



Book One - bAla KkANDa

Caveat 1: In the UTF version of this kANDa perfect proofreading is **not yet done** properly; uploaded to examine the experimental transposal of fonts to UTF-8 encoding.

Caveat 2: Some paragraphs in **pratipadArtha** and **tAtparya** sections may appear in **RED** colour, which has **NO** special meaning, but color tags have overspread them while transposing to UTF fonts.

These will be corrected soon. Please bear with us...

All 77 sargas posted with verses in UTF

1. nArada briefs vAlmIki about rAma & rAmAyaNa in a nutshell	sarga/chapter
2. vAlmIki gets divine guidance to compile the epic	sarga/chapter
3. vAlmIki gets divine guidance to compile the epic	sarga/chapter
4. Lava and Kusha assigned to sing the epic & rAma listens to it	sarga/chapter
5. City ayodhya detailed	sarga/chapter
6. Splendour of ayodhya city described	sarga/chapter
7. Estimable nature of king dasharatha's ministers	sarga/chapter
8. King dasharatha proposes Vedic ritual for progeny	sarga/chapter
9. Legend of Sage Rishyasringa	sarga/chapter
10. Rishyasringa enticed and brought from woods	sarga/chapter
11. dasharatha brings Rishyasringa to ayodhya	sarga/chapter
12. dasharatha readies to perform asvamedha ritual	sarga/chapter
13. ashva-medha begun; sage vashiSTa's arrangements	sarga/chapter
14. ashvamedha commenced as preamble to putrakAmeShTi	sarga/chapter
15. Rishyashringa officiates putrakAmeShTi ritual for	sarga/chapter
16. yajna purusha presents divine dessert as fruit of ritual	sarga/chapter
17. brahma orders gods to spawn forest-rangers, vAnarA-s	sarga/chapter
18. Rama, Bharata, Lakshmana and Shatrughna took births	sarga/chapter
19. Sage vishvamitra's arrival to take rAma along with him to	sarga/chapter
20. dasharatha's dissent to spare rAma's servicees	sarga/chapter

21. Ire of sage vishvamitra; vashiShTha appeases dasharatha	sarga/chapter
22. rAma, lakshmaNa travel with vishvamitra to his ritual place	sarga/chapter
23. Their sojourn at the confluence of the rivers ganga and	sarga/chapter
24. The legend of deomoness tATaka	sarga/chapter
25. The legend of deomoness tATaka - contd	sarga/chapter
26. Elimination of demoness tATaka	sarga/chapter
27. vishvAmitra endows rAma with supernatural missiles	sarga/chapter
28. vishvAmitra teaches rAma about annulment of missiles	sarga/chapter
29. Legend of vAmana narrated	sarga/chapter
30. Legend of siddha Ashrama	sarga/chapter
31. rAma safeguards vishvAmitra's vedic ritual	sarga/chapter
32. rAma'savel to mithila city	sarga/chapter
33. Legend of brahmadatta	sarga/chapter
34. Legend of vishvamitra's ancestry	sarga/chapter
35. Legend of River Ganga	sarga/chapter
36. Legend of Uma and her curse	sarga/chapter
37. Legend of kaartikeya	sarga/chapter
38. Legend of emperor sagara	sarga/chapter
39. sagara's sons dig earth in search of ritual hose	sarga/chapter
40. Sage kapila burns the sons of sagara	sarga/chapter
41. sagara's grandson amshuman's search for the horse	sarga/chapter
42. king bhageeratha's effort to bring river ganga ion to the	sarga/chapter
43. River ganga's descent onto earth	sarga/chapter
44. brahma commends bhageeratha	sarga/chapter
45. The legend of churning Milk Ocean	sarga/chapter
46. Lady diti seeks for a son to kill Indra	sarga/chapter
47. The legend of Seven-maruts, wind-gods	sarga/chapter
48. The legend of ahalya	sarga/chapter
49. Redemption of ahalya from her curse	sarga/chapter
50. Redemption of ahalya from her curse cont.	sarga/chapter
51. The legend of vishvamitra	sarga/chapter
52. he legend of Vishvamitra- contd	sarga/chapter
53. vishvamitra tries to gain kaamadhenu	sarga/chapter
54. Sacred-Cow creates forces to fightback	sarga/chapter

55. vishvamisra ruins vashistha's hermitage	sarga/chapter
56. vashista nullifies Vishvamitra's missiles	sarga/chapter
57. The Legend of trishanku	sarga/chapter
58. trishanku seeks shelter of vishvamitra	sarga/chapter
59. trishanku undertakes Vedic ritual	sarga/chapter
60. trishanku's ascension to heaven	sarga/chapter
61. End of shunashshepa	sarga/chapter
62. Legend of shunashshepa [contd.]	sarga/chapter
63. Legend of vishvamitra [contd.]	sarga/chapter
64. Legend of vishvamitra [contd.]	sarga/chapter
65. Legend of vishvamitra - concluded	sarga/chapter
66. Legend of shiva's bow	sarga/chapter
67. Rama breaks shiva's bow	sarga/chapter
68. Janaka sends message to Ayodhya	sarga/chapter
69. Dasharatha arrives at Mithila	sarga/chapter
70. Ikshvaku's lineage detailed	sarga/chapter
71. Janaka's lineage detailed	sarga/chapter
72. Marriage alliance to Bharata, Shatrughna	sarga/chapter
73. Sita's marriage with Rama	sarga/chapter
74. Parashu Rama's arrival	sarga/chapter
75. Legends of Shiva and Vishnu bows	sarga/chapter
76. Parashu Rama's pride is hurt	sarga/chapter
77. Happy days after marriages	sarga/chapter

Book I: bAla kANda oncludes here.



Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 1

Verses converted to UTF-8: Sept 09

Introduction

Divine sage Narada arrives at the hermitage of Sage Valmiki in order to enlighten him and keep him informed of his duty to author the epic poem Ramayana. In the dialogue between these two sages, Valmiki elicits from Narada about most virtuous person on earth, namely Rama. In this opening chapter, while eulogizing Rama Narada gives an outline of Ramayana, truly highlighting those aspects that are the keynotes in this epic, like virtuosity, generosity, morality, chastity and the like.

Valmiki Ramayana is said to have been composed basing on each of the twenty-four letters of Gayatri Hymn, and a thousand verses are arranged into one book under the caption of each letter. Though that classification, or dividing verses into thousand chapters is unavailable now, the twenty-four verses identified with the 24 letters of Gayatri hymn, called as Gayatri Ramayana, is available and it is given in the endnote of this page. In tune with the scheme of Gayatri, Ramayana starts the first verse with letter **ta** an auspicious letter.

An Appeal to Readers

We have taken every care to present this translation truthfully, but when working with machines, they start to exhibit their talents on the very first key-stroke, like 'Auto Correct, Auto Complete, Auto Insert etc.,' and thus start correcting words like 'high souled one' to 'high-soled one...' and the like. So taking the maxim **pramaado api dhiimataam** 'even the diligent may make mistakes...' we appeal to the readers to kindly inform us if anything has gone wrong any where, typos, and 'is' becoming 'was', 'are' becoming 'were' and the like, so that they will be corrected, true to the text and spirit of Ramayana.

[Verse Locator](#)

तपः स्वाध्याय निरताम् तपस्वी वाग्विदाम् वरम् ।

नारदम् परिपप्रच्छ वाल्मीकिः मुनि पुंगवम् ॥ १-१-१

1. anvaya / parsing: tapasvii vaalmiikiH tapaH svaadhyaaya niratam vaagvidaam varam muni pumgavam naaradam pari papracCha

1. **tapasvii** = sagacious thinker; **vaalmiikiH** = Sage [Poet] Valmiki; **tapaH** = in thoughtful-meditation; and; **sva adhyaaya** = in self, study [of scriptures]; **niratam** = always - who is eternally studious in scriptures; and; **vaak** = in speaking [in enunciation]; **vidaam** = among expert enunciators; **varam** = sublime one - with Narada; **muni pumgavam** = with sage, paragon, with such a paragon sage Naarada; **naaradam** = with [such a sage] Naarada; **pari papracCha** = verily [inquisitively,] inquired about; [ellipt. **sarva guNa samiSTi ruupam puruSam** = all, merited endowments, composite, in form - about such a man.]

A thoughtful-meditator, an eternally studious sage in scriptures about the Truth and Untruth, a sagacious thinker, and a sublime enunciator among all expert enunciators is Narada, and with such a Divine Sage Narada, the Sage-Poet Valmiki is inquisitively enquiring about a man who is a composite for all merited endowments in his form and calibre. [1-1-1]

The efficacy of Opening Verse

The very opening word **tapaH** has diverse meanings. In a way it means **j~naana** acuity, and it is 'thinking' **tap aalocane** 'thinking on the Absolute, where that Absolute's thinking itself is **tapaH - yasya j~naanam tapaH** thus Narada is one who is a constant thinker of the Absolute. Or, he who always practises **kR^icChrandraaayaNaadi vrataH - nitya naimittika karma anuSTHaana paraH** the rigorous practises enshrined in Veda-s. It means the Absolute itself **tapaH para brahma shabda vaca, brahmai tad upaastvai tat tapaH** 'that which is contemplated upon that is **tapaH**, meaning **Vedanta**, Upanishads. Let many Veda-s are learnt and recited mechanically it becomes a rote learning, unless, a thought is given as for what it is being recited, an on whom. Thus Narada has no rote learning, but still trying to get full picture of that Absolute. And the **swaadhyaya** is Veda, and its regular practise, **tapo hi swaadhyayaH**. Veda itself is the Knowledge, that is why it is said **svadhyaan na pramuditavyam - taittiriya upaniSad** Then, it also means as the Absolute. Thus Narada being a complete embodiment of Veda-s, is the proper sage to clear the doubts of Valmiki

The Divine Sage Narada is the brainchild of god Brahma **brahma maanasa putra**. His name has meanings like **naara** =knowledge; da= awarder; **naarada**= the rain cloud. Any cloud rains on its own without any requisition from Mother Earth. So Narada is **naaram dadaati iti naarada** 'one who accords knowledge concerning the humans...' or, **naaram dyati - khaNdati - iti naarada** 'one who annihilates the ignorance...' or, 'one who accords knowledge about the Absolute, or Supreme Person. Though a Divine Sage, having all these attributes, Narada has no conclusive information about **hari lilaa vibhuuti** 'Supreme Person's playful acts...' hence he continuously and constantly ponders over that Absolute to get the real essence of that Absolute, or Supreme Person. This is for himself, and not in respect of his reacting with others.

Then this word **vaak** means: enunciator - as given above; This word also means Veda - **anaadi nidhano hi eSaa vaak utshR^iSTaa** Veda-s emerged from that Absolute, hence **vaak** is identifiable with that Absolute; and this is grammar - **vaak yoga viddduSyati ca apashabde** as such **vaak** is identifiable with grammar. And **vaak vid vareNya** is 'one who has complete information derived from Veda-s, or, one who elucidates and enunciates what he has learned from Veda-s to others...'

There are four epithets of Narada here: **atha naaradasya catvaari visheShaNaani | tathaa - tapo nirati - iti anena visheShaNaana sarva saamarthyam pratipaaditam | sva adhyaaya nirata - iti anena yat ki~ncit vadati tat veda ukta dharma anuguNatayaa eva vadati iti suucitam | vaak vidaam vara - anena vaktR^itva~N pratipaaditam | muni pungava - iti anena atiindriya abhij~natvam suucitam | agre tri loka j~na iti anena visheShaNaana loka traya sa~ncaareNa pratyakShatayaa sat asat vastu abhisa~nj~natva~N pratipaaditam | etai visheShaNaiH - sarvaj~natvam - sarva jana maanyatvam - sarva utkR^iShTa mahaatmyam - ca suucitam | taadR^isham naaradam bhagavaan vaalmiikiH sarva guNa samiShTi ruupam pururaSham - papR^iccha - dharmaakuutam**

'By these four epithets of Narada, viz., **tapo nirata** because he is a 'thoughtful-thinker evermore...' his all-expertise in knowledge is proposed... **svaadhyaya nirata** because he is 'eternally studious sage in scriptures [about the Truth and Untruth...]' whatever the least he says it abides by the everlasting canonical sayings of Veda... **vaak vidaam vara** because his sayings are rooted in canons he is the best enunciator and elucidator... **muni pungava** because he is such a sublime sage he is transcendental... and as a traveller among all the three worlds he is aware of Truth and Untruth... and with such Sage Narada, Sage Valmiki enquired about a man, on earth, who is a composite in his form, for all merited endowments...' Dharmaakuutam. This commentary is by Tryambakaraaya Makhi [1690's to 1728] and this can be called not just yet another commentary on Ramayana, but an Encyclopaedia of Indian Culture. This was published under the scheme of 'Editing and Publication of Rare Manuscripts, Govt. of India, Ministry of Scientific Research and Cultural Affairs' and it is available with Tanjore Saraswati Mahal Library, Tanjavore, Tamil Nadu State, India.

There are numerous and voluminous commentaries on Ramayana, bulkier than the epic itself, deciphering latent meanings of Ramayana as above. And to list a few of many commentaries on Ramayana: 1] **kataka vyaakhya**, by shrii katata; 2] **raamayaNa tilakam** -

raamaabhiraamii : by shrīi naagojīi bhaTT; 3] raamaayaNa bhuuSaNam by shrīi govindaraja; 4] raamaayaNa shiromaNi by shrīi shivasahaaya; 5] raamaayaNa tattva diipika by shrīi maheshvara tiirtha; 6] raamaayaNa vyaakhya shrīi raamaanujaacaarya; 7] viveka tilaka by shrīi varadaraaja; dharmakuutam tryambakaraaya makhii; raamaayaNa kuuTa vyaakhya by shrīi raamaananda tiirtha... and many, many more... Hence due to paucity of time we confine ourselves to some references from some of the above, as it will be uncouth to go on dwelling on these intricate derivation obtained by these great commentators.

This stanza equally applies to Sage Valmiki, the taught, by way of the use of words tapaH, svaadhyaya, tapasvī, thus both of them are experts in their own sphere of teacher-student relationship. The word tapaH denotes Veda-s themselves, in which both the Sages are well-versed, svaadhyaya means, pondering over what that is learnt, i.e. japa. tapasvī= sharanaagati Total renunciation of their selves in the Almighty. Routine recitation of Veda-s will become futile if an iota of inclination in the Almighty and self-surrender to that Almighty is not there. tasmaannyeaasam eShaam tapasam atiriktam aahuH - taittatriiya naaraayaNam - 20 Hence, these two sages have commenced to deliver Ramayana, which itself is the epic of virtuous living, to this world.

That being so, Valmiki is asking the same Narada as to who is Absolute-like, Absolute-similar or comparable human, with some of many traits of that Absolute. For this, Narada starts his narration with an exclamation bahavo durlabhaa ca guNaaH kiirtitaa at seventh verse. Thus, there are bulky and voluminous commentaries on Ramayana, bulkier than the epic itself, hence due to paucity of time, and in eagerness to post the main epic firstly, let us take a pause in these declinations and niceties of verbiage, as it will be uncouth to go on dwelling on these intricate derivation at that staring itself.

However, the epic starts with the word auspicious word ta as said in ta kaaro vighna naashakaH, ta kaaro saukhya daayakaH...

[Verse Locator](#)

कः नु अस्मिन् सांप्रतम् लोके गुणवान् कः च वीर्यवान् ।

धर्मज्ञः च कृतज्ञः च सत्य वाक्यो धृढ व्रतः ॥ १-१-२

2. asmin loke = in this, world; saampratam = presently; guNavaan = principled person; kaH nu = who is, really; viiryavaan ca = potential one, also; kaH = who is; dharmaj~naH ca = conscientious, also; kR^ita j~naH ca = what has been done, knower of it [a redeemer,] also; satya vaakyaH = truth, speaker of [habitually speaking the truth = truth-teller]; dR^idha vrataH = determined in his deed.

"Who really is that person in this present world, who is principled and also a potential one, a conscientious one, a redeemer, and also a truth-teller and self-determined in his deed... [1-1-2]

In Sanskrit poems the poets are at liberty to use words at any place according to exigencies of their metric rules. So, the order of words used by the poet called pada vibhaaga , in this poem is like this

kaH nu asmin saampratam loke guNavaan kaH ca viiryavaan dharmaj~naH ca kR^ita j~naH ca satya vaakyaH dR^idha vrataH

We have not shown this division of words for all verses in a separate paragraph, but separated them in the verse itself, [even if it gives a low-brow reading,] for fear of repetitive work.

These very words are to be reconnected by readers to derive a particular meaning called anvyaya krama. By this process the words in this second verse will be connected like this:

asmin loke saamprataam guNavaan kaH nu; viiryavaan ca kaH; dharmaj~naH ca; kR^ita j~naH ca; satya vaakyaH dR^idha vrataH; [ellipted]: kaH

Same words available in the verse but with changed placement. All the verses are provided with word-to-word meanings in anvyaya krama, i.e., words parsed according to Sanskrit way of reading and then meanings are given.

Further, we tried to give meanings in verse-by-verse in order to tell each on its own. But at times, the meaning rolls into next foots. Then it is inevitable to push and pull the feet of verses, up or down, to give a meaningful paragraph. Some of our readers are a little confused about this arrangement. Hence we request you to go by the verse numbers in such places, and there will be many such pulls and pushes as we go along.

The meter filling words like **tu, hi ca, sma, ha, vai: paada puuraNe - amara kosha** do not usually mean anything and they fit-in as meter fillers, hence will be dropped in word-to-word meanings. But if they are used specifically, they play havoc in rendering meaning. Here the word **dharmaj~na** is used, which means, 'knower of rightness...' but when coupled with **ca** it means 'also, the knower of wrongness...' where the **ca** assumes the character of 'either...' and the use of numerous **ca**-s here in these questions of Valmiki, is to denote that every questioned merit plusses itself into one human being. We are showing all the **ca**-s and **tu**-s throughout, giving their meaning as 'also...' and they may be dropped, if need be, in the gist of verse.

[Verse Locator](#)

चारित्रेण च को युक्तः सर्व भूतेषु को हितः ।
विद्वान् कः कः समर्थः च कः च एक प्रिय दर्शनः ॥ १-१-३

3. **kaH chaaritreNa ca yuktaH** = who is, conduct-wise, also, blent with [good conduct]; **kaH sarva bhuuteSu hitaH** = who is, in [respect of] all, beings, a benign one; **kaH vidvaan** = who is, an adept one; **samarthaH ca** = an ablest one, also; **kaH ca eka priya darshanaH** = who, also, uniquely, goodly, to look to.

"Who is he conduct-wise blent with good-conduct... who in respect of all beings is benign... who is adept and also the ablest one... also uniquely good to look to... [1-1-3]

The adeptness of that person is in his knowing all the knowable aspects in this world, and he must be able to retain that knowledge to translate into his deeds, not just to sit back with his bookish knowledge, but with utmost practicality. His conduct-wise character shall be acceptable i.e., by his lineage he shall be noble, by his education he must be well-read, by his actions they must be conducive to norms laid down in Veda-s, and thus given any area, he should conduct himself properly. And he must be benign not only to higher-ups but to lowly subjects, like Guha, Shabari et al., and he should deal with wrongdoers and right-doers conscientiously. Further, he in his mien he shall be pleasant, but not an unsightly one. The word **eka** also means 'unique' and thus his complexion, facial, physical structures etc., shall be unique and shall differ from ordinary beings. **kShaNe kShaNe yat navataam upaiti tadeva ruupam ramaNiiyataayaaH** 'which / what / who gets newness moment by moment, that alone is pleasant...'

[Verse Locator](#)

आत्मवान् को जित क्रोधो द्युतिमान् कः अनसूयकः ।
कस्य बिभ्यति देवाः च जात रोषस्य संयुगे ॥ १-१-४

4. **aatmavaan** = courageous; **kaH** = who is; **jita krodhaH** = one who controlled, his ire; **dyutimaan** = brilliant one; **an asuuyakaH** = not, jealous; **kaH** = who is; **jaata roSasya** = caused, in whom anger - when he is provoked; **kasya** = whom; **saMyuge** = in war; **devaaH ca** = gods, even; **bibhyati** = are afraid.

"Who is that courageous one, who controlled his ire, who is brilliant, non-jealous and even whom do the gods fear, when provoked to war... [1-1-4]

Here the word **aatma** is not the usual 'soul' but courage **aatmaa jive dhR^itau dehe svabhaave paramaatmani - amara kosha** and the word **krodha** is taken as the nominative of other six negative attitudes **ari SaT varga upalakshaNa - kaama, krodha, lobha, moha, mada, maatsarya** 'desire, ire, avarice, fancy, defiance, conceit...' and by the coupling of word **ca** with **devaaH** in **devaaH ca** it means that, 'not only the enemies like demons and others... but 'also' the friendly gods too are afraid of his ire...' The 'non-jealous nature' is the 'God's tolerance of disloyalty...' and 'unlike the heavenly gods like Indra and others, who will be intolerant of disloyalty...' this man in question shall be tolerant of disloyal persons, subjects, or demons and shall be intolerant of them who go against the established tradition.

[Verse Locator](#)

एतत् इच्छामि अहम् श्रोतुम् परम् कौतूहलम् हि मे ।
महर्षे त्वम् समर्थोऽसि ज्ञातुम् एवम् विधम् नरम् ॥ १-१-५

5. **etat aham shrotum icChaami** = all this, I, to listen [from you,] wish to; **me kautuuhalam param hi** = my, inquisitiveness; immense, indeed; **mahaa R^irSe**= Oh! Great Sage - Narada; **tvam** = you; **evam vidham naram** = [about] this, kind of, man; **j~nnaatum** = to know [of him]; **samarthaH asi** = competent [mastermind,] you are.

"All this I wish to listen from you, oh! Great Sage, as you are a mastermind to know this kind of man, and indeed my inquisitiveness is immense..." Thus Valmiki enquired with Narada. [1-1-5]

Valmiki wanted to know about that man - a man with godly qualities. Valmiki's thinking aloud, about the qualities of his prospective hero of this epic, is the very opening questions put to an Omniscient Sage Narada. Both the sages know of Rama and his deeds. Even then Valmiki asks Narada, "who is that man with godly qualities?" If Narada tells that Rama is Vishnu Himself, there is nothing left for Valmiki to compose his epic, because there are numerous mythologies, puraaNa-s, that have already adored God Vishnu. If Narada tells that Rama is so-and-so king, again Valmiki need not attempt to author about some king, however great that king might be. As such, Valmiki wanted to know about a human being with godly attributes, because many acts of Rama, like killing Vali, testing Seetha's chastity, deserting her at the end etc. are both conducive and contradictory puzzles.

The attributes of the hero of Ramayana, as required by Valmiki, are 16; sixteen in number. 1 - guNavaan 2 - viryavaan 3 - dharmaj~naH 4 - kR^itaj~naH 5 - satya vaakyaH 6 - dhR^idha vrataH 7 - caaritra vaan 8 - sarva bhuuteShu hitaH 9 - vidvaan 10 - samarthaH 11 - priyadarshana 12 - aatmavaan 13 - jita krodhaH 14 - dyutimaan 15 - anasuyakaH 16 - bibhyatidevaaH These sixteen attributes are attributed to the sixteen phases of the Full Moon, and Valmiki is about to picture Rama to be as pleasant as a full-moon.

[Verse Locator](#)

श्रुत्वा च एतत् त्रिलोकज्ञो वाल्मीकेः नारदो वचः ।
श्रूयताम् इति च आमन्त्र्य प्रहृष्टो वाक्यम् अब्रवीत् ॥ १-१-६

6. **tri loka j~naH** = three, worlds, preceptor of; **naaradaH** = Narada; **vaalmiikeH** = of Valmiki; **etat vachaH shrutvaa** = all those, words, on listening; **shruuyataam** = let it be heard; **iti** = thus; **aamantrya cha** = on beckoning [Valmiki,] also; **pra hR^iSTaH** = verily, gladly; **vaakyam abraviit** = sentence [words,] spoke.

On listening all those words of Valmiki, the preceptor of all the three worlds, Sage Narada, said "let it be heard..." and beckoning at Sage Valmiki to listen attentively, he spoke these words very gladly. [1-1-6]

The preceptor of three worlds, where the three worlds are **bhuu loka**, **bhuvar loka**, **suvar loka** this world, the intermediary heaven, the heavens themselves.

[Verse Locator](#)

बहवो दुर्लभाः च एव ये त्वया कीर्तिता गुणाः ।
मुने वक्ष्यामि अहम् बुद्ध्वा तैः उक्तः श्रूयताम् नरः ॥ १-१-७

7. **mune** = oh, sage Valmiki; **bahavaH** = many [or, infinite merits]; **dur labhaaH** = not, attainable, [unattainable by conscious development or effort]; **ca eva** = also, that way [for ordinary humans]; **ye guNaaH** = which, merits; **tvayaa kiirtitaaH** = by you, extolled; **taiH yuktaH** = those [facets,] one who has [the possessor of those merits]; **naraH** = [of that] man; **shruuyataam** = I make it clear; **aham buddhvaa** = I, having known [from Brahma]; **vakshyaami** = I speak on.

"Oh! Sage Valmiki, the merits which you have extolled are many, and unattainable even for great emperors, let alone ordinary humans, and also infinite are they... but, about such a man with such merits I will speak on... for I, having known from Brahma of such a man, will make clear about that man..." Thus Narada started to say. [1-1-7]

Narada came hither to impart the legend of Rama, as Brahma already imparted the same to him, and wanted him to impart these very attributes to Valmiki to compose Ramayana. It is a coincidence of interests Valmiki and those of Narada and Brahma.

[Verse Locator](#)

इक्ष्वाकु वंश प्रभवो रामो नाम जनैः श्रुतः ।
नियत आत्मा महावीर्यो द्युतिमान् धृतिमान् वशी ॥ १-१-८

8. **ikshvaaku vamshaH prabhavaH** = Ikshwaku, dynasty, as his birthplace [emerged from Ikshvaku dynasty]; **raamaH naama** = Rama, named; **janaiH shrutaH** = by people, heard [by that name]; **niyata aatmaa** = controlled, souled [conscientious]; **mahaa viiryaH** = highly valorous one; **dyutimaan** = resplendent one; **dhR^ithimaan** = steadfast; **vashii** = controller [of vice and vile [or,] senses.]

"One emerged from Ikshvaku dynasty and known to people as Rama by his name, and he is conscientious, highly valorous, resplendent, steadfast and a controller of vice and vile... and his own senses, as well... [1-1-8]

For the attributes explained by Narada there are some Vedanta imports. From **niya aatma** to **vashii** these are the attributes of the Supreme Being, Absolute of Brahman. **swaruupa nirupaka lakshNaaH**. This **niyata aatmaa** is 'immutable Absolute, this is the postulate of any Upanishad: **ya aatmaa apahata paapmaa virajo vimR^ityur vishoko...** 8-7-1, Chaandoj~na Upanishad. **mahaa viiryaH** = **acintya vividha vicitra shaktivataH** Absolute is Omniscient **paraa asya shaktiH vividhaa iva shruuyate svaabhaavikii j~naana bala kriyaa ca** 6-8, Shwetaashvatara Upanishad. The word **dyutimaan** is for the attribute of Self-Resplendent Absolute, or, Resplendence of Consciousness. **tam eva bhaantam anubhaati sarvam tasya bhaasaa sarvam idam bhaati** 2-11, Mundaka Upanishad. And the **dhR^ithimaan** is Sublime Bliss, according to Vyjanti **dhR^itiH tu tuSTiH santoSaH** and as said in **aanando brahama - aanandaat eva khalu imaani bhuutaani jaayante** 6, Taittiriya Upanishad. Next, **vashii** Absolute is the Omnipotent on the entire Universe. **eko vahii sarva bhuuta antaraatmaa** 2-5-12, Katha Upanishad and **sarvasya vashii sarvasya iishaanaH** and the like. The rest of the attributes of Rama as said by Narada are identifiable with the causative factors of that Absolute in Creation, and the process of Creation is the self-expression of the Absolute.

[Verse Locator](#)

बुद्धिमान् नीतिमान् वाङ्मयी श्रीमान् शत्रु निबर्हणः ।
विपुलांसो महाबाहुः कंबु ग्रीवो महाहनुः ॥ १-१-९

9. **budhimaan** = an adept one; **niitimaan** = moralist; **vaagmii** = learned one; **shriimaan** = propitious one; **shatru nibharhaNaH** = enemy, destroyer; **vipula amsaH** = broad shouldered; **mahaa baahuH** = great, [lengthy] arms; **kambu griivaH** = neck like a conch-shell; **mahaa hanuH** = high cheek bones.

"He is an adept one, moralist, learned, propitious, and a destroyer of enemies. His arms are lengthy, and his neck is like a conch-shell, and cheekbones high... [1-1-9]

The Absolute is an adept one in creating the Creation **yat sarvaj~naH sarva vit**. He is **niitimaan** one who maintains the rhythm of universe as said at **eSa setuH vidharaNa eSaam loka naama sambhedaaya...** He is propitious because **shriiH kaanti sampadoH lakshmyaam...** gleaming, glistening richness of prosperity emanates from him. The following stanzas describe the physical qualities an Emperor should have by birth, as per **saamudrika shastra**, the physiognomic treatise of astroloj~n.

[Verse Locator](#)

महोरस्को महेष्वासो गूढ जत्रुः अरिन्दमः ।
आजानु बाहुः सुशिराः सुललाटः सुविक्रमः ॥ १-१-१०

10. **mahaa uraskaH** = broad [lion-like,] chested; **mahaa eSvaasaH** = [one who handles] long, bow; **guuDha jatraH** = concealed, collarbones [thick shouldered]; **arim damaH** = enemy, subjugator; **aa jaanu baahuH** = up to, knees, his arms [lengthy armed]; **su shiraaH** = high

[crowning] head; **su lalaaTaH** = with ample, forehead; **su vi kramaH** = good, verily, pacer [lion-like-pacer.]

"He is lion-chested, thick-shouldered, knee-length are his arms, and his is longbow, an enemy-subjugator, and his emperor's countenance is with a crowning-head with an ample forehead, and his pacing is lion-like... [1-1-10]

When his physique is extolled, suddenly a weapon is said, in saying that 'his is longbow...' this is called **prakrama bhanga doSa** 'jump-cut in narration...' It is not so, his lengthy arms are said firstly and those arms can wield a great bow that can eliminate enemies, both physical and psychological ones like **ariSaD** **varga shatru** like desire, ire, avarice, conceit etc., as detailed in verse 4 above.

[Verse Locator](#)

समः सम विभक्त अंगः स्निग्ध वर्णः प्रतापवान् ।

पीन वक्षा विशालाक्षो लक्ष्मीवान् शुभ लक्षणः ॥ १-१-११

11. **samaH** = medium-sized [physically]; **sama vibhakta aN^gaH** = symmetrically, divided [distributed, poised,] limbs; **snigdha varNaH** = soft [glossily,] coloured [complexioned]; **prataapavaan** = courageous one [or, resplendent one]; **piina vakshaaH** = sinew, chested; **vishaala akshaH** = wide, eyed; **lakshmiivaan** = prosperous [personality]; **shubha lakshaNaH** = providential, features.

"He is medium-sized physically, with limbs poised symmetrically, sinew-chested, wide-eyed, complexioned glossily... he is a prosperous personality with all the providential features, and thus he is self-resplendent... [1-1-11]

Up to here the godly physical aspect **bhagavad vigraha** is explained that which is perceptible by the adherents as said in Chaandoj~na Upanishad: **ya eSo antaraaditye hiraNmayaH puruSo dR^ishyate...** 1-6-6. From now on, the features that are reliable for the adherers are said.

[Verse Locator](#)

धर्मज्ञः सत्य सन्धः च प्रजानाम् च हिते रतः ।

यशस्वी ज्ञान संपन्नः शुचिः वश्यः समाधिमान् ॥ १-१-१२

12. **dharma j~naH** = rectitude, knower, **satya sandhaH ca** = truth, bidden, also; **prajaanaam ca hitaH rathaH** = in subject's, also, welfare, concerned; **yashasvii** = glorious; **j~naana sampannaH** = in prudence, proficient; **suchiH** = clean [in conduct]; **vashyaH** = self-controlled; **samaadhimaan** = diligent one.

"He is the knower of rectitude, bidden by the truth, also his concern is in the welfare of subjects, proficient in prudence, clean in his conduct, self-controlled and a diligent one, thus he is glorious... [1-1-12]

Here to the compound **satya sandhaH ca** 'ca' is added, but here it means nothing special but to plus the features into one man. At such places this can be dropped.

[Verse Locator](#)

प्रजापति समः श्रीमान् धता रिपु निषूदनः ।

रक्षिता जीवलोकस्य धर्मस्य परि रक्षिता ॥ १-१-१३

13. **prajaa patiH samaH** = people's, god [Omniscient, Brahma,] equals; **shriimaan** = exalted one; **dhaataa** = sustainer [of all worlds]; **ripuH ni SuudanaH** = enemy [enemies,] complete, eliminator; **jiiva lokasya rakshitaH** = living beings, worlds, a guardian of; **dharmasya pari rakshitaH** = of probity, in entirety, guards.

"He equals the Omniscient, he is an exalted one for he is the sustainer of all worlds, and he eliminates enemies completely, thus he is a guardian of all living beings and he guards probity, in its entirety... [1-1-13]

'These features show the aspects of Rama's incarnation...' Govindaraja. 'These features are available only in the Supreme Person, but unobtainable in any other...' Maheshvara Tiirtha. These two, Govindaraja and Maheshvara Tiirtha, and another Tilaka are the three reputed commentators on Ramayana among many others.

[Verse Locator](#)

रक्षिता स्वस्य धर्मस्य स्व जनस्य च रक्षिता ।
वेद वेदाङ्ग तत्त्वज्ञो धनुर् वेदे च निष्ठितः ॥ १-१-१४

14. **svasya dharmasya rakshitaa** = of his own, righteousness [self-righteous, champion; **sva janasya ca rakshitaa** = his own, people's [adherents', welfare,] also, he is a champion of; **veda veda aN^ga** = in Veda-s, Veda's, ancillaries; **tatvaj~naH** = scholar in essence of [Veda-s]; **dhanur vede ca** = in the science of archery, also; **niSTitaH** = an expert.

"He is the champion of his own self-righteousness and also champions for adherent's welfare in the same righteousness, and he is a scholar in the essence of Veda-s and their ancillaries, too. He is an expert in **dhanur Veda**, the Art of Archery... [1-1-14]

These are the ancillary subjects of Vedas called **anga** part and **upa anga** sub-part. The main parts of Veda-s are **siksha** ritual rigor **vyakarana** grammar **chandas** prosody **jyotish** astroloj~n **nirukta** recital rules **kalpa** procedure rules. This apart, the **dhanur veda** science of archery, itself is treated as 'an exclusive Veda taught to warriors...' The **danur Veda** is not to be construed as simple bow and arrow and 'shooting the target' education. It is a 'scripture on missiles' that existed in those ages.

Down the memory lane, O. A.Vijayan, the eminent Indian journalist has reflected in The Illustrated Weekly of India, that the Soviet scholar Dr. A. A. Gorbovsky said in his article with heading **Ancient India may have had N-arms**, in the Statesman, with dateline Moscow, Sept. 8, 1986. Among other things, the scientist observes by the stanzas that describe the disaster caused by such **astra-s**, now loosely termed as a well crafted bow and sky rocketing arrows, as below:

'A blazing shaft which possessed all the effulgence of smokeless fire was let off... all directions were enveloped by darkness... the very elements seemed to be perturbed... the sun seemed to turn... the universe, scorched with heat, seemed to be in fever... the survivors lost their hair and nails... for years the sun and sky remained shrouded with clouds...'

Thus the narration goes on. This is the account of **Brahma astra**, as in Maha Bharata, the other Epic of India. Thus the Dhanur Veda may be taken as the canon of missile sciences, which fortunately has not been handed over to the successive generations, lest everything would have been annihilated by now. In Ramayana too, which is much earlier to Mahabharata, there are elaborate accounts of such **astra-s** in the coming chapters. Sage Vishvamitra, who is well-versed in warfare, gives many such weapons to Rama. For now, these bow and arrow references may not be taken as those of Robin Hood.

[Verse Locator](#)

सर्व शास्त्र अर्थ तत्त्वज्ञो स्मृतिमान् प्रतिभानवान् ।
सर्वलोक प्रियः साधुः अदीनाअत्मा विचक्षणः ॥ १-१-१५

15. **sarva shaastra arthaH tattva j~naH** = all, scriptures, their meaning, their essence, knower of; **smR^itimaan** = one with excellent memory; **pratibhaanavaan** = a brilliant one; **sarva loka priyaH** = all, worlds, esteemed by; **saadhuH** = gentle; **a diina aatmaa** = not down, hearted [level-headed even in severe trouble]; **vichakSaNaH** = clear-headed [in discriminating and distinguishing.]

"He is the knower of the meaning and essence of all the scriptures, excellent at memory thus brilliant, and an esteemed one in all the worlds, gentle, level-headed and clear-headed in discriminating and distinguishing... [1-1-15]

[Verse Locator](#)

सर्वदा अभिगतः सद्भिः समुद्र इव सिन्धुभिः ।
अर्यः सर्वसमः च एव सदैव प्रिय दर्शनः ॥ १-१-१६

16. samudra sindhubhiH iva = an ocean, by rivers, as with; sadbhiH = by clean-minded ones; sarvadaa abhigataH = always, accessible; aaryaH = reachable [or, reverential one]; sarva samaH ca eva = all, treats equally, also, thus; sadaa eva priya darshanaH = ever, thus [the same,] pleasant, in look [ever a feast to eye.]

"Like an ocean that is reached by many rivers accesbly, that reverential one too is always accessible and reachable by clean-minded ones, and he treats all equally, and ever a feast to eye... [1-1-16]

Here it is said 'he is reachable by all clean-minded ones...' sat pravartana, sad budhhi... and those that approach him with a sacrilegious intent, will meet their end at his hand. sarva samaH means, that he does not discriminate people by their caste, creed, or by that individual's philosophy etc., like tribal boatman Guha, low-birthed Shabari, and nihilist Sage Jaabaali et al. jaati guNa vR^itti aadi bheda a+bhaavaat And the word eva in saa eva priya darshanaH indicates 'always...' 'unvarying in his demeanour with anyone...' Govindaraja. And by the simile of ocean to Rama, for rivers there is no other course except an ocean; thus, the living beings, may it be humans or birds like Jataayu, have no other recourse than Rama.

[Verse Locator](#)

स च सर्व गुणोपेतः कौसल्य आनंद वर्धनः ।

समुद्र इव गाम्भीर्ये धैर्येण हिमवान् इव ॥ १-१-१७

17. kausalya aananda vardhanaH = Kausalya's [his mother,] happiness, one who betters; saH ca = he, also; sarva guNa upetaH = with all, [noble] merits, embodied with; gaambhiirye samudra iva = in profundity, ocean, like - his inmost heart is unfathomable like an ocean; dhairyeNa hima vaan iva = by fortitude, Himavanta, [Himalayan] mountain, like.

"He who betters the happiness of his mother Kausalya is an embodiment of all noble merits, and in profundity he is like an unfathomable ocean, and by fortitude he is unalterable like the kingly Himalayan mountain... [1-1-17]

At times Rama is said to be 'the son of Kausalya...' than the son Dasharatha, because the word Kausalya does not signify his mother alone, the daughter of King of Kosala, but it has meanings like kshema, kushala, saamarthyaa, puNya, nipuNatva 'safeness, soundness, capability, merit, expertise...' and this also signifies Queen Kausalya's worshipping of Vishnu. When dynasty, valour, braveness etc., are said, Rama's name will be attached with Dasharatha. An ocean is not a bottomless one but an unfathomable one. So also Rama's heart has a reachable bottom, where pearls, gems, and other treasures of virtues are abounding, and it can be reached with a heartily approach. For a hard-hearted one Rama's heart becomes an unfathomable abyss and he will get lost in it. girayoH varSha dhaaraabhir haryamaanaa na vivyadhuH | abhibhuuya maanaa vyasanaiH yathaa adhokShaja cetasa || 'true devotees do not get hassled though subjected to many problems, for they place their faith in the Supreme. Equally, mountains are unshaken though battered by storms or lightings...' So, like a mountain he is unalterable and constant for a true devotee. An icy-mountain is meltable by scorching sun, thus Rama also melts down when his adherents are scorched with their problems.

[Verse Locator](#)

विष्णुना सदृशो वीर्ये सोमवत् प्रिय दर्शनः ।

काल अग्नि सदृशः क्रोधे क्षमया पृथ्वी समः ॥ १-१-१८

धनदेन समः त्यागे सत्ये धर्म इव अपरः ।

18, 19a. viirye = in valour; vishNunaa sadR^ishaH = with Vishnu, comparable; somavat priya darshanaH = full-moon like, attractive, in look; krodhe = in anger; kaala agni sadR^ishaH = era [ending,] fire, matchable to; kshamayaa pR^ithvii samaH = in perseverance, earth, equals with; tyage = in benevolence; dhanadena samaH = Kubera [God of Wealth-Management,] identical to; satye = in candour; aparaH = here on earth [or, another]; dharma iva = like dharma = God Probit, like.

"In valour Rama is comparable with Vishnu, and in his looks he is attractive like full-moon, he equals the earth in his perseverance, but he is matchable with era-end-fire in his wrath... and

In benevolence he is identical to Kubera, God of Wealth-Management, and in his candour he is like Dharma itself, the other God Probity on earth... [1-1-18, 19a]

Here the 'valour' is to cause harm to enemy, while remaining himself unharmed... **svasya a-vikaara eva parasya vikaara aapadanam** Rama Tilaka. 'Though Rama is Vishnu, but by nature of his incarnation as human, he is different from Vishnu **upaadhi bheda**... Hence Vishnu has become another entity than Rama... Or, his valour is selfsame to Vishnu's valour because he is selfsame Vishnu...' Govindaraja. 'As there is none other in similitude, he is compared Vishnu, insofar as valour is concerned...' Maheshvara Tiirtha. Earth personally does not grieve when people tread on it, trample, dig, cut, or whatever is done to her. Likewise Rama personally gets unaffected, whatever harm is done to him, but he becomes wrathful, if that harm is committed to dharma.

Thitherto, the Bala Kanda is narrated by these narrations of **sparkled in Ikshvaku dynasty** 'Rama's incarnation...' **highly valorous, enemy subjugator**... 'elimination of demoness Tataka, subdual of the vanity of Parashu Rama...' **propitious** 'marriage with Seetha, **knows Art of Archery** 'receiving missiles from Vishvamitra...' From now poet tells the Ayodhya Kanda, and a gist of this magnum opus is given here itself. This narration is known as **baala raamayana - samskhepa raamyana** meaning that it is aimed at youngsters as it has been told in an abridged version. In the endnote, details about this version and still abridged version, called Gayatri Ramayana, are given.

Readers may find an inordinate use of ellipses in translation of the epic. But they are 'a must.' Pt. Satya Vrat, the author of **Ramayana - A Linguistic Study** says: "Ellipsis is the peculiarity of the style of the older works like Ramayana... their writings, as they stood, yielded incomplete sense which has to be supplemented by **adhyaadhaara**, viz., supply of words, that would fit in the context... Indeed, in most cases the ellipsis could be readily understood and would suggest the word or words that would make it up...' We therefore request the readers to go by the meaning of the context, than by the order of words, for there is a saying... **paaTha krame artha kramo baliyaH**... So, this **adhyaadhaara**, supply of words, may not be that faithful while rendering from Sanskrit to English.

[Verse Locator](#)

तम् एवम् गुण संपन्नम् रामम् सत्य पराक्रमम् ॥ १-१-१९
ज्येष्ठम् श्रेष्ठ गुणैः युक्तम् प्रियम् दशरथः सुतम् ।
प्रकृतीनाम् हितैः युक्तम् प्रकृति प्रिय कांयया ॥ १-१-२०
यौव राज्येन संयोक्तुम् ऐच्छत् प्रीत्या महीपतिः ।

19b, 20, 21a. **mahii patiH dasarathaH** = land, lord of - king, Dasharatha; **evam guna sampannam** = suchlike, merits, possessor of [Rama]; **satya parakramam** = truthfulness, is his courage; **shreSTa guNaiH yuktam** = best, intrinsic values, one who is embodied with; **priyam** = dear one [to Dasharatha]; **prakR^itinaam hitaiH yuktam** = people's, in welfare of, having [ever involved in]; **jyeSTham sutam** = eldest, son; **tam ramam** = such as he is, Rama be; **prakR^iti priya kaamyayaa** = country's, welfare, intending [to all intents and purposes of peoples welfare]; **priityaa** = affectionately; **yauva raajyena** = in young [crown,] prince-hood; **samyoktum** = to conjoin - to establish; **icChhat** = intended to.

"Rama being the possessor of suchlike merits, whose truthfulness alone is his courage, embodied with best intrinsic values, ever involved in the welfare of people, besides being the dear and eldest son of Dasharatha, and hence the king Dasharatha affectionately intended to establish such a Rama as crown prince to all intents and purposes of country's welfare...[1-1-29b, 20, 21a]

[Verse Locator](#)

तस्य अभिषेक संभारान् दृष्ट्वा भार्या अथ कैकयी ॥ १-१-२१
पूर्वम् दत्त वरा देवी वरम् एनम् अयाचत ।
विवासनम् च रामस्य भरतस्य अभिषेचनम् ॥ १-१-२२

21b, 22. **atha** = then; **tasya** = his - Rama's; **abhishheka sam bhaaraan** = anointment [as crown prince,] arrangements; **dR^iSThva** = on seeing; **puurvam datta vara** = once, she who is accorded, boons; **bhaarya devi kaikeyi** = [dear] wife, queen, Kaikeyi; **raamasya vi vaasanam** =

Rama's, without, place [displacement, banishment]; **bharatasya abhiSechanam ca** = Bharata's, anointment, also; **varam enam** = boons, from him [Dasharatha]; **ayaachitaH** = claimed.

"Then on seeing the arrangements for the anointment of Rama as crown-prince, Kaikeyi, the dear wife and a queen of Dasharatha, claimed boons that were once accorded to her by Dasharatha, which are the banishment of Rama and anointment of Bharata. [1-2-21b 22]

[Verse Locator](#)

स सत्य वचनात् राजा धर्म पाशेन संयतः ।
विवासयामास सुतम् रामम् दशरथः प्रियम् ॥ १-१-२३

23. **saH raajaa dasharathaH** = he, king, Dasharatha; **satya vacanaat** = truthfulness, of [his plighted] word; **dharm paashena** = righteousness, by halter of; **samyataH** = bound by; **priyam sutam raamam** = dear, son, Rama; **vi vaasayaamaasa** = started to displace - exiled to forests.

"Bound by the truthfulness of his plighted word and by the halter of righteousness that king Dasharatha exiled his dear son Rama to forests. [1-1-23]

[Verse Locator](#)

स जगाम वनम् वीरः प्रतिज्ञाम् अनुपालयन् ।
पितुर् वचन निर्देशात् कैकेय्याः प्रिय कारणात् ॥ १-१-२४

24. **viiraH saH** = brave one, he [that Rama]; **kaikeyyaaH priya nkaaraNaat** = Kaikeyi, to appease, by reason of; **pituH vacana nirdeshaat** = by father's, verbal, directive; **prati~naam** = promise - his own pledge to adhere to his father's word, or, promise of his father to Kaikeyi; **anu paalayan** = to follow through; **vanam jagaama** = to forests, repaired to.

"Such a brave one as he is, that Rama repaired to forest for the reason of appeasing Kaikeyi, and as directed by the verbal directive of his father, and to follow his father's word of honour. [1-1-24]

[Verse Locator](#)

तम् व्रजंतम् प्रियो भ्राता लक्ष्मणः अनुजगाम ह ।
स्नेहात् विनय संपन्नः सुमित्र आनंद वर्धनः ॥ १-१-२५
भ्रातरम् दयितो भ्रातुः सौभ्रात्रम् अनु दर्शयन् ।

25, 26a. **vinaya sampannaH** = humbleness, abounding; **bhraatuH dayitaH** = to brother Rama, fondly [to Rama]; **priya bhraataa** = dear [natural brotherly affection,] brother; **lakshmanaH** = Lakshmana; **sumitra ananda vardhanaH** = [his mother] Sumitra's, happiness, duly augmenting; **saubhraatram anu darshayan** = [ideals of] brotherhood, exemplifying; **vrajantam tam bhraataram** = who is going, him [Rama,] with brother [Rama]; **snehaat anu jagaama ha** = heartily, in tow, followed, indeed.

"In whom humbleness and the natural brotherly affection of a brother are abounding, such a fondly younger brother of Rama, namely Lakshmana, indeed heartily followed his forest going brother Rama, exemplifying the ideals of brotherhood, thus augmenting the happiness of his mother Sumitra. [1-1-25, 26a]

[Verse Locator](#)

रामस्य दयिता भार्या नित्यम् प्राण समा हिता ॥ १-१-२६
जनकस्य कुले जाता देव मायेव निर्मिता ।
सर्व लक्षण संपन्ना नारीणाम् उत्तमा वधूः ॥ १-१-२७
सीताप्य अनुगता रामम् शशिनम् रोहिणी यथा ।

26b, 27, 28a. raamasya dayitaa bhaarya = Rama', loving, wife; praaNa samaa = life, like, [alter ego]; nityam hitaa = ever, amiable one; jankasya kule jaataa = Janaka's, family, born in; nirmitaa deva maya iva = fashioned, by divine, marvel, as though; sarva lakshaNa sampannaa = all, qualities, possessor of [befitting to an ideal lady]; nariiNaam uttamaa = among ladies, the best one; vadhuu = daughter-in-law [of Dasharatha]; siitha api = Seetha, even; rohiNii shashinam yathaa = Lady Rohini, with Moon, as with; raamam anugataa = Rama, she followed.

"Seetha, the best one among ladies, a possessor of all best qualities befitting to an ideal lady, the one who is as though fashioned by a Divine marvel, born in Janaka's family and became Dasharatha's daughter-in-law, and she who is the loving wife and an ever-amiable alter ego of Rama, even she followed Rama to forests, as with Lady Rohini following the Moon... [1-1-26b, 27, 28a]

Here deva maaya refers to many concepts. Vaishnavaites tell that the word deva is ascribable only to Vishnu, but not to other gods. Thus, this is Vishnu maya, when He assumed an extraordinary female form called Mohini, when distributing amR^ita, the divine elixir, to gods and demons. Next is the form of Tilottama, a divine beauty to hoodwink demons called Sunda and Upasunda. The other is Vishnu's lilaa shakti, which is divinely fascinating. Yet another is grammatical connotation, maa yaa where, maa= Goddess Lakshmi; yaa= who that is; meaning yaa siitaa saa maa= 'who is Goddess Lakshmi... She is Seetha...' and this results in the saying: ati ruupavatii siitaa... ati muurkhaH cha raavaNa 'While Seetha is an extraordinarily beauty, Ravana is an eccentrically stupid...

The deities have their wives always with them. Chandra, the Moon has Rohini, a conspicuous star, while Surya, Sun has Prabha, Sunshine. Minus these wives, their glow and glitter is void. So also, Rama has an inseparable wife. Though Seetha and Lakshmana were not exiled, they followed Rama out of concept of 'togetherness...'

[Verse Locator](#)

पौरैः अनुगतो दूरम् पित्रा दशरथेन च ॥ १-१-२८

शृन्निबेर पुरे सूतम् गंगा कूले व्यसर्जयत् ।

गुहम् आसाद्य धर्मात्मा निषाद अधिपतिम् प्रियम् ॥ १-१-२९

गुहेऽन सहितो रामो लक्ष्मणेन च सीतया ।

28b, 29, 30a. [That Rama while going to forests]; pauraiH = by citizens; pitraa dasarathena ca = by father, Dasharatha, also; duuram = for a distance; anu gataH = followed; dharmaatmaa raamaH = virtue-souled, Rama; gangaa kuule = on River Ganga's, bank; sR^iN^giberapure = in [town called] Sringaberapura; nishhaada adhipatim = with tribal, chief; priyam = who likes Rama; guham = Guha; asaadya = on getting at; guhena lakshmaNena siitayaa ca = with Guha, with Lakshmana, with Seetha, also; sahitaH = teamed with; suutam = charioteer [Sumantra]; vyasarjayat = left off.

"The citizens of Ayodhya and even his father Dasharatha have followed that virtue-souled Rama for a distance when he started on his exile. Later Rama reached the tribal chief named Guha, who has a liking for Rama, on the bank of River Ganga in a town called Sringaberapura. And when Rama is teamed with Guha, Lakshmana and Seetha, he left off the charioteer and a minister of his father who charioted them thitherto, namely Sumantra. [1-1-28b, 29, 30a]

Here while saying guhena saH hitaH raamaH can also be cleaved as guhena saH hitaH = saH raamaH guhena hitaH 'he that Rama is sent, or sailed over Ganga by Guha...' apart from the above. The word Sringaberapura means a township where the replicas of stags with sets of antlers are prepared and placed at places in order to attract selfsame stags or deer, and then the tribals can catch those animals. The word Guha means guhaati it guhaH 'one who hordes/steals others' wealth by waylaying etc...' thus, though the tribal chief is a lowly subject by birth and caste-oriented activity, Rama has no aversion for such subjects, because Guha reposes love in Rama. Govindaraja.

[Verse Locator](#)

ते वनेन वनम् गत्वा नदीः तीर्त्वा बहु उदकाः ॥ १-१-३०

चित्रकूटम् अनुप्राप्य भरद्वाजस्य शासनात् ।

रंयम् आवसथम् कृत्वा रममाणा वने त्रयः ॥ १-१-३१

देव गन्धर्व संकाशाः तत्र ते न्यवसन् सुखम् ।

30b, 31, 32a. **te** = they [the trio, Rama, Lakshmana, Seetha]; **vanena vanam gatvaa** = from forest, to forest, on reaching; **bahu udakaan nadiiH tiirtva** = with much [plethoric,] waters, rivers, on crossing; **anu** = later, in consequence; **bharadvaajasya shaasanaat** = sage Bharadwaja's, by ordainment; **chitrakuuTam praapya** = Chitrakuta, on arriving at [its hillside]; **ramyam avasatham kR^itvaa** = handsome, cottage, on setting up; **te** = such as they are, [who have enjoyed every comfort in Ayodhya]; **trayaH** = three of them [trio]; **tatra** = there [at Chitrakuta]; **vane ramamaaNaa** = in woods, while exuberating; **deva gandharva samkaashaaH** = gods, celestials, similar to; **sukham nyavasan** = happily lived.

"That trio of Seetha, Rama and Lakshmana on treading forest after forest, and on crossing rivers with plethoric waters, reached the hermitage of Sage Bharadwaja, and by the ordainment of that sage they arrived at Chitrakuta, and setting up a handsome cottage there, they who have enjoyed every comfort in Ayodhya enjoyed every comfort here also in no less a degree and that trio lived happily and exuberated themselves in woods at Chitrakuta, similar to gods and celestials... [1-1-30b, 31, 32a]

In another way the meaning is: **te avane** 'they, protecting each other...' **te ramamaaNaaH** 'those two Rama and Seetha, frolicsomenely delighted, enjoyed the essence of forest-faring...' **saMkaashaa** similar to Vishnu or Narayana's enjoyment of **kriiDaa rasa** 'the essence of His playful acts...' and Lakshmana enjoyed the essence of his servitude **sevaa rasa** and where **deva** = **devii ca devaH ca devau** 'either goddess or god... it but the Almighty...' **gandharva** = **gaanam dhaarayati iti gandharva - jiivan muktaH** salved-soul, thus Lakshmana rejoiced with his singing of **saama gaana** of Sama Veda....' And they rejoiced without feeling any difference between city dwelling and forest dwelling... as every part of Universe is theirs.

In another way **tevane vanam gatvaa** 'playfully, to forests, they went...' It is a play for them to enter the forest to resolve the purpose of Ramayana and their incarnations.

[Verse Locator](#)

चित्रकूटम् गते रामे पुत्र शोक आतुरः तथा ॥ १-१-३२

राजा दशरथः स्वर्गम् जगाम विलपन् सुतम् ।

32b, 33a. **raame** = of Rama; **tathaa** = thus [tadaa = then]; **chitrakuuTam gate** = to Chitrakuta, on going; **putra shoka aaturaH** = for son, by grief, aggrieved; **raajaa dasharathaH** = King, Dasharatha; **sutam vilapam** = for son, while grieving; **svargam jagaama** = heavens, went to.

"On Rama's going to Chitrakuta thus, King Dasharatha is aggrieved by the grief for son and went to heavens grieving for son... [1-1-32b, 33a]

The word 'thus' is according to the text of Govindaraja. Maheshvara Tiirtha's text will have 'then'.

[Verse Locator](#)

गते तु तस्मिन् भरतो वसिष्ठ प्रमुखैः द्विजैः ॥ १-१-३३

नियुज्यमानो राज्याय न इच्छत् राज्यम् महाबलः ।

स जगाम वनम् वीरो राम पाद प्रसादकः ॥ १-१-३४

33b, 34. **tasmin gate** = his [Dasharatha's,] going [to heavens] - in the matter of Dasharatha's departure to heavens; **bharataH tu** = Bharata, but; **vasiSTha pramukhaiH dvijaiH** = by Sage Vasishtha, other prominent, by Brahmans; **raajyaaya niyujoyamaanaH** = in kingship, being [impressed on] for investiture; **mahaa balaH** = highly, mighty [even though, highly efficient to rule such a kingdom]; **raajyam na icChat** = kingdom, not, desired; **viiraH** =

brave one [but here, a self-denying one]; **saH** = he [Bharata]; **raama paada prasaadakaH** = at Rama's feet, mercy, praying for; **vanam jagaama** = to forests, went.

"On Dasharatha's departure to heavens, though Sage Vashishta and other Brahmans have impressed upon him for his investiture in kingship, and even though he is highly effectual to rule such a kingdom, he that Bharata refused the kingdom, and that self-denying Bharata, for he is aloft the greed, grouse, and gripe, went to forests to pray for mercy at the feet of Rama... [1-1-33b. 34]

[Verse Locator](#)

गत्वा तु स महात्मानम् रामम् सत्य पराक्रमम् ।
अयाचत् भ्रातरम् रामम् आर्य भाव पुरस्कृतः ॥ १-१-३५
त्वम् एव राजा धर्मज्ञ इति रामम् वचः अब्रवीत् ।

35, 36a. **aarya bhaava puraskR^itaH** = by humbleness, by means of, reverential one [his humbleness is reverential or, he is reverential for his humbleness]; **mahaa aatmaanam** = great, souled one; **satya paraakramam** = by truthfulness, a vanquisher; **raamam** = to such Rama; **saH gatva** = he that Bharata, on going - on reaching; **braataram raamam ayaachat** = from brother, Rama, begged of; **dharma j~naH** = knower, of probity; **tvam eva** = you, alone; **raajaa** = [are the] king; **iti vachaH abraviit** = thus, word, said [avowed.]

"But on reaching that great-souled Rama, who is a vanquisher just by his truthfulness, Bharata humbly and reverentially begged of his brother, and the avowed word of Bharata is this, 'oh! Knower of Probity, you alone shall be the king...' [1-1-35, 36a]

[Verse Locator](#)

रामोऽपि परमोदारः सुमुखः सुमहायशाः ॥ १-१-३६
न च इच्छत् पितुर् आदेशात् राज्यम् रामो महाबलः ।

36b, 37a. **raamaH** = Rama; **api** = even though; **parama udaaraH** = really, benevolent one; **su mukhaH api** = readily, willing one, even though [but not 'good faced one']; **su mahaa yashaH [api]** = of very, greatly, reputed [endower,] [even though]; **mahaa balaH [api]** = highly, capable [in eliminating enemies with a single arrow, or, endower of whatever sought by his adherers,] [even though]; **raamaH** = Rama; **pituH aadeshaat** = of father, owing to directives; **raajyam** = kingdom; **na ca icChat** = not, also, desired.

"Even though Rama is a really benevolent one, even though he is a readily willing one, even though he is a greatly reputed one for endowments, even though he is a highly capable endower of whatever sought by his adherers, even then Rama did not desire the kingdom, to keep up his own pledge and also owing to his father's directives... [1-1-36b, 37a]

In the compound **na ca icChat** the 'ca' indicates that though he is disagreeing now, but said to have agreed to take up the kingdom after the period of exile as stipulated in the exilic terms.

[Verse Locator](#)

पादुके च अस्य राज्याय न्यासम् दत्त्वा पुनः पुनः ॥ १-१-३७
निवर्तयामास ततो भरतम् भरत अग्रजः ।

37b, 38a. **bharata agra jaH** = by Bharata's, elder, born [elder-brother of Bharata, namely Rama]; **raajyaaya** = for kingdom; **asya** = to him [to Bharata]; **paaduke nyaasam datvaa** = sandals, for custodial care, on giving; **tataH** = then; **punaH punaH** = again, again [persuasively]; **bharatam nivartayaamaasa** = Bharata, [Rama] started to turn him away.

"On giving his sandals to that Bharata for custodial care of kingdom till his return after the period of exile, then the elder brother of Bharata, namely Rama, persuasively turned away Bharata. [1-1-37b, 38a]

स कामम् अनवाप्य एव राम पादा उपस्पृशन् ॥ १-१-३८

नन्दि ग्रामे अकरोत् राज्यम् राम आगमन कांक्षया ।

38b, 39a. saH = he that Bharata; kaamam an avaapaya eva = desire, not, fulfilled, thus; raama paadau upaspR^ishan = Rama's feet, on touching; raama aagamana kaankshayaa = Rama's, arrival, with an expectation; nandigraame akarot raajyam = from Nandigrama [a village,] carried on, kingdom;

"Unfulfilled is the desire of Bharata in taking back Rama to kingdom, hence on touching Rama's feet and taking sandals, he returned from Chitrakuta, and without ruling from capital Ayodhya, he carried on the kingdom from a village called Nandigrama, with an expectation of Rama's return... [1-1-38b, 39a]

Verse Locator

गते तु भरते श्रीमान् सत्य सन्धो जितेन्द्रियः ॥ १-१-३९

रामः तु पुनः आलक्ष्य नागरस्य जनस्य च ।

तत्र आगमनम् एकाग्रो दण्डकान् प्रविवेश ह ॥ १-१-४०

39b, 40. bharate gate tu = Bharata, while departed, but; shriimaan = self-effulgent one [Rama whose self-effulgence is not marred by Bharata's arrival or by his incitement for kingdom]; satya sandhaH = truth, bound [for his truthfulness in following father's directives is undeterred even by the supplication of Bharata]; jita indriyaH = conquered, senses [for the lure of kingdom has not conquered his senses]; raamaH tu = Rama, on his part; naagarasya janasya ca = of citizens, of ordinary subjects, also - here the 'ca' indicates Bharata and others who came to Chitrakoota; punaH tatra aagamanam = again, to that place, their arrival; aalakshya = on foreseeing; eka agraH = one, targeted [determinedly, or decidedly]; daNDaka aranyaam = in to Dandaka, forests; pravivesha ha = [he] entered, indeed.

"On the departure of Bharata, that effulgent one, for his self-effulgence is not marred by the arrival of Bharata with an incitement; that truth-bound one, for his truthfulness is undeterred even by the supplications to return to capital by Bharata, Kausalya, and even Kaikeyi; that self-controlled one, for the lure of kingdom has not controlled his senses, such as he is, he that Rama foresaw the repeated arrival of citizens, other subjects, or even Bharata to that place. Hence Rama indeed entered Dandaka forest, determinedly about his plighted promise to undergo exile and decidedly about the elimination of demons... [1-1-39b, 40]

In this compound naagarasya janasya ca the 'ca' is indicative of Bharata, who may make habit of frequenting Chitrakuta, for one reason or the other.

Verse Locator

प्रविश्य तु महाअरण्यम् रामो राजीव लोचनः ।

विराधम् राक्षसम् हत्वा शरभंगम् ददर्श ह ॥ १-१-४१

सुतीक्ष्णम् च अपि अगस्त्यम् च अगस्त्य भ्रातरम् तथा ।

41, 42a. raajiiva lochana raamaH = lotus, eyed one - whose eyes are lotus-like, such Rama; maha aranNyam pravishya tu = vast, forest, on entering, but; viraadham raakshasam hatvaa = Viraadha, demon, having eliminated; sarabhaN^gam sutiikshNam ca api = Sage Sharabhanga, Sage Suteekshna, also, even; agastyam ca = Sage Agastya, also; tathaa = likewise; agastya bhraataram = Agastya's brother dadarsha ha = descried, indeed

"That lotus-eyed Rama on his entering the vast of Dandaka forest eliminated the demon Viraadha, and indeed descried Sage Sharabhanga, also even Sage Suteekhsna, also Sage Agastya and likewise Sage Agastya's brother... [1-1-41, 42a]

The name of Agastya's brother is Sudarshana, and he will never be called by his own name, but will be called as **agatsya bhraata**, brother of Agastya, a sage in name only and any person hanging on to his brothers or relatives will be nicknamed like this.

[Verse Locator](#)

अगस्त्य वचनात् च एव जग्राह ऐन्द्रम् शरासनम् ॥ १-१-४२
खड्गम् च परम प्रीतः तूणी च अक्षय सायकौ ।

42b, 43a. **agastya vachanaat ca eva** = by the word - on the advice of, of Agastya, only, thus; **aindram sharaasanam** = Indra's, great bow; **khadgam ca** = sword, also; **akshaya saayakau** = ever replenishing, with arrows; **such a; tuuNii ca** = quivers, also; **parama priitaH** = highly, pleased [to receive befitting weaponry]; **jagraaha** = has taken - from Agastya.

"On the advice of Sage Agastya Rama took a bow of Indra from Sage Agastya, which Indra once gave to Sage Agastya, along with a sword, and two quivers in which arrows will be ever-replenishing, and thus Rama is highly pleased to receive befitting weaponry... [1-1-42b, 42a]

[Verse Locator](#)

वसतः तस्य रामस्य वने वन चरैः सह ॥ १-१-४३
ऋषयः अभ्यागमन् सर्वे वधाय असुर रक्षसाम् ।

43b, 44a. **tasya raamasya** = his, of Rama; **vane** = in forest - of Sharabhangha; **vasataH** = while staying; **sarve R^ishayaH** = all, sages; **vana charai saha** = forest, moving humans - hermits, along with; **asura rakshasaam vadhaaya** = monsters, menacers, for elimination of; **abhi aagaman** = [sages] towards, approached - Rama.

"While Rama is staying in the forest of Sage Sharabhangha, all the sages and forest moving ascetics, **vaanaprashta**-s, have approached him for the elimination of monsters and menacers... [1-1-42b, 43a]

[Verse Locator](#)

स तेषाम् प्रति शुश्राव राक्षसानाम् तथा वने ॥ १-१-४४
प्रतिज्ञातः च रामेण वधः संयति रक्षसाम् ।
ऋषीणाम् अग्नि कल्पानाम् दंडकारण्य वासीनाम् ॥ १-१-४५

44b, 45. **saH** = he that Rama; **raakshasaanaam vane** = in demon's, forest - an abode of the demons; **teSaam** = their - of sages; **tathaa** = that way [saying, supplications of sages]; **prati shushraava** = in return, on telling them [promised, conceded to]; **raameNa ca** = by Rama, also; **agni kalpaanaam** = ritual fire-like, those in glow - sages; **daNDaka araNya vaasinaam iSiiNaam** = in Dandaka, forest, dwellers of, to sages; **samyati** = in combat; **raakshasaam** = of all demons; **vadhaH ca** = elimination, also; **prati j~naataH** = to them, made known - promised by Rama.

"Rama conceded to the supplications of those sages of that forest, which forest has become an abode of demons, and Rama also promised those sages who are the dwellers of Dandaka forest, and whose glow is like that of the Ritual-fire, to eliminate all of the demons in combat... [1-1-44b, 45]

Vividly: 'the sages whose resplendence is like that of Ritual-fire and who are capable of living in that deadly forest only by their calibre of sageship, and who by themselves can eliminate those demons just by their ascetic capability, they wanted some divine medium to undertake that task of elimination, as that so-called divinity alone perpetrated these demons proffering all boons on those demons. And they spotted this Rama, even though he is in a peaceable get-up of a hermit, and as a family man is with his wife. But sages are aware about the real reality of this Rama and requested him alone, because they know why and what for Rama came this far, that too with Seetha. Thus, the sages of Dandaka forest really aid and abet this Rama, the eliminator of demons, and thus they collectively lead Rama and Seetha to the real place of action.'

The word asura is declined as asuuna raati iti asura... asu = life; ra= taker; i.e., life takers - demons, while the word sura is nectar consuming one, the divine. In later chapters of this canto, accounts are given as how these were created and named.

[Verse Locator](#)

तेन तत्र एव वसता जनस्थान निवासिनी ।
विरूपिता शूर्पणखा राक्षसी काम रूपिणी ॥ १-१-४६

46. tatra eva vasataa = there, only, while living; tena = by him [Rama]; kaama ruupiNi = by wish, guise-changer; janasthaana nivaasinii = Janasthaana - a place in Dandaka forest, a resident of; shuurpaNakhaa = Shuurpanakha; raakshsii = demoness; vi ruupitaa = rendered without, shape - she is disfigured.

"While Rama is living there in Dandaka forest, a guise-changing demoness named Shuurpanakha, who is a resident of Janasthaana, a place in Dandaka forest, is disfigured... [1-1-46]

This is metonymy. Rama did not do it himself, but his brother Lakshmana does this act of cutting the nose and ears of this demoness, which is the twisting point of the story. She is so named as Shuurpanakha because her like fingernails are like winnowing fans, shuurpa tulya nakhaa iti shuurpanakha; shuurpa= winnowing fan; tulya = like; nakhaa = fingernails. She is the sister of Ravana, and she is the actual trouble-shooter in the epic.

[Verse Locator](#)

ततः शूर्पणखा वाक्यात् उद्युक्तान् सर्व राक्षसान् ।
खरम् त्रिशिरसम् च एव दूषणम् च एव राक्षसम् ॥ १-१-४७
निजघान रणे रामः तेषाम् च एव पद अनुगान् ।

47, 48a. tataH shuurpanakhaa vaakyaat = then, by Shuurpanakha, words [provokes]; udyuktaan sarva raakshasaan = rebellious, all [fourteen,] demons; kharam = Khara; trishirasam ca eva = Trishira, also thus; duuSaNam raakshasam ca eva = Duushana, named demon also, thus; teSaam pada anugaan ca eva = their, foot, followers [henchman-demons of Khara et al] also, thus; raamaH rane nijaghaana = Rama, in a combat, has eliminated.

"Then in a combat Rama eliminated all the fourteen demons who rebelliously came at him in the first round of combat incited by the provokes of Shuurpanakha, and then in second round Rama eliminated demon chiefs called Khara, Trishira, Duushana, who are none but the cousins of Shuurpanakha and Ravana, together with all of their hench-demons... [1-1-47, 48a]

[Verse Locator](#)

वने तस्मिन् निवसता जनस्थान निवासिनाम् ॥ १-१-४८
राक्षसाम् निहतानि असन् सहस्राणि चतुर् दश ।

48b, 49a. tasmin vane nivasataa = in that, forest, during his stay; janasthaana nivaasinaam rakshasaam = Janasthaana, inhabitants, of demons; catur dasa sahasraaNi = fourteen, ten, thousands - fourteen thousand; nihataani asan = eliminated, they have become - demons.

"During his stay in Dandaka forest Rama eliminated fourteen thousand demons in all, who are the inhabitants of that very forest... [1-1-48b, 49a]

[Verse Locator](#)

ततो ज्ञाति वधम् श्रुत्वा रावणः क्रोध मूर्छितः ॥ १-१-४९
सहायम् वरयामास मारीचम् नाम राक्षसम् ।

49b, 50a tataH = then; raavaNaH = Ravana; j~naati vadhham shrutvaa = cousins, slaughter of, on hearing; krodha muurChitaH = in anger, convulsed; mariicham naama raakshasam = from Maareecha, named, demon; sahaayam varayaamaasa = help, started to seek.

"Then on hearing the slaughter of his cousins, Ravana is convulsed in anger and sought the help of a demon named Maareecha... [1-1-49b, 50a]

Ravana is the supremo of demons and the main antagonist in this epic. His name is Dashagriiva, meaning that he has ten heads, whereby he can be called Decahedral demon, or a Decahedron, in a fanciful way. This name 'Ravana' obtains from the root ru - shabde raavayati iti raavaNaH 'one who makes people criers by his violent actions...' and it also means vishravasaH apatyam pumaan raavaNaH, vishravaso vishravaNa ravaNau 'the son of one named Vishravasa...' Govindaraja.

[Verse Locator](#)

वार्यमाणः सुबहुशो मारीचेन स रावणः ॥ १-१-५०

न विरोधो बलवता क्षमो रावण तेन ते ।

50b, 51a. saH raavaNaH = he, that Ravana; raavaNa = Oh! Ravana; balavataa = with that formidable person [Rama, for he cannot be defeated by the fourteen thousand clansmen of ours]; tena = with him [with such a Rama]; virodhaH = rivalry; te na kshamaH = to you, not, pardonable; so saying; su bahushaH = very, many times; mariichena = by Maareecha; vaaryamaaNaH = [Ravana is] deterred; [aabhuut = Ravana became - Ravana is deterred.]

"But Maareecha deterred Ravana telling him time and again, 'oh, Ravana, unpardonable will be your rivalry with that formidable Rama, formidable because fourteen thousand clansmen of ours could not triumph over him...' [1-1-50b, 51a]

[Verse Locator](#)

अनादृत्य तु तत् वाक्यम् रावणः काल चोदितः ॥ १-१-५१

जगाम सह मारीचः तस्य आश्रम पदम् तदा ।

51b, 52a. raavaNaH kaala chodita = Ravana, by time [of his own doom,] ushered by; tat vaakyam = that, sentence [of advise of Maareecha]; an adR^itya tu = not, heedful of, but; saha maariicha = along with, Maareecha; tadaa = then; tasya = his [Rama's]; aashrama padam = hermitage, to the threshold of; jagaama = advanced to.

"Then heedless of Maareecha's advice and ushered by the time of his own doom, Ravana advanced to the threshold of Rama's hermitage along with Maareecha... [1-1-51b, 52a]

[Verse Locator](#)

तेन मायाविना दूरम् अपवाह्य नृप आत्मजौ ॥ १-१-५२

जहार भार्याम् रामस्य गृध्रम् हत्वा जटायुषम् ।

52b, 53a. mayaavinaa = by trickster; tena = by him [Maareecha]; nR^ipa aatmajau = kings, sons [princes]; duuram = to a distance; apa vaahya = side, tracked - made to distract from hermitage; jaTaayuSam gR^idhram hatvaa = Jataayu, eagle, on killing - putting to the sword; raamasya bhaaryaam jahaara = Rama's, wife, [Ravana] stole.

"Ravana stole the wife of Rama, namely Seetha, by getting the princes Rama and Lakshmana distracted distantly from their hermitage through the trickster Maareecha, and after putting the eagle Jatayu, which came to Seetha's rescue, to sword... [1-1-52b, 53a]

[Verse Locator](#)

गृध्रम् च निहतम् दृष्ट्वा हताम् श्रुत्वा च मैथिलीम् ॥ १-१-५३

राघवः शोक संतप्तो विललाप आकुल इन्द्रियः ।

53b, 54a. **raaghavaH** = Raghava; **nihatam gR^idhram dR^iSThvaa** = killed [utterly gashed, almost dead] eagle, on seeing; **maithiliim hR^itaam shR^itvaa ca** = of Maithili, as stolen, on hearing about [from the same eagle,] also; **shoka santaptaH** = anguish, seethed with; **akula indriyaH** = with frenzied, senses; **vilalaapa** = wept over.

"On seeing the eagle Jatayu almost dead and on hearing from the same eagle that Maithili is stolen, seethed with anguish and senses frenzied Raghava bewailed... [1-1-53b, 54a]

[Verse Locator](#)

ततः तेन एव शोकेन गृध्रम् दग्ध्वा जटायुषम् ॥ १-१-५४

मार्गमाणो वने सीताम् राक्षसम् संददर्श ह ।

कबंधम् नाम रूपेण विकृतम् घोर दर्शनम् ॥ १-१-५५

54b, 55. **tena shokena eva** = by that, anguish, only; **tataH** = then; **gR^idhram jaTaayushham dagdhvaa** = eagle, Jatayu, on cremating; **vane siitaam maargamaaNah** = in forests, for Seetha, while searching; **rupeNa vikR^itam** = in looks, misshapen; **ghora darshanam** = monstrous, to look at; **kabandham naama raakshasam** = Kabandha, named, demon; **samdadarsha ha** = has seen, indeed.

"Rama then cremated that eagle Jatayu in that anguish, and while searching for Seetha in forest, he indeed saw a demon named Kabandha, who is misshapen in his look and monstrous to look to... [1-1-54b, 55]

Jatayu is a friend of Rama's farther Dasharatha and thus it is fatherly eagle to Rama and its death is as worse as his father's death. Secondly, an eagle is a highly sophisticated search engine. But it is dying. So an additional misery is bechanced.

[Verse Locator](#)

तम् निहत्य महाबाहुः ददाह स्वर्गतः च सः ।

स च अस्य कथयामास शबरीम् धर्म चारिणीम् ॥ १-१-५६

श्रमणाम् धर्म निपुणाम् अभिगच्छ इति राघव ।

56, 57a. **mahaa baahuH** = great, armed - he whose arms are highly powerful, Rama; **tam nihatya** = him, [Kabandha,] having eliminated; **dadaaH** = cremated; **svargataH ca** = heavenwards, also; **saH ca** = he [that Kabandha], also [when going to heaven]; **raaghava** = oh, Raghava; **dharma caariNiim** = a lady with righteous conduct; **dharma nipuNaam** = she who in rightness, an expert; **shramanaam** = ascetic lady; **shabariim** = to Shabari; **abhigachchha** = you proceed; **iti** = in this way; **asya** = to him [to Rama]; **kthayaamaasa** = started to tell.

"That Rama whose arms are highly powerful has eliminated and cremated that demon Kabandha, and Kabandha while going heavenward told Rama, 'oh, Raghava, proceed to the ascetic lady of right-conduct and an expert in rightness, namely Shabari...' and vanished... [1-1-56, 57a]

[Verse Locator](#)

सः अभ्य गच्छन् महातेजाः शबरीम् शत्रु सूदनः ॥ १-१-५७

शबर्या पूजितः संयक् रामो दशरथ आत्मजः ।

57b, 58a. **maha tejaaH** = great, resplendent one, Rama; **shatru suudanaH** = enemy eliminator; **saH** = that one, Rama; **shabariim abhiaagachchhat** = to Shabari, approached; **dasaratha aatmajaH raamaH** = Dasharatha's, son, Rama; **shabaryaaH samyak puujitaH** = by Shabari, thoroughly, venerated.

"He who is a great-resplendent one and an enemy-eliminator, that son of Dasharatha, Rama arrived close at Shabari, and Shabari venerated him, thoroughly... [1-1-57b, 58a]

By mentioning the name of Dasharatha it is indicated that the hospitality given by this ascetic lady Shabari is more satisfactory to Rama, than that which was accorded by his own father Dasharatha. Govindaraja. Next verse onwards the episodes in Kishkindha are introduced. Now Rama meets Hanuma, the Vaanara. Traditionally this character is taken as a monkey god. **vanena**= in forests, **charati**= moves about, **iti**= thus; therefore **vaanara** = 'forest-ranger' is the declination of the term. It neither means an absolute monkey-hood nor absolute god-hood, but these vanara-s are the great characters in this epic, humanoid forest ranging monkey-humans. These Vanara-s have their rich traditions, which we will come across in Kishkindha Kanda proper. For now they may be taken as great heroes, but hereinafter referred to as 'monkeys' or 'vanara-s' for an easy comprehension and in a customary way.

[Verse Locator](#)

पंपा तीरे हनुमता संगतो वानरेण ह ॥ १-१-५८

हनुमत् वचनात् च एव सुग्रीवेण समागतः ।

58b, 59a. **pampaa tiire** = Pampa lake, on its banks; **hanumataa vaanareNa sangataH ha** = with Hanuma, with a vanara, [Rama] met, indeed; **hanumat vachanaat** = Hanuma's, upon word, also; **sugriiveNa ca eva** = with Sugreeva, also, thus; **samaagataH** = reached - befriended.

"Rama met the vanara Hanuma on the banks of Lake Pampa, and upon the word of Hanuma Rama indeed befriended Sugreeva... [1-1-58b, 59b]

[Verse Locator](#)

सुग्रीवाय च तत् सर्वम् शंसत् रामो महाबलः ॥ १-१-५९

आदितः तत् यथा वृत्तम् सीतायाः च विशेषतः ।

59b, 60a. **mahaa balaH raamaH** = highly, dynamic, Rama; **aaditaH** = from the beginning; **tat sarvam** = that, all; **[yathaa vR^ittam** = as has happened]; **visheshhataH siithaayaH ca** = in particular, Seetha's [abduction] also; **yathaa [vR^ittam]** = as, has happened; **sugriivaaya ca** = to Sugreeva, [and to Hanuma] also; **shamshat** = detailed [in general.]

"That highly dynamic Rama detailed to Sugreeva, and even to Hanuma, all that has happened from the beginning in general, and the abduction of Seetha, in particular... [1-1-59b, 60a]

Here the use of 'highly dynamic...' to Rama is to indicate that though he himself is capable enough to resolve the riddle called Ravana, but as a human, he needs some agency since humans in such difficulties are usually in need of a helping hand for such resolves. As such, Rama has to befriend Sugreeva and it is necessary to narrate all sad episodes to his friend.

[Verse Locator](#)

सुग्रीवः च अपि तत् सर्वम् श्रुत्वा रामस्य वानरः ॥ १-१-६०

चकार सख्यम् रामेण प्रीतः च एव अग्नि साक्षिकम् ।

60b, 61a. **vaanaraH sugriivaH ca api** = vanara, Sugreeva, also, even; **raamasya** = of Rama; **tat sarvam shrutvaa** = that, all, on listening; **priitaH** = delightedly; **agni saakshikam ca eva** = by fire [flaring auspicious fire,] as witness, also, thus; **sakhyam chakaara** = friendship, made.

"On listening all that has happened from Rama, that vanara Sugreeva befriended Rama where the witness for that friendship is flaring fire, for it alone is auspicious... [1-1-60b, 61a]

[Verse Locator](#)

ततो वानर राजेन वैर अनुकथनम् प्रति ॥ १-१-६१

रामाय आवेदितम् सर्वम् प्रणयात् दुःखितेन च ।

61b, 62a. tataH = then; duHkhitena vaanara raajena = by the woeful, vanara, king [Sugreeva]; vaira anukathanam prati = [about his] feud [with Vali,] saga; prati = in reply [to Rama's query]; raamaaya = to Rama; sarvam = in entirety; praNayaat = in friendship aaveditam = informed.

"Then that woeful king of monkeys Sugreeva woefully informed Rama about his saga of feud with his brother Vali in reply to Rama's query, in friendship and in its entirety... [1-1-61b, 62a]

[Verse Locator](#)

प्रतिज्ञातम् च रामेण तदा वालि वधम् प्रति ॥ १-१-६२

वालिनः च बलम् तत्र कथयामास वानरः ।

62b, 63a. tadaa = then; raameNa = by Rama; vaali vadham prati = to Vali, eliminate, regarding [in retaliation to his misdeeds]; prati j~naatam = in turn, make known [solemnly promised]; tatra = in that regard; vaanaraH = vanara Sugreeva; vaalinaH balam ca kathayaamaasa = Vali's, sinews, thereto, started to tell.

"Then Rama solemnly promised Sugreeva to eliminate Vali in retaliation to his foul deeds in respect of Sugreeva and of probity as well, and then that vanara Sugreeva started to tell about the sinews of Vali... [1-1-62b, 63a]

Vali, the elder brother of Sugreeva, is another principle character of Ramayana. He is capable of rendering oblations to gods in the wee hours of a single day in four oceans on four sides of the globe, by his swinging from one ocean to the other. He is mightier than Ravana, the chief villain of the epic, and Ravana is subdued by Vali's strength. As a preamble to the incident of eliminating mighty Ravana in the last book of the epic, this episode of eliminating a still mightier monkey is the stepping-stone for the climactic victory.

[Verse Locator](#)

सुग्रीवः शंकितः च आसीत् नित्यम् वीर्येण राघवे ॥ १-१-६३

राघवः प्रत्ययार्थम् तु दुंदुभेः कायम् उत्तमम् ।

दर्शयामास सुग्रीवः महापर्वत संनिभम् ॥ १-१-६४

63b, 64. sugriivaH ca = Sugreeva, also; raaghava = in respect of Raghava; viiryeNa = about [Rama's] prowess; nityam shankitaH aasiit = always, doubtful, he remained; sugriivaH = Sugreeva; raaghavaH pratya artham tu = Raghava, to confide in, by reason of, only; dundubheH = Dundubhi's; uttamam = big one [massive one]; mahaa parvata sannibham = great, mountain, similar to; kaayam = body - dead body, remains; darshayaamaasa = started to show.

"Sugreeva always remained doubtful about the powers of Raghava and by reason of confiding in Raghava's prowess for himself, and by reason of making Raghava to confide in the powers of Vali, Sugreeva has shown him the massive remains of demon Dundubhi, which is similar to a great mountain... [1-1-63b, 64]

[Verse Locator](#)

उत्स्मयित्वा महाबाहुः प्रेक्ष्य च अस्ति महाबलः ।

पाद अंगुष्ठेन चिक्षेप संपूर्णम् दश योजनम् ॥ १-१-६५

65. mahaa baahuH = great, armed [omni-dextrous Rama]; mahaa balaH = very energetic [Rama]; asti = skeleton of demon Dundubhi; prekshya = having seen; utsmayitvaa ca = reticently smiled, also; paadaa anguSThena [anguSTa agreNa] = foot's, by toe [by the tip of big toe]; sampuurNam dasa yojanam = wholly, for ten, yojana-s lengths; chikshepa = flicked it.

That omni-dextrous Rama looked at the skeleton, smiled in aplomb, then that very energetic Rama flicked that skeleton with tip of his foot's big toe wholly to a ten yojana-lengths... yet Sugreeva's confidence remained apathetic... [1-1-65]

Vali is able to throw that body, with whole of his foot, only up to two hundred bow-lengths, where the length of bow is said as six to seven feet. But Rama could kick that heap to ten yojana lengths, roughly ninety miles, only with a flip of his foot-toe's tip. But Sugreeva continued his grumbling, 'in those days this skeleton was with flesh and blood, now it became weight-less, thus show me more of your show of strength...' One Yojana is an ancient measure for distance, where that distance is covered in one yoking. Chambers dictionary puts it as five miles, and it is disagreeable for it is British-Indian revenue measure. Traditionally it is four krosha-s and thus each yojana is nine to ten miles. This is amplified elsewhere in these pages.

Govindaraja cleaves the compound **utsmayitvaa** to **ut smayitvaa** and takes **ut** 'to up...' and fixes it to **cikshepa** to mean **ut cikshepa** 'up-heaved and hurled...' and **smayitva** comes to mean 'smiling self-assuredly, or smiling self-composedly...' And Maheshvara Tiirtha says that 'when all-wise-knowers are not able to know what I am, there is no surprise if a monkey in a remote forest doubts my capability... let him see a speck of it...' thus Rama smiled in aplomb...

And the often repeated epithet to Rama **mahaa baahuH** means not just 'yards and yards of lengthy arms...dangling up to knees..' but 'one who does unimaginable deeds...' and his arms are the unusual instruments to perform such unusual tasks, hence ambidextrous, or omni-dextrous...

[Verse Locator](#)

बिभेद च पुनः सालान् सप्त एकेन महा इषुणा ।
गिरिम् रसातलम् चैव जनयन् प्रत्ययम् तथा ॥ १-१-६६

66. **tadaa** = thus; **punaH ca** = again, also; **pratyayam janayan** = certainty [in Sugreeva,] to inculcate; **ekena maha ishuNaa** = with one, great, arrow; **sapta saalaan** = seven, sala trees; **girim** = a mountain; **rasaatalam ca eva** = nethermost subterranean of earth, also, like that; **bibheda** = [Rama] ripped.

"Again Rama ripped seven massive trees called sala trees with only one great arrow, which not only rived the trees but also rent through a mountain, and to the nethermost subterranean of earth, in order to inculcate certainty in Sugreeva... [1-1-66]

The **rasaatala** is deepest subterranean plane, and it forms the base of other planes of earth called, **atala**, **vitala**, **sutala**, **talaatala**, **mahaatala**, **rasaatala** underneath the surface of earth up to its core.

[Verse Locator](#)

ततः प्रीत मनाः तेन विश्वस्तः स महाकपिः ।
किष्किंधाम् राम सहितो जगाम च गुहाम् तदा ॥ १-१-६७

67. **tataH** = thereby; **tena** = by it - by that act of Rama; **priita manaaH** = gladden, at heart; **mahaa kapiH** = great, monkey - Sugreeva; **vishvataH ca** = confiding in [Rama,] also; **tadaa** = then; **raama sahitaH** = Rama, along with; **guham kishhkindhaam jagaama** = to cave like, Kishkindha, advanced to.

"Then Sugreeva's heart is gladdened by that act of Rama and also at the prospect of his own success, and then that great monkey confiding in Rama advanced to the cave like Kishkindha along with Rama... [1-1-67]

[Verse Locator](#)

ततः अगर्जत् हरिवरः सुग्रीवो हेम पिङ्गलः ।
तेन नादेन महता निर्जगाम हरीश्वरः ॥ १-१-६८

68. **tataH** = then; **hari varaH** = monkey, the best; **hema piN^galaH** = one in golden, hue; **sugriivaH** = such a Sugreeva; **agarjat** = war-whooped; **tena mahataa naadena** = by that,

loud, shout; **hariH iishwara** = monkeys, king [Vali]; **nir jagaama** = out, emerged - came out of cave like Kishkindha.

"Then that best monkey Sugreeva whose body-hue is golden war-whooped at the entrance of cave like Kishkindha, by which loud shouting there emerged Vali, the king of monkeys, out of that cave like Kishkindha... [1-1-68]

[Verse Locator](#)

अनुमान्य तदा ताराम् सुग्रीवेण समागतः ।

निजघान च तत्र एनम् शरेण एकेन राघवः ॥ १-१-६९

69. **tadaa** = then; **[vaali** = Vali]; **taaraam anumaanya** = Tara, having pacified; **sugriiveNa samaagataH** = with Sugreeva, met head on; **raaghavaH ca** = Raghava, also; **tatra** = therein that [combat]; **enam** = him [Vali]; **ekena shareNa nijaghaana** = with one, arrow, eliminated.

"Vali came out only on pacifying Tara, his wife, who deterred Vali from going to meet Sugreeva in a combat, as she doubted that Sugreeva must have come with Rama, and then Vali met Sugreeva head on... and therein that duel Raghava eliminated Vali, only with one arrow... [1-1-69]

[Verse Locator](#)

ततः सुग्रीव वचनात् हत्वा वालिनम् आहवे ।

सुग्रीवम् एव तत् राज्ये राघवः प्रत्यपादयत् ॥ १-१-७०

70. **raaghavaH** = Raghava; **sugriiva vachanaat** = Sugreeva's, upon word; **aahave vaalinam hatvaa** = in combat, Vali, on eliminating; **tataH** = then; **tat raajye** = in that, kingdom; **sugriivam eva** = Sugreeva, alone; **pratyapaadayat** = [Rama,] established.

"On eliminating Vali in combat upon the word of Sugreeva, then Rama established Sugreeva alone for that kingdom as its king... [1-1-70]

[Verse Locator](#)

स च सर्वान् समानीय वानरान् वानरर्षभः ।

दिशः प्रस्थापयामास दिदृक्षुः जनक आत्मजाम् ॥ १-१-७१

71. **saH vaanara R^iSabhaH ca** = he, who among monkeys, a bullish one - an ablest monkey [Sugreeva,] also; **janaka atmajaam** = Janaka's daughter - Seetha; **didR^ikshuH** = to catch sight of, in search of; **sarvaan vaanaraan samaaniiya** = all, monkeys, on summoning; **dishaH prastaapayaamaasa** = to all directions, sent forth.

"Sugreeva being the ablest among monkeys summoned all of the monkeys and sent them forth in all directions in search of Seetha, the daughter of Janaka... [1-1-71]

Sugreeva is acclaimed to be a strict disciplinarian, as his orders are inviolable by any. Even now the proverbial saying exists that a "command by elders is to be followed like **sugreeva aaj~na** 'Sugreeva's order' which is to be implemented even at each other's throats, but can not be refuted, lest those throats will be nipped off.

[Verse Locator](#)

ततो गृध्रस्य वचनात् संपातेः हनुमान् बली ।

शत योजन विस्तीर्णम् पुप्लुवे लवण अर्णवम् ॥ १-१-७२

72. **tataH** = later; **balii hanumaan** = efficacious one, Hanuma; **sampateH** = [named] Sampaati; **gR^idhrasya vachanaat** = eagle's, upon word; **shata yojana vistirNam** = hundred, yojana, breadth-wise; **lavaNa aarNavam** = salty, ocean; **pupluve** = leaped forth,.

"Then, upon the word of Sampaati, the eagle and elder brother of Jataayu, the efficacious Hanuma leaped forth the salty ocean, which breadth-wise is in a hundred yojana-s... [1-1-72]

[Verse Locator](#)

तत्र लंकाम् समासाद्य पुरीम् रावण पालिताम् ।
ददर्श सीताम् ध्यायन्तीम् अशोक वनिकाम् गताम् ॥ १-१-७३

73. **raavaNa paalitam** = Ravana, ruled by; **lankaam puriim samaasaadya** = Lanka, city, on reaching; **tatra** = there; **ashoka vanikaam gataam** = in Ashoka, gardens, entered [lodged]; **dhyaantiim** = one who is meditating; **siithaam** = at Seetha; **dadarsha** = [Hanuma] saw.

"On reaching the city Lanka ruled by Ravana, Hanuma has seen Seetha, where she is lodged in Ashoka gardens and meditating on Rama alone... [1-1-73]

[Verse Locator](#)

निवेदयित्वा अभिज्ञानम् प्रवृत्तिम् च निवेद्य च ।
समाश्वास्य च वैदेहीम् मर्दयामास तोरणम् ॥ १-१-७४

74. **abhij~naanam** = mark of identification [remembrancer, emblematic ring of Rama]; **nivedayitvaa** = on presenting [to Seetha]; **pravR^ittim ca nivedya ca** = disposition of Rama, also, on delineating, also; **vaidehiim samaashvasya ca** = Vaidehi, on solacing, also; **thoraNam** = welcome-arch [of Ashoka gardens]; **mardayaamaasa** = started to smash.

"Hanuma on presenting the remembrancer, an emblematic ring of Rama to Seetha, also on delineating the sad disposition of Rama to her, thus on solacing Vaidehi, he started to smash the welcome-arch of that beautiful Ashoka gardens... [1-1-74]

[Verse Locator](#)

पंच सेन अग्रगान् हत्वा सप्त मंत्रि सुतान् अपि ।
शूरम् अक्षम् च निष्पिष्य ग्रहणम् समुपागमत् ॥ १-१-७५

75. **pa~nca sena agragaan** = five, army, chiefs; **sapta mantri sutaan api** = seven, minister's, sons, even; **hatva** = on wiping out; **shuuram aksham ca niSpiSyaa** = valiant, Aksha, also, kneaded down; **grahaNam sam upaagamat** = captivity, [Hanuma] duly, entered into.

"On wiping out five army chiefs, seven sons of ministers, and on kneading down a gallant demon named Aksha Kumara, Hanuma had to enter into the captivity of a powerful weapon darted by Indrajit, the son of Ravana... [1-1-75]

[Verse Locator](#)

अस्त्रेण उन्मुक्तम् आत्मानम् ज्ञात्वा पैतामहात् वरात् ।
मर्षयन् राक्षसान् वीरो यन्त्रिणः तान् यदृच्छया ॥ १-१-७६
ततो दग्ध्वा पुरीम् लंकाम् ऋते सीताम् च मैथिलीम् ।
रामाय प्रियम् आख्यातुम् पुनः आयात् महाकपिः ॥ १-१-७७

76. **viiraH** = valiant one; **mahaa kapiH** = great, monkey [Hanuma]; **paitaamahaat varaat** = by Brahma's, boon; **aatmanam** = for himself; **astreNa unmuktam** = from weapon [its captivity,] release; **j~natvaa** = though knowing; **yadR^ichchhayaa** = intentionally; **yantriNaH** = those who tied him [with ropes]; **taan raakshasaan marSayan** = them, the demons [and their making monkey of,] while tolerating; **tataH** = there afterwards [after an audience with Ravana]; **maithiliim siithaam** = Mithila's, Seetha; **R^ite** = leaving off, excepting [her]; **lankaam puriim dagdhvaa** = Lanka, city, having burnt; **raamaya priyam aakhyaatum** = to Rama, pleasant [news,] to narrate; **punaH aayaat** = again, got back [to Rama.]

"Though the release from the weapon's captivity is known to him by the boon of Brahma, and though he is valiant enough to pulverise all the demons, but to see and talk to Ravana, thus to gauge the strength of enemy, Hanuma is intentionally tolerant of the demons and their making monkey of him when they fastened him with ropes and dragged him to Ravana's court. After an audience with Ravana Hanuma burnt that city Lanka, except where Seetha, the princess of Mithila is stationed, and then to narrate the pleasant news of locating Seetha, he again got back to Rama, for he is a great monkey... [1-1-76, 77]

This is in sundara kaanDa. Hanuma sees Ravana and others in the court, creates a scene there, as a show of his side strength, and only to prove that the riches and wealth enjoyed at the cost others will burn down to ashes on some day, Hanuma burns everything down, except the place where Seetha is stationed, besides Vibheeshana's place, for he is the prospective adherer of Rama. This episode is to relegate the false pride of Ravana, and as a symbolic suggestion that pomp and effluence without virtue are short lived.

[Verse Locator](#)

सः अभिगंय महात्मानम् कृत्वा रामम् प्रदक्षिणम् ।
न्यवेदयत् अमेयात्मा दृष्टा सीता इति तत्त्वतः ॥ १-१-७८

78. ameya aatmaa = inestimable, intellectual [Hanuma]; saH = he that Hanuma; mahaa aatmaanam raamam = great, souled one, to Rama; abhigamya = m on approaching; pradakshiNam kR^itva = circumambulation [in reverence,] on performing [around Rama]; siithaa dR^iSTaa = Seetha, is seen; iti = in this way; tattvataH = in subtlety; nyavedayat = submitted.

"That inestimable intellectual Hanuma on approaching that great-souled Rama, and on performing circumambulation around him in reverence, subtly submitted that, 'Seen... Seetha...' [1-1-78]

[Verse Locator](#)

ततः सुग्रीव सहितो गत्वा तीरम् महा उदधेः ।
समुद्रम् क्षोभयामास शरैः आदित्य सन्निभैः ॥ १-१-७९

79. tataH sugriiva sahitaH = then, Sugreeva, along with; mahaa udadheH tiiram gatvaa = of great ocean, to shore, on reaching; aaditya sannibhaiH sharaiH = Sun, similar, with arrows/sunrays; samudram kshobhayaamaasa = Samudra, the Ocean-god, [Rama] started to put to turmoil.

"Then, Rama along with Sugreeva and other monkeys has gone to the seashore of Great Ocean, and when Ocean-god is unyielding to give way, then he started to put the Ocean-god to turmoil with his arrows, as with Sun-god who puts an ocean to turmoil with his sunrays... [1-1-79]

Rama became angry at the ocean for not yielding way to the crossover. In order to make way through the ocean, Rama starts depleting its waters with arrows, sharaaH and in Sanskrit this word synonyms with the rays of sun, and therefore the similitude of Rama with Sun-god.

[Verse Locator](#)

दर्शयामास च आत्मानम् समुद्रः सरिताम् पतिः ।
समुद्र वचनात् च एव नलम् सेतुम् अकारयत् ॥ १-१-८०

80. saritaam patiH samudraH = rivers, husband, ocean; aatmaanam darshayaamaasa = himself, revealed; and Rama; samudra vachanaat ca eva = Ocean-god, upon the word of, also, even; nalam setum akaarayata = by Nala, bridge, put up to build.

"The Ocean-god revealed himself and upon the word of that Ocean-god alone, Rama put up vanara Nala to build a bridge across the ocean... [1-1-80]

Nala, a Vanara engineer, had a boon from his mother. In his childhood he used to throw playthings into water, only to see them floating. But they were all submerged. His mother then gave a boon to him saying that

तेन गत्वा पुरीम् लंकाम् हत्वा रावणम् आहवे ।

रामः सीताम् अनुप्राप्य पराम् व्रीडाम् उपागमत् ॥ १-१-८१

81. **raamaH** = Rama; **tena** = by that - bridge; **lankaam puriim gatvaa** = to the city, Lanka, having gone to; **aahave raavaNam hatvaa** = in battle, Ravana, on eliminating; **siitaam praapya** = Seetha, on redeeming; **anu** = subsequently; **paraam vriiDaam upaagamat** = much, humiliation, came down with.

"On going to the city Lanka by that bridge and on eliminating Ravana in battle, Rama redeemed Seetha, but he subsequently came down with much humiliation, since redeeming Seetha in enemy's place might become controversial... [1-1-81]

ताम् उवाच ततः रामः परुषम् जन संसदि ।

अमृष्यमाणा सा सीता विवेश ज्वलनम् सती ॥ १-१-८२

82. **tataH** = thereupon; **raamaH** = Rama; **jana samsadi** = among people's, assemblages; **taam** = [with] her; **paruSam uvaaca** = harshly, spoke; **satii** = [being a] husband-devout woman; **saa siitaa** = she, that Seetha; **amR^ishhyamaaNaa** = intolerant [of the harsh words of Rama]; **jvalanam vivesha** = into burning fire, she entered.

"Then Rama spoke harsh words to Seetha among the assemblages of monkeys, demons, and others, but she that Seetha being husband-devout has entered the burning fire intolerant of those unkindly words of Rama... [1-1-82]

ततः अग्नि वचनात् सीताम् ज्ञात्वा विगत कल्मषाम् ।

कर्मणा तेन महता त्रैलोक्यम् स चराचरम् ॥ १-१-८३

स देवर्षि गणम् तुष्टम् राघवस्य महात्मनः ॥

बभौ रामः संप्रहृष्टः पूजितः सर्व देवतैः ॥ १-१-८४

83. **tataH agni vachanaat** = then, Fire-god, upon the word of; **siitaam** = about Seetha; **vigata kalmaSaam** = rid of, sins; **j~natva** = on realising; **sam pra hR^isTaH** = very, highly, gladdened; **sarva devataiH** = by all, gods; **raamaH** = Rama is; **puujitaH babhau** = revered, he became self-resplendent; **mahaa aatmanaH** = of great, souled one; **raaghavsya** = of Raghava; **mahataa tena karmaNaa** = by great, that, accomplishment - of eliminating Ravana; **sa cara acharam** = with, mobile, sessile beings; **sa deva R^ishi gaNam** = with, gods, hermits, observance; **traia lokyam** = three, worlds; **tuSTham** = became exultant.

"Then, upon the word Fire-god,, and Rama realised that Seetha is rid of sins and he is very highly gladdened. And when all the gods revered him for his great accomplishment in eliminating Ravana, Rama shone forth with his self-resplendence. Thus all the three worlds inclusive of their mobile and sessile beings, all gods with the observances of hermits have become exultant for this great accomplishment of the great souled Raghava... [1-1-83, 84]

अभ्यषिच्य च लंकायाम् राक्षस इन्द्रम् विभीषणम् ।

कृतकृत्यः तदा रामो विज्वरः प्रमुमोद ह ॥ १-१-८५

85. **raamaH** = Rama; **vibhiishhaNam** = Vibheeshana; **raakshasa indram** = as demons', chieftain; **lakaayaam abhishhichya** = in Lanka, on anointing; **tadaa** = then; **kR^ita kR^itya** = fulfilled, of his task; he felt so and; **vi jvaraH** = without, febrility [about any uncertainty of fulfilling his promises]; **pra mumoda** = highly, rejoiced [excepting for Jatayu]; **ha** = indeed.

"Enthroning Vibheeshana as the chieftain of demons in Lanka, then feeling that his task is fulfilled, Rama indeed rejoiced highly getting rid of febrility about any uncertainty of fulfilling his promises, excepting for Jatayu... [1-1-85]

[Verse Locator](#)

देवताभ्यो वराम् प्राप्य समुत्थाप्य च वानरान् ।
अयोध्याम् प्रस्थितः रामः पुष्पकेण सुहृत् वृतः ॥ १-१-८६

86. **raamaH** = Rama; **devataabhyaH varam praapya** = from gods, boon, on obtaining; **vaanaraan** = monkeys; **sam utthaapya ca** = really, got [dead monkeys] up, also; **su hR^it** = good, hearted ones; **vR^itaH** = around him; **pushhpakeNa** = by Pushpaka aircraft; **ayodhyaam prasthitaH** = towards Ayodhya, travelled;

"Rama obtained boon from gods to get all the dead monkeys up on their feet as though woken up from sleep, and he travelled towards Ayodhya by Pushpaka aircraft, with all the good hearted friends around him... [1-1-86]

[Verse Locator](#)

भरद्वाज आश्रमम् गत्वा रामः सत्यपराक्रमः ।
भरतस्य अंतिकम् रामो हनूमंतम् व्यसर्जयत् ॥ १-१-८७

87. **satya paraakramaH** = by truthfulness, a valorous one; **raamaH** = Rama; **raamaH** = one who pleases one and all; **bharadvaaja aashramam gatvaa** = Sage Bharadwaja's, hermitage, on going; **hanuumantam** = Hanuma; **bharatasya antikam vyasarjayat** = Bharata, to the near of, [Hanuma] is let off, is sent.

"Rama, the truth-valiant, has gone to the hermitage of Sage Bharadwaja en route, and he has also sent Hanuma to the near of Bharata beforehand... [1-1-87]

[Verse Locator](#)

पुनः आख्यायिकाम् जल्पन् सुग्रीव सहितः तदा ।
पुष्पकम् तत् समारूढ्य नंदिग्रामम् ययौ तदा ॥ १-१-८८

88. **punaH** = further; **sugriiva sahitaH saH** = Sugreeva, along with, he that Rama; **tat pushhpakam sam aaruuhya** = that, Pushpaka [aircraft,] well boarded; **aakhyaayikaam jalpan** = episodes, jovially telling; **tadaa** = then; **nandigraamam yayau** = to Nandigrama, went to.

"Then on boarding Pushpaka aircraft again after leaving the hermitage of Bharadwaja, and telling episodes jovially to Sugreeva and others about the events in the days of his exile in forests, while flying overhead of the very same places, Rama went to Nandigrama, where Bharata is available... [1-1-88]

[Verse Locator](#)

नंदिग्रामे जटाम् हित्वा भ्रातृभिः सहितो अनघः ।
रामः सीताम् अनुप्राप्य राज्यम् पुनः अवाप्तवान् ॥ १-१-८९

89. **anaghaH raamaH** = impeccable, Rama; **nandigrame** = in Nandigrama; **bhraatR^ibhiH sahitaH** = brothers, joining with; **jaTaam hitvaa** = matted hair-locks, removed; **siitaam anupraapya** = Seetha, on regaining; **punaH raajyam avaaptavaan** = again, kingdom, regained.

"That impeccable Rama rejoining with all of his brothers in the village Nandigrama removed his matted locks of hair along with them. Thus he, on regaining Seetha and on discarding hermit's role again became a householder, and he regained his kingdom also... [1-1-89]

[Verse Locator](#)

प्रहृष्टो मुदितो लोकः तुष्टः पुष्टः सुधार्मिकः ।
निरामयो हि अरोगः च दुर्भिक्ष भय वर्जितः ॥ १-१-९०

90. [tataH = then, when Rama is enthroned]; lokaH = world is; pra hR^isTaH muditaH = highly, regaled, rejoiced; tuSThaH = exuberant; puSThaH = abundant; su dhaarmikaH = rightly, righteous; niraamayaH = without, troubles; a rogaH = without diseases; durbhiksha bhaya varjitaH = famine, fear, free from.

"When Rama is enthroned then the world will be highly regaled and rejoiced, exuberant and abundant, also rightly righteous, trouble-free, disease-free, and free from fear of famine..." Thus Narada is foreseeing the future and telling Valmiki. [1-1-90]

[Verse Locator](#)

न पुत्र मरणम् केचित् द्रक्ष्यन्ति पुरुषाः क्वचित् ।
नार्यः च अविधवा नित्यम् भविष्यन्ति पति व्रताः ॥ १-१-९१

91. puruSaaH = men; kvachit = anywhere; kimchit = in the least; putra maraNam = son's, death; na drakshkyanti = will not, see [men are not seeing]; naaryaH ca = ladies, also; a vidhavaaH = without, being widowed; nityam = always; pati vrataaH = husband, devout; bhavishhyanti = they will become [women will be.]

"While Rama is on the throne men will not see the deaths of their children anywhere in their lifetime, and the ladies will remain husband-devout and unwidowed during their lifetime... [1-1-91]

When it is said that 'women are un-widowed and their husbands are ever living...' Dasharatha's widows can be pointed to contradict this statement. But it is said 'when a woman is with her son/sons living, though her husband dies, she is still a 'wife of somebody...' thus she is still un-widowed.

[Verse Locator](#)

न च अग्निजम् भयम् किञ्चित् न अप्सु मज्जन्ति जन्तवः ।
न वातजम् भयम् किञ्चित् न अपि ज्वर कृतम् तथा ॥ १-१-९२
न च अपि क्षुत् भयम् तत्र न तस्कर भयम् तथा ।

92, 93a. tatra = there - in his kingdom; agni jam bhayam = by, caused, fear; kimchit = in the least; na = is not there; jantavaH apsu na majjanti = cattle, in [flood] waters, not, drowning; vaata jam bhayam = wind, caused, fear; kimchit = in the least; na = is not there; tathaa = likewise; jvara kR^itam api = fever [disease] caused by, even; na = is not there; kshut bhayam api = hunger, fear, even; na = is not there; tathaa = likewise; taskara bhayam = thief, fear from; na = is not there.

"In the kingdom of Rama there is no fear for subjects from wildfires, gale-storms or from diseases, and there is no fear from hunger or thieves, nor the cattle is drowned in floodwaters, as well... [1-1-92, 93a]

[Verse Locator](#)

नगराणि च राष्ट्राणि धन धान्य युतानि च ॥ १-१-९३
नित्यम् प्रमुदिताः सर्वे यथा कृत युगे तथा ।

93b, 94a. nagaraaNi raasTraNi ca = townships, remote] provinces, as well; dhana dhaanya yutaani = wealth [coin,] grain, having [replete with]; sarve kR^ita yuge yathaa = all subjects, Krita era, as to how [people lived]; tathaa = likewise; nityam pra muditaaH = always, highly, gladdened.

"May it be a township or a remote province, it will be replete with coin and grain, and as to how people lived in high gladness during the earlier Krita era, likewise people will live in Rama's period also with the same gladness... [1-1-93b, 94a]

[Verse Locator](#)

अश्वमेध शतैः इष्ट्वा तथा बहु सुवर्णकैः ॥ १-१-९४
गवाम् कोट्ययुतम् दत्त्वा विद्वभ्यो विधि पूर्वकम् ।
असंख्येयम् धनम् दत्त्वा ब्राह्मणेभ्यो महायशाः ॥ १-१-९५

94b, 95a. mahaa yashaaH = highly, illustrious [Rama]; ashvamedha shataiH = Horse Rituals, hundreds; tathaa = like that; bahu suvarNakaiH = plenteous, gold [rituals in which plenty of gold is donated]; iSThvaa = on performing; gavaam koTi ayutam = cows, in crores [millions,] ten thousand; a sankhyaayam = not, countable; dhanam = wealth; braahmaNebhyaH = to Brahmans; vidvabhyaH = to scholars; vidhi puurvakam = customarily; dattvaa = on donating; [brahma lokam gamishhyati = to Brahma's, abode, he will proceed.]

"On performing hundreds of Horse-Rituals and rituals wherein plenteous gold is bounteously donated, likewise on donating millions of cows and uncountable wealth to Brahmans and scholars, that highly illustrious Rama will proceed to Brahma's abode, in future... [1-1-94b, 95a]

By the wording 'highly illustrious...' Govindaraja tells that 'for a small criticism from a small fellow, Rama deserted his wife... hence he is illustrious...' Then 'he will go to Brahma's abode...' a repeated expression, indicates that this epic is composed during Rama's time as he also gave an ear to it through Kusha and Lava, so his journey to heaven will happen henceforth from now.

[Verse Locator](#)

राज वंशान् शत गुणान् स्थाप इष्यति राघवः ।
चातुर् वर्ण्यम् च लोके अस्मिन् स्वे स्वे धर्मे नियोक्ष्यति ॥ १-१-९६

96. raaghava = Raghava; asmin loke = in this, world; sata guNaan = in hundred folds; raja vamshaan = king's, dynasties; sthaapaiSyati = will establish; chaatur varNyam = four, caste-system; sve sve dharme niyokhsyati = in their, their, probity, posit in.

"In this world Raghava will establish kingly dynasties in hundredfold and he will be maintaining the four-caste system positing each in his own probity, may it be caste-bound or provincial-kingdom-bound probity, in order to achieve a perfect social harmony... [1-1-96]

[Verse Locator](#)

दश वर्ष सहस्राणि दश वर्ष शतानि च ।
रामो राज्यम् उपासित्वा ब्रह्म लोकम् प्रयास्यति ॥ १-१-९७

97. raamaH = Rama; dasha varSa sahasraaNi = ten, years, thousand; dasa varsha sataani ca = ten, years, hundred, also; raajyam upaasitvaa = kingdom, on reverencing; brahma lokam gamishhyati = Brahma's abode, voyages.

"On reverencing the kingdom for ten thousand years plus another one thousand years, i.e. for a total of eleven thousand years, Rama voyages to the abode of Brahma... [1-1-97]

In rama raajyam upaasitvaa... the word used is upaasana is not ruling by sceptre but it is 'reverentially idolising the kingdom...' as one would regard or treat his personal god with reverence. Rama thus revered

his kingdom as a devotee of his subjects and this is the concept of **raama raajya**. The **brahma loka** is not the abode of four-faced **Brahma**, but still higher abode, rather **vaikunTha** itself.

[Verse Locator](#)

इदम् पवित्रम् पापघ्नम् पुण्यम् वेदैः च संमितम् ।
यः पठेत् राम चरितम् सर्व पापैः प्रमुच्यते ॥ १-१-९८

98. **pavitram** = holy; **papa ghnam** = sin, eradicating; **puNyam** = merit-endowing; **vedaiH sammitam ca** = with [teachings of] all Veda-s, conformable, even; **idam** = this; **raama caritam** = Rama's, legend; **yaH** = who [whoever]; **paThet** = studies; **sarva paapaiH pra mucchyate** = from all, sins, verily, liberated.

"This Ramayana is holy, sin-eradicating, merit-endowing, and conformable with the teachings of all Vedas... and whoever reads this Legend of Rama, he will be verily liberated of all his sins... [1-1-98]

[Verse Locator](#)

एतत् आख्यानम् आयुष्यम् पठन् रामायणम् नरः ।
स पुत्र पौत्रः स गणः प्रेत्य स्वर्गे महीयते ॥ १-१-९९

99. **aayuSyam** = lifespan-enriching; **aakhyaanam** = narrative of actuality; **etat** = this; **raama aayaNam** = Rama's, peregrination; **paThan** = while reading - if read; **naraH** = a human; **sa putraH pautraH** = [will be] with, with sons, grandsons; **sa gaNaH** = with, groups [of kinfolk, servants etc]; **on enjoying worldly comforts**; **pretya** = after demise; **svarge mahiiyate** = in heaven, he will be adored.

"Any man who reads this lifespan-enriching narrative of actuality, Ramayana, the peregrination of Rama, he will be enjoying worldly pleasures with his sons and grand sons and with assemblages of kinfolks, servants et al., as long as he is in this mortal world and on his demise, he will be adored in heaven... [1-1-99]

[Verse Locator](#)

पठन् द्विजो वाक् ऋषभत्वम् ईयात् ।
स्यात् क्षत्रियो भूमि पतित्वम् ईयात् ॥
वणिक् जनः पण्य फलत्वम् ईयात् ।
जनः च शूद्रो अपि महत्त्वम् ईयात् ॥ १-१-१००

100. **paThan** = he who reads this Ramayana; **janaH** = that man; **dvijaH syaat** = a Brahman, if he were to be; he will be; **vaak R^ishhabhatvam iyaat** = in speech, bullishness [shrewdness, excellency] obtains; **kshatriyaH [syat]** = Kshatriya, [if he were to be]; **bhuumi patitvam iyaat** = on land, lordship, he obtains; **vaNik janaH** = Vyasya, person [if he were to be]; **paNya phalatvam iyaat** = by sale items, monetary-gains, he accrues; **shuudraH api ca** = Shudra, even, also, [if he were to be]; **mahatvam iyaat** = [personal] excellence, he acquires.

"A man reading this Ramayana happens to be a Brahman, one from teaching-class, he obtains excellency in his speech, and should he be Kshatriya person from ruling-class, he obtains land-lordship, and should he be Vyshya person from trading-class, he accrues monetary-gains, and should he be a Shudra person from working class, he acquires his personal excellence..." Thus Sage Narada gave a gist of Ramayana to Sage-poet Valmiki. [1-1-100]

gAyatri rAmAyaNa

In the first chapter of Bala Kanda the gist of Ramayana is imbibed and it called **samkshepa raaamayana**, or also called **bala raamaayana** . The youngsters are asked to recite these stanzas daily for longevity and a perfect personality like that of Rama. The summarised stanzas reflected here are from the main epic. The canto-wise summarisation is as below:

1. Bala Kanda [Book I] verses I-1-8 to 18
2. Ayodhya Kanda [Book II] verses I-1-18 to 28
3. Aranya Kanda [Book III] verses I-1-29 to 57
4. Kishkindha Kanda [Book IV] I-1-58 to 71
5. Sundar Kanda [Book V] I-1-72 to 78
6. Yuddha Kanda [Book VI] I-1-79 to 90
7. Uttara Ramayana [Book VII] I-1-91 to 97
8. Phala Shruti [Results of Recitation] I-1-98 to 100

Valmiki composed Ramayana according to the letters of Gayatri Hymn and they are identified with the following verses in all cantos:

श्लोकेन प्रति साहस्रं प्रथमे क्रमात् ।
गायत्रि अक्षरम् एकैकम् स्थापयामास वै मुनिः ॥

१. त -

तपः स्वाध्याय निरताम् तपस्वी वाग्विदाम् वरम् ।
नारदम् परि पप्रच्छ वाल्मीकिर् मुनि पुंगवम् ॥ १-१-१

२. स -

स हत्वा राक्षसान् सर्वान् यज्ञ घ्नान् रघुनन्दनः ।
ऋषिभिः पूजितः तत्र यथा इन्द्रो विजये पुरा ॥ १-३०-२४

३. वि -

विश्वामित्रः स रामास्तु श्रुत्वा जनक भाषितम् ।
वत्स राम धनुः पश्य इति राघवम् अब्रवीत् ॥ १-६७-१२ - बालकाण्डम्

४. तु -

तुष्टाव अस्य तदा वंशम् प्रविश्य स विशाम् पतेः ।
शयनीयम् नरेन्द्रस्य तत् आसाद्य व्यतिष्ठत ॥ २-१५-१९

५. व -

वनवासम् हि संख्याय वासांसि आभरणानि च ।
भर्तारम् अनुगच्छन्त्यै सीतायै श्वशुरो ददौ ॥ २-४०-१४

६. रा -

राजा सत्यम् च धर्मः च राजा कुलवताम् कुलम् ।
राजा माता पित चैव राजा हितकरो नृणाम् ॥ २-६७-३४

७. नि -

निरीक्ष्य स मुहूर्तम् तु ददर्श भरतो गुरुम् ।
उटजे रामम् आसीनम् जटा मण्डल धारिणम् ॥ २-९९-२५ - अयोध्याकाण्डम्

८. य -

यदि बुद्धिः कृता द्रष्टुम् अगस्त्यम् तम् महामुनिम् ।

अद्य एव गमने रोचयस्व महायशः ॥ ३-११-४४

९. भ -

भरतस्य आर्य पुत्रस्य श्वश्रूणाम् मम च प्रभो ।

मृग रुपम् इदम् व्यक्तम् विस्मयम् जनयिष्यति ॥ ३-४३-१८

१०. ग -

गच्छ शीघ्रम् इतो राम सुग्रीवम् तम् महाबलम् ।

वयस्यम् तम् कुरु क्षिप्रम् इतो गत्वा अद्य राघव ॥ ३-७२-१७ - अरण्यकाण्डम्

११. दे -

देश कालौ प्रतीक्षस्व क्षममाणः प्रिय अप्रिये ।

सुख दुःख सहः कले सुग्रीव वशगो भव ॥ ४-२२-२०

१२. व -

वंधाः ते तु तपः सिद्ध सप्तसा वीत कल्मषाः ।

प्रष्टव्याः ते अपि सीतायाः प्रवृत्तिम् विनय अन्वितैः ॥ ४-४३-३३ - किष्किन्धाकाण्डम्

१३. स -

स निर्जित्य पुरिम् श्रेष्ठाम् लंकाम् ताम् काम रूपिणीम् ।

विक्रमेण महतेजा हनुमान् मारुत आत्मज ॥ ५-४-१

१४. ध -

धन्या देवाः स गन्धर्वा सिद्धाः च परम ऋषयः ।

मम पश्यन्ति ये नाथम् रामम् राजीव लोचनम् ॥ ५-२६-४१

१५. म -

मंगलाभिमुखी तस्य सा तदा आसित् महाकपेः ।

उपतस्थे विशालाक्षी प्रयता हव्यवाहनम् ॥ ५-५३-२८ - सुन्दरकाण्डम्

१६. हि -

हितम् महार्थम् मृदु हेतु संहितम्

व्यतीत कालायति संप्रति क्षमम् ।

निशंय तद् वाक्यम् उपस्थित ज्वरः

प्रसंगवान् उत्तरम् एतत् अब्रवीत् ॥ ६-१०-२७

१७. ध -

धर्मात्मा रक्षसाम् श्रेष्ठः संप्राप्तो अयम् विभीषणः ।

लंकैश्वर्यम् ध्रुवम् श्रीमान् अयम् प्राप्नोति अकण्टकम् ॥ ६-४१-६७

१८. यो -

यो वज्र पाता अशनि सन्निपातान्

न चुक्षुभे वा अपि चचाल राजा ।

स राम बाणा अभिहतो भृश आर्तः

चचाल चापम् च मुमोच वीरः ॥ ६-५९-१४१

१९. य -

यस्य विक्रमम् आसाद्य राक्षस निधनम् गताः ।
तम् मन्ये राघवम् वीरम् नारायणम् अनामयम् ॥ ६-७२-११

२०. न -

न ते ददृशिरे रामम् दहंतम् अरि वाहिनीम् ।
मोहिताः परम अस्त्रेण गान्धर्वेण महात्मना ॥ ६-९३-२६

२१. प्र -

प्रणय देवताभ्यः च ब्राह्मणेभ्यः च मैथिली ।
बद्ध अंजली पुटा च इदम् उवाच अग्नि समीपतः ॥ ६-११६-२४ - युद्धकाण्डम्

२२. च -

चलनात् पर्वत इन्द्रस्य गणा देवाः च कंपिताः ।
चचाल पार्वती च अपि तदा आश्लिष्टा महेश्वरम् ॥ ७-१६-२६

२३. द -

दाराः पुत्रा पुरम् राष्ट्रम् भोग आच्छादन भाजनम् ।
सर्वम् एव अविभक्तम् नो भविष्यति हरि ईश्वरः ॥ ७-३४-४१

२४. य -

याम् एव रात्रिम् शत्रुघ्नः पर्ण शालाम् समाविशत् ।
ताम् एव रात्रिम् सीता अपि प्रसूता दाकर द्वयम् ॥ ७-६६-१ - उत्तरकाण्डम्

इदम् रामायणम् कृत्स्नम् गायत्री बीज संयुतम् ।
त्रि संध्यम् यः पठेत् नित्यम् सर्व पापैः प्रमुच्यते ॥

यावत् आवर्तते चक्रम् यावति च वसुंधरा ।
तावत् वर्ष सहस्राणि स्वामित्वम् अवधारय ॥
मंगलम् कोसलेन्द्राय महनीय गुणात्मने ।
चक्रवर्ति तनूजाय सार्वभौमाय मंगलम् ॥

इति गायत्री रामायणम् संपूर्णम्

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे प्रथमः सर्गः ॥



Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 2

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Introduction

Sage Valmiki goes to River Tamasa for a bath and sees a couple of birds, of which a hunter kills one. Valmiki unintentionally utters a poem, which is rich in grammar and new in metre, of which he is very much confused as to why such a poem has come from his tongue. Brahma, the presiding deity of letters appears and ordains Valmiki to author Ramayana, excellent epic of Rama, for which purpose alone he gave such divine meter and grammar to him.

[Verse Locator](#)

नारदस्य तु तद्वाक्यम् श्रुत्वा वाक्य विशारदः ।

पूजयामास धर्मात्मा सह शिष्यो महामुनिः ॥ १-२-१

1. **naaradasya tu**= of Narada, but; **tat vaakyam shrutvaa** = that, sentence, on hearing; **vaakya vishaaradaH** = sentence-maker, the eminent [Valmiki]; **dharmaatmaa** = virtue minded one [Valmiki]; **mahaa muniH** = great sage [Valmiki]; **saha shiSyah** = along with, disciples; **puujayaamaasa** = started to revere [Narada.]

On hearing that sentence of that eminent sentence-maker Sage Narada, [that contains , or Ramayana in a nutshell, narrated in the previous chapter,] that great sage of virtuous mind, namely Valmiki, revered the Divine Sage Narada, along with his disciples. [1-2-1]

[Verse Locator](#)

यथावत् पूजितः तेन देवर्षिः नारदः तथा ।

आपृच्छैव अभ्यनुज्ञातः स जगाम विहायसम् ॥ १-२-२

2. **deva R^ishi** = divine, sage; **saH** = he, Narada; **tena** = by him [by Valmiki]; **thathaa** = that way; **yathavat puujitaH** = befittingly, when worshipped; **apR^icCha eva** = on seeking [permission to leave,] only; **abhyanuj~nataH** = having permitted [by Valmiki]; **vihaayasam** = heaven-ward; **jagaama** = went away.

That divine sage Narada is worshipped that way by Valmiki in a befitting way, and on seeking permission of Valmiki to leave, and having been permitted by Valmiki went away heavenward. [1-2-2]

[Verse Locator](#)

स मुहूर्तं गते तस्मिन् देवलोकम् मुनिः तदा ।

जगाम तमसा तीरम् जाह्नव्यात् अविदूरतः ॥ १-२-३

3. **tasmin** = he, that Narada; **muhuurtam devalokam gate** = in a moment [after,] god's world, heavens, having gone; **tadaa** = then; **saH muniH** = he, that sage Valmiki; **jaahnavyaat avi duurataH** = from Jahnavi river, not, far-off from [nearby to Jahnavi river]; **tamasaa tiiram jagaama** = Tamasa, riverbanks, proceeded to.

A while after the departure of Narada to heavens, Valmiki proceed to the riverbanks of Tamasa, which are not far-off from River Jahnavai [i.e., River Ganga.] [1-2-3]

[Verse Locator](#)

स तु तीरम् समासाद्य तमसाया मुनिः तदा ।
शिष्यम् आह स्थितम् पार्श्वे दृष्ट्वा तीर्थम् अकर्दमम् ॥ १-२-४

4. saH tu = he [Valmiki,] but; muniH tadaa = sage, then; tamasaayaa = of Tamasa; tiiram sam aasaadya = riverbank, drawing nigh of; a kardamam = not, filthy; tiirtham = strand [n. esp. poet. the margin of a sea, lake, or river, esp. the foreshore]; dR^iSTva = on beholding; paarshve sthitam shiSyam aaha = at his side, available, to disciple, spoke to.

Then Valmiki drew nigh of River Tamasa's riverbanks, and on beholding an un-filthy strand of that river, he spoke to his disciple available at his side. [1-2-5]

[Verse Locator](#)

अकर्दमम् इदम् तीर्थम् भरद्वाज निशामय ।
रमणीयम् प्रसन्न अम्बु सन् मनुष्य मनो यथा ॥ १-२-५

5. bharadwaja; san manuSyah manaH yatha = noble, man's, bosom [heart,] as with; a kardamam = not, filthy; prasanna ambu = with pleasant, waters; ramaNiiyam = heart pleasing; idam tiirtham = this, watery foreshore; nishaamaya = you behold.

"Oh! Bharadwaja, un-filthy is this watery foreshore, and with pleasant waters it is heart pleasing... like a noble man's heart... behold it... [1-2-5]

[Verse Locator](#)

न्यस्यताम् कलशः तात दीयताम् वल्कलम् मम ।
इदम् एव अवगाहिष्ये तमसा तीर्थम् उत्तमम् ॥ १-२-६

6. taata = my dear; nyasyataam kalasaH = be kept [there,] handy-vessel [kamanDulu]; mama = to me; valkalam diiyataam = jute loincloth, be given; idam = this; uttamam = best one; tamasa tiirtham eva = Tamasa, ford, only; avagaahiSyee = I will enter.

"Keep that handy-vessel there, and give me my loincloth... I will enter only this best ford of Tamasa River... [1-2-6]

[Verse Locator](#)

एवम् उक्तो भरद्वाजो वाल्मीकेन महात्मना ।
प्रयच्छत मुनेः तस्य वल्कलम् नियतः गुरोः ॥ १-२-७

7. mahaatmanaa valmiikena = by great-souled, Valmiki; evam uktaH = that way, when said; bharadwaajaH = bharadwaaja; guroH niyataH = to his mentor, humble one; tasya muneH = to that, saint; valkalam prayacChata = jute-cloth, gave.

When Bharadwaaja is said that way by great-souled Valmiki, himself being a humble one before his mentor gave that jute-cloth to that saint, that humbly. [1-2-7]

[Verse Locator](#)

स शिष्य हस्तात् आदाय वल्कलम् नियतेन्द्रियः ।
विचचार ह पश्यन् तत् सर्वतो विपुलम् वनम् ॥ १-२-८

8. niyata indriyaH = who controlled, his senses [self-controlled]; saH = he, Valmiki; shishya hastaat = from disciple's, hands; valkalam = loincloth; aadaaya = on

taking; **pasyan sarvataH** = looking, everywhere; **tat vipulam vanam** = that, wide, of forest; **vichachaara ha** = ambled [towards waters,] indeed.

That self-controlled Sage Valmiki on taking loincloth from his disciple's hands, indeed ambled towards the river, looking everywhere at the wide of forest. [1-2-8]

[Verse Locator](#)

तस्य अभ्याशे तु मिथुनम् चरन्तम् अनपायिनम् ।
ददर्श भगवान् तत्र क्रौञ्चयोः चारु निस्वनम् ॥ १-२-९

9. **bhagavaan** = godly sage; **tatra** = there; **tasya abhyaase tu** = in its [in foreshore's,] vicinity, but; **an apaayinam** = not, leaving one another [or, not fearing any danger]; **charantam** = moving about, flying there about; **chaaru nisvanam** = charmingly, calling; **krounchayoH** = two krouncha birds [a lovely birds, not herons]; **midhunam** = a couple; **dadarsha** = he saw.

There godly sage Valmiki saw a couple of lovely krouncha birds, in the vicinity of that river's foreshore, flying there about in togetherness, [and of course, fearless of any calamity,] and calling charmingly [1-2-9]

[Verse Locator](#)

तस्मात् तु मिथुनात् एकम् पुमांसम् पाप निश्चयः ।
जघान वैरनिलयो निषादः तस्य पश्यतः ॥ १-२-१०

10. **papa nischayaH** = evil, in intent; **vyra** = enemy of; **nilayaH** = abode of birds and animals [foresters]; **nishaadaH** = a tribal hunter; **tasmaat midhunaat tu** = of them, but, of couple; **ekam** = one; **pumaamsam** = male one; **tasya pasyataH** = on his [Valmiki's,] while looking on; **jaghaana** = killed.

A tribal hunter with all his evil intent, as he is an enemy of foresters, killed the male one of them the couple of birds, while Valmiki is looking on. [1-2-10]

[Verse Locator](#)

तम् शोणित परीताङ्गम् चेष्टमानम् महीतले ।
भार्या तु निहतम् दृष्ट्वा रुराव करुणाम् गिरम् ॥ १-२-११
वियुक्ता पतिना तेन द्विजेन सहचारिणा ।
ताम्र शीर्षेण मत्तेन पत्रिणा सहितेन वै । १-२-१२

11-12. **patinaa** = with husband; **saha chaariNa** = along with, moving - together with husband; which husband is with; **taamra siirSeNa** = red, crested [hence, a proud male bird]; **matten** = lusty one; **patriNaa** = with good wings; **sahitena** = always has his heart for her; **tena dvijena** = from that, bird [male bird]; **viyukata** = separated; **bhaarya tu** = wife of, [female bird,] but; **nihitam** = slain; **mahii tale** = on ground, surface; **ceSTamaanam** = reeling; **shoNita pariita angam** = blood, covered, wings [or body]; **tam dR^iSTva** = him [male bird,] on seeing; **karuNaam giram** = with piteous, utterances; **ru raava** = lamented, made wailing sounds; **vai** = really.

She who is ever together with her husband, a lusty male bird with flighty wings and with a prideful red crest, and one who always had a heart for her, but she is now separated from him, and gone is that togetherness; and she, on seeing her slain husband whose body is blood-soaked, and who is reeling on the ground in the anguish of pain, bewailed with piteous utterances. [1-2-11, 12]

In this verse the gist of Ramayana through the bewailing queen of Ravana, namely Mandodari, is indicated. **bharyaa tu** wife [of Ravana,] Mandodari, but; **taamra shiirSeNa** from the one who is with red crest crown, which crown is decorated with red jewels etc - i.e., Ravana; **patriNaa** from the one who has winged

vehicles, like Pushpaka aircraft etc - i.e., Ravana; **mattena** from the one who is intoxicated with Brahma's boons; **sahitena** one who is surrounded by Indrajit, Vibhishana, Kumbhakarna et al. **tena dvijena** = from such a Braahman, namely Ravana; **viyuktaa** = separated from; and one who is presently; **nihitam** = slain - i.e., Ravana by Rama; **mahii tale** = on ground, surface; **ceSTamaanam** = reeling; **shoNita pariita angam** = blood, covered, limbs; at such a Ravana; **dR^iSTva** = [Mandodari] having seen; she; **karuNaam giram** = with piteous, utterances; **ru raava** = highly, lamented. Govindaraja.

[Verse Locator](#)

तथा विधिम् द्विजम् दृष्ट्वा निषादेन निपातितम् ।
ऋशेः धर्मात्मानः तस्य कारुण्यम् समपद्यत ॥ १-२-१३

13. **tathaa vidhim** = that, way; **niSadena nipaaitam** = by hunter, felled; **dvijam dR^iSTvaa** = at bird, on seeing; **dharma aatmaanaH** = for that kind, hearted one; **tasya R^isheH** = to that, sage; **kaaruNyam samapadyata** = compassion, occasioned.

On seeing at that bird felled that way by the tribal hunter, compassion is aroused in that kind-hearted sage Valmiki. [1-2-13]

[Verse Locator](#)

ततः करुण वेदित्वात् अधर्मो अयम् इति द्विजः ।
निशाय रुदतीम् क्रौन्चीम् इदम् वचनम् अब्रैइत् ॥ १-२-१४

14. **tataH** = then; **dvijaH** = sage Valmiki; **rudatiim krounchiim nishaamya** = wailing, female bird, on seeing; **karuNa veditvaat** = compassion, haunting him; **ayam adharmah iti** = this is, unjust, thus thinking, thus apperceiving; **idam vacanam abraiit** = this, sentence, said, uttered.

Then on seeing the wailing female krounchi bird, compassion haunting him and apperceiving the killing of male bird as unjust, the sage uttered this sentence... [1-2-14]

[Verse Locator](#)

मा निषाद प्रतिष्ठाम्त्व । मगमः शाश्वतीः समाः ।
यत् क्रौञ्च मिथुनात् एक । मवधीः काम मोहितम् ॥ १-२-१५

15. **ama** = oh, ill-fate one; **niSaada** = oh, hunter; **tvam** = you; **yat** = by which reason; **krau~Ncha mithunaat** = of krouncha, couple; **ekam** = one; **kaama mohitam** = in lustful, indulged in; **avadhiiH** = killed; **[tat = by that reason]**; **shaashvatiiH** = ever lasting; **samaaH** = ages to come; **pratiSThaam tu** = reputation, but; **maa gamaH** = don't, get.

"Oh! Ill-fated Hunter, by which reason you have killed one male bird of the couple, when it is in its lustful passion, thereby you will get an ever-lasting reputation for ages to come..." [1-2-15]

'No fame be thine for endless time, /Because, base outcast, of thy crime, Whose cruel hand was fain to slay / One of this gentle pair at play!' Griffith.

'For endless years to come, O Hunter, never shall thy soul find peace /' Romesh C. Dutt.

All of these are just dictionary meanings. Whether a tribal hunter gets infamy or ignominy, it does not matter much, unlike a nobleman getting some disrepute or discredit. Then the word in the verse **niSaada** should have other meanings than just a tribal hunter.

This is a celebrated stanza of Sanskrit literature, and controversial too, in deciphering its meaning. We are told that this is the first verse of human origin with metrical rules and grammar. Earlier to this, only Vedic stanzas were available with their complicated compositional rules. This is the verse where this epic, Ramayana is said to have triggered off.

In one way the separation of compound **tvamagama** is like this **tu, ama, gamaH**. Then the parsing is:

ama niSaada= oh, ill fated, hunter; tvam= you; yat= by which reason; krau~Ncha mithunaat = of krouncha, couple; ekam= one; kaama mohitam= lust, indulged in; a-vadhiiH= you killed; [tat= by that reason]; shaashvatiiH= ever lasting; samaaH= ages to come; pratiSThaam tu= reputation, but; maa gamaH= don't, get.

This verse has many comports of which a few are given hereunder:

This verse is taken as ma~NgalaacaraNa to Ramayana, for any epic has to have ma~Ngala aadiini; ma~Ngala madhyaani; ma~Ngala antaani A good pious beginning, pious middle and pious ending.

Because this verse has the letter maa at its start and maa is lakShmii vaacaka in Sanskrit. It is aadi varNaH The first letter loka maataa maa ramaa ma~Ngala devataa thus amara kosha says for Goddess Lakshmi

maa= Goddess Lakshmi; niShaada= Oh! Vishnu [for Goddess Lakshmi resides in the heart of Vishnu - niShadiiti asmin iti niShaada]; yat = by which act; krounca midhunaat = the couple of demons, namely Ravana and Mandodari; kaama mohitam= that impassioned one and stole Seetha; ekam= that one, Ravana; avadhii= you killed; by that act of yours; shashvatiisamaa= everlasting for ages; pratiShTaam= divine sanctity; tvam agama= you, get.

"Oh, the abode of Goddess Lakshmi, namely oh, Vishnu, by which act of your killing one male demon named Ravana, who in his passion abducted Seetha, and thus you eradicated the vice from the earth, for that you get an everlasting divine sanctity, as Rama, for ages to come."

2] Next niSaada is attributable to Ravana, because he is the one who tortures others for his benefit. itaraam saadayati piiDayati iti niSaada thus: Oh! Ravana; krounch midhunaat= from the couple, say Rama and Seetha, who are flying from forest to forest like nest-less birds; ekam= one is, Seetha is; avadhii =you almost killed her by your torture of abducting her; pratiSTaam= your glory in Lanka, at its zenith, as per the kindness of Brahma; ma agama= never get, hereafter. But this declination is not held right, for it is like a curse, shaapa, and no epic starts with a curse.

3] Next, this verse is said holding Rama in the perspective. Sage Narada gave the details of the legend to Sage Valmiki because Brahma ordered that the legend of Rama is to be recorded. But Ramayana is full of pathos, karuNa shoka rasa prathaana. If it is to be penned the writer too shall have heart that can outpour that mood. So when Valmiki is at the river banks, Rama, say Vishnu, came in the guise of a tribal, as with other mythological episodes like kiraataarjuniya etc., to test the capability of Valmiki in narrating pathos, and killed one bird. Valmiki reacted immediately and Vishnu's test is complete. But in exciting the mood of such holy sage, Vishnu / Rama gets a curse like separation from wife, as below.

nishaada= oh, tribal: Rama to Valmiki / Vishnu to mythology; for your killing one bird of the couple, to the misery of the female one; shaashvatii = as long as you live on this earth; samaaH pratiSTaam= togetherness, with your wife; ma agama= do not get.

Oh! Rama, as long as you are on earth, you do not get the love of being together with your wife, because you killed one from the bird couple... and you have to live with your wife departed [to Lanka,] come again, and then departed [to forests.]

But this is differed statement, since Vishnu does not require any personal testing of the capabilities of the writer of Ramayana. Brahma will look after such literary things.

4] The generally accepted meaning of this verse is this. Any epic's gist is to be said at the start or, at its commencement --- kaavya artha suucanam kascin aadyaam eva niruupyate--- Thus, the above verse included the meaning of whole of the epic, Ramayana.

i] maa niSaada= Goddess Lakshmi and Vishnu. Their marriage in their incarnations as Rama and Seetha, and Ramayana depicts this in Bala Kanda.

ii] pratiSTaam tvam agama= renown, you get, by following your father's orders you have repaired to forests, without any political upheaval, thus get an everlasting renown as an obliging son Ayodhya Kanda.

iii] shashavatii samaa= by dwelling in forest and eradicating demons and helping the saints and sages thus, you achieve an everlasting praise Aranaya Kanda.

iv] krounchayoH= from the [atrocious] couple; k-- krunca gati kauTilyaa alpii bhaavayoH; the atrocious Vali, and Tara couple; ekam kaama mohitam = one, passion, filled, i.e., Vali; avadhii= you killed, you killed Vali Kishkindha Kanda.

v] krouncha mithunaat= from the couple of lovely passionate birds here Rama and Seetha; niSaada that ruffian Ravana, kaama mohitam lustfully, ekam one [i.e., Seetha]; avadhii = almost killed, i.e., her residing in Lanka is as good as death Sundara Kanda.

vi] krouncha mithunaat = from the atrocious, couple Ravana and Mandodari; ekam avadhii one Ravana, you killed Yuddha Kanda.

vii] kaama mohitam= by desire, fascinated [kama also means a longing, desire, let alone lusting]; Seetha is fascinated by her desire to see sage's wives in utara Ramayana and thus she is sent to forests through Lakshmana. Hence seventh canto, utara Ramayana is also suggested.

[Verse Locator](#)

तस्य एवम् ब्रुवतः चिन्ता बभूव हृदि वीक्षतः ।
शोकार्तेन अस्य शकुनेः किम् इदम् व्याहतम् मया ॥ १-२-१६

16. evam bruvataH = thus, having said; viikshataH = while pondering; tasya hR^idi = in his, heart; asya shakuneH = for that, bird; shoka aartena mayaa = in anguish, annoyed, by me; vyahR^itam = uttered utterance; idam = this [verse, sentence]; kim = what is it; [thus] chintaa babhuva = cogitative [of the lines,] he became.

On saying thus, and pondering for a while in his heart, 'annoyed by the anguish for that bird, what is it uttered by me...' thus he became cogitative of those lines uttered. [1-2-16]

[Verse Locator](#)

चिन्तयन् स महाप्राज्ञः चकार मतिमान् मतिम् ।
शिष्यम् च एव अब्रवीत् वाक्यम् इदम् स मुनिपुङ्गवः ॥ १-२-१७

17. chintayan = on thinking; saH = he; mahaa praa~naH = eminently, astute one; matimaan = intellectual sage; chakaara matim = made up, his mind; saH muni pu.ngavaH = he, saint, the erudite one; shishyam = to disciples; idam vaakyam abraviit cha eva = this, sentence, spoke, also, thus.

On thinking, he that eminently astute and intellectual sage made up his mind, and he that erudite scholar also spoke this sentence to his disciples, thus as... [1-2-17]

[Verse Locator](#)

पाद बद्धः अक्षर समः तन्त्री लय समन्वितः ।
शोकार्तस्य प्रवृत्तो मे श्लोको भवतु न अन्यथा ॥ १-२-१८

18. me = while I was; shoka aartsya = by anguish, annoyed; pravR^ittaH = emerged; paada baddhaH = foot [of stanza,] arranged well; akshara samaH = letters, metrically posited; tantrii = [tuneful like] string [instrument]; laya = rhymed well [of syllables]; samanvitaH = having in it; slokaH bhavatu = verse, it shall be; na anyatha = not, otherwise.

"This utterance of mine has emerged out of anguished annoyance, and it is well- arranged with letters metrically posited, tuneful and rhythmical to be sung with string instrument, and hence, this shall be a verse, not otherwise..." [1-2-18]

This verse he uttered is in four quarters, each quarter with equally posited eight syllables. This is called anuSTubh metre in Sanskrit poetry. The eight syllables are, -- maa ni Shaa da pra ti ShTaa~N tva | ma ga ma shaa shva tiiH sa maa -- Each quarter is paada in Sanskrit, pede in Latin; with two quarters in first stanza, and two stanzas one verse. This apart there are other rules like caesura yati ; alliteration praasa ; and other compositional rules. It has come out of shoka sorrow, so the format is named as sloka. And, shloka also means yashas, kiirti renown.

[Verse Locator](#)

शिष्यः तु तस्य ब्रुवतो मुनेर् वाक्यम् अनुत्तमम् ।
प्रति जग्राह संतुष्टः तस्य तुष्टोअः अभवत् मुनिः ॥ १-२-१९

19. shishyaH tu = disciple, even; bruvataH = what is articulated; tasya muneH = by that [Valmiki's,] saint; santuSTaH pratijagraah = felt happy, received; vaakyam aunuttamam = word [verse,] unique one; tasya = by that; tuSTaH abhavat muniH = happy, became, saint.

Even the disciple happily received what that is articulated by the saint, a unique articulation, by which the saint too, became happy. [1-2-19]

[Verse Locator](#)

सोऽभिषेकम् ततः कृत्वा तीर्थे तस्मिन् यथाविधि ।
तम् एव चिन्तयन् अर्थम् उपावर्तत वै मुनिः ॥ १-२-२०

20. tataH = then; saH muniH = that, saint; tasmin tiirthe = in that, ford; yathaa vidhi = as per, custom; abhishekam kR^itva = bathing, on performing; tam ardham eva chintayan = its, purport, alone, on thinking; upa aavartata vai = back, he came, really [returned to hermitage.]

Then that saint on performing his bathing in that ford according to custom, and still thinking on the purport of his utterance, he returned towards his hermitage. [1-2-20]

This is mid day bath for these hermits. tato madhyaahna snaanaartham mR^idam aaharet | - - prekShya sa omkaaram aadityam triH nimajje jalaashaye - - vyaasa smR^iti The word abhisheka refers to ceremonial showering of waters on deities or on kings in his coronation. At the beginning Valmiki arrives at the river for a daily bath, which he would do by usual dipping in river waters. But here it appears that waters are showered on him, abhishekam kR^itva meaning that waters showered on him are on the analogy of poetic verses of Ramayana.

[Verse Locator](#)

भरद्वाजः ततः शिष्यो विनीतः श्रुतवान् गुरोः ।
कलशम् पूर्णमादाय पृष्ठतः अनुजगाम ह ॥ १-२-२१

21. tataH viniitaH = then, obedient one; shrutavaan = one who listened many scriptures, [erudite scholar]; shishyaH = disciple; Bharadwaja; puurNam kalasham = filled, handy-vessel; aadaya = on taking; guroH = mentor's; pR^iSTataH anujagama = at behind, followed.

Then Bharadwaja, the obedient disciple and an erudite scholar, for he heard and learnt many scriptures by listening, on taking handy-vessel full with water followed at the behind of his mentor. [1-2-21]

[Verse Locator](#)

स प्रविश्य आश्रम पदम् शिष्येण सह धर्मवित् ।
उपविष्टः कथाः च अन्याः चकार ध्यानमास्थितः ॥ १-२-२२

22. dharma vit saH = dharma, knower of, he [Valmiki]; shishyeNa saha = disciples, along with; pravisya aashrama padam = on entering, hermitage's, threshold; upaviSTa = having seated; anyaN kathaaH ca chakaara = other, topics, also, made - spoke about; dhyaanam aasthitaH = [but in] cogitation, preoccupied in.

He that knower of dharma, Valmiki, having entered the threshold of hermitage along with disciples, and having seated spoke about the day-to-day teachings and also other things, but he himself is preoccupied in cogitation on the verse. [1-2-22]

[Verse Locator](#)

आजगाम ततः ब्रह्मो लोककर्ता स्वयम् प्रभुः ।

चतुर् मुखो महातेजा द्रष्टुम् तम् मुनिपुङ्गवम् ॥ १-२-२३

23. tataH = then; loka kartaa = worlds, maker of [creator of 14 worlds]; prabhuH = almighty; chatur mukhaH = four-faced one; maha tejaH = great resplendent one; brahma = Brahma; draSTum = to see; tam muni pungavam = him, that sage, the eminent; svayam = on his own; aajagaama = arrived.

Then, the great resplendent Four-faced creator of fourteen worlds, almighty Brahma, arrived there on his own, to see that eminent saint Valmiki. [1-2-23]

Comment; The deities do not usually arrive on their own, but reveal themselves after a great penance, or on raising hue and cry as is done by demon devotees. Here Brahma, one among the Trinity of Hindu mythology, arrives on his own, to execute a divine deed through Valmiki, i.e. authoring the epic, Ramayana.

[Verse Locator](#)

वाल्मीकिः अथ तम् दृष्ट्वा सहसा उत्थाय वाग्यतः ।

प्रान्जलिः प्रयतो भूत्वा तस्थौ परम विस्मितः ॥ १-२-२४

24. atha = then; prayataH = pious one; Valmiki; tam dR^iSTva = Him [Brahma,] on seeing; parama vismitaH = highly, surprised; sahasa uthaaya = quickly, on getting up; pra anjali bhuutvaa = humbly adjoining palms; vaagyataH = spellbound; tatsthau = stood aside.

Then that pious saint Valmiki is highly surprised on seeing Brahma, and on quickly getting up from his seat with his palms adjoined humbly, he stood aside, as he is spellbind. [1-2-24]

[Verse Locator](#)

पूजयामास तम् देवम् पाद्य अर्घ्य आसन वन्दनैः ।

प्रणय विधिवत् च एनम् पृष्ट्वा च एव निरामयम् ॥ १-२-२५

25. tam enam devam = him, such a one, at that god; praNamya vidhivat ca = on making obeisance, customarily; pR^ishhTvaa ca eva niraamayam = on inquiring, also, thus, well-being; paadya = water for washing the feet; arghya = water for drenching the thirst; aasana = seating on a high seat; vandanaiH = with adorations; puujayaamaasa = started to venerate.

Valmiki venerated Brahma, on inquiring into his well-being, washed his feet, drenched his thirst, seated him to rest, and adored at best with customarily obeisance. [1-2-25]

Comment: Brahma is one in the Trinity of Brahma, Vishnu, and Shiva. Brahma is pictured to have four faces, each representing one Veda, where Vedas are four in number. He is the creator of worlds, while Vishnu maintains them, and Shiva dissolute them. The concert of Brahma is Saraswati, the presiding deity of speech, who was earlier requested by Brahma to be on the tongue of Valmiki to utter the poem, [as at 1-2-15] as an intuition to Valmiki. Thus Brahma now arrives to ordain Valmiki to author Ramayana.

[Verse Locator](#)

अथ उपविश्य भगवान् आसने परम अर्चिते ।

वाल्मीकये च ऋषये सन्दिदेश आसनम् ततः ॥ १-२-२६

26. atha upavishya bhagavaan aasane = then, seated, god, on [high] seat; parama archite = very, highly, worshipped [by Valmiki]; vaalmiikaye ca R^iSaye = at Valmiki, also, Sage; sandidesha aasanam tataH = beckoned, to a seat, then.

Then god Brahma, who is seated on a high seat, very highly worshipped by Valmiki, also beckoned at Valmiki to take a seat. [1-2-26]

[Verse Locator](#)

ब्रह्मणा समनुज्ञातः सोऽपि उपाविशत् आसने ।
उपविष्टे तदा तस्मिन् साक्षात् लोक पितामहे । १-२-२७
तत् गतेन एव मनसा वाल्मीकिः ध्यानम् आस्थितः ॥

27-28a. **saH api** = he [Valmiki,] even; **brahmaNaa sam anuj~naataH** = by Brahma, duly, permitted; **aasane upaavishat** = on seat, entered [sat]; **tadaa** = then; **tasmin loka pitaamahe** = that, worlds, Grandparent of; **saakshaat** = manifestly; **upaviSTe [sati]** = seated [before him, though]; Valmiki; **tat gatena eva** = those, happenings, only; **manasaa dhyaanam aasthitaH** = mentally, brooding, recurred.

Even though Valmiki sat on his seat when duly permitted by Brahma, and though the Grandparent of the worlds is manifestly sitting before him, but the same broodings on those happenings occurred on that day have recurred on his mind. [1-2-27-28a]

[Verse Locator](#)

पापात्मना कृतम् कष्टम् वैर ग्रहण बुद्धिना । १-२-२८
यत् तादृशम् चारुरवम् क्रौन्चम् हन्यात् अकारणात् ॥

28b-29a. **yaH** = he who, tribal hunter; **taadR^isham** = that sort of; **chaaru ravam krauncham** = cutely, calling, krouncha bird; **a kaaraNaat hanyaat** = without, reason, kills [killed]; **vaira grahaNa buddhinaa** = enemy [kill,] capturing, intending to; **paapa aatmanaa** = by evil, souled one; **kaSTam kR^itam** = hardship, is caused.

"He that tribal hunter, who killed a cutely calling krounch bird for no good reason than intending to capture the kill, is an evil souled one that caused hardship..." [1-2-28b-29a]

[Verse Locator](#)

शोचन् एव पुनः क्रौन्चीम् उप श्लोकम् इमम् जगौ । १-२-२९
पुनर् अन्तर्गत मना भूत्वा शोक परायणः ॥

29b-30a. **shoka paraayaNaH** = melancholic mood, one in [Valmiki]; **antargata manaa bhuutvaa** = depths of, mind, on turning in; **punaH** = again; **kraunchiim shochan eva** = about krouncha bird, on thinking, only; **shlokam imam upajagau** = verse, this [verse,] [involuntarily]sung.

Remaining in melancholic mood Valmiki turned his mind to the depth of thinking, and again thinking only on the krouncha bird he sung the same verse, involuntarily. [1-2-29b-30a]

The word **jaguH** is singing; **gai=** shabde; **liT**; **prathama bahu**; **jagau - jagatuH - jaguH**; **variant of gaay**; c.f. **Raghuvamsha of Kalidasa, verse 20, in fourth sarga**; **aakumaarakathoddhaata.m shaaligopyo jaguryashaH**

[Verse Locator](#)

तम् उवाच ततो ब्रह्मा प्रहसन् मुनिपुंगवम् । १-२-३०
श्लोक एवास्त्वयाम् बद्धो न अत्र कार्या विचारणा ॥

30b-31a. **tataH** = then; **brahmaa prahasan** = Brahma, smilingly; **tam muni pungavam uvaacha** = to him, that saint, the eminent, spoke to; **shloka eva tu** = verse, only, but; **ayam baddaH** = that one, composed; **na atra kaaryaa vichaaraNaa** = not, there, need to, think through.

Then, Brahma smilingly spoke to that eminent saint Valmiki, "But, what that is composed is a verse only... and there is no need to think through... [1-2-30b-31a]

[Verse Locator](#)

मत् छन्दात् एव ते ब्रह्मन् प्रवृत्ते अयम् सरस्वती । १-२-३१

रामस्य चरितम् कृत्स्नम् कुरु त्वम् ऋषिसत्तम ।

31b-32a. *hè brahman* = oh, Brahman; *te ayam sarasvatii* = your, that, speech; *mat cChandaat eva* = at my, wish, alone; *pravR^itte* = sprang forth; *hè R^iSi sattama* = oh, sage, the eminent; *raamasya charitam k R^itsnam* = Rama's, legend, in entirety; *tvam kuru* = you, render.

"Oh, Brahman, that speech of yours sprang forth at my wish alone, hence oh, eminent sage, you shall render the legend of Rama, in its entirety... [1-2-31b-32a]

[Verse Locator](#)

धर्मात्मनो भगवतो लोके रामस्य धीमतः ॥ १-२-३२

वृत्तम् कथय धीरस्य यथा ते नारदात् श्रुतम् ।

32b-33a. *dharma aatmanaH* = virtue, souled one; *loke bhagavataH* = in world, godlike; *dhiimataH* = an intellectual; *dhiirasya* = intrepid one; *raamasya vR^ittam* = Rama's, legend; *tè yatha srutam naaradaat* = by you, as heard, from Narada; *kathaya* = narrate.

"You shall narrate the legend of Rama, the virtuous, intellectual and an intrepid one, and a godlike person in this world as well, as you have heard it from sage Narada. [1-2-32b-33a]

[Verse Locator](#)

रहस्यम् च प्रकाशम् च यद् वृत्तम् तस्य धीमतः ॥ १-२-३३

रामस्य सह सौमित्रे राक्षसानाम् च सर्वशः ।

वैदेह्याः च एव यद् वृत्तम् प्रकाशम् यदि वा रहः ॥ १-२-३४

तत् च अपि अविदितम् सर्वम् विदितम् ते भविष्यति ।

33b-35a. *dhiimataH* = of valorous one; *saha SoumitreH* = with Sumitra's son, [Lakshmana]; *tasya ramasya* = of his, Rama's; *[vR^ittam* = adventures]; *raakshasaanam ca* = of the demons, also; *[vR^ittam* = misadventures]; *rahasyam ca prakaasam ca* = unknown, or, known, or; *sarvasaH* = in every detail; *yat vR^ittam vaidehyaa ca eva* = which is, the plight, of Vaidehi, also, even; *prakaasam yadi va* = revealed, either, or; *rahaH vaa* = unrevealed, or; *yat vR^ittam* = whatever, legend happened; *tat ca* = that, also; *a viditam api* = un, known, even; *sarvam te viditam bhaviSyati* = all, to you, known, it will be.

"The adventures of valorous Rama along with Lakshmana, and the misadventures of demons, known or unknown in every detail, and even the plight of Vaidehi which is either revealed or un-revealed so far, and whatever legend that has happened, all that will also be known to you, even if it were to be unknown, as yet... [1-2-33b-35a]

[Verse Locator](#)

न ते वाक् अनृता काव्ये काचित् अत्र भविष्यति ॥ १-२-३५

कुरु राम कथाम् पुण्याम् श्लोक बद्धाम् मनोरमाम् ।

35b-36a. *atra kaavye* = in this, epic; *te vaak* = your, word; *kaachit* = any one [word]; *a nR^itaa* = un, founded; *na bhavishyati* = not, it results in; *punyam* = merit-yielding; *manaH ramaam* = heart, pleasing; *raama kathaam* = Rama's, legend; *sloka baddhaam kuru* = verse, bound, you make.

"You shall versify the heart pleasing and merit-yielding legend of Rama, and not a single word of yours will be unfounded in this epic... [1-2-35b-36a]

[Verse Locator](#)

यावत् स्थास्यन्ति गिरयः सरितः च महीतले ॥ १-२-३६

तावत् रामायण कथा लोकेषु प्रचरिष्यति ।

36b-37a. girayaH = mountains; saritaH ca = rivers, even; mahii tale = on earth's, surface; yaavat = as long as; sthasyanti = there will be; taavat = so long; raamayaNa katha = Rama's, legend - Ramayana; lokeSu = in the world; prachariSyati = will flourish.

"As long as the mountains and even rivers flourish on the surface of the earth, so long the legend of Ramayana will flourish in this world... [1-2-36b-37a]

[Verse Locator](#)

यावत् रामस्य च कथा त्वत् कृता प्रचरिष्यति । १-२-३७

तावत् ऊर्ध्वम् अधः च त्वम् मत् लोकेषु निवत्स्यसि ।

37b-38a. tvat = by you; kR^itaa = authored; yaavat = as long as; raamasya katha = Rama's legend; pracharishyati = flourishes; taavat = till then; tvam = you; uurthvam = heavenward; athaH ca = in netherworlds, even; mat lokeSu = in my abode [Brahma loka]; nivatyasi = you will be dwelling, [flourishing].

"And as long as Rama's legend authored by you flourishes...till then you will flourish in heavenly, in netherworlds, and even in my abode, namely Abode of Brahma... [1-2-37]

[Verse Locator](#)

इति उक्त्वा भगवान् ब्रह्मा तत्र एव अन्तरधीयत ।

ततः स शिष्यो भगवान् मुनिः विस्मयम् आययौ ॥ १-२-३८

38b-c. bhagavaan = The Divinity; Brahma; iti uktvaa = thus, saying; tatra eva = there only; antaradhiyata = vanished; tataH = then; saH shiSyaaH = along with, disciples; bhagavaan muniH = godly, sage; vismayam aayayau = astonishment, came upon [wondered.]

On saying thus that Divinity Brahma vanished then and there only, and then that godly sage Valmiki came by astonishment, along with his disciples. [1-2-38b-c]

[Verse Locator](#)

तस्य शिष्याः ततः सर्वे जगुः श्लोकम् इमम् पुनः ।

मुहुर् मुहुः प्रीयमाणाः प्राहुः च भृश विस्मिताः ॥ १-२-३९

39. tatha = then; tasya = his; shishyaaH = disciples; sarve = all of them; muhuH muhuH = again, again [time and again]; priyamaaNaaH = very delightedly; punaH = again; slokam imam = verse, this one; jaguH = sang; bhR^isha vismitaaH = much astonished; pra aahuH cha = reciprocally recited, also.

Then all of the disciples of Valmiki sang this verse time and again very delightedly, and muchstonished they also recited this verse, reciprocally. [1-2-39]

[Verse Locator](#)

समाक्षरैः चतुर्भिः यः पादैः गीतो महर्षिणा ।

सः अनुव्याहरणात् भूयः शोकः श्लोकत्वम् आगतः ॥ १-२-४०

40. yaH = that which is; sama aksharaiH = equally, lettered; chaturbhiH = four; paadaiH = footed; maharSiNaa = by great sage; giitaH = articulated; saH slokaH = that, verse; anuvyaharaNaat = by recitation; bhuuya = again, further; slokatvam = prominence of verse proper; aagaataH = attained.

Equally lettered, four-footed is that verse when great Sage Valmiki articulated it, and when repetitively recited by one and all, it attained prominence as verse proper. [1-2-40]

Comment: A poet never says poetry to satisfy his own instincts, but to imbue an involuntary imagination or passion in others when read or heard by the so called others. It is the empathy of that poetry. For Kalidasa it is shR^ingara, passion, for Bhavabhuti it is pity 'eko rasaH karuNa...' for Valmiki it is pathos, shoka. For this Kavi Kalidas says: niShaada viddha aNDaja darshanotthaH shlokatvam aapadyata yasya shokaH -- raghu va~Nsha 14-60 There are two texts for this one is, shlokaH shlokatam aagataH... meaning that the verse originally structured metrically can now can be sung. Second is shokaH shlokatvam aagataH... the pathos of the poet attained the status of verse that is now being sung by the disciples, thus anyone can recite it.

[Verse Locator](#)

तस्य बुद्धिः इयम् जाता महर्षेः भावितात्मनः ।
कृत्स्नम् रामायणम् काव्यम् ईदृशैः करवाण्यहम् ॥ १-२-४१

41. aham = kR^itsnam raamaayaNam kaavyam = entire, Ramayana, epic; iidR^ishaiH = this sort of [in suchlike verses]; karavaaNi = I will compose; iyam buddhiH = this kind of, intuition; bhaavita aatmanaH = for that contemplated soul; tasya maharSeH jaataa = to that, great sage, born.

Born is an intuition in that great sage and contemplated soul asserting that "I will compose entire Ramayana, the epic, in suchlike verses..." [1-2-41]

[Verse Locator](#)

उदार वृत्त अर्थ पदैः मनोरमैः
तदा अस्य रामस्य चकार कीर्तिमान् ।
सम अक्षरैः श्लोक शतैः यशस्विनो
यशस्करम् काव्यम् उदार दर्शनः ॥ १-२-४२

42. kiirtimaan udaara darshanaH = celebrated, magnanimous, seer; tadaa = then; yashasvinaH = of that highly renowned one, Rama; asya raamasya = of that, Rama; yashas karam kaavyam = renown, furthering [extolling,] epic; udaara vR^itta artha padaiH = free-flowing, prosody, semantically, yielding meanings; manoramaiH = heart-pleasing one; sama aksharaiH shloka shataiH = with symmetrical, letters, verses, in hundreds; chakaara = authored.

That celebrated sage and magnanimous seer Valmiki then authored the highly renowned Rama's legend extolling Rama's renown, with symmetrically worded verses, and words versified to yield meanings semantically, prosody free-flowing, and with hundreds of such verses. [1-2-42]

[Verse Locator](#)

तद् उपगत समास सन्धि योगम्
सम मधुरोपनत अर्थ वाक्य बद्धम् ।
रघुवर चरितम् मुनिप्रणीतम्
दश शिरसः च वधम् निशामय अध्वम् ॥ १-२-४३

43. upagata samaasa sandhi yogam = included, compound, conjunctions, conjugations; sama madhura upanata artha vaakya baddham = evenly, sweetly, led, expressive, sentences, well-knit; muni praNiitam = sage, said; tat raghu vara charitam = that, Raghu's, best [one from,] legend; dasha shirasaH vadham ca = ten, headed one's, extermination, also; nishaamaya adhvam = behold, this way.

That epic contains uncomplicated compounds, conjunctions and conjugations, and has expressive sentences that are well knit and led evenly and sweetly, and that legend pertains to the

best one from Raghu's dynasty, namely Rama, which also includes the extermination of the Ten headed evil named Ravana, and further, it is said by the sage, hence this may now be listened... [1-2-43]

This is balladeers bidding to the audience. The word muni praNiitam reminds that a non-saint cannot tell an epic; na anR^ishi kurute kaavyam and hence it is to be listened attentively.

इति वाल्मिकि रामायणे आदिकाव्ये बाल काण्डे द्वितीयः सर्गः

Thus, this is the 2nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 3 Verses converted to UTF-8, Sept 09

Introduction

The scheming of the composition of epic Ramayana is described here. Whole of the epic is rendered in its quintessence, as to how Sage Valmiki scheduled the narration of important milestones of the epic.

[Verse Locator](#)

श्रुत्वा वस्तु समग्रम् तत् धर्म अर्थ सहितम् हितम् ।
व्यक्तम् अन्वेषते भूयो यद्वृत्तम् तस्य धीमतः ॥ १-३-१

1. **dharmaatmaa** = virtue-souled one, Valmiki; **dharm artha sahitam** = probity, prosperity, abounding in; **hitam** = propitious one [too]; **tat** = that; **vastu samagram** = essence of the epic, in its entirety; **shrutvaa** = on hearing; = tasya dhiimataH vR^ittam = of that, dexterous [Rama's,] that which has happened; **yat** = that which is there; [**tat** = that]; **vyaktam bhuuyaH anveSate** = that which is known [in detail,] further, searched for.

On hearing the essence of Ramayana from Sage Narada, which is abound with probity and prosperity, and a propitious one too, that virtue-souled Valmiki started searching for further known details in the legend of that dexterous Rama. [1-3-1]

[Verse Locator](#)

उपस्पृश्य उदकम् संयक् मुनिः स्थित्वा कृताञ्जलिः ।
प्राचीन अग्रेषु दर्भेषु धर्मेण अन्वेषते गतिम् ॥ १-३-२

2. **muniH** = that saint; **praachiina agreSu** = eastward, having apices; **darbheSu** = sacred darbha grass [and its mat]; **sthitvaa** = on abiding, on sitting; **udakam upaspR^ishya** = water, on touching; **kR^ita a~njali** = making palm fold in reverence; **dharmeNa** = yogaja dharmeNa - [dharmaakuutam] = by yogic dharma; **samyak** = comprehensively; **anveSate gatim** = is searching, for course [of Ramayana.]

Valmiki sitting on a sacred grass mat, whose apices are towards east, touched waters, and made his palms adjoined in reverence, and then by his yogic insight started to search comprehensively, for the narrative course of Ramayana. [1-3-2]

Comment: Touching/sipping waters **aachamana**, **pariSechana**, before undertaking any auspicious work, including daily meal, is customary, because water cleanses the internal system, both mind and body.

[Verse Locator](#)

राम लक्ष्मण सीताभिः राज्ञा दशरथेन च ।
स भार्येण स राष्ट्रेण यत् प्राप्तम् तत्र तत्त्वतः ॥ १-३-३

हसितम् भाषितम् च एव गतिर्यायत् च चेष्टितम् ।
तत् सर्वम् धर्म वीर्येण यथावत् संप्रपश्यति ॥ १-३-४

3-4. raama lakshmaNa siitaabhiH = of Rama, Lakshmana and Seetha; raaj~naa dasharathena ca = by king, Dasharatha, also; sa bhaaryeNa [raameNa] = along with, wife - Rama along with his wife; sa raaSTreNa = along with, kingdom - when Rama was in State; yat praaptam = what, bechanced; tatra [yaa] gatiH = in that, [which,] course is there; yaavat ceSTitam ca = everything, [they] have done, and; hasitam bhaaSita ca eva = their smiles, their conversations, also, thus; tat sarvam = that, entirely; tatvataH = veritably; yathaavat = as it is; dharma viiryeNa = by the power of his asceticism, or by the power given by Brahma; sam pra pashyati = wholly, clearly, seen.

Of Rama, Lakshmana and Seetha, also of King Dasharatha and his wives, and what bechanced on Rama when he was in kingdom Ayodhya; Valmiki veritably discerned all that. Their smiles, their conversations, their deeds and the succession of events as well, all of them the sage saw wholly and clearly by the yogic power conferred by Brahma... [1-3-3-4]

[Verse Locator](#)

स्त्री तृतीयेन च तथा यत् प्राप्तम् चरता वने ।
सत्यसन्धेन रामेण तत्सर्वम् च अन्ववेक्षत ॥ १-३-५

5. strii tR^itiiyena ca = lady, as third [partner in forests,] also; vane charataa = in forests, while trekking; satya sandhena raameNa = truth-abiding, by Rama; tathaa yat praaptam = then, that which, bechanced; tat sarvam ca = all, that, also; anvavekshitam = by him discerned.

Then, that which bechanced on truth-abiding Rama, while he is trekking in forests, with a lady being the third partner, where Lakshmana is the lone male aide, Valmiki visualized all that. [1-3-5]

[Verse Locator](#)

ततः पश्यति धर्मात्मा तत् सर्वम् योगमास्थितः ।
पुरा यत् तत्र निर्वृत्तम् पाणाव आमलकम् यथा ॥ १-३-६

6. tataH = then; dharmaatmaa = virtue-souled sage; yogam aasthitaH = while in yogic, exaltation; tatra = in there [in story]; puraa yat nirvR^ittam = earlier, what, has happened; tat sarvam = that, all; paaNau amalakam = in palm, citric fruit [myrobalan]; yathaa = as though; pashyati = saw.

Then that virtue-souled sage saw what all that has happened earlier, by his yogic exaltation, as though it is a citric fruit in his own palm. [1-3-6]

[Verse Locator](#)

तत् सर्वम् तात्त्वतो दृष्ट्वा धर्मेण स महामतिः
अभिरामस्य रामस्य तत् सर्वम् कर्तुम् उद्यतः ॥ १-३-७
कामार्थं गुण संयुक्तम् धर्मार्थं गुण विस्तरम् ।
समुद्रम् इव रत्नाढ्यम् सर्वं श्रुति मनोहरम् ॥ १-३-८

7-8. mahaa matitiH = highly intellectual [sage]; saH = he; tat sarvam = that, all; tattvataH = in actuality; dharmeNa = by yogic prowess; dR^iSTvaa = having discerned; kaama artha guNa samyuktam = pleasures, prosperities, their qualities, abounding with; dharma artha guNa vistaram = probity [alone,] its meaning, [and its] qualities, elaborately; ratna aaDhyam = with gems, replete; samudram iva = ocean, like; sarva shruti manoharam = for all, listenable, delightfully [or by all Veda-s acceptable, or in any kind of

listening, a pleasing one; **abhiraamasya raamasya** = one who delights all, of such a Rama; **sarvam kartum udyataH** = that, all, to author, pioneered

Discerning all of Ramayana in its actuality by his yogic prowess that highly intellectual Valmiki pioneered to author all of the legend of Rama, for Rama is a delighter of all in all worlds, and whose legend is abounding with the real functional qualities of earthly pleasures and prosperities, and which clearly elaborates the meaning of probity and its operative qualities, and thus this legend is like an ocean replete with such gems called thoughts, and an ear-pleasing legend, as well. [1-3-7, 8]

Comment: The pleasures and gains of the humans are **puruSaartha** -s, in its axiological meaning. Hindus have four such **puruSaartha** -s [namely human values,] **dharma** probity **artha** prosperity, **kaama** pleasures, and finally **moksha** , blessedness. Of these four only the first three, **dharma**, **artha**, **kaama** are usually referred, and they are called **tri-varga** . The final one **moksha** is not often quoted. Dhrama is the driving force. **chodanaa lakshaNaartho dharmaH** - Jaimini. Hence dharma is the prescribed conduct, either by scriptures or by the society, and it does not entail any merit or demerit, but just an obligatory conduct or duty or, say 'categorical imperative' of Kant. And the other two, **artha**, **kaama** , are the means of dharma, and all leading to moksha. These two great epics Ramayana and Mahabharata are structured on these **puruSaartha** -s alone. Thus though Ramayana is abounding with the accounts of richness and glory of all kinds of wealth, which is secondary to human values, its main import is the virtuosity of human living. The ocean, though abounding with other less valuable items like conch shells, mother-of-pearl shells etc., its gems beneath all these peripherals are of high value. Thus this is an ear pleasing by its musical melody and heart pleasing by its meaningful wording. Further, it is pleasant for its import is in accordance with all the scriptures.

[Verse Locator](#)

स यथा कथितम् पूर्वम् नारदेन महात्मना ।
रघु वंशस्य चरितम् चकार भगवान् मुनिः ॥ १-३-९

9. **bhagavaan saH muniH** = godly, he, that saint [Valmiki]; **mahaatmanaa naaradena** = by Divine Soul, Narada; **puurvam yathaa kathitam** = earlier, as to how, narrated; [in that way only]; **raghu vamshasya** = one who is born in Raghu's lineage - of Rama; **charitam chakaara** = legend, made [composed.]

That godly saint Valmiki composed the legend of Rama, the legatee of Raghu, exactly as the divine-soul Narada narrated it earlier. [1-3-9]

[Verse Locator](#)

जन्म रामस्य सुमहद् वीर्यम् सर्वानुकूलताम् ।
लोकस्य प्रियताम् क्षान्तिम् सौयताम् सत्य शीलताम् ॥ १-३-१०

10. **raamasya janma** = Rama's, birth [incarnation]; **su mahat viiryam** = very, great, valour; **sarva anukuulataam** = to all, gracefulness; **lokasya priyataam** = universal, cordiality; **kshaantim** = perseverance; **satya shiilataam** = truthful, conduct; **saumyataam** = courteousness; [Valmiki described.]

The birth of Rama as an incarnation of Vishnu, his very great valour, his gracefulness to all, his universal cordiality, perseverance, courteousness, and his truthful conduct, Valmiki described them all. [1-3-10]

[Verse Locator](#)

नाना चित्र कथाः च अन्याः विश्वामित्र सहायेन ।
जानक्याः च विवाहम् च धनुषः च विभेदनम् ॥ १-३-११

11. **anyaaH naanaa chitra kathaa ca** = other, very many, amusing, stories, also; **vishvaamitra ahaayena** = Viswamitra, with help of; **jaanakyaaH ca vivaaham ca** = with Janaki, also, marriage, and; **dhanuSaH ca vibhedanam** = great bow's, breaking of; [are narrated.]

Narrated are very many other amusing stories, Rama's breaking the great bow; his marriage with Janaki after with the help of Sage Vishvamitra... [1-3-11]

[Verse Locator](#)

राम राम विवादम् च गुणान् दाशरथेः तथा ।
तथऽभिषेकम् रामस्य कैकेय्या दुष्ट भावताम् ॥१-३-१२

12. **raama** = Rama; **raama** = Parasuraama; **vivaadam ca** = dispute, also; **guNaanaan** = merits of; **daasarathe tathaH** = Dasharatha's son [Rama's]; **tathaa** = that way; **tathaa abhishhekam raamasya** = likewise, [preparations for] anointing, of Rama; **kaikeyyaa duSTa bhaavataam** = Kaikeyi's, vicious, intentions.

Dispute of Rama and Parashurama; the merits of Rama, the son of Dasharatha; and the preparations for anointing of Rama as crown prince; Queen Kaikeyi's vicious intentions... [1-3-12]

Comment: Rama is **shrī raama** one who delights in **shrī**, where **shrī** is Goddess Lakshmi. Where as Parashurama delights in his axe **parashu** axe; and Balarama, the brother of Krishna delights in his own **bala** might.

[Verse Locator](#)

विघातम् च अभिषेकस्य राघवस्य विवासनम् ।
राज्ञः शोकम् विलापम् च पर लोकस्य च आश्रयम् ॥ १-३-१३

13. **vighaatam ca abhishhekasya** = disruption also, royal unction; **raaghavasya vivaasanam** = Rama's, exile; **raaj~naaH shokam vilaapam ca** = King Dasharatha's, grief, bewailing, and; **para lokasya cha aashrayam** = into other, world, also, taking shelter [demise.]

Disruption in royal unction of Raghava; his exile to forests; King Dasharatha's grief and bewailing, and thus his departing to other worlds... [1-3-13]

[Verse Locator](#)

प्रकृतीनाम् विषादम् च प्रकृतीनाम् विसर्जनम् ।
निषाद अधिप संवादम् सूतोपावर्तनम् तथा ॥ १-३-१४

14. **prakR^itiinaam visaadam ca** = of subjects, grieving, also; **prakR^itiinaam visarjanam** = people, leaving off; **niSaada adhipa samvaadam** = tribal, chief, conversing with; **suuta upaavartanam tathaa** = charioteer, returning of, thus.

The grief of the subjects; Rama leaving them off; his conversing with tribal chief Guha; returning the charioteer Sumantra to kingdom from forests, leaving the trio at the banks of river Ganga... all these elements are well- described. [1-3-14]

[Verse Locator](#)

गङ्गायाः च अपि संतारम् भरद्वाजस्य दर्शनम् ।
भरद्वाज अभ्यनुज्ञात् चित्रकूटस्य दर्शनम् ॥ १-३-१५

15. **ga.ngaayaaH ca api samtaaram** = River Ganga, also, even, crossing over; **bharadvajasya darshanam** = of Sage Bharadwaja, seeing; **bharadvaja abhyanuj~naanaat** = on Bharadwaja's advise; **chitrakuuTasya darshanam** = of Chitrakuta, seeing [visiting.]

Crossing over River Ganga; looking up Sage Bharadwaja; their look up at Chitrakuta on Sage Bharadwaja's advise... [1-3-15]

[Verse Locator](#)

वास्तु कर्म निवेशम् च भरत अगमनम् तथा ।

प्रसादनम् च रामस्य पितुः च सलिल क्रियाम् ॥ १-३-१६

16. **vaastu karma nivesham** = architectural, work [construction of hermitage,] dwelling in; **bharata agamanam tathaa** = Bharata's, arrival, then; **prasaadanam ca raamasya** = for graciousness, also, of Rama; **pituH salila kriyaam** = to father, water, oblation.

Construction of a hermitage and dwelling therein; Bharata's arrival at that place for the graciousness of Rama to take back the kingdom; Rama's denial of it; Rama's offering water oblations to his father on hearing the demise of his father... [1-3-16]

[Verse Locator](#)

पादुका अग्न्य अभिषेकम् च नन्दि ग्राम निवासनम् ।

दण्डकारण्य गमनम् विराधस्य वधम् तथा ॥ १-३-१७

17. **paadukaaH agrya abhishhekam ca** = sandals [shoes,] high, enthroning, also; **nandi graama nivaasanam** = in Nandigrama, village, living of Bharata; **dandaka araNya gamanam** = Dandaka, forests, going; **viraadhasya vadham tathaa** = Viradha's, killing, thus.

Enthroning shoe-sandals of Rama by Bharata; Bharata's living in a village Nandigrama; Rama's going to Dandaka forests; killing the demon named Viradha... [1-3-17]

[Verse Locator](#)

दर्शनम् शरभङ्गस्य सुतीक्ष्णेन समागमम् ।

अनसूया समाख्या च अङ्गरागस्य च अर्पणम् ॥ १-३-१८

18. **darshanam sharabha.ngasya** = seeing [visiting,] Sage Sarabhanga; **sutiikshNena samaagamam** = with Sage Suteekshna, meeting; **anasuuya samaakhyaa ca** = Anasuya, the hermitic lady, smooth, speaking, also; **a.nga** = body; **raaga** = applying cream; **ca** = also; **arpaNam** = giving.

Rama's visit to Sage Sarabhanga and Suteekshna; their visiting hermitic lady Anasuuya, and her smooth speaking with Seetha and also her giving a body cream to Seetha...[by applying which cream Seetha will not wither away in the rough weather of woods. These details are incorporated with great care.] [1-3-18]

[Verse Locator](#)

दर्शनम् च अपि अगस्त्यस्य धनुषो ग्रहणम् तथा ।

शूर्पणखाः च संवादम् विरूपकरणम् तथा ॥ १-३-१९

19. **darshanam ca api agastasya** = seeing, also, even, Sage Agastya,; **dhanuSaH grahaNam tathaa** = a great bow, taking, likewise; **shuurpaNakhaaH cha samvaadam** = with Suurpanakha, also, palaver; **viruupa karaNam tathaa** = defacing, likewise.

Also even Rama's seeing the Sage Agastya, and likewise taking a great bow from that sage... also the palaver of Surpanakha, the demoness, and defacing her, likewise... [1-3-19]

[Verse Locator](#)

वधम् खरः त्रिशिरसः उत्थानम् रावणस्य च ।

मारीचस्य वधम् च एव वैदेह्या हरणम् तथा ॥ १-३-२०

20. **vadham khara trishirasaH** = killing of, Khara, Trisirasa [the demons]; **utthaanam raavaNasya ca** = upsurge, of Ravana, also; **maariichasya vadham ca eva** = of Maariicha's killing, also, thus; **vaidehyaa haraNam tathaa** = Vaidehi's, abduction, like that.

The elimination of demons like Khara, Trishirasa and the upsurge of Ravana thereby; elimination of demon Mareecha, and Ravana's abduction of Vaidehi, likewise... [1-3-20]

[Verse Locator](#)

राघवस्य विलापम् च गृध्र राज निबर्हणम् ।
कबन्ध दर्शनम् च एव पंपायाः च अपि दर्शनम् ॥ १-३-२१

21. raaghavasya vilaapam ca = Raghava's, anguish, also; gR^idhra raaja nibarhaNam = eagle, mighty, slaying; kabandha darshanam ca eva = Kabandha, the demon, is seen, also, thus; pampaayaaH ca api darshanam = Pampa, the lake, also, thus, seeing.

Raghava's anguish at the loss of Seetha; Ravana's slaying the mighty eagle Jatayu; Rama's seeing Kabandha, and also Lake Pampa...[1-3-21]

[Verse Locator](#)

शबरी दर्शनम् च एव फल मूल अशनम् तथा ।
प्रलापम् च एव पंपायम् हनुमद् दर्शनम् ॥ १-३-२२

22. shabarii darshanam cha eva = Sabari, the hermitic lady, seeing her, also, thus; phala muula ashanam tathaa = fruits, tubers, eating, thus; pralaapam cha eva = bemoaning, also, thus [of Rama]; pampaayam hanumat darshanam = at Pampa Lake, Hanuma, sighted at.

Rama's seeing Shabari, a hermitic lady and eating fruits and tubers given by her in utmost adoration; Rama's bemoaning for Seetha; his sighting Hanuma at Lake Pampa... [1-3-22]

[Verse Locator](#)

ऋष्यमूकस्य गमनम् सुग्रीवेण समागमम् ।
प्रत्ययोत्पादनम् सख्यम् वालि सुग्रीव विग्रहम् ॥ १-३-२३

23. R^ishyamuukasya gamanam ca = to Rishyamuka, going, also; sugriiveNa samaagamam = with Sugreeva, meeting; pratyaya utpaadanam sakhyam = confidence, generating, making friendship [with Sugreeva]; vaali sugriiva vigrahaam = Vali, Sugreeva, duel of.

Also going to Mt. Rishyamuka, meeting Sugreeva and generating confidence in Sugreeva, befriending him and the duel of Vali and Sugreeva... [1-3-23]

[Verse Locator](#)

वालि प्रमथनम् च एव सुग्रीव प्रतिपादनम् ।
तारा विलापम् समयम् वर्ष रात्र निवासनम् ॥ १-३-२४

24. vaali pramathanam chaiva = Vali, elimination, also, thus; sugriiva pratipaadanam = Sugreeva is established; taaraa vilaapanam = Tara, [wife of Vali,] grieving of; samayam varSa raatra nivaasanam = consented, rainy, nights [and days,] stopover.

Also thus Vali's elimination and establishing Sugreeva on throne of monkey kingdom, grieving of Tara, the wife of Vali and empress of that kingdom, and as consented Rama's stopover during the days of rain... [1-3-24]

Comment: This raatri usually means night. But it includes day also. When saying triraatra, dasa raatra, in conducting rituals it includes daytime also. On the whole it is total rainy season that is admirably narrated in Kishkindha Kanda.

[Verse Locator](#)

कोपम् राघव सिंहस्य बलानाम् उपसंग्रहम् ।

दिशः प्रस्थापनम् च एव पृथिव्याः च निवेदनम् ॥ १-३-२५

25. kopam raaghava simhasya = wrath of, Raghava, the lion; balaanaam upasa.ngraham = troops, foregathering; dishaH prasthaapanam ca eva = to quarters, sending, also, thus; pR^idhivyaaH ca nivedanam = earth's [topography,] also, description.

The wrath of Raghava, the lion, at the delay caused by Sugreeva, and Sugreeva's foregathering of all troops, and sending them to all quarters, and Sugreeva's description of earth's topography to monkey-troops... [1-3-25]

[Verse Locator](#)

अङ्गुलीयक दानम् च ऋक्षस्य बिल दर्शनम् ।

प्रायोपवेशनम् च अपि संपातेः च अपि दर्शनम् ॥ १-३-२६

26. a.nguliiyaka daanam ca = ring of his finger, giving, also; R^ikshasya bila darshanam = Riksha's cave, seeing; praayopaveshanam ca api = fasting unto death, and, even; sampateH ca api darshanam = Sampaati, also, even, seeing.

Rama's giving his ring to Hanuma as a token for Seetha's recognition... and the monkeys thus searching see Riskha cave, bear-cave, and their fasting unto death for their quest remained unsuccessful, and their seeing Sampaati, another mighty eagle and the brother of slain Jatayu, who guides the monkeys to the destination where Seetha is held captive. [1-3-26]

[Verse Locator](#)

पर्वत आरोहणम् च अपि सागस्य अपि लङ्घनम् ।

समुद्र वचनात् च एव मैनाकस्य च दर्शनम् ॥ १-३-२७

27. parvataa aaroHaNam ca api = mountain [Mt. Mahendra,] climbing, also, even; saagarasya ca la.ngghanam = of ocean, also, leaping out of; samudra vachanaat ca eva = Ocean's, advise of, also, thus; mainaakasya ca darshanam = of Mt. Mainaka, also, seeing.

Hanuma's climbing Mt. Mahendra to leap over the ocean, and on the advice of the Ocean, Mt. Mainaka's coming up from under waters to give rest to Hanuma, and Hanuma's seeing that mountain are depicted. [1-3-27]

[Verse Locator](#)

राक्षसी तर्जनम् च एव छाया ग्राहस्य दर्शनम् ।

सिंहिकायाः च निधनम् लङ्का मलय दर्शनम् ॥ १-३-२८

28. raakshasii tarjanam ca eva = demoness', killing, also, thus; Chaayaa graahsya darshanam = seeing, Simhika, the capturer by shadow, seeing her; simhikaayaaH ca nidhanam = Simhika's, killing, also; la.nkaa malaya darshanam = Lanka, mountain's, seeing.

Hanuma's killing the demoness Surasa, and his seeing of Simhika, a rapacious creature of gigantic origin, which captures its prey by the shadow, and Hanuma's killing that Simhika, and his seeing the mountain of Lanka, called Mt. Trikuta, on which the state of Lanka is built, Valmiki described them all. [1-3-28]

[Verse Locator](#)

रात्रौ लंका प्रवेशम् च एकस्य अपि विचिंतनम् ।

आपान भूमि गमनम् अवरोधस्य दर्शनम् ॥ १-३-२९

29. raatrau la.nkaa pravesham ca = in night, Lanka, entering, also; ekasya api vichintanam = lonely, even though, thinking over; aapaana bhuumi gamanam = liquor

consuming, place, going to; **avarodhasya darshanam** = of secure place, [the palace chambers,] seeing.

In night Hanuma's entry into Lanka, for being lonely his thinking over the course to search for Seetha, and his going to the liquor consumption place, and also his seeing the palace chambers of Ravana... [1-3-29]

[Verse Locator](#)

दर्शनम् रावणस्य अपि पुष्पकस्य च दर्शनम् ।
अशोक वनिकायानम् सीतायाः च अपि दर्शनम् ॥ १-३-३०

30. **darshanam raavaNasya api** = seeing, Ravana, also; **puSpakasya ca darshanam** = of Pushpaka [aircraft,] also, seeing; **ashoka vanikaayaanam** = in Ashoka, gardens; **siitaayaaH ca api darshanam** = Seetha, also, even, seeing.

Hanuma's seeing Ravana, and also his seeing Pushpaka, the divine aircraft, and in Ashoka gardens, his seeing Seetha also... [1-3-30]

[Verse Locator](#)

अभिज्ञन प्रदानम् च सीतायाः च अपि भाषणम् ।
राक्षसी तर्जनम् च एव त्रिजटा स्वप्न दर्शनम् ॥ १-३-३१

31. **abhij~nana pradaanam ca** = credential, presenting, also; **siitaayaaH ca api bhaaSaNam** = with Seetha, also, even, talking; **raakshasii tarjanam ca eva** = demoness', scaring also, thus; **trijaTaa svapna darshanam** = Trijata, the demoness', dream, witnessing.

Presenting his credential, the ring of Rama, to Seetha and his talk with Seeta, and also his witnessing the demonesses scaring Seetha to oblige Ravana, and his witnessing demoness Trijata narrating her bad dream, are all narrated in the epic.] [1-3-31]

[Verse Locator](#)

मणि प्रदानम् सीतायाः वृक्ष भंगम् तथ एव च ।
राक्षसी विद्रवम् चैव किंकराणाम् निबर्हणम् ॥ १-३-३२

32. **maNi pradaanam siitaayaaH** = jewel, giving, of Seetha; **vR^iksha bha.ngam tatha eva ca** = trees, uprooting, thereby, thus; **raakshasii vidravam ca eva** = demoness', fleeing, also, thus; **kinkaraaNaam nibarhaNam** = guards [at the gardens,] killing of.

Seetha's giving her bejeweled hairslide to be shown to Rama, Hanuma's uprooting of the trees of that beautiful Ashoka gardens, thereby the demonesses fleeing in scare, his killing the guards of that garden... [1-3-32]

[Verse Locator](#)

ग्रहणम् वायु सूनीश्च लंका दाह अभिगर्जनम् ।
प्रति प्लवनम् एव अथ मधूनाम् हरणम् तथा ॥ १-३-३३

33. **grahaNam vaayusuunoH ca** = capture of, son of Vayu, Air-god, also; **lankaa daaha abhigarjanam** = Lanka, burning of, [and his blaring at demons]; **prati plavanam eva** = return, flying, also; **atha madhuunaam haraNam tathaa** = then, honey, appropriation of, thus.

The capture of Hanuma, the son of Air-god, by the magical missile of Indrajit, son of Ravana, and also Hanuma's burning down Lanka, and his blaring at the demons, also his return flight from Lanka... and on his way back Hanuma's seeing a honey garden, and the appropriation of honey... [1-3-33]

[Verse Locator](#)

राघव आस्वासनम् चैव मणि निर्यातनम् तथा ।

संगमम् च समुद्रेण नल सेतोः च बन्धनम् ॥ १-३-३४

34. raaghava ashvaasanam ca eva = Rama, solaced, also, thus; maNi niryaatanam tathaa = jewel, presenting, thus; sangamam samudreNa ca = meeting, with Ocean, also; nala sethoH ca bandhanam = by Nala, bridge, also, building.

Hanuma's action in presenting the jewel sent by Seetha solaces Raghava, and thus the meeting of Rama with the Ocean, and Nala's building the bridge on ocean... [1-3-34]

[Verse Locator](#)

प्रतारम् च समुद्रस्य रात्रौ लंका अवरोधनम् ।

विभीषणेन संसर्गम् वधोपाय निवेदनम् ॥ १-३-३५

35. prataaram ca samudrasya = crossing over, also, ocean; raatrau la.nka avarodhanam = in night, Lanka, seizure of; sansargam vibhiiSaNena vadha upaaya nivedanam = meeting, with Vibheeshana, killing, scheme, telling.

Crossing over the ocean by the boulder bridge built by Nala, and seizure of Lanka in night, and Vibheeshana, the younger brother of Ravana, whom Ravana banished, comes to meet Rama, and his telling the scheme to kill Ravana to Rama... [1-3-35]

[Verse Locator](#)

कुम्भकर्णस्य निधनम् मेघनाद निबर्हणम् ।

रावणस्य विनाशम् च सीतावाप्तिम् अरेः पुरे ॥ १-३-३६

36. kumbhakarNasya nidhanam = Kumbhakarna, destruction of; meghanaada nibarhaNam = Meghanada, elimination of; raavaNasya vinasham ca = Ravana's, annihilation, also; siitaa avaaptim areH pure = Seetha, restitution of, in enemy's, city.

Destruction of Kumbhakarna, another brother of Ravana, and the elimination of Meghanatha, the valiant fighter and son of Ravana, and the annihilation of Ravana, and also retrieval of Seetha in enemy's city, [which is a kind of disgrace to Rama and a successive event follows thereon,] all these are narrated in the epic. [1-3-36]

[Verse Locator](#)

विभीषण अभिषेकम् च पुष्पकस्य च दर्शनम् ।

अयोध्यायाः च गमनम् भरद्वाज समागमम् ॥ १-३-३७

37. vibhiiSaNa abhishhekam cha = Vibheeshana's, crowning; puSpakasya ca darshanam = Pushpaka, aircraft, seeing it; ayodhyaayaaH ca gamanam = to Ayodhya, also, going; bharadvaja samaagamam = Sage Bharadvaja, meeting with.

Crowning of Vibheeshana as the king of Lanka, after the demise of Ravana, and also Rama's seeing Pushpaka, the divine aircraft, and returning to Ayodhya in that aircraft... and Rama's meeting Sage Bharadvaja on his way back... [1-3-37]

[Verse Locator](#)

प्रेषणम् वायु पुत्रस्य भरतेन समागमम् ।

राम अभिषेक अभ्युदयम् सर्व सैन्य विसर्जनम् ।

स्व राष्ट्र रंजनम् च एव वैदेह्याः च विसर्जनम् ॥ १-३-३८

38. preSaNam vaayu putrasya = sending of, Air-god's son, [Hanuma]; bharatena samaagamam = with Bharata, meeting; raama abhishheka abhyudayam = Rama's, coronation,

festival; **sarva sainya visarjanam** = all, military, disbandment; **sva raaSTra ra~njanam ca eva** = own, kingdom, to the delight of State; **vaidehyaaH ca visarjanam** = Seetha, too, desolation of.

Sending Hanuma to meet Bharata, for he avowed to self-immolate if Rama were not to come in time; the coronation festival of Rama; disbandment of all military troops of monkeys; Rama's ruling his kingdom to the delight of his subjects, and the desolation of Vaidehi too... are described by Valmiki. [1-3-38]

[Verse Locator](#)

अनागतम् च यत् किञ्चिद् रामस्य वसुधा तले ।
तत् चकार उत्तरे काव्ये वाल्मीकिः भगवान् ऋषिः ॥ १-३-३९

39. **bhagavaan vaalmikiH R^iSiH** = godly, Valmiki, the sage; **raamasya yat kimchit** = of Rama, whatever, minutely; **vasudhaa tale** = on earth's, surface; **anaagatam ca** = futuristic, also; **tat** = that; **uttare** = in later [parts of, coming chapters]; **kaavye** = of epic; **chakaara** = composed.

The godly sage Valmiki composed the futuristic legend of Rama while Rama is on the surface of earth, and whatever that is there, that is composed in all its minuteness, in the coming chapters of this epic. [1-3-39]

Comment: In this verse, some take the word **uttare** as Uttara Ramayana, the events occurring after his crowning, Seetha's departure to forest, birth of Lava and Kusha, the sons of Rama and a battle between father and sons etc., are ascribed to Valmiki. But to some commentators, as per the format of this chapter, which surveys what Valmiki has scheduled to write, it is unacceptable since the word **uttare** occurs for only one occasion, hence cannot mean next canto. Thus, they say, Uttara Ramayana cannot be ascribed to Valmiki. Hence the word **uttare** here is taken to mean henceforth, hereinafter of the epic.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे तृतीयः सर्गः

Thus, this is the 3rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 4 Verses converted to UTF_8 Sept, 09

Introduction

Valmiki composed twenty four thousand verses and taught them to Lava and Kusha, the sons of Rama and Seetha. The two youngsters sing the ballad among the assemblages of sages and saints, and win laurels. Rama on seeing the boys singing on the streets and king's ways of Ayodhya, brings them to his palace, and summons all his brothers and ministers to listen to the ballad. Rama himself is put to the turmoil, for the ballad sung by these youngsters narrates the legend of Seetha. But he himself collecting his calm, Rama paid his attention to listen the 'Legend of Seetha' **sithaayaH charitam mahaanas** Valmiki calls Ramayana.

[Verse Locator](#)

प्राप्त राज्यस्य रामस्य वाल्मीकिर् भगवान् ऋषिः ।
चकार चरितम् कृत्स्नम् विचित्र पदम् अर्थवत् ॥ १-४-१

1. **bhagavaan R^iSiH** = godly, saint, Valmiki; **praapta raajasya raamsya** = on retrieval, of kingdom, by Rama; **vichitra padam** = admirably, worded; **kR^itsnam** = in entirety; **charitam** = legend; **arthavat** = meaningfully; **chakaara** = composed.

The godly saint Valmiki composed Ramayana on Rama's retrieving kingdom, wording admirably and meaningfully. [1-4-1]

[Verse Locator](#)

चतुर् विंशत् सहस्राणि श्लोकानाम् उक्तवान् ऋषिः ।
तथा सर्ग शतान् पंच षट् काण्डानि तथा उत्तरम् ॥ १-४-२

2. **R^iSiH** = sage Valmiki; **slokaanaam** = verses; **chatur vimshat sahasraaNi** = twenty-four, thousand; **tathaa** = that way; **pancha sarga shataam** = five, chapters, hundreds; **SaT kaaNDaani cha** = six, books, also; **tatha uttaram** = that way, an end piece; **uktvaan** = said.

Sage Valmiki said Ramayana in twenty four thousand verses, in six hundred chapters, in six books, likewise an end-piece too. [1-4-2]

The twenty-four are the letters in **Gayatri** hymn. Ramayana's scheming is based on Gayatri hymn and for this: atra catur vi~Nshati sa~Nkhyo uktyaa catur vi~Nshati akShara gaayatrii tulyataa suucitam | prathama adhyaaye - tapaH svaadhyaya - ityatra prathamam ta kaarasya - sargapraante - iti etasmin padye - mahatva miiyaat - ityatra yaat - iti akSharasya grahaNaat api gayatrii ruapatvam suucitam - dharmaakuutam

There is a controversy about the number of verses and cantos. If Uttara Ramayana, otherwise called **abhudaya kaanDa**, is ascribed to Valmiki, the cantos are seven and chapters are about 649 and verses are about 24,253. But some verses and chapters are deleted for standardization of Ramayana as per this verse and they contain 560 chapters and 24,00 verses only. Some argue that when it is said 24, 000 verses are there, it does not actually a mathematical assertion, like the calculation of **mahaa yuga** -s and **manvantara** -s, and as one would give a reply to his age as 30 years, or 60 years, but not as 29 years, 6 months, seven days or so... In furthering that standardization affair, some said that even this canto, Bala kaanda is not authored by Valmiki. It is not clear as of now when the pundits can decide as to which is standard and which is not.

The transcendental aspect of Ramayana and its content is explained in 18 terms by ancient commentator Govindaraja. 1] Rama's Absoluteness, **paramaatma tattva** ; 2] Ideation to know Him, **upaaya** ; 3] Dedication in Him, **kainkarya** ; 4] Human aspect, **puruSaakaara** ; 5] Diviner, **adhikaara** ; 6] Resolve in God, **adhikaara paaratantrya** ; 7] God's resolve in Dedicate, **bhagavat paaratantrya** ; 8] Knowledge of five Meanings, **artha pancaka j~naana** ; 9] Self-denial, **akincinatvam** ; 10] Teacher selecting, **aacaarya varaNam** ; 11] Climax, **autkaNThata** ; 12] Behaviour, **pravartana** ; 13] Residence, **vaasa sthaana** ; 14] Two Narayana hymns, **naaraayaNa mantra dvaya** ; 15] Gayatri, Gayatri hymn; 16] Negating negative-thinking, **durvicaara parihaara** ; 17] negating Love for Living, **samsaara jihaasa** ; 18] 64 Divinely Arts, **catuSaSTi kalamayatva** . Of them we take up the 15th Gayatri.

The identification of **Gayatri** with Ramayana scheme is explained in many ways. By **tat savitR^i** the features and attributes of the Absolute as per narrations in Bala Kanda. **vareNya** by the narration of Absolute's attributes in Ayodhya and Kishkindha kaanda-s, and adherents like Lakshmana, Bharata, Sugreeva take shelter in Him here only. **bharga** is identified as per the description of resplendence of The Divine as envisaged by the sages and hermits in Aranya Kanda. **devasya** and in **dhiimahi** where that **deva** the Divine is explained by Hanuma, not only to Seetha but to all in Sundara kanda. **hi dhii mahi** is as explained in Uttara Kanda, which centers around **moksha** salvation.

[Verse Locator](#)

कृत्वा तु तन् महाप्राज्ञः स भविष्यम् सह उत्तरम् ।
चिन्तयामास कोन्वेतत् प्रयुंजीयाद् इति प्रभुः ॥१-४-३

3. **maha praaj~naH prabhuH** = great, scholar, godly-saint Valmiki; **sa bhavishyam saha uttaram** = with, leading, with, sequel; **tat** = that, Ramayana; **kR^itvaa tu** = having composed, but; **kaH** = who; **nu** = really; **etat** = all this; **pra yu~njiyaat iti** = well, render, thus; **chintayaamasa** = thought over.

Though that great scholar composed thus with leading and sequel legends, that godly saint thought over thus 'really, who will render all this ballad...' [1-4-3]

[Verse Locator](#)

तस्य चिन्तयामानस्य महर्षेर् भावितात्मनः ।
अगृह्णीताम् ततः पादौ मुनि वेषौ कुशी लवौ ॥ १-४-४

4. **tataH** = then; **muni veshau kushii lavau** = in hermits, attire, Kusha, Lava; **chintayaamasnasya** = thoughtful one; **bhavitaH atmanaH** = contemplating soul; **tasya maharsheH** = his, of the Sage's; **paadau agR^ihniitaam** = feet taken [touched.]

Then Lava and Kusha who are in the attire of hermits have touched the feet of that contemplative soul Valmiki, who is now thoughtful. [1-4-4]

[Verse Locator](#)

कुशी लवौ तु धर्मज्ञौ राज पुत्रौ यशश्चिनौ ।
भ्रातरौ स्वर संपन्नौ ददर्श आश्रम वासिनौ ॥ १-४-५

5. **kushii lavau tu** = Kusha, Lava, but; **dharmaj~nau** = virtue-knowers **raaja putrau** = princes; **yashasvinau** = glorious ones; **svara sampannau** = with melodious voice, endowed with; **bhratrau** = brothers; **aashrama vaasinau** = [the same] hermitage, residents of; **[Valmiki] dadarsha** = seen;

Glorious Kusha and Lava are the virtue knowing princes, and they are endowed with melodious voice, besides being the residents of the same hermitage, thus Valmiki saw them saluting at his feet. [1-4-5]

[Verse Locator](#)

स तु मेधाविनौ दृष्ट्वा वेदेषु परिनिष्ठितौ ।

वेदोपबृंहणार्थाय तौ अग्राहयत प्रभुः ॥ १-४-६

6. **prabhuH** = self-reliant sage; **saH** = he, Valmiki; **medhavinau** = intellectual pair; **vedeshu pariniSTitau** = in Vedas, proficient; **dR^iSTvaa** = having seen; **veda upa bR^imhaNa arthaya [kathitam kaavyam]** = to Veda-s, as ancillary, reinforcement, aiming at [rendered, epic]; **tau a graahayata** = them two, made to receive [epic to memorise].

On seeing that pair intellectuals who are proficient in Veda-s that self-reliant sage Valmiki made those two to memorize the epic, as the epic Ramayana is composed only to reinforce the import of Veda-s, as an ancillary. [1-4-6]

[Verse Locator](#)

काव्यम् रामायणम् कृत्स्नम् सीतायाः चरितम् महत् ।

पौलस्त्य वधम् इति एवम् चकार चरित व्रतः ॥ १-४-७

7. **charitra vrata** = sage who observed all sacred vows; **kR^itsnam kaavyam** = to entire, epic; **raamaayaNam** = Ramayana; **siithayaH charitam mahat** = Seetha's, legend, sublime; **poulastya vadham** = Ravana's, elimination; **iti** = thus [naming]; **evam cakaara** = that way, made, rendered.

That sage with observed sacred vows has rendered the entire epic in the name of 'Ramayana', 'Sublime Legend of Seetha' and 'elimination of Ravana'. [1-4-7]

Seetha's conduct is the primary aspect and Ravana's elimination is secondary in the epic of Ramayana. **poulasthya vadha** . Giving one to many names to poem/epics is usual as in **maagha kaavya** which is known as **shishupaala vadha** whereas it is actually **kR^ishNa carita** .

[Verse Locator](#)

पाठ्ये गेये च मथुरम् प्रमाणैः त्रिभिर् अन्वितम् ।

जातिभिः सप्तभिः युक्तम् तन्त्री लय समन्वितम् ॥ १-४-८

8. **paaThye geye madhuram** = to read, to sing, melodious; **pramaaNaiH tri bhiH anvitam** = scales, in three, kinds, adaptable; **jaatibhiH saptabhiH baddham** = classification, sevenfold, orchestral; **tantrii laya samanvitam** = string-instrument, rhythm, included.

To read or to sing it is melodious, adaptable to music with three scales and sevenfold tune, and orchestral to the tunes of string-instrument and rhythm included... [1-4-8]

The three Indian scale pauses are **dR^ita**, **madhyama**, **vilambita** . These though not equal but identical to Breve, Minim and Quaver of Western classical music. The seven fold classifications of swara-s are 1] **shadja** [2] **madhyama** [3] **gaandhara** [4] **niSaada** [5] **R^iSabha** [6] **dhaitava** [7] **pa~nchama** . These are roughly identical to Accelerando, Calando, Decresando, Smorzando, Sostentuo, and others of Western classical music.

[Verse Locator](#)

रसैः शृंगार करुण हास्य रौद्र भयानकैः ।

विरादिभी रसैर् युक्तम् काव्यम् एतत् अगायताम् ॥ १-४-९

9. **rasaiH sR^ingara karuNa haasya raudra bhayaanakaiH** = aesthetics, romance, pathos, comic, fury, fright, and others; **viira aadibH rasaiH yuktam** = valour et cetera, aesthetics, embodying; **kaavyam a gaayataam** = epic, is sung.

Aesthetics like romance, pathos, comic, fury, fright, valour etc., embodying the epic is sung [by Kusha, Lava.] [1-4-9]

The Indian categorization of aesthetics **rasaa** -s is in nine emotions. **sR^ingaa** [romance] **haasa** , [humour] **shoka** , [grief] **krodha** , [fury] **utsaaha** , [enthusiasm, bravery] **bhaya** , [fright] **jugupsa** ,

[disgust] **vismaya** [amaze.] Again **sR^ingaara** is of two kinds - a) **sambhoga** , [being with his/her partner,]
b) **vipralamba** [not being with his/her partner.]

Rama's togetherness with Seetha from Bala Kanda till her abduction is the first category of romance. After her departure and until regain, it is second sort of romantic narration. Episodes of Surpanakha, Trijata are humorous. Those of Dasharatha, Jatayu etc., are of grievous nature. Killing, torturing etc., situations arouse furiousness. Lakshmana, Indrajit and others are showing bravery. Seeing ugly demons either in forests or those that surround Seetha is causing fright. The very sight of ugly bodied demons like Viradha, Kabandha is creating disgust. Hanuma's leaping ocean, burning Lanka, and the entire Rama-Ravana war are amazing

[Verse Locator](#)

तौ तु गान्धर्व तत्त्वज्ञौ स्थान मूर्च्छन कोविदौ ।
भ्रातरौ स्वर संपन्नौ गन्धर्वाः इव रूपिणौ ॥ १-४-१०

10. **tau tu gaandharva tatvaj~nau** = they are, musical art, conversant with; **sthaana muurchana kovidau** = pause, pitch of voice, proficient in; **bhraatarau svara sampannou** = two brothers, voice, wealthy; **gandharva iva ruupiNau** = celestial singers, like, in appearance.

They are conversant with the art of music and proficient with the pitch and pausing their voices, and those two brothers have not only a wealthy voice, but they also look like celestial singers. [1-4-10]

The gandharva-s are celestial beings with adorable personalities and performers of all kinds of performing arts. Hence, Indian musical art is termed as **gaandhava vidya** .

[Verse Locator](#)

रूप लक्षण संपन्नौ मधुर स्वर भाषिणौ ।
बिंबात् इव उथीतौ बिंबौ राम देहात् तथा अपरौ ॥ १-४-११

11. **ruupa lakshaNa sampannau** = in appearance, charm, privileged with; **madhura svara bhashaNau** = melodiously, voiced, in voicing; **bimbaat iva uthiitau bimbau** = [from original] reflection, like, issued forth, reflections; **raama dehaat** = from Rama's, body; **tatha aparau** = like that, separately.

They have charm in their appearance and melodiousness in their voice, they are like the two reflections of one original object, and thus they came out from the body of Rama, separately. [1-4-11]

Vishnu's reflection is Rama, and Kusha, Lava are two reflections of Rama, and thus, in turn, these two princes are adorable like Vishnu, as in **bimba-pratibimba nyaaya** , image-reflection syndrome.

[Verse Locator](#)

तौ राज पुत्रौ कात्स्न्येन धर्यम् आख्यानम् उत्तमम् ।
वाचो विधेयम् तत् सर्वम् कृत्वा काव्यम् अनिन्दितौ ॥ १-४-१२

12. **tau raja putrau kaartsnyena** = they, king's, sons [princes,] in entirety; **dharmyam aakhyanam uttamam** = virtue expounding, epic, best; **vaachaH vidheyam tat sarvam** = by voice, preserved [memorized,] all that; **kR^itva kaavyam a ninditau** = doing so, epic, without, fault.

They the princes have memorized that virtue-expounding epic, the best; in its entirety and in doing so, they rendered that epic faultlessly. [1-4-12]

[Verse Locator](#)

ऋषीणाम् च द्विजातीनाम् साधूनाम् च समागमे ।
यथा उपदेशम् तत्त्वज्ञौ जगतुः तौ समाहितौ ॥ १-४-१३

13. R^iSiiNaam cha dvijaatiinam = of sages, also, of scholars; saadhunam cha samaagame = of eminent persons, also, assemblages; yatha upadesham tatvaj~nau = as schooled, those two that are well aware of; jagatuH = sung; su samahitau = with best, concentration.

They sung the epic as schooled, well aware of its content and intent, among the assemblages of sages, scholars and also of eminent persons, with their best concentration [1-4-13]

[Verse Locator](#)

महात्मनौ महाभागौ सर्व लक्षण लक्षितौ ।
तौ कदाचित् समेतानाम् ऋषीणाम् भवित आत्मनाम् ॥ १-४-१४
मध्ये सभम् समीपस्थौ इदम् काव्यम् अगायताम् ।

14-15a. maha aatmanau = those two great-souls; maha bhagau = highly endowed [with musical talent]; sarva lakshaNa lakshitau = all, features, possessing; tau kadachit = those two, once; sametaanaam R^iSiiNam = at a gathering, of sages; bhavita aatmaanaam = of pious, souls; madhye sabham samiipasthau = midst of, assemblage, nearby standing; idam kaavyam agayataam = this, epic, sung.

Once those two great-souls who endowed with musical talent and with all remarkable features, sung this epic, standing nearby the midst of a gathering of sages and pious souls. [1-4-14-15a]

[Verse Locator](#)

तत् श्रुत्वा मुनयः सर्वे बाष्प पर्याकुलेक्षणाः ॥ १-४-१५
साधु साध्विति ता ऊचुः परम् विस्मयम् आगताः ।

15b-16a. sarve munayaH = all, sages; tat shrutvaa = that, on hearing; param vismayam aagataaH = great, surprise, coming on; baaSpa paryaakula iikshaNaaH = with tears, overspread, eye-sight; saadhu saadhu iti taa uuchuH = splendid, splendid, thus, they, said [appreciated].

On hearing that, the eyes of all the sages were overspread with tears of happiness, and they appreciated saying, 'splendid, splendid is this...' [1-4-15b-16a]

[Verse Locator](#)

ते प्रीत मनसः सर्वे मुनयो धर्म वत्सलाः ॥ १-४-१६
प्रशशंसुः प्रशस्तव्यौ गायमानौ कुशी लवौ ।

16b-17a. sarve munayaH = they, all, the saints; dharma vatsalaaH = saints, virtue, patrons of; te priita manasH = they, pleased, at heart; prashtavyau = praise worthy ones; gaayamaanau kushii lavau = while singing, Kusha and Lava; prasasamsuH = praised.

All those saints being the saint-patrons of virtue are pleased at heart, and praised the praiseworthy Kusha and Lava, while they are singing. [1-4-16b-17a]

[Verse Locator](#)

अहो गीतस्य माधुर्यम् श्लोकानाम् च विशेषतः ॥ १-४-१७
चिरनिर्वृत्तम् अपि एतत् प्रत्यक्षम् इव दर्शितम् ।

17b-18a. aha giitasya maadhuryam = aha, ballad's, melody [is superb]; visheSataH cha slokaanam = especially, also, of verses; etat chira nirvR^ittam api = all this, long-ago, happened, though; pratyaksham iva darshitam = presently [happening one], like, shown.

"The melody of the ballad, especially the meaning of verses, aha! Superb... though this has happened long-ago it is shown like the one happening presently... [1-4-17b-18a]

प्रविश्य ता उभौ सुष्ठु तथा भावम् अगायताम् ॥ १-४-१८

सहितौ मधुरम् रक्तम् संपन्नम् स्वर संपदा ।

18b-19a. tau ubhau = those two; **sahitau** = in oneness [of musical notes]; **suSThu pravishya** = very well, on entering [into the mood of epic]; **madhuram** = melodiously; **raktam** = rapturously; **svara sampada sampannam** = saDjaadi svara sampadaa = maintaining pitch and tune; **bhaavam agaayataam** = its import, sang.

"On getting into the mood of the epic, those two sang its import in one tune, that too melodiously and rapturously, maintaining the pitch and tune..." So said the saints. [1-4-18b-19a]

[Verse Locator](#)

एवम् प्रशस्यमानौ तौ तपः श्लाघ्यैः महर्षिभिः ॥ १-४-१९

संरक्ततरम् अत्यर्थम् मधुरम् तौ अगायताम् ।

19b-20a. **tapaH slaaghaiH maharSibhiH** = by asceticism, blessed, great saints; **evam prashashyamaanau** = that way, being appreciated; **tau** = those two; **sam raktataram** = very effectually; **ati artham** = very, meaningfully; **madhuram** = melodiously; **agaayataam** = sang.

While the great saints of blessed asceticism are appreciating that way, those two melodiously sang very effectually and very meaningfully. [1-4-19b-20a]

[Verse Locator](#)

प्रीतः कश्चिन् मुनिः ताभ्याम् संस्थितः कलशम् ददौ ॥ १-४-२०

प्रसन्नो वल्कलम् कश्चिद् ददौ ताभ्याम् महायशाः ।

20b-21a. **kaschit muniH** = someone, a saint; **priitaH** = pleased; **samsthitaH** = on getting up; **taabhyaam** = to them; **kalasam dadau** = a handy vessel, bestowed; **maha yashaaH kaschit** = verily reputed saint, someone; **prasannaH** = lauding; **valkalam dadau** = jute robe, contributed.

And someone, a pleased saint, got up and bestowed a handy vessel to them... another reputed sage, lauding them contributed a jute robe. [1-4-20b-21a]

[Verse Locator](#)

अन्यः कृष्णाजिनम् अदद् यज्ञ सूत्रम् तथा अपरः ॥ १-४-२१

कश्चित् कमण्डलुम् प्रदान् मौञ्जीम् अन्यो महामुनिः ।

ब्रुसीमन्यः तदा प्रादत् कौपीनम् अपरो मुनिः ॥ १-४-२२

ताभ्याम् ददौ तदा हृष्टः कुठारम् अपरो मुनिः ।

काषायम् अपरो वस्त्रम् चीरम् अन्यो ददौ मुनिः ॥ १-४-२३

जटाबन्धनम् अन्यः तु काष्ठ रज्जुम् मुदान्वितः ।

यज्ञ भाण्डम् ऋषिः कश्चित् काष्ठभारम् तथा परः ॥ १-४-२४

औदुम्बरीम् ब्रुसीम् अन्यः स्वस्ति केचित् तदा अवदन् ।

आयुष्यम् अपरे प्राहुर् मुदा तत्र महर्षयः ॥ १-४-२५

ददुः च एवम् वरान् सर्वे मुनयः सत्यवादिनः ।

21b-26a. **anyaH kR^iSNaajinam adat** = another sage, black-deerskin, bestowed; **tathaa aparaH yaj~na suutram** = like that, another sacred thread; **kashchit kamaNDalum pradaat** = someone, water-pot, bestowed; **anyaH mahaamuniH mau~njiim** = another, great saint, girdle of maunja grass; **brusiim anyaH tadaa praadat kaupiinam** = to tellers [to singes,] another,

then, contributed, an under cloth; **aparaH hR^iSTaH muniH taabhyaam dadau tadaa kuThaaram** = another, gladdened, saint, to them, contributed, then, hatchet; **aparaH muniH kaaSaayam vastram** = another, sage, another, saffron, cloth; **chiiram anyah muniH dadau** = cloth-wrapper, another, saint, bestowed; **anyah tu jaTaa bandhanam** = another, also, tuft-headband; **aparaH mudaanvitaH kaaSTha rajjum** = another one, with enchantment wood-sticks, band; **kashcit R^iSiH yaj~na bhaaNDam** = someone, a sage, sacrificial vessel; **kaaSThabhaaram tathaa paraH** = firewood sticks, then, another; **audumbariim** = plank of audumbarii tree wood; **brusiim anyah svasti** = called forth, other, blessings; **kechit tadaa avadan** = someone, then, chanted; **aayuSyam apare praahuH** = longevity, then, chanted; **mudaa tatra maharSayaH** = happily, there, great sages; **daduH cha evam varaan** = bestowed, also, thus, boons; **sarve munayaH satyavaadinaH** = by all, saints, truth-avowed one.

And another sage bestowed a black-deerskin, and like that yet another a sacred thread... someone gave a water-pot and another great saint a girdle of maunja grass to singers, while that way another contributed an under cloth; another sage gladly contributed a hatchet to them, another a saffron clothe, and yet another saint bestowed a cloth-wrapper; another delivered tuft-headband also, and another enchanted for their singing ballad handed out a sacrificial vessel, and another a bundle of firewood sticks, and yet another gave a plank-seat of audambari wood, and other called forth blessings, and someone then happily chanted bless-hymns for longevity... there by all the truth-avowing saints, those that are great sages have thus bestowed boons. [1-4-21b-26a]

[Verse Locator](#)

आश्चर्यम् इदम् आख्यानम् मुनिना संप्रकीर्तितम् ॥ १-४-२६
परम् कवीनाम् आधारम् समाप्तम् च यथा क्रमम् ।

26b-27a. **muninaa samprakiirtitam** = by sage Valmiki, well-said; **idam aakhyanam** = this, rendering; **aascharyam** = surprising; **param kaviinaam aadhaaram** = tomorrow's, poets, subsistence; **yathaa kramam cha samaaptam** = sequentially, as well completed.

"Surprising is this well-said rendering of Valmiki... it is the subsistence for tomorrow's poets... and this is completed sequentially, as well... [1-4-26b-27a]

[Verse Locator](#)

अभिगीतम् इदम् गीतम् सर्व गीतेषु कोविदौ ॥ १-४-२७
आयुष्यम् पुष्टि जननम् सर्व श्रुति मनोहरम् ।
प्रशस्यमानौ सर्वत्र कदाचित् तत्र गायकौ ॥ १-४-२८
रथ्यासु राज मार्गेषु ददर्श भरताग्रजः ।

27b-29a. **idam giitam** = this, song; **saayuSyam puSTi janakam** = longevity, prosperity, generates; **sarva sruti manoharam** = to all, ears, melodious one; **abhigiitam** = well-sung; **prashasyamaanau** = those being appreciated; **rathyaasu raaja maargeSu** = in streets, in king's, ways; **sarvatra** = everywhere; **gaayakau** = those that are singing; **sarva giiteSu kovidau** = in every type of, singing, experts - Lava and Kusha; **kadachit tatra** = at one time, there; **dadarsha bharata agraja** = on seeing, Bharata's, elder brother [Rama].

While this song that generates longevity and prosperity, and one that is melodious one to all ears is being sung everywhere in streets and king's ways and while those two singers who are experts in singing any kind of music are being appreciated everywhere, Rama has seen them. [1-4-27b-29a]

[Verse Locator](#)

स्व वेश्म च आनीय ततो भ्रातरौ स कुशी लवौ ॥ १-४-२९
पूजयामास पुज अर्हौ रामः शत्रुनिर्बहणः ।

29b-30a. tataH = then; satru nibarhaNaH = enemy, eliminator; saH ramaH = he, that Rama; puuja arhau = worthy to be honoured; braatarau kushii lavau = two brothers; sva vesma aayaniya = to his palace, having fetched; puujayamaasa = honoured them.

Then on seeing them Rama, the enemy-eliminator, fetched those honour-worthy bothers, Lava and Kusha, to his palace and honoured them. [1-4-29b-30a]

[Verse Locator](#)

आसीनः कांचने दिव्ये स च सिंहासने प्रभुः ॥ १-४-३०
उपोपविष्टैः सचिवैः भ्रातृभिः च समन्वित ।

30b-31a. saH prabhuH = he, that king Rama; upopaviSTaiH = sitting nearby; sachivaiH bhraatR^ibhiH cha samanvita = with ministers, brothers, also, surrounded by; divye kaa.nchane siMhaasane = on divine, golden, throne; aasiinaH = sat.

He that king Rama is then surrounded by his ministers and brothers that are sitting his nearby, he himself sat on a divine golden throne. [1-4-3b-31a]

[Verse Locator](#)

दृष्ट्वा तु रूप संपन्नौ विनीतौ भ्रातरौ उभौ ॥ १-४-३१
उवाच लक्ष्मणम् रामः शत्रुघ्नम् भरतम् तथा ।

31b-32a. raamaH = Rama; dR^isTvaa = on seeing; ruupa sampannou = in features, rich; viniitau = mannerly ones; bhraatarau ubhau = at brothers, both; lakshmaNam shatrughnam bharatam tathaa = to Lakshmana, to Shatrughna, Bharata, likewise; uvaaca = spoke to.

Having seen the mannerly brothers endowed with beautiful features, Rama spoke to Lakshmana, and Shatrughna, and Bharata likewise. [1-4-31b-32a]

[Verse Locator](#)

श्रूयताम् एतद् आख्यानम् अनयोः देव वर्चसोः ॥ १-४-३२
विचित्रार्थ पदम् संयक् गायकौ समचोदयत् ।

32b-33a. anayoH deva varchasouH = from them, divinely, resplendent ones; vichitra artha padam = having versatile, meanings, wordings; idam aakhyaanam samyak shruuyataam = this, legend [ballad], keenly, be heard; [tau] gaayakau samachodayat = [them,] two singers, motivated.

Rama said to thus, "Let this ballad be keenly heard from these divinely resplendent brothers, for it contains versatile words and meanings..." and thus he motivated the singers. [1-4-32b-33a]

[Verse Locator](#)

तौ च अपि मधुरम् रक्तम् स्वचित्तायत निःस्वनम् ॥ १-४-३३
तन्त्री लयवत् अत्यर्थम् विश्रुतार्थम् अगायताम् ।

33b-c. tau cha api madhuram = those two, even, melodiously; raktam svachitaayata niHsvanam = effectually, with clear and clarified, voices; tantrii laya vat = string-instrument, rhythmic, like; atyartham = very; vishruta artham agaayataam = clear, meaningful [intonation,] have sung.

Even those two singers have sung the ballad melodiously and effectually, with their clear and clarified voices, like the melody of string and rhythmic instruments, with very clear and meaningful intonation. [1-4-33b-c]

[Verse Locator](#)

ह्लादयत् सर्व गात्राणि मनांसि हृदयानि च ।

श्रोत्राश्रय सुखम् गेयम् तद् बभौ जनसंसदि ॥ १-४-३४

34. shrota aasraya sukham = for all ears, bearing, comfort; geyam = that song; jana sansadi = in people's, gathering; sarva gatraaNi = for all bodies [courtiers]; manamsi hR^idayani cha = minds, hearts, also; hlaadayat = enthralling,; tat babhau = that, shone forth.

Enthralling courtier's bodies, minds and hearts also, and thus that song shone forth as it is for all ears, bearing a comfort in its manifestation, among the gathering of the people. [1-4-34]

[Verse Locator](#)

इमौ मुनी पार्थिव लक्षणान्वितौ
कुशी लवौ च एव महातपस्विनौ ।
ममा अपि तद् भूति करम् प्रचक्षते
महानुभावम् चरितम् निबोधत ॥ १-४-३५

35. imau munii paarthiva lakshaNa anvitau = these two, saints, kingly, features, possessing; kushii lavau cha eva maha tapasvinau = Kusha, Lava, also, thus, great, hermits; mamaa api tat bhuuti karam = to me, also, that, good fortune, endowing; mahanubhaavam charitam prachakshyate = the great efficacious, legend, they tell; nibodhata = listen it.

"These two saint-like Kusha and Lava, who also possess kingly features, but they are great hermits... this narration is endowing good fortune to me also, listen to that great efficacious legend [of Seetha...]" [So said Rama to those courtiers.] [1-4-35]

Here Rama tells that this legend is 'efficacious' for it is the legend of Seetha, and should it be Rama's alone, he will get the blemish of self-glorification, aatma prashamsaa doSa , and brave heroes of legends cannot be subjected to such a blemish. And to listen to the legend of his dearest, who at present is not with him, gives a kind of consolation, and thus he is asking all of us to listen to siitaayaH caritam mahaan ...

[Verse Locator](#)

ततः तु तौ राम वचः प्रचोदितौ
अगायताम् मार्ग विधान संपदा ।
स च अपि रामः परिषद् गतः शनैर्
बुभूषय आसक्तमना बभूव ॥ १-४-३६

36. tataH = then; tau = those two, Lava and Kusha; raama vacaH prachoditau = Rama's, words, motivated by; maarga vidhaana sampadaa = in maarga system, well-versed in; agaayataam = sang; parishat gataH = in congregation, available; saH raama api = he, that Rama, even; shanaiH bhubhuuSaya = again, to pacify his mind; aasakta manaH babhuuva = interested, at heart, became.

Then those two singers, motivated by Rama's words, sang the ballad in maarga system, for they are well versed in it, then even Rama, who is also in the congregation, again to pacify his mind, [for the story of Seetha puts his mind to turmoil,] became interested at heart [to continue listening Seetha's story...] [1-4-36]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुर्थः सर्गः

Thus, this is the 4th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties
Verses converted to UTF_8 Sept, 09

Chapter [Sarga] 5

Introduction

We enter the capital of the Emperor Dasharatha. The pomp and glory of his capital is depicted along with its town planning and grandeur of the city, and its residents.

[Verse Locator](#)

सर्वा पूर्वम् इयम् येषाम् आसीत् कृत्स्ना वसुंधरा ।
प्रजपतिम् उपादाय नृपाणम् जय शालिनाम् ॥ १-५-१
येषाम् स सगरो नाम सागरो येन खानितः ।
षष्टिः पुत्र सहस्राणि यम् यान्तम् पर्यवारयन् ॥ १-५-२
इक्ष्वाकूणाम् इदम् तेषाम् राज्ञाम् वंशे महात्मनाम् ।
महद् उत्पन्नम् आख्यनम् रामायणम् इति श्रुतम् ॥ १-५-३

1-3. **iyam kR^itsnaa vasundharaa** = this, entire, earth; **sarvaa** = sakala dwiipaataamaka = with all islands; **upaadaaya prajapatim** = starting from, Prajapati; **jaya shaalinaam** = victorious ones; **yeSaam nR^ipaaNam** = [under] which, kings; **puurvam aasiit** = once, it is there; **yena saagaraH khaanitaH** = by whom, oceans, deepened; **yam yaantam** = whom, while setting out in battles] **SaSTiH sahasraaNiputra** = sixty-thousand, sons; **paryavaarayan** = [going with him] fencing in; **yeSaam** = in which kings; **saH saagaraH naama** = he, that Sagara, named [king was there]; **teshaam mahaatmanaam** = such of those, great-souled; **Ikshwakunaam raaj~aam vamshe** = Ikshvaku, kings', dynasty; **raaamayanaam** = Ramayana; **iti shrutam** = thus, heard [reputed]; **idam mahat aakhyanam utpannam** = this, highly revered, epic, originated.

Once upon a time, under which victorious kings, starting from Prajapatithi-s, this entire earth with all its islands is there, among which kings one king named Sagara is there, well-known for his deepening the oceans, and whom his sixty thousand sons were fencing in when he is set out for action, in the dynasty of such Ikshvaku kings this highly revered and reputed epic Ramayana is originated. [1-5-1, 3]

[Verse Locator](#)

तदिदम् वर्तयिष्यावः सर्वम् निखिलम् आदितः ।
धर्म काम अर्थ सहितम् श्रोतव्यम् अनसूयता ॥ १-५-४

4. **tat** = such an epic; **idam** = this Ramayana; **sarvam** = in its entirety; **varta yiSyaavaH** = we two wish to relate [to the world]; **dharma kaama artha sahitam** = probity, prosperity, pleasures [values of,] endowed with; **nikhilam** = completely; **aaditaH** = from beginning; **an asuuyataa shrotavyam** = without cavilling, [this may] be listened.

Being such a legend, we two wish to relate this Ramayana entirely and completely from the beginning, which is endowed with the values and means of probity, prosperity, and pleasure seeking... and this be listened without any caviling. [1-5-4]

कोसलो नाम मुदितः स्फीतो जनपदो महान् ।
निविष्ट सरयू तीरे प्रभूत धन धान्यवान् ॥ १-५-५

5. **prabhuuta dhana dhaanyavaan** = well flourishing with, monies, cereals; **muditaH sphiitaH** = joyous one, vast one; **kosalaH naama** = Kosala, named; **mahaan janapadaH** = great, kingdom; **sarayuu tiire niviSTaH** = River Sarayu, on the banks of, is snugly situated.

A great kingdom named Kosala, a joyous and a vast one well flourishing with monies and cereals, is snugly situated on the riverbanks of Sarayu. [1-5-5]

[Verse Locator](#)

अयोध्या नाम नगरी तत्र आसीत् लोक विश्रुता ।
मनुना मानव इन्द्रेण या पुरी निर्मिता स्वयम् ॥ १-५-६

6. **tatra yaa purii** = there in that kingdom, which, city; **maanava indreNa manunaa** = mankind, ruler of, by Manu; **svayam nirmिता** = personally, is built; **[such city] ayodhya naama nagarii** = Ayodhya, named, city; **loka vishrutaa** = in worlds, renowned; **aasit** = there is.

A world-renowned city is there in that kingdom, which is personally built by Manu, the foremost ruler of mankind. [1-4-6]

[Verse Locator](#)

आयता दश च द्वे च योजनानि महापुरी ।
श्रीमती त्रीणि विस्तीर्णा सु विभक्ता महापथा ॥ १-५-७

7. **shriimatii** = glorious one - city; **su vibhaktaa mahaa pathaa** = with well, devised, high, ways; **mahaa purii** = great, city; **dasha cha dve** = ten, and, two - twelve; **yojanaani** = yojana-s; **aayataa** = lengthy; **triiNi [yojanaani] vistirNaa** = three [yojana-s,] in breadth.

That glorious city with well-devised highways is twelve yojana-s lengthwise and three yojana-s breadth wise. [1-5-7]

Yojana is an ancient measure of distance, where one yojana roughly equals to 8 to 10 miles. Its account is like this : 1 **angula** is 3/4 inch; 4 **angula**-s are = one **dhanu graha** - bow grip; 8 **angula**-s are = one **dhanu muSTi** - fist with thumb raised; 12 **angula**-s are = 1 **vitasti** - distance between tip of thumb and tip of last finger when palm is stretched; 2 **vitasti**-s = 1 **aratni** -s - cubit; 4 **aratni**-s = one **danDa**, **dhanuS** - bow height - 6 ft ; 10 **danDa**-s = 1 **rajju** 60 ft ; 2 **rajju**-s = 1 **paridesha** - 120 ft ; 2, 000 **dhanuS**-s = one **krosha** , and also called **goraTa** - 4, 000 yards ; 4 **krosha**-s = 1 **yojana** - thus one yojana is 9 to 10 miles. But the British Revenue measurement scaled it down to 5 miles, and all the dictionaries say that one yojana is 5 miles. But traditionally it is held as 10 miles. More info on these measures can be had from The Artha Shaastra of Kautilya - a republication of Penguin.

[Verse Locator](#)

राज मार्गेण महता सुविभक्तेन शोभिता ।
मुक्ता पुष्प अवकीर्णेन जल सिक्तेन नित्यशः ॥ १-५-८

8. **su vibhaktena** = well, laid out; **mahataa raja maargeNa** = with great, royal, highways; **muktaa puSpa avakiirNena** = scattered, flowers, strewn on; **nityashaH jala siktena** = always, with water, wet with; **shobhitaa** = shining forth.

That city shines forth with well-laid great royal highways that are always wetted with water, and with flowers strewn and scattered on them. [1-5-8]

[Verse Locator](#)

ताम् तु राजा दशरथो महाराष्ट्र विवर्धनः ।
पुरीम् आवासयामास दिवि देवपतिः यथा ॥ १-५-९

9. mahaa raaSTra vivardhanaH = great, empire, improver; raajaa dasharathaH = king Dasharatha; deva patiH divi yathaa = Indra, heaven, as with; taam puriim aavaasayaamaasa = her, that city, made as abode.

As an improver of great kingdom Dasharatha the king made her as his abode, as Indra made heavens as his abode. [1-5-9]

[Verse Locator](#)

कपाट तोरणवर्ती सु विभक्त अन्तरापणाम् ।
सर्व यंत्र अयुधवतीम् उषिताम् सर्व शिल्पिभिः ॥ १-५-१०

10. kapaaTa toraNa vartii = gateways, archways, surrounded with; su vibhakta antara aapaNaam = well, laid-out, internal, forefronts; sarva yantra ayudhavatiim = all machinery, weaponry; uSitaam sarva shilpiibhiH = lodged with, all, craftsmen; [puriim dasharathaH aavaasayaamaasa = in such a city, Dasharatha, wells - this is to be suffixed up to 22nd verse.]

That city is surrounded with gateways and archways; the front yards of buildings are well laid; it is lodges all kinds of machinery, weaponry and craftsmen, and king Dasharatha dwells in such a city. [1-4-10]

[Verse Locator](#)

सूत मागध संबाधाम् श्रीमतीम् अतुल प्रभाम् ।
उच्चाट्टाल ध्वजवतीम् शतघ्नी शत संकुलाम् ॥ १-५-११

11. suuta maagadha sambaadhaam = eulogists, panegyrists, muchly crammed with; shriimatiim atula prabhaam = prosperous one, [city,] highly, splendidous; ucchaaTTaala dhvajavatiim = bastions, flags she has; shataghnii shata samkulaam = canons, hundreds, of batteries.

She that prosperous city Ayodhya is muchly crammed with many a eulogist and panegyrist, yet she is highly splendidous with many a bastion, flag and hundreds of batteries of canons, and Dasharatha dwells therein. [1-5-11]

Comment: This shataghnii literally is that which can kill a thousand people, and it is said to be a canon and also said to be thorny weapon: shataghnii catuH talaa loha kaNTaka sa~ncitaa | ayaH kaNTaka sa~ncchannaa mahatii shilaa -- elaborate accounts of this shataghni, kshipaNi are there in yajur aaraNyaka .

[Verse Locator](#)

वधू नाटक सन्धैः च संयुक्ताम् सर्वतः पुरीम् ।
उद्यान आम्र वणोपेताम् महतीम् साल मेखलाम् ॥ १-५-१२

12. vadhuu naaTaka sanghaiH cha samyuktaam = danseuses, theatrical, groups, also, she contains, accommodates; sarvataH puriim = everywhere, in city; udyana aamra vana upetaam = gardens, mango, brakes, surrounding it; mahatiim saala mekhalaam = great [wide,] fort wall, as cincture ornament.

That city Ayodhya accommodates groups of danseuses and theatrical personnel, and she is surrounded everywhere with the gardens and brakes of mango trees, and her wide fort-wall is like her cincture ornament. [1-5-12]

[Verse Locator](#)

दुर्गं गंभीरं परिखाम् दुर्गाम् अन्यैः दुरासदम् ।
वाजीवारणं संपूर्णम् गोभिः उष्ट्रैः खरैः तथा ॥ १-५-१३

13. **durga gambhiira parikhaam** = impassable, profound, moats; **durgaam anyaiH duraasadaH** = impossible [to trespass,] by others, by invaders; **vaajii vaarana sampuurNam** = horses, elephants, abounding; **gobhiH uSTraiH kharaiH tatha** = cows, camels, donkeys, likewise.

That Ayodhya is an impassable one for trespassers, or for others invaders, owing to her impassable and profound moats, and she is abounding with horses, camels, likewise with cows and donkeys. [1-5-13]

[Verse Locator](#)

सामन्तं राजं सन्धैः च बलिं कर्मभिः आवृतम् ।
नाना देशनिवासैः च वणिग्भिः उपशोभिताम् ॥ १-५-१४

14. **saamanta raaja sanghaiH cha** = with provincial, kings', throngs of, also; **bali karmabhiH aavR^itam** = dues, paying, pervaded by; **naa naa desha nivaasaiH cha** = various, countries, residents of; **vaNikbhiH upa shobhtaam** = with traders too, verily, lustrous.

With the throngs of provincial kings who come hither to pay dues pervade that city, and she is verily lustrous with residents of various other countries, and with traders, too. In such a city Dasharatha dwells. [1-5-14]

[Verse Locator](#)

प्रासादै रत्नविकृतैः पर्वतैः इव शोभिताम् ।
कूटागारैः च संपूर्णम् इन्द्रस्य इव अमरावतीम् ॥ १-५-१५

15. **praasadaH ratna vikR^itaiH** = buildings, precious gems, studded ornamentally; **parvataH iva upashobhitaam** = mountain like [skyscrapers,] adorned with; **kuuTagaraiH cha sampuurNaam** = multi-storeyed, too, filled with; **indrasya iva amaraavatiim** = of Indra's, like, Amaraavati.

Buildings are ornamentally studded with precious gems, and with such multi-storied skyscrapers she is adorned, and filled with them she is like Amaravati, the capital of Indra. [1-5-15]

[Verse Locator](#)

चित्रम् अष्टापद आकाराम् वरनारी गणैर् युताम् ।
सर्वं रत्नसमाकीर्णम् विमानगृहं शोभिताम् ॥ १-५-१६

16. **chiraam aSTapada akaaraam** = amazing, a game board-like, in lay-out; **vara nariigaNaiH** = beautiful, womenfolk, flocks; **sarva ratna samaakiirNaam** = all kinds of, precious gems, heaped up; **vimaana gR^iha shobhitaam** = by seven storied, buildings, picturesque.

Amazing is Ayodhya for its lay-out is like a game board called **aSTapadi**, and with its flocks of beautiful women moving thereabout, where all kinds of precious gems are heaped up, and where its seven storied buildings are picturesque. [1-5-16]

[Verse Locator](#)

गृहं गाढम् अविच्छिद्रम् समभूमौ निवेशिताम् ।
शालि तण्डुलसंपूर्णम् इक्षुकाण्डरसः उदकम् ॥ १-५-१७

17. **gR^iha gaadhaam a vi cChidraam** = housing, dense, nothing, left unutilised; **sama bhuumau niveshitaam** = well levelled, lands, constructed on; **shaali taNDula sampuurNaam** = rice, grains, plentiful; **ikshu kaNDa rasa udakaam** = sugar cane, juice, water, is like.

The housing is very dense and there is no place or ground unutilized, and all are constructed on well-levelled lands, and rice-grain is plentiful while the drinking water tastes like sugar cane juice. [1-5-17]

[Verse Locator](#)

दुन्दुभीभिः मृदन्नैः च वीणाभिः पणवैः तथा ।
नादिताम् भृशम् अत्यर्थम् पृथिव्याम् ताम् अनुत्तमाम् ॥१-५-१८

18. dundubhiibhiH mR^idangaiH cha = great drums, rhythm instruments, also; viiNaabhiH paNavaiH tatha = Veena, string instruments, cymbals, also; naaditaam bhR^isham = sounding, markedly; pR^ithivyaam atyartham anuttamam taam = on earth, uniquely, the best [city]; taam = her [Dasharatha made an abode.]

That city is sounding with the drumbeats of great drums, and with musical rhythm instruments like mridnga, cymbals, and with string instruments like Veena etc., and on earth she is uniquely the best city. [1-5-18]

Great drums, called dundubhi , placed on castle walls and at central places to drum the times of the day or night, or at the arrivals of the noblemen or to keep the sentry whistles. As well, the melodious tunes from string instruments like Veena or rhythmic instrument mridanga and from various other instruments are always made available to the citizens, as a sort of background music, since royalty sponsors these performing arts.

[Verse Locator](#)

विमानम् इव सिद्धानाम् तपस अधिगतम् दिवि ।
सु निवेशित वेश्मान्ताम् नरोत्तम समावृताम् ॥१-५-१९

19. divi tapasa adhigatam = heavens, with asceticism, attained; siddhaanaam = of sages; vimanam iva = space-stations, like; su niveshita veshmaantam = well, planned, with edifices; nara uttama sama aavR^ittam = people, the best, teemed with.

Ayodhya is like a hovering space station attained by sages by their asceticism, and its edifices are well planned and it is teeming with best people. [1-4-19]

[Verse Locator](#)

ये च बाणैः न विध्यन्ति विविक्तम् अपरा परम् ।
शब्द वेध्यम् च विततम् लघु हस्ता विशारदाः ॥ १-५-२०

20. ye cha baaNaiH na vidhyanti = those, also, with arrows, not, kill; viviktam apara param = lone one, at his hind [without a successor,] at his fore [without a predecessor]; sabda vedhyam cha vitatam = by sound, killing, also, fleeing away; laghu hastaaH vishaaradaH = acumen, handiness, skilful ones.

They the skilful archers of that Ayodhya will not kill a lone one with their arrows, one that does not have either a predecessor or a successor in his family, a fleeing one, or by listening to the sound of the target, as is done in sonic-archery, and their skills, acumen and handiness are thus benevolent. [1-5-20]

Dasharatha in his youth, when he was on a hunting spree, killed the son of a hermit who was drawing water from a river. That son of the sage dipped his pot in the waters and the filling water gave sounds like that of a grumbling tiger. Dasharatha mistook that sound to be a tiger's grumble and swung his arrow that way, killing the boy. Thereby the father of the boy being a sage of eminence, cursed Dasharatha to die lamenting for his son, which happens after the exile of Rama. Perhaps the sonic-archery may thus have been banned in Ayodhya, lest such sad incidents would have recurred.

[Verse Locator](#)

सिंह व्याघ्र वराहाणाम् मत्तानाम् नदताम् वने ।
हन्तारो निशितैः शस्त्रैः बलात् बाहु बलैर् अपि ॥ १-५-२१

21. **simha vyaaghra varaahaaNaam** = lions, tigers, wild boars; **mattaanaam nadataam vane** = fattened ones, roaring, in forests; **hantaaraH nisitaiH sastraiH** = killers, with sharp, weapons; **balaat baahu balaiH api** = with might, by arms, might, also.

They kill the fattened and roaring lions, tigers and wild boars with the might of their sharp weaponry, or even with the might of their own arms alone. [1-4-21]

[Verse Locator](#)

तादृशानाम् सहस्रैः ताम् अभि पूर्णाम् महारथैः ।
पुरीम् आवसयमास राजा दशरथः तदा ॥ १-५-२२

22. **taadR^isanaam sahasraiH** = that kind of, with thousands [of archers]; **taam abhipuurNaam maha rathaiH** = in her [in city,] filled with, great, chariot-warriors; **puriim aavaasayaamasa** = in the city, dwelling is; **raja dasarathaH tathaa** = king, Dasharatha, thus.

With that kind of thousands of archers, and with speediest chariot-warriors she that Ayodhya is filled with, and King Dasharatha made his abode in such a city. [1-5-22]

[Verse Locator](#)

ताम् अग्निमद्भिः गुणवद्भिः आवृताम्
द्विजोत्तमैः वेद षडङ्ग पारगैः ।
सहस्रदैः सत्य रतैः महात्मभिः
महर्षि कल्पैः ऋषिभिः च केवलैः ॥ १-५-२३

23. **agnimadbhiH** = by ritual-fire worshippers; **gunavadbhiH** = with virtuous ones; **veda SaT anga paaragaiH** = Veda-s, their six of, ancillary subjects, scholars in; **sahasra daiH** = thousands, givers, donors that donate in thousands - not miserly; **satya rataiH** = by truth, abiding ones; **mahaatmabhiH** = with great souls; **maharSi kalpaiH** = great saints, in similitude; **kevalaiH R^iSibhiH cha** = juist [like,] sages, also; **dvijottamaiH** = with Brahman scholars; **aavRitaaam** = she is encompassed with; **taam** = her; **[puriim dasharathaH aavaasayaamaasa =]** the city, Dasharatha, is dwelling.

She that Ayodhya is encompassed with Vedic scholars who always worship the ritual fire by enkindling the three kinds of ritual-fires continuously, virtuous Brahman scholars in Veda-s and their six ancillary subjects, and other great souls that are in similitude with great saints, and who are just like sages that are charitable donors, and that abide by the truth. [1-5-23]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंचमः सर्गः

Thus, this is the 5th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - Book Of Youthful Majesties
Chapter [Sarga] 6
Introduction

The riches and happiness enjoyed by the people, under the rein of Emperor Dasharatha, along with the details of its valiant heroes, elephants, horses and the town planning are narrated.

[Verse Locator](#)

तस्याम् पुर्याम् अयोध्यायाम् वेदवित् सर्व संग्रहः ।
दीर्घदर्शी महातेजाः पौर जानपद प्रियः ॥ १-६-१
इक्ष्वाकूणम् अतिरथो यज्वा धर्मपरो वशी ।
महर्षिकल्पो राजर्षिः त्रिषु लोकेषु विश्रुतः ॥ १-६-२
बलवान् निहत अमित्रो मित्रवान् विजित इन्द्रियः ।
धनैः च संचयैः च अन्यैः शक्र वैश्रवण उपमः ॥ १-६-३
यथा मनुर् महातेजा लोकस्य परिरक्षिता ।
तथा दशरथो राजा लोकस्य परिरक्षिता ॥ १-६-४

1-4. **veda vit** = Veda-s, knower of [well-versed in Veda-s]; **sarva sangrahaH** = all, gatherer [of all riches, forces, learned men etc]; **diirgha darshii** = foreseer; **mahatejaa** = very resplendent one; **paura janapada priyaH** = urbanites, countrymen, esteemed by; **ikshwakuuNaam ati rathaH** = among Ikshwaku kings, top-speeded, chariot-warrior; **yaGYva** = one who performed Vedic rituals; **dharma paraH** = to probity, dedicated one; **vashii** = controller; **maharSi kalpaH rajarSi** = saint, like, kingly, sage; **triSu lokeshu visrutaH** = among three, worlds, renowned one; **balavaan** = mighty one; **nihata a mitraH** = one who eradicated, unfriendly ones [enemies]; **mitravaan** = one who has many friends; **vijita indriyaH** = one who conquered, his senses; **dhanaiH cha anyaiH sanchayaiH cha** = with wealth, also, with accumulations, with other, too; **shakraH vaisravanaH upamaH** = Indra and Kubera, similar to; **yatha manuH mahateja** = as with, Manu, great magnificent one; **lokasya parirakshitaa** = world, who protected; **tatha raja dasharathaH** = likewise, king, Dasharatha; **tasyaam puryaam ayodhyayaam** = in that, city, Ayodhya; **[vasan** = while dwelling]; **lokasya parirakshitaa** = world, protected.

He who is well-versed in Veda-s, who is a gatherer of all scholars, riches and forces as well, a foreseer and a great resplendent one, also one who is esteemed by urbanites and countrymen alike, one who is a top-speeded chariot-warrior among the emperors of Ikshwaku kings, one who has performed many Vedic rituals, a virtuous one, a great controller, a saint-like kingly sage, one who he is renowned in all the three worlds, a mighty one with all his enemies eradicated, nevertheless who has friends, one who conquered all his senses, one who is similar to Indra, or Kubera on earth with his wealth, accumulations and other possessions, he that king Dasharatha while dwelling in the city of Ayodhya protected the world, like Manu, the foremost protector of mankind. [1-6-3,4,5]

[Verse Locator](#)

तेन सत्याभिसंधेन त्रिवर्गम् अनुष्ठिता ।

पालिता सा पुरी श्रेष्ठा इन्द्रेण इव अमरावती ॥ १-६-५

5. **tena** = by him; **satya abhisandhena** = truth, abiding; **trivargam anuSTita** = three-fold virtues, adherent; **paalita saa sreSTaa purii** = ruled, that, best, city; **indreNa iva amaraavati** = by Indra, like, Amaravati.

He that truth-abiding king, who adheres to the three-fold virtues rules the vast of that kingdom from that best city Ayodhya, as Indra rules heaven from his capital Amaravati. [1-6-5]

[Verse Locator](#)

तस्मिन् पुरवरे हृष्टा धर्मात्मनो बहुश्रुताः ।

नराः तुष्टाः धनैः स्वैः स्वैः अलुब्धाः सत्यवादिनः ॥ १-६-६

6. **tasmin pura vare** = in that, city, the best; **naraaH hR^iSTaa** = people, exuberant; **dharmaatmanaH bahu shrutaH** = virtuous ones, variously, heard [learnt]; = joyous, **stvaiH stvaiH** = of their, their; **ghanaiH** = with riches; **tuSTtaaH** = satisfied; **a lubdhaaH** = not, greedy; **satya vaadinaH** = truth, advocating ones.

In that best city Ayodhya all are exuberant yet virtuous ones, and scholars are variously learned ones, people are satisfied with their own riches, they have no greed, and they advocate truthfulness alone. [1-6-6]

[Verse Locator](#)

न अल्प संनिचयः कश्चिद् आसीत् तस्मिन् पुरोत्तमे ।

कुटुंबी यो हि असिद्धर्थः अगवा अश्व धन धान्यवान् ॥ १-६-७

7. **na alpa sannichaya** = none, meagre, in accumulations; **kaschit aasiit tasmin** = anyone, is there, in that; **pura uttame** = city, the great; **kuTumbii** = a householder; **yaH hi** = who, really; **a siddha artha** = unearned, means; **a gaava** = without, cows; **ashva** = horses; **dhana** = monies; **dhanyavaan** = cereals, the one with them.

None with meagre accumulations is there in that great city and no householder is there without unearned means, and without cows, horses, monies or cereals and who could not sustain his family. [1-6-7]

An ordinary family **kuTumba** is an assemblage of the householder, his wife, two of his parents, two sons, two daughters-in-law, one daughter, and one guest, totalling to ten members.

[Verse Locator](#)

कामी वा न कदर्यो वा नृशंसः पुरुषः क्वचित् ।

द्रष्टुम् शक्यम् अयोध्यायाम् न अविद्वान् न च नास्तिकः ॥ १-६-८

8. **kaamii vaa** = lustful one, either; **na kadaryaH vaa** = none, miserly one, either; **nR^ishamsaH** = cruel one; **puruSaH** = person; **a vidvaan cha** = none, unscholarly, also [nondescripts]; **naastikaH** = non-believers; **kvachit** = anywhere; **ayodhyayaam** = in Ayodhya; **draSTum na sakyam** = to see, not, possible.

None can see a lustful person, or a miser or a cruel one anywhere in that Ayodhya, along with nondescripts or non-believers, for there are no such persons. [1-6-8]

[Verse Locator](#)

सर्वे नराः च नार्यः च धर्मशीलाः सु संयताः ।

मुदिताः शील वृत्ताभ्याम् महर्षय इव अमलाः ॥ १-६-९

9. sarve naraaH cha = all the males, also; naaryaH cha = females, also; dharma shiilaaH = virtue, minded; su samyataaH = well, self-controlled ones; shiila vR^ittaabhyaam = in character and conduct; muditaH = self-satisfied ones; maharSaaH iva = great, saints, like; a malaaH = without, a blemish.

All the ladies and gentlemen in that city are virtuous in mind, self-controlled ones, they are all self-satisfied like great saints, and both in their conduct and character they are blameless. [1-6-9]

[Verse Locator](#)

न अकुण्डली न अमुकुटी न अस्रग्वी न अल्पभोगवान् ।
न अमृष्टो न अलिप्ताङ्गो न असुगन्धः च विद्यते ॥ १-६-१०

10. na a kunDalii = without, earrings; na vidyate = not, known - not there; a mukuTii = without, headgear; a sragvrii = without, garlands; na = not there; alpa bhogavaan = lowly, enjoyer; na = not there; a mR^iSTaH = without oil-baths; na = not there; a lipta angaH = without, cream-coated, body; na = not there; a sungandhaH cha = un-perfumed, also; na = not there.

In that city none is there without his earrings, headgear, or garlands, none is an enjoyer of lowly things, or misses his regular oil-baths, or with an un-creamed body with sandalwood paste or with other body cream, or with an un-perfumed physique. [1-6-10]

Earrings are the indicators of scholarship, and there are grades in their make and design, on par with the education one receives. The headgears present their social status, while other decorations are to exhibit their lavishness.

[Verse Locator](#)

न अमृष्ट भोजी न अदाता न अपि अनङ्दनिष्कधृक् ।
न अहस्ताभरणो वा अपि दृश्यते न अपि अनात्मवान् ॥ १-६-११

11. a mRiSTa bhojii = not, eating stomachfuls - on an empty stomach, not famished; a daata = none, uncharitable; na dR^ishyate = not, seen; na api = none, even; ana~NgadaniSkadhR^ik = with undecorated body ornaments; na = unseen; na a hasta aabharaNaH = none, without, arms' ornaments; va api = either, also; na an aatma vaan = none, without, a heart.

There is none who is famished, an uncharitable one in his nature, one with an undecorated body with ornaments like bracelets or chest plates, and there is none without a heart. [1-6-11]

[Verse Locator](#)

न अनाहित अग्नीः न अयज्वा न क्षुद्रो वा न तस्करः ।
कश्चित् असीत् अयोध्यायाम् न च आवृत्तो न संकरः ॥ १-६-१२

12. na an aahita agniiH = none, without, sacrificial, fires; a yajvaa = non performer of rituals; na kshudraH = none, mean or low; va = or; na taskaraH = none, a thief; kaschit = someone; aasiit = is there; ayodhyaayaam = in Ayodhya; na cha = none, also; aavR^irittaH na sankaraH = immoral, nor bastardised.

There is none someone who is without sacrificial fires, and none without performing sacrificial rituals, and none is low in living; neither an immoral, nor a bastard nor even a thief, can be found in Ayodhya. [1-6-12]

[Verse Locator](#)

स्व कर्म निरता नित्यम् ब्राह्मणा विजितेन्द्रियाः ।
दान अध्यन शीलाः च संयताः च प्रतिग्रहे ॥ १-६-१३

13. **sva karma nirataa** = in one's own, rituals, works, engaged in; **nityam** = always; **brahmaNaa** = Brahmana-s; **vijitendriyaH** = with conquered, senses; **dana adhyana shiilaH cha** = donating, practicing, minded, also; **samyataaH cha** = principled, also; **pratigrahe** = in accepting donations.

The sense-controlled scholarly Vedic Brahmins are always engaged in their rituals, and they donate the education of Vedas to their students, as well practice their own, and while receiving donations they are principle-minded. [1-6-13]

The donations received by Vedic scholars are not alms to beggars or charities to the destitute. The Vedic scholars do not receive them from anybody or everybody. There are set rules to accept such donations like cows, gold coins, villages, temples etc., from a befitting hand. Otherwise, the recipient is destined to go to Hell for having received greedily. Thus, if ever somebody wants to donate to such a scholar he should first notify his bona fides, which are verifiable by the recipient. Another kind of donation is referred here as **daana adhyana**, meaning that these scholars while receiving donations from a righteous source, they also have to donate something to others. It is the education in Veda, which they have to impart to their students free of any charge and that too, to the befitting students only. Thus, the words, **daana** and **pratigrahaNa** mean all these rules to accept a donation or to accord it.

[Verse Locator](#)

नास्तिको न अनृती वा अपि न कश्चित् अबहुश्रुतः ।
न असूयको न च अशक्तो न अविद्वान् विद्यते क्वचित् ॥ १-६-१४

14. **naastikaH na** = atheist, none; **anR^itii** = liar; **vaa api** = or, either; **na kaschit** = none, anyone; **a bahu shrutaH** = not, much, heard [learned]; **na asuuyakaH** = none, jealous; **na cha** = not, also; **ashaktaH** = disabled; **na a vidvaan** = none, un, scholarly; **vidyate tada** = is found, thus.

There is no atheist, no liar, and none is less learnt in Veda-s, and no one is found to be jealous, or disabled, or unscholarly person. [1-6-14]

[Verse Locator](#)

न अषडंग वित् न अस्ति न अव्रतो न असहस्रदः ।
न दीनः क्षिप्त चित्तओ वा व्यथितो वा अपि कश्चन ॥ १-६-१५

15. **na** = none; **a SaDa~Nga vida na asti** = unknowing scholar of Veda's ancillaries, is not there; **na a vrataH** = none, non-performer of rituals; **a sahasra daH** = none, in thousands, donor; **na diina** = none, saddened person; **kshipta chittaH** = with mental turmoil; **vaa** = or; **vyathitaH** = agonised one; **vaa api** = or, even; **kaschana** = anywhere.

None can be found anywhere in Ayodhya without the knowledge of the six ancillaries of Veda-s like astrology, prosody, grammar etc., none a non-performer of the prescribed rituals, and none a non-donor in thousands, thus none with a saddened heart, turmoil in mind or agonised in will is there. [1-6-15]

[Verse Locator](#)

कश्चिन् नरो वा नारी वा न अश्रीमान् न अपि अरूपवान् ।
द्रष्टुम् शक्यम् अयोध्यायाम् न अपि राजन्य अभक्तिमान् ॥ १-६-१६

16. **kaschin** = whoever; **naraH vaa naarii vaa** = gentleman, either, lady, or; **na a sriimaan** = none, without, wealth; **na api** = not, even; **a ruupavaan** = without, elegance; **draSTum** = to see; **a shakyam** = not, possible; **ayodhyayaam** = in Ayodhya; **na api** = not, even; **raajanya a bhaktimaan** = to king, not, devout one.

Whoever it may be, either a gentleman or a lady, none is without wealth, even none without elegance or devoid of devotion to their king, and it is impossible to see suchlike person in Ayodhya. [1-6-16]

वर्णेषु अग्र्य चतुर्थेषु देवता अतिथि पूजकाः ।

कृतज्ञाः च वदान्यः च शूरा विक्रम संयुताः ॥ १-६-१७

17. varNeSu = in four caste-system; agrya = first one; chaturtheSu = among four; devtaa atithi puujakaaH = deities, guests, worshippers; kR^itaGYaaH cha = faithful ones, also; vadaanyaaH cha = illustrious, also; shuuraH = valiant ones; vikrama = bravery; samyutaaH = having with him.

In the four-caste system, from the first caste to the last, everyone is a worshipper of deities and guests and everyone is also faithful, illustrious, valiant, and each one is a brave one. [1-6-17]

Though the word 'caste - Spanish and Portuguese casta - lineage, race, breed' is distasteful, it is used here for an easy communication. Latin classis - assembly' or section of society would be more suitable.

Verse Locator

दीर्घ आयुषो नराः सर्वे धर्मम् सत्यम् च संश्रिताः ।

सहिताः पुत्र पौत्रैः च नित्यम् स्त्रीभिः पुरोत्तमे ॥ १-६-१८

18. diirgha aayuSaH = long, life [longevity]; naraaH sarve = people, all of them; dharmam = virtuousness; satyam = truthfulness; cha = also; samsritaaH = they have; sahitaH = along with; putra = sons; pautraiaH cha = grandsons, also; striibhiH = ladies; pura uttame = city, the best.

Longevity is there for all of the people, all are with virtuousness and truthfulness, and they lived in that best city along with their sons, grandsons and their ladies. [1-6-18]

Verse Locator

क्षत्रम् ब्रह्ममुखम् च आसीत् वैश्याः क्षत्रम् अनुव्रताः ।

शूद्राः स्व धर्म निरताः त्रीन् वर्णान् उपचारिणः ॥ १-६-१९

19. kshatram = Kshatriya-s, warrior-class; brahma mukham = Brahmans, towards; cha aasiit = only, is there; vaisyaaH = Vyasya-s, trading-class; kshatram anuvrataa = Kshatriya, following; shuudraH = Shuudra-s, working-class; sva dharma nirataa = their own, duty, performing; triin varNaan upachariNaH = other three, castes, working for them.

The warrior class Kshatriya-s is turned towards the Brahmans, the scholarly class, for intellectual and religious support. The trading class, Vyasya-s, is the follower of the Kshatriya-s, the ruling class, for the state's economy is dependent on the rulership. And the fourth one, Shuudra-s, the working class, while performing its own duties, is always working for the other castes. [1-6-19]

Verse Locator

सा तेन इक्ष्वाकु नाथेन पुरी सु परिरक्षिता ।

यथा पुरस्तात् मनुना मानवेन्द्रेण धीमता ॥ १-६-२०

20. saa = she [that city]; purii = the city; tena ikshwaku naathena = by him, Ikshwaku, king; su pari rakshitaa = very well, protected; yatha = like; purastaat = earlier; manuna = by Manu; maanava indreNa = mankind, king of; dhiimataa = the wise king.

That city is well protected by that king from Ikshwaku dynasty namely Dasharatha, like Manu, the foremost king of mankind in earlier times. [1-6-20]

Verse Locator

योधानाम् अग्नि कल्पानाम् पेशलानाम् अमर्षिणाम् ।
संपूर्णा कृत विद्यानाम् गुहा केसरिणाम् इव ॥ १-६-२१

21. gni kalpaanaam = firebrand, like; apeshalaanaam = skilful ones; amarSiNaam = intolerant of insults; kR^ita vidyanaam = who prosecuted, their education; yodhaanaam = [with such] warriors; kesariiNaam guhaa iva = lions, cave, like; [saa purii] sampuurNaam = replete with.

That city Ayodhya is replete with firebrand like skillful warriors that are intolerant of insults, and who have prosecuted their education in archery, chariot-wars, swordplay etc. and with them it is like a cave replete with lions. [1-6-21]

[Verse Locator](#)

कांभोज विषये जातैः बाह्लिकैः च हय उत्तमैः ।
वनायुजैः नदीजैः च पूर्णा हरिहय उत्तमैः ॥ १-६-२२

22. kaambhoja viSaye = Kaambhoja, the country; jaataiH = born in; baahlikaiH = in Baahlika country; haya uttamaiH = horses, the best ones; vanaayu jaiH = Vanaayu, born; nadii jaH = rivers, born; cha = also; puurNaa = full with; hari haya uttamaiH = like Indra's, horse, the best one.

That city is full with best horses born in countries like Kaambhoja, Baahlika, Vanaayu, and also in river-bed counties, which are like the horse of Indra namely ucChiashrava. [1-6-22]

It is said that the horses born in the rivers nadii+ja are brought to the city Ayodhya. They are not water horses but horses born at the place where the historically prominent Seven Rivers of Indus Valley Rivers flow.

Here again an account of countries is given as a glimpse. These countries Kambhoja, Bahlika, Vanayu may not be taken as the provincial countries within the present day India. Prior to the present-day peninsular India, the belt from Himalayas to Alps had a great rapport in cultural and trade exchanges without demarcations of east or west, which paved the way for Alexander, the Great, towards India.

Sometime back, say during 1985-87, the National Geography magazine contained a beautiful article under the heading " IRAQ, the crucible of civilisation ," Merle Severy, as its Asst. Editor. In its carefully worded introduction, it is stated that Iraq is "the traditional birthplace of man for Jews, Christians and Muslims... " On the other hand, Hindus naturally believe that the Southward Himalayan region is the birthplace of man. In the same article, the regions around Euphrates and Tigris are said to be the "Fertile Crescent, the cradle of Western civilization ... in the third millennium BC ". Further that " To the east a similar florescence occurred in the Indus and Yellow River Valleys... " This florescence in Indus Valley and far eastward did not occur later to Mesopotamian or Babylonian civilisations but flourished much earlier, as per Hindu scripts and the dating of which is the eternal question like Aryan Question. However, Hindu scripts centre the present world, Bhuuloka, surrounding Meru Mountain and its geography includes the land unto Rome, Russia, China. We will refer to Meru mountain-oriented geography and its geographical account at the appropriate place. Since Ramayana dates back to Buddhism and Buddhism's westward spread is unto Afghanistan, the Kings of Ramayana must have had no problem to draft horses from Persian, Arabian or the other of Middle East countries. These countries are always famous for horse breeding, right from the days of Ramayana to Moses. Hence the accounts of horses and the countries from where they are brought may be treated as cross-continental culture. Since history believes only in the unearthed iconography and the epics or their content can not stand to the carbon-testing, the countries named here as Kambhoja, Baahlika may nearly mean Babylonian, Mesopotamian, Arabian or other unknown or unearthed historic countries of the crucible of Western civilisation, Iraq. Vanaayu, another country referred may nearly mean Roman, as Persians term Greeks as Unani in India, advent to the arrival of Alexander, the Great. We still have an herbal medication called Unani, a hybrid between Ayurveda, Greek and Persian herbal treatments.

[Verse Locator](#)

विंध्य पर्वतजैः मत्तैः पूर्णा हैमवतैः अपि ।
मदान्वितैः अतिबलैः मातङ्गैः पर्वतौपमैः ॥ १-६-२३

23. **vindhya parvata jaiH** = Vindhya, mountains, born in; **mattaiH** = vigorous; **puurNa** = full of; **haimavataiH api** = Himalayan born, also; **mada anvitaiH** = fattened, fully; **ati balaiH** = most, mighty; **maatangaiH** = elephants; **parvata upamaiH** = mountain, in similitude.

Born in Vindhya Mountains, and also from Himalayan regions, mighty are the elephants fully vigorous and fattened ones, and most powerful in their strength and each in similitude is a huge mountain. [1-6-23]

[Verse Locator](#)

इरावत कुलीनैः च महापद्म कुलैः तथा ।
अंजनादपि निष्क्रान्तैः वामनादपि च द्विपैः ॥ १-६-२४

24. **iraavata** = Iravata [the Elephant of Indra]; **kuliinaiH cha** = from that breed of; **mahaapadma kulaiH** = from Mahapadma breed; **tatha** = thus; **anjanaat api** = From Anjana breed, also; **niSkraantaiH** = derived from; **vaamanaat api cha** = from Vamana breed, too; **dvipaiH** = elephants.

High bred from the classes of Iravata, the Elephant of Lord Indra, and from Mahapadma, Anjana and Vamana, too...are the elephants [of that city] [1-6-24]

It is said that eight elephants from eight corners called **aSTa diggaja** support the Universe. And these eight elephants have their presiding deities. From those eight elephants, four are prominent. They are **iravata**, the Elephant of Indra, **anjana**, the Elephant of **varuNa**, the Rain-god, **vaamana**, the Elephant of Yama, the Lord of Death, and another is **punDariika**. Thus, the elephants of Ayodhya are termed as divine breed.

[Verse Locator](#)

भद्रैः मन्द्रैः मृगैः च एव भद्र मन्द्र मृगैः तथा ।
भद्र मन्द्रैः भद्र मृगैः मृग मन्द्रैः च सा पुरी ॥ १-६-२५
नित्य मत्तैः सदा पूर्णा नागैः अचल सन्निभैः ।

25-26a. **saa purii** = that city; **bhadra** = class of Bhadra; **mandra** = class of Mandra; **mR^iga** = class of mriga; **cha eva** = like that; **bhadra mandra mR^igaH tathaa** = a mixture of these three; **bhadra mandraiH** = bhadra and mandra; **bhadra mR^igaiH** = bhadra and mriga; **mR^iga mandra cha** = mriga and mandra, also; **nitya mattaiH** = always, vigorous; **naagaiH** = elephants; **achala sannibhaiH** = mountain, like; **sadaa puurNaa** = always, full with.

That city is always full with vigorous and mountain like elephants bred mainly from three classes viz., Bhadra, Mandra and Mriga. And inter-bred among these three main classes are Bhadra-Mandra, Mandra-Mriga, Bhadra-Mriga and the like. [1-6-25-26a]

The **bhadra** is the elephant class for King's ride, called **bhadra gaja**. It is a state elephant with high honors and for occasional or ceremonial use. **mandra** and **mR^iga** are classes of breed tamed and used in wars or for the ride of other nobility. These are the essential mammals used for other lifting and carrying works.

[Verse Locator](#)

सा योजने च द्वे भूयः सत्यनामा प्रकाशते ।
यस्याम् दशरथो राजा वसन् जगत् अपालयत् ॥ १-६-२६

26b-c. **raajaa** = king; **dasharathaH naama** = Dasharatha, named; **yasyaam** = in which [city]; **vasan** = while residing; **jagat** = world; **apaalayay** = ruled; **saa** = she that Ayodhya; **bhuuyaH** = further - outside also; **dve yojane** = two, yojana-s; **satya naama** = true to its name; **prakaashate** = shines forth [well fortified.]

While residing in which city King Dasharatha ruled the world that city is further fortified up to two more yojana-s outside city, true to its name **a yodhya**, an un-assailable one. [1-6-26]

[Verse Locator](#)

ताम् पुरीम् स महातेजा राजा दशरथो महान् ।
शशास शमित अमित्रो नक्षत्राणीव चन्द्रमाः ॥१-६-२७

27. maha tejaaH = he, the great, resplendent; mahaan = admirable one; raaja dasharathaH = king, Dasharatha; shamitaH amitraH = silenced, enemies; taam puriim = that, city; chandramaaH nakshatraaNi iva = moon, for the stars, like; sashaasa = ruled.

In which city the great resplendent and admirable king Dasharatha resided, he ruled the world from that city with silenced enemies, like the moon governing the stars. [1-6-27]

[Verse Locator](#)

ताम् सत्य नामाम् दृढ तोरण अर्गलाम्
गृहैः विचित्रैः उपशोभिताम् शिवाम् ।
पुरीम् अयोध्याम् नृ सहस्र संकुलाम्
शशास वै शक्र समो महीपतिः ॥ १-६-२८

28. dhR^iDha = firm; thoraNa argalaam = arches, castle-door-bars; vichitraiH = amazing; gR^ihaiH = with houses; shobhitaam = magnificent; shivaam = auspicious one; nR^i sahasra sankulaan = people, thousands, full with; satya naamaam = true to its name taam = her; puriim aydhyaam = city, Ayodhya; shakra samaH = Indra, coequal of; mahiipatiH = king; shashaasa = ruled; vai = indeed.

With gorgeous arches, castle-door-bars and with amazingly built houses that city is magnificent and auspicious one, and full with thousands of provincial kings too, and king Dasharatha, a coequal of Indra, indeed ruled that city which is true to its name. [1-6-28]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षष्ठः सर्गः

Thus, this is the 6th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 7

Introduction

The truthful and upright characters of the ministers of Dasharatha are portrayed, who make the rulership meaningful with their virtuous, skilful and efficient administration. Along with the political ministers, the religious ministry is also portrayed.

[Verse Locator](#)

तस्य अमात्या गुणैर् आसन् इक्ष्वाकुस्तु महात्मनः ।
मंत्रज्ञाः च इङ्गितज्ञाः च नित्यम् प्रिय हिते रताः ॥ १-७-१

1. mahaaatmanaH tasya ikshwakuH tu = for great soul, to him, one born in Ikshwaku-s, Dasharatha; guNaiH = those with epitomised attribute; mantraj~naH cha = tactful, also; iN^gitaj~naH cha = adroit ones, also; nityam priya hite rataH = always, in welfare alone, obliged to; amaatyaa = ministers; aasan = are there.

The misters for the great soul from Ikshvaku kings of Emperor Dasharatha, are epitomised ones of their tactfulness, adroitness and are always obliged to undertake welfare activities of their king and the kingdom. [1-7-1]

[Verse Locator](#)

अष्टौ बभूवुः वीरस्य तस्य अमात्या यशस्विनः ।
शुचयः च अनुरक्ताः च राजकृत्येषु नित्यशः ॥ १-७-२

2. viirasya = of the valiant one; yashasvinaH = glorious king; tasya = his; shuchayaH = clean at heart; nityasaH = all time; raaja kR^ityeSu = in king' s, works; anuraktaaH cha = involved in, also; amaatyaaH = ministers; aSTaH bhabhuvuH = eight, are there.

Eight ministers are there for that valiant and glorious King Dasharatha, who are clean at heart and are involved in the works of the king and kingdom at all time. [1-7-2]

[Verse Locator](#)

धृष्टिर् जयन्तो विजयो सुराष्ट्रो राष्ट्र वर्धनः ।
अकोपो धर्मपालः च सुमंत्रः च अष्टमो अर्थवित् ॥ १-७-३

3. dhR^iSTiH = Dhristi; jayantaH = Jayantha; vijayaH = Vijaya; suraaSTraH = Suraashtra; raaSTra vardhanaH = Raashtravardhana; akopaH = Akopa; dharmapaalaHcha = Dharmapaala, also; SumantraH = Sumantra; aSTamaH = eighth; abhavat = will be.

Dhristi, Jayantha, Vijaya, Suraashtra, Raashtravardhana, Akopa, Dharmapaala, are seven, and Sumantra is the eighth one. [1-7-3]

[Verse Locator](#)

ऋत्विजौ द्वौ अभिमतौ तस्याः ताम् ऋषि सत्तमौ ।

वशिष्ठो वामदेवः च मंत्रिणः च तथा अपरे ॥ १-७-४

4. tasyaaH = to him, Dasharatha; vashiSTaH = Vashishta; vaamadevaH cha = Vamadeva, also; dvau = two; taam R^iSisattamau = those, saints, of eminence; abhimatau = acquiescent; R^itwijau = Vedic ritual-authorities; tathaa apare = like that, furthermore; mantriNaH cha = ministers, also [are there.]

Two venerable saints of eminence are religious ministers for they are authorities in Vedic rituals, namely Vashishta and Vamadeva, who are the acquiescent with religious matters, and apart from these two some more religious ministers are also there to King Dasharatha. [1-7-4]

[Verse Locator](#)

सुयज्ञो अपि अथ जाबालिः काशप्यो अपि अथ गौतमः ।

मार्कण्डेयः तु दीर्घायुः तथा कात्यायनो द्विजः ॥ १-७-५

एतैः ब्रह्मर्षिभिर् नित्यम् ऋत्विजः तस्य पौर्वकाः ।

5, 6a. suyaj~no api = Suyajna, also; atha jaabaaliH = then, Jaabaali; kaashaypaH api = Kashyapa, also; atha gautamaH = then, Gautama; maarkaNDeyaH tu = Maarkandeya, also; diirghaayuH tathaa = Deerghaayu, like that; kaatyayanaH = Kaatyayana; dvijaH = Brahman; etaiH = along with them; brahmarSibhiH = Brahma-sages; nityam = always; R^itvijaH = ritual scholars; tasya paurvakaH = his ancestral pundits.

Suyajna, Jabaali, Kaashyapa, Gautama, Maarkandeya, Deerghaayu, and then Kaatyayana are the scholarly Brahmans acting as religious ministers, and along with them there are also Brahma-sages who are always the ancestral ritual scholars for Dasharatha's family. [1-7-5, 6a]

[Verse Locator](#)

विद्या विनीता ह्रीमंतः कुशला नियतेन्द्रियाः ॥ १-७-६

श्रीमन्तः च महात्मनः शास्त्रज्ञा धृढ विक्रमाः ।

कीर्तिमन्तः प्रणिहिता यथा वचन कारिणः ॥ १-७-७

तेजः क्षमा यशः प्राप्ताः स्मित पूर्व अभिभाषिणः ।

6b, 8a vidyaa viniita = in scriptures, well-versed; hriimantaH = shun bad deeds; kushalaaH = skilful; niyataH indriyaH = with regulated, senses; sriimantaH cha = affluent ones; mahaaatmanaH = great, souls; shastra j~naa = sciences, knowers of; dhR^iDha vikramaH = firmly, courageous; kiitrimantaH = distinguished, ones; praNihitaaH = quiet souls; yathaa vachana kaarinaH = as per, their word, doers of [true to their word]; tejaH kshamaa yashaH = they have magnificence, patience, fame; praaptaaH = valiant ones; smitaH puurva abhibhaashana = smile, afore, while, they converse.

All the ministers are well versed in scriptures, they shun bad deeds, skilful ones in their duties with their senses regulated. Those great souls are affluent, knowers of all sciences, firmly courageous, and they are distinguished and quiet-souls, and those ministers are true to their word. They are magnificent, patient and famed ones and they smile afore they converse. [1-7-6b, 8a]

[Verse Locator](#)

क्रोधात् काम अर्थ हेतोर् वा न ब्रूयुर् अनृतम् वचः ॥ १-७-८

तेषाम् अविदितम् किंचित् श्वेषु नास्ति परेषु वा ।

क्रियमाणम् कृतम् वा अपि चारेण अपि चिकीर्षितम् ॥ १-७-९

8b, 9. **krodhaat kaama artha hetoH vaa** = in anger, in greed, for monetary, reason of, either; **anR^itam** = untruthful; **vachaH** = words; **na bruuyuH** = never, they speak; **teshaam** = to them; **a viditam** = unknown; **kimchat** = a little; **sveSu** = in their own [country]; **naasti** = not there; **pareSu vaa** = in other [countries,] either; **kriyamaaNam** = that is happening; **kR^ritam** = already happened; **vaa api** = either, that too; **chaareNa** = through agents; **chikiirSitam** = that is going to be undertaken [by others, is not there.

They never speak untruthful words in anger or in greed or for monetary reasons either. There is nothing unknown to them, even a little, in their own country or in the others either, or about everything that is happening or has happened, or that is going to happen, for they know them through agents. [1-7-8b, 9]

[Verse Locator](#)

कुशला व्यवहारेषु सौहृदेषु परीक्षिताः ।

प्राप्त कालम् यथा दण्डम् धारयेयुः सुतेषु अपि ॥ १-७-१०

10. **vyavahareSu** = in administration; **kushalaaH** = efficient; **sauhR^ideSu** = in their friendships; **pariikshitaaH** = well examined [by the king]; **sutaH api** = to their sons, even; **praapta kaalam yathaa** = comes, time, according to [if situation demands]; **daNDam dhaarayeyu** = punishment, they impose.

They are efficient in administration and their friendships are well examined by the king, and those ministers impose punishment even on their own sons, if situation demands it. [1-7-10]

[Verse Locator](#)

कोश संग्रहणे युक्ता बलस्य च परिग्रहे ।

अहितम् च अपि पुरुषम् न हिंस्युर् अविदूषकम् ॥ १-७-११

11. **kosha samgrahaNe yukataa** = treasury, in collections, dutiful; **balasya cha parigrahe** = of armies, also, militarising; **a hitam cha api puruSam** = unfriendly, also, even, a person; **a vi duushakam** = not, really, blameworthy; **na himsyuH** = do not, torture.

In collections to their treasury and to militarise their armies they are dutiful, even an unfriendly person will not be tortured, if he were not really blameworthy. [1-7-11]

[Verse Locator](#)

वीराः च नियतोत्साहा राज शास्त्रम् अनुष्ठिताः ।

शुचीनाम् रक्षितारः च नित्यम् विषय वासिनाम् ॥ १-७-१२

12. **viiraH** = valiant; **niyata utsaaha** = engineered enthusiasm; **raaja shaastram** = political science; **anuSTitaaH** = administrators of; **viSaya vaasinaam** = in kingdom, dwelling ones [subjects of kingdom.]; **suchiinaam** = clean persons; **nityam** = at all times; **rakshitaaraH** = protectors.

They are valiant ones with engineered enthusiasm, administrators of political science, clean persons and protectors of subjects of their kingdom at all times. [1-7-12]

[Verse Locator](#)

ब्रह्म क्षत्रम् अहिंसन्तः ते कोशम् समपूरयन् ।

सुतीक्ष्ण दण्डाः संप्रेक्ष्य पुरुषस्य बलाबलम् ॥ १-७-१३

13. **brahma kshatram** = Brahmins, Kshatriya-s; **te a himsantaH** = they, do not, persecute; **kosham samapuurayan** = treasury, to fill up; **puruSasya** = person's; **bala a balam** = strength, weakness; **samprekshya** = after assessing; **sutiikshNa danDaaH** = high, degree, punishment givers.

They do not persecute Brahman-s and Kshatriya-s to fill-up the treasury, and high degree punishments will be given on assessing that person's, or the offender's strength and weakness. [1-7-13]

[Verse Locator](#)

शुचीनाम् एक बुद्धीनाम् सर्वेषाम् संप्रजानताम् ।
न आसीत् पुरे वा राष्ट्रे वा मृषा वादी नरः क्वचित् ॥ १-७-१४

14. **suchiinaam** = decent ones; **ekabudhinaam** = one, minded, [in league with]; **sarveSaam** = all of them; **samprajaanataam** = administering; **kwachit** = anywhere; **pure vaa raaSTre vaa** = in capital, or, in kingdom, either; **mR^iSa vaadii naraH** = lies, speaking, person [liar]; **na aasiit** = is not, there.

All of those ministers are clean administrators of kingdom, and are in league with each other, as such there is none anywhere, either in capital or in country, a liar. [1-7-14]

[Verse Locator](#)

कश्चिन् न दुष्टः तत्र आसीत् पर दार रतिर् नरः ।
प्रशांतम् सर्वम् एव असीत् राष्ट्रम् पुरवरम् च तत् ॥ १-७-१५

15. **tatra** = there; **duSTaH** = evil-minded; **para daara ratoH naraH** = in other's, wife, interested, man; **kaschit na aasiit** = anyone, none, is there; **sarvam raaSTram** = all, kingdom; **tat pura varam cha** = that, capital, also; **prashaantam eva aasiit** = undisturbed, only, it is there.

None with an evil-mind or with an interest in other man's wife is there, and thus on whole in the kingdom and also like that in the capital, there is an undisturbed society. [1-7-15]

[Verse Locator](#)

सु वासस सु वेषाः च ते च सर्वे शुचिव्रताः ।
हितार्थः च नरेन्द्रस्य जाग्रतो नय चक्षुषा ॥ १-७-१६

16. **te cha sarve** = they, also, all; **su vaasasaH** = well dressed; **su veshaaH cha** = well decorated, also; **suchi vrataaH** = decency, observing; **narendrasya hitaathaH cha** = of king, in the interest of, also; **naya chakshuSaa** = truthful-eyed; **jaagrataH** = are diligent.

Well-dressed and well-decorated and they the ministers of King Dasharatha, observe decency in the interest of the king and also of the kingdom, with diligence and with a truthful-eye. [1-7-16]

[Verse Locator](#)

गुरोर् गुण गृहीताः च प्रख्याताः च पराक्रमे ।
विदेशेषु अपि विज्ञाता सर्वतो बुद्धि निश्चयाः ॥ १-७-१७

17. **guroH** = from their mentor, mother, father and teachers; **guNa gR^ihiitaH** = good qualities, acquired; **paraakrame** = expertise; **prakyaataH** = renowned; **sarvataH** = in all affairs; **buddhi nischayaH** = intellectual, determinations; **videsheSu api** = in foreign countries, also; **vij~naataaH** = famous.

They acquired good qualities from their mentors and they are renowned by their expertise, and even in foreign countries they are famous for their intellectual determinations in all affairs. [1-7-17]

[Verse Locator](#)

अभितो गुणवन्तः च न च आसन् गुण वर्जिताः ।
सन्धि विग्रह तत्वज्ञाः प्रकृत्या संपदान्विताः । १-७-१८

18. abhitaH = versatile; guNavantaH cha = virtuous ones, also; na cha aasan = not, also, there is; guNa varjitaH = virtue, discarded ones; sandhi = truce; vigraha = war; tatvaj~naH = determiners; prakR^ityaa = by nature; sampada anvitaH = opulence, possessing.

Versatile and virtuous are they the ministers and there is none who discarded his virtuosity, and they are the determiners of truce or war, and by their nature they possess opulence. [1-7-18]

[Verse Locator](#)

मंत्र संवरणे शक्ताः शक्ताः सूक्ष्मासु बुद्धिषु ।
नीति शास्त्र विशेषज्ञाः सततम् प्रिय वादिनः ॥ १-७-१९

19. mantra samvaraNe shaktaaH = strategies, their confidentiality, capable of; shaktaaH = capable of; suukshmaasu = micro-affairs; buddhiSu = applying mind; niiti shastra vishesha j~naH = moral, science, comprehensively, known; satatam priya vaadinaH = always, gentle, articulators.

They are capable to keep up the confidentialities of strategies, and also capable to apply their mind even in micro-affairs, and they know moral science comprehensively, and above all, they are gentle articulators. [1-7-19]

[Verse Locator](#)

ईदृशैः तैः अमात्यैः च राजा दशरथोऽनघः ।
उपपन्नो गुणोपेतैः अन्वशासद् वसुंधराम् ॥ १-७-२०

20. anaghaH = exalted - [here, not sinless, but exalted king]; dasarathaH = Dasharatha; guNa upetaiH = good-natured; iidR^ishaiH = suchlike [that efficacious]; taiH amaatyaiH cha = with those, ministers, also; upapannaH = accompanied with; vasundharaam = the earth; anvashaasat = ruled.

Accompanied with such of those effectual and good-natured ministers the exalted king Dasharatha ruled the earth. [1-7-20]

[Verse Locator](#)

अवेक्षमाणः चारेण प्रजा धर्मेण रक्षयन् ।
प्रजानाम् पालनम् कुर्वन् अधर्मम् परिवर्जयन् ॥ १-७-२१
विश्रुतः त्रिषु लोकेषु वदान्यः सत्य संगरः ।
स तत्र पुरुषव्याघ्रः शशास पृथ्वीम् इमाम् ॥ १-७-२२

20-21. puruSa vyaaghraH = manly, tiger [most generous among people]; chaareNa avekshyamaa = by spies, observing; prajaaH = people; rakshyan = to protect; dharma = virtuously; prajaanaam paalanam kurvan = to people, good rule, to give; a dharmaan pari varjayan = unrighteousness, entirely, giving up; vadaanyaH = generous; satya sanagaraH = truthful, avowedly; triSu lokeSu vishrutaH = in three, worlds, renowned; pR^ithviim imaam = the earth, this one; saH = he, Dasharatha; tatra = from there; shashaasa = ruled.

He that most generous one among men, Dasharatha, while observing through spies, and to protect people righteously, and to give a good governance to them, he forsook unrighteousness and became a generous king avowed to truthfulness alone, and thus he that Dasharatha ruled the earth, which rulership is renowned in all the three worlds. [1-7-21,22]

[Verse Locator](#)

न अध्यगच्छत् विशिष्टम् वा तुल्यम् वा शत्रुम् आत्मनः ।

मित्रवान् नत सामन्तः प्रताप हत कण्टकः ।

स शशास जगत् राजा दिवि देव पतिर् यथा ॥ १-७-२३

23. mitravaan = one who has many friends; nata saamanta = subdued, provincial kings; prataapa hata kanTakaH = by valour, eliminated, thorniness; aatmanaH = to himsef; vishiSTam vaa = a superior one, either; tulyam vaa = equal one, or; shatrum = an enemy; na adhyagacChat = not encountered; divi devapatiH yathaa = in Heaven, Indra, like; saH shashaasa jagat = he, ruled, the world.

Emperor Dasharatha has not encountered either a superior or an equal in his kingship, and to him there are many friends, subdued are his provincial kings and eliminated is thorniness by his own valour. He thus ruled the world like Indra would in Heaven. [1-7-23]

[Verse Locator](#)

तैः मंत्रिभिः मंत्र हितेः निविष्टैः

वृतोऽनुरक्तैः कुशलैः समर्थैः ।

स पार्थिवो दीप्तिम् अवाप युक्तः

तेजोमयैः गोभिः इव उदितः अर्कः ॥ १-७-२४

24. mantra hite niviSTaiH = in stratej~n, conducive, concerned; anuraktaiH = interested in; kushalaiH = well skilled; samarthaiH = efficient; taiH mantribhiH = with those, ministers; vR^itaH = surrounded by, in the company of; saH = he; paarthiva = king; uditaH arkaH [yathaa] = rising, Sun [as with]; yuktaH tejomayaiH gobhiH yuktaH = along with, resplendent, sunrays, having; diiptim avaapa = brilliance, obtained.

In the company of those ministers, who are conducive to the strategies, interested in the king and subjects as well, skilful and efficient ones, he that King Dasharatha obtained brilliance, like the rising Sun along with resplendent sunrays. [1-7-24]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्तमः सर्गः

Thus, this is the 7th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

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Chapter [Sarga] 8

Introduction

Dasharatha decides to perform an elaborate Vedic ritual, called Aswamedha yajna, Horse Ritual, to beget children. He being a considerate king in taking conscience of the courtiers, he discusses this aspect with the Vedic scholars and ministers of his court, beforehand.

[Verse Locator](#)

तस्य च एवम् प्रभावस्य धर्मज्ञस्य महात्मनः ।

सुतार्थम् तप्य मानस्य न असीत् वंशकरः सुतः ॥ १-८-१

१. एवम् प्रभावस्य = this kind of, effectual king; धर्मज्ञस्य = virtue knower; महात्मनः = great soul; सुत अर्थम् तप्यमानस्य = children, to beget, burning, at heart; तस्य च = to him, also; वंशकरः सुतः = dynasty, enriching, son; नासीत् = is not, there.

To him, to such an effectual and virtuously great-souled King Dasharatha, , a dynasty-enriching son is not begotten though his heart is burning to beget children. [1-8-1]

[Verse Locator](#)

चिन्तयानस्य तस्य एवम् बुद्धिः आसीन् महात्मनः ।

सुतार्थम् वाजिमेधेन किम् अर्थम् न यजामि अहम् ॥ १-८-२

२. चिन्तयानस्य = while thinking; तस्य = to him; महात्मनः = to that great soul; एवम् = this way; बुद्धिः आसीत् = thought, occurred; सुत अर्थम् = sons, for the purpose of; वाजि मेधेन = by Horse Ritual; किम् अर्थम् = why, not; न यजामि अहम् = not, perform, I shall.

To that anguished great-soul, a thought occurred this way, "To beget sons, why should not I perform Horse ritual...[and thus appease the gods in order to beget worthy sons...]" [1-8-2]

[Verse Locator](#)

स निश्चिताम् मतिम् कृत्वा यष्टव्यम् इति बुद्धिमान् ।

मन्त्रिभिः सह धर्मात्मा सर्वैः अपि कृत आत्मभिः ॥ १-८-३

ततोऽब्रवीत् महातेजाः सुमन्त्रम् मन्त्रि सत्तमम् ।

शीघ्रम् आनय मे सर्वान् गुरुन् तान् स पुरोहितान् ॥ १-८-४

३, ४. बुद्धिमान् = intellectual one; धर्म आत्मा = conscientious souled; कृत आत्मभिः = with decent, souled [sagacious ministers]; सर्वैः अपि = with all, even; मन्त्रिभिः = with ministers; यष्टव्यम् इति = performable, thus; निश्चिताम् मतिम् कृत्वा = resolved, mind, on making; ततः = then; मन्त्रि सत्तमम् सुमन्त्रम् = best of ministers, to Sumantra; अब्रवीत् = addressed; स पुरोहितान् = with, clerics; तान् सर्वान् = them, all; मे गुरुन् = my teachers; शीघ्रम् आनय = quickly, fetch.

That intellectual and a conscientious king having resolved with all of his sagacious ministers that such a Vedic ritual is performable, then addressed best ne among ministers, namely Sumantra, "fetch all my teachers and clerics, quickly.." [1-8-3,4]

[Verse Locator](#)

ततः सुमन्त्रः त्वरितम् गत्वा त्वरित विक्रमः ।
सम् आनयत् स तान् सर्वान् समस्तान् वेद पारगान् ॥ १-८-५
सुयज्ञम् वामदेवम् च जाबालिम् अथ काश्यपम् ।
पुरोहितम् वशिष्ठम् च ये च अपि अन्ये द्विजोत्तमाः ॥ १-८-६

५. ततः = then; त्वरितः विक्रमः = in quickness, dauntless; सुमन्त्रः = Sumantra; त्वरितम् गत्वा = quickly, gone; सुयज्ञम् = Suyajna; वामदेवम् = Vaama Deva; च = also; अथ = then; जाबालिम् = Jaabaali; काश्यपम् = Kaashyapa; पुरोहितम् = the clerics; वशिष्ठम् च = Vashishta, also; ये अन्ये द्विज उत्तमाः = those, other, Brahman-s, eminent ones; वेद पारगान् = Vedic scholars are there; समानयत् = fetched; तान् सर्वान् = them, all.

Then Sumantra gone quickly, for he in quickness is a dauntless one, and fetched all of the clerics like Suyajna, Vaama Deva, Jaabala, Kshyapa, and even Sage Vashishta, and also those other eminent Brahman that are Vedic scholars. [1-8-5,6]

[Verse Locator](#)

तान् पूजयित्वा धर्मात्मा राजा दशरथः तदा ।
इदम् धर्म अर्थ सहितम् श्लक्षणम् वचनम् अब्रवीत् ॥ १-८-७

७. धर्मात्मा राजा दशरथः = virtuous king, Dasharatha; तदा = then; तान् पूजयित्वा = them, on adoring; इदम् = this; धर्म अर्थ सहितम् = justification, meaning, having; श्लक्षणम् वचनम् अब्रवीत् = impressible, sentence, spoke to.

Then on adoring them virtuous King Dasharatha spoke this impressible sentence that included justification and meaning. [1-8-7]

[Verse Locator](#)

मम लालस्य मानस्य सुतार्थम् नास्ति वै सुखम् ।
तदर्थम् हयमेधेन यक्ष्णामि इति मतिर् मम ॥ १-८-८

८. सुतार्थम् = for sons; लालस्य मानस्य = tumultuous, mind; मम = my; सुखम् = quietude; न अस्ति = not there; वै = verily; तत् अर्थम् = for that, reason; हय मेधेन = by Horse Ritual; यक्ष्णामि = Vedic worship; इति = thus; मतिः मम = thinking, of mine.

"My mind is tumultuous without quietude for I have no sons... for that reason, I wish perform Aswametha, Vedic Horse Ritual... this is my thinking... [1-8-8]

[Verse Locator](#)

तत् अहम् यष्टुम् इच्छामि शास्त्र दृष्टेन कर्मणा ।
कथम् प्राप्स्यामि अहम् कामम् बुद्धिः अत्र विचिन्त्यताम् ॥ १-८-९

९. तत् अहम् = therefore, I; शास्त्र दृष्टेन = scriptures, point of view [as enshrined in]; कर्मणा = rite-oriented; यष्टुम् इच्छामि = to perform ritual, I contemplate to; कथम् = how; प्राप्स्यामि = I get; कामम् = my desire; बुद्धिः अत्र विचिन्त्यताम् = contemplation, for that, be thought of.

"Therefore, I contemplate to perform that ritual as enshrined in the scriptures and as a rite-oriented one as well... let this contemplation of mine be well thought of... and as to how my desire

ततः साधु इति तद्वाक्यम् ब्राह्मणाः प्रत्यपूजयन् ।
वशिष्ठ प्रमुखाः सर्वे पार्थिवस्य मुखेरितम् ॥ १-८-१०

१०. ततः = then; वशिष्ठः = Sage Vashishta; ब्राह्मणाः = Brahman-s; प्रमुखाः सर्वे = important personalities, all of them; पार्थिवस्य मुख ईरितम् = from king's, mouth, voiced; तत् वाक्यम् = that, sentence [idea]; साधु इति = splendid, it is; प्रति अपूजयन् = in turn, honoured him

Then the Brahman scholars along with Sage Vashishta and all other important personalities in their turn have blessed and honoured him, saying that "splendid is this idea..." thus, for that which is voiced by the king. [1-8-10]

ऊचुः च परम प्रीताः सर्वे दशरथम् वचः ।
संभाराः संभ्रियन्ताम् ते तुरगः च विमुच्यताम् ॥ १-८-११

११. सर्वे = all of them; परम प्रीताः = very, happy; दशरथम् = to Dasharatha; वचः = these words; उचुः च = they said, also; संभाराः = paraphernalia; संभ्रियन्ताम् = be provided; ते तुरगः च विमुच्यताम् = your, horse, also, be released.

All of them becoming happy have also said to King Dasharatha, "let the paraphernalia be provided, and your ritual-horse be released... [1-8-11]

सरय्वाः च उत्तरे तीरे यज्ञ भूमिर् विधीयताम् ।
सर्वथा प्राप्स्यसे पुत्रान् अभिप्रेतान् च पार्थिव ॥ १-८-१२
यस्य ते धर्मिकी बुद्धिः इयम् पुत्रार्थम् आगता ।

१२, १३अ. पार्थिव = oh king; सर्वथा = by all means; प्राप्स्यसे = you will beget; अभिप्रेतान् च = as you desired; पुत्रान् = sons; सरय्वाः च उत्तरे तीरे = River Sarayu's, on northern banks; यज्ञ भूमिः विधीयताम् = ritual, ground, be arranged yasya te = to whom, like you; धर्मिकी बुद्धिः इयम् = virtuous, thought, like this; पुत्रार्थम् आगता = to beget sons, suggested itself to.

"Oh, king, by all means you will beget sons as you desired, since you, to whom an upright thinking has suggested itself... let the ritual ground be arranged on the northern banks of River Sarayu..." So said the scholars. [1-8-12, 13a]

ततः तुष्टोऽभवत् राजा श्रुत्वा तद् द्विज भाषितम् ॥ १-८-१३
अमात्यान् अब्रवीत् राजा हर्ष पर्याकुल लोचन ।
संभाराः संभ्रियन्ताम् मे गुरुणाम् वचनात् इह ॥ १-८-१४

१३ब, १४. ततः = then; राजा = king; तद् द्विज भाषितम् श्रुत्वा = that, Brahman's, saying, on hearing; तुष्टः अभवत् = glad, he became; राजा = king; हर्ष पर्याकुल लोचनः = happiness, lurching, on eyes; अमात्यान् अब्रवीत् = to ministers, spoke to; इह मे गुरुणाम् वचनात् = now, on my, teacher's, advise; संभाराः संभ्रियन्ताम् = paraphernalia, be procured.

" Then King Dasharatha is gladdened on hearing the sayings of those Brahman's. And with happiness lurching on his eyes the king spoke to the ministers, "As advised by my Vedic teachers let the paraphernalia be procured... [1-8-13b, 14]

समर्थ अधिष्ठितः च अश्वः सः उपाध्यायो विमुच्यताम् ।

सरय्याः च उत्तरे तीरे यज्ञ भूमिर् विधीयताम् ॥ १-८-१५

१५. सरयव्याः च उत्तरे तीरे = of River Sarayu, on northern banks; यज्ञ भूमिः विधीयताम् = ritual, ground, be arranged; समर्थ अधिष्ठितः = capable ones [warriors,] monitored by; सह उपाध्यायः = with, religious teachers [following]; अश्वः विमुच्यताम् = Ritual Horse, be released.

"On the northern banks of River Sarayu the ritual ground be arranged... and the Ritual-Horse be released monitored by capable warriors, along with the religious teachers..." So said the king. [1-8-15]

Verse Locator

शान्तयः च अपि वर्धन्ताम् यथा कल्पम् यथा विधि ।

शक्यः प्राप्तुम् अयम् यज्ञः सर्वेण अपि महीक्षिता ।

न अपराधो भवेत् कष्टो यदि अस्मिन् क्रतु सत्तमे । १-८-१६

१६, १७अ. शान्तयाः च अपि = peace invocations, also, even; वर्धन्ताम् = be prevailing; यथा कल्पम् = as ordained [by tradition]; यथा विधि = as per scriptures; अयम् यज्ञः = this, ritual; कष्टः अपराधः = difficult, fault; यदि = if; न भवेत् = not occurs; अस्मिन् = in that; क्रतु सत्तमे = ritual, the great; सर्वेण अपि मही क्षिता = by all, even, kings, on earth; शक्यः प्राप्तुम् = possible, to obtain [to perform and obtain results.]

"Let peace invocations be prevailing and prospering, as ordained in the scriptures and tradition...if it is possible for the correct performance to obtain results of this ritual, and if it is possible to conduct this ritual without any difficult faults during its performance, then all the kings on earth would have performed it... [1-8-16, 17a]

Verse Locator

छिद्रम् हि मृगयन्ते स्म विद्वांसो ब्रह्म राक्षसाः ।

विधि हीनस्य यज्ञस्य सद्यः कर्ता विनश्यति ॥ १-८-१७

१७ब, १८अ. अत्र = therein the ritual; विद्वांसः ब्रह्म राक्षसाः = scholarly, Brahmans [who became] Brahma-demons; छिद्रम् हि मृगयन्ते = faults, alone, they hunt for; विधि हीनस्य = procedure, depraved; यज्ञ~अस्य = ritual's; कर्ता = performer; विनश्यति = gets ruined.

"Scholarly Brahma-demons will be hunting for the faults alone in the course of this ritual... should the procedure of this ritual be depraved of its set rules, the performer gets ruined... [1-8-17b, 18a]

Verse Locator

तद्यथा विधि पूर्वम् मे क्रतुरेष समाप्यते ।

तथा विधानम् क्रियताम् समर्थाः साधनेषु इति ॥ १-८-१८

१८ब, १९अ. तत् = therefore; मे एष क्रतुः = my, this, ritual; विधि पूर्वम् = procedurally; यथा समाप्यते = as to how, it will be concluded; तथा विधानम् क्रियताम् = in that way, it shall be done; समर्थाः साधनेषु = experts, [you all] in [such] performances; इति = thus [the king said to his teachers.]

"Therefore, you all shall see as to how this ritual of mine be conducted and concluded procedurally, and all of you are evidently experts in conducting such rituals... isn't it! [1-8-18b, 19a]

Vedic Brahmins are to be very cautious and vigilant while performing the ritual in the order of ritual acts, faultless rendering of the Vedic hymns and other observant items of the Vedic canon. Should they by overconfidence or by negligence commit any mistake or fault, they take rebirth as Brahma-demons. After taking rebirth as such demons they, with their inherent jealousy and ire will always be hunting for such mistakes in other's ritual performances. If they cannot find one, they cause certain hindrances in that performance, so that the performer may commit mistakes and get ruined in the present life span and then take rebirth as Brahma-demon. Hence, every Vedic-ritual performer shall be vigilant.

[Verse Locator](#)

तथा इति च अब्रुवन् सर्वे मन्त्रिणः प्रतिपूजिता ।
पार्थिवेन्द्रस्य तद् वाक्यम् यथा पूर्वम् निशंय ते ॥ १-८-१९

१९ब, २०अ. ते सर्वे मन्त्रिणः = those, all, ministers; पार्थिव इन्द्रस्य तद् वाक्यम् = king's, the best one's, that, word; निशंय = on listening; प्रतिपूजिता = adored him; यथा पूर्वम् = as, earlier [as has been conducted]; तथा = that way [this will also be conducted]; इति = thus; च अब्रुवन् = also, said [assured.]

On listening the words of the king all the ministers adored and assured him saying, 'It will be conducted faultlessly as has been conducted earlier...' [1-8-19b, 20a]

[Verse Locator](#)

तथा द्विजाः ते धर्मज्ञा वर्धयतो नृपोत्तमम् ।
अनुज्ञाताः ततः सर्वे पुनर् जग्मुर् यथा आगतम् ॥ १-८-२०

२०ब, २१अ. धर्मज्ञा = virtue knowers; ते द्विजाः = those, Brahmins; तथा वर्धयतः नृपोत्तमम् = enhancing [his royal stature,] of that king; ततः अनुज्ञाताः = then, permitted; सर्वे यथा आगतम् = all, as they have come; पुनः जग्मुः = again, went away.

On hearing those words of that best king, and what that is spoken earlier, then the virtue knowing Brahman scholars hailing that best king took leave of him and went away as they have come. [1-8-20b, 21a]

[Verse Locator](#)

विसर्जयित्वा तान् विप्रान् सचिवान् इदम् अब्रवीत् ।
ऋत्विग्भिः उपसंदिष्टो यथावत् क्रतुर् आप्यताम् ॥ १-८-२१

२१ब, २२अ. ततः = then; विसर्जयित्वा = sending off; सर्वे = all; तान् = them; विप्रान् = Brahmins; सचिवान् इदम् अब्रवीत् = to ministers, this, said; ऋत्विग्भिः = by the Vedic scholars; उपसंदिष्टः = as advised; यथा वत् क्रतुः आप्यताम् = procedurally, ritual, be conducted

Then on sending off those Brahman scholars, the king spoke this way to the ministers... "As advised by the Vedic scholars this ritual shall be conducted, procedurally..." [1-8-21b, 22A]

[Verse Locator](#)

इति उक्त्वा नृप शार्दूलः सचिवान् समुपस्थितान् ।
विसर्जयित्वा स्वम् वेश्म प्रविवेश महामतिः ॥ १-८-२२

२२B, २३अ. महा मतिः नृप शार्दूलः = highly intelligent, kingly tiger Dasharatha; समुपस्थितान् = who are in audience; सचिवान् = to ministers; इति उक्त्वा = thus, on saying; विसर्जयित्वा = sent them off; स्वम् वेश्म प्रविवेश = his, palace, entered.

Tha tigerly-king and highly intellectual Dasharatha, on saying thus to his ministers who are still in his audience, sent away those ministers also, and he entered his palace. [1-8-22b, 23a]

[Verse Locator](#)

ततः स गत्वा ताः पत्नीर् नरेन्द्रो हृदयंगमाः ।

उवाच दीक्षाम् विशत यक्षेऽहम् सुत कारणात् ॥ १-८-२३

२३ब, २४अ. ततः = then; सः = he; नरेन्द्रः = the king, the best; हृदयंगमा = heartily dear ones; ताः पत्नीः = to them his wives; गत्वा = on approaching; उवाच = spoke; अहम् = I am; सुत कारणात् = sons, for the reason of; यक्ष्ये = performing ritual; दीक्षाम् विशत = vow, you enter;

And on approaching his wives, that best king's heartily dear ones, he said to them, " I am performing a Vedic ritual for the reason of begetting sons, and you all shall enter a vow..." [1-8-23b, 24a]

[Verse Locator](#)

तासाम् तेन अति कान्तेन वचनेन सुवर्चसाम् ।

मुख पद्मान् अशोभन्त पद्मानीव हिमात्यये ॥ १-८-२४

२४ब, च. अति कान्तिनेन = most pleasing; वचनेन = by words [of king]; सुवर्चसाम् = already lustrous; तासाम् = their [the queens]; मुख पद्मानि = countenances, lotuses; पद्मान् इव = lotuses, like; तेन = by those [words of king]; हिमात्यये = dew-fall, clearance of; अशोभन्त = became more gleaming.

On hearing those words of the king, the lustrous countenances of the queens have become more gleaming, like the blooming lotuses after the clearance of dew-fall. [1-8-24b, c]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि कावे अष्टमः सर्गः

Thus, this is the 8th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 9 Verses converted to UTF-8 Sept, 09

Introduction

Sumantra, the minister of King Dasharatha, details the importance of Sage Rishyasringa and beseeches the king to invite that sage to preside over the contemplated Vedic ritual, for that Sage's entry into any kingdom is auspicious for that land and people.

[Verse Locator](#)

एतत् श्रुत्वा रहः सूतो राजानम् इदम् अब्रवीत् ।
श्रूयताम् तत् पुरा वृत्तम् पुराणे च मया श्रुतम् ॥ १-९-१

1. **etat shrutvaa suutaH** = all this, having heard, charioteer, Sumantra; **raajaanam** = to king [Dasharatha]; **rahaH idam abraviit** = in confidence, in this way, said; **shruuyataam tat** = I will tell, that; **puraa vR^ittam** = an early, legend; **puraaNe ca mayaa shrutam** = legendary narration, also, by me, listened.

Sumantra, the charioteer and one of the misters of King Dasharatha, having heard all about the king's desire to perform a Vedic ritual, said this in confidence to king, "oh, king, I will tell an early legend, an early legendary narration that I listened... [1-9-1]

[Verse Locator](#)

ऋत्विग्भिः उपदिष्टोऽयम् पुरा वृत्तो मया श्रुतः ।
सनत्कुमारो भगवान् पूर्वम् कथितवान् कथाम् ॥ १-९-२
ऋषीणाम् सन्निधौ राजन् तव पुत्राअगमम् प्रति ।

2, 3a. **raajan** = oh King; **R^itvigbhiH upadiSTaH** = by Vedic scholars, advised; **ayam puraa vR^ittaH** = this is, earlier, happened [narrated]; **sanat kumaaraH bhagavaan** = Sage Sanatkumara, godly one; **puurvam kathitavaan kathaam** = once, narrated, an account [about your progeny]; **R^iSiiNaam sannidhau** = of [other] sages, presence of; **tava putra aagamam prati** = about arrival of, your, sons, about; **mayaa shrutaH** = by me, heard.

"Oh, king, I have earlier heard of this present advice given to you by Vedic scholars, as godly Sage Sanatkumara has once narrated an account about the arrival of your sons in the presence of other sages, and sage Sanat Kumara said... [1-9-2, 3a]

[Verse Locator](#)

काश्यपस्य च पुत्रोऽस्ति विभाण्डक इति श्रुतः ॥ १-९-३
ऋष्यशृङ्ग इति ख्यातः तस्य पुत्रो भविष्यति ।
स वने नित्य संवृद्धो मुनिर् वनचरः सदा ॥ १-९-४

3b, 4. **kaashyapasya ca** = for Sage Kashyapa; **putraH asti** = son, was there; **vibhaaNDaka iti shrutaH** = Vibhaandaka, thus, known as; **tasya putraH** = his son [Vibhandaka's son,] will

be; R^ishyasringa iti khyaata = Rishyasringa, thus, renowned; bhavishyati = will be there; saH muniH vane nitya samvR^iddhaH = he, that saint [Rishyasringa,] always, in forest, grown up; vana chara sadaa = [that sage] Rishyasringa, forest, dwelling, always.

"He said that "Sage Kashyapa has a son known as Vibhaandaka, and his son will be the renowned Sage Rishyasringa, and that Sage Rishyasringa will grow up in forests, and will always be dwelling in forest... [1-9-3b, 4]

Here the word used by Sumantra is tava putra aagamam , it renders as 'the arrival of your sons', meaning that sons of King Dasharatha arrive from Heavens, but not through an ordinary parturition. Even earlier in time to that of Dasharatha, Sage Sanatkumara predicted the 'arrival' of Vishnu as Rama. The birth-event associated with Rishyasringa's name is that he is born with a horn on the crown of his head. Thus he is named as Rishyasringa, i.e., em> R^iSi the Sage; shR^i~Nga horn; a Sage with a horn on his forehead at his birth time. This being the mythological import, he is an acme among sages, as shR^i~Nga also means a peak.

[Verse Locator](#)

न अन्यम् जानाति विप्रेन्द्रो नित्यम् पित्र अनुवर्तनात् ।
द्वैविध्यम् ब्रह्मचर्यस्य भविष्यति महात्मनः ॥ १-९-५

5. vipra indraH = Brahman, the best; na anyam jaanaati = not, others, knowing [not knowing others]; nityam pitra anu vartanaat = always, father, abiding; dvai vidhyam = hindrance, [or, two kinds]; brahma charyasya = of his celibacy; bhaviSyasi = he will be following/will occur to him; mahaatmanaH = to that great soul.

"Not knowing others, that Brahman the best, namely Rishyasringa, will always be abiding his father and he will follow celibacy of two kinds Brahmanical vows namely vratitva , prajaapatya ...

Or

Not knowing others that Brahman the best, will always be abiding his father, lest his renowned celibacy always praised by the Brahmans, will be hindered. [1-9-5]

The word dvaividhyam also means two kinds of celibacy, vratitva and prajaapatyam. One, as a bachelor and the other after marriage, voluntarily distancing away from his wife on certain forbidden days like full moon and new moon days, during daytime, eclipses, and other astronomical occurrences and some more. This kind of self-imposed celibacy is one way of observing sustained family planning methods, instead of resorting to medicaments. Here, this word is more nearer to mean 'hindrance', than to mean the 'two way celibacy' as deciphered by some commentators.

[Verse Locator](#)

लोकेषु प्रथितम् राजन् विप्रैः च कथितम् सदा ।
तस्य एवम् वर्तमानस्य कालः समभिवर्तत ॥ १-९-६

6. lokaSu prathitam = in the world, famous; raajan = O King; vipraiH cha kathitam sadaa = by Brahmans, praised, always; tasya evam vartamaanasya = him, thus, with that conduct; kaalaH sam abhi vartata = time, will pass on.

"In the world he becomes famous for his celibacy, oh king, and he will always be praised by Brahmans, and thus time will pass on with that kind of his conduct, [1-9-6]

[Verse Locator](#)

अग्निम् शुश्रूषमाणस्य पितरम् च यशस्विनम् ।
एतस्मिन् एव काले तु रोमपादः प्रतापवान् ॥ १-९-७
आङ्गेषु प्रथितो राजा भविष्यति महाबलः ।

7, 8a. agnim = to Sacrificial Fire; shushrushhamaaNasya = while in servitor-ship of; pitaram cha = to his father, also; yashasvinam = prosperous one; etasmin eva = in this,

only; **kaale** = meantime; **prataapavaan** = valiant one; **raajaa** = king; **romapaadaH** = Romapaada; **angeshu** = in Anga kingdom; **prathitaH** = famed one; **bhavishhyati** = will be there; **mahaabalaH** = very strong one.

Sage Rishyasringa looses no time with his servitor-ship to the Sacrificial Fire and also to his celebrated father, and during this period alone there will be a famed and very strong king Romapaada, a valiant in Anga country... [1-9-7, 8a]

[Verse Locator](#)

तस्य व्यतिक्रमात् राज्ञो भविष्यति सुदारुणा ॥ १-९-८

अनावृष्टिः सुघोरा वै सर्वलोक भयावहा ।

8b, 9. **tasya raaj~naH vyatikramaat** = his, that king's, violation of righteousness; **su ghoraa** = very, devastating; **su daaruNaa** = verily, shocking; **sarva loka bhayaaavahaa** = to all, living beings, frightening one; **anaavR^iSTiH bhaviSyati** = famine, will be there.

"But by a violation of righteousness of that king there will be a shocking and devastating famine in that country...[1-9-8b, 9]

[Verse Locator](#)

अनावृष्ट्याम् तु वृत्तायाम् राजा दुःख समन्वितः ॥ १-९-९

ब्राह्मणान् श्रुत संवृद्धान् च समानीय प्रवक्ष्यति ।

9b, 10a. **anaavR^iSTyaam** = due to drought; **vR^ittaayaaam** = [famine] while besetting; **raajaa** = the king; **duHkha** = grim; **samanvitaH** = afflicted with; **braahmanaan** = Brahmans; **shruta samvridhaanaam** = in scriptures well versed ones[learned, scholars]; **samaaniya** = onn summoning; **pravakshyati** = addresses them.

"While the famine is besetting that king Roamapada will be afflicted with grim, and on summoning Brahmans and learned scholars he will address them... [1-9-9b. 10a]

[Verse Locator](#)

भवन्तः श्रुत कर्माणो लोक चारित्र वेदिनः ॥ १-९-१०

समादिशन्तु नियमम् प्रायश्चित्तम् यथा भवेत् ।

10b, 11a. **bhavantaH** = all of you; **shruta** = well versed; **kararmaaNaaH** = in rituals; **loka chaaritra vedinaH** = world, history, knowers; **sam aadishatantu** = order me; **yathaa** = as to how; **niyamam** = the procedure is; **praayaschittam** = for purification; **bhavet** = will be.

"All of you are well versed in rituals and knowers of the world history... order me how to how the purification from sin will be... [1-9-10b, 11a]

[Verse Locator](#)

इति उक्ताः ते ततो राज्ञा सर्वे ब्राह्मण सत्तमाः ॥ १-९-११

वक्ष्यन्ति ते महीपालम् ब्राह्मणा वेद पारगाः ।

विभाण्डक सुतम् राजन् सर्व उपायैः इह आनय ॥ १-९-१२

11b, 12. **iti uktavaa te raaj~naa sarve** = thus, said, to them, by king, to all; **braahmaNa sattamaH** = those Brahmans, scholarly ones; **veda paaragaaH braahmaNaa** = Brahmans, Veda scholars; **mahiipaalam** = to the king; **te vakshyanti** = they, will say; **raajan** = oh king; **vibhaaNDaka sutam** = Sage Vibhandaka's son; **sarva upaayaiH** = by all, methods; **ihaaanaya** = here, you fetch.

"Thus said by king those scholarly Brahmans and Vedic scholars will say to the king, 'oh, king, son of Sage Vibhaandaka, namely Rishyasringa, is to be fetched by all methods... [1-9-11b, 12]

आनाय्य तु महीपाल ऋश्यशृङ्गम् सुसत्कृतम्।
विभाण्डक सुतम् राजन् ब्राह्मणम् वेद पारगम्।
प्रयच्छ कन्याम् शान्ताम् वै विधिना सुसमाहितः॥१-९-१३

13. mahiipala= oh king; aanaayya= on bringing; R^ishhyashR^ingam= Rishyasringa; vibhaaNDaka sutam= Vibhaandaka's son; braahmaNam veda paaragam= Brahman, Veda, scholar; su satkR^itam= well, honoured one; samaahitaH= with good care; kanyaam shaantaam vidhinaa prayacCha= girl [daughter,] Shanta, procedurally, you give [in marriage.]

"Oh! King, having brought Sage Rishyasringa and honouring him well with good care, procedurally give him your daughter Shanta in marriage to that Vedic Brahman and the son of Sage Vibhaandaka... [1-9-13]

[Verse Locator](#)

तेषाम् तु वचनम् श्रुत्वा राजा चिन्ताम् प्रपत्स्यते ।
केन उपायेन वै शक्यम् इह आनेतुम् स वीर्यवान् ॥ १-९-१४

14. teSaam tu = their, but; vachanam = words; shrutvaa = having listening; raajaa = the king; chintaam prapatsyate = thought, will obtain [becomes thoughtful]; kena upaayena = by which, means; shakyam = possible; saH viiryavaan = he, who has controlled his senses; iha aanetum = to here, be fetched.

"On listening them the king becomes thoughtful about the idea by which it is possible to bring that self-controlled sage to his place... [1-9-14]

[Verse Locator](#)

ततो राजा विनिश्चित्य सह मंत्रिभिः आत्मवान् ।
पुरोहितम् अमात्याम् च प्रेषयिष्यति सत्कृतान् ॥ १-९-१५

15. tataH = then; raajaa = the king; vinishchitya = decides; saha = along with; mantribhiH = ministers; atmavaan = one with intelligence; purohitam = clergymen; amaatyaam cha = ministers, also; tataH = then; preshyati = will send.

"Then that intellectual king decides along with ministers, to dispatch clergymen and ministers, honouring them well, and then sends them... [1-9-15]

[Verse Locator](#)

ते तु राज्ञो वचः श्रुत्वा व्यथिता विनत आननाः ।
न गच्छेम ऋषेः भीता अनुनेष्यन्ति तम् नृपम् ॥ १-९-१६

16. te tu = they, but; raajnaH vachaH = king's, words; shrutvaa = on hearing; vyathitaaH = awestruck; vi nata aananaaH = lowering, faces; na gacChema = [we] can not go; R^iSeH bhiitaaH = of that sage, afraid of; anuneshyanti = plead for mercy; tam nripam = of that, king.

"They on hearing king's words are awestruck and lowering their faces they will say, 'we can not go there as we are afraid of sage Vibhandaka, father of Rishyasringa...' [1-9-16]

[Verse Locator](#)

वक्ष्यन्ति चिंतयित्वा ते तस्य उपायाम् च तान् क्षमान् ।
आनेष्यामो वयम् विप्रम् न च दोषो भविष्यति ॥ १-९-१७

17. chintayitaa te vakSyanti = after thinking over, they [as a second thought,] will say; tat kshamaan upaayaam tasya = that, plan, to bring the sage; vayam vipram aaneshhyaamaH = will fetch, we, that Brahman, Rishyasringa,; na cha doshaH bhavishyati = no, also, stigma will occur.

"After thinking over they will say as a second thought, and having found a solution with a plan to bring that sage, 'we will fetch that Brahman and also by that no stigma will occur...' [1-9-18]

[Verse Locator](#)

एवम् अङ्गाधिपेन एव गणिकाभिः ऋषेः सुतः ।
आनीतोऽवर्षयत् देव शान्ता च अस्मै प्रदीयते ॥ १-९-१८

18. evam anga adhipena eva = thus, Anga country's, king [Romapaada.] thus; gaNikaabhiH = by courtesans; R^iSeH sutaH = Sage's, son [Rishyasringa]; aaniitaH = [sage will be] brought; [then] devaH avarSayat = god, Rain-god, rains, will give rain; shaanta pradiiyate cha = Shanta, to him, will be given, also.

"Thus by the king of Anga kingdom and by his courtesans the son of sage Rishyasringa will be brought and the presiding deity for rains will showers rains, and Shanta will also be given in marriage to that sage..." [1-9-18]

[Verse Locator](#)

ऋष्यशृङ्गः तु जामाता पुत्रान् तव विधास्यति ।
सनत्कुमार कथितम् एतावत् व्याहृतम् मया ॥ १-९-१९

19. RishyasringaH tu jaamaataa = Rishyasringa, but, son-in-law; putraan tava vidhaasyati = sons, to you, bless with; etaavat vyaahR^itam mayaa = all this, retold, by me; sanatkumaara kathitam = Sanatkumaara, as said by.

"Sage Rishyasringa, son-in-law of Romapaada, King of Anga ad as well as to you, if invited to our kingdom he will bless you to beget sons, oh! King... so said Sage Sanatkumaara to other sages and all this is retold by me." [Thus the charioteer and the Minister Sumantra completed his narration in confidence to King Dasharatha.] [1-9-19]

Sage Rishyasringa is also a son-in-law to King Dasharatha. Princess Shanta, in a distant relationship is a daughter to King Dasharatha in relation and the adopted daughter of Romapaada, the King of Anga. Thus Sumantra's saying son-in-law also means Dasharatha's son-in-law, besides Romapada's.

[Verse Locator](#)

अथ हृष्टो दशरथः सुमंत्रम् प्रत्यभाषत ।
यथा ऋष्यशृङ्गः तु आनीतो येन उपायेन स उच्चताम् ॥ १-९-२०

20. athaH hR^iSTaH dasharathaH = then, delighted, Dasharatha; sumantram prati abhaaSata = to Sumantra, in turn, spoke; yathaa R^iSyashR^i~NgaH aaniitaH = how, Rishyasringa, brought [to Anga Kingdom]; yena upaayena sa ucchyataam = by what, idea, that be said.

Then King Dasharatha is delighted and in turn spoke to Sumantra "By what idea Rishyasringa is brought to Anga kingdom, that shall be said..." [1-9-20]

इति वल्मीकि रामायणे आदि काव्ये बाल काण्डे नवमः सर्गः

Thus, this is the 9th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties
Verses converted to UTF_8 Sept, 09

Chapter [Sarga] 10

Introduction

Sumantra, the minister continues his narration to his king Dasharatha, about Rishyashringa's arrival at Anga kingdom of King Romapada and his marriage with Princess Santha, the daughter of Romapada.

[Verse Locator](#)

सुमंत्रः चोदितो राज्ञा प्रोवाच इदम् वचः तदा ।
यथा ऋष्यशृङ्गः तु आनीतो येन उपायेन मंत्रिभिः
तन्मे निगदितम् सर्वम् शृणु मे मंत्रिभिः सह ॥ १-१०-१

1. sumantraH choditaH raaj~naa = Sumantra, motivated, by king; tadaa idam vachaH pra uvaacha = then, this, word, said; yathaa R^ishyasR^iN^igaH tu aaniitaH = as to how, Rishyasringa, is brought; yena upaayena mantribhiH = by which, idea, by ministers; shR^iNu me mantribhiH saha = all, listen, from me, with ministers; tat me nigaditam sarvam = that, by me, spoken, all.

Sumantra thus motivated by King Dasharatha, said these words to king "Oh! King, how and with which idea Sage Rishyasringa is brought by the ministers of Romapada, all that will be spoken... that may please be listened from me along with ministers... [1-10-1]

[Verse Locator](#)

रोमपादम् उवाच इदम् सह अमात्यः पुरोहितः ।
उपायो निरपायो अयम् अस्माभिः अभिचिन्तितः ॥ १-१०-२

2. saha amaatya purohitaH = along with ministers, clergyman; romapaadam uvaacha idam = to king Romapada, said, this; upaayaH nirapaayaH ayam = a plan, not harmful, this one; asmaabhi abhichintitaH = by us, well thought over.

"The ministers along with clergyman have spoken this way to King Romapada, "this is a non-harmful plan, well thought over by us..." [1-10-2]

[Verse Locator](#)

ऋष्यशृङ्गो वनचरः तपः स्वाध्याय संयुतः ।
अनभिज्ञः तु नारीणाम् विषयाणाम् सुखस्य च ॥ १-१०-३

3. R^ishyashR^iN^gaH vanacharaH = Rishyasringa, forest-dweller; tapaH svaadhyaya samyutaH = in asceticism, in Vedic reading, absorbed; naariiNaam viSayaanam sukhasya cha = in women, of worldly-matters, of pleasure, also; abhij~naH tu = not, aware, of.

"Rishyasringa is a forest-dweller absorbed in asceticism and self-study of Vedic scriptures, and he is not aware of women, or of worldly-matters or of even worldly-pleasures...[1-10-3]

इन्द्रियार्थैः अभिमतैः नरचित्त प्रमाथिभि ।

पुरम् आनाययिष्यामः क्षिप्रम् च अध्यवसीयताम् ॥ १-१०-४

4. nara chitta pramaathibhiH = men's, mind, disquieting; abhimataiH indriya arthaiH = with much desired, sense, pleasing objects; puram aanayishhyaamaH = to city, we wish to bring; kshipram ca adhyavasiyataam = immediately, let be decided.

"With much desired sense-pleasing objects that will be disquieting the minds of men, we wish bring him to the city... Let it be decided quickly... [1-10-4]

Verse Locator

गणिकाः तत्र गच्छन्तु रूपवत्यः स्वलंकृताः ।

प्रलोभ्य विविध उपायैः आनेष्यन्ति इह सत्कृताः ॥ १-१०-५

5. ruupavatyaH sva alankR^itaaH = beautiful ones, well decorated ones; gaN^ikaaH tatra gacchantu satkR^itaaH = courtesans, there, they go, amply gifted [by you]; pralobhya vividha upaayaiH = tempting, by many, an idea; iha aaneSyanti = bring him, hither.

"Beautiful and well decorated courtesans will go there to bring him hither by tempting with many a feint, and let the courtesans be given ample gifts... [1-10-5]

Verse Locator

श्रुत्वा तथा इति राजा च प्रत्युवाच पुरोहितम् ।

पुरोहितो मन्त्रिणः च तथा चक्रुः च ते तथा ॥ १-१०-६

6. shrutvaa tathaa iti = hearing, let it be, so; raajaa ca pratiuvaacha purohitam = king, also, replied, to priest; purohitaH = priests; te mantriNaH cha = those, ministers, also; tadaa chakruH tathaa = then, carried out, then

"Hearing that the King replied the priest, "Let it be so..." and then the priests and ministers have carried out the plan that way... [1-10-6]

Verse Locator

वारमुख्याः तु तत् श्रुत्वा वनम् प्रविविशुः महत् ।

आश्रमस्य अविदूरे अस्मिन् यत्नम् कुर्वन्ति दर्शने ॥ १-१०-७

ऋषेः पुत्रस्य धीरस्य नित्यम् आश्रम वासिनः ।

7, 8a. tat shrutvaa vaara mukhyaH tu = courtesans, best of them, that, hearing; mahat vanam pravivishuH = forests, entered, great [forest]; aashramasya asmin aviduure = of hermitage, not, very, far away; darshane = to catch a glance [to show themselves to sage]; dhiirsya = of that highly intelligent sage; nityam aashrama vaasinaH = always hermitage, dwelling in; R^isheH putrsya = Sage', son; yatnam kurvanti = trials, they made.

"On hearing that order of the king those best courtesans have entered that great forest, and they camped not very far from that hermitage, making all the trials for showing themselves off to a glance of that sage. [1-10-7]

Any dictionary would give the meaning of courtesan as 'whore' or as 'court mistress'. But in Indian context, the courtesan is not to be taken in such a lowly way as just a prostitute or a whore. They belong to a caste/class of artists. Juxtaposed to the Four-Caste system there was a deva dasi Temple Dancers system, which is the artist's class. On their receiving enough education and skills in the performing arts and as per their capabilities, they will be nominated as Court Dancers or Temple Dancers and the like. Ancients recognized sixty-four arts chatuSaSTi kalaa, which include right from music, dance, and drama, sculpture, painting etc., up to the art of thievery. Kings in their political or sovereign pursuits variedly used these Deva Daasis, the courtesans.

पितुः स नित्य संतुष्टो न अतिचक्राम च आश्रमात् ॥ १-१०-८

न तेन जन्म प्रभृति दृष्ट पूर्वम् तपस्विना ।

स्त्री वा पुमान् वा यच्च अन्यत् सत्त्वम् नगर राष्ट्रजम् ॥ १-१०-९

8b, 9. nitya santushhTaH = always, satisfied; saH = he Rishyasringa; pituH aashramaat = his father's, hermitage; na ati chakraama = not, out of way, stirred out; tapasvinaa = by hermit; tena janma prabR^iti = by him, birth, onwards; strii va pumaan = female, or, male; nagara raaSTrajam = of city, or of countryside; yat anyat = that which, any other; sattvam = being; na dR^ishhTa puurvam = not, earlier, seen.

"Always satisfied is sage Rishyasringa to be in hermitage, thus he never stirred out of that hermitage, and thus he has not seen any female, or a male, or even any others objects of pleasure, either of city or of countryside from the time of birth onwards... [1-10-8b, 9]

Rishyasringa is thus not aware of gender differentiation or exposed to any other object of pleasure, and thus his father conditioned him to achieve some supreme ritual ideal.

[Verse Locator](#)

ततः कदाचित् तम् देशम् आजगाम यदृच्छया ।

विभाण्डक सुतः तत्र ताः च अपश्यत् वरांगनाः ॥ १-१०-१०

10. tataH kadaachit = then, at one time; vibhaaNDaka sutaH = Vibhandaka's son Rishyasringa; yard^icChaya tam deshama ajagama = casually, at that, place, came; tatra taaH vara anganaaH apasyat = there, them, comely, females, has seen.

"Then at one time Rishyasringa casually arrived at that place, and hasseen those comely females. [1-10-10]

[Verse Locator](#)

ताः चित्र वेषाः प्रमदा गायंत्यो मधुर स्वरम् ।

ऋषि पुत्रम् उपागंय सर्वा वचनम् अब्रुवन् ॥ १-१०-११

11. chitra veSaaH taaH pramadaa = they, amazingly, attired, lustful women; madhura svaram gaayantyaH = with melodious, tone, singing; sarvaa R^iSi putram upaagama = all of them, at Sage's son, nearing; vachanam abraviit = words, spoke.

"They the lustful women are amazingly attired and singing melodious tunes, all of them neared the sage's son and spoke these words... [1-10-11]

[Verse Locator](#)

कः त्वम् किम् वर्तसे ब्रह्मन् ज्ञातुम् इच्छामहे वयम् ।

एकः त्वम् विजने दूरे वने चरसि शंस नः ॥ १-१०-१२

12. brahman = oh Brahman; tvam kaH = who, you are; ekaH vi jane duure vane = lonely, devoid, of people [desolate,] in deep, forests; [kim] charasi = why you move; kim vartase = why, you conduct yourself; vayam j~natum icChaamahe = we, to know, interested,; shamsa naH = you move, tell, us.

"Who you are? Why you move lonely in these deep and desolate forests, why you conduct yourself like this? Oh! Brahman, we are interested to know... please tell us..." [1-10-12]

[Verse Locator](#)

अदृष्ट रूपाः ताः तेन कांय रूपा वने स्त्रियः ।

हार्दात् तस्य मतिः जाता अख्यातुम् पितरम् स्वकम् ॥ १-१०-१३

13. *kaamyā rūpaaH taaH striyaH* = most desirable, in form, those, women are; *tena vane* = by him, in forest; *a dR^isSTa rūpaH* = un, seen, are such forms; *hardaat* = [thereby a sort of friendship is peeping out,] friendlily; *svakam pitaram vyakhyatum* = about his, father, to detail, tasya matir jaata = his, mind, born [he is inclined to.]

"Those women are in most desirable form and hitherto he has not seen such forms in that forest, hence a kind of friendship spouted, with which he is inclined to detail about his father... [1-10-13]

[Verse Locator](#)

पिता विभाण्डको अस्माकम् तस्य अहम् सुत औरसः ।

ऋष्यशृङ्ग इति ख्यातम् नाम कर्म च मे भुवि ॥ १-१०-१४

14. *Vibhandaka - asmaakam pitaa* = our, father; *aham tasya aurasah suta* = I am, his, true descent, son; *me* = mine; *Rishyasringa - iti* = thus; *naama* = name; *karma* = [used here to indicate his birth time even of horn on head;] *bhuvi khyaatam* = by significance, on earth, renowned.

"My father is Sage Vibhandaka and I am his true descent son. I am known as Rishyasringa, by my name and by an event on my birth, and thus renowned on earth..."

The birth-event associated with his name is that he is born with a horn on the crown of his head. Thus he is named as Rishyasringa, i.e., *R^iSi*= the Sage; *sR^i~Nga*= horn; a Sage with a horn, and this here he recalls his birth time event.

[Verse Locator](#)

इह आश्रम पदोऽस्माकम् समीपे शुभ दर्शनाः ।

करिष्ये वोऽत्र पूजाम् वै सर्वेषाम् विधि पूर्वकम् ॥ १-१०-१५

15. *shubha darshanaa* = oh august ones, in appearance; *asmaakam aashramapadaH iha samiipe* = our, hermitage, is here only; *atra vaH sarveSaam* = there, to you, all; *vidhi puuravakam puujaam kariSye* = according to scriptures worship, I wish to perform.

"Our hermitage is here only, oh, august ones, I wish to perform scripturally worship to you all verily there..." thus said the sage to the courtesans. [1-10-15]

[Verse Locator](#)

ऋषि पुत्र वचः श्रुत्वा सर्वासाम् मतिरास वै ।

तत् आश्रम पदम् द्रष्टुम् जग्मुः सर्वाः ततो अंगनः ॥ १-१०-१६

16. *R^ishi putra vachaH shutvaa* = Sage's son's words, on hearing; *sarvaasaam* = to all of them [courtesans]; *tat aashrama padam draSTum* = that, hermitage's threshold, to see; *matiH aasa vai* = inclination, having got, verily; *tataH sarvaaH anganaH jagmuH* = thereby, all, women went.

"On hearing the words of sage's son, all those courtesans are verily inclined to see the threshold of that hermitage, then all the women went to hermitage. [1-10-16]

[Verse Locator](#)

गतानाम् तु ततः पूजाम् ऋषि पुत्रः चकार ह ।

इदम् अर्घ्यम् इदम् पाद्यम् इदम् मूलम् फलम् च नः ॥ १-१०-१७

17. tataH R^ishi putraH = then, sage's, son; gataanaam tu = then, on going there; puujaam chakaara ha = worship, sage's son, has performed, verily; idam naH arghyam = here is, our, hand-wash; idam naH paadyam = here is, our, foot-wash; idam naH muulam = this is, our, tuber fruits; phalam cha naH = juicy fruits, also, of ours.

"On going there, then the Sage's son performed worship saying "Here is our hand-wash, here is our feet-wash, here are our tuber fruits, here are the juicy fruits of ours... " [1-10-17]

This portrays the exclusion of the sage's son from the rest of the world by his father. He worshipped the courtesans, as he would worship some super-natural deities by saying the above words, which will usually be used in ritual worship of Hindu deities. He being a fruitarian has offered the courtesans the tuber fruits like sweet potatoes etc., which are ridiculous to urbanites, that too to the pleasure-taking courtesans.

[Verse Locator](#)

प्रतिगृह्य तु ताम् पूजाम् सर्वा एव समुत्सुकाः ।
ऋषेर् भीताः च शीघ्रम् तु गमनाय मतिम् दधुः ॥ १-१०-१८

18. taaH sarvaaH sam utsukaaH taam puujaam pratigR^ihya = they, all, enthusiastically, that, worship, having received; R^ishheH bhiitaH ca = by Sage, [Vibhandaka,] dread, also; shiighram gamanaaya eva matim dadhuH = quickly, to make away, that way, in mind, made-up.

"All of them have received that kind of worship much enthusiastically, but dread at the arrival of the sage Vibhandaka, they quickly made-up their mind to make away from there. [1-10-18]

[Verse Locator](#)

अस्माकम् अपि मुख्यानि फलानि इमानि हे द्विज ।
गृहाण विप्र भद्रम् ते भक्षयस्व च मा अचिरम् ॥ १-१०-१९

19. dvija = oh, Brahman; asmaakam mukhyaani imaani phalaani api = ours, important, fruits, these are, indeed; gR^ihaaNa = take them; vipra = oh, holy One; bhadram te = safe be you; bhakshayasva = eat them; chiram = long after; maa = not.

" 'Take these important fruits of ours, oh, Brahman, you be safe, oh, holy one... eat them before long....' Said courtesans to Rishyasringa.] [1-10-19]

[Verse Locator](#)

ततः ताः तम् समालिङ्ग्य सर्वा हर्ष समन्विताः ।
मोदकान् प्रददुः तस्मै भक्ष्याम् च विविधान् शुभान् ॥ १-१०-२०

20. tataH taaH sarvaa tam sam aaliN^gya = then, they, all, him, on embracing; harSa samaanvitaH = with mirthfulness, having; modakaan = sweet-balls [laddu-s]; bhakSyaam cha = other sweetmeats, also; vividhaan shubhaan = in variety, of best ones; pra dadu tasmai = well, presented, to him.

"Then all of the courtesans have embraced him and all of them with a kind of mirthfulness in the offing, presented sweet-balls and other varieties of best sweetmeats to him. [1-10-20]

[Verse Locator](#)

तानि च आस्वाद्य तेजस्वी फलानि इति स्म मन्यते ।
अनास्वादित पूर्वाणि वने नित्य निवासिनाम् ॥ १-१०-२१

21. tejasvii vane nitya nivaasinaam = self-luminous one, in forests, always, dwelling [therefore]; an aasvaadita puurvaNi = not tasted, earlier; taani aasvaadya = them [sweets,] relishing; phalaani iti sma manyate = resplendent one, fruits, only, supposed them.

"Having relished the sweets, that resplendent sage supposed them to be fruits only, for he did not taste sweets earlier, as he is always forest-bound. [1-10-21]

[Verse Locator](#)

आपृच्छ्य च तदा विप्रम् व्रत चर्याम् निवेद्य च ।
गच्छन्ति स्म अपदेशात् ता भीताः तस्य पितुः स्त्रियः ॥ १-१०-२२

22. tadaa taaH striyaH = then, those, women; vipram aapR^icChya = with Brahman, on asking [for leave]; vrata charyaam nivedya cha = = devotional, duties, on informing; bhiitaH tasya pituH = fearing, his, father; apadeshaat = on pretence of [their daily worships]; gachanti sma = went away, they.

"Taking leave of the Sage Rishyasringa on pretence that they also have to perform devotional duties, they the courtesans departed from there on the pretext of their daily worship, while they actually feared for the arrival of Rishyasringa's father who may hurl curses on his arrival...] [1-10-22]

[Verse Locator](#)

गतासु तासु सर्वासु काश्यपस्य आत्मजो द्विजः ।
अस्वस्थ हृदयः च आसीत् दुःखात् च परिवर्तते ॥ १-१०-२३

23. taasu sarvaasu gataasu satiiSu = their, all, going away, while becoming true; kaashyapasya aatmajaH dvijaH = of Sage Kashyapa's, descendent [grandson,] Brahman; anvastha hR^idayaH cha aasiit = disturbed, at heart, also, became; duHkhaat cha parivartate sma = in sadness, even, he behaved, he is.

"After the departure of all them the courtesans, that Brahman Rishyasringa, the grandson of Sage Kaashyapa, is disturbed at heart and even behaved sadly... [1-10-23]

[Verse Locator](#)

ततोऽपरे द्युः तम् देशम् आजगाम स वीर्यवान् ।
विभाण्डक सुतः श्रीमान् मनसा विचिन्तयन् मुहुः ॥ १-१०-२४
मनोज्ञा यत्र ता दृष्टा वारमुख्याः स्वलंकृताः ।

24, 25a. tataH = then; viiryavaan = sage with ascetic power; saH apare dyuH = he, on next, day; vibhaaNDaka sutaH = Vibhaandaka's son; shriimaan = prosperous one; manasaa vichintayan muhuH = in mind, recollecting, repetitively manoj~naa = delightful ones [women]; vaaramukhyaaH = courtesans; svalaMkR^itaaH = well decorated ones; yatra taaH dR^ishhTaa = where, they, were seen; tam deshama ajagaama = that, place, arrived at.

"Then on the next day Rishyasringa, son of Vibhandaka and the prosperous sage with ascetic power has arrived at that place where he saw well-decorated and delightful courtesans recollecting in mind repetitively about them alone. [1-10-24, 25a]

[Verse Locator](#)

दृष्ट्वा एव च ततो विप्रम् आयान्तम् हृष्ट मानसाः ॥ १-१०-२५
उपसृत्य ततः सर्वाः ताः तम् ऊचुर् इदम् वचः ।
एहि आश्रम पदम् सौम्य अस्माकम् इति च अब्रुवन् ॥ १-१०-२६

25b, 26. tataH vipram dR^istva eva aayaantam = then, that Brahman, on seeing, thus, to have come; hR^ishhTa maanasaa = with happiness, at heart; taaH sarvaH tataH upasR^itya = they, all, then, on surrounding him; tam uuchuH idam vachaH = to him, said, these, words; soumya = oh, gentle one; asmaakam aashrama padam = towards our, hermitage's threshold; ehi = please come; iti cha = thus, also; abruvan = they have said.

" Then on seeing the arrival of that Brahman, the courtesans felt happy at heart, and all of those courtesans on surrounding him said, "oh, gentle one, welcome to the threshold of our hermitage... [1-10-25b, 26]

[Verse Locator](#)

चित्राणि अत्र बहूनि स्युः मूलानि च फलानि च ।
तत्र अपि एष विशेषेण विधिः हि भविता ध्रुवम् ॥ १-१०-२७

27. atra chitraaNi bahuuni muulaani ca phalani syuH = there, excellent, tubers, fruits, also, are there; tatra eSa visheSeNa api = there, this way, very distinctive; vidhiH bhuutvaa = manner [hospitality,] will be there; dhruvam hi = definitely, indeed.

"There are excellent tuber fruits and fruits and there will be a very distinctive hospitality... definitely indeed..." So said the courtesans.[1-10-27]

[Verse Locator](#)

श्रुत्वा तु वचनम् तासाम् सर्वासाम् हृदयम् गमम् ।
गमनाय मतिम् चक्रे तम् च निन्युः तथा स्त्रियः ॥ १-१०-२८

28. taasaam sarvaasaam = of them, all of their; hR^idaya.ngamam = heart pleasing; vachanam shrutvaa = words, on hearing; gamanaaya matim chakre = to go there, his mind, made up; tadaa striyaH tam ninyuH = then, those women him, took away.

"On hearing the heart-pleasing words of all those courtesans, Rishyasringa made up his mind to go over there, and then those women took him away [to their place in Anga Kingdom.] [1-10-28]

[Verse Locator](#)

तत्र च आनीयमाने तु विप्रे तस्मिन् महात्मनि ।
ववर्ष सहसा देवो जगत् प्रह्लादयन् तदा ॥ १-१०-२९

29. mahaatmani tasmin vipre = great-soul, that, Brahman; aaniiyamane tu = while being brought; tadaa devaH jagat prahlaadayan = them god [Rain-god,] world, to gladden; sahasaa tatra vavarSha = quickly, in there in Anga kingdom, showered rain.

"While that great soul ad Brahman Rishyasringa while being brought into Anga Kingdom, then the Rain-god quickly showered rain in Anga kingdom to the delight of the world. [1-10-29]

[Verse Locator](#)

वर्षेण एव आगतम् विप्रम् तापसम् स नराधिपः ।
प्रति उद्व्य मुनिम् प्रह्वः शिरसा च महीम् गतः ॥ १-१०-३०
अर्घ्यम् च प्रददौ तस्मै न्यायतः सुसमाहितः ।
वव्रे प्रसादम् विप्रेन्द्रात् मा विप्रम् मन्युः आविशेत् ॥ १-१०-३१

30, 31. naraadhipa = king, [Romapaada]; varSeNa eva = with specialty [of rain showers]; svam vishayam aagatam = into his own, country, arrived; vipram munim = to Brahman, saint; prati udgamyaa = gone towards [welcomingly]; prahva = bowed his head; sirasaa mahiim gataH = ground, touching; su samaahitaH = self-composedly; tasmai = to him; nyaayataH arghyam pradadau = as a rule, water, offered; vipra ndraat = from best sage [Vibhandaka]; prasaadam vavre = boon [indemnity,] sought; vipram manyuH maa aavishet = let that Brahman be possessed by anger.

"The king Romapada personally proceeded towards that Brahman Rishyasring who is now entering Anga kingdom along with rains, made prostration before him, offered water

customarily with dedication, and then the king Romapada besought beneficence of the best sage Rishyasringa to save him and his kingdom from the fury of his father Sage Vibhandaka, if sage Vibhandaka were to know about this pursuit of bringing Rishyasringa to Anga country, at a later time ... [1-10-30, 31]

The salutation in prostration on the ground is usually performed before Gods or Deities, in reverence. It is called **saaSTaanga praNaamam** = **sa aSTa anga praNaamam** , i.e., saluting with eight body parts touching the ground, indicating his absolute surrender to the worshipped.

[Verse Locator](#)

अन्तःपुरम् प्रवेश्य अस्मै कन्याम् दत्त्वा यथाविधि ।
शांताम् शान्तेन मनसा राजा हर्षम् अवाप सः ॥ १-१०-३२

32. **saH raajaa** = he that king; **antaHpuram pravishyaa** = palace [or, inside city,] on entering; **kanyaam shantaam asmai yathaa vidhi datvaa** = bride, Shanta, to him, customarily, on giving; **shaantena manasaa harSam avaapa** = with peaceful, heart, rejoice, he obtained.

"On entering the palace princess Shanta is given to Rishyasringa in customary marriage, and then that King Romapada obtained rejoice with a peaceful mind. [1-10-32]

[Verse Locator](#)

एवम् स न्यवसत् तत्र सर्व कामैः सुपूजितः ।
ऋष्यश्ङ्गो महातेजा शन्ताया सह भार्यया ॥ १-१०-३३

33. **evam** =this way; **saH R^iSyashR~NgaH mahaatejaa** = he, Rishyasringa, greatly fulgent sage; **shantaayaa saha bhaaryayaa** = Shanta, along with, his wife; **sarva kaamaiH su puujitaH** = with all, desires well worshipped [fulfilled]; **tatra nyavasat** = there, he lived.

" Thus that great fulgent Rishyasringa lived in Anga kingdom along with his wife Shanta, and with all his desires fulfilled and also well worshipped" [Thus Sumantra said the legend of Rishyasringa to King Dasharatha.] [1-10-33]

[Verse Locator](#)

इति वाल्मीकि रामायणे अदि काव्ये बाल काण्डे दशमः सर्गः

Thus, this is the 10th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 11

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Introduction

On the advice of his minister Sumantra, Dasharatha proceeds to Anga kingdom to fetch Sage Rishyasringa and his wife Shanta to his capital Ayodhya.

[Verse Locator](#)

भूय एव हि राजेन्द्र शृणु मे वचनम् हितम् ।
यथा स देवप्रवरः कथयामास बुद्धिमान् ॥ १-११-१

1. **raaja indra** = oh, king, of kings; **saH deva pravara** = he, that best one among deities [Sage Sanat Kumara]; **yathaa** = as to how; **kathaayaam** = in narration; **abraviit** = has said; **evam** = that way; **me vachanam** = my words; **hitam** = favourable; **bhuya eva hi** = again, thus, only; **shruNu** = listen.

Minister Sumantra continued, "oh, the great king, I will further narrate all that has been said by Sanat Kumara, the best one among all deities, kindly listen to these favourable words." [1-11-1.]

Sage Sanat Kumara belongs to the bygone era of Ikshvaku dynasty. Please refer to the account regarding the era-system of ancient India at endnote.

[Verse Locator](#)

इक्ष्वाकूणाम् कुले जातो भविष्यति सुधार्मिकः ।
नाम्ना दशरथो राजा श्रीमान् सत्य प्रतिश्रवः ॥ १-११-२

2. **shriimaan** = resplendent one; **satya prati sravaH** = truthful to his vow; **naamna** = by his name; **dasharathaH naama** = named Dasaratha; **su dhaarmikaH** = very virtuous one; **ikshwaaknaam** = in Ikshwaku; **kule jaatH [bhaviSyati]** = dynasty, born in; [he will be.]

"A king named Dasharatha will be born into Ikshwaku dynasty who will be very virtuous, resplendent and truthful one to his vow." [Said Sanat Kumara, the Sage.] [1-11-2]

[Verse Locator](#)

अङ्ग राजेन सख्यम् च तस्य राज्ञो भविष्यति ।
कन्या च अस्य महाभागा शांता नाम भविष्यति ॥ १-११-३

3. **tasya raaj~naH** = to that, king [to Dasharatha]; **anga raajena** = with Anga, king of; **sakhyam bhaviSyati** = friendship, will happen; **asya** = his [for king of Anga]; **mahaa bhaagaa** = fortunate woman; **Shanta; naama kanyaa bhaviSyati** = named, daughter, will be there.

"King Dasharatha will befriend the king of Anga and the king of Anga will beget a fortunate girl named Shanta. [1-11-3]

Shanta is said to be the daughter of Dasharatha and given to Romapada in adoption, and Rishyasringa marries her alone. This is what Sumantra says to Dasharatha at 1-9-19.

[Verse Locator](#)

पुत्रस्तुः अङ्गस्य राज्ञः तु रोमपाद इति श्रुतः ।
तम् स राजा दशरथो गमिष्यति महायशाः ॥ १-११-४

4. saH putraH tu angasya raajnaH tu = son of, Anga, king of; romapaada iti shrutaH = Romapada, thus, heard; mahaa yashaH raajaa dasharathaH = well renowned, king, Dasharatha; tam = to him [to Romapada,]; gamiSyati = will approach.

The son of the king of Anga, the earlier king of Anga kingdom, will be known as Romapada, or also know as Chitraratha, and the highly renowned king Dasharatha approaches Romapada. [1-11-4]

[Verse Locator](#)

अनपत्योऽस्मि धर्मात्मन् शांता भर्ता मम क्रतुम् ।
आहरेत त्वया आज्ञप्तः संतानार्थम् कुलस्य च ॥ १-११-५

5. dharmaatman = oh virtuous-soul; anapatyaH asmi = childless, I am; shantaa bhartaa tvaya aaj~nptaH = Shanta's, husband, by you, instructed; mama kulasya santaana artham = for my, dynasty, for progeny, for the sake of; kratum aahareta = Vedic ritual, will preside over.

Then king Dasharatha says to king of Anga "oh, righteous one, I am childless and hence I intend to perform a Vedic ritual. Let the husband of your daughter Shanta, Sage Rishyasringa, preside over that Vedic ritual at you behest, for the sake of progeny in my dynasty. [1-11-5]

[Verse Locator](#)

श्रुत्वा राज्ञोऽथ तत् वाक्यम् मनसा स विचिंत्य च ।
प्रदास्यते पुत्रवन्तम् शांता भर्तारम् आत्मवान् ॥ १-११-६

6. aatmavaan = benevolent soul - Romapada; raaj~naH tat vaakyam shrutvaa = king's, [Dasharatha's,] that, word, on hearing; manasaa vichintya = at heart, considered; atha = then; putravantam = one who has son / or, one who endows sons; shaanta bhartaaram = Shanta's, husband; pradaasyate = will give - agrees.

"On hearing those words of king Dasharatha that benevolent soul Romapada, the king of Anga, considers heartily and agrees to send the one who endows progeny by rituals, namely Sage Rishyasringa his son-in-law. [1-11-6]

The words pradaasyate putravantam are read in some translations as 'Rishyasringa who already has a son...' while others read it as 'a sage who endows progeny by putra kameSTi ritual...' But in Maha Bharata father Vibhandaka says to Rishyasringa to comeback after begetting a son, which Rishyasringa did not concede. So taking this some say Rishyasringa has a son. But it is generally accepted that putravantam as aahitaagni, Vedic ritualist of eminence, according to: jaata putraH kR^ishNa kesho agniin adhiita... according to shruti scripture.

[Verse Locator](#)

प्रतिगृह्यम् च तम् विप्रम् स राजा विगत ज्वरः ।
आहरिष्यति तम् यज्ञम् प्रहृष्टेन अंतरात्मना ॥ १-११-७

7. saH raajaa = he, that king [Dasharatha]; pratigR^ihyam tam vipram = on receiving, him, Brahman [Rishyasringa]; vigata jwaraH = rid of, fever - uneasiness; pra hR^iSTena antaraatmana = very felicitousness, in depths of heart; tam yaj~nam = that, Vedic ritual; aahariSyati = will accomplish.

"On receiving that Brahman, Sage Rishyasringa, at the behest of his father-in-law, that king Dasharatha gets rid of his febrile condition and will accomplish that Vedic ritual, feeling very felicitous in the depths of his heart. [1-11-7]

[Verse Locator](#)

तम् च राजा दशरथो यशस् कामः कृतांलिः ।
ऋष्यशृङ्गम् द्विज श्रेष्ठम् वरयिष्यति धर्मवित् ॥ १-११-८
यज्ञार्थम् प्रसवार्थम् च स्वर्गार्थम् च नरेश्वरः ।
लभते च स तम् कामम् द्विज मुख्यात् विशांपतिः ॥ १-११-९

8,9. raajaa = that king; yashaH kaamaH = glory, desiring one; dharama vit = virtue, knower of; nara iiswara = peoples' lord; dasharathaH = king Dasharatha; kR^ita anjaliH = with adjoined-palms; dwija sreSTam = Brahman, the best - Rishyasringa; yajna artham = for ritual, intending to; prasava artham cha = for progeny, intending, also; svarga artham cha = for heavenly abodes, also; vara ishyati = to request, he is inclined; saH vishaam patiH = he that, to [all the] quarters of earth, king of - king [Dasharatha]; dvija mukhyaat = by Brahman, eminent; labhate tam kaamam cha = accomplishes, those, desires, also.

"That king, the desirer of glory, the knower of virtue and the lord of people, namely Dasharatha will be requesting that best Brahman Rishyasringa with his palms adjoined in supplication for the conduct of ritual, for progeny and even for his heavenly abodes, and that king of all the quarters of earth will accomplish those desires from that eminent Brahman Rishyasringa. [1-11-8,9]

Heavenly abodes are dependent on begetting sons: aputrasya gati naasti svargo naivaca naivaca There is no way out [in other worlds] for those without sons... shruti scripture. Hence the request of Dasharatha is that way.

[Verse Locator](#)

पुत्राः च अस्य भविष्यन्ति चत्वारो अमित विक्रमाः ।
वंश प्रतिष्ठानकराः सर्व ब्रूतेषु विश्रुताः ॥ १-११-१०

10. putraaH cha asya bhaviSyanti = sons, also, to him [Dasharatha,] will be; chatvaaraH amita vikramaaH = four [in all,] abounding, in valour; vamsha pratishtaana karaaH = dynasty's, reputation, enriching ones; sarva bhuuteSu vishrutaaH = among, all beings, renowned ones.

"There will be four sons to king Dasharatha that abound with valour, enrich dynasty's reputation and they will be renowned among all beings." Thus said Sage Sanat Kumara to other sages. [1-11-10]

'Sons and Paradise are intimately connected in Indian belief. A man desires above every thing to have a son to perpetuate his race, and to assist with sacrifices and funeral rites to make him worthy to obtain a lofty seat in heaven or to preserve that which he has already obtained.' Gorresio via Ralph T. H. Griffith [1870-1874].

[Verse Locator](#)

एवम् स देव प्रवरः पूर्वम् कथितवान् कथाम् ।
सनत्कुमारो भगवान् पुरा देवयुगे प्रभुः ॥ १-११-११

11. deva pravaraH = god, the best; bhagavaan = one who is effectual; prabhuH = the godly one; saH sanatkumaaraH = he, that Sage Sanatkumaara; puraa deva yuge kathaam kathitavaan = earlier, in previous, Divine Era, [krita yuga,] narration, he narrated.

"This way he that ancient and godly Sage Sanatkumaara, who is also Brahma's brain-child like Narada, said this legend in earlier Divine Era, called krita yuga..." thus Sumantra continued his narration to Dasharatha. [1-11-11]

स त्वम् पुरुष शार्दूल समानय सुसत्कृतम् ।
स्वयम् एव महाराज गत्वा स बल वाहनः ॥ १-११-१२

12. puruSa sharduula = manly, tiger; mahaaraaja = oh, great king; saH tvam = such as, you are; saha bala vaahanaH svayam eva gatvaa = with, staff, transport in person, only, on proceeding; samaanaya su satkR^itam = he be brought, well adored.

" Oh, great king the manly-tiger, he that Sage Rishyasringa be led here on your proceeding in person with staff and transport and on adoring him well personally." Thus Sumantra concluded his narration. [1-11-12]

सुमंत्रस्य वचः श्रुत्वा हृष्टो दशरथोऽभवत् ।
अनुमान्य वसिष्ठम् च सूतवाक्यम् निशांय च ॥ १-११-१३
स अन्तःपुरः सह अमात्यः प्रययौ यत्र स द्विजः ।

13, 14a. sumantrasya vachaH shrutvaa = Sumantra's, words [of advise,] on hearing; dasharathaH hR^iSTaH abhavat = Dasharatha, gladsome, be became; suutavaakyam = charioteer's words; vasiSTham = to Vashishta; nishaamya ca = on getting those words listened b Vashishta from Sumantra - on reporting, also; anumaanya ca = making [Vashishta] agreeable [to the words of Sumantra,] even; sa antaH puraH = with inmates of palace chambers; saha amaatyah = with, ministers; prayayau yatra sa dvijaH = travelled to, where, that, Brahman is there.

On hearing the word of advise from charioteer, Dasharatha became gladsome and made Sumantra to reiterate to that sage also, for his approval, then Dasharatha travelled to the place where that Brahman Rishyasringa is, along with the inmates of palace-chambers and ministers too. [1-11-13, 14a]

While the chief priest Vashishta is officiator of all rituals no king can invite another priest to perform something without the consent of the officiating priest. Hence the consent of Vasishta is obtained, after asking Sumantra to reiterate what all was said, to sage Vashishta also. anena praaciina R^itvik abhyhanuj~nanena na eva anya aaneyah -- dharmaakuutam

वनानि सरितः च एव व्यतिक्रम्य शनैः शनैः ॥ १-११-१४
अभिचक्राम तम् देशम् यत्र वै मुनिपुंगवः ।

14b, 15a. shanaiH shanaiH = slowly, slowly; vanaani saritaH cha eva = forests, rivers, also, thus; vyatikramya = crossing over; yatra sa dvijaH = where, that, Brahman is; tam deshah = in that, kingdom; abhicakraama = entered.

On crossing over the rivers and forests slowly and steadily Dasharatha entered that kingdom where that eminent Brahman is there. [1-11-14b, 15a]

आसाद्य तम् द्विज श्रेष्ठम् रोमपाद समीपगम् ॥ १-११-१५
ऋषिपुत्रम् ददर्श अथो दीप्यमानम् इव अनलम् ।

15b, 16a. athaH = then; romapada samiipagam = with Romapada, one who is nearby; diipyamaanam iva analam = resplendent, like, ritual fire; dvija shreSTham = Brahman, the best; tam aasaadya = drew nigh of; dadarsha = he saw.

Then Dasharatha saw that best Brahman who he is nearby king Romapada, and who is resplendent like ritual fire. [1-11-15b, 16a]

[Verse Locator](#)

ततो राजा यथा योग्यम् पूजाम् चक्रे विशेषतः ॥ १-११-१६
सखित्वात् तस्य वै राज्ञः प्रहृष्टेन अंतरात्मना ।

16b, 17a. tataH raajaa = then, the king [here Romapada]; pra hR^isTena = very, gladdened; antaraatmanaa = with inner self; yathaa yoj~nam = as befitting; sakhitwaat = in view of friendship; visheshataH = in an excelling manner; tasya raaj~naH vai = to that, king [Dasharatha,] indeed; puujaam cakre = respects, he paid.

Then king Romapada gladdened at heart of hearts paid excellent respects to king Dasharatha procedurally and in view of their friendship. [1-11-16b, 17a]

[Verse Locator](#)

रोमपादेन च आख्यातम् ऋषिपुत्राय धीमते ॥ १-११-१७
सख्यम् संबन्धकम् चैव तदा तम् प्रत्यपूजयत् ।

17b, 18a. romapaadena = by Romapada; sakhyam saMbandhakam caiva = friendship, relation, also thus; dhiimate R^iSiputraaya aakhyaatam = to the wise one, sage's son Rishyasringa, is informed; tadaa tam prati apuujayat = then, him, [Rishyasringa] in return, adored [Dasharatha.]

Then Romapada informed the wise sage Rishyasringa about the friendship and relation with Dasharatha, and then that sage worshipped king Dasharatha in his return. [1-11-17b, 19a]

[Verse Locator](#)

एवम् सुसत्कृतः तेन सहोषित्वा नरर्षभः ॥ १-११-१८
सप्ताष्ट दिवसान् राजा राजानम् इदम् अब्रवीत् ।

18b, 19a. evam = that way; su satkritaH = well received; nararSabhaH raajaa = man, the sacred bull, king - Dasharatha; tena saha = with him; sapta = seven; aSTa = eight; divasaan = days; ushitwaa = having spent time; raajaanam = to king Romapada; idam = this; abravet = spoken.

Thus well received by king Romapada, king Dasharatha spent seven to eight days with him, and then spoke this to king Romapada. [1-11-18b, 19a]

[Verse Locator](#)

शांता तव सुता राजन् सह भर्त्रा विशाम् पते ॥ १-११-१९
मदीयम् नगरम् यातु कार्यम् हि महदुद्यतम् ।

19b, 20a. vishaam pate = subjects, lord of; tava sutaa = your, daughter; shaantaa = Princess Shanta; saha bhartraa = along with, her husband; madiiya nagaram yaatu = my, city, she may go over; raajan = oh, king; mahat kaaryam udyatam hi = a great, deed - the ritual, is contemplated by me, indeed.

"Oh, lord of subjects, your daughter Princess Shanta may go over my city Ayodhya along with her husband Rishyasringa, as oh, king, I am contemplating to perform a great Vedic ritual, indeed." So said Dasharatha to Romapada. [1-11-19b, 20a]

[Verse Locator](#)

तथा इति राजा संश्रुत्य गमनम् तस्य धीमतः ॥ १-११-२०

उवाच वचनम् विप्रम् गच्छ त्वम् सह भार्यया ।

20b, 21a. raajaa = the king; tathaa iti = so it be; tdhiimataH tasya gamanam = of that intellectual one, his - Rishyasringa's travel; samshrutya = agreeing; twam bhaaryaya saha gacCha = = you, your wife, along with, shall proceed; [iti = thus]; vipram = to the Brahman; vachanam = the words; uvaacha = addressed.

"So it shall be" said king Romapada agreeing to their travel with king Dasharatha, and addressed these words to that Brahman sage and his son-in-law, Sage Rishyasringa "You may proceed along with your wife." [1-11-20b, 21a]

Here Ralph T. H. Griffith's translation [1870-1874] has that Shanta is the daughter of Dasharatha: 'This king,' he said, 'from days of old / A well beloved friend I hold. / To me this pearl of dames he gave / From childless woe mine age to save, / The daughter whom he loved so much, / Moved by compassion's gentle touch. / In him thy S'anta's father see: / As I am even so is he...

[Verse Locator](#)

ऋषिपुत्रः प्रतिश्रुत्य तथा इति आहः नृपम् तदा ॥ १-११-२१

स नृपेण अभ्यनुज्ञातः प्रययौ सह भार्यया ।

21b, 22a. tadaa = then; R^ishi putraH = Sage's son - Rishyasringa; prati shrutya = in turn, replied - agreeing; tathaa iti aahaH = 'like, that only', said; nR^ipam = to the king; saH = he; nR^ipena = by the king; abhaynujnaata = permitted; saha bhaaryayaa = along with his wife; prayayau = set-forth.

Then Rishyasringa agreed and replied to the king Romapada "So it will be done" and then having been permitted by the king he set forth along with his wife. [1-11-21b, 22a]

[Verse Locator](#)

ताव अन्योन्य अंजलिम् कृत्वा स्नेहात् संश्लिष्य च उरसा ॥ १-११-२२

ननंदतुः दशरथो रोमपादः च वीर्यवान् ।

22b, 23a. tau viiryavaan = those two - Dasharatha and Romapada, valiant kings; anyonya anjalim = to each other, thanksgiving with palm-fold; kritwaa = having performed; snehaat = by friendship; urasaa = with their bosoms; samshlishya cha = embraced, also; nanadatu = gladdened.

Those valiant kings greeted each other with thanksgiving palm-fold, and in friendship they embraced each other and gladdened. [1-11-22b, 23a]

[Verse Locator](#)

ततः सुहृदम् आपृच्छ्य प्रस्थितो रघुनन्दनः ॥ १-११-२३

पौरेषु प्रेषयामास दूतान् वै शीघ्र गामिनः ।

23b, 24a. tataH = then; raghu nandanaH = Ragu's, descendent - Dasharatha; suhR^idam = good-hearted one, the friend; aapricChya = having asked - bid farewell; prasthitaH = set-forth; shiighra gaaminaH duutaan = quick, stepped ones, messengers; paurebhyaH = to citizens [of Ayodhya]; preSayaamaasa = started to send.

Then king Dasharatha who set forth to Ayodhya bade farewell to his friend king Romapada, and he firstly sent quick-footed messengers to Ayodhya to inform his citizens about his arrival along with Sage Rishyasringa. [1-11-23b, 24a]

[Verse Locator](#)

क्रियताम् नगरम् सर्वम् क्षिप्रम् एव स्वलंकृतम् ॥ १-११-२४

धूपितम् सिक्त सम्मृष्टम् पताकाभिः अलंकृतम् ।

24b, 25a. **sarvam nagaram** = entire, city Ayodhya; **kshipram eva** = very quickly, thus; **swa alankR^itam** = well decorated; **dhuupitam** = well incensed; **sikta sammR^iSTam** = [streets be] water sprinkled well, and then swept; **pataakaabhiH** = with flags of welcome; **alankR^itam** = be decorated, hoisted; **kriyataam** = shall be done.

"Let the entire city of Ayodhya be well decorated very quickly, let her streets be sprinkled with water and then swept, let the flags of welcome be hoisted.." Thus, king Dasharatha ordered messengers that are sent beforehand. [1-11-24b, 25a]

[Verse Locator](#)

ततः प्रहृष्टाः पौराः ते श्रुत्वा राजानम् आगतम् ॥ १-११-२५

तथा चक्रुः च तत् सर्वम् राज्ञा यत् प्रेषितम् तदा ।

25b, 26a. **tataH** = then; **raajaanam aagatam** = kings, arrival; **shrutwaa** = on hearing; **te pouraaH** = those, citizens; **pra hR^istaaH** = felt very, happy; **raajnaa** = by the king; **yat yathaa preSitam** = which, in which way, ordered; **tat sarvam** = that, all; **tathaa** = that way; **pra chakru** = readily, performed.

Then on hearing the arrival of their king all the citizens felt very happy and readily performed all those works exactly as ordered by their king. [1-11-25b, 26a]

[Verse Locator](#)

ततः स्वलंकृतम् राजा नगरम् प्रविवेश ह ॥ १-११-२६

शङ्ख दुन्दुभि निहार्दैः पुरस्कृत्वा द्विजर्षभम् ।

26b, 27a. **tataH** = then; **raajaa** = king Dasharatha; **dwijaH R^iSabham** = Brahman, the Sacred Bull - Rishyasringa; **puraskritya** = keeping before him; **swa lankR^itam naragam** = well-decorated, city; **shankha** = conch-shells; **dundubhi** = drumbeats; **nirghoshaiH** = full sounding; **pravivesha ha** = entered, verily.

Then king Dasharatha keeping Rishyasringa before him entered the well-decorated city Ayodhya amidst the full sounding of conch shells and drumbeats. [1-11-26b, 27a]

[Verse Locator](#)

ततः प्रमुदिताः सर्वे दृष्ट्वा तम् नागरा द्विजम् ॥ १-११-२७

प्रवेश्यमानम् सत्कृत्य नरेन्द्रेण इन्द्र कर्मणा ।

यथा दिवि सुरेन्द्रेण सहस्राक्षेण काश्यपम् ॥ १-११-२८

27b, 28. **tataH sarve naagaraaH** = then, all, citizens; **indra karmaNaa** = one who has exploits like that of Indra; **nara indreNa** = by people's, lord Dasharatha; **satkritya praveshyamaanam** = well honoured, and being entered; **yathaa** = as with; **kaashyapam** = sage Kashyapa's son, namely Vamana, the dwarf boy incarnation of Vishnu; **sahasra aksheNa surendreNa** = by thousand eyed, lord of gods, namely Indra; **divi** = in heaven [while entered]; **tam dvijam** = him, at that Brahman; **dR^iSTvaa pramuditaaH** = on seeing, highly gladdened.

Then all the citizens are very happy on seeing that Brahman, Sage Rishyasringa, who is well honoured and being entered into the city by their king Dasharatha, as has been done once by Indra when he entered sage Kashyapa's son Vamana, the dwarfish boy and the incarnation of Vishnu, into heavens, and thus those citizens felt that their human lord Dasharatha vies with divine lord Indra. [1-11-27b, 28]

The simile of Indra to king Dasharatha is in two ways. Dasharatha ruled kingdom like Indra who rules Heavens. The word Indra **karmaNa** also refers to the deeds of Dasharatha, in helping the gods' forces combating the demonic forces. Thus the deeds performed by Dasharatha are like those of Indra's. Here Dasharatha is bringing Sage Rishyasringa to Ayodhya. Earlier Indra led Vamana, the dwarf-boy to heavens. Vamana is the incarnation of Vishnu in early ages and after Vamana suppressed Bali, the Emperor to netherworlds, Indra took Vamana to heavens. Thus Dasharatha is like Indra on earth, both by his virtue and deed. Incidentally, Vamana i.e., Vishnu, is the son-incarnate to Sage Kaashyapa, while sage Rishyasringa is the grandson of the same Kaashyapa. Thus Sage Kaashyapa is instrumental to these two incarnations. Through the divine grace of Sage Rishyasringa, the same Vishnu is going to take birth as Rama, while Sage Kashyapa is a grandparent of Rama in this era, and while he alone was Vishnu's father when Vishnu incarnated as Dwarf boy Vamana.

[Verse Locator](#)

अन्तःपुरम् प्रवेश्य एनम् पूजाम् कृत्वा च शास्त्रतः ।
कृतकृत्यम् तदा आत्मानम् मेने तस्य उपवाहनात् ॥ १-११-२९

29. **enam** = him; **antaHpuram** = palace-chambers; **praveshya** = having entered; **shaastrataH** = as per scriptures; **puujaam cha** = worshipped, too; **tadaa** = then; **tasya** = his [for Rishyasringa]; **upavaahannat** = by bringing here; **aatmaanam** = for himself; **kR^itakrityam** = one with his desire fulfilled; **mene** = beleived.

Dasharatha entered the sage into the palace chambers and worshipped him there as ordained in the scriptures, and in bringing the Sage here into his country, king Dasharatha believed that his desired is fulfilled. [1-11-28]

[Verse Locator](#)

अन्तःपुराणि सर्वाणि शांताम् दृष्ट्वा तथा आगताम् ।
सह भर्त्रा विशालाक्षीम् प्रीत्या आनन्दम् उपागमन् ॥ १-११-३०

30. **antaHpura striyaH sarvaaH** = palace, ladies, all of them; **tathaa** = thus; **bhartraa saha aagataam** = her husband, along with, one who arrived; **vishaala akshiim** = broad-eyed lady; **shaantaam** = at Shanta; **dristwaa** = on seeing; **priityaa** = with affection; **aanandam** = happiness; **upaagaman** = they derived.

On seeing her, the broad-eyed Shanta, who came there along with her husband all the ladies of palace derived happiness for the homecoming of their own daughter, as it were. [1-11-29]

[Verse Locator](#)

पूज्यमाना तु ताभिः सा राज्ञा च एव विशेषतः ।
उवास तत्र सुखिता कञ्चित् कालम् सह द्विजा ॥ १-११-३१

31. **saa** = she, Shanta; **taabhiH** = by them; **[by far] visheshataH** = in an exceptional manner; **raajnaa cha eva** = by king, also, thus; **puujayamaanaa** = while being admired; **sukhitaa** = comfortably; **R^itwijaa saha** = that, Vedic scholar - her husband, along with; **kamchit kaalam** = for some time; **tatra** = there; **uvaasa** = resided.

Shanta thus being admired by all of them, and in an exceptional manner by Dasharatha, comfortably resided there along with her husband, the Vedic scholar Rishyasringa. [1-11-30]

The Riwik is not just a reciter of Veda-s but more a director or conductor of whole orchestration of the Vedic ritual, which involves lots of rules, in reciting hymns, in performing deeds and all in their exactness. The whole lots of works that need be performed have the order of precedence like prime, auxiliary or adjunctive in their ordinance. A Ritwik is the elated scholar who keeps track of these activities while other scholars recite hymns as directed by these Ritwik-s. Hence, Ritwik-hood is the highest.

The Four Era system, **chaturyuga** has the following components: **satya yuga** or **krita yuga** 17, 28, 000 years of duration. This is the era of Rama's ancestors of Ikshvaku dynasty, or the Solar dynasty. **treta yuga** 12, 96, 000 years.[The era is of Rama's near ancestors, again of Solar dynasty 3. **dwapara yuga** 8, 64, 000 years. This is the period of Epic Maha Bharata with an admixture of Solar and Lunar dynasties ruling. **kali yuga** 4, 32, 000 years. The present period obtaining from the ruination of Maha Bharata civilisation.

One cycle of the above four eras is called one **mahaa yuga** and seventy-one [71] of such of the Fourfold Eras **mahaa yugaa-s** will become one **manvantara**, Manu-Epoch, the time scale attributed to one Manu, the Supreme Ruler of Mankind. There are total fourteen such Manu-epochs and six of them over in the present **manvantara** , the time-scale.

The completed Manu cycles are 1.] **svayambhu manu** , 2.] **svaarochiSa manu** , 3.] **auuttami manu** , 4.] **taamasa manu** , 5.] **raivata manu** , 6.] **chaaksha manu** . Presently we are in the Seventh cycle called **vaivasvata mnavantara** , and there are seven more **manvantara -s** to come, starting with 8.] **surya saavarni Manu**, 9.] **dharma saavani**, 10.] **daksha savarni**, 11.] **rudra saavarni**, 12.] **brahma saavrani**, 13.] **rouchya manu** , 14.] **bhoutya manu**.

Such fourteen Manu time cycles will be said to be a Day of Brahma, the Absolute. Ramayana is said to have happened in **kR^ita yuga**, the second Manu time cycle. The earlier one is **satya yuga** , in which the ancestors of Rama, descendants of Raghu dynasty, like Saagara, Harishchandra et al, were the rulers, which is called Ikshvaku dynasty.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एकादशः सर्गः

Thus, this is the 11th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties
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Chapter [Sarga] 12

Introduction

King Dasharatha requests the Sages to conduct the Vedic ritual for which the sages indent paraphernalia, which the ministers are ordered to supply forthwith. This chapter is almost a replication of chapter 8, excepting the inclusion of references to Sage Rishyasringa who by now is available in Ayodhya.

[Verse Locator](#)

ततः काले बहु तिथे कस्मिन् चित् सुमनोहरे ।
वसन्ते समनुप्राप्ते राज्ञो यष्टुम् मनोऽभवत् ॥१-१२-१

1. **tataH** = later; **bahu tithe kale** = after lapse of some time; **kasmin chit vasante** = on one, spring season; **samanupraapte** = on the arrival of that spring; **raaj~naH** = to the king; **yaSTum** = to perform ritual; **manaH** = mind; **abhavat** = happened, [desired].

After a lapse some time when spring season has come the king Dasharatha desired to perform the Vedic ritual. [1-12-1]

Please refer to endnote for Indian seasons and months for vasanta / spring season.

[Verse Locator](#)

ततः प्रणयं शिरसा तम् विप्रम् देव वर्णिनम् ।
यज्ञाय वरयामास संतान अर्थम् कुलस्य च ॥ १-१२-२
तथ इति च स राजानम् उवाच वसुध अधिपम् ।

2. **tataH** = then; **deva varNinam** = like deity, in glow; **tam vipram** = at that Brahmana - Rishyasringa; **shirasaa** = [by suppliantly bowing his] head; **prasaadya** = having convinced; **kulasya santaana artham** = for dynasty's, unending [progeny,] to beget; **yaj~naaya** = to conduct ritual; **varayaamaasa** = [the king] beseeched.

Then bowing his head before that Brahmana sage Rishyasringa whose is glow is like that of a deity, King Dasharatha verily beseeched that sage to conduct Vedic ritual on his behalf as he wished to beget progeny to maintaining his family line. [1-12-2]

[Verse Locator](#)

संभाराः संभ्रियन्ताम् ते तुरगश्च विमुच्यताम् ॥ १-१२-३
सरव्याः च उत्तरे तीरे यज्ञ भूमिः विधीयताम् ।

3. **su satkritaaH** = well honoured; **saH** = he, the Sage Rishyasringa; **tatha iti cha** = 'thus only'; **raajaanam** = to the king; **uvaacha** = said; **sambhaaraaH** = paraphernalia; **sambhriyantaam** = be garnered; **vimuchyataam** = be released; **te turagaH cha** = your, ritual horse, also.

Sage Rishyasringa who by now is well-honoured by the king said to the king, "So it shall be, let the paraphernalia for ritual be garnered and let your ritual horse be released as a prerogative." [1-12-3]

[Verse Locator](#)

ततो अब्रवीत् नृपः वाक्यम् ब्राह्मणान् वेद पारगान् ॥ १-१२-४

सुमंत्र आवाहय क्षिप्रम् ऋत्विजो ब्रह्म वादिनः ।

सुयज्ञम् वामदेवम् च जाबालिम् अथ काश्यपम् ॥ १-१२-५

पुरोहितम् वसिष्ठम् च ये च अन्ये द्विज सत्तमाः ।

4, 5. tataH = then; raaja = the king; mantri sattamam = to minister, the best; sumantram = to Sumantra; vaakyam = these words; abraviit = said; kshipram = swiftly; brahma vaadinaH = Vedic scholars; ritwijaH = Vedic ritual-conductors; suyaj~nam = Sage Suyajna; vaamadevam = Sage Vaamadeva; jaabaalim = Sage Jaabali; atha = and; kaashyapam = Sage Kaashyapa; purohitam = the priest; vashiSTham cha = Sage Vashishta, too; cha = further; ye cha = and those; anye = other; dwija sattamaaH = Brahmana, the scholars; aavaahaya = invite.

Then King Dasharatha said to his best minister Sumantra, "Let the Vedic scholars and ritual conductors like Sages Suyajna, Vaamadeva, Jaabaali, and Kaashyapa, along with the family priest Vashishta, as well as other Vedic Brahmins that are there, they all be invited swiftly..." [1-12-4, 5]

[Verse Locator](#)

ततः सुमंत्रः त्वरितम् गत्वा त्वरित विक्रमः ॥ १-१२-६

समानयत् स तान् सर्वान् समस्तान् वेद पारगान् ।

तान् पूजयित्वा धर्मात्मा राजा दशरथः तदा ॥ १-१२-७

धर्म अर्थ सहितम् युक्तम् श्लक्षणम् वचनम् अब्रवीत् ।

6, 7. tataH = then; sumantraH = Sumantra; tvaritam = quickly; gatvaa = went; tvaritaH vikramaH = a quickest person he is; taan samastaan veda paaragaan = them, all of the, Vedic scholars; sam aanayay = fetched; taan = them; puujayitvaa = having worshiped; dharmaatmaa raajaa dasharathaH = that virtuous king, Dasharatha; tada = then; dharma artha sahitam = virtue, meaning, containing; shlakshnam = soft, impressible; vachanam = sentence; abraviit = said.

Then Sumantra being a quickest person went quickly and fetched all those Vedic scholars and clerj~nmen. Then the virtuous king Dasharatha having offered due worships to all the sages and saints brought in by Sumantra, uttered these words which are with virtue and meaning, in an impressible manner. [1-12-6, 7]

[Verse Locator](#)

मम तातप्य मानस्य पुत्रार्थम् नास्ति वै सुखम् ॥ १-१२-८

पुत्रार्थम् हयमेधेन यक्षयामि इति मतिर्मम ।

तत् अहम् यष्टुम् इच्छामि हयमेधेन कर्मणा ॥ १-१२-९

ऋषिपुत्र प्रभावेण कामान् प्राप्स्यामि च अपि अहम् ।

8, 9. mama = to my; laalasya = tumultuous; maanasya = mind; putra artham = for sons; na asti = not there; vai = verily; sukham = quietude; tat = hence; aham = I am; haya medhena = by Horse Ritual; yakshhyami = would like to worship; iti = thus; matiH mama = thinking, of mine; tat = therefore; shaastra dR^iSTena = scriptures, point of view; karmanaa = by strict observance; yashtum = to perform ritual; icChaami = I wish to; R^ishi putra = by Sage's son - through Rishyasringa's; prabhaaveNa = divine influence of; aham = I am; kaamam = my desire; praapyaami cha api aham = I get, even, I will.

"My mind is tumultuous without quietude for I have no sons... hence I am thinking of performing the Vedic Horse Ritual for progeny... I wish to perform the ritual as enshrined in the scriptures and by strict observances... I wish to get my desires fulfilled through the divine influence of the Sage's son, Rishyasringa... [1-12-8, 9]

[Verse Locator](#)

ततः साधु इति तद् वाक्यम् ब्राह्मणाः प्रत्यपूजयन् ॥ १-१२-१०

वसिष्ठ प्रमुखाः सर्वे पार्थिवस्य मुखात् च्युतम् ।

ऋष्यशृङ्ग पुरोगाः च प्रति ऊचुः नृपतिम् तदा ॥ १-१२-११

10, 11. tataH = then; saadhu iti = splendid, thus; tat vaakyam = this, sentence, idea; braahmaNaaH = Brahmanas; prati puujayan = blessed the king; vashishthaH = Sage Vashishta; pramukhaaH = and other important sages; sarve = all of them; paarthivasya = the king's; mukhaat = from mouth, voice; chyutam = came out; Rishyasringa; purogaaH cha = keeping at helm of affairs; tadaa = then; prati uuchuH = in return, said; nR^i patim = to peoples', lord [the king].

Then "Splendid, splendid is this idea," said the Brahmana scholars blessing the king. Then Sage Vashishta along with all other important personalities have applauded the idea that has come out of the king's voice, and all those Vedic scholars and clerj~nmen keeping Rishyasringa at helm of affairs said this to the king, in appreciation of that idea. [1-12-10, 11]

[Verse Locator](#)

संभाराः संभ्रियन्ताम् ते तुरगः च विमुच्यताम् ।

सरव्याः च उत्तरे तीरे यज्ञ भूमिः विधीयताम् ॥ १-१२-१२

सर्वथा प्राप्यसे पुत्राम् चतुरो अमित विक्रमान् ।

यस्य ते धर्मिकी बुद्धिः इयम् पुत्रार्थम् आगता ॥ १-१२-१३

12, 13. yasya te = to whom, [such as] you; putra artham = for begetting sons; iyam dhaarmikii buddhiH aagataa = this kind of, virtuous, thinking, has come; a mita = boundless; vikramaan = valiant ones; chatwaaraH = four of them; putraan = sons; sarvathaa = by all means; praapyase = you will beget; sambhaaraaH = paraphernalia; sambhriyantaam = be garnered; te = your; turagaaH cha = ritual horse, also; vimuchyataam = be released.

"Because a virtuous thinking of begetting sons through Vedic ritual has come to you, you will by all means get four sons with boundless valour... let ritual paraphernalia be garnered and let your ritual-horse be released..." The Vedic seers thus blessed Dasharatha. [1-12-12, 13]

[Verse Locator](#)

ततः प्रीतोऽभवत् राजा श्रुत्वा तु द्विज भाषितम् ।

अमात्यान् अब्रवीत् राजा हर्षेण इदम् शुभ अक्षरम् ॥ १-१२-१४

14. tataH = then; priitaH abhavat raajaa = glad, became, the king; shrutvaa = having heard; tat dvija bhaSitam = those, Brahmanas, that is said by them; [then] raajaa = the king; amaatyaan = to the ministers; cha = also; harsheNa = with happiness; idam = these; shubha aksharam = good words; abraviit = spoke to.

Then the king is gladdened to hear the blessing advises of the Vedic scholars, and he spoke to the other ministers of his court, with happiness derived from those good words. [1-12-14]

[Verse Locator](#)

गुरूणाम् वचनात् शीघ्रम् संभाराः संभ्रियन्तु मे ।

समर्थ अधिष्ठितः च अश्वः सः उपाध्यायो विमुच्यताम् ॥ १-१२-१५

सरयव्याः च उत्तरे तीरे यज्ञ भूमिः विधीयताम् ।
 शांतयः च अभिवर्धन्ताम् यथा कल्पम् यथा विधि ॥ १-१२-१६
 शक्यः कर्तुम् अयम् यज्ञः सर्वेण अपि महीक्षिता ।
 न अपराधो भवेत् कष्टो यद्य अस्मिन् क्रतु सत्तमे ॥ १-१२-१७
 छिद्रम् हि मृगयन्त एते विद्वान्सो ब्रह्म राक्षसाः ।
 विधिहीनस्य यज्ञस्य सद्यः कर्ता विनश्यति ॥ १-१२-१८
 तद् यथा विधि पूर्वम् क्रतुः एष समाप्यते ।
 तथा विधानम् क्रियताम् समर्थाः करणेषु इह ॥ १-१२-१९

15,16,17,18, 19. **guruuNaam** = of teachers; **vachanaat** = by advise; **shiighram** = quickly; **sambhaaraaH** = paraphernalia; **sambhriyantu** = be procured; **samartha adhishthitaH** = well guarded by gallant men; **saha upaadhyayaH** = also followed by teachers; **me** = my; **asvaH** = Ritual Horse; **vimuchyataapm** = be released; **sarayavyaa** = of Sarayu river; **uttare tiire** = on northern banks; **yaj~na bhoomiH** = ritual place; **vidhiiyataam** = be decided; **shaantayaH cha** = peace invocations; **abhi varthantaam** = be prevailing and prospering; **yathaa kalpam** = as per tradition; **yathaa vidhi** = as ordained in scriptures; **shakya** = if possible; **praaptum** = to perform; **ayam yaj~naH** = this, ritual; **sarvena api** = by all, even; **mahii kshitaH** = kings [would have been performed]; **na** = no; **aparathaH** = fault; **bhavet** = is made; **kaSTaH** = a difficult one; **yadi** = if; **asmin** = in that; **kratu sattame** = ritual, the great; **Chidram** = faults; **hi** = only; **mrigayante** = hunted; **atra** = there; **vidvaamsaH** = scholarly; **brahma raakshasaaH** = by the Brahma demons; **nihatasya** = killing the; **cha** = also; **yaj~nasya** = ritual's; **kartaa** = performer; **vinasyati** = ruins; **tat** = that is; **yathaa** = why; **vidhi puuvam** = in adherence to texts; **kratuH** = ritual; **eSa** = this one; **samaapyate** = be concludes; **tathaa** = like that; **vidhaanam** = procedure; **kriyataam** = be done; **samarthaaH** = efficient ones; **karaNeshu iha** = in affairs, here; [so said the king to Vedic scholars]

The king said to his executives, "As advised by my Vedic teachers, let the paraphernalia for my ritual be procured... let the ritual-horse be released, guarded well by gallant men in its journey... and let religious teachers follow that horse as per tradition... let the ritual place be decided on the northern banks of Sarayu River... let the peace invocations be prevailing and prospering throughout as ordained in the scriptures and tradition... all the kings on this earth would have performed this Horse Ritual, if only they can perform this without a mistake... thus, this is a great and difficult ritual... the Brahma-demons will be hunting for the faults performed in the rituals whereat they can inteject themselves in to the proceedings of the ritual in order to ruin it... further, the performer of the ritual also gets ruined if there were be to be faults... that is why this ritual shall be conducted faultlessly till its conclusion, and with absolute adherence to the scriptures... since all of you assembled here are efficient ones in conducting such rituals without faults, I hope you all will organise carefully.... [1-12-15,16,17,18, 19]

[Verse Locator](#)

तथा इति च ततः सर्वे मंत्रिणः प्रत्यपूजयन् ।
 पार्थिव इन्द्रस्य तत् वाक्यम् यथा आज्ञप्तम् अकुर्वत ॥ १-१२-२०

20. **tathaa iti** = like that, only; **mantriNaH** = by ministers; **sarve** = all; **cha abruvan** = also, said - expressed theior consent; **paarthiva indrasya** = the king's, the best one; **tat vaakyam** = those words; **prati apuujayan** = in turn, appreciation; **yathaa** = as; **aaj~naptam** = ordered; **akurvataH** = they have done.

In appreciation of his orders all the ministers replied the king saying "it will be done accordingly..." and indeed they have faultlessly carried out works as ordered. [1-12-20]

[Verse Locator](#)

ततो द्विजाः ते धर्मज्ञम् अस्तुवन् पार्थिवर्षभम् ।

अनुज्ञाताः ततः सर्वे पुनः जग्मुः यथा आगतम् ॥ १-१२-२१

21. tataH = then; dwijaaH te = Brahmans, all of them; dharmaj~nam = the virtuous knower, the king; astuvan = applauded; paarthivarSabham = among kings, the sacred bull; anuj~naataa = with his permission; tataH = from there; sarve = all of them; punaH jagmu = again, returned; yathaa aagatam = as they have come.

Then all the Brahmans applauded the virtuous king and who is like a Sacred Bull among the kings for his virtuous endeavour of undertaking the Vedic ritual, and with his permission all of them returned from there as they have come. [1-12-21]

[Verse Locator](#)

गतेषु तेषु विप्रेषु मन्त्रिणः तान् नराधिपः ।

विसर्जयित्वा स्वम् वेश्म प्रविवेश महामतिः ॥१-१२-२२

22. dwija agreSu = Brahmans, prominent ones; gateSu = on departing of; mahaa dyuti = great, resplendent one; nara adhipaH = people's, chief [king]; taan = those; mantriNaH = the ministers too were; visharjayitwaa = on leaving them; swam = his; veshma = palace; pravivesha = entered.

On the departure of the prominent Brahmans, King Dasharatha sent off those ministers who are still available there for further orders from the king, and then he the great resplendent king has entered his own palace. [1-12-22]

Indian seasons

The Indian yearly time-cycle is two-kind, one on northern solstice and the other southern solstice. And seasons are twelve and every two months is a season, and they are calculated by almanacs basing on the stars position every year. They roughly compare with the following Gregorian months as below:

No.	R^itu	Season	Hindu months	Gregorian months
1	hemantha	Winter	margashiirSa to pouSa	December to February
2	shishira	Cold	maagha to phaalguna	February to April
3	vasantha	Spring	chaitra to vaishaakha	April to June
4	griiSma	Hot	jyeSTha to aashaaDha	June to August
5	varSa	Rainy	shraavaNa to bhaadrapada	August to October
6	sharat	post-rainy	aashviiiyuja to kaartiika	October to December

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वादशः सर्गः

Thus, this is the 12th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 13 Verses converted to UTF_8 Sept, 09

Introduction

King Dasharatha requests Sage Vashishta, the Royal Priest to commence works for the Vedic ritual. Sage Vashishta instructs all the concerned about the discipline to be observed in executing the works. Sage Vashishta also instructs the minister Sumantra to invite various kings of other countries, and those kings will be received with great hospitality. King Dasharatha along with his wives takes ritual vow and enters ritual hall.

[Verse Locator](#)

पुनः प्राप्ते वसन्ते तु पूर्णः संवत्सरोऽभवत् ।
प्रसवार्थम् गतो यष्टुम् हयमेधेन वीर्यवान् ॥ १-१३-१

1. **punaH praapte vasante tu** = again, recurred, spring season, but in; **puurNa samvatsaraH abhavat** = full, year, over; **viiryavaan** = determined one; **prasava artham** = progeny, requiring; **yaSTum haya medhena** = to ritualize, with Horse ritual; **gataH** = entered [ritual hall.]

On completion of one full year another springtime arrived, and then Dasharatha a determined one to beget progeny by performing Horse Ritual entered the ritual hall. [1-13-1]

The performer of such Vedic rituals has to perform preliminary rituals for a period of one year in order to attain eligibility to perform the final one. Here Dasharatha is said to have completed such preludes as he entering into the Vedic ritual hall in the springtime of the succeeding year to the one referred in last chapter.

[Verse Locator](#)

अभिवाद्य वसिष्ठम् च न्यायतः प्रतिपूज्य च ।
अब्रवीत् प्रश्रितम् वाक्यम् प्रसवार्थम् द्विजोत्तमम् ॥ १-१३-२

2. **dwija uittamam vashiSTam abhivaadya** = to that Brahman, the best, to Vashishta, on greeting; **nyayataH pratipuuja cha** = customarily, adoring him, also; **abraviit pra shritam prasavaartham vaakyam** = said, very, humble, words.

Greeting and even adoring the Sage Vashishta customarily Dasharatha said these very humble words to him. [1-13-2]

[Verse Locator](#)

यज्ञो मे क्रियताम् ब्रह्मन् यथोक्तम् मुनिपुङ्गव ।
यथा न विघ्नाः क्रियन्ते यज्ञांगेषु विधीयताम् ॥ १-१३-३

3. **muni pungavaH** = sage, the eminent; **braahman** = oh, Brahman; **me yaj~naH yatha uktam kriyataam** = ritual, of, mine, as said [in scriptures] be performed; **yajna angeSu** = ritual's, ancillary functions; **yathaa na vighnaH kriyate** = as to how, no, obstacles, be occurred; that way; **vidhiiyataam** = be conducted.

"Let my ritual be performed scripturally, oh eminent Brahman, let it be conducted in such a way that no obstacle occurs even in its ancillary functions. [1-13-3]

[Verse Locator](#)

भवान् स्निग्धः सुहृन् मह्यम् गुरुः च परमो महान् ।
वोढव्यो भवता च एव भारो यज्ञस्य च उद्यतः ॥ १-१३-४

4. bhavaan snigdhaH suhR^it mahyam = you are, friendly, kind-hearted, to me; paramaH mahaan guruH cha = very, reverent, royal priest, also; yaj~nasya udyataH bhaaraH = ritual's, upheaved, burden; bhavata eva voDhavyaH = by you, alone, that shoulder it.

"You being my very reverent royal priest are friendly and kind-hearted to me, and you alone shall shoulder the burden of the commenced ritual in all good faith and credence. [1-13-4]

[Verse Locator](#)

तथा इति च स राजानम् अब्रवीत् द्विजसत्तमः ।
करिष्ये सर्वम् एव एतत् भवता यत् समर्थितम् ॥ १-१३-५

5. dwija sattama = Brahman, the reverent; saH = he, Sage Vashishta; bhavataa yat samarthitam = by you, that which, is requested, or decided; etat = all that; sarvam tathaa kariSye = all, accordingly, I will make happen; iti raajaanam abraviit = thus, to king, said.

Then that reverent Brahman Vashishta said to king, "Whatever that is requested or decided by you, I will see that all of them are materialised accordingly. [1-13-5]

[Verse Locator](#)

ततोऽब्रवीत् द्विजान् वृद्धान् यज्ञ कर्मसु निष्ठितान् ।
स्थापत्ये निष्ठिताम् च एव वृद्धान् परम धार्मिकान् ॥ १-१३-६
कर्म अन्तिकान् शिल्पकारान् वर्धकीन् खनकान् अपि ।
गणकान् शिल्पिनः च एव तथा एव नट नर्तकान् ॥ १-१३-७
तथा शुचीन् शास्त्र विदः पुरुषान् सु बहु श्रुतान् ।
यज्ञ कर्म समीहन्ताम् भवन्तो राज शासनात् ॥ १-१३-८
इष्टका बहु साहस्री शीघ्रम् आनीयताम् इति ।
उपकार्याः क्रियन्ताम् च राज्ञो बहु गुणान्विताः ॥ १-१३-९

6,7,8,9. tataH abraviit dwijaan vR^iddhaan = then [Sage Vashishta,] spoken to, to Brahmans, elderly scholars; yaj~na karmasu niSTitaan = in ritual performance, proficient persons; vR^iddhaan parama dhaarmikaan = elderly experts, very, virtuous ones; sthaapatye niSTitaam cha eva = to architects, proficient ones, thus; karma antikaan = supervisors; shilpakaraan = brick makers; vardhakiin = carpenters; khanakaan api = earth-diggers, too; gaNakaan = accountants; shilpinaH cha eva = sculptors, also, thus; tatha eva = like that only; naTa = actors; nartakaan = dancers; tathaa suchiin shaastra vidaH puruSaan = thus, flawless, scriptures, scholars, to those men; su bahu shrutaan = well, many, heard [well-read in Vedas]; bhavantaH = by you all; raaja shaasanaat = by king's order; yaj~na karma = ritual, performance; samiihantaam = be organised; iTakaa bahu sahasrii = bricks, many, thousands; shiighram aniiyataam iti = quickly, be brought, thus; raajaanaam = for kingly [guests]; bahu guNaanvitaa = very many, facilities included; upakaaryaH kriyantaam cha = royal palaces [guest houses,] be built, also.

Then Sage Vashishta then summoned and spoke to elderly Brahman scholars, and elderly architects who are all proficient and elderly experts in conducting the construction of the ritual hall etc. Then summoned are the construction supervisors, brick-makers, carpenters, earth-diggers, accountants, and sculptors. So also the actors and dancers are summoned. Thus flawless

scholars in scriptures and those men who are well read in Veda-s, are called and he addressed them saying, "Performance of the ritual be organised by the order of the king. Bricks in many thousands be brought quickly and royal palaces as temporary guesthouses be built for the kingly guests, with very many facilities included in them. [1-13-6,7,8,9]

A detailed description of the components of Vedic ritual hall is given at the endnote of next chapter, wherein King Dasharatha enters. Vedic ritual cannot be performed in ordinary households or in small temples. A very large place is selected, as per architectural science, and at its centre a **homa kunda**, an altar of fire will be constructed. This area will not have any roofing so as to let the vapours of oblations of ghee, sandalwood paste and others offered into the fire of altar, get into the atmosphere and thereby to Heavens. Around this altar of fire, huge sheds will be constructed to accommodate thousands of participants and onlookers. Apart from this, mammoth kitchens and dining halls are to be constructed as all of the thousands of participants, who are to be fed as long as ritual is conducted. Some of the many tradesmen are listed in a bird's eye view as above.

[Verse Locator](#)

ब्राह्मण आवसथाः चैव कर्तव्याः शतशः शुभाः ।

भक्ष्य अन्न पानैः बहुभिः समुपेताः सुनिष्ठिताः ॥१-१३-१०

10. **shubhaaH** = ideal; **bahubhiH** = with very many; **bhakshya anna paanaiH sam upetaa** = with eatables, foods, potables, having; **su niSTitaaH** = well established ones; **brahmaNaa aavasathaa** = Brahmans, accommodation for; **shatashaH kartavyaaa** = in hundreds, are to be done [built.]

"Like that, for accommodating Brahmans hundreds of sanctified houses be built, well endowed and well established with very many eatables, foods, and potables. [1-13-10]

[Verse Locator](#)

तथा पौर जनस्य अपि कर्तव्याः च सुविस्तराः ।

आगतानाम् सुदूरात् च पार्थिवानाम् पृथक् पृथक् ॥ १-१३-११

11. **tathaa paura janasya api** = so also, city, people, too; **su vistaraaH kartavyaa cha** = very, spacious [accommodation,] is to be done [built,] even; **aagataanaam su duuraat cha** = to those arriving, from distant places, also; **paarthivaanaam pR^ithak pR^ithak** = to kings, separately, separately [accommodation is to be given.]

"So also, accommodation is to be given for city dwellers too, in very spacious housing, and severally for the kings arriving from distant places.[1-13-11]

[Verse Locator](#)

वाजिवारण शलाः च तथा शय्या गृहाणि च ।

भटानाम् महदावासम् वैदेशिक निवासिनाम् ॥ १-१३-१२

12. **tathaa shayyaa gR^ihaaNi cha** = like that, reposing, stalls, also; **vaajivaaraNa shalaaH cha** = for horses, stables, also; **bhaTaanaam mahat aavaasam** = for soldiers, great, billets; **vaideshika nivaasinaam** = foreign-country, dwellers of.

"For horses stables, reposing stalls for elephants, like that great billets for soldiers may be built for those foreign-country dwellers arriving in here on their horses and elephants along with their soldiers. [1-13-12]

[Verse Locator](#)

आवासा बहु भक्ष्या वै सर्व कामैः उपस्थिताः ।

तथा पौरजनस्य अपि जनस्य बहु शोभनम् ॥ १-१३-१३

13. **aavaasaaH bahu bhakshyaaH vai** = lodgings, with many foods, verily; **sarva kaamaiH upasthitaH** = with all, utilities, arranged; **tathaa paura jansya api** = thus, for this city

dweller also; **janasya bahu shobhanam** = for [other] people, very, grand [food be given.]

"These lodgings are to be arranged with many foods and utilities for the people of this city and for others coming from distant countries, and a very grand food be given in all of them. [1-13-13]

[Verse Locator](#)

दातव्यम् अन्नम् विधिवत् सत्कृत्य न तु लीलया ।
सर्वे वर्णा यथा पूजाम् प्राप्नुवन्ति सुसत्कृताः ॥ १-१३-१४
न च अवज्ञा प्रयोक्तव्या काम क्रोध वशात् अपि ।

14, 15a. **annam daatavyam vidhivat** = food, be given, dutifully; **satkR^itya na tu liilaya** = treating well, not, just, illusively; **sarve varNaa** = to all, castes; **yathaa puujaam praapnuvanti** = as they would, respects, they get; **su satkritaaH** = well honoured na cha avaj~naa prayoktavya = not any, disrespect, be shown [to anyone]; **kaama krodha vashaat api** = passion, anger, overcome by.

"Food is to be given dutifully treating all of them well but not just illusively, and the people of all the castes shall be well honoured as they would get their due respect, and no disrespect be shown, even when overcome by passion or anger at anyone. [1-13-14, 15a]

[Verse Locator](#)

यज्ञ कर्मसु ये व्यग्राः पुरुषाः शिल्पिनः तथा ॥ १-१३-१५
तेषाम् अपि विशेषेण पूजा कार्या यथा क्रमम् ।
ये स्युः संपूजिता सर्वे वसुभिः भोजनेन च ॥ १-१३-१६

15b, 16. **ye puruSaaH tathaa shilpinaH** = those, men, like that, architects; **yaj~na karmasu vyagraa** = in ritual's works, preoccupied; **tesham api visheSeNa** = they be, also, exceptionally; **puujaa kaaryaa yathaa kramam** = respectability, to be done, as they, deserve; **ye sarve vasubhiH bhojanena cha** = those, all, with funds, with foods, also; **sampujitaa syuH** = well treated, they will be.

"Exceptionally respectable are those men and architects that are preoccupied in the works of the ritual as they deserve, and those men involved in these works shall be well-treated with funds and food. [1-13-15b, 16]

[Verse Locator](#)

यथा सर्वम् सुविहितम् न किञ्चित् परिहीयते ।
तथा भवन्तः कुर्वन्तु प्रीति युक्तेन चेतसा ॥ १-१३-१७

17. **sarvam yathaa su vihitam** = all this, as to how, will be well, organised; **kimchit na pari hiiyate** = in the least, not, be neglected; **tathaa bhavanta** = thus, you all; **priiti yuktena chetasaa** = with interestedness [cooperation,] in good spirit; **kurvantu** = shall administer.

"Thus, as to how all this be well organised without least negligence, thus you all shall administer in all your cooperation and good spirit." Thus Sage Vashishta spoke to the organisers. [1-13-17]

[Verse Locator](#)

ततः सर्वे समागंय वसिष्ठम् इदम् अब्रुवन् ।
यथेष्टम् तत् सुविहितम् न किञ्चित् परिहीयते ॥ १-१३-१८
यथोक्तम् तत् करिष्यामो न किञ्चित् परिहीयते ।

18, 19a. **tataH sarve samaagamya** = then, all of them, collectively; **vashiSTam idam abruvan** = to Vashishta, this, replied; **yathaa iSTam tat su vihitam** = as desired, that, well ordered [will be done]; **na kimchit parihiyate** = not, in the least, will be neglected; **yathaa uktam tat kariSyamaH** = as, said, that, we will do; **na kimchit parihaasyate** = not, least, be slighted.

Then all of them collectively replied to Sage Vashishta "As desired, all the well ordered works will not be neglected in the least, and they will be done as ordered, and not the least of them will be slighted." So said the artisans to Sage Vashishta. [1-13-18, 19a]

[Verse Locator](#)

ततः सुमंत्रम् आहूय वसिष्ठो वाक्यम् अब्रवीत् ॥ १-१३-१९
 निमंत्रयस्व नृपतीन् पृथिव्याम् ये च धार्मिकाः ।
 ब्राह्मणान् क्षत्रियान् वैश्यान् शूद्राम् च एव सहस्रशः ॥ १-१३-२०
 समानयस्व सत्कृत्य सर्व देशेषु मानवान् ।

19b, 20, 21a. **tataH sumantram aahuuya** = then, Sumantra, on calling for; **vashiSTaH vaakyam abraviit** = Vashishta, [this] sentence, said; **pR^idhivyaam ye dhaarmikaaH nR^ipatiim nimantrayasva** = on the earth, those, that are righteous ones; [those] kings, be invited; **sarva desheSu maanavaan** = from all, kingdoms, people; **brahmaNaan kshatriyaan vaisyaan shuudraam** = Brahmans, Kshatriya-s, Vaisyaa-s, Shuudra-s; **cha eva sahasrasaH** = also, thus, in thousands [scores of tem]; **satkR^itya sam aanayasva** = on honouring, let them be invited.

"Then on calling for Sumantra, Sage Vashishta said these words to him, "Let all those kings of the earth that are righteous be invited, and let all the people from all the kingdoms, say Brahmans, Kshatriya-s, Vyasya-s, Shudra-s be invited in scores duly honouring them." So said Vashishta to Sumantra. [1-13-19b, 20, 21a]

[Verse Locator](#)

मिथिलाधिपतिम् शूरम् जनकम् सत्य वादिनम् ॥ १-१३-२१
 तम् आनय महाभागम् स्वयम् एव सुसत्कृतम् ।
 पूर्वं संबन्धिनम् ज्ञात्वा ततः पूर्वम् ब्रवीमि ते ॥ १-१३-२२

21b, 22. **mithila patim shuuram janakam** = Mithila kingdom's, king, valiant one, King Janaka; **satya vaadinam** = truth, advocate of; **tam aanaya mahaa bhaagam** = him [Janaka,] invite, great, estimable one; **svayameva eva** = personally, thus [by you]; **su satkR^itam** = well honoured; **puurva sambandhinam j~naatva** = long-time, association, bearing in mind; **puurvam braviimi te** = firstly, I am telling, you.

"You personally invite Janaka the king of Mithila, a valiant one and an advocate of truth, honouring his well and duly bearing in mind that he is a long-time associate of our King Dasharatha, hence I am telling you in the first instance. [1-13-21,22]

[Verse Locator](#)

तथा काशी पतिम् स्निग्धम् सततम् प्रिय वादिनम् ।
 सद् वृत्तम् देवसंकाशम् स्वयम् एव अनयस्व ह ॥ १-१३-२३

23. **tathaa** = likewise; **snigdham satatam priya vaadinam sat vR^ittam** = one who is friendly, always, affection, desiring one, well behaved [cordial] one; **kaashi patim** = thus, Kaashi's, king; **svayam eva aanyasva ha** = personally, alone, be invited indeed.

"Thus that King of Kaashi who is always a friendly, affectionate and a cordial one, indeed he shall be invited by you personally. [1-13-23]

[Verse Locator](#)

तथा केकय राजानम् वृद्धम् परम धार्मिकम् ।

श्वशुरम् राज सिंहस्य सपुत्रम् त्वम् इह आनय ॥ १-१३-२४

24. **tathaa** = likewise; **vR^iddham parama dhaarmikam** = elderly one, very, virtuous one; **shvashuram** = father-in-law; **raaja simhasya** = of king, the lion's [Dasharatha's]; **kekaya raajaanam** = Kekaya's king; **sa putram tvam iha aanaya** = along with his sons, you, here, invited.

"Likewise, King of Kekaya, an elderly, very virtuous, and also the father-in-law of our Lion-King Dasharatha, you personally invite him along with his sons. [1-13-24]

[Verse Locator](#)

अङ्गेश्वरम् महेष्वासम् रोमपादम् सु सत्कृतम् ।

वयस्यम् राज सिंहस्य सपुत्रम् त्वम् इह आनय ॥ १-१३-२५

25. **anga iiswaram** = Anga kingdom's, lord; **maha iSvaasam** = great bow, user of; **raaja simhasya** = king, the Lion [Dasharatha]; **vayasyam** = friend of; **yashashvinam** = illustrious one; **romapaadam su satkritam** = Romapada, well, honoured, sam aanaya = well, be invited.

"Romapada, the lord of Anga kingdom and the user of great bow, let that illustrious one be invited well honoured, for he is the friend of our lion-king Dasharatha. [1-13-25]

[Verse Locator](#)

तथा कोसल राजानम् भानुमंतम् सुसत्कृतम् ।

मगध अधिपतिम् शूरम् सर्व शास्त्र विशारदम् ॥ १-१३-२६

26. **tathaa kosala raajaanam** = like that, Kosala's, king; **bhaanumantam** = Bhanumanta; **susatkR^itam** = well honoured; **magadha adhipatim** = Magadha, king; **shuuram** = brave one; **sarva shaastra vishaaradam** = in all scriptures, profound.

"Like that King of Kosala namely Bhanumanta, and the King of Magadha, a brave one and a profound one in all scriptural knowledge, let them be honoured well and be invited. [1-13-26]

[Verse Locator](#)

प्राप्तिज्ञम् परमोदारम् सुसत्कृतम् पुरुषर्षभम् ।

राज्ञः शासनम् आदाय चोदयस्व नृपर्षभान् ।

प्राचीनान् सिन्धु सौवीरान् सौराष्ट्रेयाम् च पार्थिवान् ॥ १-१३-२७

27. **praaptij~nam** = Praaptijna, the king of Magadha; **parama udaaram** = kind-hearted one; **susatkR^itam** = well honoured; **puruSarSabham** = king, the best; **raaj~naH shaasanam aadaaya** = king's, orders, taking; **chodayasva** = motivated by it; **nR^iparSabhaan** = kings, the best; **praaciinaan** = eastern regional kings; **sindhu sauviiraan sauraaSThreyaam ca paarthivaan** = Sindhu, Sauviira, Sauraastra, also, kings of.

"And Praaptijna, the king of Magadha, the kind-hearted and best one among kings, be well honoured and invited. Further, taking the orders of King Dasharatha and motivated by those orders, the kings of Sindhu, Sauviira and Sauraastra kingdoms may also be invited. [1-13-27]

[Verse Locator](#)

दाक्षिणात्यान् नरेन्द्राम् च समस्तान् आनयस्व ह ।

सन्ति स्निग्धाः च ये च अन्ये राजानः पृथिवी तले ॥ १-१३-२८

तान् आनय यथा क्षिप्रम् स अनुगान् सह बान्धवान् ।

एतान् दूतैः महाभागैः आनयस्व नृप आज्या ॥ १-१३-२९

28, 29. daakSiNaatyaan narendraam ca = southern kingdoms', kings, also; samastaan aanayasva ha = all of them, be invited, verily; santi snigdhaaH cha ye cha anye = should there be, friends, other, those, also, other; raajaanaH pridhvii tale = kings, on earth's, surface; taan aanaya yathaa kshipram = them, be invited, as early as; sa anugaan saha baandhavaan = along with, followers, along with, their relatives; etaan mahaabhaagaiH duutaiH = them, highly illustrious ones, through envoys; aanayasva nR^ipa aaj~nyaa = invite them, by king's, orders.

"All of the kings of southern kingdoms be invited, and should there be any other friends and other friendly kings on the surface of the earth, they too shall be invited as early as possible with all their followers, relatives through highly illustrious envoys, of course with the orders of our king." Thus Sage Vashishta said to minister Sumantra. [1-13-28, 29]

[Verse Locator](#)

वसिष्ठ वाक्यम् तत् श्रुत्वा सुमंत्रः त्वरितः तदा ।
व्यादिशत् पुरुषान् तत्र राज्ञाम् आनयने शुभान् ॥ १-१३-३०

30. tat vashiSTa vaakyam shrutvaa = that, Sage Vashishta's, words, on hearing; tadaa sumantraH tvaritaH = then, Sumantra, expeditiously; raajnanam tatra aanayane = kings, there [to their kingdom,] for inviting; shubhaan puruSaan vyaadishat = devout men, envoys, men, ordered.

On hearing that word of Vashishta, Sumantra expeditiously ordered devout envoys to invite all those kings to their kingdom. [1-13-30]

[Verse Locator](#)

स्वयम् एव हि धर्मात्मा प्रयातो मुनि शासनात् ।
सुमंत्रः त्वरितो भूत्वा समानेतुम् महामतिः ॥ १-१३-३१

31. dharmaatmaa sumantraH = virtuous one, Sumantra; muni shaashanaat = by sage's, orders; twaritaH bhuutva = brisk, on becoming; samaanetum mahii kshitaH = to fetch, earth's, rulers; svayam eva prayayaataH = personally, thus, journeyed.

That virtuous Sumantra became brisk upon sage's words and personally journeyed to fetch all the rulers on the earth. [1-13-31]

[Verse Locator](#)

ते च कर्मान्तिकाः सर्वे वसिष्ठाय च महर्षये ।
सर्वम् निवेदयन्ति स्म यज्ञे यत् उपकल्पितम् ॥ १-१३-३२

32. te karma antikaaH sarve = those, artisans, all; yaj~ne yat upakalpitaH = in ritual, works, that are accomplished; vashiSTyaa, maharSaye = to Vashishta, to the sage; sarvam nivedayanti sma = all details, have, reported.

All those artisans engaged in ritual works have reported Vashishta, the details of all those ritual works that are accomplished. [1-13-32]

[Verse Locator](#)

ततः प्रीतो द्विज श्रेष्ठः तान् सर्वान् मुनिर् अब्रवीत् ।
अवज्ञया न दातव्यम् कस्य चित् लीलया अपि वा ॥ १-१३-३३
अवज्ञया कृतम् हन्यात् दातारम् न अत्र संशयः ।

33, 34a. tataH priitaH dwija shreshtaH muniH = then, satisfied, Brahman, eminent, saint, Sage Vashishta; taan sarvaan abraviit = to, all of them, said; avaj~nayaa na daatavyam = with disrespect, not, to be endowed; kasya chit liilaya api vaa = to anyone, deceptively, also,

either; **avaj~nayaa kR^itam hanyaat daataaram** = with disrespect, done [deeds,] will kill, donor; **na atra samshayam** = not, there, any doubt.

Then, that satisfied saint and eminent Brahman Vashishta, spoke this way to all of them, "nothing is to be endowed to anyone either with disrespect or deceptively, the deeds done with disrespect will kill the donor and there is no doubt about it." [1-13-33, 34a]

[Verse Locator](#)

ततः कैश्चित् अहो रात्रैः उपयाता महीक्षितः ॥ १-१३-३४
बहूनि रत्नानि आदाय राज्ञो दशरथस्य ह ।

34b, 35a. **tataH** = then; **mahiikshitaH** = kings; **raaj~naH dasharathasya** = for king, Dasharatha; **bahuuni ratnaani aadaaya** = very many, precious gems, taking; **kaiH chit aho raatraiH upayaataa** = in some, days and nights, arrived.

Then in some days and nights many kings have arrived taking precious gems with them as gifts for Dasharatha. [1-13-34b, 35a]

[Verse Locator](#)

ततो वसिष्ठः सुप्रीतो राजानम् इदम् अब्रवीत् ॥ १-१३-३५
उपयाता नर व्याघ्र राजानः तव शासनात् ।
मया अपि सत्कृताः सर्वे यथा अर्हम् राज सत्तम ॥ १-१३-३६

35b, 36. **tataH vashiSThaH su priitaH** = then, Vashishta, well, pleased; **raajaanam idam abraviit** = to king, this, said; **upayaataa nara vyaaghraH** = arrived are, oh, manly tiger; **raajanaH tava shaashanaat** = kings, at your, behest; **maya api satkR^itaaH sarve** = by me, also, well honoured, all; **yatha arham raaja sattamaaaH** = as per their status, kings, the great.

Then the well pleased Sage Vashishta said this to King Dasharatha "the kings from distant kingdoms have arrived at your behest, oh, tigerly-man, and these best kings are well honoured by me also as per their status. [1-13-35b, 36]

[Verse Locator](#)

यज्ञीयम् च कृतम् सर्वम् पुरुषैः सुसमाहितैः ।
निर्यातु च भवान् यष्टुम् यज्ञ आयतनम् अन्तिकात् ॥ १-१३-३७

37. **yaj~niiyam sarvam cha kR^itam** = ritual works, all, also, completed; **su samaahitaiH puruSaiH** = well, coalesced, by men; **bhavaan yaSTum** = you, to perform ritual; **antikaan yajna aayatanam niryaatu** = that is nearby, ritual hall, you may proceed.

"All the ritual works are also completed by the well coalescent men, thus you may start towards the ritual place that is nearby, to perform your ritual." Said Sage Vashishta to King Dasharatha. [1-13-37]

[Verse Locator](#)

सर्वकामैः उपहृतैः उपेतम् वै समन्ततः ।
द्रष्टुम् अर्हसि राजेन्द्र मनसेव विनिर्मितम् ॥ १-१३-३८

38. **raajendra** = oh, best king; **upahR^itaiH sarva kaamaiH** = arranged around, with all, desirables [paraphernalia]; **samantataH upetam vai** = everywhere, available, indeed; **manasaa vi nirmitam eva** = by wish, built, as though; [this ritual hall]; **draSTum arhasi** = to see, apt of you.

"All the desirable paraphernalia is arranged and made available everywhere, and it is apt of you see ritual hall that is as though built by your mere wish. [1-13-38]

[Verse Locator](#)

तथा वसिष्ठ वचनात् ऋष्यशृङ्गस्य च उभयोः ।
दिवसे शुभ नक्षत्रे निर्यातो जगतीपतिः ॥ १-१३-३९

39. **tathaa vashiSTa vachanaat** = thus, by Vashishta's word [advise]; **R^iSyasR^ingasya cha** = of Rishyasringa, also; **ubhayoH** = by [the word of] both; **shubhe divasa** = on a good, day; **nakshatre** = star [of that day matching]; **niryaataH** = came forth; **jagatii patiH** = world's lord [King Dasharatha.]

Thus, on a good day while the ruling star of the day is favourable, King Dasharatha came forth towards the ritual hall according to the advice of both the sages Vashishta and Rishyasringa. [1-13-39]

In undertaking of auspicious works, Hindus watch out for date, day, and the star of the day, called **tithi**, **vaara**, **nakshatra** in accordance with astrological import. In addition to these three are two more **yoga** and **karaNa**, which when added together this becomes **panchaanga**, five-aspects of time, which are essential to verify before conducting any auspicious work.

[Verse Locator](#)

ततो वसिष्ठ प्रमुखाः सर्व एव द्विजोत्तमाः ।
ऋष्यशृङ्गम् पुरस्कृत्य यज्ञ कर्म आरभन् तदा ॥ १-१३-४०

40. **tataH vashiSTa pramukhaaH** = then, Vashishta, and other eminent ones; **sarva eva dwija uttamaaH** = all, thus, Brahmans, eminent; **R^isyaR^ingam puraskritya** = Rishyasringa, keeping ahead of; **yajna karma aarabhan tadaa** = ritual, works, commenced, thus.

Then Sage Vashishta and other eminent Brahmans keeping the Sage Rishyasringa ahead of them entered the ritual hall, to commence the ritual works thus. [1-13-40]

[Verse Locator](#)

यज्ञ वाटम् गताः सर्वे यथा शास्त्रम् यथा विधि ।
श्रीमान् च सह पत्नीभी राजा दीक्षाम् उपाविशत् ॥ १-१३-४१

41. **sarve yaj~na vaaTa gataaH** = all, to ritual hall, on going; **yathaa shaastram yathaa vidhi** = as per canons, as per custom; **shriimaan raajaa** = illustrious, king Dasharatha; **saha patniibhii** = with, his wives; **diikshaam upaavishat** = king, ritual vow, undertook.

When all have entered the ritual hall as per canons and custom, that glorious king Dasharatha along with his wives undertook vow of ritual. [1-13-41]

...

इति श्री वाल्मिकि रामायणे बालकाण्डे त्रयोदशः सर्गः

Thus, this is the 13th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 14

Verses converted to UTF-8 Sept, 2009

Introduction

The Horse Ritual of Emperor Dasharatha is started on the banks of Sarayu River. The details of the arrangements for the participants, and visitors along with some aspects of the Vedic Ritual are narrated.

[Verse Locator](#)

अथ संवत्सरे पूर्णे तस्मिन् प्राप्ते तुरंगमे ।

सरय्वाः च उत्तरे तीरे राज्ञो यज्ञो अभ्यवर्तत ॥ १-१४-१

1. *atha samvatsare puurNe* = then, one year, on completing; *tasmin praapte turangame* = that, on regaining, ritual horse; *sarayvaH uttare tiire* = Sarayu river's, on northern banks; *raaj~naH yaj~naH abhyavartata* = emperor, ritual, commenced.

Then after completion of one year and on regaining the ritual horse, the Emperor Dasharatha commenced his Vedic Ritual on the northern banks of River Sarayu. [1-14-1]

In *aswametha yaga*, a well-decorated horse will be let out with an insignia on its forehead challenging any king to capture it and face the wrath of releasing king. If any one captures the horse, he shall be strong enough to incite a war. Otherwise, the valour and invincibility of releasing king are well established and he may proceed with the ritual proper. Now that the ritual horse released during last year by King Dasharatha has come back without being captured by anyone, thus establishing the invincibility of King Dasharatha, as such he can commence the ritual proper.

[Verse Locator](#)

ऋष्यशृंगम् पुरस्कृत्य कर्म चक्रुः द्विजर्षभाः ।

अश्वमेधे महायज्ञे राज्ञोऽस्य सुमहात्मनः ॥ १-१४-२

2. *su maha atmanaH* = of that well, noble-souled king; *ashwamethe mahaa yaj~ne raajnaH asya* = in Horse ritual, great ritual, of king; *R^iSyasR^ingam puraskR^itya* = Rishyasringa, keeping at helm of affairs; *karma chakruH dvijarshabhaaH* = works, commenced, Brahmans, eminent ones.

Keeping Rishyasringa at the helm of affairs those eminent Brahmans commenced, *ashva medha*, the Horse-ritual of that noble-souled Dasharatha. [1-14-2]

[Verse Locator](#)

कर्म कुर्वति विधिवत् याजका वेदपारगाः ।

यथा विधि यथा न्यायं परिक्रामन्ति शास्त्रतः ॥ १-१४-३

3. *yaajakaaH veda paaragaaH* = ritual conductors, in Vedas, well versed ones; *karma kurvanti vidhivat* = works, performed, customarily; *yathaa vidhi yathaa nyaayam* = as per canon, as per rules; *parikraamanti shaashtrataH* = conducted, as per scriptures.

Those well-versed conductors of Vedic rituals called **ritviks** , have started to perform works relating to ritual as per canon and rules, and conducted them scripturally and customarily. [1-14-3]

[Verse Locator](#)

प्रवर्ग्यम् शास्त्रतः कृत्वा तथा एव उपसदम् द्विजाः ।
चक्रुः च विधिवत् सर्वम् अधिकम् कर्म शास्त्रतः ॥ १-१४-४

4. **dvijaaH** = Brahmins; **pravargyam shaastrataH kR^itvaa** = pravargya ritual, as per scriptures, on performing; **tathaa eva upasadam** = like that, upasada ritual; **cha vidhivat** = also, customarily on performing; **adhikam sarvam karma shaastrataH** = many more, all, rituals too, as per scriptures; **chakruH** = they performed.

On performing **pravargya** ritual as per scriptures, like that **upasada** ritual too, those Brahmins have customarily performed all of those other rituals incidental to the main one scripturally. [1-14-4]

[Verse Locator](#)

अभिपूज्य तदा हृष्टाः सर्वे चक्रुः यथा विधि ।
प्रातः सवन पूर्वाणि कर्माणि मुनिपुंगवाः ॥ १-१४-५

5. **tadaa** = then; **muni pungavaH** = sages, distinguished; **sarve hR^iSTaaH** = all of them, are contented with; **abhipuujya** = worshipping those and those gods; **praataH savana puurvaani karmaani** = early morning, savana rituals and its ancillary; **yathaa vidhi chakruH** = as enjoined, performed.

Then all of those distinguished sages are contented with what they have performed by worshipping gods already summoned, they also conducted early morning **savana** ritual and its ancillaries as enjoined. [1-14-5]

[Verse Locator](#)

ऐन्द्रश्च विधिवत् दत्तो राजा च अभिषुतोऽनघः ।
मध्यंदिनम् च सवनम् प्रावर्तत यथा क्रमम् ॥ १-१४-६

6. **indraH cha vidhivat dattaH** = [oblations addressed to] Indra, as ordained, having given; **anaghaH raajaa cha** = flawless, king, also; **abhiSutaH** = soma raja creeper, well squeezed for the juice; **madhyandinam savanam** = in mid-day, savana ritual; **yathaa kramam pravartataH** = as per sequence, has happened.

The oblations addressed to Indra are well given as ordained, and the flawless king Dasharatha also crushed the Soma creeper to squeeze Soma juice, and thus the mid-day **savana** ritual has come to pass according to sequence. [1-14-6]

Soma creeper is from *Sacrostemma Brevistigma* of *Asclepiadacea* family and some other scholars hold the view that it is from *Sarcostema Viminalis* family.

[Verse Locator](#)

तृतीय सवनम् चैव राज्ञोऽस्य सुमहात्मनः ।
चक्रुः ते शास्त्रतो दृष्ट्वा तथा ब्राह्मण पुंगवाः ॥ १-१४-७

7. **tathaa te braahmaNa pungavaaH** = like that, those, Brahmins, proficient ones; **shaastrataH dR^iSTvaa** = from the viewpoint of scriptures, having examined; **su mahaatmanaH asya raaj~naH** = of that highly, exalted soul, of that, king; **tR^itiiya savanam cha eva chakruH** = third, savana ritual, also, like that, they performed.

Like that those proficient Brahmanas have also performed the third **savana** , ritual of that great-exalted soul Dasharatha according to the viewpoint of scriptures. [1-14-7]

[Verse Locator](#)

आह्वानं चक्रिरे तत्र शक्रादीन् विबुधोत्तमान् ।
ऋष्यशृङ्गादौ मन्त्रैः शिक्षाक्षर समन्वितौ ॥ १-१४-८

8. R[^]iSyashR[^]i~Nga aadau = Rishyasringa, others; mantraiH = with Vedic hymns; shiksha akshara samanvitau = when trained, letters, who have them [those that still retained the pronunciation of letters though trained much earlier]; shakra aadiin vibudha uttamaan = Indra, and others, gods, best; tatra = to that place; aahvayaam chakrire = invoking, the made.

Rishyasringa and other best scholars with their well lettered and intonated Vedic hymns have invoked Indra and other gods to that place. [1-14-8]

[Verse Locator](#)

गीतिभिः मधुरैः स्निग्धैः मन्त्र आह्वानैः यथार्हतः ।
होतारो ददुरावाह्य हविर्भागान् दिवौकसाम् ॥ १-१४-९

9. hotaaraH = Hotaa-s, conductors of this invocations; giitibhiH madhuraiH snigdhaiH = with singing, sweetly, harmoniously; mantra aahvaanaiH yatha arhataH = with hymns, invited are, as befitting; aavaahya = having welcomed; divaukasaam haviH bhaagaan daduH = to partaking celestials, oblations, they gave.

The hotaa -s, invocators, have welcomed the celestials for partaking oblations by singing saama Veda hymns sweetly and harmoniously, and on inviting them with Vedic hymns they have offered oblations to them. [1-14-9]

[Verse Locator](#)

न च अहुतं आभूत् तत्र स्खलितम् वा न किञ्चन ।
दृश्यते ब्रह्मवत् सर्वम् क्षेमयुक्तम् हि चक्रिरे ॥ १-१४-१०

10. tatra = there in the ritual; a hutam = unburnt oblation; na abhuut = not, resulted in; kimchana na skhalitam vaa abuut = a little, not, slipped away, either, is there; sarvam brahmavat dR[^]isyate = all, appeared, to be hymn oriented; kshema yuktam chakrire hi = secure, enough, is performed, in deed.

There is no unburnt oblation resulted in that fire-ritual nor even a small mishap slipped in the performance of ritual. Everything appeared canonically correct and hymn oriented. Indeed the ritual is performed in a secure way. [1-14-10]

[Verse Locator](#)

न तेषु अहस्सु श्रान्तो वा क्षुधितो वा न दृश्यते ।
न अविद्वान् ब्राह्मणः कश्चिन् न अशत अनुचरः तथा ॥ १-१४-११

11. tesu ahassu = in these, days; shraantaH na dR[^]ishyate = weary person, not, to be found; kshudhitaH vaa api = hungry person, or, even; na = not seen; a vidvaan braahmaNaH = no, unscholarly, Brahman; na = not there; tathaa = likewise; a shata anucharaH = one without, hundred, followers - apprentices; na = not seen; kaschin = anywhere.

In these days of ritual none found there to be weary or hungry, and there is no single unscholarly person, nor any Brahman without at least a hundred apprentices. [1-14-11]

[Verse Locator](#)

ब्राह्मणा भुञ्जते नित्यम् नाथवन्तः च भुञ्जते ।

तापसा भुञ्जते च अपि श्रमणाः चैव भुञ्जते ॥ १-१४-१२

12. braahmanaa bhunjate nityam = Brahmans, fed, anytime; naatha vantaH = masters, having [persons who have their masters i.e., servants] bhunjate = are fed; taapasaa bhunjate cha api = sages, are fed, also, even; shramaNaaH cha eva bhunjate tathaa = pilgrims, also, thus, are fed, like that.

Given anytime the Brahmans, servants, sages, and pilgrims are fed with food for their arrival at the place of boarding is unpredictable, and that arrival is dependent on their duties for Brahmans, and by their masters for servants, and for pilgrims that do not have a particular time of arrival or departure. [1-14-12]

Some scholars tend to conclude that Ramayana might have been written in post Buddhist period by finding the words like shramaNa etc., the famous wandering Buddhist monk sect. The word shramaNa in Sanskrit means only a pilgrim, and pilgrimage is an ordained aspect of salvation as per Indra is the friend of traveller. Therefore wander - aitareya brahmaNa [VII.33.3] The Buddhist shramaNa -s are the wandering monks in search of converts whereas Hindu shramana-s are pure sanyasi-s wandering for their own salvation.

[Verse Locator](#)

वृद्धाः च व्याधिताः च एव स्त्री बालाः तथा एव च ।

अनिशं भुञ्जमानानां न तृप्तिः उपलभ्यते ॥ १-१४-१३

13. vR^iddhaaH cha vyaadhitaH cha eva = elderly people, sick ones, also, thus; strii baalaaH thatha eva cha = women, children, like that, only; anisham bhunjamaanaanaam = always, dining on thus; na tR^iptiH upalabhyate = no, satisfaction to complete the meal, attained.

Elderly people, sick ones, women and children though dining on always thus, no satisfaction to complete the meal is attained for themselves, as the food served is that pleasant.

Or

Elderly people, sick ones, women and children though dining on always thus, there is no satisfaction to Emperor Dasharatha, for it appeared to be too meagre a serving and a lot more is to be served.] [1-14-13]

[Verse Locator](#)

दीयताम् दीयताम् अन्नम् वासांसि विविधानि च ।

इति संचोदिताः तत्र तथा चक्रुः अनेकशः ॥ १-१४-१४

14. diiyataam diiyataam annam = 'Be given, Be given' food; vaasaamsi vividhaani cha = clothing, variously, also; iti tatra samchoditaH = thus, there, directed by; tathaa chakruH anekasaH = accordingly, done [distributed,] in many ways.

"Food be given abundantly, clothing be given variously" are the directives, accordingly the king's men have distributed numerously there at the ritual place. [1-14-14]

[Verse Locator](#)

अन्न कूटाः च दृश्यन्ते बहवः पर्वत उपमाः ।

दिवसे दिवसे तत्र सिद्धस्य विधिवत् तदा ॥ १-१४-१५

15. tatra tadaa = there, thus; vidhivat siddhasya anna kuuTaaH = customarily, made available, food stuff, heaps of; bahavaH parvata upamaa = many, mountains, in similitude; divase divase = day by day; dR^ishyante = are appearing.

Heaps of foodstuffs are also appearing there, many of them and mountain similar, which is made available customarily, day after day. [1-14-15]

[Verse Locator](#)

नाना देशात् अनुप्राप्ताः पुरुषाः स्त्री गणाः तथा ।
अन्न पानैः सुविहिताः तस्मिन् यज्ञे महात्मनः ॥ १-१४-१६

16. **mahaatmanaH** = of great-soul Dasharatha's; **tasmin yaj~ne** = in that, ritual; **naanaa deshaat anu praaptaaH** = from different, countries, arrived; **puruSaaH tatha strii gaNaaH** = men, like that, women, in masses; **anna paanaiH su vihitaH** = food and drinks, well, pleased.

To that ritual of that great-souled Dasharatha masses of men and women have arrived from different countries, and they are all well-pleased with the sumptuous food and drink supplied. [1-14-16]

[Verse Locator](#)

अन्नम् हि विधिवत् स्वादु प्रशन्सन्ति द्विजर्षभाः ।
अहो तृप्ताः स्म भद्रम् ते इति शुश्राव राघवः ॥ १-१४-१७

17. **dvijarSabhaaH** = Brahmans, the eminent; **vidhivat** = systematically - prepared by perfect cooking; **svaadu annam prashamshanti** = relishable, food, they appreciated; **aho raaghavaH** = oh, Raghu's descendent - Dasharatha; **tR^iptaa sma** = satisfied, are we; **bhadram te** = blessed, are you; **iti** = thus; **shushrava** = heard.

"The eminent Brahmans have appreciated the food that is prepared by perfect cooking to be relishable, and it is heard as they said, "oh, Raghava, blessed are you for we are satisfied..." [1-14-17]

[Verse Locator](#)

स्वलंकृताः च पुरुषा ब्राह्मणान् पर्यवेषयन् ।
उपासन्ते च तान् अन्ये सुमृष्ट मणि कुण्डलाः ॥ १-१४-१८

18. **sva alankritaH puruSaa** = well, decorated, men [caterers]; **brahmaNaan paryaveSayan** = to the Brahmans, served food; **sumR^iSta** = having lustre; **mani kuNDalaaH** = well decorated, gem-studded, earrings [worn by those helpers.]; **anye cha** = others, also; **upaasante taan** = helped, them.

Well-decorated men have served food to Brahmans, while others who wore gem-studded and lustrous earrings have helped them. [1-14-18]

[Verse Locator](#)

कर्मन्तिरे तदा विप्रा हेतुवादान् बहूनपि ।
प्राहुः सुवाग्मिनो धीराः परस्पर जिगीषया ॥ १-१४-१९

19. **tadaa dhiiraaH vipraaH** = then, intellectual, Brahmans; **karma antare** = rituals, in interludes; **paraspara jigiishaya** = each other, to defeat; **bahuun hetu vaadan** = many, intellectual, debates - arts of reasoning; **su vaagminaH praahuH** = good, debaters, have debated.

Those eminent Brahmans that are good debaters have debated many intellectual debates to defeat each other, during the gap-periods of ritual works. [1-14-19]

[Verse Locator](#)

दिवसे दिवसे तत्र संस्तरे कुशला द्विजाः ।

सर्व कर्माणि चक्रुः ते यथा शास्त्रं प्रचोदिताः ॥ १-१४-२०

20. samstare = in ritual; te kushalaaH dwijaaH = those, expert, Brahmans; divase divase tatra = day by day, there; pra choditaaH = encouraged by [Vashishta and others]; sarva karmaaNi = all, works; yathaa shashtram = according to, scriptures; chakruH = have performed.

Day by day those expert Brahmans have performed all ritual works as encouraged by Vashishta, and others and as contained in scriptures. [1-14-20]

[Verse Locator](#)

न अषडङ्ग वित् अत्र आसीत् न अव्रतो न अबहुश्रुतः ।

सदस्यः तस्य वै राज्ञो न अवाद कुशला द्विजाः ॥ १-१४-२१

21. atra = there; a SaDanga vit = not, in six branches, knower; na asiit = is not, there; a vrataH = non-vowed scholar; na = not there; a bahu shrutaH = not, in many [scriptures,] one who heard; na = not there; tasya raaj~naH sadasyaaH = that, king's, members of ritual; a vaada kushalaaH [vaada a kushalaaH] = in debating, inept; na vai = not there, indeed.

There is no scholar without the knowledge of the six branches of Vedas, none who is an unavowed scholar, none who heard learnt less scriptures, and none among the members of the ritual of that king Dasharatha is an inept in debating, thus all are scholarly Brahmans. [1-14-21]

The six branches of Veda-s are: 1] sikSa - phonetics, 2] vyaakaraNa - grammar, 3] chandas - prosody, 4] nirukta - etymology, 5] jyotiS - astronomy, 6] kalapa - ritual acts.

[Verse Locator](#)

प्राप्ते यूपः उच्छ्रये तस्मिन् षड् बैल्वाः खादिराः तथा ।

तावन्तो बिल्व सहिताः पर्णिनः च तथा अपरे ॥ १-१४-२२

श्लेष्मातकमयः दिष्टो देवदारुमयः तथा ।

द्वावेव तत्र विहितौ बाहु व्यस्त परिग्रहौ ॥ १-१४-२३

22,23. tasmin = in ritual; yuupa ucChraye praapte sati = wooden ritual posts, staking time, when neared; SaT bailwaaH = six, Bilwa wood stakes [Egle Marmelos]; tathaa = like that; bilwa sahitaH = to Bilwa posts, nearer to; taavantaH = same number of; khaadiraH = posts of Khadira wood [Mimosa catech]; tatha = like that; parNiaH cha apare = posts of Parnina wood [Butea frondosa,] also, further; [eka] SleshmaatakamayaH [Gorida myxa] = [one,] post of Sleshmaataka wood; tathaa = like that; devadaarumayaH = posts of Devadaaru wood [Uvaria longifolia,] [two posts, generally these posts are staked]; tatra = there; dwau eva baahu vyasta parigrahou = two, thus, arms, extended, touching [at the length of extended arms]; vihitou diSTaH = as stipulated, are staked.

When the time came to stake wooden ritual posts, six posts of bilwa wood, six posts of khadira wood, and further the same number of posts of parnina wood are staked. One post of sleshmaataka wood and two of devadaaru wood as stipulated are staked. Then the distance between each post is maintained at the length of extended arms. [1-14-22,23]

[Verse Locator](#)

कारिताः सर्व एवैते शास्त्रज्ञैः यज्ञकोविदैः ।

शोभाअर्थम् तस्य यज्ञस्य कांचन अलंकृत अभवन् ॥ १-१४-२४

24. shaastraj~naiH yaj~nma kovidaiH kaaritaaH = authorities on scriptures, by ritual, scholars, they are made; te sarve eva = they, all, thus; tasya yaj~nasya = of that, ritual; shobha

artham = for elegance, purpose; kaanchana alankR^ita abhavan = gold-pleated, decorated, they are [posts,] became.

All of those the posts are made by the authorities on scriptures and ritual scholars, and they are gold-pleated and decorated for the purpose of elegance to that ritual. [1-14-24]

[Verse Locator](#)

एक विंशति यूपाः ते एक विंशत् अरत्नयः ।
वासोभिः एक विंशद्भिः एकैकम् समलंकृताः ॥ १-१४-२५

25. **eka vimshat aratnayaH** = having one and twenty, cubits - elbow to fingertip measure in height; **eka vimshat yuupaaH te** = one and twenty [twenty-one,] posts, they are; **eka vimshadbhi vaasobhiH** = with twenty-one, cloths; **eka ekam alankR^itaH sama** = one to each post, decorated, they are.

They are altogether twenty-one posts, each post is twenty-one cubits in height, and each is decoratively clothed with each cloth. [1-14-25]

[Verse Locator](#)

विन्यस्ता विधिवत् सर्वे शिल्पिभिः सुकृता दृढाः ।
अष्ट आस्रयः सर्व एव श्लक्ष्ण रूप समन्विताः ॥ १-१४-२६

26. **sarve** = all of them; **shilpibhiH su kR^itaa** = by carpenters, well carved; **dhR^iDhaa** = strongly built; **aSTa aasrayaH** = are with octahedral surfaces; **shlakSNa ruupa samanvitaaH** = smoothened, surface shapes, having; **sarve eva** = all, thus; **vinyasthaa vidhivat** = implanted, procedurally.

Carpenters have carved all the posts well, and built them strongly with octahedral surfaces that are smoothened, and thereby they are implanted procedurally. [1-14-26]

[Verse Locator](#)

आच्छादिताः ते वासोभिः पुष्पैः गन्धैः च पूजिताः ।
सप्त ऋषयो दीप्तिमन्तो विराजन्ते यथा दिवि ॥ १-१४-२७

27. **vaasobhiH aacChaaditaaH** = with cloths, draped; **te** = them; **pushpaiH gandhaiH cha puujitaaH** = with flowers, with perfumery, worshipped; **te diiptimantaH** = they, having irradiance; **divi sapta R^iSayaH yathaa** = in sky, Seven Sages, as with; **viraajante** = they shone forth.

Those posts draped in cloths and worshipped with flowers and perfumery are irradiant, and they shone forth like the constellation of Seven Sages in the sky. [1-14-27]

The Seven Sages is the constellation of stars in the Ursa Major - The Great Bear, and is called **sapta R^ishi maNDala** . The Indian names of the Seven Sages are 1] **atri** , 2] **angiirasa** , 3] **pulastya** , 4] **pulaha** , 5] **kratu** , 6] **mariichi** , 7] **vashiSTha** .

[Verse Locator](#)

इष्टकाः च यथा न्यायम् कारिताः च प्रमाणतः ।
चितोऽग्निः ब्राह्मणैः तत्र कुशलैः शिल्पकर्मणि ॥ १-१४-२८

28. **tatra** = in that ritual; **yathaa nyaayam pramaaNataH cha** = according to, rules, according to standard measurements, also; **iSTakaaH kaaritaaH** = bricks, are made; **shilpa karmaNi** = by architects [particular priest-architects of Vedic rituals; or **sulba karmanai** = by those that calculate the area of altar with a single-stranded thread called shulba]; **kushalaiH braahmaNaiH agniH chitaH** = by expert, Brahmans, Altar of Fire, layered.

The bricks for Altar of Fire are well designed and made according to rules and standard measurements. The Brahmans who are experts in the architecture of laying Fire Altar, by calculating the ritual field with a one-ply rope and decide where and how the that shall be, the Altar of Fire is layered well with bricks in that ritual. [1-14-28]

The construction of Fire Altar itself is a ritual, called **iSTikaa chayana**, where each brick is to be consecrated with hymns. On completion of the layering of bricks to the required shape, i.e., that of an eagle-like platform for a **garuDa yaj~na vedi** etc., then Holy head bath **abhiSeka** is performed to the brick-work of the Altar by pouring milk and other sacred liquids to the chanting of Vedic hymns.

[Verse Locator](#)

सचित्यो राज सिंहस्य संचितः कुशलैः द्विजैः ।

गरुडो रुक्मपक्षो वै त्रिगुणो अष्टा दशात्मकः ॥ १-१४-२९

29. **kushalaiH dwijaiH** = by experts, Brahmans; **rukma pakshaH** = eagle [shaped,] with golden, wings; **tri guNaH** = three times more [than usual] triple sized; **aSTa dashaatmakaH** = eighteen in number, having eighteen separators; **garuDaH** = eagle fire altar; **saH raaja simhasya** = of that, king, the lion's; **samchitaH** = ever with fire; **cityaH** = the fire laid on such an altar of fire layered as above.

That Altar of Fire of that King, the Lion, is layered by expert Brahmans in the shape of an eagle with golden wings, with its size being three folds bigger than the altars of other rituals, thus it has eighteen separators, and fire is laid on it. [1-14-29]

The **garuDa**, the Divine Eagle is the vehicle of Vishnu with an all-pervading vision and fastest wings. He is the only one who once brought amrita, the Divine Elixir, for the release of his mother from slavery. Hence, the Altar of Fire is given the shape of this Divine Eagle, with its wings and tail outstretched, head turned downward, and the eyes looking eastward. **yaj~na** is also termed as **suparNa** i.e., **su** good, **parNa** winged; carrier of the oblations with his golden wings to heavens. Or its wings are glittering with gold **sahasram hiraNya shakalaiH prati dinam agnim prokShati** - shruti meaning **every day with thousands of gold chips oblate the fire...** scriptures say so. So the Altar of fire is glittering with thousands of gold chips sprinkled every day. This altar is laid threefold bigger than the usual one.

[Verse Locator](#)

नियुक्ताः तत्र पशवः तत् तत् उद्दिश्य दैवतम् ।

उरगाः पक्षिणः च एव यथा शास्त्रम् प्रचोदिताः ॥ १-१४-३०

30. **tatra** = in that ritual; **yathaa shaastram prachoditam** = as per the scriptural, directives; **pashavaH uragaaH pakshinaH cha eva** = animals, serpents, birds, also, thus; **tat tat daivatam uddishya** = that and that, deity, designated to; **niyuktaaH** = are readied.

In that ritual animals, serpents and birds designated to such and such deities are readied according to the scriptural directives. [1-14-30]

[Verse Locator](#)

शामित्रे तु हयः तत्र तथा जलचराः च ये ।

ऋषिभिः सर्वम् एवै तन् नियुक्तम् शास्त्रतः तदा ॥ १-१४-३१

31. **shraamite tu** = in animal sacrifices, but; **tatra** = there; **hayaH tathaa ye jala charaaH** = horse, like that, those, water, animals [are to be there, them]; **sarva evai tan** = all, of them; **tadaa** = then; **R^iSibhiH niyuktam shaashtraH** = by sages, arranged,. as per scriptures.

The sages have arranged those animals that are to be there in animal sacrifices, like horse and other aquatic animals, in that ritual according to scriptures. [1-14-31]

Many animals are sacrificed in Horse ritual. But they will be segregated as forest animals and village animals. In them many of the forest animals will be let off by taking them round the fire on to their right in

salutation to fire, agni paradakshiNa namaskara. The animals pertaining to village will be sacrificed in ritual. Hence it is up to the priests to decide which is to be retained or let off.

[Verse Locator](#)

पशूनाम् त्रिशतम् तत्र यूपेषु नियतम् तदा ।
अश्व रत्नः उत्तमम् तस्य राज्ञो दशरथस्य ह ॥ १-१४-३२

32. tadaa = then; tatra = in that ritual; tri shatam pashuunaam = three, hundred, animals; tasya raaj~naH aswa ratna uttamam = that, king Dasharatha's, horse, gemlike, best one; yuupeSu niyatam = to wooden posts, arranged [tied.]

Three hundred animals are tied to the ritual posts, along with the gemlike best ritual horse of that King Dasharatha. [1-14-32]

[Verse Locator](#)

कौसल्या तम् हयम् तत्र परिचर्य समंततः ।
कृपाणैः विशशासः एनम् त्रिभिः परमया मुदा ॥ १-१४-३३

33. tatra = in that ritual; kausalyaa = Queen Kausalya; tam hayam = that, horse; samantataH paricharya = all around, on making circumambulations; paramayaa mudaa = with great, delight; tribhi kR^ipaaNaiH = with three, knives; vishashaasaH enam = killed, that one - the horse.

With great delight coming on her Queen Kausalya reverently made circumambulations to the horse, and symbolically killed the horse with three knives. [1-14-33]

Here Kausalya did not butcher the horse as queens do not butcher animals in rituals, but the horse is already sacrificed. It is a symbolical act of queens to pierce with three golden knives like needles. The scripture says that all the eligible wives of the performer of ritual have to pierce that way. sauvarNiibhi suuciibhiH patnayoh ashvasya asipathaam kalayanti - shruti / scripture. So all the three queens have performed that symbolic act by piercing that horse, which is already dead, with golden needle-like knives. Govindaraja.

[Verse Locator](#)

पतत्रिणा तदा सार्धम् सुस्थितेन च चेतसा ।
अवसत् रजनीम् एकाम् कौसल्या धर्म कांयया ॥ १-१४-३४

34. kausalyaa = Queen Kausalya; susthitena cha chetasaa = with composed - impassively; dharma kaamaayaa = dharma, desiring for achieving results; patatriNaa saartham = with horse, for results; [where patatri = also means a bird, one that swiftly flew away like a bird; the sacrificed ritual horse is equated with the Divine Eagle garuDa - that conducts the oblations; ekaam rajaniim avasat = one, night, she resided with that horse that flew away.

Queen Kausalya desiring the results of ritual disconcertedly resided one night with that horse that flew away like a bird. [1-14-34]

[Verse Locator](#)

होता अध्वर्युः तथ उद्गाता हस्तेन समयोजयन् ।
महिष्या परिवृत्त्या अथ वावाताम् अपराम् तथा ॥ १-१४-३५

35. atha = then; hotaa adhvaryuH tathaa udgaataa = hotaa, adhwaryu, thus, udgaataa, [the three officiating priests of the ritual]; mahiSyaa parivR^ittyaa = crowned queen, neglected wife of king; vaavaataam cha = concubine of king, also; aparam tathaa = next, thus; hastena samyojayan = by hand, took.

Thus, the officiating priests of the ritual, namely hota, adhwaryu and udgaata have received in their hand the Crowned Queen, the neglected wife, and a concubine of the king, next as a

symbolic donation in the ritual by the performer, the king. [1-14-35]

There will be four officiating priests for these Vedic rituals. 1. **brahma** , 2. **hota** , 3. **adhvaryu** , 4. **udgaata** , to whom the king has to donate his inner core properties like wives, lands etc. By practice a king has to marry four wives. The four women of the king are 1. **mahiSi** = Queen, 2. **parivR^itti** = neglected women, 3. **vaavaata** = concubine, 4. **paalaakali** = goblet-maid. The order of donation is that the Queen to **brahma** , concubine to **hota** , neglected woman to **udgaata** , and the goblet-maid to the **adhvaryu** . Here, though the **brahma ritvik** is not cited along with **paalaakali**, goblet-maid, they are implied. The donation is symbolic and later bartering with some valuable items that is redeemed. Govindaraja. There is another way of translating this. For the wording, **hastena samayojayan** the priests took these wives by hand to bring them in contact with the dead horse.

[Verse Locator](#)

पतत्रिणः तस्य वपाम् उद्धृत्य नियतेन्द्रियः ।
ऋत्विक् परम संपन्नः श्रपयामास शास्त्रतः ॥ १-१४-३६

36. **udhR^itya niyata indriyaH** = took up, one with controlled senses; **patatriNaH tasya vapaam** = horse's, fat [omentum]; **R^itwik parama sampannaH** = ritwik, priest, very, wealthy in knowledge; **shrapayamaasa shaastrataH** = cooked, as per scriptures.

Then the priest, one with controlled senses and rich in scriptural wealth, took up the omentum [fat] of the horse and cooked it as per scriptures while dropping into the altar of fire to bake as a food to the celestials. [1-14-36]

Some more scholars give a non-violent touch to this act and they say that a medicinal plant ,is offered in altar and its smell is smelt. That plant is substituted for omentum of the horse, and the wording is read differently. When the sequence is running on horse and horse's body parts how a medical plant is brought in, is unclear. And some say that a horse will not have omentum according to Vedic texts.

[Verse Locator](#)

धूम गन्धम् वपायाः तु जिघ्रति स्म नराधिपः ।
यथा कालम् यथा न्यायम् निर्णुदन् पापम् आत्मनः ॥ १-१४-३७

37. **naraadhipaH** = King; **yathaa kaalam yathaa nyaayam** = as per time, as per procedure; **nirNudan paapam aatmanaH** = to cleanse, sin, his own; **dhuuma gamdham vapaaya tu** = smoke's, smell, of fat [omentum being cooked]; **jighrati sma** = smelling, he is.

The king Dasharatha smelt the smell of smoke as per time and procedure to cleanse his own sin. [1-14-37]

[Verse Locator](#)

हयस्य यानि च अंगानि तानि सर्वाणि ब्राह्मणाः ।
अग्नौ प्रास्यन्ति विधिवत् समस्ताः षोडश ऋत्विजः ॥ १-१४-३८

38. **hayasya yaani angaani** = of horse, which, body-parts are there; **taani sarvaaNi** = they, all of them; **samastaaH R^itwijaH** = all, priests; **shodasha braahmanaH** = sixteen, Brahmans; **vidhivat agnou praasyanti** = procedurally, in fire, obliterated.

Those remaining body parts that horse are there, the sixteen officiating priests have procedurally obliterated all of them into fire. [1-14-38]

[Verse Locator](#)

प्लक्ष शाखासु यज्ञानाम् अन्येषाम् क्रियते हविः ।
अश्व मेधस्य यज्ञस्य वैतसो भागः इष्यते ॥ १-१४-३९

39. **anyeSaam yaj~naanaam** = in other, rituals, **haviH plakSa shaakhaasu kriyate** = oblation, with plaksha [Ficus Venosa,] tree, on its branches, will be done; **aswamedhasya**

yaj~nasya bhaagaH = Horse sacrifice, of ritual, oblation; vaitasaH iSyate = Vaitasa creeper, is to be done.

In other rituals the oblations will be offered into sacrificial fire with spoon-like sticks of plaksha tree, but in Horse-sacrifice ritual they are offered through the vetasa creeper, a rattan plant, cane. [1-14-39]

[Verse Locator](#)

त्र्यहोऽश्व मेधः संख्यातः कल्प सूत्रेण ब्राह्मणैः ।
चतुष्टोमम् अहः तस्य प्रथमम् परिकल्पितम् ॥ १-१४-४०

40. braahmanaiH = by penultimate parts of Veda-s; kalpa suutreNa = according to kalpa, rules; tri ahaH = for three, days; aswamedhaH samkhyaataH = Horse ritual, is said [to be performed]; tasya prathamam ahaH chatuSTomaH parikalpitam = its, first one, is said to be, chatuhSToma, is arranged.

The Horse Ritual is to be performed for three days as laid down in kalpa sutra-s, the rules governing such rituals, and by brahmaNa-s, the penultimate parts of Veda-s, and the one performed on the first day is called chatuhSToma ritual. [1-14-40]

[Verse Locator](#)

उक्थ्यम् द्वितीयम् संख्यातम् अतिरात्रम् तथोत्तरम् ।
कारिताः तत्र बहवो विहिताः शास्त्र दर्शनात् ॥ १-१४-४१

41. dvitiiyam ukthyam = second one, is ukthyam; tatha uttaram atiraatram samkhyaatam = likewise, later one, is atiraatra, said to be as; tatra = in that ritual; shaashtra darshanaat = as scriptures, have envisaged; vihitaaH bahavaH kaaritaaH = as ordained, many, have been performed.

The ritual on the second day is called ukthyam , and the next one performed on third day is called atiraatra. These apart many of the preordained rituals are performed there in that ritual as envisaged in scriptures. [1-14-41]

The horse-ritual is conducted only for three days. But Dasharatha got it performed with more variously connected rituals, in all his eagerness to appease gods for progeny.

[Verse Locator](#)

ज्योतिष्टोम आयुषी च एवम् अतिरात्रौ विनिर्मितौ ।
अभिजित् विश्वजित् च एवम् अप्तोर्यामो महाक्रतुः ॥ १-१४-४२

42. jyothiSToma aayuSii = jyothiSToma, fire ritual, aayu yaaga, Longevity rituals; evam = like that; atiraatrou vinirmitou = atiraatri rituals, performed; abhijit vishwajit evam = abhijit ritual, vishwajit rituals, thus; aptoryaama mahaa kratuH = aptoryaama, great, ritual are conducted.

The rituals called jyothiSToma, aayuSi, and atiraatra rituals are performed. And also rituals of great kind like abhijit, vishwajit, aptoryaama are performed. [1-14-42]

[Verse Locator](#)

प्राचीम् होत्रे ददौ राजा दिशम् स्वकुल वर्धनः
अध्वर्यवे प्रतीचीम् तु ब्रह्मणे दक्षिणाम् दिशम् ॥ १-१४-४३
उद्गात्रे च तथा उदीचीम् दक्षिणैषा विनिर्मिता ।
अश्वमेधे महायज्ञे स्वयंभु विहिते पुरा ॥ १-१४-४४

43,44. sva kula vardhanaH = self, dynasty, developer [to promote his own dynasty]; raajaa = king; hotre praachiim disham dadau = to hota, east, side, donated; adhvaryane patiichiim tu = to adhvaryu, west [side,] and; brahmaNe dakshiNa dishaam = to Brahma, southward, direction; tathaa = thus; udgaatre udiichiim = to udgaataa, northern side gave away; puraa svayambhuu vihite = earlier, by the Self-Created Brahma, as ordained; aswamedhe mahaa yaj~ne = in aswamedha, great ritual; eSaa dakshiNa vinirmitaa = this way, donation, built [stipulated].

As the promoter of his own dynasty that king Dasharatha donated eastern side to hota, western to adhvaryu, and southern to brahma. And to udgaata northern side is given in donation. These were the donations stipulated in that great ritual, ashwamedha, by the Self-Created Brahma from earlier times. [1-14-44,43]

[Verse Locator](#)

क्रतुं समाप्य तु तदा न्यायतः पुरुषर्षभः ।
ऋत्विग्भ्यो हि ददौ राजा धराम् ताम् कुलवर्धनः ॥ १-१४-४५

45. pursharSabha raajaa = man, the best king Dasharatha; kula vardhana = dynasty, promoter of; kratum samaapya = ritual, on completing; tadaa nyaayataH = then, justifiably; taam dharaam R^itvigbhyaH dadou = those, lands, to ritwiks, donated.

On completing the ritual thus that best man Dasharatha justifiably donated those lands to the officiating priests, called ritwiks, to promote of his dynasty. [1-14-45]

[Verse Locator](#)

एवम् दत्त्वा प्रहृष्टो अभूत् श्रीमान् इक्ष्वाकु नन्दन ।
ऋत्विजः तु अब्रुवन् सर्वे राजानम् गत किल्बिषम् ॥ १-१४-४६

46. evam dattvaa = thus, having given; shriimaan ikshvaaku nandana = that glorious one, in Ikshvaku dynasty, on born in; prahR^iSTaH abhuut = gladdened, he became; tu = but; sarve R^itwijaH = all, officiating priests; raajaanam gata kilbiSam = to king, who by now is rid of, sin; abruvan = said.

Thus on giving away the vast expanses of his kingdom he that glorious one born in Ikshvaku dynasty is gladdened, but all the officiating priests said to the king who by now is rid of his sins. [1-14-46]

[Verse Locator](#)

भवान् एव महीम् कृत्स्नाम् एको रक्षितुम् अर्हति ।
न भूया कार्यम् अस्माकम् न हि शक्ताः स्म पालने ॥ १-१४-४७

47. bhavaan ekaH eva = you, alone, only; kR^itsnaam mahiim rakSitum arhati = in its entirety, earth, to protect, are capable; asmaakam bhuumyaa na kaaryam = for us, with lands, no, work; na paalane shaktaa sma = not, in ruling, capable, we are.

"You alone are capable to protect the earth in its entirety, and there is no use for us with these lands, and we are not capable to rule it, either." Thus the priests are addressing the king. [1-14-47]

[Verse Locator](#)

रताः स्वाध्याय करणे वयम् नित्यम् हि भूमिप ।
निष्क्रयम् किञ्चित् एव इह प्रयच्छतु भवान् इति ॥ १-१४-४८

48. vayam nityam = we, always; svaadhyaya karaNe = in self study of teachings; rataaH = preoccupied; bhavaan = you; bhuumi pa = oh, land, ruler of king; iha = in

this aspect; **kimchit niSkrayam** = something, price [ay modest thing]; **prayacChatu iti** = now, be given, by thus.

"We are always preoccupied with self-study and teaching of scriptures, oh, king, thus you may give us something else in barter, any modest thing. " [1-14-48]

[Verse Locator](#)

मणि रत्नम् सुवर्णम् वा गावो यद् वा समुद्यतम् ।
तत् प्रयच्छ नरश्रेष्ठ धरण्या न प्रयोजनम् ॥ १-१४-४९

49. **nara shreSTa** = man, the best; **maNi ratnam suvarNam vaa** = gems, best, gold, or; **gaavaH yat vaa samudyatam** = cows, whatever, else, [whatever that is,] available; **tat pra yacCha-** = that, you may give; **dharaNyaa prayojanam na** = with vast expanses, what is the use, none.

"Let best gems, gold, or cows or anything else that is available you may give us, what is the use of these vast expanses to us." So said the scholars. [1-14-49]

[Verse Locator](#)

एवम् उक्तो नरपतिः ब्राह्मणैः वेद पारगैः ।
गवाम् शत सहस्राणि दश तेभ्यो ददौ नृपः ॥ १-१४-५०
दश कोटि सुवर्णस्य रजतस्य चतुर् गुणम् ।

50, 51a. **narapatiH** = people's lord; **nR^ipaH** = that king veda paaragaaH braahmaNaiH = by Vedic scholars, Brahmins; **evam uktaH** = thus, one who is said so the king; **tebhyaH** = to them; **gavaam dasha shata sahasraaNi** = cows, hundred, thousand, ten [ten lakhs i.e., 10,00,000, a million]; **suvarNasya** = of gold [coins]; **dasha kotiH** = ten of, ten million; **rajatasya chatur guNam** = silver [coins,] four, times [of gold coins]; **dadau** = he gave.

The king Dasharatha, the lord of people, thus requested by the scholarly Vedic Brahmins gave them millions of cows, ten of ten million gold coins, and the silver four times thereof. [1-14-50, 51a]

Silver is prohibited for donation in such rituals, but here it is being given as barter for the lands earlier donated, hence it is an acceptable item.

[Verse Locator](#)

ऋत्विजः च ततः सर्वे प्रददुः सहिता वसु ॥ १-१४-५१
ऋष्यशृङ्गाय मुनये वसिष्ठाय च धीमते ।

51b, 52a. **tataH ritwijaH sarve sahitaH** = then, officiating priests, all, collectively; **vasu** = that wealth; **R^iSyasR^ingaaya munaye vashiSThaaya cha dhiimate** = to Rishyasringa, to Sage Vashishta, also, enlightened; **pradaduH** = they gave.

Then all those officiating priests collectively gave that wealth to sage Rishyasringa and to the enlightened sage Vashishta. [1-14-51b, 52a]

[Verse Locator](#)

ततः ते न्यायतः कृत्वा प्रविभागम् द्विजोत्तमाः ॥ १-१४-५२
सुप्रीत मनसः सर्वे प्रत्यूचुः मुदिता भृशम् ।

52b, 53a. **tataH** = then; **su priita manasaH** = well, satisfied, at heart; **te dwijottamaaH** = those, Brahmins, best ones; **sarve** = all of them; **nyaayataH** = justifiably; **pra vibhaagam kR^itvaa** = dividends, on distributing [among themselves]; **bhR^isham muditaaH** = highly, gladdened [we are]; **thus; prati uuchuH** = they said.

Then all of those Brahmans are well satisfied at heart and distributed among themselves the wealth passed on by Rishyasringa and Vashishta, and then they said, "We are highly gladdened." [1-14-52a, 53a]

[Verse Locator](#)

ततः प्रसर्पकेभ्यस्तु हिरण्यम् सुसमाहितः ॥ १-१४-५३
जांबूनदम् कोओटि संख्यम् ब्राह्मणेभ्यो ददौ तदा ।

53b, 54a. tataH = thereafter; tada = then; susamaahitaH = sincerely [the king]; prasarpakebhyaH braahmaNebhyaH = to those who have come to see the ritual, to Brahmans; koti samkhyam = one crore [ten million,] in number; jaambuunadam = [the gold that has come out] of Jambu river; hiraNyam = coins; dadau = donated.

Then to the other Brahmans who arrived there to see the ritual, King Dasharatha sincerely donated ten million gold coins. [1-14-53b, 54a]

[Verse Locator](#)

दरिद्राय द्विजाय अथ हस्त आभरणम् उत्तमम् ॥ १-१४-५४
कस्मै चित् याचमानाय ददौ राघव नंदनः ।

54b, 55a. atha = then; raaghava nandana = Raghava's descendent; yaachamaanaaya kasmaiH daridraaya dwijaaya = one who is beseeching, someone, impoverished, Brahman; uttamam hasta aabharaNam dadau = excellent, hand's, ornament, gave.

That descendent of Raghava dynasty gave an excellent hand ornament to someone who is an impoverished Brahman and who is beseeching. [1-14-54a, 55a]

[Verse Locator](#)

ततः प्रीतेषु विधिवत् द्विजेषु द्विज वत्सलः ॥ १-१४-५५
प्रणामम् अकरोत् तेषाम् हर्ष व्याकुलित इन्द्रियः ।

55b, 56a. tataH = then; dwija vatsalaH = Brahmans, patron of Dasharatha; dwijeSu priiteSu satsu = Brahmans, while happy, they are becoming; harSa vyaakula indriyaH = with happiness [coming on,] fluttering, senses; teSaam vidhivat praNaamam akarot = to them, dutifully, veneration, he made.

While those Brahmans are becoming happy then that king and the patron of Brahmans venerated them dutifully with his senses fluttering with happiness. [1-14-55b, 56a]

[Verse Locator](#)

तस्य आशिषोऽथ विविधा ब्राह्मणैः समुदाहृताः ॥ १-१४-५६
उदारस्य नृवीरस्य धरण्याम् पतितस्य च ।

56b, 57a. atha = then; udaarasya nR^i viirasya = benevolent, king, valiant one; dharaNyaam patitasya = on ground, who is prostrating; tasya = for him; braahmaNaiH vividhaa aashiSaH sam udiiritaH = by Brahmans, various, blessings, are chanted.

Then that benevolent and valiant King Dasharatha prostrated on ground venerating the Brahmans, and the Brahmans too chanted various blessing hymns on that prostrating king. [1-14-56b, 57a]

The blessings are also Vedic hymns and particular parts of Vedic hymns are chanted for particular occasion called aashiirwachana hymns. To date this practice is continued where a Brahmin priest is commissioned to perform even a domestic ritual. In effect, it shall be construed that these are not the blessings of the Brahmin priests who are chanting, but it is the blessing of Veda itself.

[Verse Locator](#)

ततः प्रीत मना रजाअ प्राप्य यज्ञम् अनुत्तमम् ॥ १-१४-५७

पाप अपहम् स्वर नयनम् दुस्तरम् पार्थिवर्षभैः ।

57b, 58a. tataH raajaa = then, king; paapa apaham swar nayanam = sin, removing, to heaven, leading; parthiva rSabhaiH dustaram = by kings, best ones, impossible to undertake; anuttamam yaj~nam = excellent, ritual; praapya = having achieved; priita manaa = gladdened, at heart, [abhavat = he became.]

Then that king is gladdened at heart for the successful achievement of the completion of that excellent ritual that removes sin and that leads to heaven as well, and that which cannot be undertaken by many of the best kings. [1-14-57b, 58a]

[Verse Locator](#)

ततोऽब्रवीत् ऋश्यङ्गम् राजा दशरथः तदा ॥ १-१४-५८

कुलस्य वर्धनम् त्वम् तु कर्तुम् अर्हसि सुव्रत ।

58b, 59a. tataH = thereafter; raajaa dasharatha = king, Dasharatha; tadaa = then; R^iSyasR^ingam abraviit = to Rishyasringa, said; su vrata = oh, one with best vows; tvam tu = you, alone; kulasya vardhanam = dynasty's, expansion [oriented ritual]; kartum arhasi = to perform, it is apt of you.

Thereafter king Dasharatha said to sage Rishyasringa thus, "oh, sage with best vows, you alone are eligible to perform the ritual for the expansion of my dynasty." [1-14-58b, 59a]

[Verse Locator](#)

तथेति च स राजानम् उवाच द्विजसत्तमः ।

भविष्यन्ति सुता राजन् चत्वारः ते कुलोद्धाः ॥ १-१४-५९

59b, c. dwija sattamaH = Brahmin, the best; tathaa iti = like that only; raajaanam uvaacha = to king, said; raajan = oh, king; te kula udvahaH = your, dynasty, to ennoble; chatvaaraH sutaa bhaviSyanti = four, sons, there will be.

That best Brahman Rishyasringa saying yes to the proposal, said this to king Dasharatha, "oh, king, there will be four sons to you that ennoble your dynasty. [1-14-59b, c]

[Verse Locator](#)

स तस्य वाक्यम् मधुरम् निशंय

प्रणयं तस्मै प्रयतो नृपेन्द्र ।

जगाम हर्षम् परमम् महात्मा

तम् ऋष्यश्ङ्गम् पुनरपि उवाच ॥ १-१४-६०

60. tasya vaakyam madhuram nishamya = he [the king,] his [Sage's,] words, sweet ones, on hearing; saH nR^ip indra = he, that king, of kings; jagaama harSam paramam mahaatmaa = went into, gladness, very much, great-souled; praNamya tasmai prayataH = venerating, to him, again; tam R^iSyashR^i~Ngam punaH api uvaacha = to him, to Rishyasringa, again said.

On hearing the sweet words of Sage Rishyasringa, he that king of kings Dasharatha went into a state of ecstasy and venerating that great soul, Rishyasringa, again said this to him. [1-14-60]

yajna - the Vedic Ritual

Vedic yajna-s are the rituals of many kinds. Mainly there are 21 types of these yajna-s, 1] sapta paaka yajna-s are 7; 2] sapta havir yajna-s are 7; 3] sapta soma yajna-s are 7. Apart from these rituals, there are rituals

for the overall development of society at large, called **abhyudaya** **yajna**-s and under them categorized are: 1] **ashvanmedha**, 2] **raajasuuya**, 3] **paunDariiika**, 4] **BR^ihaspati sava**, and some more are there. These grand scale rituals require a great patronage and support, not only of money but also of a variety of paraphernalia that go into the ritual. Hence only kings and emperors of yester years could conduct them.

The **yaaga shaala** The Hall of Vedic ritual will be erected with platforms containing areas 1] **yuupa stambha**-s wooden posts to which the animals are tied. There will be 21 such posts, staked in the Vedic ritual hall, along with a half post staked near at the main altar; 2] **uttara vedi**, posterior platform; 3] **dasha pada**, platform for scholars; 4] **havirdhaana**, place for oblatory paraphernalia; 5] **sadas**, place for assemblages; 6] **agnihotra shaala**, place of sacrificial fire; 7] **vedi**, main Altar of Fire; 8] **patnii shaala**, place for the wife / wives of the performer and other females. The main activity of the ritual is around the **vedi**, the 7th item as above, where a **garuDa vedi**, an Eagle shaped Alter of Fire will be constructed with bricks, where the brick laying and paving itself is a ritual, called **iSTikaa chayana** . Into this **yajna vedi**, Altar of Fire, all the oblations are poured.

The Hindu temples will be built in accordance with the layout of **yajna shaala**, since the daily **puuja**, at home or in a temple, is a micro-yajna, equable to Vedic Ritual itself. The layout of the temple is comparable to the above layout of **yajna shaala** .

1] **dhavaja sthambha**, flag post; 2] **bali griha**, sacrificial house; 3] **bali piiTtha** sacrificial platform, where usually the fruits, coconuts, **prasada**, food items etc., are presented to the deity firstly, before the devotee partakes them, as a kind of sacrifice; 4] **havirdhana**, preparatory places for **havis**, the food for sacrifice, usually in north-east or south-west corners; 5] **mandapa** open hall, where Vedic recitations are chanted; 6] **garbha griha**, sanctum sanctorum, in this there are two places one is, 7] **pratishtha**, the place where the picturesque idol is installed, and the other, 8] **shakti sthaana**, where the power of the installed deity will be installed, in the form of an **yantra**, a geometrical layout or other form. [For more information, please turn to The cultural Heritage of India, Vol IV, Religion.]

The next epitome of **yajna**, is human body. It is said that **deho devalayaH proktaH** 'human body itself is a temple...' The above places of Ritual Hall or a Temple are located on body as this: 1] **sthuupi [kalasha]**, the top most golden pot of flagpoist of temple; 2] **mahaa nashi** the right nostril and **kshudra nasi**, left nostril; 3] **shikhara**, temple tower; 4] **ghaTa**, neck like structure; 5] **prastaaram**, shoulder like structure of temple; 6] **paada**, trunk of temple; 7] **adhiSTaana**, elevation; 8] **upa piiTha**, secondary seating. This is compared with human body as: Item 1] to human pate with hair-locks; 2] eye - on right and nose on left [for humans have one-eyed vision of God, where God is Omniscient; 3] face; 4] neck; 5] shoulders; 6] arms; 7] leg and thigh; 8] foot.

'A temple is not a home of god but it is the form of god... the temple layout is the extended form of the rhythm of the innerspace of humans, called **dahara aakaasha** similar to cosmos of the universe...' [cf. What is a temple? What is its significance? Ganapathi Sthapati, Vaastu Vedic Research Foundation, Chennai, India.] Thus human body itself is identified with the temple, and the temple in turn with **Vedic yajna shaala** , and therefore it is said to keep the body clean and mind pure... which again is a Vedic import.

The grand scale yajna-s as described in these epics like Ramayana and Maha Bharata are non-existent. But in recent times, such types of yajna-s were conducted on two occasions, once in 1975 and again in 1990. Here are some excerpts from The Indian Express, daily newspaper, published during May 1990: 'Prof. Frits Staal, with financial assistance from several American funding agencies including the Smithsonian Institute and the Rockefeller Foundation, organized the **agni chayana** ritual in 1975. In spite of innumerable hurdles, Staal succeeded in persuading the elderly nambudri-s [scholarly priests of Vedic lore] to put together a team of ritualists old and young, give them through training, hold rehearsals for several months and finally put up performance for filming and documentation. Staal followed this up with the publication of his book called **Agni ...**'

Readers who are interested to know more about **yajna**, the Vedic ritual, may please look for the works of Prof. Frits Staal, Indologist, at whose instance such rituals were conducted in Southern India. The two-volume book of **Prof. Frits Staal: AGNI: The Vedic Ritual of the Fire Altar**, running over some two thousand pages. Another book is **The Mantra**, which is an attempt to analyse the Vedic Hymns, published by State University of New York Press, State University Plaza, Albany, N.Y., 12246, also now available with Indian Book Centre, Delhi

According to Staal, a Vedic ritual is very different from a health cure, a psychoanalyst session, an anthropological meeting or a religious service. Staal maintains that a Vedic ritual follows its own principles and leads a life of its own. He points out that a Vedic ritual requires very detailed and specific knowledge. He estimates that the extent of specialised knowledge needed to put the sacrificial altar together ritually is on a par with the extent of technical knowledge required to build an aeroplane. '**The bird shaped altar is in fact a kind of aeroplane...**' says Stall '**only it takes off in a different way...**' Scientific evaluations were also made on the changes occurred on physical and metaphysical levels on the individuals who performed the ritual, by experts from Canada and in association with Prague Institute of Czechoslovakia. Kirlion photography was also undertook by Mrs. Rose Mary Steel from London to record aura or the Electro-magnetic radiation around the human organism and hundreds of pictures of not only the performers but also of the visiting people and of their finger tips are recorded.

Usually at the end of any Vedic ritual the Hall of Ritual, a thatched shed, will be put to fire. This called **puurNa aahuti**, complete oblation into fire. And then a rain occurs. It used to rain every time when the ritual is totally offered as an oblation into fire at the conclusion of such a ritual. 'The association between the yajna and rain is indelible. Did it rain on [the day of **puurNa aahuti**] i.e., May 9, 1990? It did...' The Illustrated Weekly of India, May 27, 1990.

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे चतुर्दशः सर्गः ॥

Thus, this is the 14th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties
Verses converted to UTF_8 Sept, 09

Chapter [Sarga] 15

Introduction

King Dasharatha commences the **putrakaameSTi** ritual aiming to beget progeny, under the aegis of Sage Rishyasringa. The celestial beings gather to receive the oblations offered in the Horse Ritual conducted by King Dasharatha. They are perturbed at the atrocities of Ravana, and request Brahma to think for a way to eliminate Ravana. Vishnu arrives there and pacifies Brahma and other celestials with an assurance that he will incarnate as human to eliminate Ravana.

[Verse Locator](#)

मेधावी तु ततो ध्यात्वा स किञ्चित् इदम् उत्तरम् ।
लब्ध सङ्गः ततः तम् तु वेदज्ञो नृपम् अब्रवीत् ॥ १-१५-१

1. **tataH** = then; **medhaavii vedaj~naH** = intellectual one Veda proficient in; **saH** = Rishyasringa; **kimchit dhyaatvaa** = a little, on thinking; **tataH labdha sanj~naH** = then, gaining, indication; **tam nR^ipam abraviit** = to him, to King, said.

That intellectual sage and one proficient in Veda-s Rishyasringa contemplated for a while, and gaining indications as to which ritual is to be performed, then said the king. [1-15-1]

[Verse Locator](#)

इष्टिम् तेऽहम् करिष्यामि पुत्रीयाम् पुत्र कारणात् ।
अथर्व सिरसि प्रोक्तैः मन्त्रैः सिद्धाम् विधानतः ॥ १-१५-२

2. **aham te putra kaaraNaat** = I, to you [for your benefit,] for sons, for the reason [to beget]; **adharva shirasi proktaiaH** = adharva Veda's, preamble, said in [contained in]; **mantraiH siddhaam** = with hymns [of that Veda,] available; **putriiyaam** = one that bestows sons [called putrakaameSTi,] for begetting sons; **iSTim vidhaanataH kariSyaami** = ritual, procedurally, I will conduct.

"I will procedurally conduct the ritual contained in the preamble of **adharva-veda** with procedural hymns, called <>putra kaameSTi i.e., the ritual that bestows sons, for your benefit." [1-15-2]

[Verse Locator](#)

ततः प्राक्रमत् इदम् इष्टिम् ताम् पुत्रीयाम् पुत्र कारणात् ।
जुहाव अग्नौ च तेजस्वी मन्त्र दृष्टेन कर्मणा ॥ १-१५-३

3. **tataH** = then; **putra kaaraNaat** = sons, for purpose of begetting; **putriiyaam idam iSTim taam** = son giving ritual, that one; **praakramat** = commenced; **tejasvii** = resplendent sage; **mantra dR^iSTena karmaNaa** = hymn-contained, with ritual-acts; **agnou juhaava cha** = in fire, obliterated, also.

Then that resplendent Sage Rishyasringa commenced that **putrakaameSTi** ritual, offering oblations into sacred fire with ritual acts meticulously contained in hymns. [1-15-3]

[Verse Locator](#)

ततो देवाः स गन्धर्वाः सिद्धाः च परम ऋषयः ।
भाग प्रतिग्रहार्थम् वै समवेता यथाविधि ॥ १-१५-४

4. **tataH** = then; **sa gandharvaaH** = with, celestials; **devaaH siddhaaH cha parama R^iSayaH** = then, deities, siddha-s, also, esteemed, saints; **bhaaga pari grahaNaartham vai** = their due [of oblations,] to receive, verily; **samavetaa yathaa vidhi** = assembled, as per, duty.

Then the deities along with celestial beings, siddha-s, i.e., the souls that obtained salvation, and also other esteemed sages who by now are the residents of Heavens have duteously assembled in the firmament to receive their part of the oblations. [1-15-4]

These celestial beings having attained salvation and living in their heavenly abodes do not re-enter these mortal worlds. They assemble in their cosmic zone, up above the Fire Altar of the Vedic ritual whenever a yajna is conducted on earth, to receive oblations.

[Verse Locator](#)

ताः समेत्य यथा न्यायम् तस्मिन् सदसि देवताः ।
अब्रुवन् लोक कर्तारम् ब्रह्माणम् वचनम् ततः ॥ १-१५-५

5. **taaH devataaH** = those, gods; **yathaa nyaayam** = as per, procedure; **tasmin sadasi** = in that, congregation; **sametya** = coming together; **loka kartaaram** = to worlds', creator; **brahmaNam** = to Brahma; **vachanam abruvan** = words, said.

Those deities who procedurally assembled there in that congregation then spoke to Brahma, the creator of worlds. [1-15-5]

[Verse Locator](#)

भगवन् त्वत् प्रसादेन रावणो नाम राक्षसः ।
सर्वान् नो बाधते वीर्यात् शासितुम् तम् न शक्नुमः ॥ १-१५-६

6. **bhagavan** = oh, god; **raavanaH naama raakshasaH** = Ravana, named, demon; **tvat prasaadena** = with your, blessings - as you have blessed him; **viiryaat** = by his intrepidity; **naH sarvaan baadhate** = us, all, is torturing; **tam shaashitum na shaknumaH** = him, to control, we are not, able to.

"Oh! God, the demon named Ravana is torturing all of us with his intrepidity, as you have blessed him, and we are unable to control him. [1-15-6]

[Verse Locator](#)

त्वया तस्मै वरो दत्तः प्रीतेन भगवन् तदा ।
मानयन्तः च तम् नित्यम् सर्वम् तस्य क्षमामहे ॥ १-१५-७

7. **bhagavaan** = Oh, god; **priitena tvayaa** = appreciating [his asceticism,] by you; **tasmaiH varaH dattaH** = to him - Ravana, boons, given by you; **tam** = that boon of yours; **maanayantaH** = keeping high regard for it; **tadaa nityam** = from then, always; **tasya sarvam kshamaamahe** = all [his cruel acts,] of his [Ravana,] we are tolerating.

"You have given boon to him appreciating his asceticism and oh, god, with high regard to that boon of yours we are tolerating all the cruel acts of Ravana from then onwards [1-15-7]

Hindu mythology has no devils, but has only **raakshasa** -s, who can hardly be called demons, either. Not all the **raakshasa**-s are evil-doers. Some of the **raakshasa**-s are the fallen angels who take birth as mortals. They have their Vedic education, and they perform Vedic rituals and penance etc., thereby they get the patronage of

any one of the gods among the Hindu Trinity, viz., Brahma, Vishnu, and Shiva. On attaining the cherished boons, they suddenly revolt against their own patron deities and commence the atrocities only to conquer the Heavens, knowing well that they cannot be attained with a mortal body. In order to snub the upsurge of such violence or the unnatural ascension to Heaven, the deity who gave the boons seeks the help of any of the other two of the Trinity. Then one from the Trinity will take birth as mortal, as an incarnation of god on earth. Usually Vishnu incarnates himself to eradicate the evils created by the intrepid **raakshasa-s**.

Here the celestials bring in a preamble for Vishnu's incarnation as Rama and thus the topic of Ravana occurs in this chapter of Ramayana. Ravana need not be taken as an evil spirit, devil, hobgoblin or a monstrous being. He is said to be a Brahman well versed in all Vedas, musicologist, and a great king of Lanka, with unlimited riches, and very many of his clansmen with their vast dominions, and what not. Though Brahma and Shiva bless Ravana with boons, Ravana flouts all the norms in conquering Heavens in which course he did not hesitate to torture anyone who becomes his personal hurdle or hindrance. Hence it is inevitable for the Trinity to curb Ravana's atrocities, and Vishnu will now be requested by all the deities to incarnate himself on earth. As such, the expression of the word "DEMON" may not always be taken as an ugly and monstrous looking devil or Satan, as per the usual religious conceptualisation of evil.

In Hinduism evil is not a separate entity from humans, but available in the same personification and resides along with virtue, like the two sides of a coin. These raakshasa-s are also mortals, extraordinary beings with extraordinary powers like god incarnates. But, with wickedness in their will, monstrosity in mind and a conqueror's ambition in their heart, they are rendered themselves as demons.

[Verse Locator](#)

उद्वेजयति लोकान् त्रीन् उच्छ्रितान् द्वेष्टि दुर्मतिः ।
शक्रम् त्रिदश राजानम् प्रधर्षयितुम् इच्छति ॥ १-१५-८

8. **dur mati** = that evil, minded one - malevolent; **triin lokaan udvejayati** = three, worlds, he is tormenting; **ucChritaAn dveSTi** = functionary deities of cosmos, he is hating; **tridasha raajaanam shakram pradharSayitum icChati** = celestial's, king of, Indra, to assail, desires to.

"That malevolent Ravana is tormenting all the three worlds, hating the functionary deities of cosmos, and always desires to assail Indra, the king of all the functionary deities of universe. [1-15-8]

There are eight functionary gods for cosmos in Hindu mytholoj~n that keep the cycle of natural law going. Each one is assigned with each of the eight sides of the universe along with a natural function. They are: 1] **Indra**, Heaven : East, 2] **agni** Fire-god : southeast, 3] **yama** Death-god : South, 4] **naiR^iti** Demon-god : southwest, 5] **varuNa** Rain-god : west, 6] **vaayu** Air-god : Northwest, 7] **kubera** god of wealth management : North, 8] **iieshaana** god of bliss : Northeast. The governance of all these deities is Indra's function, since he is the presiding deity of Heaven.

[Verse Locator](#)

ऋषीन् यक्षान् स गन्धर्वान् असुरान् ब्राह्मणान् तथा ।
अतिक्रामति दुर्धर्षो वर दानेन मोहितः ॥ १-१५-९

9. **durdharsha** = invincible one; **vara daanena mohitaH** = by boon, given [by you,] becoming self-conceited he; **R^ishiin yakshaan sa gandharvaan asuraan** = sages, yaksha-celestials, with, gandharva-celestials, demons; **tathaa braahmaNaan** = like that, Brahmins are also; **atikraamati** = overbearingly [torturing.]

"That invincible one is further self-conceited by the boons you have accorded, and he is overbearingly torturing the sages, celestial beings like yaksha-s, gandharva-s, asura-s, and like that even the Brahmins. [1-15-9]

The **sura** and **a-sura** nomenclature is the one that is commonly found in Vedic literature. **sura** is a celestial being and **asura** is its antonym, usually referred as a demon. Here it is not so because there are many **asura-s** who made their abode in heaven, like Rahu, Ketu, and others who attain salvation in this mortal life. Even Ravana came from Heaven, and returns there only at the end of the war with Rama. Thus **a-sura-s** are not earthly demons but celestial beings of a kind like other demi-gods, namely **yaksha**, **gandharva**, **kinnara**, **kimpurusha** etc.

नैनम् सूर्यः प्रतपति पार्श्वे वाति न मारुतः ।

चलोर्मिमाली तम् दृष्ट्वा समुद्रोऽपि न कंपते ॥ १-१५-१०

10. enam suuryaH na pratapati = him, sun, will not, parch; maaruthaH parshve na vaati = Air-god, at his sides, will not, puff; chala uurmi maali = undulating, waves', husband; samudraH api = ocean, even; tam dR^istvaa na kampate = him [Ravana,] on seeing, will not, pulsate.

"The Sun-god will not verily parch Ravana, the Air-god will not puff at his sides, and on seeing Ravana, the lord of the undulating waves, namely the ocean will not pulsate either. [1-15-10]

And ocean hides those undulating waves from Ravana for the waves are his wives whom Ravana may abduct as in the case of Seetha.

[Verse Locator](#)

तन् महन्नो भयम् तस्मात् राक्षसात् घोर दर्शनात् ।

वधार्थम् तस्य भगवन् उपायम् कर्तुम् अर्हसि ॥ १-१५-११

11. tat = by that reason; ghora darshanaat tasmaat raakshasaat = one awesome, for sight, from that, demon; naH mahat bhayam = to us, great, panic; bhagavan = oh, god; tasya vadha artham = for his, elimination, for purpose of; upaayam kartum arhasi = idea, to make, apt of you.

"Thereby, there is a great panic for all of us from that demon with an awesome look, hence oh, god, it will be apt of you to give a thought for his elimination. [1-15-11]

[Verse Locator](#)

एवम् उक्तः सुरैः सर्वैः चिन्तयित्वा ततोऽब्रवीत् ।

हन्ता अयम् विदितः तस्य वधोपायो दुरात्मनः ॥ १-१५-१२

12. sarvaiH suraiH evam uktaH = by all, gods, this way, one who is spoken, Brahma; chintayitvaa tataH abraviiit = on thinking, then, said; tasya dura aatmanaH = that, evil minded one's; ayam vadha upaaya = this is the, elimination, idea for; viditaH hanta = known, aha.

When all the deities spoke to Brahma thus, he thought for a while and then said "Aha! The idea to kill that evil-minded Ravana is discerned. [1-15-12]

[Verse Locator](#)

तेन गन्धर्व यक्षाणाम् देवतानाम् च रक्षसाम् ।

अवध्योऽस्मि इति वागुक्ता तथेति उक्तम् च तन् मया ॥ १-१५-१३

13. tena = by him [Ravana]; gandhava yakshaanaam = for gandharva-s and for yaksha-s; devataanam ca raakshasaam = by gods, also, by other demons; a vadhya asmi iti = not, killable, I shall be, thus; vaak uktaa = words, were uttered [by Ravana]; mayaa cha tat thata iti uktam = by me, also, that, that way, thus, said.

"Ravana said while seeking boon that, 'I shall not be killed by gandharva-s, yaksha-s, or by gods, or by other demons...' and I also said 'so be it...' [1-15-13]

[Verse Locator](#)

न अकीर्तयत् अवज्ञानात् तत् रक्षो मानुषाम् तदा ।

तस्मात् स मानुषात् वध्यो मृत्युः न अन्योऽस्य विद्यते ॥ १-१५-१४

14. tat rakshaH = that, demon; ava j~nanaat = with disrespect; tataH = then; maanushaanm na akiirtayat = about humans, not, articulated; tasmaat = therefore; saH maanuSaat vadhyaH = he, by human, can be killed; [asya = his] mR^ityuH na anyaH vidyate = death, not, otherwise, evident.

"That demon did not express about humans then with his disrespect to them, and evidently his death does not occur otherwise." So said Brahma to gods. [1-15-14]

[Verse Locator](#)

एतत् श्रुत्वा प्रियम् वाक्यम् ब्रह्मणा समुदाहृतम् ।
देवा महर्षयः सर्वे प्रहृष्टाः ते अभवन् तदा ॥१-१५-१५॥

15. brahmaNaa sam udaahR^itam = by Brahma, well, explained; etat priyam vaakyam = this, pleasant, word; shrutvaa = having heard; tataH = then; te devaaH maha R^iSayaH = those, gods, great sages; sarve prahR^iSTaa abhavan = all, delighted, became.

On hearing Brahma's explaining himself, then all those gods and great sages became adequately happy. [1-15-15]

[Verse Locator](#)

एतस्मिन् अनन्तरे विष्णुः उपयातो महाद्युतिः ।
शङ्ख चक्र गदा पाणिः पीत वासा जगत्पतिः ॥ १-१५-१६॥
वैनतेयम् समारूढ्य भास्कर तोयदम् यथा ।
तप्त हाटक केयूरो वन्द्यमानः सुरोत्तमैः ॥ १-१५-१७॥

16, 17. etasmin anantare = in the mean while; mahaa dyutiH = great, resplendent god; sankha = [with] conch; chakra = disc; gada = mace; paaaNiH = in his [four] hands; piita vaasaa = [with] yellow, robes; jagat patiH = Universe, Lord of; vainateyam samaaruuhya = Lady Vinata's son, Garuda, mounted on; bhaaskara toya dam yathaa = Sun, on water giver [sun on black cloud,] like; tapta haaTaka keyuuraH = burnt [refined,] gold, bracelets; vandyamaanaH sura uttamaiH = while eulogised, by gods, the best; vishNuH = Vishnu; upayaataH = arrived.

In the meanwhile the great resplendent Vishnu, the Lord of the Universe, arrived there mounted on his Eagle-vehicle Garuda, handling conch-shell, disc, and mace in his three of four hands, clad in yellow-ochre robes, wearing golden bracelets, and while best gods eulogised him, and his arrival there is like the arrival of sun mounted on black cloud to accord the gratuitous gift called the rain. [1-15-16, 17]

Vishnu is a four handed deity. He handles a Divine Lotus suggesting that he is the creator sR^iSTi karta. An ever-cycling disc called sudarshana chakra is handled symbolising his ever-lasting dynamism. He is the maintainer of that continuous dynamism of already created Universe sthithi karta. A mace called kaumodakii for bludgeoning enemies as he is the eradicator of evil samhaara karta, and a conch-shell called paanchajanya which produces the sound of Om, listening to which salvation, mukti, is achieved by the true devotee. The sound of the same conch shell gives out an unbearable sound in respect of enemies. He is entered here without a lotus in hand. That means there is no need for a creation afresh. The other items he is handling are enough to deal with Ravana. If the Lotus is not handled that hand is taken as a blessing hand, abhaya hasta. And now he is giving that a + bhaya no fear, an assurance, to all gods.

The expression that Vishnu has come on his eagle-vehicle has a cross-reference to the previous chapter's garuDa yajna vedi, Eagle-shaped Altar of Fire that is laid by priests of Dasharatha. It will be laid so with assumption that Garuda, also called suparNa, the Divine Eagle will fly in to transport oblations. The Vedic ritual is also called su parNa, the golden winged, or great winged vehicle to conduct oblations. And the eagle-vehicle of Vishnu is the quickest carrier of oblations to the deities specified in Vedic hymn. Here this Garuda has already carried the oblations offered by King Dasharatha to the chanting of Vedic hymns by Sage Rishyasringa to Vishnu. So Vishnu is now coming mounted on the same meritorious carrier, namely Garuda. Secondly the simile of Sun's coming mounted on a black cloud has some thing to do with yajna. A silver cloud is no value in giving rains. The rain has got an inseparable combination with Vedic ritual. Since the ritual of Dasharatha is

going to fructify the rainfall is due on earth. Hence, the sun on collecting all the merits called the rituals of Dasharatha, in the form waters is coming riding on a black cloud to shower rains. Hence Vishnu and Sun both are ready now shower their graces. Vishnu will shower grace by eradicating the evil called Ravana, and the sun by showering the gratuitous and cooling rains.

[Verse Locator](#)

ब्रह्मणा च समागंय तत्र तस्थौ समाहितः ।
तम् अब्रुवन् सुराः सर्वे समभिष्टूय संनताः ॥ १-१५-१८

18. brahmaNaa samaagamyaa = with Brahma, having met; tatra tasthau samaahitaH = there, he stood, contemplating; suraaH sarve sannataaH = gods, all, bowing down; tam samabhiSTuuya abruvan = him, on offering prayers, said to him.

Vishnu having met Brahma stood there contemplating, and then all of the gods on bowing down and offering prayers addressed Vishnu. [1-15-18]

[Verse Locator](#)

त्वाम् नियोक्ष्यामहे विष्णो लोकानाम् हित कांयया ।
राज्ञो दशरथस्य त्वम् अयोध्य अधिपतेः विभोः ॥ १-१५-१९
धर्मज्ञस्य वदान्यस्य महर्षि सम तेजसः ।
अस्य भार्यासु तिसृषु ह्री श्री कीर्ति उपमासु च ॥ १-१५-२०
विष्णो पुत्रत्वम् आगच्छ कृत्वा आत्मानम् चतुर्विधम् ।

19, 20, 21a. viSNo = oh, Vishnu; lokaanaam hita kaamyaya = in all worlds, prosperity, desiring; tvaam niyokshyaamahe = you, we nominate; viSNo = oh, Vishnu; tvam ayodhya adhipatiH vibhoH = you, to Ayodhya's, ruler, lord of; dharmaj~nasya vadaanyasya = of that virtuous one, renowned one; maharSi sama tejasaH = sage, equalling, in resplendence; asya dasarathasya raaj~naH = such a, Dasharatha's, the king; hrii = virtue; srii = affluence; kiirti = glory; upamaasu = having similitude with; tri sR^iSu = in three of them; bhaaryaasu = in his wives; aatmaanam chatur vidham kR^itvaa = yourself, four, fold, on making [on transforming yourself]; putratvam aagacCha = childhood [take birth,] you get.

"Oh! Vishnu, desiring prosperity in all the worlds we nominate you to become the son of the ruler and lord of Ayodhya, namely Dasharatha, who is a virtuous one, renowned one and one whose resplendence equals that of the sages, and oh, Vishnu, through the wives of such a king Dasharatha, who are in similitude with the hrii, the virtue, shrii, the affluence, and kiirti, the glory, you have a fourfold transformation and take birth as their son. [1-15-19, 20, 21a]

These three hrii, shrii, kiirti are the daughters of Daksha Prajapati in their earlier births. The hrii is hR^illekha, virtuous disposition - which Queen Kausalya has, and who begot Rama. The shrii is shriikaara, the affluence of everything, which Queen Sumitra has, by which alone she magnificently and unhesitatingly advises her son Lakshmana to go along with Rama to woods. And the third, kiirti, the glory, and the glory of Kaika is well known. The position of this epic minus Kaika can be imagined, thereby her glory, may it be negative, that may be imagined.

[Verse Locator](#)

तत्र त्वम् मानुषो भूत्वा प्रवृद्धम् लोक कण्टकम् ॥ १-१५-२१
अवध्यम् दैवतैः विष्णो समरे जहि रावणम् ।

21b, 22a. viSNo = oh, Vishnu; tvam = you; tatra = in them [the wombs of queens]; maanuSaH bhuutva = as human, on becoming, taking birth; pravR^iddham = who is exacerbating; loka kanTakam = to worlds, one who is thorny; daivataiH a+ vdhyam = by gods, not, killable one; ravaNam samare jahi = Ravana, in war, be killed.

"Oh! Vishnu, on your taking birth as human through the wives of Dasharatha you eliminate Ravana in war, who has become exacerbating and thorny to all worlds, and who is otherwise not

स हि देवान् स गन्धर्वान् सिद्धान् च ऋषि सत्तमान् ॥ १-१५-२२
राक्षसो रावणो मूर्खो वीर्य उद्रेकेण बाधते ।

22b, 23a. **saH muurkhaH raakshasaH** = he, preposterous, demon; Ravana; **devaan** = gods; **sa gandharvaan siddhaam cha R^iSi sattamaan** = with, gandharva celestials, souls of salvation, hermits, eminent ones; **viirya udrekeNa baadhate** = with his invigorated doggedness, torturing.

"He that preposterous demon Ravana with his invigorated doggedness is torturing gods along with eminent saints, gandharva-s, and siddha-s. [1-15-22b, 23a]

ऋषयः च ततः तेन गन्धर्वा अप्सरसः तथा ॥ १-१५-२३
क्रीडयन्तो नन्दन वने रैउद्रेण विनिपातिताः ।

23b, 24a. **tataH** = by his insolence; **tena raudreNa** = by him, the furious one; **R^iSayaH cha** = sages, also; **tathaa** = like that; **nandana vane kriiDantaH** = in Nandana, gardens[Heavenly gardens,] those that are delighting; **gandharvaa apsaraaH** = gandharva-s, apsara-s; **vinipatitaH [vi ni paatitaH]** completely, down, thrown] = are knocked down [from heavens.]

"He that furious one with his insolence is knocking down sages from their celestial abodes, and like that he is knocking down the gandharva-s and apsara celestials too from the heavenly gardens Nandana, where they will be taking delight. [1-15-23b, 24a]

वधार्थम् वयम् आयाताः तस्य वै मुनिभिः सह ॥ १-१५-२४
सिद्ध गन्धर्व यक्षाः च ततः त्वाम् श्ररणम् गताः ।

24b, 25a. **vayam** = we; **siddha gandharva yakshaaH** = siddha-s, gandharva-s, yaksha-s - the celestial beings; **saha munibhiH** = with, sages; **tasya vadha artham aayaataaH vai** = for his, elimination, for purpose of, we have come, actually; **tataH tvaam sharanam gataaH** = thereby, [we all] in you, shelter, we have gone in.

"We the celestial beings like siddha-s, gandharva-s, yaksha-s along with sages have actually come for his elimination, and thereby we seek shelter in you. [1-15-24b, 25a]

त्वम् गतिः परमा देव सर्वेषाम् नः परंतपः ॥ १-१५-२५
वधाय देव शत्रूणाम् नृणाम् लोके मनः कुरु ।

25b, 26a. **param tapaH** = oh, others [enemies], tormentor; **deva** = oh, Vishnu; **tvam naH parama gatiH** = you are, our, ultimate, course; **deva shatR^iNaam vdhaaya** = divinity's, enemies, to eliminate; **nR^iNaam loke** = in human's, world; **manaH kuru** = mind, make [give a thought.]

"Oh, enemy tormentor, oh, Vishnu, you are the ultimate recourse for all us in eliminating enemies of divinity, hence you make up your mind to take birth in human world." The gods appealed to Vishnu that way. [1-15-25b, 26a]

एवम् स्तुतस्तु देवेशो विष्णुः त्रिदशः पुंगवः ॥ १-१५-२६

पितामह पुरोगान् तान् सर्व लोक नमस्कृतः

अब्रवीत् त्रिदशान् सर्वान् समेतान् धर्म संहितान् ॥ १-१५-२७

26b, 27. tridasha pungavaH = among divinities, the Supreme one; sarva loka namaskR^itaH = by all, worlds, revered one; deva iishaH = gods', god of; viSnuH = Vishnu; evam stutastu = this way, when eulogised; sametaan = to those that are in assemblage; dharma samhitaan = in righteousness, abiding ones; pitaa maha purogaan = Forefather Brahma, keeping ahead - at helm of affairs; taan sarvaan tridashaan abraviit = them, all, celestials, spoke to.

When the god of gods Vishnu, the supreme one among deities, one who is revered by all worlds is eulogised this way, then he spoke to all of those celestials that abide in the righteousness and that are in the assemblage, keeping the Forefather Brahma at their helm. [1-15-26a, 27]

[Verse Locator](#)

भयम् त्यजत भद्रम् वो हितार्थम् युधि रावणम् ।

स पुत्र पौत्रम् स अमात्यम् स मित्र ज्ञाति बान्धवम् ॥ १-१५-२८

हत्वा क्रूरम् दुराधर्षम् देव ऋषीणाम् भयावहम् ।

दश वर्ष सहस्राणि दश वर्ष शतानि च ॥ १-१५-२९

वत्स्यामि मानुषे लोके पालयन् पृथ्वीम् इमाम् ।

28, 29, 30a. bhayam tyajata = fear, get rid off; bhadram vaH = safety, be upon you; vaH hitaartham = your, for welfare's sake; sa putra poutram = along with his, sons, grandsons; sa amaatyam = along with, his ministers; sa mitra j~naati baandhavaan = along with, his friends, cousins, and relatives; kruuram duraatmaanam = cruel, evil minded one; deva R^iSiiNaam bhayaavaham = for deities, and sages, dreadful one; raavaNam yudhi hatvaa = Ravana, in war, on eliminating; imam pR^itviim paalayan = this, earth, while ruling; dasa varsha shasraaNi = ten, years, thousand; dasa varsha shataani cha = ten, years, hundred, also; maanuSe loke vatsyaami = in human, world, I will reside.

"Get rid off the fear, let safety be upon you, on eliminating that cruel and evil-minded Ravana who became dreadful to deities and sages, along with his sons, grandsons, friends, cousins and relatives, ministers and forces too in war for your welfare, I will then reside in human world ruling this earth for eleven thousand years." Thus Vishnu assured the gods. [1-15-28, 29, 30a]

[Verse Locator](#)

एवम् दत्त्वा वरम् देवो देवानाम् विष्णुः आत्मवान् ॥ १-१५-३०

मानुषे चिन्तयामास जन्मभूमिम् अथ आत्मनः ।

30b, 31a. aatmavaan viSnuH devaH = kind-hearted, Vishnu, the god; devaanaam evam varam datvaa = to gods, this way, boon, on giving; atha aatmanaH maanuSe = then, for himself, in human [world]; janma bhuumim chintayaamaasa = birth, base [instituting point,] started to think of.

On giving boon to all gods in that way the kind-hearted god Vishnu started to think about the instituting base for his birth in human world. [1-15-30b, 31a]

[Verse Locator](#)

ततः पद्म पलाशाक्षः कृत्वा आत्मानम् चतुर्विधम् ॥ १-१५-३१

पितरम् रोचयामास तदा दशरथम् नृपम् ।

31b, 32a. tataH = afterwards; padma palaasa akshaH = lotus, petal, eyed one [Vishnu]; tadaa = then; aatmaanam chatur vidham kR^itvaa = himself, into four-fold, on making [agreeing to make]; dasharatham nR^ipam = Dasharatha, King; pitaram rochayaamaasa = as his father, predisposed to select.

And then that lotus-petal-eyed one agreeing to manifest himself in fourfold way is predisposed towards Dasharatha to be his father. [1-15-31b, 32a]

There is a great lot of discussion whether Vishnu made himself fourfold as Rama, Lakshmana, Bharata an Shatrughna, or he himself incarnated along with his main ingredients like conch shell, disc, mace as those three brothers. This verse says that he 'made himself, or agreed to make himself as fourfold.' Even then, there are discussions that Rama is a 'full incarnation' puurNa avataara as the Supreme is indivisible - on one account. And his brothers cannot be reckoned as his incarnation as they become parts of the whole but not the 'whole' itself he did not divide himself on the other account. And the tradition believes that Vishnu did not divide himself but incarnated in one piece, where his brothers are his paraphernalia. There is no unanimity on this, as yet.

[Verse Locator](#)

तदा देव ऋषि गन्धर्वाः स रुद्राः स अप्सरो गणाः ।
स्तुतिभिः दिव्य रूपाभिः तुष्टुवुः मधुसूदनम् ॥ १-१५-३२

32b, c. tadaa = then; devaaH = gods; R^iSi gandharvaaH sa rudraaH sa apsarasaH ganaaH = with sages, with gandharva-s, with rudra-s, apsara-s, groups of; divya ruupaabhiH stutibhiH = divine, in form [in exposition,] with prayers; madhu suudanam = Madhu [the demon,] killer of Vishnu is; tuSTuvuH = extolled.

Then all the groups of gods, sages, gandharva-s, with rudra-s, and apsarasa-s, extolled Vishnu with prayers of divine exposition. [1-15-32b, c]

Vishnu in early times killed a ghastly demon called Madhu and his brother Kaitabha, hence He is also called Madhusuudana. This is one the thousand names of Vishnu.

[Verse Locator](#)

तम् उद्धतम् रावणम् उग्र तेजसम्
प्रवृद्ध दर्पम् त्रिदशेश्वर वर द्विषम् ।
विरावणम् साधु तपस्वि कण्टकम्
तपस्विनाम् उद्धर तम् भयावहम् ॥ १-१५-३३

33. tam = that particular one - who is renowned for evil acts - Ravana; uddhatam = an egoist; ugra tejasam = furiously, fiery one; pra vR^iddha darpam = one with heightened, arrogance; tridasha iiswara dviSam = gods, lord - Indra, hater of; vi+raavaNam = [one who makes everyone to] high, wails; tapasvi kanTakam = to sages, a thorn in sides; as such; tapasvinaam bhayaavaham = for hermits, he who is a fright; tam raavaNam saadhu uddhara = such as he is - him, that Ravana, eliminate [give final emancipation, deliver him from curse] .

"Oh! Vishnu, he that fiery one who is renowned for evil acts and who is the hater of Indra, that Ravana is uprising furiously with his heightened arrogance, and he has become a thorn in the side of hermits hence he is a fright to sages, afor he tortured insubordinates to the the extent of loud wailing; hence we pray you to eliminate that Ravana." [1-15-33]

[Verse Locator](#)

तमेव हत्वा स बलम् स बान्धवम्
विरावणम् रावणम् उग्र पौरुषम् ।

34. sa balam sa baandhavam = with all his forces, with all his kinsmen; vi raavaNam [kR^itvaa] = without, pandemonium [on making worlds]; ugra pauruSam = furiously, vainglorious; tam raavaNam eva hatvaa = him, Ravana, thus, having killed; chiram = for a long time to come; gata jwara = rid of, febrility; sura indra guptam = for gods, lord - by Indra, made inaccessible, safeguarded; gata doSa kalmaSam = [and one which is] rid of, flaws and blemishes; swar lokam aagacCha = [your] heavenly, abode [Vaikuntha,] return to.

Or

34. sa balam sa baandhavam = with all his forces, with all his kinsmen; vi raavaNam [kR^itvaa] = without, pandemonium [on making worlds]; ugra pauruSam = furiously, vainglorious; tam raavaNam eva hatvaa = him, Ravana, thus, having eliminated; chiram = for a long time to come; gata jwara = rid of, febrility; sura indra guptam = for gods, lord - by Indra, made inaccessible, safeguarded; gata doSa kalmaSam = [and one which is] rid of, flaws and blemishes; swar lokam aagacCha = [your] heavenly, abode [Vaikuntha,] return to.

"On eliminating that furiously vainglorious Ravana with all his forces and with all his kinsmen neutralise the pandemonium created by him in all the worlds, and for a long time to come you get rid of your febrility, and you please return to your heavenly abode, namely your blameless and faultless Vaikuntha. [1-15-34]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पङ्च दशः सर्गः ॥

Thus, this is the 15th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 16 Verses converted to UTF_8 Sept, 09

Introduction

Vishnu agrees to incarnate as human and selects Dasharatha as his father. And when Dasharatha is performing the Vedic ritual called **putrakaameSTi** a deity called **praajaapatya purusha** arises from the sacrificial fire to give a golden vessel of divine dessert to Dasharatha for distribution among his queens to beget progeny. The three queens on consuming that dessert conceive their children.

[Verse Locator](#)

ततो नारायणो देवो विष्णुः नियुक्तः सुर सत्तमैः ।
जानन् अपि सुरान् एवम् श्लक्ष्णम् वचनम् अब्रवीत् ॥ १-१६-१

1. tataH = later; niyuktaH sura sattamaiH = nominated, by gods, best ones; naaraayaNaH vishNuH = Narayana, Vishnu - Omnipresent; jaanan api = he knows [outcome,] though; suraan evam slakSNam vachanam abraviit = with gods, this way, gently, words, spoke.

Later when the Omnipresent Narayana is thus nominated by best gods, and though he knows the outcome, he gently spoke these words to gods in this way. [1-16-1]

The name Vishnu indicates his all pervading Omnipresence in all beings, sessile or mobile: vyaapitvaat sarva bhuuteSu vishnuH iti abhidhiyate. This is one of his thousand names, called Vishnu sahasra naama , each name elucidating his attributes.

[Verse Locator](#)

उपायः को वधे तस्य राक्षसाधिपतेः सुराः ।
यम् अहम् तम् समास्थाय निहन्याम् ऋषि कण्टकम् ॥ १-१६-२

2. suraaH = oh gods; raakshasa adhipateH tasya vadhe = demon's, chief, [namely Ravana,] in his, elimination; upaayaH kaH = idea, what is; yam samasthaaya = which [stratej~n,] on adoting; R^ishi kanTakam tam aham nihanyaam = for sages, thorny, him, I can, eliminate.

"What is the idea to eliminate that demon's chief Ravana, oh, gods, adopting which stratej~n I will have to eliminate that thorn in the side of sages?" Thus Vishnu asked the gods. [1-16-2]

[Verse Locator](#)

एवम् उक्ताः सुराः सर्वे प्रत्यूचुः विष्णुम् अव्ययम् ।
मानुषम् रूपम् आस्थाय रावणम् जहि संयुगे ॥ १-१६-३

3. evam uktaaH suraaH sarve = thus, spoken, gods, all; a vyayam viSNum = imperishable, to Vishnu; prati uuchuH = in reply, said; maanuSam tanum aasthaaya = of human, body, form, on assuming; raavaNam jahi samyuge = Ravana, kill, in war.

Asked thus all the gods said to that sempiternal Vishnu, "on assuming a human form, eliminate Ravana in a war." [1-16-3]

[Verse Locator](#)

स हि तेपे तपः तीव्रम् दीर्घ कालम् अरिंदम ।
येन तुष्टोऽभवत् ब्रह्मा लोक कृत् लोक पूर्वजः ॥ १-१६-४

4. arim dama = oh, enemy, destroyer; saH diirgha kaalam tiivram tapaH tepeH = he [Ravana,] for a long period, vehement, ascetic, undertook; yena = by which - thereby; loka kR^it = worlds, creator; and loka puurva jaH = in worlds, earliest, born one - Brahma; tuSTaH abhavat = glad, he become.

"Oh, destroyer of enemies, he that Ravana undertook a vehement ascetic for a long period, thereby the creator of worlds and the first born one Brahma, felt gladsome of his ascetic. [1-16-4]

[Verse Locator](#)

सन्तुष्टः प्रददौ तस्मै राक्षसाय वरम् प्रभुः ।
नानाविधेभ्यो भूतेभ्यो भयम् न अन्यत्र मानुषात् ॥ १-१६-५
अवज्ञाताः पुरा तेन वरदाने हि मानवाः ।

5, 6a. santushtaaH prabhu = satisfied, Brahma; tasmai raakshasaaya maanushaat anyatra = to him, to demon Ravana, from human, other than; naanaa vidhebhyaH bhuutebhyaH = many a, kinds of, beings; bhayam na = danger, is not there; [iti = thus]; varam pradadau = boon, gave; puraa = earlier; vara daane [samaye] = while boon, being bestowed [at that time]; tena maanavaaH avaj~naataH hi = by him, humans, are slighted, indeed.

"Satisfied with his ascetic Brahma gave boon to that demon that he shall have no fear for his life from many kinds of beings, excepting humans, because that demon indeed slighted humans earlier at the time of bestowing boon. [1-16-5, 6a]

[Verse Locator](#)

एवम् पितामहात् तस्मात् वरदानेन गर्वितः ॥ १-१६-६
उत्सादयति लोकान् त्रीन् स्त्रियः च अपि अपकर्षति ।
तस्मात् तस्य वधो दृष्टो मानुषेभ्यः परन्तप ॥ १-१६-७

6b, 7. evam tasmaat pitaamahaat = thus, from him, the Forefather Brahma; vara daanena garvitaH = by boon, according, becoming arrogant; utsadayat lokaanm triin = torturing, worlds, three; striyaH api apakarSati cha = women, even, abducting, also; tasmaat paramtapa = therefore, oh, enemy, destroyer Vishnu; tasya vadhah = his, elimination; maanushebhyaH dR^iSTaH = by humans, is envisaged.

"Thus, on getting boon from the Forefather Brahma he has become arrogant and torturing the three worlds, and he is even abducting women. As such, oh, enemy destroyer Vishnu, his elimination is envisaged through humans alone." So said gods to Vishnu. [1-16-6b, 7]

[Verse Locator](#)

इति एतत् वचनम् श्रुत्वा सुराणाम् विष्णुः आत्मवान् ।
पितरम् रोचयामास तदा दशरथम् नृपम् ॥ १-१६-८

8. iti suraaNaam etat vachanam shrutvaa = this way, of the gods, that, speech, on hearing; Vishnu; aatmavaan = kind-hearted one; tadaa dasharatham nR^ipam = then, Dasharatha, king; pitaram rochayaamaasa = as father, started to choose.

On hearing that speech of gods said that way, he that kind-hearted Vishnu then chose Dasharatha as his father in human world. [1-16-8]

[Verse Locator](#)

स च अपि अपुत्रो नृपतिः तस्मिन् काले महाद्युतिः ।
अयजत् पुत्रियाम् इष्टिम् पुत्रेप्सुः अरिसूदनः ॥१-१६-९

9. tasmin kaale = during that time; mahaa dyutiH = great resplendent one; ari suudanaH = enemy, subduer [Dasharatha]; saH nR^ipatiH = he, that king; a putraH = without, progeny; putra iipsuH = children, he is desiring; putriyaam iSTim api = for sons, ritual, even; ayajaH cha = performed, also.

During that time the great resplendent king and an enemy subduer Dasharatha is performing putrakaameSTi ritual, desiring progeny as he is sonless. [1-16-9]

[Verse Locator](#)

स कृत्वा निश्चयम् विष्णुः आमन्त्र्य च पितामहम् ।
अन्तर्धानम् गतो देवैः पूज्य मानो महर्षिभिः ॥ १-१६-१०

10. saH vishnuH kR^itvaa nischayam = he, Vishnu, making - taking, decision; pitaamahaH aamantrya cha = from Forefather [Brahma,] took leave of, also; devaiH maharSibhiH puujyamaanaH = by gods, saints, while being extolled; antardhaanam gataH = vanishing, gone into.

On taking a decision Vishnu took leave of Forefather Brahma, and vanished while he is still being extolled by gods and sages. [1-16-10]

[Verse Locator](#)

ततो वै यजमानस्य पावकात् अतुल प्रभम् ।
प्रादुर्भूतम् महद्भूतम् महावीर्यम् महाबलम् ॥ १-१६-११

11. tataH vai yajamaanasya = then, verily, performer of ritual, [Dasharatha's]; paavakaat atula prabham = [from] ritual fire, with unparalleled, resplendence; praadurbhuutam mahat bhuutam = emerged, Divine, Being; mahaa viiryam mahaa balam = greatly, vigorous, greatly, energetic.

Then, from Fire of Altar Dasharatha's ritual there emerged a greatly vigorous and energetic Divine Being with an unparalleled resplendence, called yajna puruSa. [1-16-11]

[Verse Locator](#)

कृष्णम् रक्ताम्बर धरम् रक्ताअस्यम् दुन्दुभि स्वनम् ।
स्निग्ध हर्यक्ष तनुज श्मश्रु प्रवरम् ऊर्ध्वजम् ॥ १-१६-१२

12. kR^iSNa rakta ambara dharam = black, red, garments, clad in; rakta aasyam = red faced; dundubhi svanam = drum-beat like, voiced; snigdha haryakSa tanuuja shmashru pravaram uurdha jam = with his soft hair, like mane of lion, moustaches and head hair.

He is clad in black and red garments and his face is red and his voice resembled the drumbeat. His moustache and hairdo are soft like that of a lion's mane. [1-16-12]

[Verse Locator](#)

शुभ लक्षण संपन्नम् दिव्य आभरण भूषितम् ।
शैल शृङ्ग समुत्सेधम् दृप्त शार्दूल विक्रमम् ॥ १-१६-१३

13. subha lakSaNa sampannam = auspicious, features, endowed with; divya aabharaNa buuSitam = divine, ornaments, decorated with; shaila sR^i~Nga samutsedham = mountain, peak like, in height; dR^ipta shaarduula vikramam = imperious, tiger like, in valiance.

And he is endowed with auspicious features and decorated with divine ornaments, in height he is like a mountain peak, and in valiance he is like an imperious tiger. [1-16-13]

[Verse Locator](#)

दिवाकर समाअकारम् दीप्त अनल शिखोपमम् ।
तप्त जाम्बूनदमयीम् राजतान्त परिच्छदाम् ॥ १-१६-१४
दिव्य पायस संपूर्णाम् पात्रीम् पत्नीम् इव प्रियाम् ।
प्रगृह्य विपुलाम् दोर्भ्याम् स्वयम् मायामयीम् इव ॥ १-१६-१५

14. [tat mahat bhuutam = that, great being]; pragR^ihya = carrying; dorbhyaam svayam = in two hands, personally; vipulaam patriim = a big vessel, golden vessel; [which is] maayaamayim iva = [made by an] an illusion, like; divaakara sama aakaaram = [day, giver dazzling] sun, similar, in appearance; diipta anala shika upamam = glowing, flame's tongues, in similitude; tapta jambuunada mayim = molten, gold moulded, full with; rajataanta paricChadaam = silver lid, covered with; [and which is] divya paayasa sampuurNaam = divine, dessert, full of; patniim iva = wife, like; priyaam = dear [wife].

That great ritual being personally brought a big golden vessel carrying it with both of his hands as if he would personally handle his own wife, which vessel is made from the molten gold and covered with a silver lid, and which appeared to be crafted out of a divine illusion, since it is dazzling like sun and glowing like the tongues of flame, and that vessel is full with the divine dessert. [1-16-14, 15]

[Verse Locator](#)

समवेक्ष्य अब्रवीत् वाक्यम् इदम् दशरथम् नृपम् ।
प्राजापत्यम् नरम् विद्धि माम् इह अभ्यागतम् नृप ॥ १-१६-१६

16. dasharatham nR^ipam samavekSyah = Dasharatha, king, on observing; idam vaakyam abraviit = this, word, said; nR^ipaH = oh, king; iha abhyaagatam = at here, arrived; maam = me; praajaapatyam = from Prajapati [sent by]; naram viddhi = being, you know.

That divine person on observing king Dasharatha said these words "oh, king, you may know me as the being sent by Prajapati." [1-16-16]

[Verse Locator](#)

ततः परम् तदा राजा प्रति उवाच कृत अंजलिः ।
भगवन् स्वागतम् तेऽस्तु किमहम् करवाणि ते ॥ १-१६-१७

17. tataH param tadaa raajaa = there after, thus, king; prati uvaacha kR^ita anjaliH = in turn, said, adjoining, palms [greeting]; bhagavan = oh, god; te svaagatam astu = to you, welcome, let there be; aham te kim karavaaNi = I, for you, what shall [I,] do.

There after, king Dasharatha greeted that divine being with palms adjoining and said in reply, "oh, god, welcome to you, and what shall I do for you?" [1-16-17]

[Verse Locator](#)

अथो पुनः इदम् वाक्यम् प्राजापत्यो नरोऽब्रवीत् ।
राजन् अर्चयता देवान् अद्य प्राप्तम् इदम् त्वया ॥ १-१६-१८

18. athaH prajaapatyH naraH = then, Prajaapati's, person; punaH idam vaakyam abraviit = again, this, word, said; raajan = oh, king; devaan archayataa tvayaa = gods, when propitiated, by you; adya idam praaptam = now, this is, obtained [by you.]

Then again, that divine being sent by Prajapati said these words, "oh, king, now you have obtained this dessert in golden vessel as you have propitiated gods. [1-16-18]

[Verse Locator](#)

इदम् तु नृप शार्दूल पायसम् देव निर्मितम् ।
प्रजा करम् गृहाण त्वम् धन्यम् आरोग्य वर्धनम् ॥ १-१६-१९

19. nR^ipa shaarduula = oh, king, the tiger; deva nirmitam = by divinities, prepared; prajaa karam = progeny, enriching; dhanyam = blessed one; aaroj~na vardhanam = health, enriching; idam paayasam tvam gR^ihaaNa = this, dessert, you, take.

"Oh, tigerly king, take this dessert prepared by divinities, this is a blessed dessert that enriches progeny and health. [1-16-19]

[Verse Locator](#)

भार्याणाम् अनुरूपाणाम् अश्रीत इति प्रयच्छ वै ।
तासु त्वम् लप्स्यसे पुत्रान् यदर्थम् यजसे नृप ॥ १-१६-२०

20. nR^ipaH = oh, king; ashniita = consume; iti = on saying; anuruupaanaam bhaaryaaNaam prayacCha vai = eligible ones, to your wives, give them, indeed; yat ardhham yajase = for which, purpose, you performed ritual; putraan taasu tvam lapsyaase = sons, in them [in queens,] you, will get.

"Oh, king, let this be consumed" saying so he further said, "for which purpose you have performed this ritual that childbearing will be fructified in your wives by bearing sons, hence give this among your eligible wives." So said the divine being to Dasharatha. [1-16-20]

[Verse Locator](#)

तथा इति नृपतिः प्रीतः शिरसा प्रति गृह्य ताम् ।
पात्रीम् देव अन्न संपूर्णाम् देव दत्ताम् हिरण्मयीम् ॥ १-१६-२१

21. nR^ipati tathaa iti = king, like that only, thus [on agreeing]; taam deva anna sampuuraam = that, divine, food, full of; deva dattam hiraNyamayiim = gods, given, golden one; paatriim shirasaa pratigR^ihya = vessel, onto head [head bent, wholeheartedly,] on taking; priitaH = he is delighted.

Agreeing to that the king wholeheartedly took that god-given golden vessel full with divine food. [1-16-21]

[Verse Locator](#)

अभिवाद्य च तत् भूतम् अद्भुतम् प्रिय दर्शनम् ।
मुदा परमया युक्तः चकार अभिप्रदक्षिणम् ॥ १-१६-२२

22. paramayaa mudaa yuktaH = high, ecstasy, with; adbhutam priya darshanam = astonishing, delightful, in his appearance; tat bhuutam = at that, being; abhivaadya cha = revering, too; chakaara abhipradakshiNam = performed, circumambulations.

With high ecstasy Dasharatha revered that Ritual Being, the Prajapati Purusha or yaj~na purusha , an astonishing and delightful being in his appearance, and performed circumambulations around him. [1-16-22]

[Verse Locator](#)

ततो दशरथः प्राप्य पायसम् देव निर्मितम् ।

बभूव परम प्रीतः प्राप्य वित्तम् इव अधनः ॥ १-१६-२३

23. tataH = then; Dasharatha; deva nirmitam paayasam praapya = by gods, prepared, dessert, on getting; vittam praapya a dhana iva = [unforeseen] wealth, on obtaining, by a pauper, like; parama priitaH babhuuva = highly, gladdened, he became.

On obtaining that dessert prepared by gods then Dasharatha is highly gladdened like a pauper obtaining unforeseen wealth. [1-16-23]

[Verse Locator](#)

ततः तत् अद्भुत प्रख्यम् भूतम् परम भास्वरम् ।

संवर्तयित्वा तत् कर्म तत्र एव अन्तरधीयत ॥ १-१६-२४

24. tataH = then; adbhuta prakhyam = with astonishing, form; parama bhaasvaram = highly, glowing; tat bhuutam = that, ritual being; tat karma samvartayitvaa = that, deed, on completing; tatra eva antardhiyata = there, only, disappeared.

On completing his work of giving the golden vessel with dessert then that divine being who is astonishing by his form and highly glowing by his physique, disappeared then and there itself. [1-16-24]

[Verse Locator](#)

हर्ष रश्मिभिः उद्द्योतम् तस्य अन्तःपुरम् आबभौ ।

शारदस्य अभिरामस्य चंद्रस्य इव नभः अंशुभिः ॥ १-१६-२५

25. harSa rasmibhiH uddyotam = happiness, beams of, lit up; tasya antaHpuram = his, palace chambers; abhiraamasya shaaradasya = heart pleasing, of autumn; chandrasya amshubhiH = with moon's, rays; nabhaH iva = sky, like; babhuuva = became.

Lit up with beams of happiness Dasharatha's palace chambers shone forth like the autumnal sky brightened with moonbeams. [1-16-25]

[Verse Locator](#)

सः अन्तःपुरम् प्रविश्य एव कौसल्याम् इदम् अब्रवीत् ।

पायसम् प्रतिगृह्णीष्व पुत्रीयम् तु इदम् आत्मनः ॥ १-१६-२६

26. saH antaH puram pravishya = he [Dasharatha,] palace chambers, on entering; kausalyaam idam abraviit = to Kausalya, this, said; atmanaH putriyam = for your, son causing; idam paayasam pratigR^ihNiishva = this, dessert, you receive.

Then Dasharatha on entering palace chambers spoke this to queen Kausalya, "Receive this dessert to beget your son." [1-16-26]

This divine dessert is meant for the 'eligible' queens, as informed the Ritual Being and also in order to maintain the divinity of Ram's birth. In the context of seed and field, the field has no equal importance to the seed **bijja kshetra nyaya** . Hence the seed is divine in the form of dessert and fields are therefore shall 'be eligible' for the seedling. As such the First Queen and Empress Kausalya is being addressed firstly, and given firstly.

[Verse Locator](#)

कौसल्यायै नरपतिः पायस अर्धम् ददौ तदा ।

अर्धात् अर्धम् ददौ च अपि सुमित्रायै नराधिपः ॥ १-१६-२७

कैकेय्यै च अवशिष्ट अर्धम् ददौ पुत्रार्थ कारणात् ।

प्रददौ च अवशिष्ट अर्धम् पायसस्य अमृत उपमम् ॥ १-१६-२८

अनुचिन्त्य सुमित्रायै पुनः एव महीपतिः ।

एवम् तासाम् ददौ राजा भार्याणाम् पायसम् पृथक् ॥ १-१६-२९

27, 28 29. tadaa nara patiH = then, people's lord - king; kausalyaayai = to Kausalya; paayasa artham dadou = dessert, half of it, gave; nara adhipaH = people's, lord - king; arthaat artham = half of the [remaining] half [-one fourth]; sumitraayai cha api dadou = to Sumitra, also, even, gave; avashiSta artham = of the remaining, half [one eighth,]; putra artha kaaraNaat = sons, purpose of, desiring; klaikeyyaiH cha dadau = to Kaikeyi, also, gave; mahii patiH = king; anuchintya = thought a while; paayasam = dessert; amR^ita upamam = ambrosia, equalling; avashiSta artham = remaining part [one eighth]; punaH eva = again, thus; sumitraayai = to Sumitra; dadou = gave; evam = thus; raajaa = king; taasaam = to them; bhaaryaaNaam = among his wives; pR^ithak = differently; paayasam = dessert; dadou = distributed.

The king then gave half of the dessert to queen Kausalya, and he gave half of the half, i.e., one fourth to queen Sumitra. And to Kaikeyi he gave half of the remaining half, i.e., one eighth of the dessert, with a desire to beget sons. Then thinking for a while gave the remaining, i.e., one-eighth portion again to queen Sumitra. Thus, the king distributed the dessert to his wives differently. [1-16-27, 28, 29]

This is a much-discussed distribution by the traditionalists. Adhyatma Ramayana, a treatise that postulates god-hood to Rama, gives a well-constructed argument about these shares of dessert and the resultant births of the four brothers, viz., Rama, Lakshmana, Bharata, and Shatrughna, in accordance with these shares. In its simplest terms and as contained in these verses, queen Kausalya got half of the dessert as an Empress, paTTa mahiSi. Sumitra gets one-fourth in the first round and after a rethink by Dasharatha, she gets another one-eighth portion. Kaikeyi gets only a one-eighth quantity. Thus, Kausalya gives birth to Rama, Sumitra to Lakshmana and Shatrughna, and Kaikeyi to Bharata. The quantum of apportionment of the dessert does not make Rama all-powerful or Bharata the least. Since the Absolute is indivisible into parts, the dessert that is divided is not to be taken as the divided Absolute, but a kind of medium through which the incarnation is made possible.

There is another declination enquiring whether the incarnation of Rama is full or partial, puurNa avatara or artha avatara... Rama is Vishnu Himself while Bharata and Shatrughna are his disc and conch-shell, while Lakshmana is the thousand headed snake aadi sesha on whose coils Vishnu reclines. The whole dessert is divine and parts of it do not signify and inter-divided god-hoods. Hence, the apportionment of the desert is done in order to keep up the hierarchy of the queen-hoods and their status. Throughout this magnum opus Rama never said that he is god or an incarnate of god, but called himself, nimitta maatra a casual relation to the course of events. Should Rama be the incarnation of the Almighty Himself, he has little or no necessity to incarnate the weaponry along with him. They are at his beck and call at any time. Thus, Rama is neither a half nor one-fourth incarnation of the Absolute nor a dividend of the whole, but an incarnate of the virtuously ideal personality of Vishnu, maryaada purushottama Rama.

Incidental to this apportionment of the dessert, the aspect of eldest son is also studied. Rama is the first-born and thus the eldest. This is because the dessert is given to queen Kausalya in the first instance, and half of the whole vessel. She immediately consumed to lionise her share and as an Empress. Sumitra waited a while till apportionment is complete. Kaikeyi got her portion but waited till her elder sister Sumitra completes her drink. In the meanwhile Dasharatha thought a while, as said in the verse, and gave Sumitra another one-eighth part. Sumitra then consumed her two parts. Later Kaikeyi drinks her dividend.

[Verse Locator](#)

ताः च एवम् पायसम् प्राप्य नरेन्द्रस्य उत्तमाः स्त्रियः ।

सम्मानम् मेनिरे सर्वाः प्रहर्ष उदित चेतसः ॥ १-१६-३०

30. narendrasya uttamaaH striyaH = of king, best, ladies; sarvaaH = all of them; taaH evam paayasam praapya = they, that way, dessert, on getting; praharSa udita chetasa = gladness, exuberance, with hearts; sammaanam menire = a reward, they deemed [the dessert.]

On getting the dessert all of those best ladies of the king, whose hearts are exuberant with happiness, deemed it as a reward. [1-16-30]

[Verse Locator](#)

ततस्तु ताः प्राश्य तद् उत्तम स्त्रियो
महीपतेः उत्तम पायसम् पृथक् ।
हुताशन आदित्य समान तेजसः
अचिरेण गर्भान् प्रतिपेदिरे तदा ॥ १-१६-३१

31. mahiipateH tataH uttama striyaH = of king, those, best, ladies; tat uttama paayasam = that, best, dessert; praasya = on consuming; hutaashanaa aaditya samaana tejasaH = Fire, Sun, equalling, in resplendence [queens]; chirena tadaa garbhaan pratipedire = after some time, then, pregnancy, they got - conceived.

Then on consuming dessert those best ladies of the king whose resplendence then vied with that Fire and Sun became pregnant after some time. [1-16-31]

A synecdochic expression to indicate that Sun and Fire, the enliveners of living beings, pratyaksha naraayaNa are there in those wombs and their resplendence is shining out of mothers bodies.

[Verse Locator](#)

ततस्तु राजा प्रतिवीक्ष्य ताः स्त्रियः
प्ररूढ गर्भाः प्रति लब्ध मानसः ।
बभूव हृष्टः त्रिदिवे यथा हरिः
सुरेन्द्र सिद्ध ऋषि गणाभिपूजितः ॥ १-१६-३२

32. tataH raajaa = then, king; praruuDha garbhaaH = having confirmed, about their pregnancies; taH striyaH = at those, ladies; prativiikshya = on seeing; prati labdha maanasa = again, recaptured, [his lost] heart; tridive = in heavens; sura indra siddha R^iSi gaNaabhi = gods, [Indra,] by great souls, sages, by groups of; puujitaH = worshipped; yathaa hariH = as like, Vishnu; babhuuva hR^iSTaH = became, delighted.

Then on seeing his queens with confirmed pregnancies Dasharatha regained his lost heart for sons, and he is gladdened like Vishnu, who will always be gladsome when worshipped by gods, namely Indra and others, as well as by the assemblages of great souls, sages. [1-16-32]

[Verse Locator](#)

इति श्री वाल्मीकि रामायणे आदिकाव्ये बालकाण्डे षोडशः सर्गः ॥

Thus, this is the 16th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 17 Verses converted to UTF_8 Sept, 09

Introduction

The gods become progenitors Vanara heroes at the dictate of Brahma to come to the aid of Rama in annihilating Ravana. The monkey-like Vanara race is procreated by numerous celestials endowing it with peculiar mighty physique and particular power to come to the help of Rama.

[Verse Locator](#)

पुत्रत्वम् तु गते विष्णौ राज्ञः तस्य महात्मनः ।

उवाच देवताः सर्वाः स्वयंभूः भगवान् इदम् ॥ १-१७-१

1. viSNauH tasya raaj~naH putratvam gate = Vishnu's, that, king's, sonship, when attained; mahaatmana = of great soul Dasharatha; bhagavaan svayam bhuH = god, self, created - Brahma; sarvaaH devataaH idam uvaacha = to all, gods, this, said.

When Vishnu attained the sonship of the great-souled king Dasharatha, then Brahma the self-created addressed all of the gods this way. [1-17-1]

[Verse Locator](#)

सत्य संधस्य वीरस्य सर्वेषाम् नो हितैषिणः ।

विष्णोः सहायान् बलिनः सृजध्वम् काम रूपिणः ॥ १-१७-२

2. satya sandhaH = truth, abiding; viirasya = valorous; sarveSaam naH = for all, of us; hitaH iishanaH = welfare, desiring; viSNuH = Vishnu's; sahaayaan = helpmates; balinaH = mighty ones; kaama ruupiNaH = by wish, guise-changers; srR^ijadhvam = be procreated.

"Let mighty and guise changing helpmates be procreated to that truth abiding and valorous Vishnu who is the well-wisher of all of us. [1-17-2]

[Verse Locator](#)

माया विदः च शूराम् च वायु वेग समान् जवे ।

नयज्ञान् बुद्धि संपन्नान् विष्णु तुल्य पराक्रमान् ॥ १-१७-३

असंहार्यान् उपायज्ञान् दिव्य संहनन अन्वितान् ।

सर्व अस्त्र गुण संपन्नान् अमृत प्राशनान् इव ॥ १-१७-४

अप्सरस्सु च मुख्यासु गन्धर्वाणाम् तनूषु च ।

यक्ष पन्नग कन्यासु ऋक्ष विद्याधरीषु च ॥ १-१७-५

किंनरीणाम् च गात्रेषु वानरीनाम् तनूसु च ।

सृजध्वम् हरि रूपेण पुत्रान् तुल्य पराक्रमान् ॥ १-१७-६

3. **maayaa vidaH ca** = miracle, knowing [wizards] also; **shuraan cha** = audacious ones, too; **jave vaayu vega samaan** = in travel, air's, speed, equivalent to; **naya j~naan** = morals, knowing; **buddhi sampannaan** = intellectual, bestowed with; **viSNnu tulya paraakramaan** = Vishnu, equalling, in valour; **a + samhaaryaan** = in, destructible ones - ineliminable ones; **upaaya j~naanaan** = ideation, knowers of; **divya samhanana anvitaan** = divine, bodies, along with; **sarva astra guNa sampannaanaam** = all, missiles', [assaultive] aspects, endowed with; **amR^ita praashanaan iva** = ambrosia, drinkers, like tulya paraakramaan = equalling, [your] valour [godly, like you hunger-less thirst-less gods]; **putraan** = sons; **mukhyaasu** **apsarassu** = in prominent, apsara-s, in celestial courtesans; **gandharvaaNaam** = in gandharva ladies, celestial scholars; **tanuuSu cha** = from their bodies; from yaksha; pannaga; **kanyaasu** = = girls; **R^iksha**; **vidyaadhariiSu**; **cha** = also; **kiMnariiNaam cha gaatreSu** = from kinnaraa-s, also, bodies of; **vaanariinaam tanuusu cha** = from she-monkey's, bodies, also; **hari rupeNa** = monkey, shaped; **sR^ijadhvam** = be procreated.

"Let monkey-shaped progeny equalling Vishnu's valour be procreated from the physiques of prominent apsara-s and gandharva-s, from the girls of yaksha-s and pannaga-s, and also thus from the bodies of kinnaraa-s, she-vidyaadharaa-s, she-riksha-s and she-monkeys, and they shall be wizards of miracles and audacious ones, in travel they shall have air's speed, bestowed with intellect they shall be the knowers of ideation, and with their divine physique they shall be ineliminable, they shall be endowed with all the assaultive aspects of all missiles, and they shall be untiring in their efforts, like you who thrive on amrita, the ambrosia, unmindful of thirst and hunger. [1-17-3, 4, 5, 6]

Gandharva-s (Southey's Glendoveers) are celestial musicians inhabiting Indra's heaven and forming the orchestra at all the banquets of the principal deities. Yaksha-s, demigods attendant especially on Kubera, and employed by him in the care of his garden and treasures. Kimpurusha-s, demigods attached also to the service of Kubera, celestial musicians, represented like centaurs reversed with human figures and horses' heads. Siddha-s, are demigods or spirits of undefined attributes, occupying with the Vidyaadharaa-s the middle air or region between the earth and the sun. Griffith.

[Verse Locator](#)

पूर्वम् एव मया सृष्टो जांबवान् ऋक्ष पुङ्गवः ।

जृभमाणस्य सहसा मम वक्रात् अजायत ॥ १-१७-७

7. **jaambavaan R^iksha pungava** = Jambavanta, bear, the eminent; **puurvam eva mayaa sR^iSTaH** = in earlier times, only, by me, created; **jR^imbhamaaNasya** = while yawning; **mama** = from my; **vakraat** = face; **sahasaa** = suddenly; **ajaayata** = came forth.

"I have already created the eminent bear Jambavanta in earlier times, as he suddenly came forth from my yawning face. [1-17-7]

This is to say that Brahma has already created such a typical being, namely Jambavanta, prior to all the gods, as a role model in creation.

[Verse Locator](#)

ते तथा उक्ताः भगवता तत् प्रति श्रुत्य शासनम् ।

जनयामासुः एवम् ते पुत्रान् वानर रूपिणः ॥ १-१७-८

8. **bhagavataa** = by Brahma; **tathaa uktaH** = thus, addressed; **te** = those gods; **tat shaashanam pratishrutya** = that, order [of Brahma,] agreeing; **evam vaanara ruupiNaH putraan** = accordingly, monkey, in appearance, sons; **janayaamaasuH** = started to parent.

When Brahma addressed them thus, those gods have agreed to his order and accordingly started to parent sons in the semblance of monkeys. [1-17-8]

This pedigree is not yet given the label of monkeys. They are lookalike of monkeys but not monkeys, **vaana ruupiNam** resembling monkeys, as said in the verse. The word vanara is **vane carati iti vanara-s** because they range far and wide over forests they are called vanara-s, but not exactly a monkey race.

[Verse Locator](#)

ऋषयः च महात्मानः सिद्ध विद्याधर उरगाः ।

चारणाः च सुतान् वीरान् ससृजुः वन चारिणः ॥ १-१७-९

9. **mahaatmanaH** = great souled beings; **R^iSayaH cha** = Sages, too; **siddha-s**; **vidyaadharaa-s**; **uragaaH-s**; **chaaranaH**; **ca** = also; **viiraan vana charaan** = valiant ones, forest, ranging - monkey like; **sutaan sasR^ijuH** = sons, they created.

The great-souled celestial groups, namely the sages, siddha-s, vidyaadharaa-s, caarana-s have created valiant sons that are forest rangers. [1-17-9]

[Verse Locator](#)

वानरेन्द्रम् महेन्द्र आभम् इन्द्रः वालिनम् आत्मजम् ।

सुग्रीवम् जनयामास तपनः तपताम् वरः ॥ १-१७-१०

10. **IndraH janayaamaasa** = Indra, procreated; **mahendra aabham** = Mt. Mahendra, in sheen of body; **vaanara indram** = vanara-s, lord; **vaalinam** = to Vali is; **tapataam varaH tapanaH** = among the humidifiers, the great, humidifier [the Sun]; **sugriivam** = to Sugreeva.

Indra procreated the lord of vanara-s, namely Vali, who by his physique is like Mt. Mahendra, and the highest humidifier among all the humidifiers, namely the Sun, procreated Sugreeva. [1-17-10]

[Verse Locator](#)

बृहस्पतिः तु अजनयत् तारम् नाम महा कपिम् ।

सर्व वानर मुख्यानाम् बुद्धिमन्तम् अनुत्तमम् ॥ १-१७-११

11. **bR^ihaspatiH tu** = Brihaspati, the Jupiter, but; **sarva vaanara mukhyaanaam** = among all, Vaanaras, the important one; **an uttamam** = none, better than him - excellent one; **buddhimantam** = intelligent one; **taaram naama** = Tara, named; **maha kapim ajanayat** = to great, monkey, gave rise.

Brihaspati, the Jupiter, gave rise to a great monkey named Tara, who is the most important one among all vanara-s, and who excels all by his intelligence. [1-17-11]

Tara here is a vanara hero but not Lady Tara, the wife of Vali. Here we have the wording of **kapiH** the monkey ♦ for these forest rangers for first time.

[Verse Locator](#)

धनदस्य सुतः श्रीमान् वानरो गन्धमादनः ।

विश्वकर्मा तु अजनयन् नलम् नाम महा कपिम् ॥ १-१७-१२

12. **shriimaan** = brilliant one; **gandhamaadanaH** = [named] Gandhamaadana; **vanaraH** = Vaanara is; **dhana dasya sutaH** = wealth, giver's - Kubera's, son; **Viswakarma tu** = divine architect, Vishvakarma, has but [gave rise to]; **Nala naama** = Nala named; **mahaa kapim** = great, monkey; **ajanayan** = procreated.

The brilliant Gandhamaadana is the son of Kubera, while the divine architect Vishvakarma procreated the great monkey called Nala. [1-17-12]

[Verse Locator](#)

पावकस्य सुतः श्रीमान् नीलः अग्नि सदृश प्रभः ।

तेजसा यशसा वीर्यात् अत्यरिच्यत वीर्यवान् ॥ १-१७-१३

13. **paavakasya sutaH** = of Fire, son; **shriimaan** = bright one; **agni sadR^isha prabhaH** = fire, like, in blaze; **niila** = Neela is; **tejasaa** = with resplendence; **yashasaa** = renown; **viiryaat** =

in courage; **vaanaraan** = than the other monkey; **atyarichyata** = excels [others.]

The bright son of Fire is Neela whose blaze is like that of fire and who excels other monkeys by his in resplendence, renown and courage. [1-17-13]

[Verse Locator](#)

रूप द्रविण संपन्नौ अश्विनौ रूपसंमतौ ।
मैन्दम् च द्विविदम् च एव जनयामासतुः स्वयम् ॥ १-१७-१४

14. **ruupa draviNa sampannau** = beautifulness, called wealth, having [beauty being their wealth, property]; **ashvinau** = Ashvini gods [two of them]; **svayam** = personally [procreated]; **ruupa sammatau** = beauty, blessed with; **maindam** = Mainda named; **dvividam cha** = Dvidida named, also; **eva** = thus; **janayaamaasatuH** = have procreated.

The Ashwin twin gods whose wealth is their beautiful appearance have personally procreated two vanara-s namely Mainda and Dvidida, blessing them with beautiful appearance. [1-17-14]

[Verse Locator](#)

वरुणो जनयामास सुषेणम् नाम वानरम् ।
शरभम् जनयामास पर्जन्यः तु महाबलः ॥ १-१७-१५

15. **varuNaH** = Rain-god; **janayamaasa** = procreated; **susheSaNam** = Susheshana; **vaanaram** = the monkey; **parjanyaH tu** = Thunder-god, but; **janayamaasa** = procreated; **mahaabalaH** = great mighty one; **sharabham** = Sharabha.

The Rain-god procreated the vanara named Susheshana, and Thunder-god gave rise to the great mighty Sharabha. [1-17-15]

[Verse Locator](#)

मारुतस्य औरसः श्रीमान् हनुमान् नाम वानरः ।
वज्र संहननोपेतो वैनतेय समः जवे ॥ १-१७-१६
सर्व वानर मुख्येषु बुद्धिमान् बलवान् अपि ।

16, 17a. **shriimaan** = marvellous one; **viiryavaaan** = adventurous being; **vajra samhanana upeta** = diamond, like body, having [indestructible bodied]; **jave** = in swiftness; **vainateya** = lady Vinata's son, [Garuda, the divine eagle vehicle of Vishnu]; **samaH** = identical one; **[such a] hanumaan naama** = Hanuma, named; **maarutasya aurasaH** = of Air-god, own [direct] son; **[he is] sarva vaanara mukhyeSu** = among all, monkey, chiefs; **buddhimaan** = intelligent one; **balavaan api** = indefatigable one, too.

The direct son of Air-god is the marvellous and adventurous Hanuma with an indestructible body, and one identical in the speed of lady Vinata's son, namely Garuda, the divine eagle vehicle of Vishnu, and among all monkey chiefs he is the intelligent and the indefatigable one too. [1-17-16, 17a]

Garuda: The bird and vehicle of Vishnu. He is generally represented as a being something between a man and a bird and considered as the sovereign of the feathered race. He may be compared with the Simurgh of the Persians, the Ank of the Arabs, the Griffin of chivalry [without lion's body,] the Phoenix of Egypt, and the bird that sits upon the ash Yggdrasil of the Edda. - Griffith.

[Verse Locator](#)

ते सृष्टा बहु साहस्रा दशग्रीव वधे उद्यताः ॥ १-१७-१७
अप्रमेय बला वीरा विक्रान्ताः काम रूपिणः ।

17b, 18a. **dasha griiva vadhe** = ten, faced one [Ravana's,] for elimination; **udyataH** = who rose up - manifest; **aprameya balaaH** = immeasurable, in strength; **vikraantaaH** = those that are braving; **kaama ruupiNaH** = by their wish, guise changers; **bahu sahasraa** = in many, thousands; **te viiraa sR^iSTaaH** = those, valorous ones, are procreated,

Thus the gods have procreated many thousands of such valorous and guise changing monkeys who with their immeasurable strength and bravery are manifest for the elimination of the decahedral demon Ravana. [1-17-17b, 18a]

[Verse Locator](#)

ते गज अचल संकाशा वपुष्मंतो महाबलाः ॥ १-१७-१८

ऋक्ष वानर गोपुच्छाः क्षिप्रम् एव अभिजज्ञिरे ।

18b, 19a. **gaja achala samkaashaa** = elephants, mountains, in similarity; **mahaabalaaH** = great mighty ones; **vapuS mantaH** = with prodigious bodies; **R^iksha** = bears; **vaanara** = monkey; **gopucChaH** = sacred langoor; **kSipram eva** = quickly, thus; **abhijaj~nire** = took birth.

And they with their elephantine, mountainous and prodigious bodies quickly took birth in bears, monkeys, sacred langoors. [1-17-18b, 19a]

[Verse Locator](#)

यस्य देवस्य यद् रूपम् वेषो यः च पराक्रमः ॥ १-१७-१९

अजायत समम् तेन तस्य तस्य पृथक् पृथक् ।

19b, 20a. **yasya devasya yat ruupam** = which, god's, which, form; **veSaH** = getup; **paraakramaH ca** = valour, also; **yaH** = which [is there]; **tasya tasya** = his, his [that particular god's sons]; **ajaayata** = procreated; **samam tena** = equalling, them [with fathers]; **pR^ithak pR^ithak** = separately, separately.

Those that are procreated have attained the shape, getup and valour of the god that has fathered them, and thus the monkey race is procreated separately and individually. [1-17-19b, 20a]

[Verse Locator](#)

गोलान्गूलेषु च उत्पन्नाः किञ्चिद् उन्नत विक्रमाः ॥ १-१७-२०

ऋक्षीषु च तथा जाता वानराः किन्नरीषु च ।

20b, 21a. **kechit** = some; **vaanaraaH** = vanara-s; **unnata vikramaaH** = with superior, having valour; **golaanguuliishu utpannaH** = in female langoors, born; **tathaa** = like that some more; **R^ikSiiSu kinnariiSu cha** = = in female bears, kinnaraa-s, also; **jaataa** = born.

Some of the vanara-s endowed with superior valour are born to female langoors, and like that some more to female bears and kinnaraa-s. [1-17-20b, 21a]

[Verse Locator](#)

देवा महर्षि गन्धर्वाः तार्क्ष्य यक्षा यशस्विनः ॥ १-१७-२१

नागाः किंपुरुषाः च एव सिद्ध विद्याधर उरगाः ।

बहवो जनयामासुः हृष्टाः तत्र सहस्रशः ॥ १-१७-२२

चारणाः च सुतान् वीरान् ससृजुः वन चारिणः ।

वानरान् सु महाकायान् सर्वान् वै वन चारिणः ॥ १-१७-२३

अप्सरस्सु च मुख्यासु तदा विद्यधरीषु च ।

नाग कन्यासु च तदा गन्धर्वीणाम् तनूषु च ।

21b, 22, 23, 24a, b. **devaa, maharSi** = gods, great sages; **taarkshya** = eagles; **yaksha** = yaksha-s; **yashaswinaH** = celebrated ones like; **naaga, kimpuruSa, siddha, vidyaadhara, uraga** = reptiles, kimpusha-s, siddha-s, vidyaadharas-s, uraga-s; **caaraNaH ca** = caarana-s, also; **bahavaH** = several of them; **hR^iSTa** = who are gladdened; **tatra** = at that time; [started to procreate]; **mukhyaasu apsaraasu** = in prominent, apsara-s; **tadaa** = then; **kanyaasu** = in maidens of; **vidyadhariiSu** = in she-vidyaadharas-s; **naaga cha** = in Naga, girls, also; **tadaa** = like that; **gandharviinaam tanuuSu cha** = in female gandharva, from the bodies, also; **su maha kaayan** = very, great, bodied ones; **vana chaariNaH** = forest moving ones; **sarvaan vaanaraan viiraan sutaan** = all, vanara, valiant, sons; **sahasrasaH janayaamasu** = in thousands, started to procreate.

Several of the gods, great-sages, gandharva-s, eagles, yaksha-s, and the celebrated reptiles, kimpusha-s, siddha-s, vidyaadharas-s, uraga-s and caarana-s and even the prominent maidens of apsara-s, she-vidyaadharas-s, naaga, gandharva-s then gladly procreated all of the thousands of forest-ranging and valiant vanara sons from their bodies that are forest rangers. [21b, 22, 23, 24a, b]

[Verse Locator](#)

काम रूप बलोपेता यथा काम विचारिणः ॥ १-१७-२४

सिंह शार्दूल सदृशा दर्पेण च बलेन च ।

24b, 25a. [Those vanara-s are]; **kaama ruupa** = by wish, guise-changers; **bala upeta** = might, endowed with - mighty ones; **yathaa kaama vichaariNaH** = according, their wish, they move freely - born free; **darpeNa cha** = by their pride, and; **balena cha** = by might, as well; **simha shaarduula sadR^ishaa** = lion, tiger, identical to.

They are endowed with guise changing faculties, with bodily might and by their pride and might are identical to lions and tigers, and they are born-free in their movement in forests. [1-17-24b, 25a]

[Verse Locator](#)

शिला प्रहरणाः सर्वे सर्वे पर्वत योधिनिः ॥ १-१७-२५

नख दन्ष्ट्र आयुधाः सर्वे सर्वे सर्व अस्त्र कोविदाः ।

25b, 26a. **sarve** = all of them; **shilaaH praharaNaaH** = with stones, they assault; **sarve** = all of them; **paadapa yodhinaH** = with trees, combatants with; **sarve** = all; **nakha** = with nails; **damSTra** = claws; **aayudhaaH** = have as weapons; **sarve** = all of them; **sarva astra kovidaaH** = all kinds of, missiles, experts in.

All of them are the assaulters with stones, and all are the attackers with trees, and all have their nails and claws as their weapons, yet all are experts in missiles. [1-17-25b, 26a]

Rama and Lakshmana will use arrows and missiles as their weaponry in the ensuing final war with Ravana. The vanara soldiers use stones, trees, and their own claws and nails. The golden maces or clubs handled by Hanuma, Sugreeva, and Vali usually depicted in pictures are for more mythical ornamentation to glorify the characters. However, these Vaanaras are well versed in the knowledge of such tactical weaponry, only to save themselves from their usage against them, but do not use them necessarily. In Sundara Kanda Hanuma will be tied by a magical weapon called Brahma astra when he is in Lanka. Though knowing the release from that Brahma astra, Hanuma does not utilise that knowledge there.

[Verse Locator](#)

विचाल येयुः शैलेन्द्रान् भेद येयुः स्थिरान् द्रुमान् ॥ १-१७-२६

क्षोभ येयुः च वेगेन समुद्रम् सरिताम् पतिम् ।

26b, 27a. **shaila indraan** = mountain, the greatest ones; **vichaalayeyuH** = they rock; **sthiraan drumaan bhedayeyuH** = firm rooted, trees, they uproot; **vegena** = by their speed; **saritaam patim samudram** = rivers, lord, ocean; **kshobhayeyuH cha** = they agitate, also.

They can rock greatest mountains, rip firm rooted trees, and with their speed they can agitate the of lord of rivers, namely the ocean. [1-17-26b, 27a]

[Verse Locator](#)

दार येयुः क्षितिम् पद्भ्याम् आप्लवेयुः महा अर्णवन् ॥ १-१७-२७
नभस्थलम् विशेयुर् च गृह्णीयुर् अपि तोयदान् ।

27b, 28a. padbhyam kshitim daarayeyuH = with their two feet, ground, they cleave, shatter; mahaa arNavan aaplaveyuH = great ocean, they leap and cross over; nabhaH talam = sky, surface of - arch of heaven; visheyuH cha = they can enter, also; toya daan api gR^ihNiiyuH = clouds, even, they seize.

They can shatter the ground with their two feet, leap and cross over great oceans, and they can seize the clouds entering arch of heaven. [1-17-27b, 28a]

[Verse Locator](#)

गृह्णीयुर् अपि मातंगान् मत्तान् प्रव्रजतो वने ॥ १-१७-२८
नर्दमानाः च नादेन पात येयुः विहंगमान् ।

28b, 29a. vane pra vrajate = in the forests, verily [tumultuously,] moving about; mattaan maatangaan api = excited [ruttish,] elephants, even; gR^ihNiiyuH = they catch; nardamaanaaH cha = by their blaring, also; naadena = with sound; vihangamaH paatayeyuH = the flying birds, they make them fall.

They can catch ruttish elephants that tumultuously move in forests, and just with the sound of their blare they make sky flying birds to fall. [1-17-28b, 29a]

[Verse Locator](#)

ईदृशानाम् प्रसूतानि हरीणाम् काम रूपिणाम् ॥ १-१७-२९
शतम् शत सहस्राणि यूथपानाम् महात्मनाम् ।

29b, 30a. kaama ruupinaam = at wish, guise changers; yuuthapaanaam = chiefs of warriors; mahaatmaanaam = noble souled ones; iidR^iSaanaam = this kind of; hariiNaam = monkeys; shatam shata sahasraani = hundred, hundred, thousand - millions of; [te = they, gods et al;] prasuutaani = have procreated.

Thus the gods and others have procreated millions of such noble souled Vaanaras as the chiefs of warriors who can change their guise at their wish. [1-17-29b, 30a]

[Verse Locator](#)

ते प्रधानेषु यूथेषु हरीणाम् हरियूथपाः ॥ १-१७-३०
बभूवुर् यूथप श्रेष्ठान् वीराम् च अजनयन् हरीन् ।

30a, 31b. te = those; hari yuuthapaaH = vanara, generals; hariiNaam prathaaneSu yuudheshu = monkeys, among principle, battalions; yuuthatpa shreSTaaH = generals, the prominent ones; babhuuvuH = they became; viiraam harrin ajanayan ca = brave, monkeys, they procreated, also.

Those vanara generals who took birth thus became the prominent generals among the principle battalions of monkeys, and they have also procreated brave monkeys on their own. [1-17-30a, 31b]

[Verse Locator](#)

अन्ये ऋक्षवतः प्रस्थान् उपतस्थुः सहस्रशः ॥ १-१७-३१

अन्ये नाना विधान् शैलान् काननानि च भेजिरे ।

31b, 32a. **anye** = some [among them]; **sahasrashaH** = in thousands; **R^ikSavataH prasthaan upatasthu** = Mt. Riskshavat, on ridges, are staying; **anye** = others; **naanaa vidhaan** = many, kinds of; **shailaan** = mountains; **kaananaani ca** = forests, also; **bhejire** = reached.

Some thousands of them stayed on the ridges of Mt. Riskshavat while others reached many kinds of other mountains and forests. [1-17-31b, 32a]

[Verse Locator](#)

सूर्य पुत्रम् च सुग्रीवम् शक्र पुत्रम् च वालिनम् ॥ १-१७-३२

भ्रातरौ उपतस्थुः ते सर्वे च हरि यूथपाः ।

नलम् नीलम् हनूमन्तम् अन्यांश्च हरि यूथपान् ॥ १-१७-३३

32b, 33. **sarve** = all of them, monkeys; **bhraatarau** = brothers; **suurya putram sugriivam** = sun's, son, Sugreeva; **shakra putram vaalinam** = Indra's, son, Vali; **hari yuudhapaaH** = monkeys, chiefs; like Nala; Neela; Hanumanta; **anyaaH cha hari yuudhapaan** = others, also; monkey, generals; **upatasthu** = adored [stood by them.]

All of the monkeys stood by the brothers, namely the son of Indra Vali, and the son of sun Sugreeva, and even with the monkey generals like Nala, Neela and Hanuma et al. [1-17-32b, 33]

[Verse Locator](#)

ते तार्क्ष्य बल संपन्नाः सर्वे युद्ध विशारदाः ।

विचरन्तोऽर्दयन् सर्वान् सिंह व्याघ्र महोरगान् ॥ १-१७-३४

34. **taarkshya bala sampannaH** = like Divine Eagle, Garuda, might, endowed with; **yuddha vishaaradaaH** = in warfare, well-versed ones; **te sarve vicharantaH** = they, all, moving about; **darpaat** = by their pride - prideful subjugation as they do not kill them; **simha** = lion; **vyaaghra** = tiger; **mahaa uragaan** = great snakes [and the like]; **ardayan** = thwarted.

All of those who are well-versed in warfare and endowed with the might of divine eagle Garuda, used to thwart the pride of lions, tigers and great snakes just by their own prideful subjugation while they move about the forests. [1-17-34]

[Verse Locator](#)

महाबलो महाबाहुः वाली विपुल विक्रमः ।

जुगोप भुज वीर्येण ऋक्ष गोपुच्छ वानरान् ॥ १-१७-३५

35. **mahaa baahuH** = great, armed one - adroit one; **vipula vikramaH** = extremely, mighty; **mahaa balaH** = highly, indomitable; **Vali; bhuja viiryeNa** = arms', strength; **R^iksha** = bears; **gopucCha** = langoors; **vaanaraan** = monkeys **jugopa** = protected.

He who is adroit, extremely mighty, and highly indomitable, that Vali protected bears, langoors, and monkeys just by the strength of his arms. [1-17-35]

[Verse Locator](#)

तैः इयम् पृथ्वी शूरैः सपर्वत वन अर्णवा ।

कीर्णा विविध संस्थानैः नाना व्यंजन लक्षणैः ॥ १-१७-३६

36. **shuuraiH** = with brave ones; **vividha samsthaanaiH** = with diverse, physiques; **naanaa vyanjana lakshanaiH** = many, physical, indications [indicating their

peculiar race]; **taiH** = by them; **saha parvata vana arNavaa** = with mountains, forests, and oceans [oceanward provinces]; **iyam prithvii kiirNaa** = this, earth is, overspread.

The earth with its mountains, forests and oceanward places is overspread with those brave ones that possess diverse physiques and peculiar indication marks of their stock. [1-17-36]

[Verse Locator](#)

तैः मेघ बृन्दाचल कूट संनिभैः
महाबलैः वानर यूथप अधिपैः ।
बभूव भूः भीम शरीर रूपैः
समावृता राम सहाय हेतोः ॥ १-१७-३७

37. **megha bR^iinda** = could, clusters; **achala kuuTa sannibhau** = mountains, peaks, like [resembling]; **mahaa balaiH** = very, mighty; **bhiima shariira ruupaiH** = awesome, body, forms; **taiH** = by them; **vaanara yuutha adhipaiH** = with Vaanara, army, generals; **bhuuH** = earth; **raama sahaaya hetoH** = Rama, helping, reason of; **samaaavR^itaa** = spread over; **babhuuva** = became.

The earth is thus suffused with those mighty army generals of Vanara race whose physiques resembled the clusters of clouds and peaks of mountains, and who have emerged for the reason of helping Rama. [1-17-37]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्तदशः सर्गः ॥

Thus, this is the 17th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 18 Verses converted to UTF-8 - Sep 09

Introduction

After the completion of Vedic ritual all the kings and Sage Rishyasringa took leave of Dasharatha and went away to their countries. After some time Rama, Lakshmana, Bharata, and Shatrughna are born. Their virtues in childhood and rituals connected thereto are depicted here. Dasharatha then contemplates the marriages of the princes, since marrying sons after completion of education is customary. At that juncture Sage Vishvamitra arrives at the court of Dasharatha seeking help from the king. Dasharatha receives him adoring in high esteem.

[Verse Locator](#)

निर्वृत्ते तु क्रतौ तस्मिन् हयमेधे महात्मनः ।

प्रति गृह्य अमरा भागान् प्रतिजग्मुः यथा आगतम् ॥ १-१८-१

1. mahaatmanaH tasmin haya medhe = of the high souled one Dasharatha's, that, horse ritual; kratau nirvR^itte sati = ritual, when completed, that is; amaraa bhaagaan pratigR^ihya = gods, their portion [of oblations,] on taking; yatha aagatam = as they came; pratijagmu = returned [to their heavens.]

On the competition of the horse ritual of high-souled Dasharatha, the gods having received their portion of sacrificial oblation returned to their abodes as they have come. [1-18-1]

[Verse Locator](#)

समाप्त दीक्षा नियमः पत्नी गण समन्वितः ।

प्रविवेश पुरीम् राजा स भृत्य बल वाहनः ॥ १-१८-२

2. patnii gaNa samanvitaH = wives', company, along with; raajaa = king Dasharatha; samaapta diikshaa niyamaH = on completing, vows, rules - consecration vowed for Vedic ritual; sa bhR^itya bala vaahana = along with, servants, guards, vehicles; pravivesha puriim = entered, city [Ayodhya,].

The king completing his consecratory vows held for horse ritual, entered Ayodhya city along with the company of his queens, servants, guards and vehicles. [1-18-2]

[Verse Locator](#)

यथा अर्हम् पूजिताः तेन राजा च पृथिवीश्वराः ।

मुदिताः प्रययुः देशान् प्रणय मुनि पुंगवम् ॥ १-१८-३

3. pR^ithvi iishvaraH = earthly, gods [other kings]; tena raaj~naa = by him, the king; yathaa arham puujitaaH = as, befitting, honoured; muditaaH = are gladdened; muni pungavam praNamya = sage, the eminent [Vashishta] on duly adoring; deshaan = to their countries; prayayuH = travelled - returned.

The other kings who arrived for the ritual are delighted when befittingly honoured by the king Dasharatha, and they too returned to their countries, after suitably adoring the eminent sage Vashishta. [1-18-3]

[Verse Locator](#)

श्रीमताम् गच्छताम् तेषाम् स्वगृहाणि पुरात् ततः ।
बलानि राज्ञाम् शुभ्राणि प्रहृष्टानि चकाशिरे ॥ १-१८-४

4. tataH puraat = from that, city; sva gR^ihaaNi = to their own, houses [own countries - homeward]; gacChataam = those who are going - set forth; shriimataam teSaam raajnaam = of those magnificent [kings,] those, kings'; shubhraaNi = clean [neat white uniforms, or in fine fettle]; pra hR^iSTaani = highly, gladdened; balani chakaashire = armies [entourages,] shone forth.

The entourages of those kings who set forth homeward from that city are highly gladdened and shone forth in fine fettle. [1-18-4]

Some commentaries said that the soldiers are given white and clean uniforms by Dasharatha by the word shubhraaNi and hence they are happy. But they may be said to be sprucely without those gifts from Dasharatha.

[Verse Locator](#)

गतेषु पृथिवीशेषु राजा दशरथः पुनः ।
प्रविवेश पुरीम् श्रीमान् पुरस्कृत्य द्विजोत्तमान् ॥ १-१८-५

5. pR^idhvi iisheSu gateshu satsu = earthly, lords [kings,] when they have gone; tadaa shriimaan raajaa dasarathaH = then, fortunate, king, Dasharatha; dvijaH uttamaan puraskR^itya = Brahmins, eminent ones, keeping ahead; puriim pravivesha = city, entered.

On the departure of visiting kings, then that fortunate king Dasharatha entered the city Ayodhya, keeping eminent Brahman priests ahead of him in the procession. [1-18-5]

[Verse Locator](#)

शांतया प्रययौ सार्धम् ऋष्यशृङ्गः सुपूजितः ।
अनुगंयमानो राज्ञा च सानुयात्रेण धीमता ॥ १-१८-६

6. R^iSyashR^i~NgaH = Rishyasringa; su puujita = well, adored; sa anu yaatreNa = with, co-travellers [entourage of Romapada]; dhiimataa raajnaa = with virtuous one, king [Romapaada]; anugamyamaanaH cha = followed by, king also; shantayaa saartham prayayau = with Shanta, along with, travelled.

Well adored by king Dasharatha sage Rishyasringa also travelled along with his wife Shanta, followed by his father-in-law King Romapada, and along with other co-travellers, namely the entourage of Romapada. [1-18-6]

[Verse Locator](#)

एवम् विसृज्य तान् सर्वान् राजा संपूर्ण मानसः ।
उवास सुखितः तत्र पुत्र उत्पत्तिम् विचिंतयन् ॥ १-१८-७

7. raajaa = king Dasharatha; evam taan sarvaan visR^ijya = thus, them, all, on dispersing; sampuurNa maanasaH = with a satiated, heart; putra utpattim vichintayan = sons, birth, dwelling upon; tatra sukhitaH uvaasa = there, gratifyingly, dwelled.

On dispersing all of them king Dasharatha gratifyingly dwelled there in Ayodhya, with a satiated heart dwelling upon the birth of his sons. [1-18-7]

[Verse Locator](#)

ततो यज्ञे समाप्ते तु ऋतूनाम् षट् समत्ययुः ।
ततः च द्वादशे मासे चैत्रे नावमिके तिथौ ॥ १-१८-८
नक्षत्रे अदिति दैवत्ये स्व उच्छ संस्थेषु पंचसु ।
ग्रहेषु कर्कटे लग्ने वाक्पता इंदुना सह ॥ १-१८-९
प्रोद्यमाने जगन्नाथम् सर्व लोक नमस्कृतम् ।
कौसल्या अजनयत् रामम् सर्व लक्षण संयुतम् ॥ १-१८-१०
विष्णोः अर्धम् महाभागम् पुत्रम् ऐक्ष्वाकु नंदनम् ।
लोहिताक्षम् महाबाहुम् रक्त ओष्ठम् दुंदुभि स्वनम् ॥ १-१८-११

8, 9, 10, 11. tataH yaj~ne samaapte = then, ritual, on completion; R^ituuNaam SaT sam atyayuH = seasons, six, well, passed by; tataH = then; dvaadashe maase = in twelfth, month; chaitre naavamike tithau = chaitra month [April-May], ninth, day;

nakshatre aditi daivatye = star of the day [punarvasu,] whose presiding deity is aditi;

panchasu graheSu swa uccha samsthesu = of five, planets, in their own, highest, positions - in their own cCha sthAna-s, viz., in their own ascendent positions - meSha, makara, karkaTa, mIna, tula - rAshI-s;

chandra yukta guru karkaTa lagne proudyamane;

karkaTe lagne = in Cancer [of Zodiac]; vaak patiH= when Speech's, Lord [Jupiter]; indunaa saha = Moon, along with; pra udyamane == when raising - when ascendent; [abhijit lagna= advancing daytime];

kausalyaa = Queen Kausalya; jagat naatham = worlds', lord [Vishnu]; sarva loka namaskR^itam = by all, worlds, adored; divya lakshana samyutam = divine, attributes, along with;

viSNoH = Vishnu's; artham = epitome of [not half of Vishnu];

mahaa bhaagam = greatly blessed one; ikshwaaku nandanam = Ikshvaaku dynasty, delight of; lohita aksham = lotus-red, eyes; mahaa baahum = lengthy, armed; rakta oSTam = roseate, lips; dundubhi svanam = drumbeat, voiced; raamam = Rama as; putram = the son; ajanayat = gave birth.

On completion of the ritual, six seasons have passed by; then in the twelfth month, i.e., in chaitra mAsa, and on the ninth day of that chaitra month [April-May], when it is punarvasu nakshatra yukta navamI tithi, i.e., when the ruling star of that ninth day is punarvasu, for which Aditi is the presiding deity; and when five of the nine planets - sUrya, kuja, guru, shukra, shani are in ucCha sthAna-s, namely, when those planets are in ascension in their respective houses - meSha, makara, karkaTa, mIna, tula - rAshI-s; and when chandra yukta guru, karkaTa lagne - Jupiter in conjunction with Moon is ascendant in Cancer, and when day is advancing, Queen Kausalya gave birth to a son with all the divine attributes like lotus-red eyes, lengthy arms, roseate lips, voice like drumbeat, and who took birth to delight the Ikshwaku dynasty and adored by all the worlds, and who is the greatly blessed epitome of Vishnu, namely Rama. [1-18-8, 9, 10, 11]

Twice six months had rolled a way since the great sacrifice was over and, in the first month of the New Year, on the ninth day of the bright fortnight, the Lord of the worlds chose to take human form and sent down half of His essence as the son of Kausalya (thenceforth to be known as Rama), the world-honored One, the crowning glory of the grand line of Ikshwaku, and the sum of all perfections. The constellation Punarvasu, of which Aditi was the regent, was chosen to preside at his birth. The Sun, Mars, Jupiter, Venus, and Saturn were in ascension in their respective houses. Aries, Capricornus, Cancer, Pisces and the Libra, Jupiter and the Moon were in conjunction ; the rising sign was Cancer. And Kausalya, shone with unparalleled effulgence, even

as Aditi when she gave birth to Indra, the lord of the Shining Ones, the Vajra-wielder. - C. R. Sreeniuasa Aiyangar, 1910.

By this configuration of stars the supreme merits of Rama are indicated. atra sa~Nvastara mukha uttaayaNa vasanta caitra maasa shukla pakSha deva nakShatra diva abhijit lagna puNya nakShatraad utkR^iShTa kaale karkaaTaka lagne uccasya graha pa~ncake guru candra yoge shrii raama utpattiH | tasya sarva utkR^iShTataam sakala kalyaana guNa abhiraamataam sakala shiShTa aadraNiiya sampattim mahaa paraakramam ca suucitam | dharmaakuutam.

The phrase viSNoH artham half of Vishnu - is to be taken as half of the fruit of ritual where Vedic ritual itself is pervaded by Vishnu. The fruit of ritual is obtained in the shape of dessert, and Kausalya consumed half of it, but it is not half of Vishnu as he is illimitable. Even Sreeniuasa Aiyangar took it as half, in saying half of Vishnu's essence is Rama. This has become a perennial topic debating whether the incarnation of Rama is a pUrNa avtAra, artha avatAra or aMsha avatAra.

[Verse Locator](#)

कौसल्या शुशुभे तेन पुत्रेण अमित तेजसा ।
यथा वरेण देवानाम् अदितिः वज्र पाणिना ॥ १-१८-१२

12. kausalya; a mita tejasaa = one with unlimited resplendence; tena putreNa = by that, son; devaanaam vareNa = among gods, the best one; vajra paaNinaa = by Thunderbolt, in hand [wielder - Indra]; aditiH yathaa shushubhe = Lady Aditi, as with, shone forth.

Kausalya shone forth with such a son whose resplendence is unlimited, as with lady Aditi who once stood out with her son Indra, the best one among gods. [1-18-12]

[Verse Locator](#)

भरतो नाम कैकेय्याम् जज्ञे सत्य पराक्रमः ।
साक्षात् विष्णोः चतुर्थ भागः सर्वैः समुदितो गुणैः ॥ १-१८-१३

13. satya paraakramaH = truthfulness, as his valour; saakshaat viSNoH = manifest, Vishnu's; chatur bhaagaH = fourth, component; sarvaiH guNaiH samuditaH = with all, merits, embodied with; bharata naama kaikeyyaam jaj~ne = Bharata, named [son], to Queen Kaikeyi, born to.

Queen Kaikeyi gave birth to Bharata, one embodied with all merits, and whose truthfulness itself is his valour and who is fourth component of manifest Vishnu, namely Rama. [1-18-13]

The fraction indicated here like 'one fourth of Vishnu' etc may be reckoned as the share of the dessert consumed by the queens, but not as a cleaved portion of Vishnu as he is an indivisible entity. Here it is half of one-fourth i.e., one-eighth of dessert given to Kaikeyi.

[Verse Locator](#)

अथ लक्ष्मण शत्रुघ्नौ सुमित्रा अजनयत् सुतौ ।
वीरौ सर्व अस्त्र कुशलौ विष्णोः अर्ध समन्वितौ ॥ १-१८-१४

14. atha = then; Queen Sumitra; viiraau = valiant ones; sarva astra kushalau = all, weaponry, experts; viSNoH = Vishnu's; artha = essence, epitome; samanvitau = those that are embodied with; Lakshmana; Shatrughna; sutau ajanayat = to sons, gave birth.

Queen Sumitra then gave birth to two sons who are the embodied epitomes of Vishnu, namely Lakshmana, and Shatrughna, who are valiant ones and experts in all kinds of weaponry. [1-18-14]

[Verse Locator](#)

पुष्ये जातः तु भरतो मीन लग्ने प्रसन्न धीः ।
सार्धे जातौ तु सौमित्रौ कुलीरे अभ्युदिते रवौ ॥ १-१८-१५

15. **prasanna dhiiH** = level, headed one - guileless, fair-minded; Bharata; **pushye miina lagne jaataH** = under Pushyami star, in Pisces [of Zodiac,] born; **saumitrii** = sons of Sumitra [Lakshmana, Shatrughna]; **saarpe kuliire** = under star presided by serpent [aaSreSa,] in Cancer [of Zodiac]; **ravau abhyudite** = while Sun, is rising - i.e., on next day of Rama's birth - nth of Chaitra; **jaatau** = they are born.

With the dawn of sun on the next day, fair-minded Bharata is born under Pisces where **puSyami** is the star of day, later the sons of Sumitra, namely Lakshmana and Shatrughna are born under Cancer, where **aaSreSa** is the star of the day, i.e., the tenth of chaitra month, [1-18-15]

Rama is born on the ninth day of Chaitra month, and Bharata is born in the earlier part of next day the tenth of Chaitra, earlier to his younger brothers, and then Lakshmana and Shatrughna are born on the later part of that tenth day.

'Pushya is the name of a month; but here it means the eighth mansion. The ninth is called Aslesh, or the snake. It is evident from this that Bharata, though his birth is mentioned before that of the twins, was the youngest of the four brothers and Rama's junior by eleven months' -- Schlegel.

The eleven-month gap between Rama and Bharata is unapparent in the words of verse. This may be from some other version of Ramayana.

[Verse Locator](#)

राज्ञः पुत्रा महात्मानः चत्वारो जज्ञिरे पृथक् ।

गुणवंतः अनुरूपाः च रुच्या प्रोष्ठ पदोपमाः ॥ १-१८-१६

16. **guNavantaH anuruupaaH cha** = virtuous ones, charming, also; **ruchyaa** = by brilliance; **proSTapada upamaaH** = [like puurva bhaadra, uttara bhaadra] stars, in simile; **mahaatmaanaH** = great souls; **such**; **raajnaH putraa** = kings', sons; **chatvaaraH** = four of them; **jaj~nire pR^ithak** = born, separately.

Thus there are four great-souled sons of Dasharatha, born on separate instances, who are virtuous, charming, and by brilliance they are in similitude with two stars of each of the asterisms called **puurva bhadra** and **uttara bhaadra**. [1-18-16]

The word **proSTa** is cow; **pada** feet; the feet of a cow. It is also the name for the asterisms **puurvaa bhaadra**, **uttara baadra**, containing stars in the wing of Pegasus, each of which will have two stars, and all the four stars make a perfect square. Like the pairs of stars the brother also move in pairs - Rama, Lakshmana; Bharata, Shatrughna.

The epithet **mahaa aatmanaH** high-souled ones is though negligible for peripheral reading, it is explained as: Rama is one such, as he undertakes **sva dharma anuSThaana** ; Lakshmana by his **sheSatva j~naana** ; Bharata by his **bhagavat paara tantrya** ; and Shatrughna by his **bhaagavata paaratantrya**.

Like this, each of the epithets used in Ramayana has something or the other meaning which is not generally recorded in English translations. All the English translations are story-oriented, as though there is some unknown story in Ramayana for retelling afresh. In the spate of telling story again and again these niceties are lost. The same is the position with the numerous epithets given to Seetha in Aranya Kanda. Readers may please note that each epithet conveys some meaning and if we could not incorporate them, it is our misfortune in getting a book containing their meanings. We request the readers to kindly inform us if they have come across the meanings of these seemingly useless and metre-filling-like epithets in any book, so that, that book will be brought to the notice of readers who are mistaking them as 'redundant stanza fillers'.

[Verse Locator](#)

जगुः कलम् च गंधर्वा ननृतुः च अप्सरो गणाः ।

देव दुंदुभयो नेदुः पुष्प वृष्टिः च खात् पतत् ॥ १-१८-१७

उत्सवः च महान् आसीत् अयोध्यायाम् जनाकुलः ।

17, 18a. **gandharvaa kalam jaguH** = celestial singers, melodiously, sang; **apsaraa gaNaaH nanR^ituH** = divine dancers, groups of - dancing parties, danced; **deva dundubhayaH neduH** =

divine, drums, sounded, **khaat pushpa vR^iSTi cha patat** = from heavens, flowery, rain, also, fallen; **ayodhyaayaam jana akulaH** = in Ayodhya, with people, thronging; **utsavaH cha mahaan asiit** = festivity, also, great, is there.

The celestial singers sang melodiously, paradisiacal dancing parties danced, divine drums drummed and heavens rained flowers, with all this there is a great festivity in Ayodhya with thronging people. [1-18-17, 18a]

[Verse Locator](#)

रथ्याः च जन संबाधा नट नर्तक संकुलाः ॥ १-१८-१८

गायनैः च विराविण्यो वादनैः च तथ अपरैः ।

विरेजुर् विपुलाः तत्र सर्व रत्न समन्विताः ॥ १-१८-१९

18b, 19. **rathyaaH** = streets; **jana sambaadhaa** = with people, pressurised - stampeded; **nata nartaka samkulaaH** = with actors, dancers, flurried by; **gaayanaiH cha** = singers, too; **vaadanaiH cha eva** = with players of musical instruments, also, thus; **tathaa aparaiH** = like that, by others - onlookers; **viraavaNyaH** = well sounding - hilarity, jubilation; **tatra** = there - on streets; **vipulaaH virejuH** = widely, strewn; **sarva ratna samanvitaaH** = all, gems, along with.

Hilarity filled the streets with people stampeding them and with the flurry of actors, dancers, singers and instrumentalists, as well by other onlookers, and there on the streets widely strewn are all kinds of gems appreciating the artists. [1-18-18b, 19]

[Verse Locator](#)

प्रदेयांश्च ददौ राजा सूत मागध वंदिनाम् ।

ब्राह्मणेभ्यो ददौ वित्तम् गो धनानि सहस्रशः ॥ १-१८-२०

20. **raajaa** = king; **suuta maagadha vandinaam** = to eulogisers, bard singers, panegyrist; **pradeyaan cha** = giveable donation, also; **dadou** = gave; **brahmaNebhyaH** = to Brahmans; **vittam** = funds; **go dhanaani sahasrashaH** = cow, wealth, in thousands; **dadau** = gave.

The king gave worthy gifts to eulogisers, bard singers, and panegyrist, and to Brahmans he gave funds and wealth in the form of thousands of cows. [1-18-20]

[Verse Locator](#)

अतीत्य एकादश आहम् तु नाम कर्म तथा अकरोत् ।

ज्येष्ठम् रामम् महात्मानम् भरतम् कैकयी सुतम् ॥ १-१८-२१

सौमित्रिम् लक्ष्मणम् इति शत्रुघ्नम् अपरम् तथा ।

वसिष्ठः परम प्रीतो नामानि कुरुते तदा ॥ १-१८-२२

21, 22. **tataH** = then; **eka dasha aaham atiitya** = one, ten, days, [eleven days,] when elapsed; **naama karma akarot** = naming, ceremony, performed; **mahaa aatmaanaam jyeSTam raamam** = high souled, elder one, as Rama; **kaikeyi sutam bharatam** = Kaikeyi's, son, as Bharata; **soumitrim** = Sumitra's [to one son]; **lakshmanam iti** = as Lakshmana, thus; **aparam** = other [son]; **shatrughnam** = as Shatrughna; **parama priitaH vashishta tadaa** = highly, gladdened, Vashishta, then; **naamaani kurute** = names, [made] gave.

Elapsed are eleven days and the naming ceremony is performed, then Vashishta, the chief priest, named the high-souled elder one as Rama, Kaikeyi's son as Bharata, and one son of Sumitra as Lakshmana and the other as Shatrughna [1-18-21, 22]

The word 'Rama' is defined as **ramante sarve janaaH guNaiH asmin iti raamaH** 'in whom all the people take delight for his virtuousness, thus he is Rama.' The name Rama is very old, so says **padma puraaNa : shriyaH**

Bharata is defined as: bharata raajya bharanaat - bibharti iti bharata Bharata is because he bears the burden of the kingdom of Rama during Rama's exile.

Lakshmana is lkShmano laksmi sampannoH or lakShmi asya astiiti lakShmaNa Lakshmana is the favoured flourisher. The wealth of selfless dedication is in him, hence Lakshmana. One who is endowed with favoured dedication, kainkarya lakshana lakshita Lakshmana is a hearty dedication to Rama and he always wishes to reside by the side of his brother.

Shatrughna is shatruun hanta iti shatrughnaH. Or shatrughno nitya shatru-ghnaH Shatrughna is always an enemy destroyer.

The naming ceremony acquires a particular significance, because Vashishta, the purohita = puraa future; hitaH well-wisher of; well wishing advisor about the future of the kingdom, named these princes with a vision into the future.

[Verse Locator](#)

ब्राह्मणान् भोजयामास पौरान् जानपदान् अपि ।
उददद् ब्राह्मणानाम् च रत्नौघम् अमलम् बहु ॥ १-१८-२३
तेषाम् जन्म क्रिय आदीनि सर्व कर्माणि अकारयत् ।

23, 24a. brahmaNaan pauraan jaanapadaan api = Brahmans, urbanites, villagers, also; bhojayaamaasa = are fed well by king; brahaahmaNaanaam bahu ratna ogham udadat = to Brahmans, many, valuable gems, he gave - gifted; a mitam = un, limited; teSaam janma kriya aadiini = them - the princes, birth, rites, ceremonies sequel to it; sarva karmaaNi akaarayata = all, rituals, performed.

The king feasted Brahmans, urbanites and villagers and he gifted many valuable gems to Brahmans in an unlimited way, and all the rituals of birth and ceremonies sequel to it like naming ceremony, first-food-feeding ceremony, first-hair-removal ceremony, and sacred thread ceremony are performed in respect of the princes. [1-18-23, 24a]

[Verse Locator](#)

तेषाम् केतुः इव ज्येष्ठो रामो रतिकरः पितुः । १-१८-२४
बभूव भूयो भूतानाम् स्वयम् भूः इव सम्मतः ।

24b, 25a. tesSam jyeSThaH raamaH = among them the princes, eldest one, Rama is; ketuH iva = flagstaff like; pituH bhuyaH rati kara = to his father, very much, delightful one; svayam bhuu iva bhuutaanaam sammata babhuuva = self-emerged [god, Brahma,] like, to all beings, acceptable, he became.

Among those princes the eldest one Rama is like a flagstaff and a delight of his father Dasharatha, and he became acceptable to all beings like the self-created Brahma. [1-18-24b, 25a]

[Verse Locator](#)

सर्वे वेद विदः शूराः सर्वे लोकहिते रताः ॥ १-१८-२५
सर्वे ज्ञानोपसंपन्नाः सर्वे समुदिता गुणैः ।

25b, 26a. sarve veda vidaH = all princes are, in Veda-s, scholars; shuuraaH = valiant ones; sarve loka hite rataaH = all are, in worlds', welfare, interested; sarve j~naana upa sampannaH = all are, intellectual ones; sarve samuditaa guNaiH = all are, possessors of, with merits - air of probity.

All the princes are scholars in Veda-s, valiant ones, all are interested in the welfare of the world, all are intellectuals and all of them possess an air of probity. [1-18-25b, 26a]

तेषाम् अपि महातेजा रामः सत्य पराक्रमः ॥ १-१८-२६

इष्टः सर्वस्य लोकस्य शशांक इव निर्मलः ।

26b, 27a. teSaam api mahaa tejaa = among them, also, great, resplendent; raaamaH satya paraakramaH = Rama, truthfulness, as his valorous one; nirmala shashaanka iva = tranquil, moon, like; sarvasya lokasya iSTaH = to all, of world, dear one.

Among them the great resplendent Rama, whose valour itself is his truthfulness, is the dear one to all the world like the tranquil moon. [1-18-26b, 27a]

[Verse Locator](#)

गज स्कन्धे अश्व पृष्ठे च रथ चर्यासु सम्मतः ॥ १-१८-२७

धनुर्वेदे च निरतः पितुः शुश्रूषणे रतः ।

27b, 28a. [saH raamaH = he that Rama is]; gaja skandhe = on [riding] elephant's, shoulders; ashva pR^iSTte = on [riding] horse's, on back; cha = also; ratha charyaasu = in chariots', manoeuvring of [tactical charioting]; sammataH = admitted to be [the champion]; dhanuH vede cha nirataH = in archery, Veda, also, rejoices in; pituH shushruushaNe rataH = father's, in service, absorbed in.

Rama is admittedly a champion of riding elephants and horses, also in tactical charioting, and he rejoices in the art of archery, and absorbed in the obedient service of his father. [1-18-27b, 28a]

[Verse Locator](#)

बाल्यात् प्रभृति सुस्निग्धो लक्ष्मणो लक्ष्मि वर्धनः ॥ १-१८-२८

रामस्य लोकरामस्य भ्रातुः ज्येष्ठस्य नित्यशः ।

28b, 29a. lakshmi vardhana lakshmana = prosperity, enhancer of, Lakshmana; baalyaat prabhR^iti = childhood, since; loka raamasya = for world, charming Rama; jyeSTasya bhraatuH = towards elder, brother; raamasya = in respect of Rama; nityasaH su snigdhaH = always, he is very amiable.

Right from childhood Lakshmana, the enhancer of prosperity, is always amiable towards his world-charming elder brother Rama. [1-18-28b, 29a]

[Verse Locator](#)

सर्व प्रिय करः तस्य रामस्य अपि शरीरतः ॥ १-१८-२९

लक्ष्मणो लक्ष्मि संपन्नो बहिः प्राण इव अपरः ।

29b, 30a. lakshmi sampannaH lakshmanaH = wealth [of dedication], one endowed with, Lakshmana s, even; shariirataH api = bodily, even [dedicated to Rama]; sarva priya karaH = all, agreeable deeds, while performing; tasya raamasya = to that, Rama; bahiH praana iva = external, entity, like; a paraH = bahiH praaNa = outer, life - alter ego, [he behaved like alter ego,].

Lakshmana who is endowed with the wealth of dedication dedicated himself to Rama with bodily service, and while performing all agreeable deeds in respect of Rama, he behaved like Rama's alter ego. [1-18-29b, 30a]

[Verse Locator](#)

न च तेन विना निद्राम् लभते पुरुषोत्तमः ॥ १-१८-३०

मृष्टम् अन्नम् उपानीतम् अश्राति न हि तम् विना ।

30b, 31a. **purusa uttamaH** = of men, best Rama; **tena vinaaa** = him - Lakshmana, without; **nidraam na labhate** = sleep, he does not, get; **upaaniitam mR^iSTam annam ca** = brought [for him,] delicious, food, also; **tam vinaa** = him [Lakshmana,] without; **na ashnaati** = will not, eat.

That best one among the men Rama does not get his sleep without Lakshmana and he would not eat food brought for him, however delicious it may be, without Lakshmana. [1-18-30b, 31a]

[Verse Locator](#)

यदा हि हयम् आरूढो मृगयाम् याति राघवः ॥ १-१८-३१

अथ एनम् पृष्ठतः अभ्येति स धनुः परिपालयन् ।

31b, 32a. **raaghava** = Raghava; **hayam aruuDhaH** = horse, on mounting; **yadaa mR^igayaam yaati** = when, for a hunting game, goes; **tataH** = then; **saH** = he, Lakshmana; **dhanuH paripaalayan** = bow, wielding [as a squire]; **enam priSTataH abhyeti** = him [Rama,] behind [Rama,] rushes after.

Whenever Raghava mounts a horse and goes on a hunting game Lakshmana rushes after him wielding his bow as a squire. [1-18-31b, 32a]

[Verse Locator](#)

भरतस्य अपि शत्रुघ्नो लक्ष्मण अवरजो हि सः ॥ १-१८-३२

प्राणैः प्रियतरो नित्यम् तस्य च आसीत् तथा प्रियः ।

32b, 33a. **lakshamaNaa varajaH** = Lakshmana's, born along with - younger brother; **saH shatrughnaH** = he that, Shatrughna; **bharatasya api** = to Bharata, even; **nityam praanaiH priyataaraH** = always, by lives, dear one; [Bharata also]; **tasya cha** = to him [to Shatrughna,] even; **tathaa aasiit priyaH** = like that, he is, a dear one.

Lakshmana's younger brother Shatrughna is a dear one to Bharata, like that Bharata too held Shatrughna dearer than his own lives. [1-18-32b, 33a]

[Verse Locator](#)

स चतुर्भिः महाभागैः पुत्रैः दशरथः प्रियैः ॥ १-१८-३३

बभूव परम प्रीतो देवैः इव पितामहः ।

33. **saH** = he, Dasharatha; **mahaa bhaagaiH chaturbhi priyaiH putraiH** = with highly fortunate, four, dearest, sons; **pitaamaha devaiH iva** = Forefather, Brahma, with gods, as with; **parama priitaH babhuuva** = highly, glad, he became.

King Dasharatha is highly gladdened with four of his highly fortunate sons like the Forefather Brahma with gods in heaven. [1-18-33]

[Verse Locator](#)

ते यदा ज्ञान संपन्नाः सर्वैः समुदिता गुणैः ॥ १-१८-३४

ह्रीमन्तः कीर्तिमन्तः च सर्वज्ञा दीर्घ दर्शिनः ।

तेषाम् एवम् प्रभावाणाम् सर्वेषाम् दीप्त तेजसाम् ॥ १-१८-३५

पिता दशरथो हृष्टो ब्रह्मा लोकाधिपो यथा ।

34b, 35, 36a. **te sarvaiH guNaiH samuditaa** = with all, merits, having - gifted with; **yadaa j~naana sampannaaH** = they [four princes,] when, practical wisdom - prudence, prospering with; **hriimantaH** = bashful ones - self-conscious [to do wrong deeds]; **kiirtimantaH cha** = well-know ones [for their gentility,] also; **sarva j~naa** = all, knowing ones [knowers of pros and cons]; **diirgha darshinaH** = foresighted - conscientious; [when they have become thus,

then]; **evam prabhaavaaNaam** = with this kind of, potentiality having; **diipta tejasaam** = radiantly, brilliant ones; **teSaam sarveSaam** = all, in respect of; **pitaa** = father; Dasharatha; **loka adhipaH yathaa** = world, presiding deity - Brahma, as with; **hR^iSTaH** = is contented.

When all of the four sons are thus prospering with prudence, gifted with all the merits, self-conscious to do wrong deeds, well-known for their gentility, knowers of pros and cons and even the conscientious princes, then their father Dasharatha is contented in respect of all of them who are such radiantly brilliant and potential princes, like Brahma. [1-18-34b, 35, 36a]

[Verse Locator](#)

ते च अपि मनुज व्याघ्रा वैदिक अध्ययने रताः ॥ १-१८-३६
पितृ शुश्रूषण रता धनुर् वेदे च निष्ठिताः ।

36. **te manuja vyaaghraaH api** = they, manly, tigers, even; **vaidika adhyayane rataaH** = Veda, studies, engrossed in; **pitR^iu shushruuSaNe rataaH** = in father's, service, delighted in; **dhanurvede cha niSTitaaH** = in art of archery, also, experts.

Even those tigerly-men, namely the princes, are engrossed in the studies of Veda-s, delighted to render service to their father and they are also the experts in art of archery. [1-18-36b, 37a]

[Verse Locator](#)

अथ राजा दशरथः तेषाम् दार क्रियाम् प्रति ॥ १-१८-३७
चिंतयामास धर्मात्मा सह उपाध्यायः स बान्धवः ।

37b, 38a. **tataH** = then; **dharmaatmaa raajaa** = noble souled, king Dasharatha; **saH upaadhyayaH sa baandhavaa** = along with, teachers, with, relatives; **teSaam daara kriyaam prati** = of their, matrimonial, works [alliances,] about; **chintayaamaasa** = contemplated.

Then the noble souled Dasharatha contemplated along with his priestly teachers and relatives about the matrimonial alliances of his sons. [1-18-37b, 38a]

[Verse Locator](#)

तस्य चिंतयमानस्य मंत्रि मध्ये महात्मनः ॥ १-१८-३८
अभ्यागच्छत् महातेजा विश्वामित्रो महामुनिः ।

38b, 39a. **maha aatmanaH tasya** = great, souled one, his Dasharatha; **chintayaa maanasya** = while he is thinking so [discussing so]; **mantri madhye** = ministers, among, mahaa tejaa = great resplendent one - highly powerful; **visvaamitraH mahaa muniH** = Vishvamitra great sage; **abhyaagacChat [abhi aa gacChat]** = arrived.

While the great souled Dasharatha is discussing the marriages of princes among his ministers, the highly powerful sage Vishvamitra arrived. [1-18-38b, 39a]

[Verse Locator](#)

स राज्ञो दर्शन आकांक्षी द्वार अध्यक्षान् उवाच ह ॥ १-१८-३९
शीघ्रम् आख्यात माम् प्राप्तम् कौशिकम् गाधिः सुतम् ।

39b, 40a. **saH** = he, Vishvamitra; **raaj~naH darshana aakaankshii** = king, to see, desirous to; **dvaara adhyakshaan uvaacha ha** = to the door, keeper, said to; **gaadhinaH sutaH** = Gadhi's son; **kaushikam** = belonging to Kushi's dynasty; **maam praaptam** = me, as arrived; **shiighram aakhyaata** = quickly, inform [to king.]

Desirous to have an audience with king Vishvamitra said to the doorkeeper, "Let the king be informed quickly that I, the son of Gadhi from the dynasty of Kushi, have come" [1-18-39b, 40a]

तत् श्रुत्वा वचनम् तस्य राज्ञो वेश्म प्रदुद्रुवुः ॥ १-१८-४०

संभ्रान्त मनसः सर्वे तेन वाक्येन चोदिताः ।

40b, 41a. tat vachanam shrutvaa = that, words, on listening; sarve sambhraanta manasaH = all, dumbfounded, at hearts; tena vaakyena choditaa = by those, words, ushered by; raajnaH veshma pra dudruvuH = to that, king's [Dasharatha's,] palace, quickly, rushed to.

On listening those words all the doorkeepers are dumbfounded, and ushered by those words they quickly rushed to the place of Dasharatha. [1-18-40b, 41a]

[Verse Locator](#)

ते गत्वा राज भवनम् विश्वामित्रम् ऋषिम् तदा ॥ १-१८-४१

प्राप्तम् आवेदयामासुः नृपायैः इक्ष्वाकवे तदा ।

41b, 42a. tataH = then; te raaja bhavanam gatvaa = they, to king's, palace, having gone; tataH = then; vishwamitram R^iSiM praaptam = Vishvamitra, sage, as has come; ikshwaakave nR^ipaayaiH = of Ikshvaku dynasty, to king; aavedayaamaasu = announced.

Then on their arriving at the king's palace the doorkeepers have announced to the king of Ikshvaku-s, namely Dasharatha, about the arrival of sage Vishvamitra. [1-18-41b, 42a]

[Verse Locator](#)

तेषाम् तत् वचनम् श्रुत्वा सपुरोधाः समाहितः ॥ १-१८-४२

प्रति उज्जगाम संहृष्टो ब्रह्माणम् इव वासवः ।

42b, 43a. teSaam tat vachanam shrutvaa = their [doorkeepers,] that word [that message,] on hearing; samhR^iSTaH = highly pleased, Dasharatha; sa purodhaaH = with, priests; [and] samaahitaH = collecting himself, in self-possessed manner; [tam = him, Vishvamitra]; prati ujjagaama = towards, gone - gone towards welcomingly; vaasavaH brahmaaNam iva = Indra, like, towards Brahma [in a ceremonial manner.]

On hearing that message from doorkeepers Dasharatha is highly pleased and he has gone towards Vishvamitra in a self-possessed manner along with royal priests, as Indra would ceremoniously go towards Brahma. [1-18-42b, 43a]

[Verse Locator](#)

तम् दृष्ट्वा ज्वलितम् दीप्त्या तपसम् संशित व्रतम् ॥ १-१८-४३

प्रहृष्ट वदनो राजा ततः अर्घ्यम् उपहारयत् ।

43b, 44a. tataH = then; raajaa = king Dasharatha; jwalitam = who is resplendent - Vishvamitra; diptyaa tapasam = one who is radiant, by asceticism; samshita vratam = one who severe, self-discipline; tam dR^iSTva = him [Vishvamitra,] on seeing; pra hR^iSTa vadanaH = well, gladsome, face [expression, aspect]; arghyam upahaarayat = water, offered.

Then on seeing the resplendent sage Vishvamitra, whose radiance is by his own asceticism and who has severe self-discipline, the king offered water with a gladsome aspect, as first customary hospitality in receiving unexpected guest. [1-18-43b, 44a]

[Verse Locator](#)

स राज्ञः प्रतिगृह्य अर्घ्यम् शास्त्र दृष्टेन कर्मणा ॥ १-१८-४४

कुशलम् च अव्ययम् च एव पर्य पृच्छत् नराधिपम् ।

44b, 45a. saH = he, Vishvamitra; shaastra dR^iSTena karmaNaa = scriptural, point of view - scripturally, [also] by practice - customarily; raajnaH arghyam prati gR^ihya = rom king, water, on receiving; naraadhipam = with king; kushalam cha avyayam cha eva = well-being, also, welfare, also, thus; parya apR^icChat = enquired after.

On receiving water from the king scripturally and customarily Vishvamitra enquired after the well-being and welfare of king Dasharatha. [1-18-44b, 45a]

[Verse Locator](#)

पुरे कोशे जनपदे बान्धवेषु सुहृत्सु च ॥ १-१८-४५
कुशलम् कौशिको राज्ञः पर्यपृच्छत् सुधार्मिकः ।

45b, 46a. su dhaarmikaH kaushikaH = highly righteous, Kushi's son - Vishvamitra; raajnaH = of king; pure koshe janapade baandhaveSu = in city, in exchequer, in rural areas, among relatives; su hR^itsu = among good, hearted-ones - friends; kushalam = well-being; paryapR^icChat = asked after.

That highly righteous sage Vishvamitra asked the king after the well-being of city, exchequer, rural areas, friends and relatives. [1-18-45b, 46a]

[Verse Locator](#)

अपि ते संनताः सर्वे सामंत रिपवो जिताः ॥ १-१८-४६
दैवम् च मानुषम् च एव कर्म ते साधु अनुष्ठितम् ।

46b, 47a. saamantaaH sarve te api sannata = provincial kings, all, to you, acquiescent; ripavaH jitaH = enemies, conquered; te = your; daivatam karma = for propitiating gods, deeds; maanusham cha eva = humanly, also, thus - to administer humans; saadhu anuSTitham = properly, performed.

Sage Vishvamitra asked Dasharatha, "Are all of the provincial kings acquiescent to you, and all your enemies conquered? Are you properly performing the devotional and social works?" [1-18-46b, 47a]

[Verse Locator](#)

वसिष्ठम् च समागंय कुशलम् मुनिपुंगवः ॥ १-१८-४७
ऋषीम् च तान् यथा न्यायम् महाभाग उवाच ह ।

47b, 48a. munipungavaH vasiSTham cha = sage, the eminent, Vashishta, also; taan = them; mahaa bhaagaa R^iSiim cha = most, exalted, sages, also; yathaa nyaayam = as per, custom; samaagamya = on meeting with; kushalam uvaacha ha = well-being, spoke [asked after,] indeed.

And on meeting the eminent sage Vashishta and with them the other exalted sages according to custom Vishvamitra asked after their well-being. [1-18-47b, 48a]

[Verse Locator](#)

ते सर्वे हृष्ट मनसः तस्य राज्ञो निवेशनम् ॥ १-१८-४८
विविशुः पूजिताः तेन निषेदुः च यथा अर्हतः ।

48b, 49a. te sarve hR^iSTta manasaH = all of them, gladdened, at heart; tasya raaj~naH niveshanam = that, king's, palace; vivishuH = entered; tathaa yathaa arhataH = then, according to, eligibility - protocol; tena puujitaaH = by him, the king, adored - invited; niSeduH = took seats.

Then adoringly invited by the king Dasharatha all of them gladly entered the palace and they took their seats according to protocol. [1-18-48b, 49a]

अथ हृष्ट मना राजा विश्वामित्रम् महामुनिम् ॥ १-१८-४९

उवाच परम उदारो हृष्टः तम् अभिपूजयन् ।

49b, 50a. **atha** = then; **parama udaaraH** = very, generous one; **raajaa** = king Dasharatha; **hR^iSTta manaa** = gladdened, at heart; **tam mahaamuniH vishvamitram** = him, the great sage, Vishvamitra; **abhipuujayan hR^iSTaH** = while adoring, feeling happy; **uvaacha [idam]** = spoke, [this way.]

Then the very generous king Dasharatha is gladdened at heart at the arrival of Vishvamitra, and he spoke this way feeling happy to adore that sage. [1-18-49b, 50a]

Verse Locator

यथा अमृतस्य संप्राप्तिः यथा वर्षम् अनूदके ॥ १-१८-५०

यथा सदृश दारेषु पुत्र जन्म अप्रजस्य वै ।

प्रणष्टस्य यथा लाभो यथा हर्षो महोदये ॥ १-१८-५१

तथा एव आगमनम् मन्ये स्वागतम् ते महामुने ।

50b, 51, 52b. **mahaa mune** = oh, great saint Vishvamitra; **amR^itasya sampraapti yathaa** = ambrosia, attaining, as with; **an uduke** = without, water [in droughty land]; **varSam yathaa** = rain, as with a prajasya = without, progeny [for childless ones]; **sadR^isha daareSu** = in deserving, wife; **putra janma yathaa** = son's, birth, as with; **pra naSTasya laabhaH yathaa** = long lost [treasures,] regaining, as with; **mahaa udaye harSaH yathaa** = at great happening, rejoice, as with; **te aagamanam thaa eva** = your, arrival, like that, only; **manye** = is deemed; **swaagatam [te]** = welcome, to you.

"I deem your arrival is in the vein of mortals attaining ambrosia, rainfall in a droughty land, a barren father begetting a son through his deserving wife, a regain of long lost treasures, and the gladness at a great happening, oh, great saint, welcome to you." [1-18-50b, 51, 52a]

Verse Locator

कम् च ते परमम् कामम् करोमि किमु हर्षितः ॥ १-१८-५२

पात्र भूतोऽसि मे ब्रह्मन् दिष्ट्या प्राप्तोऽसि मानद ।

अद्य मे सफलम् जन्म जीवितम् च सु जीवितम् ॥ १-१८-५३

यस्माद् विप्रेन्द्रम् अद्राक्षम् सुप्रभाता निशा मम ।

52b, 53, 54a. **brahman** = Oh, Brahman; **harSitaH** = [I, who am, at our arrival] delighted; **te paramam kam kaamam** = your, choicest, what, objective; **kimu** = in which way; **karomi** = I can fulfil; **me paatra bhuutaH asi** = to me, recipient, eligible, you are; **maana daa** = oh, respect, endower of; **diSTyaa praaptaH asi** = fortunately, arrived, you are; **adya me janma saphalam** = today, my, birth, is fructified; **jiivitam cha su jiivitam** = life, also, best life - flourishing; **yasmaat vipra indram adraaksham** = for what reason, Brahman, the great, is seen by me [at my own house]; **suprabhaataa nishaa mama** = sun dawn, night, of mine.

"Oh, Brahman, as I am the one who is delighted for your arrival, and as you are the most eligible recipient from me, what is that choicest object of yours to be fulfilled by me, and in which way. Oh, endower of respect, for me your arrival is fortunate whereby my birth is fructified and my life flourished today, and wherefore I could see a great Brahman like you visiting my home, therefore the sun appears to have dawned in my night. [1-18-52b, 53, 54a]

Verse Locator

पूर्वम् राजर्षि शब्देन तपसा द्योतित प्रभः ॥ १-१८-५४

ब्रह्मर्षित्वम् अनुप्राप्तः पूज्योऽसि बहुधा मया ।

54b, 55a. **puurvam raaja R^ishi shabdena**= earlier - originally, kingly-saint, by title; **dyotitaH prabhaH**= indicated - explicit, is your glory – such as you are; **anu** = subsequently; **apasaa**= by asceticism; **brahma R^iSitwam praaptaH**= Absolute, sainthood, you attained; **mayaa bahudhaa puujyaH asi**= by me, in many ways, venerable, you are.

"Originally your glory was explicit by your title kingly-sage, and subsequently you attained the Absolute-sainthood by your asceticism, and you are venerable to me, in many ways." [1-18-54b, 55a]

[Verse Locator](#)

तत् अद्भुतम् अभूत् विप्र पवित्रम् परमम् मम ॥ १-१८-५५

शुभ क्षेत्र गतः च अहम् तव संदर्शनात् प्रभो ।

55b, 56a. **vipra** = oh, Brahman; **tat** = thereby; [**idam** = this arrival of yours]; **adbhutam** = surprising; **mama** = to me; **pavitram paramam** = sacred, ideally; **prabho** = oh, adept one; **tava samdarshanaat** = by your, very appearance; **aham** = I have [become one who]; **shubha kshetra gataH** = to sacred, place, one who has gone - on pilgrimage; **abhuut** = I have become.

"Oh, Brahman, thereby your arrival at my place is surprising and ideally sacred to me, and by your very appearance I have become one who has gone on a quiet pilgrimage. [1-18-55b, 56a]

Dasharatha deems that city itself is sanctified with the arrival of Vishvamitra and thinks that he is like the one who secured the merit of pilgrimage without actually going over a sacred place.

[Verse Locator](#)

ब्रूहि यत् प्रार्थितम् तुभ्यम् कार्यम् आगमनम् प्रति ॥ १-१८-५६

इच्छाम् अनुगृहीतो अहम् त्वदर्थम् परिवृद्धये ।

56b, 57a. **aagaamanam prati** = arrival, regarding [the work that made you to come]; **tubhyam praarthitam** = by you, entreated; **yat kaaryam** = which, work is there [deed]; [**that**] **bruuhi** = you tell; **aham anugR^ihiitaH [vai]** = I am, blessed [indeed]; **tvat artha** = for its, result [of your deed]; **pari vR^iddhaye icChaami** = to its flourish [to make happen, for fulfilling it,] I wish to.

"You may tell me, entreating which work your arrival chanced here and I feel that I am indeed blessed and wish to make it happen to achieve results. [1-18-56b, 57a]

[Verse Locator](#)

कार्यस्य न विमर्शम् च गंतुम् अर्हसि सुव्रत ॥ १-१८-५७

कर्ता च अहम् अशेषेण दैवतम् हि भवान् मम ।

57b, 58a. **su vrata** = [sage with] blest, vows; **kaaryasya vimarshanam gantum na arhasi** = about work, deliberation, to go into, not, apt of you; **aham a shesheNa kartaa cha** = I am, without, remainder [of work - thoroughly,] the doer; **bhavaan mama daivatam hi** = you are, for me, god, indeed.

"It is unapt of you to deliberate about the feasibility of the work, oh, sage with blest vows, while I am the fulfiller of it without any reminder, since you are god to me, indeed. [1-18-57b, 58a]

[Verse Locator](#)

मम च अयम् अनुप्राप्तो महान् अभ्युदयो द्विज ।

तव आगमन जः कृत्स्नो धर्मः च अनुत्तमो द्विज ॥ १-१८-५८

58b, c. dwija = oh, Brahman; mama ayam mahaan abhyudayaH anupraaptaH = for me, this is, great, prosperity, that bechanced; [mama = to me]; tava aagamana jaH = your, arrival, caused; kR^itsnaH dharmaH anuttamaH = entire, propriety, is the unexcelled one.

"Oh, Brahman, this is the great prosperity that bechanced on me, and this is propriety in its entirety that bechanced on me, as a result of your arrival. [1-18-58b, c]

[Verse Locator](#)

इति हृदय सुखम् निशंय वाक्यम्
श्रुति सुखम् आत्मवता विनीतम् उक्तम् ।
प्रथित गुण यशा गुणैः विशिष्टः
परम ऋषिः परमम् जगाम हर्षम् ॥ १-१८-५९

59. aatmavataa = by high-minded Dasharatha; iti = this way; viniitam uktam = humbly, when said; hR^idaya sukham shruti sukham = for heart, pleasing, for ears, pleasing; vaakyam nishamya = words, on hearing; prathita guna yashaa = one who is renowned, [for his personal] attributes, and reputation; guNaiH vishiSTaH = by his qualities, exceptional one; parama R^iSiH = the sublime, sage [Vishvamitra]; paramam harSam jagaama = high, rejoice, he obtained.

On hearing the words of high-minded Dasharatha, said that way in all his humbleness, and those that are pleasant to ears as well to heart, he who is a renowned for his personal attributes and a reputed one by his exceptional qualities, that sublime sage Vishvamitra obtained high rejoice. [1-18-59]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे अष्टादशः सर्गः

Thus, this is the 18th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 19

Verses converted to UTF-8 - Sep 2009

Introduction

Sage Vishvamitra asks King Dasharatha to send Rama to protect the Vedic ritual that is being conducted by him, from the demons that are constantly disrupting it. The sage asserts King Dasharatha that he and the other sages in Dasharatha's court know the capabilities of Rama and though Rama is in his adolescence, he can easily kill the demons. But Dasharatha is upset at this request.

[Verse Locator](#)

तत् श्रुत्वा राज सिंहस्य वाक्यम् अद्भुत विस्तरम् ।
हृष्ट रोमा महातेजा विश्वामित्रोऽभ्यभाषत ॥ १-१९-१

1. **raaja simhasya** = king, the lion's; **tat adbhuta vistaram vaakyam** = shrutvaa = that, grand, detailed, sentence; **shrutvA** = on listening; **mahaa tejaa** = great, resplendent; Vishvamitra; **hR^iSTa romaa** = hair-raising [thrilled]; **abhya bhaSata** = spoke.

On listening the grand and detailed sentences of that King the lion Dasharatha, the great resplendent Sage Vishvamitra is thrilled with happiness and spoke this way. [1-19-1]

[Verse Locator](#)

सदृशम् राज शार्दूल तव एव भुवि न अन्यतः ।
महावंश प्रसूतस्य वसिष्ठ व्यपदेशिनः ॥ १-१९-२

2. **raaja shaardula** = oh, kingly, tiger; **bhuvi** = on the earth; **mahaa vamsha** = great, dynasty; **prasuutasya** = born into; **VaSThista vyapadeshinaH** = by Sage Vashishta, tutored; **tava** = your; **etat** = these [promises]; **sadR^isham** = are befitting [to you]; **anyataH na** = none, else [can promise like this.]

"Oh, tigerly king, to you befitting are these words and to none else, as you are born in a great dynasty and tutored by Vashishta. [1-19-2]

[Verse Locator](#)

यत् तु मे हृद् गतम् वाक्यम् तस्य कार्यस्य निश्चयम् ।
कुरुष्व राज शार्दूल भव सत्य प्रतिश्रवः ॥ १-१९-३

3. **raaja shaarduula** = oh, kingly, tiger; **me hR^it gatam** = my, heart, gone in - what I have in my heart; **yat** = which [work I have]; **vaakyam** = what is going to be said; **tasya kaaryasya nischayam kuruSva** = of that, deed, decision, you take; **satya prati shravaaH** = truthful, promise maker; **bhava** = you become.

"What concerns I have in my heart I am going to say, and you take decision thereof, oh, tigerly-king, and become truthful to your promises. [1-19-3]

अहम् नियमम् आतिष्ठे सिद्धर्थम् पुरुषर्षभ ।
तस्य विघ्नकरौ द्वौ तु राक्षसौ काम रूपिणौ ॥ १-१९-४

4. **puruSarSabha** = oh, best one among men; **aham siddhi aartham** = I, to attain, a goal [of asceticism]; [these days]; **niyamam aatiSTe** = under a [sacrificial] vow, I am abiding by; **tu** = but; **kaama ruupiNau** = guise-changers; **dvau raakshasau** = two, demons; **tasya vighna karau** = its [ritual's,] obstacle, causers of.

"These days I am abiding by a sacrificial vow to attain a spiritual goal but, oh, best one among men, two guise changing demons as causing obstacles to that ritual. [1-19-4]

Verse Locator

व्रते मे बहुशः चीर्णे समाप्त्याम् राक्षसाविमौ ।
मारीचः च सुबाहुः च वीर्यवन्तौ सुशिक्षितौ ॥ १-१९-५
तौ मांस रुधिर ओघेण वेदिम् ताम् अभ्यवर्षताम् ।

5, 6a. **bahushaH chiirNe me vraate** = almost, completed, in my, ritual; **samaaptyaam** = at its completion, near end; **viiryavantau** = valiant ones; **su sikshitau** = well, trained ones; **raakshasaa** = demons; **maariichaH cha** = Mareecha, and; **subaahuH cha** = Subaahu, also; **tau** = they two; **maamsa rudhira ogheNa** = with meat, blood, streams; **taam vedim vimau** = that, Altar of Fire, from sky; **abhya varSataamoverall** = they rain [they drench.]

"At the near end of almost completed ritual of mine two valiant and well-trained demons, namely Mareecha and Subaahu, are drenching the Altar of Fire with streams of meat and blood, from the sky. [1-19-5, 6a]

Verse Locator

अवधूते तथा भूते तस्मिन् नियम निश्चये ॥ १-१९-६
कृत श्रमो निरुत्साहः तस्मात् देशात् अपाक्रमे ।

6b, 7a. **tasmin niyama nishchaye** = that, ritual, vow; **avadhuute** = upheaved - ravaged; **tathaa bhuute** = thus, on becoming; **kR^ita shramaH** = I who made, an exertion of myself; **nir utsaahaH** = [am becoming] without, enthusiasm - unenthusiastic; **asmaat deshaat apaakrame** = from that, place, departing from.

"When the ritual vow is thus ravaged I, as the one who exerted myself for the ritual, had to depart from that place, unenthusiastically. [1-19-6n, 7a]

Verse Locator

न च मे क्रोधम् उत्स्रष्टुम् बुद्धिः भवति पार्थिव ॥ १-१९-७
तथा भूता हि सा चर्या न शापः तत्र मुच्यते ।

7b, 8a. **paarthiva** = oh, king; **krodham** = anger; **utsraSTum** = to let loose; **me buddhiH na bhavati** = to me, will, is not, becoming - I have no will; **saa charyaa tathaa bhutaa hi** = that [kind of,] activity [during ritual,] like that, it will be [inoffensive,] isn't it; **tatra** = in there - under vow; **shaapaH na muchyate** = curses, will not be, issued.

"And to me there is no will to let loose my anger, oh, king, as no curse shall be issued under vows, and like that the activity during rituals shall be inoffensive, isn't it. [1-19-7b, 8a]

Verse Locator

स्व पुत्रम् राज शार्दूल रामम् सत्य पराक्रमम् ॥ १-१९-८

काक पक्ष धरम् शूरम् ज्येष्ठम् मे दातुम् अर्हसि ।

8b, 9a. **raaja sharduula** = oh, king, the tiger; **satya paraakramam** = truth, as his valour; **kaaka paksha dharam** = crows, wings, wearing - whose hair locks are like crow's wings, jet black, youngster; **shuuram** = brave one; **sva putram** = [your] own, son; **jyeSTham** = eldest one; **ramam** = Rama be; **me daatum arhasi** = to me, to give [to spare services,] apt of you.

"As such, oh, tigerly king, it will be apt of you spare the services of that brave one whose valour itself is his truthfulness, that youngling whose hair locks are all the more jet black like crow wings on either side of his head, spare that eldest son of yours, namely Rama. [1-19-8b, 9a]

[Verse Locator](#)

शक्तो हि येष मया गुप्तो दिव्येन स्वेन तेजसा ॥ १-१९-९

राक्षसा ये विकर्तारः तेषाम् अपि विनाशने ।

9b, 10a. **eSaH mayaa guptaH** = he is, by me, protected; **divyena svena tejasaa** = divinely, his own, with resplendence; **ye vikartaaraH raakshasaaH** = those, wrongdoers [thwarting,] demons; **teSaam api vinaashane** = of them, even, in destruction; **shaktaH hi** = capable, indeed.

"Indeed, he is capable to eradicate those demons that are thwarting the ritual by his own divine resplendence, and protected by me as well. [1-19-9b, 10a]

[Verse Locator](#)

श्रेयः च अस्मै प्रदास्यामि बहुरूपम् न संशयः ॥ १-१९-१०

त्रयाणाम् अपि लोकानाम् येन ख्यातिम् गमिष्यति ।

10b, 11a. **asmai** = to him [to Rama]; **bahu ruupam** = in many, a kind; **shreyaH cha pradaasyaami** = benefits, also, I will accord; **samshayaH na** = doubt, is not there; **yena** = by which [which benefits]; **trayaaNaam lokaanaam api** = three, in worlds, even; **khyaatim gamiSyati** = renown, he goes in [he acquires.]

"I will also accord many kinds of benefits to him by which he acquires renown in all the three worlds, no doubt about it. [1-19-10b, 11a]

[Verse Locator](#)

न च तौ रामम् आसाद्य शक्तौ स्थातुम् कथम् च न ॥ १-१९-११

न च तौ राघवात् अन्यो हन्तुम् उत्सहते पुमान् ।

11b, 12a. **tau** = those two [demons]; **raamam aasaadya** = Rama, on getting [affronting]; **katham chana** = in any way; **sthaatum** = to stand fast; **na shaktau** = not, capable; **raaghavaat anyaH pumaan** = than Raghava, other, person; **tau hantum na utsahate** = them two, to eliminate, do not, have fortitude.

"Those two demons will be rendered incapable to stand fast on affronting Rama in anywise, and none other than Raghava has the fortitude to eliminate those two. [1-19-11b, 12a]

[Verse Locator](#)

वीर्य उत्सिक्तौ हि तौ पापौ काल पाश वशम् गतौ ॥ १-१९-१२

रामस्य राज शार्दूल न पर्याप्तौ महात्मनः ।

12b, 13a. **viirya utsiktau tau paapau** = by vigour, berserk, those two, sinners; **kaala paasha vasham gatau** = Yama's [the Lord of Death,] noose's, subjugation, gone in; **raaja**

sharduula = oh, kingly, tiger; **maha atmanaH raamasya na paryaaptau** = for great souled, Rama, not, enough - counterbalance.

"Those two sinners that are berserk by their vigour have gone into the subjection of death's noose, oh tigerly king, cannot counterbalance the great-souled Rama. [1-19-12b, 13a]

[Verse Locator](#)

न च पुत्र गतम् स्नेहम् कर्तुम् अर्हसि पार्थिव ॥ १-१९-१३
अहम् ते प्रति जानामि हतौ तौ विद्धि राक्षसौ ।

13b, 14a. **paarthiva** = oh, king; **putra gatam sneham** = son, oriented fondness - paternal fondness; **kartum na arhasi** = to do [to show,] not, apt of you; **tau raakshasau hatau viddhi** = those two, demons, eradicated, you know - be assured; **aham te pratijaanaami** = I, to you, promising.

"It will be unapt of you to show your paternal fondness, oh, king, upon my oath, be assured that those two demons are eradicated. [1-19-13b, 14a]

[Verse Locator](#)

अहम् वेद्मि महात्मानम् रामम् सत्य पराक्रमम् ॥ १-१९-१४
वसिष्ठोऽपि महातेजा ये च इमे तपसि स्थिताः ।

14b, 15a. **mahaa aatmaanam** = sublime-soul; **satya paraakramam** = truthfulness, as his valour; **raamam** = of Rama; **aham vedmi** = I am, in the know of; **mahaa tejaa vashishtaH api** = great, resplendent one, Vashishta, even; **ye tapasi sthitaH ime cha** = those, saints, are here, also [know about Rama.]

"I am sensible of that sublime-soul Rama, whose valour is his truthfulness, and even this great resplendent Vashishta and these saints that are here are aware. [1-19-14b, 15a]

These verses are commented extensively by early commentators. In 14th verse, the pronoun **aham**, 'I' used by Sage Vishvamitra is to announce definiteness about his own stature to know the Absolute vis-a-vis the Absolute Himself. Vishvamitra was an emperor who left off everything. He was primarily a **raaja R^ishi**, kingly sage, later became **brahma R^ishi** and performed **moksha kaameSTi**. That is a highest asceticism for achieving salvation. Whereas Dasharatha performed Vedic ritual called **putra kaameSTi**, ritual for begetting sons, as he is still involved in earthly passions. Thus he is still in karmic cycle and recently went under the veil of **moha**, worldly delusion, advent to the birth of sons. So Dasharatha cannot know who Rama is. All these aspects are said to qualify that expression **aham**, i.e., 'I am', as said by Vishvamitra.

He also says **aham vedmi**, it is not just 'I know' but 'I am in full knowledge of Rama' and it is immediately followed by **mahaa aatmaanam**, about the sublime soul Rama. Rama is at present a twelve-year lad, and Dasharatha should have enquired how a boy is said to be a sublime-soul. Dasharatha did not bother to enquire about the high souled property of his son, because of his newfound fondness for sons. But, Vishvamitra is in full knowledge as to who Rama is, and says Rama is a sublime-soul, as contained in scripture **puruSa suukta** which says **veda aham etam puruSam mahaantam**, and as in **yo maam pashyati Me na praNasyati** Bhagavad Gita, 6-30, as well.

In next foot at 15th verse, Vishvamitra argues that he is not just extolling Rama to achieve his personal purpose, i.e., the completion of ritual. He says, **vashiSTHo api** even Sage Vashishta, knows Rama. Here the word **api**, even, is said to have been used to qualify Vashishta as an antagonist of Vishvamitra in policy differences. 'Even my opponent, this Sage Vashishta, the descendent of Goddess Saraswati and Brahma, and a **brahmarSi**, Absolute-knower, and at whose instance I became a **brahmarSi** from **aajarSi**, is aware of Rama...' is the argument of Vishvamitra, stressing his neutrality in seeking Rama's help.

Still Vishvamitra tells that **ye cha ime tapaH sthitaH**, 'those sages that are here who are rooted in asceticism' as in the vein of **puruSa suukta** which says **tasya dhiiraaH pratijaananti yonim**. Vishvamitra's argument is 'Sage Vashishta may take sides with you, because he is **raja guru**, the royal priest, while the others like Kaashyapa, Vaamadeva will tell you clearly, as they have no leaning on your court.'

All said and done, King Dasharatha is still lingering for a reply. Seeing that Vishvamitra further says, 'if you want to achieve renown, send Rama.' No father rejoices that much when a son is birthed than on his

achieving reputation. Dasharatha is advised in the same way when saying **yadi dharmamlaabham, yasha laabham** 'if you want renown through a worthy son, who will be renowned in all three worlds by his coming with me, then you send Rama...'

Now Rama's reputation is going to be enhanced by Sage Vishvamitra in eliminating demoness Tataka, in releasing Ahalya from her curse, breaking Shiva's bow, marriage with Seetha, rebuffing Parashuraama etc. And also Vishvamitra leaves the decision to Dasharatha, 'if only your ministers, clergy as well political, permit then alone you send Rama with me...'

[Verse Locator](#)

यदि ते धर्म लाभम् तु यशः च परमम् भुवि ॥ १-१९-१५
स्थिरम् इच्छसि राजेन्द्र रामम् मे दातुम् अर्हसि ।

15b, 16a. **raajendra** = oh, best king; **te dharmam laabham icChasi yadi** = to you, probity, gain in value of, desire, if you; **paramam yashaH cha** = paramount, renown, also; **bhuvi sthitam** = on earth, that is abiding - long-lasting; [if you desire]; **ramam me daatum arhasi** = Rama, to me, to handover, apt of you.

"If you wish to gain in value of probity, a long-lasting and paramount renown on earth it will be apt of you to handover Rama to me. [1-19-15b, 16a]

[Verse Locator](#)

यदि अभ्यनुज्ञाम् काकुत्स्थ ददते तव मंत्रिणः ॥ १-१९-१६
वसिष्ठ प्रमुखाः सर्वे ततो रामम् विसर्जय ।

16b, 17a. **kakutstha** = oh, king from Kakutstha dynasty, Dasharatha; **tava mantriNaH** = your, ministers; **vasiSThaH pramukhaaH sarve** = Vashishta, other elite, all of them; **abhyanuj~nanaam dadate yadi** = assent, they give, if; **tataH ramam visarjaya** = then, Rama be, let out - send with me.

"Oh, Dasharatha, you may send Rama if only your ministers and all the other elite headed by Vashishta are going to give assent. [1-19-16b, 17a]

[Verse Locator](#)

अभिप्रेतम् असंसक्तम् आत्मजम् दातुम् अर्हसि ॥ १-१९-१७
दश रात्रम् हि यज्ञस्य रामम् राजीव लोचनम् ।

17b, 18a. **abhipretam** = choicest one; **aatma jam** = your son; **raamam rajiiva lochanam** = Rama, lotus, eyed one; **a samsaktam** = without your close attachment - without further delay; **yaj~nasya dasa raatram hi** = ritual's, ten, nights [days also included - ten days,] just for; **daatum arhasi** = to let out, apt of you.

"It will be apt of you to send your choicest son, the lotus-eyed Rama, just for ten days of the ritual without temporising. [1-19-17b, 18a]

[Verse Locator](#)

न अत्येति कालो यज्ञस्य यथा अयम् मम राघव ॥ १-१९-१८
तथा कुरुष्व भद्रम् ते मा च शोके मनः कृथाः ।

18b, 19a. **raaghava** = oh, Raghava - Dasharatha; **mama yaj~nasya ayam kaalaH** = my, ritual's, this, time; **yathaa na atyeti** = as to how, not, becomes lapsed; **tathaa kuruSva** = that way, you do - take decision; **shoke manaH maa kR^idhaa** = in grief, heart, not, be rendered; **bhadram te** = safety be to you.

"I wish you to take decision as to how th my ritual's time is not lapsed, and let safety betide you, let not your heart be rendered to grieve." Thus Vishvamitra said to Dasharatha. [1-19-18b, 19a]

इति एवम् उक्त्वा धर्मात्मा धर्मार्थ सहितम् वचः ॥ १-१९-१९

विरराम महातेजा विश्वामित्रो महामतिः ।

19b, 20a. dharmatmaa mahaa tejaaH mahaa muniH = virtue-souled one, great resplendent, great, saint; vishvaamitraH = Vishvamitra; iti evam = this way; dharma artha sahitam vachaH = fairness, meaning, inclusive of [meaningful,] words; uktvaa = having said; vi ra raama = paused.

On saying those words that comprise fairness and meaningfulness that virtue-souled great saint with great resplendence paused. [1-19-19b, 20a]

[Verse Locator](#)

स तन् निशंय राजेन्द्रो विश्वामित्र वचः शुभम् ॥ १-१९-२०

शोकेन महता आविष्टः चचाल च मुमोह च ।

लब्ध संज्ञः ततो उत्थाय व्यषीदत भयान्वितः ॥ १-१९-२१

20b, 21. saH raajendraH = he, best king Dasharatha; shubham tat = propitious [words,] that; vishvamitra vachaH = Vishvamitra, words; nimashya = on hearing; mahataa shokena aaviSTaH = by profound, adversity, muffled up; cacaala ca mumoha ca = shuddered, also, swooned, also; tataH = after that; labdha sa.nj~naH = gaining, consciousness; utathaaya = on getting up; bhaya anvitaH vyaSiidata = fear, along with, sunk down.

On hearing the propitious words of sage Vishvamitra that best king Dasharatha shuddered and swooned as he is muffled up with profound adversity, and after that on regaining consciousness he sunk down in fear. [1-19-20b, 21]

[Verse Locator](#)

इति हृदय मनो विदारणम्

मुनि वचनम् तद् अतीव शुश्रुवान् ।

नरपतिः अभवत् महान् महात्मा

व्यथित मनाः प्रचचाल च असनात् ॥ १-१९-२२

22. iti hR^idaya manaH vi daaraNam = this way, heart, mind, explicitly slitting; tat = that [word]; muni vachanam = saint's, words; shushruvaan = one who has heard, Dasharatha; mahaan mahaa aatmaa = illustrious, noble souled one; nara pati = king Dasharatha; tadaa = then; atiiva vyathita manaa = highly, annoyed, at heart; abhavat = he became; aasanaat pra chachaala cha = from seat [throne,] inordinately flustered, also.

This way on hearing that word of the saint Vishvamitra which is explicitly slitting his mind and heart that illustrious and noble-souled king Dasharatha then became highly annoyed at heart, and flustered extremely in his throne. [1-19-22]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे एकोनविंशः सर्गः ॥

Thus, this is the 19th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 20

Verses converted to UTF-8 - Sep 2009

Introduction

On enquiring details about those dangerous demons that are ravaging sage's ritual, King Dasharatha refuses to send young Rama along with Sage Vishvamitra on many an account, and thus confronts the Sage's wrath.

[Verse Locator](#)

तत् श्रुत्वा राज शार्दूलो विश्वामित्रस्य भाषितम् ।
मुहूर्तम् इव निस्सजः सज्ञावान् इदम् अब्रवीत् ॥ १-२०-१

1. **raaja shaarduulaH** = king, the tiger; **vishvamitrasya tat bhaaSitam shrutvaa** = Vishvamitra's, that, spoken, on hearing; **muhuurtam iva nissanj~naH** = for a time, thus, became senseless; **sanj~navaan idam abraviit** = gaining senses, this, said.

On hearing what is spoken by Vishvamitra the tigerly-king Dasharatha became insensate for a time, and on redeeming senses he said this. [1-20-1]

[Verse Locator](#)

ऊन षोडश वर्षो मे रामो राजीव लोचनः ।
न युद्ध योग्यताम् अस्य पश्यामि सह राक्षसैः ॥ १-२०-२

2. **raajiiva lochanaH** = lotus, eyed one; **me raamaH** = my, Rama; **uuna SoDasha varSaH** = is less than, sixteen, years [of age]; **asya raakshasaiH saha** = his, with, demons; **yuddha yogyataam** = warring, aptitude; **na pasyaami** = not, I see.

""Less than sixteen years of age is my lotus-eyed Rama, and I see no warring aptitude to him with the demons. [1-20-2]

This particular statement **uuna SoDasha varshaH** less than sixteen years, has evoked a spate of commentaries in deciding the age of Rama at this juncture of going along with Sage Viswamitra, i.e., at the time of his marrying Seeta and at the time of his exile to forests etc. His age is said to be twelve years as of now. And this is confirmed by Mareecha while advising Ravana, that 'as a boy of twelve Rama, killed my mother and brother, and hit me out' as at 3-38-6, **uuna dvaadasha varSaH** Or, **baalo dvaadasha varSo ayam** as per other versions of the same verse.

Ramayana has some bearing on the number twelve. The Books or Kaanda-s are 6, half of twelve. The total verses are 24 thousand, two folds of twelve thousand. Rama is born in twelfth month. Vishvamitra's arrival, or better said as **Seetha kalyaNa**, Seetha's marriage with Rama, is in the twelfth year. His stay in Ayodhya before crown prince ceremony and exile is for twelve years. The years of Rama's exile are twelve, plus two years stay in Panchavati, of the total fourteen years of exile. In Uttara Ramayana Seetha's exile in the hermitage of Valmiki is for twelve years. So on...

Some others said that because Rama has not yet attained all the sixteen phases like full moon, he is not a full-fledged person, **chaaru SoDasha kalaa sahitaH** Again in saying: **raajiiva lochana** lotus-eyed one - petals of lotuses close down by night, so Rama's eyelids too close by night for a boyish sleep. Then how can such a boy

war with night-active demons? In answer to this Sage Vishvamitra uses the same wording in previous chapter at 1-19-18, **dasha raatram; raamam raajiiva locanam** where the wording **raajiiva locana** is used by Vishvamitra in the sense that the petals of a lotus spread out on the first rays of sun. So also the very opening of the lotus-petal eyelids of Rama will eradicate the nightly menace of demons with his Omniscient Sun-Moon-Fire eyes, **suurya chandra agni lochana** , that can see even in night.

A Kshatriya of sixteen years age is unfit to war with any one, as he is still a childhood **baala aashoDashaat varSaa** . But Rama is under sixteen, and he is being requisitioned for war. Can he combat even if he is under aged? Yes, he can, says Govindaraja as per the **nyaya /syndrome, tejasaam hi na vayaH samiikshyate** 'dextrous person's age is not to be reckoned' As such, though Rama appears to be under aged he can do wonders in eliminating the vice. This is again rounded off with Vishvamitra's wording in last chapter: **aham vedmi mahaa aatmaanam raamam raajiiva locanam**.

[Verse Locator](#)

इयम् अक्षौहिणी सेना यस्य अहम् पतिः ईश्वरः ।
अनया सहितो गत्वा योद्धु अहम् तैर् निशाचरैः ॥ १-२०-३

3. **puurNaa iyam akshouhiNii** = full-fledged one, this one - here is, battalion [of ancient Indian warfare]; **yasya aham patiH** = for which, I am, the leader; **iishwara** = controller; **anayaa sam vR^itaH** = by this [battalion,] surrounded - fortified by; **gatvaa** = having gone; **aham taiH nishaa charaiH yoddhaa** = I will, with those, night, walkers [demons,] I can encounter.

"Here is the full-fledged battalion, called **akshouhiNi sena** , for which I am the leader and controller, and fortified by this army I will go there to encounter those demons. [1-20-3]

One **pankti** row, is the first unit of ancient military, which consists of 1 chariot, 1 elephant, 3 cavalry, and 7-foot soldiers. Multiples of this first unit become an **akshouhiNi** troop, which consists of 21,870 chariots and the same number of elephants, 65,610 cavalry, and 1,09,350 of foot soldiers.

[Verse Locator](#)

इमे शूराः च विक्रान्ता भृत्याः मे अस्त्र विशारदाः ।
योग्या रक्षोगणैः योद्धुम् न रामम् नेतुम् अर्हसि ॥ १-२०-४

4. **me bhR^ityaa** = my, subordinates - soldiers; **ime shuuraaH cha** = these, braves ones, also; **vikraantaa** = daring ones; **astra vishaaradaaaH** = in weaponry, experts; **rakshaH ganaiH** = with demon, hordes; **yoddhum yogyaaH** = to combat, suitable ones; **raamam** = Rama; **netum** = to take along; **na arhasi** = not, apt of you.

"Brave and daring are these soldiers of mine, and as experts in weaponry they are the appropriate ones to combat the hordes of demons, but, it will be ungentle of you to take Rama with you. [1-20-4]

[Verse Locator](#)

अहम् एव धनुष्पाणिः गोप्ता समर मूर्धनि ।
यावत् प्राणान् धरिष्यामि तावत् योत्स्ये निशाचरैः ॥ १-२०-५

5. **aham eva** = I, alone; **dhanuS paaNiH** = having bow, in hand; **goptaa** = I can protect [ritual]; **yaavat praaNaan dhariSyaami** = as long as, lives, I bear; **taavat** = so long; **samara muurdhani** = in war's, forefront; **nishaa charaiH yotse** = with nightwalkers [demons,] I war.

"I alone with bow in my hand can protect your ritual, and as long as I bear my lives so long I war with those nightwalkers staying in the van of war. [1-20-5]

[Verse Locator](#)

निर्विघ्ना व्रत चर्या सा भविष्यति सुरक्षिता ।
अहम् तत्र आगमिष्यामि न रामम् नेतुम् अर्हसि ॥ १-२०-६

6. aham tatra aagama iSyaami = I am, over there, to come, I wish; saa vrata charya = that, ritual, work; su rakshitaa = well, guarded; nir vighnaa = without, impediments; bhaviSyati = it will be; raamam netum na arhasi = Rama, to take with you, inapt of you.

" I myself wish to come over there thereby the works of ritual will be well-guarded and unimpeded, but, taking Rama with you will be ungracious of you. [1-20-6]

[Verse Locator](#)

बालो हि अकृत विद्यः च न च वेत्ति बलाबलम् ।
न च अस्त्र बल संयुक्तो न च युद्ध विशारदः ॥ १-२०-७
न च असौ रक्षसा योग्यः कूट युद्धा हि राक्षसा ।

7, 8a. hi = why because; [Rama] baalaH = a boy; a kR^ita vidyaH cha = not done [unschooled,] in education; bala a balam = strengths, weaknesses; na veti cha = not, knows, also; astra bala samyuktaH = missiles, accumulation [- arsenal,] he is along with; na = he is not, - he has no equipage of arsenal; yuddha vishaaradaH cha = in warfare, he is an expert, also; na = he is not; asau raakshasaa yogyaH = to those, demons, as a match, equal; na = he is not; te dhruvam kuuTa yuddha hi = those, definitely, with deceitful, warfare, isn't it.

"Why because, Rama is boy! And he is unschooled in his princely education; does he know the strengths and weaknesses of opponents - no; has he got the equipage of arsenal - no; has he any expertise in warfare - no; is he an equal to the demons - no; be that as it may, those demons definitely conduct a deceitful warfare, isn't it. [1-19-7, 8a]

[Verse Locator](#)

विप्रयुक्तो हि रामेण मुहूर्तम् अपि न उत्सहे ॥ १-२०-८
जीवितुम् मुनि शार्दूल न रामम् नेतुम् अर्हसि ।

8b, 9a. raameNa = with Rama; viprayuktaH [vi pra yuktaH] = [I am] alienated from; muhurtam api = for a moment, even; jiivitum na utsahe = to live, not, inclined; muni shaarduula = sage, the tiger; raamam netum na arhasi = Rama, to take with you, not, apt of you.

"Alienated from Rama I am disinclined to live even for a moment, oh, tigerly sage, hence taking Rama with you will be unjust. [1-20-8b, 9a]

[Verse Locator](#)

यदि वा राघवम् ब्रह्मन् नेतुम् इच्छसि सुव्रत ॥ १-२०-९
चतुरंग समायुक्तम् मया सह च तम् नय ।

9b, 10a. suvrata = oh, one with best vows; brahman = oh, Brahman; vaa = otherwise; raaghavam netum icChasi yadi = Rama, to take away, you wish, if; chatur anga samaayuktam = four kinds of troops, along with; mayaa saha ca = me, along with, also; tam naya = him [Rama,] you lead forth - take.

"Otherwise, oh, Brahman with best vows, if you so wish to take Rama along with you, you lead him off along with me, and along with my four kinds of troops. [1-20-9b, 10a]

The four kinds of troops are: chariots, elephants, cavalry, and foot soldiers.

[Verse Locator](#)

षष्टिः वर्ष सहस्राणि जातस्य मम कौशिक ॥ १-२०-१०
कृच्छ्रेण उत्पादितः च अयम् न रामम् नेतुम् अर्हसि ।

10b, 11a. koushika = oh, Vishvamitra; jaatasya mama = birthed, for me [from my birth]; SaSTiH varSa sahasraaNi = sixty, years, thousands [sixty thousand years passed]; ayam = this one [Rama]; kR^icChreNa = with tribulations; utpaaditaH cha = is produced given birth, also; raamam netum na arhasi = Rama, to take with you, not, apt of you.

"Sixty thousand years have passed from my birth, oh! Vishvamitra, and this Rama is engendered at this age, that too with tribulations, hence taking Rama with you will be inappropriate of you. [1-20-10b, 11a]

[Verse Locator](#)

चतुर्णाम् आत्मजानाम् हि प्रीतिः परमिका मम ॥ १-२०-११
ज्येष्ठे धर्म प्रधाने च न रामम् नेतुम् अर्हसि ।

11b, 12a. chaturNaam aatma jaanaam = for four, of my soul, born sons; mama paramikaa priitiH hi = to me, exceptional, affection is there, isn't it; jyeSThe = eldest one; dharma pradhaane cha = [in view of rightness [of descent,] significance, also - as he is the next king, do not butcher him now; raamam netum na arhasi = Rama, to take with you, not, apt of you.

"I will have exceptional affection for all of my four sons, isn't it, and among them Rama has a significance in the matter of his descent as an eldest son, hence taking Rama with you will be unjust of you. [1-20-11b, 12a]

[Verse Locator](#)

किम् वीर्याः राक्षसाः ते च कस्य पुत्राः च के च ते ॥ १-२०-१२
कथम् प्रमाणाः के च एतान् रक्षन्ति मुनिपुंगव ।

12b, 13a. muni pungava = oh, sage, the eminent; te raakshasaaH kim viirya = those, demons, of what, fortitude; kasya putraaH cha = whose, sons, also; te ke = they, who; katham pramaaNaaH = of what, size; ke cha etaan rakshanti = who, also, all of them, protecting.

"Oh, eminent sage, of what fortitude are those demons? Whose sons are they? Who are they? How is their size and shape? Also who protects all of them? [1-20-12b, 13a]

[Verse Locator](#)

कथम् च प्रति कर्तव्यम् तेषाम् रामेण रक्षसाम् ॥ १-२०-१३
मामकैः वा बलैः ब्रह्मन् मया वा कूट योधिनाम् ।

13b, 14a. brahman = oh, Brahman; kuuTa yothaanaam = deceitful, militants; teSaam raakshasaam = in respect of those, demons; raameNa = by Rama; maamakaiH balaiH vaa = my own, forces, or; mayaa vaa = by me, or; katham prati kartavyam = how to, retaliate.

"Oh, Brahman, how Rama, or my forces, or I myself have to retaliate those demons that are deceitful militants. [1-20-13b, 14a]

[Verse Locator](#)

सर्वम् मे शंस भगवन् कथम् तेषाम् मया रणे ॥ १-२०-१४
स्थातव्यम् दुष्ट भावानाम् वीर्योत्सिक्ता हि राक्षसाः ।
तस्य तद् वचनम् श्रुत्वा विश्वामित्रो अभ्यभाषत ॥ १-२०-१५

14b, 15. bhagavan = oh, god; duSTa bhaavaanaam = evil, minded ones; teSaam raNe katham mayaa sthaatavyam = with them, in war, how, by me, to stand - to carry out; sarvam me shamsa = all, to me, you inform; raaakshasaaH viirya utsiktaa hi = demons, by audacity, delirious, isn't it; tasya tat vachanam shrutvaa = his [Dasharatha's,] that, words, on hearing; Vishvamitra; abhyabhashitaH = spoke.

"Tell me all that, oh, god, how I have to carry on when warring with those evil minded demons, for the demons will be delirious by their audacity, isn't it..." Thus Dasharatha asked Vishvamitra insistently. On hearing those words Sage Vishvamitra replied this way. [1-20-14b, 15]

[Verse Locator](#)

पौलस्त्य वंश प्रभवो रावणो नाम राक्षसः ।
स ब्रह्मणा दत्त वरः त्रैलोक्यम् बाधते भृशम् ॥ १-२०-१६
महाबलो महावीर्यो राक्षसैः बहुभिः वृतः ।

16, 17a. paulastya vamsha prabhavaH = Pulastya, dynasty, born in; raaavaNa naama raakshasaH = Ravana, named, demon [is there]; mahaa balaH mahaa viiryaH = greatly, mighty, greatly, brave; saH = he; brahmaNaa datta varaH = by Brahma, given, boon; bahubhiH raakshasaiH vR^itaH = with many, demons, surrounded with [accompanied with]; trai lokyam bhR^isham badhate = three, worlds, highly, [contemptuously] torturing.

"One born in Paulastya dynasty, an extremely mighty and exceedingly brave demon named Ravana is there, and he with the boon given by Brahma, and accompanied with many other demons is torturing the triad of worlds, contemptuously. [1-20-16, 17a]

[Verse Locator](#)

श्रूयते च महाराजा रावणो राक्षस अधिपः ॥ १-२०-१७
साक्षात् वैश्रवण भ्राता पुत्रो विश्रवसो मुनेः ।

17b, 18a. mahaa raajaa = oh, exalted king Dasharatha; saakshaat vaishravaNa bhraataa = unequivocally, Kubera's, brother; visravasaH muneH putraH = Vishravasa, the sage's, son of; raakshasa adhipaH = demon's, chief; shruuyate = he is being heard so.

"Unequivocally that chief of demons is the brother of Kubera and the son of sage Vishravasa, thus we hear. [1-20-17b, 18a]

[Verse Locator](#)

यदा न खलु यज्ञस्य विघ्न कर्ता महाबलः ॥ १-२०-१८
तेन संचोदितौ तौ तु राक्षसौ च महाबलौ ।
मारीचः च सुबाहुः च यज्ञ विघ्नम् करिष्यतः ॥ १-२०-१९

18b, 19. mahaa balaH = great, mighty - formidable Ravana; yadaa yaj~nasya vighna kartaa na khalu = when, rituals, hindrances - devastation, causer, not, indeed; tena samchoditaH = by him, instigated; maariicaH ca subaahuH ca = Mareecha, and, Subaahu, also; tau mahaa balau raakshasau tu = those, very mighty, demons, but; yaj~na vighnam kariSyataH = ritual, hindrance, will cause.

"That formidable Ravana is not a devastator of rituals by himself, even so, two very mighty demons called Mareecha and Subaahu will cause devastating hindrances to rituals, instigated by him." Thus Sage Vishvamitra said to Dasharatha. [1-20-18b, 19]

[Verse Locator](#)

इति उक्तो मुनिना तेन राजा उवाच मुनिम् तदा ।
न हि शक्तो अस्मि संग्रामे स्थातुम् तस्य दुरात्मनः ॥ १-२०-२०

20. iti tena muninaa uktaH = thus, by that, sage, one who is said; raajaH tadaa munim uvaacha = king Dasharatha, then, to sage, spoke; sangraame = in war; tasya dur aatmanaH = him, evil, minded one Ravana; sthaatum na shaktaH asmi hi = to stand [against him,] not, capable, I am, in truth; annex: where is the question of deputing my young Rama to confront him.

Thus when he is said so by that sage Vishvamitra, then the king Dasharatha spoke to the sage, "I myself am not capable of standing against that evil minded Ravana, in truth, where is the question of deputing my young Rama to confront him? [1-20-20]

[Verse Locator](#)

स त्वम् प्रसादम् धर्मज्ञ कुरुष्व मम पुत्रके ।
मम च एव अल्प भाग्यस्य दैवतम् हि भवान् गुरुः ॥ १-२०-२१

21. **dharma j~na** = probity, knower; **saH** = such as you are; **tvam** = you; **mama putrake** = on my, boyish son; **alpa bhaagyasaya mama cha eva** = less, fortunate, one me, also, thus; **prasaadam kuruSva** = benevolence, you bestow; **guruH bhavaan daivatam hi** = mentor, you are, god, indeed.

"You are the knower of probity, such as you are, you may please bestow benevolence upon my boyish son, as well on a less fortunate one like me too, and as our mentor you are indeed a god of ours. [1-20-21]

[Verse Locator](#)

देव दानव गंधर्वा यक्षाः पतग पन्नगाः।
न शक्ता रावणम् सोढुम् किम् पुनर् मानवा युधि ॥ १-२०-२२

22. **deva daanava** = gods, demons; **gandharvaa**; **yakshaaH** [celestials]; **pataga** = winged beings [birds]; **pannagaaH** = reptile beings; **yudhi** = in war; **raavanam** = Ravana's; **soDhum** = bear [the brunt of]; **na shaktaa** = not, capable of; **kim punaH maanavaa** = why, again [tell, about] humans.

"Gods, demons, celestial beings like gandharva-s, yaksha-s, winged and reptile beings are incapable to bear the brunt of that Ravana in fight, why tell again about humans. [1-20-22]

[Verse Locator](#)

स तु वीर्यवताम् वीर्यम् आदत्ते युधि रावणः ।
तेन च अहम् न शक्तोऽस्मि संयोद्धुम् तस्य वा बलैः ॥ १-२०-२३
सबलो वा मुनिश्रेष्ठ सहितो वा मम आत्मजैः ।

23, 24a. **saH raavaNaH tu** = he, that Ravana, but; **yudhi** = in battle; **viiryavataam viiryam aadatte** = valorous ones', valour, depletes; **muni sreSThaH** = oh, sage, the eminent; **sa balaH vaa** = with, my [entire] forces, either; **mama aatmajaiH sahitaH vaa** = my, sons, along with, or; **aham tena** = I, with him [individually]; **tasya balaiH vaa** = with his, forces, or; **sam yoddhum** = to grapple with; **shaktaH na asmi** = capable, not - inadequate, I am.

"But that Ravana depletes the valour of valorous opponents in a battle, oh, eminent sage, either with my entire forces, or with all my sons I am inadequate to grapple with all his forces, or with him, individually. [1-20-23, 24a]

[Verse Locator](#)

कथम् अपि अमर प्रख्यम् संग्रामाणाम् अकोविदम् ॥ १-२०-२४
बालम् मे तनयम् ब्रह्मन् नैव दास्यामि पुत्रकम् ।

24b, 25a. **brahman** = oh, Brahman; **amara prakhyam** = godlike [for Rama is still a boy]; **sangraamaanaam** = in wars; **a kovidam** = not, experienced; **baalam** = just a boy; **putrakam** = a son who alleviates hell of sonless fathers; **me tanayam** = my, son; **katham api** = in any wise; **na eva daasyaami** = not, thus, I handover.

"My boyish son is godlike and unfledged in warfare, oh, Brahman, and he is the one who alleviates me from **punnama naraka** the hell of sonless fathers... no, I cannot spare my son in

अथ काल उपमौ युद्धे सुतौ सुन्दोपसुन्दयोः ॥ १-२०-२५
यज्ञ विघ्न करौ तौ ते न एव दास्यामि पुत्रकम् ।

25b, 26a. **atha** = further; **te yaj~na vighna karau** = your, ritual, sabotage, causers - saboteurs; **tau** = those two - Mareecha, Subaahu; **sunda upasundayoH sutau** = demons Sunda, Upasunda, sons of [viz., descendants of]; **yuddhe kaala upmau** = in war, Death-god, in simile; **putrakam na eva daasyaami** = son, not, in any way, I spare.

"Further, those saboteurs of your ritual namely Mareecha and Subaahu, are similar to Death-god and the descendents of the earliest demons and subverters of rituals, namely Sunda and Upasunda, no, I cannot spare my son, in any case. [1-20-25b, 26a]

मारीचः च सुबाहुः च वीर्यवन्तौ सुशिक्षितौ ॥ १-२०-२६
तयोः अन्यतरम् योद्धुम् यास्यामि स सुहृत् गणः ।
अन्यथा त्वनुनेष्यामि भवन्तम् सह बान्धव ॥ १-२०-२७

26b, 27. **maariicaH ca subaahuH ca** = Mareecha, also, Subaahu, also; **viiryavantau sushikSitau** = valorous ones, well-trained ones; **sa suhR^it gaNaH** = along with, friendly, forces; **tayoH anyataram yoddhum** = with one only [either of the two demons,] to war; **yaasyaami** = I will proceed; **anyathaa** = otherwise; **saha baandhava** = with, relatives; **bhavantam** = your [order, in turning down]; **tvam anuneSyaami** = you, I implore upon you.

"Mareecha and Subaahu are well-trained and valorous ones, hence I will proceed with all my friendly forces to war with either of those two demons, otherwise, I along with all my relatives implore upon you for your exoneration in my failure to comply my own promises. [1-20-26b, 27]

इति नरपति जल्पनात् द्विजेन्द्रम्
कुशिक सुतम् सुमहान् विवेश मन्युः ।
सु हुत इव मखे अग्निः आज्य सिक्तः
समभवत् उज्ज्वलितो महर्षि वह्निः ॥ १-२०-२८

28. **iti** = that way; **nara pati jalpanaat** = peoples', lord, [king's,] with incongruous talk; **dwija indram** = Brahman, outstanding one - Vishvamitra; **kushika sutam** = to sage Kushi's, son - to Vishvamitra; **su mahaan manyuH vivesha** = very, high, anger, overwhelmed with; **maharshi vahniH** = glorious sage, [called] the fire; **makhe su huta** = in ritual, well obliterated; **aajya siktaH** = with ghee [clarified butter,] drenched; **agniH iva** = fire, like; **ujwalithaH** = flared up [tongues of fire]; **samabhavat** = has happened [flared up.]

Thus, by the incongruous talk of Dasharatha, the outstanding Brahman and son of Sage Kushi, namely sage Vishvamitra is overwhelmed with outrageous anger by his mentation, and that fire-like glorious sage looked like the ritual fire into which many inflammable oblations are offered, and which is drenched with a lot of clarified butter, whereby it is flaring up its tongues. [1-20-28]

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे विंशः सर्गः ॥

Thus, this is the 20th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 21

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Introduction

The ire of sage Vishvamitra is shown at king Dasharatha. To pacify sage Vishvamitra, sage Vashishta intervenes and convinces king Dasharatha to send Rama with sage Vishvamitra. While doing so, sage Vashishta enumerates the capabilities of sage Vishvamitra, his knowledge of weaponry. Vashishta also suggests that all those weapons will be given to Rama, if Rama is dispatched with Vishvamitra. At last, Dasharatha agrees to send Rama.

[Verse Locator](#)

तत् श्रुत्वा वचनम् तस्य स्नेह पर्याकुलाक्षरम् ।
समन्युः कौशिको वाक्यम् प्रति उवाच महीपतिम् ॥ १-२१-१

1. *tasya sneha paryaakula aksharam* = his [Dasharatha's,] with fond [for son,] wavery, letters [words]; *tat vachanam shrutwaa* = that, sentence, on hearing; *sa manyuH kaushikaH* = with, wrath, Vishvamitra; *mahii patim vaakyam prati uvaacha* = to land, lord - king; sentence, in turn said - replied.

On hearing the wavery words of Dasharatha that are full of fond for his son, Vishvamitra wrathfully replied this sentence to the king. [1-21-1]

[Verse Locator](#)

पूर्वम् अर्थम् प्रति श्रुत्य प्रतिज्ञाम् हातुम् इच्छसि ।
राघवाणाम् अयुक्तोऽयम् कुलस्य अस्य विपर्ययः ॥ १-२१-२

2. *puurvam artham pratishrutya* = firstly, object - promise, having promised; *pratij~naam haatum icChasi* = promise, to repudiate, you wish [now]; *ayam viparyayaH* = this, deviation; *raaghavaaNaam asya kulasya a yuktaH* = for [kings of] Raghava-s, this, dynasty's, not, deserving.

"On promising me to fulfil my object in the first instance you wish to repudiate it now, undeserving is this kind of deviation for the kings of Raghava dynasty. [1-21-2]

[Verse Locator](#)

यद् इदम् ते क्षमम् राजन् गमिष्यामि यथा आगतम् ।
मिथ्या प्रतिज्ञः काकुत्स्थ सुखी भव सु हृद् वृतः ॥ १-२१-३

3. *raajan* = oh, king; *idam te kshamam yadi* = this is, to you, worth while, if; *yathaa aagatam gama iSyaami* = as, I have come, to go away, I wish; *kaakutha* = oh, Kakutstha; *mithyaa pratij~naH* = one with feigned, promise; *sa baandhava sukhi bhava* = with, kinsmen, happy, you be [nonchalant.]

"If this is worth while to you, oh, king, I wish to go away as I have come, and you with your feigned promises be nonchalantly happy with your kinsmen." So said Vishvamitra to the king. [1-

तस्य रोष परीतस्य विश्वामित्रस्य धीमतः ।
चचाल वसुधा कृत्स्ना देवानाम् च भयम् ॥ १-२१-४

4. dhiimataH = prudent one; tasya vishwamitrasya roSa pariitasya = that, Vishvamitra, in fury, when he is enwrapped in; kR^itsnaa vasudhaa chachaalaH = entire, earth, trembled; suraan bhayam vivesha cha = to gods, scare, entered [in their minds.]

When that prudent sage Vishvamitra is thus enwrapped in fury, then the whole earth trembled and the gods are scared. [1-21-4]

त्रस्त रूपम् तु विज्ञाय जगत्सर्वम् महान् ऋषिः ।
नृपतिम् सुव्रतो धीरो वसिष्ठो वाक्यम् अब्रवीत् ॥ १-२१-५

5. su vrataH = one with high vows; dhiiraH = insightful one; mahaan R^ishiH = great, sage; Vashishta; jagat sarvam = world, entire; trasta ruupam tu vij~naaya = appalled, appearance, then, knowing; nR^ipam = to king; vaakyam abraviit = words, said.

On knowing the appalled appearance of the entire world at the fury of Vishvamitra, Vashishta the great sage with high vows and an insightful one too, said these words to the king. [1-21-5]

इक्ष्वाकूणाम् कुले जातः साक्षात् धर्म इव अपरः ।
धृतिमान् सुव्रतः श्रीमान् न धर्मम् हातुम् अर्हसि ॥ १-२१-६

6. ikshwaakuNaam kule jaataH = in Ikshwaku, dynasty, born [are you]; saakshaat aparaH dharam iva = apparently, another, god of ethics, [you are] like; dhR^itimaan = staunch person; su vrataH = rightly, vowed one; shriimaan = glorious one; dharmam haatum na arhasi = ethics, to forsake, not, apt of you.

"Born in Ikshwaku dynasty you are apparently the other god of ethics on earth, a staunch one with righteous vows and a glorious one too, such as you are, it will be unapt of you to forsake ethics." [1-21-6]

त्रिषु लोकेषु विख्यातो धर्मात्मा इति राघव ।
स्व धर्मम् प्रतिपद्यस्व न अधर्मम् वोढुम् अर्हसि ॥ १-२१-७

7. raaghava = oh, Raghu's descendent; dharmaatmaa iti = right-minded one, thus as; triSu lokeshu vikhyataH = in three, worlds, you are renowned; sva dharmam pratipadyasva = your own, uprightness, adhere to; a dharmam voDhum na arhasi = unrighteousness, to bear [adhering to,] not, apt of you.

"In three worlds you are renowned as the right-minded one, oh, Raghava, hence adhere to your own uprightness, and adhering to unrighteousness will be unapt of you. [1-21-7]

प्रति श्रुत्य करिष्ये इति उक्तम् वाक्यम् अकुर्वतः ।
इष्टापूर्तं वधो भूयात् तस्मात् रामम् विसर्जय ॥ १-२१-८

8. **raaghavaH** = oh, Raghava; **iti kariSye** = this deed/way, will be done - effectuated; **pratishrutya** = having promised; **uktam vaakyam a kurvataH** = said [promised,] word, not, doing; **iSTapuurta vadham bhuuyaat** = [to the merits of] Vedic rituals, doom, it becomes; **tasmaat ramam vi sarjaya** = therefore, Rama, be left of ♦ let go.

"Promising to effectuate something in any way and not effectuating the given word results in the perdition to the merits of **iSTapurta** Vedic rituals, hence oh, Raghava, leave hold of Rama. [1-21-8]

In some Vedic rituals activates for social service are undertaken, and they are known as **iSTapuurta** rituals, in which digging wells, lakes and other social facilities will be undertaken.

[Verse Locator](#)

कृतास्त्रम् अकृतास्त्रम् वा न एवम् शक्ष्यन्ति राक्षसाः ।
गुप्तम् कुडिशिक पुत्रेण ज्वलनेन अमृतम् यथा ॥ १-२१-९

9. **kR^ita astram** = done - trained in, weaponry [trained] ; **a kR^ita astram vaa** = un, trained, in weaponry, or; **kushika putreNa guptam** = by Kushika's son - by Vishvamitra, protected; **enam** = him [Rama]; **jwalanena amR^ita yathaa** = [protected] by fire, ambrosia, as with; **raakshasaaH na shakshanti** = demons, cannot, trounce.

"Whether Rama is trained in weaponry or not, demons cannot trounce Rama as long as Kushi's son Vishvamitra protects him, like the heavenly firewall that protects divine nectar. [1-21-9]

In heaven an unapproachable firewall encircles the vessel of ambrosia protecting it from thieving by the demons.

[Verse Locator](#)

एष विग्रहवान् धर्म एष वीर्यवताम् वरः ।
एष विद्य अधिको लोके तपसः च परायणम् ॥ १-२१-१०

10. **eSa vigrahavaan dharmaH** = he is [Vishvamitra is,] an embodiment of, virtue; **eSa viiryavataam varaH** = he is, among venturesome, matchless; **eSa budhya** = he is, by intellect; **loke adhikaH** = [among all] in world, peerless; **tapasaH paraayaNam** = for asceticism, flawless one.

"He is an embodiment of virtue, matchless among the venturesome, peerless in intellect among all in the world, and flawless in asceticism. [1-21-10]

[Verse Locator](#)

एषो अस्त्रान् विविधान् वेत्ति त्रैलोक्ये स चराचरे ।
न एनम् अन्यः पुमान् वेत्ति न च वेत्स्यन्ति केचन ॥ १-२१-११

11. **eSa vividhaan astraan veti** = he, various, missiles, is in know-how; **enam** = him [about Vishvamitra]; **sa chara a chara** = with, mobile, sessile; **traai lokye** = in three, worlds; **anyaH pumaan na veti** = other, person, does not, know [excepting me]; **kechana na vetsyanti cha** = someone, not, [be able to] know, even.

"He is in the know-how of various missiles, and no other person is there in the triad of worlds, inclusive of sessile and mobile worlds, who is knowledgeable about him, or someone who can know him will be there in future, excepting myself. [1-21-11]

[Verse Locator](#)

न देवा न ऋषयः केचित् न अमरा न च राक्षसाः ।
गन्धर्व यक्ष प्रवराः स किन्नर महोरगाः ॥ १-२१-१२

12. devaaH = gods; na = cannot know Vishvamitra; R^ishaSayaH kechit na = sages, anybody, no; amaraaH na = immortals, no; raakshasaaH cha = demons, also; na = no; sa kinnara maha uragaaH ghandharva yaksha pravaraaH = together with, kinnaraa, great reptile beings, ghandharva, yaksha, eminent ones; [na = no.]

"While Gods cannot know Vishvamitra, can anybody from sages - no; immortals- no; demons - no; the ghandharva-s and eminent yaksha-s together with the kinnaraa-s and great reptile beings - no, they cannot know him. [1-21-12]

[Verse Locator](#)

सर्व अस्त्राणि कृशाश्वस्य पुत्राः परम धार्मिकाः ।
कौशिकाय पुरा दत्ता यदा राज्यम् प्रशासति ॥ १-२१-१३

13. kR^ishaasvasya = Krishaasva's parama dhaarmikaaH putraaH = highly righteous, sons; sarva astraani = all, missiles [known to Vishvamitra] are; yadaa puraaa raajyam prashaasati = when, earlier, kingdom, he was ruling; then; kaushikaaya datta = to Kaushika - Viswamitra, they were given [by god Shiva.]

"All the missiles known to Vishvamitra are the highly righteous children of Krishaasva Prajapati, where Prajapati-s were the earliest ruler of mankind, and god Shiva gave them to Vishvamitra when was ruling kingdom. [1-21-13]

[Verse Locator](#)

ते अपि पुत्रा कृशाश्वस्य प्रजापति सुता सुताः ।
न एक रूपा महावीर्या दीप्तिमन्तो जयावहाः ॥ १-२१-१४

14. prajaapati sutaa sutaaH = [Daksha] Prajaapati's, daughter's, sons; kR^ishaashvasya putraa = Krishaasva Prajapati, sons; te api = they, even; na eka ruupa = not, in one, form - disparate; maha viiryaa = very, intrepid ones; diiptimantaH = dazzling; jayaa vahaa = victory, carriers of.

"Those missiles are the sons of Daksha Prajaapati's daughters and her husband Krishaasva Prajapati, and they are disparate in their form, intrepid, dazzling, and victory-oriented missiles. [1-21-14]

[Verse Locator](#)

जया च सुप्रभा च एव दक्ष कन्ये सुमध्यमे ।
ते सूते अस्त्र शस्त्राणि शतम् परम भास्वरम् ॥ १-२१-१५

15. jaya cha suprabha eva = Jaya, and, Suprabha, also; su madhyame = best waisted ones; daksha kanye = Daksha Prajaapati's daughters; te = they; to them, parama bhaasvaram = supremely, flaring; astra shatraani = to missiles, weapons; shatam = hundred; suute = gave birth.

"Jaya and Suprabha, the daughters of Daksha Prajapati, endowed with best waists gave birth to a hundred missiles and weaponry whose flare is supreme. [1-21-15]

[Verse Locator](#)

पंचाशतम् सुतान् लेभे जया लब्ध वरा वरान् ।
वधायासुरसैन्यानामप्रमेयानरूपिणः - यद्वा -
वधाय असुर सैन्यानाम् अप्रमेयान् अरूपिणः ॥ १-२१-१६

16. jaya naama = Jaya, named [lady]; labdha varaa = on getting, boon; asura sainyaanaam vadhaaya = ungodly beings, armies, for destruction of; a prameyaan = with

immeasurable [fortitude]; **a ruupiNaH** = without, form; **varaan** = the bests ones [missile sons]; **panchaashatam sutaan labhe** = fifty, sons, benefited with.

"On getting a boon Jaya named wife of Krishaasva Prajapati is benefited with fifty best and formless sons with immeasurable fortitude for the destruction of ungodly beings. [1-21-16]

[Verse Locator](#)

सुप्रभा अजनयत् च अपि पुत्रान् पंचाशतम् पुनः ।
संहारान् नाम दुर्धर्षान् दुराक्रामान् बलीयसः ॥ १-२१-१७

17. **suprabha api** = Suprabha, even; **durdharshaan** = unassailable ones; **dur aakramaan** = unconquerable ones; **baliyasaH** = very mighty ones; **punaH** = again - another; **samhaaran naama putraan** = eliminators, named, sons; **panchashatam ajanayat** = to fifty of them, gave birth.

"Suprabha, another wife of Krishaasva Prajapati, gave birth to another fifty unassailable, unconquerable and mighty sons named the Eliminators. [1-21-17]

[Verse Locator](#)

तानि च अस्त्राणि वेत्ति एष यथावत् कुशिक आत्मजः ।
अपूर्वाणाम् च जनने शक्तो भूयः च धर्मवित् ॥ १-२१-१८

18. **eSa kushika aatmajaH** = this, Kaushika's, son [sage Vishvamitra]; **taani astraani yathaavat vetti** = them, the missiles, as it is, he knows; **dharma vit** = virtue, knower - principled one; **saH buuyaH** = he, again; **a puuravaaNaam** = not, available earlier - new missiles; **janane shaktaH ca** = creating, capable of, also.

"And this sage Vishvamitra is in the precise know of the said missiles, and this principled one is also capable of creating hitherto unavailable missiles. [1-21-18]

[Verse Locator](#)

तेन अस्य मुनि मुख्यस्य धर्मज्ञस्य महात्मनः ।
न किञ्चिद् अस्ति अविदितम् भूतम् भव्यम् च राघव ॥ १-२१-१९

19. **tena** = thereby; **raaghava** = oh, Dasharatha; **muni mukhyasya** = by sage, the distinguished; **dharma j~nasya** = virtue-knower; **asya** = to him; **mahaa aatmanaH** = great-souled; **bhuutam bhavyam ca** = in past, in future, too; **a viditam** = unknown thing; **kimchit na asti** = in the least, is not, there.

"Thereby, oh, Raghava, nothing whatsoever is unknown to this great-souled Vishvamitra, who is a distinguished sage and the knower of virtue, either that has happened or that is happening. [1-21-19]

[Verse Locator](#)

एवम् वीर्यो महातेजा विश्वामित्रो महा यशाः ।
न राम गमने राजन् संशयम् गन्तुम् अर्हसि ॥ १-२१-२०

20. **mahaa tejaa** = great, resplendent; **mahaa yashaH** = highly, renowned; Vishvamitra; **evam viiryaH** = this sort of, with enterprise; **raajan** = oh, king; **raama gamane** = Rama's, accompanying [the sage]; **samshayam gantum** = doubt, enter into; **na** = not; **arhasi** = apt of you.

"Thus, the highly renowned and great resplendent sage Vishvamitra has this sort of enterprise, oh, king, allowing a doubt enter your mind in Rama's accompanying the sage will be unapt of you. [1-21-20]

[Verse Locator](#)

तेषाम् निग्रहणे शक्तः स्वयम् च कुशिकात्मजः ।

तव पुत्र हितार्थाय त्वाम् उपेत्य अभि याचते ॥ १-२१-२१

21. **kushika aatmaja** = Kushi's son, Vishvamitra; **swayam cha** = himself, even; **teSaam nigrahaNa shaktaH** = them [the demons,] to control, capable of; **tava putra hita arthaaya** = for your, son's, benefit, intending to; **tvaam upetya** = to you, on approaching; **abhi yaachate** = imploring upon you.

"This son of Kushi, Vishvamitra, can as well control those demons by himself, but intending to accord beneficence to your son he approached you and imploring upon you. [1-21-21]

[Verse Locator](#)

इति मुनि वचनात् प्रसन्न चित्तो

रघु वृषभः च मुमोद पार्थिव अग्र्यः ।

गमनम् अभिरुच राघवस्य

प्रथित यशाः कुशिक आत्मजाय बुध्या ॥ १-२१-२२

21. **raghu vR^ishabhaH** = in Raghu's dynasty, prominent one, - Dasharatha; **iti muni vachanaat** = thus, sage Vashishta's, words; **prassanna chittaH** = serene, minded; **paarthiva agrya** = among kings, supreme one; **mumoda** = gladdened; **prathita yashaaH** = pronouncedly, renowned one - Dasharatha; **kushika aatmajaaya** = for Kushika's son, sage Vishvamitra; **raaghavasya gamanam** = Rama's, travel; **budhyaa** = wholeheartedly; **abhi ruocha** = verily, consented to.

Thus the prominent king from Raghu dynasty, namely Dasharatha, became serene-minded by sage Vashishta's words, and he who is supreme among other kings and who has pronounced renown, that Dasharatha then gladly and wholeheartedly consented to the travel of Rama along with the sage Vishvamitra. [1-21-21]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे एकविंशः सर्गः ॥

Thus, this is the 21st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 22

Verses converted to UTF-8 - Sep 2009

Introduction

King Dasharatha sends Rama and Lakshmana along with Sage Vishvamitra as requested by the sage. In their course of travel, Sage Vishvamitra imparts a secret knowledge to the young princes Rama and Lakshmana, called **bala atibala vidya**-s, by practicing which nothing can wither their vigour and vitality.

[Verse Locator](#)

तथा वसिष्ठे ब्रुवति राजा दशरथः स्वयम् ।

प्रहृष्ट वदनो रामम् आजुहाव स लक्ष्मणम् ॥ १-२२-१

1. vasiSThe tathaa bruvati = by Vashishta, that way, when said; raajaa dasaratha = king Dasharatha; pra hR^iStTa vadanaH = very, satisfied, face - expression; svayam = personally; raamam sa lakshmana juhaava = Rama, with Lakshmana, is called for.

When Vashishta said that way king Dasharatha with an air of satisfaction personally fetched Rama along with Lakshmana. [1-22-1]

[Verse Locator](#)

कृतः स्वस्त्ययनम् मात्रा पित्रा दशरथेन च ।

पुरोधसा वसिष्ठेन मङ्गलैः अभिमन्त्रितम् ॥ १-२२-२

स पुत्रम् मूर्ध्नि उपाघ्राय राजा दशरथः तदा ।

ददौ कुशिक पुत्राय सुप्रीतेन अंतरात्मना ॥ १-२२-३

2. saH dasarathaH raajaa = he, Dasharatha, king; maatraa = by mother Kausalya; pitraaH dasarathen cha = by father, Dasharatha, also; kR^itaH svasti ayanam = one [for whom bon voyage is] performed, blessing, for travel - Rama; purodhasaa vasiSThtena = by priest, Vashishta; ma~NgaliaH abhimantritam = blessings, [for who they are] rendered Vedic hymns; on such son Rama's forehead; tadaa = then; putram muurdhni upaaaghraaya = son's, forehead, smelled [kissing forehead]; su priitena antaraatmanaa = well, pleased, with heart of hearts; kushika putraaya = to Vishvamitra; dadau = entrusted.

Rama is blessed for a propitious travel firstly by his mother Kausalya and then by his father king Dasharatha, thereupon the royal priest Vashishta rendered Vedic hymns blessing the journey, then Dasharatha well pleased in his heart of hearts kissed his son Rama on forehead and entrusted him to Vishvamitra. [1-22-2, 3]

vThe mother is the first one to bless sons. prathamam maatR^i kR^ita ma~Ngala pratipadanena itara kR^ita ma~Ngala apekShayaa maatR^i kR^ita ma~Ngalasya aavashyikataa vyatirekeNa anvayena ca suucitam

Duryodhana of Maha Bharata knows about this rule position and when he wanted to gain victory over Pandava-s he approaches his mother Gandhari, seeking her blessings, at first. vyatirekaH taavat paaNDavaan jetu kaamo duryodhanaH - shivam aashamsa me maataH yudhyamaana sva shatrubhiH - iti aShTaa dasha

aahaani ap sva maatarā gaandhaariim praarthatavaan | sa ca - yato dharmā tato jayaH - iti vadantii
ma~Ngalam na kurvati - dharmākuutam When Duryodhana sought for his mother Gandhari's blessings even
for eighteen days, where eighteen is the particular number of Maha Bharata, she said 'where there is virtue
there will be victory'. Hence, mothers are the first ones to bless sons in every enterprise, and here Rama's
enterprise as incarnate of Vishnu is commencing.

[Verse Locator](#)

ततो वायुः सुखं स्पर्शो नीरजस्को ववौ तदा ।
विश्वामित्र गतम् रामम् दृष्ट्वा राजीव लोचनम् ॥ १-२२-४

5. mahaatmani = great soul [Rama/Vishvamitra]; prayaate tu = forged ahead; mahatii
pushpa vR^iSTiH = abounding, flowers, downpour; deva dundubhi niswanam = divine, drums,
rumbling; shankha dundubhi nirghoSaH = conch-shell, drums [of Ayodhya,] whistling; asiit =
have happened.

Then on seeing the lotus-eyed Rama following Vishvamitra the breeze became dustless and
breezed pleasant for touch. [1-22-4]

[Verse Locator](#)

पुष्प वृष्टिः महती आसीत् देव दुन्दुभि निःस्वनैः ।
शङ्ख दुन्दुभि निर्घोषः प्रयाते तु महात्मनि ॥ १-२२-५

5. mahaatmani = great soul [Rama/Vishvamitra]; prayaate tu = forged ahead; mahatii
pushpa vR^iSTiH = abounding, flowers, downpour; deva dundubhi niswanam = divine, drums,
rumbling; shankha dundubhi nirghoSaH = conch-shell, drums [of Ayodhya,] whistling; asiit =
have happened.

When the great-souled Rama forged ahead there occurred an abounding downpour of
flowers with the booming of divine drums, together with the boom and blare of drums and conch-
shells of Ayodhya. [1-22-5]

[Verse Locator](#)

विश्वामित्रो ययौ अग्रे ततो रामो महायशाः ।
काक पक्ष धरो धन्वी तम् च सौमित्रिः अन्वगात् ॥ १-२२-६

6. Vishvamitra; yayau agre = travelled, ahead; tataH = next; kaaka paksha dharaH =
crow's, wings, wearing [having black hair-locks]; dhanuH dharaH raamaH = bow, handling,
Rama; dhanvii suumitriH = with bow; Sumitra's son [Lakshmana]; anvagaat = followed.

Rama with jet-black hair-locks handling his bow followed Vishvamitra who walked ahead,
while Lakshmana handling his own bow followed Rama. [1-22-6]

[Verse Locator](#)

कलापिनौ धनुष् पाणी शोभयानौ दिशो दश ।
विश्वामित्रम् महात्मानम् त्रि शीर्षो इव पन्नगौ ।
अनुजग्मतुः अक्षुद्रौ पितामहम् इव अश्विनौ ॥ १-२२-७

7. kalaapinau = with quivers; dhanuS paaNii = bows, in hands; dishaH dasa
shobhayaanau = directions, ten, making lambent; a kshudrau analpa ruupa viiryaadi
prabhaavaaH = not, with meagre physical and vital impact =- highly dynamic in physiques and
spiritedness; tri shiirSau pannagau iva = three, headed, serpents, as with; Rama,
Lakshmana; mahaatmaanam vishvamitram = great, souled one, after Vishvamitra; ashvinau
pitaamaH iva = the twin Ashwin gods, after Forefather Brahma, as with; anujagmatuH =
followed.

Rama and Lakshmana, with two quivers each and two bows in their hands, and making all the ten directions of compass lambent followed Vishvamitra, as if three headed serpents followed Vishvamitra, and with their highly dynamic physiques and spiritedness they look as if like the Ashwin twin gods of unequal charm following Brahma, the Forefather. [1-22-7, 8]

Each one is having two quivers tied on each shoulder. Thus the upper portions of the quivers with feathered shafts, with the tips of arrows inside, are giving a picture of two more heads, on either side of the princes' heads. Thus Rama and Lakshmana are appearing like three headed serpents. That is to say they are too young with the size of their heads equalling the mouth of the quiver.

The meaning of As'vins from as'va a horse, Persian asp, Greek ιππος Latin equus, Welsh *eck, is Horsemen. They were twin deities of whom frequent mention is made in the Vedas and the Indian myths. The As'vins have much in common with the Dioscuri of Greece, and their mythical genealogy seems to indicate that their origin was astronomical. They were, perhaps, at first the morning star and evening star. They are said to be the children of the sun and the nymph As'vin, who is one of the lunar asterisms personified. In the popular mythology they are regarded as the physicians of the Gods. Gorresio/Griffith.

[Verse Locator](#)

तदा कुशिक पुत्रम् तु धनुष् पाणी स्वलंकृतौ ।
बद्ध गोध अंगुलि त्राणौ खड्गवन्तौ महाद्युती ॥ १-२२-८
कुमारौ चारु वपुषौ भ्रातरौ राम लक्ष्मणौ ।
अनुयातौ श्रिया दीप्तौ शोभयेताम् अनिन्दितौ ॥ १-२२-९
स्थाणुम् देवम् इव अचिन्त्यम् कुमारौ इव पावकी ।

8, 9, 10a. **tataH** = then; **kumaarau** = youngsters; **chaaru vapuSau** = charming, bodied ones; **sva lankR^itau** = bejewelled ones; **dhanuS paaNii** = bow, in hands; **baddha godha angulii traaNau** = tied, leathern, fingers, covers; **khadga vantau** = swords, having; **mahaa dyutii** = highly, resplendent ones; **shriyaa diiptau** = with worth, effulgent; **a ninditau** = unreprouvable ones; **bhraatarau** = two brothers; Rama; Lakshmana; **anuyaatau** = going while following; **paavakii** = birthed by Fire-god; **kumaarau iva** = sons, like; **a chintyam devam** = not, thinkable - inscrutable potential, the god - Shiva; **shtaaNum iva** = Shiva, as with; **kushika putram shobhayetaam** = Kusi's son [Vishvamitra,] made to shine.

Those two youngsters with charming and bejewelled physiques are handling bows and swords and their fingers have leathern covers. Both the unreprouvable brothers Rama and Lakshmana are highly resplendent and effulgent by their worth. While they are following Vishvamitra they looked like the sons of Fire-god, namely Skanda and Vishakha, following the great god with inscrutable potential, namely Shiva, and thus the brothers have made Vishvamitra to shine forth in even pose with god Shiva. [1-22-8, 9, 10a]

The Supreme Being that is resident like an atom. **stha** Being, **aNum** atom like. In every mobile or sessile being he is there. Here it is Shiva. Shiva's sons are two, one Ganesha and the other Kumara, of which Kumara is the Army General of Gods. According to Maha Bharata, Kumara is said to have become four in a split-second, known as 1- Skanda, 2- Vishaakha, 3- Shaaka, 4- Naigamesha. Here the first two aspects of Kumara, namely Skanda and Vishaakha, are incorporated in simile to Rama and Lakshmana.

[Verse Locator](#)

अध्यर्ध योजनम् गत्वा सरय्वा दक्षिणे तटे । १-२२-१०
रामा इति मधुराम् वाणीम् विश्वामित्रः अभ्यभाषत ।

10b, 11a. **adhyartha yojanam gatvaa** = one and half, yojana on going; **sarayvaa daskhiNe taTe** = Sarayu river's, southern bank; Vishvamitra; **raama iti madhuraam vaaNiim** = 'oh, Rama', thus, in harmonious, voice; **abhya bhaaSata** = spoke.

And on going one and half yojana distance Vishvamitra addressed Rama in a harmonious voice calling, 'oh, Rama', on the southern riverbank of Sarayu. [1-22-10b, 11a]

गृहाण वत्स सलिलम् मा भूत् कालस्य पर्ययः ॥ १-२२-११

मंत्र ग्रामम् गृहाण त्वम् बलाम् अतिबलाम् तथा ।

11b, 12a. vatsa salilam gR^ihaaNa = my boy, water, you take; tvam tathaa = you, like that; mantra graamam = hymns, group of; balaam atibalaam = bala, atibala hymns; gR^ihaaNa = receive; kaalasya paryayaH maa bhuut = time's, lapse, not, let there be.

"Take water, my boy, and like that you receive a group of hymns, bala and ati bala from me, and let no time lapse. [1-22-11b, 12a]

Since the Vedic hymns cannot be taught after sunset, now it shall be evening time before sunset, when oblations will be offered at sunset, and hence no time lapse is envisaged. Govindaraja.

[Verse Locator](#)

न श्रमो न ज्वरो वा ते न रूपस्य विपर्ययः ॥ १-२२-१२

न च सुप्तम् प्रमत्तम् वा धर्ष इष्यन्ति नैरृताः ।

12b, 13a. te = to you; shramaH = tiredness; na = not - will not be there; jvaraH vaa na = fever, or, no; ruupasya viparyayaH na = form - personality, misshaping, no; suptam vaa pramattam = sleeping, either, [or] unvigilant; nairR^itaaH = demons; na dharSa iSyanti = not, attack [you.]

"On receiving these hymns neither tiredness nor fever, nor disfiguring of personality can effect you, nor the demons can charge you either you are sleeping or unvigilant. [1-11-12b, 13a]

[Verse Locator](#)

न बाह्वोः सदृशो वीर्ये पृथिव्याम् अस्ति कश्चन ॥ १-२२-१३

त्रिषु लोकेषु वा राम न भवेत् सदृशः तव ।

13b, 14a. Rama; baahvaH viirye = by arms, strength - dexterity; [tava = your]; sadR^ishaH = coequal; kaschana = none; pR^ithivyaam [na] asti = on earth, [is not,] there; triSu lokeshu vaa = in three worlds, either; tava sadR^isha = your, coequal; na bhavet = will not, be there.

"As it is none whosoever on earth can equal you in dexterity, Rama, and by reciting these hymns none can equal you in the three worlds. [1-22-13b, 14a]

[Verse Locator](#)

बलाम् अतिबलाम् चैव पठतः तात राघव ॥ १-२२-१४

न सौभाग्ये न दाक्षिण्ये न ज्ञाने बुद्धि निश्चये ।

न उत्तरे प्रति वक्तव्ये समो लोके तव अनघ ॥ १-२२-१५

14b, 15. taata = my dear; raaghava = Raghava; balaam atibalaam ca eva = bala, atibala, also thus; paThataH = if practised; anagha = oh, impeccable one; saubhaagye tava samaH = in handsomeness [apart from fortune,] your, equal; loka na = in world, will not be there; daakshiNe = by calibre; na = no; GYaane = in erudition; buddhi nishchaye = mental, determination - discernment; na = no; uttare prati vaktavye = in replying, or rebutting; na = no.

"My dear Raghava, if bala atibala hymns are practised, oh, impeccable one, none can equal you in the world by your handsomeness, calibre, erudition, by your discernment, and even in replying or rebutting you. [1-22-14b, 15]

[Verse Locator](#)

एतत् विद्या द्वये लब्धे न भवेत् सदृशः तव ।

बला च अतिबला चैव सर्व ज्ञानस्य मातरौ ॥ १-२२-१६

16. etat vidyaa dvaye labdhe = these, teachings, two of them, on receiving; tava sadR^ishaH na bhavet = your, similar, will not, be there; balaat atibalaat cha eva = by bala and atibala, also, only; sarva GYaanasya maatarau = all, knowledge's, mothers of.

"On receiving these two teachings there will be none similar to you, for bala and atibala are the mothers of all knowledge. [1-22-16]

[Verse Locator](#)

क्षुत् पिपासे न ते राम भविष्येते नरोत्तम ।

बलाम् अतिबलाम् चैव पठतः तात राघव ॥ १-२२-१७

17. nara uttama raaghava = people, best among, Raghava; balam atibalam cha eva = bala and atibala hymns; paThataH = if recited; taata = my dear; te = to you; raama = Rama; kSut = hunger; pipaasa = thirst; na bhaviSyete = not, will be there.

"Oh, best one among men, Raghava, if you go on reciting bala and atibala hymns, my dear Rama, there will be no hunger or thirst to you. [1-22-17]

[Verse Locator](#)

गृहाण सर्व लोकस्य गुप्तये रघु नन्दन ।

विद्या द्वयम् अधीयाने यशः च अथ भवेत् भुवि ।

पितामह सुते हि एते विद्ये तेजः समन्विते ॥ १-२२-१८

प्रदातुम् तव काकुत्स्थस्य सदृशः त्वम् हि पार्थिव ।

18, 19a. vidyaa dvayam = teachings, two; adhiyaane = if practised; bhuviH = on earth; a tula = not, weighable [inestimable]; yashaH cha = renown, also; atha bhavet = then, will accrue; raghu nandana = oh, Raghu's legatee; tejaH samanvite = brilliance, possessed with [hymns]; pitaamaha sute = Forefather's [Brahma's,] daughters; kakuthsa = oh, Kakutstha Rama; tava pradaatum = to you, to be given; dhaarmika = virtuous one; twam sadR^ishaH = hi you are, befitting - most eligible one, indeed; gR^ihaaNa = you take; sarva lokasya guptaye vidye = from all, world, kept safe, [are these teachings.]

"And if these twin teachings are practised an inestimable renown will also accrue, oh, Raghu's legatee, these two hymns that possess brilliance are the daughters of Forefather Brahma, and oh, Rama of Kakutstha, I intend to impart these hymns to you, oh virtuous one, as you are the most eligible one, hence take the teachings that are kept safe from the world. [1-22-18, 19a]

[Verse Locator](#)

कामम् बहुगुणाः सर्वे त्वयि एते न अत्र संशयः । १-२२-१९

तपसा संभृते च एते बहु रूपे भविष्यतः ।

19b, 20a. ete = these; bahu guNaaH = numerous, qualities; sarve = all of them; kaamam = abundantly; te = in you [are available]; atra na samshayaH = in that matter, no, doubt; tapasaa sambhR^ute ete = by asceticism, when nurtured, these [hymns]; bahu ruupe = various forms; bhaviSyataH = the become - yield various kinds of results.

"Though all of these numerous qualities are undoubtedly available with you, that too in abundance, yet these hymns if ascetically nurtured will yield various results." Thus spoke Sage Vishvamitra to Rama. [1-22-19b, 20a]

[Verse Locator](#)

ततो रामो जलम् स्पृष्ट्वा प्रहृष्ट वदनः शुचिः । १-२२-२०

प्रति जग्राह ते विद्ये महर्षेर् भावित आत्मनः ।

20b, 21a. tataH raamaH jalam spR^iSTvaa = then, Rama, waters, having touching; shuchiH = becoming purified; prahR^iSTa vadanaH = with gladdened, with face; maharSeH = from great sage; bhaavita aatmanaH = of contemplative, soul Vishvamitra; te vidye pratijagraaH = those, teachings, received.

Then Rama on touching water to purify himself received those teachings from the contemplative soul Vishvamitra with gladness beaming on his face. [1-22-20b, 21a]

[Verse Locator](#)

विद्या समुदितो रामः शुशुभे भीम विक्रमः ॥ १-२२-२१

सहस्र रश्मिः भगवान् शरदीव दिवाकरः ।

गुरु कार्याणि सर्वाणि नियुज्य कुशिक आत्मजे ।

ऊषुः ताम् रजनीम् तत्र सरय्वाम् सुसुखम् त्रयः ॥ १-२२-२२

21b, 22. bhuuri vikramaH = one with marvellous, valiance; Rama; vidyaa samuditaH = teachings, on obtaining; kushikaatmaje = in respect of Vishvamitra; sarvaaNi guru kaaryaaNi = all, teacher's, works - works to be done in respect of teacher; niyuja = on performing; sharadi = in autumn; sahasra rasmiH bhagavaan = thousand, rayed, god; divaa karaH iva = sun, like - like sun with thousands of sunbeams; sushubhe = shone forth; trayaH = those three; tatra saryvaam = there, on Sarayu riverbank; su sukham = very, happily; taam rajaneem uuSuH = that, night, they stayed.

Rama, the one with marvellous valiance, on obtaining those teachings performed all his duties of a student in respect of a teacher and then shone forth like the thousand rayed sun on a cloudless sky of autumn. Then those three very happily stayed on the riverbank of Sarayu for that night. [1-22-21b, 22]

Here guru kaaryaaNi , are the duties demanded of a true disciple towards a guru, who is his mantra aachaarya, teacher according hymns. Without performing these duties the studentship remains unfulfilled. These works are fetching food for teacher, arranging his bed, pressing his sore-legs called paada samvaahana , etc. Rama does these services to any elderly person, more so to his father as at this canto 1-18-28.

Throughout this chapter Vishvamitra addresses Rama alone to learn the hymns. It may not be construed that Lakshmana is eliminated or avoided but he said to be one with Rama when it comes to education. Thus these hymn are imparted to Lakshmana also, not to Rama alone.

[Verse Locator](#)

दशरथ नृप सूनु सत्तमाभ्याम्

तृण शयने अनुचिते तदा उषिताभ्याम् ।

कुशिक सुत वचोऽनुलालिताभ्याम् ।

सुखमिव सा विबभौ विभावरी च ॥ १-२२-२३

24. an uchite = un, deserving; tR^iNa shayane = grass, bed; saha uSitaaabhyaam = together, slept, those two; kushika suta = Kusha's, son [Vishvamitra's]; vachaH = by words; anu laalitaabhyaam = nestled close together with words; dasharatha suunu sattamaabhyaam = Dasharatha's, children, noteworthy ones - to Rama, Lakshmana; saa vibhaavaraii = that, night; sukham iva vibabhau = pleasant, as though, it became.

Though both Rama and Lakshmana slept on an undeserving grass bed, nestled by the comfortable words of Vishvamitra that night is as though pleasant to the noteworthy children of Dasharatha. [1-22-24]

Sage Vishvamitra is the Seer for Gayatri hymn. He is the same Sage to impart **bala atibala** hymns to Rama and Lakshmana. For those readers that are interested to know or to practice, the Upanishad of **bala atibala** is included hereunder. This hymn is yet another aspect of Gayatri, and there is no hymn superior than Gayatri, **na gaayatriyaaH paramam japam**

balaatibala mantropanishad

balaatibalayoH viraaT puruSha R^iShiH | gaayatrii devataa | gaayatrii chandaH | akaara
okaaramakaaraa biijaadyaaH | kShudhaadi nirasane viniyogaH | klaamityaadi ShaDa~Nga nyaasaH | klaam
a~NguShTaabhyaam namaH | kliim tarjaniibhyaam namaH | kluum madhyamaabhaamnamaH | klaim
anaamikaabhyaam namaH | klom kaniShTikaabhaam namaH | klaH karatalakarapR^iShTaabhyaam namaH
| | klaam hR^idayaaya namaH | kliim shirase svaahaa | kluum shikhaayaivaShaT | klaim kavacaaya hum |
klom netratrayaayavauShaT | klaH astraaya phaT | bhuurbhuvassuvaromiti digbandhaH |

| | **dhyaanam** | |

amR^ita karatalaardrau sarva sa~njiivanaaDhyaa avaghaharaNa sudkShau veda saare mayuukhe |
praNavamaya vikaarau bhaaskaraakaara dehau satatamanubhave'ham tau balaatiibaleshau | |

om hriim bale mahaadevi hriim mahaabale kliim catur vidha puruShartha siddhi prade tatsavitur
varadaatmike hriim vareNyam bhargo devasya varadaatmike | atibale sarva dayaamuurte bale sarva kShud
bhrama upanaashini dhiimahi dhiyoyonarjaate pracuryaa pracodayaatmike praNava shiraskaatmike | hum
phaT svaahaa | | evam vidvaan kR^ita kR^ityo bhavati | saavitryaa eva salokataam jayati | | iityupaniShat | |

| | **shaanti paaTha** | |

om aapyaayantu mamaa~Ngaani vaakpraaNashcakShuH shrotramatho balamindriyaaNicasarvaNi |
sarvam brahmaupaniShadam | maaham brahma niraakuryaam maa maa brahma niraakarot |
aniraakaraNamastu aniraakaraNam me'stuH tadaatmani nirate ye upaniShatsu dharmaaste mayi santu te mayi
santu | | om shaantishshaantishshaantiH |

[Verse Locator](#)

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे द्वाविंशः सर्गः ॥

Thus, this is the 22nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 23

Verses converted to UTF-8 - Sep 2009

Introduction

Rama and Lakshmana proceeding with Vishvamitra sojourn in a hermitage at a place where River Ganga and River Sarayu are confluent. Once god Shiva with his third eye burnt down the physical entity of Manmatha, the Love-god, at this place.

[Verse Locator](#)

प्रभातायाम् तु शर्वर्याम् विश्वामित्रो महामुनिः ।

अभ्यभाषत काकुत्स्थौ शयानौ पर्ण संस्तरे ॥ १-२३-१

1. sharvaryaam prabhaataayaam tu = after night, at dawn; mahaa muniH = great saint; Vishvamitra; kaakuthsau = to the legates of Kakutstha - Rama and Lakshmana; parNa samstare shayaanau = on the grass, bed, sleeping on; abhyabhaaSata = spoke.

At dawn after that night the great saint Vishvamitra spoke to the legates of Kakutstha, Rama and Lakshmana, those that are sleeping on a grass bed. [1-23-1]

[Verse Locator](#)

कौसल्या सुप्रजा राम पूर्वा संध्या प्रवर्तते ।

उत्तिष्ठ नर शार्दूल कर्तव्यम् दैवमाह्निकम् ॥ १-२३-२

2. kausalya su prajaa = Kausalya, the lucky, begetter [Kausalya is fortunate because she begot you, such as you are]; raama = oh, Rama; puurva sandhya = eastern, aurora; pra vartate = verily, emerging; uttiSTha = get up; nara shaarduula = man, the tiger; daivam = to gods; aahnikaam = daytime tasks; kartavyam = is to be performed.

"Fortunate is Kausalya to beget you as her son Rama... get up oh, tigerly-man, eastern aurora is emerging, daytime tasks towards gods are to be performed." [1-23-2]

This is another celebrated verse chanted even today. So far Rama is a dear prince to his parents. But here, no less than Sage Vishvamitra said to have deified Rama in asking him to 'get up' from divine trance to undertake the human duties to eliminate evil, like the dawn of the sun eliminating the evil darkness. In other ancient manuscripts the same verse obtains as:

kausalyaa maataruttiShTa puurvaa sandhyaa upaasyataam |
paurva aahNikaam vidhim kartum taata kaalo'yam aagataH | |

This early morning 'awakening' of Vishnu or his incarnates from divine trance is a common practice in Vaishnavite tradition, and is followed even today, called suprabhaata seva , morning service to wake up.

At the rising of the sun as well as at noon certain observances, invocations, and prayers were prescribed which might under no circumstances be omitted. One of these observances was the recitation of the sAvitri, [Gayatri, so to say,] a Vedic hymn to the Sun of wonderful beauty - Gorresio.

For kausalyaa su prajaa raama Griffith says: 'High fate is hers who calls thee son: / Arise, 'tis break of day / And Gita Press has it as: Kausalya is blessed with a worthy son [in you.]

तस्य ऋषेः परम उदारम् वचः श्रुत्वा नृप नरोत्तमौ ।
स्नात्वा कृत उदकौ वीरौ जेपतुः परमम् जपम् ॥ १-२३-३

3. viirau = valorous ones; nara uttamau = among people, best - Rama Lakshmana; tasya R^iSeH = that, sage's; parama udaaram vachaH = very, benign, words; shrutvaa = on listening; they got up snaatwaa = bathed; kR^ita udakau = having performed, water oblation; paramam japam jepatuH = supreme, hymn, meditated upon.

On hearing the benign words of the sage those valorous and best ones among men got up, bathed, and on offering water oblation they mediated upon the supreme hymn, namely Gayatri. [1-23-3]

Rama and Lakshmana meditated upon Gayatri hymn as there is no hymn superior to it; na gaayatryaaH param japyam and this is also the usual hymn for water oblation at dawn or dusk: sandhyaa vandana . sandhya is the time between the day and night when the stars or the sun are not visible. aho raatrasya yaH sandhiH suurya nakShatra varjitaH Then this hymn is to be meditated placing her in ones own heart or amid the solar system. gaayatriim sam smaret dhiimaan hR^idi vaa suurya maNDale.

Verse Locator

कृत आह्निकौ महावीर्यौ विश्वामित्रम् तपोधनम् ।
अभिवाद्य अति संहृष्टौ गमनाय अभितस्थतुः ॥ १-२३-४

4. mahaa viirau = great, stalwarts; kR^ita aahnikaau = after performing, duties of dawn; ati samhR^iSTau = very, enthusiastically; vishvavitram tapaH dhanam = to Vishvamitra, whose asceticism, is his wealth; abhivaadya = venerated; gamanaaya abhita sthatuH = to travel, they presented themselves [before the sage.]

On performing their dawn time duties those two stalwarts, Rama and Lakshmana, enthusiastically presented themselves before the ascetically rich sage Vishvamitra for further journey, duly venerating him. [1-23-4]

Verse Locator

तौ प्रयान्तौ महावीर्यौ दिव्यम् त्रिपथगाम् नदीम् ।
ददृशा ते ततः तत्र सरय्वाः संगमे शुभे ॥ १-२३-५

5. tataH = then; tau mahaa viiryau = those two, great valiant ones; prayaantau = on travelling [some distance]; te = they; tatra subhe saryvaaH sangame = there, at auspicious, Sarayu, confluence; divyaam = divine; tri patha gaam nadiim = three, way, going [coursing]; river [namely Ganga]; dadR^ishaate = they have seen.

Then on travelling some more distance those two great valiant ones, there they have seen the divine river that courses in three ways, namely Ganga, at the auspicious confluence of River Sarayu. [1-23-5]

River Ganga follows three courses, firstly in heavens, second on earth, and third into nether worlds. These episodes on the descent of Ganga to earth are narrated in the later part of this book, Bala Kanda.

Verse Locator

तत्र आश्रम पदम् पुण्यम् ऋषीणाम् भाविअत आत्मानाम् ।
बहु वर्ष सहस्राणि तप्यताम् परमम् तपः ॥ १-२३-६

6. tatra = there; bahu varSa sahasraaNi = many, years, thousands of; paramam tapaH tapyataam = supreme, asceticism, practising; bhaavita aatmaanam R^ishiiNaam = contemplated, souls, of sages; puNyam aashrama padam = merited, hermitage [they have seen.]

There they have seen the merited hermitage of sages with contemplative souls, and who are practising supreme asceticism for many thousand years. [1-23-6]

[Verse Locator](#)

तम् दृष्ट्वा परम प्रीतौ राघवौ पुण्यम् आश्रमम् ।
उचतुः तम् महात्मानम् विश्वामित्रम् इदम् वचः ॥ १-२३-७

7. tam puNyam aashramam dR^iSTvaa = that, merited hermitage, on seeing; parama priitau = highly pleased; raaghavau = Raaghava-s [Rama and Lakshmana]; mahaatmaanam = great soul; tam vishwamitram idam vachaH = to him, Vishvamitra, this, word uchatuH = said.

On seeing that merited hermitage Rama and Lakshmana are highly pleased and said this word to that great-soul Sage Vishvamitra. [1-23-7]

[Verse Locator](#)

कस्य अयम् आश्रमः पुण्यः को नु अस्मिन् वसते पुमान् ।
भगवन् श्रोतुम् इच्छावः परम् कौतूहलम् हि नौ ॥ १-२३-८

8. bhagavaan = oh, god; ayam puNyaH aashramam kasya = this, merited, hermitage, whose is it; asmin kaH nu pumaan vasate = in this, who, indeed, celebrity, dwells; shrotum icChaavaH = to listen, we are interested; nau param kautuuhalam hi = to us, much, inquisitiveness, truly.

"Whose hermitage is this merited one? Indeed who is the celebrity that lives therein? Oh, godly sage, we are interested to listen, and we are truly inquisitive about it." Thus they asked. [1-23-8]

[Verse Locator](#)

तयोः तद् वचनम् श्रुत्वा प्रहस्य मुनिपुंगवः ।
अब्रवीत् श्रूयताम् राम यस्य अयम् पूर्व आश्रमः ॥ १-२३-९

9. muni pungavaH = sage, the eminent; tayoH tat vachanam shrutvaa = their, that, word, on hearing; prahasya = smiled; abraviit = said; puurva = in earlier times; ayam aashramaH = this, hermitage; yasya = whose is; shruyataam = may be listened.

On hearing their words the eminent sage Viswamitra said smilingly, " whose hermitage is this in earlier times that may be listened." Thus Vishvamitra started to narrate. [1-23-9]

[Verse Locator](#)

कन्दर्पो मूर्तिमान् आसीत् काम इति उच्यते बुधैः ।
तपस्यन्तम् इह स्थाणुम् नियमेन समाहितम् ॥ १-२३-१०
कृत उद्धाहम् तु देवेशम् गच्छन्तम् स मरुद् गणम् ।
धर्षयामास दुर्मेधा हुम् कृतः च महात्मना ॥ १-२३-११

10, 11. kandarpaH = Manmatha [Love-god]; muurtimaan aasiit = with body, was there; budhaiH kaamaH iti ucyate = by wise men, Kama, thus, is called; dur medhaa = with naughty, intent [Love-god]; iha = here, at this place; tapsyantam = one who is practising asceticism; niyamena samaahitaa = observantly, concentrating; kR^ita udvaaham = having been married; sa marut gaNam = along with, Wind-gods; gacChantam = while going [returning]; deva iisham = god's, god [Shiva]; sthaaNum = Shiva is; dharSayaamaasa = braved; maha aatmana = by great souled [Shiva]; hum kR^itaH cha = [disapproving] roar, he made, also - Shiva roared at Love-god.

"When Love-god was with his body wise men used to call him Kama, the passion. At this place, that Love-god with his naughty intent braved god of gods Shiva who had been practising

asceticism and who concentrated observantly, and who was returning after his marriage along with his followers, namely the Wind-gods, and that great soul Shiva disapprovingly roared at Love-god. [1-23-10, 11]

The meaning of **kan darpa** is one who is carnally, prideful, i.e., he who takes pride in arousing lecherousness. And **kaama** is 'desire' the natural basic instinct of any animal, and the one which the sages and saints want to overcome, so they named Love-god from their point of view. In these verses the two words **kR^ita udvaaham**, and their meaning as on marrying Parvati and going this way with his coterie etc., is held incongruous to other mythological episodes of Shiva's marriage with Parvati, and Manmatha's effort to enkindle love in Shiva. After marriage with Parvati, some argue, where is the question of Love-god's interference to inculcate love in Shiva. It is clear in Rama Charita Maanas how this Shiva-Parvati marriage occurs. And some give the meaning like this: **kR^ita** where **kR^i= karaNe udvaaham tu devesham** = to actualise, marriage, only, of Shiva; **gacChantam** on going there, Love-god, **sa marudgaNam** with Wind-gods and other deities; **dharSayaamaasa** started to attack Shiva. The Love-god on going there to that hermitage that is being described by Vishvamitra along with Wind-gods et al, with an intention to get the marriage of Shiva performed, assailed Shiva.

[Verse Locator](#)

अवध्यतः च रुद्रेण चक्षुषा रघु नन्दन ।

व्यशीर्यन्त शरीरात् स्वात् सर्व गात्राणि दुर्मतेः ॥ १-२३-१२

12. **raghu nandana** = Raghu's, legatee - Rama; **raudreNa chakshushaa avadhyataH** = with wrathful, eye [third eye,] one who is destroyed; **dur mateH** = lewd-minded one's; **svaat** = from his own; **shariiraat sarva gaatraaNi** = body, all, limbs; **vyashiiryanta** = fall down.

"And Rama, the wrathful third-eye of Shiva destroyed the lewd-minded Love-god making all his limbs to fall down from his body. [1-23-12]

The word **avadhyat** is otherwise said in other texts as **ava dagdhasya rudreNa cakshushaa**, to derive a clear meaning of 'burnt down,' because **avadhyat** is just killing, slaying, whereas Shiva's third-eye truly burns down anything where even ashes do not remain. The critical editions have this as **dagdhasya tasya raudreNa chakShuShA**

[Verse Locator](#)

तत्र गात्रम् हतम् तस्य निर्दग्धस्य महात्मनः ।

अशरीरः कृतः कामः क्रोधात् देव ईश्वरेण ह ॥ १-२३-१३

13. **mahaatmana** = by great soul [Shiva]; **nir dagdhasya** = completely, burnt down; **tasya gaatram** = his, body; **tatra hatam** = there, dissipated; **deva iishvareNa krodhaat** = by god, of gods - Shiva, by his anger; **kaamaH a shariiraH kR^itaH** = Love-god, as body less one, made as.

"There the body of Love-god is evanesced when that great soul Shiva burnt it down, and by the anger of that god of gods Shiva, Love-god is rendered as a bodiless entity. [1-23-13]

Manmatha and his wife Rati will have supremely exquisite physiques. At the very sight of Manmatha everybody used to become a prey to lasciviousness. So Shiva had to completely burn down that physical form of love, whereby only kaama, the mental desire, is remaining.

[Verse Locator](#)

अनङ्ग इति विख्यातः तदा प्रभृति राघव ।

स च अङ्ग विषयः श्रीमान् यत्र अङ्गम् स मुमोच ह ॥ १-२३-१४

14. **tadaa prabhR^iti** = from then, onwards; Raghava; **an anga** = without, body - Love-god; **iti vikhyaata** = thus, renowned as; **yatra angam pramumocha ha** = where, body, gave up, indeed; **sa cha** = that, also; **shriimaan** = prosperous one - Love-god; **anga viSayaH** = [that is] Anga, province.

Then onwards Love-god is renowned as Ananga, as he is without body, and where his body is given up that is renowned as Anga province. [1-23-14]

[Verse Locator](#)

तस्य अयम् आश्रमः पुण्यः तस्य इमे मुनयः पुरा ।
शिष्या धर्मपरा वीर तेषाम् पापम् न विद्यते ॥ १-२३-१५

15. viira = oh, brave one [Rama]; ayam tasya punyaH aashramaH = this is, his [Shiva's,] merited, hermitage; puraa tasya shishyaaH ime munayaH = at one time, his [Shiva's,] disciples, these, sages are; dharma paraa = in virtue, abiding; teSaam paapam na vidyate = with them, sin, not, evident [sinless.]

"This merited hermitage thus belongs to Shiva and, oh, brave Rama, these sages abiding in virtue are Shiva's disciples at one time, thus sin is unverifiable with them. [1-23-15]

This hermitage belongs to Love God or Shiva, tasya kaamasya sthaaNorvaa. Because Shiva is a god who controls Love-god, kaameswhvara, this is Shiva's hermitage. The last verse again says it is Kaama's hermitage. And the sages practising asceticism in this hermitage, puraa shiSyaa, are the old time disciples of Shiva. puurva kaalam aarabhya...santaana paramparayaa shiSyaa. These sages are the progeny of the sages who long time back were the direct disciples of Shiva. Because these are the direct grandchildren of the direct disciples of Shiva, sin cannot touch them. ata eva paapam teShaamna vidyate | puurvam rudra shiShyaa api samprati tat shiShya kR^itam paapam navidyate ityarthah | | Govindaraja.

[Verse Locator](#)

इह अद्य रजनीम् राम वसेम शुभ दर्शन ।
पुण्ययोः सरितोः मध्ये श्वः तरिष्यामहे वयम् ॥ १-२३-१६

16. shubha darshana = oh, auspicious one, in mien; Rama; vayam = we; adya rajaniim = today, night; iha puNyayoH saritaH madhya = here, meritorious, rivers, in the between of; vasema = we will stay; shvaH = tomorrow; tariSyamahe = we will cross over [River Ganga.]

"Let us stay for this night in this hermitage situated in between two meritorious rivers Ganga and Sarayu, oh, Rama with auspicious mien, tomorrow we will cross over the River Ganga. [1-23-16]

[Verse Locator](#)

अभिगच्छामहे सर्वे शुचयः पुण्यम् आश्रमम् ।
इह वासः परोऽस्माकम् सुखम् वस्त्यामहे वयम् ॥ १-२३-१७
स्नाताः च कृत जप्याः च हुत हव्या नरोत्तम ।

17, 18a. narottama = oh, best one among men, Rama; sarve = we all; snaataaH cha = taking a bath, also; kR^ita japaaH cha = performing, meditations, also; huta havyaaH cha = enkindling, oblations into fire, also; suchayaH = purifying ourselves; puNyam aashramam abhigacChaamahe = meritorious, hermitage, let us enter; iha vaasaparaH = here, staying; asmaakam sukham = for us, comforting; vastyaamahe vayam = stay, we will.

"Let us all purify ourselves by taking our bath, performing our meditations, offering our daily oblations, and then let us enter this meritorious hermitage, thus our stay in here will be comforting to us." So said Vishvamitra to Rama and Lakshmana. [1-23-17, 18a]

[Verse Locator](#)

तेषाम् संवदताम् तत्र तपो दीर्घेण चक्षुषा ॥ १-२३-१८
विज्ञाय परम प्रीता मुनयो हर्षम् आगमन् ।

18b, 19. **tatra** = there; **teSaam** = them; **samvadataam** = when discussing; **munayaH** = saints; **tapaH diirghena chakshuSaa** = asceticism's, by the extent of, [inner] eye [by sixth-sense]; **vij~naaya** = on perceiving; **parama priitaaH** = highly, gladdened; **harSam aagaman** = enchantment, they obtained; on approaching them; **arghyam** = water for hand-wash; **paadyam** = water for feet-wash; **tathaa** = then; **aathithyam** = hospitality; **kushika atmaaje** = Kushi's, son, Viswamitra; **nivedya** = [firstly] offered.

When they are discussing there the sages of that hermitage are highly gladdened to perceive them with their sixth-sense, and on approaching them enchantedly they offered water for hands and feet wash and then offered hospitality firstly to Sage Vishvamitra. [1-23-18, 19]

[Verse Locator](#)

राम लक्ष्मणयोः पश्चात् अकुर्वन् अतिथि क्रियाम् ।

सत्कारम् सम् अनुप्राप्य कथाभिः अभिरंजयन् ॥१-२३-२०

20. **paschaat** = afterwards; **raaama lakshmanayoH** = to Rama, Lakshmana; **akurvan atithi kaaryam** = accorded, guest's, works [reception]; **satkaaram sam anupraapya** = compliments, on obtaining; **[munayaH]** = saints of that hermitage; **kathaabhi** = with [myths and] legends; **abhi ranjayan** = delighted, [entertained the guests.]

Afterwards those sages of that hermitage have accorded reception to Rama and Lakshmana, and applauded by Vishvamitra for their hospitality those sages have entertained Rama and other guests with myths and legends. [1-23-20]

[Verse Locator](#)

यथा अर्हम् अजपन् संध्याम् ऋषयः ते समाहिताः ।

तत्र वासिभिः आनीता मुनिभिः सुव्रतैः सह ॥ १-२३-२१

न्यवसन् सुसुखम् तत्र काम आश्रम पदे तथा ।

21. **te R^ishayaH samaahitaaH** = those, sages, concentrating their minds; **yatha arham** = according to, their aptitude; **sndhyaam ajapan** = deity at sunset - Gayatri, meditated upon; [whom Rama and others have followed]; **tatra vaasibhiH** = there, who are dwelling [Rama and others]; **su vrataiH** = [sages] with pious, commitments; **munibhiH saha** = sages, along with; **aaniitaaH** = those [guests] that are led forth [into hermitage]; **tathaa tatra** = that way, there; **kaama aashrama pade** = in Kaama - Shiva's, hermitage's, precincts; **su sukham nyavasan** = very, comfortably, they stayed.

Those sages with concentrated minds and according to one's own aptitude have meditated upon the deity of sunset when it is sundown, followed by Rama and others. Then led into hermitage by those sages who are with pious commitments and who are dwelling there, Rama and others have very comfortably stayed in the precincts of Shiva's hermitage. [1-23-21]

[Verse Locator](#)

कथाभिरभिरामभिरभिरमौ नृपात्मजौ । - यद्वा -

कथाभिः अभि रामभिः अभि रमौ नृप आत्मजौ

रमयामास धर्मात्मा कौशिको मुनिपुङ्गवः ॥ १-२३-२२

22. **dharmaataamaa** = virtue-souled one; **muni pungavaH** = saint, the eminent; **kaushika** = Viswamitra; **abhi raamau** = delightful ones; **nR^ipa atmajau** = king's, sons; **abhi raamaabhiH kathaabhiH** = with delightful, stories; **ramayaamaasa** = delighted [later in the night.]

Staying very comfortably in the precincts of Kaama hermitage, then that virtuous sage Vishvamitra, saint the eminent, delighted the delightful princes with delighting stories.....[1-23-22]

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे त्रयोविंशः सर्गः ॥

Thus, this is the 23rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 24

Verses converted to UTF-8 - Sep 2009

Introduction

While crossing over the River Ganga, sage Vishvamitra sails them through its confluence with River Sarayu, which flows at their capital Ayodhya. The sage leads them to a deadly forest on the other bank of River Ganga and narrates about the ambushing nature of demoness Tataka, preparing him to kill her.

[Verse Locator](#)

ततः प्रभाते विमले कृत आह्निकम् अरिन्दमौ ।
विश्वामित्रम् पुरस्कृत्य नद्याः तीरम् उपागतौ ॥ १-२४-१

1. tataH = then; arindamau = enemy destroyers Rama and Lakshmana; vimale prabhaate = in fresh, morning; kR^ita aahnikaam vishvaamitram = one who [just now] performed, morning ritual tasks, Vishvamitra; puraskR^itya = keeping ahead; nadyaaH tiiram upaagatau = at river, bank, arrived at.

Then, in the fresh of the morning those enemy destroyers, Rama and Lakshmana, arrived at the riverbank of Ganga keeping sage Vishvamitra ahead of them, which sage has just completed his ritualistic chores of dawn. [1-24-1]

[Verse Locator](#)

ते च सर्वे महात्मानो मुनयः संश्रित व्रताः ।
उपस्थाप्य शुभाम् नावम् विश्वामित्रम् अथ अब्रुवन् ॥ १-२४-२

2. mahaatmanaH samshrita vrataaH = great souls, scrupulous ones, in their vows; te sarve munayaH = those, also, all, sages [of that hermitage]; shubhaam naavam upa sthaapya = auspicious, ferryboat, nearby, on positioning; atha vishvaamitram abruvan = to then, to Vishvamitra, they said.

All those sages of Kaama's hermitage that are the great souls and scrupulous ones in their vows, have positioned an auspicious ferryboat within the reach in the river, and then they said to sage Vishvamitra. [1-24-2]

[Verse Locator](#)

आरोहतु भवान् नावम् राजपुत्र पुरस्कृतः ।
अरिष्टम् गच्छ पन्थानम् मा भूत् काल विपर्ययः ॥ १-२४-३

3. bhavaan raja putra puraskR^itaH = you, king's, sons, keeping ahead of you; naavam aarohatu = boat, you embark; ariSTtam panthaanam gacCha = on prosperous, pathway, you go; kaala viparyayaH = time, change [lapse]; maa bhuut = let not be there - without time-shift.

"You may board the boat keeping the princes ahead of you, and we wish you to proceed on a prosperous route without the shift of time." So said the sages. [1-24-3]

विश्वामित्रः तथा इति उक्त्वा तान् ऋषीन् प्रतिपूज्य च ।
ततार सहितः ताभ्याम् सरितम् सागरम् गमाम् ॥ १-२४-४

4. Vishvamitra; **tathaa iti uktvaa** = 'it must be so', thus, on saying; **taan R^iSiin prati puujya cha** = them, the sages, in turn, revering; **taabhyaam shaitaH** = two [princes,] along with; **saagaram gamaam saritaam** = ocean, going, river; **ta taara** = crossed over.

Sage Vishvamitra on saying 'it must be so,' to those sages and revering them in his turn, cruised the river that itself is cruising towards ocean, along with both the princes. [1-24-4]

[Verse Locator](#)

तत्र शुश्राव वै शब्दम् तोय संरम्भ वर्धितम् ।
मध्यम् आगंय तोयस्य तस्य शब्दस्य निश्चयम् ॥ १-२४-५
ज्ञातु कामो महातेजा सह रामः कनीयसा ।

5, 6a. **raamaH** = Rama; **toyasya madhyam aagamya** = of water, in mid of stream, on coming; **tatra** = there; **toya samrambha vardhitam shabdham** = by water's, gush, increasing, [unusual] noise; **shushraava** = heard; **saha kaniiyasaa** = he, Rama, with younger brother; **j~naatu kaamaH** = to know, desired; **mahaatejaa** = brilliant one [Rama]; **tasya shabdasya nishchayam** = of that, sound's, significance.

On coming to the midstream of water there Rama heard an unusual and increasing noise of gushy waters along with his younger brother, and that brilliant one Rama desired to know its significance. [1-24-5, 6a]

[Verse Locator](#)

अथ रामः सरिन् मध्ये पप्रच्छ मुनि पुङ्गवम् ॥ १-२४-६
वारिणो भिद्यमानस्य किम् अयम् तुमुलो ध्वनिः ।

6b, 7a. **atha raamaH** = then, Rama; **sarin madhye** = river's, midst; **prapacCha muni pungavam** = asked, sage, the eminent; **bhidyamaanasya variNaH** = [as though] slashing, water; **kim ayam** = what is, this; **tumulaH dhvaniH** = turbulent, sound.

Rama then asked the eminent sage Vishvamitra in the midst of the river, "what is this turbulent sound sire, as though slashing water?" [1-24-6b, 7a]

[Verse Locator](#)

राघवस्य वचः श्रुत्वा कौतूहल समन्वितम् ॥ १-२४-७
कथयामास धर्मात्मा तस्य शब्दस्य निश्चयम् ।

7b, 8a. **raaghavasya vachaH** = Raghava's, words; **koutuuhala samanvitam** = inquisitiveness, having; **shrutvaa** = on hearing; **dharmaatmaa** = virtuous soul; **tasya shabdasya nishchayam** = of that, sound's, significance; **kathayaamaasa** = started telling.

On hearing the inquisitive words of Raghava that virtue-souled sage Vishvamitra started to tell the significance of that sound. [1-24-7b, 8a]

[Verse Locator](#)

कैलास पर्वते राम मनसा निर्मितम् परम् ॥ १-२४-८
ब्रह्मणा नरशार्दूल तेन इदम् मानसम् सरः ।

8b, 9a. **nara shaarduula** = manly-tiger; Rama; **kailaasa parvate** = Kailash, mount of; **brahmaNaa** = by Brahma; **param saraH manasaa nirmitam** = great, lake, at will, created -

lake is the brainchild of Brahma; **tena** = hence; **idam saraH** = this, lake is [called]; **manasam** = Manasa lake.

"On Mt. Kailash Brahma created a great lake at his will, oh, tigerly-man Rama, hence that is called Maanasa Lake. [1-24-8b, 9a]

[Verse Locator](#)

तस्मात् सुस्राव सरसः सा अयोध्याम् उपगूहते ॥ १-२४-९

सरः प्रवृत्ता सरयूः पुण्या ब्रह्म सरः च्युता ।

तस्य अयम् अतुलः शब्दो जाह्नवीम् अभिवर्तते ॥ १-२४-१०

वारि संक्षोभजो राम प्रणामम् नियतः कुरु ।

9b, 10, 11a. [**yaa** = which river]; **tasmaat** = from it [from that lake]; **susraava** = spontaneously, flowed out; that is this; **sarasaH** = River Sarayu; **saa ayodhyaam upaguuhate** = that [the river,] Ayodhya, surrounds; **saraH pravR^ittaa saryuuH** = [because] from sara [lake,] originated, [it is called] Sarayu river; **brahma saraH cchyutaa** = from Brahma's, lake, flowed out; **puNyaa** = merited [river]; **jahnaviim abhivartate** = to River Ganga, towards, coursing towards; **tasya** = its [Sarayu river's]; **ayam atulaH shabdaH** = this is, the remarkable, noise; **vaari samskobha jaH** = waters, collision, generated by; Rama; **praNaamam niyataH kuru** = regards, respectfully, offer.

"That river which spontaneously flows out of that Maanasa Lake surrounds Ayodhya city is this one, the River Sarayu. Because this has originated from a lake, **saraH**, this is known as Sarayu. And because it flows from Brahma's Lake it is a merited river. This is the remarkable noise of such a Sarayu River in its coursing towards River Ganga, generated by the collision of their waters, and Rama, offer regards to these rivers, respectfully." So said Vishvamitra to the princes. [1-24-9b, 10, 11a]

[Verse Locator](#)

ताभ्याम् तु तावुभौ कृत्वा प्रणामम् अतिधार्मिकौ ॥ १-२४-११

तीरम् दक्षिणम् आसाद्य जग्मतुर् लघु विक्रमौ ।

11b, 12a. **ati dhaarmkau** = most, virtuous pair [of princes]; **tau ubhau** = those, two; **taabhyaam tu** = to them [the two rivers]; **kr^itvaa praNaamam** = on making, salutation; **dakshiNam tiiram aasaadya** = southern, bank, on getting at; **laghu vikramau jagmatuH** = in swiftness, exerts, they proceeded further.

Offering their salutations to River Sarayu and Ganga those two most virtuous and agile footed princes proceeded further on reaching the southern riverbank. [1-24-11b, 12a]

[Verse Locator](#)

स वनम् घोर संकाशम् दृष्ट्वा नरवरात्मजः ॥ १-२४-१२

अविप्रहतम् ऐक्ष्वाकः पप्रच्छ मुनि पुंगवम् ।

12b, 13a. **aikshwaakaH** = legatee of Ikshvaku's; **nara vara aatmajaH** = among people, best one's [king's,] son; **saH** = he [Rama]; **ghora samkaasham** = horrendous, in looks; **aviprahatam** = [a vi pra hatam = not, verily, trodden] = untrodden - uninhibited; **vanam dR^iSTvaa** = forest, on seeing; **prapacCha munipungavam** = asked, sage, the eminent.

On seeing a horrendous and uninhibited forest, Rama, the son of the best king Dasharatha asked the eminent sage Vishvamitra. [1-24-12b, 13a]

[Verse Locator](#)

अहो वनम् इदम् दुर्गम् झिल्लिका गण संयुतम् ॥ १-२४-१३

भैरवैः श्वापदैः कीर्णम् शकुनैः दारुण आरवैः ।

13b, 14a. aho = oh; jhillikaa gaNa samyutam = crickets, swarms, having; bhairavaiH shvaapadaiH = with brutish, predators; shakunaiH = with vultures; daaruNa aarutaiH = [all are] horribly, strident; puurNam = full of , fraught with; idam vanam dur gam = this, forest, difficult, to enter - impenetrable.

"Oh, impenetrable is this forest fraught with swarms of crickets, brutish predators, and vultures, which are all horribly strident. [1-24-13b, 14a]

[Verse Locator](#)

नाना प्रकारैः शकुनैः वाश्यद्भिः भैरव स्वनैः ॥ १-२४-१४

सिंह व्याघ्र वराहैः च वारणैः च अपि शोभितम् ।

14b, 15a. vaasyadbhiH = screeching; bhairava swanaiH = with fierce, voices; naanaa prakaaraiH shakunaiH = with many, varieties, of vultures; simha vyaaghra varaahaiH cha = lions, tigers, wild boars, also; vaariNaiH cha api = with elephants, also, even; shobhitam = made to shine - atypical.

"Various vultures are screeching with fierce sonority, and tigers, wild boars, and elephants render this forest atypical. [1-24-14b, 15a]

[Verse Locator](#)

धव अश्वकर्ण ककुभैः बिल्व तिन्दुक पाटलैः ॥ १-२४-१५

संकीर्णम् बदरीभिः च किम् नु एतत् दारुणम् वनम् ।

15b, 16a. dhavaa = tree of Mimosa catechu family, Hindi: Khaira, khadira; ashvakarNa = trees of Pentapetra Arjuna; kakubhaiH = Arjuna trees; bilva = trees of Egle Marmelos; tinduka = trees of Diospyros glutinosa, Hindi: tamaala; paatalaiH = trees of Bignonia suave olens; badarii bhiH cha = with badarii trees of Zizyphus jujuba, also; samkiirNam = dense with; etat daaruNam vanam = this, wretched, forest; kim nu = what is, indeed.

"Indeed, what is this wretched forest that is dense with Dhava, Ashvakarna, Arjuna, Bilva, Tinduka, Patala, and Badari trees." Thus Rama asked Vishvamitra. [1-24-15b, 16a]

The botanical names of the trees mentioned in the text are Grisea Tormentosa, Shorea Robusta, Echites Antidysenterica, Bignonia Suaveolens, Aegle Marmelos, and Diospyrus Glutinosa. I have omitted the Kutaja (Echites) and the Tinduka (Diospyrus). Griffith.

[Verse Locator](#)

तम् उवाच महातेजा विश्वामित्रो महामुनिः ॥ १-२४-१६

श्रूयताम् वत्स काकुत्स्थ यस्य एतत् दारुणम् वनम् ।

16b, 17a. mahaatejaa mahaamuniH vishvamitraH = great resplendent, great saint, Vishvamitra; tam uvaacha = to him [to Rama], said; shruuyataam vatsa = I will let you hear - I will tell you, my boy; kaakutstha = oh, Rama; etat daaruNam vanam yasya = this one, wretched, forest, whose is.

The resplendent and the great saint Vishvamitra then said to Rama, "I will tell you, oh, my boy Rama, whose is this wretched forest. [1-24-16b, 17a]

[Verse Locator](#)

एतौ जनपदौ स्फीतौ पूर्वम् आस्ताम् नरैत्तम ॥ १-२४-१७

मलदाः च करूषाः च देव निर्माण निर्मितौ ।

17b, 18a. narottama = oh, best one among men, Rama; puurvam = once; deva nirmaaNa nirmittau = of gods, by construction, that are constructed - designed by gods; maladaaH cha karuuSaaH cha = [known as] Malada, and, Karuusha, also; janapadau sphiitau = provinces, vast ones; etau aastaam = these, were there.

"Once these were vast provinces, oh, best one among men, designed by gods and known as Malada and Karuusha. [1-24-17b, 18a]

The word mala da is malam dyati khaNDayati iti mala da that which abolishes excreta, but not filth itself. karusha is kaa ruusha remover of hunger. If mortal hunger is there excreta will be there and then mortality of Indra is at stake. Hence if hunger is eliminated there will be nothing filthy. Once these provinces were such hunger removers equalling to heaven, but deteriorated in their heaven-on-earth attributes, owing to demoness Tataka.

[Verse Locator](#)

पुरा वृत्र वधे राम मलेन समभिप्लुतम् ॥ १-२४-१८

क्षुधा चैव सहस्राक्षम् ब्रह्म हत्या सम् आविशत् ।

18b, 19a. Rama; puraa vR^itra vadhe = once, demon Vritra, while eliminating; malena = with filth; eva = thus; kshudhaa cha = with hunger, also; sam abhiplutam = completely submersed - soaked, stained; sahasra aksham = thousand-eyed god [Indra]; brahma hatya samaavishat = Brahman killing [sin of,] befell upon.

"Once upon a time, oh, Rama, mortal impurities of filth and hunger completely stained Indra when he eliminated demon Vritra, as he committed the sin of killing of a Brahman, where the demon Vritra was incidentally a Brahman. [1-24-18b, 19a]

[Verse Locator](#)

तम् इन्द्रम् मलिनम् देवा ऋषयः च तपोधनाः ॥ १-२४-१९

कलशैः स्नापयामासुः मलम् च अस्य प्रमोचयन् ।

19b, 20a. tam malinam indram = him, feculent one, that Indra; devaa = gods; tapodhanaa R^iSayaH cha = ascetically rich, sages, also; kalashaiH snaapayamaasuH = with handy-vessels [kamanDulu-s,] started to bathe; asya malam pra mochayan = his, filth, for riddance.

"The gods and ascetically rich sages then started to bathe feculent Indra with their handy vessels for the riddance of his defilement. [1-24-19b, 20a]

[Verse Locator](#)

इह भूयाम् मलम् दत्त्वा देवाः कारुषम् एव च ॥ १-२४-२०

शरीरजम् महेन्द्रस्य ततो हर्षम् प्रपेदिरे ।

20b, 21a. mahendrasya = of Mahendra; shariiram jam malam = from body, emerged, filth; iha bhuumyaam = here, on earth; kaaruSam ca eva = hunger, also, thus; datvaa = on giving; tataH devaaH harSam prapedire = then, gods, gladness, they obtained.

"On giving filth and hunger emerged out of the body of Mahendra here on the earth then the gods were gladdened. [1-24-20b, 21a]

[Verse Locator](#)

निर्मलो निष्करूषः च शुद्ध इन्द्रो यथा अभवत् ॥ १-२४-२१

ततो देशस्य सुप्रीतो वरम् प्रादाद् अनुत्तमम् ।

21b, 22a. Indra; **yathaa** = as to how; **nir malaH nish karuushaH cha** = without, filth, without, hunger, also; **abhavat** = became; **suddha** = purified; **tataH** = then; **deshasya supriitaH** = of this place, gladdened; **anuttamam varam praadaat** = unexcelled, boon, he gave.

"As and when Indra was without desecration and hunger as well, and thus purified, then gladdened about this place he gave it an unexcelled boon. [1-24-21b, 22a]

[Verse Locator](#)

इमौ जनपदौ स्फीतौ ख्यातिम् लोके गमिष्यतः ॥ १-२४-२२

मलदाः च करूषाः च मम अंग मल धारिणौ ।

22b, 23a. **mama anga mala dhaariNau** = my, body's, impurity, bearing ones; **imau janapadau sphiitau** = these, habitats, will be resourceful places; **maladaH cha karuuSaaH cha** = as Malada, and Karuusha, also; **loke khyaatim gamishyataH** = in world, renown, they will attain.

"These provinces that bear the impurity of my body shall become resourceful and they shall attain renown in world as Malada and Karusha." Thus Indra gave boon to this place. [1-24-22b, 23a]

[Verse Locator](#)

साधु साधु इति तम् देवाः पाकशासनम् अब्रुवन् ॥ १-२४-२३

देशस्य पूजाम् ताम् दृष्ट्वा कृताम् शक्रेण धीमता ।

23b, 24a. **dhiimataa shakreNa kR^itaam** = by wise one, Indra, done - according; **taam deshasya puujaam** = that, place's, honouring; **devaaH dR^iSTvaa** = gods, on observing; **saadhu saadhu iti** = splendid, splendid, thus; **tam** = him; **paaka shaasanam** = demon Paaka, controller of - to Indra; **abruvan** = said - praised.

"On observing the honour accorded by wise Indra to these places gods praised the controller of demon Paaka, namely Indra saying, 'splendid, splendid it is.' [1-24-23b, 24a]

[Verse Locator](#)

एतौ जनपदौ स्फीतौ दीर्घ कालम् अरिन्दम ॥ १-२४-२४

मलदाः च करूषाः च मुदिता धन धान्यतः ।

24b, 25a. **arindama** = oh, enemy subjugator, Rama; **maladaaH cha karuuSaaH cha** = Malada, and, Karuusha, as well; **diirgha kaalam** = for a long, time; **sphiitau etau janapadau** = were affluent, these, people's habitations; **dhana dhaanyataH muditaa** = with wealth, grains, [people] were happy.

"For a long time these habitations Malada and Karuusha were affluent, oh, enemy subjugator Rama, and people were happy with wealth and provisions. [1-24-24b, 25a]

[Verse Locator](#)

कस्य चित् अथ कालस्य यक्षी काम रूपिणी ॥ १-२४-२५

बलम् नाग सहस्रस्य धारयन्ती तदा हि आभूत् ।

ताटका नाम भद्रम् ते भार्या सुन्दस्य धीमतः ॥ १-२४-२६

मारीचो राक्षसः पुत्रो यस्याः शक्र पराक्रमः ।

25b, 26, 27a. **atha** = later; **kasyachit kaalasya** = at some, time; **tadaa** = then; **kaama ruupiNii** = by wish, guise-changer; **naaga sahasrasya** = elephants, of a thousand; **balam dhaarayantii** = strength of, possessing; **dhiimataH sundasya bhaaryaa** = clever one, Sunanda's, wife; **shakra paraakramaH** = Indra [like,] in bravery; **raakshasaH maariichaH** = demon,

Mareecha; **yasyaH putraH** = whose, son is; **taaTaka nama yakshii** = Tataka, named, she-yaksha; **abhuut hi** = was there - prevailed, indeed; **bhadram te** = safety, to you.

"Later at sometime, a yaksha female who is a guise changer at her wish, possessor of the strength of a thousand elephants, wife of clever Sunanda, and she whose son is demon Mareecha, the one equal to Indra in his bravery, prevailed here, let you be safe Rama. [1-24-25b, 26, 27a]

[Verse Locator](#)

वृत्त बाहुर् महा शीर्षो विपुला अस्य तनुर् महान् ॥ १-२४-२७
राक्षसो भैरव आकारो नित्यम् त्रासयते प्रजाः ।

27b, 28a. **vR^itta baahuH** = round, shouldered; **mahaa shiirSaH** = huge, headed; **vipulaa asya** = cavernous, mouthed; **mahaan tanuH** = gigantic, bodied; **bhairava aakaara** = mammoth, in shape; **raakshasaH** = demon Mareecha; **nityam traasayate prajaaH** = always, terrifying, people.

"That demon Mareecha is round shouldered, huge headed, cavernous mouthed, and gigantic bodied one, and he is always terrifying the people. [1-24-27b, 28a]

[Verse Locator](#)

इमौ जनपदौ नित्यम् विनाशयति राघव ॥ १-२४-२८
मलदांश्च करूषांश्च ताटका दुष्ट चारिणी ।

28b, 29a. Raghava; **duSTta chaariNii Tataka** = malevolence, pursuer - malevolent one, Tataka; **imau janapadau** = these, inhabitations; **maladaam cha karuuSam cha** = Malada, also, Karuusha, also; **nityam vinaashayati** = always, destroying.

"And Raghava, that malevolent Tataka is always destroying the inhabitations at Malada and Karusha. [1-24-28b, 29a]

[Verse Locator](#)

सा इयम् पन्थानम् आवृत्य वसति अध्यर्धं योजने ॥ १-२४-२९
अत एव च गन्तव्यम् ताटकाया वनम् यतः ।

29b, 30a. **saa iyam panthaanam aavR^itya** = she, this, route, on blockading; **vasati adhyartha yojane** = lives, after one half, yojana [distance]; **yataH** = where/ for which reason; **taaTakayaa vanam** = [this has become,] Tataka's, forest; **ataH eva** = there alone / for that reason alone; **gantavyam** = headway is to be made.

"She lives about one and half yojana distance from here, and by which reason this became the forest of Tataka, owing to her gruesome activities, for that reason only a headway is to be made, to eradicate her and her activities. [1-24-29b, 30a]

This verse also means 'where there is the forest of Tataka there we have to go.' The above is another shade of that verse.

[Verse Locator](#)

स्व बाहु बलम् आश्रित्य जहि इमाम् दुष्ट चारिणीम् ॥ १-२४-३०
मत् नियोगात् इमम् देशम् कुरु निष्कण्टकम् पुनः ।

30b, 31a. **sva baahu balam aashritya** = your own, arms, strength - self-confidence, depending upon; **duSTa chariNiim** = evildoer; **jahi imam** = kill, this one; **mat niyogaat** = by my, assigned; **desham kuru** = this, province, be made; **punaH nisH kaNTakam** = again, free from, thorniness.

"Depending upon the strength of your own self-confidence you have to eradicate this evildoer, and assigned by me you have to make this province free from thorniness. [1-24-30b, 31a]

Great persons accomplish their deeds by their self-confidence, **kriyaa siddhiH sattve bhavati mahataam**, **na upakaraNe** not by their hardware.

[Verse Locator](#)

न हि कश्चित् इमम् देशम् शक्तो हि आगन्तुम् ईदृशम् ॥ १-२४-३१
यक्षिण्या घोरया राम उत्सादितम् असह्यया ।

31b, 32a. Rama; **ghorayaa** = hazardous; **a sahyayaa** = in, tolerable - invincible; **yakshiNya** = yakshii, unearthly being turned demoness; **utsaaditam iidR^isham deshama** = destroyed, this kind of, to province; **aagantum** = to come; **kaschit na shaktaH hi** = none, not, capable, indeed; [hence make them habitable.]

"Indeed, none is able to enter this sort of province, Rama, destroyed by the hazardous and invincible unearthly being who turned into a demoness, namely Tataka, hence you have to make the provinces habitable. [1-24-31b, 32a]

[Verse Locator](#)

एतत् ते सर्वम् आख्यातम् यथा एतत् दारुणम् वनम् ।
यक्ष्या च उत्सादितम् सर्वम् अद्य अपि न निवर्तते ॥ १-२४-३२

32. **etat vanam sarvama** = this, forest, entirely; **daaruNam** = rendered it as a devastated one; **yakshyaa** = by ghoulish, she-yaksha - Tataka; **yathaa utsaaditam** = as to how, destroyed; **adya api** = now, even; **na nivartate** = not, returning - not retracing her steps - without refrain; **etat sarvama te aakhyaatama** = that, all, to you, is narrated.

"As to how that ghoulish Tataka destroyed this entire forest, rendering it as a devastated place, without refraining from it even today, all that is narrated." So said Vishvamitra to Rama. [1-24-32]

The epithets in Ramayana

The epithets used in epic may be on the increase from now, and they may not be construed as redundant foot fillers. All have implicit meanings and they can be understood with the help of commentaries. As this work cannot include voluminous commentaries, many of the meanings of epithets as said by commentators are not incorporated. This bypassing will not effect the ordinary narration. For e.g., the meaning to the words **muni pungava**, **nara shaarduula** will be 'saint, the eminent' 'tigerly man.' And trying to obtain a squeezed meaning from them would be futile, without resorting to some commentary. So also, there are words like **indra**, **candra**, **simha**, **shaarduula**, **naaga**, **vR^iSabha**, **pungava** which when suffixed to vocatives will mean 'best, choicest, excellent' etc., as per **simha shaarduula naaga aadyaaH pumsi shreSTa artha gocaraa**. But commentators have explained why that character is 'best or excellent, or a lion' at that juncture. For e.g., **dharma aatmaa** the apparently usual epithet in Ramayana has many meanings like – 1] one whose life is dharma; 2] one whose body is dharma incarnate; 3] one whose soul is filled with dharma; 4] one whose entity itself is dharma – so on, basing on the thesaurus of **aatma** that say as: **aatmaa yatna dhR^iti svaanta svabhaava paramaatmaasu jiiva buddhi shariireSu**.

So also, more than often Seetha will be referred as Vaidehi or Maithili in Aranya Kanda. Some details about it are incorporated in that book. Wherever possible those niceties will be included subject to availability of commentaries, which commentaries have already become 'the flowers in the sky.'

Hence, without trying to squeeze meaningless meanings, and leaving this aspect to pundits and researchers, and as this work cannot be stuffed with those intricacies, henceforth the meanings of epithets are said simply, and at times ignored also. This may please be kept in view while reading.

[Verse Locator](#)

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे चतुर् विंशः सर्गः ॥

Thus, this is the 24th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 25

Verses converted to UTF-8 - Sep 2009

Introduction

Sage Vishvamitra narrates the birth, marriage and curse of demoness Tataka, and bids Rama to eliminate her menace without any hesitation of killing a female, for she is atrocious towards the society.

[Verse Locator](#)

अथ तस्य अप्रमेयस्य मुनेर् वचनम् उत्तमम् ।

श्रुत्वा पुरुष शार्दूलः प्रत्युवाच शुभाम् गिरम् ॥ १-२५-१

1. a prameyasya = sage with inestimable power; tasya muneH uttamam vachanam shrutvaa = worthy, words, on hearing; puruSa shaarduula = manly-tiger - Rama; tataH = then; shubaam giram = with estimable, words; prati uvaacha = in turn, said - replied.

On hearing the worthy words of that sage with inestimable power, then the manly-tiger Rama replied him with estimable words. [1-25-1]

[Verse Locator](#)

अल्प वीर्या यदा यक्षी श्रूयते मुनिपुङ्गव ।

कथम् नाग सहस्रस्य धारयति अबला बलम् ॥ १-२५-२

2. muni pungava = oh, sage, the eminent; yakshii [yakshaaH] alpa viiryaa = female-yakshii [all yaksha-s,] trivial, in strength; yadaa shruuyate [shruuyante] = while, we hear so - it is said; a balaa = without, strength - woman frail by nature; naaga sahasrasya balam = elephants, of a thousand, strength; katham dhaarayatii = how, she exerts.

"It is said that yaksha's strength is trivial, and this is an yakshii, more so a female, how then this yakshii frail by her femineity can exert the strength of a thousand elephants? [1-25-2]

[Verse Locator](#)

इति उक्तम् वचनम् श्रुत्वा राघवस्य अमित ओजसा ।

हर्षयन् श्लक्षण्या वचा स लक्ष्मणम् अरिन्दमम् ॥ १-२५-३

विश्वामित्रोऽब्रवीत् वाक्यम् शृणु येन बलोत्कटा ।

वर दान कृतम् वीर्यम् धारयति अबला बलम् ॥ १-२५-४

3, 4. iti uktvaa = thus, one who is spoken - Vishvamitra; amita ojasaa raaghavasya = one with illimitable, dynamism, of Raghava; vacanam shrutvaa = sentence, on hearing; Vishvamitra; harSayan = cheering them up; abraviit vaakyam = said, sentence; arindamam sa lakshmaNam = to enemy-subduer [Rama,] along with, Lakshmana; shlakshNayaa vacaa = with pleasant, words; a balaa = female; yena bala utkaTaa = by which, [as to how] by strength, outstanding; shruNu = you listen; vara daana kR^itam viiryam = boon, bestowal, made - obtained; balam dhaaryati = strength, she assumes.

On hearing the sentence of Raghava with illimitable dynamism, Vishvamitra said this sentence to the enemy subduer Rama along with Lakshmana, cheering them up with his pleasant words, "Listen by which a female became outstanding by her strength... she assumes strength by the bestowal of a boon. [1-25-3, 4]

[Verse Locator](#)

पूर्वम् आसीत् महा यक्षः सुकेतुर् नाम वीर्यवान् ।

अनपत्यः शुभाचारः स च तेपे महत् तपः ॥ १-२५-५

5. **puurvam** = once upon a time; **sukethuH naama viiryavaan** = Suketu, named, formidable one; **mahaa yakshaH aasiit** = great, yaksha, was there; **anapatyaH saH** childless, he; **subha aacharaH** = with devout, conduct; **mahat tapaH tepe** = great, asceticism, he performed.

"Once there was a formidable yaksha named Suketu, but he was childless, and he who had devout conduct performed a great asceticism. [1-25-5]

[Verse Locator](#)

पितामहः तु सुप्रीतः तस्य यक्षपतेः तदा ।

कन्या रत्नम् ददौ राम ताटकाम् नाम नामतः ॥ १-२५-६

6. Rama; **tadaa** = then; **pitaa maha supriitaH** = Forefather Brahma, is gladdened; **tasya yaksha pateH** = to him, yaksha's, lord; **namataH taaTakaam nama** = by name, Tataka, renowned as; **kanya ratnam dadau** = girl, gemlike, gave.

"Gladdening at his asceticism, Rama, then the Forefather Brahma gave him a gemlike daughter who is renowned by the name of Tataka. [1-25-6]

[Verse Locator](#)

ददौ नाग सहस्रस्य बलम् च अस्याः पितामहः ।

न तु एव पुत्रम् यक्षाय ददौ च असौ महायशाः ॥ १-२५-७

7. **pitaamahaH** = Forefather Brahma; **asyaaH** = to her; **naaga sahasrasya balam cha** = elephants, thousand, strength, also; **dadau** = gave; **mahaa yashaaH** = highly, remarkable Brahma; **asau yakshaaya putram tu** = to that, yaksha, son, but; **na eva dadau ca** = not, that way, given, also; [as male child will be more hazardous.]

"Forefather Brahma also gave the strength of a thousand elephants to her, but he that highly remarkable Brahma did not give a son to that yaksha, anticipating male to be more hazardous. [1-25-7]

[Verse Locator](#)

ताम् तु बालाम् विवर्धन्तीम् रूप यौवन शालिनीम् ।

जंभ पुत्राय सुन्दाय ददौ भार्याम् यशस्विनीम् ॥ १-२५-८

8. **baalam vi vardhantiim** = girl, well, growing up; **ruupa yauvana shaliniim** = beauty, youth, one having them; **yashashviniim** = bright one; **taam** = her; **jambha putraaya** = to Jambha's, son; **sundaaya** = to Sunda; **bhaaryaam dadau** = as wife, [her father Suketu] gave.

"When that bright girl is growing up into a youthful beauty her father Suketu gave her to Jambha's son Sunda as wife. [1-25-8]

[Verse Locator](#)

कस्यचित् तु अथ कालस्य यक्षी पुत्रम् व्यजायत ।

मारीचम् नाम दुर्धर्षम् यः शापात् राक्षसोऽभवत् ॥ १-२५-९

9. *atha kasyachit kaalasya* = then, some, after time; *yakshii* = that yakshii, Tataka; *maariicam naama putram* = Mareecha, named, son; *dur dharSam* = indomitable one; *vyajaayata* = delivered; *yaH shaapaat raakshasaH abhavat* = who, by curse, demon, he became.

"Then after sometime that yakshii Tataka delivered an indomitable son named Mareecha, who by curse became a demon. [1-25-9]

[Verse Locator](#)

सुन्दे तु निहते राम सा अगस्त्यम् ऋषि सत्तमम् ।
ताटका सह पुत्रेण प्रधर्षयितुम् इच्छति ॥ १-२५-१०

3. *iti uktvaa* = thus, one who is spoken - Vishvamitra; *amita ojasaa raaghavasya* = one with illimitable, dynamism, of Raghava; *vacanam shrutvaa* = sentence, on hearing; Vishvamitra; *harSayan* = cheering them up; *abraviit vaakyam* = said, sentence; *arindamam sa lakshmaNam* = to enemy-subduer [Rama,] along with, Lakshmana; *shlakshNayaa vacaa* = with pleasant, words; *a balaa* = female; *yena bala utkaTaa* = by which, [as to how] by strength, outstanding; *shruNu* = you listen; *vara daana kR^itam viiryam* = boon, bestowal, made - obtained; *balam dhaaryati* = strength, she assumes.

"But when Sunda is eliminated by sage Agastya's curse, she that Tataka wished to retaliate that eminent sage along with her son Mareecha. [1-25-10]

[Verse Locator](#)

भक्षार्थम् जात संरम्भा गर्जन्ती सा अभ्यधावत ।
आपतन्तीम् तु ताम् दृष्ट्वा अगस्त्यो भगवान् ऋषिः ॥ १-२५-११
राक्षसत्वम् भजस्व इति मारीचम् व्याजहार सः ।

11, 12a. *saa garjantiii* = she, roaring; *jaata samrambhaa* = caused, hastiness - with brewing desperation; *bhaksha artham abhya dhaatava* = [as though] to eat away, aiming to, towards [sage,] she rushed; *bhagavaan R^iSiH agastyaH* = godly, saint, Agastya; *aa patantiim* = coming and falling upon - rushing to attack; *taam dR^iSTtvaa* = her, on seeing; *raakshsatvam bhajasva* = demon-hood, you attain; *iti saH mariicham vyajahaara* = thus, he, to Mareecha, said cursed.

"With desperation brewing in her she roaringly rushed towards the sage as though to eat him away, and on seeing her rushing along with her son Mareecha towards him, the godly saint Agastya firstly cursed Mareecha saying, 'you will attain demon-hood.' [1-25-11, 12a]

[Verse Locator](#)

अगस्त्यः परम अमर्षः ताटकाम् अपि शप्तवान् ॥ १-२५-१२
पुरुषादी महायक्षी विरूपा विकृत आनना ।
इदम् रूपम् विहायाशु दारुणम् रूपम् अस्तु ते ॥ १-२५-१३

12b, 13. *parama amarSaH agastya* = highly, infuriated, Agastya; *taaTakaam api shaptavaan* = Tataka, even, cursed; *aashu idam ruupam vihaaya* = forthwith, this, form, divested of; *vi ruupaa* = with distorted form; *vikR^ita aananaa* = with contorted, faced; *puruSa adii* = man, one who eats; *mahaa yakshii* = oh, great yakshii; *te daaruNam ruupam astu* = to you, monstrous, form, shall be.

"Highly infuriated sage Agastya even cursed Tataka saying, 'forthwith divested of this form of a beautiful female, oh, great yakshii, you shall become a man eater with your form distorted, face contorted, and shape monstrous.' [1-25-12b, 13]

[Verse Locator](#)

सैषा शाप कृताम् अर्षा ताटका क्रोध मूर्छिता ।

देशम् उत्सादयति एनम् अगस्त्या चरितम् शुभम् ॥ १-२५-१४

14. shaapa kR^itaam amarSaa = by curse, caused, frenzy; saa eSaa = she, thus; that Tataka; krodha muurcChitaa = in fury, convulsed; agastya charitam = sage Agastya, sauntered; subham enam desham = auspicious one, this, province; utsaadayati = is vandalizing.

"Frenzied by the curse and convulsed in fury she that Tataka is thus vandalising this auspicious province, in which sage Agastya once sauntered. [1-25-14]

[Verse Locator](#)

एनाम् राघव दुर्वृत्ताम् यक्षीम् परम दारुणाम् ।

गो ब्राह्मण हितार्थाय जहि दुष्ट पराक्रमाम् ॥ १-२५-१५

15. Raghava; dur vR^ittaam = one with horrific, behaviour; panama daaruNam = highly, atrocious one; duSTa paraakramaam = one with malefic, valour; enaam yakshiim = this, yakshii be; go braahmaNa hita arthaaya = cows, Brahmins, for welfare of; jahi = you eliminate [her.]

"She that highly atrocious one is with horrific behaviour and malefic valour, hence you shall eliminate this yakshii for the welfare of Brahmins and cows. [1-25-15]

[Verse Locator](#)

न हि एनाम् शाप संसृष्टाम् कश्चित् उत्सहते पुमान् ।

निहन्तुम् त्रिषु लोकेषु त्वाम् ऋते रघु नन्दन ॥ १-२५-१६

16. raghu nandana = oh, Raghu's, legatee; shaapa samsR^iSTaam = in curse, sheathed - indomitable; enaam ni hantum = her, to completely, eliminate; tvaam R^ite = you, excepting; kashchit pumaan = some man none; triSu lokeSu = in three, worlds; na utsahate hi = not, braves her, indeed - possibly.

"Excepting you there is none to eliminate her who is indomitably sheathed in a curse, oh, Raghu's legatee, and none in the three worlds can possibly brave her. [1-25-16]

[Verse Locator](#)

न हि ते स्त्री वध कृते घृणा कार्या नरोत्तम ।

चातुर् वर्ण्य हितार्थाम् हि कर्तव्यम् राज सूनुना ॥ १-२५-१७

17. nara uttama = among men, the best, Rama; strii vadha = female, killing; kR^ite ghR^iNaa = regarding, compassion; na kaaryaa = no, to be done not, germane; raaja suununa = by king's, son; chaatur varNya hita arartham = four, caste-system, welfare, intending; kartavyam = is to be done effectuated.

"Compassion regarding the elimination of a female is ungermane, oh, best one among men, since a prince has to effectuate it intending the welfare of four categories of society. [1-25-17]

[Verse Locator](#)

नृशंसम् अनृशंसम् वा प्रजा रक्षण कारणात् ।

पातकम् वा सदोषम् वा कर्तव्यम् रक्षता सदा ॥ १-२५-१८

18. rakshata = [to a king] who is protector [of subjects]; prajaa rakshaNa kaaraNaat = people, guarding, for the reason of; nR^ishamsam vaa = ruthless, either; a nR^ishamsham vaa = humane, or; paatakam vaa = sinful, or; sa doSam vaa = with, vilification, or; that deed; sadaa kartavyam = always, is to be done.

"For the reason of protecting people, a protector always has to execute such deed, either it is ruthless or humane, sinful or vilifying. [1-25-18]

[Verse Locator](#)

राज्य भार नियुक्तानाम् एष धर्मः सनातनः ।
अधर्याम् जहि काकुत्स्थ धर्मो हि अस्याम् न विद्यते ॥ १-२५-१९

19. raajya bhaara niyuktaanaam = kingdom's, burde, to those that are nominated; eSa sanaatanaH dharma = this is, age-old, duty; kakutstha = Rama; a dharmyaam jahi = one with infamy, eliminate; asyaam dharmaH na vidyate hi = in her, goodness, not, evident, isn't it.

"To the nominee who bears the burden of kingdom this is the age-old duty, and hence oh, Rama, the legatee of Kakutstha, eliminate this infamy, as goodness is inevident in her, isn't it. [1-25-19]

[Verse Locator](#)

श्रूयते हि पुरा शक्रो विरोचन सुताम् नृप ।
पृथिवीम् हन्तुम् इच्छन्तीम् मन्थराम् अभ्यसूदयत् ॥ १-२५-२०

20. nR^i pa = oh, people, protector; puraa pR^ithiviim hantum icChantiim = once, Earth, to annihilate, she who wished; virochana sutaam mantharaam = Virochana's, daughter, Manthara [namesake of this epic's Manthara]; shakraH abhyasuudayat = Indra, eliminated; shruuyate hi = thus heard, isn't it.

"Oh, Rama, the protector of people, we have heard that Indra once eliminated Manthara, the daughter of Virochana, when she wished to annihilate earth, haven't we. [1-25-20]

[Verse Locator](#)

विष्णुना च पुरा राम भृगु पत्नी पतिव्रता ।
अनिन्द्रम् लोकम् इच्छन्ती काव्यमाता निषूदिता ॥ १-२५-२१

21. Rama; puraa = once; lokam = world; an indram = without, Indra; icChantii = she who wished; pativrataa bR^arigu patnii = husband-devote, sage Bhrigu's, wife; kaavya maataa api = sage Shukra's, mother, even; viSNuna nishuuditaa = by Vishnu, she is wiped out.

"And Rama, once Vishnu wiped out even the wife of sage Bhrigu and sage Shukracarya's mother when she wished the world to become one without a governing factor, namely Indra. [1-25-21]

[Verse Locator](#)

एतैः च अन्यैः च बहुभी राजपुत्रैः महात्मभिः ।
अधर्म सहिता नार्यो हताः पुरुषसत्तमैः ।
तस्माद् एनाम् घृणाम् त्यक्त्वा जहि मत् शासनान् नृप ॥ १-२५-२२

22. raja putraiH = oh, prince; etaiH mahaatmabhiH = by these, great souls; anyaiH cha = by others, also; puruSa sattamaiH = by personalities, celebrated ones; bahubhii a dharma sahita naaryaH = many of the, un, righteousness, who have, females; hataaH = were eliminated; tasmaat = therefore; nR^i pa = oh, people protector; mat shaasanaat = by my, decree; ghr^iNaam tyaktvaa = compassion, leaving off; enaam jahi = her, you eliminate.

"Oh, prince, these great souls and many other celebrated personalities have eliminated females who deported themselves with unrighteousness, and hence, oh, Rama, the protector of people, by my decree you leave off compassion and eliminate her." Thus said sage Vishvamitra to Rama regarding Tataka's elimination. [1-25-22]

Elimination of females - right or wrong

This is a much discussed topic in Ramayana. Rama's adventures start with the killing of a female. While scriptures say that killing a female is sinful, is this killing of a female righteous or wrongful is the topic for discussion. It is said in answer that there is no harm to dharma since unrighteousness is eliminable though existing in the form of a female. duShTa strii vadho doSho n astiiti shaastreNa na anyena - dharmakuutam | |

And Vishnu Purana says that eliminating one evildoer for the sake of many innocent is neither sin nor a crime of course, to the kings and rulers: easmin atra nidhanam praapite duShTakaariNi | bahuunaam bhavati kShemaH tasya puNyaprado vadhaH | | - vishNu puraana 1-13-73-74

For the sake many, that too defenceless rural people, it is the duty of the king to eliminate whether it is a male or a female if involved in atrocities: dharmartham puurvakam taaDakaa vadhe doSho na asti - -- puNyam eva bhaviShyati iti taatparyeNa maharShi vishvaamitreNa uktam | idaaniimtanairapi bahuunaam kShemaartham ekasya hanane doSho na asti iti j~neyam | visheShitaH raaj~naa janapada rakShaNa diikShitena avadhya vadho api kartavya ityapi suucitam | | --- dharmakuutam

[Verse Locator](#)

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे पंचविंशः सर्गः ॥

Thus, this is the 25th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 26

Verses converted to UTF-8, Sept 09

Introduction

Rama encounters his first problem-female demoness Tataka, also called as Taadaka, and eliminates her at the orders of sage Vishvamitra. This is a crucial test put to Rama by Vishvamitra in ascertaining whether Rama is the follower of dharma through elder men's orders or not. Rama eradicates Tataka basing on his own self-confidence.

[Verse Locator](#)

मुनेर् वचनम् अक्लीबम् श्रुत्वा नरवरात्मजः ।
राघवः प्राञ्जलिः भूत्वा प्रत्युवाच दृढव्रतः ॥ १-२६-१

1. **dhR^iDha vrataH** = one who has firm vows [Rama]; **nara vara aatmajaH** = among people, the best one, son of; Raghava; **a kliibam** = without, fear - unfaltering; **muneH vachanam shrutvaa** = sage's, words, on hearing; **praanjaliH bhuutva** = adjoining palms, on becoming; **prati uvaacha** = replied.

On hearing the words of that unfaltering sage about demoness Tataka, Raghava, best man's son who is firm in his vows, reverently adjoining his palms replied the sage. [1-26-1]

[Verse Locator](#)

पितुर् वचन निर्देशात् पितुर् वचन गौरवात् ।
वचनम् कौशिकस्य इति कर्तव्यम् अविशङ्कया ॥ १-२६-२

2. **pituh vachana nirdeshaat** = [by my] father's, words, of order; **pituh vachana gauravaat** = [my] father's, words, honouring; **kaushikasya vachanam iti** = sage's son [Vishvamitra,] word, thus as [deeming this as my mentor's word]; **a vi shankaya** = without, further, doubt - definitely; **kartavyam** = [Tataka's elimination is to] be implemented.

"Upon my father's order, upon my honour to my father's word, and looking upon this as the word of sage Kushi's son, my mentor, this task is definitely to be implemented. [1-26-2]

The third consideration is 'teacher's words' itarairapi guru shaasane sati avishankayaa dharmyam api tad uktam avashyam kartavyam iti suucitam - dharmaakuutam hence, Rama cannot be heedless of the words of both his father and teacher.

[Verse Locator](#)

अनुशिष्टो अस्मि अयोध्यायाम् गुरु मध्ये महात्मना ।
पित्रा दशरथेन अहम् न अवज्ञेयम् च तद् वचः ॥ १-२६-३

3. **ayodhyaayaam** = in Ayodhya; **guru madhye** = teachers [elders,] among; **mahaatmanaa pitraa dasharathena** = by great soul, by father, Dasharatha; **anushiSTaH asmi** = directed, I am; **tat vachaH na avaj~neyam ca** = that, word, cannot, to be disregarded, too.

"What my great souled father Dasharatha directed me to do among elders in Ayodhya, that word too cannot be disregarded. [1-26-3]

Dasharatha bade Rama to do whatever assigned by Vishvamitra. Here Vishvamitra is assigning something ambiguous. Hence the dilemma between two instructions of two elderly people, and thus scriptures and practise confuse the young.

[Verse Locator](#)

सोऽहम् पितुर्वचः श्रुत्वा शासनाद् ब्रह्म वादिनः ।
करिष्यामि न संदेहः ताटका वधम् उत्तमम् ॥ १-२६-४

4. saH aham pituH vachaH shrutvaa = such as I am, father's, words, having heard ? as a follower; brahma vaadinaH = Brahma, scholar ? such as you are; shaashanaat = by your instruction; uttamam taaTaka vadham kariSyami = best [primary duty,] Tataka's, elimination, I wish to undertake; na sandehaH = without, doubt.

"Such as I am, I will undertake the primary duty of eliminating Tataka, according as the follower of father's words, and according to the instruction of a Brahma scholar, such as your are, without a doubt. [1-26-4]

Here Rama is in the same predicament as Arjuna in Maha Bharata. Arjuna's dilemma is to kill his own relatives, where Rama's is to kill a female at this juncture. What Krishna preaches in entire Bhagavad Gita is told in nutshell by sage Vishvamitra, i.e., 'do your duty as a Kshatriya, the ruling class, and protect virtue and eradicate vice, whether it is in the form of females or relatives.' atha vishvaamitro guruH - tasya vacanam avicaareNa kartavyam - evam sati dasharathena api - kasushiko yad vadati tat kartavyam - iti anushiSTo raamaH ekasya guror vacanam anullanghaniyam - guru dvaya anushiSTam vacaH katham parihartum shakyaata iti - strii vadha niSedhe satya api taaDakaa vadham angiikR^itavaan - dharmaakuutam

[Verse Locator](#)

गो ब्राह्मण हितार्थाय देशस्य च हिताय च ।
तव चैव अप्रमेयस्य वचनम् कर्तुम् उद्यतः ॥ १-२६-५

5. go braahmaNa hitaarthaya = cows, and Brahmans, for welfare of; asya deshasya hitaaya cha = this, province's, for advantage, also; aprameyasya = one who has inestimable power [Vishvamitra]; tava vachanam kartum = your, word [bidding,] to effectuate; udyataH = I am ready.

"I am ready to effectuate the bidding of an inestimable sage like you, for the welfare of cows and Brahmans, and for the advantage of this province." So said Rama to sage Vishvamitra. [1-26-5]

[Verse Locator](#)

एवम् उक्त्वा धनुर्मध्ये बध्वा मुष्टिम् अरिन्दमः ।
ज्या घोषम् अकरोत् तीव्रम् दिशः शब्देन नादयन् ॥ १-२६-६

6. arindam = enemy-destroyer, Rama; evam uktvaa = thus, on saying; dhanuH madhye muSTim badhvaa = at bow's, middle [on handgrip,] clenching, his fist; shabdena dishaH naadayan = by sound, directions, make them to blast; tiivram jyaa ghoSam akarot = thunderous, bowstring's, sound, made.

Saying thus, Rama, the enemy-destroyer, clenched his left fist on the handgrip in the middle of the bow, and with the right he made a thunderous sound of the bowstring making all the directions to blast. [1-26-6]

[Verse Locator](#)

तेन शब्देन वित्रस्ताः ताटका वन वासिनः ।
ताटका च सुसंकुब्धा तेन शब्देन मोहिता ॥ १-२६-७

7. taTaka vana vaasinaH = Tataka, forest, inhabitants; tena shabdena vitrastaH = by that, sound, startled; taaTakaa cha = Tataka is, even; tena shabdena mohitaa = by that, sound, stupefied; su sam kruddhaa = well, fully, angering ? intolerably infuriated.

By that sound the inhabitants of Tataka forest are startled, and even Tataka is stupefied by that sound, and she is intolerably infuriated at it. [1-26-7]

[Verse Locator](#)

तम् शब्दम् अभिनिधाय राक्षसी क्रोध मूर्चिता ।
श्रुत्वा च अभ्यद्रवत् क्रुद्धा यत्र शब्दो विनिस्सृतः ॥ १-२६-८

8. rakshasii = demoness; tam shabdam shrutvaa = that, sound, on hearing; krodha muurchitaH = in anger, convulsed; abhi nidhyaaya = thinking awhile - giving attention to the pathway it emerged; yataH shabdaH viniHsrutaH = from where, sound, emerged; in that way; kruddhaa abhya dravat = rancorously, rushed [to there.]

She who is convulsed in anger to hear that sound gave attention to the direction wherefrom it emerged and she rancorously rushed thereto. [1-26-8]

[Verse Locator](#)

ताम् दृष्ट्वा राघवः क्रुद्धाम् विकृताम् विकृत आननाम् ।
प्रमाणेन अति वृद्धाम् च लक्ष्मणम् सोऽभ्यभाषत ॥ १-२६-९

9. saH = he; that Raaghava; vi kR^itaam = monstrous one; vikR^ita aananam = with distorted, faced; pramaaNena ati vR^iddham cha = by proportions, very, gigantic, also; kR^iddhaam = infuriated one; taam dR^iSTvaa = her, on seeing; lakshmaNam abhya bhaashata = to Lakshmana, Rama, spoke.

Raghava on seeing that monstrous-looking demoness with a distorted face and who by proportions is very gigantic, furthermore infuriated, spoke to Lakshmana. [1-26-9]

[Verse Locator](#)

पश्य लक्ष्मण यक्षिण्या भैरवम् दारुणम् वपुः ।
भिद्येरन् दर्शनात् अस्या भीरूणाम् हृदयानि च ॥ १-२६-१०

10. lakshmana = Lakshmana; pasya = see; yakshiNyaa bhairavam daaruNam vapuH = yakshii's, grisly, ghastly, physique; asyaa darshanaat = its [body's,] on seeing; bhiiruuNaam hR^idayaani bhidyera = cowards', hearts, bursts.

"Lakshmana, see that yakshii's grisly and ghastly physique, seeing which hearts of cowards are prone to burst. [1-26-10]

[Verse Locator](#)

एताम् पश्य दुराधर्षाम् माया बल समन्विताम् ।
विनिवृत्ताम् करोमि अद्य हत कर्णाग्र नासिकाम् ॥ १-२६-११

11. duraadharSaam = unstoppable one; maayaa bala samanvitaam = magical, powers, having; etaam = her; hR^ita karNa agra naasikaam = taking away [lopping off,] [her] ears, tip of the nose; vi nivR^ittaam = [made to] ready retreat; adya karomi = now, I will make; pasya = you may see.

" She is unstoppable and has magical powers, is't, you may see now how I will make her to readily retreat by lopping off her ears and the tip of nose. [1-26-11]

[Verse Locator](#)

न हि एनाम् उत्सहे हन्तुम् स्त्री स्वभावेन रक्षिताम् ।
वीर्यम् च अस्या गतिम् च एव हन्यताम् इति मे मतिः ॥ १-२६-१२

12. **strii svabhaavena rakshitaam** = female, by virtue of ? feminineness, [she is] protected; **enaam hantum na utsahate hi** = her, to eliminate, not, I attempt, really; **asya viiryam gatim cha api** = her, impudence, mobility, also, even; **hanyataam iti me matiH** = be terminated, thus is, my, intention.

"As it is her feminineness is protecting her, and I too I do not really attempt to kill her, but I intend to terminate her impudence and mobility. [1-26-12]

[Verse Locator](#)

एवम् ब्रुवाणे रामे तु ताटका क्रोध मूर्छिता ।
उद्यंय बाहूम् गर्जन्ती रामम् एव अभ्यधावत ॥ १-२६-१३

13. **raaame evam bruvaane** = by Rama, this way, while saying; **Tataka; krodha muurchitaa** = in anger, convulsed; **baahuu udyamya** = arms, upraising - swinging arms; **garjantii** = roaringly; **raamam eva abhya dhaavata** = Rama, alone, towards, rushed to..

While Rama is still speaking that way, convulsed in anger Tataka roaringly rushed towards Rama alone, swinging her arms. [1-26-13]

[Verse Locator](#)

विश्वामित्रस्तु ब्रह्मर्षिः हुंकारेणा अभिभर्त्स्य ताम् ।
स्वस्ति राघवयोः अस्तु जयम् च एव अभ्यभाषत ॥ १-२६-१४

14. **brahmarSiH vishvamisraH tu** = Brahma-sage, Vishvamitra, but; **taam humkaareNa abhibhartsya** = her, by sounding off, daunted; **raaghavayoH** = for Raghava-s; **svasti astu jayam cha** = let safeness, prevail, victory, also; **abhyabhaasata** = said.

But the Brahma-sage Vishvamitra daunted sounded her off and said to Rama and Lakshmana, "let you be safe, and be victorious." [1-26-14]

[Verse Locator](#)

उद् धुन्वाना रजो घोरम् ताटका राघवौ उभौ ।
रजो मेघेन महता मुहूर्तम् सा व्यमोहयत् ॥ १-२६-१५

15. **saa** = she that Tataka; **ghoram rajaH ud dhuunaanaa** = dreadful, dust, up flinging; **raaghavau ubhau** = on Raghava-s, two of them; **muhurtam** = for a while; **mahataa rajaH meghena** = with massive, dust, cloud; **vyamohayat** = she baffled.

Flinging up dreadful dust on those two Raghavaa-s, Tataka baffled them for a while with a massive cloud of dust. [1-26-15]

[Verse Locator](#)

ततो मायाम् समास्थाय शिला वर्षेण राघवौ ।
अवाकिरत् सुमहता ततः चुक्रोध राघवः ॥ १-२६-१६

16. **tataH maayaam samaasthaaya** = then, witchery, taking hold of; **su mahataa shilaa varsheNa** = highly, torrential, with stone, rain; **raaghavau** = on Raghava-s; **avaakirat** = spread around - inundated; **tataH raaghavaH chukrodha** = then, Rama, became indignant.

Then taking hold of witchery she inundated both the Raghava-s with highly torrential stone rain, by which Rama became indignant. [1-26-16]

[Verse Locator](#)

शिला वर्षम् महत् तस्याः शर वर्षेण राघवः ।

प्रतिवार्यो अपधावन्त्याः करौ चिच्छेद पत्रिभिः ॥ १-२६-१७

17. raaghava = Rama; tasyaaH mahat shilaa varsham = her, effusive, stones, storming; shara varsheNa prati vaaryaH = by arrow, storms, forestalled; apa dhaavantyaH = she who is towards, rushing; karau patribhiH chicheda = both arms, by arrows, mutilated.

On forestalling her effusive stone storming with his arrow storm, Rama even mutilated both of her arms with arrows while she rushed towards them. [1-26-17]

[Verse Locator](#)

ततः च्छिन्न भुजाम् श्रान्ताम् अभ्याशे परिगर्जतीम् ।

सौमित्रिः अकरोत् क्रोधात् हृत कर्णाग्र नासिकाम् ॥ १-२६-१८

18. chinna bhujaam shraantaam = severed, arms, fatigued one; abhyaashe parigarjatiim = nearby, extremely roaring; tataH = then; saumitriH krodhaat = Soumitri, provoked; hR^ita karNa agra naasikaam = to loose ears, tip of nose; akarot = made [cut off.]

With her arms severed and fatigued she started to roar extremely at the nearby, and then provoked Lakshmana made her to loose her ears and the tip of nose by cutting them off. [1-26-18]

[Verse Locator](#)

काम रूपधरा सा तु कृत्वा रूपाणि अनेकशः ।

अन्तर्धानम् गता यक्षी मोहयन्ति स्व मायया ॥ १-२६-१९

अश्म वर्षम् विमुंचन्ती भैरवम् विचचार सा ॥

19, 20a. saa kaama ruupa dharaa tu = she, by wish, guise, changer, but; anekashaH ruupaaNi kR^itvaa = variously, her forms, on making - altering; antardhaanam gataa = into disappearance, on going; mohayantii sva mayayaa = baffling, with her, illusoriness; ashma varsham vimuchyantii = stone, storm, while discharging; bhairavam saa vichachaaraH = alarmingly, she, moved about.

That guise changer vanished after variously altering her aspects, and then on baffling them with her illusoriness and discharging stone storms she moved about appallingly. [1-26-19, 20a]

[Verse Locator](#)

ततः तौ अश्म वर्षेण कीर्यमाणौ समन्ततः ॥ १-२६-२०

दृष्ट्वा गाधि सुतः श्रीर्मान् इदम् वचनम् अब्रवीत् ।

20b, 21a. samantataH asma varsheNa kiiryamaanau = all-over, by stones, storm, overspread by; tau = then, them Rama, Lakshmana; dR^iSTvaa = on seeing; tataH = then; sriimaan gaadhi sutaH = illustrious one, Gadhi's son, [Vishvamitra]; idam vachanam abraviit = this, sentence, spoke.

And on seeing both Rama and Lakshmana who are being overspread by storms of stones from all-over, then the illustrious sage Vishvamitra spoke this sentence. [1-26-20b, 21a]

[Verse Locator](#)

अलम् ते घृणया राम पापा एषा दुष्ट चारिणी ॥ १-२६-२१

यज्ञ विघ्न करी यक्षी पुरा वर्धेत मायया ।

21b, 22a. te ghR^iNayaa alam = with your, compassion, enough; Rama; paapaa = sinister; duSTa chaariNii = malevolent, behaviourally; yaj~na vighna kari = ritual, hindrance,

one who causes; eSaa yakshii = this, yakshii; maayayaa = by illusory powers; puraa vardheta = in a short time, regains ? gets a grip on herself.

"Enough is your compassion Rama, she is a sinister, behaviourally malevolent, a hinderer of rituals, and this yakshii gets a grip on herself in a short time by her illusory powers. [1-26-21b, 22a]

[Verse Locator](#)

वध्यताम् तावत् एव एषा पुरा संध्या प्रवर्तते ॥ १-२६-२२
रक्षांसि संध्या काले तु दुर्धर्षाणि भवन्ति हि ।

22b, 23a. sandhyaa puraa pravartate = sunset, in short time, sets in; taavat eva = before that, alone; eSaa vadhyataam = she, be destroyed; sandhyaa kaale = at sunset, time; rakshaamsi dur dharshaaNi bhavanti vai = demons, unassailable, they become, indeed.

"Sun is going to set in a short time, and only before that time she shall be destroyed, for demons at dusk and afterwards become unassailable, indeed." So said sage Viswamitra to Rama. [1-26-22b, 23a]

[Verse Locator](#)

इति उक्तः स तु ताम् यक्षीम् अश्म वृष्ट्या अभिवर्षणीम् ॥ १-२६-२३
दर्शयन् शब्द वेधित्वम् ताम् रुरोध स सायकैः ।

23b, 24a. iti uktaH saH = thus, spoken, he that Rama; taam yakshiim = her, that yakshii; shabda vedhitvam darshayan = sonic, archery, displaying [his capacity]; ashma vR^iSTyaa abhi varSaNiim = with stones, storms, storming; saH = he; taam rurodha saayakaiH = her, forestalled, with arrows.

When Vishvamitra addressed him thus, Rama displaying his capacity in sonic archery forestalled that yakshii who has gone into invisibility and storming stone-storms, with his arrows. [1-26-23b, 24a]

[Verse Locator](#)

सा रुद्धा बाण जालेन माया बल समन्विता ॥ १-२६-२४
अभि दुद्राव काकुत्स्थम् लक्ष्मणम् च विनेषुदी ॥

24b, 25a. baaNa jaalena ruddhaa = by arrows, arrays, obstructed; maayaa bala samanvitaa = illusional, power, possessing with; saa = she; vi neSudii = stridently blaring; kaakutstham laxamaNam cha = to Rama, Lakshmana also; abhi duraava = towards, dashed.

And when the arrays of arrows obstructed her who possesses illusional powers, she dashed towards Rama and Lakshmana blaring stridently. [1-26-24b, 25a]

[Verse Locator](#)

ताम् आपतन्तीम् वेगेन विक्रान्ताम् अशनीम् इव ॥ १-२६-२५
शरेण उरसि विव्याध सा पपात ममार च ।

25b, 26a. vi kraantaam = one who is invading; ashaniim iva = thunderbolt, like; vegena = speedily; aa patantiim = she who is coming and falling ? swooping down; taam shareNa urasi vi yaadha = her, with arrow, on chest, struck; saa pa paata = she, readily, fell; ma maara cha = completely, dropped dead, too.

And Rama struck an arrow in her chest who is invading and speedily swooping down like a thunderbolt, and thus she is readily felled down and totally dropped dead, too. [1-26-25b, 26a]

[Verse Locator](#)

ताम् हताम् भीम संकाशाम् दृष्ट्वा सुरपतिः तदा ॥ १-२६-२६

साधु साध्विति काकुत्स्थम् सुराः च अपि अभिपूजयन् ।

26b, 27a. sura patiH suraaH cha = gods?, king, gods [Indra,] also; hataam bhiima sankasham = annihilated, horrendous, in shape; taam dR^iSTvaa tadaa = her, on seeing, then; saadhu saadhu iti = admirable, admirable, thus [this act of felling her]; kaakuthsham abhipuujayan = at Rama, highly, esteemed.

On seeing her who is horrendous in her shape is eliminated Indra and other gods have highly esteemed Rama saying, ?admirable, admirable is this act. [1-26-26b, 27a]

[Verse Locator](#)

उवाच परम प्रीतः सहस्राक्षः पुरन्दरः ॥ १-२६-२७

सुराः च सर्वे संहृष्टा विश्वामित्रम् अथ अब्रुवन् ।

27b, 28a. sahasra akshaH = thousand-eyed one ? Indra; puran daraH = enemy's citadel-destroyer - Indra; parama priitaH atha uvaacha = highly, satisfied, then, spoke; sarve suraaH samhR^iSTaa cha = all, gods, gladdened, also [spoke]; abruvan vishwamitram = spoke, to Vishvamitra [this way.]

The thousand eyed and the destroyer of enemy's citadels Indra then spoke with high satisfaction, and even all of the gods are gladdened and said to Vishvamitra this way. [1-26-27b, 28a]

[Verse Locator](#)

मुने कौशिक भद्रम् ते सह इन्द्राः सर्वे मरुद् गणाः ॥ १-२६-२८

तोषिताः कर्मणा अनेन स्नेहम् दर्शय राघवे ।

28b, 29a. mune kaushika = oh, sage, Vishvamitra; te bhadram = to you, safety will be; saha indraa = with Indra; sarve marudgaNaa = all, wind-god, groups of; anena karmaNaa toshitaH = by this, act, pleased; raaghava sneham darshaya = to Raghava, concern, you show.

"Oh, sage Vishvamitra, you are blessed, all the groups of wind-gods along with Indra are pleased, so you please show more concern for Raghava. [1-26-28b, 29a]

[Verse Locator](#)

प्रजापतेः कृशाश्वस्य पुत्रान् सत्य पराक्रमान् ॥ १-२६-२९

तपो बल भृतो ब्रह्मन् राघवाय निवेदय ।

29b, 30a. brahman = oh, Brahman; prajaapateH kR^ishaashvasya putraan = Prajaapati, of Krishaasva, children; satya paraakramaan = virtue, valiant ones; tapaH bala bhR^itaH = ascetically, strength, possessors [missiles]; raaghavaaya nivedaya = to Raghava, be offered.

"The sons of Prajapati Krishasva who are valiant by their virtue and who possess ascetic strength, oh, Brahman, they may be offered to Raghava. [1-26-29,b, 30a]

These are the sons like missiles of Krishaashava Prajaapati. About them, the divine weaponry and their birth, c.f. 21st sarga/chapter, verse 10 to 20.

[Verse Locator](#)

पात्रभूतः च ते ब्रह्मन् तव अनुगमने रतः ॥ १-२६-३०

कर्तव्यम् सुमहत् कर्म सुराणाम् राज सूनुना ।

30b, 31a. brahman = oh, Brahman; tava anu gamane rataH = your, in tow, going ? following, steadfast ? Rama [follower of your assignments]; te paatra bhuutaH = to you,

befitting one ? worthy receiver; **raaja suununaa** = by king?s, son; **suraaNaam su mahat karma** = for gods, very, great, deed; **kartavyam** = is to be done.

"Rama is steadfast in following your assignments and thus he is the worthy receiver of those missiles, and this prince has to accomplish a very great deed of gods.? So said gods to Vishvamitra. [1-26-30b, 31a]

[Verse Locator](#)

एवम् उक्त्वा सुराः सर्वे जग्मुर् हृष्टा विहायसम् ॥ १-२६-३१
विश्वामित्रम् पूजयन् ततः संध्या प्रवर्तते ।

31b, 32a. **evam uktvaa** = thus, saying; **suraaH sarve** = gods, all; **vishvamitram puujayan** = Vishvamitra, on extolling; **hR^iSTaa** = contentedly; **vihaayasam** = to heavens; **jagmuH** = went away; **tataH sandhyaa pravartate** = then, sunset, come to pass.

All the gods on saying thus and on extolling Vishvamitra they contentedly returned to heavens, and then the sunset has come to pass. [1-26-31b, 32a]

[Verse Locator](#)

ततो मुनिवरः प्रीतः ताटका वध तोषितः ॥ १-२६-३२
मूर्ध्नि रामम् उपाग्राय इदम् वचनम् अब्रवीत् ।

32b, 33a. **muni varaH** = sage, the best; **priitaH** = satisfied; **taaTakaa vadha toSita** = in Tataka's, eradication, gladdened; **raamam muurdhni upa aaghraaya** = of Rama, forehead, nearby smelling [kissing]; **tataH then**; **idam vachanam abraviit** = this, sentence, said.

That best sage is satisfied with Rama and gladdened for the eradication of Tataka kissed the forehead of and then said this sentence. [1-26-32b, 33a]

[Verse Locator](#)

इह अद्य रजनीम् राम वसाम शुभ दर्शन ॥ १-२६-३३
श्वः प्रभाते गमिष्यामः तद् आश्रम पदम् मम ।

33b, 34a. **subha darshana** = oh, august one, to gaze at, Rama; **adya rajaniim** = today's, night; **iha vasaama** = here, we stay; **shvaH prabhaate** = tomorrow, morning; **mama tat aashrama padam gamiSyaamaH** = mine, that, to hermitage, we will proceed.

"Here we stay for tonight, Rama, the august one for a gaze, and tomorrow morning we will go to that hermitage of mine.? So said Vishvamitra to Rama. [1-26-33b, 34a]

[Verse Locator](#)

विश्वामित्रः वचः श्रुत्वा हृष्टो दशरधात्मजः ॥ १-२६-३४
उवास रजनीम् तत्र ताटकाया वने सुखम् ।

34b, 35a. **vishwaamitra**; **vachaH shrutva** = words, on listening; **dasharatha aatmaja** = Dasharatha's, son is; **hR^iSTaH** = gladdened; **tatra taaTakaayaa** = vane there, in Tataka's, forest; **sukham rajaniim uvaasa** = comfortably, that night, stayed.

On listening sage Vishvamitra's words, Dasharatha's son Rama, comfortably stayed that night there in that forest of Tataka. [1-26-34]

[Verse Locator](#)

मुक्त शापम् वनम् तत् च तस्मिन् एव तत् आहनि ।
रमणीयम् विबभ्राज यथा चैत्र रथम् वनम् ॥ १-२६-३५

35b, c. **tasmin tat aahani eva** = on that very, day, only; **tat vanam cha** = that, forest, too; **mukta shaapam** = released, from curse; **yathaa chaitra ratham vanam** = as with, [heavenly] Chaitra Ratha, garden; **ramaNiiyam vi babhraaja** = pleasantly, shone forth

On that very day alone that forest of Tataka too is released from the curse, and it shone forth like the luxurious heavenly garden of Kubera, namely Chiatra Ratha. [1-26-35b, c]

[Verse Locator](#)

निहत्य ताम् यक्ष सुताम् स रामः
प्रशस्यमानः सुर सिद्ध सन्धैः ।
उवास तस्मिन् मुनिना सह एव
प्रभात वेलाम् प्रति बोध्यमानः ॥ १-२६-३६

36. **saH raamaH** = he, that Rama; **taam yaksha sutaam** = her, yaksha's, daughter; **ni hatya** = on completely, destroying; **sura siddha sanghaiH** = by celestials, liberated Souls, and their groups; **prashasyamaanaH** = being eulogised; **muninaa saha** = sage, along with; **tasmin eva** = there, only; **prabhaata velaam** = at dawning, time; **prati bodhyamaanaH** = being addressed being awakened by sunrise; **uvaasa** = stayed.

Rama while being eulogised by the groups of celestials and liberated Souls for complete elimination of yaksha's daughter, namely Tataka, stayed there along with the sage only to be awakened by the next day's sunrise. [1-26-36]

Test for Rama's discipline.

The materialists view this episode as a function of Rama in eradicating natural calamities like dust storms, pellet storms in an uncultivable land, on the line of the episode of Ahalya. In this episode Rama's discipline is also tested. Whether he simply follows what is instructed or whether he uses his own discretion, is the topic here. Rama coupled both and eradicates Tataka, though he doubts for a while whether to eliminate a female. **strii vadha sahasaa na kartavyaH viruupakaaraNaadi strii daNDanam eva prathamataH kriyate – dharmaakuutam**

This is required for the endowment of deadly missiles to Rama in coming chapters. Hence Vishvamitra asks Rama to depend upon his own self-confidence to undertake this deed as at 1-24-30b, 31a. On satisfying with the eligibility of Rama to receive missiles with this episode, Vishvamitra accords those deadly weapons later.

[.Verse Locator](#)

इति वाल्मीकि रामायणे आदिकाव्ये बाल काण्डे षड्विंशः सर्गः

Thus, this is the 26th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

[Sarga] 27

Verses converted to UTF-8, Sept 09

Introduction

Sage Vishvamitra satisfied with the behaviour of Rama in obliging the orders of elders and performing the act that is assigned to him, gives many weapons to Rama, called **shastra**, **astra**-s. The weaponry is categorised mainly into two types. One is **shastra** - a handheld weapon like sword, lance or mace. The other is **astra** - a projectile missile invoked by reciting hymns. This chapter lists out those missiles that are given to Rama and in next chapter an account of some counter-attack missiles, called **upasamhaara astra**-s is given which can be used to nullify the enemy's missiles. In the endnote of this chapter some verses describing the nature of **astra**-s are incorporated.

[Verse Locator](#)

अथ ताम् रजनीम् उष्य विश्वामिरो महायशः ।

प्रहस्य राघवम् वाक्यम् उवाच मधुर स्वरम् ॥ १-२७-१

1. **atha** = then; **mahaa yashaaH** = highly renowned; Vishvamitra; **taam rajaniim uSyaa** = that, night, on staying; **prahasya** = smilingly; **raaghavam** = to Raghava; **madhura aksharam vaakyam uvaaca** = sweet worded, sentence, spoke

Then, on staying that night there in Tataka forest, on the next day morning the greatly renowned sage Vishvamitra, smilingly and wording sweetly spoke to Rama. [1-27-1]

[Verse Locator](#)

परितुष्टो अस्मि भद्रम् ते राजपुत्र महायशः ।

प्रीत्या परमया युक्तो ददामि अस्त्राणि सर्वशः ॥ १-२७-२

2. **mahaa yashaH raajaputra** = great, glorious, prince; **pari tuSTaH asmi** = highly pleased, I am; **te bhadram** = to you, let safety be; **paramayaa priityaa yuktaH** = utmost, affection, along with; **astraaNi sarvashaH dadaami** = divine missiles, all of them, I will give.

"I am highly pleased with you, oh, illustrious prince Rama, let safety be with you, I will now give you all of the divine missiles in utmost fondness of mine. [1-27-2]

[Verse Locator](#)

देव असुर गणान् वा अपि स गन्धर्व उरगान् भुवि ।

यैः अमित्रान् प्रसह्य आजौ वशीकृत्य जयिष्यसि ॥ १-२७-३

तानि दिव्यानि भद्रम् ते ददामि अस्त्राणि सर्वशः ।

3, 4a. **yaiH** = by which - weapons; **deva asura gaNaan vaa api** = gods, demons, scores of, or, even; **gandharva uragaan** = gandharva-s, urugaa-s; **bhuvi** = [or that are] on earth - earhling; **a mitraan** = un, friendly ones - enemies; **aajau** = in war; **prasahya vashiikR^itya** = by dominating, humbled down; **jayiSyasi** = conquers; **taani divyaani** = those, the divine

[weaponry]; **astraaNni sarvashaH** = missiles, all of them; **dadaami** = I am going to give; **bhadram te** = safety, be with you.

"I am going to accord all of those divine missiles by which scores of gods, demons, or even from gandharva-s, uragaa-s and the like, or even earthlings are dominated, humbled down and conquered in war. Let safety be with you. [1-27-3, 4a]

[Verse Locator](#)

दण्ड चक्रम् महत् दिव्यम् तव दास्यामि राघव ॥ १-२७-४
धर्म चक्रम् ततो वीर काल चक्रम् तथैव च ।
विष्णु चक्रम् तथा अति उग्रम् ऐन्द्रम् चक्रम् तथैव च ॥ १-२७-५
वज्रम् अस्त्रम् नरश्रेष्ठ शैवम् शूलवरम् तथा ।
अस्त्रम् ब्रह्मशिरः च एव ऐषीकम् अपि राघव ॥ १-२७-६
ददामि ते महाबाहो ब्राह्मम् अस्त्रम् अनुत्तमम् ।

4b, 5, 6, 7a. **raaghava** = oh, Raghava; **mahat divyam** = highly, divine one; **daNda cakram** = Danda disc [Punisher disc]; **tava daasyaami** = to you, I will give; **nara shreSTha** = best of men; **mahaa baahuH** = oh, highly dexterous one; **viira** = oh, brave one; **tataH** = next; **dharma cakram** = Dharma disc [Virtue-disc]; **tathaiva ca** = likewise, also; **kaala cakram** = kaala cakram = Kala [Time disc]; **tathaa** = thus; **viSNu cakram** = Vishnu disc; **tathaiva ca** = like that, further; **aindram cakram** = Indra's, disc; **vajram astram** = Thunderbolt, missile; **tathaa** = further; **shaivam** = pertaining to Shiva; **shuula varam** = trident, the best; **astram brahma shiraH** = missile, called Brahma-crest; **aiSiikam api** = aiSiika, Grass-Blade-missile, even; **ati ugram** = highly formidable missile; **an uttamam** = un, excelled one; **braahmam astram eva** = Brahma, missile, that way; **te dadaami** = to you, I am going to give.

"Raghava, I am going to give the highly divine Danda disc [Punisher disc]; next, oh, best one among men, Dharma disc [Virtue-disc,] and like that kaala disc [Time-disc]; then oh, brave one, Vishnu disc; similarly oh, dextrous Rama, Indra disc and Thunderbolt missile; the best trident pertaining to Shiva; the missile called Brahma-shira [Brahma-crest]; the missile called the Aishiika missile [Grass-Blade missile,] and that way oh, Raghava, I am going to give the unexcelled and highly formidable missile called Brahma missile. [1-27-4b, 5, 6, 7a]

aiSiika missile is dried blade of grass, which by invoking with hymns will become a projectile weapon. Rama uses on Kakasura. In Mahaa Bharata Ashvadhaama also uses this at the final stage of war, which Krishna nullifies.

[Verse Locator](#)

गदे द्वे चैव काकुत्स्थ मोदकी शिखरी शुभे ॥ १-२७-७
प्रदीप्ते नरशार्दूल प्रयच्छामि नृपात्मज ।

7b, 8a. **kaakutstha** = oh, Rama; **nara shaarduula** = manly-tiger; **nR^ipa aatmaja** = king's son - prince; **pradiipte** = radiant ones [the maces]; **dve gade caiva** = two, maces, also, thus; **modakii shikharii subhe** = Modaki - Beater, Shikhari - Tower of Protection brilliant ones; **pra yacChaami** = well, I accord.

"Oh manly tiger prince Rama, I am going to accord two maces that are brilliant by their radiance called, the Modaki, [the Beater,] and Shikhari, [the Tower of Protection.] [1-27-7b, 8a]

[Verse Locator](#)

धर्म पाशम् अहम् राम काल पाशम् तथैव च ॥ १-२७-८
वारुणम् पाशम् अस्त्रम् च ददामि अहम् अनुत्तमम् ।

8b, 9a. **raama** = Rama; **aham** = I; **dharma paasham** = dharma, noose [Virtue-noose]; **tathaiva ca** = like that, also; **kaala paasham** = Kala, the noose [Time-noose]; **vaaruNam**

paasham = Rain god's, noose; **anuttamam astram ca** = unequalled, missile, also [of Rain-god]; **dadaami** = I will give.

"Oh, Rama, like that I will be giving three nooses called Dharma paasha and kaala-paasha and Varuna paasha, [Virtue noose and Time noose, Rain god's noose] as well as an unequalled missile called Varuna astra, Rain-god's missile. [1-27-8b, 9a]

[Verse Locator](#)

अशनी द्वे प्रयच्छामि शुष्क आर्द्रे रघुनन्दन ॥ १-२७-९
ददामि च अस्त्रम् पैनाकम् अस्त्रम् नारायणम् तथा ।

9b, 10a. raghunandana = Raghu's scion; **shuSka** = Shushka, [Drier]; **aardre** = Aardra, [Drencher]; **dve** = two of them; **ashanii** = bolts; **painaakam astram** = Pinaaka, missile; **pracyacChaami** = well, I give; **tathaa** = likewise; **naaraayaNam astram ca dadaami** = Narayana, missile, also, I will give.

"Oh, Raghu's scion, I will also give two projectile bolts, one called shushka, [The Drier] and the other aardra, [The Drencher,] and even the missiles of Pinaaka and that of Narayana, [the missiles of god Shiva and Narayana,] I will give. [1-27-9b, 10a]

[Verse Locator](#)

आग्नेयम् अस्त्रम् दयितम् शिखरम् नाम नामतः ॥ १-२७-१०
वायव्यम् प्रथमम् नाम ददामि तव च अनघ ।

10b, 11a. anagha = oh, impeccable one; **naamataH** = one which is well-known one; **shikharam naama** = the Tower, known as; **dayitam** = [Fire-god's] fond; **aagneyam astram** = one belonging to Fire-god, missile; **prathamam naama** = Prathama [Blower,] known as; **vaayavyam [astram]** = Air-god's, [missile]; **tava** = to you; **dadaami** = I will give.

"Oh, impeccable Rama, thus a well-known missile shikhari [The Tower,] and another the fond of Fire-god known as prathama [The Blower,] and a missile of Air-god too, I will be giving. [1-27-10b, 11a]

[Verse Locator](#)

अस्त्रम् हयशिरः नाम क्रौञ्चम् अस्त्रम् तथैव च ॥ १-२७-११
शक्ति द्वयम् च काकुत्स्थ ददामि तव राघव ।

11b, 12a. kaakutstha = of Kakutstha-s; **raaghava** = Raghava; **astram haya shiraH naama** = missile, Haya-shira [Horse-head,] named; **tathaiva ca** = like that, also; **krauncam astram** = Krouncha [Wrester,] missile; **shakti dvayam ca** = impellers, two, also; **tava dadaami** = to you, I will be giving.

"Oh, Raghava of Kakutstha-s, I will give you two missiles named Haya-shira [The Horse-head] and Krouncha [The Wrester,] and two Impellers, one presided over by the power of Vishnu, and the other by the power of Rudra. [1-27-11b, 12a]

[Verse Locator](#)

कंकालम् मुसलम् घोरम् कापालम् अथ किन्किणीम् ॥ १-२७-१२
वधार्थम् राक्षसाम् यानि ददामि एतानि सर्वशः ।

12b, 13a. ghoram kankaalam musalam = deadly, Kankala named, Pounder; **kaapaalam** = Kapaalam named Rod; **atha** = next; **kankaNam** = Kankanam named Rod; **yaani** = which are; **[asuraaH dhaarayanti]** = by demons, wielded; **raakshasaam vadha artham** = demons, elimination, for purpose of; **etaani** = such of them; **sarvashaH dadaami** = all of them, I will give.

"I will be giving all those weapons that are wielded by demons, namely the deadly Pounder named Kankaalam, and Rods named as Kapaalam and Kankanam, for the elimination of those very demons. [1-27-12b, 13a]

[Verse Locator](#)

वैद्याधरम् महा अस्त्रम् च नन्दनम् नाम नामतः ॥ १-२७-१३
असि रत्नम् महाबाहो ददामि नृवरात्मज ।

13b, 14a. mahaabaahuH = mighty armed one; nR^I vara aatmaja = best, king's, son, [the prince]; vaidyaadharam = Vaidyadhara named as; mahaa astram ca = great, missile, also; naamataH nandanam = Nandana; naama = by name, Nandana, named as; asi ratnam = sword, gemlike one; dadaami = I am giving.

"Oh, mighty armed son of the best king, I am giving a great missile named Vaidyadhara by its name, and a gem of sword named Nandana. [1-27-13b, 14a]

[Verse Locator](#)

गान्धर्वम् अस्त्रम् दयितम् मोहनम् नाम नामतः ॥ १-२७-१४
प्रस्वापनम् प्रशमनम् दक्षि सौयम् च राघव ।

14b, 15a. raaghava = Raghava; gaandharvam astram = Gandharva's, missiles; naamataH = by name; mohanam naama = mohana, named as; dayitam = liked very much by Gandharva-s; prasvaapana = Prasvapana [Inducer of Sleep]; saumyam prashamanam ca = gentle, Prashamana, [Pacifier,] also.

"Thus, the missile which is very much liked by Gandharva-s, namely Mohana, [The Stupefier,] the missile called Prasvapana [The Inducer of Sleep,] and the gentle Prashamana, [The Pacifier of enemy's anger.] [1-27-14b, 15a]

[Verse Locator](#)

वर्षणम् शोषणम् चैव संतापन विलापने ॥ १-२७-१५
मादनम् चैव दुर्धर्षम् कन्दर्प दयितम् तथा ।
गान्धर्वम् अस्त्रम् दयितम् मानवम् नाम नामतः ॥ १-२७-१६
पैशाचम् अस्त्रम् दयितम् मोहनम् नाम नामतः ।
प्रतीच्छ नरशार्दूल राजपुत्र महायशः ॥ १-२७-१७

15b, 16, 17. mahaa yashaH = oh, highly fortunate one; nara shaarduula = manly-tiger; raja putra = prince; varSaNam = Varshana [Rainer,] missile; shoSaNam = shoshana [Drainer,] missile; santaapana vilaapane = santaapana [Humidifier,] vilaapana [Weep-inducer,]; gaandharvam astram dayitam = gandharva, missile, fond one; naamataH maanavam naama = by name Manava [Humane,] named; tathaa = likewise; durdharsham = unassailable one; kandarpa dayitam maadanam = Manmadha's, dear missile, an intoxicator; naamataH mohanam naama = by name Mohana [Rager,] named missile; dayitam = a dear missile [of pishaaca-s say, monsters; = paishaacam astram = pertaining to pishaaca-s, say monster's, missile; pratiicCha = take them.

"Oh, highly fortunate Rama, takes these missiles namely, varshaNa, [the Rainer,] shoshana [the Drainer,] santaapana [the Humidifier,] vilaapana [the Weep-inducer,] and oh, prince, an unassailable intoxicator and a dear missile of Manmatha, namely Mohana [The Intoxicator,] and another the fond missile of gandharva-s namely maanava by its name, [The Humane missile,] and oh, tigerly man, a missile dear one to pishaaca-s, monsters, namely paishaca [The Monster missile.] [1-27-15, 16, 17]

[Verse Locator](#)

तामसम् नरशार्दूल सौमनम् च महाबलम् ।
 संवर्तम् चैव दुर्धर्षम् मौसलम् च नृपात्मज ॥ १-२७-१८
 सत्यम् अस्त्रम् महाबाहो तथा मायामयम् परम् ।
 सौरम् तेजःप्रभम् नाम पर तेजो अपकर्षणम् ॥ १-२७-१९
 सोम अस्त्रम् शिशिरम् नाम त्वाष्ट्रम् अस्त्रम् सुदारुणम् ।
 दारुणम् च भगस्य अपि शितेषुम् अथ मानवम् ॥ १-२७-२०

17b, 18, 19, 20. nara shaarduula = manly-tiger; nR^ipa aatmaja = prince; mahaa balam taamasam = greatly powered, taamasa missile; saumanam ca = saumana, also; durdharsham = indomitable one; samvartam = samvarta missile; caiva = also, like that; mausalam ca = mausala, also; satyam astram = satyam missile; param = then; maayaa mayam = maayaa-maya; mahaabaahuH = oh, mighty-armed one; tathaa = like that; sauram = of Solar; tejaH prabham = teja-prabha [Radiator]; naama = named; para tejaH apa karSaNam = others, brilliance, sequestrator of; shishiram naama = shishira [Cooler,] named; soma astram = Moon's, missile; su daaruNam = very, deadly one; tvaaSTram astram = tvaShta's; [sudaamana = sudaamana named] missile; bhagasya api = of Bhaga, even; daaruNam ca = dangerous, also; shiteshum = shiteshu missile; atha maanavam = then, Maanava missile - of Manu the earlier ruler of mankind; I will give.

"Oh, manly-tiger Rama, greatly powered taamasa and saumana missiles, the indomitable missiles like samvarta, mausala, satya, and then the maaya-maya missile; like that oh, mighty armed Rama, a solar missile the sequestrator of others' brilliance namely teja-prabha; next, the missile of Moon-god named shishira [The Cooler]; and a very deadly missile of tvaSTa namely sudaamana; and even the dangerous missile of bhaga namely shita-iSu, these and the maanava missile of Manu, the earliest ruler of mankind, I will be giving. [1-27-17b, 18, 19, 20]

[Verse Locator](#)

एतान् राम महाबाहो काम रूपान् महाबलान् ।
 गृहाण परमोदारान् क्षिप्रम् एव नृपात्मज ॥ १-२७-२१

21. mahaabaahuH = dextrous one; nR^ipa aatmaja = prince; kaama ruupaana = disguise-wizards; mahaabalaan = greatly powered ones parama udaaraan = highly, providential ones; raama = Rama; etaan = them the missiles; kSipram eva = forthwith, thus; gR^ihaaNa = take them.

"These missiles are, oh, dextrous prince, disguise-wizards, greatly powered, and highly providential ones, oh, Rama, you may take them forthwith." So said sage Vishvamitra to Rama. [1-27-21]

[Verse Locator](#)

स्थितः तु प्राङ्मुखो भूत्वा शुचिर् मुनिवरः तदा ।
 ददौ रामाय सुप्रीतो मंत्रं ग्रामम् अनुत्तमम् ॥ १-२७-२२

22. tadaa = then; muni varaH = sage, pre-eminent; shuciH = becoming purified - on performing his personal holy depuration; praan mukhaH sthitaH tu = east, facing, on staying, but; bhuutvaa = on becoming; su priitaH = verily, gladdened; raamaaya = to Rama; anuttamam mantra graamam = extraordinary, hymns, village - a mixed collection; dadau = gave.

That pre-eminent sage Vishvamitra on performing his personal holy depuration then gave the assortment of extraordinary hymns to Rama facing eastward. [1-27-22]

[Verse Locator](#)

सर्व संग्रहणम् एषाम् दैवतैः अपि दुर्लभम् ।

तानि अस्त्राणि तदा विप्रो राघवाय न्यवेदत् ॥ १-२७-२३

23. eSaam sarva sangrahaNam = of which hymns, total, comprehending; daivataiH api [saango paa~Na vidhinaa = sections and subsections of procedures]; durhlabham = for gods, even, impossible [by their sections and subsections]; taani astraani = such, missiles - hymns of missiles; tadaa vipraH raaghavaaya nyavedat = then, that Brahman, to Raghava, dedicated.

The comprehension of which invoking hymns of the missiles is impossible even to gods with their sections and subsections of procedures, that Brahman dedicated such hymns to Raghava. [1-27-24]

[Verse Locator](#)

जपतः तु मुनेः तस्य विश्वामित्रस्य धीमतः ।

उपतस्थुः महा अर्हाणि सर्वाणि अस्त्राणि राघवम् ॥ १-२७-२४

24. dhiimataH tasya vishvaamitrasya muneH = intelligent one, that, Vishvamitra, the saint; japataH tu = on chanting, but; mahaa arhaani = highly, venerable ones; astraani sarvaani = missiles, all of them; raaghavam upa tasthuH = at Raghava, came nigh of - stood accessible to.

While that intelligent saint Vishvamitra chanted the hymns, all of those highly venerable missiles came nigh and stood accessible to Raghava in their astral form. [1-27-24]

[Verse Locator](#)

ऊचुः च मुदिता रामम् सर्वे प्रांजलयः तदा ।

इमे च परमोदार किंकराः तव राघव ॥ १-२७-२५

यद् यद् इच्छसि भद्रन् ते तत् सर्वम् करवाम वै ।

25, 26a. parama udaaraH = highly, obliging ones - missiles; [parama udaaraa = oh, most, noble Rama]; sarve = all of the missiles; tadaa praanjalayaH = then, with palm-fold; muditaaH ca = gladdened, also; raamam ucuH = to Rama, spoke; raaghava = oh, Rama; ime tava kinkaraaH = these are - here are, your, thralls - servants[yat yat icChasi = what, what, you wish [whatever you wish us to do]; tat sarvam karavaama vai = that, all, we do, indeed; bhadram te = safe, you be.

All of those highly obliging missiles in astral bodies, gladdening to come under the aegis of Rama, then spoke to him making palms-fold, "here are your thralls, Sire, we are here to accomplish whatever you bid us to do, let safety be with you." So said the deities presiding over the missiles to Rama. [1-27-25]

[Verse Locator](#)

ततो राम प्रसन्न आत्मा तैः इति उक्तो महाबलैः ॥ १-२७-२६

प्रतिगृह्य च काकुत्स्थः समालभ्य च पाणिना ।

मनसा मे भविष्यध्वम् इति तानि अभ्यचोदयत् ॥ १-२७-२७

26b, 27. tataH = then; prasanna aatmaa raamaH = with a pleased, soul, Rama; prati gR^iihya = having received them; sam aalabhya ca paaNinaa = well, patted, also, with palm; kaakutsthaH = Kakutstha Rama; taiH mahaa balaiH = to those, mightily, forceful ones; iti uktaH = this way, said; manasaa me bhaviSyadhwam = in cognisance, of mine, be manifested; iti taan abhya codayat = thus, them, verily, motivated - sent them off.

On receiving them with a pleased heart, then Rama patted them with his palm, and that Rama of Kakutstha-s also spoke this way to those mightily forceful missiles in ethereal bodies

saying, "you may manifest yourselves in my cognisance whenever I need you," and he motivated them to take leave and to come back at his beck and call. [1-27-26b, 27]

[Verse Locator](#)

ततः प्रीत मना रामो विश्वामित्रम् महामुनिम् ।
अभिवाद्य महातेजा गमनाय उपचक्रमे ॥ १-२७-२८

28. tataH = then; mahaa tejaa = highly, resplendent Rama; priita manaa = with thankful, heart; vishvaamitram mahaa munim abhivaadya = to Vishvamitra, great sage, revering him; gamanaaya = to journey on; upacakrame = readied himself.

That highly resplendent Rama revered sage Vishvamitra with a thankful heart and readied himself for further journey. [1-27-26]

The nature of some astra-s - missiles

There are some verses that depict the nature of these astra-s. A few of them are given under. Though we may not actually acquire a projectile power with these verses, they may at least detail what these missiles are. The source of these verses is untraceable, but they are said to be in puraaNaa-s, and Shiva informs Sage Narada, about the missiles as below:

brahmaastram

vaantam vahni samaayuktam vyomahaalaa samanvitam |
meSha dvayam danta yutam haalaahalam ataH param |
ghana aadyam vaayu puurvam ca danta yuktam athaanvitam |
saram R^ikSha poaryaayam bhaantam bhR^igu mataH param ||
ambaram vaayu sa~NyuktaH ari mardanam apyutaH |
pradiiptam atha avaktavyam paramam ca padam tataH |
tat ete pade prayoktavye gaayatryaa madhyamam tataH |
pada trayam prayoktavyam etat brahma astram iiritam ||

"It contains air, fire and cosmic poison, two goat-like fangs, full of poison, weighty, emits air, contains mercury, fiery, sparkling, sky is filled with air, enemy-killing, greatly radiant and it is projected with three hymns, Gayatri at its centre, it is known as brahma-astra

kaala cakram

karuNam maayayaa yuktam vaantam vaaruNa sa~Nyutam |
yuupaantam vahninaa yuktam modhasaagni rathaa triyuk |
dhaantam kaala aatmane iti etat cakraa eti param tataH |
phaDantam eSha mantrastu kaala cakram prakiitritam ||

"Renders a piteous state of the enemy, full with magical powers, ending in air, and water filled, ends in craters with fire, generates fire and and it is known as Time disc"

viShNu cakram

taara puurvam ca hR^idayam bhaagyaat antau vana aadimaH |
caNDiisha yukta aaShaaDha tiivra tejasa iti api |
paryaayam lakSha sa~NkhyaayaaH aareti ca padam tataH |
bhiiShayeti api vaktavyam viShNu cakram idam viduH ||

"It first sparkles with cosmic holes, contains high degree radiance, revolves with one lakh revolutions per foot, very panicking is its projection"

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्तविंशः सर्गः

Thus, this is the 27th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

[Sarga] 28

Verses converted to UTF-8, Sept 09

Introduction

Rama requests sage Vishvamitra for endowing annulment missiles, besides projectile ones that have been accorded in the previous chapter. Sage Vishvamitra accords them, and while they are journeying further, they chance to see a picturesque forest on their way and Rama enquires about it.

[Verse Locator](#)

प्रतिगृह्य ततः अस्त्राणि प्रहृष्ट वदनः शुचिः ।

गच्छन् एव च काकुत्स्थो विश्वामित्रम् अथ अब्रवीत् ॥ १-२८-१

1. **kaakutsthaH** = Kakutstha = descendent, Rama; **shuciH** = decent one, Rama; **astraaNi pratigrR^hya** = missiles, on receiving; **tataH prahr^iSta vadanaH** = then, with a pleasant, face; **gacChann eva** = while on the way, thus; **atha** = then - now; **vishvaamitram abraviit** = , to Vishvamitra, he is speaking.

On becoming personally purified Rama, the descendent of Kakutstha-s, received the missiles, and then on their way he is now speaking to Sage Vishvamitra with a pleasant face. [1-28-1]

[Verse Locator](#)

गृहीत अस्त्रो अस्मि भगवन् दुराधर्षः सुरैः अपि ।

अस्त्राणाम् तु अहम् इच्छामि संहारम् मुनिपुंगव ॥ १-२८-२

2. **bhagavan** = oh god; **gR^ihiita astrasmi** = taken, missiles, I have; **suraiH api duraadharSaH [asmi]** = to gods, even, unassailable, I have become; **munipungava** = oh, sage, the eminent; **aham tu** = I, but; **astraaNaam samhaaram icChaami** = for the missiles, annulment, I wish [to know.]

"Oh, godly sage, I have taken the missiles and became unassailable even for gods, but oh, eminent sage, I wish to know the annulment of missiles too." So said Rama to the sage. [1-28-2]

[Verse Locator](#)

एवम् ब्रुवति काकुत्स्थे विश्वामित्रो महा तपाः ।

संहारान् व्याजहार अथ धृतिमान् सुव्रतः शुचिः ॥ १-२८-३

3. **kaakutsthe evam bruvati** = by Rama, thus, said; **atha** = next; **dhR^itimaan su vrataH shuciH** = resolute, well-averred one, purified one; **vishvaamitraH mahaamuniH** = Vishvamitra, great saint; **samhaaram vyajahaara** = annulment, -started to say - imparted the knowledge of.

When Rama of Kakutstha said thus, next that resolute, well-averred and purified sage of eminence Vishvamitra imparted the knowledge of annulment missiles. [1-28-3]

सत्यवन्तम् सत्य कीर्तिम् धृष्टम् रभसम् एव च ।
 प्रतिहारतरम् नाम पराङ्मुखम् अवाङ्मुखम् ॥ १-२८-४
 लक्ष्या अलक्ष्याः इमौ चैव दृढ नाभ सुनाभकौ ।
 दशाक्ष शतवक्त्रौ च दश शीर्ष शत उदरौ ॥ १-२८-५
 पद्मनाभ महानाभौ दुन्दुनाभ स्वनाभकौ ।
 ज्योतिषम् शकुनम् चैव नैराश्य विमलौ उभौ ॥ १-२८-६
 यौगंधर विनिद्रौ च दैत्य प्रमधनौ तथा ।
 शुचि बाहुर् महाबाहुर् निष्कलि विरुचर् तथा
 सार्चिर्माली धृतिमाली वृत्तिमान् रुचिरः तथा ॥ १-२८-७
 पितृयः सौमनसः चैव विधूत मकरौ उभौ ।
 परवीरम् रतिम् चैव धन धान्यौ च राघव ॥ १-२८-८
 कामरूपम् कामरुचिम् मोहम् आवरणम् तथा ।
 जृम्भकम् सर्पनाथम् च पन्थान वरणौ तथा ॥ १-२८-९
 कृशाश्व तनयान् राम भास्वरान् काम रूपिणः ।
 प्रतीच्छ मम भद्रम् ते पात्र भूतोऽसि राघव ॥ १-२८-१०

4, 5, 6, 7, 8, 9, 10. Raaghava = oh, Raghava; Rama; satyavantam = Satyavanta; satyakiirtim = Satyakirti; dhR^iSTam = Dhristha; rabhasam = Rabhasa; eva ca = like that, also; pratihaarataram = Pratihaaratara; naama = named; paraanmukham = Paraanmukam; avaanmukham = Avaanmukha; lakshya = Lakshya; alakSya = Alakshya; imau ca eva = these, also, thus; dR^iDhanaabha = Dhridhanaabha; sunaabhakau = Sunaabha; dashaaksha = Dashaaksha; shatavaktrau = Shatavaktra; ca = also; dashashiirsha = dashashiirsha; shataudarau = Shatodara; padmanaabha = Padmanaabha; mahaanaabha = Mahaanaabha; dundunaabha = Dundunaabha; svanaabhakau = Svanaabha; jyotisham = Jyotisha; shakunam = Shakuna; ubhau ca eva = the two also, thus; nairaashya = Nairaashya; vimalaa = Vimala; yaugandhara = Yungandhara; vinidrau = Vinidra; ca = also; daitya = Daitya; pramadhanau = Praamadhana; tathaa = then; shucibaahuH = Suchibaahu; mahaabaahur = Mahaabaahu; niSkali = Nishkali; virucar = Virucha; tathaa = like that; saarchirmaalii = Saarrchirmaali; dhR^itimaalii = Dhritimaali; vrittimaan = Vrittiman; ruchiraH = Ruchira; tathaa = then; pitryaH = Pitrya; saumanasam = Sumana; ca eva = also, thus; vidhuuta = Vidhoota; Makarau = Makara, ubhau = two of them; karaviirakaram = Karaveerakaram; ca eva = also; dhana = Dhana; dhaanyau = Dhaanya; kaamaruupam = Kaamaroopa; kaamarucim = Kaamaruchira; moham = Moha; tathaa = thus; aavaranam = Aavarana; jR^imbhakam = Jrimbhaka; Sarpa naabham = Sarpa naabha; ca = also; panthaana = Prathaana; varanau = Varana; bhaasvaraan = radiant ones; tathaa = thus; kaama ruupinaH = disguise-wizards; kR^ishaashva tanayaan = Krishaashva, children - the missiles; mama pratiicCha = from me, you take; te bhadram = to you, safety; paatra bhuutaH asi = eligible one, you are.

"Oh, Raghava, take these radiant missile-children of Krishaasva from me, namely Satyavanta, Satyakeerti, Dhristha, Rabhasa, Pratihaaratara, Paraanmuka, Avaanmukha, Lakshya, Alakshya, Dhridhanaabha, Sunaabha, Dashaaksha, Shatavaktra, Dashasheersha, Shatodara, Padmanaabha, Mahaanaabha, Dundunaabha, Svanaabha, Jyotisha, Shakuna, Nairaashya, Vimala, Yungandhara, Vinidra, Daitya, Pramadhana, Suchibaahu, Mahaabaahu, Nishkali, Virucha, Saarchirmaali, Dhritimaali, Vrittiman, Ruchira, Pitrya, Ssaumansa, and also thus Vidhoota, Makara, are two of them...Karaveerakara, Dhana, Dhaanya, Kaamaroopa, Kaamaruchira, Moha, Aavarana, and thus Jrimbhaka, Sarvanaabha, Varana... and these are the guise changing wizards and you are the eligible one to handle these missiles, let safety be with you." Thus Vishvamitra gave missiles to Rama. [1-28-4, 5, 6, 7, 8, 9, 10]

बाढम् इति एव काकुत्स्थ प्रहृष्टेन अंतरात्मना ।
 दिव्य भास्वर देहाः च मूर्तिमन्तः सुखप्रदाः ॥ १-२८-११
 केचिद् अंगार सदृशाः केचिद् धूम उपमाः तथा ।
 चन्द्र अर्क सदृशाः केचित् प्रह्व अंजलि पुटाः तथा ॥ १-२८-१२
 रामम् प्रांजलयो भूत्वा अब्रुवन् मधुर भाषिणः ।
 इमे स्म नरशार्दूल शाधि किम् करवाम ते ॥ १-२८-१३

11, 12, 13. **kaakutstha** = Kakutstha Rama; **prahR^iSTtena** = gladdened; **antar aatmanaa** = in inner soul; **baaDham iti eva** = 'thus only', saying thus; received those missiles; **divya bhaasvara dehaaH ca** = divine, radiant, bodied, also; **muurtimantaH** = appealing ones; **sukhapradaaH** = bliss-endowers; **kechit angaara sadR^ishaaH** = some, fire-like; **kechit dhuuma upamaH** = some, smoke-like, thus; **tathaa** = like that; **chandra arka sadR^ishaaH** = moon, sun similar to; **kechit** = some; **prahva anjali puTaaH** = concave, palms, holding-out - adjoined hollow palms in reverence - as in begging; **tathaa** = then; **praanjalayaH bhuutvaa** = adjoined palms, on becoming; **madhura bhaashiNaH** = melodically, speaking; **raamam abruvan** = to Rama, said; **nara shaarduula** = oh, manly tiger; **ime sma** = here, we are; **shaadhi** = order us; **te kim karavaama** = what, for you, can we do.

Gladdening in his heart of hearts Rama of Kakutstha received the annulment missiles saying, "Agreed! Sire!" Those missiles are with radiantly divine bodies, appealing and endowing bliss. Some are fire-like, some smoke-like, and some moon-like and some sun-like, and such as they are, some of them holding out their hollowed palms, and some with palms adjoined melodiously spoke to Rama saying, "here we are, oh, manly-tiger, what can we do for you." [1-28-11, 12, 13]

गंयताम् इति तान् आह यथा इष्टम् रघुनन्दनः ।
 मानसाः कार्य कालेषु साहाय्यम् मे करिष्यथ ॥ १-२८-१४

14. **maanasaH** = [while remaining in] memory; **kaarya kaaleshu** = , in work's, time, [need of the hour]; **me saahaayyam kariSyatha** = to me, assistance, you render; **till then**; **yathaa iSTam gamyataam** = as you, wish, you can go; **iti raghu nandanaH taan aaha** = thus, Raghu's legatee, to them, said.

"While remaining in my memory you assist me as and when needed, and till then you may go away as you wish," thus that legatee of Raghu-s said to those deities of annulment missiles. [1-28-14]

अथ ते रामम् आमन्त्र्य कृत्वा च अपि प्रदक्षिणम् ।
 एवम् अस्तु इति काकुत्स्थम् उक्त्वा जग्मुः यथाआगतम् ॥ १-२८-१५

15. **atha te** = then, they; **evam astu iti** = thus, it will be, thus; **kaakutstham uktvaa** = to Kakutstha's, legatee, on saying; **pradakshinam ca api kR^itvaa** = circumambulation, also, even, on performing; **raamam amantrya** = by Rama, consented; **jagmuH yathaaaagatam** = went away, as they have come.

Saying "it will be done that way" to Rama, the legatee of Kakutstha-s, also on performing circumambulation to him and then on taking his consent those deities have gone away as they have come. [1-28-15]

स च तान् राघवो ज्ञात्वा विश्वामित्रम् महामुनिम् ।
गच्छन् एव अथ मधुरम् श्लक्ष्णम् वचनम् अब्रवीत् ॥ १-२८-१६

16. saH raaghavaH ca = he that Raghava, also; taan j~naatvaa = them - annulment missiles, on knowing - learning; atha gacChan eva = then, while going - on path, only; vishvaamitram mahaamunim = to Vishvamitra, great sage; madhura shlakshNam vacanam abraviit = sweet, soft, words, spoke - asked.

After learning the nullifying missiles and then while proceeding on the walkway Raghava asked the great sage Vishvamitra with sweet and soft words. [1-28-16]

[Verse Locator](#)

किम् एतन् मेघ संकाशम् पर्वतस्य अविदूरतः ।
वृक्ष खण्डम् इतः भाति परम् कौतूहलम् हि मे ॥ १-२८-१७
दर्शनीयम् मृगाअकीर्णम् मनोहरम् अतीव च ।
नाना प्रकारैः शकुनैः वल्गुभाषैः अलंकृतम् ॥ १-२८-१८

17, 18. itaH parvatasya = on this side, of mountain; a vi duurataH = not, very, far; megha sankasham = cloud-like formation; darshaniyam = picturesque; mR^iga aakiirNam = with animals, spread-over; atiiva manaH ramam = highly, heart, pleasing one; valgu bhaaSaiH = with pleasant; callings [of birds]; naanaa prakaaraiH shakunaiH alankR^itam = with numerous, kinds of, birds, embellished; vR^iksha khaNDam = trees, a group of - a thicket; bhaati = is shining forth; etat kim nu = this, what, really; me paramam kautuuhalam hi = to me, very much, inquisitiveness, indeed.

"What is this cloudlike picturesque thicket shining forth not very far away on this side of mountain, with animals spreading over it, and embellished with numerous kinds of birds that have pleasant callings it is highly soul-delighting, thus, my inquisitiveness is growing very much to know it, what is this, really! [1-28-17, 18]

[Verse Locator](#)

निःसृताः स्म मुनिश्रेष्ठ कान्तारात् रोमहर्षणात् ।
अनया तु अवगच्छामि देशस्य सुखवत्तया ॥ १-२८-१९
सर्वम् मे शंस भगवन् कस्य आश्रम पदम् तु इदम् ।

19, 20a. muni shreSTha = oh, sage, the eminent; anayaa deshasya sukhavattayaa = by this, place's, happy environs; roma harSaNaat kaantaaraat = from hair-raising, forest [extremely alarming forest of Tataka]; niHsR^itaaH sma = came out, we have; thus; avagacChaami = I understand; idam kasya aashrama padam = this is, whose, hermitage's, threshold; bhagavan = oh, god; sarvam me shamsa = all, to me, you tell.

"By the nature of happy environs at this place, oh, eminent sage, I understand that we have come out of the extremely alarming forest of Tataka, but oh, god, whose hermitage's threshold is this, kindly tell me all. [1-28-19]

[Verse Locator](#)

संप्राप्ताः यत्र ते पापाः ब्रह्मघ्नाः दुष्ट चारिणः । १-२८-२०
तव यज्ञस्य विघ्नाय दुरात्मनो महामुनेः ।
भगवन् तस्य को देशः सा यत्र तव याज्ञिकी ॥ १-२८-२१
रक्षितव्या क्रिया ब्रह्मन् मया वध्याः च राक्षसाः ।
एतत् सर्वम् मुनिश्रेष्ठः श्रोतुम् इच्छामि अहम् प्रभो ॥ १-२८-२२

20b, 21, 22. mahaamuneH = oh, great saint; bhagavan = oh, venerable one; brahman = oh, Brahman; yatra = where; brahma ghnaaH = Brahman, murderers; duSTta caariNaH = evildoers; dur aatmanaH = evil-minded ones; te paapaaH = those, sinners; tava yaj~nasya vighnaaya = your, ritual, for hindrance; sam praaptaaH = they have come - are coming; tava yaaj~nakii kriyaa = your, pertaining to ritual, ceremonies; saa yatra = those [ritual works,] where; mayaa rakshitavyaa = by me, to be safeguarded; raakshasaaH ca vadhyaH = demons, also, to be eliminated; tasya deshaH kaH = that, place, is what; munishreSTaH = oh, sage, the eminent; prabho = oh lord; aham etat sarvam = I, all, this; shrotum icChaami = to listen, wish to.

"Oh, great saint, where are those murderers of Brahman? Oh, venerable one, at which place those evil minded sinners and evildoers will be coming to hinder your ritual? And where, oh, Brahman, I have to safeguard your ritual ceremonies, and demons too are to be eliminated? Oh, eminent sage, what is that place? I would like to hear all of it." Rama asked Vishvamitra in that way. [1-28-20b, 21, 22]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्टाविंशः सर्गः

Thus, this is the 28th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 29

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Introduction

Rama and Lakshmana inquisitively enquired into the Siddha aashrama, Accomplished Hermitage in the earlier chapter for which Sage Vishvamitra informs about the heritage of that hermitage for it once belonged to Vishnu in Vaamna incarnation. Vishvamitra narrates about it and how Vaamna, a dwarfish ascetic boy eradicated evil on earth. It is a suggestion to Rama from Sage Vishvamitra to do likewise in this incarnation of Rama also.

[Verse Locator](#)

अथ तस्य अप्रमेयस्य वचनम् परिपृच्छतः ।

विश्वामित्रो महातेजा व्याख्यातुम् उपचक्रमे ॥ १-२९-१

1. **atha** = then; **a prameyasya** = not, matchable [in illustriousness]; **vacanam pari pR^icChataH** = about sentence, while asking; **tasya** = to that Rama; **mahaatejaa vishvaamitraH** = highly resplendent Vishvamitra; **vyaakhyaatum upacakrame** = to narrate, started.

When that matchlessly illustrious Rama has asked for details, that highly resplendent sage Vishvamitra started to narrate about that forest to Rama. [1-29-1]

[Verse Locator](#)

इह राम महाबाहो विष्णुर् देव नमस्कृत ।

वर्षाणि सुबहूनि इह तथा युग शतानि च ॥ १-२९-२

तपः चरण योगार्थम् उवास सु महातपाः ।

2, 3a. **mahaabaahuH raama** = oh, dextrous, Rama; **iha deva namaskR^ita** = here, by gods, one who is worshipped; **su mahaa tapaaH** = one who has - very, great, asceticism; **viSNuuH** = Vishnu; **su bahuuni varSaaNi** = for good, many, years; **tathaa yuga shataani ca** = likewise, eras, hundreds, also; **tapaaH caraNa yoga artham** = penance, practise, yoga, in pursuit of; **iha uvaasa** = here, resided.

"Here, oh, dextrous Rama, he who is worshipped by gods and who has got outstanding asceticism that Vishnu resided here in the pursuit of practising asceticism and yoga for good many years, likewise for a hundred eras. [1-29-2, 3a]

[Verse Locator](#)

एष पूर्व आश्रमो राम वामनस्य महात्मनः ॥ १-२९-३

सिद्ध आश्रम इति ख्यातः सिद्धो हि अत्र महातपाः ।

3b, 4a. **raama** = oh, Rama; **eSa mahaatmanaH vaamanasya** = this is, of great-souled one, of Vaamana; **puurva aashramaH** = erstwhile, hermitage **siddhaH aashrama iti khyataH** = Siddha [Accomplished] hermitage, thus, renowned; **hi** = why because; **mahaatapaaH**

kaashyapa atra siddhaH = one who has supreme asceticism, sage Kaashyapa, there, got accomplishment to his asceticism.

"This is the erstwhile hermitage of great-souled Vaamana renowned as Accomplished hermitage, why because the sage with supreme asceticism Kaashyapa got accomplishment to such of his asceticism there only. [1-29-3b, 4a]

This is firstly the hermitage of Vishnu before taking up Vaamana incarnation. Later the incarnate Vaamana also practised asceticism here. Thus, this hermitage belongs to both Vishnu and Vaamana, and on such an analogy this even belongs to Rama at the present time, so says Vishvamitra at 24th verse below.

[Verse Locator](#)

एतस्मिन् एव काले तु राजा वैरोचनिर् बलिः ॥ १-२९-४
निर्जित्य दैवत गणान् स इन्द्रान् स मरुद् गणान् ।
कारयामास तद् राज्यम् त्रिषु लोकेषु विश्रुतः ॥ १-२९-५

4b, 5. **etasmin kale eva** = in the mean, time, only; **vairocaniH** = Virochana's [son]; **raajaa baliH** = king, Bali; **sa indraan sa marut gaNaan** = with, Indra, along with, Marut, gods - Wind-gods; **daivata gaNaan** = god's, groups; **nir jitya** = on completely, conquering; **triSu lokeSu vi shrutaH** = in three, worlds, well, heard [renowned]; **tat raajyam kaarayaamaasa** = that, kingdom, he started to do - to rule.

"In the meantime, when Vishnu was in his asceticism in this hermitage, the son of King Virochana, namely Bali, has completely conquered all the assemblages of gods together with Indra and his coterie called Wind-gods, and ruling that kingdom where that hermitage is there, he has become renowned in all the three worlds for his magnanimity. [1-29-4b, 5]

Bali is generally addressed Bali Chakravatri, Bali, The Emperor, for his grand benevolence. He is the grand son of Prahlada, who in turn is the son of greatest demon king, HiraNyakashapa, who was eliminated by Vishnu, in His Nara-simha, Man-Lion incarnation.

[Verse Locator](#)

यज्ञम् चकार सुमहान् असुरेन्द्रो महाबलः ।
बलेः तु यजमानस्य देवाः साग्नि पुरोगमाः ।
समागंय स्वयम् चैव विष्णुम् ऊचुः इह आश्रमे ॥ १-२९-६

6. **asura indraH** = demon, the chief; **mahaabalaH** = great, mighty one; **baleH tu** = Bali, for his part; **yaj~nam cakaara sumahaan** = ritual, conducted, very, grand one; **yajamaanasya** = as officiator - when Bali is the officiator of that Vedic ritual; **devaaH** = gods; **sa agni purogamaaH** = with, Fire-god, kept ahead; **iha aashrame** = in this, hermitage; **viSNum** = to Vishnu; **svayam caiva** = in person, also thus; **samaagamyaa** = on approaching; **uucuH** = spoke.

"That great mighty chief of demons Bali then conducted a very grand Vedic ritual. But when Bali is conducting that ritual remaining as its officiator all the gods personally approached Vishnu, keeping Fire-god ahead of them, just here in this hermitage and they spoke to him. [1-29-6]

[Verse Locator](#)

बलिः वैरोचनिः विष्णो यजते यज्ञम् उत्तमम् ।
असमाप्त व्रते तस्मिन् स्व कार्यम् अभिपद्यताम् ॥ १-२९-७

7. **viSnuH** = oh, Vishnu; **vairocaniH baliH** = Virochana's [son,] Bali; **uttamam yaj~nam yajate** = unsurpassed, Vedic ritual, is performing; **tasmin vrate a samaapta** = that, ritual, not [before,] completing; **sva kaaryam abhi padyataam** = our own [god's,] mission, completely, be achieved.

" 'Oh, all-pervading god Vishnu, Bali the son of Virochana is conducting an unsurpassed Vedic ritual, before the completion of which our own mission, say the task of gods, is to be

ये च एनम् अभिवर्तन्ते याचितार इतः ततः ।
यत् च यत्र यथावत् च सर्वम् तेभ्यः प्रयच्छति ॥ १-२९-८

8. **ye** = which of those; **yaacitaara** = supplicants; **itaH tataH** = from here, and there - from wherever he may come; **enam abhi vartante [abhi vaa~NcChanti]** = him [to Bali,] approaches [supplicates]; **yat ca** = whatever, also; **yatra** = wherever [it might be]; **yathaavat ca** = in as is where is condition, also; **sarvam tebhyaH prayacChati** = all, to them, donating.

" 'Whoever the supplicant might be and from wherever he might be coming, but if one approaches and supplicates to him he is donating that in as is where is condition, whatever is supplicated and wherever it might be. [1-29-8]

स त्वम् सुर हितार्थाय माया योगम् उपाश्रितः ।
वामनत्वम् गतो विष्णो कुरु कल्याणम् उत्तमम् ॥ १-२९-९

9. **viSNuH** = oh, Vishnu; **saH** = such as you are; **tvam** = you; **sura hitaarthaya** = for gods, welfare; **maayaa yogam upa aashritaH** = Maya [illusory,] power, resorting to; **vaamanatvam gataH** = dwarfishness, on assuming; **uttamam kalyaaNam kuru** = the most suitable, merited deed, you make happen - to deal with Emperor Bali.

" 'As such, oh, Vishnu, you may effectuate the most suitable merited deed for the welfare of gods on resorting to your illusory power, Vishnu Maya, and on assuming the form of a dwarf to deal with Emperor Bali.' Thus gods appealed to Vishnu. [1-29-9]

एतस्मिन् अनन्तरे राम काश्यपो अग्नि सम प्रभः ।
अदित्या सहितः राम दीप्यमान इव ओजसा ॥ १-२९-१०
देवी सहायो भगवन् दिव्यम् वर्ष सहस्रकम् ।
व्रतम् समाप्य वरदम् तुष्टाव मधुसूदनम् ॥ १-२९-११

10. **etasmin anantare** = in this, meanwhile; **raama** = oh Rama; **agni sama prabhaH** = ritual fire, similar, in brilliance; **adityaa sahitaH** = Lady Aditi, who will be with; **ojasaa diipyamaana iva** = with his own vitality, resplendent, as though; **bhagavan kaashyapaH** = godly sage, Kaashyapa; **devii sahaayaH** = lady [Aditi,] along with; **divyam varSa sahasrakam** = divine, years, thousand; **vrata samaapya** = asceticism, on completing; **vara dam** = boon, giver [Vishnu]; **madhu suudanam** = Madhu, the demon, killer [Vishnu]; **tuSTaava** = eulogised.

"In the meanwhile, oh Rama, he whose brilliance is similar to ritual fire, who will be with his wife Lady Aditi, who is resplendent with his own vitality, that godly sage Kaashyapa on completing his asceticism along with Lady Aditi started to eulogise the boon giver and the eliminator of demon Madhu, namely Vishnu." Thus Vishvamitra is narrating to Rama. [1-29-10, 11]

The ascetic practises conducted along with wife are said to yield best results, in the case of a desired object of that couple's interest. Therefore, Dasharatha also conducted the ritual to beget progeny along with his wives. Here Sage Kaashyapa conducted his austerities along with wife Aditi.

तपोमयम् तपोराशिम् तपोमूर्तिम् तपात्मकम् ।
तपसा त्वाम् सुतप्तेन पश्यामि पुरोषोत्तमम् ॥ १-२९-१२

12. **tapaH mayam** = asceticism, abounding; **tapaH raashim** = asceticism, aggregate of; **tapaH muurtim** = asceticism, configure of; **tapa aatmakam** = asceticism, soul of; **puroSa uttamam** = at Supreme, Person; **that is what you are**; **tvaam** = you; **su taptena pashyaami tapasaa** = with well practised, asceticism, I am able to see.

" 'Oh, Supreme Person, you are abounding with asceticism, aggregate of asceticism, the aspect of asceticism, and the very soul of asceticism, such as you are, I am able to see you with the well practised asceticism of mine. [1-29-12]

The word 'tapaH' also means j~naana, gnosis, knowledge, intellect, spirit, as such it is oriented that way and said as, "oh, Vishnu, you are abounding with intellect, aggregate of intellect, the only aspect of intellect..." etc.

[Verse Locator](#)

शरीरे तव पश्यामि जगत् सर्वम् इदम् प्रभो ।
त्वम् अनादिः अनिर्देश्यः त्वाम् अहम् शरणम् गतः ॥ १-२९-१३

13. **prabhuH** = oh, god; **tava shariire** = in your, physique; **idam sarvam jagat pashyaami** = thi, whole, universe, I am seeing; **tvam an aadiH** = you are, without beginning; **nirdeshyaH** = not, definable; **aham tvaam sharaNam gataH** = I am, in you, shelter, getting in [taking.]

" 'In your physique I am seeing this entire universe, oh, god, and you are without a beginning and indefinable, and in you I am taking shelter.' Sage Kaashyapa praised Vishnu in this way. [1-29-13]

This is the concept of **vishva ruupa**, Physique of the Universes, which Krishna shows to Arjuna in Maha Bharata at the time of telling Bhavad Gita.

[Verse Locator](#)

तम् उवाच हरिः प्रीतः कश्यपम् धूत कल्मषम् ।
वरम् वरय भद्रम् ते वर अर्हः असि मतो मम ॥ १-२९-१४

14. **hariH priitaH** = Hari, Vishnu, gladdened; **dhuuta kalmaSam** = he who is cleansed - absolved of, blemish; **tam kashyapam uvaacha** = to him to Kaashyapa, said; **varam varaya** = boon, seek; **te bhadram** = to you, safety will be; **vara arhaH** = for boon, as a worthy one; **mama mataH asi** = to me, a preferred one, you are.

Vishnu is gladdened for the devotion of sage Kaashyapa who is absolved of any blemish y his ascesis, and then Vishnu said this to, "You may seek a boon as you are boon-worthy, I opine that you are a preferred one to me, let safety be with you." Thus Vishnu said to Kaashyapa. [1-29-14]

[Verse Locator](#)

तत् श्रुत्वा वचनम् तस्य मारीचः कश्यपो अब्रवीत् ।
अदित्या देवतानाम् च मम च एव अनुयाचितम् ॥ १-२९-१५
वरम् वरद सुप्रीतो दातुम् अर्हसि सुव्रत ।

15, 16a. **tasya** = his - Vishnu's; **tat vacanam shrutvaa** = that, word of according boon, on hearing; **maariicaH kashyapaH abraviit** = sage Mariicha's [son,] sage Kaashyapa, said; **varada** = oh, boon-accorder; **su vrata** = oh, Vishnu with lofty vows; **adityaa devataanaam ca** = of lady Aditi, of gods, also; **anu yaacitam** = following them I who am supplicating; **mama ca** = to me, also; **su priitaH** = [while you are] well, pleased; **varam daatum arhasi** = boon, to bestow, apt of you.

On hearing the word of Vishnu sage Kaashyapa, the son of Sage Mariicha said, "oh, god the accorder of boons, as you are pleased with us it will be apt of you to bestow the boon besought by

Lady Aditi and the gods, oh, lord with lofty vows, for which boon I am also supplicating to you, following them. [1-29-15, 16a]

[Verse Locator](#)

पुत्रत्वम् गच्छ भगवन् अदित्या मम च अनघ ॥ १-२९-१६

भ्राता भव यवीयान् त्वम् शक्रस्य असुरसूदन ।

शोक आर्तानाम् तु देवानाम् साहाय्यम् कर्तुम् अर्हसि ॥ १-२९-१७

16b, 17. **bhagavan** = oh, god; **anagha** = oh, sinless one; **adityaa mama ca** = of Aditi, of mine, as well; **putratvam gacCha** = sonship, you attain; **asura suudana** = oh, demons, dispenser of; **tvam shakrasya** = you, of Indra; **yaviiyaan bhraataa bhava** = younger, brother, you become; **shoka aartaanaam devaanaam** = in anguish, agonised, for gods; **saahaayyam kartum arhasi** = help, to render, apt of you.

" 'Oh, god, oh, sinless one, you may please attain the sonship of Lady Aditi and myself, oh, dispenser of demons, it will be apt of you to render help to gods who are agonised in the anguish owing to the predominance of Emperor Bali, by becoming the younger brother of Indra. [1-29-16b, 17]

[Verse Locator](#)

अयम् सिद्ध आश्रमो नाम प्रसादात् ते भविष्यति ।

सिद्धे कर्मणि देवेश उत्तिष्ठ भगवन् इतः ॥ १-२९-१८

18. **deva iisha** = oh, god's, god; **karmaNi siddhe** = works [asceticism of mine,] while accomplished; **ayam** = this one [hermitage]; **te prasaadaat** = by your, grace; **siddha aashramaH naama** = this one, Siddha [Accomplished,] Hermitage, with the name; **bhaviSyati** = it becomes; **bhagavan** = oh, god; **itaH uttiSTha** = from here, arise.

" 'Oh, god of gods, as the works of my austerities are accomplished here, by your grace this hermitage will be renowned by the name Siddha ashram, Hermitage of Accomplishment, hence oh god, arise from here to become my son.' So said sage Kaashyapa to Vishnu. [1-29-18]

The wording **siddhe karmaNi** is interpreted in two ways. One in respect of Vishnu who is practising asceticism there, as His austerities are accomplished here in accepting request of gods as well as that of Sage Kaashyapa. The other, in respect of Kaashyapa who is seeking the boon, and if Vishnu accords the boon to incarnate Himself as Vaamna in the womb of Aditi, the austerities of Kaashyapa are also accomplished. Since the deeds of Supreme God are not accomplished with mere austerities, but by eliminating the evil, the concept of **siddhe karmaNi** is appropriate in respect of Sage Kaashyapa. In any way, this hermitage is an Accomplished one for gods, for sages, and for Supreme Divinities, in taking a foothold to eliminate the evil on earth.

[Verse Locator](#)

अथ विष्णुर् महातेजाऽ आदित्याम् समजायत ।

वामनम् रूपम् आस्थाय वैरोचनिम् उपागमत् ॥ १-२९-१९

19. **atha** = then; **mahaatejaaa viSNuH** = great resplendent, Vishnu; **aadityaam sam a jaayata** = from Aditi, well, emerged - as son; **vaamanam ruupam aasthaaya** = dwarf, semblance, adopting; **vairocanim upaagamat** = to Virochana's [son, Emperor Bali,] came near - approached.

"That great resplendent Vishnu then adopting a semblance of a dwarf emerged from Aditi, and that dwarfish ascetic boy approached Emperor Bali, the son of Virochana." Thus Vishvamitra continued narration. [1-29-19]

[Verse Locator](#)

त्रीन् पादान् अथ भिक्षित्वा प्रतिगृह्य च मेदिनीम् ।
 आक्रय लोकान् लोकार्थो सर्व लोक हिते रतः ॥ १-२९-२०
 महेन्द्राय पुनः प्रादात् नियंय बलिम् ओजसा ।
 त्रैलोक्यम् स महातेजाः चक्रे शक्र वशम् पुनः ॥ १-२९-२१

20, 21. **atha** = next; that dwarf ascetic boy - Vaamana; **loka arthaH aatmaa**] = for the good of worlds [soul of all worlds]; **sarva loka hite rataH** = all, worlds, welfare, one who is interested in; Vishnu; **triin paadaan bhikSitvaa** = three, foot-steps [of space,] begged of; **prati gR^ihya ca** = on receiving [that ground], also; **lokaan aakramya** = on worlds, striding over; **balim ojasaa niyamy** = Bali, with vitality, on restraining; worlds; **mediniim mahendraaya punaH praa daat** = earth, to Indra, again, gave away; **mahaatejaaH saH** = great resplendent one, that Vishnu; **traia lokyam** = three, worlds; **punaH shakra vasham cakre** = again, Indra's, control, he made to come.

"That dwarf ascetic boy Vaamana begged and received a space that can be covered in three strides, but strode all the three worlds in those three steps for the purpose of saving worlds, as he is interested in the welfare of all the worlds. Vishnu gave the earth back to Indra restraining Emperor Bali with his vitality. Thus that great resplendent Vishnu made the three worlds to come under the control of Indra again. [1-29-20, 21]

The myth is that Vaamna, the dwarfish ascetic boy, approaches Emperor Bali and begs of him for a space enough to place his three dwarfish foot-steps. While all around that ritual hall of Bali laugh at this boy's request, Bali comes to know who this dwarfish boy is. Though known to be Vishnu in this incarnation, without deviating from his vow of according charities in 'as is where is condition', Bali accords that much space to the boy. Then Vaamna places one dwarfish foot on this globe and the entire globe is covered with it. Vaamna then asks Bali where to put the second foot. Bali shows heavenward, which heavenly worlds are conquered by Bali and are under his control at that time. Vaamna places his second dwarfish foot on all the heavenly worlds covering all of them. Then again, Vaamna asks Bali as to where the third foot-space is. Bali shows his head to place the third foot. Vaamna places his foot on this third foot-space, i.e., on Bali's head and starts to trample him to **paataala loka**, nether worlds. At the time of donating the charity, while Bali is pouring water oblation into the hands of Vaamna, Sage Shukrachaarya, the demon's high priest, knowing this dwarf boy to be Vishnu, enters the nozzle of the water pot so that the donation water may not fall into the hands of the boy, thus to fail the donation. Knowing that the sage is in the nozzle of the water-pot, Vaamna pierces the nozzle with a straw of darbha, sacred grass-blade, thus piercing one eye of Sage Shukrachaarya. From then on, this sage has become one-eyed sage, symbolically meaning that he eyes on one side only, namely on the side of demon's welfare. Vaamna places his third step on the head of Emperor Bali and subjugates him to netherworlds, freeing the other worlds from his rule. However, Vishnu blesses Bali to be deathless, though subdued into netherworlds, and to become Indra in the coming manvantara-s, eras. Then on Vishnu is eulogised as Trivikrama, **tri vi krama** three, verily, paced - surpassing, one who surpasses all the three worlds in three strides.

[Verse Locator](#)

तेन एव पूर्वम् आक्रान्त आश्रमः श्रम नाशनः ।
 मया अपि भक्त्या तस्य एव वामनस्य उपभुज्यते ॥ १-२९-२२

22. **shrama naashanaH** = stress, eradicating [stress and strain of living beings in taking births and rebirths]; **[eSa** = this]; **aashramaH** = hermitage; **tena** = by him - Vaamana; **puurvam aakraantaH** = at one time, presided over; **tasya vaamanasya bhaktyaa** = his Vaamana's, owing to devotion - owing devotion to him; **mayaa api** = by me, even; **upabhujyate** = benefited.

"This hermitage which at one time is presided by Vishnu, is an eradicator of stress, either the stress and strain caused by the evil on earth, or the stress of going through the cycle of birth and death, thus this hermitage is an accorded of salvation, and I am also benefited with this hermitage owing to my devotion to Vaamana. [1-29-22]

[Verse Locator](#)

एनम् आश्रमम् आयान्ति राक्षसा विघ्न कारिणः ।

अत्र ते पुरुषव्याघ्र हन्तव्या दुष्ट चारिणः ॥ १-२९-२३

23. puruSa vyaaghra = oh, manly-tiger; vighna kaariNaH raakSasaa = obstacle, causers, demons; enam aashramam aayaanti = at this, hermitage, will be arriving; te duSTa caariNaH atra hantavyaam = they, that are of evil, pursuit, there alone, are to be eliminated.

"Demons causing obstacles, oh, manly tiger Rama, will be arriving at that hermitage and there alone those demons with evil pursuit are to be eliminated. [1-29-23]

[Verse Locator](#)

अद्य गच्छामहे राम सिद्धाश्रमम् अनुत्तमम् ।

तत् आश्रम पदम् तात तव अपि एतद् यथा मम ॥ १-२९-२४

24. raama = oh, Rama; adya an uttamam siddha aashramam = now, un, excelled, to the Accomplished, hermitage; gacChaamahe = we will go; taata = oh, dear one; etat aashrama padam = this, hermitage's, threshold; yathaa mama = as to how, to me; tava api [tathaa] = to you, even, [likewise.]

"Rama, we now go to the unexcelled hermitage of Accomplishment, oh, dear one, as to how this hermitage belongs to me, this also belongs to you." Thus Vishvamitra said to Rama. [1-29-24]

This hermitage is my benefice now for I am practising my asceticism here, but originally this belongs to you because you have practised your asceticism here in this hermitage as Vishnu, even earlier to your Vaamana incarnation.' Rama Tilaka.

[Verse Locator](#)

इति उक्त्वा परम प्रीतो गृह्य रामम् स लक्ष्मणम् ।

प्रविशन् आश्रम पदम् व्यरोचत महामुनिः ।

शशी इव गत नीहारः पुनर्वसु समन्वितः ॥ १-२९-२५

25. iti uktvaa = so, saying; mahaamuniH = great, saint Vishvamitra; parama priitaH = highly, gladdened; gR^ihya raamam sa laxmaNam = taking - leading, Rama, with, Lakshmana; pravishan aashrama padam = on entering, hermitage's, threshold; gata niihaaraH = with dispersed, mist; punarvasu sam anvitaH = two Stars of Punarvasu [fifth or seventh lunar mansion,] well, abutting; shashii iva = moon, as with; vyarochata = shone forth.

So saying that great sage Vishvamitra is highly gladdened to lead Rama together with Lakshmana to the hermitage, and on his entering the hermitage with those two, that sage shone forth like moon with a two starred constellation called Punarvasu, the fifth or seventh lunar mansion, after dispersal of mist. [1-29-25]

[Verse Locator](#)

तम् दृष्ट्वा मुनयः सर्वे सिद्धाश्रम निवासिनः ।

उत्पत्योत्पत्य सहसा विश्वामित्रम् अपूजयन् ॥ १-२९-२६

26. siddha aashrama nivaasinaH = Accomplished, hermitage, residents of; sarve munayaH = all, sages; tam dR^iSTvaa = him, on seeing; utpatya utpatya = getting up, getting up [with hustle and bustle]; sahasaa vishvaamित्रam apuujayan = quickly, to Vishvamitra, adored.

On seeing the arrival of Vishvamitra all of the resident sages of Accomplished Hermitage have quickly approached him with hustle and bustle adoring him. [1-29-26]

[Verse Locator](#)

यथा अर्हम् चक्रिरे पूजाम् विश्वामित्राय धीमते ।
तथैव राज पुत्राभ्याम् अकुर्वन् अतिथि क्रियाम् ॥ १-२९-२७

27. dhiimate vishvaamitraaya = for sagacious, to Vishvamitra; yathaa arham puujaam cakrire = as, deservedly, reverence, offered; tathaa eva = like, that; raaja putraabhyaam = for two princes; atithi kriyaam akurvan = guest, works [reception,] they made - offered.

Those sages revered Vishvamitra according to their deservedness, likewise they have offered hospitality to both of the princes, Rama and Lakshmana. [1-29-27]

[Verse Locator](#)

मुहूर्तम् अथ विश्रान्तौ राज पुत्रौ अरिन्दमौ ।
प्रांजली मुनि शार्दूलम् ऊचतू रघुनन्दनौ ॥ १-२९-२८

28. atha = then; arin damau = those two - enemy, subjugators; raaja putrau = king's, sons - princes; raghu nandanau = Raghu's, from dynasty; muhuurtam vishraantau = briefly, on taking rest; praanjalii muni shaarduulam ucatuuH = with adjoined-palms, to sage-tiger, spoke.

Those two princes from Raghu's dynasty and the enemy-subjugators, namely Rama and Lakshmana, briefly took rest and adjoining palms they spoke to the sagely tiger Vishvamitra. [1-29-28]

[Verse Locator](#)

अद्य एव दीक्षाम् प्रविश भद्रम् ते मुनिपुंगव ।
सिद्धाश्रमो अयम् सिद्धः स्यात् सत्यम् अस्तु वचः तव ॥ १-२९-२९

29. muni pungava = oh, sage, the eminent; adya eva diikSaam pravisha = today, only, ritual of solemnity, enter into - undertake; te bhadram = to you, let safety be; ayam siddha aashramaH = this, Siddha, [Accomplished,] hermitage; siddhaH syaat = accomplished one, it will be; tava vacaH satyam astu = your, word, truth, let it become - let your word come true.

"Oh, the eminent sage, to day itself you may undertake the ritual of solemnity that is undertaken prior to the main ritual, be safe, and let this Hermitage of Accomplishment become an accomplished one in eradiating vice true to its name, and let the word of yours given to my father in fetching me to this place come true." So said Rama to Vishvamitra, supported by Lakshmana. [1-29-29]

[Verse Locator](#)

एवम् उक्तो महातेजा विश्वामित्रो महानृषिः ।
प्रविवेश तदा दीक्षाम् नियतो नियतेन्द्रियः ॥ १-२९-३०

30. evam uktaH = this way, he who is said - Vishvamitra; mahaatejaa vishvaamitraH mahaan R^iSiH = great radiant one, Vishvamitra, supreme, saint; tadaa = thereupon; niyataH = scrupulously; niyata indriyaH = by controlling, senses; diixaam pravivesha = rite of solemnity, entered - undertook.

When he is said so, that great radiant and supreme sage Vishvamitra, thereupon scrupulously undertook the vow of ritual controlling his senses. [1-29-30]

Vishvamitra controlling senses etc., is to say that he will cut off from external world occupying himself with the ritual, without getting anger and the like during the progression of this ritual, as explained at 1-19-7 to King Dasharatha.

[Verse Locator](#)

कुमारौ एव ताम् रात्रिम् उषित्वा सुसमाहितौ ।

प्रभात काले च उत्थाय पूर्वाम् संध्याम् उपास्य च ॥ १-२९-३१

प्रशुची परम् जाप्यम् समाप्य नियमेन च ।

हुत अग्निहोत्रम् आसीनम् विश्वमित्रम् अवन्दताम् ॥ १-२९-३२

31. kumaarau eva = youngsters, thus; taam raatrim = in that, night; su samaahitau uSitvaa = very, vigilantly, on staying - on spending; prabhaata kaale ca utthaaya = at sunrise, time, also, getting up; pra shuchii = well, cleansed - finishing morning time bathing; puurvaam sandhyaam upaasya ca = easterly, aurora, reflecting upon; niyamena = in regularity; param jaapyam samaapya ca = supreme, meditation [on Gaayatri,] on completing, also; huta agni hotram = one who has - enkindled, ritual fire; aasiinam = who is sitting [before Altar of fire]; vishvomitram avandataam = to Vishvamisra, addressed themselves.

Both the youngsters Rama and Lakshmana on spending that night vigilantly got up with the sunrise. On finishing morning time bathing they meditated upon the easterly aurora, and then on completing the supreme meditation on Gayatri in its regularity, they addressed themselves to sage Vishvamisra, who by now has enkindled ritual fire and sitting before the Altar of Fire. [1-29-31, 32]

Rama and Lakshmana spent that night vigilantly but not in a clam and collected way. anena kShatriyeNa jaagaruukatayaa yaj~naadi dharma anuShTaataR^i samrakShNam kartavyan iti suucitam || dk.

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एकोन त्रिंशः सर्गः

Thus, this is the 29th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

chapter / sarga 30

Verses converted to UTF-8, Sept 09

Introduction

Rama and Lakshmana while safeguarding the ritual of Sage Vishvamitra for six days and nights, on the last night demons named Maareecha and Subaahu come to hinder the ritual. Rama acts deftly and hits out Maareecha to a long distance, but kills the other, namely Subaahu. Rama thus makes the ritual of sage Vishvamitra a success.

[Verse Locator](#)

अथ तौ देश कालज्ञौ राजपुत्रौ अरिन्दमौ ।

देशे काले च वाक्यज्ञौ अब्रूताम् कौशिकम् वचः ॥ १-३०-१

1. **atha** = then; **desha kaala j~nau** = place, time, those sensible of; **arindamau** = enemy-subjugators; **deshe kaale ca vaakya j~nau** = in place, in time, wording - talking, sensible ones; **such**; **tau raajaputrau** = those two, princes; **kaushikam vacaH abruutaam** = to Kushi's son [Vishvamitra,] sentence, started to say.

The two enemy subjugators, Rama and Lakshmana, who are sensible of their conduct according to time and place, and who will be sensibly talking according to time and place, those princes then spoke this sentence to Vishvamitra. [1-30-1]

[Verse Locator](#)

भगवन् श्रोतुम् इच्छावो यस्मिन् काले निशाचरौ ।

संरक्षणीयौ तौ ब्रूहि न अतिवर्तेत तत् क्षणम् ॥ १-३०-२

2. **bhagavan** = oh, god; **tau nishaa carau** = those, night-walkers; **yasmin kaale** = at which, time; **samrakSaNiiyau** = be safeguarded; **shrotum icChaavaH** = to listen, we two are interested; **tat kSaNam na ativarteta** = that, moment, let not, pass away; **bruuhi** = tell us.

"Oh, god, we are interested to listen at which time those night-walkers come to disturb the ritual, and at which time we have to safeguarded the ritual from them, that you tell us, let not that moment pass away." [1-30-2]

It appears from the word order as above, 'at which time those two demons are to be safeguarded by us?' But positioning the word **samrakshNiiyau** is a grammarian's headache. On this many kinds of declinations are said. Rama Tilaka attributes this **rakshNiiyau** 'to be safeguarded' to ritual, and he says that 'from whom the ritual is to be safeguarded'

[Verse Locator](#)

एवम् ब्रुवाणौ काकुत्स्थौ त्वरमाणौ युयुत्सया ।

सर्वे ते मुनयः प्रीताः प्रशशंसुर् नृपात्मजौ ॥ १-३०-३

3. **evam bruvaaNau** = this way, who are speaking; **yuyutsayaa tvaramaaNau** = to combat, those that making haste; **nR^ipa aatmajau kaakutsthau** = to king's, sons - to princes,

Kakutstha-s; **te munayaH sarve** = those, sages, all of them; **priitaaH prashashamsuH** = delighted at them, praised them.

All the sages available there are delighted with the princes of Kakutstha dynasty who are speaking thus and making haste for a combat with demons and they praised them. [1-30-3]

[Verse Locator](#)

अद्य प्रभृति षट् रात्रम् रक्षतम् राघवौ युवाम् ।
दीक्षाम् गतो हि येष मुनिर् मौनित्वम् च गमिष्यति ॥ १-३०-४

4. **raaghavau** = oh, Raghava-s; **yuvaam** = you two; **adya prabhR^iti** = today, henceforth; **SaT raatram** = for six, nights [and days also]; ritual is; **rakSatam** = is to be safeguarded; **eSa muniH** = this, sage Vishvamitra; **diikSaam gataH** = vow, entered [is under vow]; **maunitvam ca gamiSyati hi** = muteness, also, he enters into, indeed.

"Oh, Raghava-s, you have to safeguard this ritual for six nights and days from today, and this Sage Vishvamitra who is under the vow of ritual goes into muteness as required by the vow." Thus said the other sages near at ritual place. [1-30-4]

[Verse Locator](#)

तौ तु तद् वचनम् श्रुत्वा राजपुत्रौ यशस्विनौ ।
अनिद्रौ षट् अहोरात्रम् तपोवनम् अरक्षताम् ॥ १-३०-५

5. **yashasvinau** = glorious ones; **tau raajaputrau tu** = those two, princes, for their part; **tat vacanam shrutvaa** = that, sentence, on hearing; **Sat aho raatram** = for six, days, nights; **a nidrau** = without, sleep - wakefully; **tapaH vanam** = ritual, woodland; **arakSataam** = safeguarded.

On hearing that sentence of the other sages those two glorious princes have wakefully safeguarded that woodland of the ritual for six nights and days. [1-30-5]

[Verse Locator](#)

उपासाम् चक्रतुर् वीरौ यत्तौ परम धन्विनौ ।
ररक्षतुर् मुनिवरम् विश्वामित्रम् अरिंदमौ ॥ १-३०-६

6. **parama dhanvinau** = great, bow wielders; **viirau** = valiant ones; **yattau** = alertly; **upaasaam cakratuH** = nearby, they moved - patrolled close to the Altar of Fire; **arimdamau** = enemy destroyers; **vishvaamित्रam muni varam** = Vishvamitra, the best sage; **rarakSatuH** = they protected.

On alertly patrolling nearby the Altar of Fire those two enemy-destroyers who are the wielders of great bows and valiant ones have protected the best sage Vishvamitra. [1-30-6]

[Verse Locator](#)

अथ काले गते तस्मिन् षष्ठे अहनि तदा आगते ।
सौमित्रम् अब्रवीद् रामो यत्तो भव समाहितः ॥ १-३०-७

7. **atha** = then; **tasmin kaale gate** = that, period, while elapsing; **SaSThe ahani aagate** = on sixth, day, has come; **tadaa** = then; **raamaH saumित्रam abraviit** = Rama, to Soumitri, said; **yattaH samaahitaH bhava** = be prepared, on alert, you be.

While that period of six days is elapsing and when the sixth day has come, then Rama said to Soumitri, "you be prepared and be on alert." [1-30-7]

[Verse Locator](#)

रामस्य एवम् ब्रुवाणस्य त्वरितस्य युयुत्सया ।

प्रजज्वाल ततो वेदिः स उपाध्याय पुरोहिता ॥ १-३०-८

8. yuyutsayaa tvaritasya = to combat, quickening; raamasya evam bruvaaNasya = of Rama, thus, while saying; tataH = then; sa upaadhyaaya purohitaa = with, teacher - officiator Vishvamitra, with other priests - attended by them; vediH = altar of fire; pra ja jvaala = suddenly, highly, flared up.

While Rama is saying thus himself quickening to combat then the fire in the Altar of Fire flared up suddenly and highly, brightening the chief officiator of the ritual, namely Vishvamitra, and other priests around it. [1-30-8]

The compound pra ja jvaala , with many stresses for the flare is given here to import that the ritual is achieving its climax and it will be fructified thereby. The demons enter just at this juncture to spoil the ritual.

[Verse Locator](#)

स दर्भ चमस सुक्का स समित् कुसुमोच्चया ।

विश्वामित्रेण सहिता वेदिः जज्वाल स ऋत्विजा ॥ १-३०-९

9. sa darbha camasa srukkaa = with, sacred grass, drink-vessels, oblation spoons; sa samit kusuma uccayaa = with, firewood sticks, flowers, heaps of; vishvaamitreNa sahita = Vishvamitra, attended by; vediH = altar of fire; ja jvaala = highly flared up; sa R^itvijaa = with Ritviks, conductors of ritual.

The Altar of Fire around which sacred grass, drink-vessels, oblation spoons, firewood-sticks, and heaps of flowers are kept, and around which Vishvamitra and the conductors of ritual are sitting, that altar flared high. [1-30-9]

The darbha is kusha grass used specifically in rituals even today. chamasa is a wooden vessels used for consuming soma juice. srukka is an arm-length wooden spoon with a palm size receptacle at one end used to pour clarified butter and other liquids into Altar of Fire to the chanting of hymns. samidha-s comprises items of wood pieces or sticks, mainly from sandalwood trees and a variety of other items that are offered into fire.

[Verse Locator](#)

मंत्रवत् च यथा न्यायम् यज्ञो असौ संप्रवर्तते ।

आकाशे च महान् शब्दः प्रादुर् आसीत् भयानकः ॥ १-३०-१०

10. asau yaj~naH = that, Vedic ritual; mantravat ca yathaa nyaayam = hymnal rendering, also, as per, rules; sam pravartate = while well, proceeding; aakaashe bhayaanakaH = in sky, frightening onel mahaan shabdaH = strident, blare; praaduH aasiit = generated, it is.

While the Vedic ritual is proceeding well towards its conclusion according to hymnal rendering and rules of conducting the ritual, a strident and frightening blare is generated in the sky. [1-30-10]

[Verse Locator](#)

आवार्य गगनम् मेघो यथा प्रावृषि दृश्यते ।

तथा मायाम् विकुर्वाणौ राक्षसौ अभ्यधावताम् ॥ १-३०-११

11. praa vR^iSi = in great - torrential, cloudburst; meghaH yathaa = [massive] cloud, as to how; dR^ishyate [nir gate] = appears, [emerges]; tathaa = likewise; gaganam aavaarya = sky, enshrouding; raakSasau maayaam vi kurvaaNau = two demons, wizardry, verily, performing; abhya dhaavataam = towards, came running - swooped down.

As to how massive clouds appear in torrential cloudburst, likewise two demons appeared enshrouding the sky, and performing wizardry they are about to swoop down towards the Altar of Fire. [1-30-11]

मारीचः च सुबाहुः च तयोर् अनुचराः तथा ।
आगंय भीम संकाशा रुधिर ओघान् अवासृजन् ॥ १-३०-१२

12. **bhiima samkaashaa** = monstrous, in aspect; **maariicaH ca subaahuH ca** = Maareecha, also, Subaahu, also; **tayoH** = their; [**ye** = who are]; **tathaa anucaraaH** = like that, followers; are there, they too; **aagamya** = have come; **rudhira oggaan avaasR^ijan** = blood, spates, started to pour down.

Maareecha and Subaahu are the monstrous demons that have come along with their followers and they have started to pour down spates of blood. [1-30-12]

[Verse Locator](#)

ताम् तेन रुधिर ओघेण वेदीम् वीक्ष्य समुक्षिताम् ।
सहसा अभिद्रुतो रामः तान् अपश्यत् ततो दिवि ॥ १-३०-१३

13. **tena rudhira ogheNa** = by that, blood, streams; [**maNDitaa** = filled]; **taam sam ukshitaam** = that, verily, swamped; **vediim viikshya** = altar of fire [with other paraphernalia,], on noticing; **tataH sahasaa abhidrutaH** = then, swiftly, running towards; **raamaH** = Rama; **taan apashyat divi** = them [demons,] saw, in sky.

On noticing the Altar of Fire swamped with streams of blood, then Rama swiftly ran towards that direction and saw the demons in the sky. [1-30-13]

[Verse Locator](#)

तौ आपतन्तौ सहसा दृष्ट्वा राजीव लोचनः ।
लक्ष्मणम् तौ अभिसंप्रेक्ष्य रामो वचनम् अब्रवीत् ॥ १-३०-१४

14. **raajiiva locanaH raamaH** = lotus, eyed one, Rama; **sahasaa aa patantau** = hastily, coming and falling - [about to] swoop; **tau dR^iSTvaa** = them two, on perceiving; **lakSmaNam tu** = at Lakshmana, but - however; **abhi sam prekSyaa** = fully, well, glancing - giving quick look to check up; **vacanam abraviit** = sentence, said.

Perceiving that the two demons are about to swoop down on Altar of Fire in haste, that lotus-eyed Rama however gave a quick checking look at Lakshmana saying this sentence. [1-30-14]

[Verse Locator](#)

पश्य लक्ष्मण दुर्वृत्तान् राक्षसान् पिशित अशनान् ।
मानवास्त्र समाधूतान् अनिलेन यथा घनान् ॥ १-३०-१५
करिष्यामि न संदेहो न उत्सहे हन्तुम् ईदृशान् ।

15, 16a. **lakSmaNa** = oh, Lakshmana; **dur vR^ittaan** = ill, behaved; **pishita ashanaan** = raw-flesh, eaters; such as these; **iidR^ishaan** = this kind of; **raakSasaan** = demons; **na utsahe hantum** = not, enthusiastic - reluctant, to kill; **anilena ghanaan yathaa** = by wind - by a gust, thick-cloud, as with; **maanava astra sam aadhuutaan** = by Maanava missile, well, puffed out; **kariSyami** = I will do [blow them distantly]; **na sandehaH** = no, doubt; **pashya** = you see.

"Lakshmana, I am reluctant to eliminate this kind of these ill-behaved and raw flesh eating demons, but no doubt, they will be puffed out with Manava missile like a gust puffing thick clouds, you may see." Thus Rama said to Lakshmana. [1-30-15, 16a]

[Verse Locator](#)

इति उक्त्वा वचनम् रामः चापे संधाय वेगवान् ॥ १-३०-१६

मानवम् परम उदारम् अस्त्रम् परम भास्वरम् ।

चिक्षेप परम क्रुद्धो मारीच उरसि राघवः ॥ १-३०-१७

16b, 17. iti uktvaa vacanam = thus, said, sentence; vegavaan raamaH = agile, Rama; parama udaaram = greatly, benign - arrow; parama bhaasvaram = highly, radiating arrow; maanavam agram = Maanava, missile; caape sandhaaya = on bow, fitting - taking aim with; parama krudhaH = highly, furious Rama; raaghavaH maariica urasi = Raghava, on Maareecha's, chest; cikSepa = darted.

Saying so that agile Rama fitted the very benign and highly radiant arrow Maanava on his bow, and taking aim with it at Maareecha that highly furious Raghava darted it on the chest of Maareecha. [1-30-16b, 17]

[Verse Locator](#)

स तेन परमास्त्रेण मानवेन समाहितः ।

संपूर्णम् योजन शतम् क्षिप्तः सागर संप्लवे ॥ १-३०-१८

18. tena maanavena parama astreNa = by that, by Maanava, great, missile; sam aahitaH = well hit; saH = he that Maareecha, the demon; sampuurnam yojana shatam = fully, yojana-s, hundred; saagara samplave = in ocean, billowy - rocking with tidewaters; kSiptaH = is hurled.

Cleanly hit with that great missile Maanava, demon Maareecha is pitched for a hundred yojana lengths in full, and flung down into an ocean rocking with tidewaters. [1-30-18]

[Verse Locator](#)

विचेतनम् विघूर्णन्तम् शीतेषु बल पीडितम् ।

निरस्तम् दृश्य मारीचम् रामो लक्ष्मणम् अब्रवीत् ॥ १-३०-१९

19. shiita iSu bala piiDitam = by Cold, arrow's - missile's, strength, rammed away; vi cetanam vi ghuurnantam = without, sense, verily, whirling; nirastam = rendered without staying power - thrown out; maariicam = at Maareecha; dR^ishya = on seeing; raamaH lakSmaNam abraviit = Rama, to Lakshmana, said.

On seeing him highly whirling, rendered insensate and thrown out when rammed away with the strength of that Cold arrow Rama said this to Lakshmana. [1-30-19]

[Verse Locator](#)

पश्य लक्ष्मण शीतेषु मानवम् मनु संहितम् ।

मोहयित्वा नयति एनम् न च प्राणैर् व्ययुज्यत ॥ १-३०-२०

20. lakSmaNa = Lakshmana; manu samhita = by Manu, expounded; maanavam shiiteSum = pertaining to Maanava missile, Cold arrow; pashya = see; enam mohayitvaa nayati = him, on baffling, taking away; praanaiH na = with lives; vyayujoyata [vi a yuyyata = verily, not, separated] = not killed him.

"Lakshmana, see the Cold arrow belonging to Maanava missile expounded by Manu which is taking him away on baffling, but without taking away his life. [1-30-20]

Rama is reluctant to eliminate demon Maareecha at this juncture because the same demon discourages Ravana in confronting Rama, but becomes a golden deer at the behest of Ravana, at the time of Ravana's abducting Seetha. So, Rama shows forbearance at Maareecha till such time.

[Verse Locator](#)

इमान् अपि वधिष्यामि निर्घणान् दुष्ट चारिणः ।

राक्षसान् पाप कर्मस्थान् यज्ञ घ्नान् रुधिर अशनान् ॥ १-३०-२१

21. nir ghR^iNaan = those who are - not, having ruth; duSTa caariNaH = ill, behaving one - iniquitous ones; paapa karma sthaan = evil, doings, abiding in - flagitious; yaj~na ghnaan = ritual, hinderers; rudhira ashanaan = blood, eaters - drinkers; imaan raakSasaan api = these, demons, but; vadhiSyami = I wish to kill.

"But I wish to kill these demons for they are ruthless, iniquitous, flagitious, ritual-hinderers and blood-drinkers." So said Rama to Lakshmana. [1-30-21]

[Verse Locator](#)

इति उक्त्वा लक्ष्मणम् च अशु लाघवम् दर्शयन् इव ।
संगृह्य सुमहत् च अस्त्रम् आग्नेयम् रघुनन्दनः ।
सुबाहु उरसि चिक्षेप स विद्धः प्रापतत् भुवि ॥ १-३०-२२

22. iti uktvaa lakshmaNam = thus, saying, to Lakshmana, also; raghu nandanaH = Raghu's, descendent - Rama; darshayan ashu laaghavam iva = to show, swift, dexterity, as though; su mahat = very, powerful - missile; aagneyam agram samgR^ihya = Aagneya, missile, on taking; subaahu urasi cikSepa = on Subaahu's, chest, darted it; saH viddhaH = he - Subaahu, struck with it; pra apatat bhuvi = flat, fell, on ground.

Thus saying to Lakshmana, as though to show his swift dexterity Rama, the descendent of Raghu dynasty, took up a very powerful missile called Aagneya astra, Fire-missile, and darted it on the chest of Subaahu, by which that demon Subaahu is struck and fell flat on ground. [1-30-22]

[Verse Locator](#)

शेषान् वायव्यम् आदाय निजघान महायशः ।
राघवः परमोदारो मुनीनाम् मुदम् आवहन् ॥ १-३०-२३

23. mahaa yashaaH = great glorious one; parama udaaraH = supremely, generous one - Rama; raaghavaH = Raghava; muniinaam mudam aa vahan = to sages, felicity, on, carrying - in order to bringing on; vaayavyam aadaaya = Air-god, missile of, on taking; sheSaan [raakshasaan] = remaining [demons]; nijaghaana = hit down.

In order to bring felicity to the sages that great glorious and supremely generous Raghava took up the missile of Air-god and hit down the remaining demons. [1-30-23]

[Verse Locator](#)

स हत्वा राक्षसान् सर्वान् यज्ञ घ्नान् रघुनन्दनः ।
ऋषिभिः पूजितः तत्र यथा इन्द्रो विजये पुरा ॥ १-३०-२४

24. raghu nandanaH = Raghu's, delight; yaj~na ghnaan = ritual, hinderers; raakSasaan sarvaan hatvaa = demons, all of them, when eliminated; puraa vijaye indraH yathaa = once, when victorious, Indra, as with; tatra R^iSibhiH puujitaH = there - in hermitage, by sages, idealised.

When Rama, the delight of Raghu's dynasty, has eliminated all of the demons that are the hinderers of Vedic rituals, the sages available there in that hermitage idealised him as Indra was idealised once, when he became victories on demons. [1-30-24]

[Verse Locator](#)

अथ यज्ञे समाप्ते तु विश्वामित्रो महामुनिः ।
निरीतिका दिशो दृष्ट्वा काकुत्स्थम् इदम् अब्रवीत् ॥ १-३०-२५

25. atha yaj~ne samaapte tu = then, ritual, on completion, but; **vishvaamitraH** **mahaamuniH** = Vishvamitra, great sage; **nir iitikaa dishaH dR^iSTvaa** = devoid of, calamities, precincts, beholding; **kaakutstham idam abraviit** = to Kakutstha - to Rama, this, said.

On the completion of ritual beholding the precincts that are devoid of calamities the great sage Vishvamitra said this to Rama. [1-30-25]

[Verse Locator](#)

कृतार्थो अस्मि महाबाहो कृतम् गुरु वचः त्वया ।

सिद्धाश्रमम् इदम् सत्यम् कृतम् वीर महायशः ।

स हि रामम् प्रशस्य एवम् ताभ्याम् संध्याम् उपागमत् ॥ १-३०-२६

26. **mahaa baahuH** = oh, dextrous one; **kR^ita arthaH asmi** = made, results I am - my purpose is fully realised; **tvayaa guru vacaH kR^itam** = by you, mentor's, word of honour, is actualised; **mahaa yashaH viira** = oh, highly illustrious, valiant - Rama; **idam siddha aashramam** = this, Siddha [Accomplished] hermitage; **satyam kR^itam** = true [to its name,] is rendered; **saH evam raamam prashasya** = he - Vishvamitra, thus, at Rama, while applauding; **taabhyaam sandhyaam upaagamat** = by both of them, vesper-time, came nigh.

"My purpose in conducting the ritual is fully realised, oh, dextrous Rama, and you too, as a highly illustrious prince, have actualised the word of honour of your mentor, where one mentor is your father King Dasharatha and the other is myself, and likewise oh, valiant Rama the glory of this Accomplished hermitage is also actualised..." thus when Vishvamitra is applauding Rama, they have come close to vesper-time for vespertine prayers on Sandhya, the goddess of gloaming. [1-30-26]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रिंशः सर्गः

Thus, this is the 30th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

[Sarga] 31

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Introduction

Sage Vishwamitra travels to Mithila kingdom to attend a ritual of King Janaka and also to see the auspicious bow of Shiva that is being worshipped in the palace of Janaka from ages. The other sages suggest to Rama, that he too may go over there along with them to see that marvellous bow. They all proceed from Siddha Ashram towards River SoNa, a tributary of Ganga, and camp on its bank for a night.

[Verse Locator](#)

अथ ताम् रजनीम् तत्र कृतार्थौ राम लक्षणौ ।
ऊषतुर् मुदितौ वीरौ प्रहृष्टेन अंतरात्मना ॥ १-३१-१

1. **atha** = then; **kR^ita arthau** = those who achieved, results; **muditau** = rejoicing ones; **viirau** = brave ones; **raama lakSaNaau** = Rama, Lakshmana; **taam rajaniim** = that, night; **pra hR^iSTena antar aatmanaa** = well, gladdened, in inner, souls - heart of hearts; **tatra** = there; **uuSatuH** = resided.

Rejoicing for achieving the result of their journey with Vishvamitra, the brave Rama and Lakshmana then resided in that hermitage for that night, gladdening in their heart of hearts. [1-31-1]

[Verse Locator](#)

प्रभातायाम् तु शर्वर्याम् कृत पौर्व अल्लिक क्रियौ ।
विश्वामित्रम् ऋषीम् च अन्यान् सहितौ अभिजग्मतुः ॥ १-३१-२

2. **sharvaryaam prabhaataayaam tu** = of night, on [becoming] morning, but; **kR^ita paurva ahNika kriyau** = on performing, early, morning, chores; **sahitau** = together; **vishvaamitram anyaan R^iSiim ca** = to Vishvamitra, to other, sages, also; **abhi jagmatuH** = towards, on going - approached.

When that night turned into a new day, performing their morning chores both of the brother jointly approached Sage Vishvamitra, who is along with other sages by then. [1-31-2]

[Verse Locator](#)

अभिवाद्य मुनि श्रेष्ठम् ज्वलंतम् इव पावकम् ।
ऊचतुर् परमोदारम् वाक्यम् मधुर भाषिणौ ॥ १-३१-३

3. **madhura bhaaSiNau** = gentle, two speakers - Rama and Lakshmana; **jvalantam paavakam iva** = radiant, ritual-fire, as with; **muni shreSTham** = at sage, the eminent; **abhivaadya** = on reverencing; **parama udaaram vaakyam uucatuH** = highly, courteous, sentence, they spoke.

And those gentle-speakers on reverencing that eminent sage Vishvamitra, whose radiance is akin to the ritual-fire, they two spoke this highly courteous sentence to him. [1-31-3]

[Verse Locator](#)

इमौ स्म मुनि शार्दूल किंकरी समुपस्थितौ ।
आज्ञापय मुनिश्रेष्ठ शासनम् करवाव किम् ॥ १-३१-४

4. muni shaarduula = oh, sagely, tiger; kimkarau imau = attendants, these are; sam upa sthitau = well, afore, available - in attendance; sma = we are - available; muni shreSTha = oh, saint, the eminent; aaj~naapaya = order us; kim shaasanam karavaava = what, orders, we have to carry out.

"Oh, tigerly-sage, here are your attendants sir, available in your attendance, what order is to be carried out further, oh, eminent saint, that you may order us. [1-31-4]

[Verse Locator](#)

एवम् उक्ते तयोः वाक्यम् सर्व एव महर्षयः ।
विश्वामित्रम् पुरस्कृत्य रामम् वचनम् अब्रुवन् ॥ १-३१-५

5. tayoh vaakyam evam ukte = by them, sentence, that way, when said; maharSayaH sarva eva = great sages, all, thus; vishvaamitram puraskR^itya = Vishvamitra, keeping ahead - at helm of affairs; raamam vacanam abruvan = to Rama, sentence, spoke.

When they have said that way all those great sages spoke to Rama, keeping Vishvamitra at the helm of affairs. [1-31-5]

[Verse Locator](#)

मैथिलस्य नरश्रेष्ठ जनकस्य भविष्यति ।
यज्जः परम धर्मिष्ठः तत्र यास्यामहे वयम् ॥ १-३१-६

6. nara shreSTha = man, the best; maithilasya = of Mithila; janakasya = Janaka's; parama dharmiSThaH yaj~naH = highly, righteous, Vedic-ritual; bhaviSyati = is going to take place; vayam tatra yaasyaamahe = we are, there, travelling - going.

"Oh, best one among men, a highly righteous Vedic ritual belonging to King Janaka of Mithila is going to take place, and we the sages are going over there. [1-31-6]

[Verse Locator](#)

त्वम् चैव नरशार्दूल सह अस्माभिर् गमिष्यसि ।
अद्भुतम् च धनू रत्नम् तत्र त्वम् द्रष्टुम् अर्हसि ॥ १-३१-७

7. nara shaarduula = oh, tigerly man; tvam ca eva = your, also, thus; asmaabhiH saha = with us, along with; gamiSyasi = if you go - if you come with us; tatra = there - at Mithila; adbhutam dhanuu ratnam ca = monumental, bow, gem of, also; tvam draSTum arhasi = you, to see, expedient for you.

"Oh, tigerly-man Rama, if you can come along with us, it will be expedient for you to see a monumental gem of bow there. [1-31-7]

The sages are not insisting on Rama to come along, but advising him to have a glimpse of that marvellous bow of Shiva, which none can lift to string, so far. The topic of Seetha is also not brought out by them, either, because it is in the know of Vishvamitra alone, and not known to these sages. Kings and princes have their own protocol of proper invitation. Here a third party is inviting Rama to some other king's ritual, which Rama may reject for being a prince. But it is suggestive to say the maxim an aahuuto adhvaryam gacChet 'even uninvited can attend a Vedic-ritual...' Thus the sages are tempting, rather than inviting Rama to come to Mithila in the name of a divine bow, seeing which any valiant prince would easily get excited to string.

तद्धि पूर्वम् नरश्रेष्ठ दत्तम् सदसि दैवतैः ।

अप्रमेय बलम् घोरम् मखे परम भास्वरम् ॥ १-३१-८

8. **nara shreSTha** = man, the best; **makhe** = in war; **a prameya balam** = un, imaginable, with power; **ghoram** = awesome; **parama bhaasvaram** = superbly, incandescent; **tat dattam** = that, bow; **puurvam** = in early times; **daivataiH** = by gods,; **[veda] sadasi dattam hi** = in Vedic-ritual congregation, given [to an erstwhile king,] indeed.

"Oh, best one among men, in early times indeed gods gave that awesome bow which has an unimaginable power and which is superbly incandescent in wars to an erstwhile king of Mithila in a congregation of a Vedic-ritual. [1-31-8]

This is the bow of Shiva with which He destroyed the ritual of Daksha. Then gods pleased Shiva and obtained this bow from Him. Then gods gave it to Devaraata, an earlier king of Mithila as a boon of Vedic-ritual.

[Verse Locator](#)

न अस्य देवा न गंधर्वा न असुरा न च राक्षसाः ।

कर्तुम् आरोपणम् शक्ता न कथंचन मानुषाः ॥ १-३१-९

19. **asya** = its [bow's]; **aaropaNam kartum** = lifting for stinging, to make - to lift; **devaaH na shaktaa** = god, not, capable of; **gandharvaa na** = gandharva-s, not; **asuraa** = asura-s, not; **na ca raakSasaaH** = not, also, demons; **maanuaSaaH kathamcana na** = humans, in any way, not.

"Gods cannot capably lift it to string; gandharva-s, no; asura-s, no; demons, no; and for human beings, not in any way. [1-31-9]

[Verse Locator](#)

धनुषस्य तस्य वीर्यम् हि जिज्ञासन्तो महीक्षितः ।

न शेकुर् आरोपयितुम् राजपुत्रा महाबलाः ॥ १-३१-१०

10. **[bahavaH** = many]; **raaja putraa mahaa balaaH** = king's, sons, great, mighty ones; **mahiikSitaH** = kings; **tasya dhanuSasya** = of that, bow's; **viiryam jij~naasantaH** = power, inquisitive about; **[te sarve** = all of them]; **aaropayitum na shekuH** = to string bowstring, not, capable.

"Though many kings were inquisitive about the power of that bow, all of those great mighty princes are rendered incapable to string its bowstring. [1-31-10]

[Verse Locator](#)

तद् धनुर् नरशार्दूल मैथिलस्य महात्मनः ।

तत्र द्रक्ष्यसि काकुत्स्थ यज्ञम् च परम अब्धुतम् ॥ १-३१-११

11. **nara shaarduula** = oh, man, the tiger; **kaakutstha** = oh, Kakutstha, Rama; **mahaatmanaH maithilasya** = of great-soul, of Mithila king's; **tat dhanuH** = that - particular, bow; **parama adbhutam yaj~nam ca** = highly, admirable, Vedic ritual, too; **tatra drakSyasi** = there, you can see - in Mithila, if you come with us.

"Oh, tigerly-man Rama, there in Mithila you can see that particular bow of the great-souled king of Mithila and his highly admirable Vedic ritual too, if you come with us. [1-31-11]

[Verse Locator](#)

तद्धि यज्ञ फलम् तेन मैथिलेन उत्तमम् धनुः ।

याचितम् नर शार्दूल सुनाभम् सर्व दैवतैः ॥ १-३१-१२

12. **nara shaarduula** = oh, man, the tiger; **su naabham** = best, at navel [at central grip, handle]; **tat uttamam dhanuH** = that, supreme, bow; **tena maithilena** = by him, by king of Mithila - namely Devarata; **sarva [sarvaiH] daivataiH** = by all, gods; **yaj~na phalam** = as ritual's, fruit; **yaacitam hi** = prayed for, indeed.

"Once Devaraata, the grandparent of the present king Janaka of Mithila, conducted a Vedic-ritual and he indeed prayed only for this supreme bow with a best grip-handle as the fruit of that ritual from all of the gods and oh, tigerly man Rama, he got the same from them. [1-31-12]

For this **kuurma puraaNa**, **padma puraNa** puts it as: **priitaH ca bhagavaan iisaH trisuulii niila lohitaH | pradadau satru naasaartham janakaaya adbhutam dhanuH | | kuurma puraaNa | | caapam shambhoH dayaata dattam - padma puraaNa** 'Satisfying with the ritual of Devaraata of Janaka, the Trident holder and holder of venom in throat, namely god Shiva, gave the marvellous bow to eliminate enemies.'

[Verse Locator](#)

आयागभूतम् नृपतेः तस्य वेश्मनि राघव ।
अर्चितम् विविधैः गन्धैः धूपैः च अगुरु गन्धिः ॥ १-३१-१३

13. **raaghava** = oh, Raghava; **tasya nR^ipateH veshmani** = in that, king's, house; **aayaaga bhuutam** = that which is primarily worshipped in dhanur utsava-s, bow-and-arrow worship ceremony; **vividhaiH gandhaiH** = with a variety of, sandalwood pastes; **aguru gandhbhiH** = with the substance of true aloe [aloe vera,] its scents; **dhuupaiH ca** = with incenses, also; **arcitam** = is worshipped.

"That bow has got a regular worship and especially during the periods of **dhanur utsava-s**, festivals of bows-and- arrows. Hence it is kept in the palace of King of Mithila, and oh, Raghava it is worshipped with a variety of sandalwood pastes, scents of aloe substance, and with incenses." [1-31-13]

[Verse Locator](#)

एवम् उक्त्वा मुनिवरः प्रस्थानम् अकरोत् तदा ।
स ऋषि संघः स काकुत्स्थ आमंत्र्य वन देवताः ॥ १-३१-१४

14. **muni varaH evam uktvaa** = saint, the best, thus, saying; **sa R^iSi sanghaH** = with, sages, assemblages of; **sa kaakutstha** = with, Rama, Lakshmana - who by now may be assumed to have said 'yes' speechlessly; **vana devataaH aamantrya** = to woodland, deities of, bidding farewell; **tadaa prasthaanam akarot** = then, travel, started to.

Saying so that best saint Vishvamitra started to travel on along with the assemblages of sages, and even along with Rama and Lakshmana, whose tacit consent to follow the sage is obtained by now, and on bidding farewell to the deities of woodlands of that Accomplished Hermitage, where his ritual is accomplished with the help of Rama and Lakshmana. [1-31-14]

[Verse Locator](#)

स्वस्ति वो अस्तु गमिष्यामि सिद्धः सिद्ध आश्रमात् अहम् ।
उत्तरे जाह्नवी तीरे हिमवंतम् शिलोच्चयम् ॥ १-३१-१५

15. [Oh, georgic deities]; **vaH svasti astu** = to you all, safe, let become - everything bodes well to you all; **siddhaH** = on accomplishment [of my work, of ritual]; **aham aashramaat** = I am, from the Accomplished, Hermitage; **uttare jaahnavii tiire** = which is there at - northern, Ganga's, bank; **himavantam** = towards Himalayan; **shila uccayam** = stone, heights of - mountains, ranges; **gamiSyaami** = I wish to go.

"Adieu, georgic deities, everything bodes well to you all, on accomplishment of the ritual I have undertaken here, I wish to go from this Accomplished Hermitage towards the ranges of Himalayan Mountains that are on the northern bank of River Ganga." [1-31-15]

[Verse Locator](#)

इति उक्त्वा मुनिशार्दूलः कौशिकः स तपोधनः ।

उत्तराम् दिशम् उद्दिश्य प्रस्थातुम् उपचक्रमे ॥ १-३१-१६

16. iti uktvaa muni shaarduulaH = thus, saying, saint, tiger; saH kaushikaH he that, Kaushika's - descendent - Vishvamitra, tapo dhanaH = whose wealth is asceticism; uttaraam disham uddishya = northern, side, intending to; pra sthaatum upa cakrame = well, journeying, started.

Thus saying farewell to woodland-deities that descendent of Kaushika, namely Vishvamitra, the saint whose wealth is his asceticism started to journey on aiming to reach the northern side of River Ganga. [1-31-16]

[Verse Locator](#)

तम् व्रजंतम् मुनिवरम् अन्वगात् अनुसारिणाम् ।

शकटी शत मात्रम् तु प्रयाणे ब्रह्म वादिनाम् ॥ १-३१-१७

17. vrajantam tam muni varam = journeying, him, saint, best; anu saariNaam = of close, followers; brahma vaadinaam = Brahma [Vedic,] advocates of; their team; praayaaNe = approximately; shakaTii shata maatram tu = carts, hundred, in number; anvagaat [anu aagaat] = closely, journeyed - moved behind.

While that best saint set forth, the team of his close followers who are the advocates of Vedic canons have moved behind him, approximately with a hundred carts loaded with their ritual paraphernalia. [1-31-17]

[Verse Locator](#)

मृग पक्षि गणाः चैव सिद्ध आश्रम निवासिनः ।

अनुजग्मुर् महात्मानम् विश्वामित्रम् तपोधनम् ॥ १-३१-१८

निवर्तयामास ततः स ऋसि सन्धः स पक्षिणः ।

18, 19a. siddha aashrama nivaasinaH = Accomplished, Hermitage, residents of; mR^iga pakSi gaNaaH caiva = animals, birds, herds / flocks of, also, even; mahaa aatmaanam tapaH dhanam vishvaamitram = great, souled one, ascetically, wealthy, after Vishvamitra; anu jagmuH = closely, followed; but; saH R^isi = he, that Sage Vishvamitra; tataH = then; sa pakshiNaH sanghaH = those, birds, flocks of; [mR^igaan api = animas, even]; ni vartayaamaasa = back, made to turn - caused to return to their places.

Even the residents of that Hermitage of Accomplishment, namely animals and birds, closely followed that great-souled Vishvamitra, whose wealth is his asceticism, in herds and flocks. But that sage Vishvamitra made those flocks of birds and the herds of animals to return to their places, as they have shown enough courtesy. [1-31-18, 19a]

This following of animals and birds is to suggest that while any guest proceeding from their place, it is the courtesy of the residents of that place or house, to see him off for a distance, unlike 'showing a person the door.' Here Vishvamitra is the guest at these woodlands.

[Verse Locator](#)

ते गत्वा दूरम् अध्वानम् लम्बमाने दिवाकरे ॥ १-३१-१९

वासम् चक्रुर् मुनि गणाः शोणा कूले समाहिताः ।

19b, 20a. te muni gaNaaH = those, sages', assemblages; duuram adhvaanam gatvaa = far, on the way, on going; divaa kare lambamaane = day, maker - sun, while dangling - towards west; samaahitaaH = collectively; shoNaa kuule = River Sona, on the bank of; vaasam cakruH = camp, they made.

Those assemblages of sages on going far on their path made a camp on the bank of River Sona when the sun is dangling towards west. [1-31-19b, 20a]

[Verse Locator](#)

ते अस्तम् गते दिनकरे स्नात्वा हुत हुताशनाः ॥ १-३१-२०
विश्वामित्रम् पुरस्कृत्य निषेदुर् अमित ओजसः ।

20b, 21a. a mita ojasaH = those with - un, limited, resplendence; te = those sages; dina kare astam gate = day, maker - sun, dusk, when entered; snaatvaa = taking bath; huta = kindling; huta ashanaaH = that which is kindled, consumer of it - Ritual fire - consuming items obliterated in fire; having performed evening rituals; vishvaamitram puraskR^itya = Vishvamitra, keeping afore; niSeduH = they squatted.

When the sun went into dusk those sages with illimitable resplendence took their bath and on kindling the consumer of kindled oblations they completed their evening fire ritual, and then squatted before sage Vishvamitra. [1-31-20b, 21a]

[Verse Locator](#)

रामो अपि सह सौमित्रिः मुनीम् तान् अभिपूज्य च ॥ १-३१-२१
अग्रतो निषसाद अथ विश्वामित्रस्य धीमतः ।

21b, 22a. saha saumitriH raamaH api = with, Lakshmana, Rama, even; taan muniim abhipuujya ca = them, sages, worshipped, also; atha = then; dhiimataH vishvaamitrasya agrataH = the intellectual, Vishvamitra, before; niSasaada = squatted.

And even Rama along with Lakshmana on worshipping those sages squatted before that intellectual Vishvamitra. [1-31-21b, 22a]

[Verse Locator](#)

अथ रामो महातेजा विश्वामित्रम् तपोधनम् ॥ १-३१-२२
पप्रच्छ मुनिशार्दूलम् कौतूहल समन्वितः ।

22b, 23a. mahaatejaa raamaH = great-resplendent, Rama; tataH = then; vishvaamitram tapaH dhanam = at Vishvamitra, ascetically, wealthy sage; muni shaarduulam = sagely, tiger; kautuuhala samanvitaH = inquisitiveness, together with - growing; papracCha = asked.

With growing inquisitiveness that resplendent Rama has asked the tigerly sage Vishvamitra whose wealth is his asceticism. [1-31-22b, 23a]

[Verse Locator](#)

भगवन् कः नु अयम् देशः समृद्ध वन शोभितः ॥ १-३१-२३
श्रोतुम् इच्छामि भद्रम् ते वक्तुम् अर्हसि तत्त्वतः ।

23b, 24a. bhagavan = oh, god; sam vR^iddha vana shobhitaH = well, developed, with woodlands, glistening; ayam deshaH = this, place; kaH nu = what, really is; shrotum icChaami = to listen, I wish; te bhadram = to you, let there be safety - you be blest; tattvataH vaktum arhasi = in essence, to talk - to tell, apt of you.

"Oh, godly sage, this place is glistening with well-developed woodlands, really what is this place? You be blest! It will be apt of you tell about it, in essence." Thus Rama asked Vishvamitra. [1-31-23b, 24a]

[Verse Locator](#)

चोदितो राम वाक्येन कथयामास सुव्रतः ।

तस्य देशस्य निखिलम् ऋषि मध्ये महातपाः ॥ १-३१-२४

24b, c. su vrataH = one with unselfish, vows; mahaa tapaaH = one who has - exalted, asceticism; raama vaakyena coditaH = Rama, by words, motivated; R^iSi madhye = sages, amidst [staying]; tasya deshasya nikhilam = that, place's, all about; kathayaamaasa = started to tell.

Sage Vishvamitra whose vows are unselfish and whose asceticism is exalted is motivated with the words of Rama and staying amidst the sages he started to tell all about that place. [1-31-24b, c]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक त्रिंशः सर्गः

Thus, this is the 31st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

[Sarga] 32

Verses converted to UTF-8, Sept 09

Introduction

Sage Vishvamitra starts to narrate Kusha's legend. Vishvamitra is the offspring of Kusha's dynasty. Brahma gives boon to Kusha to beget four sons and one among them is Kushanaabha. Kushanaba begets a hundred daughters of excellent beauty. When Vayu, Air-god cherishes them all, those girls refuse him, as they prefer an arranged marriage by their father. Then Air-god in his indignation disfigures them all.

[Verse Locator](#)

ब्रह्म योनिर् महान् आसीत् कुशो नाम महातपाः ।
अक्लिष्ट व्रत धर्मज्ञः सज्जन प्रति पूजकः ॥ १-३२-१

1. **brahma yoniH** = Brahma, as causation - Brahma's, brainchild; **mahaa tapaaH** = on with higher order, asceticism; **a kliSTa vrata dharma j~naH** = one who has - without, hampered, vows, their virtue, knower - who has never flouted the rules of rituals and vows; **sat jana** = virtue, knowers; **prati puujakaH** = in turn, revered - one who reveres virtue knowers; **mahaan** = highly righteous - kingly sage; **kushaH naama** = Kusha, named; **aasiit** = [once upon a time] was there.

"Once there was a highly righteous kingly sage who is the brainchild of Brahma, whose asceticism is of higher order, who has never flouted the rules of rituals or his vows, and who revered the knowers of virtue by name Kusha." Thus Sage Vishvamitra commenced narration. [1-32-1]

[Verse Locator](#)

स महात्मा कुलीनायाम् युक्तायाम् सुमहाबलान् ।
वैदर्भ्याम् जनयाम् आस चतुरः सदृशान् सुतान् ॥ १-३२-२
कुशाम्बम् कुशनाभम् च आसूर्तरजसम् वसुम् ।

2, 3a. **saH mahaa aatmaa** = he, great, soul; **kuliinaayaam** = one with noble birth; **yuktaayaam** = an eligible one [as wife]; **vaidarbhyaam** = in the princess from Vidarbha; **kushaambam kushanaabham aassuurtarajasam vasum** = Kushamba, Kushanaabha, Asuurtaraja, Vasu; **su mahaa balaan** = very, great, mighty ones; **sadR^ishaan** = selfsame ones; **caturaH sutaan janayaamaasa** = four, sons, he begot.

"That great-souled Kusha begot four selfsame and mighty sons, namely Kusumba, Kushanaabha, Asuurtarajasa, or also called Adhuurtarajasa, and Vasu through the princess of Vidarbha, which princess is of noble birth and an eligible wife of Kusha. [1-32-2, 3a]

[Verse Locator](#)

दीप्ति युक्तान् महोत्साहान् क्षत्रधर्म चिकीर्षया ॥ १-३२-३
तान् उवाच कुशः पुत्रान् धर्मिष्ठान् सत्यवादिनः ।

3b, 4. kushaH = Kusha; diipti yuktaan = brilliance, having; mahaa utsaahaan = highly, enthusiastic ones; dharmiSThaan = virtue abiding; satya vaadinaH = truth, advocates of; taan putraan = to those, sons; kSatra dharma cikiirSayaa = Kshatriya, principle, with an aspiration to uphold; uvaaca = spoke to them; putraa = oh, sons; paalanam kriyataam = ruling over [kingdom,] let it be done - establish your rulership; puSkalam dharmam praapyatha = in abundance, righteousness, you achieve.

"With an aspiration that his sons shall uphold the principles of Kshatriya-s, Kusha spoke to them who are brilliant, highly enthusiastic, virtue abiding, and the advocates of truth saying, 'establish your rulership, sons, and achieve righteousness abundantly.' [1-32-3b, 4a]

[Verse Locator](#)

कुशस्य वचनम् श्रुत्वा चत्वारो लोक सत्तमाः ।
निवेशम् चक्रिरे सर्वे पुराणाम् नृ वराः तदा ॥ १-३२-५

5. tadaa = then; kushasya vacanam shrutvaa = Kusha's, words, on hearing; loka sattamaaH = in world, formidable ones; catvaaraH = four of them; nR^i varaaH = among people's, best ones; sarve = all of them; puraaNaam nivesham cakrire = of cities, initiation - building, the started to do.

"On hearing the words of Kusha those four sons that are the formidable ones in the world and the best men among people initiated to build four cities. [1-32-5]

[Verse Locator](#)

कुशाम्बः तु महातेजाः कौशांबीम् अकरोत् पुरीम् ।
कुशनाभः तु धर्मात्मा पुरम् चक्रे महोदयम् ॥ १-३२-६

6. mahaatejaaH kushaambaH tu = great-resplendent one, Kushamba, for his part; kaushaambiim puriim akarot = Kaushaambi, city, built; dharmaatmaa kushanaabhaH tu = virtue-souled, Kushanaatha, for his part; mahodayam puram cakre = Mahodaya [named,] city, built.

"Great-resplendent Kushamba built the city named Kaushambii for his part, and for his part the virtue-souled Kushanaabha built a city named Mahodaya. [1-32-6]

[Verse Locator](#)

असूर्तरजसो राम धर्मारण्यम् महामतिः ।
चक्रे पुरवरम् राजा वसुर् नाम गिरिव्रजम् ॥ १-३२-७

7. raama = oh, Rama; mahaamatiH asuurtarajasaH = noble-minded, Asuurtarajasa; dharmaaaraNyam = DharmaaraNya - namely; pura varam = city, the best; cakre = built; raajaa vasuH = king, Vasu; girivrajam naama = Girivraja, in the name of-city he built.

"Oh, Rama, noble-minded Asuurtarajasa built a city named Dharmaaranya, and king Vasu built a city in the name of Girivraja. [1-32-7]

It is believed that the city Kaushambii is the present day Kannauj and Girivraja the present day Rajgir.

[Verse Locator](#)

एषा वसुमती नाम वसोः तस्य महात्मनः ।
एते शैलवराः पंच प्रकाशन्ते समंततः ॥ १-३२-८

8. eSaa = this one; **tasya mahaatmanaH vasoH** = of that, virtue-souled one, Vasu's; **vasumatii naama** = land, known as; **samantataH** = all around; **ete panca shaila varaaH** = these, five mountains, best ones; **prakaashante** = shine forth - standing high.

"This land on which we are presently staying is known as the land of virtue-souled Vasu, all around which these five best mountains are standing high. [1-32-8]

[Verse Locator](#)

सुमागधी नदी रंया मागधान् विश्रुता आययौ ।
पंचानाम् शैल मुख्यानाम् मध्ये माला इव शोभते ॥ १-३२-९

9. **ramyaa** = charming one; **vishrutaa** = well known; **su** = worthy of respect; **maagadhii nadii** = maagadhii - worthy River Sona which took birth in Magadha country; **maagadhaan** = into Magadha country; **aa yayau** = coming, going - on entering and exiting; **pancaanaam shaila mukhyaanaam madhye** = five of, mountains, important - elevated ones, amid; **maalaa iva shobhate** = garland, like, shines forth.

"This charming river that enters and exits Magadha province is well known as the worthy River Maagadhi, and flowing amid the five of these elevated mountains it shines forth like a garland enwreathing them. [1-32-9]

This river is said to be the present day River Son

[Verse Locator](#)

सा एषा हि मागधी राम वसोः तस्य महात्मनः ।
पूर्व अभिचरिता राम सुक्षेत्रा सस्य मालिनी ॥ १-३२-१०

11. **raama** = oh, Rama; **saa eSaa maagadhii** = this, that, river Maagadhi; **mahaa aatmanaH tasya vasoH** = of the great-souled one, his, of Vasu [this is that river which pertains to the developmental works of king Vasu]; **puurva abhi caritaa** = to east, towards, while going - flowing; **su kSetraa** = she has best, farmlands; **sasya maalinii** = crops, garland of.

"This Maagadhi is that river which pertains to the developmental works of the great-souled king Vasu and oh, Rama, flowing towards east to its confluence in Ganga, this river garlands best farmlands and their crops on its way. [1-32-10]

The confluence of this river with Ganga is said as the one now available near at Patna, Bihar.

[Verse Locator](#)

कुशनाभः तु राजर्षिः कन्या शतम् अनुत्तमम् ।
जनयामास धर्मात्मा घृताच्याम् रघु नंदन ॥ १-३२-११

11. **raghu nandana** = oh, Raghu's descendent; **dharmaatmaa raajarSiH** = virtue-souled one, kingly saint; **kushanaabhaH tu** = Kushanaabha, but; **ghR^itaacyaam** = through [celestial maiden] Ghritaachi; **an uttamam** = un, excelling; **kanyaa shatam** = maids, hundred; **janayaamaasa** = engendered.

"The virtue-souled kingly saint Kushanaabha gave birth to a hundred daughters with unexcelled beauty through a celestial female called Ghritaachi. [1-32-11]

Children begotten through celestial maidens are of superior nature for further procreating a divine generation, like Shakuntala, who begot Bharata, the earliest dynastic king.

[Verse Locator](#)

ताः तु यौवन शालिन्यो रूपवत्यः स्वलंकृताः ।
उद्यान भूमिम् आगंय प्रावृषि इव शतहृदाः ॥ १-३२-१२

गायंत्यो नृत्यमानाः च वादयंत्यः च राघव ।

आमोदम् परमम् जग्मुर् वर आभरण भूषिताः ॥ १-३२-१३

12. **raaghava** = oh, Raghava; **yauvana shaalinyaH** = youthfulness, having; **ruupavatyaH** = having loveliness; **taaH** = those girls; **sva alankR^itaaH** = themselves, decorating well; **udyaana bhuumim aagamyaa** = park, lands, arriving at; **praa vR^iSi** = in rainy season; **shata hradaaH iva** = in hundred way, flowing - like hundred streaked lightning; **gaayantyaH nR^ityamaanaaH ca vaadayantyaH ca** = singing, dancing, also, playing instruments; **vara aabharaNa bhuuSitaH** = select, ornaments, decorated with; **paramam aamodam jagmuH** = fantastic, felicity, they went into.

"Those girls when attained youthfulness they are lovely and on an occasion they have gone to gardens and moved there about like one lightning with a hundred streaks during rainy season, and while those girls that are decorated with select ornaments are singing, dancing and playing musical instruments, they got into a fantastic felicity. [1-32-12, 13]

[Verse Locator](#)

अथ ताः चारु सर्व अंग्यो रूपेण अप्रतिमा भुवि ।

उद्यान भूमिम् आगंय तारा इव घन अन्तरे ॥ १-३२-१४

14. **atha** = then; **caaru sarva angyaH** = pretty, all, with limbs - whose all limbs are pretty; **ruupeNa bhuvi a pratimaa** = by aspect, on earth, un, paralleled; **taaH** = those girls; **udyaana bhuumim aagamyaa** = park, lands, on coming to; **ghana antare** = in clouds, amid; **taaraa iva** = stars, like; they shone forth among thick bushes.

"On their coming to parklands those girls whose all limbs are pretty and whose looks are unparalleled on earth, they looked like stars amid clouds within the cloudy thickets of garden bushes. [1-32-14]

[Verse Locator](#)

ताः सर्वगुण संपन्ना रूप यौवन संयुताः ।

दृष्ट्वा सर्वात्मको वायुर् इदम् वचनम् अब्रवीत् ॥ १-३२-१५

15. **sarva aatmakaH vaayuH** = all, pervading, Air-god; **sarva guNa sampannaa** = in all, aspects, well off; **ruupa yauvana samyutaaH** = comeliness, ripeness, together with; **taaH** = them; **dR^iSTvaa** = on seeing; **idam vacanam abraviit** = this, word, spoke.

"On seeing them who are flourishing with all their aspects together with comeliness and ripeness, the all pervading Air-god, Vayu, spoke this word to them. [1-32-15]

[Verse Locator](#)

अहम् वः कामये सर्वा भार्या मम भविष्यथ ।

मानुषः त्यज्यताम् भावो दीर्घम् आयुर् अवाप्स्यथ ॥ १-३२-१६

16. **aham vaH sarvaa kaamaye** = I, all, you, have a desire for; **mama bhaaryaa bhaviSyatha** = my, wives, you become; **maanusaH tyajyataam bhaavaH** = pertaining to humans, leave off, notion; **diirgham aayuH avaapsyatha** = long, life, you acquire - like divinities.

" 'I have a desire for you all, hence leaving off the notions pertaining to human beings you all become my wives, thereby you too will acquire longevity like divinities. [1-32-16]

[Verse Locator](#)

चलम् हि यौवनम् नित्यम् मानुषेषु विशेषतः ।

अक्षयम् यौवनम् प्राप्ता अमर्यः च भविष्यथ ॥ १-३२-१७

17. nityam yauvanam calam hi = always, teenage, is moving, indeed; maanuSeSu visheSataH = in humans, expressly; a kshayam yauvanam praaptaa = un, diminishing, youthfulness, on achieving; amaryaH ca bhaviSytha = as immortal females, also, you can become.

" 'Teenage is always transitory, expressly in humans, but on marrying me you will achieve undiminished youthfulness and forever you can be youthful like immortal females.' Thus Air-god said to those girls. [1-32-17]

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा वायोः अक्लिष्ट कर्मणः ।
अपहास्य ततो वाक्यम् कन्या शतम् अथ अब्रवीत् ॥ १-३२-१८

18. tataH = then; a kliSta karmaNaH = one with un, impeded, strives; tasya vaayoH = of that, Air-god; tat vacanam shrutvaa = that, sentence - proposal, on hearing; apahaasya = laughing off - his proposal; kanyaa shatam = maidens, hundred; atha vaakyam abraviit = then, sentence, spoke.

"On hearing that proposal of Vayu, the Air-god whose strives are unimpeded, then those hundred girls spoke this sentence laughing off his proposal. [1-32-18]

[Verse Locator](#)

अन्तः चरसि भूतानाम् सर्वेषाम् त्वम् सुर सत्तम ।
प्रभावज्ञाः च ते सर्वाः किम् अर्थम् अवमन्यसे ॥ १-३२-१९

19. sura sattama = oh, divinity, the ablest; tvam sarveSaam bhuutaanaam = you, in all, of the beings; antaH carasi = inside, you move - you inspire; sarvaaH te prabhaava j~naaH ca = all of us, your, uniqueness, knowers, also; [asmaan = us]; kim artham ava manyase = for what, reason, not, you honour [you dishonour us.]

" 'we are aware that you inspire all the living beings from inside, oh, the ablest divinity, we are also aware of your uniqueness. But, what for you are dishonouring all of us. [1-32-19]

[Verse Locator](#)

कुशनाभ सुताः देवम् समस्ता सुर सत्तम ।
स्थानात् च्यावयितुम् देवम् रक्षामः तु तपो वयम् ॥ १-३२-२०

20. sura sattama = oh, divinity, the best; samastaa vayam = all, of us are; kushanaabha sutaaH = Kushanaabha's, daughters; devam = as god; sthaanaat cyaavayitum = from your realm, to displace; samarthaa = we are capable; deva = oh, god; tu = but we are; tapaH rakSaamaH = [our] asceticism, we are conserving.

" 'We are the daughters of Kushanaabha, oh, best divinity, and we are all capable of displacing you from your realm, but oh, god, we are restraining ourselves in doing so only to conserve our ascetic values. [1-32-20]

[Verse Locator](#)

मा भूत् स कालो दुर्मेधः पितरम् सत्य वादिनम् ।
अवमन्यस्व स्व धर्मेण स्वयम् वरम् उपास्महे ॥ १-३२-२१

21. dur medhaH = oh, evil, minded one - god with sordid thinking; satya vaadinam = truth, advocate of - veracious; pitaram = father; ava manya = dis, regarding - overlooking; sva dharmeNa = at our, liberty; svayam varam upaasmahe = independently, groom, [at which time we] look up; saH kaalaH maa bhuut = that, time, not, to come.

" 'That time shall never come, oh, god with sordid thinking, when we, at our liberty, may look up for our grooms overlooking our veracious father.' [1-32-21]

[Verse Locator](#)

पिता हि प्रभुर् अस्माकम् दैवतम् परमम् च सः ।
यस्य नो दास्यति पिता स नो भर्ता भविष्यति ॥ १-३२-२२

22. **asmaakam** = for us; **pitaa prabhuH hi** = father [alone is,] lord, indeed; **saH paramam daivatam ca** = he [alone,] ultimate, god, also; **pitaa** = father; **naH yasya daasyati** = us, to whom [he] gives; **saH naH bhartaa bhaviSyati** = he [alone,] our, husband, becomes.

" 'Our father is indeed our lord and for us he is the ultimate god too. To whomever we are offered by our father in marriage he alone becomes our husband.' So said hundred girls to Air-god. [1-32-22]

[Verse Locator](#)

तासाम् तु वचनम् श्रुत्वा हरिः परम कोपनः ।
प्रविश्य सर्व गात्राणि बभञ्ज भगवान् प्रभुः ॥ १-३२-२३

23. **taasaam tu vacanam shrutvaa** = their, but, sentence, on hearing; **bhagavaan prabhuH** = god, who has high impact; **hariH [vaayuH] parama kopanaH** = god, Air, very, angrily; **sarva gaatraaNi pravishya** = all, body-parts, on entering; **babhanja** = crooked [disfigured].

On hearing their sentence of rejection, Vayu, the Air-god whose impact is powerful, very angrily entered into all of the limbs of those girls only to disfigure them. [1-32-23]

[Verse Locator](#)

ताः कन्या वायुना भग्ना विविशुर् नृपतेः गृहम् ।
प्रविश्य च सुसंभ्रान्ताः स लज्जाः स अस्र लोचन ॥ १-३२-२४

24. **vaayunaa bhagnaa** = by Air-god, disfigured; **taaH kanyaa** = those, girls; **nR^ipateH gR^iham vivishuH** = king's, house [palace,] entered; **su sam bhraantaH** = very, highly, diffident; **sa lajjaaH** = with, embarrassment; **sa asra locana** = with, tears, in eyes; **pravishya** = entered.

"Those girls whom Air-god disfigured in that way have entered palace-chambers of the king, but they have entered diffidently, embarrassedly, and tearfully. [1-32-24]

[Verse Locator](#)

स च ता दयिता भग्नाः कन्याः परम शोभनाः ।
दृष्ट्वा दीनाः तदा राजा संभ्रांत इदम् अब्रवीत् ॥ १-३२-२५

25. **saH raajaa** = he, the king; **tadaa** = then; **dayitaa** = dear ones; **diinaaH** = despondent ones; **parama shobhanaaH** = [once] very, attractive ones; **taaH kanyaaH** = those, girls; **bhagnaaH** = disfigured; **dR^iSTvaa** = on seeing; **sam bhraanta** = he is highly, perturbed; **idam abraviit** = this, said.

"That king on seeing his dear and attractive daughters as disfigured and despondent girls he is highly perturbed and said this. [1-32-25]

[Verse Locator](#)

किम् इदम् कथ्यताम् पुत्र्यः को धर्मम् अवमन्यते ।
कुब्जाः केन कृताः सर्वाः चेष्टन्त्यो न अभिभाषथ ।

26. putryaH = oh, daughters; idam kim = this, what is; kaH dharmam ava manyate = who is, probity, not, regarding; kathyataam = let it be said; sarvaaH kubjaaH = all of you, dwarfed [with hunchbacks, disfigured]; kena kR^itaah = by whom, made; ceSTantyaH na abhibhaaSatha = you gesticulate, not, saying; raajaa evam = king, this way [on saying]; tataH = then; viniHshvasya = sighed; samaadhim sam dadhe = rumination, imposed upon himself - remained silent for their reply.

" 'Oh, daughters, what all is this? Who disregarded probity? Who disfigured you all? Let it be said! Why you gesticulate saying nothing.' asking thus that king sighed and quietened down waiting for a reply." Thus Sage Vishvamitra continued his narration. [1-32-26]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वि त्रिंशः सर्गः

Thus, this is the 32nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

[Sarga] 33

Verses converted to UTF-8, Sept 09

Introduction

Daughters of Kushanaabha report about the Air-god's mischief. Pleased at their behaviour Kushanaabha thinks and arranges for their marriage with Brahmadata, a saintly king. After the marriage, by the touch of hand of Brahmadata the girls are rid of their misshapen bodies and they again become great beauties.

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा कुशनाभस्य धीमतः ।
शिरोभिः चरणौ स्पृष्ट्वा कन्या शतम् अभाषत ॥ १-३३-१

1. **dhiimataH** = scholarly one; **tasya kushanaabhasya**= his, of Kushanaabha; **tat vacanam shrutvaa** = that, sentence, on hearing; **kanyaa shatam** = girls, hundred; **shirobhiH caraNau spR^iSTvaa** = with forehead, [father's] feet, on touching; **abhaaSata**= spoke.

On hearing that sentence of scholarly Kushanaabha those hundred girls touched his feet with their foreheads and spoke to him. [1-33-1]

[Verse Locator](#)

वायुः सर्वात्मको राजन् प्रधर्षयितुम् इच्छति ।
अशुभम् मार्गम् आस्थाय न धर्मम् प्रत्यवेक्षते ॥ १-३३-२

2. **raajan** = oh, king; **sarva aatmakaH vaayuH** = all-pervasive, Air-god; **a shubham maargam aasthaaya** = not, auspicious, path - improper approach, resorting to; **pradharSayitum icChati** = to highly, maltreat [dishonour us,] he desired to; **dharmam na prati avekSate** = virtuous conduct of girls, not, towards, seeing - overlooking.

" 'The all-pervasive Air-god desired to dishonour us, oh, king, resorting to improper approach and overlooking virtuous conduct. [1-33-2]

[Verse Locator](#)

पितृमत्यः स्म भद्रम् ते स्वच्छन्दे न वयम् स्थिताः ।
पितरम् नो वृणीष्व त्वम् यदि नो दास्यते तव ॥ १-३३-३

3. **vayam pitR^imatyaH sma** = we, those that have a father [father dependent,] we are there; **te bhadram** = you be safe; **sva cChande na sthitaH** = our, own way, not [not independent,] we are; **naH tava** = us, to you; **daasyate yadi** = he gives, whether or not; **tvam naH pitaram vR^iNiiSva** = you, with our, father, may request.

" 'Our father is there and we are not independent, you be safe, hence oh, Air-god, you may request our father to know whether he gives us to you or not.' Thus we have told the Air-god, but... [1-33-3]

तेन पाप अनुबन्धेन वचनम् न प्रतीच्छता ।

एवम् ब्रुवन्त्यः सर्वाः स्म वायुना अभिहता भृषम् ॥ १-३३-४

4. **evam bruvantyaH sarvaaH** = thus, speaking, all of us; **paapa anubandhena** = venality, bound by; **vacanam** = [our] sentence; **na** = not; **prati iicChataa** = in reply, bearing in mind - one who refused to take notice; **tena vaayunaa** = by him, by Air-god; **bhR^iSam** = much; **abhi hataa** = smacked down - we are harmed.

" 'Though we all have spoken to him thus, that Air-god who is bound by venality refused to take notice of our words and he has harmed us a lot.' Thus those girls informed their father. [1-33-4]

Since then, because the Wind-God bent / The damsels' forms for punishment, / That royal town is known to fame / By Kanyakubja's borrowed name. That is, the City of the Bent Virgins, the modern Kanauj or Canouge - Griffith.

Verse Locator

तासाम् तु वचनम् श्रुत्वा राजा परम धार्मिकः ।

प्रत्युवाच महातेजाः कन्या शतम् अनुत्तमम् ॥ १-३३-५

5. **parama dhaarmikaH** = highly, virtuous one; **mahaatejaaH** = highly resplendent one; **raajaa** = king; **taasaam tat vacanam shrutvaa** = their, that, sentence, on listening; **anuttamam kanyaa shatam uvaaca** = to un, surpassing, to girls, hundred, said.

On listening their words that highly virtuous and highly resplendent king spoke to the hundred girls with unsurpassed virtue. [1-33-5]

Verse Locator

क्षान्तम् क्षमावताम् पुत्र्यः कर्तव्यम् सुमहत् कृतम् ।

ऐकमत्यम् उपागंय कुलम् च आवेक्षितम् मम ॥ १-३३-६

6. **putryaH** = oh, daughters; **kSamaavataam kartavyam kSaantam** = those that have self-control - imperturbability, their duty, is forgiving; **kR^itam** = that is done - you have done it; **su mahat** = [this is] very, excellent [deed you have done]; **aikamatyam upaagamya** = unity, coursing through; **mama kulam ca** = my, family [prestige,] also; **aavekSitam** = looked after [kept up.]

" 'Forgiving is the duty of imperturbable and you have done it. Excellent. Oh, daughters, coursing through your unity my family's prestige is also kept up. [1-33-6]

Verse Locator

अलंकारो हि नारीणाम् क्षमा तु पुरुषस्य वा ।

दुष्करम् तत् च वै क्षान्तम् त्रिदशेषु विशेषतः ॥ १-३३-७

यादृशीः वः क्षमा पुत्र्यः सर्वासाम् अविशेषतः ।

7, 8a. **naariiNaam** = to women; **puruSasya vaa** = to men, either; **kSamaa alankaaraH hi** = forgiveness, adornment, as a matter of fact; **kSaantam iti yat** = forgiving, that which is there; **tat duS karam ca vai** = that is, not, practicable, also, verily; **tridasheSu visheSataH** = among divinities, especially [impracticable]; **vaH sarvaasaam** = to you, you all; **a visheSataH** = not, differentiated - uniformly; **yaadR^ishiiH** = which kind of; **kSamaa** = forgiving [is there; that is further; **duSkaram** = impossible - laudable.]

" 'Forgiveness is an adornment to women, as a matter of fact, even for men, and this matter called 'forgiving' that which is there, it is an impracticable affair. That too, in respect of divinities.

And the kind of forgiveness you all possess uniformly, that is further laudable. [1-33-7, 8a]

This also means: 'though you possess excellent aspects and persona alike celestials, viz., apsara-s, for you are the children of celestial / apsara Ghritachi... you have forgiven Air-god, without submitting yourselves to bodily pleasures of humans.'

[Verse Locator](#)

क्षमा दानम् क्षमा सत्यम् क्षमा यज्ञः च पुत्रिकाः ॥ १-३३-८

क्षमा यशः क्षमा धर्मः क्षमायाम् विष्ठितम् जगत् ।

8b, 9a. kSamaa daanam = grace [forgiveness] is, altruism; kSamaa yaj~naH = grace is, ritualism; putrikaaH = oh, daughters; kSamaa yashaH = grace is, glory; kSamaa dharmaH = grace is, virtue; kSamaa satyam [hi] = grace is, truth, [isn't it]; kSamaayaam jagat vi SThitam = in graciousness, universe is, verily, abiding.

" 'Grace is altruism, grace is ritualism, oh, my daughters, grace is glory, grace is virtue, and this universe is verily abiding in graciousness alone for grace itself is the truth, isn't it!' Thus king Kushanaabha said to his daughters and sent them away. [1-33-8b, 9a]

[Verse Locator](#)

विसृज्य कन्याः काकुत्स्थ राजा त्रिदश विक्रमः ॥ १-३३-९

मंत्रज्ञो मंत्रयामास प्रदानम् सह मंत्रिभिः ।

देशे काले च कर्तव्यम् सदृशे प्रतिपादनम् ॥ १-३३-१०

9b, 10. kaakutstha = oh, Rama; tridasha vikramaH = matching god, whose valour is; mantra j~naH = in thinking, expert; raajaa = king Kushanaabha; kanyaaH visR^ijya = girls, leaving them; mantribhiH saha = ministers, along with; pradaanam = about endowing [giving daughters in marriage]; mantrayaamaasa = started to contemplate; pradaanasya = of that bride giving]; deshe kaale = in which country, at which time; sadR^ishe = matching one [bridegroom]; pratipaadanam kartavyam ca = [marriage] proposals, is to be done - on such topics he discussed with ministers.

"On leaving those girls, oh, Rama, that king whose valour matches that of gods and who is an expert in thinking strategies started to think with his ministers on the topics like, as to how his daughters are to be espoused to, to which country they are to be sent, at which time marriage shall happen, and to which matching bridegroom the marriage is to be proposed, and so on." Thus Vishvamitra continued his narration. [1-33-9b, 10]

[Verse Locator](#)

एतस्मिन् एव काले तु चूली नाम महाद्युतिः ।

ऊर्ध्व रेताः शुभाचारो ब्राह्मन् तप उपागमत् ॥ १-३३-११

11. etasmin kaale eva tu = during, time, alone, but; mahaa dhyutiH = great-resplendent one; uurdhva retaaH = with upward, semen - meaning whose semen is not lost; shubha aacaaraH = with propitious, demeanour; cuulii naama = Cuulii, named; braahmam tapa = Vedic, asceticism - one who has asceticism strict to Vedic canons; upaagamat = achieved such asceticism.

During that time a great-resplendent sage named Cuulii is there, who is propitious in his demeanour and who holds his semen upward, and who has achieved high ascetic practise strictly according to Vedic canons. [1-33-11]

The uurdhva retaH is that the yogi-s of a very high practice of pure yoga called haTha yoga, will hold their semen un-ejaculated by use or misuse, and they make it course towards their heads through the six-plexuses of human body. This type of practice is to enrich their mental and physical glow and they will have a divine aura around them.

तपस्यंतम् ऋषिम् तत्र गंधर्वी पर्युपासते ।

सोमदा नाम भद्रम् ते ऊर्मिला तनया तदा ॥ १-३३-१२

12. **tadaa** = then; **tatra tapasyantam R^iSim** = at the place of asceticism, while practising, sage is; **uurmilaa tanayaa** = Urmila's, daughter; **somadaa naama gandharvii** = Somada, named, a gandharva / celestial female; **pari upaasate** = in overall manner, serving him; **te bhadram** = to you, safety; Rama.

"While that sage is in the practise of asceticism a celestial female served him at the place of his asceticism, safety be with you oh, Rama, she is Somada by her name, the daughter of Urmila. [1-33-12]

[Verse Locator](#)

सा च तम् प्रणता भूत्वा शुश्रूषण परायणा ।

उवास काले धर्मिष्ठा तस्याः तुष्टो अभवत् गुरुः ॥ १-३३-१३

13. **saa ca** = she, even; **tam** = in his respect; **praNataa bhuutvaa** = bowing down - obediently, on becoming; **shushruuSaNa paraayaNaa** = ministering to, dedicate one; **dharmiSThaa** = righteously; **uvaasa** = stayed there; **kaale** = after some time; **guruH** = mentor [the sage]; **tasyaaH tuSTaH abhavat** = of her [service,] satisfied, he became.

"Even she is obedient in his respect, and dedicating herself in ministering to him she stayed there righteously. After some time that sage Cuulii has become satisfied with her service. [1-33-13]

[Verse Locator](#)

स च ताम् काल योगेन प्रोवाच रघु नंदन ।

परितुष्टो अस्मि भद्रम् ते किम् करोमि तव प्रियम् ॥ १-३३-१४

14. **raghu nandana** = oh, Raghu's, delight - Rama; **saH ca** = he that sage, also; **kaala yogena** = time, by chance of - when her service is fructified; **taam pra uvaaca** = to her, well [benevolently,] said; **parituSToaH asmi** = perfectly pleased, I am; **te bhadram** = to you, safety; **tava kim priyam karomi** = your, what, cherish, I can do - I have to fulfil.

"When her service is fructified, oh, Rama, that sage benevolently spoke to her saying, 'I am perfectly pleased with your service, let good betide you, what cherish of yours I have to fulfil.' [1-33-14]

[Verse Locator](#)

परितुष्टम् मुनिम् ज्ञात्वा गन्धर्वी मधुर स्वरम् ।

उवाच परम प्रीता वाक्यज्ञा वाक्य कोविदम् ॥ १-३३-१५

15. **munim parituSTam j~naatvaa** = sage, contented, on perceiving; **madhura svaram** = in melodious, voice; **vaakya j~naa** = sentence making, she who is aware of; **gandharvii** = gandharva female; **parama priitaa** = highly, delighted; **vaakya kovidam** = sentence making, to expert - pedantic sage; **uvaaca** = spoke.

"Perceiving that the sage is contented that female celestial Soamda who is aware of making good sentences is highly delighted and spoke with her melodious voice to that pedantic sage. [1-33-15]

[Verse Locator](#)

लक्ष्म्या समुदितो ब्राह्म्या ब्रह्म भूतो महातपाः ।

ब्राह्मेण तपसा युक्तम् पुत्रम् इच्छामि धार्मिकम् ॥ १-३३-१६

16. mahaa tapaaH = oh, one with supreme, ascetic; braahmyaa lakSmyaa sam uditaaH = pertaining to Brahma [Vedic practises,] splendour, is on the rise - flourishing; brahma bhuutaH = on with Brahma, you became; braahmeNa tapasaa yuktam = with Brahma's [spirituality of Veda-s,] ascetic [spirituality,] along with - embodied with; dhaarmikam putram icChaami = righteous, son, I wish to have - I may be endowed with.

" 'Vedic splendour is flourishing in you when you have become one with Brahma, oh, supreme ascetic, I may please be endowed with a righteous son whose ascetic spirituality may embody the spirituality enunciated in Veda-s. [1-33-16]

[Verse Locator](#)

अपतिः च अस्मि भद्रम् ते भार्या च अस्मि न कस्यचित् ।
ब्राह्मेण उपगतायाः च दातुम् अर्हसि मे सुतम् ॥ १-३३-१७

17. a patiH ca asmi = without, husband [unmarried,] also, I am; bhadram te = safe, you be; kasyacit bhaaryaa na asmi = to anyone, wife, not, I am; upa gataayaaH = nearby, arrived - took shelter under you; me = to me; braahmeNa = by your ascetic faculty; sutam daatum arhasi = a son, to endow, apt of you.

" 'I am unmarried and nobody's wife, safe you be, and as I took shelter under your kindness it will be apt of you to endow me a son with your faculty of asceticism.' So said Somada to sage Cuulii. [1-33-17]

[Verse Locator](#)

तस्याः प्रसन्नो ब्रह्मर्षिर् ददौ ब्राह्मम् अनुत्तमम् ।
ब्रह्मदत्त इति ख्यातम् मानसम् चूलिनः सुतम् ॥ १-३३-१८

18. tasyaaH prasannaH brahmarSiH = of her, one who became benignant, Brahma-sage; cuulinaH = of sage Cuulina; maanasam sutam = by instinct, [born] son - brainchild; braahmam = Brahma-like; brahmadatta iti khyaatam = Brahmadatta, thus, renowned; an uttamam = un, surpassed - unique one; dadau = bestowed.

"That Brahma-sage Cuulina benignantly bestowed her with a unique and Brahma-like son who is renowned as Brahmadatta, as well as his own brainchild. [1-33-18]

The word 'cuulinaH' also read as Cuulina, another name for this sage Cuuli.

[Verse Locator](#)

स राजा ब्रह्मदत्तः तु पुरीम् अध्यवसत् तदा ।
कांपिल्याम् परया लक्ष्ण्या देवराजो यथा दिवम् ॥ १-३३-१९

19. brahmadattaH saH raajaa tu = Brahmadatta, he that, king, for his part; tadaa = then; deva nraajaH divam yathaa = god's, king, Indra, heaven, as with; kaampilyaam = Kampilya named; puriim = city; parayaa lakSmyaa adhyavasat = endued with superb, grandeur, presided - ruled.

"King Brahmadatta endued with superb grandeur ruled from a city called Kaampilya as with Indra ruling the heaven. [1-33-19]

[Verse Locator](#)

स बुद्धिम् कृतवान् राजा कुशनाभः सुधार्मिकः ।
ब्रह्मदत्ताय काकुत्स्थ दातुम् कन्या शतम् तदा ॥ १-३३-२०

20. kaakutstha = oh, Rama of Kakutstha; tadaa = then; su dhaarmikaH raajaa = most, righteous, king; saH kushanaabhaH = he that, Kushanaabha; kanyaa shatam = daughters,

hundred; **brahmadattaaya daatum** = to Brahmadata, to give - to espouse; **buddhim kR^itavaan** = mind, made up.

"The most righteous king Kushanaabha then made up his mind, oh, Rama of Kakutstha, to espouse his hundred daughters to Brahmadata. [1-33-20]

[Verse Locator](#)

तम् आहूय महातेजा ब्रह्मदत्तम् महीपतिः ।
ददौ कन्या शतम् राजा सुप्रीतेन अंतरात्मना ॥ १-३३-२१

21. **mahaatejaa mahiipatiH raajaa** = great-resplendent, lord of land, king - Kushanaabha; **tam brahmadattam aahuuya** = him that, Brahmadata, on calling - inviting; **su priitena antar aatmanaa** = with highly, pleased, heart of hearts; **kanyaa shatam dadau** = daughters, hundred, gave - married.

"Inviting Brahmadata that great-resplendent lord of the land, namely the king Kushanaabha, married his hundred daughters to him, pleasing highly in his heart of hearts. [1-33-21]

[Verse Locator](#)

यथा क्रमम् ततः पाणिम् जग्राह रघुनंदन ।
ब्रह्मदत्तो महीपालः तासाम् देवपतिर् यथा ॥ १-३३-२२

22. **raghu nandana** = oh, Rama of Raghu's dynasty; **deva patiH yathaa** = gods, lord - Indra, who vies with; **brahmadattaH mahiipaalaH** = Brahmadata, the king; **tataH yathaa kramam** = then, in succession; **taasaam paaNim jagraaha** = their, palm, caught - received each of their palm into his hand, as per the custom of marriage.

"As with the tradition of marriage king Brahmadata who vies with lord of gods, namely Indra, in succession took the palm of each of the hundred girls into his palm. [1-33-22]

[Verse Locator](#)

स्पृष्ट मात्रे ततः पाणौ विकुब्जा विगत ज्वराः ।
युक्ताः परमया लक्ष्म्या बभौ कन्या शतम् तदा ॥ १-३३-२३

23. **tataH** = then; **paaNau spR^iSta maatre** = palm, on touching, just by; **tadaa** = as a result of; **kanyaa shatam** = maidens, hundred; **vi kubjaa** = without, hunchback - without misshape; on becoming; **vi gata** = verily, gone - vanished; **jvaraaH** = feverity - desperation; **paramayaa lakSmyaa yuktaaH** = with utmost, elegance, along with [retouched with]; **babhau** = they are beaming bright.

"By mere touch of hand of Brahmadata alone, their misshape and desperation are vanished, and all of those hundred maidens beamed bright as they are retouched with utmost elegance. [1-33-23]

[Verse Locator](#)

स दृष्ट्वा वायुना मुक्ताः कुशनाभो महीपतिः ।
बभूव परम प्रीतो हर्षम् लेभे पुनः पुनः ॥ १-३३-२४

23. **mahiipatiH** = lord of land; **saH kushanaabhaH** = that, Kushanaabha; **vaayunaa muktaaH** = by [the effect of] Air-god, released; **dr^iSTvaa** = on seeing; **parama priitaH babhuuva** = highly, joyful, he became; **punaH punaH harSam lebhe** = again, again, delight, he took - in seeing his daughters restored to originality.

"On seeing his daughters getting release from the effect of Air-god Kushanaabha became highly joyful, and he took great delight time and again as and when he looked at them. [1-33-24]

कृत उद्धाहम् तु राजानम् ब्रह्मदत्तम् महीपतिः ।

सदारम् प्रेषयामास स उपाध्याय गणम् तदा ॥ १-३३-२५

25. **tadaa** = later; **mahiipatiH** = king Kushanaabha; **kR^ita udvaaham tu** = one who has finished, marriage - when marriage is over; **sa daaram** = with, wives; **sa upaadhyaya gaNam** = with, religious teachers, assemblages of; **raajaanam brahmadattam** = of king, Brahmadatta; **preSayaamaasa** = started to send [off.]

"Later when the marriage is complete king Kushanaabha bade farewell to king Brahmadatta along with his wives, his own hundred daughters, and along with the groups of religious teachers. [1-33-25]

[Verse Locator](#)

सोमदा अपि सुतम् दृष्ट्वा पुत्रस्य सदृशीम् क्रियाम् ।

यथा न्यायम् च गन्धर्वी स्नुषाः ताः प्रत्यनन्दत ।

स्पृष्ट्वा स्पृष्ट्वा च ताः कन्याः कुशनाभम् प्रशस्य च ॥ १-३३-२६

26. **gandharvii somadaa api** = gandharva female, Somada, even; **sutam dR^iSTvaa** = son, on seeing; [**prati anandata** = gladdened towards him]; **taaH kanyaaH** = those, girls; **spR^iSTvaa spR^iSTvaa** = on touching, touching - caressing repeatedly; [**prati anandata** = gladdened towards them]; **kushanaabham prashasya ca** = Kushanaabha, praised, also; **putrasya sadR^ishiim kriyaam** = for a son, worthwhile, deed; in getting such daughter-in-laws; **yathaa nyaayam ca** = as per, tradition, also; **taaH snuSaaH prati anandata** = those, daughter-in-laws, towards, gladdened - or - blessed them.

"Somada, the celestial female and the mother of Brahmadatta, is gladdened to see her son Brahmadatta, for the worthwhile deed done by him in removing the blemish caused by the Air-god to the girls, or in bringing those worthwhile girls as her daughter-in-laws. She is further gladdened while her feet are traditionally and repeatedly touched by a hundred daughter-in-laws in succession, coupled with her own raising of each of the daughter-in-law to embrace for a hundred times. Thus Somada has gone on caressing each of her hundred daughter-in-laws, and in doing so she is gladdened to do so over and over again, she is gladdened. She thus praised Kushanaabha for giving his gemlike daughters as her daughter-in-laws and blessed the daughter-in-laws. [1-33-26]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रयः त्रिंशः सर्गः

Thus, this is the 33rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

chapter / sarga 34

Verses converted to UTF-8, Sept 09

Introduction

Vishvamitra narrates about the birth of Gaadhi, his own father and the son of Kushanaabha. Incidentally he narrates about the emergence and prominence of River Kaushiki, who is Vishwamitra's elder sister turned out as a sacred River.

[Verse Locator](#)

कृत उद्वाहे गते तस्मिन् ब्रह्मदत्ते च राघव ।

अपुत्रः पुत्र लाभाय पौत्रीम् इष्टिम् अकल्पयत् ॥ १-३४-१

1. raaghava = oh, Raghava; tasmin brahmadatte = of that, Brahmadatta's; kR^ita udvaahe gate = on making, marriage [on marrying,] when gone away; a putraH = not, with son - sonless; that king Kushanaabha; putra laabhaaya = son, for achieving; pautriim iSTim akalpayat = for son's, ritual, embarked on.

When Brahmadatta has married and left, oh, Raghava, king Kushanaabha he embarked on Vedic-ritual called putra kaameSTHi in order to beget a son because is sonless. [1-34-1]

[Verse Locator](#)

इष्ट्याम् तु वर्तमानायाम् कुशनाभम् महीपतिम् ।

उवाच परमोदारः कुशो ब्रह्मसुतः तदा ॥ १-३४-२

2. tadaa = then; iSTyaam tu vartamaanaayaam = ritual, but, while being conducted - during its performance; parama udaaraH = supremely, generous one; brahma sutaH kushaH = Brahma's, brainchild, namely - Kusha; kushanaabham mahiipatim uvaaca = to Kushanaabha, king, spoke.

During the performance of the ritual, supremely generous Kusha, the brainchild of Brahma and the father of Kushanaabha, spoke to the king Kushanaabha. [1-34-2]

[Verse Locator](#)

पुत्रः ते सदृशः पुत्र भविष्यति सुधार्मिकः ।

गाधिम् प्राप्स्यसि तेन त्वम् कीर्तिम् लोके च शाश्वतीम् ॥ १-३४-३

3. putraH = oh, son; te sadR^ishaH su dhaarmikaH putra = to you, selfsame, highly, virtuous, son; bhaviSyati = will be there; gaadhim praapsyasi = Gadhi, you will get; tena tvam loke shaashvatiim kiirtim ca = by him, you, in world, everlasting, renown; [praapyasi = you will get.]

" 'Oh, son, there will be a highly virtuous and selfsame son of yours, known as Gaadhi, and through him you also will get everlasting renown in the world.' " Thus Kusha said to Kushanaabha. [1-34-3]

[Verse Locator](#)

एवम् उक्त्वा कुशो राम कुशनाभम् महीपतिम् ।

जगाम आकाशम् आविश्य ब्रह्म लोकम् सनातनम् ॥ १-३४-४

4. **raama** = oh, Rama; **kusha** = Kusha; **mahiipatim kushanaabham** = to king, Kushanaabha; **evam uktvaa** = so, saying; **aakaasham aavishya** = sky, on entering; **sanaatanam brahma lokam jagaama** = to time-honoured, Brahma's, abode, journeyed to.

"Saying so, oh, Rama, Kushanaabha's father Kusa entered the sky and journeyed to the time-honoured abode of Brahma. [1-34-4]

[Verse Locator](#)

कस्यचित् तु अथ कालस्य कुशनाभस्य धीमतः ।

जज्ञे परम धर्मिष्ठो गाधिः इति एव नामतः ॥ १-३४-५

5. **atha kasyacit kaalasya tu** = then, after some, of time, but; **dhiimataH kushanaabhasya** = to highly intellectual, Kushanaabha; **parama dharmiSThaH** = supremely, righteous one; **and; naamataH gaadhiH iti eva** = by name, Gaadhi, thus, [known] as; **jaj~ne** = took birth.

"Then after some time that highly intellectual Kushanaabha begot a supremely righteous son known by the name Gaadhi. [1-34-5]

[Verse Locator](#)

स पिता मम काकुत्स्थ गाधिः परम धार्मिकः ।

कुश वंश प्रसूतो अस्मि कौशिको रघुनन्दन ॥ १-३४-६

6. **kaakutstha** = oh, Kakutstha; **parama dhaarmikaH gaadhiH** = eminently righteous one, Gaadhi; **saH mama pitaa** = he is, my, father; **raghu nandana** = oh, Raghu's legatee; **kusha vamsha prasuutaH** = [because] in Kusa's, dynasty, born in; **kaushikaH** = Kaushika [by the name of]; **asmi** = I am - I got the name.

"Oh, Rama of Kakutstha dynasty, that eminently righteous Gaadhi is my father, and since I am born in Kusha dynasty, oh, Raghu's legatee, I got the name Kaushika." Sage Vishvamitra thus narrating to Rama. [1-34-6]

[Verse Locator](#)

पूर्वजा भगिनी च अपि मम राघव सुव्रता ।

नाम्ना सत्यवती नाम ऋचीके प्रतिपादिता ॥ १-३४-७

7. **raaghava** = oh, Raghava; **su vrataa** = one with benevolent, vows; **naamnaa satyavatii naama** = by name, Satyavati, renowned as; **mama puurva jaa bhaginii ca api** = to me, earlier, born, sister, also, even - she is there; **R^iciike pratipaaditaa** = to sage Ruchika, proposed to [given in marriage.]

"Even my elder sister who undertook benevolent vows and who is renowned by her name Satyavathi is there, oh, Raghava, and she is given in marriage to sage Ruchika. [1-34-7]

[Verse Locator](#)

सशरीरा गता स्वर्गम् भर्तारम् अनुवर्तिनी ।

कौशिकी परमोदारा सा प्रवृत्ता महानदी ॥ १-३४-८

8. **saa** = she; **bhartaaram anuvartinii** = husband, while following; **sa shariiraa svargam gataa** = with body, to heaven, went to; **parama udaaraa** = very, generous one; **kaushikii** = [renowned as] Kaushiki; **saa mahaa nadii pravR^ittaa** = she, as great, river, coursed as.

"She journeyed to heaven with her body while she followed her departed husband and being a very generous lady she coursed as a great river renowned as River Kaushiki. [1-34-8]

Now called Kos'i (Cosy) corrupted from Kaus'ika, daughter of Kusha. 'This is one of those personifications of rivers so frequent in the Grecian mythology, but in the similar myths is seen the impress of the genius of each people, austere and profoundly religious in India, graceful and devoted to the worship of external beauty in Greece.' Gorresio.

[Verse Locator](#)

दिव्या पुण्य उदका रंया हिमवंतम् उपाश्रिता ।
लोकस्य हितकार्य अर्थम् प्रवृत्ता भगिनी मम ॥ १-३४-९

9. lokasya hita kaarya artham = world's, welfare, to do [yield benefit,] desiring for; pra vR^ittaa = well, emerged; divyaa puNya udakaa ramya = divinely, pious, water, delightful; mama bhaginii = my, sister - Kaushiki river; himavantam upa aashritaa = Himavanta, [Himalayan mountains,] takes shelter [while flowing.]

"Desiring to yield benefit for the welfare of world, my sister has emerged with her divinely pious and delightful waters, taking recourse to Himalayan Mountains. [1-34-9]

If the first compound is lokasya hita kaama artham then 'to accord both mortal and immortal happiness; paara laukika, aihika saukhyam . My sister's holy waves are hurled / To purify and glad the world. - Griffith.

[Verse Locator](#)

ततो अहम् हिमवत् पार्श्वे वसामि नियतः सुखम् ।
भगिन्याम् स्नेह संयुक्तः कौशिक्या रघुनंदन ॥ १-३४-१०

10. raghu nandana = oh, Raghu's, legatee; tataH = thereby; bhaginyaam kaushikyaam [paarshve] = of sister, Kaushiki, [adjacent to]; sneha samyuktaH = affection, along with; aham = I am; niyataH = abidingly; himavat paarshve = Himalayas, on mountainsides; sukham vasaami = delightedly, I am residing.

"Thereby, oh, Rama, I am delightfully and abidingly residing on the mountainsides of Himalayas, in adjacency of my sister Kausiki in all my affection for her. [1-34-10]

[Verse Locator](#)

सा तु सत्यवती पुण्या सत्ये धर्मे प्रतिष्ठिता ।
पतिव्रता महाभागा कौशिकी सरिताम् वरा ॥ १-३४-११

11. saa satyavatii tu = she, Satyavathi, for her part; puNyaa = a pious one; satye dharme pratiSThita = truthfulness, righteousness, steadfast; pati vrataa mahaa bhaagaa = husband devote, highly, fortunate one; saritaam varaa kaushikii = among rivers, best of the, as River Kaushiki - she emerged.

"She that Satyavathi for her part is a pious one, steadfast in truthfulness and righteousness, a husband devout, and such a highly fortunate one has emerged as a best river among rivers, namely River Kaushiki. [1-34-11]

[Verse Locator](#)

अहम् हि नियमात् राम हित्वा ताम् समुपागतः ।
सिद्ध आश्रमम् अनुप्राप्तः सिद्धो अस्मि तव तेजसा ॥ १-३४-१२

12. raama = oh, Rama; aham niyamaat = I, owing to [my] vow; taam hitvaa = her, on leaving; sam upaa gataH = well, nearby [of Accomplished Hermitage,] came in; siddha aashramam anupraaptaH = to Accomplished, hermitage, I have come; tava tejasaa = by your, magnificence; siddhaH asmi = accomplished, I have.

"Owing to my vow, oh, Rama, I left her for a while and came to the Accomplished Hermitage and owing to your magnificence I have become accomplished in that vow of mine. [1-34-12]

[Verse Locator](#)

एषा राम मम उत्पत्तिः स्वस्य वंशस्य कीर्तिता ।
देशस्य च महाबाहो यन् माम् त्वम् परिपृच्छसि ॥ १-३४-१३

13. mahaabaahuH raama = oh, dextrous Rama; eSaa mama = this, is my; svasya vamshasya deshasya ca = of my, dynasty, [my] province, also - on which we are presently camping namely the riverbanks of Sona; utpattiH kiirtitaa = [my] birth, is narrated; yat tvam maam paripR^icChasi = which, you, me, have asked.

"Oh, dextrous Rama, this is all about my dynasty, my province on which we are presently camping namely the riverbanks of Sona, and about my birth, and thus everything is narrated as you have asked me. [1-34-13]

[Verse Locator](#)

गतो अर्ध रात्रः काकुत्स्थ कथाः कथयतो मम ।
निद्राम् अभ्येहि भद्रम् ते मा भूत् विघ्नो अध्वनि इह नः ॥ १-३४-१४

14. kaakutstha = oh, Rama; mama kathaaH kathayataH = by me, narration, while narrating; ardha raatraH = mid, night; gataH = is past; nidraam abhyehi = [some] sleep, you get; te bhadram = good may betide you; iha naH adhvani = here - halfway, to us, on the way; vighnaH maa abhuut = hindrance, let not, occur.

"By telling these legends it is past midnight, oh, Kakutstha, you get some sleep. Safe you be! Let no hindrance occur for us halfway on our pathway. [1-34-14]

[Verse Locator](#)

निष्पन्दाः तरवः सर्वे निलीना मृग पक्षिणः ।
नैशेन तमसा व्याप्ता दिशः च रघुनंदन ॥ १-३४-१५

15. raghu nandana = oh, Raghu's delight; taravaH niH spandaaH = trees, not, moving [standstill]; mR^iga pakSiNaH sarve ni liinaa = animals, birds, all, down, sunk - slouched; dishaH ca = confines, also; naishena tamasaa vyaaptaa = pertaining to night, darkness, are pervaded with.

"Oh, Raghu's delight, trees are standstill... animals and birds have slouched... nightly sombre has pervaded all the confines. [1-34-15]

[Verse Locator](#)

शनैः विसृज्यते संध्या नभो नेत्रैः इव आवृतम् ।
नक्षत्र तारा गहनम् ज्योतिर्भिः अवभासते ॥ १-३४-१६

16. sandhyaa shanaiH visR^ijyate = eventide, slowly, lapsed; nakSatra taaraa gahanam = stars, starlets, filled with; nabhaH = vault of heaven; jyotibhiH = with stars; netraiH aavR^itam iva = with orbs [of heaven,] overspread, as though; ava bhaasate = splendid / it is appearing.

"Eventide lapsed slowly and the vault of heaven filled with stars and starlets is splendid as though orbs of heaven are overspread on its vault. [1-34-16]

[Verse Locator](#)

उत्तिष्ठते च शीतांशुः शशी लोक तमो नुदः ।

ह्लादयन् प्राणिनाम् लोके मनांसि प्रभया स्वया ॥ १-३४-१७

17. **shiita amshuH shashii** = who has coolant, moonbeams, the moon; **loka tamaH nudaH** = of world, darkness, while dissipating; **svayaa prabhayaa** = with his own, with brilliance; **loke praaNinaam manaamsi** = in world, living beings', hearts; **hlaadayan** = gladdening; **uttiSThate ca** = is rising, also.

"Also, dissipating the darkness of the world with his brilliance, the moon with coolant moonbeams is rising up, gladdening the hearts of worldly beings. [1-34-17]

[Verse Locator](#)

नैशानि सर्व भूतानि प्रचरन्ति ततः ततः ।

यक्ष राक्षस संघाः च रौद्राः च पिशित अशनाः ॥ १-३४-१८

18. **naishaani** = those beings that move in night - nightly beings; **sarva bhuutaani** = all, beings of; **yakSas raakSasa sanghaaH ca** = yaksha-s, demon, bands, even; **raudraaH pishita ashanaaH ca** = ferocious, raw flesh, eaters [ogres,] even; **tataH tataH** = there, there; **pra caranti** = are [now] milling about - astir.

"Now, the bands of yaksha-s, demons, even the ferocious ogres that feed on raw flesh, why them, all the beings that take pleasure in nights are astir, far and wide." So said Vishvamitra to Rama. [1-34-18]

[Verse Locator](#)

एवम् उक्त्वा महातेजा विरराम महामुनिः ।

साधु साधु इति ते सर्वे मुनयो हि अभ्यपूजयन् ॥ १-३४-१९

19. **mahaa tejaa mahaa muniH** = great-resplendent, eminent, saint; **evam uktvaa** = this way, on saying; **vi ra raama** = verily, paused; **sarve munayaH** = all, saints; **saadhu saadhu iti** = well-said, well-said thus as; **tam abhyapuujayan [abhi apuujayan]** = him, verily, revered.

Saying so that greatly resplendent and eminent saint Vishvamitra paused, and then all the other sages have revered him saying, "well-said, well-said." [1-34-19]

[Verse Locator](#)

कुशिकनाम् अयम् वंशो महान् धर्मपरः सदा ।

ब्रह्म उपमा महात्मनः कुशवंश्या नरोत्तम ॥ १-३४-२०

20. **kushikanaam** = pertaining to Kusha's progeny; **ayam vamshaH mahaan** = this, dynasty is, sublime; **sadaa dharma paraH** = always, to righteousness, dedicated to; **kusha vamshyaaH** = those belonging to Kusha's lineage; **nara uttamaH** = men - mankind, the best ones among; **mahaa aatmanaH** = highly reverential ones; **brahma upamaa** = Brahma, in simile to - symbolise with.

"Sublime is this lineage of Kusha dynasty which always dedicated itself to righteousness, and the dynasts of Kusha are the best ones among mankind, and they symbolise with god Brahma himself, thus they are highly reverential." Thus the other sages have applauded Vishvamitra and his dynasty. [1-34-20]

[Verse Locator](#)

विशेषेण भवान् एव विश्वामित्र महायशः ।

कौशिकी सरिताम् श्रेष्ठः कुल उद्योतकरी तव ॥ १-३४-२१

21. **mahaayashaHvishvaamitra** = oh, highly renowned, Vishvamitra; **bhavaan eva** = you, alone; **visheSeNa** = especially - are exemplary, selfsame to Brahma; **saritaam shreSThaH** = among rivers, prominent one; **kaushikii** = River Kaushiki [sister of Vishvamitra]; **tava kula udyotakarii** = your, ancestry, she is glorifying.

"You alone are exemplarily selfsame to Brahma, oh, Vishvamitra of great-renown, and among rivers that prominent River Kaushiki is your sister, thus she is glorifying your ancestry." Thus the sages lauded Vishvamitra. [1-34-21]

[Verse Locator](#)

मुदितैः मुनि शार्दूलैः प्रशस्तः कुशिक आत्मजः ।

निद्राम् उपागमत् श्रीमान् अस्तम् गत इव अंशुमान् ॥ १-३४-२२

22. [iti = in this way]; **muni shaarduulaiH prashastaH** = by sages, tigerly ones, one who is lauded - Vishvamitra; **shriimaan kushika aatmajaH** = magnificent one, Kushi's, son - Vishvamitra; **muditaiH** = is pleased; **astam gata** = to dusk, one has gone in; **amshumaan iva** = one having sunrays [sun,] as with; **nidraam upa aagamat** = sleep, nearer, came nearby - slept; **or, shriimaan astam iva aMshumaan** = like the resplendent sun going to western mountain to take rest for that day, Vishvamitra drifted into sleep.

Sage Vishvamitra is pleased when those tigerly sages have laude him, and then that magnificent sage Vishvamitra lapsed into the lap of sleep, as the sun lapses into lap of dusk for that day. [1-34-22]

[Verse Locator](#)

रामो अपि सह सौमित्रिः किञ्चित् आगत विस्मयः ।

प्रशस्य मुनि शार्दूलम् निद्राम् समुपसेवते ॥ १-३४-२३

23. **saha saumitriH raamaH api** = with, Soumitri, Rama, even; **kimcit aagata vismayaH** = a little, came upon, astonishment; **muni shaarduulam prashasya** = sage, tigerly, on applauding; **nidraam sam upa sevate** = sleep, well, nearly, held dear [Rama served the Goddess of Sleep, Nidra Devi; glided into Her lap of Sleep.]

Even Rama with a little astonishment coming upon him, applauding that tigerly-sage, and glided into the lap of sleep along with Soumitri. [1-34-23]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुर् त्रिंशः सर्गः

Thus, this is the 34th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

chapter / sarga 35

Verses converted to UTF-8, Sept 09

Introduction

Sage Vishvamitra along with others reach the banks of River Ganga and they make their sojourn on that riverbank. There when Rama inquisitively enquires about River Ganga Vishvamitra narrates the legend of Ganga, as to how she is taken to heavens by gods from her father Himalayas.

[Verse Locator](#)

उपास्य रात्रि शेषम् तु शोणा कूले महर्षिभिः ।

निशायाम् सुप्रभातायाम् विश्वामित्रो अभ्यभाषत ॥ १-३५-१

1. vishvaamitraH = Viswamitra; raatri sheSam = night, remaining; maharSibhiH shoNaa kuule upaasya = with great-sages, Sona [the river,] on its bank, on sojourning; nishaayaam su prabhaataayaam = night elapsing, sunny, daybreak; abhyabhaaSata = spoke.

On sojourning the remaining night on the bank of river Sona along with great-sages, Viswamitra spoke when that night is elapsing into a sunny daybreak. [1-35-1]

[Verse Locator](#)

सुप्रभाता निशा राम पूर्वा संध्या प्रवर्तते ।

उत्तिष्ठ उत्तिष्ठ भद्रम् ते गमनाय अभिरोचय ॥ १-३५-२

2. raama = oh, Rama; nisha su prabhaataa = night [fared away,] joyous dawn; puurvaa sandhyaa pravartate = eastern, day-spring, is set in; uttiSTha uttiSTha = awake, arise; te bhadram = to you, let safe be; gamanaaya abhirocaya = for travel, be inspired to - ready yourself.

"Oh, Rama, night fared into a sunny morning, eastern day-spring is set in, hence awake and arise, you be safe, ready yourself for further travel." [1-35-2]

[Verse Locator](#)

तत् श्रुत्वा वचनम् तस्य कृत्वा पौर्व आल्लिक क्रियः ।

गमनम् रोचयामास वाक्यम् च इदम् उवाच ह ॥ १-३५-३

3. tasya tat vacanam shrutvaa = his, that, word, on hearing; Rama got up; paurva aahNika kriyaH kR^itvaa = early, morning, religious activities, on performing; gamanam rocayaamaasa = to journey on, shown interest; idam vaakyam ca uvaaca ha = this, sentence, also, said, indeed.

On hearing the words of Sage Vishvamitra, Rama woke up and on completion of morning time religious activities he readied himself for further journey and indeed spoke this sentence to the sage. [1-35-3]

अयम् शोणः शुभ जलो गाधः पुलिन मण्डितः ।
कतरेण पथा ब्रह्मन् संतरिष्यामहे वयम् ॥ १-३५-४

4. **brahman** = oh, Brahman; **shubha jalaH** = one with auspicious, waters; **pulina maNDitaH** = with sand-dunes, decorated with - overspread; **ayam shoNaH** = this, [river] Sona; **gaadhaH** = fordable - not so deep; **vayam katareNa pathaa** = we, in which of the two, ways; **sam tariSyaamahe** = very, easily cross it over - rather, without a boat

"This River Sona is with auspicious waters and even adorned with dunes, where it is not so deep. Oh, Brahman, in which of the two ways, namely by fordless waters or by fordable water with dunes, we have to cross this river?" [1-35-4]

[Verse Locator](#)

एवम् उक्तः तु रामेण विश्वामित्रो अब्रवीत् इदम् ।
एष पंथा मया उद्दिष्टो येन यान्ति महर्षयः ॥ १-३५-५

5. **raameNa** = by Rama; **evam uktaH vishvaamitraH** = thus, one who is spoken, Vishvamitra; **idam abraviit** = this, said; **maharSayaH yena [panthaa] yaanti** = great-sages, in which [route,] they go; **eSa panthaa mayaa uddiSTaH** = that, route, by me, is proposed.

When Rama spoke to him thus sage Vishvamitra replied, "I propose the same route by which these great sages are going. [1-35-5]

[Verse Locator](#)

एवम् उक्त्वा महर्षयो विश्वमित्रेण धीमता ।
पश्यन्तः ते प्रयाता वै वनानि विविधानि च ॥ १-३५-६

6. **dhiimataa vishvavitreNa evam uktvaa** = by astute one, Vishvamitra, thus, said; **te maharSayaH** = those, great sages; **vividhaani vanaani pashyantaH** = divers, forests, while beholding; **prayaataa vai** = they travelled, indeed.

Thus spoken by that astute Sage Vishvamitra, the other great sages travelled on, indeed beholding diverse forests and their environs. [1-35-6]

[Verse Locator](#)

ते गत्वा दूरम् अध्वानम् गते अर्ध दिवसे तदा ।
जाह्नवीम् सरिताम् श्रेष्ठाम् ददृशुर् मुनि सेविताम् ॥ १-३५-७

7. **te duuram adhvaanam gatvaa** = they, a distance, on their way, on going; **tadaa ardha divase gate** = then, half, day, while elapsing; **muni sevitaam** = by sages, adored; **saritaam shreSThaam** = among rivers, prominent one; **jaahnaviim** = River Ganga; **dadR^ishuH** = they perceived.

On going a distance on their way, and after a lapse of half a day, then they perceived the prominent one among rivers and the one adored by sages, namely River Ganga. [1-35-7]

[Verse Locator](#)

ताम् दृष्ट्वा पुण्य सलिलाम् हंस सारस सेविताम् ।
बभूवुर् मुनयः सर्वे मुदिता सह राघवाः ॥ १-३५-८

8. **puNya salilaam** = one with pious, waters; **hamsa saarasa sevitaam** = by swans, by saarasa [waterfowls,] adored by; **taam dR^iSTvaa** = at her [Ganga], on seeing; **saha**

raaghavaaH = along with, Raghava-s, Rama and Lakshmana; sarve munayaH muditaa babhuuvuH = all, saints, delighted, they became.

On seeing River Ganga with her pious waters and adored by swans and saarasa waterfowls, all the sages felt delighted together with both of the Raghava-s, namely Rama and Lakshmana. [1-35-8]

[Verse Locator](#)

तस्याः तीरे ततः चक्रुः ते आवास परिग्रहम् ।
ततः स्नात्वा यथा न्यायम् संतर्प्य पितृ देवताः ॥ १-३५-९
हुत्वा चैव अग्निहोत्राणि प्राश्य च अमृतवत् हविः ।
विविशुर् जाह्नवी तीरे शुभा मुदित मानसाः ॥ १-३५-१०
विश्वामित्रम् महात्मानम् परिवार्य समंततः ।

9, 10, 11a. tataH te = then, they; tasyaaH tiire = on her, banks; aavaasa parigraham cakruH = sojourn, taking, they have done - they camped there; tataH snaatvaa = then, taking bath; yathaa nyaayam = as per, custom; pitR^i devataaH = to fatherly, gods - to manes; sam tarpya = offered oblations; agni hotraaNi hutvaa ca eva = ritual fire, enkindled, also, thus - performed fire oblations; amR^ita vat = ambrosia, like; haviH ca praashya = oblation items, also, on dining; mudita maanasaaH = contented, at hearts - in oblation at river Ganga; mahaatmaanam vishvaamitram = great-souled one, Vishwamitra; sam antataH parivaarya = all around, surrounding; shubhaa jaahnavii tiire = on propitious, Ganga, on the banks; vivishuH = they perched.

Then they sojourned on the riverbank of Ganga, and next on taking bath in Ganga they have customarily offered that river's water as oblations to their manes. After that, on enkindling the ritual-fire they have also offered fire-oblations into it for gods. Later, dining on their part of those ambrosian oblations with which they have obliterated the fire, those sages perched on the propitious banks of Ganga, surrounding the great-souled Vishwamitra from all sides, to the contentment of their heart in having performed religious chores on the riverbank of Ganga. [1-35-9, 10, 11a]

[Verse Locator](#)

विष्टिताः च यथा न्यायम् राघवो च यथा अर्हम् ।
संप्रहृष्ट मना रामो विश्वामित्रम् अथ अब्रवीत् ॥ १-३५-११

11b. viSTitaaH ca = [when sages are] sitting at ease; raaghavau ca = Rama and Lakshmana, also; yathaa nyaayam yathaa arham = as per custom, as, admissible; atha = then; raamaH = Rama; sam pra hr^iSTa manaasa = very, well, gladdened, at heart; vishvaamitram abraviit = to Vishwamitra, spoke.

When sages are sitting at ease then even Rama and Lakshmana sat down according to their admissibility and custom of sitting before their teachers, and then Rama highly gladdened at heart has spoken to Vishwamitra. [1-35-11]

[Verse Locator](#)

भगवन् श्रोतुम् इच्छामि गङ्गाम् त्रि पथ गाम् नदीम् ।
त्रैलोक्यम् कथम् आक्रम्य गता नद नदीपतिम् ॥ १-३५-१२

12. bhagavan = oh, god; tri patha gaam = in three, ways, coursing; ga~Ngaam nadiim = about Ganga, river; shrotum icChaami = to listen, I wish; trai lokyam aakramya = three, worlds, on pervading; nada nadii patim = at rivulet, river, husband of - ocean; katham gataa = how, she reached.

"Oh, godly sage, I wish to listen about Ganga, the river that has a trinal course, and as to how she is reaching the husband of rivulets and rivers, namely the ocean, on pervading all the three worlds." Thus Rama asked Vishvamitra. [1-35-12]

[Verse Locator](#)

चोदितो राम वाक्येन विश्वामित्रो महामुनिः ।
वृद्धिम् जन्म च गंगाया वक्तुम् एव उपचक्रमे ॥ १-३५-१३

13. **raama vaakyena coditH** = by Rama's, words, motivated; **vishvaamitrH mahaamuniH** = Vishvamitra, eminent-sage; **gangaayaaH** = of Ganga; **janma vR^iddhim ca eva** = emergence, progression, also, that way; **vaktum upacakrame** = to narrate, thus, commenced.

Motivated by Rama's words the eminent-sage Vishvamitra commenced to narrate about the emergence and that way even about the progression of River Ganga. [1-35-13]

[Verse Locator](#)

शैलेन्द्रो हिमवान् राम धातूनाम् आकरो महान् ।
तस्य कन्या द्वयम् राम रूपेण अप्रतिमम् भुवि ॥ १-३५-१४

14. **raama** = oh, Rama; **dhaatuunaam mahaan aakaraH** = for minerals, greatest, repository - treasure trove of; **himavaan [naama]** = Himavan, [named]; **shaila indraH** = mountains', lord [is there]; **tasya** = to him; **rupeNa** = by virtue of comeliness; **bhuvi a pratimam** = on earth, without, another - unequalled; **kanyaa dvayam** = daughters, pair of; is there.

"The lordly mountain Himavan who is the greatest treasure trove of minerals, Rama, also treasures up a pair of daughters who by their comeliness are unequalled on earth. [1-35-14]

[Verse Locator](#)

या मेरु दुहिता राम तयोर् माता सुमध्यमा ।
नाम्ना मेना मनोज्ञा वै पत्नी हिमवतः प्रिया ॥ १-३५-१५

15. **raama** = oh, Rama; **naamnaa menaa [naama]** = by name, Mena, [she who is renowned like that]; **yaa meru duhitaa** = she who is, Mt. Meru's, daughter; **su madhyamaa** = to that slender-waisted one; **manoj~naa** = fascinating one; **himavataH patnii priyaa** = Himavan's, dear, wife; **tayoH maataa vai** = their, mother, indeed.

"The slender-waisted and fascinating daughter of Mt. Meru, oh, Rama, renowned by her name Mena, is the dear wife of Himavan and the mother of those two daughters, indeed. [1-35-15]

[Verse Locator](#)

तस्याम् गंग इयम् अभवत् ज्येष्ठा हिमवतः सुता ।
उमा नाम द्वितीया अभूत् कन्या तस्य एव राघव ॥ १-३५-१६

16. **raaghava** = oh, Raghava; **iyam ganga** = this, Ganga; **himavataH** = Himavan's; **jyeSThaa sutaa** = as elder, daughter; **tasyaam abhavat** = from her [Mena,] emerged; **tasya eva** = to him, that way; **[naamnaa** = by name]; **umaa naama** = Uma, renowned as; **dvitiiyaa kanyaa abhuut** = second, daughter, became - emerged.

"This Ganga has emerged as an elder daughter to Himavan through Mena, oh, Raghava, and that way a girl renowned by the name Uma has become a second daughter to him. [1-35-16]

[Verse Locator](#)

अथ ज्येष्ठाम् सुराः सर्वे देव कार्यं चिकीर्षया ।

शैलेन्द्रम् वरयामासुः गंगाम् त्रि पथ गाम् नदीम् ॥ १-३५-१७

17. **atha** = later; **sarve suraaH** = all, gods; **deva kaarya cikiirSayaa** = divine, purpose, interested in; **tri patha gaam nadiim** = who will ultimately become - three, way, cruising, river; **jyeSThaam gangaam** = elder one, Ganga is; **shailendram varayaamaasuH** = mountain, lordly one - Himavan, sought him.

"Later, all of the divinities intending to fulfil a divine purpose have sought the lordly mountain Himavan to spare Ganga, who is scheduled to become a tri-way-cruising river. [1-35-17]

[Verse Locator](#)

ददौ धर्मेण हिमवान् तनयाम् लोक पावनीम् ।

स्वच्छंद पथ गाम् गंगाम् त्रैलोक्य हित कांयया ॥ १-३५-१८

18. **himavaan dharmeNa** = Himavan, with a righteous mind; **traia lokya hita kaamyayaa** = for three, worlds, welfare, hopeful of; **loka paavaniim** = worlds, one who is a sanctifier; **svacChanda patha gaam** = volitionally, in her way, on who flows; **tanayaam gangaam dadau** = daughter, Ganga, he spared.

"With a righteous thinking and hopeful of the welfare in triadic world, Himavan then spared his daughter Ganga whose flow is at her own volition. [1-35-18]

[Verse Locator](#)

प्रतिगृह्य त्रिलोक अर्थम् त्रिलोक हित कांक्षिणः ।

गंगाम् आदाय ते अगच्छन् कृतार्थेन अंतरात्मना ॥ १-३५-१९

19. **tataH** = then; **te [devaaH]** = those, [gods]; **tri loka hita kaankshiNaH [kaariNaH]** = for three, world's, well-being, wishing [she who causes weal]; **tri loka artham** = for three, world's, purpose of; **gangaam** = Ganga; **prati gR^ihya aadaaya** = in turn, taking [on receiving, welcoming,] took with them; **kR^ita arthena antar aatmanaa** = fulfilled, of purpose, in inner, soul; **agacChan** = came back - to heaven.

"Those divinities who are the well-wishers of the well-being of tri-world welcomed Ganga, who is incidentally intended for the purpose of the tri-world, and they came back to heaven fetching Ganga with them, with a heartfelt joy for their purpose is fulfilled. [1-35-19]

[Verse Locator](#)

या च अन्या शैल दुहिता कन्या आसीत् रघुनंदन ।

उग्रम् सुव्रतम् आस्थाय तपः तपे तपोधना ॥ १-३५-२०

20. **raghunandana** = oh, Raghu's descendent; **anyaa shaila duhitaa** = other, mountain's [Himavanta's], daughter; **yaa kanyaa aasiit** = which, unmarried girl, is there; **[saa = she]; tapaH dhanaa** = her asceticism, is her wealth; **ugram su vratam aasthaaya** = rigorous, supreme, devoutness, taking hold of; **tapaH tepe** = sacrament, performed.

"The other daughter of Himavanta, oh, Raghu's descendent, that unmarried girl namely Uma, she performed a rigorous sacrament taking hold of a supreme devoutness as her asceticism itself is her wealth. [1-35-20]

[Verse Locator](#)

उग्रेण तपसा युक्ताम् ददौ शैलवरः सुताम् ।

रुद्राय अप्रतिरूपाय उमाम् लोक नमस्कृताम् ॥ १-३५-२१

21. **shaila varaH** = mountain, best [Himavanta]; **ugreNa tapasaa yuktaam** = one who is - rigorous, sacrament, unified with; **loka namaskR^itaam** = one who is - by worlds, adored; **sutaam umaam** = daughter, Uma is; **a prati ruupaaya** = one with - no, coequal, in aspect [unequalled one, unique god]; **rudraaya dadau** = to Rudra, gave - in marriage.

"As for Uma who is unified with her rigorous sacrament and who is adored by all the world, that best one among mountains Himavanta gave such a daughter to the unique god Rudra. [1-35-21]

[Verse Locator](#)

एते ते शैल राजस्य सुते लोक नमस्कृते ।
गंगा च सरिताम् श्रेष्ठा उमादेवी च राघव ॥ १-३५-२२

22. **raaghava** = oh, Raghava; **saritaam shreSThaa gangaa ca** = among rivers, prominent one Ganga, also; **umaa devii ca** = Uma Devi, also; **ete te shaila raajasya** = these, they two, mountain, king's - Himavan's; **loka namaskR^ite sute** = by world, revered, daughters.

"Oh, Raghava, the prominent one among rivers namely Ganga and Uma Devi as well, these are the two daughters of the king of mountains that are highly revered by the world. [1-35-22]

[Verse Locator](#)

एतत् ते सर्वम् आख्यातम् यथा त्रि पथ गामिनी ।
खम् गता प्रथमम् तात गतिम् गतिमताम् वर ॥ १-३५-२३

23. **gati mataam vara** = in cruising, [of life] of people, best one; or, one who has beautiful gait - Rama; **taata** = oh, dear boy; **tri patha gaaminii** = three, way, cruising; **prathamam yathaa** = firstly, as to how; **kham gataa** = to heavens, cruised; **etat gatim** = all about, cruising; **te sarvam aakhyaatam** = to you, all in all, is related.

"Dear boy Rama with beautiful gait, as to how the triply coursing Ganga has cruised to heaven in the first phase, I have related all about that cruise to you. [1-35-23]

The three-way coursing of the river is firstly as Ganga in the lap of Himalayas. Then when she cruised heavenward with divinities as Deva Ganga, or Mandaakini or Sudiirghika, it is second. Later, when she came to earth from heaven and gone into ocean and even to netherworlds as Jahnavi, it is the third. There are variations for this. Some say that the river's entry into sky is the first, by taking words **gati mataam vara**, **gati** and deriving meaning as - which sky grants a path for all moving things etc., and the next is her entry to heaven, and nextly her coming to earth. And some say that gods have not left her in middle of the sky to come to heaven at a later time, and hence her three courses are as Ganga, Mandaakini, and Jahnavi.

[Verse Locator](#)

स एषा सुर नदी रंया शैलेन्द्र तनया तदा ।
सुर लोकम् समारूढा विपापा जल वाहिनी ॥ १-३५-२४

24. **ramyaa** = marvellous one; **vi paapaa** = without, sins; **jala vaahinii** = in the form of waters, one that flows; **saa eSaa** = such as she is; **shaila indra tanayaa** = mountain, lord's, daughter; **tadaa** = then; **sura nadii** = divine, river; **on becoming**; **sura lokam sam aaruuDhaa** = divinity's, abode [to heaven], well, ascended.

"As such, that marvellous and sinless daughter of the lordly mountain Himavanta, ever-flowing in the form of water, ascended to the abode of divinities and became **deva ganga** , Divine River. [1-35-24]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंच त्रिंशः सर्गः

Thus, this is the 35th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

chapter / sarga 36
Verses converted to UTF-8, Sept 09

Introduction

Shiva on his marriage with Uma is in the conjugal bliss for a long period due to his yogic powers. Fearing the result of that prolonged activity all gods prey for the cessation of it because none in any world can carry that offspring. Shiva accepting that request asks them where to discharge the sperm that has already stirred up. Gods indicate the earth as the taker. Shiva accordingly inundates the earth with his fluid. Then the Fire-god is dispatched to consolidate that into a reed forest called **sharavaNa** . Goddess Uma ireful at the prevention of begetting a son, now curses gods and earth to be childless.

[Verse Locator](#)

उक्त वाक्ये मुनौ तस्मिन् उभौ राघव लक्ष्मणौ ।
प्रतिनंद्य कथाम् वीरौ ऊचतुः मुनि पुंगवम् ॥ १-३६-१

1. **tasmin munau** = = that, sage; **ukta vaakye** = who has spoken word - who said so - finished narration; **viirau raaghava lakSmaNau ubhau** = brave, Raghava, Lakshmana, both; **kathaam prati nandya** = at the story, in turn, praised it; **muni punigavam uucatuH** = to, sage, eminent, spoke.

When that sage Vishvamitra has finished narration of the legend of the daughters of Himavanta, both the brave ones, namely Raghava and Lakshmana in their turn have extolled that legend and spoke to that eminent-sage. [1-36-1]

[Verse Locator](#)

धर्म युक्तम् इदम् ब्रह्मन् कथितम् परमम् त्वया ।
दुहितुः शैल राजस्य ज्येष्ठाय वक्तुम् अर्हसि ।
विस्तरम् विस्तरज्ञो असि दिव्य मानुष संभवम् ॥ १-३६-२

2. **brahman** = oh, Brahman; **dharma yuktam** = righteousness, exhaustive of; **paramam** = admirable - story; **idam** = this; **tvayaa kathitam** = by you, discoursed; **shaila raajasya jyeSThaaya duhituH** = mountain, king [Himavanta] elder, daughter of [Ganga]; **divya maanuSa sambhavam** = divine, humanly [legend,] happenings; **vistaram vaktum arhhasi** = emphatically, to tell, apt of you; **vistara j~naH asi** = expatiation, knower - aware of, you are.

"This admirable discourse given by you about Ganga is exhaustive in righteousness, oh, Brahman, and it will be apt of you to tell emphatically about the divine and earthly legend of the elder daughter of Himavanta, namely Ganga, for you are aware to expatiate upon it. [1-36-2]

[Verse Locator](#)

त्रीन् पथो हेतुना केन पावयेत् लोक पावनी ।
कथम् गङ्गा त्रिपथगा विश्रुता सरित् उत्तमा ॥ १-३६-३

3, 4a. loka paavanii = worlds, purifier of - Ganga; kena hetunaa = by which, reason; triin pathaH plaavayet = three, paths, she is flooding - flowing; dharma j~na = oh, virtue-knower [Vishvamisra]; tri patha gaa = in three, way, coursing; ga~Ngaa = Ganga; kaiH karmabhiH samanvitaa = by which, deeds, she is connected with - deeds of merit; triSu lokeSu = in three, worlds; sarit uttamaa = among rivers, the best one; [katham = in which way]; vi shrutaa well, known - renowned.

"By which reason that world purifier Ganga influxes into three paths? Oh, virtue-knower, and connected with which deeds of merit this triple-courser Ganga is renowned as the best one among all the rivers in three worlds?" Thus Rama and Lakshmana have asked the sage Vishvamisra. [1-36-3, 4a]

[Verse Locator](#)

तथा ब्रुवति काकुत्स्थे विश्वामित्रः तपोधनः ॥ १-३६-४

निखिलेन कथाम् सर्वाम् ऋषि मध्ये न्यवेदयत् ।

4b, 5a. kaakutsthe tathaa bruvati = by Kakutstha-s [Rama, Lakshmana,] that way, said; tapaH dhanaH vishvaamisraH = ascetic-wealthy, Vishvamisra; sarvaam kathaam nikhilena = all, legend, in entirety; R^iSi madhye nyavedayat = sages, among, submitted - spoken.

When Kakutstha-s have enquired that way, the ascetically-wealthy sage Vishvamisra has narrated all the legend of Ganga in its entirety, staying among the sages. [1-36-4b, 5a]

[Verse Locator](#)

पुरा राम कृत उद्वाहः शिति कण्ठो महा तपाः ॥ १-३६-५

दृष्ट्वा च भगवान् देवीम् मैथुनाय उपचक्रमे ।

5b, 6a. raama = oh, Rama; puraa kR^ita udvaahaH = once, getting, married [to Uma]; mahaa tapaaH shiti kaNThaH = sublime, ascetic, blue, throated god - Shiva; deviim = consort [Shiva's consort, Goddess Uma]; dR^iSTvaa = on seeing - having a penchant; bhagavaan maithunaaya upacakrame = God - Siva, for lovemaking, began.

"On his getting married to Uma, oh, Rama, the sublime-ascetic and bluish throated god Shiva, as his throat became blue when he consumed poison during the churning of Milky Ocean, at one time with a predilection towards her he has started lovemaking with her. [1-36-5b, 6a]

[Verse Locator](#)

तस्य संक्रीडमानस्य महादेवस्य धीमतः ।

शितिकण्ठस्य देवस्य दिव्यम् वर्षं शतम् गतम् ॥ १-३६-६

न च अपि तनयो राम तस्याम् आसीत् परंतप ।

6b, c, 7. param tapa raama = oh, enemy-scorcher, Rama; mahaa dhiimataH = of that sagacious one; devasya shitikaNThasya samkriiDamaanasya = of god, blue-throated Shiva, while nuptial merrymaking - lovemaking; tasya devasya = of that, god's; divyam varSa shatam gatam = divine, years, hundred, elapsed; api ca = even, also - even then; tasyaam = in her - in Uma; tanayaH na aasiit = son, has not, become - not born.

"While that sublime, sagacious and blue-throated God Shiva is in lovemaking, oh, enemy-scorcher Rama, a hundred divine years have elapsed, even then he had no son in her, namely Goddess Uma. [1-36-6b, c, 7]

The hundred divine years are said to be 36,000 mortal years and this goes with the calculation of yuga Indian 'era' calculation where two thousand of four yuga-s, kR^ita, treta, dvaapara, kali yuga-s are one brahma dina Brahma's day etc.

सर्वे देवाः समुद्युक्ताः पितामह पुरोगमाः ॥ १-३६-७

यत् इह उत्पद्यते भूतम् कः तत् प्रतिसहिष्यति ।

7b, 8a. [tataH = then]; pitaamaha purogamaaH = Forefather [Brahma], going before-leading the delegation; devaaH = gods; thought among themselves; iha = in this - goddess Uma; yat bhuutam utpadyate = which, being, emerges; tat = that being; kaH prati sahiSyati = who, in turn [inevitably], sustains; thinking so; sarve samudyuktaaH [sam udyuktaaH, = all, prepared for action; [or, sam udvignaa = all are worried.]

"All the gods headed by Brahma have then started to ponder, 'is there anybody who can inevitably sustain that being which emerges from this goddess Uma after this prolonged yogic act of copulation with Shiva?' This being the worry of all gods they have prepared for action. [1-36-7b, 8a]

[Verse Locator](#)

अभिगंय सुराः सर्वे प्रणिपत्य इदम् अब्रुवन् ॥ १-३६-८

देव देव महादेव लोकस्य अस्य हिते रत ।

सुराणाम् प्रणिपातेन प्रसादम् कर्तुम् अर्हसि ॥ १-३६-९

8b, 9. suraaH sarve abhi gamya = gods, all of them, towards, on going - on approaching Shiva; praNipatya idam abruvan = paying deference to [Siva,] this, they spoke; deva deva = oh, God of Gods, asya lokasya hite rata = of this, world's, welfare, oh, one who is interested in; mahaa deva = oh, Great-God; suraaNaam = of gods, such as we are; our; praNipaaten = by [consideration of] supplication; prasaadam kartum arhasi = grace, to bestow, apt of you.

"All of the gods on approaching and paying their deference to Shiva spoke this to him, 'oh, God of Gods, oh, one who is interested in the welfare of these worlds, oh, Great-God, considering the supplication of all gods it will be apt of you to bestow grace.' [1-36-8b, 9]

This prolonged act of copulation is an act of yoga called mahaa maithuna. The Shaktaite Tantriks who practise panca ma kaara : madya, maamsa, matsya, mudra, maithuna 'liquor' 'mutton' 'fish' 'postures' [loosely: callisthenics] and 'copulation' make use of these things. In these practises, the yogis use mudra-s 'posture' 'callisthenics' at the time of copulation even, so that there will be no ejaculation for a longer period. This is their 'Five-element theory...'

[Verse Locator](#)

न लोका धारयिष्यन्ति तव तेजः सुरोत्तम ।

ब्राह्मेण तपसा युक्तो देव्या सह तपः चर ॥ १-३६-१०

त्रैलोक्य हित काम अर्थम् तेजः तेजसि धारय ।

रक्ष सर्वान् इमान् लोकान् न अलोकम् कर्तुम् अर्हसि ॥ १-३६-११

10, 11. sura uttama = oh, of gods, supreme one - oh, supreme god; tava tejaH = your, offspring born out of your effulgence; lokaa na dhaarayiSyanti = worlds, cannot be, capable to bear; braahmeNa tapasaa yuktaH = as per Vedic ancillary [Yoga,] postulates of asceticism, unified with; devyaa saha = with Goddess Uma, along with; tapaH cara = asceticism, you practise; trailokya hita kaama artham = three, world's, welfare, desiring; tejaH tejasi dhaaraya = your refulgent seed, in your own radiance, you sustain. rakSa sarvaan imaan lokaan = protect, all, these, worlds [in universe]; na a lokam kartum arhasi = not, devoid of [annihilate], worlds [in universe,] to render, apt of you

" 'Worlds cannot capably bear your offspring born out of your effulgence, oh, Supreme-God, hence you may practice yogic asceticism along with your consort Goddess Uma in unison with Vedic postulates of Yoga, rather than progeniture, and desiring the welfare of the three worlds you may please retain your refulgent seed within your own radiance, thus protect this universe, since

it will not be apt of you to render it devoid of worlds with the efflux of the unmanageable potency of yours .' So said gods to Shiva. [1-36-10, 11]

The word **tejas** also means semen, or offspring, besides resplendence **tejaH paraakrame praaNe varcas arciShi retasi - ratnamaala** thus the prospective offspring through ejaculation is the problem here, because Kumara, or, Skanda takes birth with all the irrepressible effulgence of Shiva, plus his own.

[Verse Locator](#)

देवतानाम् वचः श्रुत्वा सर्व लोक महेश्वरः ।
बाढम् इति अब्रवीत् सर्वान् पुनः च इदम् उवाच ह ॥ १-३६-१२

12. **sarva loka maheshvaraH** = all, universe's, Rarefied-God [Shiva]; **devataanaam vacaH shrutvaa** = of gods, words, on listening; **baaDham** = = so be it; **iti abraviit** thus, said to them; **punaH** = again - further; **sarvaan** = to all gods; **idam uvaaca ha** = this, spoke, indeed.

"On listening the words of gods that Rarefied-God of Universe, namely Shiva said, 'so be it,' and further spoke this to all of the gods, indeed. [1-36-12]

[Verse Locator](#)

धारयिष्यामि अहम् तेजः तेजसि एव सह उमया ।
त्रिदशाः पृथिवी चैव निर्वाणम् अधिगच्छतु ॥ १-३६-१३

13. **umayaa saha aham** = Uma, along with, I; **tejaH tejasi eva** = sperm, in virility; **dhaarayiSyami** = I wish to bear; **tridashaaH pr^ithivii caiva** = divinities [immortals,] earthly [mortals,] also; **nirvaaNam adhigacChatu** = perfect bliss, enter upon derive.

" 'I wish to bear my sperm in my virility and Uma in hers, let the immortals and mortals as well, derive a perfect bliss. [1-36-13]

[Verse Locator](#)

यद् इदम् क्षुभितम् स्थानात् मम तेजो हि अनुत्तमम् ।
धारयिष्यति कः तत् मे ब्रुवन्तु सुर सत्तमाः ॥ १-३६-१४

14. **mama** = mine; **anuttamam** = unexcelled [semen]; **yat** = that which; **idam tejaH** = this, refulgence is, semen is; **sthaanaat kSubhitam** = from its place, stirred up; **tat** = that, that much semen; **kaH dhaarayiSyati** = who, will bear; **sura sattamaaH** = oh, gods, eminent ones; **regarding that; me bruvantu** = to me, you tell.

" 'But that part which has already stirred up from its place is irrestrainable, as such, oh gods of eminence, you tell me who can contain that part of the unexcelled potency.' So said Shiva to gods. [1-36-14]

[Verse Locator](#)

एवम् उक्ताः ततो देवाः प्रत्यूचुर् वृषभ ध्वजम् ।
यत् तेजः क्षुभितम् हि अद्य तद् धरा धारयिष्यति ॥ १-३६-१५

15. **evam uktaaH** = thus, who are spoken to [by Shiva]; **tataH** = then; **devaaH** = gods; **vR^iSabha dhvajam** = Divine-Bull, bannered [god Shiva]; **prati uucuH** = in reply, spoke to; **yat tejaH kSubhitam** = that which, sperm, stirred up; **tat adya** = that - part, now; **dharaa dhaarayiSyati hi** = earth, endures, indeed.

"Thus spoken by Shiva, then the gods in reply spoke to him whose banner is Divine-Bull, namely Shiva, 'that part of the potency which has already stirred up, the earth indeed endures that now. [1-3-15]

[Verse Locator](#)

एवम् उक्तः सुर पतिः प्रमुमोच महाबलः ।

तेजसा पृथिवी येन व्याप्ता स गिरि कानना ॥ १-३६-१६

16. **evam uktaH** = thus, said [by gods]; **sura patiH** = god's, god; **yena tejasaa** = by which, refulgence - of Shiva; **sa giri kaananaa pR^ithivii** = with, mountains, forests, earth is; **vyaaptaa** = overspread; such a refulgence; [**mahii tale** = on earth's, surface]; **mahaabalaH** = greatly virile one [Yogi, of par excellence]; **pra mumoca** = well, discharged.

"Thus said by the gods that Yogi of par excellence and the God of Gods, Shiva, discharged his refulgent semen with which the earth together with its mountains and forests is overspread. [1-36-16]

[Verse Locator](#)

ततो देवाः पुनर् इदम् ऊचुः च अपि हुताशनम् ।

आविश त्वम् महातेजो रौद्रम् वायु समन्वितः ॥ १-३६-१७

17. **tataH** = thereby; **devaaH** = gods; **punaH** = in turn; **huta ashanam api** = to Fire-oblations, consumer [Fire-god,] even; **idam uucuH ca** = this, said, also; **tvam vaayu samanvitaH** = you, Wind-god, along with; **raudram** = pertaining to Rudra; **mahaatejaH** = his semen, great-potence; **aavisha** = enter.

"Thereby the gods in their turn said even to Fire-god, 'you enter the great-potence of Rudra along with Wind-god, lest that potency may annihilate the earth and earthlings, because you can consume anything that comes in touch with you. [1-36-17]

[Verse Locator](#)

तद् अग्निना पुनर् व्याप्तम् संजातम् श्वेत पर्वतम् ।

दिव्यम् शरवणम् चैव पावक आदित्य संनिभम् ॥ १-३६-१८

यत्र जातो महातेजाः कार्तिकेयो अग्नि संभवः ।

18, 19a. **agninaa** = by Fire-god; **vyaaptam** = pervaded; **tat** = that great-potence; **punaH** = again; **shveta parvatam sam jaatam** = as white, mountain, well, emerged; **paavaka aaditya samnibham** = Fire, Sun, equal in shine; **divyam shara vaNam caiva** = divine, reeds, forest, also thus; it has become; **yatra** = wherefrom; **mahaatejaaH** = highly brilliant; **agni sambhavaH** = one who is born out of the refulgence of Shiva through Fire-god; **kaartikeyaH** = one who is suckled by Krittika-s; **jaataH** = has emerged.

"And when Fire-god invaded that great-potence of Shiva it has emerged as White-mountain, also thus it has become as a divine forest of reeds equalling the Sun and Fire in its resplendence, wherefrom the highly brilliant Kumara has emerged. [1-36-18, 19a]

Because Kumara, or Skanda took birth through Fire-god from the great-potence of Shiva, he is called the one born out of fire. Because Krittika stars have suckled him he is also called as Kaaritkeya. The birth and legend of Kaartikeya is detailed in the next chapter relating to Ganga.

[Verse Locator](#)

अथ उमाम् च शिवम् चैव देवाः स ऋषि गणाः तदा ॥ १-३६-१९

पूजयामासुः अत्यर्थम् सुप्रीत मनसः ततः ।

19b, 20a. **atha** = later; **sa R^iSi gaNaaH devaaH** = with, sages, assemblages of, gods; **tataH** = thereby, as it has happened so; **su priita manasaH** = well, pleased, at heart; **tadaa** = then; **umaam ca shivam caiva** = Uma, also, Shiva, also thus; **ati artham puujayaamaasuH** = fulsomely, adored.

"Later on, the gods together with the assemblages of sages are well pleased at heart as it has happened according to their prayer, thereby they fulsomely adored Shiva and even Uma. [1-36-

अथ शैल सुता राम त्रिदशान् इदम् अब्रवीत् ॥ २०

समन्युः अशपत् सर्वान् क्रोध संरक्त लोचना ।

20b, 21a. **raama** = oh, Rama; **atha** = then; **shaila sutaa** = mountain's, daughter - Uma; **sa manyuH** = with, ire; **tridashaan idam abraviit** = to divinities, this, said; **krodha sam rakta locanaa** = in anger, with, reddened, eyes; **sarvaan ashapat** = all of them, cursed.

"Oh, Rama, but the daughter of Himalayan Mountain, namely Uma, while irefully saying this to the divinities she cursed them all with her eyes reddened in anger. [1-36-20b, 21a]

यस्मात् निवारिता च अहम् संगता पुत्र कांयया ॥ १-३६-२१

अपत्यम् स्वेषु दारेषु न उत्पदयितुम् अर्हथ ।

21b, 22a. **yasmaat** = wherefore; **putra kaamyayaa** = son, desirous of; **aham samgataa ni vaarita** = I am, from intimacy, back, moved - prevented; [**tasmaat** = therefore]; **sveSu daareSu** = in one's own, wives; **apatyam** = progeny; **na utpadayitum arhatha** = not, to bring forth, eligible - worthy enough, infecund - you are prevented to bear children.

" 'Wherefore, I who am desirous of a son had been prevented from the intimacy with my husband, therefore you shall be infecund to beget progeny through your own wives. [1-36-21b, 22a]

अद्य प्रभृति युष्माकम् अप्रजाः सन्तु पत्नयः ॥ १-३६-२२

एवम् उक्त्वा सुरान् सर्वान् शशाप पृथिवीम् अपि ।

22, 23a. **adya prabhR^iti** = from now, onwards; **yuSmaakam** = yours; **patnayaH** = wives; **aprajaaH** = without, progeny; **santu** = they will be - they remain; **sarvaan suraan** = to all, gods; **evam uktvaa** = this way, on saying [by Uma,]; **pR^ithiviim api** = to earth, also; **shashaapa** = cursed - gave a curse.

" 'And from now onwards you wives shall remain infertile...' and on saying this way to all of the gods she also gave a curse to the earth. [1-36-22, 23a]

Thus the celestials do not directly breed. They take the agency of humans or other mortals to bring forth their offspring as in the case of the monkey race, and Menaka, and as in the case of Vishvamitra giving birth to Shakuntala, who in her turn gave birth to Bharata, so on.

अवने न एक रूपा त्वम् बहु भार्या भविष्यसि ॥ १-३६-२३

न च पुत्र कृताम् प्रीतिम् मत् क्रोध कलुषीकृता ।

प्राप्स्यसि त्वम् सुदुर्मेधे मम पुत्रम् अनिच्छती ॥ १-३६-२४

23b, 24. **avane** = oh, earth; **tvam** = you; **na eka ruupaa** = not, with one, appearance - sui generis, bizarre; **bahu bhaaryaa** = to many, as wife; **bhaviSyasi** = you will become; **su dur medhe** = oh, very, base, minded one [earth]; **mama putram an icChatii** = to me, son, not, desirous - you are bigoted; **tvam** = you; **mat krodha kaluSii kR^itaa** = by my, anger, sully, rendered - sullied by my anger; **putra kR^itaam priitim ca** = by children, caused, delight, even; **na praapsyasi** = not, you will get.

" 'Oh, Earth, your appearance shall be bizarre and you will be a wife to many. And oh, verily base-minded earth, rendered sully by my anger you shall have no gratification caused by the

children as you are bigoted against my son. [1-36-23b, 24]

The sin of earth to bear the curse of Uma Devi is to accept the semen of Shiva on her surface. The appearance of earth will not be in one kind or quality for it has lands and oceans, deserts and forests, volcanoes and mountains, ice and humidity, etc. Further, the earth is the official wife to numerous kings. The earth is also cursed to not to have the delight of her children. The earth has Naraka, the demon, and Seetha as her children. But these two are not begotten through any seminal contact by earth, and further, for earth it is as good as not having these two as her children, for such is the plight of these two so-called children of earth on earth. After many tumults in her life, even Seetha asks her mother on earth, i.e., mother earth herself, to take her back into her womb.

[Verse Locator](#)

तान् सर्वान् पीडितान् दृष्ट्वा सुरान् सुरपतिः तदा ।
गमनाय उपचक्राम दिशम् वरुण पालिताम् ॥ १-३६-२५

25. sura patiH = god's, god - Shiva; tadaa = then; piiDitaan [vriiDitaan] = distressed [ashamed]; taan sarvaan suraan dR^iSTvaa = them, all, gods, on seeing - ill at ease to see their plight; varuNa paalitaam = by Rain-god, ruled by; disham = towards the quarter of compass; gamanaaya upacakraama = to go, started to.

"That God of Gods Shiva becoming ill at ease to look at all of the distressed gods, equally feeling small to convince his consort Uma, he has started to journey towards the western quarter which is ruled by Rain-god. [1-36-25]

[Verse Locator](#)

स गत्वा तप आतिष्ठत् पार्श्वे तस्य उत्तरे गिरेः ।
हिमवत् प्रभवे शृंगे सह देव्या महेश्वरः ॥ १-३६-२६

26. saH maheshvaraH = he - Shiva; gatvaa = having gone to west; tasya gireH uttare paarshve = of that, mountain [Himalayas,] northern, side; himavat prabhava shR^i.nge = in Himalayas, emerged [a mountain,] on its peak; devyaa saha = concert [Uma,] along with; tapa aatiSThat = in asceticism, settled down.

"On going to the northern side of Himalayan Mountains, that God of Gods, Shiva settled down in asceticism along with his consort Uma on the peak of a mountain emerged from Himalayas. [1-36-26]

Here some say the mountain on which Shiva settled for asceticism as himavat prabhava giving it a full name, like Mt. Kailash or Kanchanjunga etc. If any such mountain peak is named and available in mythologies or in Himalayas, this needs a revision.

[Verse Locator](#)

एष ते विस्तरो राम शैल पुत्र्या निवेदितः ।
गङ्गायाः प्रभवम् चैव शृणु मे सह लक्ष्मण ॥ १-३६-२७

27. raama = oh, Rama; shaila putryaa = pertaining to mountain's, daughter eSa = this [Uma's legend]; vistaraH te niveditaH = vividly, to you, narrated; gangaayaaH prabhavam caiva = about Ganga's, emergence, also even; saha lakSmaNa = with, Lakshmana; shR^iNu me = listen, from me.

"This is the legend of mountain's daughter, namely Goddess Uma vividly narrated to you, oh, Rama, and now listen from me along with Lakshmana about the emergence of Ganga. [1-36-27]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् त्रिंशः सर्गः

Thus, this is the 36th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties
chapter / sarga 37
Verses converted to UTF-8, Sept 09
Introduction

Sage Vishvamitra continues his narration about the earthly course of Ganga, her begetting Kaartikeya, Kritika-stars breast-feeding that boy, gods naming that boy as Kaarthikeya, and that boy's anointment as the Chief of Celestial Armies.

[Verse Locator](#)

तप्यमाने तदा देवे स इन्द्राः स अग्नि पुरोगमाः ।
सेनापतिम् अभीप्सन्तः पितामहम् उपागमन् ॥ १-३७-१

1. **deve tapyamaane** = of god Shiva, while undertaking asceticism; **tadaa** = then; [**devaaH** = gods]; **saH indraaH** = with, Indra; **senaapatiH abhiipsantaH** = army, chief, desiring for; **sa agni purogamaaH** = with, Fire-god, keeping ahead - as leader; **pitaamaham upaagaman** = towards Forefather - Brahma, arrived at the nearby of.

"While god Shiva is undertaking asceticism thus, then the gods desiring an Army Chief for celestial forces have arrived in the audience of Forefather Brahma, along with Indra and keeping Fire-god at their fore." Sage Vishvamitra continued his narration to Rama. [1-37-1]

[Verse Locator](#)

ततो अब्रुवन् सुराः सर्वे भगवंतम् पितामहम् ।
प्रणिपत्य सुराः राम स इन्द्राः स अग्नि पुरोगमाः ॥ १-३७-२

2. **raama** = oh, Rama; **sa indraaH** = with Indra; **sa agni purogamaaH** = with Fire-god, keeping ahead of their delegation; **suraaH sarve** = = celestials, all of them; **bhagavantam pitaamaham** = to the god [to Brahma,] Forefather; **pranipatya** = on venerating; **tataH** = then; **abruvan** = spoke to.

"On approaching the Forefather Brahma, oh, Rama, all of the celestials headed by Fire-god and along with Indra have venerated and then spoke this to him. [1-37-2]

[Verse Locator](#)

येन सेनापतिः देव दत्तो भगवता पुरा ।
स तपः परम् आस्थाय तप्यते स्म सह उमया ॥ १-३७-३

3. **deva** = oh, god - Brahma; **yena bhagavataa** = by whom, by god - Shiva; **puraa** = earlier; [**naH** = to us]; **senaapatiH dattaH** = army, chief, is given - in the form of Shiva's potency in a hypothetical way; **saH** = he - Shiva; **umayaa saha** = Uma, along with; **param tapaH aasthaaya** = supreme, asceticism, on undertaking; **tapyate sma** = he is practising asceticism, indeed.

" 'Oh, god Brahma, he who has hypothetically given a Chief of Celestial Army in the form of his potency that god Shiva is undertaking a supreme asceticism, indeed along with Goddess Uma. [1-37-3]

यत् अत्र अनंतरम् कार्यम् लोकानाम् हित कांयया ।
संविधत्स्व विधानज्ञ त्वम् हि नः परमा गतिः ॥ १-३७-४

4. **vidhaana j~na** = oh, procedure, knower - Brahma; **lokaanaam hita kaamyayaa** = for worlds, welfare, intent on - looking forward; **atra** = in this matter; **anantaram yat kaaryam** = later, which, action - what next is to be done; **sam vi dhatsva** = fully, verily, order - let it be ordered clearly; **tvam naH paramaa gatiH hi** = you alone, for us, ultimate, recourse.

" 'Looking forward for the welfare of the worlds, oh, knower of the procedures, Brahma, you may order us clearly what is to be done next, as you alone are our ultimate recourse. [1-37-4]

देवतानाम् वचः श्रुत्वा सर्व लोक पितामहः ।
सान्त्वयन् मधुरैः वाक्यैः त्रिदशान् इदम् अब्रवीत् ॥ १-३७-५

5. **sarva loka pitaamahaH** = all, worlds, Forefather Brahma; **devataanaam vacaH shrutvaa** = of gods, words, on listing; **madhuraiH vaakyaiH** = with sweet, words; **tridashaan saantvayan** = to gods, to sooth them; **idam abraviit** = this, spoke to.

"On listening the words of gods, Brahma, the Forefather of all the worlds, soothingly spoke this to the celestials with sweet words. [1-37-5]

शैल पुत्र्या यत् उक्तम् तत् न प्रजाः स्वासु पत्निषु ।
तस्या वचनम् अक्लिष्टम् सत्यम् एव न संशयः ॥ १-३७-६

6. **yat shaila putryaa uktam** = what, by mountain, daughter - Uma, is said; **tat** = by that reason; **[vaH** = you gods]; **svaasu patniSu** = in your own, wives; **na prajaaH** = no, posterity; **[na prajaasyatha** = you cannot generate progeny]; **tasyaaH vacanam a nkliSTam** = her, sentence, not, to be put to shame - decried; **satyam eva** = true, only - her word; **samshayaH na** = ambiguity, not there.

" 'What the Daughter of Mountain, namely Goddess Uma, has said that 'you shall have no posterity in your own wives' is true and it cannot be decried, and it is unambiguous too. [1-37-6]

इयम् आकाश गंगा यस्याम् पुत्रम् हुताशनः ।
जनयिष्यति देवानाम् सेनापतिम् अरिंदमम् ॥ १-३७-७

7. **yasyaam** = in which, in whom - Ganga; **hutaashanaH** = Fire-god; **arindamam** = one who ca destroy enemies; such a; **devaanaam senaa patim putram** = celestials', army, chief, son; **janayiSyati** = who can give birth to - Fire-god who can procreate; such a; **iyam aakaasha gangaa** = this, empyreal, Ganga - is there.

" 'In whom the Fire-god can procreate an enemy-destroying Chief of Celestial Armies, such an empyreal Ganga is there. [1-37-7]

ज्येष्ठा शैलेन्द्र दुहिता मानयिष्यति तम् सुतम् ।
उमायाः तत् बहुमतम् भविष्यति न संशयः ॥ १-३७-८

8. jyeSThaa shailendra duhitaa = elder, mountain king, daughter [Ganga]; tam sutam = him, that [prospective] son; maanayiSyati = will welcome graciously; tat = that - act of Ganga in welcoming boy; umaayaaH bahu matam bhaviSyati = to Uma, in many ways, pleasurable, it will be; samshayaH na = doubt, is not there.

" 'The elder daughter King of Mountains, namely Ganga, will graciously welcome the offspring from Fire-god, and that act of Ganga in welcoming the offspring through Fire-god will also be pleasurable in many ways to the younger daughter of King of Mountains, namely Uma, no doubt about it.' So said Brahma to all the gods. [1-37-8]

[Verse Locator](#)

तत् श्रुत्वा वचनम् तस्य कृतार्था रघुनन्दन ।
प्रणिपत्य सुराः सर्वे पितामहम् अपूजयन् ॥ १-३७-९

9. raghu nandana = oh, Raghu's delight - Rama; suraaH sarve = gods, all of them; tasya tat vacanam shrutvaa = his - Brahma's, that, sentence, on hearing; kR^ita arthaa = with achieved, ends - at this bidding fair of Brahma; pitaamaham praNipatya apuujayan = at Forefather, sang the praises, worshipped.

"On hearing those words of Brahma, oh, Rama, the delight of Raghu's dynasty, all the gods have praisefully worshipped him, as their ends are achieved at the bidding fair of Brahma. [1-37-9]

[Verse Locator](#)

ते गत्वा परमम् राम कैलासम् धातु मण्डितम् ।
अग्निम् नियोजयामासुः पुत्रार्थम् सर्व देवताः ॥ १-३७-१०

10. raama = oh, Rama; te sarva devataaH = they, all of the, gods; dhaatu maNDitam = with ores, encompassed - heaped up; paramam kailaasam gatvaa = to supreme, to Mt. Kailash, on going to; putra artham = son, purpose of - to father the son; agnim niyojayaamaasuH = Fire-god, started to assign.

"On going to that supreme Mt. Kailash, oh, Rama, which is heaped up with many ores, all of those gods have assigned the Fire-god to father a son. [1-37-10]

[Verse Locator](#)

देव कार्यम् इदम् देव समाधत्स्व हुताशन ।
शैल पुत्र्याम् महातेजो गंगायाम् तेज उत्सृज ॥ १-३७-११

11. deva = oh, god; huta ashana = oh, consumer of oblations - Fire-god; idam deva kaaryam = this, god's, mission; samaadhatsva = you coordinate; mahaa tejaH = oh, great-resplendent one - Fire-god; tejaH = potency - of Shiva; shaila putryaam gangaayaam = Mountain's [Himalayas'], in daughter, in Ganga; utsR^ija = release.

" 'Oh, Fire-god, you please coordinate the mission of gods, oh, great-resplendent god of Fire, you may release the potency of Shiva, which you have contained so far, in the daughter of King of Mountains, namely River Ganga.' Thus, all gods have requested the Fire-god. [1-37-11]

[Verse Locator](#)

देवतानाम् प्रतिज्ञाय गंगाम् अभ्येत्य पावकः ।
गर्भम् धारय वै देवि देवतानाम् इदम् प्रियम् ॥ १-३७-१२

12. paavakaH = all-purifier - Fire-god; devataanaam pratij~naaya = to gods, on assuring - that he will do his best; gangaam abhyetya = Ganga, having approached; devi = oh, goddess Ganga; garbham dhaaraya vai = pregnancy, you bear, verily; idam devataanaam priyam = this [act,] for gods, select [act, process.]

"On assuring the gods that he will do his best, the Fire-god approached Ganga entreating, 'Oh, Goddess Ganga, you verily bear pregnancy with the potency of Shiva, since this is the select process of all the gods.' So said Fire-god to River Ganga. [1-37-12]

[Verse Locator](#)

इति एतत् वचनम् श्रुत्वा दिव्यम् रूपम् अधारयत् ।
स तस्या महिमाम् दृष्ट्वा समंतात् अवकीर्यत ॥ १-३७-१३

13. *iti etat vacanam shrutvaa* = thus, that, sentence - of Fire-god, on listening; *divyam ruupam adhaarayat* = divine, form, [Ganga] adopted; *saH* = he - Fire-god; *tasyaa mahimaam* = her, glory - of mien; *dR^iSTvaa* = on seeing; *samantaat avakiiryata* = all over, spread.

"On listening that sentence of Fire-god, River Ganga adopted a celestial form readying herself, and on seeing her glorious mien the Fire-god seeped throughout her. [1-37-13]

[Verse Locator](#)

समंततः तदा देवीम् अभ्यर्षिंचत पावकः ।
सर्वं स्रोतांसि पूर्णानि गंगाया रघुनन्दन ॥ १-३७-१४

14. *raghunandana* = oh, of Raghu, delight; *tadaa* = then; *paavakaH* = Fire-god; *deviim samantataH abhyaSincata* = Goddess - Ganga, all over, drenched her with the potency of Shiva; *gangaayaaH* = of Ganga; *sarva srotaamsi puurNaani* = every, channel [rill of Ganga,] replete with.

"The Fire-god then drenched River Ganga from all over with the potency of Shiva which he contained so far, oh, Raghu's delight Rama, and every rill and channel of Ganga is replete with it. [1-37-14]

[Verse Locator](#)

तम् उवाच ततो गंगा सर्वं देव पुरोगमम् ।
अशक्ता धारणे देव तेजः तव समुद्धतम् ॥ १-३७-१५
दह्यमाना अग्निना तेन संप्रव्यथित चेतना ।

15, 16a. *tataH* = then; *gangaa* = Ganga; *sarva deva purogamam* = all, god, who is in forefront of - Fire-god; *tam uvaaca* = to him - Fire-god, spoke; *deva* = oh, God - Fire-god; *sam uddhatam* = upheaved - rampant; *tava tejaH* = your, intense heat - fervour compounded with that of Shiva; *dhaaraNe* = to bear up; *a shaktaa* = I am not, capable; *tena agninaa dahyamaanaa* = by that, fire [of the potency of Shiva,] while being burnt; *sampravvyathita [sam pra vyathita]* = very, highly, tortured; *cetanaa* = with such a heart - vitality.

"River Ganga then spoke this to the Fire-god who is in the lead of all gods, 'oh, god, I am incapable to bear up the rampant fervour of yours, and while being burnt with the fire of god Shiva compounded with that of yours my life-force is very highly tortured.' [1-37-15, 16a]

[Verse Locator](#)

अथ अब्रवीत् इदम् गंगाम् सर्वं देव हुताशनः ॥ १-३७-१६
इह हैमवते पार्श्वे गर्भो अयम् संनिवेश्यताम् ।

16b, 17a. *atha* = then; *sarva deva huta ashanaH* = all, god's, fire-oblations, consumer - consumer of fire oblations on behalf of all gods; *gangaam idam abraviit* = to Ganga, this, said - on seeing her miserable plight; *ayam garbhaH* = that, embryo; *iha haimavate paarshve [paade]* = here, at Himalayan Mountains, by the side of [at the foot of]; *sam niveshyataam* = verily, consign to - relocated at.

"He who consumes fire-oblations on behalf of all the gods, that Fire-god seeing the miserable condition of River Ganga then spoke this to her, "you may lay away that embryo here at the side of Himalayan Mountains.' So said Fire-god to River Ganga. [1-37-16b, 17a]

[Verse Locator](#)

श्रुत्वा तु अग्नि वचो गंगा तम् गर्भम् अतिभास्वरम् ॥ १-३७-१७
उत्ससर्ज महातेजाः स्रोतोभ्यो हि तदा अनघ ।

17b, 18a. mahaa tejaaH = oh, great-resplendent, Rama; anagha = oh, charming prince; agni vacaH shrutvaa tu = Fire-god's, words, on hearing, on her part; gangaa = Ganga; tadaa = that way; ati bhaasvaram = highly, refulgent; tam garbham = that, embryo; srotobhyaH utsasarja hi = from her channels [and rills,] ejected, indeed.

"Oh, great-resplendent Rama, on hearing the words of Fire-god, oh, charming prince Rama, River Ganga indeed ejected that great-radiant embryo of Shiva from all her rills and channels. [1-37-17b, 18a]

[Verse Locator](#)

यत् अस्या निर्गतम् तस्मात् तप्त जांबूनद प्रभम् ॥ १-३७-१८
कांचनम् धरणीम् प्राप्तम् हिरण्यम् अतुल प्रभम् ।

18b, 19a. asyaaH = from her - from Ganga; tapta jaambuunada prabham = molten, gold, with a glitter of; yat = which; [tejaH = refulgent potency is there]; nir gatam = out, coming - emerged; dharaNiim praaptam = earth, that which has reached; tasmaat = from that; hiraNyam = silver; a tula prabham kaancanam = un, balanceable - matchless, in dazzle, gold; [abhavat = emerged.]

"Which refulgent embryo with the glitter of molten gold has emerged from River Ganga is there that has reached earth, and from that the silver, and even the gold with its matchless dazzle have emerged. [1-37-18]

[Verse Locator](#)

ताम्रम् कार्ष्णायिसम् चैव तैक्षण्यात् एव अभिजायत ॥ १-३७-१९
मलम् तस्य अभवत् तत्र त्रपु सीसकम् एव च ।
तत् एतत् धरणीम् प्राप्य नाना धातुः अवर्धत ॥ १-३७-२०

19b, 20. tatra = in that - process; taikSNyaat = from combustion - [kshaara = metallic alkali, element]; taamram = copper; kaarSNaayasam = iron; ca eva = also thus; abhijaayata = are generated; tasya = its - of the semen of Shiva; malam = from residua; trapu = tin; siisakam eva ca = lead, also, thus; abhavat = became; tat etat = that, thus - such as it is - that potency of Shiva; dharaNiim praapya = earth, on reaching; naanaa dhaatuH avardhata = various, elements, evolved as.

"In that process, copper and iron are also generated from that combustion of fires of Shiva and Fire-god, and the residua have become tin and lead, and thus that embryo on reaching the earth has evolved itself into various other elements also. [1-37-19b, 20]

[Verse Locator](#)

निक्षिप्त मात्रे गर्भे तु तेजोभिः अभिरंजितम् ।
सर्वम् पर्वत संनद्धम् सौवर्णम् अभवत् वनम् ॥ १-३७-२१

21. garbhe nikSipta maatre tu = embryo, is laid down, just when, but; sarvam = entire; parvata samnaddham = on Himalayan mountains, sprouted - uprisen; vanam = forest - reed-garden; tejobhiH abhiraanjitam = with [embryo's] glitter, made brilliant; sauvarNam abhavat = golden [reed-garden,] became.

"But, just when that embryo is laid down on Himalayan mountains, entire reed-garden sprouted on that mountain is made brilliant by that glittering embryo and the reed-garden itself has become golden. [1-37-21]

[Verse Locator](#)

जातरूपम् इति ख्यातम् तदा प्रभृति राघव ।
सुवर्णम् पुरुषव्याघ्र हुताशन सम प्रभम् ।
तृण वृक्ष लता गुल्मम् सर्वम् भवति कांचनम् ॥ १-३७-२२

22. **puruSavyaaghra** = oh, tigerly-man, Rama; **raaghava** = oh, Raghava **tadaa prabhR^iti** = then; onwards; **hutaashana sama prabham** = Fire-god, equal, in its brilliance; **suvarNam** = gold; **jaata ruupam iti** = birth-time, form, thus as; **khyaatam** = renowned; **sarvam** = everything; **tR^iNa vR^iksha lataa gulmam** = grass, tress, climbers, shrubs **kaancanam bhavati** = golden, they have become.

"Oh, tigerly-man, from then onwards the gold with its brilliance equalling that of the Fire-god is renowned by the name of **jaata ruupa**, one that retains its birth-time form, and oh, Raghava, everything on the mountain, say grass, trees, climbers, and shrubs, all have become golden. [1-37-22]

The gold has the etymological name of **jaata ruupa** 'birth-time-form.' As and when Ganga's disgorged her womb there appeared a forest of fire like gold. So, the gold glowing like fire is called gold at many places in Ramayana. Pt. Satya Vrat.

[Verse Locator](#)

तम् कुमारम् ततो जातम् स इन्द्राः सह मरुद् गणाः ।
क्षीर संभावन अर्थाय कृत्तिकाः समयोजयन् ॥ १-३७-२३

23. **tataH** = then; **jaatam tam kumaaram** = birthed, him, the son - from the embryo; **sa indraaH marut gaNaaH** = with, Indra, Wind-gods, assemblages of; **saha** = at a time - to suckle the baby simultaneously; **kSiira sambhaavana arthaaya** = milk, to nourish with, for the purpose of - to suckle and nourish; **kR^ittikaaH samayojayan** = Krittikaa stars, are arranged.

"Then for the boy who took birth from the embryo deposited in Himalayas, the Wind-gods along with Indra have arranged Krittika stars to simultaneously suckle him. [1-37-23]

[Verse Locator](#)

ताः क्षीरम् जात मात्रस्य कृत्वा समयम् उत्तमम् ।
ददुः पुत्रो अयम् अस्माकम् सर्वासाम् इति निश्चिताः ॥ १-३७-२४

24. **taaH** = those females - Krittika stars; **nishcitaH** = deciding among themselves; **ayam asmaakam sarvaasaam putraH** = he is, our, all of us, let him be the son - let him be the son for all of us; **iti** = thus; **uttamam samayam kR^itvaa** = best, resolve, on making jaata maatrasya = who is born, just then; **kSiiram daduH** = milk, they gave.

"Those Krittika stars have decided among themselves that 'this boy shall be the son for all of us,' and on making such a best resolve they suckled the just born boy. [1-37-24]

[Verse Locator](#)

ततः तु देवताः सर्वाः कार्तिकेय इति ब्रुवन् ।
पुत्रः त्रैलोक्य विख्यातो भविष्यति न संशयः ॥ १-३७-२५

25. **tataH** = then; **sarvaaH devataaH** = all, gods; **putraH** = this boy; **kaartikeya iti** = Kaartikeya [son of Krittika-s,] thus; **trailokya vikhyaataH bhaviSyati** = in three worlds, renowned, he will be; **samshayaH na** = doubt, is not there; **iti bruvan** = thus, they said.

"All the gods have then said, 'this boy will be renowned in all the three world as Kaarthikeya, as Krittika-stars have suckled him, with any doubt.' [1-37-25]

[Verse Locator](#)

तेषाम् तत् वचनम् श्रुत्वा स्कन्नम् गर्भ परिस्रवे ।
स्नापयन् परया लक्ष्म्या दीप्यमानम् यथा अनलम् ॥ १-३७-२६

26. **teSaam tat vacanam shrutvaa** = their of gods, that, sentence, on hearing - on hearing gods blessings; **garbha parisrave skannam** = from womb of Ganga, secretion, who slid down; **analam yathaa** = who fire, as with; **parayaa lakSmyaa diipyamaanam** = excellently, auspicious, radiance - glowing with; **snaapayan** = to give a bath; they started to.

"On hearing that blessing of gods Krittika stars gave a wash to that excellently auspicious boy who is radiant like fire, and who slid down from the secretion of the womb of Ganga. [1-37-26]

[Verse Locator](#)

स्कंद इति अब्रुवन् देवाः स्कन्नम् गर्भ परिस्रवात् ।
कार्तिकेयम् महाबाहुम् काकुत्स्थ ज्वलन उपमम् ॥ १-३७-२७

27. **kaakutstha** = oh, Rama of Kakutstha; **jvalana upamam** = flare of fire, similar to - glow; **mahaa baahum** = ambidextrous; **garbha parisravaat skannam** = from womb's, secretions, who slid down; such a; **kaartikeyam** = Kaartikeya - is called; **devaaH** = gods; **skanda iti abruvan** = Skanda, thus, they called him - in its lexical meaning - to slid, who glissaded.

"And gods called that boy, oh, Rama of Kakutstha, whose glow is like that of flaring fire and who is ambidextrous as 'Skanda' for he slid down from the secretions of a womb. [1-37-27]

[Verse Locator](#)

प्रादुर्भूतम् ततः क्षीरम् कृत्तिकानाम् अनुत्तमम् ।
षण्णाम् षड् आननी भूत्वा जग्राह स्तनजम् पयः ॥ १-३७-२८

28. **tataH** = then; **kR^ittikaanaam an uttamam kSiiram** = in Krittikaa-stars [breasts,] un, excelling, milk; **praadurhbhuutam** = instantly came forth; **SaNNaam** = of six of them, the Krittika stars; **stana jam payaH** = breat, born, milk; **SaDaananaH - SaT aanana** = six, faced one - the boy; **bhuutvaa** = one becoming - six faced boy; [**samam** = at the same time]; **jagraaha** = drew out, sucked milk.

"Then an unexcelled milk instantly came forth from the breasts of the six Krittika-stars, and becoming a six-faced one that boy too sucked that milk from the six Krittika-stars at the same time. [1-37-28]

It is said that each of the six Krittika-stars came forward to give her milk firstly to this boy. Observing their eagerness to feed him, Skanda / Kaartikeya made his one face into six and sucked all the milk of all the six stars and become an adolescent boy in day. Hence he looked like the one with six faces, by which he is called **Shan mukha**, six-faced deity. Later he argues with his father Shiva that he is superior to Shiva, because he has five-faces of Shiva, plus his own, totalling to a six, and he is a six-faced deity, superior to the five-faced god, namely Shiva. In another way, the boy by birth is dextrous and he sucked the milk of all the six mothers in split second with one face, but it appeared to all deities that the boy has been sucking milk with six faces, i.e., with rapid-face-movement. Thus on establishing his ambidextrous personality, the gods nominate him as the Chief of Celestial Army.

[Verse Locator](#)

गृहीत्वा क्षीरम् एक अह्ना सुकुमार वपुः तदा ।
अजयत् स्वेन वीर्येण दैत्य सैन्य गणान् विभुः ॥ १-३७-२९

29. **vibhuH** = capable one - taskmaster, that boy; **eka ahnaa** = just in one, day; **kSiiram gR^ihiitvaa** = milk, on taking; **tadaa** = then; **sukumaara vapuH** = delicate, by body; even if; **svena viiryeNa** = by his own, vigour; **daitya sainya gaNaan** = demons, army, troops; **ajayat** = triumphed over.

"On sipping the milk just for one day he became an adolescent boy on that day itself, and even though he is of delicate constitution as a boy, that taskmaster triumphed over the army troops of demons by his own vigour. [1-37-29]

[Verse Locator](#)

सुर सेना गण पतिम् अभ्यर्षिचत् महाद्युतिम् ।

ततः तम् अमराः सर्वे समेत्य अग्नि पुरोगमाः ॥ १-३७-३०

30. **agni purogamaaH** = Fire god, keeping afore as leader; **amaraaH sarve** = celestials, all of them; **tataH** = then; **sametya** = coming together; **mahaadyutim** = highly resplendent boy is; **sura senaa gaNa patim** = god's, army, troops, as chief; **abhyaSincat** = anointed him.

"All of the celestial have then come together under the leadership of Fire-god and they anointed that highly resplendent boy, Skanda, or Kaarthikeya, as the Chief of Celestial Army troops. [1-37-30]

[Verse Locator](#)

एष ते राम गंगाया विस्तरो अभिहितो मया ।

कुमार संभवः चैव धन्यः पुण्यः तथैव च ॥ १-३७-३१

31. **raama** = oh, Rama; **maya te gangaayaaH** = by me, to you, of Ganga; **eSa vistaraH** = this way, vividly - told; **tathaa eva** = like that; **dhanyaH puNyaH ca** = Divine, Meritorious, also; **kumaara sambhavaH caiva** = Kumara's, emergence, also thus; **abhihitaH** = made known.

"This way, I have vividly narrated the legend of Ganga to you, oh, Rama, like that the Divine and Meritorious legend of the emergence of Kumara, namely Skanda is also narrated. [1-37-31]

[Verse Locator](#)

भक्तः च यः कार्तिकेये काकुत्स्थ भुवि मानवः ।

आयुष्मान् पुत्र पौत्रः च स्कन्द सालोक्यताम् व्रजते ॥ १-३७-३२

32. **kaakutstha** = Oh, Kakutstha Rama; **bhuvi yaH maanavaH** = on earth, which, person; **kaartikeye bhaktaH ca** = of Kaartikeya, devotee, if he were to be; **he; aayuSmaan** = with longevity; **putra pautraH ca** = with sons, grandsons, also; **on living; skanda saalokyataam vrajate** = of Skanda, in his abode [identical,] he goes, attains.

"He who is a devotee of Kartikeyaa, oh, Rama of Kakutstha, he thrives with longevity, also with sons, grandsons on this humanly earth in his mortal life, and on its conclusion he becomes one with Skanda on journeying to Skanda's abode. [1-37-32]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्त त्रिंशः सर्गः

Thus, this is the 37th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties
chapter / sarga 38
Verses converted to UTF-8, Sept 09
Introduction

Sage Vishvamitra narrates the legend of Sagara, the earliest King of Ayodhya and Rama's forefather, who is childlessness, but who begets sixty thousand sons of merit and one son of demerit. Emperor Sagara is the one who brought celestial Ganga onto the surface of earth..

[Verse Locator](#)

ताम् कथाम् कौशिको रामे निवेद्य मधुर अक्षरम् ।

पुनः एव अपरम् वाक्यम् काकुत्स्थम् इदम् अब्रवीत् ॥ १-३८-१

1. **kaushikaH** = descendent of Kaushika, Vishvamitra; **taam kathaam** = that, legend of Kaarthikeya; **raame nivedya** = in Rama, to Rama, on submitting - describing; **punaH eva** = again, thus - further; **idam aparam vaakyam** = , this, best, sentence; **madhura akSaram** = in melodious, words; **kaakutstham abraviit** = to Rama of Kakutstha, spoke.

Describing that legend of Kaartikeya to Rama, the descendent of Kaushi, namely sage Vishvamitra has further spoken this best sentence worded melodiously to Rama, the descendent of Kakutstha. [1-38-1]

[Verse Locator](#)

अयोध्या अधिपतिः वीरः पूर्वम् आसीत् नराधिपः ।

सगरो नाम धर्मात्मा प्रजाकामः स च अप्रजः ॥ १-३८-२

2. **puurvam** = once upon a time; **ayodhyaH adhipatiH** = Ayodhya's, king; **viiraH dharmaatmaa** = valiant one, virtue-souled one; **sagaraH naama** = Sagara, renowned as; **nara adhipaH aasiit** people's, king, was there; **saH** = he was; **a prajaH** = without, offspring; **prajaa kaamaH ca** = offspring, longing for, also.

"Once there was a valiant an virtue-souled king of Ayodhya named Sagara, who is without offspring, as such he was longing for offspring. [1-38-2]

[Verse Locator](#)

वैदर्भ दुहिता राम केशिनी नाम नामतः ।

ज्येष्ठा सगर पत्नी सा धर्मिष्ठा सत्य वादिनी ॥ १-३८-३

3. **raamaH** = oh, Rama; **vaidarbha duhitaa** = Vidarbha [king of], daughter; **naamataH keshinii naama** = by name, Keshini, renowned as; she was; **jyeSThaa sagara patnii** = elder, Sagara's, wife; **saa dharma iSThaa satya vaadinii** = she is, virtue, minded, truth, advocate of.

"The daughter of King of Vidarbha, renowned by name Keshini, is the eldest wife of Sagara, and she was virtue-minded, and an advocate of truth. [1-38-3]

[Verse Locator](#)

अरिष्ठनेमि दुहिता सुपर्ण भगिनी तु सा ।

द्वितीया सगरस्य आसीत् पत्नी सुमति संज्ञिता ॥ १-३८-४

4. ariSThanemeH duhitaa = Arishtanemi's, daughter; suparNa bhaginii tu = Garuda's, sister, on her part; sumati samGYitaa = Sumati, indicated by - designated by that name; saa sagarasya = she is of Sagara; dvitiiyaa patnii aasiit = second, wife, was there.

"The daughter of Arishtanemi, namely sage Kashyapa, and who is also the sister of Garuda, the Divine-Eagle-vehicle of Vishnu, is the second wife of Sagara, who is known by the name Sumati. [1-38-4]

[Verse Locator](#)

ताभ्याम् सह महाराजा पत्नीभ्याम् तप्तवान् तपः ।

हिमवंतम् समासाद्य भृगु प्रस्रवणे गिरौ ॥ १-३८-५

5. taabhyaam patniibhyaam saha = with them two, with two wives, along with; [saH = he that]; mahaaraajaa = great-king; himavantam sam aasaadya = Himalayas, on well-reaching; bhR^igu pra sravaNe girau = on Brhugu-prasavana, mountain; tapaH taptavaan = asceticism, he undertook; for progeny.

"Reaching the Himalayan Mountains along with his two wives that great King Sagara practised asceticism on a mountain called Brugu-prsravana for progeny. [1-38-5]

The Mt. Brugu-prsravana is said to be among Himalayan range on which the kindness of Sage Bhrigu is ever- flowing.

[Verse Locator](#)

अथ वर्ष शते पूर्णे तपसा आराधितो मुनिः ।

सगराय वरम् प्रादाद् भृगुः सत्यवताम् वरः ॥ १-३८-६

6. atha varSa shate puurNe = then, years, hundred, on completion of; tapasaa aaraadhitaH = with asceticism, one who is worshipped; satyavataam varaH = among patrons of truth, prominent one; bhR^iguH muniH = Bhrugu, the sage; sagaraaya varam praadaad = to Sagara, boon, bestowed.

"On completion of a hundred years of asceticism, and when the Sage Bhrugu is worshipped with asceticism, that sage who is a prominent one among the patrons of truth bestowed a boon to Sagara. [1-38-6]

[Verse Locator](#)

अपत्य लाभः सुमहान् भविष्यति तव अनघ ।

कीर्तिम् च अप्रतिमाम् लोके प्राप्स्यसे पुरुषर्षभ ॥ १-३८-७

7. anagha = oh, merited one; tava = to you; su mahaan apatya labhaH bhaviSyati = very, admirable, progeny, achievement, will be there; puruSarSabha = oh, best one among men; loke = in world; a pratimaam kiirtim ca = not, paralleled, renown, also; praapsyase you will get.

" 'Oh, merited one, you will achieve very admirable progeny, and oh, best one among men, you will also acquire an unparalleled renown in the world. [1-38-7]

[Verse Locator](#)

एका जनयिता तात पुत्रम् वंशकरम् तव ।

षष्टिम् पुत्र सहस्राणि अपरा जनयिष्यति ॥ १-३८-८

8. taata = oh, dear-sire; ekaa = one - wife; tava vamsha karam = your, dynasty, enriching; putram = one son; janayiSyati = will give birth to; aparaa = the other [wife]; SaSTim putra sahasraaNi = sixty, sons, a thousand of - six thousand sons; janayitaa = will beget.

" 'One of your wives will mother a son who enriches your dynasty, oh, dear sire, and the other mothers sixty thousand sons.' Said Sage Bhrigu to Sagara. [1-38-8]

[Verse Locator](#)

भाषमाणम् महात्मानम् राज पुत्र्यौ प्रसाद्य तम् ।
उचतुः परम प्रीते कृताञ्जलि पुटे तदा ॥ १-३८-९

9. tadaa = then; parama priite = highly, gladdened; raaja putryau = king's, daughters - queens of Sagara; kR^ita anjali puTe = on making, adjoined palm's, planes; bhaaSamaaNam mahaatmaanam = he who is saying thus, great-soul - Sage Bhrigu; prasaadya = on gaining his grace; tam uucatuH = to him spoke.

Highly gladdened are the daughters of kings of Vidarbha and Aristanemi, i.e., the queens of Sagara, and on making palm-fold in supplication at the sage who is speaking that way, and on gaining the grace of that sage they spoke to him. [1-38-9]

[Verse Locator](#)

एकः कस्याः सुतो ब्रह्मन् का बहून् जनयिष्यति ।
श्रोतुम् इच्छावहे ब्रह्मन् सत्यम् अस्तु वचः तव ॥ १-३८-१०

10. brahman = oh, Brahma-sage; kasyaaH ekaH sutaH = to whom, one, son - will be there; kaa bahuun janayiSyati who is she, numerous [sons,] begets; brahman = oh, Brahma; shrotum icChaavahe = to listen, we two wish to; tava vacaH satyam astu = your, word, let come, true.

" 'Which of us will carry one son, oh, Brahma-sage, and which of us begets numerous sons, we two wish to listen about that, oh, Brahma, let your word betide truth.' Thus, the queens of Sagara spoke to the sage. [1-38-10]

[Verse Locator](#)

तयोः तत् वचनम् श्रुत्वा भृगुः परमधार्मिकः ।
उवाच परमाम् वाणीम् स्वच्छन्दो अत्र विधीयताम् ॥ १-३८-११

11. parama dhaarmikaH bhR^iguH = one with - sublime, sanctity, sage Bhrigu; tayoH tat vacanam shrutvaa = of their, words, on listening; paramaam vaaNiim uvaaca = with glorious, tone, spoke; atra = in this matter - this issue; svacChandaH vidhiyataam = [your] freewill, be brought to bear - you may exercise.

On listening their words the Sage Bhrigu spoke in a glorious tone, 'let your freewill be brought to bear this issue. [1-38-11]

[Verse Locator](#)

एको वंश करो वा अस्तु बहवो वा महाबलाः ।
कीर्तिमन्तो महोत्साहाः का वा कम् वरम् इच्छति ॥ १-३८-१२

12. vamsha karaH ekaH astu vaa = dynasty, enriching, one son, there shall be, whether; mahaa balaaH = highly, energetic ones; kiirtimantaH = highly renowned ones; mahaa utsaahaaH = highly, enthusiastic ones; bahavaH vaa = numerous, whether; kaa vaa = who, either - among you two; kam varam icChati = what, boon, wanted.

" 'Whether one wants one son who enriches dynasty, or whether numerous sons who will be highly energetic, highly renowned, and highly enthusiastic. Who wants which boon from

either of them?' Thus, the Sage gave them the option. [1-38-12]

[Verse Locator](#)

मुनेः तु वचनम् श्रुत्वा केशिनी रघुनन्दन ।
पुत्रम् वंश करम् राम जग्राह नृप संनिधौ ॥ १-३८-१३

13. raghu nandana = oh, Raghu's, delight Rama; raama = oh, Rama; muneH tu vacanam shrutvaa = of sage, but, words, on listening; keshinii vamsha karam putram = queen Keshini, dynasty, enriching, son; nR^ipa sannidhau jagraaha = king [Sagara,] in the presence of, taken - chosen.

"On listening the words of the sage, oh, Rama, oh, delighter of Raghu's dynasty, the first queen Keshini has chosen one son who enriches the dynasty in the presence of King Sagara. [1-38-13]]

[Verse Locator](#)

षष्टिम् पुत्र सहस्राणि सुपर्ण भगिनी तदा ।
महोत्साहान् कीर्तिमतो जग्राह सुमतिः सुतान् ॥ १-३८-१४

14. tadaa = then; su parNa bhaginii = mighty winged -m Garudas, sister; sumatiH = Sumati; maha utsaahaan kiirtimataH = great, enthusiastic, highly reputed ones; SaSTim = sixty; putra sahasraaNi = sons, thousand; sutaan = as sons; jagraaha = taken [chosen,], sons.

"Sumati, the sister of mighty-winged Garuda and the second queen of Ssagara has then chosen sixty thousand sons with great enthusiasm and high reputation. [1-38-14]

[Verse Locator](#)

प्रदक्षिणम् ऋषिम् कृत्वा शिरसा अभिप्रणयं च ।
जगाम स्व पुरम् राजा सभार्या रघु नन्दन ॥ १-३८-१५

15. raghu nandana = oh, Raghu's, scion of; sa bhaaryaa raajaa = with, wives, king; R^iSim pradakSiNam kR^itvaa = to sage, circumambulation, on performing; shirasaa abhi praNamya ca = head-bent, revered, also; sva puram jagaama = own, city proceeded to.

"On performing circumambulations to the Sage Bhrigu along with wives, oh, Raghu's scion, also on reverencing him head-bent, the king Sagara proceeded to his own city. [1-38-15]

[Verse Locator](#)

अथ काले गते तस्मिन् ज्येष्ठा पुत्रम् व्यजायत ।
असमंज इति ख्यातम् केशिनी सगरात्मजम् ॥ १-३८-१६

16. atha = then; tasmin kaale gate = that, time, on passing; jyeSThaa keshinii = elder - wife, Keshini; sagara aatmajam = Sagara's, son; asamanja iti khyaata = Asamanja, thus - known as; putram vyajaayata = to son, gave birth.

"When the time rolled by then the elder wife Keshini gave birth to the son of Sagara who is reputed by the name Asamanja. [1-38-16]

[Verse Locator](#)

सुमतिः तु नरव्याघ्र गर्भं तुंबम् व्यजायत ।
षष्टिः पुत्र सहस्राणि तुंब भेदात् विनिःसृताः ॥ १-३८-१७

17. nara vyaaghra = man, the tiger; sumati tu = Sumati, on her part; garbha tumbam = neonate, which is gourd-like; vyajaayata [vi a jaayataa] = verily, delivered; tumba bhedaat =

gourd-like egg, on breaking up; SaSTiH putra sahasraaNi = sixty, sons, thousand; viniHsR^itaaH issued forth - from that gourd-like egg.

"But the second queen Sumati on part, oh, tigerly-man Rama, verily delivered a round and long egg which is like a single gourd, and on breaking it up sixty thousand sons are issued forth from that cucumber like egg. [1-38-17]

[Verse Locator](#)

घृत पूर्णेषु कुंभेषु धात्र्यः तान् समवर्धयन् ।
कालेन महता सर्वे यौवनम् प्रतिपेदिरे ॥ १-३८-१८

18. dhaatryaH = childminders; taan = them, the sons came from egg; ghR^ita puurNeSu kumbheSu = ghee [clarified butter,] filled with, in vessels; sam vavardhayanv = brought up the siblings; sarve = all of them - the children; mahataa kaalena = after protracted, time; yauvanam pratipedire = youthfulness, attained.

"The childminders brought up those siblings in vessels filled with ghee, the clarified butter, and after a protracted time all of the children have attained youthfulness. [1-38-18]

[Verse Locator](#)

अथ दीर्घेण कालेन रूप यौवनशालिनः ।
षष्टिः पुत्र सहस्राणि सगरस्य अभवन् तदा ॥ १-३८-१९

19. atha diirgheNa kaalena = after, a long, time; sagarasya = of Sagara; SaSTiH putra sahasraaNi = sixty, sons, thousand; tadaa = then; ruupa yauvana shaalinaH = with [handsome] aspect, with youthfulness; abhavat = they became.

"After a long time the sixty thousand sons of king Sagara have become youthful, and handsome in their aspects. [1-38-19]

[Verse Locator](#)

स च ज्येष्ठो नरश्रेष्ठ सगरस्य आत्म संभवः ।
बालान् गृहीत्वा तु जले सरय्वा रघुनन्दन ॥ १-३८-२०
प्रक्षिप्य प्रहसन् नित्यम् मज्जतस् तान् निरीक्ष्य वै ।

20, 21a. nara shreSTha = oh, man, best among - Rama; raghu nandana = oh, Raghu's, delight; jyeSThaH = elder one [Asamanja]; saH sagarasya atma sambhavaH = he, that Sagara's, own, born - son; nityam baalaan gR^ihiitvaa = always, children, on grabbing; sarayvaa jale prakSipya = River Sarayu's, in water, on hurling - the children; majjataH taan niriikSyaa = drowning, them, on seeing; prahasan vai = used to laugh, indeed - used to enjoy.

But, oh, best one among men, oh, Rama, the elder son of the king Sagara, namely Asamanja, always used to grab and hurl children into the waters of River Sarayu, and on seeing the drowning children he used to enjoy with laughter. [1-38-20, 21a]

[Verse Locator](#)

एवम् पाप समाचारः सज्जन प्रतिबाधकः ॥ १-३८-२१
पौराणाम् अहिते युक्तः पित्रा निर्वासितः पुरात् ।

21b, 22a. evam = this way; paapa samaacaaraH = sinister, with practise activity; sajjana prati baadhakaH = goodmen, towards, torturer; pauraNaam a hite yuktaH = of citizens, not, desirable - sadistic thinking, delighted in; such a son; pitraa puraat nirvaasitaH = by father, from city, expatriated.

This way, when that son Asamanja is with sinister activity, a torturer of goodmen, and delighter in the undesirable activities towards citizens, his father king Sagara expatriated him from the city. [1-38-21b, 22a]

This Asamanja appears to be the person from the first-generation of sadistic child abusers, prior to Kamsa of Bhagavata.

[Verse Locator](#)

तस्य पुत्रो अंशुमान् नाम असमंजस्य वीर्यवान् ॥ १-३८-२२
सम्मतः सर्व लोकस्य सर्वस्य अपि प्रियम् वदः ।

22b, 23a. **tasya asamanjasya putraH** = his, of Asamanja, son; **viiryavaan** = a valorous one; **amshumaan naama** = Anshuman, by name; **sarva lokasya sammataH** = by all, people, acceptable one; **sarvasya api priyam vadaH** = with all [people,] even, fondly, one who converses with.

But Asamanja's son is a valorous one, who by name is Anshuman, and who is an acceptable one for all people and who fondly converses with all. [1-38-22b, 23a]

[Verse Locator](#)

ततः कालेन महता मतिः समभिजायत ॥ १-३८-२३
सगरस्य नरश्रेष्ठ यजेयम् इति निश्चिता ।

23b, 24a. **narashreSTha** = oh, best-of-men - Rama; **tataH mahataa kaalena** = then, after a long, time; **sagarasya** = for Sagara; **yajeyam iti** = I will perform ritual, thus; **nishcitaa matiH sam abhijaayata** = decided, thought, well, chanced.

"Oh, best one among men, Rama, then after along time a decided thought has occurred to king Sagara that, 'I shall perform a Vedic-ritual.' [1-38-23b, 24a]

[Verse Locator](#)

स कृत्वा निश्चयम् राजा स उपाध्याय गणः तदा ।
यज्ञ कर्मणि वेदज्ञो यष्टुम् समुपचक्रमे ॥ १-३८-२४

24b, c. **tadaa** = then; **veda GYaH** = Veda-s, knower of - expert in; **saH raajaa** = he, that king Sagara; **saha upaadhyaaya gaNaH** = along with, religious-teachers, assemblages of; **yaGYa karmaNi** = in respect of Vedic-ritual's, proceedings; **nishcayam kR^itvaa** = decision, on making; **yaSTum sam upa cakrame** = to perform ritual, [well, near, started] commenced.

"That king Sagara who is an expert in Vedic-procedures has then taken a decision along with the assemblages of his religious-teachers insofar as the procedures of the ritual are concerned, and he commenced to perform the Vedic-ritual. [1-38-24b, c]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्टा त्रिंशः सर्गः

Thus, this is the 38th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

chapter/Sarga 39

Verses converted to UTF-8, Sept 09

Introduction

The ritual horse released by Emperor Sagara is snatched away by Indra in order to cause hindrance to the ritual. The ritual cannot proceed to culmination without the horse. Then Sagara orders his sixty thousand sons to search for that horse, asking them to dig earth to trace it, if it is not found on earth. And the princes will dig earth when they have not found the horse on earth, to the grief of beings living in netherworlds.

[Verse Locator](#)

विश्वामित्र वचः श्रुत्वा कथान्ते रघुनन्दन ।

उवाच परम प्रीतो मुनिम् दीप्तम् इव अनलम् ॥ १-३९-१

1. raghu nandana = Raghu's delight - Rama; vishvaamitra vacaH shrutvaa = Vishvamitra's, words - narration, on listening; parama priitaH = highly, rejoiced; katha ante = episode, at the end of; diiptam iva analam = glowing, like, fire; munim = to sage; uvaaca = said to.

On listening the narration of Vishvamitra, Rama, the delighter of Raghu's dynasty is highly rejoiced, and at the end of the episode he spoke to sage whose glow is fire like. [1-39-1]

[Verse Locator](#)

श्रोतुम् इच्छामि भद्रम् ते विस्तरेण कथाम् इमाम् ।

पूर्वजो मे कथम् ब्रह्मन् यज्ञम् वै समुपाहरत् ॥ १-३९-२

2. brahman = oh Brahman; imaam kathaam vistareNa shrotum icChaami = this, episode, extensively, to listen, I am interested; te bhadram = to you, may good betide; me puurva jaH = of mine, earlier, born one - my ancestor Sagara; katham = how; yaGYam = Vedic-ritual; samupaaharat [sam upa aaharat = well, nearly, completed] completed; vai = really.

"I am interested to listen this episode exhaustively, oh, Brahman, let good betide you, how my ancestor Sagara had completed the Vedic-ritual, really. [1-39-2]

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा कौतूहल समन्वितः ।

विश्वामित्रः तु काकुत्स्थम् उवाच प्रहसन्निव ॥ १-३९-३

श्रूयताम् विस्तरो राम सगरस्य महात्मनः ।

3, 4a. tasya tat vacanam = his - Rama's, that, sentence; kautuuhala samanvitaH = inquisitiveness, inclusive of; shrutvaa = on listening; vishvaamitraH tu = Vishvamitra, on his part; kaakutsthsam = to the descendent of Kakutstha; prahasan iva uvaaca = smiling, as though, said; mahaatmanaH sagarasya = of great-souled one, Sagara's; episode; vistaraH shruuyataam = vividly, may be listened; raama = oh, Rama.

On listening the words of Rama that are inclusive of his inquisitiveness, Sage Vishvamitra smilingly spoke to that descendent of Kakutstha, "oh, Rama, let the episode of the great-souled Sagara be listened vividly." Vishvamitra thus commenced to narrate that episode. [1-39-3, 4a]

[Verse Locator](#)

शंकर श्वशुरो नाम हिमवान् इति विश्रुतः ॥ १-३९-४
विंध्य पर्वतम् आसाद्य निरीक्षेते परस्परम् ।

4b, 5a. shankara shvashuraH = god Sankara's, father-in-law; himavaan naama = Himavanta, namely; iti vi srutaH = by name, thus, well, known vindhya parvatam aasaadya = Vindhya, mountain, [Himavan] attaining - by sight, set eyes on; nir iikSete parasparam = without, wink [stares, peers] each other - Vindhya and Himalayas look at each other.

"The father-in-law of god Shankara who is well-known by the name of Himavan sets eyes on Mt. Vindhya, which stands as loftily as Himalayas, and those two mountains peer at each other. [1-39-4b, 5a]

[Verse Locator](#)

तयोर् मध्ये संभवत् यज्ञः स पुरुषोत्तमः ॥ १-३९-५
स हि देशो नरव्याघ्र प्रशस्तो यज्ञ कर्मणि ।

5b, 6a. puruSa uttama = oh, man, the best - Rama; saH yaGYaH = that, Vedic ritual of Sagara; tayoH madhye = of them two - between Vindhya and Himalayas mountains between; sambhavat = came to pass; nara vyaaghra = oh, manly, tiger Rama; saH deshaH = that, area; yaGYa karmaNi = for Vedic rituals; prashastaH hi = renowned, isn't it.

"Oh, best one among men, Rama, that Vedic-ritual of Sagara came to pass in between those two mountains, namely Himalayas and Vindhya ranges, and oh, tigerly-man Rama, that area is renowned for Vedic-rituals, isn't it! [1-39-5b, 6a]

[Verse Locator](#)

तस्य अश्व चर्याम् काकुत्स्थ दृढ धन्वा महारथः ॥ १-३९-६
अंशुमान् अकरोत् तात सगरस्य मते स्थितः ।

6b, 7a. taata = oh, dear sire; kaakutstha = oh, descendant of Kakutstha; dR^iDha dhanvaa = unfaltering, bow - wielder; mahaa rathaH = top-speeded, chariot-rider; such a prince; amshumaan = Amshuman; sagarasya mate sthitaH = in Sagara's, conviction, abiding by; tasya = its - ritual's; ashva caryaam = of horse, course of action - from release to retrieval; akarot = managed - escorted.

"Oh, dear sire Rama, the grandson of Sagara and the son of exiled Asamanja is Amshuman, oh, descendant of Kakutstha, which Anshuman's bow will be unfaltering and who is a top-speeded chariot-rider, and he has escorted ritual-horse released. [1-39-6b, 7a]

Details regarding the release of horse are at Bala Kanda 1-14-1

[Verse Locator](#)

तस्य पर्वणि तम् यज्ञम् यजमानस्य वासवः १-३९-७
राक्षसीम् तनुम् आस्थाय यज्ञिय अश्वम् अपाहरत् ।

7b, 8a. vaasavaH = Indra; raakSasiim tanum aasthaaya = demonic, form, on assuming; parvaNi = at auspicious time [ukthya, the day of sacred function]; yaGYam yajamaanasya = ritual's, of presiding authority; tasya = his - Sagara's; tam yaGYiya ashvam apaaharat = that, Vedic-ritual's, horse, snatched away.

"And on the day of a sacred function called **ukthyam** , Indra assumed the form of a demon and stole the ritual horse of the chief of the ritual, namely Sagara. [1-39-7b, 8a]

[Verse Locator](#)

ह्रियमाणे तु काकुत्स्थ तस्मिन् अश्वे महात्मनः ॥१-३९-८
उपाध्याय गणाः सर्वे यजमानम् अथ अब्रुवन् ।

8b, 9a. **kaakutstha** = oh, Rama of Kakutstha; **mahaatmanaH** = great-souled one's - Sagara's; **tasmin ashve hriyamaaNe tu** = that, horse, while being stolen; **atha sarve upaadhyaya gaNaaH** = then, all, religious-teachers', congregations - of ritviks; **yajamaanam abruvan** = to propitiator, then, spoke.

"While that ritual-horse of the great-souled Sagara is stolen, all the congregations of the Ritviks, the religious-teachers, then spoke to the chief propitiator, namely Sagara. [1-39-8b, 9a]

[Verse Locator](#)

अयम् पर्वणि वेगेन यज्ञिय अश्वो अपनीयते ॥१-३९-९
हर्तारम् जहि काकुत्स्थ हयः च एव उपनीयताम् ।

9b, 10a. **kaakutstha** = oh, decedent of Kakutstha - Sagara; **parvaNi** = on auspicious day; **ayam yaGYiya ashvaH** = this, ritual's, horse; **vegena apaniiyate** = hastily, being sidetracked - stolen away; **hartaaram jahi** = who stole it - horse's thief, you kill; **hayasH ca eva upaniiyataam** = horse, also, that way, be fetched.

" 'Oh, Sagara, the descendent of Kakutstha, at this auspicious time the ritual horse is hastily diverted, you kill him who stole the horse, and let that horse be fetched. [1-39-9b, 10a]

[Verse Locator](#)

यज्ञः छिद्रम् भवति एतत् सर्वेषाम् अशिवाय नः ॥ १-३९-१०
तत् तथा क्रियताम् राजन् यज्ञो अच्छिद्रः कृतो भवेत् ।

10b, 11a. **etat yaGYaH cChidram** = this one - the happening, in Vedic-ritual, hindrance; **naH sarveSaam** = us, for all; **a shivaaya** = not, auspicious; **bhavati** = it becomes; **tat** = thereby raajan = oh, king; **krutaH** = ritual's proceedings; **a chidraH** = not, faulty; **yaGYaH bhavet** = ritual, it will be; **tatha kriyataam** = that way, action may be taken.

" 'This hindrance in Vedic-ritual will become inauspicious for all of us, thereby, oh, king, action may be taken as to how there can be no fault in proceedings of the ritual.' The religious-teachers of Sagara have advised him in this way. [1-39-10b, 11a]

[Verse Locator](#)

सो उपाध्याय वचः श्रुत्वा तस्मिन् सदसि पार्थिवः ॥१-३९-११
षष्टिम् पुत्र सहस्राणि वाक्यम् एतत् उवाच ह ।

11b, 12a. **paarthivaH** = that king - Sagara; **upaadhyaya vacaH shrutvaa** = he Sagara, religious-teachers, words, on hearing; **tasmin sadasi** = in that, religious-council; **SaSTim putra sahasraaNi** = to sixty, sons, thousands; **etat vaakyam uvaaca ha** = this much, sentence, spoke to, indeed.

"On hearing the words of religious-teachers that king Sagara indeed spoke this much to his sixty thousand sons in that religious-council. [1-39-11b, 12a]

[Verse Locator](#)

गतिम् पुत्रा न पश्यामि रक्षसाम् पुरुषर्षभाः ॥१-३९-१२

मंत्र पूतैः महाभागैः आस्थितो हि महाक्रतुः ।

12b, 13a. puruSarSabhaaH = oh, best ones among men; putraaH = oh, sons; rakSasaam gatim na pashyaami = for demons, approaching [here,] not, I envisage; mahaa kratuH = glorious, Vedic-ritual; mantra puutaiH mahaa bhaagaiH = by hymns, sanctified, by holy, sanctifiers; aasthitaH hi = presided over - being conducted, isn't it.

" 'Oh, sons, I do not envisage any way in for demons into this ritual, since oh, best ones among men, holy-sanctifiers who themselves are sanctified by the Vedic-hymns are conducting this glorious Vedic-ritual, isn't it. [1-39-12b, 13a]

[Verse Locator](#)

तत् गच्छत विचिन्वध्वम् पुत्रका भद्रम् अस्तु वः ॥१-३९-१३

समुद्र मालिनीम् सर्वाम् पृथिवीम् अनुगच्छत ।

13b, 14a. putrakaaH = oh, sons; tat = therefore; vicinadhvam = for the purpose of searching - horse and its thief; gacChata = you may proceed; vaH bhadram astu = to you all, safety, there will be; samudra maaliniim = with ocean, garlanded - encompassed by oceans; sarvaam = entire; pR^ithiviim anugacchata = earth, you follow - you search.

" 'Oh, sons, you may therefore proceed to search for the horse and its thief on entire earth as far as it is garlanded by the ocean, and safety betides you all. [1-39-13]

[Verse Locator](#)

एक एकम् योजनम् पुत्रा विस्तारम् अभिगच्छत ॥ १-३९-१४

यावत् तुरग संदर्शः तावत् खनत मेदिनीम् ।

तम् एव हय हर्तारम् मार्गमाणा मम आज्ञया ॥१-३९-१५

14b, 15. putraaH = oh, sons; eka ekam yojanam = one [each prince,] one, yojana - area of earth; vistaaram abhigacChata = square area, you advance - allocate for yourself; mama aaGYayaa = by my, order; tam haya hartaaram = him, horse, stealer; maargamaaNaa = while searching; turaga samdarshaH yaavat = horse's, appearance, until; taavat mediniim khanata = till then, earth, you dig out.

" 'Oh, sons, let each prince advance searching one square yojana of earth, by my order you dig up the earth until the appearance of the horse, while searching for the stealer of that horse. [1-39-14b, 15]

[Verse Locator](#)

दीक्षितः पौत्र सहितः स उपाध्याय गणः तु अहम् ।

इह स्थास्यामि भद्रम् वो यावत् तुरग दर्शनम् ॥१-३९-१६

16. diikSitaH aham tu = under vow, I, for my part; such as I am; pautra sahitaH = grand son [Amshuman,] along with; sa upaadhyaya gaNaH = along with, religious-teachers, congregation; yaavat turaga darshanam = till, horse, appears; iha sthaasyaami = here, I will stay; vaH bhadram = to you all, safe betides.

" 'As for myself, I will stay here only along with my grandson, namely Amsuman, and with the congregation of religious-teachers till the horse appears, as I am under vow of the ritual.' Thus Sagara instructed to his sixty thousand sons and stayed back at the ritual place. [1-39-16]

[Verse Locator](#)

ते सर्वे हृष्टमनसो राज पुत्रा महाबलाः ।

जग्मुर् मही तलम् राम पितुर् वचन यंत्रिताः ॥१-३९-१७

17. **raama** = oh, Rama; **[iti uktaaH** = thus, who are addressed - the sons]; **mahaa balaaH** = great, mighty ones; **raaja putraa** = king's, sons - princes; **hR^iSTa manasaH** = gladdened, at heart - enthusiastically; **pituH vacana yantritaaH** = of father, words, animated by; **te sarve** = they, all; **mahii talam jagmuH** = on earth's, surface, proceeded.

"Animated by their father's words those great-mighty princes enthusiastically proceeded onto earth's surface in the preliminary round of search. [1-39-1]

[Verse Locator](#)

गत्व तु पृथिवीम् सर्वम् अदृष्टा तम् महबलाः ।

योजनायाम् अविस्तारम् एकैको धरणी तलम् ।

बिभिदुः पुरुषव्याघ्र वज्र स्पर्श समैः भुजैः ॥१-३९-१८

18. **puruSa vyaaghra** = oh, man, the tiger, Rama; **mahaa balaaH** = great mighty ones; **sarvam pR^ithiviim gatva tu** = entire, earth, having gone, but; **tam a dR^iShTaa** = that - horse, not, seen; **eka ekaH** = each, every - prince; **yojana** = one yojana; **aayaama vistaaram** = length, breadth - square; **dharaNii talam** = earth, surface; **vajra sparsha samaiH** diamond, touch, similar to; **bhujaiH [nakhaiH]** = with arms - with nails; **bibhiduH** = they hollowed out.

"But, oh, tigerly-man Rama, on going round the earth in its entirety those great-mighty princes did not find that horse, then as said by their father they mapped the earth to a unit of one square yojana for each of them, and each of them hollowed out each and every area on the surface of earth with their arms that have the touch of the diamonds. [1-39-18]

[Verse Locator](#)

शूलैः अशनि कल्पैः च हलैः च अपि सुदारुणैः ।

भिद्यमाना वसुमती ननाद रघुनंदन ॥१-३९-१९

19. **raghunandana** = oh, legatee of Raghu, Rama; **ashani kalpaiH shuulaiH ca** = thunderbolt, similar, with spears, also; **su daaruNaiH halaiH ca api** = very, gruelling, with ploughs, also, even; **bhidyamaanaa vasumatii nanaada** = being ruptured, mother earth, bewailed.

"Mother Earth bewailed while she is ruptured with spears also that are similar to thunderbolts, besides with very gruelling ploughs. [1-39-19]

[Verse Locator](#)

नागानाम् वध्यमानानाम् असुराणाम् च राघव ।

राक्षसानाम् च दुर्धर्षः सत्त्वानाम् निनदो अभवत् ॥१-३९-२०

20. **raaghava** = oh, Raghava; **vadhyamaanaanaam [mathyamaanaanaam] naagaanaam** = being killed [while being battered,] of serpents; **asuraaNaam ca** = of asura-s, also; **raakSasaanaam ca** = of demons, also; **sattvaanaam** = of other beings; **durdharSaH ninadaH abhavat** = unbearable [unstoppable,] rumpuses, emerged.

"Oh, Raghava, there emerged an unbearable rumpus from the serpents, asura-s, demons, and other beings living underneath the surface of earth, while they are killed during hollowing the earth. [1-39-20]

[Verse Locator](#)

योजनानाम् सहस्राणि षष्टिम् तु रघुनन्दन ।

बिभिदुर् धरणीम् राम रसा तलम् अनुत्तमम् ॥१-३९-२१

21. raghu nandana = oh, legatee of Raghu's dynasty; raama = oh, Rama; yojanaanaam SaSTim sahasraaNi tu = yojana-s, thousand, sixty, thus; dharaNiim = of earth; they dug to make it as the; an uttamam = unsurpassed; rasaa talam = as sixth, subterranean field; bibhiduH = hollowed.

"Oh, Rama, the legatee of Raghu's dynasty, thus sixty thousand square yojana-s of the earth is dug over, so as to make the earth's outermost plane as the unsurpassed rasaa tala, the sixth subterranean and the nethermost plane. [1-39-21]

[Verse Locator](#)

एवम् पर्वत संबाधम् जम्बू द्वीपम् नृपात्मजाः ।

खनन्तो नृपशार्दूल सर्वतः परिचक्रमुः ॥१-३९-२२

22. nR^ipa shaarduula = oh, tigerly king, Rama; nR^ipa aatmajaaH = king's, sons; parvata sam baadham = with mountains, verily, congested; jambuu dviipam = Jambu Island [plateau]; evam khanantaH = this way, while digging; sarvataH paricakramuH = everywhere, they endeavoured.

"Oh, the kingly tiger Rama, the sons of Sagara have endeavoured everywhere digging over the Jambu Island which is verily congested with mountains in this way. [1-39-22]

The jambu dwiipa is a continent according to Hindu mythology where the total continents listed are seven. jambuu plakShaahya dviipau shaalmaliH ca aparao dvija | kushaH krauncaH tathaa shakaH puShkaraH ca eva ca saptamaH the seven continents are jambu- plaksha - shaalmali- kusha - kraunca - shaaka - puSkara, and jambu dwiipa is one among them.

[Verse Locator](#)

ततो देवाः स गंधर्वाः स असुराः सह पन्नगाः ।

संभ्रांत मनसः सर्वे पितामहम् उपागमन् ॥१-३९-२३

23. tataH = then; sa gandharvaaH = along with, gandharva-s; sa asuraaH saha pannagaaH = with asura-s, and with, reptiles; devaaH = gods; sarve sambhraanta manasaH = all are, distraught, at heart - for the plight of earth; pitaamaham upaagaman = to Forefather, Brahma, neared - approached.

"All the gods along with gandharva-s, asura-s, and reptiles who are distraught at heart for the plight of earth have approached the Forefather, Brahma. [1-39-23]

[Verse Locator](#)

ते प्रसाद्य महात्मानम् विषण्ण वदनाः तदा ।

ऊचुः परम संत्रस्ताः पितामहम् इदम् वचः ॥१-३९-२४

24. parama sam trastaaH = who are very, highly, scared; viSaNNa vadanaaH = with despondent, faces - chap-fallen; te = they, the gods; tadaa = then; mahaatmaanam pitaamaham prasaadya = of great-souled, Forefather - Brahma, getting the grace of; idam vacaH uucuH = this, sentence, they spoke.

"They the gods who are very highly scared, and who are chap-fallen, then spoke this sentence to the great-souled Forefather Brahma on gaining his grace. [1-39-24]

[Verse Locator](#)

भगवन् पृथिवी सर्वा खन्यते सगर आत्मजैः ।

बहवः च महात्मानो वध्यन्ते जल चारिणः ॥१-३९-२५

25. **bhagavan** = oh, god Brahma; **sarvaa pR^ithivii** = entire, earth; **sagara aatmajaiH khanyate** = by Sagara, sons, being dug; **jala caariNaH [tala vaasinaH, rasaa tala vaasinaH]** = water, moving [aquatic beings, dwellers in netherworlds]; **bahavaH ca mahaatmaanaH vadhyante** = many, great souled beings, also, are being destroyed.

" 'Oh, god Brahma, the sons of Sagara are digging entire earth, thus aquatic beings and many great-souls are being destroyed. [1-39-25]

[Verse Locator](#)

अयम् यज्ञ हरो अस्माकम् अनेन अश्वो अपनीयते ।

इति ते सर्व भूतानि हिंसन्ति सगर आत्मजः ॥१-३९-२६

26. **ayam** = this one is; **[naH = our]**; **yaGYa haraH** = ritual, stealer - hinderer; **anena** = by this one; **asmaakam ashvaH apaniiyate** = our, [ritual] horse, is carried off; **iti** = thus - thinking thus; **te sagara aatmajaH** = those, Sagara's, sons; **sarva bhuutaani himsanti** = all, living beings, they are torturing.

" 'This one is the destroyer of our ritual... this one has carried off our ritual horse...' thinking thus and suspecting everyone those sons of Sagara are torturing all the living beings.' Thus all the gods have appealed to Brahma." So said Sage Vishvamitra to Rama and others. [1-39-26]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एकोन चत्वारिंशः सर्गः

Thus, this is the 39th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

chapter/Sarga 40

Verses converted to UTF-8, Sept 09

Introduction

Sage Vishwamitra's narration of Sagara's legend is continued. Sagara's sons dig out all the quarters of earth and when they enter northeast to find out the horse thief, there they find Sage Kapila, i.e., Vishnu in the semblance of a sage. When they wanted to attack that sage Kapila, he renders them to heaps of ashes by his yogic powers.

[Verse Locator](#)

देवतानाम् वचः श्रुत्वा भगवान् वै पितामहः ।

प्रत्युवाच सुसंत्रस्तान् कृतान्त बल मोहितान् ॥ १-४०-१

1. bhagavaan pitaamahaH = esteemed one, Forefather - Brahma; devataanaam vacaH shrutvaa = of gods, words, on hearing; kR^ita anta bala = effectuating, end of [all beings,] by might [of Sagara's sons]; mohitaan = bewildered ones [gods]; su sam trastaan = very, highly, scared ones; prati vuvaaca = in turn, spoke to - replied = vai = indeed.

"On hearing the words of gods, the esteemed Forefather Brahma spoke to them, who are very highly scared, and bewildered by the might of Sagara's sons for they are effectuating the end of all beings." Vishvamitra thus continued his narration. [1-40-1]

[Verse Locator](#)

यस्य इयम् वसुधा कृत्स्ना वासुदेवस्य धीमतः।

महिषी माधवस्य स एषा स एव भगवन् प्रभुः॥ १-४०-२

कापिलम् रूपम् आस्थाय धारयत्य अनिशम् धराम् ।

तस्य कोपाग्निना दग्धा भविष्यन्ति नृपात्मजा ॥ १-४०-३

2, 3. kR^itsnaa iyam vasudhaa = entire, this, earth; eShaa maadhavasaya mahiShii = she is, the consort, of Maadhava; yasya dhiimataH vaasudevasya = whose [to which,] prescient, belongs to Vaasudeva; such Vaasudeva; saH eva bhagavan prabhuH = He, alone, reverential, lord [Vishnu]; anisham dharaam dhaarayatya = eternally, earth, he bears; kaapilam ruupam aasthaaya = sage Kapila's, semblance of, on donning; nR^ipa aatmajaa = king's, sons - of Sagara; tasya kopa agninaa dagdhaa = in his [Kapila's,] fury's, fire, burnt down; bhaviSyanti = they will be - burnt to ashes.

"To whom this Mother Earth belongs in all her entirety, he is that prescient Vasudeva, and she is also the consort of that Maadhava, and that Vishnu eternally props up Mother Earth. Hence, that reverential Vishnu donning the semblance of Sage Kapila will burn down the sons of emperor Sagara to ashes in a fire of fury. [1-40-2, 3]

The islands / continents on earth, dviipa-s, are 'jambu- plaksha - shaalmali- kusha - kraunca - shaaka - puSkara. And they are the seven continents. Some say the earth is having nine continents, yet some others prefer eighteen. However entire globe bhuu devi belongs to Vishnu as she is his another consort.

[Verse Locator](#)

पृथिव्याः च अपि निर्भेदो दृष्ट एव सनातनः ।

सगरस्य च पुत्राणाम् विनाशो दीर्घ दर्शिनाम् ॥ १-४०-४

4. pR^ithivyaaH nir bhedaH ca api = earth's, complete, cleavage, also, even; sagarasya putraaNaam = Sagara's, as well as, son's; vi naashaH ca = complete, ruination, also; diirgha darsiniim = by far, sighted ones; sanaatanaH = by providential ancients; dR^iStaa eva = envisaged, thus.

'Even the complete cleavage of the earth, and the complete ruination of Sagara's sons as well, are envisaged by the providentially farsighted ancients." So said Brahma to gods. [1-40-4]

This is the cosmic routine. Every day of Brahma is one kalpa and in each kalpa Brahma starts to create the universe afresh. Though it is just like the bygone creation it is anew, but the presiding souls of each object of the universe will change. If one soul presides the Sun or the Moon in this era, in the next era they attain a higher step in the ladder of 'snakes and ladders' called vaikunTha paali and a soul-in-wait takes up the job of that Sun or Moon, just as good as the promotions of officials. In this cosmic destruction even the gods or godlike entities will be destroyed if they tend to cause unnecessary ruination to the living beings anena bahu praNi upadrava kaariNaam devaa api vadha upaayam abhiipsanti - daiva hataanaam ca teShaam avicaareNa naaso bhavatyeva eveti suucitam -dk This is the same even in the case of Indra. Vishnu in His Trivikrama incarnation blesses the demonic Emperor Bali with such Indra-hood in some era, when Bali's sin is counted down, and when merit accrues.

[Verse Locator](#)

पितामह वचः श्रुत्वा त्रयः त्रिंशत् अरिन्दमः ।

देवाः परम संहृष्टाः पुनर् जग्मुर् यथा आगतम् ॥ १-४०-५

5. arimdamaH = oh, enemy-destroyer - Rama; pitaamaha vacaH shrutvaa = Forefather's, words, on hearing; trayaH trimshat devaaH = three, thirty, [thirty three,] gods; parama samhR^iStaaH = with utmost, satisfaction; yathaa aagatam = as, they came; punaH jagmuH = again, went away.

"On hearing the words of the Forefather Brahma all the thirty three gods went away with utmost satisfaction, as they have come. [1-40-5]

The gods that have come to appeal to Brahma are said to be thirty-three in numbers. It is not that all the count of all the gods who have come. There are others besides the prominent groups of thirty-three god-groups. The thirty-three primary god-groups who have come here are aStaa vasu-s 'eight Vasu gods' ekaadasha rudraas 'eleven Rudra gods' ashvini dvaya twin brothers called 'ashvini-gods,' those that are mostly connected with the administration of earth.

[Verse Locator](#)

सगरस्य च पुत्राणाम् प्रादुर् आसीत् महास्वनः ।

पृथिव्याम् भिद्यमानायाम् निर्घात सम निःवनः ॥ १-४०-६

6. sagarasya putraaNaam = Sagara's, to sons; pR^ithivyaam bhidyamaanaayaam = of earth, while digging out; nirghaata samaH nisvanaH = thunder, similar, crashing; mahaa svanaH = unbearable, noise; praaduraasiit = has emerged - they heard.

"When the sons of Sagara are digging the earth then there emerged an unbearable noise similar to the crashing of a thunder. [1-40-6]

[Verse Locator](#)

ततो भित्त्वा महीम् सर्वाम् कृत्वा च अपि प्रदक्षिणम् ।

सहिताः सगराः सर्वे पितरम् वाक्यम् अब्रुवन् ॥ १-४०-७

7. tataH = then; sarvaam mahiim bhittvaa = entire, earth, on breaking asunder; pradakSiNam ca api kR^itvaa = round trips, also, even, on making; sarve sagaraaH =

all of the, Sagara's sons, **sahitaaH** = coming together; **pitaram vaakyam abruvan** = to father, words, spoke.

"Then on hollowing the entire earth, and on making trips around her without finding the horse, all of the sons of Sagara have come together and on going to their father they spoke these words to him. [1-40-7]

[Verse Locator](#)

परिक्रांता मही सर्वा सत्त्ववन्तः च सूदिताः ।
देव दानव रक्षांसि पिशाच उरग पन्नगाः ॥ १-४०-८
न च पश्यामहे अश्वम् ते अश्व हर्तारम् एव च ।
किम् करिष्याम भद्रम् ते बुद्धिः अत्र विचार्यताम् ॥ १-४०-९

8, 9. **sarvaa mahii pari kraantaa** = entire, earth is, over, run - trekked; **sattvavantaH ca** = mighty ones, also; **deva daanava rakSaamsi pishaaca uraga pannagaaH** = gods, demons, monsters, evil-spirits, fiends, serpents, naga-s; **suuditaaH** = are eliminated; **ashvam** = horse; **ashva hartaaram eva ca** = horse, stealer, like that, also; **na pashyaamahe ca** = not, we have seen, even; **kim kariSyaama** = what is, to be done by us; **te bhadram** = let safe betide you; **atra buddhiH vicaaryataam** = in that matter, sagacity, be pondered on - give a thought to it.

" 'Entire earth is trekked and mighty beings like gods, demons, monsters, evil-spirits, fiends, serpents, naga-s are also eliminated, but we have not seen the ritual-horse or its stealer. What we have to do next. Let a thought be given in this matter. Let safeness betide you.' So said those princes to their father Sagara. [1-40-8, 9]

[Verse Locator](#)

तेषाम् तत् वचनम् श्रुत्वा पुत्राणाम् राज सत्तमः ।
समन्युः अब्रवीत् वाक्यम् सगरो रघुनन्दन ॥ १-४०-१०

10. **raghunandana** = oh, Raghu's descendent; **teSaam putraaNaam tat vacanam shrutvaa** = their, of his sons, that, sentence, on hearing; **raaja sattamaH sagaraH** = king, exalted one, Sagara; **sa manyuH vaakyam abraviit** = with, fury [infuriated] spoke, words.

"On hearing that sentence of his sons, oh, Rama, descendent of Raghu, that exalted king Sagara infuriately spoke these words. [1-40-10]

[Verse Locator](#)

भूयः खनत भद्रम् वो विभेद्य वसुधा तलम्
अश्व हर्तारम् आसाद्य कृतार्थाः च निवर्तत ॥ १-४०-११

11. **vasudhaa talam vi bhedya** = earth's, surface, verily, splitting open; **bhuuyaH khanata** = further, it may be dug; **ashva hartaaram aasaadya** = horse's, thief, catch hold of; **kR^ita arthaaH nivartata ca** = on achieving, purposes, return [to me,] also; **vaH bhadram** = to you, let safety be.

" 'Let the earth be dug further, may safety be with you, and verily splitting open the surface of the earth you catch hold of the thief of the horse, and on achieving your purpose you may return to me.' In this way Sagara ordered his sons. [1-40-11]

[Verse Locator](#)

पितुर् वचनम् आसाद्य सगरस्य महात्मनः ।
षष्टिः पुत्र सहस्राणि रसातलम् अभिद्रवन् ॥ १-४०-१२

12. **pituH** = father's; **maha atmanaH sagarasya** = great-souled one, of Sagara; **vacanam aasaadhya** = words, on catching up; **SaSTiH putra sahasraaNi** = sixty, sons, thousand; **rasaa talam abhi dravan** = to netherworld's, surface, towards, rushed in.

"On catching up the words of their father, the great-souled Sagara, his sixty thousand sons rushed towards the surface of the **rasaa tala**, the netherworld. [1-40-12]

The last but one mantle of the earth from its crust to its inner core, is called **rasaa tala**, in the seven-tier planes called, **atala, vitala, sutala, talaatala, rasstala, paataala**.. These are not hells.

[Verse Locator](#)

खन्यमाने ततः तस्मिन् ददृशुः पर्वत उपमम् ।
दिशा गजम् विरूपाक्षम् धारयन्तम् महीतलम् ॥ १-४०-१३

13. **tataH tasmin khanyamaane** = then, there, while digging; **parvata upamam** = which is - mountain, similar; **mahii talam dhaarayantam** = [eastern side of] earth's, surface, which is bearing; **viruupaakSam dishaa gajam** = Viruupaaksa [named,] direction [easterly,] elephant; **dadR^ishuH** = they beheld.

"While digging the earth there they beheld a mountain similar easterly elephant named Viruupaaksha, which is bearing the eastern side of earth's surface on its head. [1-40-13]

[Verse Locator](#)

स पर्वत वनाम् कृत्स्नाम् पृथिवीम् रघुनन्दन ।
धारयामास शिरसा विरूपाक्षो महागजः ॥ १-४०-१४

14. **raghunandana** = oh, Raghu's delight - Rama; **viruupaakSaH mahaa gajaH** = by name Viruupaaksa, great elephant; **sa parvata vanaam kR^itsnaam pR^ithiviim** = with, mountains, forests, in its entirety, [eastern side of] earth; **shirasaa dhaarayaamaasa** = by its head, bearing.

"Oh, Rama, the legatee of Raghu, that great easterly elephant Viruupaaksha is bearing the entire eastern earth along with its mountains and forests on its head. [1-40-14]

[Verse Locator](#)

यदा पर्वणि काकुत्स्थ विश्रमार्थम् महागजः ।
खेदात् चालयते शीर्षम् भूमि कंपः तदा भवेत् ॥ १-४०-१५

15. **kaakutstha** = oh, Rama of Kakutstha; **mahaa gajaH** = great, elephant; **parvaNi** = on certain occasions; **yadaa** = when; **vishrama artham** = respite, for the purpose of - desiring; **khedaat shiirSam caalayate** = by tiresomeness, moves, its head; **tadaa** = then; **bhuumi kampaH bhavet** = earth, quack, occurs.

"On certain occasions, oh, Rama of Kakutstha, when that great-elephant moves its head desiring respite in tiresomeness then earthquakes will occur on earth. [1-40-15]

[Verse Locator](#)

ते तम् प्रदक्षिणम् कृत्वा दिशा पालम् महागजम् ।
मानयन्तो हि ते राम जग्मुर् भित्त्वा रसातलम् ॥ १-४०-१६

16. **raama** = oh, Rama; **te tam** = they, to it - elephant; **dishaa paalam mahaa gajam** = easterly direction, protector of, to great, elephant; **pradakSiNam kR^itvaa** = circumambulations, after making; **maanayantaH** = worshiping it; **bhittvaa rasaatalam jagmuH** = splitting [earth,] to netherworld, they proceeded.

"They circumambulated the great elephant in supplication, oh Rama, and on worshipping that elephant which is the protector of easterly direction they proceeded to netherworld duly

ततः पूर्वाम् दिशम् भित्त्वा दक्षिणाम् बिभिदुः पुनः ।
 दक्षिणस्याम् अपि दिशि ददृशुः ते महागजम् ॥ १-४०-१७
 महा पद्मम् महात्मानम् सुमहा पर्वतोपमम् ।
 शिरसा धारयन्तम् गाम् विस्मयम् जग्मुर् उत्तमम् ॥ १-४०-१८

17, 18. tataH puurvaam disham bhittvaa = then, eastern, direction, on splitting; punaH = again - then; dakSiNaam bibhiduH = south, split open; te dakSiNasyaam dishi api = they, in the southern, direction, even in; su mahaa parvata upamam = very, great, mountain, similar to; shirasaa gaam dhaarayantam = by head, [southerly side of] earth, one which is sustaining; mahaatmaanam = which has venerable character; mahaapadmam = at Mahapadma [southerly elephant]; mahaa gajam = mammoth, elephant; dadR^ishuH = they saw; [te] uttamam vismayam jagmuH = [they,] inordinate, astonishment, have undergone.

"After splitting the eastern direction then they split opened the southern direction, and even in southern direction they beheld an elephant that is similar to a very great mountain, and that is sustaining southerly side of earth on its head, and on seeing that mammoth elephant of venerable character, namely Mahapadma, they went into an inordinate astonishment. [1-40-17, 18]

ते तम् प्रदक्षिणम् कृत्वा सगरस्य महात्मनः ।
 षष्टिः पुत्र सहस्राणि पश्चिमाम् बिभिदुर् दिशम् ॥ १-४०-१९

19. maha aatmanaH sagarasya = great souled, Sagara's; SaSTiH putra sahasraaNi = sixty, sons, thousand; tam pradakSiNam kR^itvaa = to it - to elephant, circumambulations, on making; te = they; pashcimaam disham bibhiduH = westerly, direction, scooped out.

"On circumambulating that elephant Mahaapada in supplication, they the sixty thousand sons of great-souled Sagara scooped out the westerly direction. [1-40-19]

पश्चिमायाम् अपि दिशि महान्तम् अचलोपमम् ।
 दिशा गजम् सौमनसम् ददृशुः ते महा बलाः ॥ १-४०-२०

20. mahaabalaaH = great mighty ones; te = they; pashcimaayaam dishi api = in western, direction, even in; mahaantam acala upamam = endless, mountain, similar to; saumanasam = Saumanasa - named elephant; dishaa gajam = [western] direction, elephant; dadR^ishuH = beheld.

"Even in the westerly direction those great mighty sons of Sagara beheld an infinite and mountain similar elephant of western direction, called Sumanasa. [1-40-20]

ते तम् प्रदक्षिणम् कृत्वा पृष्ट्वा च अपि निरामयम् ।
 खनन्तः समुपक्रान्ता दिशम् सोमवतीम् तदा ॥ १-४०-२१

21. te tam pradakSiNam kR^itvaa = they, to it, circumambulations, on performing; niraamayam pR^iSTvaa ca api = its well-being, on asking, also, even; khanantaH = on digging - the earth; tadaa = then; [tataH = from there]; soma vatiim disham = nectar, which has, that direction, or, which has more Soma juice because rituals are performed there; [or, haima vatiim = snow, which has] northern direction; sam upa kraantaa = well, nearby, treated - reached.

"Circumambulating that elephant namely Sumanasa in western side, and even on asking about its well-being, then they reached the northern direction duly digging the earth. [1-40-21]

[Verse Locator](#)

उत्तरस्याम् रघुश्रेष्ठ ददृशुर् हिम पाण्डुरम् ।
भद्रम् भद्रेण वपुषा धारयन्तम् महीम् इमाम् ॥ १-४०-२२

22. raghu shreSTha = oh, Rahu dynasty's, best one - Rama; uttarasyaam = in the northern direction; hima paaNDuram = which elephant is - snow, white; bhadreNa vapuSaa = with an auspicious, body; imaam mahiim dhaarayantam = this, earth, which is bearing; bhadram = Bhadra - named elephant; dadR^ishuH = they beheld.

"In the northern direction, oh, Rama, they beheld Bhadra, a snow-white elephant with an auspicious body bearing northern side of this earth. [1-40-22]

[Verse Locator](#)

समालभ्य ततः सर्वे कृत्वा च एनम् प्रदक्षिणम् ।
षष्टिः पुत्र सहस्राणि बिभिदुर् वसुधा तलम् ॥ १-४०-२३

23. tataH sarve = then, all; SaSTiH putra sahasraaNi = sixty, sons, thousand; enam = it - elephant; samaalabhya = on touching [reverently]; pradakSiNam kR^itvaa ca = circumambulations [to elephant,] on making, also; vasudhaa talam bibhiduH = earth's, surface, burrowed.

"On touching that elephant reverently and also circumambulating it, those sixty thousands sons of Sagara further burrowed to the surface of the earth. [1-40-23]

[Verse Locator](#)

ततः प्राक् उत्तराम् गत्वा सागराः प्रथिताम् दिशम् ।
रोषात् अभ्यखनन् सर्वे पृथिवीम् सगर आत्मजाः ॥ १-४०-२४

24. tataH = then; saagaraaH = sons of Sagara; prathitaam praakuttaraam disham gatvaa = auspicious, east, north, to direction, on going; sarve sagara aatmajaaH = all, Sagara's, sons; roSaata pR^ithiviim abhyakhanan = rancorously, earth, they tunnelled.

"The sons of Sagara have then gone to the auspicious northeast direction, iishaana digbhaaga, Shiva sthaana, and all those sons of Sagara have tunnelled the earth rancorously. [1-40-24]

[Verse Locator](#)

ते तु सर्वे महत्मानो भिमवेग महबलाः ।
ददृशुः कपिलम् तत्र वासुदेवम् सनातनम् ॥ १-४०-२५
हयम् च तस्य देवस्य चरन्तम् अविदूरतः ।
प्रहर्षम् अतुलम् प्रप्तः सर्वे ते रघुनन्दन ॥ १-४०-२६

25, 26. mahatmaanaH bhimavega mahabalaha = great-souled ones, of terrible dash, great mighty ones; te sarve tu = they, all of them, but; tatra = there - northeast; kapilam = in sage Kapila's form; sanaatanam vaasudevam = the Infinite one, Vaasudeva - Vishnu; tasya devasya = from that, god's; a vi duurataH = not, very, far - nearby; carantam hayam ca = moving, horse, also; dadR^ishuH = they saw; raghunandana = oh, decedent of Raghu; then; te sarve = they, all; atulam praharSam praptaH = matchless, delight, they obtained.

"But all those great-souled and great-mighty ones with terrible dash have seen the Infinite Vasudeva in the form of sage Kapila there in the northeast, and oh, descendant of Raghu, they

have also seen the ritual-horse moving nearby that sage Kapila, thus all of the sons of Sagara obtained a matchless delight. [1-40-25, 26]

[Verse Locator](#)

ते तम् हय हरम् ज्ञात्वा क्रोध पर्याकुल ईक्षणाः ।
खनित्र लांगला धर नाना वृक्ष शिला धराः ॥ १-४०-२७
अभ्यधावन्त संक्रुद्धाः तिष्ठ तिष्ठ इति च अब्रुवन् ।

27, 28a. **te** = they - princes; **tam** = him - sage Kapila; **haya haram** = as horse, stealer; **[yaGYa hanam** = ritual-destroyer]; **GYaatvaa** = on construing; **krodha paryaakula iikSaNaah** = with fury, agitating, eyes; **khanitra laangalaa dharaa** = crowbars, ploughs, handlers - wielding; **naanaa vR^iksha shilaa dharaaH** = various, trees, boulders, handlers - wielding; **sam kruddhaaH abhya dhaavanta** = very furiously, towards [sage,] dashed; **tiSTha tiSTha iti abruvan ca** = stay, stay, thus, they said - shouted, also.

"The eyes of the princes are agitated in fury in construing the sage Kapila as the stealer of ritual-horse, and they furiously dashed towards him wielding crowbars, ploughs, and various trees and boulders, and shouting at him, 'stay, stay.' [1-40-27, 28a]

[Verse Locator](#)

अस्माकम् त्वम् हि तुरगम् यज्ञियम् हृतवान् असि ॥ १-४०-२८
दुर्मेधः त्वम् हि संप्राप्तान् विद्धि नः सगरात्मजान् ।

28b, 29a. **dur medhaH** = oh, evil, minded - malicious one; **tvam** = you; **asmaakam** = ours; **yaGYiiyam** = pertaining to Vedic ritual; **turagam hR^itavaan asi hi** = horse, you have stolen, you are, indeed; **sampraaptaan naH** = to here who have come, us; **sagara aatmajaan** = as Sagara's, sons; **tvam viddhi hi** = you, know, in fact.

"You the malicious one, you have indeed stolen our ritual-horse, and in fact, you should know that we who arrived here are the sons of Sagara.' Thus Sagara's sons shouted at sage Kapila. [1-40-28b, 29a]

[Verse Locator](#)

श्रुत्वा तत् वचनम् तेषाम् कपिलो रघुनन्दन ॥ १-४०-२९
रोषेण महता आविष्टो हुम् कारम् अकरोत् तदा ।

29b, 30a. **raghunandana** = oh, descendant of Raghu; **kapilaH teSaam tat vacanam shrutvaa** = Kapila, their, that, sentence, on listening; **tadaa** = then; **mahataa roSeNa aaviSTaH** = with high, anger, beset with; **hum kaaram akarot** = hum [in dissent,] sound, he made - sage made the sound.

"On hearing their words, oh, Rama, the descendant of Raghu, then sage Kapila is beset with high wrath, and he boomed a 'hum' sound at them. [1-40-29b, 30a]

[Verse Locator](#)

ततः तेन अप्रमेयेण कपिलेन महात्मना ।
भस्म राशी कृताः सर्वे काकुत्स्थ सगरात्मजाः ॥ १-४०-३०

30b, c. **kaakutstha** = oh, Rama of Kakutstha; **tataH** = then; **a prameyeNa** = of unimaginable power **maha atmanaa** = by that great-souled one; **tena kapilena** = by him, by Kapila; **sarve sagara aatmajaaH** = all of the, Sagara's, sons; **bhasma raashii kR^itaaH** = to ashes, heaps of, rendered as.

"Oh, Rama of Kakutstha, then that great-souled sage Kapila, rather Vishnu with unimaginable power, has rendered all of those sons of Sagara as heaps of ashes by virtue of his

hum' sound." Thus Sage Vishvamitra is narrating the legend of Sagara to Rama and others. [1-40-30b, c]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चत्वारिंशः सर्गः

Thus, this is the 40th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

chapter/Sarga] 41
Verses converted to UTF-8, Sept 09

Introduction

Amshuman's search for horse reveals that Kapila rendered his paternal-uncles to ashes. When he wanted to offer water oblation as obsequies to their souls he did not find water. Then Garuda, the Eagle-vehicle of Vishnu and maternal uncle of Amshuman advises him to get River Ganga onto earth whereby the souls are cleansed and they go to heaven. Amshuman reports the same to King Sagara, but Sagara not finding any way to get River Ganga onto earth departs to heaven at the end of his time.

[Verse Locator](#)

पुत्रान् चिर गतान् ज्ञात्वा सगरो रघुनन्दन ।
नप्तारम् अब्रवीत् राजा दीप्यमानम् स्व तेजसा ॥ १-४१-१

1. **raghunandana** = oh, Rama, descendent of Raghu; **raajaa sagaraH** = king, Sagara; **putraan cira gataan** = sons, long time back, have gone - for searching horse; **j~naatvaa** = on knowing, on recalling to mind; **sva tejasaa diipyamaanam** = with his own, resplendence, who is resplendent; **naptaaram abraviit** = to grand son, spoke.

"On observing that his sons have gone long time back in search of ritual-horse, oh, Rama, king Sagara spoke this to his grandson, Amshuman, who is radiant with his own self-resplendence." Thus Vishvamitra continued his narration about Sagara. [1-41-1]

[Verse Locator](#)

शूरः च कृत विद्यः च पूर्वेः तुल्यो असि तेजसा ।
पितृणाम् गतिम् अन्विच्छ येन च अश्वो अपहारितः ॥ १-४१-२

2. **shuuraH ca kR^ita vidyaH ca** = [you are a] brave one, also, completed, education [in warfare]; **suh** as you are, you; **tejasaa** = by magnificence; **puurvaiH tulyaH asi** = with [your] fathers [paternal-uncles,] equal to, you are; **pitR^INaam gatim anvicCha** = your fathers [paternal-uncles',] course, you search; **ashvaH yena apahaaritaH ca** = horse, by whom, stolen, also. - you fin out.

" 'You are brave one and completed your education in warfare, such as you are, you are a coequal to your paternal-uncles in magnificence, thus you search the course of your paternal uncles, also him by whom the horse is stolen.' Thus King Sagara started speaking to his grandson Amshuman. [1-41-2]

[Verse Locator](#)

अन्तर् भौमानि सत्त्वानि वीर्यवन्ति महान्ति च ।
तेषाम् त्वम् प्रतिघात अर्थम् स असिम् गृहीष्व कार्मुकम् ॥ १-४१-३

3. antar bhaumaani sattvaani = underneath, earth, beings - living beings in netherworlds; viiryavanti = are intrepid ones; mahaanti ca = extraordinary ones, also; tvam teSaam pratighaata artham = you, their, retaliation [if they attack you,] for the purpose of; sa asim = with, sword; kaarmukam gR^i hNiiSva = bow, you take up - you wield.

" 'The living beings in netherworlds of earth are intrepid and they are extraordinary also, hence you take your bow along with your sword to retaliate them in the event of their attacking you. [1-41-3]

[Verse Locator](#)

अभिवाद्य अभिवाद्यान् त्वम् हत्वा विघ्न करान् अपि ।

सिद्धार्थः संनिवर्तस्व मम यज्ञस्य पारगः ॥ १-४१-४

4. tvam = you; abhivaadyaan = those that are to be saluted; abhivaadya = on saluting them; vighna karaan hatvaa api = obstructions, causers, killing, even on; siddha arthaH san = achieved, purpose, on becoming; mama yaj~nasya = my, of Vedic-ritual; paara gaH = to other shore, be crossed over; sam nivartasva = well, return - safely come back.

" 'On saluting them that are worthy for salutations, and on eliminating them that are the causer of obstructions, you shall achieve your purpose of tracking the ritual-horse, and thus you comeback safely and let my Vedic-ritual be crossed over to the other shore of mortality by you.' Thus king Sagara told his grandson Amshuman. [1-41-4]

[Verse Locator](#)

एवम् उक्तो अंशुमान् संयक् सगरेण महात्मना ।

धनुर् आदाय खड्गम् च जगाम लघुविक्रमः ॥ १-४१-५

5. amshumaan = Amshuman; maha atmanaa sagareNa = by great-souled one, by Sagara; evam samyak uktaH = this way, thoroughly, when said; dhanuH khaDgam ca aadaaya = bow, sword, also, on taking; laghu vikramaH = in agility, adroit one; jagaama = proceeded.

"When the great-souled king Sagara has thoroughly said in this way, that adroitly agile Amshuman proceeded wielding a bow and a sword. [1-41-5]

[Verse Locator](#)

स खातम् पितृभिः मार्गम् अन्तर् भौमम् महात्मभिः ।

प्रापद्यत नरश्रेष्ठ तेन राज्ञा अभिचोदितः ॥ १-४१-६

6. nara shreSTha = oh, best one among men - Rama; saH = he, Amshuman; tena raaj~naa abhicoditaH = by him, that king, motivated by; mahaatmabhiH pitR^ibhiH = by great-souled ones, by fathers - paternal-uncles; antar bhaumam khaatam maargam = inside, of earth, hollowed, walkway; praapadyata = he attained - progressed on that path.

"Motivated by the King Sagara, oh, Rama, the best one among men, Amshuman progressed on the walkway that was hollowed out by his great-souled paternal-uncles inside the earth. [1-41-6]

[Verse Locator](#)

देव दानव रक्षोभिः पिशाच पतग उरगैः ।

पूज्यमानम् महातेजा दिशा गजम् अपश्यत ॥ १-४१-७

7. mahaatejaa = that highly resplendent one - Amshuman; deva daanava rakSobhiH = by gods, monsters, demons; pishaaca pataga uragaiH = by imps, vultures, serpents; puujyamaanam = being venerated; dishaa gajam apashyata = directional, elephant, beheld.

"And he that resplendent Amshuman beheld one of the four directional elephant of the earth which is being venerated by gods, monsters, demons, imps, vultures and serpents. [1-41-7]

[Verse Locator](#)

स तम् प्रदक्षिणम् कृत्वा पृष्ट्वा चैव निरामयम् ।
पितृन् स परिप्रच्छ वाजि हर्तारम् एव च ॥ १-४१-८

8. saH tam pradakSiNam kR^itvaa = he, him [elephant,] circumambulations, on making; niraamayam pR^iSTvaa caiva = well being, on asking, also, even; saH = he - Amshuman; pitR^iin = about fathers; vaaji hartaaram eva ca = horse, robber, even, also; pa pracCha = in detail, enquired.

On circumambulating that elephant in supplication, and even on enquiring after its well-being, he that Amshuman has enquired in detail with it for his paternal-uncles and even about the robber of the ritual-horse. [1-41-8]

[Verse Locator](#)

दिशा गजः तु तत् श्रुत्वा प्रत्युवाच महामतिः ।
आसमंज कृतार्थः त्वम् सह अश्वः शीघ्रम् एष्यसि ॥ १-४१-९

9. mahaamatiH = of great perception [elephant]; dishaa gajaH tu = directional, elephant, on its part; tat shrutvaa = that, on hearing; prati uvaaca = in turn, spoke - replied; aasamanja = oh, son of Asamanja; tvam kR^ita arthaH = you, achieving, your mission; saha ashvaH shiighram eSyasi = along with, horse, expeditiously, you will proceed - you will return.

"On hearing that enquiry of Amshuman that directional elephant with great perception replied on its part saying, 'oh Amshuman, son of Asamanja, on achieving your mission you will return expeditiously along with the horse. [1-41-9]

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा सर्वान् एव दिशा गजान् ।
यथा क्रमम् यथा न्यायम् प्रष्टुम् समुपचक्रमे ॥ १-४१-१०

10. tasya tat vacanam shrutvaa = his [elephant's,] that, word, on hearing; sarvaan eva = all, like that; dishaa gajaan = directional, elephants; yathaa kramam yathaa nyaayam = according to, positioning, [i.e., their standing, north, east, south, west etc.,] according to, procedure; praSTum samupacakrame = to ask, he commenced.

"On hearing that word of that directional elephant he departed from there, and on sequentially reaching other directional elephants that are abiding in other directions of earth, he commenced to ask the same enquiry which he made with the first, according to the positioning of elephants in directions, and according to the established procedures of their venerability. [1-41-10]

[Verse Locator](#)

तैः च सर्वैः दिशा पालैः वाक्यज्ञैः वाक्यकोविदैः ।
पूजितः स ह्यः चैव गन्ता असि इति अभिचोदितः ॥ १-४१-११

11. vaakya j~naiH vaakyakovidaiH = sentence, knowers, sentence-making, experts in - articulate, eloquent; sarvaiH taiH dishaa paalaiH ca = by all, of them, directions, safeguarding elephants; puujitaH = he who is adored; sa hayaH = with, horse - taking horse; gantaa asi iti abhicoditaH = gone, you will be, thus, motivated.

"All the elephants that safeguard the directions of earth which have the faculties of articulation and eloquence have adored Amshuman and motivated him by saying, 'you will be

तेषाम् तत् वचनम् श्रुत्वा जगाम लघुविक्रमः ।
भस्म राशी कृता यत्र पितरः तस्य सागराः ॥ १-४१-१२

12. teSaam tat vacanam shrutvaa = of them [elephants,] that, word - common blessing, on hearing; laghu vikramaH = nimble-footed - prince; tasya pitaraH = his, fathers - paternal uncles; saagaraaH = sons of Sagara; yatra = where; bhasma raashii kR^itaa = ash, mound, made as; [tatra = [to there]; jagaama = he has gone.

"On hearing that common blessing of all the directional-elephants, he that nimble-footed Amshuman has gone to the place where his paternal-uncles, sons of Sagara, were rendered as mounds of ashes. [1-41-12]

स दुःख वशम् आपन्नः तु असमंज सुतः तदा ।
चुक्रोश परम आर्तः तु वधात् तेषाम् सुदुःखितः ॥ १-४१-१३

13. tadaa = then; saH = he that; asamanja sutaH = Asamanja's, son - Amshuman; duHkha vasham aapannaH tu = anguish, into control, chanced upon, but; parama aartaH tu = highly, agonised, but; teSaam vadhaat su duHkhitaH = their - paternal-uncles, at the destruction, extremely, anguished; cukrosha = wept.

"But he on whom the control of anguish has chanced for not physically seeing his paternal-uncles, that son of Asamanja then wept, as he is highly agonised and extremely anguished at their destruction. [1-41-13]

यज्ञियम् च हयम् तत्र चरन्तम् अविदूरतः ।
ददर्श पुरुषव्याघ्रो दुःख शोक समन्वितः ॥ १-४१-१४

14. duHkha shoka samanvitaH = by anguish, agony, one who is overwhelmed; puruSa vyaaghraH = tigerly-man - Amshuman; aviduurataH carantam = not very far, grazing; yaj~niyam hayam ca = of Vedic-ritual, horse, also; dadarsha = he beheld.

"That tigerly-man Amshuman who is overwhelmed by agony and anguish, also beheld there the horse of Vedic-ritual that is grazing nearby. [1-41-14]

स तेषाम् राज पुत्राणाम् कर्तुं कामो जल क्रियाम् ।
स जलार्थम् महातेजा न च अपश्यत् जल आशयम् ॥ १-४१-१५

15. mahaatejaa = great resplendent one; saH = he; teSaam raaja putraaNaam = for them, king's, sons - to the departed souls; jala kriyaam kartu kaamaH = [obsequial] water, oblation, to offer, wanted to; jala artham = water, for the purpose of - when searched for; jala aashayam = water, receptacle - tank, fount; saH na apashyat ca = he, not, has seen - found, also.

"When he that great resplendent Amshuman wanted to offer obsequial waters to the departed sons of Sagara and searched for water he has not found any fount of water. [1-41-15]

विसार्य निपुणाम् दृष्टिम् ततो अपश्यत् खग अधिपम् ।
पितृणाम् मातुलम् राम सुपर्णम् अनिल उपमम् ॥ १-४१-१६

16. raama = oh, Rama; tataH = then; nipuNaam dR^iSTim visaarya = expert, glance, on spanning; pitR^iNaam maatulam = fathers' paternal-uncles', maternal uncle; khaga adhipam = birds, king of; anila upamam = wind-god, similar to; su parNam = rapid, winged - Garuda; apashyat = he saw.

"Spanning his expert glances, oh, Rama, he then saw the rapid-winged king of birds, namely Garuda, the Eagle-vehicle of Vishnu, who is the maternal uncle of his father and other paternal-uncles, and whose flight will be similar to that of the Wind-god. [1-41-16]

[Verse Locator](#)

स च एनम् अब्रवीत् वाक्यम् वैनतेयो महाबलः ।
मा शुचः पुरुषव्याघ्र वधो अयम् लोक सम्मतः ॥ १-४१-१७

17. mahaabalaH = great-mighty; saH vainateyaH = he, that son of Vinata - Garuda; enam vaakyam abraviit ca = to him - to Amshuman, sentence, spoke, also; puruSavyaaghra = oh, tigerly-man; maa shucaH = do not, bemoan; ayam vadhaH loka sammataH = this, eradication [of your paternal-uncles,] agreeable [worthwhile] to the worlds.

"That great-mighty son of Lady Vinata, namely Garuda, also spoke this word to Amshuman, 'do not bemoan, oh, tigerly-man, this eradication of your paternal-uncles is worthwhile to the worlds. [1-41-17]

[Verse Locator](#)

कपिलेन अप्रमेयेण दग्धा हि इमे महाबलाः ।
सलिलम् न अर्हसि प्राज्ञ दातुम् एषाम् हि लौकिकम् ॥ १-४१-१८

18. mahaa balaaH = great-mighty ones; ime = these [paternal-uncles of yours]; aprameyeNa kapilena = by the Imponderable one, by Kapila; dagdhaa hi = are burnt down, in fact; praaj~na = oh, observant - Amshuman; eSaam laukikam salilam daatum = to them, mundane [obsequial water-oblations,] to offer; na arhasi hi = not, apt of you, indeed.

" 'In fact, Kapila, the Imponderable Sage, has burnt down those great-mighty paternal-uncles of yours, oh, observant Amshuman, as such it will not be apt of you to offer the mundane obsequial water-oblations to them, indeed. [1-41-18]

[Verse Locator](#)

गंगा हिमवतो ज्येष्ठा दुहिता पुरुषर्षभ ।
तस्याम् कुरु महाबाहो पितृणाम् तु जल क्रियाम् ॥ १-४१-१९

19. puruSarSabha = man, the best; himavataH jyeSThaa duhitaa gangaa = Himavanta's, elder, daughter, Ganga - is there; mahaabaahuH = oh, dextrous one; pitR^iNaam tu jala kriyaam = [to your departed] fathers [paternal-uncles,] but, water, oblation; tasyaam kuru = in her, [in Ganga waters,] you offer - you have to offer.

" 'Oh, best one among men, River Ganga is the elder daughter of Himavanta, and oh, dextrous one, you have to offer water-oblation to the departed paternal-uncles of yours in her waters, namely the holy waters of River Ganga. [1-41-19]

[Verse Locator](#)

भस्म राशी कृतान् एतान् पावयेत् लोक कांतया ।
तया क्लिन्नम् इदम् भस्म गंगया लोक कान्तया ।

20. loka pavanii = world, purifier [Ganga]; bhasma raashii kR^itaan = ash, mounds, made as; etaan plaavayet = them [sons of Sagara,] drifts - to heavens; [paavaet = will purify them]; loka kaantayaa = by worlds, adored; tayaa gangayaa = by her, by Ganga; klinnam idam bhasma = drenched, this, ash; SaSTim putra sahasraaNi = sixty, sons, thousands; svarga lokam gamiSyati = to empyrean, world, she can lead them.

" 'World purifier River Ganga will drift them who are rendered as mounds of ashes to heaven, and when she who is much adored by all worlds drenches this ash, that River Ganga herself will lead the sixty-thousand sons of Sagara to heaven. [1-41-20]

[Verse Locator](#)

निर्गच्छ च अश्वम् महाभाग संगृह्य पुरुषर्षभ ।

यज्ञम् पैतामहम् वीर निर्वर्तयितुम् अर्हसि ॥ १-४१-२१

21. mahaabhaaga = oh, great fortunate one; puruSa rSabha = oh, best one among men; ashvam samgR^ihya nir gacCha = horse, on taking, out, you go - you may proceed from here; viira = oh, brave one; paितामहम् yaj~nam nirvartayitum arhasi = of grand father, Vedic- ritual, to carry out, apt of you.

" 'Oh, great fortunate one, oh, best one among men, you may proceed from here with the horse, oh, brave one, it will be apt of you to carry out the Vedic-ritual of your grandfather.' Thus Garuda said to Amshuman. [1-41-21]

[Verse Locator](#)

सुपर्ण वचनम् श्रुत्वा सः अंशुमान् अतिवीर्यवान् ।

त्वरितम् हयम् आदाय पुनर् आयात् महायशाः ॥ १-४१-२२

22. ati viiryavaan = highly, braving one; mahaayashaaH = highly renowned one; saH amshumaan = he, Amshuman; superNa vacanam shrutvaa = great-winged eagle [Garuda's,] words, on hearing; tvaritam hayam aadaaya = swiftly, horse, on taking along; punaH aayaat = again, came- returned to his grandfather.

"On hearing the words of that great-winged eagle, Garuda, he that highly brave and well-renowned Amshuman swiftly took the horse, and returned to the ritual place of his grandfather, king Sagara. [1-41-22]

[Verse Locator](#)

ततो राजानम् आसाद्य दीक्षितम् रघुनन्दन ।

न्यवेदयत् यथा वृत्तम् सुपर्ण वचनम् तथा ॥ १-४१-२३

23. raghu nandana = oh, Rama, the descendant of Raghu; tataH = then; diikSitam raajaanam aasaadya = under vow, king, on getting at; yathaa vR^ittam = as has happened; tathaa = all that; superNa vacanam = Garuda's, words, [also]; nyavedayat = submitted - described to Sagara.

"Then on reaching the King Sagara, who is under the vow of the ritual, oh, Rama, Amshuman described what all has happened and even the words of Garuda. [1-41-23]

[Verse Locator](#)

तत् श्रुत्वा घोर संकाशम् वाक्यम् अंशुमतो नृपः ।

यज्ञम् निर्वर्तयामास यथा कल्पम् यथा विधि ॥ १-४१-२४

24. nR^ipaH = king Sagara; amshumataH = from Amshuman; ghora samkaasham = unendurable; tat vaakyam shrutvaa = that, sentence, on hearing; yathaa kalpam yathaa

vidhi = as per, scriptures, as per procedure; yaj~nam nirvartayaamaasa = Vedic ritual, restarted to - firstly - complete, and to see bout Ganga later.

"On hearing those unendurable words from Amshuman, the king Sagara firstly completed the Vedic-ritual scripturally and procedurally. [1-41-24]

[Verse Locator](#)

स्व पुरम् च अगमत् श्रीमान् इष्ट यज्ञो महीपतिः ।
गंगायाः च आगमे राजा निश्चयम् न अध्यगच्छत ॥ १-४१-२५

25. shriimaan mahiipatiH = fortunate one, land, lord - king Sagara; iSTa yaj~naH = having completed, Vedic-ritual; sva puram = his own, to capital; agamat = arrived; raajaa gangaayaaH aagame ca = king, about Ganga's, arrival, also; nishcayam na adhyagacChata = decision, not, arrived at.

"On completing the Vedic-ritual King Sagara arrived at his capital, but that king could not arrive at a decision about the arrival of Ganga to the earth. [1-41-25]

[Verse Locator](#)

अगत्वा निश्चयम् राजा कालेन महता महान् ।
त्रिंशत् वर्ष सहस्राणि राज्यम् कृत्वा दिवम् गतः ॥ १-४१-२६

26. mahaan raajaa = great, king; mahataa kaalena = long, by time - even after; nishcayam a gatvaa = resolve, not, getting at - for Ganga's descent; trimshat varSa sahasraaNi = thirty, years, thousands; raajyam kR^itvaa divam gataH = kingdom, on ruling, to heaven, went to.

"That great king Sagara could not get at any resolve in getting Ganga to earth even after a long time, and on ruling kingdom for thirty-thousand years he went to heaven." Thus Vishvamitra continued his narration about the ancestors of Rama. [1-41-26]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक चत्वारिंशः सर्गः

Thus, this is the 41st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

chapter/Sarga 42

Verses converted to UTF-8, Sept 09

Introduction

Bhageeratha's effort for bringing Ganga to earth is fulfilled. Amshuman and his son Dileepa could not make any effort to bring the divine river to earth. But Bhageeratha, the son of Dileepa, staunch at heart tries earnestly to get her onto earth. Brahma agreeing for this descent of Ganga designates lord Shiva to bear the burden of the onrush of Ganga, because the earth cannot sustain it.

[Verse Locator](#)

कालधर्मम् गते राम सगरे प्रकृती जनाः ।

राजानम् रोचयामासुर् अंशुमन्तम् सुधार्मिकम् ॥ १-४२-१

1. **raama** = oh, Rama; **sagare kaala dharmam gate** = Sagara, by Time's, virtue, gone - on passing away; **prakR^itii janaaH** = ministers, subjects; **su dhaarmikam amshumantam** = highly, honourable one, Amshuman is; **raajaanam rocayaamaasuH** = as king, predisposed to - and enthroned.

"When King Sagara passed away owing to the irrefutable virtue of Time, the ministers and subjects of that kingdom are predisposed towards the highly honourable Amshuman to become their king and they enthroned him accordingly." Thus Vishvamitra continued narration about the predecessors of Rama. [1-42-1]

[Verse Locator](#)

स राजा सुमहान् आसीत् अंशुमान् रघुनंदन ।

तस्य पुत्रो महान् आसीत् दिलीप इति विश्रुतः ॥ १-४२-२

2. **raghu nandana** = oh, Raghu's dynasty; **saH amshumaan** = he, that Amshuman; **su mahaan raajaa aasiit** = as very, exceptional, king, he was there; **tasya** = to him; **diliipa iti vishrutaH** = Dileepa, thus as, renowned one; **mahaan putraH aasiit** = marvellous, son, has become - took birth.

"He that Amshuman turned out to be a very great king, and oh, Rama of Raghu's dynasty, he begot a marvellous son who is renowned as Dileepa. [1-42-2]

[Verse Locator](#)

तस्मै राज्यम् समादिश्य दिलीपे रघुनंदन ।

हिमवत् शिखरे रंये तपः तेपे सुदारुणम् ॥ १-४२-३

3. **raghu nandana** = oh, Rama, Raghu's descendent; **tasmai diliipe** = in him, to Dileepa; **raajyam sam aadishya** = kingdom, completely ordering - assigning; **ramye himavat shikhare** = pleasant, on Himalayas, peak of; **su daaruNam tapaH tepe** = very, stern, ascetic, [Amshuman,] undertook.

"Assigning the kingdom to Dileepa, oh, Rama of Raghu's dynasty, Amshuman undertook very stern asceticism on a pleasant peak of Himalayas desiring the descent of River Ganga to earth. [1-42-3]

[Verse Locator](#)

द्वा त्रिंशत् सहस्राम् वर्षाणि सुमहा यशाः ।
तपोवन गतो राजा स्वर्गम् लेभे तपोधनः ॥ १-४२-४

4. **su mahaa yashaaH** = of very, great, renown; **raajaa** = king - Amshuman; **dvaa trim shata** [or, trimshat,] **sahasraam varSaaNi** = two, three, hundred, thousands, years- thirty-two thousand years; **tapaH vana gataH** = to ascetic, woods, on going - practising asceticism; **tapaH dhanaH** = asceticism, asset - one whose wealth is practising asceticism, but not its reward; **svargam lebhe** = heaven, achieved.

"On practising asceticism in ascetic-woods for thirty-two thousand years that highly renowned king Amshuman achieved heaven as he acquired only the wealth of practising the asceticism. [1-42-4]

Instead of achieving reward of asceticism in the form of descent of River Ganga, he could achieve only his personal merit of his penance, namely an abode in heaven.

[Verse Locator](#)

दिलीपः तु महातेजाः श्रुत्वा पैतामहम् वधम् ।
दुःख उपहतया बुद्ध्या निश्चयम् न अध्यगच्छत ॥ १-४२-५

5. **mahaa tejaaH diliipaH tu** = great, resplendent, Dileepa, on his part; **paitaamaham vadham shrutvaa** = of grandfather's [sixty thousand sons of Sagara,] elimination, on hearing; **duhkha upahatayaa buddhyaa** = by agony, marred, with a mind - at the plight of his father Amshuman; **nishcayam na adhyagacChata** = decision, not, arrived at.

"The great resplendent Dileepa on hearing the elimination of his grandfathers, the sixty thousand sons of Sagara at the hand of sage Kapila, and with a mind that is marred by the plight of his father Amshuman in absolving the souls of Sagara's sons, he that Dileepa could not arrive at any decision concerning the descent of Ganga. [1-42-5]

[Verse Locator](#)

कथम् गंगा अवतरणम् कथम् तेषां जलक्रिया ।
तारयेयम् कथम् च एतान् इति चिन्तापरो अभवत् ॥ १-४२-६

6. **gangaa ava taraNam katham** = Ganga, alighting, how - to make it possible; **teSaam jala kriyaa** = to them [grandfathers, offering] water, oblation; **katham** = how - to offer; **etaan katham taarayeyam ca** = them, how to, cross over [them from this mortal bindings of heaps of ashes,] also; **iti** = this way; **cintaa paraH** = to worry, given to; **abhavat** = he [Dileepa] became.

"Dileepa became worried as to how River Ganga is to be alighted onto earth from heaven, how water-oblations are to be offered for the souls of Sagara's sons, and how to cross them, the souls, over this mortal world. [1-42-6]

[Verse Locator](#)

तस्य चिन्तयतो नित्यम् धर्मेण विदित आत्मनः ।
पुत्रो भगीरथो नाम जज्ञे परम धार्मिकः ॥ १-४२-७

7. **vidita aatmanaH** [a **vidita aatmanaH**] = knower, of soul [self-mortified one, or, unclear at mind]; **dharmeNa** = righteously; **nityam cintayataH** = always, who is thinking [about alighting of Ganga to earth]; **tasya** = to him; **bhagiirathaH naama** = Bhageeratha, known as; **parama dhaarmikaH putraH jaGYe** = most, virtuous, son, is born.

"To him who is self-mortified and who is always thinking righteously about the alight of Ganga onto earth, to such a Dileepa a most-virtuous son is born who is renowned by his name Bhageeratha. [1-42-7]

[Verse Locator](#)

दिलीपः तु महातेजा यज्ञैः बहुभिः इष्टवान् ।
त्रिंशत् वर्ष सहस्राणि राजा राज्यम् अकारयत् ॥ १-४२-८

8. mahaa tejaa = great, resplendent; diliipaH tu = Dileepa, on his part; bahubhiH yaGYaiH iSTavaan = numerous, by Vedic rituals, performed; raajaa = king; trimshat varSa sahasraaNi = thirty, years, thousands [thirty thousand years]; raajyam akaarayata = king, kingdom, ruled.

"That great-resplendent king Dileepa on his part performed numerous Vedic-rituals, and he ruled the kingdom for thirty thousand years - to the delight of each of his subjects, but could not find a way to fetch Ganga. [1-42-8]

[Verse Locator](#)

अगत्वा निश्चयम् राजा तेषाम् उद्धरणम् प्रति ।
व्याधिना नर शार्दूल काल धर्मम् उपेयिवान् ॥ १-४२-९

9. nara shaarduula = oh, man, the tiger - Rama; raajaa = king; teSaam ut dharaNam prati = of their, up, lifting [to heaven,] towards - regarding; nishcayam = decision - choice; agatvaa = not, attaining; vyaadhinaa = with illness; kaala dharmam upeyivaan = Time, virtue of, attained - expired.

"Oh, tigerly-man Rama, that king Dileepa by not attaining any choice towards the uplifting the souls of his grandparents to heaven by bringing Ganga to earth, he took to illness, and he attained the ultimate virtue of Time, namely the demise. [1-42-9]

[Verse Locator](#)

इन्द्रलोकम् गतो राजा स्व अर्जितेन एव कर्मणा ।
रज्ये भगीरथम् पुत्रम् अभिषिच्य नरर्षभः ॥ १-४२-१०

10. naraR^iSabhaH raajaa = best one among men, that king - Dileepa; putram bhagiiratham rajye abhiSicya = son, Bhageeratha, in kingdom, on anointing sva aarjitena karmaNaa eva = self, acquired, by merits of deeds, only; indra lokam gataH = Indra's, abode, went to.

"That best one among men, namely king Dileepa, on anointing his son Bhageeratha in the kingdom went to the abode of Indra, namely the heaven, only by his self-acquired merits of deeds. [1-42-10]

[Verse Locator](#)

भगीरथः तु राजर्षिः धार्मिको रघुनन्दन ।
अनपत्यो महारजाः प्रजा कामः स च प्रजाः ॥ १-४२-११

11. raghunandana = oh, Rama, Raghu's descendent; dhaarmikaH = self-righteous one; raaja R^iSiH = kingly, sage; bhagiirathaH tu = Bhageeratha, on his part; an apatyaH = without, children; saH mahaa rajaaH prajaa kaamaH = he, that great-king, offspring, longed-for; prajaaH ca = subjects, and, - kingdom: he placed in the hands of ministers - these two words are to go into the meaning of next verse.

"Oh, Rama, the legatee of Raghu, but on his part that self-righteous and kingly-sage Bhageeratha is childless, and that great king longed-for offspring. [1-42-11]

मंत्रिषु आधाय तत् रज्यम् गङ्ग अवतरणे रतः।
तपो दीर्घम् समातिष्ठत् गोकर्णे रघुनन्दन ॥ १-४२-१२
ऊर्ध्व बाहुः पंच तपा मास आहारो जितेइन्द्रियः ।

12, 13a. raghunandana = oh, Rama, Raghu's descendent; [saH = he - Bhageeratha]; ganga avataraNe rataH = alighting, Ganga, interested in; tat rajyam = that, kingdom; [prajaaH ca = people, and - from above verse]; mantriShu aadhaaya = in ministers, on delegating; uurdhva baahuH = with upraised, hands; panca tapaaH = [standing amid] five fires; maasaa ahaaraH = [once in a] month, with sustenance; jite indriyaH = with conquered, senses; gokarNe = at Gokarna [in Himalayas]; diirgham tapaH = long-time - sustained, asceticism; sam aa tiSThat = verily, came, sat tight, - firmed up in.

"Interested in the alighting of River Ganga on earth, oh, Rama, the descendent of Raghu, king Bhageeratha delegated his kingdom to the custody of his ministers and people and firmed up himself in sustained asceticism on Mt. Gokarna in Himalayas, and he practise asceticism standing amid five-fires, upraising his hands, with a monthly sustenance and with his sense conquered. [1-42-12, 13a]

The five-fires are panca agni-s the four earthly fires in four corners of directions and the sun's fire overhead.

[Verse Locator](#)

तस्य वर्ष सहस्राणि घोरे तपसि तिष्ठतः ॥ १-४२-१३
अतीतानि महबहो तस्य राज्ञो महात्मनः ।
सुप्रीतो भगवान् ब्रह्मा प्रजानाम् पतिः ईश्वरः ॥ १-४२-१४

13, 14. mahabaho = oh, dextrous Rama; tasya ghore tapasi tiSThataH = his, in severe, asceticism, while sat tight - firmly practising; varSa sahasraaNi atiitaani = years, thousands, lapsed away; prajaanaam patiH iishvaraH = to all beings, master, lord; bhagavaan brahmaa = god, Brahma; tasya mahaatmanaH raaGYaH = of his, great-souled one, of king - in his respect; su priitaH = well, pleased.

"Thousands of years have rolled by while Bhageeratha stood practising his severe asceticism, oh, dextrous Rama, and then the lord and master of all beings, namely god Brahma, is well pleased with that great-souled king's asceticism. [1-42-13b, 14]

[Verse Locator](#)

ततः सुर गणैः सार्धम् उपागंय पितामहः ।
भगीरथम् महात्मानम् तप्यमानम् अथ अब्रवीत् ॥ १-४२-१५

15. tataH = then; pitaamahaH = Forefather - Brahma; sura gaNaiH saardham = gods, along with, assemblages of; upaagamya = on arriving; tapyaa maanam = who is in asceticism - deep in the practise of asceticism; mahaatmaanam bhagiiratham = great-souled one, to Bhageeratha; atha abraviit = thus, spoke.

"Forefather Brahma then arrived along with assemblages of gods, and spoke this way to the great-souled Bhageeratha who is deep in the practise of asceticism. [1-42-15]

[Verse Locator](#)

भगीरथ महाराज प्रीतः ते अहम् जनाधिप ।
तपसा च सुतप्तेन वरम् वरय सुव्रत ॥ १-४२-१६

16. mahaa raaja = oh, great, king; jana adhipa = oh, people's, lord; bhagiiratha = oh, Bhageeratha; te = your; su taptena tapasaa = perfectly, conducted, with asceticism; aham priitaH = I am, delighted; su vrata = oh, truly, committed one; varam varaya = boon, you beseech.

" 'Oh, great king Bhageeratha, oh, lord of the people, I am delighted with the perfectly conducted asceticism of yours, hence oh, truly committed one, you may beseech for a boon. [1-42-16]

[Verse Locator](#)

तम् उवाच महातेजाः सर्वलोक पितामहम् ।
भगीरथो महाबाहुः कृत अंजलिपुटः स्थितः ॥ १-४२-१७

17. mahaatejaaH = great-resplendent one; mahaabaahuH = highly, fortunate one; bhagiirathaH = Bhageeratha; kR^ita anjali puTaH sthitaH = making, adjoined-palms, together, remaining; tam sarva loka pitaa maham = him, to all, worlds, Forefather; uvaaca = spoke to.

"That great resplendent and highly fortunate king Bhageeratha then remaining with suppliantly adjoined palm fold spoke to him who is the Forefather of all worlds, namely Brahma. [1-42-17]

[Verse Locator](#)

यदि मे भगवान् प्रीतो यदि अस्ति तपसः फलम् ।
सगरस्य आत्मजाः सर्वे मत्तः सलिलम् आप्नुयुः ॥ १-४२-१८

18. bhagavaan = oh, god; me = in my respect; priitaH yadi = you are satisfied, if; tapasaH phalam asti yadi = for asceticism, fruit, is there, if; sagarasya aatmajaaH sarve = Sagara's, sons, all; mat taH = from me; salilam aapnuyuH = water, let them get.

" 'Oh, god, if you are satisfied with my asceticism, and if there is any fruition to the asceticism of mine, let all the sons of Sagara get water oblations through me. [1-42-18]

[Verse Locator](#)

गङ्गायाः सलिल क्लिन्ने भस्मनि एषाम् महात्मनाम् ।
स्वर्गम् गच्छेयुर् अत्यन्तम् सर्वे मे प्रपितामहाः ॥ १-४२-१९

19. eSaam mahaatmanaam bhasmani = these, of great-souls, ashes; gangaayaaH salila klinne = of Ganga's, by water, while being drenched; me sarve = my, all; pra pitaa mahaaH = great, grandfathers; atyantam svargam gacCheyuH = eternally to heaven, may depart.

" 'While the ashes of these great souls are drenched with the waters of Ganga, let all of those great-grandfathers of mine depart to heaven, eternally. [1-42-19]

[Verse Locator](#)

देव याचे ह संतत्यै न अवसीदेत् कुलम् च नः ।
इक्ष्वाकूणाम् कुले देव एष मे अस्तु वरः परः ॥ १-४२-२०

20. deva = oh, god; ikSvaakuuNaam kule = in Ikshvaku's, dynasty; santatyai yaace ha = for offspring, I pray, indeed; naH kulam na avasiidet ca = our, dynasty, not, to dwindle, also; deva = oh, god; eSa me paraH varaH astu = this, mine, other, boon, let it be.

" 'Oh, god, I indeed pray for offspring in our Ikshvaku dynasty, let not our dynasty dwindle as I am issueless, and oh, god, let this be the other boon to me. [1-42-20]

[Verse Locator](#)

उक्त वाक्यम् तु राजानम् सर्वलोक पितामहः ।

प्रत्युवाच शुभाम् वाणीम् मधुरम् मधुर अक्षराम् ॥ १-४२-२१

21. sarva loka pitaa mahaH = all worlds, Forefather; ukta vaakyam = one who has said such sentence - requested such boon - Bhageeratha; raajaanam = to king; shubhaam madhuraam madhura akSaraam = in auspicious, sweetly, sweet, worded; vaaNiim = in tongue; prati uvaaca = in rely, spoke - replied.

"The Forefather of all the worlds, Brahma, then replied the king who has spoken in that way, in an auspicious tongue that is sweet-sounding and sweetly worded, as well. [1-42-21]

[Verse Locator](#)

मनोरथो महान् एष भगीरथ महारथ ।

एवम् भवतु भद्रम् ते इक्ष्वाकु कुल वर्धन ॥ १-४२-२२

22. mahaa rathaH bhagiiratha = oh, top-speeded chariot-rider, Bhageeratha; eSa manorathaH mahaan = this, aspiration, is sublime; ikSvaaku kula vardhana = oh, Ikshvaku's, dynasty, furtherer of; evam bhavatu = so it be; bhadram te = safeness, betide you.

" 'Oh, top-speeded chariot-rider Bhageeratha, this aspiration of yours is sublime, and oh, the furtherer of Ikshvaku dynasty, so be it, let safeness betide you. [1-42-22]

[Verse Locator](#)

इयम् हैमवती ज्येष्ठा गंगा हिमवतः सुता ।

ताम् वै धारयितुम् राजन् हरः तत्र नियुज्यताम् ॥ १-४२-२३

23. raajan = oh, king; haimavatii = from Himavanta born, or one having snow-broth; iyam gangaa = this, Ganga; himavataH jyeSThaa sutaa = Himavanta's, elder, daughter; taam dhaarayitum = her, to sustain; [shaktaH = capable one is]; haraH = god Shiva; tatra = there, therefor - in that matter of sustaining Ganga; niyujataam vai = is to be designated - commissioned, in fact.

" 'This Ganga is the one with snow-broth, the elder daughter of Himavanta, and oh, king Bhageeratha, god Shiva alone is capable to sustain her force in the course of her alighting onto earth, and in fact, he is to be commissioned for that purpose. [1-42-23]

[Verse Locator](#)

गंगायाः पतनम् राजन् पृथिवी न सहिष्यते ।

ताम् वै धारयितुम् राजन् न अन्यम् पश्यामि शूलिनः ॥ १-४२-२४

24. raajan = oh king; gangaayaaH patanam = Ganga's, downfall; pR^ithivii na sahiSyate = earth, can not, endure; taam dhaarayitum = her [Ganga,] to sustain; raajan, oh, king; shuulinaH = Trident wielder - god Shiva; anyam = any other - other than him; na pashyaami vai = not, I behold, indeed.

" 'Oh, king Bhageeratha, the earth cannot endure the downfall of Ganga and to sustain Ganga, oh, king, indeed I do not behold none other than the Trident-wielder, god Shiva.' Thus Brahma spoke to Bhageeratha. [1-42-24]

[Verse Locator](#)

तम् एवम् उक्त्वा राजानम् गंगाम् च आभाष्य लोककृत् ।

जगाम त्रिदिवम् देवैः सर्वैः सह मरुत् गणैः ॥ १-४२-२५

25. loka kR^it = worlds, creator - Brahma; tam raajaanam = to him, to king; evam uktvaa = this way, on speaking; gangaam ca aabhaaSyaa = to Ganga, also, on speaking - having a

little talk, saying hello; **saha sarvaiH devaiH marut gaNaiH** = with, all, gods, Wind-gods, with groups of; **tridivam jagaama** = to heaven, proceeded to.

Speaking this way to the king Bhageeratha and informally greeting Ganga also, that Creator of Worlds, Brahma, left for heaven along with all the groups of gods and Wind-gods." Thus Vishvamisra continued narration about the arrival of River Ganga to earth. [1-42-25]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वि चत्वारिंशः सर्गः

Thus, this is the 42nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

chapter/Sarga 43
Verses converted to UTF-8, Sept 09

Introduction

Ganga descends to earth by the extraordinary effort of Bhageeratha. Shiva agrees to the alighting of Ganga on His head and from where she is released into a lake called Bindusarovar, and from there she flows in seven courses. On land Bhageeratha ushers her up to netherworld dug by his ancestors where heaps of ashes of his grandparents are there, and she enters accordingly to inundate those mounds of ashes according salvation to the souls.

[Verse Locator](#)

देव देवे गते तस्मिन् सो अंगुष्ठ अग्र निपीडिताम् ।
कृत्वा वसुमतीम् राम वत्सरम् समुपासत ॥ १-४३-१

1. **raama** = oh, Rama; **tasmin deva deve gate** = that, god, of gods [Brahma,] on leaving; **saH** = he Bhageeratha; **vasumatiim** = earth; **anguSTha agra** = with big toe, tip of; **ni piiDitaam** = fully, pressurising; **kR^itvaa** = on making so; **vatsaram upaasata** = for one year, he prayed - practised asceticism.

"When the god of gods Brahma left from there Bhageeratha stood on the tip of his big-toe praying for the mercy of Lord Shiva for one year, while that tip of his big-toe pressurised the earth." Thus Vishvamitra continued his narration about Bhageeratha's effort to bring Ganga to earth. [1-43-1]

Bhageeratha stood on one big-toe with an unwavering intent and bodily movement, and with his hands upraised in prayer for a period of one year by day and night, sustaining himself on mere air, and thus his yogic concentration increased and that alone pressurised the earth.

[Verse Locator](#)

अथ संवत्सरे पूर्णे सर्व लोक नमस्कृतः ।
उमापतिः पशुपती राजानम् इदम् अब्रवीत् ॥ १-४३-२

2. **atha samvatsare puurNe** = after, one year, on completion; **sarva loka namakR^itaH** = by all, worlds, venerated; **umaa patiH pashu patii** = Uma's, consort, animal's, god of, [god Shiva]; **raajaanam idam abraviit** = to king, this, spoke.

"On completion of one year, he who is venerated by all worlds, the consort of Uma and the god of animals from insects to humans, that god Shiva revealed himself and spoke this to the king. [1-43-2]

[Verse Locator](#)

प्रीतः ते अहम् नरश्रेष्ठ करिष्यामि तव प्रियम् ।
शिरसा धारयिष्यामि शैलराज सुताम् अहम् ॥ १-४३-३

3. nara shreSTha = oh, among humans, the best one; aham te priitaH = I am, of your - ascesis, happy; tava priyam kariSyami = your, cherish, I will fulfil; aham = I will; shaila raaja sutaam = mountain, king's - Himavanta's, daughter - Ganga; shirasaa dhaarayiSyami = by my head, I sustain.

"Oh, best one among humans, I am delighted with your unwavering effort, and I will fulfil your cherish. I will therefore sustain Ganga, the daughter of king of mountains by my head. [1-43-3]

[Verse Locator](#)

ततो हैमवती ज्येष्ठा सर्व लोक नमस्कृता ।
तदा सा अति महत् रूपम् कृत्वा वेगम् च दुःसहम् ॥१-४३-४
आकाशात् अपतत् राम शिवे शिव शिरस्य उत ।

4, 5a. raama = oh, Rama; tataH = afterwards; haimavatii jyeSThaa = Himavanta's, elder daughter; sarva loka namaH kR^itaa = by all, worlds, who is revered - such a Ganga; tadaa = then; ati mahat ruupam = supremely, great - unendurable, form; duH saham vegam ca = not, supportable, rapidity, also; kR^itvaa = on assuming; aakaashaat = from the sky; shive = auspicious; shiva shirasi apatat = Shiva's, on head, plunged; uta = they say.

"Afterwards, she who is revered by all the worlds and who is the elder daughter of Himavanta, that Ganga assuming an unendurable form and an insupportable rapidity, they say, then plunged from the sky onto the auspicious head of Shiva. [1-43-4, 5a]

[Verse Locator](#)

अचिन्तयः च सा देवी गंग परम दुर्धरा ॥१-४३-५
विशामि अहम् हि पातालम् स्रोतसा गृह्य शंकरम् ।

5b, 6a. parama dur dharaa = extremely, un, endurable one; saa devii gangaa = she, that goddess, Ganga; acintayat ca = speculated, also; aham strotasaa shamkaram gR^ihya = I will, by streams, Shankara, on taking - by whisking; paataalam vishaami hi = into netherworld, I will enter, indeed.

"She who is an extremely unendurable river that goddess Ganga even speculated saying to herself, 'let me enter netherworld, indeed whisking Shiva with my streams.' [1-43-5b, 6a]

[Verse Locator](#)

तस्याः वलेपनम् ज्ञत्व क्रुद्धः तु भगवन् हरः ॥ १-४३-६
तिरोभावयितुम् बुद्धिम् चक्रे त्रिनयनः तदा ।

6b, 7a. tri nayanaH bhagavan haraH = three, eyed, god, Shiva; tasyaaH valepanam j~natva = her, egotism, on discerning; tadaa = then; kruddhaH tu = infuriated, on his part - Shiva; tirobhaavayitum buddhim chakre = to restrain - to pent-up, thinking, made - thought of.

"Discerning her egotism god Shiva is infuriated, and then on his part that Three-eyed god Shiva thought to pent her up in the tufts of his head-hair. [1-43-6b, 7a]

[Verse Locator](#)

सा तस्मिन् पतिता पुण्या पुण्ये रुद्रस्य मूर्धनि ॥१-४३-७
हिमवत् प्रतिमे राम जटा मण्डल गह्वरे ।

7b, 8a. raama = oh, Rama; saa puNyaa = she, that holy river; himavat pratime = to Himalayas, equalling; jaTaa maNDala gahvare = in matted hair-tufts, curls of, [similar to] mountain caves - cavernous curls; tasmin rudrasya puNye muurdhani = on that, of Rudra's, holy, on head; patitaa = she has fallen - swooped on - and became a detainee in those curls.

"And oh, Rama, she that holy River Ganga swooped down into the cavernous curls of matted hair-tufts on the holy head of God Shiva, and she became a detainee in them. [1-43-7b, 8a]

[Verse Locator](#)

सा कथंचित् महीम् गंतुम् न अशक्नोत् यत्नम् आस्थिता ॥१-४३-८
न एव सा निर्गमम् लेभे जटा मण्डल अंततः ।

8b, 9a. **saa** = she, Ganga; **yatnam aasthitaa** = strive, though sit on - though she strived hard; **kathamcit** = someway; **mahiim gantum** = earth, to go - to reach; **na ashaknot** = not, capable of; **jaTaa maNDalam** = from matted hair-tuft, coils; **antataH** = from any edge of; **nir gamam** = out, going - exiting, outlet; **saa na eva lebhe** = she, not, thus, got - gained no access - hence held there in durance vile.

"Though she strove hard in one way or another to reach the earth that Ganga is rendered incapable, as she could not gain access for an outlet from any edge of the coils of matted hair-tufts of Shiva, hence she is held there in durance vile. [1-43-8b, 9a]

[Verse Locator](#)

तत्र एव आबंभ्रमत् देवी संवत्सर गणान् बहून् ॥१-४३-९
ताम् अपश्यन् पुनः तत्र तपः परमम् आस्थितः ।

9b, 10a. **devii** = goddess - Ganga; **bahuun samvatsara gaNaan** = for many, years, number of; **tatra eva** = there [in coils of tufts,] alone; **aabam bhramat** = round and round, whirled; **taam a pasyan** = her [Ganga,] on not, seeing - Bhageeratha; **punaH tatra** = again, in that matter - of her descent; **parama tapaH asthitaH** = in marvellous, penance, firmed up.

"Goddess Ganga whirled round and round in the coils of tufts alone for many number of years, and when Ganga's emanation from those coils is intangible Bhageeratha again firmed up in a marvellous penance in the matter of her descent to earth. [1-43-9b, 10a]

[Verse Locator](#)

स तेन तोषितः च असीत् अत्यंतम् रघुनंदन ॥ १-४३-१०
विससर्ज ततो गंगाम् हरो बिन्दु सरः प्रति ।

10b, 11a. **raghunamdana** = oh, Rama, of Raghu's dynasty; **tena** = with that - ascesis; **haraH atyantam toShitaH asiit** = Shiva, very much, delighted, he became; **tataH** = thereupon; **saH** = he - that Shiva; **gangaam bindu saraH prati** = Ganga, Bindu, lake, towards; **visasarja ca** = released, also.

"Oh, Rama, the legatee of Raghu, with that ascesis of Bhageeratha god Shiva is very much delighted, and thereupon he has also released Ganga aiming at Bindu Lake in Himalayas. [1-43-10b, 11a]

[Verse Locator](#)

तस्यम् विसृज्यमानायाम् सप्त स्रोतंसि जज्ञिरे ॥ १-४३-११
ह्लादिनी पावनी चैव नलिनी च तथा एव च ।
तिस्रः प्राचीम् दिशम् जग्मुः गंगाः शिव जलाः शुभाः ॥ १-४३-१२

11b, 12. **tasyaam** = of her; **visR^iujyamaanaayam** = while being released; **sapta srotaamsi jaj~nire** = seven, streams, emerged; **hlaadinii paavanii caiva** = Hladini, Paavani, also thus; **nalinii ca tathaa eva ca** = Nalini, also, thus; **shivaa jalaaH** = streams having - holy, waters; **tisraH** = three; **shubhaaH gangaaH** = auspicious, Ganga-s; **praaciim disham jagmuH** = towards east, direction, gone - flowed.

"While god Shiva released Ganga into Bindu Lake seven streams have emerged out of it, and thus three auspicious Ganga-s with holy waters have cruised eastward which are known as Hlaadini, Paavani, and Nalini. [1-43-11b, 12]

[Verse Locator](#)

सुचक्षुः च एव सीता च सिन्धुः च एव महानदी ।
तिस्रः एता दिशम् जग्मुः प्रतीचीम् तु शुभ उदकाः ॥ १-४३-१३

13. suchakshuH = Sucakshu; siitaa ca Seetha, also; sindhuH mahaa nadii eva ca = Sindhu, excellent, river, thus, also; shubhaH udakaaH = those that have - holy, waters; etaaH tisraH = these, three - rivers; pratiichiim disham jagmu = westerly, to direction, have gone - flowed.

"Also thus Sucakshu, Seetha, and the excellent river Sindhu are the other three rivers which streamed to the westward direction with their holy waters. [1-43-13]

[Verse Locator](#)

सप्तमी च अन्वगात् तासम् भगीरथ रथम् तदा ।
भगीरथो अपि रजर्षि दिव्यम् स्यंदनम् आस्थितः ॥ १-४३-१४
प्रायात् अग्रे महातेजा गंग तम् च अपि अनुव्रजत् ।

14, 15a. taasam = of them; saptamii = seventh Ganga; tadaa = then; bhagiiratha ratham anvagaat ca = Bhageeratha's, chariot, followed path, also; mahaatejaa rajaR^ishi bhagiirathaH api = great resplendent, sagely king, Bhageeratha, even; divyam syandanam aasthitaH = divine, on chariot, sitting on; agre = in front; pra yaat = well, journeyed - moved ahead; ganga ca api = Ganga, also, even; tam anuvrajat = him, followed.

"Of them the seventh Ganga flowed towards the path of Bhageeratha' chariot, and that great-resplendent and kingly sage Bhageeratha sitting in a divine chariot moved ahead and even Ganga followed him. [1-43-14, 15a]

[Verse Locator](#)

गगनात् शंकर शिरः ततो धरणिम् आगता ॥ १-४३-१५
असर्पत जलम् तत्र तीव्र शब्द पुरस्कृतम् ।

15b, 16a. gaganaat shamkara shiraH = from heaven, to Sankara's, head; tataH dharaNim aagataa = from there, onto earth, she came; tatra = there; jalam = water; tiivra shabda purarskR^itam = with tumultuous, sound, emanating first; asarpata = pushed forward - advanced.

"Thus Ganga came from heavens onto Shankara's head and from there onto the earth, and there on earth her waters advanced with a tumultuous sound advancing them. [1-43-15b, 16a]

The River Ganga is also called as tri patha gaa 'she courses in three ways...' of which one kind of thinking is that she flowed from Himalayas to heaven, from heaven to Shiva's head and from there to earth. In the above context also, she is said to have the three-way-flow, i.e., one is eastward flow, second westward flow and the third is southward flow as led by Bhageeratha. The westward river Sindhu is the Indus and the eastward Nalini, which is now called as river Brahmaputra, while Ganga proper courses a little to south to move towards the ocean.

[Verse Locator](#)

मत्स्य कच्छप संधैः च शिशुमार गणैः तथा ॥ १-४३-१६
पतद्भिः पतितैः च एव व्यरोचत वसुंधरा ।

16b, 17a. **tathaa** = then; **vasundhara** = earth is; **patitaiH** = already fallen; **patatbhiH ca** = still falling, also, thus - with Ganga's spates; **matsya kacChapa sanghaiH ca** = of fishes, tortoises, shoals of, also; **shishumaara gaNaiH** = porpoises [toothed whales,] number of; **[anyaiH ca** = with other marine beings, also]; **vi arochat** = verily, shone forth.

"The earth then verily shone forth with the shoals of fish, schools of tortoises, and scores of porpoises and other aquatic beings that have already fallen and that are still falling in step with the spates of Ganga. [1-43-16b, 17a]

[Verse Locator](#)

ततो देव ऋषि गंधर्वा यक्ष सिद्ध गणाः तथा ॥ १-४३-१७

व्यलोकयन्त ते तत्र गगनात् गाम् गताम् तदा ।

17b, 18a. **tataH** = later; **te** = they; **deva R^iSi gandharvaa yakSaaH** = gods, sages, gandharva-s, Yaksha-s; **siddha gaNaaH** = siddha-s, assemblages of; **tadaa tathaa** = then, in that way; **gaganaat gaam gataam** = from heaven, to earth, proceeded to - reached, swoop of; **tatra vyalokayanta** = there, they have curiously seen.

"Later, they the gods, sages, gandharva-s, yaksha-s, and the assemblages of siddha-s have then seen there the swoop of Ganga in that way from heaven to earth, with curiosity. [1-43-17b, 18a]

[Verse Locator](#)

विमानैः नगर आकारैः हयैः गज वरैः तथा ॥१-४३-१८

पारिप्लव गताः च अपि देवताः तत्र विष्ठिताः ।

18b, 19a. **tathaa** = then; **devataaH** = gods; **nagara aakaaraiH vimaanaiH** = city like, in shape and size, who are with aircrafts - some of them; **paariplava gataaH** = in franticness, which have gone in - horses prancing, elephants staggering; **hayaiH** = with horses - some of them; **gaja varaiH** = with elephants, best ones - some of them; **tatra viSThitaH** = at that place, they entered - in firmament.

"Some of the gods with aircrafts that are like cities in their shape and size, and some with horses that are prancing, and some with best elephants that are staggering, at the very sight of plunging Ganga, have entered the firmament at that place. [1-43-18b, 19a]

[Verse Locator](#)

तत् अद्भुततमम् लोके गंगा अवतरम् उत्तमम् ॥१-४३-१९

दिदृक्षवो देव गणाः समीयुः अमित ओजसः ।

19b, 20a. **loke** = in world - in universe; **adbhuta tamam** = marvel, to a higher degree of comparison - highest; **uttamam** = benignant; **gangaa patanam** = Ganga's, plunge; **didR^ikSavaH** = anxious to see; **amita ojasaH** = those that have - unlimited, animation; **deva gaNaaH sameyuH** = gods, assemblages, have come together. This verse implicitly compares her dynamism and the routine dynamism of gods in general.

"The gods whose animation is unlimited, and who are anxious to see the plunge of Ganga, have come together in assemblages, which plunge is a highest marvel in the universe by a better degree of her illimitable animation than that of gods who came to see, and even benignant to the world in according water and salving souls, which those gods cannot do. [1-43-19b, 20a]

[Verse Locator](#)

संपतद्भिः सुर गणैः तेषाम् च आभरण ओजसा ॥ १-४३-२०

शत आदित्यम् इव आभाति गगनम् गत तोयदम् ।

20b, 21a. gata toyadam gaganam = gone, clouds, sky - sky clear of clouds; sam patadbhiH = well, coming falling - falteringly coming - stampeding; sura gaNaiH = gods, hosts of; teSaam aabharaNa ojasaa = with their, ornaments, with glitter of; shata aadityam iva = a hundred, suns, as if - having; sky is; aabhaati = shone forth.

"The glitter of the ornaments of hosts of gods who are in stampede, made the cloudless sky to shine as if it is with a hundred of suns. [1-43-20b, 21a]

[Verse Locator](#)

शिशुमार उरग गणैः मीनैः अपि च चंचलैः ॥ १-४३-२१

विद्युद्भिः इव विक्षिप्तैः आकाशम् अभवत् तदा ।

21b, 22a. tadaa = at that time; shimshumaara uraga gaNaiH = with porpoises, reptiles, scores of; cancalaiH miinaiH api ca = with wriggling, fishes, even, also - that are falling and rising with streams; aakaasham = sky; vidyudbhiH vikSiptaiH iva = flashes of lightning, strewn, as if; abhavat = sky - became, became flashy.

"At that time, with the falling and rising of scores of porpoises and reptiles, even with the wriggling fishes, the sky became flashy as if flashes of lightning are strewn over it. [1-43-21b, 22a]

[Verse Locator](#)

पाण्डुरैः सलिल उत्पीडैः कीर्यमाणैः सहस्रधा ॥१-४३-२२

शारद अभ्रैः इव आक्रीणम् गगनम् हंस संप्लवैः ।

22b, 23a. sahasradhaa kiiryamaaNaiH = in thousands of ways - innumerably, bespattered; paaNDuraiH = whitish; salila ut piiDaiH = water's upward, pressure - born out of = with froth; gaganam = sky; hamsa saMplavaiH = swans, with flights of; shaarada abhraiH = with autumnal, silver-clouds; aakriiNam iva = spread over, as if - the sky is.

"Spattered innumerably with the whitish froth from the splashes of Ganga, and stippled with the flights of swans, the sky is as though overspread with silver-clouds of autumn. [1-43-22b, 23a]

[Verse Locator](#)

क्वचित् द्रुततरम् याति कुटिलम् क्वचित् आयतम् ॥१-४३-२३

विनतम् क्वचित् उद्धृतम् क्वचित् याति शनैः शनैः ।

23b, 24a. kvacit = somewhere; druta taram = speed, in higher degree - precipitately; yaati = she courses [Ganga]; kvacit kuTilam yaati = elsewhere, sinuously, she courses; kvacit aayatam yaati = somewhere, straightly, she courses; kvacit = elsewhere; vi natam = verily, head-bent - sloppily; yaati = she goes; [kvacit = somewhere]; ut dhuutam = up, shoved - gushingly, she goes; [kvacit = elsewhere]; shanaiH shanaiH yaati = slowly, slowly - leisurely and tardily, she cruises.

"Somewhere Ganga is coursing precipitately, elsewhere sinuously, somewhere else straightly, elsewhere sloppily, somewhere gushingly, and somewhere else her cruise is leisurely and tardily. [1-43-23b, 24a]

Vइविद्ल्य

"Somewhere Ganga is coursing precipitately in declivities, elsewhere sinuously on zigzag lands, somewhere else straightly on uniform lands, elsewhere sloppily in canting lands, somewhere gushingly in craggy lands, and somewhere else her cruise is leisurely in flatlands and tardily in uplands.

[Verse Locator](#)

सलिलेन एव सलिलम् क्वचित् अभ्याहतम् पुनः ॥ १-४३-२४

मुहुर् ऊर्ध्वं पथम् गत्वा पपात वसुधाम् पुनः ।

24b, 25a. **kvacit** = somewhere; **salilam** = water; **salilena eva** = by water, alone; **punaH** = again - repeatedly; **abhi aahatam** = towards, knocking - colliding with, crashing into; **muhuH** = recurrent; **uurdhva patham gatvaa** = upper, way on going - billowing upwards; **vasudhaam punaH papaata** = on earth, again, has fallen - refluxent tide making a nosedive.

"Somewhere her water repeatedly knocking against her own water is recurrently billowing upwards only to make nosedive onto earth. [1-43-24b, 25a]

[Verse Locator](#)

तत् शंकर शिरो भ्रष्टम् भ्रष्टम् भूमि तले पुनः ॥१-४३-२५

व्यरोचत तदा तोयम् निर्मलम् गत कल्मषम् ।

25b, 26a. **shamkara shiraH bhraSTam** = on Sankara's, on head, that which slipped - flounced down; **punaH** = later; **bhuumi tale bhraSTam** = on earth's, surface, slipped - coasted down; **gata kalmaSam** = rid of, blemish - impeccable; **nir malam** = without, impurity - immaculate; **tat toyam** = that, water - of Ganga; **tadaa vyarocata** = then, shone forth - became outstanding river.

"That impeccable and immaculate water of Ganga then became outstanding as it has flounced down from heaven primarily onto the head of Shankara, and therefrom it has coasted down onto the earth. [1-43-25b, 26a]

[Verse Locator](#)

तत्र ऋषि गण गन्धर्वा वसुधा तल वासिनः १-४३-२६

भव अंग पतितम् तोयम् पवित्रम् इति पस्पृशुः ।

26b, 27a. **tatra** = at that place; **R^iSi gaNa gandharvaa** = sages, assemblages, gandharva-s; and; **vasudhaa tala vaasinaH** = on earth's, surface, residents of; **bhava anga patitam toyam** = from Bhava's - Shiva's, body - head, fell from - descended, water; **pavitram iti** = holy, [asserting] thus; **pa spR^ishuH** = touched - sipped.

"And asserting that the water as holy, because it descended touching the body of Shiva, viz., the head of Shiva, the assemblages of sages, gandharva-s, and those that are residents on the plane of earth have sipped that water at that place. [1-43-26b, 27a]

[Verse Locator](#)

शापात् प्रपतिता ये च गगनात् वसुधा तलम् ॥१-४३-२७

कृत्वा तत्र अभिषेकम् ते बभूवुः गत कल्मषाः ।

27b, 28a. **ye ca** = those, also; **shaapaat gaganaat** = by curse, from sky - heaven; **vasudhaa talam prapatitaaH** = onto earth's, surface, fallen down; **te** = they; **tatra** = in that - in water of Ganga; **abhiSekam kR^itvaa** = head-bath, on taking; **gata kalmaSaaH babhuuvuH** = gone, blemishes - free from blemishes, they became.

"Also those that have fallen from heaven onto the surface of earth by some curse or the other, they too became blemishless on taking head-bath in the water of Ganga. [1-43-27b, 28a]

[Verse Locator](#)

धूत पापाः पुनः तेन तोयेन अथ शुभ अन्विता ॥ १-४३-२८

पुनः आकाशम् आविश्य स्वान् लोकान् प्रतिपेदिरे ।

28b, 29a. **tena** = by that - water; **subha anvitaaya toyena** = hallowing, having, water; **dhuuta paapaaH** = washed away, whose sins are; **punaH aakaasham aavishya** = again, to sky, on entering - transiting skyward; **atha** = then; **punaH svaam lokaan pratipedire** = again, their own, empyrean-worlds, they obtained,.

"When sins are washed away with the hallowing water of Ganga, they again transited skyward and then obtained their own empyrean worlds once again. [1-43-28b, 29a]

[Verse Locator](#)

मुमुदे मुदितो लोकः तेन तोयेन भास्वता ॥ १-४३-२९

कृत अभिषेको गंगायाम् बभूव गत कल्मषः ।

29b, 30a. **lokaH** = people; **bhaasvataa tena toyena** = by splendid, by that, water; **mumude** = [people are] blissful; **gangaayaam** = in Ganga; **kR^ita abhiSekaH** = that have taken, head-bath; **vi gata klamaH** = totally, removed, strain - strain of sins; **muditaH** = [people] blissfully; **babhuuva** = [people] became - lived blissfully ever after.

"With her splendid water people are blissful, and on taking dip-baths in Ganga they are totally removed of the strains of their sins, and they lived blissfully ever after. [1-43-29b, 30a]

[Verse Locator](#)

भगीरथो राजर्षिः दिव्यम् स्यंदनम् आस्थितः ॥१-४३-३०

प्रायात् अग्रे महाराजाः तम् गंगा पृष्ठतो अन्वगात् ।

30b, 31a. [**iti** = in this way]; **mahaa tejaa rajaR^ishi bhagiirathaH** = highly resplendent, sagely king, Bhageeratha; **divyam syandanam aasthitaH** = divine, on chariot, sitting on; **agre** = in front; **pra yaat** = well, journeyed - moved ahead; **tam** = him; **gangaa pR^iSThataH** [**samyak** = very well - continuously] anvagaat = Ganga, at his behind, followed - this is continued action.

"In this way, the great-resplendent and kingly sage Bhageeratha sitting in a divine chariot continuously moved ahead and Ganga continually followed him at his behind. [1-43-30b, 31a]

This verse is almost similar to the verse No. 14 above. But here, the continuous actions of both the leader and the led are implied with ellipses - 'in this way', and 'continuously.'

[Verse Locator](#)

देवाः स ऋषि गणाः सर्वे दैत्य दानव राक्षसाः ॥ १-४३-३१

गन्धर्व यक्ष प्रवराः स किंनर महोरगाः ।

सर्पाः च अप्सरसो राम भगीरथ रथ अनुगाः ॥ १-४३-३२

गंगाम् अन्वगमन् प्रीताः सर्वे जल चराः च ये ।

31b, 32, 33a. **raama** = oh, Rama; **sa R^iSi gaNaaH** = with, sages, assemblages of; **devaaH** = gods; **sarve** = all of the; **daitya daanava raakSasaaH** = ogres, monsters, demons; **sa kinnara mahaa uragaaH** = with kinnara-s, great reptiles; **gandharva yakSa pravaraaH** = gandharva-s, yaksha-s, the best ones; **sarpaaH** = serpents [or, sarvaaH = all]; **apsarasaH ca** = apsara-s, also; **priitaaH** = becoming delighted; **bhagiiratha ratha anugaaH** = Bhageeratha's, chariot, one who is following; **gangaam** = after Ganga; **anvagaman** = moved after; **ye jala caraaH** = which, water, moving beings; **ca** = also - in fact; **sarve** = all of them - followed.

"Oh, Rama, all of the gods along with the assemblages of sages, ogres, monsters, demons, and even great reptiles with kinnara-s, and gandharva-s with best yaksha-s, and even serpents and apsara-s, have delightfully moved after Ganga who is following the chariot of Bhageeratha, and why they, in fact, all of the aquatic beings have followed Ganga. [31b, 32, 33a]

[Verse Locator](#)

यतो भगीरथो राजा ततो गंगा यशस्विनी ॥ १-४३-३३

जगाम सरिताम् श्रेष्ठा सर्व पाप प्रणाशिनी ।

33b, 34a. raajaa bhagiirathaH = king, Bhageeratha; yataH = whichever [direction he proceeded]; yashasvinii = glorious one; saritaam shreSThaa = among rivers, prominent - River Ganga; sarva paapa pra Naashinii = all, sins, complete, obliterator; such as she is; gangaa = Ganga; tataH = to there; jagaama = advanced.

"In whichever direction king Bhageeratha has advanced, that glorious River Ganga, who is the prominent river among all the rivers and the complete obliterator of sins, has also moved at his behind in that direction. [1-43-33b, 34a]

[Verse Locator](#)

ततो हि यजमानस्य जह्नुः अद्भुत कर्मणः ॥ १-४३-३४

गंग संप्लावयामास यज्ञ वाटम् महत्मनः ।

34b, 35a. tataH = then; ganga = Ganga; yajamaansya = who is an officiator of a Vedic-ritual; adbhuta karmaNaH = one with marvellous, deeds; mahaatmanaH = of great-souled one; jahnoH = of sage Jahnu; yaj~na vaaTam = Vedic-ritual, field of ritual; sam plaavayaamaasa = fully, started to inundate.

"While in flow she started to completely inundate the field of Vedic-ritual belonging to the great-souled sage Jahnu, who is of marvellous deeds and who is presently an officiator of an ongoing Vedic-ritual. [1-43-34b, 35a]

[Verse Locator](#)

तसया वलेपनम् ज्ञत्व कृद्धो जह्नुः च राघव ॥ १-४३-३५

अपिबत् तु जलम् सर्वम् गंगयाः परम अद्भुतम् ।

35b, 36a. raaghava = oh, Raghava; jahnuH ca = sage Jahnu, on his part; tsayaaH valepanam j~natva = her, proudness - hubris, on knowing; kR^iddhaH = becoming irritated; gangayaaH sarvam jalam tu = Ganga's, all, water, but; parama adbhutam = causing extreme, marvel; apibat = drank off.

"But on knowing her hubris, oh, Raghava, that sage Jahnu has become irritated and causing an extreme marvel he drank off all the water of Ganga. [1-43-35b, 36a]

[Verse Locator](#)

ततो देवाः स गंधर्व ऋषयः च सु विस्मिताः ॥ १-४३-३६

पूजयन्ति महत्मनम् जह्नुम् पुरुष सत्तमम् ।

गंगम् च अपि नयन्ति स्म दुहितृत्वे महात्मनः ॥ १-४३-३७

36b, 37. tataH = thereupon; sa gangharva devaaH = with, gandharva-s, gods; R^ishayaH ca = sages, also; su vismitaaH = are highly, astounded; and they then; puruSha sattamam = to human, ablest; mahatmanam = great-souled one; jahnum puujayanti = at sage Jahnu, they started to worship; gangam ca = of Ganga, even; mahaa atmanaH = of great-souled sage Jahnu; duhitR^itve = in daughterhood; api nayanti sma = even, taken as - to ascribe, deigned to, they are.

"Thereupon, the gods along with gandharva-s and sages at that extremely marvellous feat of Sage Jahnu are highly astounded, and they then started to worship that ablest human and great-souled sage Jahnu, and even deigned for the daughterhood of Ganga to that high-souled sage Jahnu. [1-43-36b, 37]

[Verse Locator](#)

ततः तुष्टः महातेजाः श्रोत्राभ्याम् असृजत् प्रभुः ।

तस्मात् जह्नु सुता गंग प्रोच्यते जाह्नवी इति च ॥ १-४३-३८

38. **tataH tuSTaH** = then, who is delighted; **mahaatejaaH prabhuH** = great-radiant, godly sage - Jahnu; **shrotraabhyaam asR^iujat** = from two ears, created - released Ganga; **tasmaat** = therefore; **ganga jahnu sutaa** = Ganga, sage Jahnu's, daughter, - she became; **jaahnavi iti ca** = Jahnavi, as, also; **pra ucyate** = well, said - renowned as.

"That greatly radiant and godly sage Jahnu is then delighted and released Ganga from both of his ears. Therefore Ganga became the daughter of sage Jahnu, and she is also renowned as Jahnavi, after the name of that sage. [1-43-38]

[Verse Locator](#)

जगाम च पुनः गंग भगीरथ रथ अनुगा ।

सागरम् च अपि संप्रप्ता सा सरित् प्रवरा तदा ॥१-४३-३९

रसातलम् उपागच्छत् सिद्ध्यर्थम् तस्य कर्मणः ।

39, 40a. **ganga punaH** = Ganga, again; **bhagiiratha ratha anu gaa** = Bhageeratha's, chariot, behind, while moving - following; **jagaama ca** = proceeded, further; **tadaa** = then; **saa** = she; **sarit pra varaa** = river, exceptionally, superior one; **saagaram ca** = ocean, also; **sam praptaa api** = well, reached, even though; **tasya karmaNaH siddhyartham** = his - Bhageeratha's, mission, to accomplish; **rasaatalam** = to rasaatala - netherworld; **upa aa gacChat** = near, coming, gone - arrived, had to wend her way.

"Even though Ganga again proceeded moving behind the chariot of Bhageeratha and reached the ocean, therefrom she had to wend her way to netherworld, once dug by the sons of Sagara, only to accomplish the mission of Bhageeratha, namely drenching the ashes of Sagara's sons. [1-43-39, 40a]

Some take the word **saagaram** as the netherworld dug by the sons of Sagara and omit the mention of her ocean-bound travel.

[Verse Locator](#)

भगीरथो अपि रजार्षि गंगम् आदाय यत्नतः ॥ १-४३-४०

पितमहान् भस्म कृतम् अपश्यत् गत चेतनः ।

40b, 41a. **rajaarSi bhagiirathaH api** = kingly-sage, Bhageeratha, even; **yatnataH** = making every effort; **gangam aadaaya** = Ganga, on taking - ushering; **gata chetanaH** = diina cetanaH = with a pitiable, heart - became doleful; **bhasma kR^itan pitamahaan** = ashes, made as, grandparents; **apasyat** = he has seen.

"Even kingly-sage Bhageeratha making every effort ushered Ganga to netherworld, but on seeing his grandparents rendered to ashes he has become doleful. [1-43-40b, 41a]

[Verse Locator](#)

अथ तत् भस्मनाम् राशिम् गंग सलिलम् उत्तमम् ।

प्लावयत् पूत पाप्मानः स्वर्गम् प्रप्ता रघु उत्तम ॥१-४३-४१

41b, c. **raghu uttama** = oh, Raghu, the best; **atha** = then; **uttamam ganga salilam** = holy, Ganga's, water; **tat bhasmanaam raashim** = that, of ashes, mound; **plaavayat** = inundated; **puuta paapmaanaH** = cleansing, sins - of souls of Sagara's sons; **svargam praptaa** = heaven, obtained.

"Oh, Rama, the best of Raghu's dynasty, then Ganga inundated that mound of ashes of Sagara's six-thousand sons, by which those souls obtained heaven, while the sins of souls are cleansed with the water of Ganga." Thus Vishvamitra continued his narration. [1-43-41b, c]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रि चत्वारिंशः सर्गः

Thus, this is the 43rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Sarga 44

Verses converted to UTF-8, Sept 09

Introduction

Brahma commends Bhageeratha in bringing Ganga onto earth which none of his ancestors could do. Brahma blesses Ganga to be the daughter of Bhageeratha. Brahma advises him to offer water-oblations to his manes with the sanctified waters of Ganga.

[Verse Locator](#)

स गत्वा सागरम् राजा गंगया अनुगतस् तदा ।
प्रविवेश तलम् भूमेः यत्र ते भस्मसात् कृताः ॥ १-४४-१

1. saH raajaa tadaa = he [Bhageeratha,] king, then; gangayaaH anu gataH = by Ganga, followed by; saagaram gatvaa = to ocean - ocean-like ditch, having gone; yatra = where; te = they - sons of Sagara; bhasmat kR^itaaH = as ashes, made as; there; bhuumeH talam pravivesha = earth's, substratum, entered.

"King Bhageeratha followed by Ganga has gone to the ocean-like ditch which is dredged up by the sons of Sagara, and entered the subterranean of earth where the sons of Sagara are rendered to ashes." Thus Vishvamitra continued his narration about the Descent of Ganga. [1-44-1]

[Verse Locator](#)

भस्मनि अथ आप्लुते राम गंगाइआः सलिलेन वै ।
सर्व लोक प्रभुः ब्रह्मा राजानम् इदम् अब्रवीत् ॥ १-४४-२

2. raama = oh, Rama; atha = then; bhasmani gangaayaaH salilena aaplute = ashes, with Ganga's, waters, while being inundated; sarva loka prabhuH brahmaa = all, worlds, Lord, Brahma; raajaanam idam abraviit = to king Bhageeratha, this, spoke; vai = indeed.

"While the waters of Ganga are inundating those ashes, oh, Rama, then Brahma, the lord of all worlds, indeed spoke this to the king Bhageeratha. [1-44-2]

[Verse Locator](#)

तारिता नरशार्दूल दिवम् याताः च देववत् ।
षष्टिः पुत्र सहस्राणि सगरस्य महात्मनः ॥ १-४४-३

3. nara shaarduula = oh, tigerly-man - Bhageeratha; mahaatmanaH sagarasya = of great-souled, of Sagara; SaSTiH putra sahasraaNi = sixty, sons, thousands - sixty thousand sons; taarita = are crossed over - the sea of mortality; deva vat = gods like - as good as, gods; divam yaataaH ca = to heaven, they transited, also.

" 'Oh, tigerly-man Bhageeratha, the sixty thousands sons of great souled Sagara have crossed over the sea of mortality, and on a par with the gods they have also transited to heaven. [1-44-3]

सागरस्य जलम् लोके यावत् स्थास्यति पार्थिव ।

सगरस्य आत्मजाः सर्वे दिवि स्थास्यन्ति देववत् ॥१-४४-४

4. **paarthiva** = oh, king; **saagarasya jalam** = of oceans, waters; **loke yaavat sthaasyati** = in world, as long as, exists; [**taavat** = till then]; **sagarasya aatmajaaH sarve** = Sagara's, sons, all of them; **deva vat** = gods, like; **divi sthaasyanti** = in heaven, they will be abiding.

" 'As long as the water of the ocean abides in the world, oh, king, so long the sons of Sagara will abide in heaven like gods. [1-44-4]

[Verse Locator](#)

इयम् च दुहिता ज्येष्ठा तव गंगा भविष्यति ।

त्वत् कृतेन च नाम्ना अथ लोके स्थास्यति विश्रुता ॥१-४४-५

5. **iyam gangaa ca** = this, Ganga, also; **tava jyeSThaa duhita bhaviSyati** = your, elder, daughter, she becomes; **atha** = hereafter; **tvat kR^itena** = by you, done deed - associated with your action of bringing her to earth; **naamna ca** = by [her] name, also; **loke vishrutaa sthaasyati** = in world, renowned, she will remain.

" 'This Ganga will become your eldest daughter and hereafter she will remain renowned in the world with the name associated with your deed of bringing her onto earth. [1-44-5]

Otherwise, 'by your fatherhood she will be called Bhaageerathi and your names becomes her surname.'

[Verse Locator](#)

गंगा त्रिपथगा नाम दिव्या भागीरथी इति च ।

त्रीन् पथो भावयन्ति इति तस्मत् त्रिपथगा स्मृता ॥ १-४४-६

6. **divyaa** = one who pertains to heaven - heavenly; **gangaa** = Ganga; **tri patha gaa naama** = triple-path-cruiser, by the name of; **bhaagiirathii ca** = Bhaageerathi, also, [also by the name]; **she will be renowned henceforth**; **triin pathaH** = three, paths - worlds; **bhaavayanti** = sanctifier; **iti tasmāt** = thus, therefore; **tripathagaa smR^itaa** = as triple-path-cruiser, she will be remembered.

" 'Henceforth heavenly Ganga will be renowned as 'Triple-path-cruiser' and 'Bhaageerathi,' as well, and as this river is sanctifying three worlds, namely, **svarga, bhuu, paataala loka**-s, 'heaven, earth and netherworld' she will be remembered as the traveller on triple path. [1-44-6]

[Verse Locator](#)

पितामहानाम् सर्वेषाम् त्वम् अत्र मनुजाधिप ।

कुरुष्व सलिलम् राजन् प्रतिज्ञाम् अपवर्जय ॥ १-४४-७

7. **manuja adhipa raajan** = = people's, lord, oh, king; **tvam** = you; **atra** = therein - in Ganga's water; **sarveSaam pitaamahaanaam** = to all of, to [your] forefathers; **salilam kuruSva** = water - libation, you make - offer water oblation; **prati~naam** = [your] pledge; **apa varjaya** = aside, cast - remove by fulfilling your requiescat.

" 'You may now offer water-oblations to all of your forefathers in the waters of Ganga, oh, king, the lord of people, thus you may fulfil and do away with the pledge of your requiescat. [1-44-7]

[Verse Locator](#)

पूर्वकेण हि ते राजन् तेन अतियशसा तदा ।

धर्मिणाम् प्रवरेण अथ न एष प्राप्तो मनोरथः ॥ १-४४-८

8. **raajan** = oh, king; **te puurvakeNa** = by your, ancestor; **ati yashasaa** = highly, glorious one; **dharmiNaam pravareNa** = among righteous ones, best one - viz., Sagara; **tena atha [api]** = by him, it is, [even, even by him]; **tadaa eSa manorathaH** = at that time - in his lifetime, this, aspiration; **na praaptaH** = not, been achieved; but you achieved it.

" 'Your ancestor Sagara is a highly glorious one and a best one among righteous persons, oh, king, even then he has not achieved this aspiration of alighting Ganga in his lifetime, but you have achieved it. [1-44-8]

[Verse Locator](#)

तथैव अंशुमता वत्स लोके अप्रतिम तेजसा ।

गंगाम् प्रार्थयता नेतुम् प्रतिज्ञा न अपवर्जिता ॥ १-४४-९

9. **vatsa** = oh, son; **tathaa eva** = like that; **loke a pratima tejasaa** = in world, not, equal, one by his resplendence; **gangaam aanetum praarthayata** = Ganga, to lead forth, one who prayed for; such; **amshumataa** = by Amshuman - your grandfather; even by him; **prati~naa na apavarjitaa** = vow, not, cast aside - dispense with the vow - fulfilled.

" 'Like that, your grandfather Amshuman, who is unequalled in his resplendence in this world and who had been praying for the descent of Ganga, he also could not dispense with this vow on fulfilling it. [1-44-9]

[Verse Locator](#)

राजर्षिणा गुणवता महर्षि सम तेजसा ।

मत् तुल्य तपसा चैव क्षत्र धर्म स्थितेन च ॥ १-४४-१०

दिलीपेन महाभाग तव पित्रा अतितेजसा ।

पुनर् न शकिता नेतुम् गंगाम् प्रार्थयत अनघ ॥ १-४४-११

10, 11. **anagha** = oh, impeccable Bhageeratha; **raajarSiNaa** = by kingly sage; **guNavataa** = merited one; **maharSi sama tejasaa** = great sage, similar to, in resplendence; **mat tulya tapasaa eva ca** = to me, equal, by asceticism, like that, also; **kSatra dharma sthithena ca** = kingly, observance, abided by, also; **ati tejasaa** = highly, resplendent one; **gangaam praarthayata** = for Ganga, who had been supplicating - throughout his life time; **tava pitraa** = your, father; also; **mahaabhaaga diliipena** = by highly fortunate, by Dileepa; **punaH** = again - in turn; **netum na shakitaa** = to bring, not, possible.

" 'Oh, impeccable Bhageeratha, even by the kingly-sage Dileepa whose resplendence is kindred to great sages, who is equal to me in his asceticism, who is abided by the observances of ruling Kshatriya class, even by such a highly fortunate and highly resplendent father of yours it was impossible to bring Ganga in his turn, even though he had been supplicating for the descent of Ganga throughout his lifetime. [1-44-10, 11]

The content of verse 10 at times will be attributed to verse 9, viz., to Amshuman, rather than to Dileepa.

[Verse Locator](#)

सा त्वया समतिक्रान्ता प्रतिज्ञा पुरुषर्षभ ।

प्राप्तो असि परमम् लोके यशः परम संमतम् ॥ १-४४-१२

12. **puruSarSabha** = oh, best one among men; **saa pratij~naa** = that, pledge; **tvayaa** = by you **samatikraantaa [sam ati kraantaa]** = verily, over, crossed - fulfilled; **loke** = in world; **parama sammatam** = highly, adorable - by all; **paramam yashaH** = highest, renown; **praaptaH asi** = achieved, you have.

" 'But, you have accomplished that pledge, oh, the best one among men, and in the world you have achieved highest renown which is highly adorable by all. [1-44-12]

[Verse Locator](#)

तत् च गंगा अवतरणम् त्वया कृतम् अरिन्दम ।
अनेन च भवान् प्राप्तो धर्मस्य आयतनम् महत् ॥ १-४४-१३

13. **arin dama** = oh, enemy, represser; **tvayaa** = by you; **tat gangaa ava taraNam** = that, Ganga, to low, flowing - descent of Ganga; **kR^itam** = is perfected; **anena** = by that; **bhavaan** = you; **dharmasya mahat aayatanam** = for righteousness, genuine, basis; **praaptaH** = have acquired.

" 'That 'Descent of Ganga' is perfected by you, oh, enemy-represser, and by this you have acquired a genuine basis for righteousness in this world, and thereby a base for yourself in my world, namely Abode of Brahma. [1-44-13]

[Verse Locator](#)

प्लावयस्व त्वम् आत्मानम् नरोत्तम सदा उचिते ।
सलिले पुरुषश्रेष्ठ शुचिः पुण्यफलो भव ॥ १-४४-१४

14. **nara uttama** = oh, best among men - oh, phenomenal one; **puruSa shreSTha** = oh, best among men - oh, persona grata; **ucite salile** = in choicest - holy, waters - of Ganga; **sadaa** = always; **aatmaanam tvam plaavayasva** = yourself, you, dip - drench, take dip-baths; **thereby; shuciH** = become purified; **puNya phalaH bhava** = merit, be fructified, you become.

" 'Oh, phenomenal one, you may always take dip-baths in the holy water of Ganga and oh, persona grata, thereby get purified of sins and thus let your merit be fructified. [1-44-14]

The waters of other rivers have a blemish called **rajasvala doSa** 'the blemish of menstruation.' When the sun is in Leo-Cancer, i.e., during monsoon, and when new waters come in, it is as good as menstruation for the ladies called, the rivers. But Ganga is beyond these taboos because it is perennial, hence her is sanctifying. Some more details are given in endnote of this chapter.

[Verse Locator](#)

पितामहानाम् सर्वेषाम् कुरुष्व सलिलक्रियाम् ।
स्वस्ति ते अस्तु गमिष्यामि स्वम् लोकम् गंयताम् नृप ॥ १-४४-१५

15. **sarveSaam pitaamahaanaam** = for all of the, for forefathers; **salila kriyaam kuruSva** = water- oblation, rituals, you perform; **te svasti astu** = to you, wellbeing, let there be; **gamiSyaami** = here I go; **nR^ipa** = oh, king; **[tvam = you]; svam lokam gamSyataam** = to your own, world, you may go.

" 'You may now perform water-oblations to your forefathers with the water of Ganga, let there be wellbeing to you, and oh, king, here I go to my abode and you too may depart to yours.' Thus Brahma said to Bhageeratha. [1-44-15]

[Verse Locator](#)

इति एवम् उक्त्वा देवेशः सर्वलोक पितामहः ।
यथा आगतम् तथा अगच्छत् देव लोकम् महायशाः ॥ १-४४-१६

16. **sarva loka pitaa mahaH** = for all, worlds, forefather; **mahaayashaaH deva iishaH** = great glorious, gods, lord of - Brahma; **iti evam uktvaa** = thus, this way, on saying; **yathaa aagatam tathaa** = as came in, like that; **deva lokam agacChat** = to empyrean, world, went away.

"On saying in this way, the forefather of all the worlds, and the great glorious lord of all gods, namely Brahma, went away to his empyrean world as he has come. [1-44-16]

[Verse Locator](#)

भगीरथः तु राजर्षिः कृत्वा सलिलम् उत्तमम् ।
यथाक्रमम् यथान्यायम् सागराणाम् महायशाः ॥ १-४४-१७
कृतोदकः शुची राजा स्वपुरम् प्रविवेश ह ।
समृद्धार्थो नरश्रेष्ठ स्वराज्यम् प्रशशास ह ॥ १-४४-१८

17. **raajaR^iSiH** = kingly-sage; **mahaayashaaH** = greatly renowned one; **raajaa** = king; **bhagiirathaH api** = Bhageeratha, even; **yathaa kramam yathaa nyaayam** = as per, regularity [according to precedency,] as per, rationale of scriptures; **saagaraaNaa** = for Sagara's sons - souls of the sons of Sagara; **[uttama loka praapaka** = superior, realms, endowing]; **uttamam salilam kR^atvaa** = best, water-oblations, on performing; **kR^ita udakaH [itare]** = who had completed water-oblations, [to other manes]; **shucii** = on becoming purified, sanctified; **sva puram pravivesha ha** = his own, city, [re-]entered, indeed; **nara shreSTha** = oh, outstanding man - Rama; **samR^iddha arthaH** = completely achieved, of his purposes; **sva raajyam pra shashaasa ha** = his own, kingdom, well, ruled, indeed.

"On according those best water-oblations that endow superior realms to the souls of sons of Sagara, according to precedency and the rationale of scriptures, and even on offering water-oblations to other manes that kingly-sage and greatly renowned Bhageeratha is sanctified, and then only that king re-entered his own city, indeed when his purpose is completely achieved, and oh, outstanding man Rama, thus that king Bhageeratha ruled his kingdom well. [1-44-17, 18]

[Verse Locator](#)

प्रमुदोद च लोकः तम् नृपम् आसाद्य राघव ।
नष्टशोकः समृद्धार्थो बभूव विगतज्वरः ॥ १-४४-१९

19. **raaghava** = oh, Raghava; **tam nR^ipam aasaadya** = him, as king, on [re-]gaining; **lokaH pramumoda ca** = subjects of kingdom, are overjoyed, also; and he; **samR^iddha arthaH** = with overabundant, means - achieving his purpose; **vi gata jvaraH** = verily, gone, febrility; **naSTa shokaH** = relieved of, grief; **babhuuva** = became.

"On regaining him as their king the subjects of the kingdom are overjoyed, and oh, Raghava, that king Bhageeratha too is relieved of his febrility as his purpose is achieved and he is happy when devoid of haunting grief of getting Ganga to earth. [1-44-19]

[Verse Locator](#)

एष ते राम गंगाया विस्तरो अभिहितो मया ।
स्वस्ति प्राप्नुहि भद्रम् ते संध्या कालो अतिवर्तते ॥ १-४४-२०

20. **raama** = oh, Rama; **gangaayaaH eSa vistaraH** = Ganga's, this, detailed [legend]; **mayaa te abhihitaH** = by me, to you, described; **svasti praapnuhi** = prosperity, you attain; **te bhadram** = you be blest; **sandhyaa kaalaH ati vartate** = vesperal, time, over, passing - is elapsing.

"Oh, Rama, this way I described to you about 'The Decent of Ganga' in detail, thus you be blest and prosperous, and as the visceral time is elapsing no more questions from you for now, and let us meditate on Gayatri. But listen to the fruits of listening the legend of **ganga avataraNa**, 'The Descent of Ganga' [1-44-20]

[Verse Locator](#)

धन्यम् यशस्यम् आयुष्यम् पुत्र्यम् स्वर्ग्यम् अथ अपि च ।

यः श्रावयति विप्रेषु क्षत्रियेषु इतरेषु च ॥ १-४४-२१

प्रीयन्ते पितरः तस्य प्रीयन्ते दैवतानि

21, 22a. **dhanyam** = endower of prosperity; **yashasyam** = endower of renown; **aayuSyam** = endower of longevity; **atha** = and; **putryam svargyam api ca** = endower of - progeny, heaven, even, also; such as this legend is; **yaH** = he who; **vipreShu** = among Brahmins; **kshatriyeSu itereSu ca** = among Kshatriya-s, among others, also; **shraavayati** = lets to listen - narrates; **tasya pitaraH priyante** = his, manes, will be satisfied; **daivataani ca priyante** = gods, also, will be satisfied.

"This legend is conducive to achieve prosperity, fame, longevity, progeny and even heaven, and he who narrates this legend to others, whether he is from Brahmins or from Kshatriya-s, or for that matter of fact from any other class, his manes will be satisfied, and gods too will be gladdened. [1-44-21, 22a]

[Verse Locator](#)

इदम् आख्यनम् आयुश्यम् गंगा अवतरणम् शुभम् ॥ १-४४-२२

यः श्रुणोति च काकुत्स्थ सर्वान् कामान् अवाप्नुयात् ।

सर्वे पापाः प्रणश्यन्ति आयुः कीर्तिः च वर्धते ॥ १-४४-२३

22b, 23. **kaakutstha** = oh, Kakutstha Rama; **idam shubham** = this, auspicious; **aayushyam** = endower of longevity; **ganga avataraNam akhyanam** = Ganga's descent, named legend; **yaH shruNoti** = he, who listens; he; **sarvaan kaamaan avaapnuyaat** = all, wishes, he achieves; **sarve paapaaH pra Nashyanti** = all, sins, completely, obliterated; **aayuH kiirtiH ca vardhate** = long life, reputation, also, enhances.

"Oh, Rama of Kakutstha-s, he who listens to this auspicious legend named 'The Descent of Gang,' which is an endower of longevity, all his wishes are achieved, all his sins are obliterated, and his reputation and longevity are also enhanced." Thus Vishvamitra concluded the episode of 'The Descent of Ganga.' [1-44-22b, 23]

Ganga

Almost every **puraaNa**, mythological treatise, deals with the sanctity of Ganga. It is therefore queried and counter-queried as to why and how she is sanctifying. Many treatises have detailed about it. This river emerges from the nail of the left foot's big-toe of Vishnu as said in Vishnu Puraana: **gangaa deva anganaa angaanaam anulepanaa api pinjaraa | vaama paada ambuja anguShTa nakha sroto vinirgataa | visNor bhibharti yaam bhaktyaa sirasaa ahar nisam dhR^ivam - sivaH** Hence she took landing on Shiva's head. **sankarasya sirasi bhraShTam patitam kalmaSha apahaa - mahesvara tiirtha** 'the one who plunged onto Shankara's head and the very same is the remover of sins.'

Even if that river has fallen onto the head of Shiva at a later time, her original birth place is at the feet of Vishnu hence that river is sacred. After falling on the head of Shiva she is released and she rapidly flowed onto earth. Hence, her speed and rapidity alone are the sanctifying factors. **nadii vegena sudhyati - govinda raaja** 'a river cleanses itself by its rapidity.' As such, after incarceration by Shiva she flowed rapidly and thus her sanctity is kept up, by her very rapidity.

On bearing these sanctifying waters on his head, Shiva became a sanctified Shiva as said at **sarit praparodakena tiirthena - candra- mauli vidhR^itena sivaH sivo aabhuut - bhaagavatapuraaNa**. Shiva presumed that he is honoured for the falling of Ganga on his head as said at **tat ambu patitam dR^iShTvaa dadhaara sirasaa haraH | paavanartham jaTaa madhye - mahaa bhaarata** Even in aadhyatma raaamayaNa Sage Vashishta says to Vishnu **tvat paada salilam dhR^itvaa dhanvo bhuut girijaa patiH - aadhyaatma raamaayaNa** 'on bearing your foot's waters Shiva became pious.'

In the legend of **Trivikrama**, dwarf-ascetic-boy, at one place it is said that due to the pressure of the foot of Vamana, the incarnation of Vishnu, the shell of the universe is pierced and water available outside has gone

in and that water belonged to the Divine Ganga. At another place it is said when Brahma washed the feet of Vishnu that water from his **kamanDulu** 'handy vessel' flowed as Ganga. Still at another place it is said that the **dharmaitself** flowed as Ganga at the behest of Brahma. These three are correlated and said that 'when Brahma washed the feet of Vishnu the waters were not sufficient enough to drench, then Brahma ordered **dharmato** flow like water, but that too was not enough, and when Vamana pierced the shell of universe then **dharmaflowed** as Ganga.

The **yoga** takes yet another viewpoint of Ganga. Their great **guru** is Shiva, and hence yogis say that every fraction of second Ganga, or **cetana**, vitality, flows in ones own body. **tat paada padmajam ga~Ngaam nipatantiim sva muurdhani | cintayet brahma randhreNa pravishantiim svakaam tanuum | tayaa sa~NkShaalayet deham baahyam abhyantaram malam | tat kShaNaat virajo mantra jaayate sphaTika upamam |** According to the six-plexus theory **cetana shakti**, power of vitality, flows through **brahma randhra** 'the hole in the mid of the pate' to **sahasraa kamalathe** multi-petal-lotus, the Internal Capsule or the Reticular Activating System and from there to **aaj~naa cakra** 'plexus of discrimination' back at the third eye, and from there the vitality flows down the lines of the three spinal nerves, viz., **iDaa, pingala, suSumna** sympathetic, parasympathetic and central spinal cord. These three are the three replicas of **Ganga, Yamuna, and Saraswati**. Their confluence occurs once at **aaj~naa cakra** 'third eye' and again at the perineum and having gone to the perineum this Ganga activates the dormant particles of vitality to raise them up the spinal system. Thus, the Supreme Yogi Shiva ordains the vitality called Ganga to flow up and down the plexuses, from grey matter down to the perineum, only to activate the system. More Information than this will become unjustifiable here.

Ganga is ever holy because she does not have any womanly stigmas. **dvi maasam saritah sarvaa bhavanti rajasvalaaH - maarkanDeya - - simha karkaaTakayoH madhye sarvaa nadyaa rajasvalaaH - vyaaghrapaada** 'for two months all the rivers menstruate' Maakandeya Puraana. 'When sun in Leo-Cancer all rivers menstruate.' that is due to monsoon and new waters, as such bathing in them at that time is prohibitive. But River Ganga perennially draws its river water from Himalayas thus she has no such blemish.

For all these diverse opinions the reply is given in Ramayana itself as said in Ayodhya **vishNu paada udbhavaam divyam - ayodhya** and also at 1-43-7 of Ramayana **saa tasmin puNyaa - puNye rudrasya muurdhani - raamaayaNa** which imports the meaning: 'she that pious River Ganga, fell onto the pious head of Shiva,' i.e., 'without any mutation, both Shiva and Ganga are the sanctifiers by themselves, while helping each other, i.e., Shiva helped Ganga to gain a foothold on His head, while Ganga helped Shiva to become the root cause to bear and release her brunt, and in turn, both of them helped the humankind.' Thus, what more can be sanctity than helping the created beings with one's own **dharma**?

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुर् चत्वारिंशः सर्गः

Thus, this is the 44th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Sarga 45

Verses converted to UTF-8, Sept 09

Introduction

The legend of churning Milk Ocean is narrated to Rama and Lakshmana when they reach and see a city named Vishaala. Vishvamitra narrates how **haalahala**, the lethal poison as well as **Amrita**, the ambrosial elixir emerged from the churning of Milk Ocean, and how Shiva contained the poison and how Vishnu helped the churning in His incarnation as Tortoise.

[Verse Locator](#)

विश्वामित्र वचः श्रुत्वा राघवः सह लक्ष्मणः ।

विस्मयम् परमम् गत्वा विश्वामित्रम् अथ अब्रवीत् ॥ १-४५-१

1. **saha lakSmaNaH** = with, Lakshmana; **raaghavaH** = Raghava; **vishvaamitra vacaH shrutvaa** = Vishvamitra's, words, on listening; **paramam vismayam gatvaa** = great, astonishment, gone into; **atha vishvaamitram abraviit** = then, to Vishvamitra, addressed.

On listening the narration of Sage Vishvamitra about Ganga's descent along with Lakshmana, Rama went into a great astonishment, and then addressed Vishvamitra. [1-45-1]

[Verse Locator](#)

अति अद्भुतम् इदम् ब्रह्मन् कथितम् परमम् त्वया ।

गंगा अवतरणम् पुण्यम् सागरस्य अपि पूरणम् ॥ १-४५-२

2. **brahman** = oh, Brahman; **tvayaa kathitam paramam** = by you, narrated, extremely - blessed legend; **idam gangaa avataraNam** = this, Ganga's, alighting; **saagarasya [khananam]** = ocean's, [digging]; **puuraNam api** = filling it, even; **puNyam** = [are] sacrosanct; **ati adbhutam** = highly, amazing.

"The blessed legend you have narrated about the digging of an ocean at the behest of Sagara, Ganga's alighting, and Bhageeratha filling it with the water of Ganga is sacrosanct and even highly amazing. [1-45-2]

[Verse Locator](#)

क्षण भूत इव नौ रात्रिः संवृत्त इयम् परंतप ।

इमाम् चिंतयतोः सर्वम् निखिलेन कथाम् तव ॥ १-४५-३

3. **parantapa** = oh, enemy-inflamer; **tava imaam sarvam kathaam** = your, this, all of the, episode; **nikhilena** = in entirety; **chintayatoH** = while thinking of it; **nau** = to us two - Rama, Lakshmana; **iyam raatriH** = this, night; **kshaNa bhuuta iva** = a moment, became, as if; **samvR^itta** = rolled by.

"Oh, enemy-inflamer, for two of us entire night rolled by as if it is a single moment while we were thinking about the episode you have narrated in its entirety. [1-45-3]

तस्य सा शर्वरी सर्वा मम सौमित्रिणा सह ।
जगाम चिंतयान् अस्य विश्वामित्र कथाम् शुभाम् ॥१-४५-४

4. **vishvaamitra** = oh, friend of universe - Vishvamitra; **saumitriNaa saha** = Saumitri, along with; **tasyashubhaam kathaam** = about it, auspicious one, about legend; **cintayaan asya** = while thinking, about it; **saa sarvaa sharvarii jagaama** = that, entire, night, rolled by.

"While thinking about the auspicious legend of Ganga along with Lakshmana, oh, friend of the universe, Vishvamitra, whole night rolled by." Thus Rama is addressing Vishvamitra. [1-45-4]

Here the placement of verses does not give a continuity of narration in this version, insofar as Rama's speech is concerned. Other versions have a continuity of narration.

[Verse Locator](#)

ततः प्रभाते विमले विश्वामित्रम् तपोधनम् ।
उवाच राघवो वाक्यम् कृत आह्निकम् अरिन्दमः ॥ १-४५-५

5. **tataH** = thereafter; **arindamaH** = enemy-oppressor; **raaghavaH** = Raghava; **vimale prabhaate** = fresh, on next dawn; **kR^ita aahnikaam** = who performed, morning chores of rituals; **vishvaamitram** = to Vishvamitra; **tapaH dhanam** = who in asceticism, affluent; **vaakyam uvaaca** = sentence, spoke.

Thereafter on the next fresh dawn the enemy-oppressor Raghava spoke these words to sage Vishvamitra, whose affluence is nothing but asceticism, and who by now has performed his daily chores of rituals. [1-45-5]

[Verse Locator](#)

गता भगवती रात्रिः श्रोतव्यम् परमम् श्रुतम् ।
तराम सरितम् श्रेष्ठम् पुण्यम् त्रि पथ गाम् नदीम् ॥१-४५-६

6. **paramam shrotavyam shrutam** = excellent, listenable [praiseworthy legend,] listened; **bhagavatii raatriH gataa** = deific, night, passed; **saritam shreSTam puNyam** = among rivers, prominent one, merited - Ganga; **tri patha gaam nadiim** = three, ways, coursing, river Ganga; **taraama** we now cross over.

"We have listened the praiseworthy legend of River Ganga, and the deific night has also passed by while listening such a legend, we may now cross over the very same prominent and merited River Ganga, the tri-path-cruiser. [1-45-6]

[Verse Locator](#)

नौः एषा हि सुख आस्तीर्णा ऋषीणाम् पुण्य कर्मणाम् ।
भगवंतम् इह प्राप्तम् ज्ञात्वा त्वरितम् आगता ॥ १-४५-७

7. **sukha aastiirNaa** = comfortably, blanketed [floor with mats etc.]; **puNya karmaNaam R^iSiinaam** = of august, deeds, for sages - suitable for embarkation of great sages; **eSaa nauH** = this, boat; **bhagava.ntam iha praaptam** = your holiness, here, chanced - visited this place; **j~naatvaa** = on knowing; **tvaritam aagataa** = quickly, [boat] came [fetched by them]; **hi** = indeed.

"This boat which is suitable for the embarkation of the sages whose deeds are pious, and which is comfortably blanketed with mats in its deck has come here, and indeed on knowing about the visit of your holiness to this place the sages have fetched it." Thus Rama spoke to Vishvamitra. [1-45-7]

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा राघवस्य महात्मनः ।

सन्तारम् कारयामास स ऋषि संघस्य कौशिकः ॥ १-४५-८

8. tasya mahaa aatmanaH raaghavasya = his, great-souled, Raghava's; tat vacanam shrutvaa = that, sentence, on hearing; sa R^iSi sanghasya = along with, sages, assemblages of; [sa raaghavaH = with Raghava-s]; samtaaram = to cross over [river]; kaushikaH = , Kaushika - Vishvamitra; kaarayaamaasa = started to make happen.

Hearing the words of great-souled Raghava, Vishvamitra of Kusha dynasty, started to cross over the River Ganga along with the assemblage of sages, and with both the Raghava-s. [1-45-8]

[Verse Locator](#)

उत्तरम् तीरम् आसाद्य संपूज्य ऋषि गणम् ततः ।

गंगा कूले निविष्टाः ते विशालाम् ददृशुः पुरीम् ॥ १-४५-९

9. uttaram tiiram aasaadya = north side, bank, on arriving at; tataH = then; sampuujya R^iSi gaNam = honoured, sages, group - who ferried them to here; gangaa kuule niviSTaaH = then, Ganga's, on bank, sojourned; te = they; vishaalaam puriim dadR^ishuH = at Vishaala [named city,] they have seen.

Arriving at the northern bank of River Ganga they have honoured the group of sages who ferried them up to here and sent them off. Then sojourning on the riverbank of Ganga they have seen the city called Vishaala. [1-45-9]

[Verse Locator](#)

ततो मुनि वरः तूर्णम् जगाम सह राघवः ।

विशालाम् नगरीम् रंयाम् दिव्याम् स्वर्ग उपमाम् तदा ॥ १-४५-१०

10. tataH = then; muni varaH = sage, the best - Vishvamitra; saha raaghavaH = with, Raghava-s; tadaa = next; ramyaam = charming; divyaam = admirable; svarga upamaam = to heaven, comparable; vishaalaam nagariim = to Vishaala, city; tuurNam jagaama = quickly, went.

The great sage Vishvamitra then quickly started along with Rama and Lakshmana to the charming and admirable city Vishaala, which in comparison is like heaven. [1-45-10]

[Verse Locator](#)

अथ रामो महाप्राज्ञो विश्वामित्रम् महामुनिम् ।

पप्रच्छ प्रांजलिः भूत्वा विशालाम् उत्तमाम् पुरीम् ॥ १-४५-११

11. atha = then; mahaa praaj~naH raamaH = highly, perspicacious - who has a flair for knowing, Rama; praanjaliH bhuutvaa = with folded palms, on becoming; mahaa munim vishvaamitram = with great sage, Vishvamitra; uttamaam vishaalaam puriim = about prominent, Vishaala, city; papracCha = enquired about.

Then Rama, whose flair for knowing everything is high, became suppliant duly adjoining his palms, and enquired about the prominent city Vishala with the great Sage Vishvamitra. [1-45-11]

[Verse Locator](#)

कतमो राज वंशो अयम् विशालायाम् महामुने ।

श्रोतुम् इच्छामि भद्रम् ते परम् कौतूहलम् हि मे ॥ १-४५-१२

12. mahaa mune = oh, great, sage; vishaalaayaam = in Vishaala - kingdom; ayam raaja vamshaH katamaH [kataraH] = this, king's, dynasty, which is; shrotum icChaami = for hearing,

I am interested; **te bhadram** = safeness betides you; **me param kautuuhalam hi** = to me, highly, inquisitiveness is there, indeed.

"Oh, great sage, which dynasty of kings is ruling from this city of Vishaala? Let safeness betide you, I am interested to hear of it and indeed I am highly inquisitive about it." Thus Rama spoke to Vishvamitra. [1- 45-12]

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा रामस्य मुनिपुंगवः ।
आख्यातुम् तत् समारेभे विशालस्य पुरातनम् ॥ १-४५-१३

13. **muni pungavaH** = sage, the eminent; **tasya raamasya** = his, Rama's; **tat vacanam shrutvaa** = that, sentence, on hearing; **vishaalasya puraatanam** = Vishaala's, ancient; **tat** = that - legend; **aakhyaatum sam aarebhe** = to narrate, well, started to.

Hearing that sentence of Rama then the eminent sage Vishvamitra has commenced to narrate the legend of ancient Vishaala. [1-45-13]

[Verse Locator](#)

श्रूयताम् राम शक्रस्य कथाम् कथयतः श्रुताम् ।
अस्मिन् देशे हि यत् वृत्तम् शृणु तत्त्वेन राघव ॥ १-४५-१४

14. **raama** = oh, Rama; **shakrasya kathaam** = Indra's, auspicious, legend; **kathayataH shrutaam** = as narrated, as I heard; **shruuyataam** = let it be heard; **asmin deshe yat vR^ittam hi** = in this, country, what, has happened, indeed; [**tat api** = that, even]; **raaghava** = oh Raghava; **tattvena shR^iNu** = in quintessence, you listen.

"Oh, Rama, I will tell you about the auspicious legend of Indra as I was told, and you listen to it as I tell. Oh, Raghava, indeed you may now listen to the quintessence of what has happened in this country. [1-45-14]

[Verse Locator](#)

पूर्वम् कृत युगे राम दितेः पुत्रा महाबलाः ।
अदितेः च महाभागा वीर्यवन्तः सुधार्मिकाः ॥ १-४५-१५

15. **mahaabhaagaa raama** = oh, highly, fortunate, Rama; **puurvam kR^ita yuge** = once, in Krita, era; **diteH putraa** = Diti's, sons; **mahaa balaaH** = extremely, energetic ones; **aditeH ca** = Aditi's, also ; **viiryavantaH** = vigorous ones; **su dhaarmikaaH** = highly righteous ones.

"Once in Krita era, oh, Rama, the sons of Lady Diti were extremely energetic, whereas the sons of her younger sister Lady Aditi were vigorous and highly righteous. [1-45-15]

Diti is the elder sister of Aditi and the first wife of Sage Kaashyapa. Her sons were originally called **asura**-s, and later given the nomenclature of **raakshasaa**-s, the demons. Lady Aditi the second wife of that sage Kaashyapa, gave birth to the progeny of **sura**-s, later generally called as **devataa**-s, the gods. These two ladies are the daughters of Daksha Prajaapati.

[Verse Locator](#)

ततः तेषाम् नरव्याघ्रः बुद्धिः आसीत् महात्मनाम् ।
अमरा विर्जराः चैव कथम् स्यामो निरामयाः ॥ १-४५-१६

16. **tataH** = then; **naravyaaghraH** = oh, tigerly-man, Rama; **mahaa atmanaam teSaam** = great-souled ones, to them; **vi jaraaH** = without, decay - without old age; **a maraa** = without, death - deathless; **caiva** = also, likewise; **nir aamayaaH** = without, illness, mortification; **katham syaamaH** = how, we shall be - how to thrive; **buddhiH aasiit** = thought - speculation, occurred.

"Oh, tigerly-man, Rama, then those great-souls speculated as to 'how we can thrive without ageing, illness, and likewise without death.' [1-45-16]

[Verse Locator](#)

तेषाम् चिंतयताम् तत्र बुद्धिः आसीत् विपश्चिताम् ।
क्षीर उद मथनम् कृत्वा रसम् प्राप्स्याम तत्र वै ॥ १-४५-१७

17. **cintayataam teSaam vipashcitaam** = thus thinking, to those, masterminds; **tatra** = in that matter; **buddhiH aasiit** = thought, occurred; **kSiira uda mathanam kR^itvaa** = milk, ocean, churning, on performing; **tatra** = from it; **rasam praapsyaama vai** = elixir, we will get, indeed.

"A thought occurred to those masterminds who were thinking on that matter clueing them up, 'we indeed can get elixir of life by churning the Milky Ocean.' [1-45-17]

[Verse Locator](#)

ततो निश्चित्य मथनम् योक्त्रम् कृत्वा च वासुकिम् ।
मन्थानम् मन्दरम् कृत्वा ममन्थुर् अमित ओजसः ॥ १-४५-१८

18. **tataH** = then; **a mita ojasaH** = un, limited, energetic ones - both groups; **mathanam nishcitya** = churning, on deciding; **vaasukim yoktram kR^itvaa** = Vasuki - King of Snakes, as churning-rope, on making; **mandaram manthaanam kR^itvaa** = mountain Mandara, as stirrer, on making; **ma manthuH** = thoroughly, churned - Milky Ocean.

"Deciding upon to churn the Milky Ocean then made Vasuki, Thousand-headed King of Snakes, as the churning rope and Mt. Mandara as stirrer, and those brothers whose energy is unlimited have started churning the Milky Ocean thoroughly. [1-45-18]

[Verse Locator](#)

अथ वर्ष सहस्रेण योक्त्र सर्प शिरांसि च ।
वमन्तो अति विषम् तत्र ददंशुर् दशनैः शिलाः ॥ १-४५-१९

19. **atha varSa sahasreNa** = later, by years, thousand [after a thousand years]; **yoktra sarpa shiraamsi ca** = churning rope, serpent, heads, also; **tatra** = in that - friction of churning; **ati viSam** = a great lot of, venom; **vamantaH** = disgorged; **shilaaH dadamshuH dashanaiH** = cliffs [of Mt. Mandara]; fanged, with fangs.

"After a thousand years, the Thousand-headed serpent Vaasuki, which is being used as churning rope, is incapacitated to bear the friction of churning and fanged the cliffs of Mt. Mandara. Thereby a great lot of venom is disgorged from the heads of that serpent Vaasuki, which venom on melting the rocks of Mt. Mandara became the holocaustic poison called **haalahala**. [1-45-19]

[Verse Locator](#)

उत्पपाताम् अग्नि संकाशम् हालाहल महाविषम् ।
तेन दग्धम् जगत् सर्वम् स देव असुर मानुषम् ॥ १-४५-२०

20. **agni sankasham** = inferno, similar to; **haalaaahala mahaa viSam** = halahala, lethal, poison; **ut pa paataam** = started to up, verily, fall - started to fulminate - from Mt. Mandara; **tena** = by that; **sa deva asura maanuSam** = together with, gods, demons, humans; **jagat sarvam dagdham** = universe, whole, is burnt down.

"A lethal poison similar to inferno known as **haalahala** has started to fulminate therefrom, by which whole universe of gods, non-gods and humans is burnt down. [1-45-20]

[Verse Locator](#)

अथ देवा महादेवम् शंकरम् शरणार्थिनः ।

जग्मुः पशुपतिम् रुद्रम् त्राहि त्राहि इति तुष्टुवुः ॥ १-४५-२१

21. tataH = then; devaaH = gods; sharaNa arthtinaH = shelter, seeking; mahaadevam = to Cardinal God; pashu patim = to animal's, lord of; sham karam = Solace, Endower; rudram = to Rudra; jagmuH = went to; traahi traahi iti tuSTuvuH = save, save us, thus, they prayed to Him.

"The gods seeking shelter then approached Rudra, the Cardinal God, Endower of Solace, and who husbands all the created animals inclusive of human-animals, namely Shiva, and they prayed to him saying 'save, save us.' [1-45-21]

[Verse Locator](#)

एवम् उक्त्वा ततो देवैः देवेश्वरः प्रभुः ।

प्रादुर् आसीत् ततो अत्र एव शंख चक्र धरो हरिः ॥ १-४५-२२

22. tataH = then; prabhuH = the lord; deva iishvaraH = God of Gods - Shiva; devaiH evam uktaH = by gods, this way, he is addressed - prayed; shankha cakra dharaH hariH = conch, disc, handling, Hari - Vishnu; tataH = then - in the meanwhile; atra eva praadur aasiit = to there, only, revealed himself.

"This way while the gods are praying the Lord and God of Gods, namely Shiva, then handling his disc and conch-shell Vishnu has also revealed himself at that place. [1-45-22]

[Verse Locator](#)

उवाच एनम् स्मितम् कृत्वा रुद्रम् शूलधरम् हरिः ।

दैवतैः मध्यमानो तु तत् पूर्वम् समुपस्थितम् ॥ १-४५-२३

तत् त्वदीयम् सुरश्रेष्ठः सुराणाम् अग्रतो हि यत् ।

अग्र पूजामि इह स्थित्वा गृहाण इदम् विषम् प्रभो ॥ १-४५-२४

23. hariH = Vishnu; smitam kR^itvaa = smile, making [smilingly]; shuula dharam = Trident, Wielder of; enam rudram = to him, to Rudra; uvaaca = spoke; sura shreSThaH = oh, among gods, best god; daivataiH madhyamaanaH tu = by gods, while churning, but; [yat = which]; puurvam samupasthitam = firstly, emerged - element from Milk Ocean; tvadiiyam hi = it is yours, isn't it; yat = by which reason, by virtue of; suraaNaam agrataH = among gods, [you are] foremost god; [asi = you are]; prabho = oh, omniscient god, Shiva; agra puujaam = as prime, oblation; [matvaa = deeming it as]; iha sthitvaa = in this [position of foremost god,] staying at it - applying yourself to that position; idam viSam gR^ihaaNa = this, poison, you take.

"And Vishnu smilingly spoke to wielder of trident Rudra, 'oh, god the best, whatever element that has emerged from the churning of Milk Ocean by gods, that shall belong to you, isn't it. By virtue of your position as the foremost god among gods, oh, omniscient god Shiva, you please accept this poison applying yourself to that position of foremost god, and deeming this poison, haalahala, as a foremost oblation to your godhood. [1-45-23, 24]

[Verse Locator](#)

इति उक्त्वा च सुरश्रेष्ठः तत्र एव अंतर्धीयत ।

देवतानाम् भयम् दृष्ट्वा श्रुत्वा वाक्यम् तु शारङ्गिणः ॥ १-४५-२५

हालाहलम् विषम् घोरम् संजग्राह अमृत उपमम् ।

25, 26a. sura shreSThaH iti uktvaa = best one among gods - Vishnu, this way, on saying; tatra eva antardhiyata = there, only, disappeared; [saH = he that Shiva]; devataanaam bhayam dR^iSTvaa = god's, scare, on observing; shaara~NgiNaH = the wielder of bow called shaara~nga, so, shaara~Ngi dhanvan, i.e., Vishnu; vaakyam shrutvaa = words, on

listening; **ghoram haalaahalam viSam** = lethal, halahala, poison; **amR^ita upamam** = ambrosia, as if it is; **sam jagraaha** = well taken - gulped the poison.

"Saying so Vishnu, the best one among gods, has disappeared then and there only. And on observing the scare of gods and also on paying heed to the words of the Wielder of Bow called **shaara~Nga**, namely Vishnu, god Shiva gulped that lethal poison, **haalahala**, as if it is ambrosia. [1-45-25, 26a]

देवान् विसृज्य देवेशो जगाम भगवान् हरः॥ १-४५-२६

ततो देव असुराः सर्वे मनथू रघुनन्दन।

26b, 27a. **deva iishaH**= god of gods; **bhagavaan haraH**= god, Hara - Shiva; **devaan visR^iuja**= gods, on leaving off; **jagaama**= went away; **raghu nandana**= oh Raghu's dynasty, delight - Rama; **tataH deva asuraaH sarve**= then, gods, non-gods, all; **ma manthuu**= continued churning.

"The god of gods Hara then left for his abode Kailash parting with other gods, and oh, Rama, the joy of Raghu's dynasty, the gods and non-gods have continued to churn the Milky Ocean. [1-45-26b, 27a]

[Verse Locator](#)

प्रविवेश अथ पातालम् मन्थानः पर्वतोत्तमः॥ १-४५-२७

ततो देवाः स गन्धर्वाः तुष्टुवुः मधुसूदनम्।

27b, 28a. **atha**= now; **manthaanaH parvata uttamaH**= stirrer, mountain, loftiest one; **paataalam pravivesha**= into netherworld, entered - caved in; **tataH**= then; **sa gandharvaaH devaaH**= with, gandharva-s, gods; **madhusudanam tuSTuvuH**= Madhusuudana to Vishnu, they prayed.

"Now the loftiest mountain that is being used as stirrer, namely Mt. Mandara, has caved into the netherworld, thereby the gods along with gandharva-s have prayed to Madhusuudana, the other name of Vishnu. [1-45-27b, 28a]

[Verse Locator](#)

त्वम् गतिः सर्व भूतानाम् विशेषेण दिवौकसाम्॥ १-४५-२८

पालय अस्मान् महाबाहो गिरिम् उद्धर्तुम् अर्हसि।

28b, 29a. **mahaabaaho**= oh, ambidextrous one; **tvam sarva bhuutaanaam gatiH**= you are, to all, beings, the recourse; **visheSeNa diva aukasaam**= especially, to heaven, dwellers; **asmaan paalaya**= us, you protect; **girim uddhartum arhasi**= mountain, to elevate, apt of you.

" 'You alone are the recourse to all beings, especially to the dwellers in heavens, oh ambidextrous god Vishnu, you safeguard us, it will be apt of you elevate the mountain.' So prayed gods to Vishnu. [1-45-28b, 29a]

[Verse Locator](#)

इति श्रुत्वा हृषीकेशः कामठम् रूपम् आस्थितः॥ १-४५-२९

पर्वतम् पृष्टतः कृत्वा शिष्ये तत्र उदधौ हरिः।

29b, 30a. **hR^iSiikshaH**= Hrisheeksha, another name of Vishnu, who is beyond corporeal senses, controller of those senses; **hariH**= Hari; **iti shrutvaa**= thus, on hearing; **kaamaTham ruupam aasthitaH**= tortoise, form, having adopted; **parvatam pR^iSTataH kR^itvaa**= mountain [Mt. Mandara,] on back [on tortoiseshell,] on making [positioning]; **tatra shishye udadhau**= therein, that Ocean, became recumbent.

"Hearing the prayer of gods Vishnu, Hrisheekesha, the controller of senses, adopting the form a tortoise and positioning the stirring Mt. Mandara on that tortoiseshell, he lay recumbent at the bottom of Milky Ocean as a base to the stirrer. [1-45-29b, 30a]

[Verse Locator](#)

पर्वत अग्रम् तु लोकात्मा हस्तेन आक्रम्य केशवः॥ १-४५-३०
देवानाम् मध्यतः स्थित्वा ममन्थ पुरुषोत्तमः।

30b, 31a. **loka aatmaa**= Cosmic-Soul; **puruSaH uttamaH**= Person, Supreme; **keshavaH**= Keshava i.e., Vishnu; **devaanaam madhyataH sthitvaa**= of gods, amid, staying; **parvata agram tu**= mountain, peak, but; **hastena aakramya**= with hand, reached out - on holding; **mamantha**= churned - participated in churning.

"Keshava then reached out his hand and grasped the mountaintop as he is the Cosmic-Soul, and thus staying amid gods that Supreme Person Vishnu participated in churning the ocean by holding the stirring mountain upright. [1-45-30b, 31a]

[Verse Locator](#)

अथ वर्ष सहस्रेण आयुर्वेदमयः पुमान्॥ १-४५-३१
उदतिष्ठत् सुधर्मात्मा स दण्ड स कमण्डलुः।
पूर्वम् धन्वन्तरिर् नाम अप्सराः च सु वर्चसः॥ १-४५-३२

31b, 32. **atha varSa sahasreNa**= then, years, after thousand; **sa daNDa sa kamaNDuluH**= with, arm-rest-stick, with, handy water-vessel; **dhanvantariH naama**= Dhanvantari, named; **aayuH vedamayaH pumaan**= Life, Science epitome of, [Aayurveda,] male personality; **su dharmaatmaa**= highly, righteous souled one; **su varcasaH apsaraaH ca**= with remarkable, elegance, Apsara-s, also; **puurvam**= firstly; **udatiSThat [ut a tiSTat**= to up, came, and stayed]= came up, surfaced - from ocean.

"After a thousand years of churning, then a male personality, an epitome of Life Sciences, namely **aayur veda**, a highly righteous soul, named Dhanvantari, has firstly surfaced with his arm-rest-stick and with his handy water-vessel, and then the remarkably elegant Apsara-s, angelic damsels, have emerged next to him from the Milky Ocean. [1-45-31b, 32]

[Verse Locator](#)

अप्सु निर्मथनात् एव रसात् तस्मात् वर स्त्रियः।
उत्पेतुः मनुज श्रेष्ठ तस्मात् अप्सरसो अभवन्॥ १-४५-३३

33. **manuja shreSTha**= oh, among men, the best one - Rama; **apsu**= in water - of Milk Ocean; **nir mathanaat**= by absolute churning; **tasmaat rasaat eva**= from that, elixir, only; **vara striyaH**= choicest, females; **utpetuH**= came forth; **tasmaat**= therefore; **apsarasaH abhavan**= Apsara-genera, they became - their genera became.

"Choicest females have come out an elixir obtained on absolute churning of the waters of Milk Ocean, oh, best one among men, Rama, thereby that genera of females became Apsara-s. [1-45-33]

[Verse Locator](#)

षष्टिः कोट्यो अभवन् तासाम् अप्सराणाम् सुवर्चसाम्।
असन्ख्येयाः तु काकुत्स्थ याः तासाम् परिचारिकाः॥ १-४५-३४

34. **kaakutstha**= oh, descendent of Kakutstha; **su varcasaam**= those with - amazing, dazzle; **taasaam apsaraaNaam**= of those, of Apsara-s; **SaSTiH koTyaH abhavan**= sixty, crores [six hundred millions,] they became [they emerged]; **taasaam**= their; **yaaH paricaarikaaH**=

who are the, maidservants [of main Apsara-s]; [te= they are]; a +sankhyeyaaH tu= not, countable [innumerable one,] on their part.

Six hundred millions of such Apsara-s with amazing dazzle have emerged from the churning of Milky Ocean, oh, descendent of Kakutstha, and their maidservants who emerged along with them are innumerable. [1-45-34]

[Verse Locator](#)

न ताः स्म प्रतिगृह्णन्ति सर्वे ते देव दानवाः।

अप्रतिग्रहणात् एव ता वै साधारणाः स्मृताः॥ १-४५-३५

35. sarve te deva daanavaaH= all, those, gods, demons; taaH= them - the Apsara females; na pratigR^ihNanti sma= not, take a fancy [espoused,] they are; a + pratigrahaNaat= by not, espousing; taaH = they; [sarvaaH= all]; saadhaaraNaaH smR^itaaH eva vai= general, reckoned as, that way, virtually.

"Anybody either from gods or demons espoused them, and when none espoused them they are virtually reckoned as 'general-purpose' Apsara-females. [1-45-35]

In fact these Apsara-s are the nymphs who really did not bother to choose husbands either from gods or from demons and they wanted to be free and out of the institution of marriage. But later they alone have become breeding centres as in the case of Menaka-Vishvamitra et al. Because they have come out from apsu rasa 'waters... elixir, those that emanated from the elixir of water.' Etymologically this nomenclature 'seems more to be guided by the similarity of sound than anything else,' and 'we have a case of sound etymology par excellence [in Ramayana,] in sura, asura and the word asura is formed from the word asu with the addition of the suffix ra and means 'one full of ra spiritual life i.e., asu and 'by curious process of semantical change came to mean a demon.' Pt. Satya Vrat - Ramayana - A Linguistic Study.

[Verse Locator](#)

वरुणस्य ततः कन्या वारुणी रघुनन्दन।

उत्पपात महाभागा मार्गमाणा परिग्रहम्॥ १-४५-३६

36. raghu nandana= oh, descendent of Raghu; tataH= then; varuNasya kanyaa= of Varuna [Rain-god,] daughter of; mahaabhaagaa vaaruNii= heaven-sent one, namely Vaaruni; parigraham maarga maaNaa= espousal, searching for; utpapaata= came up.

"Oh, descendent of Raghu, then the heaven-sent damsel Vaaruni came up from Milky Ocean searching for her espousal, who is the daughter of Varuna, the Rain-god, and who incidentally is the presiding deity of hard liquors and also called as sura. [1-45-36]

[Verse Locator](#)

दितेः पुत्रा न ताम् राम जगूहर् वरुण आत्मजाम्।

अदितेः तु सुता वीर जगूहः ताम् अनिन्दिताम्॥ १-४५-३७

37. raama= oh Rama; taam varuNa aatmajaam= her, that Rain-god, daughter of - Vaaruni; diteH putraa na jagR^ihuH= of Diti, sons, not, taken - espoused; viira= oh, brave one - Rama; a+ninditaam taam= impeccable one, her; aditeH sutaa tu=Aditi's, sons, on their part; jagR^ihuH= taken - accepted.

"Oh, Rama, the sons of Diti, namely asuraa-s, have not espoused that daughter of Rain-god, but oh, brave Rama, the sons of Aditi on their part, namely sura-s, have espoused that impeccable Vaaruni. [1-45-37]

[Verse Locator](#)

असुराः तेन दैतेयाः सुराः तेन अदितेः सुताः।

हृष्टाः प्रमुदिताः च आसन् वारुणी ग्रहणात् सुराः॥ १-४५-३८

38. **tena**= thereby; **daiteyaaH**= sons of Diti; **a+suraaH**= Asura-s - those that are without, liquor; **aditeH sutaH suraaH**= Aditi's sons, Suraa-s - those that have liquor; thus both are named; **vaaruNii grahaNaat**= Vaaruni, on espousing; **suraaH**= gods; **hR^iSTaaH pramuditaH ca aasan**= delighted, rejoiced, also, [gods,] became.

"Thereby the sons of Diti are called **a suraa**-s, and the sons of Aditi are called **suraa**-s, and gods are delighted and rejoiced on espousing Vaaruni. [1-45-38]

[Verse Locator](#)

उच्चैःश्रवा हय श्रेष्ठो मणि रत्नम् च कौस्तुभम्।
उदतिष्ठन् नरश्रेष्ठ तथैव अमृतम् उत्तमम्॥ १-४५-३९

39. **narashreSTha**= oh, best among men, Rama; **uccaiHshravaa haya shreSThaH**= Uccaishravaa, horse, the best one; **kaustubham maNi ratnam ca**= Kaustubha, jewel, gem of a, also; **tathaiva**= like that; **uttamam amR^itam udatiSThan [ut a tiSThan]**= Supreme, Ambrosia - the elixir of gods, have emerged.

"Then a best horse called Uccaishravaa has emerged, oh, Rama, the best among men, and then a gem of a jewel, called Kaustubha, and like that **amrita**, the Supreme ambrosial elixir of gods, have also emerged. [1-45-39]

[Verse Locator](#)

अथ तस्य कृते राम महान् आसीत् कुल क्षयः।
अदितेः तु ततः पुत्रा दितेः पुत्रान् असूदयन्॥ १-४५-४०

40. **raama**= Oh Rama; **atha**= then; **tasya kR^ite**= to it, owing to ambrosia; **mahaan kula kSayaH aasiit**= rampant, ethnic havoc, has chanced; **tataH**= then; **aditeH putraa tu**= by Aditi's, sons, on their part; **diteH putraanan asuudayan**= Diti's, sons are, havocked.

"Owing to the dispute regarding the possession of that ambrosia, oh, Rama, then there chanced a rampant ethnic havoc, and then the sons of Aditi have havocked the sons of Diti. [1-45-40]

[Verse Locator](#)

एकताम् अगमन् सर्वे असुरा राक्षसैः सह।
युद्धम् आसीत् महाघोरम् वीर त्रैलोक्य मोहनम्॥ १-४५-४१

41. **viira**= oh, brave one - Rama; **sarve asuraa**= all, asura-s; **raakshasaiH saha**= demons, along with; **ekataam agaman**= to one side, arrived at - allied themselves ; **traI lokya mohanam**= for three worlds, perplexing; **mahaa ghoram yuddham aasiit**= very, gruesome, war, occurred.

"All the asura-s and demons have come to one side against sura-s, and there occurred a very gruesome war which was perplexing to all the triad of universe viz., ethereal, real and surreal spheres. [1-45-41]

[Verse Locator](#)

यदा क्षयम् गतम् सर्वम् तदा विष्णुः महाबलः।
अमृतम् सः अहरत् तूर्णम् मायाम् आस्थाय मोहिनीम्॥ १-४५-४२

42. **yadaa sarvam kshayam gatam**= when, everything, annihilation, waded in; **tadaa**= then; **mahaabalaH saH viSnuH**= highly capable - omniscient, he, that Vishnu; **mohiniim maayaam aasthaaya**= Mohini's, illusory [power / form,] on assuming; **tuurNam amR^itam aharat**= swiftly, Amrita - Ambrosia, [Vishnu] impounded.

"When everything is wading into annihilation then that omnicompetent Vishnu swiftly impounded Amrita, the Divine Elixir, by assuming his illusory power of Mohini. [1-45-42]

Mohini literally means 'that which bewitches' and usually described as a feminine or neutral power of Vishnu, personified by a bewitching divine female. Thus Vishnu is said to have assumed a physique of such a voluptuous and bewitching seductress, marvellously limbed, and mantled in see-thru clothing, and thus maddened everybody around her. Then she started to serve Amrita/Ambrosia among the gods and demons on making them to sit on either side of her way. Even the age-old Brihaspati, the Jupiter, sitting in god's row, has come under her charm and started gazing her from top to toe, pruriently. When Brihaspati saw the feet of that damsel, they appeared as male person's feet. He further looked at those two feet and beholding them as **shrīi caraNa**, 'Reverential Divine Feet of Vishnu,' with which he covered the three spheres, Brihaspati's illusion is shattered and he venerated those feet, recognising this as Vishnu's Maya, illusory power.

[Verse Locator](#)

ये गता अभिमुखम् विष्णुम् अक्शरम् पुरुषोत्तमम्।
संपिष्टाः ते तदा युद्धे बिष्णुना प्रभ विष्णुना॥ १-४५-४३

43. **a + ksharam**= without, perish - Imperishable, Eternal; **puruSa uttamam**= Person, Supreme; **viSNum**= at Vishnu; **ye**= which of those - asura-s; **yuddhe**= in war; **abhimukham gataaH**= towards - confronting, have gone; **te**= they are; **prabha viSNunaa**= by his blaze, triply - one whose blaze is manifest in the fire, sun and lightning, hence one who has tripleblaze; **viSNunaa**= by such - Vishnu; **tadaa sampiSTaaH**= then, pulverised.

"Whoever confronted that Eternal and Supreme Person, namely Vishnu, in that war, then Vishnu whose blaze is threefold as manifest in the sun, fire and lightning, has pulverised him. [1-45-43]

[Verse Locator](#)

अदितेः आत्मजा वीरा दितेः पुत्रान् निजघ्निरै।
अस्मिन् घोरे महायुद्धे दैतेया अदित्यायोः भृशम्॥ १-४५-४४

44. **daiteyaaH adityayoH**= of Diti's progeny, of Aditi's progeny; **asmin ghore mahaayuddhe**= in this, horrendous, great war; **viiraaH aditeH aatmajaa**= brave ones, Aditi's, sons gods; **diteH putraan**= Diti's, sons - demons; **bhR^isham nijaghnire**= altogether, massacred.

"In this horrendous war between the progeny of Diti, namely demons, and the progeny of Aditi, namely gods, the sons of Aditi being gods, have altogether massacred the demonic sons of Diti. [1-45-44]

[Verse Locator](#)

निहत्य दिति पुत्रान् तु राज्यम् प्राप्य पुरन्दरः।
शशास मुदितो लोकान् स ऋषि सन्धान् स चारणान्॥ १-४५-४५

45. **purandaraH**= eliminator of enemy cities - Indra; **diti putraan nihatya**= Diti's, sons, on eliminating; **raajyam praapya**= divine - kingdom, on acquiring; **muditaH**= becoming happy; **sa R^iSi sanghaan sa caaraNaan**= with, sages, assemblages, with, caarana-s - celestials; **lokaan shashaasa**= worlds, he ruled.

"On eliminating the demonic sons of Diti and on acquiring kingdom of heaven, that eliminator of enemy cities, namely Indra, happily ruled the worlds that are inclusive of sages and caarana-s." Thus Vishvamitra continued his narration about Vishaala city and its emergence. [1-45-45]

Legend/**puraaNa**: Once, when Indra was riding his elephant Iravata, Sage Duurvasa came towards him and offered a garland, respecting Indra as the administrator of the universe. Indra decorated that garland on the head of his elephant and that elephant removed it and trampled. By this Duurvasa, who is an angry sage by himself, is angered and curses Indra to fall from the grace and all his luxurious paraphernalia be submerged in ocean. Accordingly, Indra loses everything and becomes destitute, and he then approaches Vishnu. Vishnu reprimands Indra for ridiculing elderly sages like Duurvasa and then plans to churn the ocean to retrieve all the lost treasures. Thus, the legend and the churning are going on for ages.

From the **kundalini / power of yoga** point of view the churning of ocean is continually going on in everyone's body. The body is the ocean and at its abyss, the triangle in the perineal or sacral plexus is the base of Mt. Mandara. The churning rod is the spinal cord in the rod like backbone and the churning strings are the **ida, pingala** namely, the sympathetic and parasympathetic systems. The churners are the air elements of vital forces on either side. This total system is held upright by Vishnu because He is **naaraayaNa, nara + aayaNa** 'one who conducts humans, say created beings, into being and lead them away, again into His own self...' When **kundalini power** is incited the first results are always negative like, **haalaaha**, 'the lethal poison...' and all all-ruinous ills befall on us. If this negativity is surrendered to someone who can handle it effortlessly, like Shiva, then the positivity results like **Amrita/Ambrosia**. Even if this elixir of life is readily available, there will be still better lures, lusts, and longings like Mohini and if enchanted by those instantaneous quirks, which are yet another kind of negativity, we will be lost completely, like the demons. Hence 'churn the correct way...' is the postulate of yoga.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पञ्च चत्वारिंशः सर्गः

Thus, this is the 45th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Sarga 46

Verses converted to UTF-8, Sept 09

Introduction

Diti seeks for a son to kill Indra because Indra and other gods have killed her sons in the battle after churning Milk Ocean. But Indra, being her stepson arrives at her place of asceticism, with view to destroy that Indra-killer. On a fateful day when Diti failed to maintain the procedure of vow, Indra enters her womb and dissects the foetus into seven fragments, which later become **sapta marut gaNa-s**, The Seven Wind-gods.

[Verse Locator](#)

हतेषु तेषु पुत्रेषु दितिः परम दुःखिता ।
मारीचम् काश्यपम् राम भर्तारम् इदम् अब्रवीत् ॥ १-४६-१

1. **raama** = oh, Rama; **teSu putreSu hateSu** = those, sons, while being killed; **ditiH parama duHkhita** = Diti, is highly, anguished; **bhartaaram maariicam kaashyapam** = to husband, son of Mareechi, to sage Kaashyapa; **idam abraviit** = this, said.

"Oh, Rama, Lady Diti was highly anguished for those sons that are killed and said this to her husband, Sage Kashyapa, the son of Sage Maareechi." Thus Vishvamitra continued narration. [1-46-1]

[Verse Locator](#)

हत पुत्रा अस्मि भगवन् तव पुत्रैः महाबलैः ।
शक्र हन्तारम् इच्छामि पुत्रम् दीर्घ तपो अर्जितम् ॥ १-४६-२

2. **bhagavan** = oh, god; **mahaa balaiH** = great mighty ones; **tava putraiH** = by your, sons; **hata putraa asmi** = killed, sons, I am - my sons are killed; **shakra hantaaram** = Indra, exterminator of; **diirgha tapoH jitam** = by sustained, penance, one who can be achievable; **such a; putram** = son; **icChaami** = I wish - to bear.

" 'Oh, god, I am bereaved of my sons who are killed by your great mighty sons, the sons of your second wife Aditi, as such I wish to bear a son, who is achievable by sustained penance, for he shall be the exterminator of Indra. [1-46-2]

[Verse Locator](#)

सा अहम् तपः चरिष्यामि गर्भम् मे दातुम् अर्हसि ।
ईश्वरम् शक्र हन्तारम् त्वम् अनुज्ञातुम् अर्हसि ॥ १-४६-३

3. **saa aham** = such as I am - such a bereaved mother; **tapaH chariSyaami** = asceticism, I wish to undertake; **anuGYaatum [daatum] arhasi** = permission, to [to accord,] apt of you; **tvam** = you; **iishvaram** = who shall be a ruler of worlds; **shakra hantaaram** = who shall be - Indra, exterminator of; **with such a son; garbham me daatum arhasi** = pregnancy, to me, to accord, apt of you.

" 'Such a bereaved mother as I am, I wish to undertake asceticism for a son who shall become an exterminator of Indra, and who shall be the ruler of worlds. As such, it will be apt of you to permit me for asceticism, and further it will be apt of you to accord me pregnancy with such a son.' Thus Diti spoke to her husband Kaashyapa. [1-46-3]

A sage's wife requires permission of her husband if she wishes to undertake an individual asceticism, because she will be receiving her own share of merit from her sage-husband's penances and practises, as he is her life-mate.

[Verse Locator](#)

तस्याः तत् वचनम् श्रुत्वा मारीचः काश्यपः तदा ।
प्रत्युवाच महातेजा दितिम् परम दुःखिताम् ॥ १-४६-४

4. **tadaa** = then; **maariicaH** = son of Sage Mareechi; **mahaa tejaa** = great, resplendent sage; **kaashyapaH** = Kaashyapa; **tasyaaH tat vacanam shrutvaa** = of her, that, sentence - request, on hearing; **parama duHkhitaam ditim** = to deeply, mournful, to Diti; **prati uvaaca** = in reply, said.

On hearing her request the great resplendent sage Kaashyapa, the son of Sage Mareechi, replied Diti, who is deeply mournful. [1-46-4]

[Verse Locator](#)

एवम् भवतु भद्रम् ते शुचिः भव तपोधने ।
जनयिष्यसि पुत्रम् त्वम् शक्र हन्तारम् आहवे ॥१-४६-५

5. **tapaH dhane** = oh, ascetically, wealthy one - Lady Diti; **evam bhavatu** = so, be it; **te bhadram** = you, be blest; **shuciH bhava** = purity [propriety,] you become [abide by]; **tvam** = you; **aahave shakra hantaaram** = in war, Indra's, exterminator; such a; **putram** = son; **janayiSyasi** = you will be delivering.

" 'So be it... oh, ascetically wealthy lady, you be blest, if you abide by the propriety of the practises of asceticism, then you will be delivering a son who can become an exterminator of Indra in war. [1-46-5]

[Verse Locator](#)

पूर्णे वर्षे सहस्रे तु शुचिः यदि भविष्यसि ।
पुत्रम् त्रैलोक्य हन्तारम् मत्तः त्वम् जनयिष्यसि ॥१-४६-६

6. **tvam shuciH bhaviSyasi yadi** = you, pure [punctilious,] becomes, if; **varSa sahasre puurNe tu** = years, thousand, on completing, but; **mattaH** = from me [by my grace]; **traai lokya hantaaram [bhartaaram]** = three worlds, exterminator [husbander]; **putram** = son; **janayiSyasi** = you can deliver.

" 'If you can complete a thousand years of asceticism punctiliously, by my grace you can deliver a son who can be a husbander of three worlds.' Thus Sage Kaashyapa advised his wife Diti. [1-46-6]

In some other versions the word **trailokya hantaaram** is carried forward from earlier verses of Diti, into the speech of Sage Kaashyapa also. Some have it as **trailokya bhartaaram** 'a husbander of three worlds...' Diti may have desired for a 'killer.' But Kashyapa, as a father of both gods and demons, cannot term the issuing son as an exterminator of three worlds, because the three worlds are in vogue at Kaashyapa's grace. Some attach this adjective to Indra but not to the forthcoming son of Diti.

[Verse Locator](#)

एवम् उक्त्वा महा तेजाः पाणिना स ममार्ज ताम् ।
तम् आलभ्य ततः स्वस्ति इति उक्त्वा तपसे ययौ ॥१-४६-७

7. mahaa tejaaH = great resplendent [sage]; saH = he, Kaashyapa; evam uktvaa = thus, saying; taam paaNinaa maaarja = her, with hand, wiped - patted; tam aalabhya tataH = her, on touching [her,] then; svasti iti uktvaa = be blest, thus, on saying; [saH = he, Kaashyapa]; tapase yayau = for ascetic practises, departed.

"Saying thus that great resplendent sage patted her, and then on his touching her she is consecrated, and then that sage Kaashyapa departed for his ascetic practises, saying 'be blest.' [1-46-7]

[Verse Locator](#)

गते तस्मिन् नरश्रेष्ठ दितिः परम हर्षिता ।

कुशप्लवम् सामासाद्य तपः तपे सुदारुणम् ॥१-४६-८

8. narashreSTha = oh, best one among men, Rama; tasmin gate sati = he [Kashyapa];, when gone; ditiH parama harSitaa = Diti, is highly, elated; kushaplavam sam aasaadya = [to a sacred place called] Kushaplava, on reaching; su daaruNam tapaH tepe = highly, rigorous, asceticism, she practised.

"On the exit of Sage Kaashyapa, oh, best one among men Rama, highly elated Diti reached the sacred place called Kushaplava, on which the present City of Vishala is now standing, and practised a highly rigorous asceticism. [1-46-8]

[Verse Locator](#)

तपः तस्याम् हि कुर्वत्याम् परिचर्याम् चकार ह ।

सहस्राक्षो नरश्रेष्ठ परया गुण संपदा ॥ १-४६-९

9. nara shreSTha = oh, best among men Rama; tasyaam tapaH kurvatyaam [carantyaam] hi = of her, asceticism, while practising, truly; sahasraakSaH = Thousand-eyed god, - Indra; parayaa guNa sampadaa = with surpassing, veracities, abundance with; paricaryaam cakaara ha = services, rendered, indeed.

"While she is truly practising asceticism, oh, the best among men Rama, that Thousand-eyed god Indra has indeed rendered services with his abundant and surpassing veracities to her, who is none other than his maternal-aunt. [1-46-9]

[Verse Locator](#)

अग्निम् कुशान् काष्ठम् अपः फलम् मूलम् तथैव च ।

न्यवेदयत् सहस्राक्षो यच्च अन्यत् अपि कान्क्षितम् ॥१-४६-१०

10. sahasra akSaH = Thousand, eyed god, Indra; agnim kushaan kaaSTham apaH = fire, Kusha grass, firewood, water; phalam tathaiva ca muulam = fruits, like that, also, tubers; kaankSitam anyat = [she] wanted - required, other [items]; yat ca api = whatever, also, even; nyavedayat = he offered - made available.

"The Thousand-eyed god Indra made available fire, firewood, water, the sacred Kusha grass, fruits and like that tubers also, and whatever other items she required in her ascetic practise. [1-46-10]

[Verse Locator](#)

गात्र संवाहनैः चैव श्रम अपनयनैः तथा ।

शक्रः सर्वेषु कालेषु दितिम् परिचचार ह ॥ १-४६-११

11. shakraH = Indra; gaatra samvahanaiH ca eva = limbs [body,] massages, also, thus; tathaa = likewise; shrama apa nayanaiH = [bodily] strain, away, sending - by removing; sarveSu kaaleSu = in all, times [all the time]; ditim paricacaara ha = to Diti, served, indeed.

"All the time Indra indeed served Diti by massaging her body, and other means of removing her bodily strain resulting from her arduous practises. [1-46-11]

[Verse Locator](#)

पूर्ण वर्ष सहस्रे दश ऊने रघुनन्दन ।

दितिः परम संहृष्टा सहस्राक्षम् अथ अब्रवीत् ॥१-४६-१२

12. raghu nandana = oh, Rama, descendent of Raghu; atha = then; varSa sahasre puurNe = years, thousands, to complete; dash uune = ten, less - less than ten years - 999 years; ditiH parama samhR^iSTaa = Diti, highly, rejoiced; sahasra akSam abraviit = to Thousand-eyed god, Indra, spoke to.

"Oh, Rama, the descendent of Raghu, when ten years are less to complete the thousand years span of her ascetics, Diti is highly rejoiced as her ambition is going to fructify in just ten more years, and then she spoke to the Thousand-eyed god, Indra. [1-46-12]

[Verse Locator](#)

तपः चरन्त्या वर्षाणि दश वीर्यवताम् वर ।

अवशिष्टानि भद्रम् ते भ्रातरम् द्रक्ष्यसे ततः ॥१-४६-१३

13. viiryavataam vara = oh, among valiant ones, best one - oh, Indra; tapaH carantya = asceticism, to me who am practising; dasha varSaaNi avashiSTaani = ten, years, are remaining; tataH bhraataram drakSyase = then, brother, you can see; te bhadram = you be, safe.

" 'Oh, best one among the valiant ones, Indra, to me who am practising asceticism ten years are remaining to complete, then you can see your brother, you be safe. [1-46-13]

[Verse Locator](#)

यम् अहम् त्वत् कृते पुत्र तम् आधास्ये जय उत्सुकम् ।

त्रैलोक्य विजयम् पुत्र सह भोक्ष्यसि विज्वरः ॥ १-४६-१४

14. putra = oh, son - Indra; yam = whom; tvat kR^ite = for your, reason; jaya utsukam = in victory [to conquer you,] enthusiastic one; tam aham aadhaasye = him, I am, bringing up; putra = oh, son, Indra; vi jvara = without, febrility [of enemies]; trai lokya vijayam = three, worlds, victory on; saha bhokSyasi = with [him,] you can enjoy,

" 'Oh, son Indra, whom I am bringing up for your reason, I will bring him up as a victory-enthusiast, and oh, son, Indra, along with him conquering the three worlds you can enjoy them, without febrility from your enemies.

or

" 'Oh, son Indra, whom I am now bringing up, will be enthusiastic in conquering you, but somehow I will manage him by telling that you are after all his brother, and no harm shall be done to you, and oh, son Indra, if you join him you will get rid of your febrility, caused by his emergence, and then you two can conquer all the three worlds. [1-46-14]

[Verse Locator](#)

याचितेन सुरश्रेष्ठ पित्रा तव माहात्मना ।

वरो वर्ष सस्र अन्ते मम दत्तः सुतम् प्रति ॥ १-४६-१५

15. sura shreSTa = oh, best one among gods; yaachitena = on my prayer; maaha aatmanaa tava pitraa = from high-souled one, by your, father- Kaashyapa; varSha sasra ante = years, thousand, at the end of; mama sutam prati = to me, son, towards [for a son]; varaH dattaH = boon, is bestowed.

"Oh, best one among gods, Indra, on my prayer your high-souled father Sage Kaashyapa bestowed this boon on me for a son, which materialises at the end of thousand years, and only ten more years are to slip by. [1-46-15]

[Verse Locator](#)

इति उक्त्वा च दितिः तत्र प्राप्ते मध्यन्दिन ईश्वरे ।
निद्रया पङ्कता देवी पादौ कृत्वाथ शीर्षतः ॥१-४६-१६

16. ditiH = Diti; iti uktvaa = thus, saying; dina iishvaraH = day's, lord - Sun; [aakaasha] madhyam praapte = [sky,] in middle, on reaching - at midday; devii = that lady; atha = then; paadau shiirSataH kR^itvaa = two feet, headward, on keeping; tatra = there in that matter of asceticism; nidraya apahR^itaa = by sleep, stolen over.

"When Diti was saying thus, the noontime sun was reigning high that lady is stolen over by sleep keeping her feet headward. [1-46-16]

This 'keeping feet headward' is variously inferred. While sitting she leaned on her knees and her braid touched feet, thus she became impious. She slept with her head neither towards east nor to south. The ancient cots in India used to have head-side and feet-side finishing. Then she placed head at feet-side and feet at head-side. Even if a cot is not there, though slept on ground, the head shall be positioned eastward or southward, but not to north or west. Finally, she slept at noontime, and for a person under a vow noontime sleep is prohibitive. anena vratasthaanaam divaa svaapaH paada sthaane shiraH sthaapanam ca ashucikaram iti suucitam - dk Hence her meticulousness is defeated.

[Verse Locator](#)

दृष्ट्वा ताम् अशुचिम् शक्रः पादयोः कृत मूर्धजाम् ।
शिरः स्थाने कृतौ पादौ जहास च मुमोद च ॥ १-४६-१७

17. shakraH = Indra; paadayoH kR^ita = at feet-side, placing; muurdha jaam = from head, emerging ones - head-hair, braid - braid resting on feet; a shucim = not, pious one; taam dR^iSTvaa = her [Diti,] on observing; shiraH sthaane kR^itau paadau = head, at the place of, placed, feet; jahaasa ca mumoda ca = laughed, also, gladdened, also.

"On observing her who has become impious by placing her head at feet-side and braid falling on feet, Indra is gladdened and laughed at her failed asceticism. [1-46-17]

[Verse Locator](#)

तस्याः शरीरं विवरम् प्रविवेश पुरंदरः ।
गर्भम् च सप्तधा राम चिच्छेद परम आत्मवान् ॥१-४६-१८

18. raama = oh Rama; purandaraH = enemy-fastnesses, destroyer - Indra; tasyaaH shariira vivaram = of her [Diti's,] body's, [vaginal] aperture; pravivesha ca = entered, also; parama aatmavaan = highly, courageous one; garbham saptadhaa cicCheda = womb [foetus,] into seven ways [seven fragments,] rent asunder.

"Oh, Rama, , being a highly courageous one, Indra the destroyer of enemy fastnesses, entered the body of Diti through her vaginal aperture and rent her foetus asunder into seven fragments. [1-46-18]

[Verse Locator](#)

भिद्यमानः ततो गर्भो वज्रेण शत पर्वणा ।
रुरोद सुस्वरम् राम ततो दितिः अबुध्यत ॥ १-४६-१९

19. raama = oh, Rama; tataH = then; shata parvaNaa = which has hundred, cutting edges; vajreNa = with such Thunderbolt; bhidyamaanaH garbhaH = being sliced, womb

[foetus]; **su svaram** = in loud, voiced - clamorously; **ruroda** = wailed; **tataH ditiH abudhyata** = then, Diti, is awakened.

"Oh, Rama, then that fetus wailed clamorously while being sliced with Thunderbolt that has hundred cutting edges, and then Diti woke up. [1-46-19]

[Verse Locator](#)

मा रुदो मा रुदः च इति गर्भम् शक्रो अभ्यभाषत ।
बिभेद च महातेजा रुदन्तम् अपि वासवः ॥ १-४६-२०

20. **maa rudaH maa rudaH** = do not, scream, do not, scream; **iti shakraH garbham abhi abhaaSata** = thus, Indra, to fetus, said - coaxed; **mahaa tejaa vaasavaH** = great resplendent, Indra; **rudantam api** = wailing, even though [foetus is wailing]; **bibheda ca** = fragmented it, also.

" 'Do not scream, do not scream...' thus Indra was coaxing the fetus, and even though that fetus is screaming piteously the great resplendent Indra has gone on fragmenting it. [1-46-20]

[Verse Locator](#)

न हन्तव्यम् न हन्तव्यम् इति एवम् दितिः अब्रवीत् ।
निष्पपात ततः शक्रो मातुर् वचन गौरवात् ॥ १-४६-२१

21. **ditiH** = Diti; **na hantavyam na hantavyam** = not, killable, not killable; **iti evam abraviit** = thus, that way, spoke [raved]; **tataH** = then; **shakraH** = Indra; **maatuH vacana gauravaat** = on [step] mother's, words [entreaty,] owing honour to; **niS papaata** = out, fallen - fell out of womb.

" 'Unkillable, unkillable is my fetus...' thus Diti raved in that way, and then Indra fell out of the womb honouring his stepmother's entreaty. [1-46-21]

[Verse Locator](#)

प्रांजलिः वज्र सहितो दितिम् शक्रो अभ्यभाषत ।
अशुचिः देवि सुप्ता असि पादयोः कृत मूर्धजा ॥ १-४६-२२

22. **vajra sahitaH** = Thunderbolt, along with - blood-wet weapon still in hand; **shakraH** = Indra; **pra anjaliH** = humbly, adjoining palms; **ditim abhyabhaaSata** = to Diti, spoke; **devi** = oh, lady; **paadayoH kR^ita muurdhajaa** = on feet, made [touching,] head-hair [braid]; **a shuciH** = not, pious - you became; **[madhya aahne] suptaa asi** = [in midday] slept, you have.

"Indra humbly folding his palms that are still handling his bloody Thunderbolt spoke to Diti, 'oh, lady, you have become impious when your braid touched your feet and when you have gone to sleep in midday, and you vow is thwarted.' [1-46-22]

[Verse Locator](#)

तत् अन्तरम् अहम् लब्ध्वा शक्र हन्तारम् आहवे ।
अभिन्दम् सप्तधा देवि तन् मे त्वम् क्षन्तुम् अर्हसि ॥ १-४६-२३(ए)

23. **aham** = I; **tat antaram labdhvaa** = that, chance, on gaining; **aahave shakra hantaaram** = in battle, Indra, [who can become] eliminator; **saptadhaa abhindam** = in seven ways [seven fragments,] fragmented - the fetus; **devi** = oh, lady; **me tat** = my, that - deed; **tvam kSantum arhasi** = you, to pardon, apt of you.

"Thereby I gained a chance to eliminate him who can eliminate Indra in a battle. Hence I fragmented your fetus into seven fragments, and it will be apt of you to pardon me for that act of mine." " So said Indra to lady Diti. Thus, Sage Vishvamitra continued narration about City of Vishaala. [1-46-23]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् चत्वारिंशः सर्गः

Thus, this is the 46th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

chapter/sarga 47

Verses converted to UTF-8, Sept 09

Introduction

The legend of Seven-Maruts, the Seven-Wind gods, and the legend of the kings of Vishaala are narrated to Rama and Lakshmana, while Vishvamitra is narrating the legend of Vishaala. At the request of Diti, Indra blesses the seven segments of her foetus to become **sapta marut gaNa**-s, Seven Wind gods, and the place where the legend of Indra-Diti has happened, that province later became the City of Vishaala.

[Verse Locator](#)

सप्तधा तु कृते गर्भे दितिः परम दुःखिता ।

सहस्राक्षम् दुराधर्षम् वाक्यम् स अनुनया अब्रवीत् ॥ १-४७-१

1. **garbhe saptadhaa tu kR^ite** = foetus, into seven ways, but, on rendering; **ditiH parama duHkhita** = Diti, highly, anguished; **duraadharSam sahasraakSam** = to indomitable one, Thousand-eyed Indra; **sa anumayaa vaakyam abraviit** = with, appeasement, words, spoke.

"Diti was highly anguished when her foetus is rendered into sevenfold, and spoke these appeasing words to the indomitable Thousand-eyed Indra." Thus Vishvamitra continued his narration about City Vishala. [1-47-1]

[Verse Locator](#)

मम अपराधात् गर्भो अयम् सप्तधा शकली कृतः ।

न अपराधो हि देव ईश तव अत्र बलसूदन ॥ १-४७-२

2. **bala suudana** = demon Bala, killer of - oh, Indra; **deva iisha** = oh, gods, ruler of - Indra; **mama aparaadhaat** = my, by misdeed [alone]; **ayam garbhaH** = this, foetus; **saptadhaa shakalii [viphalii] kR^itaH** = in seven, segments [foiled,] made into [sliced]; **atra** = in that matter; **tava aparaadhaH** = your, iniquity; **na hi** = not, indeed.

" 'Oh, Indra, the eliminator of demon Bala, this foetus of mine is sliced into seven segments owing to my own misdeed, oh, ruler of gods, Indra, indeed there is no iniquity of yours in this matter.' Thus Diti started speaking to Indra. [1-47-2]

[Verse Locator](#)

प्रियम् त्वत् कृतम् इच्छामि मम गर्भ विपर्यये ।

मरुताम् सप्त सप्तानाम् स्थानपाला भवन्तु ते ॥ १-४७-३

3. **garbha viparyaye [mama garbha viSaye viparyaye sambhave san]** = pregnancy, reversal, [in my, pregnancy, matter of, reversal, happened, though]; = from you; **mama** = to me; **tvat kR^itam** = by you, done; **priyam icChaami** = a courtesy, I wish to have; **[ime = these]; sapta** = seven [segments of foetus]; **saptaanaam** = as seven; **marutaam** = of Wind-gods; **te** = in your [ruler-ship]; **sthaana paalaa** = [Airy, Ethereal] places, as rulers; **bhavantu** = let them become.

" 'Though a reversal has happened against my thinking in the matter of my pregnancy, let these seven segments become your seven Wind-gods, the rulers of seven ethereal-places, under your ruler-ship. [1-47-3]

According to mythology there are seven ethereal places in cosmos on which the galaxies and planets are dependent. According to Vishnu Puraana: aavaha pravahava caiva samvahaH ca udvaH ca tathaa | vihaa aakhyaH praivaahaH paraavaha iti kramaat || gaganaH sparshanaH vaayu anilaH ca tathaa aparaH | praaNaH praaNeshvaraH jiiva iti ete sapta maarutaaH || They are: aavaha the air called by this name will be pervading in clouds, thunderbolts, rain, meteors; pravaha air in solar orbit; samhava in lunar orbit; udvaha in galaxies; vivaha in planetary spheres; parivaha in the Seven-Sages sphere; varaavaha in north polar regions. These are otherwise called by names gagana, sparshana, vaayu, anila, praaNa, praaNeshvara, jiiva. Each of the Marut god has a batch of seven Marut-s, thus they are forty-nine entities, in total.

[Verse Locator](#)

वात स्कंधा इमे सप्त चरन्तु दिवि पुत्रक ।
मारुता इति विख्याता दिव्यरूपा मम आत्मजाः ॥१-४७-४

4. putrakaaH = oh, son, Indra; sapta ime mama aatmajaaH = seven, of these, my, sons; divya ruupaa = with heavenly, forms; vaata skandhaa = to air divisions, presiding deities - let them become presiding deities in cosmos; maarutaa iti vikhyaataa = Maaruta-s, thus, renowned; carantu divi = let them move, in heaven.

" 'Oh, son Indra, let these seven sons of mine become the seven presiding deities of Cosmic Air Divisions and let them move in heaven with heavenly forms. [1-47-4]

[Verse Locator](#)

ब्रह्म लोकम् चरतु एक इन्द्र लोकम् तथा अपरः ।
दिव्य वायुः इति ख्यातः तृतीयो अपि महायशाः ॥१-४७-५

5. ekaH = one - of the seven; brahma lokam caratu = Brahma's, abode, move in - permeate; tathaa aparaH = likewise, another one; indra lokam = in Indra's, heaven; mahaa yashaaH tR^itiiyaH api = greatly, celebrated, third one, even; vaayuH iti khyaataH = Wind, thus, reputed as; divya [divi caratu] = Divine, - in Universe, let him circulate.

" 'One from the seven may permeate Brahma's abode, likewise another may permeate the heaven of Indra, and even the third one, let him become a greatly celebrated and reputed as Divine Wind, and he may circulate in entire universe. [1-47-5]

[Verse Locator](#)

चत्वारः तु सुरश्रेष्ठ दिशो वै तव शासनात् ।
संचरिष्यन्ति भद्रम् ते कलेन हि मम आत्मजाः ॥१-४७-६
त्वत् कृतेन एव नाम्ना वै मारुता इति विश्रुताः ।

6, 7a. sura shreSTha = oh, god's, chief; catvaaraH mama aatma jaaH = four, of my, soul, born ones - sons; tava shaasanaat vai = by your, command, indeed; tvat kR^itena eva naamnaa vai = by you, given, thus, by name, indeed; maarutaa iti vishrutaaH = Maaruta, thus, be renowned; kaalena dishaH sam cariSyanti hi = in time, in directions, verily, let them permeate, indeed; te bhadram = let safety betide you.

" 'Oh, chief of gods, Indra, let four of my sons permeate four directions according to time and at your command, let safety betide you, and let them be renowned verily by the name given by you as 'Marut,' because you have coaxed the crying fragments of foetus saying, 'maa ruda, maa ruda, 'do not cry, do not cry...' Thus Diti said to Indra. [1-47-6, 7a]

[Verse Locator](#)

तस्याः तत् वचनम् श्रुत्वा सहस्राक्षः पुरंदरः ॥१-४७-७

उवाच प्रांजलिः वाक्यम् दितिम् बलसूदनः ।

7b, 8a. sahasra akSaH = Thousand-eyed one; puram daraH = enemy-citadels, destroyer; bala suudanaH = demon Bala, destroyer of - Indra; tasyaaH tat vacanam shrutvaa = of her, that, words, on hearing; pra anjaliH ditim vaakyam uvaaca = with adjoined- palms, to Diti, words, said.

"On hearing her words, the Thousand-eyed destroyer of enemy's citadels and a demon named Bala, namely Indra, spoke this word to Diti, humbly adjoining his palms. [1-47-7b, 8a]

[Verse Locator](#)

सर्वम् एतत् यथा उक्तम् ते भविष्यति न संशयः ॥१-४७-८

विचरिष्यन्ति भद्रम् ते देवरूपाः तव आत्मजाः ।

एवम् तौ निश्चयम् कृत्वा माता पुत्रौ तपोवने ॥१-४७-९

जग्मतुः त्रिदिवम् राम कृतार्थौ इति नः श्रुतम् ।

8b, 9, 10a. te = to you [by you]; yathaa uktam = as, said; etat sarvam bhaviSyati = this, all, will happen; samshayaH na = doubt, without; tava aatmajaaH = you, own offspring; deva ruupaaH = gods, in the form of; vicariSyanti = will be moving [pervading]; te bhadram = you be safe; so said Indra to Diti; raama = oh, Rama; tau = those two; maataa putrau = [Diti, the step] mother, [Indra the] son; tapaH vane = in ascetic, forest; evam nishcayam kR^itvaa = in this way, decision, on taking; kR^ita arthaau = fulfilling, their purposes; tridivam jagmatuH = to heaven, they departed; iti naH shrutam = thus, for us [by us, the legend is] heard.

" 'All this will happen as you have said, undoubtedly, and your offspring, the Maaruta-s, would be pervading in the forms of gods, you be safe.' Thus Indra assured Diti. Those two, the stepmother Diti and the stepson Indra, on arriving at a decision in that ascetic forest, departed to heaven fulfilling their purposes. Thus we heard the legend." Thus Vishvamitra continued his narration. [1-47-8b, 9, 10a]

[Verse Locator](#)

एष देशः स काकुत्स्थ महेन्द्रात् अद्युषितः पुरा ॥ १-४७-१०

दितिम् यत्र तपः सिद्धाम् एवम् परिचचार सः ।

10b, 11. kaakutstha = oh, Rama, of Kakutstha; eSa = this is; puraa = once; mahendraa adhyuSitaH = by Indra, presided over; saH deshaH = that, province; yatra = where; saH = he - Indra; tapaH siddhaam = in her asceticism, an accomplished one; ditim = to Diti; evam paricacaara = in this way, rendered services.

"Oh, Rama of Kakutstha, this province is that one which was once presided over by Indra, and where he rendered services to that accomplished one in her asceticism, namely lady Diti. [1-47-10b, 11a]

[Verse Locator](#)

इक्ष्वाकोस्तु नरव्याघ्र पुत्रः परम धार्मिकः ॥ १-४७-११

अलंबुषायाम् उत्पन्नो विशाल इति विश्रुतः ।

तेन च आसीत् इह स्थाने विशाले इति पुरी कृता ॥ १-४७-१२

11b, 12. naravyaaghra = oh, tigerly-man, Rama; ikSvaakoH tu = to King Ikshvaku, on his part; alambuSaayaam = throguh queen Alambusa; parama dhaarmikaH = most, righteous one [is born]; vishaala iti vishrutaH = Vishaala, as, renowned; putraH utpannaH = a son, is born; tena = by him - owing to him; iha sthaane = at this, place; vishaala iti purii kR^itaa = Vishaala, as known as,] city, constructed; aasiit = is there.

"To king Ikshvaku of Vishaala, oh, tigerly-man Rama, a highly righteous son was born through queen Alambusa, and he was renowned as Vishaala. There is a city in this place constructed by him and known by his own name, Vishaala. [1-47-11b, 12]

These Ikshvaku-s of Vishaala are not the Ikshvaku-s of Ayodhya, i.e., of Solar Dynasty. The Bhaagavata Puraana says separately in its seventh canto about this dynasty of Ikshvaku-s of Vishaala.

[Verse Locator](#)

विशालस्य सुतो राम हेमचन्द्रो महाबलः ।

सुचन्द्र इति विख्यातो हेमचन्द्रात् अनंतरः ॥ १-४७-१३

13. **raama** = oh, Rama; **mahaabalaH hemacandraH** = great-mighty one, Hemachandra; **vishaalasya sutaH** = Vishala's, son; **hemacandraat anantaraH** = from Hemachandra, latter one - son of Hemacandra; **sucandra iti vikhyaataH** = Suchandra, as, highly renowned one.

"Oh, Rama, Vishaala's son is the great-mighty Hemachandra, and Hemachandra's son is highly renowned as Suchandra.. [1-47-13]

[Verse Locator](#)

सुचन्द्र तनयो राम धूम्र अश्व इति विश्रुतः ।

धूम्राश्व तनयः च अपि सृजयः समपद्यत ॥ १-४७-१४

14. **raama** = oh, Rama; **sucandra tanayaH** = Suchandra's, son; **dhumraashva iti vishrutaH** = Dhumra ashva, as, renowned; **dhumraashva tanayaH ca api** = Dhumraashva, son, also, even; **sR^injayaH samapadyata** = Srinjaya, derived.

"The son of Suchandra became famous as Dhumraashva, and oh, Rama, Dhumraashva derived his son named Srinjaya. [1-47-14]

[Verse Locator](#)

सृजयस्य सुतः श्रीमान् सहदेवः प्रतापवान् ।

कुशाश्वः सहदेवस्य पुत्रः परम धार्मिकः ॥ १-४७-१५

15. **shriimaan prataapavaan** = fortunate one, valorous one; **sahadevaH** = Sahadeva; **sR^injayasya sutaH** = is Srinjaya's, son; **parama dhaarmikaH kushaashvaH sahadevasya putraH** = most righteous, Kushaashva is, Sahadeva's, son.

"The fortunate and valorous son of Srinjaya is Sahadeva, and the son of Sahadeva is the most righteous Kushaashva. [1-47-15]

[Verse Locator](#)

कुशाश्वस्य महातेजाः सोमदत्तः प्रतापवान् ।

सोमदत्तस्य पुत्रः तु काकुत्स्थ इति विश्रुतः ॥ १-४७-१६

16. **mahaatejaaH prataapavaan somadattaH** = highly resplendent, dauntless, Somadatta is; **kushaashvasya [putraH]** = Kushaashva's, [son]; **somadattasya putraH tu** = Somadatta's, son, on his part; **kaakutstha iti vishrutaH** = Kakutstha, thus, highly reputed one.

"The highly resplendent and dauntless Somadatta is the son of Kushaashva and Somadatta's son is highly reputed as Kakutstha. [1-47-16]

[Verse Locator](#)

तस्य पुत्रो महातेजाः संप्रति एष पुरीम् इमाम् ।

आवसत् परम प्रख्यः सुमतिः नाम दुर्जयः ॥ १-४७-१७

17. samprati = presently; eSa imaam puriim = in this, city; tasya = his [Kakutstha's]; putraH mahaa tejaaH = son [of Kakutstha,] great-resplendent one; parama [amara] prakhyaH = highly [godlike,] celebrated one; dur jayaH = un, conquerable one; sumatiH naama = Sumati named one; aavasat = is dwelling.

"Presently that Kakutstha's son named Sumati, who is a great-resplendent one, an unconquerable one, and a highly celebrated one is dwelling in this city. [1-47-17]

These two Ikshvaku and Kakutstha are of Vishaala dynasty. They are not to be confounded with the grandparents of Rama.

[Verse Locator](#)

इक्ष्वाकोस्तु प्रसादेन सर्वे वैशालिका नृपाः ।
दीर्घ आयुषो महात्मानो वीर्यवन्तः सुधार्मिकाः ॥ १-४७-१८

18. ikSvaakaH tu prasaadena = by Ikshvaku, but, by the grace of; vaishaalikaaH nR^ipaaH = relating to Vishaala, [successive] kings; sarve = all of them; diirgha aayuSaH = had long, life [had longevity]; mahaatmaanaH = great souled ones; viirya vantaH = intrepid ones; su dhaarmikaaH = highly, generous ones [well-off, in generosity.]

"By the grace of Ikshvaku, the successive kings of Vishaala have longevity, intrepidity, well-off in generosity, and they were great-souled ones. [1-47-18]

[Verse Locator](#)

इह अद्य रजनीम् एकाम् सुखम् स्वप्स्यामहे वयम् ।
श्वः प्रभाते नरश्रेष्ठ जनकम् द्रष्टुम् अर्हसि ॥ १-४७-१९

19. nara shreSTha = oh, best among men - Rama; adya ekaam rajaniim = today, one, night; iha = here alone; vayam sukham svapsyaamahe = we, gladly, go to sleep; shvaH prabhaate = tomorrow, morning; janakam draSTum arhasi = Janaka [King of Mithila,] to see, will be apt of you.

"Today we may gladly go to sleep here for a night, and oh, best one among men, and it will be apt of you to see Janaka, the King of Mithila tomorrow morning." Thus Sage Vishvamitra spoke to Rama and Lakshmana. [1-47-19]

[Verse Locator](#)

सुमतिः तु महातेजा विश्वामित्रम् उपागतम् ।
श्रुत्वा नर वर श्रेष्ठः प्रत्यागच्छन् महायशाः ॥ १-४७-२०

20. mahaatejaaH mahaa yashaaH = highly resplendent one, widely, reputed one; nara vara shreSThaH = among men, best, best of [best among best men]; sumatiH tu = Sumati [King of Vishaala,] on his part; vishvaamitram upa agatam = Vishvamitra, to nearby, came - arrived at the outskirts of city; shrutvaa = on hearing; prati aagacChat = towards, came - for warm welcome.

The best one among best men, a widely reputed and the highly resplendent king of Vishaala, namely Sumati, having heard that Vishvamitra has arrived at the precincts of the city, came to him for a warm welcome. [1-47-20]

[Verse Locator](#)

पूजाम् च परमाम् कृत्वा स उपाध्यायः सबान्धवः ।
प्रांजलिः कुशलम् पृष्ट्वा विश्वामित्रम् अथ अब्रवीत् ॥ १-४७-२१

21. sa upaadhyayaH sa baandhavaH = with, mentors, with family members - Sumati on arriving with; paramaam puujaam kR^itvaa = excellent, veneration, on performing; pra

anjaliH = with adjoined palms; kushalam pR^iSTvaa = well being, on enquiring about; atha = then; vishvaamitram abraviit = to Vishvamitra, spoke.

King Sumati arrived along with his mentors and family members, offered an excellent veneration to Vishvamitra, and then spoke to the sage with adjoined palms enquiring about his well being. [1-47-21]

[Verse Locator](#)

धन्यो अस्मि अनुगृहीतो अस्मि यस्य मे विषयम् मुने ।
संप्राप्तो दर्शनम् चैव न अस्ति धन्यतरो मम ॥ १-४७-२२

22. yasya me viSayam = to which, mine, province - to which province, that of mine; mune = oh, saint; sam praaptaH darshanam = well, chanced, your audience; such as I am I am; dhanyaH asmi = fortunate, I am; anugR^ihiitaH asmi = much obliged, I am; mama dhanya taraH = me, fortunate one, than, higher in degree; na asti = not, is there.

"To which province you have visited that happens to be mine, thereby I could get an audience of yours without stirring myself from my country, hence none will be more fortunate than me." So said king Sumati to Vishvamitra. [1-47-22]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्त चत्वारिंशः सर्गः

Thus, this is the 47th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 48

Verses converted to UTF-8, Sept 09

Introduction

Vishvamisra narrates the legend of Ahalya to Rama and Lakshmana when they arrive at the precincts of Mithila, bidding farewell to the King of Vishaala. Indra is infatuated with Ahalya desires a union with her, for which she complies. However, Gautama catching them unawares curses both Indra and Ahalya.

[Verse Locator](#)

पृष्ट्वा तु कुशलम् तत्र परस्पर समागमे ।
कथाअन्ते सुमतिः वाक्यम् व्याजहार महामुनिम् ॥ १-४८-१

1. **tatra** = there; **paraspara** - paraH paraH = one with the other Sumati with Vishvamisra; **samaagame** = on meeting; **sumatiH kushalam pR^iSTvaa** = king Sumati, well-being, having asked; **katha aante** = episode, end of [at end of the exchanging greetings]; **mahaamunim vaakyam vyaajahaara** = with great-saint, words, started - raised the topic of Rama and Lakshmana.

When those two, Vishvamisra and Sumati, have met one another there at that place, king Sumati raised the topic of Rama and Lakshmana, after exchanging greetings and enquiring about the well-being of the great-saint Vishvamisra. [1-48-1]

[Verse Locator](#)

इमौ कुमारौ भद्रम् ते देव तुल्य पराक्रमौ ।
गज सिंह गती वीरौ शार्दूल वृषभ उपमौ ॥ १-४८-२
पद्म पत्र विशालाक्षौ खड्ग तूणी धनुर् धरौ ।
अश्विनौ इव रूपेण समुपस्थित यौवनौ ॥ १-४८-३
यदृच्छया एव गाम् प्राप्तौ देवलोकात् इव अमरौ ।
कथम् पद्भ्याम् इह प्राप्तौ किम् अर्थम् कस्य वा मुने ॥ १-४८-४

2. **mune** = oh, saint; **te bhadram** = you, be safe; **deva tulya paraakramau** = with god Vishnu, matching, in valour; **gaja simha gatii** = [like audacious] elephant, [like arrogant] lion, with strides; **viirau** = two valrous ones; **shaarduula vR^iSabha upamau** = [adventurous] tiger, [adamantine] Holy Bull, in similitude; **padma patra vishaala akSau** = lotus, petal, broad, eyed ones; **khaDga tuuNii dhanuH dharau** = sword, quiver, bow, wielding; **ruupeNa ashvinau iva** = by physique, Ashwin, the Twin-god brothers, like; **sam upasthita yauvanau** = in the offing, youthfulness is; **deva lokaat** = from gods', abode; **yadR^icChayaa iva** = at their pleasure, as if; **gaam praaptau** = on earth, chanced; **a marau** = not, dying ones [deathless, immortals]; **iva** = as if like; **imau kumaarau** = these, youngsters; **iha** = here, to this place; **padbhyaam** = with two feet by footslogging; **katham** = how; **kim artham** = what, for; **praaptau** = how, they chanced; **kasya vaa** = whose [scions,] are they.

"These two youngsters, oh, sage, let safety betide you, striding like audacious elephants and arrogant lions, bearing a similitude to adventurous tigers and adamantine bulls, and wielding quivers, swords, and bows, are valorous with their valour matching that of Vishnu, and with their eyes broad like lotus-petals and with youthfulness in the offing they look like the exceptionally beautiful twin-gods, Ashwin-brothers, by their physique. How these two have footslogged and chanced here as though immortals have chanced on earth from the abode of gods at their pleasure? What for they have come here, and whose scions are they? [1-48-2, 3, 4]

The word **deva** can easily be said as a 'god' but, this is said to be Vishnu, as implied at 4-43-56 of Kishkindha 'There the Cosmic-Souled God, namely Vishnu...' etc. Now the enquirer himself is no less than a godly king, hence he identified the boys as non-terrestrial. No fatherly person accepts youngsters to footslog miles and miles, and so far this is an unobserved and an uncared for aspect by other sages and saints, because all of those sages and saints are footsloggers. This may be one of the reasons for Dasharatha in refusing to send Rama with Vishvamitra. However, King Sumati, being a glorious and fatherly king brought up this topic. Vishvamitra is giving a 'rehearsal' for these brothers for their real forest trekking later in the legend. Further, if a divine deed is to be done and a benefit therefrom is to be acquired, one has to footslog. Now Rama is going to perform a divine feat called 'bending the bow of Shiva' and thereby winning the hand of an unusual princess Seetha, in marriage. Hence, he footslogged this much distance for **siitaa kalyaaNa artham, loka kalyaaNa artham** Seetha's marriage, which is for the 'universal goodness.'

[Verse Locator](#)

भूषयन्तौ इमम् देशम् चन्द्र सूर्यौ इव अंबरम् ।
परस्परेण सदृशौ प्रमाण इङ्गित चेष्टितैः ॥ १-४८-५
किम् अर्थम् च नर श्रेष्ठौ संप्राप्तौ दुर्गमे पथि ।
वर आयुध धरौ वीरौ श्रोतुम् इच्छामि तत्त्वतः ॥ १-४८-६

5. **nara shreSThau** = two best ones among men Rama, Lakshmana; **pramaaNa ingita ceSTitaiH** = by bodily proportions, [and] by facial-language, [and] by gestures; **paraspereNa sadR^ishau** = to one another, identical; **candra suuryau ambaram iva** = Moon, Sun, [decorate the] firmament, as with; **imam deshama bhuuSayantau** = this, province, they are refurbishing; **vara aayudha dharau** = best, weapons, wielders of; such a; **viirau** = valiant ones; **dur game pathi** = not, passable, on a route - an arduous path; **kim artham sampiraaptau** = for what, reason, they have chanced here; **tattvataH shrotum icChaami** = in truth, to listen - know, I wish to.

"These two best ones among men are identical to one another by their bodily proportion, facial-language, and by bodily gestures, and with their presence they refurbish this province like the Moon and Sun brightening the firmament. In truth, I would like to know for what reason these valiant ones who are wielding best weapons have arrived here travelling on an arduous path." Thus, king Sumati asked Vishvamitra. [1-48-5, 6]

The word facial-language translated for **ingita** may be an extended expression for the body language.' This word is for the voice muted facial expressions, given through smiles, eyebrows, lip movement etc. A person could be analysed by these very expressions as we presently call this as face reading. This is what Sugreeva says when sending Hanuma to Rama and Lakshmana for the first time, 'because you are an expert in reading faces, know them by their facial expressions...'

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा यथा वृत्तम् न्यवेदयत् ।
सिद्ध आश्रम निवासम् च राक्षसानाम् वधम् तथा । १-४८-७

7a, b. **tasya tat vacanam shrutvaa** = his [Sumati's,] that, word, on hearing; **siddha aashrama nivaasam ca** = in Accomplishment, hermitage, visit [of Rama and Lakshmana,] also; **tathaa** = like that; **raakSasaanaam vadham** = demons, elimination; **yathaa vR^ittam** = as, it happened; **nyavedayat** = submitted - Vishvamitra informed Sumati.

On hearing those words of King Sumati, Vishvamitra informed him about the visit of Rama and Lakshmana to the Hermitage of Accomplishment, also about the elimination of demons, as it has happened. [1-48-7a, 7b]

[Verse Locator](#)

विश्वामित्र वचः श्रुत्वा राजा परम विस्मितः ॥ १-४८-७

अतिथी परमौ प्राप्तम् पुत्रौ दशरथस्य तौ ।

पूजयामास विधिवत् सत्कार अर्हो महाबलौ ॥ १-४८-८

7c, 8. **raajaa** = king Sumati; **vishvaamitra vacaH shrutvaa** = Vishvamitra's, words, on hearing; **parama vismitaH** = highly, astonished; **paramau atithii praaptam** = most prominent ones, guests, chanced - at his place; **satkaara arhau** = for honour, worthy ones; **mahaabalau** = great-mighty - princes; **tau dasharathasya putrau** = to those two, of Dasharatha, sons; **vidhivat puujayaamaasa** = customarily, started to honour.

King Sumati is highly astonished to hear the words of Vishvamitra about the visit of Rama and Lakshmana, and treating them to have come as the most prominent and honour-worthy guests that king started to honour those two great-mighty sons of Dasharatha customarily. [1-48-7c, 8]

[Verse Locator](#)

ततः परम सत्कारम् सुमतेः प्राप्य राघवौ ।

उष्य तत्र निशाम् एकाम् जग्मतुः मिथिलाम् ततः ॥ १-४८-९

9. **raaghavau** = Raghava-s; **tataH** = then; **sumateH parama satkaaram praapya** = from Sumati, high, honour, on getting; **tatra ekaam nishaam uSya** = there, one, night, on staying; **tataH mithilaam jagmatuH** = then, to Mithila, they moved on.

On getting high honours from King Sumati, Raghava-s stayed there along with Vishvamitra and with the community of sages for one night, and then they all have moved on to Mithila. [1-48-9]

[Verse Locator](#)

ताम् दृष्ट्वा मुनयः सर्वे जनकस्य पुरीम् शुभाम् ।

साधु साधु इति शंसन्तो मिथिलाम् समपूजयन् ॥ १-४८-१०

10. **sarve munayaH** = all, saints; **janakasya** = Janaka's; **taam shubhaam puriim dR^iSTvaa** = that, auspicious, city [Mithila,] on seeing; **saadhu saadhu iti shamsantaH** = splendid, splendid, thus, extolled; **mithilaam sam apuujayan** = at Mithila, well-worshipped.

On seeing Janaka's auspicious city Mithila, all of the saints who are accompanying Vishvamitra, Rama, and Lakshmana, extolled it saying, "Splendid! Splendid!" and admired it highly. [1-48-10]

Ayodhya is not fortunate enough to receive any worship from the onlookers, but it will be admired for its fortification. However, Mithila is a venerable city, because by itself it is a temple town and the Vedic-rituals etc., will be going on forever. It is a blessed place as it has Shiva's Bow, for which bow ritual worship is be ongoing from time immemorial.

[Verse Locator](#)

मिथिल उपवने तत्र आश्रमम् दृश्य राघवः ।

पुराणम् निर्जनम् रंयम् पप्रच्छ मुनि पुंगवम् ॥ १-४८-११

11. **raaghavaH** = Raghava; **tatra** = there; **mithila upa vane** = Mithila, near at, in woodlands - in fringe woods of Mithila; **puraaNam** = age-old; **nir janam** = without, people -

uninhibited; **ramyam** = pleasing; **aashramam dR^ishya** = hermitage, on seeing; **muni pungavam papracCha** = sage, the eminent, asked.

On seeing a hermitage in the fringes of Mithila, that appeared to be age-old, but now uninhabited, yet pleasing, Rama asked the eminent sage Vishvamitra. [1-48-11]

[Verse Locator](#)

इदम् आश्रम संकाशम् किम् नु इदम् मुनि वर्जितम् ।
श्रोतुम् इच्छामि भगवन् कस्य अयम् पूर्व आश्रमः ॥ १-४८-१२

12. **bhagavan** = oh, venerable one; **aashrama sankaaasham** = hermitage, semblable with; **muni varjitam** = by sages, discarded; **idam kim nu** = this is, what, really; **puurvaH ayam aashramaH kasya** = previously, this, hermitage, whose is it; **shrotum icChaami** = to listen, I wish.

"This is semblable to a hermitage but sages seem to have discarded it. Oh, venerable sage, whose is this hermitage previously, I wish to listen of it." Thus, Rama asked Vishvamitra. [1-48-12]

[Verse Locator](#)

तत् श्रुता राघवेण उक्तम् वाक्यम् वाक्य विशारदः ।
प्रति उवाच महातेजा विश्वमित्रो महामुनिः ॥ १-४८-१३

12. **vaakya vishaaradaH** = in sententiousness, expert; **mahaatejaa** = great resplendent [sage]; **vishvamitraH** = Vishvamitra; **raaghavaNa uktam** = by Raghava, spoken; **tat vaakyam** = that, sentence; **shrutvaa** = on hearing; **mahaamuniH prati uvaaca** = eminent-saint Vishvamitra, in reply, said.

On hearing that sentence spoken by Raghava, the expert in sententiousness, a great resplendent sage and eminent-saint Vishvamitra replied him in this way. [1-48-13]

[Verse Locator](#)

हन्त ते कथयिष्यामि शृणु तत्त्वेन राघव ।
यस्य एतत् आश्रम पदम् शप्तम् कोपान् महात्मना ॥ १-४८-१४

14. **raaghava** = oh, Raghava; **mahaa aatmanaa** = by [which] great-souled one [Gautama]; **kopaan** = resentfully; **shaptam** = cursed; **etat aashrama padam** = this, hermitage, threshold; **yasya** = whose is it; **tattvena te kathayisyaami** = factually, to you, I will narrate; **shR^iNu** = listen; **hanta** = what a pleasure - to tell about it to you.

"What a pleasure! You may listen as I narrate, Raghava, whose hermitage is this factually, and which great soul has resentfully cursed this. [1-48-14]

The pleasure expressed by Vishvamitra is for the arrival of time, for the event of Rama's grace, in releasing Ahalya from her cursed state.

[Verse Locator](#)

गौतमस्य नरश्रेष्ठ पूर्वम् आसीत् महात्मनः ।
आश्रमो दिव्य संकाशः सुरैः अपि सुपूजितः ॥ १-४८-१५

15. **narashreSTha** = oh, best among men, Rama; **divya sankaaashaH** = heavenly, glistening; **suraiH api su puujitaH** = by gods, even, highly hallowed; **aashramaH** = [this] hermitage; **puurvam** = once; **maha aatmanaH gautamasya aasiit** = of great-souled one, Gautama's, was there - belonged to.

"Oh, the best one among men Rama, this hermitage with a heavenly glisten, and highly hallowed even by gods, once belonged to the great-souled sage Gautama. [1-48-15]

स च अत्र तप आतिष्ठत् अहल्या सहितः पुरा ।

वर्ष पूगानि अनेकानि राजपुत्र महायशः ॥ १-४८-१६

16. **mahaayashaH** = oh, highly renowned; **raaja putra** = oh, king's, son, [prince Rama]; **puraa** = once; **saH** = he - Gautama; **ahalyaa sahitaH** = Ahalya [his wife,] along with an ekaani = not, one - numerous; **varSa puugaani** = year, cycles of; **atra tapa aatiSThat** = there - in this hermitage, in asceticism, sat tight.

"In this hermitage, oh, prince Rama, once that highly renowned Sage Gautama sat tight in asceticism for numerous cycle of years along with his wife Ahalya. [1-48-16]

Verse Locator

तस्य अन्तरम् विदित्वा तु सहस्राक्षः शची पतिः ।

मुनि वेष धरो भूत्वा अहल्याम् इदम् अब्रवीत् ॥ १-४८-१७

17. **shacii patiH sahasraakSaH** = Sachi Devi's, husband, Thousand-eyed, Indra; **tasya** = his [Gautama's]; **antaram** = meantime, gap period [from his stay with his wife in ascetics]; **viditvaa** = on knowing; **muni veSa dharaH** = sage's [Gautama's,] guise, wearing; **bhuutvaa** = on becoming [like Gautama]; **ahalyaam idam abraviit** = to Ahalya, this, said.

"On knowing the meantime of Gautama's availability at hermitage, Indra, the husband of Shaci Devi and the Thousand-eyed god wearing the guise of sage Gautama and becoming such a sage, approached Ahalya and said this to her. [1-48-17]

Verse Locator

ऋतु कालम् प्रतीक्षन्ते न अर्थिनः सुसमाहिते ।

संगमम् तु अहम् इच्छामि त्वया सह सुमध्यमे ॥ १-४८-१८

18. **su samaahite** = oh, finely limbed one; **arthinaH** = indulgers; **R^itu kaalam na pratiikSante** = seasonal [conceiving,] time, not, watch out for; **su madhyame** = oh, well-waisted one; **aham tu** = I, for my part; **tvayaa saha** = you, along with; **sangamam icChaami** = copulation, I, desire.

" 'Oh, finely limbed lady, indulgers do not watch out for the time to conceive, as such oh, slender-waisted one, I desire copulation with you. [1-48-18]

Vividly: 'Oh, Ahalya, Brahma crafted you so well that all your limbs are symmetrically conjoined, so who in the universe will not yearn to have intercourse with you... and on seeing your slender waist and thickset hips I wish to copulate with you now itself... and let there be no fear of safe period or unsafe period for I do not wish to have any progeny of mine from you...

Verse Locator

मुनि वेषम् सहस्राक्षम् विज्ञाय रघुनन्दन ।

मतिम् चकार दुर्मेधा देव राज कुतूहलात् ॥ १-४८-१९

19. **raghunandana** = oh, Rahu's, legatee; **dur medhaa** = ill, advisedly; **muni veSam sahasraakSam viGYaaya** = in sage's, guise, of Thousand-eyed one, [though] knowing; **deva raaja kutuuhalaat** = for god's, king's, impassion; **matim cakaara** = mind, made - inclined to have intercourse.

"Oh, Rama, the legatee of Raghu, though knowing him as the Thousand-eyed Indra in the guise of her husband Gautama, she is inclined to have intercourse ill-advisedly, only to satisfy the impassion of the King of Gods. [1-48-19]

Her thinking is: 'This is none but Indra in the guise of my husband, for my husband never asks me like this nor he violates times... I heard that Indra is seeking me for a long time... and when King of Gods expresses such a desire, it cannot be refused... let him have it

[Verse Locator](#)

अथ अब्रवीत् सुरश्रेष्ठम् कृतार्थेन अंतरात्मना ।
कृतार्था अस्मि सुरश्रेष्ठ गच्छ शीघ्रम् इतः प्रभो ॥ १-४८-२०
आत्मानम् माम् च देवेश सर्वदा रक्ष गौतमात् ।

20, 21a. atha = then; kR^itaarthena antara atmanaa = fulfilled, means, in heart, of hearts; surashreSTham = of gods, to the best one - Indra; abraviit = said; surashreSTha = oh, best of gods; kR^ita arthaa asmi = fulfilled, purpose - gratified, I am; prabho = oh, lord; itaH shiighram gacCha = from here, quickly, get going; deva iisha = oh, god's, ruler; aatmaanam = yourself; maam ca = me, also; sarvadaa gautamaat rakSa = always, from Gautama, safeguard.

"She felt fulfilled in her heart of hearts and then she said this to that best god Indra, 'I am gratified in complying with your wish, oh, best of gods, get going oh, lord, from here quickly, oh, ruler of gods, always safeguard yourself and me from Sage Gautama.' Thus, Ahalya said to Indra. [1-48-20, 21a]

[Verse Locator](#)

इन्द्रः तु प्रहसन् वाक्यम् अहल्याम् इदम् अब्रवीत् ॥ १-४८-२१
सुश्रोणि परितुष्टो अस्मि गमिष्यामि यथा आगतम् ।

21b, 22a. indraH tu = Indra, on his part; prahasan = smilingly; ahalyaam idam vaakyam abraviit = to Ahalya, this, sentence, said; su shroNi = oh, well-hipped lady; pari tuSTaH asmi = quite, delighted, I am; yathaa aagatam gamiSyaaami = as I have come, I will go away.

"Indra on his part smilingly said this word to Ahalya, 'oh, well-hipped lady, I am quite delighted, here I go as I have come.' [1-48-21b, 22a]

[Verse Locator](#)

एवम् संगंय तु तया निश्चक्राम उटजात् ततः ॥ १-४८-२२
स संभ्रमात् त्वरन् राम शन्कितो गौतमम् प्रति ।

22b, 23a. raama = oh, Rama; evam tayaa sangamya = thus, with her, having copulated; saH = he - Indra; sambhramaat tvaran = by fluster, hastily; gautamam prati shankitaH = at Gautama, towards [his arrival,] uncertain of; tataH = then; uTajaat = from cottage; niS cakraama = out, he came.

"Oh, Rama, Indra then came out of the cottage flustering hurriedly after copulating with her with an uncertainty about the arrival of Sage Gautama. [1-48-22b, 23a]

[Verse Locator](#)

गौतमम् स ददर्श अथ प्रविशन्तम् महामुनिम् ॥ १-४८-२३
देव दानव दुर्धर्षम् तपो बल समन्वितम् ।
तीर्थ उदक परिक्लिन्नम् दीप्यमानम् इव अनलम् ॥ १-४८-२४
गृहीत समिधम् तत्र स कुशम् मुनि पुंगवम् ।

33. mahaatejaa = great-resplendent one; mahaatapaaH = great-ascetic; gautamaH = Gautama; duSTa caariNiim = to bad, behaved one - to immodest Ahalya; evam uktvaa = thus, on saying [cursing]; imam aashramam utsR^ijya = this one, hermitage, shedding; siddha caaraNa sevite = by siddha-s, caarana-s, adored by; ramye himavat shikhare = pleasant ones, on Himalayas, peaks; tapaH tepe = asceticism, practised.

"On cursing immodest Ahalya thus, that great-resplendent Sage Gautama shed this hermitage which was once adored by celestials like siddha-sand caarana-s, and that great-ascetic Gautama practised his asceticism on the pleasant peaks of Himalayas." Thus, Vishvamitra continued his narration about the legend of Ahalya. [1-48-33]

[Verse Locator](#)

दृष्ट्वा सुर पतिः त्रस्तो विषण्ण वदनो अभवत् ॥ १-४८-२५

अथ दृष्ट्वा सहस्राक्षम् मुनि वेष धरम् मुनिः ।

दुर्वृत्तम् वृत्त संपन्नो रोषात् वचनम् अब्रवीत् ॥ १-४८-२६

25b, 26. sura patiH = gods, lord of - Indra; dR^iSTvaa = having seen - the sage; trastaH = he is scared; viSaNNa [vivarNa] vadanaH abhavat = dreary [colourless], faced, he became; atha = then; vR^itta sampannaH = in behaviour, rich one [well-behaved Gautama]; muniH = saint [Gautama]; muni veSa dharma = saint's, guise, who is wearing - Indra; dur vR^ittam = ill, behaved one; sahasraakSam = at Thousand-eyed Indra; dR^iSTvaa = on seeing; roSaat vacanam abraviit = by furiousness, words, spoke.

"On seeing the sage the lord of gods Indra is scared and became dreary-faced. Then the well-behaved Gautama furiously spoke these words on seeing the ill-behaved Thousand-eyed Indra who is donning the guise of a saint. [1-48-25b, 26]

[Verse Locator](#)

मम रूपम् समास्थाय कृतवान् असि दुर्मते ।

अकर्तव्यम् इदम् यस्मात् विफलः त्वम् भविष्यति ॥ १-४८-२७

27. dur mate = oh, dirty, minded one; mama ruupam samaasthaaya = my, form, taking hold of; idam = this; a kartavyam = not, performable - unacceptable deed; kR^itavaan asi = effectuated, you have; yasmaat = whereby; tvam = you; vi phalaH = devoid of, fruits - infecund; bhaviSyati = you will become.

"'Oh, dirty-minded Indra, taking hold of my form you have effectuated this unacceptable deed, whereby you shall become infecund.' Thus, Gautama cursed Indra. [1-48-27]

[Verse Locator](#)

गौतमेन एवम् उक्तस्य स रोषेण महात्मना ।

पेततुः वृषणौ भूमौ सहस्राक्षस्य तत् क्षणात् ॥ १-४८-२८

28. sa roSeNa mahaatmanaa = with, rancour, by great-souled sage; gautamena = by Gautama; evam uktasya = that way, of the one who is spoken to [cursed, Indra's]; sahasraakSasya = of Thousand-eyed Indra; vR^iSaNau = testicles; tat kSaNaatthat = that, very moment; bhuumau petatuH = onto ground, fell down.

"When that great-souled sage Gautama spoke that way with rancour, the testicles of the cursed Thousand-eyed Indra fell down onto ground at that very moment. [1-48-28]

[Verse Locator](#)

तथा शप्त्वा च वै शक्रम् भार्याम् अपि च शप्तवान् ।

इह वर्ष सहस्राणि बहूनि निवषिष्यसि ॥ १-४८-२९

वायु भक्षा निराहारा तप्यन्ती भस्म शायिनी ।

अदृश्या सर्व भूतानाम् आश्रमे अस्मिन् वषिष्यसि ॥ १-४८-३०

29. shakram tathaa shaptvaa = Indra, thus, on cursing; bhaaryaam api ca shaptavaan = wife, even, also, he cursed; iha = here; bahuuni varSa sahasraaNi = many, years, thousands of; nivaSisyasi = you will live - tarry on; vaayu bhakSaa nir aahaaraa = air, consuming,

without, food; **bhasma shaayinii** = on ashes - dust, recumbent; **tapyantii** = searing [contritely]; **sarva bhuutaanaam** = for all, by beings; **a dR^ishyaa** = un, seen; **asmin aashrame vaSisyasi** = in this, hermitage, you live on.

"On cursing Indra thus the sage cursed even his wife saying, 'you shall tarry here for many thousands of years to come without food and consuming air alone, and unseen by all beings you shall live on in this hermitage while contritely recumbent in dust. [1-48-29, 30]

[Verse Locator](#)

यदा तु एतत् वनम् घोरम् रामो दशरथ आत्मजः ।
आगमिष्यति दुर्धर्षः तदा पूता भविष्यसि ॥ १-४८-३१

31. **dasharatha aatmajaH** = Dasharatha's, soul-born son; **durdharSaH** = unassailable one; **raamaH** = Rama; **yadaa** = when; **ghoram etat vanam** = squalid, this, to forest; **aagamiSyati** = arrives; **tadaa puutaa bhaviSyasi** = then, purified, you will be.

" 'When that unassailable son of Dasharatha, namely Rama, arrives at this squalid forest, for it will be henceforth rendered so along with you, then you will be purified. [1-48-31]

[Verse Locator](#)

तस्य आतिथ्येन दुर्वृत्ते लोभ मोह विवर्जिता ।
मत् सकाशे मुदा युक्ता स्वम् वपुः धारयिष्यसि ॥ १-४८-३२

32. **dur vR^itte** = oh, ill-behaved woman; **tasya** = to him - to Rama; **aatithyena** = by giving warm welcome; **lobha moha vivarjitaa** = greed, craze, divested of; **mudaa yuktaa** = rejoice, with; **mat sakaashe** = in my, proximity; **svam vapuH dhaarayiSyasi** = your own, body, you wear [assume.]

" 'On your welcoming Rama, oh, ill-behaved woman, you will be divested of your greed and craze in which you lingered so far, and then you will assume your own body and then you can be in my proximity, rejoicingly.' Thus, Sage Gautama cursed his wife Ahalya. [1-48-32]

[Verse Locator](#)

एवम् उक्त्वा महातेजा गौतमो दुष्ट चारिणीम् ।
इमम् आश्रमम् उत्सृज्य सिद्ध चारण सेविते ।
हिमवत् शिखरे रंये तपः तेपे महातपाः ॥ १-४८-३३

33. **mahaatejaa** = great-resplendent one; **mahaatapaaH** = great-ascetic; **gautamaH** = Gautama; **duSTa caariNiim** = to bad, behaved one - to immodest Ahalya; **evam uktvaa** = thus, on saying [cursing]; **imam aashramam utsR^ijya** = this one, hermitage, shedding; **siddha caaraNa sevite** = by siddha-s, caarana-s, adored by; **ramye himavat shikhare** = pleasant ones, on Himalayas, peaks; **tapaH tepe** = asceticism, practised.

"On cursing immodest Ahalya thus, that great-resplendent Sage Gautama shed this hermitage which was once adored by celestials like siddha-s and caarana-s, and that great-ascetic Gautama practised his asceticism on the pleasant peaks of Himalayas." Thus, Vishvamitra continued his narration about the legend of Ahalya. [1-48-33]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्ट चत्वारिंशः सर्गः

Thus, this is the 48th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter / sarga 49 verses converted to UTF-8, Sept 09

Introduction

Ahalya is redeemed from her curse when Rama enters their hermitage. Vishvamitra while continuing the narration of the legend of Ahalya asks Rama to enter her hermitage where Ahalya is living unseen by anybody. When once Rama steps into that hermitage she manifests herself from her accursed invisible state. She emerges with her divine form and accords guestship to Rama and Lakshmana. Sage Gautama also arrives at this juncture to accept his depurated wife Ahalya.

[Verse Locator](#)

अफलः तु ततः शक्रो देवान् अग्नि पुरोगमान् ।
अब्रवीत् त्रस्त नयनः सिद्ध गन्धव चारणान् ॥ १-४९-१

1. tataH = then; a phalaH = without, fruits - one who is without testicles, emasculated; shakraH = Indra; trasta nayanaH = with panicked, eyes; devaan = to gods; siddha gandhava caaraNaan = to siddha-s, gandharva-s, carana-s; agni purogamaan = Fire-god, in forefront - as helms-god; abraviit = spoke.

"The emasculated Indra then with panicked eyes spoke to gods, siddha-s, gandharva-s, and carana-s, keeping Fire-god as their helms-god. [1-49-1]

[Verse Locator](#)

कुर्वता तपसो विघ्नम् गौतमस्य महात्मनः ।
क्रोधम् उत्पाद्य हि मया सुर कार्यम् इदम् कृतम् ॥ १-४९-२

2. mahaa aatmanaH gautamasya = noble-souled sage, for Gautama; krodham utpaadya = fury, on inciting; tapasaH vighnam kurvataa = to asceticism, hindrance, effectuated; mayaa = by me; idam sura kaaryam kR^itam = this, god's, deed, done - I have accomplished a task of gods; hi = indeed.

" I have Indeed incited fury in that noble-souled Sage Gautama by effectuating hindrance in his asceticism, but I have accomplished a task of gods. [1-49-2]

Indra is a position assigned to some high-souled being on acquiring considerable merit. He functions as a CEO of the universe, maintaining seasons, rains, thunders, thunderbolts, crops, earthquakes, and every aspect of nature, whether they are good or bad for us. If any Vedic-ritual were performed, this Indra would be too happy, as he and his deputies like Rain-god, Fire-god, Air-god, et al., will receive many oblations from that ritual. But if it is tapas 'the practise of asceticism, penance, or ascesis' by single sage, Indra will be highly perturbed. Usually sages will be practising this ascesis for attainment of higher abodes of Brahma, Vishnu, or Shiva. Some practise this to overthrow present Indra and try ascending to his position, or to attain immortality and thereby rout out Indra, as with the case of Ravana. When that practise is about to materialise, Indra sends his agents, like voluptuous celestial beauties, namely the apsara-s, to infatuate those sages with their beauty. Once the sage's concentration fails, his practise becomes futile. Thus, Indra retains his present position. Here, though Sage Gautama did not practise his ascesis for Indra's post, Indra had to hinder it in his own apprehension, and when the fury of Gautama is incited, Gautama's practise also failed and he had to redo his ascesis until he overcomes

his passions. Thus, this 'causing hindrance' is a divine-act as proclaimed by Indra to other gods. In doing such 'divine-acts' Indra will also be maligned, for which the higher gods like Brahma, Vishnu, Shiva, or other higher beings will come to his rescue.

[Verse Locator](#)

अफलो अस्मि कृतः तेन क्रोधात् सा च निराकृता ।
शाप मोक्षेण महता तपो अस्य अपहृतम् मया ॥ १-४९-३

3. **tena krodhaat** = by him [Gautama,] by anger; **a phalaH kR^itaH asmi** = fruitless [testicle-less,] rendered, I am; **saa ca niraakR^itaa** = she [Ahalya,] also, is rejected; **mahataa shaapa mokSeNa** = severe, curse, by releasing; **asya tapaH mayaa apahR^itam** = his, asceticism, by me, pre-empted.

"By Gautama's anger I am rendered testicle-less and his wife Ahalya is also rejected by the sage, and thus by his releasing a severe curse his propriety for asceticism is dwindled, therefore his asceticism is pre-empted by me. [1-49-3]

[Verse Locator](#)

तत् माम् सुरवराः सर्वे स ऋषि संघाः स चारणाः ।
सुर कार्यं कर्म यूयम् सफलम् कर्तुम् अर्हथ ॥ १-४९-४

4. **tat [tasmaat]** = therefore; **sa R^iSi sanghaaH sa caaraNaH** = together with, sages, assemblages, with, caarana-s; **sarve sura varaaH** = oh, all of the, gods, best ones; **sura kaarya karam** = divine, deed, undertaken - I acted for the benefit of gods; **maam** = me; **yuuyam sa phalam kartum arhatha** = you all, with, testicles, to make [me virile,] apt of you.

"Therefore, oh, all gods with the assemblages of sages and caarana-s, it will be apt of you to make me virile again, as I have acted for the benefit of gods.' Thus Indra spoke to all gods. [1-49-4]

[Verse Locator](#)

शतक्रतोः वचः श्रुत्वा देवाः स अग्नि पुरोगमाः ।
पितृ देवान् उपेत्य आहुः सह सर्वैः मरुत् गणैः ॥ १-४९-५

5. **sa agni purogamaaH devaaH** = with, fire-god, going ahead [keeping in van,] gods; **shatakratoH vacaH shrutvaa** = Hundred-Vedic-rituals officiator - Indra's, words, on hearing; **sarvaiH marut gaNaiH saha** = by all [gods,] Marut, groups, along with; **pitR^i devaan upetya** = at mane, gods, nearby coming; **aahuH** = spoke - appealed.

"On hearing the words of the officiator for Hundred-Vedic-rituals, namely Indra, all of the gods and other assemblages of celestials, together with the groups of Marut-gods came to the godly manes keeping the Fire-god in van, and appealed. [1-49-5]

[Verse Locator](#)

अयम् मेषः सवृषणः शक्रो हि अवृषणः कृतः ।
मेघस्य वृषणौ गृह्य शक्राय आशु प्रयच्छत ॥ १-४९-६

6. **ayam meSaH sa vR^iSaNaH** = this, ram, is with, testicles; **shakraH a vR^iSaNaH kR^itaH hi** = Indra, without, testicles, rendered, indeed; **meSasya vR^iSaNau gR^ihya** = ram's, testicles, on taking; **shakraaya aashu prayacChata** = for Indra, quickly, be given.

"This ram is with testicles and Indra is indeed rendered testicle-less. Taking the testicles of this ram they may be given to Indra quickly.' Thus Fire-god started his appeal to manes. [1-49-6]

[Verse Locator](#)

अफलः तु कृतो मेषः पराम् तुष्टिम् प्रदास्यति ।

भवताम् हर्षणार्थाय ये च दास्यन्ति मानवाः ।

अक्षयम् हि फलम् तेषाम् यूयम् दास्यथ पुष्कलम् ॥ १-४९-७

7. a phalaH tu kR^itaH meSaH = devoid of, testes, but [though going to be,] rendered, ram [this one before you]; bhavataam paraam tuSTim pra daasyati = for you, complete, contentment, certainly endows; ye maanavaaH [aphalaH meSaaH] daasyanti = which of those, humans, [testes-less rams, hereafter in sacrifices,] are going to offer [to you manes]; to such of those humans; harSaNa arthaaya = gratification, purpose of; a kshayam phalam hi = not, lessened, fruits [benefits.] truly; teSaam yuuyam daasyatha puSkalam = for them [to humans,] you [manes,] offer; plentiful.

" 'This ram that is being offered to you shall now be gelded to give its testes to Indra, and though this ram is deprived of its organ it will be complete and it endows complete satisfaction to you. To those humans who hereafter offer testes-less rams in sacrifices for the purpose of your gratification, you shall truly offer them plentiful and unmitigated benefits.' Thus Agni, the Fire-god spoke to manes. [1-49-7]

The 'manes' are the deified souls of dead ancestors. It is customary to offer un-castrated or unmutilated animals in sacrifices to please gods or departed souls. Presently some humans have offered such an un-castrated ram to manes and the manes are about to enjoy it. But the gods have come and Agni, the Fire-god, is asking them to part with such an offering, for the sake of Indra. And when the manes were hesitating to go against the existing rules of ritual, then Agni, the Fire-god, is amending those rules and he is saying a boon-like proclamation. 'From now, the manes can enjoy even a castrated ram, if offered by humans on earth, and in turn the manes shall afford plentiful benefits of undiminished value to those offerers, namely humans...'

[Verse Locator](#)

अग्नेः तु वचनम् श्रुत्वा पितृ देवाः समागताः ।

उत्पात्य मेष वृषणौ सहस्राक्षे न्यवेशयन् ॥ १-४९-८

8. sam aagataaH = who gathered [to collect their share of offering]; pitR^i devaaH = manes, godly ones; agneH vacanam shrutvaa = Agni - the Fire-god's, words, on hearing; meSa vR^iSaNau = ram's, both testes; ut paaTya = out, pulled [pulled out, extricated]; sahasraakSe nyaveshayan = to Thousand-eyed Indra, offered.

"On hearing the words of Agni, the Fire-god, the manes-gods who gathered to collect their share of offering have extricated that ram's testes, which is not yet sacrificed but tethered to a sacrificial post, and offered them to the Thousand-eyed Indra. [1-49-8]

[Verse Locator](#)

तदा प्रभृति काकुत्स्थ पितृ देवाः समागताः ।

अफलान् भुञ्जते मेषान् फलैः तेषाम् अयोजयन् ॥ १-४९-९

9. kaakutstha = oh, Rama of Kakutstha; sam aagataaH = who have come to collect their share of offering; pitR^i devaaH = manes, godly ones; tadaa prabhR^iti = then, onwards; a phalaan meSaan bhunjate = without, testes, goats, they are enjoying; teSaam = their [of offerings / of rams or goats]; phalaiH = with testes / benefits; ayojayan = to join [to join testes to Indra / join benefits to the offerer.

"Oh, Rama of Kakutstha, from then onwards the manes-gods who come to collect their share are enjoying even the goats, even if they do not have testes, to endow benefits thereof to those that offer those goats, and to join the testes of goats to Indra. [1-49-9]

If rams with testes are offered the manes discard the testes of those rams and enjoy the rest of it. Even if a goat is offered they enjoy it, considering it as homogenous to a ram. In either way, the offerer is blessed with benefits and Indra with testes.

[Verse Locator](#)

इन्द्रः तु मेष वृषणः तदा प्रभृति राघव ।

गौतमस्य प्रभावेन तपसा च महात्मनः ॥ १-४९-१०

10. raaghava = oh, Raghava; maha aatmanaH = great-souled one; gautamasya prabhaavena = Gautama's, by efficacy of; tapasaa ca = asceticism, also; indraH tu = Indra, on his part; tadaa prabhR^iti = then, onwards; meSa vR^iSaNaH = goat, with testes - Indra has become one having goat's testes.

"Oh, Raghava, owing to the efficacy of the great-souled Gautama and his asceticism, from then onwards Indra has become one with the testes of a goat. [1-49-10]

[Verse Locator](#)

तत् आगच्छ महातेज आश्रमम् पुण्य कर्मणः ।

तारय एनाम् महाभागाम् अहल्याम् देव रूपिणीम् ॥ १-४९-११

11. mahaateja = oh, great-resplendent Rama; tat = therefore; puNya karmaNaH aashramam aagacCha = with pietistic, deeds [done by Gautama,] to hermitage, you come - enter into; mahaa bhaagaam = highly, fortunate one; deva ruupiNiim = divinity, who is in compose of; enaam = her [lady]; ahalyaam taaraya = let Ahalya, be atoned.

"Therefore, oh, great-resplendent Rama, enter the hermitage of Gautama whose deeds are pietistic, and atone Ahalya who is highly fortunate and who is in the compose of a divinity." Thus Vishvamitra spoke to Rama. [1-49-11]

[Verse Locator](#)

विश्वामित्र वचः श्रुत्वा राघवः सह लक्ष्मणः ।

विश्वामित्रम् पुरस्कृत्य आश्रमम् प्रविवेश ह ॥ १-४९-१२

12. saha lakSmaNaH raaghavaH = with, Lakshmana, Raghava; vishvaamitra vacaH shrutvaa = Vishvamitra's, words, on hearing; vishvaamitram puraskR^itya = Vishvamitra, keeping afore; aashramam pravivesha ha = hermitage, entered, indeed.

On hearing Vishvamitra's words Rama entered the hermitage along with Lakshmana and keeping Vishvamitra afore. [1-49-12]

[Verse Locator](#)

ददर्श च महाभागाम् तपसा द्योतित प्रभाम् ।

लोकैः अपि समागंय दुर्निरीक्ष्याम् सुर असुरैः ॥ १-४९-१३

प्रयत्नात् निर्मिताम् धात्रा दिव्याम् मायामयीम् इव ।

धूमेन अभिपरीत अंगीम् दीप्ताम् अग्नि सिखाम् इव ॥ १-४९-१४

स तुषार आवृताम् स अभ्राम् पूर्ण चन्द्र प्रभाम् इव ।

मध्ये अंभसो दुराधर्षाम् दीप्ताम् सूर्य प्रभाम् इव ॥ १-४९-१५

13. saH = he that Rama [has seen one who is]; mahaabhaagaam = at highly glorious - Ahalya; tapasaa dyotita prabhaam = by asceticism, brightened, splendour - one who has it; lokaiH api = by worldly beings, even; sura asuraiH = by gods, demons; samaagamya = on coming close; dur niriikSyaam = impossible, to stare at - one who cannot be stared at; dhaatraa prayatnaat nirmitaam = by Creator, with careful, contemplation, crafted, contrived; divyaam = angelic; maayaa mayiim iva = phantasmal, completely [entity,] like; tuSaara aavR^itaam = by fog, overspread - befogged moonshine; sa abhraam = with, clouds - beclouded moonshine; puurNa candra prabhaam iva = full, moon's, shine, as with; ambhasaH madhye = waters, in midst of; duraadharSaam = unwatchable; diiptaam suurya prabhaam iva = glowing, sun [mirrored sun,] shine, like - she who is lay waste hitherto; dhuumena abhi pariita

angiim = by fumes, around, cloaked, limbed, as with; **diiptaaam agni sikhaam iva** = flaring, fire, tongue, as with; **dadarsha** = he has seen.

She whose splendour is brightened by her asceticism, at whom it is impossible to raise an eye for a stare either for gods, or for demons, or for the worldly beings on coming close to her, whom the Creator has contrived with careful contemplation as an angelic and a completely phantasmal entity, who is like the befogged and beclouded moonshine of a full moon as she is hitherto enshrouded by the dried up leaves and dust, who is like an unwatchable sunshine mirrored in and glowing from the midst of water, for she is hitherto in the midst of denounce, and whose limbs are like the tongues of a flaring fire around which fumes are cloaking, as she is hitherto practising an utmost asceticism subsisting on air alone, which asceticism alone made her like a flaring Ritual Fire, and Rama has seen such a highly glorious Ahalya. [1-49-13, 14, 15]

[Verse Locator](#)

सस् हि गौतम वाक्येन दुर्निरीक्ष्या बभूव ह ।
त्रयाणाम् अपि लोकानाम् यावत् रामस्य दर्शनम् । १-४९-१६

16. **saa gautama vaakyena** = she - Ahalya, Gautama, by the word of; **raamasya darshanam yaavat** = Rama's, manifestation, until; **trayaaNaam api lokaanaam** = three, even, for the worlds; **durniriikSyaa babhuuva ha** = indiscernible, became, indeed.

Ahalya is indeed indiscernible to all the three worlds by the very word of Gautama until the manifestation of Rama. [1-49-16a, b]

[Verse Locator](#)

शापस्य अन्तम् उपागंय तेषाम् दर्शनम् आगता ॥
राघवौ तु ततः तस्याः पादौ जगृहतुः मुदा । १-४९-१७

16c, 17a. **shaapasya antam upaagama** = [time of] curse, end, on reaching; **teSaam darshanam aagataa** = their [Rama, Lakshmana,] in to view, she got; **tataH** = then; **raaghavau** = two Raghava-s; **mudaa** = gladly; **tasyaaH paadau jagR^ihatuh** = her [Ahalya's,] feet, grasped.

On reaching the end of curse she came into the view of Raghava-s, and they too gladly touched her feet in reverence. [1-49-16c, 17a]

[Verse Locator](#)

स्मरंती गौतम वचः प्रतिजग्राह सा च तौ ॥
पाद्यम् अर्घ्यम् तथा आतिथ्यम् चकार सुसमाहिता ।
प्रतिजग्राह काकुत्स्थो विधि दृष्टेन कर्मणा ॥ १-४९-१८

17b, 18. **saa ca** = she, too; **gautama vacaH smarantii** = Gautama's, word, reminiscing; **tau** = them two - Rama, Lakshmana; **prati jagraaha** = in turn, received; **su samaahitaa** = self-consciously; **paadyam arghyam tathaa aatithyam** = water [for feet-wash,] water [for hand-wash,] like that, guestship; **vidhi dR^iSTena karmaNaa** = custom, in view of [customarily,] dutifully; **cakaara** = [Ahalya] offered; **kaakutsthaH prati jagraaha** = Rama of Kakutstha, in turn, acquiesced it.

Reminiscing Gautama's words Ahalya received those two, and self-consciously offered water for feet and hand washing, and like that she also offered guestship customarily and dutifully, and Rama of Kakutstha on his part acquiesced her hospitality. [1-49-18]

[Verse Locator](#)

पुष्प वृष्टिः महती आसीत् देव दुन्दुभि निस्वनैः ।
गन्धर्व अप्सरसाम् च एव महान् आसीत् समुत्सवः ॥ १-४९-१९

19. deva dundubhi nisvanaiH = gods, drum's, with sounds [drumbeats]; mahatii puSpa vR^iSTiH aasiit = abundant, floral, fall, is there [chanced]; gandharva apsarasaa ca eva = gandharva-s, apsara-s, also, even; mahaan aasiit sam utsavaH = superb, is there [revelled in,] splendid, festivity.

There chanced an abundant floral fall form firmament to the drumbeats of god's drums, and the celestials like gandharva-s, apsara-s revelled in a splendid festivity that is superb. [1-49-19]

[Verse Locator](#)

साधु साधु इति देवाः ताम् अहल्याम् समपूजयन् ।
तपो बल विशुद्ध अंगीम् गौतमस्य वश अनुगाम् ॥ १-४९-२०

20. gautamasya vasha anu gaam = Gautama's, abidance, close, follower - a devotee of Gautama; tapaH bala vi shuddha angiim = by asceticism, asset of, verily, purified [deputed,] limbed [Ahalya]; taam ahalyaam = at her, Ahalya; devaaH = gods; saadhu saadhu iti = Gracious!, Goodness!, thus [saying,] sam apuujayan = collectively, revered;

Gods have collectively revered her, whose limbs are deputed by the asset of her asceticism which is performed as a devotee of Gautama remaining in his directives, saying 'Gracious! Goodness!' [1-49-20]

[Verse Locator](#)

गौतमो अपि महातेजा अहल्या सहितः सुखी ।
रामम् संपूज्य विधिवत् तपः तेपे महातपाः ॥ १-४९-२१

21. mahaatapaaH = great ascetic - Gautama; mahaatejaa = great-resplendent one; gautamaH api = Gautama, even; ahalyaa sahitaH = Ahalya, reunited with; sukhii = heartened; raamam vidhivat sampuujya = at Rama, customarily, highly revered; tapaH tepe = asceticism, practised - continued his asceticism.

Even that great-resplendent Gautama is heartened when he reunited with Ahalya after a long, long a time, and that sage customarily revered Rama for actualising his solemn utterance, and that great-ascetic Gautama continued his asceticism together with Ahalya. [1-49-21]

[Verse Locator](#)

रामो अपि परमाम् पूजाम् गौतमस्य महामुनेः ।
सकाशात् विधिवत् प्राप्य जगाम मिथिलाम् ततः ॥ १-४९-२२

22. raamaH api = Rama, even; gautamasya mahaa muneH sakaashaat = of Gautama, great saint, in the manifestness of; paramaam pujaam vidhivat praapya = high, veneration, conventionally, on receiving; tataH = from there; mithilaam jagaama = to Mithila, moved ahead.

Even Rama on receiving a conventionally high veneration in the manifestness of that great-saint Gautama himself, then moved ahead to Mithila. [1-49-22]

Ahalya - a Myth or a reality?

The legend of Ahalya is viewed from many viewpoints, because it is unclear whether she is a humanly lady or a divine entity, or a tract of land.

The atheists, rather materialists, in their translation of Ramayana take this Ahalya, according to their viewpoint, as an uncultivable tract of land by saying that is a halya un, ploughed...land' Thereby Rama rendered it as a cultivable land in the course of his socio-economic reforms. There are many other instances in relating these mythical accounts of Ramayana to the earthly plane. Another instance is lavaNa asura

samhaara elimination of Saline Demon...' and Rama's elimination of this demon is taken as treatment of saline oceanic water as potable waters...'

When the mythology is touched upon, it says that Ahalya is lying there as a stone and by the touch of Rama's foot she regained her divinely human form. This is not evident in Valmiki Ramayana. The idea of petrification of Ahalya is brought in from Padma Puraana which says: saa tataH tasya raamasya paada sparshanaat mahaatmanH | abhuut suruupaa vanitaa samaakraantaa mahaa shilaa || by the touch of the feet of that great souled Rama, she was manifest as a divine damsel, getting rid of her stone-shape...' Further, there will be an exchange of words between Indra and Brahma in Uttara Kanda of Ramayana, and there this episode of Ahalya recurs. At that place Brahma defines hala as - distorted shape...' and a halya is one with an impeccable beauty...' Besides the above, Indra will be usually addressed as sahasra aksha - thousand eyed one...' and behind this legend, there is another legend, saying that Gautama's curse to Indra is: since you delighted with Divine Ahalya, who is crafted by Brahma, in carnal pleasures, let there be thousand carnally vaginal apertures on your body...' Then that Indra is agitated for such an appearance, pleads for mercy. Then, the curse is amended saying 'instead of vaginal apertures, the apertures on your body will look like eyes...' thus Indra became sahasra aksha.

F. Max Muller records in his History of Sanskrit Literature' the commentary of Kumaarila Bhatt, yet another ancient commentator on Ramayana. "In the same manner, if it is said the Indra was the seducer of Ahalya. This does not imply that the God Indra committed such a crime, but Indra means the Sun and Ahalya the night, from [the words] ahaH the 'day' and lil the 'night'; and as the night is seduced and ruined by the sun of the morning, there is Indra called the paramour of Ahalya."

Dharmaakuutam views this as paatityam, patita falling from practise of virtuousness' Such women are said to be accepted by men after making their amends for their faults. tathaa svaruupa naasham kR^itvaa vaayu bhakSha ityaadi vayonuurpa shaapa pradaanena caapalyaat satkR^it para puruSha vR^ittaa strii niyamena shocayitvaa punaH sa~Ngrahya iti suucitam | abhyaase tu paatityam | - tathaa ca gautamaH - nindita karma abhyaasi patitaat tyaaga patitaat tyaaginaH patitaaH - iti - dk

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एको न पंचाशः सर्गः

Thus, this is the 49th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

chapter / sarga 50
Verses converted to UTF-8, Sept 09

Introduction

Rama arrives at Mithila along with Lakshmana led on by Vishvamitra. On hearing that Vishvamitra has arrived at their city Mithila, King Janaka proceeds to him welcomingly. On seeing Rama and Lakshmana near at Vishvamitra, Janaka inquisitively asks Vishvamitra about these two princes. Vishvamitra announces them as the sons of Dasharatha and informs about the adventurous deeds the boys have undertaken.

[Verse Locator](#)

ततः प्राक् उत्तराम् गत्वा रामः सौमित्रिणा सह ।
विश्वामित्रम् पुरस्कृत्य यज्ञ वाटम् उपागमत् ॥ १-५०-१

1. tataH = then; raamaH saumitriNaa saha = Rama, Soumitri, along with; vishvaamitram puraskR^itya = Vishvamitra, keeping afore; praak uttaraam gatvaa = , to east, north, [direction,] on going; [janakasya] yaj~na vaaTam upaagamat = [Janaka's,] Vedic-ritual, hall, neared.

Rama then travelled along with Lakshmana towards northeast direction keeping Vishvamitra afore and neared the hall of Vedic ritual of Janaka in Mithila kingdom. [1-50-1]

The northeast is an auspicious direction, and even today it is held high for any ritual or in the architecture. This direction is presided over by iishaana The God.

[Verse Locator](#)

रामः तु मुनि शार्दूलम् उवाच सह लक्ष्मणः ।
साध्वी यज्ञ समृद्धिः हि जनकस्य महात्मनः ॥ १-५०-२

2. saha lakSmaNaH raamaH tu = with, Lakshmana, Rama, on his part; muni shaarduulam uvaaca = to saint, tigerly - Vishvamitra, spoke; mahaa aatmanaH janakasya = of noble-souled, Janaka; yaj~na samR^iddhiH = Vedic-ritual's, bountifulness; saadhvii hi = is excellent, indeed.

Rama who is with Lakshmana spoke to the tigerly saint Vishvamitra, " the Vedic-ritual of noble-souled Janaka is excellent, indeed with bountifully garnered paraphernalia of the ritual. [1-50-2]

[Verse Locator](#)

बहूनि इह सहस्राणि नाना देश निवासिनाम् ।
ब्राह्मणानाम् महाभाग वेद अध्ययन शालिनाम् ॥ १-५०-३
ऋषि वाटाः च दृश्यन्ते शकटी शत संकुलाः ।
देशो विधीयताम् ब्रह्मन् यत्र वत्स्यामहे वयम् ॥ १-५०-४

3. **mahaabhaaga** = oh, highly fortunate one [Vishvamitra]; **iha** = here - this place; **naanaa** **desha nivaasinaam** = very many, in provinces, dwellers; **veda adhyayana shaalinaam** = Veda, in practices, experts; **braahmaNaanaam** = of Brahmans; **sahasraaNi bahuuni** = thousands, many; **shakaTii shata sankulaaH** = carts, hundreds, rife with; **R^iSi vaaTaaH ca** = sages', cottages, also; **dR^ishyante** = are appearing; **brahman** = oh, Brahman; **vayam yatra vatsyaamahe** = we, where, take lodge; such a; **deshaH** = place - campsite; **vidhiyataam** = let it be decided.

"Oh, highly fortunate sage, this place abounds with many thousands of Brahmans who are experts in Vedic practises and who seem to be the dwellers of numerous provinces, and also discernable are the cottages of sages rife with hundreds of carts full with their ceremonial chattels, as such oh, Brahman, a campsite may be decided for us too, as I discern every inch is inhabited." Thus Rama spoke to Vishvamitra. [1-50-3, 4]

[Verse Locator](#)

रामस्य वचनम् श्रुत्वा विश्वामित्रो महामुनिः ।
निवेशम् अकरोत् देशे विविक्ते सलिल आयुते ॥ १-५०-५

5. **mahaamuniH vishvaamitraH** = great-saint, Vishvamitra; **raamasya vacanam shrutvaa** = Rama's, words, on hearing; **salila aayute [anvite]** = [refreshing] waters, having; **vivikte deshe** = in an unfrequented, place; **nivesham akarot** = camp, made [arranged];

On hearing the words of Rama that great-saint Vishvamitra arranged a camp at an unfrequented place that has refreshing water. [1-50-5]

[Verse Locator](#)

विश्वामित्रम् अनुप्राप्तम् श्रुत्वा नृपवरः तदा ।
शतानन्दम् पुरस्कृत्य पुरोहितम् अनिन्दितम् ॥ १-५०-६
प्रति उज्जगाम सहसा विनयेन समन्वितः ।

6, 7a. **nR^ipa varaH** = king, the best - Janaka; **tadaa** = then; **vishvaamitram anupraaptam shrutvaa** = Vishvamitra's, one chanced [at Mithila,] on hearing; **a ninditam** = not, reprovable one; **purohitam** = priest; **shataanandam** = Shataananda; **puraskR^itya** = keeping afore; **vinayena samanvitaH** = with deference, embodied with [in deference to Vishvamitra]; **sahasaa** = instantly; **prati ut jagaama** = towards [Vishvamitra,] forged ahead.

On hearing that Vishvamitra has arrived in Mithila, then the best king Janaka instantly forged ahead towards Vishvamitra, keeping his unreprouvable priest Shataananda afore of the team, in deference to Vishvamitra. [1-50-6, 7a]

[Verse Locator](#)

ऋत्विजो अपि महात्मानः तु अर्घ्यम् आदाय स त्वरम् ॥ १-५०-७
विश्वामित्राय धर्मेण ददौ धर्म पुरस्कृतम् ।

7b, 8a. **mahaatmaanaH** = of the great-souled one - Janaka's; **R^itvijaH api** = administrators of Vedic-ritual, even; **sa tvaram** = with, haste; **arghyam aadaaya** = water, on taking; **dharma [mantra] puraskR^itam** = ritual, [sanctified,] in view of [ritualistically]; **dharmeNa vishvaamitraaya dadau** = ritually, to Vishvamitra, offered.

Even the Ritvik-s, the administrators of that Vedic-ritual, of the great souled king Janaka arrived with post-haste taking holy waters, and they have ritualistically offered that sanctified water to Vishvamitra. [1-50-7b, 8a]

[Verse Locator](#)

प्रतिगृह्य तु ताम् पूजाम् जनकस्य महात्मनः ॥ १-५०-८

पप्रच्छ कुशलम् राज्ञो यज्ञस्य च निरामयम् ।

8b, 9a. **mahaatmanaH janakasya** = of great-souled one, Janaka's; **taam puujaam pratigR^ihya** = that, veneration, on receiving; Vishvamitra; **raaj~naH kushalam** = king's [Janaka's,] well-being; **yaj~nasya nir aamayam ca** = of Vedic-ritual, without, hindrance [unhindered proceedings,] also; **papracCha** = asked after.

On receiving that veneration from the great souled Janaka, Vishvamitra asked after the well-being of the king Janaka, as well about the unhindered proceedings of that Vedic-ritual. [1-50-8b, 9a]

[Verse Locator](#)

स ताम् च अथ मुनीन् पृष्ट्वा स उपाध्याय पुरोधसः ॥ १-५०-९

यथा अर्हम् ऋषिभिः सर्वैः समागच्छत् प्रहृष्टवत् ।

9b, 10a. **saH** = he - Vishvamitra; **sa upaadhyaya purodhasaH taam muniin** = with, mentors, clerics, those, saints; **yathaa arham** = as, befitting; **[kushalam] pR^iSTvaa** = [well-being] on asking after; **atha** = then; **prahR^iSTavat** = as a happy-soul; **sarvaiH R^iSibhiH samaagacChat** = with all, sages, joined them.

Then Vishvamitra asked after the well-being of saints, mentors, clerics, as befitting to their order, and joined the company of all of the sages as a happy-souled sage. [1-50-9b, 10a]

[Verse Locator](#)

अथ राजा मुनि श्रेष्ठम् कृत अंजलिः अभाषत ॥ १-५०-१०

आसने भगवान् आस्ताम् सह एभिः मुनि सत्तमैः ।

10b, 11a. **atha** = then; **raajaa kR^ita anjaliH** = king, with palm-fold; **muni shreSTham abhaaSata** = to eminent-sage Vishvamitra, spoke; **bhagavaan** = oh, reverend sage - Vishvamitra; **ebhiH muni sattamaiH saha** = these, saint, eminent ones, along with; **aasane aastaam** = in seat, be seated - please be seated on a high seat.

The king Janaka adjoining his palms then spoke to that eminent-sage Vishvamitra, "oh, reverend sage, please be seated on this high seat, along with these eminent saints in their respective seats." Thus Janaka spoke to Vishvamitra [1-50-10b, 11a]

[Verse Locator](#)

जनकस्य वचः श्रुत्वा निषसाद महामुनिः ॥ १-५०-११

पुरोधा ऋत्विजः चैव राजा च सह मंत्रिभिः ।

11b, 12a. **janakasya vacaH shrutvaa** = Janaka's, words, on hearing; **mahaamuniH** = great-sage Vishvamitra; **niSasaada** = sat down [took his seat]; **purodhaa R^itvijaH caiva** = [royal] priest Shataananda, administers of Vedic-ritual, Ritvik-s, also thus; **mantribhiH saha** = ministers, along with; **raajaa ca** = king, also - took seat.

On hearing the words of Janaka that great-sage Vishvamitra took his seat, and king Janaka also took seat along with his royal priest Shataananda, and the administrators of that Vedic-ritual, namely Ritvik-s, and along with his ministers. [1-50-11b, 12a]

[Verse Locator](#)

आसनेषु यथा न्यायम् उपविष्टान् समन्ततः ॥ १-५०-१२

दृष्ट्वा स नृपतिः तत्र विश्वामित्रम् अथ अब्रवीत् ।

12b, 13a. **atha** = then; **saH nR^ipatiH** = he, the king [Janaka]; **tatra** = there; **samantataH** = all about; **yathaa nyaayam** = according, to procedure [procedurally]; **aasaneSuupaviSTaan** = in seats, who are sitting; **dR^iSTvaa** = on beholding; **vishvaamitram abraviit** = to Vishvamitra, spoke to.

On beholding all of them seated all about in their respective seats as demanded by procedure king Janaka then spoke to Vishvamitra. [1-50-12b, 13a]

[Verse Locator](#)

अद्य यज्ञ समृद्धिः मे सफला दैवतैः कृता ॥ १-५०-१३

अद्य यज्ञ फलम् प्राप्तम् भगवद् दर्शनात् मया ।

13b, 14a. **adya** = today; **me yaj~na samR^iddhiH** = my, Vedic-ritual, is enriched; **sa phalaa** = with, fruit - as a fructified one; **daivataiH kR^itaa** = by gods, effectuated - gods fructified the ritual; **adya** = today; **bhagavat darshanaat** = at god [godlike you,] on viewing; **mayaa yaj~na phalam praaptam** = by me, fruit [outcome,] of Vedic-ritual, [deemed to have been] obtained.

"Today my Vedic ritual is enriched with your advent, whereby I deem that gods have fructified the ritual. Let the ritual be like that. I deem that I have obtained the fruit of the ritual just on seeing godlike you here today. [1-50-13b, 14a]

[Verse Locator](#)

धन्यो अस्मि अनुगृहीतो अस्मि यस्य मे मुनि पुंगव ॥ १-५०-१४

यज्ञ उपसदनम् ब्रह्मन् प्राप्तो असि मुनिभिः सह ।

14b, 15a. **muni pungava** = oh, sage, eminent; **brahman** = oh, Brahman; **munibhiH saha** = [so many] sages, along with; **yasya me** = to which [ritual hall,] mine; **yaj~na upasadanam** = to Vedic-ritual, hall; **praaptaH asi** = arrived, you have; such as I am I am; **dhanyaH asmi anugR^ihiitaH asmi** = honoured, I am, hallowed, I am.

"Oh, Brahman, at which Vedic-ritual hall you have arrived along with so many sages that happens to be mine, whereby, oh, eminent saint, I feel that I am honoured and hallowed. [1-50-14b, 15a]

[Verse Locator](#)

द्वादश अहम् तु ब्रह्मर्षे दीक्षाम् आहुः मनीषिणः ॥ १-५०-१५

ततो भाग अर्थिनो देवान् द्रष्टुम् अर्हसि कौशिक ।

15b, 16a. **brahmarSe** = oh, Brahma-sage; **maniiSiNaH** = scholars; **dvaadasha aham tu** = twelve, days, only; **diikshaam** = ritual-pledge; [**sheSam** = remaining]; **aahuH** = they are saying; **kaushika** = oh, Kaushika; **tataH bhaaga arthinaH devaan** = then [after those twelve days,] their due, desirers of, gods; **draSTum arhasi** = to see, apt of you.

"Oh, Brahma-sage, the scholarly Ritvik-s conducting my Vedic-ritual are saying that only twelve more days are remaining to complete the observation of ritual-pledge, and then oh, Kaushika, it will be apt of you to see the gods who arrive at the conclusion of this Vedic-ritual expecting their due in the ritual." So said king Janaka to Vishvamitra. [1-50-15b, 16a]

[Verse Locator](#)

इति उक्त्वा मुनि शार्दूलम् प्रहृष्ट वदनः तदा ॥ १-५०-१६

पुनः तम् परिपप्रच्छ प्रांजलिः प्रयतो नृपः ।

16a, 17a. **nR^ipaH** = king; **muni shaarduulam iti uktvaa** = to sage, the tiger, in this way, on saying; **tadaa prahR^iSTa vadanaH** = then, with gladdened, face; **praanjaliH prayataH** =

palms-enfolded, inquisitively; **punaH tam paripapracCha** = again, him [Vishvamitra,] pointedly asked.

On speaking to that tigerly sage Vishvamitra in this way, the king again asked the sage pointedly and inquisitively with adjoined palms and with a gladdened face. [1-50-16b, 17a]

[Verse Locator](#)

इमौ कुमारौ भद्रम् ते देव तुल्य पराक्रमौ ॥ १-५०-१७
गज तुल्य गती वीरौ शार्दूल वृषभ उपमौ ।
पद्म पत्र विशाल अक्षौ खड्ग तूणी धनुर् धरौ ।
अश्विनौ इव रूपेण समुपस्थित यौवनौ ॥ १-५०-१८
यदृच्छया एव गाम् प्राप्तौ देव लोकात् इव अमरौ ।
कथम् पद्भ्याम् इह प्राप्तौ किम् अर्थम् कस्य वा मुने ॥ १-५०-१९

17b, 18, 19. **mune** = oh, saint; **te bhadram** = you, be safe; **deva tulya paraakramau** = with god Vishnu, matching, in valour; **gaja simha gatii** = [like audacious] elephant, [like arrogant] lion, with strides; **viirau** = two valrous ones; **shaarduula vR^iSabha upamau** = [adventurous] tiger, [adamantine] Holy Bull, in similitude; **padma patra vishaala akSau** = lotus, petal, broad, eyed ones; **khaDga tuuNii dhanuH dharau** = sword, quiver, bow, wielding; **ruupeNa ashvinau** **iva** = by physique, Ashwin, the Twin-god brothers, like; **sam upasthita yauvanau** = in the offing, youthfulness is; **deva lokaat** = from gods', abode; **yadR^icChayaa iva** = = at their pleasure, as if; **gaam praaptau** = on earth, chanced; **a marau** = not, dying ones [deathless, immortals]; **iva** = as if like; **imau kumaarau** = these, youngsters; **iha** = here, to this place; **padbhyaam** = with two feet - by footslogging; **katham** = how; **kim artham** = what, for; **praaptau** = how, they chanced; **kasya vaa** = whose [scions,] are they.

"These two youngsters, oh, sage, let safety betide you, striding like audacious elephants and arrogant lions, bearing a similitude to adventurous tigers and adamant bulls, and wielding quivers, swords, and bows, are valorous with their valour matching that of Vishnu, and with their eyes broad like lotus-petals and with youthfulness in the offing they look like the exceptionally beautiful twin-gods, Ashwin-brothers, by their physique. How these two have footslogged and chanced here as though immortals have chanced on earth from the abode of gods at their pleasure? What for they have come here, and whose scions are they? [1-50-17b, 18, 19]

These foots are the same as king Sumati's dialogue at 1-48-2, 3, 4 including **anvaya** , parsing.

[Verse Locator](#)

वर आयुध धरौ वीरौ कस्य पुत्रौ महामुने ।
भूषयन्तौ इमम् देशम् चन्द्र सूर्यौ इव अंबरम् ॥ १-५०-२०
परस्परस्य सदृशौ प्रमाण इन्गित चेष्टितैः ।
काक पक्ष धरौ वीरौ श्रोतुम् इच्छामि तत्त्वतः ॥ १-५०-२१

20, 21. **mahaa mune** = oh, great-saint; **vara aayudha dharau viirau** = best, weapons, brandishing, valiant ones; **kasya putrau** = whose, sons are they; **candra suuryau ambaram** **iva** = Moon, Sun, [brightening the] sky, as with; **imam deshambhuuSayantau** = this, province, they are embellishing; **pramaaNa ingita ceSTitaiH** = by postural [language,] by facial [language,] by body [language]; **parasparasya sadR^ishau** = each to each, clonal; **kaaka pakSa dharau** = crow, wing [similar jet-black curls,] wearing; **viirau** = about valorous ones; **tattvataH shrotum icChaami** = in actuality to listen, I wish.

"Oh, great-saint, whose sons are these two valiant youngsters who are brandishing best weapons? They are embellishing this province as the Sun and Moon doeth the sky. Each to each they are clonal by postural-language, by facial-language and by body language. They appear valorous but boyish in their appearance, as their curls are still jet-black like crow-wings. Thus,

whether they are immature by age though mature by their valour or so, I wish to listen about them in actuality. [1-50-20, 21]

Import of verses is the same as at 1-48-5, 6, with a little difference in **anvaya** , parsing.

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा जनकस्य महात्मनः ।
न्यवेदयत् अमेय आत्मा पुत्रौ दशरथस्य तौ ॥ १-५०-२२

22. **mahaatmanaH tasya janakasya tat vacanam shrutvaa** = great-souled one, his, of Janaka, that, sentence, on hearing; **a meya aatmaa** = not, measurable, souled [anima having, Vishvamitra]; **tau** = them two - Rama, Lakshmana; **dasharathasya putrau** = as Dasharatha's, sons; **nyavedayat** = submitted - announced.

On hearing the words of great-souled Janaka, Vishvamitra whose anima is immeasurable, has announced that those two as the sons of king Dasharatha. [1-50-22]

[Verse Locator](#)

सिद्ध आश्रम निवासम् च राक्षसानाम् वधम् तथा ।
तत्र आगमनम् अव्यग्रम् विशालायाः च दर्शनम् ॥ १-५०-२३
अहल्या दर्शनम् चैव गौतमेन समागमम् ।
महाधनुषि जिज्ञासाम् कर्तुम् आगमनम् तथा ॥ १-५०-२४
एतत् सर्वम् महातेजा जनकाय महात्मने ।
निवेद्य विरराम अथ विश्वामित्रो महामुनिः ॥ १-५०-२५

23. **mahaatejaaH mahaamuniH vishvaamitraH** = great-resplendent one, great-saint, Vishvamitra; **siddha aashrama nivaasam ca** = Accomplishment, Hermitage, stopover in, also; **tathaa** = like that; **raakSasaanaam vadhham** = demons, elimination; **avyagram tatra aagamanam** = indefatigably, to there coming - travelling with him; **vishaalaayaaH darshanam ca** = City of Vishaala, beholding, also; **ahalyaa darshanam caiva** = Ahalya, seeing, also thus; **gautamena samaagamam** = with Gautama, [Ahalya's] reuniting; **tathaa** = likewise; **mahaa dhanuSi** = of great, bow [of Shiva]; **jij~naasaam kartum** = to know about - to have a grasp of it; **aagamanam** = coming [hitherward]; **etat sarvam** = all this; **mahaa aatmane janakaaya** = to great-souled, Janaka; **nivedya** = on submitting - on informing; **viraraama** = then, [he Vishvamitra] paused.

The highly resplendent great-saint Vishvamitra has informed the high souled Janaka about the coming of Rama and Lakshmana to the Hermitage of Accomplishment, their stopping over there and elimination of demons at that place, their indefatigable travel along with him, beholding City of Vishaala, seeing Ahalya, her reuniting with Sage Gautama, likewise their coming hitherward to gain a grasp of great bow of Shiva. On informing all these incidents to Janaka as well as to Shataananda, who incidentally is the son of Ahalya, sage Vishvamitra paused. [1-50-23, 24, 25]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंचाशः सर्गः

Thus, this is the 50th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

chapter / sarga 51

Verses converted to UTF-8, Sept 09

Introduction

Enquiring about his father Gautama's reuniting with his mother Ahalya, Sage Shataananda relates the legend of Vishvamitra. Shataananda greets Rama for his adherence to the rectitude of Vishvamitra, which Vishvamitra gained through a series of self-important exploits, when he was a great king at one time. Shataananda finds worth in informing the biography of Vishvamitra to Rama, because too much of overbearing of kings, as has been done by Vishvamitra, will be unbecoming for kings.

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा विश्वामित्रस्य धीमतः ।
हृष्ट रोमा महातेजाः शतानन्दो महातपाः ॥ १-५१-१
गौतमस्य सुतो ज्येष्ठः तपसा द्योतित प्रभः ।
राम संदर्शनात् एव परम् विस्मयम् आगतः ॥ १-५१-२

1. **dhiimataH** = intellectual one; **tasya vishvaamitrasya tat vacanam shrutvaa** = his, of Vishvamitra, that, sentence, on hearing; **mahaatejaaH mahaatapaaH** = highly refulgent, great-ascetic; **gautamasya jyeSThaH sutaH** = Sage Gautama's, eldest, son; **tapasaa dyotita prabhaH** = by asceticism, brightened, radiance - who has it; such a; **shataaanandaH** = sage Shataananda; **hR^iSTa romaa** = rejoiced, hair [hair-raising, overjoyed]; **raama sandarshanaat eva** = Rama, on seeing at, just by; **param vismayam aagataH** = great, amazement, he obtained.

On hearing that sentence of that intellectual sage Vishvamitra, the highly refulgent and the great ascetic Shataananda is overjoyed, and Sage Shataananda, the eldest son of Sage Gautama, and whose radiance is brightened by his own asceticism is highly amazed just on seeing Rama. [1-51-1, 2]

[Verse Locator](#)

एतौ निषण्णौ संप्रेक्ष्य सुख आसीनौ नृपात्मजौ ।
शतानन्दो मुनिश्रेष्ठम् विश्वामित्रम् अथ अब्रवीत् ॥ १-५१-३

3. **atha** = then; **shataaanandaH** = Shataananda; **niSaNNau** = the two whose heads are bent - bowing submissively; **sukha aasiinau** = comfortably, seated; **etau nR^ipaatamajau samprekSyau** = those two, king's sons [princes,] on raptly observing; **munishreSTham vishvaamitram abraviit** = to sage, the eminent, to Vishvamitra, spoke.

On raptly observing those two princes who are sitting comfortably with their heads bending down submissively, then Shataananda spoke to the eminent sage Vishvamitra. [1-51-3]

[Verse Locator](#)

अपि ते मुनि शार्दूल मम माता यशस्विनी ।
दर्शिता राज पुत्राय तपो दीर्घम् उपागता ॥ १-५१-४

4. **muni shaarduula** = oh, saint, tigerly Vishvamitra; **diirgham tapaH upaagataa** = marathon, ascesis, came near [who meted out]; **yashasvinii** = glorious one; **mama maataa** = my, mother; **te** = by you; **raaja putraaya** = to princes; **api darshitaa** = even, is she revealed?

"Oh, tigerly saint Vishvamitra, you have revealed my glorious mother Ahalya who meted out a marathon ascesis to the princes - Really! [1-51-4]

[Verse Locator](#)

अपि रामे महातेजो मम माता यशस्विनी ।
वन्यैः उपाहरत् पूजाम् पूजा अर्हे सर्व देहिनाम् ॥ १-५१-५

5. **mahaatejaH yashasvinii** = highly resplendent one, celebrated one - Ahalya; **mama maataa** = my, mother; **sarva dehinaam** = by every, one with body [with corporeity, corporeal beings]; **puujaa arhe raame** = for deference, worthy of, in Rama - in respect of Rama; **vanyaiH** = with forest produce - flowers and fruits; **puujaam api upaaharat** = worship, even, has she performed - has she worshipped him?

"And the highly resplendent and celebrated mother of mine worshipped Rama, who is worthy of worship by every corporeal being, with forest produce, is it so! [1-51-5]

[Verse Locator](#)

अपि रामाय कथितम् यथा वृत्तम् पुरातनम् ।
मम मातुः महातेजो दैवेन दुरनुष्ठितम् ॥ १-५१-६

6. **mahaatejaH** = oh, great-resplendent - Vishvamitra; **mama maatuH** = my, mother; **daivena dur anuSThitam** = by Providence, mal-, treatment - subjected to; **puraatanam** = anciently - happened episode; **yathaa vR^ittam** = as, happened; **raamaaya api kathitam** = to Rama, even, , narrated.

"Oh, great-resplendent Vishvamitra, you have narrated to Rama about the maltreatment of my mother by the Providence as has happened anciently, isn't it! [1-51-6]

[Verse Locator](#)

अपि कौशिक भद्रम् ते गुरुणा मम संगता ।
माता मम मुनिश्रेष्ठ राम संदर्शनात् इतः ॥ १-५१-७

7. **kaushika** = oh, Kaushika; **te bhadram** = to you, let safety be; **munishreSTha** = oh sage, the best; **mama maataa** = my, mother; **raama sandarshanaat itaH** = Rama's, by bolding - giving hospitality etc; **mama guruNaa** = with my, father; **api sangataa** = even, joined - reunited with.

"Oh, the best sage Kaushika, you be safe, my mother is reunited with my father on beholding and giving hospitality to Rama - Really! [1-51-7]

[Verse Locator](#)

अपि मे गुरुणा रामः पूजितः कुशिकात्मज ।
इह आगतो महातेजाः पूजाम् प्राप्य महात्मनः ॥ १-५१-८

8. **kushikaatmaja** = oh, Kushi's, son [Kaushika, Vishvamitra]; **raamaH** = Rama; **me guruNaa api puujitaH** = by my, father, even, is he worshipped; **iha aagataH mahaatejaaH** = here [to Ahalya's place,] one who came, great-resplendent one [Gautama, Shataananda's father]; **mahaatmanaH** = from great-souled one [from Rama]; **puujaam api praapya** = worship, even, has he [Rama] got.

"Oh, Kaushika, my father came to my mother's place from Himalayas! Has the great resplendent father of mine worshipped Rama because the redemption of my mother is per the kindness of Rama! Has this great-souled Rama revered that great resplendent father of mine by according a redemption, **ahalyaa daana**, the endowment of Ahalya to her husband. [1-51-8]

[Verse Locator](#)

अपि शांतेन मनसा गुरुः मे कुशिकात्मज ।
इह आगतेन रामेण पूजितेन अभिवादितः ॥ १-५१-९

9. **kushikaatmaja** = oh, son of Kushika, Vishvamitra; **iha aagatena** = to here [at Ahalya's place,] who came; **puujitena** = by a reverential one - Rama [prayatena = by a pure soul - Rama]; **raameNa** = by Rama; **me guruH** = my, father; **shaantena manasaa** = with a pacified, heart; **api abhivaaditaH** = whether, revered.

"Oh, Kaushika, on his arrival at my mother's place whether this reverential Rama revered my father with a pacified heart without becoming contumelious!" Thus sage Shataananda exclaimed at the marvel occurred through Rama. [1-51-9]

[Verse Locator](#)

तत् श्रुत्वा वचनम् तस्य विश्वामित्रो महामुनिः ।
प्रति उवाच शतानन्दम् वाक्यज्ञो वाक्य कोविदम् ॥ १-५१-१०

10. **mahaamuniH vishvaamitraH** = great-saint, Vishvamitra; **tasya tat vacanam shrutvaa** = his, that, sentence, on hearing; **vaakya j~naH** = sententious one [Vishvamitra]; **vaakya kovidam shataanandam** = sentence-precisian to sentence, to precisionist, to Shataananda; **prati uvaaca** = in reply, spoke.

On hearing that sentence of his, that great-saint and sentence-precisian Sage Vishvamitra, replied the sentence-precisionist Sage Shataananda. [1-51-10]

[Verse Locator](#)

न अतिक्रान्तम् मुनिश्रेष्ठ यत् कर्तव्यम् कृतम् मया ।
संगता मुनिना पत्नी भार्गवेण इव रेणुका ॥ १-५१-११

11. **munishreSTha** = oh, sage the best - oh, Shataananda; **na atikraantam** = not, over, stepped - nothing left unperformed; **mayaa yat kartavyam** = by me, whatever, performable; **kR^itam** = that is performed; **reNukaa bhaargaveNa iva** = Renuka, with [the descendent of] Bhaargava or Bhrugu, as with; **patnii muninaa sangataa** = wife [of sage,] with sage, is reunited.

"I have done whatever good is to be done and nothing is left undone, and the wife of the sage, namely Ahalya, is reunited with her husband sage Gautama, as with Renuka who was reunited with sage Jamagani, the descendent of Bhrigu." So said Vishvamitra. [1-51-11]

Renuka is the mother of Parashu Rama, another human incarnation of Vishnu as a Brahmin to struggle with the erring Kshatriya kings of an earlier era. Renuka's husband is Sage Jamadagni, the descendent of Bhrigu or also called as Bhaargava and on certain occasion, Jamadagi, orders his son Parashu Rama to behead her, i.e., Renuka, Parashu Rama's own mother and Parashu Rama unhesitatingly carries out his father's orders. Thus, Parashu Rama is called Bhaargava Rama, with an axe as his unsurpassed weapon. This Parashu Rama confronts Rama of Ramayana after Seetha's marriage.

[Verse Locator](#)

तत् श्रुत्वा वचनम् तस्य विश्वामित्रस्य धीमतः ।
शतानन्दो महातेजा रामम् वचनम् अब्रवीत् ॥ १-५१-१२

12. **tasya vishvaamitrasya dhiimataH** = his, Vishvamitra's, highly intellectual one; **tat vacanam shrutvaa** = that, sentence, on hearing; **mahaatejaaH shataanandaH** = of high refulgence, Shataananda; **raamam vacanam abraviit** = to Rama, sentence, spoke.

On hearing those words of that highly intellectual Vishvamitra, high refulgent sage Shataananda spoke these words to Rama. [1-51-12]

[Verse Locator](#)

स्वागतम् ते नरश्रेष्ठ दिष्ट्या प्राप्तो असि राघव ।
विश्वामित्रम् पुरस्कृत्य महर्षिम् अपराजितम् ॥ १-५१-१३

13. **narashreSTha raaghava** = oh, best among men, oh, Raghava; **[svaagatam te** = hail to thee; **a paraajitam** = not, defeatable one; **mahaSim vishvaamitram puraskR^itya** = great-sage, Vishvamitra, keeping afore [spearheaded by]; **diSTyaa praaptaH asi** = as godsend, chanced, you are; **svaagatam te** = hail, to thee.

"Hail to thee! Oh, best one among men Rama, your arrival is a godsend, not only to Mithila but to entire humanity, and oh, Raghava, as an undefeatable great-sage Vishvamitra spearheads you, so shall your mission be undefeatable, thus hail to thee! [1-51-13]

This statement of Sage Shataananda shall remind us the utterances of Vishvamitra in Dasharatha's court at 1-19-14: **aham vedmi mahaatmaanam raamam...** 'I know this great soul Rama, the virtue valiant, even Vashishta and also these saints who are here...' So also, Shataananda being the son of Ahalya and Gautama perceived who this Rama is. Further, when such and such a sage spearheads Rama, Rama ought to know something about the background of his steersman, namely Vishvamitra, basing on which Rama can learn his own lessons. As such, next few chapters are catered to the legend of Vishvamitra through Shataananda.

[Verse Locator](#)

अचिन्त्य कर्मा तपसा ब्रह्मर्षिः अमित प्रभः ।
विश्वामित्रो महातेजा - वेदंय - वेत्सि एनम् परमाम् गतिम् ॥ १-५१-१४

14. **mahaatejaa vishvaamitraH** = highly resplendent, Vishvamitra; **a cintya karmaa** = is of un, imaginable, exploits; **tapasaa brahmarSiH** = by asceticism, Brahma-sage; **a mita prabhaH** = of ill, imitable, resplendence; **enam paramaam gatim** = him, as ultimate, course; **[vedmya** = you have to know] **vetsi** = you [already] know.

"This highly resplendent Vishvamitra's exploits are unimaginable. He attained the highest order of Brahma-sage by his asceticism, thus illimitable is his ascetic resplendence, and you have to know him as an ultimate course, not only to you alone, but also to one and all. [1-51-14]

If the text 'you already know him...' is adopted there will be nothing left to Shataananda to say more. Hence, the meaning is said on taking **vedmya** 'you should know some more...' would be better. Because Vishvamitra is a **parama hita sandhaayaka** 'a do-gooder for universal peace' as indicated by his name itself, **vishva** 'of universe...' **mitra** 'friend, friend of universe...'

[Verse Locator](#)

न अस्ति धन्यतरो राम त्वत्तो अन्यो भुवि कश्चन ।
गोप्ता कुशिक पुत्रः ते येन तप्तम् महत् तपः ॥ १-५१-१५

15. **raama** = oh, Rama; **bhuvi** = on earth; **tvattaH** = than you; **dhanya taraH** = fortunate, better; **anyaH** = another one; **kashcana** = anyone; **na asti** = not, is there; **yena mahat tapaH taptam** = by whom, supreme, asceticism, practised; **such a sage**; **kushika putraH** = Kushi's, scion, namely Vishvamitra; **te goptaa** = to you, protector.

"None other than you is fortunate enough on earth, oh, Rama, as you are in the custodial care of Vishvamitra, the scion of Kushika, who has practised supreme asceticism. [1-51-15]

[Verse Locator](#)

श्रूयताम् च अभिधास्यामि कौशिकस्य महात्मनः ।

यथा बलम् यथा तत्त्वम् तत् मे निगदतः शृणु ॥ १-५१-१६

16. mahaatmanaH kaushikasya = great-souled, Vishvamitra's; balam yathaa = prowess, as to how; shruuyataam = I will let you hear - hear from me; tattvam [vR^ittam] = quintessence [his legend]; yathaa = as to how; abhidhaasyaami = I will narrate; tat me nigadataH shR^iNu = that, from me, while being narrated, you listen.

"What is the prowess of the great-souled Vishvamitra, and what the quintessence of his legend may be heard from me while I narrate it. [1-51-16]

[Verse Locator](#)

राजा अभूत् एष धर्मात्मा दीर्घ कालम् अरिन्दमः ।

धर्मज्ञः कृत विद्यः च प्रजानाम् च हिते रतः ॥ १-५१-१७

17. eSa = he; dharmaatmaa = probity-souled one Vishvamitra; dharma j~naH = in rectitude, well-versed [proficient] one; kR^ita vidyaH ca = made [perfected,] education [perfectionist in kingcraft,] also; prajaanaam ca hite rataH = for people, also, in welfare, proponent of; arin damaH = enemies, persecutor of; diirgha kaalam raajaa abhuut = for long, time, king, was there, he was.

"This probity-souled Vishvamitra, being a proficient in rectitude, a perfectionist in kingcraft, a proponent of people's welfare, more so a persecutor of enemies, was there as a king for a long time. [1-51-17]

[Verse Locator](#)

प्रजापति सुतः तु आसीत् कुशो नाम महीपतिः ।

कुशस्य पुत्रो बलवान् कुशनाभः सुधार्मिकः ॥ १-५१-१८

18. prajaapati sutaH = Prajapati's, brainchild; kushaH naama mahii patiH = Kusha, named, earth, lord [king]; aasiit = was there; balavaan = powerful one; su dhaarmikaH = verily, righteous one; kushanaabhaH = Kushanaabha is; kushasya putraH = Kusha's, son.

"There was a king named Kusha, a brainchild of Prjaapati, and Kusha's son was the powerful and verily righteous Kushanaabha. [1-51-18]

[Verse Locator](#)

कुशनाभ सुतः तु आसीत् गाधिः इति एव विश्रुतः ।

गाधेः पुत्रो महातेजा विश्वामित्रो महामुनिः ॥ १-५१-१९

19. gaadhiH iti eva vi shrutaH = Gaadhi, thus, only, verily heard [of highly renowned]; kushanaabha sutaH tu = Kushanaabha's, son, but; aasiit = was there; mahaatejaaH mahaa muniH vishvaamitraH = great resplendence, great-saint, Vishvamitra; gaadheH putraH = Gaadhi's, son.

"One who is highly renowned by the name Gaadhi was the son of Kushanaabha, and Gaadhi's son is this great-saint of great resplendence, Vishvamitra. [1-51-19]

[Verse Locator](#)

विश्वामित्रो महातेजाः पालयामास मेदिनीम् ।

बहु वर्ष सहस्राणि राजा राज्यम् अकारयत् ॥ १-५१-२०

20. mahaatejaaH vishvaamitraH = great resplendent, Vishvamitra - the king; mediniim paalayaamaasa = the earth, was ruling; raajaa = king; bahu varSa sahasraaNi = many, years, thousands; raajyam akaarayata = kingdom, made [ruled.]

"Vishvamitra ruled the earth, and this great-resplendent king ruled the kingdom for many thousands of years. [1-51-20]

[Verse Locator](#)

कदाचित् तु महातेजा योजयित्वा वरूथिनीम् ।
अक्षौहिणी परिवृतः परिचक्राम मेदिनीम् ॥ १-५१-२१

21. mahaatejaaH = great-resplendent king Vishvamitra; kadaacit = at one time; varuuthiniim yojayitvaa = armies, combining [marshalling]; akSauhiNii parivR^itaH = with Akshauhini unit of army, encircled by - along with; mediniim paricakraama = earth, he circulated - gone round.

"At one time the great-resplendent king Vishvamitra went round the earth marshalling a unit of akshauhini army. [1-51-21]

The army unit called akshauhini consists of 21,870 elephants, as many chariots, 65,610 cavalry, and 1,09,350 foot soldiers.

[Verse Locator](#)

नगराणि च राष्ट्रानि सरितः च तथा गिरीन् ।
आश्रमान् क्रमशो राजा विचरन् आजगाम ह ॥ १-५१-२२
वसिष्ठस्य आश्रम पदम् नाना पुष्प लता द्रुमम् ।
नाना मृग गण आकीर्णम् सिद्ध चारण सेवितम् ॥ १-५१-२३
देव दानव गन्धर्वैः किन्नरैः उपशोभितम् ।
प्रशांत हरिण आकीर्णम् द्विज संघ निषेवितम् ॥ १-५१-२४
ब्रह्म ऋषि गण संकीर्णम् देव ऋषि गण सेवितम् ।
तपः चरण संसिद्धैः अग्नि कल्पैः महात्मभिः ॥ १-५१-२५
सततम् संकुलम् श्रीमत् ब्रह्म कल्पैः महात्मभिः ।
अब् भक्षैः वायु भक्षैः च शीर्ण पर्ण अशनैः तथा ॥ १-५१-२६
फलमूलाशनैर्दान्तैर्जितदोषैर्जितेन्द्रियैः - यद्वा -
फल मूल अशनैः दान्तैः जित दोषैः जित इन्द्रियैः ।
ऋषिभिः वालखिल्यैः च जप होम परायणैः ॥ १-५१-२७
अन्यैः वैखानसैः चैव समंतात् उपशोभितम् ।

22, 23, 24, 2125, 26, 27, 28a. nagaraaNi raaSTraani ca = cities, provinces, also; saritaH tathaa giriin = rivers, like that, mountains; aashramaan ca = hermitages, also; kramashaH = sequentially; vicaran = while moving about; naanaa puSpa lataa drumam = numerous, flowered, climbers, trees - which has; naanaa mR^iga gaNa aakiirNam = very many, animals, herds of, overspread - which is; siddha caaraNa sevitam = by siddha-s, caaranaa-s, adored by; at such a hermitage; deva daanava gandharvaiH kinnaraiH upashobhitam = gods, demons, gandharva-s, kinnaraa-s, [frequented and] embellished with; prashaanta hariNaa aakiirNam = equable, deer, spread out; dvija sangha niSevitam = birds, flights of, adored by; brahma R^iSi gaNa sankiirNam = Brahma, sage's, assemblages, compacted with; deva R^iSi gaNa sevitam = godly, sages, assemblages, adored by; satatam sankulam = always, bustling with; tapaH caraNa sam siddhaiH = asceticism, practising, well, accomplished ones - with them; agni kalpaiH = Ritual-fire, similar; mahaatmabhiH = with great-souled ones; brahma kalpaiH = to Brahma, comparable ones; mahaa atmatmabhiH = with great-souled ones; ab bhakSaiH = water, eaters [some subsisting on] ; vaayu bhakSaiH ca = [some subsist on,] air, eaters, also; shiirNa parNa ashanaiH tathaa = dried, leaves, eaters, likewise [some subsisting on them]; phala muula ashanaiH = fruits, tubers, eaters [some subsisting on]; daantaiH = self-controlled ones; jita

doSaiH = overcame, peccabilites; jita indriyaiH = overpowered, senses; R^iSibhiH vaalakhilyaiH ca = with sages, Vaalakhilyaa-s, also; japa homa paraayaNaiH = meditations, oblations in Ritual-fire, who are occupied with; anyaiH vaikhaanasaiH caiva = with others, Vaikhaanasa-s, also thus; sam antaat = well, up to end - whole of perimeter; upashobhitam brightened with; shriimat = magnificent one [to such a hermitage of]; vasiSThasya aashrama padam = Vashishta's, hermitage's, threshold of; raajaa aajagaama ha = king Vishvamitra, arrived, indeed.

"Moving sequentially about the provinces, cities, rivers likewise mountains, king Vishvamitra arrived at the threshold of a hermitage which is with numerous flowered trees and climbers, overspread with very many herds of animals, adored by the celestials like siddha-s and caarana-s, frequented and embellished with gods, demons, gandharva-s, and kinnara-s, spread out with equable deer, adored by flights of birds, compacted with the assemblages of Brahma-sages, and also with the assemblages of godly-sages who are fully accomplished in their asceticism, where the personal resplendence of each of the great-souled sage is similar to each of the Ritual-fire available in each of the Ritual Fire Altar before which he is sitting, and which hermitage is bustling with the activity of great-souled sages who are comparable to Brahma, among whom some subsist on water alone, and some on air alone, likewise some more on dry leaves, while some on fruits, tubers, and with such of those sages and also with particular sages like Vaalakhilyaa-s, also with others like Vaikhaanasa-s, who are all self-controlled, who have overcome their peccabilites, who have overpowered their senses that hermitage is occupied, and while everyone of the inmates is engaged in meditations and oblations into Ritual-fire, and with such sages and their activity whole of the perimeter of that hermitage is brightened and rendered splendid, and king Vishvamitra arrived at such a magnificent hermitage of Sage Vashishta. [1-51-22, 23, 24, 2125, 26, 27, 28a]

[Verse Locator](#)

वसिष्ठस्य आश्रम पदम् ब्रह्म लोकम् इव अपरम् ।
ददर्श जयताम् श्रेष्ठ विश्वामित्रो महाबलः ॥ १-५१-२८

28. jayataam shreSTha = among vanquishers, best one; mahaabalaH vishvaamitraH = great-stalwart, Vishvamitra; a param = not, other [not in other world, this worldly]; brahma lokam iva = Brahma's, universe, like; vasiSThasya aashrama padam = Vashishta's, Hermitage's, threshold; dadarsha = has seen.

"And this best one among vanquishers and the great-stalwart Vishvamitra has then seen the hermitage of Vashishta which is like the worldly Universe of Brahma." Thus Sage Shataananda continued his narration. [1-51-28]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक पंचाशः सर्गः

Thus, this is the 51st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 52 Verses converted to UTF-8, Oct 09

Introduction

Vashishta offers hospitality to Vishvamitra and his armies. Even though the King Vishvamitra is disinclined to pressurise a hermit with such a burdensome affair of hospitality to hosts, Vashishta entreats the king to accept. Vishvamitra had to oblige the same. Vashishta summons his do-all Divine Sacred Cow, Shabala, also known as Kaamadhenu, requests her to generate heaps of tasteful foodstuffs for a royal banquet as well as for military rations.

[Verse Locator](#)

तम् दृष्ट्वा परम प्रीतो विश्वामित्रो महाबलः ।
प्रणतो विनयात् वीरो वसिष्ठम् जपताम् वरम् ॥ १-५२-१

1. **mahaabalaH viiraH vishvaamitraH** = great-mighty, valorous one, Vishvamitra; **japataam varam** = [who is] among meditators, the best sage; **tam vasiSTham dR^iSTvaa** = him, Vashishta, on seeing; **parama priitaH** = is highly, rejoiced; **vinayaat praNataH** = obediently, made an obeisance.

On seeing at that best sage among best meditators Sage Vashishta, the great-mighty and valorous Vishvamitra is highly rejoiced and obediently made an obeisance to the sage. [1-52-1]

[Verse Locator](#)

स्वागतम् तव च इति उक्तो वसिष्ठेन महात्मना ।
आसनम् च अस्य भगवान् वसिष्ठो व्यादिदेश ह ॥ १-५२-२

2. **tava svaagatam** = to thee, welcome; **iti mahaa aatmanaa vasiSThena uktaH** = thus, by great-souled, Vashishta, is spoken to [Vishvamitra]; **bhagavaan vasiSThaH** = godly, Vashishta; **asya aasanam ca vyaadidesha ha** = to him [to Vishvamitra,] seat, also, ordering [showing,] indeed.

The great-souled Vashishta spoke, "you are welcome," and that godly sage has indeed shown a high seat to Vishvamitra. [1-52-2]

[Verse Locator](#)

उपविष्टाय च तदा विश्वामित्राय धीमते ।
यथा न्यायम् मुनि वरः फल मूलम् उपाहरत् ॥ १-५२-३

3. **tadaa** = then; **muni varaH** = saint, eminent; **upaviSTaaya dhiimate vishvaamitraaya** = to one who is sitting, courageous one, to Vishvamitra; **yathaa nyaayam** = according, to custom; **phala muulam upaaharat** = fruits, tubers, submitted - offered.

The eminent saint Vashishta then customarily offered fruits and tuber to the courageous Vishvamitra who by now has assumed a seat. [1-52-3]

प्रतिगृह्य तु ताम् पूजाम् वसिष्ठात् राज सत्तमः ।
तपो अग्नि होत्र शिष्येषु कुशलम् पर्यपृच्छत ॥ १-५२-४
विश्वामित्रो महातेजा वनस्पति गणे तथा ।
सर्वत्र कुशलम् च आह वसिष्ठो राज सत्तमम् ॥ १-५२-५

4. **raaja sattamaH** = king, unsurpassed; **mahaatejaa** = great-resplendent one; **vishvaamitraH** = Vishvamitra; **vasiSThaat** = from Vashishta; **taam puujaam pratigR^ihya** = that, deference, on receiving; **tapaH agni hotra shiSyasu** = concerning asceticism, fire, rituals, disciples; **tathaa** = likewise; **vanaspati gaNe** = regarding trees, clumps of - of flora and implied fauna of hermitage; **kushalam** = well being; **paryapR^icChata** = in turn asked after; **vasiSThaH** = Vashishta; **sarvatra kushalam ca** = all round, well-being, also; **raaja sattamam aaha** = to king, the matchless, said - reported.

On receiving that deference from Vashishta, then that unsurpassed king Vishvamitra asked after the well-being of the asceticism, Fire-rituals and disciples and their progress in that hermitage, and that great-resplendent Vishvamitra has also asked after the well being of flora and fauna of the hermitage, and Vashishta reported to the matchless king about the all round well-being of every activity. [1-52-4, 5]

[Verse Locator](#)

सुख उपविष्टम् राजानम् विश्वामित्रम् महातपाः ।
पप्रच्छ जपताम् श्रेष्ठो वसिष्ठो ब्रह्मणः सुतः ॥ १-५२-६

6. **japataam shreSThaH** = among meditators, supreme one; **mahaatapaaH** = great-ascetic; **brahmaNaH sutaH vasiSThaH** = Brahma's, son [brainchild,] Vashishta; **sukha upaviSTam** = at ease, on sitting; **raajaanam vishvaamitram** = to king, Vishvamitra; **paprachCha** = asked.

Vashishta the supreme one among meditators, a great-ascetic, and the brainchild of Brahma has then asked Vishvamitra who is sitting at ease. [1-52-6]

[Verse Locator](#)

कच्चित् ते कुशलम् राजन् कच्चित् धर्मेण रंजयन् ।
प्रजाः पालयसे राजन् राज वृत्तेन धार्मिक ॥ १-५२-७

7. **raajan** = oh, king; **te kushalam kaccit** = to you, well-being, I hope - All is well!; **raajan** = oh, king; **dhaarmikaH** = as a righteous one; **prajaaH dharmeNa ranjayan** = people, righteously, while satisfying to their contentment; **raaja vR^ittena** = by kingly, righteousness; **paalayase kaccit** = are you ruling, hopefully.

" 'I hope that you are fine! And oh, righteous king, hope that you are ruling people righteously with kingly righteousness to their contentment. [1-52-7]

The kingly righteousness is one component among the four primary concerns of the kingcraft as said at: **nyaayena aarjanam arthasya varthanam paalanam tathaa | sat paatre pratipattiH ca raaja vR^ittam catur vidham |** 'monies are to be earned righteously, they are to be enriched righteously, and safeguarded righteously, and they are to be endowed to righteous deeds or persons, for welfare of the state, righteously..'

[Verse Locator](#)

कच्चित् ते सुभृता भृत्याः कच्चित् तिष्ठन्ति शासने ।
कच्चित् ते विजिताः सर्वे रिपवो रिपु सूदन ॥ १-५२-८

8. **te bhR^ityaaH** = your, servants; **su bhR^itaa kaccit** = well-served - are they looked after well, I hope; **shaasane tiSThanti kaccit** = byrulership, abiding, I hope; **ripu suudana** = oh, adversary, vanquisher of; **te ripavaH** = your, enemies; **sarve** = all of them; **vi jitaH** = surely, vanquished; **kaccit** = I hope.

" 'I hope your servants are looked after well, hope all of them are abiding by the rulership, oh, vanquisher of adversaries, I hope that you have surely vanquished all of your adversaries. [1-52-8]

[Verse Locator](#)

कच्चित् बले च कोशे च मित्रेषु च परंतप ।
कुशलम् ते नर व्याघ्र पुत्र पौत्रे तथा अनघ ॥ १-५२-९

9. **parantapa** = oh, enemy-inflamer; **anagha** = oh, impeccable one; **nara vyaaghra** = oh, man, tigerly; **bale ca koshe ca mitreSu ca** = in forces, and, in exchequer, and, among friends [confederates,] also; **tathaa** = likewise; **te putra pautre** = your, in sons, in grandsons; **kushalam kaccit** = well-being, I hope.

" 'For you are an impeccable one and an emery-inflamer, oh, tigerly-man, I hope that your forces, exchequer and confederates are fine, and all is well with your sons and grandsons." Thus Vashishta asked the well-being of Vishvamitra. [1-52-9]

[Verse Locator](#)

सर्वत्र कुशलम् राजा वसिष्ठम् प्रत्युदाहरत् ।
विश्वामित्रो महातेजा वसिष्ठम् विनय अन्वितम् ॥ १-५२-१०

10. **mahaatejaa raajaa vishvaamitra** = great-resplendent, king, Vishvamitra; **vasiSTham vinaya anvitam** = to Vashishta, respect, having - respectfully; **sarvatra kushalam** = everywhere, fineness - everything is fine; **vasiSTham** = to Vashishta; **prati udaaharat, in turn [in reply,] exemplified - replied.**

"The great-resplendent king Vishvamitra respectfully replied Sage Vashishta saying, 'everything is fine.' [1-52-10]

[Verse Locator](#)

कृत्वा तौ सुचिरम् कालम् धर्मिष्ठौ ताः कथाः तदा ।
मुदा परमया युक्तौ प्रीयेताम् तौ परस्परम् ॥ १-५२-११

11. **dharma iSThau** = conscientious celebrities of; **tau [ubhau]** = both of them; **paramayaa mudaa yuktau** = heightened, rejoice, along with; **su ciram kaalam** = for a very, long, time; **taaH kathaaH** = those, stories [pleasantries]; **tadaa kR^itvaa** = thus, on making [exchanging]; **tau** = those two; **parasparam - paraH aparam** = one, another; **priiyetaam** = gladdened.

"Both of those celebrities of conscientious then exchanged pleasantries for a long time with their rejoice heightening and gladdening one another. [1-52-11]

[Verse Locator](#)

ततो वसिष्ठो भगवान् कथा अन्ते रघुनन्दन ।
विश्वामित्रम् इदम् वाक्यम् उवाच प्रहसन् इव ॥ १-५२-१२

12. **raghunandana** = oh, legatee of Raghu - Rama; **tataH** = then; **bhagavaan vasiSThaH** = godly sage, Vashishta; **kathaa ante** = story, at end [of discussions]; **prahasan iva** = smilingly, like; **vishvaamitram idam vaakyam uvaaca** = to Vishvamitra, this, sentence, spoke.

"Then at the end of discussions, oh, Rama the legatee of Raghu, that godly Sage Vashishta smilingly spoke this sentence to Vishvamitra. [1-52-12]

[Verse Locator](#)

आतिथ्यम् कर्तुम् इच्छामि बलस्य अस्य महाबल ।
तव च एव अप्रमेयस्य यथा अर्हम् संप्रतीच्छ मे ॥ १-५२-१३

13. **mahaabalaH** = oh, great-forceful one - Vishvamitra; **asya balasya** = to this, military force; **a prameyasya** = without, a match [matchless one]; **tava ca eva** = to you, also, as well; **yathaa arham** = as, befitting - to your status; **aatithyam kartum icChaami** = guestship, to do [to offer,] I wish to[me = from me; **sampratiicCha** [sam prati icCha = well, in turn, you accede] = kindly accede to it.

" 'I wish to offer guestship befitting to your status, oh, great-forceful king Vishvamitra, to a matchless one like you and to this military force of yours, kindly accept it from me. [1-52-13]

[Verse Locator](#)

सत्क्रियाम् तु भवान् एताम् प्रतीच्छतु मया कृताम् ।
राजन् त्वम् अतिथि श्रेष्ठः पूजनीयः प्रयत्नतः ॥ १-५२-१४

14. **bhavaan** = you; **mayaa kR^itaam** = by me, done [offered]; **etaam sat kriyaam tu** = all these, good, works [hospitalities,] on their part; **pratiicChatu** = kindly take - accept; **raajan** = oh, king; **tvam** = you are; **prayatnataH puujaniiaH** = one to be revered, effortfully; **atithi shreSThaH** = guest, important.

" 'You may kindly accept all these hospitalities offered by me, oh king, for you are an important guest you ought to be revered effortfully.' So said Vashishta to Vishvamitra. [1-52-14]

'It is quiet meaningless on the part of this sage, subsisting on wild fruits and tubers, to offer a royal banquet or rations to military and feed to horses and elephants' - is the thinking of King Vishvamitra. For that, the sage is saying that a king is to be revered 'effortfully...' But, Vishvamitra is reluctantly evading the so-called hospitality for 'royals' and 'armies' from a poor hermit.

[Verse Locator](#)

एवम् उक्तो वसिष्ठेन विश्वामित्रो महामतिः ।
कृतम् इति अब्रवीत् राजा पूजा वाक्येन मे त्वया ॥ १-५२-१५

15. **vasiSThena evam uktaH** = by Vashishta, thus, said - to the sage; **mahaamatiH raajaa vishvaamitraH** = highly intellectual, king, Vishvamitra; **tvayaa** = by you; **puujaa vaakyena** = with [just by] reverential, words; **me** = to me; **kR^itam** = done[hospitality is deemed to have been offered - and nothing more is required; **iti abraviit** = thus, said.

"When sage Vashishta said in this way, that highly-intellectual king Vishvamitra said to him, 'hospitality is deemed to have been offered to me with your reverential words, it is enough and nothing more is necessary.' [1-52-15]

[Verse Locator](#)

फल मूलेन भगवन् विद्यते यत् तव आश्रमे ।
पाद्येन आचमनीयेन भगवद् दर्शनेन च ॥ १-५२-१६
सर्वथा च महाप्राज्ञ पूजा अर्हेण सुपूजितः ।
नमस्ते अस्तु गमिष्यामि मैत्रेण ईक्षस्व चक्षुषा ॥ १-५२-१७

16. **bhagavan** = oh, godly sage; **yat tava aashrame vidyate** = what, in your, hermitage, obtains; with such; **phala muulena** = with fruits, tubers; **paadyena aacamaniyyena** = by water for feet-wash, by water for wetting mouth; **bhagavat darshanena ca** = godlike [you,] by [the

very] visualisation, also; **puujaa arheNa** = [by you who are] for reverence, worthy; **su puujitaH** = [I am] well, revered; **mahaa praa~naH** = oh, highly, noetic sage; **gamiSyaami** = I wish to go; **te namaH astu** = to you, obeisance, let there be [le it be accepted]; **sarvathaa** = always; **maitreNa cakSuSaa iikSasva** = with a friendly, eye [regard,] you look upon [us.]

"I am entertained with whatever item that obtains in your hermitage, say fruits, tubers and water for feet-wash and to wet mouth. Why those petty items, I regaled just by seeing you, a godly sage like. Oh, highly noetic sage, by yourself you are a sage worthy to be revered by one and all, such as you are you alone have revered me. Now I wish to take leave, please accept my obeisance to you, and please look upon us with a friendly regard. [1-52-16, 17]

The reverential salutation **namas te astu** is discussed in the endnote.

[Verse Locator](#)

एवम् ब्रुवन्तम् राजानम् वसिष्ठः पुनः एव हि ।

न्यमंत्रयत धर्मात्मा पुनः पुनः उदार धीः ॥ १-५२-१८

18. **evam bruvantam raajaanam** = in this way, [obliquely] speaking, to king; **dharmaatmaa** = virtue-souled one; **udaara dhiiH** = benevolent, minded [magnanimous sage]; **vasiSThaH** = Vashishta; **punaH eva hi** = again, thus, indeed; **punaH punaH** = again, again [repeatedly]; **nyamantrayata** = entreated.

Even if the king was speaking in this way obliquely to him, that virtue-souled and magnanimous sage Vashishta entreated the king repeatedly. [1-52-18]

[Verse Locator](#)

बाढम् इति एव गाधेयो वसिष्ठम् प्रत्युवाच ह ।

यथा प्रियम् भगवतः तथा अस्तु मुनि सत्तम ॥ १-५२-१९

19. **gaadheyaH** = Gaadhi's son - Vishvamitra; **vasiSTham** = to Vashishta; said this; **muni sattama** = oh, saint, eminent; **baadDham** = Agreed!; **bhagavataH yathaa priyam** = to godlike you, as to how, it will be pleasing; **tathaa astu** = so, be it; **iti prati uvaaca ha** = thus, in turn, spoke [replied,] indeed.

"Gaadhi's son Vishvamitra then replied the eminent saint Vashishta, "Agreed! As it pleases the godly sage. So be it!" [1-52-19]

[Verse Locator](#)

एवम् उक्तः तथा तेन वसिष्ठो जपताम् वरः ।

आजुहाव ततः प्रीतः कल्माषीम् धूत कल्मषः ॥ १-५२-२०

20. **tathaa tena evam uktaH** = thus, that way, by him [Vishvamitra,] who is said; **japataam varaH** = among meditators, the best; **dhuuta kalmaSaH** = one who is laved, of blemishes; **vasiSThaH** = Vashishta; **priitaH** = is gladdened; **tataH** = then; **kalmaaSiim** = speckled cow [namely Shabala]; **aa juhaava** = to come, called - started calling.

"When Vishvamitra said that way then Vashishta, the best one among meditators, and one whose blemishes are laved is gladdened, and started calling his speckled cow, namely Shabala, yclept Kaamadhenу. [1-52-20]

[Verse Locator](#)

एहि एहि शबले क्षिप्रम् शृणु च अपि वचो मम ।

सबलस्य अस्य राजर्षेः कर्तुम् व्यवसितो अस्मि अहम् ।

भोजनेन महा अर्हेण सत्कारम् संविधत्स्व मे ॥ १-५२-२१

21. **shabale** = oh, amazingly coloured [cow Shabala]; **kSipram ehi ehi** = quickly, come, come; **mama vacaH shR^iNu ca api** = my, word, listen, also, even; **aham** = I; **mahaa arheNa bhojanena** = with highly, delectable, feast [with a royal banquet]; **sa balasya asya raajarSeH** = together with, [all] forces, his, to kingly-sage; **satkaaram kartum vyavasitaH asmi** = hospitality, to do [to accord,] prepared, I am; **me samvidhatsva** = for me, you arrange for it.

" 'Come on, oh, Shabala! Come quickly and listen to my words. I prepared to accord hospitality with a highly delectable royal banquet to this kingly sage together with all his forces. You arrange it for me. [1-52-21]

[Verse Locator](#)

यस्य यस्य यथा कामम् षड् रसेषु अभिपूजितम् ।
तत् सर्वम् काम धुक् दिव्ये अभिवर्ष कृते मम ॥ १-५२-२२

22. **divye kaama dhuk** = oh, divine, desires, milker [cow]; **yasya yasya** = whose, whose; **[yadyad** = yat yat = what, what - whatever]; **abhipuujitam** = cherished - savoured; **SaD raseSu** = from among - six, savours; **tat sarvam** = that, in entirety p- plentifully; **yathaa kaamam** = as, [he] wishes [as per his piquancy]; **kR^ite mama** = owing to, me - for my sake; **abhivarSa** = now shower.

"Oh, Kaamadhenу, the Divine Cow, the Milker of All-Desires, for my sake you shower whatsoever foodstuff is savoured by whosoever according to one's own piquancy from each of the six savour, that too plentifully. [1-52-22]

The six tastes that shall comprise an Indian meal are: 1] caustic, 2] acidic, 3] sweetish, 4] salty, 5] unsweetish [bitter,] and 6] alkaline.

[Verse Locator](#)

रसेन अन्नेन पानेन लेह्य चोष्येण संयुतम् ।
अन्नानाम् निचयम् सर्वम् सृजस्व शबले त्वर ॥ १-५२-२३

23. **shabale** = oh, Shabala; **rasena annena paanena** = with savourily, masticable, drinkables; **lehya** = [with dishes that can be] licked; **coSyena** = [that can be] sucked; **samyutam** = comprised of; **sarvam anaanaam nicayam** = every kind of, foodstuffs, heaps of; **sR^ijasva** = you create; **tvара** = be quick.

" 'Oh, Shabala, you create heaps of savourily foodstuffs comprised of masticable items like crunchy foods, drinkable items like soft-drinks, tasteable items like honey-like viscous dishes, squeezable items like pulpy fruits, and be quick.' " So said Sage Vashishta to that Sacred Cow, Kaamadhenу, and Vishvamitra continued his narration. [1-52-23]

namaste... namaskaar... I greet you...

The reverential greeting **namaste** is from the root **nam** 'bend down a little...' before upper echelons and the word **namas** is usually translated a 'salutation by bending a little...' and **namas kaara** is the act of doing so. This word **namaH= na aham** is 'not me...' **te astu** but 'you, it shall be...' rather, 'I have lost my 'I-ness' before you as I am humbling myself to your high knowledge or, high seat, or elder age...' and let your 'your-ness' prevail over me, for I am somewhat an inferior being before you...' is the latent meaning.

This is either vocalised or coupled with the gesture of adjoining palms, and that **mudra** 'gesture...' is called **an~jali** or as a Latinian friend of ours has provided its Latin counterpart as:

The infinitive is **iungere manus ante pectus** 'to join hands in front of your chest...' or merely **iungere manus** 'to join hands...' We can say **iungimus manus ante pectus** 'we join or fold our hands in front of us...' **iungo manus ante pectus** 'I fold my hands...' **iungite manus ante pectus** 'fold your hands in front of you...' This last sentence is the - you, plural - is in command form. Again, you may leave out **ante pectus** for succinctness.

And if the word **iun** with a half 'n' nasal is matched with Sanskrit **a~n** in **an~jali** and the word **ngo** is matched with Sanskrit **~nja** as the English 'g' is most often used for Sanskrit 'ja' by Max Muller et al., the two **an~jali** of Sanskrit and **iungo** Latin have same pronunciation and portent in prayer or traditional salutation.

iti vaalmiiki raamaayaNe aadi kaavye baala kaaNDe dvi paMcaashaH sargaH

Thus, this is the 52nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 53 Verses converted to UTF-8, Oct 09

Introduction

Vishvamisra tries to gain Kaamadhenu, but Sage Vashishta persistently refuses Vishvamisra's bargains and barter. 'When an ordinary cow alone is held sacred and it is an unmarketable commodity, how then can Shabala, a milker of any wish, be given away or bartered for other riches...' is the argument of Vashishta. Yet, Vishvamisra goes on his bidding, but in vain.

[Verse Locator](#)

एवम् उक्ता वसिष्ठेन शबला शत्रु सूदन ।

विदधे कामधुक् कामान् यस्य यस्य ईप्सितम् यथा ॥ १-५३-१

1. **shatru suudana** = oh, enemy-chastener, Rama; **vasiSThena evam uktaa** = by Vashishta, this way, [she who is] spoken to; **kaamadhuk** = desire, milker; **shabalaa** = cow with amazing coloured skin - Shabala; **yasya yasya yathaa iipsitam** = whose, whose, as to how, fancied; all those; **kaamaan** = fancies; of foodstuffs; **vidadhe** = bestowed.

"Oh, enemy-chastener Rama, when the Divine Cow Shabala is spoken in this way by Sage Vashishta, then that milker bestowed each and every fancy, fancied by each and every fancier, according to one's own fancy." Thus Sage Shataananda continued the legend of Shabala or Kaamadhenu, as a part of the legend of Vishvamisra to Rama and others. [1-53-1]

[Verse Locator](#)

इक्षून् मधून् तथा लाजान् मैरेयान् च वर आसवान् ।

पानानि च महाअर्हाणि भक्ष्यान् च उच्च अवचान् तथा ॥ १-५३-२

2. **ikSuun madhuun tathaa laajaan** = sugar-cane [and its dishes,] honey [and its dishes,] like that, cornflakes, [rice-flakes etc.,]; **vara aasavaan [aasanaan]** = best, liquors [or, with best wineglasses]; **maireyaan ca** = arracks [Arabic 'arak 'sweat', 'arak al-tamr 'alcoholic spirit from dates in Arabia, and from sugar-cane and rice in India,] also; **mahaa arhaaNi paanaani ca** = highly [very,] apposite to [royalties and army-men,] drinks, further; **tathaa** = like that; **ucca avacaan** = verily, diverse; **bhakSyaaN ca** = foodstuffs, also; **[shabala vidadhe** = Shabala, bestowed.]

Shabala bestowed dishes of sugar cane and honey, and flakes of all sorts, like cornflakes, rice-flakes, also best arracks and liquors in best wineglasses, further, the drinks and foodstuffs that are very diverse and verily apposite to royalties and army-men. [1-53-2]

[Verse Locator](#)

उष्ण आढ्यस्य ओदनस्य अपि राशयः पर्वतोपमाः ।

मृष्ट अन्नानि च सूपाः च दधि कुल्याः तथैव च ॥ १-५३-३

नाना स्वादु रसानाम् च खाण्डवनाम् - षाडबानाम् - तथैव च ।

भाजनानि - भोजनानि - सुपूर्णानि गौडानि च सहस्रशः ॥ १-५३-४

3. [atra = there]; uSNa aaDhyasya odanasya api = heat, rich in [steamy,] foods, even; parvata upamaaH raashayaH = mountain, similar, stacks - have come up; mR^iSTa annaani ca = palatable, foodstuffs [side dishes, desserts of rice,] also; suupaaH ca = cooked pulse's dumplings, also; tathaiva = like that; dadhi kulyaaH ca = curds, cascades of, also; naanaa svaadu rasaanaam ca = varied, daintily, soft-drinks, also; khaaNDavanaam = sugar-candies, [or, SaaDabaanaam = juices with six kinds of tastes]; tathaiva ca = like that, also; su puurNaani = fully, replete with; bhaajanaani = dishes, [silver hollowware; or, bhojanaani = delectable foodstuffs;] gauDaani ca = [foodstuffs made from the] treacly dumplings of cane sugar, also; sahasrashaH = in thousands; in no time they have come up.

There emerged mountainous stacks of steamy foodstuffs, palatable side-dishes and desserts of rice etc., also the dumplings of cooked pulses, like that the cascades of curds and the other milk products likes butter, ghee, cheese etc. Thousands of silver dishes and hollowware fully replete with daintily soft drinks, like that full with sugar-candy preparations, and with preparations that comprise all the six tastes have come up together with delectable foodstuffs made out of treacly dumplings of cane sugar. [1-53-3, 4]

[Verse Locator](#)

सर्वम् आसीत् सुसंतुष्टम् हृष्ट पुष्ट जन आयुतम् ।
विश्वामित्र बलम् राम वसिष्ठेन सुतर्पितम् ॥ १-५३-५

5. raama = oh, Rama; vishvaamitra balam = Vishvamitra's, forces; sarvam eva = all, like that; vasiSThena su tarpitam = by Vashishta, well, feasted; su santuSTam = well, gladdened; hR^iSTa puSTa jana aayutam aasiit = rejoiced, regaled, men, consisting, it became.

"Oh, Rama, all of the men in the forces of Vishvamitra, who are already rejoiced and regaled by the regular feasts accorded by their king Vishvamitra, are now comparatively well gladdened when feasted by Sage Vashishta, in which they rejoiced and regaled, for a good measure. [1-53-5]

[Verse Locator](#)

विश्वामित्रो अपि राजर्षिः हृष्ट पुष्टः तदा अभवत् ।
स अन्तः पुर वरो राजा स ब्राह्मण पुरोहितः ॥ १-५३-६

6. tadaa = then; sa antaH pura varaH = with, palace, chamber's, best inmates [royal ladies]; sa braahmaNa purohitaH = with, court-scholars, royal-priests; raajarSiH = kingly sage; vishvaamitraH raajaa api = Vishvamitra, king, even; hR^iSTa puSTaH abhavat = exultant, energetic, became.

"Partaking that feast together with the best royal ladies of palace chambers, and with the court-scholars and the court-priests even the king Vishvamitra, who by his nature is a kingly sage, became exultant and energetic. [1-53-6]

[Verse Locator](#)

स अमात्यो मंत्रि सहितः स भृत्यः पूजितः तदा ।
युक्तः परम हर्षेण वसिष्ठम् इदम् अब्रवीत् ॥ १-५३-७

7. tadaa = then; puujitaH = one who is honoured - Vishvamitra by Vashishta; sa amaatyaaH mantri sahitaH = with, advisers, minister, along with; sa bhR^ityaaH = with, attendants - Vishvamitra; parama harSeNa yuktaH = high, admiration, along with; vasiSTham idam abraviit = to Vashishta, this, spoke.

"When honoured along with his advisers, ministers and attendants by way of receiving a royal banquet, king Vishvamitra then in high admiration spoke this to Vashishta. [1-53-7]

[Verse Locator](#)

पूजितो अहम् त्वया ब्रह्मन् पूज अर्हेण सुसत्कृतः ।
श्रूयताम् अभिधास्यामि वाक्यम् वाक्य विशारद ॥ १-५३-८

8. **brahman** = oh, Brahman; **puuja arheNa** = for esteem, meetly [sage of your like]; **tvayaa** = by you; **aham puujitaH** = I am, revered [esteemed]; **su sat kR^itaH** = well, good, done [shown generous hospitality]; **vaakya vishaarada** = oh, sentence, expert of; **vaakyam abhidhaasyaami** = [a] word, I wish to tell - I say for myself; **shruuyataam** = that may be listened.

" 'You showed me a generous hospitality whereby I am esteemed by an estimable sage like you, oh, expert in sententiousness, now I wish to say for myself to which you may please listen. [1-53-8]

[Verse Locator](#)

गवाम् शत सहस्रेण दीयताम् शबला मम ।
रत्नम् हि भगवन् एतत् रत्न हारी च पार्थिवः ॥ १-५३-९
तस्मात् मे शबलाम् देहि मम एषा धर्मतो द्विज ।

9, 10a. **bhagavan** = oh, godly sage; **gavaam shata sahasreNa** = cows, by [barter of] hundred, thousands; **mama shabalaa diiyataam** = to me, Shabala [do-all cow,] may be given; **etat** = this [cow]; **ratnam hi** = gemstone [treasure,] indeed; **paarthivaH ratna haarii ca** = king, gemstones [treasures,] stealer [gatherer]; **dvija** = oh, Brahman; **tasmaat** = therefore; **shabalaam me dehi** = Shabala, to me, be bestowed; **eSaa dharmataH mama** = this [cow,] as a rule, mine - belongs to me.

" 'Oh, godly sage, this Shabala may be given to me for a barter of a lakh, a hundred thousand, cows. Indeed this do-all cow is a treasure, and the kings are the gatherers of treasures. Therefore bestow this cow to me. As rule this cow also belongs to me.' Thus Vishvamitra said to Vashishta. [1-53-9, 10a]

[Verse Locator](#)

एवम् उक्तः तु भगवान् वसिष्ठो मुनि सत्तमः ॥ १-५३-१०
विश्वामित्रेण धर्मात्मा प्रत्युवाच महीपतिम् ।

10b, 11a. **vishvaamitreNa** = by Vishvamitra; **evam uktaH tu** = that way, who is spoken to - Vashishta, on his part; **bhagavaan muni sattamaH dharmaatmaa** = reverential one, saint, the eminent, virtue-souled one; **vasiSThaH** = Vashishta; **mahiipatim prati uvaaca** = to the king, in turn, spoke - replied.

"When Vishvamitra addressed him in that way, the reverential sage Vashishta, who is a virtue-souled eminent saint, on his part replied the king in this way. [1-53-10b, 11a]

[Verse Locator](#)

न अहम् शत सहस्रेण न अपि कोटि शतैः गवाम् ॥ १-५३-११
राजन् दास्यामि शबलाम् राशिभी रजतस्य वा ।

11b, 12a. **raajan** = oh, king; **aham** = I; **gavaam shata sahasreNa** = cows, by hundred, thousand; **shabalaam na daasyaami** = Shabala, not, I will afford; **koTi shataiH api** = by millions, hundreds of [of cows,] even; **na** = I do not give; **rajatasya raashibhiH** = of silver, lots; **vaa** = either - I do not give.

" 'I cannot afford Shabala, neither by the barter of a hundred thousand cows, nor by hundreds of millions of cows, nor by lots and lots of silver, either. [1-53-11b, 12a]

[Verse Locator](#)

न परित्यागम् अर्हा इयम् मत् सकाशात् अरिन्दम ॥ १-५३-१२

शाश्वती शबला मह्यम् कीर्तिर् आत्मवतो यथा ।

12b, 13a. arindama = oh, enemy-subjugator; iyam = this - cow; mat sakaashaat = from my, proximity; parityaagam = for abandoning; na arhaa = not, she is proper one; aatmavataH = to self-respectful ones; kiirtiH yathaa = respectability, as with; shabalaa mahyam shaashvatii = Shabala is, for me, everlasting [inseparable.]

" 'Abandoning her from my proximity is unmeet for her, oh, enemy-subjugator, you cannot even subjugate me terroristically and try to wean this cow away from me, as Shabala is everlastingly and inseparably mine, as with the everlasting and inseparable respectability of a self-respectful person. [1-53-12b, 13a]

[Verse Locator](#)

अस्याम् हव्यम् च कव्यम् च प्राण यात्रा तथैव च ॥ १-५३-१३

आयत्तम् अग्नि होत्रम् च बलिः होमः तथैव च ।

13b, 14a. havyam ca = oblations [for gods,] also; kavyam ca = oblations [for manes,] also; tathaiva ca = like that, also; praaNa yaatraa = [my] life's, journey - cow which makes the journey of my life possible; agni hotram ca = for Ritual-fire, enkindler of, also; baliH = sacrifices - which accords material for sacrifices; tathaiva ca = like that, also; homaH = conducting sacred rituals of = "#B3003A"> homa-s [Oxford: hom, n. (also = "#B3003A"> homa) 1 the soma plant, 2 the juice of this plant as a sacred drink of the Parsees, [Persian = "#B3003A"> hom, hum, Avestan = "#B3003A"> haoma]; asyaam aayattam = in her [in cow,] take basis - dependant on her.

"This cow makes the journey of my life possible. Oblations to gods or manes, enkindling of Ritual-fire, religious sacrifices, homa-s, the sacred rituals conducted as darsha, paurNa maasi, all are dependent on her. [1-53-13b, 14a]

[Verse Locator](#)

स्वाहा कार वषट् कारौ विद्याः च विविधाः तथा ॥ १-५३-१४

आयत्तम् अत्र राज ऋषे सर्वम् एतन् न संशयः ।

14b, 15a. raaja R^iSe = oh, kingly, sage; svaahaa kaara vaSaT kaarau = swaahaa, syllabified utterances, vaSaT, add-on syllabics; tathaa = thus; vi vidhaaH vidyaaH ca = divers and numerous, indoctrinations, also; etat sarvam = everything, in entirety; atra = in this matter [of cow]; aayattam = dependent on; samshayaH na = doubt, is not there.

"This cow is the bedrock for everything in its entirety, and regarding diverse and numerous indoctrinations, and even for add-on syllabics like svaaha, vaSaT, they are all dependent on this cow, there is no doubt about it. [1-53-14b 15a]

When the Fire-Ritual, or homa is conducted each pouring of fluid oblation or each dropping of solid oblation into Fire-Altar is associated with Vedic-hymns addressing the particular receiver-deity, annexed with syllabics like: svaahaa, svaahaa kaaraaH at the end of each chant like indraaya svaahaa, indraaya idam na mama... varuNaaya svaahaa, varuNaaya idam na mama... 'to Indra this is scarified, this is for Indra, not mine... to Rain-god this is sacrificed, this is for Rain-god, not mine...' So also the vaSaT is annexed to the hymns addressed to manes. To learn Veda-s one shall be eligible to perform a Fire-ritual, and if Fire-ritual is performed, some basic Vedic hymns are to be learnt, and all this is a cyclic affair, requiring much paraphernalia. This cow supplies everything at wish, without a hassle, either to the teacher or to the taught.

[Verse Locator](#)

सर्वस्वम् एतत् सत्येन मम तुष्टिं करी तथा ॥ १-५३-१५

कारणैः बहुभी राजन् न दास्ये शबलाम् तव ।

15b, 16a. **etat** = this one - cow; **satyena mama sarvasvam** = in truth, to me, everything; [**sadaa** = always]; **tuSTi kari** = gratification, doer [ever-gratifier]; **raajan** = oh, king; **tathaa** = in that way; **bahubhii kaaraNaiH** = by so many, reasons; **shabalaam tava na daasye** = Shabala, to you, not, I afford.

" "In truth, this cow is everything to me and ever-gratifier, that way by so many reasons, oh, king, I cannot afford Shabala to you or to anyone." So said Vashishta to Vishvamitra. [1-53-15b, 16a]

[Verse Locator](#)

वसिष्ठेन एवम् उक्तः तु विश्वामित्रो अब्रवीत् तदा ॥ १-५३-१६
संरब्धतरम् अत्यर्थम् वाक्यम् वाक्य विशारदः ।

16b, 17a. **vaakya vishaaradaH vishvaamitraH** = sententiousness, expert, Vishvamitra; **vasiSThena evam uktaH** = by Vashishta, thus, [though] spoken; **tadaa** = then; **ati artham** = verily, reasoning [argumentatively]; **sam rabdha taram** = with, hastiness, muchly [compellingly]; **[idam] vaakyam abraviit** = [this] sentence, spoke.

Though Vashishta spoke thus Vishvamitra being an expert in sententiousness then spoke this sentence compellingly and argumentatively. [1-53-16b, 17a]

[Verse Locator](#)

हैरण्य कक्ष्या ग्रैवेयान् सुवर्ण अंकुश भूषितान् ॥ १-५३-१७
ददामि कुंजराणाम् ते सहस्राणि चतुर् दश ।

17b, 18b. **hairaNya kakSyaa graiveyaan** = golden, girdles, necklets; **suvarNa ankusha bhuuSitaan** = golden, goad, adorned with; **kunjaraaNam** = such elephants; **catur dasha sahasraaNi** = four, ten, thousands - fourteen thousand; **te dadaami** = I bestow, upon you.

" 'I bestow upon you fourteen thousand elephants adorned with golden girdles, golden necklets and golden goads. [1-53-17b, 18a]

[Verse Locator](#)

हैरण्यानाम् रथानाम् च श्वेत अश्वानाम् चतुर् युजाम् ॥ १-५३-१८
ददामि ते शतानि अष्टौ किन्किणीक विभूषितान् ।

18b, 19a. **shveta ashvaanaam catur yujaam** = with very white, horses, four, to yoke on; **hairaNyaanaam rathaanaam ca** = golden, chariots, also; **kinkiNiika vibhuuSitaan** = set of tintinnabulating bells, trimmed up with; **aSTau shataani** = eight, hundred; **te dadaami** = to you, I will give.

" 'I will grant you eight hundred golden chariots whichever can be yoked on with four whitely-white horses trimmed up with the sets of tintinnabulating bells. [1-53-18b, 19a]

[Verse Locator](#)

हयानाम् देश जातानाम् कुल जानाम् महौजसाम् ।
सहस्रम् एकम् दश च ददामि तव सुव्रत ॥ १-५३-१९

19b, c. **su vrata** = on superbly, vowed sage; **desha jaataanaam** = in countries, born in [famous countries for best horse breeding]; **kula jaanaam** = of [high] pedigree, born in; **mahaa ojasaam** = with great [fleetly,] animation [galloping]; **hayaanaam** = horses; **ekam dasha ca** = one, ten, also - eleven; **sahasram** = a thousand - eleven thousand horses; **tava dadaami** = to you, I grant.

" 'I grant you, oh, superbly vowed sage, eleven thousand fleetly galloping horses of high pedigree born in best countries of best horse breeding. [1-53-19b, c]

नाना वर्ण विभक्तानाम् वयःस्थानाम् तथैव च ।
ददामि एकाम् गवाम् कोटिम् शबला दीयताम् मम ॥ १-५३-२०

20. naanaa varNa vi bhaktaanaam = diverse, colours, verily [differently,] divisionalized; **tathaiva ca** = like that, also; **vayaH sthaanaam** = in age, staying [come of age]; **gavaam** = of cows; **ekaam koTim** = one, crore [ten millions]; **dadaami** = I award; **mama shabalaa diiyataam** = to me, Shabala, may be given.

" 'I award ten million diversely coloured and differently divisionalized cows, whichever of them will be came of age as milker, thereby, let this do-all cow Shabala be given to me. [1-53-20]

[Verse Locator](#)

यावत् इच्छसि रत्नानि हिरण्यम् वा द्विजोत्तम ।
तावत् ददामि ते सर्वम् दीयताम् शबला मम ॥ १-५३-२१

21. **dvija uttama** = oh, Brahman, the eminent; **ratnaani vaa hiraNyam vaa** = gemstones, either, gold, or; **yaavat icChasi** = how much, you yearn; **[tat] sarvam** = [all,] everything; **taavat** = that much; **te dadaami** = I gift; **shabalaa mama diiyataam** = Shabala, to me, be given.

" 'Or, oh, eminent Brahman, if you yearn either for gems or gold, I gift that much of everything as much as you can yearn, let Shabala be given to me." Thus Vishvamitra entreated again. [1-53-21]

[Verse Locator](#)

एवम् उक्तः तु भगवान् विश्वामित्रेण धीमता ।
न दास्यामि इति शबलाम् प्राह राजन् कथंचन ॥ १-५३-२२

22. **dhiimataa vishvaamitreNa evam uktaH** = by shrewd [king,] Vishvamitra, thus, who is spoken; **bhagavaan** = reverential sage Vashishta; **raajan** = oh, king; **kathamcana** = whatever - may happen; **shabalaam na daasyaami** = Shabala, not, I surrender; **iti pra aha** = thus, clearly, said.

When the shrewd king Vishvamitra spoke to the reverential sage Vashishta, that sage has clearly said, 'whatever it is oh, king, I do not surrender Shabala, the cow.' [1-53-22]

[Verse Locator](#)

एतदेव हि मे रत्नम् एतदेव हि मे धनम् ।
एतदेव हि सर्वस्वम् एतदेव हि जीवितम् ॥ १-५३-२३

23. **etat eva** = this, alone; **me ratnam hi** = for me, gem, indeed; **etat eva hi me dhanam** = this, alone, truly, for me, wealth [treasure]; **etat eva sarvasvam hi** = this, alone, for me, everything, really,; **etat eva jiivitam hi** = this, alone, life [alter ego,] actually.

" 'Really this alone is my gemmy cow, thus I do not require your jewels or gems... truly, this alone is my treasure, thus I do not require your gilded chariots, horses or elephants... really, this alone is my everything, thus I need nothing from you... and actually, this alone is my alter-ego, thus you cannot separate me from myself. [1-53-23]

[Verse Locator](#)

दर्शः च पौर्ण मासः च यज्ञाः चैव आप्त दक्षिणाः ।
एतदेव हि मे राजन् विविधाः च क्रियाः तथा ॥ १-५३-२४

24. **raajan** = oh, king; **me** = my; **darshaH ca** = darsha, also - Vedic-rituals; **paurNa maasaH ca** = poorna maasa Vedic-rituals, also; **aapta dakSiNaaH** = worthwhile, donations; **yaGYaaH caiva** = Vedic-rituals, like that, also; **tathaa** = like that; **vividhaaH kriyaaH ca** = divers, activities, also; **etat eva hi** = this, alone, indeed.

" 'This alone is my **darsha, puurNa maasa** rituals, and like that this alone is all my Vedic-rituals with worthwhile donations and oh, king, this essentially is of service in diverse activities of mine. [1-53-24]

[Verse Locator](#)

अतो मूलाः क्रियाः सर्वा मम राजन् न संशयः ।

बहूना किम् प्रलापेन न दास्ये काम दोहिनीम् ॥ १-५३-२५

25. **raajan** = oh, king; **mama sarvaaH kriyaaH** = my, all, for activities; **ataH muulaaH** = in it [in cow,] instated; **sanshayaH na** = doubt, there is no; **bahuunaa pralaapena kim [prayojanam]** = by a lot of, palavering, what is [the us]; **kaama dohiniim** = wishes, milker; **na daasye** = not, I give away.

" 'Oh, king, all of my activities are instated in this cow, then wherefore a lot of palavering a bargain or barter? I do not give away this milker any wish." So said VashishtaT to Vishvamitra, and thus Sage Shataananda continued his narration of the legend of Sacred Cow. [1-53-25]

Sacredness of the Cow

If cow is held sacred in India it is held precious all over the world. Whatever is given by a cow, from its milk to cow-dung, it is put to use, even for medicinal purposes, which is evident from insulin and smallpox vaccines. Regarding **go mahaatmyam** 'sacredness of cow' Bheeshma speaks at length about the sacredness of cow to Yudhishtar, in Anushaashanika Parva of Maha Bharata.

anena sakala vaidika karma vidyaa jiivanaadi karatvena ati pavitratena ca gavaam ati mahatmyam gavaam vikrayato paryaapta vR^ittikaanaam atyaashaa niShedhaH ca trayam api suucitam - dk

**yaj~naiH avaapyate somaH sa ca goShu pratiShTitaH |
goShu somaH pratiShTitaH - tattariiya shruti**

havyam kavyam tarpaNam shaanti karma yaanam vaaso vR^iddha baalasya tuShTiH | svaahaa kaara vaShaT kaarau goShu nityam pratiShTitau | gaavo yaj~nasya hi phalam goShu yaj~naaH pratiShTitaaH | gavaam muutra puriiShasya nodvijeta kathamcana | na ca aasaam maamsam ashniiyat gavaam puShTim tathaa aapnuyat | naa ataH para taram daanam na ataH puNya taram phalam | tvacaa lomnaa atha shR^ingaiH vaalaiH kShiireNa medasaa | yaj~nam vahati sambhuuyakim asya tat abhyadhikam tataH | | mahaa bhaarate anushaashanika parvaaNi yudhiShTaram prati bhiiShma uvaaca :

evam shruti smR^iti itihaasa puraaNa aadiShu bahu prakaareNa pratipaadyamaanam - go mahaatmyam - vaacaama gocaram iti dikpradarshana maatram kR^itvaa - vasiShTaH - viramyate - dk

Here, on hinting in an indirect way about **go mahaatmyam** 'the sacredness of the cow...' and its unmarketability, Sage Vashishta paused his negation, hoping that Vishvamitra will realise, as he is also well-versed in scriptures.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रि पंचाशः सर्गः

Thus, this is the 53rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 54 Verses converted to UTF-8, Oct 09

Introduction

The seizure of Kaamadhenu, the Sacred Cow, causes anxiety in her and she urges Vashishta to counteract the atrocity of Vishvamitra. Agreeing to her, the sage asks the Cow to create a force that can subdue the forces of Vishvamitra. Accordingly, that Cow generates newer forces and a war ensues.

[Verse Locator](#)

कामधेनुम् वसिष्ठो अपि यदा न त्यजते मुनिः ।
तदा अस्य शबलाम् राम विश्वामित्रो अन्वकर्षत ॥ १-५४-१

1. **raama** = oh, Rama; **vasiSThaH muniH** = Vashishta, sage; **kaamadhenum** = desire-milker cow; **yadaa** = when; **na tyajate** = not, gave up; **tadaa** = then; **vishvaamitraH asya shabalaam anvakarSata** = Vishvamitra, that, Shabala, dragged - started to seize.

"When Sage Vashishta did not yield Kaamadhenu, the milker of any desire, oh, Rama, then Vishvamitra started to seize it." Sage Shataananda continued the narration of the legend of Vishvamitra. [1-54-1]

[Verse Locator](#)

नीयमाना तु शबला राम राज्ञा महात्मना ।
दुःखिता चिन्तयामास रुदंती शोक कर्षिता ॥ १-५४-२

2. **raama** = oh, Rama; **mahaa aatmanaa** = by great-soul - a determined one; **raaj~naa** = by king - Vishvamitra; **niiyamaanaa** = being led away - dragged her away; **shabalaa duHkhitaa** = Shabala, saddened; **shoka karshitaa** = by anguish, stung; **rudantii** = while wailing; **cintayaamaasa** = mulled over.

"While the determined king Vishvamitra dragged her away from Vashishta, oh, Rama, Shabala is saddened and tearfully mulled over stung by the anguish of her secession from the sage. [1-54-2]

[Verse Locator](#)

परित्यक्ता वसिष्ठेन किम् अहम् सुमहात्मना ।
या अहम् राज भृतैः दीना ह्रियेयम् भृश दुःखिता ॥ १-५४-३

3. **diinaa** = a pitiable one; **bhR^isha duHkhitaa** = muchly, anguishing one; **yaa aham** = which, me - such as I am; **raaja bhR^itaiH** = by king's, servants; **hriiyeyam** = who am stolen - being led away; **aham** = I am - am I; **mahaatmanaa vasiSThena parityaktaa** = by great-souled, Vashishta, abandoned; **kim** = or what?

" 'A pitiable and highly anguished one, such as I am. I am being dragged away by the servants of the king. Has this great souled Sage Vashishta abandoned me, or what? [1-54-3]

किम् मया अपकृतम् तस्य महर्षेः भावित आत्मनः ।
यन् माम् अनागसम् भक्ताम् इष्टाम् त्यजति धार्मिकः ॥ १-५४-४

4. **dhaarmikaH** = pietist [Vashishta]; **an aagasam** = less, of error [errorless one]; **bhaktaam** = a reverent one; **iSTaam** = cherished one; **maam** = me; **yat tyajati** = he who [whereby,] leaving off; **bhaavita aatmanaH** = sacred, souled one; **tasya maharSeH** = to - towards, great-sage; **mayaa** = by me; **kim** = what; **apa kR^itam** = misdeed done.

" 'Or, did I do any misdeed towards that great sage of sacred soul whereby he is leaving me off. I have always been reverent and a cherished cow to that pietist and am I no errant.' That cow eulogised in this manner. [1-54-4]

Verse Locator

इति संचिन्तयित्वा तु निःश्वस्य च पुनः पुनः ।
जगाम वेगेन तदा वसिष्ठम् परम ओजसम् ॥ १-५४-५
निर्धूय ताम् तदा भृत्यान् शतशः शत्रुसूदन ।
जगाम अनिल वेगेन पाद मूलम् महात्मनः ॥ १-५४-६

5. **shatru suudana** = oh, enemy-subjugator, Rama; [**saa** = she, the cow]; **iti sam cintayitvaa** = thus, on well, thinking; **punaH punaH niHshvasya ca** = again, again, on suspiring, also; **tadaa** = then; **taam shatashaH bhR^ityaan** = them, hundreds of, attendants [of king]; **nir dhuuya** = utterly, shoving off; **tadaa** = then; **anila vegena** = gust, with speed of; **parama ojasam vasiSTham** = towards highly energetic one, to Vashishta; **vegana jagaama** = hastily, went [rushed to]; **mahaatmanaH** = of great-souled one; **paada muulam jagaama** = to foot, base, she went to.

"On thinking thus and suspiring repeatedly, oh, enemy-subjugator, Rama, then she that Sacred Cow hastily rushed with the speed a gust and went to that highly energetic Vashishta on utterly shoving off hundreds of attendants of the king who are roping her, and then she straight went to the base of the feet of the great-souled Vashishta. [1-54-5, 6]

Verse Locator

शबला सा रुदन्ती च क्रोशन्ती च इदम् अब्रवीत् ।
वसिष्ठस्य अग्रतः स्थित्वा मेघ निःस्वना ॥ १-५४-७

7. **saa shabalaa** = she, that Shabala; **rudantii ca kroshantii ca** = moaning, also, groaning, also; **vasiSThasya agrataH sthitvaa** = of Vashishta, before, staying; **megha niHsvanaa** = cloud, with bellows - bellowing like thunder of the cloud; **idam abraviit** = this, spoke.

"She that moaning and groaning Shabala staying before the Sage Vashishta spoke this bellowing like a thunderous cloud. [1-54-7]

Verse Locator

भगवन् किम् परित्यक्ता त्वया अहम् ब्रह्मणः सुत ।
यस्मात् राज भटा माम् हि नयन्ते त्वत् सकाशतः ॥ १-५४-८

8. **brahmaNaH suta** = oh, Brahma's, son [brainchild]; **bhagavan** = oh, god; **aham tvayaa kim parityaktaa** = I, by you, why, discarded; **yasmaat** = whereby; **raaja bhaTaa** = kings, attendants; **tvat sakaashataH** = from your, proximity; **maam nayante hi** = me, taking away, indeed.

" 'Oh, Son of Brahma, why I am discarded by you, whereby oh, god, the king's attendants are weaning me away from your proximity.' So Shabala urged Vashishta. [1-54-8]

एवम् उक्तः तु ब्रह्मर्षिर् इदम् वचनम् अब्रवीत् ।
शोक संतप्त हृदयाम् स्व सारम् इव दुःखिताम् ॥ १-५४-९

9. **evam uktaH tu brahmarSiH** = thus, spoke to, on his part, Brahma-sage; **shoka santapta hR^idayaam** = by worry, worrying, hearted [to worrisome Shabala]; **duHkhitaam sva saaram iva** = worried, to his own, sister, as with; **idam vacanam abraviit** = this, sentence, spoke.

"When he is spoken thus, then that Brahma-sage spoke this sentence to worrisome Shabala, whose heart is worrying with worry, as he would speak with his own sister in her worriment. [1-54-9]

Verse Locator

न त्वाम् त्यजामि शबले न अपि मे अपकृतम् त्वया ।
एष त्वाम् नयते राजा बलात् मत्तः महाबलः ॥ १-५४-१०

10. **shabale** = oh, Shabala; **tvaam na tyajaami** = you, not, I am forswearing; **tvayaa me na apakR^itam api** = by you, to me, not, misdeed done, even - you too have not fouled me; **mahaabalaH** = great-mighty one; **eSa raajaa** = this, king is; **mattaH [mat taH** = from me; or, **matta** = ecstatic by his own might - king]; **balaat** = forcibly; **tvaam nayate** = you, weaning away.

" 'Neither I forswear you nor you fouled me, oh, Shabala, this king is forcibly weaning you away from me as he is beside himself with kingly arrogance. [1-54-10]

Verse Locator

न हि तुल्यम् बलम् मह्यम् राजा तु अद्य विशेषतः ।
बली राजा क्षत्रियः च पृथिव्याः पतिः एव च ॥ १-५४-११

11. **mahyam balam** = of mine, strength - ability; **tulyam** = balanceable [with his]; **na hi** = not, isn't it; **adya visheSataH** = now, above all; **raajaa tu** = [he is a] king, on his part; **raajaa balii** = a king, will be mighty; **kSatriyaH ca** = Kshatriya, also; **pR^ithivyaaH patiH eva ca** = of earth, lord, even, also.

" 'My ability is not balanceable with his, isn't it. Above all, on his part he is a king now, and a king will be mighty, he is the lord of the land and a Kshatriya, and thus we have to be subservient to a Kshatriya, isn't it. [1-54-11]

Verse Locator

इयम् अक्षौहिणी पूर्णा गज वाजि रथ आकुला ।
हस्ति ध्वज समाकीर्णा तेन असौ बलवत्तरः ॥ १-५४-१२

12. **gaja vaaji ratha aakulaa** = elephants, horses, chariots, overcrowded; **hasti dhvaja sam aakiirNaa** = elephants, flags, overspread with; **iyam akSauhiNii** = this, akshauhini [unit of army]; **puurNaa** = is plethoric; **tena** = thereby; **asau balavat taraH** = he is, in might, higher in degree - mightier than me.

" 'This **akshauhini** unit of army is plethoric, overcrowded with elephants, horses, and chariots, and overspread with flags and elephants, thereby he is mightier than me.' Thus Vashishta tried to pacify that Sacred-Cow. [1-54-12]

Verse Locator

एवम् उक्ता वसिष्ठेन प्रत्युवाच विनीतवत् ।
वचनम् वचनज्ञा सा ब्रह्मर्षिम् अतुल प्रभम् ॥ १-५४-१३

13. vasiSThena evam uktaa = by Vashishta, that way, spoken [to Cow]; vacana j~naa = sentence, knower; saa = she that cow; atula prabham = to the one with un-balanceable, resplendence; brahmarSim = to Brahma-sage; vacanam = sentence; viniitavat = as an obedient one; prati uvaaca = in turn, spoke - replied.

"She who is spoken that way by Vashishta, that sententious Sacred Cow, Shabala, in her turn obediently spoke this sentence to that Brahma-sage of un-balanceable resplendence. [1-54-13]

[Verse Locator](#)

न बलम् क्षत्रियस्य आहुः ब्राह्मणो बलवत्तरः ।

ब्रह्मन् ब्रह्म बलम् दिव्यम् क्षत्रात् तु बलवत्तरम् ॥ १-५४-१४

14. brahman = oh, Brahman; kSatriyasya balam = Kshatriya's [sovereignty's,] might; na aahuH = not, speak of [unstated as 'balavat taraH' mighty, more = mightier than a Brahman's, i.e., than the might of a sage]; braahmaNaH balavattaraH = a Brahman [sagacity is,] mightier; kSatraat tu = of Kshatriya's [of sovereignty's might,] but; brahma balam divyam balavat taram = Brahman's [Sage's] might, divine [angelic,] mighty, than [mightier.]

" 'Oh, Brahman, unstated is that the might of sovereignty as mightier than the might of sagacity. A sage is mightier than a sovereign. A sage's might is mightiest than the mightier sovereign, for a sage's might is angelic.' So Shabala started talking to the sage. [1-54-14]

This is the relevant stanza for the later time debates or essay competitions under the caption of 'pen vs. sword... which is mightier...' Here, though Vishvamitra is well aware that a sage's possession cannot be usurped, he resorted to the same. The Sacred Cow is telling the above with intolerance towards Vishvamitra's violation of the norms. saa api asahamaanaa kaama dohinii shaantyaa kShamayaa yuktam vashiShTam avocat -

What a king has got to do with a sage's wealth? A sage acquires it with his asceticism and it is not another king's kingdom to conquer. sarva dhamaj~nasyaa api vishvaamitrasya etaadR^ishii buddhiH abuut | yasmai devaa prayacchanti puruShaaya paraabhavam - bala avalepana vishvamitro vashiShTha vaakyam anaadR^itya brahmasva hareNa mahaa doSham jaanan api balaat eva shabalaam aacakarSha - dk The scriptures, norms, ethics demand that a sagacious person shall not be robbed off his possession, which he acquires by his personal merit. But Vishvamitra's brain tilted this way because of his all-conquering avarice and he thought that this cow is also conquerable, and gods give such a mind only to see the greedy to fail and thus insulted of their might.

na tu eva kadaacit svayam raajaa brahmaNasva adadiita - bodhaayana suutra - atha api udaaharanti - na viSham viSham iti aahuH brahmasvam viSham ucya te | brahmasvam putra pautra gnam viSham ekaakinam haret | 'a sagacious person's possession is not to be snatched away - bodhaayana suutraa-s; 'a poison if consumed kills one that consumes it... but the possession of a sagacious person, if tried for consumption, it consumes whole lot of the consumer's sons, grandsons and his clan itself, besides the consumer...for sage's possession in itself is a lethal poison..'

[Verse Locator](#)

अप्रमेय बलम् तुभ्यम् न त्वया बलवत्तरः ।

विश्वामित्रो महावीर्यः तेजः तव दुरासदम् ॥ १-५४-१५

15. tubhyam = to you; a prameya balam = not, matchable [immutable,] power - is there; mahaaviiryaH vishvaamitraH = great-mighty, Vishvamitra - though he is; tvayaa = than you; balavat taraH = mighty, more than - mightier than you; na = he is not; tava tejaH duraasadam = your, dynamism, is invincible.

" 'Immutable is your power as you are mightier than great-mighty Vishvamitra and invincible is your dynamism. [1-54-15]

[Verse Locator](#)

नियुङ्क्ष्व माम् महातेजः त्वत् ब्रह्म बल संभृताम् ।

तस्य दर्पम् बलम् यत्नम् नाशयामि दुरात्मनः ॥ १-५४-१६

16. **mahaatejaH** = oh, highly resplendent one; **tvat brahma bala sam bhR^itaam** = with your, Brahma's [sagacity's] power, replete with [i.e., me]; **maam** = me; **niyu~NkSva** = you ordain; **duraatmanaH** = of bad minded [injudicious king]; **tasya darpam balam yatnam** = his [Vishvamitra's,] vanity, valour, venture [to wean me from you]; **naashayaami** = I destroy [I disprove.]

" 'Ordain me, oh, highly resplendent sage, who am replete with the power of your sagacity, and I will disprove the vanity, valour, and venture of that injudicious king for this injudicious seizure.' Thus Shabala implored the sage Vashishta. [1-54-16]

[Verse Locator](#)

इति उक्तः तु तया राम वसिष्ठः सुमहायशाः ।

सृजस्व इति तदा उवाच बलम् पर बल अर्दनम् ॥ १-५४-१७

17. **raama** = oh, Rama; **tayaa iti uktaH** = by her, thus, spoken to; **su mahaa yashaaH** = of very, high, glory; **vasiSThaH tu** = Vashishta, on his part; **tadaa** = then; **para bala ardanam** = opponent's, power, overpowering; **balam sR^ijasva** = a power, you create; **iti uvaaca** = thus, [sage] said to her.

"Oh, Rama, when spoken by her thus, that highly glorious Vashishta said to Shabala, the do-all cow, 'create a power that can overpower the power of opponent.' Vashishta said so to Shabala. [1-54-17]

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा सुरभिः सा असृजत् तदा ।

तस्या हुंभा रव उत्सृष्टाः पल्लवाः शतशो नृप ॥ १-५४-१८

नाशयन्ति बलम् सर्वम् विश्वामित्रस्य पश्यतः ।

18, 19a. **tasya tat vacanam shrutvaa** = his, that, sentence, on hearing; **saa surabhiH** = she, that hope fulfilling cow; **tadaa** = then; **asR^ijat** = created [army]; **nR^ipa** = oh, king - Rama; **tasyaaH** = of her; **humbhaa rava utsR^iSTaaH** = hum, mooing, sprang forth; **pahlavaaH** = Pahlava-s; **shatashaH** = in hundreds; **vishvaamitrasya pashyataH** = of Vishvamitra, while witnessing; **sarvam balam naashayanti** = in entirety, army [of Vishvamitra,] annihilated.

"On hearing his sentence, oh, Rama, that Sacred Cow Shabala then created Pahlava kings, sprang forth from her mooing 'hums', and hundreds of them annihilated the army of Vishvamitra in its entirety just while Vishvamitra is witnessing it. [1-54-18, 19a]

[Verse Locator](#)

स राजा परम क्रुद्धः क्रोध विस्फारित ईक्षणः ॥ १-५४-१९

पल्लवान् नाशयामास शस्त्रैः उच्चावचैः अपि ।

19b, 20a. **saH raajaa parama kruddhaH** = he, king, utterly, infuriated; **krodha visphaarita iikSaNaH** = by anger, wide-opened, eyed; **uccaavacaiH shastraiH** = many kinds of, weaponry; **pahlavaan naashayaamaasa api** = Pahlava-s, started to destroy, even.

"King Vishvamitra was utterly infuriated and with wide-eyed anger he started to destroy those Pahlava-s with many a kind of his weaponry. [1-54-19b, 20a]

[Verse Locator](#)

विश्वामित्र अर्दितान् दृष्ट्वा पल्लवान् शतशः तदा ॥ १-५४-२०

भूय एव असृजत् घोरान् शकान् यवन मिश्रितान् ।

20b, 21a. **vishvaamitra arditaan** = by Vishvamitra, subdued by; **shatashaH pahlavaan dR^iSTvaa** = hundreds, of Pahlava-s, on seeing; **tadaa** = then; **bhuuya eva** = again, thus; **yavana**

mishritaana = with Yavana-s, mingled with; **ghoraana** = deadly; **shakaan** = Shaka-s; **asR^ijat** = she generated.

"On seeing the subdual of hundreds of Pahlava-s by Vishvamitra, then the Sacred Cow again generated deadly Shaka-s hobnobbed with Yavana-s through her mooing 'hums'. [1-54-20b, 21a]

These Shaka-s and Yavana-s are the Shakas, or the Scythians, or the Indo-Scythians of Max Muller. Some discussion about this is included in the endnote of Kishkindha, Ch. 43. Dharmaakuutam says: **tadanu vashiShTha abhyanuj~naataa shabalaa nirmita pahlava aadi - nikR^iShTa jaati - niShuuditam svam balam vishvaamitra - iti - dk** These are viewed as deadly, lowly, ruffian class of warriors in Indian viewpoint and created out of thin air by this Sacred Cow.

[Verse Locator](#)

तैः आसीत् संवृता भूमिः शकैः यवन मिश्रितैः ॥ १-५४-२१

प्रभावद्भिर्महावीर्यैर्हेमकिंजल्कसन्निभैः ।- यद्वा -

प्रभावद्भिः महावीर्यैः हेम किंजल्क संनिभैः ।

21b, 22a. **prabhaavadbhiH** = by them who have effectuation; **mahaa viiryaiH** = by them who have bravery; **hema kinjalka sannibhaiH** = those that are golden, pistils, similar to; **taiH** = with them; **yavana mishritaiH** = Yavana-s, associated with; **shakaiH** = with Shaka-s; **bhuumiH samvR^itaa aasiit** = earth, covered, it became.

"Then the earth was pervaded with the Shaka-s associated with Yavana-s, who have effectuation and bravery in overcoming their enemy forces, and who are golden in bodily colour similar to the golden pistils of flowers which complexion is outlandish. [1-54- 21b, 22a]

[Verse Locator](#)

दीर्घासिपट्टिशधरैर्हेमवर्णाम्बरावृतैः ॥ - यद्वा -

दीर्घ असि पट्टिश धरैः हेम वर्ण अंबर आवृतैः ॥ १-५४-२२

निर्दग्धम् तत् बलम् सर्वम् प्रदीप्तैः इव पावकैः ।

22b. **diirgha asi paTTisha dharaiH** = bowie, knives, broad-lances, wielding; **hema varNa ambara aavR^itaiH** = golden, coloured, dress, clad in; with such Yavana-s and Shaka-s; **pradiptaiH paavakaiH iva** = who are - glowing, fires, as with; **tat sarvam balam** = that, entire, force [of Vishvamitra]; **nir dagdham** = is completely, burnt down.

"Yavana-s and Shaka-s, who are wielding bowie knives and broad lances and who are clad in golden coloured dresses, and who looked like glowing fires have completely burnt down entire force of Vishvamitra. [1-54-22, 23a]

[Verse Locator](#)

ततो अस्त्राणि महातेजा विश्वामित्रो मुमोच ह ।

तैः तैः यवन कांभोजा बर्बराः च अकुली कृताः ॥ १-५४-२३

23. **tataH** = then; **mahaatejaaH vishvaamitraH** = great-resplendent, Vishvamitra; **astraaNi mumoca ha** = missiles, released, indeed; **taiH taiH** = by them, by them [missiles]; **yavana kaambhojaa barbaraaH ca** = Yavana-s, Kaambhoja-s, Barbara-s, also; **akulii kR^itaaH** = helter-skelter, rendered to.

"Then that great-resplendent Vishvamitra indeed released his missiles, by which Yavana-s, Kaambhoja-s, and the Barbara-s, are rendered helter-skelter." Thus Sage Shataananda continued his narration of Vishvamitra. [1-54-23b,c.]

The Barbara-s are said in this text whereas other mms contain it as 'Pahlava-s'. Even on taking Barbara-s, they are an outlandish clan and the word 'Barbara' might have been the ancestor word of the present day 'Barbarian.'

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुः पंचाशः सर्गः

Thus, this is the 54th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 55 Verses converted to UTF-8, Oct 09

Introduction

Vishvamitra ruins Vashishta's hermitage on acquiring missiles at the grace of God Shiva by practising a paramount asceticism. When the forces generated by Wish-Milker Sacred Cow, namely Kaamadhenu, have eliminated Vishvamitra's army and his hundred sons, he felt indignant and pray Shiva for bestowal of unusual missiles. On getting them, he again comes to Sage Vashishta's hermitage and ruins it completely. Then extremely infuriated Sage Vashishta resorts to his Brahma-baton to confront Vishvamitra.

[Verse Locator](#)

ततः तान् आकुलान् दृष्ट्वा विश्वामित्र अस्त्र मोहितान् ।
वसिष्ठः चोदयामास काम धुक् सृज योगतः ॥ १-५५-१

1. tataH = then; vasiSThaH = Vashishta; vishvaamitra astra mohitaan = Vashishta, by missiles, those who are perplexed; aakulaan = those flurrying; taan dR^iSTvaa = them - army, on seeing; kaama dhuk = oh, wish, milker [Shabala]; yogataH sR^ija = by yogic [capacity,] you generate [more army]; codayaamaasa = started to motivate - in this way.

"Then on seeing the flurrying warriors earlier created by the Sacred Cow, Shabala, who are perplexed by the missiles of Vishvamitra, Vashishta started to motivate her, 'oh, wish-milker, generate more forces by your yogic capacity.' Thus Sage Shataananda continued his narration about the legend of Vishvamitra to Rama. [1-55-1]

[Verse Locator](#)

तस्या हुंकारतो जाताः कांबोजा रवि सन्निभाः ।
ऊधसः तु अथ संजाताः पल्लवाः शस्त्र पाणयः ॥ १-५५-२
योनि देशात् च यवनः शकु देशात् शकाः तथा ।
रोम कूपेषु म्लेच्छाः च हारीताः स किरातकाः ॥ १-५५-३

2, 3. tasyaaH hum kaarataH = of her, from 'hum' mooing; ravi sannibhaaH kaambojaa jaataaH = Sun, similar in shine, Kaamboja-s, are born; atha = further; uddhasaH = from udder; shastra paaNayaH = weapons, in hands; pahlavaaH sanjaataaH = Pahlava-s, are born; yoni deshaat yavanaH ca = from privates, area, Yavana-s, also - are born; tathaa = likewise; shakR^i deshaat shakaaH = from rectal, area, Shaka-s - are born; roma kuupeSu mlecChaaH ca = from hair, roots, Mleccha-s, also - are born; sa kiraatakaaH = with, Kirataka-s; haariitaaH = Haariitaa-s - are also born.

"From the 'hums' of her mooing Kaamboja-s similar to sunshine are born, from her udder Pahlava-s wielding weaponry are born, from the area of her privates Yavana-s, likewise from her rectal area Shaka-s, and from her hair-roots Mleccha-s, Haariitaa-s along with Kirataka-s are issued forth. [1-55-2, 3]

[Verse Locator](#)

तैः तत् निषूदितम् सैन्यम् विश्वमित्रस्य तत् क्षणात् ।
स पदाति गजम् स अश्वम् स रथम् रघुनन्दन ॥ १-५५-४

4. raghunandana = oh, Raghu's legatee, Rama; taiH = by them [Yavana-s etc.]; tat kSaNaat = that, very moment; vishvamitrasya = of Vishvamitra; sa padaati gajam = with, foot-soldiers, elephants; sa ashvam sa ratham = with horses, with chariots; tat sainyam = that, army; ni Suuditam = utterly, slaughtered.

"At that very moment, oh, Rama the legatee of Raghu, Vishvamitra's army comprising foot-soldiers, elephants, chariots and horses is utterly slaughtered by the Yavana, Mleccha etc., forces generated by the Sacred Cow. [1-55-4]

[Verse Locator](#)

दृष्ट्वा निषूदितम् सैन्यम् वसिष्ठेन महात्मना ।
विश्वामित्र सुतानाम् तु शतम् नाना विध आयुधम् ॥ १-५५-५
अभ्यधावत् सुसंकुद्धम् वसिष्ठम् जपताम् वरम् ।
हुम् कारेण एव तान् सर्वान् निर्ददाह महान् ऋषिः ॥ १-५५-६

5. mahaa aatmanaa vasiSThena = by great souled one, by Vashishta; niSuuditam sainyam dR^iSTvaa = utterly slaughtered, army, on seeing; vishvaamitra sutaanaam = Vishvamitra's, sons; shatam = [a band of] hundred; naanaa vidha aayudham = diverse, sorts of, weapons wielding; su sam kruddham = very, highly, angering; japataam varam vasiSTham = among meditators, supreme one, towards Vashishta; abhyadhaavat = [that band of hundred sons] sprinted forth; mahaan R^iSiH = [that] great, sage; taan sarvaan = them, all; kaareNa eva = by 'hum' [blasting,] only; nir dadaaha = completely, burnt down.

"On seeing their army utterly slaughtered by the vital spirit of Vashishta, a band of hundred sons of Vishvamitra wielding divers weapons exasperatedly sprinted forth towards that supreme meditator among all meditators. But that great sage Vashishta completely burnt all of them down just by blasting 'hum' sounds. [1-55-5, 6]

[Verse Locator](#)

ते स अश्व रथ पादाता वसिष्ठेन महात्मना ।
भस्मी कृता मुहूर्तेन विश्वामित्र सुताः तदा ॥ १-५५-७

7. tadaa = then; sa ashva ratha paadaataaH = with, horses, chariots, foot-soldiers; te vishvaamitra sutaH = those, Vishvamitra's, sons; mahaatmanaa vasiSThena = by the one who has vital spirit, by Vashishta; muhूर्तेना = in a wink; bhasmii kR^itaa = to ashes, rendered.

"That sage with vital spirit, Vashishta, then in a wink rendered those sons of Vishvamitra, along with their horses, chariots, and foot-soldiers to ashes. [1-55-7]

[Verse Locator](#)

दृष्ट्वा विनाशितान् पुत्रान् बलम् च सुमहा यशाः ।
स व्रीडः चिंतया आविष्टो विश्वामित्रो अभवत् तदा ॥ १-५५-८

8. tadaa = then; su mahaa yashaaH = very, highly, glorious one; vishvaamitraH = Vishvamitra; vinaashitaan putraan = at utterly ruined, sons; balam ca = at forces, also; dR^iSTvaa = on seeing; sa vriiDaH = with, disgrace; cintayaa aaviSTaH = with distress, beset by; abhavat = he became.

"On seeing his sons and his forces are utterly ruined, that very highly glorious Vishvamitra was disgraced and beset by distress. [1-55-8]

[Verse Locator](#)

समुद्र इव निर्वेगो भग्न दंष्ट्र इव उरगः ।

उपरक्त इव आदित्यः सद्यो निष्प्रभताम् गतः ॥ १-५५-९

हत पुत्र बलो दीनो लून पक्ष इव द्विजः ।

9, 10a. nir vegaH = without, speed [tideless]; samudra iva = ocean, as with; bhagna danSTra uragaH iva = broken, fang, serpent, as with; upa rakta aadityaH iva = less, coloured [shineless, while being eclipsed,] sun, as with; sadyaH = immediately; hata putra balaH = one with - ruined, sons, forces; diinaH luuna pakSa dvijaH iva = pitiable, clipped, wing [wingless,] bird, as with; niS prabhataam gataH = less of, lustre, gone in - plunged into a state.

"Like a tideless ocean his warfare did not tide him over, like a fangless serpent his hiss of warring could not fang any, like a wingless bird pitiable is his flightless plight of fightback, like a shineless sun in an eclipse, Vishvamitra plunged into a lustreless state of his own illustriousness, when his forces are ruined along with his sons. [1-55-9, 10a]

[Verse Locator](#)

हत सर्व बल उत्साहो निर्वेदम् समपद्यत ॥ १-५५-१०

स पुत्रम् एकम् राज्याय पालय इति नियुज्य च ।

पृथिवीम् क्षत्र धर्मेण वनम् एव अन्वपद्यत ॥ १-५५-११

10b, 11 hata sarva bala utsaahaH = ruined, all, intrepidity, impetuosity; nir vedam samapadyata = down, heartedness [indolence,] he obtained; saH = he; pR^ithiviim = earth; kSatra dharmeNa paalaya = by kingcraft's, duties, you rule; iti = saying so; ekam putram raajyaaya niyujya = one, son, for kingdom, on bidding; vanam eva anvapadyata = to forests, thus, took recourse.

"When all his intrepidity and impetuosity are ruined an indolence bechanced upon him, and then on bidding one son for the kingdom, 'you rule the earth with the duties of kingcraft...' thus saying Vishvamitra took recourse to forests. [1-55-10b, 11]

[Verse Locator](#)

स गत्वा हिमवत् पार्श्वम् किंनर उरग सेवितम् ।

महादेव प्रसाद अर्थम् तपः तेपे महातपाः ॥ १-५५-१२

12. mahaatapaaH = great, practiser of asceticism; saH = he [Vishvamitra]; kinnara uraga sevita = by kinnaraa-s, uragaa-s, adored by; himavat paarshvam = Himalayas, side of; gatvaa = on going; mahaadeva prasaada artham = Great God's [Shiva's,] beneficence, for the sake of; tapaH tepe = [austere] asceticism, undertook,.

"On going to the mountainsides of Himalayas, whereat it is adored by kinnaraa-s and uragaa-s, the nymphs and nymphaean serpents, he that great practiser of asceticism, Vishvamitra, undertook an austere asceticism for the sake of beneficence of the Great God, Shiva. [1-55-12]

[Verse Locator](#)

केनचित् तु अथ कालेन देवेशो वृषभ ध्वजः ।

दर्शयामास वरदो विश्वामित्रम् महामुनिम् ॥ १-५५-१३

13. atha = then; kenacit kaalena tu = at long lost, after time, but; deva iishaH = gods', god; vR^iSabha dhvajaH = Bull, on his flag; vara daH = boon, giver; vishvaamitram mahaamunim = to Vishvamitra, great-sainted darshayaamaasa = shown Himself -revealed himself.

"After a long lost time, Shiva, the God of Gods whose flag bears the sign of Holy Bull, has shown himself to that great-saint Vishvamitra, for He is a ready boon-giver. [1-55-13]

किम् अर्थम् तप्यसे राजन् ब्रूहि यत् ते विवक्षितम् ।
वरदो अस्मि वरो यः ते कांक्षितः सो अभिधीयताम् ॥ १-५५-१४

14. **raajan** = oh, king; **kim artham tapyase** = for which, purpose, you undertook ascesis; **te** = by you; **yat** = what is; **vi vakshitam** = tellable - what is intended by you; that; **bruuhi** = you tell; **vara daH asmi** = boon, giver, I am; **yaH varaH te kaankshitaH** = what, boon, by you, beseeched; **saH abhi dhiiyataam** = that, may be made known.

" 'Oh, king, for which purpose you undertook this ascesis that you may tell me. What is it really intended by you and what boon you seek that be made known to me for I am the boon-giver.' Shiva said so to Vishvamitra. [1-55-14]

[Verse Locator](#)

एवम् उक्तः तु देवेन विश्वामित्रो महातपाः ।
प्रणिपत्य महादेवम् विश्वामित्रो अब्रवीत् इदम् ॥ १-५५-१५

15. **devena evam uktaH** = by god, thus, said; **mahaa tapaaH vishvaamitra** = one with great ascesis, Vishvamitra; **mahaadevam praNipatya** = Great God Shiva, on reverencing; **vishvaamitraH idam abraviit** = Vishvamitra, this, said.

"Thus said by God Shiva to Vishvamitra of great ascesis, Vishvamitra on reverencing that Great God Shiva said this way. [1-55-15]

[Verse Locator](#)

यदि तुष्टो महादेव धनुर् वेदो मम अनघ ।
सा अंग उप अंग उपनिषदः स रहस्यः प्रदीयताम् ॥ १-५५-१६

16. **anagha** = oh, impeccable one; **mahaadeva** = oh, Great God Shiva; **tuSTaH yadi** = you are gladdened, if [providing that]; **sa anga upa anga upaniSadaH** = with, complemental, supplemental Writs, summational, Writs [Upanishad-s]; **sa rahasyaH** = together with, preternatural [doctrines]; **dhanuH vedaH** = Archery, Holy Writs of; **mama** = to me; **pradiiyataam** = verily [kindly,] be bestowed.

" 'Oh! Mahadeva, the Impeccable Great God... providing that you are gladdened by my ascetic devotion, **dhanur veda**, the Holy Writ of Archery, with its complemental and supplemental Writs, and along with its summational **Upanishad-s**, together with its preternatural doctrines... they may kindly be bestowed upon me... [1-55-16]

[Verse Locator](#)

यानि देवेषु च अस्त्राणि दानवेषु महर्षिषु ।
गंधर्व यक्ष रक्षस्सु प्रतिभांतु मम अनघ ॥ १-५५-१७
तव प्रसादात् भवतु देवदेव मम ईप्सितम् ।

17, 18a. **anagha** = oh, exquisite god; **deveSu** = in [with] gods; **daanaveSu maharSiSu** = with fiends, with great-sages; **gandharva yaksha rakshassu** = with gandharva-s, yaksha-s, demons; **yaani astraani** = whichever, missiles; are there, they; **tava prasaadaat** = by your, blessings; **mama** = to me; **prati bhaantu** = dawn upon [me]; **deva deva** = oh, God of Gods; **mama iipsitam bhavatu** = my, aspiration, become - let it be fulfilled.

" Oh, Exquisite God, whichever missile is there either with gods, or fiends, gandharva-s, yaksha-s, and demons, let it dawn upon me. For you alone are the God of Gods your blessings alone can fulfil my aspiration.' Thus Vishvamitra entreated God Shiva. [1-55-17, 18a]

[Verse Locator](#)

एवम् अस्तु इति देवेशो वाक्यम् उक्त्वा गतः तदा ॥ १-५५-१८

18b. **evam astu** = so, be it; **iti** = thus; **deveshaH** = God of Gods, Shiva; **vaakyam uktvaa** = sentence, said [on sanctifying Vishvamitra]; **tadaa gataH** = then, went away -disappeared.

" 'So be it!' On sanctifying Vishvamitra and his aspiration thus, the God of Gods, Shiva disappeared. [1-55-18b]

[Verse Locator](#)

प्राप्य च अस्त्राणि देवेशात् विश्वामित्रो महाबलः ।

दर्पेण महता युक्तो दर्पपूर्णो अभवत् तदा ॥ १-५५-१९

19. **mahaabalaH** = [who is already a] great-mighty one; **mahataa darpeNa yuktaH** = [now] greatest, conceit, conjoined with; such a; **vishvaamitraH** = Vishvamitra; **tadaa** = then; **deva iishaat** = from God of Gods, Shiva; **astraaNi praapya** = missiles, on acquiring; **darpa puurNaH abhavat** = conceitedness, plethoric with, he became.

"Vishvamitra who is already a mightier Kshatriya, now on acquiring missiles from the God of Gods, Shiva, will he not come forth paired up with mightiest conceit, and then will not his conceitedness be plethoric like a plethoric ocean? [1-55-19]

[Verse Locator](#)

विवर्धमानो वीर्येण समुद्र इव पर्वणि ।

हतम् मेने तदा राम वसिष्ठम् ऋषि सत्तमम् ॥ १-५५-२०

20. **parvaNi** = on an auspicious day [in Full Moon day]; **samudra iva** = ocean, as with; **viiryeNa vivardhamaanaH** = by vitality, on the rise; **raama** = oh, Rama; **R^iSi sattamam vasiSTham** = sage, sagaciously mighty one, Vashishta; **tadaa** = now; **hatam mene** = dead, deemed as.

"By vitality Vishvamitra is like an ocean with rough riptide on a Full Moon day, and oh, Rama, he deemed that sagaciously mighty sage Vashishta is now 'dead.' [1-55-20]

[Verse Locator](#)

ततो गत्वा आश्रमपदम् मुमोच अस्त्राणि पार्थिवः ।

यैः तत् तपो वनम् सर्वम् निर्दग्धम् च अस्त्र तेजसा ॥ १-५५-२१

21. **tataH** = then; **paarthivaH** = king - Vishvamitra; **aashramapadam gatvaa** = to hermitage's threshold [of Vashishta,] on going; **astraaNi mumoca** = missiles, released [propelled]; **yaiH** = by which [missiles]; **tat sarvam tapaH vanam** = that, in entirety, ascetic, woodland; **astra tejasa** = by missiles', fire [holocaust]; **nir dagdham** = completely, burnt down.

Then on going to the threshold of Vashishta 's hermitage that king propelled his missiles, by the holocaust of which missiles that ascetic woodland is completely burnt down in its entirety. [1-55-21]

[Verse Locator](#)

उदीर्यमाणम् अस्त्रम् तत् विश्वामित्रस्य धीमतः ।

दृष्ट्वा विप्रद्रुता भीता मुनयः शतशो दिशः ॥ १-५५-२२

22. **dhii mataH** = courage, minded [one with sparkling intellect]; **vishvaamitrasya** = of Vishvamitra; **tat udiiryamaaNam agram** = that, turbo-jetting, missile; **dR^iSTvaa** = on seeing; **shatashaH munayaH** = hundreds of, saints; **bhiitaa** = are frightened; **[shatasaH] dishaH** = in hundreds, of ways; **vi pra drutaa** = very, speedily, fled.

"On seeing the turbo-jetting missiles of Vishvamitra jetted by his sparkling intellect, hundreds of saints were frightened and they very speedily fled in hundreds of ways. [1-55-22]

[Verse Locator](#)

वसिष्ठस्य च ये शिष्याः ये च वै मृग पक्षिणः ।
विद्रवन्ति भयात् भीता नाना दिक्भ्यः सहस्रशः ॥ १-५५-२३

23. vasiSThasya ye shiSyaaH = of Vashishta , whoever, disciples; are there, they; mR^iga pakshiNaH = animals, birds; bhayaat bhiitaa = from fear, frightened; sahasrashaH = in thousands; naanaa dikbhyaH = to numerous, directions; vi dravanti = hastily, fleeing.

"Whoever is the disciple of Vashishta and whichever is either animal or a bird, all are utterly frightened and thousands of them have hastily fled to numerous directions. [1-55-23]

[Verse Locator](#)

वसिष्ठस्य आश्रमपदम् शून्यम् आसीत् महात्मनः ।
मुहूर्तम् इव निःशब्दम् आसीत् ईरिण संनिभम् ॥ १-५५-२४

24. mahaa aatmanaH = vasiSThasya aashrama padam = of broad-minded sage, Vashishta's, hermitage, threshold; shuunyam aasiit = void, it has become; muhuurtam iva = in a wink, just in; iriNa samnibham = arid land - burial ground, alike; niHshabdam aasiit = silence, became.

"The threshold of that broad-minded Vashishta's hermitage fell void, and in a wink it has become silent like a burial ground as every shrub, herb and tree is cindery, and every bird, animal and stock is an evacuee. [1-55-24]

[Verse Locator](#)

वदतो वै वसिष्ठस्य मा भै इति मुहुर्मुहुः ।
नाशयामि अद्य गाधेयम् नीहारम् इव भास्करः ॥ १-५५-२५

25. bhaaskaraH niihaaram iva = Sun, to mist, as with - like sun demisting the mist; gaadheyam = Gadhi's son - Vishvamitra will be; adya naashayaami = now, I will destroy; maa bhai = do not, fear; iti = thus; vasiSThasya = of Vashishta; muhuH muhuH = again, again; vadataH = [although] saying [shouting at the fleeing inmates of hermitage, they have; vi pra drutaa = very, speedily, fled.]

"Although Vashishta shouted at them saying time and again, 'do not fear, do not fear... now I will dissipate that son of Gaadhi, Vishvamitra, like Sun demisting the mist,' all the inmates of hermitage have hastily fled. [1-55-25]

[Verse Locator](#)

एवम् उक्त्वा महातेजा वसिष्ठो जपताम् वरः ।
विश्वामित्रम् तदा वाक्यम् स रोषम् इदम् अब्रवीत् ॥ १-५५-२६

26. mahaatejaaH japataam varaH vasiSThaH = great-resplendent, among best meditators, the best one, Vashishta; evam uktvaa = that way, on saying [to evacuees]; tadaa = then; vishvaamitram = to Vishvamitra; sa roSam = with, rancour; idam vaakyam abraviit = this, sentence, said.

"On saying that way to the evacuees, Vashishta, the great-resplendent sage and a best one among best meditators rancorously said this word to Vishvamitra. [1-55-26]

[Verse Locator](#)

आश्रमम् चिर संवृद्धम् यत् विनाशितवान् असि ।

दुराचारो हि यत् मूढ तस्मात् त्वम् न भविष्यसि ॥ १-५५-२७

27. **muuDha** = oh, senseless one; **cira sam vR^iddham aashramam** = for a long time, well, nourished, hermitage; **yat** = by which reason; **vinaashitavaan asi** = havocked one, you have; **yat** = by which; **dur aacaaraH hi** = badly, in conduct [reprehensible one,] indeed you are; **tasmaat** = thereby; **tvam na bhaviSyasi** = you, will not, survive.

" 'You senseless king, by which reason you have havocked this hermitage that is well nourished for a long time by me, for that reason you have become a reprehensible one, and thereby you will not survive any longer. [1-55-27]

Vividly: 'when I have sensibly nourished the trees, birds and animals or disciples, saints and sages, in indoctrinating them the true **dharm**a 'righteous duty...' observable by each of the birthed being, what necessitated you to harm the harmless 'fly anywhere' birds, 'new to world' calves and 'take what you need' trees and animals... you should have confronted me headlong, instead... but you on seeing such a beatitude of this hermitage, you have become envious in your self-aggrandisement... and as said in an old saying like, 'a senseless reprehensible being, may it be a human, animal, bird, or a reptile is unfit to survive for long...' you are now transposable with such a senseless being by this act of yours, which you have undertaken with the notion of 'survival of the fittest...' thereby I will now show you who is fit enough to survive, an instructor or an intruder, in effacing your survival...'

[Verse Locator](#)

इति उक्त्वा परम क्रुद्धो दण्डम् उद्यंय सत्वरः ।

विधूम इव काल अग्निः यम दण्डम् इव अपरम् ॥ १-५५-२८

28. **iti uktvaa** = thus, on saying; **sa tvaraH** = with, haste [post-hastily]; **parama kruddhaH** = extremely, infuriated; **vi dhuuma kaala agniH iva** = without, fumes, Time, Fire, as with; **aparam yama daNDam iva** = another, Yama's, baton, which is like; **daNDam** = a baton; **udyamya** = Vashishta up heaved.

"On saying thus that extremely infuriated Sage Vashishta post-hastily up-heaved his baton, which is alike the fumeless Ultimate Fire of End Time, and the other baton of Yama, the Terminator, and affronted Vishvamitra." Thus, Sage Shataananda continued his narration of Vishvamitra's legend. [1-55-28]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंच पंचाशः सर्गः

Thus, this is the 55th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 56 Verses converted to UTF-8, Oct 09

Introduction

Vashishta nullifies Vishvamitra's missiles just by his Brahma's baton. All missiles are defused when Vashishta consumed tghem. Vishvamitra launches the highest missile, namely Brahma-missile, which too is consumed by Vashishta, whereby the body of Vashishta becomes a Brahma missile and starts to emit radiation. Then, upon the prayer of gods and saints, Vashishta withdraws the effect of that missile. Vishvamitra on seeing this concludes that mere missiles are of no use and thus he embarks on a sublime ascesis for Brahma-hood.

[Verse Locator](#)

एवम् उक्तो वसिष्ठेन विश्वामित्रो महाबलः ।
आग्नेयम् अस्त्रम् उत्क्षिप्य तिष्ठ तिष्ठ इति च अब्रवीत् ॥ १-५६-१

1. mahaabalaH vishvaamitraH = great-mighty, Vishvamitra; vasiSThena evam uktaH = by Vashishta, this way, spoken to; aagneyam astram utkSipya = fiery, missile, brandishing; tiSTha tiSTha = withstand, withstand [this missile]; iti abraviit ca = thus, said [challenged,] also.

"When Vashishta spoke in this way, the great-mighty Vishvamitra brandishing Fiery-missile challenged Vashishta saying, 'withstand this, withstand this...' Thus, sage Shataananda continued his narration of Vishvamitra's legend. [1-56-1]

[Verse Locator](#)

ब्रह्मदण्डम् समुद्यंय काल दण्डम् इव अपरम् ।
वसिष्ठो भगवान् क्रोधात् इदम् वचनम् अब्रवीत् ॥ १-५६-२

2. bhagavaan vasiSThaH = reverential one, Vashishta; aparam kaala daNDam iva = the other, Terminator's, baton, like; brahma daNDam sam udyamya = Brahma's, baton, well, raising up; krodhaat idam vacanam abraviit = furiously, this, sentence, spoke.

"That reverential sage Vashishta then upraising his Brahma-baton, which is like the other baton of the Terminator, spoke this sentence furiously. [1-56-2]

[Verse Locator](#)

क्षत्र बन्धो स्थितो अस्मि एष यद् बलम् तद् विदर्शय ।
नाशयामि अद्य ते दर्पम् शस्त्रस्य तव गाधिज ॥ १-५६-३

3. kshatra bandhaH = oh, Kshatriya, meritless; eSa = this me; sthitaH asmi = staying, I am; yat balam = which, prowess - you have; tat vi darshaya = that, entirely, you display; gaadhi ja = oh, to Gaadhi, one born to - Vishvamitra; adya te darpam = now, your, vanity; tava shastrasya [darpam] = your, missile's, [vanity]; naashayaami = I will ruin.

" 'I am staying here only, you meritless Kshatriya, you may clearly display whatever prowess you have, oh, Gaadhi's son Vishvamitra, I will now ruin whatever vanity you or your missiles have. [1-56-3]

क्व च ते क्षत्रिय बलम् क्व च ब्रह्म बलम् महत् ।
पश्य ब्रह्म बलम् दिव्यम् मम क्षत्रिय पांसन ॥ १-५६-४

4. **kshatriya paansana** = oh, Kshatriya, abased one; **te kSatriya balam kva** = your, Kshatriya's force [force of belligerence's,] where is; **mahat brahma balam kva ca** = supreme, Brahma's [sagacity's,] force, where is; **mama divyam brahma balam pashya** = my, seraphic, Brahma's [sagacity's,] strength, you watch.

"Where stands the force of belligerence when compared to the supreme force of sagacity, you abased Kshatriya, watch out for my strength of seraphic sagacity." So said Vashishta to Vishvamitra. [1-56-4]

[Verse Locator](#)

तस्य अस्त्रम् गाधि पुत्रस्य घोरम् आग्नेयम् उत्तमम् ।
ब्रह्म दण्डेन तत् शांतम् अग्नेः वेग इव अभसा ॥ १-५६-५

5. **tasya gaadhi putrasya** = his, Gaadhi, son's; **uttamam ghoram tat aagneyam astram** = matchless, deadly, that, Fire, missile; **[udyatam** = projected, bolted]; **ambhasaa agneH vega iva** = by water, fire's, speed [rage,] as [silenced] with; **brahma daNDena shaantam** = by Brahma's, baton [of Vashishta,] that, is silenced.

"With his baton of Brahma Vashishta silenced that matchless and deadly Fiery-missile of Gaadhi's son, namely Vishvamitra, as a deluge of water silencing a rage of fire. [1-56-5]

[Verse Locator](#)

वारुणम् चैव रौद्रम् च ऐन्द्रम् पाशुपतम् तथा ।
ऐषीकम् च अपि चिक्षेप रुषितो गाधि नंदनः ॥ १-५६-६

6. **ruSitaH gaadhi nandanaH** = rancorously, Gaadhi's, son; **vaaruNam caiva** = Varuna missile, also thus; **raudram ca** = Rudra missile, also; **aindram** = Indra missile; **tathaa** = like that; **paashupatam** = Paashupata missile; **aiSiikam ca api** = Ishiika, also, even; **cikSepa** = fusilladed.

Vishvamitra, the son of Gaadhi then rancorously fusilladed the missiles regulated by gods like Varuna, Rudra, Indra, Paashupata, and even a missile which is projectile through grass blade called Ishiika. [1-56-6]

The accounts of these missiles are narrated in chapters 27, 28 of this canto Bala, where Vishvamitra accords these very missiles to Rama. Hence, their details are not reiterated here but just catalogued.

[Verse Locator](#)

मानवम् मोहनम् चैव गांधर्वम् स्वापनम् तथा ।
जृंभणम् मदानम् चैव संतापन विलापने ॥ १-५६-७

7. **maanavam mohanam caiva** = Humane, Rager, also thus; **gaandharvam svaapanam tathaa** = Stupefier, Hypnotiser, thus; **jR^imbhaNam maadanam caiva** = Yawner, Intoxicator, also thus; **santaapana vilaapane** = Humidifier, Weep-inducer.

"Vishvamitra also launched missiles named Humane, Rager, Stupefier, Hypnotiser, Yawner, Intoxicator, also thus Humidifier, Weep-inducer. [1-56-7]

[Verse Locator](#)

शोषणम् दारणम् चैव वज्रम् अस्त्रम् सुदुर्जयम् ।

ब्रह्म पाशम् काल पाशम् वारुणम् पाशम् एव च ॥ १-५६-८

8. shoSaNam daaraNam caiva = Drainer, Ripper, also thus; vajram astram su dur jayam = Thunderbolt, missile, highly, not, conquerable one; brahma paasham kaala paasham = Brahma's, lasso, Time's, lasso; vaaruNam paasham eva ca = Rain's, lasso, even, also.

"He also launched the missiles called Drainer and Ripper, and the highly unconquerable Thunderbolt, even the lassos of Brahma, Time and Rain-gods. [1-56-8]

[Verse Locator](#)

पिनाकम् अस्त्रम् च दयितम् शुष्क आर्द्रे अशनी तथा ।

दण्ड अस्त्रम् अथ पैशाचम् क्रौन्चम् अस्त्रम् तथैव च ॥ १-५६-९

9. pinaakam astram ca = Shiva's, missile, also; dayitam = Baffler [of gandharvas]; shuSka aardre ashanii tathaa = Drier, Drencher, Bolter, like that; daNDa astram atha paishaacam = Punisher, missile, then, Monster; krauncam astram tathaiva ca = Wrestler, missile, like that, also.

"Also missiles called Shiva, Monster, Punisher, Wrestler and like that the Baffler, Bolter, Drier, Drencher are launched. [1-56-9]

[Verse Locator](#)

धर्म चक्रम् काल चक्रम् विष्णु चक्रम् तथैव च ।

वायव्यम् मथनम् चैव अस्त्रम् हय शिरः तथा ॥ १-५६-१०

10. dharma cakram = Virtue, Disc; kaala cakram = Time, Disc; viSNu cakram tathaiva ca = Vishnu's, disc, like that, also; vaayavyam mathanam caiva = Blower, Stirrer, also thus; astram haya shiraH tathaa = missile, Horse, Head, like that.

"And he launched discs called the Discs of Virtue, Time and Vishnu and he also launched other missiles like the Blower, Stirrer and like that the missile with Horse-head. [1-56-10]

[Verse Locator](#)

शक्ति द्वयम् च चिक्षेप कंकालम् मुसलम् तथा ।

वैद्याधरम् महाअस्त्रम् च कालास्त्रम् अथ दारुणम् ॥ १-५६-११

11. shakti dvayam ca cikSepa = power, pair of [Power of Vishnu, and the Power of Rudra,] also, hurled; kankaalam musalam tathaa = Impeller, Crowbar, like that; vaidyaadharam mahaastram ca = Staggerer, great missile, also; kaala astram atha daaruNam = Time, missile, then, lethal one.

"A pair of powers are launched, namely Power of Vishnu and the Power of Rudra, like that the Impeller, Crowbar, and a great missile called Staggerer, and then he launched the lethal missile of the Time. [1-56-11]

[Verse Locator](#)

त्रिशूलम् अस्त्रम् घोरम् च कापालम् अथ कंकणम् ।

एतानि अस्त्राणि चिक्षेप सर्वाणि रघु नंदन ॥ १-५६-१२

वसिष्ठे जपताम् श्रेष्ठे तद् अद्भुतम् इव अभवत् ।

12, 13a. raghu nandana = oh, Raghu's, descendent; etaani sarvaaNi astraaNi = these, all, missiles; atha = then; tri shuulam astram ghoram ca = Tri, pronged spear [Trident,] missile, deadly one, also; kaapaalam kankaNam = Skull, Torque; japataam shreSThe vasiSThe = among

meditator's, best one, on Vashishta; cikSepa = triggered off; tat adbhutam iva abhavat = [all] that, spectacle, like, it became.

"Oh, Rama, the descendent of Raghu, Vishvamitra on triggering off all these missiles then he launched the deadly Trident, Skull and Torque missiles on Vashishta, and whole thing has become a spectacular display of Vishvamitra's arsenal. [1-56-12, 13a]

[Verse Locator](#)

तानि सर्वाणि दण्डेन ग्रसते ब्रह्मणः सुतः ॥ १-५६-१३
तेषु शांतेषु ब्रह्मास्त्रम् क्षिप्तवान् गाधि नंदनः ।

13b, 14a. brahmaNaH sutaH = by Brahma's, son [Vashishta]; taani sarvaaNi = them [missiles,] all; daNDena grasate = by baton, consumed [defused]; teSu shaanteSu = they [missiles,] [when] silenced; gaadhi nandanaH = Gaadhi's, son [Vishvamitra]; brahma astram kSiptavaan = Brahma's, missile, touched off.

"Brahma's son Vashishta defused all of those missiles just with his baton and when all of them are thus silenced, Gaadhi's son Vishvamitra touched off Brahma's missile. [1-56-13b, 14a]

[Verse Locator](#)

तत् अस्त्रम् उद्यतम् दृष्ट्वा देवाः स अग्नि पुरोगमाः ॥ १-५६-१४
देव ऋषयः च संभ्रांता गंधर्वाः स महा उरगाः ।
त्रैलोक्यम् आसीत् संत्रस्तम् ब्रह्मास्त्रे समुदीरिते ॥ १-५६-१५

14b, 15. udyatam tat astram dR^iSTvaa = uplifted [for launching,] that, missile, on seeing; sa agni purogamaaH = with, Fire-god, as their vanguard; devaaH = gods; deva R^iSayaH ca = godly, sages, also; sa mahaa uragaaH gandharvaaH = along with, great, reptiles, gandharva-s; sambhraantaa = are perplexed; brahma astre samudiirite = Brahma's, missile, while being launched; trailokyam = triad of worlds; sam trastam = highly, perturbed; [sam taptam = highly, burnt]; aasiit = became.

"When Vishvamitra brandished and set up Brahma missile for launching, seeing it all the gods keeping the Fire-god at their vanguard, godly sages, reptiles along with gandharva-s are perplexed, and the triad of worlds itself is perturbed. [1-56-14b, 15]

[Verse Locator](#)

तत् अपि अस्त्रम् महाघोरम् ब्राह्मम् ब्राह्मेण तेजसा ।
वसिष्ठो ग्रसते सर्वम् ब्रह्म दण्डेन राघव ॥ १-५६-१६

16. raaghava = oh, Raghava; vasiSThaH braahmeNa tejasaa = Vashishta, with seraphic, resplendence [of his baton]; brahma daNDena = by Brahma's, baton; mahaa ghoram = deleteriously, destructive; tat braahmam astram api = that, Brahma, missile, even; sarvam grasate = completely, consumed.

"Even that deleteriously destructive Brahma's missile is completely consumed with the seraphic resplendence of Brahma-baton of Sage Vashishta. [1-56-16]

[Verse Locator](#)

ब्रह्म अस्त्रम् ग्रसमानस्य वसिष्ठस्य महात्मनः ।
त्रैलोक्य मोहनम् रौद्रम् रूपम् आसीत् सुदारुणम् ॥ १-५६-१७

17. brahma astram grasamaanasya = Brahma, missile, while being finished off; mahaatmanaH vasiSThasya ruupam = great-souled one, of Vashishta, appearance of; trailokya mohanam = for Tri-worlds, perplexing; raudram = appalling; su daaruNam aasiit = surely, petrifying, it became.

"The appearance of that great-souled Vashishta became appallingly perplexing when he is finishing off that Brahma missile as if to surely petrify the Tri-world. [1-56-17]

[Verse Locator](#)

रोम कूपेषु सर्वेषु वसिष्ठस्य महात्मनः ।
मरीच्य इव निष्पेतुः अग्नेः धूम आकुल अर्चिषः ॥ १-५६-१८

18. mahaatmanaH vasiSThasya = great-souled one, of Vashishta; sarveSu roma kuupeSu = from all, hair, pits; dhuuma aakula arciSaH = with fumes, rolling up, with radiated shafts; agneH mariicyaH = of radiation, beams [radiational beams]; niS petuH iva = out, fallen [ramified,] so to speak.

"From all of the pits of hair of that great-souled Vashishta ramified are the radiational beams and those radiated shafts are rolling up with the fumes of radiation, so to speak. [1-56-18]

[Verse Locator](#)

प्राज्वलत् ब्रह्म दण्डः च वसिष्ठस्य कर उद्यतः ।
विधूम इव काल अग्निः यम दण्ड इव अपरः ॥ १-५६-१९

19. vasiSThasya kara udyataH = of Vashishta, by hand, upraised; brahma daNDaH ca = Brahma's, baton, also; vi dhuuma kaala agniH iva = without, fumes, Time's, inferno, as if; aparaH = another [or, earthly one]; yama daNDa iva = Yama, the Terminator's, baton, as if; praa jvalat = highly, glowing.

"The baton of Brahma gripped in his hand and upraised by Vashishta is highly glowing as if it is the fumeless inferno of Time, and as if it is the earthly baton of Yama, the Terminator. [1-56-19]

[Verse Locator](#)

ततो अस्तुवन् मुनि गणा वसिष्ठम् जपताम् वरम् ।
अमोघम् ते बलम् ब्रह्मन् तेजो धारय तेजसा ॥ १-५६-२०
निगृहीतः त्वया ब्रह्मन् विश्वामित्रो महातपाः ।
प्रसीद जपताम् श्रेष्ठ लोकाः सन्तु गत व्यथाः ॥ १-५६-२१

20. tataH = then; muni gaNaH = saint's, assemblages; japataam varam vasiSTham astuvan = among meditators, the best, at Vashishta, have extolled; brahman = oh, Brahman; te balam amogham = your, prowess, is infallible; tejaH tejasa dhaaraya = combustion, [with your own] combustive power, you bear; brahman = oh, Brahman; tvayaa = by you; mahaatapaaH vishvaamitraH nigR^ihiitaH = supreme ascetic, Vishvamitra, is forestalled; japataam shreSTha = oh, among meditators, the best; prasiida = be gracious; lokaaH gata vyathaaH santu = [let] worlds, with shooed away, anguish, survive.

"The assemblages of saints then extolled the best meditator Vashishta saying, 'oh, Brahman, infallible is your prowess, but bear this combustion of missile by your own combustive power. Though Vishvamitra is a supreme ascetic he is forestalled by you and your seraphic power, but this power of yours is equally anguishing all the worlds. Hence, let the worlds survive shooing away their anguish caused by your prowess. Oh, Brahman, be gracious, for you are the best among the best meditators...' So said saints to Vashishta. [1-56-20, 21]

[Verse Locator](#)

एवम् उक्तो महातेजाः शमम् चक्रे महातपाः ।
विश्वामित्रो अपि निकृतो विनिःश्वस्य इदम् अब्रवीत् ॥ १-५६-२२

22. **evam uktaH** = thus, spoken to; **mahaatejaaH mahaatapaaH** = great-resplendent one, high-ascetic [Vashishta]; **shamam cakre** = composure, brooked; **nikR^itaH vishvaamitraH api** = estranged, Vishvamitra, but; **vi niH shvasya** = verily, out, breathing - suspiring heavily; **idam abraviit** = this, spoke [to himself.]

"When that great-resplendent Vashishta is spoken thus by saints and gods he composed himself, and then that estranged Vishvamitra spoke this to himself with heavy suspiration. [1-56-22]

[Verse Locator](#)

धिक् बलम् क्षत्रिय बलम् ब्रह्म तेजो बलम् बलम् ।
एकेन ब्रह्म दण्डेन सर्व अस्त्राणि हतानि मे ॥ १-५६-२३

23. **kSatriya balam dhik** = Kshatriya's, might, fie; **brahma tejaH balam balam** = Brahman's, resplendence's, might, is mightier; **ekena brahma daNDena** = with only one, Brahma's, baton; **me sarva astraaNi hataani** = my, all, missiles, defused.

" 'Fie upon the might of Kshatriya, mightier is the might of Brahman's resplendence, only with one baton of Brahma all of my missiles are defused. [1-56-23]

[Verse Locator](#)

तत् एतत् समवेक्ष्य अहम् प्रसन्न इन्द्रिय मानसः ।
तपो महत् समास्थास्ये यत् वै ब्रह्मत्व कारणम् ॥ १-५६-२४

24. **tat** = therefore; **etat samavekSyA** = all thus, on analysing; **aham prasanna indriya maanasaH** = I, with, quietened, senses, heart; **yat** = which; **brahmatva kaaraNam vai** = Bahaman-hood, causative of, really; [**tat** = that]; **mahat tapaH samaasthaasye** = sublime, ascesis, I embark on.

" 'Therefore on analysing this matter, I with my heart and senses quietened will embark on a sublime ascesis which really will be the causative factor for according Brahma-Sage-hood.' So thought Vishvamitra..." Thus Sage Shataananda continued his narration of Vishvamitra's legend. [1-56-24]

brahmatva - brahaman-hood

Firstly the difference between a **Brahmin** and a **Brahman** may be differentiated, where a Brahmin is just by his birth in that caste and if he practises numerous ordeals he will attain Brahman-hood. Not all Brahmins are Brahman and a real Brahman will not look back for his birth details.

Throughout this chapter Vashishta is called by Valmiki as **japataam varaH**, **japataam shreSTaH** and the like, only to remind us that Vashishta is an eminent meditator of Vedic hymns, all of which culminate into Gayatri hymn. Thus, Vashishta's only weapon is Gayatri hymn with which he subjugated all the arsenal of Vishvamitra. The fight between Vishvamitra and Vashishta is not just a fight between a sage and king, but between **vidya - avidya**; **aatma vidya - anaatma vidya** 'enlightenment and un-enlightenment...' An enlightened one does not spring up at any trivial inconvenience but becomes a horrid being, if that antagonistic assail becomes intolerable for living beings. This is the real essence and nature of a true **Brahman**, whose arsenal is just a wooden baton and heartfelt Gayatri hymn.

For this Bhagavad Gita says at Ch. 18, verse 42:

shamo damaH tapaH shaucamkShaantiH aarjavam eva ca |
j~naanam vij~naanam aastikyam braahmam karma svabhaavam | |

'A Brahman's virtues, / Prince Born of his nature, are serenity / Self-mastery, religion, purity / Patience, uprightness, learning, and to know / The truth of things which be...' Sir Edwin Arnold.

Thus, Vashishta had never resorted to meaningless curses, menacing arsenal, mutinous retaliation but just swallowed the wrath of a wrathful king. This is **brahmaNatva**

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् पंचाशः सर्गः

Thus, this is the 56th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 57 Verses converted to UTF-8, Oct 09

Introduction

The legend of Trishanku is narrated to Rama, which forms a part of Vishvamitra's legend. When Brahma blesses Vishvamitra to be a kingly-saint, rather than a Brahman-saint, Vishvamitra continues his asceticism in southerly parts of country. In the meantime, one king named Trishanku desired to go to heaven with mortal body and approaches Vashishta who rejects that very suggestion. Then that king approaches the sons of the same Vashishta with the same idea.

[Verse Locator](#)

ततः संतप्त हृदयः स्मरन् निग्रहम् आत्मनः ।
विनिःश्वस्य विनिःश्वस्य कृत वैरो महात्मना ॥ १-५७-१
स दक्षिणाम् दिशम् गत्वा महिष्या सह राघव ।
तताप परमम् घोरम् विश्वामित्रो महातपाः ॥ १-५७-२
फल मूल अशनो दान्तैः चचार महत् तपः ।

1, 2, 3a: raaghava = oh, Raghava; tataH = then; kR^ita vairaH = on making, enemy; mahaatmanaa = with great-souled Vashishta; mahaatapaaH = that great-ascetic; saH vishvaamitraH = he, that Vishvamitra; santapta hR^idayaH = with seething, heart; aatmanaaH nigraham smaran = his, subdual, [whenever] reminisced; viniHshvasya viniHshvasya = suspiring, suspiring; mahiSyaa saha = prime queen, along with; dakSiNaam disham gatvaa = to southern, quarter, on going; paramam ghoram = a highly, astounding; mahat tapaH tataapa = supreme, asceticism, practised; phala muula ashanaH = fruits, tubers, eating [subsisting on]; daantaiH = self-collectedly; [su mahat tapaH = very, high, asceticism]; cacaara = conducted.

"Oh, Raghava, on making that great-souled Vashishta an enemy, whenever Vishvamitra reminisced over his subdual by Vashishta, he is seethed at heart and heaved sighs repeatedly. Then on going to southern quarter with his prime queen, that great-ascetic Vishvamitra self-collectedly conducted a highly astounding asceticism subsisting only on fruits and tubers." Thus Sage Shataananda continued his narration of Vishvamitra's legend. [1-57-1, 2, 3a]

[Verse Locator](#)

अथ अस्य जज्ञिरे पुत्राः सत्य धर्म परायणाः ॥ १-५७-३
हविष्यन्दो मधुष्यन्दो दृढनेत्रो महारथः ।

3b, 4a: atha asya = then, to him; haviSpandaH = Havispanda; madhuSpandaH = Madhuspanda; dR^iDhanetraH = Dhridhanetra; mahaarathaH = Mahaaratha; satya dharma paraayaNaaH = in candour, chivalry, conducting; putraaH jaGYire = sons, birthed.

"Then Vishvamitra begot sons named Havispanda, Madhuspanda, Dhridhanetra and Mahaaratha, who conduct themselves in candour and chivalry. [1-57-3]

[Verse Locator](#)

पूर्ण वर्ष सहस्रे तु ब्रह्मा लोक पितामहः ॥ १-५७-४
अब्रवीत् मधुरम् वाक्यम् विश्वामित्रम् तपो धनम् ।
जिता राजर्षि लोकाः ते तपसा कुशिक आत्मज ॥ १-५७-५

4b, 5. varSa sahasre puurNe = years, thousand, at the close of; loka pitaamahaH brahmaa = world's, grandparent, Brahma; tapaH dhanam vishvaamitram = asceticism, wealthy, to Vishvamitra; madhuram vaakyam abraviit = mellowly, words spoke; kushika aatmaja = oh, Kushika's, son; te tapasaa = your, by asceticism; raajarSi lokaaH jitaH = kingly-sages', worlds, won over.

"At the close of one thousand years of asceticism Brahma, the Grandparent of all worlds, revealed Himself to Vishvamitra and spoke these words mellowly to ascetically wealthy Vishvamitra, 'oh, son of Kushika, Vishvamitra, you have won the worlds of kingly-sages by your asceticism. [1-57-4b, 5]

[Verse Locator](#)

अनेन तपसा त्वाम् हि राज ऋषिर् इति विद्महे ।
एवम् उक्त्वा महातेजा जगाम सह दैवतैः ॥ १-५७-६
त्रिविष्टपम् ब्रह्म लोकम् लोकानाम् परम ईश्वरः ।

6, 7a. anena tapasaa = by this, asceticism; tvaam = you; raaja R^iSiH iti vidmahe = kingly, sage, thus, [we] acquiesce [you]; mahaatejaaH = great resplendent [Brahma]; lokaanaam parama iishvaraH = for worlds, supreme, ruler [Brahma]; evam uktvaa = that way, on speaking; daivataiH saha = gods [in convoy,] along with; brahma lokam = to Brahma's, abode; triviSTapam = to Heaven; jagaama = went away.

" 'We indeed acquiesce you as a kingly-sage by your asceticism.' saying so that great resplendent Brahma, the Supreme Ruler of the Worlds, went away to his Abode of Brahma, while the gods in Brahma's convoy went to Indra's Heaven. [1-57-6, 7a]

[Verse Locator](#)

विश्वामित्रो अपि तत् श्रुत्वा ह्रिया किञ्चित् अवाङ्मुखः ॥ १-५७-७
दुःखेन महता आविष्टः स मन्युः इदम् अब्रवीत् ।

7b, 8a. vishvaamitraH api tat shrutvaa = Vishvamitra, even, that, on hearing; hriyaa kincit avaa~N mukhaH = by disgrace, down, faced; mahataa duHkhena aaviSTaH = with high, anguish, prevailing over; sa manyuH idam abraviit = with, rancour, this, spoke [soliloquised.]

"On hearing that Vishvamitra is down-faced with disgrace, and while high anguish prevailed over him, he rancorously soliloquised this. [1-57-7b, 8a]

[Verse Locator](#)

तपः च सुमहत् तप्तम् राज ऋषिर् इति माम् विदुः ॥ १-५७-८
देवाः स ऋषि गणाः सर्वे न अस्ति मन्ये तपः फलम् ।

8b, 9a. su mahat tapaH taptam = very, high, practised [even though]; maam raaja R^iSiH iti = me, kingly, sage, thus as; sa R^iSi gaNaaH sarve devaaH = with, hermits' observances, all, gods; viduH = are recognising; tapaH phalam na asti manye = of asceticism, fruition, not, is there, I deem.

" 'Even though I have practised a very high asceticism, the gods together with the observances of hermits are recognising me just as a 'kingly-sage.' Thereby I deem that there is no fruition to my asceticism.' Thus Vishvamitra thought. [8b, 9a]

[Verse Locator](#)

एवम् निश्चित्य मनसा भूय एव महातपाः ॥ १-५७-९

तपः चचार काकुत्स्थ परमम् परम आत्मवान् ।

9b, 10a. **kaakutstha** = oh, Rama of Kakutstha; **mahaatapaaH** = great-ascetic; **parama aatmavaan** = obstinate, souled one - self-willed Vishvamitra; **evam manasaa nishcitya** = thus, in heart, on deciding; **bhuuya eva** = again, that way; **paramam tapaH cacaara** = supreme, ascesis, undertook.

"Oh, Rama of Kakutstha, deciding in this way in his heart of hearts that self-willed Vishvamitra again undertook a supreme ascesis as he is a great-ascetic. [1-57-9]

[Verse Locator](#)

एतस्मिन् एव काले तु सत्य वादी जित इन्द्रियः ॥ १-५७-१०

त्रिशंकुः इति विख्यात इक्ष्वाकु कुल वर्धनः ।

10b, 11a. **etasmin eva kaale tu** = in this, only, time, but; **satya vaadii** = truth, advocate of - veracious one; **jita indriyaH** = conquered, senses; **ikSvaaku kula vardhanaH** = Ikshvaku, dynasty, enhancer; **trishankuH iti vikhyaata** = Trishanku, thus, renowned; such a king is there.

"In this meantime there is a veracious king named Trishanku, an enhancer of Ikshvaku dynasty, and one renowned for his self-conquest. [1-57-10b, 11a]

[Verse Locator](#)

तस्य बुद्धिः समुत्पन्ना यजेयम् इति राघव ॥ १-५७-११

गच्छेयम् स्व शरीरेण देवानाम् परमाम् गतिम् ।

वसिष्ठम् स समाहूय कथयामास चिन्तितम् ॥ १-५७-१२

11b, 12. **raaghava** = oh, Raghava; **sva shariireNa** = own, with body; **devaanaam paramaam gatim** = of god's, ultimate, course [to heaven]; **gacCheyam** = I will go; **yajeyam** = I perform ritual; **iti** = thus; **tasya buddhiH sam utpannaa** = to his, mind, well, cropped up [idea sprang in the mind of Trishanku]; **saH** = he [Trishanku]; **vasiSTham sam aahuuya** = Vashishta is, well [sincerely,] calling [inviting]; **cintitam kathayaamaasa** = what he thought [by Trishanku]; started to tell.

"Oh, Raghava, an idea sprang up in the mind of Trishanku to perform a ritual by which he will go to heaven with his own body. Then he sincerely invited Vashishta and told him what his thinking is. [1-57-11b, 12]

[Verse Locator](#)

अशक्यम् इति च अपि उक्तो वसिष्ठेन महात्मना ।

प्रत्याख्यातो वसिष्ठेन स ययौ दक्षिणाम् दिशम् ॥ १-५७-१३

ततः तत् कर्म सिद्धि अर्थम् पुत्रान् तस्य गतो नृपः ।

13, 14a. **mahaatmanaa vasiSThena** = by great-souled one, Vashishta; **a shakyam itiuktaH** = not, possible, thus, said [to Trishanku]; **vasiSThena** = by Vashishta; **prati aakhyaataH** = contra, dictum - contradicted, repudiated; **saH** = he [Trishanku]; **dakSiNaam disham yayau** = to southern, quarter, journeyed; **tataH** = then; **nR^ipaH** = king; **tat karma siddhi artham** = that, task, realising, purpose of; **tasya** = his [Vashishta's]; **putraan** = to sons; **gataH** = gone to.

"But the great-souled Vashishta said it as impossible. Thus repudiated Trishanku went to southerly direction in search of orchestrators for the purpose of realising that task, such a phantasmal ritual that enables him to go to heaven with his body, and that king hjas gone to the sons of Vashishta. [1-57-13, 14a]

वासिष्ठा दीर्घ तपसः तपो यत्र हि तेपिरे ॥ १-५७-१४

त्रिशंकुः सुमहातेजाः शतम् परम भास्वरम् ।

वसिष्ठ पुत्रान् ददृशे तप्यमानान् यशस्विनः ॥ १-५७-१५

14b, 15. diirgha tapasaH = protractedly, expiating; vaasiSThaa = sons of Vashishta; yatra = where; su mahaa tejaaH = very, greatly [supremely,] luminescent ones; parama bhaasvaram = highly [superbly,] refulgent ones; tapaH tepire hi = asceticism, practising, indeed; shatam manasvinaH = hundred, noble-souled ones; tapyamaanaan = while expiating; vasiSTha putraan = Vashishta's, sons; trishankuH [gatvaa] = Trishanku [having gone to that place]; dadR^ishe = he has seen [visited.]

"Trishanku has indeed gone to the place where the sons of Vashishta are protractedly expiating, and there he visited the hundred noble-souled sons of Vashishta, who are supremely self-luminescent and superbly self-refulgent by their asceticism. [1-57-14b, 15]

[Verse Locator](#)

सो अभिगंय महात्मानः सर्वान् एव गुरोः सुतान् ।

अभिवाद्य आनुपूर्व्येण हिया किञ्चित् अवाङ्मुखः ॥ १-५७-१६

अब्रवीत् स महात्मनः सर्वान् एव कृताञ्जलिः ।

16, 17a: saH = he Trishanku; mahaatmaanaH = of noble-souled ones; sarvaan eva = all, thus; guroH sutaan = indoctrinator's, at sons; abhi gamya = to near, on reaching; aanu puurvyena = later, earlier - on observing - observing eldership and younger-hood, sequentially; abhivaadya = revered; hriyaa kimcit avaa~N mukhaH = with abashment, a little, down, faced; kR^ita anjaliH = on making, palm-fold; sarvaan eva mahaatmanaH = to all of them, thus, to great-souled ones; saH abraviit = he, spoke.

"On reaching nigh of those noble-souled sons of the indoctrinator, namely Vashishta, Trishanku revered all of them sequentially according to their age, but with a little down- faced owing to abashment, and spoke to all of those great-souled ones making palm-fold in supplication. [1-57-16]

[Verse Locator](#)

शरणम् वः प्रपद्ये अहम् शरण्यान् शरणागतः ॥ १-५७-१७

प्रत्याख्यातो अस्मि भद्रम् वो वसिष्ठेन महात्मना ।

17b, 18a. sharaNa aagataH = shelter, came; aham = I; sharaNyaan = you shelterers - of the needy; vaH = you; sharaNam prapadye = shelter, I seek; vaH bhadram = to you, let safety be there; mahaatmanaa vasiSThena pratyakhyataH asmi = by great-souled, Vashishta, repudiated, I am.

" 'I have come as a shelter-seeker seeking the shelter of yours as you are the shelterers of the needy, you all be safe, as the great-souled Vashishta has repudiated me. [1-57-17b, 18a]

[Verse Locator](#)

यष्टु कामो महायज्ञम् तत् अनुज्ञातुम् अर्थथ ॥ १-५७-१८

गुरु पुत्रान् अहम् सर्वान् नमस् कृत्य प्रसादये ।

18b, 19. mahaa yaGYam yaSTu kaamaH = a great [unusual,] ritual, to perform, I long to; tat = therefore; anuGYaatum arthatha = to give assent, apt of you; aham guru putraan sarvaan = I am, to mentor's, sons, to all; namaH kR^itya prasaadaye = reverence, on making, I am proposing;.

" 'I am longing to perform an unusual ritual and it will be apt of you to give assent to it. Reverencing all of the sons of my mentor Vashishta I am proposing this to you. [1-57-18b, 19]

[Verse Locator](#)

शिरसा प्रणतो याचे ब्राह्मणान् तपसि स्थितान् ॥ १-५७-१९
ते माम् भवन्तः सिद्धि अर्थम् याजयंतु समाहिताः ।
स शरीरो यथा अहम् वै देव लोकम् अवाप्नुयाम् ॥ १-५७-२०

19b, 20. shirasaa praNataH = with head, I salute - I truckle to reverence; tapasi sthitaan braahmaNaan = in asceticism, abiding, Brahmans; yaace = I beg of you; te = such as you are; bhavantaH = you all; samaahitaaH = assiduously; maam = me; siddhi artham = achievement, for the purpose of; yaajayantu = get ritual performed through me; aham sa shariiraH = I, with, my body; yathaa = as to how; deva lokam = god's, abode [heaven]; avaapnuyaam = I can get to.

" 'With reverence I truckle before you all Brahmans who are abiding in asceticism. Such as you are I beg you to assiduously get a ritual performed through me, as to how I can get to heaven with my body. [1-57-19b, 20]

[Verse Locator](#)

प्रत्याख्यातो वसिष्ठेन गतिम् अन्याम् तपो धनाः ।
गुरु पुत्रान् ऋते सर्वान् न अहम् पश्यामि कांचन ॥ १-५७-२१

21. tapaH dhanaaH = by asceticism, oh, wealthy ones; vasiSThena pratyaaakhyaataH = by Vashishta, repudiated; aham = I; sarvaan guru putraan R^ite = all of you, mentor's, sons, except; anyaam gatim = another, recourse; kaamcana = in any way; na pashyaami = not, I am perceiving.

" 'Oh, ascetically wealthy Brahmans, as I am repudiated by Vashishta, I do not perceive another recourse excepting you, who are all the sons of mentor Vashishta. [1-57-21]

[Verse Locator](#)

इक्ष्वाकूणाम् हि सर्वेषाम् पुरोधाः परमा गतिः ।
तस्मात् अनंतरम् सर्वे भवन्तो दैवतम् मम ॥ १-५७-२२

22. sarveSaam ikSvaakuuNaam = for all, of Ikshvaku-s [kings]; purodhaaH paramaa gatiH hi = Priest, is ultimate, recourse, isn't it; tasmaat = than him [Vashishta;] anantaram = next-best; sarve bhavantaH = all, you; daivatam mama = gods, to me.

" 'The Priest is the ultimate recourse for all of the kings in Ikshvaku dynasty, isn't it. Therefore, next to Vashishta you are all the next-best gods to me.' Thus Trishanku entreated the hundred sons of Sage Vashishta." Sage Shataananda thus continued narration. [1-57-22]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्त पंचाशः सर्गः

Thus, this is the 57th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 58 Verses converted to UTF-8, Oct 09

Introduction

Trishanku seeks shelter of Vishvamitra when the sons of Vashishta rebuffed him, and even cursed him to become a profaner. Narrating his sad tale and his idealistic idea of going to heaven with mortal body, Trishanku earnestly appeals to Vishvamitra.

[Verse Locator](#)

ततः त्रिशंकोः वचनम् श्रुत्वा क्रोध समन्वितम् ।
ऋषि पुत्र शतम् राम राजानम् इदम् अब्रवीत् ॥ १-५८-१

1. **raama** = oh, Rama; **trishankoH vacanam shrutvaa** = Trishanku's, sentence, on hearing; **tataH** = then; **R^iSi putra shatam** = sage, sons, hundred; **krodha sam anvitam** = fury, very, conjoined [infuriated]; **raajaanam idam abraviit** = to king, this, said.

"On hearing the sentence of Trishanku, oh, Rama, the hundred sons of sage Vashishta infuriately said this to that king." Thus, sage Shataananda continued his narration to Rama and others. [1-58-1]

[Verse Locator](#)

प्रत्याख्यातो असि दुर्बुद्धे गुरुणा सत्य वादिना ।
तम् कथम् समतिक्रम्य शाखा अन्तरम् उपेयिवान् ॥ १-५८-२

2. **dur buddhe** = oh, slow, witted one [king]; **satya vaadinaa guruNaa prati aakhyaataH asi** = truth, advocator of, by mentor [Vashishta,] against, said [denounced,] you are; **tam** = him; **sam ati kramya** = verily, over, stepping - transgressing; **shaakhaa antaram** = branch, another; **katham** = how; **upeyivaan** = come nigh of - approaching.

" 'You slow-witted king, your veracious mentor has denounced you. But transgressing him how do you approach another branch of the same tree of wisdom, when that very tree rejected you?' So the sons of Vashishta have started to denounce Trishanku. [1-58-2]

[Verse Locator](#)

इक्ष्वाकूणाम् हि सर्वेषाम् पुरोधाः परमा गतिः ।
न च अतिक्रमितुम् शक्यम् वचनम् सत्य वादिनः ॥ १-५८-३

3. **sarveSaam ikSvaakuuNaam** = for all, Ikshvaku-s; **purodhaaH paramaa gatiH hi** = Royal Priest is, ultimate, course, isn't it; **satya vaadinaH** = of truth, advocator's - veracious priest; **vacanam** = sentence - words of advise; **atikramitum** = to transgress; **na shakyam** = not, possible.

" 'The Royal Priest is the ultimate course for all of Ikshvaku-s, isn't it. It is impossible to transgress the word of advise of such a veracious Priest. [1-58-3]

[Verse Locator](#)

अशक्यम् इति स उवाच वसिष्ठो भगवान् ऋषिः ।

तम् वयम् वै समाहर्तुम् क्रतुम् शक्ताः कथंचन ॥ १-५८-४

4. vasiSThaH bhagavaan R^iSiH = Vashishta is, most reverential, sage; saH = such [a sage]; a shakyam iti = not, possible, thus; uvaaca = has [already] said; tam = that [type of]; kratum = ritual; sam aahartum = to effectuate; vayam = we; kathamcana shaktaaH = in which way, capable.

" 'Vashishta is the most reverential sage and such a sage has already said it is impossible to conduct such a Vedic-ritual. Then, in which way we are capable to conduct such a Vedic-ritual? [1-58-4]

[Verse Locator](#)

बालिशः त्वम् नर श्रेष्ठ गंयताम् स्व पुरम् पुनः ।

याजने भगवान् शक्तः त्रैलोक्यस्य अपि पार्थिव ॥ १-५८-५

अवमानम् कथम् कर्तुम् तस्य शक्षायामहे वयम् ।

5, 6a. nara shreSTha = for men, the best [here, king of subjects]; tvam baalishaH = you are, childish; punaH sva puram gamyataam = again, [to your] own, city, get back; paarthiva = oh, king; bhagavaan = godlike [Vashishta is]; trailokyasya api = by [kings] of three worlds; yaajane shaktaH = in orchestration of ritual, is capable; [tat = therefore]; tasya = his [to reputation]; ava maanam = not, reputing [to disrepute]; kartum = to do; vayam katham shakshaayamahe = we, how, capable of.

" 'Oh king of subjects, better get back to your own city again for you are childish. That godlike Vashishta alone is capable to orchestrate any ritual by any king in all the three worlds. Oh, king, how then we are capable to cause a disrepute to his reputation.' Thus, the sons of Vashishta refuted Trishanku. [1-58-5, 6a]

[Verse Locator](#)

तेषाम् तद् वचनम् श्रुत्वा क्रोध पर्याकुल अक्षरम् ॥ १-५८-६

स राजा पुनः एव एतान् इदम् वचनम् अब्रवीत् ।

6b, 7a. saH raajaa = that, king; krodha paryaakula akSaram = with fury, highly faltering, having words; teSaam tat vacanam shrutvaa = from them, that, sentence, on hearing; punaH eva = further, thus; etaan idam vacanam abraviit = to all of them, this, sentence, spoke.

"On hearing that sentence of theirs which is highly faltering with words of fury that king further spoke this sentence to all of them." So Shataananda continued. [1-58-6b, 7a]

[Verse Locator](#)

प्रत्याख्यातो भगवता गुरु पुत्रैः तथैव हि ॥ १-५८-७

अन्याम् गतिम् गमिष्यामि स्वस्ति वो अस्तु तपो धनाः ।

7b, 8a. tapaH dhanaaH = oh, ascetically, wealthy [scholars]; bhagavataa = by godlike [Vashishta]; tathaa eva = like that, even; guru putraiH = by mentor's, sons; pratyaakhyaataH = I am rejected; hi = indeed; anyaam gatim gamiSyaami = another, objective, I wish to reach at; svasti vaH astu = safe, to you, betide;

" 'I am indeed rejected by the godlike Vashishta, likewise even by you, the sons of the same mentor, as such oh, ascetically wealthy scholars, in this state obloquy I will resort to another recourse, let safety betide you.' So Trishanku bade farewell to the sons of Vashishta, but... [1-58-7b, 8a]

[Verse Locator](#)

ऋषि पुत्राः तु तत् श्रुत्वा वाक्यम् घोर अभिसंहितम् ॥ १-५८-८

शेषुः परम संक्रुद्धाः चण्डालत्वम् गमिष्यसि ।

8b, 9a. R[^]iSi putraaH tu = sage's, sons, on their part; ghora abhi sam hitam = calamity, towards, well, inclusive of [an idea inclusive of and leading towards a calamitous situation]; tat vaakyam shrutvaa = that, sentence, on hearing; parama sam kruddhaaH = highly, verily, with fury; caNDaalatvam gamiSyasi = state of a [basely] profaner, you get into; shepuH = cursed.

"But the sons of the sage Vashishta, on hearing that sentence of the king, that is inclusive of and leading to a calamitous situation, have become very highly infuriated and cursed saying, 'you shall get into a state of basely profaner.' That is the curse issued by the sons of Vashishta to Trishanku. [1-58-8b, 9a]

This expression caNDaal has its own impact. The nomenclature of caNDaal is not the present day 'untouchable' 'outcaste' or a 'pariah' etc., because he is also a member and an important functionary in Hindu system of castes. In Aranya Kanda Seetha admonishes Ravana with the same wording at 3-56-18. The analogy she uses there is to differentiate between functionaries like the Vedic-scholar and the caste-bound Profaner [meaning: one who is not initiated into religious rites or any esoteric knowledge... but socially designated as a Cremator] and between the Altar of Fire and Fire of Pyre, and between the Vedic Ritual and Funeral Rites, both involving Vedic-hymns. A Vedic scholar, or a true Brahmin may perhaps conduct a yaj~na but he is no authority to conduct antya kriya 'funerals' till its end. At best, a priest's function is until the lighting of the pyre, and even perhaps until kapaala moksha 'breakage of cranium...' and from then on it is the function of this caNDaal to take care of the corpse consigned to fire and for its complete cremation, since leaving half burnt corpse to vultures and wolves is sinning as well as for unsanitary situations. Thus, if a Vedic scholar conducts jaata aadi kriyaaH 'rites from birth onwards...' as an initiator, then a caNDaal conducts antya, uttara kriyaaH 'rites of death afterwards...' as a terminator. This verbiage is to demark the relative values of functionaries, according to the maxim 'a donkey is to bear and a dog is to bark...' and if their functions are reversed, reversed are our results.

[Verse Locator](#)

इति उक्त्वा ते महात्मानो विविशुः स्वम् स्वम् आश्रमम् ॥ १-५८-९

अथ रात्र्याम् व्यतीतायाम् राजा चण्डालताम् गतः ।

9b, 10a. mahaatmaanaH = those who are great-souls; te iti uktvaa = they, this way, on saying; svam svam aashramam vivishuH = [into their] own, [their] own, hermitage, entered - they withdrew; atha raatryaam vyatiitaayaam = then, night, when elapsed; raajaa caNDaalataam gataH = king, state of basely profaner, entered into.

"On saying thus those great-souled sons of Vashishta withdrew to one's own hermitage and when that night elapsed into day then the king lapsed into a state of basely profaner. [1-58-9b, 10a]

[Verse Locator](#)

नील वस्त्र धरो नीलः परुषो ध्वस्त मूर्धजः ॥ १-५८-१०

चित्य माल्य अनुलेपः च आयस आभरणो अभवत् ।

10b, 11a. niila vastra dharaH = black, cloths, wearing; niilaH = a blackamoor; paruSaH = one lacking gentleness or refinement - rugged person; dhvasta muurdha jaH = spoiled [shaggy,] head, born [hair, head-hair]; citya = funeral/crematory; maalya = wreaths; anulepaH ca = smeared items [ashes,] also; aayasa aabharaNaH = iron, decorations; abhavat = rendered into.

"He is now wearing blackish cloths which on yestereve were ochry silks, he is now a blackamoor who on yestereve was a gilt-royalty, his head-hair is shaggy which earlier was silkily soft, and his royal garlands which were richly fragrant are now funeral wreaths, and he is besmeared with crematory ashes which were regal emollients, and his royal jewellery is now rendered into iron adornments. [1-58-10b, 11a]

तम् दृष्ट्वा मंत्रिणः सर्वे त्यज्य चण्डाल रूपिणम् ॥ १-५८-११

प्राद्रवन् सहिता राम पौरा ये अस्य अनुगामिनः ।

11b, 12a. **raama** = oh, Rama; **caNDaala ruupiNam** = one in profaner's, mien; **tam dR^iSTvaa** = him, on seeing; **sarve** = all; **mantriNaH** = ministers; **pauraaH** = citizens; **ye asya anugaaminaH** = subjects, who, followers [retinue]; **tyajya** = on deserting him; **sahitaa praadravan** = collectively - in masses, took to flight

"On seeing him in the mien of a profaner, oh, Rama, all of his ministers and the subjects and his own retinue have deserted him and took to flight in masses. [1-58-11b, 12a]

[Verse Locator](#)

एको हि राजा काकुत्स्थ जगाम परम आत्मवान् ॥ १-५८-१२

दह्यमानो दिवा रात्रम् विश्वामित्रम् तपो धनम् ।

12b, 13a. **kaakutstha** = Rama of Kakutstha; **parama aatmavaan** = highly [resolutely,] soulful one [self-assured one]; **raajaa** = king; **ekaH divaa raatram** = for one, day, night; **dahyamaanaH** = being seethed; **tapaH dhanam vishvaamitram jagaama** = to ascetically, prosperous one, to Vishvamitra, went.

"Though that resolutely self-assured king seethed for one night and day for this mishap, then went to the ascetically prosperous Vishvamitra. [1-58-12b, 13a]

[Verse Locator](#)

विश्वामित्रः तु तम् दृष्ट्वा राजानम् विफली कृतम् ॥ १-५८-१३

चण्डाल रूपिणम् राम मुनिः कारुण्यम् आगतः ।

13b, 14a. **raama** = oh, Rama; **muniH vishvaamitraH tu** = sage, Vishvamitra, on his part; **vi phalii kR^itam** = without, fruit [failed, precluded one,] made as; **caNDaala ruupiNam** = profaner's, in mien; **tam raajaanam dR^iSTvaa** = that, king, on seeing; **kaarunyam aagataH** = sympathy, came - Vishvamitra became sympathetic.

But on seeing at that mien of the king which is rendered to that of a precluded profaner from kingship and for officiating rituals etc., oh, Rama, sage Vishvamitra because sympathetic. [1-58-13b, 14a]

The preclusion of the king by way of his transfiguring into a profaner is not only from his kingship, by which he is debarred from officiating Vedic rituals etc., but also from his **aihika aamuSmika bhogaaH** 'earthly and heavenly enjoyments...' because a king is a godsend being.

[Verse Locator](#)

कारुण्यात् स महातेजा वाक्यम् परम धार्मिकः ॥ १-५८-१४

इदम् जगाद भद्रम् ते राजानम् घोर दर्शनम् ।

14b, 15a. **mahaa tejaaH** = great-resplendent one; **parama dhaarmikaH** = highly, generous one; **saH** = he that Vishvamitra; **kaarunyat** = owing to compassion; **ghora darshanam raajaanam** = who is terrible, in his aspect, to king; said this firstly; **te bhadram** = to you, safety; and; **idam vaakyam jagaada** = this, sentence, said.

"The great-resplendent sage and highly generous Vishvamitra firstly said to that king who is in a terrible aspect 'let safety betide you,' and then spoke on this sentence to him. [1-58-14b, 15a]

[Verse Locator](#)

किम् आगमन कार्यम् ते राजपुत्र महाबल ॥ १-५८-१५

अयोध्या अधिपते वीर शापात् चण्डालताम् गतः ।

15b, 16a. mahaabala raaja putra = oh, great-mighty, king's, son - prince; te aagamana kaaryam kim = your, arrival [visit,] work [purpose,] what is; ayodhyaa adhipate viira = Ayodhya's, chieftain, oh, brave one; shaapaat caNDaalataam gataH = by curse, state of profaner, you got [accurst.]

" 'What is the purpose of your visit, oh, great-mighty prince Trishanku, oh, brave lord of Ayodhya, you are accurst to the state of profaner.' [1-58-15b, 16a]

[Verse Locator](#)

अथ तत् वाक्यम् आकर्ण्य राजा चण्डालताम् गतः ॥ १-५८-१६

अब्रवीत् प्रांजलिः वाक्यम् वाक्यज्ञो वाक्य कोविदम् ।

16b, 17a. atha = then; caNDaalataam gataH = state of profaner, accurst to; vaakya j~naH raajaa = sentence, knower, king - diligent king, Trishanku; tat vaakyam aakarNya = that, sentence, on listening; praanjaliH vaakya kovidam vaakyam abraviit = with adjoined-palms, to sentence, expert [sententious Vishvamitra,] sentence, spoke.

"Then that king who is accurst to a state of profaner on listening that sentence, as a diligent sentence maker spoke this sentence with his palms adjoined to the sententious sage Vishvamitra. [1-58-16b, 17a]

[Verse Locator](#)

प्रत्याख्यातो अस्मि गुरुणा गुरु पुत्रैः तथा एव च ॥ १-५८-१७

अनवाप्य एव तम् कामम् मया प्राप्तो विपर्ययः ।

17b, 18a. guruNaa = by mentor; tathaa eva ca = like that, also; guru putraiH = by mentor's, sons; pratyaakhyaataH asmi = spurned off, I am; tam kaamam an avaapya eva = that, aspiration, not, achieved, thus; mayaa = by me; vi paryayaH = negative, effect [discrepancy]; praaptaH = bechanced - I obtained.

" 'I am spurned off by my mentor Vashishta and also like that by his sons. My aspiration remained unachievable, besides, this discrepancy has bechanced upon me. [1-58-17b, 18a]

[Verse Locator](#)

स शरीरो दिवम् यायामि इति मे सौंय दर्शन ॥ १-५८-१८

मया च इष्टम् क्रतु शतम् तत् च न अवाप्यते फलम् ।

18b, 19a. saumya = oh, gentle Vishvamitra; sa shariiraH divam yaayaami = with, body, to heaven, I go; iti me darshana = thus, my, opinion; mayaa kratu shatam iSTam = by me, rituals, hundred, are performed [earlier]; tat phalam na avaapyate = that, fruit, not, achieved.

" 'Oh, gentle Vishvamitra, my aspiration is nothing but to go to heaven with my body. I have performed hundred rituals but I have not achieved the fruit.' Thus Trishanku started tell his sad tale.

[Verse Locator](#)

अनृतम् न उक्त पूर्वम् मे न च वक्ष्ये कदाचन ॥ १-५८-१९

कृच्छ्रेषु अपि गतः सौंय क्षत्र धर्मेण ते शपे ।

19b, 20a. saumya = oh, gentle one; me = by me; anR^itam na ukta puurvam = lie, not, said, heretofore; kadaacana = any time [hereinafter]; kR^icChreSu gataH api = into

predicament, on going, even if; **na vakSyē** = not, going to speak [a lie]; **kSatra dharmeNa te shape** = by Kshatriya's, virtue, to you, I take pledge.

" 'And now if you doubt me to be a liar, I am no liar either. I spoke no lie heretofore, and even if I were to land into any predicament I do not speak lies anytime hereinafter. Oh, gentle sage, this I pledge you upon my virtue of Kshatriya-hood. [1-58-19, 20a]

A liar is hell-bound but not the other way as said **yaj~no anR^ite na rakshati...** 'a Vedic ritual would not save liars...'

[Verse Locator](#)

यज्ञैः बहु विधैः इष्टम् प्रजा धर्मेण पालिताः ॥ १-५८-२०

गुरवः च महात्मानः शील वृत्तेन तोषिताः ।

20b, 21a. **bahu vidhaiH yaj~naiH iSTam** = with many, kinds of, Vedic-rituals, propitiated gods; **prajaa dharmeNa paalitaah** = people, conscientiously, reigned over; **mahaatmaanaH** = high-souled ones; **guravaH ca** = savants, also; **shiila vR^ittena toSitaah** = by conduct, by comport, pleased.

" 'I have propitiated gods with many kinds of Vedic-rituals. I have reigned over people conscientiously. And with my conduct and comport the high-souled savants are also pleased. [1-58-20b, 21a]

[Verse Locator](#)

धर्मे प्रयतमानस्य यज्ञम् च आर्तुम् इच्छतः ॥ १-५८-२१

परितोषम् न गच्छन्ति गुरवो मुनिपुंगव ।

21b, 22a. **muni pumgava** = oh, saint, the eminent; **dharme prayatamaanasya** = in probity, being a pursuant; **yaj~nam aahartum** = ritual, to avail of, **icChataH ca** = one who is expectant also; **in my case**; **guravaH** = to mentors; **pari toSam** = complete contentment, **na gacChanti** = not, they are getting at - not deriving.

" 'While I am a pursuant in probity I expect to avail myself of the fruition of this kind of Vedic-ritual. Oh, eminent sage Vishvamitra, but my mentors are not deriving complete contentment by my pursuit. Hence, they shove me off. [1-58-21b, 22a]

[Verse Locator](#)

दैवम् एव परम् मन्ये पौरुषम् तु निरर्थकम् ॥ १-५८-२२

दैवेन आक्रयते सर्वम् दैवम् हि परमा गतिः ।

22b, 23a. **daivam eva param manye** = god [here, destiny,] only, ultimate, I deem; **pauruSam tu nir arthakam** = manly effort, but, less, meaning - meaningless; **daivena aakramyate sarvam** = by god [destiny,] surmounts, everything; **daivam paramaa gatiH hi** = god [destiny,] ultimate, course, isn't it.

" 'I deem destiny is the only ultimate, and manly efforts are meaningless, for destiny surmounts everything. Destiny is the ultimate course, isn't it? [1-58-22b, 23a]

[Verse Locator](#)

तस्य मे परम आर्तस्य प्रसादम् अभिकांक्षतः ।

कर्तुम् अर्हसि भद्रम् ते दैव उपहत कर्मणः ॥ १-५८-२३

23b, c. **parama aartasya** = for highly, anguished one; **abhi kaankSataH** = forward, looking to - a sincere requester; **daiva upahata karmaNaH** = by destiny, marred, endeavourer; **tasya me** = such as, as I am; **prasaadam kartum arhasi** = favour, to do [to accord,] apt of you; **te bhadram** = to you, let safety be there.

" 'A highly anguished endeavourer, marred by destiny, a sincere requester, such as I am, it will be apt of you to accord, you be safe, your favour upon me. [1-58-23b, c]

[Verse Locator](#)

न अन्याम् गतिम् गमिष्यामि न अन्यः शरणम् अस्ति मे ।
दैवम् पुरुष कारेण निवर्तयितुम् अर्हसि ॥ १-५८-२४

24. **anyaam gatim na gamiSyaami** = alternate, course, not, I wish to course through; **me anyaH sharaNam na asti** = to me, alternative, shelterer, is not there; **daivam puruSa kaareNa** = god/destiny, in man's, mien; **ni vartayitum arhasi** = counter, move [vail,] apt of you.

" 'In no alternate course I wish to course through and no alternative shelter is there for me. Hence, it will be apt of you, a god in man's mien, to countervail my destiny.' Thus Trishanku prayed for the grace of Vishvamitra..." So said Sage Shataananda to Rama and others continuing the legend of Vishvamitra. [1-58-24]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्ट पंचाशः सर्गः

Thus, this is the 58th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 59 Verses converted to UTF-8, Oct 09

Introduction

Vishvamitra undertakes Trishanku's Vedic ritual and sends disciples to invite all Vedic-scholars. Many sages have come except for Vashishta and his sons. Further, the sons of Vashishta have ridiculed this ritual of Vishvamitra and Trishanku. Vishvamitra gets irritated and hurls curses at the sons of Vashishta.

[Verse Locator](#)

उक्त वाक्यम् तु राजानम् कृपया कुशिक आत्मजः ।
अब्रवीत् मधुरम् वाक्यम् साक्षात् चण्डालताम् गतम् ॥ १-५९-१

1. ukta vaakyam tu = spoken, word - one who spoke thus, Trishanku, but; saakSaataNdaalataam gatam = in reality, profaner-hood, attained one; raajaanam = to king; kR^ipayaa kushika aatmajaH = piteously, Kushi's, son [Vishvamitra]; madhuram vaakyam abraviit = mellowly, sentence, spoke.

"Vishvamitra, the son of Kushi, piteously spoke this mellowly sentence to king Trishanku who spoke thus, and who in reality attained a state of profaner." Thus Sage Shataananda continued his narration. [1-59-1]

[Verse Locator](#)

इक्ष्वाको स्वागतम् वत्स जानामि त्वाम् सुधार्मिकम् ।
शरणम् ते भविष्यामि मा भैषीः नृप पुंगव ॥ १-५९-२

2. ikSvaakoH vatsa = oh, Ikshvaku-s, progeny, [oh, Trishanku]; svaagatam = welcome; tvaam su dhaarmikam jaanaami = you, as highly, righteous [king,] I am aware; nR^ipa pungava = oh, king, the best; maa bhaisiiH = do not, fear; [aham = I]; te sharaNam bhaviSyami = to you, haven, I accord.

" 'Oh, Trishanku, the legatee of Ikshvaku-s, you are welcome. I am aware that you are a highly righteous king. Oh, the best king, you need not be dismayed, for I accord you haven. [1-59-2]

[Verse Locator](#)

अहम् आमन्त्रये सर्वान् महर्षीन् पुण्य कर्मणः ।
यज्ञ साह्य करान् राजन् ततो यक्ष्यसि निर्वृतः ॥ १-५९-३

3. aham = I will; puNya karmaNaH = of pious, activities; yaj~na saahya karaan = ritual, assistance, renderers; sarvaan maharSiin amantraye = all, great-sages, I will invite; tataH raajan = then, oh, king; nirvR^itaH yakSyasi = composedly, you can perform ritual.

" 'I will invite all the sages with pious activities who will render assistance in the ritual, oh, king, then you can perform the ritual self-composedly. [1-59-3]

गुरु शाप कृतम् रूपम् यत् इदम् त्वयि वर्तते ।
अनेन सह रूपेण स शरीरो गमिष्यसि ॥ १-५९-४

4. guru shaapa kR^itam = by mentor, curse, made; yat idam ruupam = which, this, form; tvayi vartate = in you, is there - which you got by curse; anena ruupeNa saha = with this, form, along with; sa shariiraH gamiSyasi = with, body, you can go - to heaven.

" 'You can go to heaven with this body of yours, as well as with the form which is deformed by the curse of mentor Vashishta through his sons. [1-59-4]

[Verse Locator](#)

हस्त प्राप्तम् अहम् मन्ये स्वर्गम् तव नरेश्वर ।
यः त्वम् कौशिकम् आगंय शरण्यम् शरणागतः ॥ १-५९-५

5. nareshvara = oh, subject's, king; yaH tvam = which, you; sharaNyam kaushikam aagamya = [all] sheltering one, to Kaushika [to Vishvamitra,] having approached; sharaNa aagataH = for shelter, you came; such a one like you; tava = to you; svargam hasta praaptam = heaven, in hand, obtained [handy]; aham manye = I, deem.

" 'I deem that heaven is handy to you, oh, king of subjects, as you have approached the all-sheltering Vishvamitra and sought shelter.' Thus Vishvamitra solaced Trishanku. [1-59-5]

[Verse Locator](#)

एवम् उक्त्वा महातेजाः पुत्रान् परम धार्मिकान् ।
व्यादिदेश महाप्राज्ञान् यज्ञ संभार कारणात् ॥ १-५९-६

6. mahaatejaaH = great-resplendent Vishvamitra; evam uktvaa = thus, on saying; parama dhaarmikaan = highly, righteous ones; mahaa praaaj~naan = astutely, brilliant ones; putraan = sons; yaj~na sambhaara kaaraNaat = ritual, arrangements, to cause [to organise]; vyaadidesha [vi aadi desha] = ordered.

"On saying thus to Trishanku that great-resplendent Vishvamitra ordered his highly righteous and astutely brilliant sons to organise the arrangements for the ritual. [1-59-6]

[Verse Locator](#)

सर्वान् शिष्यान् समाहूय वाक्यम् एतत् उवाच ह ।
सर्वान् ऋषि वरान् वशिष्ठान् आनयध्वम् मम आज्ञया ॥ १-५९-७
स शिष्यान् सुहृदः चैव स ऋत्विजः सुबहु श्रुतान् ।

7, 8a: sarvaan shiSyaan samaahuuya = all, disciples, calling forth; etat vaakyam uvaaca ha = this, sentence, said, indeed; [vatsaaH = oh, boys]; mama aaj~nayaa = by my, order; sa shiSyaan suhR^idaH caiva = with, [their] disciples, friends, also thus; sa R^itvijaH = with, ritwiks [conductors of rituals]; su bahu shrutaan = very, many, heard [well-read pundits in Veda-s]; sarvaan R^iSi varaan = all, sages, eminent one; and; vashiSThaan = [sons] of Vashishta; aanayadhvam = be invited.

"Vishvamitra calling forth all of his disciples said this sentence, 'invite all the eminent sages who are well-read in many Veda-s, along with their disciples and friends, and their ritwiks, the conductors of rituals, and even the sons of Vashishta, at my order. [1-59-7, 8a]

[Verse Locator](#)

यत् अन्यो वचनम् ब्रूयात् मत् वाक्य बल चोदितः ॥ १-५९-८

तत् सर्वम् अखिलेन उक्तम् मम आख्येयम् अनादृतम् ।

8b, 9a: **anyaH** = other [someone]; **mat vaakya bala coditaH** = my, word, forcefulness, incited by; **yat vacanam bruuya** = whichever, words, if speaks; **akhilena** = by all invitees [whoever]; **uktam an aadR^itam** = spoken, not, considerately; **tat sarvam mama aakhyeyam** = that [whatever,] all, to me, reported.

" 'If someone speaks inconsiderately incited by the forcefulness of my word, whoever speaks it, whichever word it may be, all that is to be reported to me, whatever it is.' Thus Vishvamitra ordered his disciples. [1-59-8]

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा दिशो जग्मुः तत् आज्ञया ॥ १-५९-९

आजग्मुः अथ देशेभ्यः सर्वेभ्यो ब्रह्म वादिनः ।

9b, 10a. **tasya tat vacanam shrutvaa** = his [of Vishvamitra,] that, word, on listening; **tat aaj~nayaa** = by that, order; **dishaH jagmuH** = to [all] directions, [disciples] went; **atha** = then; **sarvebhyaH deshebhyaH** = from all, provinces; **brahma vaadinaH** = all, Brahma, advocates of [Vedic scholars]; **aajagmuH** = started to arrive.

"On listening that word of Vishvamitra his disciples went to all directions inviting all by his order, and then the Vedic scholars started to arrive from all provinces. [1-59-9 b, 10a]

[Verse Locator](#)

ते च शिष्याः समागंय मुनिम् ज्वलित तेजसम् ॥ १-५९-१०

ऊचुः च वचनम् सर्वे सर्वेषाम् ब्रह्म वादिनाम् ।

10b, 11a. **te shiSyaaH sarve samaagamyaa** = they, disciples, all of them, on returning; **jvalita tejasam munim** = of fulgent, resplendence, to sage; **sarveSaam brahma vaadinaam** = of all, of Vedic, scholars; **vacanam** = words [spoken by scholars]; **uucuH** = = said - reported.

"All of the disciples have returned to the fulgently resplendent sage Vishvamitra, and reported the words spoken by all the Vedic scholars. [1-59-10b, 11a]

[Verse Locator](#)

श्रुत्वा ते वचनम् सर्वे समायान्ति द्विजातयः ॥ १-५९-११

सर्व देशेषु च अगच्छन् वर्जयित्वा महाउदयम् ।

11b, 12a. **te vacanam shrutvaa** = your, sentence [invitation,] on listening; **sarve dvijaatayaH samaayaanti** = all, Brahmans, are coming; **mahaaudayam varjayitvaa** = Mahodaya, excepting for; **sarva desheSu agacChan** = from all, provinces, have come.

" 'On listening your word all the Brahmans from all provinces have started to come and some have already come, leaving alone Mahodaya, the son of Vashishta.' Thus, the disciples have started to inform Vishvamitra. [1-59-11b, 12a]

[Verse Locator](#)

वासिष्ठम् तत् शतम् सर्वम् क्रोध पर्याकुल अक्षरम् ॥ १-५९-१२

यथा आह वचनम् सर्वम् शृणु त्वम् मुनि पुंगव ।

12b, 13a. **muni pungava** = oh, sage, the eminent; **sarvam** = all [that is said]; **tat vaasiSTham shatam** = that, of Vashishta, hundred [sons]; **krodha paryaakula akSaram** = fury,

explosive, with words; [yat = which]; vacanam aaha = words, [they] said; yathaa = as to how [they said]; [tat = that]; sarvam tvam shR^iNu = all, you, listen.

" 'What all said by those hundred sons of Vashishta is explosively worded in their fury, oh, eminent sage, and what all they have said that you may please listen. [1-59-12b, 13a]

[Verse Locator](#)

क्षत्रियो याजको यस्य चण्डालस्य विशेषतः ॥ १-५९-१३

कथम् सदसि भोक्तारो हविः तस्य सुर ऋषयः ।

13b, 14a. yasya = to whom; kSatriyaH yaajakaH = a Kshatriya, officiator of ritual; visheSataH caNDaalasya = especially, of a profaner; tasya sadasi = in such a, ritual-assembly [of a profaner] ; sura R^iSayaH = gods, sages; haviH katham bhoktaaraH = oblation, how, one can partake of.

" 'A Kshatriya is the officiator, and a profaner is the performer. How then the gods or sages can partake of the remnants of oblations in that ritual-assembly, especially that of a profaner?' Thus, the sons of Vashishta exclaimed. [1-59-13b, 14a]

One who is uninitiated into any esoteric knowledge is venturing to perform a Vedic ritual and a king, who can perform a ritual, but who cannot officiate ritual or teach Veda-s like a Brahman, is officiating it. Thus both of these, officiator and performer have no Vedic sanctity.

[Verse Locator](#)

ब्राह्मणा वा महात्मानो भुक्त्वा चण्डाल भोजनम् ॥ १-५९-१४

कथम् स्वर्गम् गमिष्यन्ति विश्वामित्रेण पालिताः ।

14b, 15a. vishvaamitreNa paalitaH = by Vishvamitra, [even though] ruled over [rather, embarrassed]; mahaatmaanaH braahmaNaa vaa = great-souled [sages,] Brahmanas, either; caNDaala bhojanam bhuktvaa = profaner's, food, by partaking of; svargam katham gamiSyanti = to heavens, how, they go.

" 'Though the Brahmanas or the high-souled sages are now embarrassed by Vishvamitra, how can they go to heaven even after their demise, partaking of the food of a profaner? [1-59-14b, 15a]

[Verse Locator](#)

एतत् वचनम् नैष्ठुर्यम् ऊचुः संरक्त लोचनाः ॥ १-५९-१५

वासिष्ठा मुनि शार्दूल सर्वे सह महोदयाः ।

15b, 16a. muni shaarduula = oh, sage, the tiger; saha mahodayaaH sarve = with, Mahodaya, all of them; vaasiSThaa = of Vashishta [his sons]; samrakta locanaaH = with reddennig, eyes - in anger; etat vacanam naiSThuryam = all these, sentences, derisive; uucuH = spoke.

" 'Oh, tigerly sage Vishvamitra, all the sons of Vashishta including Mahodaya spoke these derisive sentences with their eyes reddening in anger.' Thus, the disciples reported to Vishvamitra. [1-59-15b, 16a]

[Verse Locator](#)

तेषाम् तत् वचनम् श्रुत्वा सर्वेषाम् मुनि पुंगवः ॥ १-५९-१६

क्रोध संरक्त नयनः स रोषम् इदम् अब्रवीत् ।

16b, 17a. muni pungavaH = sage, the eminent; teSaam sarveSaam tat vacanam shrutvaa = their, all of them, that, sentence, on listening; krodha samrakta nayanaH = with fury, bloodshot, eyes; sa roSam = with, rancour; idam abraviit = this, said.

"The eminent sage Vishvamitra having heard those words of the sons of Vashishta from all of his disciples, said this rancorously with bloodshot eyes. [1-59-16b, 17a]

[Verse Locator](#)

यत् दूषयन्ति अदुष्टम् माम् तप उग्रम् संआस्थितम् ॥ १-५९-१७
भस्मी भूता दुरात्मानो भविष्यन्ति न संशयः ।

17b, 18a: ugram tapaH sam aasthitam = rigorous, asceticism, verily, abiding in; a duSTam = not, reprobable one; maam = me; yat duuSayanti = who, reproves; dura aatmaanaH = not, reverent minded; bhasmiibhuutaa bhaviSyanti = state of ashes, turns to; na samshayaH = no, doubt.

" 'He who reproves me, who am abiding in rigorous asceticism, and who am an unreprovable one by my ascetic merit, that irreverent person will be reduced to ashes, and there is no doubt about it. [1-59-17b, 18a]

[Verse Locator](#)

अद्य ते काल पाशेन नीता वैवस्तव क्षयम् ॥ १-५९-१८
सप्त जाति शतानि एव मृतपाः सन्तु सर्वशः ।

18b, 19a. te = they; adya kaala paashena = now, by Time's, lasso; vaivastava kSayam niitaa = Yama, [the Terminator's,] to house, dragged; sapta jaati shataani eva = seven, births, hundred, thus - for seven hundred births to come; sarvashaH = anyway - come what may; mR^ita paaH = dead, eaters [devourers of corpse]; santu = they will become.

" 'Now they will be dragged by the lasso of Time to the House of Yama, the Terminator, and from now to seven hundred births to come they take birth as devourers of corpses, come what may. [1-59-18b, 19a]

[Verse Locator](#)

श्व मांस नियत आहारा मुष्टिका नाम निर्घृणाः ॥ १-५९-१९
विकृताः च विरूपाः च लोकान् अनुचरन्तु इमान् ।

19b, 20a. nir ghR^iNaaH = without, ruth - ruthless; muSTikaa naama = Mushtika, named - sect - taking birth in that sect; shva maamsa niyata aahaaraa = dog, flesh, always [staple,] as food - eating it; vikR^itaaH ca viruupaaH ca = disfigured, also, deformed, also; imaan lokaan anucarantu = these, [mortal] worlds [in them,] they wander about.

" 'Those who reprove me will be wandering about these mortal worlds on taking birth as disfigured and deformed beings in the ruthless sect of Mustika-s that always feed on dog's flesh. [1-59-19b, 20a]

[Verse Locator](#)

महोदयः च दुर्बुद्धिः माम् अदूष्यम् हि अदूषयत् ॥ १-५९-२०
दूषितः सर्व लोकेषु निषादत्वम् गमिष्यति ।

20b, 21a. dur buddhiH mahodayaH ca = wrong, headed, Mahodaya, also; a duuSyam = not, reproachable one; maam = me; aduSayat hi = he reproached, indeed; he; sarva lokaSu duuSitaH = by all, world, reproached; niSaadatvam gamiSyati = tribal-hood, obtains.

" 'That wrong-headed Mahodaya also reproached me, who am irreproachable on my part, hence he gets into tribal-hood and becomes a reproachable tribal for the entire world. [1-59-20b, 21a]

[Verse Locator](#)

प्राण अतिपात निरतो निरनुक्रोशताम् गतः ॥ १-५९-२१

दीर्घ कालम् मम क्रोधात् दुर्गतिम् वर्तयिष्यति ।

21b, 22a. **mama krodhaat** = by my, fury; **praaNa atipaata nirataH** = lives, out falling [taking out, murderous bent,] occupied with; **niranukroshataam** [nir anu kroshataam] **gataH** = utter barbarity, on obtaining; **diirgha kaalam** = for a long, time; **dur gatim vartayiSyati** = worst, living, cycles through.

" 'By my fury he obtains an utter barbarity and he will be occupied with a murderous bent, and he cycles through a worst possible living for a long time. [1-59-21b, 22a]

[Verse Locator](#)

एतावत् उक्त्वा वचनम् विश्वामित्रो महातपाः ।

विरराम महातेजा ऋषि मध्ये महामुनिः ॥ १-५९-२२

22b, c. **mahaa tapaaH** = great-ascetic; **mahaatejaa** = highly-resplendent; **mahaamuniH** = great-sage; **vishvaamitraH** = Vishvamitra; **R^iSi madhye** = sages, among; **etaavat vacanam uktvaa** = this much, sentence [of curse,] on saying; **viraraama** = paused.

"On saying this much sentence of curse among the sages who have already arrived, that great-resplendent, greatly ascetic, great sage Vishvamitra paused. [1-59-22]

The poet in the last line remembers the sages who have already arrived, only to say that, 'had they not come at the beck and call of Vishvamitra, they too are liable for the above curses, maybe some more curses too, from Vishvamitra. So, knowing this Vedic-ritual of ineligible Trishanku and unqualified Vishvamitra is an improper egotistical extravaganza of Vishvamitra, those who have already come, have come at the cost of their Brahman-hood.'

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एको न षष्ठितमः सर्गः

Thus, this is the 59th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 60 Verses converted to UTF-8, Oct 09

Introduction

Vishvamitra effectuates Trishanku's travel to heaven, but Indra throws him down as Trishanku has not acquired any merit to reach heaven. Vishvamitra enraged at this starts to replicate universe with constellation of stars and galaxies, and he proceeds to clone even gods. On seeing this chaotic situation, Indra with gods yield to the pertinence of Vishvamitra and allow that which Vishvamitra replicated to survive and also allow Trishanku to inhibit that pseudo Creation, but with an upside down posture.

[Verse Locator](#)

तपो बल हतान् ज्ञात्वा वासिष्ठान् स महोदयान् ।
ऋषि मध्ये महातेजा विह्वामित्रो अभ्यभाषत ॥ १-६०-१

1. mahaatejaa = great-resplendent; vihvaaamitraH = Vishvamitra; sa mahodayaan vaasiSThaan = with, Mahodaya, Vashishta's sons; tapaH bala hataan j~naatvaa = by ascetic power, as ruined, on knowing; R^iSi madhye abhyabhaaSata = sages, amidst [their observance,] said [proclaimed.]

"The great-resplendent Vishvamitra on knowing through his ascetic power about the ruination of the sons of Vashishta, along with Mahodaya, proclaimed this amidst the observance of sages." Sage Shataananda continued his narration of Trishanku's legend. [1-60-1]

[Verse Locator](#)

अयम् इक्ष्वाकु दायादः त्रिशंकुः इति विश्रुतः ।
धर्मिष्ठः च वदान्यः च माम् चैव शरणम् गतः ॥ १-६०-२
स्वेन अनेन शरीरेण देव लोक जिगीषया ।

2, 3a. ikSvaaku daayaadaH = Ikshvaku-s, legatee of; trishankuH iti vishrutaH = Trishanku, thus, well-known one; dharmiSThaH ca vadaanyaH ca = righteous one, also, benevolent one, also; ayam = he; anena = by him; svena = his own; shariireNa = physical body; deva loka jigiiSayaa = god's, world [heavens,] wishing to win over; maam sharaNam gataH = me, shelter, he obtained.

" 'This legatee of Ikshvaku dynasty is well-know as Trishanku, a righteous and benevolent one. He came under my shelter as he wishes to win over the heaven of gods with his own mortal body.' So Vishvamitra started to speak to sages. [1-60-2, 3b]

[Verse Locator](#)

यथा अयम् स्व शरीरेण देव लोकम् गमिष्यति ॥ १-६०-३
तथा प्रवर्त्यताम् यज्ञो भवद्भिः च मया सह ।

3b, 4a. ayam = he Trishnaku; sva shariireNa = with his own, body; deva lokam = to gods', world [to heaven]; yathaa gamiSyati = as to how, he goes; tathaa = in that way; bhavadbhiH =

by you all; **mayaa saha** = me, along with; **yaj~naH pravartyataam** = Vedic-ritual, is to be effectuated.

" 'You all scholars have to conduct Vedic-ritual along with in such a way as to how Trishnaku reaches the heaven of gods.' Thus Vishvamitra advised the conductors of the ritual. [1-60-3b, 4a]

[Verse Locator](#)

विश्वामित्र वचः श्रुत्वा सर्व एव महर्षयः ॥ १-६०-४

ऊचुः समेताः सहसा धर्मज्ञा धर्म संहितम् ।

4b, 5a. **dharma j~naa** = scruples, knowers of; **sametaaH** = came together; **sarva eva maharSayaH** = all, thus, great sages; **vishvaamitra vacaH shrutvaa** = Vishvamitra's, words, on listening; **sahasaa** = quickly; **dharma samhitaam** = to righteousness, agreeable - words; **uucuH** = spoke - discussed among themselves.

"On listening the words of Vishvamitra all those great-sages have come together and quickly discussed among themselves about what is agreeable to righteousness, as they are the knowers of scruples of conducting Vedic-rituals, but such a ritual is desultory. [1-60-4b, 5a]

[Verse Locator](#)

अयम् कुशिक दायदो मुनिः परम कोपनः ॥ १-६०-५

यत् आह वचनम् संयक् एतत् कार्यम् न संशयः ।

अग्नि कल्पो हि भगवान् शापम् दास्यति रोषितः ॥ १-६०-६

5b, 6. **kushika daayaadaH** = Sage Kushi's, legatee; **parama kopanaH** = extremely, furious one; **ayam muniH** = this, saint - Vishvamitra; **yat vacanam aaha** = which, sentence, he said - whatever is said by him; **etat samyak kaaryam** = all this [entirely,] exhaustively, performable [translatable into deeds of ritual]; **na samshayaH** = without, doubting; if not; **agni kalpaH** = fire, similar one - Vishvamitra; **bhagavaan** = godly [reverential, awesome sage]; **roSitaH shaapam daasyati** = rancorously, curse, he will give.

" 'Whatever Vishvamitra says let it be translated entirely and exhaustively into deeds called ritual. This Vishvamitra is the legatee of Sage Kushi, and indeed he is a saint similar to Ritual-fire besides being an extremely furious person. Otherwise this awesome sage gives curse, rancorously. [1-60-5b, 6]

[Verse Locator](#)

तस्मात् प्रवर्त्यताम् यज्ञः स शरीरो यथा दिवम् ।

गच्छेत् इक्ष्वाकु दायदो विश्वामित्रस्य तेजसा ॥ १-६०-७

ततः प्रवर्त्यताम् यज्ञः सर्वे समधितिष्ठत ।

7, 8a. **tasmaat yaj~naH pravartyataam** = as such, Vedic-ritual, be conducted; **ikSvaaku daayaadaH** = Ikshvaku's, legatee [Trishanku]; **vishvaamitrasya tejasaa** = by Vishvamitra's, ritualistic prowess; **sa shariiraH** = with, body; **yathaa divam gacChet** = as to how [intending to,] to heavens, goes [enabling to go]; [**tathaa** = like that]; **yaj~naH pravartyataam** = Vedic-ritual, let it be conducted; **tataH sarve sam adhitiSThata** = therefor, all, well, preside over.

" 'As such, let the Vedic-ritual be conducted intending and enabling Trishanku, the legatee of Ikshvaku, to go to heaven by the ritualist prowess of Vishvamitra, therefor you conduct yourselves and you all preside over it.' Thus, the officiators conceded among themselves. [1-60-7, 8a]

[Verse Locator](#)

एवम् उक्त्वा महर्षयः संजहुः ताः क्रियाः तदा ॥ १-६०-८

याजकः च महातेजा विश्वामित्रो अभवत् क्रतौ ।

8b, 9a. maharSayaH evam uktvaa = great-sages, thus, on saying [on concluding]; tadaa = then; taaH kriyaaH samjahruH = those [concerned,] works, they undertook; kratau mahaatejaa vishvaamitraH = in Vedic-ritual, great-resplendent, Vishvamitra [himself]; yaajakaH abhavat = [principal] officiator, became.

"Concluding thus those great-sages undertook concerned works of that Vedic-ritual and the great-resplendent Vishvamitra himself became its principal officiator. [1-60-8b, 9a]

[Verse Locator](#)

ऋत्विजः च आनुपूर्व्येण मंत्रवत् मंत्र कोविदाः ॥ १-६०-९

चक्रुः सर्वाणि कर्माणि यथा कल्पम् यथा विधि ।

9b, 10a. mantra kovidaaH = in hymnology, experts; R^itvijaH ca = hymnodists, also; mantravat = inviolably hymnal; yathaa kalpam = as per, Kalpa treatise; yathaa vidhi = as per, scriptures - scripturally; sarvaaNi karmaaNi aanupuurvyena cakruH = all, ceremonies, methodically; carried out.

"Those hymnodists who are the experts in hymnodies have scripturally carried out all ceremonies in a methodical way with inviolable hymnal methods, and as per Kalpa treatise, that lays down the rules for conducting such rituals. [1-60-9b, 10a]

[Verse Locator](#)

ततः कालेन महता विश्वामित्रो महातपाः ॥ १-६०-१०

चकार आवाहनम् तत्र भाग अर्थम् सर्व देवताः ।

10b, 11a. tataH = then; mahaatapaaH vishvaamitraH = great ascetic, Vishvamitra; mahataa kaalena = after a long, time; tatra = there [in ritual]; sarva devataaH = all, gods; bhaaga artham = allotted [oblations,] for purpose of [receiving]; aavaahanam cakaara = welcome, made.

"After a long time that highly ascetical Vishvamitra welcomed all the gods to receive their allotted oblations in that ritual. [1-60-10b, 11a]

[Verse Locator](#)

न अभ्यागमन् तदा भाग अर्थम् सर्व देवताः ॥ १-६०-११

ततः कोप समाविष्टो विश्वामित्रो महामुनिः ।

सुवम् उद्यंय स क्रोधः त्रिशंकुम् इदम् अब्रवीत् ॥ १-६०-१२

11b, 12. tadaa = then; [aahuutaaH = those that are invited]; sarva devataaH = all, gods; bhaaga artham = allotment, for purpose of [receiving]; na abhyaagaman = not, came forward; tataH kopa samaaviSTaH = then, fury, enveloped in [obsessive with]; vishvamitraH mahaamuniH = Vishvamitra, great-saint; sruvam = wooden-oblatinal-scoop; udyamya = , on lifting up - brandishing as if it is a magic wand; sa krodhaH = with, fury; trishankum idam abraviit = to Trishanku, this, said.

"Then all of the gods who are invited to partake of the oblation have not come forward to receive their allotments, and then the great-saint Vishvamitra, obsessive with fury, furiously lifted up a wooden-oblatinal-scoop, and said this to Trishanku. [1-60-11b, 12]

[Verse Locator](#)

पश्य मे तपसो वीर्यम् स्व आर्जितस्य नर ईश्वर ।
एष त्वाम् स्व शरीरेण नयामि स्वर्गम् ओजसा ॥ १-६०-१३
दुष्प्रापम् स्व शरीरेण दिवम् गच्छ नर अधिप ।

13, 14a. nara iishvara = oh, people, ruler of - Trishanku; sva aarjitasya = personally, achieved; me tapasaH viiryam = my, asceticism, potency; pashya = you see [now]; eSaH = this me; ojasaa = with mettle [of mine]; tvaam sva shariireNa = you, with own, mortal body; svargam nayaami = to heaven, I will lead forth; nara adhipa = oh, people's, king; duS praapam divam = not, attainable, heaven; sva shariireNa gacCha = with own, mortal body, you go.

" 'Oh, ruler of people, now you shall see the potency of my asceticism which I personally achieved. Such as I am I shall lead you forth to heaven with your own body just by my personal capability. Oh, king of people, now you will go to heaven with your own mortal body, which is otherwise unattainable. [1-60-13, 14a]

[Verse Locator](#)

स्वार्जितम् किञ्चित् अपि अस्ति मया हि तपसः फलम् ॥ १-६०-१४
राजन् त्वम् तेजसा तस्य स शरीरो दिवम् ब्रज ।

14b, 15a. raajan = oh, king; maya = by me; sva arjitam = personally, acquired; tapasaH phalam = asceticism, fruit; kimcit api = [may it be] a little, even; asti hi = is there, isn't it; tasya = by that [fruit of my asceticism]; tejasaa = by that prowess [of asceticism]; tvam = you; sa shariiraH divam vraja = with own, body, to heaven, you journey.

" 'May it be a little, but there is some fruit of my asceticism, isn't it! Oh, king, you will journey to heaven with your own body owing to that prowess of my asceticism.' Vishvamitra said so to Trishanku. [1-60-14b, 15a]

[Verse Locator](#)

उक्त वाक्ये मुनौ तस्मिन् स शरीरो नर ईश्वरः ॥ १-६०-१५
दिवम् जगाम काकुत्स्थ मुनीनाम् पश्यताम् तदा ।

15b, 16b. kaakutstha = oh, Rama of Kakutstha; tasmin munau = that, saint; ukta vaakyae = when he said so; nara iishvaraH = people's, ruler [Trishanku]; sa shariiraH = with, mortal body; tadaa = then; muniinaam pashyataam = by [other] sages, while being seen; divam jagaama = to heaven, travelled [soared to.]

"Once the sage Vishvamitra said those words, oh, Rama of Kakutstha, that king Trishanku soared to heaven with his mortal body, before the very eyes of other sages." Sage Shataananda continued. [1-60-15b, 16a]

[Verse Locator](#)

स्वर्ग लोकम् गतम् दृष्ट्वा त्रिशंकुम् पाक शासनः ॥ १-६०-१६
सह सर्वैः सुर गणैः इदम् वचनम् अब्रवीत् ।

16b, 17a. svarga lokam gatam = heaven, realm of, he who has entered; trishankum dR^iSTvaa = at Trishanku, on seeing; sarvaiH sura gaNaiH saha = all, gods, multitudes, together with; paaka shaasanaH = demon Paaka, subjugator of [Indra]; idam vacanam abraviit = this, sentence, said.

"On seeing Trishanku's entry into the realm of heaven, Indra, the subjugator of demon Paaka, spoke this sentence together with all the multitudes of gods. [1-60-16b, 17a]

[Verse Locator](#)

त्रिशंको गच्छ भूयः त्वम् न असि स्वर्ग कृत आलयः ॥ १-६०-१७

गुरु शाप हतो मूढ पत भूमिम् अवाग् शिराः ।

17b, 18a. trishanko = oh, Trishanku; svarga kR^ita aalayaH = heaven, [you have not yet made, [your] haunt; na asi = not, you are; tvam bhuuyaH gacCha = you, again, go [retrace your steps]; guru shaapa hataH = by [your] mentor [Vashishta's,] damning, thrashed by; muuDha = you inane [human]; avaakcChiraaH = avaa~N shiraaH = with down turned, head [head inversed]; bhumim pata = on earth, you fall down.

"Oh, Trishanku, you have not yet made heaven as your haunt, hence retrace your steps. As you are thrashed by the damning of your mentor Vashishta, you inane human, again fall down on earth, but with your head inversed. [1-60-17b, 18a]

[Verse Locator](#)

एवम् उक्तो महेन्द्रेण त्रिशंकुः अपतत् पुनः ॥ १-६०-१८

विक्रोशमानः त्राहि इति विश्वामित्रम् तपो धनम् ।

18b, 19a. mahendreNa evam uktaH trishankuH = by Mahendra, thus, said, Trishanku; traahi iti = save me, thus; tapaH dhanam = whose asceticism, is his wealth; vishvaamitram = at Vishvamitra; vi kroshamaanaH = loudly, exclaiming; punaH apatat = again, came back - fell down from sky.

"When Mahendra said so, Trishanku loudly exclaiming at the ascetically wealthy Vishvamitra saying, 'save me, save me,' and fell down from heaven. [1-60-18b, 19a]

[Verse Locator](#)

तत् श्रुत्वा वचनम् तस्य क्रोशमानस्य कौशिकः ॥ १-६०-१९

रोषम् आहारयत् तीव्रम् तिष्ठ तिष्ठ इति च अब्रवीत् ।

19b, 20a. kaushikaH = Kaushika - Vishvamitra; krosha maanasya = who is shouting [loudly]; tasya tat vacanam shrutvaa = his [Trishanku's,] that, [exclamatory] sentence, on hearing; tiivram roSam aahaarayata = abnormal, anger, assumed; tiSTha tiSTha iti = wait, wait, thus; abraviit ca = said, also.

"On hearing the exclamatory sentence of Trishanku who is shouting it loudly, Vishvamitra assumed an abnormal anger and also said, 'wait... wait...' [1-60-19b, 20a]

[Verse Locator](#)

ऋषि मध्ये स तेजस्वी प्रजापतिः इव अपरः ॥ १-६०-२०

सृजन् दक्षिण मार्गस्थान् सप्त ऋषीन् अपरान् पुनः ।

नक्षत्र वंश परंपरम् असृजत् क्रोध मूर्छितः ॥ १-६०-२१

दक्षिणाम् दिशम् आस्थाय मुनि मध्ये महायशाः ।

20b, 21, 22a. R^iSi madhye = sages, among [himself staying]; saH tejasvii = he, the resplendent Vishvamitra; aparaH prajaapatiH iva = the other, Creator, as with; dakSiNa maargasthaan = which is available - in southerly, direction; aparaan = another; sapta R^iSiin = Seven, Sages [Great Bear, Southerly Ursa Major]; sR^ijan = on creating [replicating]; krodha muurChitaH = who in anger, convulsed - angrily - Vishvamitra; dakSiNaam disham aasthaaya = southern, direction, resorting to; mahaayashaaH = highly reputed one, Vishvamitra; muni madhye = saints, amid [himself staying]; punaH nakSatra vamsha paramparam = further, stars', families' [stereotyped stocks,] sequence; asR^ijat = [started] to replicate.

"Like the other Creator that resplendent Vishvamitra, himself staying among sages, has replicated Southerly Ursa Major in southerly direction. And still remaining amidst of sages that

highly reputed sage Vishvamitra further started to replicate the stereotyped stocks of stars sequentially, resorting to the southern hemisphere, as he is convulsed in anger at Indra. [1-60-20b, 21, 22a]

Ursa Major is a prominent constellation in the northern sky, containing seven bright stars in a pattern variously called the Plough, the Big Dipper, or Charles's Wain. Also called Great Bear. In Latin it is, Ursa= greater (she-) bear. The Indian name to this is: **sapta R^ishi maNDala** Hence Vishvamitra adopted the opposite direction, namely southern direction, for his Creation, which shall be in direct opposition to the natural creation adopted by Almighty. From this point onwards, anything artificially or synthetically created, cloned, or replicated from natural item acquired the name of **vishvaamitra SR^iSTi** 'Vishvamitra's cloning,' including the present day hybrids. Whether this Ursa Major like constellation is still available in southern hemisphere - is a point left to astronomers, or stargazers.

[Verse Locator](#)

सृष्ट्वा नक्षत्र वंशम् च क्रोधेन कलुषी कृतः ॥ १-६०-२२

अन्यम् इंद्रम् करिष्यामि लोको वा स्यात् अनिंद्रकः ।

दैवतानि अपि स क्रोधात् स्रष्टुम् समुपचक्रमे ॥ १-६०-२३

22b, 23. **nakSatra vamsham ca** = stars, families [stereotyped stocks of other galaxies,] also; **sR^iSTvaa** = having replicated; **krodhena kaluSii kR^itaH** = fury, blemish, made by [umbrage continued to blemish him]; **anyam indram kariSyami** = alternative, Indra, I will make [clone, so he surmised]; **lokaH** = realm [of my creation]; **an indrakaH** = without, Indra; **vaa syaat** = or, it will remain; [saying so he]; **daivataani api** = gods, even; **sa krodhaat sraSTum** = with, wrath, to clone; **sam upa cakrame** = very, nearly, proceeded [about to proceed to clone - gods startled.]

"On replicating the stereotyped stocks of other galaxies and stars, and while fury continued to blemish him Vishvamitra said, 'I will now clone an alternative Indra, or let that realm created by me remain without any Indra,' and when he is about to proceed to clone even gods in his wrath, the gods are startled. [1-60-22b, 23]

[Verse Locator](#)

ततः परम संभ्रान्ताः स ऋषि संघाः सुर असुराः ।

विश्वामित्रम् महात्मानम् ऊचुः स अनुनयम् वचः ॥ १-६०-२४

24. **tataH parama sambhraantaaH** = then highly, startled; **sa R^iSi sanghaaH sura asuraaH** = with, hermits, observances, gods, demons; **mahaatmaanam vishvaamitram** = great-souled one, to Vishvamitra; **sa anumayam vacaH** = with, placatory, words; **uucuH** = addressed.

"The gods are highly startled at Vishvamitra's creation, and they along with demons and with observances of hermits addressed the great-souled Vishvamitra with placatory words. [1-60-24]

[Verse Locator](#)

अयम् राजा महाभाग गुरु शाप परिक्षतः ।

स शरीरो दिवम् यातुम् न अर्हति एव तपो धन ॥ १-६०-२५

25. **tapaH dhana** = oh, ascetically, wealthy one; **mahaabhaaga** = oh, great-fortunate Vishvamitra; **guru shaapa parikSataH** = by mentor's, damnation, fallen [damned]; **ayam raajaa** = this, king; **sa shariiraH divam yaatum** = with, mortal body, to heaven, to go; **na arhati eva** = not, eligible, at all.

" 'Oh great-fortunate Vishvamitra, this king Trishnaku is damned by his mentor, hence oh, ascetically wealthy sage, he is not at all eligible to go to heaven with his mortal body.' So said gods to Vishvamitra. [1-60-25]

[Verse Locator](#)

तेषाम् तत् वचनम् श्रुत्वा देवानाम् मुनि पुंगवः ।

अब्रवीत् सु महत् वाक्यम् कौशिकः सर्व देवताः ॥ १-६०-२६

26. muni pungavaH kaushikaH = saint, the eminent, Kaushika; teSaam devaanaam = their, gods; tat vacanam shrutvaa = that, sentence, on hearing; sarva devataaH = to all, gods; su mahat vaakyam abraviit = highly, laudable, sentence, spoke.

"On hearing that sentence of those gods, the eminent saint Kaushika spoke this highly laudable sentence to all of the gods. [1-60-26]

[Verse Locator](#)

स शरीरस्य भद्रम् वः त्रिहन्कोः अस्य भूपतेः ।

आरोहणम् प्रतिज्ञातम् न अनृतम् कर्तुम् उत्सहे ॥ १-६०-२७

27. vaH bhadram = to you all, let safety be there; sa shariirasya = with, body; asya trihankoH bhuupateH = to him, for Trishanku, the king; aaroHaNam pratij~naatam = ascending, on promising; a nR^itam = non, truth; kartum = to make; na utsahe = not, interested.

" 'Let safety betide you all. I have promised to this king Trishanku that he will ascend to heaven with his mortal body, and I am not interested to make it untrue. [1-60-27]

[Verse Locator](#)

स्वर्गो अस्तु स शरीरस्य त्रिशंकोः अस्य शाश्वतः ।

नक्षत्राणि च सर्वाणि मामकानि ध्रुवाणि अथ ॥ १-६०-२८

यावत् लोका धरिष्यन्ति तिष्ठन्ति एतानि सर्वशः ।

यत् कृतानि सुराः सर्वे तत् अनुज्ञातुम् अर्हथ ॥ १-६०-२९

28, 29. asya trishankoH = his, to Trishanku; sa shariirasya = along with, mortal body; shaashvataH svargaH astu = eternally, heaven, let it be - let him be in heaven; atha = next; yat [mat] kR^itaani = what [by me,] created [creation]; etaani sarvaaNi = these, all; nakSatraaNi = stars - galaxies; maamakaani sarvashaH = as my [creation,] everywhere - in their places - they shall be there as long as; lokaaH yaavat dhariSyanti = = worlds, as long as, bears [lasts]; till then; dhruvaaNi tiSThanti = firmly, let them be there; suraaH sarve tat anuj~naatum arhatha = gods, all, that, to accede, apt of you.

" 'Let there be eternal heaven to Trishanku with his mortal body. Next, as long as the worlds remain, let all of these stars and galaxies I have created also remain eternally in their places as my creation. It will be apt of you all gods to accede to this.' So said Vishvamitra to gods. [1-60-28, 29]

[Verse Locator](#)

एवम् उक्ताः सुराः सर्वे प्रति ऊचुः मुनि पुंगवम् ।

एवम् भवतु भद्रम् ते तिष्ठन्तु एतानि सर्वशः ॥ १-६०-३०

गगने तानि अनेकानि वैश्वानर पथात् बहिः ।

नक्षत्राणि मुनि श्रेष्ठ तेषु ज्योतिःषु जाज्वलन् ॥ १-६०-३१

अवाग् शिराः त्रिशंकुः च तिष्ठतु अमर संनिभः ।

30, 31, 32a. evam uktaaH = thus, addressed - gods; sarve suraaH = all, gods; muni pungavam = to saint, the eminent; prati uucuH = in turn, spoke - replied; evam bhavatu = so, be it; muni shreSTha = oh, sage, the best; te bhadram = to you, let safeness be there; etaani = these; taani = those [amazing stars]; an ekaani = not, one - numerous; nakSatraaNi = stars [you created]; vaishvaanara pathaat = Cosmic Person's, stelliform, than the path of; bahiH =

outside; **gagane sarvashaH tiSThantu** = in firmament, everywhere - in their respective places, let them prevail; **teSu jyotiHSu** = in them, circle of stars - circular galaxies you created; **jaajvalan** = while gleaming; **trishankuH ca** = Trishanku, also; **amara sannibhaH** = celestial being, similar in shine; **avaa~N shiraaH** = downward, with head - in inverted position; **tiSThatu** = will remain.

"When all the gods are addressed thus they replied the eminent saint Vishvamitra saying, 'so be it! Safe you be! Let all the created objects prevail in their respective places. Those amazing and numerous stars you have created will remain in firmament, but outside the path of stelliform of Cosmic Person. Trishanku will also remain in the circle of stars you created, but upside-down, for Indra's indict cannot be annulled, and he will be gleaming like a star and similar to any celestial. [1-60-30, 31, 32a]

[Verse Locator](#)

अनुयास्यन्ति च एतानि ज्योतीन्षि नृप सत्तमम् ॥ १-६०-३२
कृतार्थम् कीर्तिमन्तम् च स्वर्ग लोक गतम् यथा ।

32b, 33a. **etaani jyotiinSi ca** = all these, stars, also; **kR^ita artham** = achieved, ends; **kiirtimantam ca** = acclaimed one, also - with your tour de force; **nR^ipa sattamam** = king, the best; **svarga loka gatam yathaa** = to heavenly, worlds, gone, as with - someone; **anuyaasyanti** = they will follow him - circumambulate Trishanku.

" 'According to their wont to circumambulate someone who has gone to heavenly worlds, all the stars will suppliantly circumambulate this best king Trishanku, who has achieved his ends and who has become an acclaimed one with your tour de force.' So said gods to Vishvamitra in deterring his further cloning of a simulative Universe. [1-60-32b, 33a]

[Verse Locator](#)

विश्वामित्रः तु धर्मात्मा सर्व देवैः अभिष्टुतः ॥ १-६०-३३
ऋषि मध्ये महातेजा बाढम् इति आह देवताः ।

33b, 34a. **sarva devaiH** = by all, gods; **abhiSTutaH** = revered; **mahaatejaa** = great-resplendent sage; **dharmaatmaa** = benign-souled one; **vishvaamitraH tu** = Vishvamitra, on his part; **R^iSi madhye** = sages, from among; **devataaH** = to gods; **baaDham** = Agreed!; **iti aaha** = thus, said.

"Even the benign-souled Vishvamitra, when revered by all gods, that great-resplendent sage without stirring himself from among the sages said to all gods, 'Agreed!' [1-60-33]

[Verse Locator](#)

ततो देवा महात्मानो ऋषयः च तपो धनाः ।
जग्मुः यथा आगतम् सर्वे यज्ञस्य अन्ते नरोत्तम ॥ १-६०-३४

34b,c. **nara uttama** = among men, best one - oh, Rama; **tataH** = later; **yaj~nasya ante** = Vedic-ritual, at the end of; **mahaatmaanaH devaa** = great-souled, gods; **tapaH dhanaaH R^iSayaH ca** = ascetically, wealthy, sages, also; **sarve yathaa aagatam jagmuH** = all, as, they have come, went away.

"Oh, best one among men Rama, later at the end of that ritual great-souled gods and ascetically wealthy sages went away as they have come. Thus Sage Shataananda continued the narration of the legend. [1-60-34]

Trishanku - and his universe

Trishanku is the son of one Suuryaaruna and his original name is Satyavrat and this name Trishanku is his pseudonym. He got this because three sins are attached to him **tri shanka-s** as said in another work

Harivamsha. There it is said. **pituH shaapa aadi doShena | guru dogdhre vadhena ca | a-prokShito prayogaat ca | trividhaa tat vyatikramaH | evam triiNi asya shankuuni |** One by his father's damnation - when he misbehaved in his kingdom, his father being a righteous king exiles him to a wretched place. When his father was exiling him, Trishanku took umbrage at Vashishta, because Vashishta did not come to his rescue. The second blemish is due to the killing Vashishta's milch cow, knowingly. Trishanku kills that cow, when he did not get any food for the day to feed the son of Vishvamitra. At that time, he had to protect the wife and three sons of Vishvamitra, as Vishvamitra has gone away to a distant place for his ascesis, leaving his kingdom and family. Then Trishanku comes to the rescue of hs family. With that gratitude, now Vishvamitra tries to requite this king in sending him to heaven. The third damnation is for his usage of unsanctified meat of his kill. Thus, Trishanku is the one who carries 'three social blemishes' on his head, and added to these is the curse of Vashishta, in making him as a profaner.

Further, a god or teacher cannot be dragged to one's side or his wishful thinking, but they are to be attained or appeased with constant faith and servitude. **guroH aliika nirbandho na kartavyaH kadaacana | anumaanya prasaaH ca guru kruddho yudhiShTara | shiShyo gurau narashreShTa pratikuulam na sa~ncaret | viShNu puraaNa** And if god created the cosmos, a man trying to duplicating it, is as good as going against that writ of that god. Vishvamitra no doubt built many space stations and started cloning gods, leave alone earthly species, but he is forestalled, because he wanted to break the system from within, in which he is and by which he mastered all this expertise. It is as good as cutting the branch of a tree on which he is sitting. Absolute insolence is absolutely condemnable. Hence, Trishanku is still dangling upside down in his so-called heaven.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षष्ठितमः सर्गः

Thus, this is the 60th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 61 Verses converted to UTF-8, Oct 09

Introduction

The Legend of Shunashepa is commenced and Sage Shataananda continues this as a part of Vishvamitra's legend. When Rama's grandparent Ambariisha undertook a ritual, Indra impounds that ritual's horse. Then Ambariisha had to fetch a human-animal in lieu of that lost horse. When none is available one named Shunashepa, son of Sage Riciika, and a nephew of Vishvamitra, offers himself with a barter of riches to his parents.

[Verse Locator](#)

विश्वामित्रो महातेजाः प्रस्थितान् वीक्ष्य तान् ऋषीन् ।
अब्रवीत् नरशार्दूल सर्वान् तान् वन वासिनः ॥ १-६१-१

1. nara shaarduula = oh, manly-tiger Rama; mahaatejaaH vishvaamitraH = great-resplendent, Vishvamitra; prasthitaan = those who started to go back; vana vaasinaH = forest, dwellers; taan sarvaan R^iSiin = them, all, sages; viikshya = on seeing - giving them farewell; taan = to them - to remaining sages; abraviit = said.

"Oh, manly-tiger Rama, on giving farewell to those sages who came at his invitation and who have started to go back after the ritual of Trishanku is over, then that great-resplendent Vishvamitra spoke to all of the sages who are forest dwellers that remained with him." Thus Shatananda continued to narrate the legend of Vishvamitra. [1-61-1]

[Verse Locator](#)

महाविघ्नः प्रवृत्तो अयम् दक्षिणाम् आस्थितो दिशम् ।
दिशम् अन्याम् प्रपत्स्यामः तत्र तप्स्यामहे तपः ॥ १-६१-२

2. dakSiNaam disham aasthitaH = southern, quarter, depending upon; ayam mahaan vighnaH pravR^ittaH = this [Trishanku's episode,] a gross, hindrance, cropped up; anyaaam disham prapatsyaamaH = another, direction, we journey on; tatra tapaH tapsyaamahe = there, ascesis, we perform.

"While depending on this southern quarter this gross hindrance has cropped up for my ascesis in the shape of Trishanku's ascent to heaven, hence we will go to another direction, and there we continue ascesis. [1-61-2]

[Verse Locator](#)

पश्चिमायाम् विशालायाम् पुष्करेषु महात्मनः ।
सुखम् तपः चरिष्यामः परम् तत् हि तपो वनम् ॥ १-६१-३

3. mahaatmanaH = oh, great-souled sages; vishaalaayaam = in a vast one; pashcimaayaam = in western direction; puSkareSu = at holy lakeside; sukham tapaH cariSyamaH = conveniently, ascesis, we undertake; tat param tapaH vanam hi = that is, august, ascetical, forest, isn't it.

" 'Oh, great-souled sages, we can conveniently undertake our asceticism in the vast of westerly direction where holy lakesides are there. That would be an august ascetical forest, isn't it.' Thus Vishvamitra said to fellow sages in his camp. [1-61-3]

[Verse Locator](#)

एवम् उक्त्वा महातेजाः पुष्करेषु महामुनिः ।
तप उग्रम् दुराधर्षम् तेपे मूल फल अशनः ॥ १-६१-४

4. **mahaatejaaH** = most brilliant; **mahaa muniH** = great-saint Vishvamitra; **evam uktvaa** = thus, on saying; **puSkareSu** = in holy lakeside - after reaching them; **muula phala ashanaH** = tubers, fruits, eating [subsisting on]; **duraadharSam ugram tapaH tepe** = unhindered, rigorous, asceticism, performed.

"On saying thus that most brilliant and great saint Vishvamitra performed an unhindered and rigorous asceticism subsisting only on fruits and tubers after reaching the lakeside of holy lakes. [1-61-4]

[Verse Locator](#)

एतस्मिन् एव काले तु अयोध्या अधिपतिः महान् ।
अंबरीष इति ख्यातो यष्टुम् समुपचक्रमे ॥ १-६१-५

5. **etasmin kale eva** = in this, time, only; **ambariisa iti khyataH** = Ambariisha, thus, renowned [king]; **ayodhya mahaa adhipatiH [nR^ipaH]** = Ayodhya's, great, lord, [king]; **yaSTum samupacakrame** = to perform Vedic-ritual, embarked on.

"In the meanwhile the great king of Ayodhya, renowned as Ambariisha, embarked on to perform a Vedic-ritual. [1-61-5]

[Verse Locator](#)

तस्य वै यजमानस्य पशुम् इन्द्रो जहार ह ।
प्रणष्टे तु पशौ विप्रो राजानम् इदम् अब्रवीत् ॥ १-६१-६

6. **yajamaanasya tasya pashum** = of the principal [of ritual,] his, ritual-animal; **indraH jahaara ha** = Indra, stole [impounded,] indeed; **pashau praNaSTe sati** = animal is, verily lost [really vanished,] while becoming; **vipraH raajaanam idam abraviit** = the officiant of ritual, to king, this, spoke.

"But Indra impounded the animal of the principal of that ritual, namely king Ambariisha, and when that animal is really vanished, the officiant Brahman of the ritual spoke this to that king. [1-61-6]

[Verse Locator](#)

पशुः अभ्याहतः राजन् प्रणष्टः तव दुर्नयात् ।
अरक्षितारम् राजानम् घ्नन्ति दोषा नरेश्वर ॥ १-६१-७

7. **raajan** = oh, king; **pashuH** = ritual-animal; **abhyaahr^itaH [abhi aa hr^itaH]** = to here, fetched [by you]; **praNaSTaH** = verily lost [gone astray]; **nareshvara** = oh, king; **tava dur nayaat** = by your, bad-conduct [incautiousness]; **a rakSitaaram** = not, guarded [ritual items]; **raajaanam doSaa ghnanti** = for king, as blemishes, will destruct.

" 'Oh, king, the animal you have fetched for the ritual has gone astray owing to your incautiousness. Oh, king, unguarded items of the ritual will themselves become destructive blemishes for that king who is performing the ritual. [1-61-7]

[Verse Locator](#)

प्रायः चित्तम् महत् हि एतत् नरम् वा पुरुषर्षभ ।

आनयस्व पशुम् शीघ्रम् यावत् कर्म प्रवर्तते ॥ १-६१-८

8. **puruSarSabha** = oh, man the best; **etat** = for this - loss of animal; **mahat praayaHcittam** = a great, making amends - is to be done; **naram vaa pashum** = man, or, [as ritual] animal; **shiighram aanayasva** = quickly, be fetched; **karma yaavat pravartate** = ritual-deeds, until [only after that,] will continue.

" 'Oh, the best man among men, you have to make great amends for the loss of animal as that animal alone which was intended but now missing shall be used in ritual. Or, a man may be fetched as ritual-animal, and only after that the deeds of the ritual can be continued.' Thus, the priests of the ritual said to king Ambariisha. [1-61-8]

[Verse Locator](#)

उपाध्याय वचः श्रुत्वा स राजा पुरुषर्षभ ।

अन्वियेष महाबुद्धिः पशुम् गोभिः सहस्रशः ॥ १-६१-९

9. **puruSa rSabha** = oh, man the best, Rama; **mahaa buddhiH saH raajaa** = highly intelligent [obedient king to rules,] king; **upaadhyaaya vacaH shrutvaa** = teachers', words, on hearing; **sahasrashaH gobhiH** = with thousands, of cows [in barter]; **pashum anviyeSa** = [human] animal, searched - he tried for.

"On hearing the words of his teacher, oh, the best one among men, Rama, he that highly rule-obedient king tried for a human-ritual-animal for a barter of thousands of cows. [1-61-9]

[Verse Locator](#)

देशान् जनपदान् तान् तान् नगराणि वनानि च ।

आश्रमाणि च पुण्यानि मार्गमाणो महीपतिः ॥ १-६१-१०

स पुत्र सहितम् तात स भार्यम् रघुनन्दन ।

भृगुतुंगे समासीनम् ऋचीकम् संददर्श ह ॥ १-६१-११

10, 11. **taata** = oh, dear, Rama; **raghunandana** = oh, Raghu's, legatee; **saH mahii patiH** = he that land, lord - that king Ambariisha; **taan taan deshaan** = those, those, provinces; **janapadaan** = villages; **nagaraaNi vanaani ca** = townships, forests, also; **puNyaani aashramaaNi ca** = pious hermitages, even; **maargamaaNaH** = while searching; **bhR^igutunge** = on Mt. Bhrgutunga; **putra sahitam** = sons, along with; **sa bhaaryam** = with, wife; **sam aasiinam** = well, seated [settled]; **R^iciikam sam dadarsha ha** = at Sage Raiciika, well, he has seen, indeed.

"While that king is searching those and those provinces, villages, forests, townships, and even the pious hermitages, oh, dear Rama, the legatee of Raghu's dynasty, that king has indeed seen Sage Riciika, who is well settled on Mt. Bhrgutunga along with his sons and wife. [1-61-10, 11]

[Verse Locator](#)

तम् उवाच महातेजाः प्रणयं अभिप्रसाद्य च ।

महर्षिम् तपसा दीप्तम् राजर्षिः अमित प्रभः ॥ १-६१-१२

पृष्ट्वा सर्वत्र कुशलम् ऋचीकम् तम् इदम् वचः ।

12, 13a. **mahaatejaaH** = great-resplendent; **a mita prabhaH** = not, limitable, in brilliance; such a; **raajarSiH** = kingly sage [King Ambariisha]; **tapasaa diiptam** = by asceticism, brilliant [Sage Riciika]; **tam maharSim praNamya** = him, great-sage Riciika, on reverencing; **abhiprasaadya ca** = obtaining his grace, also; **sarvatra kushalam pR^iSTvaa** = in

every aspect, wellbeing, on asking; **tam R^iciikam** = him, to Sage Riciika; **idam vacaH uvaaca** = this, word, said - King Ambariisha said.

"On reverencing and on obtaining the grace of ascetically brilliant great Sage Riciika, and even on asking him about his wellbeing in every aspect, that kingly sage Ambariisha, who is with great resplendence and whose brilliance is illimitable, said this word to that sage. [1-61-12, 13a]

[Verse Locator](#)

गवाम् शत सहस्रेण विक्रीणीषे सुतम् यदि ॥ १-६१-१३
पशोः अर्थे महाभाग कृत कृत्यो अस्मि भार्गव ।

13b, 14a. **mahaa bhaaga** = oh, godlike sage; **bhaargava** = oh, successor of Bhrigu; **gavaam shata sahasreNa** = cows, by hundred, thousand; **sutam** = [your] son; **pashoH arthe** = ritual-animal, for purpose of; **vikriiNiiSe yadi** = you bargain, if; **kR^ita kR^ityaH asmi** = done, deed [achieved ends,] I will be.

" 'Oh, godlike sage, if you bargain your son with a hundred thousand cows for the purpose of a ritual-animal, oh, the successor Sage Bhrigu, I deem my ends are achieved. [1-61-13b, 14a]

[Verse Locator](#)

सर्वे परिगता देशा यज्ञियम् न लभे पशुम् ॥ १-६१-१४
दातुम् अर्हसि मूल्येन सुतम् एकम् इतो मम ।

14b, 15a. **sarve deshaaH pari gataa** = all, provinces, over, went [went over]; **yaj~nyam pashum na labhe** = ritual's, animal, not, obtained; **itaH** = from [among your sons]; **ekam sutam** = one, son; **muulyena** = for a value; **daatum arhasi** = to give, apt of you.

" 'All the provinces are went over but unobtainable is that animal of the ritual, hence it will be apt of you to give me one son from among your sons, for a value.' Thus, king Ambariisha bargained with the sage. [1-61-14b, 15a]

[Verse Locator](#)

एवम् उक्तो महातेजा ऋचीकः तु अब्रवीत् वचः ॥ १-६१-१५
न अहम् ज्येष्ठम् नर श्रेष्ठ विक्रीणीयाम् कथंचन ।

15b, 16a. **evam uktaH** = thus, who is addressed; **mahaatejaa** = great-resplendent sage; **R^iciikaH tu** = Riciika, on his part; **vacaH abraviit** = word, said; **nara shreSTha** = oh, man, the best - king Ambariisha; **aham kathamcana** = I, in anyway; **jyeSTham na vikriiNiiyaam** = eldest [son,] not, possibly sell.

"When that great-resplendent Sage Riciika is addressed thus, he said this word, 'oh, best of men, I cannot possibly sell my eldest son, in anyway.' [1-61-15b, 16a]

[Verse Locator](#)

ऋचीकस्य वचः श्रुत्वा तेषाम् माता महात्मनाम् ॥ १-६१-१६
उवाच नर शार्दूलम् अंबरीषम् इदम् वचः ।

16b, 17a: **R^iciikasya vacaH shrutvaa** = Riciika's, words, on hearing; **mahaa aatmanaam** = of great souled [sons]; **teSaam maataa** = their [sons',] mother; **nara shaarduulam ambariiSam** = to manly tiger, to Ambariisha; **idam vacaH uvaaca** = this, word, said.

"On hearing the words of Sage Riciika the mother of those great-souled sons spoke this word to the tigerly-man Ambariisha. [1-61-16b, 17a]

[Verse Locator](#)

अविक्रेयम् सुतम् ज्येष्ठम् भगवान् आह भार्गवः ॥ १-६१-१७

मम अपि दयितम् विद्धि कनिष्ठम् शुनकम् प्रभो ।

तस्मात् कनीयसम् पुत्रम् न दास्ये तव पार्थिव ॥ १-६१-१८

17b, 18. bhagavaan = reverential one; bhaargavaH = sage from Bhaargava dynasty [namely Riciika]; jyeSTham sutam a vikreyam = eldest son, not, sellable; [iti = thus]; aaha = said; paarthiva = oh, king; shunakam kaniSTham = Shunaka [Shunaka named,] youngest [son]; mama dayitam = mine, as a cherished [son]; viddhi = [thereof you must] know; prabho = oh, lord; = tasmaat = therefore; kaniiyasam putram api = youngest, son, either; tava na daasye = to you not, I will give.

"The most reverential sage and the one from Bhaargava dynasty, my husband, said that the eldest son is un-sellable. Thereof oh, lord, you must know that my youngest son, namely Shunaka, is a cherished one for me. Therefore oh, king, I will not give my youngest son to you, either. [1-61-17b, 18]

[Verse Locator](#)

प्रायेण हि नरश्रेष्ठ ज्येष्ठाः पितृषु वल्लभाः ।

मातृणाम् च कनीयांसः तस्मात् रक्षे कनीयसम् ॥ १-६१-१९

19. narashreSTha = oh, best one among men - oh, king; praayeNa = generally; jyeSThaaH pitR^iSu vallabhaaH hi = eldest [sons,] for father, favourites, isn't it; maatR^INaam ca kaniiyaamsaH [vallabhaaH] = for mothers, also, youngest ones, [favourites]; tasmaat rakSe kaniiyasam = therefor, I [have to] tend, youngest one.

"Generally eldest sons are fathers' favourites, oh, best king among men, and mothers' favourites are the youngest, isn't it! Therefor, I have to tend my youngest son.' Thus, wife Sage Ruciika said to Ambariisha. [1-61-19]

The wife of the Sage Ruciika is Satyavathi, the sister of Vishvamitra whose legend was narrated by Vishvamitra in Bala Ch. 34. This longing for youngest sons by a mother is reflected in Maha Bharata, where Kunti pleads for leaving Sahadeva, the youngest Pandava, from going to forest exile, along with her in the city. In sabhaa parva she says: sabhaa parvaani sahadevam prati kuntii vaakyam - sahadeva nivartasva nanu tvam asi me priyaH | shariiraat api maadreya maamatyakShiiH kuputravat | - aashrama vaase dharma putram prati kuntii vaakyam - sahadeva maaraaja maa pramaadam kR^ithaa | - dk Kunti, the mother of Pandava-s says: 'oh, Sahadeva, you refrain from going on exile as you are a dear son of mine, though Maadri gave you a bodily birth, you are my favourite...' Also, in the period of forest exile she says to Yudhishtar: 'oh, king, let no danger occur to Sahadeva... as he is my cherished son...'

[Verse Locator](#)

उक्त वाक्ये मुनौ तस्मिन् मुनि पत्न्याम् तथैव च ।

शुनःशेषः स्वयम् राम मध्यमो वाक्यम् अब्रवीत् ॥ १-६१-२०

20. raama = oh, Rama; tasmin munau = that, by sage; ukta vaakyae = said so, sentence; muni patnyaam tathaiva ca = by sage, wife's, in that way, only; madhyamaH shunaHshepaH = intermediate [son,] Shunashepa; svayam vaakyam abraviit = personally, sentence, spoke.

"Oh, Rama, when that sage's sentence is so, and his wife's sentence is also in that way only, their intermediate son, namely Shunashepa, personally spoke this sentence. [1-61-20]

[Verse Locator](#)

पिता ज्येष्ठम् अविक्रेयम् माता च आह कनीयसम् ।

विक्रेतम् मध्यमम् मन्ये राजपुत्र नयस्व माम् ॥ १-६१-२१

21. **raajaputra** = oh, prince; **pitaajyeSTham a vikreyam aaha** = father eldest one, as un-sellable one, he is telling; **maataa ca kaniiyasam** = mother, also [said the same, about] youngest son; **madhyamam** = intermediate - son; **vikretam manye** = sellable, I deem; **maam nayasva** = me, you lead forth.

" 'Father said that the eldest son is un-sellable, mother also said the same about youngest one. Then I deem that the intermediary son is sellable. Hence, oh, prince, you may lead me forth. [1-61-21]

[Verse Locator](#)

अथ राजा महाबाहो वाक्य अन्ते ब्रह्म वादिनः ।
हिरण्यस्य सुवर्णस्य कोटिभी रत्न राशिभिः ॥ १-६१-२२
गवाम् शत सहस्रेण शुनःशेषम् नरेश्वरः ।
गृहीत्वा परम प्रीतो जगाम रघुनन्दन ॥ १-६१-२३

22, 23. **mahaabaaho** = oh, dextrous Rama; **raghu nandana** = oh, Raghu's, legatee, Rama; **atha raajaa** = then, king; **brahma vaadinaH** = of Brahma [Veda-s,] advocate of; **vaakya ante** = sentence, end of [when he finished his speech]; **hiraNyasya suvarNasya** = of gold, of silver; **koTibhii** = crores of [ten million]; **ratna raashibhiH** = gemstones, heaps of, [dattvaa = on giving]; **gavaam shata sahasreNa** = cows, hundred, thousand; **nareshvaraH** = king Ambariisha; **shunaHshepam** = Shunashepa is; **gR^ihiitvaa** = on taking; **parama priitaH** = highly, gladdened; **jagaama** = went away.

"Oh, dextrous Rama, when that advocate of Veda-s, namely Shunashepa finished his speech, then the king gave gold, silver, and gemstones, each in ten million heaps, and even a hundred thousand cows, and oh, Rama, the legatee of Ragu, that king Ambariisha went away highly gladdened to take Shunashepa with him. [1-61-22, 23]

[Verse Locator](#)

अंबरीषः तु राजर्षी रथम् आरोप्य सत्वरः ।
शुनःशेषम् महातेजा जगाम आशु महायशाः ॥ १-६१-२४

24. **mahaatejaa** = great-resplendent - king; **mahaayashaaH** = highly renowned - king **raajarSii ambariisaH tu** = kingly sage, Ambariisha, on his part; **sa tvaraH** = with, haste; **shunaHshepam ratham aaropya** = Shunashepa, on chariot, ascending; **aashu jagaama** = hastily, proceeded.

"That great resplendent and highly renowned king Ambariisha on his part proceeded hastily after ascending Shunashepa onto the chariot that hastily." Thus Sage Shataananda continued his narration. [1-61-24]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक षष्ठितमः सर्गः

Thus, this is the 61st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 62 Verses converted to UTF-8, Oct 09

Introduction

Sage Vishvamitra curses his sons as they defy his orders and accords two esoteric hymns to Shunashepa, for chanting them in the Vedic-ritual of Ambariisha. Shunashepa gets longevity on chanting those hymns. Thus Vishvamitra not only creates another universe as in Trishanku's episode, he even accords longevity, or even deathlessness to mortals by his ascetic power. Such as he is, he is the mentor of Rama, and hence Sage Shataananda informs Rama about the capabilities of his own mentor, Vishvamitra, in these many episodes.

[Verse Locator](#)

शुनःशेषम् नरश्रेष्ठ गृहीत्वा तु महायशाः ।
व्यश्रामत् पुष्करे राजा मध्याह्ने रघुनंदन ॥ १-६२-१

1. **narashreSTha** = oh, best among men, Rama; **raghuna.ndana** = oh, Raghu's, legatee; **mahaayashaaH raajaa** = highly renowned one, that king Ambariisha; **shunaHshepam gR^ihiitvaa** = Shunashepa, on taking; **madhya ahne** = in mid, day - at noontime; **puSkare vyashraamat** = at holy lakeside, took rest.

"Oh, Rama, the best one among men and the legatee of Raghu, on taking Shunashepa that highly renowned king Ambariisha took rest at noontime on the lakeside of Holy Lake." Thus Sage Shataananda continued the legend of Shunashepa, as a part of Vishvamitra's legend. [1-62-1]

[Verse Locator](#)

तस्य विश्रममाणस्य शुनःशेषो महायशाः ।
पुष्करम् ज्येष्ठम् आगंय विश्वामित्रम् ददर्श ह ॥ १-६२-२
तप्यन्तम् ऋषिभिः सार्थम् मातुलम् परम आतुरः ।

2, 3a: **tasya** = his [Ambariisha]; **vishramamaaNasya** = while resting; **mahaayashaaH shunaHshepaH** = highly brilliant, Shunashepa; **parama aaturaH** = with high, anxiety; **jyeSTham puSkaram aagamyaa** = elder [main one,] holy lakeside, having come; **R^iSibhiH saartham tapyantam** = [other] sages, along with, performing asceticism; **maatulam vishvaamitram dadarsha ha** = maternal uncle, at Vishvamitra, he [Shunashepa] saw, indeed.

"While the king Ambariisha is taking rest that highly brilliant Shunashepa came to the lakeside of main Holy Lake with high anxiety, and there he indeed saw his maternal uncle Sage Vishvamitra who is performing asceticism along with other sages. [1-62-2, 3a]

[Verse Locator](#)

विषण्ण वदनो दीनः तृष्णया च श्रमेण च ॥ १-६२-३
पपात अन्के मुने राम वाक्यम् च इदम् उवाच ह ।

3b, 4a. raama = oh, Rama; tR^iSNayaa ca shrameNa ca = by thirst, also, by strain, also; viSaNNa vadanaH = sulky, faced; diinaH = became pitiable; [aashu = immediately]; mune anke papaata = in saint Vishvamitra's, in flank [lap,] fell down; idam vaakyam uvaaca ha = this, sentence, said, indeed.

"Shunashepa became pitiable and sulky faced by strain and thirst, oh, Rama, and he immediately fell in the lap of saint Vishvamitra saying this sentence. [1-62-3b, 4a]

[Verse Locator](#)

न मे अस्ति माता न पिता ज्ञातयो बान्धवाः कुतः ॥ १-६२-४
त्रातुम् अर्हसि माम् सौय धर्मेण मुनिपुंगव ।

4b, 5a. saumya munipungava = oh, peaceable, sage; me maataa na asti = to me, mother, not, is there; pita na = father, nor; j~naatayaH baandhavaaH kutaH = cousins, relatives, wherefore; maam dharmeNa traatum arhasi = me, according to saintliness, to protect, apt of you.

" 'I have no mother or a father to save me. Then wherefore cousins or relatives will be there to protect me. Oh, peaceable saint the eminent, it will be apt of you to protect me according to saintliness. [1-62-4b, 5a]

[Verse Locator](#)

त्राता त्वम् हि नरश्रेष्ठ सर्वेषाम् त्वम् हि भावनः ॥ १-६२-५
राजा च कृतकार्यः स्यात् अहम् दीर्घ आयुः अव्ययः ।
स्वर्ग लोकम् उपाश्रीयाम् तपः तप्त्वा हि अनुत्तमम् ॥ १-६२-६

5b, 6. narashreSTha = oh, best one among men - illustrious sage; tvam sarveSaam traataa hi = you are, to each and every one, saviour, isn't it; tvam bhaavanaH hi = you are, apologist - upholder - guardian angel, isn't it; raajaa ca kR^ita kaaryaH syaat = king Ambariisha, also, achieved, [of his] purpose, let him be; aham diirgha aayuH = I, with long, life; a vyayaH = not, spent on becoming imperishable; an uttamam tapaH taptvaa hi = un, excelled, asceticism, on performing, indeed; svarga lokam upaashniiyaam = heavenly, worlds, I wish to enjoy.

" 'Oh, illustrious sage, you alone are the saviour to each and every one, isn't it! You alone are the guardian angel, isn't it! Hence, let the purpose of the king Ambariisha be achieved, and let longevity come to me, and I on becoming imperishable and indeed on performing an unexcelled asceticism, I wish to enjoy in heavenly worlds. [1-62-5b, 6]

[Verse Locator](#)

स मे नाथो हि अनाथस्य भव भव्येन चेतसा ।
पिता इव पुत्रम् धर्मात्मन् त्रातुम् अर्हसि किल्बिषात् ॥ १-६२-७

7. a naathasya = for not, protected one; me = to me; saH = such as you are; [tvam = you]; bhavyena cetasa hi = with providential, sentiment, indeed; naathaH bhaava = [my] providence, you become; dharmaatman = oh, virtue-souled one; pitaa putram iva = father, for son, as with; kilbiSaata traatum arhasi = from misfortune, to protect, apt of you.

" 'You shall be my providence with a providential sentiment as I stand unprotected, and oh, virtue souled one, it will be apt of you to protect me from misfortune, like a father protecting his own son.' Thus Shunashepa appealed to Vishvamitra. [1-62-7]

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा विश्वामित्रो महातपाः ।
सान्त्वयित्वा बहु विधम् पुत्रान् इदम् उवाच ह ॥ १-६२-८

8. mahaa tapaaH vishvaamitraH = of higher asceticism, Vishvamitra; tasya tat vacanam shrutvaa = his [of Shunashepa,] that, sentence, on hearing; bahu vidham saantvayitvaa = in many, a way, having pacified; putraan idam uvaaca ha = to [his] sons, this, said, indeed.

"On hearing that sentence of Shunashepa and on pacifying him in many ways, Vishvamitra of higher asceticism, indeed said this to his sons. [1-62-8]

[Verse Locator](#)

यत् कृते पितरः पुत्रान् जनयन्ति शुभ अर्थिनः ।
पर लोक हित अर्थाय तस्य कालो अयम् आगतः ॥ १-६२-९

9. shubha arthinaH pitaraH = positivity, desirers of, parents; yat kR^ite = for what, reason; para loka hita arthaaya = in other, world, welfare, for the purpose of; putraan janayanti = sons, engender; tasya = its [that reason's]; ayam kaalaH aagataH = this [is that,] time, [that] has come.

" 'For what reason parents engender sons, desiring positivity and for the purpose of welfare in the other worlds, this is the time that has come for fulfilling that reason. [1-62-9]

Vividly: 'A father's ambition in begetting sons is to do something good and positive to the society in the present world and when departed a right place is acquired in heavens through these sons, by their yearly death-day rituals etc., and hence you do some good in saving this boy from premature death and earn an apt place for me in heavens...'

[Verse Locator](#)

अयम् मुनि सुतो बालो मत्तः शरणम् इच्छति ।
अस्य जीवित मात्रेण प्रियम् कुरुत पुत्रकाः ॥ १-६२-१०

10. muni sutaH ayam baalaH = sage's, son, this, youngster; mattaH = from me; sharaNam icChati = shelter, aspires; putrakaaH = oh, sons; asya = to him; jiivita maatreNa = life, just [by giving]; priyam kuruta = satisfaction, be given.

" 'This youngster is the son of sage and he aspires shelter from me. Hence, oh, sons, give him satisfaction just by giving life to him. [1-62-10]

[Verse Locator](#)

सर्वे सुकृत कर्माणः सर्वे धर्म परायणाः ।
पशु भूता नरेन्द्रस्य तृप्तिम् अग्नेः प्रयच्छत ॥ १-६२-११

11. sarve = all of you; su kR^ita karmaaNaaH = well, done, pious deeds; sarve dharma paraayaNaaH = you all, in probity, have abundance; narendrasya = of the king; pashu bhuutaa = [ritual] animal, on becoming; agneH tR^iptim prayacChata = to Fire-god, appeasement, you bestow.

" 'You all have done very good pious deeds and you all abide by probity. Hence, you bestow appeasement to Fire-god on your becoming the ritual-animals of king Ambariisha in lieu of this boy Shunashepa. [1-62-11]

[Verse Locator](#)

नाथनान् च शुनःशेषो यज्ञः च अविघ्नतो भवेत् ।
देवताः तर्पिताः च स्युः मम च अपि कृतम् वचः ॥ १-६२-१२

12. shunaHshepaH naathanaan ca = Shunashepa will be, with protectors, also; yaj~naH ca a vighnataH bhavet = Vedic-ritual, also, un, impeded, it will become; devataaH tarpitaaH ca syuH = gods, obliterated, also, they will be; mama vacaH ca api kR^itam = mine, word, also, even, actualised.

" 'As a result, Shunashepa will have protectors, Vedic-ritual will be unimpeded, gods will be obliterated, and my word too will be actualised.' Thus Vishvamitra said to his sons. [1-62-12]

[Verse Locator](#)

मुनेः तु वचनम् श्रुत्वा मधुष्यन्द आदयः सुताः ।
स अभिमानम् नरश्रेष्ठ स लीलम् इदम् अब्रुवन् ॥ १-६२-१३

13. nara shreSTha = oh, man the best, Rama; madhuSyanda aadayaH sutaaH tu = Madhusyanda, and other, sons - of Vishvamitra, on their part; muneH vacanam shrutvaa = sage's, saying, on hearing; sa abhimaanam = with, haughtiness; sa liilam = with, disparage; idam abruvan = this, said.

"But on hearing the saying of the sage, oh, Rama, the best of men, Madhushyanda and the other sons of Vishvamitra said this, haughtily and disparagingly. [1-62-13]

[Verse Locator](#)

कथम् आत्म सुतान् हित्वा त्रायसे अन्य सुतम् विभो ।
अकार्यम् इव पश्यामः श्व मांसम् इव भोजने ॥ १-६२-१४

14. vibho = oh, lordly [father]; aatma sutaan hitvaa = your own, sons, on leaving off [sacrificing]; anya sutam katham traayase = other's, son, how, you save; bhojane shva maamsam iva = in dinner, dog's, meat, as [good as]; a kaaryam iva pashyaamaH = wrong, doing, we see [we deem.]

" 'On sacrificing your own sons how can you save another's son, oh, lordly father, we deem this as a wrongdoing and as good as dog's meat in a dinner.' Thus the sons of Vishvamitra replied their father. [1-62-14]

Vishvamitra will be nagged by almost all, including his sons, on this 'dog-meat-eating.' There is a parable in Maha Bharata that Vishvamitra once tried to eat dog's meat when he did not get any food, but caught red-handedly. Later this has become the curse-theme to Vishvamitra when he cursed Vashishta's sons. At the present juncture also he curses his own sons with the same theme.

[Verse Locator](#)

तेषाम् तत् वचनम् श्रुत्वा पुत्राणाम् मुनिपुंगवः ।
क्रोध संरक्त नयनो व्याहर्तुम् उपचक्रमे ॥ १-६२-१५

15. muni pungavaH = sage, the eminent; teSaam putraaNaam tat vacanam shrutvaa = their, of sons, that, saying, on listening; krodha samrakta nayanaH = with fury, reddening, eyes; vyaahartum upacakrame = to speak [to curse,] started to.

"On listening that saying of his sons that eminent sage Vishvamitra started to curse them while fury reddened his eyes. [1-62-15]

[Verse Locator](#)

निःसाध्वसम् इदम् प्रोक्तम् धर्मात् अपि विगर्हितम् ।
अतिक्रय तु मत् वाक्यम् दारुणम् रोम हर्षणम् ॥ १-६२-१६

16. mat vaakyam ati kramya = my, word, [you all] on over, stepping - on transgressing; dharmaat api = according to probity, even; vi garhitam = verily, recriminatory; daaruNam = abhorrent; roma harSaNam = hair-raising; idam = this - in this way; niHsaadhvasam = impudently; pra uktam = verily, said - pertly replied me.

" 'You all have not only transgressed my word, but pertly replied me in an impudent manner which is abhorrent and hair-raising, and recriminatory according to probity. [1-62-16]

[Verse Locator](#)

श्व मांस भोजिनः सर्वे वासिष्ठा इव जातिषु ।

पूर्णम् वर्ष सहस्रम् तु पृथिव्याम् अनुवत्स्यथ ॥ १-६२-१७

17. sarve = you all; shva maamsa bhojinaH = dog's, meat, while subsisting on; puurNam varSa sahasram tu = complete, for years, thousand, but; pR^ithivyaam = on earth; vaasiSThaa iva = Vashishta's [sons,] like; jaatiSu = in race of [Mustika-s]; anuvatsyatha = whirl around.

" 'You all will be whirling around the earth totally for a thousand years taking birth in the race that subsists on dog's meat, like the sons of Vashishta.' Thus Vishvamitra cursed his sons. [1-62-17]

[Verse Locator](#)

कृत्वा शाप समायुक्तान् पुत्रान् मुनिवरः तदा ।

शुनःशेपम् उवाच आर्तम् कृत्वा रक्षाम् निरामयाम् ॥ १-६२-१८

18. muni varaH = saint, the best; putraan shaapa samaayuktaan = sons, curse, bounden by; kR^itvaa = on making - on cursing; tadaa = then; niraamayaam rakSaam kR^itvaa = unharmed, invulnerability, on making; aartam shunaHshepam uvaaca = pitiable one, to Shunashepa, spoke.

"On making his sons bounden by curse, then that best saint spoke to the pitiable Shunashepa, on making unharmed invulnerability to him with sanctifying hymns. [1-62-18]

[Verse Locator](#)

पवित्र पाशैर् बद्धो रक्त माल्य अनुलेपनः ।

वैष्णवम् यूपम् आसाद्य वाग्भिः अग्निम् उदाहर ॥ १-६२-१९

19. vaiSNavam yuupam aasaadya = Vishnu's, sacrificial post, on attaining [when you are fastened]; pavitra paashaiH baddhaH = by sacred, fastener, when fastened; rakta maalya anulepanaH = with red, garlands, smeared with [red] paste; such as you are you; vaagbhiH = with word [with hymns I am going to tell]; agnim udaahara = to Fire-god, you address [you praise him.]

" 'When you are fastened with sacred fastener to the sacrificial post of Vishnu, smeared with red paste and garlanded with red garlands, you praisefully address the Fire-god with the words I going to impart to you in Vedic hymns. [1-62-19]

[Verse Locator](#)

इमे च गाथे द्वे दिव्ये गायेथा मुनि पुत्रक ।

अंबरीषस्य यज्ञे अस्मिन् ततः सिद्धिम् अवाप्स्यसि ॥ १-६२-२०

20. muni putraka = oh, saint's, son; ambariiSasya asmin yaj~ne = in of Ambariisha, in that, Vedic-ritual; ime dve divye gaathe = these, two, divine, songs [hymns]; gaayethaa = be sung [chanted]; tataH siddhim avaapsyasi = then, aspiration, you will obtain.

" 'These two divine hymns, oh, son of saint, shall be chanted in the Vedic-ritual of Ambariisha, then you will obtain your aspiration.' Thus Vishvamitra taught two Vedic hymns to the boy. [1-62-20]

[Verse Locator](#)

शुनःशेपो गृहीत्वा ते द्वे गाथे सुसमाहितः ।

त्वरया राज सिंहम् तम् अंबरीषम् उवाच ह ॥ १-६२-२१

21. shunaHshepaH = Shunashepa; su samaahitaH = very, attentively; te dve gaathe gR^ihiitvaa = those, two, hymns, having taken; raaja simham = to king, the lion; tam

ambariiSam = to him, to Ambariisha; tvarayaa [gatvaa] = instantly [on going to]; uvaaca ha = spoke, indeed.

"Shunashepa having taken those two hymns from Vishvamitra very attentively has instantly gone to that lion-king Ambariisha and indeed spoke to him. [1-62-21]

[Verse Locator](#)

राज सिंह महाबुद्धे शीघ्रम् गच्छावहे वयम् ।
निवर्तयस्व राजेन्द्र दीक्षाम् च समुदाहर ॥ १-६२-२२

22. mahaabuddhe = oh, highly intellectual one; raaja simha = king, the lion; [sadaH = to your ritual place]; vayam shiighram gacChaavahe = we, promptly, go to; raajendra = oh, king the best; diikSaam nivartayasva = pledge, apply yourself to; [iti = this way]; samudaahara = said.

" 'Oh, king the lion, let us go promptly to your ritual place, oh, best king, you may apply yourself to your pledge in completing the ritual, with me as its sacrificial animal,' thus the boy said. [1-62-22]

[Verse Locator](#)

तत् वाक्यम् ऋषि पुत्रस्य श्रुत्वा हर्ष समन्वितः ।
जगाम नृपतिः शीघ्रम् यज्ञ वाटम् अतन्द्रितः ॥ १-६२-२३

23. nR^ipatiH = king; R^iSi putrasya tat vaakyam shrutvaa = of sage, son's, that, sentence, on listening; harSa samanvitaH = , gladness, along with [gladdened]; a tandritaH = not, lazily - spiritedly; yaj~na vaaTam = to ritual, shed [hall]; shiighram jagaama = immediately, proceeded.

"On listening that sentence of the son of sage, the king Ambariisha is gladdened and proceeded to the ritual hall immediately and spiritedly. [1-62-23]

[Verse Locator](#)

सदस्य अनुमते राजा पवित्र कृत लक्षणम् ।
पशुम् रक्त अंबरम् कृत्वा यूपे तम् समबन्धयत् ॥ १-६२-२४

24. raajaa = king; sadasya anumate = officiators', by permission of; tam = him [Shunashepa]; pavitra kR^ita lakSaNam = sanctity, prepared, with features [got the boy is prepared with bodily features of sanctity]; rakta ambaram pashum = with red, cloth, as ritual animal; kR^itvaa = made [clad him in red clothes]; yuupe sam abandhayat = to sacrificial post, securely fastened.

"The king with the permission of officiators of ritual got the boy prepared as a ritual animal with sanctified bodily features and clad him in red clothes and got him securely fastened to the sacrificial post. [1-62-24]

[Verse Locator](#)

स बद्धो वाग्भिः अग्न्याभिः अभितुष्टाव वै सुरौ ।
इन्द्रम् इन्द्र अनुजम् चैव यथावत् मुनि पुत्रकः ॥ १-६२-२५

25. baddhaH saH muni putrakaH = when tied, he, saint's, son - Shunashepa; indram = Indra; indra anujam caiva = Indra's, brother [Upendra,] as well as; surau = these two gods; agnyaabhiH = with superior ones; vaagbhiH = with words [two hymns]; yathaavat = as per [scriptures]; abhitaSTaava vai = highly pleased, indeed.

"When Shunashepa is tied to ritual post he immensely pleased two gods, namely Indra and Upendra as well, with those two hymns he got from Vishvamitra. [1-62-25]

ततः प्रीतः सहस्र अक्षो रहस्य स्तुति तोषितः ।

दीर्घम् आयुः तदा प्रादात् शुनःशेषाय राघव ॥ १-६२-२६

26. **raaghava** = oh, Raghava; **tataH** = then; **rahasya stuti toSitaH** = esoteric, by laudation, who is satisfied; **sahasra akSaH** = thousand, eyed god Indra; **priitaH** = is gladdened; **tadaa** = then; **shunaHshepaaya** = for Shunashepa; **diirgham aayuH praadaat** = long, life [longevity,] bestowed.

"Then the Thousand-eyed Indra who is satisfied with esoteric laudation is gladdened, and oh, Raghava, then he bestowed longevity to Shunashepa. [1-62-26]

[Verse Locator](#)

स च राजा नरश्रेष्ठ यज्ञस्य च समाप्तवान् ।

फलम् बहु गुणम् राम सहस्राक्ष प्रसादजम् ॥ १-६२-२७

27. **narashreSTha** = oh, best one among men, Rama; **raama** = oh, Rama; **saH raajaa ca** = he, that king, also; **sahasraakSa prasaada jam** = Thousand-eyed Indra's, grace, caused by; **bahu guNam** = many, fold; **yaj~nasya phalam ca sam aaptavaan** = Vedic-ritual, fruits of, also, well, obtained.

"Oh, Rama, the best one among men, he that king Ambariisha also obtained the fruits of that Vedic-ritual in manyfold, resulted from the grace of Thousand-eyed Indra. [1-62-27]

[Verse Locator](#)

विश्वामित्रो अपि धर्मात्मा भूयः तेपे महातपाः ।

पुष्करेषु नरश्रेष्ठ दश वर्ष शतानि च ॥ १-६२-२८

28. **narashreSTha** = oh, best one among men Rama; **dharmaatmaa** = virtue-soled sage; **mahaa tapaaH** = great ascetic; **vishvaamitraH api** = Vishvamitra, even; **puSkareSu** = at Holy place; **dasha varSa shataani ca** = ten, years, hundred, also; **bhuuyaH tepe** = again, performed ascesis.

"Oh, Rama, the best among men, even the virtue-souled great ascetic Vishvamitra again performed ascesis at the same Holy lakeside for another thousand years." Thus Sage Shataananda continued the narration of Vishvamitra's legend. [1-62-28]

...

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वि षष्टितमः सर्गः

Thus, this is the 62nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 63 Verses converted to UTF-8, Oct 09

Introduction

On Vishvamitra's performing severe asceticism Brahma accords the sageship of 'Great-sage' to him, whereas Vishvamitra's ambition is to acquire the sageship of a 'Brahma-sage' Absolute-sageship. In the meanwhile, the celestial wench Menaka arrives at that place and Vishvamitra is enticed by her beauty and spends some years with her. Later, on realising that he should have won over lust, he further undertakes severe asceticism, by which gods are perturbed.

[Verse Locator](#)

पूर्णं वर्षं सहस्रे तु व्रतं स्नातम् महामुनिम् ।
अभ्यागच्छन् सुराः सर्वे तपः फलं चिकीर्षवः ॥ १-६३-१

1. varSa sahasre puurNe = years, thousand, while being completed; sarve suraaH = all, gods; tapaH phala cikiirSavaH = asceticism, fruit, wishing [to accord to Vishvamitra]; vrata snaatam mahaamunim = solemnity, bath of, great-saint; abhyaagacchan came towards.

"When thousand years are completed in asceticism and when that great saint Vishvamitra took a bath of solemnity, all the gods have come forward wishing to accord the fruit of that asceticism to Vishvamitra." Thus Sage Shataananda continued the legend of Vishvamitra. [1-63-1]

[Verse Locator](#)

अब्रवीत् सु महातेजा ब्रह्मा सु रुचिरम् वचः ।
ऋषिः त्वम् असि भद्रम् ते स्व अर्जितैः कर्मभिः शुभैः ॥ १-६३-२

2. su mahaatejaa brahmaa = very, highly, resplendent, Brahma; su ruciram vacaH abraviit = highly, palatable, words, spoke; tvam = you; sva arjitaiH = on your own, acquired - undertaken; shubhaiH karmabhiH = with auspicious, deeds; R^iSiH asi = sage, you are - you have become; te bhadram = to you, let there be safety.

"The very highly resplendent Brahma spoke to him with highly palatable words, 'you have now become a kingly sage by virtue of auspicious deeds you have personally undertaken, let safety betide you.' [1-63-2]

Vividly: 'so far, you are a king and by your auspicious deeds now you have become a 'kingly sage' raajaSi and to attain a still higher brahmarSi 'Absolute sageship' you are not yet merited... as the Absolute sageship will be endowed to those who are above the negative traits of humans, like greed, anger, lust, jealousy etc.'

[Verse Locator](#)

तम् एवम् उक्त्वा देवेशः त्रिदिवम् पुनः अभ्यगात् ।
विश्वामित्रो महातेजा भूयः तपे महत् तपः ॥ १-६३-३

3. devashaH = god of gods [Brahma]; tam evam uktvaa = to him, in that way, on speaking; punaH tridivam abhyagaat [abhi aagaat] = again, towards, to heaven came [came

back]; **mahaatejaaH vishvaamitraH** = a highly vigorous one, Vishvamitra; **bhuuyaH mahat tapaH tepe** = again, great, ascesis, performed.

"On speaking to Vishvamitra in that way Brahma returned to heaven, and that highly vigorous Vishvamitra again performed a great ascesis. [1-63-3]

The word **vi** in the name of Vishvamitra is taken as the third syllable in Gayatri Hymn.

[Verse Locator](#)

ततः कालेन महता मेनका परम अप्सराः ।
पुष्करेषु नर श्रेष्ठ स्नातुम् समुपचक्रमे ॥ १-६३-४

4. **nara shreSTha** = oh, man, the best, Rama; **tataH** = then; **mahataa kaalena** = a great, after time - at a long lost time; **menakaa parama apsaraaH** = Menaka, high [prominent, apsara - celestial wench; **puSkareSu snaatum samupacakrame** = in holy lake, to take bath, started to - started a swimming for sport.

Then at a long lost time Menaka, the prominent apsara, celestial wench, has arrived and started to swim for sport in that holy lake. [1-63-4]

[Verse Locator](#)

ताम् ददर्श महातेजा मेनकाम् कुशिक आत्मजः ।
रूपेण अप्रतिमाम् तत्र विद्युतम् जलदे यथा ॥ १-६३-५

5. **mahaatejaaH kushika aatmajaH** = great resplendent, Kushi's, son - Vishvamitra; **tatra** = there - in holy lake; **jalade vidyutam yathaa** = in black-cloud, electric-flash, as with; **rupeNa a pratimaam** = by mien, not, matchabe - an incomparable one; **taam menakaam dadarsha** = at her, Menaka, he has seen.

"That great resplendent sage Vishvamitra has seen Menaka who is incomparable in her mien and comparable to an electric-flash in a black-cloud, while she is swimming in the holy lake. [1-63-5]

[Verse Locator](#)

दृष्ट्वा कन्दर्प वशगो मुनिः ताम् इदम् अब्रवीत् ।
अप्सरः स्वागतम् ते अस्तु वस च इह मम आश्रमे ॥ १-६३-६
अनुगृह्णीष्व भद्रम् ते मदनेन सु मोहितम् ।

6, 7a. **dR^iSTvaa muniH** = having seen, the sage; **kandarpa vasha gaH** = Love-god's, control, on going into; **taam idam abraviit** = to her, this, said; **apsaraH te svaagatam astu** = oh, apsara, to you, welcome, is there; **mama iha aashrame vasa ca** = mine, here, in hermitage, you stay, also; **madanena su mohitam** = by Love-god, bewitched [for you]; [**maam** = me]; **anugR^ihNiiSva** = oblige me; **te bhadram** = you be safe.

"On seeing her the sage having gone under the sway o Love-god said this to her, 'oh, apsara, you are welcome, I invite you to bide in my hermitage. Oblige me who am bewitched by Love-god for you. You be safe. [1-63-6, 7a]

[Verse Locator](#)

इति उक्ता सा वरारोहा तत्र वासम् अथ अकरोत् ॥ १-६३-७
तपसो हि महाविघ्नो विश्वामित्रम् उपागतम् ।
तस्याम् वसन्त्याम् वर्षाणि पंच पंच च राघव ॥ १-६३-८
विश्वामित्र आश्रमे सौय सुखेन व्यतिचक्रमुः ।

7b, 8, 9a. Raaghava = oh, Raghava; saa varaaroohaa iti uktaa = she, that beautiful nymph, thus, she who is spoken to; **atha tatra vaasam akarot** = then, there, stopover, she made; **saumya** = oh, gentle Rama; **tasyaam vishvaamitra aashrame vasantyaam** = by her, in Vishvamitra's, hermitage, while staying; **panca panca ca** = five, five [ten,] also; **varSaaNi sukhena vyaticakramuH** = years, comfortably, elapsed; **vishvaamitram** = to Vishvamitra; **tapasaH mahaa vighnaH** = for asceticism, great, hindrance; **upaagatam hi** = came near [faced with,] indeed.

"When he said thus to her, oh, Raghava, then she made a stopover there and ten years rolled by comfortably, and oh, gentle Rama, because of her staying Vishvamitra is indeed faced with a great hindrance in his asceticism. [1-63-7b, 8, 9a]

[Verse Locator](#)

अथ काले गते तस्मिन् विश्वामित्रो महामुनिः ॥ १-६३-९

स व्रीड इव संवृत्तः चिन्ता शोक परायणः ।

बुद्धिर् मुनेः समुत्पन्ना स अमर्षा रघुनन्दन ॥ १-६३-१०

9b, 10. **atha tasmin kaale gate** = then, that [ten years,] time, having elapsed; **mahaamuniH vishvaamitraH cintaa shoka paraayaNaH** = great-saint, Vishvamitra, with distress, doleful, he became; **sa vriiDa iva** = with, humiliation, as it were; **samvR^ittaH** = enwrapped in; **raghunandana** = oh, Raghu's, legatee; **muneH** = to saint; **sa amarSaa** = with, resentment; **buddhiH samutpannaa** = thought, occurred.

"Then after the lapse of that ten year period Vishvamitra became doleful with distress and he is enwrapped in humiliation, as it were, and, oh, Rama, Raghu's legatee, then a resentful thought occurred to him. [1-63-9b, 10]

[Verse Locator](#)

सर्वम् सुराणाम् कर्म एतत् तपो अपहरणम् महत् ।

अहो रात्रा अपदेशेन गताः संवत्सरा दश ॥ १-६३-११

काम मोह अभिभूतस्य विघ्नो अयम् प्रत्युपस्थितः ।

11, 12a. **etat sarvam** = this, all - all this is; **mahat tapaH apaharaNam** = great [merit,] of asceticism, to defraud; **suraaNaam karma** = all, gods', deed [mischievousness]; **kaama moha abhibhuutasya** = lust, lure, one who is influenced [i.e., me]; **dasha samvatsaraa** = ten, years; **ahaH raatraa apadeshena** = days, night, in the name of - as if they are one day and one night; **gataaH** = rolled by; **ayam vighnaH** = this, hindrance; **pratyupasthitaH [prati upa sthitaH]** = above all, to near, came - encountered.

" 'All this is the mischief of gods to defraud me of the great merit of my asceticism. Ten years have rolled by as if they are just a day and a night. Furthermore, I who am under the influence of lust and lure had to encounter this hindrance in my asceticism. [1-63-11, 12a]

[Verse Locator](#)

स विनिःश्वसन् मुनिवरः पश्चात्तापेन दुःखितः ॥ १-६३-१२

भीताम् अप्सरसम् दृष्ट्वा वेपन्तीम् प्राञ्जलिम् स्थिताम् ।

मेनकाम् मधुरैः वाक्यैः विसृज्य कुशिक आत्मजः ॥ १-६३-१३

उत्तरम् पर्वतम् राम विश्वामित्रो जगाम ह ।

12b, 13, 14a. **raama** = oh, Rama; **munivaraH** = saint, the best; **kushika aatmajaH** = Kushika's, son Vishvamitra; **pashcaattaapena duHkhitaH viniHshvasan** = with reparation, becoming emotional, [and] sighing; **bhiitaam praanjalim sthitaam** = one who is scared, with well-adjoined palms, staying [waiting]; **vepantiim** = one who is shivering; **apsarasam menakaam dR^iSTvaa** = celestial wench, Menaka, on seeing; **madhuraiH vaakyaiH** = with

pleasant, words; **visR^ijya** = released [sending her away]; **saH vishvaamitraH** = he, Vishvamitra; **uttaram parvatam** = northern, [Himalayan mountain]; **jagaama ha** = went to, indeed.

"Oh, Rama, that best saint suspired heavily when he became emotional with reparation. But on seeing the scared celestial wench Menaka, who is shivering and waiting with suppliantly adjoined palms, he sent her away with pleasant words, and he that Vishvamitra indeed went to the northern Himalayan mountain. [1-63-12b, 13, 14a]

[Verse Locator](#)

स कृत्वा नैष्ठिकीम् बुद्धिम् जेतु कामो महायशाः ॥ १-६३-१४
कौशिकी तीरम् आसाद्य तपः तेपे दुरासदम् ।

14b, 15a. **mahaayashaaH** = highly celebrated sage; **saH** = he; **naiSThikiim buddhim kR^itvaa** = for sang-froid temperament, resolve, on making; **jetu** = to vanquish; **kaamaH** = lust [or, his desire to vanquish Vashishta]; **kaushikii tiiram aasaadya** = River Kaushiki, riverbank, on getting at; **duraasadam tapaH tepe** = unsurpassable, asceticism, performed.

"He that highly celebrated sage who made a resolve to attain a sang-froid temperament and to vanquish lust, performed an unsurpassable asceticism on reaching the riverbank of River Kaushiki. [1-63-14b, 15a]

[Verse Locator](#)

तस्य वर्ष सहस्राणि घोरम् तप उपासतः ॥ १-६३-१५
उत्तरे पर्वते राम देवतानाम् अभूत् भयम् ।

15b, 16a. **raama** = oh, Rama; **tasya uttare parvate** = his, at northern, mountain; **varSa sahasraaNi** = years, thousand; **ghoram tapa upaasataH** = unspeakable, asceticism, while performed reverently; **devataanaam bhayam abhuut** = for gods, fear, bechanced.

"Oh, Rama, while he reverently performed an unspeakable asceticism for a thousand years on the northern mountain, namely Himalayas, then fear occurred to gods. [1-63-15b, 16a]

[Verse Locator](#)

अमंत्रयन् समागंय सर्वे स ऋषि गणाः सुराः ॥ १-६३-१६
महर्षि शब्दम् लभताम् साधु अयम् कुशिक आत्मजः ।

16b, 17a. **sa R^iSi gaNaaH** = with, sage's, assemblages; **sarve suraaH** = all of the, gods; [**brahmaaNam** = with Brahma]; **samaagamya** = approaching; **ayam kushika aatmajaH** = he this, Kushika's, son; **saadhu** = duly; **maharSi shabdam** = an exalted sage, sound [name, epithet]; **labhataam** = let him get, may be given; [**iti** = thus]; **amantrayan** = they conveyed.

"All gods coming together with assemblages of sages have approached Brahma and conveyed that, 'this Vishvamitra, the son of Kushika, may duly be given the epithet of 'Maharshi, Exalted Sage.' [1-63-16b, 17a]

[Verse Locator](#)

देवतानाम् वचः श्रुत्वा सर्व लोक पितामहः ॥ १-६३-१७
अब्रवीत् मधुरम् वाक्यम् विश्वामित्रम् तपो धनम् ।

17b, 18a. **sarva loka pitaamahaH** = all, worlds', grandparent [Brahma]; **devataanaam vacaH shrutvaa** = gods', words [advice,] on listening; **tapaH dhanam vishvaamitram** = to ascetically, wealthy, to Vishvamitra; **madhuram vaakyam abraviit** = pleasant, words, spoke.

"On listening the advice of gods, Brahma, the Grandparent of all the worlds, spoke these pleasant words to the ascetically wealthy Vishvamitra. [1-63-17b, 18a]

महर्षे स्वागतम् वत्स तपसा उग्रेण तोषितः ॥ १-६३-१८

महत्त्वम् ऋषि मुख्यत्वम् ददामि तव कौशिक ।

18b, 19a. maharSe = oh, Exalted Sage; vatsa = my dear; svaagatam = welcome; ugreNa tapasaa toSitaH = by stern, asceticism [of yours,] [I am] gladdened; kaushika = oh, Kaushika; tava = to you; mahattvam = sublimity; R^iSi mukhyatvam dadaami = among sages, supremacy, I bestow.

" 'Oh, exalted sage, I welcome you my dear, as I am gladdened by your stern asceticism, oh, Kaushika, I bestow upon you the sublimity and supremacy among sages.' [1-63-18b, 19a]

[Verse Locator](#)

ब्रह्मणः स वचः श्रुत्वा विश्वामित्रः तपो धनः ॥ १-६३-१९

प्रांजलिः प्रणतो भूत्वा प्रत्युवाच पितामहम् ।

19b, 20a. tapaH dhanaH saH vishvaamitraH = ascetically, wealthy, he, that Vishvamitra; brahmaNaH vacaH shrutvaa = Brahma's, word, on hearing; praanjaliH praNataH bhuutvaa = with well-adjointed palms, obeisant, on becoming; pitaamaham prati uvaaca = to grandparent, in turn, said - replied.

" 'And on hearing the words of Brahma he that ascetically wealthy Vishvamitra became obeisant and replied the Grandparent adjoining his palms suppliantly. [1-63-19b, 20a]

[Verse Locator](#)

ब्रह्मर्षि शब्दम् अतुलम् स्व अर्जितैः कर्मभिः शुभैः ॥ १-६३-२०

यदि मे भगवान् आह ततो अहम् विजित इन्द्रियः ।

" 'If your Godhead had said that I am a Brahma-sage, a sageship acquired personally by my pious deeds, rather than an exalted sage, then I would have become one who is really self-conquered.' Thus Vishvamitra said to Brahma. [1-63-20, 21a]

[Verse Locator](#)

तम् उवाच ततो ब्रह्मा न तावत् त्वम् जित इन्द्रियः ॥ १-६३-२१

यतस्व मुनि शार्दूल इति उक्त्वा त्रिदिवम् गतः ।

21b, 22a. tataH brahmaa tam uvaaca = then, Brahma, to him, said; tvam jita indriyaH taavat na = you are, with conquered, senses, as such, not; muni shaarduula = oh, sage, the tiger; yatasva = make an effort - in that direction; iti uktvaa tridivam gataH = thus, on saying, to heavenward, went.

"Brahma then said to him, 'your senses remain unconquered as such, oh, tigerly sage, make an effort for it.' Saying so Brahma went heavenward. [1-63-21b, 22a]

[Verse Locator](#)

विप्रस्थितेषु देवेषु विश्वामित्रो महामुनिः ॥ १-६३-२२

ऊर्ध्वं बाहुः निरालम्बो वायु भक्षः तपः चरन् ।

22b, 23a. deveSu = gods; vi prasthiteSu satsu = verily, returning, while they are; mahaamuniH vishvaamitraH = great sage, Vishvamitra; uurdhva baahuH = upraised, arms; nir aalambaH = without, support - insecurely standing in levitation; vaayu bhakSaH = air, subsisting on; tapaH caran = asceticism, undertook.

"While the gods who came here along with Brahma have returned, that great sage Vishvamitra undertook another round of asceticism by standing in levitation, upraising his arms, and subsisting on air alone. [1-63-22b, 23a]

[Verse Locator](#)

धर्मे पंच तपा भूत्वा वर्षासु आकाश संश्रयः ॥ १-६३-२३

शिशिरे सलिले शायी रात्रि अहानि तपो धनः ।

एवम् वर्ष सहस्रम् हि तपो घोरम् उपागमत् ॥ १-६३-२४

23b, 24. **tapaH dhanaH** = ascetically, wealthy one; **dharme /gharme** = in righteousness / in summer; **panca tapaaH bhuutvaa** = five, ascetic-fires, on becoming - among them; **varSaasu aakaasha samshrayaH** = in rain [rainy season,] [open] sky, taking shelter [as rooftop]; **shishire** = in winter; **raatri ahaani salile shaayii** = night, day, in water, reclining; **evam varSa sahasram** = this way, years, thousand; **ghoram tapaH upaagamat hi** = severe, asceticism, he obtained - he undertook, indeed.

"In summer he became the Five-Fire Ascetic, in rainy season open sky is his rooftop, and in winter water is his reclining bed even by day or by night, and thus that ascetically wealthy Vishvamitra indeed undertook a severe asceticism in this way, for another thousand years. [1-63-23b, 24]

Five fires are four Fires in four directions and the fifth one is the scorching sun, overhead. An ascetic staying among these five fires will become an ascetic fire. The first word in first foot **dharme**, will also be used as **gharme**, as above, in some mms.

[Verse Locator](#)

तस्मिन् संतप्यमाने तु विश्वामित्रे महामुनौ ।

संतापः सुमहान् आसीत् सुराणाम् वासवस्य च ॥ १-६३-२५

25. **mahaa munau** = of great saint; **tasmin vishvaamitre** = that, Vishvamitra; **sam tapyamaane tu** = while undertaking asceticism, but; **suraaNaam vaasavasya ca** = for gods, to Indra, even; **su mahaan santaapaH** = a very, high, burning [problem]; **aasiit** = it became.

"While that great saint is undertaking fervent asceticism it has become a very high burning problem to gods and even to Indra. [1-63-25]

[Verse Locator](#)

रंभाम् अप्सरसम् शक्रः सह सर्वैः मरुत् गणैः ।

उवाच आत्म हितम् वाक्यम् अहितम् कौशिकस्य च ॥ १-६३-२६

26. **shakraH** = Indra; **sarvaiH marut gaNaiH saha** = with all, Air-gods', assemblages, along with; **aatma hitam** = for himself, advantageous; **kaushikasya** = to Kaushika's son Vishvamitra; **a hitam ca** = not, advantageous, also; **vaakyam** = words; **rambhaam apsarasam uvaaca** = to Rambha, apsara [celestial wench,] spoke.

"Then Indra along with all the assemblages of the Air-gods spoke to Rambha, the celestial wench, words that are advantageous to himself, but disadvantageous to the son of sage Kushi, namely Vishvamitra." Thus Sage Shataananda continued his narration. [1-63-26]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रि षष्ठितमः सर्गः

Thus, this is the 63rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 64 Verses converted to UTF-8, Oct 09

Introduction

Vishvamitra curses Rambha, the celestial wench, knowing that she arrived at the behest of Indra to cause hindrance to his asceticism. But later feels ashamed to loose his tongue and then he is determined to undertake another round of asceticism to conquer his own senses.

[Verse Locator](#)

सुर कार्यम् इदम् रंभे कर्तव्यम् सुमहत् त्वया ।
लोभनम् कौशिकस्य इह काम मोह समन्वितम् ॥ १-६४-१

1. **rambhe** = oh, Rambha; **iha** = now; **kaushikasya** = of Vishvamitra; **kaama moha samanvitam** = lust, craving, inclusive of - a craving caused by lust; **lobhanam** = called enchanting; **su mahat** = very, great [task]; **idam sura kaaryam** = this, god's, task; **tvayaa kartavyam** = by you, it is to be undertaken.

" 'Oh, Rambha, now you have to undertake this very great task of gods in enchanting Vishvamitra with a craving caused by lust, for lusting after you.' Thus Indra ordered Rambha..." Thus Sage Shataananda continued the legend of Vishvamitra to Rama. [1-64-1]

[Verse Locator](#)

तथा उक्ता स अप्सरा राम सहस्राक्षेण धीमता ।
व्रीडिता प्रांजलिः वाक्यम् प्रत्युवाच सुर ईश्वरम् ॥ १-६४-२

2. **raama** = oh, Rama; **dhiimataa** = by the intellectual one; **sahasra akSeNa** = by Thousand-eyed Indra; **tathaa uktaa sa apsara** = thus, spoken to, she, celestial wench; **vriiDitaa praanjaliH** = diffidently, with well-adjoined-palms; **sura iishvaram vaakyam pratyuvaaca** = to gods', chief, sentence, in reply, said.

"Oh, Rama, when that celestial wench is spoken thus by the Thousand-eyed Indra, she diffidently said to that chief of gods while adjoining her palms suppliantly. [1-64-2]

[Verse Locator](#)

अयम् सुर पते घोरो विश्वामित्रो महामुनिः ।
क्रोधम् उत्स्रज्यते घोरम् मयि देव न संशयः ॥ १-६४-३
ततो हि मे भयम् देव प्रसादम् कर्तुम् अर्हसि ।

3, 4a. **sura pate** = oh, gods', chief; **ayam mahaa muniH vishvaamitraH** = he, great saint, Vishvamitra is; **ghoraH** = a dangerous one; **deva** = oh, god; **mayi** = on me; **ghoram krodham utsracyate** = deadly, anger, he releases; **samshayaH na** = doubt, is not there; **tataH me bhayam hi** = thereby, for me, fear, indeed; **deva** = oh, god; **prasaadam kartum arhasi** = forbearance, to accord, apt of you.

" 'Oh, chief of gods, Indra, that great saint Vishvamitra is a dangerous one and undoubtedly he releases his deadly anger on me. Oh, god, thereby I am fearful of him. Hence, oh, god, it will be apt of you to accord forbearance.' So said Rambha to Indra. [1-64-3, 4a]

[Verse Locator](#)

एवम् उक्तः तया राम स भयम् भीतया तदा ॥ १-६४-४
ताम् उवाच सहस्राक्षो वेपमानाम् कृताञ्जलिम् ।

4b, 5a. **raama** = oh, Rama; **bhiitayaa tayaa** = by fearful one, by her; **tadaa evam uktaH** = then, that way, when he is said; **sahasraakSaH** = Thousand-eyed Indra; **sa bhayam vepamaanaam** = with, fear, to her who is shuddering; **kR^itaanjalim** = she who made palm-fold; **taam uvaaca** = to her, said.

"Oh, Rama, the Thousand-eyed Indra replied Rambha when she spoke to him in that way while shuddering in fear and making palm fold in supplication. [1-64-4b, 5a]

[Verse Locator](#)

मा भैषी रंभे भद्रम् ते कुरुष्व मम शासनम् ॥ १-६४-५
कोकिलो हृदय ग्राही माधवे रुचिर द्रुमे ।
अहम् कंदर्प सहितः स्थास्यामि तव पार्श्वतः ॥ १-६४-६

5b, 6. **rambhe** = oh, Rambha; **maa bhaiSii** = you need not, be fearful; **te bhadram** = you, will be safe; **mama shaasanam kuruSva** = my, command, you carryout; **aham** = I; **rucira drume maadhava** = which has pleasing, trees, in springtime; **hR^idaya graahii kokilaH** = heart, stealer, black-songbird; **[bhuutvaa** = on becoming]; **kandarpa sahitaH** = Love-god, along with; **tava paarshvataH** = at your, side; **sthaasyaami** = I will stay.

" 'You need not be fearful, Rambha, carry out my command, safe betides you, I on becoming a heart-stealing black-songbird will be at your side along with Love-god in the pleasing trees of springtime. [1-64-5b, 6]

[Verse Locator](#)

त्वम् हि रूपम् बहु गुणम् कृत्वा परम भास्वरम् ।
तम् ऋषिम् कौशिकम् रंभे भेदयस्व तपस्विनम् ॥ १-६४-७

7. **rambhe** = oh, Rambha; **tvam bahu guNam** = you, multi-, multiplex; **parama bhaasvaram** = highly, sparkling; **ruupam kR^itvaa hi** = semblance, on assuming [savoir faire,] indeed; **tapasvinam** = ascetical one; **tam R^iSim kaushikam** = him, sage, Kaushika; **bhedayasva** = disengage [from asceticism.]

" 'Indeed on your assuming a highly sparkling semblance, and multi-multiplexing your savoir faire, with bon viveurs and bon vivants, you disengage that ascetical sage Kaushika from his asceticism.' So said Indra to Rambha. [1-64-7]

[Verse Locator](#)

सा श्रुत्वा वचनम् तस्य कृत्वा रूपम् अनुत्तमम् ।
लोभयामास ललिता विश्वामित्रम् शुचि स्मिता ॥ १-६४-८

8. **saa tasya vacanam shrutvaa** = she, his [Indra's,] sentence, on hearing; **an uttamam ruupam kR^itvaa** = un, excelled, physique, on adopting; **lalitaa** = lovely lady; **shuci smitaa** = bight, smiles [with giggly grins]; **vishvaamitram lobhayaamaasa** = Vishvamitra, she started to entice.

"On hearing the sentence of Indra she adopted an unexcelled physique, and on becoming a pulchritudinous damsel she started to entice Vishvamitra with giggly grins. [1-64-8]

कोकिलस्य तु शुश्राव वल्गु व्याहरतः स्वनम् ।
संप्रहृष्टेन मनसा स एनाम् अन्वैक्षत ॥ १-६४-९

9. saH = he tht Vishvamitra; valgu vyaaharataH = melodiously, saying [trilling]; kokilasya svanam shushraava = songbird's, tune, he heard; [tataH = then]; samprahR^iSTena manasaa = with very, highly, gladdened, heart; [saH = he, Vishvamitra]; enaam anvaikSata = at her [at Rambha,] stared.

"Vishvamitra has heard melodious trilling tune of songbird, and while his heart is highly gladdening about the ambience, he incidentally saw and stared at Rambha. [1-64-9]

Verse Locator

अथ तस्य च शब्देन गीतेन अप्रतिमेन च ।
दर्शनेन च रंभाया मुनिः संदेहम् आगतः ॥ १-६४-१०

10. atha = then; tasya shabdena = , its [songbird's,] by trilling; a pratimena = without, match - exceptional; giitena ca = by tune, also; rambhaayaa darshanena ca = of Rambha, by [usual, run-of-the-mill, unexceptional] tableau, also; muniH sandeham aagataH = sage, wariness, came to [he is on the qui vive.]

"By the exceptional trilling tune of that songbird and by the unexceptional tableau of Rambha the sage is on his qui vive. [1-64-10]

Verse Locator

सहस्राक्षस्य तत् कर्म विज्ञाय मुनिपुंगवः ।
रंभाम् क्रोध समाविष्टः शशाप कुशिक आत्मजः ॥ १-६४-११

11. munipungavaH = saint, the best; kushika aatmajaH = Kushika's, son, Vishvamitra; tat sahasraakSasya karma = that, as Thousand-eyed Indra's, deed [escapade]; vij~naaya = on knowing; krodha samaaviSTaH rambhaam shashaapa = in wrath, enwrapped, Rambha, he cursed.

"On knowing that as an escapade of the Thousand-eyed Indra, Vishvamitra is enwrapped in wrath and he cursed Rambha. [1-64-11]

Verse Locator

यत् माम् लोभयसे रंभे काम क्रोध जय एषिणम् ।
दश वर्ष सहस्राणि शैली स्थास्यसि दुर्भगे ॥ १-६४-१२

12. dur bhage = you un, lucky female; rambhe = oh, Rambha; kaama krodha jaya eSiNam = wonton, wroth, to win over, wisher; maam = me; yat lobhayase = whereof, you entice; thereof; dasha varSa sahasraaNi = ten, years, thousand; shailii sthaasyasi = rock [like,] you will stay - you become a statued wastrel.

"Whereof you tried to entice me who am wishing to win over the wanton and wroth, you unlucky female Rambha, thereof you will become a rocklike statued wastrel. [1-64-12]

Verse Locator

ब्राह्मणः सुमहातेजाः तपो बल समन्वितः ।
उद्धरिष्यति रंभे त्वाम् मत् क्रोध कलुषी कृताम् ॥ १-६४-१३

13. rambhe = oh, Rambha; su mahaa tejaaH = very, high, resplendent one; tapaH bala sam anvitaH = ascetical, power, having; braahmaNaH = a Brahman; mat krodha kaluSii

kR^itaam = by my, anger, blemish, made - one blemished by my anger; **tvaam** = you; **uddhariSyati** = he redeems.

" 'A highly resplendent Brahman who is ascetically powerful redeems you, oh, Rambha, who are now blemished by my anger.' Vishvamitra cursed Rambha in this way. [1-64-13]

This ascetically powerful Brahman-saviour of Rambha is none other than the Sage Vashishta, the brainchild of Brahma. Even though Vishvamitra is at loggerheads with Vashishta, he holds Vashishta in high respect.

[Verse Locator](#)

एवम् उक्त्वा महातेजा विश्वामित्रो महामुनिः ।
अशक्नुवन् धारयितुम् कोपम् संतापम् आगतः ॥ १-६४-१४

14. **mahaatejaaH** = great-resplendent one; **mahaamuniH** **vishvaa mitraH** = great-saint, Vishvamitra; **kopam dhaarayitum a shaknuvan** = anger, to contain, not, a capable sage; **evam uktvaa** = thus, on saying - for uttering a curse angrily; **santaapam aagataH** = compunction, came [to him, he became compunctious.]

"Thus the great-resplendent Vishvamitra became compunctious when that great-saint could not contain his anger in uttering an angry curse. [1-64-14]

Angering for trivial reasons, or on trivially inferiors ones is a demeritorious triviality in loosing ascetic power. Irrestrainable temperament will not only ruin the ascetic powers but also breeds a prolonged compunction. Manu defines **jita indriya** as one who **shrutvaa spR^iShTvaa ca dR^iShTvaa ca bhaktvaa ghraatvaa ca yau naraH | na hR^iShyati glaayati vaa sa vij~neyo jitendriyaH ||** - manu'he who on hearing, touching, seeing, eating, smelling, but neither gladdens nor saddens, is a self-senses-conquered one...' The same is said in Bhagavad Gita, and the whole of **karma yoga** deals with the same subject, and it is said there: **tasmaat tvam indriyaaNi aadau niyamy bharatarShabha paapmaanam prajahi hi enam j~naana vij~naana naashanam || giita 3-41**

He that, being self-contained, hath vanquished doubt, / Disparting self from service, soul from works, / Enlightened and emancipate, my Prince! / Works fetter him no more! Cut then atwain / With sword of wisdom, Son of Bharata! - Sir Edwin Arnold.

[Verse Locator](#)

तस्य शापेन महता रम्भा शैली तदा अभवत् ।
वचः श्रुत्वा च कन्दर्पो महर्षेः स च निर्गतः ॥ १-६४-१५

15. **tadaa** = then; **tasya mahataa shaapena** = by his, great, curse; **rambhaa shailii abhavat** = Rambha, rocklike statue, became; **maharSeH vacaH shrutvaa** = of great-saint, words, on hearing; **kandarpaH** = Love-god; **saH ca** = he [Indra,] also; **nir gataH** = out, gone [took flight.]

"Then Rambha has become a rocklike statue by that great curse of Vishvamitra, and having heard the words of that great-saint Love-god and Indra also took flight. [1-64-15]

[Verse Locator](#)

कोपेन स महातेजाः तपो अपहरणे कृते ।
इन्द्रियैर् अजितै राम न लेभे शान्तिम् आत्मनः ॥ १-६४-१६

16. **raama** = oh, Rama; **mahaatejaaH saH** = great-resplendent one, he; **kopena** = by angering; **tapaH apaharaNe kR^ite** = ascetical [merit,] in divesture of, made [owing to]; **a jitai indriyaiH** = not, governable, with senses; **aatmanaH shaantim na lebhe** = for himself, peace, not, attained.

"Owing to his angering that great-resplendent Vishvamitra is now divested of his ascetical merit, and he has no peace of mind owing to ungovernable senses. [1-64-16]

बभूव अस्य मनः चिंता तपो अपहरणे कृते ।
न एव क्रोधम् गमिष्यामि न च वक्ष्ये कथंचन ॥ १-६४-१७

17. tapaH apaharaNe kR^ite = ascetical [merit,] in divesture of, made [owing to]; asya manaH cintaa babhuuva = his, conscience, sentimental, became; krodham na eva gamiSyami = wrath, not, thus, I go into [a fit of rage]; kathamcana = in anyway; na ca vakshye = not, also, talk - put into words.

"His conscience became sentimental owing to the divesture of his ascetical merit, and he soliloquised, 'I shall not succumb to wrath in anyway, nor I put my presentiment into words.' [1-64-17]

Verse Locator

अथवा न उच्छासिष्यामि संवत्स शतानि अपि ।
अहम् हि शोषयिष्यामि आत्मानम् विजितेन्द्रियः ॥ १-६४-१८

18. athavaa = otherwise; samvatsra shataani api = years, hundred, even for; na ucChaasiSyami = not, I respire; aham = I; vi jita indriyaH = verily, conquered, senses - until I become conqueror my own senses; aatmaanam shoSayiSyami hi = myself, I emaciate, indeed.

" 'Otherwise, I do not even respire for a hundred years for the respiratory gestures will also exhibit moods, and I indeed emaciate myself until I become a real conqueror of my own senses. [1-64-18]

Verse Locator

तावत् यावत् हि मे प्राप्तम् ब्राह्मण्यम् तपसा आर्जितम् ।
अनुच्छवसन् अभुंजाः तिष्ठेयम् शाश्वती समाः ॥ १-६४-१९
न हि मे तप्यमानस्य क्षयम् यास्यन्ति मूर्तयः ।

19. me = to me; tapasaa = by [merit of] asceticism; aarjitam braahmaNyam hi = acquired, Brahman-hood, indeed; yaavat = till such time; praaptam = bechances; taavat = until then; an ucChvasan = without, respiring [breathless]; a bhu.njaaH = without, food [foodless]; shaashvatii samaaH = for endless, years; tiSTheyam = bide my time; tapyamaanasya = one who is in asceticism; me = to me; muurtayaH = my, bodily organs; kshayam = deterioration; na yaasyanti hi = not, undergo, indeed.

" 'Till such time as I acquire Brahman-hood with the merit of my own asceticism I will be breathless and foodless, even if it is going to take endless years, and while I am in asceticism my bodily organs indeed will not undergo any deterioration.' So said Vishvamitra to himself. [1-64-19]

Verse Locator

एवम् वेअर्ष शस्रस्य दीक्षाम् स मुनिपुंगवः ।
चकार प्रतिमाम् लोके प्रतिज्ञाम् रघुन्दन ॥ १-६४-२०

20. raghunndana = oh, Raghu's, legatee, Rama; saH munipungavaH = he, the sage, eminent; evam = in this way; loke a pratimaam = in world, not, parallel [nonpareil]; veaSa shasrasya diikshaam = years, thousands, commitment; pratij~naam cakaara = vow, undertook.

"Thus that eminent sage abided by the commitment to the vow for a thousand years, oh, Rama, the legatee of Ragu, which is a nonpareil vow in the world." Thus Shataananda continued. [1-64-20]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुः षष्ठितमः सर्गः

Thus, this is the 64th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 65 Verses converted to UTF-8, Oct 09

Introduction

Vishvamitra becomes Brahma-sage after a prolonged asceticism that made all the worlds to startle. All gods request Brahma to accord the supreme Brahma-sageship on Vishvamitra as he is cleansed of all mortal impurities, and Brahma accords that highest order on him. Thus Sage Shataananda concludes his narration about the legend of Vishvamitra.

[Verse Locator](#)

अथ हैमवतीम् राम दिशम् त्यक्त्वा महामुनिः ।
पूर्वम् दिशम् अनुप्राप्य तपः तेपे सुदारुणम् ॥ १-६५-१

1. raama = oh, Rama; atha mahaa muniH = then, great-saint; haimavatiim disham = snowbound, direction - Himalayan area, northern side; tyaktvaa = leaving off; puurvaam disham anupraapya = eastern, direction, on arriving; sudaaruNam tapaH tepe = highly rigorous, asceticism, undertook.

"That great-saint Vishvamitra then leaving off the snowbound Himalayas on north, oh, Rama, he reached eastern quarter and undertook rigorous asceticism." Thus Sage Shataananda continued the legend of Vishvamitra. [1-65-1]

[Verse Locator](#)

मौनम् वर्ष सहस्रस्य कृत्वा व्रतम् अनुत्तमम् ।
चकार अप्रतिमम् राम तपः परम दुष्करम् ॥ १-६५-२

2. raama = Rama; varSa sahasrasya = of years, thousand; an uttamam = un, excelled; maunam = muteness; vratam = vow; kR^itvaa = on making [committing himself]; a pratimam = un, matched; parama duSkaram = highly, impracticable; tapaH cakaara = asceticism, he performed.

"Committing himself to a vow of muteness, oh, Rama, he performed an unexcelled and unmatched asceticism which is highly impracticable for others to perform. [1-65-2]

[Verse Locator](#)

पूर्णं वर्ष सहस्रे तु काष्ठ भूतम् महामुनिम् ।
विघ्नैः बहुभिः आधूतम् क्रोधो न अन्तरम् आविशत् ॥ १-६५-३
सः कृत्वा निश्चयम् राम तप आतिष्ठत् अव्ययम् ।

3, 4a. raama = Rama; varSa sahasre puurNe tu = years, thousand, on completing, even; kaaSTha bhuutam mahaa munim = woodenly, on becoming, great-saint; bahubhiH vighnaiH aadhuutam = many, by barriers, blasted [at full blast]; krodhaH [hR^idaya] antaram = fury, in inside [heart of hearts,]; na aavishat = not, entered; saH nishcayam kR^itvaa = he, firm determination, on making; a vyayam tapa aatiSTat = not, mitigated, asceticism, stood fast.

"Even on completing a thousand years, even when that great-saint became woodenly, even many barriers are at full blast, oh, Rama, fury has not entered his heart of hearts, for he stood fast in an unmitigated asceticism on making a firm determination. [1-65-3, 4a]

[Verse Locator](#)

तस्य वर्ष सहस्रस्य व्रते पूर्णे महाव्रतः ॥ १-६५-४
भोक्तुम् आरब्धवान् अन्नम् तस्मिन् काले रघूत्तम ।
इन्द्रो द्विजातिः भूत्वा तम् सिद्ध अन्नम् अयाचत् ॥ १-६५-५

4b, 5. raghuuttama = oh, Raghu-dynasty's best, Rama; tasya varSa sahasrasya = those, years, thousand of; vrate puurNe = asceticism, while being completed; mahaavrataH = one with a rigorous-pledge; annam bhoktum aarabdhavaan = meal, to eat, started to; tasmin kale = at that, time; indraH dvijaatiH bhuutvaa = Indra, Brahman, on becoming; tam siddha annam ayaacat = him [Vishvamitra's,] readily available, meal, requested.

"On one day when those thousand years of asceticism with the rigorous pledge of Vishvamitra are being completed, and when he started to eat his meal, oh, Rama, best of Raghu's dynasty, Indra arrived there disguising himself as a Brahman and requested for the readily available meal. [1-65-4b, 5]

This meal is prepared by Vishvamitra alone after a thousand years and such self-cooking of food by the ascetics is called, vaishva devam, since it is a sacred preparation anena vaishvadeva ante samaagato atithiH svayam upoShyaa api sviya anna pradaanena sambhojya iti suucitam - dk

[Verse Locator](#)

तस्मैः दत्त्वा तदा सिद्धम् सर्वम् विप्राय निश्चितः ।
निःषेषिते अन्ने भगवान् अभुक्त्वा इव महातपाः ॥ १-६५-६
न किञ्चित् अवदत् विप्रम् मौनं व्रतम् उपास्थितः ।
तथा एव आसीत् पुनः मौनम् अनुच्छवासम् चकार ह ॥ १-६५-७

6. bhagavaan = godly Vishvamitra; mahaa tapaaH = great-ascetic; mauna vratam upaasthitaH = muteness, pledge of, one who is abiding; such Vishvamitra; nishcitaH = willingly; tadaa = then; siddham = ready [meal]; sarvam = all; tasmaiH vipraaya dattvaa = for him, to Brahman, gave away; anne niH SheSite = food, nothing, remained - Indra consumed everything without any leftovers; a bhuktvaa iva = without, taking food [starved himself,] like; vipram kimcit na avadat = to Brahman, a little, not, said; tathaa = later; punaH = again; an ucChvaasam eva asiit = without, breath [with breath-control,] only, he remained; maunam cakaara ha = muteness, carried on [his asceticism,] indeed.

"Then that godly Vishvamitra willingly gave away all the readied meal to that Brahman, and as no meal is leftover by Brahman-Indra, that great-ascetic Vishvamitra starved himself. Vishvamitra did not speak a little to the Brahman in dissent as he is abided by his pledge of muteness, and he again remained in muteness and breath-control. Like that, he indeed carried on his asceticism. [1-65-6, 7]

[Verse Locator](#)

अथ वर्ष सहस्रम् च न उच्छ्वसन् मुनिपुंगवः ।
तस्य अनुच्छ्वसमानस्य मूर्ध्नि धूमो व्यजायत ॥ १-६५-८
त्रै लोक्यम् येन संभ्रातम् आतापितम् इव अभवत् ।

8, 9a. atha = then; munipungavaH = saint, the eminent is; varSa sahasram = years, [another] thousand; na ucChvasat = without, respiration; an ucChvasamaanasya = who is - not, taking breath; tasya muurdhni = his, from head; dhuumaH vyajaayata = fumes, started to

emit; **yena** = by which [fumes]; **traī lokyam sambhraantam** = triad, of worlds, startled; **aataapitam iva abhavat** = seared, as if, became.

"That eminent saint remained without respiration for another thousand years, and then fumes have started to emit from the head of sage who is controlling his breath, by which fumes the triad of worlds looked as if it is searing, and this startled all the worlds. [1-65-8, 9a]

[Verse Locator](#)

ततो देवर्षि गन्धर्वाः पन्नग उरग राक्षसाः ॥ १-६५-९

मोहिता तपसा तस्य तेजसा मंदरश्मयः ।

कश्मल उपहताः सर्वे पितामहम् अथ अब्रुवन् ॥ १-६५-१०

9b, 10: **tataH** = then; **deva R^iSi gandharvaaH pannaga uraga raakSasaaH** = gods, sages, gandharva-s, serpents, reptiles, demons; **tasya** = his [Vishva mitra's]; **tejasaa** = by resplendence; **mohitaa** = are puzzled; **atha** = then; **tapasaa** = by [his] asceticism; **mandarashmayaH** = dulled, resplendence - of gods and others; **kashmala upahataaH** = all of them - blemish, marred by; **sarve pitaamaham abruvan** = all, to Grandparent, then, addressed.

"Then the gods, sages, gandharva-s, serpents, reptiles, demons are puzzled at the asceticism of Vishvamitra, and as their own resplendence is dulled by the asceticism of Vishvamitra, thereby they are marred by this blemish of lowered resplendence, then all of them addressed the Grandparent, Brahma. [1-65-9b, 10]

[Verse Locator](#)

बहुभिः कारणैः देव विश्वामित्रो महामुनिः ।

लोभितः क्रोधितः चैव तपसा च अभिवर्धते ॥ १-६५-११

11. **deva** = oh, god; **mahaamuniH vishvaamitraH** = great-saint, Vishvamitra; **bahubhiH kaaraNaiH** = by many - all, means; **lobhitaH krodhitaH caiva** = [even if] allured, angered, also thus; **tapasaa abhivardhate** = by asceticism, transcending.

" 'Even if that great-saint Vishvamitra is angered and allured in order to foil his ascetical ascendancy, by all of us and by all means oh, god, he is transcending these lures, angers, and passions by his asceticism. [1-65-11]

[Verse Locator](#)

न हि अस्य वृजिनम् किञ्चित् दृश्यते सूक्ष्मम् अपि अथ ।

न दीयते यदि तु अस्य मनसा यत् अभीप्सितम् ॥ १-६५-१२

विनाशयति त्रैलोक्यम् तपसा स चर अचरम् ।

12, 13a: **atha** = now; **asya** = his; **suukSmam api** = imperceptible, even; **vR^ijinam kimcit** = sin - imperfection, in the least; **na dR^ishyate hi** = not, appears, really; **asya manasaa yat abhiipsitam** = his, heart, which, felt [desire]; **na diiyate yadi** = not, given, if; **tapasaa** = by ascetic [power]; **sa cara acaram** = with, mobile, sessile; **trailokyam vinaashayati** = triad of worlds, he devastates.

" 'Now, even an imperceptible imperfection does not really appear in him, but if his heartfelt desire is not meted out, he will devastate the triad of worlds with his ascetic power. [1-65-12, 13a]

[Verse Locator](#)

व्याकुलाः च दिशः सर्वा न च किञ्चित् प्रकाशते ॥ १-६५-१३

सागराः क्षुब्धिताः सर्वे विशीर्यन्ते च पर्वताः ।

13b, 14a. **sarvaaHdishaH vyaakulaH** = all, directions, are tumultuous; **kimcit na prakaashate** = anything, not, brightening; **sarve saagaraH kSubhitaH** = all, oceans, are tempestuous; **[sarve] parvataH vishiiryante** = [all,] mountains, are eruptive.

" 'All the directions are all tumultuous, all the oceans are tempestuous, and all the mountains are eruptive, and nothing is bright. [1-65-13b, 14a]

[Verse Locator](#)

प्रकंपते च वसुधा वायुः वाति इह संकुलः ॥ १-६५-१४

ब्रह्मन् नप्रतिजानीमो नास्तिको जायते जनः ।

14b, 15a. **Brahman** = oh, Brahma; **vasudhaa pra kampate** = earth is, highly, tremulous; **vaayuH samkulaH vaati** = air is, turbulently, gusting; **iha** = now; **na prati jaaniimaH** = not, towards, we know - we don't know what to do; **janaH** = people; **na aastikH jaayate** = not, theistic, they tend to become.

" 'The earth is highly tremulous, air is gusting turbulently, oh, Brahma, people tend to become non-theistic and we do not know what to do. [1-65-14b, 15a]

[Verse Locator](#)

सम्मूढम् इव त्रैलोक्यम् संप्रक्षुभित मानसम् ॥ १-६५-१५

भास्करो निष्प्रभः चैव महर्षेः तस्य तेजसा ।

15b, 16a. **trailokyam** = [all beings in] triad of worlds; **sam pra kshubhita maanasam** = with very, highly, perturbed, senses; **sammuuDham iva** = stupefied, as though; **tasya maharSeH tejasa** = his, of grate sage, by resplendence; **bhaaskaraH ca** = sun is, also; **niS prabhaH** = without, lustre.

" 'All the beings in the triad of the worlds are very highly perturbed at their senses and they are as though stupefied, and when juxtaposed the sun is lustreless before the resplendence of that great sage. [1-65-15b, 16a]

[Verse Locator](#)

बुद्धिम् न कुरुते यावत् नाशे देव महामुनिः ॥ १-६५-१६

तावत् प्रसादो भगवान् अग्नि रूपो महाद्युतिः ।

16b, 17a. **deva** = oh, god; **mahaamuniH** = great saint, Vishvamitra; **naashe** = in total destruction - of all worlds; **yaavat** = before; **buddhim na kurute** = mind, not, going to make up; **taavat** = prior to it; **agni ruupaH** = Fire-god's, embodiment of; **mahaadyutiH** = great-resplendent one; **bhagavaan** = most reverential one Vishvamitra; **prasaadaH** = he is to be placated.

" 'Oh, God, great saint Vishvamitra turned out to be the embodiment of Fire-god, and before that great-resplendent and most reverential sage makes up his mind for total destruction of all worlds he is to be placated. [1-65-16b, 17a]

[Verse Locator](#)

काल अग्निना यथा पूर्वम् त्रैलोक्यम् दह्यते अखिलम् ॥ १-६५-१७

देव राज्यम् चिकीर्षेत दीयताम् अस्य यत् मतम् ।

17b, 18a. **akhilam trailokyam** = entirely, triad of worlds; **puurvam kaala agninaa yathaa dahyate** = previously, by End-Time, Fire, as to how, blazed away; likewise it is; **[dahyate** = burnt now]; **deva raajyam cikiirSeta** = of gods, realm, wants to do [be potentate of]; **[yadi** = if]; **asya yat matam** = whatever, his, predilection is; **[tat** = that]; **diiyataam** = may be given.

" 'As to how the End-Time Fire entirely blazed away the triad of worlds previously, now this sage may do likewise, hence whatever is his predilection that may be given to him, even if he wants to become the potentate on the realm of gods.' Thus, all gods appealed to Brahma [1-65-17b, 18a]

[Verse Locator](#)

ततः सुर गणाः सर्वे पितामह पुरोगमाः ॥ १-६५-१८
विश्वामित्रम् महात्मानम् वाक्यम् मधुरम् अब्रुवन् ।

18b, 19a. tataH = then; pitaamaha purogamaaH = Grandparent, keeping in forefront; sarve sura gaNaH = all, gods', assemblages; mahaatmaanam vishvaamitram = to great souled one, to Vishvamitra; madhuram vaakyam abruvan = harmonious, word, said.

"Then all the assemblages of gods keeping the Grandparent Brahma in their forefront appeared before that great souled Vishvamitra and said this harmonious word. [1-65-18b, 19a]

[Verse Locator](#)

ब्रह्मर्षे स्वागतम् ते अस्तु तपसा स्म सु तोषिताः ॥ १-६५-१९
ब्राह्मण्यम् तपसा उग्रेण प्राप्तवान् असि कौशिक ।

19b, 20a. brahmarSe = oh, Brahma-sage; te svaagatam astu = to you, welcome, let there be [you are welcome]; tapasaa su toSitaH sma = by asceticism, much, contented, we are; kaushika = oh, Kaushika; ugreNa tapasaa = by rigorous, asceticism; braahmaNyam praaptavaan asi = Brahman-hood, you obtained, you have.

" 'Oh, Brahma-sage, you are welcome. We are much contented with your asceticism. Oh, Kaushika, you have achieved Brahman-hood by your rigorous asceticism. [1-65-19b, 20a]

[Verse Locator](#)

दीर्घम् आयुः च ते ब्रह्मन् ददामि स मरुद् गणः ॥ १-६५-२०
स्वस्ति प्राप्नुहि भद्रम् ते गच्छ सौम्यं यथा सुखम् ।

20b, 21a. brahman = oh, Brahman; sa marut gaNaH = [I,] along with, Marut-gods', assemblages; te = to you; diirgham aayuH dadaami = long, life, I am bestowing; svasti praapnuhi = blissfulness, betides you; te bhadram = to you, safety will be there; saumya = oh, gentle [sage]; yathaa sukham gacCha = as you, please, take leave.

" 'Along with the assemblages of Marut-Wind-gods, I bestow upon you a long life. Let blissfulness betide you. You be safe. Oh, gentle sage, you may take leave as you please.' Thus, Brahma said to Vishvamitra. [1-65-20b, 21a]

[Verse Locator](#)

पितामह वचः श्रुत्वा सर्वेषाम् त्रिदिव ओकसाम् ॥ १-६५-२१
कृत्वा प्रणामम् मुदितो व्याजहार महामुनिः ।

21b, 22a. mahaamuniH = great-saint; pitaamaha vacaH = Grandparent's, word; sarveSaam tridiva okasaam ca = of all, heaven, residents [words of]; shrutvaa = on hearing; muditaH = cheerfully; praNaamam kR^itvaa = good devotions, on performing [paying]; vyaajahaara = said.

"On hearing the word of Grandparent Brahma and the other residents of heaven, and on paying good devotions to all of them that great saint cheerfully said. [1-65-21b, 22a]

[Verse Locator](#)

ब्राह्मण्यम् यदि मे प्राप्तम् दीर्घम् आयुः तथैव च ॥ १-६५-२२

ॐ कारो अथ वषट् कारो वेदाः च वरयन्तु माम् ।

22b, 23a. me = to me; braahmaNyam praaptam yadi = Brahman-hood, befallen, if; tathaiva = like that; diirgham aayuH ca = long, life [eternality,] also - if I got them; atha = then; AUM = Om; kaaraH = syllable [quintessence of]; vaSaT kaaraH = vaSaT, syllable [quintessence of]; vedaaH ca = Veda-s, even; maam varayantu = me, let them patronise.

" 'If Brahman-hood and eternality have befallen on me, let the quintessence of AUM and vaSat syllables, and even all Veda-s patronise me. [1-65-22b, 23a]

[Verse Locator](#)

क्षत्र वेदविदाम् श्रेष्ठो ब्रह्म वेदविदाम् अपि ॥ १-६५-२३

ब्रह्म पुत्रो वसिष्ठो माम् एवम् वदतु देवताः ।

यदि अयम् परमः कामः कृतो यान्तु सुरर्षभाः ॥ १-६५-२४

23b, 24a. devataaH = oh, gods; kSatra veda vidaam = Kshatriya's, knowledge [kingcraft,] among geniuses; brahma veda vidaam api = Brahman, knowledge, among knowers [scholars of Veda-s,] even; shreSThaH = the outstanding one; brahma putraH = Brahma's, son [brainchild]; vasiSThaH = Vashishta; maam evam vadatu = me, in this way, say [acknowledge]; ayam paramaH kaamaH = this, ultimate, yearning; kR^itaH yadi = done, if; sura R^iSabhaaH = gods, the best ones; yaantu = you may leave.

" 'Oh, gods, he who is the outstanding one among the geniuses of kingcraft, and among the scholars of Veda-s as well, even that Vashishta, the brainchild of Brahma, shall acknowledge me in this way as Brahma-sage. Oh, the best gods, you may take leave if you can effectuate this ultimate yearning of mine.' Thus Vishvamitra requested the gods. [1-65-23b, 24]

[Verse Locator](#)

ततः प्रसादितो देवैः वसिष्ठो जपताम् वरः ।

सख्यम् चकार ब्रह्मर्षिः एवम् अस्तु इति च अब्रवीत् ॥ १-६५-२५

25. tataH devaiH prasaaditaH = then, by gods, one who is besought - Vashishta; japataam varaH vasiSThaH = among meditators, the best, Vashishta; [has come to Vishvamitra]; sakhyam cakaara = friendship, made; evam = thus; brahmarSiH astu = Brahma-sage, you are; iti ca abraviit = in this way, also, said.

"Then the best one among meditators Vashishta has come over there when the gods besought him to come, and he made friendship with Vishvamitra. He also said in this way to Vishvamitra, 'you are a Brahma-sage.' [1-65-25]

[Verse Locator](#)

ब्रह्मर्षिः त्वम् न संदेहः सर्वम् संपद्यते तव ।

इति उक्त्वा देवताः च अपि सर्वा जग्मुः यथा आगतम् ॥ १-६५-२६

26. tvam brahmarSiH = you are, Brahma-sage; sandehaH na = doubt, is not there; tava sarvam sampadyate = to you, everything, will accrue - in accordance with this sageship; iti uktvaa = thus, on saying; sarvaa devataaH ca api = all, gods, also, even; yathaa aagatam jagmuH = as, they have come, went away.

"No doubt, you are a Brahma-sage and everything will accrue to you in accordance with the sublimity of this sageship,' and when Vashishta said so to Vishvamitra, all the gods have gone away as they have come. [1-65-26]

[Verse Locator](#)

विश्वामित्रो अपि धर्मात्मा लब्ध्वा ब्राह्मण्यम् उत्तमम् ।

पूजयामास ब्रह्मर्षिम् वसिष्ठम् जपताम् वरम् ॥ १-६५-२७

27. **dharmaatmaa vishvaamitraH api** = virtue-souled one, Vishvamitra, even; **uttamam braahmaNyam labdhvaa** = supreme, Brahman-hood on getting; **brahmarSim japataam varam vasiSTham** = Brahma-sage, among meditators, the best one, at Vashishta; **puujayaamaasa** = started to reverence.

"On getting his Brahman-hood even the virtue-souled Vishvamitra started to reverence the supreme among meditators and his counterpart Brahma-sage, namely Vashishta. [1-65-27]

[Verse Locator](#)

कृत कामो महीम् सर्वाम् चचार तपसि स्थितः ।

एवम् तु अनेन ब्राह्मण्यम् प्राप्तम् राम महात्मना ॥ १-६५-२८

28. **kR^ita kaamaH** = effectuated, aim - whose aim is effectuated; **tapasi sthitaH** = in ascesis, abiding; **sarvaam mahiim cacaara** = all over, earth, he ambled; **raama** = oh, Rama; **mahaa tmanaa** = by great souled one; **anena** = by him; **evam** = in this way; **braahmaNyam praaptam** = Brahman-hood, is achieved.

"When his aim is effectuated Vishvamitra ambled all over the earth abiding in ascesis, and oh, Rama, this great souled sage Vishvamitra achieved Brahman-hood in this way. [1-65-28]

[Verse Locator](#)

एष राम मुनि श्रेष्ठ एष विग्रहवान् तपः ।

एष धर्मः परो नित्यम् वीर्यस्य एष परायणम् ॥ १-६५-२९

29. **raama** = oh, Rama; **eSa** = he is; **muni shreSTha** = saint, best; **eSa vigrahavaan tapaH** = he is, embodiment of, ascesis; **eSa nityam dharmaH paraH** = he is, always, in righteousness, obliged with; **eSa viiryaasya paraayaNam** = he is, for fortitude, dwelling house stronghold.

"Oh, Rama, he is the best saint, he is the embodiment of ascesis, he is always obliged with righteousness, and he is the stronghold for fortitude." [1-65-29]

[Verse Locator](#)

एवम् उक्त्वा महातेजा विरराम द्विजोत्तमः ।

शतानन्द वचः श्रुत्वा राम लक्ष्मण संनिधौ ॥ १-६५-३०

जनकः प्रांजलिः वाक्यम् उवाच कुशिकाअत्मजम् ।

30, 31a. **mahaatejaaH dvijottamaH** = great-resplendent, Brahman, the best [Shataananda]; **evam uktvaa viraraama** = that way, on saying, took respite; **janakaH** = King Janaka; **raama lakSmaNa sannidhau** = Rama, Lakshmana, in the presence of; **shataananda vacaH shrutvaa** = Shataananda's, words, on listening; **praanjaliH** = with adjoined palms; **kushikaaatmajam vaakyam uvaaca** = Kushika's, son sentence, said to.

On narrating the legend of Vishvamitra in this way that best Brahman and great-resplendent Sage Shataananda took respite. And on listening the narration of Sage Shataananda said in the presence of Rama and Lakshmana, king Janaka said this sentence to Kushika's son, Vishvamitra, with suppliantly adjoined palms. [1-65-30b, 31a]

[Verse Locator](#)

धन्यो अस्मि अनुगृहीतो अस्मि यस्य मे मुनिपुंगव ॥ १-६५-३१

यज्ञम् काकुत्स्थ सहितः प्राप्तवान् असि कौशिक ।

31b, 32a. **kaushika** = oh, Kaushika; **munipungava** = oh, sage, the eminent; **kaakutstha sahitaH** = Kakutstha-s, along with; **yasya** = which; **me yaj~nam** = to my, Vedic-ritual; **praaptavaan asi** = happened to come, you have; **such as I am**; **dhanyaH asmi** = fortunate, I am; **anugR^ihiitaH asmi** = much obliged, I am.

"Oh, eminent sage Vishvamitra, you happened to be here at this Vedic-ritual which is conducted by me, oh, Kaushika, that too, along with Rama and Lakshmana, the legates of Kakutstha, thereby I am fortunate, I am much obliged. [31b, 32a]

[Verse Locator](#)

पावितो अहम् त्वया ब्रह्मन् दर्शनेन महामुने ॥ १-६५-३२

गुणा बहु विधाः प्राप्ताः तव संदर्शनात् मया ।

32b, 33a. **mahaamune brahman** = oh, great saint, oh, Brahman; **tvayaa darshanena** = by you, when see - by your graceful glance; **aham paavitaH** = I am, consecrated; **tava sandarshanaat** = you, by [my] beholding; **maya bahu vidhaaH guNaaH praaptaaH** = many, kinds, of attributes [boons,] achieved [by me.]

"Oh, Brahman, I stand consecrated just by your graceful glance, and oh, great saint, I reckon that I have achieved many boons just glancing at you. [1-65-32b, 33a]

[Verse Locator](#)

विस्तरेण च वै ब्रह्मन् कीर्त्यमानम् महत्तपः ॥ १-६५-३३

श्रुतम् मया महातेजो रामेण च महात्मना ।

33b, 34a. **mahaa tejaH brahman** = oh, great-resplendent, Brahman; **vistareNa kiirtyamaanam** = comprehensively, being extolled; **[te = your]**; **mahattapaH** = great asceticism; **maya** = by me; as well as; **mahaatmanaa raameNa** = by noble souled, Rama; **shrutam vai** = heard, indeed.

"Oh, great-resplendent Brahman, myself and the noble souled Rama have heard about your great asceticism when Sage Shataananda extolled it comprehensively. [1-65-33b, 34a]

[Verse Locator](#)

सदस्यैः प्राप्य च सदः श्रुताः ते बहवो गुणाः ॥ १-६५-३४

अप्रमेयम् तपः तुभ्यम् अप्रमेयम् च ते बलम् ।

अप्रमेया गुणाः चैव नित्यम् ते कुशिकात्मज ॥ १-६५-३५

34b, 35. **sadasyaiH sadaH praapya** = by congregationalists, congregation, [who have] come - who are available in; **te bahavaH guNaaH shrutaaH** = your, numerous, endowments, are heard; **tubhyam tapaH aprameyam** = your, asceticism, is inestimable; **te balam ca aprameyam** = your, power, also, is infinite; **kushikaatmaja** = oh, son of Kushika; **te guNaaH caiva** = your, talents, also thus; **nityam aprameyaa** = everlastingly, invaluable.

"The congregationalists available in this Vedic-ritual congregation have also heard about your numerous endowments. Inestimable is your asceticism, infinite is your power, and oh, son of Kushika, your talents are everlastingly invaluable. [1-65-34b, 35]

[Verse Locator](#)

तृप्तिः आश्चर्यं भूतानाम् कथानाम् न अस्ति मे विभो ।

कर्म कालो मुनि श्रेष्ठ लम्बते रवि मण्डलम् ॥ १-६५-३६

36. **vibho** = oh, lord; **aashcarya bhuutaanaam kathaanaam** = wonder, causing, of narratives; **me tR^iptiH na asti** = to me, contentment, not, is there; **muni shreSTha** = oh, saint,

the best; **ravi maNDalam lambate** = sun's, sphere, dangling; **karma kaalaH** = ritual, time; **[abhivartate** = is approaching.]

"Oh, lord, there is no contentment to me while listening to your wondrous narratives, but oh nobleman, time for vespertine ritual is fast approaching as sun's sphere is dangling westward. [1-65-36]

[Verse Locator](#)

श्वः प्रभाते महातेजो द्रष्टुम् अर्हसि माम् पुनः ।
स्वागतम् जपताम् श्रेष्ठ माम् अनुज्ञातुम् अर्हसि ॥ १-६५-३७

37. **mahaatejaH** = oh, great-resplendent sage; **shvaH prabhaate** = tomorrow, morning; **maam punaH draSTum arhasi** = me, again to see, apt of you; **japataam shreSTha** = oh, meditator, the best; **svaagatam** = you are welcome; **maam anuj~naatum arhasi** = me [to leave,] to permit, apt of you.

"Oh, great-resplendent sage, it will be apt of you to see me tomorrow. Oh, best meditator, it will be apt of you to permit me to leave for now." Thus Janaka sought leave from Vishvamitra. [1-65-37]

[Verse Locator](#)

एवम् उक्तो मुनिवरः प्रशस्य पुरुषर्षभम् ।
विससर्ज आशु जनकम् प्रीतम् प्रीतिमान् तदाअ ॥ १-६५-३८

38. **tadaaa** = then; **evam uktaH munivaraH** = that way, who is spoken to [Vishvamitra,] saint, the best; **priitimaan [priita manaaH]** = pleased, at heart; **priitam puruSa rSabham janakam** = pleased, to the best one among men, to Janaka; **prashasya** = on praising; **aashu visasarja** = immediately, released - bid farewell.

When he is spoken in that way, the best saint Vishvamitra is pleased at heart, and praising Janaka, who too is pleased to meet the sage, immediately bid farewell to the best one among men, namely Janaka. [1-65-38]

[Verse Locator](#)

एवम् उक्त्वा मुनि श्रेष्ठम् वैदेहो मिथिला अधिपः ।
प्रदक्षिणम् चकार आशु स उपाध्यायः स बांधवः ॥ १-६५-३९

39. **vaidehaH** = legatee of Videha kingdom; **mithilaa adhipaH** = Mithila's, king; **muni shreSTham evam uktvaa** = to saint, the best, in this way, on saying; **sa upaadhyayaH sa baandhavaH** = with, teachers, with relatives; **aashu pradakSiNam cakaara** = immediately, circumambulations, performed.

This way on saying to the best saint, the king of Mithila and the legatee of Videha lineage, immediately performed circumambulations along with his teachers and relatives to Vishvamitra in veneration. [1-65-39]

[Verse Locator](#)

विश्वामित्रो अपि धर्मात्मा सह रामः स लक्ष्मणः ।
स्वम् वासम् अभिचक्राम पूज्यमानो महर्षिभिः ॥ १-६५-४०

40. **dharmaatmaa vishvaamitraH api** = virtue souled one, Vishvamitra, even; **saha raamaH sa lakSmaNaH** = with, Rama, with Lakshmana; **maharSibhiH puujyamaanaH** = by great sages, being venerated; **svam vaasam abhicakraama** = his own, camp, started towards.

Even that virtue souled Vishvamitra started towards his own camp along with Rama and Lakshmana, while being venerated by great sages who are available in the ritual-hall. [1-65-40]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंच षष्ठितमः सर्गः

Thus, this is the 65th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 66 Verses converted to UTF-8, Oct 09

Introduction

Legend of Shiva's bow is narrated as Vishvamitra asks Janaka to show that bow to Rama and Lakshmana, as they have come this far to have a glimpse of that great bow. Janaka, while narrating its history, makes an offer saying that his daughter Seetha will be given in marriage, if only Rama can string the bowstring of Shiva's bow. In the very same sixty-sixth chapter of Kishkindha Kanda, Valmiki narrates the birth of Hanuama through Jambavanta, elaborately. But here Valmiki informs through Janaka about the nature of birth of Seetha, very concisely, which gave raise to too much of debate about this enigmatic Seetha and her birth. Some points are given in the endnote.

[Verse Locator](#)

ततः प्रभाते विमले कृत कर्मा नराधिपः ।

विश्वामित्रम् महात्मानम् आजुहाव स राघवम् ॥ १-६६-१

1. tataH prabhaate vimale = then, in morning, aurora; kR^ita karmaa naraadhipaH = on performing, duties [morning rites,] king [Janaka]; vishvaamitram mahaatmaanam = Vishvamitra, great souled one; aajuhaava sa raaghavam = invited, with, Raghava-s.

Then on performing morning time rites in the aurora of next morning, king Janaka invited great souled Vishvamitra, along with Raghava-s. [1-66-1]

[Verse Locator](#)

तम् अर्चयित्वा धर्मात्मा शास्त्र दृष्टेन कर्मणा ।

राघवौ च महात्मानौ तदा वाक्यम् उवाच ह ॥ १-६६-२

2. tam arcayitvaa dharmaatmaa = him [Vishvamitra,] on reverencing, virtue souled [Janaka]; shaastra dR^iSTena karmaNaa = by scriptures, envisaged, formalities; raaghavau ca = Raghava-s, also; mahaa aatmaanau = noble souled ones [Raghava-s]; tadaa vaakyam uvaaca ha = then words, spoke, indeed.

On reverencing Vishvamitra and the noble souled Raghava-s according to the formalities envisaged by scriptures, then the virtue souled Janaka spoke these words, indeed. [1-66-2]

[Verse Locator](#)

भगवन् स्वागतम् ते अस्तु किम् करोमि तव अनघ ।

भवान् आज्ञापयतु माम् आज्ञाप्यो भवता हि अहम् ॥ १-६६-३

3. bhagavan svaagatam te astu = oh, god, welcome, to you, be there; kim karomi tava anagha = what, I should do, for you, oh, holy sage; bhavaan aaj~naapayatu maam = you, bid, me; aaj~naapyaH bhavataa hi aham = biddable, by you, indeed, I am.

"Oh, god, you are welcome, oh, holy sage, bid me as to what I should for you, for I am biddable by you, indeed... [1-66-3]

एवम् उक्तः स धर्मात्मा जनकेन महात्मना ।
प्रत्युवाच मुनिर् वीरम् वाक्यम् वाक्य विशारदः ॥ १-६६-४

4. anvaya/word-order: mahaatmanaa janakena = noble souled [foreseer,] by Janaka; evam uktaH = thus, said; dharmaatmaa = virtue souled [presager]; vaakya vishaaradaH = sentence, expert [wordsmith]; saH muniH = that sage [Vishvamisra]; viiram vaakyam pratyuvaaca = to valiant Janaka, words, in reply said.

When said thus by the foreseeer Janaka, [who can foresee as to why Vishvamisra came with Raghava-s this far, and thus asked him as to what next is to be done,] that sage Vishvamisra, for he is presager and wordsmith, [and who knows what is to be done next,] said these words in reply to that valiant king Janaka. [1-66-4]

Verse Locator

पुत्रौ दशरथस्य इमौ क्षत्रियौ लोक विश्रुतौ ।
द्रष्टु कामौ धनुः श्रेष्ठम् यत् एतत् त्वयि तिष्ठति ॥ १-६६-५

5. putrau dasharathasya imau = sons, of Dasharatha, these two; kSatriyau loka vishrutau = Kshatriya-s, in world, renowned; draSTu kaamau dhanuH shreSTham = to see, desirous, bow, marvellous; yat etat tvayi tiSThati = which [bow,] that one, in you [with you,] have a place.

"These two are the sons of Dasharatha, well-renowned Kshatriya-s in world, and they are desirous to see that marvellous bow which has a place with you... [1-66-5]

Verse Locator

एतत् दर्शय भद्रम् ते कृत कामौ नृप आत्मजौ ।
दर्शनात् अस्य धनुषो यथा इष्टम् प्रतियास्यतः ॥ १-६६-६

6. etat darshaya = that [bow,] show; bhadram te = bodes well, to you; kR^ita kaamau nR^ipa aatmajau = done [come true,] desires, king's, sons [two princes]; darshanaat asya dhanuSaH = by beholding, that, bow; yathaa iSTam prati yaasyataH = as, they like, return [back,] they go.

"You may show that bow, well bodes you, and on beholding that bow the desire of these two princes will come true, and they will go back as they like... [1-66-6]

Verse Locator

एवम् उक्तः तु जनकः प्रत्युवाच महामुनिम् ।
श्रूयताम् अस्य धनुषो यत् अर्थम् इह तिष्ठति ॥ १-६६-७

7. evam uktaH tu janakaH = thus, addressed, but, Janaka; pratyuvaaca mahaamunim = replied, great sage; shruuyataam asya dhanuSaH = I let you hear, about that, bow; yat artham iha tiSThati = by which, reason, here, it has a place.

But Janaka replied the great sage Vishvamisra when he was addressed thus, "I shall [firstly] tell by which reason that bow has its place here... [1-66-7]

Verse Locator

देवरात इति ख्यातो निमैः ज्येष्ठो मही पतिः ।
न्यासो अयम् तस्य भगवन् हस्ते दत्तो महात्मना ॥ १-६६-८

8. anvaya/word-order: bhagavan = oh, godly sage; nimeH = from Nimi; SaSTaH [jyeSTaH] = sixth [eldest]; devaraata iti khyataH = Devaraata, thus, renowned; mahiipatiH = king; ayam = this [bow]; tasya haste nyaasaH = in his, hand, as custodial care; mahaatmanaa = by Sublime Soul [Shiva]; dattaH = given.

"Oh, godly sage, there was a king renowned as Devaraata, sixth one from Nimi, [the originator of our lineage,] and this bow was handed down to him for custodial care by the Sublime Soul, Shiva... [1-66-8]

Comment: Some mms use the word jyeSTaH instead of SaSTa for Nimi and then the meaning is that Nimi's eldest son is Devaraata. Basing on the account that is given by Janaka at the time of Rama's marriage with Seetha, Devaraata is the sixth one from Nimi, the originator of Janaka's lineage.

[Verse Locator](#)

दक्ष यज्ञ वधे पूर्वम् धनुः आयंय वीर्यवान् ।
रुद्रः तु त्रिदशान् रोषात् स लीलम् इदम् अब्रवीत् ॥ १-६६-९

9. dakSa yaj~na vadhe = Daksha Prajapati's, Vedic-ritual, devastation; puurvam = once; dhanuH aayamy viiryavaan = bow, outstretching [bowstring,] mettlesome [god]; rudraH tu tridashaan = Rudra, but, to all gods; roSaata sa liilam idam abraviit = rancorously, with, playing with [superciliously,] this, said.

"Once, during the devastation of the Vedic-ritual of Daksha Prajapati, the mettlesome god Rudra, rancorously outstretching the bowstring of this bow, said this to all gods, superciliously... [1-66-9]

[Verse Locator](#)

यस्मात् भाग अर्थिनो भागान् न अकल्पयत मे सुराः ।
वर अंगानि महाअर्हाणि धनुषा शातयामि वः ॥ १-६६-१०

10. yasmaat = whereby; bhaaga arthinaH = portion [of oblations in Vedic-ritual,] desirer; bhaagaan na a kalpayata = apportioned, not, made; me = to me; suraaH = oh, gods; vara angaani = best, limbs [heads]; mahaa arhaaNi = highly, revered [heads]; dhanuSaa shaatayaami = with bow, I will shred; vaH = yours.

" 'Oh, gods, whereby you have not apportioned my portion [of oblations in Vedic-ritual s, as I am also the] desirer of such portion, [thereby] I will shred the highly revered heads of yours with this bow...' [So said Shiva to gods.] [1-66-10]

[Verse Locator](#)

ततो विमनसः सर्वे देवा वै मुनिपुंगव ।
प्रसादयन्ति देवेशम् तेषाम् प्रीतो अभवत् भवः ॥ १-६६-११

11. tataH vimanasaH sarve devaa vai = then, dismayed, all, gods truly; munipungava = oh, best saint; prasaadayanti devesham = on supplicating, God of Gods [Shiva]; teSaam priitaH abhavat bhavaH = of them, glad, He became, Bhava [another name of Shiva.]

"Then, oh, best saint Vishvamitra, all gods are truly dismayed, and on their supplicating, Bhava, namely Shiva, the God of Gods is gladdened... [1-66-11]

[Verse Locator](#)

प्रीति युक्तः तु सर्वेषाम् ददौ तेषाम् महात्मनाम् ।
तत् एतत् देवदेवस्य धनू रत्नम् महात्मनः ॥ १-६६-१२
न्यासभूतम् तदा न्यस्तम् अस्माकम् पूर्वजे विभो ।

12, 13a. priiti yuktaH tu = glad, having [gladly,] but; sarveSaam dadau = to all, gave; teSaam mahaa aatmanaam = to them, great souled gods; tat etat devadevasya = that, this, God of God's; dhanuu ratnam = bow, gem of a; mahaatmanaH = by Sublime Soul Shiva; nyaasabhuutam = for custodial care; tadaa nyastam = then, given; asmaakam puurvaje = to our, ancestor vibho = oh, godly saint.

"And that Sublime Soul Shiva gladly gave that bow to all of the great souled gods, and oh, godly saint, then those great souled gods gave this gem of a bow of Shiva, the God of Gods, to our ancestor [Devaraata,] for custodial care... [1-66-12, 13a]

[Verse Locator](#)

अथ मे कृषतः क्षेत्रम् लांगलात् उत्थिता मम ॥ १-६६-१३
क्षेत्रम् शोधयता लब्ध्वा नाम्ना सीता इति विश्रुता ।

13b, 14a. atha = later; me kR^iSataH kSetram = by me, when ploughing, ritual-field; laangalaat utthitaa tataH = from plough [by plough from furrow,] raised, then; kSetram shodhayataa = ritual-filed, while purifying [consecrating]; labdhvaa = gained; naamnaa siitaa iti vishrutaa = by name [named as,] Seetha, thus, renowned.

"Later, when I was ploughing the ritual field then raised by the plough [from the furrow is a baby girl... since she is] gained while consecrating the ritual-field, she is named as Seetha, and thus she is renowned... [1-66-13b, 14a]

[Verse Locator](#)

भू तलात् उत्थिता सा तु व्यवर्धत मम आत्मजा ॥ १-६६-१४
वीर्यं शुल्का इति मे कन्या स्थापिता इयम् अयोनिजा ।

14b, 15a bhuu talaat utthitaa saa tu = earth, from surface, arose [surfaced,] she, but; vyavardhata mama aatmajaa = fostered, my [own,] soul-born girl; viirya shulkaa iti = boldness, bounty, thus; me = by me; kanyaa = girl; sthaapitaa = determined; iyam = she is; a yoni jaa = not, uterine, birthed.

"Hers is a non-uterine birth as she surfaced from the surface of the earth, but fostered as my own soul-born girl and I determined [to give her in marriage to a bridegroom where his] boldness is the only bounty, [I receive in that marriage...] [1-66-14b, 15a]

Comment: 'Dowry is property or money brought by a bride to her husband' and this is familiar throughout the world. In ancient India, there was a counterpart custom to this, called kanyaa shulkam meaning 'some bounty, property or money offered by a bridegroom's family to the bride's family' since they are getting a worthy bride, coming into their family, not just as a mere wife of the bridegroom, but to upkeep and promote that family and its progeny. And this dowry or its counterpart is not compulsorily be paid in hard cash, but it may be any kind of gifts mutually exchanged, which has slowly developed into a mega havoc these days. Here Janaka wants the 'valour' of his prospective son-in-law as bounty due to him in the marriage of Seetha.

[Verse Locator](#)

भूतलात् उत्थिताम् ताम् तु वर्धमानाम् मम आत्मजाम् ॥ १-६६-१५
वरयामासुः आगम्य राजानो मुनिपुंगव ।

15b, 16a. bhuutalaat utthitaam taam tu = from earth's, surface, surfaced from, her, but; vardha maanaam mama aatmajaam = come of age, my, daughter is; [viira sulkatayaa sthaapitam upshrutya = boldness, bounty of, ascribed to be, on my informing; having heard my declaration that the bounty for Seetha is boldness alone;] varayaamaasuH aagama raajaanaH = besought, on coming, kings; munipungava = oh, eminent sage.

"Oh, eminent sage, as my daughter has surfaced from the surface of earth and has come of age, the kings, [having heard my declaration that the bounty for Seetha is boldness alone,] have come and besought for her... [1-66-15b, 16a]

तेषाम् वरयताम् कन्याम् सर्वेषाम् पृथिवीक्षिताम् ॥ १-६६-१६

वीर्यं शुल्का इति भगवन् न ददामि सुताम् अहम् ।

16b, 17a. teSaam varayataam kanyaam = to them, who are beseeching, for girl; sarveSaam = to all; pR^ithiviikSitaam = kings; viirya shulkaa iti = boldness, bounty, thus [saying]; bhagavan = oh, godly sage; na dadaami sutaam aham = not, I gave, daughter, I have.

"To all of those kings who are beseeching for the girl, I have not given my daughter, saying that she will be given for a bounty of boldness... [1-6-16b, 17a]

[Verse Locator](#)

ततः सर्वे नृपतयः समेत्य मुनिपुंगव ॥ १-६६-१७

मिथिलाम् अभ्युपागंय वीर्यम् जिज्ञासवः तदा ।

17b, 18a. tataH sarve nR^ipatayaH sametya = then, all, kings, convoked; munipungava = oh, eminent sage; mithilaam abhyupaagamyā = at Mithila, on arriving; viiryam jij~naasavaH tadaa = calibre [of bow,] they wanted to ascertain, then.

"Then all the kings convoked and on arriving at Mithila, then they wanted to ascertain the calibre [of the bow, vis-a-vis their own...] [1-66-17b, 18a]

[Verse Locator](#)

तेषाम् जिज्ञासमानानाम् शैवम् धनुः उपाहृतम् ॥ १-६६-१८

न शेकुः ग्रहणे तस्य धनुषः तोलने अपि वा ।

18b, 19a. teSaam jij~naasamaanaanaam = for them, those who want to ascertain [the calibre of bow]; shaivam dhanuH upa aahR^itam = Shiva's, bow, to [their] proximity, fetched; na shekuH = not, capable; grahaNe tasya dhanuSaH = in catching hold of, its, bow; tolane api vaa = to balance it [joggle,] even, or.

"For them, those who wanted to ascertain the calibre of the bow, that bow of Shiva is fetched to their proximity, but they are incapable to joggle it, or even to catch hold of it... [1-66-18b, 19a]

Comment: This bow of Shiva will be transported on a wheeled casket-cart with eight wheels and drawn by five thousand robust persons. This is narrated in next chapter. 'It is drawn by drawn by five hundred bulls...' aananda raamayana says so. In other versions of Ramayana, it is said that many people will pull that casket-cart, as one or two persons cannot haul it. Once, when Seetha was playing with other girls, their flowery ball of girl's rugby goes under this cart. None of her girlfriends is dare enough to near this bow-casket-cart, since it is a reverential casket-cart. But Seetha goes there and pushes that casket-cart aside with her left hand, as though it is a garland, and retrieves that flower ball. This capability of Seetha in easy handling of Shiva's bow, becomes a bane to her, when one among the wives of sapta R^iSi 'Seven Sages...' issues a curse to Seetha, saying that 'Seetha will be separated from her husband for some time, of course, for the good of people...' So says the tradition.

[Verse Locator](#)

तेषाम् वीर्यवताम् वीर्यम् अल्पम् ज्ञात्वा महामुने ॥ १-६६-१९

प्रत्याख्याता नृपतयः तन् निबोध तपोधन ।

19b, 20a. teSaam viiryavataam = their, valorous ones'; viiryam alpam j~naatvaa = valour, trivial [valueless,] on knowing; mahaamune = oh, great saint; prati aakhyaataa = counter, said [countermanded by me]; nR^ipatayaH = kings; tat nibodha tapodhana = [by] that, you may know, oh, ascetically wealthy Vishvamitra.

"Oh, great saint, on knowing the valour of those valorous ones as valueless, I countermanded them... oh, ascetically wealthy Vishvamitra, by that you may know [the sequel of it...] [1-66-19b, 20a]

[Verse Locator](#)

ततः परम कोपेन राजानो मुनिपुंगव ॥ १-६६-२०
अरुन्धन् मिथिलाम् सर्वे वीर्य संदेहम् आगताः ।

20b, 21a. tataH parama kopena raajaanaH = then, with blind, fury, kings; munipungava = oh, eminent sage; arundhan mithilaam = beleaguered, Mithila; sarve viirya sandeham aagataaH = [among] all, about [their own] valour, [self-] mistrust, bechanced.

"Then, oh, eminent sage, those kings beleaguered Mithila in a blind fury, since a self-mistrust bechanced among them all, about their own valour... [1-66-20b, 21a]

[Verse Locator](#)

आत्मानम् अवधूतम् ते विज्ञाय मुनिपुंगव ॥ १-६६-२१
रोषेण महता आविष्टाः पीडयन् मिथिलाम् पुरीम् ।

21b, 22a. aatmaanam = for themselves; ava dhuutam = to side, swept [brushed off by me]; te vij~naaya = they, on knowing [surmising]; munipungava = oh, eminent sage; roSeNa mahataa aaviSTaaH = by rancour, high, possessed by; piiDayan mithilaam puriim = to strangle, Mithila, city.

"They surmised for themselves that they are brushed off by me, and they possessed by a high rancour, they strangled the City of Mithila... [1-66-21b, 22a]

[Verse Locator](#)

ततः संवत्सरे पूर्णे क्षयम् यातानि सर्वशः ॥ १-६६-२२
साधनानि मुनिश्रेष्ठ ततो अहम् भृश दुःखितः ।

22b, 23a. tataH samvatsare puurNe = then, a year, completed [elapsed]; kSayam yaataani sarvashaH = decline, went into, in anyway; saadhanaani = possessions [for livelihood]; munishreSTha = oh, eminent sage; tataH aham bhR^isha duHkhitaH = thereby, I was, highly, anguished.

"Then elapsed is an year and in anyway the possessions for livelihood went into a decline, oh, eminent sage, thereby I am highly anguished [1-66-22b, 23a]

[Verse Locator](#)

ततो देव गणान् सर्वान् तपसा अहम् प्रसादयम् ॥ १-६६-२३
ददुः च परम प्रीताः चतुरंग बलम् सुराः ।

23b, 24a. tataH deva gaNaan sarvaan = then, of gods, assemblages, all; tapasaa aham prasaadayam = by asceticism, I have, assuaged; daduH ca parama priitaaH = gave, also, highly, gladdened; caturanga balam suraaH = fourfold, forces, gods

"Then I have assuaged the assemblages of gods by my asceticism and gods are also highly gladdened and gave me fourfold forces... [1-66-23b, 24a]

Comment: The four components of army are foot soldiers, cavalry, elephant-squadrons, and chariot-warriors.

[Verse Locator](#)

ततो भग्ना नृपतयो हन्यमाना दिशो ययुः ॥ १-६६-२४

अवीर्या वीर्य संदिग्धा स अमात्याः पाप कारिणः ।

24b, 25a. tataH = then; a viiryaa = without, vigour; viirya sandigdhaa = of valour, self-mistrustful [of their own valour]; paapa kaariNaH = evildoers; nR^ipatayaH = kings; hanyamaanaa = being drubbed; bhagnaa = broken [defeated]; sa amaatyaaH = with, ministers [retinue]; dishaH yayuH = to directions, went [beat a hasty retreat.]

"Then those evildoers and self-mistrustful kings while being drubbed [by the heaven-sent army, they have become] vigourless and broken, and they beat a hasty retreat... [1-66-24b, 25a]

[Verse Locator](#)

तत् एतत् मुनिशार्दूल धनुः परम भास्वरम् ॥ १-६६-२५

राम लक्ष्मणयोः च अपि दर्शयिष्यामि सुव्रत ।

25b, 26a tat etat = that, this; munishaarduula = oh, tigerly sage; dhanuH parama bhaasvaram = bow, supremely, radiant; raama lakSmaNayoH ca api = to Rama, to Lakshmana, also, even; darshayiSyami suvrata = I will show, oh, saint of sacred vow.

"Oh, tigerly sage this is that supremely radiant bow, and oh, saint of sacred vows, I will show it, even to Rama and Lakshmana... [1-66-25b, 26a]

Comment: Here by the use of word 'even' 'also' Janaka is reckoning Rama or Lakshmana on par with other kings who have tried their hand in lifting it. As of now, Janaka is not admitting any supremeness or super-humanness to them. In Janaka's asking at verse 4 'what can I do next...' etc., Janaka has sensed as to why this Vishvamitra brought some boys on this long a route, that too by foot. But he is not yet self-assured of Rama's capability or otherwise. Hence, the next verse starts with the clause 'if'.

[Verse Locator](#)

यदि अस्य धनुषो रामः कुर्यात् आरोपणम् मुने ।

सुताम् अयोनिजाम् सीताम् दद्याम् दाशरथेः अहम् ॥ १-६६-२६

26b, c yadi = if; asya dhanuSaH = that, of bow; raamaH = Rama; kuryaat aaropaNam = does [strings,] bowstring; mune = oh, sage; sutaam a yoni jaam siitaam = daughter, non-, uterine, birthed, Seetha; dadyaam = I offer; daasharatheH = to Dasharatha's [son]; aham = I will.

"If Rama strings the bowstring of that bow, oh, sage, I will offer my daughter, whose birth is non-uterine, to Dasharatha's Rama..." [So said Janaka to Vishvamitra.] [1-66-26b, c]

Enigmatic Seetha and her enigmatic birth

In the endnote of Ch. 56 of Aranya Kanda, some details are given about the enigmatic Seetha. Here also some points about her enigmatic birth are presented.

In a book of O'Flaherty, Wendy D. Textual Sources for the Study of Hinduism. Pub: University of Chicago Press. ISBN 0-226-61847-1. p.59, Ramayana 1:65, Devanagari manuscript w-1455, it is written that: "[Janaka:] 'Now, one day when I was in the sacrificial grounds, I saw the ultimate celestial nymph, Menaka, flying through the sky, and this thought came to me: 'If I should have a child in her, what a child that would be!' As I was thinking in this way, my semen fell on the ground. And afterwards, as I was ploughing that field, there arose out of the earth, as first fruits, my daughter, who has celestial beauty and qualities, and can only be won by one whose bride price is his manliness. Since she arose from the surface of the earth, and was born from no womb, she is called Sita, the furrow.' "

And this is said to be in Valmiki Ramayana, and this is being used to justify 'the virtually illicit birth of Sita, Lord Rama's wife' - it is unclear as to why and how scholars, as above, are wading through backwaters,

called ancillary scripts, in the name of Valmiki Ramayana, and slinging mud on Valmiki or his Ramayana. It would be better to check and recheck their source material for this statement, if it were to be Valmiki Ramayana, on reading the verses 13, 14 and the last one of this chapter, where it is said that the birth of Seetha is a **non-uterine birth**, as there is neither a Menaka, nor a woman, nor any semen.

Seetha is considered to be the **nature's nature, Primordeal Nature, mahaa prakriti**, and when the five elements of nature intermingle into one, that is the Manifest Nature, where the five elements are **pridhvi, aapa, teja, vaayu, aakaasha** 'earth, waters, fire, air and space...' and there are many theories of their commingling like, **pachii karaNa, saptii karaNa** quintuplication, and sevenfold commingling etc. The process of creation gives rise to 24 items: 1] empirical or fundamental matter, 2] mahat, 3] ahamkaara, 4-8] five subtle elements, 9-13] five gross elements, 14] mind, 15-19] five sense organs, 20-24] five motor organs, 25] jiiva aatma, individual's soul, 26] Brahman, The Absolute. With these, a created living being is created. This is in the case of mortals and their births. But when Seetha is found in the furrow all these things have already happened and there is no question of human pregnancy to be attached to her. Hence Seetha is to be taken as Goddess Lakshmi, who is **paraa shakti, Vishnu Maya** and when she has to take an incarnation to become the prime cause to the effect of eliminating Ravana, no human activity of reproduction can be attached to such beings. If she were to be a human, perhaps she would not have exited from the pyre of fire when she self-immolated, after Rama and Ravana war. Some more information, though unrelated to Valmiki Ramayana, is given hereunder.

**lakShmiim kShiira samudra raaja tanayaam sriiranga dhaameshvariim |
dasii bhuuta samasta deva vanitaam lokaika diipa ankuraam | |**

Lakshmi evolved from the Milky Ocean, when gods and demons churned it for **amrita**, the Divine Elixir, along with it a host of other items like, **haalaahala**, [cosmic poison,] **candra** Moon, **kalpa vriksha**, [Benevolent Divine Tree,] and the medicinal sage-god **Dhanvantari** holding the golden pot of **amrita**, have come out as has been explained by Vishvamitra to Rama in this Kanda.

Vishnu is the all-inclusive deity, known as **purusha** or **mahaa puruSa... parama aatma** Supreme Person, **naraayaNa** one who peregrinates mortals in and out this mortal world, **antaryAmi** The In-dweller of all beings, and He is the **sheshin** the Totality, in whom all souls are contained. He is **bhagavat** where **bhaga**, derives from the root **bhaj** meaning Gracious Lord, and **vat** one who has it. Vishnu possesses six such divine glories **SaD guna vibhuuti**, namely, 1] **j~naana**, Omniscience 2] **aishwarya**, Providence, 3] **shakti**, Omnicompetence, 4] **bala**, Omnipotence, 5] **viirya**, Immutability. 6] **tejas**, Resplendence, **shakti** is the **samvit**, the Primary Intelligence of God, while the other five attributes emerge from this **samvid** and hence **shakti** is the god's **ahamata** Personality and Activity. Thus this Shakti of god is personified in mythological lore and is called Shri or Lakshmi, and She is said to manifest herself in, 1] **kriyaa shakti**, Creative Activity and 2] **bhuuti shakti**, Creation of God. Hence Vishnu cannot part with His own personality or creativity i.e., **ahamta**, which in its feminine form is called **shrii** or **Lakshmi**. He therefore needs His consort Goddess Lakshmi to be with Him always, untouched by any. Thus, Goddess Lakshmi has to accompany Vishnu in all His incarnations, along with other paraphernalia like his conch-shell, his quoit and mace, and the thousand headed serpent **aadi sheSa** etc. Such a delightful deity Goddess Lakshmi is a treasure house that can be abducted by the greedy, but she is fickle like ripples **lakShmii hi toya taranga capalaa** Lakshmi= Goddess Lakshmi; hi= indeed; toya= water; taranga= wave like; capalaa= wavering. 'Goddess Lakshmi is wavering like the waves of water...' **chapala, chanchala, asthira**, wavering, faltering, unstable, and **maayaa, maa + yaa** 'whose illusory play she is, or **liila** play of god. She comes in unnoticeably like the water in a coconut and evaporates innocently into thin air, at Her will. Such as she is she is easily grabbed by the greedy. Hence none can give birth to her except the Mother Nature, and hence she is called **mahilaa ; mahi + laa** where **mahi** is earth and **laa ; laH** **khaNDane triSu aadaane stri** because Mother Earth gave birth to Seetha, Seetha is **mahila** Hence it is better to avoid assuming her to be an ordinary lady of an ordinary birth, and she may be viewed either legendarily or mythologically, for Valmiki as an epical poet, himself has not chronicled the details of her birth.

Even Vishnu is deprived of Her in His incarnations, not only in Ramayana but also in His **nR^i simha** Man-Lion incarnation. There, Maya Lakshmi becomes a tribal woman to bring back the ferocious Lion-Man to his original form. And in other versions of Ramayana, it is said that Ravana abducted Maya Seetha, but not real Seetha. 'When the real Seetha herself is an enigma, what if Ravana abducts real or duplicate copy of that Seetha...' is the brushed aside adjustment. In either case, it is **maya, liila** illusory power, sport of Vishnu together with that of Goddess Lakshmi, cause this enigma. Hence, whenever She is thus absconding from Him, Vishnu searches and retrieves Her, for no one in Universe can handle her, nor amass all the wealth. The predestined wealth alone is enjoyable but nothing more can be amassed. So also are the riches in the present day world, come too suddenly and vanish that suddenly. No one is rich ever and anon, and on someday every one is likely to see the ups and downs in his graph of riches. It is Vishnu that retrives the real wealth back to His abode **Vaikuntha**, and even punishes anyone for his accumulation of beyond-the-means-wealth. The burning of Lanka by Hanuma in Sundara Kanda is an example to this.

In Lakshmi tantra , aVaishnavaita agama text, She that unrestrainable Goddess Lakshmi declares Herself, as naaraayaNii, vaiSNavii i.e., a coequal of Vishnu, in the play of the universe i.e., in God's liila, saying that: aham naaraayanii naama saa sattaa vaiShNavii paraa 'I am indeed naaraayaNii i.e. Lakshmi, the Supreme Essence of Vishnu... [Lakshmi Tantra 3.1.]

The Hindu mythology bases more on its eighteen Puraana-s, each of the six is rendered to each of the Hindu Trinity, Brahma, Vishnu, and Shiva. A] Vishnu Puraana-s are: - 1] Vishnu, 2] bhaagavata, 3] naaradiiya, 4] garuda, 5] padma. 6] varaaha. B] Brahma Puraana-s : -1] Brahma, 2] brahmaanda, 3] brahma vaivarta, 4] maarkandeya, 5] bhaviSya,6] vaamana. C] Shiva Puraana-s : - 1] vaayu, 2] linga, 3] skanda, 4] agni, 5] matsya, 6] kuurma. In all these Puraana-s Goddess Lakshmi is given a laudable place without any sectarian dispute. In the Vaishnavaita Puraana-s, Shiva starts telling the efficacy of Vishnu to Goddess Parvati. While Shaiva mythology places Goddess Parvati, the consort of Shiva, in one half of Shiva's body artha naariishvara tattva, and Vaishnavaita tradition places Goddess Lakshmi in the heart of Vishnu itself, as if it is a Lotus hridaya kamala. This is to depict the inseparable unison of Universal purusha, Male and prakriti , Female, the seed and field.

While Valmiki Ramayana names Rama as Rama, the Padma Puraana etc., mythological texts bring in the Vedic texts and prefix shrII of shrII suukta of Rig Veda khila 5-87, which is a feminine counterpart of puruSa suukta of Rig Veda 10-90, for parama purusha i.e., Vishnu or Narayana, and thus call Rama of Valmiki as shrII raama. Vaishnavaita mythologies take hold of these and other Vedic references to Vishnu, and treat Vishnu / Narayana and Lakshmi as the inseparable divine couple, who maintain this Universe. The prefix shrII means as 'one who takes delight in shrII i.e., Lakshmi, meaning wealth, wealth of any kind. shrII riti prathamam naama lakshmyaa and ' if a is the first name of Vishnu, shrII is the first name of Lakshmi. Thus, primarily eight kinds of wealth are established, to be associated with Goddess Lakshmi. They are 1] aadi Lakshmi Wealth a priori 2] dhaanya Lakshmi Cereal Wealth 3] Dhairya Lakshmi Wealth of Courage 4] gaja Lakshmi Elephant Wealth, i.e., Elephantine Wealth of all animals and livestock, santaana Lakshmi Wealth of Progeny, 6] vijaya Lakshmi, Wealth of Victory, 7] vidyaa Lakshmi Wealth of Education, 8] dhana Lakshmi Monetary Wealth. And any thing that need be affluent gets the auspicious prefix shrII or suffix lakshmi, and called raajya Lakshmi , Wealth of Empire, bhaagya lakshmi Wealth of Fortune, and the like...

The play of Goddess Lakshmi in the form of Seetha is Ramayana. As such, her absence from Rama caused Rama to travel up to Lanka, annihilate the evil, and retrieve her. Seetha herself expresses her anguish about Rama's indulgence in a Supreme welfare-state, than in herself, as Mahaakavi Kalidasa, in his epical poem Raghu Vamsha, and depicts what this bhaagya lakshmi has to say, when Rama, basing on some satirical remarks of his lowly subject, deserts Seetha in favour of raajya lakshmi when Seetha said as below:

upasthitaam puurvam apaasya lakShmiim vanam mayaa saarthamasi
prapannaH |
tad aaspadam praapya tayaati roShaata soDhaa asmi na tad bhavane vasantii
|| raghuvamsha

"Earlier you refused the kingdom-wealth, raajya lakshmi and came to forests, where I was with you. Now that, that kingdom-wealth, raajya lakshmi on winning your affection is jealous of me, who am your bhaagya lakshmi 'fortune-wealth...' and she does not let me live in your palace." And thus, Seetha departs Rama to forests, at the fag end of Ramayana.

Valmiki declares Ramayana is siithaayaaH charitam mahaan... 'Seetha's impeccable conduct...' by giving her an unusual birth from the furrow of the plough, and in the end she exits from this world into the same soil, where the earth is called vasundhara, which cleaves under Seetha's feet, and takes Seetha into her womb again. As such, the reason for Seetha to be there in that furrow as baby is said to be a vow of Goddess Lakshmi, in her earlier incarnation as Vedavati. The mythologies go on to say that Vedavati is the brainchild of a sage called Kushadhwaaja, and he decides to give Vedavati in marriage none less than Vishnu. But in his lifetime, it is an unfulfilled desire. Then Vedavati starts a rigorous penance to achieve her father's wish. When she is at her culmination point of her penance, Ravana, passing that way in sky sees this beautiful lady, nears, and disturbs her penance. Vedavati coming out of her meditation, curses Ravana saying that she will reincarnate herself, to destroy Ravana and his entire dynasty. Then she causes a yogic fire and immolates herself in it. And Vedavati is reborn as Seetha of Ramayana, in an unusual way.

Here aananda raamaayaNa has an interesting parable. Once there was a king named Padmaaksha who wanted Lakshmi as his daughter. On practising asceticism Vishnu appears and gives a fruit called maatulunga phala, and girl emerges from out of that fruit, and she is named as Padma. But greedy to possess her, all the wooing kings war with Padmaaksha and his entire family is ruined and Padma jumps into fire and self immolates herself. Later when Vishnu's maaya comes out of an altar of fire, sits in her meditation, Ravana sees her and wants to abduct her. Of course, she is otherwise said to be Vedavati in other texts. But again, she enters

the fire altar and reduces herself to ashes. Even then, Ravana searches in those ashes for her. In there, he gets five diamonds of high quality. He comes to Lanka and paces those diamonds in a casket and jovially presents them to his wife Mandodari. When Mandodari could not lift the casket Ravana lifts it and opens its lid, as he lifted Mt. Kailash. When the casket is opened, Mandodari finds a baby girl in it and recognises her to be Goddess Lakshmi. Then they consult their teachers about that baby's arrival. Those teaches wishing good for Ravana, advise to get rid off this girl immediately, for he is Goddess Lakshmi, arrived here only to end Ravana and his dynasty. Then Mandodari orders his servants to carry away this baby in a casket by an aircraft and get rid off it.

But Ravana rushes after the girl with a sword, to put that girl to sword. Empress Mandodari pacifies Ravana and says "Why purchase a later time death now itself at the hand of this baby... let that the casket be buried..." Ravana agrees. Mandodari also curses this girl saying, "this faithless girl, [for wealth is unfaithful,] will thrive only in a house, where the householder has his senses conquered, and who being an emperor lives like a perfect hermit, and who though wealthy and supreme by himself, will care nothing for the riches but view whole of the world and people as his own soul, with an impartial attitude..." Thus this casket is buried in the fields of King Janaka's empire by demons, clandestinely. Mandodari thought that such a person is an impossibility to take birth in this mortal world, to foster this buried girl, and thus presumed her curse to be twisty. But there is King Janaka with all the above attributes. A king without ego, wealthy but living simple, childless, yet does not crave for one, like King Dasharatha. Hence, he is called **raajarSi** a saintly king. Seetha's birth is to be limitedly understood, as said by Janaka in this chapter. Otherwise, the nuances about the birth of Seetha are to be viewed through the viewfinders of mythologies, legends, and above all, through the viewfinders of tradition... but not in the vast of epical poetry, as Valmiki himself has undocumented it...

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् षष्ठितमः सर्गः

Thus, this is the 66th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - Book Of Youthful Majesties

Chapter [Sarga] 67 Verses converted to UTF-8, Oct 09

Introduction

Rama breaks Shiva's bow when he wanted to examine the tautness of its bowstring. Janaka is perplexed, while others swooned at the blast of breaking bow, and Janaka proposes Seetha to Rama in marriage. On the approval of Vishvamitra to that proposal, Janaka sends his plenipotentiaries to Ayodhya.

[Verse Locator](#)

जनकस्य वचः श्रुत्वा विश्वामित्रो महामुनिः ।
धनुर् दर्शय रामाय इति ह उवाच पार्थिवम् ॥ १-६७-१

1. mahaamuniH vishvaamitraH = eminent-saint, Vishvamitra; janakasya vacaH shrutvaa = Janaka's, words, on listening; raamaaya dhanuH darshaya = to Rama, bow, may be shown; iti = thus; paarthivam uvaaca ha = to king Janaka, said, indeed.

On listening to the words of Janaka, the eminent-saint Vishvamitra indeed said to the king Janaka thus as, "let the bow be displayed to Rama..." [1-67-1]

[Verse Locator](#)

ततः स राजा जनकः सचिवान् व्यादिदेश ह ।
धनुर् आनीयताम् दिव्यम् गन्ध माल्य अनुलेपितम् ॥ १-६७-२

2. tataH saH raajaa janakaH = then, he, that king, Janaka; sacivaan vyaadidesha ha = to ministers, ordered, indeed; gandha maalya anulepitam = with sandalwood paste, garlands, bedaubed - decorated with; divyam = divine [bow]; dhanuH aaniiyataam = bow, be brought.

Then king Janaka indeed ordered his ministers, "bring the divine bow which is decorated with sandalwood paste and garlands..." [1-67-2]

[Verse Locator](#)

जनकेन समादिष्टाः सचिवाः प्राविशन् पुरम् ।
तत् धनुः पुरतः कृत्वा निर्जग्मुः अमित औजसः ॥ १-६७-३
नृणाम् शतानि पंचाशत् व्यायतानाम् महात्मनाम् ।
मंजूषाम् अष्ट चक्राम् ताम् समूहुः ते कथंचन ॥ १-६७-४

3, 4. janakena samaadiSThaaH = by Janaka, clearly instructed; mahaatmanaam = high souled [ministers]; sacivaaH [antaH] puram praavishan = ministers, [palace] chambers on entering; tat dhanuH = that, bow; purataH kR^itvaa = [their] afore, on keeping; nir jagmuH = out, came [from palace-chambers]; te = those - miisters; a mita aujasaH = not, limitable, energetic ones [wheel cart pullers, not ministers]; vyaayataanaam nR^iNaam = by tall men; pancaashat shataani = fifty, hundreds [five thousand men]; aSTa cakraam = eight,

wheeled; **taam manjuuSaam** = that, coffer; **kathancana** = somehow - very difficultly; **samuuhuH** = got it tugged.

Thus clearly instructed by Janaka those high souled ministers have gone out from there and entered the palace-chambers, and they came out with an eight-wheeled coffer in which the bow of Shiva is ensconced, and those ministers got it tugged by five thousand tall men of illimitable energy who somehow tugged it very difficultly, and thus the ministers have re-entered there keeping that bow afore of them. [1-67-3, 4]

[Verse Locator](#)

ताम् आदाय तु मंजूषाम् आयसीम् यत्र तत् धनुः ।
सुरोपमम् ते जनकम् ऊचुः नृपति मन्त्रिणः ॥ १-६७-५

5. **te nR^ipati mantriNaH** = they, king's, ministers; **yatra** = in which [coffer]; **tat dhanuH** = that, bow is there; **taam aayasiim manjuuSaam** = that, iron, coffer; **aadaaya** = on fetching; **sura upamam janakam uucuH** = to god, in simile [like,] Janaka, they said.

On fetching that iron coffer wherein that bow is there, those ministers of the king have reported to their godlike King Janaka. [1-67-5]

[Verse Locator](#)

इदम् धनुर् वरम् राजन् पूजितम् सर्व राजभिः ।
मिथिला अधिप राज इन्द्र दर्शनीयम् यत् इच्छसि ॥ १-६७-६

6. **raaja indra** = king, the best; **mithilaa adhipa** = oh, Mithila's, sovereign; **raajan** = oh, king; **yat darshaniyam icChasi** = which, evincible, you wished to - such a bow; **sarva raajabhiH puujitam** = by all, kings, revered; **dhanuH varam** = bow, the select one; **idam** = this is - here it is.

"Oh king and sovereign of Mithila, here is the select bow that is revered by all kings, oh, best king, which you wished to be evincible to the boys, to evince their capabilities... [1-67-6]

[Verse Locator](#)

तेषाम् नृपो वचः श्रुत्वा कृत अंजलिः अभाषत ।
विश्वामित्रम् महात्मानम् तौ उभौ राम लक्ष्मणौ ॥ १-६७-७

7. **nR^ipaH** = king Janaka; **teSaam vacaH shrutvaa** = their [of his ministers,] words, on listening; **kR^ita anjaliH** = with palm-fold; **mahaatmaanam vishvaamitram** = noble souled one, to Vishvamitra; **tau ubhau raama lakSmaNau** = to them, both, Rama, Lakshmana[abhaaSata = spoke to.

On listening the announcement of his ministers the king spoke to the noble souled Vishvamitra and to both Rama and Lakshmana too duly making palm-fold. [1-67-7]

[Verse Locator](#)

इदम् धनुर् वरम् ब्रह्मन् जनकैः अभिपूजितम् ।
राजभिः च महा वीर्यैः अशक्तैः पूरितम् तदा ॥ १-६७-८

8. **brahman** = oh, Brahman; **janakaiH** = by [the lineage of] Janaka-s; **tadaa** = then [previously]; **puuritam a shaktaiH** = to take aim [with it,] not, efficient ones; **mahaa viiryaiH** = highly, forceful ones; **raajabhiH ca** = by kings, even; **abhi puujitam** = venerated [time-honoured bow]; **dhanu varam idam** = bow, exquisite one, is this.

"Here is that exquisite bow, oh, Brahman, which is held as a time-honoured bow by the lineage of Janaka kings, and with which even the highly forceful kings are rendered inefficient to take aim with it, previously... [1-67-8]

न एतत् सुर गणाः सर्वे स असुरा न च राक्षसाः ।
 गंधर्व यक्ष प्रवराः स किन्नर महोरगाः ॥ १-६७-९
 क्व गतिः मानुषाणाम् च धनुषो अस्य प्रपूरणे ।
 आरोपणे समायोगे वेपने तोलने अपि वा ॥ १-६७-१०

9, 10. **etat** = this one - the bow to take aim; **sarve** = all; **sura gaNaaH** = gods, assemblages; **na** = not [capable of]; **sa asura** = inclusive of, demigods; **raakSasaaH** = demons; **sa kinnara mahaa uragaaH** = inclusive of, kinnaraa-s, great, reptilian [demigods]; **gandharva yakSa pravaraaH** = gandharva-s, yaksha-s, best ones; **na ca** = not [capable,] also; **asya dhanuSaH** = with that, bow; **tolane** = in weighing or, balancing [in brandishing for a proper grip]; **aaropaNe** = in bracing bowstring; **vepane** = in twitching the bowstring [for its tautness]; **samaayoge** = in placing arrow on bowstring; **api vaa** = even, or; **pra puuraNe** = taking good, aim; **kva gatiH maanuSaaNaam ca** = by what, course [capability,] among humans, even.

"None in all the assemblages of gods, inclusive of demigods, demons, gandharva-s, yaksha-s, kinnaraa-s, or reptilian demigods, is capable enough to take aim with this bow and all are rendered incapable... and then, in brandishing this bow for a proper grip, or in bracing its bowstring to the other end, or in twitching the bowstring for its tautness, or in placing the arrow on bowstring at a proper place for a proper stretchability, or even in taking a good aim with it... what will be that capability of one from among humans... [1-1-9, 10]

Verse Locator

तत् एतत् धनुषाम् श्रेष्ठम् आनीतम् मुनिपुंगव ।
 दर्शय एतत् महाभाग अनयोः राज पुत्रयोः ॥ १-६७-११

11. **munipungava** = oh, eminent-saint; **tat etat dhanuSaam shreSTham** = that [such as it is,] this, among bows, nonpareil one; **aaniitam** = is brought in; **mahaabhaaga** = oh, highly, fortunate sage; **etat anayoH raaja putrayoH darshaya** = this one, to two of them, king's, sons [princes,] you may show.

"Oh, eminent-saint, such as it is, this nonpareil bow among all bows is brought in, and oh, highly fortunate sage Vishvamitra, let this be displayed to those two princes..." Thus Janaka said to Vishvamitra. [1-67-11]

Verse Locator

विश्वामित्रः स रामः तु श्रुत्वा जनक भाषितम् ।
 वत्स राम धनुः पश्य इति राघवम् अब्रवीत् ॥ १-६७-१२

12. **vishvaamitraH tu** = Vishvamitra, on his part; **sa raamaH** = with, Rama; **janaka bhaaSitam shrutvaa** = Janaka's, spoken word, on listening; **vatsa raama dhanuH pashya** = oh boy, Rama, bow, you see; **iti raaghavam abraviit** = thus, to Raghava, said.

Vishvamitra on listening the sentence of Janaka along with Rama, on his part said to Raghava, "oh, boy Rama... you may see the bow..." [1-67-12]

Verse Locator

महर्षेः वचनात् रामो यत्र तिष्ठति तत् धनुः ।
 मंजूषाम् ताम् अपावृत्य दृष्ट्वा धनुः अथ अब्रवीत् ॥ १-६७-१३

13. **raamaH** = Rama; **maharSeH vacanaat** = by great sage's, word; **tat dhanuH yatra tiSThati** = that, bow, wherein, it is ensconced; **taam manjuuSaam** = that, strongbox [the lid of

strongbox]; **apa aavR^itya** = to side, displacing [unclosing]; **dhanuH dR^iSTvaa atha abraviit** = bow, on seeing, then, said.

Upon the word of the great sage Vishvamitra, Rama on unclosing the lid of that strongbox, wherein that bow is ensconced, saw the bow and said. [1-67-13]

[Verse Locator](#)

इदम् धनुर्वरम् ब्रह्मन् संस्पृशामि इह पाणिना ।
यत्नवान् च भविष्यामि तोलने पूरणे अपि वा ॥ १-६७-१४

14. **brahman** = oh, Brahman; **iha** = now; **idam dhanuH varam** = this, bow, supreme one; **paaNinaa samspR^ishaami** = with hand [hands-on,] I will touch - I wish to get the feel of; **tolane puuraNe api vaa** = in brandishing, in taking aim, even, or; **yatnavaan bhaviSyaaami ca** = a trier, I wish to become, even.

"Now I wish to get the feel of this supreme bow, oh, Brahman, and I shall try to brandish it, or even try to take aim with it... [1-67-14]

[Verse Locator](#)

बाढम् इति एव तम् राजा मुनिः च समभाषत ।
लीलया स धनुर् मध्ये जग्राह वचनात् मुनेः ॥ १-६७-१५

15. **raajaa muniH ca** = king, saint, also; **baaDham** = All right!; **iti eva** = thus, only; **tam sam abhaaSata** = to him - to Rama, equally [in chorus,] said; **saH muneH vacanaat** = he Rama, upon the word, of sage; **dhanuH madhye liilayaa jagraaha** = bow, at its middle [grasping at middle handgrip of bow,] playfully, grabbed.

"All Right!" said the saint and king to Rama in chorus, and Rama upon the word of the sage grasping it at the middle handgrip playfully grabbed the bow. [1-67-15]

[Verse Locator](#)

पश्यताम् नृ सहस्राणाम् बहूनाम् रघुनंदनः ।
आरोपयत् स धर्मात्मा स लीलम् इव तत् धनुः ॥ १-६७-१६

16. **dharmaatmaa saH raghu nandanaH** = virtue souled one [right-minded,] he, that Raghu's, legatee - Rama; **bahuunaam nR^i sahasraaNaam pashyataam** = many, people, thousands of, while witnessing; **tat dhanuH** = that, bow; **sa liilam iva** = with, friskiness [friskily, effortlessly] as though; **aaropayat** = stringed the bow to take aim.

While many thousands of men are witnessing that right-minded Rama the legatee of Raghu stringed the bow effortlessly. [1-67-16]

A bow has a definite height and it is a measure of length, from the ages even up to the age Kautilya, who gave many accounts for weights and measures, in his 'Artha Shaastra' a Penguin re-publication. Four **aratni**-s cubits are one **dhanu**, a bow-length, where one **aratni** is 18 inches, thus a bow-length is 6 feet and above, taking the standard size of archer as a six-footer and a little above. The bow's height is the height of the archer plus one measure of his head's height, as the upper end has to tower the archer's head. That being so, this bow belongs to Shiva and its height must be placed more than the human measure of 6 feet, and then it must be some 8 to 10 feet. And 'Rama is no crane-legged boy, as his physique is said to be of 'medium' size, and then how a boy of, say of 4, 4 1/2 feet, could catch the upper end of 8-10 feet bow to bend it...' is the objection. An archer has to stand the bow on ground, clutch its lower end under big toe, and with one hand, he has to bend it, while with the other he catches the bowstring to string the other end. He is not supposed to handle it like a holdall or a briefcase. For this objection it is said in a way that the poet is using the adjective **mahaatmaa** to Rama, 'an unfathomable one with an equally unfathomable soul... inasmuch as his duty is concerned...' The minute he touched the bow, it became a spongy stick and it listened to him and bent as he wished. Other way round, Rama is an ambidextrous archer and furthered is his skill by his possession of some divine missiles as given by Vishvamitra. Hence, his dexterity is now multiplied and he can handle any divine or human bow 'effortlessly...'

[Verse Locator](#)

आरोपयित्वा मौर्वीम् च पूरयामास वीर्यवान् ।

तत् बभञ्ज धनुर् मध्ये नरश्रेष्ठो महायशाः ॥ १-६७-१७

17. viiryavaan = dextrous one; maurviim aaropayitvaa ca = bowstring, having stringed, further; puurayaamaasa = started to stretch the bowstring [up to his ear to see its tautness]; then; mahaayashaaH narashreSThaH = glorious one, the one best among men; tat dhanuH madhye babhanja = that, bow, medially, he broke.

Further, that dextrous one has stringed that bow with bowstring and started to stretch it up to his ear to examine its tautness, but that glorious one who is foremost among men, Rama, broke that bow medially. [1-67-17]

The bow is not broken by itself because of its oldness or dryness, but let us blame Rama for breaking it, as with any other toy which children are apt to damage in their playing. He stretched the bowstring so long until it broke. Neither his mother nor father available here. Otherwise, a 'moral class' would have chanced on him for braking articles in neighbour's houses. The bow is broken in the middle, not at either end, but at handgrip. This shows the strength of his palm on handgrip.

[Verse Locator](#)

तस्य शब्दो महान् आसीत् निर्घात सम निःस्वनः ।

भूमि कंपः च सुमहान् पर्वतस्य इव दीर्यतः ॥ १-६७-१८

18. tasya shabdaH = its [breakage's,] sound [explosion]; nir ghaata = down, plunging [thunder]; sama = equal to; niH svanaH = out, bursting [explosiveness]; mahaan aasiit = great [explosive,] is there [bechanced]; parvatasya diiryataH iva = of mountain, exploding, like [as it happens]; su mahaan = very, great [tremulously]; bhuumi kampaH ca = earth, tremulous, also - has happened.

Then there bechanced an explosive explosion when the bow is broken, like the explosiveness of down plunging thunder, and the earth is tremulously tremulous, as it happens when a mountain is exploding. [1-67-18]

We can write more words for the above sound as, 'Dhaam, Dhiim, Phut, and DiSkuu...' etc., as long as thesaurus permit. But all that will be nonsensical. An ear-splitting sound has come but it is "OM" the auspicious sonus prima grata, produced once upon a time by Shiva's drum, in order to emanate words through maheshvara suutraaNi, which were unintelligible even for the sages like Sanaka, Sananda, Sanat Kumaara et al., and which were deciphered by Nandi, the Holy Bull vehicle of Shiva, to those sages. Here it is Shiva's bow and name of Shiva and all letters that attaches to Him are shaM, sha.nkara, shaMbhava, are peace-making letters, as codified in AUM namaH shambhave ca mayo bhava ca namaH sha~Nkaraaya ca mayaskaraaya ca namaH shivaaya ca shivataaraaya ca | - rudram - soma suukta - yajur Hence the real sound of Om is audible and it is ear-splitting for ordinary audience, since ordinary people cannot possibly face realities, and it is a regularly audible sound for the other four who have not swooned. By the way, it will be impossible for us to listen the chanting of Veda-s, even in these days, in any Vedic school for at least half an hour, as our ears are untuned to their ghana paaTha or jaTa or other sorts of chanting. We feel stranded in some audio studio with fully loaded sound FX.

And the pacemaker Rama lifted the bow of the peacemaker Shiva, where the bow itself is "Om". The legendary Indian bow is composed of three parts, unlike Robin Hood's single-piece bow. The lower bowing part, upper bowing part combined by a grip handle, and the bowstring. The three pieces are comparable to the three letters syllabified "Om" - a u ma, where a is upper bowing piece of bow, u, the lower end, and ma, the bowstring. The painters usually paint this bow-breaking scene, where Rama will be still handling the upper end in his hand, while the lower part will be falling, and the bowstring will be still dangling onto the upper end. The upper part of bow is a and this a is Vishnu akaara artho viSNuH, and the dangling bowstring is ma Goddess Lakshmi, loka maataa maa ramaa mangala devataa, dangling on the Supreme Person through thick and thin, and the detached-un-detached lower end is u, Lakshmana, or any other adherer. A lengthy account of this trilogy is provided in Aranya Kanda, Ch. 11, first verse.

And the pacemaker Rama is marrying the world with peace, by stringing the bowstring of peacemaker's bow, and it is not a mere marriage of some prince charming, with a charmy princess. Thus, this sound is the

initial impact, impetus, brunt, or whatever, for universal peace, and that way this marriage attains a legendary significance in peace process, though by force.

[Verse Locator](#)

निपेतुः च नराः सर्वे तेन शब्देन मोहिताः ।

व्रजयित्वा मुनि वरम् राजानम् तौ च राघवौ ॥ १-६७-१९

19. **tena shabdena mohitaaH** = by that, by raucous, bewildered; **munivaram raajaanam tau ca raaghavau** = saint eminent Vishvamitra, king Janaka, those two, also, Raghava-s; **vrajayitvaa** = except for; **sarve naraaH nipetuH** = all, people, fell down [swooned.]

Bewildered by that raucous caused by the breakage of bow, all the people swooned, except for that eminent-saint Vishvamitra, king Janaka, and those two Raghava-s, namely Rama and Lakshmana. [1-67-19]

[Verse Locator](#)

प्रति आश्वस्तो जने तस्मिन् राजा विगत साध्वसः ।

उवाच प्रांजलिः वाक्यम् वाक्यज्ञो मुनिपुंगवम् ॥ १-६७-२०

20. **tasmin** = at that [moment]; **jane** = people; **prati aashvastaH** = being inspirited [reaccustomed]; **vaakyaj~naH raajaa** = sententious, king Janaka; **vi gata saadhvasaH** = completely, gone [departed,] his discomfiture; **praanjaliH** = with palm-fold [reverentially]; **munipungavam** = to eminent-saint; **vaakyam uvaaca** = sentence, said.

While the people are being reaccustomed after their undergoing the shock, at that moment that sententious king Janaka, whose discomfiture has completely departed by now has said this to the eminent-saint Vishvamitra with a reverent palm-fold. [1-67-20]

[Verse Locator](#)

भगवन् दृष्ट वीर्यो मे रामो दशरथ आत्मजः ।

अति अद्भुतम् अचिंत्यम् च अतर्कितम् इदम् मया ॥ १-६७-२१

21. **bhagavan** = oh, godly sage; **dasharatha aatmajaH** = Dasharatha's, son; **raamaH** = Rama; **me** = by me; **dR^iSTa viiryaH** = has seen, gallantry - his gallantry is seen; = ; **ati adbhutam** = highly, wondrous; **a cintyam ca** = not, imaginable; **idam maya** = this [incident,] by me [for me]; **a tarkitam** = not, discussed - unhoped-for.

"Oh, godly sage, the gallantry of Dasharatha's Rama is evidently seen... and the whys of this boy and wherefores of his stringing that massive bow are unimaginable to me! More so, humans lifting it! How so? This is an unhoped-for incident for me, besides, breaking it! This a is highly wondrous experience for me... [1-67-21]

[Verse Locator](#)

जनकानाम् कुले कीर्तिम् आहरिष्यति मे सुता ।

सीता भर्तारम् आसाद्य रामम् दशरथ आत्मजम् ॥ १-६७-२२

22. **me sutaa siitaa** = my, daughter, Seetha; **dasharatha aatmajam raamam** = Dasharatha's, son, Rama; **bhartaraam** = as husband; **aasaadya** = on getting; **janakaanaam kule** = for Janaka's, lineage; **kiirtim aahariSyati** = celebrity, brings about.

"My daughter Seetha on getting Dasharatha's Rama as her husband, she will bring celebrity to the lineage of Janaka-s... [1-67-22]

This verse explains the advantageous status of Seetha than Rama in her birth and brought up. **mama sutaa** 'my daughter...' though I have not given her a physical birth, she is godsend to me, and I brought her up as a rarest of rare daughter with all the endowments of Janaka-s lineage which are impeccable... hence she is more

than my physical daughter...' **siitaa** 'a furrow... born a furrow, an unusual non-uterine birth than the uterine birth of Rama from his mother Kausalya... hence Seetha has a plus point... **dasharatha aatmajam** 'Dasharatha's, son...' a wooable bridegroom... because he is Rama **ramayate iti raama** 'makes others delightful...' besides this, the saying about an eligible bridegroom is there: **kanyaa varayate ruupam maataa vittam pitaa shrutam baandhavaaH shiilam icchanti suupa annaam itare janaaH** 'a bride cherishes charming mien, a prince-charming, rather... mother of the bridegroom wishes to have money through him... bridegroom's father wants him to be a wise one in dealings with his new wife and old parents... and bridegroom's relatives require of him good demeanour... and other people wish to have dough of cooked pulse-gram, marriage-feasts, rather...' so also my daughter will cherish this boy as his looks are like that of a prince-charming... and the money for his mother, scholarly attitude to his father, good demeanour and feasts etc., to friends and relatives, all he can afford... and on **aasaadya** reaching Rama... my daughter brings **kiirti** 'celebrity' to our lineage, which is in singularly unique... because **kiirti** is said in singular number, it will be singularly unique... hence let this boy not negate my proposal as my daughter has many plus points..'

[Verse Locator](#)

मम सत्या प्रतिज्ञा सा वीर्य शुल्का इति कौशिक ।
सीता प्राणैः बहुमता देया रामाय मे सुता ॥ १-६७-२३

23. **kaushika** = oh, Kaushika; **saa viirya shulkaa** = she is, bravery's, bounty; **iti** = thus; **mama pratistrength of his palm onaa ca satyaa** = my, commitment, also, came true; **praaNaiH bahumataa** = than [my] lives, nurtured well; **me sutaa siitaa** = my, daughter, Seetha; **raamaaya deyyaa** = to Rama, giveable - worthy to be given.

"Oh, Kaushika, my commitment that she is the bounty of bravery has also come true... and my daughter Seetha who is nurtured well than my own lives is a worthy bride for Rama... [1-67-23]

[Verse Locator](#)

भवतो अनुमते ब्रह्मन् शीघ्रम् गच्छंतु मंत्रिणः ।
मम कौशिक भद्रम् ते अयोध्याम् त्वरिता रथैः ॥ १-६७-२४

24. **brahman** = oh, Brahman; **kaushika** = oh, Kaushika; **bhavataH anumate** = by you, in consent - with your consent; **mama mantriNaH** = my, ministers; **tvaritaa** = hastened; = speedily; **rathaiH ayodhyaam shiighram gacChantu** = by chariots, to Ayodhya, quickly, they go; **te bhadram** = you be safe.

"Should you give consent, oh, Brahman, my ministers will be hastened to speedily go to Ayodhya in chariots, oh, Kaushika, let safeness betide you, and one and all by this matrimony... [1-67-24]

Annex: 'This boy appears to be straight from the shoulder type, and he may now say boyishly, 'no, no, I just wanted to see and feel the bow, but that poor old bow is broken in my hand, but I have never said that I will marry your daughter without the consent of my father... and I am supposed to marry whomever my father ties down my neck...' knowing him to be such, I want to send proposals to Dasharatha at Ayodhya, that too if you say yes...'

[Verse Locator](#)

राजानम् प्रश्रितैः वाक्यैः आनयंतु पुरम् मम ।
प्रदानम् वीर्य शुक्लायाः कथयंतु च सर्वशः ॥ १-६७-२५

25. **viirya shuklaayaaH** = she who is bravery's, bounty; **pra daanam** = sincere, endowment of such a girl in marriage; **sarvashaH kathayantu** = in detail, [they the ministers] will narrate; **prashritaiH vaakyaiH** = by observant, sentences [submissions]; **raajaanam** = to king Dasharatha; **mama puram aanayantu** = to my, city, they will lead him in.

"With their observant submissions those ministers will narrate in detail about the sincere endowment of Seetha as bravery's bounty to Rama, and they will lead king Dasharatha into my city that observantly... [1-67-25]

मुनि गुप्तौ च काकुत्स्थौ कथयंतु नृपाय वै ।
प्रीति युक्तम् तु राजानम् आनयंतु सु शीघ्र गाः ॥ १-६७-२६

26. kaakutsthau = two Kakutstha-s; muni guptau ca = by saint [Vishvamitra,] as shrouded - under the aegis of, also; nR^ipaaya = to king Dasharatha; kathayantu vai = they [ministers will] inform, indeed; su shiighra gaaH = very, fast, goes [expeditious ministers]; on their going there; priiti yuktam = glad, along with [making glad, gladdening him;] raajaanam aanayantu = king, they will usher in.

"Those ministers will also tell the king Dasharatha that both the Kakutstha-s, Rama and Lakshmana, are under the aegis of saint Vishvamitra, and thus gladdening that king they will expeditiously usher in king Dasharatha for marriage..." So said Janaka to Vishvamitra. [1-67-26]

Verse Locator

कौशिकः च तथा इति आह राजा च आभाष्य मंत्रिणः ।
अयोध्याम् प्रेषयामास धर्मात्मा कृत शासनान् ।
यथा वृत्तम् समाख्यातुम् आनेतुम् च नृपम् तथा ॥ १-६७-२७

27. kaushikaH ca tathaa iti aaha = Kaushika - Vishvamitra, also, so be it, thus, said; dharmaatmaa raajaa ca = right-minded one, king Janaka, also; mantriNaH aabhaaSya = with ministers, on consulting; tathaa = likewise; yathaa vR^ittam sam aakhyaatum = as, has happened, in full detail, to tell; nR^ipam aanetum ca = king Dasharatha, to bring in, also; kR^ita shaasanaan = one who is made, to implement orders [ministers plenipotentiary]; ayodhyaam preSayaamaasa = to Ayodhya, started to send.

Vishvamitra said, "so be it," and then that right-minded king Janaka on consulting with his ministers started to send his ministers, plenipotentiaries, to Ayodhya to inform Dasharatha in detail as to what has happened, and likewise to bring him to Mithila. [1-67-27]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्त षष्ठितमः सर्गः

Thus, this is the 67th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 68 Verses converted to UTF-8, Oct 09

Introduction

Janaka's delegation arrives at Ayodhya and submits its message to Dasharatha. Listening to the tidings that his son Rama not only lifted the bow of Shiva, but broke it as well, Dasharatha is overjoyed and refers the matter of marriage of Seetha with Rama to his ministers and teachers. All of the ministers and sages unanimously agree to that proposal and they are set to travel to Mithila the next day.

[Verse Locator](#)

जनकेन समादिष्टा दूताः ते क्लान्त वाहनाः ।
त्रि रात्रम् उषिता मार्गे ते अयोध्याम् प्राविशन् पुरीम् ॥ १-६८-१

1. janakena samaadiSTaa = by Janaka, clearly ordered; te duutaaH = those, envoys; maarge = en route; tri raatram uSitaaH = three, nights, on sojourning; klaanta vaahanaaH = overtired, vehicles [who have got overtired horses]; te ayodhyaam puriim praavishan = they, in Ayodhya, in city, entered.

Those envoys who are clearly ordered by Janaka entered the city of Ayodhya on sojourning for three nights en route, and whose horses are overtired for they are galloped so fast to loose no time. [1-68-1]

[Verse Locator](#)

ते राज वचनात् गत्वा राजवेश्म प्रवेशिताः ।
ददृशुः देव संकाशम् वृद्धम् दशरथम् नृपम् ॥ १-६८-२

2. te = they [the envoys]; raaja vacanaat gatvaa = by king, words of [of Dasharatha's consent,] on going [to palace]; raaja veshma praveshitaaH = king's, residence [palace-chambers,] when they are entered into [given a audience]; deva sankasham = godly, in gleam; vR^iddham nR^ipam dasharatham = elderly, the king, Dasharatha; dadR^ishuH = they have seen.

On going to the palace those envoys are given an audience with the consent of Dasharatha, and when they are conducted into the palace-chambers they have seen the elderly king Dasharatha gleaming like a god. [1-68-2]

[Verse Locator](#)

बद्ध अंजलि पुटाः सर्वे दूता विगत साध्वसाः ।
राजानम् प्रश्रितम् वाक्यम् अब्रुवन् मधुर अक्षरम् ॥ १-६८-३

3. sarve duutaa = all, legates; baddha anjali puTaaH = bound [enfolding,] both palms, fold; vi gata saadhvasaaH = completely, gone, angst [on seeing goly Dasharatha]; raajaanam = to king; madhura akSaram = mellowly, worded; prashritam vaakyam = compliant, sentence; abruvan = said.

Completely gone is the angst of all the legates on seeing godly Dasharatha, and all of them adjoining palms in reverence said this compliant and mellowly worded sentence to the king. [1-68-3]

Because Dasharatha is caught in the tomfoolery of Kaikeyi he cannot be estimated as an inane personality. It is their domestic cold war. He is famous for his achievements and he fought wars on behalf of no lesser gods. Though Valmiki does not narrate Dasharatha's exploits, other scripts say a lot about them. Hence, whenever Rama's daring, dashing, swashbuckling is to be pictured, he will be indicated as 'Dasharatha's son...' That is the reason why the angst of envoys is said in this verse as 'vanished' just by a glimpse of that godly personality, which hitherto haunted them as to how to countenance such a powerful personality.

[Verse Locator](#)

मैथिलो जनको राजा स अग्नि होत्र पुरस्कृतः ।
मुहुर् मुहुर् मधुरया स्नेह संरक्तया गिरा ॥ १-६८-४
कुशलम् च अव्ययम् चैव स उपाध्याय पुरोहितम् ।
जनकः त्वाम् महाराज पृच्छते स पुरः सरम् ॥ १-६८-५

4, 5. **mahaaraaja** = oh, exalted emperor [Dasharatha]; **maithilaH** = Mithila's [sovereign]; **janakaH** = of Janaka lineage; **raajaa** = Janaka, king; **sa agni hotra puraskR^itaH** = with, Fire, of Rituals, you who ingratiates yourself with [ever and anon]; **sa upaadhyaya purohitam** = along with that of, [your] teachers'; priests'; **sa puraH saram** = with, before, going [afore you a convoys of subjects always precedes, in any event, safeguarding your interests]; **tvaam** = your [highness]; **madhurayaa** = mellowly; **sneha samraktayaa giraa** = friendship, instilled, with words; **kushalam ca** = wellbeing, also; **a vyayam caiva** = un, mitigated [prosperity,] also, thus; as such; **janakaH** = Janaka - the present king; **muhuH muhuH** = again, again; **pR^icChate** = is asking after.

"Oh, exalted emperor Dasharatha! Janaka, the lineal king of Janaka-s and the present sovereign of Mithila is asking time and time again with mellowly words instilled with friendliness after the wellbeing and after the unmitigated prosperity of your highness, along with that of your highness' priests and teachers, also that of your highness' subjects, who always precede your highness in convoys in any event, as your highness are the one who ingratiates himself with the Ritual-fires, ever and anon... [1-68-4, 5]

[Verse Locator](#)

पृष्ट्वा कुशलम् अव्यग्रम् वैदेहो मिथिलाधिपः ।
कौशिक अनुमते वाक्यम् भवन्तम् इदम् अब्रवीत् ॥ १-६८-६

6. **mithila adhipaH vaidehaH** = Mithila's, sovereign, Videha [Janaka]; **a vyagram** = un, ruffled [at heart, sensibly]; **kushalam pR^iSTvaa** = wellbeing, having asked after; **kaushika anumate** = Kaushika, with the endorse of; **bhavantam** = to your [highness]; **idam vaakyam abraviit** = this, word, said [to us, that which is sayable to you, his highness is saying this to your highness.]

"His highness Janaka of Videha, and the sovereign of Mithila, having asked after your highness' wellbeing is sensibly saying this word to your highness, with the indorse of Kaushika... [1-68-6]

[Verse Locator](#)

पूर्वम् प्रतिज्ञा विदिता वीर्य शुल्का मम आत्मजा ।
राजानः च कृत अमर्षा निर्वीर्या विमुखी कृताः ॥ १-६८-७

7. **mama aatmajaa** = my, soul-born [daughter Seetha]; **viirya shulkaa [iti]** = bravery's, bounty, [thus]; **puurvam pratij~naa** = earlier, solemnly promised [by me]; **viditaa** = well-known - to all; **kR^ita amarSaa** = turned out, as rancorous [kings]; **raajaanaH nir viirya** = kings, without, valour [turned into gutless kings]; **vi mukhii kR^itaaH** = turned, face [turned back,] made to; **ca [viditaa]** = also, [well-known.]

" 'Well-known is the solemn promise of mine that my daughter Seetha is a bounty for bravery... also well-know is that the kings who came to lift the bow turned out as gutless kings, and then they turned out as rancorous kings at me, and it is also well-known that I turned them back with my guts... [1-68-7]

[Verse Locator](#)

सा इयम् मम सुता राजन् विश्वामित्र पुरस्कृतैः ।
यदृच्छया आगतैः वीरैः निर्जिता तव पुत्रकैः ॥ १-६८-८

8. **raajan** = oh, Emperor Dasharatha; **saa iyam** = such as she is, this - girl; **mama suta** = my, daughter; **vishvaamitra puraskR^itaiH** = Vishvamitra, keeping afore; **yadR^ic Chayaa** = coincidentally [serendipitously]; **aagataiH** = arrived [at Mithila]; **tava** = your; **viiraiH** = valorous; **putrakaiH** = sons / young son; **nir jitaa** = finally, carried off.

"Oh, Emperor Dasharatha, your young and valorous son who serendipitously arrived at Mithila along with his younger brother Lakshmana, keeping Vishvamitra at his fore, finally carries off this girl, the well-known daughter of mine... [1-68-8]

Usually this verse gives meaning that 'two of your valorous sons won Seetha...' because of the usage of plural number **viiraiH putrakaiH**. But this is counted as 'royal we' sort of expression to honour Rama. Hence this **ka pratyaya**, though used in the verse, will be read as singular. There is another shade of wording for this verse: **seyam mama suta raajan vishvaamitrsya shaashanaat | puriim imaam samaagatyaa tava pureNa nirjitaa |** which uses only singular for Rama.

[Verse Locator](#)

तत् च रत्नम् धनुर् दिव्यम् मध्ये भग्नम् महात्मना ।
रामेण हि महाबाहो महत्याम् जन संसदि ॥ १-६८-९

9. **mahaa baahuH** = oh, highly dextrous - king Dasharatha; **divyam** = divine [bow]; **tat dhanuH ratnam ca** = that, bow, gem of a, also; **mahatyaam jana samsadi** = a grand, peoples, assembly; **mahaa aatmanaa raameNa** = by noble-souled, Rama; **madhye bhagnam** = in central point, wrecked.

" 'Also, oh, highly dextrous king Dasharatha, noble souled Rama wrecked that divine bow, which is a gem of a bow among bows, at its central point before a grand assembly of people... [1-68-9]

[Verse Locator](#)

अस्मै देया मया सीता वीर्य शुल्का महात्मने ।
प्रतिज्ञाम् तर्तुम् इच्छामि तत् अनुज्ञातुम् अर्हसि ॥ १-६८-१०

10. **viirya shulkaa siitaa** = bravery's, bounty, Seetha; **asmai mahaatmane** = to him, to noble souled [Rama]; **mayaa deyaa** = by me, is to be given; **pratij~naam** = solemn promise; **tartum** = to swim over - to keep up; **icChaami** = I wish to; **tat anuj~naatum arhasi** = as suh, to give consent, apt of you.

" 'Seetha is the bounty for bravery and I shall have to afford her to the noble-souled Rama, as such it will be apt of you to give your consent as I wish to keep up my solemn promise... [1-68-10]

[Verse Locator](#)

स उपाध्यायो महाराज पुरोहित पुरस्कृतः ।
शीघ्रम् आगच्छ भद्रम् ते द्रष्टुम् अर्हसि राघवौ ॥ १-६८-११

11. **mahaaraaja** = oh, great emperor; **sa upaadhyayaH** = with, teachers; **purohita puraskR^itaH** = with priest [namely Vashishta,] keeping ahead; **shiighram aagacCha** = apace,

you come; **te bhadram** = safe betides, you; **raaghavau draSTum arhasi** = at both Raghava-s, [Rama and Lakshmana,] to take a look, apt of you.

" 'Keeping your royal priest Vashishta and other teachers ahead of you, oh, great emperor, I wish you to come apace, let safe betide you, for it will be apt of you to take a look at your ennobled son Rama, and Lakshmana, too... [1-68-11]

[Verse Locator](#)

प्रतिज्ञाम् मम राजेन्द्र निर्वर्तयितुम् अर्हसि ।

पुत्रयोः उभयोः एव प्रीतिम् त्वम् अपि लप्स्यसे ॥ १-६८-१२

12. **raajendra** = oh, king, the best; **mama pratij~naam nirvartayitum arhasi** = my, solemn promise, to [make it] maintainable, apt of you; **tvam api** = you, even; [**dR^itvaa** = on your seeing]; **ubhayoH putrayoH eva** = both, from sons, that way; **priitim** = delight; **upalapsyase** = you, derive.

" 'It will be apt of you to make my solemn promise maintainable, and that way you will derive delight on seeing both of your sons...' [1-68-12]

'by the by, you will also derive delight in seeing Seetha, for she is also a hyphenated daughter of yours, **sutascha sutaa ca tayoh eka sheSaH...** with another suffix, in-law...'

[Verse Locator](#)

एवम् विदेह अधिपतिः मधुरम् वाक्यम् अब्रवीत् ।

विश्वामित्र अभ्यनुज्ञातः शतानन्द मते स्थितः ॥ १-६८-१३

13. **videha adhipatiH** = Videha's, sovereign; **vishvaamitra abhyanuj~naataH** = by Vishvamitra, consentient to [the proposal]; **shataaananda mate sthitaH** = Sage Shataananda, in counsel, abiding by; **evam** = in this way; **madhuram vaakyam abraviit** = sweet [endearing,] words, said - and paused.

"Thus the sovereign of Videha kingdom said these endearing words, abiding by the counsel of Sage Shataananda, and Sage Vishvamitra is also consentient to the proposal..." Thus the envoys conveyed the proposal and paused. [1-68-13]

[Verse Locator](#)

दूत वाक्यम् तु तत् श्रुत्वा राजा परम हर्षितः ।

वसिष्ठम् वामदेवम् च मंत्रिणः च एवम् अब्रवीत् ॥ १-६८-१४

14. **raajaa** = king - Dasharatha; **tat duuta vaakyam shrutvaa** = that [word of delegate, word [message,], on hearing; **parama harSitaH** = highly, gladdened; **vasiSTham vaamadevam ca** = to Vashishta, to Vaamadeva, also; **mantriNaH ca** = to [other] ministers, as well; **evam abraviit** = this way, said.

King Dasharatha is highly gladdened on hearing that message from the delegates, and said this way to Vashishta, Vaamadeva, and to his other ministers, as well. [1-68-14]

[Verse Locator](#)

गुप्तः कुशिक पुत्रेण कौसल्य आनन्द वर्धनः ।

लक्ष्मणेन सह भ्रात्रा विदेहेषु वसति असौ ॥ १-६८-१५

15. **asau** = that [boy] - Rama; **kausalya aananda vardhanaH** = Kausalya's, rejoice, enhancer; **kushika putreNa guptaH** = by Kushika's, son [Vishvamitra,] taken care; **bhraatraa lakSmaNena saha** = brother, Lakshmana, along with; **videheSu vasati** = in Videha [kingdom,] he is living - he is stopping over.

"This one Rama, the enhancer of Kausalya's rejoice, is stopping over at Videha kingdom along with his brother Lakshmana, and Vishvamitra is taking care of both these boys... [1-68-15]

[Verse Locator](#)

दृष्ट वीर्यः तु काकुत्स्थो जनकेन महात्मना ।
संप्रदानम् सुतायाः तु राघवे कर्तुम् इच्छति ॥ १-६८-१६

16. **kaakutsthaH** = of Kakutstha Rama - on his part; **mahaatmanaa janakena dR^iSTa viiryaH** = by noble-souled, by Janaka, one whose valour has been observed [on observing Rama's valour]; that Janaka; **sutaayaaH sampradaanam** = of daughter, gift of bride; **raaghave kartum icChati** = in respect of Raghava, to do, he wishes.

"On observing the valour of Kakutstha Rama, noble souled Janaka wishes to gift his daughter as bride to Raghava Rama... [1-68-16]

[Verse Locator](#)

यदि वो रोचते वृत्तम् जनकस्य महात्मनः ।
पुरीम् गच्छामहे शीघ्रम् मा भूत् कालस्य पर्ययः ॥ १-६८-१७

17. **mahaatmanaH janakasya vR^ittam** = noble-souled, Janaka's, what has happened to - surprised assent to give daughter; **vaH rocate yadi** = to you, interested, if; **shiighram puriim gacChaamahe** = quickly, to city [Mithila,] we proceed; **kaalasya paryayaH maa bhuut** = time's, lapse, let not, happen.

"If you all favour the tidings from the noble-souled Janaka as to what has happened in Mithila, we quickly proceed to that city, let not the time lapse..." Thus Dasharatha informed his counsel. [1-68-17]

The word **vR^ittam** 'happening' 'history' and it is generally translated as 'the history, legend, and the familial characteristics of Janaka...' But when Janaka already is famous through the bow of Shiva, and that bow itself is broken now, no more 'verification of antecedents' of Janaka is needed, and it is 'what has happened now' i.e., the impossible deed of breaking it.

[Verse Locator](#)

मंत्रिणो बाढम् इति आहुः सह सर्वैः महर्षिभिः ।
सु प्रीतः च अब्रवीत् राजा श्वः यात्रा इति च मंत्रिणः ॥ १-६८-१८

18. **sarvaiH maha rSibhiH saha mantriNaH** = with, all, great sages, ministers; **baaDham iti aahuH** = 'most welcome', thus, they said; **su priitaH raajaa** = highly, pleased, king; **shvaH yaatraa iti** = tomorrow, is the travel, thus; **mantriNaH abraviit** = to ministers, said.

The ministers along with all of the great sages said in consonance, "Most Welcome..." and then that highly pleased king Dasharatha said to the ministers, "we travel tomorrow..." [1-68-18]

[Verse Locator](#)

मंत्रिणः तु नरेन्द्रस्य रात्रिम् परम सत्कृताः ।
ऊषुः प्रमुदिताः सर्वे गुणैः सर्वैः समन्विताः ॥ १-६८-१९

19. **sarvaiH guNaiH samanvitaH** = with all, talents, gifted with; **narendrasya mantriNaH** = of king [Janaka,] ministers; on their part; **parama sat kR^itaaH** = given grateful hospitality; **pramuditaH** = over joyed; **sarve raatrim uuSuH** = all, that night, they dwelled - in Ayodhya.

The ministers of king Janaka who are gifted with all talents are given grateful hospitality by Dasharatha, and they all dwelt that night in Ayodhya, overjoyed at the successful completion of their august legatine, called **sIta kalyANam...** [1-68-19]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे अष्ट षष्ठितमः सर्गः

Thus, this is the 68th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 69 Verses converted to UTF-8, Oct 09

Introduction

Dasharatha arrives at Mithila and Janaka receives him reverentially, as he belongs to a crowning dynasty, called Ikshvaku-s. Then, after the usual exchange of royal pleasantries and protocol, all of them stay in Mithila comfortably.

[Verse Locator](#)

ततो रात्र्याम् व्यतीतायाम् स उपाध्यायः स बान्धवः ।
राजा दशरथो हृष्टः सुमंत्रम् इदम् अब्रवीत् ॥ १-६९-१

1. sa upaadhyaayaH = with, teachers; sa baandhavaH = with relatives; raajaa dasharathaH hR^iSTaH = king, Dasharatha, who is heartened; tataH raatryaam vyatiitaayaam = then, night, on being elapsed [into next dawn]; sumantram idam abraviit = to Sumantra [his minister,] this, said.

On the next dawn that heartened king Dasharatha who is with his teachers and his relatives then said this to his minister Sumantra. [1-69-1]

[Verse Locator](#)

अद्य सर्वे धन अध्यक्षा धनम् आदाय पुष्कलम् ।
व्रजंति अग्रे सु विहिता नाना रत्न समन्विताः ॥ १-६९-२

2. adya = now; sarve dhana adhyakSaa = chancellors, of exchequers; puSkalam dhanam aadaaya = ample, riches, on drawing; naanaa ratna sam anvitaaH = numerous, gems [where gems are, upa lakshaNa, the subjunctive items among the items that are used in marriages from bridegroom's side,] all-inclusive; su vihitaa = well, preparedly; agre vrajanti = in advance, let them travel.

"Now let the chancellors of exchequers draw ample riches, gems and numerous other items that are used in the marriage from bridegroom's side, all-inclusively, and let them travel in advance and let them be well-prepared for any exigency... [1-69-2]

[Verse Locator](#)

चतुरंग बलम् च अपि शीघ्रम् निर्यातु सर्वशः ।
मम आज्ञा समकालम् च यानम् युग्मम् अनुत्तमम् ॥ १-६९-३

3. mama = my; aaj~naa = order; sama kaalam ca = even with, time, also [in a trice at my order]; caturanga balam ca api = quadruple, forces also, even; sarvashaH = from everywhere; shiighram nir yaatu = quickly, out, go [start off]; an uttamam = un, excelled ones; yaanam = vehicles palanquins, sedan chairs, litters etc]; yugmam = that can be yoked [cabined-coaches with horses]; let start.

"Let the quadruple forces start off in a trice from everywhere at my order, and others shall start with unexcelled vehicles like palanquins, sedan chairs, litters etc., and with those that can be

yoked with horses, like cabined-coaches and horse-carriages... [1-69-3]

The fourfold army is generally taken as horses, elephants, chariots, and foot soldiers for the word **caturanga balam**, while some say such an army is moved only when a massive combat is necessary, but not when going to marriages. Thus some say though army is moved, it is as much as required. But this word also qualifies as **caturanga balam**= **dhana, kanaka, vastu, vaahana sampatti**, the quadruple opulence, namely 'riches, gold, equipage, and vehicles...' where opulence will be the only show in Indian marriages, either of poor or rich. R. C. Dutt comes near to this when telling in his poetic version: 'Ride in front with royal riches, gold and gems in bright array

[Verse Locator](#)

वसिष्ठो वामदेवः च जाबालिः अथ काश्यपः ।
मार्कण्डेयः च दीर्घायुः ऋषिः कात्यायनः तथा ॥ १-६९-४
एते द्विजाः प्रयान्तु अग्रे स्यंदनम् योजयस्व मे ।
यथा काल अत्ययो न स्यात् दूता हि त्वरयन्ति माम् ॥ १-६९-५

4, 5. **vasiSThaH vaamadevaH ca** = Vashishta, Vaamadeva, also; **atha** = then; **jaabaaliH kaashyapaH** = Jaabaali, Kaashyapa; **diirgha aayuH markaNDeyaH ca** = long, lived one - one who has longevity, Markandeya, also; **tathaa** = likewise; **R^iSiH kaatyaayanaH** = sage, Kaatyaayana; **ete dvijaaH** = these, Brahmans; **agre prayaantu** = in forefront, let them travel; **me syandanam yojayasva** = my, royal-cariote, let it be yoked [with horses]; **kaala atyayaH yathaa na syaat** = time, lapse, as to how, will not, will be there; do it likewise; **duutaa maam tvarayanti hi** = messengers [of Janaka,] me, hastening, indeed.

"Vashishta, Vaamadeva, Jaabaali and Kaashyapa, and the long-lived Markandeya, and Sage Kaatyaayana... let these Brahmans travel in forefront... and let horses be yoked to my royal-cariote, and as the messengers of Janaka are hastening me arrange for the travel without time lapse..." Thus Dasharatha ordered. [1-69-4, 5]

[Verse Locator](#)

वचनात् च नरेन्द्रस्य सेना च चतुरंगिणी ।
राजानम् ऋषिभिः सार्धम् व्रजंतम् पृष्ठतो अन्वगात् ॥ १-६९-६

6. **narendrasya vacanaat** = the best king's, by the word of; **caturangiNii** = quadruple [opulence]; **senaa** = [some] army; **R^iSibhiH saardham** = with sages, as well; **vrajanam** = he who is going; **raajaanam** = after that king; **pR^iSThataH** = at rearward; **anvagaat** = followed.

On the word of that best king the fourfold opulence, and even the fourfold forces up to some extent followed rearward of the king who is going after the sages who are going afore of him. [1-69-6]

[Verse Locator](#)

गत्वा चतुर् अहम् मार्गम् विदेहान् अभ्युपेयिवान् ।
राजा तु जनकः श्रीमान् श्रुत्वा पूजाम् अकल्पयत् ॥ १-६९-७

7. **catuH aham maargam gatvaa** = four, day, route, on going; **videhaan abhyupeyivaan** [abhi upa eyu] = at Videha kingdom, reached nearby - reached fringes of Videha; **raajaa shriimaan janakaH** = king, illustrious Janaka; **shrutvaa puujaam akalpayat** = on hearing, [welcome] ceremonies, arranged.

Travelling on a four-day-route Dasharatha reached the fringes of Videha kingdom, and on hearing this, the illustrious king Janaka arranged for welcome ceremonies at the outskirts of the city. [1-69-7]

These formalities are still prevalent in marriage functions, in one way or the other, in India, esp. rural India. The bridegroom's party will be received at the outskirts of the bride's place, esp. if it were to be a village,

then a small function / ceremony will be held laudatory to the bridegroom, and then they are invited into that place of bride like, 'meet a party halfway...' type protocol. This is other than **baraat** 'matrimonial pageantry...'

[Verse Locator](#)

ततो राजानम् आसाद्य वृद्धम् दशरथम् नृपम् ।
जनको मुदितो राजा हर्षम् च परमम् ययौ ॥ १-६९-८

8. **tataH** = then; **raajaa muditaH janakaH** = king, gladdened, Janaka nR^I pam raajaanam vR^iddham dasharatham = people's, paladin, king, senescent, towards Dasharatha; **aasaadya** = at on getting at; **paramam harSam yayau** = [a state of] ecstatic, elation, went into.

Then the king Janaka who is by far gladdened went into a state of ecstatic elation when he met the senescent king and paladin of people, namely Dasharatha, as the pace for the marriage celebrations is quickened because of the immediate arrival of Dasharatha. [1-69-8]

[Verse Locator](#)

उवाच वचनम् श्रेष्ठो नरश्रेष्ठम् मुदा अन्वितम् ।
स्वागतम् ते नरश्रेष्ठः दिष्ट्या प्राप्तो असि राघव ॥ १-६९-९
पुत्रयोः उभयोः प्रीतिम् लप्स्यसे वीर्यं निर्जिताम् ।

9, 10a. **nara shreSThaH** = best among men - Janaka; **mudaa anvitam** = glee, included [gleeful one]; **nara shreSTham** = to man, the best [born in foremost lineage of Raghu-s, Dasharatha, the legatee of Raghu]; **shreSThaH vacanam uvaaca** = best [commendable,] sentence, said; **raaghava** = oh, the legatee of Raghu; **te su aagatam** = to you, hearty, welcome; **diSTyaa praaptaH asi** = providentially, bechanced [you have come,] you are; **ubhayoH putrayoH** = from both, from sons; **viirya nirjitaam** = by valour, completely won; **priitim lapsyase** = delight, you get.

And the best one among men, king Janaka, gleefully said this commendable sentence to Dasharatha, the best legatee of Raghu, "oh, king, a hearty welcome to you. Oh, legatee of Ragu, your arrival to my city is just by my providence... you will now get delectation on seeing your sons who won accolades just by their valorousness in the act of raising and breaking Shiva's bow... [1-69-9, 10a]

Though Rama alone broke the bow of Shiva, both Rama and Lakshmana are said to have done it. This is a common unified laudation used for both of them, in view of their insuperable brotherhood, and such a sort of commingling both, for one person's action, can be heard often. For e.g., when Lakshmana misshapes Shuurpanakha, Rama is said to have done, and even both are said to have done that act.

[Verse Locator](#)

दिष्ट्या प्राप्तो महातेजा वसिष्ठो भगवान् ऋषिः ॥ १-६९-१०
सह सर्वैः द्विज श्रेष्ठैः देवैः इव शतक्रतुः ।

10b, 11a. **mahaatejaa bhagavaan vasiSThaH R^iSiH** = great-resplendent, godly, Vashishta, the sage; **sarvaiH dvija shreShThaiH saha** = with all, Brahmans, eminent ones, along with; **devaiH shatakratuH iva** = with gods, Indra [who had to perform 'shata' hundred 'kratu' Vedic-ritual s in his earlier human birth,] as with; **diSTyaa praaptaH** = providentially, bechanced - arrived here.

"Providentially bechanced is the arrival of this great-resplendent and godly sage Vashishta, who arrived here with all of these eminent Brahmans, like Indra himself with all gods... [1-69-10b, 11a]

[Verse Locator](#)

दिष्ट्या मे निर्जिता विघ्ना दिष्ट्या मे पूजितम् कुलम् ॥ १-६९-११

राघवैः सह संबन्धात् वीर्यं श्रेष्ठैः महात्मभिः ।

11b, 12a. viirya shreSThaiH = among valorous ones, the best ones; mahaatmabhiH raaghavaiH saha = with noble-souled ones, Raghava-s, with; sambandhaat = [owing to this] hymeneal engagement; diSTyaa me vighnaa nirjitaa = providentially, my, hindrances, are overcome; diSTyaa me kulam puujitam = providentially, my, lineage, is glorified.

"Providentially my hindrances are overcome by the arrival of godlike sages, and providentially my lineage too is gloried owing to this hymeneal engagement with noble-souled Raghava-s, who are the most valorous among all the valorous people... [1-69-11b, 12a]

[Verse Locator](#)

श्वः प्रभाते नरेन्द्र त्वम् सम्वर्तयितुम् अर्हसि ॥ १-६९-१२

यज्ञस्य अन्ते नरश्रेष्ठ विवाहम् ऋषि सत्तमैः ।

12b, 13b. nara shreSTha = among men, best in first-born-lineage [because you are born in first and foremost Ikshvaku dynasty, hence you are]; nara indra = oh, Indra of Indra-like kings [on earth]; shvaH prabhaate = tomorrow, morning; yaj~nasya ante = Vedic-ritual, at end of [at the culmination]; R^iSi sattamaiH [sammataam] = with Sages, best one's [conducted by, agreeable to for the time and date of marriage]; vivaaham tvam = marriage, you; sam vartayitum arhasi = to clearly initiate [about the talks, celebrations reg. marriage,] apt of you.

"Because you are born in first and foremost Ikshvaku dynasty, hence you are the Indra of Indra-like kings on earth... and hence, it will be apt of you to initiate the celebrations of marriage tomorrow, and the marriage itself after the culmination of the Vedic-ritual in three or four days, and the date and time for the marriage, that which is agreeable to the best sages can be decided, and you can get it performed on that date, through those great sages... [1-69-12b, 13a]

There is controversy about the marriage of Seetha with Rama, insofar as its categorisation. Whether it is one of the eight kinds or not, is a debated point. The eight kinds of marriages are braahma, daiva, praaajaapatya, aarSa, asura, gandharva, raakshasa, paishaaca and this topic can be discussed at a later time.

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा ऋषि मध्ये नराधिपः ॥ १-६९-१३

वाक्यम् वाक्यविदाम् श्रेष्ठः प्रत्युवाच महीपतिम् ।

13b, 14a. vaakyam vaakya vidaam shreSThaH = sentence, sentence, among experts, the best [sententious one - Dasharatha]; nara adhipaH = people's king [Dasharatha]; tasya tat vacanam shrutvaa = his [Janaka's,] that, sentence, on hearing; R^iSi madhye = sages, amongst; mahiipatim = to king Janaka; prati uvaaca = replied.

On hearing that sentence of king Janaka the sententious king Dasharatha replied the king Janaka from amongst the sages. [1-69-13b, 14a]

[Verse Locator](#)

प्रतिग्रहो दातृ वशः श्रुतम् एतत् मया पुरा ॥ १-६९-१४

यथा वक्ष्यसि धर्मज्ञ तत् करिष्यामहे वयम् ।

14b, 15a. prati grahaH = in turn, taking [recipieny]; daatR^i = donor's [restitutor's]; vashaH = in control of [rests with]; etat puraa mayaa shrutam = all this, earlier, by me, heard; dharma j~na = oh, probity, knower of; yathaa [tvam] vakSyasi = as, [whatever you] say; tat vayam kariSyamahe = that, we, do.

"Recipieny rests with the restitutor... so I have heard earlier. Hence, whatever you say, for you are the knower of probity and nothing goes amiss in your astute thinking, that we will do... [1-

The word restitutor is used instead of 'donor' because Janaka is restoring the estranged divine pair to their togetherness in this mortal world. R. C. Dutt uses 'Gift betokens giver's bounty...' for this expression.

[Verse Locator](#)

तत् धर्मिष्ठम् यशस्यम् च वचनम् सत्य वादिनः ॥ १-६९-१५
श्रुत्वा विदेह अधिपतिः परम् विस्मयम् आगतः ।

15b, 16b. **satya vaadinaH** = truth [principles,] affirmer of - Dasharatha; **dharmiSTham** = agreeable to the principles of marriages; **yashasyam ca** = agreeable to familial glory; **tat** = that; **vacanam** = sentence; **shrutvaa** = on listening; **videha adhipatiH** = Videha, to king of; **param vismayam aagataH** = extremely, thrill [of joy,] came over.

On listening that sentence of that affirmer of principles, namely Dasharatha, that which is conformable to the principles of marriages and familial glory, a thrill of joy came over the king of Videha. [1-69-15b. 16a]

Usually the bridegroom's party will be stiff-necked at least till the marriage is over, which has become a nuisance practice in Indian marriages. Here Dasharatha is telling the opposite, by which his words are viewed as agreeable to righteousness of marriages etc., and for which Janaka is surprised.

[Verse Locator](#)

ततः सर्वे मुनि गणाः परस्पर समागमे ॥ १-६९-१६
हर्षेण महता युक्ताः ताम् निशाम् अवसन् सुखम् ।

16b, 17a. **tataH** = then; **sarve muni gaNaaH** = then, all, saint's, coalescences; **paraH para** = one, to one - each other - assemblages of sages from Vashishta's side with the assemblages of sages of Mithila; **sam aagame** = on foregathering; **mahataa harSeNa yuktaaH** = with extreme, rejoice, having; **taam nishaam** = that, darkness [night]; **sukham avasan** = happily, resided - they spent.

Then, on the foregathering of sages from Vashishta's side with the sages of Mithila all the sages have attained extreme joy and they spent that night happily. [1-69-16b, 17a]

[Verse Locator](#)

अथ रामो महातेजा लक्ष्मणेन समम् ययौ ॥ १-६९-१७
विश्वामित्रम् पुरस्कृत्य पितुः पादौ उपस्पृशन् ।

17b, 18a. **atha raamaH mahaatejaa** = then, Rama, most brilliant one; **vishvaamitram puraskR^itya** = Vishvamitra, keeping ahead; **lakshmaNena** = with Lakshmana; **samam yayau** = uniformly, proceeded [strutting in step with]; **pituH paadau upaspR^ishan** = father's, feet, to touch.

Then that most brilliant Rama, keeping Vishvamitra ahead, and strutting in step with Lakshmana, strutted to touch the feet of his father Dasharatha. [1-69-17]

[Verse Locator](#)

राजा च राघवौ पुत्रौ निशांय परिहर्षितः ॥ १-६९-१८
उवास परम प्रीतो जनकेन सुपूजितः ।

18b-19a. **raajaa ca** = king Dasharatha, also; **putrau raaghavau** = sons, Raghava-s [Rama and Lakshmana, here the epithet's subtext is 'the super medallists of Raghu's dynasty']; **nishaamya pariharSitaH** = on seeing, overly rejoiced; **janakena supuujitaH** = by Janaka, highly revered; **parama priitaH uvaasa** = highly, contented, resided [in Mithila].

On seeing his two sons, the super medallists in Raghu's dynasty, King Dasharatha is highly rejoiced and he resided in Mithila with a high contentment, for the reverence of Janaka is that high. [1-69-18]

The expression of 'medallists' to the word **Raghava-s** as above will look odd. So an explanation to this is furnished in the endnote.

[Verse Locator](#)

जनको अपि महातेजाः क्रिया धर्मेण तत्त्ववित् ।

यज्ञस्य च सुताभ्याम् च कृत्वा रात्रिम् उवास ह ॥ १-६९-१९

19. **mahaatejaaH** = great-resplendent one; **tattva vit** = essence of scriptures, knower of; **janakaH api** = Janaka, even; **yaj~nasya ca** = of Vedic-ritual [on hand,] also; **sutaabhyaam ca** = of two daughters, also; **dharmeNa** = according to scriptures; **kriyaa** = ritual acts; **kR^itvaa** = on making [on performing / initiating]; **raatrim uvaasa ha** = night, resided, indeed [went into the sleep of the just with his palm on chest.]

Even the great-resplendent Janaka on performing ritual acts according to scriptures for the Vedic-ritual on hand, and the preparatory rituals for handing out both of his daughters in marriage, went into the sleep of the just, with his palm on his chest. [1-69-19]

The marriages will be commenced with initial ceremonies called **ankura aaropaNa aadi kriyaaH** for an unhindered marriage function and for the harmonious family life of the newly wed.

Epithets in Ramayana

'The epithets in Ramayana will be extremely boring and tediously repeated statements...' this is when we see at them in an overall superficial and lexical view. But, to the grammarians, prosodists, aestheticians, and the like, they are a head-breaking headache. A lot of verbal warfare is concurrently going on, perhaps even now, as to which belongs to which expression. To cite an example, here the verse 1-69-18 uses just **raaghavau** 'a pair of Raghuva-s...' for Rama and Lakshmana, and it is no uncommon term to them. But, here this word suddenly assumes a different dimension and aestheticians say that word means 'the pair of brothers who are the decorations, embellishments, and the like, of Raghu's dynasty....' because they dared the bow of Shiva to the extent of its breakage, and by their bold feat they are victorious medallists. While the ancestors in Raghu-s dynasty are pro-gods in seeking Ganga to come to earth etc., this boy Rama has gone against that God, in breaking Shiva's bow. Gita Press' English version puts this as 'the ornaments of Raghu's race...' and R. C. Dutt's poetic version has 'Honoured by the saintly Janak, greeted by his children bold / where the 'boldness' is as explained above. And this 'ornaments' or 'bold boys' or 'medallists' cannot be found in the verse, lexically.

There are many who are baffled and bored at these boring and baffling overused epithets and there are enumerations also, as to how many are increased in Aranya Kanda compared to Ayodhya Kanda etc. In Aranya, for e.g., Seetha is variously called as Janaki, alias Vaidehi, alias Mithila... etc., and this chapter can throw some light, or make a difference between an alias and an epithet, on those that available in Aranya, as those epithets in Aranya bear a link with these few chapters. Even then, it will be inconclusive, as nowhere listed are these epithets or their allusions in their true colour. It is unclear for non-Sanskrit readers, even to vernacular Indians, to know as to how many epithets are truly and correctly translatable, without the assistance of ancient commentaries. Even in those commentaries, there are many epithets that are left out, as those commentators were more bothered to their own tenets like 'Rama is god... Rama is human... Rama is the dharma... Rama is Shiva...' etc., than these epithets. And we are presenting as far as we could muster up information about them. Hence, before the total extinction of Sanskrit grammarians and aestheticians, it is necessary to decode these epithets in Ramayana, thus we humbly feel.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एको न सप्ततितमः सर्गः

Thus, this is the 69th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 70 Verses converted to UTF-8, Oct 09

Introduction

Ikshvaku's bloodline is narrated as custom demands to enquire into the bridegroom's lineage. Vashishta narrates this to Janaka and his brother Kushadhvaja, who is also summoned to participate in the wedding celebrations, and who later has to offer his two daughters to Bharata and Shatrughna. This listing and eulogising ancestors is an adjunctive custom in Indian marriages. Nowadays it is limited to cite only three preceding generations, instead of narrating from the first, since nobody holds his family tree, ready at hand.

[Verse Locator](#)

ततः प्रभाते जनकः कृत कर्मा महर्षिभिः ।

उवाच वाक्यम् वाक्यज्ञः शतानन्दम् पुरोहितम् ॥ १-७०-१

1. tataH prabhaate = then, in [next] morning; maha rSibhiH = through sages; kR^ita karmaa = having performed, liturgies; vaakyaj~naH = sentence, knower of [articulator]; janakaH = Janaka; purohitam shataanandam = to Shataananda, the [royal] priest; vaakyam uvaaca = sentence, said.

Then on the next day morning after getting the ritual liturgies performed through sages, he that articulator Janaka articulated this to sage Shataananda, the royal priest. [1-70-1]

[Verse Locator](#)

भ्राता मम महातेजा यवीयान् अतिधार्मिकः ।

कुशध्वज इति ख्यातः पुरीम् अध्यवसत् शुभाम् ॥ १-७०-२

वार्या फलक पर्यन्ताम् पिबन् इक्षुमतीम् नदीम् ।

सांकाश्याम् पुण्य संकाशाम् विमानम् इव पुष्पकम् ॥ १-७०-३

2, 3. ati dhaarmikaH = highly, self-righteousness; kushadhvaja iti khyataH = Kushadhvaja, thus, renowned as; mahaatejaa = highly brilliant one; mama yaviiyaan bhraataa = my, younger, brother; ikSumatiim = River Ikshumati [with sugar-cane juice like waters]; nadiim = of River Ikshumati; piban = drinking [supping]; vaaryaa phalaka paryantaam = in water [of moats,] staked trident [bastions,] all around; shubhaam = auspicious; puNya sankashaam = holiness, equal to - a holy city; saankaashyaam = Saankaasya named city; puriim = in such city; puSpakam vimaanam iva = Pushpaka, aircraft, like; adhyavasat = presides over [he is ruling from.]

"My younger brother renowned thus as Kushadhvaja, a highly self-righteous one and a highly brilliant one is ruling from the auspicious and holy city named Saankaasya, which city is surrounded by River Ikshumati as a natural moat, in which moat bastions of tridents are staked all around... and my brother presides over that city as if he is sitting in the Pushpaka aircraft of richly-rich god Kubera, and as though supping the sugarcane juice-like waters of River Ikshumati... [1-70-2, 3]

The words **vaaryaa phalaka paryantaam** also mean 'that city is surrounded by the plantation of citrus grapefruits that are famous for health keeping.

[Verse Locator](#)

तम् अहम् द्रष्टुम् इच्छामि यज्ञ गोप्ता स मे मतः ।
प्रीतिम् सो अपि महातेजा इमाम् भोक्ता मया सह ॥ १-७०-४

4. **aham tam draSTum icChaami** = I, him, to see, I wish; **saH me yaj~na goptaa mataH** = he, my, Vedic-ritual's, protector- benefactor, agreed to be - he is nominated as supplier of all paraphernalia to the ritual; **mahaa tejaa saH api** = highly brilliant one, he, even; **mayaa saha imaam priitim bhoktaa** = me, along with, this [marriage,] joyousness of, will be rejoicer.

"And I wish to see him, as he is the nominated benefactor of this Vedic-ritual of mine, and he too shall become a rejoicer in partaking the joyousness of this marriage... " So said Janaka to Shataananda. [1-70-4]

Kushadhvaja supplied whole lot of paraphernalia for this Vedic-ritual of Janaka from his auspicious city Saankaasya, and hence he is the benefactor of the ritual.

[Verse Locator](#)

एवम् उक्तो तु वचने शतानंदस्य संनिधौ ।
आगताः केचिद् अव्यग्रा जनकः तान् समादिशत् ॥ १-७०-५

5. **shata anandasya sannidhau** = Shataananda, in presence of; **evam vacane ukte sati** = that way, words [enunciation,] after saying [on asseverating,] while being so; **a vyagraa** = not, flustering [alacritous envoys]; **kecit aagataaH** = some [envoys,] have come; **janakaH taan samaadishat** = Janaka, them, ordered.

That way when Janaka asseverated that enunciation in the presence of Shataananda, Shataananda in turn ordered and summoned envoys, and then some alacritous envoys have come, whom Janaka ordered to proceed to his brother. [1-70-5]

[Verse Locator](#)

शासनात् तु नरेन्द्रस्य प्रययुः शीघ्र वाजिभिः ।
समानेतुम् नरव्याघ्रम् विष्णुम् इन्द्र आज्ञया यथा ॥ १-७०-६

6. **narendrasya shaasanaat tu** = by king's, order, just by; **indra aaj~nayaa viSNum yathaa** = Indra, by order of, Vishnu, as with - to fetch Vishnu as per Indra's order; **naravyaaghram samaanetum** = manly-tiger [Kushadhvaja]; to fetch; **shiighra vaajibhiH prayayuH** = [those envoys that] have speedy, horses, travelled.

By the order of the king those envoys who have speedy horses have travelled on to city Saankaasya speedily, to lead forth that manly-tiger Kushadhvaja that speedily, which is as good as fetching Vishnu by order of Indra. [1-70-6]

[Verse Locator](#)

संकास्याम् ते समागंय ददृशुः च कुश्वजम् ।
न्यवेदयन् यथा वृत्तम् जनकस्य च चिन्तितम् ॥ १-७०-७

7. **te** = those envoys; **samkaasyaam samaagamya** = in Saankaasya city, on arriving; **kushdhvajam dadR^ishuH ca** = Kushadhvaja, they have seen, also; **yathaa vR^ittam** = as has, happened; and; **janakasya cintitam ca** = Janaka's, thought of [point of view,] even; **nyavedayan** = reported.

On arriving in city Saankaasya those envoys have seen king Kushadhvaja and on submitting what has happened to the king about Rama's breaking of Shiva's bow, and they have also

submitted the point of view of Janaka regarding marriages of four daughters. [1-70-7]

The viewpoint of Janaka is to offset the problem of marriages of both the daughters of his brother Kushadhvaja. Dasharatha has four sons and Janaka presaged a quadruple alliance with him, where Janaka has two daughters and his brother Kushadhvaja has two.

[Verse Locator](#)

तद् वृत्तम् नृपतिः श्रुत्वा दूत श्रेष्ठैः महा जवैः ।
आज्ञया तु नरेन्द्रस्य आजगाम कुशध्वजः ॥ १-७०-८

8. nR^ipatiH kushadhvajaH = king, Kushadhvaja; mahaa javaiH = through great, speeded [of praiseworthy speed]; duuta shreSThaiH = from envoys, worthy ones; tat vR^ittam shrutvaa = that, event, on hearing; narendrasya aaj~nayaa aajagaama = by king Janaka's, order, came forth [to Mithila.]

On hearing that event from the worthy envoys whose speed is praiseworthy, king Kushadhvaja came right away to Mithila by the order of king Janaka. [1-70-8]

[Verse Locator](#)

स ददर्श महात्मानम् जनकम् धर्म वत्सलम् ।
सो अभिवाद्य शतानंदम् जनकम् च अति धार्मिकम् ॥ १-७०-९
राज अर्हम् परमम् दिव्यम् आसनम् च अध्यरोहत ।

9, 10a. saH = he Kushadhvaja; dharma vatsalam = towards duty [of an elder brother,] a compassionate one - one who is helping as an elder brother; mahaatmaanam janakam = noble souled [insightful,] Janaka; dadarsha = has seen [addressed himself]; saH = he Kushadhvaja; shataanandam = [firstly] to Shataananda; and; ati dhaarmikam = highly, righteous [fondly, affectionate brother]; janakam ca = [next] to Janaka, also; abhivaadya = on reverencing; raaja arham = for king, befitting; paramam divyam aasanam ca = highly, divine [majestic,] on seat, also; adhyarohata [adhi aa rohat] = mounted upon [sat upon.]

Kushadhvaja addressed himself to the insightful one and a compassionate person in the duty of an elder brother, namely Janaka, and on reverencing sage Shataananda firstly, next he has revered his fondly affectionate brother Janaka, and then he sat upon a majestic seat, that which is befitting to kings. [1-70-9, 10a]

[Verse Locator](#)

उपविष्टौ उभौ तौ तु भ्रातरौ अमित ओजसौ ॥ १-७०-१०
प्रेषयामासतुः वीरौ मन्त्रि श्रेष्ठम् सुदामनम् ।

10b, 11a. a mita ojasau = of un, limited, self-refulgence; tau viirau = those two, valorous [distinguished brothers for their righteous acts]; ubhau bhraatarau = both, brothers; upaviSTau = while seated [having assumed high seats]; mantri shreSTham sudaamanam = minister, distinguished one, Sudaamana; preSayaamaasatuH = started to send.

Both the brothers of unlimited self-refulgence having assumed their high seats, they who are distinguished for their righteous acts have started to send Sudaamana, the distinguished minister. [1-70-10b, 11a]

[Verse Locator](#)

गच्छ मन्त्रि पते शीघ्रम् इक्ष्वाकम् अमित प्रभम् ॥ १-७०-११
आत्मजैः सह दुर्धर्षम् आनयस्व स मन्त्रिणम् ।

11b, 12a. mantri pate = oh, minister, husband / chief [plenipotentiary]; shiighram = immediately; amita prabham = to one with - un, limited, resplendence; ikSvaakam = to

Ikshvaku's [legatee of, Dasharatha]; **gacCha** = you go; **dur dharSam** = un, assailable [invincible king Dasharatha]; **sa mantriNam** = who will be - with, ministers [Vedic celebrants]; **aatmajaiH saha** = with his sons; **aanayasva** = lead him forth [hither.]

"Oh, minister plenipotentiary, Sudaamana, you please proceed immediately to king Dasharatha, the legatee of Ikshvaku-s with illimitable resplendence, and let that invincible king Dasharatha be led hither along with his sons and along with his Vedic-celebrants..." Thus Janaka ordered Sudaamana, the minister. [1-70-11b, 12a]

[Verse Locator](#)

औपकार्याम् स गत्वा तु रघूणाम् कुल वर्धनम् ॥ १-७०-१२
ददर्श शिरसा च एनम् अभिवाद्य इदम् अब्रवीत् ।

12b, 13a. **saH** = he Sudaamana; **aupakaaryaam** = to visitatorial-palace; **gatvaa** = on going; **raghuuNaam kula vardhanam** = of Raghu's, heritage, promoter of - Dasharatha; **dadarsha** = seen [appeared before]; **enam shirasaa abhivaadya ca** = him, with head [head-bent, bow down] on hailing, also; **idam abraviit** = this, said.

Accordingly Sudaamana has gone to the visitatorial-palace of the promoter of Raghu's heritage, namely Dasharatha, and he said this on appearing before that king duly bowing down and hailing the king. [1-70-12b, 13a]

[Verse Locator](#)

अयोध्या अधिपते वीर वैदेहो मिथिला अधिपः ॥ १-७०-१३
स त्वाम् द्रष्टुम् व्यवसितः स उपाध्याय पुरोहितम् ।

13b-14a. **viira** = oh, valiant one; **ayodhyaa adhipate** = oh, Ayodhya', sovereign; **mithilaa adhipaH** = Mithila's, sovereign; **saH vaidehaH** = he, the king of Videha heritage - Janaka; **sa upaadhyaya purohitam** = with [your] mentors, royal-priest; **tvaam draSTum vyavasitaH** = you, to see [seeking an audience,] poised for.

"Oh, valiant king, oh, sovereign of Ayodhya, his highness the sovereign of Mithila from the heritage of Videha kings is poised for seeking an audience with your highness, along with your highness' royal-priest Vashishta and other mentors..." The minister Sudaamana said so to Dasharatha. [1-70-13b, 14a]

[Verse Locator](#)

मन्त्रि श्रेष्ठ वचः श्रुत्वा राजा स ऋषि गणः तदा ॥ १-७०-१४
स बन्धुः अगमत् तत्र जनको यत्र वर्तते ।

14b, 15a. **tadaa** = then; **raajaa** = king Dasharatha; **mantri shreSTha vacaH shrutvaa** = minister, best one's, words, on hearing; **sa R^iSi gaNaH** = , with, sage's, assemblages; **sa bandhuH** = with, kinsmen; **janakaH yatra vartate** = Janaka, where, is available; **tatra** = there; **agamat** = came.

On hearing that best minister's words, then king Dasharatha came to the place where Janaka is available, along with his kinsmen and the assemblages of sages. [1-70-14b, 15a]

[Verse Locator](#)

राजा च मन्त्रि सहितः स उपाध्यायः स बांधवः ॥ १-७०-१५
वाक्यम् वाक्य विदाम् श्रेष्ठो वैदेहम् इदम् अब्रवीत् ।

15b, 16a. **mantri sahitaH** = ministers, along with; **sa upaadhyayaH** = with [amongst,] mentors; **sa baandhavaH** = with, kinsfolk; **vaakya vidaam shreSThaH** = sentence, experts in making, the best [sententious king Dasharatha]; **raajaa** = king Dasharatha; **vaideham idam vaakyam abraviit** = to king from the lineage of Videha, this, sentence, said.

That sententious king Dasharatha said this to the king from the lineage of Videha kings, Janaka, who is with his mentors, kinsfolk, and ministers. [1-70-15b, 16a]

[Verse Locator](#)

विदितम् ते महाराज इक्ष्वाकु कुल दैवतम् ॥ १-७०-१६
वक्ता सर्वेषु कृत्येषु वसिष्ठो भगवान् ऋषिः ।

16b,17a. **mahaaraaja** = oh, exalted king Janaka; **bhagavaan R^iSiH vasiSThaH** = godly, sage, Vashishta; **ikSvaaku kula daivatam** = Ikshvaku, for bloodline, godlike; **sarveSu kR^ityeSu** = in all, the works [affairs]; **vaktaa** = speaker [our internuncio]; **te viditam** = to you, known, [you already appreciate.]

"Oh, exalted king Janaka, you already appreciate that this godly sage Vashishta is godlike to the bloodline of Ikshvaku-s, and in all affairs he is our internuncio... [1-70-16b, 17a]

[Verse Locator](#)

विश्वामित्र अभ्यनुज्ञातः सह सर्वैः महर्षिभिः ॥ १-७०-१७
एष वक्ष्यति धर्मात्मा वसिष्ठो मे यथा क्रमम् ।
तूष्णीम् भूते दशरथे वसिष्ठो भगवान् ऋषिः ॥ १-७०-१८
उवाच वाक्यम् वाक्यज्ञो वैदेहम् स पुरोधसाम् ।

17b, 18, 19a. **sarvaiH maharSibhiH saha** = all, great sages, along with; **vishvaamitra abhi anu j~naataH** = by Vishvamitra, duly assented; **dharmaatmaa eSa vasiSThaH** = virtue-souled [equanimous,] this, Vashishta; **yathaa kramam** = as per, lineage; **me** = of mine [my bloodline]; **vakSyatihe** = will narrate about; **dasharathe** = by Dasharatha; **tuuSNiim bhuute** = silent, on becoming - when took pause; **vaakya j~naH** = sententious sage; **vasiSThaH bhagavaan R^iSiH** = Vashishta, godly, sage; **sa purodhasaam** = with, [his] men of the cloth; **vaideham vaakyam uvaaca** = to Videha king, sentence, said.

"Should an assent be given by Sage Vishvamitra, along with all the great sages present here, this equanimous Vashishta will narrate about my bloodline, lineally..." And, to the nod of Vishvamitra Dasharatha become reticent, and then the godly and sententious sage Vashishta who is along with his men of the cloth said these sentences to the king of Videha, namely Janaka. [1-70-17b, 18, 19a]

[Verse Locator](#)

अव्यक्त प्रभवो ब्रह्मा शाश्वतो नित्य अव्ययः ॥ १-७०-१९
तस्मात् मरीचिः संजज्ञे मरीचिः कश्यपः सुतः ।
विवस्वान् कश्यपात् जज्ञे मनुर् वैवस्वतः स्मृतः ॥ १-७०-२०

19b, 20. **a+vyakta** = un, provable; **prabhavaH** = emanated from; **shaashvataH** = timeless; **nitya** = changeless; **a vyayaH** = perishless; such a; **brahmaa** = Brahma - is there; **tasmaat mariiciH sanjaj~ne** = from, that [Being, Brahma,] Mariichi, is begotten; **mariiceH kashyapaH sutaH** = of Mariichi, Kaashyapa, is the son; **kashyapaat** = from Kaashyapa; **vivasvaan** = Vivasvaan [The Sun]; **jaj~ne** = is begotten; **vaivasvataH** = from Vaivasvat [from Sun]; **manuH smR^itaH** = = Manu, is said to be the son.

"The Unprovable emanated the timeless, changeless and perishless Brahma, and from that Being, namely Brahma, Mariichi is begotten, and Kaashyapa is the son of Mariichi, and the Sun is begotten from Kaashyapa, and Manu is said to be the son of the Sun... [1-70-19b, 20]

The **avyakta** is the 'Unmanifest' of **advaita** tenet. Here it an 'Unprovable' entity since it cannot be proved by **pramaana**-s 'source of knowledge' like **pratyaksha**, **anumana**, **tarka**, **aagama**... 'perception, inference, logic, scriptures...' and because Vishnu cannot be deduced by these sources of knowledge, Vishnu Himself becomes the **avyakta**. And from the viewpoint of mythology, Ramayana has no place for a 'featureless Absolute...' **nir**

guNa brahma of advaita, because Valmiki's initial questions to Narada include ko guNavaan, and thus He is sa guNa brahma. Hence avykta or aakaasha, a kaasha, 'minus, leeway...' all-pervading...' is Vishnu, the 'Unprovable'.

This aakaasha is the often repeated expression in Upanishad-s, telling it to be the **aatma**, Absolute, abiding in each individual **jiiva aatma**, Individual Soul. **aakaasho ha vai naama ruupayoH nirvahitaaH te yad antara tad brahma tad amR^itam sa aatmaa - chaandogya - 8-14 | ko he vaaNyatkaH praaNaat ya eSha aakaasha aanando na syaat - taittiriya - 7 anuvaaka | aakaashor arthaantaratvaadivyaapadeshaat - 1-3-41 | dahara uttarebhyaH - 1-3-14 - brahma suutra ; 'who is he to be able to balance himself if this aakaasha is not to be there...' Taittiriya; 'that which makes the names and forms is within you alone as your innermost inner-space, that alone is deathless...' Chanandogya; 'akaasha [is Absolute] because it is proclaimed to be something different etc., [from names and forms yet their revealer...]; 'the small [aakaasha] is Absolute because of subsequent texts [which give ample evidence of it...] Brahma Sutra. Hence, it is Vishnu.**

Out of the three epithets to Brahma one is 'timeless' because He continues to be in two **para artha-s**, say 31, 10, 40, 00, 00, 00, 000 human years, without transmutation, yet He continues further. He is 'changeless' as his faculties or His divine being does not undergo any mutation or metamorphosis. He is 'perishless' during the above period and after, since Vishnu gave rise to Him. Up to here is ultramundane order of progeny and the mundane lineage is now continued.

[Verse Locator](#)

मनुः प्रजापतिः पूर्वम् इक्ष्वाकुः च मनोः सुतः ।
तम् इक्ष्वाकुम् अयोध्यायाम् राजानम् विद्धि पूर्वकम् ॥ १-७०-२१

21. **manuH puurvam prajaapatiH** = Manu is, earliest, Prajaapati; **ikSvaakuH manoH sutaH** = Ikshvaku is, Manu's, son; **tam ikSvaakum** = him, that Ikshvaku; **ayodhyaayaam** = in Ayodhya; **puurvakam raajaanam viddhi** = as earliest, king, know thus.

"Manu is the earliest Prajaapati and Ikshvaku is the son of Manu, and that Ikshvaku is the first king of Ayodhya... know thus... [1-70-21]

[Verse Locator](#)

इक्ष्वाकोः तु सुतः श्रीमान् कुक्षिः इति एव विश्रुतः ।
कुक्षेः अथ आत्मजः श्रीमान् विकुक्षिः उपपद्यत ॥ १-७०-२२

22. **shriimaan kukSiH iti eva vishrutaH** = legendary one, Kukshi, thus, only, renowned; **ikSvaakoH sutaH** = Ikshvaku's, son; **atha** = then; **kukSeH** = from Kukshi; **shriimaan vikukshiH aatmajaH upapadyata** = famous, Vikukshi, son - originated.

"The son of Ikshvaku is the legendary Kukshi, thus he is renowned, and the famous Vikukshi is the son of Kukshi... [1-70-22]

[Verse Locator](#)

विकुक्षेः तु महातेजा बाणः पुत्रः प्रतापवान् ।
बाणस्य तु महातेजा अनरण्यः प्रतापवान् ॥ १-७०-२३

23. **mahaatejaa** = most brilliant one; **prataapavaan** = courageous one; **baaNaaH** = Baana; **vikuksheH putraH** = Vikukshi's, son; **mahaatejaa prataapavaan** = highly refulgent, valiant; **anaraNyaH** = Anaranya is; **baaNasya** = Baana's [son.]

"From that most brilliant and courageous Vikukshi, Baana emerged as son, and the highly refulgent and valiant Anaranya is the son of Baana... [1-70-23]

[Verse Locator](#)

अनरण्यात् पृथुः जज्ञे त्रिशंकुः तु पृथोः सुतः ।
त्रिशङ्कोः अभवत् पुत्रो धुन्धुमारः महायशाः ॥ १-७०-२४

24. anaraNyaat pR^ithuH jaj~ne = from Anaranya, Pruthu, born; trishankuH tu pR^ithoH sutaH = Trishanku is, but, Pruthu's, son; trishankoH = from Trishanku; mahaayashaaH dhundhumaaraH putraH abhavat = highly renowned one, Dhundumaara, son, emerged as.

"Pruthu is the son of Anaranya, and Trishanku is Pruthu's son, and the highly renowned Dhundumaara happened to be the son of Trishanku... [1-70-24]

[Verse Locator](#)

धुन्धुमारात् महातेजा युवनाश्वो महारथः ।

युवनाश्व सुतः असीत् मान्धाता पृथिवी पतिः ॥ १-७०-२५

25. dhundhumaaraat = from Dhundumaara; mahaatejaa mahaarathaH yuvanaashvaH = highly glorious one, speediest charioteer, Yuvanaashva - is the son; pR^ithivii patiH = land, lord of - king; maandhaataa = Maandhaata; yuvanaashva sutaH asiit = Yuvanaashva's, son, emerged as.

"Dhundumaara begot a highly glorious and a speediest charioteer Yuvanaashva as son, and Maandhaata emerged as the son of Yuvanaashva... [1-70-25]

[Verse Locator](#)

मान्धातुः तु सुतः श्रीमान् सुसन्धिः उदपद्यत ।

सुसंधेः अपि पुत्रौ द्वौ ध्रुवसंधिः प्रसेनजित् ॥ १-७०-२६

26. maandhaatuH = to Maandhaata; susandhiH = one named Susandhi; shriimaan sutaH udapadyata = a highly noble, son, engendered; susandheH api = from Susandhi, even; dhruvasandhiH = Dhruvasandhi; prasenajit = Prasenajit; dvau putrau = two, sons - took birth.

"Maandhaata engendered the highly noble Susandhi as son, and even Susandhi engendered two sons, namely Dhruvasandhi and Prasenajit... [1-70-26]

[Verse Locator](#)

यशस्वी ध्रुवसंधेः तु भरतो नाम नामतः ।

भरतात् तु महातेजा असितो नाम जायत ॥ १-७०-२७

27. dhruvasandheH tu = from Dhruvasandhi, but; naamataH bharataH naama = by name, Bharata, named; yashasvii = an illustrious one - took birth; bharataat tu = from Bharata, but; mahaatejaa = highly effulgent one; asita naama jaayata = Asita, by name, is begotten.

"From Dhruvasandhi, an illustrious one named as Bharata is begotten, and Bharata begot a highly effulgent son named as Asita... [1-70-27]

[Verse Locator](#)

यस्य एते प्रति राजन उदपत्यन्त शात्रवः ।

हैहय तालजंघाः च शूराः च शशबिंदुः ॥ १-७०-२८

28. yasya = to which [Asita]; haihaya = Haihaya-s; taalajanghaaH ca = Taalajanghaa-s, also; shuuraaH shashabindvaH = valiant, Shashabindu-s; ete = these are; prati raajana = counter, kings [hostile kings]; shaatravaH udapatyanta = adversaries, resulted as.

"To which Asita, kings like Haihaya-s, Taalajanghaa-s, and the valiant Shashabindu-s have become adversaries and kings in hostility, he had to wage war with them... [1-70-28]

[Verse Locator](#)

तान् च स प्रति युद्धयन् वै युद्धे राजा प्रवासितः ।
हिमवन्तम् उपागंय भार्याभ्याम् सहितः तदा ॥ १-७०-२९

29. saH = he Asita; taan yuddhe = them, in war; prati yuddhyan = counter, attacking; pravaasitaH = exiled [dethroned]; raajaa = king Asita; tadaa = then; bhaaryaabhyaam sahitaH = two wives, along with; himavantam upaagamyaa = Himalayas, on reaching.

"While counterattacking those kings, Asita is dethroned in war and then he reached Himalayas along with his two wives... [1-70-29]

[Verse Locator](#)

असितो अल्प बलो राजा काल धर्मम् उपेयिवान् ।
द्वे च अस्य भार्ये गर्भिण्यै बभूवतुः इति श्रुति ॥ १-७०-३०
एका गर्भ विनाश अर्थम् सपत्नै सगरम् ददौ ।

30, 31a. raajaa asitaH = king, Asita; alpa balaH = with meagre, army; [staying on Himalayas]; kaala dharmam upeyivaan = Time's, onus, he drew nigh of - breathed his last; at that time; asya dve bhaarye garbhiNyai babhuuvatuH = his, two, wives, pregnant, they were; ekaa = one [of two wives]; garbha vinaasha artham = pregnancy, ruination [abortion,] purpose of; sa patnai sagaram dadau = to co-, wife, toxic [food,] gave; iti shruti = thus, we heard.

"Asita was with his meagre forces when he was in Himalayas, and there he drew nigh of his Time. At the time of his demise two of his wives were pregnant, and one of two wives gave toxic food to the co-wife for abortion... thus we heard... [1-70-30-31a]

[Verse Locator](#)

ततः शैलवरे रंये बभूव अभिरतो मुनिः ॥ १-७०-३१
भार्गव च्यवनो नाम हिमवंतम् उपाश्रितः ।

31b-32a. tataH = then; ramye shaila vare abhirataH = on mountain, best, beautiful, in fascination; bhaargava cyavanaH naama muniH = sage Bhrigu's [heir,] Cyavana, named, saint; himavantam upaashritaH babhuuva = on Himalayas, taking shelter, he was there.

"There was a saint named Cyavana, the heir of Sage Bhrigu, who in fascination with best and beautiful mountains then taking shelter on Himalayas. [1-70-31b, 32a]

[Verse Locator](#)

तत्र च एका महाभागा भार्गवम् देव वर्चसम् ॥ १-७०-३२
ववन्दे पद्म पत्राक्षी कांक्षन्ती सुतम् उत्तमम् ।

32b, 33a. mahaabhaagaa = highly fortunate one; padma patra akshii = lotus, petal, eyed one; [tayoH = of the two wives]; ekaa = one [from two wives of Asita]; uttamam sutam kaankshantii = a best, son, desirous of; tatra = there; deva varcasam bhaargavam vavande = godly, in glow, revered.

"One of the two wives of Asita, the lotus-petal eyed and highly fortunate one queen came there desirous of a best son, and revered the sage who is godly in his glow... [1-70-32b-33a]

[Verse Locator](#)

तम् ऋषिम् सा अभ्युपगंय कालिन्दी च अभ्यवादत् ॥ १-७०-३३
स ताम् अभ्यवदत् विप्रः पुत्र ईप्सुम् पुत्र जन्मनि ।

33b, 34a. **saa kaalindii ca** = she, that Kaalidi, also; **tam R^iSim abhyupagamyā** **abhyavaadata** = to him, that sage, on reaching nigh, revered; **saH** = he, that; **vipraH** = Brahman - the sage; **taam** = to her - who firstly arrived, who received poison; **putra iipsum** = son, who is desiring; **putra janmani** = in the matter of son's, birth; **abhi avadat** = towards, said.

"Another queen Kaalindi who administer food poison to her co-wife has also come to the sage, and she too revered him. That sage spoke to her who received poison from her co-wife regarding the birth of her son. [1-70-34]

There are variations in reading these lines. While some say that Kaalindi is one who 'gave' toxic food to her sister, while some others say that Kaalindi is the one who 'received' the poisoned food. Here taking the **kaalindi ca** 'Kaalindi also...' it is said that 'Kaalindi is she who has administered poison...' Since she is also pregnant, coupled with the guilt of poisoning, hence the use of **ca**, she too came to the sage.

[Verse Locator](#)

तव कुक्षौ महाभागे सु पुत्रः सु महाबलः ॥ १-७०-३४

महावीर्यो महातेजा अचिरात् संजनिष्यति ।

गरेण सहितः श्रीमान् मा शुचः कमलेक्षणे ॥ १-७०-३५

34b, 35. **mahaabhaage** = oh, highly fortunate lady; **tava kukshau** = in your, stomach [womb]; **su mahaabalaH** = very, highly mighty one; **mahaaviiryaH mahaatejaa** = highly vigorous, highly refulgent one; **su putraH** = a righteous, son - is there; **shriimaan** = that illustrious one; **gareNa sahitaH** = toxin, along with; **aciraat samjaniSyati** = soon, he takes birth; **kamala iikshaNe** = oh, lotus-petal eyed one; **maa shucaH** = need not, worry.

" 'Oh, highly fortunate lady, a very good son and a very mighty son is there in your womb. Soon you will give birth to a highly vigorous, highly refulgent son and that illustrious one will take birth with toxicity, but there is no need to worry...' So said Sage Cyavana to the queen of Asita who received the poison. [1-70-35]

[Verse Locator](#)

च्यवनम् च नमस्कृत्य राजपुत्री पतिव्रता ।

पत्या विरहिता तस्मात् पुत्रम् देवी व्यजायत ॥ १-७०-३६

36. **raajaputrii pativrataa** = king's, daughter, husband devout; **patyaa virahitaa** = husband, without [is no more]; **devii** = that lady; **cyavanam namaskR^itya** = to Sage Cyavana, on reverencing; **tasmaat** = thereby [by the boon of sage]; **putram vyajaayata** = son, gave birth to.

"On reverencing Sage Cyavana that husband devout princess whose husband is no more that lady gave birth to a son... [1-70-36]

[Verse Locator](#)

सपत्न्या तु गरः तस्यैः दत्तो गर्भ जिघांसया ।

सह तेन गरेण एव संजातः सगरोऽ अभवत् ॥ १-७०-३७

37. **sapatnyaa** = by co-wife; **tasyaiH** = to her; **garbha jighaamsayaa** = for womb, ruination [for abortion]; **garaH dattaH** = poison, given; **tena gareNa saha samjaataH** = with that, poison, along with, who took birth; **hence he; sagaraH abhavat** = Sagara, became.

"Because he took birth along with the poison administered to his mother by her co-wife, he became Sagara, the emperor..." [1-70-37]

Parable: When king Asita passed away his queen and this Sagara's mother wanted to commit self-immolation, but this Sage Cyavana dissuades her from it because she is pregnant, and takes her to his hermitage. When she gave birth to Sagara, Sage Cyavana rears up Sagara and teaches him all of the archery by according **aagneya astra** Fire-missile etc., kingcraft, and scriptures. On one occasion when Sagara asks for the

details about his father, Cyavana had to tell all the legend of Asita and his conflicts with yavana-s, and shaka-s. Sagara becoming furious at Haihaya-s, Taalajanghaa-s, and the valiant Shashabindu-s, wars with them and drives them out of this country. While doing so, Sagara makes yavana-s tonsured, shaka-s or so-called Scythians, as half-tonsured, and paarada-s as shaggy haired ones, thus stripping of their Kshatriya-hood. Taking the nearness of name paarada to Persia, it is said that the kings repulsed by Sagara taken domicile in the Middle East and a aaryan or a aa riaan is Airan or present day Iran, and age-old are Indo-Iranian links. Further, the word Asia has its own nearness to the name of king Asita.

[Verse Locator](#)

सगरस्य अस्य असमंजः तु असमंजात् अथ अंशुमान् ।
दिलीपो अंशुमतः पुत्रो दिलीपस्य भगीरथः ॥ १-७०-३८

38. asya sagarasya asamanjaH = from that, Sagara, Asamnja; atha = then; asamanjaat amshumaan = from Asamanja, Amshuman; diliipaH amshumataH putraH = Diliipa, Amshuman's, son; diliipasya bhagiirathaH = of Diliipa, is Bhageeratha - is the son.

"From Sagara it is Asamanja and from Asamanja it is Amshuman, and from Amshuman it is Diliipa, and the son of Diliipa is Bhageeratha... [1-70-38]

[Verse Locator](#)

भगीरथात् ककुत्स्थः च ककुत्स्थस्य रघुः तथा ।
रघोः तु पुत्रः तेजस्वी प्रवृद्धः पुरुषादकः ॥ १-७०-३९
कल्माषपादो हि अभवत् तस्मात् जातः तु शङ्खणः ।

39, 40a. bhagiirathaat kakutsthaH ca = from Bhageeratha, Kakutstha, also; tathaa = thus; raghuH kakutsthasya = it is Raghu, from Kakutstha; tejasvii pravR^iddhaH = resplendent one, Pravridhha; raghoH putraH = Raghu's, son; he alone is; puruSa aadakaH = human flesh, eater; kalmaaSapaadaH hi abhavat = Kalmashapaada one, indeed, [Pravridhha] became; tasmaat sha~NkhaNaH jaataH = from him [Pravridhha,] Shankana, is born.

"From Bhageeratha it is Kakutstha, from Kakutstha it is Raghu, and Raghu's son is the great resplendent Pravridhha, who is reduced to a human flesh eater, and he is also known as Kalmashapaada... and from him, that Pravridhha, Shankana is born... [1-70-39, 40a]

This Pravridhha is really a great king in this lineage, but somewhat arrogant. So, at one time he was subjected to the fury of Vashishta and becomes a man-eating demon. But he too got his mystic powers. When he was trying to issue a counter-curse to Vashishta, by taking water into his hand, his wife Madayanti, being a husband devout wife dissuades him to not to counter all-powerful Vashishta. He on listening to his wife drops that water taken for cursing, onto his own feet. Then his accursed water blemished him via his feet. Hence, he is also termed as Kalmashapaada.

[Verse Locator](#)

सुदर्शनः शंखणस्य अग्निवर्णः सुदर्शनात् ॥ १-७०-४०
शीघ्रगः तु अग्निवर्णस्य शीघ्रगस्य मरुः सुतः ।
मरोः प्रशुश्रुकः तु आसीत् अंबरीषः प्रशुश्रुकात् ॥ १-७०-४१

40b, 41. shankhaNasya sudarshanaH = Shamkana's [son is,] Sudarshana; sudarshanaat agnivarNaH = from Sudarshana, it is AgnivarNa; agnivarNasya shiighragah = of AgnivarNa, Shiighraga; shiighragasya sutaH maruH = Shiighraga's, son, is Maru; maroH prashushrukaH = from Maru, it is Prashushruka; prashushrukaat ambariisaH aasiit = from Prashushruka, Ambariisha, it was - the son.

" Shankana's son is Sudarshana, and from Sudarshana it is AgnivarNa... And Shiighraga is the son of AgnivarNa, and Shiighraga's son is Maru and from Maru it is Prashushruka, and Ambariisha is the son of Prashushruka... [1-70-41]

[Verse Locator](#)

अंबरीषस्य पुत्रो अभूत् नहुषः च महीपतिः ।

नहुषस्य ययातिः तु नाभागः तु ययाति जः ॥ १-७०-४२

42. mahiipatiH nahuSaH = king, Nahusha; ambariiSasya putraH abhuut = Ambariisha's, son, was there; nahuSasya yayaatiH = Nahusha's [son is,] Yayaati; naabhaagaH yayaati jaH = Naabhaaga, from Yayaati, born.

"Ambariisha's son was Nahusha, the emperor and Yayaati is the son of Nahusha, but Naabhaaga is born to Yayaati... [1-70-42]

These names Nahusha and Yayaati also occur in other Puraana-s, indicating them in earlier eras to Ramayana period.

[Verse Locator](#)

नाभागस्य भभूव अज अजात् दशरथो अभवत् ।

अस्मात् दशरथात् जातौ भ्रातरौ राम लक्ष्मणौ ॥ १-७०-४३

43. naabhaagasya aja bhabhuuva = Naabhaaga's, Aja, became - son; ajaat dasharathaH abhavat = from Aja, Dasharatha, is manifest; asmaat dasharathaat = from him, from Dasharatha,; bhraatarau raama lakSmaNau jaatau = brothers, Rama, Lakshmana, are born.

"Aja was Naabhaaga's son and from Aja, this Dasharatha is manifest, and from him, from this Dasharatha, these brothers, Rama and Lakshmana are born... [1-70-43]

[Verse Locator](#)

आदि वंश विशुद्धानाम् राज्ञाम् परम धर्मिणाम् ।

इक्ष्वाकु कुल जातानाम् वीराणाम् सत्य वादिनाम् ॥ १-७०-४४

राम लक्ष्मणयोः अर्थे त्वत् सुते वरये नृप ।

सदृशाभ्याम् नरश्रेष्ठ सदृशे दातुम् अर्हसि ॥ १-७०-४५

44, 45. narashreSTha = oh, best one among men, oh, Janaka; nR^ipa = oh, king Janaka; aadi [aaditaH] = from the beginning; vamsha = dynastically [this bloodline]; vi shuddhaanaam = spotlessly immaculate [souls]; parama dharmiNaam = immensely, impeccable ones; viiraaNaam = for indomitable ones; satya vaadinaam = truth, advocates of - irreproachable ones; ikSvaaku kula jaataanaam = in Ikshvaaku bloodline, born in; raaj~naam = belonging to kings; raama lakSmaNayoH arthe = Rama, Lakshmana's, in respect of; tvat sute varaye = your, daughters, I espouse; sadR^ishaabhyaam sadR^ishe = to seemly [pair of brothers,] seemly daughters of yours; datum = to espouse to; arhasi = meetly of you.

"Oh, best one among men, Janaka, from the beginning this bloodline of Ikshvaaku-s is spotlessly immaculate, immensely impeccable, indomitable, and irreproachable, and in respect of these kings born in this line of blood, oh, king Janaka, I espouse that it will be meetly of you to offer your seemly daughters to this seemly pair of Rama and Lakshmana..." So said Vashishta to king Janaka. [1-70-44, 45]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्ततितमः सर्गः

Thus, this is the 70th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 71 Verses converted to UTF-8, Oct 09

Introduction

Janaka narrates his lineage while offering his daughters as brides to Rama and Lakshmana. In doing so, he elaborates more about his brother Kushadhvaja, whose daughters are the would-be-wives of Bharata and Shatrughna. They even fix the timings for marriage.

[Verse Locator](#)

एवम् ब्रुवाणम् जनकः प्रत्युवाच कृतांजलिः ।
श्रोतुम् अर्हसि भद्रम् ते कुलम् नः परिकीर्तितम् ॥ १-७१-१

1. **evam bruvaaNam** = this way, to him who is saying - to Vashishta; **janakaH kR^itaanjaliH pratyuvaaca** = Janaka, reverentially making palm-fold, in reply said; **te bhadram** = you be safe; **parikiirtitam** = distinguished; **naH kulam** = of our, lineage; **shrotum arhasi** = to listen, apt of you - all of you.

When sage Vashishta said that way, Janaka reverentially made palm fold and said this in reply, "oh, sage, let safeness betide you all... now, it will be apt of you all to listen to our distinguished lineage... [1-71-1]

[Verse Locator](#)

प्रदाने हि मुनि श्रेष्ठ कुलम् निरवशेषतः ।
वक्तव्यम् कुल जातेन तन् निबोध महामुने ॥ १-७१-२

2. **muni shreSTha** = oh, eminent sage; **mahaamune** = oh, great sage; **kula jaatena** = in [a particular noble] gens, born ones; **pradaane** = while offering [bride]; **nir ava sheSataH** = without, a little, remainder [completely, in entirety]; **kulam vaktavyam hi** = parentage, speakable - to be informed, isn't it; **tat nibodha** = thereby, let all be informed of our lineage.

"Oh, eminent sage Vashishta, he who is born in a particular noble gens has to inform about his parentage in its entirety, especially when he offers a bride... thereby oh, great sage, let all be informed of about our lineage... [1-71-2]

[Verse Locator](#)

राजा अभूत् त्रिषु लोकेषु विश्रुतः स्वेन कर्मणा ।
निमिः परम धर्मात्मा सर्व सत्त्ववताम् वरः ॥ १-७१-३

3. **svena karmaNaa** = by his own, accomplishments; **triSu lokeSu vishrutaH** = in triad, of worlds, renowned one; **parama dharma aatmaa** = uniquely, seraphic, souled one; **sarva sattvavataam varaH** = among all, stalwart [emperors,] best one; **raajaa nimiH abhuut** = emperor, Nimi, was there - once upon a time.

"Once there was an emperor Nimi, who was renowned in the triad of worlds by his own accomplishments, and who was uniquely seraphic-souled and a best one among all stalwart

तस्य पुत्रो मिथिः नाम जनको मिथि पुत्रकः ।

प्रथमो जनको नाम जनकात् अपि उदावसुः ॥ १-७१-४

4. **mithiH naama** = Mithi, named; **tasya putraH** = his, son; **prathamaH janakaH naama** = first, Janaka, by name [designated as]; **mithi putrakaH janakaH** = Mithi's, son, is Janaka; **janakaat api udaavasuh** = from Janaka, even, Udaavasuh - are born.

"And his son was named as Mithi, and Janaka was Mithi's son... the first one to be designated as Janaka... and even from that Janaka it is Udaavasuh who took birth... [1-71-4]

उदावसोः तु धर्मात्मा जातो वै नन्दिवर्धनः ।

नन्दिवर्धन पुत्रः तु सुकेतुः नाम नामतः ॥ १-७१-५

5. **udaavasoH tu** = from Udaavasuh, on his part; **dharmaatmaa nandivardhanaH jaataH** = noble souled, Nandivardhana, took birth; **nandivardhana putraH tu** = Nandivardhana's, son, but; **naamataH suketuH naama** = by name, Suketu, named one.

"From Udaavasuh it is noble souled Nandivardhana took birth, and Nandivardhana's son is named as Suketu, by his name... [1-71-5]

सुकेतोः अपि धर्मात्मा देवरातो महाबलः ।

देवरातस्य राजर्षेः बृहद्रथ इति स्मृतः ॥ १-७१-६

6. **suketoH api** = from Suketu, even; **dharmaatmaa** = virtue-souled one; **mahaa balaH** = highly powerful; **devaraataH** = Devaraata - is born; **devaraatasya raajarSeH bR^ihadratha iti smR^iutaH** = from Devaraata, kingly sage, Brihadratha, thus, heard - him to be his son.

"From Suketu the highly powerful and virtue-souled Devaraata is born, and from that kingly sage Devaraata, it is Brihadratha who took birth, thus we have heard... [1-71-6]

बृहद्रथस्य शूरो अभूत् महावीरः प्रतापवान् ।

महावीरस्य धृतिमान् सुधृतिः सत्य विक्रमः ॥ १-७१-७

7. **bR^ihadrathasya** = of Brihadratha; **shuuraH prataapavaan mahaaviiraH abhuut** = valiant one, highly brave, courageous one, Mahaaviira, became - took birth; **mahaaviirasya** = of Mahaavira; **dhR^itimaan** = bold one; **satya vikramaH** = truth, valiant; **sudhR^itiH** = Sudhriti - is the son.

"From Brihadratha it is the highly braving, courageous and valiant Mahaaviira has come, and the bold and truth-valiant Sudhriti from Mahaaviira... [1-71-7]

सुधृतेः अपि धर्मात्मा धृष्टकेतुः सु धार्मिकः ।

धृष्टकेतोः च राजर्षेः हर्यश्च इति विश्रुतः ॥ १-७१-८

8. **sudhR^iteH api** = from Sudhriti, even; **dharmaatmaa** = right-minded one; **su dhaarmikaH** = highly, generous one; **dhR^iSTaketuH** = it is Dhristaketu; **raajarSeH dhR^iSTaketuH** = from kingly sage, Dhristaketu; **haryashva iti vishrutaH** = Haryashva, thus, renowned - son is born.

"Form Sudhriti, the right-minded and highly generous Dhristaketu took birth, and from the kingly sage Dhristaketu it is highly renowned Haryashva is the son... [1-71-8]

[Verse Locator](#)

हर्यश्वस्य मरुः पुत्रो मरोः पुत्रः प्रतीन्धकः ।
प्रतीन्धकस्य धर्मात्मा राजा कीर्तिरथः सुतः ॥ १-७१-९

9. haryashvasya putraH maruH = Haryashva's, son is, Maru; maroH putraH pratiindhakaH = Maru's, son is, Pratiindhaka; pratiindhakasya sutaH = Pratiindhaka's, son is; dharmaatmaa = noble souled one; raajaa kiirtirathaH = king, Kiiriratha.

"Haryashva's son is Maru, and Maru's, son is Pratiindhaka, and the son of Pratiindhaka's is noble-souled king Kiirtiratha... [1-71-9]

[Verse Locator](#)

पुत्रः कीर्तिरथस्य अपि देवमीढ इति स्मृतः ।
देवमीढस्य विबुधो विबुधस्य महीध्रकः ॥ १-७१-१०

10. kiirtirathasya api putraH = of Kiirtiratha, even, son is; devamiiDha iti smR^itaH = Devamidha, thus, remembered; devamiiDhasya vibudho = of Devamiidha, Vibudha; vibudhasya mahiidhrakaH = Vibudha's, Mahiidraka.

"The son of Kiirtiratha is remembered as Devamiidha, and the son of Devamiidha is Vibudha, and Vibudha's son is Mahiidraka... [1-71-10]

[Verse Locator](#)

महीध्रक सुतो राजा कीर्तिरातो महाबलः ।
कीर्तिं रातस्य राजऋषेः महारोमा व्यजायत ॥ १-७१-११

11. mahaabalaH = great mighty one; raajaa kiirtiraataH = king, Kiirtiraata is; mahiidhraka sutaH = Mahiidraka's, son; raajaR^iSeH kiirtiraatasya = to sagely king, Kiirtiraata; mahaaromaa vyajaayata = Mahaaroma, born.

"Mahiidraka's son is the great mighty king Kiirtiraata, and the son born to sagely king Kiirtiraata is Mahaaroma... [1-71-11]

[Verse Locator](#)

महारोम्णः तु धर्मात्मा स्वर्णरोमा व्यजायत ।
स्वर्णरोम्णः तु राजर्षेः ह्रस्वरोमा व्यजायत ॥ १-७१-१२

12. mahaaromNaH tu = from Mahaaroma, but; dharmaatmaa = virtue-souled one; svarNaromaa vyajaayata = Swarnaroma, is born; raajarSeH svarNaromNaH tu = to kingly sage, Swarnaroma, on his part; hrasvaromaa vyajaayata = Hrasvaroma, is born.

"From Mahaaroma it is the virtue-souled Swarnaroma, and from kingly sage Swarnaroma it is Hrasvaroma... [1-71-12]

[Verse Locator](#)

तस्य पुत्र द्वयम् जज्ञे धर्मज्ञस्य महात्मनः ।
ज्येष्ठो अहम् अनुजो भ्राता मम वीरः कुशध्वज ॥ १-७१-१३

13. dharmaj~nasya tasya = that virtue, knower, from him; mahaatmanaH = noble-souled ones; putra dvayam jaj~ne = sons, a pair of, are born; aham jyeSThaH = I am, elder; viiraH kushadhvaja = brave one, Kushadhvaja is; mama = my; anu jaH = later, born [younger]; bhraataa = brother.

"Two sons are born to that knower of virtue and noble souled Hrasvaroma, I am the elder, and my younger brother is this brave Kushadhvaja... [1-71-13]

[Verse Locator](#)

माम् तु ज्येष्ठम् पिता राज्ये सो अभिषिच्य नराधिप ।
कुशध्वजम् समावेश्य भारम् मयि वनम् गतः ॥ १-७१-१४

14. **pitaa saH naraadhipa** = father, he, that king; **jyeSTham maam** = elder me; **raajye abhiSicya** = in kingdom, anointed; **kushadhvajam bhaaram** = Kushadhvaja's, burden [duty to look after]; **mayi samaaveshya** = in me, vesting; **vanam gataH** = to forests, departed.

"He that king and father of ours, Hrasvaroma, anointing me in kingdom as I am the elder, and vesting the duty of looking after Kushadhvaja in me, he departed to forests... [1-71-14]

[Verse Locator](#)

वृद्धे पितरि स्वर्य याते धर्मेण धुरम् आवहम् ।
भ्रातरम् देव संकाशम् स्नेहात् पश्यन् कुशध्वजम् ॥ १-७१-१५

15. **vR^iddhe pitari svar yaate sati** = aged, father, to heaven, on departure; **bhraataram** = brother; and; **deva sankasham kushadhvajam** = god, similar, Kushadhvaja - his upbringing; **snehaat pashyanem** = by friendship [with brotherliness,] while looking after; **dharmeNa** = righteously; **dhuram** = burden [of kingship]; **aavaham** = lugging around.

"On the departure of our aged father to heaven, I am looking after this godlike Kushadhvaja with brotherliness and lugging around the burden of this kingship... [1-71-15]

[Verse Locator](#)

कस्यचित् तु अथ कालस्य सांकाश्यात् अगमत् पुरात् ।
सुधन्वा वीर्यवान् राजा मिथिलाम् अवरोधकः ॥ १-७१-१६

16. **atha** = later; **kasyacit tu kaalasya** = sometime, but, after time; **viiryavaan** = valorous one; **sudhanvaa raajaa** = Sudhanva, a king; **mithilaam avarodhakaH** = Mithila, to beleaguer; **saamkaashyaat puraat** = from Saamkaasha, city; **agamat** = he came.

"Then after sometime, a valorous king named Sudhanva came beleaguering Mithila, from his city Saamkaasha... [1-71-16]

[Verse Locator](#)

स च मे प्रेषयामास शैवम् धनुः अनुत्तमम् ।
सीता कन्या च पद्माक्षी मह्यम् वै दीयताम् इति ॥ १-७१-१७

17. **anuttamam shaivam dhanuH** = unexcelled, Shiva's, bow; **padmaakSii kanyaa siitaa ca** = lotus-eyed, virgin, Seetha, along with; **mahyam diiyataam** = to me, be given; **iti saH ca me preSayaamaasa** = thus, he, even, me, started to urge.

" 'The unexcelled bow of Shiva shall be given to me, along with the lotus-eyed virgin, Seetha...' thus he started to urge me... [1-71-17]

[Verse Locator](#)

तस्य अप्रदानात् ब्रह्मर्षे युद्धम् आसीत् मया सह ।
स हतो अभिमुखो राजा सुधन्वा तु मया रणे ॥ १-७१-१८

18. **brahmarSe** = oh, Brahma-sage Vashishta; **a pradaanaat** = non, bestowal - for the reason of; **tasya** = to him; **mayaa saha** = me, with; **yuddham aasiit** = war, occurred; **raNe**

abhimukhaH = in war, he who affronted; saH raajaa sudhanvaa tu = he, king, Sudhanva, on his part; mayaa hataH = by me, put to the sword.

"Oh, Brahma sage Vashishta, for the reason of my non-bestowal of bow or bride he warred with me, and when he affronted me in that war I have put that Sudhanva to the sword... [1-71-18]

[Verse Locator](#)

निहत्य तम् मुनिश्रेष्ठ सुधन्वानम् नराधिपम् ।
सांकाश्ये भ्रातरम् शूरम् अभ्यषिचम् कुशध्वजम् ॥ १-७१-१९

19. munishreSTha = oh, best sage; naraadhipam tam sudhanvaanam nihatya = lord of people, him, Sudhanva, on eliminating; bhraataram shuuram kushadhvajam = brother, valiant one, Kushadhvaja; saamkaashye abhyaSincam = in Saamkaasha, I have anointed.

"Oh, best sage Vashishta, on eliminating king Sudhanva, I have anointed my valiant brother Kushadhvaja in the kingdom of Saamkaasha... [1-71-19]

[Verse Locator](#)

कनीयान् एष मे भ्राता अहम् ज्येष्ठो महामुने ।
ददामि परम प्रीतो वध्वौ ते मुनिपुंगव ॥ १-७१-२०
सीताम् रामाय भद्रम् ते ऊर्मिलाम् लक्ष्मणाय वै ।

20, 21a. mahaamune = oh, best saint; eSa me kaniyaan bhraataa = he is, my, younger, brother; aham jyeSThaH = I am, elder; munipungava = oh, eminent-saint; parama priitaH = highly, gladdened; te vadvau dadaami = those, brides, I am bestowing; siitaam raamaaya = Seetha, for Rama; uurmilaam lakSmaNaaya vai = Urmila, for Lakshmana, for sure; te bhadram = to you - to all, let there be felicity,.

"Oh, best saint Vashishta, this is that younger brother of mine, and I am the elder. Oh, eminent-saint, I am bestowing those brides with a highly gladdened heart... Seetha for Rama, and Urmila for Lakshmana, let there be felicity for all... [1-71-20, 21a]

[Verse Locator](#)

वीर्यं शुल्काम् मम सुताम् सीताम् सुर सुत उपमाम् ॥ १-७१-२१
द्वितीयाम् ऊर्मिलाम् चैव त्रिः वदामि न संशयः ।
ददामि परम प्रीतो वध्वौ ते मुनिपुंगव ॥ १-७१-२२

21b, 22a. viirya shulkaam = bravery's, bounty; sura suta upamaam = divine Providence's, daughter, in simile; mama sutaam siitaam = my, daughter, Seetha; dvitiiyaam uurmilaam caiva = second one, Urmila, also thus; munipungava = oh, eminent-saint; triH vadaami = thrice, I reiterate; parama priitaH = highly, gladdened; te vadvau dadaami = those, brides, I am bestowing; samshayaH na = doubt, is not there.

"My daughter Seetha is the bounty for bravery and in simile she is the daughter of the divine Providence, and thus the second one Urmila too... oh, eminent-saint, with a highly gladdened heart I reiterate thrice while I bestow those brides, there is no doubt about it... [1-71-21b, 22a]

The thrice reiteration is the threefold commitment mano vaak kaaya karaNaaH i.e., 'the three instruments of communication, mind, voice, and body... so I endow the brides whole-heartedly, clear-articulately, and agileam-physically...' Here this verse is addressed to Vashishta, while other mms say that it is aimed at Dasharatha by placing words 'raghunandana' instead of 'munipungava.'

[Verse Locator](#)

राम लक्ष्मणयो राजन् गो दानम् कारयस्व ह ।

पितृ कार्यम् च भद्रम् ते ततो वैवाहिकम् कुरु ॥ १-७१-२३

22b, c, 23. **raajan** = oh, king Dasharatha; **raama lakSmaNayaH** = for Rama, Lakshmana; **go daanam** = cow, donation [lexically, but this is different and given in comment]; **kaarayasva ha** = make happen, indeed; **pitR^i kaaryam ca** = to manes, ritual, also [get it done]; **tataH vaivaahikam kuru** = afterwards, wedding celebrations, you make happen; **te bhadram** = all be blest.

"Oh, king Dasharatha, let the preceding ritual of **samaavartna**, be undertaken, and let manes be propitiated by the ritual, **naandi shraadha**, and afterwards you make happen the wedding celebrations ... thus, all will be blest... [1-71-22b, 23]

The wording **go daana** differs from the ordinary lexical meaning 'cow donation' as the word **gaavaka** means body hair and **daana** is releasing, or let-going, i.e., shaving. When the students return home after the studentship they will be admitted into household after some rituals like shaving off unnecessary hair, taking oil bath etc. **gauH dvayoH tu rashmiH dR^ig baaNa svarja vajra ambu lomasu - naa naa - go daanam caula vat kaaryam shoDaaShe abde taducyate** | In this there will be a real cow donation also to the teacher of that student, when the student sheds his hair, after the barber attends him. After shaving off the unwanted hair, then **samaavartana** is undertaken. The problem pointed out at this place is, that Rama or Lakshmana are born without **vyanjana kesha** unwanted hair, except head-hair, as Indian mytholoj~n will not give a hairy makeup to these four brothers. 'How then Janaka asked to undertake such ceremony, when discardable hair itself is not there...' is the objection. Whether they have hair or not, the ceremony has to go on.

[Verse Locator](#)

मघा हि अद्य महाबाहो तृतीये दिवसे प्रभो ।

फल्गुन्याम् उत्तरे राजन् तस्मिन् वैवाहिकम् कुरु ।

राम लक्ष्मणयोः अर्थे दानम् कार्यम् सुखोदयम् ॥ १-७१-२४

24. **mahaabaaho** = oh, great dextrous Dasharatha; **prabho** = oh, lord; **adya maghaa hi** = today, [ruling star is] Magha, isn't it; **raajan** = oh, king; **tR^itiye divase** = on third, day from today; **phalgunyaam** = in Phalguni [when star Phalguni comes]; **tasmin uttare** = in that, later part [Uttara phalguNi]; **vaivaahikam kuru** = wedding, you make happen; **raama lakSmaNayoH** = for Rama, Lakshmana; **sukha udayam arthe** = for wellbeing, invoking, for purpose of [wellbeing is the only ensuing factor]; **daanam kaaryam** = bounties, doable [be accorded generously.]

"Oh, great dextrous Dasharatha, the star ruling today is **magha**, isn't it... oh, lord, on the third from now, say day after tomorrow, when the star **phaalguNi** comes, in its later part, namely **uttara phalugNi**, you may make happen this wedding, and the bounties like **go bhuu tila hiraNya aadi** i.e., 'cows, lands, grains, gold etc., that ensue the wellbeing of Rama and Lakshmana, may be accorded to the eligible generously... [1-71-24]

These old people have meticulously calculated stars and their sidereal times for marriage, but being old, they have forgotten to print the date of wedding on wedding invitations or, at least said about it. Thereby the dating of Ramayana has become a problem, and dating with Ramayana prospered.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे एक सप्ततितमः सर्गः

Thus, this is the 71st chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 72 Verses converted to UTF-8, Oct 09

Introduction

Vishvamitra proposes the marriages of Bharata and Shatrughna with the two daughters of Kushadhvaja, the younger brother of Janaka. This being a welcome offer, Janaka accords his immediate consent. Then Dasharatha proceeds with the initiatory rituals for the bridegrooms and donates cows and riches.

[Verse Locator](#)

तम् उक्तवन्तम् वैदेहम् विश्वामित्रो महामुनिः ।
उवाच वचनम् वीरम् वसिष्ठ सहितो नृपम् ॥ १-७२-१

1. **mahaamuniH vishvaamitraH** = eminent-saint, Vishvamitra; **vasiSTha sahitaH** = Vashishta, together with; **uktavantam** = to one who said [about his lineage, Janaka]; **viiram** = valiant one; **tam vaideham nR^ipam** = to him, Videha, king - Janaka; **uvaaca vacanam** = said, words.

Then the eminent-saint Vishvamitra together with Vashishta said these words to Janaka, the valiant king of Videha, who has just said about his lineage. [1-72-1]

[Verse Locator](#)

अर्चिंत्यानि अप्रमेयाणि कुलानि नरपुंगव ।
इक्ष्वाकूणाम् विदेहानाम् न एषाम् तुल्यो अस्ति कश्चन ॥ १-७२-२

2. **narapungava** = oh, best one among men; **ikSvaakuuNaam videhaanaam** = of Ikshvaku-s, of Videha-s; **kulaani** = dynasties; **a cintyaani** = not, imaginably [admirable]; **a prameyaani** = not, measurably [distinguished]; **eSaam tulyaH** = to them - kings of dynasties, comparable king; **kashcana** = anyone; **na asti** = not, is there.

"The Ikshvaku-s and Videha-s are unimaginably admirable and immeasurably distinguished dynasties, oh, Janaka, the best one among all men, there is no single king comparable to one from these dynasties... [1-72-2]

[Verse Locator](#)

सदृशो धर्म संबन्धः सदृशो रूप संपदा ।
राम लक्ष्मणयो राजन् सीता च ऊर्मिलया सह ॥ १-७२-३

3. **raajan** = oh, king; **uurmilayaa saha siitaa** = Urmila, with, Seetha; **raama lakSmaNayoH** = to Rama, Lakshmana; this espousal is; **sadR^ishaH** = behovely; **dharma sambandhaH** = righteous, alliance [espousal for dynastical prestige]; **ruupa sampadaa sadR^ishaH ca** = by winsome, charms [of brides and bridegrooms,] befitting, even.

"Oh, king Janaka, these espousals of Seetha with Rama and Urmila with Lakshmana is behovely to each other's dynastical prestige and even it is befitting to the winsome charms of the

वक्तव्यम् च नर श्रेष्ठ श्रूयताम् वचनम् मम ।
भ्राता यवीयान् धर्मज्ञ एष राजा कुशध्वजः ॥ १-७२-४

4. **nara shreSTha** = oh, man, the best [grand sire, that being so]; **mama vaktavyam ca** = by me, mentionable [advisable,] also; **vacanam shruuyataam** = words, be heard; **yaviiyaan bhraataa** = younger, brother; **eSa raajaa kushadhvajaH** = this, king, Kushadhvaja; **dharma j~naH** = probity, at home in.

"Oh, grand sire, you may listen to my words of advise... this younger brother of yours, king Kushadhvaja, is at home in every kind of probity... [1-72-4]

अस्य धर्मात्मनो राजन् रूपेण अप्रतिमम् भुवि ।
सुता द्वयम् नरश्रेष्ठ पत्नि अर्थम् वरयामहे ॥ १-७२-५

5. **raajan** = oh, king; **narashreSTha** = oh, grand sire, Janaka; **ruupeNa bhuvi a pratimam** = by looks, in world, not, matchable [nonpareil]; **asya dharmaatmanaH** = of this, right-minded [Kushadhvaja's]; **sutaa dvayam** = daughters, pair of; **patni artham varayaamahe** = wife for the purpose of[to pair off with Bharata and Shatrughna,] we choose.

"Oh, king, the pair of daughters of this right-minded Kushadhvaja is nonpareil in comeliness in this world, hence, oh, grand sire, we choose to pair them off with Bharata and Shatrughna... [1-72-5]

भरतस्य कुमारस्य शत्रुघ्नस्य च धीमतः ।
वरयेम सुते राजन् तयोः अर्थे महात्मनोः ॥ १-७२-६

6. **raajan** = oh, king; **kumaarasya** = young man; **bharatasya** = for Bharata; **dhiimataH shatrughnasya ca** = smart, for Shatrughna, even; **mahaatmanoH tayoH arthe** = right-minded [honourable ones,] for their, sake; **sute varayema** = [brothers] daughters, we opt.

"Oh, king, for the sake of those two honourable boys, for that young man Bharata and for that smart man Shatrughna, we opt your brother's daughters... [1-72-6]

पुत्रा दशरथस्य इमे रूप यौवन शालिनः ।
लोक पाल समाः सर्वे देव तुल्य पराक्रमाः ॥ १-७२-७

7. **ime dasharathasya putraaH** = these, Dasharatha's [four] sons; **sarve** = all; **ruupa yauvana shaalinaH** = handsome, youthfulness, having; **loka paala samaaH** = world, rulers, equal to; **deva tulya paraakramaaH** = god [Vishnu's valour,] vie with, valorous ones.

"All these four sons of Dasharatha have handsomeness and youthfulness, and they are equal to the four rulers of the world from four quarters, and their valour vies with the valour of God Vishnu... [1-72-7]

उभयोः अपि राजेन्द्र संबन्धेन अनुबध्यताम् ।
इक्ष्वाकु कुलम् अव्यग्रम् भवतः पुण्य कर्मणः ॥ १-७२-८

8. **raajendra** = oh, best king; **ikSvaaku [kulam]** = Ikshvaku's, [is the impeccable dynasty]; **puNya karmaNaH bhavataH [kulam] api** = [having] pious, deeds, your [dynasty,] as well - is an immaculate one; **ubhayoH** = both,; **kulam** = dynasty; **sambandhena avyagram anubadhyataam** = by alliance [wed-locks], not, loosely [compactly,] let them be interlocked.

"Oh, best king, let both theses dynasties of yours, the impeccable dynasty of Ikshvaku-s and the immaculate dynasty of yours as well, be interlocked by these wedlock-s..." Thus Vishvamitra advised Janaka. [1-72-8]

[Verse Locator](#)

विश्वामित्र वचः श्रुत्वा वसिष्ठस्य मते तदा ।

जनकः प्रांजलिः वाक्यम् उवाच मुनिपुंगवौ ॥ १-७२-९

9. **tadaa** = then; **vasiSThasya mate [sthivaa]** = Vashishta's, concurrence [abiding with]; **vishvaamitra vacaH shrutvaa** = Vishvamitra's, words, on hearing; **janakaH praanjaliH** = Janaka, with adjoined palms[reverently]; **munipungavau** = to two eminent-saints - Vishvamitra and Vashishta; **vaakyam uvaaca** = sentence, said.

On hearing the words of Vishvamitra that have the concurrence of Vashishta then Janaka reverently said this to those two eminent-saints. [1-72-9]

[Verse Locator](#)

कुलम् धन्यम् इदम् मन्ये येषाम् तौ मुनिपुंगवौ ।

सदृशम् कुल संबन्धम् यत् आज्ञापयथः स्वयम् ॥ १-७२-१०

10. **yeSaam** = by which; **[naH = for us]**; **sadR^isham** = befitting; **kula sambandham** = dynastical, alliance; **tau munipungavau** = you two, eminent-saints; **svayam** = personally; **yat** = by which reason; **aaj~naapayathaH** = you order - you bid fair; such; **idam** = this dynasty; **kulam dhanyam manye** = dynasty [of mine,] highly honoured, I opine.

"By which reason you two eminent-saints personally bid fair to this befitting proposal, thereby I opine that my dynasty is highly honoured... [1-72-10]

[Verse Locator](#)

एवम् भवतु भद्रम् वः कुशध्वज सुते इमे ।

पत्न्यौ भजेताम् सहितौ शत्रुघ्न भरतौ उभौ ॥ १-७२-११

11. **evam bhavatu** = so, be it; **vaH bhadram** = you, be safe; **ime kushadhvaja sute** = these, Kushadhvaja's, daughters; **sahitau** = being together [brothers in perfect accord, paired brothers]; **shatrughna bharatau** = to Shatrughna Bharata; **ubhau** = two of them; **patnyau bhajetaam** = as wives, they devout themselves.

"So be it! Safe betides you all! Let the pair of Kushdhvaja's daughters, namely Maandavi, Shrutakiirti, devout themselves as a pair of wives to the paired brothers, namely Bharata and Shatrughna, respectively... [1-72-11]

[Verse Locator](#)

एक अह्ना राज पुत्रीणाम् चतसृणाम् महामुने ।

पाणीन् गृह्णन्तु चत्वारो राज पुत्रा महाबलाः ॥ १-७२-१२

12. **mahaamune** = oh, eminent-saint Vishvamitra; **mahaabalaaH** = great mighty [mettlesome]; **catvaaraH raaja putraa** = four, king's, sons; **eka ahnaa** = in one, daylight; **catasR^INaam raaja putriiNaam** = four of the, king's, daughters; **paaNiin gR^ihNantu** = hand, take into hand [i.e., marry the princesses, assume husband-ship.]

"Oh, eminent-saint Vishvamitra, let the palms of four princesses be taken in the palms of these four mettlesome princes in marriage, in the light of one day... [1-72-12]

[Verse Locator](#)

उत्तरे दिवसे ब्रह्मन् फल्गुनीभ्याम् मनीषिणः ।
वैवाहिकम् प्रशंसन्ति भगो यत्र प्रजापतिः ॥ १-७२-१३

13. **brahman** = oh, Brahman; **phalguniibhyaam** = in the day where both Phalguni stars are available; **yatra** = on which day; **prajaapatiH bhagaH [devataa]** = a deity for progeny, namely Bhaga [is the presiding deity]; **uttare divase** = later, day [later part of the day, or, when the star post-Phalguni is ruling]; **vaivaahikam** = for wedding [ceremonies on such a day]; **maniiSiNaH** = savants; **prashamsanti** = acclaim.

"Oh, Brahman, the savants acclaim that part of the day as the best for wedding ceremonies when both of the pre-Phalguni and post-Phalguni stars are available, and on such a time where post-Phalguni is ruling, for which Bhaga is the presiding deity for progeny..." So said Janaka to the marriage party. [1-72-13]

There is a lot of commentary from the viewpoint of astrology regarding these stars and days of this marriage. Some have said that **uttare divase** 'on best day...' **phalguni= puurva phalguni** 'pre-Phalguni... on the best day under pre-Phalguni star...' which usually does not happen, but it is also said to be correct by Maheshvara Tirtha, as the Moon will be in the 12th house at that time, so the marriage is agreeable... However the stars for best results of marriages are: **rohiNii mR^igashiirShyaNi** **uttara phalgunii** **svaati iti vivaahasya nakShatraaNi** | **bodhaayana suutraaNi**

[Verse Locator](#)

एवम् उक्त्वा वचः सौम्यम् प्रत्युत्थाय कृताञ्जलिः ।
उभौ मुनि वरौ राजा जनको वाक्यम् अब्रवीत् ॥ १-७२-१४

14. **janakaH raajaa** = Janaka, king; **evam saumyam vacaH uktvaa** = thus, gracious, words, on saying; **prati utthaaya** = in turn, getting up [from throne]; **kR^itaanjaliH** = reverently; **ubhau muni varau** = to both, saints, eminent; **vaakyam abraviit** = sentence, said.

On saying those gracious words thus, king Janaka got up from his throne and coming nigh of both of the eminent-saints, Vishvamitra and Vashishta, reverently said this sentence. [1-72-14]

[Verse Locator](#)

परो धर्मः कृतो मह्यम् शिष्यो अस्मि भवतोः सदा ।
इमानि आसन मुख्यानि आस्यताम् मुनिपुंगवौ ॥ १-७२-१५

15. **mahyam paraH dharmaH kR^itaH** = in my respect, excellent, kind deed [beau geste,] is done; **sadaa bhavatoH shiSyasmi** = for ever, of yours, proselyte, I am - I remain; **munipungavau** = oh, eminent-saints; **imaani aasana mukhyaani** = these, seats, important [thrones]; **aasyataam** = take a seat [preside over.]

"You two, oh, eminent-saints, have done an excellent generous act in my respect, thus I will ever remain your proselyte... you may please preside over these thrones, that of mine, my brother's, and that of Dasharatha... [1-72-15]

The kind deed done by the two sages, Vishvamitra and Vashishta, is fetching right husbands for his daughters, and for his brother's daughters, without flattening his own flatties. And this sitting on the three thrones is for assuming symbolic rulership on the three kingdoms, Ayodhya, Mithila, and Saamkaasya, in getting the marriages performed without a hitch.

[Verse Locator](#)

यथा दशरथस्य इयम् तथा अयोध्या पुरी मम ।

प्रभुत्वे न अस्ति सन्देहो यथा अहम् कर्तुम् अर्हथः ॥ १-७२-१६

16. **iyam** = this [city Mithila]; **dasharathasya** = Dasharatha's yathaa = as to how it [belongs to]; **ayodhya purii mama tathaa** = Ayodhya, city, to me, likewise [Ayodhya belongs to me]; **prabhutve sandehaH na asti** = in governance, doubt not, is there, [no need for hesitancy]; **yathaa arham kartum arhathaH** = as per, aptness, to make happen, apt of you.

"As to how this city Mithila appertains to Dasharatha, in the same way city of Ayodhya is mine... and there shall be no hesitancy for you two sages in governance on these three kingdoms, thus it will be apt of you to make the marriages happen as aptly as you can..." So said Janaka to the sages. [1-72-16]

[Verse Locator](#)

तथा ब्रुवति वैदेहे जनके रघु नंदनः ।

राजा दशरथो हृष्टः प्रत्युवाच मही पतिम् ॥ १-७२-१७

17. **vaidehe janake** = Videha's, Janaka; **tathaa bruvati** = in that way [in such a hobnobbing way,] while talking; **raghu nandanaH raajaa dasharathaH hr^iStaH** = Raghu's, legatee, king, Dasharatha, is gladdened; **and; mahii patim pratyuvaaca** = to king Janaka, replied.

The legatee of Raghu-s king Dasharatha is gladdened while the legatee of Videha is talking in such a hobnobbing way, and he replied king Janaka in this way. [1-72-17]

[Verse Locator](#)

युवाम् असंख्येय गुणौ भ्रातरौ मिथिलेश्वरौ ।

ऋषयो राज संघाः च भवद्भ्याम् अभिपूजिताः ॥ १-७२-१८

18. **mithila iishvarau** = oh, kings of Mithila [Kushadhvaja included]; **bhraatarau** = two brothers; **yuvaam** = you both; **a sankhyeya** = not, estimable; **guNau** = [good] manners; **bhavadbhyaam** = by you [are garnered, treasured]; **R^iSayaH** = sages; **raaja sanghaaH ca** = kings', coteries, also; **abhipuujitaaH** = revered.

"Oh, kings of Mithila, Janaka and Kushadhvaja, you two brothers have revered inestimable sages and coteries of kings, as such inestimable good manners are treasured in both of you... [1-72-18]

Annex: 'As said in good sayings like, 'good company and good discourse are the very sinews of virtue...' as such, your abilities in making these marriages happen will edge out our limited capabilities... and if we commit any mistake unwittingly, that may besmirch your unblemished personality, because for the first time I am marrying my sons, you shall pardon... by the way, you have performed many marriages, concluding that every bride is your own daughter-like, thus we hear... thus, your sitting complacently on intrusting all the works of marriages to us, is infeasible... so, you do all the works and we sit comfortably seeing the celebrations...'

[Verse Locator](#)

स्वस्ति प्राप्नुहि भद्रम् ते गमिष्यामः स्वम् आलयम् ।

श्राद्ध कर्माणि विधिवत् विधास्य इति च अब्रवीत् ॥ १-७२-१९

19. **svasti praapnuhi** = blessedness, gain [enjoy]; **te bhadram** = you be safe; **svam aalayam gamiSyaamaH** = to our, to visitatorial-palace, we depart; **shraaddha karmaaNi** = tributary, rituals of; **vidhivat** = customarily; **vidhaasya [vidhaasyaami]** = I will carry out; **iti ca abraviit** = thus, also, said.

"Enjoy that blessedness! Let safe betide you! We now depart to our visitatorial-palace, and we shall customarily carry out the tributary rituals..." Dasharatha said thus. [1-72-19]

तम् आपृष्ट्वा नर पतिम् राजा दशरथः तदा ।
मुनीन्द्रौ तौ पुरस्कृत्य जगाम आशु महायशाः ॥ १-७२-२०

20. tadaa = then; mahaayashaaH raajaa dasharathaH = highly renowned, king, Dasharatha; tam nara patim aapR^iSTvaa = him, sovereign [Janaka,] on seeking [leave of absence]; tau muniindrau puraskR^itya = both, eminent-saints, keeping afore; aashu jagaama = promptly, departed.

On seeking leave of absence from the sovereign of people, Janaka, that highly renowned king Dasharatha promptly departed from there, keeping both of the eminent-saints afore, namely Vishvamisra and Vashishta. [1-72-20]

Verse Locator

स गत्वा निलयम् राजा श्राद्धम् कृत्वा विधानतः ।
प्रभाते काल्यम् उत्थाय चक्रे गो दानम् उत्तमम् ॥ १-७२-२१

21. saH raajaa = he that, king Dasharatha; nilayam gatvaa = to visitatorial-palace, on going to; vidhaanataH shraaddham kR^itvaa = procedurally, tributary rituals, on undertaking; prabhaate = in [next] morning; utthaaya = on getting up; kaalyam = in opportune time; uttamam go daanam = in grand [way,] cow, donation [samaavartna, snaataka, initiatory rituals]; cakre = he carried out.

King Dasharatha on going to his visitatorial-palace has procedurally undertaken the tributary rituals, and on getting up in the next morning, he carried out the initiatory rituals of marriages, in a grand way, in which donation of cows is a part. [1-72-21]

Verse Locator

गवाम् शत सहस्रम् च ब्राह्मणेभ्यो नराधिपः ।
एक एकशो ददौ राजा पुत्रान् उद्दिश्य धर्मतः ॥ १-७२-२२

22. naraadhipaH raajaa = lord of people, king Dasharatha; putraan = for sons; eka ekashaH uddhishya = each, to each [of four sons,] intended for; braahmaNebhyaH = to Brahmans; gavaam = cows; shata sahasram ca = hundred, thousand, also; dharmataH dadau = righteously, he donated.

That lord of people king Dasharatha has righteously donated hundred thousand cows to Brahman-s, in the name of each of his four sons. [1-72-22]

Verse Locator

सुवर्णं शृंगयः संपन्नाः स वत्साः कांस्य दोहनाः ।
गवाम् शत सहस्राणि चत्वारि पुरुष ऋषभः ॥ १-७२-२३
वित्तम् अन्यत् च सु बहु द्विजेभ्यो रघु नंदनः ।
ददौ गो दानम् उद्दिश्य पुत्राणाम् पुत्र वत्सलः ॥ १-७२-२४

23-24. puruSa R^iSabhaH = man, the bullish [best one]; putra vatsalaH = sons, affectionate towards; raghu nandanaH = Raghu's, legatee; putraaNaam = sons'; go daanam uddishya = cow, donation, intended for; suvarNa shR^ingayaH = golden casing, horns; [su] sampannaaH = very abundant [milkers]; sa vatsaaH = with, calves; kaamsya dohanaaH = bell metal, with milking jugs; gavaam = cows; catvaari = four; shata sahasraaNi = hundred, thousands; anyat = other [kinds of]; su bahu vittam ca = very, many, assets, also; dvijebhyaH dadau = to Brahman-s, donated.

In that cow donation ceremony intended for his sons, he that best one among men and the one who is affectionate towards his sons, Dasharatha, the legatee of Raghu-s, has donated on behalf of each of his sons, four hundred thousand cows, that are abundant milkers, and that have golden casings on their horns, and that are with their calves, and along with milking jugs made with bell metal, and he even donated very many other kinds of assets to Brahmans. [1-72-23, 24]

[Verse Locator](#)

स सुतैः कृत गो दानैः वृतः सः नृपतिः तदा ।

लोक पालैः इव आभाति वृतः सौम्यः प्रजापतिः ॥ १-७२-२५

25. kR^ita go daanaiH = having performed, cow, donation [samaavartna, snaataka, initiatory ceremonies]; sa sutaiH vR^itaH = with, sons, encircling [amidst]; saH nR^ipatiH tadaa = he, king, then; loka paalaiH vR^itaH = world, administrators [four principle deities presiding over the four quarters of world,] encircled; saumyaH prajaapatiH iva = serene, mankind's, overlord [Brahma,] like; aabhaati = shone forth.

On performing the cow donations and samaavartna, snaataka, the initiatory ceremonies of his sons, as well, he that serene king Dasharatha who is amidst the quartet of his sons, shone forth like serene Brahma, who is quartet-faced, with the quartet of Veda-s, and who is the overlord of mankind, amidst the quartet of presiding deities in the quartet of the world. [1-72-25]

The 'unnecessarily' repeated word 'quartet' refers to dharma where its manifestation is with four horns, catvaarii shR^ingaa, trayo asya paadaa, dve shiirSe... 'dharma's horns is a quartet, three are its feet, two are its heads...' so on. When read together with 23, 24 verses, the bullish Dasharatha is said to have the quartet of bullhorn like sons, who are being readied to administer dharma in the world.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे द्वि सप्ततितमः सर्गः

Thus, this is the 72nd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 73 Verses converted to UTF-8, Oct 09

siitaa raama kalyaaNa ghaTTam
The Marriage of Sheetha with Rama

Introduction

We need not wait for any invitation or wedding card or call for this marriage, as all are welcome, equally and individually. Let us go there straight, without any introductions and preliminaries.

[Verse Locator](#)

यस्मिन् तु दिवसे राजा चक्रे गो दानम् उत्तमम् ।
तस्मिन् तु दिवसे शूरो युधाजित् समुपेयिवान् ॥ १-७३-१

1. **raajaa** = king Dasharatha; **yasmin divase uttamam go daanam cakre** = on which, day, impressive, cow, donation [or, initiatory rituals,] made; **tasmin tu divase** = on that, but, day; **shuuraH yudhaajit sam upeyivaan** = valiant, Yuddhajit, turned up.

On which day the king Dasharatha made the impressive cow donations or, initiatory rites, on that day alone the valiant Yudhaajit turned up. [1-73-1]

[Verse Locator](#)

पुत्रः केकय राजस्य साक्षात् भरत मातुलः ।
दृष्ट्वा पृष्ट्वा च कुशलम् राजानम् इदम् अब्रवीत् ॥ १-७३-२

2. **kekaya raajasya putraH** = Kekaya, king's, son; **saakSaat bharata maatulaH** = direct, Bharata's, maternal uncle; that Yutaajit; **raajaanam dR^iSTvaa** = king Dasharatha, having seen; **kushalam pR^iSTvaa** = wellbeing, having asked; **idam abraviit** = to this, said.

Yudhaajit, the son of Kekaya king and the brother of Kaikeyi, thus the direct maternal uncle of Bharata, having seen and asked after the wellbeing of Dasharatha said this to him. [1-73-2]

[Verse Locator](#)

केकय अधिपती राजा स्नेहात् कुशलम् अब्रवीत् ।
येषाम् कुशलकामो असि तेषाम् संप्रति अनामयम् ॥ १-७३-३

3. **kekaya adhipatii raajaa** = Kekaya's, ruler, king; **snehaat kushalam abraviit** = friendlily [affectionately,] wellbeing, asked after; **yeSaam** = whose; **kushala kaamaH asi** = = wellbeing [of all,] interested, you are; **teSaam** = to them; **samprati** = presently; **anaamayam** = hale [and healthy.]

"The ruler and king of Kekaya, viz., my father and your father-in-law, has affectionately asked after the wellbeing of all, and in whose wellbeing you are interested at my place, they are all hale and healthy as of now... [1-73-3]

स्वसीयम् मम राजेन्द्र द्रष्टु कामो महीपतिः ।

तत् अर्थम् उपयातो अहम् अयोध्याम् रघुनन्दन ॥ १-७३-४

4. raghunandana = oh, Raghu's legatee; raajendra = oh, best king; mahiipatiH = lord of land [king of Kekaya, my father]; mama svasriyam = my, sister's son - my nephew - Kaikeyi's Bharata; draSTu kaamaH = to see, interested; tat artham = for, that reason; aham ayodhyaam upayaataH = I am, to Ayodhya, came nearby [sent to.]

"Oh, Raghu's legatee, oh, best king, my father and the king of Kekaya is interested to see my sister Kaikeyi's son, Bharata, and for that reason I am sent to Ayodhya... [1-73-4]

[Verse Locator](#)

श्रुत्वा तु अहम् अयोध्यायाम् विवाह अर्थम् तव आत्मजान् ।

मिथिलाम् उपयातान् तु त्वया सह महीपते ॥ १-७३-५

त्वरया अभुपयातो अहम् द्रष्टु कामः स्वसुः सुतम् ।

5, 6a. mahiipate = oh, lord of land; tava aatmajaan = your, son's; vivaaha artham = marriage, purpose of; tvayaa saha = with you, along; mithilaam upayaataan = to Mithila, went to; ayodhyaayaam aham shrutvaa tu = in Ayodhya, I have, heard, on my part; aham draSTu kaamaH = I, to see, wishing; svasuH sutam = sister's, son [Bharata]; tvarayaa abhupayaataH [abhi upa yaata] = promptly, travelled to here.

"Oh, lord of the land, in Ayodhya I have heard that you went to Mithila along with your sons for their marriages, and wishing to see my sister's son Bharata I promptly travelled here..." Thus Yudhaajit told Dasharatha. [1-73-5, 6a]

Is this entry of this maternal uncle of Bharata a forced one or does this have any bearing on the flow of epic... is a doubt, though not a question. Further he is saying 'my sister's son' i.e., Bharata alone, instead of 'all my nephews...' Whether this episode has a bearing on future events or not, one maama is entered in Indian epics, like this one and Shakuni maama in Maha Bharata.

[Verse Locator](#)

अथ राजा दशरथः प्रिय अतिथिम् उपस्थितम् ॥ १-७३-६

दृष्ट्वा परम सत्कारैः पूजार्हम् समपूजयत् ।

6b-7a. atha raajaa dasharathaH = then, king, Dasharatha; priya atithim upasthitam = adorable, guest, who arrived [in his presence]; dR^iSTvaa = on seeing about; puuja arham = for adoration, he who is merited - Yudhaajit; parama satkaaraiH = with full, observances; samapuujayat = well adored

Then king Dasharatha on seeing the adorable guest who arrived in his presence, and who is a merited one for adoration, Dasharatha adored Yudhaajit well, with full observances. [1-73-6b, 7a]

[Verse Locator](#)

ततः ताम् उषितो रात्रिम् सह पुत्रैः महात्मभिः ॥ १-७३-७

प्रभाते पुनः उत्थाय कृत्वा कर्माणि तत्त्ववित् ।

ऋषीन् तदा पुरस्कृत्य यज्ञ वाटम् उपागमत् ॥ १-७३-८

7b, 8. tataH = then; mahaaaatmabhiH putraiH saha = noble-minded, along with; taam raatrim uSitaH = that, night, on resting; tattvavit = duty-bound one Dasharatha; prabhaate punaH utthaaya = in morning, again, on getting up; karmaaNi kR^itvaa = [morning] observances, on performing; tadaa R^iSiin puraskR^itya = then, sages, keeping in forefront; yaj~na vaaTam upaagamat = to Vedic-ritual, hall, arrived.

Then on taking rest for that night along with his noble-minded sons, and again on getting up in the next morning, and on performing morning-observances as a duty-bound king, Dasharatha arrived at the hall of Vedic-ritual, keeping the sages in his forefront. [1-73-7b-8]

He arrived at the Vedic-ritual hall that he was frequenting for the last few days. Unless invited the bridegroom's party will not enter the marriage hall, and nowadays such an invitation includes a small function also, called **vara puuja** as every bridegroom will be looked up to as Vishnu, and the bride as Lakshmi. The marriage hall is constructed nearby this Vedic-ritual hall, thus it is to be assumed.

[Verse Locator](#)

युक्ते मुहूर्ते विजये सर्व आभरण भूषितैः ।
भ्रातृभिः सहितो रामः कृत कौतुक मंगलः ॥ १-७३-९
वसिष्ठम् पुरतः कृत्वा महर्षीन् अपरान् अपि ।

9-10a. **yukte vijaye muhuurte** = appropriate, Victory, opportune hour; **sarva aabharaNa bhuuSitaiH** = all, jewellery, adorned with; **bhraatR^ibhiH sahitaH** = brothers, together with; **raamaH** = Rama; **kR^ita kautuka mangalaH** = having performed, marriage-thread [tied to wrist - usually males do it - not mangala suutra], auspicious ceremony; **vasiSTham** = with Vashishta; **aparaan api maharSiin** = others, even, eminent-saint; **purataH kR^itvaa** = keeping, ahead; **[upaagamat** = reached his father Dasharatha.]

Rama arrived at his father together with all of his brothers, keeping sage Vashishta and other eminent-saint ahead of them, on an opportune and appropriate hour called 'Victory...' and all the bridegrooms are adorned with all kinds of jewellery appropriate for the wedding time, and all have performed the auspicious ceremony for marriage-thread, conducted prior to the marriage and, all have thread-bands tied around their wrists, as they all have performed an auspicious ceremony antecedent to marriage ceremony. [1-73-9, 10a]

The ceremony for the marriage thread, the sacred thread of marriage for knotting as a necklace of the bride, **mangala suutra** is nowadays mixed up with **gauri puuja**, and this **gauri puuja** took precedence of that ceremony, because **gauri puuja**, took its roots in the auxiliary Ramayana-s, where Seetha is said to have gone to Goddess Parvati's temple, prior to her marriage, to perform **gauri puuja**, pledging herself to Rama. The thread bands tied at the wrists of both the bride and bridegroom is as per wedding time vows, to bring them under the pledge of marriage, until its consummation. Indian marriages are time-oriented and every function has to happen on the appointed hour. Hence, the arrival of bridegrooms is also on an opportune hour, which astrologically brings forth success of that event. But some say that this auspicious hour Vijaya occurs in the early part of the day, where this marriage is occurring in the later part of day, hence this time is to be reckoned as one that acquires some victory later in the epic.

Brides are not the lone category of people destined to wear jewellery. But bridegrooms are also asked to wear golden ornaments, at least one, on such occasions. The metal gold is said to contain some effect by which a man or a woman will be benefited, health wise: **mR^itaa dur luptam madhumat suvarNam dhanam jananam ruNam daarayiSunam...** after all gold is gold.

[Verse Locator](#)

वशिष्टःओ भगवान् एत्य वैदेहम् इदम् अब्रवीत् ॥ १-७३-१०
राजा दशरथो राजन् कृत कौतुक मन्गलैः ।
पुत्रैः नर वर श्रेष्ठ दातारम् अभिकांक्षते ॥ १-७३-११

10b, 11. **bhagavaan vashiSTHaH** = godly, Vashishta; **vaideham etya** = to Videha king, on going to; **idam abraviit** = this, said [to Janaka]; **nara vara shreSTha** = oh, people, among best ones, best one; **raajan** = oh, king; **raajaa dasharathaH** = king, Dasharatha; **kR^ita kautuka mangalaiH** = having performed, marriage-thread, auspicious ceremony; **putraiH** = with such sons; **daataaram abhikaankSate** = for donor [of brides,] looking forward.

Then that godly sage Vashishta on going from Vedic-ritual hall to marriage hall said this to Janaka, "Oh, best one among best people, oh, king Janaka, having performed the auspicious

दातृ प्रतिग्रहीतृभ्याम् सर्व अर्थाः संभवन्ति हि ।
स्वधर्मम् प्रतिपद्यस्व कृत्वा वैवाह्यम् उत्तमम् ॥ १-७३-१२

12. sarva arthaaH [puruSaarthaH] = all, values of life; daatR^i prati grahiitR^ibhyaam = between benefactor, beneficiary; sambhavanti hi = will happen, isn't it; uttamam vaivaahyam kR^itvaa = best, marriage, on making happen; sva dharmam prati padyasva = your, devoir, in turn, you achieve.

"In marriages all the puruSaartha-s, the component values of life, namely rightness, riches, revelries, and results of final release will be occurring only if the benefactor and beneficiary meet, isn't it. Hence let king Dasharatha come, and then on actualising this best marriage you too will be doing your best devoir as royal priest... [1-73-12]

Hindu marriage is not a contractual obligation because it protracts over seven life cycles of that couple. Therefore, it is calculated correctly and celebrated sacredly.

इति उक्तः परम उदारो वसिष्ठेन महात्मना ।
प्रत्युवाच महातेजा वाक्यम् परम धर्मवित् ॥ १-७३-१३

13. maha aatmanaa vasiSThena iti uktaH = by right honourable, Vashishta, in this way, when said; parama udaaraH = unreservedly generous [Janaka]; mahaatejaa = definitely valiant; parama dharma vit = profound, probity, knower of - Janaka; vaakyaam pratyuvaaca = sentence, replied.

Janaka is not just a decidedly valiant king but he is the profound knower of probity also, besides being an unreservedly generous king, hence he has already made all arrangements, and when he is spoken in this way by Vashishta that king replied this sentence to that right honourable Vashishta. [1-73-13]

कः स्थितः प्रतिहारो मे कस्य आज्ञा संप्रतीक्ष्यते ।
स्व गृहे को विचारो अस्ति यथा राज्यम् इदम् तव ॥ १-७३-१४

14. me = my; prati haaraH = against [entry,] preventer [doorman]; kaH sthitaH = who, is there; kasya aaj~naa sam prati ikSyate = whose, for order, you [all] intently, towards, seeing [waiting with bated breath]; sva gR^ihe = in own, house; kaH vicaaraH asti = what, hesitancy, is there; idam raajyam tava yathaa = this, kingdom, yours, as good as.

"Who is that doorman that prevents your entry? Or, for whose orders you all await with a bated breath? Do you hesitate in your own house, or what? This kingdom is as good as yours... isn't so... [1-73-14]

These are neither questions nor surprises, but the usual retorts and repartees usually employed during wedding time by both parties, samdhi-s of northerners and sammandi-s, of southerners, i.e., the wedding parties. By these rebuttals and ripostes, both the parties come close with each other's family habits or with its members.

कृत कौतुक सर्वस्वा वेदि मूलम् उपागताः ।
मम कन्या मुनिश्रेष्ठ दीप्ता वह्नेः इव अर्चिषः ॥ १-७३-१५

15. munishreSTha = oh, eminent-saint; mama kanyaa = my, maids; sarvasvaa = absolutely; kR^ita kautuka [mangalaa] = having performed, marriage-thread, [auspicious ceremony]; diiptaa vahneH arcisaH iva = radiant, fire's, jets of flame, as with; vedi muulam = Altar of Ritual-fire, at its base -; upaagataaH = arrived near - they are already at the Fire-Altar.

"Oh, eminent-saint Vashishta, on absolutely performing the auspicious ceremony for the marriage-thread, and thereby tying thread-band at wrists my daughters have already arrived, and they are at the base of the Altar of Fire, like the irradiant jets of flames of radiant fire... [1-73-15]

[Verse Locator](#)

सद्यो अहम् त्वत् प्रतीक्षो अस्मि वेद्याम् अस्याम् प्रतिषितः ।
अविघ्नम् कुरुताम् राजा किम् अर्थम् हि विलम्ब्यते ॥ १-७३-१६

16. sadyaH [sajjaH] = already [ready]; aham = I am; asyaam vedyaam pratiShitaH = this one, at Altar, remaining; tvat pratiikSaH asmi = for you, waiting, I am; a vighnam = kurutaam = without deterrents of time, let him do [everything] - let this marriage be performed without the impediments owing to bad times of the day - varja tithi; raajaa kim artham vilambyate hi = king, for what, reason, dawdling, indeed.

"I am already ready and awaiting for you remaining at this Altar of Fire. Let everything be done indeed without any deterrents. What for the king Dasharatha is dawdling..." So said Janaka to Vashishta. [1-73-16]

And Vashishta reported this to Dasharatha, and Dasharatha and his coterie then started a wedding-walk, which usually will be dillydallying, inching and poking along, very leisurely. Even today this custom, not custom exactly, the habit of 'wedding-walks' is there and a baraat 'pageant of bridegroom's party' covers two furlong distance in two hours, or even more, keeping the bride's party on tenterhooks.

[Verse Locator](#)

तत् वाक्यम् जनकेन उक्तम् श्रुत्वा दशरथः तदा ।
प्रवेशयामास सुतान् सर्वान् ऋषि गणान् अपि ॥ १-७३-१७

17. tadaa = then; dasharathaH = Dasharatha; janakena uktam tat vaakyam shrutvaa = by Janaka, said, that, sentence, on hearing; sutaan = sons; sarvaan R^iSi gaNaan api = all of the, sages, assemblages, even; pravesahayaamaasa = started to enter - the marriage hall.

On hearing that sentence of Janaka, then Dasharatha started towards marriage hall, and then he started to enter his sons one by one, four in all, into marriage hall along with all of the assemblages of sages. [1-73-17]

[Verse Locator](#)

ततो राजा विदेहानाम् वशिष्ठम् इदम् अब्रवीत् ।
कारयस्व ऋषे सर्वान् ऋषिभिः सह धार्मिक ॥ १-७३-१८
रामस्य लोक रामस्य क्रियाम् वैवाहिकीम् प्रभो ।

18, 19a. tataH = then; videhaanaam raajaa = of Videha bloodline, king [Janaka]; vashiSTham = to Vashishta; idam abraviit = this way, said; dhaarmika = oh, knower of punctilios; R^iSe = oh, Brahma-sage; prabho = oh, masterly sage; R^iSibhiH saha = sages, along with; loka raamasya = world, rejoicer; raamasya = Rama's; vaivaahikiim kriyaam = marriage oriented, works; sarvaan kaarayasva = all, make happen.

Then that king from Videha bloodline, Janaka, said in this way to Vashishta, "Oh, the knower of punctilios, oh, Brahma-sage, oh, masterly sage, along with other sages you make happen all of the marriage ceremonies of Rama, the rejoicer of the world..." Thus Janaka spoke to Vashishta. [1-73-18, 19a]

तथा इति उक्त्वा तु जनकम् वशिष्टःओ भगवान् ऋषिः ॥ १-७३-१९

विश्वामित्रम् पुरस्कृत्य शतानन्दम् च धार्मिकम् ।

प्रपा मध्ये तु विधिवत् वेदीम् कृत्वा महातपाः ॥ १-७३-२०

अलम् चकार ताम् वेदीम् गन्ध पुष्पैः समन्ततः ।

सुवर्ण पालिकाभिः च चित्र कुम्भैः च स अंकुरैः ॥ १-७३-२१

अंकुर आढ्यैः शरावैः च धूप पात्रैः स धूपकैः ।

शंख पात्रैः श्रुवैः सुग्भिः पात्रैः अर्घ्यादि पूजितैः ॥ १-७३-२२

लाज पूर्णैः च पात्रीभिः रक्षितैः अपि संस्कृतैः ।

19b, 20, 21, 22, 23a. bhagavaan mahaatapaaH vashiSTHaH R^iSiH = godly, sage of great asceticism, Vashishta, sage; janakam = to Janaka; tathaa iti uktvaa = so be it, thus, on saying; dhaarmikam vishvaamitram = virtuous one, Vishvamitra; shataanandam ca = sage Shataananda, also; puraskR^itya = keeping ahead; prapaa = cool-thatched manorial-shed; madhye = in mid-point of that shed; vidhivat vediim kR^itvaa = procedurally, Altar of Fire, on arranging; gandha puSpaiH = with sandal paste, flowers; suvarNa paalikaabhiH ca = with golden, concave-lids, also; sa ankuraiH = with sprigs; [Chidra = with holes - pots with holes to let water out] citra kumbhaiH ca = with variously coloured, pots / handy vessels, also; ankura aaDhyaiH = sprigs, full of; sharaavaiH ca = concave earthen-lids, also; sa dhuupakaiH dhuupa paatraiH = with, fumes, incense, censers; shankha paatraiH = conch-shell, vessels; shruvaiH = with short-handled scoops; srugbhiH = long-handled scoops; arghya aadi puujitaiH [puuritaiH] = oblatory [liquid items,] and others, sanctified [filled with]; paatraiH = with such vessels; laaja puurNaiH paatriibhiH = toasted rice flakes, filled with, with vessels; samskR^itaiH akshitaiH api = well treated [with turmeric powder,] with sacred rice [vessels filled with]; taam vediim = that, Altar of Fire; samantataH = all over; alam = easily / decorations; cakaara = made - sanctified.

Thus said, that godly sage Vashishta on saying, "so be it," to Janaka, embarked on arranging Altar of Fire keeping sage Vishvamitra and the virtuous sage Shataananda afore of him, and that sage with great asceticism, Vashishta, has arranged an Altar of Fire in the midpoint of the cool-thatched manorial-marriage-shed, decorating it with sandal paste and flowers. Then he promptly sanctified variously coloured handy vessels, and lid-like concave earthen vessels, which are full with just sprouted sprigs, and he sanctified even other golden vessels, censers with fumes of incenses, conch-shell like vessels, and short handled wooden scoops for scooping oblatory items from vessels for putting it in long-handled scoops, and long-handled wooden scoops to drop those oblatory items into Ritual-fire, and vessels filled with oblatory items like ghee, water, milk etc., and vessels filled with toasted rice-flakes and vessels filled with holy yellow-rice duly treated with turmeric, and he sanctified all articles of wedding ceremony by sprinkling holy-yellow-rice, as a kind of dry-ablution. [1-73-19b, 20, 21, 22, 23a]

These are some of the usual paraphernalia for marriage ceremony even now. The sprouting sprigs are symbolic for the prospective sprigs from this marriage, and rice-flakes for the abundance of livelihood of the couple. Usually the concave lid like vessels will be filled with black cotton soil, and on them nine varieties of grain nava dhaanya will be sprinkled to obtain sprigs. Later they are to be kept sacred for some days, watering daily, and then can be implanted in earth, if they survive. There are hosts of shops specialised to sell these items and the shopkeeper firstly asks for information 'for bride's side or for bridegroom's side?' And if we say, 'we are from bride's side' a long-list is presented, [while bridegroom's side will have a shorter list of items,] and then the shopkeeper mercifully asks 'how much is the dowry?' If we say this much or that much, he will present a Victorian model push-close pull-open velvet bag. If we exclaim 'what for is this, priest has not listed this' then he politely says, 'the priests of these days are unaware of customs and the dowry is to be put in that velvet bag and then given, as a royal presentation...' And if we say 'we are drained out by the dowry, wherefrom we give royal presentations...' then he will spew fire on us saying 'you spend so much on dowry, can't you purchase its velvet bag...' and thereafter a sermon follows about the dying Indian culture at the onslaught of westernisation, while he starts throwing the packets of nava dhaanya etc., as though he is giving alms to the beggar. Though Janaka

has not purchased such a bag of dowry, he has some more problems with this marriage. A discussion on this is there at later part. Here the sprouted sprigs are the sprouting avengers on the evil, called Ravana.

[Verse Locator](#)

दर्भैः समैः समास्तीर्य विधिवत् मंत्र पुरस्कृतम् ॥ १-७३-२३
अग्निम् आधाय तम् वेद्याम् विधि मंत्र पूर्वकम् ।
जुहाव अग्नौ महातेजा वशिष्ठो मुनिपुंगव ॥ १-७३-२४

23b, 24. mahaatejaa = great resplendent; munipungava = eminent-saint; vashiSThaH = Vashishta; samaiH = even-sized; darbhahiH = with sacred grass; vidhivat = customarily; mantra puurvakam = with Vedic-chants, synchronising with; sam aastiirya = neatly, overlaid; vidhi mantra puraskR^itam = reverently, Vedic-hymns, preceding [in tune]; tam vedyaam = on that, Altar of Fire; agnim aadhaaya = fire, on taking [preparing with two sticks, arani]; agnau juhaava = in Altar of Fire, effused oblatinal liquids.

Then that great resplendent and eminent-saint Vashishta neatly overlaid even-sized sacred grass on that Altar of Fire synchronising with Vedic-chants, and on preparing Ritual-fire by rubbing two wooden sticks, called araNi, he placed that fire in the pit of Altar, which is aflame now, and then reverently and in tune with the Vedic-hymns he effused oblatinal liquids into that Altar of Fire, with short-handled and long-handled wooden scoops. [1-73-23b, 24]

[Verse Locator](#)

ततः सीताम् समानीय सर्व आभरण भूषिताम् ।
समक्षम् अग्नेः संस्थाप्य राघव अभिमुखे तदा ॥ १-७३-२५
अब्रवीत् जनको राजा कौसल्य आनंद वर्धनम् ।

25, 26a. tataH = then; raajaa janakaH = king, Janaka; sarva aabharaNa bhuSitaam = all, jewellery, decorated with; siitaam samaaniiya = Seetha, leading forth; agneH samaksham = of Fire [Altar of Fire,] before; raaghava abhi mukhe = Raghava, towards, face [face to face, en face]; samsthaapya = on positioning; tadaa = then; kausalya aananda vardhanam = to Kausalya's, rejoice, enhancer [to Rama]; abraviit = addressed.

Then that king Janaka led forth Seetha, who by now is decorated with every variety of bridal jewellery, and on positioning her en face Raghava in the presence of Altar of Fire, then Janaka addressed Rama who is the enhancer of his mother Kausalya's rejoice. [1-73-25, 26a]

By the way, where is this Kausalya? Does Rama enrich her happiness without bringing her to his marriage? We have not heard of her or of other queens or hosts of his other wives, for the last three, four days. Has she come, at all? - Yes, she has come and she is physically present - is the argument of some, basing on Valmiki's style of unrecorded accounts on trivial, or matter of fact scenes. They are implied and implicit. Dasharatha has performed some cow donations, religious functions etc., which he is not supposed to do without his wife at his side. These ladies are implicitly included in the first verse of sixty-ninth chapter: sa upaadhyayaH sa baandhavaH 'with, teachers, with relatives...' and Dasharatha has no near relatives, not exactly relatives, but family, other than his queens and sons. So, they all are in 'et cetera... and others' cadre at present. Other way round, it is said in Kshatriya-s only male members will go and get the bride, which has no reasonable or tenable import, as far as marriages are concerned, and where every marriage concerns only with womenfolk and their panoply.

Seetha is said to have all bridal jewellery, which is not odd or particular to this corner of globe. But it is oddish and exotic jewellery if the bride is from well-to-do family or from royal family. Though not all, some of the jewellery items that are almost extinct now are listed here. siimanta pralamba a pendant clipped at back of head, dangle through the central parting of head-hair, onto the crown of head, with nine-gem-stud locket; shiroja suuci diamond studded hair pins on either side of head above ears; naasa aabharanam a round nasal ring; naasa bhuSaNam single or a pair of nine-gems studded nasal ornament; karNa aabharaNa, taaTanka, karNika various kinds of earrings with dangling cups, to which trinket bells dangle; shata yaSTika hundred stringed pearl necklace; anukanThii, muktaavalii, graiveyikam and many other kinds of necklaces; mekhala three finger width golden cincture, studded with nine-gems, and with fine golden chains dangling like festoons; saptakii seven stringed girdle string, where the strings dangle onto hip, with expanding

festoons; **keyuuram** bicep-lets; **kankaNam** bracelets and bangles from wrist half way up forearm; **maNi manjiira**, **tulaa koTi**, **paada angada** ankle-let with **kinkiNii** trinket bell-globules; **cuuDaa maNi** a circular jewel at bun of hair from which a gold sheet dangles till the end of braid, on which all zodiac signs are engraved. At the top, on the left and right of this **cuuDaa maNi** ornaments in the shape of sun and moon are pinned into jhair, and at the end of braid three / five gold cups studded with hair like strands **upa kaca** will be dangling. This set of braid's ornamentation is said to receive the solar energy to whole of the spine. So goes on and on the list of ornaments, to the delight of the girl wearing them and to the delight of the goldsmith making them.

Here there are five Raghava-s and only one **kausalya aananda vardhana** i.e., Rama. Then poet should have simply said 'Rama' instead of 'Raghava' but there are many Rama-s, Parashu Rama, and Bala Rama and suchlike, and on such calling as 'Rama...' Parashu Rama, who is scheduled to enter after marriage, may perhaps enter now, in a faux pas. Then the poet should have said **dasharatha aatmajam** . Then, who will be that single soul from among the four boys of Dasharatha to come forward. And if all the four hear the calling, as 'oh, Raghava' all will reply in chorus "ok, it is I..." then what will happen? Avoiding all these irksome situations, the poet gave this stage-direction to Janaka that he should aim at the son of Kausalya, with a subtext, 'you are mothered by some human female, whereas my daughter is motherless, rather un-mothered, a **yonij** non-foetal is her origination, hence it is apt of you to not to belittle her, anytime and anywhere... and you have to keep faith with her, since she outshines in outperforming your task in this so-called incarnation...'

[Verse Locator](#)

इयम् सीता मम सुता सह धर्म चरी तव ॥ १-७३-२६
प्रतीच्छ च एनाम् भद्रम् ते पाणिम् गृह्णीष्व पाणिना ।

26b, 27a. **iyam** = this; **siitaa** = Seetha; **mama** = my; **sutaa** = daughter; **saha** = along with / in unison with; **dharma** = duty; **carii** = acquits herself of; **tava** = your; **pratiicCha enaam** = in turn, you wish for [back, take, wishfully take her back] her; **ca** = also **bhadram te** = safe betides you; **paaNim** = palm; **gR^ihNiiSva** = take into; **paaNinaa** = [your] palm.

"This is Seetha, my daughter, she acquits herself in whatever duty you undertake. Take her wishfully, let safeness betide you, take her palm into your palm..." [1-73-26b, 27a]

Or

iyam= this [or, here]; **siitaa**= Seetha [stands]; **mama sutaa**= my, daughter [fair]; **tava**= thy; **saha dharma carii** = to share, the duties of life; **pratiicCha enaam**= take from [father,] her [as bride]; **ca**= also; **te bhadram** = bliss betide! you; **paaNim gR^ihNiiSva paaNinaa**= hand, join, [into your] hand.

Here Sita stands, my daughter fair, / The duties of thy life to share. / Take from her father, take thy bride, / Join hand to hand, and bliss betide! / - Ralph T. H. Griffith

The above is very a convenient and readymade gist of that verse. But the three pronouns in the first stanza **iyam**, **mama**, **tava** 'this, mine, yours' are supposed to play havoc in deciphering the latent meaning of this verse. Let us look at some of them.

Seetha is very much there in the front of Rama, and Janaka might have shown her and told "take her..." Why this **iyam** i.e., "this" It is explained as below:

Janaka: This and this alone is Seetha, the unique, exceptional and earmarked one for you... do not confuse yourself by looking at Urmila, Maandavi and Shrutakiirti they are for your brothers

Rama: Why she alone is earmarked for me?

Janaka: Because she is 'Seetha '

Rama: What, you mean a furrow, or a sillion...

[Sillion is an old word for furrow, not found in dictionaries, but used by poet Hopkins in his 'The Windhover' ' sheer plod makes plough down sillion /]

Janaka: Yes, everything comes out of earth... from coal to gold, flora to fauna, rivers to ridges everything.... a morsel of food comes from a handful of mud in this mortal world.... your being, becoming and belonging in, are manifest only because of that earth and earth enables you to live on her without seeking any requital or reciprocation and earth is the symbol of enduring toleration, though you dig, dung or dredge it.... hence, Seetha is the symbol for mortal truth, and mortally tolerant womanhood and you people want to know the Unknown in the skies, but do not wish to know what that is right under your feet... **vedaa aham etam puruSham mahaantam aaditya varNam tamasaH parastaat** | if the Supreme Person beyond darkness is knowable, and sages like Vishvamitra know you and tell that you are some Super Soul **aham vedmi mahaatmaanaam raamam satya paraakramam - bala 19-14** likewise you shall know **iyam siitaa**, for she is somebody to match you... have you not mugged up Veda-s, Upanishad-s

Rama: Why not every bit of it... you name, it I tell it

Janaka: How does the fifth mantra of eighth topic in Chaandogya Upanishad reads?

Adi Shankara's commentary: There are three letters that denote the Absolute **sa, ta, yam**; and the syllable **ii** on **sat** is for easy pronunciation. The letter **sa** indicates immortality and the word **ta** mortality, and the syllable **yam** conditions and bridges both the above ' Ramanuja comment: The letter **sat** is immortality and the letter **ti** is mortality and **yam** conditions both, hence **sattiyam** is indicative of Spiritedness and non-spiritedness ' Madhvaacaarya says: **sat**, delivered immortal souls; **ti** yet to be delivered bounded souls; **yam** both the delivered and bounded souls.

Janaka: Seetha is that **yam** the conjunctive, conditioner, bridge between the mortal and immortal, **setu - eSa setu iti vidharaNa** the presiding deity of **catana acetana** dynamic, static beings. oh, Rama, it is said in Vishnu Puraana that Seetha is your lookalike, minus your sky-blue complexion, **raaghavatve bhavet siitaa...** It is said in yet another scripture, **yatha mayaa jagat vyaaptam - sva ruupeNa svabhaavataH** | **tayaa vyaaptam idam vishvam niyantrii ca tathaa iishvarii** | 'as to how I am all pervading, likewise She, Goddess Lakshmi, is all pervading and the controller of the universe ' and if you want to establish yourself as the protector of this world, you have to take this and this Seetha alone, as she is the cause for the desired effect of yours and, she is from Mother Earth **ratna garbha** and you are a sapphirine boy from a mother, and a sapphire shines only if it is studded in earth-given gold **anargham api maaNikyam hema aashrayam apekshate** otherwise you, your incarnation, your epic, your mission, why one or two, everything concerning you will be futile, and you have to return to your milky abode empty handed, and here on earth, every house breeds one or more Ravana-s

Rama: How am I to conclude 'this' as 'that...' I mean Goddess Lakshmi

Janaka: Certain aspects are to be inferred because they are unmanifest. Fire on the mountain is unmanifest but smoke is manifest, hence fire is inferred. So also, **ayam iishvarii** is manifest as **iyam** this girl... from **siitaa** furrow, sillion, a narrow trench in ground made by ploughshare... as a small seed manifests into a gigantic banyan tree, and from this the nature of her non-foetal birth, it is to be inferred likewise, and only because of it she is someone above mortals. Because you have come as a mortal she has to take birth as a mortal, as an inseparable entity of yours

Rama: Then why can't she fall from sky or from other planet?

Janaka: She cannot. Your connection with this earth is age-old and you love it. Because you love earth, she has to emerge from earth, a lovely act for you.

Rama: Then why **mama sutaa...** she can be fostered in any orphanage

Janaka: Not so. An auspicious thing or being requires a sanctum sanctorum... Mithila is one such... and Videha-s are not just kings of this part of land, but they are priests of pious or holy things like the bow of Shiva. You know the naming of **vi deha...** it is not 'without bodies...' but transcending bodily affairs Thus she chose this as her background and as she presented herself to

me as baby girl, I have look upon her as **mama sutaa** 'my daughter ' And many, many kings sought her hand in marriage, but I refused and they warred with me, whereby I had to call for the forces of gods to counterattack the enemy forces; perhaps, you might not have heard that humans can summon gods; thus gods are at my disposal; a prayer of mine brings them here, either for a war or for a ritual So, do not take me or my daughter Seetha, **iyam siitaa mama sutaa** as some ignoramus and insignificant dullards

Rama: Then why you want me to take back, as though she belonged to me for eons, but lost in a journey

Janaka: Yes, she is yours from ages unknown; I cannot donate her in **kanyaa daana** 'bestowal of bride ' because your marriage is eternal. But you two have arrived here in human forms, so conduct yourselves in conformity with human customs.... that is why I tell **pratiicCha enaaam** ' take her back, wishfully ' for that saying of mine get no anger on me; **bhadram te** 'let safeness betide' you; by this act of yours **paaNim gR^ihNiSva paaNinaa** ' you take her palm into your palm ' that which is customary in human **paaNi grahaNa mahotsava** 'wedding ceremony ' ; by the way, you always keep your consort in your heart **hR^idaya kamala** do not do such things as long as you are on earth for your incarnation will be disclosed.... just take her hand and let not this heavenly discourse be leaked out... lest Ravana may come to know that you are not human and it will be impossible for you to eliminate that evil, thereby

Likewise, let us, the readers of **rAmAtyaNa**, keep this info about Rama un disclosed to Ravana, if any of us meet Ravana by chance....

And we now proceed to the human level import of this verse.

Janaka: **'iyam** "this girl" who has --
- **mugdhamanoharamanoj~namohanaatmakasukumaarasoundaryalaavaNyaadau**--- a beauty par excellence [and par probmatique beauty as well, for Ravana alone has got more words to extol her beauty, as in Ch. 46 Aranya];

Or

so, **iyam** "this one" is about whom you have heard from day one in the hermitage of Siddha, i.e., when you started towards Mithila;

Or

hence, **iyam** "this one alone" is that girl who is on your psyche from the minute you broke that Shiva's bow, and whom you are envisioning **praasaade praade ca pathi pathi ca saa pR^iShTataH saa purataH** 'on verandas of multistoried buildings and in window ledges, on this street and that street, before you, behind you ' during these days of your stay in Mithila....

Rama: No, No, No, you are wrong... I did not aim at any girl when aiming to lift that old bow... sorry for your unilateral conclusion...

Janaka: No, my dear boy, the condition I stipulated before your touching that bow is bilateral... I clearly said that my daughter belongs to one who can lift that bow... you were quick enough to grab the girl, rather than the bow... and in that hastiness you even broke that bow... had you declined the girl, you should have declined to lift the bow, also... so, **iyam siita** was the only intention of yours when lifting that bow...

Rama; Maybe.. but we want high-born, high-bred girls --- not fatherless, motherless, birthless orphans

Janaka: You seem to be a doubting Thomas... that's why I said **mama sutaa** 'my daughter ' when it is said **mahataa tapasaa raama...** ' by high degree ascetic Dasharatha obtained Rama.. what does it mean? So also, I too obtained and fostered this girl with much better ascetic [than your father], and even protected her from warring factions [only to give back to you]; bythe way, the environ of Mithila itself is of utmost sanctity and piety... if we are to be lowly subjects, why

your guru Vishvamitra brought you here, that too by foot don't think that you are taking this girl for your personal enjoyment, but it is for a caculated purpose... this girl meets that purpose and her wifhood, as well.... hence I said **saha dharma carii tava** ' she will be in toe with your duties'

Or

tava dharma saha carii ' whatever is your duty that duty become hers too '.

Rama: Somehow there appears some cacoethes confusion from you, from all the sages, from my father and mothers, even

Janaka: Nothing of that sort is there... if you wish heartily then only you take her... I have not said **siitaam dadaami** 'I am donating Seetha ' but I said **pratiicCha enaam** 'take her, take her back ' or else, she will exit as she came and unfulfilled will be your mission... it is up to you to decide.... no compulsion whatsoever...

Rama: Then, let her take hold of my arrow and walk with me round the Altar of Fire, because, for Kshatriya-s that is the custom...

Janaka: I know, I know, but this marriage does not fit into any of the eight kinds of marriage prescribed for humans... hence I carefully said **paaNim gR^ihNiiSva paaNinaa** ' take her palm into your palm '

The types of ancient marriages as laid down by scriptures are eight kinds. 1] **braahmya**: inviting a celibate scholar after completion of his Vedic studies, and offering a bride with due ceremony; 2] **daiva**: offering a bride to a ritwij when he is conducting a Vedic-ritual; 3] **aarSa**: giving the bride after donating a cow and ox for the success of Vedic-ritual; 4] **praaajaapatya**: offering a bride without seeking anything from the bridegroom, to follow the course of dharma; 5] **asura**: giving ample money to bride's party or to bride and marrying her at costs; 6] **gandharva**: man and woman falling in love and marrying on their own, just out of lust and bodily pleasures; 7] **raakshasa**: if a bride or bride's part do not agree, by maltreating, torturing and terrorising them, and thereby seizing the bride; 8] **paishaacika**: while the girl is asleep, or making her drunk, or unconscious and then molesting her, by which she becomes a 'can't but' bride - a worst kind of marriage.

eteShu aShTasu vivaaheshu ayam vivaaho na ko api bhavitum arhati - tat ukta lakShaNa a bhaavaat | tathaa hi - na taavat braahmyaH iti - aahuuya daana a bhaavaat | na api daivaH - kShatriyasya aartivijya a sambhavat | na aarSha - kanyaa pitro go mithuna go daana a bhaavaat | na api praaajaapatyaH - viirya shulka iti kathanaat | na api aasuraH - kanyaa pituH dravya daana a bhaavaat | na api gaandharvaH paraspara anuraageNa samsarga a bhaavaat | na api raakShasaH - chedan hanana aadinaa prasahya kanya haraNa a bhaavaat | na api paishaaciH - sva apapramaada anyatam avasthaa a yuktayaaH | tasmaat katamo ayam vivaaha iti cet - saha dharma carii tava - iti uktyaa praaajaapatya eva vivaahaH - dk

And when none of the eight is unsuitable for Seetha's wedding it is brought under the fourth **praaajaapatya** - because **saha dharmam carati iti praaajaapatya - aashvalaayana | samyoga mantraH praaajaapatye saha dharmam caryataam - gautama | saha dharmama carataam iti praaajaapatyam - bodhaayana |** But here something is sought from the bridegroom, in the name of lifting the bow. But that is negated saying the 'seeking' is the seeking of material assets, not valour or bravery. It is namesake, and even the nomenclature that Seetha is the bounty for valour **viirya shulkais a namesake; kShatriyeShu viirya vara eva shreShTatvaat taadR^ishaya kanyaam pradaatum viirya parishodhanam kR^itam iti shulka iti kathanaat shulka shabda aupacaarikaH | dk** Hence this marriage is for implementation of righteousness and it is treated as extramundane and celebrated every year.

Rama: This marriage does not fit into any category! Then why this marriage at all!

Janaka: To be in tune with this world's tradition... however, this marriage technically comes under the category of **praaajaa patya**

Rama: So, you adjusted the rule books... then why me, let her take my hand...

Janaka: The enjoyer has to grab the object of enjoyment, not vice versa... take her now and **bhadram te** and 'be blest '

--o)0(o--

Next, Janaka is asking the bridegroom like a poor Indian father to take a poor and motherless bride Seetha.

Janaka: **iyam** - 'this' girl is a simple match to you who broke the bow of Shiva;

siitaa 'born in furrow' a motherless girl, hence, kindly be merciful towards her;

mama sutaa 'my daughter' rather, a poor fellow's daughter; where I have always been engaged in rituals and ceremonies, thereby I may not have brought her up properly, and thereby if she does talk rashly or behave oddly, like an ill-bred girl, kindly tolerate and correct her;

saha dhrma carii iva where **iva** is 'like' just take her like your 'custom-bound consort' and let her be useful in ceremonies and rituals, though not for pleasure trips and excursions';

pratiicCha enaam 'take her' where the bridegrooms usually woo, court and date girls, send many messages to her parents asking for that girl in marriage; but, this girl being an uncommon one, I am begging you to take her;

paaNim gR^ihNiiSva paaNinaa you take her hand as she is hesitating to take your hand, for your hand is strong enough to break an unbreakable bow, she is fearing to take your hand, lest her arm too will be broken;

bhadram te 'be blest' when you honour our appeal

--o)0(o--

And there are many, many more shades of meanings derived from this verse, but all culminate to say - 'you two are made for each other'

[Verse Locator](#)

पतिव्रता महभागा छाय इव अनुगता सदा ॥ १-७३-२७

इति उक्त्वा प्राक्षिपत् राजा मंत्र पूतम् जलम् तदा ।

27b, 28a. **mahabhaagaa** = prosperous [Seetha will be]; **pati vrataa** = husband, devout; **sadaa Chaaya iva** = always, shadow, like; **anugataa** = follow [you]; **iti uktvaa** = thus, saying; **raajaa** = king; **tadaa** = then; **mantra puutam jalam** = hymn, sanctified, water; **praakshipat** = poured forth.

"She who is prosperous and husband-devout, will always be abiding you like your own shadow..." So saying that king Janaka then poured forth water into the palms of Rama, which is sanctified with hymns. [1-73-27b, 28a]

Pouring water at the time of donation into the donee's hand symbolises the free flowing will of the donor. The 'shadow' expresses **nitya sambandhatva** 'ever related entity...' Or, a trace of His **liilaa vibhuuti**, **maaya**. Though they are living separately so far, that farness is now washed off by this holy water.

[Verse Locator](#)

साधु साधु इति देवानाम् ऋषीणाम् वदताम् तदा ॥ १-७३-२८

देव दुंदुभि निर्घोषः पुष्प वर्षम् महान् अभूत् ।

28b, 29a. **tadaa** = then; **saadhu saadhu iti** = nice, fine, thus; **vadataam** = while saying [exclaiming]; **devaanaam R^iSiiNaam** = [sounds] of gods, sages; **deva dundubhi nirghoSah** = heavenly, drums, drumming; **mahaan puSpa varSam abhuut** = great, flower, showers, occurred.

Then there occurred great flower-showers from firmament, while sages and gods staying in firmament have exclaimed, "nice... fine..." to the drumbeats of heavenly drums. [1-3-28b, 29a]

What happened to these gods when boyish Rama eliminated Tataka and others? Are they any lesser feats than this marriage? And why this drumming and showering flowers and blessings, when it is 'just' a human's marriage? Now the cause for the effect is conjoined to Rama to effectuate their plea to Brahma. If the entire

arsenal given by Vishvamitra is set-aside for a moment, the 'present' now presented by Janaka is the ultimate weapon for the use against Ravana. **aprameyam hi tat tejo yasya saa janaka aatmajaa** 'unlimited is the energy, to whom Janaka's daughter belongs...' Rama is the instrumental cause in eliminating Ravana, whereas Seetha is the efficient cause for it. Lanka is ruined by Seetha, through Hanuma with the help of Fire-god, but not by Rama, or all of the monkeys put together. And Rama eliminates the half-dead Ravana. There are some more flower-showers and drumbeats and dances, later.

[Verse Locator](#)

एवम् दत्त्वा सुताम् सीताम् मंत्र उदक पुरस्कृताम् ॥ १-७३-२९
अब्रवीत् जनको राजा हर्षेण अभिपरिप्लुत ।

29b, 30a. **janakaH raajaa** = Janaka, the king; **evam** = in that way; **mantra udaka puraskR^itaam** = hymn, water, she who is sanctified with; **sutaam siitaam dattvaa** = his daughter, Seetha, on handing over; **harSeNa** = by enthusiasm; **abhi pari pluta** = completely, overly, flooded [overwhelmed]; **abraviit** = said [this.]

On handing over his daughter Seetha who is duly sanctified with sanctified waters, King Janaka is completely overwhelmed with exhilaration for the successful performance of his bit as a father and he said this. [1-73-29b, 30a]

[Verse Locator](#)

लक्ष्मण आगच्छ भद्रम् ते ऊर्मिलाम् उद्यताम् मया ॥ १-७३-३०
प्रतीच्छ पाणिम् गृह्णीष्व मा भूत् कालस्य पर्ययः ।

30b, 31a. **lakSmaNa aagacCha** = Lakshmana, come on; **mayaa udyataam** = by me decided to be [- to be given to you]; **uurmilaam** = Urmila; **pratiicCha** = you take - or, say yes; **paaNim gR^ihNiiSva** = [her] palm, you take; **kaalasya paryayaH maa bhuut** = time's, lapse, let not, be there; **te bhadram** = you be safe.

"Come on, Lakshmana, safe betides you... say yes to Urmila, the one who is decided by me to be given to you... take her palm into yours... lapse not the time... [1-73-30b, 31a]

When Bharata is the elder of Lakshmana, how Lakshmana is called now... is a lingering doubt. That rule 'the elder brother's marriage is first...' does not apply if the brothers are from co-wives: **pitR^ivya putre saapatne para naariiShu teShu vaa | vivaaha daana yajnaadau parivedo na duuShaNam |** | 'the elderliness among the sons of father's brothers or mothers co-wives, or other sons from other wives, do not count in their marriages, donation ceremonies, of Vedic-rituals... an younger one can be called first on such occasions...'

[Verse Locator](#)

तम् एवम् उक्त्वा जनको भरतम् च अभ्यभाषत ॥ १-७३-३१
गृहाण पाणिम् माण्डव्याः पाणिना रघुनन्दन ।

31b-32a. **janakaH tam evam uktvaa** = Janaka, to him [to Lakshmana,] that way, having said; **bharatam ca abhyabhaaSata** = to Bharata, also, addressed; **raghunandana** = oh, the delight of Raghu-s - Bharata; **paaNinaa** = by palm; **maaNDavyaaH paaNim** = Maandavi's, palm; **gR^ihaaNa** = take.

Janaka having said to Lakshmana that way, he also addressed Bharata, "Oh, Bharata, the delight of Raghu-s, take Maandavi's palm into your palm... [1-73-31b-32a]

[Verse Locator](#)

शत्रुघ्नम् च अपि धर्मात्मा अब्रवीत् मिथिलेश्वरः ॥ १-७३-३२
श्रुतकीर्तेः महाबाहो पाणिम् गृह्णीष्व पाणिना ।

32b, 33a. **dharmaatmaa** = honourable [Janaka]; **mithila iishvaraH** = Mithila's, king - Janaka; **shatrughnam ca api** = to Shatrughna, also, even; **abraviit** = said; **mahaabaahuH** = oh,

dextrous [Shatrughna]; **paaNinaa** = with your palm; **shrutakiirteHpaaNim gR^ihNiiSva** = Shrutakiirti's, palm, you take.

That honourable king of Mithila even said to Shatrughna, "oh, dextrous Shatrughna, take the palm of Shrutakiirti into yours... [1-73-32b, 33a]

[Verse Locator](#)

सर्वे भवन्तः सौयाः च सर्वे सुचरित व्रताः ॥ १-७३-३३

पत्नीभिः सन्तु काकुत्स्था मा भूत् कालस्य पर्ययः ।

33b, 34a. **kaakutsthaaH** = oh, Rama, Lakshmana, Bharata, Shatrughna [brothers]; **bhavantaH sarve** = you, all; **saumyaaH ca** = tender-hearted, also; **sarve su carita vrataaH** = all, well, behaved, well-intentioned ones; **patniibhiH santu** = with wives, you be [a happy married life to you all]; **maa bhuut kaalasya paryayaH** = not, there be, time's, lapse.

"Oh, Rama, Lakshmana, Bharata, Shatrughna ... you all are tender-hearted, well-behaved and well-intentioned brothers from Kakutstha lineage... without lapse of time take up other ceremonies..." So said Janaka to bridegrooms. [1-73-33b, 34a]

[Verse Locator](#)

जनकस्य वचः श्रुत्वा पाणीन् पाणिभिः अस्पृशन् ॥ १-७३-३४

चत्वारः ते चतसृणाम् वसिष्ठस्य मते स्थिताः ।

34b, 35a. **te catvaaraH** = those [bridegrooms,] [all] four of them; **janakasya vacaH shrutvaa** = Janaka's, words, on hearing; **vasiSThasya mate sthitaH** = in Vashishta's, opinion [in orchestration of marriage,] abiding; **paaNibhiH** = with palms; **catasR^INaam** = of [all] four [brides]; **paaNiin** = palms; **aspr^ishan** = touched - taken into their palms - all are palminpalmed.

All the four bridegrooms are palminpalmed with all the four brides, paying heed to Janaka's words, and abiding in Vashishta's orchestration of Vedic hymns and procedures. [1-73-34b, 35a]

The word 'palminpalmed' may look oddish, but it is in fashion with the verb 'arminarmed' invented by poet Roger McGhou.

[Verse Locator](#)

अग्निम् प्रदक्षिणम् कृत्वा वेदिम् राजानम् एव च ॥ १-७३-३५

ऋषीन् चैव महात्मानः सह भार्या रघु उद्वहाः ।

यथा उक्तेन तथा चक्रुः विवाहम् विधि पूर्वकम् ॥ १-७३-३६

35b, 36. **mahaatmaanaH** = great souled [bridegrooms]; **raghu udvahaH** = Raghu, those who emerged from - four brothers; **saha bhaaryaa** = with, wives; **agnim** = to Ritual-fire; **vedim** = to Altar of Fire; **raajaanam eva ca** = king Janaka, also, that way; **R^iSiin caiva** = to sages, also thus; **pradakSiNam** = circumambulations; **kR^itvaa** = on performing; **tathaa** = thus; **yathaa uktena** = as, said [directed by Vashishta]; **vidhi puurvakam** = custom, consistent with; **vivaaham** = marriage; **cakruH** = thus, performed [the deeds of ritual]; **[they are wed.]**

On performing circumambulations along with their wives around the Ritual-fire, and around the Altar of Fire, and that way, around king Janaka, the awarder of wives, and around sages as well for they conducted the marriages well, those great-souled bridegrooms that have emerged from Raghu's dynasty on performing further deeds of ritual consistent with custom as directed by Vashishta, they are all wed. [1-73-35b, 36]

Firstly Vashishta enkindled the holy fire and offered oblations in it for the wellbeing of Rama and his brothers, say the bridegrooms. Next, another round of enkindling of holy fire took place in which Rama and brothers have offered marriage time oblations. After accepting the palms of brides, they made circumambulations, and then each couple established its own ritual fire and offered oblations into it. Then each

couple had obliterated rice-flakes into the fire, and again performed circumambulations to that Ritual-fire, respectively. Thus, the marriage is not a handshake like one-minute affair, as they all shall be before fire, daylong.

[Verse Locator](#)

पुष्पवृष्टिर्महत्यासीदन्तरिक्षात्सुभास्वरा ।
दिव्यदुन्दुभिनिर्घोषैर्गीतवादित्रनिःस्वनैः ॥ - यद्वा -
पुष्प वृष्टिः महति आसीत् अन्तरिक्षात् सु भास्वरा ।
दिव्य दुन्दुभि निर्घोषैः गीत वादित्र निःस्वनैः ॥ १-७३-३७
ननृतुः च अप्सरः संघा गन्धर्वाः च जगुः कलम् ।
विवाहे रघु मुख्यानाम् तद् अद्भुतम् अदृश्यत ॥ १-७३-३८

37. raghu mukhyaanaam vivaahē = of Raghu's decedents, celebrated ones, in marriage; antarikSaāt = from firmament; su bhaasvaraa = highly, dazzling; mahati puSpa vR^iSTiH aasiit = rich, flower, shower, is there [occurred]; divya dundubhi nirghoSaiH = with divine, drums, drumbeats; giita vaaditra niHsvanaiH = with vocal, instrumental, tuneful [music]; apsaraH sanghaa nanR^ituH = apsara, promenades of, danced; gandharvaaH ca kalam jaguH = gandharva-s, even, tunefully, sang; tat adbhutam adR^ishyata = that, charming spectacle, appeared.

There occurred rich and highly dazzling flower showers from firmament, and that ambience is filled with the drumbeats of divine drums and with vocal and instrumental music, and promenades of apsara-s danced, and even the gandharva-s sang tunefully, and because it is the marriage of celebrated bridegrooms from Raghu's dynasty, such a charming spectacle is envisioned.. [1-73-37, 38]

[Verse Locator](#)

ईदृशे वर्तमाने तु तूर्य उद्घुष्ट निनादिते ।
त्रिः अग्निम् ते परिक्रम्य ऊहुः भार्या महौजसः ॥ १-७३-३९

39. iidR^ishe = this kind of; tuurya udghuSTa ninaadite = trumpet, by trumpeting, reverberating [harmonious music of dance, vocal and instrumental]; vartamaane = in ongoingness mahaujasaH = highly resplendent ones; te = those brothers; triH = thrice; agnim pari kramya = to fire, circumambulated; bhaaryaaH uuhuH = wives, married.

In this kind of ongoingness of harmonious music of vocal, instrumental and that of dancers, those great resplendent brothers married their wives on circumambulating the Ritual-fire thrice. [1-73-39]

[Verse Locator](#)

अथ उपकार्याम् जग्मुः ते स दारा रघुनन्दनाः ।
राजा अपि अनुययौ पश्यन् स ऋषि संघः स बान्धवः ॥ १-७३-४०

40. atha = then; te raghunandanaaH = those, Raghu's, legatees; sa daaraa = with, wives; upakaaryaam jagmuH = to visitatorial-palace, went to; raajaa api = king Dasharatha, even; sa R^iSi sanghaH = with, sages, assemblages; sa baandhavaH = with, kinfolks; pashyan = with all eyes for; anuyayau = went after.

Then those legatees of Raghu went to their visitatorial-palace with their wives, followed by king Dasharatha along with the assemblages of sages, kinfolks, queens and wives included, and Dasharatha feasted his eyes on sons and daughter-in-laws. [1-73-40]

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे त्रि सप्ततितमः सर्गः

Thus, this is the 73rd chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 74 Verses converted to UTF-8, Oct 09

Introduction

Parashu Rama confronts the wedding party that is returning to Ayodhya from Mithila. On his very entry, the atmosphere becomes pell-mell and a whirlwind ensues. Expecting some problem from this Parashu Rama, the sages like Vashishta and others starts to receive him in a peaceable manner. Not caring anyone around Parashu Rama starts a dialogue with Dasharatha Rama.

[Verse Locator](#)

अथ रात्र्याम् व्यतीतायाम् विश्वामित्रो महामुनिः ।
आपृष्ट्वा तौ च राजानौ जगाम उत्तर पर्वतम् ॥ १-७४-१

1. *atha raatryaam vyatiitaayaam [satyaam]* = then, night, elapse [is becoming true]; *mahaamuniH vishvaamitraH* = eminent-saint, Vishvamitra; *raajaanau* = [all] kings; *tau ca* = both - Rama and Lakshmana, also; *aapR^iSTvaa* = on asking [leave of absence]; *uttara parvatam jagaama* = to northern, mountains [Himalayas,] set out.

When that night is elapsing into the wee hours of next day, then the eminent-saint Vishvamitra on asking for the leave of absence from those kings, Dasharatha and Janaka, and from both Rama and Lakshmana, he set out to northern mountains, namely Himalayas. [1-74-1]

[Verse Locator](#)

विश्वामित्रो गते राजा वैदेहम् मिथिला अधिपम् ।
आपृष्ट्व इव जगाम आशु राजा दशरथः पुरीम् ॥ १-७४-२

2. *vishvaamitraH gate* = Vishvamitra, on departure of; *raajaa dasharathaH* = the ruler to the delight of people, Dasharatha; *mithilaa adhipam* = Mithila's, king; *vaideham* = one who outvies bodily affairs - Janaka; *aa pR^iSTva iva* = on asking [leave of absence]; *raajaa* = king Dasharatha; *aashu puriim jagaama* = promptly, for city Ayodhya, set forth.

When Vishvamitra departed that ruler to the delight of people, namely Dasharatha, on asking leave of absence with king Janaka who outvies bodily affairs, promptly set forth for the city of Ayodhya. [1-74-2]

[Verse Locator](#)

अथ राजा विदेहानाम् ददौ कन्या धनम् बहु ।
गवाम् शत सहस्राणि बहूनि मिथिलेश्वरः ॥ १-७४-३
कंबलानाम् च मुख्यानाम् क्षौमान् कोटि अंबराणि च ।
हस्ति अश्व रथ पादातम् दिव्य रूपम् स्वलंकृतम् ॥ १-७४-४
ददौ कन्या शतम् तासाम् दासी दासम् अनुत्तमम् ।

3, 4, 5a. **atha** = then; **mithileshvaraH** = Mithila's, king; **raajaa videhaanaam** = king, from Videha lineage; **bahu** = innumerable; **kanyaa dhanam** = girl's [patrimonial,] riches; **dadau** = gave; **gavaam bahuuni** = cows, umpteen; **shata sahasraaNi mukhyaanaam kambalaanaam ca** = hundred, thousands [millions of,] excellent ones, shawls, also; **kSaumaan koTi ambaraaNi ca** = silk, crores of, dresses, also; **hasti ashva ratha paadaatam** = elephants, horses, chariots, foot soldiers; **divya ruupam svalankR^itam** = divinely, in mien, highly decorated; **anuttamam** = unexcelled ones; **daasii daasam** = chambermaids, handmaidens; **kanyaa shatam** = girls, hundreds of; **taasaam** = to them [to brides]; **dadau** = [Janaka] gave.

Then that king Janaka of Mithila, the one from Videha lineage, gave innumerable patrimonial riches. He has also given umpteen number of cows, millions of excellent shawls and silk dresses, and elephants, horses, chariots, foot soldiers, besides hundreds of highly decorated girls, divine in their mien, as unexcelled chambermaids and handmaidens to the brides. [1-74-3, 4, 5a]

[Verse Locator](#)

हिरण्यस्य सुवर्णस्य मुक्तानाम् विद्रुमस्य च ॥ १-७४-५

ददौ राजा सुसंहृष्टः कन्या धनम् अनुत्तमम् ।

5b, 6a. **raajaa** = king Janaka; **su samhR^iSTaH** = very highly gladdened; **hiraNyasya** = of gold; **suvarNasya** = of silver; **muktaanaam** = of pearls; **vidrumasya ca** = red corals, even; **anuttamam** = beau idéal; **kanyaa dhanam** = bridal, riches; **dadau** = he gave.

King Janaka gave beau idéal bridal riches in gold, silver, pearls and corals even, for he is very highly gladdened as Seetha's marriage came true. [1-74-5b, 6a]

[Verse Locator](#)

दत्त्वा बहु विधम् राजा समनुज्ञाप्य पार्थिवम् ॥ १-७४-६

प्रविवेश स्व निलयम् मिथिलाम् मिथिलेश्वरः ।

6b, 7a. **mithileshvaraH** = Mithila's, sovereign; **raajaa** = king Janaka; **bahu vidham dattvaa** = many, kinds [of gifts,] having given; **paarthivam** = king Dasharatha; **samanuj~naapya** = on making Dasharatha to bid adieu; **sva nilayam** = his own, dwelling city; **mithilaam pravivesha** = in Mithila, he entered.

Having given many kinds of bridal gifts and having accompanied his daughters for a distance, then having received a bid adieu from Dasharatha, that sovereign of Mithila, Janaka, re-entered is own palace in Mithila. [1-74-6, 7a]

It is customary to follow the wedding party up to the outskirts of village or town. In the meantime, there will be two or three hugs of mother and the bride, shedding two or three litres of tears, while the father of the bride secretly wipes his own moist eyes, and the like. Because, this despatch of the bride is considered as another life to her, for she cannot come to her father's house as and when she wants. Even if she comes, she has to return to her husband's place at some point of time, because from now onward 'that' house has become 'her' house. In this particular case of Seetha, she does not come to Mithila after this episode and even when Rama abandons her she goes into the womb of her mother, Mother Earth, but not to Mithila. So let us leave Janaka and his queen as they have the satisfaction in marrying their daughter, whose marriage itself is problematical so far, and when that has happened, now some sort of dissatisfaction has cropped up, in leaving her off with some forest ranger, called Rama.

[Verse Locator](#)

राजा अपि अयोध्या अधिपतिः सह पुत्रैः महात्मभिः ॥ १-७४-७

ऋषीन् सर्वान् पुरस्कृत्य जगाम स बल अनुगः ।

7b, 8a. **ayodhyaa adhipatiH raajaa api** = Ayodhya's, sovereign, king Dasharatha, even **mahaa aatmabhiH putraiH saha** = with noble-souled, sons, along with; **sarvaan R^iSiin puraskR^itya** = all sages, keeping in fore; **sa bala anugaH** = with, forces, following; **jagaama** = proceeded.

Even the king Dasharatha, the sovereign of Ayodhya proceeded with his noble-souled sons, keeping all the sages in the fore, while his forces followed him. [1-74-7b, 8a]

[Verse Locator](#)

गच्छन्तम् तु नरव्याघ्रम् स ऋषि संघम् स राघवम् ॥ १-७४-८
घोराः तु पक्षिणो वाचो व्याहरन्ति समन्ततः ।

8b, 9a. sa R^iSi sangham = with, sages, assemblages; sa raaghavam = with [young] Raghava-s - Rama, Lakshmana, Bharata, Shatrughna; gacChantam = who is going - Dasharatha; naravyaaghram = at that tigerly-man [facing Dasharatha]; samantataH = from all around; pakSiNaH ghoraH vaacaH vyaaharanti = birds, with horrible, voice, started to screech.

But while going with the assemblages of sages and with young Raghava-s, namely Rama, Lakshmana, Bharata, Shatrughna, the sky-bound birds started to screech with startling voice from all around facing that tigerly-man Dasharatha. [1-74-8b, 9a]

[Verse Locator](#)

भौमाः चैव मृगाः सर्वे गच्छन्ति स्म प्रदक्षिणम् ॥ १-७४-९
तान् दृष्ट्वा राज शार्दूलो वसिष्ठम् पर्यपृच्छत ।

9b, 10a. bhaumaaH = concerning earth; caiva = also thus; sarve mR^igaaH = all, animals; pradakSiNam gacChanti sma = leftward, going, they are; taan dR^iSTvaa = them, on seeing; raja shaarduulaH = king, the tiger; vasiSTham paryapR^icChata = with Vashishta, particularly asked.

Also thus, all of the earth bound animals are going his leftward, and on seeing this, albeit he is a tigerly king he is perplexed, and particularly asked Vashishta. [1-74-9b, 10a]

[Verse Locator](#)

असौयाः पक्षिणो घोरा मृगाः च अपि प्रदक्षिणाः ॥ १-७४-१०
किम् इदम् हृदय उत्कंपि मनो मम विषीदति ।

10b, 11a. ghora [vaacaH] = startling [voicing]; pakSiNaH = bird's; a saumyaaH = not, gentle [not favourable, unpropitious]; mR^igaaH ca api pradakSiNaH = animals, also, even, going leftward [propitious]; hR^idaya ut kampi = heart, to up, beating [with one's heart in one's mouth, throbbing up]; idam kim = this is, what [why so?]; mama manaH viSiidati = my, heart, is sinking [throbbing down].

"Unpropitious is the startling voicing of birds, whereby my heart is throbbing down... and propitious is the leftward going of the animals, thereby my heart is throbbing up... why so?" [1-74-10b, 11a]

[Verse Locator](#)

राज्ञो दशरथस्य एतत् श्रुत्वा वाक्यम् महान् ऋषिः ॥ १-७४-११
उवाच मधुराम् वाणीम् श्रूयताम् अस्य यत् फलम् ।

11b, 12a. mahaan R^iSiH = great [instinctual,] sage; raaj~naH dasharathasya = of king, Dasharatha; etat shrutvaa = all [that is said,] on hearing; madhuraam vaaNiim vaakyaam uvaaca = in a soothing, voice, [this] sentence, said; asya yat phalam = its [auguries',] which, result is there; [tat = that]; shruuyataam = I will let you hear.

On hearing all that is said by king Dasharatha, the instinctual sage Vashishta said this sentence in a soothing voice, "I will tell apart the result of these auguries... [1-74-11b, 12a]

[Verse Locator](#)

उपस्थितम् भयम् घोरम् दिव्यम् पक्षि मुखात् च्युतम् ॥ १-७४-१२

मृगाः प्रशमयन्ति एते संतापः त्यज्यताम् अयम् ।

12b, 13a. pakSi mukhaat cyutam = bird's, from mouths, fallen [shrieks voiced, foretokening]; divyam = providential; ghoram bhayam = perilous, trepidation; upa sthitam = [indicate it as] forthcoming; ete mR^igaaH prashamayanti = these, animals' [behaviour,] mitigable [betokening as]; ayam santaapaH tyajyataam = this, consternation, be forsaken.

"The shrieks voiced by the birds are foretokening the forthcoming providential and perilous trepidation, but the behaviour of these animals is betokening it as mitigable... hence, let this consternation be forsaken... [1-74-12b, 13a]

[Verse Locator](#)

तेषाम् संवदताम् तत्र वायुः प्रादुर् बभूव ह ॥ १-७४-१३

कंपयन् मेदिनीम् सर्वाम् पातयन् च महान् द्रुमान् ।

13b, 14a. teSaam = among them; samvadataam = while discussing; tatra = there; mediniim kampayan = earth, [as though] to shake; sarvaan mahaan drumaan paatayan = all, gigantic, trees, to fell [shattering]; vaayuH praadur babhuuva ha = [whirl] wind, started to whirl, indeed.

While they are discussing among themselves, a whirlwind started to whirligig there, as though to shake the earth and shatter all gigantic trees. [1-74-13b, 14a]

[Verse Locator](#)

तमसा संवृतः सूर्यः सर्वे न वेदिषुर् दिशः ॥ १-७४-१४

भस्मना च आवृतम् सर्वम् सम्मूढम् इव तत् बलम् ।

14b, 15a. suuryaH tamasaa samvR^itaH = sun, by murkiness, is enshrouded; sarve dishaH na vediSuH = all, quarters, not, aware; tat sarvam balam = that, all, army - of Dasharatha; bhasmanaa aavR^itam = by ash [simoom, sandstorm,] is enwrapped; sammuuDham iva = ensorcelled, as though - it became.

Murkiness enshrouded the sun, thus everyone is unaware of quarters, a sandstorm enwrapped that army, by which it has become as though ensorcelled. [1-74-14b, 15a]

[Verse Locator](#)

वसिष्ठ ऋषयः च अन्ये राजा च ससुतः तदा ॥ १-७४-१५

स संज्ञा इव तत्र आसन् सर्वम् अन्यत् विचेतनम् ।

15b, 16a. tadaa = then; vasiSTha = Vashishta; anye R^iSayaH ca = other, sages, also; sa sutaH = with, sons; raajaa ca = king, also; sa sanj~naa iva = with, animation, as though; tatra aasan = there, they are; anyat sarvam vi cetanam = every other one, everything, is without, animation.

Then Vashishta and the other sages, the king Dasharatha along with his sons remained there with animation, and everything and every other one available there has become inanimate. [1-74-15b, 16a]

[Verse Locator](#)

तस्मिन् तमसि घोरे तु भस्म छन्न इव सा चमूः ॥ १-७४-१६

ददर्श भीम संकाशम् जटा मण्डल धारिणम् ।

भार्गवम् जमदग्ने अयम् राजा राज विमर्दनम् ॥ १-७४-१७

कैलासम् इव दुर्धर्षम् काल अग्निम् इव दुःसहम् ।
ज्वलन्तम् इव तेजोभिः दुर् निरीक्ष्यम् पृथक् जनैः ॥ १-७४-१८
स्कन्धे च आसज्य परशुम् धनुः विद्युत् गण उपमम् ।
प्रगृह्य शरम् उग्रम् च त्रि पुर घ्नम् यथा शिवम् ॥ १-७४-१९

16b, 17, 18, 19. **tasmin ghore tamasi** = in that, catastrophic, darkness; **bhasma Channa iva** = by ashes [sand,] muffled up, as though; **saa camuuH** = that, military; **bhiima samkaasham** = calamitous, in looks; **jaTaa maNDala dhaariNam** = tufted, matted-hair, wearing; **raajaa raaja vimardanam** = he [who is,] king, of kings, subjugator of; **kailaasam iva durdharSam** = Mt. Kailash, like, unassailable one; **kaala agnim iva duHsaham** = epoch-end, fire, like, unbearable one; **tejobhiH jvalantam iva** = with his own radiance, irradiant, like; **pR^ithak janaiH dur niriikSyam** = by common, people, one impossible, to gaze at; **parashum skandhe aasajya** = axe, on shoulder, clinching; **vidyut gaNa upamam** = electric discharges, groups, in simile to; **dhanuH** = bow - bow of Vishnu; **ugram sharam pragR^ihya ca** = terrible [electrocuting one,] arrow, clasping, also; **tri pura ghnam shivam yathaa** = triple, cities, devastator, Shiva, as with; **ayam jamadagne bhaargavam dadarsha** = him, sage Jamadagni's, Bhaargava, they all have seen.

In that catastrophic darkness, that sand-muffled military of king Dasharatha has seen the son of Sage Jamadagni, namely Bhaargava Rama, the subjugator of kings of kings. He appeared calamitous in his look by wearing tufty matted and unruly head-hair, an unassailable one like Mt. Kailash, an unbearable one like the Epoch-End-Fire, irradiant with his own radiance, hence imperceivable for commoners, and such as he is, he clinched an axe on his right shoulder and clasped a bow in his left hand, that in simile is like a congeries of electroluminescence, and handling an arrow which is as if ready to electrocute, and he vied in his overall look with the devastator of triple cities, namely God Shiva. [1-74-16b, 17, 18, 19]

[Verse Locator](#)

तम् दृष्ट्वा भीम संकाशम् ज्वलन्तम् इव पावकम् ।
वसिष्ठ प्रमुखा विप्रा जप होम परायणाः ॥ १-७४-२०
संगता मुनयः सर्वे संजजल्पुः अथो मिथः ।

20, 21a. **bhiima samkaasham** = peril, similar [perilous in his propensity]; **jvalantam paavakam iva** = flaming, Ritual-fire, as with; **tam dR^iSTvaa** = him, on seeing; **japa homa paraayaNaaH vipraaH** = meditation, fire-oblation, practisers of, Brahman-s; **vasiSTha pramukhaa** = Vashishta, other prominent ones; **sarve munayaH sangataa** = all of the, sages, coming together; **athaH mithaH** = up and down; **samjajalpuH** = started to susurrate.

On seeing him who is perilous in his propensity and flaming like the Ritual-fire, Vashishta and the other prominent Brahman-s who are the practisers of meditation and fire-oblations have come together and started to susurrate, up and down. [1-74-20, 21a]

[Verse Locator](#)

कच्चित् पितृ वध अमर्षी क्षत्रम् न उत्सादयिष्यति ॥ १-७४-२१
पूर्वम् क्षत्र वधम् कृत्वा गत मन्युः गत ज्वरः ।
क्षत्रस्य उत्सादनम् भूयो न खलु अस्य चिकीर्षितम् ॥ १-७४-२२

21b-22. **pitR^i vadha amarSii** = father's, murder, envenomed by; **kSatram na utsaadayiSyati kaccit** = Kshatriya race, not, going to eradicate [now,] will he be - or what; **puurvam kSatra vadham kR^itvaa** = previously, Kshatriya-s, on eliminating; **gata manyuH** = gone [abated,] is his anger; **gata jvaraH** = gone [alleviated,] is his frenzy; **bhuuyaH** = again; **kSatrasya utsaadanam** = Kshatriya, for elimination; **asya na cikiirSitam khalu** = his, not, intended [action,] really.

"Will he eradicate the race of Kshatriya-s even now as he was once envenomed by the murder of his father, or what... abated is his anger and alleviated is his frenzy previously when he eliminated Kshatriya-s... but is he really intending to eliminate Kshatriya-s once again, or what?" Thus, those Brahmans talked among themselves. [1-74-21b, 22]

An account of Parashu Rama's elimination of Kshatriya clans is given in endnote.

[Verse Locator](#)

एवम् उक्त्वा अर्घ्यम् आदाय भार्गवम् भीम दर्शनम् ।
ऋषयो राम राम इति मधुरम् वाक्यम् अब्रुवन् ॥ १-७४-२३

23. RⁱSayaH = sages; **evam uktvaa** = thus, saying [after susurrus]; **arghyam aadaaya** = oblatinal water, on taking; **bhiima darshanam bhaargavam** = a visitation, in his look, towards Bhaargava Rama; **raama raama** = oh, Rama, oh, Rama; **iti madhuram vaakyam abruvan** = thus, sweetly [benignly,] sentence [lines of greetings,] while speaking - they approached.

After their susurrus the sages have approached him, who in his very look is like a visitation, with oblatinal water and addressed him with benign words of greeting like, "oh, Rama, oh, Bhaargava Rama..." [1-74-23]

[Verse Locator](#)

प्रतिगृह्य तु ताम् पूजाम् ऋषि दत्ताम् प्रतापवान् ।
रामम् दाशरथिम् रामो जामदग्न्यो अभ्यभाषत ॥ १-७४-२४

24. **prataapavaan** = inexorable one; **jaamadagnyaH raamaH** = of Jamadagni, Rama; **RⁱSi dattaam** = sage, given by; **taam puujaam pratigRⁱhya** = that, deference, on receiving; **daasharathim raamam abhyabhaaSata** = of Dasharatha, to Rama, started to talk.

On receiving the deference paid by the sage Vashishta, that inexorable Rama of Jamadagni started to talk to Rama of Dasharatha. [1-74-24]

parashu rAma

This Parashu Rama or Bhaargava Rama is believed as the sixth incarnation of Vishnu on earth, prior to Dasharatha Rama. The word **parashu** 'an axe...' is prefixed to this Rama because he wields a merciless axe. His father was sage Jamadagni and mother Renuka. This Jamadagni is the son of Sage Riciika, a Brahman, and he married Satyavati, the sister of Vishvamitra, a Kshatriya. On certain occasion Jamadagni doubting his wife Renuka's infidelity orders this Parashu Rama to behead her, which he promptly does, but Bhaargava Rama requests his father to bring her back to life. Sage Jamadagni agrees and brings her back to life. This is a kind of entrance test to Parashu Rama, and if he can ruthlessly kill his own mother he does not hesitate to kill any, in future.

During their time, the kings were cruel and homicide was rampant to achieve the desires of the throne, however ruthless it might be. On another occasion when the sons of one Kaartviiryaarjuna sacrifice Sage Jamadagni as a sacrificial human, this Parashu Rama is frenziedly infuriated and starts eliminating all of the enthroned Kshatriya bloodlines on earth. That way he roves over the earth for thirty seven times eliminating Kshatriya-s. He even cuts off the foetuses in wombs of their queens, in order to stop the menacing progeny and offers the blood of the foetus as oblation. And that blood became five streams called **shamanta pancaka**. Bhaargava or Parashu Rama practises insurmountable asceticism and appeases God Shiva, and thus acquires divine weaponry. He is indomitable in archery and nothing is unknown to him in the art of archery. Yet, he resorts to an axe to behead cruel kings, physically and personally, without depending up on a distant shooting arrow. He is **ciranjiivi** 'long living being...' Later when peace is established on earth, this Parashu Rama retires to penance but re-entered here to have a glimpse of Dasharatha Rama. And the purpose and import of his entry at this place, is recorded in later chapters.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे चतुः सप्ततितमः सर्गः

Thus, this is the 74th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 75

Introduction

The visitant Parashu Rama narrates the legends of bows of Vishnu and Shiva to Rama. Unheeded of the request of Dasharatha to spare his sons, Parashu Rama addresses Dasharatha Rama directly and asks him to take an aim with the longbow of Vishnu, and if Dasharatha Rama is capable to do so, Parashu Rama says that he will give a duel to him.

[Verse Locator](#)

राम दाशरथे वीर वीर्यम् ते श्रूयते अद्भुतम् ।
धनुषो भेदनम् चैव निखिलेन मया श्रुतम् ॥ १-७५-१

1. **daasharathe raama** = oh, Dasharatha's, Rama,; **viira** = oh, valiant one; **te viiryam adbhutam shruuyate** = your, valour, as sensational, being heard [being bruited about]; **dhanuSaH bhedanam caiva** = bow's [of Shiva,] smashing, also thus - other things [about your eliminating Tataka]; **nikhilena mayaa shrutam** = thoroughly, by me, heard.

"Oh, valiant Rama of Dasharatha, your valour is bruited as a sensational valour, and sensational is your smashing of Shiva's bow, also thus I have thoroughly heard about your others deeds like elimination of Tataka et cetera... [1-75-1]

[Verse Locator](#)

तत् अद्भुतम् अचिंत्यम् च भेदनम् धनुषः तथा ।
तत् श्रुत्वा अहम् अनुप्राप्तो धनुर् गृह्य अपरम् शुभम् ॥ १-७५-२

2. **tathaa** = that way; **dhanuSaH tat bhedanam** = bow's, that, smashing; **adbhutam** = wondrous; **a cintyam ca** = un, imaginable, even; **tat shrutvaa** = that [news,] on hearing; **aham** = I have; **aparam shubham dhanuH gR^ihya** = another, transcending [outranking,] bow. on taking; **anu praaptaH** = I happened on [you.]

"That way, smashing of that particular bow of Shiva is wondrous and even unimaginable... on hearing that alone I happened upon you, bringing another outranking bow... [1-75-2]

[Verse Locator](#)

तत् इदम् घोर संकाशम् जामदग्न्यम् महत् धनुः ।
पूरयस्व शरेण एव स्व बलम् दर्शयस्व च ॥ १-७५-३

3. **ghora samkaasham** = catastrophic, in its aspect - bow; **jaamadagnyam** = [received through Sage] Jamadagni; **tat** = that; **idam** = this alone; **mahat** = great [fateful]; **dhanuH** = bow; **shareNa eva puurayasva** = with arrow, that way, flex [bowstring up to ear]; **sva balam darshayasva** = own, capability, show yourself.

"This alone is that catastrophic bow received through Sage Jamadagni... flex it with an arrow on bowstring stretching up to your ear, and in that way show your capability... [1-75-3]

[Verse Locator](#)

तत् अहम् ते बलम् दृष्ट्वा धनुषो अपि अस्य पूरणे ।
द्वंद्व युद्धम् प्रदास्यामि वीर्यं श्लाघ्यम् अहम् तव ॥ १-७५-४

4. tat = thereby; aham = I will; asya dhanuSaH puuraNe = with this, bow's, in taking aim; te balam dR^iSTvaa = your, strength, on seeing [on examining]; viirya shlaaghyam = [if your] valour, is deserving; aham tava = I will, to you; dvandva yuddham pradaasyaami = duel, in combat, I give.

"Thereby, on examining your strength in your taking aim with this bow, and should you be deservedly valorous, I will give you a combative duel..." So said Parashu Rama to Dasharatha Rama. [1-75-4]

Pt. Satya Vrat cites this in his book 'The Ramayana - A Linguistic Study... 'As in English, we speak of uddha daanam - giving a fight to the enemy - in Sanskrit, too...' it is giving a duel.

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा राजा दशरथः तदा ।
विषण्ण वदनो दीनः प्राञ्जलिः वाक्यम् अब्रवीत् ॥ १-७५-५

5. tadaa = then; raajaa dasharathaH = king, Dasharatha; tasya tat vacanam shrutvaa = his [Bhaargava Rama,] that, sentence, on hearing; viSaNNa vadanaH = becoming downcast, faced; diinaH = pitiable one; praanjaliH vaakyam abraviit = with adjoined-palms, sentence, said.

On hearing that sentence of Bhaargava Rama, then king Dasharatha became a pitiable one, and with a downcast face and adjoined palms said this. [1-75-5]

[Verse Locator](#)

क्षत्र रोषात् प्रशांतः त्वम् ब्राह्मणः च महातपाः ।
बालानाम् मम पुत्राणाम् अभयम् दातुम् अर्हसि ॥ १-७५-६

6. kSatra roSaat prashaantaH = on Kshatriya-s, from animosity, appeased you are; braahmaNaH = Brahman; mahaatapaaH = one with high [inviolable] asceticism; such as you are; tvam = you; baalaanaam mama putraaNaam = youngsters, my, sons; a bhayam daatum arhasi = no, fear [aegis,] to award, apt of you.

"Aren't you a Brahman with inviolable asceticism, and whose rancour on Kshatriya-s has calmed down long back. Why this hostility again. It'll be apt of you to award aegis to my sons, for they are yet youngsters... [1-75-6]

Vividly: 'peace is primary for Brahman-s... though that was once disturbed in you, you redeemed it after your eradicating the then ruthless Kshatriya-s... thus your rancour was appeased then... and you too peacefully retired for inviolable asceticism and acquired still higher bliss by them... do you now wish to violate your own intrinsic nature of peacefulness being a blissful one, being an all-knower, being an elderly Brahman, that too on mere boys...

[Verse Locator](#)

भार्गवाणाम् कुले जातः स्वाध्याय व्रत शालिनाम् ।
सहस्राक्षे प्रतिज्ञाय शस्त्रम् प्रक्ष्द इप्तवान् असि ॥ १-७५-७

7. svaadhyaaya vrata shaalinaam = self-study [of Vedas,] vows [self-principled,] conduct themselves; bhaargavaaNaam kule jaataH = in such Bhaargava-s, bloodline, you are born; sahasraakSe pratij~naaya = to Thousand-eyed Indra, on promising; shastram = weapon [wielding]; pra kshiptavaan asi = readily, discarded, you have.

"Aren't you from the bloodline of Bhaargava-s who always conduct themselves in self-study of Vedas and self-principled ways... haven't you readily discarded weapon-wielding on your

promise to Thousand-eyed Indra... [1-75-7]

Annex: 'how can you abnegate your own promise of **astra sanyaasa** 'reclusion from weaponry...' by wielding a weapon now, and thus becoming yourself a self-critical personality, and thus making the entire Brahman-hood as a self-contradictory classis...

[Verse Locator](#)

स त्वम् धर्मं परो भूत्वा काश्यपाय वसुंधराम् ।
दत्त्वा वनम् उपागंय महेन्द्र कृत केतनः ॥ १-७५-८

8. **saH tvam** = such as you were, you; **dharma paraH bhuutvaa** = probity, dedicatee of, on becoming; **kaashyapaaya vasundharaam dattvaa** = to Kashyapa, planet earth, on giving away; **vanam upaagamya** = forests on repairing to; **Mahendra** = Mt. Mahendra; **kR^ita** = making; **ketanaH** = made residence [flagged on.]

"Such as you were, you on becoming a dedicatee to probity, haven't you given the planet earth to Kashyapa and haven't you repaired to forests, and haven't you flagged yourself on Mt. Mahendra... [1-75-8]

Annex: 'if so, is this for showing the flag or else is it for keeping the flag flying... in anyway, is it inapt of you to eliminate the progeny of your own donee... Kashyapa... and if you say that 'I don't kill you all nonentities, but my target is this Rama...' then my reply will be like this...

[Verse Locator](#)

मम सर्वं विनाशाय संप्राप्तः त्वम् महामुने ।
न च एकस्मिन् हते रामे सर्वे जीवामहे वयम् ॥ १-७५-९

9. **mahaa mune** = oh, insurmountable sage; **tvam mama sarva vinaashaaya** = you, for my, total, ruination; **sampraaptaH** = chanced upon me; **ekasmin raame hate** = only one, Rama is, eliminated; **vayam sarve na jiivaamahe** = we, all, not, going to live.

"Or, oh, insurmountable sage, have you chanced upon us for a total annihilation of ours... when Rama is singularised and eliminated, nay-said that we all will be living..." Thus Dasharatha had gone on appealing in his love for his sons. [1-75-9]

Annex: 'should you leave off Rama and eliminate rest of us all, Rama will not live... or, if you leave all of us and eliminate Rama alone, we all don't live... anyway it is an 'anywise' annihilation of ours... for I am still living for this Rama, and Rama alone...'

[Verse Locator](#)

ब्रुवति एवम् दशरथे जामदग्न्यः प्रतापवान् ।
अनादृत्य तु तत् वाक्यम् रामम् एव अभ्यभाषत ॥ १-७५-१०

10. **dasharathe evam bruvati** = by Dasharatha, that way, while speaking; **prataapavaan jaamadagnyaH** = intransigent one, Jamadagni's [son, Bhaargava Rama]; **tat vaakyam** = that, [merciful] words [of Dasharatha]; **an aadR^itya tu** = un, caring for; **raamam eva abhyabhaaSata** = to Rama, alone, addressed.

While Dasharatha is speaking in that way that intransigent Bhaargava Rama of Sage Jamadagni uncaring for those merciful words of Dasharatha addressed Rama of Dasharatha alone. [1-75-10]

[Verse Locator](#)

इमे द्वे धनुषी श्रेष्ठे दिव्ये लोक अभिपूजिते ।
दृढे बलवती मुख्ये सुकृते विश्वकर्मणा ॥ १-७५-११

11. ime dve = these, two; dhanuSii = longbows; shreSThe = unsurpassed ones; divye loka abhipuujite = unearthly [well designed by gods,] by worlds, well-worshipped; dR^iDhe balavatii = sturdy, strong; mukhye = important ones [among all bows]; vishvakarmaNaa = by Vishvakarma, the Divine Architect; su kR^ite = well crafted.

"These are the two strong and sturdy unsurpassed longbows, well-designed by gods and well-crafted by Vishvakarma, the Divine Architect, and these are very important among all bows and well-worshipped by all worlds... one broken in your, and the other in my hand... [1-75-11]

[Verse Locator](#)

अनिसृष्टम् सुरैः एकम् त्र्यम्बकाय युयुत्सवे ।
त्रिपुर घ्नम् नरश्रेष्ठ भग्नम् काकुत्स्थ यत् त्वया ॥ १-७५-१२

12. narashreSTha = oh, best among men; kaakutstha = Kakutstha; yat = which [bow]; tvayaa bhagnam = by you, broken; [that = that one]; yuyutsave = restive [for a combat]; tryambakaaya = for Trymbaka, for Shiva; suraiH anisR^iSTam = by gods, given; tripura ghnam = [that bow alone is] Tripura Demon, annihilator; ekam = one [of the two.]

"Oh, best one among men, out of the two longbows gods gave one to restive Trymbaka, God Shiva for a combat with demon Tripura, and oh, Kakutstha, that bow alone is the annihilator of Tripura, the demon... and you have broken that alone... [1-75-12]

[Verse Locator](#)

इदम् द्वितीयम् दुर्धर्षम् विष्णोर् दत्तम् सुरोत्तमैः ।
तत् इदम् वैष्णवम् राम धनुः पर पुरम् जयम् ॥ १-७५-१३
समान सारम् काकुत्स्थ रौद्रेण धनुषा तु इदम् ।

13, 14a. durdharSam = indestructible; idam = this is; dvitiiyam = second one; sura uttamaiH = by gods, the choicest; viSNoH dattam = to Vishnu, it is given; kaakutstha = oh, Kakutstha; raama = Rama; para puram jayam = other's [enemy's] citadels, conqueror of; tat idam = that one is, this; vaiSNavam dhanuH = Vishnu, longbow [bow named after Vishnu]; idam raudreNa dhanuSaa samaana saaram = this one has, with Rudra's, longbow, identical, in essence [efficacy.]

"This is the second one and the choicest gods gave this to Vishnu, thereby this is named after Him as 'Vishnu's bow...' this is an indestructible and enemy-citadel conquering longbow... and this is identical in its efficacy with Rudra's longbow... [1-75-13, 14a]

[Verse Locator](#)

तदा तु देवताः सर्वाः पृच्छन्ति स्म पितामहम् ॥ १-७५-१४
शिति कण्ठस्य विष्णोः च बल अबल निरीक्षया ।
अभिप्रायम् तु विज्ञाय देवतानाम् पितामहः ॥ १-७५-१५
विरोधम् जनयामास तयोः सत्यवताम् वरः ।

14b, 16a. tadaa = then [once]; sarvaaH devataaH = all, gods; shiti kaNThasya = blue, throated god Shiva's; viSNoH ca = of Vishnu, and; bala a bala = [about] powerfulness, less, powerfulness; niriikSayaa = to see [to estimate]; pitaa maham pR^icChanti sma = Grandparent, asking, they were; satyavataam varaH = among truthfulness adherers, the best one; pitaamahaH = Grandparent; devataanaam abhipraayam vij~naaya = of gods, intent, on inferring; tayoh = among those two [Vishnu - Shiva]; virodham = adversity; janayaamaasa = started to create.

"Once, all the gods were asking the Grandparent, Brahma, as to who is powerful and who is less powerful among the blue-throated Shiva and Vishnu... but the Grandparent Brahma on

inferring the intent of gods started to create adversity among those two, Shiva and Vishnu, for the Grandparent is the best adherer of truthfulness, as truth cannot be demonstrated on hearsay evidence... [1-75-14b, 15, 16a]

Legend: Brahma thought that it would better to enact a drama to cleanse the one-sided mentalities of these lesser gods. So, he started to write the script, and himself becoming the writer-director of that drama. That script is hereunder.

Brahma: Mahadeva, who is the destroyer of Tripura, or say triple-citadels?

Shiva: Why? It is me, of course...

Brahma: Why do you boast that way of yourself? It is the long-arrow of your longbow, isn't it?

Shiva: Yes of course...

Brahma: Then Vishnu was presiding deity of that long-bow... isn't t?

Shiva: Yes, it is he, but I shot it from my bow... basically, is this a confusion, or, are you playing any part of Narada...

Brahma: Not so, the other day Vishnu was telling that he alone did that master task...

Shiva: How can it be! In the triple of doer-deed-instrument, instrument cannot become the doer... has his language gone topsy-turvy, noun is becoming verb and verb is lost to adjective and...

Brahma: Ok, Ok... we do not care much for grammar as we care more for communication, grammar is paNini's headache... but what he said is that he alone did it... not you...

Shiva: Then why I am called... why that longbow is given to me... you should have got it done by Vishnu... why calling me... you have unnecessarily spoiled my dance program...

Brahma: Not that... I said what he said... let's not quarrel among ourselves...

Shiva: I not only quarrel but wage war, if it comes to my interests and my devotees' interest... how many times I have not done so...

Brahma: That is what Vishnu was telling... every time you give a boon to every demon, and involve yourself in enmeshment, and Vishnu has come to come and rescue... have he forgotten the episode of bhasmaasura... thus Vishnu is saying and asking...

Shiva: Now I don't tolerate... I will take him to task...

Exit Shiva - Enter Vishnu. Brahma reverses the above dialogue and says that to Vishnu

Vishnu: No, No, highly objectionable... I will take him to task... I will take him to task...

Exit All. War Started.

विरोधे तु महत् युद्धम् अभवत् रोम हर्षणम् ॥ १-७५-१६

शिति कण्ठस्य विष्णोः च परस्पर जय एषिणोः ।

16b, 17a. virodhe tu = in animosity, but; paraspara jaya eSiNoH = each to each, victory, aspiring [for himself]; shiti kaNThasya = blue, throated Shiva's; viSNoH ca = of Vishnu, also; roma harSaNam = hair, raising one; mahat yuddham abhavat = fierce, war, became [occurred.]

"Owing to their animosity then occurred a fierce and hair-raising war among Shiva and Vishnu, as each aspired victory for himself... [1-75-16b, 17a]

[Verse Locator](#)

तदा तु जृम्भितम् शैवम् धनुः भीम पराक्रमम् ॥ १-७५-१७

हुम् कारेण महादेवः स्तम्भितो अथ त्रिलोचनः ।

17b, 18a. tadaa = then; hum kaareNa = by 'hum', sound [of Vishnu]; bhiima paraakramam shaivam dhanuH = ruinously, overpowering, Shiva's, longbow; jR^imbhitam = yawned [fatigued, broken]; atha trilocanaH mahaadevaH = then, triple-eyed, Mahadeva; stambhitaH = motionless [frozen.]

"By the 'hum' sound of Vishnu that ruinously overpowering longbow of Shiva is broken, and the triple-eyed God, Mahadeva, is frozen... [1-75-17b, 18a]

The bow is jR^imbhitam broken by the hum in dissent of Vishnu - Govindaraja. And Maheshvara Tiirtha says that the bow as well as Shiva are rendered jaDa motionless. There are many legends on this shiva garva bhanga 'deflation of Shiva's pride' and some info about is given in endnote.

[Verse Locator](#)

देवैः तदा समागंय स ऋषि सन्धैः स चारणैः ॥ १-७५-१८

याचितौ प्रशमम् तत्र जग्मतुः तौ सुर उत्तमौ ।

18b, 19b. tadaa = then; sa R^iSi sanghaiH sa caaraNaiH = with, sages', assemblages, with, carana-s; devaiH = by gods; tatra = there [in that matter of wielding authority]; samaagamya = coming together; yaacitau = both Shiva and Vishnu - are appealed; tau = those two [Shiva, Vishnu]; sura uttamau = gods, superior among; prashamam = appeasement; jagmatuH = went into [state of amity.]

"Then gods along with the assemblages of sages and celestial carana-s have come together and appealed to those two for appeasement in the matter of wielding authority, and then those two superior gods, Shiva and Vishnu, went into a state of amity... [1-75-18b, 19a]

[Verse Locator](#)

जृम्भितम् तत् धनुः दृष्ट्वा शैवम् विष्णु पराक्रमैः ॥ १-७५-१९

अधिकम् मेनिरे विष्णुम् देवाः स ऋषि गणाः तदा ।

19b, 20a. viSnu paraakramaiH = by Vishnu's, mettlesomeness; jR^imbhitam = rendered inert; tat shaivam dhanuH dR^iSTvaa = that, Shiva's, bow, on seeing; tadaa sa R^iSi gaNaaH devaaH = then on, with, sages', assemblages, gods; viSNum adhikam menire = Vishnu, as paramount, they deemed.

"On seeing the bow of Shiva rendered inert by the mettlesomeness of Vishnu, from then on the gods along with the assemblages of sages deemed Vishnu to be the paramount... [1-75-19b, 20a]

[Verse Locator](#)

धनू रुद्रः तु संक्रुद्धो विदेहेषु महायशाः ॥ १-७५-२०

देवरातस्य राज ऋषेः ददौ हस्ते स सायकम् ।

20b-21a. samkruddhaH = with indignation; mahaayashaaH rudraH tu = celebrated, Rudra, on his part; videheSu = among Videha [kings]; sa saayakam dhanuu = with, arrow, longbow; raaja R^iSeH = to Kingly, sage; devaraatasya haste dadau = in Devaraata's, hand, handed over.

"That celebrated Rudra on his part with indignation has handed over that longbow, which is already fitted with unloosened arrow, to the sagely king among Videha kings, namely Devaraata... [1-75-20b, 21a]

This longbow of Shiva is reported as given after the devastation of the ritual of Daksha Prajaapati, the father of Sati and the father-in-law of Shiva as said at 1-66-9: dakSa yaj~na vadhe puurvam dhanuH aayamyaa viiryavaan | This ritual of Daksha is a composite of many problems. Shiva neither as god nor as the son-in-law of Daksha is invited to that ritual, Shiva's consort Sati self-immolates herself in the her father's ritual, Viira Bhadra and other deputies of Shiva depredate that ritual, and this shiva keshava yuddha 'duelling of Shiva and Vishnu...' happens... all to show - a single person's disinterestedness ruins even a holy marriage. Here Daksha was uninterested to give his daughter Sati in marriage to Shiva.

[Verse Locator](#)

इदम् च वैष्णवम् राम धनुः पर पुरम् जयम् ॥ १-७५-२१

ऋचीके भार्गवे प्रादात् विष्णुः स न्यासम् उत्तमम् ।

21b, 22a. raama = oh, Rama; saH viSNuH = he, that Vishnu; para puram jayam = enemy, citadel, conquering; idam vaiSNavam dhanuH = this, Vishnu's, longbow; bhaargave = of Bhrigu; R^iciike = to Riciika [son of Bhrigu]; uttamam nyaasam praadaat = best [trustworthy,] as trust, handed over.

"Oh, Rama, this alone is that enemy-citadel conquering longbow of Vishnu, and Vishnu handed over this to Sage Riciika, the son of Bhrigu, as a trustworthy trust... [1-75-21b, 22a]

[Verse Locator](#)

ऋचीकः तु महातेजाः पुत्रस्य अप्रतिकर्मणः ॥ १-७५-२२

पितुः मम ददौ दिव्यम् जमदग्नेः महात्मनः ।

22b-23a. mahaatejaaH R^iciikaH tu = great resplendent, Riciika, on his part; putrasya = to his son; a prati karmaNaH = of un, matchable, deeds; mahaatmanaH = to great souled one; mama pituH jamadagneH = to my, father, Jamadagni; divyam = [this] divine [bow]; dadau = handed over.

"That great-resplendent Sage Riciika on his part has handed over this divine bow to his son with unmatched deeds of religious merit, who is my father Sage Jamadagni... [1-75-22b, 23a]

The word of Jamadagni means 'one who is born in Ritual-fire and having fire as his anima...' jaajamadya jajaane aham jajahii ha jajaayiSii | jamadagniH iti khyaatam tato maa viddhi shobhane | | where the word jajaamanta is 'those who devour oblations repeatedly and at a single time in Vedic-rituals, namely gods; jamu - bhakshane so I am jajihi because I sprang up from Ritual-fire... and when the first syllable in ja jaamat is dropped it remained as jamat and when combined with fire jamat agni it shortened after dropping matup pratyaya to become jamadagni so oh, lady know me as one born and having Ritual-fire... or, Vedic-ritual itself..'

[Verse Locator](#)

न्यस्त शस्त्रे पितरि मे तपो बल समन्विते ॥ १-७५-२३

अर्जुनो विदधे मृत्युम् प्राकृताम् बुद्धिम् आस्थितः ।

23b, 24a. **tapaH bala samanvite** = asceticism, power, [though] having; **me pitari** = my, father; **nyasta shastre** = one who has cast away, weapon [isolated from arsenal - astra sanyaas]; **arjunaH** = Arjuna, or, Kaartviiya Arjuna [not to be confounded with Arjuna of Maha Bharata]; **praakR^itaam buddhim aasthitaH** = primitive [barbarous,] mentality, adhering to; **mR^ityum vidadhe** = death, imposed [subjected to.]

"Adhering to a barbarous mentality Kaartviiya Arjuna put my father to death, when the ascetically powerful father of mine has isolated himself from arsenal... [1-75-23b, 24a]

[Verse Locator](#)

वधम् अप्रतिरूपम् तु पितुः श्रुत्वा सु दारुणम् ।
क्षत्रम् उत्सादयन् रोषात् जातम् जातम् अनेकशः ॥ १-७५-२४
पृथिवीम् च अखिलाम् प्राप्य काश्यपाय महात्मने ।
यज्ञस्य अन्ते तदा राम दक्षिणाम् पुण्य कर्मणे ॥ १-७५-२५
दत्त्वा महेन्द्र निलयः तपो बल समन्वितः ।

24b, c, 25, 26a. **raama** = oh, Rama; **a prati ruupam** = not, similar, in form [type, unregenerate]; **su daaruNam** = highly, gruesome; **pituH vadham shrutvaa** = father's, murder, on hearing; **roSaata** = with rancour; **jaatam jaatam** = newborn, as newborn - as and when born; **kSatram** = Kshatriya-s; **an ekashaH** = not, for one time; **utsaadayana** = extirpating [Kshatriya lineages]; **akhilaam pR^ithiviim praapya** = in entirety, planet earth, on getting [under my control]; **yaj~nasya ante** = Vedic-ritual, at the end of; **mahaatmane** = to the divine-souled one; **puNya karmaNe** = of pious, observances; **kaashyapaaya** = to Sage Kashyapa; **dakSiNaam dattvaa** = as ritualistic-generosity, on giving; **tadaa** = then; **tapaH bala samanvitaH** = asceticism, powers of, conjoined [with me]; **mahendra nilayaH** = Mt. Mahendra, indweller [I am at present.]

"Oh, Rama, on hearing the unregenerate and highly perfidious murdering of my father, I rancorously extirpated Kshatriya-s as and when they are born, that too not for one time, but I did so for thirty-seven times going around the earth... and on getting the entire earth under my control I performed Vedic-ritual, and at the end of that Vedic-ritual, I gave all that earth to sage Kashyapa, a sage with divine soul and with pious observances, as a ritualistic-generosity... and I am at present on Mt. Mahendra practising asceticism and thus conjoined are the powers of asceticism in me... [1-75-24b, c, 25, 26a]

[Verse Locator](#)

श्रुत्वा तु धनुषो भेदम् ततो अहम् द्रुतम् आगतः ॥ १-७५-२६
तत् एवम् वैष्णवम् राम पितृ पैतामहम् महत् ।
क्षत्र धर्मम् पुरस् कृत्य गृह्णीष्व धनुर् उत्तमम् ॥ १-७५-२७

26b, 27. **raama** = oh, Rama; **tat** = that; **dhanuSaH bhedam** = longbow's, breakage; **shrutvaa** = on hearing; **aham tataH drutam aagataH** = I, therefore, quickly, came; **kSatra dharmam** = Kshatriya-hood, fealty to; **puraH kR^itya** = afore, keeping [in view]; **evam** = likewise [like the wielding of Shiva's bow]; **pitr^i paitaamaham** = father, forefathers [passed on]; **mahat** = supernatural; **uttamam** = superlative one; **vaiSNavam dhanuH gR^ihNiiSva** = of Vishnu, longbow, you take, you handle.

"On hearing about the breakage of Shiva's longbow, then I promptly came here. Thereby, oh, Rama, wield this supernatural and superlative longbow of Vishnu, which is passed on to me from my forefathers and my father. Keep your fealty to Kshatriya-hood in view, and wield this as you have wielded Shiva's longbow... [1-75-26b, 27]

[Verse Locator](#)

27. **kaakutstha** = oh, Kakutstha; **ghanuH shreSThe** = with longbow, supramundane one; **para puram jayam sharam** = enemy, citadels, conquering, arrow; **yojayasva** = you join; **shaktaH asi yadi** = capable, you are, if; **tataH** = thereafter; **dvandvam daasyaami te** = a duel, I give, to you;.

"Take an aim with an arrow that conquers enemy's citadels fixing it on this supramundane longbow... and oh, Kakutstha, should you be capable of it, thereafter I will give you a duel... [1-75-27]

The odds between Vishnu and Shiva

This is a long drawn bloody quarrel between the two sects of **vaiSNavism** Vishnu faith and **shaivism** Shiva faith, over centuries. Here it is doubtlessly expressed in the epic that Vishnu is superior to Shiva. **anena shivaat viShNoH utkarShaH pratipaaditam - ayam eva arthaH** | dk 'by this Vishnu is proposed to be superior to Shiva...' but it does not mean 'every time or everlastingly...' Insofar as the incarnations are concerned, it is Vishnu, but not Shiva. In philosophy, both are one and in theology, they are separate. **sR^iShTi sthiti anta kaaraNaat brahma vishNu shivaatmikaam** | **sa sanj~naam yaati bhagavaan eka eva janaardanaH** | | **vishNu puraaNa api cet samaram praapya bhaviShyasi maam adhikaH** | **bhaarata - droNa parva ekam eva advitiiyam brahma - sat eva saumaya idam agram assiit - sarvam khalvidam brahma - brahmaa vaa idam agra assiit - hiraNya garbha samavartata agre - antar bahiH ca tat sarvam vyaapya naaraayaNa sthitaH - eka eva rudro na dvitiiyaaya tasthe - ekam sad vipraa bnaudhaa vadanti ekam santam bahudhaa kalpayanti - abedha shruti** where the last one is 'when there is only one Absolute wise men and poets create many of his forms...' to explain in ordinary parlance, that too through Puraana-s. This is because of the complexity of Vedas. In fact, Vedas do not tell anything straightaway 'this god, that is god...' but asks us, rather intuitively, to infer ourselves about the nature of god, according to our own IQ. And to be precise, Vedic gods are different from Puranic gods and Veda holds on to one Brahman, or The Absolute. The Rain-god, Fire-god, Indra et al are the instrumental gods in knowing that Absolute. The content of Vedas is just like the complexity of complex video game of present day. The more you play you either get yourself addicted to it, or shun it, or get demented by it.

Vedas go on saying pure truths in plain terms like: **sham naH suurya urucakShu udaitu sham nshcatasraH pradiipto bhavantu** | **sham naH dhruvayo bhavantu naH sindhavaH shamu san santi aapaH** | | **R^igveda 7-35-8** - 'Bless that the sun, with extensive radiance, Rises for peace. May the four quarters of horizon, Be auspicious for peace and harmony...' What is so great about the sun or his radiance? If we persist in asking why this is said like that, then a dozen other quotes will be brought in to explain the idea behind it. Again another hymn: **sahasra shiirShaa puruShaH sahasraakSha sahasra paat** | **R^igved 10-90-1** - 'He has thousands of heads, He has thousands of eyes...' It would be ridiculous to think of a god with thousands of heads and thousands of eyes, but if it is explained 'He has thousands of heads, to think about mankind, and he has thousands of eyes to watch over the good and bad deeds of mankind... it may be meaningful. Max Muller has this to say about the study of Vedas:

Of course, this learning of Vedas by heart is carried on under a strict discipline; it is, in fact, considered as a sacred duty. A native friend of mine... tells me that a boy, who is to be brought up as a student of Rig Veda, has to spend about eight years in the house of his teacher. He has to learn ten books: first, the hymns of Rig ved; then a prose treatise on sacrifices, called the **braahmaNa**; then the so-called Forest book or **aranyaka**; then the rules of domestic ceremonies; and lastly, six treatises on pronunciation, grammar, etymology, metre, astronomy, and ceremonial...' India can it what teach us, by Max Muller - a recent republication of Penguin.

All the above is for no practical utility in these days, except for an enquiry into that 'Brahman.' So also there is a probability for phonetic problem **uccaraNa doSa** in Vedas which causes **pratyaa vaaya** a boomeranging bad effect. If we wish to chant its hymn 'oh, Indra, slay my enemies...' and if a diphthong or a diagraph is mispronounced it becomes 'Oh, Indra, kill me, instead of my enemies...' and it is said to happen that way **yad bhaavam tad bhavati...** Unless they are practised for a life time, they are un-understandable, hence they are set aside and Puraana-s are brought in their place. Further, the effect of Vedas is said to be declining according to **yuga dharma** era theory... What that was available in **satya yuga** a period where the conflict was only between god and man, for e.g., the legend of Hrishcandra and his truth speaking, which stands tested by almost all gods, but that truthfulness is lessened in **treat yuga** Ramayana's period, where the conflict was between man and demons, which dharma is further lessened in **dvaapara yuga** period of Maha Bharata, where the conflict is

among one's own brothers, and that much dharma of that period is almost extinct in **kali yuga** which is obvious, from the known history of India, where the conflicts are going on between man and man - husband and wife, father and son, neighbour and neighbour, and so on.

This is on par with the four-legged **dharma**, The Holy Bull, **nandi** loosing its legs one after the other and now you will see that Bull in any sculpture with half raised right foreleg, where other three went under its belly.

So Puraana-s are evolved to throw some light on what Vedas have to say, of course with some religious overtones. Elsewhere we have detailed about Puraana-s of them Shiva and Vishnu Puraana-s are though prominent, but their adherers quarrel tooth and nail about the superiority of Shiva or Vishnu. In Vishnu Puraana many instances of coalescence of Vishnu with Shiva are narrated **tvat vaakya gauravaat etat mayaa cakram nivartitam | tvayaa yat abhayam dattam tat dattam akhilam mayaa** - Krishna says to Shiva at the time of eliminating a demon called Baana Asura, 'As you say I have taken back my disc, and if you give a boon I deem all that is given by me...' So many instances can be quoted like this. But here Parashu Rama has no intention to kill Dasharatha Rama, as said in Padma Puraana: **rarakSha bhagavaan - bhaargava raamaH - ekam ikShvaakostu mahaa kulam | maataamahasya anvayatvaat reNukaa vacanaat tathaa |** 'that god Bhaargava Rama safeguarded one great dynasty of Ikshvaku-s, for they are related to his grandmother, besides at the request of Renuka Devi, his mother...' So, god Bhaargava Rama is a nepotist and saved Dasharatha Rama. Not so, Bhaargava Rama is neither a nepotist nor a god to be worshipped. He is not worshipped because his incarnation is not a full incarnation of Vishnu as Dasharatha Rama. Only the wrathful impetuosity of Vishnu is incarnated like Bhaargava Rama to perform butchery and even infanticide. **bhaargavo ati dR^iptaH prasiddhaH tadaaniim ca krodha andha iti sva kShatriya vadhaat upratam shastra sannyaasam ca parityajya capala iti viditaH** 'Bhaargava Rama is a highly impudent personality and blinded by his wrath, thus to eliminate his own Kshatriya-s [namely his own relatives, Dasharatha and his sons; again the caste system is peeping in, isn't it!] On overstepping his pledge of renunciation of weaponry, he came... hence his actions are faltering...' **appayaa diikshita**, a shaivaite. He came here to perform certain unsaid action, which we will see in next episode.

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे पंच सप्ततितमः सर्गः

Thus, this is the 75th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 76 Verses converted to UTF-8, Oct 09

Introduction

Rama takes aim with Vishnu's longbow and asks Parashu Rama to choose the target to release the arrow, as arrow of that bow cannot go astray. Parashu Rama opts for elimination of his ascetic merit and heavenly realms thereby. Rama releases the bow annihilating that merit and after that, Parashu Rama retreats into oblivion.

[Verse Locator](#)

श्रुत्वा तत् जामदग्न्यस्य वाक्यम् दाशरथिः तदा ।
गौरवात् यंत्रित कथः पितू रामम् अथ अब्रवीत् ॥ १-७६-१

1. **tadaa** = then; **daasharathiH** = Dasharatha's Rama; **jaamadagnyasya** = Rama of Jamadagni; **tat vaakyam shrutvaa** = that, sentence, on hearing; **pituu gauravaat** = to father, owing respect to; **yantrita kathaH** = controlled, saying [courtly-tongued]; **atha raamam abraviit** = then, to Rama of Jamadagni, said.

On hearing that sentence of Rama of Jamadagni, then Rama of Dasharatha said this to him in a courtly owing to the presence of his father Dasharatha. [1-76-1]

[Verse Locator](#)

कृतवान् अस्मि यत् कर्म श्रुतवान् असि भार्गव ।
अनुरुन्ध्यामहे ब्रह्मन् पितुर् आनृण्यम् आस्थितः ॥ १-७६-२

2. **bhaargava** = oh, Bhaargava; **yat karma** = whatsoever, endeavour; **kR^itavaan asi** = undertaken [strived for,] you have; **shrutavaan asmi** = heard of them, I have; **brahman** = oh, Brahman; **pituH** = father; **a nR^iNyam** = without [free from,] indebtedness; **aasthitaH** = obtained [you have achieved]; **anurundhyaamahe** = we appreciate you.

"Oh, Bhaargava Rama, whatsoever endeavour you have strived for freeing yourself from the indebtedness towards your father, I have heard of them, and oh, Brahman, we appreciate for your achieving that freeness from your paternal debt, but... [1-76-2]

[Verse Locator](#)

वीर्य हीनम् इव अशक्तम् क्षत्र धर्मेण भार्गव ।
अवजानासि मे तेजः पश्य मे अद्य पराक्रमम् ॥ १-७६-३

3. **bhaargava** = oh, Bhaargava Rama; **viirya hiinam iva** = valour, inferior [timorous,] as though; **kSatra dharmeNa** = by Kshatriya, duty [Kshatriya-hood]; **a shaktam** = not, capable [to handle the bow]; **ava jaanaasi** = lowly, you deem [demean me]; **adya** = now; **me** = my; **tejaH** = sprightliness; **para aakramam** = my, conquering [spiritedness]; **pashya** = you see.

"Oh, Bhaargava Rama, demeaning me as though I am timorous, hence incapable to handle the bow, and hence I am an ignoble one for Kshatriya-hood, is meaningless... come on, now you

may see my spiritedness and sprightliness..." So said Rama to Bhaargava. [1-76-3]

Up to here both these Rama-s are in close quarters with other few present there. After this dialogue, they have moved a little away from the throng and facing each other as true combatants. A swordsman or an archer needs an arm-length, or sword-length or bow-length, at the least, to swagger his weapon. This place is to be assumed as an isolated place and no one is seeing or listening. This scene has an analogy in Maha Bharata when Krishna teaches Bhagavad Gita to Arjuna. There, it is said, that Krishna froze the time to teach all the eighteen chapters, and none among two sides of warring factions are aware of Krishna, his teachings, or of Arjuna, excepting Sanjaya, who is placed at a distant place and has seen all with his wisdom-eye. Here we have to borrow that wisdom-eye of Sanjaya and see at these two Rama-s and their actions. When their episode is over the mist cast around them, rather on our eyes, will be cleared, when Rama returns to his father. This is said in later verses. Further more, all the people available there are rendered unconscious at the arrival of Bhaargava Rama, and a few like Dasharatha, Vashishta, Rama's brothers are with senses. So, even if they hear and see this scene, those listeners or seers do no harm in revealing Rama's godhood to world, or in particular to Ravana.

[Verse Locator](#)

इति उक्त्वा राघवः क्रुद्धो भार्गवस्य वर आयुधम् ।

शरम् च प्रतिजग्राह हस्तात् लघु पराक्रमः ॥ १-७६-४

4. **laghu para aakramaH** = nimbly, others, conquering one [nimble-handed vanquisher of opponents]; **raaghavaH** = Raghava; **kruddhaH** = in high dudgeon; **iti uktvaa** = thus, speaking; **bhaargavasya hastaat** = Bhaargava Rama's, from hand; **vara aayudham** = estimable, weapon [longbow of Vishnu]; **sharam ca** = arrow, also; **prati jagraaha** = towards himself, taken [expropriated.]

Raghava, the nimble-handed vanquisher of his opponents, speaking thus in high dudgeon expropriated that estimable weapon, namely the longbow of Vishnu, from the hand of Bhaargava Rama, along with the long-arrow that is already fitted on it... [1-76-4]

"and, along the same lines Rama also said to have extricated the essential nature of Bhaargava..." The above said 'distancing' of these two Rama-s has another purpose. Rama has certain innate nature of making his observers enchanted by his very personality. Even Ravana looks at him adoringly in the war scene. This apart, his hand has certain ability to extricate the innate nature of others, should he lay his hand on them. We rarely see him touching or patting others, except for Seetha, Lakshmana, Hanuma, and say a squirrel etc. So, it is believed that, Rama has now expropriated the essential nature of Vishnu from Bhaargava Rama, while snatching the bow from his hands. For this Padma Puraana says: **iti uktvaa devii vaiShNavyaa shaktyaa tad gataayaa saha | jagraaha vaiShNavam caapam vinayena ca liilayaa ||** 'oh, Devi Parvati, saying so Rama took away the Vishnu's anima from Bhaargava Rama, along with bow of Vishnu, sportily and obediently, too...' Thus, Rama of Dasharatha bade goodbye to his earlier incarnation, Parashu Rama, as two swords cannot be in one sheath.

[Verse Locator](#)

आरोप्य स धनू रामः शरम् सज्यम् चकार ह ।

जामदग्न्यम् ततो रामम् रामः क्रुद्धो अब्रवीत् इदम् ॥ १-७६-५

5. **saH raamaH** = he, that Rama; **dhanuu aaropya** = longbow, on lifting up; **sharam sajyam** = arrow, arranged on bowstring; **cakaara ha** = did it [took aim,] indeed; **tataH raamaH kruddhaH** = then, Rama, irefully; **jaamadagnyam raamam** = to Jamadagni's, Rama; **idam abraviit** = this, said.

On lifting up the bow that is already fitted with an arrow on bowstring, then Rama started to take aim with it, but being indecisive about the target, then Rama of Dasharatha irefully said this to Rama of Jamagadni. [1-76-5]

[Verse Locator](#)

ब्राह्मणो असि इति पूज्यो मे विश्वामित्र कृतेन च ।

तस्मात् शक्तो न ते राम मोक्तुम् प्राण हरम् शरम् ॥ १-७६-६

6. **raama** = oh, Rama of Bhaargava; **braahmaNaH asi** = Brahmana, you are; **iti** = by this reason [even if, you are killable]; **vishvaamitra kR^itena ca** = Vishvamitra, owing to [your relationship,] also; **me puujyaH** = to me, venerable; **asmaat** = thereby; **te praaNa haram sharam** = your, life, removing [exterminating,] arrow; **moktum** = to release; **na shaktaH** = not, capable [disinclined to.]

"Oh, Rama of Bhaargava, even if you are a Brahman you are eliminable, but because of your relationship with Vishvamitra, and because you are a venerable one for me, I am disinclined to release this arrow that exterminates your life... [1-76-6]

Bhaargava-s are Brahman-s and a Brahman cannot be killed **braahmaNo na hantavya** then how Rama is prepared to eliminate a Brahman, subjecting himself to the sin called 'Brahman killing...' **brahma hatyaa paataka...** There is no sin in eliminating a Brahman who is weaponed and warring. **tathaa ca bhaarate raaja dharme kR^iShNam prati bhiiShmaH - pitruun pitaamahaan pitryam guruun sambandhi baandhavaan | mithyaa pravR^ittaan yaH sa~Nkhye nihanyaa dharma eva saH | |** Maha Bharata, shananti parva. 'It is no sin to eliminated fathers, grandfathers, teachers, and the like [even if they are Brahman-s,] for they are under an illusion, called war...' So said Bhiishma to Krishna and thereby Panadava-s have eliminated Drona, Kripa, Ashvaddhaama and suchlike weaponed Brahman-s in war, but not in peace. There are many more such sayings of Bhiishma. Here Parashu Rama said that he will give a duel to Rama, hence he is no more a Brahman when he raises a weapon. And he is a blood relation of Vishvamitra, and that corner of mercy is not allowing Rama to release the arrow on Parashu Rama.

[Verse Locator](#)

इमाम् वा त्वत् गतिम् राम तपो बल समार्जितान् ।
लोकान् अप्रतिमान् वा अपि हनिष्यामि यत् इच्छसि ॥ १-७६-७

7. **raama** = oh, Bhaargava Rama; **imam** = this; **tvat gatim vaa** = either, your, motility [at the speed of mind, cf., verse 15]; **tapaH bala samaarjitaan** = by asceticism, power of, earned; **a pratimaan lokaan** = un, paralleled, worlds [realms of heavens]; **vaa api** = or, even; **haniSyami** = I wish to eliminate; **yat icChasi** = whichever, you wish.

"Oh, Bhaargava Rama, either this motility of yours at the speed of your mind, or even those unparalleled realms of heavens which you have earned by the power of your asceticism, I will eliminate whichever you wish... [1-76-7]

[Verse Locator](#)

न हि अयम् वैष्णवो दिव्यः शरः पर पुरंजयः ।
मोघः पतति वीर्येण बल दर्प विनाशनः ॥ १-७६-८

8. **para puram jayaH** = others', citadels, conqueror; **viiryeNa** = [by its] mettle; **bala darpa vinaashanaH** = vigour, vainglory, vanquisher; **divyaH** = one took birth in divine worlds - arrow; **ayam vaiSNaVaH sharaH** = this, Vishnu's, divine, arrow; **moghaH** = wastefully; **na patati hi** = not, falls through, isn't it.

"This Vishnu's divine arrow is the conqueror of opponents' citadels, and a vanquisher of their vigour and vainglory, and it will not fall through wastefully... isn't it!" So said archer Rama to axeman Rama. [1-76-8]

The debate on the superiority of Vishnu or Shiva may have its own mythological import, but as far as Ramayana is considered, the eulogy for Vishnu's longbow is intended to suggest the all-powerful capacity of Vishnu in eliminating demons and to lead the epic to its own goal. Dharmaakuutam has to say this: **prakR^ite - adhikam menire vishNum - iti raamaayaNa vacanam tu agre kartavya sakala raakShasa vadha hetu bhuuta vaiShNava dhanShaH praashasta pratipaadana param j~nyeyam |** Hence the mythological quarrels have no place in Ramayana.

[Verse Locator](#)

वर आयुध धरम् रामम् द्रष्टुम् स ऋषि गणाः सुराः ।
पितामहम् पुरस्कृत्य समेताः तत्र सर्वशः ॥ १-७६-९

9. **vara aayudha dharam** = extraordinary, weapon [longbow of Vishnu,] wielder; **raamam** = at Rama; **draSTum** = to see; **sa R^iSi gaNaaH** = with, sages', assemblages; **suraaH** = gods; **pitaamaham puraskR^itya** = Grandparent, keeping afore; **sarvashaH** = all of the; **gandharva apsarasaH caiva** = gandharva-s, apsara-s, also thus; **siddha caaraNa kinnaraaH** = siddha-s, caaranaa-s, kinnaraa-s; **yakSa** = yaksha-s; **raakshasa** = sprites; **naagaaH** = reptilian beings; **ca** = also; **tat mahat adbhutam** = that, extremely, amazing [event]; **draSTum** = to see; **tatra** = to there; **sametaaH** = came together - they forgathered.

Gods together with the assemblages of sages have come keeping the Grandparent Brahma at their fore, likewise the gandharva-s, apsara-s, siddha-s, caarana-s, kinnaraa-s, yaksha-s, sprites and reptilian beings have also come to see Rama who is now wielding the extraordinary longbow of Vishnu, and extremely amazing event that is going to ensue. [1-76-9, 10]

The 'amazing event' is not the handing over or taking over of longbow, but it is the transference of the essential nature of Bhaargava Rama to Dasharatha Rama. Nrisimha Puraana has this: **tataH parashu raamasya dehaat nirgatasya vaiShNavam** | **pashyataam sarva devaanaam tejo raamam upaavishat** ||

[Verse Locator](#)

जडी कृते तदा लोके रामे वर धनुर् धरे ।

निर्वीर्यो जामदग्न्यो असौ रमो रामम् उदैक्षत ॥ १-७६-११

11. **tadaa** = then; **raame** = Rama; **vara [shara] dhanuH dhare** = best [inscrutable,] longbow [with arrow,] while becoming a wielder [when ready to take aim with it]; **loke jaDii kR^ite** = world, insentient, while being rendered as; **asau jaamadagnyaH ramaH** = he that, Jamadagni's, Rama; **nir viiryaH** = less, of vigour; **raamam** = at Rama; **ut aikSata** = up, stared.

Then, when Rama is ready to take aim with the arrow on that inscrutable longbow, and when the worlds are being rendered as insentient, then that Rama of Jamadagni is rendered vigourless and he stared up at Rama of Dasharatha. [1-76-11]

Vividly: When the aura of Vishnu available in Bhaargava Rama has entered Dasharatha Rama through that inscrutable longbow of Vishnu, Dasharatha Rama's aura dazzled like that of Vishnu, and that dazzlement of Vishnu's aura threw the world in a daze, and then that aura-less, thus vigourless Bhaargava Rama has nothing to do except to stare at Vishnu-like Rama, with upraised eyes.

[Verse Locator](#)

तेजोभिः हत वीर्यत्वात् जामदग्न्यो जडी कृतः ।

रामम् कमल पत्र अक्षम् मन्दम् मन्दम् उवाच ह ॥ १-७६-१२

12. **tejaH** = by radiance [of Rama]; **abhi hata viiryatvaat** = completely, marred, with such vitality; **jaDii kR^itaH jaamadagnyaH** = callous, made as, Jamadagni's Rama; **kamala patra akSam** = to lotus, petal, eyed one; **raamam** = to Rama; **mandam mandam** = slowly, softly; **uvaaca ha-** spoke, indeed.

Rama of Jamadagni is calloused as his vitality is subdued by the radiance of that lotus-petal eyed Rama of Dasharatha, and he spoke to Rama of Dasharatha, slowly and softly. [1-76-12]

[Verse Locator](#)

काश्यपाय मया दत्ता यदा पूर्वम् वसुंधरा ।

विषये मे न वस्तव्यम् इति माम् काश्यपो अब्रवीत् ॥ १-७६-१३

13. **puurvam** = once; **vasundharaa** = entire earth; **yadaa** = when; **maya** = by me; **kaashyapaaya** = for Kashyapa; **dattaa** = was donated; **me viSaye** = in my, domain; **na**

vastavyam = not, inhabitable; iti kaashyapaH maam abraviit = thus, Kashyapa, to me, told.

"Once, when I donated entire earth to Sage Kashyapa, Kashyapa told me 'uninhabitable is my domain, viz., this earth for you...' thus... [1-76-13]

A donor cannot enjoy a gift anymore, once donated to the donee. And if the donor still clings around that donation, it does not come under the true definition of 'donation.' Hence, Parashu Rama is asked to depart from this world. Hence he has gone to the ethereal mountain called Mt. Mahendra.

[Verse Locator](#)

सो अहम् गुरु वचः कुर्वन् पृथिव्याम् न वसे निशाम् ।
तदा प्रभृति काकुत्स्थ कृता मे काश्यपस्य ह ॥ १-७६-१४

14. saH aham = such as I was, I; guru vacaH kurvan = my mentor's, order, to do [observance]; tadaa prabhR^iti = then, afterwards; pR^ithivyaam = on earth; nishaam = during nights; na vase = not, I stay [spend]; kaakutstha = oh, Kakutstha Rama; [pratij~naa = promise]; kR^itaa me = made over by me; kaashyapasya ha = for Kashyapa, indeed.

"Such as I was, in my observance of my mentor Kashyapa's order I do not spend nights on this earth from then afterwards, oh, Kakutstha Rama, as I made over this earth for Kashyapa, indeed... [1-76-14]

[Verse Locator](#)

तम् इमाम् मत् गतिम् वीर हन्तुम् न अर्हसि राघव ।
मनो जवम् गमिष्यामि महेन्द्रम् पर्वत उत्तमम् ॥ १-७६-१५

15. viira = oh, valiant one; raaghava = oh, Raghava; tam [tat] = thereby; imam = this; mat gatim = my, motility; hantum na arhasi = to impair, not, apt of you; manaH javam = with cerebation, speed of; parvata uttamam mahendram = to mountain, par excellent one, to Mt. Mahendra; gamiSyami = I will depart.

"Thereby oh, valiant one, it will be inapt of you to impair this motility of mine, oh, Raghava, I will depart with the speed of cerebation to Mt. Mahendra, a par excellent mountain... [1-76-15]

[Verse Locator](#)

लोकाः तु अप्रतिमा राम निर्जिताः तपसा मया ।
जहि तान् शर मुख्येन मा भूत् कालस्य पर्ययः ॥ १-७६-१६

16. raama = oh, Rama; maya apratimaa lokaaH = by me, matchless, realms [of heaven]; tapasaa nirjitaH = by asceticism, triumphed over; taan shara mukhyena jahi = them, with arrow, important [irreversible one,] you hash up; kaalasya paryayaH maa bhuut = time's, lag, let no, be there.

"But I triumphed over matchless realms of heavens with my asceticism, oh, Rama, you may hash them up with that irreversible arrow... let there be no time-lag... [1-76-16]

[Verse Locator](#)

अक्षय्यम् मधु हन्तारम् जानामि त्वाम् सुरेश्वरम् ।
धनुषो अस्य परामर्शात् स्वस्ति ते अस्तु परंतप ॥ १-७६-१७

17. asya = that particular one; dhanuSaH = bow; paraamarshaat = touch of handling [thereby, your touch of nature]; tvaam = you; a kSanyam = not, mutable; sura iishvaram = gods, god of; madhu hantaaram = Madhu, the demon, as exterminator of; jaanaami = I realize; parantapa = oh, enemy-inflamer; svasti te astu = blessedness, to you, betides.

"I have realized your touch of nature as that of the Immutable Supreme Being, God of Gods, the Exterminator of the demon Madhu, namely Vishnu, by the touch of your handling that bow...

एते सुर गणाः सर्वे निरीक्षन्ते समागताः ।
त्वाम् अप्रतिम कर्माणम् अप्रतिद्वन्द्वम् आहवे ॥ १-७६-१८

18. samaagataaH = collectively came; ete sarve sura gaNaaH = these, all, gods', assemblages of; a pratima karmaaNam = un, equalled, one having achievements; a prati dvandvam aahave = no, counter, dueller, in conflicts; tvaam = you; niriikSante = they are beholding.

"All of these gods who have come collectively are beholding you and your next move, for you are an unequalled one in you achievements and to whom there is no counter-dueller in conflicts... [1-76-18]

Parashu Rama is hastening up Dasharatha Rama to finish business quickly, otherwise the nature of Rama and his incarnation will publicized, not by these two Rama-s, but the game watching gods. If these spectators stay for a long time in sky, some airborne demon will let the cat out of the bag.

न च इयम् तव काकुत्स्थ व्रीडा भवितुम् अर्हति ।
त्वया त्रैलोक्य नाथेन यत् अहम् विमुखी कृतः ॥ १-७६-१९

19. kaakutstha = oh, Kakutstha; trailokya naathena = triad of worlds', lord of; tvayaa = by you [such as you are]; tava = by you; aham = I am; yat = by which [reason]; vi mukhii kR^itaH = down, face, made as; iyam = this [act of disgrace]; vriiDaa = disgrace; bhavitum = to become; na ca arhati = not, also, apropos.

"Oh, Kakutstha Rama, you are the lord of the triad of worlds, such as you are, you faced me down, and it is malapropos to say that this is a disgrace to me... [1-76-19]

शरम् अप्रतिमम् राम मोक्तुम् अर्हसि सु व्रत ।
शर मोक्षे गमिष्यामि महेन्द्रम् पर्वतोत्तमम् ॥ १-७६-२०

20. su vrata = oh, one with ethical, commitments - committed to clear out demons; raama = oh, Rama; apratimam sharam moktum arhasi = unsurpassed, arrow, to unloose, apt of you; shara mokSe = arrow, when unloosened; parvata uttamam mahendram gamiSyami = mountain, ethereal, to Mt. Mahendra, I will go.

"It will be apt of you to unloose that unsurpassed arrow, oh, Rama, as you have ethical commitment to wipe out demons as I wiped out menacing kings, and should you unloosen that arrow now I wish to depart to the ethereal mountain Mt. Mahendra, a point of no return for me..." So said Parashu Rama to Dasharatha Rama. [1-76-20]

तथा ब्रुवति रामे तु जामदग्न्ये प्रतापवान् ।
रामो दाशरथिः श्रीमान् चिक्षेप शरम् उत्तमम् ॥ १-७६-२१

21. jaamadagnye raame tu = of Jamadagni, by Rama, on his part; tathaa bruvati = that way, while speaking; prataapavaan = venturesome one; shriimaan daasharathiH raamaH = blessed one, Dasharatha's, Rama; uttamam sharam cikSepa = nonpareil, arrow, shot off.

While Rama of Jamadagni is speaking that way, that venturesome and blessed Rama of Dasharatha shot off that nonpareil arrow from that longbow of Vishnu. [1-76-21]

स हतान् दृश्य रामेण स्वान् लोकान् तपसा आर्जितान् ।
जामदग्न्यो जगाम आशु महेन्द्रम् पर्वतोत्तमम् ॥ १-७६-२२

22. saH jaamadagnyaH = he, of Jamadagni; tapasaa aarjitaan = by asceticism, acquired; svaan lokaan = all, realms of heavens; raameNa hataan = by Rama, shot-blasted; dR^ishya = having seen; aashu parvata uttamam mahendram jagaama = in a trice, to heavenly, mountain, to Mahendra, went away [vanished.]

On seeing all of his realms of heavens are shot-blasted by Rama of Dasharatha, Rama of Jamadagni vanished in a trice to Mt. Mahendra, the heavenly mountain. [1-76-22]

Rather, ready to depart... as he is given some more role-play in next verses.

[Verse Locator](#)

ततो वि तिमिराः सर्वा दिशा च उपदिशः तथा ।
सुराः स ऋषि गणाः रामम् प्रशशंसुः उदायुधम् ॥ १-७६-२३

23. tataH = then; sarvaa dishaa = all, directions; tathaa = likewise; upa dishaH ca = intermediary, directions; vi timiraaH = without [dissipated,] darkness; sa R^iSi gaNaaH suraaH = with, sages', assemblages, gods; ud aayudham = one with upraised, weapon; raamam prashashamsuH = Rama, extolled.

Then dissipated is the darkness in all the divisions and likewise in all the subdivisions of compass, and the gods with the assemblages of sages extolled Rama, in whose hands the longbow is upraised. [1-76-23]

Please refer the endnote about this longbow and how it is passed on to Janaka's dynasty.

[Verse Locator](#)

रामम् दाशरथिम् रामो जामदग्न्यः प्रशस्य च ।
ततः प्रदक्षिणी कृत्य जगाम आत्म गतिम् प्रभुः ॥ १-७६-२४

24. prabhuH = efficient one, [dab hand at axe]; jaamadagnyaH raamaH = Jamadagni, Rama of; daasharathim raamam prashasya = Dasharatha's, Rama, on acclaiming; tataH pradakSiNii kR^itya = then, circumambulations, on making; aatma gatim jagaama = on his own, way, went away.

Then that dab hand at axe, Rama of Jamadagni, on acclaiming, and even on making circumambulations to Rama of Dasharatha, went on his own way into oblivion. [1-76-24]

Longbows of Shiva and Vishnu

The bestowal of Shiva's bow to the dynasty of Janaka is said variously at various places. In the hermitage Vishvamitra it is said that the bow is given in Vedic-ritual taddhi puurvam narashreSTha dattam sadasi daivataiH | 1-31-8 In the previous chapter it is said that the bow is given in the hand of Devaraata devaraatasya raaja R^iSeH dadau haste sa saayakam | 1-75-20 And earlier it is said to be given in Daksha's ritual dakSa yaj~na vadhe puurvam dhanuH aayamy viiryaavaan | 1-66-9 Seetha says about this to ascetic Lady Anasuya that Rain-god gave this to Janaka's dynasty mahaayaj~ne tadaa tasya varuNena mahaatmanaa | dattam dhanur varam priityaa tuuNii ca akSayya saayakau Ayodhya II-118. These statements, though not self-contradictory, and though they create a little confusion, they all are correct. When Daksha's Vedic-ritual is devastated, Shiva wanted to throw back the useless bow, that was worsted by Vishnu's bow, on the face of gods. But gods fearing for the ire of Shiva requested Shiva to give that bow to Devaraata, on their behalf. Shiva gave it to Devaraata as a trust, through Rain-god Varuna, but Shiva did not bequeath it. Later Janaka on appeasing gods in Vedic-ritual asked them to leave the bow once for all in Janaka Dynasty. Gods have agreed to it. And Rama broke it.

Now Dasharatha Rama gives back the other bow of Vishnu brought by Parashu Rama to the same Rain-god Varuna, who is present there at both Rama-s, in the thin air, when the environ is enshrouded by certain

darkness, and when Rama is last seen with that upraised longbow at 1-76-23, and just before darkness is dissipated, Rama gives that bow to Rain-god, according to the first verse in next chapter.

Well known is Krishna's showing his Cosmic Form **vishva ruupa** to Arjuna, while teaching Bhagavad Gita in Maha Bharata. But that Bharata records Rama's display of His Cosmic form to Parashu Rama, only at this juncture. In Ch. 89 of **anushaashanika parva** of Maha Bharata it is said in detail as: **pashya maam svena ruupeNa cakShuH te vitaraami aham | tato raama shariire vai raama pashyati bhaargavaH | aadityaan pavamaanaan rudraan saadhyaan ca sa marud gaNaana | pitaro hutaashanaH caiva nakShatraaNi grahaaH tathaa |** and a long account follows on this. But this has not been amplified or explained in other texts, due to unknown reasons. However, it is not part of Valmiki Ramayana.

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे षट् सप्ततितमः सर्गः

Thus, this is the 76th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.



Book I : Bala Kanda - The Youthful Majesties

Chapter [Sarga] 77 Verses converted to UTF-8, Oct 09

Introduction

The wedding party arrives at Ayodhya on the exit of Parashu Rama. Yudhaajit, the maternal uncle of Bharata, who came before marriages, now takes Bharata and Shatrughna to his kingdom. Rama and Lakshmana from then on are engaged in the welfare works of their subjects, at the behest of their father. Rama and Seetha will then enter the threshold of their blissful married life.

[Verse Locator](#)

गते रामे प्रशांत आत्मा रामो दाशरथिः धनुः ।
वरुणाय अप्रमेयाय ददौ हस्ते महायशाः ॥ १-७७-१

1. **raame gate** = of Rama of Jamadagni, on the departure of; **prashaanta aatmaa daasharathiH raamaH** = quietened, at heart, Dasharatha, Rama of; **mahaayashaaH** = most glorious one, Rama; **dhanuH** = longbow of Vishnu; **aprameyaaya varuNaaya** = to unequalled one, to Rain-god; **haste dadau** = in hand, gave.

On the departure of Rama of Jamadagni, that most glorious Rama of Dasharatha is quietened at heart, and he gave away that longbow of Vishnu into the hand of inimitable Rain-god. [1-77-1]

On this longbow and its giving to god of Rain, some discussion is incorporated in the earlier chapter.

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अभिवाद्य ततो रामो वसिष्ठ प्रमुखान् ऋषीन् ।
पितरम् विह्वलम् दृष्ट्वा प्रोवाच रघुनंदनः ॥ १-७७-२

2. **tataH** = then; **raghu nandanaH** = Raghu's delight; **raamaH** = Rama; **vasiSTha pramukhaan R^iSiin** = to Vashishta, important, sages; **abhivaadya** = paying respects; **vihvalam pitaram dR^iSTvaa** = agitated, father, on seeing; **provaaca [pra uvaaca]** = well, said - placatingly addressed.

On paying respects to sage Vashishta and to the other important sages, Rama, the delight of Raghu's lineage, placatingly addressed his agitated father Dasharatha. [1-77-2]

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जामदग्न्यो गतो रामः प्रयातु चतुर् अग्निणी ।
अयोध्या अभिमुखी सेना त्वया नाथेन पालिता ॥ १-७७-३

3. **jaamadagnyaH raamaH gataH** = Jamadagni, Rama of, gone away [gone on his way]; **naathena** = as its lord; **tvayaa paalitaH** = by you, governed [under your wardship]; **catur angaNii senaa** = fourfold [army / and marriage convoy]; **ayodhyaH abhimukhii prayaatu** = towards, Ayodhya, let it move on.

"Rama of Jamadagni has gone on his way, you may now order the army under your wardship, for which you are the lord, to move on towards Ayodhya..." So said Rama to his father. [1-77-3]

[Verse Locator](#)

रामस्य वचनम् श्रुत्वा राजा दशरथः सुतम् ।
बाहुभ्याम् संपरिष्वज्य मूर्ध्नि उपाग्राय राघवम् ॥ १-७७-४
गतो राम इति श्रुत्वा हृष्टः प्रमुदितो नृपः ।
पुनर्जातम् तदा मेने पुत्रम् आत्मानम् एव च ॥ १-७७-५

4, 5. **raajaa dasharathaH** = king, Dasharatha; **raamasya vacanam shrutvaa** = Rama's, sentence, on hearing; **sutam raaghavam baahubhyaam sampariSvajya** = son, Raghava, with both arms, hugged; **muurdhni upaaghraaya** = forehead, kissed; **raamaH** = Parashu Rama; **gataH iti shrutvaa** = gone away, thus, to hear; **hR^iSTaH** = gladdened; **pramuditaH** = [further] highly gladdened; **nR^ipaH** = king; **tadaa** = then; **putram** = son [sons]; **aatmaanam** = he himself; **punaH jaatam** = again, born; **mene** = presumed - presumed to have taken a rebirth.

On hearing the words of Rama king Dasharatha hugged his son with both of his arms, and kissed on the forehead of Raghava, and king Dasharatha is gladdened to listen about the departure of Parashu Rama, and then he is further gladdened in deeming that he and his sons took a rebirth. [1-77-4, 5]

[Verse Locator](#)

चोदयामास ताम् सेनाम् जगाम आशु ततः पुरीम् ।
पताका ध्वजिनीम् रंयाम् तूर्य उद् घुष्ट निनादिताम् ॥ १-७७-६
सिक्त राज पथा रंयाम् प्रकीर्ण कुसुम उत्कराम् ।
राज प्रवेश सुमुखैः पौरैः मंगल पाणिभिः ॥ १-७७-७
संपूर्णाम् प्राविशत् राजा जन ओघैः समलंकृताम् ।

6, 7, 8a. **raajaa** = king; **taam senaam codayaamaasa** = that, legion, ordered to move ahead; **tataH** = later; **pataakaa dhvajiniim** = which has banners, bannerettes - flags; **ramyaam** = beautiful one; **tuurya ud ghuSTa ninaaditaam** = bugle-horns, high, sounding, reverberated with; **sikta raaja pathaa** = wetted, royal, with highways; **prakiirNa kusuma utkaraam** = bestrewn, with flowers, bunches of; **raaja pravesha sumukhaiH** = by king's, entry, glee-faced; **mangala paaNibhiH pauraiH** = welcoming kits, in their hands, with urbanites; **sampuurNaam** = replete with; **jana oghaiH sam alamkR^itaam** = by people, swarms of, well-decorated; **ramyaam puriim jagaama** = into such exhilarating, city Ayodhya, went to; and; **aashu praavishat** = quickly entered.

Then the King Dasharatha ordered that legion to move ahead, and then they all went towards delightful city Ayodhya, whose royal highways are wetted with water, sprinkled with bunches of flowers, decorated with banners and bannerettes up above them, and reverberating with high sounding bugle-horns. Further, those highways are replete with urbanites welcomers who are handling welcoming kits which are golden handy-crates or plates in which lit camphor, fragrant incenses, vermilion powder, flowers to shower on the incomers are arranged, and those highways are well-decorated with throngs of people who are glee-faced at their king's re-entry, and into such an exhilarating city Ayodhya king Dasharatha and his retinue entered. [1-77-7, 8a]

[Verse Locator](#)

पौरैः प्रति उद्गतो दूरम् द्विजैः च पुर वासिभिः ॥ १-७७-८
पुत्रैः अनुगतः श्रीमान् श्रीमद्भिः च महायशाः ।
प्रविवेश गृहम् राजा हिमवत् सदृशम् प्रियम् ॥ १-७७-९

8b, 9. **pauraiH** = by citizenry; **pura vaasibhiH dvijaiH ca** = city, dwelling, Brahman-s, also; **duuram** = from a distance; **prati ud gataH** = towards, oppositely, going [people came to receive the king]; **shriimadbhiH putraiH ca** = illustrious, with sons, also; **anugataH** = followed by; **shriimaan mahaayashaaH raajaa** = phenomenal, praiseworthy, king; **himavat sadR^isham** = Himalayan [lofty and lordly palazzos,] like; **priyam gR^iham** = happy, house and home; **pravivesha** = entered.

When the citizenry and city-dwelling Brahman-s have received him from a distance, that illustrious king Dasharatha followed by his phenomenal and praiseworthy sons then entered his happy house and home, which is like the lofty and lordly Himalayan palazzo. [1-77-8b, 9]

'King entered the house...' is not just an entrance of a character into a scene, but it entails a lot of ceremony called **gR^iha pravesha** 'entering into householder-hood, the second stage of life **gaarhapatya dharma** out of the four stages of living, 1] celibate scholar, 2] householder, 3] repairing to forest or sageship, 4] final release, moksha. **paaNi grahaNa anantarm kriyamaaNo gR^iha praveshaH - dk** where ceremonies go on for hours together.

[Verse Locator](#)

ननन्द स्वजनैः राजा गृहे कामैः सुपूजितः ।
कौसल्या च सुमित्रा च कैकेयी च सुमध्यमा ॥ १-७७-१०
वधू प्रतिग्रहे युक्ता याः च अन्या राज योषितः ।

10, 11a. **raajaa** = king; **gR^ihe** = in palace; **kaamaiH su puujitaH** = by ambitions, well, revered [when his long cherished ambitions have come true]; **sva janaiH nananda** = own, people, [king is] overjoyed; **kausalyaa ca** = Kausalya, also; **sumitraa ca** = Sumitra, also; **su madhyamaa** = good, at middle [well-waisted]; **kaikeyii ca** = Kaikeyi, also; **yaaH anyaa raaja yoSitaH** = which of those, other, king's, wives - are there, they; **vadhuu pratigrahe yuktaaH** = brides, in receiving, engaged in; - **nanaduH** = overjoyed.

In palace king Dasharatha is overjoyed when he is surrounded with his own inmates of palace-chambers, and when his long cherished ambitions have come true, while his queens, Kausalya, Sumitra, and slender waisted Kaikeyi and other wives are overjoyed in the functions of receiving the four brides. [1-77-10]

Again this 'receiving bride' is an elaborate variety of fun and games of womenfolk will take place, at which place there is almost no entry to men. For example, name telling. An Indian bride, or the later time wife is supposed to not to call her husband by his name. It is a sacred taboo, and her addressing shall be in genderless, person-less, and numberless hooting, cooing or calling like **e jii - o jii - emanDii - ennango - shuniye** so on. To cite one such ceremony it is 'naming game.' Here the bride is compelled to tell the name of her husband, and she will be hesitating to do so, because of her newness to this house or to her husband. After some teasing attempts, she mutters her husband's name, and then only she will be admitted into certain chamber or room. But dwindling are these games, and dampening is that fun, in these days of readymade marriages. Then why Dasharatha shall be overjoyed at these womanly functions, they do all those womanish things... because, Dasharatha wanted his palace to be in festivity, with just one son. But four are forced on him and they too obtained four brides in one go, hence fourfold is his happiness. It may be observed that Kaikeyi is the lone queen with 'beauty' as her attribute, and the problem with her is seeded here alone, saying that enchantment of Dasharatha towards her outweighs his affection to Rama, later.

[Verse Locator](#)

ततः सीताम् महाभागाम् ऊर्मिलाम् च यशस्विनीम् ॥ १-७७-११
कुशध्वज सुते च उभे जगूहः नृप योषितः ।

11b-12a. **tataH** = then; **nR^ipa yoSitaH** = kings, wives [womenfolk]; **mahaa bhaagaam siitaam** = highly propitious, Seetha; **yashasviniim uurmilaam ca** = highly fortunate, Urmila, also; **ubhe sute ca Kushadhvaja** = both, daughters, also, of Kushadhvaja; **jagR^ihuH** = received [welcomed.]

Then the womenfolk of the king welcomed the highly propitious Seetha and the highly fortunate Urmila too, along with both the daughters of Kushadhvaja, namely Maandavi and

मंगल आलापनैः होमैः शोभिताः क्षौम वाससः ॥ १-७७-१२
देवत आयतनानि आशु सर्वाः ताः प्रत्यपूजयन् ।

12b-13a. taaH sarvaaH = they, all - brides and bridegrooms; shobhitaH = shining forth; kSauma vaasasaH = in silks, clad; mangala aalaapanaiH = with benedictory, chanting [of Vedic hymns]; homaiH = with Ritual-fire; aashu = promptly; devataa aayatanaani prati apuujayan = god, sanctums, they have worshipped.

All of the brides and bridegrooms clad in silks promptly worshipped the gods in sanctums to the benedictory chanting of Vedic hymns and Ritual-fires, thus they shone forth like the tongues of Holy Fires of Vedic Altars. [1-77-12b, 13a]

These young couples by themselves are radiant, and they are now clad in radiant silks that glitter wavily like the tongues of fire, and the Ritual-fire s are already there flaring wavily, to the weave-like chanting of Vedic benedictions. With all these waving, flaring, glaring the couples too appeared as the humanly Ritual-fires before the wood burnt Vedic Ritual-fires.

अभिवाद्य अभिवाद्यान् च सर्वा राज सुताः तदा ॥ १-७७-१३
रेमिरे मुदिताः सर्वा भर्तृभिः सहिता रहः ।

13b, 14a. tadaa = then; sarvaa raaja sutaaH = all, king's, daughters - princesses; abhivaadyaan abhivaadya ca = those who are respect worthy, on paying respects to them, also; rahaH = in sequestered [palace-chambers]; bhartR^ibhiH sahitaH = husbands, along with; muditaH sarvaa = gladdened, all; remire = luxuriated in.

Then all the princesses paid respects to all of the respectable ones, and they luxuriated in sequestered palace-chambers along with their husbands. [1-77-13b, 14a]

This 'paying respects to respectable elders' is but one line. In reality, the torsos of those that pay respects will be put to test, because they have to 'pay' by bending and touching the feet of elders, each time to each, paada abhivandana, pai lagoo . And if the girls are from jeans or pants culture, [because days have gone,] they will be fresh and new to bridal sari, which itself will be a weight to carry. And many times we see the young brides falling on the blessing couple because her bridal sari gets entangled in the toes of the bride, and she is not yet ready to manage it. So goes on this parade until their backs are broken.

कृत दाराः कृत अस्त्राः च स धनाः स सुहृत् जनाः ॥ १-७७-१४
शुश्रूषमाणाः पितरम् वर्तयन्ति नरर्षभाः ।

14b, 15a. nararSabhaaH [kumaaraaH] = men, the best - bridegrooms; kR^ita daaraaH = made [come to pass] marriages; kR^ita astraH ca = made [accomplished,] in weaponry, also; sa dhanaaH = with, riches; sa suhR^it janaaH = with, good hearted, people [around]; pitaram = father; shushruuSamaaNaaH = assisting; vartayanti = occupied themselves - in welfare of kingdom.

And those best men among men, Rama, Lakshmana, Bharata, Shatrughna, who are by now accomplished persons in weaponry and whose marriages have also come to pass, occupied themselves in the welfare of kingdom while assisting their father and moving around with good hearted people. [1-77-14b, 15a]

कस्यचित् अथ कालस्य राजा दशरथः सुतम् ॥ १-७७-१५

भरतम् कैकेयी पुत्रम् अब्रवीत् रघुनन्दन ।

15b, 16a. **atha kasyacit kaalasya** = then, after some, time; **raghunndana** = Rahu's legatee; **raajaa dasharadhaH** = king, Dasharatha; **kaikeyii putram** = to Kaikeyi's, son; **sutam** = to [his own] son; **bharatam** = to Bharata; **abraviit** = spoke.

Then after sometime that king Dasharatha, the legatee of Raghu-s, spoke to his and Kaikeyi's son, Bharata. [1-77-15b, 16a]

[Verse Locator](#)

अयम् केकय राजस्य पुत्रो वसति पुत्रक ॥ १-७७-१६

त्वाम् नेतुम् आगतो वीरो युधाजित् मातुलः तव ।

16b, 17a. **putraka** = oh, son; **tvaam netum** = you, to take; **aagataH** = came [here]; **kekeya raajasya putraH** = Kekaya, king's, son; **viiraH** = valiant one; **tava maatulaH** = your, maternal uncle; **ayam yudhaajit** = this, Yudhaajit; **vasati** = is staying behind.

"This is your maternal uncle and the son of king of Kekaya, and this valiant Yudhaajit came here to take you to Kekaya province, and he is staying behind because of your marriage..." thus Dasharatha bade farewell to Bharata suggesting that Bharata may now go with Yudhaajit. [1-77-16b, 17a]

[Verse Locator](#)

श्रुत्वा दशरथस्य एतत् भरतः कैकेयि सुतः ॥ १-७७-१७

गमनाय अभिचक्राम शत्रुघ्न सहितः तदा ।

17b, 18a. **kaikeyi sutaH bharataH** = Kaikeyi's, son, Bharata; **dasharathasya etat shrutvaa** = Dasharatha's, all that [opinion,] on hearing; **tadaa** = then; **shatrughna sahitaH** = Shatrughna, along with; **gamanaaya abhicakraama** = to travel, readied himself.

On hearing the opinion of Dasharatha, Bharata, the son of Kaikeyi, then readied himself to travel along with Shatrughna to Kekaya province. [1-77-17b, 18a]

[Verse Locator](#)

आपृच्छ पितरम् शूरो रामम् च अक्लिष्ट कर्मणम् ॥ १-७७-१८

मातृः च अपि नरश्रेष्ठ शत्रुघ्न सहितो ययौ ।

18b, 19a. **shuuraH** = valiant one Bharata; **pitaram** = from father; **a kliSTa karmaNam** = without, complexities, doer of deeds [uncomplicatedly dextrous in deeds]; **raamam ca** = from, Rama; **maatR^IH ca api** = from mothers, also, even; **aapR^icChya** = on asking leave; **narashreSTa** = best one among men Bharata; **shatrughna sahitaH yayau** = Shatrughna, along with, travelled.

That valiant and best one among men Bharata on asking leave from his father, from Rama, an uncomplicatedly dextrous one in undertaking deeds, and even from his mothers, Kaikeyi, Sumitra, and Kausalya, travelled on along with Shatrughna. [1-77-18b, 19a]

[Verse Locator](#)

युधाजित् प्राप्य भरतम् स शत्रुघ्नम् प्रहर्षितः ॥ १-७७-१९

स्व पुरम् प्रविवेशत् वीरः पिता तस्य तुतोष ह ।

19b-20a. **praapya bharatam shatrughnam** = on clinching, Bharata, Shatrughna; **yudhaajit** = Yudhaajit; **praharSitaH** = is highly gladdened; **saH viiraH** = he, that,

valiant one; **sva puram praviveshat** = his own, city, entered; **tasya pitaa tutoSa ha** = his, father, highly rejoiced, indeed.

Yudhaajit on clinching not only Bharata, but Shatrughna also, that valiant one is highly gladdened and entered his own city, indeed to the high rejoice of his father, King of Kekaya. [1-77-19b, 20a]

[Verse Locator](#)

गते च भरते रामो लक्ष्मणः च महाबलः ॥ १-७७-२०

पितरम् देव संकाशम् पूजयामासतुः तदा ।

20b, 21b. **tadaa** = then; **bharate gate** = Bharata, after departure of; **mahaabalaH** = great mighty Rama [here: masterly proficient Rama]; **raamaH lakshmaNaH ca** = Rama, Lakshmana, also; **deva sankasham** = god, like [godly]; **pitaram** = father; **puujayaamaasatuH** = started to worship [square with.]

After the departure of Bharata, then the masterly proficient Rama along with Lakshmana started to square with the plans and programs of of his godly father for an ideal-sovereignty. [1-77-20b, 21a]

[Verse Locator](#)

पितुः आज्ञाम् पुरस्कृत्य पौर कार्याणि सर्वशः ॥ १-७७-२१

चकार रामः सर्वाणि प्रियाणि च हितानि च ।

मातृभ्यो मातृ कार्याणि कृत्वा परम यन्त्रितः ॥ १-७७-२२

गुरूणाम् गुरु कार्याणि काले काले अन्ववैक्षत ।

21b, 22-23a. **raamaH** = Rama; **pituH aaj~naam puraskR^itya** = father's, directives, keeping afore [in view]; **sarvaaNi** = all of the; **priyaaNi ca** = agreeable, also; **hitaani ca** = advantageous, also; **paura kaaryaaNi** = people's [welfare,] activities; **sarvashaH cakaara** = in entirety, undertook; **parama yantritaH** = in highly, self-disciplined manner; **maatR^ibhyaH maatR^i kaaryaaNi** = for mothers, mother's, activities [to humour motherly affection]; **guruuNaam guru kaaryaaNi** = to educators, educational, activities; **kR^itvaa** = on accomplishing; **kaale kaale** = from time, to time [timely]; **anvavaikshata** = on examining carefully.

Rama keeping his father's directives in view undertook welfare activities for the people that are agreeable and even advantageous to them, and in the entirety of those activities, and he undertook activities to humour motherly affection with his mothers, and educational activities with educators, and in a highly self-disciplined manner he used to review them carefully from time to time. [1-77-22b, 22, 23a]

[Verse Locator](#)

एवम् दशरथः प्रीतो ब्राह्मणा नैगमाः तथा ॥ १-७७-२३

रामस्य शील वृत्तेन सर्वम् विषय वासिनः ।

तेषाम् अति यशा लोके रामः सत्य पराक्रमः ॥ १-७७-२४

स्वयम्भूः इव भूतानाम् बभूव गुणवत्तरः ।

23b, 24-25a. **evam** = that way; **raamasya** = of Rama; **shiila vR^ittena** = deportment, comportment; **dasharathaH priitaH** = Dasharatha, is pleased; **braahmaNaa tathaa naigamaaH** = Brahman-s, likewise, urbanites; **sarvam viSaya vaasinaH [priitaH]** = in entire, kingdom, indwellers, [are pleased]; **loke** = in world; **ati yashaa** = who has high, distinction; **guNavat taraH** = by hallmarks, higher [in degree, de haut en bas]; **satya paraakramaH** = truthfulness, being vanquishing point [being vantage point]; **raamaH** = Rama; **teSaam** = for them [for

subjects of kingdom]; **bhuutaanaam** = among living beings; **svayam bhuuH iva** = self, born Brahma, as with; **babhuuva** = became [manifested.]

That way Dasharatha is pleased with the deportment and comportment of Rama, likewise the Brahman-s and urbanites, and even all of the indwellers in the entire kingdom are pleased, and he who has high distinction, his truthfulness alone is his vantage point, and whose hallmarks are of higher degree, that Rama has manifested himself to those subjects in the kingdom, and even to all of the living beings in the world, as the Self-Created Brahma. [1-77-23b, 24, 25a]

[Verse Locator](#)

रामः च सीतया सार्धम् विजहार बहून् ऋतून् ॥ १-७७-२५
मनस्वी तद् गतमानस्य तस्या हृदि समर्पितः ।

25b-26a. **manasvii raamaH ca** = hearty, Rama, also; **tat gatamaanasya** = her [alone,] one who permeated [into her heart]; **tasyaaH hR^idi sam arpitaH** = in her, in heart, well, dedicated [ensconce in her heart]; **siitayaa saardham** = Seetha, along with; **bahuun R^ituun vijahaara** = for many, seasons, disported.

Also, that hearty Rama who permeated into the heart of Seetha is ensconced in Seetha's heart alone, and he disported for many seasons along with Seetha. [1-77-25b, 26a]

The other mms use **raamaH tu** instead of **raamaH ca** where this **tu** says a difference. Then, 'Rama is busy in welfare and other works of state, **tu** 'but' he is also impassioned for Seetha. And he is **manasvii** 'hearty one' warm, friendly, spirited etc., are his dispositions for kingdom, people, governmental works **tu** 'but' he is that 'hearty' for Seetha... Hence **tad gataH - tasyaam gataH** 'he pervaded her psyche, hence casketed in her heart... In the other mms it will be **tasyaaH hR^idi nityam samarpitaH** 'heart of Seetha is 'always' dedicated to Rama... and that word **nityam** 'always, eternal, everlasting...' couple. So, they may be a couple from time immemorial **tu** 'but' they are as good as a fresh and fervent young couple... **bahuun R^ituun** 'for many, many seasons to come...' he is disporting with Seetha. Why tell seasons when there is calculated calendar with years, decades, and centuries... Not so... their disporting is according to seasons, with seasonal environ, with a seasonable togetherness... **vijahaara** is grammatically a **parasmai padi** then the fruition goes to the subject, and subject of the verse is Rama, so he alone is the enjoyer and insatiate is his enjoyment with Seetha, even during and after **bahuun R^ituun** many, and many seasons. **niravadhika paraspara baddha anuraaga abhivR^iddhi** 'an endless, mutual, conjugal, impassion and its enrichment - the self-content bliss of monogamy.

[Verse Locator](#)

प्रिया तु सीता रामस्य दाराः पितृ कृता इति ॥ १-७७-२६
गुणात् रूप गुणात् च अपि प्रीतिः भूयो अभिवर्धते ।

26b, 27a. **siitaa tu** = Seetha is, on her part; **pitR^i kR^itaa daaraaH** = by father [Dasharatha,] made [assented to,] wife; **iti** = thus [on becoming a wife]; **raamasya priyaa** = Rama's, beloved one; **guNaat** = by her own virtues; **ruupa guNaat ca api** = comeliness, by virtue of, also, even; **priitiH** = desirableness - loveliness; **bhuuyaH abhivardhate** = furthermore, burgeoning in him.

Seetha has become the beloved of Rama as she is wedded with the assent of his father Dasharatha, further Rama's love for Seetha burgeoned by virtue of Seetha's own virtues and loveliness. [1-77-26b, 27a]

Here the good old saying **ati ruupavatii siitaa - ati muurkhaaH ca raavaNa** 'Seetha is the greatest beauty, Ravana is the highest pigheaded demon...' may be remembered. He loved her for his father's voice / Had given her and approved the choice: / He loved her for each charm she wore / And her sweet virtues more and more. - Griffith.

[Verse Locator](#)

तस्याः च भर्ता द्विगुणम् हृदये परिवर्तते ॥ १-७७-२७
अन्तर् गतम् अपि व्यक्तम् आख्याति हृदयम् हृदा ।

27b, 28a. **bhartaa ca** = husband Rama, even; **tasyaaH hR^idaye** = in her, heart; **dvi guNam parivartate** = two, fold [twice as good,] made his mark; **hR^idayam antar gatam api** = in heart, interior of, went into [thoughts in heart of hearts]; **hR^idaa vyaktam aakhyaati** = by heart, clearly, [both] converse.

Even Rama as her husband made his mark in Seetha's heart twice as good, and they both used to clearly converse about their thoughts in their heart of hearts, just by their hearts. [1-77-27b, 28a]

[Verse Locator](#)

तस्य भूयो विशेषेण मैथिली जनक आत्मजा ।
देवताभिः समा रूपे सीता श्रीः इव रूपिणी ॥ १-७७-२८

28b-c. **ruupe devataabhiH samaa** = in mien, goddess', identical with; **ruupiNii shriiH iva** = personified, Goddess Lakshmi, like; [or, **shrII iva ruupiNii** = prosperity, as though, personified, reshaped] **maithilii** = one from Mithila province [a holy land, hence she is Holy]; **janaka aatmajaa** = Janaka's, soul-born, [daughter of the loftiest sagacious king Janaka]; **siitaa** = Seetha; **bhuuyaH** = much [indubitably]; [**sahaja guNa gaNa**] **visheSeNa** = [natural, traits, heaps of] characteristics; **tasya** = in his [Rama's]; [**hR^idaye parivartate** = in heart, meandering, rather rejoicing.]

In her mien Seetha is identical with goddesses, and she is like personified Goddess Lakshmi, thus she is the reshaped Divine Prosperity, and as she hails from Holy Mithila she shall be held Holy, and since she is the daughter of Janaka, a loftiest sagacious and invincible king, she is sagely and stately, besides being shapely, and she with all these heaps of natural traits and characteristics, Seetha is rejoicing the heart of Rama. [1-77-28b, c]

[Verse Locator](#)

तया स राज ऋषि सुतो अभिकामया
समेयिवान् उत्तम राज कन्यया ।
अतीव रामः शुशुभे मुदा अन्वितो
विभुः श्रिया विष्णुः इव अमर ईश्वरः ॥ १-७७-२९

29. **raaja R^iSi sutaH** = king, sagely, son of [Dasharatha]; **saH raamaH** = such as he is, Rama; **abhikaamayaa [abhiraamayaa]** = passionately [she who makes delight]; **uttama raaja kanyayaa** = with best [irreproachable,] king's, daughter; **sameyivaan** = conjugated / together with; **tayaa** = with her; **shriyaa** = with Goddess Lakshmi; **amara iishvaraH** = gods', god of; **vibhuH** = The Efficient Cause; **viSNuH iva** = Vishnu, like; **mudaa anvitaH** = elation, combined with; **atiiva shushubhe** = much [enthusiastically,] shone forth.

When passionately conjugated with such a princess from the irreproachable king Janaka, Rama, the son of sagely king Dasharatha, has enthusiastically shone forth like the God of Gods and the Efficient Cause, namely Vishnu, when He is together with Goddess Lakshmi. [1-77-29]

The 'son of king' suggests that Rama as a prospective king has no paucity for any items of enjoyment. The best 'princess' suggests that Seetha is no less than him, but now her prosperity edges on that of Rama, because she has Rama as her husband. And how will be their mutual affection and love? Many more pages can be written on it, but insufficiently, and perhaps inefficiently. This stanza from a romantic work **maalatii maadhaviyam** will say how such a love would be: **liinena prati bimbite iva likhite utkiirNa ruupeva ca | pratyupteva ca vajra lepa ghaTite iva antar nikhaate iva ca | saa naH cetasi kiilitena vishikhaiH ceto bhuvaH pancabhiH | cintaa santati tantu jaalena nibiDa syuute iva lagnaa priyaa |** 'my darling is immersed in my heart as sugar merges in milk, as the Red oleander reflects in a prism, as a portrait painted on canvas, as a picture carved on a stone tablet, as a gem studded in a ring, as bedaubed skin-cream, and as though the five darts of Love-god are nailed fixedly, [which darts usually will be in a touch-and-go fashion,] and as though stringed with thought-strings of my heartstrings, that are the halters with fastness...'

इति वाल्मीकि रामायणे आदि काव्ये बाल काण्डे सप्त सप्ततितमः सर्गः

Thus, this is the 77th, and conclusive chapter of Bala Kanda of Valmiki Ramayana, the
First Epic poem of India.

sarve janaaH sukhino bhavantu

All be Blest



Book Two - Ayodhya Kanda

Caveat 1: In this UTF version of Ayodhya kANDa proofreading is **not yet done** properly; uploaded to examine the experimental transposal of fonts to UTF-8 encoding.

Caveat 2: Some paragraphs in pratipadArtha and tAtparya sections will appear in **RED** colour, which has no special meaning, but color tags have overspread them while transposing to UTF fonts.

These will be corrected soon. Please bear with us...

Contents [only a few files, upto 70 sargas, are uploaded sofar]

1 : Rama, The Hero	sarga/chapter
2 : Dasaratha's Desire	sarga/chapter
3 : Preparing for the Ceremony	sarga/chapter
4 : Dasaratha's Premonition	sarga/chapter
5 : Festivities in Ayodhya	sarga/chapter
6 : Joy of a city	sarga/chapter
7 : The wicked Manthara	sarga/chapter
8 : Manthara's sinful words	sarga/chapter
9 : Manthara's success in poisoning Kaikeyi's mind	sarga/chapter
10 : Kaikeyi enters the house of wrath	sarga/chapter
11 : Kaikeyi's evil boons	sarga/chapter
12 : Dasaratha's reaction and Kaikeyi's adamant nature	sarga/chapter
13 : Dasaratha's grief and anguish	sarga/chapter
14 : The night passes	sarga/chapter
15 : Sumantra arrives at Sri Rama's chambers	sarga/chapter
16 : Jubilant city of Ayodhya	sarga/chapter
17 : Rama's arrival at royal court	sarga/chapter
18 : Kaikeyi's harsh words	sarga/chapter
19 : Rama decides to leave for forest	sarga/chapter
20 : Kausalya's grief	sarga/chapter
21 : Rama consoles angry Lakshmana	sarga/chapter
22 : Rama tries to pacify Lakshmana further	sarga/chapter
23 : Lakshmana's angry words	sarga/chapter

24 : Rama obtains Kausalya's permission	sarga/chapter
25 : Kausalya bids farewell to Rama	sarga/chapter
26 : Rama lets Seetha know of King's wish	sarga/chapter
27 : Seetha's wish to go to forest along with Rama	sarga/chapter
28 : Rama warns Seetha of difficulties of staying in forest	sarga/chapter
29 : Seetha's insistence on going to the forest	sarga/chapter
30 : Rama agrees to take Seetha to the forest	sarga/chapter
31 : Lakshmana too is permitted to go to the forest	sarga/chapter
32 : Rama distributes his wealth to Rishis	sarga/chapter
33 : Rama pays respects to his father at departure	sarga/chapter
34 : Rama consoles Dasaratha	sarga/chapter
35 :Sumantra Rails at Kaikeyi	sarga/chapter
36 : Siddhartha tries to persuade Kaikeyi	sarga/chapter
37 : Kaikeyi offers tree bark to Seetha to wear	sarga/chapter
38 : Dasaratha is enraged	sarga/chapter
39 : Rama seeks blessings of his mother	sarga/chapter
40 : Rama's departure from Ayodhya	sarga/chapter
41 : The Grief	sarga/chapter
42 : Dasaratha feels dejected	sarga/chapter
43 : Lamentation of Kausalya	sarga/chapter
44 : Sumitra assuages Kausalya's grief	sarga/chapter
45 : Rama requests the citizens to return to Ayodhya	sarga/chapter
46 : Rama passes the night on the banks of Tamasa river.	sarga/chapter
47 : The people of Ayodhya begin to rebuke themselves	sarga/chapter
48: Rama's departure for the forest	sarga/chapter
49 : Rama crossed three rivers	sarga/chapter
50 : Rama bids farewell to his birth-place	sarga/chapter
51 : Guha requests Lakshmana to take rest	sarga/chapter
52 : Guha gets a boat ready	sarga/chapter
53 : Rama tries to send Lakshmana back to Ayodhya	sarga/chapter
54 : The hermitage of Bharadwaja	sarga/chapter
55 : Sage Bharadwaja informs the route of Chitrakuta	sarga/chapter
56 : The Chitrakuta Mountain	sarga/chapter
57 : Sumantra drives back to Ayodhya	sarga/chapter
58 : Sumantra delivers the messages of Rama	sarga/chapter
59 : Dasaratha falls unconscious	sarga/chapter

60 : Sumantra was unable to console Kausalya	sarga/chapter
61 : Kausalya rebukes Dasaratha for his evil act	sarga/chapter
62 : King Dasaratha loses consciousness	sarga/chapter
63 : Dasaratha narrates his sin to Kausalya	sarga/chapter
64 : Dasaratha continued to narrate to Kausalya	sarga/chapter
65 : Dasaratha passes away	sarga/chapter
66 : Kausalya reproaches Kaikeyi	sarga/chapter
67 : Brahmins urge Vasishta to select a youth to be the king	sarga/chapter
68 : Vasishta instructs messengers to call Bharata and	sarga/chapter
69 : Bharata experiences a bad dream	sarga/chapter
70 : The messengers enter the city of Rajagriha	sarga/chapter
71 : Bharata reaches the city of Ayodhya	sarga/chapter
72 : Kaikeyi informs Bharata about the death of Dasaratha	sarga/chapter
73 : Bharata reproaches Kaikeyi in many ways	sarga/chapter
74 : Bharata then promises that he would bring Rama back	sarga/chapter
75 : Bharata and Satrughna go to Kausalya's palace	sarga/chapter
76 : Advice of Vasishta to Bharata	sarga/chapter
77 : Bharata and Shatrughna grieve on cremation ground	sarga/chapter
78 : Shatrughna seizes Manthara and threatens to punish her	sarga/chapter
79 : The king-makers request Bharata to take over Ayodhya	sarga/chapter
80: Construction of a high-way from Ayodhya to River Ganga	sarga/chapter
81: Bharata with Shatrughna enters the assembly	sarga/chapter
82: Bharata refuses to rob the throne from Rama.	sarga/chapter
83: Bharata goes to see Rama	sarga/chapter
84: Guha welcomes Bharata with drink of honey and meat	sarga/chapter
85: Bharata thanks Guha for his hospitality	sarga/chapter
86: Guha narrates Bharata about Rama's stay	sarga/chapter
87: Guha reports further details of Rama	sarga/chapter
88: Bharata approaches the foot of Angudi tree	sarga/chapter
89: Bharata asks Guha to to ferry them across the river by boats.	sarga/chapter
90: Bharata proceeds to see Bharadwaja	sarga/chapter
91: Bharadwaja arranges a befitting hospitality to Bharata.	sarga/chapter
92: Bharata approaches Bharadwaja	sarga/chapter
93: Bharata and his army reach Chitrakuta mountain	sarga/chapter
94: Rama shows the captivating scenery of Chitrakuta to Seetha	sarga/chapter
95: Rama and Seetha spend some time at Mandakini River	sarga/chapter

96: Rama hears a gigantic clamour of an army	sarga/chapter
97: Rama pacifies Lakshmana, who is angry with Bharata	sarga/chapter
98: Bharata continues his search for Rama's hermitage	sarga/chapter
99: Bharata beholds Rama's hermitage and approaches it	sarga/chapter
100: Rama enquires his father's welfare with Bharata	sarga/chapter
101: Bharata informs Rama about Dasaratha's death	sarga/chapter
102: Bharata requests Rama to come to Ayodhya	sarga/chapter
103: Rama fainted away, after hearing the news of his father's	sarga/chapter
104: Vasishta advances to the hermitage of Rama.	sarga/chapter
105: Bharata requests Rama to accept the kingdom	sarga/chapter
106: Bharata gives many reasons to Rama to accept the throne	sarga/chapter
107: Rama tells Bharata about Dasaratha's promise of kingdom	sarga/chapter
108: Jabali tries to persuade Rama to accept the Kingdom	sarga/chapter
109: Rama refutes the atheistic arguments of Jabali	sarga/chapter
110: Vasishta gives details of the creation of the world to Sri	sarga/chapter
111: Vashishta urges Rama to grant the prayer of Bharata	sarga/chapter
112: The sages requests Bharata to accept Rama's words	sarga/chapter
113: Keeping Rama's sandals on his head, Bharata ascends his	sarga/chapter
114: Bharata enters Ayodhya city	sarga/chapter
115: Bharata expresses his desire to proceed to Nandigrama	sarga/chapter
116: Rama notices anxiety among the sages who live in the	sarga/chapter
117: Rama decides to leave Chitrakuta Mountain	sarga/chapter
118: Anasuya instructs Seetha on the role of a devoted wife	sarga/chapter
119: Seetha shows the gifts of Anasuya to Rama.	sarga/chapter

Here concludes the second book Ayodhya Kanda, in Valmiki Ramayanam.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 1

Verses converted to UTF-8, Nov 09

Introduction

Valmiki describes the innumerable virtues of Sree Rama in this sarga. Dasaratha wants to coronate Rama as the crown prince with the approval of all his people. With this end in mind, he invites various citizens, important people from all cities and villages in his kingdom.

[Verse Locator](#)

गच्छता मातुलकुलं भरतेन तदाऽनघः ।
शत्रुघ्नो नित्यशत्रुघ्नो नीतः प्रीतिपुरस्कृतः ॥ २-१-१

1. **shatrughnaH** = Satrughna; **anaghaH** = who has no sins; **nitya shatrughnaH** = he who always annihilated his enemies; **neetaH** = was taken; **priiti puraskR^ithaH** = with love; **bharathena** = by Bharatha; **gachchhathaa** = while going; **tadaa** = then; **maatulakulam** = to the maternal uncle's house.

Bharatha, while going to his maternal uncle's house, has taken his brother Satrughna (he who has no sins and who annihilates his enemies) along with him with love.

[Verse Locator](#)

स तत्र न्यवसद्भ्रात्रा सह सत्कारसत्कृतः ।
मातुलेनाश्वपतिना पुत्रस्नेहेन लालितः ॥ २-१-२

2. **satkaara satkR^ithaH** = treated with good hospitality; **putra snehena** = with paternal love; **asvathinaa** = lord of cavalry; **maathulena** = his maternal uncle; **saH** = that Bharatha; **bhratraa saH** = with his brother; **nyavasat** = stayed; **tatra** = there.

Treated with good hospitality and paternal love by his maternal uncle, Yudhajit, who was a lord of cavalry, Bharatha stayed with his brother there.

[Verse Locator](#)

तत्रापि निवसन्तौ तौ तर्प्यमाणौ च कामतः ।
भ्रातरौ स्मरतां वीरौ वृद्धं दसरथं नृपम् ॥ २-१-३

3. **viirau** = those heroes; **bhraatarau** = both the brothers; **nivasanthau** = staying; **tatra** = there; **tarpyamaaNachaapi** = though satisfied by; **kaamathaH** = all the wants; **smarathaaM** = were remembering; **dasaratham nR^ipam** = the king Dasaratha.

Those heroes of valour Bharatha and Satrughna, though staying there enjoying all the comforts, were remembering their age old father.

[Verse Locator](#)

राजापि तौ महातेजाः सस्मार प्रोषितौ सुतौ ।

उभौ भरतशत्रुघ्नौ महेन्द्रवरुणोपमौ ॥ २-१-४

4. mahaa tejaaH = Mighty; raajaapi = king (Dasaratha); also; sasmaara = was remembering; sutau = his sons; bharata shatrughnau ubhau = both Bharatha and Satrughna; proshhitau = who were out of state; mahendra varunopamau = (and who were) equivalent to Indra and Varuna.

The mighty Dasaratha was also often remembering his sons Bharatha and Satrughna who were out of his state and who were equivalent to Indra and Varuna.

[Verse Locator](#)

सर्व एव तु तस्येष्ट श्रुत्वारः पुरुषर्षभाः ।

स्वशरीराद्विनिर्वृत्ताश्चत्वार इव बाहवः ॥ २-१-५

5. tasya = that Dasaratha; isTaaH = was loving; chatvaaraH = his four sons; purushharshhabhaaH = best among men; chatvaaraH baahavaH = like four hands; sarve evatu = all of them; nirvR^ittaaH = emerging; svashariiraat = out of his own body.

Dasaratha was bestowing his equal love to all his four sons who were best among men, as though they were his four hands emerging out of his own body.

[Verse Locator](#)

तेषामपि महातेजा रामो रतिकरः पितुः ।

स्वयम्भूरिव भूतानां बभूव गुणवत्तरः ॥ २-१-६

6. raamaH = Rama; svayambhuuriva = like the Brahma; bhuutaanaaM = among all the living beings; guNavattaraH = the most virtuous; teshhaamapi = among those brothers; mahaatejaH = the mightiest; ratikaraH babhuuva = was a source of joy; pituH = for his father.

Rama, like the Brahma among all the living beings, the most virtuous among those brothers and the mightiest was a great source of joy for his father.

[Verse Locator](#)

स हि देवै रुदीर्णस्य रावणस्य वधार्थिभिः ।

अर्थितो मानुषे लोके जज्ञे विष्णुः सनातनः ॥ २-१-७

7. saH = That Rama; sanaatanaH = the eternal; vishhnuH = Vishnu; jajjNehi = was born; maanushhe loke = on the earth; arthita = as urged by; devaihi = gods; vadhaarthishihi = to kill; udiirNasya raavaNasya = the egoistic Ravana.

That Rama - was He not the eternal Vishnu who was born on earth as prayed by celestials to kill the egoistic Ravana?

[Verse Locator](#)

कौसल्या शुशुभे पुत्रेणामिततेजसा ।

यथा वरेण देवानामदितिर्वज्रपाणिना ॥ २-१-८

8. aditiryathaa = like Adithi; vajrapaaNinaa = by Indra; devaanaaM vareNa = the best among celestials; kausalyaa = Kausalya; shushubhe = was shone by; putreNa = her son; amitatejasaa = the mighty.

Like Adithi by Indra, best among the celestials, Kausalya shone by her son Rama, the mighty.

स हि रूपोपपन्नश्च वीर्यवाननसूयकः ।
भूमावनुपमः सूनूर्णैर्धशरथोपमः ॥ २-१-९

9. saH = Rama; ruupopapannaH cha = having beautiful form; viiryavaan = a hero of valor; anasuuyakaH = without envy; gunaiH = by virtues; dasarathopamaH = like Dasaratha; anupamaH = an incomparable; suunuhu hi = son indeed; bhuumau = on earth.

Rama was beautiful in form, a hero of valor and without envy. By virtues, he was like Dasaratha. In this way, he was an incomparable son on earth.

Verse Locator

स च नित्यं प्रशान्तात्मा मृदुपूर्वं तु भाषते ।
उच्यमानोऽपि परुषं नोत्तरं प्रतिपद्यते ॥ २-१-१०

10. saH = that Rama; nityam = always; prashaantaatmaa = with a peaceful mind; bhaashhate = talked; mR^idupuurvakaM = softly; uttaram na prapadyate = he did not respond to; parushhaM = hard words; uchyamaanaha api = spoken by others.

That Rama was always peaceful in mind and spoke softly. He did not react to the hard words spoken by others.

Verse Locator

कथंचिदुपकारेण कृतेनै केन तुष्यति ।
न स्मरत्यपकाराणां शतमप्यात्मवत्तया ॥ २-१-११

11. saH = That Rama; aatmavattayaa = because of his good bent of mind; tushhyati = feels glad; kathaMchit = even by ; aikena = one; upakaareNa = good thing; kR^itena = done; na smarati = (but) does not mind; satamapi = even a hundred; apakaaraaNaam = bad things.

That Rama, because of his good bent of mind, feels glad even by whatever way a good thing is done to him. He does not remember any number of bad things done to him.

Verse Locator

शीलवृद्धैर्ज्ञानवृद्धैर्वयोवृद्धैश्च सज्जनैः ।
कथयन्नास्त वै नित्य मस्त्रयोग्यान्तरेष्वपि ॥ २-१-१२

12. astrayoga antareshhvapi = Even during intervals while practising archery; nityam = always; kathayannaasta = used to converse with; shiilavR^iddhai = elders by conduct; jJNaanavR^iddhai = elders by wisdom; vayovR^iddhai = elders by age (or); sajjanaiH = with good people.

Whenever he finds some time even while practising archery, Rama used to converse with elderly people, elder by way of conduct or wisdom or age or with good-natured people.

Verse Locator

बुद्धिमान् मधुराभाषी पूर्वभाषी प्रियंवदः ।
वीर्यवान्न च वीर्येण महता स्वेन विस्मितः ॥ २-१-१३

13. buddhimaan = wise man; madhurabhaashhii = sweet conversationalist; puurvabhaashhii = one who initiated a talk; priyaMvadaH = whose speech was compassionate; viiryavaan = person with valor; na cha vismitaH = not arrogant of; svena = his own; mahataa = great; viiryeNa = valor.

Rama was a wise man. He used to speak sweetly. He was the first man to initiate a talk. His speech was compassionate. He was valorous. But he was not arrogant of his mighty valor.

[Verse Locator](#)

न चानृतकथो विद्वान् वृद्धानां प्रतिपूजकः ।
अनुरक्तः प्रजाभिश्च प्रजाश्चाप्यनुरज्यते ॥ २-१-१४

14. na cha = not; anR^itakathaH = speaking untruth; vidvaan = all knowing person; pratipuujakaH = Receptive and worshipful to; vR^idhaanaam = elders; anuraktaH = being loved; prajaabhi = by people; anurajyate = loving; prajaashchapi = also the people.

He did not speak untruth. He was all knowing. He used to be receptive and worshipful to the elders. People used to love him and he used to love the people.

[Verse Locator](#)

सानुक्रोशो जितक्रोधो ब्राह्मणप्रतिपूजकः ।
दीनानुकम्पी धर्मज्ज्ज्ञो नित्यं प्रग्रहवान् शुचिः ॥ २-१-१५

15. saanukroshaH = had compassion; jitakrodhaH = conquered anger; braahmana pratipuujakaH = receptive and worshipful to the wise; diinaanukampii = had mercy towards the meek; dharmajNaH = knew what was to be done; nityam pragrahavaan = Had always self control; suchiH = was clean (in conduct).

He had compassion. He conquered anger. He used to be receptive and worshipful to the wise. He had mercy towards the meek. He knew what was to be done. He had always self-control. He was clean (in conduct).

[Verse Locator](#)

कुलोचितमतिः क्षात्रं धर्मं स्वं बहुमन्यते ।
मन्यते परया कीर्त्य महत्स्वर्गफलं ततः ॥ २-१-१६

16. kulochitamatiH = attitude suitable for his social rank; bahumanyate = giving due respect to; kshaatraM dharmam = righteousness of warrior-class; manyate = thought; tataha = by following that righteousness; parayaa kiirtya = by great fame; mahat = great; swargaphalam = fruit of heaven.

That Rama, having an attitude suitable for his social rank, giving due respect to righteousness of warrior-class, believed that by following the righteousness he would attain great fame and through it the fruit of heaven.

[Verse Locator](#)

नाश्रेयसि रतो विद्वान्न विरुद्धकथारुचिः ।
उत्तरोत्तरयुक्तौ च वक्ता वाचस्पति र्यथा ॥ २-१-१७

17. na rataH = not interested(in); ashreyasi = actions not beneficial; vidvaan = scholar; Na viruddhakathaaruchiH = no taste in tales opposing righteousness; vaachaspatiryathaa = like brihaspathi; uttarottarayuktau = in showing series of strategies; vaktaa = a fluent speaker.

Rama was not interested in actions, which were not beneficial. He was a scholar. He had no taste in tales opposing righteousness. Like v❖chaspatti, his eloquent speech contained a series of strategies for action.

[Verse Locator](#)

अरोगस्तरुणो वाग्मी वपुष्मान् देशकालवित् ।
लोके पुरुषसारज्ञस्साधुरेको विनिर्मितः ॥ २-१-१८

18. arogaH = without disease; taruNaH = young man; vaagmii = speaker; vapushhmaan = person with a good body; deshakaalavit = knew time and place; purushhasaarajJNaH = could grasp the essence of men; ekaH = the one; saadhuH = gentleman; vinirmitaH = created; loke = on earth.

Rama was a young man without any disease. He was a good speaker. He had a good body. He knew both time and place. He could grasp the essence of men. He was the one gentleman born on earth.

[Verse Locator](#)

स तु सेष्ठैर्गुणैर्युक्तः प्रजानां पार्थिवात्मजः ।
बहिश्चर इव प्राणो बभूव गुणतः प्रियः ॥ २-१-१९

19. prajaanaam = To people; priyaH = loving; saH = that; paarthivaatmajaH = prince; shreshhThaiH = with good; guNaiH = virtues; yuktaH = contained; babhuuva = existed; praanaH aiva = like spirit; bahishcharaH = moving outside; guNataH = by virtues.

People loved the virtuous prince Rama and treated him as their spirit moving outside.

[Verse Locator](#)

सम्यग्विद्याव्रतस्नातो यथावत्साङ्गवेदवित् ।
इष्वस्रे च पितुः श्रेष्ठो बभूव भरताग्रजः ॥ २-१-२०

20. vidyaavratasnaataH = after bathing in the discipline of education; samyak = properly; saaN^gavedavit = After knowing archery; yathaavat = as prescribed; bharataagrajaH = elder brother of Bharatha (Rama); babhuuva = was; shreshhThaH = better than; pituH = father; ishhvastre = in archery.

After completing his education properly, Rama, after knowing the science of archery as prescribed, was better than his father in the use of bow and arrows.

[Verse Locator](#)

कल्याणाभिजनः साधुरदीनः सत्यवागृजुः ।
वृद्धैरभिविनीतश्च द्विजैर्धर्मार्थदर्शिभिः ॥ २-१-२१

21. kalyaanaabhijanaH = having born in a good clan; saadhuH = gentleman; adiinaH = not a feeble man; satyavaak = speaker of truth; R^ijuH = straightforward man; abhiviniitaH = properly trained by; vR^iddhaiH = elderly; dvijaiH = wisemen; dharmartha darshibhiH = who realized righteousness.

Rama, having born in a good clan, was gentle minded. He was not feeble. He spoke truth. He was straightforward. He was properly trained by elderly wise men that knew righteousness.

[Verse Locator](#)

धर्मकामार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान् ।
लौकिके समयाचारे कृतकल्पो विशारदः ॥ २-१-२२

22. dharma kaamaartha tattvajnaH = one who knew the real form of desire; wealth and righteousness; smR^itimaan = one who had a good power of memory; pratibhaanavaan = one who had a spontaneous wisdom to respond; vishaaradaH = one who had skill; kR^itakalpaH = one who had created arrangement of; samayaachaare = customs useful at that time; laukike = for the society.

Rama knew the real form of desire, wealth and righteousness. He had a good memory power. He had a spontaneous wisdom. He had skills in arranging customs useful to society prevalent at that time.

[Verse Locator](#)

निभृतः संवृताकारो गुप्तमन्त्रः सहायवान् ।
अमोघक्रोधहर्षश्च त्यागसंयमकालवित् ॥ २-१-२३

23. nibhR^itaH = Humble man; saMvR^itaakaaraH = Had an enclosed form; gupta mantraH = kept thoughts to himself; sahaayavaan = helped others; amogha krodha harshhashcha = his anger and pleasure not wasteful; tyagasaMyama kaalavit = knew the timing of giving and non-giving.

Rama was humble. He did not let his feelings appear outwardly. He kept his thoughts to himself. He helped others. His anger and pleasure were not wasteful. He knew when to give and when not to give.

[Verse Locator](#)

दृढभक्तिः स्थिरप्रज्ञो नासद्ग्राही न दुर्वचाः ।
निस्तन्द्रिरप्रमत्तश्च स्वदोषपरदोषवित् ॥ २-१-२४

24. dR^idha bhaktiH = had a firm devotion; sthira prajJNaH = had steadfast mind; aasadgraahii = was not stubborn; na durvachaaH = not speaking evil words; nistandriH = had no idleness; apramattaH = was alert; svadoshahaparadoshhavit = and recognized his own errors and those of others.

Rama had a firm devotion and steadfast mind. He was not stubborn nor did he speak evil words. He was free from idleness and was ever alert. He recognized his own errors and those of others.

[Verse Locator](#)

शास्त्रज्ञश्च कृतज्ञश्च पुरुषान्तरकोविदः ।
यः प्रग्रहानुग्रहयोर्यथान्यायं विचक्षणः ॥ २-१-२५

25. shaastrajJNaH cha = He knew sciences; kR^itajJNaH cha = knew their practice; purushhaantarakovidah = understood differences among men; yathaanyaayam = as per justice; vichakshaNaH = discriminator of; pragrahaanugrahayoH = punishment and protection.

Rama knew the theory and practice of sciences. He understood the differences among men. He could judiciously discriminate whom to protect and whom to punish.

[Verse Locator](#)

सत्संग्रहप्रग्रहणे स्थानविन्निग्रहस्य च ।
आयकर्मण्युपायज्ञः संदृष्टव्ययकर्मवित् ॥ २-१-२६

26. satsaMgrahapragrahaNe = identifying the good and protecting them; sthaanavit = knew the people; nigrahasya cha = to be reprimanded; upaayajJNaH = knew the ways and means of; aaya karmaNi = getting income; sandR^ishhTa vyaya karmavit = knew the system of spending as mentioned in sastra.

He identified good men and protected them. He knew the people worthy of reprimand. He knew the ways and means of getting income as well as the system of spending, as perceived by economic sciences.

[Verse Locator](#)

श्रेष्ठं शास्त्रसमूहेषु प्राप्तो व्यामिश्रकेषु च ।
अर्थधर्मौ च संगृह्य सुखतन्त्रो न चालसः ॥ २-१-२७

27. **praaptaH** = obtained; **shraishhThyam** = great skill; **shaastrasamuuveshu** = in groups of sciences; **vyaamishrakeshhu cha** = and in their subsidiaries; **sukhatantraH** = Interested in enjoying comforts; **saMgR^ihya** = after understanding; **artha dharmau** = economic realities; **na alasaH** = and never remained inactive.

Rama could obtain great skill in the groups of sciences along with their subsidiaries. He was interested in enjoying comforts only after understanding the economic realities. He never remained inactive.

[Verse Locator](#)

वैहारिकाणां शिल्पानां विज्ञातार्थविभागवित् ।
आरोहे विनये चैव युक्तोवारणवाजिनाम् ॥ २-१-२८

28. **vijJNaataa** = acquainted with; **shilpaanaam** = fine arts; **vaihaarikaaNaam** = useful in entertainment; **arthavibhaagavit** = knew how to distribute wealth; **yuktaH** = efficient in; **aarohe** = in riding; **vinaye** = in taming; **vaaraNavaajinaam** = elephants and horses.

Rama was acquainted with the fine arts useful for entertainment. He knew how to distribute the wealth. He was efficient in riding and taming of elephants and horses.

[Verse Locator](#)

धनुर्वेदविदां श्रेष्ठो लोकेऽतिरथसंमतः ।
अभियाता प्रहर्ता च सेनानयविशारदः ॥ २-१-२९

29. **shreshhThaH** = best of persons; **dhanur veda vidaam** = knowing the science of archery; **athirathasaMmataH** = appreciated by the champions of archery; **senaa nayavishaaradaH** = Attained skills in moving the army properly; **abhiyaataa** = facing the enemies; **prahartaa cha** = (He) used to kill them.

Rama was the best of persons knowing the science of archery in the world; and was well appreciated by the champions of archery. He attained skills in marshalling the army. He faced and killed the enemies in battle.

[Verse Locator](#)

अप्रधृष्यश्च संग्रामे क्रुद्धैरपि सुरासुरैः ।
अनसूयो जितक्रोधो न दृप्तो न च मत्सरी ।
न चावमन्ता भूतानां न च कालवशानुगः ॥ २-१-३०

30. **kruddhaiH** = enraged; **suraasurair api** = even by suras and asuras; **apradhR^ishhyaH** = (He) could not be defeated; **saMgraame** = in battle; **anasuuyaH** = had no jealousy; **jitakrodhaH** = conquered anger; **na dR^iptaH** = Had no arrogance; **na matsarii cha** = Had no envy; **na cha avamantaa** = not humiliated; **bhuutaanaam** = living beings; **na kaala vashaanugaH cha** = had not surrendered to time.

Even enraged celestials and demons could not defeat Rama in battle. He had no jealousy. He conquered anger. He had no arrogance and envy. He had not humiliated any living being. He had not surrendered to time.

[Verse Locator](#)

एवं श्रेष्ठगुणैर्युक्तः प्रजानां पार्थिवात्मजः ।
संमतस्त्रिषु लोकेषुवसुधायाः क्षमागुणैः ॥ २-१-३१

31. paarthivaatmajaH = That prince Rama; **evam shreshhThagunaiH** = with these good virtues; **yuktaH** = fair; **prajaanaam** = to the people; **saMmataH** = was agreeable; **trishhu lokeshhu** = to the three worlds; **kshamaa guNaiH** = virtue of forgiveness; **vasudhaayaaH** = (comparable) to the earth; **budhya** = By wisdom; **bR^ihaspate** = to brihaspathi; **viiryeNa** = by valour; **shachiipate** = to devendra; **tulyaH** = (He was) equal.

That Prince Rama, with these good virtues, was fair to the people. He was agreeable to the three worlds. By patience and the related virtues, he was equal to earth, by wisdom to Brihaspathi and by valor to Devendra.

[Verse Locator](#)

तथा सर्वप्रजाकान्तैः प्रीतिसंजननैः पितुः ॥ २-१-३२
गुणैर्विरुचे रामो दीप्तः सूर्य इवांशुभिः ।

32. **raamaH** = Rama; **guNaiH** = by virtues; **sarva prajaakaantaiH** = which are enlightening to all the people; **priitisamjananaiH** = which are source of liking; **rituH** = to his father; **viruruche** = was shining; **suurya eva** = like the sun; **diiptaH** = shining; **aMshubhiH** = by the rays.

Rama, by his virtues, was a source of happiness to all the people and a spring of joy to his father. As the sun shines with his rays, Rama was shining, thus, with his virtues.

[Verse Locator](#)

तमेवंव्रतसंपन्नमप्रधृष्यपराक्रमम् ॥ २-१-३३
लोकपालोपमं नाथमकामयत मेदिनी ।

33. **medinii** = the Earth; **akaamayata** = wished; **tam** = Rama; **naatham** = (to be) the lord; **evaM vrathasaMpannam** = as he was adorned with disciplined life; **apradhR^ishhya paraakramam** = having undefeatable valor; **lokapaalopamam** = equal to the universal lords like Indra.

The earth wished Rama to be her Lord as he was adorned with self-control and norms of behavior bearing undefeatable valor equal to that of universal lords like Indra.

[Verse Locator](#)

एतैस्तु बहुभिर्युक्तं गुणैरनुपमैः सुतम् ॥ २-१-३४
दृष्ट्वा दशरथो राजा चक्रे चिन्तां परंतपः ।

34. **raajaa** = King dasaratha; **paraMtapah** = who annihilates enemies; **chakre** = constructed; **chintaaM** = thoughts; **dR^ishhTvaa** = after observing; **sutam** = the son; **bahubhiH** = (having) many; **anupamaiH** = incomparable; **etaiH** = these; **guNaiH** = virtues.

Dasaratha, who annihilates enemies, started thinking as follows after observing his son with his many incomparable virtues.

[Verse Locator](#)

अथ राज्ञो बभूवैवं वृद्धस्य चिरजीविनः ॥ २-१-३५
प्रीतिरेषा कथं रामो राजा स्यान्मयि जीवति ।

35. **atha** = thereafter; **chiranjiivinaH** = long living; **vR^idhasya** = aged; **raajJNaH** = Dasaratha; **evam babhuuva** = thus thought; **katham syaat** = how will; **raamaH** = Rama (become); **raajaa** = king; **maya jiivati** = while I am alive; **eshhaa priitiH** = (shall I enjoy) this happiness.

The long living and aged Dasaratha thought: "Will Rama become king while I am still alive? Shall I enjoy that happiness?"

[Verse Locator](#)

एषा ह्यस्य परा प्रीतिर्हृदि संपरिवर्तते ॥ २-१-३६
कदा नाम सुतं द्रक्ष्याम्यभिषिक्तमहं प्रियम् ।

36. eshhaa paraa = this great; priithiH = loving thought; saMparivartatehi = was ringing; hR^idi = in his heart; naama = when; drakshyaami = shall I see; priyam sutam = beloved son Rama; abhishhiktam = crowned as king.

A great loving thought was ringing in his mind that when he would be able to see his beloved son Rama crowned as a king.

[Verse Locator](#)

वृद्धिकामो हि लोकस्य सर्वभूतानुकम्पनः ॥ २-१-३७
मत्तः प्रियतरो लोके पर्जन्य इव वृष्टिमान् ।

37. loka = In the country; mattaH = Better than me; priyataraH hi = (he is) better liked; vR^ishhTimaan = raining; parjanyaH iva = like cloud; vR^iddhi kaamaH = desires development of; lokasya = world; sarvabhuuta anukampanaH = has equal compassion towards all living creatures.

"Is not Rama, as a raining cloud to the earth, better liked by people than me, as he desires the development of the world and has equal compassion towards all living beings."

[Verse Locator](#)

यमशक्रसमो वीर्ये बृहस्पतिसमो मतौ ॥ २-१-३८
महीधरसमो धृत्यां मत्तश्च गुणवत्तरः ।

38. viirye = In valour; yama sakra samaH = equal to Yama and Indra; matau = in wisdom; bR^ihaspati samaH = equal to Bruhaspati; dhR^ityaam = in courage; mahiidhara samaH = equal to mountain; guNavattaraH = better virtues; mattaH cha = than me.

"Rama is equal to Yama and Devendra in valor, to Brihaspati in wisdom and to a mountain in courage. He is more virtuous than me."

[Verse Locator](#)

महीमहमिमां कृत्स्नामधितिष्ठन्तमात्मजम् ॥ २-१-३९
अनेन वयसा दृष्ट्वा यथा स्वर्गमवाप्नुयाम् ।

39. yathaa = How; aham = I; avaapnuyaam = attain; svargam = heaven; dR^ishhTvaa = after seeing; anena vayasaa = in this age; aatmajaam = my son; adhitishhThantam = ruling; kR^itsnaam = the entire; imaam mahiim = this Earth.

"Shall I attain heaven, after seeing in this age, my son ruling the entire earth?"

[Verse Locator](#)

इत्येतै विविधै स्तैस्तै रन्यपार्थिवदुर्लभैः ॥ २-१-४०
शिष्टैरपरिमेयैश्छ लोके लोकोत्तरैर्गुणैः ।
तं समीक्ष्य महाराजो युक्तं समुदितैः शुभैः ॥ २-१-४१
निश्चित्य सचिवैः सार्धं युवराजममन्यत ।

40;41. iti = this way; vividhaiH = various; anya paarthiva durlabhaiH = Not at all seen in other kings; taistaiH = those and those; ethaiH = these virtues; loke = in the world; aparimeyaiH = which can not be counted; lokottaraiH = Best in the world; samuditaiH = gathered at one place; shubhaiH = auspicious; yuktaM = containing; shishhTaiH = the remaining; guNaiH = virtues; samiikshya = seeing; tam = that Rama; mahaaraajaH = king of Dasaratha; sachivaiH saardhaM = along with ministers; nishchitya = decided; yuvaraajam = as prince; amanyata = thought.

Rama had many other virtues beyond hitherto stated virtues not to be seen in other kings. His virtues cannot be counted and they are the best in the world. Seeing that type of virtuous Rama, Dasaratha along with his ministers, decided to make Rama the prince.

[Verse Locator](#)

दिव्यन्तरिक्षे भूमौ च घोरमुत्पातजं भयम् ॥ २-१-४२
संचक्षेऽथ मेधावी शरीरे चात्मनो जराम् ।

42. atha = thereafter; medhaavii = the wise Dasaratha; aachachakshe = said; ghoram = great; bhayam = alarm; divi = in heaven; antarikshe = in space; bhuumau cha = in earth; utpaadajam = comet like things; aatmanaH = his; shariire = body; jaraam cha = getting aged.

The wise Dasaratha said that there was sign of a great alarm being forecast because of comet like things found in earth heaven and the sky. He also told the ministers that his body was getting aged.

[Verse Locator](#)

पूर्णचन्द्राननस्याथ शोकापनुदमात्मनः ॥ २-१-४३
लोके रामस्य बुबुधे संप्रियत्वं महात्मनः ।

43. bubudhe = (He) recognised; raamasya = Rama; puurNachandraananasya = one who has a face like a full moon; mahaatmanaH = great wise man; loke saMpriyatvaM = liked by the people; athaH = and; aatmanaH shokaapanudam = will remove his worry.

He recognized that if Rama were crowned as king, he would not have worries as Rama had beautiful face as a full moon; was a great wise man; and was liked by the people.

[Verse Locator](#)

आत्मनश्च प्रजानां च श्रेयसे च प्रियेण च ॥ २-१-४४
प्राप्तकालेन धर्मात्मा भक्त्या त्वरितवान् नृपः ।

44. dharmaatma = the righteous; nR^ipaH = King Dasaratha; priyeNa cha = to his liking; tvaritavaan = was hurried; bhaktyaa = with interest; sreyaase cha = beneficial to; aatmanashcha = his own self (and); prajaanaam cha = people; praaptakaalena = time has come.

The righteous Dasaratha was hurried with concern in the coronation of Rama as it is for his own benefit and for the benefit of people. Because it is as per his liking and also as the appropriate time has come.

[Verse Locator](#)

नानानगरवास्तव्यान् पृथग्जानपदानपि ॥ २-१-४५
समानिनाय मेदिन्याः प्रधानान् पृथिवीपतीन् ।

45. naanaa nagaravaastavyaan = those residing in various cities; jaanapadaanapi = those residing in villages; pradhaanaan = principal officers; medinyaaH = of lands; pR^ithiviipatiin = kings; pR^ithak = separately; samaaninaaya = called for.

Dasaratha called for other kings and officers staying in various cities and villages in his kingdom separately.

[Verse Locator](#)

न तु केकयराजानं जनकं वा नराधिपः ॥ २-१-४६
त्वरया चानयामास पश्चात्तौ श्रोष्यतः प्रियम् ।

46. tvarayaa = By hurry; naraadhipaH = the king; anayaame = did not call for; kekayaraajaanaM = the king of kekaya; janakaM vaa = or Janaka; tau = both of them; shroshhyataH = could hear; priyam = the good news; pashchaat = afterwards.

The hurried Dasaratha did not call for the king Kekaya, the maternal uncle of Bharatha or the King Janaka as he thought they both could hear the good news even afterwards.

[Verse Locator](#)

तान्वेश्मनानाभरणैर्यथार्हं प्रतिपूजितान् ॥ २-१-४७
ददर्शालंकृतो राजा प्रजापतिरिव प्रजाः ।

47. raajaa = The king; prathipuujitaan = presented; taan = all of them; veshmanaanaabharaNaiH = houses and various jewelry; yathaarhaM = suitably; alaMkR^itaH = adorned himself; dadarsha = looked them; prajaapatiH = (like) lord Brahma; prajaaH iva = as children.

The king Dasaratha presented them suitably with houses and jewelry. Duly adorned himself, he looked after them in the manner Lord Brahma looks after his children.

[Verse Locator](#)

अथोपविष्टे नृपतौ तस्मिन् परबलार्दने ॥ २-१-४८
ततः प्रविविशुः शेष राजानो लोकसम्मताः ।

48. atha = There afterwards; sheshhaaH = the remaining; rajaanaH = kings; lokasammataaH = loved by the people; pravivishuH = entered; tataH = after; nR^ipatau = the king; parabalaardhane = who annihilates the opponent's army; upavishhTe = occupied his seat.

All the invited kings, duly liked by their people, entered the assembly after the king Dasaratha , who annihilates the opponent's army, occupied his seat.

[Verse Locator](#)

अथ राजवितीर्णेषु विविधेष्व्वासनेषु च ॥ २-१-४९
राजानमेवाभिमुखा निषेदुर्नियता नृपाः ।

49. atha = There afterwards; nR^ipaaH = those kings; nishheduH = sat; vividheshhu = in various; aasaneshhu = seats; raajavitiirneshhu = allotted by king; abhimukheH = facing towards; raajaanameva = the said king; niyataH = as per rules.

The kings thus entered, occupied their various seats allotted to them by the king, by facing toward the king as per the prescribed rules.

[Verse Locator](#)

स लब्धमानैर्विनयान्वितैर्नृपैः ।
पुरालयै र्जानपदैश्च मानवैः ।

उपोपविष्टैर्नृतो बभौ ।

सहस्रचक्षुर्भगवानिवामरैः ॥ २-१-५०

50. vR^itaH = surrounded by; labdhamaanaiH = Respected; vinayaanvitaiH = humble; upopavishhTaiH = closely sat; nR^ipaiH = kings; maanvaiH = the officers of; puraalayaiH = cities; jaanapadaiH = villagers; saH = that king Dasaratha; babhau = shone; bhagavaan sahasrachakshuriva = like lord Indra; amaraiH = surrounded by celestials.

Surrounded by the respected and humble kings sitting closely to him as well as the important heads of cities and villages, king Dasaratha shone like lord Devendra surrounded by celestials.

॥ इति श्रीमद्रामायणे अयोध्यकाण्डे प्रथम सर्गः ॥

Thus completes 1st Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 2 Verses converted to UTF-8, Nov 09

Introduction

Dasaratha mentions his desire about coronation of Rama before the assembly of people. All people in the assembly unanimously and delightfully accept it while describing all of Rama's virtues.

[Verse Locator](#)

ततः परिषदं सर्वमामन्त्र्य वसुधाधिपः ।
हितमुद्धर्षणं चैवमुवाच प्रथितं वचः ॥ २-२-१

1. tataH = There afterwards; vasudhaadhipaH = king Dasaratha; evam = thus; uvaacha = spoke; hitam = beneficial; uddharshhaNam = pleasing; prathitaM = famous ; vachaH = words; amantrya = (to) invited; sarvam = whole; parishhadam = court.

Addressing invited gathering in the court, Dasaratha spoke in friendly, pleasing and clear terms.

[Verse Locator](#)

दुन्धुभिस्वनकल्पेन गम्भीरेणानुनादिना ।
स्वरेण महता राजा जीमूत इव नादयन् ॥ २-२-२
राजलक्षणयुक्तेन कान्तेनानुपमेन च ।
उवाच रसयुक्तेन स्वरेण नृपतिर्नृपान् ॥ २-२-३

2;3. nR^ipati = The lord of men; raajaa = king Dasaratha; uvaacha = addressed; nR^ipaan = the rulers; dundubhi svana kalpena = like the sound of a kettle drum; gambhiireNa = resounding; mahataa = great; svareNa = by sound; jiimuutaH iva = like cloud; naadayan = making sound; raaja lakshana yuktena = marked with characteristics of kings; kaantena = splendid; svareNa = with voice; anupamena cha = without comparison; rasayuktena = containing sweetness .

In a loud voice resembling that of a kettle-drum, resounding the air like a thundering cloud and in a sweet splendid and incomparable voice endowed with the characteristics of a king's voice, King Dasaratha the lord of men spoke to the kings as follows:

[Verse Locator](#)

विदितं भवतामेतद्यथा मे राज्यमुत्तमम् ।
पूर्वकैर्मम राजेन्द्रैस्सुतवत् परिपालितम् ॥ २-२-४

4. viditaM = It is well known; yathaa = how; me = my; uttamam = best; raajyam = kingdom; paripaalitam = was protected by; mama = my; puurvakaiH = ancestral; rajendraiH = kings; sutavat = like son.

"It is well known that my excellent kingdom was ruled by my ancestral kings as if it were their son."

[Verse Locator](#)

सोऽहमिक्ष्वाकुभिः सर्वैर्नरेन्द्रैः परिपालितम् ।
श्रेयसा योक्तुकामोऽस्मि सुखार्हमखिलं जगत् ॥ २-२-५

5. saH = that; aham = I; yoktu kaamah asmi = am having desire; akhilam = entire; jagat = world; paripaalitam = protected by; sarvaiH = various; ikshvaakubhiH = descendants of ikshvaaku; narendraiH = kings; yoktu shreyasaa = be bestowed with goodness; sukhaarham = suitable for happiness.

"I have a desire that this entire land which was protected by the descendents of Ikshvaaku dynasty, be bestowed with goodness and the resultant happiness."

[Verse Locator](#)

मयाप्याचरितं पूर्वेः पन्थानमनुगच्छता ।
प्रजा नित्यमनिद्रेण यथाशक्त्यभिरक्षिताः ॥ २-२-६

6. aacharitam = followed by; panthaanam = path; anugachchhata = followed by; puurvaiH = ancestors; mayaapi = by me also; nityam = always; prajaaH = people; abhirakshitaH = were protected ; anidreNa = with alertness; yathaashakti = within my own ability.

"Following the path established by my ancestors, I have always protected my people with alertness and to the best of my ability."

[Verse Locator](#)

इदं शरीरं कृत्स्नस्य लोकस्य चरता हितम् ।
पाण्डुरस्यातपत्रस्य छायायां जरितं मया ॥ २-२-७

7. mayaa = by me; charitaa = being conducted; hitham = for the benefit; kR^itsnasya = of all ; lokasya = of the people; idam shariiram = this body; jaritam = became worn out; chchhaayaayaaM = under the shadow; paandurasya atapatrasya = of white umbrella.

"In conducting the kingdom for benefit of the entire people, my body became impaired under shade of the white umbrella."

[Verse Locator](#)

प्राप्य वर्षसहस्राणि बहू न्यायूषि जीवतः ।
जीर्णस्यास्य शरीरस्य विश्रान्ति मभिरोचये ॥ २-२-८

8. asya = this; shariirasya = body; praapya = got; jiivataH = living; bahuuni = many; varshha sahasraaNi = thousands of years; aayuuMshhi = of age; abhirochaye = I desire; vishraantim = rest.

"This body has been living for many thousands of years. Hence I desire rest."

[Verse Locator](#)

राजप्रभावजुष्टाम् हि दुर्वहामजितेन्द्रियैः ।
परिश्रान्तोऽस्मि लोकस्य गुर्वी धर्मधुरं वहन् ॥ २-२-९

9. gurviim = great; lokasya = worldly; dharmadhuraM = weight of righteousness; raaja prabhaava justaam = serviced by regal power; durvahaam = could not be carried

by; **ajitendriyaiH** = those who have not defeated senses; **asmi parishraantaH** = I am tired; **vahan** = of carrying.

"This burden of worldly righteousness is very heavy. This can be sustained only by royal power with qualities like courage and valor. A person who has no control of senses can not carry this burden. I have become tired while carrying this burden of righteousness. "

[Verse Locator](#)

सोऽहं विश्रममिच्छामि पुत्रं कृत्वा प्रजाहिते ।
सन्निकृष्टानिमान् सर्वाननुमान्य द्विजर्षभान् ॥ २-२-१०

10. **saH aham** = (That) I; **ichchhaami** = desire; **vishramam** = to rest; **anumaanya** = getting consent (of); **sarvaan** = all; **imaan** = these; **dvijarshhabhaan** = best of Brahmans; **sannikR^ishhTaan** = close at hand; **kR^itvaa** = keeping; **putram** = son; **prajaahite** = for the benefit of people.

"I desire to take rest, entrusting the rule to my son for the benefit of the people, after obtaining consent from all those best Brahmans who are close to me."

[Verse Locator](#)

अनुजातो हि मां सर्वैर्गुणैर्ज्येष्ठो ममात्मजः ।
पुरन्दरसमो वीर्ये रामः परपुरंजयः ॥ २-२-११

11 **Mama** = my; **jyesTha aatmajaH** = eldest son; **raamaH** = Rama; **purandara samaH** = equal to Devendra; **viirye** = in valor; **parapuraMjayaH** = conqueror of cities of foes; **anujaataH hi** = born along with; **mamaiH** = my; **sarvaiH** = entire; **guNaiH** = qualities.

"My eldest son Rama is equal to Devendra in valor. He is the conqueror of cities of enemies. He is equal to me in all qualities."

[Verse Locator](#)

तं चन्द्रमिव पुष्येण युक्तं धर्मभृतां वरम् ।
यौवराज्ये नियोक्तास्मि प्रीतः पुरुषपुङ्गवम् ॥ २-२-१२

12. **priitaH** = Joyfully; **niyoktaasmi** = I shall appoint; **tam** = that Rama; **chandramiva** = like moon; **yuktam** = together; **pushhyena** = with pushya star; **varam** = best; **dharmabR^itaam** = among protectors of righteousness; **purushapuN^gavam** = excellent man; **yauvaraajye** = to the realm of prince.

"Joyfully, I shall appoint Rama, who shines like the moon together with Pushya star, who is the best among the protectors of righteousness and who is an excellent man, to the realm of prince."

[Verse Locator](#)

अनुरूपः स वै नाथो लक्ष्मीवान् लक्ष्मणाग्रजः ।
त्रैलोक्यमपि नाथेन येन स्यान्नाथवत्तरम् ॥ २-२-१३

13. **lakshmaNaagrajaH** = Brother of Lakshmana (Rama); **naathena** = as lord; **yena** = by whom; **trailokyamapi** = even the three worlds; **syaat** = will have; **naathavattaram** = the best master; **saH** = That; **lakshmivaan** = glorious; **anuruupaH** = fitting; **naathaH vai** = Lord.

"If Rama becomes the lord, the three worlds also will have the best master. He is a glorious man. That Rama is the only fittest lord for the kingdom."

[Verse Locator](#)

अनेन श्रेयसा सद्यः सम्योज्यैवमिमां महीम् ।
गतक्लेशो भविष्यामि सुते तस्मिन्निवेश्य वै ॥ २-२-१४

14. **niveshya** = By keeping; **imaam** = this; **maheem** = earth to; **tasmin** = that; **sute** = son Rama; **evam** = thus; **sadyaH** = immediately; **samyojya** = arranged; **shreyasaa** = with good; **bhavishyaami** = I shall become; **gataklesaH** = devoid of difficulties.

"By entrusting this kingdom to Rama, I shall be thus doing an immediate good and shall be devoid of difficulties."

[Verse Locator](#)

यदीदम् मेऽनुरूपार्थं मया साधु सुमन्त्रितम् ।
भवन्तो मेऽनुमन्यन्तां कथं वा करवाण्यहम् ॥ २-२-१५

15. **mayaa** = by me; **sumantritam** = well thought of; **me** = my; **idam** = this word; **bhavantaH** = you; **anumanyataaM** = give consent; **me** = to me; **anuruupaartham yadi** = if it is befitting; **saadhu** = good; **katham vaa** = How else; **aham** = I; **karavaani** = shall do.

"I am telling this after lot of thinking. Give consent to me if you feel this to be good and befitting. How else shall I do it?"

[Verse Locator](#)

यद्यप्येषा मम प्रीतिर्हितमन्यद्विचिन्त्यताम् ।
अन्या मद्यस्थचिन्ता हि विमर्दाभ्यधिकोदया ॥ २-२-१६

16. **esha** = this; **mama** = my; **priitiH** = desire; **yadyapi** = yet; **vichintyaam** = let there be thinking; **anyat** = any other; **hitam** = beneficial way; **madhyastha chintaH** = Thinking by neutral people; **anyaa** = distinctive; **vimardaabhyadhikodayaa** = well developed through grinding (of opposing views).

"This is my desire. Yet, let there be thinking on any other beneficial way. Thinking by impartial neutral people will be distinctive and well developed through grinding of opposing views."

[Verse Locator](#)

इति बृवन्तं मुदिताः प्रत्यनन्दन् नृपा नृपम् ।
वृष्टिमन्तं महामेघं नर्दन्त इव बर्हिणः ॥ २-२-१७

17. **muditaH** = Delighted; **nR^ipaaH** = kings; **pratyanandan** = complimented; **nR^ipam** = king Dasaratha; **iti bR^ivantaM** = so speaking; **barhiNaH iva** = like peacocks; **nardantaH** = make sound; **vR^ishhTimantaM** = raining; **mahaameghaM** = great cloud.

Those delighted kings complimented king Dasaratha so speaking with a loud applause as the peacocks cry in delight when they see the raining great cloud.

[Verse Locator](#)

स्निग्धोऽनुनादी सम्जज्ञे तत्र हर्षसमीरितः ।
जनौघोद्घुष्टसन्नादो विमानं कम्पयन्निव ॥ २-२-१८

18. **vimaanam** = That building; **kampayanniva** = appeared trembling; **snigdhaH** = sweet; **anunaadii** = reverberating sound; **sanjaGYe** = created; **janaughodghushhTa sannaadaH** = uproaring sound by the gathering of people; **tatra** = there; **harsha samiiritaH** = done with delight .

That building appeared trembling by the sweet and reverberating sound made by the gathering of people there with their fond uproar.

[Verse Locator](#)

तस्य धर्मार्थविदुषो भावमाज्ञाय सर्वशः ।
ब्राह्मणा जनमुख्याश्च पौरजानपदैः सह ॥ २-२-१९
समेत्य मन्त्रयित्वा तु समतागतबुद्धयः ।
ऊचुश्च मनसा ज्ञात्वा वृद्धं दशरथं नृपम् ॥ २-२-२०

19;20. aaGYaaya = understanding; sarvashaH = by all means; bhaavam = opinion; tasya = of Dasaratha; dharmarthavidushhaH = who knows holy and worldly matters; paura jaanapadaiH saha = the urban and rural citizens including; braahmaNaaH = brahmanas; jana mukhyaH cha = and other important people; mantrayittva = thought; sametya = together; GYaatvaa = comprehended; manasaa = by mind; samataagata buddhayaH = came to consensus; uuchuH = spoke to; vR^iddham = aged; dasaratham nR^ipam = King Dasaratha.

After understanding the opinion of King Dasaratha, who knew the holy and worldly matters, the Brahmanas, important people, urban and rural citizens came to a consensus after discussing together and told the aged king as follows.

[Verse Locator](#)

अनेकवर्षसाहस्रो वृद्धस्त्वमसि पार्थिव ।
स रामं युवराजानमभिषिञ्चस्व पार्थिवम् ॥ २-२-२१

21. paarthiva = oh king; tvam asi = you are; vR^iddhastva = elderly person; aneka varshha saahasraH = having many thousands of years; saH = that you; abhishhinchasva = inaugurate; raamam = Rama; paarthivam = ruling; yuvaraajanam = prince.

"Oh king! You are an elderly person with thousands of years of age. Hence, inaugurate Rama as the ruling prince."

[Verse Locator](#)

इच्छामो हि महाबाहुं रघुवीरं महाबलम् ।
गजेन महता यान्तं रामं छत्रावृताननम् ॥ २-२-२२

22. ichchaamaH hi = we desire; raamam = Rama; mahaabaahum = who has long arms; raghuviiram = hero born in clan of Raghu; mahaabalam = having great might; chhatraavR^ithaananam = his face covered by white umbrella; yaantam = going; mahataa gajena = by great elephant.

"All of us want to see Rama, with long arms, the hero with great might born in the clan of Raghu, his face protected by a white umbrella, moving on a great elephant."

[Verse Locator](#)

इति तद्वचनं श्रुत्वा राजा तेषां मनःप्रियम् ।
अजानन्निव जिज्ञासुरिदं वचनमब्रवीत् ॥ २-२-२३

23. iti = thus; raajaa = king Dasaratha; shrutvaa = after hearing; tadvachanam = their sentence; abraviit = spoke; idam = this; vachanam = sentence; ajaananniva = as though he did not know; teshhaaM = their; manaH priyam = pleasing mind; jiGYaasuH = desirous of knowing.

King Dasaratha, after hearing their words, spoke as follows as though he did not know their mind earlier and sought to know their true intention.

[Verse Locator](#)

श्रुत्वैव वचनं यन्मे राघवं पतिमिच्छथ ।

राजानः संशयोऽयं मे तदिदं ब्रूत तत्त्वतः ॥ २-२-२४

24. **raajaanaH** = Oh kings; **ayam** = this; **samshayaH** = doubt; **me** = to me; **yat** = why; **ichchhatha** = (you) want; **raaghavam** = Rama; **pathim** = as king; **shruttvaiva** = after hearing; **me** = my; **vachanam** = sentence; **bruuta** = inform; **tat idam** = the present matter; **tattvataH** = truly.

"Oh kings, I have a doubt as to why you want Raghava to be the king immediately after hearing my words. Inform your real opinion in this matter."

[Verse Locator](#)

कथं नु मयि धर्मेण पृथिवीमनुशासति ।

भवन्तो द्रष्टुमिच्छन्ति युवराजं ममात्मजम् ॥ २-२-२५

25. **katham nu** = how; **bhavantaH** = you; **Ichchhanti** = desire; **drashhTum** = to see; **mama** = my; **aatmajam** = son; **yuvaraajam** = as prince; **mayi anushaasati** = when I am ruling; **pR^ithiveem** = the earth; **dharmeNa** = with righteousness.

"Why do you desire to see my son as the prince, when I am ruling this earth with righteousness?"

[Verse Locator](#)

ते तमूचुर्महात्मानं पौरजानपदैः सह ।

बहवो नृप कल्याणा गुणाः पुत्रस्य सन्ति ते ॥ २-२-२६

26. **te** = those kings; **paurajanaiH saha** = along with urban and rural citizens; **uuchuH** = spoke; **tam** = about him; **mahaatmaanam** = the great soul; **nR^ipaH** = Oh king; **te** = your; **putrasya** = son; **santi** = has; **bahavaH** = many; **kalyaaNaH** = auspicious; **guNaaH** = virtues.

Those kings together with urban and rural citizens after hearing those words spoke to the great soul Dasaratha as follows: "Oh king! Your son Rama has many auspicious virtues".

[Verse Locator](#)

गुणान् गुणवतो देव देवकल्पस्य धीमतः ।

प्रियानानन्ददान् कृत्स्नान् प्रवक्ष्यामोऽद्यतान् शृणु ॥ २-२-२७

27. **deva** = Oh king; **adya** = now; **vakshyaami** = (we shall) tell; **kR^itsnaan** = various; **guNaan** = virtues; **dhiimataH** = of your wise son; **shR^iNu** = listen; **devakalpasya** = equal to celestials; **guNavataH** = virtuous; **priyaan** = liked by all; **aanandadaan** = give happiness.

"Oh king! We shall tell you now the various virtues of your wise son, listen to them. His qualities are equal to those of celestials. They are liked by all. They give happiness to all."

[Verse Locator](#)

दिव्यैर्गुणैः शक्रसमो रामः सत्यपराक्रमः ।

इक्ष्वाकुभ्योऽपि सर्वेभ्यो ह्यतिरिक्तो विशांपते ॥ २-२-२८

28. **vishaaMpate** = Oh lord of the people!; **raamaH** = Rama; **shakra samaH** = equal to Devendra; **divyaiH** = in heavenly; **guNaiH** = qualities; **satya paraakramaH** = having a true valor; **atiriktaH** = greater than; **sarvebhyo api** = all; **ikshvaakubhyaH** = kings of Ikshvaaku clan.

"Oh king! Rama is equal to Devendra in heavenly qualities. He has true valor. He is greater than all the kings born in Ikshvaaku clan."

[Verse Locator](#)

रामः सत्पुरुषो लोके सत्यधर्मपरायणः ।
साक्षाद्रामाद्विनिर्वृत्तो धर्मश्चापि श्रिया सह ॥ २-२-२९

29. raamaH = Rama; satpurushhaH = is good person; loka = in the world; satyadharmaparaayaNaH = interested in truth and righteousness; raamaat = By Rama alone; dharmaH cha api = Dharma; shriyaa saha = along with wealth; vinirvR^ittaH = arranged; saakshaat = without separation.

"Rama is the world renowned gentleman. He is keenly interested in truth and righteousness. Only Rama can make both righteousness and wealth combine without separation."

[Verse Locator](#)

प्रजासुखत्वे चन्द्रस्य वसुधायाः क्षमागुणैः ।
बुद्ध्या बृहस्पतेस्तुल्यो वीर्ये साक्षाच्छचीपतेः ॥ २-२-३०

30. tulyaH = equal to; chandrasya = moon; prajaasukhatve = in making people happy; vasudhaayaH = earth; kshamaaguNaiH = in the quality of forgiveness; bR^ihaspateH = Brihaspati; buddhyaa = by wisdom; saakshaat = actually; shachiipateH = to Devendra; viirye = in valour.

"He is equal to moon in making the people happy; equal to the earth in the quality of forgiveness; equal to Brihaspati in wisdom and verily to Devendra in valour."

[Verse Locator](#)

धर्मज्ञः सत्यसन्धश्च शीलवाननसूयकः ।
क्षान्तः सान्त्वयिता श्लक्ष्णः कृतज्ञो विजितेन्द्रियः ॥ २-२-३१

31. dharmaGYaH = knows righteousness; satyasandhaH = is true to his word; shiilavaan = Has good character; anasuuyakaH = has no envy; kshaantaH = has patience; saantvayitaa = consoles those in troubles; shlakshaH = speaks good words; kR^itaGYaH = has gratitude; vijitendriyaH = has controlled the senses.

"Rama knows all righteousness. He is true to his word and has good character. He has no envy. He has patience. He consoles those who are in troubles. He speaks good words. He has gratitude. He keeps senses under control."

[Verse Locator](#)

मृदुश्च स्थिरचित्तश्च सदा भव्योऽनसूयकः ।
प्रियवादी च भूतानाम् सत्यवादी च राघवः ॥ २-२-३२
बहुश्रुतानां वृद्धानां ब्राह्मणानामुपासिता ।
तेना स्येहातुला कीर्तिर्यशस्तेजश्च वर्धते ॥ २-२-३३

32;33. raaghavaH = Rama; mR^iduH cha = soft natured; sthira chittaH cha = stable minded; sadaa = always; bhaavyaH = auspicious man; anasuuyakaH = who has no envy; priyavaadii = speaks delightfully; bhutaanaam = to living beings; satyavaadii cha = speaks truthfully; upaasitaa = worshipper; vR^iddhaanaam braahmaNaanaam = to aged brahmanas; bahushrutaanaam = endowed with knowledge of many sciences; tenaa = by that; asya = his; atulaa = incomparable; kiirtiH = name; yashaH = glory; tejascha = splendor; vardhate = growing; iha = in this world.

"Rama is soft natured; has stable mind, always an auspicious man, and has no envy. He speaks truthful and loving words to all living beings. He worships aged Brahmans endued with the knowledge of various sciences. By that, his name, glory and splendor are growing in this world."

[Verse Locator](#)

देवासुरमनुष्याणां सर्वास्त्रेषु विशारदः ।
सम्यग्विद्याव्रतस्नातो यथवत्साङ्गवेदवित् ॥ २-२-३४

34. **vishaaradaH** = efficient man; **sarvaastreshhu** = in various weapons; **devaasuramanushhyaaNaaM** = known to celestials; demons and men; **vidyavrata snaanaH** = took bath in the vow of studies; **yathaavat** = systematically; **saaN^gavedavit** = learnt branches of vedas.

"He is skilled in the use of various weapons known to celestials, demons and men. He has duly concluded his vow of studying the various sciences and has systematically learnt all the Vedas along with its branches. *"

* Branches of Vedas: - (six in number): 1.Siksha or phonetics 2.Vyakarana or Grammar 3. Chandas or Prosody 4. Nirukta or Etymology 5. Jyautisha or Astronomy 6. Kalpa or the branch of knowledge prescribing the ritual and giving rules for the ceremonial or sacrificial acts.

[Verse Locator](#)

गान्धर्वे च भुवि श्रेष्ठो बभूव भरताग्रजः ।
कल्याणाभिजनः साधुरदीनात्मा महामतिः ॥ २-२-३५

35. **bharataagrajaH** = Bharatha's elder brother; Rama; **babhuuva** = became; **shreshhThaH** = the best; **gaandharve** = in music; **kalyaaNaabhijanaH** = one who has the best relatives; **saadhuH** = gentlman; **adiinaatma** = one who is not weak in mind; **mahaamatiH** = one who has great wisdom.

"Rama is best in the world in the art of music. He has best relatives. He is gentle. He is not weak in mind. He has great wisdom."

[Verse Locator](#)

द्विजैरभिविनीतश्च श्रेष्ठैर्धर्मार्थनैपुणैः ।
यदा व्रजति संग्रामं ग्रामार्थे नगरस्य वा ॥ २-२-३६
गत्वा सौमित्रिसहितो नाविजित्य निवर्तते ।

36. **abhiviniitaH** = trained in all matters; **shreshhThaiH dvijaiH** = from the best of Brahmans; **dharmaartha nipuNaiH** = skilled in the art of righteousness and in the science of political economy; **gramaarthe** = for village; **nagarasyavaa** = or for town; **yadaa** = while; **vrajati** = moving; **saMgraamam** = for a battle; **gatvaa** = (Rama) goes; **saumitri sahitaH** = along with Lakshmana; **na nivartate** = does not return; **avijitya** = without victory.

"Rama was trained in all matters from the best of Brahmans skilled in the art of righteousness and in the science of political economy. If it is necessary to go to a battle to protect a village or a city, Rama goes with Lakshmana and returns home only after obtaining victory."

[Verse Locator](#)

संग्रामात्पुनरागम्य कुङ्जरेण रथेन वा ॥ २-२-३७
पौरान् स्वजनवन्नित्यम् कुशलं परिपृच्छति ।

पुत्रेष्वग्निषु दारेषु प्रेष्यशिष्यगणेषु च ॥ २-२-३८

निखिलेनानुपूर्व्याच्च पिता पुत्रानिवौरसान् ।

37;38. punaH aagatya = After returning; sangraamaat = from battle; kuN^jareNa = on elephant; rathena vaa = or chariot; paripR^ichchhati = inquires; kushalam = well being of; pauraan = citizens; svajanavat = like relatives; pitaa = father; aurasaan putraaniva = like to their hereditary sons; putreshhu = about sons; agnishhu = about the fire; daareshhu = about the wives; preshya sishhyagaNeshhu cha = about the servants and the disciples; nityam = always; nikhilena = completely; anupuurvyaachcha = and as per due order.

"After returning from battle, Rama goes to citizens on an elephant or a chariot and inquires about their well being as though they were his own kinsmen, like a father does to his sons. He asks about their wives and children, about the sacred fires, about their servants and students, always completely as per the due order."

[Verse Locator](#)

शुश्रूषन्ते च वः शिष्याः कचित्कर्मसु दंशिताः ॥ २-२-३९

इति नः पुरुषव्याघ्रः सदा रामोऽभिभाषते ।

39. raamaH = Rama; purushavyaaghraH = the best among men; sadaa = always; abhibhaashhate = speaks; naH = to us; iti = thus; vaH = your; shishhyaH = disciples; shushruushhante = serving; daMshitaH = keenly; karmasu = in actions.

"Rama the best among men always asks us 'Are your disciples serving you by keenly performing their actions?' "

[Verse Locator](#)

व्यसनेषु मनुष्याणां भृशं भवति दुःखितः ॥ २-२-४०

उत्सवेषु च सर्वेषु पितेव परितुष्यति ।

40. bhR^isham duHkitaH bhavati = feels very sad; vyasaneshhu = in troubles; manushhyeshhu = of men; paritushhyati = feels delighted; sarveshhu = in all; utsaveshhu = celebrations; piteva = like father.

"Rama feels very sad towards afflictions of men; and feels delighted in all functions celebrated by people on the occasions of child birth and the like, just as their own father does."

[Verse Locator](#)

सत्यवादी महेश्वासो वृद्धसेवी जितेन्द्रियः ॥ २-२-४१

स्मितपूर्वाभिभाषी च धर्मं सर्वात्मना श्रितः ।

41. satyavaadii = speaker of only truth; maheshvaasaH = He who is having great bow; vR^iddhasevii = he who serves elders; jitendriyaH = he whose senses are defeated; smita puurvaabhibhaashhii cha = he who smiles before speaking; dharmaM shritaH = He who takes shelter of righteousness; sarvaatmanaa = in all ways.

"Rama speaks only truth. He is a great hero. He serves elders. He kept the senses under control. Rama, who talks smilingly, protects righteousness in all ways."

[Verse Locator](#)

सम्यग्योक्ता श्रेयसां च न विगृह्य कथारुचिः ॥ २-२-४२

उत्तरोत्तरयुक्तौ च वक्ता वाचस्पतिर्यथा ।

42. yokta shreyasaam = procurer of benefits; samyak = in good manner; na kathaaruchiH = not interested in talks; vigR^ihya = by quarreling; vaktaa =

orator; **vaachaspatiryathaa** = like Brihaspati; **uttarottarayuktau cha** = by replies and rejoinders.

"Rama duly procures beneficent deeds. He is not interested in wrangling talks. He is an orator like Brihaspati by his replies and rejoinders."

[Verse Locator](#)

सुभूरायतताम्राक्षहस्साक्षाद्विष्णुरिव स्वयम् ॥ २-२-४३

रामो लोकाभिरामोऽयं शौर्यवीर्यपराक्रमैः ।

43. **ayam** = this; **raamaH** = Rama; **lokaabhiraamaH** = who enchants the world; **subhruuH** = with beautiful eyebrows; **aayata taamraakshhaH** = with broad and red eyes; **svayam** = himself; **saakshhaat** = absolutely; **vishhnuH iva** = like Vishnu; **shaurya viirya paraakramaiH** = in strength; heroism and valour.

"Rama, who enchants the world, has beautiful eyebrows. He has red and broad eyes. He is absolutely like the God Vishnu himself in strength, heroism and valour."

[Verse Locator](#)

प्रजापालनतत्त्वज्ञो न रागोपहतेन्द्रियः ॥ २-२-४४

शक्तस्त्रैलोक्यमप्येको भोक्तुं किं नु महीमिमाम् ।

44. **prajaapaalana tattvaGYaH** = knew the ins and outs of public administration; **na raagopahatendriyaH** = senses not hit by passion; **shaktyaH** = capable of; **bhoktum** = enjoying; **trailokyamapi** = even three worlds; **ekaH** = alone; **kiM nu** = why to speak of; **imaam** = this; **mahiim** = earth.

"He knew the ins and outs of public administration. His senses are not afflicted by passion. He is capable of administering not only earth, but also the three worlds."

[Verse Locator](#)

नाऽस्य क्रोधः प्रसादश्च निरर्थोऽस्ति कदाचन ॥ २-२-४५

हन्त्येव नियमाद्व्यानवध्ये च न कुप्यति ।

45. **asya** = his; **krodhaH** = anger; **prasaadashcha** = and mercy; **kadaachana** = at anytime; **naasti** = not; **nirarthakaH** = useless; **hantyeva** = kills certainly; **vadhyaan** = worthy of slaying; **niyamaat** = as per rules; **na kupyati** = not enraged at; **avadye** = those not worthy of slaying.

"Rama's anger or mercy is not arbitrary at any time. He kills those who are to be slain as per rules. He is not angered at the innocent."

[Verse Locator](#)

युनक्त्यर्थैः प्रहृष्टश्च तमसौ यत्र तुष्यति ॥ २-२-४६

शान्तैः सर्वप्रजाकान्तैः प्रीतिसंजननैर्नृणाम् ।

गुणैर्विरुरुचे रामो दीप्तः सूर्य इवांशुभिः ॥ २-२-४७

46; 47. **asau** = this Rama; **yunakti** = bestows; **arthaiH** = wealth; **tam** = to those; **yatra** = with whom; **tushhyati** = he is satisfied; **suuryaH iva** = as the sun; **diiptaH** = shines; **amshubhiH** = by his rays; **raamaH** = Rama; **viruruche** = shone; **guNaiH** = by qualities; **shaantaiH** = which are peaceful; **sarvaprajaakaantaiH** = which are enchanting to the entire people; **priitijananaiH** = which create delight; **nR^iNaam** = to humans.

"He gladly bestows wealth to those with whom he is satisfied. As the sun shines by his rays, Rama shines by his qualities that are peaceful, which are enchanting and delightful to men."

तमेवंगुणसम्पन्नं रामं सत्यपराक्रमम् ।
लोकपालोपमं नाथमकामयत मेदिनी ॥ २-२-४८

48. medinii = the earth; akaamayata = desires; raamaM = Rama; evam guNa sampannam = who is endowed with this wealth of virtues; satyaparaakramam = who has true valour; lokapaalopamaM = equal to presiding deities like Devendra; naatham = as the lord.

"All people desire Rama, who is endowed with this wealth of qualities, who has true valour, who is equal to presiding deities like Devendra, to be their lord."

Verse Locator

वत्सः श्रेयसि जातस्ते दिष्ट्यासौ तव राघव ।
दिष्ट्या पुत्रगुणैर्युक्तो मारीच इव काश्यपः ॥ २-२-४९

49. raaghava = oh king Dasaratha; asau = this Rama; jaataH = is born; te = to you; vatsaH = as son; tava dishhTyaa = by your fortune; yuktaH putraguNaiH = having virtues befitting a son; kaashyapaH iva = like kaasyapa; maariichaH = the son of Mareechi.

"Oh king Dasaratha! Rama is born to you as a son, because of your good fortune, for the welfare of this world. He has all the virtues befitting of a son, like Kasyapa, the son of Marichi."

Verse Locator

बलमारोग्यमायुश्च रामस्य विदितात्मनः ।
देवासुरमनुष्येषु सगन्धर्वोरगेषु च ॥ २-२-५०
आशंसते जनः सर्वो राष्ट्रे पुरवरे तथा ।
आभ्यन्तरश्च बाह्यश्च पौरजानपदो जनः ॥ २-२-५१

50;51. sarvaH janaH = all the people; raashhTre = in the state; tathaa = and; puravare = those in the capital; abhyantaraH cha = those in nearby places; baahyashcha = and; paurajaanapadaH janaH = rural and urban people; aashaMsate = desire; raamasya = of Rama; viditaatmanaH = having reputed nature; devaasuramanushhyeshhu = in celestials; demons and men; sagandharvorageshhucha = including divine singers and serpents; balam = strength; aarogyam = health; aayushcha = and long life.

"All people in the state including those in the capital as well as those in the nearby and in the far off places, pray for long life, health and strength of Rama of reputed nature."

Verse Locator

स्त्रियो वृद्धास्तरुण्यश्च सायं प्रातः समाहिताः ।
सर्वान् देवान् नमस्यन्ति रामस्यार्थं यशस्विनः ॥ २-२-५२

52. vR^iddhaaH = aged; tarunyashcha = and youthful; striyaH = women; namasyanti = are praying; saayaM = evening; praataH = morning; sarvaan = all; devaan = celestials; samahitaaH = with stable mind; arthe = for the benefit ; yashasvina = renowned; raamasya = of Rama.

"Both young and aged women are praying with a stable mind each morning and evening to all celestials, for the benefit of renowned Rama."

Verse Locator

तेषामायाचितं देव त्वत्प्रसादा त्समृद्धयताम् ।
राममिन्दीवरश्यामं सर्वशत्रुनिर्बहणम् ॥ २-२-५३

53. **raajothama** = oh best of the kings; **deva** = king Dasaratha; **pashyaamaH** = we shall see; **raamaM** = Rama; **indiivarashyaamaM** = who is having the complexion of black lotus; **sarvashatrunibarhaNam** = who annihilates all the enemies; **tava** = your; **aatmajam** = son; **yauvaraajyastham** = adorned with princely kingdom; **aayaachitam** = prayer; **teshhaam** = of those people; **samR^iddhyaam** = be fruitful; **tvatprasaadaat** = by your grace.

"Oh best of kings, Dasaratha ! We shall see Rama adorned with princely kingdom. Your son Rama has the complexion of a black lotus flower and annihilates all his enemies. Let the wish of the people be fulfilled by your grace."

[Verse Locator](#)

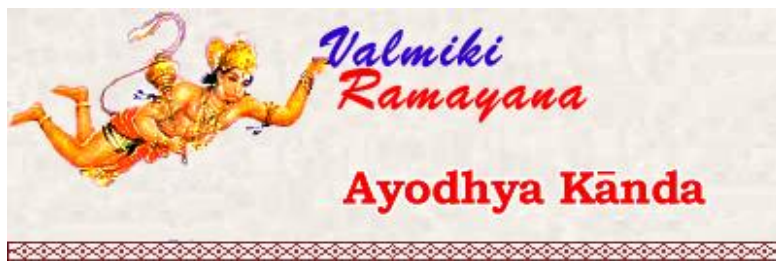
तं देवदेवोपममात्मजं ते ।
सर्वस्य लोकस्य हिते निविष्टम् ।
हिताय नः क्षिप्रमुदारजुष्टं ।
मुदाभिषेक्तुम् वरद त्व मर्हसि ॥ २-२-५४

54. **varada** = Oh ; fulfiller of desires; Dasaratha!; **naH hitaaya** = for our benefit; **tvam** = you; **arhasi** = are fit; **kshhipram** = immediately; **mudaa** = gladly; **abhishhiktum** = to inaugurate; **tam** = that; **te aatmajaM** = your son Rama; **devadevopamaM** = equal to the god of gods; Vishnu; **nivishhTam** = who is interested; **hite** = in the benefit of; **sarvasya** = the entire; **lokasya** = world; **udaarajushhTaM** = who is possessing the best of virtues.

"Oh fulfiller of people's desires, Dasaratha! For our benefit, you gladly and immediately inaugurate your son Rama, who is equal to Vishnu, who is interested in the welfare of the entire world and who is possessing the best of virtues."

॥ इति श्रीमद्रामायणे अयोध्यकाण्डे द्वितीय सर्गः ॥

Thus completes 2nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 3 Verses converted to UTF-8, Nov 09

Introduction

Dasaratha, glad after hearing the words of assembled people, requests Vasishta and Vamadeva to start arrangements for the anointing ceremony of Rama. Vasishta and Vamadeva order the officers present there to make all arrangements, describing them in detail. Dasaratha then orders Sumantra to bring Rama to the assembly. After letting Rama know of his desire, Dasaratha then advises Rama on how to rule the kingdom for the benefit of the people.

[Verse Locator](#)

तेषामञ्जलिपद्मानि प्रगृहीतानि सर्वशः ।
प्रतिगृह्याब्रवीद्राजा तेभ्यः प्रियहितं वचः ॥ २-३-१

1. raajaa = King (Dasaratha); pragR^ihiitaani = obtained; teshhaam = their; aJNjalipadmaani = salutation (with folded hands) resembling lotus buds; sarvashaH = by all means; pratigR^ihyaa = accepted (that); abraviit = (and) spoke; tebhyaH = to them; priyahitam = pleasing and good; vachaH = sentence.

King Dasaratha, accepted their salutations with folded hands resembling lotus buds and spoke good and agreeable words to them as follows:-

[Verse Locator](#)

अहोऽस्मि परमप्रीतः प्रभावश्चातुलो मम ।
यन्मे ज्येष्ठं प्रियं पुत्रं यौवराज्यस्थ मिच्छथ ॥ २-३-२

2. aho = Oh!; yat ichchhatha = why you desire; me = my; jyeshhTham = elder; priyam = beloved; putram = son; yauvaraajyastham = as prince; paramapriitaH asmi = (for that)I am very pleased; mama = my; prabhaavashcha = fortune is also; atulaH = without comparision.

"Oh! I am very much pleased and incomparable is my fortune in that you desire my beloved elder son to be anointed as prince. "

[Verse Locator](#)

इति प्रत्यर्च्य तान् राजा ब्राह्मणानिद मब्रवीत् ।
वसिष्ठं वामदेवं च तेषामेवोपशृण्वताम् ॥ २-३-३

3. raajaa = King Dasaratha; iti = thus; pratyarchya = respected; taan = them; abraviit = spoke; idam = this (sentence); teshhaam upashR^iNvataam eva = while they were listening; vasishhTham = to Vasishta; VaamadevaM cha = Vaamadeva and; braahmaNaan = other brahmanas.

King Dasaratha, thus duly returning the honor done by them, spoke while they were listening, to Vasishta, Vamadeva and other Brahmanas as follows:

[Verse Locator](#)

चैत्रः श्रीमानयं मासः पुण्यः पुष्पितकाननः ।
यौवराज्याय रामस्य सर्वमेवोपकल्प्यताम् ॥ २-३-४
राज्ञस्तूपरते वाक्ये जनघोषो महानभूत् ।

4. "ayam = this; chaitraH maasaH = month of Chaitra; pushhpitakaananaH = has flowering forests; shriimaan = glorious; puNyaH = auspicious; sarvam eva upakalpyataam = let all arrangements be made (for anointment of Rama as prince)"; uparate = while completing; raajJNaH = the king's; vaakye = words; abhuut = there was; mahaan = great; janaghoshhaH = uproar (due to applause) from people.

"This is the glorious and auspicious month of Chaitra, in which the forests bloom with flowers. Let all arrangements be made for the coronation of Rama as prince." While these words of the king were being completed, there was a great delightful uproar of the people.

[Verse Locator](#)

शनैस्तस्मिन् प्रशान्ते च जनघोषे जनाधिपः ॥ २-३-५
वसिष्ठं मुनिशार्दूलं राजा वचनमब्रवीत् ।

5. tasmin = that; janaghoshhe = uproar of people; shanaiH = gradually; prashaante = subsided; janaadhipaH = lord of the people; raajaa = King Dasaratha; abraviit = spoke; vachanam = these words; vasishhTham = to Vasista; munishaarduulam = the best of sages.

When their applause gradually subsided, King Dasaratha spoke the following words to the best of sages, Vasishta.

[Verse Locator](#)

अभिषेकाय रामस्य यत्कर्म सपरिच्छदम् ॥ २-३-६
तदद्य भगवन् सर्वमाज्ञापयितुं मर्हसि ।

6. bhagavan = Oh divine Vasishta!; arhasi = you are suitable; adya = now; aajJNaapayitum = to order for; sarvam = all; tat karma yat = the traditional ceremonial which (needs) to be done; saporichchhadam = including the accessories (that are needed); abhishhekaaya raamasya = for the anointing ceremony of Rama.

"Oh Divine Vasishta! Be pleased to order now for the traditional ceremonial that is to be done and various accessories needed for the anointing ceremony of Rama."

[Verse Locator](#)

तच्छ्रुत्वा भूमिपालस्य वसिष्ठो द्विजसत्तमः ॥ २-३-७
आदिदेशाग्रतो राज्ञः स्थितान् युक्तान् कृताञ्जलीन् ।

7. vasishhThaH = Vasishta; dvijasattamaH = the best of brahmanas; shrutvaa = heard; tat = that (sentence); bhuumipaalasya = of king Dasaratha; aadidesha = ordered; yuktaan = the officers; sthitaan = who were there; kR^itaaJNjaliin = with folded hands; agrataH = before; raajJNaH = the king.

Vasishta, the best of Brahmans, hearing the words of king Dasaratha, ordered the officers who stood there with folded hands before the king, as follows: -

[Verse Locator](#)

सुवर्णादीनि रत्नानि बलीन् सर्वौषधीरपि ॥ २-३-८
शुक्लमाल्यांश्च लाजांश्च पृथक्च मधुसर्पिषी ।

अहतानि च वासांसि रथं सर्वयुधान्यपि ॥ २-३-९

चतुरङ्गबलं चैव गजं च शुभलक्षणम् ।

चामरव्यजने श्वेते ध्वजं छत्रं च पाण्डुरम् ॥ २-३-१०

शतं च शातकुम्भानां कुम्भानामग्निवर्चसाम् ।

हिरण्यशृङ्गमृषभं समग्रं व्याघ्रचर्म च ॥ २-३-११

उपस्थापयत प्रातरग्न्यगारं महीपतेः ।

8;9;10;11. upasthaapayata = gather; agnyagaaram = in the sacred fire house; mahiipate = of the king; praataH = at dawn; suvarNaadiini = gold and the like; ratnaani = diamonds; baliin = things needed to perform pooja (worship); sarvaushhadhiH api = various herbs; shuklamaalyaan cha = white floral garlands; laajaan cha = corn; madhusarpishhii = honey and clarified butter; pR^ithak = separately; ahataani vaasaaMsi cha = new clothes; ratham = chariot; sarvaayudhaanyapi = all weapons; chaturaN^gabalaMcha iva = the four divisions of army; gajam cha = elephant; shubhalakshaNam = with good signs; shvete = white; chaamaravyajane = fans made from the skin of an animal called chamari; dhvajam = pillar (or) staff; paaNDuram = white; chhatraM cha = umbrella; shataM cha = one hundred; shaatakumbhaanaam = golden hued; kumbhaanaam = pots; agnivarchasaam = brilliant like fire; R^ishhabham = bull; hiraNyashR^iN^gam = with golden horns; samagram = complete; vyaaghracharma cha = tiger skin.

"Gather the following in the sacred fire house of the king at dawn: gold and the like, diamonds, things needed to perform worship, various herbs, white floral garlands, corn, honey and clarified butter in separate vessels, new clothes, chariot, all weapons, the four divisions of army, an elephant with auspicious signs, white fan, flag staff, white umbrella, one hundred golden pots with brilliant shine, bull with gilded horns and a complete tiger skin".

[Verse Locator](#)

यच्चान्यत्किञ्चिदेष्टव्यं तत्सर्वमुपकल्प्यताम् । २-३-१२

अस्तःपुरस्य द्वाराणि सर्वस्य नगरस्य च ।

चन्दनस्रग्भिरर्च्यन्तां धूपैश्च घ्राणहारिभिः ॥ २-३-१३

12;13. anyat = (if) other; yat cha kiJNchit = even small thing; eshhTavyam = is required; upakalpyataam tat sarvam = let all of it be arranged; dvaaraaNi = doorways; antaHpurasya = of royal palace; sarvasya nagarasya cha = of entire city also; archyantaam = be worshipped; chandanasragbhiH = with sandal paste and floral garlands; ghraaNahaaribhiH = attractive smelling; dhuupaiH = incense.

"If any other small things are required, arrange for all of them. Let the doorways of the royal palace and those of the entire city be worshipped with sandalwood paste, floral garlands and good smelling incense."

[Verse Locator](#)

प्रशस्तमन्नं गुणवद्धिक्षीरोपसेचनम् ।

द्विजानां शतसाहस्रे यत्प्रकाममलं भवेत् ॥ २-३-१४

14. prashastam = fine; annam = rice; guNavat = of good quality; dadhi kshiiropasechanam = with yoghurt and milk; prakaamam = completely; alaM bhavet = sufficient for; shatasaahasre = one hundred thousand; dvijaanaam = brahmanaas.

"Let fine rice of good quality with milk and yogurt, fully sufficient for one hundred thousand Brahmins be arranged."

[Verse Locator](#)

सत्कृत्य द्विजमुख्यानां श्वः प्रभाते प्रदीयताम् ।

घृतं दधि च लाजाश्च दक्षिणाश्चापि पुष्कलाः ॥ २-३-१५

15. **pradiiyataam** = let (that rice) be given; **satkR^itya** = with respect; **shvaH** = tomorrow; **prabhaate** = at dawn; **dvijamukhyaanaam** = to important Brahmins; **ghR^itam** = (along with) clarified butter; **dadhi cha** = yoghurt; **laajaaH cha** = corn and; **pushhkalaaH** = lot of; **dakshiNaashchaapi** = gifts also.

"Let that rice be given with due respect to important Brahmins tomorrow at dawn; along with clarified butter, yogurt, corn, and lot of gifts."

[Verse Locator](#)

सूर्येऽभ्युदितमात्रे श्वो भविता स्वस्तिवाचनम् ।

ब्राह्मणाश्च निमन्त्र्यन्तां कल्प्यन्तामासनानि च ॥ २-३-१६

16. **bhavita** = there will be; **svastivaachanam** = chorus invoking well being of all; **shvaH** = tomorrow; **abhyuditamaatre** = soon after the rise of; **suurye** = sun; **braahmaNaaH cha** = brahmanas; **nimantryantaam** = be summoned; **aasanaani cha** = and seats; **kalpyantaam** = be arranged.

"There will be an invocation for the well being of all, tomorrow at sun rise. Let brahmanas be invited and suitable seats be arranged for them."

[Verse Locator](#)

आबध्यन्तां पताकाश्च राजमार्गश्च सिच्यताम् ।

सर्वे च ताळावचरा गणिकाश्च स्वलंकृताः ॥ २-३-१७

कक्ष्यां द्वितीयामासाद्य तिष्ठन्तु नृपवेश्मनः ।

17. **pataakaaH cha aabadhyantaam** = let flags be hung; **raajamaargaH cha sichyataaM cha** = let royal roads be made wet; **sarve** = (let)all; **svalaMkR^itaaH** = well dressed; **taaLaavacharaaH** = musicians; **gaNikaaH cha** = dancers; **aasaadya** = get; **dvitiiyaam** = second; **kakshyaam** = enclosure; **nR^ipaveshmanaH** = of royal palace; **tishhThantu** = to stay.

"Let the flags be hung and the royal highways be sprinkled with water. Let well dressed dancers and musicians wait in second enclosure in the royal compound."

[Verse Locator](#)

देवायतनचैत्येषु सान्नभक्षाः सदक्षिणाः ॥ २-३-१८

उपस्थापयितव्याः स्युर्माल्ययोग्याः पृथक् पृथक् ।

18. **devaayatanachaityeshhu** = in temples and at road junctions; **yogyaaH** = deserving people; **upasthaapayitavyaaH syuH** = be gathered; **saanna** = with rice; **bhakshaaH** = eatables; **sadakshiNaaH** = with presents; **maalya** = garlands; **pR^ithak pR^ithak** = separately.

"As worshipping is to be done in temples and at road junctions, let some deserving people gather there with rice, eatables, presents and garlands separately."

[Verse Locator](#)

दीर्घासिबद्धा योधाश्च सन्नद्धा मृष्टवाससः ॥ २-३-१९

महाराजाङ्गणं सर्वे प्रविशन्तु महोदयम् ।

19. **sarve** = (let) all the; **yodhaashcha** = warriors also; **pravishastu** = enter; **mahodayam** = well developed; **mahaaraajaaN^gaNam** = front yard of royal palace; **diirghaasibaddhaaH** =

wearing long swords; sannaddhaaH = wearing armors; mR^ishhTavaasasaH = wearing washed clothes.

"Let all the warriors enter the well developed front yard of the royal palace with long swords, armors and clean clothing."

[Verse Locator](#)

एवं व्यादिश्य विप्रौ तौ क्रियास्तत्र सुनिष्ठितौ ॥ २-३-२०

चक्रतुश्चैव यच्छेषं पार्थिवाय निवेद्य च ।

20. tau = those; viprau = wisemen - Vasishta and Vamadeva; sunishhThitau = with good attention; evam = thus; vyaadishya = ordered; kriyaaH = things to be done; tatra = there; nivedya cha = informed; paarthivaaya = the king Dasaratha; chakratuH cha eva = also performed; yat sheshham = (those things) that remained.

Those wise men Vasishta and Vamadeva attentively ordered for all those things to be done there, informed that to king Dasaratha and performed the remaining things also.

[Verse Locator](#)

कृतमित्येव चाब्रूतामभिगम्य जगत्पतिम् ॥ २-३-२१

यथोक्तवचनं प्रीतौ हर्षयुक्तौ द्विजर्षभौ ।

21. priitau = satisfied; harshhayuktau = with pleasure; dvijarshhabhau = the best of brahmanas; Vasishta and Vamadeva; abhigamya = approached; jagatpatim = king Dasaratha - the lord of world; abruutaam = and told him; kR^itamityeva = that all had been done; yathoktavachanam = as per his words.

Pleased and satisfied with the arrangements made Vasishta and Vamadeva approached king Dasaratha and told him that all had been done according to his words.

[Verse Locator](#)

ततः सुमन्त्रं द्युतिमान् राजा वचनमब्रवीत् ॥ २-३-२२

रामः कृतात्मा भवता शीघ्रमानीयतामिति ।

22. tataH = afterwards; dyutimaan = radiant; raajaa = king Dasaratha; abraviit = spoke; iti = thus; sumantram = to Sumantra; vachanam = these words; raamaH = Rama; kR^itaatmaa = who has a disciplined intellect; aniiyataam = be brought; bhavataa = by you; shiighram = immediately.

Afterwards, Dasaratha spoke to Sumantra "Let Rama, who has a disciplined intellect, be brought by you immediately."

[Verse Locator](#)

स तथेति प्रतिज्ञाय सुमन्त्रो राजशासनात् ॥ २-३-२३

रामं तत्रानयांचक्रे रथेन रथिनां वरम् ।

23. saH = that; sumantraH = Sumantra; pratijjNaaya = spoke; tathaa iti = that would be done accordingly; aanayaaMchakre = brought; raamam = Rama; varam = the best among; rathinaaM = charioteers; tatra = there; rathena = in a chariot; raaja shaasanaat = as commanded by the king.

As commanded by the king, Sumantra brought there, Rama, the best of charioteers, in a chariot.

[Verse Locator](#)

अथ तत्र समासीनास्तदा दशरथं नृपम् ॥ २-३-२४
 प्राच्योदीच्याः प्रतीच्याश्च दाक्षिणात्याश्च भूमिपाः ।
 म्लेच्छाश्चार्याश्च ये चान्ये वने शैलान्तवासिनः ॥ २-३-२५
 उपासाञ्चक्रीरे सर्वे तं देवा इव वासवम् ।

24;25. **atha** = afterwards (after Sumantra left); **bhuumipaaH** = kings; **praachyodiichyaaH** = belonging to east; north; **pratiichyaaH cha** = and belonging to west; **daakshiNaatyaaH cha** = and belonging to south; **mlechchhaaH cha** = those belonging to the country of Mlechha; **aryaaH cha** = and belonging to the country of AryaaVarta; **vane** = in forest areas; **anye** = others; **ye** = who are; **shailaantavaasinaH** = staying in hilly areas; **sarve** = all; **samaasiinaaH** = sat; **tatra** = there; **tadaa** = then; **upaasaaJNchakrire** = attended on; **tam** = that; **dasaratham nrR^ipam** = king Dasaratha; **vaasavamiva** = as to Devendra; **devaaH** = by celestials.

Afterwards the kings belonging to east, west, north, south as well as those belonging to Mlechha kingdom, Aryaa Vartha kingdom and those ruling in hill and forest areas sat there and attended on King Dasaratha as celestials attended on Devendra.

[Verse Locator](#)

तेषां मध्ये स राजर्षिर्मरुतामिव वासवः ॥ २-३-२६
 प्रासादस्थो रथगतं ददर्शयान्त मात्मजम् ।

26. **saH** = that; **raajarshhiH** = the sage and the king Dasaratha; **madhye** = in the midst; **teshhaaM** = of them; **vaasavaH** = like Devendra; **maruthaam** = in the midst of celestials; **dadarsha** = saw; **praasaadasthaH** = staying in the palace; **aatmajam** = his son Rama; **aayaantam** = arriving; **rathagatham** = in a chariot.

The sage king Dasaratha, sitting in the midst of those kings like Devendra in the middle of the celestials, saw from the palace itself, his son Rama arriving in a chariot.

[Verse Locator](#)

गन्धर्वराजप्रतिमं लोके विख्यातपौरुषम् ॥ २-३-२७
 दीर्घ बाहुं महसत्त्वं मत्तमातङ्गगामिनम् ।
 चन्द्रकान्ताननं राममतीव प्रियदर्शनम् ॥ २-३-२८
 रूपौदार्यगुणैः पुंसां दृष्टिचित्तापहारिणम् ।
 घर्माभितप्ताः पर्जन्यं ह्लादयन्तमिव प्रजाः ॥ २-३-२९
 न ततर्प समायान्तं पश्यमानो नराधिपः ।

27;28;29. **gandharva raaja pratimam** = equal to king of Gandharvas; **vikhyaata paurushham** = has famous valiance; **loke** = in the world; **diirgha baahum** = has long arms; **mahaasattvam** = has great strength; **mattamaataN^ga gaaminam** = has a gait like that of a vigorous elephant; **chandrakaantaananam** = has enchanting face like the moon; **atiiva** = very; **priyadarshanam** = pleasant to behold; **ruupaudaaryaguNaiH** = with looks (and his) magnanimity (and) virtues; **dr^ishhTi chittaapahaarakam** = (he had) stolen the eyes and minds; **pumsaam** = of men; **naraadhipaH** = king Dasaratha; **na tatarpa** = was not satiated; **pashyamaanaH** = in seeing; **raamam** = Rama; **samayaantam** = coming; **parjanyaam iva** = like cloud; **hlaadayantam** = gladdening; **prajaaH** = to people; **gharmaabhitaptaaH** = scorched by summer heat.

Rama was as beautiful as the king of Gandharvas. His valiance was world famous. He had great strength and walked like a vigorous elephant. He had long arms, and with his enchanting face, he looked like the moon. He stole the eyes and minds of the people by his looks, generosity

and virtues. King Dasaratha was thus not satiated enough in seeing Rama, coming like a cloud that gladdens people by relieving them from the scorching summer heat.

[Verse Locator](#)

अवतार्य सुमन्त्रस्तं राघवं स्यन्दनोत्तमात् ॥ २-३-३०
पितुः समीपं गच्छन्तं प्राञ्जलिः पृष्ठतोऽन्वगात् ।

30. **sumantraH** = Sumantra; **avataarya tam raaghavam** = helped that Rama to alight; **syandanottamaat** = from the excellent chariot; **praaJNjaliH** = (and) with folded hands; **anvagaat** = followed; **pR^ishhThataH** = behind; **gachchhantam** = (Rama) going; **samiipam** = close to; **pituH** = his father.

Sumantra helped Rama to get down from the excellent chariot and with folded hands followed behind Rama, who approached his father.

[Verse Locator](#)

स तं कैलासशृङ्गाभं प्रासादं नरपुङ्गवः ॥ २-३-३१
आरुरोह नृपं द्रष्टुं सह सूतेन राघवः ।

31. **saH** = that; **raaghavaH** = Rama; **narapuN^gavaH** = the best among men; **aaruroha** = ascended; **tam** = that; **praasaadam** = palace; **kailaasa shR^iN^gaabham** = which is equal to Mount Kailaasa; **suutena saha** = along with the driver of chariot; **drashhTum** = to see; **nR^ipam** = the king Dasaratha.

Rama, the best among men, ascended the steps of the palace, which resembled Mount Kailaasa, along with Sumantra, to see the king Dasaratha.

[Verse Locator](#)

स प्राञ्जलिरभिप्रेत्य प्रणतः पितुरन्तिके ॥ २-३-३२
नाम स्वं श्रावयन् रामो ववन्धे चरणौ पितुः ।

32. **saH** = that; **raamaH** = Rama; **praaJN^jaliH** = with folded hands; **abhipretya** = approached; **antike** = nearer to; **pituH** = his father; **praNataH** = bowed down; **shraavayan** = mentioning; **svam** = his own; **naama** = name; **vavande** = offered obeisance; **pituH** = (to) his father's; **charaNau** = feet.

Rama with folded hands approached his father, bowed down mentioning his own name and offered salutations to his father's feet.

[Verse Locator](#)

तं दृष्ट्वा प्रणतं पार्श्वे कृताञ्जलिपुटं नृपः ॥ २-३-३३
गृह्णाञ्जलौ समाकृष्य सस्वजे प्रियमात्मजम् ।

33. **nR^ipaH** = king Dasaratha; **gR^ihya** = caught; **anjalau** = by his joined hands; **tam** = that; **priyam** = beloved; **aatmajam** = son; **praNatam** = who was (standing) humbly; **paarshve** = by his side; **kR^itaanjalipuTam** = with folded hands; **samaakR^ishhya** = drew him nearer and; **sasvaje** = embraced.

King Dasaratha took into his embrace that beloved son who was standing humbly beside him with folded hands.

[Verse Locator](#)

तस्मै चाभ्युदितं दिव्यं मणिकाञ्चनभूषितं ॥ २-३-३४
दिदेश राजा रुचिरं रामाय परमासनम् ।

34. **raajaa** = king Dasaratha; **didesha** = gave; **tasmai raamaaya** = for that Rama; **paramaasanam** = great throne; **abhyuditam** = which is high; **divyam** = excellent; **ruchiram** = beautiful; **maNikaanchana bhuushhitam** = decorated with gold and diamonds.

King Dasaratha gave Rama a great throne, which was high, excellent and beautiful, decorated with gold and diamonds.

[Verse Locator](#)

तदासनवरं प्राप्य व्यदीपयत राघवः ॥ २-३-३५

स्वयेव प्रभया मेरुमुदये विमलो रविः ।

35. **raaghavaH** = Rama; **praapya** = got; **tat** = that; **aasanavaram** = great throne; **vyadiipayata** = (and) caused it to shine; **svayaa** = with his own; **prabhayaa** = brightness; **merumiva** = as to Meru Mountain; **udaye** = in the morning; **vimalaH** = by spot less; **raviH** = sun.

Rama, occupying that great throne, caused it to shine with his own brightness, just as the spotless sun in the morning causes Meru mountain to shine with brilliance.

[Verse Locator](#)

तेन विभ्राजता तत्र सा सभाभिव्यरोचत ॥ २-३-३६

विमलग्रहनक्षत्रा शारदी द्यौरिवेन्दुना ।

36. **tatra** = there; **tena** = by that Rama; **vibhbraajataa** = shining; **saa** = that; **sabhaa** = assembly; **abhivvyarochata** = shone more; **inudunaa iva** = as by the moon; **shaaradii** = the autumn; **dyauH** = sky; **vimalagrahanakshatraa** = with the dimless planets and stars.

Rama by his brilliance made that assembly to shine, just as the moon shines the clear autumnal sky, with the dimless stars and planets.

[Verse Locator](#)

तं पश्यमानो नृपति स्तुतोओष प्रियमात्मजम् ॥ २-३-३७

अलङ्कृतमिवात्मानमादर्शतलसंस्थितम् ।

37. **nR^ipaH** = king Dasaratha; **tutoshha** = was delighted; **pasyamaanaH** = seeing; **tam** = that; **priyam** = beloved; **aatmajam** = son; **aatmanamiva** = as seeing oneself; **alankR^itam** = adorned; **aadarshatalasamsthitam** = in a mirror.

King Dasaratha was as delighted in seeing his beloved son, as one delights in seeing oneself adorned, in a mirror.

[Verse Locator](#)

स तं सस्मितमाभाष्य पुत्रं पुत्रवतां वरः ॥ २-३-३८

उवाचेदं वचो राजा देवेन्द्रमिव काश्यपः ।

38. **saH** = that; **raaja** = king Dasaratha; **varaH** = best; **putravataam** = among those who have sons; **sasmitam** = smilingly; **aabhaashhya** = conversed with; **tam** = that; **putram** = son; **uvaacha** = spoke; **idam** = these; **vachaH** = words; **devendramiva** = as to Devendra; **kaasyapaH** = (by) kaasyapa.

King Dasaratha, the best among those who have sons, smilingly conversed with his son, and addressed Rama as follows, as Kasyapa does to (his eldest son) Devendra (the ruler of gods).

[Verse Locator](#)

ज्येष्ठायामसि मे पत्न्यां सदृश्यां सदृशः सुतः ॥ २-३-३९

उत्पन्नस्त्वं गुणश्रेष्ठो मम रामात्मजः प्रियः ।

39. raama = oh; Rama! tvam = you; asi = are; sadR^ishaH = worthy; sutaH = son; utpannaH = born; me = to my; sadR^ishyaam = worthy; jyeshhThaayaam = elder; patnyaam = wife; guNashreshhThaH = being excellent in virtues; priyaH = (you are) beloved; aatmajaH = son; mama = to me.

"Oh Rama! You are an exemplary son born to my exemplary elder wife. Being excellent in virtues, you are beloved son to me."

[Verse Locator](#)

यतस्त्वया प्रजाश्चेमाः स्वगुणैरनुरज्जिताः ॥ २-३-४०

तस्मात्त्वं पुष्ययोगेन यौवराज्यमवाप्नुहि ।

40. yataH = Why; tvayaa = by you; imaaH = these; prajaaH = people; anuraJNjitaH = were cherished; svaguNaiH = by your good qualities; tasmaat = for that reason; tvam = you; avaapnuhi = get; yauvaraajyam = princely kingdom; pushhyayogena = on the day of Pushyami (when the moon appears in conjunction with the constellation Pushya).

"O, Rama! As you with your good qualities cherished these people, you get the princely kingdom on the day of Pushyami star (when the moon appears in conjunction with the constellation Pushya).."

[Verse Locator](#)

कामतस्त्वं प्रकृत्यैव विनीतो गुणवानसि ॥ २-३-४१

गुणवत्यपि तु स्नेहात्पुत्र वक्ष्यामि ते हितम् ।

41. putra = Oh; son!; prakR^ityaiva = by nature; tvam asi = you are; kaamataH = very much; viniitaH = humble; guNavaan = virtuous man; guNavatyapi = even if virtuous; because of my; snehaat = friendship; vakshyaami = I can tell; te = to you; hitam = good (words).

"Oh, son! By nature, you are very humble and virtuous. Even then, because of my friendship with you, I can tell you this for your benefit."

[Verse Locator](#)

भूयो विनयमास्थाय भव नित्यं जितेन्द्रियः ॥ २-३-४२

कामक्रोधसमुत्थानि त्यजेथा व्यसनानि च ।

42. aasthaaya = try to; bhava = become; bhuuyaH = (even) more; vinayam = humble; nityam = always; jitendriyaH = (remain as) one who has victory over senses; tyajethaaH = leave; vyasanaani cha = bad habits; kaamakrodha samutthaani = born of desire and wrath.

"Be even more humble and always keep the senses under control. Leave the bad habits born out of desire and wrath."

[Verse Locator](#)

परोक्षया वर्तमानो वृत्त्या प्रत्यक्षया तथा ॥ २-३-४३

अमात्यप्रभृतीः सर्वाः प्रकृतीश्चानुरज्जय ।

43. vR^ityaa = By conduct; parokshayaa = indirectly; tathaa = and; vartamaanaH = operating; pratyakshayaa = directly; anuraJNjaya = keep happy; amaatya prabhR^itiiH = (people) like ministers and others.

"Through direct and indirect means, keep ministers and others happy."

[Verse Locator](#)

कोष्ठागारायुधागारैः कृत्वा सन्नि चयान् बहून् ॥ २-३-४४

तुष्टानुरक्तप्रकृतिर्यः पालयति मेदिनीम् ।

तस्य नन्दन्ति मित्राणि लब्ध्वाऽमृतमिवाऽमराः ॥ २-३-४५

तस्मात्त्वमपि चात्मानं नियम्यैवं समाचर ।

44;45. amaraaH iva = like celestials; labdhvaa = (who were happy after) obtaining; amR^itam = the nectar; tasya = his; mitraaNi = friends; nandanti = are delighted with him; yaH = who; paalayati = rules; mediniim = the earth; kR^itvaa = by making; bahuun = many; sannichayaan = good storage; koshhThaagaraayudhaagaaraiH = with granaries and armories; tushhTaanuraktaprakR^itiH = with delightful and happy people; tasmaat = hence; tvamapi = you too; aatmaanam = (your)self; samaachara = act; evam = like this.

"Like the celestials becoming happy after obtaining the nectar, friends of a king (ruler of earth) are delighted when he fills the granaries and armories to the brim, making the common people delightful and happy. Hence, you too act like this."

[Verse Locator](#)

तच्छ्रुत्वा सुहृदस्तस्य रामस्य प्रियकारिणः ॥ २-३-४६

त्वरिताः शीघ्रमभ्येत्य कौसल्यायै न्यवेदयन् ।

46. tasya = that; raamasya = Rama's; suhR^idaH = friends; shrutvaa = after hearing; tat = that; tvarिताH = hurriedly; priyakaariNaH = intending to do good; shiighram = immediately; abhyetya = came; kausalyaayai = to Kausalya; nyavedayan = (and) informed (her of the good news).

The well -wishers of Rama, after hearing those words, intending to do good to Kausalya, immediately came to her and informed the matter to her.

[Verse Locator](#)

सा हिरण्यं च गाश्चैव रत्नानि विविधानि च ॥ २-३-४७

व्यादिदेश प्रियाख्येभ्यः कौसल्या प्रमदोत्तमा ।

47. pramadottamaa = the best among women; saa = that; kausalyaa = Kausalya; vyaadidesha = gave away; hiraNyaM cha = gold; gaaH chaiva = cows and; vividhaani = different types of; ratnaanicha = diamonds also; priyaakhyebhyaH = to those who informed the good news.

The best among women, Kausalya gave away gold, cows and different types of diamonds to those who informed her good news.

[Verse Locator](#)

अथाभिवाद्य राजानं रथमारुह्य राघवः ॥ २-३-४८

ययौ स्वं द्युतिमद्देश्म जनौघैः प्रतिपूजितः ।

48. atha = afterwards; raaghavaH = Rama; abhivaadya = saluted; raajaanam = to king Dasaratha; aaruhya = (and) alighted; ratham = the chariot; yayau = (and) went; svam veshma = for his house; dyutimat = (which was) splendid; pratipuujitaH = after being worshipped; janaughaiH = by the crowds.

Rama, after offering salutations to king Dasaratha, ascended the chariot and went to his splendid house after being worshipped by the crowds on the way.

ते चापि पौरा नृपतेर्वचस्त ।
 च्छ्रुत्वा तदा लाभमिवेष्टमाशु ।
 नरेन्द्रमामन्त्र्य गृहाणि गत्वा ।
 देवान् समानर्चुरतिप्रहृष्टाः ॥ २-३-४९

49. tadaa = then; te = those; pauraashchaapi = citizens also; shrutvaa = listened (to); tat = those; vachaH = words; nR^ipateH = of the king; ishham laabhamiva = seeing their dearest wish gratified;; ati prahR^ishhTaaH = became very happy; amantrya = took leave; nareMdram = of king Dasaratha; aashu = immediately; samaanarchuH = worshipped; devaan = the gods; gatvaa = going; gR^ihaaNi = to their houses.

Having heard those words of the king, seeing their dearest wish gratified, the citizens took leave of the King Dasaratha and returned to their homes full of joy, in order to give thanks and render homage to the Gods.

॥ इत्यार्षे श्रीमद्वाल्मीकिरामायणे आदिकाव्ये अयोध्यकाण्डे तृतीय सर्गः ॥

Thus completes 3rd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 4 Verses converted to UTF-8, Nov 09

Introduction

Dasaratha decides to coronate Rama as the prince the next day. He asks Sumantra to bring Rama to his presence once again. After Rama arrives, Dasaratha expresses to Rama his desire to anoint Rama as a prince the very next day. He cites various bad dreams and inauspicious signs as the reason for his haste. Rama thus informed by his father, goes to his mother's house and informs her of the good news. Kausalya becomes delighted at the news and gives Rama her blessings.

[Verse Locator](#)

गतेष्वथ नृपो भूयः पौरेषु सह मन्त्रिभिः ।
मन्त्रयुत्वा ततश्चक्रे निश्चयज्ञः स निश्चयम् ॥ २-४-१
श्व एव पुष्यो भविता श्वोऽभिषेच्यस्तु मे सुतः ।
रामो राजीवताम्राक्षो यौवराज्य इति प्रभुः ॥ २-४-२

1;2. **atha** = after; **paureshhu** = citizens; **gateshhu satsu** = had been leaving; **nR^ipaH** = king Dasaratha; **nishchayaGYaH** = (who is an excellent) decision maker; **prabhuH** = (and who is) efficient; **bhuuyaH** = again; **mantrayitvaa** = conferred; **mantribhiH saha** = with ministers; **chakre** = made; **nishchayam** = decision; **iti** = thus; **shvaH eva** = tomorrow only; **bhavita** = will be; **pushhyaH** = Pushya constellation; **me sutaH** = my son; **raamaH** = Rama; **raajiivataamraakshaH** = who has eyes like red lotus; **abhishechyaH** = can be anointed; **yauvaraajye** = for princely hood; **shvaH** = tomorrow.

After the citizens left, Dasaratha who was efficient in taking decisions pertaining to place and time of ceremonies, again conferred with the ministers and decided thus: "Tomorrow will be a day when the constellation of Pushya would be in the ascendant. My son Rama, who has eyes like red lotus, can be crowned as a prince tomorrow".

[Verse Locator](#)

अथान्तर्गृहमासाद्य राजा दशरथस्तदा ।
सूतमामन्त्रयामास रामं पुनरिहानय ॥ २-४-३

3. **atha** = Afterwards; **raajaa dasarathaH** = king Dasaratha; **aasaadya** = got (into); **antargR^iham** = inner palace; **tadaa** = (and) then; **amantrayaamaasa** = ordered; **suutam** = the charioteer Sumantra; **aanaya** = bring; **raamam** = Rama; **punaH** = again; **iha** = here.

Thereafter, king Dasaratha entered the inner palace and then ordered Sumantra thus, "Bring Rama again here".

[Verse Locator](#)

प्रतिगृह्य स तद्वाक्यं सूतः पुनरुपाययौ ।

रामस्य भवनं शीघ्रं राममानयितुं पुनः ॥ २-४-४

4. pratigR^ihya = Receiving; tat = those; vaakyam = words; saH = that; suutaH = charioteer Sumantra; punaH = again; upaayayau = got (to); raamasya = Rama's; bhavanam = house; sheeghram = immediately; aanayitum = to bring; raamam = Rama; punaH = once more.

Obeying the king's words, Sumantra went to Rama's house immediately to bring Rama once again.

[Verse Locator](#)

द्वाःस्थैरावेदितं तस्य रामायागमनं पुनः ।

श्रुत्वैव चापि रामस्तं प्राप्तं शङ्कान्वितोऽभवत् ॥ २-४-५

5. tasya = His; aagamanam = arrival; punaH = again; aaveditam = was informed; raamaaya = to Rama; dvaaH sthaiH = by doorkeepers; shrutvaa cha api eva = and as soon as Rama heard; tam = his (Sumantra's); praaptam = arrival; raamaH = Rama; shaN^kaanvitaH abhavat = became doubtful (about the reason for his arrival again.)

The doorkeepers informed Rama that Sumantra had come again. Hearing that, Rama was uncertain as to the reason for Sumantra's arrival again.

[Verse Locator](#)

प्रवेश्य चैनं त्वरितं रामो वचन मब्रवीत् ।

यदागमनकृत्यं ते भूयस्तद्भ्रुह्यशेषतः ॥ २-४-६

6. raamaH = Rama; tvaritam = soon; praveshya enam cha = allowed him to enter and; abraviit = spoke; vachanam = (these) words; bruuhi = tell; asheshataH = completely; tat = that; yat = for what; te aagamana kR^ityam = purpose is your arrival.

Rama immediately allowed Sumantra inside and spoke these words to him: "Tell me completely the purpose of your arrival again."

[Verse Locator](#)

तमुवाच ततः सूतो राजा त्वां द्रष्टु मिच्छति ।

श्रुत्वा प्रमाणमत्र त्वं गमनायेतराय वा ॥ २-४-७

7. tataH shrutvaa = After hearing that; suutaH = the charioteer Sumantra; uvaacha = spoke; tam = to him; raajaa = king Dasaratha; ichchhati = wants to; drashhTum = see; tvaam = you; tvam = you; pramaaNam = decide (in your mind); atra = in this; gamanaaya = to go; vaa itaraaya = or otherwise.

Hearing those words, Sumantra said: "King Dasaratha wants to see you. Decide yourself in this matter whether to proceed to your father or otherwise".

[Verse Locator](#)

इति सूतवचः श्रुत्वा रामोऽथ त्वरयान्वितः ।

प्रययौ राजभवनं पुनर्द्रष्टुं नरेश्वरम् ॥ २-४-८

8. raamaH = Rama; shrutvaa = hearing; iti = thus; suutavachaH = the word of charioteer Sumantra; tvarayaa anvitaH = with swiftness; atha = thereafter; prayayau = went; raajabhavanam = to royal palace; drashhTum = to see; nareshvaram = Lord of people Dasaratha; punaH = again.

Rama, after hearing Sumantra's words, started immediately and went to the royal palace to see king Dasaratha, the Lord of people, again.

[Verse Locator](#)

तं श्रुत्वा समनुप्राप्तं रामं दशरथो नृपः ।
प्रवेशयामास गृहं विवक्षुः प्रियमुत्तमम् ॥ २-४-९

9. **shrutvaa** = hearing; **tam** = that; **raamam** = Rama; **samanupraaptam** = has arrived; **dasaratha nR^ipaH** = king Dasaratha; **praveshayaamaasa** = allowed him to enter; **gR^iham** = the house; **vivakshuH** = to tell; **uttamam** = excellent; **priyam** = affectionate (word).

Hearing Rama to have arrived, king Dasaratha allowed him to come into the house, to tell him an excellent and affectionate word.

[Verse Locator](#)

प्रविशन्नेप च श्रीमान् राघवो भवनं पितुः ।
ददर्श पितरं दूरात् प्रणिपत्य कृताञ्जलिः ॥ २-४-१०

10. **shriimaan** = the glorious; **raaghavaH** = Rama (lit. scion of Raghu); **pravishanneva** = soon after entering; **pituH** = father's; **bhavanam** = house; **dadarsha** = saw; **pitaram** = (his) father; **duuraat** = from a distance; **praNipatya** = (and) fell prostrate before him; **kR^itaanJNjaliH** = with joined palms.

The glorious Rama, soon after entering his father's house, saw his father from a distance and fell prostrate before him in an act of submission, with his palms joined together.

[Verse Locator](#)

प्रणमन्तं समुत्थाप्य तं परिष्वज्य भूमिपः ।
प्रदिश्य चास्मै रुचिरमासनं पुनरब्रवीत् ॥ २-४-११

11. **bhuumipaH** = king Dasaratha (lit. lord of earth); **samutthaapya** = lifted; **tam** = him; **praNamantam** = who was lying prostrate; **parishhvajya** = embraced; **pradishya cha** = and offered; **ruchiram** = (a) beautiful; **aasanam** = seat; **asmai** = to him; **abraviit** = (and) spoke; **punaH** = again.

Dasaratha lifted Rama up and took him into his embrace. Then, he offered a beautiful seat to Rama and spoke to him as follows:

[Verse Locator](#)

राम वृद्धोऽस्मि दीर्घायुर्भुक्ता भोगा मयेप्सिताः ।
अन्वद्भिः क्रतुश्तैस्तथेष्टं भूरिदक्षिणैः ॥ २-४-१२

12. **raama** = Oh Rama; **diirghaayuH** = (having) lived long; **vR^iddhaH asmi** = I have become aged; **bhogaaH** = luxuries; **iipsitaH** = desired; **mayaa** = by me; **bhuktaaH** = have been enjoyed; **ishhTaM** = holy ceremonies (have been performed); **kratushataiH** = (through) hundreds of sacrifices; **annavadbhiH** = (comprising) of food; **bhuuridakshiNaiH** = (and) of lots of fees (given away to priests performing the sacrifices).

"Oh Rama, I have now become aged after living for a long period. I enjoyed all the luxuries in life, as I desired. I propitiated Gods by performing hundreds of sacrifices, in which food and lots of fees were given away to the officiating priests. "

[Verse Locator](#)

जातमिष्टमपत्यं मे त्वमद्यानुपमं भुवि ।
दत्तमिष्टमधीतं च मया पुरुषसत्तम ॥ २-४-१३

13. **purushhasattama** = The best of men; Rama!; **adya** = now; **tvam** = you; **jaatam** = are born; **me** = to me; **anupamam** = as an incomparable; **ishhTam** = (and) beloved; **apatyam** = child; **bhuvi** = in the world; **dattam** = (donations) have been given; **ishhTam** = holy sacrifices (have been performed); **adhiitam cha** = and (Vedas and other holy scriptures have been) studied; **mayaa** = by me.

"O Rama, the best of men! You are now born to me as without an equal on earth and as my beloved child. I had given away lots of donations, I had performed holy rites and I have also studied Vedas and other Holy Scriptures during my life time."

[Verse Locator](#)

अनुभूतानि चेष्टानि मया वीर सुखान्यपि ।
देवर्षिपितृविप्राणामनृणोऽस्मि तथात्मनः ॥ २-४-१४

14. **viira** = Oh; gallant one!; **sukhaanyapi** = comforts also; **anubhuutaam** = have been enjoyed; **mayaa** = by me; **ishhTaami** = as desired by me; **anR^iNaH asmi** = (thus) I am without any debts; **devarshhi pitR^i vipraaNaam** = to celestials; sages; ancestors; brahmanas; **tatha** = and; **aatmanaH** = to myself.

"Oh gallant Rama! I also enjoyed all the comforts, as I desired. Thus I am relieved of all debts to the celestials (by performing holy sacrifices), to the sages (by studying Vedas etc.), to my ancestors (by begetting you), to the Brahmans (by giving away donations and food) and to myself (by enjoying all comforts as I desired)."

[Verse Locator](#)

न किञ्चिन्म कर्तव्यं तवान्यत्राभिषेचनात् ।
अतो युत्त्वामहं ब्रूयां तन्मे त्वं कर्तुमर्हसि ॥ २-४-१५

15. **mama** = to me; **na kiJNchit** = no other; **kartavyam** = duty; **tava abhishhechanaat avyatra** = other than anointing you for the crown; **ataH** = Hence; **tvam** = you; **arhasi** = are fit; **kartum** = to do; **tat** = that; **me** = to me; **yat** = what; **aham** = I; **bruuyaam** = tell; **tvaam** = you.

"I have no duty other than to anoint you for the crown. Hence, do what I tell you."

[Verse Locator](#)

अद्य प्रकृतयः सर्वास्त्वामिच्छन्ति नराधिपम् ।
अतस्त्वां युवराजानमभिषेक्ष्यामि पुत्रक ॥ २-४-१६

16. **adya** = Now; **sarvaaH** = all; **prakR^itayaH** = the people; **ichchhanti** = want; **tvaam** = you; **naraadhipam** = as king; **putraka** = oh; son!; **ataH** = hence; **abhishhekshyaami** = can install; **tvaam** = you; **yuvarajaanam** = as prince.

"Now all the people want you to be the king. Hence, I can install you as prince."

[Verse Locator](#)

अपि चाद्याशुभान् राम स्वप्ने पश्यामि दारुणान् ।
सनिर्घाता दिवोल्का च परतीह महास्वना ॥ २-४-१७

17. **raama** = Oh! Rama; **api cha** = and; **adya** = now; **pashyaami** = I am seeing; **daaruNaan** = fearful; **ashubhaan** = (and) inauspicious; **svapne** = dreams; **iha** = here; **sanirghaataa** = thunderous; **ulkaa** = comet; **patati** = is falling; **mahaasvanaa** = with great sound; **divaa** = during day time.

"Oh, Rama! It is not only the people's desire, but also these days I am getting fearful and inauspicious dreams. Here, thunderous comets are falling with great sound, during day time."

[Verse Locator](#)

अवष्टब्धं च मे राम नक्षत्रं दारुणैर्ग्रहैः ।
आवेदयन्ति दैवज्ञावः सूर्याङ्गारकराहुभिः ॥ २-४-१८

18. raama = oh! Rama; daivajnaaH = astrologers; aavedayanti = are informing (that); daaruNaiH = fearful; grahaiH = planets; suuryaaN^gaarakaraahubhiH = like sun; Mars and Rahu; avashhTabdham = are encroaching; me = my; nakshatram = natal star.

"Oh, Rama! Astrologers are informing me that fearful planets like Sun, Mars and Rahu are encroaching my birth star."

[Verse Locator](#)

प्रायेण हि निमित्तानामीदृशानां समुद्भवे ।
राजा हि मृत्युमाप्नोति घोरं वापदमृच्छति ॥ २-४-१९

19. iidR^ishaanaam = such; nimittaanaam = signs; samudbhave = whenever produced (then); raajaa = king; praayeNa hi = generally; aapnoti = will get; mR^ityum = death; vaa = or; R^ichchhati = will get; ghoram = fearful; aapadam = accident.

"Whenever such inauspicious signs are produced, the king generally will get either death or a fearful accident."

[Verse Locator](#)

तद्यावदेव मे चेतो न विमुञ्चति राघव ।
तावदेवाभिषिञ्चस्व चला हि प्राणिनां मतिः ॥ २-४-२०

20. raaghava = O Rama!; tat = that is why; yaavadeva = while; me = my; chetaH = mind; na vimuJNchati = does not leave (or change); taavadeva = before then; abhishhiJNchasva = get anointed to crown; chalaahi = Is it not unstable; matiH = the mind; praaniNaam = of human beings?

"Oh, Rama! Hence, before my mind gets changed, get you anointed to the crown. Are not the minds of men unstable?"

[Verse Locator](#)

अद्य चन्द्रोभ्युपगतः पुष्यात्पूर्वं पुनर्वसू ।
श्वः पुष्ययोगं नियतं वक्ष्यन्ते दैवचिन्तकाः ॥ २-४-२१

21. adya = today; chandraH = the moon; abhyupagataH = is getting; punarvasuu = the star of punarvasu; puurvam = earlier to; pushhyaat = the star of pushyami; daivachintakaaH = astrologers; vakshyante = inform that; svaH = tomorrow; pushhyayogam = when the moon joins pushyami star; niyatam = can be fixed (for coronation ceremony).

"Today, the moon is entering the constellation known as Punarvasu which comes before Pushyami star. The astrologers inform that the coronation ceremony can be fixed for tomorrow, when the moon joins Pushyami star."

[Verse Locator](#)

ततः पुष्येऽभिषिञ्चस्व मनस्त्वरयतीव माम् ।
श्वस्त्वाहमभिषेक्ष्यामि यौवराज्ये परंतप ॥ २-४-२२

22. tataH = hence; abhishhiJNchasva = get anointed for the crown; pushhye = on pushyami star; manaH = my mind; tvarayatiiva = is hastening; maam = me; paraMtapa = oh! Annihilator of enemies; aham = I; abhishhekshyaami = shall anoint; tvaa = you; yauva raajye = for princely kingdom; svaH = tomorrow.

"Hence, get anointed for the crown on the day of Pushyami star. My mind is urging me as it were to expedite things. O, annihilator of the enemies! I shall anoint you for the princely kingdom tomorrow."

[Verse Locator](#)

तस्मात्त्वयादप्रभृति निशेयं नियतात्मना ।
सह वध्वोपवस्तव्या दर्भप्रस्तरशायिना ॥ २-४-२३

23. tasmaat = That is why; niyataatmanaa = with self control; tvayaa = by you; vadhvaa saha = along with Seetha; the daughter in law; iyam = this; nishaa = night; upavastavyaa = can be fasted; adyaprabhR^iti = from now onwards; darbhaprastara shaayinaa = slept on a mat of Kusha grass.

"That is why, with self control, you along with your wife should observe fast for this night from now onwards, and sleep on a couch made of Kusha grass."

[Verse Locator](#)

सुहृदश्चाप्रमत्तास्त्वां रक्षन्त्वद्य समन्ततः ।
भवन्ति बहुविघ्नानि कार्याण्येवंविधानि हि ॥ २-४-२४

24. evam vidhaani = such type of; kaaryaaNi = functions; bhavanti hi = are having; bahu vighnaani = many obstacles; adya = today; suhR^idashcha = your friends also; rakshantu = let guard; tvaam = you; apramathaaH = vigilantly; samantataH = from all directions.

"Generally, there are many obstacles for such type of functions. Hence, your friends should guard you vigilantly from all directions."

[Verse Locator](#)

विप्रोषितश्च भरतो यावदेव पुरादितः ।
तावदेवाभिषेकस्ते प्राप्तकालो मतो मम ॥ २-४-२५

25. taavadeva = within such time; te = your; abhishhekaH = coronation ceremony; praaptakaalaH = should occur; yaavadeva = before which time; bharataH = Bharata; viproshhitaH = is distant from ; itaH = this; puraat = city; mataH mama = this is my opinion.

"It is my opinion that your coronation function should occur, while Bharata is away from the city."

[Verse Locator](#)

कामं खलु सतां वृत्ते भ्राता ते भरतः स्थितः ।
ज्येष्ठनुवर्ती धर्मात्मा सानुक्रोशो जितेन्द्रियः ॥ २-४-२६

26. te = your; bhraataa = brother; bharataH = Bharata; jyeshhThaanuvartii = goes according to the eldest; dharmaatmaa = (being a) righteous man; saanukroshaH = compassionate person; jitendriyaH = one who controlled senses; sthitaH = stays; kaamam = verily; sataaM vR^ithe = in the path of good people.

"Bharata, your brother, goes according to his eldest brother. He is righteous, compassionate and has the senses under control. He verily follows the path of good people."

[Verse Locator](#)

किन्तु चित्तं मनुष्याणामनित्यमिति मे मतिः ।

सतां च धर्मनित्यानां कृतशोभि च राघव ॥ २-४-२७

27. raaghava = Oh! Rama; me = my; matiH = opinion (is that); chittam = mind; manushhyaanaam = of men; anityam iti = is inconstant; kintu = but; dharmanityaanaam = the ever righteous; sataam cha = endowed with goodness; kR^ita shobhi = may act unexpectedly on impulse.

"Oh, Rama! It is my opinion that minds of men are inconstant. But the ever righteous, endowed with goodness, sometimes may act unexpectedly on impulse."

[Verse Locator](#)

इत्युक्तः सोऽभ्यनुज्ञातः श्वोभाविन्यभिषेचने ।

व्रजेति रामः पितरमभिवाद्याभ्ययाद्गृहम् ॥ २-४-२८

28. iti = thus; uktaH = told; abhishhechane = about the coronation ceremony; bhaavini = to happen; svaH = tomorrow; abhyaanujNaataH = and having been permitted; vraja iti = to go; saH = that; raamaH = Rama; abhivaadya = offered salutations; pitaram = to father; abhyayaat = went; gR^iham = to house.

Dasaratha, after telling in this way about the ensuing coronation ceremony scheduled for the next day, permitted Rama to depart. Rama offered his salutations to his father and went to his house.

[Verse Locator](#)

प्रविश्य चात्मनो वेश्म राजोद्धिष्टेऽभिषेचने ।

तत्क्षणेन च निर्गम्य मातुर्न्तःपुरं ययौ ॥ २-४-२९

29. uddishhTe = After having been decided; abhishhechane = about coronation ceremony; raajNa = by the king Dasaratha; pravishya = (Rama) entered; aatmanaH = his; veshma = house; tatksaH = and immediately; nirgamy = started (and); yayau = went; maatuH antaH puram = (his) mother's queenly palace.

After hearing the decision of Dasaratha regarding coronation ceremony, Rama entered his house and by starting immediately, went to his mother's queenly house.

[Verse Locator](#)

तत्र तां प्रवणामेव मातरं क्षौमवासिनीम् ।

वाग्यतां देवतागारे ददर्शयाचर्तीं श्रियम् ॥ २-४-३०

30. tatra = there; devataagaare = in the worshipping place; dadarshaa = saw; taam = that; maataram = mother; pravaNaameva = who is in meditation; kshaumavaasinii = who is wearing silk clothes; vaagyataam = in a silent way; ayaachatiim = who is praying; shriyam = goddess Lakshmi.

There, in the queen's worshipping place, Rama saw Kausalya silently in meditation, wearing silk clothes and praying to goddess Lakshmi.

[Verse Locator](#)

प्रागेव चागता तत्र सुमित्रा लक्ष्मण स्तदा ।

सीता चानायिता श्रुत्वा प्रियं रामाभिषेचनम् ॥ २-४-३१

31. shrutvaa = hearing; priyam = the good news; raamaabhishhechanam = of Rama's coronation ceremony; sumitraa = Sumitra; lakshmanaH = (and) Lakshmana; aagathaa = came; praageva = even before; siitaa cha = Seetha also; aanaayita = was brought.

Hearing the good news of the coronation ceremony of Rama, Sumitra and Lakshmana came there even before Seetha was brought.

[Verse Locator](#)

तस्मिन् काले हि कौसल्या तस्थावामीलितेक्षणा ।
सुमित्रयान्वास्यमाना सीतया लक्ष्मणेन च ॥ २-४-३२

32. **tasmin kaale** = at that time; **kausalya** = Kausalya; **tasthau** = was having; **amiilitekshaNa** = closed eyes; **anvaasyamaanaa** = being attended closely ; **sumitrayaa** = by Sumitra; **siitayaa** = by Seetha; **lakshmaNena cha** = and by Lakshmana.

At that time, Kausalya closed her eyes and was in meditation. Along with her, Sumitra, Lakshmana and Seetha were sitting nearby.

[Verse Locator](#)

श्रुत्वा पुष्येण पुत्रस्य यौवराज्याभिषेचनम् ।
प्राणायामेन पुरुषं ध्यायमाना जनार्दनम् ॥ २-४-३३

33. **shrutvaa** = Hearing; **yauvaraajyaabhishhechanam** = anointment ceremony for the princely kingdom; **putrasya** = of (her) son; **pushhyeNa** = on the day of pushyami star; **praaNaayaamena** = with controlled breath; **dhyaayamaana** = was meditating; **purushham** = lord; **janaardanam** = Vishnu.

Hearing that her son will be anointed for the princely kingdom on the day of Pushyami star, Kausalya with controlled breath, was meditating on lord Vishnu.

[Verse Locator](#)

तथा सनियमामेव सोऽभिगम्याभिवाद्य च ।
उवाच वचनं रामो हर्ष्यस्तामिदं तदा ॥ २-४-३४

34. **saH** = that; **raamaH** = Rama; **abhigamya** = approached; **tathaa** = such; **saniyamaameva** = pious observing mother; **abhivaadyacha** = and offered salutation; **tadaa** = then; **uvaacha** = spoke; **idam** = these; **vachanam** = words; **taam harshhayan** = making her delighted.

Rama approached his mother, even while she was engaged in pious observance, offered salutation and spoke the following words making her delighted.

[Verse Locator](#)

अम्ब पित्रा नियुक्तोऽस्मि प्रजापालनकर्मणि ।
भविता श्वोऽभिषेको मे यथा मि शासनं पितुः ॥ २-४-३५

35. **amba** = oh! Mother!; **niyuktaH asmi** = I am appointed; **pitra** = by father; **prajaapaalana karmaNi** = for the act of ruling the people; **yathaa** = as per; **saasanam** = order; **me pituH** = of my father; **bhavitaa** = there will be; **me** = my; **abhishekaH** = anointment ceremony; **swaH** = tomorrow.

"Oh, mother! My father ordered that I should rule the people. As per his orders, there will be anointing ceremony to me tomorrow."

[Verse Locator](#)

सीतया प्युपवस्तव्या रजनीयं मया सह ।
एवमृत्विगुणाध्यायैस्सह मामुक्तवान् पिता ॥ २-४-३६

36. **siitayaapi** = by Seetha too; **mayaa saha** = along with me; **iyam** = this; **rajanii** = night; **upavastavyaa** = can be observed fast; **pitaa** = father; **R^itvigupaadhyaayaiH saha** = together with preceptors and teachers; **uktavaan** = spoke; **evam** = this; **maam** = to me.

"Seetha too, along with me should observe fast this whole night. The father together with preceptors and teachers said this to me."

[Verse Locator](#)

यानि यान्यत्र योग्यानि श्वो भाविन्यभिषेचने ।
तानि मे मङ्गळान्यद्य वैदेह्याश्चैव कारय ॥ २-४-३७

37. **yaani yaani** = whatever; **maN^gaLaani** = auspicious rites; **yogaani** = suitable; **abhishhechane** = in anointment ceremony; **bhaavini** = to occur; **svaH** = tomorrow; **taanikaaraya** = get those things done; **me** = to me; **vaidehyaaH chaiva** = and to Seetha; **adya** = today.

"Have all the auspicious rites that are required for the ensuing tomorrow's anointment ceremony, performed to me and to Seetha today."

[Verse Locator](#)

एतच्छ्रुत्वा तु कौसल्या चिरकालाभिकाङ्क्षितम् ।
हर्षाष्पकलं वाक्यमिदं राम मभाषत ॥ २-४-३८

38. **shrutvaa** = Hearing; **etat** = this news of anointment ceremony; **chirakaalaabhikaan^kshitam** = which was being desired for a long time; **kausalyaa tu** = Kausalya; **abhaashhata** = spoke; **raamam** = to Rama; **idam** = these; **kalam** = sweet sounding; **vaakyam** = words; **harshhabaashhpa** = with tears of joy.

Hearing the news of anointment ceremony, which was being desired by her for a long time, Kausalya spoke to Rama the following sweet words with tears of joy in her eyes.

[Verse Locator](#)

वत्स राम चिरं जीव हतास्ते परिपन्थिनः ।
ज्ञातीन्मे त्वं श्रियायुक्तः सुमित्रायाश्च नन्दय ॥ २-४-३९

39. **vatsa** = oh; child!; **raama** = Rama; **jiiva** = live; **chiraM** = long; **te** = your; **paripanthinaH** = enemies; **hataaH** = are destroyed; **tvam** = you; **shriyaa** = by your glory; **nandaya** = make happy; **jjNaatiin** = cousins; **me** = of mine; **sumitraayaaH cha** = and of Sumitra.

"Oh, child Rama! You live a long life! Let your enemies be destroyed! Let the cousins of mine and of Sumitra be made happy by your glory."

[Verse Locator](#)

कल्याणे बत नक्षत्रे मयि जातोऽसि पुत्रक ।
येन त्वया दशरथो गुणैराराधितः पिता ॥ २-४-४०

40. **putraka** = o; little son! **bata** = how much joy! **jaataH asi** = you were born; **mayi** = in me; **kalyaaNe nakshatre** = on a day of an auspicious star; **yena** = by which; **pitaa** = father; **dasarathaH** = Dasaratha; **aaraadhitaH** = was made delightful; **tvayaa** = by your; **guNaiH** = virtues.

"O, my little son! You were born to me on a day of an auspicious star. That is why, your father king Dasaratha was propitiated by your virtues."

[Verse Locator](#)

अमोघं बत मे क्षान्तं पुरुषे पुष्करेक्षणे ।

येयमिक्ष्वाकुराज्यश्रीः पुत्र त्वां संश्रयिष्यति ॥ २-४-४१

41. putra = O; son!; me = my; kshaantam = austerity with endurance; pushhkarekshaNe = to lotus eyed; purushhe = lord Vishnu; amogham = has not gone waste; bata = how much joy! yaa = which; iyam = this one; ikshvaaku raajyashriH = the glorious kingdom of Ikshvaku dynasty; saMshrayishhyati = is seeking refuge; tvaam = in you.

"O, son! My worship to the lotus eyed Lord Vishnu with endurance has become fruitful. Hence, this glorious kingdom of Ikshvaku dynasty is going to embrace you."

[Verse Locator](#)

इत्येवमुक्तो मात्रेदं रामो भ्रातरमब्रवीत् ।

प्राञ्जलिं प्रह्वमासीनमभिवीक्ष्य स्मयन्निव ॥ २-४-४२

42. raamaH = Rama; uktaH = who was spoken to; ityevam = thus; maatraa = by mother; abhiviikshya = saw; bhraataram = brother Lakshmana; aasiinam = siitting; prahvam = humbly; praaJNjalim = with folded palms; abraviit = spoke; smayanniva = smilingly; idam = these words.

Rama, after hearing the words spoken by his mother, saw his brother Lakshmana who was sitting humbly nearby with joined palms and spoke to him smilingly as follows:

[Verse Locator](#)

लक्ष्मणेमां माया सार्धं प्रशाधि त्वं वसुन्धराम् ।

द्वितीयं मेऽन्तरात्मानं त्वामियं श्रीरुपस्थिता ॥ २-४-४३

43. lakshmaNa = O; Lakshmana! tvam = you; prashaadhi = rule; imaam = this; vasundharaam = earth; mayaa saardham = together with me; iyam = this; shriiH = glorious kingdom; upasthitaa = reached; tvaam = you; me = my; dvitiiyam = second; antaraatmaanam = conscience.

"O, Lakshmana! You rule this earth together with me. This glorious kingdom has reached you, who are my second conscience."

[Verse Locator](#)

सौमित्रे भुङ्क्ष्व भोगां स्त्वमिष्टान् राज्यफलानि च ।

जीवितं च हि राज्यं च त्वदर्थमभिकामये ॥ २-४-४४

44. saumitre = O; Laksmana! tvam = you; bhuN^kshva = enjoy; bhogaan = the benefits; raajyaphalaanicha = and fruits of kingdom; ishhTaan = as desired; abhikaamaye hi = I desire; jiivitaM cha = life; raajyaM cha = and kingdom; tvadartham = for you only.

"O, Lakshmana! You enjoy the benefits as desired by you and the fruits of kingdom. I desire to live and even to rule the kingdom but for you."

[Verse Locator](#)

इत्युक्त्वा लक्ष्मणं रामो मातरावभिवाद्य च ।

अभ्यनुज्ञाप्य सीतां च जगाम स्वं निवेशम् ॥ २-४-४५

45. raamaH = Rama; uktvaa = spoke; iti = thus; lakshmaNam = to Lakshmana; abhivaadya cha = offered salutations; maatarau = to both the mothers; abhyanujJNaapya siitaam cha = got Seetha to obtain permission and; jagaama = went; svam nivesanam = to his house.

Rama, after speaking thus to Lakshmana, offered salutations to both the mothers, got Seetha to obtain permission from them and went to his house along with Seetha.

॥ इत्यार्षे श्रीमद् रामायणे आदिकाव्ये अयोध्य कान्दे चतुर्थः सर्गः ॥

Thus completes 4th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 5 Verses converted to UTF-8, Nov 09

Introduction

On the wish of King Dasaratha, Vasishta goes to Rama's palace and asks him to perform fast that night along with Seetha. Vasishta returns to Dasaratha's palace and informs him about this. On the way to the king's palace Vasishta observes the festive atmosphere in Ayodhya anticipating Rama's coronation the next day.

[Verse Locator](#)

सन्दिश्य रामं नृपतिः श्वोभाविन्यभिषेचने ।
पुरोहितं समाहूय वसिष्ठमिदमब्रवीत् ॥ २-५-१

1. sandishya = after sending; raamam = Rama; nR^ipatiH = king Dasaratha; samaahuuya = called for; purohitam = the family priest; vasishhTham = Vasishta; abraviit = (and) spoke; idam = these words; bhaavini = about the ensuing; abhishhechane = anointment; svaH = tomorrow

After Rama left, king Dasaratha called for his family priest Vasishta and spoke to him as follows about the ensuing anointment ceremony of the next day.

[Verse Locator](#)

गच्छोपवासं काकुत्थसं कारयाद्य तपोधन ।
श्रीयशोराज्यलाभाय वध्वा सह यतव्रतम् ॥ २-५-२

2. tapodhana = O; great sage Vasishta! gachchha = go; yatavratam kaakutthsam = to the avowed Rama; vadhvaa saha = who is with daughter in law Seetha; adya = today; kaaraya = to make them perform; upavaasam = fasting; sriiyashoraajya laabhaaya = for obtaining prosperity; glory and sovereignty.

"O, great sage Vasishta! Please go to the avowed Rama and Seetha today to make them perform fasting for obtaining prosperity, glory and sovereignty."

[Verse Locator](#)

तथेति च स राजानमुक्त्वा वेदविदां वरः ।
स्वयं वसिष्ठो भगवान् ययौ रामनिवेशनम् ॥ २-५-३
उपवासयितुं रामं मन्त्रवन्मन्त्रकोविदः ।
ब्राह्मं रथवरं युक्तमास्थाय सुदृधव्रतः ॥ २-५-४

3; 4. saH = that; vasishhThaH = Vasishta; vedavidaam varaH = who is the best of knowers of Veda; mantrakovidaH = who is expert in mantras; sudR^idhavrataH = who is firm in austerities; bhagavaan = who is divine; uktvaa = spoke; raajaanam = to king Dasaratha; tathaa iti = "Let that be it."; svayam = personally; yayau = went; raamaniveshanam = to Rama's house; aasthaaya = alighting; rathavaram = the best chariot; uktam = which was

ready; **braahmam** = which was well suited for Brahman; **upavaasayitum** = to get the fasting performed; **raamam** = by Rama; **mantravat** = a knower of mantras.

Vasista, who is the best of knowers of Veda, who is expert in mantras, who is firm in austerities and who is divine, said to Dasaratha : "I agree to it" and personally went to Rama's house on a chariot which was ready and quite suitable for a Brahman; so as to advise Rama to undertake a fast (with mantras) performed by Rama, a knower of mantras.

[Verse Locator](#)

स रामभवनं प्रप्य पाण्डुराभ्रघनप्रभम् ।
तिस्रः कक्ष्या र्थेनैव विवेश मुनिसत्तमः ॥ २-५-५

5. **saH** = That; **munisattamaH** = best of the sages; **praapya** = got; **raama bhavanam** = to Rama's house; **paaNDuraabhraghanaprabham** = which was radiant like a dense white cloud; **vivesha** = entered; **tisraH** = the three; **kakshyaaH** = gateways; **rathaanaiva** = by chariot itself.

That great sage reached Rama's house, which was radiant like a dense white cloud and entered the three gateways of the house by the chariot itself.

[Verse Locator](#)

तमागतमृषिं रामस्त्वरन्निव ससंभ्रमः ।
मानयिष्यन् स मानार्हं निश्चक्राम निवेशनात् ॥ २-५-६

6. **maanayishhyan** = to respect; **manaarham** = the honourable; **R^ishhim** = sage; **aagatam** = who arrived; **saH** = that; **raamaH** = Rama; **nishchakraama** = started; **niveshanaat** = out of the house; **tvaranniva** = quickly; **sasaMbhramaH** = and hurriedly.

To respect the honorable sage, who arrived, Rama came quickly and hurriedly out of the house.

[Verse Locator](#)

अभ्येत्य त्वरमाणश्च रथाभ्याशं मनीषिणः ।
ततोऽवतारयामास परिगृह्य रथात्स्वयम् ॥ २-५-७

7. **tvaramaaNaH** = quickly; **abhyetya** = got; **rathaabhyaasham** = nearer to chariot; **maniishhiNaH** = of the intelligent Vasishta; **svayam parigR^ihya** = and by personally holding his hand; **avataarayaamaasa** = helped him to alight; **tataH rathaat** = from that chariot.

Rama quickly got nearer to Vasishta's chariot and personally helped him to alight from the chariot.

[Verse Locator](#)

सचैनं प्रश्रितं दृष्ट्वा सं भाष्याभिप्रसाद्य च ।
प्रियार्हं हर्षयन् राममित्युवाच पुरोहितः ॥ २-५-८

8. **saH** = that; **purohitaH cha** = family priest also; **dR^ishhTvaa** = seeing; **enam** = this; **priyaarham** = lovable; **prashritaM** = and humble; **ramaM** = Rama; **uvaacha** = spoke; **iti** = this; **abhiprasaadya cha** = bringing cheerfulness; **harshayan** = and happiness to him; **sambhaashya** = by uttering (the following) words

That family priest Vasishta seeing that lovable and humble Rama, spoke the following words, bringing cheerfulness and happiness to him:

[Verse Locator](#)

प्रसन्नस्ते पिता राम यौवराज्यमवाप्स्यसि ।

उपवासं भवानद्य करोतु सह सीतया ॥ २-५-९

9. **raama** = O; **Rama!** **pitaa** = your father; **prasannaH** = is delighted; **te** = in your matter; **avaapsyasi** = you will be getting; **yauvaraajyam** = princely kingdom; **bhavaan** = you; **saha siita** = along with Seetha; **upavaasaM karothu** = do fasting; **adya** = today.

"O, Rama! Your father is delighted with you. You will be getting the princely kingdom. Hence, you and Seetha perform fasting today."

[Verse Locator](#)

प्रातस्त्वामभिषेक्ता हि यौवराज्ये नराधिपः ।

पिता दशरथः प्रीत्या ययातिं नहुषो यथा ॥ २-५-१०

10. **pitaa** = your father; **naraadhipaH** = lord of people (king) ; **dasharathaH** = Dasaratha; **abhishhektaa hi** = is anointing; **tvaam** = you; **priityaa** = affectionately; **yauvaraajye** = for the princely kingdom; **praataH** = tomorrow at dawn; **yayaatiM yathaa** = as to yayati; **nahushhaH** = the king Nahusha.

"Your father; King Dasaratha is anointing you affectionately for the princely kingdom tomorrow at dawn; even as king Nahusha has done to Yayati".

[Verse Locator](#)

इत्युक्त्वा स तदा राम मुपवासं यतव्रतम् ।

मन्त्रवत् कारयामास वैदेह्या सहितं मुनिः ॥ २-५-११

11. **saH** = that; **muniH** = sage Vasishtha; **iti** = thus; **uktvaa** = spoke; **tadaa** = then; **mantravat** = with mantras; **kaarayaamaasa** = made; **yatavratam** = the avowed; **raamam** = Rama; **vaidehyaa sahitam** = together with Seetha; **upavaasam** = to fast.

Vasistha thus spoke to Rama and enjoined him to undertake a vow of fasting together with Seetha, in the accompaniment of mantras.

[Verse Locator](#)

ततो यथावद्रामेण स राज्ञो गुरुरर्चितः ।

अभ्यनुज्ञाप्य काकुत्थसं ययौ रामनिवेशनात् ॥ २-५-१२

12. **tataH** = thereafter; **raajJNnaH** = Royal; **guruH** = priest; **saH** = that Vasista; **architaH** = being worshipped; **yathaavat** = suitably; **raameNa** = by Rama; **abhyannjJNaapya** = took permission; **kaakutthsam** = from Rama; **yayau** = and went; **raamaniveshanaat** = from Rama's house.

Thereafter, Rama worshipped the royal priest Vasistha suitably. Vasistha then got Rama's permission and left his house.

[Verse Locator](#)

सुहृद्भिस्तत्र रामोऽपि सहासीनः प्रियंवदैः ।

सभाजितो विवेशाथ ताननुज्ञाप्य सर्वशः ॥ २-५-१३

13. **raamo api** = Rama also; **aasiinaH** = sat; **tatra** = there; **saha priyaMvadaiH** = by affectionately talkingwith; **suhR^idbhiH** = friends; **atha** = then; **sabhaajitaH** = being congratulated; **taan** = by them; **sarvashaH** = in all ways; **vivesha** = entered(his palace); **anujJNaapya** = after making them to permit.

Rama spent some time by delightedly talking with friends and having been congratulated by them in various ways went into his palace after taking leave of them.

[Verse Locator](#)

हृष्टनारीनरयुतं रामवेश्म तदा बबौ ।
यथा मत्तद्विजगणं प्रपुल्लनलिनं सरः ॥ २-५-१४

14. tadaa = then; raamaveshma = Rama's house; babhau = was shining; hR^ishhTanaariinarayutam = with delighted men and women; sarah yathaa = as lake; mattadvijagaNam = with intoxicated group of birds; prapullanalinam = and with opened lotuses.

Then, Rama's house was shining, as brilliantly with delighted men and women, as a lake filled with opened lotuses and visited by innumerable happy birds.

[Verse Locator](#)

स राजभवनप्रख्यात्तस्माद्रामनिवेशनात् ।
निर्गत्य ददृशे मार्गं वसिष्ठो जनसंवृतम् ॥ २-५-१५

15. saH = that; vasishhTaH = Vasistha; nirgatya = leaving; raamaniveshanaat = Rama's house; raajabhavana prakhyaat = equal to royal palace; dadR^ishe = saw; maargam = the way; janasaMvR^itam = filled with people.

Vasishta, leaving Rama's house, which seemed like the royal palace, saw the way filled with people.

[Verse Locator](#)

बृन्दबृन्दैरयोध्यायां राजमार्गाः समन्ततः ।
बभूवुरभिसंबाधाः कुतूहलजनैर्वृताः ॥ २-५-१६

16. samantataH = in the entire; raajamaargaaH = royal roads; ayodhyaayaam = in Ayodhya; bR^indabR^indaiH = groups and groups of ; kutuuhala janaiH = delighted people; vritaaH = gathered around; abhisambaadhaaH babhuuvuH = and made the roads congested.

All the royal highways in the city of Ayodhya were filled with groups and groups of delighted people and became congested.

[Verse Locator](#)

जनबृन्दोर्मिसंघर्षहर्षस्वनवतस्तदा ।
बभूव राजमार्गस्य सागरस्येव निस्वनः ॥ २-५-१७

17. tadaa = then; raajamaargasya = in the king's road; janabR^indormi saMgharshha harshha svanavataH = the sound created by the commotion of the people with their rejoicing; combined with their moving in waves ; babhuuva nisvanaH = was resounding; saagarasyeva = like an ocean.

Then, on the royal road, the resonance created by the rush of the people, moving hither and thither like waves, combined with their rejoicing, resounded like the roar of an ocean.

[Verse Locator](#)

सिक्तसंमृष्टरथ्या हि तदहर्वनमालिनी ।
आसीदयोध्या नगरी समुच्छ्रितगृहध्वजा ॥ २-५-१८

18. **tadahaH** = On that day; **ayodhyaH nagarii** = the city of Ayodhya; **aasiit** = became; **sikta samR^ishhTa rathyaa hi** = one with the roads cleaned and sprinkled with water; **vanamaalini** = with rows of trees; **samuchchrita gR^ihadhvajaa** = (and) one that has houses hoisted with flags.

On that day, in the city of Ayodhya, all the roads were cleaned and sprinkled with water. There were rows of trees on both sides of the roads and flags hoisted on houses.

[Verse Locator](#)

तदा ह्ययोध्यानिलयः सस्त्रीबालाबलो जनः ।
रामाभिषेकमाकाञ्क्षन्नाकाण्डदुदयं रवेः ॥ २-५-१९

19. **tadaa** = then; **janaH** = the people; **ayodhyaH nilayaH** = residing in Ayodhya; **sa strii baala abalaH** = including women; children and the old aged; **aakaaNkshat** = were longing; **udayam raveH** = for sun rise; **aakaaNkshan** = wishing; **raamaabhishhekam** = for anointment ceremony of Rama.

Then, the people of Ayodhya including children, women and the old-aged were waiting for sunrise, wishing the anointment ceremony of Rama to happen.

[Verse Locator](#)

प्रजालङ्कारभूतं च जनस्यानन्दवर्धनम् ।
उत्सुकोऽभूज्जनो द्रष्टुं तमयोध्यामहोत्सवम् ॥ २-५-२०

20. **janaH** = people; **abhuut** = are; **utsukaH** = enthusiastic; **drashhTum** = to see; **tam** = that; **ayodhyaH mahotsavam** = Ayodhya's great function; **prajaalaN^kaarabhuutam** = which was decorative to the community; **aanandavardhanam** = and which would bring forward increased joy.

In Ayodhya, people were enthusiastic to see the great public function, which was decorative to the community and which would bring forward an increased joy.

[Verse Locator](#)

एवं तं जनसंबाधं राजमार्गं पुरोहितः ।
व्यूहन्निव जनौघं तं शनैराजकुलं ययौ ॥ २-५-२१

21. **purohitaH** = The family priest Vasista; **evam** = thus; **tam raajamaargam** = (seeing) that king's way; **janasaMbaadham** = being overcrowded with people; **yayau** = got to; **raajakulam** = the royal palace; **shanaiH** = slowly; **vyuuhanniva** = as if separating; **tam janaugham** = that crowd.

Vasishta, thus seeing the king's way being overcrowded with people, reached the royal palace slowly by forcing a passage through that crowd.

[Verse Locator](#)

सिताभ्रशिखरप्रख्यं प्रासादमधिरुह्य सः ।
समीयाय नरेन्द्रेण शक्रेणैव बृहस्पतिः ॥ २-५-२२

22. **saH** = He; **adhiruhya** = ascended; **praasaadam** = the royal palace; **sitaabhra shikhara prakhyam** = which resembled the top of a mountain enclosed by white cloud; **samiiyaaya** = met; **narendreNa** = king Dasaratha; **shakreNeva bR^ihaspatiH** = like bhR^ihaspati meeting Devendra.

He walked up the royal palace, which was akin to the top of a mountain enclosed by a white cloud and met king Dasaratha in the manner Brihaspati met Devendra.

[Verse Locator](#)

तमागतमभिप्रेक्ष्य हित्वा राजासनं नृपः ।

पप्रच्छ स च तस्मै तत्कृतमित्यभ्यवेदयत् ॥ २-५-२३

23. nR^ipaH = king Dasaratha; abhiprekshya = seeing; tam = him; aagatam = who came; hitvaa = left; raajaasanam = the throne; paprachchha = and asked; saH cha = he (Vasistha) also; abhyavedayat = informed; tasmai = to him (to Dasaratha); iti = that; tat = it; kR^itam = was done.

Seeing Vasistha had returned, King Dasaratha alighted from his throne and asked him with regard to his mission. Vasistha informed him that it was accomplished.

[Verse Locator](#)

तेन चैव तदा तुल्यं सहासीनाः सभासदः ।

आसनेभ्यः समुत्तस्थुः पूजयन्तः पुरोहितम् ॥ २-५-२४

24. tadaa = then; sabhaasadaH = members of assembly; saha aasiinaaH = who were sitting along with (Dasaratha); samuttasthuH = raised; aasanebhyaH = from seats; puujayantaH = by respecting; purohitam = the family priest (Vasistha); tena tulyameva = as king Dasaratha did.

The members of assembly who were sitting along with the king till then, raised in obeisance to Vasistha from their seats, following the example of the king.

[Verse Locator](#)

गुरुणा त्वभ्यनुज्ञातो मनिजौघं विसृज्य तम् ।

विवेशान्तःपुरं राजा सिंहो गिरिगुहामिव ॥ २-५-२५

25. raajaa = King Dasaratha; abhyanujjNyaataH = after being permitted by; guruNaa = the priest Vasistha; visR^ijya = left; tam = that; manujaugham = assembly of men; vivesha = and entered; antaH puram = the palace; giriguhaamiva = as into a mountain cave; siMhaH = a lion.

King Dasaratha, after obtaining permission from Vasistha, left that assembly of men and entered his palace as a lion enters a mountain cave.

[Verse Locator](#)

तमग्र्यवेष्रमदाजनाकुलं ।

महेन्द्रवेश्मप्रतिमं निवेशनम् ।

विदीपयंश्चारु विवेश पार्थिवः ।

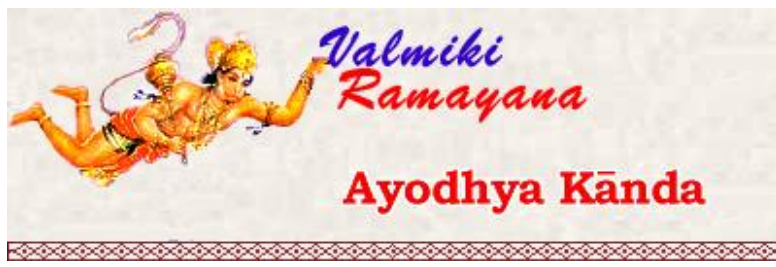
शशीव तारागणसंकुलं नभः ॥ २-५-२६

26. paarthivaH = King Dasaratha; vivesha = entered; tam niveshanam = that palace; agravesha pramadaa janaakulam = filled with women in top dress and form; mahendra vesma pratimam = like the house of Devendra; vidiipayan = causing it to shine; shashiiva = as the moon; chaaru nabhaH = to beautiful sky; taaraagaNa saMkulam = filled with groups of stars.

That palace with women in top dress and form was like the palace of Devendra. By the entering of King Dasaratha, the palace became more radiant, just as the moon radiates a beautiful sky with its stars.

॥ इत्यार्षे श्रीमद्रामायने आदिकाव्ये अयोध्यकान्दे पञ्चम सर्गः ॥

Thus completes 5th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 6 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Valmiki narrates various rituals undertaken by Rama the crown prince, along with his wife Seetha, on the eve of his anointment ceremony. The festivities in Ayodhya, the happiness of the people with King Dasaratha's decision to anoint Rama are also described here. Also, people from different directions arrive in Ayodhya to be there on the grand occasion.

[Verse Locator](#)

गते पुरोहिते रामः स्नातो नियतमानसः ।

सह पत्न्या विशालाक्ष्या नारायणमुपागमत् ॥ २-६-१

1. **purohite** = (After) the family priest; **gate** = left; **raamaH** = Rama; **snaataH** = took bath; **upaagamat** = (and) meditated; **naaraayaNam** = on Narayana; **niyatamaanasaH** = with undistracted mind; **saha** = along with; **vishaalaakshyaa** = the wide eyed; **patnyaa** = wife (Seetha).

After Vasistha left, Rama took bath and meditated on Lord Narayana with undistracted mind along with his wide-eyed wife, Seetha.

[Verse Locator](#)

प्रगृह्य शिरसा पात्रं हविषो विधिवत्तदा ।

महते दैवतायज्यं जुहाव ज्वलितानले ॥ २-६-२

2. **tadaa** = then; **pragR^ihya** = taking; **paatram** = vessel; **havisho** = of clarified butter; **sirasaa** = on head; **vidhivat** = as per ordinance of the scriptures; **juhova** = (Rama) offered; **mahate daivataaya** = to the great lord Vishnu; **aajyam** = the clarified butter; **jvalitaanale** = (by dropping it) into blazing fire.

Taking the vessel with clarified butter on his head as per scriptures, he offered to Lord Vishnu the clarified butter, by dropping it into the blazing fire.

[Verse Locator](#)

शेषं च हविषस्तस्य प्राश्याशास्यात्मनः प्रियम् ।

ध्यायन्नारायणं देवं स्वास्तीर्णे कुशसंस्तरे ॥ २-६-३

वाग्यतः सह वैदेह्या भूत्वा नियतमानसः ।

श्रीमत्यायतने विष्णोः शिष्ये नरवरात्मजः ॥ २-६-४

3; 4. **naravaraatmajaH** = The prince Rama; **aashaasya** = desiring; **aatmanaH** = his own; **priyam** = good; **praashya cha** = ate; **sesham** = remainder; **tasya havishaH** = of that clarified butter; **dhyaayan** = meditating; **devam** = on Lord; **naaraayaNam** = Narayana; **bhuutvaa** = becoming; **vaagyataH** = one of restrained speech; **niyatamaanasaH** = with regulated mind; **sishye** = slept; **vaidehyaa saH** = along with Seetha; **svaastiirNe** = on

properly laid; **kusha saMstare** = bed of Kusa grass; **shriimati aayatane** = in a splendid temple; **vishhNoH** = of Lord Vishnu.

Rama ate the remainder of clarified butter after finishing the sacrifice, which he performed for his own good, silently meditated on Lord Narayana with controlled mind and slept along with Seetha on a properly laid bed of Kusa grass in a splendid temple of Lord Vishnu. *

* The learned commentators point out that the deity referred to here is no other than Lord Ranganatha, who had been worshipped by a long line of rulers of Ayodhya as their chosen deity in a separate shrine built within the precincts of the royal palace. We are told at length in the Patala Khanda of Padma Purana how Rama so kindly handed over the image to Vibhishana; through whom it reached Srirangam (near Tiruchirapally) in South India; where it exists even to this day and is held in the highest reverence by the Vaishnavas and other devotees all over India.

[Verse Locator](#)

एकयामावशिष्टायां रात्र्यां प्रतिविबुध्य सः ।

अलङ्कारविधिं कृत्स्नं कारयामास वेश्मनः ॥ २-६-५

5. **saH** = He; **prativibudhya** = woke up; **ekayaama avashishhTaayaam** = with three hours of night yet remaining; **kaarayaamaasa** = (and) made done; **kR^itsnam** = entire; **alankaaravidhim** = required decoration; **veshmanaH** = of the house .

Rama woke up three hours before dawn and caused to complete the entire decoration of the house.

[Verse Locator](#)

तत्र शृण्वन् सुखा वाचः सूतमागधवन्दिनाम् ।

पूर्वा सन्ध्यामुपासीनो जजाप यतमानसः ॥ २-६-६

6. **tatra** = there; **sR^iNvan** = listening to; **sukhaaH** = gladdening; **vaachaH** = verses; **suutamaagadha vandinaam** = of professional reciters like Suta; Maagadha and Vandi; **upaasiinaH** = worshipping; **puurvaam sandhyaam** = the early sunrise(on Gayatri); **jajaapa** = meditated ; **yata maanasaH** = with undistracted mind.

Listening to the pleasing verses of professional reciters, he worshipped the early sunrise and meditated on Gayatri* with an undistracted mind.

* Gayatri is an ancient meter of twenty-four syllables as a triplet of eight syllables each (Rigveda iii-62-10: - tat savitur varenyam bhargo devasya dhimahi dhiyo yo nah prachodayat) addressed to Savitri or the Sun as generator. Gayatri personified is considered as the mother of the first three classes viz. priestly class, warrior - class and the trader-class in their capacity of twice born.

[Verse Locator](#)

तुष्टाव प्रणतश्चैव शिरसा मधुसूदनम् ।

विमलक्षौमसंवीतो वाचयामास च द्विजान् ॥ २-६-७

7. **tushhTaava** = (He) praised; **madhusuudhanam** = Lord Vishnu; **praNataH** = by bowing; **shirasaa** = the head; **vimalakshouma samviitaH** = by wearing pure silk clothes; **vaachayaamaasa** = got valedictory text recited by; **dvijaan** = Brahmans.

He praised Lord Vishnu by bowing his head before Him. By wearing pure silk clothes, he got valedictory text recited by Brahmans.

[Verse Locator](#)

तेषां पुण्याहघोषोऽथ गम्भीरमधुरस्तदा ।

अयोध्यां पूरयामास तूर्यघोषानुनादितः ॥ २-६-८

8. **atha** = thereafter; **teshaam** = their; **gambhiira madhura** = deep and sweet; **puNyaaha ghoshhaH** = valedictory sound; **tuuryaghoshaanunaaditaH** = united with sound of musical instruments; **puurayaamaasa** = filled; **ayodhyaam** = Ayodhya; **tadaa** = then.

Their deep and sweet chorus of the valedictory, united with the accompanying musical instruments, then filled the city of Ayodhya.

[Verse Locator](#)

कृतोपवासं तु तदा वैदेह्या सह राघवम् ।
अयोध्यानिलयः श्रुत्वा सर्वः प्रमुदितो जनः ॥ २-६-९

9. **tadaa** = then; **sarvaH** = all; **ayodhyaanilayaH janaH** = the people residing in Ayodhya; **pramuditaH** = were delighted; **shrutvaa** = after hearing about; **kR^itopavaasam** = the fast done by; **raaghavam** = Rama; **vaidehyaa saha** = along with Seetha.

All the people residing in Ayodhya were delighted when they heard that Rama and Seetha had observed fast for the ensuing anointment ceremony.

[Verse Locator](#)

ततः पौरजनः सर्वः श्रुत्वा रामाभिषेचनम् ।
प्रभातां रजनीं दृष्ट्वा चक्रे शोभयितुं पुरीम् ॥ २-६-१०

10. **tataH** = thereafter; **sarvaH** = all; **paurajanaH** = the citizens; **chakre** = made; **shobhayitum** = decoration; **puriim** = to the town; **shrutvaa** = after hearing; **raama abhishhechanam** = about anointment ceremony of Rama; **dR^ishhTvaa** = after seeing; **rajaniim** = the night; **prabhaataam** = becoming dawn.

All the citizens decorated the town for coronation function of Rama, soon before sunrise.

[Verse Locator](#)

सिताभ्रशिखराभेषु देवतायतनेषु च ।
इ॥ चतुष्पथेषु रथ्यासु चैत्येष्वटाल केषु च ॥ २-६-११
नानापण्यसमृद्धेषु वणिजामापणेषु च ।
कुटुम्बिनां समृद्धेषु श्रीमत्सु भवनेषु च ॥ २-६-१२
सभासु चैव सर्वासु वृक्षेष्वालक्षितेषु च ।
ध्वजाः समुच्छ्रिताश्चित्राः पताकाश्चाभवंस्तदा ॥ २-६-१३

11; 12; 13. **dhvajaaH** = banners and; **chitraaH** = colorful; **pataakaaH cha** = flags; **samuchchhritaH** = were hoisted; **tadaa** = then; **devataayataneshhu** = in temples; **sitaabhra shikharaabheshhu** = which looked shiningly like the lining of a cloud; **chatushhpatheshhu** = at road junctions; **rathyaasu** = in streets; **chaityeshhu** = on big trees situated in temple-compounds; **aTTaalakeshhu cha** = from watching towers in city gates; **aapaNeshhu cha** = on shops; **vaNiJaam** = of merchants; **naanaapaNya samR^iddheshhu** = with a lot of saleable goods; **bhavaneshhu cha** = on buldings of; **samR^iddheshhu shriimatsu** = very rich; **kuTumbinaam** = family-persons; **sarvaasu** = on all; **sabhaasu** = assembly halls; **aalakshiteshu** = on all-visible; **vR^iksheshhu** = trees.

Banners and colorful flags were hoisted on temples, which looked brilliantly like the silver lining of cloud, at road junctions, in streets, on big trees situated in temple compounds, from watching towers at city gates, on shops of wealthy merchants, on buildings of rich family persons, on all assembly halls and all visible trees.

[Verse Locator](#)

नटनर्तकसंघानां गायकानां च गायताम् ।

मनःकर्णसुखा वाचः शुश्रुवुश्च ततस्ततः ॥ २-६-१४

14. **tatastataH** = from there and there; **vaachaH** = voices; **manaH karNasukhaaH** = pleasing to the minds and ears; **shushruvuH** = were heard; **naTa nartaka saMghaanaam** = from groups of actors and dancers; **gaayakaanaam cha** = and of singers; **gaayataam** = singing.

From different sides, actors were showing their talents, dancers were performing dance. Singers were singing and sweet voices were heard, pleasing the minds and ears.

[Verse Locator](#)

रामाभिषेकयुक्ताश्च कथाश्चकुर्मिथो जनाः ।

रामाभिषेके संप्रप्ते चत्वरेषु गृहेषु च ॥ २-६-१५

15. **raamaabhishheke** = (with) Rama's anointment ceremony; **sampraapte** = approaching; **janaaH** = people; **chakruH** = made; **mithaH** = mutual; **kathaaH** = conversations; **raamaabhishhekayuktaaH** = about Rama's anointment ceremony; **chatvareshhu** = in road junctions; **gR^iheshhu cha** = and in houses.

With Rama's anointment ceremony approaching, people were engaged in mutual conversations in their houses and at road junctions, about the ceremony.

[Verse Locator](#)

बाला अपि क्रीडमाना गृ हद्वारेषु संघशः ।

रामाभिषवसंयुक्ताश्चकुरेवं मिथः कथाः ॥ २-६-१६

16. **evam** = thus; **baalaaH api** = even children; **kreeDamaanaaH** = playing; **saMghashaH** = in groups; **gR^ihadvareshhu** = before gateways of houses; **chakruH** = made; **kathaaH** = narrations; **raamaabhishhava saMyuktaaH** = concerning Rama's anointment ceremony; **mithaH** = mutually.

Even children playing together before gateways of houses were telling each other, narratives of Rama's anointment ceremony.

[Verse Locator](#)

कृतपुष्पोपहारश्च धूपगन्धाधिवासितः ।

राजमार्गः कृतः श्रीमान् पौरै रामाभिषेचने ॥ २-६-१७

17. **pauraiH** = citizens; **kR^itaH** = made; **raajamaargaH** = king's road; **shriimaan** = splendid; **kR^ita pushhpopahaarashcha** = by making a sprinkle of flowers; **dhuupagandhaadhivaasitaH** = and by making it good smelling from incense and perfumes; **raamaabhishhechane** = on the occasion of Rama's anointment ceremony.

The citizens made king's road splendid, by sprinkling flowers on it and by making it good smelling with burning of incense and perfumes, on the occasion of Rama's anointment ceremony.

[Verse Locator](#)

प्रकाशकरणार्थं च निशागमनशङ्कया ।

दीपवृक्षां स्तथाचक्रु रनुर्यसु सर्वशः ॥ २-६-१८

18. **tathaa** = and; **anu** = after (such decoration); **nishaagamana shankayaa** = on doubt of arrival of night; **chakruH** = (they) arranged; **deepavR^ikshaan** = lamps in the shape of trees; **sarvaH rathyaasu** = in all the streets; **prakaashakaraNaartham** = for the purpose of illumination.

On a doubt of approach of night on completion of the ceremony, they arranged lamps in the shape of trees to illuminate all the streets.

[Verse Locator](#)

अलङ्कारं पुरस्त्यवं कृत्वा तत्पुरवासिनः ।
आकाङ्क्षमाणा रामस्य यौवराज्याभिषेचनम् ॥ २-६-१९
समेत्य संघशः सर्वे चत्वरेषु सभासु च ।
कथयन्तो मिथस्तत्र प्रशशंसुर्जनाधिपम् ॥ २-६-२०

19; 20. sarve = all; tat puravaasinaH = the residents of that city; evam = thus; kR^itvaa = having made; alaN^kaaraM = decoration; purasya = of the city; aakaaN^kshamaaNaaH = desiring; raamasya = Rama's; yauvaraajyaabhishhechanam = anointment as prince; sanghashaH = gathered; sametya = together; chatvareshhu = in road junctions; sabhaasucha = and in assembly halls; mithaH = mutually; kathayantaH = talking about it; tatra = there; prashashamsuH = praised; janaadhipam = king Dasaratha.

All the citizens residing in Ayodhya, having thus decorated the city desiring Rama's coronation, gathered together in groups at road junctions and in assembly halls, mutually talking about this matter there and praising king Dasaratha.

[Verse Locator](#)

अहोओ महात्मा राजायमिक्ष्वाकुकुलनन्दनः ।
ज्ञात्वा यो वृद्ध मात्मानं रामं राज्येऽभिषेक्ष्यति ॥ २-६-२१

21. aho = O!; yaH = which king; jJNaatvaa = having known; aatmaanaam = himself; vR^iddham = as aged; abhishhekshyati = is going to anoint; raamam = Rama; raajye = for kingdom; ayam = (such) this; raajaa = king Dasaratha; ikshvaaku kulanandanaH = who delights Ikshvaaku dynasty; mahaatmaa = has a great mind.

"O! This king Dasaratha, who delights Ikshvaaku dynasty, having known himself that he became aged, is going to anoint Rama for the kingdom. What a great man he is!"

[Verse Locator](#)

सर्वेऽप्यनुगृहीताः स्म यन्नो रामो महीपतिः ।
चिराय भविता गोप्ता दृष्टलोकपरावरः ॥ २-६-२२

22. yat = because; raamaH = Rama; dR^ishhTa loka paraavaraH = has seen the totality of the world; mahiipatiH = he as king; bhavitaa = is going to become; goptaa = protector; naH = to us; chiraaya = for a long period; sarve api = all of us; anugR^ihiitaaH sma = have become gifted people.

"Rama; who has seen the totality of the world is going to become our protector for long. We have all been blessed by king Dasaratha."

[Verse Locator](#)

आनुद्धतमना विद्वान् धर्मात्मा भ्रातृवत्सलः ।
यथा च भ्रातृषु स्निग्धस्तथास्मास्वपि राघवः ॥ २-६-२३

23. raamaH = Rama; aanuddhata manaaH = who has no arrogance in his mind; vidvaan = learned man; dharmaatmaa = righteous man; bhraatR^ivatsalaH = who has love towards brothers; yathaa = so; snigdhaH = compassionate person; tathaa = as; asmaasvapi = also to us.

"Rama is modest, knowledgeable and righteous. He is as compassionate to us as to his brothers."

चिरं जीवतु धर्मात्मा राजा दशरथोऽनघः ।
यत्प्रसादेनाभिषिक्तं रामं द्रक्ष्यामहे वयम् ॥ २-६-२४

24. **yatprasaadena** = by whose blessing; **drakshyaamahe** = we are seeing; **raamam** = Rama; **abhishhiktam** = being anointed; **dasharathaH raajaa** = such king Dasaratha; **dharmaatmaa** = who is righteous; **anaghaH** = who is faultless; **jeevatu** = let him live; **chiram** = for long period.

"Let the faultless and righteous king Dasaratha live long! Due to his blessings, we are going to see Rama as being anointed for the kingdom."

[Verse Locator](#)

एवंविधं कथयतां पौराणां शुश्रुवुस्तदा ।
दिग्भ्योऽपि श्रुतवृत्तान्ताः प्राप्ताजानपदा नराः ॥ २-६-२५

25. **jaanapadaaH** = villagers; **praaptaa** = who came; **digbhyaH api** = from different directions also; **shR^ita vR^ittaantaaH** = after hearing the news; **tadaa** = then; **shushruvuH** = listened to; **pauraaNaam** = citizens; **evam vidham** = thus; **kathayataam** = narrating.

The villagers, who came from different directions after hearing the news of coronation ceremony of Rama, listened to the narration of the citizens of Ayodhya.

[Verse Locator](#)

ते तु दिग्भ्यः पुरीं प्राप्ता द्रष्टुं रामाभिषेचनम् ।
रामस्य पूरयामासुः पुरीं जानपदा जनाः ॥ २-६-२६

26. **raamasya** = Rama's; **puriim** = city of Ayodhya; **puurayaamasuH** = was filled with; **te** = those; **janaaH** = people; **jaanapadaaH** = residing in villages; **praaptaaH** = who came; **digbhyaH** = from various directions; **puram** = to the city; **drashhTum** = to see; **raamaabhishhechanam** = Rama's anointment ceremony.

The city of Ayodhya was filled with villagers who came from different directions to see the anointment ceremony of Rama.

[Verse Locator](#)

जनौघै स्तैर्विसर्पद्भिः शुश्रुवे तत्र निस्वनः ।
पर्वसूदीर्णवेगस्य सागरस्येव निस्वनः ॥ २-६-२७

27. **nisvanaH** = The noise; **shushruve** = was heard; **taiH janaughaiH** = by groups of those people; **visarpadbhiH** = while moving; **tatra** = there; **nisvanaH iva** = as the roaring ; **udirNa vegasya saagarasya** = of an impetuous ocean; **parvasu** = on full moon days.

The noise in the city was heard by the groups of those people, while moving here and there, as the roaring of an impetuous ocean on full moon days.

[Verse Locator](#)

ततस्तदिन्द्रक्षयसन्निभं पुरं ।
दिदृक्षुभिर्जानपदै रुपागतैः ।
समन्ततः सस्वनमाकुलं बभौ ।
समुद्रयादोभि रिवार्णवोदकम् ॥ २-६-२८

28. tat = that; puram = city of Ayodhya; indrakshaya sannibham = equal to the residence of Indra (Amaravati); tataH = then; aakulam = disturbed; sasvanam = with sound; samantataH = all over; jaanapadaiH = by villagers; upaagataiH = who came; didR^ikshubhiH = with desire to see; babhau = shone; aarNavodakam = like ocean water; samudrayaadbhiH = filled with sea-animals.

That city of Ayodhya equal to the residence of the celestial god Indra, disturbed with the sound being made all over by the villagers who came with the desire to see the ceremony, shone like a roaring ocean filled with sea animals.

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्यकाण्डे षष्ठः सर्गः ॥

Thus completes 6th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 7 Verses converted to UTF-8, Nov 09

Introduction

Manthara feels very sad after hearing about anointment of Rama for the princely kingdom. She tells Kaikeyi about the coronation of Rama. Kaikeyi becomes delighted and gives Manthara one of her jewels.

[Verse Locator](#)

ज्ञातिदासी यतो जाता कैकेय्या तु सहोषिता ।
प्रासादं चन्द्रसङ्काशमारुरोह यदृच्छया ॥ २-७-१

1. GYaatidaasi = housemaid of relatives (Manthara); yataH jaataa = since her birth; ushhitaa = residing; kaikeyyaa saha = with Kaikeyi; yadR^ichchhayaa = by chance; aaruroha = ascended; praasaadam = the balcony of palace; chandrasa~Nkaasham = which resembled the full moon.

Manthara, a housemaid who was residing with Kaikeyi since her birth, accidentally ascended the balcony of Kaikeyi's white palace, which resembled the full moon.

[Verse Locator](#)

सिक्तराजपथां कृत्स्नां प्रकीर्णकुसुमोत्कराम् ।
अयोध्यां मन्थरा तस्मात्प्रासादादन्ववैक्षत ॥ २-७-२

2. mantharaa = Manthara; praasaadaat = from that balcony; anvavaikshata = saw; tasmaat = that; kR^itsnaam = entire; ayodhyaam = Ayodhya; siktaraajapathaam = the principal roads being sprinkled with water; prakiirNakusumotkaraam = and strewn with heaps of flowers.

Manthara, from that balcony, saw the entire city of Ayodhya, with all its principal roads being sprinkled with water and strewn with heaps of flowers.

[Verse Locator](#)

पताकाभिर्वरार्हाभिर्ध्वजैश्च समलङ्कृताम् ।
वृतां चंदपथैश्चापि शिरःस्नातजनैर्वृताम् ॥ २-७-३
माल्यमोदकहस्तैश्च द्विजेन्द्रैरभिनादिताम् ।
शुक्लदेवगृहद्वारां सर्ववादित्रनिस्वनाम् ॥ २-७-४
संप्रहृष्टजनाकीर्णां ब्रह्मघोषाभिनादिताम् ।
प्रहृष्टवरहस्त्यश्वां संप्रणर्धितगोवृशाम् ॥ २-७-५
प्रहृष्टमुदितैः पौरैरुच्चि तद्वजमालिनीम् ।
अयोध्यां वन्थरा तस्मात्प्रासादादन्ववैक्षत ॥ २-७-६

3;4;5;6Mantharaa = Manthara; anvavaikshataa = saw; tasmaat praasaadaat = from that balcony; ayodhyaam = the city of Ayodhya; varaarHaabhiH = which was an excellent one; samalaN^kR^itaam = decorated by; pataakaabhiH = flags; dhvajaishcha = and by buntings; vR^itaam = consisting of; chaMda pathaiH cha api = well laid out pathways; vR^itaam = consisting of; shiraH snaata janaiH = people who had head bath; abhinaaditaam = and resounding with; dvijendraiH = brahmins; maalya modaka hastaiH = with flowers and sweets in their hands; shukla deva gR^iha dvaaraam = (consisting of) temples with white doorways; sarva vaaditra nisvanaam = resonating with sounds from various musical instruments; saMprahR^ishhTa janaakiirNaam = filled with happy people; brahmaghoshha abhinaaditaam = resonating with Vedic chants; prahR^ishhTa vara hastyashvaam = with overjoyed elephants and horses; saMpraNardita govR^ishhaam = with roaring bulls and cows; prahR^ishhTamuditaiH = with greatly overjoyed; pauraiH = citizens; uchchhrita dhvaja maaliniim = and decked with rows of tall flags .

Manthara further saw from that balcony the city decorated with the best of flags and banners. The roads were cleared for uninterrupted traffic. All the people took head-bath. Brahmans with flowers and sweets in their hands were chanting Mantras. The gateways of temples were white washed. There were sounds of all musical instruments. The city was filled with rejoicing people and resounding chant of Vedas. The elephants and horses were also merry. The bulls were making roaring noise. The highly delighted citizens hoisted rows of flags on their housetops.

[Verse Locator](#)

प्रहर्षोत्फुल्लनयनां पाण्डुरक्षौमवासिनीम् ।
अविदूरे स्थितां दृष्ट्वा धात्रीं पप्रच्छ मन्थरा ॥ २-७-७

7. mantharaa = Manthara; dR^ishhTvaa = seeing; dhaatriim = a house maid; praharshhotphullanayanaam = with bright delighted eyes; paaNDurakshaumavaasiniim = wearing white silk clothes; sthitaam = staying; aviduure = nearby; paprachchha = and asked(as follows):

Manthara asked a house maid with bright pleasing eyes and wearing white silk clothes standing nearby, as follows: -

[Verse Locator](#)

उत्तमेनाभिसंयुक्ता हर्षेणार्थपरा सती ।
राममाता धनं किं नु जनेभ्यः संप्रयच्छति । २-७-८

8. kim nu saMprayachchhati = why Kausalya is giving away; dhanam = money; janebhyaH = to people; uttamena = most; harsheNa abhisamyukta = delightfully; arthaparaasatii = (though) she is badly lured of money.

"Why is Kausalya giving away money to people so delightfully today in charity, eventhough she is badly lured of money?"

[Verse Locator](#)

अतिमात्रप्रहर्षोऽयं किं जनस्य च शंस मे ।
कारयिष्यति किं वापि संप्रहृष्टो महीपतिः ॥ २-७-९

9. kim = why; ayam = this; atimaatra praharshaH = great rejoicing; janasya = of people ?; mahiipatiH = (Is) king Dasaratha; samprahR^ishhTa = duly pleased; kimvaapi kaarayishyati vaa = getting done any act? shamsa = tell; me = me.

"Why are people so happy today? Is the king duly pleased with something, doing any great act? Tell me."

[Verse Locator](#)

विदीर्यमाणा हर्षेण धात्री तु परया मुदा ।
आचक्षेऽथ कुब्जायै भूयसीं राघवश्रियम् ॥ २-७-१०

10. dhaatrii tu = that house maid; vidiiryamaaNaa = bursting; harsheNa = with joy; atha = thereafter; aachachakshe = told; kubjaayai = the hunch backed Manthara; paramayaa mudaa = with great gladness; bhuuyasiim raghavashriyam = about the great honor to be conferred on Rama.

That housemaid, bursting with joy, told Manthara in a great gladdening tone about the great honor to be conferred upon Rama.

[Verse Locator](#)

श्वः पुष्येण जितक्रोधं यौवराज्येन राघवम् ।
राजा दशरथो राममभिषेचयितानघम् ॥ २-७-११

11. svaH = tommorow; pushyeNa = on the day of Pushyami star; raajaa dasarathaH = king Dasaratha; abhishechayitaa = is going to anoint; anagham = faultless; raamam = Rama; raaghavam = who was born in Raghu clan; yauvaraajyena = for the princely kingdom.

"Tomorrow on the day of Pushyami star, king Dasaratha is going to anoint the fault-less Rama for the princely kingdom."

[Verse Locator](#)

धात्र्यास्तु वचनं श्रुत्वा कुब्जा क्षिप्रममर्षिता ।
कैलासशिखराकारात्प्रासादादवरोहत ॥ २-७-१२

12. shrutvaa = after hearing; vachanam = words; dhaatryaa = of the maid; kubjaa = the hunch backed Manthara; kshipram = quickly; amarshhitaa = with anger; avarohata = stepped down; praasaadaat = from roof of the palace.

After hearing the words of that maid, Manthara quickly with wrath walked down from the roof of the palace, which was in the shape of mount Kailasa.

[Verse Locator](#)

सा दह्यमाना कोपेन मनथरा पापदर्शिनी ।
शयनामेत्य कैकेयीमिदं वचन मब्रवीत् ॥ २-७-१३

13. saa = that; mantharaa = Manthara; paapa darshinii = who has sinful thought; dahyamaanaa = burning; kopena = with anger; etya = approached; kaikeyiim = Kaikeyi; shayaanaam = who was lying on bed; abraviit = and spoke; idam = these; vachanam = words.

Manthara of sinful thought; burning with anger, approached Kaikeyi who was lying on a bed and spoke these words:

[Verse Locator](#)

उत्तिष्ठ मूढे किं शेषे भयं त्वामभिवर्तते ।
उपप्लुतमघौघेन किमात्मानं न बुध्यसे ॥ २-७-१४

14. muuDhe = O; fool! uttishTha = get up; kim = why; sheshhe = sleeping? bhayam = dreadful situation; abhivartate = is befalling; tvaa = you; upaplutam = are submerged by; aghaughena = flood of troubles; kim = why (are you); na budhyase = not knowing; aatmaanam = yourself?

"O, fool! Get up. Why are you sleeping? A dreadful situation is befalling you. A flood of troubles submerges you. Why are you not knowing this yourself?"

[Verse Locator](#)

अनिष्टे सुभगाकारे सौभग्येन विकत्थसे ।
चलं हि तव सौभाग्यं नद्याः स्रोत इवोष्णगे ॥२-७-१५॥

15. subhakaagaare = you; who appear to be beloved to your husband! anishhTe = (but) who is not liked by your husband! vikatthase = (you) boast; saubhaagyena = of fortune; tava = your; saubhaagyam = fortune; chalam hi = is unsteady; srotaH iva = like a stream; nadeyaaH = of river; ushhNage = in summer.

"Oh, Kaikeyi ! You appear to be a beloved wife for your husband, but in reality he does not like you. You boast of your fortune. Like the flow of a stream in summer; your fortune is unsteady".

[Verse Locator](#)

एवमुक्ता तु कैकेयी रुष्टया परुषं वचः ।
कुब्जया पापदर्शिन्या विषादमगमत्परम् ॥ २-७-१६॥

16. kaikeyii = Kaikeyi; agamat = got; param = too much; vishhaadam = sadness; uktaa = after being spoken; parushham = of hard; vachaH = words; evam = thus; rushhTayaa = with anger; kubjayaa = by Manthara; paapadarshinayaa = of sinful thoughts

Kaikeyi was very much worried after hearing hard words spoken with anger by Manthara of sinful thoughts.

[Verse Locator](#)

कैकेयि त्वब्रवीत्कुभां कच्चित्क्षेमं न मनथरे ।
विषण्णवदनां हि त्वां लक्षये भृ शदुःखिताम् ॥ २-७-१७॥

17. kaikeyii tu = Kaikeyi; abraviit = spoke; kubjaam = to the hunch backed; manthare = O; Manthara ! kshhemam na kachchit = (you are feeling) not safe or what ? lakshaye hi = I am seeing; tvaam = you; bhR^ishaduHkhitaam = being very sorrowful; vishhaNNavadanaam = with a worried face.

Kaikeyi asked the hunch-backed Manthara as follows; "O, Manthara! Are you not safe? You appear to be very sorrowful with your worried face".

[Verse Locator](#)

मन्थरा तु वचः श्रुत्वा कैकेय्या मधुराक्षरम् ।
उवाच क्रोधसंयुक्ता वाक्यं वाक्यविशारदा ॥ २-७-१८॥

18. srutvaa = after hearing; kaikeyyaaH vachaH = Kaikeyi's words; madhuraaksharam = with sweet words; mantharaa tu = Manthara; vaakyavishaaradaa = who was an expert in talking; uvaacha = spoke; vaakyam = these words; krodhasamyuktaaH = with anger.

After hearing Kaikeyi's sweet words, Manthara who was an expert in talking, spoke with anger.

[Verse Locator](#)

सा विषण्णतरा भूत्वा कुब्जा तस्या हितैषिणी ।
विषदयन्ती प्रोवाच भेदयन्ती च राघवम् ॥ २-७-१९॥

19. **saa** = that; **kubjaa** = Manthara; **tasyaaH hitaishhiNii** = wishing Kaikeyi's welfare; **vishhaadayantii** = making her sorrowful; **bheda yantii cha** = and to create hostility; **raaghavam** = with Rama; **provaacha** = said (as follows).

That Manthara, who was full of cunning, feigning to be seeking Kaikeyi's welfare, appeared more worried, and making Kaikeyi sorrowful, spoke the following, to create hostility between Rama and Kaikeyi.

[Verse Locator](#)

अक्षय्यं सुमहदेवि प्रवृत्तं द्वद्विनाशनम् ।
रामं दशरथो राजा यौवराज्येऽभिषेक्ष्यति ॥ २-७-२०

20. **devi** = Oh; **Queen!** **akshhayyam** = an unending; **sumahat** = great; **tvadvinaashanam** = ruin to you; **pravR^ittam** = has encircled; **raajaa** = king; **dasharathaH** = Dasaratha; **abhishhekshyati** = is anointing; **raamam** = Rama; **yauvaraajye** = for princely kingdom.

"Oh, queen! An unending great ruin has encircled you. King Dasaratha is going to anoint Rama for the princely kingdom".

[Verse Locator](#)

सास्यगाधे भये मग्ना दुःखशोकसमन्विता ।
दह्यमानाऽ नलेनेव त्वद्वितार्थमिहागता ॥ २-७-२१

21. **saa asmi** = that myself; **magnaa** = is immersed; **agaadhe** = in bottomless pit; **bhaye** = of fear; **duHkha shoka samanvitaa** = with pain and sorrow; **dahyamaanena** = (I am) burning; **analena** = as if by fire; **aagataa** = came; **iha** = here; **tvaddhitaartham** = for your sake.

"I am immersed in a bottomless pit of fear. I am in distress and my mind is burning as if by fire. I hastened here to seek you out."

[Verse Locator](#)

तव दुःखेन कैकेयि मम दुःखं महद्भवेत् ।
त्वद्बुद्धौ मम वृद्धिश्च भवेदत्र न संशयः ॥ २-७-२२

22. **kaikeyi** = O; Kaikeyi; **tava duHkena** = by your grief; **mahat** = great; **duHkham** = grief; **bhavena** = happens; **mama** = to me; **tvadvR^iddhau** = your prosperity; **bhavet** = becomes; **vR^iddhishcha** = prosperity; **mama** = to me; **na** = no ; **saMshayaH** = doubt; **atra** = about this.

"Kaikeyi! If Rama becomes king, his son will become king after him. Thus, Bharata's name itself will be removed from the royal clan."

[Verse Locator](#)

नराधिपकुले जाता महिषी त्वं महीपतेः ।
उग्रत्वं राजधर्माणां कथं देवि न बुध्यसे ॥ २-७-२३

23. **devi** = Oh; **queen!** **jaataa** = having born; **naraadhipakule** = in royal family; **mahishhii** = being wife; **mahiipate** = of a king; **katham** = why; **na buddhyase** = not knowing; **ugratvam** = cruelty; **raajadharmaaNam** = in kingly duties.

"Oh, Kaikeyi! Having born in a royal family and being an emperor's wife, how is it that you are not knowing about the cruelty in kingly duties?"

[Verse Locator](#)

धर्मवादी शठो भर्ता श्लक्ष्णवादी च दारुणः ।

शुद्धभावे न जानीषे तेनैवमतिसन्धिता ॥ २-७-२४

24. **bhartaa** = your husband; **dharma vaadii** = talks of righteousness; **shaThaH** = but does harm secretly; **shlakshhNa vaadii** = talks sweetly; **daaruNaH cha** = but is a cruel man; **shuddhabhaave** = O; the clean minded! **najaaniishhe** = you are not able to know; **atisandhitaa** = that you are cheated; **tena** = by him; **evam** = thus.

"Your husband talks about righteousness, but does harm secretly. He says sweet words but behaves cruelly. Because of your clean thinking; you are not able to know that he is cheating you thus."

[Verse Locator](#)

उपस्थितं पयुज्जानस्त्वयि सान्त्वमनर्थकम् ।

अर्थेनैवाद्य ते भर्ता कौसल्यां योजयिष्यति ॥ २-७-२५

25. **te bhartaa** = your husband; **upasthitaH** = approaches you; **prayuJNjaanaH** = employs; **anarthakam** = useless; **saantvam** = good words; **tvayi** = in your instance; **adya** = today; **yojayishhyati** = he bestows; **arthena** = benefit to; **kausalyameva** = only Kausalya.

"Your husband approaches you and talks good words, which are useless. But he passes on benefit today to Kausalya only."

[Verse Locator](#)

अपवाह्य स दुष्टात्मा भरतं तव बन्धुषु ।

काल्यं स्थापयिता रामं राज्ये निहतकण्टके ॥ २-७-२६

26. **dushhTaatamaa** = the evil minded; **saH** = he; **apavaahya** = sent; **bharatam** = Bharata; **tava bandhushhu** = to his relatives; **kalye** = at dawn; **sthaapayitaa** = is going to install; **ramam** = Rama; **raajye** = in kingdom; **nihatakaNTake** = without hindrance.

"The evil minded Dasaratha sent Bharata to the house of his relatives and at dawn, is going to install Rama on the throne without hindrance."

[Verse Locator](#)

शत्रुः पतिप्रवादेन मात्रेव हितकाम्यया ।

आशीविष इवाङ्केन बाले परिधृतस्त्वया ॥ २-७-२७

27. **baale** = O; **childish one!** **maatrevaa** = like mother; **hitakaamyayaa** = being wished well being; **tvayaa** = by you; **aashiivishhaH ankeneva** = like a poisonous serpent in your bosom; **shatruH** = enemy; **paridhR^itaH** = being worn; **patipravaadena** = with husband's name.

"O, childish one! Like a mother, you wish for his well being. But he is an enemy, and is called husband for a namesake. He is like a poisonous serpent in your bosom."

[Verse Locator](#)

यथा हि कुर्यात्सर्पो वा शत्रुर्वा प्रत्युपेक्षितः ।

राज्ञा दशरथेनाद्य सपुत्रा त्वं तथा कृता ॥ २-७-२८

28. **tvam** = you; **saputraa** = along with your son; **kR^itaa** = have been done; **raaJNaa dasarathena** = by king Dasaratha; **adya** = today; **yathaa tathaa kurvaat** = as does; **pratyupekshitaH** = neglected; **sarpo vaa** = serpent or; **shatruruvaa** = an enemy

"King Dasaratha has acted towards you and your son today in the same way as an enemy or a serpent would behave if ignored."

पापेनानृतसान्त्वेन बाले नित्यं सुखोचिते ।
रामं स्थापयता राज्ये सानुबन्धा हता ह्यसि ॥ २-७-२९

29. baale = O; childish one! nityasukhochite = you; who are ever deserving of ease; anR^ita saantvena = with his untruthful sweet words; sthaapayitaa = by installing; raamam = Rama; raajye = in kingdom; saanubandhaa = you along with your child; asihi hataa = are being hit; paapena = by the sinful king.

"O, stupid one! With his untruthful sweet words to you, who are ever deserving of ease, the evil minded king is installing Rama on the throne and is thus ruining you along with your son."

[Verse Locator](#)

सा प्राप्तकालं कैकेयि क्षिप्रं कुरु हितं तव ।
त्रायस्व पुत्रमात्मानं मां च विस्मयदर्शने ॥ २-७-३०

30. kaikeyi = O; Kaikeyi! vismaya darshane = you; with amazing beauty! saa = that you; kuru = do; hitam = required action; praaptakaalam = appropriate to the time; kshipram = immediately; traayasva = save; aatmaanam = yourself; putram = your son; maam cha = and me.

"O, Kaikeyi, of amazing beauty! You have to take timely action immediately, so as to save yourself, your son and me too."

[Verse Locator](#)

मन्थराया वचः श्रुत्वा शयनात्स शुभानना ।
उत्तस्थौ हर्षसंपूर्णा चन्द्रलेखेव शारदी ॥ २-७-३१

31. shayanaa = lying in bed; saa = that; shubhaananaa = beautiful faced Kaikeyi; shrutvaa = hearing; mantharaayaaH = Manthara's; vachaH = words; harshhasampuurNaa = full of delight; uttasthau = rose(from the coach); chandralekheva = as crescent moon; shaaradii = in autumn.

Hearing Manthara's words, that Kaikeyi of charming countenance who was lying in bed, rose from her coach full of delight like unto the crescent moon in autumn.

[Verse Locator](#)

अतीव सा तु संहृष्टा कैकेयी विस्मयान्विता ।
एकमाभरणं तस्यै कुब्जायै प्रददौ शुभम् ॥ २-७-३२

32. saa kaikeyii = that Kaikeyi; atiiva = much; santushhTaa = delighted; vismayaanvitaa = with surprise; dadau = gave; ekam = one; shubham = graceful; aabharaNam = jewel; tasyai = to that; kubjaayai = hunch backed Manthara.

That Kaikeyi in the midst of her astonishment and joy gave a graceful jewel to the hunch-backed Manthara.

[Verse Locator](#)

दत्त्वा त्वाभरणं तस्यै कुब्जायै प्रमदोत्तमा ।
कैकेयी मन्थरां हृष्टा पुनरेवाब्रवीदिदम् ॥ २-७-३३

33. kaikeyi = Kaikeyi; pramadottamaa = the best among women; datvaa = gave; aabharaNam = a jewel; tasyai kubjaayai = to that hunch backed one; dR^istvaa = saw; mantharaam = Manthara; abraviit = spoke; idam = these words; punaH eva = again.

Kaikeyi, the best among women, gave a jewel to Manthara and spoke to her as follows:

[Verse Locator](#)

इदं तु मन्थरे मह्यमाख्यासि परमं प्रियम् ।
एतन्मे प्रियमाख्यातुः किं वा भूयः करोमि ते ॥ २-७-३४

34. **manthare** = O; **Manthara! aakhyaasi** = you informed; **idam** = this; **paramam** = much; **priyam** = delightful news; **mahyam** = to me; **kim vaa** = what; **bhuuyaH** = additional (favour); **karomi** = can I do; **te** = for you; **aakhyaatuH** = who informed; **etat** = such; **priyam** = good (news); **me** = to me.

"Oh, Manthara! You informed much gladdening news to me. What else can I do for you, who informed such a good news?"

[Verse Locator](#)

रामे वा भरते वाहं विशेषं नोपलक्षये ।
तस्मात्तुष्टास्मि यद्राजा रामं राज्येऽभिषेक्ष्यति ॥ २-७-३५

35. **aham** = I; **na upalakshaye** = do not see; **visheshham** = difference; **raamevaa** = in either Rama; **bharatevaa** = or Bharata; **asmaat** = that is why; **tushhTaasmi** = I am happy; **yat** = for; **raajaa** = king; **abhishekshyati** = anointing; **ramam** = Rama; **raajye** = in kingdom.

"I do not see any difference between Rama and Bharata. That is why, I am happy that Rama is being anointed for crown by the king."

[Verse Locator](#)

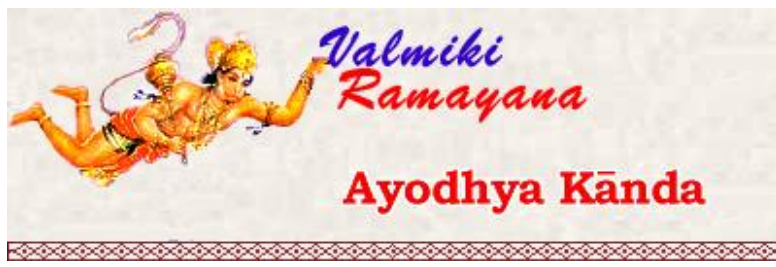
न मे परम् किञ्चि दितस्त्वयापि न ।
प्रियं प्रियार्हे सुवचम् वचो परम् ।
तथा ह्यवोचस्त्वमतः प्रियोत्तरं ।
वरं वरं ते प्रददामि तं वृणु ॥ २-७-३६

36. **priyaarhe** = O; **Manthara**; **who are eligible to be delighted!** **na kinchit** = No other; **param** = greater; **itaH** = than this; **me** = to me; **na suvacham** = cannot be told easily; **param** = greater; **priyam** = lovely; **vachaH** = words; **tvayaapi** = by you also; **tvam** = you; **avochaH hi** = informed; **tathaa** = thus; **priyottaram** = the best of loving news; **ataH** = for this reason; **pradadaami** = I shall give; **param** = good; **varam** = boon; **te** = to you; **vR^iNu** = ask for; **tam** = it.

"O, Manthara! You do merit every favor. I have no other pleasant news than this. Hence, you cannot ever again inform a better loving news than this. I shall give you a good boon. Ask for it!"

॥ इत्यार्षे श्रीमद्रामायने आदिकाव्ये अयोध्यकान्दे शस्तः सर्गः ॥

Thus completes 7th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 8 Verses converted to UTF-8, Nov 09

Introduction

Manthara with her wicked thoughts tries to convince Kaikeyi of the possible misfortune that could occur to Kaikeyi and her family if Sri Rama becomes the King. Although Kaikeyi's initial reaction is to praise Rama's qualities; her mind is slowly but surely poisoned by Manathara's sinful words.

[Verse Locator](#)

मन्थरा त्वभ्यसूयैनामुत्सृज्याभरणं च तत्
उवाचेदं ततो वाक्यं कोपदुःखसमन्विता ॥ २-८-१

1. mantharaatu = but Manthara; abhyasuuya = became indignant; enaam = with her; utsR^ijya = cast down; tat = that; aabharanam = ornament; tataH = afterwards; kopaduHkhasamanvitaa = with anger and pain; uvaacha = spoke; idam = these words.

Manthara, becoming indignant with Kaikeyi, threw down the ornament given to her and with anger and distress spoke the following words:

[Verse Locator](#)

हर्ष किमिदमस्थाने कृतवत्यसि बालिशे ।
शोकसागरमध्यस्थमात्मानं नावबुध्यसे ॥ २-८-२

2. baalishe = O; foolish one! naavabudhyase = not knowing; aatmaanam = about you; shokasaagara madhyastam = who are in the midst of an ocean of trouble; kim idam = what is it; kR^itavatii asi = you are doing; harshham = (in making) delight; asthaane = of an ill suited matter.

"O, foolish one! Not knowing that you are in the midst of an ocean of trouble, what is it that you are so delighted about, in a matter to be grieved?"

[Verse Locator](#)

मनसा प्रहसामि त्वां देवि दुःखार्थिता सती ।
यच्छोचितव्ये हृष्टासि प्राप्येदं व्यसनं महत् ॥ २-८-३

3. devi = O; queen! duH.khaarditaasatii = stricken with grief; prahasaami = I laugh; manasaa = mentally; tvaam = at you; yat = for; hrishhTaa asi = you are rejoicing; praapya = after getting; idam = this; mahat = great; vyasanam = calamity; shochitavye = which is to be grieved.

"Oh, queen! Though stricken with grief, I mentally laugh at you in that you are rejoicing at the time when a great calamity is befalling you."

[Verse Locator](#)

शोचामि दुर्मतित्वं ते का हि प्राज्ञा प्रहर्षयेत् ।

अरे: सपत्नीपुत्रस्य वृद्धिं मृत्युमिवागताम् ॥ २-८-४

4. **shochaami** = I lament over; **te** = your; **durmatitvam** = ill-considered mind; **kaa praaGyaa** = which intelligent woman; **praharshhayet** = gets delighted; **vR^iddhim** = over prosperity; **sapatniiputrasya** = of stepson; **areH** = who is an enemy; **mR^ityumiva** = (just as rejoicing) over death; **aagataam** = which has befallen.

"I am lamenting over your foolish mind. Does any intelligent woman feel happy over the prosperity of a stepson who is considered an enemy? Does it not amount to praising a befalling death?"

[Verse Locator](#)

भरतादेव रामस्य राज्यसाधारणाद्भयम् ।

तद्विचिन्त्य विषण्णास्मि भय भीताद्धि जायते ॥ २-८-५

5. **raamasya** = To Rama; **bhayam** = (there is) fear; **bharataadeva** = from Bharata; **raajyasaadhaaraNaat** = who has equal right to kingdom; **vichintya** = In thinking over; **tat** = that (matter); **vishhaNNa asmi** = I am sorrowful; **bhayam** = Fear; **jaayate hi** = begets from; **bhiitaat** = those who fear (us).

"Rama has a fear about Bharata because Bharata has equal rights over the kingdom. In thinking about this matter, I am getting anguished. Do we not get disasters from those who are afraid of us?"

[Verse Locator](#)

लक्ष्मणो हि महेष्वासो रामं सर्वात्मना गतः ।

शत्रुघ्नश्चापि भरतं काकुत्स्थं लक्ष्मणो यथा ॥ २-८-६

6. **lakshmaNaH** = Lakshmana; **maheshhvaasaH** = having mighty bow; **gataH** = joined; **raamam** = Rama; **sarvaatmanaa** = with all his heart; **shatrughnaH cha api** = Satrughna also; **bharatam** = (is faithful) to Bharata; **kaakutsam yathaa** = as to Rama; **lakshmaNaH** = Lakshmana.

"Lakshmana, wielding a great bow, joined Rama with all his heart. Shatrughna is as faithful to Bharata as Lakshmana to Rama".

[Verse Locator](#)

प्रत्यासन्नक्रमेणापि भरतस्तैव भामिनि ।

राज्यक्रमो विप्रकृष्टस्तयोस्तावत्कनीयसोः ॥ २-८-७

7. **bhaamini** = Kaikeyi!; **pratyaasanna krameNaapi** = In line with proximity of birth; **raajyakramaH** = the lineage of kingdom; **bharatasyaiva** = is to Bharata only; **tayoH taavat** = to the extent of other two (Lakshmana and Satrughna); **kaniiyasoH** = who are younger; **viprakR^ishhTaH** = it is far away.

"Oh Kaikeyi! In line with even the proximity of birth; the claim to the throne of Bharata alone can be pressed, that of Lakshmana and Satrughna who are younger is out of question."

[Verse Locator](#)

विदुषः क्षत्रचारित्रे प्राज्ञस्य प्राप्तकारिणः ।

भयात्प्रवेपे रामस्य चिन्तयन्ती तवात्मजम् ॥ २-८-८

8. **vidushhaH** = (Rama is a)learned man; **praaGyasya** = efficient; **kshhaatrachaaritre** = in politics; **praapta kaariNaH** = he who acts appropriately and in time; **bhayaat** = fearing (such

Rama); **pravepe** = I am shaken; **chintayantii** = to be thinking; **aatmajam** = of your son.

"Rama is a learned man and a political statesman. His actions are timely and appropriate. When thinking of your son's calamity to be resulted from Rama, I get shaken with fear".

[Verse Locator](#)

सुभगा खलु कौसल्या यस्याः पुत्रोऽभिषेक्ष्यते ।
यौवराज्येन महता श्वः पुष्येण द्विजोत्तमैः ॥ २-८-९

9. **kausalyaa** = Kausalya; **subhagaakhalu** = is having good fortune; **yasyaaH** = that Kausalya's; **putraH** = son; **svaH** = tomorrow; **pushyeNa** = on the day of Pushyami star; **abhishhekshhyate** = is going to be anointed; **mahataa yauvaraajyena** = for great princely kingdom; **dvijottamai** = by the best of Brahmanas.

"Kausalya is very fortunate. Brahmanas are going to anoint her son for the great princely kingdom tomorrow on the day of Pushyami star".

[Verse Locator](#)

प्राप्तां सुमहतीं प्रीतिं प्रतीतां तां हतद्विषम् ।
उपस्थास्यसि कौसल्यां दासीवत्त्वं कृताञ्जलिः ॥ २-८-१०

10. **kR^itaanjaliH** = with folded arms; **daasiivat** = as a maid servant; **tvam** = you; **upasthaasyasi** = will serve; **taam kausalyaam** = that Kausalya; **praaptaam** = who gets; **sumahatiim** = very great; **priitim** = happiness; **pratiitaam** = famous; **hatadvishham** = annihilator of enemies.

"With folded arms, as a maid-servant, you have to serve that Kausalya who having reached great prosperity, in the height of joy, will dispose of her adversaries (in the person of Bharata and yourself)".

[Verse Locator](#)

एवम् चेत्त्वं सहास्माभिस्तस्याः प्रेष्य भविष्यसि ।
पुत्रश्च तव रामस्य प्रेष्यभावं गमिष्यति ॥ २-८-११

11. **evam** = thus; **tvam bhavishhyasi yadi** = if you become; **preshhyaa** = servant maid; **tasyaaH** = to her; **asmaabhiH saha** = along with us; **tava** = your; **putrashcha** = son also; **gamishhyati** = will get; **preshhyabhaavam** = servitude; **raamasya** = of Rama.

"Thus, if you become Kausalya's servant-maid along with us, your son Bharata will be Rama's attendant."

[Verse Locator](#)

हृष्टाः खलु भविष्यन्ति रामस्य परमाः स्त्रियः ।
अप्रहृष्टा भविष्यन्ति स्नुषास्ते भरतक्षये ॥ २-८-१२

12. **raamasya** = Rama's; **paramaastriyaH** = great wives; **bhavantikhalu** = will become; **hR^ishTaaH** = delighted; **te** = your; **snushhaaH** = daughters-in-law; **bhavishhyanti** = will become; **aprahR^isTaaH** = unhappy; **bharata kshhaye** = of Bharata's weak position.

"Rama's wives will get delighted. Your daughters-in-law will be unhappy because of Bharata's waning position."

Comment: The words 'Rama's wives' here do not indicate that Rama had multiple wives. Manathara refers to a possible future where Rama being a King would marry other women. It was a norm then for a king to have more than one wife.

[Verse Locator](#)

तां दृष्ट्वा परमप्रीतां ब्रुवन्तीं मन्थरां ततः ।
रामस्यैव गुणान् देवी कैकेयि प्रशशंस ह ॥ २-८-१३

13. tataH = afterwards; dR^ishhTvaa = seeing; taam = that; mantharaaam = manthara; bruvantiim = thus talking; param = much; apriitaam = distasteful word; kaikeyii = Kaikeyi; prashashamsaH = praised; raamasya guNena = Rama's virtues.

Hearing Manthara speak thus in many distasteful words, Kaikeyi began to extol Rama's virtues, saying: -

[Verse Locator](#)

धर्मज्ञो गुरुभिर्दान्तः कृतज्ञ सत्यवाक्चुचि ।
रामो राज्ञः सुतो ज्येष्ठो यौवराज्यमतोऽर्हति ॥ २-८-१४

14. raamaH = Rama; dharmaGyaH = knows righteousness; daantaH = trained by; gurubhiH = elders; kR^itajJNyaH = one who has gratitude; satyavaak = speaker of truth; suchiH = clean in conduct; jyeshhTaH = elder; sutaH = son; raajJNaH = of king Dasaratha; ataH = hence; arhati = eligible; youvaraajyam = for princely kingdom.

"Rama knows all righteousness. Elders trained him. He has a proper gratitude. He speaks truth. He has a clean conduct. He is the eldest son of king Dasaratha and hence eligible for the kingdom."

[Verse Locator](#)

भ्रातृ^ऊन्भृत्यांश्च दीर्घायुः पितृवत्पालयिष्यति ।
संतप्यसे कथं कुब्जे श्रुत्वा रामाभिषेचनम् ॥ २-८-१५

15. diirghaayuH = the long living Rama; paalayishhyati = will protect; bhraatroom = brothers; bhR^ityaamshcha = and servants; pitR^ivat = like father; kubje = O; the hunch-backed one! katham = how; santapyase = are you pained; shrutvaa = after hearing; raamaabhishechanam = Rama's anointment.

"The long living Rama will protect his brothers and servants like a father. O, the hunch backed one! Why are you so pained on hearing about Rama's coronation?"

[Verse Locator](#)

भरतश्चापि रामस्य ध्रुवं वर्षशतात्परम् ।
पितृपैतामहं राज्यमवाप्ता पुरुषर्षभः ॥ २-८-१६

16. param = after; varshhashataat = one hundred years; purushharshhabhaH = the best among men; bharatashchaapi = Bharata also; avaaptaa = will get; raamasya = Rama's; raajyam = kingdom; pitR^ipaitaamaham = which belongs to (his) father and forefathers.

"After Rama's rule for one hundred years, Bharata the best among men will certainly replace Rama on his father's throne, which is that of his ancestors."

[Verse Locator](#)

सा त्वमभ्युदये प्राप्ते वर्तमाने च मन्थरे ।
भविष्यति च कल्याणे किमर्थं परितप्यसे ॥ २-८-१७

17. manthare = O; Manthara! praapte = (When we) got; abhyudaye = an occasion for rejoicing; vartamaanecha = as at present ; kalyaaNe = and when a festive occasion; bhavishhyati = is to come off in future (too in the form of Bharata's installation; no

matter even if it comes after a hundred years); **kimartham** = why; **saa tvam** = that you; **paritapyase** = feel agonized like this as though burning (with jealousy)?

"Oh, Manthara! When we got an occasion for rejoicing as at present and when a festive occasion is to come off in future (too in the form of Bharata's installation, no matter even if it comes after a hundred years), why do you feel agonized like this as though burning (with jealousy)?"

[Verse Locator](#)

यथा ने भरतो मान्यस्तथा भूयोऽपि राघावः ।
कौसल्यातोऽरिक्तं च सो हि शुश्रूषते हि माम् ॥ २-८-१८

18. **me** = to me; **bharataH** = Bharata; **yathaa** = how; **maanyaH** = fit to be loved; **tathaa** = like that; **raaghavaH** = Rama also; **bhuuyaH api** = and even more; **saH** = he; **anushushruushhate hi** = doing service; **atiriktam** = more; **maam** = to me; **kausalyaataH** = than Kausalya.

"For me, Rama is as lovable as Bharata and even more. Is he not doing more service to me than to Kausalya?"

[Verse Locator](#)

राज्यं यदि हि रामस्य भरतस्यापि तत्तदा ।
मन्यते हि यथात्मानं तथा भ्रातृ^१कुंश्च राघवः ॥ २-८-१९

19. **raajyam** = kingdom; **yadi raamasya** = if it is of Rama; **tadaa** = then; **tat** = that; **bharatasyaapi hi** = is of Bharata also; **raaghavaH** = Rama; **manyate** = thinks about; **bhraatR¹iMshcha** = his brothers; **yathaa tathaa** = on par with; **aatmaanam** = his own self.

"If Rama has kingdom then Bharata has it as well. Rama esteems his brothers just as his own self."

[Verse Locator](#)

कैकेयीवचनं श्रुत्वा मन्थरा भृशदुःखिता ।
दीर्घमुष्णं निःश्वस्य कैकेयीमिदमब्रवीत् ॥ २-८-२०

20. **mantharaa** = Manthara; **shrutvaa** = after hearing; **kaikeyii vachanam** = Kaikeyi's words; **bhrisha duH.khitaa** = felt very sad; **niHshvasya** = and sighing; **diirgham** = long; **ushhNam cha** = and hot; **abraviit** = spoke; **idam** = these words; **Kaikeyiim** = to Kaikeyi.

Manthara, after hearing Kaikeyi's words, felt very sad and after a long and hot sigh, spoke to her the following words:

[Verse Locator](#)

अनर्थदर्शिनी मौख्यान्नात्मानमवबुध्यसे ।
शोकव्यसनविस्तीर्णे मज्जन्ती दुःखसागरे ॥ २-८-२१

21. **majjantii** = (You are getting) immersed; **duHkhasaagare** = in an ocean of sorrow; **shoka vyasana vistirNe** = filled with misery and danger; **mourkhyaat** = Due to stupidity; **anarthadarshinii** = (you are) not seeing the truth; **na avabudhyase** = not knowing; **aatmaanam** = yourself.

"On one side, you are getting immersed in an ocean of sorrow filled with misery and danger. But due to stupidity, you are not able to perceive the truth and you fail to assess your real position."

[Verse Locator](#)

भविता राघवो राजा राघवस्यानु यः सुतः ।
राजवंशान्तु कैकेयि भरतः परिहास्यते ॥ २-८-२२

22. **kaikeyi** = O; **Kaikeyi!** **raaghavaH** = Rama; **bhavitaH** = will become; **raajaa** = king; **raaghavasya anu** = after Rama; **yaH** = whoever; **sutaH** = the son is (he becomes the king); **bharataH tu** = but Bharata; **parihaasyate** = will be removed; **raajavaMshaat** = from the royal clan.

"O, Kaikeyi! If Rama becomes the king, his son will become the king after him in succession. Thus, Bharata's name itself will be removed from the royal clan."

[Verse Locator](#)

न हि राज्ञः सुताः सर्वे राज्ये तिष्ठन्ति भामिनि ।
स्थाप्यमानेषु सर्वेषु सुमहाननयो भवेत् ॥ २-८-२३

23. **bhaamini** = O; **Kaikeyi!** **sarve** = all; **sutaaH** = sons; **raajJNyaH** = of a king; **natishhTantiH** = will not be installed; **raajye** = for kingdom; **sarveshhu sthaapyamaaneshhu** = If all are installed; **bhavet** = there will be; **sumahaan** = a great; **anayaH** = lawlessness.

"O, Kaikeyi! All the sons of a king will not be crowned for a kingdom. If all are installed, there will be a great lawlessness."

[Verse Locator](#)

तस्माज्ज्येष्ठे हि कैकेयि राज्यतन्त्राणि पार्थिवाः ।
स्थापयन्त्यनवद्याङ्गि गुणवत्स्वतरेष्वपि ॥ २-८-२४

24. **kaikeyi** = O; **Kaikeyi!** **anavadyaaN^gi** = who has deformless body-parts; **tasmaat** = that is why; **paarthivaaH** = kings; **sthaapayanti** = install; **jyeshhTe** = eldest son; **itareshhvapi** = eventhough others; **guNavatsu** = may be full of virtues; **raajyatantraaNi** = to kingly affairs.

"Therefore, kings, O, Kaikeyi of faultless limbs, install their eldest son, eventhough others may be full of virtues, as their successor to the throne."

[Verse Locator](#)

असावत्यन्तनिर्भग्न स्तवपुत्रो भविष्यति ।
अनाथवत्सुखेभ्यश्च राजवंशाच्च वत्सले ॥ २-८-२५

25. **vatsale** = O; **affectionate one!** **tava** = your; **asou** = this; **putraH** = son; **bhavishhayati** = will become; **atyanta nirbhagnaH** = a complete loser; **sukhebhyaH cha** = from comforts; **raajavamshaachcha** = and even from royal clan; **anaathavat** = like an orphan.

"Oh, Kaikeyi the affectionate one! Your son will be completely distant from comforts and even from the royal clan; like an orphan."

[Verse Locator](#)

साहं त्वदर्थे संप्राप्ता त्वं तु मां नावबुध्यसे ।
सपत्निवृद्धौ या मे त्वं प्रदेयं दातुमिच्चिसि ॥ २-८-२६

26. **saa aham** = That I; **sampraapta** = came; **tvadarthe** = for your sake; **tvam tu** = but you; **naavabudhyase** = are not understanding; **maam** = me; **yaa** = that; **tvam** = you; **ichchhasi** = wish; **daatum** = to give; **me** = me; **pradeyam** = a present; **sapatni vridhdhou** = when there is prosperity for step-wife.

"I came here in your interests. But you have not understood me. You think it fit to give me a present when your step-wife is getting prospered."

[Verse Locator](#)

ध्रुवं तु भरतं रामः प्राप्य राज्यमकण्टकम् ।
देशान्तरं वासयिता लोकान्तरमथापि व ॥ २-८-२७

27. **raamaH** = Rama; **praapya** = after getting; **raajyam** = kingdom; **akaNTakam** = without hindrance; **nayitaa** = will send; **bharatam** = Bharata; **deshaantaram vaasayitaa vaa** = either to some other country; **athaapivaa** = or otherwise; **lokaantaram** = to some other world; **dhruvam** = this is certain.

"Rama, ascending the throne without hindrance, will either send away Bharata to some other country or have him put to death. This is certain."

[Verse Locator](#)

बाल एव हि मातुल्यं भरतो नायितस्त्वया ।
सन्निकर्षाच्च सौहार्दं जायते स्थावरेष्वपि ॥ २-८-२८

28. **bharataH** = Bharata; **naayitaH hi** = was sent; **baalaH eva** = in his childhood itself; **maatulyam** = to his maternal uncle's house; **tvayaa** = by you; **sannikarshhaat** = by being nearer; **souhaardam** = friendship; **jaayate** = is created; **sthaavareshhvapi** = even on inanimate things.

"You sent Bharata to his maternal uncle's house even in his childhood. By being nearer, love is born even on inanimate objects. By sending Bharata to a distant place, you made Dasaratha to have no affection towards him."

[Verse Locator](#)

भरतस्यानुवशगः शत्रुघ्नोऽपि समं गतः ।
लक्ष्मणो हि यथा रामं तथासौ भरतं गतः ॥ २-८-२९

29. **shatrughno.api** = Shatrughna also; **anuvashagaH** = was drawn; **bharatsya** = towards Bharata; **gataH** = and went; **samam** = along with him; **yathaa** = how; **lakshmaNaH** = Lakshmana; **gataH** = joined with; **raamam** = Rama; **tathaa** = like that; **asou** = this (Shatrughna); **bharatam** = with Bharata.

"Shatrughna was drawn towards Bharata and went along with him. Just as Lakshmana joined Rama, Shatrughna joined Bharata."

Comment: Sage Valmiki might be implying here that if Shatrughna were to be present then at Ayodhya, he would have tried for the prosperity of Bharata.

[Verse Locator](#)

श्रूयते हि द्रुमः कश्चिच्चेत्तव्यो वनजीविभिः ।
सन्निकर्षादिषीकाभिर्मो चितः परमाद्भयात् ॥ २-८-३०

30. **shruuyate hi** = it is heard that; **kashchit** = certain; **drumaH** = tree; **chhettavyaH** = which is to be cut; **vanajiivibhiH** = by people living in forest; **mochitaH** = was relieved; **paramaat bhayaat** = of (this) great danger; **ishhiikaabhiH sannikarshhaat** = by proximity to Ishhiika grass.

"We hear that a tree marked down for felling by foresters, when covered by thorny Ishhiika grass, is saved from this great danger of cutting. So also, Dasaratha might have supported Bharata if he was staying near to him in Ayodhya."

[Verse Locator](#)

गोप्ता हि रामं सौमित्रिर्लक्ष्मणं चापि राघवः ।

अश्विनोरिव सौभ्रात्रं तयोर्लोकेषु विश्रुतम् ॥ २-८-३१

31. soumitriH = Lakshmana; goptaahi = will protect; raamam = Rama; raaghavaH = Rama; lakshmaNaM chaapi = (will protect) Lakshmana also; tayoH = their; soubhraatram eva = brotherly love; vishrutam = is famous; lokeshhu = in the world; asvinoH = as that of Aswinis.

"Lakshmana protects Rama. Rama protects Lakshmana. Their brotherly love is as famous as that of Aswini celestials."

[Verse Locator](#)

तस्मान्न लक्ष्मणे रामः पापं किञ्चित्करिष्यति ।

रामस्तु भरते पापं कुर्यादिति न संशयः ॥ २-८-३२

32. tasmaat = Hence; raamaH = Rama; nakarishyati = will not do; kiJNchit = any little; paapam = sin; lakshmaNe = to Lakshmana; bharate tu = but to Bharata; raamaH = Rama; kuryaat = will do; paapam = a sinful act; iti = in this; nasamshayaH = there is no doubt.

"Hence, Rama will not do a sinful act of killing Lakshmana. However there is no doubt that he will do so in the case of Bharata."

[Verse Locator](#)

तस्माद्राजगृहादेव वनं गच्छतु ते सुतः ।

एतद्धि रोचते मह्यं भृशं चापि हितं तव ॥ २-८-३३

33. tasmaat = Hence; etat = this; rochate hi = is wished; mahyam = by me; te sutaH = (that) your son; gachhatu = goes; vanam = to forest; raajagR^ihaadeva = from royal palace (of his uncle) itself; bhR^isham = (This is) very much; hitam = beneficial; tavaapicha = to you also.

"Hence, I feel that it is better for your son to go to forest directly from his uncle's house. This is good for you too."

[Verse Locator](#)

एवं ते ज्ञातिपक्षस्य श्रेयश्चैव भविष्यति ।

यदि चेद्भरतो धर्मात्पित्र्यं राज्यमवाप्स्यति ॥ २-८-३४

34. bharataH avaapsyati yadi = If Bharata gets; raajyam = kingdom; pitryam = of his father; dharmaat = as per law; bhavishhyati = it will become; shreyaH = beneficial; te = to you; jNyaatipakshhasya chaiva = and to your side of relatives; evam chet = if it happens thus.

"If Bharata gets his father's kingdom as per law, it will be beneficial to you and your side of relatives."

[Verse Locator](#)

स ते सुखोचितो बालो रामस्य सहजो रिपुः ।

समृद्धार्थस्य नष्टार्थो जीविष्यति कथं वशे ॥ २-८-३५

35. te = your; saH = that; baalaH = child; sukhochitaH = who is habituated to comforts; raamasya sahajaH ripuH = is Rama's natural enemy ; katham = how; nasTaarthaH = Bharatha; who failed to achieve purpose; jiivishhyati = will live; vashe = under control; samR^iddhaarthasya = of Rama whose flourishing object has been realized?

"Your youthful son, habituated to comforts, is a natural enemy to Rama. How can Bharatha who failed to achieve his purpose live under control of Rama; whose flourishing object has been realised?"

अभिद्रुतमिवारण्ये सिंहेन गजयूथपम् ।
प्रच्छाद्यमानं रामेण भरतं त्रातुमर्हसि ॥ २-८-३६

36. **traatum arhasi** = you ought to protect; **bharatam** = Bharata; **prachchhaadyamaanam** = who is being wrapped up; **raameNa** = by Rama; **gajayuudhapam iva** = as a leading elephant; **abhidrutam** = being chased; **siMhena** = by a lion; **araNye** = in forest.

"Rama is chasing and bringing down Bharata as a lion chases an elephant-king in forest. You ought to protect Bharata."

Verse Locator

दर्पान्निराकृता पूर्व त्वया सौभाग्यवत्तया ।
राममाता सपत्नी ते कथं वैरं न शातयेत् ॥ २-८-३७

37. **puurvam** = previously; **niraakR^itaa** = being disrepected; **darpaat** = with arrogance; **tvayaa** = by you; **soubhaagyavathayaa** = as you were fortunate; **katham** = how; **raamamaataa** = Rama's mother (Kausalya); **te** = your; **sapatnii** = rival wife; **na shaatayet** = will not revenge; **vairam** = for that animosity?

"Previously, you treated Kausalya with disrespect due to arrogance that you were fortunate. Will not such Kausalya, your rival wife, revenge for that animosity?"

Verse Locator

यदा हि रामः पृथिवीमवाप्स्यति ।
प्रभूतरत्नाकरशैलपत्तनाम् ।
तदा गमिष्यस्यशुभं पराभवं ।
सहैव दीना भरतेन भामिनि ॥ २-८-३८

38. **bhaamini** = O; **Kaikeyi! yadaa** = when; **raamaH** = Rama; **avaapsyati** = gets; **pR^ithiviim** = this earth; **prabhuuta ratnaakara shaila paattanaam** = holding great ocean; mountains and towns; **tadaa** = then; **bharatena sahaiva** = along with Bharata; **gamishhyasi** = you will get; **ashubham** = bad; **diinaa** = pitiable; **paraabhavam** = ignominy.

"O, Kaikeyi! The day Rama becomes lord of this earth with its great oceans, mountains and towns; that day you and your Bharata will get a bad and pitiable position of ignominy."

Verse Locator

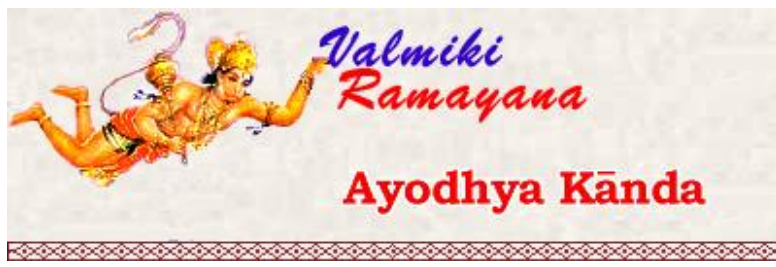
यदा हि रामः पृथिवीमवाप्स्यति ।
ध्रुवं प्रणष्टो भरतो भविष्यति ।
अतो हि संचिन्तय राज्यमात्मजे ।
पस्य चैवाद्य विवासकारणम् ॥ २-८-३९

39. **yadaahi** = when; **raamaH** = Rama; **avaapsyasi** = gets; **pR^ithiviim** = the earth; **bharataH** = Bharata; **bhavishhyati** = will become; **dhruvam** = certainly; **praNashhTaH** = ruined; **ataH** = hence; **saMchintaya** = think of; **raajyam** = kingdom; **aatmaje** = to your son; **vivaasakaaraNam** = and causing exile; **parasya** = to your enemy; Rama.

"When Rama gets power of the kingdom Bharata will certainly get ruined. Hence, think of a solution to get your son Bharata the kingdom and to send Rama, your enemy, to exile."

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अष्ठमः सर्गः ॥

Thus completes 8th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 9

Verses converted to UTF-8, Nov 09

Introduction

This chapter describes Manthara's success in turning Kaikeyi's mind away from good towards evil.

[Verse Locator](#)

एवमुक्ता तु कैकेयी कोपेन ज्वलितानना ।
दीर्घमुष्टम् विनिःश्वस्य मन्थरामिदम् अब्रवीत् ॥ ९-२-१

1. **uktaa** = having been spoken; **evam** = thus; **kaikeyii** = Kaikeyi; **jvalita aananaa** = having a burning face; **kopena** = with anger; **viniHshvasya** = sighed; **diirgham** = lengthily; **ushhNam** = heatedly; **abraviit** = spoke; **idam** = these words; **mantharaam** = to Manthara.

After hearing those words, Kaikeyi with her face burning with anger, had a long and hot sigh and spoke to Manthara as follows:

[Verse Locator](#)

अद्य राममितः क्षिप्रं वनं प्रस्थापयाम्यहम् ।
यौवराज्ये च भरतं क्षिप्रमेवाभिषेचये ॥ ९-२-२

2. **adya** = now; **aham** = I; **prasthaapayaami raamam** = shall make Rama to travel; **kshhipram** = quickly; **vanam** = to forest; **itaH** = from here; **abhishhechayaami bharatam** = I shall also get Bharata anointed; **youvaraajye** = for princely kingdom; **kshhiprameva** = even quickly.

"Now itself, I shall send Rama quickly to forest. I shall get Bharata anointed for princely kingdom immediately."

[Verse Locator](#)

इदं त्विदानीं संपश्य केनोपायेन मन्थरे ।
भरतः प्राप्नुयाद्राज्यं न तु रामः कथंचन ॥ ९-२-३

3. **manthara** = O Manthara! **kena upaayena** = what is the means by which; **bharataH** = Bharata; **praapuuyaat** = will get; **raajyam** = kingdom; **raamaH tu** = but Rama; **na** = (will) not (get); **kathamechana** = by any method; **sampasya** = see; **idam** = this; **idaaniim** = now.

"O Manthara! What is the means by which Bharata will get the kingdom but Rama will not get it by any method. Think about it now."

[Verse Locator](#)

एवमुक्ता तया देव्या मन्थरा पापदर्शिनी ।
रामार्थमुपहिंसन्ती कैकेयीमिदमब्रवीत् ॥ ९-२-४

4. uktaa = after being spoken; **evam** = thus; **devyaa** = by the queen Kaikeyi; **mantharaa** = Manthara; **paapadarshinii** = the sinful thinker; **abraviit** = spoke; **idam** = these words; **kaikeyiim** = to Kaikeyi; **upahimsantii** = destroying; **ramartham** = Rama's benefit.

After hearing her words, the sinful thinking Manthara, spoke thus to Kaikeyi to destroy Rama's benefit of kingdom.

[Verse Locator](#)

हन्तेदानीं प्रवक्ष्यामि कैकेयि श्रूयतां च मे ।
यथा ते भरतो राज्यं पुत्रः प्राप्स्यति केवलम् ॥ ९-२-५

5. **kaikeyi** = O Kaikeyi! hanta = (I am) very glad! pravakshhyaami = I will tell; **yathaa** = how; **te putraH** = your son; **bharataH** = Bharata; **kevalam** = only; **praapsyati** = will get; **raajyam** = kingdom; **me shruuyataamcha** = let I be listened.

"O Kaikeyi! I am very glad. I shall tell you the means by which your son Bharata only will get the kingdom. Listen to it!"

[Verse Locator](#)

किं न स्मरसि कैकेयि स्मरन्ती वा निगूहसे ।
यदुच्यमानमात्मार्थं मत्तस्त्वं श्रोतुमिच्छसि ॥ ९-२-६

6. **kaikeyi** = O Kaikeyi! tvam yat ichchhati = you are desiring; **shrotam** = to hear; **mattaH** = from me; **uchyamaanam** = the thing to be stated; **aatmaanam** = for your benefit; **na smarasi kim** = are you not remembering it; **smarantii** = though remembering; **niguuhase vaa** = (are you) hiding?

"Oh, Kaikeyi! You desire to hear from me the means for your benefit. Have you forgotten about it or are you hiding, even if you have remembered it?"

[Verse Locator](#)

मयोच्यमानं यदि ते श्रोतुं च्छन्दो विलासिनि ।
श्रूयतामभिधास्यामि श्रुत्वा चैतद् विधीयताम् ॥ ९-२-७

7. **vilaasini** = o lady full of charms! chhandaH yadi = If it is desired; **te** = by you; **shrotum** = to hear; **uchyamaanam** = telling mayaa = by me; **abhidhaasyaami** = I shall tell you; **shruuyataam** = let it be heard; **shrutvaa** = after hearing; **vidhiyataam etad cha** = let it be acted upon also.

"O the lady of charms, Kaikeyi! If you desire to hear this from my mouth, I shall tell you. Listen to me. Let it be acted upon after listening to me."

[Verse Locator](#)

श्रुत्वैवं वचनं तस्या मन्थरायास्तु कैकयि ।
किंचिदुत्थाय शयनात्स्वास्तीर्णादिदमब्रवीत् ॥ ९-२-८

8. **shruttvaiva** = after hearing; **evam** = these; **vachanam** = words; **mantharaayaaH** = of Manthara; **kaikeyii** = Kaikeyi; **utthaaya** = rose; **kiJNchit** = a little; **svaastiirNaat shayanaat** = from well laid bed; **abraviit** = and spoke; **idam** = these words.

After hearing Manthara's words, Kaikeyi slightly rose from the well-laid bed and spoke the following :

[Verse Locator](#)

कथय त्वं ममोपायं केनोपायेन मन्थरे ।

भरतः प्राप्नुयाद्रज्यं न तु रामः कथंचन ॥ ९-२-९

9. **manthare** = o Manthara! **tvam** = you; **kathaya** = tell; **mama** = me; **kena upaayena** = by what means; **bharataH** = Bharata; **praapnuyaat** = will get; **raajyam** = kingdom; **raamaH tu** = but Rama; **na** = (will) not (get); **kathamchana** = by any count; **upaayam** = that trick.

"O Manthara! Tell me the trick by which Bharata will get the kingdom and Rama will not get it under any circumstances."

[Verse Locator](#)

एवमुक्ता तया देव्या मन्थरा पापदर्शिनी ।

रामार्थमुपहिंसन्ती कुब्जा वचनमब्रवीत् ॥ ९-२-१०

10. **uktaa** = after being spoken; **evam** = thus; **tayaa devyaa** = by that queen Kaikeyi; **kubjaa** = the hunch backed; **mantharaa** = Manthara; **paapadarshinii** = the sinful thinker; **abraviit** = spoke; **vachanam** = these words; **upahimsantiim** = to destroy; **raamaartham** = Rama's benefit.

After hearing Kaikeyi's words, the sinful thinking, hunch backed Manthara, spoke thus, with an intention to destroy Rama's benefit of kingdom.

[Verse Locator](#)

तव दैवासुरे युद्धे सहराजर्षिभिः पतिः ।

अगच्छत्वामुपादाय देवराजस्य साह्यकृत् ॥ ९-२-११

दिशमास्थाय वै देवि दक्षिणां दण्डकान् प्रति ।

वैजयन्तमिति क्यातं पुरं यत्र तिमिध्वजः ॥ ९-२-१२

11;12. **devi** = O queen! **yuddhe** = in a battle; **devaasure** = between celestials and demons **tava patiH** = your husband; **upaadaaya** = taking; **tvaam** = you; **raajarshhibhiH saha** = along with holy kings; **agachchhat** = went; **saahyakR^iti** = to help; **devaraajasya** = king Devendra; **puram** = to the city; **khyaatam** = famously; **vaijayantamiti** = called Vaijayanta; **yatra** = where; **timidhvajaH** = Timidhvaja (resided); **aasthaaya** = getting into; **dakshhiNaam disham** = southern direction; **daNdakaan prati** = towards forest of Dandaka.

"O Queen! Once upon a time, when there was a battle between celestials and demons, your husband Dasaratha went along with you and other holy kings to help Indra in battle, to a famous city called Vaijayata in which the demon Timidhvaja lived in a southern direction in the forest of Dandaka."

[Verse Locator](#)

स शम्बर इति ख्यातः शतमायो महासुरः ।

ददौ शक्रस्य संग्रामं देवसङ्घैरनिर्जितः ॥ ९-२-१३

13. **saH mahaasuraH** = That great demon; **khyaataH** = famous; **shambaraH** = as shambara; **shatamaayaH** = who had several magic effects; **anarjitaH** = not being defeated; **devasanghaiH** = by celestial groups; **dadau** = gave; **sangraamam** = battle; **shakrasya** = to Devendra.

"That great demon famously called shambara, who had several magic effects, defeated all the celestials and conferred battle upon Devendra."

[Verse Locator](#)

तस्मिन् महति संग्रामे पुरुषान् क्षतविक्षतान् ।
रात्रौ प्रसुप्तान् घ्नन्ति स्म तरसासाद्य राक्षसाः ॥ ९-२-१४

14. **tasmin mahati sangraame** = in that great battle; **raakshhasaaH** = demons; **aasaadya** = approached; **tarasaa** = by force; **ghnantisma** = and killed; **purushaan** = men; **kshhatavikshhataan** = who were beaten by arrows; **prasuptaan** = and those sleeping; **raatrau** = in the night.

"In that great battle, demons approached and forcefully killed men who were injured by arrows and also those who were sleeping at night."

Comment : It is not a virtuous practice according to scriptures, to kill injured people and defenceless people sleeping at night. Demons do not follow such scriptures.

[Verse Locator](#)

तत्राकरोन्महायुद्धं राजा दशरथ स्तदा ।
असुरैश्च महाबाहुः शस्त्रैश्च शकलीकृतः ॥ ९-२-१५

15. **tadaa** = then; **dasharathaH raajaa** = king Dasaratha; **akarot** = created; **mahaayuddham** = great battle; **tatra** = there; **mahaabaahuH** = the long armed Dasaratha; **shakaliiR^itaH cha** = was made into pieces; **shastraiaH** = with weapons; **asuraiH cha** = by demons.

"Then, king Dasaratha fought a great battle there. With their weapons, demons made into pieces the long armed Dasaratha."

[Verse Locator](#)

अपवाह्य त्वया देवि संग्रामान्नष्टचेतनः ।
तत्रपि विक्षतः शस्त्रैः पतिस्ते रक्षितस्त्वया ॥ ९-२-१६

16. **devi** = O queen! **nashhTa chetanaH** = Dasaratha; who became unconscious; **rakshhitaH** = was saved; **tvayaa** = by you; **apavaahya** = by taking him away; **sangraamaat** = from battle field; **tatraapi** = there also; **te patiH** = your husband; **vikshhataH** = who was beaten; **shastraiH** = by weapons; **rakshhitaH** = was saved; **tvayaa** = by you.

"O Queen! You saved the life of your unconscious husband by taking him away from the battle field. There also, you again saved him, when beaten by demons with their weapons."

[Verse Locator](#)

तुष्टेन तेन दत्तौ ते द्वौ वरौ शुभदर्शने ।
सत्वयोक्तः पतिर्देवि यदेच्छेयं तदा वरौ ॥ ९-२-१७
गृह्णीयामिति तत्तन तथेत्युक्तं महात्मना ।

17. **shubhadarshane** = O Kaikeyi with auspicious appearance! **tushhTena** = after getting delighted; **tena** = by him; **dattau** = were given; **te** = to you; **dvou** = two; **varau** = boons; **saH patiH** = that husband; **uktaH** = was told; **tvayaa** = by you; **gR^ihNiiyaam iti** = that I shall take; **varau** = boons; **yadaa tadaa** = as and when; **ichchheyam** = desired by me; **uktam** = said; **tena mahaatmanaa** = by that great souled Dasaratha; **tathaa iti** = let it be; **tat** = that.

"O Kaikeyi with auspicious appearance! Getting delighted, he gave two boons to you. Then, you said, " I shall ask you whenever I require them". He then agreed to it."

[Verse Locator](#)

अनभिज्ञा ह्यहं देवि त्वयैव कथिता पुरा ॥ ९-२-१८

कथैषा तव तु स्नेहान्मनसा धार्यते मया ।

रामाभिषेकसंभारान्निगृह्य विनिवर्तय ॥ ९-२-१९

18;19. **devi** = o queen! **aham** = I; **anabhiNJyaahi** = do not know anything about this matter; **puraa** = previously; **eshhaa kathaa** = this story; **kathitaa** = was told; **tvayaiva** = by you only; **dhaaryate** = being kept; **mayaa** = by me; **manasaa** = in mind; **snehaat tu** = due to friendship; **vinivartaya** = stop; **raamaabhishheka sambhaaraan** = arrangements of Rama's anointment; **nigR^ihya** = by force.

"O Queen! I do not know what had happened there. You yourself told this story previously to me. I am keeping this in my mind because of my friendship with you. Hence, you have to stop, by force, the arrangements being made for Rama's coronation."

[Verse Locator](#)

तौ वरौ याच भर्तारं भरतस्याभिषेचनम् ।

प्रव्राजनं तु रामस्य त्वं वर्षाणि चतुर्दश ॥ ९-२-२०

20. **tvam** = you; **yaacha** = ask; **bhartaaram** = your husband; **tau** = those (two); **varau** = boons; **bharatasya** = Bharata's abhishhechanam = anointment (and); **raamasya** = Rama's; **pravraajanam** = sending to exile; **chaturdasha varshhaaNi** = for fourteen years.

"You ask your husband as two boons, anointing Bharata for princely kingdom and sending Rama to exile for fourteen years."

[Verse Locator](#)

चतुर्दश हि वर्षाणिरामे प्रव्राजिते वनम् ।

प्रजाभावगतस्नेहः स्थिरः पुत्रो भविष्यति ॥ ९-२-२१

21. **pravraajite** = if you send; **raame** = Rama; **chaturdashavarshhaaNi** = for fourteen years; **vanam** = to forest; **putraH** = your son; **prajaabhaavagatasnehaH** = will get intimate association in the people's hearts; **sthiraH bhavishhyati** = and will become stable.

If you send Rama to forest for fourteen years, your son Bharata will get intimate association in the hearts of the people and will get stabilised in kingdom.

[Verse Locator](#)

क्रोधागारं प्रविश्याद्य कृद्धेवाश्वपतेः सुते ।

शेष्वानन्तर्हितायां त्वं भूमौ मलिनवासिनी ॥ ९-२-२२

22. **asvapetH sute** = oh; **Kaikeyi** the daughter of Asvapati! **adya** = now; **pravishya** = enter; **krodhaagaaram** = the room of wrath; **dR^iddheva** = as if angry; **sheshhva** = and lie down; **bhuumau** = on floor; **anantarhitaayaam** = without any spread; **malinavaasinii** = and wearing soiled clothes.

Oh, kaikeyi! Now, enter the room of wrath as if angry with him and lie down on floor without any spread underneath and wearing soiled clothes.

[Verse Locator](#)

मास्मैनं प्रत्युदीक्षेथा माचैन मभिभाषथाः ।

रुदन्ती चापि तं दृष्ट्वा जगत्यां शोकलालसा ॥ ९-२-२३

23. **dR^ishhTvaa** = after seeing; **tam** = that Dasaratha; **shokalaalasaa** = be sorrowful; **rudantii** = and by weeping; **maasma pratyudiikshhethaaH** = do not look face to

face; **enam** = at him; **maachaiva abhibhaashhataaH** = nor talk; face to face; **enam** = to him.

As soon as you see Dasaratha, be sorrowful and keep on weeping, without looking at him and without talking to him face to face.

[Verse Locator](#)

दयिता त्वं सदा भर्तुर्त्र मे नास्ति संशयः ।

त्वत्कृते स महाराजो विशेदपि हुताशनम् ॥ ९-२-२४

24. **tvam** = you; **sadaa** = always; **dayitaa** = dear one; **bhartuH** = to husband; **naasti** = no; **samsayaH** = doubt; **me** = to me; **atra** = about this; **saH mahaaraajaH** = that king; **vishedapi** = will even enter; **hutaashanam** = fire; **tvatkR^ite** = for your sake.

You are always dear to your husband. I have no doubt about it. King Dasaratha will even jump into a fire for your sake.

[Verse Locator](#)

न त्वां क्रोधयितुं शक्तेन क्रुद्धां प्रत्युदीक्षितुम्।

तव प्रियार्थं राजा हि प्राणानपि परित्यजेत् ॥ ९-२-२५

25. **raajaa** = the king **na shaktaH** = is not capable; **tvaam krodhayitum** = of making you angry; **na** = not able; **diikshhitum** = to see; **kruddhaam** = you with anger; **parityajet hi** = he will give up; **praaNaanapi** = even life; **tava priyaartham** = for your love.

The king is not capable of making you angry. He is not even able to see you with anger. He will give up his life for your love.

[Verse Locator](#)

न ह्यतिक्रमितुं शक्तस्तव वाक्यं महीपतिः ।

मन्दस्वभावे बुद्ध्यस्व सौभाग्यबलमात्मनः ॥ ९-२-२६

26. **manda svabhaave** = oh; **foolish one!** **mahiipatiH** = king; **nashaktaH hi** = will not transgress; **tava** = your; **vaakyam** = words; **buddhyastva** = you know; **aatmanaH** = your; **saubhaagya balam** = abundant strength.

Oh, foolish one! The king will not be able to transgress your word. You realise your abundant strength.

[Verse Locator](#)

मणिमुक्तं सुवर्णानि रत्नानि विविधानि च ।

दद्याद्धशरथो राजा मा स्म तेषु मनः कृथाः ॥ ९-२-२७

27. **dasharathaH raajaa** = king Dasaratha; **dadyaat** = may give; **maNi muktam** = diamonds; pearls; **suvarNaami** = gold; **vividhaani** = various; **ratnaanicha** = precious stones; **maakRithaaH** = do not keep; **manaH** = mind; **teshhu** = in them.

King Dasaratha may offer you diamonds, pearls, gold and various other precious stones. Do not care for them.

[Verse Locator](#)

यौ तौ दैवासुरे युद्धे वरौ दशरथोऽददात् ।

तौ स्मारय महाभागे सोऽर्थो मात्वामतिक्रमेत् ॥ ९-२-२८

28. **mahaabhaage** = oh Kaikeyi; the great fortunate one! **smaaraya** - remind; **dasarathaH** = Dasaratha; **daivaasurayuddhe** = in battle between celestials; and

demons; you - which; **tau** = those famous; **varau** = boons; **adadaat** = were given; **tau** = those boons; arthaH - benefit; **maatikramet** = not to cross. tva; = you.

Oh, Kaikeyi, the great fortunate! you remind Dasaratha of those boons given by him to you in that battle between celestials and demons. See that your benefit does not get thwarted.

[Verse Locator](#)

यदा तु ते वरं दद्यात्स्वयमुत्थाप्य राघवः ।
व्यवस्थाप्य महाराजं तमिमं वृणुया वरम् ॥ ९-२-२९

29. **yadaa** = when; **raaghavaH** = Dasaratha; **svayam** = himself; **utthaapya** = will raise you from the floor; **dadyaat** = and give; **te** = you; **varam** = the boon; **mahaarajam vyavasthaapya** = after making the king steady; **vriNuyaaH** = ask; **imam varam** = this boon.

Dasaratha himself will raise you from the floor and offer you the boon. Thus , after making him steady, you ask for this boon.

[Verse Locator](#)

रामं प्रव्राजयारण्ये नव वर्षाणि पञ्च च ।
भरतः क्रियतां राजा पृथिव्याः पार्थिवर्षभ ॥ ९-२-३०

30. **paarthivarshhabha** = oh; king! **pravraajaya** = send to exile; **raamam** = Rama; **aranye** = in forest; **nava panchacha varshhaaNi** = for fourteen years; **bharataH kriyataam** = let Bharata be made; **raajaa** = as king; **prithivyaaH** = to this earth.

"Oh, king! send Rama to forest for fourteen years. Let Bharata be made as king of this earth".

[Verse Locator](#)

चतुर्दश हि वर्षाणि रामे प्रव्राजिते वन्म् ।
रूढश्च कृतमूलश्च शेषं स्थास्यति ते सुतः ॥ ९-२-३१

31. **raamaH** = Rama; **pravraajite** = having been sent; **vanam** - to forest; **chaturdashavarshhaaNi** = for fourteen years; **te sutaH** = your son; **ruudhaH cha** = will stand firmly; **kritamuulaH cha** = having laid roots and ; **sthaasyati** = will stay; **sheshhaM** = for remaining period.

Rama having been sent to forest for fourteen years, your son will stand firmly, having laid his roots and will stay in power for the remaining period.

[Verse Locator](#)

रामप्रव्राजनं चैव देवि याचस्व तं वरम् ।
एवं सिद्ध्यन्ति पुत्रस्य सर्वार्थास्तव भामिनि ॥ ९-२-३२

32. **devi** = oh; **queen!** **yaachasva** = ask; **tam** = him; **raamapravraajanamChaiva** = of sending Rama to forest also; **varam** = as a boom; **evam** = thus; **tava** = your; **putrasya** = son's; **sarvaarthaH** = all benefits; **siddhyanti** = will be accomplished.

Oh, Kaikeyi! Ask Dasaratha of sending Rama to forest also as a boon. Thus, your son will accomplish all the desired benefits.

[Verse Locator](#)

एवं प्रव्राजितश्चैव रामोऽरामो भविष्यति ।
भरतश्च हतामित्रस्तव राजा भविष्यति ॥ ९-२-३३

33. **evam** = thus; **pravraajitaH** = by sending to exile; **raamaH** = Rama; **bhavishhyati** = will become; **araamaH** = not amiable to people; **tava** = your; **bharatascha** = Bharata; **bhavishhyati** = will become; **raajaa** = king; **hataamitrascha** = the enemies having been annihilated.

Thus , by sending Rama to exile, he will not become amiable to people. Your Bharata will become king, after the enemies having been annihilated.

[Verse Locator](#)

येन कालेन रामश्च वनात्प्रत्यागमिष्यति ।
तेन कालेन पुत्रस्ते कृतमूलो भविष्यति ॥ ९-२-३४
सुगृहीतमनुष्यश्च सुहृद्भिः सार्धमात्मवान् ।

34. **yena kaalena** = by which time; **raamaH cha** = Rama; **pratyagamishhyati** = returns; **vanaat** = from forest; **tena kaalena** = by that time; **te** = your; **aatmavaan** = wise; **putraH** = son; **sugR^ihiita manushhyaH** = having drawn people to his fold; **suhridbhiH** = and friends also; **bhavishhyati** = will become; **kR^itamuulaH** = one by whom roots are established.

When Rama returns from forest, your wise son will accumulate friends and draw people to his fold, thus establishing roots himself.

[Verse Locator](#)

प्राप्तकालं नु मन्येऽहं राजानं वीतसाध्वसा ॥ ९-२-३५
रामाभिषेकसंकल्पान्निगृह्य विनिवर्तय ।

35. **manye** = I think; **praptakaalam tu** = that it is the appropriate time; **te** = to you; **viita saadhvasaa** = after bequeathing fear; **nigrihya** = and by insistence; **raajaanam vimivartaya** = make the king turn aside; **raamaabhishheka sankalpaat** = his desire to anoint Rama.

This is the appropriate time for you. Be fearless and by your insistence, make the king turn aside his effort to anoint Rama.

[Verse Locator](#)

अनर्थमर्थरूपेण ग्राहिता सा ततस्तया ॥ ९-२-३६
हृष्टा प्रतीता कैकेयी मन्थरामिदमब्रवीत् ।

36. **saa kaikeyii** = that kaikeyi; **grahitaa** = having been taught; **anartham** = unworthy matter; **artharuupeNa** = in the form of a worthy matter; **tayaa** = by that Manthara; **tataH** = afterwards; **hR^isTaa** = having delighted; **pratiitaa** = and understood; **abraviit** = spoke; **mantharaam** = to Manthara; **idam** = these words.

Kaikeyi, being brain-washed an unworthy matter as the most worthy matter by Manthara, accepted her well and having delighted, spoke to her as follows:-

[Verse Locator](#)

सा हि वाक्येन कुब्जायाः किशोरीवोत्पथं गता ।
कैकेयी विस्मयं प्राप्ता परं परमदर्शना ॥ ९-२-३७

37. **saa kaikeyi** = That Kaikeyi; **paramadarshanaa** = the good natured; **param vismayam gataa** = was very much surprised; **vaakyena** = by words of; **kubjaayaaH** = the hunch backed Manthara; **kishoriiva** = and like a small girl; **gataa** = got; **utpatham** = into a wrong path.

Though of right thinking in nature, Kaikeyi was very much surprised to hear Manthara's words and like a small girl, got into a wrong path.

[Verse Locator](#)

कुब्जे त्वां नाभिजानामि श्रेष्ठां श्रेष्ठभिधायिनीम् ।
पृथिव्यामसि कुब्जानामुत्तमा बुद्धिनिर्णये ॥ ९-२-३८

38. kubje = oh; Manthara the hunch backed! naabhijaanaami = I have not recognised; tvaam = you; shreshhTaam = as the best; shreshhTaabhidhayiniim = in telling good things; uttamaasi = you are the best; kubjaanaam = among the hunch backed; pR^ithivyaam = on earth; buddhinishchaye = in deciding intellectually.

Oh, Manthara! You are telling very good things. Till now, I have not recognised you as this good. You are the best among the hunch-backed on this earth in making intellectual decisions.

[Verse Locator](#)

त्वमेव तु ममार्थेषु नित्ययुक्ता हितैषिणी ॥ ९-२-३९
नाहं समवबुद्धयेयं कुब्जे राजश्रिकीर्षितम् ।

39. kubje = oh; Manthara; tvameva = you only; nityayuktaa = are always interested; mama = in my; artheshhu = well being; hitaishhiNii = and wishing my benefit; aham = I; nasamavabuddhyeyam = would not have been aware of; raaGyaH = kings's; chikiirshhitam = intending action.

Oh, Manthara! you always show interest in my well being and wish for my benefit. But for you, I would not have been aware of the king's intentions.

[Verse Locator](#)

सन्ति दुःसंस्थिताः कुब्जा वक्राः परमदारुणाः ॥ ९-२-४०
त्वं पद्ममिव वातेन सन्नता प्रियदर्शना ।

40. santi = there are kubjaaH = hunch backed persons; duH.samsthitaaH = those with bad body construction; vakraaH = crooked ones; paramadaaruNaaH = extremely dreadful; tvam = you; priyadarshanaaH = appear lovely; padmamiva = like lotus; samnataa = bent; vatena = by breeze.

There are so many hunch backed persons in the world. Their bodily construction is very bad. They are crooked and dreadful. But you appear lovely, as a lotus flower bent by breeze.

[Verse Locator](#)

उरस्तेऽभिनिविष्टं वै यावत् स्कन्धात्समुन्नतम् ॥ ९-२-४१
अधस्ताच्चोदरं शातं सुनाभमिव लज्जितम् ।

41. te uraH = your chest; abhinivisTam = appears equally on both sides; samunnatam = and in lofty; yaavatskandaat = upto the shoulders; adhastaat = below it is; sunaabham = good moved; udaramcha = stomach; shaatam = is lean; lajjitam iva = as though it is shy.

Your chest is appearing equally on both sides and is loftily extended unto the shoulder. Below it is the stomach with an excellent navel, which is lean as though it is shy of seeing the loftiness of chest.

[Verse Locator](#)

परिपूर्णं तु जघनं सुपीनौ च पयोधरौ ॥ ९-२-४२
विमलेन्दुसमं वक्त्रमहो राजसि मन्थरे ।

42. manthare = oh; Manthara! paripurunam = with perfect; jaghanam = hips; supiinou = with well rounded; payodharou = chest; vaktram = face; vimalendu samam = equal to untainted moon; aho = her; raajasi = shining you are!

Oh, Manthara! with perfect hips and well rounded breasts and with your face like an untainted moon you are shining well.

[Verse Locator](#)

जघनं तव निर्घुष्टं रशनादामशोभितम् ॥ ९-२-४३
जडघे भ्इशमुपन्यस्ते पादौ चाप्यायतावुभौ ।

43. tava = your; jaghanam = waist; rashanaa daama shobhitam = shining with golden belt; nirghusTam = is making sound; jaN^ghe = leg muscles; bhR^isham = very well; upanyaste = rounded up; ubhou = both; paadou cha = feet also; aayatou = are long.

Oh, Manthara! your waist decorated with golden belt is making sound. Your leg-muscles are well rounded and your feet are tall.

[Verse Locator](#)

त्वमायताभ्यां सक्थिभ्यां मन्थरे क्षौमवासिनी ।
अग्रतो मम गच्छन्ती राजहंसेव भाससे ॥ ९-२-४४

44. manthare = oh; Manthara! tvam = you; raajase = are splendid; raajahamsiiva = like a royal swan; gachchhantii = walking; agrataH = in front; mama = of me; aayataabhyaam = with long; sakthibhyaam = thighs; kshouma vaasinii = wearing silk saree.

Oh, Manthara! you are splendid like a royal swan walking before me, with long thighs are wearing a silk sari.

[Verse Locator](#)

आसन्याः शम्बरे मायाः सहस्रमसुराधिपे ॥ ९-२-४५
सर्वास्त्वयि निविष्टास्ता भूयश्चान्याः सहस्रशः ।

45. yaaH = which; sahasram maayaaH = thousand magic effects aasan = lying; shambare = in shambara; asuraadhipte = the lord of demons; taaH sarvaaH = all those; bhuuyaH = and further; sahasrashaH = thousands of anyaashcha = others nivisTaaH = are lying; tvayi = in you.

In addition to all those thousand magic effects lying in shambara, the lord of demons, another further thousands of magic effects are lying in you.

[Verse Locator](#)

तवेदं स्थगु यद्दीर्घं रथघोणमिवायतम् ॥ ९-२-४६
मतयः क्षत्रविद्याश्च मायाश्चात्र वसन्ति ते ।

46. yat = which; tava = your; idam = this; diirgham = long; sthagu = hunch; aayatam rathaghaNamiva = looking like long apex of a chariot; atra = in it; vasanti = are dwelling; te = your; matayaH = thoughts; kshhatraavidyaaH cha = royal arts; mayaaH cha = and magic effects.

In your long hunch, which looks like an apex of a chariot, are dwelling your various thoughts, royal arts and magic effects.

[Verse Locator](#)

अत्रते प्रतिमोक्ष्यामि मालां कुब्जे हिरण्मयीम् ॥ ९-२-४७
अभिषिक्ते च भरते राघवे च वनं गते ।

47. kubje = oh; Manthara! raagahave = Rama; gate = goes to; vanam = forest; bharate cha = and Bharata; abhishikte = gets anointed; pratimokshyaami = adore; atra = this huch back; maalaam = with garland; hiraNmayiim = made of gold.

Oh Manthara! When Rama goes to forest and Bharata gets kingdom, I shall adore this hunch back with a golden garland.

[Verse Locator](#)

जात्येन च सुवर्णेन सुविष्टप्तेन मन्थरे ॥ ९-२-४८
लब्धार्था च प्रतीता च लेपयिष्यामि ते स्थगु ।

48. manthara = oh; Manthara! labdaarthaacha = after getting the benefit; pratiitaacha = and having delighted lapayishhyaami = I shall anoint; te sthagu = your hunch back; suvisTaptena = with well refined; suvarNena = gold; jaatyena = of good class.

Oh, Manthara! After accomplishing the benefit desired by me, I shall, with delight, get your hunch back anointed with well refined gold of good quality.

[Verse Locator](#)

मुखे च तिलकं चित्रं जातरूपमयं शुभम् ॥ ९-२-४९
कारयिष्यामि ते कुब्जे शुभान्यभरणानि च।

49.kubje = oh; Manthara! kaarayishhyaami = I shall get made; shubhaani = beautiful;aabharaNaamicha = ornaments; te mukhe = and for your face; shubham = auspicious; tilakam = dots; chitram = of variety; jaataruupamayam = in pure gold.

Oh, Manthara! I shall get beautiful ornaments made and for your forehead auspicious dots of variety done of pure gold.

[Verse Locator](#)

परिधाय शुभे वस्त्रे देवतेव चरिष्यसि ॥ ९-२-५०
चंद्रमाह्वयमानेन मुखेनाप्रतिमानना।
गमिष्यसि गतिं मुख्यांगर्वयन्ती द्विषज्जने ॥ ९-२-५१

50;51. charishhyasi = you will be moving around; devateva = like an angel; paridhaaya = wearing; subhe = beautiful; vastre = clothes; gamishhyasi = you will get; mukhyaam = important; gatim = position; dvishhajane = amidst adversaries; garvayantii = with pride; mukhena = with face; apratimaananaa = incomparably; aahvayamaanena = competing with; chandram = moon.

You will be moving around like an angel, wearing beautiful clothes. You will achieve an important position in the eyes of your adversaries with pride and with your face, incomparably competing with moon.

[Verse Locator](#)

तवापि कुब्जायाः सर्वाभरणभूषिताः ।
पादौ परिचरिष्यन्ति यथैव त्वं सदा मम ॥ ९-२-५२

52. kubjaaH = the hunch backed women; sarvaabharanNa bhushhitaah = adorned with all ornaments; sadaa = always; paricharashhyanti = will do service; tava paadou api = at your feet also; yathaiva = as how; kibjaayaaH = as hunch backed; tvam = you; mama = to me.

The hunch backed women, adorned with all ornaments, will always do service, at your feet, as how as hunch-backed women, adorned with all ornaments, will always do service at your feet, as how as hunch-backed you are doing it to me.

[Verse Locator](#)

इति प्रशस्यमाना सा कैकेयीमिदमब्रवीत् ।

शयानां शयने शुभ्रे वेद्यामग्निशिखामिव ॥ ९-२-५३

53.saa = that Manthara; iti = in this way; prashasyamaanaa = being praised; abraviit = spoke; idam = these words; kaikeyiim = to Kaikeyim shaanaam = who was lying; shubhre shayane = in a clean couch; agni sihaamiva = like a flame of fire; vedyaam = in a sacrificial altar.

Manthara in this way being praised spoke these words to Kaikeyi, who was lying in a clean couch like a flame of fire upon the sacrificial altar.

[Verse Locator](#)

गतोदके सेतुबन्दो न कल्याणि विधीयते ।

उत्तिष्ठ कुरु कल्याणं राजानमसुदर्शय ॥ ९-२-५४

54. kalyaNi = Oh Kaikeyi; the auspicious one! gatodake = in a place where water has flown out; stubandhaH = constructing a dam; navidhiyate = is not made; uttisTa = rise; kuru = do; kalyaaNam = the auspicious act; anudarshaya = show your influence; raajaanam = to king.

Oh, Kaikeyi the auspicious one! When water has already flown out, there is no use constructing a dam. Now rise and do this purposeful action. Show your influence to the king.

[Verse Locator](#)

तथा प्रोत्साहिता देवी गता मन्थरया सह ।

क्रोधागारं विशालाक्षी सौभाग्यमदगर्विता ॥ ९-२-५५

अनेकशतसाहस्रं मुक्ताहारं वराङ्गना ।

अवमुच्य वराराणि शुभान्याभरणानि च ॥ ९-२-५६

ततो हेमोपमा तत्र कुब्जावाक्यवशंगता ।

संविश्य भूमौ कैकेयी मन्थरामिदमब्रवीत् ॥ ९-२-५७

55;56;57. kubjaavaakyavashamgataa = by surrendering to the words of the hunch backed Manthara; tathaa = thus; protsaahitaa = having been encouraged; kaikeyii = Kaikeyi; vishalaakshhii = who was having wide eyes; soubhaagyamadagarvitaa = who was proud of intoxicating beauty; varaaN^ganaa = a gifted woman; devii = a queen; avamuchya = removed; muktaahaaram = pearl necklace; anekashatasaahasram = worth in lacs varaarhaNi = greatly valued; shubbaani = auspicious; aabharaNaani = ornaments; gatvaa = entered; krodhaagaaram = chamber of wrath; mantharayaapaha = along with Manthara; tataH = afterwards; savishya = lied; bhumou = on the floor; tatra = there; hemopamaa = like gold; abraviit = spoke; mantharaam = to Manthara; idam = these words.

By surrendering to the words of Manthara and having been thus encouraged by her, Kaikeyi who was of wide eyes, who was proud of her intoxicating beauty, who was a gifted woman and a queen, removed pearl necklace worth in lacs and other great valuable auspicious ornaments from her body, entered the chamber of wrath along with Manthara, lied on the floor there like a golden wire and spoke to Manthara as follows:

[Verse Locator](#)

इह वा मां मृतां कुब्जे णृपायावेदयिष्यसि ।

वनं तु राघवे प्राप्तेभरतः प्राप्स्यति क्षितिम् ॥ ९-२-५८

58. kubje = oh; Manthara! raaghava = Rama; praapte = having reached; vanamtu = forest; bharataH = Bharata; praapsyasi = shall get; kshhitim = the earth; vaa = or

ese; aavedayishhyasi = inform; nR^ipaaya = king Dasaratha; maam = about me; mR^itaam
maam = as dead person; iha = here.

"After Rama's going to the forest, Bharata shall get the kingdom. Or else, you inform the king that I died here itself".

[Verse Locator](#)

न सुवर्णेन मे ह्यर्थो न रत्नैर्न च भूषणैः ।
एष मे जीवितस्यान्तो रामो यद्यभिषिच्यते ॥ ९-२-५९

59.suvarNena = gold; na arthaH = is of no use; me = to me; na = nor; ratnaiH = diamonds; na = nor; bhuushhaNaiH cha = ornaments; ramaH abhishhichyate yadi = If Rama gets anointed for kingdom; eshaH = that itself; antaH = is end; me jiivitasya = of my life.

Neither gold nor diamonds nor ornaments are of any use to me. on which day Rama gets anointed for the kingdom, the same day it will be the end of my life.

[Verse Locator](#)

अथो पुनस्तां महिषीं महीक्षितो ।
वचोभिरत्यर्थं महापराक्रमैः ।
उवाच कुब्जा भरतस्य मातरं ।
हितं वचो राममुपेत्य चाहितम् ॥ ९-२-६०

60. atho = afterwards; kubjaa = Manthara; punaH = again; uvaacha = spoke; taam bharatasya maataram = to that mother of Bharata; mahishhiim = and wife; mahiikshhitaH = of king; vachobhiH = who was talking; atyarthamahaaparakramaiH = very seriously; vachaH = the words; hitam = whcih are beneficial to her; ahitam = but not beneficial; raamam upetya = in relation to Rama.

Afterwards, that Manthara again spoke to the seriously talking mother of Bharata that is Kaikeyi the following words which were beneficial to her and not beneficial in relation to Rama.

[Verse Locator](#)

प्रपत्स्यते राज्यमिदं हि राघवो ।
यदि ध्रुवं त्वं स सुता च तप्स्यसे ।
अतो हि कल्याणि यतस्व तत्तथा ।
यथा सुतस्ते भरतोऽभिषेक्ष्यते ॥ ९-२-६१

61. raaghavaH prapatsyate yadi = If Rama gets; idam = this; raajyam = kingdom; tvam = you; sasutaa = along with your son; tapsyase = get destroyed; dhruvam = it is certain; kalyaaNi = oh; the auspicious one! ataH = hence; yathaa = in what way; te sutaH = your son; bharataH = Bharata; abhishhekshhyate = will get anointed ; yatasva = try; tathaa = in that way; tat = that action.

If Rama becomes king, you and your son will be destroyed. Oh, Kaikeyi of auspicious qualities! Hence you try for coronation of your son, Bharata

[Verse Locator](#)

तथातिविद्धा महिषि तु कुब्जया ।
समाहता वागिषुभिर्मुहुर्मुहुः ।
विधाय हस्तौ हृदयेऽतिविस्मिता ।
श्शंस कुब्जां कुपिता पुनः पुनः ॥ ९-२-६२

62. samaahataa = having hit; tathaa = thus; vaagishhubhiH = by arrows of words; kubjayaa = by the hunch backed Manthara; muhurmuH = again and again; mahishhii = Kaikeyi; viddhaa = felt sad; kupitaa = angry; ativismitaa = was very much surprised; vidhaaya = keeping; hastou = hands; hR^idaye = on heart; shamshasa = praised; kubjaam = the hunch backed one; punaH punaH = again and again.

Having thus hit by arrows of words employed by Manthara again and again, Kaikeyi felt sad, was angry with the king, by keeping hands on her heart, was surprised with the cleverness of Manthara and praised her time and again.

[Verse Locator](#)

यमस्य वा मां विषयं गतामितो ।
निशाम्य कुब्जे प्रतिवेदयिष्यसि ।
वनं गते वा सुचिराय राघवे ।
समृद्धकामो भरतो भविष्यति ॥ ९-२-६३

63. kubje = oh; Manthara; pratedayishhyasivaa = either you have to inform; nishaamya = having seen; maam = me; gataam = going; yamasya vishayam = to the world of death; itaH = from here; bharataH bhavishhyativaa = or Bharata becomes; samR^iddha kaamaH = fulfiller of desire; raaghava gate = when Rama left for ; vanam = forest.

If Rama does not go to forest from here, I do not long for any mattresses or garlands or sandal paste or eye-liner or drink or food or even the loaf here.

[Verse Locator](#)

अहं हि वै नास्तरणानि न स्रजो ।
न चन्दनं नाञ्जनपानभोजनम् ।
न किञ्चिदिच्छामि न चेह जीवितं ।
न चेदितो गच्छति राघवो वनम् ॥ ९-२-६४

64. raaghavaH na gachchhatichet = If Rama does not go to forest; itaH = from here; aham = I; na ichchhaami = do not desire for; kinchit = any; aastaraNaami = mattresses; na = nor; chandanam = sandal paste; na = nor; anjanam = eye-liner; na = nor; paana bhojanam = drink or food; na = nor; jiivitamcha = life even.

If Rama does not go to forest from here, I do not long for any mattresses or garlands or sandal paste or eye-liner or drink or food or even the life here.

[Verse Locator](#)

अथैतदुक्त्वा वचनं सुदारुणं ।
न्धाय सर्वाभरणानि भामिनी ।
असंवृतामास्तरणेन मेदिनीं ।
तदाधिशिष्ये पतितेव किन्नरी ॥ ९-२-६५

65. bhaminii = that Kaikeyi; uktvaa = uttering; etat vachanam = these words; sudaaruNam = which are cruel; atta = afterwards; nidhaaya = removing and keeping at one place; sarvaabharaNaani = all ornaments; tadaa = then; adhishishye = lied down; mediniim = on floor; asamvritaam = uncovered; aastaraNena = by mattress; patitua kinnarii iva = like a fallen angel called kinnara.

Kaikeyi, thus uttering cruel words, having removed all ornaments, lied on the floor without a mattress like a fallen angel.

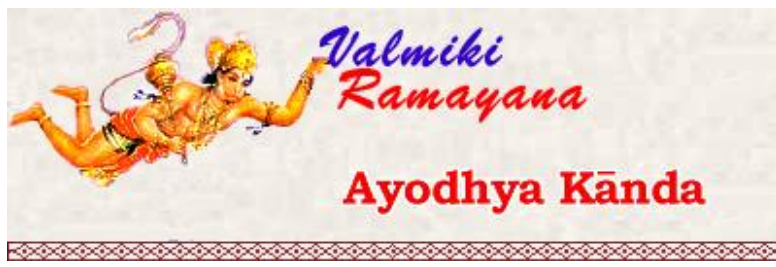
उदीर्णसंरम्भतमोवृतानना ।
तदावमुक्तोत्तममूल्यभूषणा ।
नरेन्द्रपत्नी विमना बभूव सा ।
तमोवृता द्यौरिव मग्नतारका ॥ ९-२-६६

66.saa = Kaikeyi; narendra patnii = wife of the king; avanuktottamamuulya bhuushaNaa; having removed valued ornaments; udiirNasamrambhatamovR^itaananaa = having her face covered by the darkness of extreme anger; vimanaaH = with depressed mind; babhuuva = was; dyouriva = like sky; magnataarakaa = with missing stars; tamovR^itaa = surrounded by gloom.

Kaikeyi, having removed all adornments, having her face covered by the darkness of extreme anger and with her depressed mind, looked like a starless sky in a gloomy night.

॥ इत्यार्षे सिमद्रामयणे आदिकाव्ये अयोध्य काण्डे नवम सर्गः ॥

Thus completes the ninth sarga of Ayodhya Kanda of Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 10

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Introduction

In this chapter, Kaikeyi enters the house of wrath. Dasaratha tries to pacify her anger.

[Verse Locator](#)

विदर्शिता यदा देवी कुब्जया पापया भृशम् ।
तदा शेते स्म सा भूमौ दिग्धविद्धेव किन्नरी ॥ २-१०-१

1. yadaa = when; vidarshitaa = being wrongly preached; kubjayaa = by the hunch backed manthara; bhR^isham paapayaa = who was the most sinful person; tadaa = then; saa devii = that kaikeyi; shetesma = lied down; bhumau = on floor; kinnariiva = like a kinnara woman; digdhaviddhaa = beaten by poisoned arrow.

Having been thus wrongly preached by that sinful Manthara. Kaikeyi lied down on the floor as a Kinnara woman beaten by a poisoned arrow.

[Verse Locator](#)

निश्चित्य मनसा कृत्यम् सा सम्यगिति भामिनी ।
मन्थरायै श्रः सर्वमाच्चक्षे विचक्षणा ॥ २-१०-२

2. saa bhaaminii = that lady; vichakshhaNaa = skilful; nishchitya = after deciding; samyak = well; manasaa = in mind; iti = thus; kR^ityam = what ought to be done; aachachakshae = said; sarvam = all; mantharaayai = to Manthara; shanaiH = slowly.

The skilful Kaikeyi, after deciding in mind what ought to be done told it all slowly to Manthara.

[Verse Locator](#)

सा दीना निश्चयं कृत्वा मन्थरावाक्यमोहिता ।
नागकन्येव निःस्वस्य दीर्घमुष्णं च भामिनी ॥ २-१०-३
मुहूर्तं चिन्तयामास मार्गमात्मसुखावहम् ।

3. mantharaavaakyamohitaa = stupefied by the words of Manthara; saa bhaaminii = that Kaikeyi; diina = became dejected; nishchayam kR^itvaa = made firm resolution; niHshvasya = sighed; diirgham = deeply; ushhNamcha = and warmly; naagakanyeva = like maiden-serpant; chintayaamaasa = thought; muhuurtam = for a moment; maargam = about the way; aatmasukhaavaham = which can lead to her happiness.

Being stupefied by the words of Manthara, that Kaikeyi became dejected, made firm resolve, with deep and warm sigh, like a maiden-serpent and thought for that moment about the ways which can lead to her happiness.

[Verse Locator](#)

सा सुहृच्चार्थकामा च तं निशम्य सुनिश्चयम् ॥ २-१०-४

बभूव परमप्रीता सिद्धिं प्राप्येव मन्थरा ।

4. **saa mantharaa** = that Manthara; **suhR^ichcha** = who is desirous of getting benefit; **nishamya** = heard; **tam sunishchayam** = of that firm resolution; **babhuuva** = became; **paramapriitaa** = very much pleased; **prapyeva** = as if achieved; **siddhim** = success.

Manthara, who is Kaikeyi's companion and who is desirous of getting benefit, heard of Kaikeyi's firm resolve and became very much pleased as if she achieved success.

[Verse Locator](#)

अथ सा रुषिता देवी सम्यक्कृत्वा विनिश्चयम् ॥ २-१०-५

संविवेशाबला भूमौ निवेश्य भृकुटिं मुखे ।

5. **atha** = afterwards; **saa abala** = that lady; **devii** = the queen; **rushhitaa** = being angry; **samyak** = well; **kR^itvaa** = made; **vinishchayam** = determination; **savivesha** = lied down; **bhuumau** = on floor; **niveshya** = keeping; **bhrukutim** = eyebrows contracted; **mukhe** = in face.

Kaikeyi, being angry and well determined, lied down on the floor with eye brows, knitted in her face.

[Verse Locator](#)

ततश्चित्राणि माल्यानि दिव्यान्याभरणानि च ॥ २-१०-६

अपविद्धानि कैकेय्या तानि भूमिं प्रपेदिरे ।

6. **tataH** = thereafter; **taani** = those; **chitraaNi** = chaplets; **divyaani** = beautiful; **aabharaNaani** = ornaments; **apaviddhaam** = which were thrown away; **kaikeyyaa** = by Kaikeyi; **prapedire** = reached; **bhuumim** = the floor.

Thereafter, she threw away her colourful chaplets and beautiful ornaments on to the floor.

[Verse Locator](#)

तया तान्यपविद्धानि माल्यान्याभरणानि च ॥ २-१०-७

अशोभयन्त वसुधां नक्षत्राणि यथा नभः ।

7. **taani** = those; **maalyaani** = chaplets; **aabharaaNicha** = and ornaments; **apaviddhaani** = which were thrown away; **tayaa** = by her; **ashobhayanta vasudhaam** = were making the earth shine; **yathaa** = as; **nakshhatraaNi** = stars; **babhaH** = in the sky.

Those chaplets and ornaments which were thrown away by her were making the earth shine, as stars to the sky.

[Verse Locator](#)

क्रोधागारे निपतिता सा बभौ मलिनाम्बरा ॥ २-१०-८

एकवेणीं दृढं बद्ध्वा गतसत्त्वेव किन्नरी ।

8. **baddhvaa** = tying; **ekaveNiim** = single braid of; **dR^iDham** = tightly; **malinaambaraa** = wearing soiled clothes; **saa** = that Kaikeyi; **nipatitaa** = lying down; **krodhaare** = in chamber of wrath; **babhau** = shone(was); **kinnarii eva** = like kinnara woman.

Tying her single braid of hair tightly over her head and wearing soiled clothes, that Kaikeyi lying down in the chamber of wrath was looking like a Kinnara woman lying down dead.

[Verse Locator](#)

आज्ञाप्य तु महाराजो राघवस्याभिषेचन् ॥ २-१०-९

उपस्थासमनुज्ञाप्य प्रविवेश निवेशन् ।

9. **mahaaraajaH tu** = but king Dasaratha; **aaJJNaapya** = ordered for; **raaghavasya** = Rama's; **abhishechanam** = coronation; **anujJNaapya** = took permission; **upasthaanam** = from the nearest; **pravivesha** = entered; **nivehsanam** = the palace.

King Dasaratha ordered for various arrangements to be made for Rama's coronation, took permission to leave from the elders who were present there and entered his palace.

[Verse Locator](#)

अद्य रामाभिषेको वै प्रसिद्ध इति जज्ञिवान् ॥ २-१०-१०

प्रियार्हं प्रियमाख्यातुं विवेशान्तःपुरं वशी ।

10. **vashii** = Dasaratha who kept all activities under his control; **vivesha** = entered into; **antaH puram** = inner chambers; **aakhyaatum** = to tell; **priyam** = the good news; **priyaarham** = to Kaikeyi who was a worthy woman to be told good news.

king Dasaratha, who kept all activates under his control entered into the inner chambers to tell the good news of Rama's coronation to Kaikeyi who was a worthy woman to be told the good news first (thinking that she has not yet heard the news).

[Verse Locator](#)

स कैकेय्या गृहं श्रेष्ठं प्रविवेश महायशाः ॥ २-१०-११

पाण्डुराभ्रमिवाकाशं राहुयुक्तं निशाकरः ।

11. **saH** = that Dasaratha; **mahaayashaaH** = with great glory; **pravivesha** = entered; **shreshhTam** = most excellent; **kaikeyyaagR^iham** = Kaikeyi's house; **nishaakaraH aakaashamiva** = as the moon into sky; **paaNDuraabhram** = with white clouds; **raahuyuktam** = containing Rahu; the demon.

That Dasaratha with vast glory entered Kaikeyi's chambers as moon enters the sky with white clouds.

[Verse Locator](#)

शुकबर्हिणसंयुक्तं क्रौञ्चहंसरुतायुतम् ॥ २-१०-१२

वादित्ररवसंघुष्टं कुब्जावामनिकायुतम् ।

लतागृहैश्चित्रगृहैश्चम्पकाशोकशोभितैः ॥ २-१०-१३

दान्तराजत सौवर्णवेदिकाभिस्समायुतम् ।

नित्यपुष्पफलैर्वृक्षैर्वापीभिश्चोपशोभितम् ॥ २-१०-१४

दान्तराजतसौवर्णैः संवृतं परमासनैः ।

विविधैरन्नपानैश्च भक्ष्यैश्च विविधैरपि ॥ २-१०-१५

उपपन्नं महार्हैश्च भूषितैस्त्रिदिवोपमम् ।

तत्प्रविश्य महाराजः स्वमन्तःपुरमृद्धिमत् ॥ २-१०-१६

न ददर्श प्रियां राजा कैकेयीं शयनोत्तमे ।

12;13;14;15;16. **mahaaraajaH** = the great king; **raajaa** = Dasaratha; **pravishya** = entering; **tat** = that; **svam** = his; **Riddhimat** = magnificent; **antaH puram** = palace; **shukabarahiNa samyuktam** = containing parrots and peacocks; **krauncha hamsa rutaayutam** = filled with sounds of birds like curlews and swans; **vaaditraravasanghushhtam** = resonant with sounds of musical instruments; **kubjaa vaamanikaayutam** = consisting of short

and hunch backed maid servants; **champakaashoka shobhitai** = with lovely champaka and ashoka trees; **lataagR^ihaiH** = with bowers surrounded by creepers; **chitragR^ihaiH cha** = with painted rooms; **daantaraajata souvarNa**; **vedikaabhiH** = with altars built with ivory; **silver and gold;samaayutam** = endowed with vsikshhaiH = trees; **nitya pushhpa phalaiH** = always yielding flowers and fruits; **vaapiibhiH cha** = and with wells; **upashobhitam** = adorned with paramaasanaiH = beautiful seats; **daantaraajata sauvarNaiH** = of ivory; silver and gold; **upashobhitam** = adorned with vividhaiH = various; **aunapaanaiH cha** = foods and drinks; **vividhaiH** = various; **bhakshhaiH cha** = snacks; **upapannam** = endowed with; **bhuushhitaiH** = beautifully adorned; **mahaarhaiH** = worthy women; **tridivopamam** = looking like heaven; **nadadarsha** = could not find; **priyam** = beloved; **kaikeyiim** = Kaikeyi; **shayauottame** = on the best couch.

King Dasaratha entered his magnificent palace but could not find his beloved kaikeyi on her best couch there. Peacocks and parrots were being reared in that palace, sounds of birds like curlews, and swans were heard around. The place was resonant with sounds of musical instruments. Short and hunch-backed maid-servants were moving here and there. There were bowers surrounded with creepers and lovely champaka and Ashoka trees. There were painted rooms. There were altars built with ivory, silver and gold. There were trees yielding flowers and fruits in all seasons and wells in the middle. There were beautiful seats constructed with ivory, silver and gold. Various types of food, drinks and snacks were made available. That palace was looking like heaven with beautifully adorned women.

[Verse Locator](#)

स कामबलसंयुक्तो रत्यर्थं मनुजाधिपः ॥ २-१०-१७
अपश्यन् दयितां भार्या पप्रच्छ विषसाद च ।

17. **kaamabalasamyuktaH** = being possessed of power of lust; **saH** = that ; **manujaadhipaH** = king; **ratyartham** = with object of sexual pleasure; **vishhasaada** = was distress; **apashyam** = in not seeing; **dayitaam** = beloved; **bhaaryaam** = wife; **paprachachha** = and asked also.

Being possessed of power of lust, that king who came with object of sexual pleasure, was distressed in not finding his beloved wife and enquired the people there.

[Verse Locator](#)

न ही तस्य पुरा देवी तां वेळामत्यवर्तत ॥ २-१०-१८
न च राजा गृहं शून्यं प्रविवेश कदाचन ।

18. **puraa** = in former times; **devii** = queen Kaikeyi; **na atyavartatahi** = did not transgress; **tasya taam veLaam** = such of his time; **raajaa** = the king; **na pravivesha cha** = did not enter also; **shuunyam** = empty; **gR^iham** = house; **kadaachana** = at any time.

In former times, Kaikeyi did not keep away herself at that kind of hour, nor the king enter her chambers at any time without her presence.

[Verse Locator](#)

ततो गृहगतो राजा कैकेयीं पर्यपृच्छत ॥ २-१०-१९
यथापुरमविज्ञाय स्वार्थलिप्सुमपण्डिताम् ।

19. **tataH** = thereafter; **raajaa** = the king; **gR^ihagataH** = who entered the house; **paryapR^ichchata** = enquired; **yathaa puram** = as before; **avijJNaayakaikeyiim apaNDitaam** = about without kushing foolish Kaikeyi; **swaartha lipsum** = who desired to get her selfish ends.

After entering the house, king Dasaratha enquired with the aid-servants there as before, without knowing about foolish Kaikeyi who desired to get her selfish ends.

प्रतीहारी त्वथोवाच संत्रस्ता तु कर्^ताज्जलिः ॥ २-१०-२०

देव देवी भृशं कृद्धा क्रोधागारमभिद्रुता ।

20. **atta** = then; **santrastaa** = fearful; **pratiihaaraii** = female door keeper; **kR^itaaJNjaliH** = folding hands in supplication; **uvaacha** = said; **deva** = "Oh; king!"; **devii** = the queen; **abhidrutaa** = ran; **krodhaagaaram** = to chamber of wrath; **bR^isham kruddhaa** = after becoming too much angry".

Then, a female door-keeper fearfully folding her hands in supplication, said: "Oh, king! The queen ran to her chamber of wrath with much anger".

[Verse Locator](#)

प्रतीहार्या वचः श्रुत्वा राजा परमदुर्मनाः ॥ २-१०-२१

विषसाद पुनर्भूयो लुलितव्याकुलेन्द्रियः ।

21. **raaja** = the king; **paramadurmanaaH** = having much disturbed mind; **lulitavyaakulendriyaH** = with wavering and agitated senses; **punaH** = again; **vishhasaada** = was dejected; **bhuuyaH** = more; **shrutvaa** = after hearing; **pratiihaaryaaH** = door keeper's; **vachaH** = words.

That Dasaratha having much disturbed mind already for the absence of Kaikeyi there, became more dejected after hearing the words of door-keeper.

[Verse Locator](#)

तत्रतां पतितां भूमौ शयानामतथोचिताम् ॥ २-१०-२२

प्रतप्त इव दुःखेन सोऽपश्यज्जगतीपतिः ।

22. **jagatiipatiH** = Lord of the earth; **saH** = that Dasaratha; **apashyat** = saw; **taam** = her; **patitaam** = lying down; **bhuumau** = on floor; **tatra** = there; **shayaanaam** = sleeping; **atathochitaam** = in such and improper condition; **praptaH eva** = like burning; **duHkhena** = with grief.

King Dasaratha, after seeing Kaikeyi lying down on floor in the chamber of wrath, became tormented with grief.

[Verse Locator](#)

स वृद्धस्तरुणीं भार्या प्राणेभ्योऽपि गरीयसीम् ॥ २-१०-२३

अपापः पापसङ्कल्पां ददर्श धरणीतले ।

लतामिव विनिष्कृत्तां पतितां देव तामिव ॥ २-१०-२४

किन्नरीमिव निर्धूतां च्युतामप्सरसं यथा ।

मायामिव परिभ्रष्टां हरिणीमिव संयताम् ॥ २-१०-२५

23;24;25. **vR^iddhaH** = the aged; **apaapaH** = sinless; **saH** = Dasaratha; **dadarsha** = saw; **bhaaryaam** = wife; **taruNiim** = a youthful woman; **gariiyasiim** = greater; **praaNebhyao api** = than life; **paapasankalpaam** = with a desire to do sin; **lataamiva** = like creeper; **vinishhkR^ittaam** = completely uprooted; **devataamiva** = like angel; **patitaam** = fallen; **kinnariimiva** = like Kinnara woman; **nirdhuutaam** = thrown down; **apsarasam yathaa** = like Apsarasa; **chytaam** = expelled; **mayaamiva** = like illusionism; **paribhrashhTaam** = dropped off; **hariNiimiva** = like female deer; **samyataam** = tied up.

That Dasaratha, who was sinless, a youthful woman dearer than his life, lying down on the floor with an intent to do sin. At that time, she was looking like a completely uprooted creeper,

like a fallen angel, like a thrown down Kinnara woman, like an expelled divine dancer Apsarasa, like a dropped off illusionism and like a female deer tied up in a net.

[Verse Locator](#)

क्रेणुमिव दिग्धेन विद्धां मृगयुना वने ।
महागज इन्वारण्ये स्नेहात्परिममर्श ताम् ॥ २-१०-२६

26. **mahaagajaH iva** = like great elephant; **araNye** = in a forest; **kareNumiva** = a female elephant; **viddhaam** = wounded; **dighena** = by poisoned arrow; **vane** = in the grove; **parimarsha** = (he) touched; **taam** = her; **snehaat** = affectionately.

That Dasaratha touched Kaikeyi affectionately, as a great elephant in a forest touches a female elephant which is wounded by poisoned arrow.

[Verse Locator](#)

परिमृश्य च पाणिभ्यामभिसंत्रस्तचेतनः ।
कामी कमलपत्राक्षीमुवाच वनितामिदम् ॥ २-१०-२७

27. **kaamii** = possessed with infatuation; **abhisantrasta chetanaH** = having fearful mind; **parimR^ishya** = touched; **kamala patraakshhiim** = lotus-eyed; **vanitaam** = woman; **paaNibhyaam** = with hands; **uvaacha** = spoke; **idam** = these words.

That Dasaratha, possessed with infatuation and having fearful mind, touched that lotus-eyed woman with his hands and spoke the following words.

[Verse Locator](#)

न तेऽहमभिजानामि क्रोधमात्मनि संश्रितम् ।
देवि केनाभिशप्तासि केन वासि विमानिता ॥ २-१०-२८
यदिदं ममम् दुःखाय शेषे कल्याणि पांसुषु ।

28. **devii** = "Oh queen; **kalyaaNi** = of auspicious qualities! **aham** = I; **na abhijaanaami** = do not know; **te** = your; **krodham** = anger; **samshR^itam** = in habited; **aatmani** = in me; **kena** = by whom; **abhishaptaa asi** = you are cursed; **kenavaa** = or by whom; **vimaanitaa asi** = you are insulted; **idam mama duHkhaayaa** = this has become cause for my pain; **yat seshhe** = that you are resting; **paamsushhu** = on dirty floor."

"Oh queen, of auspicious qualities! I do not know that you are angry with me. Who has cursed or disrespected you? I am pained to see you resting in this way on a dirty floor."

[Verse Locator](#)

भूमौ शेषे किमर्थं त्वं मयि कल्याणचेतसि ।
भूतोपहतचित्तेव मम चित्तप्रमाथिनी ॥ २-१०-२९

29. **mayi kalyaana chetasi** = when I have a good sense of mind; **kimartham** = why; **tvam** = you; **mama chiHa pramaathinii** = hurt my mind; **seshhe** = by resting; **bhuumau** = on floor; **bhuutopahata chitteva** = like one who is possessed of a devil.

"when I am here to expend all good to you, why are you hurting my mind by lying down on the floor like the one who is possessed of a devil."

[Verse Locator](#)

सन्ति मे कुशला वैद्यास्त्वभितुष्टाश्च सर्वशः ।
सुखितां त्वां करिष्यन्ति व्याधिमाचक्ष्व भामिनि ॥ २-१०-३०

30. bhaamini = Oh; Kaikeyi! me = my; vaidyaaH = physicians; santi = are there; kushalaaH = who are skilled; saravashaHabhishhTutaaH cha = and who are enlogised on all sides; karishhyanti = who can made; tvaam = you; sukshitaam = healthy; achakshhva = tell; vyaadhim = the sickness.

"There are so many royal physicians who are skilled and famous on all sides. They can make you healthy. Tell me your sickness".

[Verse Locator](#)

कस्य वा ते प्रियं कार्यं केन वा विप्रियं कृतम् ।
कः प्रियं लभतामद्य को वा सुमहदप्रियम् ॥ २-१०-३१

31. kasyavaa = to whom; priyam = favour; kaaryam = ought to be done; te = by you? kena vaa = by whom; vipriyam = offence; kR^itam = was done? katt = who; labhataam = has to get; priyam = favour; adya = now? kovaa = who; sumahat = great; apriyam = offence?"

"To whom do you want a favour to be done? who has offended you? Tell me to whom I have to extend a favour now and to whom I have to do a great offensive act."

[Verse Locator](#)

मा रोदीर्मा च कार्षिस्त्वं देवि संपरिशोषणम् ॥ २-१०-३२
अवध्यो वध्यतां को वा को वा वध्यो विमुच्यताम् ।
दरिद्रः को भवेदाढ्यो द्रव्यवान्वाप्यकिञ्चनः ॥ २-१०-३३

32;33. devi = " oh; queen! tvam = you; maa rodiiH = do not weep; maa cha kaarshhiiH = nor make ; samparishoshhaNam = body dry up; kovaa = who; avadhyaH = exempt from death; vadhyataam = is to be killed?; kovaa = who; vadhyaH = worthy of killing; vimuchyataam = is to be released? kovaa = who; daridraH = a poor person; bhavet = to become; aadhyaH = wealthy? dravyavaanvaapi = or a rich man; akiN^ichanaH = destitute.

"Oh, Kaikeyi! Do not weep and get your body dried up. If you tell, I shall kill a person who is exempt from death or shall release a person who is worthy to be killed. I shall make a poor man prosperous or a rich man, destitute".

[Verse Locator](#)

अहं चैव मदीयाश्च सर्वे तव वशानुगाः ।
न ते किञ्चिदभिप्रायं व्याहन्तुमहमुत्सहे ॥ २-१०-३४

34. ahamchaiva = I and; sarvexha = all; madiiyaaH = my people; tava vashaamgaaH = are submissive to you; aham = I; na utsahe = do not try; vyaahantum = to foil; kiN^chit = even a little of; te = your; abhipraayam = intention.

"I and all my people are submissive to you. I do not wish to foil even a little of your intention".

[Verse Locator](#)

आत्मनो जीवितेनापि ब्रुहि यन्मनसेच्छसि ।
बलमात्मनि जानन्ती न मां शङ्कितुमर्हसि ॥ २-१०-३५
करिष्यामि तव प्रीतिं सुकृतेनापि ते शपे ।

35. bruuhi = tell; yat = that which; ichhasi = you desire; manasaa = from mind; jiivitenaapi = even by life; na arhasi shaN^kitum = to suspect; maam = me; jaanantii = as you knew; balam = your strength; aatmani = over me; shape = I keep my oath; sikR^itenaapi = even by righteousness; te = to you; karishhye = I shall do; tava = your; riitim = liking.

"Tell me that which is desired by your mind to be achieved even at the cost of my life. You need not suspect me, as you very well know your authority over me. I keep my oath on my righteousness that I shall certainly do whatever is liked by you".

[Verse Locator](#)

यावदावर्त ते चक्रं तावती मे वसुन्धरा ॥ २-१०-३६

प्राचीनाः सिन्धुसौवीराः सौराष्ट्रा दक्षिणापथाः ।

वङ्गाङ्गमगधा मत्स्याः समृद्धाः काशिकोसलाः ॥ २-१०-३७

36;37. **me vasundharaa** = my earth; **yaavat taavati** = is as long as; **chakram** = chariot-wheel; **aavartate** = revolves; **prachiinaaH** = eastern countries; **sindhu sauviiraaH** = Sindhu; Sauviva countries; **sauraashhtraaH** = Saurashtra; **dakshhiNaapathaaH** = southern countries; **vaN^gaaN^ga magadhaaH** = Vanga; Anga and Magadha countries; **matsyaaH** = the country of Matsya; **kaashi kausalaH** = kasi and Kausala countries; **samR^iddhaaH** = are all affluent.

My jurisdiction over this earth stretches out as much to the extent as to the extent a chariot-wheel revolves. Eastern countries, Sindhu, Sauviira and Saurashtra countries, as well as countries in the south, Vanga, Anga, Magadha and Matsya countries, Kasi and Kausala countries are all full of riches.

[Verse Locator](#)

तत्र जातं बहुद्रव्यं धनधान्य मजाविकम् ।

ततो वृणीष्व कैकेयि यद्यत्त्वं मनसेच्छसि ॥ २-१०-३८

38. **tatra** = there; **dhana dhaanyam** = gold and grain; **ajaavikam** = sheep and goats; **bahu** = various; **dravyam** = goods; **jaatam** = are produced; **kaikeyi** = Oh; Kaikeyi; **yadyat** = which; **tataH** = for those; **ichhasi** = do you want; **VR^iNiishhva** = to acquire; **manasaa** = from the mind.

In those countries, gold and grain, sheep and goats and all types of goods are produced. Oh, Kaikeyi! which of the goods do you want to acquire?

[Verse Locator](#)

किमायासेन ते भीरु उत्तिष्ठोत्तिष्ठ शोभने ।

तत्त्वं मे ब्रूहि कैकेयि यतस्ते भयमागतम् ॥ २-१०-३९

तत्ते व्यपनयिष्यामि नीहरमिव श्मिवान् ।

39. **biiru** = "oh; fearful one! **kim** = what use; **aayaasena** = by exertion; **te** = to you; **shobhane** = oh; beautiful woman! **uttishhTha**; **uttishhTha** = get up; **get up!** **kaikeyi** = Oh; Kaikeyi! **bruuhi** = tell; **me** = me; **tat** = that; **yataH** = from where; **bhayam** = fear; **aagatam** = came; **te** = to you; **vyapena yisshhyaami** = I shall remove; **te** = your; **tat** = that source of fear; **niihaaramiva** = as mist; **rashmivaan** = by sun.

"Oh, fearful one! why are you exerted like this? oh, beautiful lady? Get up get up! Oh, Kaikeyi! Tell me the source of your fear. I shall remove that source as sun sets aside the mist."

[Verse Locator](#)

तथोक्ता सा समास्वस्ता वक्तुकामा तदप्रियम् ॥ २-१०-४०

परिपीडयितुं भूयो भर्तारमुपचक्रमे ।

40. **samaashvastaa** = consoled by; **tathaa uktaa** = thus spoken words; **saa** = she; **vaktukaamaa** = intending to; **tat apriyam** = that unkindly word; **upachakrame** = was beginning; **paripiidayitum** = harass; **bharataaram** = husband; **bhuuyaH** = further.

Consoled by hearing the words of Dasaratha, Kaikeyi intending to tell unkindly words like Rama's exile was beginning to harass her husband further, by her words.

॥ इत्यार्षे सिमद्रामायणे अद्विकाव्ये अयोध्य काण्डे दशम सर्गः ॥

Thus completes tenth sarga of Ayodhya Kanda in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 11

Verses converted to UTF-8, Nov 09

Introduction

In this chapter Kaikeyi asks King Dasaratha to fulfill the boons given to her in earlier times.

[Verse Locator](#)

तं मन्मथशरैर्विद्धं कामवेगवशानुगम् ।
उवाच पृथिवीपालं कैकेयी दारुणं वचः ॥ २-११-१

1. kaikeyii = Kaikeyi; uvacha = spoke ; daaruNam = harsh; vachaH = words; tam pR^ithiviipaalam = to that king; viddham = struck; manmadhasharaH = by cupid's arrows; kaamavega vashaanugan = yielded to hasty lust.

Kaikeyi spoke harsh words to that king, who was struck by cupid's arrows and yielded to hasty lust.

[Verse Locator](#)

नास्मि विप्रकृता देव केन चिन्नावमानिता ।
अभिप्रायस्तु मे कश्चित्तमिच्छामि त्वया कृतम् ॥ २-११-२

2. deva = Oh; King!; naasmi = I am not; viprakR^itaa = insulted; kenachit = by anybody; na avamaanitaa = nor despised; tu = but; me = my; kashchit = certain; abhipraayaH = wish ; ichchhaami = I desire; tam = it; kR^itam = to be accomplished; tvayaa = by you.

"Oh, King! no body has insulted me, nor despised me. But I have a certain, desire that needs to be fulfilled by you."

[Verse Locator](#)

प्रतिज्ञां प्रतिजानीष्व यदि त्वं कर्तुं मिच्छसि ।
अथ तद्व्याहरिष्यामि यदभिप्रार्थितं मया ॥ २-११-३

3. tvam ichchhasiyadi = If you wish; kartum = to do; pratijjNaam pratijaaniishhva = you promise; atha = Thereafter; vyaaharishhyaami = I shall tell; at = that; yat = which; abhipraarthitam = desired.

"If you wish to fulfil my desire, you promise to fulfil it. After your promise I shall inform you that which is desired by me."

[Verse Locator](#)

तामुवाच महातेजाः कैकेयीमीषदुत्समैतः ।
कामी हस्तेन संगृह्य मूर्धजेषु शुचिस्मिताम् ॥ २-११-४

4. mahaatejaH = The most majestic; kaamii = lustful Dasaratha; utsmitaH = out smiled; iishaat = a little; samgR^ihya = seized; hastena = with hand; muuritaneshhu = into

hair; **taam kaikeyiim** = that Kaikeyi; **shuchismitaam** = having white smile; **uvaacha** = and spoke

The most majestic and lustful Dasaratha smiled a little and caressingly kept his hand into her hair and spoke these words to Kaikeyi who was having white smile in her face.

[Verse Locator](#)

अवलिप्ते न जानासि त्वत्तः प्रियतरो मम ।
मनुजो मनुजव्याघ्राद्रामादन्यो न विद्यते ॥ २-११-५

5. **avalipte** = Oh; proud woman!; **najaanaasi** = don't you know; **avidyate anyah** = there is no other; **manujaH** = man; **priyatarah** = more dearer; **mama** = to me; **tvattaH** = than you; **raamaat** = except Rama; **manuja vyaagraat** = the best among men.

"Oh, proud woman! Don't you know that there is nobody on this earth more dearer to me than you except Rama, the best among men."

[Verse Locator](#)

तेनाज्येन मुख्येन राघवेण महात्मना ।
शपे ते जीवनेन ब्रूहि यन्मनसेच्छसि ॥ २-११-६

6. **tena raaghaveNa** = By that Rama; **ajayyena** = who cannot be defeated; **mukhyena** = who is important person; **jeevanaarheNa** = who is worthy of being lived upon; **mahaatmanaa** = who is highsouled; **shape** = I take oath; **bruuhi** = Tell; **yat** = what; **ichhasi** = is desired.

"Rama cannot be defeated by enemies. He is a very important person in our family. He is the supporter of life and a high souled man. I take oath by him. Tell me what is desired by you".

[Verse Locator](#)

यं मुहूर्तमपश्यंस्तु न जीवेयमहं ध्रुवम् ।
तेन रामेण कैकेयि शपे ते वचनक्रियाम् ॥ २-११-७

7. **kaikeyi** = Oh; Kaikeyi!; **aham** = I; **na jiiveyam** = cannot live; **dhR^ivam** = certainly; **muhuurtam** = a moment; **apashyan** = with out seeing; **yam** = Rama; **tena raameNa** = by that Rama; **shape** = I take oath; **te vachana kriyaam** = to fulfill your word.

"Oh, Kaikeyi ! I can't live even for a moment without seeing Rama. This is certain. By that Rama, I am taking my oath and promising to fulfill your word".

[Verse Locator](#)

आत्मना वात्मजैश्चान्यैर्वृणे यं मनुजर्षभम् ।
तेन रामेण कैकेयि शपे ते वचनक्रियाम् ॥ २-११-८

8. **kaikeyi** = Oh; Kaikeyi ! **vR^iNe** = I desire; **yam** = which; **manujarshhabham** = best of men; **anyaiH** = by other; **aatmajaishcha** = sons; **tena raameNa** = by that Rama ; **manasa** = by your mind

"I desire the well being of Rama, the best of men, even at the cost of my life or the lives of my other sons. I take oath by that Rama and tell you that I shall fulfil your word."

[Verse Locator](#)

भद्रे हृदयमप्येतदनुमृश्योद्धरस्व मे ।
एतत्समीक्ष्य कैकेयि ब्रूहि यत्साधु मन्यसे ॥ २-११-९

9. bhadre = Oh; auspicious woman! uddharasva = Raise; tat = this; me = my; hR^idayam = heart; anum R^ishya = by touching; kaikeyi = Oh; Kaikeyi! samiikshhya = observe; etat = this; bruuhi = tell; yat = which; manyase = you think; saadhu = as good.

"Oh, auspicious lady! My heart is sinking. You raise it by your touch. Oh, Kaikeyi! you observe all this and tell me that which you think as good."

[Verse Locator](#)

बलमात्मनि जानन्ती न मां शङ्कितुमर्हसि ।
करिष्यामि तव प्रीतिं सुकृतेनापि ते शपे ॥ २-११-१०

10. na arhasi shaNk^itum = to doubt; maam = me; jaanantii = you know; balam = your strength; aatmaani = over me; shape = I take oath; te = to you; sukR^itenaapi = by auspiciousness also; karishhye = I shall do; tava = your; priitim = desire.

"You need not doubt me as you know your authority over me. I am taking oath on my auspiciousness. I shall do whatever is desired by you."

[Verse Locator](#)

सा तदर्थमना देवी तमभिप्रायमागतम् ।
निर्माध्यस्थ्याच्च हर्षाच्च बभाषे दुर्वचं वचः ॥ २-११-११

11. devi = Kaikeyi; tadarthamanaaH = keeping in mind her wish for coronation of Bharata and for Rama's exile; avedayanthi = informing; tam abhipraayam = that wish; aagatam = coming to her mind; babhaashhe = spoke; durvacham = unspeakable; vachaH = words; nirmaadhyasthuaat = with bias; harshhaatcha = and with delight.

That Kaikeyi, who has utmost desire for coronation of Bharata and for sending Rama to exile, revealing that wish from her mind, uttered unspeakable words with bias and delight.

[Verse Locator](#)

तेन वाक्येन संहृष्टा तमभिप्रायमागतम् ।
व्याजहार महाघोरमभ्यागतमिवान्तकम् ॥ २-११-१२

12. sahR^ishhTaa = Kaikeyi having delighted; tena vaakyena = by those words; vyaajahaara = spoke; tam abhipraayam = that wish; aagatam = coming to her mind; mahaaghoram = which is very terrific; antakamiva = like death; abhyaagatam = coming suddenly.

Kaikeyi, having been delighted with Dasaratha's words, conveyed him of the very horrible wish in her mind as conveying the news of a suddenly befallen death.

[Verse Locator](#)

यथा क्रमेण शपसि वरं मम ददासि च ।
तच्छृण्वन्तु त्रयस्त्रींशद्देवाः साग्निपुरोगमाः ॥ २-११-१३

13. saagnipurogamaH = with the god of Fire in the forefront; sriNvantu trayastrimshaddevaaH = thirty three celestials hear; tat = that; dadaasicha = offering of; varam = boon; mama = to me; thaa = as; krameNa = with series of; sapasi = your oaths.

"Let thirty three celestials with the god of Fire in the forefront hear your words giving boons to me, preceded by series of your oaths"

[Verse Locator](#)

चन्द्रादित्यौ नभशैव ग्रहा रात्र्यहनी दिशः ।

जगच्च पृथिवी चयं सगन्धर्वा सराक्षसा ॥ २-११-१४

निशाचराणि भूतानि गृहेषु गृहदेवताः ।

यानि चान्यानि भूतानि जानीयुर्भाषितं तव ॥ २-११-१५

14;15. jaaniiyuH tava bhaashitam = Let your words be known to; chandraadityau = moon and sun; nabhaH evacha = sky; grahaaH = planets; raatrayahaani = nights and days; dishaH = directions; jagachcha = universe ; sagandharvaa = together with celestial musicians; saraakshhasaa = with demons; iyam = this; pRi^thivii = earth; bhuutaani = spirits; nishaacharaaNi = wandering in nights; gR^ihadevataaH = house gods; gR^iheshhu = in houses; yaani = which; anyaani = other; bhuutaani = spirits.

"Let your words be heard by sun, moon, sky, planets, day, night, the directions, universe, earth, celestial musicians, demons, spirits wandering in nights , house-gods and other spirits."

[Verse Locator](#)

सत्यसन्धो महातेजाधर्मज्ञः सुसमाहितः ।

वरं मम ददात्येष तन्मे शृण्वन्तु देवताअः ॥ २-११-१६

16. eshhaH = This king Dasaratha; satyasandhaH = who has true promise; mahaatejaH = who has great valour; dharmagyaH = who knows righteousness; susamaahitaH = who has good equanimity ; dadaati = is giving; varam = boon; mama = to me; sR^iNvantu devataaH = let celestials hear; tat = it; me = for my sake.

"King Dasaratha, who has true promise, who has great valour, who knows righteousness and who has good equanimity of mind, is giving boon to me. Let the celestials hear it for my sake."

[Verse Locator](#)

इति देवी महेष्वासं परिगृह्यभिशस्य च ।

ततः परमुवाचेदं वरदं काममोहितम् ॥ २-११-१७

17. devii = Kaikeyi; parigR^ihya = overpowered; maheshhvaasam = Dasaratha; who has great bow ; abhishasyacha = promised too much and; tataHaparam = thereafter; uvachaa = spoke; idam = these words; shatruH = the enemy; aachya avayat = removed; tava jiivitam antaraa = almost everything except your life.

Kaikeyi made Dasaratha to hear these words, praised him too much and thereafter spoke these words to him who was ready to give boons as he was infatuated by lust.

[Verse Locator](#)

स्मर राज्ञ् पुरा वृत्तं तस्मिन् दैवासुरे रणे ।

तत्र चाच्यावयच्छत्रुस्तव जीवतमन्तरा ॥ २-११-१८

18. raajan = Oh;King! smara = remember; vR^itam = the occasion of; tasmin = that; daivaasure = between celestials and demons; puraa = in the past; tatra = in the battle;varan = boons; me = to my self.

"Oh, King! Remember what happened in the battle between celestials and demons in the olden times. There the enemy destroyed almost every thing except your life".

[Verse Locator](#)

तत्र चापि मया देव यत्त्वं समभिरक्षितः ।

जाग्रत्या यतमानायास्ततो मे प्राददा वरौ ॥ २-११-१९

19. deva = Oh; King! tatracha = There; yat = by which reason; tvam = you; samabhirakshitaH = were saved; mayaa = by me; tataH = by that reason praadadaaH = you give; kaama mohitam = infatuated by lust; varadam = who was ready to confer boons.

"Oh, King! There, I saved you. Hence you gave boon to myself who was attentive in trying to save you."

[Verse Locator](#)

तौ तु दत्तौ वरौ देव निक्षेपौ मृगयाम्यहम् ।
तथैव पृथिवीपाल सकाशे सत्यसंगर ॥ २-११-२०

20. deva = Oh;King! PR^ithiviipaala = The protector of the Earth; satyasangara = the one who has true promise; aham = I; mR^igayaami = am hunting; tou varautu = for those boons; dattau = given; nikshhepau = kept for safe custody; tava sakaashe eva = at your vicinity only.

"Oh, King! The protection of the Earth, the one who has true promise! I am hunting for those boons, which were given by you and kept with you for safe custody."

[Verse Locator](#)

तत्प्रतिश्रुत्य धर्मेण न चेद्दास्यसि मे वरम् ।
अद्यैव हि प्रहास्यामि जीवितं त्वद्विमानिता ॥ २-११-२१

21. tat = for that reason; pratishrutya = after promising; me = my; varam = boon; na daashyasi = if you do not give it; dharmeNa = as per right; tvadvimaanita = I being despised by you; prahaashyaami hi = shall abandon; jiivitam = life; adyaiva = now itself.

"You have to give that boon, as per right, to me as promised by you. If you despise me by not giving it, I should abandon my life now itself".

[Verse Locator](#)

वाङ्मात्रेण तदा राजा कैकेय्या स्ववशे कृतः ।
प्रच्छकन्द विनाशाय पाशं वृग इवात्मनः ॥ २-११-२२

22. tadaa = Then; raajaH = Dasaratha; kR^itaH = who was made; svavashe = into her submission; vaaN^maatrena = in full measure of words; kaikeyyaa = by Kaikeyi; prachaskanda = fell into; paasham = trap; mR^igaHiva = as a deer; aatmanaH = for his self; vinaashaaya = destruction.

Dasaratha, after having thus yielded in full measure to kaikeyi's words, fell into her trap as a deer, for his self destruction.

[Verse Locator](#)

ततः परमुवाचेदं वरदं काममोहितम् ।
वरौ यौ मे त्वया देव तदा दत्तौ महीपते ॥ २-११-२३
तौ तावदहं दैव वक्ष्यामि शृणु मे वचः ।

23. tataHparam = There afterwards; uvaacha = spoke; idam = these words; varadam = to Dasaratha who is ready to give boons; kaama mohitam = and who was infatuated by lust; deva = Oh; King! mahiipate = the lord of the Earth! adyaivataavat = Now only; vakshhyaami = I am asking; tau = those; varau = boons; yau = which were; datton = given; tvayaa = by you; me = to me; tadaa = then; shR^iNu = Listen to; me vachaH = my words.

There-afterwards, Kaikeyi spoke these words to Dasaratha who was ready to give boons and who was infatuated by lust: "Oh, King! the lord of Earth, now only I am asking for those boons which were given by you then. Listen to my words".

अभिषेकसमारम्भओ राघवस्योपकल्पितः ॥ २-११-२४

अनेनैवाभिषे केण भरतो मेऽभिषिच्यताम् ।

24. upakalpitaH = Arrangements have been made; raaghavasya abhishheka samaarambhaH = to undertake Rama's coronation; me bharataH abhi- shhichyataam = Let my Bharata coronated; anena = in this; abhishhekeNaiva = anointment ceremony itself.

"All arrangements have been made to undertake Rama's coronation. Let my Bharata instead be coronated on this occasion itself".

[Verse Locator](#)

यो द्वितीयो वरो देव दत्तः प्रीतेन मे त्वया ॥ २-११-२५

तदा दैवासुरे युद्धे तस्य कालोऽय मागतः ।

25. tasya = for it; ayam = this; kaalaH = time; aagataH = has come; yaH = for which; dvitiiya varaH = second boon; dattaH = is given; me = to me; priitenaa = affectionately; tvayaa = by you; taada = then; daivaasurayuddhe = in the battle between celestials and demons.

"Now, the time has arrived for the second boon given by you affectionately then in the battle between celestials and demons."

[Verse Locator](#)

नव पञ्च च वर्षाणि दण्डकारण्यमाश्रितः ॥ २-११-२६

चीराजिनजटाधारी रामो भवतु तापसः ।

26. raamaH = Rama; aashritaH = has to take refuge; daNdakaaranyam = in the forest of Dandaka; nava paJNcha cha varshhaNi = for fourteen years; bhavatu taapasaH = let him become ascetic; chiiraajiina jataadhaarai = wearing rags; deer skin and matted hair.

"Rama has to take refuge in the forest of Dandaka for fourteen years and let him become an ascetic wearing rags, deer skin and matted hair".

[Verse Locator](#)

भरतो भजतामद्य यौवराज्यमकण्टकम् ॥ २-११-२७

एष मे परमः कामो दत्तमेव वरं वृणे ।

अद्यचैव हि पश्येयं प्रयान्तं राघवं वन्म् ॥ २-११-२८

27;28. adya = Now; bharataH = Bharata bhajataam = should get; yauvaraajyam = rights of succession to kingdom; ; akaNTakam = which is free of enemies.; eshaH = This is; me = my; paramaH = greatest; kaamaH = desire; vR^iNe = I am asking; dattam parameva = for boon given earlier; adyamaiva = Now itself; pashyeyam = let me see; raaghavam = Rama; prayaantam = going; vanam = to forest .

"Now itself, Bharata has to get rights of succession to kingdom, which is free of enemies. This is my greatest desire. Now I am asking for the boon given by you in earlier. "

[Verse Locator](#)

स राजराजो भव स्त्यसंगरः ।

कुलं च शीलं च हि रक्ष जन्म च ।

परत्र वासे हि वदन्त्यनुत्तमं ।

तपोधनाः सत्यवचो हितं नृणाम् ॥ २-११-२९

29. saH = you as that; raajaraajaH = king of kings; bhava = become; satya sangaraH = true to your promise; rakshhahi = protect; kulamcha = caste; shiilamcha = character; janmacha = and birth; tapodhanaaH = Ascetics; vadantihi = even told that; nR^ipaaNaam = for human beings; satyavachaH = speaking only truth; anuttamam hitam = is greatly beneficial; vaase = while dwelling; paratra = in another world.

"Oh King of the Kings, Dasaratha ! Be true to your promise and protect your caste, character and birth. Are not the ascetics tell that for human beings to get happiness in another world, they have to speak only the truth."

॥ इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे ११थ् सर्गः ॥

Thus completes eleventh sarga of Ayodhya Kanda in Srimad Ramayana .



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 12

Verses converted to UTF-8, Nov 09

Introduction

Dasaratha is shocked by the strange wishes of Kaikeyi and tries to convince Kaikeyi of her wishes as being harmful. Kaikeyi would not heed to the emperor's words.

[Verse Locator](#)

ततः श्रुत्वा महाराजः कैकेय्या दारुणम् वचः ।

चिन्तामभिसमापेदे मुहूर्तम् प्रतताप च ॥ २-१२-१

1. tataH shrutvaa = After hearing; daaruNam = cruel; vachaH = words; kaikeyyaaH = of Kaikeyi; mahaaraajaH = the great king; abhisamaapede = got; chintaam = disturbed; pratataapacha = suffered great agony; muhuurtatam = for a while.

After hearing the cruel words of Kaikeyi; King Dasaratha got disturbed and suffered great agony for a while.

[Verse Locator](#)

किम् नु मे यदि वा स्वप्नश्चित्तमोहोऽपि वामम ।

अनुभूतोपसर्गो वा मनसो वाप्युपद्रवः ॥ २-१२-२

2. svapnamkinu = It is a dream; me = on my yadivaa = or; mama = my chittamoho apivaa = confusion of mind?; anubhuutopasargo vaa = or disease; manasaH = of mind.

"As it a day-dream or confusion of my mind? Or could it be an eclipse of my experience or a disease of the mind?"

[Verse Locator](#)

इति संचिन्त्य तद्राजा नाध्यगच्छ तदा सुखम् ।

प्रतिलभ्य चिरात्सम्ज्ञाम् कैकेयीवाक्यताडितः ॥ २-१२-३

व्यथितो विक्लबशचैव व्याघ्रीम् दृष्ट्वा यथा मृगः ।

असम्भृतायामासीनो जगत्याम् दीर्घमुच्छ्वसन् ॥ २-१२-४

मण्डले पन्नगो रुद्धो मन्त्रैरिव महाविषः ।

अहोधिगिति सामर्षो वाचमुक्त्वा नराधिपः ॥ २-१२-५

मोहमापेदिवान्भूयः शोकोपहतचेतनः ।

3; 4; 5. samchintya = Thinking over; iti = thus; tat = about it; rajaa = the king; naadya gachchhat = could not get; sukham = comfort; naraadhipaH = That king; kiakeyiivaakya taaditaH = being banged by Kaikeyi's words; pratilabhya = got; samG^yaam = consciousness; vyathitaH = was disturbed; viklabaHcha eva = and disgusted ; mR^gaH yathaa = like deer; dR^ishhTvaa = seeing; vyaghriim = lioness; aasiinaH = sitting; jagatyaam =

on floor; **asamvR^itaayaam** = uncovered; **diirgham uchchvasan** = sighing long = mahaavishhaH pannagaH iva = like the most poisonous serpent; **ruddaH** = fixed; **maNdale** = to a charmed spot; **mantraiH** = through magic spells; **uktvaa** = Attering; **vaacham** = words; **saamarshhaH** = with anger; **iti** = that; **aho** = "Oh!"; **dhik** = "what a pity!"; **bhuuyaH** = again; **aapedivaan** = got; **moham** = loss of consciousness; **shokopahata chetasaH** = due to his sensibility being beaten by anguish.

Thinking over thus, the king could not make out on the spur of the moment what it was. Then, regaining consciousness, he felt tormented by Kaikeyi's words. Distressed and disgusted as a deer at the sight of a lioness and seated on the bare floor, he gave forth a long sigh like a highly venomous serpent fixed to a charmed spot through magic spells. Uttering words "what a pity!" the angry king fell into a swoon once more, his mind infatuated with grief.

[Verse Locator](#)

चिरेण तु नृपः सम्ज्ञाम् प्रतिलभ्य सुदुःखितः ॥ २-१२-६
कैकेयीमब्रवीत्क्रुद्धः प्रदहन्निव चक्षुषा ।

6. **pratilabhya** = Having got; **samG^yaam** = consciousness; **chireNa** = after a long time; **nR^ipaH** = the king; **suduHkhitaH** = who was much distressed; **kR^iddhaH** = was angry; **pradahavniva** = like the one who burns away another; **chakshhushhaa** = with eyes; **abraviit** = spoke; **kaikeyi** = to Kaikeyi

Regaining consciousness after a long time and feeling much distressed and angry; the King spoke thus to Kaikeyi, as though consuming her with fire in his eyes

[Verse Locator](#)

नृशंसे दुष्टचारित्रे कुलस्यास्य विनाशिनि ॥ २-१२-७
किम् कृतम् तव रामेण पापं पापे मयापि वा ।

7. **nR^isshamse** = Oh; the cruel one!; **dushhTa chaaritre** = one of wicked conduct!; **vinaashini** = one who exterminates; **asya kulasya** = this race!; **pape** = the sinful on!; **kim kR^itam** = what has been done; **tava** = to you; **raameNa** = by Rama; **mayaapi** = or by me?

"Oh cruel woman of wicked conduct inclined to exterminate this race! What wrong has been done to you by Rama or by me?"

[Verse Locator](#)

यदा ते जननीतुल्याम् वृत्तिम् वहति राघवः ॥ २-१२-८
तस्यैव त्वमनर्थाय किम् निमित्तमिहोद्यता ।

8. **yadaa** = when; **raaghavaH** = Rama; **vahati** = is displaying; **vR^ittim** = behaviour; **te** = towards you; **jananii tulyaam** = as equal to mother; **kinmimiHam** = for what reason; **tvam** = you; **udyataa** = are bent upon; **anardhaaya** = to harm; **tasyaiva** = only him.

"When Rama is treating you in the same way as his mother, why are you bent upon harming only him?"

[Verse Locator](#)

त्वं ममात्मविनाशार्थम् भवनम् स्वं प्रवेशिता ॥ २-१२-९
अविज्ञानानृपसुता व्याळी तीक्ष्णविषा यथा ।

9. **aviJN^aanaat** = By not knowing; **tvam** = you; **vyaaLiiva** = as female serpent; **tiiKshhNa vishhaa** = with fiery poison; **pravishitaa** = you are admitted; **nR^ipasutaa** = as princess; **mayaa** = by me; **svam bhavanam** = in my house; **aatmavinaashaartham** = for my own destruction.

"By not knowing you as a female snake with fiery poison, you were admitted by me as princess in my house for my own self destruction."

[Verse Locator](#)

जीवलोको यदा सर्वो रामस्याह गुणस्तवम् ॥ २-१२-१०
अपराधम् कमुद्दिश्य त्यक्ष्यामीष्टमहम् सुतम् ।

10. yadaa = when; sarvaH = all; jiiva lokaH = living beings; aaha = are casting; guNastavam = praise of virtues; raamasya = of Rama; uddishya = pointing; kam = to what ; aparaadham = offence; aham = I; tyakshhyaami = can leave; ishham sutam = beloved son?

"When all living beings extol the virtues of Rama, for what offence shall I forego my beloved son?"

[Verse Locator](#)

कौसल्याम् वा सुमित्राम् वा त्यजेयमपि वा श्रियम् ॥ २-१२-११
जीवितम् वात्मनो रामम् न त्वेव पितृवत्सलम् ।

11. yadaa = when; sarvaH = entire; jiivaH lokaH = world of living beings; aaha = speaks; raamasya = Rama's; guNa stavam = eulogium of virtues; uddishya = pointing to; kam = which; aparaadham = offence; aham = I; tyakshhyaami = forsake; ishham sutam = beloved son?

"For what offence shall I forsake my beloved son; when the entire world of living beings extol the virtues of Rama?"

[Verse Locator](#)

परा भवति मे प्रीतिर्दृष्ट्वा तनयमग्रजम् ॥ २-१२-१२
अपश्यतस्तु मे रामम् नष्टा भवति चेतना ।

12. drishhTvaa = on seeing; agrajam = the eldest ; tanayam = son;; paraa = supreme; priitiH = delight; bhavati = happens; me = to me; me = My; chetanaa = consciousness; nashhTaa bhavati = is lost; apashyatastu = if I do not see; raamam = Rama.

"Supreme delight comes to me on seeing my eldest son. My very consciousness is lost, if I fail to see Rama."

[Verse Locator](#)

तिष्ठेल्लोको विना सूर्यम् सस्यम् वा सलिलम् विना ॥ २-१२-१३
न तु रामम् विना देहे तिष्ठेत्तु मम जीवितम् ।

13. lokaH = The world; tishhTet = can exist; suuryam vinaa = without sun; sasyam = crop; salilam vaa = without water; tu = But; jiivitam = life; na tishhTet = cannot exist; mama dehe = in my body; raamam vinaa = without Rama.

"The world can exist without the sun, a crop without water. But life cannot continue in my body, without Rama."

[Verse Locator](#)

तदलम् त्यज्यतामेष निश्चयः पापनिश्चये ॥ २-१२-१४
अपि ते चरणौ मूर्ध्ना स्पृशाम्येष प्रसीद मे ।

14. paapa nishchaye = Oh; woman with sinful resolve!; alam = Enough; tat = of it; eshaH = This; nishchayaH = resolve; tyaaajyataam = be given up; eshaH = This I

myself; **spR^ishaamyapi** = will even touch; **te charaNou** = your feet; **muurdhnaa** = with my head.; **prasiida** = Be gracious; **me** = to me.

"Oh, sinful woman! Enough of it. Let this resolution be given up. I even touch your feet with my head. Be gracious to me."

[Verse Locator](#)

किमिदम् चिन्तितम् पापे त्वया परमदारुणम् ॥ २-१२-१५

अथ जीज्ञाससे माम् त्वम् भरतस्य प्रियाप्रिये ।

अस्तुयत्तत्त्वया अपूर्वम् व्याहृतम्राघवम्प्रति ॥ २-१२-१६

स मे ज्येष्ठः सुतः श्रीमान् धर्मज्येष्ठ इतीव मे ।

तत्त्वया प्रियवादिन्या सेवार्थम् कथितम् भवेत् ॥ २-१२-१७

15; 16; 17. **paape** = Oh; sinful woman!; **kim** = why; **idam** = this; **parama daruNam** = most cruel design; **chintitam** = has been thought of?; **atha** = If; **tvam** = you; **jiG^yaasase** = desire to know; **maam** = mine priyaapriye = about kindly and unkindly feeling; **bharatasya** = of Bharata; **astu** = let it be so; **yat** = = for which reason; **tat** = then; **vyaahR^itam** = was spoken; **tvayaa** = by you; **puurvam** = earlier; **raaghavam prati** = about Rama; **itiiva** = that; **shriimaan** = glorious; **saH** = Rama; **me** = my; **jyeshhTha sutaH** = eldest son; **dharmajyeshhThaH** = senior in practice of virtue; **me** = to me; **tat** = That; **priya vaadinyaa** = speaking pleasing words; **kathitam bhavet** = being told; **tvayaa** = by you; **sevaartham** = to exact service.

"Oh, sinful woman! Why this most design has been conceived by you? If you wish to ascertain my kindly or unkindly feeling towards Bharata, let it be so. But the observation made by you earlier that glorious Rama, who is senior in the practice of virtue is my eldest son as it were, must have been uttered in order to coax me or to get service from him."

[Verse Locator](#)

तच्छ्रुत्वा शोकसन्तप्ता सन्तापयसि माम् भृशम् ।

आविष्टासि गृहम् शून्यम् सा त्वम् परवशम् गता ॥ २-१२-१८

18. **tat** = That is why; **saatvam** = such of you; **shokasantaptaa** = afflicted with grief; **shrutvaa** = by hearing Rama's proposed installation; **santaapasi** = you are tormenting; **maam** = me; **bhR^isham** = = too much; **aavishhTaa asi** = you are possessed by an evil spirit; **shuunyam gR^iham** = in a lonely house; **paravashamgataa** = subject to control of another.

"Afflicted with grief by hearing Rama's proposed installation; you are tormenting me too much. Possessed by an evil spirit in a lonely house; you are subject to control of another"

[Verse Locator](#)

इक्ष्वाकूणाम् कुले देवि सम्प्राप्तः सुमहानयम् ।

अनयो नयसम्पन्ने यत्र ते विकृता मतिः ॥ २-१२-१९

19. **devii** = Oh; queen!; **ikshhvaakuu Naam kule** = In this Ikshhvaaku race; **naya sampanne** = which is rich in good conduct; **ayam** = this; **sumahaan** = very great; **anayaH** = misfortune; **sam praaptaH** = has appeared; **yatra** = due to which; **te** = your; **matiH** = mind; **vikR^itaa** = has been perverted .

"Oh, queen! In this Ikshhvaaku race, which is rich in good conduct, this very great misfortune has appeared, due to which your mind has been perverted

[Verse Locator](#)

न हि किंचिदयुक्तम् वा विप्रियम् वा पुरा मम ।
अकरोस्त्वम् विशालाक्षि तेन न श्रद्धाम्यहम् ॥ २-१२-२०

20. **vishaalaakshhi** = Oh; large eyed one!; **puraa** = Earlier; **tvam** = you; **na akaroH** = have not done; **ayuktamvaa** = repugnant thing; **mama** = to me; **tena** = for that reason; **aham** = I; **na shraddhadhaami** = do not believe.

"Oh, large eyed one! Earlier you have not done anything unreasonable or repugnant to me. That is why; I do not believe what has been done by you."

[Verse Locator](#)

ननु ते राघवस्तुल्यो भरतेन महात्मना ।
बहुशो हि स्म बाले त्वम् कथयसे मम ॥ २-१२-२१

21. **te** = To you; **raaghavaH** = Rama; **tulyaH nanu** = is indeed equal; **bharatena** = to Bharata; **mahaatmanaa** = the great souled; **baale** = Oh; young lady!; **tvam** = you; **kathayasesmahi** = were indeed telling; **kathaaH** = stories; **mama** = to me; **bahushaH** = several times.

"Indeed, Rama is on par with the great souled Bharata to you, for many times you were telling me stories illustrating this, Oh, young lady!"

[Verse Locator](#)

तस्य धर्मात्मनो देवि वनवासम् यशस्विनः ।
कथम् रोचयसे भीरु नव वर्षाणि पञ्च च ॥ २-१२-२२

22. **devi** = Kaikeyi; **bhiiru** = the timid lady!; **katham** = How; **rochayase** = do you take delight in; **vanavaasam** = living in forest; **nava paNcha varshhaaNi** = for fourteen years; **tasya** = of that Rama; **dharmaatmanaH** = the righteous; **yashasvinaH** = and the illustrious man.

"Oh, timid lady! How do you take delight in banishment for fourteen years of that pious-minded and illustrious Rama?"

[Verse Locator](#)

अत्यन्तसुकुमारस्य तस्य धर्मे धृतात्मनः ।
कथम् रोचयसे वासमरण्ये भृशदारुणे ॥ २-१२-२३

23. **katham** = How; **rochayase** = do you take delight in; **vaasam** = sojourn; **bhRisha daaruNe** = in a most dreadful; **araNye** = forest; **tasya** = of Rama; **atyanta sukumaarasya** = with very delicate body; **dhR^itaat manaH** = having his self held; **dharme** = in piety?

"How do you take delight in the sojourn, in a most dreadful forest; of Rama with very delicate body and having his self held in piety?"

[Verse Locator](#)

रोचयस्यभिरामस्य रामस्य शुभलोचने ।
तवशुश्रूषमाणस्य किम्मर्थम् विप्रवासनम् ॥ २-१२-२४

24. **subha lochane** = Oh; fair-eyed lady!; **kimartham** = what for; **rochayasi** = do you take delight in; **vipravaasanam** = banishment; **raamasya** = of Rama; **shushruushhamaNasya** = who is obediently doing service; **tava** = to you; **abhiraamasya** who is so pleasing.

"Oh, the fair-eyed one! Why do you take delight in banishment of Rama, who is so pleasing to look at and who is so obediently doing service to you?"

रामो हि भरताद्भूयस्तव शुश्रूषते सदा ।
विशेषम् त्वयि तस्मात्तु भरतस्य न लक्षये ॥ २-१२-२५

25. raamaH = Rama; sadaa = always; shushruushhate = is doing service; tava = to you; bhuuyaH = more; bharataat = than Bharata; tasmaattu = for that reason also; tvayi = in your case; na lakshhaye = I do not see; visheshham = speciality; bharatasya = of Bharata.

"Rama always is doing service to you more than Bharata does. For that reason also, in your case, I do not see any speciality in Bharata."

[Verse Locator](#)

शुश्रूषाम् गौरवम् चैव प्रमाणम् वचनक्रियाम् ।
कस्ते भूयस्तरम् कुर्यादन्यत्र मनुजर्षभात् ॥ २-१२-२६
बहूनाम् स्त्रीसहस्राणाम् बहूनाम् चोपजीविनाम् ।

26. kaH = who else; manujarshhabhaat anyatra = other than Rama; the best of men; kuryaat = could do; bhuuyastaram = much more; shushruushhaam = service; te = to you; gouravam = with respect; pramaaNam chaiva = with correct notion and; vachanakriyaam = in obedience?

In fact, who else other than Rama the best of men could do much more service to you with respect, with correct notion and in obedience?"

[Verse Locator](#)

परिवादोऽपवादो वा राघवे नोपपद्यते ॥ २-१२-२७
सान्त्वयन् सर्वभूतानि रामः शुद्धेन चेतसा ।
गृह्णाति मनुजव्याग्रः प्रियैर्विषयवासिनः ॥ २-१२-२८

27; 28. nopapadyate = None can go towards; parivaadaH = censure; apavaadovaa = or calumny; raaghava = in respect of Rama; strii sahasraa Naam = among thousands of women; bahuunaamcha = who are many and; upajiivanaam = among dependents; bahuunaam = who are numerous; saantvayan = Addressing gently; sarva bhuutaani = all created beings; shuddhena = with clear; chetasaa = mind; raamaH = Rama; manuja vyaaghraH = a tiger among men; gR^ihNaati = captivates; vishhaya vaasinaH = the people of his kingdom; priyaiH = by kind actions.

"No censure or calumny against Rama can come from the mouth of many of thousands of women or from numerous dependents maintained by me. Addressing gently all created beings with clear mind, Rama a tiger among men, captivates the people of his kingdom by his kind actions."

[Verse Locator](#)

सत्येन लोकान् जयति दीनान् दानेन राघवः ।
गुरुन् शुश्रूषया वीरो धनुशा युधि शात्रवान् ॥ २-१२-२९

29. raaghavaH = Rama; viiraH = the valiant; jayati = conquers; lokaan = men; satyena = by virtue; jayati = conquers; diinam = the poor; daanena = by charity; jayati = conquers; guruun = elders; shushruushhsyaa = by service; jayati = conquers; shaatravaan = enemies; dhanushhaa = by bow; yudhi = in battle.

"Rama the valiant, conquers men by virtue, the poor through charity, the elders by service, the enemies in battle by his bow."

[Verse Locator](#)

सत्यम् दानम् तपस्त्यगो विव्रता शौचमार्जवम् ।

विद्या च गुरुशुश्रूषा ध्रुवाण्येतानि राघवे ॥ २-१२-३०

30. **satyam** = Truthfulness; **daanam** = charity; **tapaH** = austerity; **tyaagaH** = sacrifice; **shoucham** = purity; **aarjavam** = straight forwardness; **vidyaacha** = learning; **guru shushruushhaa** = service to elders; **etaani** = these; **dhruvaaNi** = are firm; **raaghava** = in Rama.

"Truthfulness, charity, austerity, sacrifice, purity, straight forwardness, learning, service to elders-these firmly established in Rama."

[Verse Locator](#)

तस्मिन्नार्जवसम्पन्ने देवि देवोपमे कथम् ।

पापमाशंससे रामे महर्षिसमतेजसि ॥ २-१२-३१

31. **devii** = Oh; queen!; **katham** = How; **aashamsase** = do you wish; **paapam** = harm; **tasmin raame** = to that Rama; **aarjava sampanne** = who is endowed with honesty; **devopame** = who is equal to god ; **maharshhi sama tejasi** = with splendour as of a great sage.

"Oh, Queen! How do you wish harm to that Rama who is richly endowed with honesty, who is equal to god and who is having splendour as of a great sage?"

[Verse Locator](#)

न स्मराम्यप्रियम् वाक्यम् लोकस्य प्रियवादिनः ।

स कथम् त्वत्कृते रामम् वक्ष्यामि प्रियमप्रियम् ॥ २-१२-३२

32. **na smaraami** = I do not remember; **apriyam** = unkind; **vaakyam** = words; **priyavaadinaH** = by Rama who speaks kindly words; **lokasya** = to men; **saH** = Such am I; **katham** = how; **vakshhyaami** = can I speak; **apriyam** = unkindly word; **tvatkR^ite** for your sake; **raamam** = to Rama; **priyam** = my beloved.

"I do not remember an unkind word spoken by Rama, who always speaks kindly words to all. As such, how can I for your sake, break unpalatable news to Rama the beloved."

[Verse Locator](#)

क्षमा यस्मिन् दमस्त्यागः सत्यम् धर्मः कृतज्ञता ।

अप्यहिंसा च भूतानाम् तमृते का गतिर्मम ॥ २-१२-३३

33. **kaa gatiH** = What recourse in there; **mama** = for me; **tam Rite** = other than Rama; **yasmin** = in whom ; **kshhamaa** = forgiveness; **damaH** = asceticism; **tyaagaH** = self-denial; **satyam** = truthfulness; **dharmaH** = piety; **kR^itaG^yataa** = gratitude; **apicha** = and; **ahimsa** = harmlessness; **bhuutaanaam** = towards living beings.

"What recourse is there for me other than Rama, in whom forgiveness, asceticism, self-denial, truthfulness, piety, gratitude and harmlessness towards living beings exist."

[Verse Locator](#)

मम वृद्धस्य कैकेयि गतान्तस्य तपस्विनः ।

दीनम् लालप्यमानस्य कारुण्यम् कर्तुमर्हसि ॥ २-१२-३४

34. **kaikeyi** = Kaikeyi!; **arhasi** = you ought; **kartum** = to show; **kaarunyam** = mercy; **mama** = to me; **vR^iddhasya** = old man; **gatantasya** = who reached the end; **tapasvinaH** = distressed; **laalapyaamaanasya** = coaxing painfully; **diinam** = miserably.

"Oh, Kaikeyi! You ought to bestow mercy to me, and old and miserable man who reached his end and is coaxing painfully to you"

[Verse Locator](#)

पृथिव्याम् सागरान्तायाम् यत्किञ्चैदधिगम्यते ।
तत्सर्वम् तव दास्यामि मा च त्वाम् मन्युराविशेत् ॥ २-१२-३५

35. yatkiNchit = whichever; adhigamyate = can be attained; pR^ittivyaam = on earth; saagaraantaayaam = which has the sea as an end; tat sarvam = all that; daasyaami = I shall give; tava = you; manyuH ma avishet = Let not anger take possession of; tvaam = you .

"Whatever can be attained on earth, which has the sea an end, all that I can give you. Let not anger take possession of you

[Verse Locator](#)

अञ्जलिम् कुर्मि कैकेयि पादौ चापि स्पृशामि ते ।
शरणम् भव रामस्य माऽधर्मो मामिह स्पृशेत् ॥ २-१२-३६

36. kaikeyi = Oh; Kaikeyi!; aNjalikurmi = I am folding my hands in salutation; spR^ishaami chaapi = I am even touching; te = your ; paadou = feet.; bhava = Become; sharaNam = protector; raamasya = of Rama; adharmaH maa spR^ishet = Let not unrighteousness lay held ; maam = on me; iha = in this matter.

"Oh, Kaikeyi! I fold my hands in salutation to you. I am even touching your feet. Be a protector of Rama. Let not unrighteousness lay hold on me in this matter."

[Verse Locator](#)

इति दुःखाभिसन्तप्तम् विलपन्तमचेतनम् ।
घूर्णमानम् महाराजम् शोकेन समभिप्लुतम् ॥ २-१२-३७
पारम् शोकार्णवस्याशु प्रार्थयन्तम् पुनः पुनः ।
प्रत्युवाचाथ कैकेयी रौद्रा रौद्रातरम् वचः ॥ २-१२-३८

37; 38. atha = thereafter; roudraa = fierce; kaikeyii = Kaikeyi; pratyuvaacha = again spoke; roudrataram = fiercer; vachaH = words; raajaanaam = to the king Dasaratha; duHkhaabhisuntapam = who was burning with sorrow; iti = as aforesaid; vilapantam = who was wailing; achetanam = who was unconscious ; ghuurNamaanam = who was agitated; samabhuplitam = who was filled; shokena = with grief praarthayantam = who was longing for; paaram = to opposite bank; aashu = quickly; punaH punaH = again and again; shokaarNavasya = from the ocean of the sorrow.

The fierce Kaikeyi again spoke these fiercer words to Dasaratha, who was burning with sorrow and was wailing as aforesaid, who had fallen unconscious and was tossing about as he was filled with grief, and was praying again and again for being speedily borne across the sea of grief.

[Verse Locator](#)

यदि दत्त्वा वरौ राजन् पुनः प्रत्यनुतप्यसे ।
धार्मिकत्वम् कथम् वीर पृथिव्याम् कथयिष्यसि ॥ २-१२-३९

39. raajan = Oh;King!; datvaa = Having again; varon = boons; pratyaaanutapyase = if you repent; punaH punaH = again and again; viira = Oh;valiant!; katham = How; kathayishhyasi = can you proclaim; dharmikatvam = piety; pR^ithivyaam = on this earth?

"Oh, Valiant king! Having again boons, if you repent again and again how can you proclaim piety on this earth?"

[Verse Locator](#)

यदा समेता बहवस्त्वया राजर्षयस्सह ।
कथयिष्यन्ति धर्मज्ञ तत्र किम् प्रतिवक्ष्यसि ॥ २-१२-४०

40. **dharmaG^ya** = Oh; knower of what is right!; **yadaa** = When; **bahuvaH** = many; **raajarshhayaH** = royal saints; **sametaaH** = assemble; **kathayishhyanti** = converse; **tvayaa** = with you; **tatra** = then; **kim** = what; **prativakshhyasi** = will you reply?

"Oh, knower of what is right! When many royal saints assemble and converse with you, what will be your reply?"

[Verse Locator](#)

यस्याः प्रसादे जीवामि या च मामभ्यपालयत् ।
तस्याः कृतम् मया मिथ्या कैकेय्या इति वक्ष्यसि ॥ २-१२-४१

41. **prasaade** = In graciousness; **yasyaaH** = of which Kaikeyi; **jiivaami** = I am living; **yaa** = which Kaikeyi; **abhyapaalayata** = protected; **maam** = me; **tasyaaH** = kaikeyyaaH = In such Kaikeyi's case; **mithyaakR^itam** = wrong was done; **mayaa** = by me; **vakshhyasi** = can you tell; **iti** = thus?

"Can you say" a wrong was done to Kaikeyi, on whose grace I am living now and who protected me earlier?"

[Verse Locator](#)

किल्बिषम् नरेन्द्राणाम् करिष्यसि नराधिप ।
यो दत्त्वा वरमद्यैव पुनरन्यानि भाषसे ॥ २-१२-४२

42. **naraadhipaa** = Oh; King!; **yaH** = you who; **adyaiva** = indeed today ; **datvaa** = gave; **varam** = boon; **punaH** = further; **bhaashhase** = talking; **anyaami** = in another way; **tvam** = such of you; **karishhyasi** = create; **kilbishham** = blemish; **narendraa Naam** = to kings.

"Oh, King! You having granted boons indeed today, now talk in another way, creating blemish on other kings"

[Verse Locator](#)

शैब्यः श्येनकपोतीये स्वमांसं पक्षिते ददौ ।
अलर्कश्चक्षुषी दत्त्वा जगाम गतिमुत्तमाम् ॥ २-१२-४३

43. **shaibyaH** = Shaibya; **dadau** = gave; **svamamsam** = his own flesh; **pakshhiNe** = to the bird; **shyena kapotiye** = when there was a dispute between a hawk and a pigeon; **alarka** = King Alarka; **jagaama** = obtained; **uttamaam gatim** = highest destiny; **datvaa** = by giving away; **chakshhushhii** = eyes.

When there was a dispute between a hawk and a pigeon (who were no other than Indra the ruler of gods and the god of fire respectively), the ruler of Sibis* gave away his own flesh to the bird and king Alarka* by parting with his eyes, attained to the highest destiny.

** Ruler of Sibi* We are told in our scriptures how in order to put the large-heartedness of the king to a test, Indra (the ruler of gods) and Agni (the god of fire) once appeared in his court in the disguise of a hawk and a pigeon. Being chased by the hawk, the pigeon which sought the king's protection, descended into his lap. The hawk which closely followed it, demanded it back from the king; contending that the bird had been allotted to it as its food by providence and the king had no right to rob it of its quarry. The king; however was not prepared to forsake the fugitive on any account and agreed to part with his own flesh in order to indemnify the hawk. The

hawk however out weighed the king's flesh every time he chopped it from his body till at last he ascended the scale himself and thus offered himself in exchange for the pigeon. **Alarka*=The royal sage Alarka parted with his own eyes in order to implement a boon granted by him to a blind Brahmana who asked for the king's eyes in order to have his own eyesight restored.

[Verse Locator](#)

सागरः समयम् कृत्वान वेलामतिवर्तते ।
समयम् माऽनृतम् कार्षीः पुर्ववृत्तमनुस्मरन् ॥ २-१२-४४

44. **sagaraH** = The ocean; **kR^itvaa** = by making; **samayam** = a promise; **na ativartate** = is not crossing; **velaam** = its coast; **anusmaran** = keeping in mind; **puurva vR^ittam** = the previous occurrences; **maa kaarshhiiH** = do not make; **samayam** = promise; **anR^itam** = as untruth.

"The ocean, having given a promise, never crosses its limits. Therefore, bearing in mind the previous occurrences do not violate the pledge given by you to me."

[Verse Locator](#)

स त्वम् धर्मम् परित्यज्य रामम् राज्येऽभिषिच्य च ।
सह कौलस्यया नित्यम् रन्तुमिच्छसि दुर्मते ॥ २-१२-४५

45. **durmate** = Oh; the evil minded!; **saH tvam** = You; as such; **parityajya** = by giving up; **dharmama** = righteousness; **abhishhichyacha** = and by installing; **raamam** = Rama; **raajye** = in the kingdom; **ichhchhasi** = you want; **rantum** = to enjoy life; **kausalyayaa saha** = with Kausalya along; **nityam** = for ever."

"Oh, the evil-minded! By giving up righteousness and by installing Rama in the kingdom, you want to enjoy life with Kausalya forever."

[Verse Locator](#)

भवत्वधर्मो धर्मो वा सत्यम् वा यदि वानृतम् ।
यत्त्वया संश्रुतम् मह्यम् तस्य नास्ति व्यतिक्रमः ॥ २-१२-४६

46. **bhavatu** = Let it be; **adharmaH** = un righteous; **dharmovaa** = or righteous; **atyam vaa** = real or; **yadivaa** = otherwise; **anR^itam** = hoax; **yat** = what ever; **pratishrutam** = is promised; **tvayam** = by you; **mahyam** = for me; **naasti** = there is no; **vyati KramaH** = change; **tasya** = to eat."

"Let it be unrighteous or righteous, real or hoax. There should be no change in whatever is promised by you for me."

[Verse Locator](#)

अहम् हि विषमद्यैव पीत्वा बहु तवाग्रतः ।
पश्यतस्ते मरिष्यामि रामो यद्यभिषिच्यते ॥ २-१२-४७

47. **raamaH abhishhichyate yadi** = If Rama is coroneted; **aham** = I; **marishhyaami hi** = shall indeed die; **te pashyapashyataH** = before your eyes; **piitvaa** = by drinking; **bahu** = abundant; **vishham** = poison; **adyaiva** = now itself; **agrataH** = in front; **tava** = of you.

"If Rama is coroneted, I shall indeed die before your eyes by drinking abundant poison now itself in front of you."

[Verse Locator](#)

एकाहमपि पश्येयम् यद्यहम् राममातरम् ।
अञ्जलिम् प्रतिगृह्णन्तीम् श्रेयो ननु मृतिर्मम ॥ २-१२-४८

48. aham pashyeyam yadi = If I have to see; raama maataram = Kausalya; the mother of Rama; pratigr^ihNantiim = receiving; aN^jalim = salutation by joining palms; ekaahamapi = even for a day; mR^itiH = death; shreyaH nanu = is indeed better; mama = for me.

"If I have to see Kausalya, the mother of Rama receiving salutations even for day, death is indeed better for me."

[Verse Locator](#)

भरतेनात्मना चाहम् शपे ते मनुजाधिप ।
यथा नान्येन तुष्येयमृते रामविवासनात् ॥ २-१२-४९

49. manujaadhipa = O; King!; te = To you; shape = I swear an oath; bharatena = by Bharata; atmanaacha = and by myself; yathaa = that; na tushhyeyam = I will not be pleased with any thing; anyena = other than; raama vivaasanaat R^ite = with out sending Rama to exile.

"Oh, King! I swear to you an oath by Bharata and by myself that I will not be pleased with anything else other than sending Rama to exile."

[Verse Locator](#)

एतावदुक्त्वा वचनम् कैकेयी विरराम ह ।
विलपन्तम् च राजानम् न प्रतिव्याजहार सा ॥ २-१२-५०

50. kaikeyi = Kaikeyi; uktvaa = spoke; vachanam = words; etaavat = of such extent; viraraamaha = and stopped; saa = She; na prativyaajahaara = did not answer; raajaanam = to the king; vilapantam = who was wailing.

Kaikeyi spoke words of such extent and stopped. She did not further reply to the wailing.

[Verse Locator](#)

श्रुत्वा तु राजा कैकेय्या वृतम् परमशोभनम् ।
रामस्य च वने वासमैश्वर्यम् भरतस्य च ॥ २-१२-५१
नाभ्यभाषत कैकेयिम् मुहूर्तम् व्याकुलेन्द्रियः ।

51. shrutvaa = After hearing; raamasya = Rama's; vane vaasam = dwelling in forest; bharatasya = Bharata's; aishvaryamcha = sovereignty; vR^itam = asked; kaikeyyaa = by Kaikeyi; param = which are very much; ashobhanam = unwelcome; raajaatu = king Dasaratha nevertheless; vyaakulendriyaH = was perturbed; muhuurtam = for a moment; naabhyabhaashhata = did not speak; kaikeyiim = to Kaikeyi.

Hearing Kaikeyi's boons, asking for Rama's exile and Bharata's sovereignty which are very much unwelcome, king Dasaratha nevertheless was perturbed for a while and did not move his lips towards Kaikeyi.

[Verse Locator](#)

प्रैक्षतानिमिषो देवीम् प्रियामप्रियवादिनीम् ॥ २-१२-५२
ताम् हि वज्रसमाम् वाचमाकर्ण्य हृदया प्रियाम् ।
दुःखशोकमयीम् घोराम् राजा न सुखितोऽभवत् ॥ २-१२-५३

52; 53. praikshhata = He kept gazing; animishhaH = without winking; daiviim = towards Kaikeyi; priyaam = the beloved; apriyavaadiniim = who was speaking disagreeable words; raajaa = The king; na abhuut = could not become; sukhitaH = comfortable; aakaraNya = on hearing; taam vaacham = that utterance; vajra samaanam = which was like thunderbolt; hR^idayaapriyaam = unkindly to heart; duHkha shokamayiim = full of pain and sorrow; ghoraam = terrible.

He kept gazing with unwinking eyes towards his beloved queen Kaikeyi, who spoke such disagreeable words. The king could not become comfortable on hearing that utterance, which was unkindly to his heart filling with pain and sorrow and was as terrible as a thunderbolt.

[Verse Locator](#)

स देव्या व्यवसायम् च घोरम् च शपथम् कृतम् ।
ध्यात्वा रामेति निश्चस्य छिन्नस्तरुरिवापतत् ॥ २-१२-५४

54. **dhyaatvaa** = Thinking of; **devyaaH** = Kaikeyi's; **vyavasaayamcha** = resolve and; **ghoram** = terrible; **sapathamcha** = swearing; **saH** = he; **ni shshasya** = heaved a sigh; **rama iti** = uttering "Rama"; **apatat** = fell; **taruriva** = like a tree; **chinnaH** = which was cut off.

Reflecting over Kaikeyi's resolve and her terrible swearing, Dasaratha heaved a sigh, uttering "Rama" and fell like tree which was cut off.

[Verse Locator](#)

नष्टचित्तो यथोन्मत्तो विपरीतो यथातुरः ।
हततेजा यथा सर्पो बभूव जगतीपतिः ॥ २-१२-५५

55. **jagatiipatiH** = King; the lord of the earth; **babhuuva** = become; **unmattaH iva** = like a mad man; **nashhTa-chittaH** = who lost his mind; **aaturaH iva** = like a patient; **vipariitaH** = getting upset; **sarpaH iva** = like a serpent; **hR^ita tejaaH** = bereft of fierceness.

Then the king become like mental a mad man who lost his equilibrium like an ailing man getting upset and like a serpent losing it's fierceness.

[Verse Locator](#)

दीनया तु गिरा राजा इति होवाच कैकयिम् ।
अनर्थमिममर्थाभम् केन त्वमुपदर्शिता ॥ २-१२-५६
भूतोपहतचित्तेव ब्रुवन्ती माम् न लज्जसे ।

56. **raajaa** = The king; **uvaacha ha** = spoke; **iti** = thus; **kaikeyiim** = to Kaikeyi; **diinayaa** = in a distressed; **giraa** = tone; **kena** = By whom; **tvam** = you; **upadarshhitaa** = have been shown; **anartham** = this worthless thing; **arthaabham** = which appears to be worthwhile?; **bhuutopa-hachiHena** = Like a woman whose mind has been perverted by an evil spirit; **na lajjase** = you are not ashamed; **bruvantii** = to speak; **maam** = to me.

The king spoke to Kaikeyi in a distressed tone as follows "By whom have you been taught this worthless thing which appears to be worthwhile? Like a woman whose mind has been perverted by an evil spirit; you are not ashamed to speak to me."

[Verse Locator](#)

शीलव्यसनमेतत्ते नाभिजानाम्यहम् पुरा ।
बलायास्तत्त्विदानीम् ते लक्षये विपरीतवत् ॥ २-१२-५७

57. **puraa** = In the beginning; **aham** = I; **naaabhi jaanaami** = was not knowing well; **etat** = this; **te** = your; **shiila vyasanam** = wavery conduct; **tu** = but; **idaaniim** = now; **lakshhaye** = I am seeing; **tat** = that; **te** = in you; **vipariitavat** = It is perverted.

"In the beginning, I was not knowing your wavery conduct in this way. But now, I am seeing it in you. It is perverted."

[Verse Locator](#)

कुतो वा ते भयम् जातम् या त्वमेवम्विदम् वरम् ।
राष्ट्रे भरतमासीनम् वृणीषे राघवम् वने ॥ २-१२-५८

58. **kutaH vaa** = from whome; **bhayam** = fear; **jaatam** = is arisen; **te** = to you?; **vR^iNiishhe** = Asking for; **varam** = boon; **evam vidham** = in this way; **bharatam** = for Bharata; **aasiinam** = to be sitting; **raashhTram** = in empire; **raaghavam** = Rama; **vane** = to be staying in forest.

"From whom has such fear cropped up in you, so as to seek Bharata to be seated on the throne and Rama to stay in the forest?"

[Verse Locator](#)

विरमैतेन भावेन त्वमेतेनानृतेन वा ॥ २-१२-५९
यदि भर्तुः प्रियम् कार्यम् लोकस्य भरतस्य च ।

59. **kaaryam yudi** = If you want to do; **priyam** = favour; **bhartuH** = to your husband; **lokasya** = to the world; **bharatasyacha** = and to Bharata; **tvam** = you; **virama** = give up; **etena bhaavena** = this intention; **anr^itena** = which is sinful; **etena vaa** = to send Rama to exile.

"If you want to do favour to your husband, to the world at large and to Bharata, you give up this sinful intention of sending Rama to exile."

[Verse Locator](#)

नृशंसे पापसम्कल्पे क्षुद्रे दुष्कृतकारिणि ॥ २-१२-६०
किम् नु दुःखमळीकम् वा मयि रामे च पश्यसि ।

60. **nR^ishamse** = Oh; cruel one!; **paapasankalpe** = having sinful desires; **kshhudre** = Oh; wicked one; **dushhkR^ita kaariNi** = doing evil acts!; **kim nu** = which; **duHkham** = trouble some matter; **aliekam vaa** = or offence pashyasi = are you seeing; **mayi** = in me; **raamecha** = and in Rama?

"Oh, cruel! Petty minded woman of sinful resolve and wicked deed! Which grievance or offence are you finding in me or in Rama?"

[Verse Locator](#)

न कथंचि दृते रामाद्भरतो राज्यमावसेत् ॥ २-१२-६१
रामादपि हि तम् मन्ये धर्मतो बलवत्तरम् ।

61. **ramaa dR^ite** = with out Rama; **bharataH** = Bharata; **na aavaset** = cannot take possession; **raajayam** = of kingdom; **kathamchit** = in any way; **hi** = for; **manye** = I think; **tam** = him; **balavattaram** = to be stronger; **dharamataH** = in virtue; **raamaadapi** = than Rama too.

"With out Rama, Bharata will not in any case take possession of the kingdom of Ayodhya as I think him to be stronger in virtue than even Rama."

[Verse Locator](#)

कथम् द्रक्ष्यामि रामस्य वनम् गच्छेति भाषिते ॥ २-१२-६२
मुखवर्णम् विवर्णम् तम् यथैवेन्दुमुपप्लुतम् ।

62. **bhaashhite** = Having spoken; **iti** = thus; **"vanam gachchha"** = "proceed to the forest"; **katham** = how; **drakshhyaami** = can I see; **vivarNam** = pale; **mukham** = face; **raamasya** = of Rama; **indumiva** = resembling in the moon; **upaplutam** = which is eclipsed.

"Having uttered the words 'proceed to the forest!' How can I behold the pale face of Rama resembling an eclipsed moon?"

[Verse Locator](#)

ताम् हि मे सुकृताम् बुद्धिम् सुहृद्भिः सह निश्चिताम् ॥ २-१२-६३
कथम् द्रक्ष्याम्यपावृत्ताम् परैरिव हताम् चमूम् ।
किम् माम् वक्ष्यन्ति राजानो नानादिग्भ्यः समागताह् ॥ २-१२-६४
बालो बताय मैक्षाकश्चिरम् राज्यमकारयत् ।

63; 64. **katham** = How; **drakshhyaami** = can I see; **taam vuddhim** = that reasonable view; **me** = of mine; **sukR^itaam** = which was well-made; **suhR^idbhiH saha** = along with friends; **nishchitaam** = which was settled; **apaavR^itaam** = being retreated; **chamuumiva** = like an army; **hataam** = destroyed; **paraiH** = by enemies?; **kim** = what; **raajaanaH** = the kings; **samaagataaH** = who came; **naanaa digbhyaH** = from many directions; **vakshhyanti** = we will speak; **maam** = about me?; **ayam ikshhvaakaH** = This Dasaratha; **baalaH** = a fool; **akaarayata** = was ill-doing; **raajyam** = the kingdom; **chiram** = for a long time.

"How can I see that reasonable view of mine, which was well made in consultation with friends and decided, being foiled like an army destroyed by enemies? What the kings who came from many directions, will speak about me? 'Alas', this king Dasaratha, a fool was ruling this kingdom for such a long time!"

[Verse Locator](#)

यदा तु बहवो वृद्धा गुणवन्तो बहुश्रुताह् ॥ २-१२-६५
परिप्रक्ष्यन्ति काकुत्स्थम् वक्ष्यामि किम्महम् तदा ।

65. **yadaa** = When; **bahuvaH vR^iddhhaaH** = many elders; **guNavantaH** = who are virtuous; **vahushRutaaH** = very knowledgeable; **pariprakshhyanti** = ask; **maam** = me; **kaakuthsam** = about Rama; **tadaa** = then; **aham kim vakshhyaami** = what can I tell?.

"When many virtuous and learned elders enquire me about Rama, what then shall I tell them?"

[Verse Locator](#)

कैकेय्या क्लिश्यमानेन रामः प्रव्राजितो मया ॥ २-१२-६६
यदि सत्यम् ब्रवीम्येतत्तदसत्यम् भविष्यति ।

66. **bramiimi yadi** = If I tell; **etat** = this; **satyam** = truth; **raamaH** = Rama; **pravraajitaH** = was sent; **vanam** = to forest; **mayaa** = by me; **klishyamaanena** = hard-pressed; **kaikeyyaa** = by Kaikeyi; **tat** = that; **bhavishhyati** = will become; **asatyam** = untruth.

"Even if I tell the truth that Rama was sent to forest by me, hard-pressed as I was by Kaikeyi, nobody will believe it and think as untruth."

[Verse Locator](#)

किम् माम् वक्ष्यति कौसल्या राघवे वनमास्थिते ॥ २-१२-६७
किम् चैनाम् प्रतिवक्ष्यामि कृत्वा चाप्रियमीदृशम् ।

67. **raaghava** = Rama; **aasthite** = having proceeded; **vanam** = to forest; **kim** = what; **kausalyaa** = Kausalya; **vakshhyati** = will say; **maam** = to me?; **kR^itvaacha** = Having done; **iidR^isham** = such; **apriyam** = unkind act; **kim** = what; **prativakshhyaami** = can I reply; **enaam** = to he?

"What will Kausalya say to me if Rama proceeds to forest? What can I, having done an unkind act, reply to her?"

[Verse Locator](#)

यदा यदा ही कौसल्या दासीवच्च सखीव च ॥ २-१२-६८
भार्यावद्भगिनीवच्च मातृवच्चोपतिष्ठति ।
सततम् प्रियकामा मे प्रियपुत्रा प्रियम्बदा ॥ २-१२-६९
न मया सत्कृता देवि सत्कारार्हा कृते तव ।

68; 69. **devi** = Oh; Kaikeyi!; **yadaahi** = Whenever; **kausalya** = Kauslaya; **me priyakaamaa** = who was desirous of showing kindness to me; **satatam** = always; **priya putraa** = who having a pet son; **priyam vadaa** = who speaks kind words; **catkaaraarhaa** = who deserves to be kindly treated; **upatishhThati** = was waiting on me; **daasiivachcha** = like a maid servant; **sakhiivachcha** = like a friend; **bhaaryavat** = like a wife; **bhaginiivachcha** = like a sister; **maatR^ivachcha** = like a mother; **tava kR^ite** = For your sake; **nasatkR^itaa** = she was never treated kindly; **mayaa** = by me.

"Oh, Kaikeyi! Whatever Kausalya, who was always desirous of showing kindness to me, who was blessed with a pet son, who speaks kind words and who deserves to be kindly treated, was waiting on me like a maid-servant, like a friend, like a wife, like a sister and like a mother. But, for your sake, she was never treated kindly by me."

[Verse Locator](#)

इदानीम् तत्तपति माम् यन्मया सुकृतम् त्वयि ॥ २-१२-७०
अवथ्यव्यञ्जनोपेतम् भुक्तमन्नमिवातुरम् ।

70. **tvayi** = For you; **tat** = that; **sukr^itam yat** = which is done good; **mayaa** = by me; **tapati** = is hurting; **maam** = me; **aaturamiva** = like a patient; **bhuktam** = who has eaten; **annam** = a meal; **apathya vyanjanopetam** = with forbidden sauces.

"That which was done good be me for you, is hurting me now even as a meal taken with forbidden sauces fills an ailing person with repentance."

[Verse Locator](#)

विप्रकारम् च रामस्य सम्प्रयाणम् वनस्य च ॥ २-१२-७१
सुमित्रा प्रेक्ष्यवै भीता कथम् मे विश्वसिष्यति ।

71. **katham** = How ; **sumitraa** = Sumitra; **bhiitaa** = who is afraid ; ; **prekshhya** = of Rama; **viprakaaram** = being treated with contempt; **samprayaa Namcha** = and of his departure; **vanasya** = to forest; **vishvasishhyati** = will put faith; **me** = in me?.

Being apprehensive of seeing Rama being treated with contempt and his exile to the forest, how will Sumitra put faith in me?"

[Verse Locator](#)

कृपणम् बत वैदेही श्रोष्यति द्वयमप्रियम् ॥ २-१२-७२
माम् च पञ्चत्वमापन्नम् रामम् च वनमाश्रितम् ।

72. **vaidehii** = Seetha; **bata** = alas; **shroshhyati** = will hear; **kR^ipaNam** = woefully; **dvayam** = two news; **apriyam** = which are unpleasant; **maam** = of me; **paNchatvam aapannam** = having be fallen to death; **raamamcha** and of Rama; **vanam aashritam** = seeking refuge in the forest.

"Seetha, alas, will hear woefully two unpleasant, of me having befallen to death and of Rama seeking refuge in the forest."

[Verse Locator](#)

वैदेही बत मे प्राणान् शोचन्ती क्षपयिष्यति ॥ २-१२-७३
हीना हिमवतः पार्श्वे किन्नरेणेन किन्नरा ।

73. **bata** = Alas!; **kinnariiva** = Like a kinnara; **himavathaH paارشve** = at the side of Himalayan hill; **vaidehi** = Seetha; **shochantii** = with grief ; **kshhapayishhyati** = will make me lose; **me paaNaam** = my life.

"Alas! Like a Kinnara girl bereft of her partner at the side of Himalayan hill, Seetha with her grief will make me lose my life."

[Verse Locator](#)

न हि राममहम् दृष्ट्व प्रवसन्तम् महावने ॥ २-१२-७४
चिरम् जीवितुमाशंसे रुदतीम् चापि मैथिलीम् ।

74. **dR^ishhTvaa** = Seeing; **raamam** = Rama; **pravasantam** = dwelling; **mahaavane** = in great forest; **maithiliimcha** = and Seetha; **rudatiim** = lamenting; **aham** = I; **na aashamse hi** = can not indeed desire; **jiivitum** = to live.

"Seeing Rama dwelling in a great forest and Seetha lamenting, I cannot indeed desire to line."

[Verse Locator](#)

सा नूनम् विधवा राज्यम् सपुत्रा कारयिष्यसि ॥ २-१२-७५
न हि प्रवाजिते रामे देवि जीवितुमुत्सहे ।

75. **devi** = Oh; Kaikeyi!; **saa** = You as such; **vidhavaa** = a widow; **saputraa** = along with son; **nunaam** = certainly; **raajyam kaarayishhyasi** = can rule the kingdom; **raame pravraajite** = After Rama's exile; **na utsahe hi** = I do not indeed wish; **jiivitum** = to live.

"Oh, Kaikeyi! Deprived of your husband, you can as such rule the kingdom along with your son. It is indeed impossible for me to survive, after Rama's exile"

[Verse Locator](#)

सतीम् त्वामहमत्यन्तम् व्यवस्याम्यसतीम् सतीम् ॥ २-१२-७६
रूपिणीम् विषसम्युक्ताम् पीत्वेव मदिराम् नरह् ।

76. **vyavasyaami** = I considered; **satiim** = you as good and virtuous wife; **piitveva** = as of drinking; **madiraam** = wine; **vishhasamyuktaam** = with poison; **naraH** = by man; **tvaam** = you; **atyantam** = the perpetually; **asatiim satiim** = bad wife; **ruupiNiim** = with beautiful form .

"I considered you, a good and virtuous wife as you are, proving to be perpetually bad wife, as one, having drunk wine with poison, though possessing an attractive appearance, concludes it to be obnoxious."

[Verse Locator](#)

अनृतैर्बहु माम् सान्वैःसा न्त्वयन्ती स्म स्मभाषसे ॥ २-१२-७७
गीतशब्देन समुध्य लुब्धो मृगमिवावधीः ।

77. **anR^itaiH** = with untruthful; **saatvaiH** = gentle words; **bhaashhasesma** = you used to speak; **maam** = to me; **bahu** = very; **saantvayantii** = consolingly; **mR^igam iva** = as to a

deer; **avadhiiH** = being killed; **lubdhaH** = by a hunter; **samrudhya** = after enticing; **giita sabdena** = by melodious sounds.

"You used to speak to me very consolingly with untruthful gentle words like a deer being killed by a hunter after enticing it with melodious sounds."

[Verse Locator](#)

अनार्य इति मामार्याः पुत्रविक्रायिकम् ध्रुवम् ॥ २-१२-७८

धिक्करिष्यन्ति रथ्यासु सुरापम् ब्राह्मणम् यथा ।

78. **aaraaH** = venerable people; **rathyaasu** = in the streets; **dhikkarishhyanti** = will reproach; **maam** = me; **putravikraayikam** = who has sold away the son; **anarya** = iti = that I am bad; **braahmaNam yathaa** = like a brahmana; **suraapan** = who drank wine; **dhruvam** = It is certain.

"Venerable people gathered in the streets will reproach me who has sold away my son, saying that I am as bad as a brahmana who drinks wine. It is certain."

[Verse Locator](#)

अहो दुःखमहो कृच्छ्रम् यत्र वाचः क्षमे तव ॥ २-१२-७९

दुःखमेवम्विधम् प्राप्तम् पुराकृतमिवाशुभम् ।

79. **aho duHkam** = Oh; how distressing!; **aho kR^ichchram** = Oh; how painful!; **yatra** = In which circumstances; **kshhame** = I am forbearing; **tava** = your; **vaachaH** = words; **ashubham iva** = Like evil consequence; **puraaKRa^tam** = of a previous life; **praaptam** = I got; **evam vidham** = this type of ; **duHkham** = trouble.

"Alas! How was distressing and how painful it is that I have to forbear your words! I got this type of trouble as an evil consequence earned in a previous life."

[Verse Locator](#)

चिरम् खलु मया पापे त्वम् पापेनाभिरक्षिता ॥ २-१२-८०

अज्ञानादुपसम्पन्ना रज्जुरुद्धंधिनी यथा ।

80. **paape** = Oh; sinful one!; **tvam** = you; **abhirakshhita** = have been maintained; **chiram** = so long; **aG^yaanaat** = because of ignorance; **mayaa** = by me; **papena** = who is sinful; **upasampannaa** = You have become; **rajjuH yathaa** = like a rope; **udbandhinii** = used for hanging up.

"Like a rope used for hanging up one's neck through ignorance; Oh sinful woman; you have been lovingly maintained by me, sinful as I am"

[Verse Locator](#)

रममाणस्त्वया सार्धम् मृत्युम् त्वा नाभिलक्षये ॥ २-१२-८१

बालो रहसि हस्तेन कृष्णसर्पमिवास्पृशम् ।

81. **ramamaaNah** = Enjoying life; **tvayaa** = saardham; with you; with you; **naabhilakshhaye** I could not recognise; **tvaa** = you; **mR^ityum** = as death; **aaspR^isham** = I touched you; **kR^ishhna sarpamiva** = like a cobra; **hastena** = with hand; **baalaH** = by a child; **rahasi** = in a deserted place.

"Enjoying life with you, I could not recognise you as death. I touched you, like cobra touched with hand by a child in a deserted place."

[Verse Locator](#)

मया ह्यपितृकः पुत्रःस महात्मा दुरात्मना ॥ २-१२-८२

तम् तु माम् जीवलोकोऽयम् नूनमाक्रोष्टुमर्हति ।

82. saH = That Rama; mahatmaH = the great souled; apitR^ikaH = is father-less mayaa = by me; duraatmanaa = the evil minded; ayam = This; jivalokaH = world of living beings; arhahi = is fit; aakroshhTum = to curse; maam = me; tam = as such; nuunam = certainly.

"This world of living beings is certainly fit to curse me, such as I am; saying that Rama the great souled is deprived of fatherly protection by me, the evil-minded."

[Verse Locator](#)

बालिशो बत कामात्मा राजा दशरथो भृशम् ॥ २-१२-८३

यः स्त्रीकृते प्रियम् पुत्रम् वनम् प्रस्थापयिष्यति ।

83. bata = Alas!; yaH = which Dasaratha; vanam prasthaapayishhyati = sending to forest; putram = the son; strikR^te = for the sake of a woman; raajaa dasharathaH = that king Dasaratha; kaamaatmaa = whose mind is lustful; bhR^isham = a great; baalishaH = fool.

Alas! Extremely foolish is king Dasaratha; whose mind is lustful for a woman and sent his son to the forest."

[Verse Locator](#)

व्रतैश्च ब्रह्मचर्यैश्च गुरुभिश्चपकर्षितः ॥ २-१२-८४

भोगकाले महत्कृच्छ्रम् पुनरेव प्रपत्स्यते ।

84. upakarshitaH = Emaciated ; vrataiHcha = by voes; brahmacharyaishcha = by study of vedas; gurubhishcha = and by preceptors; (Rama); bhogakaale = during the period of enjoyment ; prapatsyate = got; punaH iva = again; mahat = a great; kR^ichchhram = hardship.

"Emaciated by vow's, by study of Vedas and by service to his preceptors, Rama will indeed during the period of enjoyment, again undergo a great hardship."

[Verse Locator](#)

नालम् द्वितीयम् वचनम् पुत्रो माम् प्रति भाषितुम् ॥ २-१२-८५

स वनम् प्रव्रजेत्युक्तो बाढमित्येव वक्ष्यति ।

85. putraH = my son; naalam = is incapable; bhashhitum = of speaking ; dvitiiyam = second; vachanam = word; maam prati = to me; uktaH = Having been hold; iti = thus; vanam vraja = to go to forest; saH = he; vakshhyati = will say; baadham ityeva = "Be it so."

"My son Rama is incapable of saying a second word to me to go to forest, he will say "Be it so."

[Verse Locator](#)

यदि मे राघवः कुर्याद्वनम् गच्छेति चोदितः ॥ २-१२-८६

प्रतिकूलम् प्रियम् मे स्यान्न तु वत्सः करिष्यति ।

86. raaghavaH kuryaat yadi = If Rama does ; pratikuulam = contrary; me = to me; choditaH = when commanded; iti = thus; gachchha = to go; vanam = to forest; tat = it; syaat = will become; priyam = dear; me = to me; vastsaH tu = But; the darling; na karishhyati = will not do it.

"If Rama does contrary to my command to go to forest, it will be most welcome to me. But, Rama the darling would never do so."

शुद्धिभावो हि भावम् मे न तु ज्ञास्यति राघवः ॥ २-१२-८७

स वनम् प्रव्रजे त्युक्तोबाढ वित्येव वक्ष्यति ।

87. **raaghavaH** = Rama; ; **suddha bhaavaH** = who is pure minded; **na G^yaasyati hi** = cannot indeed conjecture; **me** = my; **bhaavam tu** = way of thinking; **uktaH** = Having been told; **iti** = thus; **pravraja** = he will say ; **baadham iti eva** = "Be it so."

"Rama, who is pure minded; cannot indeed conjecture my way of thinking. Having been told to go to the forest, he will say "Be it so."

[Verse Locator](#)

राघवे हि वनम् प्राप्ते सर्वलोकस्य धिक्कृतम् ॥ २-१२-८८

मृत्युरक्षमणीयम् माम् नयिष्यति यमक्षयम् ।

88. **raaghave** = Rama; **vanam prapte** = having reached forest; **mR^ityuH** = Death; **nayishhyati** = will lead; **maam** = me; **dhikkR^itam** = who is condemned; **sarvalokasya** = by all men; **akshhamaNiiyam** = to the abode of Yama; god of punishment.

"On Rama reaching the forest, Death will take me, who is condemned by all men and unpardonable, to the abode of Yama the god of punishment."

[Verse Locator](#)

मृते मयि गते रामे वनम् मनुजपुङ्गवे ॥ २-१२-८९

इष्टे मम जने शेषे किम् पापम् प्रतिवत्स्यसे ।

89. **raame** = Rama; **manuja puNgava** = the foremost among men; **vanam gate** = on leaving for forest; **mayi-I**; **mR^ite** = having been dead; **kam** = what; **paapam** = sinful act; **pratipatsyate** = can you think of; **sheshhe** = remaining; **mama ishhTe jane** = people beloved of me.

"Rama the foremost among men-having left for the forest and I having been dead, what sinful act can you think of the remaining people beloved of me."

[Verse Locator](#)

कौसल्या माम् च रामम् च पुत्रौ च यदि हास्यति ॥ २-१२-९०

दुःखान्यसहती देवी मामेवानुमरिष्यति ।

90. **devi kausalya** = The queen Kausalya; **haasyati yadi** = after losing; **maamcha** = me; **raamamcha** = Rama; **putroucha** = and sons Lakshana and shatrughna; **asahatii** = not bearing with; **duHkhaani** = the woes; **maameva anumarishhyati** = will follow me to the abode of Yama.

"The queen Kausalya, after losing me, Rama and sons Lakshmana and satrughna, will be enable to endure the woes and will follow me to the abode of Yama."

[Verse Locator](#)

कौसल्याम् च सुमित्राम् च माम् च पुत्रैस्त्रिभिः सह ॥ २-१२-९१

प्रक्षिव्य नरके सा त्वम् कैकेयि सुखिता भव ।

91. **kaikeyi** = Oh; Kaikeyi!; **prakshhipya** = Having thrown; **kausalyaamcha** = Sumitra; **tribhiH putraIH saha** = along with three sons; **maamcha** = and myself; **narake** = into hell; **tvam** = you; **saa** = as such; **sukhitaa bhava** = be happy!"

"Having thrown Kausalya, Sumitra along with three sons and myself into tortures of hell, you be happy!."

[Verse Locator](#)

मया रामेण च त्यक्तम् शाश्वतम् सत्कृतम् गुणैः ॥ २-१२-९२
इक्ष्वाकुकुलमक्षोभ्यमाकुलम् पालयिष्यसि ।

92. **paalayishhyasi** = You will be protect; **aakulam** = by bringing disorder; **ikshhvaaku kulam** = to Ikshvaku dynasty; **shaashvatam** = which was eternal; **satkR^itam** = which was adorned with; **guNaiH** = qualities; **akshhobhyam** = which could not be disturbed; **tyaktam** = being abandoned; **mayaa** = by me; **raameNacha** = and Rama.

"Being abandoned by me and Rama, the Ikshhvaaku dynasty which was eternal, which was adorned with qualities, which could not be disturbed, will now be protected by you by bringing disorder."

[Verse Locator](#)

प्रियम् चेद्भरतस्यैतद्रामप्रव्राजनम् भवेत् ॥ २-१२-९३
मा स्म मे भरतः कार्षीत् प्रेतकृत्यम् गतायुषः ।

93. **priyam bhavet chet** = If it becomes agreeable ; **bharatasya** = to Bharata; **etat** = this; **raama pravraajanam** = sending of Rama to exile; **maasma kaarshhiit** = let not Bharata to do ; **preta kR^ityam** = funeral rite; **me** = to me; **gataayushhaH** = when life has departed.

"If it becomes agreeable to Bharata to send Rama to exile, let not Bharata do funeral rite to me, when life has departed."

[Verse Locator](#)

हन्तानार्ये ममामित्रे सकामा भव कैकयि ॥ २-१२-९४
मृते मयि गते रामे वनम् पुरुषपुङ्गवे ।
सेदानीम् विधवा राज्यम् सपुत्रा कारयिष्यसि ॥ २-१२-९५

94; 95. **hanta** = Alas!; **mama amitre** = my adversary!; **anarye** = Oh; vulgar lady!; **kaikeyi** = Kaikeyi; **bhava** = Become; **sakaamaa** = fulfiller of desires!; **raame** = when Rama; **purushha puNgave** = the best of men; **vanam gate** = goes to forest; **mayi mR^ite** = when I am dead; **saa** = such of you; **vidhavaa** = a widow; **saputraa** = along with son; **idaaniim** = now; **raajyam kaarayishhyasi** = will rule over the Kingdom.

"Alas! My adversary! Oh, vulgar lady, Kaikeyi! Become satisfied with your desires! When I am dead consequent on Rama, the foremost of men, having proceeded to forest, you a widow along with your son will then rule over the kingdom."

[Verse Locator](#)

त्वम् राजपुत्रीवादेन न्यवसो मम वेश्मनि ।
अकीर्तिश्चातुला लोके ध्रुवः परिभवश्च मे ॥ २-१२-९६
सर्वभूतेषु चावज्ञा यथा पापकृतस्तथा ।

96. **tvam** = You; **nyavasaH** = were residing; **mama veshmani** = in my house; **raajaputriivadena** = with a designation of princess; **me** = To me; **loke** = in the world; **atulaa** = unequalled; **akiirtiH** = ill-fame; **paribhavavashcha** = and insult; **dhR^ivaH** = are certain; **avaG^Yaa** = disrespect; **yathaa tathaa** = as surely as; **paapakR^ituH** = to one who incurred sin.

"You are residing in my house with the designation of a princess. All fame, which is unequalled in this world and lasting insult as well as disrespect of men will fall to my share as to a perpetrator of sins.

[Verse Locator](#)

कथम् रथैर्विभुर्गत्वा गजाश्वैश्च मुहुर्मुहुः ॥ २-१२-९७
पद्भ्याम् रामो महारण्ये वत्सो मे विचरिष्यति ।

97. **katham** = How; **me vatsaH** = my beloved son ; **raamaH** = Rama; **yaatvaa** = who was going; **vibhuH** = as a Lord; **muhurmuhuH** = again and again; **rathaiH** = in chariots; **gajaashvaishcha** = in elephants and horses; **vicharishhyati** = will move; **padbhyaam** = on foot; **mahaaraNye** = in a great forest?

"How can my beloved son Rama, who was hitherto travelling as a Lord time again in chariots elephants and horses, will move on foot in a great forest?"

[Verse Locator](#)

यस्य त्वाहारसमये सूदाः कुण्डलधारिणः ॥ २-१२-९८
अहम्पूर्वाः पचन्ति स्म प्रशस्तम् पानभोजनम् ।
स कथन्नु कषायाणि तिक्तानि कटुकानि च ॥ २-१२-९९
भक्षयन्वन्यमाहारम् सुतो मे वर्तयिष्यति ।

98; 99. **yasya** = In whose; **ahaarasamaye** = dining time; **sundaaH** = cooks; **kuNdala dhaariNaH** = wearing ear-rings; **aham** = purvaaH = saying " I being in front"; **pachantisma** = cooking; **prashastam** = excellent; **paana bhajanam** = food and drinks; **saH** = such; **mesutaH** = of my son; **katham** = how; **vartayishhyatinu** = will he serve; **bhakshhayan** = By eating; **kashhaayaaNi** = asrtringent; **tiktaani** = bitter; **katukaani** = and pungent; **vanyam aahaaram** = wild foods?

How will my sin; in whose dining time; cooks wearing ear-rings used to prepare excellent food and drinks trying to finish their work before others actually survive by eating astringent bitter and pungent wild foods?"

[Verse Locator](#)

महार्हवस्त्रसम्वीतो भूत्वा चिरसुखोषितः ॥ २-१२-१००
काशायपरिधानस्तु कथम् भूमौ निवत्स्यति ।

100. **katham vaa** = How; **mahaarhavastra samviitaH** = having worn costly robes; **chira sukhochitaH** = will Rama who is deserving of lasting comforts; **nivatsyati** = be in; **kaashhayaparidhaanaH** = brown-red clothing; **bhuumau** = on earth?

"How having worn costly robes, will Rama who is deserving of lasting comforts, be in brown-red clothing on this earth?"

[Verse Locator](#)

कस्यैतद्भारुणम् वाक्यमेवम् विधमचिन्तितम् ॥ २-१२-१०१
रामस्यारण्यगवनम् भरतस्यैव मातरम् ।

101. **kasya** = whose ; **daaruNam** = terrific; **achintitam** = and thoughtless; **vaakyam** = words; **evam vidham** = of such a kind; **etat** = is this; **raamasya araNyagamanam** = of Rama going to forest; **bharatasya abhishhechanam** = and of Bharata's consecration as king.

"Whose terrific and thoughtless words are these of one demanding Rama's exile to forest and the other of Bharata's consecration as king?"

धिगस्तु योषितो नाम शठाः स्वार्थपरास्सदा ॥ २-१२-१०२

न ब्रवीमि स्त्रियः सर्वा भरतस्यैव मातरम् ।

102. yoshhitaH naama = Woman indeed; shaThaaH are deceivers; sadaa = ever; svaarthaparaaH = occupeid with selfishness; dhik astu = Let them condemned!; na braaviimi = I am not mentioning; sarvaH striyaH = of all woman; bharatasya maataram eva = but of Bharata's mother only

"Women of course are deceivers, even occupied with selfishness. Let them be condemned! Here, I am not mentioning of all women but of Bharata's mother only."

[Verse Locator](#)

अनर्थभावेऽर्थपरे नृशंसे ।

ममानुतापाय निविष्टभावे ।

किमप्रियम् पश्यसि मन्निमित्तम् ।

हितानुकारिण्यथवापि रामे ॥ २-१२-१०३

103. anartha bhaave = Oh; the evil natured! arthapare = the selfishone!; nR^ishamse = the cruel one!; nivishhTa bhaave = one having a settled opinion; mama anutaapaaya = for my grief; kim = what; apriyam = mischief; pashyasi = are you seeing mannimittam = because of me; athavaapi = or; naame = in Rama; hitaanukaariNi = the benefactor

"Oh, cruel woman of evil intent; given to pursuit of your selfish ends, you have a settled disposition to bring grief to me. What a mischief do you expect through me or through Rama, who is always doing benefit to you?"

[Verse Locator](#)

परित्यजेयुः पितरो हि पुत्रान् ।

भार्याः वर्तींश्चापि कृतानुरागाः ।

कृत्स्नम् हि सर्वम् कुपितम् जगत्स्या ।

दृष्ट्वे रानन् वत्सबे बुनग्बन् ॥ २-१२-१०४

104. dR^ishhTvaiva = Immediately on seeing ; raamam = Rama; nimagnam = immersed; vyasane = in adversity; pitaraH = fathers; parityajeyuH = leave off; putraan = sons; bhaaryaaH = wives; kR^itaanuraagaaH = who were be loved; patiimshchaapi = the husbands; sarvam = All; kR^itsnam = the entire; jagat = world; kupitam syaat = gets furious.

"On seeing Rama plunged in adversity fathers leave of their sons and wives too their husbands. Not, even the entire world gets exasperated."

[Verse Locator](#)

अहम् पुनर्देवकुमाररूप ।

मलकृतम् तम् सुतमाव्रजन्तम् ।

नन्दामि पश्यन्नपि दर्शनेन ।

भवामि दृष्ट्वा च पुनर्युवेव ॥ २-१२-१०५

105. aham punaH = I for one; randaami = rejoice; pashyan = by seeing; tam sutam = that son; devakumaara ruupam = in the form of adivine boy; alamkR^itam = and adorned with ornaments; aavrajantam = coming; darshanenaapi = in proximity to look at; dR^ishhTvaa = By seeing; punaH = again; bhavaamicha = I also become; yuveva = like youth.

"I, for one, rejoice by seeing that son Rama in the form of a divine boy, adorned with ornaments coming in proximity to me. By seeing him again and again, I get rejuvenated."

[Verse Locator](#)

विनापि सूर्येण भवेत्प्रवृत्ति ।
रवर्षा वज्रधरेण वापि ।
रामम् तु गच्छन्तमितः समीक्ष्य ।
जीवेन्न कश्चित्त्विति चेतना मे ॥ २-१२-१०६

106. pravR^ittiH = Active life; bhavet = may be possible; suryeNa vinaapi = even without the sun or; vajradhareNa = the wielder of the thunderbolt(Indra); avarshhataa vaapi = also not pouring rain; tu = But; me chetanaa = my opinion; iti = is that; kashchit = not even me; jiivet = will survive; samiikshhya = by seeing; raamam = Rama; gachchhantam = departing; itaH = from here.

"Active life may not be possible even without sun or even Indra (the wielder of thunder bolt) not pouring rain. But, my opinion is that not even one will survive, by seeing Rama departing from here."

[Verse Locator](#)

विनाशकामामहिताममित्रा ।
मावासयम् मृत्युमिवात्मनस्त्वम् ।
चिरम् बताङ्केन धृतासि सर्पी ।
महाविष तेन हतोऽस्मि मोहात् ॥ २-१२-१०७

107. aavaasayam = I lodged in my house; tvaam = you; vinaashkaamaam = who seek my destruction; mR^tyumiva = as death; aatmanaH = one's own; amitraam = enemy; bata = Alas!; tena = on account of; mohaata = ignorance; mahaavishhaa = a highly venomous; serpii = a female serpent; dhR^itaasi = has been held; aNkena = on my lap; chiram = so long; hataHasmi = I am undone!

"I lodged in my house, as one would one's own mortal enemy, you, who seek my destruction and are unfriendly. Alas, due to ignorance, a highly venomous female serpent has been held on my lap so long and therefore I am undone."

[Verse Locator](#)

मया च रामेण सलक्ष्मणेन ।
प्रशास्तु हीनो भरतस्त्वया सह ।
पुरम् च राष्ट्रम् च निहत्य बान्धवान् ।
ममाहितानाम् च भवाभिहर्षिणी ॥ २-१२-१०८

108. bharataH = Bharata; tvayaa saha = along withyou; hiinaH = without; mayaa = me; raameNa = Rama; salakshmaNena = along with Lakshmana; prashaastu = rule over; puramcha = the city and; raashhtramcha = the state; nihitya = after killing; baandhavaan = the relatives; bhava = Become; abhiharshhiNii = the one who brings delight; mama ahitaanaam = to my enemies.

"Bereft of me as also Rama and Lakshmana, let Bharata along with you, rule over the city and the state. After killing your relatives, bring delight to my enemies."

[Verse Locator](#)

नृशंसवृत्ते व्यसनप्रहारिणि ।
प्रसह्य वाक्यम् यदिहाद्य भाषसे ।
न नाम ते केन मुखात्पतन्त्यधो ।
विशीर्यमाणा दशना स्सहस्रधा ॥ २-१२-१०९

109. nR^ishamsavR^itte = Oh; cruel natured!; vyasana prahaariNi = One who has struck a blow in adversity!; yat = which; vaakyam = words; bhaashhase = you utter; prasahya = violently; adya = now ; kena = why; dashanaa = the teeth; te mukhaat = from your mouth; na naama patanti = have not fallen; athaH = down; vishiiryamaaNaaH = breaking into; sahasradhaa = thousands of pieces.

"Oh, cruel natured! One who has struck a blow in adversity! When you violently utter such words now, why the teeth from your mouth have not fallen down, breaking into thousands of pieces?"

[Verse Locator](#)

न किञ्चिदाहाहितमप्रियम् वचो ।
न वेत्ति रामः परुशाणि Bहाषितुम् ।
कथन्तु रामे ह्यभिरामवादिनि ।
ब्रवीषि दोषान् गुणनित्यसम्पते ॥ २-१२-११०

110. raamaH = Rama; na aaha = does not speak; vachaH = a word; kimchit = even a little; ahitam = which is malevolent or; priyam = unkindly or; na vetti = does not know how to; bhashhItum = say; parushhaaNi = harsh words. katham nu = How indeed; bravishhi = are you telling; doshhaan = faults; raame = of Rama; abhiraama vaadini = who talks beautifully; guNa nityasammate = who is ever respected for his virtues.

"Rama does not speak a word which is even a little malevolent or unkindly. He does not know how to utter harsh words. How indeed are you recounting the faults of Rama, who talks beautifully and who is always admired for his virtues"

[Verse Locator](#)

प्रताम्य वा प्रज्वल वा प्रणश्य वा ।
सहस्रशो वा स्फुटिता महीम् व्रज ।
न ते करिष्यमि वचः सुदारुणम् ।
ममाहितम् केकयराजपांसनि ॥ २-१२-१११

111. kekaraaja paamsani = Oh; a black -gaurd to keka dynasty!; prataamya vaa = you faint away; prajjvalavaa = or flare up; praNashyavaa = or perish!; vrajavaa = or enter; mahiim = the earth; sphutitaa = split up; sahasrashaH = into thousands of cracks; na karishhyaami = I will not act; vachaH = (on your word)word; sudaaruNam = which is very cruel; ahitam = which is inimical; mama = to me.

"Oh, Kaikeyi, the black guard of Keka dynasty! You may faint away or flare up or perish or enter the earth split up into thousands of cracks! I will not act on your word which is very cruel and inimical to me."

[Verse Locator](#)

क्षुरोपमाम् नित्यमसत्प्रियम्वादाम् ।
प्रदुष्टभावाम् स्वकुलोपघातिनीम् ।

न जीवितुम् त्वाम् विषहेऽमनोरमाम् ।
दिधक्षमाणाम् हृदयम् सबन्धनम् ॥ २-१२-११२

112. **na vishhahe** = I do not wish; **jiivitum** = the survival; **tvaam** = of you; **khhuropamaam** = who are like a razor; **nityam** = always; **asatpriyam vadaam** = speaking untruthful pleasing words; **pradushhTa bhaavaam** = evil-natured; **svakulopaghaatiniim** = the one who damages one's own race; **amanoramaam** = repellant to the mind; **didhakshha maaNam** = intending to burn; **hR^idayam**=my heart; **sabandhanam** = along with vitals.

"I do not wish the survival of you, who are destructive like a razor, always speaking falsely pleasing words, are of evil natured, disastrous to the family, intent upon burning my heart along with vitals and repellent to my mind."

[Verse Locator](#)

न जीवितम् मेऽस्ति पुनः कुतः सुखम् ।
विनात्मजेनात्मवतः कुतो रतिः ।
ममाहितम् देवि न क् कर्तुमर्हसि ।
स्पृशामि पादावपि ते प्रसीद मे ॥ २-१२-११३

113. **naasti** = There is no; **jiivitam** = life; **me** = to me; **aatmajena vinaa** = without my son; **kutaH** = How; **sukham** = happiness; **punaH** = more over?; **aatmavataH** = While I survive; **kutaH** = from whom ; **ratiH** = (there be) joy?; **devii** = Oh; queen!; **na arhasi** = you ought not; **kartum** = to do; **ahitam** = unfriendly act; **mama** = to me; **spR^ishaamyapi** = I also touch; **te** = your; **paadon** = feet; **prasiida** = Be gracious; **me** = to me.

"There is no life to me without my son. How can there be happiness moreover? From whom else can there be joy, while I survive? Oh, queen! You ought not to do an unfriendly act to me. I even touch your feet. Be gracious to me."

[Verse Locator](#)

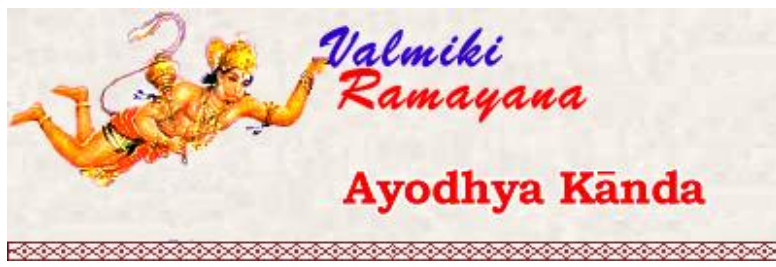
स भूमिपलो विलपन्ननाथवत् ।
स्त्रीया गृहीतो हृदयेऽतिमात्रया ।
पपात देव्याश्चरणौ प्रसारिता ।
पुभावसम्प्राप्य यथातुरस्तथा ॥ २-१२-११४

114. **bhumipaalaH** = King; **gR^ihiitaH** = who has been gripped; **hR^idaye** = in the heart; **striyaa** = by wife; **atimaatrayaa** = who transgressed all bounds of decorum; **vilapan** = wailing; **anaathavat** = like a forlorn child; **asamprayaa** = not reaching; **davyaaH** = Kaikeyi's; **ubhon charaNou** = both the feet; **prasaaritou** = which were spread along; **papaata** = sank down; **yathaa tathaa** = like; **aaturaH** = an ailing man.

That king, who has been gripped in the heart his by his wife, who transgressed all bounds of decorum, he wailing like a forlorn child and not reaching Kaikeyi's both the feet which were spread along, sank down like an ailing man.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे द्वादशह् सर्गः

Thus, this is the 12th chapter in Ayodhya Kanda of Valmiki Ramayana, the First Epic poem of India.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 13

Verses converted to UTF-8, Nov 09

Introduction

In this chapter, Sage Valmiki describes the bitter agony of Dasaratha on hearing to the adamant Kaikeyi's words.

[Verse Locator](#)

अतत् अहम् महा राजम् शयानम् अतथा उचितम् ।
ययातिम् इव पुण्य अन्ते देव लोकात् परिच्युतम् ॥ २-१३-१
अनर्थ रूपा सिद्ध अर्थाभीता भय दर्शिनी ।
पुनर् आकारयाम् आस तम् एव वरम् अन्गना ॥ २-१३-२

1;2. aN^ganaa = that Kaikeyi; anartha ruupaa = who was a manifesting of worthlessness ; siddhaarthaa = who accomplished her desire; abhiita = who was without fear; bhayadarshinii = who exhibited fear; aakaarayaamaasa = informed ; tameva varam = those boons; punaH = again; mahaaraajan = to Dasaratha; atadarsham = who was unsuitable for it; atathochim = who was not habitated to such a situation; shayaanam = who was lying down on floor; yayaatimiva = as king Yayati; parichyutam = who dropped; devalokaat = from heaven; puNyaante = after exhausting his merit.

Dasaratha was not suitable for such an unfortunate condition nor was he habituated to such a situation. He was lying down on the floor, as king Yayati who fell down on earth fter exhausting his merit in the region of heaven. Kaikeyi who was a manifestation of worthlessness who accomplished her desire, who was fearlessly exhibiting her fearful form, asked for those boons again in a loud voice, to Dasaratha who was in such a bad mood situation.

[Verse Locator](#)

त्वम् कथसे महा राज सत्य वादी द्द्व्रतः ।
मम च इमम् वरम् कस्मात् विधारयितुम् इच्चसि ॥ २-१३-३

3. mahaaragja = Oh; king!; tvam = you; katthase = boast satyavaadii = I speak truth; dR^iDhavrataH = I am persistent in promise; kasmata = why; ichhasi = do you desire; vidhaarayitum = to object; imam varam = this boon; mama = of mine.

"Oh, king! You always boast yourself, saying "I speak truth. I am persisted in my promise." Now, why are you objecting to my boon?"

[Verse Locator](#)

एवम् उक्तः तु कैकेय्या राजा दश रथः तदा ।
प्रत्युवाच ततः क्रुद्धो मुहूर्तम् विह्वलन् इव ॥ २-१३-४

4. tadaa = then; evam = thus; uktaH = spoken; kaikeyyaa = by Kaikeyi; raajaa dasharathaa = King Dasaratha; krudhhaH = became angry; vihvalanniva = turned out

delirious; **muhuurtam** = for a moment; **tataH** = and thereafter; **pratyuvaacha** = again spoke.

After thus spoken to by Kaikeyi, Dasaratha became angry, turned out delirious for a moment and again spoke as follows:

[Verse Locator](#)

मृते मयि गते रामे वनम् मनुज पुम्गवे ।
हन्त अनार्ये मम अमित्रे रामः प्रव्राजितः वनम् ॥ २-१३-५

5. **anaarye** = Oh; **the vulgar one!** **mama amitre** = you; my enemy!; **bhava** = become; **sukhinii** = happy; **sakaamaa** = after your desire is fulfilled; **manuja puN^gave raame vanamgate** = when Rama the best among men leaves for forest; **mayi mR^ite** = and when I die; **hanta** = alas!

"Oh, the vulgar one! You, my enemy! You want to be happy after your desire is fulfilled when Rama the best among men leaves for the forest and when I die thereafter. Alas!"

[Verse Locator](#)

स्वर्गेऽपि खलु रामस्य कुशलं दैवतैरहम् ।
प्रत्यादेशादभिहितं धारयिष्ये कथं बत ॥ २-१३-६

6. **katham khalu** = How indeed aham = I; **dhaarayishhye** = get bit perceived; **daivataiH** = by celestials; **svarge api** = in heaven also; **raamasya** = about Rama's; **kushalam** = well-being; **abhihitam** = spoken; **pratyadeshaat** = obscuringly; **bata** = alas!

"When celestials ask for me about Rama's well-being after I reach heaven, how can I indeed convince them that he is well obscuringly the actual fact?"

[Verse Locator](#)

कैकेय्याः प्रियकामेन रामः प्रव्राजितो मया ।
यदि सत्यम् ब्रवीम्य् एतत् तत् असत्यम् भविष्यति ॥ २-१३-७

7. **braviimiyadi** = If I tell ; **etat** = this; **satyam** = truth; **raamaH** = Rama; **pravaajitaH** = was sent; **vanam** = to forest; **mayaa** = by me; **priya kaamena** = desirous of showing kindness; **kaikeyyaa** = to Kaikeyi; **tat** = that; **bhavishhyati** = will become; **asatyam** = untruth.

"If I tell without obscuring the fact that I sent Rama to exile desirous of showing kindness to Kaikeyi, nobody will believe me."

[Verse Locator](#)

अपुत्रेण मया पुत्रः श्रमेण महता महान् ।
रामो लब्धो महाबाहुः स कथं त्यज्यते मया ॥ २-१३-८

8. **shrameNa** = with much effort; **mayaa** = by me; **aputreNa** = the childless; **mahaan** = the great; **mahaabaahuH** = powerful man; **raamaH** = Rama; **labhaH** = was obtained; **putraH** = as son; **katham** = how; **mayaa** = by me; **saH** = such Rama; **tyajyate** = can be abandoned?

"With much effort I, the childless begot the great and powerful Rama as my son. How can I abandon such Rama?"

[Verse Locator](#)

शूर्श्व कृतविद्यश्च जितक्रोधः क्षमापरः ।
कथं कमलपत्राक्षो मया रामो विवास्यते ॥ २-१३-९

9. **katham** = how; **raama** = Rama; **shuuraH** = who is valiant; **krita vidyashcha** = who is knowledgeable; **jitu krodhaH** = whose anger has been defeated; **kshhamaaparaH** = who is solely devoted to patience; **kamala patraakshhaH** = who has eyes like lotus petals ; **vivasyate** = be exiled; **mayaa** = by me?

"How can I send away Rama who is valiant and knowledgeable, who has subdued anger, who has forbearance and who has eyes like lotus-petals".

[Verse Locator](#)

कथमिन्दीवरश्यामं दीर्घबाहुं महाबलम् ।

अभिराममहं रामम् प्रेषयिष्यामि दण्डकान् ॥ २-१३-१०

10. **katham** = How; **aham** = I; **preshhayishhyaami** = can send; **raamam** = Rama; **indiivarashyaamam** = who is dark blue in colour like a blue lotus; **diirghabahuum** = who is long-armed; **mahaabalam** = who is very strong; **abhiraamam** = who is graceful; **daNDakaan** = to Dandaka forest?

"How I can I send Rama, who is dark blue in colour like a blue lotus, who is long-armed , who is very strong and graceful, to Dandaka forest?"

[Verse Locator](#)

सुखानामुचितस्यैव दुःखैरनुचितस्य च ।

दुःखं नामानुपश्येयं कथं रामस्य धीमतः ॥ २-१३-११

11. **uchitasya** = one who is accostomed to; **sukhaanaam** = comforts; **anuchitaasya** = who is not habituated to; **duHkhaiH** = difficulties; **dhiimatataH** = who is sensible; **katham naama** = How; **anupashyeyam** = can I see; **raamasya** = (such)Rama's ; **duHkham** = trouble ?

"Rama is accustomed to comforts. He is not accustomed to difficulties. How can I imagine such sensible Rama in a troublesome situation?"

[Verse Locator](#)

यदि दुःखमकृत्वाद्य मम संक्रमणं भवेत् ।

अदुःखार्हस्य रामस्य ततः सुखमवाप्नु याम् ॥ २-१३-१२

12. **avaapnuyaam** = I shall attain ; **sukham** = happiness; **sankramaNam bhavet** = if death occurs; **mama** = to me; **adya** = now; **tataH** = so that; **aduHkhaarhasya raamasya** to difficulties; **duHkham** = misery; **akR^itvaa** = is not created.

[Verse Locator](#)

नृशंसे पापसंकल्पे रामं स्त्यपराक्रमम् ।

किम् विप्रियेण कैकेयि प्रियं योजयसे मम ॥ २-१३-१३

अकीर्तिरतुला लोके ध्रुवः परिभवश्च मे ।

13. **nR^ishamse** = Oh; **cruel one!** **paapasankalpi** = one with sinful thoughts! **kaikeyii** = Oh; **Kaikeyi!** **kim** = why; **yojayase** = are you instigating; **vipriyeNa** = offence; **raamam** = to Rama; **priyam** = who is beloved; **mama** = to me; **satyaparaakramam** = who is truly heroic ? **atulaa** = unequalled; **akiirtiH** = ill-fame; **paraabhavashcha** = and humiliation; **dhR^ivaH** = is certain; **me** = to me; **loke** = in the world.

"Oh, cruel one! One with sinful thoughts! Oh, kaikeyi! why are you planning to do harm to Rama who is beloved to me and who is truly heroic? I shall certainly get unequalled ill fame and humiliation in this world".

[Verse Locator](#)

तथा विलपतः तस्य परिभ्रमित चेतसः ॥ २-१३-१४

अस्तम् अभ्यगमत् सूर्यो रजनी च अभ्यवर्तत ।

14. **tasya** = that Dasaratha; **tathaa** = thus; **vilapataH** = while lamenting ; **paribhramita chetasaH** = with disturbed mind; **rajani** = night; **abhjavartatacha** = also came; **astamagamat** = after setting of; **suuryaH** = sun.

While Dasaratha was thus lamenting with his disturbed mind, there was approach of night with setting of the sun.

[Verse Locator](#)

सा त्रि यामा तथा आर्तस्य चन्द्र मण्डल मण्डिता ॥ २-१३-१५

राज्ञो विलपमानस्य न व्यभासत शर्वरी ।

15. **raagYaH** = to king dasaratha; **tathaa** = thus; **vilaapamaanusya** = lamenting; **aartasya** = painfully; **saa sharvarii** = that night ; **triyaamaa** = at nine hours(three yamas) ; **navyabhaasata** = was not shining; **chandramaNdalamaNDitaa** = eventhough it was adorned with circular moon.

To Dasaratha, who was thus lamenting painfully, the night seemed to be dark even though it was adorned with charming circular moon.

[Verse Locator](#)

तथैव उष्णम् विनिहृष्यस्य वृद्धो दशरथो न्यः ॥ २-१३-१६

विललाप आर्तवद् दुःखम् गगन आसक्त लोचनः ।

16. **vR^iddhaH** = The aged; **dasarathaH nR^ipaH** = king Dasaratha; **vilalaapa** = was lamenting; **duHkham** = painfully; **aartavaat** = as afflicted with disease; **vinishshvasya** = sighed; **ushhNam** = hotly; **gaganaasakta lochanaH** = having his eyes fixed on sky.

The aged Dasaratha was lamenting painfully as though afflicted with a disease, with lot and hard breaths, having his eyes fixed on the sky.

[Verse Locator](#)

न प्रभातम् त्वया इच्छामि मया अयम् रचितः अञ्जलिः ॥ २-१३-१७

अथवा गम्यताम् शीघ्रम् न अहम् इच्छामि निर्घृणाम् ।

17. **bhadra nise** = Oh; auspicious night; **nakshhatra bhuushhaNe** = decorated with stars! **na ichchaami** = I do not wish; **prabhaatam** = day-break tvayaa = by you; **kR^iyataam** = make; **dayaa** = mercy; **me** = to me; **ayam** = these; **aN^jali** = folded hands; **rachitaH** = are formed; **mayaa** = by me.

"Oh, auspicious night, decorated with stars! do not wish you to do break into a dawn. Have mercy on me. I pray with folded hands."

[Verse Locator](#)

अथ वा गम्यतां शीघ्रं नाहमिच्छामि निर्घृणाम् ॥ २-१३-१८

न्शंसाम् कैकेयीम् द्रष्टुम् यत् कन्ते व्यसनम् महत् ।

18. **athavaa** = Otherwise; **gamyataam** = to be gone; (go away) ; **shiighram** = quickly.; **aham** = I; **nechchhaami** = do not want; **drasTum** = to see; **kaikeyiim** = kaikeyi; **nirghRi^Naam** = who is shameless; **nR^ishamsaam** = cruel; **yatkR^ite** = for whose reason; **mahat** = great; **vyasanam** = calamity occured.

"Otherwise, Oh, Night! Leave away quickly. I do not want to see Kaikeyi, who is shameless, cruel and for whose reason this great calamity occurred"

[Verse Locator](#)

एवम् उक्त्वा ततः राजा कैकेयीम् सम्यत अन्जलिः ॥ २-१३-१९
प्रसादयाम् आस पुनः कैकेयीम् च इदम् अब्रवीत् ।

19. raajaa = king; uktvaa = spoke; evam = this; tataH = thereafter; prasa dayaamaasa = beseeched; kaikeyiim = to Kaikeyi; samyataaNjaliH = with folded hands; punaH = again; abraviit = spoke; idam cha = this word also; Kaikeyiim = to Kaikeyi

The king spoke like this and beseeched kaikeyi with folded hands. He again spoke this word to Kaikeyi.

[Verse Locator](#)

साधु वृत्तस्य दीनस्य त्वद् गतस्य गत आयुषः । २-१३-२०
प्रसादः क्रियताम् देवि भद्रे राज्ञो विशेषतः ।

20. bhadre = Oh; auspicious ; devi = queen!; saadhuvR^ittasya = I am well conducted man; diinasya = dejected person; tvadgatasya = one who sought refuse in you; gataa yushhaH = old man; visheshhataH = especially; raaGyaH = king; prasaadaH kriyataam = Let favour be done.

"Oh, auspicious queen! I am a well conducted man. I am dejected and seeking refuse in you. I am an old man and especially a king. Be kind to me."

[Verse Locator](#)

शून्येन खलु सुश्रोणि मया इदम् समुदाहृतम् ॥ २-१३-२१
कुरु साधु प्रसादम् मे बाले सहृदया हि असि ।

21. sushroNi = Oh; the well hipped!; idam = All this; na khalusamudaatiR^itum = is not indeed addressed to ; shuunye = vacuum!(the sky); baale = Oh; young woman!; kuru = do; prasaadam = favour; me = to me; saadhu = well; asihi = you are indeed; sahR^idayaa = good hearted!

"Oh, well-hipped one! I hope that whatever I told, has not merged in the sky. Oh! young woman, be kind to me . You are good-hearted."

[Verse Locator](#)

प्रसीद देवि रामो मे त्वद्धृत्तं राज्यमव्ययम् ॥ २-१३-२२
लभतामसितापाङ्गे यशः परमवाप्नुहि ।

22. devi = Oh; queen!; asitaapaaN^ge = with dark outer corner of eyes; prasiida = Be kind; raamaH labhataam = Let Rama obtain; me raajyam = my kingdom; tvaddattam = given by you; avaapnuti = obtain; param = great; yashaH = fame.

"Oh, queen with dark outer corner of eyes be kind. You your self give my kingdom to Rama. Thus, you will obtain great fame."

[Verse Locator](#)

मम रामस्य लोकस्य गुरुणां भरतस्य च ॥ २-१३-२३
प्रियमेतद्गुरुश्रोणि कुरु चारुमुखेक्षणे ।

23. gurushroNe = Oh; the broad hipped; charumukhekshhaNaa = with beautiful face and eyes; kuru = do; etat = this; priyam = which will be pleasing; mama = to me; raamasya = to

Rama; **lokasya** = to the world; **guruuNaam** = to priests bharatasyacha = and to Bharata.

"Oh, broadhipped, with beautiful face and eyes! do this. It will be pleasing to me, to Rama, to the world, to priests and to Bharata."

[Verse Locator](#)

विशुद्ध भावस्य सु दुष्ट भावा ।
दीनस्य ताम्राश्रुकलस्य राज्ञः ।
श्रुत्वा विचित्रम् करुणम् विलापम् ।
भर्तुर् न्शंसा न चकार वाक्यम् ॥ २-१३-२४

24. **sudushhta bhaava** = that too bad-tempered; **nR^ishamsaa** = cruel woman; **vishuddha bhaavasya** = that cruel woman; **shrutvaa** = after hearing; **vishuddha bhaavasya** = the pure hearted; **diinasya** = the depressed; **bhartuH** = the husband; **taamrekshhaNasyashru kalasya** = with red eyes filled with tears; **karuNam vilaapam** = lamenting pitifully; **vichitram** = in a strange way ; **nachakaara** = could not follow; **vaakyam** = the words; **raaGyaH** = of king.

Hearing the king, who was her pure-hearted husband and who was pitifully lamenting strangely with red eyes filled with tears, that bad tempered cruel woman did not follow his words.

[Verse Locator](#)

ततः स राजा पुनर् एव मूर्चितः ।
प्रियाम् अतुष्टाम् प्रतिकूल भाषिणीम् ।
समीक्ष्य पुत्रस्य विवासनम् प्रति ।
क्षितौ विसम्भो निपपात दुःखितः ॥ २-१३-२५

25. **samiikshha** = seeing; **priyaam** = wife; **pratikuula bhashhiniim** = who is talking unpleasantly; **putrasya vivaasanam prati** = about sending the son to forest; **atushhtaam** = and who is dissatisfied; **saH raajaa** = that king; **duHkhitaH** = was distressed; **tataH** = and thereafter; **muurchchhitaH** = fainted; **punareva** = again; **visamGyaH** = losing consciousness; **nipapaata** = fell down; **kshhitau** = on floor.

Seeing his discontented wife talking unpleasantly about sending Rama to forest, that king was distressed, fainted again and fell down unconscious on the floor.

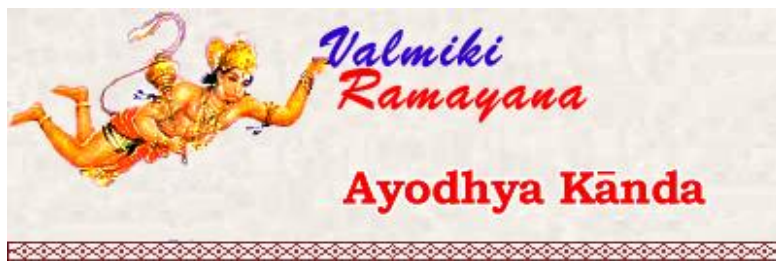
[Verse Locator](#)

इतीव राज्ञो वृथितस्य सा निशा ।
जगाम घोरं स्वसतो मनस्विनः ।
विबोध्यमानः प्रतिबोधनं तदा ।
निवारयामास स राजसत्तमः ॥ २-१३-२६

26. **itiiva** = In this way; **vyathitasya** = the distressed; **manasvinaH** = self-respected; **raajJNyaH** = king; **shvasataH** = sighing; **ghoram** = terribly; **sa a nishaa** = that night; **jagaama** = exhausted.; **raajasattamaH** = That excellent king; **vibodhyamaavaH** = having been awakened; **tadaa** = then; **nivaarayaamaasa** = prevented; **vibodhanam** = the awakening.

While the distressed and self-respected king was sighing terribly in the way, that night came to an end. In the dawn, bards and singers started to awaken him. But the excellent king prevented them to do.

Thus completes thirteenth sarga of Ayodhya kanda in Srimad Ramayana, the first poem.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 14

Verses converted to UTF-8, Nov 09

Introduction

This chapter starts with Kaikeyi's entreaties to the king followed by Dasaratha disowning her as wife. The night passes and Sumantra comes to wake up the King. Ordered by Kaikeyi to bring Sri Rama to the king, he goes to Sri Rama to fetch Him.

[Verse Locator](#)

पुत्र शोक अर्दितम् पापा विसम्भ्रम् पतितम् भुवि ।
विवेष्टमानम् उदीक्ष्य सा ऐक्ष्वाकम् इदम् अब्रवीत् ॥ २-१४-१

1. **saa paapaa** = that wicked woman; **abraviit** = spoke; **idam** = these words; **ikshhvaakam** = to Dasaratha who was born in Ikshvaaku dynasty; **putrashokaarditam** = tormented by the anguish for his son; **patitam** = who was fallen; **visajjNam** = unconscious; **viveshhTamaana m** = tossing about; **bhuvi** = on the floor.

That wicked woman spoke these words to Dasaratha, tormented as he was by the anguish for his son and who was unconscious, tossing about on the floor.

[Verse Locator](#)

पापम् कृत्वा इव किम् इदम् मम संश्रुत्य संश्रवम् ।
शेषे क्षिति तले सन्नः स्थित्याम् स्थातुम् त्वम् अर्हसि ॥ २-१४-२

2. **kim** = what is; **idam** = this ? **samshrutya** = after hearing; **mama** = my; **samshravam** = promise; **sheshhe** = you are lying; **kshhititale** = on the floor; **sannaH** = with grief; **paapam** **kR^itva ivaa** = as; **though you had perpetrated a sithtyaam** = you; **arhasi** = ought to; **sthaatum** = keep; **sthityaam** = within bounds of morality.

"What is this? After hearing the promise given to me, you are lying on the floor dejected as though you had committed a great sin. You ought to keep yourself within bounds of ethics".

[Verse Locator](#)

आहुः सत्यम् हि परमम् धर्मम् धर्मविदो जनाः ।
सत्यम् आश्रित्य हि मया त्वम् च धर्मम् प्रचोदितः ॥ २-१४-३

3. **janaaH** = People; **dharma vidaH** = who know what is right; **aahuH hi** = indeed speak; **satyam** = of truthfulness; **paramam dharmam** = as highest virtue; **tvam** = you; **prabodhitaH** = are made aware of; **dharmam** = (your)duty; **mayaacha** = by me; **aashritya** = who has taken refuge; **satyam** = in truth.

"People who know what is right, indeed speak of truthfulness as highest virtue. I too have taken refuge in truth and made you aware of your duty."

[Verse Locator](#)

संश्रुत्य शैब्यः श्येनाय स्वाम् तनुम् जगती पतिः ।

प्रदाय पक्षिणो राजन् जगाम गतिम् उत्तमाम् ॥ २-१४-४

4. **raajaa** = Oh; **king!** **samshrutya** = having promised; **svaam** = his own; **tanum** = body; **shyenaaya pakshhiNe** = to a bird called hawk; **shaibyaH** = Saibya; **jagatiipatiH** = the lord of the world; **jagaama** = obtained; **uttamaam** = the highest; **gatim** = destiny.

"Oh, king! Having made a promise to a hawk and offering his body to the bird , king Saibya, the ruler of world obtained the greatest destiny".

[Verse Locator](#)

तथ हि अलर्कः तेजस्वी ब्राह्मणे वेद पारगे ।

याचमाने स्वके नेत्रेउद्धृत्य अविमना ददौ ॥ २-१४-५

5. **tathaa** = In that manne; **alarkaH** = alarka; **tejasvii** = the glorious man; **uddhR^itya** = plucking; **svake** = his own; **netre** = eyes; **dadau hi** = indeed gave; **avimanaaH** = remorselessly; **braahmaNe** = to the brahmana; **veda paarage** = skilled in the veda; **yaachamaane** = when asked for them.

"In that manner, Alarka the glorious man plucking his own eyes, indeed gave remorselessly, to a brahmana skilled in the Veda, When asked for them."

[Verse Locator](#)

सरिताम् तु पतिः स्वल्पाम् मर्यादाम् सत्यम् अन्वितः ।

सत्य अनुरोधात् समये वेलाम् खाम् न अतिवर्तते ॥ २-१४-६

6. **satyam anvitaH** = Following truthfulness ; **saritaam patiH tu** = ocean; the lord of rivers; **samaye** = at the time of flow-tide; **naativartate** = does not transgress; **svaam** = its; **velaam** = limit; **maryaadaam** = the boundary; **svalpaam** = (even)to a small extent; **satyaanurodhaat** = because of compliance to truth.

"Following ruthfulness, ocean the lord of rivers even at the time of flow-tide, does not transgress even to a small extent its boundary because of its compliance to truth."

[Verse Locator](#)

स्त्यमेकपदं ब्रह्मे सत्ये धर्मः प्रतिष्ठतः।

सत्यमेवाक्षया वेदाः सत्येनै वाप्यते परम् ॥ २-१४-७

7. **satyam** = Truth; **ekapadam** = in the word; **brahma** = (is)Brahma; **satye** = on truth; **dharmaH** = is righteousness; **pratishhTitaH** = eshtablished; **satyameva** = truth indeed; **vedaaH** = is knowledge; **akshhayaaH** = which is imperishable; **satyaineva** = by truth alone; **param** = the supreme being; **aapyate** = is obtained.

"Truth is one word and is Brahma. On truth is righteousness established. Truth indeed is the knowledge imperishable. By truth alone, the supreme being is obtained".

[Verse Locator](#)

सत्यं समनुवत्स्व यदि धर्मे धृता मतिः ।

सफलः स वरो मेऽस्तु वरदो ह्यसि सत्तम ॥ २-१४-८

8. **sattama** = Oh the best of men! **matiH dhR^itaayadi** = if your mind is fixed; **dharme** = on piety; **samanuvartasva** = confirm to; **satyam** = truth; **astu** = let; **me** = my; **varaH** = boon; **saphalaH** = bear fruit; **asiH** = you are indeed; **varadaH** = bestower of boons!.

"O the best among men! firmly adhere to truth, if your mind is fixed on piety. Since you are a bestower of boons, let my aforesaid prayer be granted.

[Verse Locator](#)

धर्मस्येहाभिकामार्थं मम चैवाचिचोदनात् ।
प्रव्राजय सुतं रामम् त्रिः खलु त्वां ब्रवीम्यहम् ॥ २-१४-९

9. **iha** = In the matter; **abhikaamartham** = for yearning; **dharmasya** = of righteousness; **abhichodanaachcha** = due to instigation; **mama** = of mine; **pravraajaya** = send to exile; **raamam** = Rama; **sutam** = the son; **aham** = I; **prabraviimi** = am telling; **tvaam** = to you; **triH** = three times.

"In the matter, yearning righteousness and to concede to my request, send Rama the son to exile. I am telling to you three times".

[Verse Locator](#)

समयम् च मम आर्य इमम् यदि त्वम् न करिष्यसि ।
अग्रतः ते परित्यक्ता परित्यक्ष्यामि जीवितम् ॥ २-१४-१०

10. **aarya** = Oh; the venerable man ! **tvam karishhyasi yadi** = if you do not implement; **imam** = this; **mama** = my; **samayam** = agreement; **parityaktvaa** = having been left over; **parityakshhyaami** = I will give up; **jiivitam** = life; **te agrataH** = in front of you.

"Oh, the venerable man! If you do not implement our agreement, it means you have abandoned me. Hence I will give up my life here in front of you".

[Verse Locator](#)

एवम् प्रचोदितः राजा कैकेय्या निर्विशन्कया ।
न अशकत् पाशम् उन्मोक्तुम् बलिर् इन्द्र क्तम् यथा ॥ २-१४-११

11. **evam** = Thus; **prachoditaH** = by Kaikeyi; **nirvishaNkayaa** = without hesitation; **rajaa** = king Dasaratha; **indrakR^itam yathaa** = as trapped by Indra; **naa shakat** = was not able; **moktum** = to untie; **paasham** = the cord.

Thus compelled by Kaikeyi, who had no uneasiness in her mind, king Dasaratha could not untie the cord of plighted word that fettered him , any more than Bali could unloose the noose placed (round his body) by Indra(through his younger brother Vamana in order to deprive him of his sovereignty of the three worlds).

[Verse Locator](#)

उद्भ्रान्त हृदयः च अपि विवर्ण वनदो अभवत् ।
स धुर्यो वै परिस्पन्दन् युग चक्र अन्तरम् यथा ॥ २-१४-१२

12. **dhuryaH yathaa** = Like a bullock; **parispandan** = throbbing; **yuga chakraantaram** = between yoke and the wheel; **saH** = Dasaratha; **udbhraanta hR^idayaH** = got agitated at heart; **abhavat** = became; **vivarNa vadanaH chaapi** = pale in his face.

Like a bullock throbbing between yoke and the wheel , Dasaratha got agitated in heart and became pale in his face.

[Verse Locator](#)

विह्वलाभ्याम् च नेत्राभ्याम् अपश्यन् इव भूमिपः ।
क्ञ्च्चात् धैर्येण संस्तभ्य कैकेयीम् इदम् अब्रवीत् ॥ २-१४-१३

13. bhuupatiH = The king; vihvaaabhyaaam netrabyaaam = with bedimmed eyes; apashyanniva = was unable; as it were to see; samstabhya = stood firm; dhairyaNa = with courage; kR^ichchhraat = and with difficulty; abraviit = spoke; idam = these words; kaikeyim = to Kaikeyi.

King Dasaratha, with bedimmed eyes, was unable, as it were, to see. But with difficulty, he controlled himself by recourse to firmness and spoke to Kaikeyi as follows.

[Verse Locator](#)

यः ते मन्त्रं कन्तः पाणिर् अग्नौ पापे मया धन्तः ।
तम् त्यजामि स्वजम् चैव तव पुत्रम् सह त्वया ॥ २-१४-१४

14. paape = Oh; wicked woman! tyajaami = I abandon; te = your; yaH paaNiH = hand; which; dhR^itaH = was clasped; mayaa = by me; agnau = in the presence of nuptial fire; mantrakR^itaH = when it was consecrated by sacred recitations; tava putram chaiva = as also your son; svajam = begotten by me; tvayaa saha = along with yourself.

"Oh, wicked woman! I abandon your hand, which was clasped by me in presence of nuptial fire, when it was consecrated by sacred recitations as also your son begotten by me along with yourself".

[Verse Locator](#)

प्रयाता रजनी देवि सूर्यस्योदयनं प्रति ।
अभिषेकं गुरुजन्स्त्वरयीष्यति मां ध्रुवम् ॥ २-१४-१५
रामाभिषेकसम्भारैस्तदर्थमुपकल्पितैः ।

15. devi = Oh; queen! rajanii = the night; prayataa = has gone by; suuryasya udayanam prati = with return of rising sun; gurujanaH = elderly people; dhruvam = certainly; tvarayishhyati = will quicken; mama = me; abhishhekam = for installation; raamaabhishheka sambhaaraH = with material to be used for Rama's coronation; upakalpitaH = procured; tadartham = for the purpose.

"Oh, Queen! the night has gone by, with the return of rising sun. Elderly people will certainly quicken me for installation of Rama with the sacred materials procured for the purpose".

[Verse Locator](#)

रामः कारयितव्यो मे मृतस्य सलिलक्रियाम् ॥ २-१४-१६
त्वया सपुत्रया नैव कर्तव्या सलिलक्रिया ।
व्याहन्तास्यशुभाचारे यदि रामाभिषेचन्म् ॥ २-१४-१७

16;17. ashubhaachaare = Oh; woman of vicious conduct! vyaahantaasi adi = If you obstruct; raamaabhishhechanam = Rama's installation ; salilakriya = offering of water; naiva kartavyaa = cannot be done; tvayaa = by you; suputrayaa = including your son; raamaH = Rama; kaarayitavyaH = will be made to do; salilakriyaam = the offering of water; me = to me; mR^itasya = after death.

"Oh, woman of vicious conduct! If you obstruct Rama's installation, you including your son cannot offer me water. Rama will be made to do the offering of water to me, after death.

[Verse Locator](#)

न च शक्नोम्यहं द्रष्टुं पूर्वं तथा सुखम् ।
हतहर्षं निरानन्दं पुनर्जनमवाङ्मुखम् ॥ २-१४-१८

18. dR^ishhTvaa = Having seen; janam = people; tathaa sukham = with that joy; puurvam = before; aham = I; na shaknomicha = cannot; drashhTum = see; punaH = again; hata harshham = their happiness ended; niraanandam = without joy; avaaNmukham = having face turned downwards.

"Having seen people with that joy before, I cannot see them with there happiness ended, without any merriment and having their faces turned downward in grief".

[Verse Locator](#)

तां तथा ब्रुवत्स्तस्य भूमिपन्य महात्मनः ।
प्रभाता शर्वरी पुण्या चन्द्रनक्षत्रश्रालिनी ॥ २-१४-१९

19. tasya bhuumipasya = That king; mahaatmanaH = the great souled; bruvataH = speaking; taam = to her; tathaa = as aforesaid; puNyaa = the holy; sharvarii = night; chandra nakshhatra shaalinii = endowed with moon and stars; prabhaataa = began to become clear into a dawn.

While that great souled king was speaking to her as aforesaid, the holy night endowed with, moon and stars began to become clear into a dawn.

[Verse Locator](#)

ततः पाप समाचारा कैकेयी पार्थिवम् पुनः ।
उवाच परुषम् वाक्यम् वाक्यज्ञा रोष मूर्चिता ॥२-१४-२०

20. tataH = Afterwards; kaikeyii = K aikeyi; paapa samaacharaa = of vicious conduct; vaakyaG^yaa = of skillful talk; roshha puuritaa = filled with anger; punaH = again; uvacha = spoke; parushham = harsh; vaakyam = words; parthivam = to the king.

Kaikeyi of vicious conduct and of skilful talk, filled with anger again spoke these harsh words to the king.

[Verse Locator](#)

किम् इदम् भाषसे राजन् वाक्यम् गर रुज उपमम् ।
आनाययितुम् अक्लिष्टम् पुत्रम् रामम् इह अर्हसि ॥ २-१४-२१

21. raajan = Oh; king ! bhaashhase = you are uttering; vaakyam = words; gararujopamam = li ke painful disease; (with difficulty in swallowing); idam kim = why is this? arhasi = you ought; anaayayitum = to summon; putram = your son; raamam = Rama; iha = here; aklishhTam = with out delay.

" Oh, king ! You are uttering words, which cannot be swallowed easily like in a painful throat disease. You ought to summon your son Rama here without any delay."

[Verse Locator](#)

स्थाप्य राज्ये मम सुतम् क्त्वा रामम् वने चरम् ।
निह्सपत्नाम् च माम् क्त्वा क्त क्त्यो भविष्यसि ॥ २-१४-२२

22. kR^ita kR^ityaH bhavishhyasi = You will be one who discharged duty; shthaapya = by installing ; mama sutam = my son; raajye = to kingdom kR^itvaa = by making; raamam = Rama; vane charam = wander in woods; kR^itvaa = by making; maam = me; niH sapatnaam = devoid of enemies.

"You will be the one who discharges duty, by installing my son to this kingdom, by making Rama to wander in woods and rid me of enemies."

[Verse Locator](#)

स नुनैव तीक्ष्णेन प्रतोदेन हय उत्तमः ।

राजा प्रदोचितः अभीक्ष्णम् कैकेयीम् इदम् अब्रवीत् ॥ २-१४-२३

23. **prachoditaH** = Impelled; **abhiikshhNam** = again and again; **hayottama iva** = like an excellent horse; **nunnaH** = thrashed; **tiikshhNena** = severely; **pratodena** with a whip; **saH raajaa** = that king; **abraviit** = spoke; **idam** = these words; **kaikeyiim** = to Kaikeyi.

Impelled again and again by Kaikeyi, like an excellent horse being severely thrashed with a whip, that king spoke these words to Kaikeyi.

[Verse Locator](#)

धर्म बन्धेन बद्धो अस्मि नष्टा च मम चेतना ।

ज्येष्ठम् पुत्रम् प्रियम् रामम् द्रष्टुम् इच्छामि धार्मिकम् ॥ २-१४-२४

24. **buddhaH** = I am bound; **dharma bandhena** = by the ties of morality; **mama chetanaacha** = my judgement also; **nashhTaa** = is lost; **ichchhaami** = I wish; **drashhTum** = to see; **raamam** = Rama; **dhaarmikam** = the pious man; **jyeshhTham** = the eldest; **priyam** = the beloved.

"I am bound by the ties of morality. I lost my judgement. I wish to see the pious Rama, my beloved elder son."

[Verse Locator](#)

ततः प्रभातां र्जनीमुदिते च दिवाकरे ।

पुण्ये नक्षत्रयोगे चे मुहूर्ते च समाहिते ॥ २-१४-२५

वसिष्ठो गुणसंपन्नः शिष्येः परिवृतस्तदा ।

उपगृह्याशु संभारान् [रविवेश पुरोत्तमम् ॥ २-१४-२६

25;26. **tataH** = Afterwards; **raja niim** = the night; **prabhaataam** = began to become clear; **udite** = with the rising; **divaakare** = sun; **muhuurte** = the moment ; **puNye** = which is auspicious; **nakshhatra yoge cha** = united with lunar mansion; **samaahite** = approaching; **tadaa** = then ; **vasishhTaH** = Vasista the sage; **guNasapannaH** = who is; rich with virtues; **pravivesha** = entered; **aashu** = briskly; **pu rottamam** = that capital city; **parivR^itaH** = surrounded; **shishhyaiH** = by disciples; **upagR^ihya** = having procured; **sbhaaraan** = requisite materials.

Meanwhile, the night began to become clear, with the rising of sun. While the auspicious, moment united with lunar mansion approaching, the sage Vashishta who is rich in virtues surrounded by his disciples entered the capital city of Ayodhya briskly, having procured the requisite materials for Rama's coronation.

[Verse Locator](#)

सिक्तसंमार्जितपथां पताकोत्तमभूषिताम् ।

विचित्रकुसुमाकीर्णां नानास्रग्भिरविराजिताम् ॥ २-१४-२७

संहृष्टमनुजोपेतां समृद्धविपणापणाम् ।

महोत्सवसमाकीर्णां राघवार्थे समुत्सुकाम् ॥ २-१४-२८

चन्दनागुरुधूपैश्च सर्वतः प्रतिधूपिताम् ।

तां पुरीम् समतिक्रम्य पुरन्दरपुरोपमाम् ॥ २-१४-२९

ददर्शान्तः पुरश्रेष्ठं नानाद्विजगणायुतम् ।

पौरजानपदाकिर्णं ब्राह्मणैरुपशोभितम् ॥ २-१४-३०

27;28;29;30. **samitikramya** = Passing through; **taam puriim** = that city; **sikta sammaarjita** ; **pathaam** = whose streets were swept and watered; **pataakottama bhuushhitaam** = decorated with excellent flags; **vichitra kusumaakiirNam** = overspread with colourful flowers; **viraajitam** = made ; brilliant; **naanaa sragbhiH** = with various types of garlands; **samhR^ishhTa manujopetaam** = filled with people of joy; **samR^idhdhha vipaNaapaNaam** = with shops and markets in abundance; **mahotsava samaakiirNaam** = filled with lot of festivities ; **samutsakaam** = anxiouslywaiting; **raaghavarth e** = for ; Rama; **pratidhuupitaam** = fumigated; **sarvataH** = on all sides; **chandanaagarudhuupaiH** = by perfumes of sandalwood and aloc; **purandara puropamaam** = resembling Amaravati city(capital of Indra) ; **dadarsha** = (the sage vasista) beheld)beheld; **antaH pura shreshhTam** = filled with many number of brahmanas; **paurajaana padaakiirNam** = crowded with citizens and country men; **upashobhitam** = splendourous; **braahmaNaiH** = with brahmanas; **YajjNya vidhiH** = with knowers of sacrificial rites; **sadasyaiH** = with members of sacrificial assembly; **sampuurNam** = filled; **paramadvijaiH** = with excellent brahmanas.

Passing through that city, whose streets were swept and watered decorated with , excellent flags, overspread with colourful flowers , made brilliant with various types of garlands, filled with people of joy, with shops and markets with abundance, filled with lot of festivities, anxiously waiting for Rama, fumigated on all sides with perfumes of sandalwood , also resembling Amaravathy city(capital of Indra); the sage Vashishta beheld the excellent, gynaeceum filled with many a number of brahmanas, crowded with citizens and countrymen, looking splendorous with brahmanas, knowers of sacrificial assembly filled with excellent brahmanas.

[Verse Locator](#)

तदन्तः पुरमासाद्य व्यतिचक्राम तम् जनम् ॥ २-१४-३१

वसिष्ठः परमप्रीतः परमर्षिर्विवेश च ।

31. **paramarshhiH** = The sage; **vasishhTaH** = Vasista; **paramapriitaH** = bei ng well pleased; **aasaadya** = reaching; **tat antaHpuram** that gynaeceum; **vyatichakraama** = got past; **janam** = those people; **viveshcha** = and entered it.

Sage Vashishta, being well pleased of seeing that gynaeceum, got past those people there and , entered it.

[Verse Locator](#)

स त्वपश्यद्विनिष्क्रान्तं सुमन्त्रं नाम सारथिम् ।

द्वारे मनुजसिंहस्य सचिवं प्रियदर्शन्म् ॥ २-१४-३२

32. **saH tu** = That sage Vasista; **apasyat** = saw; **sumantram naama** = Sumantra by name; **sachivam** = who was minister; **saarathim** = and charioteer; **priya darshanam** = who had a pleasing appearance; **dvaare** = at the gate; **manujasimhasya** = of Dasaratha; the best of men; **vinishhkraantam** = coming out.

Meanwhile, Vashishta saw Sumantra by name, who was charioteer-cum-minister of Dasaratha and who had a pleasing appearance coming out of the royal gate.

[Verse Locator](#)

तमुवाच महातेजाः सूतपुत्रं विशारदम् ॥ २-१४-३३

वसिष्ठः क्षिप्रमाचक्ष्व नृपते र्ममिहागतम् ।

33. **vasishhTaH** = Vasista; **mahaa tejaaH** = with great splendour; **tamuvaacha** = spoke thus; ****suutaputram**** to that son of a charioteer; **vishaaradam** = the wise man; **aachakshhva** = tell; **nR^ipateH** = the king; **kshhipram** = quickly; **maam** = about me; **aagatam** = having come; **iha** = here.

That great splendoured Vashishta spoke thus to the learned Sumantra, "Tell the king quickly, that I have come."

इमे गङ्गोदकघटाः सागरेभ्यश्च काञ्चनाः ॥ २-१४-३४
 औदुम्बरं भद्रपीठमभिषेकार्थमागतम् ।
 सर्वबीजानि गन्धाश्च रत्नानि विविधानि च ॥ २-१४-३५
 क्षौद्रम् दधि घृतं लाजा दर्भाः सुमनसः पयः ।
 अष्टौ च कन्या रुचिरा मत्तश्छ वरवारणः । २-१४-३६
 चतुरश्वो रथः श्रीमान् निस्त्रिंशो धनुरुत्तमम् ।
 वाहनं नरसंयुक्तं चत्रं च शशिपन्निभम् ॥ २-१४-३७
 श्वेते च वालव्यजने भृङ्गारुश्छ हिरण्मयः ।
 हेमदामपिनद्धश्च किकुद्मान् पाण्डुरो वृषः ॥ २-१४-३८
 केसरी च चतुर्दष्टो हि श्रेष्ठो महाबलः ।
 सिंहानस्रं व्याघ्रतनुः समिद्धश्छ हुताशनः ॥ २-१४-३९
 सर्ववादित्रसंघाश्च वेश्याश्छालंकृताः स्त्रियः ।
 आचार्या ब्राह्मणा गावः पुण्यश्च मृगपक्षिणः ॥ २-१४-४०
 पौरजानपदश्रेष्ठा नैगमाश्च गणैः सह ।
 एते चान्ये च बहवो नीयमानाः प्रियम्वदाः ॥ २-१४-४१
 अभिषेकाय रामस्य सह तिष्ठन्ति पार्थिवैः ।

34;35;36;37;38;39;40;41. ime = These; gaNgodaka ghataaH = pitchers filled with holy waters of Ganga; sagarebhyaHcha = and of oceans ; kaaNchaanaaH = in gold pitchers; bhadra piitham = an excellent seat; andumbaram = made of Udambara wood; aagatam = came; abhishhhekaartham = for the purpose of Rama's coronation; sarva biijaani = all types of seeds; gandhaaH = fragrant substances; ratnaanicha = and precious stones; vividhaani = of various kinds; kshhondram = honey; dadhi = curd; ghR^i tam = clarified butter; laazaaH = parched grains of paddy; darbhaaH = blades of Darbha grass; sumanasaH = flowers; papaH = milk; ashh Tau = eight; ruchiraaH = beatiful; kanyaaH = virgins; vaaraNaH = = elephant; mattaH = in rut; sriimaan = glorious; rathaH = chariot; chatur ashvaH = with four horses; mistrimshaH = a special kind of sword; called Nistrimsa; uttamam = excellent; dhanuH = bow; vaahanam = palanquin; narasamyuktam = with bearers; chhatram = umbrella; shashi sannibham = resembling the moon; sveta = while; vaalavyajane = chowries; hi raNmayaH = golden; bhR^ingaaruH = jug; pa aNduraH = bull; kakudmaan = with large hump on its back; hari shreshhTaH = excellent lion; kesarii = with beautiful mane; chaturdaamshTraH = with four large canine teeth; simhaasanam = a throne(with a pair of lions made of the same material for its charm); vyaaghratamH = tiger skin; hutaashanaH = fire; samiddhaH = = with ignition; sarva vaaditra sanghaH cha = all varieties of musical instruments; veshyaaH = courtesans; striyaaH = women; alankR^itaaH = decked with ornaments; aachaaryaaH = teachers; braahmaN aas = brahmanas; gaavaH = cows; mR^iga pakshhiNaH = animals and birds ; puNyaaH = which are sacred; paurajanapada shreshhTaaH = the best of citizens and men of country-side; naigamaaHcha = merchants; gaNa iH saha = along with their followers; ete = all these; bahavaH anyecha = and many; niiyamaanaaH = retainers; priyamvadaaH = speaking kind words; paarthivaiH saha = along with kings; tishhTanti = stand waiting for; raamasya = Rama's; abhishhhekaaya = coron ation.

"These pitchers filled with holy waters of ganga , gold pitchers with sea water and an excellent seat with Udambara wood came for the purpose of Rama's installation ceremony. All types of seeds, fragrant substances and precious stones of various kinds, honey, curd, clarified butter, parched grains of paddy, blades of Darbha grass, flowers, milk, eight beautiful virgins , an

elephant in rut, a glorious chariot with four horses, a special kind of sword called Nistrimsa, an excellent bow , a palanquin with bearers an umbrella resembling the moon , a pair of white chowries, a golden jug, a white bull with large , humo on its back, an excellent lion with beautiful mane with large canine teeth, a throne, a tiger skin, fire with ignition , all varieties of musical instruments, courtesans, women decked with ornaments, teachers, brahmanas, cows, animals and birds which are sacred, the best of citizens and men of country side, merchants along with their followers, all these and many other retainers speaking kind words, along with kings stand waiting for Rama's coronation.

[Verse Locator](#)

त्वरयस्व महाराजं यथा समुदितेऽहनि ॥ २-१४-४२
पुण्ये नक्षत्रयोगे च रामो राज्यमवाप्नुयात् ।

42. **tvarayasya** = Hasten; **mahaar aajam** = the emperor; **yathaa** = so that; **raamaH** = Rama; **avaapnuyaat** = will get the kingdom; **ahani** = when the day ; **samudite** = gets started; **puNye** = at the auspicious; **nakshhatra yogecha** = occation of constallation called pushya.

Hasten the emperor, so that Rama will get the throne when the day gets started at the auspicious moment of pushya constellation uniting with the moon"

[Verse Locator](#)

इति तस्य वचः श्रुत्वा सूतपुत्रो महात्मनः ॥ २-१४-४३
स्तुवन्नृपतिशार्दूलं प्रविवेश निवेशनम् ।

43. **suute putraH** = Sumantra; **shrutva** = hearing; **iti** = th ese; **vachaH** = words; **tasya mahaatmanaH** = of Vasista; the great souled; **pravivesha** = entered; **niveshanam** = the gynaeceum; **stuvan** = enlogging; **nR^ipati shaarduulam** = Dasaratha; that tiger among kings.

Hearing these words Vashishta the great souled, Sumantra entered the gynaeceum along with Dasaratha, the tiger among kings.

[Verse Locator](#)

तं तु पूर्वोदितं वृद्धं द्वारस्था राजसम्मतम् ॥ २-१४-४४
न शेकुरभिसंरोद्धुं राज्ञः प्रयचिकीर्ष्वः ।

44. **dvaarasthaaH** = The doormen; **priyachikiirshhavaH** = who were wishing to do kindness ; **raajJNaH** = to king; **na shekuH** = could not; **abhisamroddum** = obstruct; **tamtu** = him; **p uurvoditam** = who came before hand; **vR^iddham** = who was senior; **raaja sammatam** = who was esteemed by the king.

The doormen , who were wishing to do kindness to king, could not obstruct Sumantra, who came before hand who was senior and who was highly esteemed by the king.

[Verse Locator](#)

स सवीपस्थितो राजस्तामवस्थामज्जीवान् ॥ २-१४-४५
वाग्भिः परमतुष्टाभिरभिष्टोतुं प्रचक्रमे ।

45. **samiipasthitaH** = standing besides; **raajJNaH** = the king; ; **ajajJNivaan** = ignorant of; **taam** = that; **avasthaam** = situation; **saH** = he; **p achakrame** = started; **abhishhTotum** = prai sing; ; **tushhTaabhiH** = with very pleasing; **vagbhiH** = words.

Standing besides the king and ignorant of that situation, Sumantra started praising the king with very pleasing words.

[Verse Locator](#)

ततः सूतो यथाकालं पार्थिवस्य निवेशने ॥ २-१४-४६

सुमन्त्रः प्राञ्जलिर्भूत्वा तुष्टाव जगतीपतिम् ।

46. tataH = Afterwards; sumant raH = Sumantra; suutaH = the charioteer; bhuutraa = befittingly; niveshane = i n gynaeceum; paarthivasya = of the king ; tushhTaava = enlogised; jagatiipatim = the king; yathaakaalam = according to the moment suitable.

Sumantra, standing with joined palms in the gynaeceum of the king, eulogised the king according to the appropriate moment as follows.

[Verse Locator](#)

यथा नन्दति तेजस्वी सागरो भास्करोदये ।

प्रीतह् प्रीतेन मनसा तथानन्दघनः स्वतः ॥ २-१४-४७

47. yatha = How; tejasvii = the splendid ; saagaraH = ocean; nandati = gladdens; bhaskarodaye = at the time of sunrise; tathaa = so; aananda ghanaH = you filled with delight; svataH = by nature; priitaH = gladden (us); manasaa = with your mind; priitena = delighted.

"How the splendid ocean gladdens at the time of sunrise, so do you by nature filled with delight, gladden us with your delighted mind."

[Verse Locator](#)

इन्द्रमस्यां तु वेळायामभितुष्टाव मातलिः ॥ २-१४-४८

सोऽजयद्भानवान्सर्वास्तथा त्वां बोधयाम्यहम् ।

48. asyaam veLaayaam = At this very hour; maataliH = Matali(Indra's charioteer)abhitushhTaava = praised; indram = Indra; saH = that Indra; ajayat = conquered ; sarvaan = all; daanavaan = the demons; tathaa = this; aham = I; bodhayaami = am awakening; tvaam = you.

"At the very hour of sunrise, Matali (Indra's charioteer)praised Indra and the latter conquered all the demons. In the same manner, I am awakening you."

[Verse Locator](#)

वेदाः सहाङ्गविद्याश्च यथाह्यात्मभुवम् विभुम् ॥ २-१४-४९

ब्रह्माणम् बोधयन्त्यद्य तथा त्वां बोधयाम्यहम् ।

49. tathaa = So; aham = I; bodhayaami = am awakening; tvaam = you; adya = now; yathaa = as ; vedaaH = vedas; sahaaNga vidyaaH = along with the knowledge of limbs of the body; bodhayanti = guide** vibhum = Lord; brahmaaNam = Brahma; aatma ; bhuvam = self born

"As Vedas along with the knowledge of the limbs of the body guide Lord Brahma (the creator) who is self born, so am I awakening you now."

Brahma derives his knowledge of objects to be evolved at the beginning of creation from the Vedas.

[Verse Locator](#)

आदित्यः सह चन्द्रेण यथा भूतधरां शुभाम् ॥ २-१४-५०

बोधयत्यद्य पृथिवीं तथा त्वाम् बोधयाम्यहम् ।

50. yathaa = Even as aadityaH = sun; sahachandreNa = along with moon ; bodhayati = awaken; shubhaam = the beautiful; pR^ithiviim = earth; bhuutadharaam = which sustains the ; living beings; tathaa = so; aham = I; bodhayaami = am awakening ; tvaam = you."

"Even as the sun along with the moon awaken the beautiful earth which sustains the beings so, am I awakening you."

[Verse Locator](#)

उत्तिष्ठाशु महाराज कृतकौतुकमङ्गलः ॥ २-१४-५१
विराजमानो वपुषा मेरोरिव दिवाकरः ।

51. mahaaraaja = Oh; Majesty!; u ttishhThaH = raise up; divaakaraH iva = like a sun ;
; meroH = from mount Meru; vapushhaa = with body; viraaajamaanaH = shining brilliantly;
kR^ita kantuka ; maN^gaLaH = and dressed suitably for the auspicious ceremony.

"Having dressed suitably for the auspicious ceremony and shining brightly with you personality, raise up. Oh, Majesty, like the sun from mount Meru."

[Verse Locator](#)

सोमसूर्यो च काकुत्थस शिववैश्रवणावपि ॥ २-१४-५२
वरुणाश्छग्निरिन्द्रश्च विजयं प्रदिशन्तु ते ।

52. kaakutthsa = Oh; Dasarath a born in kakutsa dynasty! soma suuryoncha = Sun and
the moon; shiva vaishravaNaavapi = Shiva and Kubera; varuNaH = varuna; agniH =
Agni; indraHcha = a nd Indra; pradishantu = bestow; te = you; vijayam = victory!

"Oh, Dasaratha born in Kakutsa dynasty! May the Gods -Sun and the Moon Shiva and
Kubera, Varuna, Agni and Indra bestow you victory!"

[Verse Locator](#)

गता भगवती रात्रिः कृतकृत्य मिदं तव ॥ २-१४-५३
बुद्ध्यस्व सृपशार्दूल कुरु कार्यमनन्तरम् ।
उदतिष्ठत रामस्य समग्रमभिषेचन्म् ॥ २-१४-५४

58. mahiipatiH = King Dasaratha; iti = thus; shrutvaa = hearing; tasya vachaH = his
words; arthavat = which were meaningful; saantva puurvamiva = and which were very
soothing ; abhyakiiryata = was surrounded ; shokena = with grief; bhuumya eva = once more.

"Oh, the best of the kings ! The holy night has gone by. Know what has been done and do
what has to be done. All the requirements for Rama's coronation is kept ready" .

[Verse Locator](#)

पौरजानपदैश्चापि नैगमैश्च कृताञ्जलिः ।
स्वयं वसिष्ठो भगवान् ब्राह्मणैः सह तिष्ठति ॥ २-१४-५५

55. bhagavaan = The venerable; vasishhThaH = Vasishta; svayam = hi mself
; tishhThati = stands; bhaahmaNaiH scha = along with brahmanas; kR^itaaJNjaliH = being
saluted with joined palms by; paura jaanapadaishchaapi = citizens and village
folks; naigamaishcha = and merchants.

"The venerable Vashishta himself stands waiting at the gate along with brahmanas, being
saluted saluted with joined palms by citizens, village folk and merchants."

[Verse Locator](#)

क्षिप्रमाञ्ज्यतां राजन् राघवस्याभिषेचन्म् ।
यथा ह्यपालाः पशवो यथा सेना ह्यानायका ॥ २-१४-५६

यथा च्द्रं विना रात्रिर्यथा गावो विना वृषम् ।

एवं हि भविता राष्ट्रं यत्र राजा न दृश्यते ॥ २-१४-५७

56;57. **raajan** = Oh; king!; **aajJNaapyat aam** = Give orders ; **kshhipram** = quickly ; **raaghavasya** = for Rama's; **abhishhechanam** = coronation ceremony; **raashhTram** = a state; **yatra** = in which; **raajaa** = a king; **na dR^ishyate** = is not seen; **evam** = thus; **bhavitaahi** = indeed becomes ; **yathaa** = how; **pashavaH** = cattle is ; **apaalaaH** = without herdsman; **yathaa** = how; **senaa** = army is; **anaayakaH** ; without commander; **yathaa** = how; **raatriH** = night is; **chandram vinaa** = without moon; **yathaa** = how; **gavaaH** = cows are; **vR^ishham vinaa** = without bull.

"Oh king! Give orders quickly for Rama's coronation ceremony. A kingdom without a king is like cattle without a herdsman, army without a commander, night without the moon and cows without a bull."

[Verse Locator](#)

इति तस्य वचः श्रुत्वा सान्त्वपूर्वमिवार्थवत् ।

अभ्यकीर्यत शोकेन भूय एव महीपतिः ॥ २-१४-५८

58. **mahiipatiH** = King Dasaratha; **iti** = thus; **shrutvaa** = hearing; **tasya vachaH** = his words; **arthavat** = which were meaningful; **saantva puurvamiva** = and which were very soothing ; **abhyakiiryata** = was surrounded ; **shokena** = with grief; **bhuumya eva** = once more.

King Dasaratha hearing his words which were soothing and meaningful, was surrounded with grief once more.

[Verse Locator](#)

ततः स राजा तम् सूतम् सन्न हर्षः सुतम् प्रति ।

शोक आरक्त ईक्षणः श्रीमान् उद्वीक्ष्य उवाच धार्मिकः ॥ २-१४ ५९

वाक्यैस्तु खलु मर्माणि मम भूयो निकृन्तसि ।

59. **saH raajaa** = That king ; **dhaarmikaH** = who was pious; **shriimaan** = and glorious; **sannaharshha** = having lost joy; **sutam prati** = about his son; **udvuikshhya** = looked up; **shoka raktekshhaNaH** = with burning red eyes ; **uvaacha** = spoke; **tam suutam** = to that charioteer; **nikR^intasi** = "You are chopping off; **mama** = my; **marmaaNi** = vitals; **bhuuyaH eva** = further; **vaakyaiH** = with words"

That king who was pious and glorious, having lost joy about his son, looked up with sorrowful red eyes and spoke those to Sumantra. "You are chopping off my vitals further more, with your words!."

[Verse Locator](#)

सुमन्त्रः करुणम् श्रुत्वा दृष्ट्वा दीनम् च पार्थिवम् ॥ २-१४-६०

प्रगृहीत अन्जलिः किञ्चित् तस्मात् देशात् अपाक्रमन् ।

60. **sumantraH** = Sumantra; **srutva a** = hearing; **karuNam** = mournful words; **dR^ishhTvaacha** = and seeing ; **diinam** = depressed; **paarthivam** = king; **pragR^i hiitaaJNjaliH** = taken upon himself the joined palms; **apaakramat** = slipped away; **kiNchit** = a little; **tasmaat deshaat** = from that place.

Sumantra, after seeing the depressed king and hearing mournful words, joined palms with salutation and slipped away to a distance from that place.

[Verse Locator](#)

यदा वक्तुम् स्वयम् दैन्यान् न शशाक मही पतिः ॥ २-१४-६१

तदा सुमन्त्रम् मन्त्रज्ञा कैकेयी प्रत्युवाच ह ।

61. yadaa = when; mahiipati H = the king; na shashaaka = could not; vaktum = say; svayam = himself; dainyaat = due to depression; tadaa = then; kaikeyi = Kaikeyi; mantraJJNaa = who is experienced in fore-thoughts; pratyuvaachaha = replied; sumantram = to Sumantra.

Dasaratha could not say any thing himself because of depression. Then, Kaikeyi who is experienced in fore-thoughts, spoke thus to Sumantra.

[Verse Locator](#)

सुमन्त्र राजा रजनीं रामहर्षसमुत्सुकः ॥ २-१४-६२

प्रजागरपरिश्रान्तो निद्रावशमुपेयुवान् ।

62. sumantra = Oh; Sumantra! raajaa = The king; raama harshha samutsakah = getting emotional by the joy related to Rama; prajaagaraparishraantaH = was tired of awakening; rajaniim = the whole night; upeyivaam = got; nidraavasham = subjected to sleep.

"Oh Sumantra! The king, being smitten by emotional joy in relation to Rama, who tired of awakening the whole night and got subjected to sleep"

[Verse Locator](#)

तद्गच्छ त्वरितं सूत राजपुत्रं यशस्विनम् ॥ २-१४-६३

राममानय भद्रं ते नात्र कार्या विचारणा ।

63. suuta = Oh; sumantra!; tat = Hence; tvaritam = quickly; gachchha = proceed; aanaya = to bring; raamam = Rama; yashasvinam = the glorious; raajaputram = prince; bhadram = blessedness ; te = to you; na kaaryaa = do not form; vichaara Naa = hesitation; atra = in the matter.

"Oh, Sumantra! Hence, quickly go and bring the glorious prince Rama. Blessedness to you! Do not have any hesitation in this matter. "

[Verse Locator](#)

स मन्यमानः कल्याणम् हृदयेन नन्नन्ध च ॥ २-१४-६४

निर्जगाम च संप्रीत्या त्वरितो राजशासनात् ।

64. saH = He; manyamaanaH = was thinking; kalyaanam = of auspicious occasion; hR^idayena = in heart; nanandacha = and rejoiced; sampriityaa = With pleasure; nirjagaama = he started; tvaritaH = hurriedly; raaja shaasanaat = by the orders of the king.

"He was thinking of that auspicious occasion in heart and rejoiced. With pleasure, he set out, by the orders of the king."

[Verse Locator](#)

सुमन्त्रश्चिन्तयामास त्वरितं चोदितस्तया ॥ २-१४-६५

व्यक्तं रामोऽभिषेकार्थमिहायास्यति धर्मवित् ।

65. chiditaH = Instigated; tayaa = by her; sumantraH = Sumantra; chintayaamaasa = thought(thus); raamaH = Rama; dharmavit = the righteous; aayaasya = will come ; iha = here; abhishhekaarthan = for coronation; vyaktam = certainly.

Instigated by her, Sumantra thought that the righteous Rama would come there certainly for coronation.

[Verse Locator](#)

इति सूतो मतिं कृत्वा हर्षेण महता वृतः ॥ २-१४-६६
निर्जगाम महाबाहो राघवस्य दिदृक्षया ।

66. suutaH = Sumantra; iti = thus; matimkR^itvaa = thinking ; mahataa harshheNa = in great joy; nirjagaama = set out; didR^ikshhayaa = with desire to see; raaghavasya = Rama; mahaabaaho = the long armed

Sumantra thus thinking and dwelling in a great joy, set out with a desire to see the long armed Rama

[Verse Locator](#)

सागरहृदसंकाशात्सुमन्त्रोऽन्तःपुराच्छुभात् ॥ २-१४-६७
निष्क्रम्य जनसंबाधं ददर्श द्वारमग्रतः ।

67. sumantraH = Sumantra; nishhkramya = coming out; antaHpuraat = of gynaeceum; shubhaat = splendid; saagrahrada sankashaat = like a pool in the sea; dadarsha = saw; dvaaram = the gate; jana sambaadhaam = looking congested; with men; agrahataH = in front.

Sumantra coming out of gynaeceum which looked like a splendid pool in the sea, saw the gate being congested with throngs of people.

[Verse Locator](#)

ततः पुरस्तत्सासा विनिर्गतो ।
महीपतीन् द्वारगतो विलोकयन् ।
ददर्श पौरान् विविधान्महाधना ।
नृपस्थितान् द्वारमुपेत्य विष्टान् ॥ २-१४-६८

68. tatah = Afterwards; vinirgataH = going out; purastaat = further on; dvaaragataH = approached the entrance; vilokayan = by seeing; dvaaram = the gate; upetya = come nearer; dadarsha = saw; mahiipatiim = kings; vishhTitaam = stationed; mahaadhanaan = very rich; pauraan = citizens; upasthitaan = having arrived.

Afterwards, proceeding further on, he saw near the gate some kings stationed there and very rich citizens having arrived there.

॥ इत्यार्षे श्रीमद्रामायने आदिकाव्ये अयोध्याकान्दे चतुर्दशः सर्गः ॥

Thus completes fourteenth chapter of Ayodhya kanda in Srimad Ramayana , the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 15

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Introduction

In this chapter, Sumantra enters the royal court and observes all the arrangements made for the coronation of Sri Rama. Ordered by Dasaratha to fetch Sri Rama, he enters the mighty building of Sri Rama.

[Verse Locator](#)

ते तु ताम् रजनीम् उष्य ब्राह्मणा वेद पारगाः ।
उपतस्थुर् उपस्थानम् सह राज पुरोहिताः ॥ २-१५-१

1. te = these; brahmaNaaH = brahmanas; vedapaaragaaH = skilled in vedas; ushhya = stayed; taam rajiniim = for whole night; upatasthuH = and arrived; upasthaanam = at nearby place; saha raaja purohitaH = along with royal priest; Vasista.

Those brahmans skilled in Vedas stayed there all the night and arrived at a nearby place along with the royal priest, Vashishta.

[Verse Locator](#)

अमात्या बल मुख्याः च मुख्या ये निगमस्य च ।
राघवस्य अभिषेक अर्थे प्रीयमाणाः तु समाताः ॥ २-१५-२

2. amaatyaaH = ministers; balamukhyaasheha = army chiefs; ye = which; mukyaaH = prominent leaders; nigamasya = of the city (those people); samgataaH = assembled; priyamaaNaaH = welcoming; abhishhekaarthe = cause of Rama's coronation.

Ministers, army chiefs, prominent leaders of the city assembled there, welcoming the cause of Rama's coronation.

[Verse Locator](#)

उदिते विमले सूर्ये पुष्ये च अभ्यागते अहनि ।
अभिषेकाय रामस्य द्विज इन्द्रैः उपकल्पितम् ॥ २-१५-३
कान्चना जल कुम्भाः च भद्र पीठम् स्वलम्बन्तम् ।

3. raamasya = Rama's; abhishhekaaya = coronation; upakalpita = arranged by; dvijendraiH = the best of brahmanas; udite = after rising; suurye = of sun; vimale = clearly; abhyaagate = on arrival of ; pushhyecha = pushyami star; praapte = and after arrival of; raamasya = Rama's; janma = birth; sthite = position; karkatakalagne = of auspicious time of cancer.

The best of brahmanas were prepared to do Rama's coronation in day-time after the sun rises clearly at the arrival of Pushya star and on arrival of Rama's auspicious birth time of Cancer.

[Verse Locator](#)

काञ्चना जलकुमाभश्च भद्रपीठं स्वलङ्कृतम् ॥ २-१५-४

रथश्च सम्यगा स्तीर्णोभास्वता व्याग्रचर्मणा ।

4. kaaJNchanaa = golden; jala kumbhaasheha = water pots; svaNaNkR^itam = well decorated; bhadrapiiitham = throne; rathashcha = and the chariot; aastiirNaH = covered by; bhaaasvataa = shining; vyaaghracharmaNaa = tiger-skin.

Golden water-pots, well-decorated throne and chariot covered well by shining tiger-skin were impressive.

[Verse Locator](#)

गङ्गायमुनयोः पुण्यात्सङ्गमादाहतं जलम् ॥ २-१५-५

याश्चान्याः सरितः पुण्या ह्रदाः कूपाः सरांसि च ।

प्राग्वाहाश्चोर्ध्ववाहाश्च तिर्यग्वाहा स्समाहिताः ॥ २-१५-६

ताभ्यश्चैवाहतं तो यं समुद्रेभ्यश्च सर्वशः ।

5;6. jalam = water; aahR^itam = brought from; puNyaat = auspicious; gangaayammayoH saN^gaat = conjunction of ganga and yamuna rivers; yaaH = which; anyaaH = other; saritaH = rivers(from them); hradaaH = lakes; kuupaaH = wells; saraamsicha = ponds; pragvaahaaH = those flowing upwards; tiryagvaahaaH = those flowing crossward; samaahitaaH = from those which joined together; taabhyaH cha = from them; samudrebhyaH cha = and from oceans; sarvashaH = from all sides; toyam = water; ahR^itam = was brought.

Water was brought from auspicious conjunction of rivers ganga and Yamuna, from other rivers, lakes, wells, ponds, from streams flowing eastwards, from streams which joined together and from oceans in all sides.

[Verse Locator](#)

सलाजाः क्षीरिभिश्छन्ना घटाः काञ्चनराजताः ॥ २-१५-७

पद्मोत्पलयुता भान्ति पूर्णाः परमवारिणा ।

7. kaaN^chana raajataaH = gold and silver; ghataaH = pots; puurNaaH = filled with; paramavaariNaa = excellent water; salaajaaH = together with popped grain; chhannaaH = covered by; kshiiribhiH = milky sapped leaves; padmotpalayutaaH = along; with lotuses and water lilies; bhaanti = were shining.

Gold and silver pots filled with best water together with popped grain and covered by milky sapped leaves, lotuses and water-lilies were shining there.

[Verse Locator](#)

क्षौद्रं दधि घृतं लाजा दर्भाः सुमनसः पयः ॥ २-१५-८

वेश्याश्चैव शुभाचाराः सर्वाभरणभूषिताः ।

8. kshaudram = honey; dadhi = curd; ghR^itam = clarified butter; laajaaH = popped grain; darbhaaH = sacred grass; sumanasaH = flowers; payaH = milk(were glimmering); veshyaaHcha eva = as also harlots; shubhaachaaraaH = with good customs;sarvaabhara Na bhuushhitaaH = and adorned with all types of ornaments.

Honey, curd, clarified butter popped grain, sacred grass, flowers and milk were kept ready. Harlots adorned with all types of ornaments were also glimmering there.

[Verse Locator](#)

चन्द्रांशुविकचप्रख्यं काञ्चनं रत्नभूषितम् ॥ २-१५-९

सज्जं तिष्ठति रामस्य वालव्यजनमुत्तमम् ।

9. raamasya = Rama's; uttamam = excellent; vaalavyajanam = fly-flapper; chandraanshu vikachaprakhyam = like spread-out rays of moon; kaanchanam - made with gold; ratna bhuushhitam = adorned with diamonds; tishhTati = was kept; sajjam = ready.

An excellent fly-flopper which was like spread-out rays of moon, made of gold, adorned with diamonds was kept ready for Rama.

[Verse Locator](#)

चन्द्रमण्डलसम्काशमातपत्रं च पाण्डुरम् ॥ २-१५-१०

सज्जं द्युतिकरं श्रीमदभिषेकपुरस्कृतम् ।

10. paaN^Duram = white; aatapatramcha = umbrella also; chandramN^dalasankaasham = equal to circular moon dyutikaram = which was shining; shriimat = which was beautiful; abhishhekapuraskR^itam = which was kept in advance for the occasion of coronation; sajjam = was ready.

A white umbrella like circular moon, which was kept in advance for the occasion of coronation was also kept ready.

[Verse Locator](#)

पाण्डुरश्च वृषः सज्जः पाण्डुरोऽस्वश्च सुस्थितः ॥ २-१५-११

प्रसृतश्च गजः श्रीमानौपवाहः प्रतीक्षते ।

11. paaN^DuraH = white; vR^ishhaH cha = bull also; sajjaH = was ready; paaN^DuraH = white; ashvaH cha = horse also; susthitaH = was in well established position; gajaH cha = elephant also; prasR^itaH = which was mighty; shriimaan = which was beautiful; oupaaahyaH = which was fit to be mounted by kings; pratiikshhate = was waiting.

A white bull, a white horse a mighty and beautiful elephant which was fit to be mounted by kings were readily waiting.

[Verse Locator](#)

अष्टौ च कन्या माङ्गल्याः सर्वाभरणभूषिताः ॥ २-१५-१२

वादित्राणि च सर्वाणि वन्दिनश्च तथापरे ।

12. ashhTau = eight; maaN^galyaaH = auspicious; kanyaaH = virgins; sarvaabharaNa bhuushhitaH = adorned with all types of ornaments; sarvaaNi = all types of; vaaditraaNi = musical instruments; vandinaH cha = panegyrishts; tathaa = and; pare = others; (were waiting)

Eight auspicious virgins adorned all types of ornaments, various types of musical instruments, panegyrist and others were also waiting.

[Verse Locator](#)

इक्ष्वाकूणां यथा राज्ये संभ्रियेताभिषेचनम् ॥ २-१५-१३

तथाजातीयमादाय राजपुत्राभिषेचन्म् ।

ते राजवचनान्तरं समवेता महीपतिम् ॥ २-१५-१४

अपश्यन्तोऽब्रुवन् को बु राज्ञोः प्रतिपादयेत् ।

13;14. te = they; samavetaaH = who gathered; tatra = there; aadaaya = getting; raajaputraabhishhechanam = the things required for coronation ceremony; raaja vachanaat = as per instructions of king; tathaaजातीयam = of such a kind; abhishhechanam = of

things required for coronation; **yathaa** = as;sambhriyeta = collected; **raajye** = in kingdom; **ikshhvakuuNaam** = of Ikshhvakuu dynasty; **apashyamtaH** = could not see; **mahiipatim** = the kings; **abruvam** = spoke; **kaH nu** = who; **pratipaadayet** = will inform; **raajJNo** = the king; **naH** = about us.

The people who gathered there after getting the things required as per orders of king for coronation ceremony to be held in a kingdom of Ikshhvakuu dynasty, could not sight the king and discussed among themselves about how to inform the king regarding their arrival.

[Verse Locator](#)

न पश्यामश्च राजानमुदितश्च दिवाकरः ॥ २-१५-१५

यौवराज्याभिषेकश्च सज्जो रामस्य धीमतः ।

15. **nacha pashyaamaH** = (we are) not seeing; **raajaanam** = the king; **divaakaraH cha** = the sun also; **uditahH** = has risen; **dhiimataH** = the wise; **raamasya** = Rama's **yauvaraajyaabhishhekaH cha** = crowing ceremony also; **sajjaH** - is ready.

" The king is not being seen. The sun has risen. Everything is ready for the coronation of Rama, the wise".

[Verse Locator](#)

इति तेषु ब्रुवाणेषु सार्वभौमान् महीपतीन् ॥ २-१५-१६

अब्रवीत्तानिदं सर्वान्सुमन्त्रो राजसत्कृतः ।

16. **teshhu bruvaaNeshu** = while they were speaking; **iti** = thus; **sumantraH** = sumantra; **raaja satkR^itaH** = who is well respected by king; **abraviit** = spoke; **idam** = these words; **taan mahiipatiin** = to those kings; **sarvaan saarvaabhaumaan** = who belong to all countries entirely.

Sumantra, who received good respect from Dasaratha, heard them thus speaking and addressed those kings, who came from different countries.

[Verse Locator](#)

रामः च सम्यग् आस्तीर्णो भास्वरा व्याघ्र चर्मणा ॥ २-१५-१७

गङ्गा यमुनयोह् पुण्यात् समामात् आहन्तम् जलम् ।

17. **aham** = I; **prasthitaH asmi** = am going on journey; **tvarayaa** = quickly; **raamam** = to Rama; **niyogena** = as per orders of; **raajJNaH** = king; **bhavantutuH** = but you are; **puujyaaH** = worthy of worship; **raajJNaH** = to king; **raamasyacha visheshhataH** = and in particular to Rama.

"I am going to Rama quickly as per king's directions. But, you are all worthy of worship by Dasaratha and by Rama in particular."

[Verse Locator](#)

अयं पृच्छामि वचनात् सुखमायुष्मतामहम् ॥ २-१५-१८

राज्ञः संप्रतिबुद्धस्य चानागमनकारणम् ।

18. **aayam aham** = this I; **pR^ichchhaami** = shall ask; **vachanaat** = as word; **aayushhmataam** = if you who are long- lived; **sukham** = about well being; **raajJNaH** = of king; **sam pratibuddhasya** = who is now awake; **anaagamana kaaraaNam cha** = and about the reason of not coming.

"I shall ask as your word about the well-being of king who is now awake and also about the reason of his not coming here."

[Verse Locator](#)

इत्युक्त्वान्तःपुरद्वारमाजगाम पुराणवित् ॥ २-१५-१९

सदासक्तं च तद्वेश्म सुमन्त्रः प्रविवेश ह ।

19. **sumantra** = Sumantra; **puraaNavit** = knower of sacred works; **iti** = thus; **uktvaa** = spoke; **aajagaama** = approached; **antaHpura dvaaram** = entrance of royal palace; **praviveshaH** = entered; **tat** = that; **vesham** = house; **saktam** = which is kept close; **sadaa** = always.

That Sumantra, knower of sacred works spoke thus, approached entrance of royal palace and entered the inner quarters which is always kept closed.

[Verse Locator](#)

तुष्टावास्य तदा वंशं प्रविश्य स विशां पतेः ॥ २-१५-२०

शयनीयं नरेन्द्रस्य तदसाद्य व्यतिष्ठत ।

20. **tadaa** = then; **saH** = he; **pravishya** = entered; **tushhTaava** = praised; **asya** = this; **vishaampateH** = kings's vamsham = dynasty; **aasaadya** = approached; **narendrasya tat shayaniyam** = that king's bedroom; **vyatishhTat** = stood at a distance.

He entered the inner quarters and praised the king's dynasty. He approached the royal bedroom and stood there at a distance.

[Verse Locator](#)

सोऽत्यासाद्य तु तद्वेश्म तिरस्करिणि मन्त्रा ॥ २-१५-२१

आशीर्भिर्गुणयुक्ताभिरभितुष्टाव राघवम् ।

21. **saH** = he; **aasaadya** = approached; **veshma** = bed room; **tiraskariNimantaraa** = as nearere to the curtain; **abhitushhTaava** = praised; **raaghavam** = Dasaratha; **aashiirbhiH** with blessings; **guNa yuktaabhiH** = countaining qualities.

He entered the bedroom, approached nearer to the curtain there and praised Dasaratha's qualities with blessings.

[Verse Locator](#)

सोमसूर्यो च काकुत्स्थ शिववैश्रवणावपि ॥ २-१५-२२

वरुणश्चग्निरिन्द्रश्च विजयम् प्रदिशन्तु ते ।

22. **kaakutthsa** = oh; **king Dasaratha!** **soma suuryau** = moon and sund; **shivavyashravaNau api** = shiva and kubera; **varuNaH cha** = Varuna; **agniH** = Agni; **indraH cha** = Indra; **pradishantute** = grant; **vijayam** = victory; **te** = to you.

"Oh, king Dasaratha! Let sun and the moon, guardians of the world like Shiva and Kubera, Varuna, Agni and Indra grant victory to you!"

[Verse Locator](#)

गता भगवती रात्रिरः शिवमुपस्थितम् ॥ २-१५-२३

बुद्ध्यस्व नृपशार्दूल कुरु कार्यमनन्तरम् ।

23. **nR^ipashaarduula** = oh; **the best of kings!** **bhagavatii** = the venerable; **raatriH** = night; **gataa** = has gone; **shivam** = the auspicious; **ahaH** = day; **upasthitam** = has come; **buddhyasya** = wake up; **kuru** = do; **kaaryam** = whatever to be done; **anantaram** = thereafter.

"Oh, the best of kings! The venerable night has gone. The auspicious day has come. Wake up and do whatever needs to be done thereafter."

ब्राह्मणा बलमुख्याश्च नैगमाश्चागता नृप ॥ २-१५-२४

दर्शनम् प्रतिकाङ्क्षन्ते प्रतिबुद्ध्यस्व राघव ।

24. raaghava nR^ipa = oh; king born in Raghu dynasty ! braahmaNaaH cha = chiefs of armed forces; nygamaaH cha = and traders; aagataaH = have come; pratikaaN^akshhante = willing; darshanam = to see; paratibuddhyasya = wake up!

"Oh, king Dasaratha ! Brahmanas, chiefs of armed forces and traders are waiting to see you. Please wake up."

[Verse Locator](#)

स्तुवन्तं तम् तदा सूतं सुमन्त्रं मन्त्रकोविदम् ॥ २-१५-२५

प्रतिबुद्ध्य ततो राजा इदं वचनमब्रवीत् ।

25. tataH thereafter; raajaa = king Dasaratha; pratibuddhya woke up; abraviit = and spoke; idam vachanam = these words; sumantram = to Sumantra; tadaa = then; stuvantam = enlogising; mantrakovidam = skilled in giving advice; suutam = charioteer.

Then, Dasaratha woke up and spoke these words to Sumantra, who was eulogising him, who was skilled in giving advice and who was his charioteer.

[Verse Locator](#)

राममानय सूतेति यदस्यभिहितो/अनया ॥ २-१५-२६

किमिदं कारणम् येन ममाज्ञा प्रतिहन्यते ।

26. suuta = oh; the charioteer! kim = what is; idam kaaraNam = this reason; yena by which; mama aajJNaa = my order; pratihamyate = is being rejected; yat abhihitaH api = eventhough you were told; anaya = to bring; raamam = Rama.

"Why have you not followed my orders even though you were asked by her to bring Rama."

[Verse Locator](#)

न चैव सम्प्रसुप्तोऽहमानयेहाशु राघवम् ॥ २-१५-२७

इति राजा दशरथः सूतं तत्रान्वशात्पुनः ।

27. raajaa dasharathaH = king Dasaratha; anvashaat = ordered; suutam = charioteer; tatra = there; punaH = again; iti = thus; aham nacha eva samprasupataH = "I am not sleeping; aanaya = bring; raamam = Rama; iha = here; aashu = soon.

King Dasaratha ordered that charioteer there again thus - " I am not sleeping. Bring Rama here soon".

[Verse Locator](#)

स राजवचनं श्रुत्वा शिरसा प्रतिपूज्य तम् ॥ २-१५-२८

निर्जगम नृपावासान्मन्यमानः प्रियं महत् ।

28. saH - he; shrutvaa - listened to; raajavachanam = king's words; pratipuuja = paid respect; tam = to him; shirasaa = with head; manyamaanaH = thinking of; mahat = abundant; priyam = goodness; nirjagaama = came out; nR^ipaavaasaat = from king's house.

He listened to king's words, bowed his head in salutation to him, thought for goodness of king, and came out of the king's palace.

[Verse Locator](#)

प्रसन्नो राजमार्गं च पताकाध्वजशोभितम् ॥ २-१५-२९

हृष्टः प्रमुदितः सूतो जगामाशु विलोकयन् ।

29. suutaH = the charioteer placid; prasannaH = became placeid; jagaama = went; hR^ishhTaH = rejoiced; pramuditaH = with pleasure; vilokayan = seeing; raajamaargamcha = royal roads; pataakaadhvaja shobhitam = adorned with flags and banners.

That Sumantra with placid mind, went happily seeing the royal roads adorned with flags and banners.

[Verse Locator](#)

स सूतस्तत्र शुश्राव रामाधिकरणाः कथाः ॥ २-१५-३०

अभिषेचनसंयुक्तास्सर्वलोकस्य हृष्टवत् ।

30. suutaH = that charioteer; shushraava = heard; kathaaH = conversatious; raamadhikaraNaaH = about Rama; abhishechana samyuktaaH and Rama's coronation; sarvalokasya = of all people; hR^ishhTavat = who were joyful.

Sumantra heard the words pertaining to Rama and Rama's coronation spoken together by joyful people there.

[Verse Locator](#)

ततो ददर्श रुचिरं कैलासशिखरप्रभम् ॥ २-१५-३१

रामवेश्म सुमन्त्रस्तु शक्रवेश्मसमप्रभम् ।

31. tataH = then; sumantraH tu = Sumantra; dadarshha = saw; raamaveshma = Rama's palace; ruchiram = which ws lovely; kailaasa sikharaprabham = shining like top of a mountain; shakra veshma samaprabham = radiant like Indra's palace.

Then, Sumantra saw Rama's palace which was lovely shining like top of a mountain and radiant like Indra's palace.

[Verse Locator](#)

महाकवाटपिहितं वितर्दिशतशोभितम् ॥ २-१५-३२

काञ्चनप्रतिमैकाग्रं मणिविद्रुमतोरणम् ।

शारदाभ्रघनप्रख्यं दीप्तं मेरुगुहोपमम् ॥ २-१५-३३

मणिभिर्वरमाल्यानां सुमहद्भिरलंकृतम् ।

मुक्तामणिभिराकीर्णं चन्धनागुरुभूषितम् ॥ २-१५-३४

गन्धान्मनोज्ञान् विसृजद्भार्दुरं शिखरं यथा ।

सारसैश्च मयूरैश्च विनदद्भिरविराजितम् ॥ २-१५-३५

सुकृतेहामृगाकीर्णं सुकीर्णं भक्तिभिस्तथा ।

मन्श्चक्षुश्च भूतानामाददत्तिग्मतेजसा ॥ २-१५-३६

चन्द्रभास्करसंकाशम् कुबेरभवनोपमम् ।

महेन्द्रधामप्रतिमं नानापक्षिसमाकुलम् ॥ २-१५-३७

मेरुशृङ्गसमम् सूतो रामवेश्म ददर्श ह ।

उपस्थितैः समाकीर्णम् जनैरञ्जलिकारिभिः ॥ २-१५-३८

उपादाय समाक्रान्तैस्तथा जानपदैर्जनैः ।

रामाभिषेकसुमुखैरुन्मुखैः समलम्कृतम् ॥ २-१५-३९

महामेघसमप्रख्यमुदग्रं सुविभूषितम् ।

नानारत्नसमाकीर्णं कुब्जकैरातकावृतम् ॥ २-१५-४०

32;33;34;35;36;37;38;39;40. suutaH = Sumantra; dadarshaH = saw; raamaveshma = Rama's house; mahaakavaata pihitam = with large doors; vitardhishata shobhitam = adorned; with hundreds of raised; quadrangular seats; kaan^chana pratimaikaagram = having a summit embedded with golden idols; maNividruma toranam = with festooned decorations over doorways with gems and corals; sharadaabhraghanaprakhyam = with brilliance like autumnal cloud; diiptam - shining; meruguhopamam - like vace of Meru mountain; alankR^itam = adorned withmaNibhiH = precious stones; sumadbhiH = with large; ramaalyaanaam = - best of garlands; aakiirNam = abundantly seathered ; muktaamaNibhiH = pearls; chandanaagurubhuushhitam = decorated with sandal and aloe woods; visR^ijat = spreading out; manojJNaan = beautiful; gandhaan = smalls; saarasaiH = with cranes; mayuuraishcha = and with peacocks; vinadadbhiH = singing; viraajitam = was illuminated; sukR^itehaa mR^igaakiirNam = surrounded by well-arranged wolves; tathaa = and; sukiirNam = well place; bhaktibhiH = sculptures; aadadat = attracting; manaH minds; chakshhushcha = and eyes; bhuutaanaam = of living beings; chandrabhaaskaraa sankasham = equal to sun and the moon; kubera bhavanopamana = like palace of kubera; mahendra chaama pratimam = equal to house of Indra; nanaapakshhisamaakulam = full of various kinds of birds; marushR^ingasamam = equal to Meru mountain; samaakiirNam = over spread; janaiH = by people upasthitaiH = who arrived; an^jalikaaribhiH = with joined palms;tatha = and upadaaya = taking gifts and the like; jaanapadaiH = rural folk; raamaabhishheka sumukhaiH = favouring Rama's coronation; unmkhaiH = eagerly waiting; alankR^itam = decorated; udagram = elevated; mahaameghasamaprakhyam = like great clouds; suvibhuushhitam = adorned with ; naanaaratnasamaakiirNam = various diamonds spread all over; kubja kairaavakaavR^itam = with hunch backed servants and servant of kirata tribe moving around.

Rama's palace was beautiful with large doors and adorned with hundreds of raised quadrangular seats. There were festooned decorations over doorways with gems and corals. It was adorned with various precious stones and the best of garlands. Pearls were scattered all over abundantly. It was decorated with sandal and aloe woods, spreading out beautiful smells like the peak of a Darddura Mountain. Cranes and peacocks were singing sweetly. Figures of wolves and other art forms were sculptured here and there. It was attracting the eyes and minds of living beings by its brilliance. It was shining like a constellation of moon and the sun. It was full of various kinds of birds. It was as high as Meru mountain. Sumantra saw such a palace of Rama. People who came from different rural parts to see Rama's coronation were waiting with different gifts in their hands. That house decorated with various diamonds, was looking high like a great cloud. Hunch backed servants and servants of kirata tribe were moving all over the house.

[Verse Locator](#)

स वाजियुक्तेन रथेन सारथि ।

नराकुलं राजकुलम् विराजयन् ।

वरूथिना रामगृहाभिपातिना ।

पुरस्य सर्वस्य मनांसि हर्षयन् ॥ २-१५-४१

41. saH = that; saarathi = charioteer; rathena = with chariot; vaajiyuktena = fastened with horses; varuuthinaa = having a top; raamagR^ihaabhipaatinaa = approaching towards Rama's palace;viraajayam = beautifying; naraakulam = human race; raajakulam = and royal race; harshhayam = gladdened; manaamsi = the hearts; purasya = of the city.

That Sumantra with chariot fastened with horses and having a top, approached towards Rama's palace, beautifying the human and the royal races, gladdened the hearts of all citizens.

ततस्समासाद्य महाधनं महत् ।
 प्रहृष्टरोमा स बभूव सारथिः ।
 मृगैर्मयूरैश्च समाकुलोल्बणं ।
 गृहं वरार्हस्य शचीपतेरिव ॥ २-१५-४२

42. tataH = then; saH = that; saarathiH = charioteer; babhuuva = became; prahR^ishhTa romaa = hair-risingly thrilled; samaasaadya = after approaching; varaarhasya = excellent Rama's gr^iham = palace; mahaadhanam = having great wealth; mahat = large; samaakulolbaNam = beautifully; mR^igaiH = deers; mayuuraishcha = and peacocks; shachiipataH iva = like Indra's palace.

That palace of the great souled Rama was like Indra's palace with great wealth. It was filled with various deer and peacocks. After approaching that palace, he became quite thrilled.

[Verse Locator](#)

स तत्र कैलासनिभाः स्वलंकृताः ।
 प्रविश्य कक्ष्यास्त्रिदशालयोपमाः ।
 प्रियान् वरान् राममते स्थितान् बहून् ।
 व्यपोह्य शुद्धान्तमुपस्थितो रथी ॥ २-१५-४३

43. saH = that; rathii = Sumantra; praveshya = entered; kakshhyaah = inner apartments; kailaasavibhaah = equal to Kailasa mountain; svalankR^itaaH = well decorated; tridashaalayopamaah = like; abodes of deities; tatra = there; vyapohya = passed over; bahuun = many of ; raamamate sthitaan = established Rama's well wishers; varam = best; priyaan = friends; upasthitaH = approached; shuddhaantam = royal inner apartment.

The inner apartments of Rama's palace were well decorated, high as Kailasa mountain and like abodes of deities. Sumantra entered there, passed over many of Rama's friends who well wishers and approached Rama's inner apartment.

[Verse Locator](#)

स तत्र शुश्राव च हर्षयुक्ता ।
 रामाभिषेकार्थकृता जनानां ।
 नरेंद्रसूनोरभिमंगळार्थाः ।
 सर्वस्य लोकस्य गिरः प्रहृष्टः ॥ २-१५-४४

44. tatra = then; saH = he; shushraava = heard; prahR^ishhTaaH = delightful; giraH = words; lokasya = of people; raamaabhishekaartha kR^itaan = about things done for Rama's coronation; harshayuktaaH = filled with joy; janaanaam = of people; abhimangalaarthaah = for the sake of prosperity; narendra suunoH = of Rama.

There, Sumantra heard delightful people talking about Rama's coronation and the rites to be performed for the sake of Rama's prosperity.

[Verse Locator](#)

महेंद्रसद्व्यप्रतिमं तु वेश्म ।
 रामस्य रम्यं मृगमुच्चं ।
 विभ्राजमानं प्रभया सुमन्त्रः ॥ २-१५-४५

45. **sumantraH** = Sumantra; **dadarsha** = saw; **ramya** = beautiful; **raamasya veshma** = Rama's palace; **mahendrasadmapratimam** = filled with antelopes and birds; **shR^ingam eva** = like top; **uchcha** = of high; **meroH** = Meru mountain; **vibhraajamaanam** = shining; **prabhayaa** = with radiance.

Rama's palace was as high as top of the Meru mountain, shining with radiance. The mansion was filled with birds and antelopes. It was like Indra's mansion. Sumantra saw such a beautiful house of Rama.

[Verse Locator](#)

उपस्थितै रज्जलिकारिभिश्च ।
सोपायनैर्जनपदैर्जनैश्च ।
कोट्या परार्थैश्च विमुक्तयानैः ।
समाकुलं द्वारपदम् ददर्श ॥ २-१५-४६

46. **dadarsha** = saw; **dvaarapadam** = area of entrance; **samaakulam** = filled with; **kotyaa** = crores; **parardhaishcha** = and millions of; **jaanapadaiH** = of rural folk; **janaishcha** = and people; **upasthitaaH** = who approached; **anjalikaaribhisheha** = with folded hands; **sopaayanaiH** = with gifts; **vimuktayaanaanaiH** = who left their respective vehicles.

He saw crores and millions of rural folk and other people with folded hands approaching the area leaving their respective vehicles.

[Verse Locator](#)

ततो महामेघमहीधराभं ।
प्रभिन्नमत्यङ्कुशमत्यसह्यम् ।
रामोपवाह्याम् रुचिरम् ददर्श ।
शत्रुञ्जयं नागमुदग्रकायम् ॥ २-१५-४७

47. **tataH** = there after; **dadarsha** = saw; **ruchiram** = beautiful; **naagam** = elephant; **shatrunjayam** = called satrunjayam; **udagrakaayam** = with highly elevated; **raamopavaahyam** = Rama's royal vehicle; **mahaamegha mahiidharaabham** = like great cloud and mountain; **prabhinnam** = intoxicated; **atyaN^kusham** = uncontrollable; **asahyam** = intolerable.

There he saw a beautiful elephant called Satrunjaya with highly elevated body and Rama's royal conveyance. It was like a great cloud and a mountain. It was intoxicated, uncontrollable and intolerable.

[Verse Locator](#)

स्वलंकृतान् सास्वरथान् सकुञ्जरा ।
नमात्यमुखयांश्च ददर्श वल्लभान् ।
व्यपोह्य सूतः सहितान्समन्ततः ।
समृद्धमन्तःपुर माविवेश ह ॥ २-१५-४८

48. **dadarsha** = saw; **amaatya mukhyaamshaha** = the ministers in chief; **vallabhaan** = who were beloved to the king; **svalankR^itaan** = who were well-adorned; **saashvarathan** = with horse carriages **sakunjaraan** = the people; gathered; **tataH** = on all sides; **aviveshaH** = entered; **samR^iddham** = rich; **antaHpuram** = inner apartment.

The ministers in chief who were beloved to the king, were well-adorned and came there on horse-carriages and elephants. Sumantra passed over the people gathered there on all sides and entered the rich inner apartment.

ततोऽद्रिकूटाचलमेघसन्निभं ।
 महाविमानोपमवेश्मसंयुतम् ।
 अवार्यमाणः प्रविवेश सारथिः ।
 प्रभूतरत्नं मकरो यथार्णवम् ॥ २-१५-४९

49. tataH = then; saarathiH = the charioteer; pravivesha = entered; mahaavimaanopama veshma samyutam = that Rama's palace containing houses equal to excellent divine cars; adrikuutaachala magha sannibham = similar to top of mountain; and immovable cloud; makaro yathaa = like crocodile(entering) arNavam = ocean; prabhuutaratnam = containing; a number of precious stones; avaryamaanaH = without being obstructed by anyone.

Then, that Sumantra entered Rama's palace, which was like top of a mountain, like an unmoving cloud, which contained houses equal to excellent divine cars, like crocodile entering the ocean containing a number of precious stones. Nobody obstructed him.

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे पञ्चदशः सर्गः ॥

Thus completes fifteenth sarga of Ayodhya kanda in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 16 Verses converted to UTF-8, Nov 09

Introduction

In this chapter, Sumantra arrives at Rama's palace to fetch him to royal court. Rama starts to the royal court to meet his father. On the way Rama observes the jubilant city.

[Verse Locator](#)

स तत् अन्तः पुर द्वारम् समतीत्य जन आकुलम् ।
प्रविक्ताम् ततः कक्ष्याम् आससाद पुराणवित् ॥ २-१६-१
प्रास कार्मुक बिभ्रद्भिर् युवभिर् मृष्ट कुण्डलैः ।
अप्रमादिभिर् एक अग्रैः स्वनुरक्तैः अधिष्ठिताम् ॥ २-१६-२

1;2. saH = that sumantra; puraaNavit = who knew the ancient sacred works; samatiitya = passed over; tad = that; janaakulam = crowded; antaHpura dvaaram = palace entrance; tataH = then; aasasaada = reached secluded; kakshhyaam = inner apartment; adhishhThitaam = guarded by; yuuabhiH = youth; praasakaarmukabibhradbhiH = wearing bows and darts; mR^isTakundalaiH = heaving polished ear-rings; apramaadibhiH = who were vigilant; ekaagraiH = attentive; svanuraktaiH = and devoted to the king.

That Sumantra, who knew the ancient sacred works, passed over the crowded entrance of the palace and reached the secluded inner apartment. In that area of the inner apartment, some youths , wearing darts and bows, were on security-duty with due vigilance and attention. They were all greatly devoted to the king and were wearing polished ear-rings.

[Verse Locator](#)

तत्र काषायिणो वृद्धान् वेत्र पाणीन् स्वलम्कृतान् ।
ददर्श विष्ठितान् द्वारि स्त्र्य् अध्यक्षान् सुसमाहितान् ॥ २-१६-३

3. tatra = there; dadarsha = (he)saw; vR^iddhaan = aged; stryadhyakshhaan = palace supervisors; kaashhayiNaH = with orange coloured clothes; svalankR^itaan = well-adorned themselves; vetrapaaNiin = having vanes in their hands; susamaahitaan = well composed; vishhTitaan = being posted; dvaari = in door-ways.

There he saw aged palace-supervisors wearing orange coloured clothes, adorning themselves well, having canes in their hands, well composed and being posted at door-ways.

[Verse Locator](#)

ते समीक्ष्य समायान्तम् राम प्रिय चिकीर्षवः ।
सह भार्याय रामाय क्षिप्रम् एव आचक्षिरे ॥ २-१६-४

4. te sarve = all of them; raamapriyachikiirshhavaH = the well-wishers of Rama; samiikshhya = saw; samaayaantam = him coming; utpatitaaH = raised; aasanabhyaH = from their seats; sahasaa = all at once; sasambhramaaH = hurriedly.

All of them, the well-wishers of Rama, saw that Sumantra arriving and raised from their seats hurriedly at once.

[Verse Locator](#)

प्रतिवेदितम् आज्ञाय सूतम् अभ्यन्तरम् पितुः ।
तत्र एव आनाययाम् आस राघवः प्रिय काम्यया ॥ २-१६-५

5. vimiitaatmaa = humble minded; suutaputraH = Sumantra; uvaacha = spoke; taan = to them; aakhyaata = "Make known; raamaaya = to Rama; kshhipram = immediately; sumantraH = Sumantra; tishhTati = is standing; pradikshhaNaH = with reverence; dvaari = at the entrance.

That humble-minded Sumantra spoke to them thus, "Tell Rama immediately that Sumantra is waiting with reverence at the entrance"

[Verse Locator](#)

ते राममुपसम्माम्य भर्तुः प्रियचिकीर्षवः ।
सहभार्याय रामाय क्षिप्रमेवाचचक्षिरे ॥ २-१६-६

6. te = they; priyachikiirshhavaH = the well wishers; bhartuH = of master upasangamya = approached; raamam = Rama; kshhiprameva = quickly; achachakshhire = informed; ramaaya = to Rama; sahabhaaryaaya = who was with his wife.

They, the well-wishers of their master, approached Rama who was with his wife and immediately informed him.

[Verse Locator](#)

प्रतिवेदितमाज्ञाय सूतमभ्यन्तरम् पितुः ।
तत्रैवानाययामास राघवः पियकाम्यया ॥ २-१६-७

7. aN^yaaya = knowing; suutam = Sumantra; abhyantaram = who was intimate; pituH = to father; prativeditam = being informed by them ; raagahava = Rama; priyakaamyayaa = who desired to show kindness; anaayayamaasa = called him in ; tatraiva = there only.

Knowing that Sumantra, who was intimate to his father, came, Rama who desired to show kindness, called him in there.

[Verse Locator](#)

तम् वैश्रवण सम्काशम् उपविष्टम् स्वल्मकृतम् ।
दादर्श सूतः पर्यन्के सौवणो स उत्तरच् चदे ॥ २-१६-८
वराह रुधिर आभेण शुचिना च सुगन्धिना ।
अनुलिप्तम् पर अर्ध्येन चन्दनेन परम् तपम् ॥ २-१२-९
स्थितया पार्श्वतः च अपि वाल व्यजन हस्तया ।
उपेतम् सीतया भूयः चित्रया शशिनम् यथा ॥ २-१६-१०

8;9;10. tam = that; suutaH = Sumantra; dadarsha = saw; tam = that Rama; upavishhTam = sitting; vaishravaNa sankasham = like Kubera; sauvarNe paryanke = on a golden couch; suuttarachchade = with the best of cloth = covering; svalankR^itam = well adorned himself; anuliptam = smeared ; paraardhyena chandanena = by excellent sandal; shuchinaa = purely; sugandhinaa = smelling like; varaaharudhiraabheNa = blood of a boar; upetam = endowed; siitayaachaapi = with Sita; sthitayaa = standing; paarshvataH = by the side; vaalavajanahastayaa = with chowrie in her hand; parantapam = Rama. the formentor of enemies; shashinamyathaa = was like moon; chitrayaa = with chitra star.

That Sumantra saw Rama sitting like Kubera on a golden couch with the best cloth-covering. He adorned himself well and had the body anointed with sandal perfume, purely smelling like blood of a boar. With Sita, standing on his side with chowrie in her hand, Rama was shining like moon with chitra star.

[Verse Locator](#)

तम् तपन्तम् इव आदित्यम् उपपन्नम् स्व तेजसा ।
ववन्दे वरदम् बन्दी नियमज्ञो विनीतवत् ॥ २-१६-११

11. **vandi** = Sumantra; **vinayajJNH** = who knew pokite conduct; **vavande** = respectfully saluted; **tam** = that Rama; **vimiitavat** = who was refined; **upapannam** = endowed with; **svateja sa** = hi own brilliance; tapantam = shining; **aadityam iva** = like sun; **varadam** = granting wishes.

Sumantra, who knew polite conduct, offered salutation to Rama, who was refined with his own brilliance, shining like the sun and the fulfiller of desires.

[Verse Locator](#)

प्रान्जलिस् तु सुखम् पृष्ट्वा विहार शयन आसने ।
राज पुत्रम् उवाच इदम् सुमन्त्रः राज सत्कृतः ॥ २-१६-१२

12. **sumantraH** = Sumantra; **raajasatkR^itaH** = who was treated with respect by Rama; **vuaacha** = spoke; **idam** = these words; **praN^jaliH** = with folded hands; **raajaputram** = to that prince; **sumukham** = with beautiful face; **vihaarashayanaasane** = and who was seated on a swinging sofa.

Sumantra, who was treated with respect by Rama spoke thus with folded hands to that prince with beautiful face and who was seated on a swinging sofa.

[Verse Locator](#)

कौसल्या सुप्रभा देव पिता त्वम् द्रष्टुम् इच्छति ।
महिष्या सह कैकेय्या गम्यताम् तत्र माचिरम् ॥ २-१६-१३

13. **raamaH** = Rama; **kausalyaa suprajaa** = the good offspring of Kausalya! pitaa = your father; **mahishhyaa kaikeyyaasaha** = along with Queen Kaikeyi; **ichchhati** = wish; **drasTum** = to see; **tvaam** = you; **gamyataam** = let you go; **tatra** = there; **maachiram** = without delay.

"Oh Rama, the good offspring of Kausalya! Your father and the Queen Kaikeyi want to see you. Go there soon."

[Verse Locator](#)

एवम् उक्तः तु सम्हृष्टः नर सिम्हो महा द्युतिः ।
ततः सम्मानयाम् आस सीताम् इदम् उवाच ह ॥ २-१६-१४

14. **narasimhaH** = that best of men; **mahaadyutiH** = with great brilliance; **samhR^isTaH** = was pleased; **uktaH** = to be told; **evam** = thus; **tataH** = them; **sammanayaamaasa** = honoured him; **uvaacha ha** = spoke; **idam** = these words; **siitaam** = to Sita.

That best of men with great brilliance was pleased to hear those words, then honoured him and spoke thus to Sita.

[Verse Locator](#)

देवि देवः च देवी च समागम्य मद् अन्तरे ।
मन्त्रेयेते ध्रुवम् किञ्चित् अभिषेचन सहितम् ॥ २-१६-१५

15. **devi** = Oh; **Sita!devashcha** = the king; **deviicha** = and the queen; **samaagamya** = together; **mantrayate** = are thinking; **kinchit** = of something; **madantare** = about me; **abhishhachana samhita** = relating to coronation; **dhR^ivam** = certain.

"Oh Sita! The king and the queen together are thinking of something about me, relating to coronation. It is certain."

[Verse Locator](#)

लक्षयित्वा हि अभिप्रायम् प्रिय कामा सुदक्षिणा ।
संचोदयति राजानम् मद् अर्थम् मदिर ईक्षणा ॥ २-१६-१६

16. **asitekshhaNaa** = the black-eyed Kaikeyi; **sudakshhiNaa** = who is dexterous; **priyakaamaa** = friendly disposed; **lakshhayitva** = perceived; **abhipraayam** = the opinion; **sanchodayati** = inciting; **raajaanam** = the king; **madartham** = for my sake.

"Then black-eyed Kaikeyi who is dexterous and friendly disposed, has perceived the king's opinion and is inciting him for my sake"

[Verse Locator](#)

सा प्रहृष्टा महाराजम् हितकामानुवर्तिनी ।
जननी चार्थकामा मे केकयाधिपतेस्सुता ॥ २-१६-१७

17. **kekayaadhipateH suta** = "Kaikeyi; the daughter of king Kekaya; **jananiicha** = and my mother; **saa** = she; **anuvartinii** = is following; **mahaarajam** = the king; **prahR^ishhTaa** = is delighted; **hitakaama** = desirous of my benefit; **me arthakaamaa** = wishing my prosperity".

"Kaikeyi, my mother is following the king's intentions with great pleasure, desirous of my benefit and prosperity"

[Verse Locator](#)

दिष्ट्या खलु महाराजो महिष्या प्रियया सह ।
सुमन्त्रम् प्राहिणोदूत मर्थकामकरम् मम ॥ २-१६-१८

18. **mahaarajaH** = the king; **priyayaa saha** = along with wife; **mahishhyaa** = the queen; **khalu** = certainly; **dishhtyaa** = by luck; **praahiNot** = sent; **sumantram** = Sumantra; **mama arthakaamakaram** = who fulfils my desires and wishes; **duutam** = as messenger.

"It is certainly our luck that king and queen have sent Sumantra, who fulfils my desires and wishes, as messenger".

[Verse Locator](#)

यादृशी परिषत् तत्र तादृशो दूताअगतः ।
ध्रुवम् अद्य एव माम् राजा यौवराज्ये अभिषेक्ष्यति ॥ २-१६-१९

19. **yaadR^ishii** = of which sort of tatra parishhat that sort of ; **duutaH** = messenger; **aagataH** = came; **dhR^ivam** = certainly; **adyaiva** = today itself; **raajaa** = the king; **abhishhekshhyati** = will anoint; **maam** = me; **youvaraajye** = for the right of succession to kingdom.

"A worthy messenger has come who is truly representing the assembly there. It is certain that today itself the king will anoint me for the right of succession to kingdom".

[Verse Locator](#)

हन्त शीघ्रम् इतः गत्वा द्रक्ष्यामि च मही पतिः ।

सह त्वम् परिवारेण सुखम् आस्व रमस्य च ॥ २-१६-२०

20. hanta = Alas! gatvaa = (I shall) go; shiighram = immediately; itaH = from here; drakshhyaami cha = and see; mahipatim = the king; tvam = you; aasva = stay; sukham = happily; parivaareNa saha = with the circle of friends; ramasva cha = and enjoy yourself.

"I shall go immediately and see the king. You stay happily with the circle of friends and enjoy yourself."

[Verse Locator](#)

पति सम्मानिता सीता भर्तारम् असित ईक्षणा ।

आद्वारम् अनुवव्राज मन्गलानि अभिदध्युषी ॥ २-१६-२१

21. siitaa = Sita; patisammaanitaa = treated with respect by husband; asitekshhaNaa = having black eyes; anuvavraaja = followed; bhartaaram = husband; aa dvaaram = upto door; abhidadhyushhii = thinking; mangalaani = of auspicious things.

Sita, treated with respect by her husband and having black eyes, followed her husband up to the door, thinking of auspicious things in her mind.

[Verse Locator](#)

राज्यम् द्विजातिभिर्जुष्टम् राजसूयाभिषेचनम् ।

कर्तुमर्हति ते राजा वासवस्येव लोककृत् ॥ २-१६-२२

22. raajaa = king Dasaratha; te = to you; raajyam = kingdom; jushhTam = being served; dvijaatibhiH = by brahmanas; vasavasyeva = like to Devendra; lokakR^it = by Brahma; arhati = to perform; raajasuuyaabhishhehanam = great sacrifice at coronation of king.

"King Dasaratha will give you kingdom, being served by brahmanas, which will invest you with eligibility to perform the great sacrifice at the coronation ceremony like Brahma to Devendra."

[Verse Locator](#)

दीक्षितम् व्रतसम्पन्नम् वराजिनधरम् शुचिम् ।

कुरङ्गपाणिम् च पश्यन्ती त्वाम् भजाम्यहम् ॥ २-१६-२३

23. aham = I; bhajaami = shall enjoy; pashyantii = seeing; tvaam = you; diikshhtam = initiated; vratasampannam = for perfect religious act of austerity; varaajinadharam = wearing excellent antelope-hide; shuchim = being pure; kuraN^ga shR^iN^gapaaNimcha = and bearing a deer-horn in hand.

"I shall be delighted to see you, initiated for the perfect religious act of austerity, wearing excellent antelope-hide, being pure and bearing a deer-horn in hand".

[Verse Locator](#)

पूर्वाम् दिशम् वज्रधरो दक्षिणाम् पातु ते यमः ।

वरुणः पश्चिमामाशाम् धनेशस्तूत्राम् दिशम् ॥ २-१६-२४

24. te = your; puurvam disham = eastern direction; vajradharaH = Indra the god of rain; dakshhiNaam = south; yamaH = yama the god of death; pashchimaamashaam = western direction; varunaH = varuna the regent of ocean; uttaraam disham tu = northern direction; dhaneshaH = Kubera; the god of riches; paatu = protect.

"May Indra the god of rain in the east, Yama the god of death in the south, Varuna the regent of the ocean in the west and Kubera the god of riches and treasure in the north, protect you".

[Verse Locator](#)

अथ सीतामनुज्ञाप्य कृतकौतुकमगळः ।
निश्चक्राम सुमन्त्रेण सह रामो निवेशनात् ॥ २-१६-२५

25. **atha** = then; **raamaH** = Rama; **kR^itakantuka mangalaH** = adorned as in an auspicious ceremony; **anujJNaapya** = got permission; **siitaam** = from Sita; **nishchakraama** = started; **niveshanaat** = from house; **sumantreNa saha** = along with Sumantra.

Rama, adorned as in an auspicious festivity, took permission from Sita and started from house along with Sumantra.

[Verse Locator](#)

पर्वतादिव निष्क्रम्य सिम्हो गिरिगुहाशयः ।
लक्ष्मणम् द्वारिसोऽपश्यत् प्रह्वज्जलिपुटम् स्थितम् ॥ २-१६-२६

26. **saH** = that Rama; **mishhkramya** = came out of the house; **parvataat iva** = like from the mountain; **simhah** = lion; **firigulaashayaH** = residing in mountain cave; **apashyat** = saw; **lakshhmaNam** = Lakshmana; **sthitam** = staying; **dvaari** = at the door; **prahvaaJNjalipuTam** = bowing with the palms of hand joined and put to forehead as a mark of respect.

That Rama who came out, like a lion residing in a mountain cave from out of the mountain, saw Lakshmana standing at the door, bowing with palms of the hand joined and put to the forehead as a mark of respect.

[Verse Locator](#)

अथ मध्यमकक्षायाम् समागच्छत् सुहृज्जनैः ।
स सर्वान् अर्थिनो दृष्ट्वा समेत्य प्रतिनन्द्य च ॥ २-१६-२७
ततः पावक सम्काशम् आरुरोह रथ उत्तमम् ।
वैयाघ्रम् पुरुष्या घो राजितम् राजनंदनः ॥ २-१६-२८

27;28. **atha** = then; **sah** that; **raajananadanaH** = prince; **purushhavyaaghraH** = the best of men; **samaagachchhat** = met; **suhR^ijjanaiH** = the friends madhya kakashhyaayaam = in the middle chamber; **dR^ishhTvaa** = saw; **sarvaan** = all; **arthinaH** = people desiring to behold him; **sametya** = approached nearer; **pratinandyacha** = and greeted; **aaruroha** = mounted; **rathothamam** = excellent chariot; **raajitam** = shining; **paavaka sankasham** = like fire; **vyaaaghram** = covered by tiger's skin

Then, that prince the best of men, met his friends in the middle chamber. He saw all the people who came there to behold him, approached nearer to them, greeted them and mounted the excellent chariot, which was resplendent like fire and covered with tiger's skin.

[Verse Locator](#)

मेघनादमसम्बाधम् मणिहेमविभूषितम् ।
मुष्णन्तम् इव चक्षूष्मि प्रभया हेम वर्चसम् ॥ २-१६-२९
करेणु शिशु कल्पैः च युक्तम् परम वाजिभिः ।
हरि युक्तम् सहस्र अक्षो रथम् इन्द्रैव आशुगम् ॥ २-१६-३०
प्रययौ तूर्णम् आस्थाय राघवो ज्वलितः श्रिया ।

29;30. **ratham** = the chariot; **meghanaada** = sounding like thunder; **asambaadham** = not congested; **maNihemavibhuushhitam** = decorated with gold and jewels; **mushhNantamiva** = as it was stealing; **chakshhuumshhi** = the eyes; **prabhayaa** = by splendour; **marevarchasam** = like brilliance of Meru mountain; **paramavaajabhiH** = excellent horses; **kareNu shishukalpaiH** = excellent horses; **kareNu shishukalpaiH** = looking like infantine elephants; **yuktam** = were fastened; **aashugam** = moving quickly; **raaghavaH** = Rama; **jvalitaH** = shining; **shriyaa** = with prosperity; **aasthaaya** = mounted; **hariyuktam iva** = what like chariot with horses; **indraH** = of Indra; the god of sky; **sahasraakshhaH** = having thousand eyes; **prayayau** = went forth; **tuurNam** = quickly.

That chariot was sounding like thunder. It was not congested. It was decorated with gold and jewels. Its splendour was like that of Meru mountain, stealing the eyes. Excellent horses looking like infantine elephants were tied to the chariot, which was moving quickly. That Rama shining with splendour like Indra, the lord of sky, mounted such a chariot and went forth quickly.

[Verse Locator](#)

स पर्जन्यैव आकाशे स्वनवान् अभिनादयन् ॥ २-१६-३१

निकेतान् निर्ययौ श्रीमान् महा अभ्रात् इव चन्द्रमाः ।

31. **shriimaan saH** = that splendid chariot; **svanavaan** = having sound; **parjanya iva** = like rain cloud; **aakaashe** = in the sky; **abhinaadayan** = making sound; **niryayau** = started; **niketaat** = from the house; **chandramaa iva** = like moon; **mahaabhraat** = from mighty cloud.

That splendid chariot, sounding like rain-cloud in the sky, came out of the house like moon coming out of a mighty cloud.

[Verse Locator](#)

चत्र चामर पाणिस् तु लक्ष्मणो राघव अनुजः ॥२-१६-३२

जुगोप भ्रातरम् भ्राता रथम् आस्थाय पृष्ठतः ।

32. **lakshhmaNaH** = Lakshmana; **raaghavaanujaH** = Rama's younger; **bhraataa** = brother; **aasthaaya** = mounted; **ratham** = the chariot; **pR^ishhTataH** = in the back-side; **jugopa** = protected; **bhraataram** = brother; **chhatra chaamara paaNiH** = having umbrella and chamara fan in hand.

Lakshmana, Rama's younger brother mounted the chariot in the back-side and protected Rama with umbrella and chamara fan.

[Verse Locator](#)

ततः हल हला शब्दः तुमुलः समजायत ॥२-१६-३३

तस्य निष्क्रममाणस्य जन ओघस्य समन्ततः ।

33. **tataH** = then; **tasya** = those; **janaughasya** = crowds; **nishhkramamaaNasya** = dispersing; **samantataH** = from all sides; **samajaayata** = generated; **tumulaH** = tumultuous; **halahalaashabdaH** = hallowing sound.

Then, the crowds started dispersing from all sides generating tumultuous hallowing sound.

[Verse Locator](#)

ततो हयवरा मुख्या नागाश्च गिरिसन्निभाः ॥ २-१६-३४

अनुजग्मुस्तदा रामम् शतशोऽथ सहस्रशः ।

34. **tataH** = thereupon; **shatashaH** = hundreds; **sahasrashaH** = and thousands of ; **mukhyaH** = importatn; **hayavaraaH** = excellent horses; **nagaashcha** = and

elephants; **girisannibhaaH** = looking like mountains; **tadaa** = then; **anujagmuH** = followed; **raamam** = Rama.

Thereupon, hundreds and thousands of important people mounted on excellent horses and soldiers mounted on elephants, then followed Rama.

[Verse Locator](#)

अग्रतश्चास्य सन्नद्धाश्चन्दनागुरुभूषिताः ॥ २-१६-३५

खड्गचापधराः शूरा जग्मुराशंसवो जनाः ।

35. **shuraaH janaaH** = valiant persons; **sannaddhaaH** = dressed in armour; **chandanaaguru bhushhitaaH** = adorned with sandal and aloe perfumes; **khadgachaapadharaaH** = wearing swords and bows; **aashamsavaH** = declaring arrival of Rama; **jagmuH** = went; **agrataH** = in front; **asya** = of Rama.

Valiant persons, dressed in armour adorned with sandal and aloe perfumes, wearing swords and bows, declaring the arrival of Rama, went in front of Rama to receive him.

[Verse Locator](#)

ततो वादित्रशब्दाश्च स्तुतिशब्दाश्च वन्दिनाम् ॥ २-१६-३६

सिंहनादाश्च शूराणाम् तदा शुश्रुविरे पथि ।

36. **tataH** = thereafter; **tadaa** = then; **vaaditra shabdaashcha** = sounds of musical instruments; **stutishabdaashcha** = sounds of praising hymns; **vandinaam** = of panegyrist; **simha naadaashcha** = and lion like roars; **shuuraaNaa** = of valiant persons; **shushruvare** = were heard; **pathi** = on the way.

At that time, sounds of musical instruments, sounds of praising hymns of panegyrist and lion-like roars of valiant persons were heard on the way.

[Verse Locator](#)

हर्म्यवातायनस्थाभिर्भूषिताभिः समन्ततः ॥ २-१६-३७

कीर्यमाणः सुपुष्पौघैर्ययौ स्त्रीभिररिन्दमः ।

37. **aarindamaH** = Rama; the annihilator of enemies; **yayau** = went; **kiiryamaNaH** = being sprinkled; **supushhponghaiH** = by stream of good flowers; **samantataH** = all around; **bhuushhitaabhiH striibhiH** = by well adorned women; **harmya vataayanasthaabhiH** = standing in porticoes of palaces.

While Rama, the annihilator of enemies, was going, well-adorned women standing in porticoes of palaces, sprinkled flowers on him from all sides.

[Verse Locator](#)

रामम् सर्वानवद्याण्यो रामपिप्रीषया ततः ॥ २-१६-३८

वचोभिरग्रैर्हर्म्यस्थाः क्षितिस्थाश्च ववन्दिरे ।

38. **tataH** then; **sarvaanavadyaaN^gyaa** = women of exquisitely beautiful form; **harmyasthaah** = standing in palaces; **kshhitisthaashcha** = and on ground vavandhire = were offering salutations; **raamam** = to Rama; **agryaiH vachobhiH** = with the best words; **raamapipriishhayaa** = with desire to please Rama.

Women of exquisitely beautiful form standing in palaces and on ground were offering salutations to Rama with the best words with a desire to please Rama.

[Verse Locator](#)

नूनम् नन्धिति ते माता कौसल्या मातृनन्दन ॥ २-१६-३९

पश्यन्ती सिद्धयात्रम् त्वाम् पित्र्यम् राज्यमुपस्थितम् ।

39. **maatR^inandana** = the one creates happiness to mother! **siddhayaatram** = have successful journey; **te** = your; **maataa** = mother; **kausalyaa** = kausalya; **nandati** = is elighting; **nuunam** = certainly; **pashyantii** = to see; **tvaam** = you; **upasthitam** = having obtained; **pitryam raajyam** = paternal kingdom.

"Oh, Rama, who creates happiness to mother! Have successful journey! Your mother Kausalya will be certainly delighted to see you obtaining the paternal kingdom."

[Verse Locator](#)

सर्वसीमन्तिनीभ्यश्च सीताम् सीमन्तिनीम् वराम् ॥ २-१६-४०

अमन्यन्त हि ता नार्यो रामस्य हृदयप्रियाम् ।

40. **taaH** = those; **naaryaH** = women; **amanyantahi** = thought; **siitaam** = Sita; **raamasya hR^idayapriyaam** = who is dear to Rama's heart; **varaam** = is better; **siimantiim** = woman; **sarvasiimantiibhyaH** = than all women.

Those women thought that Sita, who is dear to Rama's heart, is better woman than all women.

[Verse Locator](#)

तया सुचरितम् देव्या पुरा नूनम् महत्तपः ॥ २-१६-४१

रोहिणीव शशाङ्केन रामसम्योगमाप या ।

41. **yaa** = which Sita; **rahiNii iva** = like Rohini star; **shashaaNkena** = with moon; **aapa** = has obtained; **raamasmyogam** = union with Rama; **tayaa devyaa** = by such Sita; **mahat** = great; **tapaH** = penance; **muunam** = indeed; **sucharitam** = was performed well; **puraa** = in former times.

"As Rohini star stays together with the moon, Sita having obtained Rama as husband must have certainly performed a great penance in former times."

[Verse Locator](#)

इति प्रासादशृङ्गेषु प्रमदाभिर्नरोत्तमः ॥ २-१६-४२

शुश्राव राजमार्गस्थः प्रिया वाच उदाहृताः ।

42. **narottamaH** = Rama; the best of men; **raajamaargasthaH** = who was in the royal road; **sushraava** = heard; **priyaaH vaachaH** = pleasant words; **udaahR^itaaH** = spoken; **iti** = thus; **pramadaabhiH** = by women; **praasaadasR^ingeshhu** = who were in turrets.

While going through the royal road, Rama heard those pleasant words spoken thus by women standing in turrets.

[Verse Locator](#)

स राघवः तत्र कथा प्रलापम् ।

शुश्राव लोकस्य समागतस्य ।

आत्म अधिकारा विविधाः च वाचः ।

प्रहृष्ट रूपस्य पुरे जनस्य ॥ २-१६-४३

43. **tadaa** = then; **saH** = that; **raaghavaH** = Rama; **sushraava** = heard; **pralapaan** = words; **lokasya** = of people; **samaagatasya**; gathered; **tatra** = there; **vaachaH cha** = and also

words; **vividhaaH** = variously; **aatmaadhikaaraaH** = pertaining to himself; **pure janasya** = by citizens; **prahR^ishhTaruupasya** = who were much delighted.

Then, Rama heard the words of people gathered there and also the words variously pertaining to himself, by citizens.

[Verse Locator](#)

एष श्रियम् गच्छति राघवो अद्य।
राज प्रसादात् विपुलाम् गमिष्यन्।
एते वयम् सर्व समृद्ध कामा।
येषाम् अयम् नो भविता प्रशास्ता ॥ २-१६-४४

44. **raaja prasaadaat** = by king's propitiousness; **eshhaH** = this; **raaghavaH** = Rama; **gamishhyan** = who will obtain; **vipulaam** = the earth; **adya** = now; **gachchhati** = will gain; **shriyam** = wealth; **yeshhaam naH** = for which of us; **ayam** = he; **bahvitaa** = will become; **prashastaa** = ruler; **ete vayam** = such of us; **sarvasamR^idhdhakaamaa** = will have fulfilled all desires.

"By the king's propitiousness, this Rama today is going to obtain this earth and the wealthy kingdom. All our desires are going to be fulfilled because Rama will become the ruler."

[Verse Locator](#)

लाभो जनस्य अस्य यद् एष सर्वम्।
प्रपत्स्यते राष्ट्रम् इदम् चिराय।
स घोषवद्भिः च हयैः सनागैः।
पुरस्सरैः स्वस्तिक सूत मागधैः ॥ २-१६-४५

45. **yat** = since when; **eshhaH** = this Rama; **pravatsyate** = will get; **sarvam idam raashhTram** = this entire state; **chiraaya** = for a long time(since then); **laabhaH** = benefit; **asya janasya** = for these people; **asmin mamjaadhipe** = when this Rama becomes king; **kashchit** = anyone; **jaatu** = at anytime; **na pashyet hi** = will not see kichana = anything; **apriyam** = unkindly; **na** = nor; **duHkham** = grief.

"If Rama rules this state for a long time, it will be a great benefit to the people. If he becomes a king none can see dislike and sorrow at any time."

[Verse Locator](#)

स घोषवद्भिश्च हयैः सनागैः।
पुरस्सरैः स्वस्तिकसूतमागधैः।
महीयमानः प्रवरैः च वादकैः।
अभिष्टुतः वैश्रवणो यथा ययौ॥ २-१६-४६

46. **suutamaagadhahiH** = bards and panegyrists; **svastika** = invoking blessings; **purassaraiH** = moving in front; **mahiiyamaanaH** = praising with great respect; **abhishhTutaH** = eulogised; **pravaraiH vaadyakaiH** = by the most excellent instrumentalists; **saH** = that Rama; **vaishraavaNotatha** = like Kubera the god of wealth; **yayau** = went; **hayaiH** = with horses; **sanaagaiH** = together with elephants; **ghoshhavadbhiH** = having resounds.

While bards and panegyrists were moving in front praising with great respect, invoking blessings and eulogised by the most excellent instrumentalists, Rama, like Kubera the god of wealth, went with resounding horses and elephants.

[Verse Locator](#)

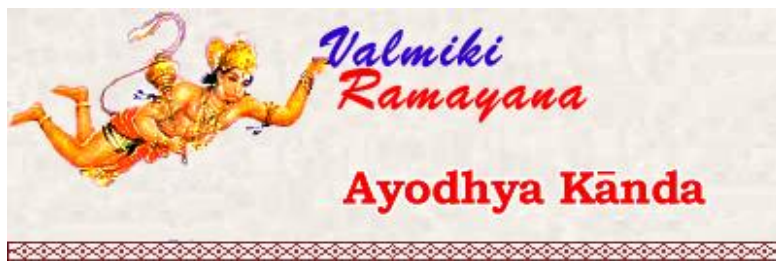
करेणु मातन्ग रथ अश्व सम्कुलम् ।
महा जन ओघैः परिपूर्ण चत्वरम् ।
पभूतरत्नम् बहुपण्यसंचयम् ।
ददर्श रामो विमलम् महापथम् ॥ २-१६-४७

47. **raamaH** = Rama; **dadarsha** = saw; **mahaapatham**; great royal road; **vimalam** = which was spotless; **prabhuuta ratnam** = having abundant diamonds; **bhaupaNya sanchayam** = having abundant diamonds; **bahupaNya sanchayam** = having many vendible commodities; **kareNu maataN^ga rathaashva sankulam** = full of female and male elephants; chariots and horses; **paripuurNa chatvaram** = the road junctions were filled; **janaughaiH** = with multitude of people.

Rama saw the great royal road which was spotlessly clean, having diamonds and various vendible commodities. It was full of male and female elephants, horses and chariots. There was abundance of people gathered at road junctions.

॥ इति श्रीमद् रमयने षोडश सर्गः ॥

Thus completes sixteenth sarga of Ayodhya Kanda in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 17

Verses converted to UTF-8, Nov 09

Introduction

This chapter further describes journey towards the royal palace. On the way Rama hears blessings and well meaning words of his friends and various people gathered there.

[Verse Locator](#)

स रामः रथम् आस्थाय सम्प्रहृष्ट सुहृज् जनः ।
पताकाध्वजसंपन्नं महार्हगुरुधूपितम् ॥ २-१७-१
अपश्यन् नगरम् श्रीमान् नाना जन समाकुलम् ।

1. raamaH = Rama; sriimaan the glorious man; samprahR^ishhTa suhR^ijjanaH = having joyful friends; aasthaaya = ascended ; ratham = the chariot; apashyat = saw; nagaram = the city; pataakaadhavaja sampannam = rich with flags and banners; mahaarhaguru dhuupitam = perfumed with excellent befitting wood; naanaajanamanvitam = endowed with varied types of people.

Rama the glorious man, who was with his joyful friends, ascended the chariot and saw the city which was decorated with flags and banners, which was perfumed all around by burning excellent aloe wood and which was endowed with varied types of people.

[Verse Locator](#)

स गृहैः अभ्र सम्काशैः पाण्डुरैः उपशोभितम् ॥ २-१७-२
राज मार्गम् ययौ रामः मध्येन अगुरु धूपितम् ।

2. saH raamaH = that Rama; yayau = went; raajamaargam madhyena = through; middle of royal = passage; agarudhuupitam = which was incensed with aloe wood; upashobhitam = splendid; paN^duraiH grihaiH = with white houses; abhrasaN^kaashaiH = resembling like clouds.

That Rama went through the royal passage which was incensed with aloe wood. That royal street was splendid with white houses resembling clouds.

[Verse Locator](#)

चन्दनानाम् च मुख्यानामगुरुणाम् च संचयैः ॥ २-१७-३
उत्तमानाम् च गन्धानां क्षौमकौशाम्बरस्य च ।
अविद्धाभिश्च मुक्ताभिरुत्तमैः स्फाटिकैरपि ॥ २-१७-४
शोभमानम् असम्बाधम् तम् राज पथम् उत्तमम् ।
सम्पन्तम् विविधैः पण्यैः भक्ष्यैः उच्च अवचैः अपि ॥ २-१७-५

3;4;5. tam = that; uttamam = excellent; raajapatham = royal route; samvritam = filled with; chandanaanaam = sandal; mukhyaanaam = superior; aguruuNaam = aloe-

wood; **uttamaanaam** = excellent; **gandhaanaam** = perfumes; **kshhoumakaushaam** **barashya cha** = silk and linen cloth; **sanchayaiH** = heaps of them; **aviddhaabhiH** = unpierced; **muktaabhiH** = unpierced; **muktaabhiH** = pearls; **uttamaiH** = excellent; **sphatikairapi** = things made of crystal; **shobhamaanam** = splendid with; **vividhaiH** = various kinds of; **pusshpaiH** = flowers; **uchaavachaiH** = various kinds of; **bhakshhaiH** = eatables.

Rama entered that excellent royal route, which was filled with sandal, superior aloe-wood, excellent perfumes, silk and linen cloth, heaps of them, unpierced pearls, excellent things made of crystal, splendid with various kinds of flowers and eatables and which was not congested.

[Verse Locator](#)

ददर्श तं राजपथं दिवि देवपथम् यथा ।
दध्यक्षतहविलजिधूपैरगुरुचंदनैः ॥ २-१७-६
नानामाल्योपगंधैश्च सदाभ्यर्चितचत्वरम् ।

6. **dadarsha** = (Rama) saw; **tam raajapatham** = that royal passage; **devapatham yathaa** = like divine passage; **divi** = in heaven; **abhyarahita chatvaram** = whose road junctions were worshipped; **sadaa** = perpetually; **dadhyakshhata havirlaajaiH** = with yoghurt; unbroken rice; clarified butter; fried grain; **dhuupaiH** = incense; **aguruchandanaiH** = aloe and sandal wood; **naanaa maalyopagandhaishcha** = and all types of garlands and perfumes.

Rama saw that royal route like divine passage in heaven. All the road junctions there were regularly worshipped with yoghurt, unbroken rice, clarified butter, fried grain, incense, aloe and sandal and all types of garlands and perfumes.

[Verse Locator](#)

आशीर्वादान् बहून् शृण्वन् सुहृद्भिः समुदीरितान् ॥ २-१७-७
यथा अहम् च अपि सम्पूज्य सर्वान् एव नरान् ययौ ।

7. **shR^iNvan** = hearing; **bahuun** = various; **aashiirvaadaan** = blessings; **samudiiritaan** = spoken; **suhR^idbhiH** = by friends; **yayau** = (he) went; **sampuujoyacha** = acknowledging; **sarvaanena** = all; **naraan** = people; **yathaarham** = according to merit.

Hearing the various blessing words spoken by his friends, he went acknowledging all those people suitably.

[Verse Locator](#)

पितामहैः आचरितम् तथैव प्रपितामहैः ॥ २-१७-८
अद्य उपादाय तम् मार्गम् अभिषिक्तः अनुपालय ।

8. **abhishhiktaH** = get coronated; **adya** = today; **upaadaaya** = take; **tam maargam** = that path; **aacharitam** = followed **pitaamahaiH** = by grandfathers; **tathaiva** = and likewise; **prapitaamahaiH** = by greatgrandfathers; **ampaalaya** = and preserve(kingdom).

"Get coronated today, take the path followed by your grandfathers and great grandfathers and rule the kingdom."

[Verse Locator](#)

यथा स्म लालिताः पित्रा यथा पूर्वैः पितामहैः ॥ २-१७-९
ततः सुखतरम् सर्वे रामे वत्स्याम राजनि ।

9. **raame** = Rama; **raajanisati** = being king; **vatsyaamaH** = (we shall) dwell; **sukhataram** = happily further; **tataH** = than that; **pitraa** = by father; **yathaa** = in which way; **poshhtaasma** = we were ruled; **yathaa** = by which way; **sarvaiH** = by all; **pitaamahaiH** = grandfathers.

"If Rama becomes king, we shall be more happy than when his father ruled and also when his grandfathers ruled.

[Verse Locator](#)

अलमद्य हि भुक्तेन परम अर्थेः अलम् च नः ॥ २-१७-१०
यथा पश्याम निर्यान्तम् रामम् राज्ये प्रतिष्ठितम् ।

10. **pashyaamayadi** = if we can see; **raamam** = Rama; **niryaantam** = going forth in city; **pratisThitam** = being established; **raajye** = in kingdom; **adya** = today; **alam** = it is enough; **bhuktena** = of eating; **alam** = it is enough; **paramaarthaiH** = of other concerns.

"If we can see Rama going forth in the city after getting coronated today, it is enough of eating or other activities."

[Verse Locator](#)

ततः हि न प्रियतरम् न अन्यत् किञ्चित् भविष्यति ॥ २-१७-११
यथा अभिषेको रामस्य राज्येन अमित तेजसः ।

11. **kimchit** = "which anyat = other thing; **nabhavishhyati** = is not about to be; **priyataram** = dearer; **natt** = to us; **yathaa** = as; **abhishhekaH** = coronation; **raajyena** = in kingdom; **raamasya** = of Rama; **annitachetasaH** = of unbounded splendour.

"There is no other dearer thing to us than coronation of Rama of unbounded splendour".

[Verse Locator](#)

एताः च अन्याः च सुहृन्दाम् उदासीनः कथाः शुभाः ॥ २-१७-१२
आत्म सम्पूजनीः शृण्वन् ययौ रामः महा पथम् ।

12. **raamaH** = Rama; **shriNvan** = hearing; **etaaH** = these; **anyaashcha** = other; **shubhaaH** = good; **kathaaH** = tales ; **suhR^idaam** = from friends; **aatma sampuujaniiH** = adoring oneself; **udaasiinaH** = was passive; **yayau** = went; **mahaapatham** = in royal route.

Rama, though hearing of these good, words spoken by his friends about himself was passive and went in royal route.

[Verse Locator](#)

न हि तस्मान् मनः कश्चिच् चक्षुषी वा नर उत्तमात् ॥ २-१७-१३
नरः शक्नोति अपाक्रष्टुम् अतिक्रान्ते अपि राघवे ।

13. **raaghave atikraante api** = though Rama has gone distantly; **kashchit naraH** = which man; **na shaknotihi** = was not able; **apaakrashhTum** = to turn back; **chakshhushhii** = eyes; **manaH** = mind; **tasmaat** = that; **narottamaat** = best of men.

Though Rama became distant, no one could turn back one's eyes and mind from him, the best of men.

[Verse Locator](#)

यश्च रामं न पश्येत्तु यं च रामो न पश्यति ॥ २-१७-१४
निन्दतः सर्वलोकेषु स्वात्माप्येनम् विगर्हते ।

14. **yashcha** = who; **napashyethu** = did not see; **raamam** = Rama; **yamcha** = and to whom; **raamaH** = Rama; **napashyati** = did not see; **ninditaH** = was blamed; **sarvalokeshhu** = among all people; **svaatmaapi** = one's mind also; **vigarhate** = would blame; **enam** = oneself.

All the people blamed the one who did not see Rama and the one who was not seen by Rama. Such a person would blame himself of it.

[Verse Locator](#)

सर्वेषाम् स हि धर्म आत्मा वर्णानाम् कुरुते दयाम् ॥ २-१७-१५
चतुर्णाम् हि वयस्स्थानाम् तेन ते तम् अनुव्रताः ।

15. saH = that Rama; dharmaatmaa = the virtuous; kurute dayaa = took pity on; sarveshu = all men; chaturNaami = of four; varNaanaam = classes; vayasthaanam = towards the aged; tena = hence; te = they; anuvartaaH = were devoted; tam = to him.

Rama, the virtuous, had compassion towards all the four classes of men and towards the aged people. Hence, they were all devoted to him.

[Verse Locator](#)

चतुष्पथान् देवपथांश्चैत्यान्यायतनानि च ॥ २-१७-१६
प्रदक्षिणम् परिहरन् जगाम नृपतेस्सुतः ।

16. nnapate sutaH = Rama; the prince jagaama = went; pariharam = by crossing; chatushpathaan = road junctions; devapathaan = god's paths; chaityaan = sacred trees; aayatanaanicha = and temples; pradakshhiNam = keeping his; right side towards them.

Rama went by crossing road junction, god's paths, sacred trees and temples keeping his right side towards them.

[Verse Locator](#)

स राज कुलम् आसाद्य महा इन्द्र भवन उपमम् ॥ २-१७-१७
प्रासादशृङ्गैर्विविधैः कैलासशिखरोपमैः ।
आवारयद्भिर्गनं विमानैरिव पाण्डुरैः ॥ २-१७-१८
वर्धमानगृहैश्चापि रत्न जालपरिष्कृतैः ।
तत्पृथिव्यां गृहवरं महेन्द्रसदनोपमम् ॥ २-१७-१९
राज पुत्रः पितुर् वेश्म प्रविवेश श्रिया ज्वलन् ।

17;18;19. raajaputraH = that Rama; aasaadya = approached; raajakulam = royal abode; pravivesha = entered; tat = that; pituH veshma = father's palace; gR^ihavaram = which was the best palace; jvalan = blazing; shriyaa = with radiance; mahendra sadanopamam = like palace of Indra; the king of celestials pR^ithivyaam = on earth; vividhaiH = various types of ; praasaada shR^iN^gaiH = turrets; shubhaiH = which were auspicious; kailaasa shikharo pamaiH = looking like mount Kailasa; maghasamghopamaiH = as group of clouds; paaNduraiH vimaanairiva = as white heavenly cars; aavaarayadbhiH = covering; gaganam = the sky; vardhamaanagR^ihaishchaapi = also with royal houses named vardhamana; ratnajaala parishhkr^itaiH = adorned with a net of jewels.

Rama approached the royal abode and entered his father's palace which was the best palace with blazing radiance like the palace of king of celestials on earth. All around the house, there were various types turrets looking like Mount Kailasa, as group of clouds, as white heavenly cars touching the sky. There were royal houses named vardhamana which were adorned with a net of precious stones.

[Verse Locator](#)

स कक्ष्या धन्विभिर्गुप्तास्तिस्रोऽतिक्रम्य वाजिभिः ॥ २-१७-२०
पदातिरपरे कक्ष्ये द्वे जगाम नरोत्तमः ।

20. saH = that Rama; narottamaH = the best of men; atikramya = crossed vaajibhiH = with horses; tinraH kakshhyaH = three enclosures; guptaaH = guarded; dhanvibhiH = by men armed with bows; jagaama = got; apare = other; dve kakshhye = two enclosures; guptaaH = guarded; dhanvibhiH = by men armed with bows; jagaama = got; apare = other; dve kakshhye = two enclosures; padaatiH = by foot.

Rama the best of men crossed with chariot three enclosures protected by men armed with bows and moved over the other two enclosures by foot.

[Verse Locator](#)

स सर्वाः समतिक्रम्य कक्ष्या दशरथ आत्मजः ॥ २-१७-२१

सन्निवर्त्य जनम् सर्वम् शुद्ध अन्तः पुरम् अभ्यगात् ।

21. saH dasharathaatmajaH = that Rama; samatikramya = crossed; sarvaaH = all; kakshhyaH = gates; samnivartya = sent back; sarvam janam = all people; abhyagaat = veached; shuddhaantaH puram = the palace.

That Rama passed over all the gates, sent all the people back and entered the palace.

[Verse Locator](#)

तस्मिन् प्रविष्टे पितुर् अन्तिकम् तदा ।

जनः स सर्वो मुदितः न्यप आत्मजे ।

प्रतीक्षते तस्य पुनः स्म निर्गमम् ।

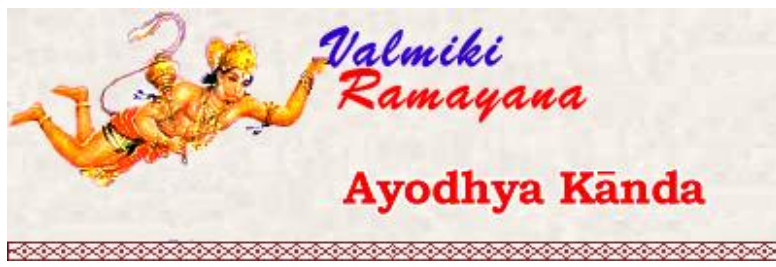
यथा उदयम् चन्द्रमसः सरित् पतिः ॥ २-१७-२२

22. tadaa = then; tasmin = that; nR^ipaاتمaje = prince; pravishhTe = went; antikam = nearer; pituH = to father; saH sarvaH = all those; janaH = people; muditaH = wer delighted; pratiikshhatesma = waited; punaH nirgamam = for exit again; chandramasaH udryam yathaa = as of rising of moon saritpatiH = the ocean.

When Rama went nearer to his father, all the people there were delighted waiting for his return as the ocean waits for raising of the moon.

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे सप्तदशः सर्गः ॥

Thus completes the seventeenth sarga of Ayodhya Kanda of Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 18

Verses converted to UTF-8, Nov 09

Introduction

In this chapter Rama arrives at the king's presence. Seeing King disturbed, Rama becomes grieved and wants to know the cause of king's perturbation. Queen Kaikeyi describes to Rama about the boons that Dasaratha had given earlier and also her wishes of coronating Bharatha instead of Rama and sending Rama to Dandaka forest. On listening to these harsh words of Kaikeyi, Rama did not become sorrowful, but Dasaratha was very much disturbed.

[Verse Locator](#)

स ददर्श आसने रामः निषण्णम् पितरम् शुभे ।
कैकेयी सहितम् दीनम् मुखेन परिशुष्यता ॥ २-१८-१

1. saH raamaH = that Rama; dadarsha = saw; pitaram = father; nishhaNNam = sitting; shubhe aasane = on beautiful seat; mukhena = with face; parishushhyataa = parched up; diinam = miserable; kaikeyyaa sahitam = together with Kaikeyi.

Rama saw his father sitting on a beautiful seat, but with his face looking completely parched up and miserable. Kaikeyi was at his side.

[Verse Locator](#)

स पितुः चरणौ पूर्वम् अभिवाद्य विनीतवत् ।
ततः ववन्दे चरणौ कैकेय्याः सुसमाहितः ॥ २-१८-२

2. saH = Rama; viniitavat = being humble; susamaahitaH = well compsed; puurvam = first; abhivaadya = reverentially saluted; pituH = father's charaNau = feet; tataH = then; vavande = saluted; kaikeyyaaH = Kaikeyi's; charaNau = feet.

Rama being humble and well composed, first reverentially saluted his father's feet and then saluted Kaikeyi's feet.

[Verse Locator](#)

राम इति उक्त्वा च वचनम् वाष्प पर्याकुल ईक्षणः ।
शशाक न्यपतिर् दीनो न ईक्षितुम् न अभिभाषितुम् ॥ २-१८-३

3. nR^ipatiH = the king Dasaratha; uktvaa = spoke; vachanam = the word; raamaiti = "Oh; Rama!" bhaashhpa paryaakulekshhaNaH = with his eyes filled with tears; diinaH = dejected; nashashaaka = being not able; iikshhitum = to see; na = nor able; abhibhaashhitum = to talk.

Dasaratha spoke only one word "Rama!" with his eyes filled with tears and dejected, being not able to see or to talk any further words.

[Verse Locator](#)

तत् अपूर्वम् नर पतेर् दृष्ट्वा रूपम् भय आवहम् ।

रामः अपि भयम् आपन्नः पदा स्पृष्ट्वा इव पन्नगम् ॥ २-१८-४

4. dR^{ishh}Tvaa = having seen; apuurvam = not earlier; tat ruupam = that form; narapateH = of king; bhayaavaham = producing fear; raamo.api = even Rama; bhayam aapannaH = was struck with fear; spR^{ishh}Teva = as seizure; pannagam = of snake; padaa = with foot.

Having not seen earlier such a fearful form of his father, even Rama was frightened as though he seized a snake by his foot.

[Verse Locator](#)

इन्द्रियैः अप्रहृष्टैः तम् शोक सन्ताप कर्षितम् ।

निहृष्वसन्तम् महा राजम् व्यथित आकुल चेतसम् ॥ २-१८-५

ऊर्मि मालिनम् अक्षोभ्यम् क्षुभ्यन्तम् इव सागरम् ।

उपप्लुतम् इव आदित्यम् उक्त अन्तम् णिम् यथा ॥ २-१८-६

5;6. tam mahaaraajam = that king Dasaratha; niH shvasantam = was sighing; indriyaiH = with senses; aprahR^{ishh}TaiH = sans pleasure; shoka santaapa karishitam = emaciated with grief and anguish; vyathitaakulachetasam = with distressed and agitated mind; saagaram iva = like ocean; akshhobhyantam = becoming perturbed; uurmimaalinam = with now of waves; aadityam iva = like sun; upaplutam = which is eclipsed; R^{ishh}imyathaa = as a sage; uktaanR^{itam} = who spoke untruth.

That king Dasaratha was sighing heavily with senses sans pleasure, emaciated with grief and anguish, with distressed and agitated mind, like ocean which cannot be perturbed, becoming perturbed with row of waves, like sun which is eclipsed and who lost lustre like by a sage who spoke untruth.

[Verse Locator](#)

अचिन्त्य कल्पम् हि पितुस् तम् शोकम् उपधारयन् ।

बभूव सम्रब्धतरः समुद्रैव पर्वणि ॥ २-१८-७

7. upadhaarayan = contemplating over; tam = that; achintyakalpam = unimaginable; shokam = grief; nR^{ipate} = of the king; babhuuva = became; samrabdhatarah = very much perturbed; samudra iva = like ocean; parvaNi on full moon day.

Contemplating over the unimaginable sorrow of the king, he was very much perturbed as an ocean does on a full moon day.

[Verse Locator](#)

चिन्तयाम् आस च तदा रामः पितृ हिते रतः ।

किंस्विद् अद्य एव न्यपतिर् न माम् प्रत्यभिनन्दति ॥ २-१८-८

8. chaturaH = the ingenious; raamaH = Rama; rataH = who is fond of; pitR^{ihite} = father's welfare; chintayaamaasa = anxiously thought; kimsvid = "why indeed; nR^{ipati}H = king; adyaiva = just today; napratyabhinandati = is not greeting in return; maam = to me?"

The ingenious Rama, who is fond of his father's welfare, anxiously thought : " why indeed the king is not greeting me in return just today?"

[Verse Locator](#)

अन्यदा माम् पिता दृष्ट्वा कुपितः अपि प्रसीदति ।
तस्य माम् अद्य सम्प्रेक्ष्य किम् आयासः प्रवर्तते ॥ २-१८-९

9. **anyadaa** = at other times; **pitaa** = father; **kupito.api** = eventhough angry; **prasiidati** = used to be gracious; **dR^ishhTvaa** = after seeing; **maam** = me; **kim** = why; **tasya** = such father; **adya** = today; **pravartate** = has become; **aayaasaH** = weary; **samprekshhya** = after seeing; **maam** = me;

"At other times, the father, even though angry used to be gracious after seeing me why today such a father has become weary after seeing me?"

[Verse Locator](#)

स दीनैव शोक आर्तः विषण्ण वदन द्युतिः ।
कैकेयीम् अभिवाद्य एव रामः वचनम् अब्रवीत् ॥ २-१८-१०

10. **saH raamaH** = that Rama; **diina eva** = indeed distressed; **shokaartaH** = afflicted with grief; **vishhaNNavadanadyntiH** = with lustre reduced from his face; **abhivaadyaiva** = saluted; **kaikeyaam** = to Kaikeyi; **abraviit** = spoke; **vachanam** = these words.

Rama indeed distressed and afflicted with grief, with lustre faded from his face, offered his salutation to Kaikeyi and spoke these words.

[Verse Locator](#)

कच्चिन् मया न अपराधम् अज्ञानात् येन मे पिता ।
कुपितः तन् मम आचक्ष्व त्वम् चैव एनम् प्रसादय ॥ २-१८-११

11. **naaparaddham kachchit** = I hope that no wrong was done; **mayaa** = by me; **aJNyaanaat** = through ignorance; **aachakshhva** = tell; **mama** = me; **yena** = why; **pitaa** = father; **kupitaH** = is angry; **me** = with me; **tvameva** = you alone; **prasaadaya** = propitiate; **enam** = him.

"I hope that I have not done anything wrong through ignorance. Tell me why father is angry with me. You alone propitiate him in my favour."

[Verse Locator](#)

अप्रसन्नमनाः किम् नु सदा मां प्रति वत्सलः ।
विवर्ण वदनो दीनो न हि माम् अभिभाषते ॥ २-१८-१२

12. **aprasannaa manaaH kimnu** = how mind has become displeased; **maam prati** = towards me; **vatsalaH** = who was affectionate towards offspring; **sadaa** = always; **vivarNa vadanaH** = with face becoming pale; **diinaH** = dejected; **naabhibhashhate hi** = not talking; **maam** = to me.

"Why my father, who was always affectionate to me, has become displeased? With his face becoming pale and dejected, he is not talking to me."

[Verse Locator](#)

शारीरः मानसो वा अपि कच्चित् एनम् न बाधते ।
सन्तापो वा अभितापो वा दुर्लभम् हि सदा सुखम् ॥ २-१८-१३

13. **kachchit** = I hope that; **santaapova.api** = either affliction; **shaariiraH** = of body; **abhitaapovaa** = or distress; **maanasaH** = of mind; **na baadhate** = is not troubling; **evam** = him; **sukham** = happiness; **durlabham hi** = is indeed difficult to be attained; **sadaa** = always.

"I hope that either bodily affliction or mental distress is not troubling him. The object of happiness is indeed difficult to be attained always!"

[Verse Locator](#)

कच्चिन् न किञ्चित् भरते कुमारं प्रियं दर्शने ।
शत्रुघ्ने वा महा सत्त्वे मात्स्न्याम् वा मम अशुभम् ॥ २-१८-१४

14. **nakachchit ashubham** = I hope no bad thing occurred; **kimchit** = a little; **bharate** = to Bharata; **priyadarshane** = the delightful man to look at; **shatrughne** = or to great strength; **matruuNaamva** = or to mothers; **mama** = of mine.

"I hope that no bad thing occurred to Bharata, the delightful man to look at or to Shatrughna, the man of great strength or to my mother. "

[Verse Locator](#)

अतोषयन् महा राजम् अकुर्वन् वा पितुर् वचः ।
मुहूर्तम् अपि न इच्चेयम् जीवितुम् कुपिते न्ये ॥ २-१८-१५

15. **nR^ipe kupite** = if our father is angry; **nechchheyam** = i do not desire; **jiivitum** = to live; **muhuurtampai** = even for a moment; **atoshhayan** = without satisfying; **mahaarajan** = the king; **akurvan** = without doing; **vachaH** = word; **pituH** = of father.

"If our father becomes angry, I do not desire to live even for a moment without satisfying him or without fulfilling his command."

[Verse Locator](#)

यतः मूलम् नरः पश्येत् प्रादुर्भावम् इह आत्मनः ।
कथम् तस्मिन् न वर्तेत प्रत्यक्षे सति दैवते ॥ २-१८-१६

16. **naraH** = MN; **iha** = in this world; **pashyet** = sees; **yatomuulam** = from what root; **aatmanaH** one's own; **pradurbhaavam** = coming into existence; **tasmin** = that father; **sati** = being; **pratyakshhe** = the visible; **daivate** = god; **katham** = how; **navarteta** = behaves not.

"Man sees father as the visible god who is the root cause of one's own coming into existence and how else can he behave towards him other than like that?"

[Verse Locator](#)

कच्चित् ते परुषम् किञ्चित् अभिमानात् पिता मम ।
उक्तः भवत्या कोपेन यत्र अस्य लुलितम् मनः ॥ २-१८-१७

17. **mama pitaa kachchituktaH** = i hope my father has been spoken; **kinchit** = any words; **yena** = by which; **lulitam** = (they) disturbed; **asya** = his; **manaH** = conscience; **te abhimaanaat** = by your pride; **bhavityaa roshheNa** = by your angry; **parushham** = which was harsh.

"I hope you have not spoken anything which hurt my father's conscience with your pride and anger."

[Verse Locator](#)

एतत् आचक्ष्व मे देवि तत्त्वेन परिज्ज्वतः ।
किम् निमित्तम् अपूर्वो अयम् विकारः मनुज अधिपे ॥ २-१८-१८

18. **devi** = oh; **queen ! kimninuniiHam** = for what vacason; **ayam** = this; **vikaaraH** = perturbation; **apuurvaH** = which was not there earlier; **manujaadhipe** = in the

king; **achakshhva** = tell; **me** = me; **paripR^ichchhataH** = who is questioning; **etat** = this matter; **tattvaina** = in reality.

"I am asking you why my father got this perturbation, which was not there earlier. Tell me the true position."

[Verse Locator](#)

एवमुक्ता तु कैकेयी राघवेण महात्मना ।
उवाचेदं सुनिर्लज्जा धृष्टमात्महितं वचः ॥ २-१८-१९

19. **evam** = thus; **uktaa** = spoken; **raaghavaNa** = by Rama; **mahaatmanaa** = the great-souled; **kaikeyii** = Kaikeyi; **dhR^ishhTam** = fearlessly; **uvaacha** = spoke; **idam vachaH** = these words; **aatmahitam** = for her own benefit; **sunirlajjaa** = without any shame.

Thus questioned by the great souled Rama, Kaikeyi fearlessly spoke these words for her own benefit, without any shame on her part.

[Verse Locator](#)

न राजा कुपितो राम व्यसनम् नास्य किञ्चन ।
किञ्चिन्मनोगतं त्वस्य त्वद्भयान्नाभिभाषते ॥ २-१८-२०

20. **raama** = Oh; **Rama! raajaa** = the king; **nakupitaH** = is not angry; **na kinchana** = there is nothing of vyananam = distress; **asya** = for him; **tu** = but; **asya** = to him; **knchit** = there is something manogatham = in mind; **naabhibhaashhate** = which he is not telling; **tvadbhayaat** = from fear of you.

"Oh, Rama! The king is not angry. There is nothing of distress for him. But he has something in mind which he is not telling from fear."

[Verse Locator](#)

प्रियम् त्वामप्रियम् वक्तुम् वाणी नास्योपपर्तते ।
तदवश्यम् त्वया कार्यम् यदनेनाश्रुतम् मम ॥ २-१८-२१

21. **asya** = his; **vaaNii** = words; **nopavartate** = are not coming off; **vaktum** = to tell; **apriyam** = the disagreeable; **tvaam** = to you; **priyam** = the loveful one; **yat** = which; **anena** = by him; **ashrutam** = is promised; **mama** = to me; **tat** = that; **kaaryam** = is to be done; **avashyam** = certainly; **tvayaa** = by you.

"To him, words are not coming off to tell disagreeable utterance to you, the dear one. He promised me a word. It is to be certainly done by you."

[Verse Locator](#)

एष मह्यम् वरम् दत्त्वा पुरा मामभिपूज्य च ।
स पश्चात्तप्यते राजा यथान्यः प्राकृतस्तथा ॥ २-१८-२२

22. **puraa** = long ago; **saH eshaH raajaa** = such of this king; **maam abhipuujyacha** = honoured me and; **dattvaa** = gave; **varam** = the boon; **yatha** = as; **anyaH** = other; **praakR^itaH** = common man; **tathaa** = so; **pashchaattapyate** = he is repenting.

"Long ago, the king honoured me and gave me a boon. Like a common man, he is repenting now for having given the boon."

[Verse Locator](#)

अतिसृज्य ददानीति वरम् मम विशाम्पतिः ।
स निरर्थं गतजले सेतुम् बन्धितुमिच्छति ॥ २-१८-२३

23. saH vishaampatiH = that king; atisR^ijya = promised; dadaami iti = to give thus; varam = the boon; mama = to me; ichchhati = desires; bandhitum = to build; nivartham = wastefully; setum = dam; gatajale = on a place where water has gone away.

"This king promised me to give the boon and now he desires to build a dam wastefully on a place where water has gone away."

[Verse Locator](#)

धर्मूलमिदम् राम विदितम् च सतामपि ।
तत्सत्यम् न त्यजेद्राजा कुपितस्त्वत्कृते यथा ॥ २-१८-२४

24. raama = oh; Rama! viditam = it is known; sataamapi = even by wise men; idam = that truth; dharmamuulam = is the root of righteousness; kupitaH = the offended; rajaa = king; natyajet = let him not abandon; tat satyam = such truth; yathaa = as; tvatkR^ite = for your sake.

"Oh, Rama! It is known by even wise men, that truth is the root of righteousness. See that the offended king does not abandon such a truth for your sake."

[Verse Locator](#)

यदि तद्वक्ष्यते राजा शुभम् वा यदि वाऽशुभम् ।
करिष्यसि ततः सर्वमाख्यामि पुनस्त्वहम् ॥ २-१८-२५

25. raajaa = the king; vakshhyate = is about to mention(to you); tat = that truth; shubhamvaa = either auspicious; ashubhamyadivaa = or inauspicious; aham punastu = still; I; aakhyaasyaami = shall tell; sarvam = all that; karishhyasi yadi = if you shall do it; tataH = afterwards.

"The king is about to mention that truth which may look auspicious or inauspicious to you. Still, I shall tell you all that, if you shall do it afterwards."

[Verse Locator](#)

यदि त्वभिहितं राजा त्वयि तन्न विपत्स्यते ।
ततोऽहमभिधास्यामि न ह्येष त्वयि वक्ष्यति ॥ २-१८-२६

26. tat = what; abhihitam = is spoken; raajjNyaa = by the king; na vipatsyate = does not go wrong; tvayi = in you; aham = I; abhidhaasyaami = shall tell; tatH = then; eshaH = this king; navakshhyatihi = whill not indeed tell; tvayi = unto you.

"If what is spoken by the king does not create unfavourableness in you, I shall then tell you. This king will not indeed tell you."

[Verse Locator](#)

एतात्तु वचनं श्रुत्वा कैकेय्या समुदाहृतम् ।
उवाच व्यथितो रामस्ताम् देवीम् नृपसन्निधौ ॥ २-१८-२७

27. shrutvaa = after hearing; etat = these; vachanam = words; samudaahR^itam = spoken; kaikeyyaa = by Kaikeyi; raamaH = Rama; vyathitaH = was pained; uvaacha = and spoke; taam deviim = to that queen; nR^ipasannidhau = in the presence of the king.

After hearing the words of Kaikeyi, Rama felt painful and spoke thus to her in the presence of the king.

[Verse Locator](#)

अहो धिङ्नाहर्हसे देवि पक्तुं मामीदृशं वचः ।

अहम् हि वचनात् राज्ञः पतेयम् अपि पावके ॥ २-१८-२८

भक्षयेयम् विषम् तीक्ष्णम् मज्जेयम् अपि च अर्णवे ।

नियुक्तः गुरुणा पित्रा न्यपेण च हितेन च ॥ २-१८-२९

28; 29. **aho devii** = Oh; **queen! dhik** = what a pity! **naarhasi** = you are not worthy; **vaktum** = to talk; **iidR^isham** = theses type of ; **vachaH** = words; **maam** = about me; **hi** = because; **vachanaat** = by word; **raaJNyaH** = of king; **aham** = I; **pateyam** = shall jump; **paavake.api** = even in fire; **niyuktaH** = commanded; **pitraa** = by father; **nR^ipeNa** = who is the king; **hitenacha** = who wishes my welfare; **guruNaa** = who is venerable; **bhakshhayeyam** = I shall eat; **tiikshhNam** = fiery; **vishham** = poison; **apcha** = and **majjeyam** = sink; **aarNave** = into ocean.

"Oh, queen! what a pity! Do not talk like that to me. If father tells me, I shall jump even in fire. If father, who is a king, who wishes my welfare and who is venerable, commands me, I shall eat fiery poison and shall sink into an ocean."

[Verse Locator](#)

तत् ब्रूहि वचनम् देवि राज्ञो यद् अभिकान्क्षितम् ।

करिष्ये प्रतिजाने च रामः द्विर् न अभिभाषते ॥ २-१८-३०

30. **devii** = oh; **queen! tat** = hence; **bruuhi** = tell; **vachanam** = the words; **yat** = which; **abhikaaNkshhitam** = are desired; **raaJNyaH** = by the king; **pratijaanecha** = I even promise; **karishhye** = to do; **raamaH** = Rama; **naabhibhaashhate** = does not speak; **dviH** = two things.

"Oh queen! Tell me the words of the king as desired by him. I even promise to do it. Rama does not speak two things."

[Verse Locator](#)

तम् आर्जव समायुक्तम् अनार्या सत्य वादिनम् ।

उवाच रामम् कैकेयी वचनम् भृश दारुणम् ॥ २-१८-३१

31. **anaaryaa** = the vulgar; **kaikeyii** = Kaikeyi; **uvaacha** = uttered; **bhR^isha daarunam** = very cruel; **vachanam** = words; **tam raamam** = to that Rama; **aarjavasamaayuktam** = who was committed to sincerity; **satyavaadinam** = and speaking of truth and a great war.

That vulgar Kaikeyi uttered very cruel words to that Rama, who was committed to sincerity and speaking of truth.

[Verse Locator](#)

पुरा देव असुरे युद्धे पित्रा ते मम राघव ।

रक्षितेन वरौ दत्तौ सशल्येन महा रणे ॥ २-१८-३२

32. **raaghava** = oh; **Rama! puraa** = long ago; **daivaasurayuddhe** = during battle between celestials; **mahaaraNe** = during the great war; **te pitraa** = by your father; **sa shalyena** = pierced by darts; **rakshhitena** = protected(by me) **dattau** = were given; **mama** = to me; **varau** = two boons.

"Oh, Rama! During a battle and a great war between celestials and demons long ago, I protected your father who was pierced by darts. Then, he gave me two boons."

[Verse Locator](#)

तत्र मे याचितः राजा भरतस्य अभिषेचनम् ।

गमनम् दण्डक अरण्ये तव च अद्य एव राघव ॥ २-१८-३३

33. raaghava = oh; Rama! tatra = under those circumstances; raajaa = the king; yaachitaH = was asked; abhishhechanam = for coronation; bharatasya = of Bharata; tava = your; gamanam = going; daNdakaaraNye = to the forest of Dandaka; adyaiva = now itself.

"Oh, Rama! According to those boons, I asked the king for coronation of Bharata and for your going to Dandaka forest today itself."

[Verse Locator](#)

यदि सत्य प्रतिज्ञम् त्वम् पितरम् कर्तुम् इच्चसि ।

आत्मानम् च नर रेष्ठ मम वाक्यम् इदम् शृणु ॥ २-१८-३४

34. narashreshhTa = Oh Rama; the best of men! tvam ichchhasi yadi = If you want; kartum = to make; pitaram = father; aatmaanamcha = and yourself; satya pratiJNyam = faithful to a promise; shruNu = listen to idam vaakyam = these words; mama = of mine.

"Oh, Rama! If you want to make yourself and your father faithful to a promise, listen to these words of mine."

[Verse Locator](#)

स निदेशे पितुस् तिष्ठ यथा तेन प्रतिश्रुतम् ।

त्वया अरण्यम् प्रवेष्टव्यम् नव वर्षाणि पन्च च ॥ २-१८-३५

35. tishhTa = abide; pituH sannideshe = in father's command; yathaa = as; pratishrutam = promised; tena = by him; araNyam = forest; praveshhTavyam = is to be occupied for navapanchacha = fourteen; varshhaaNi = years; tvayaa = by you.

"Abide by your father's command. As per his assurance, you have to stay in the forest for fourteen years."

[Verse Locator](#)

भरतस्त्वभिषिच्येत यदेतदभिषेचनम् ।

त्वदर्थे विहितम् राजा तेन सर्वेण राघव ॥ २-१८-३६

36. raaghava = oh; Rama! bharataH = Bharata; abhishhechyeta = should be enthroned; tena sarveNa = completely in that manner; yat = in line with; etat = this; abhishhechanam = initiation; vihitam = arranged; tvadarthe = for your sake; raajNyaa = by the king.

"Bharata is to be enthroned with the use of complete collection of materials already arranged by the king for your sake."

[Verse Locator](#)

सप्त सप्त च वर्षाणि दण्डक अरण्यम् आश्रितः ।

अभिषेकम् इमम् त्यक्त्वा जटा चीर धरः वस ॥ २-१८-३७

37. tyaktvaa = leaving; imam abhishhekam = this coronation function; vasa = dwell; daNdakaaraNyam aashritaH = taking refuge in the forest of Dandaka; sapta saptacha varshhaaNi = for fourteen years; jaTaaajinadharaH = wearing braided hari and covered with a hide.

"You have to leave this coronation function and dwell in the forest of Dandaka for fourteen years, wearing braided hair and covered with a hide."

[Verse Locator](#)

भरतः कोसल पुरे प्रशास्तु वसुधाम् इमाम् ।
नाना रत्न समाकीर्णम् सवाजि रथ कुन्जराम् ॥ २-१८-३८

38. **bharataH prashaastu** = let Bharata rule; **imaam vasudhaam** = this earth; **kosalapure** = Ayodhya; the capital of kosala; **naanaaratna samaakiirNam** = completely covered with various types of precious things; **savaajirathakuN^jaraam** = filled with horses; chariots and elephants.

"Let Bharata rule this earth, by residing in Ayodhya filled with various types of precious thing together with horses, chariots and elephants."

[Verse Locator](#)

एतेन त्वां नरेन्द्रोयम् कारुण्येन समाप्लुतः ।
शोकसंक्लिष्टवदनो न शक्नोति निरीक्षितुम् ॥ २-१८-३९

39. **etena** = for this reason; **ayam narendraH** = this king Dasaratha; **samaaplutaH** = overwhelmed; **kaarunyen** = with sympathy; **na shaknoti** = is not able; **niriikshhitum** = to see; **tvaam** = you; **shoka samklishtaavadanaH** = with face afflicted with grief.

"For this reason, king Dasaratha who is overwhelmed with sympathy towards you is not able to see you with his face, afflicted with grief."

[Verse Locator](#)

एतत्कुरु नरेन्द्रस्य वचनं रघुनन्दन ।
सत्यन महता राम तारयस्व नरेश्वरम् ॥ २-१८-४०

40. **raghunandana** = oh; **Rama! kuru** = do; **etat vachanam** = these words; **narendrasya** = of the king; **taarayasya** = liberate; **narenshvaram** = the king.

"Oh, Rama! Do as per the words of the king and liberate him by giving your father an opportunity to maintain the truth."

[Verse Locator](#)

इतीव तस्यां परुषम् वदन्त्याम् ।
नचैव रामः प्रविवेश शोकम् ।
प्रविव्यधे चापि महानुभावो ।
राजा तु पुत्रव्यसनाभितप्तः ॥ २-१८-४१

41. **tasyaam vadantyaam** = while she was speaking; **parushham** = harsh words; **itiiva** = in this way; **raamaH** = Rama; **nachaiva pravivesha** = did not even enter; **shokam** = the sorrowfulness; **raajaatu** = but the king; **mahaanubhaavaH** = the mighty; **pravivyaathe** = become much disturbed **putravysanaabhitaptaH** = having been afflicted by calamity occurred to his son.

Though she was speaking such harsh words, Rama was not affected with sorrow. But the mighty Dasaratha became highly disturbed, having been afflicted by the calamity occurred to his son.

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अष्टादशः सर्गः ॥

Thus completes the eighteenth sarga of Ayodhya kanda of Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 19

Verses converted to UTF-8, Nov 09

Introduction

Rama on hearing the harsh and cruel words of Kaikeyi remains unruffled. He asks Kaikeyi sorrowfully about the reason the king did not speak to him directly about the matter. He then immediately decides to leave for forest after duly saluting the king and Kaikeyi. On the way to forest He desires to visit his mother and Sita and inform them of his decision.

[Verse Locator](#)

तत् अप्रियम् अमित्रघ्नः वचनम् मरण उपमम् ।
श्रुत्वा न विव्यथे रामः कैकेयीम् च इदम् अब्रवीत् ॥ २-१९-१

1. raamaH = Rama; amitraghnaH = the annihilator of enemies; amitraghnaH = those words; apriyam = which were harsh; maraNopamam = equivalent to death; navivvyathe = was unruffled; abrabiit = spoke; idam = these words; kaikeyiim = to Kaikeyi.

Rama the annihilator of enemies heard those harsh and deadly words but was unruffled. He spoke these words to Kaikeyi.

[Verse Locator](#)

एवम् अस्तु गमिष्यामि वनम् वस्तुम् अहम् तु अतः ।
जटा चीर धरः राज्ञः प्रतिज्ञाम् अनुपालयन् ॥ २-१९-२

2. astu = let it be; evam = thus; aham = I; anupaalayam = shall be fulfilling; pratiJNyaam = the promise; raajJNyaH = of the kings; gamishhyaami = shall go; vanam = to the forest; itaH = from here; vastum = to reside; jataajinadharaH = wearing braided hair and covered with a hide.

"Let it be, as you said it. I shall fulfil the king's promise, go to the forest from here to reside there, wearing braided hair and covered with a hide."

[Verse Locator](#)

इदम् तु ज्ञातुम् इच्छामि किम् अर्थम् माम् मही पतिः ।
न अभिनन्दति दुर्धर्षो यथा पुरम् अरिम् दमः ॥ २-१९-३

3. ichchhaami = I want; N^yaatum = to know; idam tu = this as to; kimartham = why; mahiipatiH = the king; durdharshhaH = the inviolable; arindamaH = the subduer of enemies; naabhinandati = is not greeting; maam = me; yathaapuram = as before.

"But I want to know why the king, the inviolable and the subduer of enemies, is not greeting me today as before."

[Verse Locator](#)

मन्युर् न च त्वया कार्यो देवि ब्रूहि तव अग्रतः ।
यास्यामि भव सुप्रीता वनम् चीर जटा धरः ॥ २-१९-४

4. **devi** = "Oh; **queen!** **nakaaryaH** = indignation; **tvayaa** = by you; **bruumi** = I am telling; **tava agrataH** = before you; **yaasyaami** = I shall go; **vanam** = to forest; **chiirajataadharaH** = wearing rags and braided hair; **bhava** = become; **supriitaa** = delighted well.

"Oh, queen! you need not be indignant. I am telling before you that I shall go to the forest, wearing rags and braided hair. Become delighted well."

[Verse Locator](#)

हितेन गुरुणा पित्रा कन्तज्ञेन न्येण च ।
नियुज्यमानो विश्रब्धम् किम् न कुर्यात् अहम् प्रियम् ॥ २-१९-५

5. **nakuryaam kim** = how can i not do; **visrabdhaH** = faithfully; **priyam** = action dear; **pitraa** = to father; **niyuajyamaanaH** = as commanded; **hitena** = as well = wisher; **guruNaa** = as person with right conduct; **nR^ipeNa cha** = and as king.

"How can I not do faithfully an action dear to my father, as commanded by him as well-wisher, venerable man, as person with right conduct and as king."

[Verse Locator](#)

अलीकम् मानसम् तु एकम् हृदयम् दहति इव मे ।
स्वयम् यन् न आह माम् राजा भरतस्य अभिषेचनम् ॥ २-१९-६

6. **me** = My; **hR^idayam** = heart; **dahtiiva** = is burning indeed; **ekam** = one; **aliikam** = displeasure; **maanasam** = of mind; **raajaa** = king; **svayam** = himself; **yatnaaha** = has not informed; **maam** = to me; **bharatasya abhishhechanam** = about Bharata's coronation.

"My heart is burning indeed with one sorrowful feeling that king himself has not informed me about Bharata's coronation."

[Verse Locator](#)

अहम् हि सीताम् राज्यम् च प्राणान् इष्टान् धनानि च ।
हृष्टः भ्रात्रे स्वयम् दद्याम् भरताय अप्रचोदितः ॥ २-१९-७

7. **abrachoditaH** = being unasked; **aham** = I; **svayam** = myself; **hR^ishhTaH** = gladly; **dadyaam** = will offer; **siitaam** = Sita; **raajyam** = kingdom; **praaNaan** = life; **ishhTaan** = loved ones; **dhanaanicha** = and wealth; **bharataaya** = to Bharata; **bhraatre** = the brother.

"Without being asked, I myself would have gladly offered even Sita with kingdom, even my life, loved ones and wealth."

[Verse Locator](#)

किम् पुनर् मनुज इन्द्रेण स्वयम् पित्रा प्रचोदितः ।
तव च प्रिय काम अर्थम् प्रतिज्ञाम् अनुपालयन् ॥ २-१९-८

8. **prachoditaH** = being directed; **manujendreNa** = by king; **pitraa** = the father; **svayam** = himself; **kimpunaH** = how much more; **ampaalyan** = obeying; **pratiJJNyaam** = promise; **tava priyakaamaartham** = for the sake of your beloved desire.

"Being directed by king, who is my father himself, how much more should I tell that I can give everything to Bharata, duly obeying father's promise to fulfil your beloved desire."

[Verse Locator](#)

तत् आश्वासय हि इमम् त्वम् किम् न् इदम् यन् मही पतिः ।

वसुधा आसक्त नयनो मन्दम् अश्रूणि मुन्वति ॥ २-१९-९

9. tat = "that is why; tvam = you; aashvaasaya = console; imam = him; kimnu = why indeed; idam = this here; mahiipatiH = the king; muN^chati it yat = is releasing in line thus; ashruuNi = tears; mandam = slowly; vasudhasakta nayanaH = with eyes fixed upon the floor.

"That is why, you console him. Why indeed the king is thus slowly shedding tears, with eyes gazed upon the floor?"

[Verse Locator](#)

गच्चन्तु च एव आनयितुम् दूताः शीघ्र जवैः हयैः ।

भरतम् मातुल कुलात् अद्य एव न्यप शासनात् ॥ २-१९-१०

10. gachchhantu duutaaH = let messengers go; adyaiva = now itself; hayaiH = on horses; shiighrajavaiH = with rapid speed; aanayitum = to bring; bharatam = Bharata; maatulakulaat = from maternal uncle's house; nR^ipashaasanaat = as per orders of king.

"Let messengers go now itself on fleet horses to bring Bharata from maternal uncle's house as per orders of the king."

[Verse Locator](#)

दण्डक अरण्यम् एषो अहम् इतः गच्चामि सत्वरः ।

अविचार्य पितुर् वाक्यम् समावस्तुम् चतुर् दश ॥ २-१९-११

11. satvaraH = Immediately; eshaH aham = I shall hasten; gachchhaami = in going; vastum = to live; daNdakaarNyam = in the forest of Dandaka; chaturdasha = for fourteen; samaaH = years; avichaarsya = without reflecting; vaakyam = on words; pituH = of father.

"Immediately, I shall go to live in forest of Dandaka for fourteen years, without reflecting on whether my father's words are right or wrong."

[Verse Locator](#)

सा ह्न्ष्टा तस्य तत् वाक्यम् श्रुत्वा रामस्य कैकयी ।

प्रस्थानम् श्रद्धधाना हि त्वरयाम् आस राघवम् ॥ २-१९-१२

12. shrutvaa = hearing; tatvaakyam = those words; tasya raamasya = of that Rama; saa kaikayii = that Kaikeyi; hR^ishhTaa = felt glad; shraddhadhaanaa = believing; prasthaanam = his departure; tvarayaamaasa = hastened; raaghavam = Rama.

Hearing Rama's words, Kaikeyi felt glad that he would certainly go and urged him to make haste at once.

[Verse Locator](#)

एवम् भवतु यास्यन्ति दूताः शीघ्र जवैः हयैः ।

भरतम् मातुल कुलात् उपावर्तयितुम् नराः ॥ २-१९-१३

13. bhavatn = "let it be; evam = so; naraaH = men; duutaaH = as messengers; yaasyanti = can go; hayaiH = on horses; shiighrajavaiH = with rapid speed; upaavartayitum = to bring back; bharatam = Bharata; maatulakulaat = from maternal uncle's house.

"Let it be so. Messengers can go on horses having rapid speed, to bring back Bharata from his maternal uncle's house."

[Verse Locator](#)

तव तु अहम् क्षमम् मन्ये न उत्सुकस्य विलम्बनम् ।
राम तस्मात् इतः शीघ्रम् वनम् त्वम् गन्तुम् अर्हसि ॥ २-१९-१४

14. tu = but; aham na manye = i do not think; kshhamam = it is appropriate; tava = of you; utsukasya = who are enthusiastic; vilambanam = to delay; raama = oh; Rama! tasmaat = that is why tvam = you; arhasi = are fit; gantum = to go; vanam = to forest; shiighram = immediately; taH = from here.

"But I think it is not quite appropriate for you who are enthusiastic to go to forest, to delay further."

[Verse Locator](#)

व्रीडा अन्वितः स्वयम् यच् च न्यः त्वाम् न अभिभाषते ।
न एतत् किञ्चिन् नर श्रेष्ठ मन्युर् एषो अपनीयताम् ॥ २-१९-१५

15. etat = this; nakinchit = is nothing; yat = that; naabhibhaashhate nR^ipaH = the king is not talking; vriidaanvitaH = because of shyness; tvaam - to you; eshaH - this; manyuH = indignation; avaniiyataam = be removed.

"It is nothing but shyness that the king is not able to speak to you. Oh Rama, the best of men! Do not worry about it."

[Verse Locator](#)

यावत् त्वम् न वनम् यातः पुरात् अस्मात् अभित्वरन् ।
पिता तावन् न ते राम स्नास्यते भोक्ष्यते अपि वा ॥ २-१९-१६

16. raama = Oh; Rama! te pitaa = your father; na snaasyate = will not take bath; bhokshhyatepi vaa = nor eat a meal; yaavat taavat = so long as; tvam = you; yaataH = do not go; abhitvaram = immediatly; vanam = to the forest.

"Oh, Rama! Your father will neither take his bath nor eat a meal until you leave the city for the forest immediately.

[Verse Locator](#)

धिक् कष्टम् इति निहृश्वस्य राजा शोक परिप्लुतः ।
मूर्चितः न्यपतत् तस्मिन् पर्यन्के हेम भूषिते ॥ २-१९-१७

17. raajaa = the king; iti = thus; niHshvasya = sighed; dhik = what a pity! kashhTam = how much misery!" shokapriplutaH = was overwhelmed with murchhitaH = fainted; nyapatat = fell; tasmin paryaN^ke = in that couch; hemabhuushhite = adorned with gold.

Hearing these words, the king saying "what a pity! How much misery!" was overwhelmed with sorrow, fainted and fell in that couch adorned with gold.

[Verse Locator](#)

रामः अपि उत्थाप्य राजानम् कैकेय्या अभिप्रचोदितः ।
कशया इव आहतः वाजी वनम् गन्तुम् क्न्त त्वरः ॥ २-१९-१८

18. raamo.api = Rama; utthaapya = lifted up; rajanam = the king; kR^itatvaraH = got hurried up; gantum = to go; vanam = to the forest; abhiprachoditaH = as istigated; kaikeyyaa = by Kaikeyi; vaajiiva = as horse; aahataH = was hit; kashayaa = by whip.

Rama lifted up the king and soon got hurried up to leave for the forest he was again instigated by Kaikeyi as a horse was hit by a whip.

[Verse Locator](#)

तत् अप्रियम् अनार्याया वचनम् दारुण उदरम् ।
श्रुत्वा गत व्यथो रामः कैकेयीम् वाक्यम् अब्रवीत् ॥ २-१९-१९

19. raamaH = Rama; shrutvaa = hearing; anaaryaayaaH tat vachanam = that vulgar woman's words; daaruNodayam = having cruel consequence; apriyam = which were harsh; gatavyathaH = was unruffled; abraviit = spoke; vaakyam = the words; kaikeyiim = to Kaikeyi.

Rama after hearing that vulgar woman's words, which were harsh and having consequence, was unruffled and spoke these words to Kaikeyi.

[Verse Locator](#)

न अहम् अर्थ परः देवि लोकम् आवस्तुम् उत्सहे ।
विद्धि माम् णिभिस् तुल्यम् केवलम् धर्मम् आस्थितम् ॥ २-१९-२०

20. devi ! = Oh; quee;! aham = I; na = am not; arthaparaH = concerned with wealth; utsaahe = I am active; aavastum - to receive hospitably; lokam = the world; viddhi = know maam = me; tulyam = as equal to R^ishhibhiH = sages; aasthitam = abiding; dharmam = in righteousness; kevalam = alone.

"Oh queen! I am not concerned with wealth. I want to receive the world hospitable. Know me as equal to a sage, abiding in righteousness alone."

[Verse Locator](#)

यद् अत्रभवतः किञ्चित् शक्यम् कर्तुम् प्रियम् मया ।
प्राणान् अपि परित्यज्य सर्वथा क्तम् एव तत् ॥ २-१९-२१

21. kinchit = whatever; kartum shakyam = is to be able to do; yat priyam = that is dearer; atrabhavataH = to my revered father; mayaa = by me; tat = that ; kR^itameva = is just done; sarvathaa = in all respects; parityajyaapi = even by renouncing; praNaan = life.

"If I have to do whatever action is dearer to my revered father, that action is just done in all respects even by renouncing life."

[Verse Locator](#)

न हि अतः धर्म चरणम् किञ्चित् अस्ति महत्तरम् ।
यथा पितरि शुश्रूषा तस्य वा वचन क्रिया ॥ २-१९-२२

22. naasti hi = there is not indeed; kimchit = anything; mahattaram = of greater; dharmacharaNam = performance of duty; ataH = than this; yathaa = as; shushruushhaa = doing service; pitari = to father; tasya vachana kriyaavaa = or doing what he commands.

"There is not indeed anything of greater performance of duty than doing service to father or than doing what he commands."

[Verse Locator](#)

अनुक्तः अपि अत्रभवता भवत्या वचनात् अहम् ।
वने वत्स्यामि विजने वर्षाणि इह चतुर् दश ॥ २-१९-२३

23. **anukto.api** = even if not told; **atrabhavataa** = by our reverent father; **aham** = I
vatsyaami = shall reside; **vane** = in the forest; **vijane** = devoid of people; **iha** = now; **chaturdasa**
varshhaaNi = for fourteen years; **bhavatyaaH vachanaat** = as per your word.

"Even if our reverent father does not tell me, I shall reside in the forest, devoid of people,
now for fourteen years as per your word."

[Verse Locator](#)

न नूनम् मयि कैकेयि किञ्चित् आशंससे गुणम् ।
यद् राजानम् अवोचः त्वम् मम ईश्वरतरा सती ॥ २-१९-२४

24. **kaikeyi** = Oh; **Kaikeyi!** **tvam** = you; **iishvarataraa satii** = even though with; **mama** =
concerning me; **yatavochaH** = talked for which reason; **rajaanam** = to the king; **aashamsane** =
not seeing; **kimchit** = any; **guNam** = merit; **mayi** = in me; **nuunam** = certain!

" In the matter of coronation of Bharata, you told Dasaratha and not to me, even though you
had every authority to tell, me directly. By this, it is known that you have not seen any merit in
me. It is certain!"

[Verse Locator](#)

यावन् मातरम् आप्ज्चे सीताम् च अनुनयाम्य् अहम् ।
ततः अद्य एव गमिष्यामि दण्डकानाम् महद् वनम् ॥ २-१९-२५

25. **aham** = I; **yaavat aapR^ichchhe** = shall bid farewell; **maataram** = to
mother; **anunayaami** = shall console; **siitaamcha** = Sita also; **tataH** = afterwards; **adyaiva** =
today iisef; **gamishhyaami** = I shall go; **mahat dandakaanaam vanam** = to the great forest of
Dandaka.

" Today itself, I shall go to the forest of Dandaka after bidding, farewell to my mother and
also after consoling Sita."

[Verse Locator](#)

भरतः पालयेद् राज्यम् शुश्रूषेच् च पितुर् यथा ।
तहा भवत्या कर्तव्यम् स हि धर्मः सनातनः ॥ २-१९-२६

26. **kartavam** = obligation; **bhavatyaa** = by you; **yathaa** = how; **bharataH** =
Bharata; **paalayet** = rules; **raajyam** = kingdom; **tathaa** = so also; **shushruushhecha** = does
service; **pituH** = to father; **saH** = It; **sanaatanaH dharamaH** = is indeed an age old practice.

"While ruling the kingdom, see that Bharata serves our father well. It is indeed an age-old
practice."

[Verse Locator](#)

स रामस्य वचः श्रुत्वा भ्शम् दुःख हतः पिता ।
शोकात् अशक्नुवन् बाष्पम् प्ररुरोद महा स्वनम् ॥ २-१९-२७

27. **saH** = that Dasaratha; **pitaa** = the father; **shrutvaa** = fater hearing; **raamasya** =
Rama's **vachaH** = word; **duHkhahataH** = was hurt with grief; **bhR^isham** = very
much; **ashaknuvan** = was unable; **vaktum** = to talk; **shokaat** = due to sorrow; **praruroda** =
cried; **mahaasvanam** = with loud noise.

Dasaratha after hearing Rama's words was hurt very much with grief was unable to talk
and wept loudly.

[Verse Locator](#)

वन्दित्वा चरणौ रामः विसम्भ्रस्य पितुस् तदा ।

कैकेय्याः च अपि अनार्याया निष्पपात महा द्युतिः ॥ २-१९-२८

28. **raamaH** = Rama; **mahaadyutiH** = with great brilliance; **nishhpapaata** = came out; **vanditvaa** = offering obeisance; **charaNau** = to the feet; **pituH** = of father; **visanjJNyasya** = who was fainted; **tathaa** = and; **kaikeyyaashchaapi** = also to the feet of Kaikeyi; **anaryaayaaH** = who was not honourable.

That Rama, with great brilliance, came out, after duly offering obeisance to the feet of his father who was fainted and also to the feet of that vulgar Kaikeyi.

[Verse Locator](#)

स रामः पितरम् कृत्वा कैकेयीम् च प्रदक्षिणम् ।

निष्क्रम्य अन्तः पुरात् तस्मात् स्वम् ददर्श सुहृज् जनम् ॥ २-१९-२९

29. **raamaH** = Rama; **pradakshhiNam kR^itvaa** = made circumambulatory salutation; **pitaram** = to his father; **kaikeyiimcha** = and Kaikeyi; **nishhkramya** = left; **tasmaat** = that; **antaH puraat** = palace; **dadarsha** = saw; **svam** = his; **suhR^ijjanam** = friends.

Rama made circumambulatory salutation to his father as well as Kaikeyi, left that palace and saw his friends.

[Verse Locator](#)

तम् बाष्प परिपूर्ण अक्षः प्लुतः अनुजगाम ह ।

लक्ष्मणः परम क्रुद्धः सुमित्र आनन्द वर्धनः ॥ २-१९-३०

30. **lakshhmaNa** = Lakshmana; **sumitraananda vardhanaH** = who exhilarates sumitra's delight; **paramakR^iddhaH** = was very angry; **bhaashhpa paripuuraNaakshhaH** = with tearful eyes; **anujagaamaH** = accompanied; **pR^ishhThataH** = behind; **tam** = Rama;

Lakshmana, the son of Sumitra, felt very angry with his eyes filled with tears and accompanied behind Rama.

[Verse Locator](#)

आभिषेचनिकम् भाण्डम् कृत्वा रामः प्रदक्षिणम् ।

शनैः जगाम सापेक्षो दृष्टिम् तत्र अविचालयन् ॥ २-१९-३१

31. **raamaH** = Rama; **pradakshhiNam kR^itvaa** = did circumambulatory salutation; **bhaaNdam** = around commodities; **abhishhechanam** = collected coronation; **dR^ishhTim** = the glance; **saapakshhaH** = kept respectfully; **avichaalayan** = without deviation; **tatra** = on them; **jagaama** = moved away; **shanaiH** = slowly.

Rama did a circumambulatory salutation around the auspicious materials collected for the propound coronation and having fixed his attention respectfully on them, moved away slowly.

[Verse Locator](#)

न च अस्य महतीम् लक्ष्मीम् राज्य नाशो अपकर्षति ।

लोक कान्तस्य कान्तत्वम् शीत रश्मेर् इव क्षपा ॥ २-१९-३२

32. **kaantatvaat** = as pleasing personality; **lokakaantasya** = he was loved by people; **raajyanaashaH** = loss of kingdom; **na apakarshhati** = could not diminish; **asya** = his; **mahatiim** = great; **lakshhmiim** = splendour; **khhapaa eva** = as a night; **siina rashme** = of moon's splendour.

As Rama was a pleasing personality, he was loved by all the people. The loss of kingdom could not diminish such a great splendour of Rama as a night cannot diminish the splendour of the moon.

[Verse Locator](#)

न वनम् गन्तु कामस्य त्यजतः च वसुंधराम् ।
सर्व लोक अतिगस्य इव लक्ष्यते चित्त विक्रिया ॥ २-१९-३३

33. **tyajatasya** = in Rama; who was leaving; **vasundharaam** = the earth; **gantukaamasya** = who decided to go; **vanam** = to forest; **chittavikriya** = perturbation of mind; **na lakshhyate** = was not seen; **sarvalokaatigasyeva** = like in an ascetic who is beyond all worlds.

In that Rama, who was leaving the kingdom after having decided to go to the forest, there was no perturbation of mind in him like in an ascetic who is beyond worldly pain and pleasure.

[Verse Locator](#)

प्रतिषिद्ध्य शुभम् छत्रं व्यजने च स्वलंकृते ।
विसर्जयित्वा स्वजनं रथम् पौरास्तथा जन्तान् ॥ २-१९-३४
धारयन् मनसा दुःखम् इन्द्रियाणि निगृह्य च ।
प्रविवेश आत्मवान् वेश्म मातुर प्रिय शंसिवान् ॥ २-१९-३५

34;35. **aatmavaan** = Rama the man of great; **pratishhidhya** = refused; **shubham** = beautiful; **chhatram** = umbrella; **svalaN^kR^ite** = well decorated; **vyajanecha** = fans; **visarjayitvaa** = sent away; **svajanam** = his friends; **ratham** = chariot; **tathaa** = and; **janaan** = people; **pouraan** = relating to the city; **dhaarayan** = kept back; **duHkham** = sorrow; **manasaa** = in mind; **nigR^ihasyacha** = subdued; **indriyaaNi** = senses; **pravivesha** = entered; **maatuH** = mother's veshma = house; **apriya shamsivaan** = to inform the unpleasant.

Rama, the man of great courage, refused fans and umbrella, sent away his friends, chariot and citizens kept back sorrow in his mind, subdued his senses and entered his mother's house to inform the unpleasant news.

[Verse Locator](#)

सर्वो ह्यभिजनः श्रीमान् श्रीमतः सत्यवादिनः ।
नालक्षयत् रामस्य किञ्चिदाकारमानने ॥ २-१९-३६

36. **sarvaH** = all; **abhijanaH** = adjacent people; **shriimaan** = who were intelligent; **naalakshhayata** = could not see; **kinchit** = any small; **aakaaram** = hint; **aanane** = in the face; **raamasya** = of Rama; **shriimataH** = who was splendid; **satyavaadinaH** = who spoke truth.

The people adjacent to Rama could not visualise any change in the face of Rama who was dignified and truthful in his words.

[Verse Locator](#)

उचितम् च महाबाहुर्न जहौ हर्षमात्मनः ।
शारदः समुदीर्णाशुश्रन्द्रस्तेज इवात्मजम् ॥ २-१९-३७

37. **mahaabaahuH** = Rama with great arms; **najahau** = did not lose; **aatmanaH** = his; **uchitam** = usual; **harshham** = joy; **tejaiva** = as the splendour; **aatmajam** = that is natural; **shaaradaH** = of autumnal; **chandraH** = moon; **diirghaamshuH** = with lofty rays.

Rama did not lose his natural joy, as an autumnal moon with lofty rays does not lose its natural splendour.

वाचा मधुरया रामः स्वं सम्मानयन् जनम् ।
मातुस्समीपं धीरात्मा प्रविवेश महायशाः ॥ २-१७-३८

38. **raamaH** = Rama; **dhiiraatmaa** = with courageous spirit; **mahaayashaaH** = who is having great fame; **sammaanayam** = paying his respects; **janam** = to people; **madhurayaa vaachaa** = with sweet words; **pravivesha** = went; **samiipam** = near to; **maatuh** = mother.

Rama with his courageous spirit and of great fame, paying his respects to the people with his sweet words, went nearer to his mother.

[Verse Locator](#)

तं गुणैस्समतां प्राप्तो भ्राता विपुलविक्रमः ।
सौमित्रिरनुवव्राज धारयन् दुःखमात्मजम् ॥ २-१९-३९

39. **saumitriH** = Lakshmana; **praaptaH** = who got; **guNaiH** = virtues; **samataam** = equal to (Rama); **vipulavikramaH** = who had great heroic valour; **bhraataa** = who was the brother; **dhaarayan** = kept; **duHkham** = grief; **aatmajam** = born in his mind; **anuvavraaja** = went along with; **tam** = that Rama.

Lakshmana, who got virtues equal to Rama, who was having great heroic valour and who was the brother, kept the grief within himself and went along with Rama.

[Verse Locator](#)

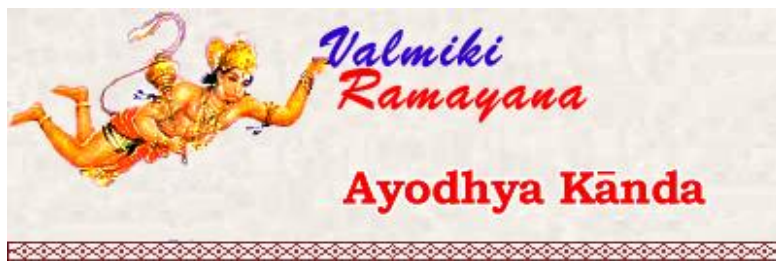
प्रविश्य वेश्म अतिभ्शम् मुदा अन्वितम् ।
समीक्ष्य ताम् च अर्थ विपत्तिम् आगताम् ।
न चैव रामः अत्र जगाम विक्रियाम् ।
सुहृज् जनस्य आत्म विपत्ति शङ्कया ॥ २-१९-४०

40. **raamaH** = Rama; **pravishya** = entered; **veshma** = the house; **anvitam** = overpowered by; **atbhR^isham** = very exceeding; **mudaa** = delight; **nachaiva jagaama** = did not get; **vikriyaam** = perturbation; **aatmavipathi shankayaa** = doubting about possible shock to his; **suhR^ijjanasya** = friends; **atra** = here; **samiikshhya** = understanding; **taam** = that; **aagataam** = incoming; **arthavipathim** = disaster in truth.

When Rama entered, Kausalya's palace was filled with great joy. At that time, Rama did not show any displeasure for the mihlap occurred in truth. He behaved like that because he had doubted about the possible shock to his friends even of fear of their life, if he showed any perturbation.

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकोनविंशः सर्गः ॥

Thus completes the nineteenth canto of Ayodhya in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 20

Verses converted to UTF-8, Nov 09

Introduction

Rama approaches his mother Kausalya to inform her of the calamity. Kausalya on hearing the news, faints. On recovering, she laments in the most grievous tones to Rama.

[Verse Locator](#)

तस्मिंस्तु पुरुष्याघ्रे निष्क्रामति कृताञ्जलौ ।
आर्तशब्दो महान् जज्ञे स्त्रीणाम न्तःपुरे तदा ॥ २-२०-१

1. tadaa = Then; tasmin = that Rama; purushha vyaaaghre = the best of men; nishhkraamati = While leaving; kR^itaanjalou = after offering salutation; sriiNaam = among women; antaHpura = in the palace; jajJNe = there was; mahaan = great aartashsbdH = cry of pain.

While Rama, the best of men was leaving, after offering salutation to his father, women in the palace were weeping loudly.

[Verse Locator](#)

कृत्येष्वचोदितः पित्रा सर्वस्यान्तः पुरस्य च ।
गतिर्यः शरणम् चासीत् स रोओमोऽद्य प्रवत्स्यति ॥ २-२०-२

2. yaH = which Rama; achoditaH = without being prompted; pitraa = by father kR^ityeshhu = in actions; aasiit = became; gatiH = the recourse; sharaNamcha = and protector; sarvasya = to entire; anta purasya = palace; saH raamaH = such Rama; pravatsyati = is going to exile; adya = now.

Which Rama, without being told by his father, used to do necessary activities and protect the entire palace, is about to go to exile now".

[Verse Locator](#)

कौसल्यायाम् यथा युक्तो जनन्याम् वर्तते सदा ।
तथैव वर्ततेऽस्मासु जन्मप्रभृति राघवः ॥ २-२०-३

3. raaghavaH = Rama; janma prabhR^iti = since he was born; vartate = was behaving; tathaiva = in the same way; asmaasu = towards us; yathaa = as how; yuktaH = attentive; sadaa = always; kausalyaam = towards Kausalya; jananyaam = who was the mother.

"Rama, since he was born, was showing the same attention to us, as he was showing to his mother Kausalya."

[Verse Locator](#)

न क्रुध्यत्यभिशस्तोऽपि क्रोधनीयानि वर्जयन् ।

कृद्धान् प्रसादयन् सर्वान् स इतोऽद्य प्रवत्स्यति ॥ २-२०-४

4. **varjayan** = used to avoid; **krodhayaani** = actions which created anger; **prasaadayani** = soothed; **sarvaan** = all; **kruddhaan** = who were angry; **na kruddhyati** = was not furious; **abhishasto api** = even if abused; **saH** = Such Rama Pravatsyati = is going to exile; **adya** = to day; **itaH** = from here.

"He used to avoid actions which created anger and soothed all those who were angry. Rama was not furious with those who abused him. Such Rama is going today to exile."

[Verse Locator](#)

अभुद्धिर्बत नो राजा जीवलोकम् चरत्ययम् ।

यो गतिम् सर्वभूतानाम् परित्यजति राघवम् ॥ २-२०-५

5. **yaH** = Which Dasaratha parityajati = by abandoning raaghavam = Rama gatim = who was helpful sarvabhutaanaam = to all beings ayam = this naH rajahaa = our king abuddhiH = who is stupid; **charati** = is offending jiivalokam = all beings."

"Our stupid king by abandoning Rama who was helpful to all beings , is offending all the beings."

[Verse Locator](#)

इति सर्वा महिष्यस्ता विवत्सा इव धेनवः ।

पतिमाचुकुशुश्चैव सस्वरम् चापि चुकुशुः ॥ २-२०-६

6. **iti** = Thus sarvaaH = all taaH = those mahishhaH = king's consorts chukrushuHcha api = were weeping sasvaram = with sound; **dhenavaH** = who lost their calves aachukrushushcha eva = also abused patim = husband.

Thus, all the king consorts while weeping loudly, as cows which lost their Calves, abused their husband .

[Verse Locator](#)

स हि चान्तः पुरे घोरमार्तशब्दम् महीपतिः ।

पुत्रशोकाभिसन्तप्तः श्रुत्वा व्यालीयतासने ॥ २-२०-७

7. **shrutva** = After hearing aarta shabdam = the distressful sounds yhoram = which was horrible; **antaHpura** = in the palace mahiipatiH = king Dasaratha vyaaliiyata = clung; **aasane** = to the seat putra shokaabhisantaptaH = with extreme anguish for his son.

After hearing the terrific distressful crying sounds in the palace, Dasaratha clung to the seat, with extreme anguish for his son.

[Verse Locator](#)

रामः तु भ्र्शम् आयस्तः निहृश्वसन् इव कुन्जरः ।

जगाम सहितः भ्रात्रा मातुर् अन्तः पुरम् वशी ॥ २-२०-८

8. **raamastu** = Rama; be it so; **bhRisham** = greatly aayastaH = hurt; **niHshvasan** = sighed kuN^jaraHiva = like elephant; **vashii** = subdued the senses jagaama = went antaHpuram = to the palace maatuH = of mother bhraatraa sahitaH = along with brother.

Rama, who was greatly hurt, sighed like an elephant, subdued his senses and went to his mother's palace along with Lakshmana

[Verse Locator](#)

सो अपश्यत् पुरुषम् तत्र वृद्धम् परम पूजितम् ।
उपविष्टम् गृह द्वारि तिष्ठतः च अपरान् बहून् ॥ २-२०-९

9. saH = Rama apashyat = saw parama puujitam = much-worshipped vriddham purusham = old man upavishTam = sitting gR^ihadvaari = at the gateway; bahuum = many aparaamshcha = others tishTataH = standing tatra = there.

Rama saw a much worshipped old man sitting at the gateway of the house and many other standing there.

[Verse Locator](#)

दूरैश्चै तु तदा रामं ते सर्वे सहसोत्थिताः ।
जयेन जयताम् श्रेष्ठम् वर्धयन्ति स्म राघवम् ॥ २-२०-१०

10. tadaa = Then; dR^iTvaiva = after seeing raamam = Rama te sarve = all of them utthitaaH = rose up sahasaa = quickly vardhayantisma = exhilarating their spirits jayena = by uttering "Hail! Glory!" raaghavam = to Rama jayatam shreshTam = the most triumphant man.

After seeing Rama, all of them rose quickly and greeted Rama the most triumphant man, by uttering the words "May you have increased success!"

[Verse Locator](#)

प्रविश्य प्रथमाम् कक्ष्याम् द्वितीयायाम् ददर्श सः ।
ब्राह्मणान् वेद सम्पन्नान् वृद्धान् राज्ञा अभिसत्कृतान् ॥ २-२०-११

11. saH = That Rama pravishya = entered prathamaam kakshyaam = the first enclosure; dadarsha = saw dvitiiyaam = at the second gate vriddhaaan = old brahmaNaan = brahmanas; veda sampannaan = perfect in Vedas abhisatkRitaan = honoured raaGyaa = by king.

Rama crossed the first gate and saw old Brahmanas who were perfect in Vedas and duly honoured by the king.

[Verse Locator](#)

प्रणम्य रामः तान् वृद्धांस् तृतीयायाम् ददर्श सः ।
स्त्रियो वृद्धाः च बालाः च द्वार रक्षण तत्पराः ॥ २-२०-१२

12. raamaH = Rama pranamya = saluted taan = those vipraan = brahmanas; dadarsha = saw vR^iddhaaH = old striyaH = women tathaa = and balaaH = girls dvaara rakshaNa tatparaaH = who were interested in guarding the gate tR^itiiyaayaam = the third enclosure.

Rama offered salutation to those brahmanas and saw old women and girls, guarding the gate in the third enclosure.

[Verse Locator](#)

वर्धयित्वा प्रहृष्टाः ताः प्रविश्य च गृहम् स्त्रियः ।
न्यवेदयन्त त्वरिता राम मातुः प्रियम् तदा ॥ २-२०-१३

13. tadaa = Then taaH = those striyaH = women; prahR^ishTaaH = having been glad; vardhayatvaa = greeted Rama with word of success; tvaritaaH = quickly pravishya = entered gR^iham = house; nyavedayasta = informed raamamaatuH = Kausalya; the mother of Rama priyam = the pleasing news.

Then those women, having been delighted, greeted Rama with good word of success, quickly entered the house and informed Kausalya about the lovely arrival of Rama .

कौसल्या अपि तदा देवी रात्रिम् स्थित्वा समाहिता ।
प्रभाते तु अकरोत् पूजाम् विष्णोर्ह पुत्र हित एषिणी ॥ २-२०-१४

14. **tadaa** = at that time; **kausalyaa** = Kausalya sthitvaa = having stayed samaahitaa = steadfast raatrim = all the night; **akarot** = performed pujaam = worship vishhnoH = to Vishnu prabhaate = at dawn putrahi taishhiNii = for the welfare of the son.

At that time, Kausalya having spent the whole night with steadfastness, who performing worship to Vishnu, at dawn, for the welfare of her son.

[Verse Locator](#)

सा क्षौम वसना ह्मृष्टा नित्यम् व्रत परायणा ।
अग्निम् जुहोति स्म तदा मन्त्रवत् क्त मंगला ॥ २-२०-१५

15. **saa** = Kausalya vrata paraayaNaa = who was interested to practise religious vows nityam = regularly; **kshhouma vesanaa** = was wearing white silk sari kR^ita maN^galaa = made up of auspiciousness; **hR^ishhTaa** = thrilling with rapture; **juhotisma** = was doing sacrificial ceremony agnim = in fire mantravat = reciting vedic hymns.

Kausalya, who was interested to practise religious vows regularly was appearing auspiciously by wearing a white silk sari and gladly performing sacrificial ceremony in a sacred fire, by reciting vedic hymns.

[Verse Locator](#)

प्रविश्य च तदा रामः मातुर् अन्तः पुरम् शुभम् ।
ददर्श मातरम् तत्र हावयन्तीम् हुत अशनम् ॥ २-२०-१६

16. **tadaa** = Then raAmaH = Rama provishya = entered shubham = auspicious maatuH antaHpuram = mother's apartment; **dadarsha** = saw maataram = mother haavayantiim = performing sacrificial ceremony hutaashanam = in sacred fire tatra = there.

Then Rama entered the auspicious mother's apartment and saw his mother performing sacrificial ceremony in sacred fire there.

[Verse Locator](#)

देवकार्यनिमित्तम् च तत्रापश्यत् समुद्यतम् ।
दध्यक्षतम् घृतम् चैव मोदकान् हविषस्तदा ॥ २-२०-१७
लाजान् माल्यानि शुक्लानि पायसम् कृसरम् तथा ।
समिधः पूर्णकुम्भांश्च ददर्श रघुनन्दनः ॥ २-२०-१८

17;18. **tatra** = There; **raghunandanaH** = Rama apashyat = saw samudyatam = articles of worship kept ready devakaaryanimiHam = for the purpose of sacred ceremony; **dadhyakshhatam** = curd; unbroken rice; **gR^itam chaiva** = clarified butter modakaan = sweet meats; **tathaa** = and havishhaH = things fit for oblation laajaan = fried grain; **shuklaani** = white maalyaani = garlands; **paayasam** = rice boiled in milk; **kR^isaram** = mixture of rice and peas with a few spices; **samidhaH** = sacrificial sticks puurNa kumbhaashcha = vessels full of water.

There, Rama saw the articles of worship kept ready for the purpose of the sacred ceremony like curd, unbroken rice, clarified butter, sweet meats, things fit for oblation, fried grain, garlands made of white flowers, rice boiled in milk, mixture of rice and peas with a few spices, sacrificial sticks, vessels full of water etc.

[Verse Locator](#)

ताम् शुक्लक्षौमसम्बीताम् व्रतयोगेन कर्शिताम् ।
तर्पयन्तीम् ददर्शाद्भिः देवताम् देववर्णिनीम् ॥ २-२०-१९

19. **dadarsha** = saw taam = Kausalya shukla kshhouma samviitaam = who was wearing white silk sari; **karshitaam** = became lean vratayogena = because of observance of vow; **devavarNiniim** = having appearance of an angel devataam = gods abdhiH = with water.

Kausalya, who became lean because of observance of vows, was shining like an angel with her white silk sari and was satiating gods by presenting to them libations by water.

[Verse Locator](#)

सा चिरस्य आत्मजम् दृष्ट्वा मात् नन्दनम् आगतम् ।
अभिचक्राम सम्हृष्टा किशोरम् वडवा यथा ॥ २-२०-२०

20. **dr^ishTvaa** = by seeing aatmajam = her son; **aagatam** = who came chirasya = after a long time; **maatR^i nandanam** = who gave delight to his mother; **saa** = Kausalya samhRishhTaa = was glad abhichakrama = approached; by moving in front; **kishoram yathaa** = like a young colt; **badabaa** = by a female horse.

By seeing her son who came after a long time and who gave delight to mother, Kausalya was pleased and approached towards him, like a female horse approaching her young colt.

[Verse Locator](#)

स मातरमभिक्रान्तामुपसम्मृह्य राघवः ।
परिष्वक्तश्च बाहुभ्यामुपाग्रातश्च मूर्धनि ॥ २-२०-२१

21. **raamaH** = Rama upa samgR^ihya = offered salutation by touching the feet abhikraantam = of approaching maataram = mother; **parishhvaktaH** = was embraced baahubhyaam = by her arms; **upaaghraataashcha** = was smelt muurdhani = in his head.

Rama offered salutation to the approaching mother by touching her feet. Then, she took him into her arms and smelt his head.

[Verse Locator](#)

तम् उवाच दुराधर्षम् राघवम् सुतम् आत्मनः ।
कौसल्या पुत्र वात्सल्यात् इदम् प्रिय हितम् वचः ॥ २-२०-२२

22. **kausalya** = Kausalya vuvaacha = spoke idam = these priyahitham = pleasing and salutary vachaH = words putravaatsalyaat = due to affection on son aatmanaH = her sutam = son tam raaghavam = that Rama duraadharshham = who was unassailable

Kausalya spoke these pleasing words affectionately to her son Rama, who was unassailable by enemies.

[Verse Locator](#)

वृद्धानाम् धर्म शीलानाम् राजर्षीणाम् महात्मनाम् ।
प्राप्नुहि आयुः च कीर्तिम् च धर्मम् च उपहितम् कुले ॥ २-२०-२३

23. **praapnuhi** = obtain aayushcha = long life; **kiirtimeha** = glory; **dharmamcha** = and duty upahitam = engrained kule = in your race; **vriddhaanam** = as with the aged; **dharmashhiilaanaam** = the great souled; **raajarshhiNaam** = the royal sages.

"Obtain long life and glory, as obtained by the aged , the virtuous, the great souled and the royal sages .Protect the righteousness engrained in your race"

[Verse Locator](#)

सत्य प्रतिज्ञम् पितरम् राजानम् पश्य राघव ।

अद्य एव हि त्वाम् धर्म आत्मा यौवराज्ये अभिषेक्ष्यति ॥ २-२०-२४

24. **raaghava** = Oh; **Rama!** **pashya** = see raajaanam = the king pitaram = your father; **satya pratiG^yam** = who is having true promise adyaiva = Today itself; **dharmaatmaa** = that virtuous man abhishhekshhyati = will install tvaam = you youvaraajye = as successor to kingdom.

"Oh,Rama ! King Dasaratha ,your father is a man of true promise. Today itself, you will be installed as successor to the kingdom by your virtuous father."

[Verse Locator](#)

दत्तमासनमालभ्य भोजनेन निमन्त्रितः ।

मातरम् राघवः किञ्चित् प्रसार्य अञ्जलिम् अब्रवीत् ॥ २-२०-२५

25. **raaghavaH** = Rama nimantritaH = was called bhojanena = for food; **aalabhya** = touched aasanam = the seat dattam = offered; **prasaarya** = raised kinchit = slightly aNjalim = joined palms; **abraviit** = spoke maataram = to mother.

Kausalya asked Rama to take food , but Rama just touched the seat offered by her and after performing salutation to her, spoke thus to his mother.

[Verse Locator](#)

स स्वभाव विनीतः च गौरवाच् च तदा आनतः ।

प्रस्थितो दण्डकारण्यमाप्रष्टुमुपचक्रमे ॥ २-२०-२६

26. **tadaa** = Then saH = that Rama ; **svabhaava viniitashcha** = being humble in nature; **nataHcha** = and modest gouravaat = due to respect for mother; **prasthtaH** = setting fourth journey daNd^akaaraNy^am = to Dandaka forest; **upakrame** = was set about aaprasTum = to seek permission.

That Rama , being humble in nature , became still modest due to respect for his mother and was set about to ask her permission before setting forth his journey to Dandaka forest.

[Verse Locator](#)

देवि नूनम् न जानीषे महद् भयम् उपस्थितम् ।

इदम् तव च दुःखाय वैदेह्या लक्ष्मणस्य च ॥ २-२०-२७

27. **devii** = oh; **mother!** **na jaaniishhe** = you do not know mahat = -great bhayam = dismay upasthitam = is approaching nuunam = indeed. idam = This duHkhaaya = brings grief tavaacha = to you ; **vaidehyaa** = to Sita lakshhman^asyacha = and to Lakshmana.

"Oh,mother! You do not know that a great dismay is approaching now. It brings grief to you, to Sita and to Lakshmana"

[Verse Locator](#)

गमिष्ये दण्डकारण्यम् किमनेनासनेन मे ।

विष्टरासनयोग्यो हि कालोऽयम् मामुपस्थितः ॥ २-२०-२८

28. **gamishhye** = while going daN^dakaarNy^am = to Dandaka forest; **kim** = why anena = This seat me = for me? ayam = This kaalaH = time upasthitaH = has appeared; **visTaraasanayogyah** = which is fit for a seat made of kusa grass.

"I am going to Dandaka forest. Why this seat for me? Time has come for me to sit on a seat made of Kusha grass."

चतुर्दश हि वर्षाणि वत्स्यामि विजने वने ।

मधु मूल फलैः जीवन् हित्वा मुनिवद् आमिषम् ॥ २-२०-२९

29. **vatsyaami** = I shall live vane = in forest; **vijane** = bereft of people munivat = like sage chaturdasha = fourteen varshhaaNi = years hitvaa = leaving off aamishham = meat; **jiivan** = living madhu muulaphalaiH = with honey; roots and fruits.

"I shall live in a solitary forest like a sage for fourteen years, leaving off meat and living with roots, fruits and honey".

[Verse Locator](#)

भरताय महा राजो यौवराज्यम् प्रयच्चति ।

माम् पुनर् दण्डक अरण्यम् विवासयति तापसम् ॥ २-२०-३०

30. **mahaarajaH** = the great king prayachhati = is giving bharataaya = to Bharata youvaraajyam = the succession to kingdom. maam punaH = To me; however; **taapasam** = as a sage nivaasayati = making me stay daN^dakaaraNye = in forest

"The great king is giving to Bharata the succession to kingdom and to me, however, he is making me a sage to stay in the forest of Dandaka."

[Verse Locator](#)

स ष्चाअष्टौ च वर्षाणि वत्स्यामि विजने वने ।

आसेवमानो वन्यानि फलमूलैश्च चर्तयन् ॥ २-२०-३१

31. **saH** = such of myself; **aasevamaanaH** = has to satisfy vanyaani = with things existing in the forest; **vartayam** = live phala nuulai = with roots and fruits vatsyaami = reside in vijane vane = forest; **of people shaTcha** = ashTtoucha = for fourteen varshhaaNi = years.

"I have to satisfy with the things existing in the forest and subsist with roots and fruits in a solitary forest for fourteen years."

[Verse Locator](#)

सा निकृत्तैव सालस्य यष्टिः परशुना वने ।

पपात सहसा देवी देवतेव दिवश्च्युता ॥ २-२०-३२

32. **saa devii** = That queen papaata = fell on floor sahasaa = all at once yashTiH iva = like the branch saalasya = of the tree nikRitta = cut down parashunaa = by axe vane = in the forest; **devatena** = as angel chyutaa = dropping down divaH = from heaven

The queen Kausalya fell on the floor all at once like the branch of a tree, cut down by an axe and as an angel dropping down from heaven.

[Verse Locator](#)

ताम् अदुह्ख उचिताम् दृष्ट्वा पतिताम् कदलीम् इव ।

रामः तु उत्थापयाम् आस मातरम् गत चेतसम् ॥ २-२०-३३

33. **raamaH** = Rama dR^ishTvaa = saw taam maataram = that mother aduHkhochitaam = who was fit to be from sorrow; **utthaapayaamaasa** = lifted up her gatachetanam = who lost consciousness; **patitaam** = who fell on the floor kadaLiimiva = like a plantain tree.

Seeing Kausalya who was fit to be free from sorrow, Rama lifted up her, who had fallen unconsciously on the floor like a plantain tree.

उपावृत्य उत्थिताम् दीनाम् वडवाम् इव वाहिताम् ।
पांशु गुण्ठित सर्व अग्नीम् विममर्श च पाणिना ॥ २-२०-३४

34. **vi mamarsha** = Rama touched paaNinaa = with hand diinaam = miserable Kausalya; **paamsukuNThita sarvaaN^giim** = whose limbs were covered with fragrant powder badamaamiva = like a female horse; **vaahitaam** = made to be carried of load; **utthitaam** = rose upaavR^ittya = after rolling from side to side.

Rama touched with his hand that miserable Kausalya, whose limbs were covered with fragrant powder and who rose like a loaded horse from the floor on which it rolled from side to side.

[Verse Locator](#)

सा राघवम् उपासीनम् असुख आर्ता सुख उचिता ।
उवाच पुरुष व्याघ्रम् उपशृण्वति लक्ष्मणे ॥ २-२०-३५

35. **saa** = That kausalya = sukhochita = who was fit for happiness asukhaartaa = but afflicted with sorrow; **uvaacha** = spoke raaghavam = to Rama purushhavyaagham = the best of men upaasiinam = who was sitting nearby; **lakshhmaN^e** = while Lakshmana upashR^iNvati = was hearing.

Kausalya, who was fit for happiness but was afflicted with grief, spoke thus to Rama the best of men who was sitting nearby, while Lakshmana was hearing.

[Verse Locator](#)

यदि पुत्र न जायेथा मम शोकाय राघव ।
न स्म दुःखम् अतः भूयः पश्येयम् अहम् अप्रजा ॥ २-२०-३६

36. **putra** = oh;son! raaghavaa = Rama! jayethaaH yadi = If you were not born shokaaya = to cause grief mama = to me aham = I nasma pashyeyam = would not have seen bhuuyaH = greater duHkham = grief ataH = than this aprajaaH = without progeny.

"Oh, Rama! I would not have felt this much grief if I were childless .You are born only to produce sorrow to me."

[Verse Locator](#)

एकएव हि वन्ध्यायाः शोको भवति मानवः ।
अप्रजा अस्मि इति सन्तापो न हि अन्यः पुत्र विद्यते ॥ २-२०-३७

37. **putra** = Oh;son! na vidyate = There is no anyaH = other santaapaH = grief vandhyaayaaH = to a barren women bhavati hi = There is indeed ekaH = one shokaH eva = only grief maanasaH = relating to mind iti = that asmi aprajaaH "I have no children"

"Oh, son! There is no other grief to a barren woman except the only worry that "I have no sons".

[Verse Locator](#)

न दृष्ट पूर्वम् कल्याणम् सुखम् वा पति पौरुषे ।
अपि पुत्रे विपश्येयम् इति राम आस्थितम् मया ॥ २-२०-३८

38. **raamaH** = oh; **Rama na dR^ishTa puurvam** = earlier was not seen sukham vaa = happiness or kalyaaNam = prospering pate pourushhe = during my husband's manliness.

asthitam = It was believed mayaa = by me iti = that api pashyeyam = can I see putre_api = at least in my son

"Oh, Rama! I have not seen any happiness or prosperity earlier, while my husband is in power. I believed that I could see them at last when my son comes to power."

[Verse Locator](#)

सा बहूनि अमनोज्ञानि वाक्यानि हृदयच्चिदाम् ।
अहम् श्रोष्ये सपत्नीनाम् अवराणाम् वरा सती ॥ २-२०-३९

39. **saa aham** = such a person as myself; **varaa satii** = who is a better and virtuous wife; **bahuuni** = so many amaroG^Yaani = disagreeable vaakyaani = words sapatniinaam = of fellow wives; **avaraaNaam** = who are inferior to me; **hR^idayachhidaam** = who pierce the heart.

"I have to hear so many disagreeable words from my fellow-wives who are inferior to me and who pierce my heart with their words though I am a better and virtuous wife among them."

[Verse Locator](#)

अतः दुःखतरम् किम् नु प्रमदानाम् भविष्यति ।
त्वयि सन्निहिते अपि एवम् अहम् आसम् निराक्ता ॥ २-२०-४०

40. **kim nu** = which one bhavishhyati = will be duHkhataram = more sorrowful pramadaanaam = to women ataH = than yaadR^ishaH = which -anantakaH = unending vilaapashcha = and dissolving shokaH = grief mama = to me

"Which one will be more sorrowful to women than this unending and consuming grief that occurred to me now?"

[Verse Locator](#)

त्वयि सन्निहितेऽप्येवमहमासं निराकृता ।
किम् पुनः प्रोषिते तात ध्रुवम् मरणम् एव मे ॥ २-२०-४१

41. **taata** = Oh; **father**(a term of affection addressed to a junior) **tvayi sannihite api** = Even when you are nearby; **aham** = I niraakR^itaa aasam = was rejected evam = thus kim punaH = what to tell proshhite = when you go to exile. maraNam = death dhR^ivam is certain me = to me

"Even when you are near by, I am being rejected. What to tell after you leave for exile? Death indeed is certain to me."

[Verse Locator](#)

अत्यन्तनिगृहीतास्मि भर्तुर्निर्त्यतन्त्रिता ।
परिवारेण कैकेय्या समा वाप्यथवाऽवरा ॥ २-२०-४२

42. **asmi** = Iam; **nityam ;always** **atyanta nigR^ihiitaa** = held down heaving bhartuH = by husband; **atantritaa** = without independence samaava = equal to athavaa = or avaraa = lower than parivaareNa = servants kaikeyyaaH = of Kaikeyi

"My husband always held me down, without giving me any independence and treat me equal to or even lower than the servants of Kaikeyi"

[Verse Locator](#)

यो हि माम् सेवते कश्चित् अथ वा अपि अनुवर्तते ।
कैकेय्याः पुत्रम् अन्वीक्ष्य स जनो न अभिभाषते ॥ २-२०-४३

43. yaH = kashchit = Anyone whatsoever sevate = serves maam = me athava = or
anuvartate = follows saHjanaH = that person na abhibhaashhate hi = will not indeed speak
anviikshhya = after seeing kaikeyyaaH = Kaikeyi's putram = son

Those who serve me now and those who follow me, will not speak to me, after seeing Bharata".

[Verse Locator](#)

नित्यक्रोधतया तस्याः कथं नु खरवादि तत् ।
कैकेय्या वदनम् द्रष्टुम् पुत्र शक्ष्यामि दुर्गता ॥ २-२०-४४

44. putra = oh; son! durgataa = Myself; the miserable one! katham nu = how
shakshhyaami = can I be able drashhTum = to see adanam = face tasyaaH kaikeyyaaH = of that
Kaikeyi khara vaadi = who talks hurtingly nitya krodhatayaa ;because of the continuous anger

Oh, son! How can I, the miserable one, see the face of Kaikeyi who talks hurtingly because of her continuous anger."

[Verse Locator](#)

दश सप्त च वर्षाणि तव जातस्य राघव ।
असितानि प्रकान्क्षन्त्या मया दुःखं परिक्षयम् ॥ २-२०-४५

45. raaghava = Oh; Rama! aasitaani = sat down mayaa = by me dasha saptacha = for
seventeen varshhaa Ni = years tava jaatasya = after your second birth of your thread
ceremony praakaaNkshhantyya = with hope of duHkha parikshhantyaam = disappearance of
troubles

"Oh,Rama! I have been waiting for seventeen years after your second birth of thread ceremony, with the hope that my troubles will disappear at one time or the other."

[Verse Locator](#)

तदक्षयम् महादुःखम् नोत्सहे सहितुम् चिरम् ।
विप्रकारम् सपत्नीनामेवम् जीर्णापि राघव ॥ २-२०-४६

46. raaghava = oh; Rama! tat = for that reason; evam = in the way jiir Naapi = even if old
aged; notsahe = I do not wish sahitum = to bear viprakaaram = insult sapatniinaam = of co-
wives; akshhayam = un-ending mahat = great du Hkham = sorrow chiram = for long time

Oh, Rama! In this old age, I cannot bear insult from co-wives and this unending sorrow for a long time.

[Verse Locator](#)

अपश्यन्ती तव मुखम् परिपूर्णशशिप्रभम् ।
कृपणा वर्तयिष्यामि कथम् कृपणजीविकाम् ॥ २-२०-४७

47. katham = How kR^ipaNa = the pitiable me; vartayishhyaami = can roll on kR^ipaNa
jiivikaam = this miserable life apashhyantii = without seeing tava = your mukham =
face; paripuuraNa sashiprabham = radiating like full moon

"How can I the pitiable one, spend this miserable life without seeing your face radiating like full moon."

[Verse Locator](#)

उपवासैः च योगैः च बहुभिः च परिश्रमैः ।
दुःखम् सम्वर्धितः मोघम् त्वम् हि दुर्गतया मया ॥ २-२०-४८

48. tvam = you samvardhitaH = were nourished mogham = in vain mayaa = by me durgatayaa = the unfortunate one; upavaasaishcha = and painful voes.

"You were nourished in vain by me ,the important one by fasts, by meditations, by various difficult and painful vows ."

[Verse Locator](#)

स्थिरम् तु हृदयम् मन्ये मम इदम् यन् न दीर्यते ।
प्रावृषि इव महा नद्याः स्पृष्टम् कूलम् नव अम्भसा ॥ २-२०-४९

49. idam = This; mama = my hR^idayam = heart yat = for which reason na diiryate = is not breached kuulam iva = like bank mahaanadyaa = of great river spR^ishhTam = struck navaam bhasaa = by new water praavR^ishhi = in rainy season; manye = I think it sthhiram = as strong.

"My heart is not breached, as bank of a great river, struck by new water in monsoon, by hearing this news.That is why, I feel it is strong."

[Verse Locator](#)

मम एव नूनम् मरणम् न विद्यते ।
न च अवकाशो अस्ति यम क्षये मम ।
यद् अन्तको अद्य एव न माम् जिहीर्षति ।
प्रसह्य सिम्हो रुदतीम् म्नीम् इव ॥ २-२०-५०

50. na vidyate = There is no maraNam = death naasti = There is no nuunam = indeed. avakaashaH = place; mama = to me yamakshhaye = in the abode of yama. yat = for which reason; antakaH = yama; the god of death najihiirshhati = is not wishing to carry off maam = me adyaiva = now itself prasahya = forcibly.

"There is no death to me, indeed .I have no place in the abode of god yama who presides over the spirits of the dead .That is why, Yama is not forcibly carrying me off like a lion carrying off a wailing antelope."

[Verse Locator](#)

स्थिरम् हि नूनम् हृदयम् मम आयसम् ।
न भिद्यते यद् भुवि न अवदीर्यते ।
अनेन दुःखेन च देहम् अर्पितम् ।
ध्रुवम् हि अकाले मरणम् न विद्यते ॥ २-२०-५१

51. anena duHkhena = By the grief; deham = body arpitam = is pierced. nuunam = Indeed mama = my hR^idayam = heart sthhiram = which is hard aayasam = is made of iron. yat = for which reason na bhidyate = it is not broken naavadiiryate = it has not fallen into pieces; bhuvi = on the floor na vidyate = There is no akaale = untimely = maraNam = death dhR^ivam = It is certain.

"This grief is inserted into my body. Even then, my heart is stable. It has not broken into pieces and fallen on the floor .It is indeed made of iron. There is no untimely death, it is certain"

[Verse Locator](#)

इदम् तु दुःखम् यद् अनर्थकानि मे
व्रतानि दानानि च सम्यमाः च हि ।

तपः च तप्तम् यद् अपत्य कारणात् ।
सुनिष्फलम् बीजम् इव उत्तम् ऊषरे ॥ २-२०-५२

52. **idam** = This is duHkham = sad anarthakaaniiti = to speak about waste of me = my vrataani = religious voes daanaamicha = charities samyamaashcha = and restraints. yat = which tapaH = austerity taptam = is performed apatya kaaraNaat = for the sake of offspring; **sunishhphalam** = is completely in vain biijam iva = as seed uptam = sown uushhare = in saline soil.

"I feel bad since all my religious vows, charities, restraints have all gone waste. The austerity I performed for the sake of of -spring has gone in vain, as a seed sown in a saline soil."

[Verse Locator](#)

यदि हि अकाले मरणम् स्वया इच्चया ।
लभेत कश्चित् गुरु दुःख कर्षितः ।
गता अहम् अद्य एव परेत संसदम् ।
विना त्वया धेनुर् इव आत्मजेन वै ॥ २-२०-५३

53. **kaschit** = If a person guruduHkhakarshitaH = in great distress labheta yadi = can get akaale = premature maraNam = death svayaa = ichchhayaa = out of his own will; **aham** = I gataa = would have got pareta sampadam = glory of the dead adyaiva = now itself tvayaa vinaa = without you dhenuriva = like cow aatmajenavina = without calf

"If a man in great distress can get premature death out of his own will, I being separated from you ,would have attain the glory of the dead now itself like cow without the calf."

[Verse Locator](#)

अथापि किम् जीवित मद्य मे वृथा ।
त्वया विना च्द्रनिभाननप्रभ ।
अनुव्रजिष्यामि वनम् त्वयैव गौः ।
सुदुर्बला वत्समिवानुकाङ्क्षया ॥ २-२०-५४

54. **athaapi** = Moreover; **chandranibhaanana prabha** = oh; Rama! With your brilliant face shining like moon! **kim** = what me = my jiivitam = life tvayaavinaa = without you! vR^ithaa = waste indeed. adya = Now anuvrajishhyaami = I can accompany tvayaiva = you only vanam = to the forest; **vatsam iva** = like with calf sudurbalaa = a completely weak cow gouH = cow anukaaNkshhayaa = with compassion

"Moreover, what is the use of life? Oh, Rama! With your brilliant face shining like moon! My life is useless without you. I shall accompany you to the forest like a weak cow going behind it's calf"

[Verse Locator](#)

भृशम् असुखम् अमर्षिता तदा ।
बहु विललाप समीक्ष्य राघवम् ।
व्यसनम् उपनिशाम्य सा महत् ।
सुतम् इव बद्धम् अवेक्ष्य किन्नरी ॥ २-२०-५५

55. **tadaa** = Then; **saa** = that Kausalya samiikshhya = looked at raaghavam = Rama; **upanishaamya** = beholden with mahat = great vyasanam = calamity; **avekshhya** = saw sutam = son badhham = tied up; **vilaapa** = lamented bhR^isham = very much bahu = in many ways asukham = uneasily amarshhitaa = with anger kinnariiva = like kinnara woman.

Then, that Kausalya looked at Rama to whom a great calamity has occurred, saw her son bound by grief and lamented very much in various ways like a kinnara woman.

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे विंशः सर्गः ॥

Thus completes the twentieth canto of Ayodhya Kanda in srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 21

Verses converted to UTF-8, Nov 09

Introduction

This chapter describes Lakshmana's anger and Rama consoling Lakshmana.

[Verse Locator](#)

तथा तु विलपन्तीम् ताम् कौसल्याम् राम मातरम् ।

उवाच लक्ष्मणो दीनः तत् काल सदृशम् वचः ॥ २-२१-१

1. lakshhmanah = Lakshmana; diinah = became dejected; uvaacha = spoke; vachah = the words; tatkaala sadR^isham = suitable for that time; taam kausalyaam = to that kausalya; rama maataram = Rama's mother; tathaa = thus; vilapantiim = weeping.

Lakshmana became dejected and spoke these words, properly befitting for that time, to that Rama's mother Kausalya who was thus weeping.

[Verse Locator](#)

न रोचते मम अपि एतत् आर्ये यद् राघवो वनम् ।

त्यक्त्वा राज्यं श्रियम् गच्छेत् स्त्रिया वाक्यं वशम् गतः ॥ २-२१-२

2. "aarye = Oh; the venerable lady! atat = this; na rochate = is not liking; mamaapi = to me also; itiyat = as in the manner this; raaghavaH = Rama; vaakyaarasham gataH = being influenced by the words; striyaaH = of a woman; gachchhet = go; vanam = to forest; tyaktvaa = leaving; raajya sriyam = prosperous kingdom."

"Oh, the honoured lady ! I also do not like Rama to be influenced by the words of a woman and go to the forest, leaving the prosperous kingdom."

[Verse Locator](#)

विपरीतः च वृद्धः च विषयैः च प्रधर्षितः ।

नृपः किम् इव न ब्रूयाच् चोद्यमानः समन्मथः ॥ २-२१-३

3. "nR^ipaH = king; vipariitasheha = with perverted mind; vR^idhdhhashcha = old aged; pradhharshhitaH = who is outraged; vishhayaiH = by sensual enjoyments; samanimadhaH = who is possessed of passion; na bruuyaat = can he not talk; kimiva = of anything; chodyamaanaH = prompted (by Kaikeyi).

"The king with perverted mind, of old age, one who is outraged by sensual enjoyments and possessed of passion can talk any thing, prompted by Kaikeyi."

[Verse Locator](#)

न अस्य अपराधम् पश्यामि न अपि दोषम् तथा विधम् ।

येन निर्वास्यते राष्ट्रात् वनं वासाय राघवः ॥ २-२१-४

4. **na pashyaami** = I can neither see; **aparaadham** = offence; **na pashyaami** = nor can I see; **doshshamapi** = even fault; **asya** = in him; **tathaa vidham** = that can; **yena** = by any means; **nirvaasyate** = expel; **raaghavaH** = Rama; **raashhTraat** = from state ; **vanavaasaaya** = to forest."

"I can not see any offence or cause for blame in Rama that can expel him from the state to the forest."

[Verse Locator](#)

न तम् पश्याम् अहम् लोके परोक्षम् अपि यो नरः ।
स्वमित्रोऽपि निरस्तोऽपि योऽस्यदोषमुदाहरेत् ॥ २-२१-५

5. **aham** = I; **na pashyaami** = have not seen; **loke** = in this world; **tam** = such a person; **udaaharet** = who talks; **dosham** = ill; **asya** = of Rama; **parokshhamapi** = even indirectly; **yaH naraH** = that person who is; **svamitro api** = even an enemy; **nirasto api** = or an expellee."

I have not seen in this world any person, whether an enemy or an expellee, speaking ill of Rama indirectly."

[Verse Locator](#)

देव कल्पम् ऋजुम् दान्तम् रिपूणाम् अपि वत्सलम् ।
अवेक्षमाणः को धर्मम् त्यजेत् पुत्रम् अकारणात् ॥ २-२१-६

6. "**kaH** = who; **avekshhamaaNah** = observing; **dharmam** = ethicalness; **akaaraNaat** = causelessly; **tyajet** = get rid of; **putram** = son; **devakalpam** = who is equal to god; **R^ijum** = who is honest; **daantam** = who is self-restrained; **vatsalam** = who is affectionate; **R^ipuuNaamapi** = even towards enemies?"

"Can anybody observing ethicalness, causelessly get rid of a son who is equal to god who is honest, who is self-restrained and who is affectionate even towards adversaries?"

[Verse Locator](#)

तत् इदम् वचनम् राज्ञः पुनर् बाल्यम् उपेयुषः ।
पुत्रः को हृदये कुर्यात् राज वृत्तम् अनुस्मरन् ॥ २-२१-७

7. "**kaH** = which son; **anusmaran** = who remembers; **raja vR^ittam** = royal usage; **kuryaat** = act; **hR^idaye** = with heart; **tat idam vachanam** = such of these words; **raajjNaH** = of king; **upeyushhaH** = who got; **baalyam** = childhood **punaH** = again?"

"Which son, knowing royal usage, can agree to the words of this king who is behaving as though he got childhood again?"

[Verse Locator](#)

यावद् एव न जानाति कश्चित् अर्थम् इमम् नरः ।
तावद् एव मया साधम् आत्मस्थम् कुरु शासनम् ॥ २-२१-८

8. "**yaavadeva** = even till; **kashchit** = any; **naraH** = person; **na jaanaati** = does not know; **ivam artham** = this matter; **taava deva** = in the mean time; **kuru** = make; **shaasanam** = dominion; **aatmastham** = your own; **mayaa sa ardhham** = together with me."

"Even before others get to know about this matter, make this dominion your own, with my help."

[Verse Locator](#)

मया पार्श्वे सधनुषा तव गुप्तस्य राघव ।

कः समर्थो अधिकम् कर्तुम् कृत अन्तस्य इव तिष्ठतः ॥ २-२१-९

9. raaghava = Oh; Rama! guptasya = protected; mayaa = by me ; parshve = on your side; sadhamshhaa = along with a bow; tishhThataH = you standing; kR^itaantasyeva = like Yama; the god of death; kaH = who; samarthaH = the competent one; kartum = to do; adhikam = too much?"

"Oh, Rama! While I am standing by your side along with a bow, protecting you who are standing as God of Death, who is capable of doing too much ?"

[Verse Locator](#)

निर्मनुष्याम् इमाम् सर्वाम् अयोध्याम् मनुज ऋषभ ।

करिष्यामि शरैः तीक्ष्णैः यदि स्थास्यति विप्रिये ॥ २-२१-१०

10. manushharshhabha = Oh the best of men! sthaasyati yadi = If it stands; vipriye = disagreeable to you; karishhyaami = I shall make; imaam = this; kR^itsnaam = entire; ayodhyam = Ayodhya; nirmanushhyaam = deserted of people; sharaH tiikshhNaiH = with sharp arrows."

"Oh, Rama, the best of men! If the city of Ayodhya turns against you, I shall make it desolate of men with sharp arrows"

[Verse Locator](#)

भरतस्य अथ पक्ष्यो वा यो वा अस्य हितम् इच्छति ।

सर्वान् एतान् वधिष्यामि मृदुर् हि परिभूयते ॥ २-२१-११

11. "atha = and vadhishhyaami = I shall kill; etaam sarvaan = all those; pakshhyovaa = who are siding; bharatasya = Bharata; yovaa = and who; ichchhati = desire; asya = his; hitam = benefit; mR^iduH = soft person; paribhuuyate hi = indeed gets disgraced."

"I shall kill all those who are siding Bharata ,and are favourable to him. Soft person indeed gets disgraced!"

[Verse Locator](#)

प्रोत्साहितोऽयम् कैकेय्या स दुष्टो यदिः पिता ।

अमित्रभूतो निस्सङ्गम् वध्यताम् बध्यतामपि ॥ २-२१-१२

12. "protsaahitaH = Instigated; kaikeyyaa = by Kaikeyi saH = such of; naH putraa = our father; dushhTaH = as bad person; amitra bhuutaH = becomes enemy; ayam badhyataam = let him be imprisoned; mi ssaNgam = without personal attachment; vaadhyataamapi = and be killed!"

"If our father with an evil mind behaves like our enemy with instigation by Kaikeyi. I shall keep him imprisoned with out personal attachment or if necessary, kill him."

[Verse Locator](#)

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः ।

उत्फथम् प्रतिपन्नस्य कार्यम् भवति शासन्म् ॥ २-२१-१३

13. gurorapi = Even for a venerable person; avaliptasya = who is arrogant; ajaanataH = who does not know; kaaryaakaaryam = good and evil actions; pratipunnasya = who resorts to; utpatham = wrong route; shaasanam = punishment; bhavati = becomes; kaaryam = feasible."

"Even a venerable person is to be punished, if he becomes arrogant, if he does not know good and evil actions and if he takes to a wrong route."

[Verse Locator](#)

बलमेष किमाश्रित्य हेतुम् वा पुरुषर्षभ ।
दातुमिच्छति कैकेय्य राज्यम् स्थितमिदम् तव ॥ २-२१-१४

14. **purushharshhabha** = Oh the best of men! **kim** = what; **balam** = strength; **hetum vaa** = or reason; **eshhaH** = he; **aastritya** = has taken shelter; **ichchhati** = desiring ; **daatum** = to give; **idam** = this ; **raajyam** = kingdom; **tava sthitam** = belonging to you; **kaikeyyai** = for Kaikeyi.

"Oh, Rama, the best of men! On what strength or season has he taken shelter to give away this kingdom belonging to you to Kaikeyi?"

[Verse Locator](#)

त्वया चैव मया चैव कृत्वा वैरम् अनुत्तमम् ।
कस्य शक्तिः श्रियम् दातुम् भरताय अरि शासन ॥ २-२१-१५

15. **arishaasana** = Oh; the chastiser of enemies ! **kaa shaktiH** = what ability is there; **asya** = to him; **daatum** = to give; **shriyam** = high rank; **bharataaya** = to Bharata; **kR^itvaa** = by making; **anuttamam** = great; **vairam** = enmity; **tvayaa chaiva** = with you; **mayaa chaiva** = and with me."

"Oh, Rama the chastiser of enemies! Where is the ability for him to give kingdom to Bharata, by making great enmity against you and me "

[Verse Locator](#)

अनुरक्तः अस्मि भावेन भ्रातरम् देवि तत्त्वतः ।
सत्येन धनुषा चैव दत्तेन इष्टेन ते शपे ॥ २-२१-१६

16. **devi** = Oh; **queen!** **tattvataH** = really; **anuraktaH asmi** = I am attached; **bhaavena** = devotedly; **bhraataram** = my brother Rama; **shape** = I am swearing an oath; **te** = to you; **satyena** = by truth; **dhanushhaachaiva** = by bow; **daltena** = by the act of giving; **ishhTena** = by the act of sacrifice."

"Oh, queen! Really, I am devotedly attached to my brother Rama. I am swearing an oath to you by truth by bow, by the act of giving and by the act of sacrifice."

[Verse Locator](#)

दीप्तम् अग्निम् अरण्यम् वा यदि रामः प्रवेक्ष्यते ।
प्रविष्टम् तत्र माम् देवि त्वम् पूर्वम् अवधारय ॥ २-२१-१७

17. **devi** = oh;queen! **ramaH pravekshhyati yadi** = If Rama can enter; **diiptam** = blazing; **agnim** = fire; **araNyam vaa** = or forest; **tvam** = you avadhaaraya = make certain; **puurvam** = even before; **maam** = mine; **pravishhTam** = who can enter; **tatra** = there.

"Oh, queen! If Rama can enter blazing fire or forest, you make certain that even before, I can enter there"

[Verse Locator](#)

हरामि वीर्यात् दुह्खम् ते तमः सूर्येव उदितः ।
देवी पश्यतु मे वीर्यम् राघवः चैव पश्यतु ॥ २-२१-१८

18. **haraami** = I shall alleviate; **te duHkham** = your grief; **viiryaat** = by my valour; **tama iva** = as darkness; **uditaH** = by rising; **suuryaH** = sun; **pashyatu devii** = Let the queen see; **me viiryam** = my valour; **pashyatu raaghavashchaiva** = Let Rama also see."

"I shall alleviate your grief, by showing my valour like the rising sun alleviating darkness .Let Rama and yourself see my valour"

[Verse Locator](#)

एतत् तु वचनम् श्रुत्वा लक्ष्मणस्य महात्मनः ।
उवाच रामम् कौसल्या रुदन्ती शोक लालसा ॥ २-२१-१९

19. **shrutva** = Hearing; **etat vachanam** = this word; **lakshmaNasya** = of Lakshmana; **mahaat manaH** = the magnanimous; **kausalya** = Kausalya; **shokalaalasaa** = entirely; given up to anguish; **rudaati** = weeping; **uvaacha** = spoke; **raamam** = to Rama.

Hearing these words of Lakshmana the magnanimous, Kausalya entirely given up to anguish and weeping, spoke thus to Rama.

[Verse Locator](#)

भ्रातुस् ते वदतः पुत्र लक्ष्मणस्य श्रुतम् त्वया ।
यद् अत्र अनन्तरम् तत् त्वम् कुरुष्व यदि रोचते ॥ २-२१-२०

20. **putra** = Oh;son **shrutam** = It is heard **tvayaa** = by you; **te** = your; **bhraatuaH** = brother **lakshhmanasya** = Lakshmana; **vadataH** = speaking; **rochate yadi** = If you agree; **kurushhva** = you do; **yat** = what; **kaaryam** = action to be done; **anantaram** = immediately after."

"Oh, son !You have heard the words of Lakshmana .If you agree, you do what is to be done, immediately."

[Verse Locator](#)

न च अधर्म्यम् वचः श्रुत्वा सपत्न्या मम भाषितम् ।
विहाय शोक सप्तपताम् गन्तुम् अर्हसि माम् इतः ॥ २-२१-२१

21. **na arhasi** = you are not suited; **gantum** = to go; **itaha** = from here; **vihaaya** = leaving; **maam** = me; **sokasamtaptaam** = in deep grief; **shrutvaa** = hearing; **adharmyam vachaH** = the un-just words; **bhaashitam** = said; **mama sapatnyaa** = by my co-wife.

"It is not proper for you to go away from here, leaving me afflicted with grief, after hearing the un-just words spoken by my co-wife."

[Verse Locator](#)

धर्मज्ञ यदि धर्मिष्ठो धर्मम् चरितुम् इच्चसि ।
शुश्रूष माम् इहस्थः त्वम् चर धर्मम् अनुत्तमम् ॥ २-२१-२२

22. **dharmajjNa** = Oh; the knower of goodness! **tvam ichchhasi yadi** = If you desire; **charitum** = to practice **dharmam** = virtue; **dharnushhTaH** = be a virtuous man; **ihasthaH** = stay here; **shushruushha** = serve **maam** = me **chara** = practice **anuttamam** = best **dharmam** = goodness"

"Oh, Rama! You are righteous man. If you desire to practice virtue, be a virtuous man and stay here serving me thereby practicing the best morality in the form of serving your mother.

[Verse Locator](#)

शुश्रूषुर् जननीम् पुत्र स्व गृहे नियतः वसन् ।
परेण तपसा युक्तः काश्यपः त्रिदिवम् गतः ॥ २-२१-२३

23. **kaasyapaH** = sage; **kasyapa niyataH** = with self restraint; **vasan** = was residing; **svagR^ihe** = in own house; **yuktaH** = accompanied; **vareNa tapasaa** = with great austerity; **sushruushhuH** = of serving; **jananiim** = the mother; **gataH** = went; **tridivam** = to heaven"

"Oh, son! Formerly Kasyapa was staying in his own house itself with self restraint, performed great austerity by serving his mother and went to heaven"

[Verse Locator](#)

यथा एव राजा पूज्यः ते गौरवेण तथा हि अहम् ।
त्वाम् न अहम् अनुजानामि न गन्तव्यम् इतः वनम् ॥ २-२१-२४

24. **yathaiva** = Just as **raajaa** = king; **gouraveNa** = by respectable feeling; **te** = to you; **puUjyaH** = is worthy of worship; **aham** = I am also; **tathaa hi** = indeed so; **naanujaanaami** = I am not permitting ; **tvaam** = you; **nagantavyam** = it is proper to go; **itaH** = from here; **vanam** = to forest"

"Just as the king, by respectable feeling to you is worthy of worship, so also being your mother, I am worthy of worship to you. Hence, do not go to the forest"

[Verse Locator](#)

त्वद् वियोगान् न मे कार्यम् जीवितेन सुखेन वा ।
त्वया सह मम श्रेयः तृणानाम् अपि भक्षणम् ॥ २-२१-२५

25. **tvadviyogaat** = Because of your separation; **na kaaryam** = there is no purpose; **jiivitena** = for life; **su khena vaa** = or comforts; **mama** = for me; **shreyaH** = it is good; **bhakshhaNam api** = even to eat; **tR^iNaanaam** = grass; **tvayaa saha** = while staying with you"

"After your separation, I shall have no use of this life or comforts for me, it is good even to eat grass while staying with you"

[Verse Locator](#)

यदि त्वम् यास्यसि वनम् त्यक्त्वा माम् शोक लालसाम् ।
अहम् प्रायम् इह आसिष्ये न हि शक्ष्यामि जीवितुम् ॥ २-२१-२६

26. **tvaam yaasyasiyadi** = If you go; **vanam** = to forest; **tyaktvaa** = leaving; **maam** = me; **shokalaalasaam** = who is afflicted with grief; **aham** = I **praayam asishhye** = shall seek death through starvation; **iha** = here; **na shakshhyaami hi** = Indeed; I shall not be able; **jiivutum** = to live

"I shall not live if you leave for the forest, leaving me who is afflicted with grief. I shall seek death through starvation"

[Verse Locator](#)

ततः स्त्वम् प्राप्स्यसे पुत्र निरयम् लोक विश्रुतम् ।
ब्रह्म हत्याम् इव अधर्मात् समुद्रः सरिताम् पतिः ॥ २-२१-२७

27. **putra** = Oh;son! **tataH** = Thereafter; **tvam** = you; **praapsyase** = will attain; **lokavishrutam** = the universally famous; **nirayam** = hell; **brahmahatyaamiva** = like obtaining the sin of killing a Brahmana by; **samudraH** = the god of ocean; **saritaampatiH** = lord of rivers **adharmaat** = due to un justice behaviour"

"Oh, son! If I fast myself to death for your sake, you will attain the universally famous hell, like the god of the ocean obtaining trouble because of his un justice behaviour, towards the sage called Pippalada, producing the latter's wrath."

विलपन्तीम् तथा दीनाम् कौसल्याम् जननीम् ततः ।
उवाच रामः धर्म अत्मा वचनम् धर्म सहितम् ॥ २-२१-२८

28. tataH = thereafter; dharmaatma = righteous words ; raamaH = Rama; uvaacha = spoke; vachanam = the words; dharmasamhitam = attended with virtuous; kausalyaam = to Kausalya; jananiim = the mother; tathaa = thus; vilapantiim = weeping; diinaam = miserably.

The honest Rama spoke these virtuous words to his mother Kausalya, who was thus weeping miserably.

[Verse Locator](#)

न अस्ति शक्तिः पितुर् वाक्यम् समतिक्रमितुम् मम ।
प्रसादये त्वाम् शिरसा गन्तुम् इच्छाम्य अहम् वनम् ॥ २-२१-२९

29. naasti = there is no; shaktiH = ability; mama = for me ; samatikramitum = to violate; pituH = father's; vaakyam = words; aham = I; prasaadaye = am asking for favour; tvaam = to you; shirasaa = with head; ichchaami = I wish gantum = to go; vanam = to forest."

"I am not able to violate my father's words. I am bowing my head and asking your favour. I shall have to go to the forest"

[Verse Locator](#)

ऋषिणा च पितुर् वाक्यम् कुर्वता व्रत चारिणा ।
गौर हता जानता धर्मम् कण्डुना अपि विपश्चिता ॥ २-२१-३०

30. gouH api = Even a cow; hataa = was killed; kurvataa = acting as per; pituH = father's; vaakyam = words; kandunaa = by Kanduk; R^ishhiNaa = the sage; vratachaariNaa = who performed religious vows; jaanataa = who knew; dharmam = righteousness; vipashchita = who was learned."

"A sage called Kanduk, who knew righteousness, who performed religious vows and who was a learned man, killed even a cow, acting as per his father's words"

[Verse Locator](#)

अस्माकम् च कुले पूर्वम् सगरस्य आज्ञया पितुः ।
खनद्भिः सागरैः भूतिम् अवाप्तः सुमहान् वधः ॥ २-२१-३१

31. puurvam = previously; saagaraiH = by the sons of Sagara; asmaakam = of our; kulecha = race also; sumahaan = a great vadhaH = killing; avaptaH = was obtained; kharadbhiH = while digging up; bhumim = the earth; aajjNayaa = by the order of ; sagarasya = of Sagara pituH = their father."

"Previously, the sons of Sagara belonging to our race, were got bitterly digging up the earth, as commanded by their father."

[Verse Locator](#)

जामदग्न्येन रामेण रेणुका जननी स्वयम् ।
कृत्ता परशुना अरण्ये पितुर् वचन कारिणा ॥ २-२१-३२

32. raameNa = by Parasurama; jaamadagniyaina = the son of Jamadagni; renuka = Renuka; janamii = mother kR^ittaa = was cut off; svayam = spontaneously ; parashunaa = by axe; araNye = in the forest; vachana kaariNaa = as per words; pituH = of father;

"Parasu Rama, the son of Jamadagni personally slayed his mother Renuka in the forest with an axe as per his father's words."

[Verse Locator](#)

एतैरन्यैश्च बहुभिर्देवि देवसमैः कृतम् ।
पितुर्वचनमक्लीबम् करिष्यामि पितुर्शितम् ॥ २-२१-३३

33. **devi** = Oh;queen! **etaiH** = by these; **bahubhiH anyaisheha** = by many others; **devasamaanaiH** = equivalent to gods -**pituH** = father's; **vachanam** = words **kR^itam** = was made **akliibam** = no waste; **karishhyaami** = I shall do; **pituH** = father's **hitam** = assignment"

"Oh, mother! These and many others who were equivalent to gods, did not make their father's words to go waste. I shall also do what is desired by my father"

[Verse Locator](#)

न खल् एतन् मया एकेन क्रियते पितृ शासनम् ।
एतैरपि कृतम् देवि ये मया तव कीर्तिताः ॥ २-२१-३४

34. **devi** = Oh;queen! **etat** = This; **pitR^ishasanam** = father's command; **na kriyate** = was not done **mayaa** = by me; **ekena** = only; **etairapi** = Also by these; **ye** = who **kiirtitaa** = were; **mentioned tava** = to you; **mayaa** = by me; **kR^itam** = it was done."

"Oh, mother! I am not the only person to act according to father's command. Those I have mentioned to you hitherto also complied with their father's command."

[Verse Locator](#)

नाहम् धर्ममपूर्वम् ते प्रतिकूलम् प्रवर्तये ।
पूर्वैः अयम् अभिप्रेतः गतः मार्गो अनुगम्यते ॥ २-२१-३५

35. "**aham** = I; **na pravartaye** = am not setting out; **apuurvam** = new; **pratikuulam** = contradicting; **dharmam** = customary conduct; **te** = for you; **anugamyate** = I am following; **ayam** = this; **maargam** = way; **abhipretaH** = agreed; **gataH** = followed by; **puurvaiH** = the ancient."

"I am not setting any new contradicting customary conduct for your sake. I am adhering to the way agreed and followed by the ancient."

[Verse Locator](#)

तत् एतत् तु मया कार्यम् क्रियते भुवि न अन्यथा ।
पितुर् हि वचनम् कुर्वन् न कश्चिन् नाम हीयते ॥ २-२१-३६

36. **na kriyate** = It cannot be done; **anyathaa** = otherwise; **mayaa** = by me; **tat etat** = than such of this; **kaaryam** = practice; **bhuvi** = on earth; **na hiiyate naama** = No deprivation indeed; **kashchit** = for anyone **kurvam** = doing; **pituH** = father's; **vachanam** = words."

"I cannot do otherwise than acting in accordance with father's words, the prevalent practice on earth. There is no deprivation indeed for anyone who complies with father's commands."

[Verse Locator](#)

ताम् एवम् उक्त्वा जननीम् लक्ष्मणम् पुनर् अब्रवीत् ।
तव लक्ष्मण जानामि मयि स्नेहम् अनुत्तमम् ॥ २-२१-३७

37. **shreshhThaH** = the best; **vaakyavidaam** = of those knowing the speech; **shreshhTaH** = the best; **sarva dhanushhTataam** = of all those wearing the bow; **evam** = thus; **uktaava** =

spoke; **taam jananiim** = to that mother; **punaH** = again; **abraviit** = spoke; **lakshmanam** = to Lakshmana.

Rama, the best of those who speak skilfully and the best of all those wearing the bow, spoke thus to his mother and turned round to Lakshmana to speak.

[Verse Locator](#)

तव लक्ष्मण जानामि मयि स्नेहमनुत्तमम् ।
विक्रमम् चैव सत्यम् च तेजश्च सुदुरासदम् ॥ २-२१-३८

38. **lakshmana** = Oh; **Lakshmana! jaanaami** = I know tava = your anuttamam = highest sneham = affection mayi = in me vikramam chaiva = heroic valour sattvam cha = strength; **suduraasadam** = un assailable tejashcha = splendour."

"Oh, Lakshmana ! I know your highest affection towards me, your heroic valour ,your strength and your unassailable splendour ."

[Verse Locator](#)

मम मातुर्महद्दुःखमतुलम् शुभलक्ष्मण ।
अभिप्रायम् अविज्ञाय सत्यस्य च शमस्य च ॥ २-२१-३९

39. **subhakshhaNa** = Oh; Lakshmana; with good attributes! **atulam mahat duHkham** = there is an unqualified and great grief; **mama maatuH** = to my mother; **aviN^yaaya** = by not knowing; **abhipraayam** = the meaning; **satyasya cha** = of truth and shamasyacha = tranquility.

" Oh, Lakshmana, with good attributes! My mother is feeling a great and unequalled sorrow, by not knowing the secret of truth and tranquillity."

[Verse Locator](#)

धर्मः हि परमः लोके धर्मे सत्यम् प्रतिष्ठितम् ।
धर्म संश्रितम् एतच् च पितुर् वचनम् उत्तमम् ॥ २-२१-४०

40. **dharmaH** = righteousness; **paramohi** = is indeed the best; **loke** = in the world; **satyam** = truth; **pratishhThiam** = is established; **dharma** = in righteousness; **etat** = these; **uttamam** = best; **vachanamcha** = words also; **pituH** = of father; **dharmasamshnitam** = are enjoined in righteousness.

"Righteousness is the best of all qualities in the world. Truth is established in righteousness. Even these best words of father are enjoined with righteousness."

[Verse Locator](#)

संश्रुत्य च पितुर् वाक्यम् मातुर् वा ब्राह्मणस्य वा ।
न कर्तव्यम् वृथा वीर धर्मम् आश्रित्य तिष्ठता ॥ २-२१-४१

41. **viiraH** = oh; **Lakshmana the valiant! tishhThataa** = one who is aashritya = following; **dharmam** = righteousness; **nakartavyam** = is not obliged; **vR^ithaa** = to waste; **vaakyam** = the word; **samshrutya** = promised; **pituH** = to father or; **maaturvaa** = mother or; **brahmanasya vaa** = Brahmana.

"One who follows righteousness, does not waste his promise given to one's father or mother or Brahmana."

[Verse Locator](#)

सो अहम् न शक्यामि पितुर् नियोगम् अतिवर्तितुम् ।
पितुर् हि वचनात् वीर कैकेय्या अहम् प्रचोदितः ॥ २-२१-४२

42. viira = oh; thevaliant! saH aham = I; being such person; nashakshhyaami
ativartitum = cannot trasgrass; niyogam = the command; pituH = of father; vachanaat = for the
word; pituH = of father; aham = I; prachoditohi = was indeed instigated; kaikeyyaa = by
Kaikeyi.

"I cannot transgress my father's command. On the word given by my father only, Kaikeyi
instigated me to go to the forest."

[Verse Locator](#)

तत् एनाम् विसृज अनार्याम् क्षत्र धर्म आश्रिताम् मतिम् ।
धर्मम् आश्रय मा तैक्ष्ण्यम् मद बुद्धिर् अनुगम्यताम् ॥ २-२१-४३

43. tat = hence; visR^ija = leave; anaaryaam = the mean; matim = mentality; kshhatra
dharmaashritaam = of followig military heroism; aashraya = take refuge; dharamam = in
righteousness; maa = not; taikhNnyam = in rudeness; anugamya = follow; madbuadhiH = my
perception.

"Hence, leave this mean mentality of military heroism. Observe righteousness and not
rudeness. follow my perception."

[Verse Locator](#)

तम् एवम् उक्त्वा सौहार्दात् भ्रातरम् लक्ष्मण अग्रजः ।
उवाच भूयः कौसल्याम् प्रान्जलिः शिरसा आनतः ॥ २-२१-४४

44. lakshhmaNaagrajaH = Rama; the elder brother of Lakshmana; evam = thus; uktvaa =
spoke; sauhaardaat = affectionately; bhraataram = to brother; nataH = bowed; shirasaa = with
head; praanNjaliH = with folded hands; uvaacha = spoke; bhuuyaH = again; kausalyaam = to
Kausalya.

Rama spoke thus to his brother affectionately, bowed to his mother and with folded hands,
spoke again to Kausalya as follows.

[Verse Locator](#)

अनुमन्यस्व माम् देवि गमिष्यन्तम् इतः वनम् ।
शापिता असि मम प्राणैः कुरु स्वस्त्ययनानि मे ॥ २-२१-४५

45. devii = oh; mother! anumanyasva = permit; maam = me; gamishhyantam = who is
about to go; vanam = to forest; shaapitaa asi = on my life; kuru = invode; svastyanaani =
blessings; me = on me.

"OH, mother! I have decided to go to forest. Please give me permission. I am swearing to you
on my life. Please invoke blessings on me."

[Verse Locator](#)

तीर्ण प्रतिज्ञः च वनात् पुनर् एष्याम् अहम् पुरीम् ।
ययातिरिव राजर्षिः पुरा हित्वा पुनर्धिवम् ॥ २-२१-४६

46. puraa = in olden times; iva = as; raajarshhiH = the sage king; yayaatiH = named
yayaati; hitvaa = left; divam = heaven; divam = reached heaven; punaH = again; aham
eshhyaami = I can come; punaH = back; puriim = to city; vanaat = from forest; tirNa
pratiJJNyaH = after fulfuilling the promise.

"As sage king named Yayati in olden times left the heaven and reached back heaven again, I
shall be back to the city from the forest, after fulfilling my promise."

[Verse Locator](#)

शोकस्संधार्यताम् मातर्हृदये साधु मा शुचः ।
वनवासादिहैष्यामि पुनः कृत्वा पितुर्वचः ॥ २-२१-४७

47. maataH = oh; mother! maashuchaH = do not grieve; samdhaaryaam = bear; saadhu = well; hR^idaye = in heart; eshhyaami = I shall come; iha = here; punaH = again; vanavaasaat = from forest; kR^itvaa = after fulfilling; pituH = father's; vachaH = command.

"Oh, mother! Please do not grieve, Bear it well in your heart. I shall come back here again from the forest after fulfilling the father's command."

[Verse Locator](#)

त्वया मया च वैदेह्या लक्ष्मणेन सुमित्रया ।
पितुर्नियोगे स्थातव्यमेष धर्मः सनातनः ॥ २-२१-४८

48. pituH niyoge = In father's command; sthhaatavyam = should be remained; tvayaa = by you; mayaa cha = by me; vaidehyaa = by Sita; lakshhmanena = by Lakshmana; sumitrayaa = by Sumitra; eshhaH = this is; sanaatanaH = eternal; dharmaH = custom.

"You and I, Sita, Lakshmana, Sumintra and all of us should follow father's directions. This is an eternal custom."

[Verse Locator](#)

अम्ब सम्हृत्य सम्भारान् दुःखम् हृदि निगृह्य च ।
वनवासकृता बुद्धिर्मम धर्म्यानुवर्त्यताम् ॥ २-२१-४९

49. amba = oh; mother! mama buddhiH = my intention; vanavaasa kR^itaa = of proceeding to forest; dharmyaa = which is righteous; anuvartyataam = be approved; samhR^itya = duly with drawing; sambhaaraan = preparations for coronation; nigR^ihyacha = keeping in check; duHkham = sorrow; hR^idi = in heart.

"Oh mother! Please approve my righteous intention of going to the forest, duly withdrawing preparations for my coronation and keeping in check the sorrow in your heart."

[Verse Locator](#)

एतद्वचस्तस्य निशम्य माता ।
सुधर्म्यमव्यग्रमविक्लबम् च ।
मृतेव सञ्ज्ञाम् प्रतिलभ्य देवी ।
समीक्ष्य रामम् पुनरित्युवाच ॥ २-२१-५०

50. maataa = the mother; devii = kausalya; nishamya = heard; tasya = that Rama's; vachaH = words; etat = here; sudharmyam = which were the most virtuous; avyagram = which were cool; aviklabam cha = and which were not unsteady; pratilabhya = regained; saNjJNyaam = consciousness; mR^iteva = looked at; raamam = Rama; uvaacha = spoke; punaH = again; iti = thus .

The mother Kausalya heard the most virtuous, cool and steady words of Rama and rose, as though regained consciousness once more after death, looked at Rama and spoke thus again.

[Verse Locator](#)

यथैव ते पुत्र पिता तथाहम् ।
गुरुः स्वधर्मेण सुहृत्तया च ।

न त्वानुजानामि न मांविहाय ।
सुदुःखितामर्हसि गन्तुमेवम् ॥ २-२१-५१

51. putra = oh; son! aham = I am also; guruH = respectable person; te = to you; pitaa yathaiva = as indeed your father; svadharmeNa = in my own right; suhR^ittayaacha = and due to great affection; naanujaanaami = I do not permit; tvaa = you; naarhasi gantum = to go; evam = thus; vihaaya = leaving; maam = me ; suduHkhitaam = in great sorrow.

"Oh, son! I am also as respectable a person to you as your father, in my own right and due to great affection. I do not give permission to you. You cannot thus go away, leaving me in great sorrow."

[Verse Locator](#)

किम् जीवितेनेह विना त्वया मे ।
लोकेन वा किम् स्वधयाऽमृतेन ।
श्रेयो मुहूर्तम् तव सन्निधानम् ।
ममेह कृत्स्नादपि जीवलोकात् ॥ २-२१-५२

52. kim = what is the use; jiivitena = of living; iha = here; me = to me; tvayaavinaa = without you? kim = what is the use; lokena = of the other world; svadhayaa = or the oblation of food offered to the deceased ancestors; amR^itenavaa = or the nectar of immortality? tava = your; samnidhaanam = proximity; muhuurtam = even for a moment; shreyaH = is better; kR^itsnaat = than entire; jiivalokaat api = world of living beings too.

"What is the use of my living in this world without you? What is the use of the other world or the oblation of food offered to the deceased ancestors or the nectar of immortality? Your proximity even for a moment is better than that of the entire world of living beings."

[Verse Locator](#)

नरैरिवोल्काभिरपोह्यमानो ।
महागजोऽध्वानमनुप्रविष्टः ।
भूयः प्रजज्वाल विलापमेवम् ।
निशम्य रामः करुणम् जनन्या ॥ २-२१-५३

53. nishamya = hearing; karuNam = pathetic; vilaapam = lamentation; jananyaa = of mother; prajajvaala = he was highly agonised; bhuuyaH = again; mahaagaja iva = as a great elephant; ampravishhTaH = having entered; adhvaanam = way; apohyamaanaH = being taken away; naraiH = ny men; ulkaabhiH = with flames of fire.

After hearing the pathetic lamentation of his mother, he was highly anguished, as when an elephant is removed highly from its way by men with flames of fire.

[Verse Locator](#)

स मातरम् चैव विसम्भ्रकल्पा ।
मार्तम् च सौमित्रि मभिप्रतप्तम् ।
धर्मे स्थितो धर्म्यमुवाच वाक्यम् ।
यथा स एवार्हति तत्र वक्तुम् ॥ २-२१-५४

54. saH = that Rama; sthitaH = who was established; dharme = in righteousness; uvaacha = spoke; vaakyam = the words; dharmyam = endowed with virtue; yathaa = in which manner; tatra = at that time; sa eva = he only; arhati = was fit; vaktum = to speak; maataramchaiva = to mother; visaMjJNakalpaam = appearing

unconscious; **saumitrim** = to Lakshmana; **aartam** = who was disturbed; **abhiprataptam** = and exhausted with distress.

Rama, who was established in righteousness, spoke these words endowed with virtue, to his mother who was looking unconscious and to Lakshmana who was disturbed and exhausted with distress. He was the only person worthy of speaking thus at that time.

[Verse Locator](#)

अहम् हि ते लक्ष्मण नित्यमेव ।
जानामि भक्तिम् च पराक्रमम् च ।
मम त्वभिप्राय मसन्निरीक्ष्य ।
मात्रा सहाभ्यर्दसि मा सुदुःखम् ॥ २-२१-५५

55. **lakshmana** = Oh; **Lakshmana!** **aham** = I; **nityameva** = always; **jaanaami** = know; **te** = your; **bhakitmachha** = devotion and; **parakramamcha** = strength; **tu** = but; **maatrasa** = along with mother; **abhyardamasi** = you are afflicting; **suduHkham** = much pain; **mama** = to me; **asanniririikshhya** = without looking at; **mama** = my; **abhipraayam** = opinion.

"Oh, Lakshmana! I always know your devotion towards me as well as your strength. But now, you are joining with mother in afflicting much trouble to me without looking at my opinion."

[Verse Locator](#)

धर्मार्थकामाः खलु तात लोके ।
समीक्षिता धर्मफलोदयेषु ।
ते तत्र सर्वे स्युरसंशयम् मे ।
भार्येव वश्याभिमता सुपुत्रा ॥ २-२१-५६

56. **taata** = Oh; father a ter (of affection addressed to a junior or senior); **loke** = in the world; **dharmaphalodayeshhu** = in obtaining the fruit of good works; **dharmarthakaamaaH** = righteousness; utility and free will; **samiikshhitaH** = are looked at; **bhaaryeva** = as a wife; **vashyaa** = who is obedient; **abhimataa** = who is beloved; **suputraa** = who is having good sons; **tatra** = in those good words; **te sarve** = all those; **syuH** = are there; **asamshayam** = no doubt; **me** = for me.

"Oh, Lakshmana! In obtaining the fruit of good works in the world, righteousness utility and free will are being considered. As a wife who is obedient, who is beloved and who is having good sons, good work yields all these three things."

[Verse Locator](#)

यस्मिंस्तु सर्वे स्युरसन्निविष्टा ।
धर्मो यतः स्यात् तदुपक्रमेत ।
द्वेष्यो भवत्यर्थपरो हि लोके ।
कामात्मता खल्वपि न प्रशस्ता ॥ २-२१-५७

57. **tat** = that; **yasmin** = in which; **sarve** = all these; **asannivishhTaaH syuH** = do not come together; **yataH** by which; **dharmah** = righteousness; **syaat** = is created; **upakrameta** = is to be initiated; **loke** = in the world; **arthaparaH** = one who is intested in wealth alone; **bhavatihi** = becomes indeed; **devshhyaH** = fit to be hated; **kaamaatmataapi** = so also; the ne whose very essence is desire; **na prashastaa khalu** = cannot indeed be considered good.

"Only such an action, which is righteous, is to be initiated, leaving that in which wealth, desire and righteousness do not come together. One who is intested in wealth alone becomes

indeed fit to be hated in the world. So also the one whose very essence is desire, cannot indeed be considered good.

[Verse Locator](#)

गुरुश्च राजा च पिता च वृद्धः ।
क्रोधात्प्रहर्षं यदि वापि कामात् ।
यद्व्यादिशेत् कार्यमवेक्ष्य धर्मम् ।
कस्तन्न कुर्यादनृदनृशंसवृत्तिः ॥ २-२१-५८

58. **pitaa** = father; **gurshcha** = who is venerable; **rajaacha** = a king; **vR^iddhaH cha** = and old aged; **vyaadishet** = commends; **yat** = for which reason; **kaaryam** = an action; **krodhaat** = either by anger; **prahrshhaat** = or by extreme joy; **yadivaa kamaat api** = or by even desire; **kaH** = who; **apekshhya** = with reference to dharmam = righteousness; **anR^ishamsa vR^ittiiH** = and not choosing cruelty; **nakuryaat** = will not do?

"When father, who is venerable, a king and old-aged, commands an action either by anger or by extreme joy or by even desire, which right person will not perform it? Only a person who chooses to be cruel will not do it."

[Verse Locator](#)

सवै न शक्नोमि पितुः प्रतिज्ञा ।
मिमामकर्तुम् सकलम् यथावत् ।
स ह्यवयोस्तत गुरुर्नियोगे ।
देवाश्च भर्ता स गतिस्स धर्मः ॥ २-२१-५९

59. **saH** = such of myself; **na shaknomivgi** = cannot; **akartum** = avoid; **pituH** = father's; **imaam pratijJNyaam** = this propostion; **sakalaam** = in entirety; **taata** = oh; **father! aavoyaH** = for both of us; **saH** = he; **furuH hi** = is indeed important person; **niyoge** = to command; **devyaashcha** = for mother also; **saH** = he; **bhartaa** = the husband; **saH** = he; **gatiH** = the resource person; **dharmah** = the law; personified.

"I cannot avoid fulfilling the father's command completely. For both of us, he is an important person indeed to command us. To mother Kausalya also, he is the husband, the resource person and the personified law."

[Verse Locator](#)

तस्मिन् पुनर्जीवति धर्मराजे ।
विशेषतः स्वे पथि वर्तमाने ।
देवी मया सार्थमितोऽपगच्छेत् ।
कथम् स्विदन्या विधवेव नारी ॥ २-२१-६०

60. **dharmaraaje** = the righteous king; **tasmin** = himself; **jiivati** = alive; **visheshhatatH** = espacially; **virtamaane** = being; **sve pathhi** = in his own path; **katham svit** = how; **devii** = mother kausalya; **avagachhet** = can go out; **mayaa saardham** = with me; **itaH** = from here; **anyaa naariiva** = like other woman; **vidhavaa** = without husband?

"while the righteous king Dasaratha is alive and espacially when he is following his own righteous path, how the mother Kausalya can go out with me from here leaving the city like other widowed woman?"

[Verse Locator](#)

सा मानुमन्यस्व वनम् व्रजन्तम् ।
कुरुष्व नः स्वस्त्ययनानि देवि ।
यथा समाप्ते पुनराव्रजेयम् ।
यथा हि स्त्येन पुनर्ययातिः ॥ २-२१-६१

61. devii = Oh; queen! anumanyasva = permit; maa = me; vrajantam = going; vanam = to forest; yathaa hi = as indeed; yayaatiH = yayati; punaH = returned; satyena = by power of strength; yathaa = so; avrajeyam = I can come; punaH = again; samaapte = after completion of exile; kurushhva = perform; svastyayanaani = recitation of Mantra for well-being.

"Oh, mother the queen! Permit me to go to forest. As Yayati returned to heaven by the power of truth, give me your power of blessings so that I can return here after completion of exile."

[Verse Locator](#)

यशो ह्यहम् केवलराज्यकारणात् ।
न पृष्ठतः कर्तुमलम् महोदयम् ।
अदीर्घकाले न तु देवि जीविते ।
वृणेऽवरामद्य महीमधर्मतः ॥ २-२१-६२

62. aham = I; na alam = cannot; vR^ishhTataH kartum = keep back; yashaH = reputation; mahodayam = and glory ; kevalaraajyakaaraNaat = for the sake of kingdom alone; devii = oh; queen! jiivite = In this life; adirghakaale = which is not long; navR^iNe = I cannot long for; adya = now; avaraam = inferior; mahiim = earth; adharmataH = unrighteously.

"I cannot keep back reputation and glory for the sake of kingdom alone. This cannot unrighteously long for this inferior kingdom."

[Verse Locator](#)

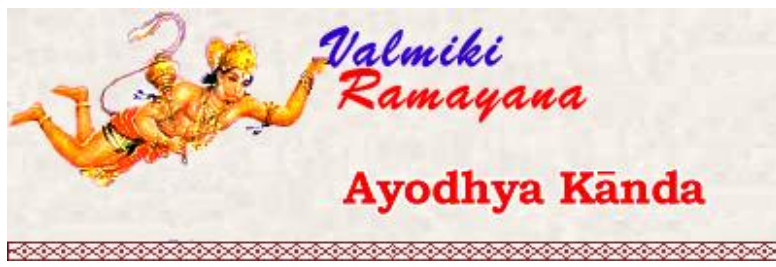
प्रसादयन् नर वृषभः स मातरम् ।
पराक्रमाज्जिगमिषुरेव दोम्ढकान् ।
अथ अनुजम् भ्रशम् अनुशास्य दर्शनम् ।
चकार ताम् हिन्दि जननीम् प्रदक्षिणम् ॥ २-२१-६३

63. saH = that Rama; navR^ishhabhaH = the best of men; jigimishhureva = desired to go; daNdakaan = to Dandaka forest ; paraakramaat = with prowess; prasaadayan = consoling; maataram = mother; atha = and afterwards; anushaasya = advised; amjam = brother; bhR^isham = intensely; darshanam = with good thoughts; pradakshhiNam chakaara = made circumbulatory salutation; taamjanamiim = to his mother; hR^idi = heartily.

Rama, the best of men, decided to go to Dandaka forest fearlessly with his prowess, consoled his mother, advised his brother by good thoughts and made hearty circumbulatory salutation to his mother.

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकविंशः सर्गः ॥

Thus this is the twenty first chapter in Ayodhya Kanda of Valmiki Ramayana the first epic of Inida.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 22

Verses converted to UTF-8, Nov 09

Introduction

In this chapter Rama further tries to pacify Lakshmana and tells him that his stay in forest is the will of gods. He also wants all the celebration for his coronation to be stopped.

[Verse Locator](#)

अथ तम् व्यथया दीनम् सविशेषम् अमर्षितम् ।
श्वसन्तम् इव नाग इन्द्रम् रोष विस्फारित ईक्षणम् ॥ २-२२-१
आसद्य रामः सौमित्रिम् सुहृन्दम् भ्रातरम् प्रियम् ।
उवाच इदम् स धैर्येण धारयन् सत्त्वम् आत्मवान् ॥ २-२२-२

1;2. **atha** = afterwards; **aatmavaan** = the self composed; **saH ramaH** = that Rama; **dhaarayan** = by controlling; **sattvam** = mind dhairyaNa = with courage; **asaadya** = approached; **suhR^idam** = the kind hearted; **priyam bhraataram** = and affectionate brother; **soumitrim** = Lakshmana; **diinam** = who was distressed with agony; **savisheshham** = very much; **amarishhitam** = angry; **naagendramiva** = like king cobra; **shvasantam** = doing hissing; **rosha visphaaritatekshhaNam** = having eyes dilated with wrath; **uvaacha** = spoke; **idayam** = these words.

Afterwards ,the self composed Rama by controlling his thoughts with courage ,approached the kind -hearted and affectionate brother Lakshmana who was distressed with agony who was very much angry like a hissing king cobra ,with his eyes dilated with wrath and spoke the following words.

[Verse Locator](#)

निगृह्य रोषं शोकं च खैर्यमाश्रित्य केवलम् ।
अवमानम् निरस्येमम् गृहीत्वा हर्षमुत्तमम् ॥ २-२२-३
उपक्लुप्तम् हि यत्किंचिदभिषेकार्थमद्य मे ।
स्वम् विसर्जय क्षिप्रम् कुरु कार्यम् निरत्ययम् ॥ २-२२-४

3;4. **nigR^iyya** = Having held back; **rosham** = anger; **shokamcha** = and grief; **aashritya** = take refuge; **dhairyam** = in courage; **kavalam** = alone; **nirasya** = Having expelled; **imani** = this; **avamaanam** = insult; **gR^ihiitvaa** = receive; **uttamam** = great; **harshham** = joy ! visarjaya = Abandon; **sarvam** = all; **yatkinchit** = that is; **upakluptam** = arranged; **adya** = today; **me abhishhekaaratham** = for my coronation; **kuru** = Do; **kshhipram** = immediately; **kaaryam** = action; **nirtyayam** = that is faultless."

" Hold back grief and anger. Forget this insult, by taking refuge in courage alone. Obtain great joy! Abandon all these arrangements made today for my coronation and immediately take up action that is faultless ."

[Verse Locator](#)

सौमित्रे यो अभिषेक अर्थे मम सम्भार सम्भ्रमः ।

अभिषेक निवृत्ति अर्थे सो अस्तु सम्भार सम्भ्रमः ॥ २-२२-५

5. soumitre = Oh; Lakshmana; yaH = which; sambhaara sambhramaH = zeal for preparations; mama abhishhekaarthe = for my coronation; saH = that; sambhaara sambhramaH = zeal for preparations; astu = be ; abhishheka nivR^ittyarthe = for terminating coronation."

"Oh, Lakshmana! Show the same zeal now in terminating my coronation as the zeal shown earlier in preparations for my coronation."

[Verse Locator](#)

यस्या मद अभिषेक अर्थम् मानसम् परितप्यते ।

माता नः सा यथा न स्यात् सविशन्का तथा कुरु ॥ २-२२-६

6. yasyaaH = which mother's; maanasam = mind ; paritapyate = is angvished; madabhishhekaarthe = about my coronation; saa = such; me mataa = my mother (Kaikeyi); savishaNkaa = having apprehension; yathaa = in which manner; nasyaat = it should not occur; tathaa = in that matter ; kuru = do it ."

"My mother Kaikeyi is still agonized about my coronation. Behave in such a way that no apprehension comes to her mind on this matter."

[Verse Locator](#)

तस्याः शन्कामयम् दुःखम् मुहूर्तम् अपि न उत्सहे ।

मनसि प्रतिसम्जातम् सौमित्रे अहम् उपेक्षितुम् ॥ २-२२-७

7. "soumitre = Oh; Lakshmana! aham = I ; notsahe = do not wish; upekshhitum = to disregard ; duHkham = pain; shaNkaamayam = in the form of suspision; pratisanjaatamapi = created; manasi = in mind ; tasyaaH = of her; muhuurtamapi = even for a moment."

"Oh, Lakshmana! I do not wish to disregard the painful doubt in her mind even for a moment".

[Verse Locator](#)

न बुद्धि पूर्वम् न अबुद्धम् स्मरामि इह कदाचन ।

मातृणाम् वा पितुर् वाहम् कृतम् अल्पम् च विप्रियम् ॥ २-२२-८

8. "aham = I; na smaraami = do not remember; kR^itam = to have done; alpam = small; vipriyam cha = offensive thing indeed; iha = here ; kadaachana = at any time; buddhipuurvam = intentionally; maatR^iNaamvaa = either to mothers; piturvaa = or to fathers; na = nor do I remember; abuddham = even un intentional action.

"I do not remember to have done even a small disagreeable thing here at any time to my mothers or to my father, either intentionally or unintentionally."

[Verse Locator](#)

सत्यः सत्य अभिसंधः च नित्यम् सत्य पराक्रमः ।

पर लोक भयात् भीतः निर्भयो अस्तु पिता मम ॥ २-२२-९

9. astu = Let it be ; mama pitaa = my father; satyaH = who is truthfull; satya paraakramaH = who is truly mighty; bhiitaH = who is afraid of; paralokabhayaat = the fear of the other world; nityam = always; satyaabhisandhaH = true to his promise; nirbhayaH = fearless".

"Let the promise made by my father ,who is truthful, who is truly mighty and who is afraid of the fear of the other world, become true .Let him be fearless."

[Verse Locator](#)

तस्य अपि हि भवेद् अस्मिन् कर्मणि अप्रतिसम्हन्ते ।
सत्यम् न इति मनः तापः तस्य तापः तपेच् च माम् ॥ २-२२-१०

10. **tasyaapi** = To him also; **manastaapaH** = anguish; **bhavet** = will arise; **iti** = that; **satyam na** = his word has not come true; **asmin karmaNi apasamhR^ite** = if this coronation is not with drawn; **tasya** = his; **tapaaH** = anguish; **tapechcha** = will pain; **maam** = me."

"Our father will feel anguished that his word has not come true ,if this coronation is not withdrawn. His distress will cause pain to me."

[Verse Locator](#)

अभिषेक विधानम् तु तस्मात् सम्हृत्य लक्ष्मण ।
अन्वग् एव अहम् इच्छामि वनम् गन्तुम् इतः पुनः ॥ २-२२-११

11. **lakshhmana** = "Oh; Lakshmana; **tasmaat** = for that reason; **aham** = I; **ichchaami** = wish; **gantum** = to go ; **vanam** = to forest; **anvageva** = immediately; **itaH** = from here; **samhR^itya** = by withdrawing; **abhishheka vidhaanam** = coronation arrangement."

"Oh, Lakshmana for that reason, I wish to go to forest immediately from her, by withdrawing, coronation arrangement."

[Verse Locator](#)

मम प्रव्राजनात् अद्य कृत कृत्या नृपात्मजा ।
सुतम् भरतम् अव्यग्रम् अभिषेचयिता ततः ॥ २-२२-१२

12. **adya** = Now; **mama pravrajanaat** = due to my exile to forest; **nR^itakrityaa** = having; accomplished her purpose; **sutam bharatam abhishhechayitaa** = will get son Bharata coronated; **avyagram** = coolly; **tataH** = afterwards ."

"Soon after my departure to the forest now, Kaikeyi having accomplished her purpose, will coolly get her son coronated."

[Verse Locator](#)

मयि चीर अजिन धरे जटा मण्डल धारिणि ।
गते अरण्यम् च कैकेय्या भविष्यति मनः सुखम् ॥ २-२२-१३

13. **mayi gate** = If I go; **araNyam** = to forest; **chiiraajina dhare** = wearing deer skin rags; **jaaTaamaNdale dhaariNi** = wearing twisted locks of hair; **kakeyyaa** = Kaikeyi; **bhavishhyato** = will become ; **manassukham** = mentally pleasant."

"If go to forest , wearing deer -skin rags and with my hair twisted together Kaikeyi will have mental peace."

[Verse Locator](#)

बुद्धिः प्रणीता येन इयम् मनः च सुसमाहितम् ।
तत् तु न अर्हामि सम्क्लेष्टुम् प्रव्रजिष्यामि माचिरम् ॥ २-२२-१४

14. **na arhaami** = to cause trouble tam = to such father yena = by whom iyam = this buddhiH = decision praNiitam = was taken susamaahitam = with well composed manascha = mind maa = without chiram = delay."

"I do not want to create trouble to my father, who has taken this hard decision in his mind .
Hence, I will go to the forest at once

[Verse Locator](#)

कृत अन्तः तु एव सौमित्रे द्रष्टव्यो मत् प्रवासने ।
राज्यस्य च वितीर्णस्य पुनर् एव निवर्तने ॥ २-२२-१५

15. **soumitre** = Oh;Lakshmana! drashhTavyaH = It is perceivable kR^itaantastyaiva = as destiny mivartanecha = in taking back punaraiva = again raajyasya = of kingdom vitiirNasya = given. Matpravaasane = and in sending me to exile".

"Oh, Lakshmana! Look at it as destiny which has taken back kingdom given to me and which is sending me to exile"

[Verse Locator](#)

कैकेय्याः प्रतिपत्तिर् हि कथम् स्यान् मम पीडने ।
यदि भावो न दैवो अयम् कृत अन्त विहितः भवेत् ॥ २-२२-१६

16. **na bhavet yati** = If not for kR^itaanta vihitaH = making of destiny; **ayam** = this bhaavaH = thought tasyaaH = in her; **katham** = how syaat = perhaps pratipattiH = resolution kaikeyyaaH = to Kaikeyi piidane = to harass mama = me

"If not making of destiny to create such a thought in Kaikeyi, how come she resolved to harass?"

[Verse Locator](#)

जानासि हि यथा सौम्य न मातृषु मम अन्तरम् ।
भूत पूर्वम् विशेषो वा तस्या मयि सुते अपि वा ॥ २-२२-१७

17. **soumya** = Oh; **gentleman jaanaasi** = you know ; **yathaa** = how na bhuutapuurvam = that in the past; **there was no antaram** = discrimination mama = to me maatR^ishu = among mothers. tasyaaH = to her; **visheshhaH** = particularly mayi = either in me sute api vaa = or in her son Bharata."

"You know that I had no discrimination among mothers and Kaikeyi also in the past had no discrimination between me and her son Bharata"

[Verse Locator](#)

सो अभिषेक निवृत्ति अर्थेः प्रवास अर्थेः च दुर्वचैः ।
उग्रैः वाक्यैः अहम् तस्या न अन्यद् दैवात् समर्थये ॥ २-२२-१८

18. **aham** = I na samarthaye = do not perceive anyat = any other thing daivaat = than an accident tasyaaH vaakyaiH = for her words; **abhishheka nivR^ittyarthaiH** = intended for abolishment of my coronation ; **pravaasaarthaishena** = desirous of sending me to exile; **ugraiH** = which are ferocious; **durvachaiH** = and are not to be talked about."

"I do not perceive any other reason than an accident that made Kaikeyi to abolish my coronation , to send me to exile ,and to speak ferocious words ,not to be talked about."

[Verse Locator](#)

कथम् प्रकृति सम्पन्ना राज पुत्री तथा अगुणा ।
ब्रूयात् सा प्राकृता इव स्त्री मत् पीडाम् भर्तृ सम्निधौ ॥ २-२२-१९

19. **katham** = How saa = she prakR^itisampannaa = who is of a perfect nature tathaaguNaa = and such good qualities; **raajaputrii** = who was princess bruuyaat = can tell

praakR^itaa atriiva = like common woman; **bhartR^I sannidhou** = before husband matpiidaam = for my trouble?"

"If it is for not an accidental reason, how Kaikeyi who is of a perfect temperament and who is born in a royal family can tell like a common woman to her husband to create trouble for me ?"

[Verse Locator](#)

यद् अचिन्त्यम् तु तत् दैवम् भूतेष्व अपि न हन्यते ।
व्यक्तम् मयि च तस्याम् च पतितः हि विपर्ययः ॥ २-२२-२०

20. "yat = which daivam = destiny achintyam = is unimaginable tat = that na hanyete = can not be counteracted bhuuteshhvapi = by any living beings viparyayaH = adverse fate patitaH = befall; **mayicha** = in me tasyaamcha = and in her vyaktam = It is clear."

"The influence of destiny is un imaginable. No living being can counteract its influence. An adverse fate has befallen on me and on her .It is clear now ."

[Verse Locator](#)

कश्चित् दैवेन सौमित्रे योद्धुम् उत्सहते पुमान् ।
यस्य न ग्रहणम् किञ्चित् कर्मणो अन्यत्र दृश्यते ॥ २-२२-२१

21. "**soumitre** = Oh ;Lakshmana! Pumaan kaH = which man utsahate = will be able yoddhum = to fight against daivena = destiny? kanchit = whatever anyatra = other thing na dR^ishyate = is not being seen karmaNaH = that to follow its course grahaNam = accepting yasya = of which destiny."

"Oh, Lakshmana! There is no means whatsoever to abstain from it otherwise than to follow the course of destiny. Who will be able to fight against the destiny. ?"

[Verse Locator](#)

सुख दुःखे भय क्रोधौ लाभ अलाभौ भव अभवौ ।
यस्य किञ्चित् तथा भूतम् ननु दैवस्य कर्म तत् ॥ २-२२-२२

22. **sukha duHkhe** = pleasure and pain. bhaya krodhou = fear and anger labhaalabhou = gain and loss; **bhaabhaavon** = birth and death; **yachcha kimchit** = what ever other thing tathaabhuutam = of such nature tat = that karmanamu = indeed is action daivasya = of destiny

"Pleasure and pain, fear and anger, gain and loss, birth and death and such other things are all the acts of destiny"

[Verse Locator](#)

ऋषयो प्युग्रतपसो दैवेनाभिप्रपीडिताः ।
उत्सृज्य नियमाम् स्तीवान् भ्रश्यन्ते काममन्युभिः ॥ २-२२-२३

23. "**R^ishhayo api** = Even sages; **ugra tasaH** = with severe penance; **abhiprapiiditaa** = having harassed daivena = by destiny; **utsR^ijya** = leave aside niyamaan = restraint; **bhrashyante** = get ruined kaamamanyubhiH = by lust and anger."

"Even sages, who performed sever penance, having been harassed by destiny leave aside restraint and get ruined by lust and anger."

[Verse Locator](#)

असम्क्लिप्तमेवेह यदकस्मात् प्रवर्तते ।
निवर्त्यारम्भमारब्धम् ननु दैवस्य कर्म तत् ॥ २-२२-२४

24. "tat = It daivasya karmananu = is indeed act of destiny; **nivartya** = which prevents aarambham = effort aarabdhham = undertaken iha = in this world yat = which pravartate ;is going on; **akasmaat** = suddenly asamkalpitam iva = and unimaginably."

"It is indeed an act of destiny which suddenly and unimaginably obstructs an action, undertaken in the world ,at the starting point itself."

[Verse Locator](#)

एतया तत्त्वया बुद्ध्या संस्तभ्यात्मानमात्मना ।
व्याहते अपि अभिषेके मे परितापो न विद्यते ॥ २-२२-२५

25. **vyaahate api abhishheke** = Even if coronation is obstructed; **navidyate** = There is no paritaapaH = grief me = to me samtabhyaatmaanamaat manaa = since I have restrained the self by the self; **etayaa buddhya** = with this intellect tattvayaa = which is real."

"Although my coronation is obstructed, I have no grief since I have restrained the self by myself with real consciousness."

[Verse Locator](#)

तस्मात् अपरितापः संस् त्वम् अपि अनुविधाय माम् ।
प्रतिसम्हारय क्षिप्रम् आभिषेचनिकीम् क्रियाम् ॥ २-२२-२६

26. "**tasmaat** = Hence tvamapi = you also; **anuviddhaayi** = in obedience maam = to me; **pratisamhaaraaya** = get withdrawn kriyaam = the execution abhishhechanikiim = relating to coronation kshhipram = immediately aparitaapaH = without agony."

"Hence ,you also ,like me, get the arrangements for coronation withdrawn immediately without any anguish"

[Verse Locator](#)

एभिरेव घटैः सर्वैरभिषेचनसम्भृतैः ।
मम लक्ष्मण तापस्ये व्रतस्नानम् भविष्यति ॥ २-२२-२७

27. **lakshhmana** = Oh; **Lakshmana! sarvaiH** = All eohiH = these ghataireva = very pots abhishhechana sambR^itaiH = arranged for coronation bhavishhyati = become vratasnaanam = bath after completing religious vow taapasye = of asceticism mama = to me."

Oh, Lakshmana! Let all these very pots of water arranged for coronation be used by me for my bath after completing the religious vow of asceticism."

[Verse Locator](#)

अथवा किम् ममैतेन राजद्रव्यमयेन तु ।
उद्धृतम् मे स्वयम् तो यम् व्रतादेशम् करिष्यति ॥ २-२२-२८

28. "**athavaa** = Otherwise; **kim** = what use mama = to me etena = this water in pots raajadravyena = which is royal property? toyam = the water uddhR^itam = drawn out svayam = by myself karishhyati = will do vrataadesham = imposition of the vow me = to me."

"Otherwise ,why to me this water in these pots ,which is royal property? The water drawn out by myself ,will be used for my bath after completing the religious vow."

[Verse Locator](#)

मा च लक्ष्मण सस्तापम् कार्षीर्लक्ष्म्या विपर्यये ।
राज्यम् वा वनवासो वा वनवासो महोदयः ॥ २-२२-२९

29. **lakshhmaNa** = Oh; Lakshmana! **maakaarshhiiH** = do not cultivate **santaapam** = repentance **viparyaye** = about perverseness **lakshhmajaaH** = of Lakshmi; the goddess of wealth **raajyam vaa** = kingdom or **vanavaasovaa** = dwelling in forest; **vanavaasaH** = forest dwelling is indeed **mahodayaH** = final beauty."

"Oh, Lakshmana! Do not repent about this perverseness of Lakshmi, the goddess of wealth. When you talk of kingdom or dwelling in the forest, this is the final beauty."

[Verse Locator](#)

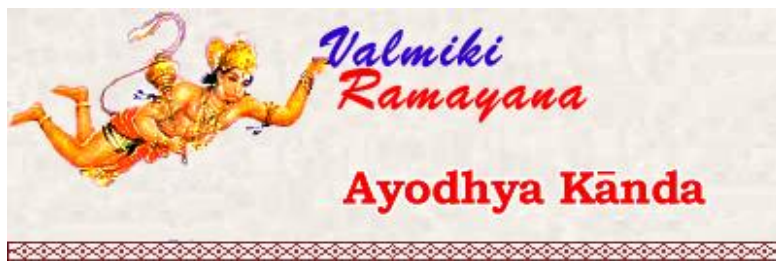
न लक्ष्मण अस्मिन् मम राज्य विघ्ने ।
माता यवीयस्य अतिशङ्कनीया ।
दैव अभिपन्ना हि वदन्ति अनिष्टम् ।
जानासि दैवम् च तथा प्रभावम् ॥ २-२२-३०

30. "**lakshhmaNa** = Oh; **Lakshmana!** **yaviiyasii maataa** = our younger mother **na atisaNkaniiyaa** = is not worthy of suspicion **asmin karmavighne** = in this obstruction of ceremony. **vadatiHi** = she is indeed uttering **amishhTam** = the evil **daivaabhipaunaa** = being over powered by destiny. **jaanaasi** = You know **daivamcha** = also the destiny; **tathaa prabhaavam** = which has such influence."

"Oh, Lakshmana! Do not suspect our mother for obstruction of coronation ceremony. She is uttering evil words, being overpowered by destiny. You are aware of this destiny, which has such influence."

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे द्वाविंशः सर्गः ॥

Thus the end of twenty second chapter of Ayodhya Kanda of Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 23

Verses converted to UTF-8, Nov 09

Introduction

This chapter describes the valiant words of Lakshmana, his opposing depends on god and proposes to fight with Rama's enemies to endow Rama with Kingdom.

[Verse Locator](#)

इति ब्रुवति रामे तु लक्ष्मणो अधः शिरा मुहुः ।

श्रुत्वा मध्यम् जगाम इव मनसा दुःखं हर्षयोह् ॥ २-२३-१

1. raame = Rama; iti = thus; brutvati = speeding; lakshhmanaH = Lakshmana; shrutvaa = heard; adhaHshshriraH = having his head bowed down; jagameva = quite so got; madhyam = into midst; duHkha harshhayaH = of pain and pleasure; muhuH = again and again; manasaa = effecting mind.

While Rama was thus speeding, Lakshmana heard, bowed down his head and got into the midst of pain and pleasure effecting his mind again and again.

[Verse Locator](#)

तदा तु बद्ध्वा भ्रुकुटीम् भ्रुवोर् मध्ये नर ऋषभ ।

निशश्वास महा सर्पो बिलस्यैव रोषितः ॥ २-२३-२

2. narashhabhaH = Lakshmana; the best of men; tadaata tu = then; baddhvaa = firmed up; bhrukutiim = contraction of brows; madhye = in the middle; bhruvoH = of eyebrows; nishashvaasa = sighed; mahaasarpaH iva = like great snake; roshhitaH = in anger; bilasthaH = staying in hole.

Lakshmana then firmed up his eyebrows and sighed with frown, like an angry snake from its hole.

[Verse Locator](#)

तस्य दुष्प्रतिवीक्ष्यम् तत् भ्रुकुटी सहितम् तदा ।

बभौ क्रुद्धस्य सिंहस्य मुखस्य सदृशम् मुखम् ॥ २-२३-३

3. tad = that; tasya = his; dushhprativikshham = wickedly looking; mukham = face; bhrukutiisahitam = with contracted eyebrows; tadaa = then; babhau = shined; sadrusham = like; kR^iddhasya = angry; simhasya = lion.

His wickedly looking face with eyebrows contracted, then appeared like the face of an angry lion.

[Verse Locator](#)

अग्रहः तम् विधुन्वंस् तु हस्ती हस्तम् इवात्मनः ।
तिर्यग् ऊर्ध्वम् शरीरे च पातयित्वा शिरः धराम् ॥ २-२३-४
अग्र अक्षणा वीक्षमाणः तु तिर्यग् भ्रातरम् अब्रवीत् ।

4. viikshhamaaNaaH = seeing; bhraataram = brother Rama; agraakshhNaa = with tip of eyes; tiryak = obliquely; abraviit = (he) spoke; vidhuunvan = moving; agraastam = forehead; aatmanaH hastamiva = like its trunk; hastii = the elephant; paatayitvaa = causing to fall; sirodharaaam = the neck; shariire = in the body; tiryak = obliquely; uurdhvamcha = and upwardly.

Seeing Rama with the tip of his eyes obliquely, Lakshmana spoke to him moving his forehead like an elephant moving its trunk and causing his head to fall in oblique and upward direction.

[Verse Locator](#)

अस्थाने सम्भ्रमः यस्य जातः वै सुमहान् अयम् ॥ २-२३-५
धर्म दोष प्रसन्नो न लोकस्य अनतिशङ्कया ।
कथम् हि एतत् असम्भ्रान्तः त्वद् विधो वक्तुम् अर्हति ॥ २-२३-६
यथा दैवम् अशौण्डीरम् शौण्डीरः क्षत्रिय ऋषभः ।

5;6. shauNdiirakshhatriyarshhabha = oh; the best of proud military community! ayam = this; sumahaan = very great; sambhramaH = confusion; asthaane = which is untimely; jaataHvai = born; yasya = in you; dharma dosha prasangena = the subject of guilty righteousness; anatishaNkayaa = non suspicion; lokasya = of the world; katham = how; tvadvidhaH = such a person like you; arhati = is able; vaktum = to speak; etat = this; yathaa = in which way; daivam = about destiny; ashauNdiinam = which is powerless.

"Oh, the best of proud military community! This untimely great confusion is born in you due to your conjecture of guilty righteousness and of non suspicion of the world. Can such a person like you speak a person like you speak thus doubtlessly of the powerless destiny?"

[Verse Locator](#)

किम् नाम कृपणम् दैवम् अशक्तम् अभिशंसति ।
पापयोस् तु कथम् नाम तयोह् शङ्का न विद्यते ॥ २-२३-७

7. kimnaam = why; abhishamsasi = are you praising; daivam = destiny; kR^ipaNam = which is pitiable; ashaktam = which is weak? katham naama = how; navidyati = not; shaNkaa = doubtful; te = to you; tayoH = in both of them; paapayoH = who are sinful?

"Why are you speaking about this weak and pitiable destiny? Why are you not doubting the sinful Kaikeyi and Dasaratha?"

[Verse Locator](#)

सन्ति धर्म उपधाः श्लक्षणा धर्मात्मन् किम् न बुध्यसे ॥ २-२३-८
तयोस्सुचरितम् स्वार्थम् शाठ्यात् परिजिहीर्षतोः ।

8. dharmaatman = Oh; the righteous soul! tayoH = both of their; shlakshhNaaH = smooth; dharmopadhaaH = deceit in the name of; santi = is there existing; shaaThyaat = by dishonest means; svaartham = with selfish motive; parijihirshhitoH = to keep away; sucharitam = your good conduct; kim = why; na budhyase = you are not knowing?

"Oh, the righteous sould! Both of them are smoothly deceiving in the name of righteousness with an intent to keep away your good conduct, with selfish away your good conduct, with selfish motive and by dishonest means. You are not knowing."

यदि नैवम् व्यवसितम् स्याद्धि प्रागेव राघव ।
तयोः प्रागेव दत्तश्च स्याद्वरः प्रकृतश्च सः ॥ २-२३-९

9. raaghava = Oh; Rama! na syaadyadi = if it was not vyavasitam = decision; prageva = indeed long ago; evam = thus; tayoH = by both of them; prakR^itaH = naturally; saH = that; varaH = boon; syaat = might; dattaH = have been given; praageva = long ago indeed.

"Oh, Rama! If it was not indeed an earlier decision taken long ago by both of them, the boon must have been given naturally even long ago."

[Verse Locator](#)

लोक विद्विष्टम् आरब्धम् त्वद् अन्यस्य अभिषेचनम् ।
नोत्सहे सहितुम् वीर तत्र मे क्षन्तुमर्हसि ॥ २-२३-१०

10. viira = Oh; brave man! abhishhechanam = inangurating; aarabddham = that is started; lokavidvishhTam = is not to the liking of people; notsahe = whic I cannot; sahitum = tolerate; tatra = in that matter; arhasi = you are proper; kshhantum = to excense; me = me.

"Enthroning other than yourself is not to the liking of the people. I cannot tolerate this act that is started. Excuse me in this matter."

[Verse Locator](#)

येन इयम् आगता द्वैधम् तव बुद्धिर् मही पते ।
स हि धर्मः मम द्वेष्यः प्रसन्गात् यस्य मुह्यसि ॥ २-२३-११

11. mahaamate = oh; the great-minded! saH dharmaH = that righteousness; yena = bye which; tava = your; iyam = this; buddhiH = intellect; aagataa = got; dvaidham = disunited; yasya = by which; prasangaat = indulgence; muhyasi = you are stupefied; dveshhyah = is disliking; mama = to me.

"Oh, Rama the great minded! This righteousness by which your intellect got disunited and by which indulgence, you are stupefied, is disliked by me."

[Verse Locator](#)

कथम् त्वम् कर्मणा शक्तः कैकेयीवशवर्तिनः ।
करिष्यसि पितुर्वाक्यमधर्मिष्ठम् विगर्हितम् ॥ २-२३-१२

12. tvaam = you; shaktaH = are capable; karmaNaa = of action; kathana = how; karishhyasi = can you act on; vaakyam = the word; vigarhitam = which is reprehensible; adharmishhTam = and which is unrighteous; pituH = of father; kaikeyiivashavartinaH = who is behaving; abediently to the will of Kaikeyi.

"you are capable of doing retaliatory action. How can you act on the word which is reprehensible and which is unjustified of your father who is surrendering obediently to the will of Kaikeyi?"

[Verse Locator](#)

यद्य् अपि प्रतिपत्तिस् ते दैवी च अपि तयोः मतम् ।
तथा अपि उपेक्षणीयम् ते न मे तत् अपि रोचते ॥ २-२३-१३

13. kR^ito.api = though ; being done; ayam = this; bhedaH = treachery; kilbishhaat = with sinful intent; duHkam = regret; jaayate = has arisen; me = in me; tatra = in

that; **nagR^ihyate** = you are not grasping; **evam** = in this way; **dharmasangashcha** = such conduct; **garhitaH** = is to be censured.

"Though they are doing this treachery with a sinful intent, I regret that you are not grasping it. Such a conduct is to be censured."

[Verse Locator](#)

मन्साऽपि कथम् कामम् कुर्यास्त्वम् कामवृत्तयोः ।
तयोस्त्वहितयोर्नित्यम् शत्रवोः पित्रभिधानयोः ॥ २-२३-१४

14. **katham** = how; **kuryaaH tvam** = can you do; **manasaa.api** = even by mind; **kaamam** = the desire; **shatrvaH** = of enemies; **pitrabhidhaanayoH** = in the name of parents; **kaamavR^ittayoH** = who are action on their own free will; **ahitayoH** = who were not desirous of your welfare; **nityam** = forever.

"But of them, action on their own free will, were never desirous of your welfare. They are enemies in the name of parents. It is not proper even to think of fulfilling their desire."

[Verse Locator](#)

यद्यपि प्रतिपत्तिस्ते दैवी चापि तयोर्मतम् ।
तथा प्युपेक्षणीयम् ते न मे तदपि रोचते ॥ २-२३-१५

15. **matam yadyapi** = though opinion; **te** = of you; **tayoH** = their; **pratipathiH** = action; **daiviicha** = is indeed caused by divine power; **tathaapi** = even then; **narochate** = I do not desire; **upekshhaNiiyam** = to be overlooked; **te** = by you.

"It may be your opinion that their action is influenced by mere destiny. Even then, I do not like you to be indifferent to this also."

[Verse Locator](#)

विक्लवो वीर्यं हीनो यः स दैवम् अनुवर्तते ।
वीराः सम्भावित आत्मानो न दैवम् पर्युपासते ॥ २-२३-१६

16. **yaH** = who; **vikalabaH** = confused person; **viiryahiinaH** = cowardly person; **saH** = that person; **anuvartate** = follows; **daivam** = destiny; **viiraaH** = brave men; **sambhaavitaat maanaH** = with self respect naparyupaasate = do not honour; **daivam** = destiny.

"Only a confused and cowardly person depends upon destiny. Brave men with self-respect do not honour the destiny."

[Verse Locator](#)

दैवम् पुरुष कारेण यः समर्थः प्रबाधितुम् ।
न दैवेन विपन्न अर्थः पुरुषः सो अवसीदति ॥ २-२३-१७

17. **yaH purushhaH** = which person; **samarthaH** = is competent; **prabaadhitum** = to keep off; **daivam** = destiny; **purushhakaareNa** = by human effort; **saH** = that person; **na avasiidati** = does not regret; **vipannarthaa** = in the sense of not being failed; **daivam** = by destiny.

"That person who is capable of keeping off destiny by human effort, does not have regret in the sense of not being failed by destiny."

[Verse Locator](#)

द्रक्ष्यन्ति तु अद्य दैवस्य पौरुषम् पुरुषस्य च ।
दैव मानुषयोः अद्य व्यक्ता व्यक्तिर् भविष्यति ॥ २-२३-१८

18. **adya** = today; **drakshhyanti** = can be seen; **paurushham** = the prowess; **daivasya** = of destiny; **purushhasya** = and of man; **adya** = this day; **vyaktiH** = distinction; **daivamaannshhayoH** = between man and destiny bhavishhyati = will become; **vyaktaa** = clear.

"Today, all can see how much prowess is there in destiny and in man. This day, the distinction between man and the destiny will be clearly perceived."

[Verse Locator](#)

अद्य मत् पौरुष हतम् दैवम् द्रक्ष्यन्ति वै जनाः ।
यद् दैवात् आहतम् ते अद्य दृष्टम् राज्य अभिषेचनम् ॥ २-२३-१९

19. **adya** = now; **yaddaivaat** = by which destiny; **te** = your; **raajyaabhishhechanam** = coronation for; **dR^ishhTam** = is seen; **aahatam** = crushed; **janaaH** = people; **drakshhyantivai** = will see; **adya** = today; **daivam** = (that)destiny; **matpaurushhahatam** = ebing crused by my prowess.

"By which destiny, your coronation is seen crushed, I shall crush that destiny by my prowess. Let all people see it!"

[Verse Locator](#)

अत्यन्कुशम् इव उद्धामम् गजम् मद बल उद्धतम् ।
प्रधावितम् अहम् दैवम् पौरुषेण निवर्तये ॥ २-२३-२०

20. **paurushheNa** = by prowess; **aham** = I; **nivartate** = shall turn back; **daivam** = destiny; **gajam iva** = as elephant; **atyaNkusham** = which is not caring a hook; **pradhaavitam** = which is running; **uddhaamam** = fiercely; **mada baloddhatam** = with violent force.

"By my prowess, I shall turn back this destiny, as framing back an elephant which is not caring a hook and which is fiercely running with violent force."

[Verse Locator](#)

लोक पालाः समस्ताः ते न अद्य राम अभिषेचनम् ।
न च कन्त्सनाः त्रयो लोका विहन्युः किम् पुनः पिता ॥ २-२३-२१

21. **adya** = today; **samastaaH** = all; **te** = those; **lokapaalaaH** = guardians of world; **navihamyauH** = cannot withhold; **raamaabhishhechanam** = Rama's coronation; **na** = nor; **kR^itsnaaH** = all; **trayaH lokaaH cha** = three worlds also; **kimpunaH** = why to talk of; **pitaH** = father.

"Neither all the guardians of the world nor the three worlds put together can withhold Rama's coronation today. Why to talk about father."

[Verse Locator](#)

यैः विवासः तव अरण्ये मिथो राजन् समर्थितः ।
अरण्ये तु विवत्स्यन्ति चतुर् दश समाः तथा ॥ २-२३-२२

22. **raajan** = Oh; **king! yaiH** = by whom; **samarthitaH** = being advocated; **mithaH** = secretly; **tava** = your; **nivaasaH** = residence; **araNye** = in forest; **te** = they; **tathaa** = in that way; **nivatsyanti** = will have to reside; **araNye** = in forest; **chaturdasha samaaH** = for fourteen years.

"Oh, King! Those who are secritlyadvocating you to live in a forest for fourteen years, will have to reside in forest for fourteen years in that manner."

[Verse Locator](#)

अहम् तदा आशाम् चेत्स्यामि पितुस् तस्याः च या तव ।

अभिषेक विघातेन पुत्र राज्याय वर्तते ॥ २-२३-२३

23. tat = that is why; aham = I; chhetsyaami = shall break down; aashaam = the hope; pituH = fo father; tasyaashcha = and is trying; putraraajyaaya = for kingdom to her son; tava abhishhekavighaaten = by creting obstacle to your coronation.

"That is why, I shall break down the hope of father and of Kaikeyi, who is trying for kingdom to her son by creating obstacle to your coronation."

[Verse Locator](#)

मद् बलेन विरुद्धाय न स्यात् दैव बलम् तथा ।

प्रभविष्यति दुःखाय यथा उग्रम् पौरुषम् मम ॥ २-२३-२४

24. yathaa = how; mama paurushham = my prowess; ugram = which is terrific; prabhavishhyati = will originate; duHkhaaya = pain; viruddhaaya = to those who are opposed to; madbalena = my strength; tathaa = thus; daivabalam = the strength of destiny; nasyaat = will not do.

"The strength of destiny cannot create that much pain as that which my terrific prowess will create to those who are opposed to my strength."

[Verse Locator](#)

ऊर्ध्वम् वर्ष सहस्र अन्ते प्रजा पाल्यम् अनन्तरम् ।

आर्य पुत्राः करिष्यन्ति वन वासम् गते त्वयि ॥ २-२३-२५

25. prajaapaalyamanantaram = after having ruled the people; varshhaasahasraante = at the end of thousand years; tvayi = you; vanavaasamgate = having gone to the forest; aaryaputraaH = sons of you; the honourable; karishhyanti = will rule the people.

"At the end of a thousand years of your ruling the kingdom, you having gone to the forest, your sons will govern the kingdom."

[Verse Locator](#)

पूर्व राज णि वृत्त्या हि वन वासो विधीयते ।

प्रजा निक्षिप्य पुत्रेषु पुत्रवत् परिपालने ॥ २-२३-२६

26. nikshhipya = keeping; paripaalane = protection; prajaaH = of people; putravat = as sons; putreshhu = in sons; vidhiiyate hi = it is indeed practice; puurva raajarshhi vR^ittyaaH = as vocation of ancient kings; vanavaasaH = to reside in forest.

"It is indeed a practice for ancient kings to go to the forest after keeping care of people, to be nourished as children, into the hands of their sons."

[Verse Locator](#)

स चेद् राजनि अनेक अग्रे राज्य विभ्रम शङ्कया ।

न एवम् इच्चसि धर्मात्मन् राज्यम् राम त्वम् आत्मनि ॥ २-२३-२७

प्रतिजाने च ते वीर मा भूवम् वीर लोक भाक् ।

राज्यम् च तव रक्षेयम् अहम् वेला इव सागरम् ॥ २-२३-२८

27;28. dharmaatman = righteous; raama = Rama; raajani = If the king Dasaratha; anekaagre = is not stable minded; raajyavibhrama shaNkayaa by a doubt of perturbation in kingdom; saH tvam = such of you; evam = thus; na ichchhasiyet = is not longing; raajyam = for kigdom; aatmani = in oneself; pratijaanecha = I am promising; te =

your; **viira** = oh; **hero!** **ma.abhuuvam** = I will not become; **viiralokabhaak** = the one who gets heroic world of heaven; **aham** = I; **rakshheyam** = shall protect; **tava** = your; **raajyam** = kingdom; **saagaram iva** = as sea; **velaa** = by sea court.

"If you think that you do not want kingdom because of your doubt that the kingdom will get disturbed due to unstable mind of king Dasaratha, you need not fear. I am promising you. I shall protect the kingdom as a sea coast protects the sea. If not, I will not obtain the heroic world of heaven."

[Verse Locator](#)

मन्गलैः अभिषिन्चस्व तत्र त्वम् व्याप्तः भव ।

अहम् एको मही पालान् अलम् वारयितुम् बलात् ॥ २-२३-२९

29. **tvam** = you; **abhishhiNchasva** = get coronated; **mangalaiH** = with auspicious things; **bhava** = become; **vyaapR^itaH** = engaged; **tatra** = in that matter; **aham** = I; **ekaH** = alone; **alam** = is competent; **vaarayitum** = to ward off mahiipaalaan = kings; **balaat** = by force.

"You become engaged in getting coronated with auspicious things. I for one is competent to ward off the kings by force."

[Verse Locator](#)

न शोभ अर्थाव् इमौ बाहू न धनुर् भूषणाय मे ।

न असिरा बन्धन अर्थाय न शराः स्तम्भ हेतवः ॥ २-२३-३०

अमित्र दमन अर्थम् मे सर्वम् एतच् चतुष्टयम् ।

30. **iman** = these; **me baahuu** = my arms; **na** = are not; **shobhaarthau** = meant for handsomeness; **dhanuH** = bow; **na** = is not; **bhuushhaNaaya** = for decoration; **asiH** = sword; **na** = is not; **aabandhanaarthaaya** = for tying around waist; **sharaaH** = arrows; **na** = are not; **stambhahetavaH** = for staying fixed; **sarvam** = all; **me** = my; **etat** = these; **chatushhTayam** = four; **amitra damanaartham** = are for subduing the enemies.

"My arms are not meant for handsomeness alone. Bow is not for decoration. Sword is not for tying around waist. Arrows are not for staying immobile. All these four are intended for subduing enemies."

[Verse Locator](#)

न च अहम् कामये अत्यर्थम् यः स्यात् शत्रुर् मतः मम ॥ २-२३-३१

असिना तीक्ष्ण धारेण विद्युच् चलित वर्चसा ।

प्रगृहीतेन वै शत्रुम् वज्रिणम् वा न कल्पये ॥ २-२३-३२

31;32. **aham** = I; **nakaamayee** = do not wish to tolerate; **atyartham** = too much; **yaH** = one who is; **mataH syaat** = considered as; **shatuH** = enemy; **mama** = to me; **na kalpayee** = I do not care; **shatrum** = enemy; **vajriNam vaa** = even Indra; **pragaR^ihiitena** = by wearing; **asinaa** = sword; **tiikshhNadhareNa** = with sharp edge; **vidyuchchalitavarchasaa** = with sharp edge; **vidyuchchalita varchasaa** = having moving brilliance like lightening. **mahii** = this earth; **bhavitaa** = will become; **gahanaa** = impermeable; **dushcharaa** = uninhabited; **hastyashvanarahastorushirobhiH** = with hands thighs and heads of elephants horses and men; **me khadganishhpeshhanishhphishhTaiH** = crushed having been struck by my sword.

"I do not wish to tolerate too much the one who is considered as enemy to me. By wearing a sword with sharp edge which is mavingly bright like lightening, I do not care any enemy, even Indra himself. This earth will become impermeable, uninhabited with heads hands and thighs of elephants horses and men crushed, having been hit by my sword."

[Verse Locator](#)

खड्ग निष्पेष निष्पिष्टैः गहना दुश्चरा च मे ।

हस्ति अश्व नर हस्त ऊरु शिरोभिर् भविता मही ॥ २-२३-३३

33. adya = now; dvipaaH = elephants; patishhyanti = can fall; bhuumau = on earth; me khadgadhaaraahataaH = being hit by the gush of my sword; adraya iva = like mountains; diipyamaanaaH = in blaze; meghaaiva = like clouds; savidyutaH = with flashes of lightening.

"Now, elephants can fall down on earth, being hit by the gush of my sword, like mountains in blaze, like clouds, savidyutaH = with flashes of lightening.

[Verse Locator](#)

खड्ग धारा हता मे अद्य दीप्यमाना इव अद्रयः ।

पतिष्यन्ति द्विपा भूमौ मेघा इव सविद्युतः ॥ २-२३-३४

34. mayi = I; sthite = having stood; pragaR^ihiitasharaasane = holding forth a bow; baddha godhaaNgnLitraaNe = with fingers wound with sheathing made of alligator skin; katham = how; syaat = one will be; purushhamaanii = fancying himself a hero; purushhaNaam = among men?

"As I stand holding a bow with fingers wound with shields made of alligator-skin, how any man will fancy himself a hero among men?"

[Verse Locator](#)

बद्ध गोधा अङ्गुलि त्राणे प्रगृहीत शर आसने ।

कथम् पुरुष मानी स्यात् पुरुषाणाम् मयि स्थिते ॥ २-२३-३५

35. aham = I; atyasyan = shall over power; ekam = one; babhubhiH = with many arrows; bahuun = many; ekena = with single arrow; viniyokshhyaami = discharging; baanaan = arrows at; nR^ivaajigaja marmasu = vitals of men; horses and elephants.

"While I overpower one with many arrows and many with a single arrow, I discharge my arrows at vitals of men, horses and elephants."

[Verse Locator](#)

बहुभिः च एकम् अत्यस्यन् एकेन च बहून् जनान् ।

विनियोक्ष्याम्य अहम् बाणान् नृ वाजि गज मर्मसु ॥ २-२३-३६

36. prabhuu = Oh; Lord! adya = today; me = my; prabhaavaH = strength; astra prabhaavasya = of excellent arrows; prabhavishhyati = is capable; kartum = to make; tava = you; prabhutvam cha = the supreme power and raajjNyaH = to king Dasaratha; aprabhutaam = devoid of power.

"Oh, Lord! Today, the strength of my excellent arrows is capable of making you sovereign and making Dasaratha devoid of power."

[Verse Locator](#)

अद्य मे अस्त्र प्रभावस्य प्रभावः प्रभविष्यति ।

राज्ञः च अप्रभुताम् कर्तुम् प्रभुत्वम् च तव प्रभो ॥ २-२३-३७

37. prabho = Oh; Lord Rama! adya = today; me astraprabhaavasya = the effect of my weapons; prabhaavaH = prowess; raajjNaH aprabhutaam = non lordship of king; kartum = to do; tava brabhutyamcha = government to you; prabhavishhyati = has the power.

" Oh, Lord Rama! Today the effect of my weapons will remove the power from the king Dasaratha and give the lordship to you."

[Verse Locator](#)

अद्य चन्दन सारस्य केयूरा मोक्षणस्य च ।
वसूनाम् च विमोक्षस्य सुहृन्नाम् पालनस्य च ॥ २-२३-३८
अनुरूपाव् इमौ बाहू राम कर्म करिष्यतः ।
अभिषेचन विघ्नस्य कर्तृउणाम् ते निवारणे ॥ २-२३-३९

38;39. raama = Oh; Rama! adya = today; imau = these; baahuu = arms; anuruupau = worthy of; chandana saarasya = sandalwood essence; keyuuraamokshhaNasya = for wearing bracelets; vimokshhasya = for bestowal of ; vasuunaam = riches; paalanasya = for protection of; suhR^idaam = friends; karishhyataH = can do; darma = action; nivaaraNe = of preventing; kartR^iiNaam = the agents; abhishhekavighnasya = who obstruct your coronation.

"Oh, Rama! These arms worthy of wearing sandalwood essence and bracelets; for bestowing riches and for protection of friends can today do every action to prevent the agents who want to obstruct your coronation."

[Verse Locator](#)

ब्रवीहि को अद्य एव मया वियुज्यताम् ।
तव असुहृद् प्राण यशः सुहृज् जनैः ।
यथा तव इयम् वसुधा वशे भवेत् ।
तथा एव माम् शाधि तव अस्मि किम्करः ॥ २-२३-४०

40. braviihi = tell; kaH = who; tava = your; asuhR^it = enemy; viyuujyataam = be made deprived of; praaNayashassuhT^ijjanaiH = life; honour and friends; adyaiva = now itself; mayaa = by me; shaadhi = command; maama = me; tathaiva = so that; yathaa = how; iyam = this; vasudhaa = earth; bhavet = will become; tava = your; vashe = dominion; kinkaraH asmi = I am servant; tava = to you.

"Tell me now itself who your enemy be made deprived of life, honour and friendship, by me. Command me so that how this earth will become your dominion. I am your servant.

[Verse Locator](#)

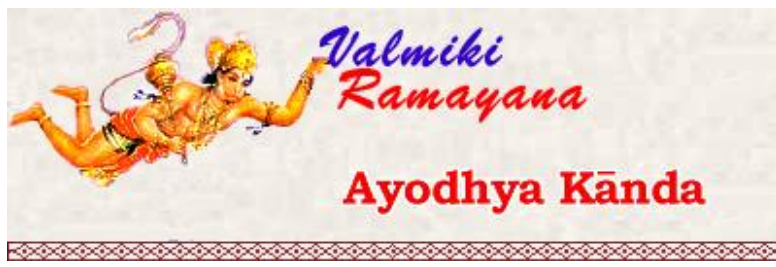
विम्ज्य बाष्पम् परिसान्त्व्य च असकृत् ।
स लक्ष्मणम् राघव वंश वर्धनः ।
उवाच पित्र्ये वचने व्यवस्थितम् ।
निबोध माम् एष हि सौम्य सत् पथः ॥ २-२३-४१

41. saH = that; raaghavamsha vardhanaH = Rama; who is the cause for increasing Raghu dynasty; uvaacha = spoke; lakshhmaNam = to Lakshmana; parisaantvyacha = after consoling; asakR^it = time and again; vimR^ijya = by wiping off; bhaashpam = tears; soumya = Oh; excellent man! nibodha = know; maam = me; vyavasthitam = who has stood; vachane = by word; pitryaiH = of father; eshaH = this; satpathaH hi = indeed is good path!

Then, Rama spoke thus to Lakshmana after consoling him time and again by weeping off his tears; "Oh, Lakshmana! I stand by the words of our father. This indeed is a good path."

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे त्रयोविंशः सर्गः

Thus completes twenty third chapter of Ayodhya Kanda in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 24

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Introduction

In this chapter Kausalya requests Rama to take her to forest also. But Rama stops Kausalya saying that service of husband is the ultimate dharma of wife and he obtains her permission for him to go to forest.

[Verse Locator](#)

तम् समीक्ष्य तु अवहितम् पितुर् निर्देश पालने ।
कौसल्या बाष्प समुद्धा वचो धर्मिष्ठम् अब्रवीत् ॥ २-२४-१

1. samiikshhya = seeing; tam = him; avahatam = firm minded; nirdeshapaalane = in protecting the command; pituH = of father; bhaashhpa samruddaa = in a choked voice; abraviit = spoke; vachaH = words; dharmishhTham = which are righteous.

Seeing him firm minded in protecting the command of his father, Kausalya in a choked voice spoke these righteous words:

[Verse Locator](#)

अदृष्ट दुःखो धर्मात्मा सर्व भूत प्रियम् वदः ।
मयि जातः दशरथात् कथम् उन्वेन वर्तयेत् ॥ २-२४-२

2. jaataH = Rama who is born; mayi = in me; dasharathaat = and Dasharatha; dharmaatmaa = is a righteous person; sarvabhuutapriyamvada = who speaks lovingly to all beings; adR^ishhTa duHkhah = who has not seen sorrow ; katham = how; vartayet = can he live; uNchena = by gathering grains fallen on floor ?

❖ Rama who is born in me and Dasaratha, is a righteous person. He speaks lovingly to all beings. He has not faced grief at any time. How can such a person live in a forest, by gathering grains ?

[Verse Locator](#)

यस्य भृत्याः च दासाः च मृष्टानि अन्नानि भुञ्जते ।
कथम् स भोक्ष्यते नाथो वने मूल फलानि अयम् ॥ २-२४-३

3. yasya = whose bhR^ityaashcha = dependants and; daasaashcha = servants bhuNJjate = eat; mR^ishhTaani = pleasant or tasty annaani = foods ; katham = how ayam = such Rama naatha = the lord ; bhokshhyate = can eat muulaphalaani = roots and fruits vane = in forest ?

"While the dependants and the servants of Lord Rama eat pleasant foods all the while, how can he eat roots and fruits himself in the forest ?"

[Verse Locator](#)

क एतत् श्रद्धधेत् श्रुत्वा कस्य वा न भवेद् भयम् ।
गुणवान् दयितः राज्ञो राघवो यद् विवास्यते ॥ २-२४-४

4. srutvaa = hearing; etat = that; raghavaH = Rama; dayitaH = the beloved; guNavaan = the virtuous; vivaasyate itivat = is being sent to exile thus; rajjNaa = by king; kaH = who; shraddadhet = will believe ? kasyavaa = to whom; bhayam = fear; nabhavet = is not created ?

"Hearing that Rama the beloved and virtuous is being thus sent to exile by the king , who will believe these words? Who will not develop fear ?"

[Verse Locator](#)

नूनम् तु बलवान् लोके कृतान्तः सर्वमादिशन् ।
लोके रामाभिरामस्त्वम् वनम् यत्र गमिष्यसि ॥ २-२४-५

5. raamaH = oh; Rama ! tvam = you; loke abhiraamaH = the charming in the world; yatra gamishhyati = that you are going ; vanam = to forest; sarvam = everything; aadishan = is ordered by; kR^itaantaH = destiny; nunaam = certainly; balavaan = having ;strength .

❖Oh, Rama ! If you , the charming in the world are to go to exile , then it can be certainly said that everything is ordered by a strong destiny'

[Verse Locator](#)

अयम् तु मामात्मभवस्तवाददर्शनमारुतः ।
विलापदुःखसमिधो रुदिताश्रुहुताहुतिः ॥ २-२४-६
चिन्ताबाष्पमहाधूस्तवागमनचिन्तजः ।
कर्शयित्वा भृशम् पुत्र निश्वासायाससम्भवः ॥ २-२४-७
त्वया विहीनाम् इह माम् शोक अग्निर् अतुलो महान् ।
प्रधक्ष्यति यथा कक्षम् चित्र भानुर् हिम अत्यये ॥ २-२४-८

6;7;8. kumaaraa = Oh; Son ! ayam shokaagni = this fire of my sorrow; atulaH = which is unique; mahaan = great ; aatmabhavaaH = which is originating in the whole body; tava adarshana maarutaH = having wind of your not being seen; vilaapa duHkha samidhaH = having fire - twigs of lamentation and grief; ruditaashru hutaahutiH = having offering of wailing tears as oblation to fire ; chinthaa bhaashpa mahaa dhumaaH = having great smoke of choking caused by anxiety ; tavaa aagamana chinthajaH = generated out of the thought of your return ; nishvaasaayasa sambhavaH = created out of sigh and fatigue; maam karshayitvaa = makes me emaciated; bhR^isham = much; iha = here; vihiinaam = isolated; tvayaa = with you; pradhakshhyati = can burn; kakshham yathaa = like dry wood ; chitra bhaanuH = by fire ; himaatyaye = in winter . '

"Oh, Son! Soon after your departure to a distant forest, a great and incomparable fire of sorrow will generate in my whole body. The wind which flares it up is your not being seen here. My lamentation and grief are the fire-sticks. My wailing tears will be the offerings as an oblation to fire. The choking and anxiety will be a great smoke .The thought that when you would return, will generate smoke again. Such a fire of grief will make me emaciated completely and will burn like dry wood by fire in winter.'

[Verse Locator](#)

कथम् हि धेनुः स्वम् वत्सम् गच्चन्तम् न अनुगच्छति ।
अहम् त्वा अनुगमिष्यामि यत्र पुत्र गमिष्यसि ॥ २-२४-९

9. putraH = Oh; Son; kathamhi = how indeed; dhenuH = a cow; naanugachhati = will not follow; svam vatsam = its calf; gachhantam = going ? aham = I; anugamishhyaami = shall follow; yatra = where; tvaa = you; gamishhyaasi = will go."

"Oh, Son! A cow follows its calf wherever it goes. So also, I shall come with you wherever you go."

[Verse Locator](#)

तथा निगदितम् मात्रा तत् वाक्यम् पुरुष ञ्भः ।
श्रुत्वा रामः अब्रवीद् वाक्यम् मातरम् भृश दुःखिताम् ॥
२-२४-१०

10. raajaa = king; vaNch^itaH = deceived; kaikeyyaa = by Kaikeyi; mayi = I ; aashrite = having recourse to; araNyam = forest; parityaktaH = abandoned; bhavatyaapi = by you also; na vartayishhyati = he will not be alive; nuunam = certain."

"Kaikeyi already deceived the king. He will not be alive, when I leave for the forest and you also leave him. It is certain."

[Verse Locator](#)

कैकेय्या वन्चितः राजा मयि च अरण्यम् आश्रिते ।
भवत्या च परित्यक्तः न नूनम् वर्तयिष्यति ॥ २-२४-११

11. raajaa = king; vaNch^itaH = deceived; kaikeyyaa = by Kaikeyi; mayi = I ; aashrite = having recourse to; araNyam = forest; parityaktaH = abandoned; bhavatyaapi = by you also; na vartayishhyati = he will not be alive; nuunam = certain !'

"Kaikeyi already deceived the king .He will not be alive, when I leave for the forest and you also leave him .It is certain."

[Verse Locator](#)

भर्तुः किल परित्यागो नृशंसः केवलम् स्त्रियाः ।
स भवत्या न कर्तव्यो मनसा अपि विगर्हितः ॥ २-२४-१२

12. striyaaH = to a woman; parityaagaH = abandonment; bhartuH = of husband; nR^ishamsaH kila = is indeed cruel act; kevalam = entirely; saH = that; vigarhitaH = bad act; na KartavyaH = is not to be done; bhavatya = by you; manasaapi = even by mind.

"To a woman, abandonment of husband is entirely a cruel act. That bad act is not to be perceived even by mind."

[Verse Locator](#)

यावज् जीवति काकुत्स्थः पिता मे जगती पतिः ।
शुश्रूषा क्रियताम् तावत् स हि धर्मः सनातनः ॥ २-२४-१३

13. yaavat = Till which time; kaakutsaH = Dasaratha; me pitaa = my father; jagatiipatiH = the lord of earth; jiivati = is alive; tavaat = till such time; kriyataam shushruushaa = he ;should be served; saH = that ; SanaatanaH dharmaH hi = is indeed eternal justice .'

"Till Dasaratha, my father and the great king is alive, you should serve him well. It is eternal justice."

[Verse Locator](#)

एवम् उक्ता तु रामेण कौसल्या शुभ दर्शना ।

तथा इति उवाच सुप्रीता रामम् अक्लिष्ट कारिणम् ॥ २-२४-१४

14. **evam** = thus; **uktaa** = spoken; **raameva** = by Rama; **kausalyaa** = kausalya; **shubhadarshanaa** = with auspicious appearance; **supriitaa** = is very much pleased; **uvaacha** = spoke; **raama** = to Rama; **aklishhTakaariNam** = who performs undefatigable actions; **tatheti** = showing concurrence.

After Rama spoke thus, Kausalya with auspicious appearance, was very much pleased and spoke to Rama, who performs indefatigable actions, in consent.

[Verse Locator](#)

एवम् उक्तः तु वचनम् रामः धर्मभन्ताम् वरः ।

भूयः ताम् अब्रवीद् वाक्यम् मातरम् भृश दुःखिताम् ॥ २-२४-१५

15. **raamaH** = Rama; **dharmabhR^itaam varaH** = the best among upholders of righteousness; **uktaH** = having been spoken; **evam** = thus; **vachanam** = the words; **abraviit** = spoke; **bhuuyaH** = again; **taa maataram** = to that mother; **bhR^isha duHKhitaam** = who was very much distressed .

That Rama, the best among upholders of righteousness, after hearing the words of his mother ,spoke again to her who was very much distressed.

[Verse Locator](#)

मया चैव भवत्या च कर्तव्यम् वचनम् पितुः ।

राजा भर्ता गुरुः श्रेष्ठः सर्वेषाम् ईश्वरः प्रभुः ॥ २-२४-१६

16. **vachanam** = words; **pituH** = of father; **kartavyam** = are fit to be done; **mayaachaiva** = by me; **bhavatyaacha** = and by you; **sarveshaam** = for all; **raajaa** = king; **bhartaa** = nourisher; **guruH** = venerable man; **shreshhTaH** = the best man; **iishvaraH** = lord; **prabhuH** = ruler.'

"The words of father are to be followed by you and me. For all, he is the king, the nourished, a venerable man, the best among men, the lord and the ruler."

[Verse Locator](#)

इमानि तु महा अरण्ये विहन्त्य नव पन्च च ।

वर्षाणि परम प्रीतः स्थास्यामि वचने तव ॥ २-२४-१७

17. **"vihR^itya** = after roaming; **mahaaraNye** = in great forest; **imaani** = these; **nava paNchacha** = fourteen; **varshhaaNi** = years; **sthaasyaami** = I shall stand by; **tava** = your; **vachane** = words; **parama priitaH** = very gladly".

"After roaming in the great forest for fourteen years, I shall come back and very gladly stand by your command."

[Verse Locator](#)

एवम् उक्ता प्रियम् पुत्रम् बाष्प पूर्ण आनना तदा ।

उवाच परम आर्ता तु कौसल्या पुत्र वत्सला ॥ २-२४-१८

18. **tadaa** = then; **kausalyaa** = Kausalya; **putra vatsalaa** = who is affectionate to her son; **uktaa** = having been spoken; **ivam** = thus; **uvaacha** = spoke; **priyam putram** = to beloved son; **bhaashhpapuurNaananaa** = with her face ;filled with tears; **paramaartaa** = in great sorrow .

After hearing the words of Rama, Kausalya who was affectionate to her son , was in great sorrow with her face filled with tears and spoke thus to her beloved son Rama .

[Verse Locator](#)

आसाम् राम सपत्नीनाम् वस्तुम् मध्ये न मे क्षमम् ।
नय माम् अपि काकुत्स्थ वनम् वन्यम् म्गीम् यथा ॥ २-२४-१९
यदि ते गमने बुद्धिः कृता पितुर् अपेक्षया ।

19. "ramaa = Oh; Rama! na khhamam = it is not capable; me = of me; vastum = to reside; madhye = in the middle of; aasaam = these; sapathniinaam = step wives; kaakutthsa = oh; Rama ! kR^itaayadi = If it is made; te buddhiH = of your mind; gamane = to go to forest; apekshhayaa = by wish; pituH = of father ; naya = take; maamapi = also me; mR^igiim yathaa = like female deer vanyaam = belonging to forest; vanam = to forest"

"Oh, Rama! I can not reside in the middle of these step-wives. If you have made up your mind to go to forest as per your father's wish ,also take me, like taking a female deer of the forest ,to the woods "

[Verse Locator](#)

ताम् तथा रुदतीम् रामः रुदन् वचनम् अब्रवीत् ॥ २-२४-२०
जीवन्त्या हि स्त्रिया भर्ता दैवतम् प्रभुर् एव च ।

20. ramaaH = Rama; abraviit = spoke ; tathaa = thus; vachanam = these words; rudan = bemoaningly; taan = to her; rudatiim = who was weeping; stryaaH = to woman; jiivantyaH = who is living; bhartaa = husband; daivatam = is god; prabhurevacha = and master.

"Rama spoke thus these words bemoaningly to her, who was weeping= "as long as a woman is alive ,her husband is god and master to her".

[Verse Locator](#)

भवत्या मम चैव अद्य राजा प्रभवति प्रभुः ।
भरतः च अपि धर्मात्मा सर्व भूत प्रियम् वदः ॥ २-२४-२१

21. "raajaa = king Dasaratha; prabhuH = the supreme commander; adya = now; prabhavati = has authority; bhavatya = over you; mamacha = and me also ; vayam = we; nahi anaathaaH = are not indeed without master; raajJNaa = by way of king ; lokanaathena = lord of the earth dhiimataa = the wise man".

"King Dasaratha, supreme commander has authority over you and me also now. when king, the lord of the earth and the wise man is there , we are not indeed master-less.'

[Verse Locator](#)

भवतीम् अनुवर्तेत स हि धर्म रतः सदा ।
यथा मयि तु निष्क्रान्ते पुत्र शोकेन पार्थिवः ॥ २-२४-२२

22. bharatashchaapi = Bharata also; dharmaatmaa = who is a righteous person; sarva bhuuta priyamvadaH = who speaks lovingly to all beings ; anuvarteta = will be obliging ; bhavatiim = to you ; saH = He ; sadaa = always; dharmarataH hi = indeed is devoted to righteousness ."

"Bharata also, who is a righteous person and who speaks lovingly to all beings will be obliging to you. He is indeed always devoted to righteousness.'

[Verse Locator](#)

यथा मयि तु निष्क्रान्ते पुत्रशोकेन पार्थिवः ॥ २-२४-२३

श्रमम् न अवाप्नुयात् किञ्चित् अप्रमत्ता तथा कुरु ।

23. mayi nishhkraante = while I take leave; yathaa = how ; paarthivaH = the king; na avaapnuyaat = will not get; kinchit = even a little ; shrmmam = fatigue; putra shokena = with grief over the son; tathaa = in that manner; kuru = act; apramattaa = attentively ."

"While I take leave, take care of the king attentively so that he will not get fatigued even a little with grief over his son."

[Verse Locator](#)

दारुणश्चाप्ययम् शोको यथैनम् न विनाशयेत् ॥ २-२४-२४

राज्ञो वृद्धस्य सततम् हितम् चर समाहिता ।

24. yathaa = how; ayam shokaH = this grief; daaruNaH = which is terrible; na vinaashayet = will not destroy in that way; evam = him ; chara = act; satatam = always; samaahitaa = soothingly; hitam = well being; raajjNaH = of king vR^iddhasya = who is aged'

"Act always soothingly for a well-being of the aged king, seeing that his terrible grief will not destroy him ."

[Verse Locator](#)

व्रत उपवास निरता या नारी परम उत्तमा ॥ २-२४-२५

भर्तारम् न अनुवर्तेत सा च पाप गतिर् भवेत् ।

25. ♠yaa naarii = which woman vratopavaasanirataa = who is interested in voes and fastings paramothamaa = being the best of the excellent; naanuvrateta = will not attend to bhartaaram = husband saa = she; bhavet = will become papagatiH = ill-fated.'

♠Even if a woman is interested in religious vows and fastings in addition to being the best of the excellent ;if she does not obey her husband she will become ill-fated !"

[Verse Locator](#)

भर्तुः शुश्रूषया नारी लभते स्वर्गमु त्तमम् ॥ २-२४-२६

अपि या निर्नमस्कारा निवृत्ता देवपूजनात् ।

26. yaa = which woman; nivR^ittaa = abstains from ; deva puujanaat = worship of gods; niramaskaaraa = does not offer salutation such ; naariapi = woman also; labhate = will attain ; uttamam = highest ; svargam = heaven ; shushrushhayaa = by service; bhartuH = to husband ''.

♠Even if a woman does not offer salutation to celestials and does not worship the gods, she will attain the highest heaven by service to her husband ."

[Verse Locator](#)

शुश्रूषम् एव कुर्वीत भर्तुः प्रिय हिते रता ॥ २-२४-२७

एष धर्मः पुरा दृष्टः लोके वेदे श्रुतः स्मृतः ।

27. ♠rataa = devoted in priyahite = love and welfare bhartuH of husband kurviita = she has to do sushruushhameva = service truly eshaH = This dR^ishhTaH = is seen loke = in the world pure = before ; shrutaH = was heard vede = in Vedas (ancient texts) smR^itaH = was told as dharmaH = righteousness.'

❖She has to do service, truly devoted in love and welfare of her husband. This is seen in the world from the beginning, was heard from ancient texts and mentioned as righteousness.'

[Verse Locator](#)

अग्निकार्येषु च सदा सुमनोभिश्च देवताः ॥ २-२४-२८
पूज्याः ते मत् कन्ते देवि ब्राह्मणाः चैव सुव्रताः ।

28. devii = Oh; Mother ! matkR^ite = for my sake; devataaH = gods; puujyaaH = are worthy of worship; te = to you ; agnikaaryeshhu = by sacrificial fire; sumanobhishcha = and by flowers; sadaa = always ; braahmaNaashchaiva = brahmans also; suvrataaH = with right voes'.

Oh, Mother! You always worship gods by sacrificial fire and by flowers for my sake .
Brahmanas also with right voes are to be worshipped .'

[Verse Locator](#)

एवम् कालम् प्रतीक्षस्व मम आगमन कान्क्षिणी ॥ २-२४-२९
प्राप्स्यसे परमम् कामम् मयि प्रत्यागते सति ।

29. pratiikshhasva = look forward ; kaalam = for time ; mama aagamana kaaNkshhiNii = desiring my return; evam = in such a manner ; viyataa = with restraint; niyataahaara = being temperate in food ; rate = devoted in ; bhartashushruushhaNe = service of husband.

"Look forward for the time of my return in such a manner with restraint, being temperate in food and being devoted in the service of your husband."

[Verse Locator](#)

प्राप्स्यसे परमम् कामम् मयि प्रत्यागते सति ॥ २-२४-३०
यदि धर्मभन्ताम् श्रेष्ठो धारयिष्यति जीवितम् ।

30. mayi = I; pratyagate sati = having come back; dhrmabhR^itaam shreshhTaH = our father; the best of protectors of righteousness; dhaaraayishhyati yadi = if he sustains; jiivitam = life; praapsyase = you will acquire; paramam = the best; kaamam = desire .

"After my return, your best desire will be fulfilled if our father the best among protectors of righteousness ,is still alive till then."

[Verse Locator](#)

एवम् उक्ता तु रामेण बाष्प पर्याकुल ईक्षणा ॥ २-२४-३१
कौसल्या पुत्र शोक आर्ता रामम् वचनम् अब्रवीत् ।

31. kausalyaa = kausalya; putra shokaartaa = who is afflicted over her son ; uktaa = having been spoken ; evam = thus; raameNa = by Rama; bhaashhpaparyaakulekshhaNaa = with eyes full of tears; abraviit = spoke; vachanam = these words; raamam = to Rama.

Kausalya who was afflicted with grief over her son, was with eyes full of tears after hearing Rama's utterances and spoke thus to Rama.

[Verse Locator](#)

गमने सुकृताम् बुद्धिम् न ते शक्नोमि पुत्रक ॥ २-२४-३२
विनिवर्तयितुम् वीर नूनम् कालो दुरत्ययः ।

32. viira putraka = Oh; Brave son! na shaknomi = I am not able to; Vinivartayitum = avert ; te buddhim = your mind; sukrutaam = which is well made; gamane = in the matter of your going; nuunanam = certainly; kaalaH = time; duratyayaH = is inscrutable."

"Oh, Brave son! I am not able to avert your well-made resolution, in the matter of your going to forest. Time is inscrutable .It is certain."

[Verse Locator](#)

गच्च पुत्र त्वम् एक अग्रः भद्रम् ते अस्तु सदा विभो ॥ २-२४-३३
पुनस्त्वयि निवृत्ते तु भविष्यामि गतक्लमा ।

33. putraH = Oh ;son! tvam = You; gachchha = go; ekaagraH = un disturbed; vibho = Oh; the mighty; astu = let there be ; bhadram = auspiciousness; sadaa = always; te = to you; bhavishhyaami = I shall become; gata klamaa = refreshed; tvayi nivR^ittetu = when you return; punaH = again."

"Oh, son! You go undisturbed. Let there be auspiciousness always to you .I shall become refreshed, when you return again."

[Verse Locator](#)

प्रत्यागते महाभागे कृतार्थे चरितव्रते ॥ २-२४-३४
पितुरानृण्यताम् प्राप्तेत्वयि लप्स्ये परम् सुखम् ।

34. tvayi = You ♦mahaabhaage = the illustrious kR^itaarthe = who accomplished a purpose; charitavrate = who observed a vow ; praapte = who attained anR^iNyataam = freedom from debt pituH = to father ; pratyagate = having come again lapsye = I shall get varam = great sukham = happiness.

"You, the illustrious after accomplishing a purpose, having observed a vow and having attained freedom from debt to your father, after having come again, I shall get great happiness".

[Verse Locator](#)

कृतान्तस्य गतिः पुत्र दुर्विभाव्या सदा भुवि ॥ २-२४-३५
यस्त्वा संचोदयति मे वच आच्चिद्य राघव ।

35. putra = Oh;son raaghava = Oh; Rama! YaH = which destiny Aachchhidya = extinguishes me = my vachaH = word sanchodayati = impels tvaa = you gatiH = the path kR^itaantasya = of such destiny sadaa = always durvibhaavyaa = is unimaginable bhuvii = on earth.

"The path of the destiny, which extinguishes my words and impels you to go to the forest ,is ever not imaginable on this earth"

[Verse Locator](#)

गच्छेदानीम् महाबाहो क्षमेण पुनरागतः ॥ २-२४-३६
नन्दयिष्यसि माम् पुत्रः साम्ना वाक्येन चारुणा ।

36. mahaabaaho = Oh Rama; long armed ! gachchha = go; idaaniim = just now; Putra = Oh; son! punaH aagataH = having come again; kshhemeNa = safely; nandayishhyasi = you will rejoice; maam = me; saamnaa = with unanimity; vaakyena = with words; chaaruNaa = which are pleasing.

"Oh, Rama the valiant !Go just now and come again safely, when you will rejoice me with your pleasing and tranquillising words ."

[Verse Locator](#)

अपीदानीम् स कालः स्याद्वनात्प्रत्यागतम् पुनः ॥ २-२४-३७
यत्त्वाम् पुत्रकः पश्येयम् जटावल्कधारिणम् ।

37. **putraka** = Oh; **son!** **Pratyaagatam** = after returning; **PunaH** = again; **vanaat** = from forest; **yat** = when; **pashyeya** = shall I see; **tvaam** = you; **jataavalkadhaariNam** = wearing twisted hair and garment made of bark? **saH kaalaH** = That time; **api syaat** = may it be; **idaaniim** = just now '

"How good it will be, if today itself is the day of your returning from the forest, wearing twisted hair and garment made of bark."

[Verse Locator](#)

तथा हि रामम् वन वास निश्चितम् ।
ददर्श देवी परमेण चेतसा ।
उवाच रामम् शुभ लक्षणम् वचो ।
बभूव च स्वस्त्ययन अभिकान्क्षिणी ॥ २-२४-३८

38. **devii** = The queen kausalya; **dadarsha** = saw; **tathaa** = thus; **raama** = Rama; **vanavaasa mishchitam** = who decided to stay in forest; **uvaacha** = spoke; **vachaH** = words; **chetasaa** = with mind; **paramiNa** = most excellent; **raamam** = to Rama; **subhalakshhaNam** = having auspicious qualities; **babhuuva** = become; **svatyayanaabhikaaNkshhiNii** = desirous of averting evil by recitation of auspicious words; Thus completes twenty fourth canto of Ayodhya Kanda.

"The queen kausalya thus saw Rama who decided to go to forest .She spoke these words with most excellent mind to Rama having auspicious qualities, being desirous of averting evil by recitation of auspicious words."

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे चतुर्विंशःसर्गः ॥

Thus completes twenty fourth chapter of Ayodhya kanda in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 25

Verses converted to UTF-8, Nov 09

Introduction

In this chapter Kausalya bids farewell to Rama preparing to go to forest. Rama leaves her residence and goes to Seetha.

[Verse Locator](#)

सा अपनीय तम् आयासम् उपस्पृश्य जलम् शुचि ।

चकार माता रामस्य मन्गलानि मनस्विनी ॥ २-२५-१

1. saa = that Kausalya; manasvinii = themagnanimous; maataa = mother; apaniiya = putting away; tam aayaasam = = that grief; upaspR^ishya jalam = sipped water from the palm of the hand; shuchiH = became purified; chakaara = performed; maNgaLaani = rites ; conduciveto welfare; raamasya = of Rama.

Kausalya, the magnanimous mother putting away her grief, sipped water from the palm of the hand, became purified and performed rites conducive to the welfare of Rama.

[Verse Locator](#)

न शक्यसे वारयौडुतुम् गच्छेदानीम् रघुत्तम ।

श्रीघ्नम् च विनिवर्तस्व वर्तस्व च सताम् क्रमे ॥ २-२५-२

2. raghottama = Oh; Rama!; na shakyase = you cannotbe; vaarayitum = restrained; gachcha = Depat; idaamiim = now; vinivartasva = Return; shiighram = soon. > vartasva = Abide; krame = in the way; sataam = of the righteous.

"Oh, Rama! Your departure cannot be restrained, depart now, return soon. Abide in the footsteps of the virtuous."

[Verse Locator](#)

यम् पालयसि धर्मम् त्वम् धृत्या च नियमेन च ।

सवै राघवशार्दुल! धर्मस्त्वामभिरक्षतु ॥ २-२५-३

3. raaghava shaarduula = Oh; Rama; the bestof born in Raghu dynasty! yam dharmam = which righteousness; tvam = you; paalayasi = are fostering; dhR^itvaa = with courage ; niyamenacha = and discipline; saH dharmah vai = thatrighteousness; abhirakshhatu = will protect; tvaam = you.

"Oh, Rama! Let that righteousness, which you are fostering with courage and discipline , protect you".

[Verse Locator](#)

येभ्यः प्रणमसे पुत्र चैत्येष्वायतनेषु च ।

ते च त्वामभिरक्षन्तु वने सह महर्षिभिः ॥ २-२५-४

4. **putra** = Oh; son!; **yebhyaH** = To whom; **praNamase** = you will be bowing in salutation; **chaityeshu** = in crossroads; **aayataneshhucha** = and in temples; **te** = those; **maharshhibhisaha** = along with greatsaints; **abhirakshhatu** = will protect; **tvaam** = you; **vane** = in the forest.

"Oh, son! To whom you will be bowing in salutation at cross-roads and in temples, those along with great saints will protect you in the forest.

[Verse Locator](#)

यानि दत्तानि तेऽस्त्राणि विश्वामित्रेण धीमता ।

तानि त्वामभिरक्षन्तु गुणैस्समुदितम् सदा ॥ २-२५-५

5. **yaami astraani** = which arms; **dattaani** = were given; **te** = to you **visvaamitreNa** = by Viswamitra ; **dhiimataa** = the wise; **taani** = those; **sadaa** = always ; **abhirakshhatu** = will protect; **tvaam** = you ; **samuditam** = who are filled; **gunaiH** = with good qualities.

"All the arms given by the wise sage Viswamitra to you, will ever protect you who are rich in good qualities"

[Verse Locator](#)

पितृशुश्रूषया पुत्र मातृशुश्रूषया तथा ।

सत्येन च महाबाहो चिरम् जीवाभिरक्षितः ॥ २-२५-६

6. **putra** = Oh; son; **mahaa baaho** = with magnificentarms!; **abhirakshhitaH** = Protected; **pitR^isushruushhayaa** = by service to father; **tathaa** = and; **maatRi sushruushhayaa** = service to mother; **satyena** = by Truth; **chiramjiiva** = you will be long lived!

"Oh, son with magnificent arms! Protected by your service to father and service to mother as well as truthfulness, you will belong-lived"

[Verse Locator](#)

समित्कुशपवित्राणि वेद्यश्चायतनानि च ।

स्थण्डिलानि विचित्राणि शैला वृक्षाः कुशुफा ह्रदाः ॥ २-२५-७

पतङ्गाः पन्नगाः सिंहास्त्वाम् रक्षन्तु नरोत्तम ।

7. **narottama** = Oh; Rama; among men!; **samitkusha pavitraani** = woodensticks used for feeding the sacred fire ; **blades of the sacred kusa grass andrings of kusa grass.vedaishcha** = sacrificialaltars; **aayatanaanicha** = temples; **vichitraani** = various; **sthaNdilaani** = sitesselected by Brahmanas for worship ofgods; **shailaaH** = mountains; **vR^ikshhaaH** = trees; **kshhupaaH** = bushes; **hradaaH** = pools of water; **pataNgaaH** = birds; ; **pannagaaH** = snakes; **simhaaH** = lions; **rakshhantu** = may protect; **tvaam** = you.

"Oh, Rama, the best among men! May the wooden sticks used for feeding the sacred fire, blades of the sacred Kusa grass and rings of Kusa grass(worn on the forth finger on sacrificial occasions)sacrificial altars , temples and various sites selected by Brahmanas for worship of gods, mountains, trees, bushes, large and deep pools of water, birds, snakes and lions protect you."

[Verse Locator](#)

स्वस्ति साध्याः च विश्वे च मरुतः च महर्षयः ॥ २-२५-८

स्वस्ति धाता विधाता च स्वस्ति पूषा भगो अर्यमा ।

8;9. **saadhyaashcha** = Saadhyas; **vishvecha** = viswadevas ; **marutashcha** = wind-gods; **maharshhayaH** = eminent sages; **svasti** = may ensure your happiness; **dhaataa** = The Cosmic Person; **vidhaataacha** = the creator; **svasthi** = may bring happiness to you; **puushhaa** = Pusha; **bhagaH** = Bhaga; **aaryamaa** = Aryama; **svasthi** = may do good to you; **tathaa** = and; **sarve** = all; **te lokapaalashcha** = those guardians of spheres; **vaasavapramukhaaH** = with head as Indra.

"May the saadhyas and viswadevas (two different kinds of gods) and wind-gods along with eminent sages ensure your happiness. May the cosmic person and the creator bring happiness to you. May the Pusha, Bhaga and Aryama (three of the twelve sons of Aditi) and the guardians of the spheres with Indra as their Head do good to you."

[Verse Locator](#)

ऋतवश्चैव पक्षाश्च मासास्सम्वत्सराः क्षपाः ।

दिनानि च मुहूर्ताः च स्वस्ति कुर्वन्तु ते सदा ॥ २-२५-१०

10. **Ritavashchaiva** = These seasons; **pakshhaashcha** = the fortnights ; **maasaH** = the months; **samvatsaraaH** = years; **kshhapaaH** = nights; **divaanicha** = days; **muhuurtaashcha** = hours ; (each muhurtha containing 48 minutes being 30 th part of aday); **sadaa** = always; **kurvanta** = may do svasti = good; **te** = to you

"May the six seasons, all the fortnights and months, years, nights, days and hours always do good to you."

[Verse Locator](#)

स्मृतिर् धृतिः च धर्मः च पान्तु त्वाम् पुत्र सर्वतः ।

स्कन्दः च भगवान् देवः सोमः च सबृहस्पतिः ॥ २-२५-११

सप्त ऋषयो नारदः च ते त्वाम् रक्षन्तु सर्वतः ।

11. **putra** = Oh; son! ; **smR^itiH** = veda; the smriti texts; **dhR^itishcha** = Resolution and satisfaction personified as a daughter of Daksha and wife of Dharma ; **dharmashcha** = piety personified; **paatu** = may protect ; **tvaam** = you; **sarvataH** = from all sides. Bhagavaan = The gracious Lord; **devaH** = the diety; **skandashcha** = Skanda; **somashcha** = the moon-god; **saH** = that; **bR^ihaspatiH** = Brihaspati; preceptor of gods; **saptarshhayoH** = the seven sages ; **naaradashcha** = Sage Narada; **rakshhantu** = may guard; **tvaam** = you; **sarvataH** = on all sides.

"May Veda, the Smriti texts taken as one body, the resolution and the piety protect you, my son! May lord Skanda (the younger son of Lord Siva) and the moon god along with the sage Brihaspati (the preceptor of gods), the well known seven sages as well as Sage Narada guard you on all sides."

[Verse Locator](#)

याश्चापि सर्वतः सिद्धा दिशश्च सदिगीश्वराः ॥ २-२५-१२

स्तुता मया वने तस्मिन् पान्तु त्वाम् पुत्र नित्यशः ।

12. **putra** = Oh; son! **yaaH** = Which ; **dishashcha** = four quarters; **sadigiishvaraaH** = along with guardians of quarters; **siddhaaH** = who are glorious; **stutaaH** = are praised; **mayaa** = by me; (they); **paantu** = may protect; **nityashaH** = always; **sarvataH** = on all sides; **tasmin vane** = in that forest.

"May the four quarters along with the glorious guardians of the four quarters which are enlogised by me may protect you always on all sides in that forest."

[Verse Locator](#)

शैलाः सर्वे समुद्राश्च राजा वरुण एव च ॥ २-२५-१३

द्वौरन्तरिक्षम् पृथिवी नद्यस्सर्वास्तथैव च ।

नक्षत्राणि च सर्वाणि ग्रहाः च सहदेवताः ॥ २-२५-१४

अहोरात्रे तथा सन्ध्ये पान्तु त्वाम् वनमाश्रितम् ।

13;14. sarve = All; shailaaH = mountains; samudraashcha = oceans; raajaa = king(of oceans)varuNa eva> cha = Varuna; dyou = heaven ; pR^ithiviicha = and the earth ; antharikshham = the intermediate space between them; tathaivacha = and; sarvaaH = all; nadyaH = rivers; sarvaaNi = all; nakshhatraaNicha = stars; gR^ihaashcha = astrological mansions ; sahaddevataaH = including gods; ahoraatre = day and night; tathaa = and; sandhye = the morning and evening twilights; paantu = may protect; tvaam = you; vanam aashritam = residing in forest.

" Let all mountains , oceans, king(of oceans) Varuna, heaven and earth, the intermediate space between them , rivers , astrological mansions including gods presiding over them, day and night, the morning and evening twilights may protect you while you reside in the forest ."

[Verse Locator](#)

ऋतवश्चैव ष्पुण्या मासाः सम्वत्सरास्तथा ॥ २-२५-१५

कलाश्च काष्ठाश्च तथा तव शर्म दिशन्तु ते ।

15. puNyaaH = The holy; shhaT = six; R^itavashchaiva = seasons; te = those; maasaaH = months; tathaa = and; samvatsaraaH = years; kalaashcha = the measure of time; Kala ; kaashhTaashcha = and Kasta; dishastu = bestow; tava = you; sharma = happiness.

"The six holy seasons, months, years and the measures of time known as Kala (equivalent to one minute) and Kasta(1/30th of Kala or two seconds)bestow you happiness"

[Verse Locator](#)

महा वनानि चरतः मुनि वेषस्य धीमतः ॥ २-२५-१६

तवादित्याश्च दैत्याश्च भवन्तु सुखदाः सदा ।

16. aadityaashcha = Heavenly deities; the sons of Aditi; daityaashcha = demons ; the sons of Diti; sadaa = ever; bhavantu = become; sukhadaaH = bestowers of happiness; tava = to you; vicharataH = while you traverse; mahaavane = in the large forest; muniveshhasya = in the guise of a hermit; dhiimataH = full of wisdom.

"Let the heavenly deities and the demons too ever grant happiness on you while you traverse through the large forest, in the guise of a hermit and full of wisdom "

[Verse Locator](#)

राक्षसानाम् पिशाचानाम् रौद्राणाम् क्रूरकर्मणाम् ॥ २-२५-१७

क्रव्यादानाम् च सर्वेषाम् माभूत्पुत्रक ते भयम् ।

17. putraka = Oh; son!; maabhuut = Let there not be; bhayam = fear; te = for you; raakshhasaanaam = of demons; raudraaNaaM = the terrible ones; kruura karmaaNaaM = performing cruel deeds; pishaachaanaam = of devilish beings called Pisachas (possibly so called either from their fondness of flesh or from their yellowish appearance)sarveshhaam = of all; kravyaadaanaamcha = of carnivorous animals

"Oh, son! Let there not be fear for you of demons the terrible ones performing cruel deeds, of devilish beings called Pisachas and of all carnivorous animals."

[Verse Locator](#)

प्लवगा वृश्चिका दंशा मशकाः चैव कानने ॥ २-२५-१८

सरी सृपाः च कीटाः च मा भूवन् गहने तव ।

18. **maa bhuuvan** = Let there not be; **plavagaaH** = monkeys; **vR^ihchikaaH** = scorpions; **damshaaH** = gad-flies; **mashakaashchaivaH** = mosquitoes; **sariisR^ipaashcha** = snakes; **kiitaashcha** = and other insects; **tava** = for you; **kaanane** = in the forest; **gahane** = which is impenetrable.

"In that impenetrable forest occupied by you, let there be no monkeys, scorpions, gad flies, mosquitoes, snakes or other insects ."

[Verse Locator](#)

महा द्विपाः च सिम्हाः च व्याघ्राः च दम्ष्ट्रिणः ॥ २-२५-१९

महिषाः शृङ्गिणो रौद्रा न ते द्रुह्यन्तु पुत्रक ।

19. **putraka** = Oh; son!; **mahaadvipaashcha** = Great elephants; **damshhTriNaH** = with tusks; **vyaaghraaH** = tigers; **R^ikshhashcha** = bears; **raudraH** = terrible mahishhaaH = he-buffaloes; **sR^iNGiNah** = with horns; **na druhyantu** = be not hostile; **te** = to you.

"Oh, son! Let the great elephants , lions with tusks, tigers, bears, terrible he-buffaloes with horns not to be hostile to you.

[Verse Locator](#)

नृ मांस भोजना रौद्रा ये च अन्ये सत्त्व जातयः ॥ २-२५-२०

मा च त्वाम् हिंसिषुः पुत्र मया सम्पूजिताः तु इह ।

20. **putra** = Oh; son!; **ye** = which; **anye** = other; **roudraaH** = ferocious; **nR^imaamsa bhojinaH** = man-eaters; **sattva jaatayaH** = belonging to animal species; **sampuujitaaH** = worshipped; **mayaa** = by me; **iha** = here; **maacha himsishhuH** = let them not hurt; **tvaam** = you.

"Oh, son! Let the other ferocious man-eaters belonging to animal-species, being worshipped by me here, not hurt you."

[Verse Locator](#)

आगमाः ते शिवाः सन्तु सिध्यन्तु च पराक्रमाः ॥ २-२५-२१

सर्व सम्पत्तयो राम स्वस्तिमान् गच्छ पुत्रक ।

21. **raama** = Oh; Rama; **putraka** = my son! **te** = your ; **aagamaaH** = path-ways; **santu** = be; **shivaah** = propitious!; **paraakramaashcha** = valour; **siddhyantu** = powerful ! **gachchha** = go; **svastimaan** = having felicitousness; **sarvasampattaye** = with all accomplishments !

"Oh, Rama, my son! May your path-ways be propitious ! Let your valour be powerful! Go well with all accomplishments!.

[Verse Locator](#)

स्वस्ति ते अस्तु आन्तरिक्षेभ्यः पार्थिवेभ्यः पुनः पुनः ॥ २-२५-२२

सर्वेभ्यः चैव देवेभ्यो ये च ते परिपन्थिनः ।

22. **astu** = Let there be; **svasti** = security; **te** = to you ; **antarikshhebhyaH** = against those dwelling in the atmosphere ; **punaH** = and; **sarvebhyaH** = all; **devebhyashchaiva** = celestial beings; **ye** = who; **paripanthinaH** = the enemies; **te** = to you .

"Let there be security to you against those dwelling in the atmosphere and on the earth as well as against all the celestials as also your enemies."

[Verse Locator](#)

गुरुः सोमश्च सूर्यश्च धनदोऽथ यमस्तथा ॥ २-२५-२३

पान्तु त्वामर्चिता राम! दण्डकारण्यवासिनम् ।

23. **raama** = Oh; Rama! ; **guruH** = Venus; **somashcha** = moon; **suuryashcha** = sun; **atha** = and ; **dhanadaH** = Kubera; the god of riches; **tathaa** = and; **yamaH** = Yama; the god of death ; **architaH** = = being worshipped; **paantu** = may protect ; **tvaam** = you; **daNdakaaraNya vaasinam** = dwelling in the forest of Dandaka.

"Oh, Rama! May Venus and the moon as also the sun and Kubera (the god of wealth) and Yama (the god of death) who are being worshipped by me, protect you, while you reside in the forest of Dandaka"

[Verse Locator](#)

अग्निर्वायुस्तथा धूमोमन्त्राश्चर्षिमुखाच्च्युताः ॥ २-२५-२४

उपस्पर्शनकाले तु पान्तु त्वाम् रघुन्दन ।

24. **raghunandana** = Oh; Rama! **mantraashcha** = The sacred hymns; **chyutaaH** = coming forth from ; **agniH** = fire; **vaayuH** = air; **tathaa** = and; **dhuumaH** = vapour; **R^ishhi mukhaat** = from the mouth of the singer of sacred hymns; **paantu** = may protect; **tvaam** = you; **upasparshana kaaletu** = at the time of taking bath.

"Oh, Rama! May sacred hymns coming forth from fire, air , vapour, and from the mouth of singer of sacred hymns protect you at the time of taking bath."

[Verse Locator](#)

सर्व लोक प्रभुर् ब्रह्मा भूत भर्ता तथा ऋषयः ॥ २-२५-२५

ये च शेषाः सुराः ते त्वाम् रक्षन्तु वन वासिनम् ।

25. **sarvaloka prabhuH** = Siva; the lord of all spheres; **brahmaa** = brahma; the lord of creation; **bhuuta bhartaa** = Vishnu; the supporter of beings; **tathaa** = and; **RishhayaH** = the sages; **sheshhaah** = rest of; **ye** = which ; **suraaH** = celestials; **te** = they too; **rakshhantu** = may protect; **tvaam** = you; **vanavaasinam** = dwelling in the forest.

"Let Siva, the lord of all spheres, Brahma, the lord of creation, Vishnu, the nourisher of beings, the sages and the rest of the celestials may protect you dwelling in the forest.

[Verse Locator](#)

इति माल्यैः सुर गणान् गन्धैः च अपि यशस्विनी ॥ २-२५-२६

स्तुतिभिः च अनुरूपाभिर् आनर्च आयत लोचना ।

26. **iti** = uttering thus ; **yashasvinii** = the illustrious Kausalya; **aayatalochanaa** = having large eyes ; **aanarcha** = worshipped ; **suragaNaam** = troops of divinities; **maalyaiH** = with garlands ; **gandhaishchaapi** = with sandal paste ; **anuruupaabhiH** = with befitting; **stutibhishcha** = hymns of praise .

Uttering thus, the illustrious Kausalya having large eyes, worshipped troops of divinities with garlands , sandal paste and befitting hymns of praise.

[Verse Locator](#)

ज्वलनम् समुपादाय ब्राह्मणेन महात्मना ॥ २-२५-२७

हावयामास विधिना राममङ्गलकारणात् ।

27. **samupaadaaya** = Duly procuring; **jvalanam** = fire; **haavayaamaasa** = caused oblation to be poured into it; **vidhinaa** = as per direction; **braahmaNena** = by a

Brahmana; **mahaatmanaa** = who is high souled; **raama maNgala kaaraNaat** = for the purpose of Rama's well-being .

Duly procuring fire, she caused oblation to be poured into it, as per the direction of a high souled brahmana for the purpose of Rama's well- being .

[Verse Locator](#)

घृतम् श्वेतानि माल्यानि समिधः श्वेतसर्षपान् ॥ २-२५-२८

उपसम्पादयामास कौसल्या पमाङ्गना ।

28. **kausalyaa** = Kausalya; **paramaaNganaa** = the excellent woman; **upasampaadayaamaasa** = procured together; **ghR^itam** = clarified butter; **shvetaani** = white; **maalyaani** = garlands; **samidhaH** = ceremonial sticks; **svetha sarshhapaan** = white mustard seeds.

Kausalya, the excellent woman procured clarified butter , white garlands, ceremonial sticks and white mustard seeds.

[Verse Locator](#)

उपाध्यायः स विधिना हुत्व शान्तिमनामयम् ॥ २-२५-२९

हुतहव्यावशेषेण बाह्यम् बलिमकल्पयत् ।

29. **saH** = That; **upaadhyaaya** = preceptor; **shaantim hutvaa** = performed ceremony for peace; **vidhinaa** = as per statute; **anaamayam** = without error; **akalpayat** = carried out; **balim** = propitiatory oblation ; **baahyam** = externally; **huta havyaavasheshheNa** = with the remaining sacrificial food ; left after the main offering.

That preceptor performed ceremony for peace as per the statute as well as without error and carried out propitiatory oblation externally with the remaining sacrificial food left after the main offering .

[Verse Locator](#)

मधुदद्यक्षतघृतैः स्वस्तिवाच्य द्विजाम् स्ततः ॥ २-२५-३०

वाचयामास रामस्य वने स्वस्त्ययनक्रियाः ।

30. **svastivaachya** = Got uttered hymns of welfare; **dvijaan** = by brahmanas; **madhu dadhyakshhataghR^itaiH** = with honey; curd; unbroken grains of rice; and clarified butter; **tataH** = then; **vaachayaamaasa** = got uttered; **svastyayanakriyaaH** = hymns relating to rites which generate well being ; **raamasya** = of Rama.

She then got brahmanas to pronounce blessings with honey, curd , unbroken grains of rice and clarified butter by the repetition of certain hymns and to utter prayers for the well - being of Rama in the forest.

[Verse Locator](#)

ततस्तन्मै द्विजेन्द्राय राममाता यशस्विनी ॥ २-२५-३१

दक्षिणाम् प्रददौ काम्याम् राघवम् चेदमब्रवीत् ।

31. **yashasvinii** = The illustrious; **raamamaataa** = Kausalya; the mother of Rama; **tataH** = thereafter; **pradadou** = gave; **kaamyam** = the desired; **dakshhiNaam** = fee; **tasmai** = to that; **dvijendraaya** = chief of brahmanas; **abraviit** = spoke; **idam** = these words ; **raaghavam** = to Rama:-

The illustrious Kausalya gave the desired fee to that chief of brahmanas and spoke as follows to Rama:-

[Verse Locator](#)

यन् मन्गलम् सहस्र अक्षे सर्व देव नमः कृते ॥ २-२५-३२

वृत्र नाशे समभवत् तत् ते भवतु मन्गलम् ।

32. **yat maNgalam** = which felicity ; **sama bhavat** = occurred; **sahasraakshhe** = in Devendra; the thousand-eyed; **sarva deva namaskR^ite** = adored by all celestials; **vR^ittanaashe** = while destroying a demon called Vritta; **tat maNgalam** = let that felicity; **bhavatu** = occur ; **te** = to you.

"Which felicity occurred in Devendra the thousand- eyed, adored by all celestials when a demon called Vritta was destroyed, let that felicity occur to you"

[Verse Locator](#)

यन् मन्गलम् सुपर्णस्य विनता अकल्पयत् पुरा ॥ २-२५-३३

अमृतम् प्रार्थयानस्य तत् ते भवतु मन्गलम् ।

33. **yat maNgalam** = which blessing; **aakalpayat** = was invoked ; **vinataa** = by Vinata; **suvarNasya** = to Garuda; **paarthayasya** = who was seeking ; **amR^itam** = nectar; **puraa** = in the past; **tat maNgalam** = may that blessing; **bhavatu** = happen ; **te** = to you.

"Which blessing was invoked by Vinata to Garuda who was setting off to bring nectar in the past , may that blessing happen to you."

[Verse Locator](#)

अमृतोत्पादने दैत्यान् घ्नतो वज्रधरस्य यत् ॥ २-२५-३४

अदितिर्मङ्गळम् प्रादात् तत्ते भवतु मङ्गळम् ।

34. **yat maNgalam** = Which blessing; **praadaat** = was bestowed; **vajradharasya** = on Devendra; wielder of the thunder-bolt; **ghnataH** = who was killing; **daityaan** = demons; **amR^itotpaadane** = at the time of producing nectar; **tat maNgalam** = let that blessing; **bhavatu** = come; **te** = to you.

"While blessing was bestowed on Devendra, the wielder of the thunderbolt , killing the demons at the time of producing nectar, let that blessing come to you "

[Verse Locator](#)

तीन्विक्रमान् प्रकमतो विष्णोरमिततेजसः ॥ २-२५-३५

यदासीन्मङ्गळम् प्रादात् तत्ते भवतु मङ्गळम् ।

35. **raama** = Oh; Rama!; **yat maNgalam** = Which good fortune; **aasiit** = occurred ; **vishhNoH** = to Vishnu; **amita tejasaH** = who was immensely glorious ; **prakramataH** = while keeping; **treen** = three; **vikramaan** = feet; **tat maNgalam** = let that good fortune; **bhavatu** = occur; **te** = to you.

"Oh, Rama! Which good fortune occurred to Vishnu who was immensely glorious while making his three strides (in order to measure the three worlds), let that good fortune come to you

[Verse Locator](#)

ऋतवः सागरा द्वीपा वेदा लोका दिश्वते ॥ २-२५-३६

ममाळानि महाबाहो दिशन्तु शुभवङ्गलाः ।

36. **mahaabaaho** = Oh; Rama the mighty armed!; **R^itavaH** = The seasons; **saagaraaH** = the oceans; **dvipaaH** = Dvipas; the principal divisions of the earth ; girdled by oceans; **vedaah** = vedas; **lokaaH** = the spheres; **dishashcha** = the quarters; **dishantu** = may confer ; **maNgalaam** = blessings ; **shubhamangalaaH** = with good luck; **te** = to you.

"Oh, Rama, the mighty armed! May the seasons , oceans , Dvipas (principal division of earth girdled by oceans), vedas, various spheres and quarters confer blessings with good luck to you."

[Verse Locator](#)

इति पुत्रस्य शेषाश्च कृत्वा शिरसि भामिनी ॥ २-२५-३७

गन्दांश्चापि समालभ्य राममायतलो चना ।

ओषधीम् च अपि सिद्ध अर्थाम् विशल्य करणीम् शुभाम् ॥ २-२५-३८

चकार रक्षाम् कौसल्या मन्त्रैः अभिजजाप च ।

37;38. iti = saying so; kausalya = Kausalya; aayatalochanaaH = the large eyed; bhaaminii = proud woman; kR^itvaa = placed; sheshaashcha = unbroken rice grains; shirasi = on the head; putrasya = of her son; sammalabhya = smeared; gandhaamshchaapi = varieties of sandal pastes; raamam = over Rama; cakaara = made; rakshhaam = an amulet; oshhadhiim = with a herb; vishalyakaraNi = named Vishalyakarani; siddharthaam = which is efficacious; shubhaam = auspicious; abhijajaaphacha = and muttered; mantraiH = Sacred hymns.

saying so, Kausalya, the large eyed proud woman placed some unbroken rice grains on her son's head, smeared varieties of sandal pastes over his body, fastened about his wrist by way of an amulet, a herb called Visalyakarani(so called because it helps in painlessly extracting an arrow stuck into one's body)which is efficacious and auspicious and muttered sacred hymns in order to enhance its virtue.

[Verse Locator](#)

उवाचातिप्रहृष्टेव सा दुःखवशतिनी ॥ २-२५-३९

वाङ्मात्रेण न भावेन वाचा संसज्जमानया ।

39. saa = She; dukhavashvartinii = though filled with grief; atiprahR^ishhyeva = appeared like over-joyed; samsajjamaanayaaH = with faltering ; vachaa = words; uvaacha = spoke; vaaNmaatrena = with only mouth; na = not; bhaavena = with heart.

Though filled with grief inside, she appeared to be over-joyed outside and with faltering words , spoke thus with only mouth and not with her heart.

[Verse Locator](#)

आनम्य मूर्ध्नि च आघ्राय परिष्वज्य यशस्विनी ॥ २-२५-४०

अवदत् पुत्र सिद्ध अर्थो गच्च राम यथा सुखम् ।

40. yashashvinii = The illustrious Kausalya; aanamya = bent Rama lower; aaghraaya = smelling muurdhni = his head; parishhrajva = embraced; avadat = spoke thus; raama = Rama; putra = my son! gachchha = go; yathaasukham = with ease; siddhaartha = with accomplishment of purpose as you are.

The illustrious Kausalya embraced Rama, smelling his head by bending it and spoke these words "Rama, my son! Go with ease with accomplishment of purpose, as you are."

[Verse Locator](#)

अरोगम् सर्व सिद्ध अर्थम् अयोध्याम् पुनर् आगतम् ॥ २-२५-४१

पश्यामि त्वाम् सुखम् वत्स सुस्थितम् राज वेश्मनि ।

41. vatsa = Oh; son; arogam = with health(without disease) sarva siddhhartham = with all your purposes accomplished; pushyaami = I shall see; tvaam = you; punaH = again; aagatam = coming; ayodhyaam = to Ayodhya; sukham = happily ; susthitam = well-established; raaja vartmani = in the path of a king

Oh, son! With all your purposes fulfilled and with good health, I shall see you returning to Ayodhya happily and taking over the reins of the kingdom

[Verse Locator](#)

प्रणष्टकुःखसम्कल्पा हर्षविद्योतितानना ॥ २-२५-४२
द्रक्ष्यामि त्वाम् वनात्प्राप्तम् पूर्णचन्द्रमिवोदितम् ।

42. tvaam = You; praaptam = having come; vanaat = from forest; puurNachandramiva = like a full moon; uditam = rising ; praNashhTa duHkha samkalpaa = my thoughts of grief having been expelled ; drakshhyaami = I shall behold ; harshha vidyotitaananaa = with my face shining with joy.

"All my thoughts of grief having been expelled and my face shining with joy, I shall behold you returning from the forest like the full moon rising from the horizon"

[Verse Locator](#)

भद्रासनगतम् राम वनवासादिहागतम् ॥ २-२५-४३
द्रक्षामि च पुनस्त्वाम् तु तीर्णवन्तम् पितुर्वचः ।

43. raama = OH; Rama! tiirNavantam = Having fulfilled; pituH = the father's; vachaH = word; drakshhyaami = I shall behold ; tvaam = you; punaH aagatam = returning; iha = here; vanavaasaat = from so journ in the forest; bhadraasanagatam = and sitting on the splendid throne.

"Oh, Rama! I shall behold you returning here from your sojourn in the forest, having fulfilled your father's word and installed on the splendid throne."

[Verse Locator](#)

मङ्गशैरुपसम्पन्नो वनवासादिहागतः ॥ २-२५-४४
पध्वा मम च नित्यम् त्वम् कामान् सम्वर्ध याहि भोः ।

44. aagataH = Having come; iha = here; vanavaasaat = from sojourn in the forest ; tvaam = you; upasampannaH = will be familiar; maNgalaiH = with auspicious things; samvardha = will be augmenting; nityam = ever; kaamaan = the desires; vadhvaaH = of Sita the daughter -in-law; mama cha = and of me.yaahi = Depart; bhoH = Oh; Rama!

"Having come here from your sojourn in the forest, you will be familiar with auspicious things and will ever be augmenting the desires of my daughter-in-law and of me. Depart now, Oh, Rama !"

[Verse Locator](#)

मया अर्चिता देव गणाः शिव आदयो ।
महर्षयो भूत महा असुर उरगाः ।
अभिप्रयातस्य वनम् चिराय ते।
हितानि कान्क्षन्तु दिशः च राघव ॥ २-२५-४५

45. raaghava = Oh; Rama! architaa = Worshipped ; mayaa = by me; devagaNaaH = let the hosts of gods ; shivaadayaH = headed by Lord Siva ; the Supreme Being ; maharshhayaH = the great sages; bhuuta mahaasuroragaaH = spirits; the chief of evil spirits and the celestial serpents; dishashcha = the four quarters; kaaNkshhantu = wish; hitaani = welfare; te = of you; abhiprayaatasya = who is setting forth; vanam = to forest.

"Oh, Rama! Worshipped by me, let the hosts of gods headed by Siva, the Supreme Being, the great sages, spirits, the chief of evil spirits, the celestial serpents and the (four)quarters wish well

इति इव च अश्रु प्रतिपूर्ण लोचना।
समाप्य च स्वस्त्ययनम् यथा विधि ।
प्रदक्षिणम् चैव चकार राघवम् ।
पुनः पुनः च अपि निपीड्य सस्वजे ॥ २-२५-४६

46. **itiiva** = Having so said; **samaapyacha** = and having completed ; **svastyayanam** = The rite of invoking blessings; **yathaavidhi** = befitting; **ashruprati puurNa lochanaa** = Kausalya whose eyes were overflowingwith tears; **pradakshhiNam chakaara** = further went clockwise ; **raaghavam** = around Rama; **nipiidya** = having pressed close to him ; **shhasvaje** = embraced ; **punaH punaHcha api** = again and again.

Having so said and having completed the rite of invoking blessings befittingly, Kausalya whose eyes were overflowing with tears, further went clockwise around Rama and having pressed close to him, embraced again and again.

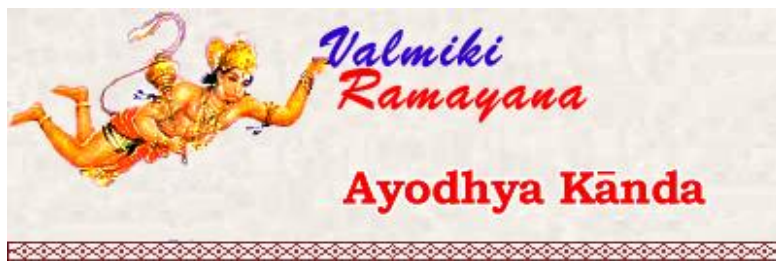
तथा तु देव्या स कृत प्रदक्षिणो ।
निपीड्य मातुः चरणौ पुनः पुनः ।
जगाम सीता निलयम् महा यशाः ।
स राघवः प्रज्वलितः स्वया श्रिया ॥ २-२५-४७

47. **kR^ita pradakshhiNaH** = Having been done circumbulation(as a protection); **tathaa** = thus; **devyaa** = by the pious woman Kausalya; **nipiida** = pressing ; **maatuH** = mother's; **charaNau** = feet; **punaH punaH** = again and again; **saH raaghavaH** = that Rama; **mahaashayaa** = the highly illustrious; **prajvalitaH** = shining ; **svayaa** = by his own ; **shriyaa** = splendour; **jagaama** = went; **sitaanilayam** = to Sita's house .

Having been done circumbulation (as a mark of protection) thus by the pious woman Kausalya, that highly illustrious Rama pressing his mother's feet again and again , shining by his own splendour, went to Sita's house

॥ इति रामयने अयोध्य कान्द पन्चविंसः सर्ग ॥

Thus completes twenty fifth chapter of Ayodhya kanda in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 26

Verses converted to UTF-8, Nov 09

Introduction

Seeing Rama being sad seetha wants to know the reason Rama then lets her know his father's wish and his decision to go to forest. He then asks her to stay in Ayodhya.

[Verse Locator](#)

अभिवाद्य तु कौसल्याम् रामः सम्प्रस्थितः वनम् ।
कृत स्वस्त्ययनो मात्रा धर्मिष्ठे वर्त्मनि स्थितः ॥ २-२६-१
विराजयन् राज सुतः राज मार्गम् नरैः वृतम् ।
हृदयानि आममन्थ इव जनस्य गुणवत्तया ॥ २-२६-२

1;2. raamaH = Rama; raajaHsutaH = the prince; kR^itasvastayanaH = having been invoked blessings; maatraa = by his mother; abhivaadyacha = and after saluting; kausalyaam = Kausalya; sthitaH = and remaining; vartmani = in the path; dharmishhTe = which is very virtuous; samprasthitaH = setting out journey; vanam = to forest; raajamaargam = making the royal road; vR^itam = filled; janaiH = with people; virajayan = shine with brilliance; aamamantheva = stiring ; hR^idayaani = the hearts; janasya = of people ; guNavathayaa = because of his virtuous qualities.

The prince Rama, having been invoked blessings by his mother, after having salutation to Kausalya and remaining firmly in his virtuous path, set out journey to the forest. Entering to the road filled with people, he made it shine with his splendour and stirred the hearts of the people because of his excellent qualities.

[Verse Locator](#)

वैदेही च अपि तत् सर्वम् न शुश्राव तपस्विनी ।
तत् एव हृदि तस्याः च यौवराज्य अभिषेचनम् ॥ २-२६-३

3. vaidehiichapii = Sita also; tapasvinii = practising austerity; na shushraava = has not heard; tatsarvam = all that; tat = That; yauvaraajyaabhishhechanam eva = installation of Rama alone as Prince Regent; hR^idi = in heart.

Sita, practising for the coronation ceremony, did not hear anything on that matter. She was thinking of installation of Rama alone as prince Regent in her heart

[Verse Locator](#)

देव कार्यम् स्म सा कृत्वा कृतज्ञा हृष्ट चेतना ।
अभिज्ञा राज धर्मानाम् राज पुत्रम् प्रतीक्षते ॥ २-२६-४

4. kR^itajjNyaa = as she knows what is to be done ; abhiJNyaa = and is aware; raajadharmaaNam = of rules relating to kings ; svayam = (Sita) herself; hR^ishhTa

chetanaa = rejoiced in heart; kR^itvaa = performed; devakaaryam = the worship of the gods; pratiikshhite = and was waiting raajaputram = for the prince

As she knows what is to be done and is aware of rules relating to kings Sita herself being rejoiced in heart, performed the worship of the gods and was waiting for the prince.

[Verse Locator](#)

प्रविवेश अथ रामः तु स्व वेश्म सुविभूषितम् ।
प्रहृष्ट जन सम्पूर्णम् ह्रिया किञ्चित् अवान् मुखः ॥ २-२६-५

5. atha = Thereafter; raamastu = Rama; kinchit = slightly; avaNmukhaH = turning his face down ; pravivesha = entered ; svamveshma = his own house ; prahR^ishhTa jana sampuurNam = filled with rejoicing people; suvibhuushhitam = and which is well decorated.

Thereafter Rama, slightly turning his face down , entered his own house which is well decorated and is filled with rejoicing people all around

[Verse Locator](#)

अथ सीता समुत्पत्य वेपमाना च तम् पतिम् ।
अपश्यत् शोक सन्तप्तम् चिन्ता व्याकुलिल इन्द्रियम् ॥ २-२६-६

6. atha = Then; sitaa = Sita; samutpatya = sprang up; apashyat = saw tam patim = that husband ; shoksantaptam = burning with sorrow; chintaa vyaakulatendR^iyam = having his mind perturbed with anxiety; vepamaanacha = and trembled.

Sita sprang up from her seat and trembled by seeing her husband stricken with sorrow, his mind perturbed with anxiety.

[Verse Locator](#)

ताम् दृष्ट्वा स हि धर्मात्मा न शशाक मनोगतम् ।
तम् शोकम् राघवह् सोढुम् ततो विवृतताम् गतः ॥ २-२६-७

7. saH = That; raaghavaH = Rama(the scion of Raghu) ; dharmaatmaa = the virtuous man; dR^ishhTvaa = by seeing ; taam = her; nashashaaka = could not; sodhum = put up with ; tam shokam = that gR^ief; manogatam = existing in his mind ; tataH = For that reason; gataH = got; vivR^itataam = unveiled

By seeing her, Rama the virtuous man could not contain that grief existing in his mind and hence got unveiled.

[Verse Locator](#)

विवर्ण वदनम् दृष्ट्वा तम् प्रस्विन्नम् अमर्षणम् ।
आह दुह्ख अभिसन्तप्ता किम् इदानीम् इदम् प्रभो ॥ २-२६-८

8. dR^ishhTvaa = Seeing; tam = him; vivarNavadanam = pale-faced; prasvinnam = perspired; amarshhaNam = with non- endurance ; dukhaabhi santaptaa = Sita; stricken with grief; aha = spoke thus; prabho = Oh; Lord ; kim = what; idam = is this; idaaniim = now?

Seeing him pale-faced, perspired and without endurance, Sita (stricken with grief) spoke thus what is this now , my Lord!

[Verse Locator](#)

अद्य बार्हस्पतः श्रीमान् युक्तः पुष्यो न राघव ।
प्रोच्यते ब्राह्मणैः प्राज्ञैः केन त्वम् असि दुर्मनाः ॥ २-२६-९

9. raaghava = Oh; Rama! ; prochyatena = It is indeed told; braahmaNaiH = by brahmanas; praayaiH = who are learned; adya = today; pushhyaH = is constellation Pushya; shR^iimaan = which is propitions; baarhaspataH = presided over by sage bR^ihaspati; yuktaH = is suitable; kena = why; asi = are you; durmanaaH = sadly disposed

Oh , Rama! It is indeed told by learned brahmanas that today's constellation Pushya (which is presided by sage bR^ihaspati) which is propitions, is suitable (for coronation). Why are you sadly disposed?

[Verse Locator](#)

न ते शत शलाकेन जल फेन निभेन च ।
आवृतम् वदनम् वल्गु चत्रेण अभिविराजते ॥ २-२६-१०

10. te = your; valgu = handsome; vadanam = face; na viraaajate = is not shining ; aavR^itam-covered; chatreNa = by umbrella ; shata shalakena = having hundred ribs; jalaphena nibhena = resembling water froth.

Your handsome face does not shine splendidly as it should when covered by an umbrella white as water-froth and provided with a hundred ribs.

[Verse Locator](#)

व्यजनाभ्याम् च मुख्याभ्याम् शत पत्र निभ ईक्षणम् ।
चन्द्र हंस प्रकाशाभ्याम् वीज्यते न तव आननम् ॥ २-२६-११

11. tava aananam = Your face; shata patra nibhekshhaNam = which is lotus-eyed; na vijyate = is not being fanned ; vyajanaabhyaam = which are superior; chandra hamsa prakashabhyaam = shining like a moon and a swan.

Nor your lotus -eyed face is not being fanned (as it should) by superior chowries shining like a moon and a swan

[Verse Locator](#)

वाग्मिनो बन्दिनः च अपि प्रहृष्टाः त्वम् नर ऋषभ ।
स्तुवन्तः न अद्य दृश्यन्ते मन्गलैः सूत मागधाः ॥ २-२६-१२

12. nararR^ishhTaaH = oh the best of men! prahr^ishhTaaH = The overjoyed ; vaagminaH = equent; vandinashchaapi = bards; suutamaagadhaaH = Sutas and Magadhas who sing portions of epic poems and ancient ballads ; na dR^ishyante = are not being seen ; atra = here; stuvantaH = praising; tvaam = you ; maNgalaiH = with auspicious words.

Nor the overjoyed and eloquent bards Sutas and Maagadhas (who sing portions of epic poems and ancient ballads) are seen here , praising you with auspicious words .

[Verse Locator](#)

न ते क्षौद्रम् च दधि च ब्राह्मणा वेद पारगाः ।
मूर्ध्नि मूर्ध अवसिक्तस्य दधति स्म विधानतः ॥ २-२६-१३

13. braahmanaaH = Brahmanas; veda paaragaaH = who have seen the end of the Vedas; na dadatisma = have not placed; vidhaanataH = as per prescribed rite; kshhaudramcha = honey ; dadhicha = and curds ; te muurdhniH = on your head ; muurdhaabhishhiktasya = after you had taken a head -bath.

Nor brahmanas who are well-versed in Vedas, have not placed , as per prescribed Rites , honey and curds on your head after you had taken the head -bath

[Verse Locator](#)

न त्वाम् प्रकृतयः सर्वा श्रेणी मुख्याः च भूषिताः ।
अनुव्रजितुम् इच्छन्ति पौर जापपदाः तथा ॥ २-२६-१४

14. sarvaaH = All; prakR^itayaH = ministers; shreNii mukhyaascha = chief of Associations; tathaa = and; paura jaanapadaH = citizens and country -folk ; bhuushhitaaH = duly adorned; na ichhanti = are not inclined ; anuurajitum = to go along; tvaam = with you.

All ministers, chiefs of Associations, citizens and country-folk, duly decked with ornaments, are not inclined to go along with you.

[Verse Locator](#)

चतुर्भिर् वेग सम्पन्नैः हयैः कान्चन भूषणैः ।
मुख्यः पुष्य रथो युक्तः किम् न गच्छति ते अग्रतः ॥ २-२६-१५

15. kim = why; mukhyaH = the main; pushhya rathaH = carriage used for travelling or pleasure; yuktaH = tied; chatuH hayaiH = with four horses; vega sampannaiH = which have excellent speed; kaaNchana bhuushhitaiH = and decked with gold ornaments; na gachchhati = does not go; te agrataH = ahead of you .

Why the main carriage used for travelling and pleasure, tied with four horses decked with gold ornaments and with excellent speed does not go ahead of you ?

[Verse Locator](#)

न हस्ती च अग्रतः श्रीमांस् तव लक्षण पूजितः ।
प्रयाणे लक्ष्यते वीर कृष्ण मेघ गिरि प्रभः ॥ २-२६-१६

16. viira = Oh; valliant pR^ince! hastii = An elephant; lakshhaNa puujitaH = which is worshipped for its good characteristics; kR^ishhNa meghagiri prabhaH = resembling a mountain crowned with a dark cloud; shR^iimaan = which is glorious ; na lakshhyate = is not seen ; sgrataH = ahead ; tava prayaaNe = in your journey.

Oh, valiant prince! A glorious elephant which is worshipped for its good characteristics, resembling a mountain crowned with a dark cloud is not seen ahead in your journey.

[Verse Locator](#)

न च कान्चन चित्रम् ते पश्यामि प्रिय दर्शन ।
भद्र आसनम् पुरः कृत्य यान्तम् वीर पुरहसरम् ॥ २-२६-१७

17. viira = Oh; brave man! pR^iyadarshana = pleasant with the sight!; nacha pashyaami = I do not see; purassaram = marching before you an elephant; puraskR^itya = having been placed in front te = your ; bhadraasanam = excellent seat ; kaaNchanachitram = embroidered with gold

Oh, brave man pleasant with the sight! I do not see marching before you an elephant having been placed in front with an excellent seat embroidered in gold meant for you

[Verse Locator](#)

अभिषेको यदा सज्जः किम् इदानीम् इदम् तव ।
अपूर्वो मुख वर्णः च न प्रहर्षः च लक्ष्यते ॥ २-२६-१८

18. yathaa = As ; abhishhekaH = coronation; sajjaH = is getting ready ; tava mukha varNaH = colour of your face; apuurvaH = is not being seen ; kim = Why ; idam is this ; idaniim = now ?

While coronation is getting ready now, the colour of your face is appearing strange. Even happiness is not being seen (in you). Why is it?

[Verse Locator](#)

इति इव विलपन्तीम् ताम् प्रोवाच रघु नन्दनः ।
सीते तत्रभवांस् तात प्रव्राजयति माम् वनम् ॥ २-२६-१९

19. raghunandanaH = Rama; provaacha = spoke; itiiva = thus; taam = to her; vilapantiim = who is lamenting; siite = Oh; Sita !; tatrabhavaan = The venerable; taataH = father; maam pravraajayati = is sending me to exile; vanam = in a forest.

Rama spoke thus to Sita, who is lamenting : Oh, Sita! My venerable father is sending me to a forest in exile.

[Verse Locator](#)

कुले महति सम्भूते धर्मज्ञे धर्म चारिणि ।
शृणु जानकि येन इदम् क्रमेण अभ्यागतम् मम ॥ २-२६-२०

20. jaanaki = Oh; Sita! sabhuute = born ; mahati kule = in great family !; dharmajJNye = one who knows what is Right ; dharmachaariNi = one who practises ; virtue ; shR^iNu = hear; yena krameNa = in what sequence; idam = this ; abhyaagatam = came ; mana = to me

Oh, Sita ! You are born in a great family. You know what is Right and practise virtue . hear me in what sequence it happened to me

[Verse Locator](#)

राज्ञा सत्य प्रतिज्ञेन पित्रा दशरथेन मे ।
कैकेय्यै प्रीत मनसा पुरा दत्तौ महा वरौ ॥ २-२६-२१

21. mahaa varon = Two great boons ; dattau = were given ; mama maatre kaikeyyai = to my mother Kaikeyi ; puraa = long ago; dasarathena = by Dasaratha; pitraa = my father; satya pratijJNyena = who is true to a promise.

Two great boons were given to my mother Kaikeyi long ago , by my father Dasaratha who is true to a promise.

[Verse Locator](#)

तया अद्य मम सज्जे अस्मिन् अभिषेके नृप उद्यते ।
प्रचोदितः स समयो धर्मेण प्रतिनिर्जितः ॥ २-२६-२२

22. adya = Now(that); mama = my; asmin abhishheke = this coronation; nR^ipodyate = initiated by the king ; sajje = is getting ready; saH = that; samayaH = promise ; prachoditaH = is urged ; tayaa = by her; pratimirjitaH = turned to her own advantage ; dharmeNa = by grounds of morality.

Now that the arrangements initiated by the king for my coronation are getting ready , Kaikeyi came out with that promise of boons, turning the situation to her own advantage by grounds of morality

[Verse Locator](#)

चतुर्दश हि वर्षाणि वस्तव्यम् दण्डके मया ।
पित्रा मे भरतः च अपि यौवराज्ये नियोजितः ॥ २-२६-२३

23. mayaa = By me; vastavyam = to be dwelled; daNdake = in Dandaka forest ; chaturdashavarshhaaNii = for fourteen years; bharataashchaapi = Bharata; niyojitaH =

appointed ; **youvaraajye** = in princely kingdom ; **me pitraa** = by my father.

I have to dwell in Dandaka forest for fourteen years .Bharata is being appointed as prince by my father

[Verse Locator](#)

सो अहम् त्वाम् आगतः द्रष्टुम् प्रस्थितः विजनम् वनम् ।

भरतस्य समीपे ते न अहम् कथ्यः कदाचन ॥ २-२६-२४

ऋद्धि युक्ता हि पुरुषा न सहन्ते पर स्तवम् ।

तस्मान् न ते गुणाः कथ्या भरतस्य अग्रतः मम ॥ २-२६-२५

24;25. **saH aham** = I that very person; **prasthitaH** = setting forth ; **vijanam vanam** = to lonely forest ; **aagataH** = came ; **drashhTum** = to see ; **tvaam** = you; **kadaachana** = Never at any time ; **aham** = I; **na kathyaaH** = shall never to be told about ; **samiipe** = in the presence ; **bharatasya** = of Bharata; **purushhaaH** = Men; **buddhiyuktaaH** = endowed with power and fortune; **na sahan-tehi** = indeed do not tolerate; **parastavam** = praising of others; **tasmaat** = for that reason ; **mama guNaaH** = my virtues ; **na kathyaaH** = do not fit to be told; **te** = by you ; **agrataH** = in front ; **bharatasya** = of Bharata

Before setting forth to the lonely forest, I came to see you. I should not be praised at any time in the presence of Bharata . Men endowed with power and fortune indeed do not tolerate praise of others . Therefore, my virtues should not be extolled by you in front of Bharata.

[Verse Locator](#)

न अपि त्वम् तेन भर्तव्या विशेषेण कदाचन

अनुकूलतया शक्यम् समीपे तस्य वर्तितुम् ॥ २-२६-२६

26. **tvam** = You; **na bharatavyaa** = need not be attended ; **tena** = by him; **visheshheNa** = in a special manner; **kadaachana** = never at any time; **shakyam** = (you) can; **vartitum** = stay; **samiipe** = familiar ; **asya** = of him; **anukuulatayaatu** = by behaving conformably

You need not be attended in a special manner at any time by him. You can stay familiar to him, by behaving with him conformably.

[Verse Locator](#)

तस्मै दत्तम् नृवतिना यौवराज्यम् सनातनम् ।

स प्रसाद्यस्त्वया सीते नृपतिश्च विशेषतः ॥ २-२६-२७

27. **yauvaraajyam** = The princely kingdom ; **dattam** = is given ; **tasmai** = to him; **nR^ipatinaa** = by he king ; **sanaatanam** = permanently; **siite** = Oh; **Sita ! saH** = He ; **prasaadyaaH** = is fit to be rendered gracious; **tvayaa** = by you ; **visheshhataH** = more so ; **nR^ipatishcha** = the king Dasaratha.

The princely kingdom is given to him by the king permanently. Oh, Sita ! He is fit to be rendered gracious by you, more so the king Dasaratha

[Verse Locator](#)

अहम् च अपि प्रतिज्ञाम् ताम् गुरोर्ह समनुपालयन् ।

वनम् अद्य एव यास्यामि स्थिरा भव मनस्विनि ॥ २-२६-२८

28. **ahamchaapi** = I; **samanupaalayan** = keeping up; **taam pratiJJN^yaam** = that proposition ; **guroH** = of father; **yaasyaami** = shall go ; **vanam** = to forest; **adyaiva** = today itself; **manasvini** = Oh; Sita of magnanimous mind ! ; **tvam** = you; **bhava** = remain; **sthiraa** = firm.

Keeping up the pledge of my father, today itself. Oh, Sita of magnanimous mind! Remain firm.

[Verse Locator](#)

याते च मयि कल्याणि वनम् मुनि निषेवितम् ।
व्रत उपवास रतया भवितव्यम् त्वया अनघे ॥ २-२६-२९

29. **anaghe** = Oh; the faultless; **kaLyaaNi** = good lady!; **maayi yaate** = After I go; **vanam** = to forest; **muni nishhevitam** = frequented by sages; **bhavitavyam** = it is fit to be; **vratopavaasaparayaa** = interested in religious vows and fastings; **tvayaa** = by you.

Oh, Sita the good and faultless lady ! After I leave for the forest frequented by the sages, you can become interested in religious vows and fastings.

[Verse Locator](#)

काल्यम् उत्थाय देवानाम् कृत्वा पूजाम् यथा विधि ।
वन्दितव्यो दशरथः पिता मम नर ईश्वरः ॥ २-२६-३०

30. **utthaaya** = rise up; **kaalyam** = in dawn **kR^itvaa** = perform; **puujaam** = worship; **devaanaam** = of deities ; **yathaavidhi** = as per precept; **dasharathaH** = the king; **mama pitaa** = my father; **vanditavyaH** = is fit to be saluted.

You can rise up in dawn , perform worship of the deities as per precept and do salutation to my father , king Dasaratha.

[Verse Locator](#)

माता च मम कौसल्या वृद्धा सन्ताप कर्षिता ।
धर्मम् एव अग्रतः कृत्वा त्वत्तः सम्मानम् अर्हति ॥ २-२६-३१

31. **agrataH kR^itvaa** = keeping in front; **dharmameva** = the righteousness alone ; **kausalya** = Kausalya; **santaapaa karshitaa** = who is getting emaciated by grief; **vR^iddhaaH** = the aged; **mama maataa cha** = my mother ; **arhati** = is fit for; **sammaanaam** = respect; **tvattaH** = by you.

Keeping in front of righteousness alone, you have to respect the aged Kausalya, my mother who is getting emaciated by grief.

[Verse Locator](#)

वन्दितव्याः च ते नित्यम् याः शेषा मम मातरः ।
स्नेह प्रणय सम्भोगैः समा हि मम मातरः ॥ २-२६-३२

32. **yaaH** = which; **sheshhaaH** = rest of; **mama mataraH** = my mothers; **they vanditavyaaH** = deserve to be saluted; **nityam** = always; **te** = by you; **mama** = by me; **maataraH** = all mathers; **samaaH hi** = indeed are equal; **sneha praNaya sambhogaiH** = in point of fondness; love and the way in which they have looked after me (in my childhood)

For me all my mothers are equal in my eyes in point if fondness, love and the way in which they have looked after me (in my childhood). Hence the rest of mothers also deserve to be saluted always by you

[Verse Locator](#)

भ्रातृ पुत्र समौ च अपि द्रष्टव्यौ च विशेषतः ।
त्वया लक्ष्मण शत्रुघ्नौ प्राणैः प्रियतरौ मम ॥ २-२६-३३

33. **visheshhataH** = In particular; **tvayaa** = by you; **bharata shatrughnaiH** = Bharata and Satrughna; **priyatarau** = who are dearer; **praaNaiH** = than life; **mama** = to me ; **drashhTavyau cha** = deserve to be seen = **bhraatR^i putrasamau** = as brothers or sons.

You, in particular, should regard Bharata and Satrughna, as your brothers or sons.

[Verse Locator](#)

विप्रियम् न च कर्तव्यम् भरतस्य कदाचन ।

स हि राजा प्रभुः चैव देशस्य च कुलस्य च ॥ २-२६-३४

34. **na kartavyam** = you should not do ; **vipR^iyam** = what is displeasing ; **bharatasya** = to Bharata; **kadaachana** = at any time; **saH** = He ; **raajaa** = the king ; **prabhushchaiva** = and the master; **deshashya** = for the kingdom ; **kulasyacha** = and for family

Bharata is indeed king and the master both for the kingdom and for our family . Hence, you should not do what is displeasing to him at any time.

[Verse Locator](#)

आराधिता हि शीलेन प्रयत्नैः च उपसेविताः ।

राजानः सम्प्रसीदन्ति प्रकुप्यन्ति विपर्यये ॥ २-२६-३५

35. **raajaanaH** = Kings; **aaraadhitaH** = pleased; **shiilena** = by good character; **upasevitaH** = served; **prayatnaiH** = = by exerting one's self; **samprasiidanti** = = become satisfied ; **prakupyanti** = get angry ; **viparyaye** = if it is to the contrary.

Kings being pleased by good character and served by exerting one's self become happy. They get angry if it is to the contrary

[Verse Locator](#)

औरसान् अपि पुत्रान् हि त्यजन्ति अहित कारिणः ।

समर्थान् सम्प्रगृह्णन्ति जनान् अपि नर अधिपाः ॥ २-२६-३६

36. **naraadhipaaH** = Kings; **tyajanti** = abandon aurasaan putraanapi = even their own sons; **ahitakaariNaH** = who are antagonistic ; **sampragR^ihNanti** = accept; **janaanapi** = other people also ; **samarthaan** = who are suitable.

Kings abandon even their own sons, if they are antagonistic and accept even other people if they are fitting

[Verse Locator](#)

सा त्वम् वसेह कल्याणि राज्ञः समनुवर्तिनी ।

भरतस्य रता धर्मे सत्यव्रतपरायणा ॥ २-२६-३७

37. **kaLyaaNi** = Oh; **good lady!** **saatvam** = You as such samannvartinii = doing conformably to the will ; **bharatasya** = of Bharata; **raajjNyaH** = the king; **rataa** = remaining devoted; **dharme** = to righteousness; **satyavrata paraayaNaa** = with a vow of truth as the end; **vasa** = dwell; **iha** = here.

Oh good lady ! You such dwell here, doing conformably to the will of Bharata the king, remaining devoted to righteousness and with a vow of truth as you end.

[Verse Locator](#)

अहम् गमिष्यामि महा वनम् प्रिये ।

त्वया हि वस्तव्यम् इह एव भामिनि ।

यथा व्यलीकम् कुरुषे न कस्यचित् ।

तथा त्वया कार्यम् इदम् वचो मम ॥ २-२६-३८

38. **bhaamini** = Oh; Sita!; **priye** = my dear ! aham = I gamishhyaami = can go
; **mahaavanam** = to great forest; **tvayaa** = By you; **vastavyam** = to be resided; **ihaiva** = here
only; **na kurushhe** = without doing ; **vyaLiikam** = harm; **kashyachit** = to anyone; **yathaa
tathaa** = as it is

Oh, my dear Sita ! I can go to the great forest. You can stay here only, without doing harm to
any one as it is .Listen to my words

॥ इति श्री मद्रामयणे अयोध्यकाण्डे षड्विंशः सर्गः ॥

Thus completes twenty-sixth chapter of ayodhya kanda in Srimad Ramayana



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 27

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Introduction

In this chapter Seetha asks Rama to take her to the forest.

[Verse Locator](#)

एवम् उक्ता तु वैदेही प्रिय अर्हा प्रिय वादिनी ।
प्रणयात् एव सम्क्रुद्धा भर्तारम् इदम् अब्रवीत् ॥ २-२७-१

1. **vaidehi** = Sita; **priya vaadinii** = who speaks kindly; **priyaarhaa** = deserves kind utterances; **evam** = thus; **uktaa** = spoken; **samkruddhaa** = became angry; **praNayaadeva** = only because of love; **abraviit** = spoke; **idam** = these words; **bhartaaram** = to husband.

Sita, who speaks kindly and deserves kind utterances, after hearing Rama's words, became angry out of love alone and spoke thus to her husband.

[Verse Locator](#)

किमिदम् भाषसे राम वाक्यम् लघुतया ध्रुवम् ।
त्वया यदपहास्यम् मे श्रुत्वा नरवरात्मज ॥ २-२७-२

2. **raama** = Oh; Rama; **naravaraatmaja** = the prince! **kim vaakyam** = what words; **idam** = these; **bhaashaase** = you are speaking? **yat** = which words; **laghutayaa** = as they are light; **dhruvam** = certainly; **apahaasyam** = are to be laughed at; **tvayaa** = by you; **me** = and to me; **shrutvaa** = after hearing.

Oh, Rama the prince! What words these are you speaking? These light words certainly are to be laughed at by you and to me after hearing.

[Verse Locator](#)

आर्य पुत्र पिता माता भ्राता पुत्रः तथा स्नुषा ।
स्वानि पुण्यानि भुञ्जानाः स्वम् स्वम् भाग्यम् उपासते ॥ २-२७-३

3. **aarya putra** = oh; noble prince! **pitaa** = father; **maataa** = mother; **bhraataa** = brother; **putraH** = son; **tathaa** = and snushhaa = daughter in law; **upaasate** = accomplish; **svamsvam** = their own; **bhaagyam** = good fortune; **bhuJNaanaaH** = as benefitted; **svaani** = by their own; **puNyaani** = pious deeds.

"Oh, noble prince! Father, mother, brother, son and daughter-in-law accomplish their own good fortune, as benefitted by their own pious deeds."

[Verse Locator](#)

भर्तुर् भाग्यम् तु भार्या एका प्राप्नोति पुरुष ऋषभ ।
अतः चैव अहम् आदिष्टा वने वस्तव्यम् इति अपि ॥ २-२७-४

4. purushharshhabha = oh; best of men! bhaaryaa = wife; ekaa = for one; praapnoti = gets; bhartR^ibhaagyamtu = fortune of the husband; atashcha = for that reason; ahamapi = I am also; aadishhTaa eva = ordered; vastavyamiti = to dwell; vane = in the forest.

"Oh, Rama the best of men! Wife for one gets fortune of the husband. For that reason, I am also destined to dwell in the forest."

[Verse Locator](#)

न पिता न आत्मजो न आत्मा न माता न सखी जनः ।
इह प्रेत्य च नारीणाम् पतिर् एको गतिः सदा ॥ २-२७-५

5. pitaa = father; na = not recomrese; mna = not; aatmajaH = son; na = not; aatmaa = the self; aa = not; maataa = mother; na = not; sakhiijanaH = female companions; naariiNaam = to women; patiH = husband; ekaH = for one; sadaa = forever; gatiH = is recourse; iha = in this world; pretyacha = or after death.

"To a woman, father or son or self or mother or female companion are not the recourse. Husband alone is forever the best recourse either in this world or after her death".

[Verse Locator](#)

यदि त्वम् प्रस्थितः दुर्गम् वनम् अद्य एव राघव ।
अग्रतः ते गमिष्यामि मृदनन्ती कुश कण्टकान् ॥ २-२७-६

6. raaghava = Oh; Rama! adyaiva = now itself; tvam prasthitaH yadi = if you set forth; vanam = to the forest; durgam = which is difficult to be travelled; gamishhyaami = I shall proceed; te agrataH = before you; mR^idnantii = by trampling down; dusha kaNdakaan = grass with long pointed stalks and thorns.

"Oh, Rama! If you set forth now itself to the forest, which is difficult to be travelled, I shall come before you, by trampling down thorns and grass with long pointed stalks."

[Verse Locator](#)

ईर्ष्या रोषौ बहिष् कृत्य भुक्त शेषम् इव उदकम् ।
नय माम् वीर विश्रब्धः पापम् मयि न विद्यते ॥ २-२७-७

7. vira = Oh; brave ma! bahishhkR^itya = by abandoning; iirshhyaaroshhau = impatience and anger; udakam iva = as water; bhukta seshham = left over after drinking; visrabdhaH = having faith; naya = take; maam = me; navidyate = there is no; paapam = sin; muyi = in me.

"Oh, brave man! By abandoning, as water left over after drinking, the impatience and anger and having faith, take me. There is no sin in me."

[Verse Locator](#)

प्रासाद अग्रैः विमानैः वा वैहायस गतेन वा ।
सर्व अवस्था गता भर्तुः पादच् चाया विशिष्यते ॥ २-२७-८

8. paadachchhayaa = protection under the feet; bhartuH = of husband; vishishhyate = is better than; praasaadaagraiH = top of a lofty building; vimaanairvaa = or aerial cars; vaihaayasagatena vaa = or moving through the sky; sarvavasthagataa = or attaining all types of positions.

"Protection under the feet of the husband is better than being on top of a lofty building or in aerial cars or in moving through the sky or in attaining all types of positions."

[Verse Locator](#)

अनुशिष्टा अस्मि मात्रा च पित्रा च विविध आश्रयम् ।
न अस्मि सम्प्रति वक्तव्या वर्तितव्यम् यथा मया ॥ २-२७-९

9. **anushishhTaa** = I was taught; **vividhaashrayam** = of different subjects; **maatraacha** = by mother; **pitraacha** = and by father; **naasmi** = I need not; **vaktavyaa** = be told; **samprati** = now; **yathaa** = how; **varitarvyam** = to deal in any way with any one.

"My mother and father taught me of different matters long ago. I need not be told now, how to deal in any way with anyone."

[Verse Locator](#)

अहम् दुर्गम् गमिष्यामि वनम् पुरुषवर्जितम् ।
नानामृगगणाकीर्णम् शार्दूलवृकसेवितम् ॥ २-२७-१०

10. **aham** = I; **gamishhyaami** = can go; **vanam** = to forest; **durgam** = which is inaccessible; **purushhavarjitam** = which is devoid of people; **naanaa mR^igagaNaakiirNam** = filled with various types of animals; **shaarduula vR^ika sevitam** = inhabited by tigers and jackals.

"I can come to forest which is inaccessible, which is devoid of people, filled with various types of animals and inhabited by tigers and jackals."

[Verse Locator](#)

सुखम् वने निवत्स्यामि यथा एव भवने पितुः ।
अचिन्तयन्ती त्रीम्ल् लोकामः चिन्तयन्ती पति व्रतम् ॥ २-२७-११

11. **achintayantii** = Not thinking; **triin lokaan** = of there worlds; **chintayantii** = thinking; **pativratam** = of loyalty to husband; **nivatsyaami** = I shall dwell; **vane** = in the forest; **sukham** = happily; **yathaiva** = as though it is; **pituH** = father's; **bhavane** = house.

"Not thinking of three world, thinking of loyalty to husband, I shall dwell in the forest happily as though staying in our father's house".

[Verse Locator](#)

शुश्रूषमाणा ते नित्यम् नियता ब्रह्म चारिणी ।
सह रंस्ये त्वया वीर वनेषु मधु गन्धिषु ॥ २-२७-१२

12. **viiva** = Oh; **brave man!** **shushruushhamaaNaa** = doing service; **te** = to you; **nityam** = regularly; **niyataa** = having discipline; **brahmachaariNii** = observing chastity; **ramsye** = I would like to stay; **tvayaasaha** = with you; **vaneshhu** = in the forests; **madhugandhishhu** = which smell like honey.

"Oh, brave man! performing service to you regularly, having the necessary discipline, observing chastity, I would like to stay with you in the forests which smell like honey."

[Verse Locator](#)

त्वम् हि कर्तुम् वने शक्तः राम सम्परिपालनम् ।
अन्यस्य पै जनस्य इह किम् पुनर् मम मानद ॥ २-२७-१३

13. **raama** = Oh; Rama; **maanada** = the giver of honour! **iha** = here; **vane** = in the forest; **tvam** = you; **shaktaH hi** = are indeed capable; **kartum** = to undertake; **samparipaalanapi** = protection also; **anyasya janasya** = of other people; **kimpunaH** = why to tell; **mama** = about me?

"Oh, Rama, the bestower of honour! Here in the forest, you are indeed capable of protecting other people also. Why to tell about my protection?"

[Verse Locator](#)

सह त्वया गमिष्यामि वसमद्य न संशयः ।
नाहम् शक्या महाभाग निवर्तयितु मुद्यता ॥ २-२७-१४

14. **adya** = today; **gamishhyaami** = I will go; **vanam** = to forest; **tvayaasaha** = along with you; **na** = No; **samshayaH** = doubt; **mahaabhaaga** = oh; **the illustrious!** **aham** = I; **udyataa** = ready(to go to forest) **na shakya** = cannot; **nivartayitum** = be prevented.

"Today no doubt, I will come to forest along with you. Oh, the illustrious! I, with this intention, cannot be prevented to do so."

[Verse Locator](#)

फल मूल अशना नित्यम् भविष्यामि न संशयः ।
न ते दुःखम् करिष्यामि निवसन्ती सह त्वया ॥ २-२७-१५

15. **nityam** = always; **bhavishhyaami** = I will become; **phalamulaashanaa** = the eater of fruits and roots; **na** = no; **samshayaH** = doubt; **nivasantii** = residing; **tvayaasaha** = along with you; **na karishhyaami** = I will not create; **duHkham** = unpleasantness; **te** = to you.

I shall live only on roots and fruits always, no doubt. Living along with you, I shall not create any unpleasantness to you.

[Verse Locator](#)

इच्छामि सरितः शैलान् पल्वलानि वनानि च ।
द्रष्टुम् सर्वत्र निर्भीता त्वया नाथेन धीमता ॥ २-२७-१६

16. **tvayaa** = with you; **dhiimataa** = the learned; **naathena** = and the lord; **nirbhiitaa** = without fear; **sarvatra** = everywhere; **ichchhaami** = I wish; **drashhTum** = to see; **saritaH** = rivers; **shailaan** = mountains; **palvalaani** = small lakes; **vanaanicha** = and grooves.

" With you the learned and the lord, I shall not have fear anywhere. I wish to see rivers, mountains, small lakes and grooves."

[Verse Locator](#)

हंस कारण्डव आकीर्णाः पद्मिनीः साधु पुष्पिताः ।
इच्छेयम् सुखिनी द्रष्टुम् त्वया वीरेण समाता ॥ २-२७-१७

17. **sangataa** = coming together; **tvayaa** = with you; **viireNa** = the courageous man; **sukhinii** = being comfortable; **ichchheyam** = I desire; **drashhTum** = to see; **padminiiH** = lotus-ponds; **hamsakaaraNdavaakiirNaa** = filled with swans; water-fowls; **saadhu** = excellent; **pushhpitaa** = in bloom.

I shall be comfortable, by coming together with you, the courageous man. I desire to see lotus- ponds filled with swans, water-fowls and excellently flowered.

[Verse Locator](#)

अभिषेकम् करिष्यामि तासु नित्यम् यतव्रता ।
सह त्वया विशाल अक्ष रंस्ये परम नन्दिनी ॥ २-२७-१८

18. **vishaalaakshha** = Oh; **the large eyed lord!** **yatavrataa** = remaining dedicated; **karishhyaami** = I shall take; **abhishhekam** = bath; **nityam** = regularly; **taasu** = in those lakes; **paramanandinii** = with full of joy; **ramsye** = I shall sport; **tvayaasaha** = with you.

"Oh, the large eyed lord! Remaining dedicated to you, I shall take bath regularly in those lakes and with full of joy, I shall sport with you."

[Verse Locator](#)

एवम् वर्ष सहस्राणाम् शतम् वा अहम् त्वया सह ।
व्यतिक्रमम् न वेत्स्यामि स्वर्गोऽपि हि न मे मतः ॥ २-२७-१९

19. aham = I; tvayaasaha = along with you; evam = thus; shatamvaapi = spending also hundred; varshhasahasraaNaam = thousand years; ravetsyaami = shall not find; vyatikramam = deviation me = to me; svaro.api = heaven also; namataH hi = indeed is not desired.

Thus spending even a hundred thousand years in your company I shall never find any deviation/ Heaven also will not be acceptable to me otherwise.

[Verse Locator](#)

स्वर्गे अपि च विना वासो भविता यदि राघव ।
त्वया मम नर व्याघ्र न अहम् तम् अपि रोचये ॥ २-२७-२०

20. naravyaaghra = Oh; lion among men! raaghava = oh; secion of Raghu! mama = to me; tvayaa vinaa = without you; svarge.api = even in heaven; bhavitaayadi = is to become; vaasaH = residence; aham = I; na rochaye = do not like tamapi = that too.

Oh, Lion among men and seion of Raghu! Even if in heaven there is residence for me without you, I do not like it.

[Verse Locator](#)

अहम् गमिष्यामि वनम् सुदुर्गमम् ।
मृग आयुतम् वानर वारणैः युतम् ।
वने निवत्स्यामि यथा पितुर् गृहे ।
तव एव पादाव् उपगृह्य सम्मता ॥ २-२७-२१

21. aham = I; gamishhyaami = can go; vanam = to forest; sundargamam = which is very much inaccessible; mR^igaayutam = mingled with animals; vaanaravaarNaiH = occupied by monkeys and elephants; upagR^ihya = clinging; tava paadaaveva = your feet alone; samyataa = with restraint; nivatsyaami = I shall dwell; vane = in the forest; gR^iheyathaa = as thought in the house; pituH = of father.

I shall proceed to the forest, which is very much inaccessible and occupied by monkeys, elephants as well as other animals. Clining to your feet alone, I shall dwell in the forest as though in father's home.

[Verse Locator](#)

अनन्य भावाम् अनुरक्त चेतसम् ।
त्वया वियुक्ताम् मरणाय निश्चिताम् ।
नयस्व माम् साधु कुरुष्व याचनाम् ।
न ते मया अतः गुरुता भविष्यति ॥ २-२७-२२

22. ananya bhaavaam = without anyother thought; anurakta chetanam = my mind attached to you; viyuktaam = if separated; tvayaa = from you; nischitaam = having decided; maraNaaya = to die; nayasva = usher; maam = me; kurushhva = grant; saadhu = well; yaachanaam = my prayer; ataH = due to this; na bhavishhyati = there will be no; gurutaa = burden; te = to you; maya = by me.

"Therefore, grant well my prayer and usher me- me without any other thought, whose mind is fondly attached to you and who am determined to die if separated from you. Due to this, there will be no burden to you from me."

[Verse Locator](#)

तथा ब्रुवाणाम् अपि धर्म वत्सलो ।
न च स्म सीताम् नृ वरः निनीषति ।
उवाच च एनाम् बहु सन्निवर्तने ।
वने निवासस्य च दुःस्थिताम् प्रति ॥ २-२७-२३

23. nR^ivaraH = Rama the best of men; dharmavatsalaH = who is fond of righteousness; na niniishhitisma = was not inclined to take; siitaam = Sita; bruvaaNaamapi = who was even though speaking; tathaa = thus; samnivartane = to hold her back; uvaacha cha = he talked also; habu = highly; enaam = to her; duHkhitaam prati = about afflictions; nivaasasya = for dwelling; vane = in a forest.

sita along with him even though she was speaking as aforesaid. To hold her back from coming to forest, he also started talking highly of the various afflictions she might have to face in a forest.

॥ इति श्रीमद् रामयने अयोध्या कान्दे षट्विंशः सर्गः ॥

Thus completes the twenty seventh chapter of Ayodhya Kaanda in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 28

Verses converted to UTF-8, Nov 09

Introduction

In this chapter Rama describes various troubles of staying in forest and beseeches seetha not to go to forest

[Verse Locator](#)

सएवम् ब्रुवतीम् सीताम् धर्मज्ञो धर्म वत्सलः ।

निवर्तन अर्थे धर्म आत्मा वाक्यम् एतत् उवाच ह ॥ २-२८-१

1. saH = Rama; dharmajNjaH = the knower of righteousness; dharmavatsalaH = who was fond of righteousness; nakurute = did not form; buddhim = the idea; netum = of taking; siitaam = Sita; bruvatiim = who was speaking; evam = thus; chintayan = thinking; duHkhaani = of difficulties; vane = in the forest.

Thinking of difficulties one will be called upon to bear in the forest, Rama who was fond of righteousness did not form the idea of taking Sita who was speaking as aforesaid.

[Verse Locator](#)

सान्त्वयित्वा पुनस्ताम् तु बाष्पदूषितलोचनाम् ।

निवर्तनार्थे धर्मात्मा वाक्यमेतदुवाच ह ॥ २-२८-२

2. saantayitvaa = soothing with kind words; taam = to Sita; bhaashhpa duushhita lochanaam = when eyes were blemished with tears; dharmaatmaa = Rama; the virtuous minded; uvaachaha = spoke; etat = these; vaakyam = words; punaH = again; nivartanaarthe = for the purpose of making her turn back.

Soothing with kind words to Sita, when eyes were blemished with tears, the virtuous Rama spoke again as follows, for the purpose of waking her turn back.

[Verse Locator](#)

सीते महा कुलीना असि धर्मे च निरता सदा ।

इह आचर स्वधर्मम् त्वम् मा यथा मनसः सुखम् ॥ २-२८-३

3. siite = Oh; Sita! asi = you are; mahaakuliinaa = born in a high lineage; sadaa = ever; nirataa = devoted to; dharme = righteousness; tvam = you; aachara = perform; svadharmama = your own virtue; iha = here; yathaa = how; sukham = agreeable; me manasaH = to my mind.

"Sita! You are born in a high lineage, ever devoted to righteousness. Perform your own virtue here, which is agreeable to my mind."

[Verse Locator](#)

सीते यथा त्वाम् वक्ष्यामि तथा कार्यम् त्वया अबले ।

वने दोषा हि बहवो वदतः तान् निबोध मे ॥ २-२८-४

4. **siite** = Oh;Sita; **abale** = the delicate! yathaa tathaa = whatever manner; **vakshhyaami** = I shall tell; **tvaam** = you; **kaaryam** = is to be done; **tvayaa** = by you; **bahavaH** = many; **doshhaaH hi** = inconveniences indeed; **vane** = in the forest; **nibodha** = know; **taan** = them; **me** = from me; **vadataH** = speaking.

"Oh Sita, the delicate! Do whatever I tell you. There are many inconveniences in the forest. Know them from me."

[Verse Locator](#)

सीते विमुच्यताम् एषा वन वास कृता मतिः ।

बहु दोषम् हि कान्तारम् वनम् इति अभिधीयते ॥ २-२८-५

5. **siite** = Oh; Sita; **eshaa** = this; **matiH** = thought; **vanavaasakR^itaa** = made about forest; **vimuchyataam** = be given up; **abhidhiyati hi** = It is indeed said; **vanam** = forest; **kaantaaram** = the wilderness; **bahudoshhayutam** = is fraught with many dangers.

"Oh, Sita! Let your thought made about forest be given up. It is indeed said that forest with its wilderness is fraught with many dangers."

[Verse Locator](#)

हित बुद्ध्या खलु वचो मया एतत् अभिधीयते ।

सदा सुखम् न जानामि दुःखम् एव सदा वनम् ॥ २-२८-६

6. **etat vachaH** = this advice; **abhidhiyate hi** = is expressed indeed; **mayaa** = by me; **hita buddhya** = keeping your welfare in view; **sadaa nagaanaami** = I do not ever consider; **vanam** = forest; **sukham** = as comfortable; **sadaa** = always; **duHkhameva** = uncomfortable.

This advice is given by me, keeping your welfare in view. I do not ever consider a forest as comfortable. It is always uncomfortable."

[Verse Locator](#)

गिरि निर्झर सम्भूता गिरि कन्दर वासिनाम् ।

सिंहानाम् निनदा दुःखाः श्रोतुम् दुःखम् अतः वनम् ॥ २-२८-७

7. **ninadaaH** = the sounds; **girinirjahasambhuutaaH** = created from water falls in hills; **simhaanaam** = from lions; **girikandharavaasinaam** = residing in mountain caves; **duHkHaaH** = are unpleasant; **shrotum** = to hear; **ataH** = that is why; **vanam** = forest; **duHkham** = is uncomfortable.

"The sounds created from waterfalls in hills and from lions residing in mountain caves are unpleasant to hear. That is why living in a forest is uncomfortable."

[Verse Locator](#)

क्रीडमानाश्च विस्रब्धा मत्ताह् शून्ये महामृगाः ।

दृष्ट्वा समभिवर्तन्ते सीते दुःखमतो वनम् ॥ २-२८-८

8. **mahaa mR^igaaH** = large animals; **visrabdhaaH** = which are fearless; **mattaaH** = intoxicated; **kR^iidamaanaaH** = sporting; **shuunyo** = in desolate forest; **samabhivartane** = come forward; **dR^ishhTvaa** = after seeing; **siite** = Oh; Sita! **ataH** = that is why; **vanam** = forest; **duHkham** = is uncomfortable.

"Large wild animals which are fearless and intoxicated sporting in the desolate forest; come forward, after seeing. Oh, Sita! That is why living in forest is uncomfortable."

[Verse Locator](#)

सग्राहाः सरितश्चैव पङ्कवत्यश्च दुस्तराः ।
मत्तैरपि गजैर्नित्यमतो दुःखतरम् वनम् ॥ २-२८-९

9. saritashchaiva = even streams; sagraahaaH = filled with crocodiles; paNkavatyaH cha = full of mire; dustaraaH = are difficult to be crossed; mattaiH gajairapi = by rut elephants also; ataH = hence; vanam = forest; nityam = is always; duHkhatara = very much uncomfortable.

"Even streams filled with crocodiles full of mire are difficult to be crossed by rut elephants also. Hence dwelling in a forest is always very much uncomfortable."

[Verse Locator](#)

लताकण्टकसम्पूर्णाः कृकवाकूपनादिताः ।
निरपाश्च सुदुर्गाश्च मार्गा दुःखमतो वनम् ॥ २-२८-१०

10. maargaaH = pathways; lataakaNtaka sampuurNaaH = covered with creepers and thorns; kR^ikavaakuupanaaditaaH = echoed with noise of wild cocks; nirapaaH = water = less; sudurgaaH cha = and very difficult to enter; ataH = hence; vanam = forest; duHkham = is hardship.

"Pathways covered with creepers and thorns, echoed with noise of wild cocks, are waterless and very difficult to enter. Hence dwelling in a forest is hardship."

[Verse Locator](#)

सुप्यते पर्ण शय्यासु स्वयम् भग्नासु भू तले ।
रात्रिषु श्रम खिन्नेन तस्मात् दुःखतरम् वनम् ॥ २-२८-११

11. shramakhinnena = one distressed by fatigue; supyate = has to sleep; raatrishhu = in nights; bhagnaasu parNa shayyaasu = on a bed of fallen leaves; tasmaat = hence; vanam = forest; duHkhataram = is very much a misery.

"One distressed by fatigue has to sleep in nights on a bed of fallen leaves. Hence, living in a forest is very much a misery."

[Verse Locator](#)

अहोरात्रम् च सन्तोषः कर्तव्यो नियतात्मना ।
फलैर्वृक्षावपतितैः सीते दुःखमतो वनम् ॥ २-२८-१२

12. siite = Oh; Sita! niyataatmanaa = one with mind disciplined; ahoraatram = day and night; kartavyaH = has to necessarily do; santoshhaH = contend with; phalaiH = fruits; vR^ikshhaapatitaiH = fallen from trees; ataH = hence; vanam = forest; duHkham = is suffering.

"Oh, Sita! With mind disciplined day and night, one has to necessarily satisfy oneself with fruits fallen from trees. Hence, living in a forest is a suffering."

[Verse Locator](#)

उपवासः च कर्तव्या यथा प्राणेन मैथिलि ।
जटा भारः च कर्तव्यो वल्कल अम्बर धारिणा ॥ २-२८-१३

13. maithili = Oh; Sita; the princess of Mithila! uparaasashcha = fasting also; kartavyaH = is to be done; yathaa praaNena = according to one's stamina; valkalaambaradhaariNaa = wearing clothes of bark; jataabhaarashcha = and mass of matted hair(on the head) kartavyaH = is to be done.

"Oh, Sita the princess of Mithila! Fasting is to be done according to one's stamina. Clothes of bark are to be worn and mass of matted hair has to be worn on the head."

[Verse Locator](#)

देवतानाम् पितृङ्णाम् चकर्तव्यम् विधिपूर्वकम् ।
प्राप्तानामतिथीनाम् च नित्यशः प्रतिपूजनम् ॥ २-२८-१४

14. devataanaam = the celestials; pitRuunaam cha = the ancestors; atithiinaam cha = the guests; praaptaanaam = who arrive; kartavyam = are to be; nityashaH = always; pratipuujanam = worshipped; vidhipuurvakam = according to prescribed rites.

"The celestials, the ancestors, the guests who arrive are to be worshipped always according to the prescribed rites."

[Verse Locator](#)

कार्यस्त्रीरभिषेकश्च काले काले च नित्यशः ।
चरता नियमेनैव तस्माद्दुःखतरम् वनम् ॥ २-२८-१५

15. abhishhekaH = bath; kaaryaH = is to be performed; triH = three times; nityashaH = every day; kaale kaale = at appropriate time; charataa = by the one moving in the forest; niyamenaiiva = with restraint in the mind; tasmaat = hence; vanam = forest; duHkhataram = is very much a misery.

"Bath is to be performed three times a day at appropriate time by the one moving in the forest, with one's mind kept in restraint. Hence, living in a forest is very much a misery."

[Verse Locator](#)

उपहारश्च कर्तव्यः कुसुमैः स्वयमाहृतैः ।
आर्षेण विधिना वेद्याम् बाले दुःखमतो वनम् ॥ २-२८-१६

16. baale = Oh; Sita the innocent! upahaarashcha = offering; kartavyaH = is to be done; dusumaiH = with flowers; aahR^itaiH = brought; svayam = by one's self; vedyaam = at the altar; aarshheNa vidhinaa = according to the rites prescribed by sages; ataH = hence; vanam = forest; duHkham = is hardship.

"Oh, Sita the innocent! Offering is to be done with flowers brought by one's own self at the altar, according to the rites prescribed by sages. Hence, living in a forest is a hardship."

[Verse Locator](#)

यथालब्धेन कर्तव्यः सन्तोष्तेन मैथिलि ।
यताहारैर्वनचरैः सीते दुःखमतो वनम् ॥ २-२८-१७

17. maithili = Oh; Sita the princess of Mithila! vanacharaiH = the dwellers of forest; kartavyaH = are to be; santoshhaH = satisfied; yathaa labdhena = with whatever is obtained; tena = there; yataahaaraiH = the restricted food; ataH = hence; vanam = forest; duHkham = is misery.

"Oh, Sita the princess of Mithila! The dwellers of forest are to be satisfied with whatever is obtained there, the restricted food. Hence, living in forest is a misery."

[Verse Locator](#)

अतीव वातः तिमिरम् बुभुक्षा च अत्र नित्यशः ।

भयानि च महान्ति अत्र ततः दुःखतरम् वनम् ॥ २-२८-१८

18. atra = In the forest; vaataaH = air; timiram = darkness; atiiva = are very much; nityashaH = always; bubukshhaa = hunger; mahaanti = great; bhayaani cha = fears also; ataH = hence; vanam = forest; duHkhataram = is very much a misery.

"In the forest, air and darkness are too much. There are always hunger and great fears too. Hence, dwelling in a forest is very much a misery."

[Verse Locator](#)

सरी सृपाः च बहवो बहु रूपाः च भामिनि ।

चरन्ति पृथिवीम् दर्पात् अतः दुःखतरम् वनम् ॥ २-२८-१९

19. bhaamini = Oh; Sita! Various creeping animals; bahuruupaaH = of different forms; charanti = roam about; pR^ithiviim = on earth; darpaat = with pride; tataH = hence; vanam = forest; duHkhataram = is great misery.

"Oh, Sita! Various creeping animals of different forms roam about on earth with pride. Hence dwelling in a forest is a great misery."

[Verse Locator](#)

नदी निलयनाः सर्पा नदी कुटिल गामिनः ।

तिष्ठन्ति आवृत्य पन्थानम् अतः दुःखतरम् वनम् ॥ २-२८-२०

20. sarpaaH = snakes; nadiinilayanaaH = dwelling in rivers; nadiikutilagaaminaH = moving crookedly like rivers; tishhThanti = stay; aavR^itya = obstructing; panthaanam = the way; tataH = hence; vanam = forest; duHkhataram = is great misery.

"Snakes dwelling in rivers, moving crookedly like rivers, stay obstructing the pathways. Hence, living in forest is a great misery."

[Verse Locator](#)

पतम्गा वृश्चिकाः कीटा दंशाः च मशकैः सह ।

बाधन्ते नित्यम् अबले सर्वम् दुःखम् अतः वनम् ॥ २-२८-२१

21. abale = Oh; frail princess! pataNgaaH = flying insects; vR^ishchikaaH = scorpious; kiitaaH = insects; mashakaiH saha = including mosquitoes; damshaashcha = and flies; nityam = always; baadhante = annoy; sarvam = every one; ataH = hence; vanam = forest; duHkham = is hardship.

"Oh, frail princess! Flying insects, scorpious, insects including mosquitoes and flies always annoy every one. Hence, forest is full of hardship."

[Verse Locator](#)

द्रुमाः कण्टकिनः चैव कुश काशाः च भामिनि ।

वने व्याकुल शाखा अग्राः तेन दुःखतरम् वनम् ॥ २-२८-२२

22. bhaamini = Oh; Sita! drumaaH = trees; kushakaashaH cha = 'Kusa' grass(poa cynosuroides; a grass with long pointed stalks) and 'kasa' grass(saccharum spontaneum used for mats; roofts etc); kaNTakinashchaiva = bambooes; vyaakula shaakhaagraaH = with ends of branches spread on all sides; vane = are in the forest; tena = hence; vanam = forest; duHkhataram = is very much a misery.

"Oh, Sita! Forest is full of trees, kusa grass and bamboos with ends of their branches spread on all sides. Hence, living in a forest is a great misery."

[Verse Locator](#)

कायक्लेशाश्च बहवो भयानि विविधानि च ।
अरण्यवासे वसतो क्धुःखमेव ततो वनम् ॥ २-२८-२३

23. **vasataH** = inhabitant; **araNya vaase** = living in a forest; **bahuvaH** = (has) many; **kaaya kleshaaH** = bodily troubles; **vividhaani** = (has) various; **bhayaani cha** = panics; **tataH** = hence; **vanam** = forest; **duHkhameva** = really a misery.

"An inhabitant living in a forest has to face various bodily troubles and panics. Hence, forest- life is ready a misery."

[Verse Locator](#)

क्रोधलोभे विमोक्तव्यौ कर्तव्या तपसे मतिः ।
न भेतव्यम् च भेतव्ये नित्यम् दुःखमतो वनम् ॥ २-२८-२४

24. **krodha lobhau** = anger; greed; **vimoktavyau** = are to be abandoned; **matiH** = devotion; **kartavyaa** = is to be done; **tapase** = on asceticism; **bhetavye** = what needs to be feared; **bhetavyam** = should not be feared; **ataH** = hence; **vanam** = forest; **nityam** = is always; **duHkham** = suffering.

"Anger and greed are to be abandoned by the dwellers of forest. Devotion is to be bestowed on asceticism. What needs to be feared, should not be feared. Hence, living in a forest is a suffereing."

[Verse Locator](#)

तत् अलम् ते वनम् गत्वा क्षमम् न हि वनम् तव ।
विमृशन् इह पश्यामि बहु दोषतरम् वनम् ॥ २-२८-२५

25. **ta** = therefore; **te** = to you; **alam** = enough; **gatvaa** = went; **vanam** = to forest; **tava** = to you; **vanam** = forest; **na hi** = is not indeed; **kshhamam** = bearable; **vimR^ishan** = reflecting; **iha** = now; **pashyaami** = I perceive; **vanam** = forest; **bahudoshhataram** = as having too many disadvantages.

"Therefore, do away with the idea of your coming to the forest. Forest is not indeed bearable for you. Reflecting now, I perceive forest as having too many disadvantages."

[Verse Locator](#)

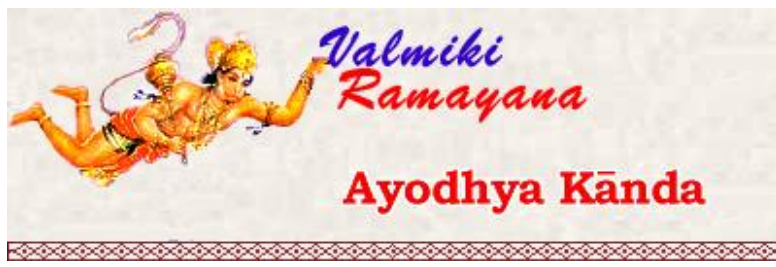
वनम् तु नेतुम् न कृता मतिस् तदा ।
बभूव रामेण यदा महात्मना ।
न तस्य सीता वचनम् चकार तत् ।
ततः अब्रवीद् रामम् इदम् सुदुःखिता ॥ २-२८-२६

26. **yadaa** = when; **raameNa** = by Rama; **mahaatmanaa** = the great souled; **matiH** = the mind; **na babhuuva** = was not; **kR^itaa** = set; **netum** = to take; **vanam** = to forest; **tadaa** = then; **suduHkhitaa** = the much aggrieved; **siitaa** = Sita; **nachakaara** = did not accept; **tasya** = his; **tat** = that; **vachanam** = word; **tataH** = afterwords; **abraviit** = spoke; **idam** = these words; **raamam** = to Rama.

As the great souled Rama did not agree to take her to the forest, the much aggrieved Sita spoke to Rama as follows:-

॥ इति अयोध्य कान्दे रामयने षाविंशः सर्गः ॥

Thus complets twenty eighth chapter of Ayodhya Kaanda of Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 29

Verses converted to UTF-8, Nov 09

Introduction

Seetha implores upon Rama to allow her to come to forests, and says that she heard through some foretellers that she has to live in forests for some time, when she was with her father's place. But Rama is not interested to make Seetha's life penurious in forests and once again tries to pacify her. He asks her to stay back at Ayodhya. For that Seetha laments to become lonely parted with her husband.

[Verse Locator](#)

एतत् तु वचनम् श्रुत्वा सीता रामस्य दुःखिता ।
प्रसक्त अश्रु मुखी मन्दम् इदम् वचनम् अब्रवीत् ॥ २-२९-१

1. siita = Seetha; shrutvaatu = heard; etat = these; vachanam = words; raamasya = of Rama; duHkhitaa = distressed; prasaktaashrumukhii = having the face wet with tears; abraviit = spoke; idam vachanam = these words; mandam = slowly.

Seetha was distressed to hear these words of Rama and spoke these words slowly, with her face with tears.

[Verse Locator](#)

ये त्वया कीर्तिता दोषा वने वस्तव्यताम् प्रति ।
गुणान् इति एव तान् विद्धि तव स्नेह पुरः कृतान् ॥ २-२९-२

2. viddhi = know; ye = which; doshhaaH = disadvantages; kiirtitaaH = mentioned; tvayaa = by you; vastavyataam prati = about dwelling; vane = in the forest; taan = those; guNaanityeva = to be advantages; tava sneha puraskR^itaan = if your affection is placed before them.

"know all those disadvantages you mentioned about dwelling in the forest become advantages to me, if your affection is placed before them."

[Verse Locator](#)

मृगाः सिम्हा गजाश्चैव शार्दूलाः शरभास्तथा ।
पक्षिणः सूमराश्चैव ये चान्ये वनचारिणः ॥ २-२९-३
अदृष्टपूर्वरूपत्वात्सर्वे ते तव राघव ।
रूपम् दृष्ट्वापसर्पेयुर्भये सर्वे हि बिभ्यति ॥ २-२९-४

3;4. raaghava = Oh; Rama! mR^igaaH = Antelopes; simhaaH = lions; gaNaashchaiva = elephants; shaarduulaaH = tigers; tathaa = and; sharabhaaH = sarabhas(a legendary animal with eight legs and said to be more powerful than the lion); pakshhiNaH = birds; sR^iimaraashchaiva = yaks; te sarve = all those; anye = others; ye = which; vanachaariNaH = roam in the forest; apasarpcyuH = run away; dR^ishhTvaiva = after

seeing; **ruupam** = your form; **tava adR^ishhTapuurva ruupatvaat** = since they have never seen your figure; before; **bhaye** = when there is cause for fear; **sarve** = all; **bibhyati hi** = would have indeed fear.

"Oh Rama! Antelopes, lions, elephants, tigers, sarabhas(legendary animal with eight legs), birds, yaks and all others which roam in the forest, run away after seeing your form, since they have never seen your figure before. When there is cause for fear, who would not have fear?"

[Verse Locator](#)

त्वया च सह गन्तव्यम् मया गुरु जन आज्ञया ।
त्वद् वियोगेन मे राम त्यक्तव्यम् इह जीवितम् ॥ २-२९-५

5. **raama** = Oh; **Rama! gurunanaaNjayaa** = as per the command of the elders; **mayaa cha** = I also; **gantavyam** = should go; **tvayaasaha** = along with you; **tvadviyogena** = by separation from you; **jiivitam** = life; **me** = to me; **tyaktavyam** = is to be abandoned; **iha** = here.

"Oh, Rama! As per the command of the elders, I also should go along with you. My life is to be abandoned here, if I were separated from you."

[Verse Locator](#)

न च माम् त्वत् समीपस्थम् अपि शक्नोति राघव ।
सुराणाम् ईश्वरः शक्रः प्रधर्षयितुम् ओजसा ॥ २-२९-६

6. **raaghava** = Oh; **Rama! shakraH api** = even Devendra; **iishvaraH** = who is the lord; **suraaNaam** = of celestials; **na shaknoti** = cannot; **ojasaa** = by his strength; **pradarshhiyitum** = over power; **maam** = me; **tvatsamiipasthaam** = who is in your vicinity.

"Oh Rama! Even Devendra the Lord of celestials, by his strength, cannot over power me, who is in your vicinity."

[Verse Locator](#)

पति हीना तु या नारी न सा शक्यति जीवितुम् ।
कामम् एवम् विधम् राम त्वया मम विदर्शितम् ॥ २-२९-७

7. **yaa naarii** = which woman; **patihiinaa** = is without husband; **saa** = she; **na shakshhyati** = should not be able; **jiivitum** = to live; **raama** = Oh; **Rama! kaamam** = verily; **evam vidham** = such a thing; **vidarshitam** = was taught; **mama** = to me; **tvayaa** = by you.

"Oh Rama! Verily such a thing was taught to me by you, that a woman disunited from her husband should not be able to survive."

[Verse Locator](#)

अथ च अपि महा प्राज्ञ ब्राह्मणानाम् मया श्रुतम् ।
पुरा पितृ गृहे सत्यम् वस्तव्यम् किल मे वने ॥ २-२९-८

8. **mahaa praaNja** = Oh; **the very wide man! atha chaapi** = besides; **puraa** = formerly; **pitR^igR^ihe** = in my father's house; **braahmaNaanaam** = brahmana's word; **shrutam** = was heard; **mayaa** = by me; **vastavyam kila** = to be stayed; **satyam** = really; **vane** = in forest; **me** = to me.

"Oh Rama, the very wise! Besides, formerly in my father's house it was heard by me from the month of brahmanas that I was destined to stay really in a forest."

[Verse Locator](#)

लक्षणिभ्यो द्विजातिभ्यः श्रुत्वा अहम् वचनम् गृहे ।

वन वास कृत उत्साहा नित्यम् एव महा बल ॥ २-२९-९

9. **mahaabala** = Oh; **man of great strength!** **aham** = I; **shrutvaa** = after hearing; **puraa** = formerly **vachanam** = the word; **dvijaatibhyaH** = from brahmanas; **lakshhaNibhyaH** = who can interpret marks on the body; **nityameva** = always; **vanavaasakR^itotsaahaa** = I was enthusiastic to live in a forest.

"Oh Rama the man of great strength! Ever since I heard this word from brahmanas who can interpret marks on the body, I was always eager to stay in a forest."

[Verse Locator](#)

आदेशो वन वासस्य प्राप्तव्यः स मया किल ।

सा त्वया सह तत्र अहम् यास्यामि प्रिय न अन्यथा ॥ २-२९-१०

10. **priya** = Oh; **Rama the beloved!** **saH aadeshaH** = that prediction; **vanavaasasya** = of dwelling in the forest **praaptavyaH kila** = is to be realised by me; **aham** = I **saa** = as such; **yaasyaami** = can go; **tatra** = to forest; **tvayaa saha** = along with you; **na** = not; **anyathaa** = otherwise.

"Oh, Rama the beloved! That prediction of dwelling in the forest is to be realised by me. I must accordingly accompany you to the forest, it cannot be otherwise."

[Verse Locator](#)

कृत आदेशा भविष्यामि गमिष्यामि सह त्वया ।

कालः च अयम् समुत्पन्नः सत्य वाग् भवतु द्विजः ॥ २-२९-११

11. **bhavishhyaami** = I shall become; **kR^itaadeshaa** = the one who has fulfilled brahmana's word; **gamishhyaami** = I shall come; **tvayaa saha** = along with you; **ayam** = this; **kaalashcha** = time also; **samntpannaH** = has come; **bhavatn dvijaH** = let brahmana become; **bhavatu dvijaH** = let brahmana become; **satyavaak** = true to his word.

"I shall be the one who has fulfilled the brahmana's word. I shall accompany you to the forest. The time has come for brahmana's words to come true."

[Verse Locator](#)

वन वासे हि जानामि दुःखानि बहुधा किल ।

प्राप्यन्ते नियतम् वीर पुरुषैः अकृत आत्मभिः ॥ २-२९-१२

12. **viira** = Oh; **valiant prince!** **abhijaanaami** = I know; **vanavaase** = that in the forest; **duHkhaani** = sufferings; **bahudhaakila** = are many indeed; **niyatam** = certainly; **praapyante** = be obtained; **purushhaiH** = by men; **akR^itaatmabhiH** = having unformed minds.

"Oh valiant prince! I know that in the forest, sufferings indeed are many and are invariably obtained by men having unformed minds."

[Verse Locator](#)

कन्यया च पितुर् गेहे वन वासः श्रुतः मया

भिक्षिण्याः साधु वृत्ताया मम मातुर् इह अग्रतः ॥ २-२९-१३

13. **mayaa** = by me; **kanyayaa** = who was unmarried girl; **pituH gehe** = in my father's horse; **vanavaasaH** = dwelling in a forest; **iha** = now; **shrutaH** = was heard; **bhikshhiNyaaH** = from a female medicant; **saadhuvR^ittaayaaH** = who was having good manners; **agvataH** = in the presence; **mama maatuH** = of my mother

"While I was an unmarried girl, the prediction about my dwelling the forest was heard by me in my father's house from a female mendicant having good manners, in the presence of my mother."

[Verse Locator](#)

प्रसादितः च वै पूर्वम् त्वम् वै बहु विधम् प्रभो ।
गमनम् वन वासस्य कान्क्षितम् हि सह त्वया ॥ २-२९-१४

14. **prabho** = Oh; **Lord!** **puurvam** = In the past; **tvam** = you; **prasaadiashcha vai** = have been pleased really; **bahutitham** = for many a time **vanavaasasya gamanam** = for the tour of a forest; **kaaNkshhitam hi** = as desire by me indeed; **tvayaa saha** = with you.

"Oh Lord! In the past, you have been really pleased for many a time to take me along with you indeed for the tour of a forest, as longed by me."

[Verse Locator](#)

कृत क्षणा अहम् भद्रम् ते गमनम् प्रति राघव ।
वन वासस्य शूरस्य चर्या हि मम रोचते ॥ २-२९-१५

15. **raaghava** = Oh; **Rama!** **bhadvam** = many all be well; **te** = with you! **aham** = I **kR^itakshhaNaa** = am waiting; **gamanam prati** = for a journey; **vanavaasasya** = of the forest; **charyaa** = a work-out; **shuurasya** = of adventurer; **rochate hi** = is really delightful **mama** = to me.

"Oh, Rama! May all be well with you! I am waiting for a journey to the forest. A work-out of adventurer is really delightful to me."

[Verse Locator](#)

शुद्ध आत्मन् प्रेम भावाद् हि भविष्यामि विकल्मषा ।
भर्तारम् अनुगच्छन्ती भर्ता हि मम दैवतम् ॥ २-२९-१६

16. **shuddhaatman** = Oh; **the pure-minded!** **prema bhaavaat hi** = by loving devotion; **anugachchhantii** = following; **bhartaaram** = you; the husband; **bhavishhyaami** = I shall become; **vikalmashhaa** = sinless; **mama** = to me; **bhartaa** = husband; **daivatam hi** = is supreme deity.

"Oh, the pure-minded! Following my husband with loving devotion, I shall become sin-less; for husband is the supreme deity to me."

[Verse Locator](#)

प्रेत्य भावे अपि कल्याणः समामः मे सह त्वया ।
श्रुतिर् हि श्रूयते पुण्या ब्राह्मणानाम् यशस्विनाम् ॥ २-२९-१७
इह लोके च पितृभिर् या स्त्री यस्य महा मते ।
अद्भिर् दत्ता स्वधर्मेण प्रेत्य भावे अपि तस्य सा ॥ २-२९-१८

17;18. **pretya bhaave.api** = even after death; **kalyaaNaH** = auspicious; **saNgamaH** = union; **me** = to me; **tvayaa saha** = with you; **puNyaa** = meritorious; **shrutiH** = words of Veda; **brahmaNaam** = by brahmanas; **shruuyate hi** = being heard indeed; **mahaamate** = Oh; **the great minded!** **yaa strii** = which woman; **iha loke** = in this world; **dattaa** = was given away; **yasya** = to who; **adbhiH** = with water; **pitR^ibhiH** = by her parents; **svadharmeNa** = according to the moral code; **tasya** = to him; **saa** = she(belongs) **pretya bhaave.api** = even after death.

"Even after my death, I shall stay united with you. On this subject, the meritorious words of brahmanas is being heard thus:- In this world, which woman was given away to whom by parents

with water according to the moral code binding on them, that woman belongs to him alone even after death.

[Verse Locator](#)

एवम् अस्मात् स्वकाम् नारीम् सुवृत्ताम् हि पति व्रताम् ।
न अभिरोचयसे नेतुम् त्वम् माम् केन इह हेतुना ॥ २-२९-१९

19. **kena hetunaa** = by what reason; **iha** = now; **tvam** = you; **naabhirochayase** = are not willing; **evam** = thus; **netum** = to take; **asmaat** = from this place; **maam** = me; **suvR^ittaam** = having good conduct; **pativrataam** = devoted to her husband; **svakaam naariim** = the woman belonging to you.

"By what reason now are you thus not willing to take me, the woman having good conduct, devoted to her husband and belonging to you, from this place?"

[Verse Locator](#)

भक्ताम् पति व्रताम् दीनाम् माम् समाम् सुख दुःखयोह ।
नेतुम् अर्हसि काकुत्स्थ समान सुख दुःखिनीम् ॥ २-२९-२०

20. **kaakutthsa** = Oh; **the seion of Kakustha!** **arhasi** = you ought to; **netum** = take; **maam** = me; **bhaktaam** = who is a devotee; **pativrataam** = devoted to husband; **diinaam** = who is distressed; **samaam** = who is equal; **sukhaduHkhayoH** = in pleasure and pain; **samaana sukhaduHkhaniim** = sharing in your joys and sorrows.

"Oh Rama, the seion of Kakutsa! You ought to take me, who is a devotee, so devoted to husband, who is distressed who feels alike in pleasure and pain and shares your joys and sorrows."

[Verse Locator](#)

यदि माम् दुःखिताम् एवम् वनम् नेतुम् न च इच्चसि ।
विषम् अग्निम् जलम् वा अहम् आस्थास्ये मृत्यु कारणात् ॥ २-२९-२१

21. **aasthaasye** = I shall take resort to; **vishham** = poison or; **agnim** = fire or; **jalamvaa** = water; **mR^ityukaaraNaat** = for dying; **nachaichchhasiyadi** = if you are not willing; **netum** = to take; **maam** = me; **duHkhitaam** = afflicted as I am; **evam** = as above.

"I shall take resort to poison or fire or water for dying, if you are not willing to take me, afflicted as I am, as above."

[Verse Locator](#)

एवम् बहु विधम् तम् सा याचते गमनम् प्रति ।
न अनुमेने महा बाहुस् ताम् नेतुम् विजनम् वनम् ॥ २-२९-२२

22. **saa** = she; **evam** = thus **yaachate** = requested; **tam** = him; **bahuvidham** = in many ways; **gamanam prati** = about setting out(to the forst) **mahaabaahuH** = Rama; the long armed; **naamnumane** = did not agree; **netum** = to take; **taam** = her; **vanam** = to forest; **vijanam** = which is a solitary place.

Eventhough she requested him in many ways about setting out to the forest, he did not agree to take her to the forest, which is a solitary place.

[Verse Locator](#)

एवम् उक्ता तु सा चिन्ताम् मैथिली समुपागता ।
स्नापयन्ती इव गाम् उष्णैः अश्रुभिर् नयन च्युतैः ॥ २-२९-२३

23. **saa maithili** = that Seetha; **uktaa** = who was spoken; **evam** = thus; **samupaagataa** = got; **chintaam** = anguish; **gaam** = with earth; **snaapayantiiva** = as though wet; **ushhNaiHashrubhiH** = by burning tears; **nayanachyntaiH** = trickling down from her eyes.

After hearing Rama's words, seetha was sorrowful, moistening with earth as it were with burning tears, trickling down her eyes.

[Verse Locator](#)

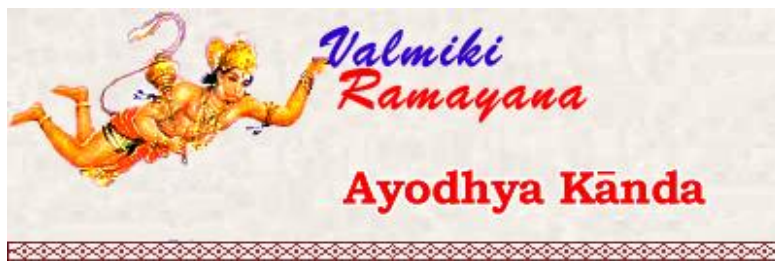
चिन्तयन्तीम् तथा ताम् तु निवर्तयितुम् आत्मवान् ।
ताम्रोष्ठीं स तदा सीताम् काकुत्स्थो बह्व् असान्त्वयत् ॥ २-२९-२४

24. **saH kakutthsaH** = that Rama; **aatmavaan** = the prudent man; **tadaa** = then; **asaantvayat** = pacified; **bahu** = in many ways; **nivartiyutum** = to avert; **taam siitaam** = that Seetha; **taamroshhThiim** = with red lips; **chintayantiim** = who was sorrowful; **tathaa** = as above.

Rama the prudent man then pacified in many ways, to avert that Seetha with red lips, who was sorrowful as above.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एकोन त्रिंशः सर्गः

Thus completes 29th chapter of Ayodhya Kanda in glorious Ramayana, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 30

Verses converted to UTF-8, Nov 09

Introduction

The persistence of Seetha continues to go along with Rama to forest. But Rama tried to pacify her telling that rendering service to elders staying back at home is advisable for ladies like Seetha, but in vain. Finally Rama had to yield to her prevail and accepts her to come along and asks her to give away her personal belongings to Brahmins in charity before they proceed.

[Verse Locator](#)

सान्त्व्यमाना तु रामेण मैथिली जनक आत्मजा ।
वन वास निमित्ताय भर्तारम् इदम् अब्रवीत् ॥ २-३०-१

1. **maithili** = Seetha; **janakaatmajaa** = daughter of Janaka; **saantvamaanaa** = being pacified; **raameNa** = by Rama; **vanavaasanimittaaya** = in the matter of living in the forest; **abraviit** = spoke; **idam** = these words; **bhartaaram** = to her husband.

Seetha daughter of Janaka being pacified by Rama in the matter of living in the forest, spoke the following words to her husband.

[Verse Locator](#)

सा तम् उत्तम सन्विग्ना सीता विपुल वक्षसम् ।
प्रणयाच् च अभिमानाच् च परिचिक्षेप राघवम् ॥ २-३०-२

2. **saasiita** = that Seetha; **tam** = distressed; **uttamasamvignaa** = highly agitated; **praNayaat** = from affection abhimaanaachcha = and pride; **parichikshhepa** = reproached; **raaghavam** = Rama; **vipula vakshhasam** = having a broad chest.

Distressed and highly agitated, the said Seetha reproached Rama having a broad chest, from affection and pride in the following words:-

[Verse Locator](#)

किम् त्वा अमन्यत वैदेहः पिता मे मिथिला अधिपः ।
राम जामातरम् प्राप्य स्त्रियम् पुरुष विग्रहम् ॥ २-३०-३

3. **raama** = Oh; Rama! **kim** = what; **mepitaa** = my father; **mithilaadhipaH** = the king of Mithila; **vaidehaH** = belonging to the country of Videha; **amanyata** = think of himself; **praapya** = having got; **jaamaataram** = as son-in-law; **tvam** = you; **striyam** = a woman; **purushhavigraham** = having form of a man.

"What my father, the king of Mithila belonging to the country of Videha, think of himself having got as so-in-law you, a woman having the form of a man?"

[Verse Locator](#)

अनृतम् बल लोको अयम् अज्ञानात् यद् हि वक्ष्यति ।
तेजो न अस्ति परम् रामे तपति इव दिवा करे ॥ २-३०-४

4. **bata** = what a pity! **ayam lokaH** = these people; **vakshhyati yadi** = if they tell; **ajJNaanaat** = by ignorance; **anR^itam** = the falsehood; **param** = excellent; **tejaH** = valour; **naasti** = is lacking; **raame** = in Rama; **divaakare iva** = as in a sun; **tapati** = which is blazing.

"It is a pity if these people of Ayodhya through ignorance tell the falsehood that excellent valour is lacking in Rama as in a blazing sun."

[Verse Locator](#)

किम् हि कृत्वा विषण्णः त्वम् कुतः वा भयम् अस्ति ते ।
यत् परित्यक्तु कामः त्वम् माम् अनन्य परायणाम् ॥ २-३०-५

5. **kihikR^itvaa** = for what reason; **tvam** = you; **vishhaNNaH** = are cast down? **kutaHvaa** = whence; **bhayam** = fear; **asti** = is there; **te** = to you; **parityaktukaamaH itityat** = for which you are willing to desert; **maam** = me; **ananya paraayaNaam** = for whom there is no other recourse.

"For what reason are you cast down or whence fear in you, for which you are willing to desert me, for whom there is no other recourse."

[Verse Locator](#)

द्युमत्सेन सुतम् वीर सत्यवन्तम् अनुव्रताम् ।
सावित्रीम् इव माम् विद्धि त्वम् आत्म वश वर्तिनीम् ॥ २-३०-६

6. **viira** = Oh; **brave man!** **viddhi** = know; **maam** = me; **aatmavashavartiniim** = to be as dependent on your will; **savitriimiva** = as Savitri; **anuvrataam** = who was devoted to; **satyavantam** = Satyavan; **dyumatsenasutan** = son of Dyumatsena.

"Oh, Brave man! Know me to be as dependent on your will as Savitri who was devoted to Satyavan the son of Dyumatsena."

[Verse Locator](#)

न तु अहम् मनसा अपि अन्यम् द्रष्टा अस्मि त्वद् ऋते अनघ ।
त्वया राघव गच्चेयम् यथा अन्या कुल पांसनी ॥ २-३०-७

7. **raaghava** = Rama; **anagha** = the faultless man! **aham** = I; **na drashhTaasmi** = will not see; **manasaapi** = even in thought; **anyam** = anyone; **tvadR^ite** = except you; **anyaayathaa** = as any other woman; **kulapaamsanii** = bringing disrepute to her family would! **gachchheyam** = I shall go; **tvayaa** = along with you.

"Rama, the faultless man! I will not see, even in thought, anyone except you as any other woman bringing disrepute to her family would! I shall accompany you to the forest."

[Verse Locator](#)

स्वयम् तु भार्याम् कौमारीम् चिरम् अध्युषिताम् सतीम् ।
शैलूषैव माम् राम परेभ्यो दातुम् इच्चसि ॥ २-३०-८

8. **raama** = Oh; **Rama!** **kaumaariim** = I am a young girl; **adhyushhitaam** = lived; **chiram** = for a long time; **satiim** = a chaste woman; **bhaaryaam** = and a wife; **ichchhasi** = you intend; **daatum** = to deliver; **parebhyaH** = to others; **maam** = me; **shailuushhaH iva** = like an actor; **svayam** = by your own will.

"Oh, Rama! I am a young girl, lived for a long time with you, a chaste woman and your wife. How would you like an actor intend to deliver me to oehrs by your own will?"

[Verse Locator](#)

यस्य पथ्यम् च रामात्थ यस्य चार्थेऽवरुध्यसे ।

त्वम् तस्य भव वश्यश्च विधेयश्छ सदानघ॥ २-३०-९

9. **raama** = Oh; Rama; **anagha** = the sinless one! bhava = be; **tvam** = you; **sadaa** = always; **vashyaH cha** = dutiful and; **vidhayaH cha** = obedient; **tasya** = to him; **yasya** = whom; **aatha** = you speak; **pathyam** = of welfare; **yasyachaarthe** = for whose sake; **avarudhyase** = I am beikept back.

"Oh, Rama the sinless one! Be you always dutiful and obedient to him, whom you speak of welfare, for whose sake I am being kept back.(But it is improper to ask me to stay obedient to him)."

[Verse Locator](#)

स माम् अनादाय वनम् न त्वम् प्रस्थातुम् अर्हसि ।

तपो वा यदि वा अरण्यम् स्वर्गो वा स्यात् सह त्वया ॥ २-३०-१०

10. **naarhasi** = It is not proper; **saH tvam** = for you as such; **prasthaatum** = to set out; **vanam** = to the forest; **anaadaaya** = without taking; **maam** = me; **tapovaa** = even austerities; **yadivaa** = or; **araNyam** = forest; **svargovaa** = or even heaven; **me** = to me; **tvayaa saha** = along with you only.

"It is not proper for you as such to set out to the forest without taking me. Any term of austerities or forest or even heaven, let it be to me with you only."

[Verse Locator](#)

न च मे भविता तत्र कश्चित् पथि परिश्रमः ।

पृष्ठतः तव गच्चन्त्या विहार शयनेष्च् अपि ॥ २-३०-११

11. **me** = to me; **gachchhantyaH** = who is going; **pR^ishhThataH** = behind; **tava** = you; **tatra** = there; **na bhavita** = will be no; **parishramaH** = fatigue; **kashchit** = whatsoever; **pathi** = in the path; **vitaarashayaneshhviva** = as in a place of recreation or sleep.

"To me, who follow you behind, there will be no tiresomeness. I shall remain in the path without any fatigue, as remaining in a place of recreation or as in a sleep.

[Verse Locator](#)

कुश काश शर इषीका ये च कण्टकिनो द्रुमाः ।

तूल अजिन सम स्पर्शा मार्गे मम सह त्वया ॥ २-३०-१२

12. **maarge** = while in the path; **tvayaasaha** = with you; **kushakaasha shareshhiikaaH** = blades of kusha grass; shrubs by the name of Kasa; reeds and rushes; **yedrumaaH cha** = which plants; **kaNtakina** = with prickles; **tulaajina sama sparshaaH** = will touch like heap of cotton or soft deerskin.

"While walking with you, blades of kusha grass, shrubs by the name of kaasa, reeds and rushes and plants with prickles which fall in the path will touch my soles like a heap of cotton or soft deerskin."

[Verse Locator](#)

महा वात समुद्धूतम् यन् माम् अवकरिष्यति ।
रजो रमण तन् मन्ये पर अर्धम् इव चन्दनम् ॥ २-३०-१३

13. ramaNa = Oh; beloved! yat = which; rajaH = dust; mahaavaata samuddhuutam = hurled by a strong wind; avakarishhyati = will cover; maam = me; manye = I reckon; tat = it; chandanam iva = as sandal dust; paraarthyam = of highest blessing.

"Oh, beloved! I shall reckon the dust raised by the strongest wind that will cover my body as sandal dust of highest advantage."

[Verse Locator](#)

शाद्वलेषु यद् आसिष्ये वन अन्ते वन गोरचा ।
कुथा आस्तरण तल्पेषु किम् स्यात् सुखतरम् ततः ॥ २-३०-१४

14. syaatkim = Is it; sukhataram = more comfortable; kuthaastaraNa talpeshhu = on beds covered with carpets; tataH = than; yathaa = as like; shishye = lying; shaadvaleshu = on green grass; vanaante = in the midst of a forest; vanagocharaa = while dwelling in the forest.

"While dwelling in the forest, in its midst, I shall lie down on green grass. Will lying in beds with carpets be more comfortable than that?"

[Verse Locator](#)

पत्रम् मूलम् फलम् यत् त्वम् अल्पम् वा यदि वा बहु ।
दास्यसि स्वयम् आहत्य तन् मे अमृत रस उपमम् ॥ २-३०-१५

15. yat = which; patram = leaf; muulam = tuber; phalam = fruit; alpam vaa = either a little; yadivaa = or; bahu = abundant; aahR^itya = brought; daasyasi = given by; tvam = you; svayam = yourself; tat = that; bhavet = will be; amR^itarasopamam = like nectar; me = to me.

"Leaves, tubers and fruits either a little or abundant in quantity brought and given by you yourself will be like nectar to me."

[Verse Locator](#)

न मातुर् न पितुस् तत्र स्मरिष्यामि न वेश्मनः ।
आर्तवानि उपभुञ्जाना पुष्पाणि च फलानि च ॥ २-३०-१६

16. upabhuNjaanaa = enjoying; pushhpaaNi = the flowers; phalaanicha = and fruits; aartavaani = belonging to various seasons; tatra = there; na smarishhyaani = I shall neither recollect; maatuH = my mother; pituHna = nor my father; na = nor; veshmanaH = my home.

"Enjoying the flowers and fruits belonging to various seasons there, I shall neither recollect my mother nor father nor my home."

[Verse Locator](#)

न च तत्र गतः किञ्चित् द्रष्टुम् अर्हसि विप्रियम् ।
मत् कृते न च ते शोको न भविष्यामि दुर्भरा ॥ २-३०-१७

17. tataH = hence; naarhasi = you are not justified drashhTum = to see; kimchit = anything; vipriyam = unpleasant; tatra = there; natkR^ite = because of me; na = no; shokaH = annoyance; te = to you; na bhavishhyaami = I will not be; durbharaa = difficult to be maintained.

"Hence, you are not justified to see anything unpleasant there. There will be no annoyance to you because of me. I will not be difficult to be maintained."

[Verse Locator](#)

यः त्वया सह स स्वर्गो निरयो यः त्वया विना ।
इति जानन् पराम् प्रीतिम् गच्च राम मया सह ॥ २-३०-१८

18. yaH = which companionship; tvayaasaha = with you; saH = that(itself is) svargaH = heaven; tvayaa vinaa = without you; nirayaH = hell; jaanan = by knowing; iti = thus; rama = Oh; Rama; gachchha = obtain; paraam- great; priitim = joy; mayaasaha = with me.

"Your companionship will be a heaven to me. Without you, it will be a hell. Oh, Rama! By knowing thus my great love, obtain supreme joy with me."

[Verse Locator](#)

अथ माम् एवम् अव्यग्राम् वनम् न एव नयिष्यसि ।
विषम् अद्य एव पास्यामि मा विशम् द्विषताम् वशम् ॥ २-३०-१९

19. atha = on the contrary; naiva nayishhyasiyadi = if you do not take; maam = me; avyagraam = who is not alarmed; evam = as such; vanam = of the forest; paasyaami = I shall drink; vishham = poison; adyaiva = now itself; maagamam = I shall not bow to the will; dvishhataam = of the enemies.

"On the contrary, if you do not take me, who is not alarmed of the forest as such, I shall drink poison now itself. But on no account would I bow to the enemies."

[Verse Locator](#)

पश्चात् अपि हि दुःखेन मम न एव अस्ति जीवितम् ।
उज्झितायाः त्वया नाथ तदा एव मरणम् वरम् ॥ २-३०-२०

20. naatha = Oh; Lord! mam = to me; ujjhitaayaaH = abandoned; tvayaa = by you; duHkhana = because of grief; jiivitam = life; naivaasti = will not be there; pashchaadapi = even afterwards; maraNam = death; varam = is better; tadaiva = at the time of your relinquishment itself.

"Oh, Lord! As a result of grief I will not going to live even afterwards when abandoned by you. Death is therefore better at the time of your relinquishment itself."

[Verse Locator](#)

इदम् हि सहितुम् शोकम् मुहूर्तम् अपि न उत्सहे ।
किम् पुनर् दश वर्षाणि त्रीणि च एकम् च दुःखिता ॥ २-३०-२१

21. notsahe = I do not agree; sahitum = to bear; imam = this; shokam = grief; muhuurtamapi = even for a moment; kimpunaH = why again; dashatriiNiekamcha = fourteen(ten; three and one) varshhaaNi = years; duHkhitaa = in misery.

"I cannot bear this grief even for a moment, why again fourteen years in misery."

[Verse Locator](#)

इति सा शोक सन्तप्ता विलप्य करुणम् बहु ।
चुक्रोश पतिम् आयस्ता भृशम् आलिन्य सस्वरम् ॥ २-३०-२२

22. saa = that Seetha; shokasantaptaa = burnt by grief; aayastaa = having exerted; vilapya = lamented; bahu = much; karuNam = in pity; aaliNgya = embraced; patim = the husband; chukrosha = cried; bhR^isham = a lot; sasvaram = with loud voice.

Seetha, burnt by grief, having got exerted, lamented much piteously, embraced her husband and cried a lot with loud voice.

[Verse Locator](#)

सा विद्धा बहुभिर् वाक्यैः दिग्धैः इव गज अङ्गना ।
चिर सन्मियतम् बाष्पम् मुमोच अग्निम् इव अरणिः ॥ २-३०-२३

23. viddhaa = pierced; bahubhiH = by many; vaakyaiH = words; saa = she; gajaaNganaa iva = like a female elephant; dighaiH = by poisoned arrows; bhaashhpam = tears; chirasanniyatam = which were held back for long; mumocha = were shed; agrimiva = like fire; araNiH = by piece of wood(through attrition with another)

persecuted with many homilies like a female elephant pierced with poisoned arrows, she shed tears that had long been held back even as a piece of wood would emit fire(throught attrition with another)

[Verse Locator](#)

तस्याः स्फटिक सम्काशम् वारि सप्ताप सम्भवम् ।
नेत्राभ्याम् परिसुस्नाव पङ्कजाभ्याम् इव उदकम् ॥ २-३०-२४

24. spatika sankasham = crystal-like; vaari = water; parisusraava = oozed; netraabhyaam = from eyes; tasyaaH = of her; santaapa sambharam = by meeting sorrow; udakamiva = like water; paNkajaabhyaam = from two lotus flowers.

Crystal-like tears woozed from her eyes because of grief, like water-drops from two lotus flowers.

[Verse Locator](#)

तच्चैवामलचन्द्रभम् मुखमायतलोचनम् ।
पर्यशुष्यत बाष्पेण जलोद्धृतमिवामुबुजम् ॥ २-३०-२५

25. tat = that; mukhamchaiva = face too; amalachandraabham = with shining brilliance of the moon; aayatalochanam = having longish eyes; paryashushhyata = withered; bhaashhpNa = with tears; ambujamiva = like lotus; jaloddhR^itam = pulled out from water.

Her face with shining brilliance of the moon and having longish eyes, withered with tears as a lotus flower pulled out from water.

[Verse Locator](#)

ताम् परिष्वज्य बाहुभ्याम् विसम्भ्राम् इव दुःखिताम् ।
उवाच वचनम् रामः परिविश्वासयंस् तदा ॥ २-३०-२६

26. tadaa = then; raamaH = Rama; parishhvajya = embraced; taam = her; baahubhyaam = with arms; duHkhitaam = who was depressed; visaMjJNaami = and had fainted; uvaacha = spoke; vachanam = the words; parivishvaasayan = fully reassuring.

Then Rama embraced her, with arms, who was depressed and had fainted as it were, spoke the following words, fully reassuring her.

[Verse Locator](#)

न देवि तव दुःखेन स्वर्गम् अपि अभिरोचये ।
न हि मे अस्ति भयम् किञ्चित् स्वयम्भोर् इव सर्वतः ॥ २-३०-२७

27. devi = Oh; queen! na abhirochaye = I do not like; svargamapi = even heaven; tava duHkhena = by your sorrow; svayambhoriva = like to the god of Brahma; me = to me; naasti hi = there is indeed no; bhayam = fear; kimchit = whatsoever.

"Oh, queen! I do not relish even heaven while you are in grief. There is indeed no fear whatsoever to me, like the god of Brahma."

[Verse Locator](#)

तव सर्वम् अभिप्रायम् अविज्ञाय शुभ आनने ।
वासम् न रोचये अरण्ये शक्तिमान् अपि रक्षणे ॥ २-३०-२८

28. shubhaanane = Oh; Seetha with the auspicious face! shaktimaanapi = eventhough I am able; rakshhaNe = to protect; avijJNaaya = without knowing; tava = your; abhipraayam = opinion; sarvam = in entirety; na rochaye = I do not like; vaasam = your dwelling; araNYe = in the forest.

"Oh, Seetha with the auspicious face! Eventhough I am able to protect you, without knowing your entire opinion, I do not like to take you to the forest."

[Verse Locator](#)

यत् सृष्टा असि मया सार्धम् वन वासाय मैथिलि ।
न विहातुम् मया शक्या कीर्तिर् आत्मवता यथा ॥ २-३०-२९

29. maithili = Oh; Seeta! yat = for what reason; sR^ishhTaasi = you are created; vanavaasaaya = for dwelling in the forest; mayaa saartham = along with me;(for that reason) na shakya = you cannot be; vihaatum = left behind; mayaa = by me; kiirtiryathaa = like honour; aatmavataa = by a man of self-regard.

"Oh, Seetha! it appears that you are created indeed for dwelling in the forest with me. Hence, you cannot be left behind by me, like the honour by a man of self-regard."

[Verse Locator](#)

धर्मः तु गज नास ऊरु सद्भिर् आचरितः पुरा ।
तम् च अहम् अनुवर्ते अद्य यथा सूर्यम् सुवर्चला ॥ २-३०-३०

30. gajanaasoru = Oh; Seetha; with thighs like posteriors of elephant! puraa = earlier; dharmaH = righteousness(like fulfilling father's command); aacharitaH = was practised; sadbhiH = by good men; adya = now; aham = I; anuvarte = shall follow; tam = that righteousness; suuryam yathaa = like the sun; suvarchalaa = by suvarchala(wife of the sun).

"Oh Seetha, with thighs like the posteriors of an elephant! Earlier, righteousness (like fulfilling the father's command) was practised by good men. Now, I shall follow that righteousness, like Suvarchala(wife of the sun) following the sun."

[Verse Locator](#)

न खल्वहम् न गच्छेयम् वनम् जनकनन्दिनि ।
वचनम् तन्नयति माम् पितुः सत्योपबृंहितम् ॥ २-३०-३१

31. janakanandini = Oh; Seetha! aham = I; nakhalunagachchheyam = cannot desist from not going; vanam = to forest; tatvachaH = that word; pituH = of my father; satyopabR^imhitam = made strong by his truthfulness; nayati = is taking; maam = me.

"Oh, Seetha! I cannot desist from not going to forest. That word, of my father, made strong by his truthfulness is taking me to the forest."

[Verse Locator](#)

एष धर्मः तु सुश्रोणि पितुर् मातुः च वश्यता ।

अतः च आज्ञाम् व्यतिक्रम्य न अहम् जीवितुम् उत्सहे ॥ २-३०-३२

32. **sushroNi** = Oh; **comely lady!** **vashyataa** = being obedient; **putuH** = to father; **maatushcha** = and mother; **eshhaH** = this is ; **dharmastu** = sacred duty; **atashcha** = that is why; **aham** = I na utsahe = do not wish; **jiivitum** = to survive; **vyatikramya** = in violation of tam = that duty.

"Oh, comely lady! Being obedient to father and mother is one's sacred duty. That is why, I do not wish to survive, in violation of that duty."

[Verse Locator](#)

अस्वाधीनम् कथम् दैवम् प्रकारैरभिराध्यते ।

स्वाधीनम् समतिक्रम्य मातरम् पितरम् गुरुम् ॥ २-३०-३३

33. **samatikramya** = by neglecting; **maataram** = mother; **pitaram** = father; **gurum** = teacher; **svaadhiinam** = who are at one's disposal; **katham** = how; **daivam** = god; **asvaadhiinam** = who is not one's disposal; **abhiraadhyate** = can be worshipped; **prakaaraiH** = by various modes?

"Mother, father and teacher are at our own disposal. By neglecting them as such, how can we worship god, who is not at our disposal, by various modes?"

[Verse Locator](#)

यत्त्रयम् तत्त्रयो लोकाः पवित्रम् तत्समम् भुवि ।

नान्यदस्ति शुभापाङ्गे तेनेदमभिराध्यते ॥ २-३०-३४

34. **shubhaapaaNge** = Oh; **lady with enchanting glances!** **yat** = which trayam = tinity (of mother; father and teacher) is there; **tat** = that is ; **trayaH lokaaH** = the world-triad; **naasti** = there is none; **anyat** = other; **loke** = in the world; **tatsamam** = equal to it; **tena** = hence; **idam** = this; **abhiraadhyate** = is being worshipped.

"Oh, lady with enchanting glances! The triad of mother, father and teacher is the world-triad. There is none other in the world equal to it. Hence, this triad is worthy of worship."

[Verse Locator](#)

न सत्यम् दानमानौ वा न यज्ञाश्चाप्तदक्षिणाः ।

तथा बलकराः सीते यथा सेवा पितुर्मता ॥ २-३०-३५

35. **siite** = Oh; **Seetha!** **yathaa** = In which manner; **sevaa** = service; **pituh** = to father; **mataa** = is regarded; **tathaa** = in that manner; **satyam** = truth; **na** = is not; **yajjNaaHcha** = even sacrificial rites; **aaptadakshhiNaaH** = where presents are received by officiating priest; **balakaraaH na** = are not strengthening.

"Oh, Seetha! In which manner service to father is regarded as strengthening, in the same manner truth or sacrificial rites where presents are received by officiating priest are not strengthening."

[Verse Locator](#)

स्वर्गो धनम् वा धान्यम् वा विद्याः पुत्राः सुखानि च ।

गुरुवृत्त्यनुरोधेन न किञ्चित्\dapi दुर्लभम् ॥ २-३०-३६

36. **guruV^R^ittyuanurodhena** = by compliance with the wishes of one's elders; **svargaH** = heavenly bliss; **dhanamvaa** = or riches; **dhaanyamvaa** = foodgrains; **vidyaaH** = or learning;

putraaH- sons; **sukhaanicha** = and amenities of life; **na** = nothing; **kimchidapi** = whatsoever; **durlabham** = is hard to obtain.

"By compliance with the wishes of one's elders, heavenly bliss or riches, foodgrains or leaving, sons or amenities of life - nothing whatsoever is hard to obtain."

[Verse Locator](#)

देवगन्धर्वगोलोकान् ब्रह्मलोकम् तथापरान् ।
प्राप्नुवन्ति महात्मानो मातापितृपरायणाः ॥ २-३०-३७

37. **mahaatmanaH** = high souled men; **maataapitR^iparaayaNaaH** = wholly devoted to their mother and father; **praapnuvanti** = obtain; **deva gandharva golokaan** = the regions of gods and the gandharvas; and **goloka** (highest heaven abiding in cows and presided over by Sri Radha and Sri Krishna the first couple) **brahma loka**; = the seventh heaven presided by Brahma (creator) **tathaa** = and; **aparan** = other regions.

"High souled men, wholly devoted to their parents obtain the regions of gods and the gandharvas, the seventh heaven presided the gandharvas, the seventh heaven presided by Brahma (the creator) and Goloka (the highest heaven abiding in cows and presided over by Sri Radha and Sri Krishna the first couple).

[Verse Locator](#)

स माम् पिता यथा शास्ति सत्य धर्म पथे स्थितः ।
तथा वर्तितुम् इच्छामि स हि धर्मः सनातनः ॥ २-३०-३८

38. **ichchhaami** = i desire; **vartitum** = to obey; **tathaa** = in the same manner; **yathaa** = as to how; **saH pitaa** = such a father; **sthitaH** = abiding; **satyadharma pathe** = in truthful and rightful way; **shaasti** = commands; **maam** = me; **saH** = that itself; **dharmaH hi** = is indeed righteousness; **sanaatanaH** = which is eternal.

"I desire to obey in the same manner as to how my father, abiding in truthfulness and virtue, commands me. That itself is indeed the law of morality, which is eternal."

[Verse Locator](#)

मम सन्ना मतिः सीते त्वाम् नेतुम् दण्डकावनम् ।
वसिष्ठामीति सात्वम् मामनुयातुम् सुनिश्चिता ॥ २-३०-३९

39. **siite** Oh; **Seetha! mama** = my; **matiH** = mind; **sannaa** = was depressed; **netum** = to take; **tvaam-** you; **daNdakaa vanam** = to the forest of Dandaka; **saa tvam** = you as such; **iti** = stating that; **vasishhyaami** = you would reside in the forest; **sunishchitaa** = well-determined; **amyaatum** = to follow; **maam** = me.

"Oh, Seetha! My mind was depressed to take you to the forest of Dandaka. But you are saying that you will reside in the forest, duly determined to follow me."

[Verse Locator](#)

सा हि दिष्टानवद्याङ्गी वनाय वदिरक्षणे ।
अनुगच्छस्व माम् भीरु सह धर्म चरी भव ॥ २-३०-४०

40. **madirekshhaNe** = Oh; mistress with fascinating eyes; **anavadyaaNgii** = and flawless limbs! **saa** = since you; **dishhTaa** = were allowed; **vanaaya** = to come to forest; **anugachchhasva** = follow; **maam** = me; **bhiiru** = Oh Seetha; **the timid lady! bhava** = become; **shadharmacharii** = a help-mate.

"Oh, mistress with fascinating eyes and flawless limbs! Since you were allowed to come to forest, Oh Seetha the timid lady, follow me and become my help-mate."

सर्वथा सदृशम् सीते मम स्वस्य कुलस्य च ।
व्यवसायमनुक्रान्ता कान्ते त्वमतिशोभनम् ॥ २-३०-४१

41. siite = Oh; Seetha; kaante = the beautiful! tvam = you; anukraantaa = followed; atishobhanam = very auspicious; vyavasayam = resolve; sadR^isham = suitable; sarvathaa = in all ways; mama = to me; svasya kulasyacha = and to your race.

"Oh, Seetha the beautiful! You adopted very auspicious resolve, suitable in all ways to me and to your race."

[Verse Locator](#)

आरभस्व शुभश्रोणि वनवासक्षमाः क्रियाः ।
नेदानीम् त्वदृते सीते स्वर्गोऽपि मम रोचते ॥ २-३०-४२

42. shubhashroNi = Oh lady; with charming hip and loins! idaaniim = now itself; aarbhasva = begin with; driyaaH = the duties; vanavaasakshhamaaH = appropriate for living in exile; siite = Oh; Seetha! svargo.api = even heaven; na rochate = is not a liking; mama = to me; tvadR^ite = without you.

"Oh, lady with charming hip and loins! Now itself, begin with duties appropriate for living in exile. Oh, Seetha! Even a heaven is not a liking to me without your presence."

[Verse Locator](#)

ब्राह्मणेभ्यः च रत्नानि भिक्षुकेभ्यः च भोजनम् ।
देहि च आशंसमानेभ्यः सन्त्वरस्व च माचिरम् ॥ २-३०-४३

43. dehi = give; ratnaanicha = valnable gifts; braahmaNebhyaH = to Brahmanas; bhojanamcha = and good; bhikshhukebhyaH = to mendicants; santvarasvacha = be very quick; maa = do not; chiram = delay.

"Give valuable gifts to Brahmanas and food to mendicants. Be very quick. Do not delay."

[Verse Locator](#)

भूषणानि महार्हाणि वरवस्त्राणि यानि च ।
रमणीयाश्च ये केचित्क्रीडार्थाश्चापुयुपस्कराः ॥ २-३०-४४
शयनीयानि यानानि मम चान्यानि यानि च ।
देहि स्वभृत्यवर्गस्य ब्राह्मणानामनन्तरम् ॥ २-३०-४५

44;45. dehi = give; svabhR^ityavargasya = to the various classes of your dependents; yaani = whatever; mahaarhaaNi = fine articles of wearing apparel; upaskaraaH = gadgets; kriidaarthaaH = used for sports; mama = my; shayanaani = couches; yaanaani = conveyances; anyaani = other; yaanicha = articles left; anantaram = after; brahmaNaanaam = satisfying brahmanas.

"Give to the various classes of your dependents whatever costly ornaments, beautiful and fine articles of wearing apparel, gadgets used for sports, my couches, conveyances and other articles left after satisfying brahmanas."

[Verse Locator](#)

अनुकूलम् तु सा भर्तुर् ज्ञात्वा गमनम् आत्मनः ।
क्षिप्रम् प्रमुदिता देवी दातुम् एव उपचक्रमे ॥ २-३०-४६

46. **saa devii** = Seetha; the divine lady; **pramuditaa** = elated; **jjNaatvaa** = to know; **aatmanaH** = her; **gamanam** = departure; **anukuulam** = acceptable; **bhartuH** = to her husband; **kshhipram** = quickly; **upachakrame** = se about; **daatumeva** = making gifts.

Seetha the divine lady, elated to know her departure acceptable to her husband, quickly set about, making gifts.

[Verse Locator](#)

ततः प्रहृष्टा परिपूर्ण मानसा ।
यशस्विनी भर्तुर् अवेक्ष्य भाषितम् ।
धनानि रत्नानि च दातुम् अन्गना ।
प्रचक्रमे धर्मभृताम् मनस्विनी ॥ २-३०-४७

47. **tataH** = thereafter; **yashashivinii** = the illustrious; **manssvinii** = and the pure minded; **aNganaa** = lady; **avekshhya** = hearing; **bhaashhitam** = the speech; **bhartuH** = of her husband; **prahR^ishhTaa** = and delighted; **pratipuurNamaanasaa** = feeling reassured; **prachakrame** = started in mind; **daatum** = giving; **dhanaani** = riches; **ratnaanicha** = and valuable gifts; **dharma bhR^itaam** = to virtuous souls.

Thereafter, the illustrious and pure-minded lady, becoming delighted on hearing the speech of her husband, started giving riches and valuable gifts to virtuous souls.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे त्रिंशः सर्गः

Thus completes 30th chapter in the Ayodhya kanda of the glorious Ramayayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 31 Verses converted to UTF-8, Nov 09

Introduction

Overhearing the conversation of Rama and Seetha, Lakshmana who came there earlier enters into dialogue with his brother, insisting that he too shall accompany Rama and Seetha to forests. Rama tries to persuade him to stay back, in vain. Then Rama had to agree to Lakshmana's insistence and asks him to fetch the divine bows, arrows and swords given by gods in the Vedic-ritual of Seetha's father, namely King Janaka.

[Verse Locator](#)

एवम् श्रुत्वा तु सम्वादम् लक्ष्मणः पूर्वमागतः ।
बाष्पपर्याकुलमुखः शोकम् सोढुमशक्नुवन् ॥ २-३१-१
स भ्रातुश्चरणौ गाढम् निपीड्य रघुनन्दनः ।
सीतामुवाचातिशयशाम् राघवम् च महाव्रतम् ॥ २-३१-२

1;2. lakshhmanah = Lakshmana; aagataH = who came there; puurvam = earlier; shrutvaa = heard; samvaadam = the conversation; evam = thus; bhaashhpa paryaakulekshhanaH = having his eyes filled with tears; ashaknuvan = being unable; sodhum = to bear; shokam = the anguish; saH = that; raghunandanaH = Lakshmana; nipiidya = pressed; charaNau = the feet; bhraatuH = of his brother; gaadham = firmly; uvaacha = spoke; raaghavamcha = to Rama; mahaavratam = performing a great vow; siitaam = and to Seetha; atiyashaam = of great honour.

Lakshmana who came there earlier, heard the conversation of Seetha and Rama, having his eyes glut with tears, being unable to bear the anguish, tightly pressed the feet of his bother and spoke (as flows) to Rama who was performing a great vow and to Seetha who enjoyed great honour.

[Verse Locator](#)

यदि गन्तुम् कृता बुद्धिर्वनम् मृगगजायुतम् ।
अहम् त्वानुगमिष्यामि वनमद्रे धनुर्धरः ॥ २-३१-३

3. buddhiH kR^itaayadi = If decision was made; gantum = to go; vanam = to forest; mR^igagajaayutam = filled with antelopes and elephants; aham = I; dhanurdharaH = wearing the bow; agre = in front; anugamishhyaami = shall accompany; tvaa = your; vanam = to forest.

"If you decided to go to the forest filled with antelopes and elephants, I, in front wearing the bow, shall accompany you to the forest."

[Verse Locator](#)

मया समेतोऽरण्यानि बहूनि विचरिष्यसि ।
पक्षिभिर्मृगयूथैश्च सम्पुष्टानि समन्ततः ॥ २-३१-४

4. sametaH = together; mayaa = with me; vicharishhyasi = you will travel; bahuuni araNyaani = in many forests; samghushhTaani = resonant; samastataH = of all; pakshhibhiH = birds; mR^igayoothaiH = and troops of wild animals.

"Together with me, you will travel in the various forests, resonant with sounds of birds and herds of wild animals."

[Verse Locator](#)

न देवलोकाक्रमणम् नामरत्वमहम् वृणे ।
ऐश्वर्यम् वापि लोकानाम् कामये न त्वया विना ॥ २-३१-५

5. tvayaa vinaa = without you; aham = I; navR^iNe = do not want; devalokakramaNam = ascendancy to heaven; na = nor desiring; amaratvam = immortality; na kaamaye = now wishing; aishvaryam vaapi = even sovereignty; lokaanaam = over the globes.

"Without you, I do not want ascendancy to heaven now do I desire immortality now do I wish for sovereignty over the globes."

[Verse Locator](#)

एवम् ब्रुवाणः सौमित्रिर्विनवासाय निश्चितः ।
रामेण बहुभिः सान्वैर्निषिद्धः पुनरब्रवीत् ॥ २-३१-६

6. saumitriH = Lakshmana; bruvaaNaH = who was speaking; evam = thus; nishchitaH = determined; vanavaasaaya = to dwell in the forest; nishhiddhaH = was forbidden; raameNa = by Rama; bahubhiH saantvaiH = through many pacifying words; punaH = again; abraviit = spoke.

Lakshmana who was speaking in favour of coming to the forest, was forbidden by Rama through many of his pacifying words. After hearing them, Lakshmana again spoke as follows:

[Verse Locator](#)

अनुज्ञातश्च भवता पूर्वमेव यदस्म्यहम् ।
किमिदानीम् पुनरिदम् क्रियते मे निवारणम् ॥ २-३१-७

7. aham = I; asmiyat = am indeed; anujNaataH = permitted; bhavataa = by you; puurvameva = even earlier; idaaniim = now; kim = why; punaH = again; idam = this; nivaaraNam = hindrance; kriyate = is being done?

"I was indeed permitted by you earlier. How is it that you are prohibiting me now?"

[Verse Locator](#)

यदर्थम् प्रतिषेधो मे क्रियते गन्तुमिच्छतः ।
एतदिच्छामि विज्ञातुम् संशयो हि ममानघ ॥ २-३१-८

8. anagha = Oh; the faultless man! ichchhaami = I desire; vijNaatum = to know; yadartham = for what reason; pratishhedhaH = prohibition; kriyate = is done; etat = at this time; me = for me; ichhataH = who is willing; gautum = to go; samshayaH hi = there is indeed doubt; me = in me.

"Oh, the faultless man! I desire to know the reason for prohibiting me, who is indeed willing to come to the forest, because there is doubt in my mind."

ततः अब्रवीन् महा तेजा रामः लक्ष्मणम् अग्रतः ।

स्थितम् प्राग् गामिनम् वीरम् याचमानम् कृत अञ्जलिम् ॥ २-३१-९

9. tataH = thenafter; raamaH = Rama; mahaatejaaH = of great splendour; abraviit = spoke; lakshhmanam = to Lakshmana; sthitam = standing; agrataH = in front; praaggaaminam = intending to go before; viiram = the valiant man; yaachamaanam = soliciting; kR^itaaNjalim = with joined palms.

Thereafter Rama of great splendour spoke to Lakshmana the valiant man who was standing in front, intending to preceede Sri Rama and soliciting with joined palms.

Verse Locator

स्निग्धो धर्मरतो वीरस्सततम् सत्पथे स्थितः ।

प्रियः प्राणसमो वशो भ्राता चापि सखा च मे ॥ २-३१-१०

10. snigdhaH = friendly; dharmarataH = interested in righeousness; viiraH = valiant; sthitaH = always; satpathe = in good path; priyaH = the beloved one; praaNa samaH = as dear as life; vashyaH = obedient; bhraatraachaapi = the brother; sakhaacha = and a companion.

"You are so friendly, interested in righteousness, valiant, abiding always in a good path, dear to me as life, obedient, my brother and a companion."

Verse Locator

मया अद्य सह सौमित्रे त्वयि गच्छति तत् वनम् ।

को भरिष्यति कौसल्याम् सुमित्राम् वा यशस्विनीम् ॥ २-३१-११

11. saumitre = Oh; Lakshmana! tvayi = you; gachchhati = having proceeded; tatvanam = to that forest; mayaa saha = along with me; adya = now; kaH = who; bharishhyati = will support; kausalyaam = Kausalaya; sumitraam vaa = or Sumira; yashashiviniim = the illustrious.

"Oh Lakshmana! If you proceed to the forest along with me now, who will support Kausalya or the illustrious Sumitra?"

Verse Locator

अभिवर्षति कामैः यः पर्जन्यः पृथिवीम् इव ।

स काम पाश पर्यस्तः महा तेजा मही पतिः ॥ २-३१-१२

12. yaH = which; mahiipatiH = emporor; mahaatejaH = of great splendour; abhivarshhati = used to shower; kaamaiH = objects of desire; parjanyaH iva = as a cloud; pR^ithiviim = to the earth; saH = he; kaamapaashaparyantaH = stands circumscribed by cord of love.

"That emperor of great splendour, who used to shower blessings on the people as a cloud sends down rain on the earth, stands circumscribed by cord of love."

Verse Locator

सा हि राज्यम् इदम् प्राप्य नृपस्य अश्व पतेः सुता ।

दुःखितानाम् सपत्नीनाम् न करिष्यति शोभनम् ॥ २-३१-१३

13. saa = that Kaikeyi; sutaa = daughter; nR^ipasya = of king; ashvapateH = Aswapathi; praapya = after getting; idam raajyam = this kingdom; na karishhyati hi = will

certainly not accord; **shobhanam** = good treatment; **sapatniinaam** = to step-wives; **duHkhitaanaam** = who are at grief.

"That Kaikeyi daughter of king Aswapathi, after obtaining this kingdom, will certainly not accord good treatment to her step-wives, who are at grief."

[Verse Locator](#)

न स्मरिष्यति कौसल्याम् सुमित्राम् च सुदुःखिताम् ।
भरतो राज्यमासाद्य कैकेय्याम् पर्यवस्थितः ॥ २-३१-१४

14. **bharataH** = Bharata; **aasaadya** = obtaining; **raajyamm** = the kingdom; **paryavasthitaH** = will be devoted; **kaikeyyaam** = to Kaikeyi; **na smarishhyati** = will not think; **kausalyaam** = of Kausalya; **suduHkhitaam** = who is in great sorrow; **sumitraameha** = and Sumitra.

"Bharata on acquiring the kingdom will be devoted to Kaikeyi and will not think of sorrowful Kausalya or Sumitra."

[Verse Locator](#)

तामार्याम् स्वयमेवेह राजाऽनुग्रहणेन वा ।
सौमित्रे भर कौसल्या मुक्तमर्थमिमम् चर ॥ २-३१-१५

15. **saumitre** = Oh; **Lakshmana! iha** = you stay here; **bhara** = support; **svayameva** = through your own self; **raajaanugraheNa** = or by obtaining favour through the king; **taam kausalyaam** = that Kausalya; **aaryaam** = the venerable lady; **chara** = do; **imam** = this; **artham** = thing; **uktam** = as said.

"Oh, Lakshmana! You stay here and support the venerable Kausalya through your own self or by obtaining favour through the king. Do this thing, as said."

[Verse Locator](#)

एवम् मम च ते भक्तिर्भविष्यति सुदर्शिता ।
धर्मज्ञ गुरुपूजायाम् धर्मश्चाप्यतुलो महान् ॥ २-३१-१६

16. **dharmajJNaa** = Oh; **Lakshmana; knower of righteousness! evam** = thus; **te** = your; **te** = your; **bhaktiH** = devotion; **mama** = towards me; **bhavishhyati** = will be; **sudarshitaa** = well demonstrated; **gurupuujaayaam** = by honouring the elders; **mahaan**; a great; **atulaH** = unequalled; **dharmashcha** = religious merit(will accrue).

"Oh, Lakshmana the knower of righteousness! Thus, your devotion towards me will have been fully demonstrated by you. By honouring the elders, a great unequalled religious merit will accrue to you."

[Verse Locator](#)

एवम् कुरुष्व सौमित्रे मत्कर्त्ते रघुनन्दन ।
अस्माभिर्विप्रहीनाया मातुर्नो न भवेत्सुखम् ॥ २-३१-१७

17. **saumitre** = OH; **Lakshmana; raghunandana** = who exhilarates Raghu dynasty; **kurushhva** = do; **evam** = thus; **matkR^ite** = for my sake; **na bhavet** = there will be no; **sukham** = happiness; **naH** = maatuH = to our mother; **viprahiinaayaaH** = who is left behind; **naH** = bye us.

"Oh, Lakshmana, the exhilarator of Raghu dynasty! Do this for my sake. There will be no happiness to our mother, if she is left behind by us."

[Verse Locator](#)

एवम् उक्तः तु रामेण लक्ष्मणः श्लक्ष्णया गिरा ।

प्रत्युवाच तदा रामम् वाक्यज्ञो वाक्य कोविदम् ॥ २-३१-१८

18. lakshmaNaH = Lakshmana; vaakyaajJNaH = who is intelligent in speech; uktaH = who was spoken; evam = thus; raameNa = by Rama; pratyuvaacha = replied; tadaa = then; giraa = with the voice; shlakshhNayaa = so gentle; raamam = to Rama; vaakyakovidam = who is skilled in speech.

Lakshmana who is intelligent in speech, after hearing Rama's words, replied in a gentle voice to him who is skilled in speech.

[Verse Locator](#)

तव एव तेजसा वीर भरतः पूजयिष्यति ।

कौसल्याम् च सुमित्राम् च प्रयतः न अत्र संशयः ॥ २-३१-१९

19. viiraH = Oh; Rama the valiant! bharataH = Bharata; prayataH = being piously disposed; tava tejasaiva = by your splendour of such a kind; puujayishhyati = will respect; kausalyaamena = Kausalya; sumitraamcha = and Sumitra; na = no; samshayaH = doubt; atra = in this matter.

"Oh, Rama the valiant! Bharata being inspired by your splendour of morality will respect Kausalya and Sumitra. There is no doubt in this matter."

[Verse Locator](#)

कौसल्या बिभृयात् आर्या सहस्रम् अपि मद् विधान् ।

यस्याः सहस्रम् ग्रामाणाम् सम्प्राप्तम् उपजीवनम् ॥ २-३१-२०

20. yasyaaH = upon which Kausalya; sahasram = thousand; graamaaNaam = villages; samp्राप्तam = obtained by her; upajiivinaam = are living in dependence; aaryaa = that venerable; kausalyaa = Kausalya; bibhR^iyaat = can maintain; sahasramapi = even thousand; madvidhaan = of my type.

"Kausalya obtained (by grant) thousand villages , which are dependent on her. Hence, that venerable Kausalya can maintain even thousand people like me."

[Verse Locator](#)

तदात्मभरणे चैव मम मातुस्तथैव च ।

पर्याप्ता मद्विधानाम् च भरणाय यशस्विनी ॥ २-३१-२१

21. tat = that is why; yashasvinii = the illustrious Kausalya; paryaaptaa = is competent not only; aatmabharaNaichaiva = to maintain herself; tathaivacha = but also; mama maatuH = my mother; bharaNaayacha = and the support of; madvidhaanaamcha = people like me.

"The illustrious Kausalya is competent not only to maintain herself but also my mother and people like me in addition."

[Verse Locator](#)

कुरुष्व मामनुचरम् वैधर्म्यम् नेह विद्यते ।

कृतार्थोऽहम् भविष्यामि तव चार्थः प्रकल्पते ॥ २-३१-२२

22. kurushhva = make; maam = me; amcharam = your attendant; iha = in this; navidyate = there is no; vaidharmyam = unlawfulness; aham = I; bhavishhyaami = will be; kR^itaarthaH = accomplishing my object; tava = your; arthattcha = purpose also; prakalpate = will be fulfilled.

"Make me your attendant. In this, there is no unrighteousness. Besides, I will be accomplishing my object. Your purpose also will be fulfilled."

[Verse Locator](#)

धनुर् आदाय सशरम् खनित्र पिटका धरः ।
अग्रतः ते गमिष्यामि पन्थानम् अनुदर्शयन् ॥ २-३१-२३

23. **aadaaya** = having taken; **dhamh** = the bow; **sasharam** = with arrows; **khamitra pitakaadharaH** = carrying a spade and a basket; **gamishhyaami** = I will travel; **anudarshayan** = showing; **panthaanam** = the path; **agrataH** = in front; **te** = of you.

"Taking my bow and arrows and carrying a spade and a basket, I will walk in front of you showing the path."

[Verse Locator](#)

आहरिष्यामि ते नित्यम् मूलानि च फलानि च ।
वन्यानि यानि च अन्यानि स्वाहाराणि तपस्विनाम् ॥ २-३१-२४

24. **aaharishhyaami** = I will procure; **te** = for you; **nityam** = for all time; **muulaani** = the tubers; **phalaanicha** = fruits; **anyaanicha** = and other things; **yaani** = which; **svaahaaraaNi** = are good food stuffs; **vanyaani** = available in the forest; **tapasvinaam** = for sages.

"I will procure for you for all time the tubers, fruits and other things which are good food stuffs available in the forest for sages."

[Verse Locator](#)

भवांस् तु सह वैदेह्या गिरि सानुषु रंस्यते ।
अहम् सर्वम् करिष्यामि जाग्रतः स्वपतः च ते ॥ २-३१-२५

25. **bhavaamstu** = be it so; that you; **vaidehyaasaha** = along with Seetha; **ramsyate** = enjoy yourself; **girisaamushhu** = on mountain = ridges; **aham** = I; **karishhyaami** = I shall do; **sarvam** = everything; **te** = (while) you; **jaagrataH** = are waking; **svapatashcha** = or sleeping.

"You along with Seetha enjoy yourself on mountain-ridges. I shall do everything while you are waking or sleeping."

[Verse Locator](#)

रामः तु अनेन वाक्येन सुप्रीतः प्रत्युवाच तम् ।
व्रज आपृच्चस्व सौमित्रे सर्वम् एव सुहृज् जनम् ॥ २-३१-२६

26. **raamastu** = Rama; **supriitaH** = very much delighted; **anena vaakyena** = by these words; **pratyuvaacha** = replied; **tam** = to him(as follows); **saumitre** = Oh; **Lakshmana! vraja** = go; **aapR^ichchhasva** = take leave; **sarvameva** = of all; **suhR^ijjanam** = your friends.

Rama, very much delighted of hearing these words, said to him: "Oh, Lakshmana! Go, take leave of all your friends."

[Verse Locator](#)

ये च राज्ञो ददौ दिव्ये महात्मा वरुणः स्वयम् ।
जनकस्य महा यज्ञे धनुषी रौद्र दर्शने ॥ २-३१-२७
अभेद्य कवचे दिव्ये तूणी च अक्षय सायकौ ।
आदित्य विमलौ च उभौ खड्गौ हेम परिष्कृतौ ॥ २-३१-२८

सत्कृत्य निहितम् सर्वम् एतत् आचार्य सद्गनि ।

स त्वम् आयुधम् आदाय क्षिप्रम् आव्रज लक्ष्मण ॥ २-३१-२९

27;28;29. lakshmana = Oh; Lakshmana! varuNaH = Varuna; mahatmaa = the great souled; svayam = himself; mahaayajNe = at a grand sacrifice; janakasya = of Janaka; raajJNaH = the king; dadau = gave; ye = which; dhanushhii = bows; divye = which are heavenly; raudra darshane = (one) dreadful to look at; divye = divine; abhedya kavache = impentration pieces of armour; tuuNiicha = and quivers; akshhayasaayake = containing an inexhaustible; ubhau = two; khadgau = swords; hemaparishhkR^ite = decked with gold; aaditya vimalau = with spotless lustre like that of a sun; etat sarvam = all these; nihitam = were kept; achaarya sadmani = at the residence of our receptor; Vasista;satkR^itya = after paying due reverence; aadaaya = take; sarvam = all those; aayudham = arms; aavraja = (and)return; skhhipram = soon.

"Oh, Lakshma! At a grand sacrifice performed by Janaka, the great-souled Varuna(god of water) personally gave heavenly bows which are dreadful to look at, divine impenetrable pieces of armour, quivers containing an inexhaustible stock of arms, two swords decked with gold and with spotless lustre like that of a sun - all these were kept at the residence of our receptor Vasista, after paying due reverence. Take all those arms and return soon."

[Verse Locator](#)

स सुहृज् जनम् आमन्त्र्य वन वासाय निश्चितः ।

इष्ववाकु गुरुम् आमन्त्र्य जग्राह आयुधम् उत्तमम् ॥ २-३१-३०

30. lakshmaNaH = Lakshmana; nishahitaH = who was assured; vanavaasaaya = of his sojourn in the forest; amantrya = after bidding good bye; suhR^ijjanam = to his friends; aagama = approached; ikshhvaakugurum = Vasista; the preceptor of Ikshvaku dynasty; garaaha = took; uttamam = the excellent; aayudham = arms.

Lakshmana, who was assured of his sojourn in the forest, after bidding good bye to his friends, approached Vasista the preceptor of Ikshvaku dynasty and took the excellent armoury.

[Verse Locator](#)

तत् दिव्यम् राज शार्दूलः सत्कृतम् माल्य भूषितम् ।

रामाय दर्शयाम् आस सौमित्रिः सर्वम् आयुधम् ॥ २-३१-३१

31. saumitriH = Lakshmana; raajashaarduulaH = a tiger among princes; dadarshayaamaasa = showed; raamaaya = to Rama; sarvam = all; tat aayadham = those arms; divyam = which are divine; satkR^itam = which were worshipped maalya bhuushhitam = and decorated by garlands.

Lakshmana, a tiger among princes, showed to Rama all those arms, which were divine, being worshipped and decorated by garlands.

[Verse Locator](#)

तम् उवाच आत्मवान् रामः प्रीत्या लक्ष्मणम् आगतम् ।

काले त्वम् आगतः सौम्य कान्क्षिते मम लक्ष्मण ॥ २-३१-३२

32. raamaH = Rama; aatmavaan = who has controlled his mind; priitya = affectionately; uvaacha = spoke(as follows) tama lakshmaNam to Lakshmana; aagatam = who arrived; lakshmana = "Oh; Lakshmana saumya = the excellent man! tvam = you; aagataH = came; kaale = in time; kaaNkshhite = as desired; mama = by me.

Rama, who had fully controlled his mind, affectionately spoke as follows to Lakshmana who arrived: "Oh, Lakshmana, the excellent man! You came in time as desired by me."

अहम् प्रदातुम् इच्छामि यद् इदम् मामकम् धनम् ।
ब्राह्मणेभ्यः तपस्विभ्यः त्वया सह परम्तप ॥ २-३१-३३

33. paramtapa = Lakshmana; the chastiser of foes! aham = I; tvayaa saha = along with you; ichchhaami = desire; pradaatum = to give away; yat = which; idam = this; dhanam = wealth; mamakam = pertaining to me; braahmaNebhyaH = to brahmanas; tapasvibhyaH = practising ansterities.

"Lakshmana, the chastiser of foes! along with you, I want to give all this wealth pertaining to me to brahmanas, practising ansterities."

Verse Locator

वसन्ति इह दृढम् भक्त्या गुरुषु द्विज सत्तमाः ।
तेषाम् अपि च मे भूयः सर्वेषाम् च उपजीविनाम् ॥ २-३१-३४

34. teshhaamapicha = to those; dvijasattamaaH = excellent brahmanas; vasanti = residing; iha = here; dR^idham = as strong; bhaktaaH = devotees; gurushhu = to preceptors; bhuuyaH = and; sarveshhaam = all; me = of my; upajiivinaamcha = dependants.

"I also desire to give to those excellent brahmanas residing here as strong devotees to their proceptors and to all my dependents."

Verse Locator

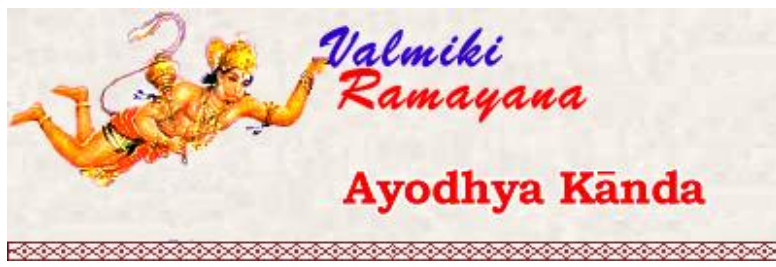
वसिष्ठ पुत्रम् तु सुयज्ञम् आर्यम् ।
त्वम् आनय आशु प्रवरम् द्विजानाम् ।
अभिप्रयास्यामि वनम् समस्तान् ।
अभ्यर्च्य शिष्टान् अपरान् द्विजातीन् ॥ २-३१-३५

35. tvam = you; aanaya = bring; aashu = soon; aaryam = the venerable; suyajjNam = Suyagna; vashishhTaputram = the son of Vasista; pravaram = the best; abhyarchya = after adoring; aparaan samastaan dvijaatiin = all other brahmanas; shishhTaan = who are cultured; abhiprayaasyaami = I will go; vanam = to the forest.

"You bring boon the venerable Suyagna, the son of Vasista, the best. After adoring all other brahmanas also who are cultured, I will go to the forest."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एक त्रिंशः सर्गः

Thus completes 31st chapter in the Ayodhya kanda of the glorious Ramayayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 32 Verses converted to UTF-8, Nov 09

Introduction

Rama bestows parting gifts to Vedic scholars and their wives. Thereafter he also accords charities to Brahmins, young scholars, servants, and others. Rama accords an unusual gift, of cows filling a space of miles and miles, to a poor Brahmin named Trijata. Then Rama is blessed for a bon voyage by all of the eminent Vedic scholars.

[Verse Locator](#)

ततः शासनम् आज्ञाय भ्रातुः शुभतरम् प्रियम् ।
गत्वा स प्रविवेश आशु सुयज्ञस्य निवेशनम् ॥ २-३२-१

1. tataH = thereupon; saH = he; aajJNaaya = obeying; shaasanam = the order; shubhataram = which is very auspicious; priyam = which is kindly; bhraataH = of his brother; gatvaa = went; aashu = immediately; pravivesha = and entered; niveshanam = the house; suyajNasya = of Suyajna.

Thereupon, Lakshmana obeying his brother's order which is kindly and auspicious, went immediately to the house of suyajna.

[Verse Locator](#)

तम् विप्रम् अग्नि अगारस्थम् वन्दित्वा लक्ष्मणो अब्रवीत् ।
सखे अभ्यागच्च पश्य त्वम् वेश्म दुष्कर कारिणः ॥ २-३२-२

2. lakshmanaH = Lakshmana; vanditvaa = after offering salutation; tam vipram = to that brahmana; agnya gaarastham = living in a house of fire; abraviit = spoke (as follows): sakhe = "Oh; friend! abhyaagachchha = come; tvam = you; pashya = see; veshma = the house; dushhkara kaariNaH = of Rama; who is doing an arduous task.

Offering salutation to that brahmana living in a house of fire, Lakshmana spoke as follows: "Oh, friend! Come and see the house of Rama who is doing an arduous task."

[Verse Locator](#)

ततः संध्याम् उपास्य आशु गत्वा सौमित्रिणा सह ।
जुष्टम् तत् प्राविशत् लक्ष्म्या रम्यम् राम निवेशनम् ॥ २-३२-३

3. tataH = then; upaasya = having performed worship; sandhyaam = at the juncture of day and night; saumitriNa saha = along with Lakshmana; gatvaa = went ; aashu = at once; praavishat = and entered tat raamanivesham = that Rama's house; ramyam = which was beautiful; jushhtam = and inhabited; lakshhmyaa = by Lakshmi; the the goddess of wealth.

Then, Suyajna, having performed worship at the juncture of day and night, came at once along with Lakshmana and entered Rama's house which was good-looking and inhabited by

तम् आगतम् वेदविदम् प्रान्जलिः सीतया सह ।
सुयज्ञम् अभिचक्राम राघवो अग्निम् इव अर्चितम् ॥ २-३२-४

4. raaghavaH = Rama; siitayaa saha = along with; Seetha praaNjaliH = with joined palms; abhichakraama = circumambulated; agnim iva = as around sacrificial fire; tam suyajJNam = that suyajna; architam = the venerable man; veda vidam = who had knowledge of the Vedas; aagatam = who arrived.

Seeing him arrived, Rama with joined palms along with Seetha, moved clockwise as around sacrificial fire, that Suyajna the venerable man who had the knowledge of Vedas.

जात रूपमयैः मुख्यैः अङ्गदैः कुण्डलैः शुभैः ।
सहेम सूत्रैः मणिभिः केयूरैः वलयैः अपि ॥ २-३२-५
अन्यैः च रत्नैः बहुभिः काकुत्स्थः प्रत्यपूजयत् ।
सुयज्ञम् स तदा उवाच रामः सीता प्रचोदितः ॥ २-३२-६

5; 6. kaakutsaH = Rama; pratyapuujayat = adored; suyajJNam = suyajna; mukhyaiH = with excellent; aNgadaiH = Angadas(armlets); kuNdalaiH = earning; shubhaiH = charming; jaataruupamayaiH = composed of gold; maNibhiH = gems; sahema suutraiH = stung on gold threads; keyuuraiH = Keyuras(ornaments similar in shape to angadas but worn above it near the arm pit) valayairapi = and bracelets; bahubhiH = many; anyaiH = other; ratnaishcha = excellent precious stones; tadaa = then; siitaa prachoditaH = urged by Seetha; saH raamaH = that Rama; uvaacha = spoke(as follows):

Rama adored Suyajna with excellent Angadas(armlets) and beautiful earrings of gold, gems stung on gold threads as also with keyuras(another ornament similar in shape to an Angada but worn above it near the armpit) and bracelets as well as with many other excellent precious stones. urged by Seetha, the said Rama then spoke to suyajna as follows:

हारम् च हेम सूत्रम् च भार्यायै सौम्य हारय ।
रशनाम् च अधुना सीता दातुम् इच्छति ते सखे ॥ २-३२-७

7. sakhe = Oh; friend; saumya = the gentle sage! adhunaa = now; siitaa = Sita; ichchhati = wants; daatum = to give; bhaaryaayai = for your wife; haaram cha = a pearl necklace; hema suutramcha = a string of gold; rashanaam cha = and a girdle; haaraya = carry(them)

"Oh the gentle sage, my friend! Now, Seetha wants to give for your wife a pearl necklace, a string of gold and a girdle. please take them."

अङ्गदानि विचित्राणि केयूराणि शुभानि च ।
पर्यन्कम् अग्र्य आस्तरणम् नाना रत्न विभूषितम् ॥ २-३२-८

8. sakhe = Oh; friend! gachchhatii = Seetha who is going; vanam = to the forest; praayachchhati = is giving; tubhyam = you; bhaaryaayai = for your wife; aNgadaani = armlets; vichitraaNi = adorned with figures cut in them; keyuuraaNicha = and keuras; shubhaani = which are beautiful.

"Oh, friend! Seetha who is departing to the forest, is giving you for your wife armlets adorned with figures cut in them and beautiful keyuras."

[Verse Locator](#)

पर्यङ्कमग्न्यास्तरणम् नानारत्नविभूषितम् ।
तम् अपि इच्छति वैदेही प्रतिष्ठापयितुम् त्वयि ॥ २-३२-९

9. **vaidehii** = Seetha; a princess of videha clan; **ichchhati** = wants; **pratishhThaapayitum** = to offer; **tvayi** = you; **tam paryaNkam api** = that couch also; **naanaa ratna vibhuushhitam** = inlaid with various jewels; **agryyaastaranam** = provided with an excellent coverlet.

"Seetha wants to offer you that couch also inlaid with various jewels and provided with an excellent coverlet."

[Verse Locator](#)

नागः शत्रुम् जयो नाम मातुलो यम् ददौ मम ।
तम् ते गज सहस्रेण ददामि द्विज पुमाव ॥ २-३२-१०

10. **dvija puNgava** = Oh; the best of brahmanas! **dadaami** = I am giving; **te** = you; **ayam** = this; **naagaH** = elephant; **shatrunjayonaama** = called Satrunjaya; **dadau** = given; **mama** = to me; **maatulaH** = by my maternal uncle; **tam** = those; **gajasahasreNa** = thousand elephants.

"Oh, the best of brahmanas! I am giving you this elephant called Satrunjaya, given earlier to me by my maternal uncle as well as those thousand elephants."

[Verse Locator](#)

इति उक्तः स हि रामेण सुयज्ञः प्रतिगृह्य तत् ।
राम लक्ष्मण सीतानाम् प्रयुयोज आशिषः शिवाः ॥ २-३२-११

11. **saH** = suyajjNaH = that Suyajna; **iti** = thus; **uktaH** = spoken; **raameNa** = by Rama; **pratigR^ihya** = accepted; **tat** = it; **prayuyoja** = bestowed; **shubhaaH** = bening; **aashishhaH** = blessings; **raama lakshmaNa siitaanaam** = to Rama; Lakshmana and Seetha.

As requested by Rama, suyajna accepted the gift and bestowed bening blessings to Rama, Lakshmana and Seetha.

[Verse Locator](#)

अथ भ्रातरम् अव्यग्रम् प्रियम् रामः प्रियम् वदः ।
सौमित्रिम् तम् उवाच इदम् ब्रह्मा इव त्रिदश ईश्वरम् ॥ २-३२-१२

12. **atha** = then; **raamaH** = Rama; **priyamvadaH** = who speaks polite words avyagram = coolly; **brahmaa** = as brahma; **tridasheshvaram iva** = to Devendra; **uvaacha** = spoke; **idam** = thus; **tam saumitrim** = to that Lakshmana; **priyam** = his beloved; **bhraataram** = brother.

Then, Rama who speaks polite words as coolly as Brahma to Devendra, spoke to his beloved brother Lakshmana as follows:

[Verse Locator](#)

अगस्त्यम् कौशिकम् चैव ताव् उभौ ब्राह्मण उत्तमौ ।
अर्चय आहूय सौमित्रे रत्नैः सस्यम् इव अम्बुभिः ॥ २-३२-१३

13. **saumitre** = Oh, **Lakshmana!** **aahuuya** = call; **tau** = those; **ubhau** = two; **brahmaNottamau** = excellent brahmanas; **agastyam** = Agastya; **kaushikam chaiva** = and Kausika; **archaya** = worship; **ratinaiH** = with; **ratnaiH** = valuable gifts; **amububhiH iva** = as water; **sasyam** = to a crop of corn.

"Oh, Lakshmana! Call those two excellent brahmanas Agastya and Kausika and worship them with valuable gifts as water is poured to a crop of corn."

[Verse Locator](#)

तर्पयस्व महाबाहो गोसहस्रैश्च मानद ।
सुवर्णे रजतैश्चैव मणिभिश्च महाधनैः ॥ २-३२-१४

14. **maanada** = Oh Lakshmana; the honour-giver; **mahaabaaho** = with great arms! **tarpayasva** = satiate them; **tarpayasva** = with thousands of cows; **suvarnaiH** = with gold; **rajataishchaiva** = and silver; **maNibhishcha** = and gems; **mahaadhanaiH** = and gems; **mahaadhanaiH** = of great value.

"Oh, Lakshmana the honour-giver, with great arms! Satisfy them with thousands of cows, gold, silver and with gems of great value."

[Verse Locator](#)

कौसल्याम् च याअशीर्भिर् भक्तः पर्युपतिष्ठति ।
आचार्यः तैत्तिरीयाणाम् अभिरूपः च वेदवित् ॥ २-३२-१५
तस्य यानम् च दासीः च सौमित्रे सम्प्रदापय ।
कौशेयानि च वस्त्राणि यावत् तुष्यति स द्विजः ॥ २-३२-१६

15;16. **saumitre** = Oh; **lakshmana!** **yaH** = which brahmana; **taithiriiyaNaam** = studying Taittiriya (a school of yajurveda); **aachaaryaH** = a preceptor; **abhirupashcha** = a man of conformity; **vedavit** = a knower of Vedas; **paryupatishhTati** = serving; **kausalyaam** = Kausalya; **bhaktaH** = with his blessing; **tasya** = to him; **sampradaapaya** = in duly gifted; **yaanamcha** = conveyance; **daasiishcha** = servant-maids; **kaushayaani vastraanicha** = silken clothes; **yaavat** = till; **saH dvijaH** = that brahmana; **tushhyati** = gets satisfied.

"Oh, Lakshmana! Which brahman is studying Taittiriya(a school of yajurveda), a preceptor, a man of conformity; a knower of Vedas, serving Kausalya with his devotion and blessing, to him see that he is duly gifted conveyance, servant maids and silken clothing till he gets satisfied."

comment: Taittiriya was first taught by sage Vaisampayana to 27 pupils, among whom was Yagnavalkya, Subsequently Vaisampayana being offended with Yaganavalkya, made him disgorge the Veda committed to him which he did in a tangible form; whereupon the older disciples of Vaisampayana being commanded to pick it up, took in the form of partridges, and swallowed the soiled texts, hence named black(called Krishna Yajurveda) the other name of Taittiriya referring to the partridges Yagnavalkya then received from the Sun a new or white version of the yajurveda (called Shukla Yajurveda)

[Verse Locator](#)

सूतः चित्र रथः च आर्यः सचिवः सुचिर उषितः ।
तोषय एनम् महा अर्हैः च रत्नैः वस्त्रैः धनैः तथा ॥ २-३२-१७

17. **suutaH** = the charioteer; **chitrarathaH** = called Chitraratha; **aarya sachivaH** = the companion of our venerable father; **suchiroshhitaH** = was of very long standing; **enam** = to him; **toshhaya** = gratify; **ratnaishcha** = with valuable gifts; **mahaarhai evaH** = of great worth; **vastraiH** = with clothes; **tathaa** = and; **ghanaiH** = with money; **sarvaabhiH** = with all; **pashukaabhiH cha** = small animals; **dashashatena** = and with thousands; **gavaam** = of cows.

"The charioteer called Chitraratha the companion of our venerable father was of very long standing. Gratify him with valuable gifts of great worth, with clothes, with money, with all types of small animals and with thousands of cows."

[Verse Locator](#)

पशुकाभिकछ सर्वाभिर्गवाम् दशशतेन च ।
ये चेमे कथकालापा बहवो दण्डमाणवाः ॥ २-३२-१८
नित्यस्वाध्यायशीलत्वान्नान्यत्कुर्वन्ति किंचन ।
अलसाः स्वादुकामाश्च महताम् चापि सम्मताः ॥ २-३२-१९
शालि वाह सहस्रम् च द्वे शते भद्रकांस् तथा ।
व्यन्जन अर्थम् च सौमित्रे गो सहस्रम् उपाकुरु ॥ २-३२-२०

18;19;20. ye = which; bahavaH = many; daNda maaNavaaH = religious students carrying stuffs; kaThakaalaapaaH = of katha and kalaapa branches; of Yajurveda; nitya svaadhyaya shiilatvaat = having the habit of regularly studying the sacred scriptures; ime = these students; na kurvanti = do not perform; knehana = any; anyat = other ansterity; alasaH = are inactive(in the sense they do not move out for alms) svaadukaamaashcha = and crave for sweets; sammataaH = highly honoured; mahataamcha api = even by noble man; teshhaam = to them; daapaya = cause them to be given; ashiitiyaanaani = eighty carts; ratnaapuurNaami = loaded with jewels; shaalivaahaa sahasramcha = a thousand bullock carrying loads of rice; dveshate = two hundred; bhadraakaan = bullocks used for cultivation; upaakuru = give; gosaharam = a thousand cows; vyanjanaartham = for use in nourishment; saumitre = Oh; Lakshman!.

Here are many religious students carrying staffs, belonging to katha and kalaapa branches of Yajurveda, who being always engaged in studying the sacred scriptures, do not perform any other austerities but are highly honoured by even noble men, are inactive(in the sense, they do not move out for alms) and crave for sweets. Cause them to be given eighty carts loaded with jewels, a thousand bullocks carrying loads of rice and two hundred bullocks used for cultivation. Give a thousand cows for use in their nourishment, Oh Lakshmana!"

[Verse Locator](#)

मेखलीनाम् महासघः कौसल्याम् समुपस्थितः ।
तेषाम् सहस्रम् सौमित्रे प्रत्येकम् सम्प्रदापय ॥ २-३२-२१

21. saumitre = Oh; Lakshmana! mahasaughaH = a loarge group; makhaliinaam = of celivates wearing fillets; samupashritaH = stand near; kausalyaam = kausalya; teshhaam = to them; sampradaapaya = cause to be given; sahasram = a thousand cows; pratyekam = to each person.

"Oh, Lakshmana! Many celebates wearing fillets stand near Kausalya, cause them to be given a thousand cows each."

[Verse Locator](#)

अम्बा यथा च सा नन्देत्कौसल्या मम दक्षिणाम् ।
तथा द्विजातीम् स्तान्सर्वान् लक्ष्मणार्च ॥ २-३२-२२

22. lakshmana = OH; Lakshmana! yathaa = how; ambaa = my mother; saa kausalyaa = that Kausalya; nandet = will feel happy; mama dakshhiNaam = to my gift; tathaa = in that manner; archaya = honour; sarvashaH = in all ways; sarvaan = all; taan = those; dvijaatiin = brahmanas.

"Honour all those brahmanas in every way, so that my mother Kausalya will feel happy to see my gifts."

ततः स पुरुष व्याघ्रः तत् धनम् लक्ष्मणः स्वयम् ।
यथा उक्तम् ब्राह्मण इन्द्राणाम् अददात् धनदो यथा ॥ २-३२-२३

23. tataH = then; saH lakshhmanNaH = that Lakshman; purushha vyaaghraH = the tiger among men; svayam = himself; adadaat = gave; dhanado yathaa = like Kubera; braahmaNendraaNaam = to the best of brahmanas; tat dhanam = that wealth; yathoktam = as instructed.

Then, Lakshmana the tiger among men himself gave that wealth, like Kubera, to the best of brahmanas as instructed.

Verse Locator

अथ अब्रवीद् बाष्प कलांस् तिष्ठतः च उपजीविनः ।
सम्प्रदाय बहु द्रव्यम् एकैकस्य उपजीविनः ॥ २-३२-२४

24. atha = then; sampradaaya = after giving; bahu = abundant; dravyam = wealth; ekaikasya = to each one of; upajiivinaH = the dependents; tishhTataH = standing; bhaashhpagaLan = with tears in their throat; abraviit = spoke(as follows)

Rama, after giving abundant wealth to each one of the dependents, standing there with tears in their throats, spoke to them as follows;

Verse Locator

लक्ष्मणस्य च यद् वेश्म गृहम् च यद् इदम् मम ।
अशून्यम् कार्यम् एकैकम् यावद् आगमनम् मम ॥ २-३२-२५

25. mama yaavadaagamanam = till my return; ashuunyam kaaryam = not to be made empty; yat = in; lakshmaNasya = Lakshma's veshma = house; yat = in; idam = this; mama = my; gR^ihamcha = house; ekaikam = one by one.

"Till my return, the house belonging to Lakshmana and also this house which is occupied by me, should be guarded by each one of you, by turn."

Verse Locator

इति उक्त्वा दुःखितम् सर्वम् जनम् तम् उपजीविनम् ।
उवाच इदम् धनं ध्यक्षम् धनम् आनीयताम् इति ॥ २-३२-२६

26. iti uktvaa = having thus spoke; tam janam = to those people; sarvam = all; upajiivanam = dependent on him; duHkhitam = distressed as they were; uvaacha = he spoke; dhanaakshhyam = to treasurer; idam = these words; iti = thus; aamiyataam dhanam = "Let my wealth be brought."

Having thus ordered those servants distressed as they were, he instructed his treasurer as follows: "Let my wealth be brought(here)."

Verse Locator

ततः अस्य धनम् आजहुः सर्वम् एव उपजीविनः ।
स राशिः सुमहांस्तत्र दर्शनीयो ह्यदृश्यत ॥ २-३२-२७

27. tataH = thereafter; upajiivanaH = the servants; aajahruH = brought; sarvameva = all; dhanam = the wealth; asya = of rama; saH raashiH = that heap of wealth; sumahaan = which was very large; aadR^ishyata = appeared; darshaniyaH = good-looking; tatra = there.

Thereafter, the servants brought all the wealth of Rama. That very large heap of wealth there appeared good-looking.

[Verse Locator](#)

ततः स पुरुष व्याघ्रः तत् धनम् सह लक्ष्मणः ।
द्विजेभ्यो बाल वृद्धेभ्यः कृपणेभ्यो अभ्यदापयत् ॥ २-३२-२८

28. tataH = then; saH = that Rama; purushhavyaaghraH = the tiger among men; sahalakshhmaNaH = along with Lakshmana; aadaapayat = caused to be given; tata dhanam = that wealth; dvijabhyaH = brahmanas; baalavR^iddhabhyaH = to children and the old aged; kR^i paNabhyaH = and to the pitiable.

Rama, the tiger among men, along with Lakshmana then caused that wealth to be distributed among the brahmanas, the children, the old-aged and the pitiable.

[Verse Locator](#)

तत्र आसीत् पिन्गलो गार्ग्यः त्रिजटः नाम वै द्विजः ।
क्षतवृत्तिर्वने नित्यम् फालकुद्दाललाङ्गली ॥ २-३२-२९

29. tatra = there; aasiit = remained; dvijaH = a brahmana; trijaTonaama = by name Trijata; gaargyaH = who was born in garga community; piNgaLaH = reddish-born in color; kshata vR^iHiH = with an occupation of digging the soil; vane = in the forest; nityam = always; phaala kuNdaalalaaNgalii = having an axe; a spade and a plough.

"There lived a brahmana by name Trijata who was born in garga community and was reddish born in colour. He used to make his living in the forest by digging the soil, always carrying an axe, a spade and a plough."

[Verse Locator](#)

तम् वृद्धम् तरुणी भार्या बालानादाय दारकान् ।
अब्रवीद्वाह्मणम् वाक्यम् दारिद्र्येणाभिपीडिता ॥ २-३२-३०

30. bhaaryaa = his wife; taruNii = who was young; abhipiiDitaa = afflicted; daaridryeNa = with poverty; aadaaya = taking; baalaan = small; daarakaan = children; abraviit = spoke; tam braahmaNam = to that brahmana; VR^iddham = who was aged.

His young wife, having been afflicted with poverty, taking her small children with her, spoke to that aged brahmana as follows:

[Verse Locator](#)

अपास्य फालम् कुद्दालम् कुरुष्व वचनम् ममम् ।
रामम् दर्शय धर्मज्ज्ञम् यदि किञ्चिदवाप्स्यसि ॥ २-३२-३१

31. aapaasya = throw away; phalam = the axe; kuddaalam = and the spade; kurushhva = carry out; mama = my; vachanam = word; darshaya = seek for presence of raamama = Rama; dharmajjNam = who knows his duty; avaapasyasi yadi = if you can get; kimchit = a little.

"Throw away the axe and the spade. Carry out my word. Seek for the presence of Rama who knows his duty and see if you get at least something."

[Verse Locator](#)

स भार्यावचनम् श्रुत्वा शाटीमाच्छाद्य दुश्छदाम् ।
स प्रतिष्ठत पन्थानम् यत्र रामनिवेशनम् ॥ २-३२-३२

32. saH = He; shrutvaa = listed to; bharyaa vachanam = his wife's words; aachchhaadya = wrapped; shatiim = a strip of cloth; duHshchhadaam = that could hardly cover his body; praatishhThata = set out; panthaanam = towards the track; yatra = wherein(lies) raama niveshanam = Rama's palace.

He heard the request of his wife, wrapped a strip of cloth that could hardly cover his body and set out towards the track wherein lies Rama's palace.

[Verse Locator](#)

भृग्वङ्गिरसमम् दीप्त्या त्रिजटम् जनसंसदि ।
आ पन्चमायाः कक्ष्याया न एनम् कश्चित् अवारयत् ॥ २-३२-३३

33. evam = this; trijaTam = Trijata; bhR^igvaNgirasamam = who was equal to sages of Bhriagn and Angrira; diiptyaa = by splendour; jana sanasadi = in a society of men; na avaarayata = could not be obstructed; kashchit = by any one; aa paNchamaayaaH kakashhyaayaaH = upto the fifth gate.

Up to the fifth gate, none in that society of men could obstruct this Trijata, who was equal in spiritual splendour with the sages Bhriagu and Angira.

[Verse Locator](#)

स राज पुत्रम् आसाद्य त्रिजटः वाक्यम् अब्रवीत् ।
निर्धनो बहु पुत्रः अस्मि राज पुत्र महा यशः ।
क्षतवृत्तिर्वने नित्यम् प्रत्यवेक्षस्व मामिति ॥ २-३२-३४

34. saH trijaTaH = that Tijata; aasaadya = having approached; raajaputram = the prince Rama; abraviit = spoke; vaakyam = (these) words; mahaayashaH = "Oh; the most famous raajaputra = prince; nirdhanaH = I am poor; bahuputraH = having many children; asmi = I am; nityam = always; vane = in the forest; kshhata vR^ittiH = with digging the soil as an occupation; pratyavekshhasva = look; maam = to me; iti = as you know.

That Trijata having approached the prince Rama, spoke the following words: "Oh, the most illustrious prince! I am a destitute, having many children in my family. I always dwell in the forest, with an occupation of digging the soil. Look to me, as you know."

[Verse Locator](#)

तमुवाच ततो रामः परिहाससमन्वितम् ।
गवाम् सहस्रमप्येकम् न च विश्राणितम् मया ।
परिक्षिपसि दण्डेन यावत्तावदवाप्ससि ॥ २-३२-३५

35. tataH = thereupon; raamaH = Rama; uvaacha = replied; parihaasa samanvitam = jestingly; tam = to him (as follows:) mayaa = by me; ekam gavaam sahasramapi = even one thousand of cows; na cha vishraaNitam = were not given away; avaapsyasi = you will get; yaavat = as many(cows) taavat = to such an extent; parikshhipasi = as you will throw; daNDena = by the staff.

Thereupon, Rama replied jestingly to him as follows: " By me, even one thousand cows were not given away so far. You will get as many cows to such an extent as you will throw this staff."

[Verse Locator](#)

स शाटीम् त्वरितः कट्याम् सम्भ्रान्तः परिवेष्ट्य ताम् ।
आविद्ध्य दण्डम् चिक्षेप सर्वप्राणेन वेगितः ॥ २-३२-३६

36. saH = He; sambhraantaH = having been excited; tvaritam = hurriedly; parivesTya = winding round; taam shatiim = that cloth; katyaam = to his waist; aavidhya = twirling; vegitaH = swiftly; daNDam = the staff; sarvapraaNena = with all his strength; chikshhepa = threw(it)

Winding his loin cloth round his waist hurriedly and twirling his staff, he swiftly threw it with all his strength, excited as he was.

[Verse Locator](#)

स तीर्त्वा सरयूपारम् दण्डस्तस्य कराच्युतः ।
गोव्रजे बहुसाहास्रे पपातोक्षणसन्निधौ ॥ २-३२-३७

37. saH = daNDaH = that staff; tasya = of his; chyutaH = flying away from; karaat = his hand; tiirtvaa = crossed; sarayuupaaram = the bank of Sarayu river; sapaata = and fell; ukshhaNa sannidhau = near a bull; govraje = in a flock of cows; bahusaahasre = numbering several thousands.

Flying away from his hand and crossing across the Sarayu river, that staff fell close to a bull amidst a flock of cows numbering in several thousands.

[Verse Locator](#)

तम् परिष्वज्य धर्मात्मा आतस्मात्सरयूतटात् ।
आनयामास ता गोपैस्त्रिजटायाश्रमम् प्रति ॥ २-३२-३८

38. dharmaatmaa = Rama; of virtuous mind; parishhvajya = embraced; tam = him; aanayaamaasa = having caused to be delivered; gopaiH = by cowherds; taaH = those cows; aasarayuu taTaata = extending upto Sarayu; aashramampati = to his hermitage; trijaTaaya = for Trijata.

Embracing him, Rama of virtuous mind caused to be delivered to Trijata's hermitage the cows up to that bank of Sarayu.

[Verse Locator](#)

उवाच च ततो रामस्तम् गार्ग्यमभिसान्त्वयन् ।
मन्युर्न खलु कर्तव्यः परिहासो ह्ययम् मम ॥ २-३२-३९

39. tataH = thereupon; raamaH = Rama; abhisaantvayan = pacifyingly; uvacha = spoke; tam gaargyam = to that son of Garga(as follows:) nakaravyaH khalu = not fit for making; manyuH = expression of contempt; ayam = this; mama = my; parihaasaH = jest.

Thereupon, Rama pacifyingly spoke to that son of Gargi as follows: "You need not express your contempt, for this was only a jest indulged in by me."

[Verse Locator](#)

इदम् हि तेजस्तव यद्धुरत्ययम् ।
तदेव जिज्ञासितु मिच्छता मया ।
इमम् भवानर्थमभिप्रचोदितो ।
वृणीष्व किंचेदपरम् व्यवस्यति ॥ २-३२-४०

40. yat = which; idam tejaH = this strength; tava = of you; duratyaayam = which is unfathomable; tat = that; ichchhataa iva = is only desired; mayaa by me; jijjNaasitum = to know; imam artham = for this sake; bhavaan = you; abhiprachoditaH = were instigated; vyavasyati chat = If you desire; kim = any; aparam = other thing; vR^iNiishhva = opt for (it).

"I only desired to know your strength, which is unfathomable and hence this trial for you. If you desire any other thing, opt for it."

[Verse Locator](#)

ब्रवीमि सत्येन न तेऽस्ति यन्त्रणा ।
धनम् हि यद्यन्मम विप्रकारणात् ।
भवत्सु सम्यक्प्रतिपादनेन त ।
न्मयार्जितम् प्रीतियश्स्करम् भवेत् ॥ २-३२-४१

41. braviimi = I am telling; satyena = truth here; naasti = no; yantraNaa = limitation; te = for you; yadyat = whatever; mama = my; dhanam = riches; viprakaaraNaat hi = are indeed; intended for brahmanas; tat = that wealth; aarjitam = earned; mayaa = by me; pratipaadanena = if it is given; samyak = abundantly; bhavatsu = to you; bhavet = will become; priitiyashaskaram = given of joy and fame.

"I am telling the truth here. There is no limitation for you. Whatever riches belonging to me, are indeed for brahmanas. If the wealth earned by me is given abundantly to you, it will bring in joy and fame."

[Verse Locator](#)

तत स्सभार्य स्त्रिजटो महामुनि ।
र्गवामनीकम् प्रतिगृह्य मोदितः ।
यशोबलप्रीतिसुखोपबृम्हणी ।
स्तदाशिषः प्रत्यवदन्महात्मनः ॥ २-३२-४२

42. tataH = thereupon; trijaTaH = Trijata; mahaamuniH = the great sage; sabhaaryaH = along with his wife; pratigR^ihya = accepted; aniikam = the flock; gavaam = of cows; maditaH = was delighted; tadaa = then; pratyavadat = pronounced; mahaatmanaH = on Rama the virtuous man; aashishhaH = the blessings; yashobalapriiti sukhopabR^imhaNii = to enhance reputation; strength; delight and happiness.

Thereupon, Trijata along with his wife accepted that flock of cows and were delighted. Then, he pronounced on Rama the virtuous man, the blessings to enhance reputation, strength, delight and happiness.

[Verse Locator](#)

स चापि रामः प्रतिपूर्णमानसो ।
महद्भनम् धर्मबलैरुपार्जितम् ।
नियोजयामास सुहृज्जनेऽचिरा ।
द्यथार्हसम्मानवचःप्रचोदितः ॥ २-३२-४३

43. saH = that; raamaHchaapi = Rama also; pratipuurna maanasaH = having his heart satisfies; yathaarha sammaana vachaH prachoditaH = being inspired by suitable words of honour; achiraat = immediately; niyogayaamaasa = bestowed on; suhR^ijane = the friendly people; mahat dhanam = a great wealth; upaarjitam = earned; dharmabalaiH = by righteous might.

Rama being inspired by the befitting words of honour and having his heart satisfied, immediately bestowed on friendly people, a great wealth earned by righteous might.

[Verse Locator](#)

द्विजः सुहृद्भृत्यजनोऽथवा तदा ।

दरिद्रभिक्षाचरणश्च योऽभवत् ।

न तत्र कश्चिन्न बभूव तर्पितो ।

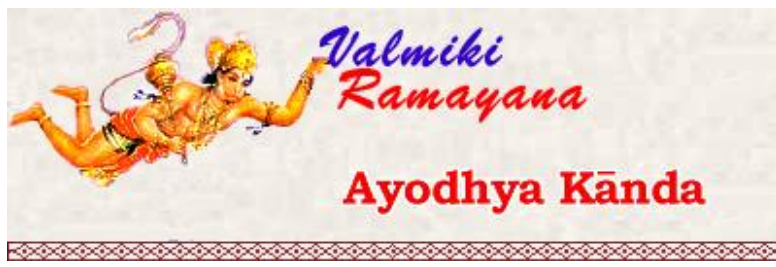
यथार्हं सम्मानन दान सम्ब्रमैः ॥ २-३२-४४

44. tadaa = at that time; yaH = whoever of; dvijaH = the brahmana; suhR^it = the relative; athavaa = or; bhR^ityujanaH = the dependent; daridrabhikshhaacharaNashcha = or the panper or the mendicant; tatra = there; nababhuvva = not; kashchit = anyone of them; na tarpitaH = was not satiated; yathaarha sammaananaadaana sambhramaiH = with befittingly desrving honour; by gifts; by respect.

At that time in Ayodhya, there was no brahmana, relative, dependant, pauper or mendicant who was not satiated with befittingly deserving honour, gifts and respect.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे द्वा त्रयः त्रिंशः सर्गः

Thus completes 32nd chapter of Ayodhya Kanda in glorious Ramayana, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 33 Verses converted to UTF-8, Nov 09

Introduction

Rama while going to his father at Queen Kaikeyi's palace listens the people's voice of sorrow for his exile. They sadly express their heartfelt feelings. On reaching the palace, Rama bids Sumantra to inform Dasharatha about his arrival for paying respects at the time of departure.

[Verse Locator](#)

दत्त्वा तु सह वैदेह्या ब्राह्मणेभ्यो धनम् बहु ।
जग्मतुः पितरम् द्रष्टुम् सीतया सह राघवौ ॥ २-३३-१

1. **raaghava** = Rama and Lakshmana; **vaidehyaa sha** = along with Seetha; **datvaa** = gave away; **bahu** = abundant; **dhanam** = wealth; **braahmanebhyaH** = to brahmanas; **jagmatuH** = went; **siitayaa saha** = along with Seetha; **drashhTum** = to see; **pitaram** = their father.

Rama and Lakshmana along with Seetha gave away abundant riches to brahmanas and went along with Seetha to see their father.

[Verse Locator](#)

ततो गृहीते दुष्प्रेक्ष्येऽशोभेताम् तदा आयुधे ।
माला दामभिर् आसक्ते सीतया समलम्कृते ॥ २-३३-२

2. **tataH** = thereupon; **tadaayudhe** = those weapons; **gR^ihiite** = held by Rama and Lakshman; **dushhprekshhe** = difficult to be looked at; **aabaddhe** = tied on; **maalaadaamabhiH** = with garlands; **siitayaa** = by Seetha; **samlankR^ite** = which were highly decorated; **ashobhetaam** = were shining brilliantly.

Those weapons held by Rama and Lakshmana were tied on with garlands by Seetha. The weapons thus decorated were shining brilliantly and were fearful to look at.

[Verse Locator](#)

ततः प्रासाद हर्म्याणि विमान शिखराणि च ।
अधिरुह्य जनः श्रीमान् उदासीनो व्यलोकयत् ॥ २-३३-३

3. **tataH** = then; **shriimaan** = wealthy; **janaH** = people; **adhiruhya** = ascended; **praasaada harmyaaNi** = lofty palatial mansions and large buildings; **vimaana sikharaaNicha** = and top of palaces of seven stories high; **vyalokayat** = and saw them; **udaasiinaH** = spiritlessly.

Then, wealthy people ascended lofty palatial mansions, large buildings and tops of palaces of seven stories high and saw them spiritlessly,

[Verse Locator](#)

न हि रथ्याः स्म शक्यन्ते गन्तुम् बहु जन आकुलाः ।

आरुह्य तस्मात् प्रासादान् दीनाः पश्यन्ति राघवम् ॥ २-३३-४

4. rathyaaH = the streets; na shakyaante hi = were indeed difficult; gantum = to walk; bahujanaakulaaH = congested as they were; with many men; tasmaat = for that reason; diiraaH = being distressed; pashyanti = they were seeing; raaghavam = Rama; aaruhya = by ascending; praasaadaan = lofty palatial buildings.

The streets were indeed difficult to walk, congested as they were, with many men. For that reason, being in distress, they were seeing Rama by ascending lofty palatial buildings.

[Verse Locator](#)

पदातिम् वर्जितच् चत्रम् रामम् दृष्ट्वा तदा जनाः ।

ऊचुर् बहु विधा वाचः शोक उपहत चेतसः ॥ २-३३-५

5. tadaa = then; dR^ishhTvaa = by seeing; raamam = Rama; padaatim = as a pedestrian; varjitachchhatram = without umbrella; janaaH = the people; shokopahata chetasaH = with their hearts struck by grief; uchuH = were uttering; vaachaH = words; bahuviddhaaH = of many sorts.

Then, by seeing Rama as a pedestrian without an umbrella, the people with their hearts struck by grief were uttering words of many sorts.

[Verse Locator](#)

यम् यान्तम् अनुयाति स्म चतुर् अन्ग बलम् महत् ।

तम् एकम् सीतया सार्धम् अनुयाति स्म लक्ष्मणः ॥ २-३३-६

6. yaantam = marching; yam = along whom; mahat = a strong; chaturaNga balam = four wings of army(comprising elephants; chariots; cavalry and infantry); anuyaati sma = sued to follow; tam = to such of him; ekam = who is lonely; anuyaati sma = is following; lakshhmanaH = Lakshmana; siitayaa saartham = along with Seetha.

The same Sri Rama who was followed by a strong four wings of army(comprising elephants, chariots, cavalry and infantry), is walking lonely with Seetha followed by Lakshmana.

[Verse Locator](#)

ऐश्वर्यस्य रसज्ञः सन् कामिनाम् चैव कामदः ।

न इच्चति एव अनृतम् कर्तुम् पितरम् धर्म गौरवात् ॥ २-३३-७

7. rasajjNaH san = though knowing the taste; aishvaryasya = of sovereignty; kaamadaHchaiva = though granting desires; kaaminaam = to the desirous; nechchhatyeva = Rama is not willing; kartum = to do; vachanam- his father's words; anR^itam = untrue; dharmagauravaat = because of his respect for virtue.

Rama knew the taste of sovereignty. He can grant desires to the desirous. Even then, because of his respect for virtue, he is careful not to believe his father's words.

[Verse Locator](#)

या न शक्या पुरा द्रष्टुम् भूतैः आकाशगैः अपि ।

ताम् अद्य सीताम् पश्यन्ति राज मार्ग गता जनाः ॥ २-३३-८

8. puraa = earlier; yaa = which Seetha; bhuutairapi = even beings; aakashagaiH = going through the air; na shakya = could not; drashhTum = see; adya = today; taam siitaam = such Seetha janaaH = people; maarga gataaH = walking on road; pashyanti = are seeing.

Even people walking on road are able to see Seetha, who could not earlier be seen even by beings going through the air.

[Verse Locator](#)

अङ्ग राग उचिताम् सीताम् रक्त चन्दन सेविनीम् ।
वर्षम् उष्णम् च शीतम् च नेष्यति आशु विवर्णताम् ॥ २-३३-९

9. **siitaam** = to Seetha; **aNgaraagochitam** = who was applying suitable cosmetics to the body; **rakta chandana seviniim** = and was fond of red sandal; **varshham** = rain; **ushhNamcha** = heat; **shiitam cha** = and cold; **neshhyanti** = will change position; **vivarNataam** = to colourlessness; **aashu** = quickly.

Rain, heat and cold will quickly wane to pallor Seetha, who was fond of applying suitable cosmetics and red sandal to the body.

[Verse Locator](#)

अद्य नूनम् दशरथः सत्त्वम् आविश्य भाषते ।
न हि राजा प्रियम् पुत्रम् विवासयितुम् अर्हति ॥ २-३३-१०

10. **adya** = today; **dasharathaH** = Dasaratha; **nuunam** = certainty; **bhaashhate** = is talking; **aavishya** = by taking possession of sattvam = some evil spirit; **raajaa** = the king; **na arhati hi vivaasayitum** = to send to exile; **priyam** = his affectionate; **putram** = son.

[Verse Locator](#)

निर्गुणस्य अपि पुत्रस्या काथम् स्यात् विप्रवासनम् ।
किम् पुनर् यस्य लोको अयम् जितः वृत्तेन केवलम् ॥ २-३३-११

11. **katham** = how; **putrasya** = on a son; **nirguNasyaapi** = even devoid of virtues; **vipravaasanam** = banishment; **syaat** = can be affected? **kim punaH** = why moreover tell; **yasya** = of whom; **ayam lokaH** = this world; **jitaH** = is conquered; **vR^ittena kevalam** = merely by his mode of conuct.

How banishment can be affected on a son, even devoid of virtues? Why to tell further of whom, this world is conquered merely by his mode of conduct?

[Verse Locator](#)

आनृशंस्यम् अनुक्रोशः श्रुतम् शीलम् दमः शमः ।
राघवम् शोभयन्ति एते षड् गुणाः पुरुष उत्तमम् ॥ २-३३-१२

12. **ete** = these; **shhaT** = six; **guNaaH** = virtues; **anR^ishamsyam** = harmlessness; **anukroshaH** = compassion; **shrutam** = learning; **shiilam** = good nature; **damaH** = self-control; **shamaH** = tranquility; **shobhayanti** = adorn; **raaghavam** = Rama; **purushhottamam** = the best of men.

Harmlessness, compassion, learning, good nature, self-control and tranquillity - these six virtues adorn Rama, the best of men.

[Verse Locator](#)

तस्मात् तस्य उपघातेन प्रजाः परम पीडिताः ।
औदकानि इव सत्त्वानि ग्रीष्मे सलिल सम्क्षयात् ॥ २-३३-१३

13. **tasmaat** = therefore; **prajaaH** = people; **paramapiiditaaH** = are extremely painful; **upaghaatena** = for the injury; **tasya** = concerning him; **andakaani sattvaaniiva** = as aquatic beings; **griishhme** = in summer; **salila samkshhayaat** = because of depletion of water.

Therefore, people are extremely painful for the injury done to him, as aquatic beings in summer are afflicted because of depletion of water.

[Verse Locator](#)

पीडया पीडितम् सर्वम् जगद् अस्य जगत् पतेः ।

मूलस्य इव उपघातेन वृक्षः पुष्प फल उपगः ॥ २-३३-१४

14. **sarvam** = the entire; **jagat** = world; **piiditam** = is afflicted; **piidayaa** = by the hardship; **asya** = of Rama; **jagatpate** = the protector of the world; **vR^ikshhaH iva** = as a tree; **pushhpa phalopagaH** = which acquired flowers and fruits; **upaghaatena** = is damaged; **muulasya** = in root.

The entire world feels afflicted by the hardship inflicted on this protector of the world, as a tree which acquired flowers and fruits is damaged by injury caused to its root.

[Verse Locator](#)

मूलं ह्येष मनुष्याणाम् धर्मसारो महाद्युतिः ।

पुष्पम् फलम् च पत्रम् च शाखाश्चा स्येतरे जनाः ॥ २-३३-१५

15. **eshhaH** = this Rama; **dharma saaraH** = the essence of virtue; **mahaadyutiH** = having great lustre; **muulam** = is indeed the origin; **manushhyaaNaam** = of men; **itare** = other; **janaaH** = men; **asya** = are his; **pushhpam** = flower; **phalamcha** = fruit; **shaakhaashcha** = and branches.

This Rama, the essence of virtue possessing great lustre, is indeed the root of the tree of humanity. Other men are his flowers, fruits and branches.

[Verse Locator](#)

ते लक्ष्मणैव क्षिप्रम् सपत्न्यः सह बान्धवाः ।

गच्चन्तम् अनुगच्चाः येन गच्छति राघवः ॥ २-३३-१६

16. **te** = we; as such; **sapatnyaH** = along with our wives; **sahabaandhavaaH** = and relatives; **kshhipram** = at once; **anugachchhaama** = will follow; **yena** = in which path; **raaghava** = Rama; **gachchhati** = is going; **lakshhmaNa iva** = as Lakshman; **gachchhantam** = the departing Rama.

We as such along with our wives and relatives atone will follow Rama in the same way as Lakshmana is going with the departing Rama.

[Verse Locator](#)

उद्यानानि परित्यज्य क्षेत्राणि च गृहाणि च ।

एक दुःख सुखा रामम् अनुगच्चां धार्मिकम् ॥ २-३३-१७

17. **parityajya** = abandoning; **udyaanaani** = gardens; **kshhetraani** = fields; **gR^ihaaNicha** = and houses; **anugachchhaama** = we shall follow; **dhaarmikam** = the righteous; **raamam Rama**; **eka duHkhasukhaaH** = owning the same sorrows and joys.

Abandoning gardens fields and houses, we shall follow Rama the righteous man, and share his joys and sorrows.

[Verse Locator](#)

समुद्धृत निधानानि परिध्वस्त अजिराणि च ।

उपात्त धन धान्यानि हृत साराणि सर्वशः ॥ २-३३-१८

रजसा अभ्यवकीर्णानि परित्यक्तानि दैवतैः ।

मूषकैः परिधावद्भिरुद्विलैरावृतानि च ॥ २-३३-१९

अपेतोदकधूमानि हीनसम्मार्जनानि च ।

प्रनष्टबलिकर्मज्यमन्त्रहोमजपानि च ॥ २-३३-२०

दुष्कालेनेव भग्नानि भिभाजनवन्ति च ।

अस्मत् त्यक्तानि वेश्मानि कैकेयी प्रतिपद्यताम् ॥ २-३३-२१

18;19;20;21. kaikeyii pratipadyataam = let Kaikeyi obtain; veshaani = the houses; asmattyaktaani = deserted by us; samaddhR^itanidhaanaani = their treasures unearthed; paridhvanstaajiraaNichā = their court yards in ruined state; upaatta dhana dhaanyaani = their wealth and foodgrains removed; hR^itasaaraaNi = their best parts robbed off; sarvashaH = from all sides; abhyavakiirNaani = covered by; rajasaa = dust; parityaktaani = deserted; daivataiH = by the deities(presiding over them) paridhaavadbhiH = over run; muushhikaiH = by mice; udbilaiH = coming out of their holes; aavR^itaanicha = and turning round here and there; apetodaka dhuumaani = without water and smoke; hiina sammaarjanaanicha = unswept; pranashhTa bali karme ज्यामान्त्रा होमजपानि = the rites of offering oblations to all creatures as well as the sacred fire; worship of gods; the chanting of sacred texts and muttering of prayers having altogether ceased; bhagnaani iva = as though ruined; dushhkaalena = by adverse times; bhinna bhaajanavanticha = and scattered with broken vessels.

Let Kaikeyi obtain the houses deserted by us, their treasures unearthed, their court-yards in ruined state, their wealth and food grains removed, their best parts robbed off from all sides, covered by dust, deserted by the deities(presiding them), overrun by mice, coming out of their holes and turning round here and there, without water and smoke, upswept, the rises of offering oblations to all creatures as well as the sacred fire, worship of gods, the chanting of sacred texts and muttering of prayers having altogether ceased, as though dilapidated by adverse times and scattered with broken vessels.

[Verse Locator](#)

वनम् नगरम् एव अस्तु येन गच्छति राघवः ।

अस्माभिः च परित्यक्तम् पुरम् सम्पद्यताम् वनम् ॥ २-३३-२२

22. yena = for which reason; raaghavaH = Rama; gachchhati = is going away(for that reason) vanameva astu = let that forest really become; nagaram = a city; puramcha = this city; parityaktam = deserted; asmaabhiH = by us; sampadyataam = let is become; vnam = a forest.

As Rama is going away to the forest, let that forest become a city and let this city being deserted by us become a forest.

[Verse Locator](#)

बिलानि दम्ष्ट्रिणः सर्वे सानूनि मृग पक्षिणः ।

अस्मत् त्यक्तम् प्रपद्यन्ताम् सेव्यमानम् त्यजन्तु च ॥ २-३३-२३

इति एवम् विविधा वाचो नाना जन समीरिताः ।

23. bhiitaaH = scared; asmadbhayaat = by fear of us; sarve = all; damshhTriNaH = the snakes let them; tyajantu = let them abandon; bilaani = their holes; mR^iga pakshhinaH = the deers and birds; saamaani = the mountain peaks; gajaaH simhaaH = elephants and lions; vanaanicha = the forest; prapadyantaam = let them obtain; asmattyaktam = that which is desrted by us; tyajantucha = and let them leave; sevyamaanam = the region going to be inhabited by us.

Scared by fear of us, let all the snakes abandon their holes, the dears and birds the mountain peaks, the elephants and the lions the forest itself. let them leave the region going to be inhabited by us and reach the city of Ayodhya.

[Verse Locator](#)

तृणमांसफलादानाम् देशम् व्यालमृगद्विजम् ॥ २-३३-२४

प्रपद्यताम् हि कैकेयी सपुत्रा सहबान्धवैः ।

राघावेण वने सर्वे सह वत्स्याम निर्वृताः ॥ २-३३-२५

24;25. **kaikeyii** = Kaikeyi; **saputraa** = with her son; **shabaandhavaiH** = along with her relatives; **prapadyataam hi** = let her indeed obtain; **desham** = the region; **tR^iNa maamsa phalaadaanaam** = where grass; meat and fruits can be had; **vyaala mR^iga dvijam** = with ferocious animals and birds; **sarve** = let us all; **vatsyaama** = live; **nivR^itaaH** = happily; **vane** = in the forest; **raaghavaNa saha** = along with Rama.

Let Kaikeyi with her son along with her relatives indeed inhabit the region where ferocious animals and vultures live with grass, meat and fruits. Let us all (on the other hand) live happily in the forest along with Rama.

[Verse Locator](#)

इत्येवम् विविधा वाचो नानाजनसमीरिताः।

शुश्राव रामः श्रुत्वा च न विचक्रे अस्य मानसम् ॥ २-३३-२६

26. **raamaH** = Rama; **shushraava** = heard; **vividhaaH** = various kinds; **vaachaH** = of words; **ityevam** = thus; **naanaajane samiiritaaH** = spoken by many people; **shrutvaacha** = hearing them also; **asya** = his; **maanasam** = mind; **na vichakre** = was not disturbed.

Rama heard various kinds of remarks thus made by many people. Hearing them also, his mind was not disturbed.

[Verse Locator](#)

स तु वेश्म पितुर्दूरा त्कैलासशिखरप्रभम् ।

अभिचक्राम धर्मात्मा मत्तमातङ्गविक्रमः ॥ २-३३-२७

27. **saH** = that Rama; **dharmaatmaa** = the virtuous man; **maatta maataNga vikramaH** = with strides of an elephant in rut; **abhichakraama** = approached; **pituH** = his father's; **veshma** = palace; **kailaasa shikhara prabham** = which glowed like a peak of the Kailasa mountain; **kuuraat** = from a distance.

That Rama the virtuous man, by walking with strides of an elephant in rut, approached his father's palace, which from a distance glowed like a peak of the Kailasa mountain.

[Verse Locator](#)

विनीतवीरपुरुषं प्रविश्य तु नृपालयम् ।

ददर्शवस्थितम् दीनम् सुमन्त्रमविदूरतः ॥ २-३३-२८

28. **pravishyatu** = after entering; **nR^ipaalayam** = the royal palace; **viniita viira purushham** = which had disciplined and valiant attendants; **dadarsha** = saw; **sumantram** = Sumantra; **avasthitam** = standing; **diinam** = dejected; **aviduurataH** = not very far.

After entering the royal palace, which had in it disciplined and valiant attendants, saw Sumantra standing dejected not far from the palace.

[Verse Locator](#)

प्रतीक्षमाणो अभिजनम् तदा आर्तम् ।

अनार्त रूपः प्रहसन् इव अथ ।

जगाम रामः पितरम् दिदृक्षुः ।

पितुर् निदेशम् विधिवच् चिकीर्षुः ॥ २-३३-२९

29. raamaH = Rama; tadaa = then; pratiikshhamaNo.api = even on seeing; janam = people; aartam = disturbed; anaartaruupaH = appeared unmoved; ather = and; prahasanniva = smiling; chikiirshhuH = intending to perform; pituH = his father's; nidesham = instruction; vidhivat = as directed; jagaama = went; didR^ikshhuH = to see; pituram = his father.

The, Rama even on seeing the people disturbed, appeared unmoved and smiling, intending to fulfill his father's behest and went to see his father.

[Verse Locator](#)

तत् पूर्वम् ऐक्ष्वाक सुतः महात्मा ।

रामः गमिष्यन् वनम् आर्त रूपम् ।

व्यतिष्ठत प्रेक्ष्य तदा सुमन्त्रम् ।

पितुर् महात्मा प्रतिहारण अर्थम् ॥ २-३३-३०

raamaH = Rama; aikshhvaakasutaH = son of Dasaratha(a scion of Ikshvaku) mahaatmaa = whose mind is mighty is mighty; gamishhyan = setting out; vanam = to the forest; tadaa = then; prekshhya = seeing; sumantram = Sumantra; aartaruupam = appearing disturbed; tat puurvam = before that; vyatishhthata = waited; pratihaaraNaartham = to have one's self announced to pituH = his father.

Seeing Sumantra appearing disturbed before that, Rama the son of Dasaratha(a scion of Ikshhvaaku) whose mind is mighty and who is setting out to the forest, waited awhile to have his presence announced to his father.

[Verse Locator](#)

पितुर्निदेशेन तु धर्मवत्सलो ।

वन प्रवेशे कृत बुद्धि निश्चयः ।

स राघवः प्रेक्ष्य सुमन्त्रम् अब्रवीन् ।

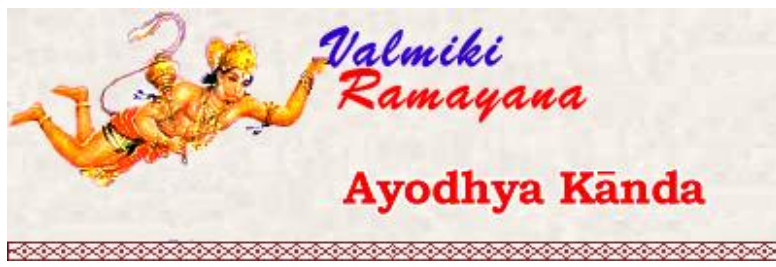
निवेदयस्व आगमनम् नृपाय मे ॥ २-३३-३१

31. saH raaghavaH = that Rama; dharma vatsalaH = who had passion towards piety; kR^iti buddhinishchayaH = having made up his mind positively; vana praveshe = to enter the excile; nideshena = as per the command; pituH = of his father; abraviit = spoke(thus) prekshhya = seeing; sumantram = Sumantra; nivedayasya = "Inform; me = my; aagamanam = arrival; nR^ipaaya = to the king."

That Rama, who had passion towards piety, having made up his mind positively to enter the exile as per his father's command, spoke thus, seeing Sumantra, "Inform my arrival to the king."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे त्रयः त्रिंशः सर्गः

Thus completes 33rd chapter of Ayodhya Kanda in glorious Ramayana, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 34 Verses converted to UTF-8, Nov 09

Introduction

Rama comes to see his father Dasharatha and Dasharatha summons Sumantra to fetch all his wives to hither, and asks Rama to stay with him at least for a night. But Rama resolved in his vow, persuades his father to be peaceful. Dasharatha's anguish intensifies and he swoons at the departure of Rama.

[Verse Locator](#)

ततःकमलपत्राक्षः श्यामो निरुपमो महान् ।
उवाच रामस्तम् सूतं पितुराख्याहि मामिति ॥ २-३४-१

1. tataH = thereafter; raamaH = Rama; kamalapatraakshhaH = having eyes resembling lotus leaves; shyaamaH = the dark-brown; coloured man; mahaan = the mighty man; nirupamaH = beyond compare; uvaacha = spoke; tam suutam = to that charioteer; iti = thus; aakhyaahi = "Tell; maam = about me; pituH = to father.

Thereafter, the lotus-eyes Rama, who was dark-brown in complexion and great beyond compare, spoke thus to the charioteer, "Tell about me to my father."

[Verse Locator](#)

स राम प्रेषितः क्षिप्रम् सन्ताप कलुष इन्द्रियः ।
प्रविश्य नृपतिम् सूतः निहृषसन्तम् ददर्श ह ॥ २-३४-२

2. saH suutaH = that charioteer; santaaparkalushhendriyaH = with his senses disturbed by grief; raama preshitaH = having been sent by Rama; kshhipram = quickly; pravishya = entered; dadarsha ha = and saw; nR^ipatim = the king; niHshvasantam = heaving sighs.

Quickly entering inside, when sent by Rama, the charioteer saw the king having sighs, his senses disturbed by grief.

[Verse Locator](#)

उपरक्तमिवादित्यं भस्मच्छन्नमिवानलम्
तटाकमिव निस्तोयमपश्यज्जगतीपतिम् ॥ २-३४-३

3. apashyat = (he) saw;; jagatiipatim = the king; aadityam iva = resembling a sun; uparaktam = eclipsed; analam iva = like fire; bhasmachchhannam = covered by ash; tataakam iva = as a lake; nistoyam = without water.

He saw the king resembling an eclipsed sun, like fire covered by ash, as a lake without water.

[Verse Locator](#)

आलोक्य तु महा प्राज्ञः परम आकुल चेतसम् ।

रामम् एव अनुशोचन्तम् सूतः प्रान्जलिर् आसदत् ॥ २-३४-४

4. suutaH = the charioteer; mahaapraaJNaH = a great intellectual; aalokyatu = saw; anushochantam = the repenting; varamaakula chetasam = mind greatly agitated; aasadat = approached; praaN^jalaiH = with joined pams.

The charioteer, a great intellectual, saw Dasaratha repenting with his mind greatly agitated and approached him with joined palms.

[Verse Locator](#)

तम् वर्धयित्वा राजानम् सूतः पूर्वम् जयाशिषा

भयविक्लबया वाचा मन्दया श्लक्ष्णमब्रवीत् ॥ २-३४-५

5. suutaH = the charioteer; puurvam = first; vardhayitvaa = inspiring; tam raajaanam = the king; jayaashishhaa = with blessings of triumph; abraviit = spoke; mandayaa = in slow; shlakshhNam = and sweet; vachaa = words; bhaya viklabayaa = overcome with fear.

The charioteer, first inspiring the king with blessings of triumph, spoke thus in a slow and sweet voice, overcome with fear.

[Verse Locator](#)

अयम् स पुरुष व्याघ्र द्वारि तिष्ठति ते सुतः ।

ब्राह्मणेभ्यो धनम् दत्त्वा सर्वम् चैव उपजीविनाम् ॥ २-३४-६

6. te sutaH = your son; purushhavyaaghraH = tiger among men; saH ayam = as such; dattvaa = having given away; sarvam = all; dhanam = wealth; braahmaNebhyaH = to brahmanas; upajiivinaamchaiva = and dependents; tishhTati = is standing; dvaari = at the gate.

"Your son, the tiger among men, having given away all his wealth to brahmanas and dependents, is waiting at the gate."

[Verse Locator](#)

स त्वा पश्यतु भद्रम् ते रामः सत्य पराक्रमः ।

सर्वान् सुहृदापृच्छ्य त्वाम् इदानीम् दिदृक्षते ॥ २-३४-७

7. bhadram = auspiciousness; te = to you! saH raamaH = (let) that Rama; satya paraakramaH = who is truly brave; pashyatu = see; tvaa = you; aapR^ichchhya = after bidding farewell; sarvam suhR^idaH = to all friends; didR^ikshhate = (he) wants to see; tvaam = you; idaaniim = now.

"May auspiciousness betide you! Let that Rama, who is unfailingly brave, see you. After bidding farewell to all friends, he wants to see you now."

[Verse Locator](#)

गमिष्यति महा अरण्यम् तम् पश्य जगती पते ।

वृतम् राज गुणैः सर्वैः आदित्यम् इव रश्मिभिः ॥ २-३४-८

8. jagatiipate = Oh; king! gamishhyati = (He) is setting out; mahaaraNyam = to a great forest; pashya = see; tam = that Rama; aadityamiva = who is like sun; rashmibhiH = with rays of light; vR^itam = displaying; raajaguNaiH = royal qualities.

"Oh, king! Rama is setting out to a great forest. See him who is resembling a sun with rays of light, displaying royal qualities."

स सत्य वादी धर्म आत्मा गाम्भीर्यात् सागर उपमः ।
आकाशैव निष्पन्को नर इन्द्रः प्रत्युवाच तम् ॥ २-३४-९

9. saH narendraH = that king Dasaratha; satya vaadii = who speaks truth; dharmaatmaa = a virtuous man; saagaropamaH = who is like an ocean; gaambhiiryaat = by his depth of character; nishhpaNkaH = who is blemish-less; aakaasha iva = like a sky; pratyuvaacha = replied; tam = to him(thus).

That king Dasaratha, who speaks truth, whose mind is virtuous, who is like an ocean by his depth of character and who is blemish less like a sky, replied to Sumantra as follows:

Verse Locator

सुमन्त्र आनय मे दारान् ये केचित् इह मामकाः ।
दारैः परिवृतः सर्वैः द्रष्टुम् इच्छामि राघवम् ॥ २-३४-१०

10. sumantra = Oh; Sumantra! ye kachit = whoever; maamakaaH = my wives; iha = are here; anaya = bring; me daaraan = such of my wives; parivR^itaH = surrounded by; sarvaiH = all; daaraiH = wives; ichchhaami = I want; drashhTum = to see; dhaarmikam = the virtuous Rama.

"Oh, Sumantra! being all my wives, who are here. Surrounded by all of them, I want to see the virtuous Rama."

Verse Locator

सो अन्तः पुरम् अतीत्य एव स्त्रियः ता वाक्यम् अब्रवीत् ।
आर्यो ह्वयति वो राजा गम्यताम् तत्र माचिरम् ॥ २-३४-११

11. saH = He; atiityaiva = after entering; antaH puram = the gynaecium; abraviit = spoke; vaakyam = (these) words; taaH striyaH = to those women; aaryaaH = "Oh; the venerable ladies! raajaa = the king; hvayati = is calling; vaH = you; gamyataam = go; tatra = there; maa chiram = without delay.

Sumantra, after entering the gynaecium, spoke these words to those women as follows: "Oh, the venerable ladies! The king is calling you. Go there without delay.

Verse Locator

एवम् उक्ताः स्त्रियः सर्वाः सुमन्त्रेण नृप आज्ञया ।
प्रचक्रमुस् तत् भवनम् भर्तुर् आज्ञाय शासनम् ॥ २-३४-१२

12. sarvaaH = all; stiyaH = women; uktaaH = spoken; evam = thus; sumantreNa = by Sumantra; nR^ipaaJNayaa = as per king's orders; prachakramaH = moved; tadbhavanam = to his house; aaJNaaya = after knowing; shaasanam = the instruction; bhartuH = of their husband.

All those women, asked thus by Sumantra as per the king's orders, went to his palace, after knowing the instructions of their husband.

Verse Locator

अर्ध सप्त शताः ताः तु प्रमदाः ताम्र लोचनाः ।
कौसल्याम् परिवार्य अथ शनैः जग्मुर् धृत व्रताः ॥ २-३४-१३

13. atha = thereafter; taaH = those; ardha sapta shataaH = three hundred and fifty; pramadaaH = women; dhR^itavrataaH = steadfast in their vow (of devotion to their

husband); **taamra lochanaaH** = having red eyes; **parivaarya** = encircling; **kausalyaam** = Kausaly; **jagmuH** = went; **shanaiH** = slowly.

Encircling Kausalya, three hundred fifty women, steadfast in their vow(of devotion to their husband), with their eyes reddened, went there slowly.

[Verse Locator](#)

आगतेषु च दारेषु समवेक्ष्य मही पतिः ।

उवाच राजा तम् सूतम् सुमन्त्र आनय मे सुतम् ॥ २-३४-१४

14. **aagateshhu** = after arrival; **daareshhu** = of wives; **raajaa** = Dasaratha; **mahiipatih** = the lord of the earth; **samavekshhya** = looked; **tam suutam** = towards that charioteer; **uvaacha** = and spoke(thus); **sumantra** = Oh; **Sumantra! aanaya** = bring; **me sutam** = my son.

After arrival of his wives, king Dasaratha spoke to that charioteer as follows, "Oh, Sumantra! Bring my son here."

[Verse Locator](#)

स सूतः रामम् आदाय लक्ष्मणम् मैथिलीम् तदा ।

जगाम अभिमुखः तूर्णम् सकाशम् जगती पतेः ॥ २-३४-१५

15. **tadaa** = then; **saH suutah** = that charioteer; **aadaaya** = took; **raamam** = Rama; **lakshhmaNam** = Lakshmana; **maithiliim** = and Seetha; **tuurNam** = speedily; **jagaama** = went; **abhimukhaH** = towards; **jagatiipataH** = the king's sakaasham = presence.

Taking Rama, Lakshmana and Seetha, that charioteer then speedily went to the king's presence.

[Verse Locator](#)

स राजा पुत्रम् आयान्तम् दृष्ट्वा दूरात् कृत अञ्जलिम् ।

उत्पपात आसनात् तूर्णम् आर्तः स्त्री जन सम्वृतः ॥ २-३४-१६

16. **saH raajaa** = that king; **striijana samvR^itaH** = surrounded by women; **dR^ishhTvaa** = seeing; **duraat** = from a distance; **putram** = his son; **ayaantam** = coming; **kR^itaaNjalim** = with folded hands; **aartaH** = being distressed; **utpapaata** = rose; **aasanaat** = from his seat; **tuurNam** = swiftly.

King Dasaratha surrounded by women, seeing from a distance his son coming with folded hands, distressed as he was, rose swiftly from his seat.

[Verse Locator](#)

सो अभिदुद्राव वेगेन रामम् दृष्ट्वा विशाम् पतिः ।

तम् असम्प्राप्य दुःख आर्तः पपात भुवि मूर्चितः ॥ २-३४-१७

17. **dR^ishhTvaa** = seeing; **raamam** = Rama; **saH** = Dasaratha; **vishaampatiH** = the ruler of people; **abhidadraava** = ran towards him; **vegena** = speedily; **asamppraapya** = without reaching; **tam** = him; **papaata** = fell; **bhuvi** = on the floor; **muurchhitaH** = senseless; **duHkhaartaH** = afflicted with sorrow.

Seeing Rama, King Dasaratha ran speedily towards him. But without reaching him he fell on the floor senseless, afflicted as he was with sorrow.

[Verse Locator](#)

तम् रामः अभ्यपातत् क्षिप्रम् लक्ष्मणः च महा रथः ।
विसम्भ्रम् इव दुह्खेन सशोकम् नृपतिम् तदा ॥ २-३४-१८

18. tadaa = tehn; raamaH = Rama; lakshhmanashche = and Lakshmana; mahaarathaH = an eminent car-warrior; kshhipram = quickly; abhyapatat = approached; tam nR^ipatim = that king; visamJNam iva = who seemed senseless; duHkhena = with grief; sashokam = through agony.

Then, Rama and Lakshmana an eminent car-warrior, quickly approached that king who seemed unconscious with full of grief as he was, through agony.

[Verse Locator](#)

स्त्री सहस्र निनादः च सम्भ्रजे राज वेश्मनि ।
हाहा राम इति सहसा भूषण ध्वनि मूर्चितः ॥ २-३४-१९

19. samjaJNe = generated; sahasaa = all at once; raajaveshmani = from the royal palace; striisahasraninaadashcha = sound of thousands of women crying; haa haa raama iti = "Alas! Alas! Oh Rama !" bhuushhaNa dhvanimuurchhitaH = mixed with the sound of tinkling of ornaments.

Sounds of thousands of women crying "Alas! Alas! Oh Rama!" generated all at once from the royal palace, mixed with the sound of tinkling ornaments.

[Verse Locator](#)

तम् परिष्वज्य बाहुभ्याम् ताव् उभौ राम लक्ष्मणौ ।
पर्यन्के सीतया सार्धम् रुदन्तः समवेशयन् ॥ २-३४-२०

20. tau = those; ubhau = both; raamalakshhmanau = Rama and Lakshmana; siitayaa saardham = along with Seetha; parishhvajya = held; tam = Dasaratha; baahubhyaam = in their arms; rudanta = and crying; samaveshayan = laid him; paryaNke = in the couch.

Holding Dasaratha in their arms and crying, both Rama and Lakshmana along with Seetha laid him on the couch.

[Verse Locator](#)

अथ रामः मुहूर्तेन लब्ध सम्भ्रम् मही पतिम् ।
उवाच प्रान्जलिर् भूत्वा शोक अर्णव परिप्लुतम् ॥ २-३४-२१

21. atha = thereafter; raamaH = Rama; bhuutvaa = becoming; praNjaliH = one with folded hands; uvaacha = spoke(as follows) mahiipatim = to king Dasaratha; labdha samJNam = who got consciousness; muhuurtena = within a short time; shokaarNava pariplutam = inundated in a sea of sorrow.

Then, Rama with folded hands spoke thus to king Dasaratha who got consciousness within a short time and who was inundated in a sea of sorrow.

[Verse Locator](#)

आपृच्चे त्वाम् महा राज सर्वेषाम् ईश्वरः असि नः ।
प्रस्थितम् दण्डक अरण्यम् पश्य त्वम् कुशलेन माम् ॥ २-३४-२२

22. mahaara = Oh Emperor! aapR^ichchhe = I am seeking permission; tvaam = from you; asi = you are; iishvaraH = the lord; sarveshaam = to all; naH = of us; tvam = you; pashya = see; kushalena = auspiciously; maam = towards me; prasthitaH = setting out; daNdakaaraNyam = to the forest of Dandaka.

"Oh, emperor! I take leave of you, who are the lord of all of us. See auspiciously towards me, who am about to leave for Dandaka forest."

[Verse Locator](#)

लक्ष्मणम् च अनुजानीहि सीता च अन्वेति माम् वनम् ।
कारणैः बहुभिस् तथ्यैः वार्यमाणौ न च इच्चतः ॥ २-३४-२३

23. **anujaaniihi** = permit; **lakshhmaNamcha** = Lakshmana also; **siitaacha** = Seetha too; **anveti** = is accompanying; **maam** = me; **vanam** = to the forest; **vaaryamaaNau** = even if prevented; **bahubhiH** = by many; **tathyaiH** = true; **kaaranaiH** = reasons; **nachaichchhataH** = these two are not agreeing.

"Permit Lakshmana also and Seetha too who is accompanying me to the forest. Even if prevented(by me0 on many true reasons, these two are not agreeing to stay behind"

[Verse Locator](#)

अनुजानीहि सर्वान् नः शोकम् उत्सृज्य मानद ।
लक्ष्मणम् माम् च सीताम् च प्रजापतिर् इव प्रजाः ॥ २-३४-२४

24. **utsR^ijya** = giving up; **shokam** = grief; **maanada** = Oh; the bestower of honour! **anujaaniihi** = grant leave; **sarvaan** = to all; **naH** = of us; **lakshhmaNam** = Lakshmana; **maameha** = myself; **sitaamcha** = and Seetha; **prajaaH iva** = as to his sons; **prajaapatiH** = Brahma.

"Giving up grief, Oh the bestower of honour, grant leave to all of us, Lakshmana myself and Seetha as Brahma(the lord of creation) did to his sons(sanaka and his three brothers who intended to go to forest for practising austerities)."

[Verse Locator](#)

प्रतीक्षमाणम् अव्यग्रम् अनुज्ञाम् जगती पतेः ।
उवाच रर्जा सम्प्रेक्ष्य वन वासाय राघवम् ॥ २-३४-२५

25. **samprekshhya** = gazing; **raaghavam** = at Rama; **avyagram** = who is unruffled; **pratiikshhamaaNam** = awaiting; **anuJNyaam** = permission; **jagatiipateH** = of the king; **vanavaasaaya** = stay in the forest; **raajaa** = the king Dasaratha; **uvaacha** = spoke(thus).

Gazing at Rama who is unruffled, awaiting permission of the king for stay in the forest, the king Dasaratha spoke thus:

[Verse Locator](#)

अहम् राघव कैकेय्या वर दानेन मोहितः ।
अयोध्यायाः त्वम् एव अद्य भव राजा निगृह्य माम् ॥ २-३४-२६

26. **raaghava** = Oh; Rama! **aham** = I; **mohitaH** = was stupefied; **kaikeyyaa** = by Kaikeyi; **varadaanena** = through a boon; **adya** = now; **nigR^ihya** = by confirming; **maam** = me; **tvameva** = you alone; **bhava** = be; **raajaa** = the king; **ayodhyaayaaH** = of Ayodhya.

"Oh, Rama! I was stupefied by Kaikeyi through a boon. Now, by confirming me, be you the king of Ayodhya."

[Verse Locator](#)

एवम् उक्तः नृपतिना रामः धर्मभृताम् वरः ।
प्रत्युवाच अञ्जलिम् कृत्वा पितरम् वाक्य कोविदः ॥ २-३४-२७

27. **raamaH** = Rama; **varaH** = the best man; **dharmabhaR^itaam** = in supporting righteousness; **vaakyakovidah** = who is proficient in speech; **uktaH** = after being spoken; **evam** = thus; **nR^ipatinaa** = by the king; **pratyuvaacha** = replied; **pitaram** = to his father; **aNjalim kR^itvaa** = after making salutation with joined palms.

When told thus by the king, Rama the best man in supporting righteousness and who is proficient in expression, replied(as follows) to his father, after making salutation with joined palms.

[Verse Locator](#)

भवान् वर्ष सहस्राय पृथिव्या नृपते पतिः ।

अहम् तु अरण्ये वत्स्यामि न मे कार्यम् त्वया अनृतम् ॥ २-३४-२८

28. **nR^ipate** = Oh; **King!** **bhavaan** = you be; **patiH** = the lord; **pR^ithivyaaH** = of the earth; **varshhasahasraaya** = for thousand years; **aham tu** = but I; **vatsyaami** = shall stay arNye = in the forest; **me** = for me; **na kaaryam** = do not make; **anR^itam** = untruth; **tvayaa** = of you.

"Oh, king! You be the ruler of the earth for thousand years. But, I for my part, will stay in the forest. For my sake, do not generate untruth about you."

[Verse Locator](#)

नव पञ्च च वर्षाणि वनवासे विहृत्य ते ।

पुनः पादौ ग्रहीष्यामि प्रतिज्ञान्ते नराधिपः ॥ २-३४-२९

29. **naraadhipa** = Oh; **ruler of men!** **vihR^itya** = having strolled; **vanavaase** = in the forest; **nava paNchaacha** = for fourteen; **vashhaani** = years; **pratiJNaante** = after fulfilling the promise; **grahishhyaami** = I shall clasp; **te** = your; **paadau** = feet; **punaH** = once more.

"Oh, ruler of men! Having strolled in the forest for fourteen years, I shall clasp your feet once more after fulfilling my promise."

[Verse Locator](#)

रुदन्नाह प्रियम् पुत्रं सत्यपाशेन संयतः ।

कैकेय्या चोद्यमानस्तु मिथो राजा तमब्रवीत् ॥ २-३४-३०

30. **chodyamaanastu** = prompted; **mithaH** = secretly; **kaikeyyaa** = by Kaikeyi; **aartaH** = the distressed; **raajaa** = king; **samyataH** = tied up; **sata paashena** = by fetters of truth; **abraviit** = said; **rudan** = weeping; **tam** = to that; **priyam putram** = beloved son.

Prompted secretly by kaikeyi, the distressed king, tied up by fetters of truth, said weeping to that beloved son.

[Verse Locator](#)

श्रेयसे वृद्धये तात पुनर् आगमनाय च ।

गच्चस्व अरिष्टम् अव्यग्रः पन्थानम् अकुतः भयम् ॥ २-३४-३१

31. **taata** = Oh; **darling!** **gachchhasva** = proceed; **shreyase** = for welfare; **vR^iddhaye** = for advancement; **punaHaagamanaayacha** = and for coming again; **panthaanam** = let your path; **arishhTam** = be auspicious; **avyagram** = undistracted; **akutobhayam** = and fearless from any quarter.

"Oh, darling! Proceed for welfare, for advancement and for coming again. Let your path of travel be auspicious, undistracted and fearless from any quarter."

[Verse Locator](#)

न हि सत्यात्मनस्तात धर्माभिमनसस्तव ।
विनिवर्तयितुं बुद्धि शक्यते रघुनन्दन ॥ २-३४-३२

32. taata = Oh; darling! raghunandana = Oh; Rama; the seion of Raghu! satyaatmanaH = your mind being given to righteousness; tava = your; buddhiH = decision; na shakya hi = cannot be; vinivartayitum = reversed.

"Oh, darling, the seion of Raghu! Truthful as you are by nature and your mind being given to righteousness, your decision cannot be reversed."

[Verse Locator](#)

अद्य तु इदानीम् रजनीम् पुत्र मा गच्च सर्वथा ।
मातरम् माम् च सम्पश्यन् वस इमाम् अद्य शर्वरीम् ॥ २-३४-३३

33. putra = Oh; son! adya = today; idaaniim = now; rajaniim = night; maa gachchha = do not go; sarvathaa = by all means; ekaaha darshaenaapi = even by seeing for one day; aham = I; charaamitaavat = may live; saadhu = happily.

"Oh, son! Do not leave in any case today, now at night time. Even by seeing you for one day, I may live happily."

[Verse Locator](#)

मातरं माम् च सम्पश्यन् वसेमामद्य शर्वरीम् ।
तर्पितः सर्वकामैस्त्वम् स्वः काले साधयिष्यसि ॥ २-३४-३४

34. sampashyan = looking at maataram = your mother; maamcha = and myself; vasa = stay; imaam = this; sharvariim = might; adya = today; tarpitaH = satiated; sarva kaamaiH = by all desired objecs; tvam = you; saadhayishhyasi = may leave; shvaH = tommorrow; kaale = at dawn.

"Looking at your mother and myself, stay at least for this night today. Satiated by all the desired objects, you may leave tomorrow at dawn."

[Verse Locator](#)

दुष्करम् क्रियते पुत्र सर्वथा राघव तया ।
मत्प्रियार्थम् प्रियांस्त्यक्त्वा यद्यासि विजनम् वनम् ॥ २-३४-३५

35. putra = Oh; son; raaghava = Rama! dushhkaram = an incorrigible thing; sarvathaa = in every respect; kriyate = is being done; tvayaa = by you; yat = since; mat priyartham = for my pleasure; yaasi = you are going; vanam = to the forest; vijanam = a solitary place; tyaktvaa = leaving; priyaan = beloved ones.

"Oh Rama, my son! An incorrigible thing is being done by you since for my pleasure you are going to the forest a solitary place, leaving beloved ones."

[Verse Locator](#)

न चैतन्मे प्रियम् पुत्र शपे सत्येन राघव ।
छन्नया छलितस्त्वस्नु स्त्रुया छन्नाग्निकल्पया ॥ २-३४-३६

36. putra = Oh; son; raaghava = Rama! etat = this; nacha = is not; priyam = agreeable; me = to me; shape = I swear; satyena = by my faith; asmi = I was; chhalitaH = cheated; striyaa = by the woman; chhannayaa = who had concealed intentions; chhannaagni kalpayaa = resembled fire covered with ashes.

"Oh Rama my son! Your exile is not agreeable to me. I was cheated by Kaikeyi who had concealed intentions and resembled fire with ashes."

[Verse Locator](#)

पञ्चना या तु लब्धा मे तां त्वम् निस्तर्तुमिच्छसि ।
अनया वृत्तसादिन्या कैकेय्याऽभिप्रचोदितः ॥ २-३४-३७

37. **athiprachoditaH** = incited by; **anayaa** = this; **kaikeyyaa** = Kaikeyi; **vR^ittasaadinyaa** = who has destroyed established customs; **tvam** = you; **ichchhasi** = wish; **mistartum** = to redeem; **me** = my; **yaavaNchanaa** = which deceit; **taam** = that; **labdhaa** = was derived.

Incited by Kaikeyi who has destroyed established customs, you wish to redeem my deceit, derived by me from her.

[Verse Locator](#)

न चैतदाश्चर्यतमम् यत्तज्ज्येष्ठस्सुतो मम ।
अपानृतकथम् पुत्र पितरम् कर्तुमिच्छसि ॥ २-३४-३८

38. **putra** = Oh; **son!** **jyeshhTaH sutaH** = as eldest son; **mama** = of min; **ichhasi iti yat** = that which you wish; **kartum** = to make; **pitaram** = your father; **apaanR^itakatham** = as one who does not have false promises; **tat etat** = this; **na** = is not aashcharyatamam = a great surprise.

"It is not a great surprise, my son, that you my eldest son should seek to make your father as one who does not have false promises."

[Verse Locator](#)

अथ रामः तथा श्रुत्वा पितुर् आर्तस्य भाषितम् ।
लक्ष्मणेन सह भ्रात्रा दीनो वचनम् अब्रवीत् ॥ २-३४-३९

39. **atha** = thereafter; **raamaH** = Rama; **bhraataa lakshhmaNena saha** = along with his brother lakshman; **shrutvaa** = hearing; **bhaashhitam** = the words; **pituH** = of his father; **tathaa** = thus; **aartasya** = depressed; **diinaH** = was upset; **abraviit** = spoke; **vachanam** = these words.

After hearing these words of their father who was depressed, Rama and Lakshmana were upset. Then Rama spoke these words.

[Verse Locator](#)

प्राप्स्यामि यान् अद्य गुणान् को मे श्वस्तान् प्रदास्यति ।
अपक्रमणम् एव अतः सर्व कामैः अहम् वृणे ॥ २-३४-४०

40. **yaan** = which; **guNaam** = worldly pleasures **praapsyaami** = I can get; **adya** = today; **taan** = those; **kaH** = who; **pradaasyati** = will offer; **me** = to me; **shvaH** = tomorrow? **ataH** = therefore; **aham** = I; **vR^iNe** = desire; **apakramaNameva** = only to get away; **sarvaka** = in lieu of all enjoyments.

Even if these worldly pleasures are obtained today, who will offer those things to me tomorrow? Therefore I desire only to get away in lieu of all these enjoyments.

[Verse Locator](#)

इयम् साराष्ट्रा सजना धन धान्य समाकुला ।
मया विसृष्टा वसुधा भरताय प्रदीयताम् ॥ २-३४-४१

41. **iyam** = vasudhaa = this earth; **visR^ishhTaa** = being relinquished; **mayaa** = by me; **sa raashhTraa** = which includes various provinces; **sajanaa** = filled with people; **dhana dhaanya samaakulaa** = imbued with riches and foodgrains; **pradiiyataam** = may be given; **bharataaya** = to Bharata.

"This earth being relinquished by me; which included various provinces, filled with people, imbued with riches and food grains, may be given to Bharata."

[Verse Locator](#)

वनवासकृता बुद्धिर्न च मेऽद्य चलिष्यति ।
यस्तुष्टेन वरो दत्तः कैकेय्यै वरद त्वया ॥ २-३४-४२
दीयताम् निखिलेनैव सत्यस्त्वम् भव पार्थिव ।

42. **adya** = now; **nachalishhayati** = I cannot budge; **me buddhiH** = from my decision; **vanavaasa kR^itaa** = made about my stay in the forest; **paarthiva** = Oh; king; **varada** = the bestower of boons! tvayaa = by you; **tushhTena** = who were pleased; **dattaH** = to give; **yaH varaH** = which boon; **kaikeyyai** = to Kaikeyi; **diiyataam** = let it be given; **nikhilenaina** = completely.

"I cannot budge now from my decision made about my stay in the forest. Oh king the bestower of boons! You were pleased to give a boon to Kaikeyi and let it be fulfilled completely. Be you a truthful man."

[Verse Locator](#)

अहम् निदेशम् भवतो यथोक्तमनुपालयन् ॥ २-३४-४३
चतुर्दश समा वत्स्ये वने वनचरैः सह ।

43. **aham** = I; **yathoktam** = as promised; **anupaalayan** = fulfilling; **bhavata** = your; **nidesham** = command; **vatsye** = shall live; **vane** = in the forest; **vanacharaiH saha** = along with forest-dwellers; **chaturdasha** = for fourteen; **samaaH** = years.

"I, as promised, fulfilling your command, shall live in the forest along with forest-dwellers for fourteen years."

[Verse Locator](#)

मा विमर्शो वसुमती भरताय प्रदीयताम् ॥ २-३४-४४
न हि मे काम्क्षितम् राज्यम् सुखमात्मनि वा प्रियम् ।
यथा निदेशम् कर्तुम् वै तवैव रघुनन्धन ॥ २-३४-४५

44;45. **maa** = Oh; do not have; **vimarshaH** = hesitation; **vasumatii pradiiyataam** = let the kingdom be given; **bharataaya** = to Bharata; **raghunandana** = Oh; king! **me** = to me; **raajyam** = either kingdom; **sukhamvaa** = or happiness; **nahi** = indeed is not; **kaaNkshhitam** = desired; **aatmano** = by nature; **kartum eva** = only doing; **tava** = your; **yathaanidesham** = command as instructed; **priyam vai** = is dear to me.

"Oh, king! Do not have any hesitation in offering the kingdom to Bharata. Neither kingdom nor happiness indeed is desired by my nature. It is dear to me only to do your command as directed."

[Verse Locator](#)

अपगच्छतु ते दुःखम् मा भूर् बाष्प परिप्लुतः ।
न हि क्षुभ्यति दुर्धर्षः समुद्रः सरिताम् पतिः ॥ २-३४-४६

46. **te duHkham apagachchhatu** = let your sorrow disappear! **maa bhuuH** = do not be; **bhaashhpa pariplutaH** = overwhelmed with tears; **samudraH** = the ocean; **patiH** = the lord; **saritaam** = of rivers; **durdharshhaH** = which is difficult to assail; **na kshhubhyatihi** = is not indeed agitated.

"Let your sorrow disappear! Do not be overwhelmed with tears. The ocean, the lord of rivers which is difficult to assail, indeed does not get agitated."

[Verse Locator](#)

न एव अहम् राज्यम् इच्छामि न सुखम् न च मैथिलीम् ।
त्वाम् अहम् सत्यम् इच्छामि न अनृतम् पुरुष ऋषभ ॥ २-३४-४७

47. **aham** = I; **naiva ichchhaami** = do not even desire; **raajyam** = kingdom; **na** = nor; **sukham** = happiness; **na** = nor; **maithiliimcha** = Seetha too; **naiva** = nor even; **sarvaan** = all; **imaan** = these; **kaamaan** = enjoyments; **naiva** = nor; **jiivitam** = life.

"I do not crave for kingdom or happiness nor again for Seetha nor even all these enjoyments nor for heaven nor even for life."

[Verse Locator](#)

त्वामहम् सत्यमिच्छामि नानृतम् पुरुषर्षभ ।
प्रत्यक्षम् तव सत्येन सुकृतेन च ते शपे ॥ २-३४-४८

48. **purushharshhabha** = Oh; **jewel among men!** **ahma** = I; **ichchhami** = wish; **tvaam** = you; **satyam** = to be a truthful man; **na** = not; **anR^itam** = a fallacious man; **tava** = In you; **pratyakshham** = presence; **satyena** = by truth; **sukR^itena** = and by virtue; **shape** = I swear; **te** = to you.

"Oh, Jewel among men! I wish you to be a truthful mean, not a fallacious man. I swear to you in your presence by truth and by virtue."

[Verse Locator](#)

न च शख्यम् मया तात स्थातुम् क्षणमपि प्रभो ।
स शोकम् धारयस्वेमम् न हि मेऽस्ति विपर्ययः ॥ २-३४-४९

49. **taata** = Oh; **father!** **prabho** = Oh; **lord!** **mayaa** = by me; **nashakyam** = it is not possible; **sthaatum** = to stay; **khhaNamapi** = even for a moment; **saH** = you as such; **dhaarayasva** = should contain; **evam** = this; **shokam** = grief; **naastihi** = there is indeed no; **viparyayaH** = going back; **me** = for me.

"It is not possible for me, Oh father, to stay on even for a moment. Therefore, contain this grief, Oh Lord, for there is no going back upon my word."

[Verse Locator](#)

अर्थितो ह्यस्मि कैकेय्या वनम् गच्छेति राघव ।
मया चोक्तं प्रजामीति तत्सत्यमनुपालये ॥ २-३४-५०

50. **raaghava** = Oh; **Dasaratha the seion of Raghu!** **asmihi** = I was indeed; **arthitaH** = asked; **kaikeyyaa** = by Kaikeyi; **iti** = as follows: **gachchha** = go; **vanam** = to the forest." **uktamcha** = It was also replied; **mayaa** = by me; **prajaami iti** = that I would go; **anupaalaye** = I shall redeem; **tat** = that; **satyam** = pledge.

"Oh Dasaratha the seion of Raghu! I was indeed asked by Kaikeyi to go to the forest. It was also replied by me that I would go. I shall redeem that pledge."

[Verse Locator](#)

मा चोत्कण्ठां कृथा देव वने रंस्यामहे वयम् ।
प्रशान्तहरिणाकीर्णे नानाशकुनिनादिते ॥ २-३४-५१

51. deva = Oh; king! maakR^ithaaH = do not feel; utkaNThaam = anxious; vayam = we; ramsyaamahe = shall sport; vane = in the forest; prashaanta hariNaakiirNe = flocked with peaceful deers; naanaashakuninaadite = rendered noisy by birds of various types.

"Oh, king! Do not feel anxious. We shall sport in the forest, flocked with peaceful deer and rendered noisy by birds of various types."

[Verse Locator](#)

पिता हि दैवतम् तात देवतानामपि स्मृतम् ।
तस्मादैवतमित्येव करिष्यामि पितुर्वचः ॥ २-३४-५२

52. tat = Oh; father! smR^itamhi = it was said indeed; pitaa = father; daivatam = is the god; devataanaamapi = even for celestials; tasmaat = therefore; karishhyaami = I shall do; pituH = father's; vachaH = word; daivatam ityeva = considering it s divine.

"Oh, father! It was indeed said that even for celestials, father is the god. Therefore, I shall carry out the father's word, considering it as divine."

[Verse Locator](#)

चतुर्धशसु वर्षेषु गतेषु नरसत्तम ।
पुनर्द्रक्ष्यसि माम् प्राप्तम् सन्तापोऽयम् विमुच्यताम् ॥ २-३४-५३

53. narasattama = Oh; best among men! praaptam = coming; gateshhu = after passing away; chaturdasha = fourteen; varshheshhu = years; drakshhyasi = you will see; maam = me; ayam samtaapaH vimuchyataam = let this grief be given up.

"Oh father, the best among men! You will see me, when I come back after elapsing fourteen years. Let this grief be given up."

[Verse Locator](#)

येन संस्तम्भनीयोऽयम् सर्वो बाष्पगलो जनः ।
स त्वम् पुरुषशार्दूल किमर्थम् विक्रियाम् गतः ॥ २-३४-५४

54. purushha shaarduula = Oh; tiger among men! saraH = all; ayam janaH = these people; bhaashhpagaLaH = whoare bathed with tears; samstambhaniyaH = are to be consoled by you; saH tva = such of you; kimartham = why; gataH = got; vikriyaam = perturbation?

"Oh, tiger among men! Why have you got perturbed-you by whom all these people bathed in tears, ought to be consoled?"

[Verse Locator](#)

पुरम् च राष्ट्रम् च मही च केवला ।
मया निसृष्टा भरताय दीयताम् ।
अहम् निदेशम् भवतः अनुपालयन् ।
वनम् गमिष्यामि चिराय सेवितुम् ॥ २-३४-५५

55. puramcha = let this city; raashhTramcha = province; kevalaa mahiicha = and whole of this earth; nishR^ishhTaa = left; mayaa = by me; diiyataam = be given; bharataaya = to Bharata; aham = I; anupaalayan = following; bhavataH = your; nidesham =

instruction; **gamishhyaami** = shall proceed; **vanam** = to the forest; **sevitum** = to dwell in it; **chiraaya** = for long.

"Let this city, province and whole of this earth left by me, be given to Bharata. I for one following your instructions, shall proceed to the forest to dwell in it for long."

[Verse Locator](#)

मया निसृष्टाम् भरतः महीम् इमाम् ।
सशैल खण्डाम् सपुराम् सकाननाम् ।
शिवाम् सुसीमाम् अनुशास्तु केवलम् ।
त्वया यद् उक्तम् नृपते यथा अस्तु तत् ॥ २-३४-५६

56. **nR^ipate** = Oh; **king!** **imaama mahiim** = let this earth; **sashaila shhaNdaam** = with multitude mountains; **sapuraam** = comprising of cities; **sakaananaam** = with their gardens; **nisR^ishhTaam** = relinquished; **mayaa** = by me; **anushaastu** = be ruled over; **bharataH kevalam** = barely by Bharata; **susiimaam** = within bounds; **shiraam** = of well being; **yat** = that which; **uktam** = is told; **tvayaa** = by you; **tat** = let it; **astu** = be so; **tathaa** = thus.

"Oh, king! Let this earth with multitude of mountains, comprising of cities with their gardens relinquished by me, be ruled over barely by Bharata, within the bounds of righteousness. Let the word of honour given by you(to Kaikeyi) come true."

[Verse Locator](#)

न मे तथा पार्थिव धीयते मनो ।
महत्सु कामेषु न च आत्मनः प्रिये ।
यथा निदेशे तव शिष्ट सम्मते ।
व्यपैतु दुःखम् तव मत् कृते अनघ ॥ २-३४-५७

57. **paarthiva** = Oh; **king;** **anagha** = the faultlessman! **yathaa** = how; **memanaH** = my mind; **dhiiyate** = is shanding firmly; **tava nirdeshe** = to your command; **shishhta sammate** = approved by the wise; **tathaa** = in that manner; **na** = it is not; **mahatsu** = on haughty; **kaameshhu** = enjoyments; **na** = it is not; **aatanaH** = on my own; **priyeH** = pleasures; **matkR^ite** = for my sake; **vyapaitu duHkham** = let your agony disappear.

"Oh, the faultless king! My mind is not directed on haughty physical enjoyments or sensuous pleasures which is approved by the wise. Let your agony disappear, for my sake."

[Verse Locator](#)

तत् अद्य न एव अनघ राज्यम् अव्ययम् ।
न सर्व कामान् न सुखम् न मैथिलीम् ।
न जीवितम् त्वाम् अनृतेन योजयन् ।
वृणीय सत्यम् व्रतम् अस्तु ते तथा ॥ २-३४-५८

58. **anagha** = Oh the sinless king! **tat** = therefore; **adya** = now; **yojayan** = connecting; **tvaam** = you; **anR^itena** = with untruth; **naiva vR^itena** = I just cannot yearn; **raajyam** = for kingdom; **na** = nor desirous; **sarva kaamaan** = of various enjoyment; **na** = nor; **sukham** = for happiness; **na** = now; **maithiliim** = Seetha; **na** = nor; **jiivitam** = life; **te** = (let) your; **vratham** = voe; **tathaa** = thus; **astu** = become; **satyam** = true.

Oh, the sinless king! Therefore, now associating you with untruth, I just do not desire for kingdom, nor all the sensual enjoyments, nor happiness nor existence nor even Seetha. Let your pledge(given to Kaikeyi) prove true."

फलानि मूलानि च भक्षयन् वने ।
 गिरीमः च पश्यन् सरितः सरांसि च ।
 वनम् प्रविश्य एव विचित्र पादपम् ।
 सुखी भविष्यामि तव अस्तु निर्वृतिः ॥ २-३४-५९

59. bhavishhyaami = I shall be; sukhii = happy; pravishyaiva = entering; vanam = the forest; vichitra paadapam = filled with; bhakshhayan = eating; phalaani = fruits; muulanicha = and tubers; pushyan = and lakes; vane = in the forest; astu = let there be; nirvR^itiH = satisfaction; tava = to you.

"I shall be happy, entering the forest filled with wonderful trees, eating fruits and tubers as well as seeing mountains rivers and lakes in the forest. Let there be satisfaction for you.

Verse Locator

एवम् स राजा व्यसनाभिपन्नः ।
 शोकेन दुःखेन च ताम्यमानः ।
 आलिङ्ग्य पुत्रम् सुविनष्टसंज्ञो ।
 मोहम् गतो नैव चिचेष्ट किञ्चित् ॥ २-३४-६०

60. aaliNgya = embracing; putra = his son; saH raajaa = that king Dasaratha; evam = who had thus; vyasanaabhipannaH = fallen on evil days; taamyamaanaH = was tormented; shokena = with grief; duHkhena = and distress; mahomgataH = got fainted; suvinashhTa samJNaH = fully losing consciousness; naiva chicheshhTa = not moving; kimchit = even a little.

Embracing his son, that king Dasaratha, who had thus fallen on evil days, was tormented with grief and distress, got fainted, fully losing his consciousness and not moving even a little.

Verse Locator

देव्यस्ततः समुरुदुः समेता ।
 स्ताम् वर्जयित्वा नरदेवपत्नीम् ।
 रुदन् सुमन्त्रोऽपि जगाम मूर्छाम् ।
 हा हा कृतम् तत्र बभूव सर्वम् ॥ २-३४-६१

61. tataH = then; varjayitvaa = leaving out; naradevapatniim = Kaikeyi the wife of king Dasaratha; devyaH = the queens; sametaaH = assembled there; samruduH = began to cry; sumantro.api = Sumantra also; jagaama = got; muurchhaam = the faint; rudan = while weeping; sarvam = everything; tatra = there; babhuuva = became; haahaakR^itam = loud lamenting.

Then, all the queens assembled there except Kaikeyi began to cry. Sumantra also fell into a swoon, while weeping. Everything there became loud lamenting.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे चतुर् त्रिंशः सर्गः

Thus completes 34th chapter of Ayodhya Kanda in glorious Ramayana, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 35 Verses converted to UTF-8, Nov 09

Introduction

Minister Sumantra requests and reproaches Queen Kaikeyi and asks her to take back her impositions. Even the elderly minister and a scholar named Siddhartha tries to pacify Kaikeyi by telling the legend of Sagara, the ancestor of Dasharatha, quoting the exile of his notorious son Asamanja. But she is adamant to all holy advices, but wants Rama to go to forests.

[Verse Locator](#)

ततो निर्धूय सहसा शिरो निःश्वस्व चासकृत् ।
पाणौ पाणिम् विनिष्पिष्य दन्तान् कटकटाय्य च ॥ २-३५-१
लोचने कोपसम्रक्ते वर्णम् पूर्वोचितम् जहत् ।
कोपाभिभूतः सहसा सन्तापमशुभम् गतः ॥ २-३५-२
मनः समीक्षमाणश्च सूतो दशरथस्य सः ।
कम्पयन्निव कैकेय्या हृदयम् वाक्छरैश्शितैः ॥ २-३५-३
वाक्यवज्रैरनुपमैर्निर्भिन्दन्निव चाशुगैः ।
कैकेय्या सर्वमर्माणि सुमन्त्रः प्रत्यभाषत ॥ २-३५-४

1;2;3;4. tataH = then; sumantraH = Sumantra; suutaH = the charioteer; nirduuya = moving; shiraH = his head; sahasaa = all of a sudden; niHshvasya = sighing; asakR^it = again and again; vinishhpishhya = rubbing; paaNim = in hand; katakataaayya = grinding; dantaan = his teeth; lochane kopasamrakte = turning his eyes red with anger; jahat = shedding; puurvochitam = his former; varNam = colour; kopaabhibuutaH = overwhelmed with; sahasaa = suddenly; gataH = getting; samtaapam = grief; ashubham = the evil; samiikshhamaaNashcha = carefully reading; dasharathasya = Dasaratha's; manaH = mind; pratyabhaashhata = spoke(as follows) kampayanniva = spoke(as follows); kaikeyyaaH = Kaikeyi's; hR^idyam = heart; shitaiH vaakchharaiH = with sharp arrows; vaakya vajraiH = in the form of thunderbolting words; ashugaiH = speedily; bhindanniva = piercing; sarva marmaaNi = all her vitals.

Then, moving his head all of a sudden sighing again and again, rubbing his hand in hand, grinding his teeth, turning his eyes red with anger shedding his normal colour, overwhelmed with wrath, suddenly getting the evil grief, carefully reading Dasaratha's mind, sumantra the charioteer spoke(as follows) as though shaking Kaikeyi's heart with sharp arrows, in the form of thunderbolting words speedily peircing all her vitals.

[Verse Locator](#)

यश्यास्तव पतिस्त्यक्तो राजा दशरथः स्वयम् ।
भर्ता सर्वस्य जगतः स्थावरस्य चरस्य च ॥ २-३५-५

5. devi = Oh; Kaikeyi! yasyaaH tava = which your; patiH = husband; raajaa dasharathaH = king Dasaratha; bhartaa = the supporter; sarvasya jagataH = of entire creation; sthaavarasya = the unmoving; tyaktaH = is betrayed; svayam = on your own; tava = such of you; nahi vidyate = there is indeed nothing; iha = oh earth; kimchit = anything; akaaryatamam = which is most disgraceful.

"There is nothing on earth, anything which is most disgraceful for you by whom your husband king Dasaratha the supporter of the entire creation the unmoving and the moving, is betrayed, Oh, Kaikeyi!"

[Verse Locator](#)

पतिञ्चीम् त्वामहम् मन्ये कुलञ्चीमपि चान्ततः ॥ २-३५-६

यन्म हेंद्रमिवाजय्यम् दुष्प्रकम्प्यमिवाचलम् ।

महोदधिमिवाक्षोभ्यम् सन्तापयसि कर्मभिः ॥ २-३५-७

6;7. aham = I; manye = consider; tvam = you; patighniim = as murderers of your husband; antataH = ultimately; kulaghniimapicha = the exterminator of your race too; yat = for which reason; karmabhiH = by your actions; santaapayasi = you are causing grief(to your husband) ajayyam = who is unconquerable; mahendramiva = as great Indra; dushhkampyam = who cannot be moved; achalamiva = as a mountain; akshhobhyam = who is imperturbable; mahodadhimiva = as a great ocean.

"King Dasaratha is unconquerable as great Indra, unshakable as mountain and imperturbable as a great ocean. By tormenting him with your actions, you are considered by me as murderess of your husband and ultimately the exterminator of your race too."

[Verse Locator](#)

मावमंस्था दशरथम् भर्तारम् वरदम् पतिम् ।

भर्तुरिच्छा हि नारीणाम्पुत्रकोट्या विशिष्यते ॥ २-३५-८

8. maavamamsthaaH = do not despise; dasharatham = Dasaratha; bhartaaram = the supporter; varadam = the bestower of boon; patim = and your husband; naariiNaam = for women; bhartaH = husband's; ichchhaa = will; vishishhyate = is superior; putrakotyaaH = to ten million sons.

"Do not despise Dasaratha the supporter, the bestower of boons and your husband. For women, will of the husband is superior to that of ten million sons."

[Verse Locator](#)

यथावयो हि राज्यानि प्राप्नुवन्ति नृपक्षये ।

इक्ष्वाकुकुलनाथेऽस्मिंस्तल्लोपयितुमिच्छसि ॥ २-३५-९

9. nR^ipakshhaye = after the death of a king; raajyaani = kingdoms; prapnuvantihi = are indeed obtained; yathaavayaH = as per the age(of princes) ichchhasi = you want; lopayitum = to deprive; tat = it; asmin ikshhvaakukulanaathe = in this lord Ikshvaku dynasty; Rama.

"After death of a king, kingdoms are obtained as per the age of the princes. But, you want to deprive this condition in the case of Rama the lord of Ikshvaku dynasty."

[Verse Locator](#)

राजा भवतु ते पुत्रो भरतश्शास्तु मेदिनीम् ।

वयम् तत्र गमिष्यामो रामो यत्र गमिष्यति ॥ २-३५-१०

10. te putraH = "(Let) your son; bhartaH = Bharata; bhavatu = become; raajaa = the king; shastu = let him rule; madiniim = the earth; yatra = wherever; raamaH = Rama; gamishhyati = goes; vayam = we; gamishhyaamaH = shall go; tatra = there."

"Let your son Bharata become the king and rule the earth. wherever Rama goes, we (on our part) shall go there".

[Verse Locator](#)

न हि ते विषये कश्चिद्ब्राह्मणो वस्तुमर्हति ।
तादृशम् त्वममर्यादमद्य कर्म चिकीर्षसि ॥ २-३५-११

11. te vishhaye = In your kingdom; kashchit braahmaNaH = even any brahmana; na arhati hi = cannot indeed; vastum = dwell; tvam = you; chikiirshhasi = want to do; taadR^isham = such; karma = act; adya = now; amaryaadam = transgressing due limits.

"Now any brahmana cannot indeed dwell in your kigdom as now you want to do such an act, transgressing the due limits."

[Verse Locator](#)

नूनम् सर्वे गमिष्यामो मार्गम् रामनिषेवितम् ।
त्यक्ताया बान्धवैः सर्वैर्ब्राह्मणैः साधुभिः सदा ॥ २-३५-१२
का प्रीती राज्यलाभेन तव देवि भविष्यति ।
तादृशम् त्वममर्यादम् कर्म कर्तुम् चिकीर्षसि ॥ २-३५-१३

12;13. nuunam = certainly; sarve = all of us; gamishhyaami = will go; maargam = in the way; raamanishhevitam = followed by Rama; devi = Oh queen Kaikeyi! yaa = which you; sadaa = forever; tyaktaa = deserted; baandhanvaiH = by relatives; sarvaiH = by all; brahmaNaiH = brahmanas; saadubhiH = by pious souls; tava = such of you; kaa = what; priitiH = pleasure; bhavishhyati = will be derived; raajya laabhena = through attainment of sovereignty; tvam = you; chikiirshhasi = want; kartum = to do; taadR^isham = such; karma = an act; amaryaadam = of impropriety.

"Certainly, all of us will proceed in the path followed by Rama. Oh, queen Kaikeyi! What pleasure will be derived through attainment of sovereignty, when your relatives, all brahmanas and pious souls desert you forever? Now, you want to do such an act of impropriety"

[Verse Locator](#)

आश्चर्यमिव पश्यामि यस्यास्ते वृत्तमीदृशम् ।
आचरन्त्या न विदृता सद्यो भवति मेदिनी ॥ २-३५-१४

14. yasyaaH = while you; te = as such; aacharantyaH = conduct yourself; iidR^isham = such of this; vR^ittam = act; pashyaami = I am looking; aashcharyamiva = with only surprise; medinii = (why) earth; na bhavati = is not; sadya = immediately; vidR^itaa = rent asunder.

"I am looking only with surprise, why the earth is not immediately rent asunder, while you conduct yourself with such an act"

[Verse Locator](#)

महाब्रह्मर्षिसृष्टा वा ज्वलन्तो भीमदर्शना ।
धिग्वाग्दण्डणा न हिंसन्ति रामप्रव्राजने स्थिताम् ॥ २-३५-१५

15. dhikvaagdanNdaaH vaa = rods of reproaching words; jvalantaH = which are burning with fire; bhiima darshanaaH = and fearful to look at; mahaabrahmarshhi sR^ishhTaaH =

uttered by great brahmana sages; **na himsanti** = are not killing; **sthitaam** = you; who have decided; **raamapravraajane** = to send Rama to exile.

"It is also surprising me why rods of reproaching words fiery and fearful to look at uttered by great brahmana sages are not killing you, who are bent on sending Rama to exile."

[Verse Locator](#)

आम्रम् चित्वा कुठारेण निम्बम् परिचरेत्तु यः ।
यश्चेनम् पयसा सिञ्चेन्नैवास्य मधुरो भवेत् ॥ २-३५-१६

16. **yaH** = who; **chhitraa** = while cutting down; **aamram** = a mango tree; **kuThaareNa** = with axe; **paricharettu** = nurtures; **nimbam** = a neem tree; **yashcha** = who; **siNchet** = will wet; **enam** = this neem tree; **payasaa** = sweet; **asya** = to him.

"Who will nurture a neem tree, cutting down a mango tree with an axe? And a neem tree will not turn sweet for him who nourishes it with milk."

[Verse Locator](#)

अभिजात्यम् हि ते मन्ये यथा मातुस्तथैव च ।
न हि निम्बात्सवेत्क्षौद्रम् लोके निगदितम् वचः ॥ २-३५-१७

17. **manye** = I think; **abhijaatyam** = your nature; by birth; **yathaa tathaivacha** = is as exactly as; **maatuH** = a proverb; **nigaditam** = is quoted; **loke** = in the world; **kshhaudram** = "honey; **na sraveti hi** = does not ooze surely; **nimbaat** = from a neem tree."

"I think, by birth your nature is as exactly as that of your mother. a proverb is quoted in the world saying that honey does not ooze from a neem tree."

[Verse Locator](#)

तव मातुरसद्ग्राहम् विद्मः पूर्वम् यथाश्रुतम् ।
पितुस्ते वरदः कश्चिद्ददौ वरमनुत्तमम् ॥ २-३५-१८
सर्वभूतरुतम् तस्मात्सम्जज्ञे वसुधाधिपः ।
तेन तिर्यग्गतानाम् च भूतानाम् विदितम् वचः ॥ २-३५-१९

18;19. **vidmaH** = we know; **yathaashR^itam** = as heard of; **puurvam** = in the past; **tava maataH** = your mother's; **asadgraaham** = evil satisfaction; **kashchit** = someone; **varadaH** = capable of giving boons; **dadau** = bestowed; **anuttamam varam** = a great boon; **te pituH** = your father; **tasmaat** = by it; **vasudhaadhipaH** = that king; **samjaJNe** = could identify; **sarva bhuutarutam** = the language of all created beings; **tena** = by him; **vachaH** = the talk **bhuutaanaam** = of those beings; **tiryaggataanaam** = belonging to sub-human species; **viditam** = could be known.

"We know, as heard of in the past, your mother's conduct of evil satisfaction. Someone capable of giving boons, granted a great boon to your father. By that boon he could identify the language of all created beings. The talk of those beings belonging to sub human species could be known by him."

[Verse Locator](#)

ततो जृम्भस्य शयने विरुताद्भूरिवर्चसा ।
पितुस्ते विदितो भावः स तत्र बहुधाऽहसत् ॥ २-३५-२०

20. **tataH** = then; **virutaat** = from the sound; **jR^imbhasya** = of an ant called Jrimbha; **shayane** = near the bed; **bhaavaH** = its meaning; **viditaH** = was deciphered; **te pituH** = by your father; **ahasat** = langhed; **bahudhaa** = repeatedly; **tatra** = over it.

"From the sound of an ant called Jrimbha near his bed, the meaning of that sound was deciphered by your exceedingly brilliant father and he laughed over it repeatedly."

[Verse Locator](#)

तत्र ते जननी क्रुद्धा मृत्युपाशमभीप्सती ।
हासम् ते नृपते सौम्य जिज्ञासामीति भाब्रवीत् ॥ २-३५-२१

21. **te jananii** = your mother; **kR^iddhaa** = becoming angry; **tatra** = over his laugh; **abhiipsatii** = wishing to; **mR^ityupaasham** = hang him to death; **abraviit** = spoke; **iti** = thus; **nR^ipate** = "Oh; king; **saumya** = the gentle sir! **jiJNaasaami** = I want to know; **te haasam** = about your laugh.

Your mother, becoming angry over his laugh, wishing even to hand him to death(in case he refuses to disclose the reason for his laughter), spoke thus: "Oh king, the gentle sir! I want to know the meaning of your laughter."

[Verse Locator](#)

नृपश्चोवाच ताम् देवीम् देवि शंसामि ते यदि ।
ततो मे मरणम् सद्यो भविष्यति न संशयः ॥ २-३५-२२

22. **nR^ipaschcha** = that king; **uvaacha** = replied; **taam deviim** = to that queen(as follows): **devi** = Oh; **queen!** **shamsaamiyadii** = If I tell; **te** = you; **maraNam** = death; **bhavishhyati** = will come; **me** = to me; **sadyaH** = immediately; **tataH** = thereafter; **na** = there is no; **samshayaH** = doubt.

"The king replied to that queen as follows: "Oh, royal lady! If I tell you the reason of my laughter, my death will immediately follow thereafter. There is no doubt about it."

[Verse Locator](#)

माता ते पितरम् देवि ततह् केकयमब्रवीत् ।
शंस मे जीव वा मा वा न मामपहसिष्यसि ॥ २-३५-२३

23. **devi** = Oh Kaikeyi! **tataH** = then; **te maataa** = your mother; **abraviit** = spoke; **kekayam** = Kekaya king; **pituram** = your father(thus); **jiiva vaa** = either live; **maavaa** = or die; **shamsa** = tell; **me** = me; **na apahisishhasi** = do not ridicule; **maam** = me.

"Your mother then said to your father, the king of Kekayas, Live or die as you will. tell me the laughter. Do not ridicule me."

[Verse Locator](#)

प्रियया च तथोक्तः सन् केकयः पृथीवीपतिः ।
तस्मै तम् वरदायार्थम् कथयामास तत्त्वतः ॥ २-३५-२४

24. **uktaH san** = having been spoken; **tathaa** = thus; **priyayaa** = by his beloved consort; **kekayaH prithvii patiH** = the ruler of Kekaya kingdom; **kathayaamaasa** = reported; **tasmai** = to that; **varadaaya** = bestower of boon; **tattvataH** = correctly; **tam artham** = that matter.

Having been spoken thus by his beloved consort, the said king of the Kekayas on his part correctly reported the matter to the sage who had bestowed the boon on him.

[Verse Locator](#)

ततः स वरदह् साधु राजानम् प्रत्यभाषत ।

म्रियताम् ध्वंसताम् वेयम् मा कृथास्त्वम् महीपते ॥ २-३५-२५

25. tataH = then; saH saadhuH = that sage; varadaH = who had bestowed the boon; pratyabhaashhataH = replied; rajaanam = to the king(as follows): mahiipate = "Oh; king! iyam = let her; mriyataam = die; dhamsataam vaa = or ruin; tvam = you; maakR^ithaaH = do not persue that course.

Then the sage who had bestowed the boon replied to the king as follows: "Oh, lord of the earth! Let her die or ruin. Do not reveal the reason to her."

[Verse Locator](#)

स तच्छ्रुत्वा वचस्तस्य प्रसन्नमनसो नृपः ।

मातरम् ते निरस्याशु विजहार कुबेरवत् ॥ २-३५-२६

26. shrutvaa = having heard; tat vachaH = the word; tasya = of him; prasanna manasaH = who was pure-minded; saH nR^ipaH = that king; nirasya = repudiated; maataram = your mother; vijahaara = lived happily; kuberavat = like Kubera; the lord of riches.

"Having heard the words of that sage who was pure-minded, the king repudiated your mother and lived happily like Kubera the Lord of riches."

[Verse Locator](#)

तथा त्वमपि राजानम् दुर्जनाचरिते पथि ।

असद्ग्राहमिमम् मोहात्कुरुषे पापदर्शिनि ॥ २-३५-२७

27. paapadarshini = Oh; Kaikeyi; seeing evil(everywhere) tvamapi = you too; tathaa = thus; pathi = in the path; durjanaacharite = trodden by wicked men; kurushhe = are making; imam = this; asadgraaham = bad resolution; mohaata = by ignorance.

"Oh, Kaikeyi, seeing evil everywhere! You, too, thus following the path trodden by wicked men, are making this bad resolution by ignorance."

[Verse Locator](#)

सत्यश्चाद्य प्रवादोऽयम् लौकिकः प्रतिभाति मा ।

पित्ऋन् समनुजायन्ते नरा मातरमङ्गनाः ॥ २-३५-२८

28. pratibhaat = It is occuring; maa = about me; adya = now; ayam = this; pravaadaH = saying; laukikaH = which is popular; satyaH = has become true; naraaH = males; samamjaayante = are born; conforming; pitR^iin = to their fathers; aNganaaH = females; maataram = to their mothers.

"The popular saying that males are born confirming to their fathers and females to their mothers, occurs to me as true."

[Verse Locator](#)

नैवम् भव गृहाणेदम् यदाह वसुधाधिपः ।

भर्तुरिच्छामुपास्वेह जनस्यास्य गतिर्भव ॥ २-३५-२९

29. na bhava = do not become; evam = like this; gR^ihaaNaa = understand; idam = that; aha = which is said; vasudhaadhipaH = by the king; upaasva = following; ichchaam = the desire; bhartuH = of your husband; bhava = be; gatiH = a protectress; asya janasya = to these people; iha = here.

Do not conform to the traits of your mother. Understand that which is said by the king. following the desire of your husband, be a protectress to these people here."

[Verse Locator](#)

मा त्वम् प्रोत्साहिता पापैर्देवराजसमप्रभम् ।
भर्तारम् लोकभर्तारमसद्धर्ममुपादधाः ॥ २-३५-३०

30. **protsaahitaa** = Incited; **paapaiH** = by the evil minded; **tvam** = you; **maa upaadadhaaH** = do not put before the public; **asaddhaarmam** = an improper course of conduct; **bhartaaram** = of your husband; **devaraaja samprabham** = whose splendour is equal to the king Devendra; **lokabhartaaram** = and who is a protector of this world.

"Incited by the evil minded, do not put before the public an improper course of conduct of your husband whose splendour is equal to that of king Devendra and who is a protector of this world."

[Verse Locator](#)

न हि मिथ्या प्रतिज्ञातम् करिष्यति तवानघः ।
श्रीमान्दशरथो राजा देवि राजीवलोचनः ॥ २-३५-३१

31. **devii** = Oh; **queen! dasharathaH** = Dasaratha; **anagaH** = the faultless man; **shriimaan** = the Majesty; **raajiivalochanaH** = the lotus-eyed man; **raajaa** = the king; **nakarishhyati hi** = cannot indeed make; **mithyaa** = untrue; **pratiJNaatam** = the promise given; **tava** = to you.

"Oh, Kaikeyi! Dasaratha the faultless man, the majesty, the lotus-eyed man and the king cannot indeed belie the promise given to you (Hence, you alone has to change your opinion)"

[Verse Locator](#)

ज्येष्ठो वदान्यः कर्मण्यः स्वधर्मपरिरक्षिता ।
रक्षिता जीवलोकस्य बली रामोऽभिषिच्यताम् ॥ २-३५-३२

32. **raamaH** = Rama; **jyeshhTaH** = the eldest; **vadaanyaH** = the generous; **karmaNyaH** = the skilled; **svadharma parirakshhitaa** = the saviour of one's own righteousness; **jiivalokasya** = of the world of living being; **balii** = the strong; **abhishhichyataam** = be installed on the throne (of Ayodhya).

"Let Rama the eldest (of the sons) who is generous strong skilled, capable of protecting his own duty as Kshatriya but also of protecting the world of living beings, be installed on the throne of Ayodhya"

[Verse Locator](#)

परिवादो हि ते देवि महान्लोके चरिष्यति ।
यदि रामो वनम् याति विहाय पितरम् नृपम् ॥ २-३५-३३

33. **devi** = Oh; **Kaikeyi! raamaH** = Rama; **vihaaya** = leaving; **pitaram** = his father; **nR^ipam** = the king; **yaati yadi** = and in case goes; **vanam** = to the forest; **mahaan** = a great; **parivaadaH** = accusation; **charishhyati** = will surely roam; **te** = about you; **charishhyati** = in the world.

"Oh, Kaikeyi! A great accusation will surely roam about you in the world, if Rama leaving his royal father goes to the forest."

[Verse Locator](#)

स राज्यम् राघवः पातु भवत्वम् विगतज्वरा ।

न हि ते राघवादन्यः क्षमः पुरवरे वसेत् ॥ २-३५-३४

34. saH raama = Rama of that king; paatu = should protect; raajyam = the kingdom; bhava = be; tvam = you; vigata jvaraa = free from distres; na vaset = there is no one existing; puravare = in this excellent city; te = of yours; anyaH = other; raamavaat = then Rama; samardhaH = who is competent.

"Let Rama of that character protect this kingdom! Be you free from distress. There is none other than Rama living in your excellent city who is competent to rule this Ayodhya"

[Verse Locator](#)

रामे हि यौवराज्यस्थे राजा दशरथो वनम् ।

प्रवेक्ष्यति महेष्वासः पूर्ववृत्तमनुस्मरन् ॥ २-३५-३५

35. raame = Rama; yauvaraajyasthe = being installed in the office of Price Regent; dasarathaH = Dasaratha; raajaa = the king; maheshhvaasaH = the wielder of the great bow; pravekshhyati hi = will surely have recourse; vanam = to the forest; anusmaran = cherishly recollecting; puurva vR^ittam = the conduct of his forebears.

"In the event of Rama being installed in the office of the prince Regent, King Dasaratha wielder of the great bow will surely have recourse to the forest, cherishly recollecting the conduct of his forebears"

[Verse Locator](#)

इति सान्वैश्व तीक्ष्णै कैकेयीम् राजसंसदि ।

सुवन्त्रः क्षोभयामास भूय एव कृताञ्जलिः ॥ २-३५-३६

36. iti = Thus; sumantraH = Sumantra; kshhobhaayamaasa = caused a shaking; kaikeyiim = to Kaikeyi; raajasamsadi = in the royal assemble; saantvaishcha = by his kind words; tikshhNaishcha = as well as his bitter words; bhuuya eva = repeatedly; kR^itaaNjaliH = with joined palms.

Thus, Sumantra repeatedly with joint palms, caused a shaking to Kaikeyi in the royal assmebly, by his kind words as well as bitter words.

[Verse Locator](#)

नैवसाक्षुभ्यते देवी न च स्म परिदूयते ।

न चास्या मुखवर्णस्य विक्रिया लक्ष्यते तदा ॥ २-३५-३७

37. saa devii = that queen Kaikeyi; naiva kshhubhyate = did not get excited; na pariduuyatesma = was not repented in her heart; na lakshhyate = nor was seen; vikrayaacha = even change in; asyaaH = her; mukhavarNasya = colour of the face; tada = then.

That queen Kaikeyi, however, was neither excited nor repented in her heart nor was any change observed in the colour of her face.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे पंच त्रिंशः सर्गः

Thus completes 35th chapter in Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 36 Verses converted to UTF-8, Nov 09

Introduction

Dasharatha orders to send army and treasury with Rama to forests. Kaikeyi objects to such a lavish exile and she retorts the same legend of Sagara who exiled his son, Asamanja, without riches. Minister Siddhartha still tries to persuade her. Then vexed King Dasharatha also tries to embark on the exile along with Rama.

[Verse Locator](#)

ततः सुमन्त्रम् ऐक्ष्वाकः पीडितः अत्र प्रतिज्ञया ।
सबाष्पम् अतिनिहृष्यस्य जगाद इदम् पुनः पुनः ॥ २-३६-१

1. tataH = then; aikshhvaakaH = Dasaratha; the scion of Ikshvaku dynasty; piiditaH = squeezed; pratiNayaa = by his promise; atra = in this matter; atiniHshvasya = sighed heavily; sabhaashhpam = with tears; jagaada = spoke; idam = the following words; punaH punaH = again and again; sumantra = to Sumantra.

Then, Dasaratha the scion of Ikshvaku dynasty, squeezed by his own promise in the matter of sending Rama to exile, sighed heavily with tears and spoke the following words again and again to Sumantra.

[Verse Locator](#)

सूत रत्न सुसम्पूर्णा चतुर् विध बला चमूः ।
रागवस्य अनुयात्रा अर्थम् क्षिप्रम् प्रतिविधीयताम् ॥ २-३६-२

2. suutaH = Oh; Sumantra! chamuuH = Let a military body; chaturvidha balaaH = consisting of (all the four limbs of the army; ratna sampuurNaa = filled with the best of its kind; pratividhiyataam = be arranged; kshhipram = immediately.

"Oh, Sumantra! Let a military body consisting of (all) the four limbs of the arms, filled with the best of its kind, be arranged immediately"

[Verse Locator](#)

रूप आजीवा च शालिन्यो वणिजः च महा धनाः ।
शोभयन्तु कुमारस्य वाहिनीम् सुप्रसारिताः ॥ २-३६-३

3. ruupaajiivaashcha = let courtesans; vaadinyaH = well versed in speaking; vaNijashcha = merchants; mahaadhanaaH = with great riches; suprasaaritaaH = having exposure for sales; shobhayantu = bestow elegance; vaahiniim = to the forces; kumaarasya = of the prince.

"Let courtesans well versed in speaking and merchants with great riches having exposure for extension of sales bestow elegance to the forces of the Prince"

ये च एनम् उपजीवन्ति रमते यैः च वीर्यतः ।

तेषाम् बहु विधम् दत्त्वा तान् अपि अत्र नियोजय ॥ २-३६-४

4. **niyojaya** = appoint; **atra** = in this contingent; **taanapi** = those too; **dattvaa** = by giving; **bahudhanam** = abundant money; **teshaam** = to them; **yecha** = who; **upajiivanti** = were dependent; **enam** = on him(Rama) **yaishcha** = with whom; **ramate** = he took delight; **viiryataH** = in gallantry.

Appoint in this contingent those too, by giving abundant money to them who were dependent on Rama and on whom he took delight in gallantry"

Verse Locator

आयुधानि च मुख्यानि नागराः शकटानि च ।

अनुगच्छन्तु काकुत्थसम् व्याधाश्चारण्यगोचराः ॥ २-३६-५

5. **mukhyaani** = Let important; **aayadhaanicha** = weapons; **naagaraaH** = chiefs of police; **shakataanicha** = and vehicles; **vyaadhaashcha** = hunters; **aaraNya gocharaaH** = knowing the secret of forest; **anugachchhantu** = accompany; **kaakutthsam** = Rama(scion of Kakutsa)

"Let important weapons, chiefs of police and vehicles, hunters knowing the secrets of forest accompany Rama(scion of Kakutsa)"

Verse Locator

निघ्नन् मृगान् कुन्जरामः च पिबमः च आरण्यकम् मधु ।

नदीः च विविधाः पश्यन् न राज्यम् संस्मरिष्यति ॥ २-३६-६

6. **nighnan** = Killing; **mR^igaan** = deer; **kuNjaraashcha** = and elephants; **pibamshcha** = drinking; **madhu** = honey; **araNyakam** = of forest variety; **pashyan** = seeing; **vividhaaH** = various; **nadiishcha** = rivers; **na smarishhyati** = he would not remember; **raajyasya** = of sovereignty.

"Killing deer and elephants, drinking forest-honey, seeing various rivers, he would not remember of sovereignty"

Verse Locator

धान्य कोशः च यः कश्चित् धन कोशः च मामकः ।

तौ रामम् अनुगच्चेताम् वसन्तम् निर्जने वने ॥ २-३६-७

7. **yaH** = that which; **maanaH** = belonging to me; **dhaanyakoshaH cha** = the granary; **dhanakoshashcha** = and the treasury; **tau** = (let) them; **anugachchhetaam** = accompany; **raamam** = Rama; **vasantam** = residing; **vane** = in the forest; **nirjane** = which is uninhabited.

"Let the granary and the treasury belonging to me be sent to Rama residing in the uninhabited forest."

Verse Locator

यजन् पुण्येषु देशेषु विसृजमः च आप्त दक्षिणाः ।

ऋषिभिः च समागम्य प्रवत्स्यति सुखम् वने ॥ २-३६-८

8. **pravatsyati** = he can live away; **sukham** = happily; **yajan** = by performing sacrificial rite; **desheshhu** = in places; **puNyeshhu** = which are holy; **visR^ijamshcha** = and

disbursing; **aaptu dakshhiNaaH** = appropriate gifts; **samaagamyā** = along with; **R^ishhibhiH** = sages; **vane** = in the forest.

"Rama can spend his exile happily, by performing sacrificial rite in holy places and disbursing appropriate gifts, along with sages living in the forest "

[Verse Locator](#)

भरतः च महा बाहुर् अयोध्याम् पालयिष्यति ।
सर्व कामैः पुनः श्रीमान् रामः संसाध्यताम् इति ॥ २-३६-९

9. **mahaabaahuH** = the mighty armed; **bharatashcha** = Bharata; **paalayishhyati** = will rule; **ayodhyaam** = Ayodhya; **shriimaan** = (let) the glorious; **raamaH** = Rama; **samsaadhyataam** = be sent; **sarvakaamaiH saha** = along with all objects of enjoyments"; **iti** = thus spoke.

"The mighty armed Bharata will rule Ayodhya. Let the glorious Rama be sent along with all objects of enjoyment"

[Verse Locator](#)

एवम् ब्रुवति काकुत्स्थे कैकेय्या भयम् आगतम् ।
मुखम् च अपि अगमात् शेषम् स्वरः च अपि न्यरुध्यत ॥ २-३६-१०

10. **kakutthse** = while Dasaratha; **bruvati** = was speaking; **evam** = thus; **bhayam** = fear; **aagatam** = drew near; **kaikeyyaaH** = Kaikeyi; **mukhamchaapi** = here mouth too; **aagamat** = got; **shoshham** = parched; **svarashchaapi** = her voice also; **nyarndhyata** = got choked.

While Dasartha was speaking thus, fear drew near Kaikeyi. Her mouth too also got parched. her voice also got choked.

[Verse Locator](#)

सा विषण्णा च सम्रस्ता कैकेयी वाक्यम् अब्रवीत् ।
राजानमेवाभिमुखी कैकेयी वाक्यमब्रवीत् ॥ २-३६-११

11. **vishhaNNaacha** = feeling depressed; **samtrastaa** = and apprehensive; **mukhena** = with her mouth; **parishushhyataa** = getting parched; **abhimukhii** = with her face turned; **raamameva** = towards the king; **saa kaikeyi** = that Kaikeyi; **abraviit** = spoke; **vaakyam** = these words.

Feeling depressed and apprehensive, with her mouth getting parched and her face turned towards the king, Kaikeyi spoke as follows:

[Verse Locator](#)

राज्यम् गत जनम् साधो पीत मण्डाम् सुराम् इव ।
निरास्वाद्यतमम् शून्यम् भरतः न अभिपत्स्यते ॥ २-३६-१२

12. **bharataH** = Bharata; **naabhipatsyate** = will not accept; **raajyam** = the kingdom; **gatajanam** = uninhabited; **shuunyam** = hollow; **niaasvaadyatamam** = which is absolutely unenjoyable; **suraam iva** = like wine; **piitamaNdaam** = quaffed of spirituous part; **saadho** = Oh; noble soul!

"Bharata will not accept the kingdom, which will become uninhabited, hollow and which will be absolutely unenjoyable like wine, quaffed of its spirituous part, Oh noble soul!"

[Verse Locator](#)

कैकेय्याम् मुक्त लज्जायाम् वदन्त्याम् अतिदारुणम् ।

राजा दशरथो वाक्यम् उवाच आयत लोचनाम् ॥ २-३६-१३

13. **kaikeyyaam** = (when) Kaikeyi; **muktalajjaayaam** = who has cast off her shame; **vadantyaam** = was uttering; **atidaaruNam** = the most cruel words; **raajaa** = king; **dasharatha** = Dasaratha; **uvaacha** = spoke; **vaakyam** = these words; **aayatalochanaam** = to that lady who has large eyes.

While Kaikeyi who has cast off her shame was thus uttering the most cruel words, King Dasaratha spoke these words to that lady with large eyes:

[Verse Locator](#)

वहन्तम् किम् तुदसि माम् नियुज्य धुरि मा आहिते ।

अनार्ये कृत्यमार्ब्धम् किम् न पूर्वमुपारुधः ॥ २-३६-१४

14. **ahite** = Oh; **hostile woman!** **kim** = why; **tudasi** = do you prick; **maam** = me; **vahantam** = who is carrying forward; **niyuja** = while charged; **maa** = me; **dhuri** = with a burden? **kim** = why; **na upaarudhaH** = did you not check; **puurvam** = before; **kR^ityam** = the deed; **aarabdhham** = in the beginning(itself); **anaarye** = Oh the vulgar woman!

Having charged me with a burden, Oh hostile woman, why do you prick me while I am carrying it? Why did you not check before(while asking the boons by putting a condition that Rama should not be allowed to take anything with him) the deed(of sending troupes etc with Rama) in the beginning itself, Oh the vulgar woman!"

[Verse Locator](#)

तस्यैतत्क्रोधसम्युक्तमुक्तम् श्रुत्वा वराङ्गना ।

कैकेयी द्वि गुणम् क्रुद्धा राजानम् इदम् अब्रवीत् ॥ २-३६-१५

15. **kaikeyyii** = Kaikeyi; **varaaNganaa** = the beautiful woman; **dviguNam** = doubly; **kR^iddhaa** = enraged; **shrutvaa** = in hearing; **etat** = this word; **uktam** = spoken; **tasya** = of Dasaratha; **krodhasamyuktam** = possessed of anger; **abraviit** = uttered; **idam** = these words; **raajaanaam** = to the king.

Doubly enraged in hearing this angry question of Dasaratha, Kaikeyi the beautiful woman replied to the king as follows:

[Verse Locator](#)

तव एव वंशे सगरः ज्येष्ठम् पुत्रम् उपारुधत् ।

असमन्जैति ख्यातम् तथा अयम् गन्तुम् अर्हति ॥ २-३६-१६

16. **tava vashe eva** = In your dynasty itself; **sagaraH** = Sagara; **upaarudhat** = cast away; **jyeshhTa putram** = his eldest son; **dhyaatam** = called; **asamaNjaH iti** = as Asamanja; **aayam** = this Rama(too); **arhati gantum** = to go; **tathaa** = like that.

[Verse Locator](#)

एवम् उक्तः धिग् इति एव राजा दशरथो अब्रवीत् ।

व्रीडितः च जनः सर्वः सा च तन् न अवबुध्यत ॥ २-३६-१७

17. **uktaH** = spoken to ; **evam** = as above; **rajaa** = king; **dasharathaH** = Dasaratha; **abraviit** = uttered; **thik ityeva** = as only"shame!"; **sarvaH** = the entire; **janaH** = people; **vriiditaH** = were ashamed; **saacha** = that Kaikeyi; **naavabudhyata** = did not perceive; **tam** = it.

Spoken to as above, king Dasaratha uttered only a word "Shame!". The entire people there were ashamed. But Kaikeyi did not perceive it"

[Verse Locator](#)

तत्र वृद्धो महा मात्रः सिद्ध अर्थो नाम नामतः ।
शुचिर् बहु मतः राज्ञः कैकेयीम् इदम् अब्रवीत् ॥ २-३६-१८

18.tatra = there; vR^iddhaH = the aged; shuchiH = upright; mahaamaatraH = cheif minister; naamataH = named; siddhaartho naame = well as Siddhartha; bahumataH = who was highly esteemed; raaJNaH = by the king; abraviit = spoke; kaikeyiim = to Kaikeyi; idam = these words.

There, the aged and the upright chief minister siddhartha by name who was highly esteemed by the king, spoke to Kaikeyi these words:

[Verse Locator](#)

असमन्जो गृहीत्वा तु क्रीडितः पथि दारकान् ।
सरय्वाः प्रक्षिपन् अप्सु रमते तेन दुर्मतिः ॥ २-३६-१९

19. asamNjaHtu = but Asamanja; durmatiH = the evil-minded; gR^ihiitvaa = catching hold; baalakaaH = of children; kriidataH = playing; pathi = in the street; prakshhipan = throwing; apsu = in waters; sarayvaaH = of Sarayu river; ramate = took delight; tena = by it.

"Asamanja the evil-minded, catching hold of children playing in the street and throwing them in the waters of saryu river, took delight in it"

[Verse Locator](#)

तम् दृष्ट्वा नागरः सर्वे क्रुद्धा राजानम् अब्रुवन् ।
असमन्जम् वृषीण्व एकम् अस्मान् वा राष्ट्र वर्धन ॥ २-३६-२०

20. dR^ishhTvaa = by watching; tam = him; sarve = all the; naagaraaH = citizens; kR^iddhaaH = were angry; abruvan = and spoke; raajaanam = to the king; raashhTra vardhana = "Oh promoter of the state! vR^iNiishhva = choose; asamNjam = either Asamanja; ekam = alone; asmaanvaa = or us.

By watching him, all the citizens were angry and spoke to the king, "choose either to keep yourself Asamanja alone or to preserve us, Oh the promoter of the state!"

[Verse Locator](#)

तान् उवाच ततः राजा किम् निमित्तम् इदम् भयम् ।
ताः च अपि राज्ञा सम्पृष्टा वाक्यम् प्रकृतयो अब्रुवन् ॥ २-३६-२१

21.tataH = thereupon; raajaa = the king; uvaacha = said; taan = to them; kimnimittam = "for what reason; idam bhayam = is this fear? sampR^ishhTaaH = having been asked; raaJNaH = by the king; taaH = those; prakR^itayashchaapi = people also; abruvan = spoke; vaakyam = (these) words.

Thereupon the king said to them, "For what reason is this fear? Duly asked by the king, those people also replied these words:

[Verse Locator](#)

क्रीडितः तु एष नः पुत्रान् बालान् उद्भ्रान्त चेतनः ।
सरय्वाम् प्रक्षिपन् मौख्यात् अतुलाम् प्रीतिम् अश्रुते ॥ २-३६-२२

22.eshhaH = he; ashnute = obtains; atulaam = incomparable; priitim = delight; prakshhipan = by throwing; maurkhyaat = through stupidity; naH = our; kriidataH = playing; baalaan = children; sarayvaam = in Sarayn river; udbhraanta chetasaH = in a whirled state of mind.

"He obtains incomparable delight by throwing, through stupidity, our playing children in sarayu river in a whirled state of mind."

[Verse Locator](#)

स तासाम् वचनम् श्रुत्वा प्रकृतीनाम् नर अधिप ।
तम् तत्याज अहितम् पुत्रम् तासाम् प्रिय चिकीर्षया ॥ २-३६-२३

23. shrutvaa = hearing; vachanam = the words; taasaam prakR^itiinaam = of those people; saH naraadhipaH = that king; tatyaaaja = abandoned; tam putram = that son; ahitam = repugnant(to his subjects) priyachikiirshhayaa = in a bid to do good; taasaam = to them.

Hearing the words of those poeple, that king abandoned the son repugnant to his subjects, in a bid to do good to them.

[Verse Locator](#)

तम् यानम् श्रीघ्नमारोप्य सभार्यम् सपरिच्छदम् ।
यावज्जीवम् विवास्योऽयमिति स्वानन्वशात् पिता ॥ २-३६-२४

24. pitaaH = Sagara the father; shiighram = immediately; aaropya = arranging to place; tam = him; sabhaaryam = along with his wife; saparichchhadam = together with their belongings(utensils; implements etc); yaanam = in a vehicle; anvashaat = instructed; saan = his persons; iti = thus; ayam = "He; vivaasyaH = should be exiled; yaavajjiivam = for life."

Arranging immediately to place him along with his wife together with the paraphrenalia (like utensils, implements etc) in a vehicle, the king instructed his persons thus: "He should be exiled for life."

[Verse Locator](#)

स फालपिटकम् गृह्य गिरिदुर्गान्यलोडयत् ।
दिशः सर्वास्त्वनुचरन् स यथा पापकर्मकृत् ॥ २-३६-२५

25. saH = He; aloDayat = ransacked; giridrgraaNi = mountain passes; gR^ihya = by taking phaala pitakam = a basket and a shovel; anucharan = (and) roaming; sarvaaH = in all; dishaH = directions; saH = he; paapakarmakR^ityathaa = as having done sinful deeds.

Roaming in all directions as though he has done sinful deeds, he ransacked mountain passes, by taking a basket and a shovel.

[Verse Locator](#)

इति एवम् अत्यजद् राजा सगरः वै सुधार्मिकः ।
रामः किम् अकरोत् पापम् येन एवम् उपरुध्यते ॥ २-३६-२६

26. agaraH raajaa = king Sagara; sudhaarmikaH = the highly righteous man; atyajat = abandoned; enam = him; iti = in this manner; kim paapam = what sin; raamaH = Rama; akarot = has done; yena = for which; uparudhyate = he was debarred; evam = in this way?

"The highly righteous King Sagara abandoned Asamanja for perpetration sinful deeds as above. But, what sin Rama has done, for which he was debarred in this way?"

[Verse Locator](#)

न हि कंचन पश्यामो राघवस्यागुणम् वयम् ।
दुर्लभो यस्य निरयः शशाङ्कस्येव कल्मषम् ॥ २-३६-२७

27. **vayam** = we; **napashyaamaH hi** = do not indeed perceive; **kamaahana** = any; **avaguNam** = fault; **raaghavasya** = of Rama; **durlabhaH** = (It is as) difficult; **nirayaH** = (to find) taint; **asya** = in him; **shashaaNkasya** = as of a (new) moon.

We do not indeed perceive any fault in Rama. It is as difficult to find a taint in him as in a new moon.

[Verse Locator](#)

अथवा देवि दोषम् त्वं कंचित्पश्यसि राघवे ।
तमद्य ब्रूहि तत्त्वेन तदा रोमो विवास्यताम् ॥ २-३६-२८

28. **athavaa** = Or; **pashyasi** = if you see; **kamchit dosham** = any fault; **raaghava** = in Rama; **devi** = Oh; Kaikeyi; **tvam** = you; **bruuhi** = tell; **tam** = about it; **adya** = now; **tattvena** = correctly; **tadaa** = then; **raamaH** = rama; **vivaasyataam** = will be exiled.

"Or if you see any fault in Rama, Oh Kaikeyi you tell about it now correctly. Then, Rama will be exiled."

[Verse Locator](#)

अदुष्टस्य हि सप्त्यागः सत्पथे निरतस्य च ।
निर्दहे दपि शक्रस्य द्युतिम् धर्मनिरोधनात् ॥ २-३६-२९

29. **dharmanirodhanaat** = It is hindering righteousness; **samtyaagaH** = to abandon; **adushhTasya** = one who is not guilty; **niratasyacha** = and who is devoted to in; **satpathe** = a god path; **nirdahet** = It would consume; **dyutim** = the splendour; **shakrasya api** = of even Indra (the ruler of gods).

As it is contradictory to righteousness to abandon one who is guilty and who is devoted to a good path, it would consume the splendour of even Indra (the ruler of gods)

[Verse Locator](#)

तदलम् देवि रामस्य श्रिया विहतया त्वया ।
लोकतोऽपि हि ते रक्ष्यः परिवादः शुभानने ॥ २-३६-३०

30. **devi** = Oh Kaikeyi! **tat** = hence; **alam** = no need of; **vihatayaa** = impeding; **shriyaa** = the royal fortune; **raamasya** = of Rama; **shubhaanane** = Oh lady with charming face! **parivaadaH api** = even the public; **rakshhyah hi** = should be taken care of; **te** = by you.

"Oh, Kaikeyi! Hence, there is no need of impeding the royal fortune of Rama. Oh, lady with a charming face! Even blame from the public should be taken care of by you."

[Verse Locator](#)

श्रुत्वा तु सिद्ध अर्थ वचो राजा श्रान्ततर स्वनः ।
शोक उपहतया वाचा कैकेयीम् इदम् अब्रवीत् ॥ २-३६-३१

31. **shrutvaa** = hearing; **siddhaarthavachaH** = the words of Siddhartha; **raaja** = king Dasaratha; **abraviit** = spoke; **kaikeyiim** = to Kaikeyi; **shraantatara svanaH** = in the most tiresome tone; **vaachaa** = in a voice; **shokapahataa** = choked with deep anguish.

Hearing the words of Siddhartha, king Dasaratha spoke to Kaikeyi in the most tiresome tone, with a voice choked with deep anguish, as follows.

एतद्वचो नेच्छिस पापवृत्ते ।
 हितम् न जानासि ममात्मनो वा ।
 आस्थाय मार्गम् कृपणम् कुचेष्टा ।
 चेष्टा हि ते साधुपदादपेता ॥ २-३६-३२

32. paapavR^itte = Oh; the sinful being! nechchhasi = do you not agree; etat = with these; vachaH = words? kucheshhTaa = you; with a bad behaviour; aasthaaya = by resorting to; maargam = the path; kR^ipaNam = of the deplorable; na jaanaasi = are you not alive; hitam = to the interest; mama = of myself; aatmanovaa = or of your own; te = you; cheshhTaa = action; apetaa = is deprived of; saadhupathaata = the path of righteousness.

"Oh, the sinful being! Do you not agree with these words of Siddhartha? By resorting to the path of the deplorable, you with a bad behaviour, are not alive to my interests or to your own. Your action is deprived of a righteous path."

Verse Locator

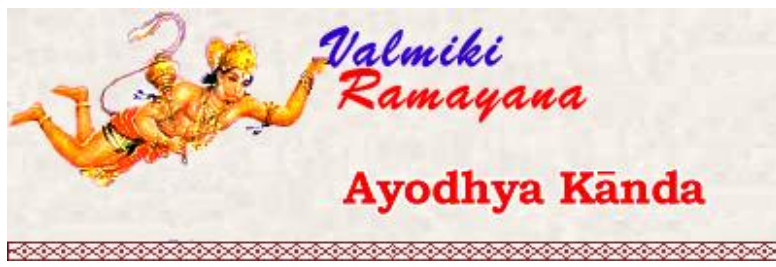
अनुव्रजिष्याम्य् अहम् अद्य रामम् ।
 राज्यम् परित्यज्य सुखम् धनम् च ।
 सह एव राज्ञा भरतेन च त्वम् ।
 यथा सुखम् भुङ्क्ष्व चिराय राज्यम् ॥ २-३६-३३

33. aham = I; anuvrajishhyaami = am accompanying; raamam = Rama; adya = now; parityajya = by abandoning; raajyam = kingdom; sukham = happiness; dhanamcha = and wealth; tvam = you; bhuNkshhva = enjoy; raajyam = the kingdom; chiraaya = for a long time; yathaasukham = happily; bharatena sahaiva = together with Bharatha; raajNaa = the king.

"I am accompanying Rama now, by abandoning my kingdom, happiness and wealth. You enjoy the kingdom for a long time, happily together with Bharata the King."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे षत् त्रिंशः सर्गः

Thus completes 36th chapter in the Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 37 Verses converted to UTF-8, Nov 09

Introduction

Jute-cloths that are befitting to sages and saints are brought in for the three at the behest of Kaikeyi. Rama and Lakshmana accept and wear them. But Seetha, as a par excellent princess of Mithila, is baffled in wearing them and when she is irksome as how to tie and toggle them, Rama goes to her and demonstrates how to wear them, on her silken robes. Seeing that situation, all the womenfolk in the palace chamber wail for the hardship befallen on Seetha.

[Verse Locator](#)

महा मात्र वचः श्रुत्वा रामः दशरथम् तदा ।
अन्वभाषत वाक्यम् तु विनयज्ञो विनीतवत् ॥ २-३७-१

1. tadaa = then; shrutvaa = hearing; mahaamaatra vachaH = the words of the chief minister; raamaH = Rama; vinayaJNaH = who was well-versed in courtesy; abhyabhaashhata = spoke; viniitavat = politely; dasharatham = to Dasaratha.

Hearing the words of the chief minister, Rama who was well-versed in courtesy, spoke then to Dasaratha as follows:

[Verse Locator](#)

त्यक्त भोगस्य मे राजन् वने वन्येन जीवतः ।
किम् कार्यम् अनुयात्रेण त्यक्त सन्गस्य सर्वतः ॥ २-३७-२

2. raajam = "Oh; king! kim kaaryam = of what use; me = for me; tyakta bhogasya = who have forsaken enjoyments; tyakta sangasya = who have cast away attachment; sarvataH = for everything; jiivitaH = and am going to live; vane = in the forest; vanyena = on nomadic food; anuyaatreNa = with an army following me?"

"Of what use for me, who have forsaken enjoyments, cast away attachment for everything and am going to live in the forest on nomadic food, Oh king, with an army accompanying me?"

[Verse Locator](#)

यो हि दत्त्वा द्विप श्रेष्ठम् कक्षायाम् कुरुते मनः ।
रज्जु स्नेहेन किम् तस्य त्यजतः कुन्जर उत्तमम् ॥ २-३७-३

3. yaH = who; dattvaa = after giving away; dvipa shreshhTam = a first-class elephant; kurute = will work out; manaH = his mind; kakshhaayaam = on a rope with which it is tied? kim = what use; tasya = for him; rajju snehena = by having attachment

"Who, after giving away a first-class elephant, will work out his mind on a rope with which it is tied? What use is there for him through attachment to the rope after abandoning the excellent

तथा मम सताम् श्रेष्ठ किम् ध्वजिन्या जगत् पते ।
सर्वाणि एव अनुजानामि चीराणि एव आनयन्तु मे ॥ २-३७-४

4. **shreshhTa** = Oh the best; **sataam** = among good men! jagatpate = Oh; **King! tathaa** = so also; **kim** = what use is there; **mama** = for me; **dhvajinyaa** = by the army? anujaanaami = I am giving away; **sarvaaNyeva** = all absolutely; **chiiraNyeva** = let the dresses of a mendicant; **anayantu** = be brought; **me** = to me.

"Oh, the best among good men! So also, what use is there for me by the army Oh, King, when I am giving away absolutely all. Let the dresses of a mendicant be brought to me."

खनित्र पिटके च उभे मम आनयत गच्चतः ।
चतुर् दश वने वासम् वर्षाणि वसतः मम ॥ २-३७-५

5. **gachchhataH** = I am going; **vaasataH** = to reside; **vane vaasam** = in the abode of forest; **chaturdasha** = for fourteen; **varshhaaNi** = years; **samaanayata** = bring; **khanitra pitake** = a shoel and a basket; **ubhe** = both; **mama** = for me.

"I am going to reside in the abode of forest for fourteen years. Bring a shoel and a basket both for me."

अथ चीराणि कैकेयी स्वयम् आहृत्य राघवम् ।
उवाच परिधत्स्व इति जन ओघे निरपत्रपा ॥ २-३७-६

6. **atha** = thereupon; **kaikeyii** = kaikeyi; **nirapatrapaa** = shamelessly; **aahR^itya** = bringing; **svayam** = personally; **chiiraani** = pieces of bark; **janaaghau** = in that gathering of men; **uvaacha** = said to; **raaghavam** = Rama; **iti** = thus; **paridhatsva** = "put these on"

Thereupon, Kaikeyi shamelessly bringing personally of men, said to Rama; "Put these on"

स चीरे पुरुष व्याघ्रः कैकेय्याः प्रतिगृह्य ते ।
सूक्ष्म वस्त्रम् अवक्षिप्य मुनि वस्त्राणि अवस्त ह ॥ २-३७-७

7. **sah** = that Rama; **purushha vyaaghras** = tiger among men; **pratigR^ihya** = taking; **te** = those; **chiire** = two pieces of bark; **kaikeyyaaH** = from Kaikeyi; **avakshhipya** = discarding; **suukshhma vastram** = clothing of fine yarn; **avastaha** = put on; **munivastraani** = the garb of ascetics.

Taking those two pieces of bark (as loin cloth and cover) from kaikeyi and discarding his clothing of fine yarn, Rama put on the garb of ascetics.

लक्ष्मणः च अपि तत्र एव विहाय वसने शुभे ।
तापसाच् चादने चैव जग्राह पितुर् अग्रतः ॥ २-३७-८

8. **lakshmaNashschaapi** = Lakshmana also; **tatraiva** = there itself; **agrataH** = before; **pituH** = his father; **vihaaya** = discarding; **vasane** = his raiment; **shubhe** = which was beautiful; **jagraaha** = put on; **taapasaachchhaadane** = clothing of ascetics.

Lakshmana too there itself before his father put on the clothing of ascetics, by discarding his beautiful raiment.

[Verse Locator](#)

अथ आत्म परिधान अर्थम् सीता कौशेय वासिनी ।
समीक्ष्य चीरम् सन्त्रस्ता पृषती वागुराम् इव ॥ २-३७-९

9. **atha** = then; **siita** = Seetha; **kausheya vaasinii** = who wore silken clothing; **samiikshhya** = seeing; **chiiram** = the piece of bark; **aatma paridhaanaartham** = intended to be worn by her; **santraptaa** = felt alarming; **vaaguraamiva** = as a snare; **vR^ishatii** = by a deer.

Then, Seetha who wore silken clothing, by seeing the piece of bark intended to be worn by her, felt alarming as a deer would on seeing a snare(set for entrapping)

[Verse Locator](#)

सा व्यपत्रपमाणा इव प्रतिगृह्य च दुर्मनाः ।
गन्धर्व राज प्रतिमम् भर्तारम् इदम् अब्रवीत् ॥ २-३७-१०
अश्रुसंपूर्णेन्द्रा च धर्मज्ञा धर्मदर्शिनी ।
गन्धर्वराजप्रतिमम् भर्तारमिदमब्रवीत् ॥ २-३७-११

10;11. **vyapatrapamaanaiva** = feeling abashed; **prahR^ihya** = while taking; **te** = those; **kusha chiire** = wearing apparel made of Kusa grass; **sudurmanaaH** = and greatly troubled in mind; **saa jaanakii** = that Seetha; **shubha lakshhaNaa** = who bore auspicious bodily marks; **dharmajNaa** = who bore auspicious bodily marks; **dharmajNaa** = know what is righteousness; **dharmadarshinii** = who was an illustration of righteousness; **dharmadarshinii** = who was an illustration of righteousness; **abraviit** = spoke; **idam** = these words; **ashrusampuurnanetraa** = with her eyes filled with tears; **bhartaram** = to her husband; **gandharvaraaja pratimam** = who looked like Chitra ratha(the king of Gandharvas)

Feeling abashed while taking the wearing apparel made of Kusa grass and greatly troubled in mind, Seetha who bore auspicious marks knew what is righteousness who was an illustration of righteousness spoke these words with her eyes filled with tears to her husband who looked like Chitraratha(the king of Gandharvas)

[Verse Locator](#)

कथम् नु चीरम् बध्नन्ति मुनयो वन वासिनः ।
इति ह्यकुशला सीता सामुमोह मुहुर्मुहुः ॥ २-३७-१२

12. **katham** = "How; **munayaH** = ascetics vana vaasinaH = residing in the forest; **badhnantitu** = wear; **chiiram** = this piece of bark?" iti = thus telling; **saa siitaa** = that Seetha; **akushalaa** = who was not adept(in wearing it) mamoha = erred; **muhurmuhuH** = again and again.

"How ascetics residing in the forest wear this piece of bark?" Thus saying, Seetha who was not adept in wearing the bark of trees, erred again and again(in her attempt to wear it)

[Verse Locator](#)

कृत्वा कण्ठे च सा चीरम् एकम् आदाय पाणिना ।
तस्थौ हि अकुशला तत्र व्रीडिता जनक आत्मज ॥ २-३७-१३

13. **saa janakaatmajaa** = that Seetha; **kR^itvaa** = by keeping; **ekam** = one; **chiiram** = piece of bark; **kaNthe** = on her neck; **aadaaya** = and holding; **paaNinaa** = with hand; **akushalaa** = being not adept; **tatra** = in that; **tasthau** = stood; **vriiditaa** = abashed.

Keeping one piece of bark on her neck as well as holding it with her hand, Seetha stood abashed, not adept as she was in wearing it.

[Verse Locator](#)

तस्याः तत् क्षिप्रम् आगम्य रामः धर्मभृताम् वरः ।
चीरम् बबन्ध सीतायाः कौशेयस्य उपरि स्वयम् ॥ २-३७-१४

14. ramaH = Rama; varaH = the foremost; dharmabhR^itaam = of those upholding virtue; kshhipram = quickly aagama = came; svayam = personally; babandha = fastened; tat chiiram = that bark upari = over; kausheyashcha = the sild garment; siitaayaaH = of Seetha.

Rama, the foremost of those upholding virute, quicky came and personally fastened that bark over the sild garment of Seetha.

[Verse Locator](#)

रामम् प्रेक्ष्य तु सीतायाः बध्नन्तम् चीरमुत्तमम् ।
अन्तःपुरगता नार्यो मुमुचुर्वारि नेत्रजम् ॥ २-३७-१५

15. prekshhya = seeing; raamam = Rama; uttamam = the greatest; badhnantam = fastening; chiiram = the bark; siitaayaaH = to seetha; naaryaH = the women; autaHpura gataaH = in the gynaecium; mumuchuH = shed; vaari = water; netrajam = born from eyes.

Seeing the greatest Rama fastening the bark to Seetha in that manner, the women in the gynaecium shed tears from their eyes.

[Verse Locator](#)

उचुश्च परमायस्ता रामम् ज्वलिततेजसम् ।
वत्स नैवम् नियुक्तेयम् वनवासे मनस्विनी ॥ २-३७-१६

16. paramaayastaa = very much distress; uuchusheha = (they) spoke as follows; raamam = to Rama; jvalita tejasam = of dazzling glory; vatsa = "Dear child! iyam = this Seetha; manasvini = the high-soulded; na niyuktaa = was not commanded; evam = so; vanavaase = to reside in the forest.

Very much distress as they were, they spoke to Rama of dazzling glory as follows: " Dear child! This Seetha the high sould, was not so commanded to reside in the forest."

[Verse Locator](#)

पितुर्वाक्यानुरोधेन गतस्य विजनम् वनम् ।
तावद्दर्शनमस्या नः सफलम् भवतु प्रभो ॥ २-३७-१७

17. gatasya = When you departed; vanam = to the forest; vijanam = in seclusion; vaakyaanurodhena = following the words; pituH = of your father; prabho = Oh; Lord! asyaaH = let her; darshanam = sight; bhavata = be; saphalam = a reward; naH = to us; taavat = till your return.

"When you departed to the forest in seclusion following the words of your father, Oh Rama, let her sight be a reward to us till your return."

[Verse Locator](#)

लक्ष्मणेन सहायेन वनम् गच्छस्व पुत्रक ।
नेयमर्हति कल्याणी वस्तुम् तापसवद्वने ॥ २-३७-१८

18. **gachchhasva** = you go; **vanam** = to the forest; **lakshhmaNena** = along with Lakshmana; **sahaayena** = as a compenion; **putraka** = Oh son! **iyam** = this Seeta; **kalyaaNii** = the beautiful girl; **naarhati** = is not fit; **vastum** = to reside; **vane** = in a forest; **taapasavat** = like an ascetic.

" You go to the forest along with Lakshmana as your companion Oh son! Seetha the beautiful girl is not fit to reside in a forest like an ascetic."

[Verse Locator](#)

कुरु नो याचनाम् पुत्र! सीता तिष्ठतु भामिनी ।
धर्मनित्यः स्वयम् स्थातुम् न हीदानीम् त्वमिच्छसि ॥ २-३७-१९

19. **kuru** = accept; **naH** = our; **yaachanaam** = prayer; **putra** = Oh son! **siitaa** = Let Seetha; **bhaaminii** = the beautiful young lady; **tishhTatu** = stay here; **tvam** = you; **dharma nitya** = the ever righteous; **idaaniim** = now; **svayam** = personally; **na ichchhasi hi** = do not indeed wish; **sthaatum** = to stay back.

"Accept our prayer, Oh son! Let Seetha the beautiful young lady stay here. Indeed, you the ever righteous in any case do not wish to stay back."

[Verse Locator](#)

तासामेवम्विधा वाचः शृण्वन् दशरथात्मजः ।
बबन्धैव तदा चीरम् सीतया तुल्यशीलया ॥ २-३७-२०

20. **shruNvan** = hearing; **taasaam** = their; **vaachaH** = words; **evam vidhaaH** = in this manner; **dasharathaاتمajaH** = Rama; **tadaa** = then; **babandhaiva** = already got fastened; **chiiram** = the piece of bark; **siitayaa** = by Seetha; **tulyashiilayaa** = of balanced nature.

Even after hearing their words in this manner, Rama fastened that piece of bark to Seetha, who has a well-matched nature.

[Verse Locator](#)

चीरे गृहीते तु तया समीक्ष्य नृपतेर्गुरुः ।
निवार्य सीताम् कैकेयीम् वसिष्ठो वाक्यमब्रवीत् ॥ २-३७-२१

21. **samiikshhya** = seeing; **chiire** = the piece of bark; **grahiite** = being accepted; **tayaa** = by her; **vasishhTah** = Vasista; **nR^ipate** = the king's; **guruH** = preceptor; **nivaarya** = preceptor; **nivaarya** = prevented; **siitaam** = Seetha; **abraviit** = spoke; **kaikeyiim** = to kaikeyi.

Seeing Seetha accepting the piece of bark, Vasistha the king's preceptor prevented her and spoke thus to Kaikeyi.

[Verse Locator](#)

अतिप्रवृत्ते दुर्मेधे कैकेयि कुलपांसनि ।
वञ्चित्वा च राजानम् न प्रमाणेऽवतिष्ठसे ॥ २-३७-२२

22. **kaikeyi** = Oh; Kaikeyi; **atipravR^iHe** = who have; exceeded your limits; **durmedhe** = the evil minded; **kulapaamsani** = who have brought disgrace to your family! **vaNchayitvaacha** = you misled; **raajaanam** = the king; **naavatishhTate** = you are not establishing; **pramaaNe** = justifiable standard.

"Oh the evil minded Kaikeyi, who have exceeded your limits, who have brought disgrace to your family! You are not establishing justifiable standard and you misled the king."

[Verse Locator](#)

न गन्तव्यम् वनम् देव्या सीतया शीलवर्जिते ।

अनुष्ठास्यति रामस्य सीता प्रकृतमासनम् ॥ २-३७-२३

23. shiilavarjite = Oh woman; without decorum! siitayaa = Seetha; devyaa = the Princess; nagantavyam = shall not proceed; vanam = to forest; siitaa = Seetha; anushhThasyati = will occupy; aasanam = the throne; prakR^itam = which is under consideration; raamasya = of Rama.

"Oh, the woman without decorum! Seetha the princess shall not proceed to forest. She will occupy the throne, which was awarded to Rama."

[Verse Locator](#)

आत्मा हि दाराः सर्वेषाम् दारसमग्रहवर्तिनाम् ।

आत्मेयमिति रामस्य पालयिष्यति मेदिनीम् ॥ २-३७-२४

24. daaraH = A wife; aatmaahi = is very self; sarveshhaam = to all; daarasamgrahavartinaam = who constantly care for their wives; iyam = this Seetha; raamasya = Rama's; aatmaait = self; as such; paalayishhyati = can rule; mediniim = the earth.

"A wife is very self to all, who constantly care for their wives. As Seetha is Rama's self, she can rule the earth."

[Verse Locator](#)

अथ यास्यति वैदेही वनम् रामेण समाता ।

वयमप्यनुयास्यामः पुरम् चेदम् गमिष्यति ॥ २-३७-२५

25. atha = or rather; vaidehii yaasyati = if Seetha goes; vanam = to forest; samgataa = together; raamena = with Rama; payamapi = we also; anuyaasyaamah = will follow suit; idam = this; puramcha = city too; gammishhyati = will go.

"Or rather, if Seetha goes to forest together with Rama, we also will follow suit. This city too will go."

[Verse Locator](#)

अन्तपालाश्च यास्यन्ति सदारो यत्र राघवः ।

सहोपजीव्यम् राष्ट्रम् च पुरम् च सपरिच्छदम् ॥ २-३७-२६

26. antapaalaashcha = frontier-guards; raashhaTramcha = and the State; sahopajiivyam = including its patrons; puramcha = as well as the city; saporichchhadam = with its goods and chattels; yaasyanti = will go; yatra = where there is; raaghavaH = Rama; sadaaraH = along with his wife.

"The frontier- guards and the State including its patrons, as well as this city with its goods and chattels will go wherever Rama and his wife are there."

[Verse Locator](#)

भरतश्च सशत्रुघ्नश्चीरवासा वनेचरः ।

वने वसन्तम् काकुत्थसमनुवत्स्यति पूर्वजम् ॥ २-३७-२७

27. bharatashcha = Bharata also; sa shatrughnaH = along with Satrughna; chiira vnasaaH = wearing pieces of bark; anuvatsyati = will live along; kaakutthsam = with Rama; puurvajam = their brother; vasantam = residing; vane = in the forest; vanecharaH = moving in the forest.

"Wearing pieces of bark, Bharata along with Shatrughna will live along with Rama their brother residing in the forest and moving in the forest."

[Verse Locator](#)

ततह् शून्याम् गतजनाम् वसुधाम् पादपैः सह ।
त्वमेका शाधि दुर्वृत्ता प्रजानामहिते स्थिता ॥ २-३७-२८

28. tataH = thereafter; tvam ekaa = you alone; durvR^ittaa = with bad conduct; sthita = with bad conduct sthita = remaining; ahite = injurious; prajaanaam = to people; shaadhi = rule; vasudhaam = the earth; gatajanaam = which is bereft of people; shuunyaam = (and) desolate; paadapaiH saha = with its trees.

Thereafter, singly you alone with bad conduct hurt to people, rule this earth which is bereft of people and desolate, with its trees alone remaining.

[Verse Locator](#)

न हि तद्भविता राष्ट्रम् यत्र रामो न भूपतिः ।
तद्वनम् भविता राष्ट्रम् यत्र रामो निवत्स्यति ॥ २-३७-२९

29. yatra = where; raamaH = Rama; na = is not; bhuupatiH = a king; tat = that place; na bhavitaahi = will not indeed become; raashhTram = a kingdom; tat vanam = that forest; yatra = where; raamaH = Rama = nivatsyati = will be living; bhavita = can become; raashhTram = kingdom.

"Where Rama is not a king, that place will not indeed become on kingdom. That forest, where Rama will be living, can become a kingdom."

[Verse Locator](#)

न ह्यदत्ताम् महीम् पित्रा भरतः शास्तुमर्हति ।
त्वयि वा पुत्रवद्वस्तुम् यदि जातो महीपतेः ॥ २-३७-३०

30. bharataH jaataHyadi = If Bharata is born; mahiipate = to king Dasaratha; na arhati = he is not fit; shaastum = to rule; mahiim = the earth; adattaam = not offered; pitraa = by his father; vastum vaa = or to live; putravat = as a son; tvayi = in your case.

"If Bharata is born to king Dasaratha, he is not fit either to rule the earth that is not being offered by his father nor to live as a son in your case."

[Verse Locator](#)

यद्यपि त्वम् क्षितितलाद्गगनम् चोत्पतिष्यसि ।
पितुर्वृश्चरित्रज्ञः सोऽन्यथा न करिष्यति ॥ २-३७-३१

31. tvam utpatishhyasi yadyapi = even if you can jump; kshhititalaat = from the surface of the earth; gaganam = to the sky; saH = Bharata; piturvamshacharitraJNaH = who knows the record of his father's dynasty; na karishhyati = will not do; anyathaa = in any other manner.

"Even if you can jump from the surface of the earth to the sky, Bharata who knows the record of his father's dynasty will not do as you wish him to do"

[Verse Locator](#)

तत्त्वया पुत्रगर्धिन्या पुत्रस्य कृतमप्रियम् ।
लोके हि स न विद्येत यो न राममनुव्रतः ॥ २-३७-३२

32. tat = therefore; tvayaa = by you; putragardhinyaa = who are covetons towards your son; apriyam = an unfriendly act(alone); kR^itam = has been done; putrasya = to your son; saH = navidyeta hi = there is no such one indeed; loke = in this world; yaH = who; na anurataH = is not devoted; raamam = to Rama.

"therefore, an unfriendly act(alone) has been done by you, eventhough you are covetons towards his well-being. There is none indeed in this world who is not devoted to Rama"

[Verse Locator](#)

द्रक्ष्यस्यद्यैव कैकेयि पशुव्याळमृगद्विजान् ।

गच्छतः सह रामेण पादपांश्च तदुन्मुखान् ॥ २-३७-३३

33. kaikeyi = Oh; Kaikeyi! drakshhyasi = you will see; adyaiva = now itself; pashuvyaaLa mR^igadvijaan = beasts; elephants; deers and birds; gachchhataH = going; raameNa saha = along with Rama; paadapaamshcha = and tress also; tadunmukhaan = turning their faces towards him.

"Oh, Kaikeyi! You will see now itself that beasts, elephants, deers and birds going with Rama and trees also turning their faces towards Rama."

[Verse Locator](#)

अथोत्तमान्याभरणानि देवि ।

देहि स्नुषायै व्यपनीय चीरम् ।

न चीरमस्याः प्रविधीयतेति ।

न्यवारयत् तद्वसनम् वसिष्ठः ॥ २-३७-३४

34. atha = "Moreover; devi = Oh; Kaikeyi! vyapaniia = putting aside; chiiram = the bark of trees; dehi = give; snushhaayai = to your daughter-in-law; uttamaani = excellent; aabharaaNi = jewellery; chiiram = the bark of trees; na pravidhiyata = is not ordained; asyaaH = for her" iti = thus; vasishhTah = Vasistha; nyavaarayata = prevented; tat = that; vasanam = garment(of bark)

"Moreover, putting aside the bark of trees, give excellent jewellery to your daughter-in-law, Oh, Kaikeyi! the bark of trees is not ordained for her" Thus saying so, Vasistha prevented that wearing of garment by Seetha.

[Verse Locator](#)

एकस्य रामस्य वने निवास ।

स्त्वया वृतह् केकयराजपुत्रि ।

विभूषितेयम् प्रतिकर्मनित्या ।

वसत्वरण्ये सह राघवेण ॥ २-३७-३५

35. kekaya raajaputri = Oh; Kaikeyi! vR^itaH = It was solicited; tvayaa = by you; nivaasaH = the dwelling; vane = in the forest; ekasya raamasya = of Rama alone; iyam = (let) this Seetha; pratikarmanityaa = to be decorated daily; vibhuushhitaa = be adorned with ornaments; vasatu = live; araNye = in the forest; raaghavaNa saha = along with Rama.

"Oh, Kaikeyi! It was solicited by you, the dwelling in the forest of Rama only. Let Seetha, to be decorated daily, be adorned with ornaments and live in the forest along with Rama."

[Verse Locator](#)

यानैश्च मुख्यैः परिचारकैश्च ।
सुसम्बृता गच्छतु राजपुत्री ।
वस्त्रैश्च सर्वैः सहितैर्विधानै ।
नेयम् वृता ते वरसम्प्रदाने ॥ २-३७-३६

36. raajaputrii = (let) Seetha; gachchhatu = go; mukhyaiH = with excellent; yaanaishcha = conveyances; susamvR^itaa = well accompanied by; parichaarakaishcha = attendants; sarvaiH = with all; vastraishcha = costumes; sahitaiH = with useful; vidhaanaiH = accessories; iya = she; navR^itaa = was not solicited; te = by you; varasampradaane = while asking for boons.

"Let Seetha go with excellent conveyances, well accompanied by attendants, with all costumes and useful accessories. Her exile was not indeed solicited by you, while asking for boons"

[Verse Locator](#)

तस्मिंस्तथा जल्पति विप्रमुख्ये ।
गुरौ नृपस्याप्रतिमप्रभावे ।
नैव स्म सीता विनिवृत्तभावा ।
प्रियस्य भर्तुः प्रतिकारकामा ॥ २-३७-३७

37. tasmin = (while) that Vasishta; gurau = the preceptor; nR^ipasya = of the king; apratimaprabhaave = who had an influence; vipramukhye = and the best of brahmanas; jalpati = was speaking; tathaa = thus; siitaa = Seetha; naivasma = did not become; vinivR^ittabhaavaa = one who has turned away her resolution; pratikaarakaamaa = wishing to honour; priyasya bhartuH = her beloved husband.

Eventhough Vasista, the preceptor of the king, who had an influenc beyond compare and the best of brahmanas was speaking as above, Seetha did not turn away here resolution to follow the ways of her beloved husband.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे सप्त त्रिंशः सर्गः

Thus completes thirty seventh chapter of ayodhya Kanda in glorious Valmiki Ramayana, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 38 Verses converted to UTF-8, Nov 09

Introduction

Dasharatha is enraged to see his precious daughter-in-law in rags and takes Kaikeyi to task. Rama seeks blessings of his father for departure and requests him to keep his mother Kausalya, who is aging, comfortable.

[Verse Locator](#)

तस्याम् चीरम् वसानायाम् नाथवत्याम् अनाथवत् ।
प्रचुक्रोश जनः सर्वो धिग् त्वाम् दशरथम् तु इति ॥ २-३८-१

1. **tasyaam** = that Seetha; **naatha vatyaam** = though protected by her husband; **vasaanaayaam** = is wearing; **chiiram** = bark of trees; **anaathavat** = like a helpless woman; **sarvaH** = all; **janaH** = the people; **prachukrosha** = loudly cried out; **iti** = thus; **dhik** = "Fie; **tvaam** = upon you; **dasharatham** = Dasaratha!"

On seeing Seetha wearing bark of trees like a helpless woman, eventhough protected by her husband all the people there loudly cried out: "Fie upon you, Dasaratha!"

[Verse Locator](#)

तेन तत्र प्रणादेन दुःखितस्स महीपतिः ।
चिच्छेद जीविते श्रद्धाम् धर्मे यशसि चात्मनः ॥ २-३८-२

2. **duHkhitaH** = pained; **tena praNaadena** = by that loud cry; **tatra** = there; **mahiipatiH** = that king; **chichchheda** = lost; **shraddhaam** = interest; **aatmanaH** = in his; **jiivete** = life; **dharme** = religious merit; **yashasi** = esteem.

Pained by that loud cry there, King Dasaratha lost interest in his life, religious merit and esteem.

[Verse Locator](#)

स निहृष्वस्य उष्णम् ऐक्ष्वाकः ताम् भार्याम् इदम् अब्रवीत् ।
कैकेयि कुश चीरेण न सीता गन्तुम् अर्हति ॥ २-३८-३

3. **saH** = that; **aikshhvaakaH** = Dasaratha; **niHshvasya** = by sighing; **ushhNam** = warmly; **abraviit** = spoke; **bhaaryaam** = to his wife; **idam** = these words; **kaikeyi** "Oh; **Kaikeyi!** **siitaa** = Seetha; **naarhati** = does not deserve; **gantum** = to go; **kushachiireNa** = with a robe made of Kusa grass"

Dasaratha with a warm sigh, spoke to his wife these words. "Oh, Kaikeyi! Seetha does not deserve to go with a robe made of Kusa grass."

[Verse Locator](#)

सुकुमारी च बाला च सततम् च सुखोचिता ।
नेयम् वनस्य योग्येति सत्यमाह गुरुर्मम ॥ २-३८-४

4. mama guruH = my preceptor; satyam = truly; aha = says; iti = that; iyam = this Seetha; sukumaariicha = who is delicate; baalaacha = young and; sukhochita = ever habituated to comforts; nayogyaa = is not fit; vanasya = for forest.

"My preceptor truly says that Seetha, who is delicate young and ever habituated to comforts, is not fit for forest-life"

[Verse Locator](#)

इयम् हि कश्यापकरोति किञ्चि ।
तपस्विनी राजवरस्य कन्या ।
या चीरमासाद्य जनस्य मध्ये ।
स्थिता विसम्भा श्रमणीव काचित् ॥ २-३८-५

5. yaa = which Seetha; aasadya = by obtaining; chiiram = a bark of tree; kaachit shramaNiiva = like a hermitess; sthita = standing; visaNJNa = dumb founded; madhye = in the midst; janasya = of men; iyam = such; tapasvinii = pitiable; raajavarasya kanyaa = daughter of Janaka(the jewel of kings); kimchint apakaaroti = has done any harm; kasya = to any one?

"has this pitiable daughter of Janaka, the jewel of kings, done any harm to any one that, having obtained a bark of tree she is standing like a hermitess dumbfounded in the midst of men?"

[Verse Locator](#)

चीराण्यसास्या जनकस्य कन्या ।
नेयम् प्रतिज्ञा मम दत्तपूर्वा ।
यथासुखम् गच्छतु राजपुत्री ।
वनम् सम्प्रा सह सर्वर्त्नैः ॥ २-३८-६

6. janakasya kanyaa = (let) daughter of Janaka(Seetha); apaasyaa = throw away; chiiraaNi = barks of trees; na = No; iyam = such; pratiJNa = pledge; datta puurvaa = was given earlier; gachchhatu raajaputree = let the princess go; vanam = to the forest; yathaasukham = happily; samagraa = fully; sarva ratnaiH saha = with all valuable possessions.

"Seetha the daughter of Janaka need not wear these barks of trees. No such pledge was given be me earlier. hence, let this princess go to the forest happily fully provided ewith all valuable possessions."

[Verse Locator](#)

अजीवनार्हेण मया नृशंसा ।
कृता प्रतिज्ञा नियमेन तावत् ।
त्वया हि बाल्यात् प्रतिपन्नमेतत् ।
त्न्याम् दहेद् वेणुमिवात्मपुष्पम् ॥ २-३८-७

7. nR^ishamsaa = a cruel; pratiJNa = pledge; kR^itaavat = has been made; niyamena = on oath; mayaa = by me; ajiivanaarheNa = who do not deserve to survive; etat = this(providing robes of hermitess to Seetha); pratipannamhi = has been initiated; tvayaa = by you; baalyaat =

by sheer childishness; **tat** = that; **dahet** = will consume; **maam** = me; **aatma pushhpam iva** = as by its own flow; **veNum** = to a bamboo.

"A Cruel pledge has been made on oath by me, who do not deserve to survive. This (providing robes of hermitess to Seetha) has been initiated by you by sheer childishness. That will consume me, as by its own flower to a bamboo."

[Verse Locator](#)

रामेण यदि ते पा पे किंचित्कृतमशोभनम् ।
अपकारः क इह ते वैदेह्या दर्शितोऽधमे ॥ २-३८-८

8. **paape** = Oh; **evil women!** **adhame** = the mean woman! **ashobhanam kR^itamyaadi** = (even) supposing an offence is done; **kimchit** = a little; **raameNa** = by Rama; **te** = to you; **kaH** = what; **apakaaraH** = harm; **darshitaH** = was displayed; **te** = to you; **iha** = here; **vaidehyaa** = by Seetha?"

"Oh evil woman! (Even) supposing a little offence is done by Rama to you, what harm was displayed to you here by Seetha? Oh, mean woman!"

[Verse Locator](#)

मृगीवोत्फुल्लनयना मृदुशीला तपस्विनी ।
अपकारम् कमिह ते करोति जनकात्मजा ॥ २-३८-९

9. **kam apakaaram** = "What harm; **iha** = on earth; **karoti** = can be done; **janakaatmajaa** = by daughter of Janada(Seetha) **utphullanayananaa** = who has blooming eyes; **mR^igiiva** = like those of a female deer; **mR^idu shiilaa** = soft in disposition; **tapasvinii** = a practiser of penance?"

"What harm on earth can be done to you by Seetha, who has blooming eyes like those of a female deer, soft in disposition a practiser of penance?"

[Verse Locator](#)

ननु पर्याप्तम् एतत् ते पापे राम विवासनम् ।
किम् एभिः कृपणैः भूयः पातकैः अपि ते कृतैः ॥ २-३८-१०

10. **paape** = Oh; **the evil woman!** **raamavivaasanam** = sending Rama to exile; **etat** = thus; **te** = for you; **paryaaptam nanu** = is indeed enough; **kim** = what use; **te** = for you; **bhuuyaH** = further; **kR^itaiH** = in being done; **ebhiH** = these; **kR^ipaNaiH** = wretched; **paatakairapi** = sinful acts too.

"Oh, the evil woman! Sending Rama to exile thus indeed is enough for you. What use is there for you in further doing these wretched, sinful acts too."

[Verse Locator](#)

प्रतिज्ञातम् मया तावत् त्वयोक्तम् देवि शृण्वता ।
रामम् यदभिषेकाय त्वमिहात मब्रवीः ॥ २-३८-११

11. **shriNataa** = hearing; **uktam** = the speech; **tvayaa** = by you; **tvam** = you; **abraviiH** = spoke; **raamam** = to Rama; **aagatam** = who came; **iha** = here; **abhishhekaaya** = for coronation; **taavat** = that much; **pratiJNaat** = was acceded; **mayaa** = by me; **devi** = Oh; queen!

"Hearing the speech you gave to Rama who came here for coronation, only that much was acceded by me, Oh queen!"

[Verse Locator](#)

तत्त्वेतत्समतिक्रम्य निरयम् गन्तुमिच्छसि ।

मैथिलीमपि या हि त्व मीक्षसे चीरवासिनीम् ॥ २-३८-१२

12. atikramya = transgressing; tat etat = all that; evam = you; yaa = somehow or other; ichchhasi = wish; gantum = to go; nirayam = to hell; iikshhase = by perceiving; maithiliim api = Seetha also; chiira vaasiniim = clad in bark of trees.

"Transgressing all that, you somehow or other wish to go to hell, by perceiving Seetha also clad in bark of trees.

[Verse Locator](#)

इतीव राजा विलपन्महात्मा ।

शोकस्य नान्तम् स ददर्श किञ्चित् ।

भृशातुरत्वाच्च पपात भूमौ ।

तेनैव पुत्रव्यसनेन मग्नः ॥ २-३८-१३

13. saH raajaa = that king; mahaatmaa = the high-soulded; itiiva = thus; vilapan = lamenting; na dadarsha = did not see; kimchit = any; autam = cessation; shokasya = of that sorrow; magnaH = drenched; putra vyasena eva = in excessive devotion to his son; papaate = to fell; bhuumau = on the ground; bhR^ishaaturatvaachcha = having been hurt very much.

That high-souled king thus lamenting, did not see any ending to that sorrow. Drenched as he was in excessive devotion to his son and having been hurt very much, he fell down on the ground.

[Verse Locator](#)

एवम् ब्रुवन्तम् पितरम् रामः सम्प्रस्थितः वनम् ।

अवाक् शिरसम् आसीनम् इदम् वचनम् अब्रवीत् ॥ २-३८-१४

14. raamaH = Rama; samprasthitaH = who was setting out; vanam = to forest; abraviit = spoke; idam vachanam = these words; pitaram = to his father; bruvantam = who was speaking; evam = thus; avaakchirasam = bowing down his head; aasiinam = siiting.

Rama, who was setting out to the forest, spoke these words to his father, who was speaking thus bowing down his head, sitting there.

[Verse Locator](#)

इयम् धार्मिक कौसल्या मम माता यशस्विनी ।

वृद्धा च अक्षुद्र शीला च न च त्वाम् देव गर्हिते ॥ २-३८-१५

15. dharmika = Oh; virtuous; deva = king! iyam = this; kausalyaa = Kausalya = Kausalya; mama maataa = my mother; yashasvinii = the glorious woman; vR^iddhaa = is aged; akshhudra shiilaacha = not base natured; nacha garhate = will not accuse; tvaam = you.

"Oh, virtuous king! This glorious Kausalya, my mother is aged. She is not of base nature and will not accuse you.

[Verse Locator](#)

मया विहीनाम् वरद प्रपन्नाम् शोक सागरम् ।

अदृष्ट पूर्वं व्यसनाम् भूयः सम्मन्तुम् अर्हसि ॥ २-३८-१६

16. varada = Oh; the bestower of boons! arhasi = you are worthy; sammantum = to respect(her); bhuuyaH = much; vihiinam = who is deprived; maaa = of me; prapannaam = who

got; **shoka saagaram** = an ocean of sorrow; **adR^ishhTa puurva vyasanaam** = such an affliction not being seen by her earlier.

"Oh, the bestower of boons! You are worthy of amply respectation her, who is deprived of me, who is immersed in an ocean of sorrow and who has not see such an affliction earlier."

[Verse Locator](#)

पुत्रशोकम् यथा नर्चेत्त्वया पूज्येन पूजिता ।
माम् हि संचिन्तयन्ती सा त्वयि जीवेत् तपस्विनी ॥ २-३८-१७

17. **puujitaa** = being honoured; **tvayaa** = by you; **puujyena** = the venerable man; **saa** = she; **tapasvinii** = the pitiable woman; **naR^ichchhet** = will not obtain; **yathaa** = such; **putra shokam** = grief for her son; **samchintayantii** = thinking; **maamhi** = of me alone; **jiivet** = will have life; **tvayi** = in you.

"Having been honoured by you the venerable man, she the pitiable woman will not get such a grief for her son, thinking of me alone and she will draw breath in you."

[Verse Locator](#)

इमाम् महा इन्द्र उपम जात गर्भिणीम् ।
तथा विधातुम् जनमीम् मम अर्हसि ।
यथा वनस्थे मयि शोक कर्षिता ।
न जीवितम् न्यस्य यम क्षयम् व्रजेत् ॥ २-३८-१८

18. **mahendropama** = Oh; **king equal to the great Indra the ruler of gods!** **arhasi** = you are worthy; **vidhaatum** = to destine; **imaam** = my mother; **jaata gardhiniim** = who has high affection towards her son; **yathaa** = in such a manner; **tathaa** = that; **na vrajet** = she will not go; **yamakshhayam** = to the house of yama the God of Death; **syasya** = by abandoning; **jiivitam** = her life; **shoka karshitaa** = emaciated by grief; **mayi vanasthe** = while I am in the forest.

"Oh, the king akim to the mighty Indra the ruler of gods! You must see that my mother, who has high affection towards her son, will not depart to the house of Yama the God of Death, by abandoning her life being emaciated by grief after my departure for the forest."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे अष्टा त्रिंशः सर्गः

Thus completes 38th chapter of ayodhya Kanda in glorious Valmiki Ramayana, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 39 Verses converted to UTF-8, Nov 09

Introduction

Sumantra arranges for a chariot for the travel of Rama, Seetha, and Lakshmana at the orders of Dasharatha. Kingly ornaments are obtained for Seetha. Rama seeks blessings from his mother Kausalya and others too. Kausalya's parting advises to Seetha.

[Verse Locator](#)

रामस्य तु वचः श्रुत्वा मुनि वेष धरम् च तम् ।
समीक्ष्य सह भार्याभी राजा विगत चेतनः ॥ २-३९-१
न एनम् दुःखेन सन्तप्तः प्रत्यवैक्षत राघवम् ।
न च एनम् अभिसम्प्रेक्ष्य प्रत्यभाषत दुर्मनाः ॥ २-३९-२

1;2. **shrutvaa** = hearing; **raamasya** = Rama's; **vachaH** = word; **samiikshhyacha** = and seeing; **tam** = him; **muniveshhadharam** = disguised as hermit; **raajaa** = the king; **bhaaryaabhiH saha** = with his wives; **vigatachetanaH** = lost their consciousness; **samtaptaH** = consumed; **dukhena** = by grief; **na pratyavekshhata** = he could not behold; **evam** = thus; **raaghavam** = Rama; **durmanaah** = being troubled in mind; **na pratyabhaashhata cha** = he could not reply; **abhisamprekshhya** = seeing in the direction of enam = him(Rama).

Hearing Rama's words and seeing him clad in a garb of hermit, king Dasaratha with his wives fell unconscious. Consumed by grief, he could not look towards Rama. Troubled in mind as he was, the king could not speak to Rama by seeing into his face.

[Verse Locator](#)

स मुहूर्तम् इव असम्ज्ञो दुःखितः च मही पतिः ।
विललाप महा बाहू रामम् एव अनुचिन्तयन् ॥ २-३९-३

3. **saH** = mahiipatiH = that king; **mahaabaahuH** = the mighty armed; **asamJNa iva** = was unconscious; **muhuurtam** = for a moment; **duHkhitaschcha** = felt distressed and; **vilalaapa** = repented(in various ways) **anuchintayan** = thinking of raaman **eva** = Rama alone.

The mighty armed Dasaratha was unconscious for some time, distressed and repented in various ways thinking of Rama alone.

[Verse Locator](#)

मन्ये खलु मया पूर्वम् विवत्सा बहवः कृताः ।
प्राणिनो हिंसिता वा अपि तस्मात् इदम् उपस्थितम् ॥ २-३९-४

4. **puurvam** = "previously; **bahavaH** = many people; **kR^itaah** = were made; **vivatsaaH** = separated from their children; **mayaa** = by me; **vaapi** = or; **praaNinaH** = living

beings; **himsitaah** = were killed; tasmaat; hence; **manye khalu** = I think; **idam** = this; **upasthitam** = has come."

"I think that previously many people were separated from their children by me or in any case many living beings were killed. Hence, this (calamity) has befallen me."

[Verse Locator](#)

न तु एव अनागते काले देहाच् च्यवति जीवितम् ।
कैकेय्या क्लिश्यमानस्य मृत्युर् मम न विद्यते ॥ २-३९-५
मो अहम् पावक सम्काशम् पश्यामि पुरतः स्थितम् ।
विहाय वसने सूक्ष्मे तापस आच्चादम् आत्मजम् ॥ २-३९-६

5;6. **jiivitam** = life; **nachyavati** = does not decamp; **dehaat** = from the body; **tveva** = surely; **anaagate** = without arrival; **kaale** = of time; **nR^ityuH** = death; **na vidyate** = does not claim; **mama** = me; **klishyamaanasya** = who am being tormented; **kaikeyyaa** = by Kaikeyi; **pashyaami** = seeing; **aatmajam** = my son; **paavakasamkaasham** = effluent as fire; **purataH sthitam** = standing before me; **taapasaachchhaadanam** = clad in the robes of an ascetic; **vihaaya** = having cast off; **suukshhme** = fine; **vasane** = garments.

"life does not decamp from the body surely without the arrival of time. Death does not claim me, even being tormented by Kaikeyi and eventhough I behold my son, effluent as fire, standing before me clad in the robes of an ascetic having cast off his fine garments."

[Verse Locator](#)

एकस्याः खलु कैकेय्याः कृते अयम् क्लिश्यते जनः ।
स्व अर्थे प्रयतमानायाः संश्रित्य निकृतिम् त्विमाम् ॥ २-३९-७

7. **ayam** = janaH = all these people; **klishyate** = are suffering; **kR^ite** = on account; **ekasyaaH** = of only; **kaikeyyaaH** = Kaikeyi; **samshritya** = who sought refuge; **nikR^itim** = in chicanery; **prayatamaanaayaaH** = with an implicit intent; **svaarthe** = of selfishness.

"All these people are suffering on account of only Kaikeyi, who sought refuge in chincanery, with an implicit intent of selfishness"

[Verse Locator](#)

एवम् उक्त्वा तु वचनम् बाष्पेण पिहित ईक्षणह ।
राम इति सकृद् एव उक्त्वा व्याहर्तुम् न शशाक ह ॥ २-३९-८

8. **uktvaa** = having uttered; **evam** = these; **vachanam** = words; **uktvaa** = and saying; **raameti** = "Oh Rama!"; **sakR^ideva** = only once; **na shashaaka ha** = he was not able; **vyahaartum** = to speak; **pihitendriyaH** = his organs of voice being choked; **bhaashhpena** = by tears.

Having uttered these words and saying "Oh, Rama!" only once, he was not able to speak any more, his organs of voice being choked by tears.

[Verse Locator](#)

सम्ज्ञाम् तु प्रतिलभ्य एव मुहूर्तात् स मही पतिः ।
नेत्राभ्याम् अश्रु पूर्णाभ्याम् सुमन्त्रम् इदम् अब्रवीत् ॥ २-३९-९

9. **pratilabhyevor** = regaining; **samJNaam** = consciousness; **muhuurtaat** = after a moment; **mahiipatiH** = the king; **netraabhyaam** = with his eyes; **ashrupuurNaabhyaam** = filled with tears; **abraviit** = spoke; **idam** = these words; **sumantram** = to Sumantra.

Regaining consciousness after a moment, the king, with his eyes filled with tears, spoke these words to Sumantra:

[Verse Locator](#)

औपवाह्यम् रथम् युक्त्वा त्वम् आयाहि हय उत्तमैः ।
प्रापय एनम् महा भागम् इतः जन पदात् परम् ॥ २-३९-१०

10. tvam = you; aayaahi = come; ratham = (with a) chariot; oupavaahyam = fit for driving; yuktvaa = yoked; hayottamaiH = with excellent horses; praapaya = and take; evam = this; mahaabhaagam = highly distinguished prince; param = beyond; itaH = this; janapadaat = territory.

"You come with a chariot, fit for driving, yoked with excellent horses and take this highly distinguished prince beyond this territory."

[Verse Locator](#)

एवम् मन्ये गुणवताम् गुणानाम् फलम् उच्यते ।
पित्रा मात्रा च यत् साधुर् वीरः निर्वास्यते वनम् ॥ २-३९-११

11. yat = since; saadhuH = a pious; viiraH = and a valiant (son); nirvaasyate = is being sent to exile; pitraa = by father; maatraacha = and mother; manye = I think; evam = such; uchate = is said (to be); phalam = the reward; guNaanaam = of virtues; guNavataam = of the virtuous.

"Since a pious and a valiant son is being sent to exile by father and mother, I think such is said to be the reward of virtues of the virtuous."

[Verse Locator](#)

राज्ञो वचनम् आज्ञाय सुमन्त्रः शीघ्र विक्रमः ।
योजयित्वा आययौ तत्र रथम् अश्वैः अलम्कृतम् ॥ २-३९-१२

12. sumantraH = Sumantra; aaJNaaya = obeying; vachanam = the words; raaJNa = of the king; shiighra vikramaH = walked away quickly; aayayau = and arrived; tatra = there; yojayitvaa = fitted; ashvaiH = with horses; ratham = a chariot; alakR^itam = duly decorated.

Sumantra obeying the words of the king, walked away quickly and arrived there fitted with horses, a chariot duly decorated.

[Verse Locator](#)

तम् रथम् राज पुत्राय सूतः कनक भूषितम् ।
आचक्षे अञ्जलिम् कृत्वा युक्तम् परम वाजिभिः ॥ २-३९-१३

13. suutaH = the charioteer; aachachakshhe = told; raajaputraaya = the prince; aNjalim kR^itvaa = with joined palms; tam ratham = about that chariot; kanaka bhushhitam = decorated by gold; yuktam = fitted; parama vaajibhiH = with superb horses.

The charioteer told the prince with joined palms about that chariot decorated by gold, fitted with superb horses.

[Verse Locator](#)

राजा सत्वरम् आहूय व्यापृतम् वित्त संचये ।
उवाच देश कालज्ञो निश्चितम् सर्वतः शुचि ॥ २-३९-१४

14. **deshakaalaJNam** = who knew proper place and time; **nishchitam** = who had a decisive attitude; **suhuchim** = who was clear; **sarvatah** = by all means; **satvaram** = quickl; **aahuuya** = called; **vyaapR^itam** = an officer; **vittasamchaye** = in the treasury; **uvaacha** = spoke(as follows)

The king, who knew what should be done at a proper place and time and was clear by all means, quickly called an officer placed in charge of the treasury and spoke in a decisive tone (as follows);-

[Verse Locator](#)

वासांसि च महा अर्हाणि भूषणानि वराणि च ।
वर्षाणि एतानि सम्ख्याय वैदेह्याः क्षिप्रम् आनय ॥ २-३९-१५

15. **kshhipram** = quickly; **aanaya** = bring; **vaidehyaaH** = for Seetha; **vaasaamsicha** = clothings; **mahaarNaani** = of great worth; **bhuushhaNaanicha** = and ornaments; **varaaNi** = of high quality; **samkhyaya** = considering; **etaani** = (all) these; **varshhaaNi** = years (that Seetha has to spend in exile).

"Quickly bring for Seetha, clothings of great worth and ornaments of high quality, taking into consideration all these years (that Seetha has to spend in exile)

[Verse Locator](#)

नर इन्द्रेण एवम् उक्तः तु गत्वा कोश गृहम् ततः ।
प्रायच्चत् सर्वम् आहृत्य सीतायै क्षिप्रम् एव तत् ॥ २-३९-१६

16. **tataH** = after; **uktaH** = being spoken; **evam** = thus; **narendreNa** = by the king; **yatvaa** (he) went; **koshagR^iham** = to the treasury; **aahR^itya** = brought; **sarvam** = all; **tat** = that; **samameva** = in a lot; **praayachchhat** = (and) gave; **siitaayai** = to Seetha.

After thus spoken by the king, the officer went to the treasury, brought all that in a lot and gave to Seetha.

[Verse Locator](#)

सा सुजाता सुजातानि वैदेही प्रस्थिता वनम् ।
भूषयाम् आस गात्राणि तैः विचित्रैः विभूषणैः ॥ २-३९-१७

17. **prasthitaa** = setting out(as she was); **vanam** = to the forest; **saa vaidehii** = that Seetha; **sujaataa** = of noble birth; **bhuushhayaamaasa** = adorned; **sujaataani** = (her) beautiful; **gaatraaNi** = limbs; **vibhuushhaNaiH** = with jewels; **vichitraiH** = which were wonderful.

Setting out as she was to the forest, Seetha of noble birth adorned her beautiful limbs with those wonderful jewels.

[Verse Locator](#)

व्यराजयत वैदेही वेश्म तत् सुविभूषिता ।
उद्यतः अंशुमतः काले खम् प्रभा इव विवस्वतः ॥ २-३९-१८

18. **vaidehi** = Seetha; **suvibhuushhitaa** = beautifully adorned; **vyaraajayata** = illumined; **tat veshma** = that palace; **ahamiva** = as the sky; **kaale** = in the morning; **prabhaa** = (by) radiance; **vivasvataH** = of a sun; **udyataH** = rising.

Seetha, beautifully adorned as she was, illumined that palace, as the sky in a morning is illuminated by a rising sun.

[Verse Locator](#)

ताम् भुजाभ्याम् परिष्वज्य श्वश्रू वचनम् अब्रवीत् ।
अनाचरन्तीम् कृपणम् मूर्ध्नि उपाघ्राय मैथिलीम् ॥ २-३९-१९

19. **parishhvajya** = embracing; **bhujaabhyaam** = in her arms; **maithiliim** = that princess of Mithila; **anaacharantiim** = who never behaved; **kR^ipaNam** = in self-pity; **shvashruuH** = her mother in law(Kausalya); **upaaghraaya** = and smelling; **muurdhni** = her head(as a token of affection); **abraviit** = spoke as follows:

Embracing in her arms that princess of Mithila, who never behaved in self-pity, and smelling her head(as a token of affection), her mother-in-law(Kausalya) spoke as follows:

[Verse Locator](#)

असत्यः सर्व लोके अस्मिन् सततम् सत्कृताः प्रियैः ।
भर्तारम् न अनुमन्यन्ते विनिपात गतम् स्त्रियः ॥ २-३९-२०

20. **asatyaH** = dishonest; **striyaH** = women; **satkR^itaaH** = eventhough adored; **satatam** = all the time; **priyaiH** = by their husbands; **maanumanyate** = cease to esteem; **bhartaaram** = their husband; **vinipaatagatam** = who has befallen into evil days; **asmin sarvaloke** = throughout this world.

"Dishonest women, eventhough adored all the time by their husbands, cease to esteem their husband who has come to pass into evil days, throughout this world."

[Verse Locator](#)

एष स्वभावो नारीणामनुभूय पुरा सुखम् ।
अल्पामप्यापदम् प्राप्य दुष्यन्ति प्रजहत्यपि ॥ २-३९-२१

21. **anubhuuya** = having enjoyed; **sukham** = happiness; **puraa** = in the past; **dushhyanti** = (they) become spoiled; **prajahatyapi** = and even desert(their husband) **praapya** = on obtaining; **alpaamapi** = even the least; **aapadam** = misfortune; **eshhaH** = such; **svabhaavaH** = is the nature; **naasiiNaam** = of (bad) woman.

"Having enjoyed happiness in the past, they become spoiled and even desert their husband, on obtaining even the least misfortune: such is the nature of (bad) women."

[Verse Locator](#)

असत्यशीला विकृता दुर्गाह्याहृदयास्तथा ।
युवत्यः पापसम्कल्पाः क्षणमात्राद्विरागिणः ॥ २-३९-२२

22. **yuvatyaH** = young women; **paapa samkalpaaH** = who are evil-minded; **asatya shiilaaH** = are untruthful in their disposition; **vikR^itaaH** = affected by passion; **tathaa** = and; **durgraahya hR^idayaaH** = their essence; incomprehensible; **viraagiNaH** = they get aversion; **kshhaNamaatraat** = within a moment.

"Young women, who are evil-minded, are untruthful in their disposition, are affected by passion and their essence, incomprehensible. They get aversion within a moment."

[Verse Locator](#)

न कुलम् न कृतम् विद्या न दत्तम् नापि सम्ग्रहः ।
स्त्रीणाम् गृह्णाति हृदयमनित्यहृदया हि ताः ॥ २-३९-२३

23. **nakulam** = neither a noble descent; **na kR^itam** = nor an accomplishment; **vidyaa** = nor learning; **na dattam** = nor a gift; **naapi samgrahaH** = nor even entertainment; **grihNaati** = can capture; **hR^idayam** = the heart; **striiNaam** = of women; **taaH** = they are; **anitya hR^idayaahi** = unstable their heart indeed.

Neither a noble descent, nor an accomplishment, nor learning, nor a gift nor even entertainment can capture the heart of women. They are unstbale of their heart indeed!"

[Verse Locator](#)

साध्वीनाम् हि स्थितानाम् तु शीले सत्ये श्रुते शमे ।
स्त्रीणाम् पवित्रम् परमम् पतिरेको विशिष्यते ॥ २-३९-२४

24. te = but; striiNaam = established; shiile = in good conduct; satye = truthfulness; shrute = sacred learning; shame = and mental quietness; patiH = their husband; ekaH = alone; paramam = is the most; pavitram = sacred entity; vishishhyate = the best of all.

"But, for women established in good conduct, truthfulness, sacred learning and mental quietness, their husband alone is the most sacred entity, the best of all."

[Verse Locator](#)

स त्वया न अवमन्तव्यः पुत्रः प्रव्राजितः मम ।
तव दैवतम् अस्तु एष निर्धनः सधनो अपि वा ॥ २-३९-२५

25. mama = my; saH putraH = this son; pravraajitaH = who is sent to forest; naavamantavyaH = should not be despised; tvayaa = by you; sadhanopi vaa = even if he is with riches or; nirdhanaH = without riches; astu eshaH = let him be; diavam = a deity; tava = to you.

"My son who is being sent to the forest should not be despised by you. Even if he is invested with riches or without riches, let him be a deity to you."

[Verse Locator](#)

विज्ञाय वचनम् सीता तस्या धर्म अर्थ सहितम् ।
कृत अन्जलिर् उवाच इदम् श्वश्रूम् अभिमुखे स्थिता ॥ २-३९-२६

26. viJNaaya = perceiving; tasyaH = her; vachanam = words; dharmarthasamhitam = endowed with essence of righteousness; kR^itaaNjalaiH = and joining her palms; siitaa = Seetha; uvaacha = replied; shvashruum = to her mother-in-law; sthitaam = standing; abhimukhe = in front of her; idam = as follows:

perceiving her words, endowed with essence of righteousness and joining her palms, Seetha replied to her mother-in-law standing in front of her, as follows:-

[Verse Locator](#)

करिष्ये सर्वम् एव अहम् आर्या यद् अनुशास्ति माम् ।
अभिज्ञा अस्मि यथा भर्तुर् वर्तितव्यम् श्रुतम् च मे ॥ २-३९-२७

27. aham = i; karishhye = shall do; sarvameva = just all; yathaa = as; aaryaa = your venerable self; anushaashi = instructs; maam = me; abhiJNaa = I know; yathaa = how; vartitavyam = it is to be behaved; bhartuH = towards my husband; asmi = I; me = for me; shrutamcha = have also heard(about it)

"I shall do just all that, as your venerable self instructs me. I know how I should behave towards my husband. I have also heard about it earlier."

[Verse Locator](#)

न माम् असज् जनेन आर्या समानयितुम् अर्हति ।
धर्मात् विचलितुम् न अहम् अलम् चन्द्रात् इव प्रभा ॥ २-३९-२८

28. **aaryaa** = your venerable self; **na arhati** = is not worthy; **samaanayitum** = of equating; **maam** = me; **asjjanena** = with evil women; **naalam** = I am unable; **vichalitum** = to deviate; **dharmaat** = from virtue; **chandraamiva** = even as moon; **prabhaa** = the moonlight.

"Your venerable self is not worthy of equating me with evil women. I am unable to deviate from virtue, even as a moon from the moonlight"

[Verse Locator](#)

न अतन्त्री वाद्यते वीणा न अचक्रः वर्तते रथः ।

न अपतिः सुखम् एधते या स्यात् अपि शत आत्मजा ॥ २-३९-२९

29. **viiNaa** = Vina(Indian lute); **na vaadyate** = does not resonate; **atantrii** = without chords; **rathaH** = chariot; **na vartate** = does not move; **achakraH** = without wheels; **yaa** = which woman; **apatiH** = without husband; **syaadapi** = even perhaps; **shataatmajaa** = belssed with hundred children; **na edheta** = will not live in comfor; **sukham** = happily.

"Vina (Indian lute) does not resonate without chords. Chariot does not move without wheels. Now can a wife bereft of her husband, even if blessed with hundred children, will not lie happily in comfort."

[Verse Locator](#)

मितम् ददाति हि पिता मितम् माता मितम् सुतः ।

अमितस्य हि दातारम् भर्तारम् का न पूजयेत् ॥ २-३९-३०

30. **pitaa** = "A father; **dadaatihi** = indeed gives; **mitam** = a limited extent; **maataa** = A mother; **mitam** = in a limited measure; **sutah** = A son; **mitam** = in moderation; **kaa** = which woman; **na puujayet** = would not adore; **bhartaaram** = her husband; **daataaram** = the bestower; **amitasya** = of unlimitedness."

"A father indeed gives a limited extent, a mother in a limited measure and a son in moderation. Which woman, then, would not adore her husband, the bestower of unlimitedness!"

[Verse Locator](#)

सा अहम् एवम् गता श्रेष्ठा श्रुत धर्म पर अवरा ।

आर्ये किम् अवमन्येयम् स्त्रीणाम् भर्ता हि दैवतम् ॥ २-३९-३१

31. **shruta dharma varaavaraa** = "having heard about the special and ordinary duties(of a wife); **shreshhThaa** = from the most excellent women; **kim** = how; **saa aham** = can I; **evam gataa** = despise(my husband?); **aarye** = Oh; **venerable self!** **bhartaa** = husband; **daivatam hi** = is indeed a deity; **striiNaam** = to women."

"Having heard about the special and ordinary duties of a wife from the most excellent women, how can I, as such, despise my husband, Oh venerable lady? Husband is indeed a deity to women."

[Verse Locator](#)

सीताया वचनम् श्रुत्वा कौसल्या हृदयम् गमम् ।

शुद्ध सत्त्वा मुमोच अश्रु सहसा दुःख हर्षजम् ॥ २-३९-३२

32. **shrutvaa** = hearing; **siitaayaaH** = Seetha's vachanam = words; **hR^idayaNgamam** = which touched her heart; **kausalyaa** = Kausalya; **shuddhasattvaa** = of pure mind; **sahasaa** = suddenly; **mumocha** = shed; **ashru** = tears; **duHkha harshhajam** = born of agony and delight.

Hearing Seetha's words, which touched her heart, Kausalya of pure mind suddenly started shedding tears born of agony and delight.

ताम् प्रान्जलिर् अभिक्रम्य मातृ मध्ये अतिसत्कृताम् ।
रामः परम धर्मज्ञो मातरम् वाक्यम् अब्रवीत् ॥ २-३९-३३

33. raamaH = Rama; parama dharmaatmaa = the most virtuous man; praaNjaliH = joining his palms; abhikramya = approached; abraviit = spoke; vaakyam = (these) words; taam maataram = to that mother; atisatkR^itaam = who is highly respected; maatR^imadhye = among his mothers.

Rama, the most virtuous man, joining his palms, approached and spoke these words to his mother, who is highly respected among all his mothers:

Verse Locator

अम्ब मा दुःखिता भूस् त्वम् पश्य त्वम् पितरम् मम ।
क्षयो हि वन वासस्य क्षिप्रम् एव भविष्यति ॥ २-३९-३४

34. amba = Oh; mother! tvam = you; maa bhuuH = do not; duHkhitaa = grieve; tvam = you; pashya = look after; mama pitaram = my father; kshhayaH = the end; vanavaasasya = of exile; bhavishhyati = will come; kshhiprameva = rather soon.

"Oh, mother! You do not grieve. You look after my father. The end of exile will come rather soon."

Verse Locator

सुप्तायाः ते गमिष्यन्ति नव वर्षाणि पञ्च च ।
सा समग्रम् इह प्राप्तम् माम् द्रक्ष्यसि सुहृद् वृत्तम् ॥ २-३९-३५

35. nava paNchacha = fourteen; varshhaaNi = years; gamishhyanti = will elapse; te = (while) you; suptaayaaH = are asleep; saa = you as such; drakshhyasi = will see; maam = me; sampraaptam = duly arrived; iha = here; samagram = in my entire being; suhR^idvR^itam = surrounded by my well-wishers.

"Fourteen years will elapse, while you are asleep. you as such, will see me, duly arrived here in my entire being, surrounded by my well-wishers."

Verse Locator

एतावद् अभिनीत अर्थम् उक्त्वा स जननीम् वचः ।
त्रयः शत शत अर्धा हि ददर्श अवेक्ष्य मातरः ॥ २-३९-३६

36. uktvaa = uttering; vachaH = words; etaavat = of such quality; abhiniitaartham = end appropriate meaning; aavekshhya = refelected again; dadarsha = (and) gazed at; trayaH shata shataardhaaH = his three hundred fifty; maatarah cha = mothers also.

Uttering the aforesaid words of such quality and appropriate meaning to his mother, Rama thought once again and gazed at his three hundred and fifty step-mothers.

Verse Locator

ताः च अपि स तथैव आर्ता मातृऋर् दशरथ आत्मजः ।
धर्म युक्तम् इदम् वाक्यम् निजगाद कृत अन्जलिः ॥ २-३९-३७

37. saH = that; dasharathaatmajaH = Rama; kR^itaaNjaliH = joined his palms; taaH = to those; maatR^iirapi = mothers also; aartaaH = who were distressed; tathaiva = in the same way; nijagaada = and spoke; idam vaakyam = these words; dharmayuktam = which were in consonance with righteousness.

Rama joined his palms and saluted those step mothers also, who were too distressed in the same way and spoke these words which were in consonance with the spirit of righteousness.

[Verse Locator](#)

सम्वासात् परुषम् किञ्चित् अज्ञानात् वा अपि यत् कृतम् ।
तन् मे समनुजानीत सर्वाः च आमन्त्रयामि वः ॥ २-३९-३८

38. samanujaaniita = excuse; me = me; tat = that; yat = for which reason; kiNchit = a little; parushham = wrong; kR^itam = was done; aJNaanaadvaa = due to ignorance or; samvaasaat = or because of our living together; amantrayaami = I take leave of; sarvaaH = all; vaH = of you.

"Please excuse me, if I have done any mistake either because of our living together or due to ignorance on my part. I now take leave of you all."

[Verse Locator](#)

वचनम् राघवस्यैतद्धर्मयुक्तम् समाहितम् ।
शुश्रुवु स्ताः स्त्रियम् सर्वाः शोकोपहतचेतसः ॥ २-३९-३९

39. sarvaaH = all; taaH = those; striyaH = women; shokopahata chetanaH = whose mind was overpowered with grief; shushruvuH = heard; etat = these; vachanam = words; dharmayuktam = which were in consonance with righteousness; samaahitam = the cool submission; raaghavasya = of Rama.

All those women, whose mind was overpowered with grief, heard the aforesaid cool submission of Rama, which was in consonance with righteousness.

[Verse Locator](#)

जज्ञे अथ तासाम् सम्नादः क्रौन्चीनाम् इव निहस्वनः ।
मानव इन्द्रस्य भार्याणाम् एवम् वदति राघवे ॥ २-३९-४०

40. atha = after; raaghava = Rama; vadati = has spoken; evam = thus; sannaadaH = an outcry; nisvaH iva = resembling the wail; krauNchiinaam = of female cranes; jaJNe = arose; taasam = (from) those; maanavendrasya bhaaryaaNaam = wives of Dasaratha.

While Rama was speaking thus, an outcry, resembling the wail of female cranes arose from those wives of Dasaratha.

[Verse Locator](#)

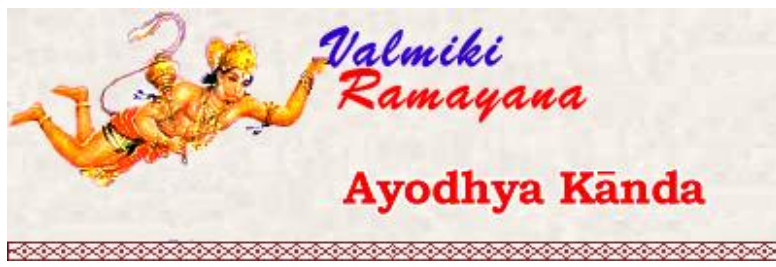
मुरज पणव मेघ घोषव ।
दशरथ वेश्म बभूव यत् पुरा ।
विलपित परिदेवन आकुलम् ।
व्यसन गतम् तत् अभूत् सुदुःखितम् ॥ २-३९-४१

41. yat = which; dasharatha veshma = Dasaratha's palace; puurvaa = earlier; murajapaNavamegha ghoshhavat = was resounding with tomtoms; large drum and Meghas(musical instruments which sound like rumbling of clouds); tat = it; abhuut = became; vilapita paridevanaakulam = filled with wails and cries; vyasanagatam = fall on evil days.

Dasaratha's palace, which was earlier resounding with tomtoms, large drums and Meghas(musical instruments which sound like rumbling of clouds) was now filled with wails and cries and fallen on evil days.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एको न चत्वारिंशः सर्गः

Thus completes 39th chapter of ayodhya Kanda in glorious Valmiki Ramayana, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 40 Verses converted to UTF-8, Nov 09

Introduction

The departure of Rama from Ayodhya for his exile is depicted. When they are charioted through the streets of Ayodhya the citizenry wails and weeps for Rama's disposition. In his unsurpassable affection towards Rama, King Dasharatha follows the chariot like a commoner, but fails to go further and falls down.

[Verse Locator](#)

अथ रामः च सीता च लक्ष्मणः च कृत अन्जलिः ।
उपसम्पृह्य राजानम् चक्रुर् दीनाः प्रदक्षिणम् ॥ २-४०-१

1. **atha** = then; **raamashcha** = Rama; **seetaacha** = Seetha; **lakshmaNascha** = as Lakshmana; **diinaaH** = who felt miserable; **upasangR^ihya** = bowed down by touching the feet; **raajaanam** = of the king; **pradakshhiNam chakruH** = went round him clockwise; **kR^itaanjaliH** = with joined palms.

Then, Rama Seetha and Lakshmana, who felt miserable, bowed down by touching the feet of the king and went round him clockwise with joined palms.

[Verse Locator](#)

तम् च अपि समनुज्ञाप्य धर्मज्ञः सीतया सह ।
राघवः शोक सम्मूढो जननीम् अभ्यवादयत् ॥ २-४०-२

2. **samanujJNaH** = after taking leave; **tam** = of Dasaratha; **raaghaVaH** = Rama; **dharmajNaH** = who know what is right; **siitayaasaha** = along with seetha; **abhyavaadayat** = bowed; **jananiim** = to his mother Kausalya; **shokasammudhaH** = stupefied by sorrow.

After taking leave of Dasaratha, Rama who knew what is right and stood confounded by sorrow, bowed along with Seetha to Kausalya.

[Verse Locator](#)

अन्वक्षम् लक्ष्मणो भ्रातुः कौसल्याम् अभ्यवादयत् ।
अथ मातुः सुमित्राया जग्राह चरणौ पुनः ॥ २-४०-३

3. **anvakshham** = Immediately following; **bhraatuH** = his brother; **lakshhmanaH** = Lakshmana; **abhyavaadayat** = bowed; **kausalyaam** = to Kausalya; **atha** = then; **punaH** = again; **jagraaha** = clasped; **charaNau** = the feet; **sumitraayaaH** = of Sumintra; **maatuH** = his mother.

Immediately following his brother, Lakshmana too bowed to Kausalya, then clasped the feet of his mother Sumitra.

तम् वन्दमानम् रुदती माता सौमित्रिम् अब्रवीत् ।
हित कामा महा बाहुम् मूर्ध्नि उपाघ्राय लक्ष्मणम् ॥ २-४०-४

4. **upaaghraaya** = smelling; **muurdhani** = the head; **lakshmaNam** = of Lakshmana; **mahaabaahum** = the mighty armed; **vandamaanam** = who was saluting her; **maataa** = his mother; **hitakaamaa** = who wished well of him; **abraviit** = spoke; **rudatii** = weeping; **soumitrim** = to that son of hers.

Smelling (as a token of affection) the head of Lakshmana mighty armed, who was saluting her, his mother Sumitra who wished well of him, spoke weepin, to that son of her (as follows)

Verse Locator

सृष्टः त्वम् वन वासाय स्वनुरक्तः सुहृज् जने ।
रामे प्रमादम् मा कार्षीः पुत्र भ्रातरि गच्छति ॥ २-४०-५

5. **svanuraktaH** = highly fond; **suhR^ijjane** = of your kinsman Rama; **tvam** = you; **sR^ishhTaH** = have been permitted(by me); **vanavaasaaya** = to dwell in the forest; **putra** = Oh son! **maa karshhiiH** = do not; **pramaadam** = neglect; **bhraatari** = your half-brother; **raame** = Rama; **gachchhati** = who is going (to the forest)

"Highly fond of your kinsman Rama, you have been pemitted (by me) to dwell in the forest(with your eldest half-brother). Do not neglect your half-brother). Do not neglect your half-brother Rama, who is going to the forest, my son!"

Verse Locator

व्यसनी वा समृद्धो वा गतिर् एष तव अनघ ।
एष लोके सताम् धर्मः यज् ज्येष्ठ वशगो भवेत् ॥ २-४०-६

6. **anagha** = "Oh; **sinless one!** **vysaniivaa** = whether in adversity; **samR^iddhovaa** = or in riches; **eshhaH** = he alne; **gatiH** = is refuge; **tava** = to you; **tava** = to you; **bhave yat** = it should become; **dharmah** = code of conduct; **sataam** = of the virtuous; **loka** = in the world; **eshhaH** = that; **jyeshhThavashagaH** = younger brother should be subject to the control of his elder brother."

"Oh, sinless one! Whether in adversity or in riches, he alone is refugee to you. It should become the code of conduct in the world, that younger brother should be subject to the control of his elder brother."

Verse Locator

इदम् हि वृत्तम् उचितम् कुलस्य अस्य सनातनम् ।
दानम् दीक्षा च यज्ञेषु तनु त्यागो मृधेषु च ॥ २-४०-७

7. **idam** = this; **vR^ittamhi** = is ideed a practice; **uchitam** = right; **sanaatanam** = from ancient times; **kulasya** = in your race; **daanam** = of making gifts; **diikshhaacha** = of dedicating oneself to; **yajjNeshhu** = performance of sacrificial rites; **tanutyaagaH cha** = and of forsaking the body; **mR^idheshhu** = in battles.

"It is indeed a practice right from ancient times in your race, to make gifts, to dedicate onself to performance of sacrificial rites and to foresake one's body to fight battles."

Verse Locator

लक्स्मणम् त्वेवम्क्त्वा सा संसिद्धम् प्रियराघवम् ।
सुमित्रा गच्छ गच्छेति पुनः पुनरुवाच तम् ॥ २-४०-८

8. **evam** = thus; **uktvaa** = speaking; **lakshhmanam** = to Lakshmana; **samsiddham** = who was in readiness (to leave the forest); **priya raaghavam** = and who loved Rama dearly; **saa** = that; **sumitraa** = Sumitra; **punaH** = punaH = again and again; **uvaacha** = said; **tam** = to him; **iti** = thus; **gachchha** = "fare forth!"

Thus speaking to Lakshmana, who was in readiness to leave the forest and who loved Rama dearly, Sumitra repeatedly said to him, "fare forth, fare forth!"

[Verse Locator](#)

रामम् दशरथम् विद्धि माम् विद्धि जनक आत्मजाम् ।
अयोध्याम् अटवीम् विद्धि गच्च तात यथा सुखम् ॥ २-४०-९

9. **vidhdhhi** = know; **raamam** = Rama; **dasharatham** = to be Dasaratha; **vidhdhhi** = look upon; **janakaatmajaam** = Seetha the daughter of Janaka; **maam** = as myself; **vidhdhhi** = consider; **aTaviim** = forest; **ayodhyaam** = as Ayodhya; **gachchha** = depart; **yathaasukham** = happily; **taata** = my son!

"Know Rama to be Dasaratha. Look upon Seetha the daughter of Janaka as myself. Consider the forest as Ayodhya and depart happily, my son!"

[Verse Locator](#)

ततः सुमन्त्रः काकुत्स्थम् प्रान्जलिर् वाक्यम् अब्रवीत् ।
विनीतः विनयज्ञः च मातलिर् वासवम् यथा ॥ २-४०-१०

10. **tataH** = then; **sumantraH** = Sumantra; **viniitaH** = the humble man; **vinayajJNashcha** = who was aware of humility; **praaJNjaliH** = with joined palms; **abraviit** = spoke; **vaakyam** = (these) words; **kaakutthsam** = to Rama; **vaasavam yathaa** = as to Indra (ruler of gods) maatalih = Matali(charioteer of Indra)

Then, Sumantra the humble man, who was aware of humility, joined his palms and spoke these words to Rama even as Matali(charioteer of Indra) would to Indra (the ruler of gods).

[Verse Locator](#)

रथम् आरोह भद्रम् ते राज पुत्र महा यशः ।
क्षिप्रम् त्वाम् प्रापयिष्यामि यत्र माम् राम वक्ष्यसि ॥ २-४०-११

11. **aaroHa** = "mount; **ratham** = the chariot; **mahaayashaH** = oh; the highly illustrious; **raajaputra** = prince! bhadram = may all be well; **te** = with you! **praapayishhyaami** = I shall take; **tvaam** = you; **kshhipram** = speedily; **yatra** = wherever; **vakshhyasi** = you tell"

"Mount the chariot, oh the highly illustrious prince! May all be well with you! I shall take you speedily, wherever you direct me to go."

[Verse Locator](#)

चतुर् दश हि वर्षाणि वस्तव्यानि वने त्वया ।
तानि उपक्रमितव्यानि यानि देव्या असि चोदितः ॥ २-४०-१२

12. **tvayaa** = by you; **vastavyaani** = to be resided; **vane** = in the forest; **chaturdasha** = for fourteen; **varshhaaNi** = years; **yaani** = which years; **choditaH asi** = were directed to you; **devyaa** = by the queen; **taani** = those; **upakramitavyaani** = are considered to have commenced

"you have to reside in the forest for fourteen years. Those years, as directed by the queen, are to be considered having commenced."

[Verse Locator](#)

तम् रथम् सूर्य सम्काशम् सीता हृष्टेन चेतसा ।
आरुरोह वर आरोहा कृत्वा अलम्कारम् आत्मनः ॥ २-४०-१३

13. kR^itvaa = having; alamkaaram = adorned; aatmanaH = herself; siitaa = Seetha; varaarohaa = with her comely buttocks; aaruroha = mounted; hR^ishhTena = with a delighted; chetasaa = mind; ta ratham = that chariot; surya samkaasham = which was shining like the sun.

Having adorned herself, Seetha with her comely buttocks, mounted with a delighted mind, that chariot which was shining like the sun.

[Verse Locator](#)

तथैव आयुध जातानि भ्रातृभ्याम् कवचानि च ।
रथ उपस्थे प्रतिन्यस्य सचर्म कठिनम् च तत् ॥ २-४०-१४

14. atho = thereafter; raamalakshhmaNau = Rama and Lakshmana; bhraatarau = the brothers; tuurNam = quickly; aaruruhatuH = mounted; tam = that chariot; jvalasamkaasham = which was resplendent like fire; chaamiikara vibhuushhitam = and decked with gold.

Thereafter, Rama and Lakshmana the brothers quickly mounted that chariot, which was resplendent like fire and decked with gold.

[Verse Locator](#)

वनवासम् हि सम्ख्यय वासांस्याभरणानि च ।
भर्तारमनुगच्छन्त्यै सीतायै श्वशुरो ददौ ॥ २-४०-१५

15. siitaayai = for Seetha; anugachchhantyai = who was accompanying; bhartaaram = her husband; shvashuraH = the father in law(Dasaratha); dadau = gave away; vaasaamsi = garments; aabharaNaanicha = and jewellery; samkhyaya = taking into enumeration; vana vaasam = her stay in the forest.

For Seetha who was accompanying with her husband, Dasaratha gave away garments and jewellery, taking into consideration the period for which she had to stay in the forest.

[Verse Locator](#)

तथैवायुधजालानि भ्रातृभ्याम् कवचानि च ।
रथोपस्थे प्रतिन्यस्य सचर्म कठिनम् च तत् ॥ २-४०-१६
सीता तृतीयान् आरूढान् दृष्ट्वा धृष्टम् अचोदयत् ।
सुमन्त्रः सम्मतान् अश्वान् वायु वेग समान् जवे ॥ २-४०-१७

16; 17. tathaiva = In like manner; bhraatR^ithyaam = for the brother; aayudha; pratinasya = keeping; jaalaani = the sets of weapons; kavachaanicha = armour; kaThinamcha = of hard make; sacharma = with leather = cover; rathopasthe = in the middle of the chariot; sumantraH = Sumantra; dR^ishhTvaa = saw; sitaatR^itiiyaan = the three of whom Seetha constituted the third; aaruudhaan = mounted; aachodayat = drove; dhR^ishhTam = quickly; ashvaan = the horses; sammataan = which were highly admired; jave = with swiftness; vaaynvega samaan = like velocity of wind.

Even so for the two brothers, keeping the sets of weapon, an armour of hard make with leather-cover in the midst of the chariot, Sumantra saw the three of whom Seetha constituted the

third mounted and quickly drove the horses which were highly admired, with their swiftness resembling the velocity of wind.

[Verse Locator](#)

प्रयाते तु महा अरण्यम् चिर रात्राय राघवे ।

बभूव नगरे मूर्च्छा बल मूर्च्छा जनस्य च ॥ २-४०-१८

18. **raaghava** = Rama; **pratiyaate** = after departing; **mahaaraNye** = to the great forest; **chiraraatraaya** = for a long term; **muurchchhaa** = unconsciousness; **babhuuva** = prevailed; **nagare** = in the city; **balamuurchchhaacha** = (there was) faintness in strength; **janasya** = of people.

Rama after departing to the great forest for a long term, unconsciousness prevailed in the city. There was faintness in the strength of people.

[Verse Locator](#)

तत् समाकुल सम्भ्रान्तम् मत्त सम्कुपित द्विपम् ।

हय शिन्जित निर्घोषम् पुरम् आसीन् महा स्वनम् ॥ २-४०-१९

19. **tat puram** = that city; **aasiit** = became; **aakula sambhraantam** = filled with flurry; **matta sankupita dvipam** = with its elephants intoxicated in rut and highly excited (as they were) **layashiNjita nirghoshham** = resonant with tinkling of ornaments of horses

The city(of Ayodhya) is filled with flurry, with its elephants intoxicated in rut and highly excited and resonant with tinkling of ornaments of horses.

[Verse Locator](#)

ततः सबाल वृद्धा सा पुरी परम पीडिता ।

रामम् एव अभिदुद्राव घर्म आर्तः सलिलम् यथा ॥ २-४०-२०

20. **tataH** = thereafter; **saa purii** = that city; **sabaala vR^iddhaa** = including the youngsters and the old; **parama piiDitaa** = stricken with; extreme agony; **abhidudraava** = ran towards; **raamam eva** = Rama alone; **salilam yathaa** = like towards water; **gharmaartah** = the one afflicted with heat (of the sun).

That city, including the youngsters and the old, stricken with extreme agony, ran towards Rama alone, in the same way as the one afflicted with heat of the sun rushes towards water.

[Verse Locator](#)

पार्श्वतः पृष्ठतः च अपि लम्बमानाः तत् उन्मुखाः ।

बाष्प पूर्ण मुखाः सर्वे तम् ऊचुर् भृश दुःखिताः ॥ २-४०-२१

21. **lambaamaanaaH** = having down toards; **paarshvataH** = sides; **pR^ishhThatashchaiva** = and back; **sarve** = all those people; **tadanmukhaaH** = with their faces turned towards him; **bhaashhpapuurNamukhaaH** = with their faces filled with tears; **bhR^ishanisvanaah** = with loud voices; **uuchuH** = said; **tam** = to him(Sumantra)

Having down towards sides and back of the chariot with their faces turned towards Rama and with their faces filled with tears, all those people said with loud voices to Sumantra thus:

[Verse Locator](#)

सम्यच्च वाजिनाम् रश्मीन् सूत याहि शनैः शनैः ।

मुखम् द्रक्ष्यामि रामस्य दुर्दर्शम् नो भविष्यति ॥ २-४०-२२

22. **suuta** = Oh; **Charioteer!** **samayachchha** = hold in; **rashmiin** = the reins; **vaajinaam** = of the horses; **yaahi** = (and) go; **shanaiH shanaiH** = slowly and slowly; **drakshhyaamaH** = we would behold; **mukham** = the face; **raamasya** = Rama; **bhavishhyati** = which would be; **durdarsham** = difficult to behold; **saH** = for us.

"Hold in the reins of the horses and go slowly and slowly, Oh charioteer! We would behold the face of Rama, which would be henceforth difficult to behold for us"

[Verse Locator](#)

आयसम् हृदयम् नूनम् राम मातुर् असंशयम् ।
यद् देव गर्भ प्रतिमे वनम् याति न भिद्यते ॥ २-४०-२३

23. **hR^idayam** = the heart; **raama maatuH** = of Rama's mother(Kausaly) **nuunam** = surely **asamshayam** = undoubtedly; **aayasam** = is made of iron; **yat** = since; **na bhidyat** = it does not get broken; **deva garbha pratime** = (when) Rama resembling an offspring of gods; **yaati** = is going; **vanam** = to the forest.

"The heart of Rama's mother(Kausalya) is surely and undoubtedly made of iron, since it does not get broken when Rama resembling an offspring of gods is going to the forest"

[Verse Locator](#)

कृत कृत्या हि वैदेही चाया इव अनुगता पतिम् ।
न जहाति रता धर्मे मेरुम् अर्क प्रभा यथा ॥ २-४०-२४

24. **vaidehii** = Seetha (the princess of Videha kingdom) **kR^ita kR^ityaa** = has done what ought to be done; **anugataa** = by going after; **chhayaiva** = like a shadow; **rataa** = delighted; **dharme** = in virtue; **na jahaati** = does not leave; **patim** = her husband; **yathaa meru** = like Mount Meru; **arka prabhaa** = the effluence of the sun.

"Seetha(the princess of Videha kingdom) has done what ought to be done, by going along with him like a shadow, delighted in virtue as she was and does not leave her husband in the same way as Mount Meru does not leave the effluence of sun"

[Verse Locator](#)

अहो लक्ष्मण सिद्ध अर्थः सतताम् प्रिय वादिनम् ।
भ्रातरम् देव सम्काशम् यः त्वम् परिचरिष्यसि ॥ २-४०-२५

25. **lakshhmaNa** = Oh; **Lakshmana! yaH tvam** = since you; **paracharishhyasi** = are attending; **satatam** = ever; **bhraataram** = to your brother; **priyavaadinam** = who speaks affectionately; **devasamkaasham** = and in equal to the god; **aho** = Ah; you are; **siddharthaH** = the accomplisher of purpose!

"Oh, Lakshmana! You are attending ever to your brother who speaks affectionately and is equal to the god. Ah, you are the accomplisher of purpose!"

[Verse Locator](#)

महति एषा हि ते सिद्धिर् एष च अभ्युदयो महान् ।
एष स्वर्गस्य मार्गः च यद् एनम् अनुगच्छसि ॥ २-४०-२६

26. **eshhaa** = It; **mahatii** = is immense; **siddhi** = fulfilment; **te** = for you; **eshhaH** = it; **mahaan** = is tremendous; **abhyandayaH** = good fortune; **eshhaH** = it; **maargashcha** = is even means; **svargasya** = to heaven; **anugachchhasi iti yat** = that you are following; **enam** = this Rama.

"It is an immense fulfilment for you, it is a tremendous good fortune for you, nay, it is even a means to heaven that you are following this Rama"

एवम् वदन्तः ते सोढुम् न शेकुर् बाष्पम् आगतम् ।
अथ राजा वृतः स्त्रीभिर् दीनाभिर् दीन चेतनः ॥ २-४०-२७

27. vadantaH = saying; evam = so; te naraaH = those people; na shekuH = were not able; sodhum = to restrain; baashhpam = their tears; aagatam = that come; anugachchhantaH = and followed; tam = the Rama; priyam = their beloved; ikshhvaaku nandanam = delight of the Ikshvaku.

Saying so, those people were not able to restrain their tears that come and followed that Rama, their beloved delight of the Ikshvakus.

Verse Locator

अथ राजा वृतः स्त्रीभिर्दीनाभिर्दीनचेतनः ।
निर्जगाम प्रियम् पुत्रम् द्रक्ष्यामि इति ब्रुवन् गृहात् ॥ २-४०-२८

28. atha = then; raajaa = the king; diinachetanaH = with the distressed min; bruvaan = saying; dakshhyaaniti = that he would behold; priyam = his beloved; putram = son; nirjagaama = came out; gR^ihaat = of his palace; vR^itaH = surrounded; striibhiH = by women; diinaabhiH = who were dejected.

Then, the king with the distressed mind, saying that he would behold his beloved saw, came out of his palace surrounded by women who were too dejected.

Verse Locator

शुश्रुवे च अग्रतः स्त्रीनाम् रुदन्तीनाम् महा स्वनः ।
यथा नादः करेणूनाम् बद्धे महति कुन्जरे ॥ २-४०-२९

29. agrataH = In front of him; shushruve = was heard; mahaasvanaH = a huge noise; rudantiinaam = of crying; striiNaam = women; naadaH yathaa = echoing like trumpeting; kareNuunaam = of female elephants; mahati kuNjare = (when) a lordly elephant; baddhe = has been pinoned.

In front of him was heard a huge noise of crying women, echoing like trumpeting of female elephants when a lordly elephant has been pinoned.

Verse Locator

पिता च राजा काकुत्स्थः श्रीमान् सन्नः तदा बभौ ।
परिपूर्णः शशी काले ग्रहेण उपप्लुतः यथा ॥ २-४०-३०

30. tadaa = then; kaale = at that time; pitaa hi = the father as is well known; shriimaan = as a glorious; raajaa = king; kaakutsthaH = Dasaratha(a scion of Kakutstha) abhavat = becoame; sannaH = shrunk; puurNa shashiiyathaa = like a full moon; upaplutaH = overshadowed; graheNa = by an eclipse.

At that time, the father of Rama as is well known as a glorious king Dasaratha(a scion of Kakutstha) looked shrunk, like the full moon overshadowed by an eclipse.

Verse Locator

स च श्रीमानचिन्त्यात्मा रामो दशरथात्मजः ।
सूतम् संचोदयामास त्वरितम् वाह्यतामिति ॥ २-४०-३१

31. saH = then; shriimaan = glorious; dasharathaatmaJaH = son of Dasaratha; Rama; achintyaatmaa = of inconceivable courage; samchodayaamaasa = directed; suutam = the

charioteer; iti = thus; vaahyataam = "Let it be driven; tvaritam = fast"

That glorious son of Dasaratha(Rama) of inconceivable courage, directed the charioteer in the words "Let the chariot be driven fast."

[Verse Locator](#)

रामो याहीति सूतम् तम् तिष्ठेति स जनस्तदा ।
उभयम् नाशकत्सूतः कर्तुमध्वनि चोदितः ॥ २-४०-३२

32. tathaa = then; raamaH = Rama(commanded); tamsuutam = that charioteer; iti = with the words; yaahi = "Move on!" janaH = the people; iti = with the words; tishhTha = "stop!" choditaH = urged; adhvani = on the passage; suutaH = the charioteer; naashakat = could not; kartum = do; ubhayam = both.

Rama commanded that charioteer with the words "Move on!" The people said to him "stop!" Urged on the passage, the charioteer could not do both.

[Verse Locator](#)

निर्गच्छति महाबाहौ रामे पौरजनाश्रुभिः ।
पतितैरभ्यवहितम् प्रशशाम महीरजः ॥ २-४०-३३

33MahiirajaH = the dust; abhyavahitam = raised on the road; nirgachchhati = due to moving out; raame = of Rama; mahaabaahau = the mighty armed; prashashaama = was suppressed; patitaiH = by the falling; pauraajanaashrubhiH = tears of the citizens.

The dust raised on the road due to moving out of mighty armed Rama, was suppressed by the falling tears of the citizens.

[Verse Locator](#)

रुदिताश्रुपरिद्वूनम् हाहाकृतमचेतनम् ।
प्रयाणे राघवस्यासीत्पुरम् परमपीडितम् ॥ २-४०-३४

34. rudiraashru paridyuunam = Wet with wailing tears; haahaakR^itam = (and) loud cries; puram = the city (of Ayodhya) prayaaNe = at that time of departure; raaghavasya = of Rama; asiit = became; achetanam = unconscious; paramapiiditam = with deep agony.

With full of wailing tears, the citizens of after making loud cries became unconscious with deep agony, at the time of departure of Rama.

[Verse Locator](#)

सुस्राव नयनैः स्त्रीणामस्रमायाससम्भवम् ।
मीनसंक्षोभचलितैः सलिलम् पङ्कजैरिव ॥ २-४०-३५

35. asram = Tears; aayaasasambhavam = born of anguish; susraava = flowed; nayanaiH = from the eyes; striiNaam = of women; salilamiva = like(drops of) water; paNkajaiH = from lotuses; miina samkshhobhachalitaliH = by the commotion of fish.

Tears born of anguish flowed from the eyes of women like(drops of) water falling from lotuses by the commotion of fish.

[Verse Locator](#)

दृष्ट्वा तु नृपतिः श्रीमानेकचित्तगतम् पुरम् ।
निपपातैव दुःखेन हतमूल इव द्रुमः ॥ २-४०-३६

36. dR^ishhTvaa = Seeing; puram = the city; ekachittagatam = with singleness of mind; shriimaan = the glorious; nR^ipatiH = monarch; nipapaataiva = fell down; duHkhena = with agony; drumaH iva = like a tree; hatamuulaH = slain at its root.

Seeing the city with singleness of mind, the glorious monarch Dasaratha fell down with agony, like a tree slain at its root.

[Verse Locator](#)

ततओ हल हला शब्दो जज्ञे रामस्य पृष्ठतः ।
नराणाम् प्रेक्ष्य राजानम् सीदन्तम् भृश दुःखितम् ॥ २-४०-३७

37. tataH = thereafter; prekshhya = seeing; raajaanam = the king; siidantam = becoming feeble; bR^ishaduHkhitam = and much distress; halahalashabdaH = the out cry; naraaNam = of the people; jaJNe = rose; pR^ishhTataH = from the rear; raamasya = of Rama.

Thereafter, seeing the king becoming feeble and much distressed, the outcry of the people rose from the rear of Rama.

[Verse Locator](#)

हा राम इति जनाः केचित् राम माता इति च अपरे ।
अन्तः पुरम् समृद्धम् च क्रोशन्तम् पर्यदेवयन् ॥ २-४०-३८

38. kachit = some; janaaH = people; kroshantaH = crying; haa raameti = "Oh Rama!" apare = and some others; raamamaateti = "Oh Rama's mother!" paryadevayan antHpuram samR^iddhamcha = and made the entire gynaeceum to weep.

Some people crying "Oh, Rama!" and some other scrying "Oh, Rama's mother!", made the entire women in the gynaeceum to weep.

[Verse Locator](#)

अन्वीक्षमाणो रामः तु विषण्णम् भ्रान्त चेतसम् ।
राजानम् मातरम् चैव ददर्श अनुगतौ पथि ॥ २-४०-३९

39. anviikshhamaanaH = looking back; raamastu = Rama; dadarsha = saw; raajaanam = the king; vishhaNNam = sorrowful; bhraantachetasam = and perplexed in mind; maataram chaiva = as well as his mother; anugatau = following(him) pathi = on the road.

Looking back, Rama saw the king sorrowful and perplexed in mind, as well as his mother following (him) on the road.

[Verse Locator](#)

स बद्ध इव पाशेन किशोरो मातरम् यथा ।
धर्मपाशेन संक्षिप्तः प्रकाशम् नाभुदैक्षत ॥ २-४०-४०

40. saH = Rama; samkshhiptaH = bound; dharmapaashena = by the chord of righteousness; naabhyudaikshhata = could not behold those parents; prakaasham = openly; kishoraH iva = as a (foal); baddhaH = caught; paashena = in a snare; maataram yathaa = its dam.

Rama, bound by the chord of righteousness, could not gaze openly at his parents, as a foal caught in a snare would not properly look at its dam.

[Verse Locator](#)

पदातिनौ च यान अर्हाव् अदुःख अर्हौ सुख उचितौ ।

दृष्ट्वा संचोदयाम् आस शीघ्रम् याहि इति सारथिम् ॥ २-४०-४१

41. dR^{ishh}Tvaa = seeing(then) padaatinau = coming by foot; yaanaarhau = (through) worthy of a chariot; sukhochitau = habituated to comfort; avaduHkhaarhau = unworthy of suffering; samchodayaamaasa = commanded; sarathim = the charioteer; iti = thus; yaahi = "Drive; shiighram = fast!"

Seeing them coming by foot, though worthy of a chariot, habituated to comfort and unworthy of suffering, Rama commanded the charioteer with words: "Drive fast!"

[Verse Locator](#)

न हि तत् पुरुष व्याघ्रः दुःखदम् दर्शनम् पितुः ।

मातुः च सहितुम् शक्तः तोत्र अर्दितैव द्विपः ॥ २-४०-४२

42. purushhvyaaghraH = Rama; the tiger among men; duHkhadam = feeling pained; dvipaH iva = as an elephant; totraarditaH = pricked by a good; na shaktaH hi = was indeed not able; sahitum = to bear; tat = that; darshanam = sight; pituH = of his father; maatushcha = and his mother.

Rama the tiger among men, feeling pained, as an elephant being pricked by a good, indeed was not able to bear that plight of his father and his mother.

[Verse Locator](#)

प्रत्यगारमिवायान्ती वत्सला वत्सकारणात् ।

बद्धवत्सा यथा धेनू राममाताभ्याधावत ॥ २-४०-४३

43. raamamaataa = Rama's mother(Kausalya) abhyadhaavata = ran towards her son; dhanuH iva = as a cow; dhanuH iva = as a cow; baddha vatsaa = whose calf stands tied; vatsalaa = fond of her calf; aayaantii = coming; agaaram prati = home; vatsa kaaraNaat yathaa = for her calf.

Rama's mother (Kausalya) ran towards her son, as a cow fond of her calf and whose calf is tied(in a stall), runs home for her calf.

[Verse Locator](#)

तथा रुदन्तीम् कौसल्याम् रथम् तम् अनुधावतीम् ।

क्रोशन्तीम् राम राम इति हा सीते लक्ष्मण इति च ॥ २-४०-४४

रामलक्ष्मणसीतार्थम् स्रवन्तीम् वारि नेत्रजम् ।

असकृत् प्रैक्षत तदा नृत्यन्तीम् इव मातरम् ॥ २-४०-४५

44; 45. saH = Rama; askR^{it} = again and again; praikshhata = saw; taam kausalyaam = that Kausalya; maataram = his mother; rudantiim = who was crying; tathaa = thus; anudhaavantiim = running after; tam ratham = that chariot; mR^{itya}ntiim iva = as though dancing; kroshantiim = shouting; raama raameti = Oh; Rama; Rama! haa siite = Oh; Seetha! lakshmaNeticha = and Oh; Lakshmana; sravantiim = trickling; vaari = tears; netrajam = descended from the eyes; raamalakshmaNa siitaartham = for the sake of Rama; Lakshmana and Seetha.

Rama again and again saw that Kausalya, his mother who was crying thus, running after that chariot as though dancing, shouting "Oh, Rama, Rama!" "Oh, Seetha!" and "Oh, Lakshmana!" trickling tears descending from her eyes for the sake of Rama Lakshmana and Seetha.

[Verse Locator](#)

तिष्ठ इति राजा चुक्रोष याहि याहि इति राघवः ।

सुमन्त्रस्य बभूव आत्मा चक्रयोः इव च अन्तरा ॥ २-४०-४६

46. dasharatha = Dasaratha; chukrosha = exclaimed saying; tishhreti = "Stop!" raaghavaH = Rama; yaahiyaahi iti = "go on; proceed!" aatmaa = the mind; sumantrasya = of Sumantra; babhuuya = became; antaraa iva = as in between; chakrayoH = two whirl-pools.

Dasaratha exclaimed saying "Stop!" while Rama called out "Go on, proceed!" (In that way) Sumantra's mind became confused, as in between two (opposing) whirl pools.

[Verse Locator](#)

न अश्रौषम् इति राजानम् उपालब्धो अपि वक्ष्यसि ।

चिरम् दुःखस्य पापिष्ठम् इति रामः तम् अब्रवीत् ॥ २-४०-४७

47. raamaH = Rama; abraviit = said; tam = to him; iti = thus; vakshhyasi = "you can say; rajaanaam = to the king; naashraushhamiti = that you did not hear; upaalabdho.api = even when scolded; duHkham = (seeing) their grief; chiram = for a long time; paapishhTam = is a very wicked thing.

Rama said to him: "You can say to the king that you did not hear (his call), even when scolded (later). seeing their grief for a long time is quite unbearable."

[Verse Locator](#)

रामस्य स वचः कुर्वन् अनुज्ञाप्य च तम् जनम् ।

व्रजतः अपि हयान् शीघ्रम् चोदयाम् आस सारथिः ॥ २-४०-४८

48. saarathiH = the charioteer; kurvan = doing; raamasya = (as per) Rama's; vachaH = words; anuJNaapya = taking leave of; tam = those; janam = citizens; chodayaamaasa = driven; hayaan = the horses; shiighram = (more) speedily; vrajoto.api = even when they are proceeding.

The charioteer, doing as per Rama's words, took leave of those citizens and drive the horses more speedily even while they are going.

[Verse Locator](#)

न्यवर्तत जनो राज्ञो रामम् कृत्वा प्रदक्षिणम् ।

मनसा अपि अश्रु वेगैः च न न्यवर्तत मानुषम् ॥ २-४०-४९

49. raaJNaH = the king's ; janaH = people; nyavartata = returned; pradakshhiNam kR^itvaa; after (mentally) going round; raamam = Rama; maamshham = the mankind; nanyavartata = did not return; manasaa.api = with their mind; ashruvegishcha = or the impulse of their tears.

The king's people returned after (mentally) going round Rama. Their minds did not return. Their impulse of tears also did not get reduced.

[Verse Locator](#)

यम् इच्छेत् पुनर् आयान्तम् न एनम् दूरम् अनुव्रजेत् ।

इति अमात्या महा राजम् ऊचुर् दशरथम् वचः ॥ २-४०-५०

50. amaatyaaH = the ministers; uuchuH = spoke; vachaH = these words; maahaarajam = to the king; dasharatham = Dasaratha; iti = thus; yam = to who; ichchhet = (we) desire(him) aayantam = to come; punaH = again; enam = to him; naanuprajat = we; should not follow; duuram = to a long distance.

The ministers spoke to king Dasaratha as follows:" We should not follow to a long distance him whom we wish to see come back."

[Verse Locator](#)

तेषाम् वचः सर्व गुण उपपन्नम् ।

प्रस्विन्न गात्रः प्रविषण्ण रूपः ।

निशम्य राजा कृपणः सभार्यो ।

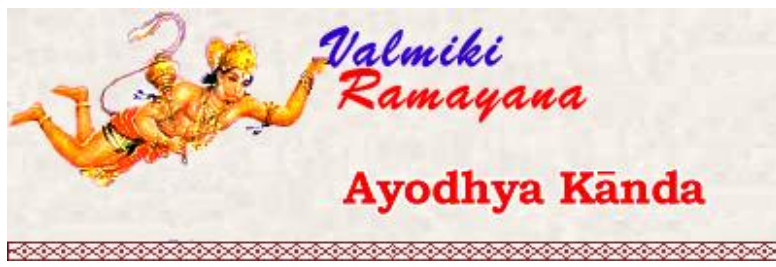
व्यवस्थितः तम् सुतम् ईक्षमाणः ॥ २-४०-५१

51. nishamya = hearing; teshhaam = their; vachaH = words; sarvaguNopapannam = which were befitting with all virtues; raajaa = the king; kR^ipaNaH = felt miserable; vyasthitaH = stopped short; iikshhamaaNaH = gazing; sa bhaaryaH = along with his wife; tam sutam = at that son(Rama); prasvinnagaatraH = with his body perspiring; pravishhaNNaruupaH = and wearing a dejected appearance.

Hearing their words, which were befitting with all virtues, the king Dasaratha felt miserable, stopped short, gazing along with his wife, at his son Rama, with his whole body perspiring and wearing a dejected look.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे चत्वारिंशः सर्गः

Thus completes 40th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 41 Verses converted to UTF-8, Nov 09

Introduction

The ladies of the royal gymnasium lament over the exile of Rama and others. The citizens of Ayodhya also are reduced to a miserable plight. All Nature mourns at Rama's departure.

[Verse Locator](#)

तस्मिंस्तु पुरुषव्याघ्रे विनिर्याति कृताञ्जलौ ।
आर्तशब्दोऽथ सम्जज्ञे स्त्रीणामन्तर्हृते तदा ॥ २-४१-१

1. tadaa = then; tasmin = that Rama; purushhavyaaghre = the tiger among men; kR^itaaNjalou = having paid obeisance with joined palms; viniryaati = departed; atha = moreover ; aartha shabdaH = a great cry of distress ;samjaG^ye = arose ;striiNaam = among women ; antaHpure = of inner apartments.

As Rama the tiger among men, having paid obeisance with joined palms departed, a great cry of distress arose among women of inner apartments.

[Verse Locator](#)

अनाथस्य जनस्य अस्य दुर्बलस्य तपस्विनः ।
यो गतिम् शरणम् च आसीत् स नाथः क्व नु गच्छति ॥ २-४१-२

2. kvanu = Where; saH naathaH = is he the Lord; gachchhati = going; yaH = who; gataH = was the path ; aasiit = who became; sharaNamcha = the protector ;asya Janasya = of these people; anaathasya = who are defenseless ; durbalasya = weak; tapasvinaH = and unhappy."

Where is he going, who was the path, who became the protector of the people, who are now defenseless weak and unhappy?"

[Verse Locator](#)

न कुध्यति अभिशस्तः अपि क्रोधनीयानि वर्जयन् ।
क्रुद्धान् प्रसादयन् सर्वान् सम दुःखः क्व गच्छति ॥ २-४१-३

3. kvachit = where; gataH = has he gone; kR^idhyati = who was not angry; abhishapto. api = even if accused ; varjayan = who resolved; krodhaniyaani = every misunderstanding; prasaadayan = who propitiated; sarvaan = all those; kruddhaan = who were angry; samaduHkaH = by sharing their suffering?"

"Where has he gone, who was not angry even when provoked, who resolved every misunderstanding and who propitiated all those who were angry by sharing their suffering?"

[Verse Locator](#)

कौसल्यायाम् महा तेजा यथा मातरि वर्तते ।
तथा यो वर्तते अस्मासु महात्मा क्व नु गच्छति ॥ २-४१-४

4. **yaH** = which Rama; **mahaatejaH** = having great splendor; **yathaa** = in which manner; **virtate** = was treating; **kausalyaayaam** = Kausalya; **maatari** = his mother; **tathaa** = in the same manner; **virtate** = was treating; **Asmaasu** = us; **kvanu** = where; **mahaatmaa** = that great-souled Rama; **gachchhati** = has gone?"

That illustrious and great-souled Rama, who treated us with the same reverence he paid to his own mother, where has he gone?"

[Verse Locator](#)

कैकेय्या क्लिश्यमानेन राज्ञा संचोदितः वनम् ।
परित्राता जनस्य अस्य जगतः क्व नु गच्छति ॥ २-४१-५

5. **kvanu** = Where; **gachchhati** = has he gone; **paritraataa** = (he) the protector; **asya** = of these; **janasya** = people; **jagataH** = and the world; **samachoditaH** = driven; **vanam** = to the forest; **raaG^yaa** = by the king; **klisnyamaanena** = tormented; **kaikeyyaa** = by Kaikeyi"

"Where has he gone, he the protector of the people and the whole world, driven to the forest by the king, goaded on by Kaikeyi? "

[Verse Locator](#)

अहो निश्चेतनो राजा जीव लोकस्य सम्प्रियम् ।
धर्म्यम् सत्य व्रतम् रामम् वन वासो प्रवत्स्यति ॥ २-४१-६

6. **raajaa** = the king; **nishchetanaH** = is a senseless man. Aho = Alas! pravastyati = he has sent away from home; **vanavaase** = to dwell in forest; **raamam** = Rama; **sampriyam** = the very beloved man; **dharmyam** = the pious minded; **satyavratam** = strictly truthful .

"Alas! In his folly, the king has banished the virtuous the beloved and the strictly truthful Rama to the forest!"

[Verse Locator](#)

इति सर्वा महिष्यः ता विवत्साइव धेनवः ।
रुरुदुः चैव दुःख आर्ताः सस्वरम् च विचुक्रुशुः ॥ २-४१-७

8. **iti** = thus; **sarvaaH** = all; **taaH mahishhyaH** = those queens; **rurudushchaiva** = shed their tears; **dukhhaartaaH** = in grief; **dhenavaH iva** = like unto cows; **vivatsaaH** = deprived of their calves; **vichukrushuH** = cried out; **sasvaram** = in loud noise.

Thus did all the queens lament, like unto cows deprived of their calves and in there affection cried out loudly.

[Verse Locator](#)

स तम् अन्तः पुरे घोरम् आर्त शब्दम् मही पतिः ।
पुत्र शोक अभिसम्तप्तः श्रुत्वा च आसीत् सुदुःखितः ॥ २-४१-८

8. **saH mahiipath** = that king; **putrashokaabhisantaptaH** = profoundly afflicted by the departure of his son; **aasiit** = became; **suduHkhitaH** = increasingly depressed; **shrutvaa** = after hearing; **tam** = that; **ghoram** = terrible; **aarta shabdham** = crying sound; **antaHpure** = in the private apartments.

Hearing those terrible crying sounds in the private apartments, the king profoundly afflicted by the departure of his son, became increasingly depressed.

न अग्नि होत्राणि अहूयन्त सूर्यः च अन्तर् अधीयत ।
व्यसृजन् कवलान् नागा गावो वत्सान् न पाययन् ॥ २-४१-९

9. **agnihotraaNi** = sacrificial fires; **naahuuyanta** = were not performed; **gR^ihamethinaH** = house-holders; **naapachan** = did not cook their food.; **prajaaH** = people; **na aakurvan** = did not do; **kaaryam** = (their)act .suuryashcha = even the sun antaradhiyata = disappeared .

On the departure of Rama to the forest, the sacred fires were no longer performed, no house holder prepared food, the people did not do their acts and even the sun went into eclipse.

Verse Locator

व्यसृजन् कबलान्नागा गावो वत्सान् पाययन् ।
पुत्रम् प्रथमजम् लब्ध्वा जननी नाभ्यनन्दत ॥ २-४१-१०

10. **naagaaH** = Elephants; **vyasR^ijan** = threw out; **kabalaan** = the morsels of food (they had taken into their mouths) **gaavaH** = Cows; **na paayayan** = did not give suck; **vatsaan** = to their calves; **jananii** = mother; **naabhyanandata** = did not rejoice; **labdhvaa** = for having got; **putram** = a son; **prathamajam** = born for the first time .

Elephants threw out the morsels of food they had taken into their mouths. Cows did not give suck to their calves. Mother did not rejoice, for having got a son born for the first time.

Verse Locator

त्रिशङ्कुर् लोहित अङ्गः च बृहस्पति बुधाव् अपि ।
दारुणाः सोमम् अभ्येत्य ग्रहाः सर्वे व्यवस्थिताः ॥ २-४१-११

11. **trishankuH** = Trisanku; **lohitaan^gashcha** = Lohitanga; **Brihaspati budhaavapi** = Brihaspati as also Budha; **sarve** = all; **grahaaH** = planets; **daaruNaaH** = assumed harshness; **abhyetya** = got; **vyavasathitaaH** = stayed; **samam** = with the moon.

Trisanku, Lohitanga, Brihaspati as also Budha and all other planets assumed a menacing aspect and got stayed with the moon.

Verse Locator

नक्षत्राणि गत अर्चींश्चि ग्रहाः च गत तेजसः ।
विशाखाः च सधूमाः च नभसि प्रचकाशिरे ॥ २-४१-१२

12. **nakshhatraaNi** = Stars; **gataarchiimshhi** = ceased to twinkle; **grahaashcha** = planets; **gatachetasaH** = were deprived of their splendour; **vishaakhaastu** = The stars of Visakha; **prachakaashire** = appeared; **nabhasi** = in the heaven; **sadhuumaaH** = veiled in mist.

Stars ceased to twinkle. Planets were deprived of their splendour. The stars of Visakha appeared in the heaven, veiled in the mist.

Verse Locator

कालिकानिलवेगेन महोदधिरिवोत्थितः ।
रामे वनम् प्रव्रजिते नगरम् प्रचचाल तत् ॥ २-४१-१३

13. **mahodadhiH** = The great ocean; **utthitaH** = rose; **kaalikaanilavegena** = as by a speed of a long-lasting tempest; **raame** = (while) Rama; **pravrajite** = went; **vanam** = to the forest; **tat nagaram** = that city; **prachachaala** = was shaken.

The great ocean rose, as by a speed of a long-lasting tempest. While Rama went to the forest, that city was shaken.

[Verse Locator](#)

दिशः पर्याकुलाः सर्वा स्तिमिरेणेव सम्वृताः ।

न ग्रहो नापि नक्षत्रं प्रचकाशे न किंचन ॥ २-४१-१४

14. **sarvaaH** = All; **dishaH** = the cardinal points; **paryaakulaaH** = having been disturbed; **samvR^itaaHiva** = were like covered timireNa = by darkness ; **grahaaH** = planets; **naprakaashe** = did not become visible; **na** = nor; **nakshhatramapi** = even the stars; **na** = nor; **kimcha** = any other.

All the cardinal points, having been disturbed, were covered by darkness. Planets did not become visible, nor the stars nor any other thing in heaven.

[Verse Locator](#)

अकस्मान् नागरः सर्वो जनो दैन्यम् उपागमत् ।

आहारे वा विहारे वा न कश्चित् अकरोन् मनः ॥ २-४१-१५

15. **sarvaaH** = All; **janaH** = the people; **naagaraH** = belonging to the city; **akasmaat** = suddenly; **upaagamat** = became; **dainyam** = apathetic. **na kashchit** = No one; **akarot** = made; **manaH** = mind; **aahaare vaa** = in either food; **vihaare vaa** = or in pastime.

All the people of the city suddenly became apathetic. No one was interested in either food or in pastime.

[Verse Locator](#)

शोकपर्यायसन्तप्तः सततं दीर्घमुच्छ्वसन् ।

अयोध्यायाम् जनः सर्वः शुशोच जगतीपतिम् ॥ २-४१-१६

16. **sarvaaH** = All; **janaH** = the people; **ayodhyaayaam** = in Ayodhya; **shokaparyaayasamtaptaH** = afflicted by grief in succession; **satatam** = with a perpetual; **diirgham** = long; **uchchhvasan** = sighs; **shushocha** = bewailed; **jagatiipatim** = about(the departure of)the Lord of the earth.

All the people of Ayodhya, afflicted by grief in succession, heaved profound and burning sighs and bewailed about the departure of the Lord of the earth.

[Verse Locator](#)

बाष्प पर्याकुल मुखो राज मार्ग गतः जनः ।

न हृष्टः लक्ष्यते कश्चित् सर्वः शोक परायणः ॥ २-४१-१७

17. **janaH** = The people; **raajamaarga gataH** = in the king's way; **bhaashhpa paryaakula mukhaH** = were having distressed faces filled with tears. **nakashchit** = No one; **lakshhyate** = appeared; **hR^ishhTaH** = rejoicing. **sarvaaH** = All; **shoka paraayaNaH** = were possessed by grief.

The people in the king's way were wearing distressed faces filled with tears. No one appeared rejoicing. All were possessed by grief.

[Verse Locator](#)

न वाति पवनः शीतः न शशी सौम्य दर्शनः ।

न सूर्यः तपते लोकम् सर्वम् पर्याकुलम् जगत् ॥ २-४१-१८

18. **pavanaH** = The wind; **na vaati** = was not blowing; **shiitaH** = coolly; **shashii** = The moon; **na** = did not; **soumyadarshanaH** = appear beneficent; **suuryaH** = the sun; **na tapate** = did not give out warmth; **lokam** = to the earth. **sarvam** = The entire; **jagat** = world; **paryaakulam** = was in disorder.

The wind was not blowing coolly. The moon did not appear beneficent. The sun did not give out warmth to the earth. The entire world was in disorder

[Verse Locator](#)

अनर्थिनः सुताः स्त्रीणाम् भर्तारः भ्रातरः तथा ।
सर्वे सर्वम् परित्यज्य रामम् एव अन्वचिन्तयन् ॥ २-४१-१९

19. **sutaaH** = Sons; **bhartaaraH** husbands; **anarthinaH** = did not ask for; **striiNaam** = the women; **tathaa** = and; **bhraataraH** = brothers; **anarthinaH** = did not enquire (of their sisters); **sarve** = all; **parityajaya** = gave up; **sarvam** = everything; **anvachintayan** = thinking of; **raamam eva** = Rama alone.

Sons did not ask for their mothers and husbands did not ask for their wives. Brothers did not enquire about their sisters. All gave up every thing and thought of Rama alone.

[Verse Locator](#)

ये तु रामस्य सुहृदः सर्वे ते मूढ चेतसः ।
शोक भारेण च आक्रान्ताः शयनम् न जुहुस् तदा ॥ २-४१-२०

20. **tadaa** = Then; **raamasya** = Rama's; **ye** = which; **suhrodaH** = own friends; **te sarve** = all of them; **muudhachetasaH** = bewildered in mind; **aakraantaaH** = overwhelmed; **shoka bhaareNa** = by the weight of their agony; **na jahuH** = did not abandon; **shayanam** = their beds.

Then, all of Rama's own friends were bewildered in mind and the weight of their agony overwhelmed them. They did not leave their beds.

[Verse Locator](#)

ततः तु अयोध्या रहिता महात्मना ।
पुरंदरेण इव मही सपर्वता ।
चचाल घोरम् भय भार पीडिता ।
सनाग योध अश्व गणा ननाद च ॥ २-४१-२१

21. **tataH** = Thereafter; **ayodhyaa** = the city of Ayodhya; **rahitaa** = bereft of; **mahaatmanaa** = the great souled Rama; **mahiiva** = like the earth; **saparvataa** = with mountains; **rahitaa** = abandoned by; **purandhareNa** = Indra; the lord of rain; **chachaala** = was shaken; **ghoram** = terribly; **bhaya shoka piiditaa** = afflicted by fear and grief; **sanaagayodhaashvagaNaaH** = the city filled with elephants; **warriors and horses**; **nanaadacha** = made a roaring sound.

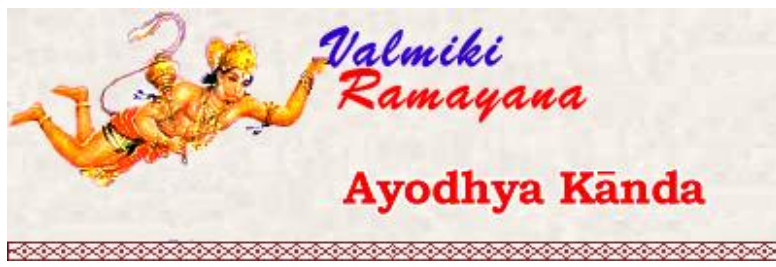
Afflicted by fear and grief, the earth with its mountains, deprived of that great souled Rama, suffered a terrible convulsion, as when it is abandoned by Indra the lord of rain, and a great uproar reigned in the city which was filled with elephants, warriors and horses.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एकचत्वारिंशः सर्गः

Thus completes 41th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 41

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21			



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 42

Verses converted to UTF-8, Nov 09

Introduction

The dust raised by Rama's chariot having disappeared for a while, Dasaratha feels dejected and fell insensible on ground. When Kaikeyi comes forward to support him he scolds and asks her not to touch him. Kausalya then lifts him up and persuades him to return to their house. His personal attendants take him to Kausalya's apartments and seeing him plunged in grief, Kausalya seats herself beside him and began to lament in various ways.

[Verse Locator](#)

यावत् तु निर्यतः तस्य रजो रूपम् अदृश्यत ।

न एव इक्ष्वाकु वरः तावत् सम्जहार आत्म चक्षुषी ॥ २-४२-१

1. **yaavat** = so long as; **rajuropam** = the appearance of dust; **adR^ishyata** = was seen; **tasya** = (while) Rama; **niryataH** = was going; **taavat** = so long; **ikshhvaakuvaraH** = Dasaratha the best of Ikshvakus; **naiva samjahaara** = did not withdraw; **aatmachakshhushhii** = his eyes.

As long as the dust raised by the wheels of Rama's chariot could be seen, so long did the king not withdraw his gaze from it.

[Verse Locator](#)

यावद् राजा प्रियम् पुत्रम् पश्यति अत्यन्त धार्मिकम् ।

तावद् व्यवर्धत इव अस्य धरण्याम् पुत्र दर्शने ॥ २-४२-२

2. **yaavat** = As long as; **raajaa** = the king; **pashyati** = was seeing; **priyam** = his beloved; **putram** = son; **atyanta dhaarmikam** = who was exceedingly virtuous; **taavat** = so long; **dharaNyaam** = the dust in earth; **vyavardhateva** = appeared to be raising; **asya putra darshane** = for the purpose of seeing his son.

As long as the king was seeing his beloved son who was exceedingly virtuous, so long did the dust in the earth appear to be rising for the purpose of seeing his son.

[Verse Locator](#)

न पश्यति रजो अपि अस्य यदा रामस्य भूमिपः ।

तदा आर्तः च विषण्णः च पपात धरणी तले ॥ २-४२-३

3. **yadaa** = When; **rajo api** = the dust assuredly; **asya raamasya** = of the Rama; **na pashyati** = was no longer seen; **tadaa** = then; **bhumipaH** = the king; **aartaHcha** = afflicted by; **vishhaNNaHcha** = dejection; **papaata** = fell; **dharaNiitale** = on ground.

When the dust raised by Rama's chariot was no longer visible, the unfortunate king afflicted by dejection, fell insensible on ground.

तस्य दक्षिणम् अन्वगात् कौसल्या बाहुम् अङ्गना ।
वामम् च अस्य अन्वगात् पार्श्वम् कैकेयी भरत प्रिया ॥ २-४२-४

4. kausalya = Kausalya; aNganaa = his wife; anvaagaat = took place; tasya dakshhiNam baahum = on his right side .kaikeyiicha = Kaikeyi ;sumadhyamaa = of charming limbs; anvagaat = took her place; vaamam = on the left; paarshvam = side.

When Dasaratha fell down, Kausalya his wife took her place on his right side to lift him up and Kaikeyi of charming limbs took her place on his left side.

Verse Locator

ताम् नयेन च सम्पन्नो धर्मेण निवयेन च ।
उवाच राजा कैकेयीम् समीक्ष्य व्यथित इन्द्रियः ॥ २-४२-५

5. raajaa = The king; sampannaH = endowed with; nayena = wisdom; dharmeNa = virtue; vinayenacha = and discretion; samiikshhya = seeing; taam kaikeyiim = that Kaikeyi; uvaacha = said to her; vyathitendriyaH = in his agitated senses.

The king endowed with wisdom virtue and discretion seeing Kaikeyi beside him, said to her in great agitation as follows:

Verse Locator

कैकेयि मा मम अङ्गानि स्पर्शस् त्वम् दुष्ट चारिणी ।
न हि त्वाम् द्रष्टुम् इच्छामि न भार्या न च बान्धवी ॥ २-४२-६

6. kaikeyi = Oh;Kaikeyi! tvam = you dushTachaariNii = of wicked conduct; maa spraakshhii = do not touch; mama = my; aNgaani = limbs; nahi ichchhaami = I do not want; drashhTum = to see; tvaam = you; na bhaaryaa = are not my wife; na = nor; baandhavii = a relative

"Oh, wicked Kaikeyi! Do not touch my limbs. I do not wish to see you .You are no longer my wife nor a relative."

Verse Locator

ये च त्वाम् उपजीवन्ति न अहम् तेषाम् न ते मम ।
केवल अर्थ पराम् हि त्वाम् त्यक्त धर्मात् त्यजाम्य् अहम् ॥ २-४२-७

7. aham = I; na = am not; ye cha = of those; anujivanti = who are; dependent ;tvaam = on you; na = nor; te = are they; mama = on me. aham = I; tyajaami = discord; tvaam = you; tvaktadharmaam = who left righteousness; kevalaarthaparaam = and interested in avariciousness alone.

"I am not of those who are dependent on you nor are they anything to me. I discord you, by whom righteousness has been discorded and who are solely interested in avariciousness."

Verse Locator

अगृह्णाम् यच् च ते पाणिम् अग्निम् पर्यणयम् च यत् ।
अनुजानामि तत् सर्वम् अस्मिन् लोके परत्र च ॥ २-४२-८

8. tatsarvam = All that; aagR^hNaamitiyat = by taking; te = your; paaNim = hand; paryaNayamchayat = circumambulating; agnim = the sacred fire; anujaanaami = I renounce; asmin loke = in this world; paratracha = and the next.

All that contract which I entered into by taking your hand and circumambulating the sacred fire, I now renounce in this world and the next. "

[Verse Locator](#)

भरतः चेत् प्रतीतः स्यात् राज्यम् प्राप्य इदम् अव्ययम् ।
यन् मे स दद्यात् पित्र् अर्थम् मा मा तत् दत्तम् आगमत् ॥ २-४२-९

9. **syaatchet** = In case; **bharataH** = Bharata; **pratititaH** = is cheerful man; **praapya** = after obtaining; **idam raajyam** = this kingdom ; **avyayam** = which is imperishable; **yat** = what ever; **dadyaat** = is given ; **me** = to me; **pitrartham** = in the form of obsequial rites; **maagamat** = let it reach; **maam** = me.

"If Bharata feels cheerful for having got this kingdom which is imperishable, let the obsequial rites performed to me after my death do not reach me"

[Verse Locator](#)

अथ रेणु समुध्वस्तम् तम् उत्थाप्य नर अधिपम् ।
न्यवर्तत तदा देवी कौसल्या शोक कर्षिता ॥ २-४२-१०

10. **atha** = Therafter; **kausalya** = Kausalya; **devii** = the queen; **shokakarshitaa** = overwhelmed with grief; **samutthaapya** = lifted up; **tam naraadhipam** = that king; **reNusamuddhvastam** = who was covered with dust; **tadaa** = then; **nyavartata** = returned (home).

Meanwhile Kausalya the queen overwhelmed with grief, lifted up the king who was covered with dust and returned to her house.

[Verse Locator](#)

हत्वा इव ब्राह्मणम् कामात् स्पृष्ट्वा अग्निम् इव पाणिना ।
अन्वतप्यत धर्म आत्मा पुत्रम् संचिन्त्य तापसम् ॥ २-४२-११

11. **dharmaatma** = The virtuous Dasaratha ; **samchinthya** :thinking deeply of; **putram** = his son ; **raaghavam** = Rama; **anvatapyata** = was desolated; **hatveva** = as one who has slain; **brahmaNam** = a Brahmin; **kaamaat** = intentionally; **spR^ishhTvaa** = or as touching; **agnim** = fire ; **paaNinaa** = by hand.

The virtuous monarch, thinking deeply of his son Rama, was so desolated as one who has slain a brahmin intentionally or as touching the fire by hand.

[Verse Locator](#)

निवृत्य एव निवृत्य एव सीदतः रथ वर्त्मसु ।
राज्ञो न अतिबभौ रूपम् ग्रस्तस्य अंशुमतः यथा ॥ २-४२-१२

12. **nivR^ityaiva nivR^ityaiva** = Turning again and again ; **rathavartmasu** = towards the track of the chariot; **ruupam** = the countenance ; **raaG^yaH** = of the king ; **siidataH** = in grief ; **naati babhou** = lost its radiance ; **amshumataHyathaa** = like sun ; **grastasya** = when swallowed by Rahu .*

Turning again and again towards the track of the chariot, the countenance of the king in grief lost its radiance like sun losing its radiance when swallowed by Rahu.

*-Rahu- the inauspicious planet sent to swallow the sun at the time of eclipse.

[Verse Locator](#)

विललाप च दुःख आर्तः प्रियम् पुत्रम् अनुस्मरन् ।

नगर अन्तम् अनुप्राप्तम् बुद्ध्वा पुत्रम् अथ अब्रवीत् ॥ २-४२-१३

13. **duhkhaartaaH** = Afflicted by grief; **anusmaran** = thinking of ; **priyam** = his beloved; **putram** = son ;**vilalaapacha** = he lamented;.**atha** = Thereafter; **buddhvaa** = knowing ; **putram** = his son;**anupraaptam** = reaching ; **nagaraantam** = the end of the city ; **abraviit** = he said :

Afflicted by grief, thinking of his beloved son he lamented. Knowing that his son reached the end of the city, he said as follows:

[Verse Locator](#)

वाहनानाम् च मुख्यानाम् वहताम् तम् मम आत्मजम् ।

पदानि पथि दृश्यन्ते स महात्मा न दृश्यते ॥ २-४२-१४

14. **padaani** = The marks of hooves; **mukhyaanaam** = oh excellent ; **vaahanaam** = horses;**vahataam** = which carried;**mama** = my;**aatmajam** = child ;**tam** = that Rama ;**dR^shyante** = were seen; **pathi** = on the way; **saH** = He ; **mahaatmaa** = the great souled; **na dR^ishyate** = is not seen .

"The marks of hooves of excellent horses which carried away my child are seen on the way. But he the great souled one is not being seen"

[Verse Locator](#)

स नूनम् क्वचित् एव अद्य वृक्ष मूलम् उपाश्रितः ।

काष्ठम् वा यदि वा अश्मानम् उपधाय शयिष्यते ॥ २-४२-१५

उत्थास्यति च मेदिन्याः कृपणः पांशु गुण्ठितः ।

विनिहृष्यन् प्रस्रवणात् करेणूनाम् इव ऋषभः ॥ २-४२-१६

15;16. **yaH** = He who; **shete** = slept; **sukheshhu** = in comfort ;**upadhaaneshhu** = on coverings ;**chandana ruushhitaH** = sprinkled with the essence of sandalwood; **viijyamaana** = refreshed by fans over him ; **mahaarhaabhiH** = by the most deserving ;**striibhiH** = women; **saH** = that Rama ;**mama sutottamaH** = the best of all my sons ;**nuunam** = will from now on ;**upaashritaH** = has to take refuge ;**vR^ikshhamuulam** = at the foot of a tree ;**kvachideva** = somewhere ;**shayishhyate** = lying down; **kaashhTam vaa** = on the trunk ; **yadivaa** = or ; **upadhaaya** = rest on; **aashmaanam** = a stone."

"He who slept on comfort on coverings sprinkled with the essence of sandalwood and refreshed by fans waved over by him by the most deserving women, Rama the best of all my sons , will from now on , has to take refuge at the foot of a tree somewhere, lying down on its trunk or rest on a stone."

[Verse Locator](#)

उत्थास्यति च मेदिन्याः कृपणः पांसुगुण्ठितः ।

विनिःस्वसन् प्रस्रवणात् करेणूनामि वर्ष्भः ॥ २-४२-१७

17. **kR^ipeNaH** = The unfortunate one; **utthaasyaticha** = will wake up; **medinyaaH** = from the hard earth; **paamshugunDitaH** = stained with dust ;**vivasvasan** = sighing;**R^ishhabhaH** = like a bull elephant ;the lord of ; **kareNuunaam** = female elephants; **prasravaNaat iva** = (rising from)the side of a hill."

"The unfortunate one will wake up from the hard earth stained with dust, sighing like a bull-elephant rising from the side of a hill"

[Verse Locator](#)

द्रक्ष्यन्ति नूनम् पुरुषा दीघ बाहुम् वने चराः ।

रामम् उत्थाय गच्छन्तम् लोक नाथम् अनाथवत् ॥ २-४२-१८

18. nuunam = from today; purushhaaH = the men ; vanecharaaH = who are the inhabitants of the forest; drakshhyanti = will behold ; diirghabaahum = that long armed ; lokanaatham = lord of the world; raamam = Rama ; utthaaya = rising from the ground ; gachchhantam = and wandering around ; anaathavat = like an orphan."

From today the inhabitants of the forest will behold that long armed lord of the world, Rama, rising from the ground and wandering around like an orphan"

[Verse Locator](#)

सकामा भव कैकेयि विधवा राज्यम् आवस ।

कण्टकाक्रमण क्लान्तावनमद्य गमिष्यति ॥ २-४२-१९

19. saa = That Sita; sukhasadochitaa = who was always accustomed to comforts; ishhTaa = the beloved; sutaa = daughter; janakasya = of king Janaka ; adya = now ; gamishhyanti = will wander; vanam = in the forest; kaNTakaakramaNaklaantaa = exhausted through the thorny undergrowth."

"The daughter of Janaka, who was always accustomed to comforts, will wander exhausted in the forest through the thorny undergrowth "

[Verse Locator](#)

अनभिज्ञा वनानाम् सा नूनम् भयमुपैष्यति ।

श्वापदान्धितम् श्रुत्वा गमिभीरम् रोमहर्षणम् ॥ २-४२-२०

20. saa = Sita ;anabhiG^yaa = who was not accustomed ;vanaanaam = to woodlands ;nuunam = from now on; upaishhyati = will obtain ;bhayam = fear; shrutvaa = hearing ;shvaapadaa narditam = the roaring sound of wild beasts; gambhiiram = which was thundering; romaharshhaNam = causing hair to stand on end.

"Sita who was not earlier accustomed to woodlands, from now on will live in terror, hearing the roaring sound of wild beasts ,which was thundering ."

[Verse Locator](#)

सकामा भवकैकेयि विधवा राज्य मावस ।

न हि तम् पुरुष व्याघ्रम् विना जीवितुम् उत्सहे ॥ २-४२-२१

21. Kaikeyi = Oh; Kaikeyi! Bhava = be; sakaamaa = your desire fulfilled! aavasa = Dwell ; raajyam = in the kingdom ;vidhavaa = as a widow; na utsahe hi = I do not indeed wish; jiivitum = to live; tamvinaa = without Rama ; purushhavyaaghram = the tiger among men."

"Oh, Kaikeyi! Let your desire be fulfilled! Dwell in the kingdom as a widow. I do not indeed wish to survive without Rama the tiger among men."

[Verse Locator](#)

इति एवम् विलपन् राजा जन ओघेन अभिसम्वृतः ।

अपस्नातैव अरिष्टम् प्रविवेश पुर उत्तमम् ॥ २-४२-२२

22. ityevam = Thus; vilapam = lamenting; raajaa = the king; abhisamvR^itaH = surrounded; janoughena = by his people ; pravivesha = entered ; purothamam = Ayodhya the best of cities; arishhTam iva = like enering a disastrous house; apasnaataH = by the one who has taken the funeral bath.

Thus lamenting, the king surrounded by his people, entered Ayodhya the best of cities like entering a disastrous house by one who has taken the funeral bath.

[Verse Locator](#)

शून्य चत्वर वेश्म अन्ताम् सम्वृत आपण देवताम् ।
क्लान्त दुर्बल दुःख आर्ताम् न अत्याकीर्ण महा पथाम् ।
ताम् अवेक्ष्य पुरीम् सर्वाम् रामम् एव अनुचिन्तयन् ।
विलपन् प्राविशद् राजा गृहम् सूर्येव अम्बुदम् ॥ २-४२-२३

23. **aavekshhya** = seeing; **taam** = that; **sarvaam** = entire; **puriim** = city ;shuunya chatvara veshmaantaam = with its road junctions and mansions deserted ; **samvR^itaapaNa devataam** = with its shops and temples closed ; **klaanta durbala duHkhaartaam** = with people exhausted with fatigue and plunged in affliction ; **naatyaakiirNe mahaapathaam** = its highways not very crowded ; **raajaa** = the king ;praavishat = entered ;vilaapan = wailing ;anuchintayan = thinking; **raamameva** = of Rama alone;ambudam iva = as the cloud ;suuryaH = by a sun.

Seeing the entire city with its road-junctions and mansions deserted, its shops and temples closed, with its people exhausted with fatigue and plunged in affliction; its highways not very crowded ,the king entered his palace wailing and thinking of Rama alone as the sun enters a cloud.

[Verse Locator](#)

महा हृदम् इव अक्षोभ्यम् सुपर्णेन हृत उरगम् ।
रामेण रहितम् वेश्म वैदेह्या लक्ष्मणेन च ॥ २-४२-२४

24. **rahitam** = Bereft; **raameNa** = of Rama;vaidehyaa = Sita ;lakshhmaNenacha = and Lakshmana ;veshma = the palace ;mahaahradam iva = (looked) like a big pool ; **akshhobhyam** = rendered unperturbed; **hR^itoragam** = emptied of snakes ;suvarNena = by Garuda.

Bereft of Rama Sita and Lakshmana, the palace looked like a big pool rendered unperturbed due to emptying of snakes in it by Garuda*

*Garuda was a mythical bird (chief of feathered race, enemy of the serpent race)

[Verse Locator](#)

अथ गद्गदशब्दस्तु विलपन्मनुजाधिपः ।
उवाच मृदुमन्धार्थम् वचनम् दीन मस्वरम् ॥ २-४२-२५

25. **atha** = Thereafter; **vilapan** = the lamenting ;vasudhaadhipaH = monarch ; **uvaacha** = spoke ; **gadgada shabdaH** = in trembling accents; **mR^idu** = in soft; **diinam** = pitiful ; **asvaram** = indistinct ; **mandartham** = and not clearly intelligible ;vachanam = words .

The lamenting monarch spoke in trembling accents and in soft, pitiful, indistinct and not clearly intelligible words (as follows):

[Verse Locator](#)

कौसल्याया गृहम् शीघ्रम् राम मातुर् नयन्तु माम् ।
इति ब्रुवन्तम् राजानम् अनयन् द्वार दर्शितः ॥ २-४२-२६

26. **nayantu** = Take; **maam** = me; **shiighram** = quickly; **gR^iham** = to the apartment ; **kausalyaayaaH** = of Kausalya ;raama maatuH = the mother of Rama; **na anyatra** = Nowhere else ; **mama hR^idayasya** = my heart ;bhavishhyati hi = will indeed find; **ashvaasaH** = solace ."

"Take me quickly to the apartment of Kausalya the mother of Rama. Nowhere else my heart will find solace "

[Verse Locator](#)

इति ब्रुवन्तम् राजान मनयन् द्वार्दर्शिनः ।
कौसल्याया गृहम् तत्र न्यवेश्यत विनीतवत् ॥ २-४२-२७

27. **dvaaradarshinaH** = the attendants; **anayan** = took; **raajaanam** = the king ;bruvantam = who was speaking; **iti** = thus ;kausalyaaH = to Kausalya's; **gR^iham** = house . tatra = there; **viniitavat** = (he was) gently; **nyaveshyata** = laid .

The attendants took the king who was speaking as aforesaid, to Kausalya's house and there he was gently laid (on a coach).

[Verse Locator](#)

ततः तत्र प्रविष्टस्य कौसल्याया निवेशनम् ।
अधिरुह्य अपि शयनम् बभूव लुलितम् मनः ॥ २-४२-२८

28. **tataH** = Then; **pravishhTasya** = having entered; **kausalyaaH** = Kausalya's; **niveshanam** = apartment; **tasya** = his; **manaH** = heart; **babhuuva** = became; **lulitam** = agitated; **adhiruhyaapi** = even though laid on ;shayanam = a coach .

Having entered Kausalya's apartment and even though laid on a coach, his heart became agitated.

[Verse Locator](#)

पुत्रद्वयविहीनम् च स्नुषयापि विवर्जितम् ।
अपश्यद्भवनम् राजा नष्टचन्द्रमिवाम्बरम् ॥ २-४२-२९

29. **putradvaya vihiinam** = bereft of two sons; **snushhayaapi** = and the daughter in law also; **vivarjitam** = having left; **raajaa** = the king; **apashyat** = saw; **bhavanam** = the house; **ambaram iva** = as a sky; **nashhTochandram** = without a moon .

Bereft of his two sons and his daughter -in-law also having deserted, the king saw that house devoid of charm as a sky without a moon.

[Verse Locator](#)

तत् च दृष्ट्वा महा राजो भुजम् उद्यम्य वीर्यवान् ।
उच्चैः स्वरेण चुक्रोश हा राघव जहासि माम् ॥ २-४२-३०

30. **dR^ishhTvaa** = Looking at; **tat** = that house; **udyamya** = and lifting up; **bhujam** = his arm; **viiryaavaan** = the powerful; **mahaaraajaH** = monarch; **chukrosha** = cried ; **uchchaiHsvareNa** = in loud voice; **haa raaghava** = Oh ;Rama! jahaasi = you have left ; **maam** = us(both your mother and I).

Looking at that palace and lifting up his arm, the powerful monarch cried in a loud voice, " Oh, Rama! You have left us both, your mother and I."

[Verse Locator](#)

सुखिता बत तम् कालम् जीविष्यन्ति नर उत्तमाः ।
परिष्वजन्तः ये रामम् द्रक्ष्यन्ति पुनर् आगतम् ॥ २-४२-३१

31. **bata** = Alas! Ye = Those; **narottamaH** = jewels among men; **jiivishhyanti** = who will survive; **tam kaalam** = the term; **drakshhyanti** = and see; **raamam** = Rama;punaH aagatam =

come back ;parishhvajantaH = and embracing him ;sukhitaH = will be happy .

"Alas! Those jewels among men who will survive the term of fourteen years, seeing Rama come back and embrace him, will be happy indeed."

[Verse Locator](#)

अथ रात्र्याम् प्रपन्नायाम् कालरात्र्यामिआत्मनः ।

अर्धरात्रे दशरथह कौसल्यामिदमब्रवीत् ॥ २-४२-३२

32. **atha** = thereupon ;**raatrayaam** = the night ;**prasannaam** = having fallen; **kaala raatryaamiva** = (the night) resembling the hour of death ;**aatmanaH** = to him; **dasarathaH** = Dasaratha; **abraviit** = spoke; **idam** = these words ;**kausalyaam** = to Kausalya; **artharaatre** = at that midnight

Thereupon, the night having fallen, the night resembling the hour of death to him, Dasaratha spoke these words to Kausalya when the midnight struck :

[Verse Locator](#)

रामम् मेऽनुगता दृष्टिरद्यापि न निवर्तते ।

न त्वाम् पश्यामि कौसल्ये साधु माम् पाणिना स्पृश ॥ २-४२-३३

33. **kausalye** = "Oh;Kausalya! me dR^ishhTiH = My sight ;**anugataa** = extinguished along with ; **raamam** = Rama;**na nivartate** = and not turned out. **adyaapi** = Even now; **na pashyaami** = I cannot see; **tvaa** = you;**saadhu** = properly ;**spR^isha** = touch ;**maam** = me ;**paaNinaa** = with your hand."

"Oh, Kausalya! My sight has extinguished along with Rama and not returned. Even now, I am not able to see you properly. Touch me with your hand."

[Verse Locator](#)

तम् रामम् एव अनुविचिन्तयन्तम् ।

समीक्ष्य देवी शयने नर इन्द्रम् ।

उप उपविश्य अधिकम् आर्त रूपाउप ।

विनिह्वसन्ती विललाप कृच्छ्रम् ॥ २-४२-३४

34. **samiikshhya** = perceiving; **tam narendram** = that monarch; **shayane** = on the coach ;**anuvichintayantam** = absorbed in the thought ;**raamam eva** = of Rama alone; **devii** = Kausalya; **adhikam aartaruupaa** = appeared very sad ;**upaavishya** = and sitting down beside him ;**viniHshvasantii** = began to sigh; **vilalaapa** = and lament; **kR^ichchham** = with distressed look.

Perceiving that monarch on the coach absorbed in the thought of Rama alone, Kausalya appeared very sad and sitting beside him, began to sigh and lament with a distressed look.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे द्विचत्वारिंशः सर्गः

Thus completes 42nd chapter in the Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 42

Top of Page	1	2	3	4
5	6	7	8	9

<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 43

Verses converted to UTF-8, Nov 09

Introduction

Lamentation of Kausalya

[Verse Locator](#)

ततः समीक्ष्य शयने सन्नम् शोकेन पार्थिवम् ।

कौसल्या पुत्र शोक आर्ता तम् उवाच मही पतिम् ॥ २-४३-१

1. tataH = Thereafter; kausalyaa = Kausalya; putrashokaartaa = afflicted with the grief of her son; samiikshha = seeing; paarthivam = the king; shayane = lying down; sannam = depressed; shokena = with sorrow; uvaacha = spoke ; tam mahiipatim = thus to that monarch.

Thereafter, Kausalya afflicted with grief of her son and seeing the king lying down depressed with sorrow, spoke to the monarch as follows:

[Verse Locator](#)

राघवो नर शार्दूल विषम् उप्त्वा द्विजिह्ववत् ।

विचरिष्यति कैकेयी निर्मुक्ता इव हि पन्नगी ॥ २-४३-२

2. kaikeyii = Kaikeyi; ahijihmagaa = moving tortuously like a snake; uptvaa = planted; vishham = poison; raaghava = in Rama; narasharduule = the tiger among men; vicharishhyati = and will wander about; pannagii iva = like a female serpent; nirmuktaa = that has cast off its slough.

"Having planted her poison on Rama the tiger among men, indeed Kaikeyi of crooked ways will surely wander about freely like a female serpent that has cast off its slough"

[Verse Locator](#)

विवास्य रामम् सुभगा लब्ध कामा समाहिता ।

त्रासयिष्यति माम् भूयो दुष्ट अहिर् इव वेश्मनि ॥ २-४३-३

3. labdhakaamaa = having fulfilled her desire; vivaasya = of expelling; raamam = Rama; subhagaa = Kaikeyi; the charming woman; traasayishhyati = will frighten; samaahitaa = by clamping down; maam = on me; dushhTaahiriva = like a dangerous serpent; veshmani = in the hous.

"Having fulfilled her desire of expelling Rama to the forest, Kaikeyi the charming woman will frighten by clamping down upon me, like a dangerous serpent in the house."

[Verse Locator](#)

अथ स्म नगरे रामः चरन् भैक्षम् गृहे वसेत् ।

काम कारः वरम् दातुम् अपि दासम् मम आत्मजम् ॥ २-४३-४

4. **daatum api** = even giving; **mama** = my; **aatmajam** = son; **daasam** = as a slave; **varam** = (would have been) better; **atha** = thereafter; **raamaH** = Rama; **vaset sma** = (would have) stayed; **gR^ihe** = in the house; **kaama kaaraH** = by doing the work entrusted ; **charan** = and roaming about; **nagare** = in the city; **bhaikshhyam** = asking alms.

"Even giving my son to her as a slave would have been better. By that Rama would have at least stayed in the house by doing the work entrusted by her and roaming about in the city, asking alms.

[Verse Locator](#)

पातयित्वा तु कैकेय्या रामम् स्थानात् यथा इष्टतः ।

प्रदिष्टः रक्षसाम् भागः पर्वणि इव आहित अग्निना ॥ २-४३-५

5. **raamam** = Rama; **paatayitraa** = having been thrown; **sthaanaat** = out of his position; **kaikeyyaa** = by Kaikeyi; **yatheshhTaH** = as per her will; **pradishhTaH** = indicated; **bhaagaH iva** = as a part (of the sacrifice) thrown to; **rakshhasaam** = ogres; **parvaNi** = on a new or full moon; **aahitaagninaa** = by one who tends the sacred fire.

"Having willfully thrown Rama out of his position, Kaikeyi has acted in the same way as one who tends the sacred fire throws a part of the sacrifice to ogres on a new or full moon."

[Verse Locator](#)

गज राज गतिर् वीरः महा बाहुर् धनुर् धरः ।

वनम् आविशते नूनम् सभार्यः सह लक्ष्मणः ॥ २-४३-६

6. **sabhaaryaH** = together with wife; **sahalakshhmaNaH** = accompanied by Lakshmana; **gajaraajagatiH** = walking like the king of elephants; **dhanurdharaH** = wearing a bow; **mahaabaahuH** = the mighty armed; **viiraH** = hero; **nuunam** = surely; **aavishate** = will have entered; **vanam** = the forest.

Together with his wife, accompanied by Lakshmana and walking like king of elephants having a bow in hand, the mighty armed hero surely will have entered the forest "

[Verse Locator](#)

वने तु अदृष्ट दुःखानाम् कैकेय्या अनुमते त्वया ।

त्यक्तानाम् वन वासाय का न्व् अवस्था भविष्यति ॥ २-४३-७

7. **vane** = in the forest; **kaanu** = what; **avasthaa** = fate; **bhavishhyati** = will befall (them); **adR^ishTa duHkhaanaam** = who had never seen suffering (before); **tyaktaanaam** = who have been sent; **tvayaa** = by you; **vanavaasaaya** = to a forest life; **anumate** = as per the wish; **kaikeyyaaH** = of Kaikeyi.

" In the forest, what fate will befall them who had never seen such a suffering before and who have been sent by you to a forest life as per the wishes of Kaikeyi?"

[Verse Locator](#)

ते रत्न हीनाः तरुणाः फल काले विवासिताः ।

कथम् वत्स्यन्ति कृपणाः फल मूलैः कृत अशनाः ॥ २-४३-८

8. **ratna hiinaH** = devoid of riches; **te** = they ; **taruNaaH** = theyouthful beings; **vivaasitaaH** = exiled; **phalakaale** = at the age when they should be enjoying; **katham** = how; **vatsyanti** = are

they to live;kR^IpaNaaH = in misery; **phala muulaiH** = with fruits and roots;kR^itaashanaaH = to be eaten.

"Devoid of riches, those youthful beings, in exile at the age when they should be enjoying diversions of every kind, how are they to live in misery, having only roots and fruits for their nourishment?"

[Verse Locator](#)

अपि इदानीम् स कालः स्यान् मम शोक क्षयः शिवः ।
सभार्यम् यत् सह भ्रात्रा पश्येयम् इह राघवम् ॥ २-४३-९

9. **yat** = when; **saH kaalaH** = that time ;**shivaH** = which; **apisyaat** = come; **mama** = to me
idaaniim = now; **shoka kshhayaH** = that will bring an end to my sorrows; **pashyayam** = and I
shall see; **raaghavam** = Rama;sabhaaryam = with his wife;saha bhraataa = along with his
brother; **iha** = here.

"When that auspicious hour will come to me that will bring an end to my sorrows and I
shall see Rama with his wife and brother returning here?"

[Verse Locator](#)

श्रुत्वा एव उपस्थितौ वीरौ कदा अयोध्या भविष्यति ।
यशस्विनी हृष्ट जना सूचित ध्वज मालिनी ॥ २-४३-१०

10. **shrutvaiva** = hearing; **upashtiton** = the presence ; **viirou** = of Rama and
Lakshmana;the heroes; **kadaa** = when all; **yashasvinii** = the famous ; **Ayodhya** = city of
Ayodhya; **bhavishhyati** = will transform; **hR^ishhTajanaa** = into a city with people thrilling
with rapture; **suuchchhrita dhvaja maalinii** = and be adorned with rows of towering banners.

"When will Ayodhya regain her pristine glory, with people thrilling with rapture and be
adorned with rows of towering banners the moment it hears of the two heroic princes (Rama and
Lakshmana) being present ? "

[Verse Locator](#)

कदा प्रेक्ष्य नर व्याघ्राव् अरण्यात् पुनर् आगतौ ।
नन्दिष्यति पुरी हृष्टा समुद्रैव पर्वणि ॥ २-४३-११

11. **kadaa** = when will; **purii** = this city ;**nandishhyati** = rejoice; **samudra iva** = like an
ocean; **hR^ishhTaa** = swelling jubilantly ;**parvaNi** = on a full moon night ; **prekshhya** = to
perceive;**naravyaaghrou** = the two princes who are tigers among men ; **aagaton** =
come; **punaH** = back; **araNyaat** = from the forest?"

"When will the city rejoice like an ocean swelling jubilantly on a full moon night to perceive
the two princes who are tigers among men come back from the forest? "

[Verse Locator](#)

कदा अयोध्याम् महा बाहुः पुरीम् वीरः प्रवेक्ष्यति ।
पुरः कृत्य रथे सीताम् वृषभो गो वधूम् इव ॥ २-४३-१२

12. **kadaa** = when will ; **mahaabaahuH** = the mighty armed; **viiraH** =
hero(Rama);**pravekshhyati** = enter; **ayodhyaa puriim** = the city of Ayodhya; **puraskR^tya**
siitaam = placing Sita in front; **rathe** = in the chariot ;**govadhuumiva** = as a
cow; **vR^ishhabhaH** = by a bull?"

"When will the mighty armed hero (Rama) enter the city of Ayodhya placing Sita in his front
in the chariot as a bull would follow a cow?"

कदा प्राणि सहस्राणि राज मार्गे मम आत्मजौ ।

लाजैः अवकरिष्यन्ति प्रविशन्ताव् अरिम् दमौ ॥ २-४३-१३

13. kadaa = when will; praNisahasraaNi = thousands of men; avakirishhyanti = shower ; laajaiH = the parched grains of paddy; raaja marge = on the royal highway; mama = my; aatmajou = two sons(Rama and Lakshmana) ; arindamou = the subduer of their enemies; pravishantou = entering the city?"

"When will thousands of men shower the parched grains of paddy on the royal highway over my two sons (Rama and Lakshmana) the subduer of their enemies, entering the city?"

Verse Locator

प्रविशनौ कदाऽपियोध्याम् द्रक्ष्यामि शुभकुण्डता ।

उदग्रायुधनिस्त्रीशौ सशृङ्गाविव पर्वतौ ॥ २-४३-१४

14. kadaa = when ; drakshhyaami = shall I see; shubhakuNdataa = (the two princes)adorned with splendid ear-rings;udagraayudha mistrimshou = and armed with excellent bows and swords; pravishantou = entering; ayodhyaam = Ayodhya;parvataaviva = like(a pair of mountains) ;sashR^ngou = crowned with peaks?"

"When shall I see the two princes adorned with splendid ear-rings and armed with excellent bows and swords, entering Ayodhya like a pair of mountains crowned with peaks?"

Verse Locator

कदा सुमनसः कन्या द्विजातीनाम् फलानि च ।

प्रदिशन्त्यः पुरीम् हृष्टाः करिष्यन्ति प्रदक्षिणम् ॥ २-४३-१५

15. kadaa = when will; pradikshhiNam karishhyati = they make rounds clockwise of; puriim = the city; hR^IshhTaaH = with rejoice; pradikshhantaH = giving away; sumanasaH = flowers; phalaaricha = and fruits; kanyaa dvijaatiinaam = to virgins and brahmanas?"

"When will those two princes with Sita merrily go round the city clockwise, giving away flowers and fruits to virgins and brahmanas?"

Verse Locator

कदा परिणतः बुद्ध्या वयसा च अमर प्रभः ।

अभ्युपैष्यति धर्मज्ञः त्रिवर्षेव माम् ललन् ॥ २-४३-१६

16. kadaa = when will; dharmaGyaH = the pious Rama; pariNataH = grown ripe; buddhya = in intellect; amaraprabhaH = and shining like a god; vayasaacha = in point of age; abhyupaishhyati = return; maam = to me; lalan = cherishing (the world); trivarshhaH iva = like the propitious and timely rain?" (Literally trivarshha " means three consecutive showers favorable to crops).

"When will the pious Rama, grown ripe in intellect and shining like a god in point of age ,return to me, cherishing the world like the propitious and timely rain?"

Verse Locator

निहसंशयम् मया मन्ये पुरा वीर कदर्यया ।

पातु कामेषु वत्सेषु मातृऋणाम् शातिताः स्तनाः ॥ २-४३-१७

17. nissamshayam = undoubtedly;puraa = in some past life; kadaryayaa = through mean mindedness; viira = oh valiant king; stanaaH = the teats ; maatR^iNaam = of mothers; shaatitaaH = were cut off; mayaa = by me; vatseshhu = while their calves; paatukaameshhu = were longing to suck them."

"Undoubtedly in some past life, through mean-mindedness, Oh, valiant king, I believe that the teats of cows were cut off by me while their calves were longing to suck them."

[Verse Locator](#)

सा अहम् गौर इव सिम्हेन विवत्सा वत्सला कृता ।
कैकेय्या पुरुष व्याघ्र बाल वत्सा इव गौर बलात् ॥ २-४३-१८

19. purushhavyaaghra = Oh; Tiger among heroes! vatsalaa = fond of my child; gouriva = like a cow; saa aham = I as such ; kR^itaa = who made; balata = forcibly; vivatsaaH = deprived of my child;kaikeyya = by Kaikeyi; gouriva = as a cow; baalavatsaa = having a calf of tender age; simhena = by a lion."

"Oh, tiger among heroes! Fond of my child like a cow, I, as such was forcibly deprived of my child by Kaikeyi in the same way as a cow having a calf of tender age may be deprived of her calf by a lion."

[Verse Locator](#)

न हि तावद् गुणैः जुष्टम् सर्वं शास्त्र विशारदम् ।
एक पुत्रा विना पुत्रम् अहम् जीवितुम् उत्सहे ॥ २-४३-१९

19. aham = I; na utsahehi = cannot indeed wish; jiivitum = to survive; putram vinaa = without my son; eka putra = the only son; jushhTam = who is adorned; taavadguNaiH = with all virtues; sarva shaastra vishaaradam = well-versed in all scriptures."

"I cannot indeed wish to survive without my only son who is adorned with all virtues and is well-versed in all scriptures."

[Verse Locator](#)

न हि मे जीविते किञ्चित् सामर्थम् इह कल्प्यते ।
अपश्यन्त्याः प्रियम् पुत्रम् महा बाहुम् महा बलम् ॥ २-४३-२०

20. na kimchit = not the least; saamarthyam = capacity; kalpyatehi = is indeed imaginable; me = in me; jiivite = to live; iha = here; apashyantyaH = so long as I do not see; priyam putram = my beloved son; mahaa baahum = who is mighty armed; mahaabalam = and of great strength."

"There is not the least capacity imaginable in me to sustain my life here so long as I fail to perceive my beloved son (Rama) who is mighty armed and Lakshmana of great strength"

[Verse Locator](#)

अयम् हि माम् दीपयते समुत्थितः ।
तनूज शोक प्रभवो हुत अशनः ।
महीम् इमाम् रश्मिभिर् उत्तम प्रभो ।
यथा निदाघे भगवान् दिवा करः ॥ २-४३-२१

21. ayam = This; hutaashaH = fire; tanuuja shoka prabhavaH = born of grief occasioned by separation from my son; diipayate = is torturing; maam = me; bhagavaan = as the illustrious; divaakaraH = sun; uddhata prabhaH = possessed of greatest

splendor; **rashmibhiH** = by its rays; **samutthitaH** = appears; **imaam mahiim yathaa** = as to this earth; **nidaaghe** = in summer."

"This fire born of grief occasioned by separation from my son, is torturing me in the same way as the illustrious sun, possessed of greatest splendor, scorches this earth with its rays in summer."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे त्रिचत्वारिंशः सर्गः

Thus completes 43rd chapter in the Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 43

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21			

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 44 Verses converted to UTF-8, Nov 09

Introduction

Establishing the greatness of Rama, Sumitra of gracious speech, assuages Kausalya's grief.

[Verse Locator](#)

विलपन्तीम् तथा ताम् तु कौसल्याम् प्रमद उत्तमाम् ।
इदम् धर्मे स्थिता धर्म्यम् सुमित्रा वाक्यम् अब्रवीत् ॥ २-४४-१

1. **sumitraa** = Sumitra; **sthitaa** = devoted; **dharma** = to righteousness; **abraviit** = spoke; **idam vaakyam** = these words; **dharmam** = which were virtuous; **taam kausalyaam** = to that Kausalya; **vilapantiim** = who was wailing; **tathaa** = thus; **pramadottamaam** = and who was best among women.

Sumitra, who was devoted to righteousness spoke the following words, which were virtuous, to the celebrated Kausalya, the foremost among women, who had been wailing as aforesaid

[Verse Locator](#)

तव आर्ये सद् गुणैः युक्तः पुत्रः स पुरुष उत्तमः ।
किम् ते विलपितेन एवम् कृपणम् रुदितेन वा ॥ २-४४-२

aarye = "Oh; the venerable one! **tava** = your; **saH putraH** = that son Rama; **yuktaH** = is endowed with; **sadguNaiaH** = excellent virtues; **purushhottamaH** = and foremost among men; **kim** = what is the use in; **te** = your; **vilapitena** = lamenting; **evam** = thus; **ruditenavaa** = or weeping ; **kR^ipaNam** = piteously?"

"That son of yours, oh the venerable one, is endowed with excellent virtues and is the foremost among men. What is the use in your lamenting in this way or in weeping piteously?"

[Verse Locator](#)

यः तव आर्ये गतः पुत्रः त्यक्त्वा राज्यम् महा बलः ।
साधु कुर्वन् महात्मानम् पितरम् सत्य वादिनाम् ॥ २-४४-३
शिष्टैः आचरिते सम्यक् शश्वत् प्रेत्य फल उदये ।
रामः धर्मे स्थितः श्रेष्ठो न स शोच्यः कदाचन ॥ २-४४-४

3;4. **aarye** = Oh; **noble lady!** **yaH** = Which; **tava putraH** = your son; **mahaabalaH** = having mighty strength; **kurvan** = proving; **apitaram** = his father; **mahaatmaanam** = the high-soled; **saadhu** = perfectly; **satyavaadinam** = true-speaking; **tyaktvaa** = by renouncing; **raajyam** = the throne; **sthitah** = standing firmly; **dharme** = in righteousness; **aacharite** = which is practiced; **shashvat** = always; **samyak** = perfectly; **sishhyaiH** = by disciples; **phalodaye** = which

gives fruits; **pretya** = even after death; **saH** = that; **raamaH** = Rama; **shreshhTaH** = the most excellent; **na kadaachana** = never; **shochya** = deserves to be lamented. "

"Oh, noble lady! Your son is having mighty strength. He proved his high- soled father perfectly truthful by renouncing his throne. He stood firmly in righteousness, which is always practiced perfectly by disciples and which gives fruits even after death. That Rama, the most excellent man, never deserves to be lamented."

[Verse Locator](#)

वर्तते च उत्तमाम् वृत्तिम् लक्ष्मणो अस्मिन् सदा अनघः ।

दयावान् सर्व भूतेषु लाभः तस्य महात्मनः ॥ २-४४-५

5. **lakshhmaNaH** = Lakshmana; **anaghaH** = the faultless man; **dayavaan** = and the compassionate man; **sarva bhuuteshhu** = towards all beings; **sadaa** = always; **vartate** = conducts; **vR^ittim** = his behaviour; **uttamaam** = excellently; **asmin** = in the case of Rama. **LaabhaH** = It is beneficial; **tasya** = to him(Rama); **mahaatmanaH** = the high-soled man."

"Lakshmana, the faultless man and the compassionate man towards all beings, always renders the best form of service to Rama. His conduct is beneficial to the high-soled Rama."

[Verse Locator](#)

अरण्य वासे यद् दुःखम् जानती वै सुख उचिता ।

अनुगच्छति वैदेही धर्म आत्मानम् तव आत्मजम् ॥ २-४४-६

6. "**vaidehi** = Sita; **sukhochitaa** = who was habituated to comforts; **jaanatiivai** = even after knowing; **duHkham** = the pain; **yat** = whatever; **anugachchhati** = is accompanying; **tava** = your; **aatmajam** = son; **dharmaatmaanam** = the virtuous soled."

Sita, who was habituated to comforts, even after knowing the pain whatsoever, is accompanying your virtuous- soled son."

[Verse Locator](#)

कीर्ति भूताम् पताकाम् यो लोके भ्रामयति प्रभुः ।

दम सत्य व्रत परः किम् न प्राप्तः तव आत्मजः ॥ २-४४-७

7. **yaH** = Who; **prabhuH** = the capable man; **bhramayati** = fluttering; **pataakam** = the banner; **kiirti bhuutaam** = of fame; **loke** = in the world; **tava aatmajaH** = that son of yours; **dharmaHsatyavrata paraH** = who is engrossed in virtue and is pledged to the vow of truthfulness; **kim** = what; **na praptaH** = has not been secured(by him)?"

"What has not been secured by your capable son, who is rich in virtue and is engrossed in the vow of truthfulness, and the banner of whose fame flutters though out the world?"

[Verse Locator](#)

व्यक्तम् रामस्य विज्ञाय शौचम् माहात्म्यम् उत्तमम् ।

न गात्रम् अंशुभिः सूर्यः सन्तापयितुम् अर्हति ॥ २-४४-८

8. **viG^yaaya** = Having known; **shoucham** = purity; **uttamam** = and the mighty; **maahaatmayam** = magnanimity; **raamasya** = of Rama; **suuryaH** = the sun; **vyaktam** = will assuredly; **na arhati** = not be able; **santaapayitum** = to torment; **gaatram** = his body; **amshubhiH** = with his rays."

"Having known the purity and magnanimity of Rama , the sun assuredly will not be able to torment Rama's body with his rays."

[Verse Locator](#)

शिवः सर्वेषु कालेषु काननेभ्यो विनिहसृतः ।

राघवम् युक्त शीत उष्णः सेविष्यति सुखो अनिलः ॥ २-४४-९

9. shivaH = Auspicious; sukhaH = and delightful; anilaH = breeze; yuktashiitoshhNaH = of moderate heat and cold; viniHsR^itaH = blowing; kaananebhyaH = from woods; sarveshu kaaleshu = at all times; sevishhyati = will render service; raaghavam = to Rama."

"Auspicious and delightful breeze of moderate heat and cold, blowing from woods at all times , will render service to Rama"

[Verse Locator](#)

शयानम् अनघम् रात्रौ पिता इव अभिपरिष्वजन् ।

रश्मिभिः संस्पृशन् शीतैः चन्द्रमा ह्लादयिष्यति ॥ २-४४-१०

10. samspR^ishan = gently touching; rashmibhiH = with its rays; shiitaaH = which are cool; shayaanam = when he is reposing; raatrou = at night; abhiparishhvajan = and embracing him ; piteva = like his father; chandraH = the moon; ahlaadayishhyati = will refresh him."

"Gently touching with its cool rays when he is reposing at night and embracing him like a father, the moon will refresh Rama"

[Verse Locator](#)

ददौ च अस्त्राणि दिव्यानि यस्मै ब्रह्मा महा ओजसे ।

दानव इन्द्रम् हतम् दृष्ट्वा तिमि ध्वज सुतम् रणे ॥ २-४४-११

स शूरः पुरुषव्याघ्रः स्वबाहुबलमाश्रितः ।

असन्त्रस्तोऽप्यरण्यस्थो वेश्मनीव निवत्स्यति ॥ २-४४-१२

11;12. dR^ishhTvaa = Seeing; timidhvajasutam = Subahu; the son of Shambarasura; daanavendram = the chief of demons ; hatam = being killed; raNe = in battle; brahmaa = Brahma ;the god of creation; dadan = gave; yasmai = to which Rama; mahanjase = the man with great splendor; divyaani = the celestial ; astraani = weapons; saH = that Rama; shuuraH = the hero; purushha vyaaghraH = and the tiger among men; aashritaH = relying; svabaahubalam = on the strength of his own arms; nivatsyasi = will dwell; asantrastaH = fearlessly; araNyastho. api = even when living in the forest; veshmamiiva = as his own palace."

"Formerly, when Rama killed Subahu the son of Sambarasura the chief of demons, Brahma being delighted , gave celestial weapons to Rama, the man with great splendor. Rama the hero and the tiger among men, relying on the strength of his own arms, will dwell fearlessly in the forest as if in his own palace"

[Verse Locator](#)

यस्येषुपदमासाद्य विनाशम् यान्ति शत्रवः ।

कथम् न पृथिवी तस्य शासने स्थातुमर्हति ॥ २-४४-१३

13. yasya = Whose; ishshupadam = aim of arrows; aasaadya = obtains; yaanti = getting into; vinaasham = destruction; shatrvaH = of enemies; tasya = in such Rama's; shaasane = rule; katham = why; pR^ithivii = earth; naarhati = cannot; sthaatum = be stable?"

"How can earth cannot be under the command of Rama, to whose aim of arrows, the enemies fall an easy prey?"

[Verse Locator](#)

या श्रीःशौर्यम् च रामस्य या च कल्याणसत्त्वता ।

निवृत्तारण्यवासः स्वं क्षिप्रम् राज्यमवाप्स्यति ॥ २-४४-१४

14. yaa = which; shriiH = splendor; raamasya = of Rama; yaa = which; shouryamcha = velour; kalyaana sattvataa = the beneficent strength that resides in him; avaapsyati = will procure; saH = that Rama; svam raajyam = his own kingdom; kshhipram = soon; nivR^ittaaraNya vaasaH = after completion of his exile in the forest."

"The splendor endowed with Rama, the valor that is in him and the beneficent strength that resides in him lead one to believe that when he completes the term of his exile in the forest, he will speedily regain his kingdom."

[Verse Locator](#)

सूर्यस्यापि भवेत्सूर्योह्यग्नेरग्निः प्रभोः प्रभोः ।

श्रियश्च श्रीर्भवेदग्र्या कीर्त्याः क्षमाक्षमा ॥ २-४४-१५

दैवतम् दैवतानाम् च भूतानाम् भूतसत्तमः ।

तस्य केह्यगुणा देवि वने वा प्यथवा पुरे ॥ २-४४-१६

15;16. devi = Oh; Kausalya!; bhavet = He becomes; suuryaH = illuminator; suuryasyaapi = of even the sun; agniH = fire; (revealer) ; agneH = of fire; prabhuH = the ruler; prabhoH = of rules; shriiH = the splendor; shriyashcha = of splendor; agryaa = the foremost; kiirtiH = glory(essence); kiirtyaaH = of glory; kshhamaa kshhamaa = the forbearance of forbearance; daivatam = the god; daivataanaam = of gods; bhuutasattamaH = the foremost being; bhuutaanaam = of beings. ke hi = Indeed what; aguNaaH = handicaps(for him); vanevaapi = in the forest; athavaa = or; pure = in Ayodhya?"

"Oh, Kausalya! Rama is the illuminator of even the sun, fire of fire, the ruler of rules, the splendor of splendor, the foremost glory of glory, the forbearance of forbearance, the god of gods and the foremost being of all the beings. Indeed, what handicaps are there for him in the forest or in Ayodhya?"

[Verse Locator](#)

पृथिव्या सह वैदेह्या श्रिया च पुरुष ऋषभः ।

क्षिप्रम् तिसृभिर् एताभिः सह रामः अभिषेक्ष्यते ॥ २-४४-१७

17. raamaH = Rama; purushharrshhabhaH = the best among men; abhishhekshyate = will be installed on the throne; kshhipram = soon; pR^ithivyaasaha = along with the Mother Earth(the consort of Lord Vishnu); vaidehyaa = Sita(princess of Vaideha kingdom)shriyaacha = and Lakshmi (the goddess of Fortune another consort oh Vishnu)"

"Rama the best among men will be installed on the throne soon along with the Mother Earth (the consort of lord Vishnu), Sita the princess of Videha kingdom and Lakshmi (the goddess of fortune another consort of Vishnu)"

[Verse Locator](#)

दुःखजम् विसृजन्ति अस्रम् निष्क्रामन्तम् उदीक्ष्य यम् ।

समुत्सक्ष्यसि नेत्राभ्याम् क्षिप्रम् आनन्दजम् पयः ॥ २-४४-१८

कुशचीरधरम् देवम् गच्छन्तमपराजितम् ।

सीतेवानुगता लक्ष्मीस्तस्य किम् नाम दुर्लभम् ॥ २-४४-१९

18;19. udikshhya = Seeing; yam = which Rama; nishhkraamantam = departing; sarve = all; janaaH = the people; ayodhyaam = in Ayodhya; shoka vega samaahataaH = smitten as they

were with upsurge of grief; **visR^ijanti** = shedding; **ashruH** = tears; **duHkhajam** = born of agony; **devam** = which Rama; **gachchhantam** = is departing; **kushachiira dharam** = clad in a garment of the sacred Kusa grass; **anugataa** = followed by; **lakshmiH** = the goddess of fortune; **siiteva** = as Sita; **tasya** = for such Rama; **kimnaama** = which; **durlabham** = is difficult to obtain?"

"Seeing Rama departing, all the people in Ayodhya smitten as they were with upsurge of grief shed tears born of agony. The goddess of fortune as Sita followed the invincible hero even as he departed for the forest, clad in a garment of the sacred Kusa grass. Indeed, what can be difficult for him to obtain?"

[Verse Locator](#)

धनुर्ग्रहवरो यस्य बाणखड्गास्त्रभृत्स्वयम् ।
लक्ष्मणोव्रजति ह्यग्रे तस्य किम् नाम दुर्लभम् ॥ २-४४-२०

20. **lakshmanaH** = Lakshmana; **dhanurgraha varaH** = the best among the holders of bow; **svayam** = himself; **baaNa khadgaastrabhR^it** = wearing arrows; sword and missiles; **vrajati** = walking ; **agre** = in front; **yasya** = of whom; **tasya** = to that Rama; **kimnaama** = what is ; **durlabham** = difficult to obtain?"

"What can be difficult to obtain for, to whose front indeed walks Lakshmana himself the best among the holders of bow wielding arrows, sword and missiles?"

[Verse Locator](#)

निवृत्तवनवासम् तम् द्रष्टासि पुनरागतम् ।
जहिशोकम् च मोहम् च देवि सत्यम् ब्रवीमि ते ॥ २-४४-२१

21. **devi** = oh; Kausalya! ; **drashhTaasi** = you can see; **tam** = that Rama; **aagatam** = when he comes; **punaH** = again; **nivRitta vanavaasam** = having completed the period of dwelling in the forest. **jahi** = abandon; **shokamcha** = grief ; **mohamcha** = and infatuation; **braviimi** = I tell; **te** = you; **satyam** = the truth "

"Oh, Kausalya! I tell you the truth : you can see Rama coming back, on having completed the term of his exile in the forest . Abandon grief and infatuation."

[Verse Locator](#)

शिरसा चरणावेतौ वन्दमानमनिन्दिते ।
पुनर्द्रक्ष्यसि कल्याणि! पुत्रं चन्द्रमिवोदितम् ॥ २-४४-२२

22. **kalyaaNi** = Oh; **auspicious Kausalya!** **anindite** = the irreproachable one! **Drakshhyasi** = you will be able to see; **putram** = your son; **chandramiva** = like the moon; **uditam** = who has risen; **vandamaanam** = saluting respectfully; **etou** = these; **charaNou** = feet; **sirasaa** = with the head."

"Oh, auspicious Kausalya, the irreproachable one! You will be able to see your son, like the rising moon, saluting respectfully your feet, by bowing his head."

[Verse Locator](#)

पुनः प्रविष्टम् द्रष्ट्वा तमभिषिक्तम् महाश्रियम् ।
समुत्स्रक्ष्यसि नेत्राभ्याम् क्षिप्रमानन्दजम् पयः ॥ २-४४-२३

23. **dR^ishhTvaa** = seeing; **tam** = that Rama; **mahaashhriyam** = with great splendor **pravishhTam** = appearing ; **punaH** = again; **abhishhiktam** = having been coroneted; **samutsryakshhasi** = you will be shedding ; **kshhipram** = soon; **payaH** = tears; **aanandajam** = born of joy; **netraabhyaam** = from your eyes."

"Seeing Rama shining with great splendor appearing before you again, having been coroneted, you will be shedding soon tears of joy from your eyes "

[Verse Locator](#)

मा शोको देवि दुःखम् वा न राअमे दृअह्यस्शिवम् ।
क्षिप्रम् द्रक्ष्यसि पुत्रम् त्वम् ससीतम् सह लक्ष्मणम् ॥ २-४४-२४

24. **devi** = Oh; **Kausalya! maa** = Do not have; **shokaH** = grief; **duHkhamvaa** = or uneasiness. **ashivam** = Ill luck; **na dR^ishyate** = is not being seen; **raame** = in Rama; **tvam** = you; **drakshhyasi** = will be able to see; **kshhipram** = soon; **putram** = your son; **sa siitam** = along with Sita; **saha lakshhmanam** = together with Lakshmana."

"Oh, Kausalya! Do not have uneasiness or grief. Rama has no ill luck. You will be able to see soon your son along with Sita, accompanied by Lakshmana".

[Verse Locator](#)

त्वया शेषोओ जनश्चैव समाश्वास्यो यदाऽनघे ।
किमिदानीमिदम् देवि करोषि हृदि विक्लबम् ॥ २-४४-२५

25. **devi** = "Oh; queen; **anaghe** = the faultless! **Yadaa** = Whereas; **janaH** = people; **samaashvaasaH** = are to be consoled; **tvayaa** = by you; **idaaniim** = now; **karoshhi** = you are promoting; **viklabam** = grief; **hR^idi** = in your heart ; **kim** = what ; **idam** = is this ?"

"Oh, the faultless queen! While people are to be consoled by you at this moment, why are you fostering grief in your heart?"

[Verse Locator](#)

नार्हा त्वम् शोचितुम् देवि यस्यास्ते राघवस्सुतः ।
न हि रामात्परो लोके विद्यते सत्पथे स्थितः ॥ २-४४-२६

26. **devi** = oh; **queen! YasyaaH** = which; **te** = to you; **raaghaavaH** = Rama; **sutaaH** = is your son; **tvam** = you as such; **naarhaa** = are not deserving; **shochitum** = to aggrieve. **navidyate** = None is there; **loke** = in the world; **paraH** = other; **raamaat** = than Rama; **sthitaH** = who is established; **satpathe** = in right path."

"Oh, queen! You, whose son is Rama, ought not to grieve, for none is established in right path in the world than Rama."

[Verse Locator](#)

अभिवादयमानम् तम् दृष्ट्वा ससुहृदम् सुतम् ।
मुदा अश्रु मोक्ष्यसे क्षिप्रम् मेघ लेका इव वार्षिकी ॥ २-४४-२७

27. **dR^ishhTvaa** = seeing; **tam sutam** = that son; **sa suhR^idam** = along with friends ; **abhivaadamaanau** = saluting; **mokshhyase** = you will be shedding; **ashru** = tears; **mudaa** = with joy; **kshhipram** = soon; **megharekheva** = like a line of clouds; **vaarshhikii** = belonging to rainy season "

"Seeing your son saluting with his friends, you will at once begin to shed tears, like a line of clouds in a rainy season"

[Verse Locator](#)

पुत्रः ते वरदः क्षिप्रम् अयोध्याम् पुनर् आगतः ।
पाणिभ्याम् मृदुपीनाभ्याम् चरणौ पीडयिष्यति ॥ २-४४-२८

28. te putraH = Your son; varadaH = who is the bestower of boons; kshhipram = soon; punaraagataH = returning; ayodhyaam = to Ayodhya; piidayishhyati = will press; charaNou = your feet; paaNibhyaam = with his hands; mR^idu piinaabhyaam = which are gentle but muscular."

"Your son the bestower of boons, will soon return to Ayodhya, and touch your feet with his gentle but muscular hands "

[Verse Locator](#)

अभिवाद्य नमस्यन्तम् शूरम् ससुहृदम् सुतम् ।
मुदासैः प्रोक्ष्यसि पुनर्मघराजि रिवाचलम् ॥ २-४४-२९

29. sutam = your son; shuuram = the hero; sa suhR^idam = along with his friends; abhivaadya = saluting respectfully; namasyantam = in adoration; prokshhyasi = you will sprinkle; astraiH = tears; mudaa = with joy; achalamiva = like on a mountain; megharaajiH = by a line of clouds."

"When your son the hero along with his friends salute you respectfully in adoration, you will sprinkle tears of joy in the same way as a line of clouds pour rain on the mountain."

[Verse Locator](#)

आश्वासयन्ती विविधैश्च वाक्यै ।
वाक्योपचारे कुशलानाद्या ।
रामस्य ताम् मातरमेवमुक्त्वा ।
देवी सुमित्राविरराम रामा ॥ २-४४-३०

30. sumitra = Sumitra; devii = the queen; kushalaa = skilled; vaakyopachaare = in employment of words; anavadyaa = who is faultless; raamaa = and charming; evam = thus; aashvaasayantii = consoled; raamasya = Rama's; taam maataram = that mother; uktvaa = by speaking; vividhaiH = with various; vaakyaiH = words; viraraama = and stopped.

Sumitra the queen, skilled in her employment of words, who is faultless and charming, thus consoled Rama's mother with various words and finally stopped speaking.

[Verse Locator](#)

निशम्य तल् लक्ष्मण मातृ वाक्यम् ।
रामस्य मातुर् नर देव पत्न्याः ।
सद्यः शरीरे विननाश शोकः ।
शरद् गतः मेघैव अल्प तोयः ॥ २-४४-३१

31. nishamya = after hearing; tat = those; lakshmanamaatru vaakyam = words of Lakshmana's mother; shokaH = the agony; raamasya maatuH = of Rama's mother; naradeva patnyaaH = and the wife of Dasaratha; sadyaH = quickly; vinanaasha = disappeared; shariire = in her body; megha iva = like a cloud; alpatoyaH = with a little water ; sharadgataH = disappears in autumn .

Hearing those words of Sumitra the mother of Lakshmana, the agony of Kausalya Rama's mother and the wife of Dasaratha quickly disappeared in the same way as an autumnal cloud with a little water in it disappears quickly.

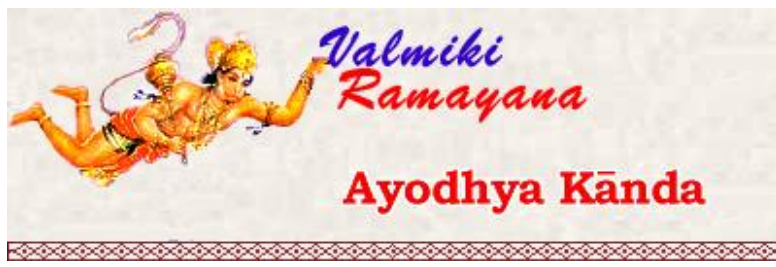
इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे चतुश्चत्वारिंशः सर्गः

Thus completes 44th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 44

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31			

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 45

Verses converted to UTF-8, Nov 09

Introduction

Rama requests the citizens to return to Ayodhya and to show respect to Bharata the prince Regent and Dasaratha the king. The citizens try to persuade Rama to return to Ayodhya, but in vain. Rama along with all of them reach the bank of Tamasa.

[Verse Locator](#)

अनुरक्ता महात्मानम् रामम् सत्य परक्रमम् ।

अनुजग्मुः प्रयान्तम् तम् वन वासाय मानवाः ॥ २-४५-१

1. **maanavaaH** = The humans; **anuraktaaH** = who are fond of Rama; **anujagnuH** = accompanied; **tam raamam** = that Rama; **mahaatmaanam** = the high soled; **satya paraakramam** = and the truly brave; **prayaantam** = who is going; **vanavaasaasya** = for dwelling in the forest.

The people devoted to the high- soled Rama of unfailing bravery accompanied him on his way to the forest for exile.

[Verse Locator](#)

निवर्तिते अपि च बलात् सुहृद् वर्गे च राजिनि ।

न एव ते सम्यवर्तन्त रामस्य अनुगता रथम् ॥ २-४५-२

2. **raajani cha** = when the king; **balata** = by force; **nivartite apicha** = was turned back; **te** = those; **suhR^idvarge** = group of friends; **anugataaH** = who were following; **raamasya** = Rama's; **ratham** = chariot; **naiva samsyavartanta** = did not return.

When the king was forced (in the interests of his son) to turn back, the group of friends who were following Rama's chariot did not return.

[Verse Locator](#)

अयोध्या निलयानाम् हि पुरुषाणाम् महा यशाः ।

बभूव गुण सम्पन्नः पूर्ण चन्द्रैव प्रियः ॥ २-४५-३

3. **mahaayashaaH** = (Rama) who enjoyed great celebrity; **guNasampannaH** = and richly endowed with every virtue; **puurNachandra iva** = resembling the full moon; **babhuuvahi** = had indeed become; **priyaH** = the favorite; **purushhaaNam** = for the people; **ayodhyaanilayaanam** = living in Ayodhya .

Rama who enjoyed great celebrity and who was richly endowed with every virtue, resembling the full moon, had indeed become the favorite for the people living in Ayodhya.

[Verse Locator](#)

स याच्यमानः काकुत्स्थः स्वाभिः प्रकृतिभिस् तदा ।
कुर्वाणः पितरम् सत्यम् वनम् एव अन्वपद्यत ॥ २-४५-४

4. **yaachyamaanaH** = Despite the entreaties ; **tadaa** = then; **prakR^itibhiH** = of the people; **svabhiH** = of his own; **saH** = that; **kaakutstha** = Rama(the scion of Kakustha); **kurvaaNaH** = proving; **pitaram** = his father; **satyam** = to be true; **anvapa dyata** = proceeded; **vanameva** = to the forest only.

Despite the entreaties of the people of his own, Rama(the scion of the Kakutstha), in order to honor his father's vow; proceeded towards the forest.

[Verse Locator](#)

अवेक्षमाणः सस्नेहम् चक्षुषा प्रपिबन् इव ।
उवाच रामः स्नेहेन ताः प्रजाः स्वाः प्रजाइव ॥ २-४५-५

5. **avekshhamaaNaH** = fondly gazing on; **taaH** = those; **prajaaH** = people; **prapibanniva** = as though drinking; **chakshhushhaa** = with his eyes; **raamaH** = Rama; **sasneham** = lovingly; **uvaacha** = spoke; (as follows) **prajaa iva** = as though children; **svaaH** = of his own.

Fondly gazing on the people as though drinking with his eyes, Rama lovingly spoke (as follows) as though they were his own children:

[Verse Locator](#)

या प्रीतिर् बहुमानः च मय्य् अयोध्या निवासिनाम् ।
मत् प्रिय अर्थम् विशेषेण भरते सा निवेश्यताम् ॥ २-४५-६

6. "yaa = which; **priitiH** = affection; **bahumaanashcha** = and respect; **ayodhya nivaasinaam** = you the people living in Ayodhya; **mayi** = (have) in me; **saa** = that ; **niveshyataam** = be bestowed; **visheshheNa** = in a special measure; **bharate** = on Bharata; **matpriyaartham** = for my satisfaction.

"The respect and affection that has been bestowed upon me by you (the residents of Ayodhya) may for my satisfaction be bestowed in a special measure on Bharata.

[Verse Locator](#)

स हि कल्याण चारित्रः कैकेय्या आनन्द वर्धनः ।
करिष्यति यथावद् वः प्रियाणि च हितानि च ॥ २-४५-७

7. **saH** = Bharata; **kaikeyyaa nandavardhanaH** = who enhances the delight of Kaikeyi; **kalyaaNacharitraH** = and who possessed excellent conduct; **karishhyati hi** = will indeed do; **priyaaNi** = pleasing things; **hitaanicha** = and beneficial things; **vaH** = to you; **yathaavat** = properly."

"Bharata who enhances the delight of Kaikeyi and who possesses excellent conduct, will indeed do pleasing and beneficial things to you appropriately."

[Verse Locator](#)

ज्ञान वृद्धो वयो बालो मृदुर् वीर्य गुण अन्वितः ।
अनुरूपः स वो भर्ता भविष्यति भय अपहः ॥ २-४५-८

8. **saH** = That Bharata; **N^gyaana vR^iddhaH** = who is matured in knowledge; **vayobaalaH** = and young in age; **mR^iduH** = who is gentle; **viirya guNaanvitaH** = and endowed with virility and virtue; **bhavishhyati** = will become; **anuruupaH** = worthy; **bhartaa** = master; **bhayaapahaH** = who can dispel your fears."

"Bharata who is matured in knowledge but young in age, who is gentle but endowed with virility and virtue, will become your worthy master who can dispel your fears"

[Verse Locator](#)

स हि राज गुणैः युक्तः युव राजः समीक्षितः ।
अपि च अपि मया शिष्टैः कार्यम् वो भर्तृ शासनम् ॥ २-४५-९

9. saH = That Bharata; yuktaH = who is endowed; raajaguNaiH = with royal virtues; samiikshhitaH = is being marked; yuvaraajaH = as the prince . apicha = And further; bhartR^ishaasanam = king's command; kaaryam = is to be carried out; mayaa = by me; shishhTaiH = and by the rest; vaH = of you.

"Bharata who is endowed with royal virtues is being marked as the prince. Further, king's command is to be carried out by me and the rest of you.

[Verse Locator](#)

न च तप्येद् यथा च असौ वन वासम् गते मयि ।
महा राजः तथा कार्यो मम प्रिय चिकीर्षया ॥ २-४५-१०

10. mayi = (when) I; gate = have gone; vanavaasam = to the forest for exile; yathaa = how; asou = this; mahaarajah = monarch; na santapyet = does not suffer agony; tathaa = in that manner; kaaryaH = to be done; priya chikiirshhayaa = with an intent to please; mama = me."

"If you desire to please me, see that the king does not suffer agony when I have gone to forest for exile"

[Verse Locator](#)

यथा यथा दाशरथिर् धर्मम् एव आस्थितः अभवत् ।
तथा तथा प्रकृतयो रामम् पतिम् अकामयन् ॥ २-४५-११

11. yathaa yathaa = more and more; daasharathiH = Rama; the son of Dasaratha; abhavat = became; aasthitaH = established; dharma eva = in his duty alone; tathaa tathaa = the more and more; prakR^itayaH = the people; akaamayan = wished; raamam = Rama; patim = (as their) master."

The more Rama the son of Dasaratha, showed himself to be faithful to his duty, the more the people wished to have him as their master "

[Verse Locator](#)

बाष्पेण पिहितम् दीनम् रामः सौमित्रिणा सह ।
चकर्ष इव गुणैः बद्ध्वा जनम् पुनर् इव आसनम् ॥ २-४५-१२

12. raamaH = Rama; soumitriNaa saha = accompanied by the son of Sumitra; chakarshha = drew; janam = the people (of the city); pihitam = filled with; baashhpeNa = tears; diinam = piteously; baddhvaa iva = as though tied; guNaiH = with cords.

Rama accompanied by son of Sumitra, drew the people of the city, who were weeping piteously, after him as if tied and pulled with cords.

[Verse Locator](#)

ते द्विजाः त्रिविधम् वृद्धा ज्ञानेन वयसा ओजसा ।
वयः प्रकम्प शिरसो दूरात् ऊचुर् इदम् वचः ॥ २-४५-१३

13. **te dvijaaH** = the brahmanas; **vR^iddhaaH** = who were elderly; **trividham** = in three ways; **G^yaanena** = by knowledge; **vayasaa** = by age; **ojasaa** = and by luster; **vayaH prakampa shirasaH** = with their heads shaking with advanced years; **uuchuH** = spoke; **idam** = these; **vachaH** = words; **duuraat** = from distance."

Those brahmanas, who were triply revered for their learning, their age and their spirituality, their heads shaking with advanced years, cried out :

[Verse Locator](#)

वहन्तः जवना रामम् भो भो जात्याः तुरम् गमाः ।
निवर्तध्वम् न गन्तव्यम् हिता भवत भर्तरि ॥ २-४५-१४

14. "**bho bho turaNgamaaH** = Oh Noble Steeds! **jaatyaaH** = belonging to a breed; **javanaaH** = of speed; **vahantaH** = who are carrying; **raamam** = Rama! **nivartadhwam** = You come off. **na gantaryam** = Do not proceed. **bhavata** = Become; **hitaaH** = friendly; **bhartari** = to your master.

"Oh Noble Steeds, of speedy breed! You who are carrying Rama, do come back! Do not proceed! Be friendly to your master (since by taking Rama against our wishes, you will be doing a disservice to him)"

[Verse Locator](#)

कर्णवन्ति हि भूतानि विशेषण तुरम्गमाः ।
यूयम् तस्मान्निवर्तध्वम् याचनाम् प्रतिवेदिताः ॥ २-४५-१५

15. **bhutaanihi** = Indeed all beings; **karNavanti** = which are endowed with ears; **visheshhe Na** = more so; **turaN^gamaaH** = horses; **prativeditaaH** = stand appraised of; **yaachanam** = (our) entreaty. **tasmaat** = Therefore; **yuuyam** = you; **nivartadhwam** = return.

"Indeed all things, which are endowed with ears, more so horses, stand appraised of our entreaty. Therefore, you return."

[Verse Locator](#)

धर्मतः स विशुद्धात्मा वीरः शुभदृढप्रतह् ।
उपवाह्यः तु वो भर्ता न अपवाह्यः पुरात् वनम् ॥ २-४५-१६

16. **viiraH** = The hero; **vishuddhaatmaa** = of the pure soul; **dharmataH** = of virtuous; **subha dR^iDha vrataH** = and auspicious firm resolve; **saH** = that; **bhartaa** = master; **upa vaahyaH** = and not to be conveyed away; **puraat** = from the city; **vanam** = to the forest."

"That hero of the pure soul, of virtuous and auspicious firm resolve, that master, deserves to be brought back to the city and not to be taken to the forest."

[Verse Locator](#)

एवम् आर्त प्रलापांस् तान् वृद्धान् प्रलपतः द्विजान् ।
अवेक्ष्य सहसा रामः रथात् अवततार ह ॥ २-४५-१७

17. **avekshhya** = Seeing; **taan dvijaan** = those brahmanas; **vR^iddhaan** = who are aged; **pralapataH** = uttering; **evam** = those; **aartapralaapan** = painful words; **raamaH** = Rama; **sahasaa** = quickly; **avatataaraha** = got down; **rathaat** = from the chariot.

Seeing those aged brahmanas uttering those painful words, Rama quickly got down from the chariot.

[Verse Locator](#)

पद्भ्याम् एव जगाम अथ ससीतः सह लक्ष्मणः ।

सन्निकृष्ट पद न्यासो रामः वन परायणः ॥ २-४५-१८

18. **atha** = thereafter; **raamaH** = Rama; **sa siitaH** = with Sita; **sa lakshhmanaaH** = and with Lakshmana; **sannikR^ishhTa padanyaasaH** = taking close strides ; **jagaama iva** = on foot only; **vana paraayaNaH** = towards the forest.

Rama with Sita and Lakshmana, taking close strides, proceeded on foot towards the forest.

[Verse Locator](#)

द्विजातींस् तु पदातींस् तान् रामः चारित्र वत्सलः ।

न शशाक घृणा चक्षुः परिमोक्तुम् रथेन सः ॥ २-४५-१९

19. **saH raamaH** = That Rama; **chaaritra vatsalaH** = who was affectionate in his disposition; **ghR^iNaachakshhuH** = and had compassion in his eyes; **na shashaaka** = could not; **parimoktum** = abandon; **taan dvijaatiin** = those brahmanas; **padaatiin** = walking on foot; **rathena** = behind the chariot.

That Rama who was affectionate in his disposition and had compassion in his eyes, could not abandon those brahmanas walking on foot, far behind the chariot.

[Verse Locator](#)

गच्चन्तम् एव तम् दृष्ट्वा रामम् सम्भ्रान्त मानसाः ।

ऊचुः परम सम्तप्ता रामम् वाक्यम् इदम् द्विजाः ॥ २-४५-२०

20. **dR^IshhTvaa** = perceiving; **tam raamam** = that Rama; **gachchhantameva** = still going; (towards the forest) ; **dvijaaH** = those brahmanas; **sambhraaanta chetasaH** = perplexed in mind; **parama samtaptaaH** = and very much distressed; **uuchuH** = spoke; **idam vaakyam** = these words :

Perceiving Rama still going towards the forest, those brahmanas perplexed in mind and greatly distressed, spoke the following words :

[Verse Locator](#)

ब्राह्मण्यम् कृत्स्नम् एतत् त्वाम् ब्रह्मण्यम् अनुगच्छति ।

द्विज स्कन्ध अधिरूढाः त्वाम् अग्नयो अपि अनुयान्ति अमी ॥ २-४५-२१

21. **sarvam** = the whole of; **etat** = this; **braahmaNyam** = brahmana community anugachchhati = is following; **tvaam** = you; **brahmaNyam** = devoted to the brahmanas. Dvija skandaadhiruudhaaH = Bearing on the shoulders of brahmanas; **amii** = these; **agnayo api** = sacred fires also; **anuyaanti** = are following; **tvaam** = you.

"The whole of this brahmana community is following you, devoted (as you are) to the brahmanas. See, they are bearing the sacred fires on their shoulders"

[Verse Locator](#)

वाजपेय समुत्थानि चत्राणि एतानि पश्य नः ।

पृष्ठतः अनुप्रयातानि हंसान् इव जल अत्यये ॥ २-४५-२२

22. **pashya** = look at; **etaani** = these; **chhatraaNi** = canopies; **vaajapeya samutthaani** = (obtained by us when observing Vajpeya sacrifice); **anuprayaataani** = accompanying; **naH** = our; **pR^ishhTataH** = backs; **meghaaniva** = like clouds; **jalaatyaye** = at end of the rainy season."

"Look at these canopies (obtained by us while observing Vajpeya sacrifice*) accompanying our backs like clouds at the end of the rainy season"

*-It is laid down in the Vedas that he who performs a Vajpeya sacrifice must be supplied with a white canopy.

[Verse Locator](#)

अनवाप्त आतपत्रस्य रश्मि सन्तापितस्य ते ।

एभिः चायाम् करिष्यामः स्वैः चत्रैः वाजपेयिकैः ॥ २-४५-२३

23. te = to you; anavaaptaatapatrasya = who have not got a canopy; rashmisamtaapitasya = and are being scorched with the rays (of the sun); karishhyaamaH = we shall give; chhayaam = shade; chhatraiH = by canopies; svaiH = of ours."

"With these canopies of ours, we shall give shade to you, who have got no canopy and are being scored with rays (of the sun.)"

[Verse Locator](#)

या हि नः सततम् बुद्धिर् वेद मन्त्र अनुसारिणी ।

त्वत् कृते सा कृता वत्स वन वास अनुसारिणी ॥ २-४५-२४

24. vatsa = oh; dear child! Yaa buddhiH = Which intellect; naH = of ours; satatam = forever; vedamantraanusaariNii = engaged in perusing the study of Vedic Text; saa = that intellect; kR^itaa = has been made; vanavaasaanusaariNii = to follow the course of exile to the forest."

"Oh, Dear child! The intellect of ours, which was forever engaged in perusing the study of Vedic texts has been now made to follow the course of exile to the forest"

[Verse Locator](#)

हृदयेष्वावतिष्ठन्ते वेदा ये नः परम् धनम् ।

वत्स्यन्ति अपि गृहेष्वा एव दाराः चारित्र रक्षिताः ॥ २-४५-२५

25. ye = which; vedaaH = Vedas; param dharma = are the excellent riches; naH = of ours; trishhTanti = (they are) established; hR^idayeshhvena = in our hearts alone. chaaritrarakshhitaaH = Protected by their character; daraaH api = our wives too; vatsyanti = remain; gR^iheshhveva = at home.

"We will carry the Vedas in our hearts as our excellent treasure and our wives too will remain at home, protected by their character"

[Verse Locator](#)

न पुनर् निश्चयः कार्यः त्वद् गतौ सुकृता मतिः ।

त्वयि धर्म व्यपेक्षे तु किम् स्यात् धर्मम् अवेक्षितुम् ॥ २-४५-२६

26. nishchayaH = " A decision; punaH = again(another one);na kaaryaH = is not to be done. tvadgatou = in the matter our going along with you (to the forest); matiH = determination; sukR^itaa- = has been well done. tvayi dharmavyapakshhe = If you do not pay attention to piety; kim = which; sthitamsyaat = will remain; dharma pathe = in the path of virtue?"

"We shall not revoke our decision. Our mind is fully determined to go along with you (to the forest). If you do not pay attention to piety, what being will remain devoted to the path of virtue?"

[Verse Locator](#)

याचितः नो निवर्तस्व हंस शुक्ल शिरः रुहैः ।

शिरोभिर् निभृत आचार मही पतन पांशुलैः ॥ २-४५-२७

27. "nibhR^itaachaara = oh; prince of resolute conduct! yaachitaH = We entreat you; shirobhiH = by the heads; naH = of ours; hamsa shukla shiroruhaiH = having gray hair like white plumes of swans; mahiipatana paansulaiH = that are solid with dust as a result of their falling on the ground(in the cause of our prostration to you). nivartasva = Turn back."

" Oh, prince of resolute conduct! We entreat you by our heads having gray hair like the white color of the swans, that are soiled with dust as a result of their falling on the ground (in the course of our prostration to you) (pray) turn back."

[Verse Locator](#)

बहुनाम् वितता यज्ञा द्विजानाम् यैह आगताः ।
तेषाम् समाप्तिर् आयत्ता तव वत्स निवर्तने ॥ २-४५-२८

28. "ye = whoever; aagataaH = came; iha = here; (such); bahuunaam = many; dvijaanaam = brahmanas; vitataaH = started; ajaN^yaas = sacrificial rites. vatsa = Oh;dear child! teshhaam = their; samaaptiH = completion; aayatata = depends; tava = on your; nivartane = return."

"Sacrifices have been commenced by many of those Brahmanas that have come here. Their completion, oh dear child, depends on your return"

[Verse Locator](#)

भक्तिमन्ति हि भूतानि जग्माम अजग्मामानि च ।
याचमानेषु तेषु त्वम् भक्तिम् भक्तेषु दर्शय ॥ २-४५-२९

29. "raama = Oh;Rama! Bhuutaani = Beings; jaN^gamaaja^Ngamaani = both animate and inanimate; bhaktimantihi = are indeed devoted to you. darshaya = Show; bhaktim = affection; bhakteshu = to those devotees; yaachamaaneshhu = who entreat you to return."

"Beings both animate and inanimate, Oh, Rama, are indeed devoted to you. Show affection to those devotees, who entreat you to return."

[Verse Locator](#)

अनुगन्तुम् अशक्ताः त्वाम् मूलैः उद्धिऋत वेगिभिः ।
उन्नता वायु वेगेन विक्रोशन्ति इव पादपाः ॥ २-४५-३०

30. "paadapaaH = trees; uddhitaha veginaH = which are raised swiftly; muulaiH:by their roots; ashaktaaH = being unable; anugantum = to accompany; tvaam = you; vikroshantiiva = appear to be weeping; unnataaH = hump-backed; vaayuvegena = by the force of mind."

"The trees held by their roots, unable to accompany you, seen to be weeping, hump-backed by the force of wind"

[Verse Locator](#)

निश्चेष्ट आहार संचारा वृक्ष एक स्थान विष्ठिताः ।
पक्षिणो अपि प्रयाचन्ते सर्व भूत अनुकम्पिनम् ॥ २-४५-३१

31. pakshhiNo api = birds too; nishcheshhTaahaara samchaaraaH = which sit motionless and are unable to go out in search of food; vR^ikshhaika sthaana vishhThitaaH = which remain fixed at one spot on trees; prayaachante = are supplicating you (to return); sarva bhuutaanukampinam = compassionate as you are to all created beings."

"Birds too, which sit motionless and are unable to go out in search of food and which remain fixed at one spot on trees, are supplicating you to return, compassionate as you are to all created beings"

[Verse Locator](#)

एवम् विक्रोशताम् तेषाम् द्विजातीनाम् निवर्तने ।
ददृशे तमसा तत्र वारयन्ति इव राघवम् ॥ २-४५-३२

32. teshhaam dvijaatiinaam = while those brahmanas; vikroshataam = were crying; evam = thus; nivartane = for the return; (of Rama); tamasaa = the river Tamasa; tatra = there; dadR^ishe = appeared; varayantiiva = as though preventing; raaghavam = Rama."

While those brahmanas were crying thus with a view to persuading Rama to return, the river Tamasa appeared there, as though retarding the progress of Rama "

[Verse Locator](#)

ततः सुमन्त्रोऽपि रथाद्विमुच्य ।
श्रान्तान्हयान्सम्परिवर्त्य श्रीघ्राम् ।
पीतोदकांस्तोयपरिप्लुताङ्गा ।
नचारयद्वै तमसाविदूरे ॥ २-४५-३३

33. tataH = thereafter; sumantro api = Sumantra the charioteer also; vimuchya = releasing; shraantaan = the tired; hayaan = horses; rathaat = from the chariot; shiighram = quickly; samparivartya = making them roll; piitodakaan = having drunk water; toya pariplutaan^gaan = with their bodies drenched in water; acharayat = allowed them to graze; tamasaa viduure = not very far from the Tamasa.

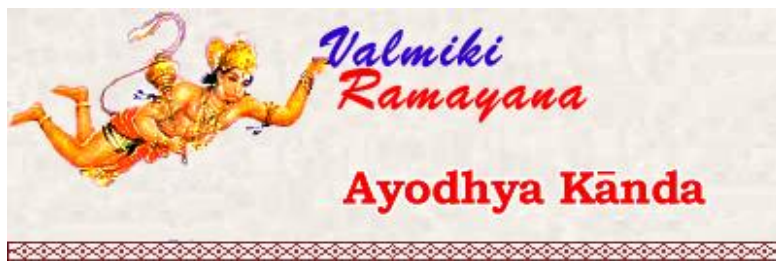
Thereafter Sumantra the charioteer too released the horses, tired as they were, from the chariot and quickly making them roll, allowed them to graze not very far from the (bank of) Tamasa once they had drunk water and had their body washed in the river."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एकचत्वारिंशः सर्गः

Thus completes 45th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 45

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 46

Verses converted to UTF-8, Nov 09

Introduction

Having reached the banks of Tamasa river and thinking of the plight of the people of Ayodhya, Rama passes the night on the banks of Tamasa river. Waking up in the meantime, Rama instructs the charioteer to drive the chariot in such a way as to elude the citizens and lead them to think that the chariot had turned back towards Ayodhya instead of proceeding towards the forest. He then ascends the chariot along with Sita and Lakshmana and went ahead to the forest.

[Verse Locator](#)

ततः तु तमसा तीरम् रम्यम् आश्रित्य राघवः ।
सीताम् उद्दीक्ष्य सौमित्रिम् इदम् वचनम् अब्रवीत् ॥ २-४६-१

1. tataH = Then; raaghavaH = Rama; aashritya = taking his position at; tamasaa tiiram = at the banks of Tamasa river; udviikshhya = looking at; siitaam = Sita; abraviit = spoke; idam vachanam = these words; soumitrim = to Lakshmana :

Then Rama taking his position at the banks of Tamasa river and looking at Sita, spoke to Lakshmana as follows :

[Verse Locator](#)

इयम् अद्य निशा पूर्वा सौमित्रे प्रस्थिता वनम् ।
वन वासस्य भद्रम् ते स न उत्कण्ठितुम् अर्हसि ॥ २-४६-२

2. soumitre = oh; Lakshmana! prahitaaH = we have been sent; vanam = to the forest. iyam = Today; puurvaa = is the first; nishaa = night; vanavaasasya = of residence in the forest . saH = You as such; na arhasi = are not required; utkaN^Thitum = to regret. Bhadram = blessedness; te = to you."

"Oh, Lakshmana! We have been sent to the forest. Today is the first night of our residence in the forest .You ought not feel anxious. May all be well with you!"

[Verse Locator](#)

पश्य शून्यानि अरण्यानि रुदन्ति इव समन्ततः ।
यथा निलयम् आयद्भिर् निलीनानि मृग द्विजैः ॥ २-४६-३

3. pashya = look here: mR^iga dvijaiH = animals and birds; aayadbhiH = returning; yathaanilayam = to their respective abodes; miliinaani = seeking for shelter . shuunyaani = woods; rudrantiiva = are crying; samantataH = from all sides".

"Look here: As the animals and birds are returning to their respective abodes seeking for shelter, the desolate woods seem to be crying from all sides"

[Verse Locator](#)

अद्य अयोध्या तु नगरी राज धानी पितुर् मम ।

सस्त्री पुंसा गतान् अस्मान् शोचिष्यति न संशयः ॥ २-४६-४

4. adya = now; ayodhyaa nagarii = the city of Ayodhya; raajadhaanii = the capital; mama pituH = of my father; sa strii pumsaa = with its women and men; shochishhyati = will lament; asmaan = about us; gataan = that have departed. Na = There is no; samshayaH = doubt."

"Now, the city of Ayodhya the capital of my father with its men and women will lament about us that have departed (to the forest). There is no doubt"

[Verse Locator](#)

अनुरक्ता हि मनुजा राजानम् बहुभिर्गुणैः ।

त्वाम् च माम् च नरव्याघ्र शत्रघ्नभरतौ तथा ॥ २-४६-५

5. naravyaaghra = oh; tiger among men! manujaaH = The citizens (of Ayodhya); anuraktaaH hi = are indeed having affection; raajaanam = towards the king; tvaamcha = towards you; maamcha = towards me; tathaa = and; shatrughna bharatou = towards Satrughna and Bharata; guNaiH = by our virtues; bahubhiH = which are many."

"Oh, tiger among men! The citizens (of Ayodhya) are indeed having affection to the king no less than to you and myself, as also to Bharata and Satrughna, for many of our virtues."

[Verse Locator](#)

पितरम् चानुशोचामि मातरम् च यशस्विनीम् ।

अपि वानौध भवेताम् तु रुदन्तौ तावभीक्ष्णशः ॥ २-४६-६

6. "anushochaami = I feel repented; pitaramcha = for my father; maataramcha = and my mother; yashasivniim = who is illustrious. tou apivaa bhavetaam = Will they become even; andhou = blind; rudantou = by weeping; abhiikshhashaH = incessantly."

"I feel repented for my father and my illustrious mother. I fear whether they will become even blind, by weeping incessantly."

[Verse Locator](#)

भरतः खलु धर्म आत्मा पितरम् मातरम् च मे ।

धर्म अर्थ काम सहितैः वाक्यैः आश्वासयिष्यति ॥ २-४६-७

7. bharataH = Bharata; dharmaatmaa = the virtuous man; aashvaasayishhyati khalu = can indeed console; me = my; pitaram = father; maataraacha = and mother; vaakyaiH = by words; dharmaaartha kaama sahitaiH = (containing)religious merit ; material welfare and sense- gratification."

"Bharata, the virtuous man, can indeed console my father and mother by his kind words."

[Verse Locator](#)

भरतस्य आनृशंसत्वम् संचिन्त्य अहम् पुनः पुनः ।

न अनुशोचामि पितरम् मातरम् च अपि लक्ष्मण ॥ २-४६-८

8. "lakshhmaNa = Oh; Lakshmana! vichintya = Thinking of; bharatasya = Bharata's; anR^ishamsatvam = kindness; punaH punaH = again and again; aham = I; naanushochaami = do not grieve; pitaram = for(our) father; maataramcha api = or even (our) mother."

"Oh, Lakshmana! Thinking of Bharata's kindness again and again, I do not grieve for our father and mother"

[Verse Locator](#)

त्वया कार्यम् नर व्याघ्र माम् अनुव्रजता कृतम् ।
अन्वेष्टव्या हि वैदेह्या रक्षण अर्थे सहायता ॥ २-४६-९

9. "naravyaaghra: Lakshmana; **the tiger among men!** anuvrajataa = By following; **maam** = me; **kaaryam** = a purpose; **kR^itam** = has been served; **tvayaa** = by you. sahaayataa = a help; **anveshhTavyaali** = would have to be sought; **rakshhaNaarthe** = for the protection; **vaidehyaaH** = of Seetha"

"Oh, Lakshmana, tiger among men! You have done well by accompanying me, as otherwise, a help would have to be sought for by me for protecting Seetha"

[Verse Locator](#)

अद्भिर् एव तु सौमित्रे वत्स्याम्य् अद्य निशाम् इमाम् ।
एतद् हि रोचते मह्यम् वन्ये अपि विविधे सति ॥ २-४६-१०

10. " **soumitre** = Oh; **Lakshmana!** **adya** = Today; **vatsyaami** = I shall stay; **imaam nishaam** = in the night; **adbhireva** = with water alone. **vanye** = Wild fruits and roots; **vividhe** = of various kinds; **satyapi** = though being present; **etat** = this is; **rochete hi** = indeed a preference; **mahyam** = to me."

" Oh, Lakshmana! I shall live on water alone tonight. Though there are various kinds of wild fruits and roots, this is indeed a liking for me"

[Verse Locator](#)

एवम् उक्त्वा तु सौमित्रम् सुमन्त्रम् अपि राघवः ।
अप्रमत्तः त्वम् अश्वेषु भव सौम्य इति उवाच ह ॥ २-४६-११

11. "evam = Thus; **uktvaa** = telling; **soumitrim** = Lakshmana; **raaghavaH** = Rama; **uvaacha ha** = spoke; **sumantramapi** = to Sumitra also; **iti** = thus: soumya = "Oh;gentleman! Tvam = you; **apramattaH** = be careful; **ashveshu** = about the horses."

Thus telling Lakshmana, Rama spoke also to Sumantra as follows: "Oh, gentle man! Attend to the horses carefully."

[Verse Locator](#)

सो अश्वान् सुमन्त्रः सम्यम्य सूर्ये अस्तम् समुपागते ।
प्रभूत यवसान् कृत्वा बभूव प्रत्यनन्तरः ॥ २-४६-१२

12. **saH sumantraH** = That Sumantra; **suurye** = (on)sun; **samupaagate** = getting; **astam** = set; **samyamya** = tied up; **ashvaan** = the horses; **kR^itvaa** = causing; **prabhuutayavasaan** = them to have more grass(to eat);**babhuuva** = (and)became; **pratyanantaraH** = the immediate neighbor(of Rama).

The sun having completely set, Sumantra tied up the horses, supplied them with abundant grass and immediately stood nearest (to Rama).

[Verse Locator](#)

उपास्यतु शिवाम् संध्याम् दृष्ट्वा रात्रिम् उपस्थिताम् ।
रामस्य शयनम् चक्रे सूतः सौमित्रिणा सह ॥ २-४६-१३

13. **upaasya** = having worshipped; **shivaam** = the beautiful; **sandhyaam** = evening twilight; **dR^ishhTvaa** = and having seen; **raatrim** = the night; **upasthitaam** = come nearer; **suutaH** = the charioteer; **soumitriNaasaha** = along with Lakshmana; **chakre** = made; **shayanam** = the bed; **raamasya** = for Rama.

Having worshipped the beautiful evening twilight and having seen the night come nearer, Sumantra along with Lakshmana made the bed for Rama.

[Verse Locator](#)

ताम् शय्याम् तमसा तीरे वीक्ष्य वृक्ष दलैः कृताम् ।
रामः सौमित्रिणाम् सार्धम् सभार्यः सम्विवेश ह ॥ २-४६-१४

14. **viikshhya** = Seeing; **taam shayyaam** = that bed; **kR^itaam** = made; **vR^ikshha dalaiH** = of leaves of a tree; **soumitriNaasaardham** = with the help of Lakshmana; **tamasaatiire** = on the bank of Tamasa river; **raamaH** = Rama; **sa bhaaryaH** = along with his wife; **samvivesha ha** = laid down.

Seeing that bed made of leaves of a tree on the bank of Tamasa river with the help of Lakshmana, Rama along with his wife laid down on it.

[Verse Locator](#)

सभार्यम् सम्प्रसुप्तम् तम् भ्रातरम् वीक्ष्य लक्ष्मणः ।
कथयाम् आस सूताय रामस्य विविधान् गुणान् ॥ २-४६-१५

15. **viikshhya** = seeing; **tam braataram** = that brother; **samprasuptam** = sleeping; **sambhaaryam** = along with his wife; **lakshhmanNaH** = Lakshmana; **kathayaamaasa** = narrated; **raamasya** = Rama's; **vividhaam** = various; **guNaan** = virtues; **suutaaya** = to Sumantra.

Seeing that brother sleeping along with his wife, Lakshmana narrated Rama's various virtues to Sumantra.

[Verse Locator](#)

जाग्रतः हि एव ताम् रात्रिम् सौमित्रेर् उदितः रविः ।
सूतस्य तमसा तीरे रामस्य ब्रुवतः गुणान् ॥ २-४६-१६

16. **raviH** = The sun; **uditaH** = rose; **soumitre** = (while) Lakshmana; **bruvataH** = was recounting; **raamasya** = Rama's; **guNaaH** = excellences; **suutasya** = to Sumantra; **tamasaa tiire** = at the bank of Tamasa river; **jaagratohyeva** = keeping awake; **taam raatrim** = that (whole) night.

While Lakshmana was thus recounting Rama's excellences to Sumantra, keeping awake that whole night at the bank of Tamasa river, the sun rose.

[Verse Locator](#)

गो कुल आकुल तीरायाः तमसायाः विदूरतः ।
अवसत् तत्र ताम् रात्रिम् रामः प्रकृतिभिः सह ॥ २-४६-१७

17. **viduurataH** = At a good distance ; **taamasaayaaH** = from Tamasa river; **gokulaakula tiiraayaH** = whose banks were crowded with herds of cows; **raamaH** = Rama; **avasat** = inhabited; **tatra** = there; **taam raatrim** = that night; **prakR^itibhiH saha** = with the citizens.

At a good distance from Tamasa river, whose banks were crowded with herds of cows, Rama passed that night there with the citizens.

[Verse Locator](#)

उत्थाय तु महा तेजाः प्रकृतीस् ता निशाम्य च ।

अब्रवीद् भ्रातरम् रामः लक्ष्मणम् पुण्य लक्षणम् ॥ २-४६-१८

18. saH raamaH = That Rama; mahaateJaaH = with a great splendor; utthaaya cha = got up; nishaamyacha = saw; taaH = those; prakR^itiiH = citizens; abraviit = and spoke; (as follows); bhraataram = to his brother; lakshhmaNam = Lakshmana; puNyalakshhaNam = who was endowed with auspicious bodily marks:

Getting up from the bed and seeing those citizens, Rama with an extraordinary splendor, spoke to his brother, Lakshmana who was endowed with auspicious bodily marks:

[Verse Locator](#)

अस्मद् व्यपेक्षान् सौमित्रे निरपेक्षान् गृहेष्व् अपि ।

वृक्ष मूलेषु संसुप्तान् पश्य लक्ष्मण साम्प्रतम् ॥ २-४६-१९

19. pashya = Look at; lakshhmaNa = Oh; Lakshmana; asmadvyapekshhaan = (the citizens) full of longing for us; nirapekshhaan = unmindful; gR^iheshhvapi = even of their homes; sampratam = now; samsuptaan = sleeping together; vR^ikshha muuleshu = at the roots of trees; soumitre = Oh; son of Sumitra!"

"Observe, Oh Lakshmana, the citizens full of longing for us, unmindful even of their homes, sleeping together at the roots of trees, Oh, the son of Sumitra!"

[Verse Locator](#)

यथा एते नियमम् पौराः कुर्वन्ति अस्मन् निवर्तने ।

अपि प्राणान् असिष्यन्ति न तु त्यक्ष्यन्ति निश्चयम् ॥ २-४६-२०

20. "yathaa = how; ete pouraaH = these citizens; kurvanti = are making; niyamam = coercion; asminnivartane = to take us back; nyasishhyanti = (they) will lay down; praaNaanapi = even their lives; na tyakshhyanti = but would not give up; nishchayantu = their resolve."

"From the way in which these citizens are making coercion to take us back (to Ayodhya), it seems they will even lay down their lives, but in no case would give up their resolve"

[Verse Locator](#)

यावद् एव तु संसुप्ताः तावद् एव वयम् लघु ।

रथम् आरुह्य गच्छामः पन्थानम् अकुतः भयम् ॥ २-४६-२१

21. yaavadeva = till which time; samsuptaa = they are asleep; taavadeva = in that time; vayam = we; laghu = quickly; aaruhya = mount; ratham = chariot; gachchaama = and obtain; panthaanam = a route; akutobhayam = which has no fear from any quarter."

"Till which time the citizens are asleep, within that time, let us quickly mount the chariot and take a route which has no fear from any quarter"

[Verse Locator](#)

अतः भूयो अपि न इदानीम् इक्ष्वाकु पुर वासिनः ।

स्वपेयुर् अनुरक्ता माम् वृष्क मूलानि संश्रिताः ॥ २-४६-२२

22. ataH = from this; ikshhvaakupura vaasinaH = the citizens of Ayodhya; (the capital of Ikshvaku); anuraktaaH = who are longing; maam = for me; nasvapeyuH = may not sleep; idaaniim = as of now; vR^ikshha muulaani = at the roots of trees; bhuuyo api = again; bhuuyo api = and again."

"From this the citizens of Ayodhya (the ancient capital of Ikshvaku), who are longing for me, may not sleep as of now, at the roots of trees again and again"

[Verse Locator](#)

पौरा हि आत्म कृतात् दुःखात् विप्रमोच्या नृप आत्मजैः ।
न तु खल्व् आत्मना योज्या दुःखेन पुर वासिनः ॥ २-४६-२३

23. **pouraaH** = the residents of city; **vipramokshhyaH hi** = should indeed made free; **duHkhaat** = of their suffering; **aatma kR^itaat** = brought about by themselves; **nR^ipaاتمajaiH hi** = by the sons of their rulers. **puravaasinaH** = The citizens; **na yojyaaH hi** = should not be burdened; **duHkhena** = with hardship; **tu khalu** = but indeed; **aatmanaa** = caused by (princes) themselves.

"The residents of city should indeed be made free of their suffering brought about by (citizens) themselves, by the sons of their rulers. The citizens should on no account be burdened with hardship caused by (princes) them selves as is our case."

[Verse Locator](#)

अब्रवील् लक्ष्मणो रामम् साक्षात् धर्मम् इव स्थितम् ।
रोचते मे महा प्राज्ञ क्षिप्रम् आरुह्यताम् इति ॥ २-४६-२४

24. **lakshhmaNaH** = Lakshmana; **abavit** = spoke; **iti** = thus; **raamam** = to Rama; **sthitam** = who is standing firm; **dharmamiva** = like righteousness; **saakshhaat** = personified : **praaG^ya** = Oh; **wise brother! rochate** = It is agreeable; **me** = to me; **tathaa** = thus. **aaruchyataam** = Let (the chariot) be mounted; **kshhipram** = quickly."

Lakshmana replied as follows to Rama, who is standing firm like righteousness personified: "Oh, wise brother! What you say is agreeable to me. (Pray) ascend the chariot quickly"

[Verse Locator](#)

अथ रामोऽब्रवीच्छ्रीमान् सुमन्त्रम् युज्यताम् रथः ।
गमिष्यामि ततोऽरण्यम् गच्छ श्रीघ्नमितः प्रभो ॥ २-४६-२५

25. **atha** = Then; **shriimaan** = the glorious; **raamaH** = Rama; **abraviit** = spoke; **sumantram** = to Sumantra; (as follows); **prabho** = Oh; **capable man! yujyataam** = Arrange; **rathaH** = the chariot; **gamishhyaami** = I shall proceed; **araNyam** = to the forest. **gachchha** = Go; **shiighram** = quickly; **itaH** = from here."

Then, the glorious Rama spoke to the charioteer as follows: "Oh, capable man! Keep the chariot ready. I shall proceed to the forest. Let us go quickly from here."

[Verse Locator](#)

सूतः ततः सन्त्वरितः स्यन्दनम् तैः हय उत्तमैः ।
योजयित्वा अथ रामाय प्रान्जलिः प्रत्यवेदयत् ॥ २-४६-२६

26. **tataH** = then; **saH suutaH** = that chariot; **tvaritaH** = quickly; **yojayitvaa** = fastened; **syandanam** = the chariot; **taiH hayottamaiH** = with those excellent horses; **atha** = and thereafter; **pratyavedayaT** = informed; **raamaaya** = Rama; **praaN^jaliH** = with joined palms.

Then, Sumantra quickly fastened the chariot to its excellent horses and thereafter submitted with joined palms to Rama (as follows):

[Verse Locator](#)

अयम् युक्तो महाबाहो रथस्ते रथिनाम् वर ।

त्वमारोहस्व भद्रम् ते ससीतः सहलक्ष्मणः ॥ २-४६-२७

27. mahaabaaho = Oh; mighty armed prince! te = Your; ayam rathaH = (this) chariot; yuktaH = is yoked. Rathinaam vara = Oh; jewel among car-warriors! tvam = You; aarohasva = ascend(it); sasiitaH = along with Sita; saha lakshhmanaH = and with Lakshmana . bhadram = May prosperity be; te = to you."

"Oh, mighty armed prince! Your chariot is kept ready. You ascend it along with Sita and with Lakshmana, Oh jewel among car-warriors! May prosperity attend you"

[Verse Locator](#)

तम् स्यन्दनमधिष्ठाय राघवः सपरिच्छदः ।

शीघ्रगामाकुलावर्ताम् तमसामतरन्नदीम् ॥ २-४६-२८

28. raaghavaaH = Rama; adhishhThaaya = mounted; tam syandanam = the chariot; sa parichchhadaH = with all necessities for traveling (viz; his bow; armor; quiver; spade; basket and so on); aatarat = (and) crossed; shiighragaam; the swift flowing; tamasaam nadiim = Tamasa river; aakulaavartaam = thickly set with whirl-pools .

Rama mounted the chariot with all necessities (like bow, armor, quiver, spade, basket, and so on) and crossed the swift flowing Tamasa river, thickly set with whirl- pools.

[Verse Locator](#)

स सम्तीर्य महाबाहुः श्रीमान् शिवमकण्टकम् ।

प्रापद्यत महामार्गमभयम् भयदर्शिनाम् ॥ २-४६-२९

29. samtiirya = Having crossed the stream; shriimaan = the glorious; saH = Rama; mahaabaahuH = the mighty armed; praapadyata = reached; mahaa maargam = a great road; akaN^Takam = free from obstacles; abhayam = and safe; bhayadarshinaam = even for those who are apprehensive of danger.

Having duly crossed the stream, the glorious Rama the mighty armed reached a great road free from obstacles and safe even for those who are apprehensive of danger.

[Verse Locator](#)

मोहन अर्थम् तु पौराणाम् सूतम् रामः अब्रवीद् वचः ।

उदन् मुखः प्रयाहि त्वम् रथम् आस्थाय सारथे ॥ २-४६-३०

मुहूर्तम् त्वरितम् गत्वा निर्गतय रथम् पुनः ।

यथा न विद्युः पौरा माम् तथा कुरु समाहितः ॥ २-४६-३१

30;31. raamaH = Rama; mohanaartham = in order to elude; pouraaNaam = the citizens; abraviit = spoke; vachaH = words; suutam = to Sumantra : "saarathe = Oh; charioteer! tvam = You; aasthaaya = mount; ratham = the chariot; prayaahi = (and) proceed; udaN^mukhaH = northwards. gatvaa = Go; muhuurtam = for a while ; tvaritam = quickly; nivartaya = and bring back; ratham = the chariot; punaH = again; samaahitaH = Remaining careful; kuru = do(it); yathaa = in such a way; tathaa = that; pouraaH = the citizens; na vidyaH = may not locate me."

In order to elude the citizens, Rama spoke to Sumantra as follows: "Oh, charioteer! You mount the chariot and go northward. Proceed for a while quickly and bring back the chariot again. Remaining careful, do it in such a way that the citizens may not be able to locate me"

Comment:- How can Rama elude the citizens, who came off leaving their homes, showing their immense affection towards him? Love without self-centeredness knows what love is. Then the seemingly untruth is not

untruth, the hurt in appearance is not really a hurt and the said deception is not a deception. Rama the knower of love was free to do what was right and whatever he did was righteous.

[Verse Locator](#)

रामस्य वचनम् श्रुत्वा तथा चक्रे स सारथिः ।

प्रत्यागम्य च रामस्य स्यन्दनम् प्रत्यवेदयत् ॥ २-४६-३२

32. **shrutvaa** = Hearing; **raamasya** = Rama's; **vachanam** = advice; **saH saarathiH** = that charioteer; **chakre** = made a round; **tathaa** = as he was told; **pratyagamyaa** = and on returning; **pratyavedayat** = reported; **raamasya** = to Rama; **syandanam** = about the arrival of the chariot.

Hearing Rama's advice, the charioteer made a round of the chariot as he was suggested and on returning, reported to Rama about the arrival of the chariot.

[Verse Locator](#)

तौ सम्प्रयुक्तम् तु रथम् समासित्यौ ।

तदा ससीतौ रघवंशवर्धनौ ।

प्रचोदयामास ततस्तुरग्मान् ।

स सारथिर्येन पथा तपोवनम् ॥ २-४६-३३

33. **tadaa** = then; **raghuvamsha vardhanou** = Rama and Lakshmana; the promoters of the race of Raghu; **sa siitou** = along with Sita; **samaasthitou** = ascended; **ratham** = the chariot; **samprayuktam** = yoked together. **TataH** = thereafter; **saa saarathiH** = that charioteer; **prachodayaamaasa** = drove forward; **turangamaan** = the horses; **pathaa** = along the route; **yena** = by which; **tapovanam** = they can reach a grove suited to the practice of austerities.

Then, Rama and Lakshmana(the promoters of the race of Raghu) along with Sita ascended the chariot yoked together. The charioteer urged the horses along the route by which they can reach a grove suited to the practice of austerities.

[Verse Locator](#)

ततः समास्थाय रथम् महारथः

ससारथिर्धाशरथिर्वनम् ययौ ।

उदङ्मुखम् तम् तु रथम् चकार स ।

प्रयाणमाङ्गश्यनिवितदर्शनात् ॥ २-४६-३४

34. **tataH** = Thereafter; **saH** = That Sumantra; **chakaara** = placed; **tam ratham** = that chariot; **udaN^mukham** = facing the north; **prayaaNa maaN^galya nimitta darshanaat** = for he saw omens auspicious for journey (in that quarter). **DasharathiH** = Rama (son of Dasaratha); **mahaarathaH** = the mighty car-warrior; **sa saarathiH**; along with the charioteer; **aasthaaya** = mounted; **ratham** = the chariot; **yayou** = and proceeded; **vanam** = to the forest.

However, Sumantra placed that chariot by facing it to the north, for he saw omens auspicious for journey (in that quarter). Rama (son of Dasaratha) the mighty car-warrior, along with the charioteer mounted the chariot and proceeded to the forest.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे ष्चत्वारिंशः सर्गः

Thus completes the 46th chapter of Ayodhya Kanda in the glorious Ramayana of Valmiki,
the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 46

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 47

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Introduction

The multitude that had caused Rama in his journey to the forest wake up to find Rama and his associates gone. They begin to rebuke themselves. Overwhelmed with grief, they hunt up to tracks of Rama's chariot. Being unable to find the tracks, they helplessly return to Ayodhya in sheer despair.

[Verse Locator](#)

प्रभातायाम् तु शर्वर्याम् पौराः ते राघवो विना ।
शोक उपहत निश्चेष्टा बभूवुर् हत चेतसः ॥ २-४७-१

1. **sharvaryaaam** = As the night; **prabhataaayaam** = was beginning to become day light; **te pouraaH** = those citizens; **raaghavam vinaa** = relinquished by Rama; **babhuuvaH** = became; **hatachetasaH** = perplexed; **shokopahatachetasaH** = their hearts stricken by grief; **nishcheshhTaaH** = and motionless.

As the night was beginning to become dawn, those citizens relinquished by Raghava were perplexed with grief and became motionless.

[Verse Locator](#)

शोकज अश्रु परिद्यूना वीक्षमाणाः ततः ततः ।
आलोकम् अपि रामस्य न पश्यन्ति स्म दुःखिताः ॥ २-४७-२

2. **shokajaashru paridyuunaaH** = Made miserable with tears born of anguish; **duHkhitaaH** = and agony; **viikshhamaaNaaH** = seeing; **tatastataH** = in that and that place; **na pashyantisma** = they could not notice; **aalokamapi** = even a glimmer; **raamasya** = of Rama.

Made miserable with tears born of anguish and agony, they could not notice even a glimmer of Rama, though casting their eyes everywhere.

[Verse Locator](#)

ते विषादार्तवदना रहितास्तेन धिमता ।
कृपणाः करुणा वाचो वदन्ति स्म मनस्विनः ॥ २-४७-३

3. **te** = They; **manasvinaH** = the magnanimous; **rahitaaH** = bereft of ; **tena** = that Rama; **dhiimataa** = the intelligent man; **vishhadaarta vadanaaH** = had their faces afflicted with grief; **kr^ipaNaaH** = and non-plused; **vadantisma** = spoke; **vachaaH** = these words; **karuNaaH** = which were compassionate.

Their faces distorted with sorrow, deprived as they were of sagacious Rama and therefore non-pulsed, the citizens broke into piteous exclamations, saying:-

[Verse Locator](#)

धिगस्तु खलु निद्राम् ताम् ययापहतचेतसः ।

नाद्य पश्यामहे रामम् पृथूरस्कम् महाभुजम् ॥ २-४७-४

4. **dhik astu** = cursed be; **taam nidraam** = that slumber; **yayaa** = by which; **apahR^itachetasaH** = consciousness was taken away; **na pashyaamahe** = and could not behold; **adya** = today; **pR^ithuuraskam** = broad chested; **mahaabhujam** = and mighty armed; **raamam** = Rama."

"Cursed be to that slumber, rendered unconscious, by which we could not behold today that mighty armed Rama with a broad chest."

[Verse Locator](#)

कथम् नाम महाबाहुः स तथाऽवितथक्रियः ।

भक्तम् जनम् परित्यज्य प्रवासम् राघवो गतः ॥ २-४७-५

5. **katham naama** = "how; **saH raaghavaH** = that Rama; **mahaabaahuH** = the strong armed; **avitatha kriyaH** = whose actions are never ineffectual; **gataH** = leave; **pravaasam** = for exile; **parityajya** = abandoning; **bhaktam** = his devoted; **janam** = people?"

"How that Rama the strong armed, whose actions are never ineffectual, leave for exile, abandoning his devoted citizens?"

[Verse Locator](#)

यो नः सदा पालयति पिता पुत्रानिवौरसान् ।

कथम् रघूणाम् स श्रेष्ठस्त्यक्त्वा नो विपिनम् गतः ॥ २-४७-६

6. **yaH** = which Rama; **shreshhTaH** = the chief; **raghuuNaam** = of Raghu's; **paalayati** = who protected; **naH** = us; **sadaa** = always; **pita** = like father; **ourasaan putraan iva** = the children born of his lions; **katham** = how; **saH** = he; **tyaktvaa** = could leave; **naH** = us; **gataH** = and proceed; **vipinam** = to the forest?"

"How did the chief of Raghus, who protected us ever, like a father the children born of his lions, could proceed to the forest, leaving us?"

[Verse Locator](#)

इहैव निधनम् यामो महाप्रस्थानमेव वा ।

रामेण रहितानाम् हि किमर्थम् जीवितम् हि नः ॥ २-४७-७

7. **yaamaH** = (let us) invoke; **nidhanam** = death; **ihaiva** = here itself; **mahaa prasthaanameva vaa** = or definitely set out for a grand journey(to the north with a resolve to die) **kimartham** = for what purpose; **jiivatam** = (can be) life; **naH** = for us; **rahitaanaam** = separated; **raameNa** = from Rama."

"Let us have recourse to death here itself, or definitely set out for a grand journey (to the north with a resolve to die). For what purpose can life be good for us, separated as we are from Rama?"

[Verse Locator](#)

सन्ति शुष्काणि काष्ठानि प्रभूतानि महान्ति च ।

तैः प्रज्वाल्य चिताम् सर्वे प्रविशामोऽथ पावकम् ॥ २-४७-८

8. **atha** = or; **santi** = there are; **prabhuutaani** = a number of; **mahaanti** = big; **shushhkaaNi** = dry; **kaashhTaani** = logs of woods. **prajvalya** = Lighting; **chitaam** = a funeral pile; **taiH** = by them; **sarve** = let us all; **pravishaamaH** = enter; **paavakam** = the fire."

" Or there are a number of big dry logs of wood here. Lighting a funeral fire out of them, let us all enter the fire."

[Verse Locator](#)

किम् वृक्ष्यामो महाबाहुरनसूयः प्रियम्बद ।
नीतः स राघवोऽस्माभिर्ति वक्तुम् कथम् क्षमम् ॥ २-४७-९

9. kim = what; vakshhyaamaH = shall we say? AsmaabhiH = By us; mahaabaahuH = the great armed; saH raaghavaH = (that) Rama; anasuuyaH = who is free from egoism; priyamvadaH = and who speaks kindly (to all); niitaH = has been conveyed (to the forest); kshhamam = How can we; vaktum = say; iti = so?"

"What shall we say to our fellow citizens? ♦The great armed Rama who is free from egoism and who speaks kindly (to all) has been conveyed to the forest by us!' How can we say so?"

[Verse Locator](#)

सा नूनम् नगरी दीना दृष्ट्वाऽस्मान् राघवम् विना ।
भविष्यति निरानन्दा सस्त्रीबालवयोधिका ॥ २-४७-१०

10. "dR^ishhTvaa = seeing; asmaan = us; raaghavam vinaa = bereft of Rama; saa nagarii = that city; nuunam = now; diinaa = desolate; sa strii baala vayodhikaa = together with women and children and the aged; bhavishhyati = will become; niraanandaa = cheerless."

"Seeing us returning without Rama, that city of Ayodhya, already desolate, will with its women, children and the aged, become even deeply cheerless."

[Verse Locator](#)

निर्यातास्तेन वीरेण सह नित्यम् जितात्मना ।
विहिनास्तेन च पुनः कथम् पश्याम ताम् पुरीम् ॥ २-४७-११

11. "niryaataaH = having left the city; tena viireNa saha = thus with that hero; nityam = ever; jitaatmanaa = self-conquered man; katham = how; pashyaama = can we look on; taam puriim = that city; punaH = again; vihiinaaH = without; tena cha = him?"

"Having left the city thus with that hero, the conqueror of one's own self, how can we look on that city again without him?"

[Verse Locator](#)

इतीव बहुधा वाचो बाहुमुद्यम्य ते जनाः ।
विलपन्तिस्म दुःखर्ता विवत्सा इव धेनवः ॥ २-४७-१२

12. udyamya = uplifting; baahum = (their) arms; te janaaH = those men; dukkhaartaaH = stricken with anguish; dhenavaH = like cows; vivatsaaH = bereft of their calves; vilapantisma = lamented; bahudhaa = in various ways; itiiva vaachaH = as aforesaid.

Uplifting their arms , those men stricken with anguish, like cows bereft of their calves, lamented in various ways as above.

[Verse Locator](#)

ततः मार्ग अनुसारेण गत्वा किञ्चित् क्षणम् पुनः
मार्ग नाशात् विषादेन महता समभिप्लुतः ॥ २-४७-१३

13. tataH = then; gatvaa = proceeding; kimchit = to some distance; maargaanusaareNa = along the tracks; kshhaNam = for a while; samabhiplutaaH = they were overwhelmed

with; **mahataa** = great; **vishhadena** = despair; **punaH** = again; **maarganaashaat** = due to disappearance of the tracks.

Then, proceeding to some distance along the tracks for a while, they were overwhelmed with great despair again due to sudden disappearance of tracks.

[Verse Locator](#)

रथस्य मार्ग नाशेन न्यवर्तन्त मनस्विनः ।

किम् इदम् किम् करिष्यामः दैवेन उपहताइति ॥ २-४७-१४

14. **manasvinaH** = the good natured citizens; **maarga naashena** = due to disappearance of the tracks; **rathasya** = of the chariot; **nyavartanta** = returned (to Ayodhyas) iti = saying thus; **kimidam** = "how is it? kim karishhyaama = what shall we do? Upa hataaH = we are afflicted; **daivena** = by providence.

The good-natured citizens, due to disappearance of the tracks of the chariot, returned to Ayodhya, saying thus, " How is it? What shall we do? We are afflicted by providence"

[Verse Locator](#)

ततः यथा आगतेन एव मार्गेण क्लान्त चेतसः ।

अयोध्याम् अगमन् सर्वे पुरीम् व्यथित सज्जनाम् ॥ २-४७-१५

15. **tataH** = thereafter; **sarve** = all of them; **klaanta chetanaH** = with aggrieved hearts; **aagaman** = went; **aayodhya puriim** = to the city of Ayodhya; **vyathita sajjanaam** = with distressed virtuous people; **maargeNa** = by the path; **yathaagatenaiva** = on which they had come.

Therafter, all of them with aggrieved hearts went to the city of Ayodhya, which was comprising of virtuous people with distress, by the same path on which they had come.

[Verse Locator](#)

आलोक्य नगरीम् ताम् च क्षयव्याकुलमानसाः ।

आवर्तयन्त त्ऽश्रूणि नयनैः शोकपीडितैः ॥ २-४७-१६

16. **aalokya** = beholding; **taam nagariim** = that city; **te** = they; **kshhayavyaakula manasaaH** = in their minds distracted through cheerlessness; **aavartayanta** = shed; **ashruuNi** = tears; **shoka piiditaiH** = stricken as they were in grief.

Beholding the city, they shed tears through their eyes stricken as they were in grief , their minds distressed through cheerlessness.

[Verse Locator](#)

एषा रामेण नगरी रहिता नातिशोभते ।

आपगा गरुडेनेव ह्रदादुद्धृतपन्नगा ॥ २-४७-१७

17. **eshhaa nagarii** = this city; **raameNa rahitaa** = bereft of Rama; **naatishobhate** = was not enchanting even a little; **aapagaa iva** = as a river; **uddhhR^ita pannagaa** = whose snakes were uplifted; **hradaat** = from its pool; **garuDena** = by Garuda.

Bereft of Rama, the aforesaid city of Ayodhya was not any more enchanting than a river whose snakes were uplifted from its pool by Garuda.

[Verse Locator](#)

चन्द्रहीनमिवाकाशम् तोयहीनमिवार्णवम् ।

अपश्यन्निहतानन्दम् नगरम् ते विचेतसः ॥ २-४७-१८

18. **aakaashamiva** = as the sky; **chandra hiinam** = without the moon; **aarNavam iva** = or the sea; **toya hiinam** = without the water; **te vichetasaH** = those disconcerted men; **apashyan** = beheld; **nagaram** = the city; **nihataanandam** = from which all joy had fled.

As the sky without the moon or the sea without the water, these disconcerted men beheld the city from which all joy had fled.

[Verse Locator](#)

ते तानि वेश्मानि महाधनानि ।
दुःखेन दुःखोपहता विशन्तः ।
नैव प्रजज्ञुः स्वजनम् जनम् वा ।
निरीक्षमाणाः प्रविणष्टहर्षाः ॥ २-४७-१९

19. **te** = they; **praviNashhTa harshhaaH** = having lost their joy; **vishantaH** = entering; **taani** = those; **veshmaani** = houses; **mahaadhanaani** = with abundant riches ; **duHkhena** = uneasily; **duHkhopahataaH** = having stricken with grief; **naiva prajaG^yuH** = could not distinguish; **svajanam** = their own people; **janam vaa** = or others; **niriikshhamaanaaH** = (even if) being looked at.

Entering their houses full of abundant riches with uneasiness, the citizens could not distinguish between their own people and others, even though being looked at, stricken as they were with grief, their joy having altogether extinguished.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एकचत्वारिंशः सर्गः

Thus completes the 47th chapter of Ayodhya Kanda in the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 47

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 48

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Introduction

Informed by the citizens of Rama's departure for the forest, when they returned to Ayodhya after being unable to find out the tracks of his chariot, the wives of the citizens reproach Kaikeyi and break into lamentation.

[Verse Locator](#)

तेषामेवम् विष्ण्णानाम्पीडितानामतीव च ।
बाष्पविप्लुतनेत्राणाम् सशोकानाम् मुमूर्षया ॥ २-४८-१
अनुगम्य निवृत्तानाम् रामम् नगर वासिनाम् ।
उद्गतानि इव सत्त्वानि बभूवुर् अमनस्विनाम् ॥ २-४८-२

1;2. **sattvaani** = the lives of; **teshhaam** = those; **nagaram vaasinaam** = citizens; **evam** = thus; **vishha NNanaam** = dejected; **atiiva** = greatly; **piiditaanaam** = hurt; **baashhpa vipluta netraaNaam** = having eyes filled with tears; **sa shokaamaam** = affected by grief; **mumuurshhayaa** = impatient of life; **anugamya** = accompanied; **raamam** = Rama; **nivR^ittaanaam** = and returned; **amanasvinaam** = cheerless; **udgataaniiva** = as though their lives are gone.

The lives of those citizens, who had returned dejected and cheerless in this way after accompanying Rama were greatly hurt, having their eyes filled with tears afflicted with grief, longing to give up their lives and appeared as though they were dead.

[Verse Locator](#)

स्वम् स्वम् निलयम् आगम्य पुत्र दारैः समावृताः ।
अश्रूणि मुमुचुः सर्वे बाष्पेण पिहित आननाः ॥ २-४८-३

3. **aagamya** = reaching; **svam svam** = each his own; **nilayam** = house; **sarve** = all of them; **samaavR^itaah** = having been surrounded; **putra daaraiaH** = by their sons and wives; **mumuchuH** = shed; **ashrooNi** = tears; **pihitaananaaH** = their face being covered; **bashhpeNa** = by tears.

Reaching each his own house, all of them surrounded by their sons and wife, shed tears, their faces being covered by them.

[Verse Locator](#)

न च आहृष्यन् न च अमोदन् वणिजो न प्रसारयन् ।
न च अशोभन्त पण्यानि न अपचन् गृह मेधिनः ॥ २-४८-४

4. **na chaahR^ishhyan** = (they) did not make rejoice; **na amodancha** = did not make merry; **vaNijaH** = merchants; **na prasaarayan** = did not exhibit their wares; **paNyaanicha** =

even their merchandise; **na ashobhante** = did not look charming. gR^iha methinaH = Those in charge of home; **na apachan** = did not cook.

None was either delightful or merry. Merchants no longer exhibited their wares, nor their merchandise looked charming. Those in charge of home did not attend to cooking.

[Verse Locator](#)

नष्टम् दृष्ट्वा न अभ्यनन्दन् विपुलम् वा धन आगमम् ।
पुत्रम् प्रथमजम् लब्ध्वा जननी न अभ्यनन्दत ॥ २-४८-५

5. **na abhyanandan** = none was delightful; dR^shhTam = a lost fortune; **dhanaagamam vaa** = or on getting wealth; **vipulam** = in abundance. Jananii = Mother; naabhyanandata = did not rejoice; **labdhvaa** = on obtaining; **putram** = a son; **prathamajam** = born for the first time.

None was delightful for instance on finding out a lost fortune, or on getting riches in abundance. No mother did rejoice even on obtaining a son born for the first time.

[Verse Locator](#)

गृहे गृहे रुदन्त्यः च भर्तारम् गृहम् आगतम् ।
व्यगर्हयन्तः दुःख आर्ता वाग्भिस् तोत्रैः इव द्विपान् ॥ २-४८-६

6. **duhkhaartaaH** = oppressed with sorrow; **rudantyaH** = and lamenting; gR^ihe gR^ihe = (women) in every house; **vyagarhayanta** = heaped reproaches; **bhartaaraam** = on husbands; **aagatam** = who came; gR^iham = home; **vaagbhiH** = with words; **dvipaana iva** = like elephants; **totraiH** = by goads.

Oppressed with sorrow and weeping, women in every house heaped reproaches on their husbands who came home, with words as sharp as pricks of the goad which attack an elephant.

[Verse Locator](#)

किम् नु तेषाम् गृहैः कार्यम् किम् दारैः किम् धनेन वा ।
पुत्रैः वा किम् सुखैः वा अपि ये न पश्यन्ति राघवम् ॥ २-४८-७

7. **kim** = "What purpose; **teshhaam** = of theirs(will be served); **ye** = who; **na pashyanti** = do not see; **raaghavam** = Rama; gR^IhaiH = by their dwellings? Kim kaaryam = For what purpose; **daaraiH** = their wives? kim = what purpose dhananivaa = by their wealth even? Kim = What purpose? PutraiH vaa = by their sons or; **sukhairvaapi** = even pleasures even?"

"What purpose of theirs who do not see Rama, will be served by their dwellings, wife or wealth or sons or pleasures even?"

[Verse Locator](#)

एकः सत् पुरुषो लोके लक्ष्मणः सह सीतया ।
यो अनुगच्छति काकुत्स्थम् रामम् परिचरन् वने ॥ २-४८-८

8. **lakshhma NaH** = Lakshmana; **ekaH** = alone; **satpurushhaH** = is a good man; **loke** = in this world; **yaH** = who; **anugachhati** = was following; **raamam** = rama; **kaakutstham** = belonging to Kakutstha dynasty; **siitayaa saha** = along with Sita; paricharam rendering service; **vane** = in the forest."

Lakshmana alone is a good man in this world, who was accompanying Rama belonging to Kakutstha dynasty, along with Sita ,duly rendering service to them in the forest."

[Verse Locator](#)

आपगाः कृत पुण्याः ताः पद्मिन्यः च सरांसि च ।

येषु स्नास्यति काकुत्स्थो विगाह्य सलिलम् शुचि ॥ २-४८-९

9. kR^ita puNyaaH = fortunate are; taH = such; aapagaaH = rivers; padminyaH = lotus-ponds; saraamsicha = and lakes; snaasyati = bathing; yeshhu = in whose; shuchi = sacred; salilam = waters; kaakutstha = Rama; vigaahya = plunged into;

"Fortunate too are the rivers; lotus ponds and lakes for bathing in whose sacred waters Rama entered into."

[Verse Locator](#)

शोभयिष्यन्ति काकुत्स्थम् अटव्यो रम्य काननाः ।

आपगाः च महा अनुपाः सानुमन्तः च पर्वताः ॥ २-४८-१०

10. aaTavyaH = forests; ramya kaananaaH = with beautiful row of trees; mahaanuupaaH = tracks of land abounding in water; aapagaaH cha = rivers; parvataaH = and mountains; saanumantaH = with alluring peaks; shobhayishhyanti = will bring splendor to; kaakutstham = Rama.

"Forests with beautiful row of trees, tracks of land abounding in water, rivers and mountains with alluring peaks will bring splendor to Rama."

[Verse Locator](#)

काननम् वा अपि शैलम् वा यम् रामः अभिगमिष्यति ।

प्रिय अतिथिम् इव प्राप्तम् न एनम् शक्यन्ति अनर्चितुम् ॥ २-४८-११

11. "yam = Which; shailam vaa = mountain; kaananamvaapi = or forest; raamaH = Rama; adhigamishhyati = will visit; na shakshhyanti = they can not; anarchitum = remain without respecting; enam = him; priyaatithim iva = like a beloved guest; praaptam = who has arrived."

"Any mountain or forest which Rama will visit, will not fail to respect him like a beloved guest who has arrived."

[Verse Locator](#)

विचित्र कुसुम आपीडा बहु मन्जलि धारिणः ।

अकाले च अपि मुख्यानि पुष्पाणि च फलानि च ॥ २-४८-१२

12. nagaaH = Plants; vichitra kusuma piidaaH = with many - colored flowers as their chaplets; bahumaNjari dhaariNaH = bearing copious cluster of blossoms; bhramara shaalinaH = full of bees; darshayishhyanti = exhibit themselves; raaghavam = at Rama."

"Plants with many -colored flowers as their chaplets, bearing copious clusters of blossoms full of bees exhibit themselves at Rama."

[Verse Locator](#)

अकाले चापि मुख्यानि पुष्पाणि च फलानि च ।

दर्शयिष्यन्ति अनुक्रोशात् गिरयो रामम् आगतम् ॥ २-४८-१३

13. giryaH = mountains; darshayishhyanti = will display; mukhyaani = principal; pushhpaaNi = flowers; phalaanicha = and fruits; raamam = to Rama; aagatam = (when) arrived; akaalechaapi = even in unseasonable ness anukroshaat = with compassion.

"Even in unseasonable ness, mountains in compassion will present principal flowers and fruits to Rama, on his arrival."

प्रस्रविष्यन्ति तोयानि विमलानि महीधराः ।

विदर्शयन्तः विविधान् भूयः चित्रामः च निर्झरान् ॥ २-४८-१४

14. "mahiidharaaH = mountains; vidarshayantaH = will show; vividhaan = various; chitraamshcha = wonderful; nirjharaan = waterfalls; bhuuyaH = again and again; prasravishhyanti = streaming forth; vimalaani = uncontaminated; toyaani = waters. "

"Mountains will show various wonderful waterfalls again and again, duly streaming forth uncontaminated waters."

[Verse Locator](#)

पादपाः पर्वत अग्रेषु रमयिष्यन्ति राघवम् ।

यत्र रामः भयम् न अत्र न अस्ति तत्र पराभवः ॥ २-४८-१५

15. "paadapaaH = trees; parvataagrashhu = on mountain -peaks; ramayishhyanti = will enrapture; raaghavam = Rama; yatra = where; raamaH = there is Rama; atra = there is ; na = neither; bhayam = fear; naasti = nor; tatra = there is ; paraabhavaH = overthrow."

"Trees on apex of mountains will enrapture Rama. Where there is Rama, there is neither fear nor humiliation".

[Verse Locator](#)

स हि शूरः महा बाहुः पुत्रः दशरथस्य च ।

पुरा भवति नो दूरात् अनुगच्छाम राघवम् ॥ २-४८-१६

16. "saH = that Rama; putraH = the son; dasarathasya = of Dasaratha; shuuraH = the hero and; mahaabaahuH = the mighty armed; puraa bhavati = will become; duurat = distant; naH = from us. Anugachhaama = Let us run after; raaghavam = Rama."

"That Rama the son of Dasaratha, the hero and the mighty armed will come to our view not far from us. Let us run after him."

[Verse Locator](#)

पादच् चाया सुखा भर्तुस् तादृशस्य महात्मनः ।

स हि नाथो जनस्य अस्य स गतिः स परायणम् ॥ २-४८-१७

17. "paada chchhaayaa = The shelter of feet; bhartuH = of the Lord; mahaatmanaH = and the high-souled; taadR^ishsya = is in such a manner; sukhaa = a joy; saH = He; naatha hi = indeed is protector; asyajanasya = of these people. saH = He; gatiH = the refuge; saH = he; paraayaNam = the supreme asylum."

"The shelter of the feet of the lord and the high-souled Rama is in itself a joy. Rama indeed is the protector of all of us, he the refuge and our supreme asylum "

[Verse Locator](#)

वयम् परिचरिष्यामः सीताम् यूयम् तु राघवम् ।

इति पौर स्त्रियो भर्तृऋन् दुःख आर्ताः तत् तत् अब्रुवन् ॥ २-४८-१८

18. "vayam = we; paricharishhyaamaH = shall serve; siitaam = Sita; yaayamtu = while you (serve); raaghavam = Rama." iti = Thus; poutra striyaH = the citizen's wives; dukkhaartaH = afflicted with agony; abruvam = spoke; tattat = this or that word; bhartR^iin = to their husbands.

"We shall serve Sita; while you attend on Rama." Thus, the citizen's wives, afflicted with agony, spoke in so many words to their husbands.

[Verse Locator](#)

युष्माकम् राघवो अरण्ये योग क्षेमम् विधास्यति ।
सीता नारी जनस्य अस्य योग क्षेमम् करिष्यति ॥ २-४८-१९

19. **raaghavaH** = "Rama; **vidhaasyati** = will secure; **yoga kshhemam** = the needs and interests; **yushhmaakam** = of yours. Siitaa = Sita; **karishhyati** = will secure; **yogakshhemam** = the needs and interests; **asya janasya naarii** = of these people; the women folk.

"Rama will secure the needs and interests of yours in the forest, while Sita will do the same thing with regard to us womenfolk."

[Verse Locator](#)

को न्व् अनेन अप्रतीतेन स उत्कण्ठित जनेन च ।
सम्प्रीयेत अमनोज्ञेन वासेन हृत चेतसा ॥ २-४८-२०

20. "**kaH nu** = who will be; **sampriyeta** = pleased; **anena vaasena** = with this residence; (in this city); **apratitena** = which is apprehensible; **sotkaNThitajanenacha** = with anxious people in it; **amanoG^yena** = not a pleasant spot; **hR^ita chetasaa** = with unsettled minds?"

"Who will be highly pleased with this residence in the city, which is apprehensible, with anxious people in it and not being a pleasant spot with unsettled minds?"

[Verse Locator](#)

कैकेय्या यदि चेद् राज्यम् स्यात् अधर्म्यम् अनाथवत् ।
न हि नो जीवितेन अर्थः कुतः पुत्रैः कुतः धनैः ॥ २-४८-२१

21. **syaadyadi** = If it were; **raajyam** = rule; **kaikeyyaaH** = by Kaikeyi; **adharmyam** = it will not be in consonance with righteousness; **anaathavat** = with no protector; **na hi** = indeed; no; **arthaH** = use; **jiivitena** = by life; **naH** = to us. KutaH = much less; **putraiH** = by sons; **kutaH** = much less; **dhanaiH** = by riches.

"If it were to be the rule of Kaikeyi, it will not be in consonance with righteousness, with no protector and indeed with no use for our lives, much less for our sons and riches."

[Verse Locator](#)

यया पुत्रः च भर्ता च त्यक्ताव् ऐश्वर्य कारणात् ।
कम् सा परिहरेद् अन्यम् कैकेयी कुल पांसनी ॥ २-४८-२२

22. **saa Kaikeyi** = "That Kaikeyi; **yayaa** = by whom; **putrascha** = her son; **bharataacha** = and her husband; **tyaktaa** = were forsaken; **aishvarya kaaraNaat** = for the sake of power; **kula paamsanii** = (and)who brought disgrace to her family; **kam anyam** = whom else; **pari haret** = she will not abandon?"

"Whom else Kaikeyi will not abandon? --that Kaikeyi, by whom her son and her husband were forsaken for the sake of power and who brought disgrace to her family."

[Verse Locator](#)

कैकेय्या न वयम् राज्ये भृतका निवसेमहि ।
जीवन्त्या जातु जीवन्त्यः पुत्रैः अपि शपामहे ॥ २-४८-२३

23. **kaikeyyaaH** = (while) Kaikeyi; **jiivantyaH** = is surviving ; **vayam** = we ; **jaatu** = ever; **na nivasemahi** = will not inhabit; **raajye** = this kingdom; **bhR^itakaaH** = as (Kaikeyi's)

servants; **jiivityaaH** = (as long as we are) living; **shapaamahe** = we swear even; **putrairapi** = even by our sons."

"We swear even by our sons that while Kaikeyi is surviving and as long as we live, we will never inhabit this kingdom as Kaikeyi's servants!"

[Verse Locator](#)

या पुत्रम् पार्थिव इन्द्रस्य प्रवासयति निर्घृणा ।

कः ताम् प्राप्य सुखम् जीवेद् अधर्म्याम् दुष्ट चारिणीम् ॥ २-४८-२४

24. "kaH = who; **jiivet** = can live; **sukham** = happily; **praapya** = on having obtained; **taam** = her; **yaa** = who; **nirjhr^I Naa** = without pity; **pravaasayati** = banished; **putram** = the son; **paarthivendrasya** = of king; **adharmyaam** = the impious woman; **dushhTachaariNiim** = of wicked conduct?"

"Who can live happily on having obtained (as one's ruler) that impious woman of wicked conduct, who banished the son of the king without any pity?"

[Verse Locator](#)

उपद्रुतमिदम् सर्वमनालम्बमनायकम् ।

कैकेय्या हि कृते सर्वम् विनाशमुपयास्यति ॥ २-४८-२५

25. **idam sarvam** = " the whole of this kingdom; **upadrutam** = visited by calamities; **anaalambam** = having no support; **anaayakam** = without any leader; **upayaasyati** = will meet with; **vinaasham** = ruin; **kaikeyyaaH kR^ite** = through Kaikeyi's fault."

"The whole of this kingdom, without any leader, having no support and visited by calamities, will meet with ruin because of Kaikeyi's fault."

[Verse Locator](#)

न हि प्रव्रजिते रामे जीविष्यति मही पतिः ।

मृते दशरथे व्यक्तम् विलोपः तत् अनन्तरम् ॥ २-४८-२६

26. **raame** = Rama; **pravrajite** = having gone to exile; **mahiipatiH** = the monarch; **na jiivishhyati hi** = will indeed not survive! **mR^ite** = After the death; **dasharathe** = of Dasaratha; **vilaapaH** = utter moaning sounds; **tadanantaram** = thereafter; **vyaktam** = It is certain.

"For, Rama having gone into exile, the monarch will not survive and when Dasaratha is dead, utter regrets will remain thereafter. It is certain!"

[Verse Locator](#)

ते विषम् पिबत आलोड्य क्षीण पुण्याः सुदुर्गताः ।

राघवम् वा अनुगच्छध्वम् अश्रुतिम् वा अपि गच्छत ॥ २-४८-२७

27. **te** = you; as such; **pibata** = drink; **vishham** = poison; **aaloDya** = duly stirred up; **kshhiiNa pu NyaaH** = since your merits are exhausted; **sudurgataaH** = and you are marked out by ill fortune; **anugachchhadhvam vaa** = or follow; **raamam** = Rama (to the forest); **gachchhati** = or reach; **ashrutim vaa** = (the land where the name of Kaikeyi) may not reach your ears."

"So, drink poison duly stirred up, since your merits are exhausted and you are marked out by ill fortune. Otherwise, follow Rama to forest or reach a place where even the name of Kaikeyi may not reach your ears."

[Verse Locator](#)

मिथ्या प्रव्राजितः रामः सभार्यः सह लक्ष्मणः ।

भरते सन्निषृष्टाः स्मः सौनिके पशवो यथा ॥ २-४८-२८

28. raamaH = "Rama; pravraajitaH = has been sent to exile; sa siitaH = with Sita; saha lakshhmaNaH = and with Lakshmana; mithyaa = deceit fully; smaH = we have been;sannisR^ishhTaaH = handed over; bharata = to Bharata; sounike yathaa = like to a slaughterer; pashavaH = the beasts."

"Rama has been sent to exile along with Sita and Lakshmana deceitfully. We have been handed over now to Bharata, like the beasts in the hands of a slaughterer."

[Verse Locator](#)

पूर्णचन्द्राननः श्यामो गूढजत्रुरिंदमः ।

आजानुबाहुः पद्माक्षो रामो लक्ष्मणपूर्वजः ॥ २-४८-२९

पूर्वाभिभाषी मधुरः सत्यवादी महाबलः ।

सौम्यः सर्वस्य लोकस्य चन्द्रवत्प्रियदर्शनः ॥ २-४८-३०

नूनम् पुरुषशार्दूलो मत्तमातङ्गविक्रमः ।

शोभयुश्यत्यरण्यानि विचरन् स महारथः ॥ २-४८-३१

29;30;31. raamo = Rama; puurNa chandraananaH = whose face is like the full moon; shyaamo = dark brown of complexion; guuDha jatraH = whose collar bone is invisible (because it is covered with flesh) arindamaH = conquerer of his foes; aajaanubaahuH = whose arms descend to the knees; padmaakshho = whose eyes resemble lotuses; lakshhmaNa puurvajaH = the elder brother of Lakshmana; puurvaabhibhaashhii = who takes initiative in speaking; satyavaadii = speaking with candor; madhuvaH = and sweetness; mahaabalaH = very strong; soumyaH = benevolent; sarvasya lokasya = to all people; chandravat priyadarshanaH = charming sight as the moon; purusha shaarduulo = tiger among men; matta maataN^ga vikramaH = as mighty as an elephant in rut; sa mahaarathaH = that great car-warrior; nuunam = surely; shobhayishjyati = will adorn; araNyaani = the woods; vicharam = while roaming (through them)."

"Rama, whose face is like the full moon, of dark brown complexion, whose collar-bone is invisible (because of its being covered with flesh), a conqueror of foes, whose arms descend to his knees, whose eyes resemble lotuses, the elder brother of Lakshmana, who takes initiative in speaking and expresses with sweetness, truthful of speech and possessed of extra ordinary strength, is benevolent to all, delightfully charming as the moon, that tiger among men, as mighty as an elephant in rut, that great car-warrior, will surely adorn the woods, while roaming through them.."

[Verse Locator](#)

तास्तथा विलपन्त्यस्तु नगरे नागरस्त्रियः ।

चुक्रुशुर्दुःखसमन्तामृत्योरिव भयागमे ॥ २-४८-३२

32. taaH = those; naagara striiyaH = wives of citizens; nagare = in the city (of Ayodhya); vilapantyaH = lamenting; tathaa = in that manner; chukrushuH = cried; bhayaagame iva = as though fear has cropped up; mR^ityoH = for death.

Those wives of citizens in the city of Ayodhya, lamenting as aforesaid, began weeping, as though fear has cropped up for a forth-coming death.

[Verse Locator](#)

इत्येव विलपन्तीनाम् स्त्रीणाम् वेश्मसु राघवम् ।

जगामास्तम् दिनकरो रजनी चाभ्यवर्तत ॥ २-४८-३३

33. **dinakaraH** = the sun; **jagaama** = sank; **astam** = below the horizon; **rajaniiicha** = and the night; **abhyavartata** = fell; **striiNaam** = (while) the women; **veshmasu** = in the houses; **vilapantiinaam** = were weeping; **ityevam** = in the way; **raaghavam** = about Rama.

The sun sank below the horizon and the night fell, while the women in the houses were weeping in that manner about Rama.

[Verse Locator](#)

नष्टज्वलनसम्पाता प्रशान्ताध्यायसत्कथा ।

तिमिरेणाभिलिप्तेव तदा सा नगरी बभौ ॥ २-४८-३४

34. **saa nagarii** = That city of Ayodhya; **nashhTa jvalana sampataa** = in which kindling of fires had ceased; **prashantaadhyaaya satkathaa** = chanting of Vedas and narration of sacred stories died out; **babhou** = looked; **abhilipteva** = as though coated; **timireNa** = with darkness; **tadaa** = at this time.

The city of Ayodhya, in which the kindling of fires had ceased and the chanting of Vedas and narration of sacred stories died out, looked as though it was coated with darkness at that time.

[Verse Locator](#)

उपशान्तवणिक्पण्या नष्टहर्षा निराश्रया ।

अयोध्या नगरी चासीन्नष्टतारमिवाम्बरम् ॥ २-४८-३५

35. **ayodhyaa nagarii** = The city of Ayodhya; **upashaanta vaNikpaNyaa** = in which the business of the trading class had come to a stand-still; **nashhTa harshhaa** = in which joy had faded out; **niraashrayaa** = which had become support less; **aasiit** = became; **ambaramiva** = like a sky; **nashhTa taaram** = in which the stars had disappeared.

The city of Ayodhya, in which the business of the trading class had come to a stand-still, in which joy had been faded out, which had become (now) support less, looked dim as though stars had disappeared in the sky.

[Verse Locator](#)

तथा स्त्रियो राम निमित्तम् आतुरा ।

यथा सुते भ्रातरि वा विवासिते ।

विलप्य दीना रुरुदुर् विचेतसः ।

सुतैः हि तासाम् अधिको हि सो अभवत् ॥ २-४८-३६

36. **striyaH** = the women; **vichetasaH** = whose minds became sick; **yathaa** = as one would feel on; **sute** = (one's own) son; **bhraatarivaa** = or brother; **vivaasite** = having been sent into exile; **aaturaaH** = cried; **raama nimittam** = on account of Rama; **diinaH** = miserably; **vilapya** = lamented; **ruruduH** = (and) wept. **taasaam** = To them; **saH** = that Rama; **abhavat hi** = indeed became; **adhikaH** = more than; **sutaaH** = their sons.

The women whose minds became sick on account of Rama, as one would feel on one's own son or brother having been sent into exile, cried miserably expressing their grief in various ways. To them, Rama was dearer than their very sons!

[Verse Locator](#)

प्रशान्तगीतोत्सव नृत्तवादना ।

व्यपास्तहर्षा पिहितापणोदया ।

तदा ह्ययोध्या नगरी बभूव सा ।

महार्णवः सम्क्षपितोदको यथा ॥ २-४८-३७

37. **saa** = that; ayodhya nagari = city of Ayodhya; **prasaanta giitotsava nR^tta**
vaadanaa = in which singing; rejoicing and instrumental music had been completely set at
rest; ivyapaasta harshhaa = whose joy had departed; **pihitaa pa Nodayaa** = whose shops had
been closed; **tadaa** = then; **babhuuva** = became; **mahaarNavaH yathaa** = like a great
ocean; **samkshhapitodakaH** = whose waters had dried up.

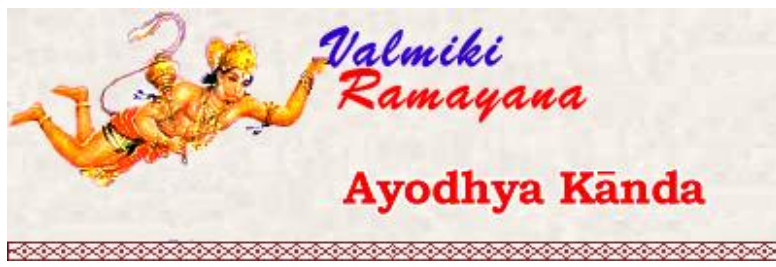
That city of Ayodhya, in which singing, rejoicing, dancing and instrumental music had been
completely set at rest, when jpy had departed forever and whose shops had been closed, looked at
that time like a great ocean whose waters had dried up.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे अष्टचत्वारिंशः सर्गः

Thus completes 48th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki,
the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 48

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37		



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 49

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Introduction

Having traveled for a pretty long distance, Rama crossed Vedasruti, Gomati and Syandika rivers. He presses forward in the chariot talking with Sumantra.

[Verse Locator](#)

रामः अपि रात्रि शेषेण तेन एव महद् अन्तरम् ।

जगाम पुरुष व्याघ्रः पितुर् आज्ञाम् अनुस्मरन् ॥ २-४९-१

1. raamo.api = Also Rama; purushhavyaaghraH = the tiger among men; anusmaran = remembering; aaG^yaam = the command; pituH = of his father; jagaama = obtained; mahat = a long; antaram = distance; tena = (during) that; raatriseshena = rest of the night.

Rama the tiger among men, revolving in his mind the command of his father, covered a long distance during the rest of the night.

[Verse Locator](#)

तथैव गच्चतः तस्य व्यपायात् रजनी शिवा ।

उपास्य स शिवाम् संध्याम् विषय अन्तम् व्यगाहत ॥ २-४९-२

2. shivaa = delightful; rajanii = night; vyapaayat = passed away; tasya = (while) Rama; gachchhataH eva = was traveling; tathaa = in that way. saH = Rama; upaasya = having worshipped; shivam = the blissful; sandhyaam = (morning) twilight; vyagaahata = passed beyond; vishhayaantam = the boundary of that country.

While Rama was traveling with the same alacrity, that delightful night passed away. Having worshipped the blissful morning twilight, he passed beyond the boundary of that country.

[Verse Locator](#)

ग्रामान् विकृष्ट सीमान् तान् पुष्पितानि वनानि च ।

पश्यन् अतिययौ शीघ्रम् शरैः इव हय उत्तमैः ॥ २-४९-३

शृण्वन् वाचो मनुष्याणाम् ग्राम सम्वास वासिनाम् ।

3. pashyan = seeing; graamaan = villages; vikR^ishhTa siimaanaan = whose outskirts have been filled; vanaamicha = and woodlands; pushhpitaani = laden with blossoms; shR^iNvan = hearing; vachaH = the words; manushhyaaNaam = of men; graama samvaasa vaasinaam = dwelling together in midst of the village; shiighram = proceeded apace; shanairiva = as though slowly; atiyayon = and passed over those villages.

Seeing villages, whose outskirts have been tilled and the woodlands laden with blossoms and hearing as follows the words of men dwelling together in the midst of the village, Rama proceeded apace in those excellent horses as though slowly (engrossed as he was in enjoying the sights).

राजानम् धिग् दशरथम् कामस्य वशम् आगतम् ॥ २-४९-४

हा नृशंस अद्य कैकेयी पापा पाप अनुबन्धिनी ।

तीक्ष्णा सम्भिन्न मर्यादा तीक्ष्णे कर्मणि वर्तते ॥ २-४९-५

या पुत्रम् ईदृशम् राज्ञः प्रवासयति धार्मिकम् ।

वन वासे महा प्राज्ञम् सानुक्रोशम् अतन्द्रितम् ॥ २-४९-६

4;5;6. "dhik = woe unto; raajaanaam = the king Dasaratha; vashamaagatam = who fell into the clutches; kaamasya = of concupiscence. haa = Alas! Kaikeyi = Kaikeyi; nR^ishamasaa = the cruel; paapaa = and the sinful; adya = now; paapaanubandhinii = is following the sin. Yaa = which Kaikeyi; pravaasayati = is sending to exile; iidR^isham = such; raaG^yaHputram = prince Rama; dhaarmikam = the pious man; mahaapraaG^yam = a great intellectual; saanukrosham = the compassionate man; jitendriyam = he who has subdued senses; tiikshhNaa = that hot tempered Kaikeyi; vartate = is abiding; tiikshhNa karmaNi = in a rude action; sambhinna maryaadaa = transgressing the bounds of propriety.

"Woe unto the king Dasaratha who fell into the clutches of concupiscence. Alas! Kaikeyi the cruel and the sinful one now is still engaged in a cruel game. She is sending to exile the prince Rama, the pious man, the great intellectual, the compassionate man and he who subdued the senses. That hot-tempered Kaikeyi is behaving in a rude manner, transgressing the bounds of propriety"

[Verse Locator](#)

कथम् नाम महाभागा सीता जनकनन्दिनी ।

सदा सुखेष्वभिरता दुःखान्यनुभविष्यति ॥ २-४९-७

7. "katham naama = how; siita = Sita; mahaabhaagaa = the venerable woman; janaka nandinii = the daughter of king Janaka; abhirathaa = who was delighted; sadaa = always; sukheshhu = in(homely)comforts; anubhavishhyati = can experience; duHkhaani = difficulties (in the forest)?"

"How Sita the venerable woman, the daughter of Janaka, who was delighted always in homely comforts can now experience hardships in the forest?"

[Verse Locator](#)

अहो दशरथो राजा निस्नेहः स्वसुत प्रियम् ।

प्रजानामनघम् रामम् परित्यक्तुमिहेच्छति ॥ २-४९-८

8. "rajaa = the king; dasharathaH = Dasaratha; nisnehaH = having no love; svasutam = for his son; iha = now; ichchhati = wants; parityaktum = to abandon; raamam = Rama; priyam = who is beloved; prajaanam = to his people; anagham = and faultless; aho = what a surprise!"

"What a surprise! The king Dasaratha, having no love for his son, now wants to abandon Rama who is so beloved to the people and is even faultless."

[Verse Locator](#)

एता वाचो मनुष्याणाम् ग्राम सम्वास वासिनाम् ।

शृण्वन् अति ययौ वीरः कोसलान् कोसल ईश्वरः ॥ २-४९-९

9. shruNvaa = hearing; etaaH = these; vaachaH = words; manushhyaaNaam = of people; graama samvaasa vaasinaam = residing in villages and hamlets; viirah = the

heroic; **kosaleshvaraH** = prince of Kosala; **atiyayon** = crossed the boundaries; **kosalaan** = of Kosala state.

Hearing these words of people residing in villages and hamlets, Rama the heroic prince of Kosala crossed the boundaries of Kosala state.

[Verse Locator](#)

ततः वेद श्रुतिम् नाम शिव वारि वहाम् नदीम् ।
उत्तीर्य अभिमुखः प्रायात् अगस्त्य अध्युषिताम् दिशम् ॥ २-४९-१०

10. **uthiirya** = having crossed; **nadiim** = the river; **shiva vaarivahaam** = of auspicious waters; **vedashrutim naama** = named Vedashruti; **tataH praayaat** = he then proceeded forth; **abhimukhaH** = facing; **disham** = the quarter; **agastyaadhyushhitaam** = occupied by the Sage Agastya.

Having crossed the river of auspicious waters called Vedashruti, Rama then stretched forth, facing the quarter occupied by Sage Agastya.

[Verse Locator](#)

गत्वा तु सुचिरम् कालम् ततः शीत जलाम् नदीम् ।
गोमतीम् गीयुत अनूपाम् अतरत् सागरम् गमाम् ॥ २-४९-११

11. **gatvaa** = after traveling; **suchiram kaalam** = for a pretty time; **tataH** = from there; **atarat** = (Rama) crossed; **nadiim** = the river; **gomatiim** = called Gomati; **shivajalaam** = having beautiful waters; **goyutaa nuupam** = whose banks were adorned with cows; **saagarangamaam** = and headed towards the sea.

After traveling a pretty long time from there, Rama crossed the river Gomati having beautiful waters, whose banks were adorned with cows and which headed towards the sea.

[Verse Locator](#)

गोमतीम् च अपि अतिक्रम्य राघवः शीघ्रगैः हयैः ।
मयूर हंस अभिरुताम् ततार स्यन्दिकाम् नदीम् ॥ २-४९-१२

12. **raaghavaH** = Rama; **atikramya** = crossing; **gomatiimcha api** = Gomati river too; **hayaiH** = by horses; **shiighragaiH** = which are swift-moving; **tataara** = crossed; **nadiim** = the river; **syandikaam** = called Syandika; **mayuura hamsaabhirutaam** = resounding with howls of peacocks and swans.

Reaching the other bank of Gomati river with the help of the swift moving horses, Rama crossed the river called Syandika which had resounded with howls of peacocks and swans.

[Verse Locator](#)

स महीम् मनुना राज्ञा दत्ताम् इक्ष्वाकवे पुरा ।
स्फीताम् राष्ट्र आवृताम् रामः वैदेहीम् अन्वदर्शयत् ॥ २-४९-१३

13. **raamaH** = that Rama; **anvadarshayat** = showed; **vaidehiim** = to Sita; **mahiim** = (that) land; **dattaam** = given; **raaG^yaa** = by the king; **manunaa** = Manu; **ikshvaakave** = to Ikshvaku; **puraa** = long ago; **raashhTraavR^taam** = filled with territories; **sphiitaam** = many in number.

The said Rama showed to Sita the land (of Kosala, the southern boundary of which was defined by Syandika river) given long ago by the king Manu to Ikshvaku and which was bounded by many territories.

[Verse Locator](#)

सूतैति एव च आभाष्य सारथिम् तम् अभीक्ष्णशः ।

हंस मत्त स्वरः श्रीमान् उवाच पुरुष ऋषभः ॥ २-४९-१४

14. **shriimaan** = the glorious Rama; **purushharshhabhaH** = the foremost among men; **hamsa matta svaraH** = whose voice resembled the cackling of a swan in rut; **aabhaashhya** = addressed; **tam saarathim** = that charioteer; **abhiikshhNashaH** = with great affection; **suuta ityeva** = in the words "Oh; **charioteer!**" **uvaacha** = (and) spoke(as follows) :

The glorious Rama, the foremost among men, whose voice resembled the cackling of a swan in rut, addressed the charioteer with great affection, in the words "Oh, charioteer!" and spoke as follows :

[Verse Locator](#)

कदा अहम् पुनर् आगम्य सरय्वाः पुष्पिते वने ।

मृगयाम् पर्याटष्यामि मात्रा पित्रा च सम्मतः ॥ २-४९-१५

15. " **kadaa** = when; **punaraagamy** = coming back; **sangataH** = and united; **maatras** = with mother; **pitraacha** = and father; **paryaTishhyaami** = shall I roam; **mR^igayaam** = hunting; **vane** = in the forest; **sarayvaaH** = bordering on Sarayu river; **pushhpita** = and laden with blossoms?"

"When, coming back and united with my mother and father, shall I roam hunting in the forest, bordering on Sarayu river and laden with blossoms?"

[Verse Locator](#)

न अत्यर्थम् अभिकान्क्षामि मृगयाम् सरयू वने ।

रतिर् हि एषा अतुला लोके राज ऋषि गण सम्मता ॥ २-४९-१६

राजर्षीणाम् हि लोकेऽस्मिन् रत्यर्थम् मृगया वने ।

काले कृताम् ताम् मनुजैर्धन्विनामभिकाङ्क्षिताम् ॥ २-४९-१७

16;17. **eshhaa** = this hunting; **ratirhi** = is a delightful sport; **atulaa** = made much of; **loke** = in the world; **raajarshhi gaNasammataa** = approved by a host of royal sages; **naabhikaaNkshhaami** = I do not hanker; **atyartham** = much; **mR^igayaam** = of hunting; **sarayuuvane** = in the woodlands bordering in Sarayu . **mR^igayaa** = hunting; **vane** = in the forest; **ratyarthamhi** = is for gratification indeed; **raajarshhiNaam** = of royal sages; **asmin loke** = in this world ; **.kR^itaam** = (It was) adopted; **kaale** = at times; **manujaiH** = by the sons of Manu; **abhikaaNkshhitaam** = and sought after by; **dhanvinaam** = bowmen. **taam** = That hunting;(I do not long for it excessively).

"I do not hanker much after hunting in the woodlands bordering on Sarayu river. In fact it is a delightful spot, made much of in the world by hosts of royal sages. Hunting in the forest is indeed for gratification of royal sages in this world. At times; the bow- men adopted it. But I do not long for it excessively."

[Verse Locator](#)

स तम् अध्वानम् ऐक्ष्वाकः सूतम् मधुरया गिरा

तम् तम् अर्थम् अभिप्रेत्य ययौवाक्यम् उदीरयन् ॥ २-४९-१८

18. **udiiirayan** = uttering; **madhurayaa** = in sweet; **giraa** = voice; **suutam** = to the charioteer; **tam tam** = on various; **artham** = topics; **abhipretya** = dearer; (to him) **saH ikshhvaakaH** = that Rama; **yayou** = went; **adhvaanam** = along that route.

Uttering in sweet voice to the charioteer on various topics dearer to him, Rama advanced thus along that route.

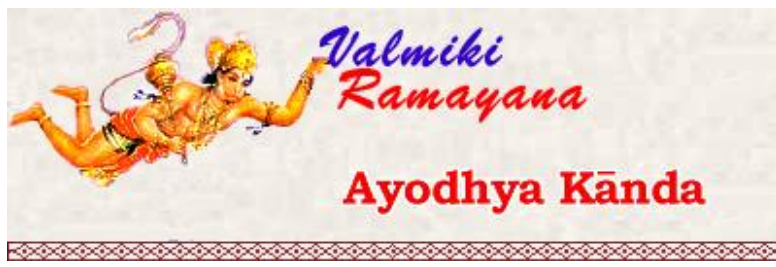
इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एकोनपञ्चाशः सर्गः

Thus completes 49th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki,
the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 49

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 50

Verses converted to UTF-8, Nov 09

Introduction

Rama bids farewell to his birth-place Ayodhya and reaches the bank of the holy Ganga. There, Nishadas offers welcome reception to Rama and others.

[Verse Locator](#)

विशालान् कोसलान् रम्यान् यात्वा लक्ष्मण पूर्वजः ।
अयोध्याभिमुखो धीमान् प्राञ्जिर्वाक्वमब्रवीत् ॥ २-५०-१

1. **yatvaa** = having crossed; **ramyaan** = the beautiful; **vishaalaan** = and the extensive; **kosalaan** = Kosala territory; **ayodhyaabhimukhah** = and standing with his face turned towards Ayodhya; **dhiimaan** = the wise; **lakshmaNa puurvajaH** = Rama(elder brother of Lakshmana); **praan^jaliH** = with joined palms; **abraviit** = spoke; **vaakyam** = (the following) words.

Having traveled the extensive and beautiful Kosala territory and standing with his face turned towards Ayodhya, the wise Rama with joined palms spoke the following words:

[Verse Locator](#)

आपृच्छे त्वाम् पुरीश्रेष्ठे काकुत्स्थपरिपालिते ।
दैवतानि च यानि त्वाम् पालयन्त्यावसन्ति च ॥ २-५०-२

2. **puriishreshhTe** = " Oh Ayodhya; best of cities; **kaakutstha paripaalite** = ruled by Dasaratha born in kakutstha dynasty! **aapR^ichchhe** = I bid farewell; **tvaam** = to you; **yaani** = and to those; **daivataani** = deities; **paalayanticha** = who protect you and ; **aavasanti** = dwelling on your boundaries."

"I bid farewell to you, Oh best of the cities, carefully protected by Dasaratha born in Kakutstha dynasty, as well as of the deities who protect you and dwell in you."

[Verse Locator](#)

निवृत्तवनवासस्त्वामनृणो जगतीपतेः ।
पुनर्द्रक्ष्यामि मात्रा च पित्रा च सह सम्गतः ॥ २-५०-३

3. **"nivR^itta vanavaasinaH** = after getting relieved from dwelling in the forest; **anR^iNaH** = and becoming free of debt; **jagatiipate** = to the king Dasaratha; **drakshhyaami** = I shall see; **tvaam** = you; **punaH** = again; **sangataH** = united with; **maatraacha** = my mother; **pitraacha saha** = along with my father."

"After getting relieved from exile in the forest and thus freed from the debt to the emperor, I shall see you again, duly getting united with my mother and father."

[Verse Locator](#)

ततो रुधिरताम्राक्षो भुजमुद्यम्य दक्षिणम् ।
अश्रुपूर्णमुखो दीनोऽब्रवीज्जानपदम् जनम् ॥ २-५०-४

4. **udyamya** = lifting; **dakshhiNam** = (his)right; **bhujam** = arm; **diinaH** = and wearing a woeful look; **ashrupuurNamukho** = his face covered with tears; **rudhirataamraakshhaH** = and who was having lovely reddish eyes; **abraviit** = (Rama) spoke; **janam** = to the people; **jaanapadam** = hailing from countryside.

Lifting his right arm and wearing a woeful look, his face covered with tears, Rama possessing lovely reddish eyes, spoke them to the people hailing from the countryside.(as follows)
:

[Verse Locator](#)

अनुक्रोशो दया चैव यथार्हम् मयि वह् कृतः ।
चिरम् दुःखस्य पापीयो गम्यतामर्थसिद्धये ॥ २-५०-५

5. **dayaachaiva** = mercy and; **anukroshaH** = compassion; **yathaarham** = according to my worth; **kR^itaH** = have been shown; **mayi** = to me; **vaH** = by you. **duHkhasya** = Agony; **chiram** = for a long time; **paapiiyaH** = is miserable. **gamyataam** = Let you be gone; **ardhasiddhaye** = for accomplishing your desired object (viz. attending to your house-hold work)."

"Mercy and compassion according to my worth (in your view) have been shown to me by you. Keeping agony for a long time is undesirable. Let each return to accomplish your desired object(attending to your house-hold work)!"

[Verse Locator](#)

तेऽभिवाद्य महात्मानम् कृत्वा चापि प्रदक्षिणम् ।
विलपन्तो नरा घोरम् व्यतिष्ठन्त क्वचित् क्वचित् ॥ २-५०-६

6. **abhivaadya** = respectfully saluting; **mahaatmaanam** = the high-soled prince; **pradakshhiNamchaapi** = and going round him clockwise (as a mark of respect); **te naraaH** = those men; **vyatishhTanta** = stood; **kvachit kvachit** = (rooted) here and there; **vilapantaH** = wailing; **ghoram** = frightfully.

Respectfully saluting the high soled prince and going round him clockwise (as a mark of reverence), those men stood rooted here and there, wailing frightfully.

[Verse Locator](#)

तथा विलपताम् तेषामतृप्तानाम् च राघवः ।
अचक्षुरिषयम् प्रायाद्यथार्कः क्षणदामुखे ॥ २-५०-७

7. **teshhaam** = (while) they; **vilapataam** = were lamenting; **tathaa** = thus; **atR^iptaanaam** = unceasingly; **raaghavaH** = Rama; **praayaat** = passed; **achakshhurvishhayam** = beyond their sight; **arkaH yathaa** = as the sun; **kshhaNadaamukhe** = at nightfall.

While they were lamenting thus unceasingly, Rama passed beyond their sight, as the sun sinks out of view at nightfall.

[Verse Locator](#)

ततो धान्यधनोपेतान् दानशीलजनान् शिवान् ।
अकुतश्चिद्भयान् रम्याम् श्रैत्ययूपसमावृतान् ॥ २-५०-८
उद्यानाम्रवनोपेतान् सम्पन्नसलिलाशयान् ।

तुष्टपुष्टजनाकीर्णान् गोकुलाकुलसेवितान् ॥ २-५०-९

लक्षणीयान्न रेंद्राणाम् ब्रह्मघोषाभिनादितान् ।

रथेन पुरुषव्याघ्रः कोसलानत्यवर्तत ॥ २-५०-१०

8;9;10. tataH = then; purushha vyaaghraH = that tiger among men; rathena = in his chariot; atyavartata = crossed; kosalaan = Kosala territory; dhaanya dhanopetaan = which was rich in grain and treasure; daana shiila janaan = inhabited by men given to charity; shivaan akutashchidbhayaan = benevolent and free from every danger; ramyaan = pleasing; chaitya yuupa samaavR^itaan = full of temples and sacrificial stakes; udyanaamravanopetaan = adorned with gardens and mango orchards; sampanna salilaashayaan = intersected by ponds full of water; tushhTa pushhTa janaakiirNaan = inhabited by well nourished people; gokulaakula sevitaan = abounded in herds of cows; lakshhaNiiyaan = which deserved to be seen by ; narendraaNaam = by all kings; brahmaghoshhaabhinaaditaan = and which re-echoed to the charity of religious texts.

Then Rama, a tiger among men, in his chariot, crossed Kosala territory, which was rich in grain and treasure, inhabited by men given to charity, benevolent and free from every danger, pleasing, full of temples and sacrificial stakes, adorned with gardens and mango-orchards, intersected by ponds full of water, populated by contented and well nourished people, abounded in herds of cows which deserved to be seen by all kings and which re-echoed to the chanting of religious texts.

[Verse Locator](#)

मध्येन मुदितम् स्फीतम् रम्योद्यानसमाकुलम् ।

राज्यम् भोग्यम् नरेन्द्राणाम् ययौ धृतिमताम् वरः ॥ २-५०-११

11. varaH = the best; dhR^itimataam = among the resolute; yayou = moved; madhyena = into the middle; muditam = of a happy; raajyam = kingdom; sphiitam = which is prosperous; ramyodyana samaakulam = abounding in lovely gardens; bhogyam = fit to be enjoyed; narendraaNaam = by kings.

Rama, the best among the resolute, moved into the middle of a happy and prosperous kingdom, abounding in lovely gardens and fit to be enjoyed by kings.

[Verse Locator](#)

तत्र त्रिपथगाम् दिव्याम् शिव तोयाम् अशैवलाम् ।

ददर्श राघवो गङ्गाम् पुण्याम् ऋषि निसेविताम् ॥ २-५०-१२

12. tatra = there; raaghavaH = Rama; dadarsha = beheld; puNyaam = the celestial; gaNGaam = Ganga river; tripathagaam = which takes a three fold course (through three tributaries) ramyaam = a lovely one; shiva toyaam = carrying clear waters; ashaivalaam = without a green moss; R^ishhi nishhevitaam = and frequented by sages.

There, Rama beheld the celestial and lovely river of Ganga with its tree tributaries, carrying clear waters without green moss and frequented by sages.

[Verse Locator](#)

आश्रमैरविदूर्स्थैः श्रीमद्भिः समलम् कृताम् ।

कालेऽप्सरोभिर्हृष्टाभिः सेविताम्भोहृदाम् शिवाम् ॥ २-५०-१३

13. samalamkR^itaam = adorned; aviduurasthaiH = not very far (from one another); shriimadbhiH = splendid; aashramaiH = hermitages; sevitaambhohradaam = with pools overflowing with water visited; kaale = at suitable hours; apsarobhiH = by celestial nymphs; hR^ishhTaabhiH = thrilling with rapture.

The River Ganga was adorned with splendid hermitages within easy distance from one another, with pools overflowing with water, visited at suitable hours by celestial nymphs thrilling with rapture.

[Verse Locator](#)

देवानवगन्धर्वैः किन्नरैरुपशोभिताम् ।
नागगन्धर्वपत्नीभिः सेविताम् सततम् शिवाम् ॥ २-५०-१४

14. upashobhitaam = graced; deva daanava gandharvaiH = by gods and demons; Gandharvas (celestial musicians); kinnaraiH = (and) Kinnaras; satatam = constantly;sevitaam = visited by; naaga gandharvapatniiH = consorts of Nagas and Gandharvas.

The blessed river was graced by gods and demons, Gandharvas(celestial musicians) and kinnaras and was constantly visited by consorts of Nagas and Gandharvas.

[Verse Locator](#)

देवाक्रीडशताकीर्णम् देवोद्यानशतायुताम् ।
देवार्थमाकाशगमाम् विख्याताम् देवपद्मिनीम् ॥ २-५०-१५

15. devaa kriiDa shataakiirNaam = the hills serving as the playground of hundreds of celestials; devodyaana shataayutaam = embellished with hundreds of celestial gardens; aakaashagamaam = coursed through the heavens; devaartham = for the benefit of gods; vikhyaatam = (and which in heaven) was named; devapadminiim = "The stream of Golden Lotuses".

The well known river was hemmed in by hills serving as the play- ground of hundreds of celestials and embellished with hundreds of celestial gardens; it coursed through the heavens for the benefit of gods and which in heaven was named "The stream of Golden Lotuses".

[Verse Locator](#)

जलघाताट्टहासोग्राम् फेननिर्मलहासिनीम् ।
क्वचिद्वेणीकृतजलाम् क्वचिदावर्तशोभिताम् ॥ २-५०-१६

16. jalaaghaataaTTahaasograam = the sound of whose clashing waves and striking with rocks resembles deep laughter; phena nirmala haasiniim = having a smile as white as a foam; veNiikR^ita jalaam = its water reduced to the shape of a maiden's plaited locks; kvachit = at some places; aavarta shobhitaam = rendered beautiful by whirl pools; kvachit = at some places.

The holy river, the sound of whose clashing waves and its striking with rocks resembled a deep laughter, having a bright smile as white as a foam, its waters reduced at some places to the shape of a maiden's plaited locks, was rendered beautiful at some places by whirl pools.

[Verse Locator](#)

क्वचित्स्तिमितगम्भीराम् क्वचिद्वेगजलाकुलाम् ।
क्वचिद्गम्भीरनिर्घोषाम् क्वचिद्भैरवनिस्वनाम् ॥ २-५०-१७

17. kvachit = at some places; smita gambhiiraam = its waters were still and deep; kvachit = at some places; vega jalaakulaam = they were disturbed with violent agitation; kvachit = at some places; gambhiira nirghoshhaam = making a deep roaring sound; kvachit = at some places; bhairava niHsvanaam = having a terrific noise.

At some places, its waters were still and deep. At some places, they were disturbed with violent agitation. At some places, they made a deep roaring sound. At some places, they were having a terrific noise

देवसम्घाप्लुतजलाम् निर्मलोत्पलशोभिताम् ।
क्वचिदाभोगपुलिनाम् क्वचिन्नर्मलवालुकाम् ॥ २-५०-१८

18. deva sanghaapluta jalaam = hosts of gods took a dip into its water; nirmalotpala shobhitaam = adorned by white lotuses; kvachit = at some places; aabhogapulinaam = with expanse of small islands; kvachit = at some places; nirmala vaalukaam = lined with white sands.

Hosts of gods took a dip into its water .It was adorned by white lotuses. It was hemmed in, with expanse of small islands and at some places, lined with white sands.

[Verse Locator](#)

हंस सरस सम्घुष्टाम् चक्र वाक उपकूजिताम् ।
सदामदैश्च विहगैरभिसम्नादिताम् तराम् ॥ २-५०-१९

19. hamsa saarasa samghushTaam = rendered resonant by swans and cranes; chakravaakopa kuujitaam = with cackling of Chakrawaka birds; vihagaiH = (other) birds; sadaamadaiH = which are in rut all through; abhisannaaditam taraam = kept hovering in its middle. **-Chakravaka is a species of bird; which gets disunited with its mate by night.

The river was rendered resonant by swans and cranes, was graced with cackling of Chakrawaka** birds and other birds which are in rut all through the year kept hovering on its water.

[Verse Locator](#)

क्वचितीरुहैर्वृक्षैर्मालाभिरिव शोभिताम् ।
क्वचित्फुल्लोत्पलच्छन्नाम् क्वचित्पद्मवनाकुलाम् ॥ २-५०-२०

20. kvachit = at some places; shobhitaam = (the river) was adorned; vR^ikshhaiaH = with trees; tiiraruhaiH = growing on its banks; maalaabhiriva = (encircling) like garlands; kvachit = at some places; phullopalachchhannaam = covered with widely opened lotuses; padmavanaakulaam = crowded with thick cluster of lotuses.

At some places the river was adorned with trees growing on its banks encircling like garlands, at some places crowded with thick cluster of lotuses.

[Verse Locator](#)

क्वचित्कुमुदष्ण्डैश्च कुड्मलैरुपशोभिताम् ।
नानापुष्परजोध्वस्ताम् समदामिव च क्वचित् ॥ २-५०-२१

21. kvachit = at some places; upashobhitaam = graced with; kumuda shhaNDaishcha = beds of water lilies; kuDmalaiH = in the form of buds; kvachit = at some places; naanaa pushhpa rajodhvastaam = reddened with the pollen of numerous flowers; samadaam iva = as though excited with passion.

At some places, it was graced with beds of water lilies in the form of buds and at some places, it was reddened with the pollen of numerous flowers, as though excited with passion.

[Verse Locator](#)

व्यपेतमलसम्घाताम् मणिनिर्मलदर्शनाम् ।
दिशागजैर्वनगजैर्मत्तैश्च वरवारणैः ॥ २-५०-२२
देवोपवाह्यश्च मुहुः सम्नादितवनान्तराम् ।

22. vyapeta mala samghaataam = having every aggregation of dirt removed; maNinirmala darshanaam = presenting a spotlessly clear appearance like a crystal; samnaadita vanaantaraam = the interior of the forest rendered noisy; muhuH = again and again; dishaagajaiH = by the elephants guarding the quarters; mattaiH = ruttiest; vanagajaiH = wild elephants; varavaaraNaiH = elephants of excellent breed; devopavaahaiH = used for riding by gods.

Having every aggregation of dirt removed, the river presented a spotlessly clear appearance like a crystal. The interior of the forest was reddened noisy again and again by the elephants guarding the quarters, by the ruttiest wild elephants and the elephants of excellent breed used for riding by gods.

[Verse Locator](#)

प्रमदामिव यत्ने न भूषिताम् भूषणोत्तमैः ॥ २-५०-२३
फलैः पुष्पैः किसलयैर्वर्द्धताम् गुल्मैद्विजैस्तथा ।
शिंशुमरैः च नक्रैः च भुजम्भैः च निषेविताम् ॥ २-५०-२४

23;24. vR^itaam = surrounded; phalaiH = by fruits; pushhpaH = flowers; kisalayaiH = tender leaves; gulmaiH = shrubs; tathaa = and; dvijaiH = birds; pramadaamiva = it looked like a young woman; yat nena = carefully; bhuushhitaam = decked with; bhuushhaNottamaiH = the best of jewels. nishhevitaam = infested with; shimshumaaraishcha = dolphins; nakraishcha = crocodiles; bhujangaishcha = and snakes.

Surrounded by fruits and flowers and tender leaves, shrubs and birds, it looked like a young woman artistically decked with the best of jewels. The river was infested with dolphins, crocodiles and snakes.

[Verse Locator](#)

विष्णुपादच्युताम् दिव्यामपापाम् पापनाशिनीम् ।
ताम् शङ्करजटाजूटाद्भ्रष्टाम् सागरतेजसा ॥ २-५०-२५
समुद्रमहीषीम् गङ्गाम् सारसक्रौञ्चनादिताम् ।
आससाद महाबाहुः शृङ्गिबेरपुरम् प्रति ॥ २-५०-२६

25;26. mahaabaahuH = Rama; the mighty armed; aasasaada = reached; taam gangaam = that river Ganga; vishhNu paadachyutaam = which flows from the feet of Lord Vishnu; apaapaam = which is devoid of sins; paapanaashiniim = and dispels all sins; bhrashhTaam = and which had fallen; shankara jaTaajuuTaam = from the mass of matted hair of Lord Shankara; saagara tejasaa = through the spiritual power of the descendent of Sagara(Emperor Bhagiratha) ; samudra krounchanaaditaam = which was rendered noisy by cranes and herons; shR^iN^giberapuram prati = in the vicinity of Sringaverapura(the modern Singaur.)

Rama, the mighty armed, reached the river Ganga, which is devoid of sins and which dispels all sins, which had fallen from the mass of matted hair of Lord Shankara through the spiritual power of Emperor Bhagiratha, which is rendered noisy by cranes and herons, which is a consort of the ocean and which is in the vicinity of Sringaverapura(the modern Singaur).

[Verse Locator](#)

ताम् ऊर्मि कलिल आवर्ताम् अन्ववेक्ष्य महा रथः ।
सुमन्त्रम् अब्रवीत् सूतम् इह एव अद्य वसामहे ॥ २-५०-२७

27. anvavekshhya = beholding; taam = that river Ganga; uurmi kalilaavartaam = having whirlpools covered by waves; mahaarathaH = Rama; the mighty warrior; abraviit = said; sumantram = to Sumantra; suutam = the charioteer; vasaamahe = "we shall halt; ihaiva = here itself; adya = today."

Beholding the river Ganga with its waves covering whirlpools, Rama the great warrior said to Sumantra the charioteer as follows: "We shall halt here itself today."

[Verse Locator](#)

अविदूरात् अयम् नद्या बहु पुष्प प्रवालवान् ।
सुमहान् इन्दुदी वृक्षो वसामः अत्र एव सारथे ॥ २-५०-२८

28. saarathe = "Oh; charioteer! aviduuraat = Not distant; nadyaaH = from the river; sumahaan = there is a very big; iyam = this one; iN^gudiivR^ikshhaH = the sacred fig tree; bahu pushhpa pravaaLavaan = with many flowers and shoots. VasaamaH = (We) shall stay; atraiva = here itself."

"Oh, charioteer! Not far from the river stands this very large sacred fig tree with its many flowers and shoots. We shall stay here itself."

[Verse Locator](#)

द्रक्ष्यामः सरिताम् श्रेष्ठाम् सम्मान्यसलिलाम् शिवाम् ।
देवदानवगन्धर्वमृगमानुषपक्षिणाम् ॥ २-५०-२९

29. drakshhyaamaH = "I shall see; saritaam shreshhTaam = the excellent river Ganga; shivaam = which is auspicious; deva daanava gandharva mR^iga maanushha pakshhiNaam = to gods; men; Gandharvas; beasts; reptiles and birds; sam maanya salilaam = whose waters are respectable."

"I shall see (from here) the excellent river Ganga, which is auspicious and whose waters deserve to be respected by gods, men, Gandharvas, beasts, reptiles and birds."

[Verse Locator](#)

लक्षणः च सुमन्त्रः च बाढम् इति एव राघवम् ।
उक्त्वा तम् इन्दुदी वृक्षम् तदा उपययतुर् हयैः ॥ २-५०-३०

30. uktvaa = saying; baadhamityeva = ♦So be it' and nothing more; raaghavam = to Rama; lakshhmaNashcha = Lakshmana; sumantrashcha = and Sumantra; tadaa = then; upayayatuH = approached; hayaiH = by horses; tam = that; iN^gudiivR^ikshham = sacred fig tree.

Saying ♦so be it' and nothing more to Rama, Lakshmana and Sumantra too then directed the horses to that sacred fig tree.

[Verse Locator](#)

रामः अभियाय तम् रम्यम् वृक्षम् इक्ष्वाकु नन्दनः ।
रथात् अवातरत् तस्मात् सभार्यः सह लक्ष्मणः ॥ २-५०-३१

31. raamaH = Rama; ikshhvaaku nandanaH = the delight of Ikshvaku dynasty; abhiyaaya = reached; tam vR^ikshham = that tree; ramyam = the beautiful one; avaatarat = and got down; tasmaat rathaat = from that chariot; sabhaaryaH = along with his wife; saha lakshhmaNaH = and with Lakshmana.

Rama, the delight of Ikshvaku dynasty, reached that beautiful tree and got down from the chariot along with Sita and Lakshmana.

[Verse Locator](#)

सुमन्त्रः अपि अवतीर्य एव मोचयित्वा हय उत्तमान् ।
वृक्ष मूल गतम् रामम् उपतस्थे कृत अन्जलिः ॥ २-५०-३२

32. **sumantro api** = Sumantra too; **avatiirya** = got down; **asmaat** = from the chariot; **mochayitvaa** = released; **hayottamaan** = the superb horses; **kR^itaaNjaliH** = with joined palms; **upatasthe** = (he) seated himself near; **raamam** = Rama; **vR^ikshha muula gatam** = at the foot of the tree.

Sumantra too dismounted from the chariot, unyoked the superb horses after which with joined palms, he seated himself near Rama at the foot of the tree.

[Verse Locator](#)

तत्र राजा गुहो नाम रामस्य आत्म समः सखा ।
निषाद जात्यो बलवान् स्थपतिः च इति विश्रुतः ॥ २-५०-३३

33. **tatra** = There; **raajaa** = a king; **guho naama** = named Guha; **raamasya** = Rama's; **sakhaa** = friend; **aatmasamaH** = equal to his life; **nishhaada jaatasya** = Nishada by birth; **balavaan** = a strong man; **vishrutaH** = well known; **sthatishcheti** = as ruler of Nishadas.

There, a king named Guha was Rama's friend dear to him as his own life. He was Nishada by birth, a strong man and well known as a ruler of Nishadas.

[Verse Locator](#)

स श्रुत्वा पुरुष व्याघ्रम् रामम् विषयम् आगतम् ।
वृद्धैः परिवृतः अमात्यैः ज्ञातिभिः च अपि उपागतः ॥ २-५०-३४

34. **shrutvaa** = hearing of; **raamam** = Rama; **purushhavyaaghram** = the tiger among men; **aagatam** = having come; **vishhayam** = to his territory; **saH** = he; **abhyupaagataH** = approached; **parivR^itaH** = accompanied by; **vR^iddhaiH** = elderly; **amaatyaiH** = ministers; **G^yaatibhishcha** = and relatives.

Hearing of Rama the tiger among men having come to his territory, he approached the prince, escorted by elderly ministers and relatives.

[Verse Locator](#)

ततः निषाद अधिपतिम् दृष्ट्वा दूरात् अवस्थितम् ।
सह सौमित्रिणा रामः समागच्चद् गुहेन सः ॥ २-५०-३५

35. **dR^ishhTvaa** = seeing; **duuraat** = from the distance; **nishhaadaadhipatim** = the king of Nishada; **upasthitam** = coming; **saH raamaH** = that Rama; **soumitriNaa saha** = along with Lakshmana; **tataH** = thereupon; **samaagachchhat** = went forth to meet; **guhena** = Guha.

Seeing from a distance the king of Nishada coming, Rama along with Lakshmana thereupon went forth to meet Guha.

[Verse Locator](#)

तम् आर्तः सम्परिष्वज्य गुहो राघवम् अब्रवीत् ।
यथा अयोध्या तथा इदम् ते राम किम् करवाणि ते ॥ २-५०-३६
ईदृशम् हि महाबाहो कः प्रप्स्यत्यतिथिम् प्रियम् ।

36. **samparishhvajya** = closely embracing; **tam raaghavam** = that Rama; **guhaH** = Guha; **aartaH** = who felt disturbed; **abraviit** = spoke to him; **iyam** = "This city too ; **yathaa tathaa** = is in every way as ; **ayodhya** = Ayodhya; **kim** = what; **karavaaNi** = can I do; **te** = for you? **mahaabaaho** = Oh; **mighty armed!** **kaH hi** = who indeed; **praapsyasi** = will get; **iidR^isham** = such; **priyam** = a lovely; **atithim** = guest?"

Closely embracing Rama, Guha who felt disturbed, spoke to him, "This city too is as much as Ayodhya to you. What can I do for you? Oh mighty armed! Who indeed will get such a lovely

ततः गुणवद् अन्न अद्यम् उपादाय पृथग् विधम् ।
अर्घ्यम् च उपानयत् क्षिप्रम् वाक्यम् च इदम् उवाच ह ॥ २-५०-३७

37. **upaadaaya** = having brought; **annaadyam** = pristine cooked rice; **guNavat** = of excellent quality; **prithagvidham** = and other dishes of various kinds; **tataH** = (he) then; **kshhipram** = quickly; **upaanayat** = offered (him); **arghyamcha** = water to wash his hands; **uvaacha ha** = and spoke; **idam** = these; **vaakyamcha** = words:

Having brought pristine cooked rice of excellent quality and other dishes of various kinds, he then quickly offered him water to wash his hands and spoke as follows:

स्वागतम् ते महा बाहो तव इयम् अखिला मही ।
वयम् प्रेष्या भवान् भर्ता साधु राज्यम् प्रशाधि नः ॥ २-५०-३८

38. **svaagatam** = "welcome; **te** = to you; **mahaabaaho** = oh; **mighty armed!** **akhilaa** = All; **iyam mahii** = this land; **tava** = is yours. **vayam** = We; **preshhyaah** = are servants. **bhavaan** = You; **bhartaa** = are the Lord. **Prashaadhi** = Rule over; **naH** = our; **raajyam** = kingdom; **saadhu** = efficiently."

"Welcome to you, Oh, mighty armed! All this land is yours. We are your servants. You are the Lord. Rule over our kingdom in an efficient way."

भक्ष्यम् भोज्यम् च पेयम् च लेह्यम् च इदम् उपस्थितम् ।
शयनानि च मुख्यानि वाजिनाम् खादनम् च ते ॥ २-५०-३९

39. **idam** = "here; **upasthitam** = are arrived; **bhakshhyam bhojyam** = dishes of various kinds; **peyam** = drinks; **lehyamcha** = and syrups; **mukhyaani** = as also excellent; **shayanaani** = beds; **khaadinamcha** = and food; **te** = for your; **vaajinaam** = horses."

"Here have arrived various kinds of dishes, drinks and syrups as also excellent beds (for you to sleep on) and food for your horses"

गुहम् एव ब्रुवाणम् तम् राघवः प्रत्युवाच ह ॥ २-५०-४०
अर्चिताः चैव हृष्टाः च भवता सर्वथा वयम् ।
पद्भ्याम् अभिगमाच्च चैव स्नेह संदर्शनेन च ॥ २-५०-४१

40;41. **guham** = to Guha; **bruvaaNam** = who was speaking; **evam** = as aforesaid; **raaghavaH** = Rama; **pratyuvaacha ha** = replied thus: **architaashchaiva** = "we stand honoured; **bhavataa** = by you; **abhigamachchaiva** = by your very visit; **padbhyaam** = on foot; **snehasamdarshanenacha** = as well as your show of affection; **hR^ishhTaashcha** = and are pleased(with you)."

To Guha who was speaking as aforesaid, Rama replied thus: "We stand honored by you, by your very visit to us on foot, as well as your show of affection and are pleased with you"

भुजाभ्याम् साधु वृत्ताभ्याम् पीडयन् वाक्यम् अब्रवीत् ।
दिष्ट्या त्वाम् गुह पश्यामिअरोगम् सह बान्धवैः ॥ २-५०-४२

अपि ते कूशलम् राष्ट्रे मित्रेषु च धनेषु च ।

42;43. piidayam = pressing; saadhu = gently; pinaabhyaam = with his muscular; bhujaabhyaam = arms; abraviit = (Rama) spoke; vaakyam = (these) words; guha = "Oh; Guha! dishhTyaa = Thank heaven; pashyaami = I am seeing; tvaam = you; arogam = in good health; saha baandhavaiH = with your relatives; api kushalam = is all well; te = in your; raashhTre = kingdom; mitreshhu = (with your) friends; dhaneshhucha = and the treasure?"

Pressing gently with his muscular arms, Rama spoke these words: " Oh, Guha! Thank heaven that I am seeing you in good health with your relatives. Is all well with the kingdom, the allies and the treasure?"

[Verse Locator](#)

यत् तु इदम् भवता किञ्चित् प्रीत्या समुपकल्पितम् ।
सर्वम् तत् अनुजानामि न हि वर्ते प्रतिग्रहे ॥ २-५०-४३

43. anujaanaami = I know; idam priitya = this affection; yat kimchit = by which; tat sarvam = all that; samabhikalpitam = is extensively well- arranged; bhavataa = by you. na varte hi = I am not in a condition indeed to; pratigrahe = accept."

"I know your affection by which all this is extensively well arranged by you. But I am not in a position indeed to accept it."

[Verse Locator](#)

कुश चीर अजिन धरम् फल मूल अशनम् च माम् ।
विद्धि प्रणिहितम् धर्मे तापसम् वन गोचरम् ॥ २-५०-४४

44. viddhi = know; maam = me; praNihitam = as under a vow; taapasam = to be an ascetic; kushachiiraajinadharam = wearing the robes of bark and deerskin; dharmam = and by piety; praNihitam = I am determined; vanacharam = to live in the forest; phalamuulaashinam = eating fruits and roots."

"Know me as under a vow to be an ascetic, wearing the robes of bark and deerskin and by piety, I am determined to live in the forest by eating roots and fruits only."

[Verse Locator](#)

अश्वानाम् खादनेन अहम् अर्थी न अन्येन केनचित् ।
एतावता अत्र भवता भविष्यामि सुपूजितः ॥ २-५०-४५

45. aham = "I; arthii = am the one who desire; khaadanena = only food; ashvaanaam = for the horses; na = not; anyena kenachit = and any other else. Etaavataa = by this much only; bhavitaa = I shall be; supuujitaH = well = satisfied; atra = at this time; bhavataa = by you."

"I desire nothing but a little forage for the horses. By being provided with this much at the present moment, I shall be duly satisfied by you."

[Verse Locator](#)

एते हि दयिता राज्ञः पितुर् दशरथस्य मे ।
एतैः सुविहितैः अश्वैः भविष्याम्य अहम् अर्चितः ॥ २-५०-४६

46. ete = " these (horses); dayitaa = cherished; dasarathasya raaG^yaH = by the king Dasaratha; me pituH = my father; aham = I; bhavishhyaami = shall be; architaH = honored; etaiH ashvaiH = by these horses; suvihitaiH = being duly fed."

"These horses were cherished by the king Dasaratha, my father. I shall feel honored by these horses being duly fed."

[Verse Locator](#)

अश्वानाम् प्रतिपानम् च खादनम् चैव सो अन्वशात् ।
गुहः तत्र एव पुरुषांस् त्वरितम् दीयताम् इति ॥ २-५०-४७

47. saH = that; guhaH = Guha; tatraiva = on that spot; anvashaat = commanded; purushhaan = his men (as follows); " pratipaanamcha = "Let water for drinking; khaadanamchaiva = and forage; diiyataamiti = be supplied; tvaritam = promptly; ashvaanaam = to horses."

Then Guha on that spot commanded his men as follows: "Let water for drinking and forage be supplied promptly to horses"

[Verse Locator](#)

ततः चीर उत्तर आसन्गः संध्याम् अन्वास्य पश्चिमाम् ।
जलम् एव आददे भोज्यम् लक्ष्मणेन आहृतम् स्वयम् ॥ २-५०-४८

48. anvaasya = having worshipped; pashchimaam sandhyaam = the evening twilight appearing in the west; chirottaraasaNgaH = with an upper garment made of bark; tataH = (Rama) then; aadade = took; bhojyam = for food; jalameva = only water; aahR^itam = brought; lakshhmaNena = by Lakshmana; svayam = himself.

Having worshipped the evening twilight appearing in the west, with an upper garment made of bark(on his person); Rama then took for food only water brought by Lakshmana himself.

[Verse Locator](#)

तस्य भूमौ शयानस्य पादौ प्रक्षाल्य लक्ष्मणः ।
सभार्यस्य ततः अभ्येत्य तस्थौ वृष्कम् उपाश्रितः ॥ २-५०-४९

49. prakshhaalya = having washed; paadou = the feet; tasya = of Rama; shayanasya = who was lying; bhuumou = on the ground; sabhaaryasya = along with his consort; lakshhmaNaH = Lakshmana; tataH = then; abhyetya = came; tasthou = and stationed; upaashritaH = leaning against; vR^ikshham = a tree.

Having washed the feet of Rama who was lying on the ground along with his consort, Lakshmana then came and stood near a tree.

[Verse Locator](#)

गुहो अपि सह सूतेन सौमित्रिम् अनुभाषयन् ।
अन्वजाग्रत् ततः रामम् अप्रमत्तः धनुर् धरः ॥ २-५०-५०

50. guho.api = Guha too; suutena saha = along with the charioteer; anubhaashhayan = conversed with; soumitrim = Lakshmana; tataH = and thereafter; dhanurdharaH = wielding a bow; apramattaH = alertly; anvajaagrat = kept a vigil; raamam = over Rama.

Guha too along with the charioteer conversed with Lakshmana and thereafter wielding a bow; alertly kept a vigil over Rama.

[Verse Locator](#)

तथा शयानस्य ततः अस्य धीमतः ।
यशस्विनो दाशरथेर् महात्मनः ।

51. **yashasvinaH** = the illustrious; **dhiimataH** = lofty minded; **mahaatmanaH** = and the high-soled; **asya daasharathe** = son of Dasaratha; **adR^ishhTa duHkhasya** = who had never seen suffering; **sukhochitasya** = and who deserved all comforts; **shayaanasya** = remained lying; **tataH** = thereafter; **saa** = while that; **chireNa** = long; **sharvarii** = night; **vyatiiyaaya** = passed away.

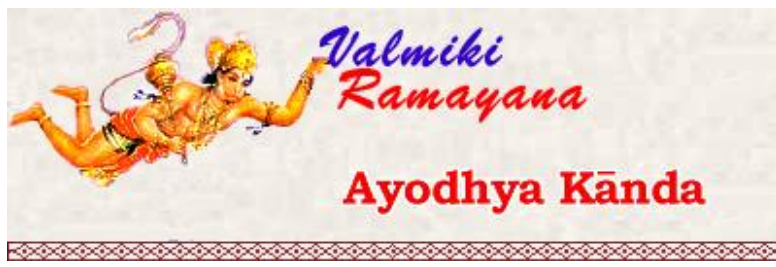
The illustrious, lofty minded and the high-soled son of Dasaratha, who had never seen suffering and who deserved all comforts, remained lying on the ground thereafter, while that long night passed away.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे पञ्चाशः सर्गः

Thus completes 50th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 50

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51			



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 51

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Introduction

Guha requests Lakshmana to take rest, duly expressing his readiness to guard Rama and his consort by keeping awake the whole night. Lakshmana expressed his unwillingness to lie down in the presence of his elder brother and sister in law and preferred to remain awake. He spends night talking with Guha, voicing grief for his royal father as well as his affectionate mothers.

[Verse Locator](#)

तम् जाग्रतम् अदम्भेन भ्रातुर् अर्थाय लक्ष्मणम् ।

गुहः सन्ताप सन्तप्तः राघवम् वाक्यम् अब्रवीत् ॥ २-५१-१

1. guhaH = Guha; santaapa santaptaH = distressed with anguish; abraviit = spoke; vaakyam = (these) words; tam Lakshhmanam = to Lakshmana; raaghavam = who was born in Raghu dynasty; jaagratam = who kept awake; adambhena = bereft of hypocrisy; arthaaya = for the sake of; bh

Distressed with anguish (to see Rama and Sita lying on the ground) Guha said to Lakshmana, the scion of Raghu, who kept awake, through sincere love, for the protection of his brother Rama.

[Verse Locator](#)

इयम् तात सुखा शय्या त्वद् अर्थम् उपकल्पिता ।

प्रत्याश्वसिहि साध्व् अस्याम् राज पुत्र यथा सुखम् ॥ २-५१-२

2. iyam = "This is; sukhaa = a comfortable; upakalpita = made; tvadartham = for you; taata = Oh friend; pratyashvasihi = relax; saadhu = well; yathaasukham = comfortably; asyaam = on it; raajaputra = Oh; prince!"

"Here is a comfortable bed made for you, my friend! Relax well comfortably on it, Oh, prince!"

[Verse Locator](#)

उचितः अयम् जनः सर्वः क्लेशानाम् त्वम् सुख उचितः ।

गुप्ति अर्थम् जागरिष्यामः काकुत्स्थस्य वयम् निशाम् ॥ २-५१-३

3. sarvaH = All; ayam janaH = these people; uchitaH = are habituated; kleshaanaam = to hardships. tvam = You; sukhochitaH = are habituated to comforts. Guptyartham = For the protection; kaakutstya = of Rama; vayam = we; jaagarishhyaamaH = shall keep awake; nishaam = (this) night."

"All of us are habituated to hardships. You are habituated to comforts. We shall keep awake this night, for the protection of Rama"

[Verse Locator](#)

न हि रामात् प्रियतरः मम अस्ति भुवि कश्चन ।

ब्रवीम्य् एतत् अहम् सत्यम् सत्येन एव च ते शपे ॥ २-५१-४

4. **kashchana naastihi** = "None is; **priyatamaH** = dearer; **mama** = to me; **raamaat** = than Rama; **bhuvi** = in this world. **aham** = I; **braviimi** = speak; **etat** = this; **satyam** = truth; **shape** = and swear; **te** = to you; **satyenaina** = by truth."

"For, none is dearer to me than Rama in this world. I speak the truth and swear to you by truth."

[Verse Locator](#)

अस्य प्रसादात् आशंसे लोके अस्मिन् सुमहद् यशः ।

धर्म अवाप्तिम् च विपुलाम् अर्थ अवाप्तिम् च केवलाम् ॥ २-५१-५

5. **aashamse** = I hope; **sumahat** = abundant; **yashaH** = acclaim; **asmin loke** = in this world; **dharma vaaptimcha** = acquisition of Supreme merit; **vipulaam** = (and) extensive; **arthaavaaptimcha** = acquirment of wealth; **prasaadaat** = by the grace; **kevalam** = alone; **asya** = of Rama.

"I hope to acquire abundant acclaim and supreme merit in this world as also full reward of wealth, by the sole grace of Rama"

[Verse Locator](#)

सो अहम् प्रिय सखम् रामम् शयानम् सह सीतया ।

रक्षिष्यामि धनुष् पाणिः सर्वतः ज्ञातिभिः सह ॥ २-५१-६

6. **saH aham** = "As such; I; **G^yaatibhiH** = along with my kindred; **rakshhishhyaami** = shall protect; **priya sakham** = my dear friend; **raamam** = Rama; **shayaanam** = who is sleeping; **siitayaa saha** = with Sita; **sarvataH** = in every way; **dhanushhpaaNiH** = with bow in hand."

"As such, I along with my kindred, shall protect my dear friend Rama who is reposing with Sita in every way, with bow in hand."

[Verse Locator](#)

न हि मे अविदितम् किञ्चित् वने अस्मिन् चरतः सदा ।

चतुर् अन्गम् हि अपि बलम् सुमहत् प्रसहेमहि ॥ २-५१-७

7. "**nahi kimchit** = Nothing is indeed; **aviditam** = un known; **asmin vane** = in theforest; **me** = to me; **charataH** = where I wander; **sadaa** = continually. **prasahemahi** = We are able to withstand; **sumahat** = a vast; **balam api** = army too; **chaturaN^gam** = comprising four parts (elephants; chariots; horsemen; and foot soldiers)."

"Nothing is indeed unknown in this forest to me, where I wander continually. We can able to withstand even a vast army too, comprising of four parts (elephants, chariots, cavalry, and infantry)."

[Verse Locator](#)

लक्ष्मणः तम् तदा उवाच रक्ष्यमाणाः त्वया अनघ ।

न अत्र भीता वयम् सर्वे धर्मम् एव अनुपश्यता ॥ २-५१-८

8. **tadaa** = then; **lakshhmanaNaH** = Lakshmana; **uvaacha** = replied; **tam** = to Guha; (as follows): **anagha** = "Oh; **sinless Guha!** **rakshhyamaaNaH** = Being protected; **tvayaa** = by you; **dharmameva** = who keep your duty alone; **anupashyataa** = in view; **vayam sarve** = all of us are ; **na bhiitaaH** = not afraid; **atre** = in this land."

Then, Lakshmana replied to Guha as follows: "Oh, sinless Guha! Being protected by you, who keep your duty alone in view, all of us are fearless in this land."

[Verse Locator](#)

कथम् दाशरथौ भूमौ शयाने सह सीतया ।
शक्या निद्रा मया लब्धुम् जीवितम् वा सुखानि वा ॥ २-५१-९

9. **daasharathou** = "when Rama; the son of Dasaratha; **shayaane** = is lying; **bhuumou** = on the ground; **siitayaa saha** = along with Sita; **katham** = how; **shakyaa** = is it possible; **mayaa** = to me; **nidraa** = the sleep; **jiivitam vaa** = or the enjoyment of life; **sukhaani vaa** = or the amenities of life?"

"When Rama, the son of Dasaratha is lying on the ground with Sita, how is it possible for me to sleep or to enjoy the pleasures of life?"

[Verse Locator](#)

यो न देव असुरैः सर्वैः शक्यः प्रसहितुम् युधि ।
तम् पश्य सुख सन्विष्टम् तृणेषु सह सीतया ॥ २-५१-१०

10. "**pashya** = See; **tam** = that Rama; **yaH** = who; **na shakyaH** = cannot be; **prasehitum** = vanquished; **yudhi** = in combat; **sarvaiH** = by all; **devaasuraiH** = the gods and demons; **sukha samvishhTam** = sleeping profoundly; **tR^iNeshhu** = on the grass; **siitayaa saha** = along with Sita."

"See that Rama, who cannot be vanquished in combat even by the gods and demons combined, now sleeping profoundly on the grass along with Sita."

[Verse Locator](#)

यो मन्त्र तपसा लब्धो विविधैः च परिश्रमैः ।
एको दशरथस्य एष पुत्रः सदृश लक्षणः ॥ २-५१-११
अस्मिन् प्रव्रजितः राजा न चिरम् वर्तयिष्यति ।
विधवा मेदिनी नूनम् क्षिप्रम् एव भविष्यति ॥ २-५१-१२

11;12. **asmin** = this Rama as such; **yaH** = who; **sadR^isha lakshhaNaH** = is endowed with characteristics alike; **dasarathasya** = of Dasaratha; **ekaH** = uniquely; **ishhTaH** = liked; **putraH** = the son; **labdhaH** = obtained (by Dasaratha); **mantra tapasaa** = by virtue of his charity of sacred texts and austerities; **vividhaiH** = (and) by various; **parishramaishcha** = undertakings; (in the form of sacrificial performances); **pravraajite** = has gone to exile; **raajaa** = the king; **na vartayishhyati** = will not live; **chiram** = long; **medinii** = (and) the earth; **nuunam** = will surely; **bhavishhyati** = become; **vidhavaa** = widowed; **kshhiprameva** = forthwith.

When Rama- who is endowed with similar characteristics as Dasaratha, uniquely beloved, the son obtained by Dasaratha by virtue of his chanting of several sacred texts and austerities and by various undertakings (in the form of sacrificial performances) has gone to exile, the king will not live long and the earth will become surely widowed forthwith.

[Verse Locator](#)

विनद्य सुमहा नादम् श्रमेण उपरताः स्त्रियः ।
निर्घोष उपरतम् तात मन्ये राज निवेशनम् ॥ २-५१-१३

13. **vinadya** = having cried out; **sumahara naadam** = in a high-pitched tone; **striyaH** = the women; **shrameNa** = exhausted; **uparataaH** = will have fallen silent; **ataH** = for that reason; **manye** = I think; **nirghoshhoparatam** = a profound stillness reigns; **raajaniveshanam** = in the palace.

Having cried out in a high-pitched tone, the women having exhausted, will have fallen silent and I am sure that a profound stillness reigns in the palace.

[Verse Locator](#)

कौसल्या चैव राजा च तथैव जननी मम ।
न आशंसे यदि जीवन्ति सर्वे ते शर्वरीम् इमाम् ॥ २-५१-१४

14. **naashamse** = I do not expect; **kausalyaachaiva** = Kausalya; **raajaacha** = the king; **tathaiva** = and; **mama jananii** = my mother; **te sarve** = all of them; **yadi jiivanti** = to remain alive; **imaam** = this; **sharvariim** = night.

"I do not expect Kausalya, Dasaratha and my mother all of them to remain alive for this night."

[Verse Locator](#)

जीवेद् अपि हि मे माता शत्रुघ्नस्य अन्ववेक्षया ।
तत् दुःखम् यत् तु कौसल्या वीरसूः विनशिष्यति ॥ २-५१-१५

15. **anvavekshhayaa** = by looking for; **shatrughnasya** = Satrughna; **me maataa** = my mother; **jiivedapi hi** = may indeed stay alive. **tat** = It will be; **duHkham** = painful; **Kausalyaa** = (that) Kausalya; **viirasuuH** = who has given birth to a hero; **yat vinashishhyati** = may perish.

"By looking forward to meet Satrughna, my mother might even stay alive. But it will be painful if Kausalya who has given birth to a heroic son, dies."

[Verse Locator](#)

अनुरक्त जन आकीर्णा सुख आलोक प्रिय आवहा ।
राज व्यसन संसृष्टा सा पुरी विनशिष्यति ॥ २-५१-१६

16. **anuraktajanaakiirNaa** = filled with devoted people; **sukhaa** = a source of joy; **lokapriyaavahaa** = and which brought pleasure to the world; **saa purii** = that city of Ayodhya; **raaja vyasana samsR^ishhTaa** = when seized with sorrow over the king's death; **vinashishhyati** = will perish.

That city of Ayodhya, filled with devoted people, hitherto a source of joy and which brought pleasure to the world, when seized with agony over the king's death, will perish.

[Verse Locator](#)

कथम् पुत्रम् महात्मानम् ज्येष्ठम् प्रियमपस्यतः ।
शरीरम् धारयुष्यान्ति प्राणा राज्ञो महात्मनः ॥ २-५१-१७

17. **katham** = how; **apashyataH** = not seeing; **putram** = his son; **mahaatmaanam** = the magnanimous; **jyeshhTam** = and the first born; **praaNaaH** = will the vital airs ; **dhaarayishhyanti** = be maintained; **shariiram** = in the body; **raaG^yaH** = of the king; **mahaatmanaH** = the generous?"

"How, in the absence of his magnanimous and the first born son, will the vital airs in the body of the generous king be maintained?"

[Verse Locator](#)

विनष्टे नृपतौ पश्चात्कौसल्या विनशिष्यति ।
अनन्तरम् च माताऽपि मम नाशमुपैष्यति ॥ २-५१-१८

18. **vinashhTe** = after the death; **nR^ipatou** = of the king; **kausalyaa** = Kausalya; **vinashishhyati** = will die; **pashchaat** = from behind. **anantaramcha** =

Afterwards; **mama maataa.api** = my mother also; **upaishhyati** = will obtain; **naasham** = death."

"After the death of king, Kausalya will die. My mother also will die thereafter.

[Verse Locator](#)

अतिक्रान्तम् अतिक्रान्तम् अनवाप्य मनोरथम् ।
राज्ये रामम् अनिक्षिप्य पिता मे विनशिष्यति ॥ २-५१-१९

19. **anavaapya** = not attaining; **manoratham** = his desire(to enthrone Rama)
atikraantamatikraantam = going astray again and again; **anikshhipya** = and without
installing; **raamam** = Rama; **raajye** = in the kingdom; **me pitra** = my father; **vinashishhyati** =
will perish."

"Having failed to install Rama in the kingdom, failed forever, which was the most cherished
wish of his heart, my father will leave this world.

[Verse Locator](#)

सिद्ध अर्थाः पितरम् वृत्तम् तस्मिन् काले हि उपस्थिते ।
प्रेत कार्येषु सर्वेषु संस्करिष्यन्ति भूमिपम् ॥ २-५१-२०

20. **siddhaarthaaH** = those who are fortunate; **samskarishhyanti** = will
consecrate; **vR^ttam** = deceased; **pitaram** = father; **bhuumipam** = and the king; **sarveshhu**
pretakaaryeshhu = in the course of all funeral rites; **tasmin kale** = (when) the
hour; **vyupasthite** = has struck."

"Those who are fortunate will consecrate our deceased father and the king in the course of
all funeral rites, when the hour has struck.

[Verse Locator](#)

रम्य चत्वर संस्थानाम् सुविभक्त महा पथाम् ।
हर्म्य प्रसाद सम्पन्नाम् गणिका वर शोभिताम् ॥ २-५१-२१
रथ अश्व गज सम्बाधाम् तूर्य नाद विनादिताम् ।
सर्व कल्याण सम्पूर्णाम् हृष्ट पुष्ट जन आकुलाम् ॥ २-५१-२२
आराम उद्यान सम्पन्नाम् समाज उत्सव शालिनीम् ।
सुखिता विचरिष्यन्ति राज धानीम् पितुर् मम ॥ २-५१-२३

21;22;23. **sukhitaah** = the happy people; **vicharishhyanti** = will move; **raajadhaaniim** = in
the capital; **mama pituH** = belonging to my father; **ramya chatvara samsthaanaam** = with its
quadrangular places allocated at lovely sites; **suvi bhakta mahaapathaam** = well- aligned; wide
roads; **harmya praasaada sampannaam** = rich in mansions of well-to-do men and
temples; **gaNikaavara shobhitaam** = adorned with the foremost of courtesans; **rathaashvagaja**
sambaadhaam = its chariots; horses and elephants that obstruct the roads; **tuurya naada**
vinaaditaam = the musical instruments that resound there; **sarva kalyaana sampuuraNaam** =
full of all blessings; **hR^ishhTa pushhTa janaakulaam** = crowded with merry and well- fed
men; **aaraamodyaana sampannaam** = well- provided with gardens and royal
parks; **samaajotsava shaaliniim** = (and) bright with festivities carried on under the patronage
of associations.

People will joyfully move in the capital belonging to my father and the city with its
quadrangular places allocated at lovely sites, and well- aligned roads, rich in mansions of well-to-
do men, temples and royal palaces adorned with the foremost of courtesans, its chariots horses
and elephants that obstruct the roads, the musical instruments that resound there- full of all
blessings and crowded with merry and well fed men, well- provided with gardens and royal parks
and bright with festivities carried on under the patronage of associations.

अपि जीवेद्धशरथो वनवासात्पुनर्वयम् ।

प्रत्यागम्य महात्मानमपि पश्येम सुव्रतम् ॥ २-५१-२४

24. dasharathaH api jiivet = Will Dasaratha remain alive? pratyagamya = After returning; vanavaasaat = from exile; vayam api pashyema = can we see; mahaatmaanam = the high-soled king; suvratam = of noble vows; punaH = again?

Will Dasaratha remain alive? After returning from exile, can we see the high-soled king Dasaratha of noble vows again?

[Verse Locator](#)

अपि सत्य प्रतिज्ञेन सार्धम् कुशलिना वयम् ।

निवृत्ते वन वासे अस्मिन् अयोध्याम् प्रविशेमहि ॥ २-५१-२५

25. nivR^ittavanavaase = after completion of the exile in the forest; vayamapi praveshemahi = can we enter; ayodhyaam = Ayodhya; kushalinaa = safely; asmin = with Rama; satyapragatiG^ena saardham = who is faithful to his promises.

Can we safely return to Ayodhya, after completion of the exile in the forest along with Rama who is faithful to his promises?

[Verse Locator](#)

परिदेवयमानस्य दुःख आर्तस्य महात्मनः ।

तिष्ठतः राज पुत्रस्य शर्वरी सा अत्यवर्तत ॥ २-५१-२६

26. mahaatmanaH = (while) the high-soled; raaja putrasya = Lakshmana; paridevayaamaanasya = thus lamenting; tishhTataH = stood on guard; duHkhaartasya = afflicted with anguish as he was; saa sharvarii = that night; atyavartata = rolled away.

While the high-soled Lakshmana thus lamenting, stood on ground, afflicted with anguish as he was, that night rolled away.

[Verse Locator](#)

तथा हि सत्यम् ब्रुवति प्रजा हिते ।

नर इन्द्र पुत्रे गुरु सौहृदात् गुहः ।

मुमोच बाष्पम् व्यसन अभिपीडितः ।

ज्वरा आतुरः नागैव व्यथा आतुरः ॥ २-५१-२७

27. narendra putre = (while) Lakshmana (son of Dasaratha); prajaahite = who was concerned with the welfare of the people; bruvati = was speaking; satyam = the truth; tathaa = thus; gurusouhR^idaat = out of his affection for his elder brother (Rama); guhaH = Guha; vyathaaturaH = overcome with agony; vyasanaabhi piiditah = oppressed with adversity; mumocha = shed; baashhpam = tears; naagaaH iva = like an elephant; jvaraaturaH = tormented with fever.

While Lakshmana (son of Dasaratha), who was concerned with the welfare of the people; was thus speaking the truth out of his affection for his elder brother (Rama), Guha, overcome with agony and oppressed with adversity shed tears like an elephant tormented with fever.

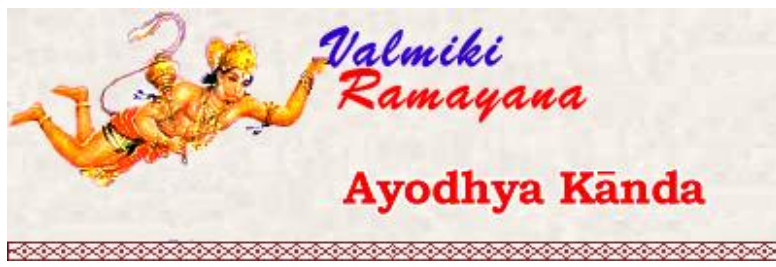
इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एकपंचाशः सर्गः

Thus completes 51th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki,
the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 51

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 52

Verses converted to UTF-8, Nov 09

Introduction

As per instructions of Rama, Guha gets a boat ready. Sumantra requests Rama to take him as a personal attendant to the forest, but Rama declines his offer and after reasoning with him, sends him back to Ayodhya. Rama and Lakshmana matted their hair with the latex of a banyan tree procured by Guha. On reaching the middle of the stream, Sita offers prayers to Mother Ganga (the deity presiding over the stream) and after crossing the river, all the three halt for the night at the foot of a tree.

[Verse Locator](#)

प्रभातायाम् तु शर्वर्याम् पृथु वृक्षा महा यशाः ।

उवाच रामः सौमित्रिम् लक्ष्मणम् शुभ लक्षणम् ॥ २-५२-१

1. sharvaryaam = night; prabhataayaamtu = having given way to dawn; raamaH = Rama; pR^ithuvakshhaaH = the man with a broad chest; mahaayashaaH = (and) the illustrious; uvaacha = said; lakshhmanam = to Lakshmana; soumitrim = the son of Sumitra; shubhalakshhaNam = endowed with auspicious signs.

That night having given way to dawn, the illustrious Rama with a broad chest spoke (as follows) to Lakshmana, the son of Sumitra and who was endowed with auspicious signs :

[Verse Locator](#)

भास्कर उदय कालो अयम् गता भगवती निशा ।

असौ सुकृष्णो विहगः कोकिलः तात कूजति ॥ २-५२-२

2. taata = "Oh; dear brother. ayam = This; bhaaskarodaya kaalaH = is the hour of sunrise. bhagavatii = The auspicious; nishaa = night; gataa = has departed. vihagaH = That bird; suKR^ishhNaH = of dark plumage; asou kokilaH = the cuckoo; kuujati = is singing".

"Oh, dear brother! This is the hour of sunrise. The auspicious night has departed. That bird of dark plumage, the cuckoo, is singing."

[Verse Locator](#)

बर्हिणानाम् च निर्घोषः श्रूयते नदताम् वने ।

तराम जाह्नवीम् सौम्य शीघ्रगाम् सागरम् गमाम् ॥ २-५२-३

3. nirghoshhaH = the cries; barhiNaanaam = of peacocks; nadataam = resounding; vane = in the forest; shruuyate = are being heard. soumya = Oh; good brother! taraama = (let us) cross; shiighragaam = the swift-flowing; jaahnaviim** = Ganga river; saagaram gamaam = that gushes to the sea."

"Oh, good brother! Hear the cries of peacocks resounding in the forest. Let us cross the swift-flowing Ganga River that gushes to the sea."

--***-The river Ganga, when brought down from heaven by the austerities of Emperor Bhagiratha, followed the latter to the subterranean regions in order to consecrate the remains of his great grand uncles. In its course, it inundated the sacrificial ground of king Jahnu, who in his anger, drank up its waters. But the gods and sages and particularly Bhagiratha appeased his anger and he consented to release the waters through his ears. The river is thereafter regarded as his daughter.

[Verse Locator](#)

विज्ञाय रामस्य वचः सौमित्रिर् मित्र नन्दनः ।
गुहम् आमन्त्र्य सूतम् च सो अतिष्ठद् भ्रातुर् अग्रतः ॥ २-५२-४

4. saH soumitriH = that Lakshmana; mitranandanaH = who makes his friends happy; viG^yaaya = having understood; vachaH = the words; raamasya = of Rama; amantrya = called; guham = Guha; suutamcha = and Sumantra; atishhTat = and stood; agrataH = in front; bhraatuH = of his brother.

Lakshmana, the delight of his friends, having understood the words of Rama, called Guha as well as Sumantra and stood in front of his brother.

[Verse Locator](#)

स तु रामस्य वचनम् निशम्य प्रतिगृह्य च ।
स्थपतिस्तूर्णमाहुय सचिवानिदमब्रवीत् ॥ २-५२-५

5. nishamya = hearing; vachanam = the words; raamasya = of Rama; saH sthapatiH = that Guha; tuurNam = quickly; pratigR^ihyacha = received them; aahuuya = invited; sachivaan = his ministers; abraviit = and spoke; idam = these words:

Hearing the command of Rama, Guha quickly received it, invited his ministers and spoke to them as follows:

[Verse Locator](#)

अस्य वाहनसम्युक्ताम् कर्णग्राहवतीम् शुभाम् ।
सुप्रताराम् दृढाम् तीर्खे शीग्रम् नावमुपाहर ॥ २-५२-६

6. asya = for the sake of Rama; shiighram = quickly; upaahara = bring; tiirthe = to the landing place; naavam = a boat; vaahana samyuktaam = accompanied by a boatman; karNagraahavatiim = and having a helmsman in it; shubhaam = beautiful; suprataaraam = which can easily ferry across; dR^iDhaam = and solidly constructed.

"Let a beautiful boat that is solidly constructed, sails well and a helmsman in it, be brought to the bank to carry this hero across!"

[Verse Locator](#)

तम् निशम्य समादेशम् गुहामात्यगणो महान् ।
उपोह्य रुचिराम् नावम् गुहाय प्रत्यवेदयत् ॥ २-५२-७

7. nishamya = hearing; tam = that; samaadesham = command; mahaan guhaamaatya gaNaH = the chief minister of Guha; upohya = brought; ruchiraam = a charming; naavam = boat; pratyavedayat = (and) reported the matter; guhaaya = to Guha.

Hearing that command, the chief minister of King Guha brought a charming boat to the bank and reported the matter to Guha.

[Verse Locator](#)

ततः सप्राञ्जलिर्भूत्वा गुहो राघवमब्रवीत् ।
उपस्थितेयम् नौर्देव भूयः किम् करवाणि ते ॥ २-५२-८

8. tataH = then; guhaH = Guha; bhuutvaa = became; praaNjaliH = one with folded hands; abraviit = and spoke; raaghavam = to Rama: devaH = "Oh; Lord! ; iyam = This; nouH = boat; upasthitaa = has arrived; kim = what; bhuuyaH = more; karavaaNi = can I do; te = for you"

Then, Guha with folded hands spoke to Rama as follows: "Oh, Lord! Here, the boat has arrived. What more can I do for you?"

[Verse Locator](#)

तवामरसुतप्रख्य तर्तुम् सागरगाम् नदीम् ।
नौरियम् पुरुषव्याग्र! ताम् त्वमारोह सुव्रत! ॥ २-५२-९

9. purushha vyaaghra = Oh; tiger among men! amarasuta prakhya = Oh; Rama resembling a son of divinity! iyam = This; nouH = is the boat; tava = for you; tartum = to cross; nadiim = the river; saagaragaam = which flows into the sea. suvrata = Oh; virtuous one! tvam = You; aaroaha = ascend; taam = it.

"Oh, tiger among men! Oh, Rama resembling a son of divinity! Here is the boat for you to cross the river, which flows into the sea. Oh, virtuous one! (Pray) get into it."

[Verse Locator](#)

अथोवाच महातेजा रामो गुहमिदम् वचः ।
कृतकामोऽस्मि भवता शीघ्रमारोप्यतामिति ॥ २-५२-१०

10. atha = then; raamaH = Rama; mahaa tejaaH = with great splendor; uvaacha = spoke; idam = these; vachaH = words; guham = to Guha; iti = thus; asmi = "I became; kR^ita kaamaH = one whose desire has been accomplished; bhavataa = by you. aaropyataam = Let us embark shiighram = with speed".

Then, Rama with great splendor, spoke to Guha as follows: "My desire has been accomplished by you. Let us embark with all speed."

[Verse Locator](#)

ततः कलापान् सम्नह्य खड्गौ बद्ध्वा च धन्विनौ ।
जग्मतुर् येन तौ गङ्गाम् सीतया सह राघवौ ॥ २-५२-११

11. tataH = then; tou raaghavou = both Rama and Lakshmana; siitayaasaha = along with Sita; samnahya = having put on; kalaapaan = quivers with arrows; baddhvaa = having fastened; khaDgoucha = the swords too; dhanvinou = and holding their bows; jagmatuH = went; yena = in which way; gaN^gaam = Ganga is situated.

Having equipped themselves with a quiver each with arrows, fastening their swords and armed with their bows, Rama and Lakshmana, with Sita, proceeded towards the river of Ganga.

[Verse Locator](#)

रामम् एव तु धर्मज्ञम् उपगम्य विनीतवत् ।
किम् अहम् करवाणि इति सूतः प्रान्जलिर् अब्रवीत् ॥ २-५२-१२

12. suutaH = Sumantra; praaN^jaliH = joining his palms; viniitavat = in humility; upagamya = approached; raamameva tu = only Rama; dharmaG^yam = who knew what is right; abraviit = and spoke; iti = thus: kim = :What aham = I; karavaaNi = shall do?"

Sumantra joining his palms in humility, approached Rama who knew what is right and said, "What shall I do?"

[Verse Locator](#)

ततोऽब्रवीद्दाशरथिः सुमन्त्रम् ।
स्पृशन् करेणोत्तमदक्षिणेन ।
सुमन्त्र शीघ्रम् पुनरेव याहि ।
राज्ञः सकाशे भवचाप्रमत्तः ॥ २-५२-१३

13. daasharathiH = Rama; tataH = then; spR^ishan = touching; sumantram = Sumantra; uttama dakshhiNena = with his auspicious right; kareNa = hand; abraviit = (and) said: sumantra = "Oh; Sumantra! yaahi punareva = Return; shiighram = quickly; raaG^yaH = to king's; sakaashe = presence; bhava = (and) be; apramattaHcha = attentive."

Touching Sumantra with his auspicious right hand, Rama then said: "Oh, Sumantra! Return quickly to the king's presence and be attentive in serving him."

[Verse Locator](#)

निवर्तस्व इति उवाच एनम् एतावद् हि कृतम् मम ।
रथम् विहाय पद्भ्याम् तु गमिष्यामि महावनम् ॥ २-५२-१४

14. etaavat = "this much service; kR^itamhi = has been done indeed; mama = to me. nivartasya = Return. gamishhyaami = I shall go; padbhyaam = on foot; mahaavanam = to the great forest; vihaaya = abandoning; ratham = the chariot. uvaacha = (he) spoke; iti = thus.

"Go now, that your service to me has been completed. Abandoning the chariot, I shall go on foot to the mighty forest," Rama said.

[Verse Locator](#)

आत्मानम् तु अभ्यनुज्ञातम् अवेक्ष्य आर्तः स सारथिः ।
सुमन्त्रः पुरुष व्याघ्रम् ऐक्ष्वाकम् इदम् अब्रवीत् ॥ २-५२-१५

15. aavekshhya = seeing; aatmaanam = himself; abhyanuG^yaatam = dismissed; saH sumantraH = that Sumantra; saarathiH = was distressed; abraviit = and spoke; idam = these words; aikshhvaakam = to Rama; purushavyaaghram = the tiger among men.

Finding himself dismissed, Sumantra the charioteer was distressed and spoke to Rama, the tiger among men, as follows:

[Verse Locator](#)

न अतिक्रान्तम् इदम् लोके पुरुषेण इह केनचित् ।
तव सभ्रातृ भार्यस्य वासः प्राकृतवद् वने ॥ २-५२-१६

16. vaasaH = dwelling; vane = in the forest; praakR^itavat = like a common man; tava = (has come) to you; sa bhraatR^I bhaaryasya = with your brother and your consort. idam = This; naatikraantam = has never been set aside; kenachit purushheNa = by any man; iha loke = in the world.

"None in the world has had to suffer such a fate as yourself; that you should have to dwell in the forest with your brother and your consort as if you were an ordinary man!"

[Verse Locator](#)

न मन्ये ब्रह्म चर्ये अस्ति स्वधीते वा फल उदयः ।

मार्दव आर्जवयोः वा अपि त्वाम् चेद् व्यसनम् आगतम् ॥ २-५२-१७

17. **manyē** = I think; **naasti** = there is no; **phalodayaH** = reward; **brahmacharye** = in leading a life of religious student; **svadhiite vaa** = or in studying scriptures; **maardavaarjavayorvaapi** = or even in cultivating tenderness and strait forwardness; **vyasanam chet** = (when) adversity; **aagatam** = has come; **tvaam** = to you."

"I think that there is no reward in leading a life of religious student or in studying religious scriptures or even in cultivating tenderness and straight forwardness, when adversity has come to you."

[Verse Locator](#)

सह राघव वैदेह्या भ्रात्रा चैव वने वसन् ।

त्वम् गतिम् प्राप्स्यसे वीर त्रीम् लोकांस् तु जयन् इव ॥ २-५२-१८

18. **viira** = "Oh; heroic; **raaghava** = Rama! **vasan** = Residing; **vane** = in the forest; **vaidehyaa saha** = along with Sita; **bhraatraachaiva** = and your brother; **tvam** = you; **praapsyase** = will obtain; **gatim** = the same position; **jayanniva** = as one who has conquered; **triin** = the three; **lokaan** = worlds"

"Oh, heroic Rama! Living in the forest along with Sita and your brother, you will obtain the same position as one who has conquered the three worlds."

[Verse Locator](#)

वयम् खलु हता राम ये तया अपि उपवन्विताः ।

कैकेय्या वशम् एष्यामः पापाया दुःख भागिनः ॥ २-५२-१९

19. **raama** = "Oh; Rama! **vayam** = We; **hataaH khalu** = are actually ruined; **yena** = because; **upavaNchitaaH** = disappointed in our hopes; **tvayaapi** = by you too; **eshhyaamaH** = we shall fall; **vasham** = under the sway; **kaikeyyaaH** = of Kaikeyi; **paapaayaaH** = of sinful nature; **duHkha bhaaginaH** = and reap suffering".

"Oh, Rama! We are actually ruined, in that, disappointed in our hopes by you too, we shall fall under the sway of Kaikeyi the sinful woman and reap the suffering."

[Verse Locator](#)

इति ब्रुवन् आत्म समम् सुमन्त्रः सारथिस् तदा ।

दृष्ट्वा दुर गतम् रामम् दुःख आर्तः रुरुदे चिरम् ॥ २-५२-२०

20. **tadaa** = then; **sumantraH** = Sumantra; **saarathiH** = the charioteer; **iti** = thus; **bruvan** = speaking; **rurude** = wept; **chiram** = long; **duhkhaartaaH** = stricken with grief; **dR^ishhTvaa** = seeing; **raamam** = Rama; **aatmasamam** = equal to his soul; **duuragatam** = gone to a distance.

Sumantra the charioteer thus speaking, wept for a long time, stricken with grief, seeing Rama, equal to his soul, departing to a distance.

[Verse Locator](#)

ततः तु विगते बाष्पे सूतम् स्पृष्ट उदकम् शुचिम् ।

रामः तु मधुरम् वाक्यम् पुनः पुनर् उवाच तम् ॥ २-५२-२१

21. **tataH** = thereafter; **raamastu** = Rama; **punaH punuH** = again and again; **uvaacha** = spoke; **vaakyam**(these) words; **madhuram** = which were sweet; **tam suutam** = to that charioteer; **baashhpe** = (whose) tears; **vigate** = had gone away; **spR^ishhTodokam** = who had sipped some water; **shuchim** = and got purified.

Then, Rama again and again spoke these sweet words as follows to that charioteer, whose tears got dried up and who had sipped some water and got himself purified:

[Verse Locator](#)

इक्ष्वाकूणाम् त्वया तुल्यम् सुहृदम् न उपलक्षये ।
यथा दशरथो राजा माम् न शोचेत् तथा कुरु ॥ २-५२-२२

22. **nopalakshhaye** = "I do not see; **suhrudam** = a friend; **tulyam** = equal; **tvayaa** = to you; **ikshhvaakuuNaam** = for the kings of Ikshvaku dynasty. **kuru** = Act; **tathaa** = in such a way; **yathaa** = as; **raajaa** = king; **dasharathaH** = Dasaratha; **na shochet** = may not lament; **maam** = about me."

"I do not see any one who is as great a friend of the Ikshvakus as you are. (Pray) act in such a way that king Dasaratha may not lament about me"

[Verse Locator](#)

शोक उपहत चेताः च वृद्धः च जगती पतिः ।
काम भार अवसन्नः च तस्मात् एतत् ब्रवीमि ते ॥ २-५२-२३

23. **jagatiipatiH** = the king; **shokopahata chetaashcha** = his mind afflicted with grief; **vR^iddhashcha** = is aged as well. **Kaamabhaaraavasannashcha** = (He is) pressed down by a burden of passion. **tasmaat** = for that reason; **braviimi** = I tell; **etat** = this; **te** = to you.

"The king, his mind afflicted with grief, is aged as well. He is pressed down by a burden of passion. Hence, I tell you this."

[Verse Locator](#)

यद् यद् आज्ञापयेत् किञ्चित् स महात्मा मही पतिः ।
कैकेय्याः प्रिय काम अर्थम् कार्यम् तत् अविकान्क्षया ॥ २-५२-२४

24. **yadyat** = what so ever; **kimchit** = some act; **saH** = that; **mahaatmaa** = high-soled; **mahiipatiH** = emperor; **aaG^yaapayet** = may enjoin; **priya kaamaartham** = with intent to oblige the desire; **kaikeyyaaH** = of Kaikeyi; **tat** = that; **kaaryam** = is to be done; **avikaaNkshhayaa** = un hesitatingly."

"What so ever act that high-soled emperor may enjoin you to do, with intent to oblige the desire of Kaikeyi, it is to be done unhesitatingly."

[Verse Locator](#)

एतत् अर्थम् हि राज्यानि प्रशासति नर ईश्वराः ।
यद् एषाम् सर्व कृत्येषु मनो न प्रतिहन्यते ॥ २-५२-२५

25. **nareshvaraaH** = "the kings; **prashaasatihi** = indeed rule; **raajyaaani** = the states; **etadartham** = with this end in view; **manaH** = that their will; **yat na pratihanyate** = may not be frustrated; **sarva kR^ityeshhu** = in all their undertakings."

"The kings indeed rule the states with this end in view that their will may not be frustrated in any undertaking."

[Verse Locator](#)

यद्यथा स महा राजो न अलीकम् अधिगच्छति ।
न च ताम्यति दुःस्वप्नेन सुमन्त्र कुरु तत् तथा ॥ २-५२-२६

26. **sumantra** = " Oh; **Sumantra!** **kuru** = Carry out; **tathaa** = in such a way; **tat** = that; **saH mahaaraajaH** = the said emperor; **yathaa** = in which way; **yat** = whatever; **na adhigachchhati** =

may not find it; **aLiikam** = as anything unpleasing; **na cha taamyati** = nor gets distressed; **duHkhenā** = by grief."

"Oh, Sumantra! Carry out everything in such a way that the said emperor neither finds it unpleasing nor gets tormented by grief."

[Verse Locator](#)

अदृष्ट दुःस्वम् राजानम् वृद्धम् आर्यम् जित इन्द्रियम् ।
ब्रूयाः त्वम् अभिवाद्य एव मम हेतोर् इदम् वचः ॥ २-५२-२७

27. **abhivaadyaiva** = "only after doing respectful salutation; **raajaanaaam** = to the king; **vR^iddham** = who is old; **aaryam** = (and) venerable; **adR^ishhTa duHkham** = who has never known suffering; **jiteN^driyam** = and who has subdued his senses; **tvam** = you; **bruuyaaH** = tell; **idam** = these; **vachaH** = words; **mama hetoH** = on my behalf."

"Only after performing respectful salutation to the old and venerable king, who has never known suffering and who has subdued his senses, you tell these words to him on my behalf."

[Verse Locator](#)

न एव अहम् अनुशोचामि लक्ष्मणो न च मैथिली ।
अयोध्यायाः च्युताः च इति वने वत्स्यामह इति वा (महेति!) ॥ २-५२-२८

28. **naiva** = "Indeed neither; **aham** = I; **na** = nor; **lakshmaNaH maithiliicha** = Lakshmana and Sita; **anushochaami** = grieve; **chyutaashcheti** = for having moved; **ayodhyaayaaH** = from Ayodhya; **vatsyaamaheticha** = or that we are going to dwell; **vane** = in a forest."

"Indeed neither I nor Lakshmana and Sita grieve for having moved from Ayodhya or that we are going to dwell in a forest."

[Verse Locator](#)

चतुर् दशसु वर्षेषु निवृत्तेषु पुनः पुनः ।
लक्ष्मणम् माम् च सीताम् च द्रक्ष्यसि क्षिप्रम् आगतान् ॥ २-५२-२९

29. **nivR^itteshhu** = after completing; **chaturdashasu** = fourteen; **varshheshhu** = years; **drakshhyasi** = you will see; **punaH punaH** = once again; **lakshhmaNam** = Lakshmana; **maam cha** = myself; **siitaam cha** = and Sita too; **aagataan** = returned; **kshhipram** = quickly."

"After completing fourteen years, you will once more see Lakshmana, myself and Sita too returned apace from the forest."

[Verse Locator](#)

एवम् उक्त्वा तु राजानम् मातरम् च सुमन्त्र मे ।
अन्याः च देवीः सहिताः कैकेयीम् च पुनः पुनः ॥ २-५२-३०
आरोग्यम् ब्रूहि कौसल्याम् अथ पाद अभिवन्दनम् ।
सीताया मम च आर्यस्य वचनाल् लक्ष्मणस्य च ॥ २-५२-३१

30;31. **sumantra** = "Oh; Sumantra! **evam** = this is; **uktvaa** = what should you say; **raajaanam** = to the king; **me mataram cha** = and my mother; **sahitaaH** = all; **anyaaH** = other; **deviishcha** = queens; **kaikeyiim cha** = and Kaikeyi. **bruuhi** = tell; **kousalyaam** = Kousalya; **aarogyam** = (about my)health; **punaH punaH** = again and again; **atha** = and thereafter; **paadaabhivandanam** = salutations at her feet; **siitaayaaH** = (on behalf of) Sita; **mama cha** = as well as myself; **vachanaat** = the words; **lakshhmaNasyacha** = of Lakshmana; **aaryasya** = the faithful man."

"Oh, Sumantra! This is what you should say to the king, my mother, all other queens and Kaikeyi. Tell Kausalya again and again that I am keeping good health. Thereafter, convey salutations at her feet on behalf of Sita as well as myself and Lakshmana the faithful man."

[Verse Locator](#)

ब्रूयाः च हि महा राजम् भरतम् क्षिप्रम् आनय ।
आगतः च अपि भरतः स्थाप्यो नृप मते पदे ॥ २-५२-३२

32. **bruuyaaH** = "Tell (our salutations); **mahaarajaamcha** = to the emperor also. **anaya** = Bring; **bharatam** = Bharata; **kshhipram** = quickly. **aagashchaapi** = after his arrival; **bharataH** = Bharata; **sthaapya** = may be installed; **pade** = in the position; **nR^ipa mate** = as desired by the king."

"Tell our salutations to the emperor too. Bring Bharata quickly. After his arrival, Bharata may be installed in the position, as desired by the king."

[Verse Locator](#)

भरतम् च परिष्वज्य यौवराज्ये अभिषिच्य च ।
अस्मत् सन्तापजम् दुःखम् न त्वाम् अभिभविष्यति ॥ २-५२-३३

33. **parishhvajya** = "when you embraced; **bharatam** = Bharata; **abhishhichya cha** = and installed him; **youva raajye** = in the office of the Prince Regent; **duHkham** = the agony; **asmatsamtaapajam** = caused by the remorse felt by you on our account; **na abhibhavishhyati** = will not overpower; **tvaam** = you."

"When you embrace Bharata and install him in the office of the Prince Regent, the agony caused by the repentance felt by you on our account will not overpower you."

[Verse Locator](#)

भरतः च अपि वक्तव्यो यथा राजनि वर्तसे ।
तथा मातृषु वर्तेथाः सर्वास्व एव अविशेषतः ॥ २-५२-३४

34. **bharatasyaapi** = "Bharata also; **vaktavyaH** = is to be told (thus): **vartethaaH** = "Treat; **avisheshhataH** = without distinction; **sarvaasveva** = all; **maatR^ishhu** = your mothers; **tathaa** = with the same regard; **yathaa** = as; **vartase** = (you) behave; **raajani** = towards the king."

"Bharata too is to be told thus: "Treat without distinction all your mothers with the same regard as you behave towards the king."

[Verse Locator](#)

यथा च तव कैकेयी सुमित्रा च अविशेषतः ।
तथैव देवी कौसल्या मम माता विशेषतः ॥ २-५२-३५

35. **yathaacha** = as is; **kaikeyii** = Kaikeyi; **tava** = to you; **tathaiva** = so let it be; **sumitraacha** = for Sumitra; **visheshhataH** = more so; **devii** = (and) the divine **kausalyaa** = Kausalya; **mama maataa** = my mother; **visheshhataH** = in particular"

"As is your affection for Kaikeyi, so let it be for Sumitra and also the divine Kausalya, my mother"

[Verse Locator](#)

तातस्य प्रियकामेन यौवराज्यमपेक्षता ।
लोकयोरुभयोः शक्यम् त्वया यत्सुखमेधितुम् ॥ २-५२-३६

36. **apekshhataH** = "(If you) accept; **youva raajam** = the princely kingdom; **priya kaamana** = with an intent to please; **taatasya** = our father; **shakyam** = it will be possible; **tvayaa** = for you; **edhitum** = to enhance; **sukham** = happiness; **yat** = whatever; **ubhayoH** = in both; **lokayaaH** = the worlds."

"If you accept the princely kingdom with an intent to please our father, it will be possible for you to enhance happiness in both the worlds (in this world and the next)."

[Verse Locator](#)

निवर्त्यमानो रामेण सुमन्त्रः शोक कर्षितः ।

तत् सर्वम् वचनम् श्रुत्वा स्नेहात् काकुत्स्थम् अब्रवीत् ॥ २-५२-३७

37. **sumantraH** = Sumantra; **nivartyamaanaH** = who was being sent back; **raameNa** = by Rama; **shoka karshhitaH** = agonized with grief; **shrutvaa** = heard; **sarvam** = the whole; **tat** = of that; **vachanam** = discourse; **snehaat** = affectionately; **abraviit** = spoke; **kaakutstham** = to Rama (as follows):

Sumantra, who was being sent back by Rama, was agonized with grief after hearing the whole of that discourse and affectionately spoke to Rama as follows:

[Verse Locator](#)

यद् अहम् न उपचारेण ब्रूयाम् स्नेहात् अविक्लवः ।

भक्तिमान् इति तत् तावद् वाक्यम् त्वम् क्षन्तुम् अर्हसि ॥ २-५२-३८

38. **yat vaakyam** = which mode of expression; **aham** = I; **bruuyaam** = am speaking; **snehaat** = friendship; **aviklabaH** = fearlessly; **nopachaareNa** = and without courtesy; **tat** = that; **tvaam** = you; **arhasitaavat** = are justified; **kshhantum** = to forgive; **bhaktimaan iti** = (considering me) as a devotee."

"If I spoke to you fearlessly in a friendly tone without following courteousness, you ought to forgive my mode of expression, considering me as your devotee"

[Verse Locator](#)

कथम् हि त्वद् विहीनो अहम् प्रतियास्यामि ताम् पुरीम् ।

तव तात वियोगेन पुत्र शोक आकुलाम् इव ॥ २-५२-३९

39. **katham hi** = "How indeed; **aham pratiyaasyaami** = can I return; **tvadviihiinaH** = without you ; **taam** = to that; **puriim** = city; **tava viyogena taavat** = which through separation from you; **putra shokaakulaamiva** = has been reduced to the state of a mother stricken with grief due to separation from her son."

"How indeed can I return without you to that city, which through separation from you, has been reduced to the state of a mother stricken with grief due to separation from her son"

[Verse Locator](#)

सरामम् अपि तावन् मे रथम् दृष्ट्वा तदा जनः ।

विना रामम् रथम् दृष्ट्वा विदीर्येत अपि सा पुरी ॥ २-५२-४०

40. **tadaa** = "at that time; **dR^ishhTvaa** = by seeing; **me ratham** = my chariot; **saraamapi** = even with Rama in it; **janaH** = the people; **taavat** = (were lamenting) so much. **dR^ishhTvaa** = by seeing (now); **ratham** = the chariot; **vinaa raamam** = without Rama; **saa purii** = that city; **videryetaapi** = will even be broken apart."

"By seeing my chariot on that day even with Rama in it, the people were lamenting so much. Now, if they see the chariot without Rama the city of Ayodhya will even be broken asunder."

[Verse Locator](#)

दैन्यम् हि नगरी गच्चेद् दृष्ट्वा शून्यम् इमम् रथम् ।
सूत अवशेषम् स्वम् सैन्यम् हत वीरम् इव आहवे ॥ २-५२-४१

41. nagarii = "the city; gachchhet hi = will go through; dainyam = a miserable condition; sainyam iva = like an army; hata viiram = in which its commander has been killed; aahave = in a battle; svam = and seeing his chariot; suutavasheshham = remaining with charioteer alone; dR^ishhtvaa = by beholding; imam = this; ratham = chariot; shuunyam = empty."

"The city will be plunged in misery, like an army in which its commander is lost in a combat with the charioteer alone surviving, on seeing this chariot without you."

[Verse Locator](#)

दूरे अपि निवसन्तम् त्वाम् मानसेन अग्रतः स्थितम् ।
चिन्तयन्त्यो अद्य नूनम् त्वाम् निराहाराः कृताः प्रजाः ॥ २-५२-४२

42. chintayantyaH = "thinking; tvaam = of you; sthitam = established; agrataH = foremost; maanasena = in their minds; nivasantam api = though residing; duure = at a far away place; prajaaH = the people; adya = today; kR^itaaH = were made; niraahaaraaH = without food. nuunam = It is certain."

"Thinking of you, who though residing far away are established foremost in their minds, the people of Ayodhya must have been deprived of their food today."

[Verse Locator](#)

दृष्टं तद्धि त्वया राम! यादृशम् त्वत्प्रवासने ।
प्रजानाम् सम्कुलम् वृत्तम् त्वच्छोकक्लान्तचेतसाम् ॥ २-५२-४३

43. raama = "Oh; Rama! samkulam = Perplexity; yaadR^sham = of what kind; tat = that; vR^ittam = behavior; dR^ishhTam hi = was witnessed indeed; tvayaa = by you; tvatpravaasane = on the occasion of your exile; prajaanaam = among the people(of Ayodhya); tvacchoka klaanta chetasaam = whose minds were depressed through grief on your account."

"The great perplexity that ensued, on the occasion of your exile, among the people (of Ayodhya), whose minds were depressed through grief on your account, was witnessed by you indeed, Oh, Rama!"

[Verse Locator](#)

आर्त नादो हि यः पौरैः मुक्तः तत् विप्रवासने ।
रथस्थम् माम् निशाम्य एव कुर्युः शत गुणम् ततः ॥ २-५२-४४

44. yaH = "which; aartanaadaH = cry of distress; pouraiH = the citizens; muktaH = raised; tvadvipravaasane = at the time of your banishment; tataH = to that; shataguNam = hundred-fold; kuryuH = will be made; nishaamyaiwa = soon after seeing; maam = me; saratham = with (an empty) chariot."

"The cry of distress raised by the citizens (of Ayodhya) will be increased a hundred-fold, when they see me with an empty chariot."

[Verse Locator](#)

अहम् किम् च अपि वक्ष्यामि देवीम् तव सुतः मया ।
नीतः असौ मातुल कुलम् सन्तापम् मा कृथाइति ॥ २-५२-४५

45. aham vakshhyaami kimchaapi = "what shall I say further? Deviiim = To Kausalya; iti = that; asou = this; sutaah = your son; niitaH = has been taken; mayaa = by me; maatula kulam = to the house of his maternal uncle; maa kR^ithaaH = do not; santaapam = grieve."

"Further, shall I say to the queen Kausalya as follows: - ♦Your son, Rama has been taken by me to the house of his maternal uncle, do not grieve'."

[Verse Locator](#)

असत्यम् अपि न एव अहम् ब्रूयाम् वचनम् ईदृशम् ।
कथम् अप्रियम् एव अहम् ब्रूयाम् सत्यम् इदम् वचः ॥ २-५२-४६

46. aham = ♦I; naiva bruuyaam = cannot tell; iidR^isham = such; vachanamapi = words too; asatyam = which are untrue. Katham = How; aham = can I; bruuyam = tell; idam vachaH = which are true; apriyam = (but) unkind?"

"I cannot tell such words too which are untrue. How can I tell, ♦I abandoned your son in the forest', which words are true but unkind?"

[Verse Locator](#)

मम तावन् नियोगस्थाः त्वद् बन्धु जन वाहिनः ।
कथम् रथम् त्वया हीनम् प्रवक्ष्यन्ति ह्य उत्तमाः ॥ २-५२-४७

47. katham = "how; hayottamaah = the excellent horses; niyogasthaah = obedient; mama = to me; tvad bandhu jana vaahinaH = which carried yourselves and your relatives(Sita and Lakshmana); pravakshhyanti = will draw; ratham = the chariot; hiinam = bereft; tvayaa = of you?"

"How will the excellent horses obedient to me, which carried yourself, Sita and Lakshmana, draw the chariot bereft of you?"

[Verse Locator](#)

तन्न शक्ष्याम्यहम् गन्तुमयोध्याम् त्वदृतेऽनघ ।
वनवासानुयानाय मामनुज्ञातुमर्हसि ॥ २-५२-४८

48. anagha = "Oh; the faultless Rama! tat = for that reason; aham = I; na shakshhyaami = can not; gantum = go; ayodhyaam = to Ayodhya. arhasi = You are obliged; anuG^yaatum = to permit; maam = me; vanavaasaanuyaanaaya = to accompany you to the forest."

"Oh, the faultless Rama! For this reason, I cannot go back to Ayodhya. (Pray) permit me to accompany you to the forest."

[Verse Locator](#)

यदि मे याचमानस्य त्यागम् एव करिष्यसि ।
सरथो अग्निम् प्रवेक्ष्यामि त्यक्त मात्रैह त्वया ॥ २-५२-४९

49. karishhyasi yadi = "If you do; me = my; tyaagameva = abandonment; yaachamaanasya = (even though I) solicit; tyaktamaatraH = soon after I am forsaken; pravekshhyaami = I shall enter; agnim = a fire; sarathaH = along with chariot; iha = here."

"If you leave me even though I solicit you to take me with you, I shall enter a fire with chariot and all, here itself the moment I am forsaken by you"

[Verse Locator](#)

भविष्यन्ति वने यानि तपो विघ्न कराणि ते ।

रथेन प्रतिबाधिष्ये तानि सत्त्वानि राघव ॥ २-५२-५०

50. raaghava = Oh; Rama! yaani = which animals; vane = in the forest; bhavishhyanti = become; tapovighnakaraaNi = creators of obstacles to austerities; pratibaadhishhye = I shall ward off; taani sattvaani = those animals; rathena = by the chariot."

"Oh, Rama! With the help of the chariot, I shall ward off those animals in the forest, which create obstacles to your austerities."

[Verse Locator](#)

तत् कृतेन मया प्राप्तम् रथ चर्या कृतम् सुखम् ।

आशंसे त्वत् कृतेन अहम् वन वास कृतम् सुखम् ॥ २-५२-५१

51. sukham = "the pleasure; rathacharyaakR^itam = of driving your chariot; avaaptam = has been obtained; mayaa = by me. TvatkRi^tena = It is through you; aham = I; aashamse = seek; sukham = the happiness; vanavaasakRi^tam = that comes in dwelling in a forest."

"The pleasure of driving your chariot has been obtained by me because of you and it is through you that I seek the happiness that comes in dwelling in a forest."

[Verse Locator](#)

प्रसीद इच्छामि ते अरण्ये भवितुम् प्रत्यनन्तरः ।

प्रीत्या अभिहितम् इच्छामि भव मे पत्यनन्तरः ॥ २-५२-५२

52. prasiida = "Be graceful. Ichchhaami = I desire; bhavitum = to become; pratyantanaraH = close associate; araNye = in the forest. ichchhaami = I wish(to hear); priityaa = (your) loving; abhihitam = assent; bhava = Be; me = my; pratyantanaraH = close associate!"

"Be graceful. I desire to become your close associate in the forest. I wish to hear your loving assent with the words ♦be my close associate!"

[Verse Locator](#)

इमे चापि हया वीर यदि ते वनवासिनः ।

परिचर्याम् करिष्यन्ति प्राप्स्यन्ति परमाम् गतिम् ॥ २-५२-५३

53. viira = "Oh; hero! Ime hayashchaapi karishhyanti yadi = If these horses too can do; paricharyaam = service; te = to you; praapsyanti = they can attain; paramaam = a supreme; gatim = abode"

"Oh, hero! If these horses too can render service to you, they can attain a supreme abode."

[Verse Locator](#)

तव शुश्रूषणम् मूर्ध्ना करिष्यामि वने वसन् ।

अयोध्याम् देव लोकम् वा सर्वथा प्रजहाम्य् अहम् ॥ २-५२-५४

54. aham = "I; prajahaami = am leaving; ayodhyaami = Ayodhya; devalokamvaa = or even a celestial world (heaven); sarvathaa = by all means. vasam = Dwelling; vane = in the forest; muurdhanaa = with my head bent low; karishhyaami = I shall render; tava = your; shushruushhaNam = service."

"By all means, I am leaving for good, Ayodhya or even heaven. Dwelling in the forest, with my head bent low, I shall render service to you."

[Verse Locator](#)

न हि शक्या प्रवेष्टुम् सा मया अयोध्या त्वया विना ।

राज धानी महा इन्द्रस्य यथा दुष्कृत कर्मणा ॥ २-५२-५५

55. saa ayodhya = That Ayodhya; na hi shakya = cannot be; praveshtum = entered; mayaa = by me; tvayaa vinaa = without you; raajadhaanii yathaa = as Amaravati the capital; mahendrasya = of Devendra; dushhkR^ita karmaNaa = by a doer of wicked deeds."

"As a doer of wicked deeds cannot enter Amaravati, the capital of Devendra, so also I cannot enter Ayodhya without you."

[Verse Locator](#)

वन वासे क्षयम् प्राप्ते मम एष हि मनो रथः ।

यद् अनेन रथेन एव त्वाम् वहेयम् पुरीम् पुनः ॥ २-५२-५६

56. eshhaH hi = "This is indeed; mama = my; manorathaH = desire; yat = that; praapte = after reaching; kshhayam = the end; vanavaase = of dwelling in the forest; vaheyam = I may take; tvaam = you; punaH = again; anena rathenaiva = in this very chariot; puriim = to the city (of Ayodhya)."

"This is indeed my desire that after reaching the end of your exile, I may take you back to the city of Ayodhya in this very chariot."

[Verse Locator](#)

चतुर् दश हि वर्षाणि सहितस्य त्वया वने ।

क्षण भूतानि यास्यन्ति शतशः तु ततः अन्यथा ॥ २-५२-५७

57. sahitasya = "Me; along with; tvayaa = you; vane = in the forest; chaturdasha varshhaaNi = fourteen years; yaasyanti = will slip away; kshhaNa bhuutaani = momentarily. Anyathaa = Otherwise; ataH = than this; shata samkhyaaNi = will multiply hundred-fold."

"So long as I am with you together in the forest, fourteen years will slip away momentarily. Otherwise than this, they will multiply a hundred- fold."

[Verse Locator](#)

भृत्य वत्सल तिष्ठन्तम् भर्तृ पुत्र गते पथि ।

भक्तम् भृत्यम् स्थितम् स्थित्याम् त्वम् न माम् हातुम् अर्हसि ॥ २-५२-५८

58. bhR^itya vatsale = "Oh; prince; who cherish your dependents! tvam = You; naarhasi = ought not; haatum = abandon; maam = me; bhaktam = your devoted; bhR^ityam = servant; tishhThantam = established; pathi = in the path; bhartR^iputra gate = followed by the son of his master; sthitam = (and) keeping; sthityaam = within bounds"

"Oh, prince, who are so fond of your dependents! You ought not abandon me, your devoted servant, established in the path followed by the son of his master and (always)keeping within bounds."

[Verse Locator](#)

एवम् बहु विधम् दीनम् याचमानम् पुनः पुनः ।

रामः भृत्य अनुकम्पी तु सुमन्त्रम् इदम् अब्रवीत् ॥ २-५२-५९

59. raamah = Rama; bhR^ityaanukampii = who was compassionate towards his dependents; abraviit = spoke; idam = these words; sumantram = to Sumantra; diinam = who was miserably; yaachamaanam = entreating; punaH punaH = again and again; bahuvidham = in many modes.

Rama, who was compassionate towards his dependents, spoke as follows to Sumantra, who was miserably entreating him again and again in many modes.

[Verse Locator](#)

जानामि परमाम् भक्तिम् मयि ते भर्तु वत्सल ।
शृणु च अपि यद् अर्थम् त्वाम् प्रेषयामि पुरीम् इतः ॥ २-५२-६०

60. bhartR^ivatsala = "Oh; charioteer; so fond of your master! jaanaami = I knew; te = your; paramaam = excellent; bhaktam = devotion; mayi = to me. ShR^iNuchaapi = Hear; yadartham = wherefore; preshhayaami = I send; tvaam = you; itaH = from here; puriim = to the city."

"Oh, charioteer so fond of your master! I know your excellent devotion to me. Hear wherefore I send you from here to the city of Ayodhya."

[Verse Locator](#)

नगरीम् त्वाम् गतम् दृष्ट्वा जननी मे यवीयसी ।
कैकेयी प्रत्ययम् गच्चेद् इति रामः वनम् गतः ॥ २-५२-६१

61. dR^ishhTvaa = "seeing; tvaam = you; gatam = going; nagariim = to the city; kaikeyii = Kaikeyi; me = my; yaviiyasii = younger; jananii = mother; gachchhet = will get; pratyayam = the proof; iti = that; raamaH = Rama; gataH = went; vanam = to the forest."

"Seeing you, returning to Ayodhya, Kaikeyi, my younger mother will get the proof that Rama has gone to the forest."

[Verse Locator](#)

परितुष्टा हि सा देवि वन वासम् गते मयि ।
राजानम् न अतिशङ्केत मिथ्या वादी इति धार्मिकम् ॥ २-५२-६२

62. paritushhTaa = "having strongly satisfied; mayi = about me; gate = having gone; vanavaasam = to dwell in the forest; saa devii = that queen; (Kaikeyi); naatishaNketa = will not suspect strongly; raajaanaam = about the king; dhaarmikam = who is virtuous; mithyaavaadiiti = as one who speaks untruth"

"Having completely satisfied, about me having gone to forest, Kaikeyi will leave her strong suspicion that the virtuous king may be a person who speaks untruth."

[Verse Locator](#)

एष मे प्रथमः कल्पो यद् अम्बा मे यवीयसी ।
भरत आरक्षितम् स्फीतम् पुत्र राज्यम् अवाप्नुयात् ॥ २-५२-६३

63. eshhaH = "this is; prathamaH = the first; kalpaH = rule to be observed before any other rule; me = for me; yat = that; me = my; yaviiyasii = younger; ambaa = mother; avaapnuyaat = should get; spiitam = the extensive; putra raajyam = kingdom of her son; bharataa rakshhitam = protected by Bharata"

"This is my first priority that my younger mother should get the extensive kingdom, protected by Bharata and thus ruled by her own son."

[Verse Locator](#)

मम प्रिय अर्थम् राज्ञः च सरथः त्वम् पुरीम् व्रज ।
संदिष्टः च असि या अनर्थास् तांस् तान् ब्रूयाः तथा तथा ॥ २-५२-६४

64. **priyaartham** = "for the pleasure; **mama** = of me; **raaG^yashcha** = and of the king; **tvam** = you; **sarathaH** = along with the chariot; **vraja** = go; **puriim** = to the city (of Ayodhya); **yaan** = which; **arthaan** = matters; **asi** = you are; **sandishhTaH** = told; **bruuyaaH** = inform; **taan taan** = those and those matters; **tathaa tathaa** = in that manner."

"For my pleasure and pleasure of the king, you go along with the chariot to Ayodhya and inform all the matters that you have been asked to tell each in the way you have been asked to do."

[Verse Locator](#)

इति उक्त्वा वचनम् सूतम् सान्त्वयित्वा पुनः पुनः ।

गुहम् वचनम् अक्लीबम् रामः हेतुमद् अब्रवीत् ॥ २-५२-६५

65. **uktvaa** = having spoken; **vachanam** = the words; **iti** = thus; **suutam** = in the chariot; **akliibaH** = the courageous; **raamaH** = Rama; **saantvayitvaa** = consoled(him); **punaH punaH** = again and again; **abraviit** = spoke(the following); **hetumat** = reasoned; **vachanam** = words; **guham** = to Guha.

Having spoken thus to the charioteer, the courageous Rama consoled him again and again. Then, he spoke the following reasoned words to Guha:

[Verse Locator](#)

नेदानीम् गुह योग्योऽयम् वसो मे सजने वने ।

अवश्यम् ह्याश्रमे वासह् कर्तव्यस्तद्गतो विधिः ॥ २-५२-६६

66. **guha** = "Oh; **Guha!** **ayam** = this; **vaasaH** = stay; **vane** = in the forest; **sajane** = inhabited with people. **na yogyaH** = is not proper; **me** = for me. **vaasaH** = The stay; **avashyam** = should be certainly; **aashrame** = in a hermitage. **VidhiH** = Let the action; **tadgataH** = directed towards that; **kartavyaH** = be done."

"Oh, Guha! This stay in the inhabited woods is not proper for me. My stay should definitely be in a hermitage. Let an action diverted towards that aim be taken"

[Verse Locator](#)

सोऽहम् गृहीत्वा नियमम् तपस्विजनभूषणम् ।

हितकामः पितुर्भूयः सीताया लक्ष्मणस्य च ॥ २-५२-६७

जटाः कृत्वा गमिष्यामि न्यग्रोध क्षीरम् आनय ।

67. **saH aham** = "I as such; **hita kaamaH** = wishing well of; **pituH** = my farther; **bhunyaH** = and; **siitaayaaH** = of Sita; **lakshhmaNasyacha** = and of Lakshmana; **gR^ihiitvaa** = having taken up; **niyamam** = the restraint; **tapsvi janabhuushhaNam** = to be adorned by ascetics; **gamishhyaami** = and proceed further; **kR^itvaa** = wearing; **jaTaaH** = matted hair. **aanaya** = (please) bring; **nyagrodha kshhiiram** = the milk-like exudation (latex) of a banyan tree."

"I as such, wishing well of my father, Sita as well as Lakshmana and having taken up a discipline to be followed by ascetics, want to proceed further, wearing matted hair. Please bring the latex of a banyan tree."

[Verse Locator](#)

तत् क्षीरम् राज पुत्राय गुहः क्षिप्रम् उपाहरत् ॥ २-५२-६८

लक्ष्मणस्य आत्मनः चैव रामः तेन अकरोज् जटाः ।

68. **guhaH** = Guha; **kshhipram** = immediately; **upaaharat** = brought; **tat** = that; **kshhiiram** = milk-like exudation (latex); **raaja putraaya** = to the prince. **Tena** = with

that; **raamaH** = Rama; **aakarot** = made; **jaTaaH** = matted hair; **aatmanashchaiva** = to himself; **lakshhmanasya** = and to Lakshmana.

Guha immediately brought that latex to the prince. With that, Rama made matted hair to himself and to Lakshmana.

[Verse Locator](#)

दीर्घबाहुर्नरव्याघ्रो जटिलत्व मधारयत् ॥ २-५२-६९
तौ तदा चीर वसनौ जटा मण्डल धारिणौ ।
अशोभेताम् ऋषि समौ भ्रातरौ राम रक्ष्मणौ ॥ २-५२-७०

69;70. **diirgha baahuH** = That long armed; **nara vyaaghraH** = tiger among men; Rama; **aadhaarayat** = wore; **jaTilatvam** = the matting; **tadaa** = Then; **raama lakshhmanav** = Rama and Lakshmana; **bhraatarov** = the brothers; **chiira vasanou** = clad in the bark of trees; **jaTaa maNdala dhaariNau** = and wearing a rounded mass of matted locks (on their hair); **ashobhetaam** = looked bright; **R^shhisamou** = like ascetic sages.

Rama, tiger among men who possessed long arms wore the distinguished mark of an ascetic (in the shape of matted hair) . Then, Rama and Lakshmana the brothers clad in the bark of trees and wearing a round mass of matted locks (on their head) looked bright like two ascetic sages.

[Verse Locator](#)

ततः वैखानसम् मार्गम् आस्थितः सह लक्ष्मणः ।
व्रतम् आदिष्टवान् रामः सहायम् गुहम् अब्रवीत् ॥ २-५२-७१

71. **tataH** = then; **aasthitaH** = Having adopted; **maargam** = the way; **vaikhaanasam** = of a hermit (temporarily); **saha lakshhmana** = along with Lakshmana; **raamaH** = Rama; **aadishhTavaan** = accepted; **vrataam** = the vow (of an ascetic); **abraviit** = and spoke; **guham** = to Guha; **sakhaayam** = his friend (as follows):

Having adopted the way of a hermit (temporarily) along with Lakshmana, Rama then accepted the vow of an ascetic life and spoke to Guha, his friend as follows:

[Verse Locator](#)

अप्रमत्तः बले कोशे दुर्गे जन पदे तथा ।
भवेथा गुह राज्यम् हि दुरारक्षतमम् मतम् ॥ २-५२-७२

72. **guha** = "Oh; **Guha! Bhavethaa** = Remain; **apramattaH** = vigilant; **bale** = in the case of an army; **koshe** = the treasury; **durge** = the fortress; **tathaa** = and; **janapade** = the people. Matam hi = It is said; **raajyam** = that a kingdom; **duraa rakshhatamam** = is the most difficult one to protect."

"Oh, Guha! Remain vigilant in defense, finance, internal security and public relations, for a kingdom is the most difficult one to be protected!"

[Verse Locator](#)

ततः तम् समनुज्ञाय गुहम् इक्ष्वाकु नन्दनः ।
जगाम तूर्णम् अव्यग्रः सभार्यः सह लक्ष्मणः ॥ २-५२-७३

73. **tataH** = then; **ikshhvaaku nandanaH** = Rama; who was a delight to Ikshvaku dynasty; **samanuG^yaaya** = bade farewell; **tam guham** = to Guha; **jagaama** = and departed; **tuurNam** = quickly; **avyagraH** = remaining undistracted; **sabhaaryaH** = along with his consort; **sahalakshhmanaH** = together with Lakshmana.

Then Rama, who was a delight to Ikshvaku dynasty, bade farewell to Guha and departed quickly, remaining undistracted, along with his consort and together with Lakshmana.

स तु दृष्ट्वा नदी तीरे नावम् इक्ष्वाकु नन्दनः ।
तितीर्षुः शीघ्रगाम् गङ्गाम् इदम् लक्ष्मणम् अब्रवीत् ॥ २-५२-७४

74. dR^ishhTvaa = seeing; naavam = the boat; nadiitiire = on the bank of the river; saH ikshhvaakunandanaH = that Rama; titirshhuH = desirous of crossing; shiighragaam = the swift-flowing; gaNgaam = Ganga; abraviit = spoke; idam = these words; lakshmaNam = to Lakshmana: -

Seeing the boat on the bank of the river and keen to cross the swift-flowing Ganga, Rama spoke to Lakshmana as follows: -

[Verse Locator](#)

आरोह त्वम् नर व्याघ्र स्थिताम् नावम् इमाम् शनैः ।
सीताम् च आरोपय अन्वक्षम् परिगृह्य मनस्विनीम् ॥ २-५२-७५

75. nara vyaaghraH = "Oh; Lakshmana the tiger among men! Tvam = you; aaroHa = get into; imaam = this; naavam = boat; sthityaam = stationed; (here); parigR^ihya = having helped; siitaam cha = Sita; mansviniim = the virtuous wife; aaropaya = step into it."

"Oh, Lakshmana the tiger among men! You get into the boat stationed here unhurriedly afterwards, having helped Sita the virtuous wife step into it."

[Verse Locator](#)

स भ्रातुः शासनम् श्रुत्वा सर्वम् अप्रतिकूलयन् ।
आरोप्य मैथिलीम् पूर्वम् आरुरोह आत्मवांस ततः ॥ २-५२-७६

76. shrutvaa = hearing; shaasanam = the command; sarvam = wholly; bhraatruH = of his (elder) brother; saH = that Lakshmana; aatmavaan = prudent; apratikuulayan = not resisting it; aaropaya maithiliim = having made Sita to ascend (the boat); puurvam = first; aaruroha = stepped into (the boat); tataH = afterwards.

Hearing the command completely of his elder brother, the prudent Lakshmana, by not counteracting it, made Sita to ascend the boat first and stepped into it afterwards.

[Verse Locator](#)

अथ आरुरोह तेजस्वी स्वयम् लक्ष्मण पूर्वजः ।
ततः निषाद अधिपतिर् गुहो ज्ञातीन् अचोदयत् ॥ २-५२-७७

77. atha = then; tejasvii = the glorious; lakshhmaNa puurvajaH = Rama; the elder brother of Lakshmana; aaruroha = got into (the boat); svayam = himself. TataH = Thereafter; guhaH = Guha; nishhadaadhipatiH = the ruler of the Nishadas; achodayat = commanded; G^yaatiim = his kinsfolk (to row them across the river).

Then, the glorious Rama got into the boat himself. Thereafter, Guha the ruler of Nishadas commanded his kinsfolk to row them across the river.

[Verse Locator](#)

राघवोऽपि महातेजा नावमारुह्य ताम् ततः ।
ब्रह्मवत् क्षत्रवच्चैव जजाप हितमात्मनः ॥ २-५२-७८

78. aaruuhya = after ascending; taam naavam = that boat; raaghava. Api = Rama too; mahaa tejaH = of mighty splendor; tataH = then; jajaapa = recited (a sacred text Daiviim naavam etc) brahmavat = (fit for) Brahmanas; kshhatriyashchaiva = and Kshatriyas; hitam = and conducive to the good; aatmanaH = of his son.

After ascending the boat, Rama too of mighty splendor then recited a sacred text (daiviim naavam etc) fit for brahmanas and Kshatriyas alike and conducive to his own good.

[Verse Locator](#)

आचम्य च यथाशास्त्रम् नदीम् ताम् सह सीतया ।
प्राणमत्प्रीतिसमूहो लक्ष्मणश्चामितप्रभः ॥ २-५२-७९

79. aachamyacha = having sipped water; yathaa shaastram = as per scriptures; priitisamhR^ishhTaH = and with extreme delight; siitayaa saha = (Rama) with Sita; praaNamat = made obeisance; taam nadiim = to that river; lakshmaNashcha = Lakshmana also; amita prabhaH = of infinite splendor (followed suit.)

Having sipped water as per scriptures and with extreme delight, Rama with Sita made obeisance to that river. Lakshmana, of infinite splendor, followed suit.

[Verse Locator](#)

अनुज्ञाय सुमन्त्रम् च सबलम् चैव तम् गुहम् ।
आस्थाय नावम् रामः तु चोदयाम् आस नाविकान् ॥ २-५२-८०

80. anuG^yaaya = bidding farewell; tam guham = to that Guha; sabalam = with his army of men; sumantram = and Sumantra; raamastu = Rama; aasthaaya = sat on; naavam = the boat; chodayaamaasa = and directed; naavikaan = the boatmen (to move on).

Bidding farewell to Guha with his army of men and Sumantra, Rama sat on the boat and directed the boatmen to move on.

[Verse Locator](#)

ततः तैः चोदिता सा नौः कर्ण धार समाहिता ।
शुभ स्प्य वेग अभिहता शीघ्रम् सलिलम् अत्यगात् ॥ २-५२-८१

81. taiH = through their; choditaa = propulsion; sa nauH = that boat; karNadhaara samaahitaa = furnished with a pilot; shubha sphya vega abhihataa = obeying those splendid and vigorous oarsmen; shiighram = rapidly; atyagaat = moved across; salilam = water.

Propelled by those splendid and vigorous oarsmen, that boat furnished with a pilot, rapidly moved across the water.

[Verse Locator](#)

मध्यम् तु समनुप्राप्य भागीरथ्याः तु अनिन्दिता ।
वैदेही प्रान्जलिर् भूत्वा ताम् नदीम् इदम् अब्रवीत् ॥ २-५२-८२

82. samanupraapya = coming to; madhyam = the middle; bhaagiirathyaaH = of Bhagirathi; aninditaa = the irreproachable; vaidehii = Sita; bhuutvaa = having been; praaN^jaliH = with joined palms; abraviit = spoke; idam = these words; taam nadiim = to the said river.

Coming to the middle of Bhagirathi river, the irreproachable Sita with joined palms, spoke as follows to the said river: -

[Verse Locator](#)

पुत्रः दशरथस्य अयम् महा राजस्य धीमतः ।
निदेशम् पालयतु एनम् गन्गे त्वद् अभिरक्षितः ॥ २-५२-८३
चतुर् दश हि वर्षाणि समग्राणि उष्य कानने ।

भ्रात्रा सह मया चैव पुनः प्रत्यागमिष्यति ॥ २-५२-८४

ततः त्वाम् देवि सुभगे क्षेमेण पुनर् आगता ।

यक्ष्ये प्रमुदिता गन्गे सर्व काम समृद्धये ॥ २-५२-८५

83;84;85. gaNge = "Oh; Ganga! Ayam (let) this Rama; putraH = the son; dasharathasya = of Dasaratha; mahaaraajasya = the emperor; paalayitvaa = honor; imam = this (his father's); nidesham = command; tvadabhirakshhitaH = under your protection! Ushhya = Having dwelled; kaanane = in the forest; samagraaNi = in full; chaturdasha = for fourteen; varshhaaNi = years; pratyagamishhyati = (may he) return; punaH = once more (to your bank); bhraataa saha = with his brother; Lakshmana; mayaachaiva = and myself! Subhage = Oh; blessed; devii = goddess; gaN^ge = Ganga! PunaH aagataa = Returning; kshhemeNa = safely; tataH = then; pramuditaa = I; full of joy; sarva kaama samR^iddhinii = all my desires fulfilled; yakshhye = shall worship; tvaam = you."

"Oh, Ganga! Let Rama, the son of the emperor Dasaratha honor his father's command under your protection! Having dwelled in the forest in full fourteen years, may he return once more to your bank with his brother, Lakshmana and myself! Oh, blessed goddess Ganga! Returning safely, with all my desires fulfilled, I shall worship you with great joy."

[Verse Locator](#)

त्वम् हि त्रिपथगा देवि ब्रह्म लोकम् समीक्षसे ।

भार्या च उदधि राजस्य लोके अस्मिन् सम्प्रदृश्यसे ॥ २-५२-८६

86. tvam = "you; devii = Oh; goddess; tripathagaa = flowing through three regions; (namely heaven; earth and subterranean); samiikshhase hi = are indeed seeing; brahmalokam = Brahma's realm (the outermost of the six spheres enveloping the earth); sampradR^ishyase = and are vividly seen; asmin = on this; loke = terrestrial plane; bhaaryaacha = as a consort; udadhiraajasya = of the ocean king."

You, Oh goddess flowing through three regions (namely heaven, earth and subterranean regions), include in your basin the realm of Brahma (the outermost of the six spheres enveloping the earth) and are vividly seen on this terrestrial plane as a consort of the ocean king."

[Verse Locator](#)

सा त्वाम् देवि नमस्यामि प्रशंसामि च शोभने ।

प्राप्त राज्ये नर व्याघ्र शिवेन पुनर् आगते ॥ २-५२-८७

गवाम् शत सहस्राणि वस्त्राणि अन्नम् च पेशलम् ।

ब्राह्मणेभ्यः प्रदास्यामि तव प्रिय चिकीर्षया ॥ २-५२-८८

87;88. shobhane devii = "oh; charming goddess! Saa = I; Sita; namasyaami = greet; tvaam = you; prashamsaami cha = and extol you too; naravyaaghre = when Rama the tiger among men; shivena = has safely; aagate = returned; punaH = again; praapte raajye = and regains his kingdom; pradaasyaami = I shall give away; shatasahasraaNi = a lakh; gavaam = of cows; peshalam = soft; vastraaNi = clothing; annamcha = and food stuff; brahmaNebhya = to Brahmanas; priyachikiirshhayaa = with an intent to please you."

"Oh, charming goddess! I, Sita, greet you and extol you too. When Rama the tiger among men safely returns and regains his kingdom, I shall give away a lakh of cows, soft clothing and food to brahmanas with intent to please you."

[Verse Locator](#)

सुराघटसहस्रेण मांसभूतोदनेन च ।

यक्ष्ये त्वाम् प्रयता देवि पुरीम् पुनरुपागता ॥ २-५२-८९

89. devii = "Oh; goddess! Upaagata = After reaching; puriim = the city (Ayodhya); punaH = again; yakshhye = I shall worship (you); suraaghata sahasreNa = with thousand pots of spirituous liquor; maamsa bhuutodanena cha = and jellied meat with cooked rice; prayataa = well-prepared for the solemn rite."

"Oh, goddess! After reaching back the city of Ayodhya, I shall worship you with thousand pots of spirituous liquor and jellied meat with cooked rice well prepared for the solemn rite."

[Verse Locator](#)

यानि त्वत्तीरवासीनि दैवतानि च सन्ति हि ।
तानि सर्वाणि यक्ष्यामि तीर्थान्यायतनानि च ॥ २-५२-९०

90. yakshhyaami = I shall worship; yaami = whatever; daivataani = deities; santi = are there; sarvaani = all; tvattiira vaasini = dwelling on your banks; tiirthaani = sacred spots; aayatanaamicha = and sanctuaries."

"I shall worship all deities dwelling on your banks as also sacred spots and sanctuaries."

[Verse Locator](#)

पुनरेव महाबाउर्मया भ्रात्रा च सम्गतः ।
अयोध्याम् वनवासात्तु प्रविशत्वनघोऽनघे ॥ २-५२-९१

91. anaghe = "oh; irreproachable one! AnaghaH = (May) the sinless; mahaabaahuH = and mighty armed Rama; pravishatu = re-enter; ayodhyaam = Ayodhya; punareva = again; vanavaasaat = from dwelling in the forest; sangataH = along with; bhraatraacha = Lakshmana; his brother; mayaa = (and) myself."

"Oh, irreproachable goddess! May the sinless Rama (with mighty arms) re-enter Ayodhya again from the forest, along with Lakshmana and myself."

[Verse Locator](#)

तथा सम्भाषमाणा सा सीता गङ्गाम् अनिन्दिता ।
दक्षिणा दक्षिणम् तीरम् क्षिप्रम् एव अभ्युपागमत् ॥ २-५२-९२

92. tathaa = then; sambhaashha maaNaa = praying (to Ganga); siita = Sita; dakshhiNaa = the efficient; aninditaa = irreproachable; abhyupaagamat = reached; kshhiprameva = rapidly; dakshhiNam = the right; tiiram = bank.

Thus praying to Ganga, the efficient and irreproachable Sita rapidly reached the right bank of the river.

[Verse Locator](#)

तीरम् तु समनुप्राप्य नावम् हित्वा नर ऋषभः ।
प्रातिष्ठत सह भ्रात्रा वैदेह्या च परम् तपः ॥ २-५२-९३

93. samanupraapya = reaching; tiiram = the bank; nararshhabhaH = Rama the best among men; paramtapaH = and the chastiser of foes; hitvaa = left; naavam = the boat; praatishhThata = and further proceeded; bhraatraasaha = along with Lakshmana his brother; vaidehyaacha = and Sita.

Reaching the bank and leaving the boat, Rama the best among men and the chastiser of foes proceeded further along with Lakshmana and Sita.

[Verse Locator](#)

अथ अब्रवीन् महा बाहुः सुमित्र आनन्द वर्धनम् ।
भव सम्रक्षणार्थाय सजने विजनेऽपि वा ॥ २-५२-९४

94. "Be prepared for protecting Sita in the inhabited as well as in uninhabited areas also." W.wM---atha = then; mahaabaahuH = Rama; the mighty armed; abraviit = spoke; sumitraa nandanam = to Lakshmana (who heightened the joy of Sumitra); bhava = "Be prepared; samrakshaNaarthaaya = for protecting; (Sita); sajane = in the inhabited; vijane.apivaa = and in the uninhabited areas also."

Then, Rama the mighty armed, spoke to Lakshmana (who heightened the joy of Sumitra) as follows:

[Verse Locator](#)

अवश्यम् रक्षणम् कार्यमदृष्टे विजने वने ।
अग्रतः गच्च सौमित्रे सीता त्वाम् अनुगच्चतु ॥ २-५२-९५

95. rakshhaNam = "security; kaaryam = is to be arranged; avashyam = inevitably; adR^shhTe = and in an unforeseen; vijane = and in an uninhabited; vane = forest. soumitre = Oh; Lakshmana! Gachchha = Go; agrataH = in front. Siitaa anugachchhatu = Let Sita follow; tvaam = you."

"Security is an inevitable need in a forest, which has unforeseen dangers and is uninhabited, Oh, Lakshmana! Go in front. Let Sita follow you."

[Verse Locator](#)

पृष्ठतः अहम् गमिष्यामि त्वाम् च सीताम् च पालयन् ।
अद्य दुःखम् तु वैदेही वन वासस्य वेत्स्यति ॥ २-५२-९६

96. aham = "I; gamishhyaami = shall proceed; pR^ishhThataH = in the back; paalayam = protecting; tvaam cha = you; siitaamcha = and Sita; purushharshhabha = Oh; jewel among men! Rakshha = Protection; kartavyaa = must be accorded; iha = here; naH = by us; anyonyasya = to one another."

"I shall proceed in the rear, protecting you and Sita. Oh, jewel among men! We must accord protection here to one another."

[Verse Locator](#)

न हि तावदतिक्रान्ता सुकरा काचन क्रिया ।
अद्य दुःखम् तु वैदेही वनवासस्य वेत्स्यति ॥ २-५२-९७

97. atikraanta = "an over stepped; kaachana kriyaa = doing whatsoever; Na hi taavat = cannot indeed be; sukaraa = smoothly done again. Vaidehii = Sita; vetsyati = will experience; duHkham = the hardship; vanavaasasya = of staying in a forest; adya = (only) from us."

"An act which has gone out of hand, whatsoever, cannot indeed be remedied again. Sita will experience the hardship of staying in a forest only from now."

[Verse Locator](#)

प्रणष्टजनसम्बाधम् क्षेत्रारामविवर्बितम् ।
विषमम् च प्रपातम् च वनमद्य प्रवेक्ष्यति ॥ २-५२-९८

98. adya = " today; pravekshhyati = (she)will enter; vanam = the forest; praNashhTajana sambaadhaam = when density of people is not seen; kshhetra araama vivarjitam = which is utterly devoid of fields and gardens; vishhamamcha = and is full of stumbles."

"Today she will enter the forest, where density of people is not seen, which is utterly devoid of fields and gardens, has a rugged surface and is full of stumbles."

[Verse Locator](#)

श्रुत्वा रामस्य वचनम् प्रतिस्थे लक्ष्मणोऽग्रतः ।

अनन्तरम् च सीताया राघवो रघनन्धनः ॥ २-५२-९९

99. shrutvaa = listening to; raamasya = Rama's; vachanam = words; lakshmaNaH = Lakshmana; pratasthe = walked; agrataH = in front. Anantaram = immediately after; siitaayaaH = Sita; raaghavaH = Rama; raghunandanaH = the delight of Raghu dynasty (advanced).

Listening to Rama's words, Lakshmana walked in front. Immediately after Sita, Rama, the delight of Raghu dynasty, advanced.

[Verse Locator](#)

गतम् तु गङ्गा पर पारम् आशु ।

रामम् सुमन्त्रः प्रततम् निरीक्ष्य ।

अध्व प्रकर्षात् विनिवृत्त दृष्टिर् ।

मुमोच बाष्पम् व्यथितः तपस्वी ॥ २-५२-१००

100. pratatam = constantly; niriikshhya = gazing at; raamam = Rama; gatam = who reached; ashu = soon; gaN^gaa para paaram = the other bank of Ganga river; tapasvii = the distressed; sumantraH = Sumantra; vinivR^itta dR^ishhTiH = his vision having failed; adhvaprakarshhaat = due to the great distance; vyathitaH = and perturbed as he was; mumocha = shed; baashhpam = tears (of grief over separation from Rama).

Constantly gazing at Rama, who reached soon the other bank of Ganga River, the distressed Sumantra, his vision having failed due to the long distance and perturbed as he was, shed tears (of grief over separation from Rama).

[Verse Locator](#)

स लोकपालप्रतिमप्रभाववाम् ।

स्तीर्त्वा महात्मा वरदो महानदीम् ।

ततः समृद्धान् शुभसस्यमालिनः ।

क्रमेण वत्सान् मुदितानुपागमत् ॥ २-५२-१०१

101. tiirvaa = having crossed; mahaanadiim = the great river; saH = that Rama; mahaatmaa = the high-soled; varadaH = the bestowal of boons; loka paala pratimaprabhaava vaan = equal in glory with the guardians of spheres; tataH = then; upaagamat = reached; krameNa = progressively; vatsaan = the land of Vatsa; samRidhdhhaan = and the happy; shubha sasya maalinaH = which contained rows of beautiful crops.

Having crossed the great river, Rama the high-soled, the bestowal of boons, equal in glory with the guardians of spheres, then reached progressively the prosperous and the happy land of Vatsa; which contained rows of beautiful crops.

[Verse Locator](#)

तौ तत्र हत्वा चतुरः महा मृगान् ।

वराहम् ऋश्यम् पृषतम् महा रुरुम् ।

102. **hatvaa** = having killed; **tatra** = there; **chaturaH** = four; **mR^igaan** = deer (namely); **varaaham** = Varaaha; **R^ishyam** = Risha; **pR^ishhatam** = PR^isata; **mahaaruru** = (and) Mahaaruru; (the four principal species of deer); **aadayaa** = and taking; **tvaritam** = quickly; **medhyam** = the portions that were pure; **tou** = Rama and Lakshmana; **bubhukshhitou** = being hungry as they were; **yayatuH** = reached; **vanaspatim** = a tree; **vaasayaa** = to take rest; **kaale** = in the evening.

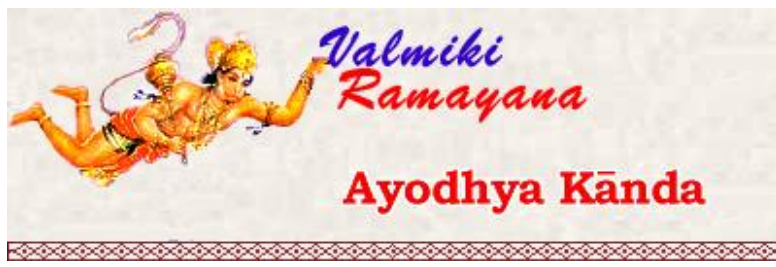
Having hunted there four deer, namely Varaaha, Rishya, Prisata; and Mahaaruru (the four principal species of deer) and taking quickly the portions that were pure, being hungry as they were, Rama and Lakshmana reached a tree to take rest in the evening.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे द्विपंचाशः सर्गः

Thus completes 52nd chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 52

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84
85	86	87	88	89
90	91	92	93	94
95	96	97	98	99
100	101	102		



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 53

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Introduction

Rama tries to send Lakshmana back to Ayodhya, apprehending trouble for Kousalya and others in the hands of Kaikeyi. Lakshmana however refuses to return to Ayodhya, pleading his inability to survive in the absence of Rama. Rama thereafter agrees again for Lakshmana's stay in the forest with him.

[Verse Locator](#)

स तम् वृक्षम् समासाद्य संध्याम् अन्वास्य पश्चिमात् ।

रामः रमयताम् श्रेष्ठैति ह उवाच लक्ष्मणम् ॥ २-५३-१

1. raamaH = Rama; shreshhTaH = the foremost; ramayataam = of these affording happiness to others; samasaadya = reached; tam vR^ikshham = the aforesaid tree; anvaasya = worshipped; pashchimaam = the western; sandhyaam = twilight; uvaacha ha = and spoke; iti = thus; lakshhmaNam = to Lakshmana:

Rama, the foremost of those affording happiness to others, reached the aforesaid tree, worshipped the western twilight and spoke to Lakshmana as follows:

[Verse Locator](#)

अद्य इयम् प्रथमा रात्रिर् याता जन पदात् बहिः ।

या सुमन्त्रेण रहिता ताम् न उत्कण्ठितुम् अर्हसि ॥ २-५३-२

2. iyam = "This; raatriH = night; yaa = which; yaatraa = has got past (us); apya = today; bahiH = outside; janapadaat = the inhabited territory; prathamaa = is the first one; rahitaa = without; sumantreNa = Sumantra. naarahasi = You ought not; utkaN^Thitum = repent; taam = over it."

"This might which has got past us today outside the inhabited territory is the first night which has passed without Sumantra. You ought not repent over it."

[Verse Locator](#)

जागर्तव्यम् अतन्द्रिभ्याम् अद्य प्रभृति रात्रिषु ।

योग क्षेमः हि सीताया वर्तते लक्ष्मण आवयोह् ॥ २-५३-३

3. lakshhmaNaH = "Oh; Lakshmana! atandribhyaam = Remaining free from lassitude; jaagartavyam = (we must both) keep awake; raatrishhu = during nights; adya prabhR^iti = from today. yoga kshhemou = The gain and security; siitaayaaH = of Sita; vartate hi = indeed depend; aavayoH = on us two."

"Remaining free from lassitude, we must both keep awake during nights, from today Lakshmana! The safety and welfare of Sita indeed depend on us two."

[Verse Locator](#)

रात्रिम् कथंचित् एव इमाम् सौमित्रे वर्तयामहे ।

उपावर्तामहे भूमाव् आस्तीर्य स्वयम् आर्जितैः ॥ २-५३-४

4. **varṭayaamahe** = "Let us pass; **imaam raatrim** = this night; **kathamchideva** = any how; **soumitre** = Lakshmana! **upaavartaamahe** = Let us lie down; **bhuumou** = on the ground; **aastiirya** = covering it; **aarjitaiH** = (by things) procured; **svayam** = by our own(hands)."

"Let us pass this night anyhow, Lakshmana! Let us lie down on the ground, covering it by straw, leaves and so on, procured by our own hands."

[Verse Locator](#)

स तु सन्विश्य मेदिन्याम् महा अर्हं शयन उचितः ।

इमाः सौमित्रये रामः व्याजहार कथाः शुभाः ॥ २-५३-५

5. **samvishya** = Streching himself; **madinyaam** = on the ground; **saH** = Rama; **mahaarha shayanochitaH** = who was accustomed to a luxurious coach; **vyaajahaara** = uttered; **imaaH** = these; **shubhaaH** = suitable; **kathaaH** = words; **soumitraye** = to Lakshmana:

Streching himself on the bare ground, Rama, who was accustomed to a luxurious coach, uttered the following suitable words to Lakshmana:

[Verse Locator](#)

ध्रुवम् अद्य महा राजो दुःखम् स्वपिति लक्ष्मण ।

कृत कामा तु कैकेयी तुष्टा भवितुम् अर्हति ॥ २-५३-६

6. **dhruvam** = "assuredly; **mahaaraajaH** = the emperor; **svapiti** = is sleeping; **duHkham** = badly; **adya** = to-night; **kaikeyiitu** = while Kaikeyi; **kR^takaamaa** = having realized her ambitions; **arhati** = ought; **bhavitum** = to feel; **tushhTaa** = satisfied."

"Assuredly the emperor is sleeping badly tonight, while Kaikeyi, having realized her ambitions, ought to feel satisfied."

[Verse Locator](#)

सा हि देवी महा राजम् कैकेयी राज्य कारणात् ।

अपि न च्यावयेत् प्राणान् दृष्ट्वा भरतम् आगतम् ॥ २-५३-७

7. **dR^ishhTvaa** = "seeing; **bharatam** = Bharata; **aagatam** = returned; **saa** = that; **devii** = queen; **kaikeyii** = Kaikeyi; **na chyaavayedapi** = (I am afraid) may not expel; **praaNaan** = the lives; **mahaaraajam** = of the emperor; **raajya kaaraNaat** = hi indeed for the sake of kingdom."

"Seeing Bharata returned, queen Kaikeyi, I am afraid, may not expel the lives of the emperor for the sake of kingdom."

[Verse Locator](#)

अनाथः चैव वृद्धः च मया चैव विनाकृतः ।

किम् करिष्यति काम आत्मा कैकेय्या वशम् आगतः ॥ २-५३-८

8. **vR^iddhascha** = "aged; **anaathashcha** = (and therefore) helpless; **mayaarinaacha** = deprived of my presence; **kim karishhyati** = what will he do; **kR^itaH** = dominated as he is; **kaamaatmaa** = by his passion (for Kaikeyi); **aagataH** = and who has fallen; **kaikeyiivasham** = into clutches of Kaikeyi."

"Aged and (therefore) helpless, deprived of my presence, what will he do, dominated as he is by his passion for Kaikeyi and who has fallen into the clutches of Kaikeyi."

इदम् व्यसनम् आलोक्य राज्ञः च मति विभ्रमम् ।

कामएव अर्ध धर्माभ्याम् गरीयान् इति मे मतिः ॥ २-५३-९

9. aalokya = "reflecting on; idam = this; vyasanam = misfortune; raaG^yaH = of the king; mativibhramamcha = and his mental derangement; me = my; matiH = belief; iti = (is) that; kaama eva = passion alone; gariiyaan = is stronger; artha dharmaabhyaam = than earthly gain and religious merit."

"Reflecting on this misfortune of the king and his mental derangement, I deem that passion alone is greater than early gain and religious merit."

[Verse Locator](#)

को हि अविद्वान् अपि पुमान् प्रमदायाः कृते त्यजेत् ।

चन्द अनुवर्तिनम् पुत्रम् तातः माम् इव लक्ष्मण ॥ २-५३-१०

10. kaH pumaan = "what man; avidyaanapi = however deluded; tataH = (what) father; pramadaayaaH kR^ite = on account of a woman; chandaamvartinam = at his own will and pleasure; tyajet = abandon; putram = a son; maamiva = like myself?"

"what man however deluded, what father on account of a woman, at his own will and pleasure, abandon a son like myself?"

[Verse Locator](#)

सुखी बत सभार्यः च भरतः केकयी सुतः ।

मुदितान् कोसलान् एको यो भोक्ष्यति अधिराजवत् ॥ २-५३-११

11. bataH = "Alas; kaikeyiisutaH = Kaikeyi's son; bharataH = Bharata; ekaH = alone; sukhii = is happy; sa bhaaryaH = along with his wife; yaH = who; adhirajavat = like an overlord; bhokshhyati = will enjoy; muditaan = the prosperous; kosalaan = kingdom of Kosala."

"Alas, Kaikeyi's son Bharata (alone) is happy along with his wife. Like an overlord, he is going to enjoy the prosperous kingdom of Kosala."

[Verse Locator](#)

स हि सर्वस्य राज्यस्य मुखम् एकम् भविष्यति ।

ताते च वयसा अतीते मयि च अरण्यम् आश्रिते ॥ २-५३-१२

12. taate = "father; vayasaa atiite = is superannuated. Mayicha = I; aasthite = am staying; areNyam = in the forest. saH = Bharata; bhavishhyanti = will become; ekam = the prime; mukham = head; sarvasya = for the entire; raajyasya = kingdom."

"Father is superannuated. I am staying in the forest. Bharata will become the prime head for the entire kingdom."

[Verse Locator](#)

अर्थ धर्मौ परित्यज्य यः कामम् अनुवर्तते ।

एवम् आपद्यते क्षिप्रम् राजा दशरथो यथा ॥ २-५३-१३

13. yaH = "he who; anuvartate = pursues; kaamam = sensuous pleasures; parityajya = neglecting; artha dharmou = his real interests and discipline; kshhipram = soon; aapadyate = comes to distress; evam = in the same way; raaja dasharatho yathaa = as king Dasaratha has."

"He who pursues sensuous pleasures neglecting his real interests and discipline soon comes to distress; in the same way as king Dasaratha has."

[Verse Locator](#)

मन्ये दशरथ अन्ताय मम प्रव्राजनाय च ।
कैकेयी सौम्य सम्प्राप्ता राज्याय भरतस्य च ॥ २-५३-१४

14. **soumya** = "Oh;good brother; **manye** = I think; **kaikeyii**- = that Kaikeyi; **sampraaptaa** = came (into our house); **dasharathaantaaya** = to bring about an end to Dasaratha; **mama pravraajanaayacha** = to send me into exile; **raajyaayacha** = (and to secure) kingship; **bharatasya** = for Bharata."

"It seems that Kaikeyi came into our house, oh good brother, to bring about an end to Dasaratha, to send me into exile and to secure kingship for Bharata."

[Verse Locator](#)

अपि इदानीम् न कैकेयी सौभाग्य मद मोहिता ।
कौसल्याम् च सुमित्राम् च सम्प्रबाधेत मत् कृते ॥ २-५३-१५

15. **soubhaagya mada mohitaa** = "blinded by pride of good fortune; **kaikeyii** = will Kaikeyi; **api idaaniim** = even now; **na samprabaadheta** = not persecute; **kausalyaamcha** = and Sumitra; **matkR^ite** = because of their relationship with me."

"Blinded by pride of good fortune, Kaikeyi may even now persecute Kausalya and Sumitra because of their relationship with me."

[Verse Locator](#)

मा स्म मत् कारणात् देवी सुमित्रा दुःखम् आवसेत् ।
अयोध्याम् इतएव त्वम् काले प्रविश लक्ष्मण ॥ २-५३-१६

16. **devii** = "queen; **sumitraa** = Sumitra; **maa aavaset sma** = will she not dwell; **duHkham** = with hardship; **matkaaraNaat** = because of her affinity to me? **tvam** = You; **pravisha** = enter; **ayodhyaam** = Ayodhya; **ita eva** = from this very place; **kaalye** = next morning; **lakshhmaNa** = oh; Lakshmana!"

"Queen Sumitra is likely to suffer hardship because of her affinity to us. From this very place, you proceed to Ayodhya next morning, oh, Lakshmana!"

[Verse Locator](#)

अहम् एको गमिष्यामि सीतया सह दण्डकान् ।
अनाथाया हि नाथः त्वम् कौसल्याया भविष्यसि ॥ २-५३-१७

17. **aham** = "I; **ekaH** = alone; **gamishhyaami** = will go; **siitayaa saha** = along with Sita; **daNdakaan** = to Dandaka forest. **tvam** = You; **bhavishhyasi** = become; **naathaH** = protector; **kausalyaa** = to Kausalya; **anaathaayaaH** = the supportless."

"I shall proceed to Dandaka forest alone with Sita, while you will be the protector for Kausalya, who has no defender."

[Verse Locator](#)

क्षुद्र कर्मा हि कैकेयी द्वेषात् अन्याय्यम् आचरेत् ।
परिदद्या हि धर्मज्ञे भरते मम मातरम् ॥ २-५३-१८

18. **kaikeyii** = "Kaikeyi; **kshhudra karmaa** = of base deeds; **aacharet** = may resort to; **anyaayyam** = unjustified means; **dveshhyam** = to be disliked. **paridadyaHhi** = Give(for

protection); **mama** = my; **maataram** = mother; **bharate** = to Bharata; **dharmaG^ye** = oh; virtuous prince!"

"Kaikeyi of base deeds may resort to unjustified means to be disliked. Give (for protection) my mother to Bharata, oh virtuous Prince!"

[Verse Locator](#)

नूनम् जाति अन्तरे कस्मिंस् स्त्रियः पुत्रैः वियोजिताः ।
जनन्या मम सौमित्रे तत् अपि एतत् उपस्थितम् ॥ २-५३-१९

19. **kasmin jaatyantare** = "In some other birth; **soumitre** = Oh; Lakshmana; **striyaH** = women; **viyojitaH** = must have been deprived; **putraiH** = of their sons; **mama jananyaa** = by my mother. Tasmaat = For that reason; **etat** = this upasthitam = has arisen; **nuunam** = certainly."

"In some other (past) birth, women must have been deprived of their sons by my mother (Kausalya), oh, Lakshmana! For that reason this has arisen certainly."

[Verse Locator](#)

मया हि चिर पुष्टेन दुःख सम्बर्धितेन च ।
विप्रायुज्यत कौसल्या फल काले धिग् अस्तु माम् ॥ २-५३-२०

20. **phala kale** = "At a time when benefit is to be obtained; **mayaa** = by me; **kausalyaa** = Kausalya; **vipraayujyata** = has been deprived of my company by me; **chirapushhTena** = who was nurtured up with great pains; **astu** = Let it be; **dhik** = woe; **maam** = to me."

"At a time when Kausalya should have obtained benefits for her labors repaid by me, she has been deprived of my company by me, who was nurtured by her for a long time and brought up with great pains. Woe to me."

[Verse Locator](#)

मा स्म सीमन्तिनी काचिज् जनयेत् पुत्रम् ईदृशम् ।
सौमित्रे यो अहम् अम्बाया दद्मि शोकम् अनन्तकम् ॥ २-५३-२१

21. **maasma kaachit siimantinii** = "Let no woman ever; **janayet** = give birth; **iidR^isham** = to such; **putram** = a son; **yaH** = as; **aham** = myself; **dadmii** = who has given; **ananthakam** = endless; **shokam** = sorrow; **ambaayaaH** = to my mother; **soumitre** = oh; Lakshmana!"

"Let no woman ever give birth to such a son as myself, who have caused perpetual grief to my mother, oh, Lakshmana!"

[Verse Locator](#)

मन्ये प्रीति विशिष्टा सा मत्तः लक्ष्मण सारिका ।
यस्याः तत् श्रूयते वाक्यम् शुक पादम् अरेर् दश ॥ २-५३-२२

22. **manye** = "I think; **saa shaarikaa** = that myna (which is kept as a pet by mother Kausalya); **priitivishishhTaa** = is more affectionate; **mattaH** = than I; **yasyaaH** = (since)her; **shruuyate** = are heard; **tat vaakyam** = the words; **dasha** = "Bite ; **shuka** = oh; parrot; **paadam** = the foot; **areH** = of the enemy'; **lakshhmaNa** = oh; Lakshmana!"

"Oh, Lakshmana! I think that myna (which is kept as a pet by mother Kausalya) is more affectionate than I, since her are heard the words, "Bite, oh parrot, the foot of the enemy."

[Verse Locator](#)

शोचन्त्याः च अल्प भाग्याया न किञ्चित् उपकुर्वता ।

पुत्रेण किम् अपुत्राया मया कार्यम् अरिम् दम ॥ २-५३-२३

23. kim = "what; kaaryam = can be done; mayaa = by me; putreNa = her son; nopakurvataa = who cannot go to her aid; kamchit = even a little(to her); shochantyaH = who is weeping; alpa bhaagyaayaH = who is unfortunate; aputraayaH = and who has no son; arindama = oh; conqueror of foes!"

"What can be done by me, her son, who cannot go to her aid even a little to her, my mother, who is weeping, who is unfortunate and who has no son, oh conqueror of foes?"

[Verse Locator](#)

अल्प भाग्या हि मे माता कौसल्या रहिता मया ।

शेते परम दुःख आर्ता पतिता शोक सागरे ॥ २-५३-२४

24. kausalyaa = "Kausalya; me maataa = my mother; alpabhaagya hi = of poor luck indeed; rahitaa = bereft; mayaa = of me; parama dukhaartaaH = is stricken with great melancholy; shate = and lies; patitaa = fallen; shoka saagare = in a sea of grief."

"Kausalya my mother of poor luck indeed, bereft of me, is stricken with great melancholy and lies plunged in a sea of grief"

[Verse Locator](#)

एको हि अहम् अयोध्याम् च पृथिवीम् च अपि लक्ष्मण ।

तरेयम् इषुभिः क्रुद्धो ननु वीर्यम् अकारणम् ॥ २-५३-२५

25. kruddhaH = "Enraged; aham = I; tareyam = can subdue; ishhubhiH = with my arrows; ekaH = single-handed; ayodhyaamcha = not only Ayodhya; pR^ithiviimchaapi = but also earth; lakshhmana = oh Lakshmana! viiryam = Valor; akaaraNam nam = is not the cause; not at all"

"Enraged, I can subdue with my arrows single handed not only Ayodhya but also the earth. But it is not a question of valor here."

[Verse Locator](#)

अधर्म भय भीतः च पर लोकस्य च अनघ ।

तेन लक्ष्मण न अद्य अहम् आत्मानम् अभिषेचये ॥ २-५३-२६

26. anagha = "Oh; the sinless Lakshmana! aham = I; adharma bhaya bhiitashcha = am terribly concerned of doing wrong; paralokasyacha = and(of ruining my prospects) in the other world. tena = For that reason; aatmaanam = I do not allow myself; naabhishechaye = to be crowned"

"Oh, the sinless Lakshmana! I am terribly concerned of doing wrong and of ruining my prospects in the other world. Hence, I do not allow myself to be crowned."

[Verse Locator](#)

एतत् अन्यच्च च करुणम् विलप्य विजने बहु ।

अश्रु पूर्ण मुखो रामः निशि तूष्णीम् उपाविशत् ॥ २-५३-२७

27. raamaH = Rama; nishi = during the night; vijane = in the lonely forest; vilapya = wailed; karuNam = piteously; etat = thus; anyashcha = and in other ways; upaavishat = sat; tushhN^iim = quite; ashrupuurNa mukhaH = his face full of tears.

Rama during the night in that lonely forest, wailed piteously thus and in so many other ways and sat quite, his face full of tears.

[Verse Locator](#)

विलप्य उपरतम् रामम् गत अर्चिषम् इव अनलम् ।
समुद्रम् इव निर्वेगम् आश्वासयत लक्ष्मणः ॥ २-५३-२८

28. **ayodhya** = "the city of Ayodhya; **adya** = now; **tvayi** = you; **nishhkraante** = have come away from it; **dhruvam** = has certainly; **nishhprabhaa** = been divested of its splendor; **sharvariiva** = and resembles a night; **gatachandraa** = without the moon; **raajan** = Oh; king; **vara** = the jewel; **aayudhinaam** = among armed warriors!"

"The city of Ayodhya, now that you have come away from it, has certainly been divested of its splendor and resembles a night without the moon, Oh, Rama the jewel among armed warriors!"

[Verse Locator](#)

ध्रुवम् अद्य पुरी रामायोध्या युधिनाम् वर ।
निष्प्रभा त्वयि निष्क्रान्ते गत चन्द्रा इव शर्वरी ॥ २-५३-२९

29. **ayodhya** = "the city of Ayodhya; **adya** = now; **tvayi** = you; **nishhkraante** = have come away from it; **dhruvam** = has certainly; **nishhprabhaa** = been divested of its splendor; **sharvariiva** = and resembles a night; **gatachandraa** = without the moon; **raajan** = Oh; king; **vara** = the jewel; **aayudhinaam** = among armed warriors!"

"The city of Ayodhya, now that you have come away from it, has certainly been divested of its splendor and resembles a night without the moon, Oh, Rama the jewel among armed warriors!"

[Verse Locator](#)

न एतत् औपयिकम् राम यद् इदम् परितप्यसे ।
विषादयसि सीताम् च माम् चैव पुरुष ऋषभ ॥ २-५३-३०

30. **etat** = "this; **na** = is not; **oupayikam** = proper; **raama** = oh Rama; **yat paritapyate** = that you should grieve; **idam** = in the manner. **vishhaadayasi** = You cause distress; **siitamcha** = to Sita; **maamchaiva** = and me too; **purushharshhabha** = oh jewel among men!"

"It is not proper, oh Rama, that you should grieve in this way. You cause distress to Sita and me too, oh jewel among men!"

[Verse Locator](#)

न च सीता त्वया हीना न च अहम् अपि राघव ।
मुहूर्तम् अपि जीवावो जलान् मत्स्याव् इव उद्धृतौ ॥ २-५३-३१

31. **raaghava** = "Oh; **Rama! hiinaa** = Bereft; **tvayaa** = of you; **siitaa** = Sita; **na** = will not survive. **ahamapi** = I also; **na jiivaavaH** = We shall not survive; **muhurtamapi** = even for a moment; **matsyaaviva** = like fishes; **uddhR^iton** = pulled out of water."

"Oh, Rama! Bereft of you , neither Sita nor I will not survive even for a moment, like fish pulled out of water."

[Verse Locator](#)

न हि तातम् न शत्रुघ्नम् न सुमित्राम् परम् तप ।
द्रष्टुम् इच्छेयम् अद्य अहम् स्वर्गम् वा अपि त्वया विना ॥ २-५३-३२

32. paramtapa = "Oh; Rama causing pain to the foes! Tvayaa vinaa = without you; aham = I; na hi ichchheyam = do not wish; drashhTum = to see either; taatam = our father; na = nor; shatrughnam = Satrughna; sumitraam = Sumitra; svargamvaapi = nor even heaven."

"Oh, Rama causing pain to the foes! Without you, I do not wish to see either our father or Satrughna or Sumitra or even the heaven."

[Verse Locator](#)

ततस्तत्र सुखासीने नातिदूरे निरीक्ष्य ताम् ।
न्यग्रोधे सुकृताम् शय्याम् भेजाते धर्मवत्सलौ ॥ २-५३-३३

33. tataH = then; dharmavatsalou = Rama and Lakshmana; the lovers of piety; sukhasiinou = sitting comfortably; tatra = there; niriikshhya = (and) seeing; taam shayyaam = that bed; sukR^itaam = well arranged; nyagrodha = under a banyan tree; bhejate = sought (for the bed)."

Then Rama and Lakshmana the lovers of piety, sitting comfortably there and on seeing a bed well- prepared under a banyan tree, sought for the bed.

[Verse Locator](#)

स लक्ष्मणस्य उत्तम पुष्कलम् वचो ।
निशम्य च एवम् वन वासम् आदरात् ।
समाः समस्ता विदधे परम् तपः ।
प्रपद्य धर्मम् सुचिराय राघवः ॥ २-५३-३४

34. saH raaghavaH = that Rama; paramtapaH = the terminator of foes; aadaraat = attentively; nishamya = hearing; lakshhmanasya = Lakshmana's; vachaH = words; uttama pushhkalam = which were excellent and holistic; prapadya = and adopting; suchiraaya = for a fairly long period; dharmam = the course of conduct prescribed for hermits; vidadhe = resolved; samastaaH = (to stand) all; samaaH = the years; vanavaasam = in exile(with Lakshmana).

Attentively hearing Lakshmana's words which were excellent and wholistic and adopting for a fairly long period the course of conduct prescribed for hermits, Rama resolved to spend all the fourteen years in exile with Lakshmana.

[Verse Locator](#)

ततस्तु तस्मिन् विजने वने तदा ।
महाबलौ राघववंशवर्धनौ ।
न तौ भयम् सम्भ्रममभ्युपेयतु ।
र्यथैव सिंहौ गिरिसानुगोचरौ ॥ २-५३-३५

35. tataH tadaa = thence forward; tasmin vane = in that forest; vijane = which was lonely; tou = those; mahaabalou raaghava vamsha vardhanon = (two) powerful offspring of the Raghu race; na abhyupeyatuH = did not admit; bhayam = fear; sambhramam = or agitation; simhou yathaiva = like unto two lions; girisaanu gocharon = dwelling on the slopes of a mountain.

Thence forward, those two powerful offspring of the Raghu race (Rama and Lakshmana) never admitted fear or agitation (while dwelling) in that vast and lonely forest any more than a couple of lions on the slopes of a mountain.

Thus completes canto fifty-three of Ayodhya Kanda of the glorious Ramayana of Valmiki,
the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 53

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35				



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 54 Verses converted to UTF-8, Nov 09

Introduction

Rama, Seetha and Lakshmana reach the hermitage of Bharadwaja, situated at the confluence of Ganga and Yamuna rivers. The sage Bharadwaja extends hospitality to them and recommends Chitrakuta as the fittest place for them to sojourn in. Spending the night in discourses on various matters with him, the sage grants him leave early next morning to depart for Chitrakuta.

[Verse Locator](#)

ते तु तस्मिन् महा वृक्षौषित्वा रजनीम् शिवाम् ।
विमले अभ्युदिते सूर्ये तस्मात् देशात् प्रतस्थिरे ॥ २-५४-१

1. uSTvaa = having spent; shivaam = the beautiful; rajaniim = night; tasmin mahaa vR^ikSe = under that big tree; te = they (Rama; Seetha and Lakshmana); pratasthire = started; tasmaat deshaat = from that place; suurye = (when the) sun; vimale abhyndite = had clearly risen.

Having spent the beautiful night under the big tree, Rama, Seetha and Lakshmana started from that place when the immaculate sun had risen.

[Verse Locator](#)

यत्र भागीरथी गङ्गा यमुनाम् अभिवर्तते ।
जग्मुस् तम् देशम् उद्दिश्य विगाह्य सुमहद् वनम् ॥ २-५४-२
ते भूमिम् आगान् विविधान् देशामः च अपि मनो रमान् ।
अदृष्ट पूर्वाङ् पश्यन्तः तत्र तत्र यशस्विनः ॥ २-५४-३

2;3. vigaahya = having entered deeply into; sumahat = a fairly extensive; vanam = forest; te = they; yashasvinaH = the illustrious trios; pashyantaH = seeing; vividhaan = many; bhuumibhaagaan = stretches of land; tatra tatra = and at some places; manoramaan = attractive; deshaamshchaapi = spots; adR^iSTa puurvaan = never seen before; jagmuH = went; uddishya = in the; direction; tam deshah = of that region; yatra = where; yamunaa = the River Yamuna; abhipravartate = was flowing forth; gaNGaam = towards River Ganga; bhagiirathiim = associated with name of Emperor Bhagiratha.

Having penetrated into a deep forest, they the illustrious trios, while seeing many stretches of land and at some places, attractive scenery never seen before, proceeded in the direction of that region where river Yamuna was flowing forth towards river Ganga, associated with the name of Emperor Bhagiratha.

Comment: Emperor Bhagiratha had the credit of bringing down the stream to the terrestrial plane by dint of his devotion and austerities in order to purify the ashes of his departed grand uncles.

[Verse Locator](#)

यथा क्षेमेण गच्छन् स पश्यमः च विविधान् द्रुमान् ।
निवृत्त मात्रे दिवसे रामः सौमित्रिम् अब्रवीत् ॥ २-५४-४

4. **pashyamshcha** = observing; **vividhaan** = various; **drumaan** = trees; **gachchaan** = while walking; **yathaakshhemena** = at ease; **saH raamaH** = that Rama; **abraviit** = spoke; **saumitram** = to lakshmaNa; **divase** = (when) the day; **nivR^ittamaatre** = had just receded.

Observing various trees while walking at ease, Rama spoke to Lakshmana (as follows) when the day had just receded.

[Verse Locator](#)

प्रयागम् अभितः पश्य सौमित्रे धूमम् उन्नतम् ।
अग्नेर् भगवतः केतुम् मन्ये सन्निहितः मुनिः ॥ २-५४-५

5. **pashya** = perceive; **saumitra** = Oh; Lakshmana; **dhuumaam** = the smoke; **unnatam** = (looking) prominent; **ketum** = as a sign; **bhagavataH** = of the glorious god; **agneH** = of fire; **prayaagam abhitaH** = near Prayaga (the confluence of the holy Ganga and Yamuna rivers); **manye** = I think; **muniH** = the sage (Bharadwaja); **sannihitaH** = (is staying) nearby.

"Perceive, Oh Lakshmana, the smoke looking prominent as a sign of the glorious god of fire near Prayaga (the confluence of the holy Ganga and Yamuna rivers). I think that sage Bharadwaja is staying nearby."

[Verse Locator](#)

नूनम् प्राप्ताः स्म सम्भेदम् गङ्गा यमुनयोः वयम् ।
तथा हि श्रूयते शब्दो वारिणा वारि घट्टितः ॥ २-५४-६

6. **sma** = "Indeed; **nuunam** = certainly; **vayam** = we; **praaptaaH** = have reached; **sambhedam** = the confluence; **gaN^gaayamunayoH** = of rivers; Ganga and Yamuna; **tathaa hi** = yes; **shabdaH** = the noise; **vaariNovaarighaTTitaH** = produced by clashing of waters; **shruuyate** = is heard."

"We have certainly reached the confluence of rivers Ganga and Yamuna. Yes, the noise produced by clashing of waters is heard."

[Verse Locator](#)

दारूणि परिभिन्नानि वनजैः उपजीविभिः ।
भरद्वाज आश्रमे च एते दृश्यन्ते विविधा द्रुमाः ॥ २-५४-७

7. **daaruuNi** = "Pieces of timber; **paribhinnaani** = split up; **upajiivibhiH** = by men dependent upon; **vanajaiH** = forest-products; **ete drumaashcha** = as also these trees; **vividhaaH** = of various kinds; **dR^ishhyante** = are seen; **bharadvaajaashrame** = in the hermitage of Bharadwaja."

"Pieces of timber split up by men who are dependent upon forest-products, as also these trees of various kinds are seen in the hermitage of Bharadwaja."

[Verse Locator](#)

धन्विनौ तौ सुखम् गत्वा लम्बमाने दिवा करे ।
गङ्गा यमुनयोर्ह संधौ प्रापतुर् निलयम् मुनेः ॥ २-५४-८

8. **gatvaa** = having walked; **sukham** = comfortably; **tau** = Rama and Lakshmana; **dhanvinau** = wielding the bows; **praapatuH** = reached; **nilayam** = the abode; **muneH** = of the sage Bhardwaja; **sandhuau** = near the confluence

of; **gaN^gaayamunayoH** = rivers Ganga and Yamuna; **divaakare** = (while) the Sun; **lambamaane** = was falling to the west.

Having walked comfortably, Rama and Lakshmana wielding their bows, reached the abode of the sage Bhardwaja, near the confluence of rivers Ganga and Yamuna, while the Sun was falling to the west.

[Verse Locator](#)

रामः तु आश्रमम् आसाद्य त्रासयन् मृग पक्षिणः ।
गत्वा मुहूर्तम् अध्वानम् भरद्वाजम् उपागमत् ॥ २-५४-९

9. **aasaadya** = having reached; **aashramam** = the hermitage; **traasayan** = and scaring; **mR^iga pakshhiNaH** = the beasts and birds (by his very appearance as a bowman); **gatvaa** = and having proceeded; **adhvaanam** = on the intervening path; **muhuurtam** = for a while; **raamaH** = Rama; **upaagamat** = approached; **bharadvaajam** = (the vicinity of) Bharadwaja.

Having reached the hermitage and scaring the beasts and birds (by his very appearance as a bowman) and having proceeded on the intervening path for a while, Rama approached the vicinity of Bharadwaja.

[Verse Locator](#)

ततः तु आश्रमम् आसाद्य मुनेर् दर्शन कान्क्षिणौ ।
सीतया अनुगतौ वीरौ दूरात् एव अवतस्थतुः ॥ २-५४-१०

10. **aasaadya** = having arrived; **asshramam** = at the hermitage; **viirau** = the two valiant princes; **darshanakaaN^kshhiNau** = who wished to see; **muneH** = the sage; **amugatai** = accompanied; **siitayaa** = by Seetha; **tataH** = then; **avatasthatuH** = stood off; **duuraadeva** = at some distance.

Arriving at the hermitage, the two valiant princes, who wished to see the sage, accompanied by Seetha, halted at first at some distance off.

[Verse Locator](#)

स प्रविश्य महात्मानमृषिम् शिष्यगणैर्वक्त्रतम् ।
संशितव्रतमेकाग्रम् तपसा लब्धचक्षुषम् ॥ २-५४-११
हुत अग्नि होत्रम् दृष्ट्वा एव महा भागम् कृत अन्जलिः ।
रामः सौमित्रिणा सार्धम् सीतया च अभ्यवादयत् ॥ २-५४-१२

11;12. **praveshya** = entering; **dR^ishhTvaiva** = and; **beholding** = **mahaatmaanam** = the high-souled; **R^ishhim** = sage; **samshitavaratam** = of vivid vows; **ekaagram** = who had acquired undivided attention; **chakshhushham** = his glance; **labdha** = sharpened; **tapasaa** = through severe meditation; **vR^itam** = surrounded; **shishhya**; **gaNaiH** = by a group of disciples; **hutaagnihotram** = who had kindled; sacrificial fire; **mahaabhaagam** = the highly fortunate man; **saH raamaH** = that Rama; **saumitriNaa saartham** = together with Lakshmana; **siitaayaacha** = and Seetha; **abhyavaadayat** = greeted him with joined palms.

Entering the hermitage and beholding the high-souled sage who was austere and contemplative, his glance sharpened through severe meditation, surrounded by a group of disciples, who had kindled sacrificial fire, the highly fortunate man as he was, Rama together with Lakshmana and Seetha greeted him with joined palms.

[Verse Locator](#)

न्यवेदयत च आत्मानम् तस्मै लक्ष्मण पूर्वजः ।

पुत्रौ दशरथस्य आवाम् भगवन् राम लक्ष्मणौ ॥ २-५४-१३

13. lakshmaNapurvaH = Rama(the elder brother of Lakshmana); nyavedayata = introduced; aatmaanam = himself; tasmai = to the sage (as follows:); bhagavan = Oh; venerable sage! avaam = we both; raamalakshhmanau = are Rama and Lakshmana; putrau = the sons; dasharathasya = of Dasharatha.

Rama (the elder brother of Lakshmana) introduced himself to the sage as follows: "Oh venerable sage! We both are Rama and Lakshmana the sons of Dasaratha."

[Verse Locator](#)

भार्या मम इयम् वैदेही कल्याणी जनक आत्मजा ।

माम् च अनुयाता विजनम् तपो वनम् अनिन्दिता ॥ २-५४-१४

14. iyam = "here is" mama = my; kalyaaNii = blessed; aninditaa = and irreproachable; bharyaa = wife; vaidehi = Seetha; janakaatmajaa = daughter of Janaka; anuyataa = who has accompanied; maam = me; vijanam = to the lonely; tapovanam = forest suitable for religious austerities"

"Here is my blessed and irreproachable wife Seetha, daughter of Janaka who has accompanied me to the lonely forest suitable for religious austerities."

[Verse Locator](#)

पित्रा प्रव्राज्यमानम् माम् सौमित्रिर् अनुजः प्रियः ।

अयम् अन्वगमद् भ्राता वनम् एव दृढ व्रतः ॥ २-५४-१५

15. pravraajyamaanam = "while I was being sent to exile; pitraa = by my father; ayam = this; priyaH = my beloved; anujaH = younger; bhraataa = brother; saumitriH = Lakshmana(son of Sumitra); dR^iDhavrataH = of firm vows; anvagamat = has(also) followed; maam = me; vanameva = to the forest."

"While I was being sent to exile by my father, my young and beloved brother Lakshmana (son of Sumitra) of firm vows has also followed me to the forest."

[Verse Locator](#)

पित्रा नियुक्ता भगवन् प्रवेष्ट्यामः तपो वनम् ।

धर्मम् एव आचरिष्यामः तत्र मूल फल अशनाः ॥ २-५४-१६

16. bhagavan = "Oh; venerable sage! niyuktaaH = commanded; pitraa = by our father; pravekshhyaamaH = we shall enter; tapovanam = a forest suitable for austerities; tatra = there; charishhyaamaH = we shall practise; dharmameva = asceticism alone; muulaphalaashanaa = living on roots and fruits."

"Oh, Venerable sage! Commanded by our father, we are entering a lonely forest to practise asceticism, living on roots and fruits."

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा राज पुत्रस्य धीमतः ।

उपानयत धर्म आत्मा गाम् अर्घ्यम् उदकम् ततः ॥ २-५४-१७

17. shrutvaa = hearing; tat vachanam = that word; tasya = of that; dhiimataH = virtuous; raajaputrasya = prince(Rama); dharmaatmaa = the pious minded Bharadwaja; tataH = then; upaanayata = offered; gaam = Madhuparka*; udakam = and water; arghyam = to wash his hands with.

Hearing the words of that virtuous prince (Rama), the pious minded sage Bharadwaja then offered Madhuparka* as well as water to wash his hands with.

Comment: Madhuparka is a traditional offering which consists of a mixture of curds, butter, honey and the milk of the coconut as a welcome-drink.

[Verse Locator](#)

नानाविधानन्नरसान् वन्यमूलफलाश्रयान् ।
तेभ्यो ददौ तप्ततपा वासम् चैवाभ्यकल्पयत् ॥ २-५४-१८

18. taptatapaaH = the sage; who had practiced austerities; dadau = gave; tebhyaH = them; annarasaan = delicacies; naanaavidhaan = of many kinds; vanyamuulaphalaashrayaan = prepared from wild roots and fruits; abhi akalpayat = (and) arranged for; vaasamchaiva = their accommodation.

The sage, who had practiced austerities, gave them various kinds of delicacies prepared from wild roots and fruits and also arranged accommodation for them.

[Verse Locator](#)

मृग पक्षिभिर् आसीनो मुनिभिः च समन्ततः ।
रामम् आगतम् अभ्यर्च्य स्वागतेन आह तम् मुनिः ॥ २-५४-१९

19. abhyarchya = honouring; svaagatena = with words of welcome; muniH = the sage Bharadwaja; aasiinaH = seated; samantataH = being surrounded on all sides; mR^igapakshhibhiH = with beats; birds; munibhishcha = and hermits; aha = spoke; tam raamam = to that Rama (as follows)

Honouring with words of welcome, the sage Bharadwaja seated, being surrounded on all sides with beasts, birds and hermits, spoke thus to Rama.

[Verse Locator](#)

प्रतिगृह्य च ताम् अर्चाम् उपविष्टम् स राघवम् ।
भरद्वाजो अब्रवीद् वाक्यम् धर्म युक्तम् इदम् तदा ॥ २-५४-२०

20. saH bharadvaajaH = that Bharadwaja; abraviit = said; idam vaakyam = these words; dharmayuktam = endowed with righteousness; tadaa = then; raaghavam = to Rama; upavishhTam = who had since taken his seat; pratigR^ihya = after accepting; taam = that; archaam = hospitality.

Bharadwaja then said these endowed with righteousness to Rama, who had since taken his seat after accepting the aforesaid hospitality:

[Verse Locator](#)

चिरस्य खलु काकुत्स्थ पश्यामि त्वाम् इह आगतम् ।
श्रुतम् तव मया च इदम् विवासनम् अकारणम् ॥ २-५४-२१

21. pashyaami khalu = "In fact; I am seeing; tvaam = you; aagatam = coming; iha = here; chirasya = after a long time; kaakutstha = Oh scion of Kakutstha! idam = this; tava = your; akaaraNam = needless; vivaasanam = exile; shrutam cha = has also been heard; mayor = by me."

"In fact, I am seeing you, arriving here after a long time, Oh scion of Kakutstha! And I have heard of your unjust banishment."

[Verse Locator](#)

अवकाशो विविक्तः अयम् महा नद्योह समागमे ।

पुण्यः च रमणीयः च वसतु इह भगान् सुखम् ॥ २-५४-२२

22. **ayam** = this; **avakaashaH** = place; **samaagame** = at the confluence; **mahaanadyoH** = of the two great rivers; **viviktaH** = is secluded; **puNyashcha** = sacred; **ramaNiiyashcha** = and delightful; **bhavaan** = you; **vasatu** = dwell; **iha** = here; **sukham** = comfortably."

"This holy place at the confluence of the two rivers is secluded and delightful. You stay here comfortably."

[Verse Locator](#)

एवम् उक्तः तु वचनम् भरद्वाजेन राघवः ।

प्रत्युवाच शुभम् वाक्यम् रामः सर्व हिते रतः ॥ २-५४-२३

23. **vachanam** = these words; **uktam** = having been spoken; **evam** = thus; **bharadvaja** = by Bharadwaja; **raamaH** = Rama; **raaghavaH** = born in Raghu dynasty; **rataH** = interested; **sarvahite** = in the welfare of all; **pratyuvaacha** = replied; **shubham** = in these pleasant; **vaakyam** = words.

Addressed in these words by Bharadwaja, Rama, born in Raghu dynasty, for his part, interested in the welfare of all, replied in the following pleasant words.

[Verse Locator](#)

भगवन् इतासन्नः पौर जानपदो जनः ।

सुदर्शमिह माम् प्रेक्ष्य मन्येऽह मिममाश्रमम् ॥ २-५४-२४

आगमिष्यति वैदेहीम् माम् च अपि प्रेक्षको जनः ।

अनेन कारणेन अहम् इह वासम् न रोचये ॥ २-५४-२५

24;25. **janaH** = the people; **paurajaanapadaH** = of the city and the rural folk; **bhagavan** = Oh venerable sir; **aasannaH** = are nearer; **iha** = to this place **prekshhya** = finding; **maam** = me; **sudarsham** = easy to behold; **iha** = at this place;; **janaH** = people; **prekshhakaH** = keen to see; **vaidehiim** = Seetha; **maam chapi** = and myself; **aham** = I; **manye** = presume; **aagamishhyati** = will make their appearance; **imam aashramam** = at this hermitage.

"The people of the city and the rural folks Oh venerable sir, are nearer to this place. Finding me easy to see at this place, people keen to see Seetha and myself, I presume, will make their appearance at this hermitage. For this reason, I do not wish to stay here."

[Verse Locator](#)

एक अन्ते पश्य भगवन् आश्रम स्थानम् उत्तमम् ।

रमते यत्र वैदेही सुख अर्हा जनक आत्मजा ॥ २-५४-२६

26. **pashya** = "See; **uttamam** = some excellent; **aashramasthaanam** = site for a hermitage; **ekaante** = in some lonely place; **bhagavan** = Oh venerable sir; **yatra** = where; **vaidehii** = Seetha; **janakaatmajaa** = daughter of Janaka; **sukhaarhaa** = who deserves comfort; **rameta** = may find delight."

"See some excellent Seetha suitable for a hermitage in some lonely place, Oh venerable sir, where Seetha, the daughter of Janaka, who is worthy of every comfort, may find delight in it."

[Verse Locator](#)

एतत् श्रुत्वा शुभम् वाक्यम् भरद्वाजो महा मुनिः ।

राघवस्य ततः वाक्यम् अर्थ ग्राहकम् अब्रवीत् ॥ २-५४-२७

27. shrutvaa = hearing; etat = these; shubham = auspicious; vaakyam = words; raaghavasya = of Rama; bharadvaajaH = Bharadwaja; mahaa muniH = the great sage; tataH = then; abraviit = spoke; arthagraahakam = suggestive; vaakyam = words.

Hearing these auspicious words of Rama, Bharadwaja the great sage then for his part spoke these suggestive words.

The said commentator. According to the latest measurements, the distance is calculated as eighty miles. Making allowance for the difference in the standard of measurement obtaining in those days the figure arrived at by the learned commentator appears to be fairly correct.

[Verse Locator](#)

दश क्रोशैतः तात गिरिर् यस्मिन् निवत्स्यसि ।
महर्षि सेवितः पुण्यः सर्वतः सुख दर्शनः ॥ २-५४-२८
गो लान्गूल अनुचरितः वानर ऋष्क निषेवितः ।
चित्र कूटैति ख्यातः गन्ध मादन सन्निभः ॥ २-५४-२९

28;29. dashakroshe = sixty miles*; itaH = from here; taataH = dear son; puNyaH = (lies) a sacred; giriH = mountain; yatra = on which; nivatsyasi = you will take up your dwelling; maharshhi sevitah = which region is inhabited by great sage; sukha darshanaH = is charming to look at; sarvataH = from all sides; ;golaaNgauulacharitaH = infested by the black species of monkeys with a long tail; vaanara rakshhanishhevitaH = haunted by apes and bears; khyaataH = known by the name; chitrakuutaH iti = of Chitrakuta; gandhamaadana sannibhaH = which closely resembles Gandhamadana mountain.

"Sixty miles from here, dear son, lies a sacred mountain on which you may take up your dwelling, which region is inhabited by great sages, is charming to look at from all sides, infested by the black species of monkeys with a long tail, haunted by apes and bears, known by the name of Chitrakuta and which closely resembles Gandha maadana mountain."

The author of commentary known by the name of Ramayana Siromani'construes the word Dasha' in the sense that it should be split up as Dasha cha, Dasha cha, Dasha cha(meaning three times then = thirty Kroshes) Since 1 krosh= 2 miles, 30 kroshe= 60 miles and thus approximate to the figure worked out by the said commentator. According to the latest measurements, the distance is calculated as eighty miles. Making allowance for the difference in the standard of measurement obtaining in those days the figure arrived at by the learned commentator appears to be fairly correct.

[Verse Locator](#)

यावता चित्र कूटस्य नरः शृंगाणि अवेक्षते ।
कल्याणानि समाधत्ते न पापे कुरुते मनः ॥ २-५४-३०

30. yaavataa = " As long as naraH = a man; avekshate = observes; shR^iNgaani = the peaks; chitrakuutasya = of Chitrakuta mountain; samaadhatte = he will perform; kalyaanaani = virtuous acts; nakurute = and never sets; manaH = his mind; paape = on sin."

"As long as a man observes the peaks of Chitrakuta mountain, he will perform virtuous deeds and will never set his mind on a sin."

[Verse Locator](#)

ऋषयः तत्र बहवो विहृत्य शरदाम् शतम् ।
तपसा दिवम् आरूढाः कपाल शिरसा सह ॥ २-५४-३१

31. tatra = there(on that mountain); bhavaH = many; R^ishhayaH = sages; sharadaam shatam = (having spent) hundred winters; tapasaa = in austerities; vihR^itya = as though in sport; aaruudhaaH = ascended; divam = to heaven; kapaala shirasaa saha = in company of Shiva (attaining final emancipation)

"On that mountain, many sages having spent hundred years in austerities as though in sport , ascended to heaven, duly attaining their final emancipation."

Kapaala Shiras is the name of Shiva which means happiness or final emancipation.

[Verse Locator](#)

प्रविविक्तम् अहम् मन्ये तम् वासम् भवतः सुखम् ।
इह वा वन वासाय वस राम मया सह ॥ २-५४-३२

32. aham = "I; manye = consider; tam vaasam = that abode(on the mountain) praviviktam = to be a very lonely; sukham = and comfortable one; bhavataH = for you; iha vaa = or here itself; vasa = stay; mayaa saha = with me; vanavaasaaya = for the period of exile; raama = Oh; Rama!"

"I consider that mountain to be a very lonely and comfortable place for you to live in. Orelse stay with m here itself, during the period of your exile, Oh Rama!"

[Verse Locator](#)

स रामम् सर्व कामैः तम् भरद्वाजः प्रिय अतिथिम् ।
सभार्यम् सह च भ्रात्रा प्रतिजग्राह धर्मवित् ॥ २-५४-३३

33. saH bharadvaajaH = that Bharadwaja; dharmavit = the pious man; pratijagraaha = entertained; priyaatithim = his beloved guest; tam raamam = that Rama; sa bhaaryam = with his consort; bhraatraa sahacha = and with his brother Lakshmana; sarvakaamaiH = with all desired objects.

The pious sage Bharadwaja fulfilled all desires of Rama; who was his beloved guest and who was accompanied by his consort, Seetha and his brother, Lakshmana.

[Verse Locator](#)

तस्य प्रयागे रामस्य तम् महर्षिम् उपेयुषः ।
प्रपन्ना रजनी पुण्या चित्राः कथयतः कथाः ॥ २-५४-३४

34. tasya raamasya = (while) that Rama; upeynshhaH = having approached; tam maharshhim = that great sage; prayaage = at Prayaga(the confluence of Ganga and Yamuna); kathayataH = was talking; chitraah = on various; kathaaH = matters; puNyaa = the auspicious; rajanii = night; prasannaa = arrived.

While Rama, having approached that great sage at Prayaga(the confluence of Ganga and Yamuna), was discoursing on various topics, the auspicious night arrived.

[Verse Locator](#)

सीतातृतीय काकुत्स्थह परिश्रान्तः सुखोचितः ।
भरद्वाजाश्रमे रम्ये ताम् रात्रि मवस्तुसुखम् ॥ २-५४-३५

35. parishraantaH = greatly fatigued; kaakutsthaH = Rama(scion of Kakutstha) siitaatR^itiiyaH = (accompanied by) Seetha as the third (Lakshmana being the second); sukhochitaH = and desered all comforts; suham = happily; avasat = spent; taam raatrim = that night; ramie = at the lovely; bhardvaajaashrame = hermitage of Bharadwaja.

Greatly fatigued, Rama(Scion of Kakutstha) accompanied by Seetha as the third (Lakshmana being the second) who was accustmed to all comforts, happily spent that night at the lovely hermitage of Bharadwaja.

[Verse Locator](#)

प्रभातायाम् रजन्याम् तु भरद्वाजम् उपागमत् ।

उवाच नर शार्दूलो मुनिम् ज्वलित तेजसम् ॥ २-५४-३६

36. **rajan yam** = (when) the night; **prabhaataayaam** = was gleaming into a dawn; **narashaarduulaH** = Rama; the lion among men; **upaagamat** = approached; **munim** = the sage; **bharadvajam** = Bharadvaja; **jvalita tejasam** = gleaming with resplendence; **uvaacha** = (and) spoke (as follows).

When the night was gleaming into a dawn, Rama the lion among men approached the sage Bharadvaja, who was gleaming with resplendence and spoke as follows:

[Verse Locator](#)

शर्वरीम् भवनम् अद्य सत्य शील तव आश्रमे ।

उषिताः स्म इह वसतिम् अनुजानातु नो भवान् ॥ २-५४-३७

ushhitaaH sma = " we have stayed; **iha tava aashrame** = in this; you hermitage; **sharvariim** = for the night; **bhagavan** = Oh; venerable sir; **satya shiila** = practicing truthfulness ! adya = now; **bhavaan** = you; **anujaanaatu** = give permission; **naH** = to us; **vasatim** = for fixing our residence."

"We have lodged in your hermitage tonight, Oh venerable sir! (Pray) you give us permission for fixing our residence now, Oh sage practicing truthfulness !"

[Verse Locator](#)

रात्र्याम् तु तस्याम् व्युष्टायाम् भरद्वाजो अब्रवीद् इदम् ।

मधु मूल फल उपेतम् चित्र कूटम् व्रज इति ह ॥ २-५४-३८

38. **tasyaam** = that; **raatryaam** = night; **vyushhTaayaam** = having come to an end; **bharadvaja** = Bhardwaja; **abraviit** = spoke; **idam** = these words; **iti** = thus; **vraja** = "proceed; **chitrakuutam** = to Chitrakuta; **madhu muula phalopetam** = rich in honey; tubers and fruits."

That night having come to an end, Bharadvaja replied for his part, as follows: "Proced to Chitrakuta, rich in honey, tubers and fruits."

[Verse Locator](#)

वासमौपयिकम् मन्ये तव राम महाबल ।

नानानगगणोपेतः किन्नरोरगसेवितह् ॥ २-५४-३९

मयूरनादाभिरुतो गजराजनिषेवितः ।

गम्यताम् भवता शैलश्चित्रकूटः स विश्रुतः ॥ २-५४-४०

पुण्यश्च रमणीयश्च बहुमूलफलायुतः ।

39;40. **manye** = "I consider; **vaasam** = the abode(of Chitakuta); **oupayikam** = the right place; **tava** = for you; **raama** = Oh Rama; **mahaa bala** = possessed of great strength! Bhavataa = you; **gamyataam** = set off for; **saH** = that; **vishrutaH** = well known; **puNyashcha** = sacred; **ramaNiiyashcha** = and lovely; **chitrakuuTa shailaH** = mountain; Chitrakuta; **naanaagagaNopetaH** = which is adorned with clusters of trees of every description; **kinraroraga sevitah** = frequented by Kinnaras and Nagas; **mayuura naadaabhirutaH** = is rendered charming by the cries of peapcocks; **gaja raja niveshhitaH** = and infested with lordly elephants; **bahumuula phalaayutaH** = and bountiful with tubers and fruits.

"I consider the abode of Chitrakuta as the right place for you to stay, Oh Rama, possessed of great strength! You set off for that well-known, sacred and lovely mountain, Chitrakuta which is

adoned with clusters of trees of every description, frequented by Kinnaras and Nagas, is rendered charming by the cried of peacocks and infested with lordly elephants and bountiful with tubers and fruits."

[Verse Locator](#)

तत्र कुन्जर यूथानि मृग यूथानि च अभितः ॥ २-५४-४१
विचरन्ति वन अन्तेषु तानि द्रक्ष्यसि राघव ।

41. **kiNjarayuuthami** = (since) herds of elephants; **mR^igayuuthani** = and troops of deer; **vicharanti** = wander; **abhitaH** = all around; **vanaante** = in the woodlands; **tatra** = there; **drakshhyasi** = you will visibly notice; **taani** = them; **raaghava** = Oh rama!

"Since herds of elephants and troops of deer wander all around in the woodlands there, you will visibly notice them Oh Rama!"

[Verse Locator](#)

सरित्प्रस्रवणप्रस्थान् दरीकन्धरनिर्घरान् ॥ २-५४-४२
चरतः सीतया सार्धम् नन्दिष्यति मनस्तव ।

42. **charataH** = Roaming about; **siitayaa saartham** = with Seetha; **tava** = your; **manaH** = mind; **nandishhyati** = will be delighted(to see) **saritprasravaNaprasthaan** = rivers; cascades; peaks of mountains; **dariikandara nirjharaan** = fissures in rocks; caves and rivulets.

"Roaming about with Seetha, your mind will be delighted to see rivers, cascades, peaks of mountains, fissures in rocks, caves and rivulets."

[Verse Locator](#)

प्रहृष्ट कोयष्टिक कोकिल स्वनैः ।
र्विनादितम् तम् वसुधा धरम् शिवम् ।
मृगैः च मत्तैः बहुभिः च कुन्जरैः ।

सुरम्यम् आसाद्य समावस आश्रमम् ॥ २-५४-४३

43. **samavaasa** = Settle down; **aashramam** = in a hermitage; **aasaadya** = after reaching; **shivam** = the auspicious; **suramyam** = and absolutely beautiful; **vasudhaadharam** = Chitrakuta mountain; **vinaaditam** = reverberant in all directions; **prahR^ishhTakoyashhTika kokila svanaiH** = with the notes of small white cranes and cuckoo birds; **bahubhiH** = and with many; **mR^igaishcha** = deer and; **kuNjaraishcha** = elephants; **mattaiH** = in rut."

"After reaching the auspicious and absolutely beautiful Chitrakuta mountain, reverberant in all direction with the notes of small white cranes and cucukoo birds as well as with many kinds of deer and elephants in rut, settle down there in a hermitage."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे चतुःपंचाशः सर्गः

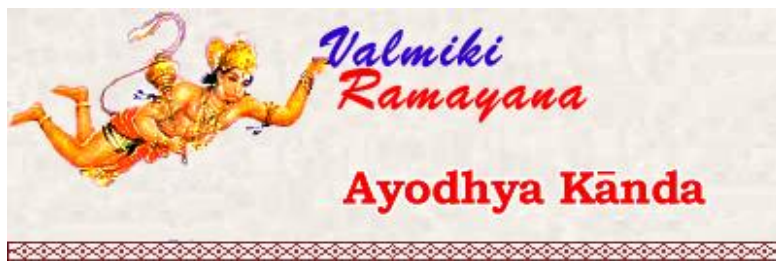
Thus completes 54th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 54

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14

<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 55

Verses converted to UTF-8, Nov 09

Introduction

Sage Bharadwaja informs the route by which Rama and Lakshmana can reach Chitrakuta. They cross the River Yamuna by a raft prepared by themselves. Seetha prays the River Yamuna and a fig tree called Syama. The three of them traveled for a couple of miles along the bank of Yamuna, strolling in the charming forest and reach a leveled ground on the bank to take rest for the night.

[Verse Locator](#)

उषित्वा रजनीम् तत्र राजपुत्रावरिंदमौ ।
महर्षिमभिवाद्याथ जग्मतुस्तम् गिरिम् प्रति ॥ २-५५-१

1. **ushhitvaa** = having stayed; **rajanii** = the night; **tatra** = there; **raajaputrau** = the princes; **arindamau** = the annihilators of enemies; **atha** = thereafter; **abhivaadya** = offered salutation; **maharshhim** = to the sage; **jagmatuH** = and proceeded; **tamgirimprati** = towards that mountain.

Having stayed that night there, those princes the annihilators of enemies, thereafter offered salutation to the sage Bharadwaja and proceeded towards that mountain of Chitrakuta.

[Verse Locator](#)

तेषाम् चैव स्वस्त्ययनम् महर्षिः स चकार ह ।
प्रस्थितांश्चैव तान् प्रेक्ष्यपिता पुत्रानिवान्वगात् ॥ २-५५-२

2. **saH maharshhiH** = that great sage; **chakaaraha** = performed; **svastyanam** = a religious; rite ensuring a safe journey; **teshaam** = for them; **prekshhya** = seeing; **taan** = them; **prasthitaan** = setting out; **anvagaat cha** = (the sage) followed them for a distance; **putraaniva** = like his own sons (and daughter-in-law) **pita** = by a father.

That great sage Bharadwaja performed a religious rite ensuring a safe journey (scattering boiled rice on the ground and invoking blessing through the repetition of certain sacred texts) for them. Perceiving them setting out for the journey, the sage accompanied them for a distance, as a father would do for his sons (and daughter-in-law).

[Verse Locator](#)

ततः प्रचक्रमे वक्तुम् वचनम् स महामुनिः ।
भर्द्वाजो महातेजा रामम् सत्यपराक्रमम् ॥ २-५५-३

3. **tataH** = thereafter; **saH bharadvajaH** = that Bharadwaja; **mahaamuniH** = the great sage; **mahaatejaaH** = with a remarkable splendour; **prachakrame** = began; **vaktum** = to speak; **vachanam** = (these) words; **raamam** = to Rama; **satya paraakramam** = the truly brave man.

Bharadwaja the great sage with a remarkable splendour began to speak the following words to Rama the truly brave man.

[Verse Locator](#)

गङ्गायमुनयोः सन्धिमासाद्य मनुजर्षभौ ।
काळिन्दीमनुगच्छेताम् नदीम् पश्चान्मुखाश्रिताम् ॥ २-५५-४

4. **gatvaa** = "After approaching; **sandhim** = the confluence; **gaN^gaa yamunayoH** = of Ganga and Yamuna; **manujarshhabhau** = Oh the best of men! **anugachchetaam** = follow; **kaaLindiinadiim** = the River Yamuna; **pashchaanmukhaashritaam** = which takes to the direction of west."

"After approaching Oh, the best of men! The confluence of Ganga and Yamuna, follow the river Yamuna which takes to the direction of west."

[Verse Locator](#)

अथासाद्य तु काळिन्धीम् शीघ्रस्रोतसमापगाम् ।
तस्यास्तीर्थम् प्रचरितम् पुराणम् प्रेक्ष्य राघवौ ॥ २-५५-५
तत्र यूयम् प्लवम् कृत्वा तरतांशुमतीम् नदीम् ।

5. **aasaadya** = "reaching; **atha** = then; **aapagaam** = the River; **kaaLindiim** = Yamuna; **puraaNam** = belonging to olden times; **shiighra srotasam** = with a rapid stream; **prekshhya** = and perceiving(in it) **tasyaaH tiirtham** = the passage for descent into the river; **pracharitam** = which is too much frequented; **raaghava** = Oh; **Rama! yuunam** = you; **tarata** = cross; **nadiim** = the river; **amshumatiim** = Yamuna (the daughter of the sun-god) **kR^itvaa** = by preparing; **plavam** = a raft; **tatra** = there."

"Reaching the River Yamuna belonging to olden times, having a rapid stream and perceiving in it a passage for descent into the river, which is too much frequented the river, which is too much frequented, you cross the River Yamuna (the daughter of the sun-god) by preparing a raft there, Oh Rama!"

[Verse Locator](#)

ततो न्यग्रोधमासाद्य महान्तम् हरितच्छदम् ॥ २-५५-६
विवृद्धम् बहुभिर्वृक्षैश्च श्यामम् सिद्धोपसेवितम् ।
तस्मै सीताञ्जलिम् कृत्वा प्रयुञ्जीताशिषः शिवाः ॥ २-५५-७

6;7. **tataH** = "Thereafte (After crossing the River Yamuna); **aasaadya** = approaching; **mahaantam** = a large; **nyagrodham** = banyan tree; **shyaamam** = named Syama(dark-green); **haritachchhadam** = growing; **bahubhiH** = among many; **vR^ikshhaiH** = trees; **siddhopa sevitam** = and visited by Siddhas; **siitaa** = Seetha should; **kR^itvaa aJNjlim**; = joining her palms; **pryuNjita** = recite; **shivaaH** = auspicious; **aashishhaH** = prayers; **tasmai** = to the tree."

After crossing the river Yamuna and approaching a large banyan tree named Syama (dark-green) having green leaves surrounded by many tress and visited by Siddhas, Seetha should, joining her palms, recite her auspicious prayers to the tree."

[Verse Locator](#)

समासाद्य तु तम् वृक्षम् वसेद्वातिक्रमेत वा ।
क्रोशमात्रम् ततो गत्वा नीलम् द्रक्ष्यथ काननम् ॥ २-५५-८
पलाशबदरीमिश्रम् रम्यम् वंशैश्च यामुनैः ।

8. samaasaadya = "Having approached; tam vR^ikshham = that tree; vasedvaa = you can stay there; atikrameta vaa = or go beyond it; gatvaa = after going; kroshamaatram = only for 2 miles; tataH = from there; drakshhyatha = you will see; ramyam = a beautiful; kaananam = forest; niilam = blue in colour; vamshaiH cha = with bamboo trees; yaamunaiH = touching upon Yamuna river; palaashabadariimishram = interspersed with Sallaka and jujube trees."

"Having approached that tree, you can stay there or go beyond it. After going only for two miles from there, you will see a beautiful forest blue in colour with bamboo trees touching upon Yamuna river and interspersed with Sallaka and jujube trees."

[Verse Locator](#)

स पन्थाश्चित्रकूटस्य गतः सुबहुशो मया ॥ २-५५-९
रम्ये मार्दवयुक्तश्च वनदावैर्विपर्जितः ।

9. saH = It; paNthaaH = (is) the way; chitrakuutaasya = to Chitrakuta; gataH = it was gone; mayaa = by me; bhuLaH = many times; ramyaH = It is beautiful; maardavayuktashcha = Is endowed with serenity; vivarjitaH = I is free from; vanadaavaiH = forest-fire.

"It is the way to Chitrakuta. I visited that place many times. It is beautiful, endowed with serenity and free from forest-fire."

[Verse Locator](#)

इति पन्थानमावेद्य महर्षः स न्यवर्तत ॥ २-५५-१०
अभिवाद्य तथेत्युक्त्वा रामेण विनिवर्तितः ।

10. saH maharshhiH = that great sage; aavedya = having informed; paNthaanam = the way; iti = in this manner; tatheti = ♦so be it'; uktvaa = answered; raameNa = by Rama; abhivaadya = paying obeisance to the sage; nyavartata = who returned; vinivartitaH = being urged (by Rama) to return.

Having thus informed the way and ebbing urged by Rama to return after he had paid obeisance to the sage and Rama having replied ♦so be it', the great sage Bharadwaja returned.

[Verse Locator](#)

उपावृत्ते मुनौ तस्मिन् रामो लक्ष्मणमब्रवीत् ॥ २-५५-११
कृतपुण्याः स्म सौमित्रे मुनिर्यन्त्रोऽनुकम्पते ।

11. tasmin = that; munau = sage; upaavR^itte = having returned; raamaH = Rama; abraviit = spoke; lakshmaNam = to Lakshmana; saumitre = "Oh; Lakshmana! Sma = we are; kR^ita puNyaaH = accomplished of religious merit; yat = for which reason; muniH = the sage; anukampate shows compassion; naH = towards us.

That sage having returned, Rama spoke to Lakshmana as follows: "Oh Lakshmana! We are fortunate that the sage has shown compassion towards us."

[Verse Locator](#)

इति तौ पुरुषव्याघ्रौ मन्त्रयित्वा मनस्विनौ ॥ २-५५-१२
सीतामेवाग्रतः कृत्वा काळिन्दीम् जग्मतुर्नदीम् ।

12. mantrayitvaa = discussing; iti = thus; tau = those; purushhavyaaghrau = tigers among men; manasvinau = who were highly wise; jagmatuH = headed for; kaaLindiim = the river Yamuna; kR^itvaa = guarding; siitaam = Seetha; agrataH eva = still in front.

Deliberating thus, Rama and Lakshmana the tigers among men who were highly intelligent, headed for the river Yamuna guarding Seetha still in front.

[Verse Locator](#)

अथा साद्य तु काळिन्दीम् शीघ्रस्रोतोवहाम् नदीम् ॥ २-५५-१३

चिन्तामापेदिरे सर्वे नदीजलतितीर्षवः

13. aasaadya = having reached; kaaLindiim nadiim = the River Yamuna; shiighasrotoavahaam = running with rapid stream; sarve = all of them; atha = then; aapedire = got chintaam = a thought; nadiijala titiirshhavaH = desirous of crossing the river-waters.

Having reached the River Yamuna, running with rapid stream, all of them then plunged into a thought of how to cross those river-waters.

[Verse Locator](#)

तौ काष्ठसम्घातमथो चक्रतुस्तु महाप्लवम् ॥ २-५५-१४

शुष्कैर्वैशैः समास्तीर्णमुळीरैश्च समावृतम् ।

14. athau = then; tau = Rama and Lakshmana; chakratuH = made; mahaaplavam = a big raft; kaashhTasamghaatam = with pieces of timber fastened together; samvR^itam = covered; ushhiiraiH = with a kind of grass; samaastiirNam = and spread over with shushhkaiH = dry; vamshaiH = bamboo canes.

Then, Rama and Lakshmana prepared a big raft with pieces of timber fastened together, covered with a kind of grass and spread over with dry bamboo canes.

[Verse Locator](#)

ततो वेतसशाखाश्च जम्बूशाखाश्च वीर्यवान् ॥ २-५५-१५

चकार लक्ष्मणश्चित्वा सीतायाः सुखमासनम् ।

15. tataH = thereafter viiryavaan = the valiant; lakshmaNaH = Lakshmana; chakaara = made; siitaayaaH = for Seetha; sukham = a comfortable; aasanam = seat; chittvaa = after chopping vetasshaakshaashcha = branches of reeds; jambushaakshaashcha = and branches of rose apple tree.

Thereafter, the valiant Lakshmana made for Seetha a comfortable seat, after chopping branches of reeds and of rose apple tree.

[Verse Locator](#)

तत्र श्रियमिवाचिन्त्याम् रामो दाशरथिः प्रियाम् ॥ २-५५-१६

ईष्टसन्कह्मनाबान् तानग्तारिओअतत् प्लवम् ।

16. tatra = the; raamaH = Rama; daasharathiH = the son of Dasaratha; aadhyaaropayate = helped to mount; plavam = the raft; taam priyam = that beloved Seetha; samlajjamaanaam = who was feeling shy; iishhat = a little; achintyaam = and who was inconceivable; shriyamiva = like the goddess of fortune.

Then Rama the son of Dasaratha helped Seetha his beloved consort who was unimaginable like the goddess of fortune and who was feeling shy a little- to mount the raft.

[Verse Locator](#)

पार्श्वे च तत्र वैदेह्या वसने चूष्णानि च ॥ २-५५-१७

प्लवे कठिनकाजम् च रामश्चक्रे सहायुधैः ।

17. raamaH = Rama; chakre = kept; vasane = the two robes; bhushhaNaani cha = the jewellery; kaThinakaajam cha = shovel and a basket; paarshve = by the side; vaidehyaa = of Seetha; plave = in the raft; tatra = there; sahaayudhaiH = along with weapons.

Rama kept the two robes the jewellery, a shovel and a basket by the side of Seetha in the raft there, along with weapons.

[Verse Locator](#)

आरोप्य प्रथमम् सीताम् सम्घाटम् प्रतिगृह्य तौ ॥ २-५५-१८
ततः प्रतेरतुर्य तौ वीरौ दशरथात्मजौ ।

18. tau = those; viirau = valiant; dasharathaatmajau = sons of Dasaratha; pratigR^ighya = firmly held; samghaaTam = that raft; prathamam = firstly; siitaam aaropya = helped Seetha to ascend (it); tataH = and then; prateratuH = ferried over; yattau = watchfully.

Those valiant sons of Dasaratha firmly held that raft, firstly helped Seetha to ascend it and then ferried across the river watchfully.

[Verse Locator](#)

काळिन्दीमध्यमायाता सीता त्वेनामवन्दत ॥ २-५५-१९
स्वस्ति देवि तरामि त्वाम् पार्यन्मे पतिर्वतम् ।
यक्ष्ये त्वाम् गोनहस्रेण सुराघटशतेन च ॥ २-५५-२०
स्वस्ति प्रत्यागते रामे पुरीमिक्ष्वाकुपालिताम् ।

19-20. aayaataa = having arrived; kaaLindiimadhyam = at the middle of Yamuna River; siitaa = Seetha; avandata = offered salutation; enaam = to this river (and prayed a follows; devi = "Oh; goddess of Yamuna! taraami = I am crossing; tvaam = you; svasti = Adieu! Me = (May) my; patiH = husband; paarayet = complete; vratam = his vow; raame = (when) Rama; svasti = safely; pratyagagate = comes back again; puriim = towards the city of; ikshvaaku paalitaam = ruled by the kings of Ikshvaku; gosahasreNa = with thousand cows; suraaghaTashatena = and a hundred drinking vessels.

Having arrived at the middle of Yamuna river, Seetha offered salutation to the river and prayed as follows: "Oh, goddess of Yamuna! Adieu! I am crossing you! May my husband complete his vow! When Rama safely comes back again towards the city of Ayodhya, ruled by Ikshvaku kings I shall propitiate you by offering a thousand cows and a hundred drinking vessels."

[Verse Locator](#)

काळिन्दीमथ सीता तु याचमाना कृताञ्जलिः ॥ २-५५-२१
तीरमेवाभिसम्प्राप्ता दक्षिणम् वरवर्णिनी ।

21. siitaa = Seetha; vara varNinii = of excellent complexion; yaachamaanaa = (thus) praying; kR^itaaNjaliH = with joined palms; kaaLindiim = to Yamuna River; atha = forthwith; abhisampraptaa = reached; dakshhiNam tiirameva = the bank on the southern side.

Seetha of excellent complexion thus praying with joined palms to Yamuna River, forthwith reached the southern side of the river.

[Verse Locator](#)

ततः प्लवेनांशुमतीम् शीघ्रगामूर्मिमालिनीम् ॥ २-५५-२२
तीरजैर्बहुभिर्वृक्षैः सम्तेरुर्यमुनाम् नदीम् ।

22. tataH = thus; plavena = by the raft; samteruH = they crossed; yamunaam nadiim = Yamuna River; shiighragaam = which flows briskly; uurmi maaliniim = wreathed with waves; bahubhiH = with many; vR^ikshhaiH = trees; tiirajaiH = born on its bank; amshumatiim = having rays for its reflection.

Thus, by the raft, Seetha Rama and lakshmaNa crossed the River Yamuna, which flows briskly, wreathed with waves, with many trees born on its bank and having rays for its reflection.

[Verse Locator](#)

ते तीर्णाः प्लवमुत्सृज्य प्रस्थाय यमुनावनात् ॥ २-५५-२३
श्यामम् न्यग्रोधमासेदुः शीतलम् हरितच्छदम् ।

23. te = they; tiirNaaH = who have crossed; utsR^ijya = having abandoned; plavam = the raft; prasthaaya = marched through; yamunaavanaat = the river-forest of Yamuna; aaseduH = and reached; shiitalam = a cool; shyaamam nyagrodham = banyan tree called Syama; haritachchhadam = having green leaves.

They, who have crossed the river, abandoned the raft and march through the river-forest of Yamuna and reached a cool banyan tree called Syama having green leaves.

[Verse Locator](#)

न्यग्रोधम् तमुपागम्य वैदेहि वाक्यमब्रवीत् ॥ २-५५-२४
नमस्तेऽन्तु महावृक्ष पारयेन्मे पतिर्वतम् ।
कौसल्याम् चैव पश्येयम् सुमित्राम् च यशस्विनीम् ॥ २-५५-२५
इति सीताञ्जलिम् कृत्वा पर्यगच्छद्वनस्पतिम् ।

24;25. upaagamya = having approached; tam nyagrodham = that banyan tree; vaidehii = Seetha; abraviit = spoke; vaakyam = these words; mahaavR^ikshha = "Oh; great tree! Me patiH = let my husband; paarayet = complete; vratam = his vow! pashyeyam = let me see again; kausalyaam cha = Kausalya and; yashasviniim = the illustrious; sumitraam cha = Sumitra; siitaa = Seetha; iti = thus speaking; paryagachchhat = circumambulated; vanaspatim = that tree; aJNjalim kR^itvaa = with joined palms.

Having approached that banyan tree, Seetha spoke these words, "Oh, great tree! Obeisance to you! Let my husband complete his vow! Let me see again Kausalya and the illustrious Sumitra." Thus speaking, Seetha circumambulated that tree with joined palms.

[Verse Locator](#)

अवलोक्य ततः सीतामायाचन्तीमनिन्दिताम् ॥ २-५५-२६
दयिताम् च विधेयम् च रामो लक्ष्मणमब्रवीत् ।

26. tataH = then; raamaH = Rama; avalokya = seeing; siitaam = Seetha; ayaachantiim = who was thus praying; aninditaam = who was beloved; vidheyaameha = and who was obedient; abraviit = spoke; lakshhmaNam = to Lakshmana.

Seeing the irreproachable Seetha, who was beloved and obedient to him thus praying, Rama spoke to Lakshmana as follows:

[Verse Locator](#)

सीतामादाय गच्छ त्वमग्रतो भरतानुज ॥ २-५५-२७
पृष्ठतोऽहम् गमिष्यामि सायुधो द्विपदाम् वर ।

27. bharatanuja = "Oh; Lakshmana; vara = the best; dvipadaam = among men! Tvam = you; aadaaya = take; siitaam = Seetha; gachchha = and proceed; agrataH = in front; aham = I; saayudhaH = along with weapons; gamishhyaami = will move; pR^ishhTataH = behind."

"Oh, Lakshmana, the excellent of men! You take Seetha and proceed in the front. I, along with weapons, will follow you behind."

[Verse Locator](#)

यद्यत्फलम् प्रार्थयते पुष्पम् वा जनकात्मजा ॥ २-५५-२८

तत्तत्प्रदद्या वैदेह्या यत्रास्य रमते मनः ।

28. **pradadyaaH** = "Give; **janakaatmajaa** = to Seetha; **yadyat** = whatever; **phalam** = fruit; **pushhpamvaa** = or flower; **praarthayate** = she desires; **tattat** = it; **yatra** = and wherever; **asyaaH** = this; **vaidehyaaH** = Seetha's; **manaH** = mind; **raamate** = finds delight."

"Give to Seetha whatever fruit or flower she desires it and wherever this Seetha's mind finds delight."

[Verse Locator](#)

गच्चतोस्तु तयोर्मध्ये बभूव जनकात्मजा ॥ २-५५-२९

मातङ्गयोर्मद्यगता शुभा नागवधूरिव ।

29. **janakaatmajaa** = Seetha; **gachchhate** = who was walking; **madhyagataa** = in the middle; **taayoH** = of both of them; **babhuuva** = was; **shubhaa naaga vadhuuriva** = like an auspicious female elephant; **madhyagataa** = in the middle; **maataNgayoH** = of two elephants.

Seetha who was walking in the middle of both of them was like an auspicious female elephant in the middle of two elephants.

[Verse Locator](#)

एकैकम् पादपम् गुल्मम् लताम् वा पुष्पशालिनीम् ॥ २-५५-३०

अदृष्टपूर्वाम् पश्यन्ती रामम् पप्रच्छ साऽबला ।

30. **saa abalaa** = that Seetha; **paprachchha** = asked; **raamam** = Rama; **pashyantii** = whenever she saw; **ekaikam** = the one or the other; **paadapam** = tree; **gulmam** = or a bush; **lataam vaa** = or a creeper; **pushhpashaliniim** = shining with flowers; **adR^ishhTapuurvaam** = which was not seen earlier.

That Seetha asked Rama whenever she saw the one or the other tree or a bush or a creeper shining with flowers which was not seen earlier.

[Verse Locator](#)

रमणीयान् बहुविधान् पादपान् कुसुमोत्कटान् ॥ २-५५-३१

सीतावचनसम्रब्द अनयामास लक्ष्मणः ।

31. **siitaarachanasamrabdhaH** = grasping Seetha's words; **lakshmaNaH** = Lakshmana; **aanayaamaasa** = brought; **bahavidhaan** = many kinds; **ramaNiiyaan** = of beautiful twigs; **paadapaan** = of tress; **kusumotkaTaan** = filled with flowers.

Duly grasping Seetha's words; Lakshmana brought to her many kinds of beautiful twigs of trees, full of flowers.

[Verse Locator](#)

विचित्रवालुकजलाम् हससारसनादिताम् ॥ २-५५-३२

रेमे जनकराजस्य तदा प्रेक्ष्य सुता नदीम् ।

32. **tadaa** = then; **janakaraajasya sutaa** = Seetha the daughter of King Janaka; **reme** = was please; **prekshhya** = to see; **nadiim** = the River Yamuna; **vichitravaalukajalam** = with wonderful sands and waters; **hamsa saarasa naaditaam** = re-echoing to the cry of swans and cranes.

Then Seetha the daughter of King Janaka was please to see the River Yamuna with wonderful sands and waters re-echoing to the cry of swans and cranes.

क्रोशमात्रम् ततो गत्वा भ्रातरौ रामलक्ष्मणौ ॥ २-५५-३३

बहून्मेध्यान् मृगान् हत्वा चेतुर्यमुनावने ।

33. tataH = thereafter; gatvaa = having travelled; kroshamaatram = only a couple of miles; bhraatarau = the two brothers; raamalakshhmanau = Rama and Lakshmana; hatvaa = killed; bahuun = many; medhyaan = consecrated; mR^igaan = deer; cheratuH = and ate; yamunaavane = in the river-forest of Yamuna.

Thereafter having travelled only a couple of miles the two brothers Rama and Lakshmana killed many consecrated deer and ate in the river-forest of Yamuna.

[Verse Locator](#)

विहृत्य ते बर्हिणपूगनादिते ।

शुभे वने वानरवारणायुते ।

समम् नदीवप्रमुपेत्य सम्मतम् ।

निवासमाजग्मु रदीनदर्शनाः ॥ ॥ २-५५-३४

34. te = they; nadiinadarshanaaH = wearing an undejected look; vihR^itya = having strolled; shubhe vane = in the charming forest; barhiNa puuganaadite = where a number of peacocks called; vaanara vaaraNaayute = and which was inhabited by elephants and monkeys; upetya = reached; sammatam = an agreeable; sumam = level ground; nadiipavram = at the bank of the river; aajagmatuH = and sought for; nivaasam = an abode.

Having strolled in the charming forest, mad noisy by a number of peacocks and which was inhabited by elephants and monkeys and reaching an agreeable level ground at the bank of the river wearing an undejected look finally sought for an abode for the night.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्यकान्दे पञ्चाशः सर्गः

Thus completes 55th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 55

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 56

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Introduction

Seetha, Rama and Lakshmana reach the mountain of Chitrakuta, beholding and showing one another the grandeur of the woods there. They visit the hermitage of sage Valmiki. Lakshmana builds a leaf-hut upon instructions from Rama. All of them enter the hut, after performing purification ceremony.

[Verse Locator](#)

अथ रात्र्याम् व्यतीतायाम् अवसुप्तम् अनन्तरम् ।
प्रबोधयाम् आस शनैः लक्ष्मणम् रघु नन्दनः ॥ २-५६-१

1. **atha** = Then; **raghu nandanaH** = Rama; **shanaiH** = gently; **prabodhayaam aasa** = woke up; **lakshmaNami** = Lakshmana; **avasuptam** = who was sleeping; **anantaram** = uninterruptedly; **raatryaam** = (even when) the night; **atiitaayaam** = was passing away.

Then, Rama gently woke up Lakshmana, who was sleeping without break, even when the night was passing away.

[Verse Locator](#)

सौमित्रे शृणु वन्यानाम् वल्गु व्याहरताम् स्वनम् ।
सम्प्रतिष्ठामहे कालः प्रस्थानस्य परम् तप ॥ २-५६-२

2. **saumitre** = Oh; **Lakshmana!** **shR^iNu** = hear; **svanam** the sound; **vanyaanaam** = of the wild animals; **vyaaharataam** = resounding; **valgu** = beautifully; **kaalaH** = (It is) time; **prasthaanasya** = for the journey; **sampratiSThaamahe** = let us start.

"Oh, Lakshmana! Hear the sound of wild animals, resounding beautifully. It is time for our journey. Let us start."

[Verse Locator](#)

स सुप्तः समये भ्रात्रा लक्ष्मणः प्रतिबोधितः ।
जहौ निद्राम् च तन्द्रीम् च प्रसक्तम् च पथि श्रमम् ॥ २-५६-३

3. **saH lakshmaNaH** = that Lakshmana; **suptaH** = who was sleeping; **pratibodhitaH** = being woken up; **bhraatraa** = by his brother; **samaye** = at the right time; **jahau** = relinquished; **nidraam cha** = sleep; **tandriim cha** = sloth; **shramam cha** = and strain; **prasaktam** = resulted; **pathi** = on the way.

That Lakshmana who was sleeping, being woken up by his brother at the right moment, had relinquished sleep, sloth and strain which resulted on the way.

[Verse Locator](#)

ततौत्थाय ते सर्वे स्पृष्ट्वा नद्याः शिवम् जलम् ।

पन्थानम् ऋषिणा उद्दिष्टम् चित्र कूटस्य तम् ययुः ॥ २-५६-४

4. tataH = thereafter; te sarve = all of them; utthaaya = raised up; spR^iSTvaa = touched; shivam = the auspicious; jalam = water; nadyaaH = of the river; yayuH = and proceeded towards; tam = that; chitra kuuTasya panthaanam = path leading to Chitrakuta; aadishhTam = as suggested; R^ishhiNaa = by the sage Bharadwaja.

Thereafter, all of them raised up touched the auspicious water (took bath) in the river and proceeded towards the path leading to Chitrakuta mountain, as suggested by the sage Bharadwaja.

[Verse Locator](#)

ततः सम्प्रस्थितः काले रामः सौमित्रिणा सह ।

सीताम् कमल पत्र अक्षीम् इदम् वचनम् अब्रवीत् ॥ २-५६-५

5. tataH = then; raamaH = Rama; samprasthitaH = who set out; saumitriNaa saha = along with Lakshmana; kaale = at the dawn; abraviit = spoke; idam = these words; siitaam = to Seetha; kamala patra akSiim = whose eyes looked like lotus leaves.

Rama who set out along with Lakshmana at that dawn, spoke as follows to Seetha whose eyes looked like lotus leaves.

[Verse Locator](#)

आदीप्तान् इव वैदेहि सर्वतः पुष्पितान् नगान् ।

स्वैः पुष्पैः किंशुकान् पश्य मालिनः शिशिर अत्यये ॥ २-५६-६

6. vaidehi = Oh; Seetha! Pashya = behold; kimshukaan nagaan = Kimshuka trees; svaiH maalinaH = with their diadem; puSpaiH = of flowers; sarvataH = all over; puSpitaan = blossoming; shishira atmaye = in this winter; aadiiptaan iva = as if they are blazing up.

"Oh, Seetha! Behold Kimshuka trees with their diadem of flower blossoming all over, as if they are blazing up, in this winter."

[Verse Locator](#)

पश्य भल्लातकान् फुल्लान् नरैः अनुपसेवितान् ।

फल पत्रैः अवनतान् नूनम् शक्ष्यामि जीवितुम् ॥ २-५६-७

7. pashya = Let at; bhallaatakaan = these Bhallaataka; phullaan = abounding in flowers (cashew nut) trees; avanataan = bent down; phala patraiH = with fruits and leaves; anupasevitaan = unplucked; naraiH by men; shakSyaami = we can; nuunam = certainly; jiivitum = live (here).

"Look at these Bhallaataka (cashew nut) trees, abounding in flowers and bent down with fruits and leaves, all unplucked by men. We can certainly live here."

[Verse Locator](#)

पश्य द्रोण प्रमाणानि लम्बमानानि लक्ष्मण ।

मधूनि मधु कारीभिः सम्भृतानि नगे नगे ॥ २-५६-८

8. lakshmaNa = Oh; Lakshmana! Pashya = behold; nage nage = in every tree; lambamaanaani = the hanging; madhuuni = honey-combs; droNa pramaaNaaNi = with sizes of a water-trough; sambhR^itaani = gathered; madhu kaariibhiH = by honey-bees.

"Oh, Lakshmana! Behold in every tree the hanging honey-combs, with sizes of a water-trough, gathered by honey-bees.

[Verse Locator](#)

एष क्रोशति नत्यूहः तम् शिखी प्रतिकूजति ।
रमणीये वन उद्देशे पुष्प संस्तर सम्कटे ॥ २-५६-९

9. eSaH = (In) this; ramaNiiye = beautiful; vana uddeshe = forest-region; puSpa samstara samkaTe = dense with a scattered mass of flowers; natyuuha = a Chataka bird; kroshati = is crying; shikhii = (and) a peacock; pratikuushati = is responding; tam = to it.

In this beautiful forest-region, dense with a scattered mass of flowers, a Chataka bird is crying and a peacock is responding to it."

[Verse Locator](#)

मातम्ना यूथ अनुसृतम् पक्षि सम्घ अनुनादितम् ।
चित्र कूटम् इमम् पश्य प्रवृद्ध शिखरम् गिरिम् ॥ २-५६-१०

10. pashya = see; idam = this; chitra kuuTam girim = with a number of elephants wide-spread; pakSi samgha anunaaditam = (and) made to resound by a congregation of birds.

"See this Chitrakuta mountain with a high and mighty peak, wide-spread with a multitude of elephants and made to resound by a congregation of birds."

[Verse Locator](#)

समभूमितले रम्ये द्रुमैर्बहुभिरावृते ।
पुण्ये रंस्यामहे तात चित्रकूटस्य कानने ॥ २-५६-११

11. taata = Oh; brother! ramsyaamahe = we shall sport; kaanana = in this forest; chitrakuuTasya = of Chitrakuta; sambhuumitale = having a level-ground; ramyet = lovely; aavR^ite = extensive with; bahubhiH = many; drumaaH = trees; puNye = (and) is pure.

"Oh, brother! We shall sport in this forest of Chitrakuta, having a level-ground beautifully extensive with many trees and is pure."

[Verse Locator](#)

ततः तौ पाद चारेण गच्छन्तौ सह सीतया ।
रम्यम् आसेदतुः शैलम् चित्र कूटम् मनो रमम् ॥ २-५६-१२

12. tataH = thereafter; tau = Rama and Lakshmana; siitayaa saha = along with Seetha; gachchhaantau = traveling; chaareNa = on foot; aasedatuH = approached; chitra kuuTam shailam = the mountain of Chitrakuta; ramyam = beautiful; mano ramam = and (and) pleasant.

Thereafter, Rama and Lakshmana along with Seetha traveling on foot, approached the mountain of Chitrakuta, which was pleasant and lovely.

[Verse Locator](#)

तम् तु पर्वतम् आसाद्य नाना पक्षि गण आयुतम् ।
बहुमूलफलम् रम्यम् सम्पन्नम् सरसोदकम् ॥ २-५६-१३

13. aasaadya = reaching; tam parvatam = that mountain; naanaa pakSi gaNa aayutam = with various flocks of birds; bahumuulaphalam = with many roots and fruits; ramyam = lovely; sampannam = rich; sarasodakam = in flowing water; (Rama said to Lakshmana as follows)

Reaching that mountain, with various flocks of birds, with many roots and fruits, lovely and rich in streaming water, Rama said to Lakshmana as follows:

[Verse Locator](#)

मनोज्ञोऽयम् तिरिः सौम्य नानाद्रुमलतायतह् ।
बहुमूलफलो रम्यः स्वाजीवः प्रतिभाति मे ॥ २-५६-१४

14. pratibhaati = It is appearing; me = to me; ayam giriH = (that) this mountain; svaajiivaH = yields an easy sustenance; manojJNaH = which is charming; naanaadrumalataayutaH = filled with various kinds of trees and creepers; bahumuulaphalaH = with various roots and fruits; ramyaH = (and) beautiful; saumya = Oh; Lakshmana!

"It is appearing to me that this beautiful Chitrakuta mountain yields an easy sustenance, for, it is charmingly filled with various kinds of trees and creepers with different kinds of roots and fruits."

[Verse Locator](#)

मनयश्च महात्मानो वसन्त्य शिलोच्चये ।
अयम् वासो भवेत् तावद् अत्र सौम्य रमेमहि ॥ २-५६-१५

15. saumya = Oh; gentle brother! mahaatmaanaH = high-souled; munayashcha = sages also; vasanti = are staying; asmin shilochchaye = on this mountain; ayam bhavet taavat = let this become; vaasaH = the dwelling; ramemahi = let us have a pleasant resort; atra = here.

"Oh, gentle brother! High souled sages are also staying on this mountain. Let this become the dwelling. Let us have a pleasant resort here."

[Verse Locator](#)

इति सीता च रामश्च लक्ष्मणश्च कृताञ्जलिः ।
अभिगम्याश्रमम् सर्वे वाल्मीकि मभिवादयन् ॥ २-५६-१६

16. iti = after deciding thus; siitaa cha = Seetha; raamashcha = Rama; lakshhmanashcha = and Lakshmana; sarve = all; kR^itaaJNjaliH = with joined palms; abhigamya = approached; aashramam = the hermitage; abhivaadayan = and offered salutation; vaalmiikim = to the sage Valmiki.

After deciding thus Seetha, Rama and Lakshmana all with joined palms approached the hermitage and offered salutation to the sage Valmiki.

[Verse Locator](#)

तान्महर्षिः प्रमुदितः पूजयामास धर्मवित् ।
आस्यतामिति चोवाच स्वागतम् तु निवेद्य च ॥ २-५६-१७

17. maharshhiH = the great sage Valmiki; dharmavit = who knew what is right; pramuditaH = full of delight; puujayaamaasa = honoured; taan = them; nivedya = offered; svaagatam = cordial welcome; uvaacha = and requested (them); aasyataam iti = to sit.

The great sage Valmiki, who knew what is right, full of delight, treated them with honour, offered cordial welcome and requested them to sit.

[Verse Locator](#)

ततोऽब्रवीन्महाबाहुर्लकमणम् लक्ष्मणाग्रजः ।
सन्निवेद्य यथान्याय मात्मानमृष्ये प्रभुः ॥ २-५६-१८

18. **tataH** = then; **lakshmaNaagrajaH** = Rama; **prabhuH** = the lord; **mahaabaahuH** = with mighty arms; **yathaanyaayam** = in accord with tradition; **samnivedya** = report; **R^ishhaye** = to the ascetic; **aatmaanaam** = all that concerned them; **abraviit** = spoke; **lakshmaNam** = to Lakshmana (as follows)

Then Rama, the lord with mighty arms, in accord with tradition, reported to the ascetic all that concerned them and spoke to Lakshmana as follows:

[Verse Locator](#)

लक्ष्मण आनय दारूणि दृढानि च वराणि च ।
कुरुष्व आवसथम् सौम्य वासे मे अभिरतम् मनः ॥ २-५६-१९

19. **lakshmaNa** = Lakshmana; **saumya** = the gentle brother! **aanaya** = bring; **dR^iDhaani** = strong; **varaaNi cha** = selected; **daaruuNi** = timber; **kuruSva** = (and) construct; **aavasatham** = a dwelling; **me manaH** = my mind; **abhiratam** = is fascinated; **vaase** = in dwelling (here)

Lakshmana, my gentle brother! Bring strong and choicest timber and construct a dwelling. My mind is fascinated in dwelling here."

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा सौमित्रिर् विविधान् द्रुमान् ।
आजहार ततः चक्रे पर्ण शालाम् अरिम् दम ॥ २-५६-२०

20. **shrutvaa** = hearing; **tat vachanam** = those words **tasya** = of Rama; **saumitriH** = lakshmaNa; **aajahaara** = brought; **vividhaan** = various kinds; **drumaan** = of trees; **tataH** = thereafter; **arimdhaan** = he; the annihilator of enemies; **cakre** = constructed; **parNa shaalaam** = a leaf-hut.

Hearing those words of Rama, Lakshmana brought various kinds of trees. Thereafter, he the annihilator of enemies, constructed a leaf-hut.

[Verse Locator](#)

ताम् निष्ठताम् बद्धकटाम् दृष्ट्वा रमः सुदर्शनाम् ।
शुश्रूषमाणम् एक अग्रम् इदम् वचनम् अब्रवीत् ॥ २-५६-२१

21. **dR^iSTvaa** = seeing; **taam** = that hut; **niSThitaam** = which was firmly built; **baddhakaTaam** = and thatched; **sudarshanaam** = and beautiful to look at; **raamaH** = Rama; **abraviit** = spoke; **idam vachanam** = these words (to Lakshmana) **shushruuSamaaNam** = who listened to the command; **eka agram** = and closely attentive.

Seeing that hut, which was firmly built and thatched as well as beautiful to look at, Rama spoke the following words to Lakshmana who listened to his command and who was closely attentive to him:

[Verse Locator](#)

ऐण्यम् मांसम् आहत्य शालाम् यक्ष्यामहे वयम् ।
कर्त्त्यम् वास्तुशमनम् सौमित्रे चिरजीवभिः ॥ २-५६-२२

22. **saumitre** = Oh; Lakshmana!; **aahR^itya** = being; **aiNeyam maamsam** = bring meat of the antelope; **vayam** = we; **yakshyaamahe** = shall worship; **shaalaam** = (this) leaf-hut; **vaastushamanam** = purifactory ceremony on entering the house; **kartavyam** = on entering the; **chirajiivibhiH** = by those who wish to live long.

"Oh, Lakshmana! Bring the meat of an antelope. We shall perform a purifactory ceremony while entering the house. Which is to be done by those who wish to live long."

[Verse Locator](#)

मृगम् हत्वाऽऽनय क्षिप्रम् लक्ष्मणेह शुभेक्षण
कर्तव्यः शास्त्रदृष्टो हि विधिर्दर्ममनुस्मर ॥ २-५६-२३

23. shubhekshaNa = Oh; large-eyed; lakshmaNa = Lakshmana!; hatvaa = killing; mR^igam = the antelope; kshhipram = quickly; anaya = bring; iha = here; vidhiH = the prescribed rite; shaastra dR^iSTaH = according to scriptural point of view; kartavyaH hi = indeed is to be done; anusmara = keep in mind; dharmam = the sacred obligation."

"Oh, large-eyed Lakshmana! Killing the antelope quickly, bring it here. The prescribed rite according to scriptural point of view indeed is to be performed. Keep in mind the sacred obligation."

[Verse Locator](#)

भ्रातुर्वचन माज्ञाय लक्ष्मणः परवीरहा ।
चकार स यथोक्तम् च तम् रामः पुनरब्रवीत् ॥ २-५६-२४

24. saH lakshmaNaH = that Lakshmana; paraviirahaa = the slayer of enemies; aaJNaaya = understanding; bhraatruH = his brother's; vachanam = words; chakaara = acted; yathoktamcha = as instructed; raamaH = Rama; abraviit = spoke; punaH = again; tam = to him (as follows).

Lakshmana the slayer of enemies, understanding his brother's words, acted as instructed. Rama spoke again to Lakshmana as follows.

[Verse Locator](#)

इणेयम् श्रपयस्वैतच्च्वालाम् यक्ष्यमहे वयम् ।
त्वरसौम्य मुहूर्तोऽयम् ध्रुवश्च दिवसोऽप्ययम् ॥ २-५६-२५

25. saumya = Oh; great brother!; shrapayasva = boil; etat = this; aiNeyam = antelope's meat; vayam = we; yakshyaamahe = shall worship; shaalaam = the leaf-hut; ayam = this; divasaH = day; ayam = (and) this; muhuurtaH api = instant also; dhruvaH = are of a distinctive character; tvara = be quick.

"Oh, gentle brother! Boil this antelope's meat. We shall worship the leaf-hut. This day and this instant also are of a distinctive character. Be quick."

[Verse Locator](#)

स लक्ष्मणः कृष्ण मृगम् हत्वा मेध्यम् पतापवान् ।
अथ चिक्षेप सौमित्रिः समिद्धे जात वेदसि ॥ २-५६-२६

atha = then; saH lakshmaNaH = that Lakshmana; prataapavaan = the strong man; saumitriH = and son of Sumitra; hatvaa = killing; medhyam = the holy; kR^iSNa mR^igam = black antelope; chikSeka = tossed; jaata vedasi = in a fire; samiddhe = ignited.

Then, Lakshmana the strong man and son of Sumitra, killing a holy black antelope, tossed it in an ignited fire.

[Verse Locator](#)

तम् तु पक्वम् समाज्ञाय निष्टप्तम् चिन्न शोणितम् ।
लक्ष्मणः पुरुष व्याघ्रम् अथ राघवम् अब्रवीत् ॥ २-५६-२७

27. pariJJNaaya = feeling certain; pakvam = it is cooked; niSTaptam = and heated thoroughly; chinna shoNitam = with no blood remaining; lakshmaNaH = Lakshmana; atha = thereafter; abraviit = spoke; raaghavam = to Rama; puruSa vyaaghram = the lion among men (as follows).

Feeling certain that it is cooked and heated thoroughly with no blood remaining, Lakshmana spoke to Rama the lion among man as follows:

[Verse Locator](#)

अयम् कृष्णः समाप्त अङ्गः शृतः कृष्ण मृगो यथा ।
देवता देव सम्काश यजस्व कुशलो हि असि ॥ २-५६-२८

28. ayam = this; kR^iSNaH mR^igo = black antelope; samaapta angaH = with its complete limbs; shR^itaH = has been cooked; sarvaH = completely; mayaa = by me; deva damkaasha = Oh Rama; remsembling god!; yajasva = worship; devataaH = the deities; asi ahi = you are indeed; kushalaH = skilled (in such act)

"This black antelope, with its complete limbs, has been cooked completely by me. Oh, Rama resembling God! Worship the concerned deity, as you are skilled in that act."

[Verse Locator](#)

रामः स्नात्वा तु नियतः गुणवान् जप्य कोविदः ।
सम्ग्रहेणाकरोत्सर्वान् मन्त्रन् सत्रावसानिकान् ॥ २-५६-२९

29. raamaH = Rama; guNavaan = the virtuous man; japyakovidaH = and the learned man in chanting of prayers; snaatvaa = after taking bath; niyataH = with subdned mind; samgrahaNa = briefly; akarot = chanted; sarvaan = all; mantran = the sacred scripts; satraavasaanikaan = which are to be chanted at the end of a purifactory ceremony.

Rama, the virtuous man and the learned man in chanting of sacred spells, after taking bath and with subdued mind, briefly chanted all the sacred scripts to be chanted at the end of a purifactory ceremony.

[Verse Locator](#)

इष्ट्वा देवगणान् सर्वान् विवेशावसथम् शुचिः ।
बभूव च मनोह्लादो रामस्यामिततेजसः ॥ २-५६-३०

30. iSTvaa = worshipping; sarvaan = all; devataagaNaan = classes of deities; shuchiH = and getting purified; vivesha = (Rama) entered; aavasatham = the house; babhuuva cha = there was; manohlaadaH = a heartfelt joy; raamasya = in Rama; amita tejasH = with a limitless splendour.

Worshipping all classes of deities and getting himself purified, Rama entered the house. There was a heartfelt joy in rama, with his limitless splendour.

[Verse Locator](#)

वैश्वदेवबलिम् कृत्वा रौद्रम् वैष्णवमेव च ।
वास्तुसंशमनीयानि मङ्गलानि प्रवर्तयन् ॥ २-५६-३१
जपम् च न्यायतः कृत्वा स्नात्वा नद्याम् यथाविधि ।
पाप संशमनम् रामः चकार बलिम् उत्तमम् ॥ २-५६-३२

31-32. kR^itvaa = after offering oblations; raudram = to lord Rudra; vaishhNavamevacha = and lord Vishnu; raamaH = rama; vaishvadevabalim = offered tribute to Vaishvadeva; pravartayan = (and) performed; maN^gaLaani = benedictions; vaastu samshamaniyani = relating to purification of house; kR^itvaa = performing; japamcha = a silent prayer; nyaayataH = as per prescribed rites; snaatvaa = taking bath; nadyaam- in the river; yathaavidhi = as prescribed; chakaara = (and) offered; uttamam balim = excellent tribute; paapa samshamanam = for removing sins.

Having taken bath in the river as prescribed Rama offered oblations to Lord Rudra and Lord Vishnu after offering tributes to Vaisvadeva. He performed benedictions relating to the purification of house and also a silent prayer as per prescribed rites. He finally offered excellent tributes to the deities, for removing sins.

Comment. Vaishvadeva: A religious ceremony which is to be performed every morning and evening and especially before the mid-day meal, followed by offering of food to the gods especially the god of fire.

[Verse Locator](#)

वेदिस्थलविधानानि चैत्यान्यायतनानि च ।

आश्रमस्यानुरूपाणि स्थापयामास राघवः ॥ २-५६-३३

33. **raaghavaH** = Lakshmana; **sthaapayaamaasa** = erected; **vedisthala vidhaanaani** = altars in all the quarters; **aashramasya** = of the hermitage; **anuruupaaNi** = as was fitting; **chaityaani** = chaityas (places for worship of lord Ganesha and others); **ayatananaanicha** = ayatanas (places for worship of Vishnu and others)

Lakshmana erected altars in all the quarters of the hermitage as was fitting, Chaityas (places for worship of Lord Ganesha and others) and Ayatanas (places for worship of Vishnu and others)

[Verse Locator](#)

वन्यैर्माल्यैः फलैर्मूलैः पक्वैर्मासैर्यथाविधि ।

अद्भर्जपैश्च वेदोक्तैर्धर्भैश्च ससमित्कुशैः ॥ २-५६-३४

तौ तर्पयित्वा भूतानि राघवौ सह सीतया ।

तदा विविशतुः शालाम् सुशुभाम् शुभलक्षणौ ॥ २-५६-३५

34;35. **raaghavau** = Rama and Lakshmana; **saha siitauyaa** = along with Seetha; **shubha lakshhmaNau** = having auspicious characteristics; **tarpayitvaa** = satisfied; **bhuutaani** = the spirits; **maalyaiH** = by crowns of flowers; **vanyaiH** = obtained in the forest; **phalaiH** = by fruits; **mulaiH** = by roots; **pakvaiH** = by cooked; **maamsaiH** = meat; **abdhiH** = by water; **japaishcha** = by prayers; **vedoktaiH** = as uttered in sacred texts (Vedas); **darbhaishcha** = by sacred grass; **sasmitkuchaiH** = by fuel and Kusa grass; **tadaa** = then; **vivishatuH** = entered; **sushubhaam** = the auspicious; **shaalaam** = leaf-hut.

Rama and Lakshmana along with Seetha, having auspicious characteristics, satisfied the spirits by crowns of flowers obtained in the forest, by fruits roots and cooked meat, by water, by prayers as uttered in the sacred texts (Vedas), by sacred grass, by fuel and Kusa grass and then entered the auspicious leaf-hut.

[Verse Locator](#)

ताम् वृक्ष पर्णच् चदनाम् मनोज्ञाम् ।

यथा प्रदेशम् सुकृताम् निवाताम् ।

वासाय सर्वे विविशुः समेताः ।

सभाम् यथा देव गणाः सुधर्मा ॥ २-५६-३६

36. **sarve** = all of them (Seetha; Rama and Lakshmana); **sametaaH** = together; **vaasaaya** = for residential purpose; **vivishuH** = entered; **taam** = that hut; **vR^ikSa parNachchhadanaam** = thatched with the leaves of trees; **manoj~Naam** = which was beautiful; **sukR^itaam** = well-constructed; **yathaapradesham** = at a suitable place; **vivaataam** = and protected from winds; **sabhaam yathaa** = as entering an assembly-hall; **sudharmaam** = called sudharma (in heaven); **devagaNaH** = by a group of celestials.

All of them (Seetha, Rama and Lakshmana) together for residential purpose, entered that hut, thatched with leaves of trees, looking beautiful, well-constructed at a suitable site and protected from winds, as if entering an assembly-hall called Sudharma (in heavn) by a group of celestials.

[Verse Locator](#)

अनेक नाना मृग पक्षि सम्कुले ।
विचित्र पुष्प स्तबलैः द्रुमैः युते ।
वन उत्तमे व्याल मृग अनुनादिते ।
तथा विजहुः सुसुखम् जित इन्द्रियाः ॥ २-५६-३७

37. tadaa = then; jitendriyaaH = Seetha; Rama and Lakshmana who subdued their senses; susukham = very happily; vijahruH = strolled; vanottame = in that excellent forest; anekanaanaamR^iga pakshhisamkule = filled with many classes and multitude of beasts and birds; vR^ite = filled; drumaiH = with trees; vichitra pushhpastabakaih = having multi-colored crowns of flowers; vyaaLamR^igaanunaadite = and resonating; with sounds of elephants in rut and of antelopes.

Seetha, Rama and Lakshmana who subdued their senses, very happily strolled in that excellent forest, filled with many classes and multitude of beasts and birds, trees having multi-coloured crowns of flowers, and resonating with sounds of elephants in rut and of antelopes.

[Verse Locator](#)

सुरम्यम् आसाद्य तु चित्र कूटम् ।
नदीम् च ताम् माल्यवतीम् सुतीर्थाम् ।
ननन्द हृष्टः मृग पक्षि जुष्टाम् ।
जहौ च दुःखम् पुर विप्रवासात् ॥ २-५६-३८

38. hR6ishhTaH = delighted; nanandaH = and joyful; aasaadya = to reach; suramyam = the lovely; chitrakuTam = Chitrakuta mountain; taam = (and) that; maalyaavatim nadiimcha = river; Malyavati; sutiirthaam = provided with good descents; mR^igapakshhijushhTaam = frequented by birds and beasts; jahaucha = shed too; duHkaham = the agony; puravipravaasaat = caused by exile from Ayodhya city.

Delighted and joyful to reach the lovely Chitrakuta mountain and the river Malyavati, provided with good descents and frequented by birds and beasts, Seetha, Rama and Lakshmana shed the agony caused by their exile from the City of Ayodhya.

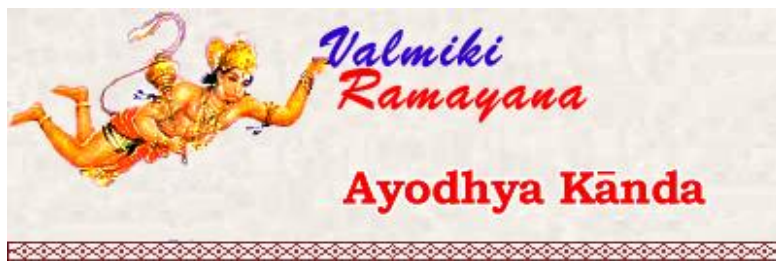
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे षट्पञ्चाशः सर्गः

Thus completes 56th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 56

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 57

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Introduction

Sumantra takes leave from Guha, who learns from his spies that Rama departed for Chitrakuta. Sumantra drives back to Ayodhya. Entering the royal gynaeceum, he submits to the emperor what he earlier reported to the citizens who followed his chariot. Dasaratha and Kausalya fall into a faint to hear about Rama's departure for Chitrakuta. All the inmates of gynaeceum weep loudly in anguish.

[Verse Locator](#)

कथयित्वा सुदुःख आर्तः सुमन्त्रेण चिरम् सह ।
रामे दक्षिण कूलस्थे जगाम स्व गृहम् गुहः ॥ २-५७-१

1. **raame** = (when) Rama; **dakshhiNa kuulasthe** = landed upon the southern shore; **guhaH** = Guha; **kathayitvaa** = talked; **chiram** = for a long time; **sumantreNa saha** = with Sumantra; **suduHkhaartaH** = and with much distress; **jagaama** = went; **svagR^iham** = to his house.

While Rama landed upon the southern shore, Guha conversed for a long time with Sumantra and with much distress, went to his house.

[Verse Locator](#)

भरद्वाजाभिगमनम् प्रयागे च सहासनम् ।
आगिरेर्गमनम् तेषाम् तत्रस्थैरभिलक्षितम् ॥ २-५७-२

2. **abhilakshhitam** = It was gathered; **tatrasthaiH** = by those (Guha and others) who were there; **teshaam** = about their; **bharadvajaagamanam** = coming to sage Bharadwaja; **sahaasanam** = about staying with him; **prayaage** = in Prayaga; **gamanam** = and about their going; **agire** = to Chitrakuta mountain.

It was gathered by those who were there (Guha and others) about Seetha, Rama and Lakshmana coming to sage Bharadwaja, their staying with him in Prayaga and their departure to Chitrakuta Mountain.

[Verse Locator](#)

अनुज्ञातः सुमन्त्रः अथ योजयित्वा हय उत्तमान् ।
अयोध्याम् एव नगरीम् प्रययौ गाढ दुर्मनाः ॥ २-५७-३

3. **atha** = then; **sumantraH** = Sumantra; **anuGYaataH** = allowed to depart by Rama; **yojayitvaa** = tied; **haya uttamaan** = the excellent horses (to the chariot); **gaaDha durmanaaH** = and with intense anguish; **prayayau** = rode towards; **ayodhyaam nagariim eva** = the very city of Ayodhya.

Sumantra, being allowed to depart by Rama, tied excellent horses to the chariot and with intense anguish, rode towards the very city of Ayodhya.

स वनानि सुगन्धीनि सरितः च सरांसि च ।

पश्यन् अतिययौ शीघ्रम् ग्रामाणि नगराणि च ॥ २-५७-४

4. saH = He; pashyan = seeing; sugandhiini = the sweet smelling vanaani = woods; saritaH cha = rivers; saraamsi cha = lakes; graamaaNi = villages; nagaraaNi = (and) towns; atiyayau = crossed (them) shiighram = quickly.

Sumantra, seeing the sweet-smelling woods, rivers, lakes, villages and towns on the way, soon crossed them.

[Verse Locator](#)

ततः साय अह्न समये तृतीये अहनि सारथिः ।

अयोध्याम् समनुप्राप्य निरानन्दाम् ददर्श ह ॥ २-५७-५

5. tataH = thereafter; samanupraapya = reaching; ayodhyaam = Ayodhya; saaya ahna samaye = in the evening-time; tR^itiiye ahani = of the third day; saarathiH = the charioteer; dadarsha ha = saw (it); niraanandaam = joyless.

Reaching Ayodhya in the evening time of the third day Sumantra saw that city, joyless.

[Verse Locator](#)

स शून्याम् इव निःशब्दाम् दृष्ट्वा परम दुर्मनाः ।

सुमन्त्रः चिन्तयाम् आस शोक वेग समाहतः ॥ २-५७-६

6. dR^ishhTvaa = beholding; shuunyaam iva = Ayodhya as deserted; nishshabdaam = in silence; sumantraH = Sumantra; parama durmanaaH = becoming very much distressed in mind; shoka vega samaahataH = and having afflicted with intense anguish; chintayaamaasa = surmised (as follows).

Beholding Ayodhya as if deserted in silence, Sumantra becoming very much distressed in mind and having afflicted with intense anguish, surmised as follows:

[Verse Locator](#)

कच्चिन् न सगजा साश्वा सजना सजन अधिपा ।

राम सम्ताप दुःस्त्वेन दग्धा शोक अग्निना पुरी ॥ २-५७-७

7. purii kaccin na = was not the city; sagajaa = with elephants; saashvaa = with horses; sajanaa = with people; sajana adhipaa = and with kings; dagdhaa = burnt away; raama samtaapa duHkhena = by blazing grief towards Rama; shoka agninaa = and the fire of sorrow?

"I hope the city of Ayodhya with its elephants, horses, people and the kings was not burnt away by a fire of sorrow and blazing grief towards Rama.

[Verse Locator](#)

इति चिन्ता परः सूतः वाजिभिः श्रीघ्नपातिभिः ।

नगरद्वारमासाद्य त्वरितः प्रविवेश ह ॥ २-५७-८

8. suutaH = the charioteer; iti = thus; cintaa paraH = lost in thought; aasaadya = reaching; nagaradvaaram = the city-gate; shiighrapaatibhiH = by the fast-running; vaajibhiH = horses; praviveshaha = entered (the city) tvaritaaH = quickly.

Sumantra, thus lost in thought, reaching the city-gate through the fast-running horses, entered the city quickly.

सुमन्त्रम् अभियान्तम् तम् शतशो अथ सहस्रशः ।
क्व रामैति पृच्छन्तः सूतम् अभ्यद्रवन् नराः ॥ २-५७-९

9. **atha** = thereafter; (**seeing**) **tam** = that; **sumantram** = Sumantra; **suutam** = the charioteer; **abhiyaantam** = approaching; **shatashaH** = hundreds; **sahasrashaH** = and thousands; **naraaH** = of people; **abhyadravan** = ran towards him; **pR^icchantah** = asking; **iti** = thus; **kva** = where is; **raamaH** = Rama?

Meanwhile, seeing Sumantra the charioteer approaching, hundreds and thousands of people ran towards him asking, "Where is Rama?"

Verse Locator

तेषाम् शशंस गङ्गायाम् अहम् आपृच्छ्य राघवम् ।
अनुज्ञातः निवृत्तः अस्मि धार्मिकेण महात्मना ॥ २-५७-१०

10. **shashamsa** = he replied; **teshhaam** = them; **aapR^ichchhya** = bidding farewell; **raaghavam** = to Rama; **gaN^gaayaam** = (at the shore) of Ganga; **anuj~NaataH** = when sent back; **dhaarmikeNa** = by that virtuous; **mahaatmanaH** = and high-souled Rama; **aham** = I; **nivR^ittaH asmi** = returned.

He replied them thus: "Bidding farewell to Rama at the shore of Ganga when sent back by that virtuous and high-souled Rama, I returned here."

Verse Locator

ते तीर्णइति विज्ञाय बाष्प पूर्ण मुखा जनाः ।
अहो धिग् इति निश्चस्य हा राम इति च चुक्रुशुः ॥ २-५७-११

11. **vij~Naaya** = knowing; **te** = (that) Seetha Rama and Lakshmana; **tiirNaaH iti** = had crossed (Ganga); **janaH** = the people; **baashhpapuurNamukhaaH** = with their faces filled with tears; **nishshvasya** = sighed; **iti** = thus; **aho** = Oh; **dhik** = fie upon us! **cukrushuH cha** = and cried aloud; **haa raama iti** = thus = "Alas! Rama!"

Hearing that Seetha, Rama and Lakshmana had crossed River Ganga, the people with their faces filled with tears sighed, "Oh, fie upon us! And cried aloud, "Alas, Rama!"

Verse Locator

शुश्राव च वचः तेषाम् बृन्दम् बृन्दम् च तिष्ठताम् ।
हताः स्म खलु ये न इह पश्यामैति राघवम् ॥ २-५७-१२

12. **shushraava cha** = (Sumantra) also heard; **vachaH** = words; **teshhaam** = of those people; **tiSThataam** = standing; **bR^indam bR^idam** = in groups; **iti** = and telling thus; **hataaH sma khalu** = lost indeed are we; **ye** = who; **na pashyaamaH** = do not see; **raaghavam** = Rama; **iha** = here!

Sumantra also heard the words of those people standing in groups and telling, "Lost indeed are we, who do not see Rama here!"

Verse Locator

दान यज्ञ विवाहेषु समाजेषु महत्सु च ।
न द्रक्ष्यामः पुनर् जातु धार्मिकम् रामम् अन्तरा ॥ २-५७-१३

13. **najaatu** = never; **punaH** = again; **drakshhyaamaH** = we can see; **dhaarmikam** = the pious; **raamam** = Rama; **antaraa** = on the occasions of; **daana yaGYa vivaahesu** = bestowing gifts; sacrificial performances and marriages; **mahatsu** = large; **samaajeshhu cha** = meetings.

"Never again can we see the pious Rama on the occasions of bestowing gifts, sacrificial performances or marriages or in large meetings.

[Verse Locator](#)

किम् समर्थम् जनस्य अस्य किम् प्रियम् किम् सुख आवहम् ।
इति रामेण नगरम् पितृवत् परिपालितम् ॥ २-५७-१४

14. nagaram = the city of Ayodhya; paripaalitam = was protected; raameNa = by Rama; pitR^ivat = as by a father; iti = in this manner; kim = what was; samartham = appropriate; asya janasya = to these people; kim = what was; priyam = congenial; kim = what; sukhaavaham = brought happiness.

The city of Ayodhya was protected by Rama, as by a father, with due regard to what was appropriate, what was congenial and what brought happiness to its people.

[Verse Locator](#)

वात अयन गतानाम् च स्त्रीणाम् अन्वन्तर आपणम् ।
राम शोक अभितप्तानाम् शुश्राव परिदेवनम् ॥ २-५७-१५

15. anvantara aapaNam = while driving through bazaars; shushraava = (Sumantra) hard; paridevanam = the lamentation; striiNaam = of women; vaata ayana gataanaam = coming forth from windows; raama shoka abhitaptaanaam = consumed by anguish on account of Rama's exile.

While driving through bazaars, Sumantra heard the sounds of lamentation of women, coming forth from windows, consumed by anguish on account of Rama's exile.

[Verse Locator](#)

स राज मार्ग मध्येन सुमन्त्रः पिहित आननः ।
यत्र राजा दशरथः तत् एव उपययौ गृहम् ॥ २-५७-१६

16. saH sumantraH = That Sumantra; pihita aananaH = by covering his face; upayayau = reached; tat = that; gR^iham eva = house; yatra = where; raajaa = king; dasharathaH = Dasaratha (was there); raaja maarga madhyena = going through the middle of the royal highway.

Going through the middle of the royal highway, Sumantra by covering his face, reached the house of Dasaratha.

[Verse Locator](#)

सो अवतीर्य रथात् शीघ्रम् राज वेश्म प्रविश्य च ।
कक्ष्याः सप्त अभिचक्राम महा जन समाकुलाः ॥ २-५७-१७

17. saH = He; avatiirya = descended; rathaat = from the chariot; pravishya cha = entered; shiighram = quickly; raaja veshma = the royal palace; abhicakraama = and traversed; sapta = the seven; kakSyaaH = inner apartments of the palace; mahaa jana samaakulaaH = filled with a large number of people.

Sumantra descended from the chariot, entered quickly the royal palace and traversed the seven inner apartments of the palace, filled with a large number of people.

[Verse Locator](#)

हर्म्यैर्विमानैः प्रासादैरवेक्ष्याथ समागतम् ।
हाहाकारकृता नार्यो रामदर्शनकर्षिताः ॥ २-५७-१८

18. **atha** = then; **avekshhya** = seeing; **samaagatam** = (Sumantra) coming; **naaryaH** = the women; **harmaiH** = from large mansions; **vimaanaiH** = from seven-storied buildings; **praasaadaiH** = and from royal palaces; **raamadarshanakarshitaaH** = who had been emaciated in not seeing Rama; **haahaakaarakR^itaH** = cried "Alas! Alas"

Then, finding the forthcoming Sumantra from their large mansions, from seven-storied buildings and from royal palaces, the women who had been emaciated in not being able to see Rama, cried "Alas! Alas".

[Verse Locator](#)

आयतैर्विमलैर्नेत्रैरश्रुवेगपरिप्लुतैः ।
अन्योन्यमभिवीक्षन्तेऽव्यक्तमार्ततराः स्त्रीयः ॥ २-५७-१९

19. **striyaH** = the women; **aartataraaH** = extremely confounded with grief; **netraiH** = with eyes; **aayataiH** = bright; **ashruvegapariplutaiH** = filled with a stream of tears; **abhiviikshhante** = looked at; **anyoyam** = each other; **avyaktam** = imperceptibly.

Those women, extremely confounded with grief with their long and bright eyes filled with a stream of tears, looked at each other imperceptibly.

[Verse Locator](#)

ततः दशरथ स्त्रीणाम् प्रासादेभ्यः ततः ततः ।
राम शोक अभितप्तानाम् मन्दम् शुश्राव जल्पितम् ॥ २-५७-२०

20. **tataH** = then; **shushraava** = (Sumantra) heard; **mandam** = the feeble; **jalpitam** = conversation; **Dasharatha striiNaam** = of Dasaratha's wives; **raama shoka abhitaptaanam** = absorbed of anguish on account of Rama's exile; **tataH tatatH** = from their respective; **praasaadebhyaH** = inner apartments.

Sumantra also heard the feeble conversation of Dasaratha's wives absorbed in anguish on account of Rama's exile, from their respective inner apartments.

[Verse Locator](#)

सह रामेण निर्यातः विना रामम् इह आगतः ।
सूतः किम् नाम कौसल्याम् शोचन्तीम् प्रति वक्ष्यति ॥ २-५७-२१

21. **kim naama** = what; **suutaH** = Sumantra; **prati vakshhyati** = will reply; **kausalyaam** = to Kausalya; **shocantiim** = who is lamenting; **niryaataH** = (when he) went out; **raameNa saha** = with Rama; **aagataH** = and returned; **iha** = here; **vinaa raamam** = without Rama?

"What Sumantra will reply to the lamenting Kausalya, when he now returns here without Rama while he formerly went out with Rama?"

[Verse Locator](#)

यथा च मन्ये दुर्जीवम् एवम् न सुकरम् ध्रुवम् ।
आच्छिद्य पुत्रे निर्याते कौसल्या यत्र जीवति ॥ २-५७-२२

22. **yathaa** = In which manner; **kausalyaa** = Kausalya; **yatra jivati** = survives wherever; **aachchhidya** = in spite of; **putre** = her son (Rama); **niryaate** = having left; **manye** = I think that; **dhruvam** = surely; **na** = it is not; **sukaram** = easy; **evam** = thus; **durjiivitam** = a difficult living.

"In spite of her son (Rama) having left Ayodhya, Kausalya continues to survive. I think that surely it is difficult thus to live and it is not so easy to preserve it too!"

[Verse Locator](#)

सत्य रूपम् तु तत् वाक्यम् राज्ञः स्त्रीणाम् निशामयन् ।
प्रदीप्तम् इव शोकेन विवेश सहसा गृहम् ॥ २-५७-२३

23. nishaamayan = reaching to; tat vaakyam = those words; satya ruupam = so credible; raaGYaH = of king Dasaratha's; striiNaam = wives; sahasaa = (Sumantra) quickly; vivesha = entered; gR^iham = the house; pradiiptim iva = appeared like burning; shokena = with grief.

Hearing those credible words of Dasaratha's wives, Sumantra all at once entered the house, that appeared to be set ablaze with grief.

[Verse Locator](#)

स प्रविश्य अष्टमीम् कक्ष्याम् राजानम् दीनम् आतुलम् ।
पुत्र शोक परिम्लानम् अपश्यत् पाण्डुरे गृहे ॥ २-५७-२४

24. saH = that Sumantra; pravishya = entered; aSTamiim = the eighth; kakSyaam = inner apartment; apashyat = (and) saw; raajaanam = king Dasaratha; diinaam = the miserable; aatulam = the sick; putra shoka parimlaanam = and the exhausted man; due to grief for his son; paaNDure = in that white; gR^ihe = house.

Sumantra entered the eighth inner apartment and saw in that white house, King Dasaratha the miserable the sick and the exhausted man on account of the exhausted man on account of the grief for his son.

[Verse Locator](#)

अभिगम्य तम् आसीनम् नर इन्द्रम् अभिवाद्य च ।
सुमन्त्रः राम वचनम् यथा उक्तम् प्रत्यवेदयत् ॥ २-५७-२५

25. sumantraH = Sumantra; abhigamya = approached; tam narendram = the distressed king; aasiinam = who was seated; abhivaadya cha = offered his salutation; pratyavedayat = and presented; raamavachanam = Rama's message; yathoktam = as told.

Sumantra approached that king who was seated, offered his salutation and presented Rama's message as told.

[Verse Locator](#)

स तूष्णीम् एव तत् श्रुत्वा राजा विभ्रान्त चेतनः ।
मूर्चितः न्यपतत् भूमौ राम शोक अभिपीडितः ॥ २-५७-२६

26. saH raajaa = that king; shrutvaa = heard; tuushhNiim eva = silently; tat = that message of Rama; vibhraanta chetasaH = was afflicted by grief for his son; muurchitaH = became fainted; nyapatat = and fell; bhuumau = on the ground.

That king heard silently the message of Rama, was bewildered, afflicted by grief, for his son, became fainted and fell on the ground.

[Verse Locator](#)

ततः अन्तः पुरम् आविद्धम् मूर्चिते पृथिवी पतौ ।
उद्धृत्य बाहू चुक्रोश नृपतौ पतिते क्षितौ ॥ २-५७-२७

27. tataH = then; pR^ithivii patau = the king; muurcchite = having fainted; antaHpuram = the gynaeceum; aviddham = was hurt; nR^ipatau = (while) the king; patite = was falling; kshhitau = on the ground; chukrosha = (the inmates of gynaeceum) wept; uddhR^itya = raising; baahuu = their hands.

The king thus having fainted, the gynaeceum was hurt. While the king was falling on the ground, the inmates of gynaeceum wept, raising their hands in distress.

[Verse Locator](#)

सुमित्रया तु सहिता कौसल्या पतितम् पतिम् ।
उत्थापयाम् आस तदा वचनम् च इदम् अब्रवीत् ॥ २-५७-२८

28. tadaa = then; kausalyaa = Kausalya; sumitrayaa sahita = along with Sumitra; utthaapayaam aasa = lifted up; patim = their husband; patitam = who fell (on the ground); abraviit ca = and (Kausalya) also spoke; idam = these; vachanam = words.

Kausalya along with Sumitra lifted up their husband, who fell on the ground. Kausalya also spoke these words to Dasaratha.

[Verse Locator](#)

इमम् तस्य महा भाग दूतम् दुष्कर कारिणः ।
वन वासात् अनुप्राप्तम् कस्मान् न प्रतिभाषसे ॥ २-५७-२९

29. mahaabhaagam = Oh; illustrious king! Kasmaat = why; na pratibhaashhase = are you not speaking; imam = to this; tasya = Rama's duutam = messenger; anupraaptam = dushhkara kaariNaH = and who has done difficult things?

"Oh, illustrious king! Why are you not speaking to this Rama's messenger who came from the forest and who has done difficult things?"

[Verse Locator](#)

अद्य इमम् अनयम् कृत्वा व्यपत्रपसि राघव ।
उत्तिष्ठ सुकृतम् ते अस्तु शोके न स्यात् सहायता ॥ २-५७-३०

30. raaghava = Oh; Dasaratha! kR^itvaa = after doing; anayam = an evil act; adya = now; vyapatrapasi = you are feeling shameful; uttishhTha = raise up!; astu = let it be; sukR^itam = a meritorious act; te = for you; sahaayataa = help; na syaat = cannot be obtained; shoke = in grief.

"Oh, Dasaratha! After doing an evil act, you are now feeling shameful. Rise up! Let it be a meritorious act for you. You cannot get a help, when you weep like this."

[Verse Locator](#)

देव यस्या भयात् रामम् न अनुपृच्चसि सारथिम् ।
न इह तिष्ठति कैकेयी विश्रब्धम् प्रतिभाष्यताम् ॥ २-५७-३१

31. deva = Oh; king!; yasyaaH = on whose; bhayaat; fear; na anupR^icchasi = you are not enquiring; raamam = about Rama; saarathim = with the; charioteer; kaikeyii = that Kaikeyi; na tishhThet = is not; iha = here; pratibhaashhyataam = speak; visrabdham = fearlessly.

"Oh, king! On whose fear, you are not enquiring with Sumantra about the welfare of Rama, that Kaikeyi is not here. Speak fearlessly."

[Verse Locator](#)

सा तथा उक्त्वा महा राजम् कौसल्या शोक लालसा ।
धरण्याम् निपपात आशु बाष्प विप्लुत भाषिणी ॥ २-५७-३२

32. saa kausalyaa = that Kausalya; baashhpa vipluta bhaashhiNii = speaking excitedly in tears; shoka laalasaa = and entirely given up to uttered; uktvaa = uttered; tathaa =

thus; mahaa raajam = to the monarch; aashu = and soon; nipapaata = fell; dharaNyaam = on the ground.

Kausalya, speaking excitedly in tears and entirely given up to anguish uttered thus to the monarch and soon fell to the ground.

[Verse Locator](#)

एवम् विलपतीम् दृष्ट्वा कौसल्याम् पतिताम् भुवि ।
पतिम् च अवेक्ष्य ताः सर्वाः सुस्वरम् रुरुदुः स्त्रियः ॥ २-५७-३३

33. sarvaaH = all; taaH striyaH = those woman; ruruduH = cried; susvaram = loud voice; dR^ishhTvaa = seeing; kausalyaam = Kausalya; evam = thus; vilapatiim = weeping; bhuvipatitaam = fallen on the ground; avekshhya = and seeing; patim cha = the husband too.

All those women cried in loud voice, seeing Kausalya fallen on the ground weeping as aforesaid and gazing their husband too (lying unconscious).

[Verse Locator](#)

ततः तम् अन्तः पुर नादम् उत्थितम् ।
समीक्ष्य वृद्धाः तरुणाः च मानवाः ।
स्त्रियः च सर्वा रुरुदुः समन्ततः ।
पुरम् तदा आसीत् पुनर् एव सम्कुलम् ॥ २-५७-३४

34. tataH = thereafter; samiikshya = seeing; tam = that; antaH pura naadam = noise in gynaeceum; maanavaaH = persons; vR^iddhaaH = aged; taruNaaH cha = and young; sarvaaH = all; striyaH cha = the women; samantataH = on all sides; ruruduH = cried; tadaa = then; puram = the city; punar eva = again; aasiit = became; samkulam = agitated.

Hearing that crying sound raised in gynaeceum, all aged and young men and women on all sides gathered around weeping. The city then again became disturbed.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे सप्तपञ्चशः सर्गः

Thus completes 57th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 57

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 58

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Introduction

As per the orders of king Dasaratha, Sumantra delivers the parting messages of Rama and Lakshmana. Rama sends positive messages to Kausalya and Bharata but Lakshmana sends angry messages to Dasaratha.

[Verse Locator](#)

प्रत्याश्वस्तः यदा राजा मोहात् प्रत्यागतः पुनः ।

थाजुहाव तम् सूतम् राम वृत्त अन्त कारणात् ॥ २-५८-१

1. **atha** = thereafter; **raajaa** = the king; **yadaa** = when; **pratyaashvastaH** = recovered; **mohaata** = from loss of consciousness; **punaH** = and again; **pratyaagataH** = returned to his breath; (then) **aajuhaava** = called; **tam suutam** = that charioteer; **raama vR^ittantaa kaaraNaat** = for the purpose of getting the report on Rama.

Thereafter, the king when recovered from loss of consciousness and again returned to his breath, he called that charioteer for the purpose of getting the report on Rama.

[Verse Locator](#)

तदा सूतो महाराज कृताञ्जलिरुपस्थितः।

राममेव अनुशोचन्तं दुःखशोकसमन्वितम् ॥ २-५८-२

वृद्धम् परम सन्तप्तम् नव ग्रहम् इव द्विपम् ।

विनिःश्वसन्तम् ध्यायन्तम् अस्वस्थम् इव कुन्जरम् ॥ २-५८-३

2-3. **atha** = then; **suutaH** = sumantra; **kR^itaaJNjaliH** = who joined his palms in reverence; **upasthitaH** = approached; **mahaaraaja** = the monarch; **anushochantam** = who was repenting; **raamameva** = about Rama alone; **duhkha shoka samanvitam** = filled with pain and sorrow; **vR^iddham** = who was advanced in age; **parama samtaptam** = who was greatly anguished; **vinishvasantam** = who was sighing; **dvipam iva** = like an elephant; **nava graham** = which was newly caught; **dhyaayantam** = who was thinking something; **kunjaram iva** = like an elephant; **asvastham** = which is sick.

Then, Sumantra, who joined his palms in reverence, approached the monarch who was repenting about Rama alone, filled with pain and sorrow, advanced in age, greatly anguished, sighing like a newly caught elephant and reflecting on something as a sick elephant.

[Verse Locator](#)

राजा तु रजसा सूतम् ध्वस्त अङ्गम् समुपस्थितम् ।

अश्रु पूर्ण मुखम् दीनम् उवाच परम आर्तवत् ॥ २-५८-४

4. **raajaa** = the king; **parama aartavat** = having great distress; **uvaacha** = spoke; **suutam** = to Sumantra; **dhvasta aN^gam** = whose body was covered; **rajasaa** = with dust; **ashru puurNa**

mukham = whose face was filled with tears; **diinam** = who was miserable; **samupasthitam** = and who approached near him.

The king, having great distress, spoke to Sumantra, whose body was covered with dust, his face filled with tears, who was miserable and who approached near him (as follows):

[Verse Locator](#)

क्व नु वत्स्यति धर्म आत्मा वृक्ष मूलम् उपाश्रितः ।
सो अत्यन्त सुखितः सूत किम् अशिष्यति राघवः ॥ २-५८-५

5. **suuta** = Oh; Sumantra; **kva nu** = where; **dharmaatmaa** = can Rama the virtuous man; **vatsyati** = reside; **upaashritaH** = taking refuge; **vR^ikSa muulam** = at the root of a tree? Kim = what; **saH raaghavaH** = that Rama; **atyanta sukhitaH** = who enjoyed very many comforts; **ashiSyati** = can eat?

"Oh, Sumantra! Where can Rama the virtuous man abide, taking refuge at the root of a tree? What that Rama, who enjoyed very many pleasantries, can eat now?"

[Verse Locator](#)

दुःखस्यानुचितो दुःखम् सुमन्त्र शयनोचितः ।
भूमि पाल आत्मजो भूमौ शेते कथम् अनाथवत् ॥ २-५८-६

6. **sumantra** = Oh Sumantra; **katham** = how can; **bhuumi paala aatmajo** = Rama the prince; **shayanochitaH** = who was habituated to good beds; **shete** = sleep; **duHkham** = with discomfort; **bhuumau** = on a floor; **anaathavat** = like an orphan?

"Oh, Sumantra! How can Rama the prince, who was habituated to good beds, sleep with such discomfort on a floor like an orphan?"

[Verse Locator](#)

यम् यान्तम् अनुयान्ति स्म पदाति रथ कुण्जजराः ।
स वत्स्यति कथम् रामः विजनम् वनम् आश्रितः ॥ २-५८-७

7. **yam** = with whom; **yaantam** = while journeying; **padaati ratha kuNjjaraaH** = foot-soldiers; chariots and elephants; **anuyaanti sma** = sued to follow; **katham** = how; **saH raamaH** = that Rama; **aashritaH** = can take shelter; **vatsyati** = and stay; **vijanam** = in a deserted; **vanam** = forest?

"Foot soldiers, Chariots and elephants used to follows whenever Rama was marching ahead. How such a man can take shelter and stay in a forest devoid of people?"

[Verse Locator](#)

व्यालैः मृगैः आचरितम् कृष्ण सर्प निषेवितम् ।
कथम् कुमारौ वैदेह्या सार्धम् वनम् उपस्थितौ ॥ २-५८-८

8. **katham** = how; **kumaarau** = Rama and Lakshmana; **vaidehyaa saardham** = along with Seetha; **upasthitau** = reached; **vanam** = the forest; **aacaritam** = being frequented by; **vyaaLaiH** = wild; **mR^igaiH** = animals; **kR^iSNa sarpa niSevitam** = and haunted by black snakes?

"How Seetha Rama and Lakshmana entered forest filled with wild animals and black snakes?"

[Verse Locator](#)

सुकुमार्या तपस्विन्या सुमन्त्र सह सीतया ।

राज पुत्रौ कथम् पादैः अवरुह्य रथात् गतौ ॥ २-५८-९

9. **sumantra** = Oh Sumantra! Katham = how; **raajaputrau** = those princes; **siitayaa saha** = with Seetha; **sukumaaryaa** = the delicate; **tapasvinyaa** = and the poor lady; **gatau** = went; **paadaiH** = on foot; **avaruhya** = after descending; **rathaat** = from the chariot?

"Oh, Sumantra! How those princes with Seetha the delicate and the poor lady went on foot, after descending from the chariot?"

[Verse Locator](#)

सिद्ध अर्थः खलु सूत त्वम् येन दृष्टौ मम आत्मजौ ।

वन अन्तम् प्रविशन्तौ ताव् अश्विनाव् इव मन्दरम् ॥ २-५८-१०

10. **suuta** = Oh; **Sumantra!** **Ye** = by you; **mama** = my; **aatmajau** = sons; **dR^iSTau** = have been seen; **pravishantau** = entering; **vana antam** = the boundary of the forest; **mandaram iva** = as (entering) the region of Mandara mountain; **ashvinaav** = by the two divinities of Aswini; **tvam** = you; **siddha arthaH khalu** = are indeed accomplished.

"Oh, Sumantra! You have seen my sons entering the forest, as though divinities of Aswini had entered the Mountain-range of Mandara. You are indeed lucky."

[Verse Locator](#)

किम् उवाच वचो रामः किम् उवाच च लक्ष्मणः ।

सुमन्त्र वनम् आसाद्य किम् उवाच च मैथिली ॥ २-५८-११

11. **sumantra** = Oh; **Sumantra!** **Aasaadya** = after reaching; **vanam** = the forest; **kim** = what; **vachaH** = words; **raamaH** = (did) Rama; **uvaacha** = speak; **kim** = what did; **lakSmaNaH** = Lakshmana; **uvaacha** = speak; **kim cha** = and what; **maithilii** = (did) Seetha; **uvaacha** = speak?

"Oh, Sumantra! After reaching the forest, what words did Rama speak? What did Lakshmana speak? What did Seetha speak?"

[Verse Locator](#)

आसितम् शयितम् भुक्तम् सूत रामस्य कीर्तय ।

जीविष्याम्यहमेतेन ययातिरिव साधुषु ॥ २-५८-१२

12. **suuta** = Oh; charioteer; **kiirtaya** = tell (me); **asitam** = about sitting; **shayitam** = sleeping; **bhuktam** = and eating; **raamasya** = of Rama; **etena** = by this; **aham** = I; **jiivishhyaami** = shall survive; **saadhushhu iva** = as among saints; **yayaatiH** = Yayati (lived).

"Oh, charioteer! Tell me where Rama sat, slept and took food. By hearing these things, I shall survive, as Yayati survived in the company of saints."

Comment: King Yayati, when doomed to fall from heaven requested Indra to cast his lot with saints. He was accordingly sent down to a spot on the earth, where four ascetics- Astaka Pratardana, Vasuman and King Sibi had been practicing austerities, and had discourse with them- Mahabharata, Adi Parva.

[Verse Locator](#)

इति सूतः नर इन्द्रेण चोदितः सज्जमानया ।

उवाच वाचा राजानम् स बाष्प परिर्बद्धया ॥ २-५८-१३

13. **choditaH** = as asked; **iti** = thus; **narendreNa** = by the king; **saH suutaH** = that charioteer; **uvaacha** = spoke; **raajaanam** = to the emperor; **vaachaa** = in a voice; **sajjamaanayaa** = quivering; **baaSpa paribaddhayaa** = and choked with tears.

As asked thus by the king, Sumantra spoke to the emperor in a voice quivering and choked with tears (as follows).

[Verse Locator](#)

अब्रवीन् माम् महा राज धर्मम् एव अनुपालयन् ।
अञ्जलिम् राघवः कृत्वा शिरसा अभिप्रणम्य च ॥ २-५८-१४

14. **mahaaraaja** = Oh; emperor; **raaghavaH** = Rama; **anupaalayan** = keeping up; **dharmameva** = the prescribed course of conduct; **kR^itvaa** = making; **anjalim** = salutation with joined palms; **abhipraNamya cha** = and bowing in reverence; **shirasaa** = with his head (to you); **abraviit** = spoke; **maam** = to me.

"Oh, emperor! Rama, keeping up the prescribed course of conduct, making salutation with joined palms and bowing his head in reverence to you, spoke to me as follows:"

[Verse Locator](#)

सूत मद्बचनात् तस्य तातस्य विदित आत्मनः ।
शिरसा वन्दनीयस्य वन्द्यौ पादौ महात्मनः ॥ २-५८-१५

15. **suuta** = Oh; charioteer; **paadau** = the feet; **tasya taatasya** = of my father; **vidita aatmanaH** = one with remarkable intellect; **mahaatmanaH** = one with mighty soul; **vandaniiyasya** = and one to be respectfully greeted; **vandyau** = are to be saluted; **shirasaa** = with my head; **madvacanaat** = through my words.

"Oh, charioteer! Tell my salutations to my father, the one with a remarkable intellect, a mighty soul and the one to be respectfully greeted."

[Verse Locator](#)

सर्वम् अन्तः पुरम् वाच्यम् सूत मद्बचनात्त्वया ।
आरोग्यम् अविशेषेण यथा अर्हम् च अभिवादनम् ॥ २-५८-१६

16. **suuta** = Oh; Charioteer; **vaachyam** = It is to be spoken; **tvayaa** = by you; **madvachanaat** = as my word; **sarvam** = to the entire; **antaH puram** = gynaeceum; **avisheSeNa** = without any disparity; **aarogyam** = about their health; **yathaarham** = and appropriate; **abhivaadanam ca** = salutations too.

Oh, charioteer! Enquire about the health of all the people in the gynaeceum without any disparity and offer my appropriate salutations to them.

[Verse Locator](#)

माता च मम कौसल्या कुशलम् च अभिवादनम् ।
अप्रमादम् च वक्तव्या ब्रूयाश्चैमिदम् वचः ॥ २-५८-१७

17. **mama** = my; **maataa** = Kausalya; **vaktavyaa** = is to be told; **kushalam** = about my welfare; **abhivaadanam ca** = about my salutations; **apramaadam ca** = and about my alertness; **bruuyaaH** = tell; **idam** = these; **vachashcha** = words also.

My mother Kausalya is to be told about my welfare, about my offering salutations to her and about my meticulousness.

[Verse Locator](#)

धर्मनित्या यथाकालमग्न्यगारपरा भव ।
देवि देवस्य पादौ च देववत् परिपालय ॥ २-५८-१८

18. **devii** = Oh; godly lady; **bhava** = be; **dharmanityaa** = righteous always; **agnyagaaraparaa** = and be interested in offering sacrifices in the house of fire-worship; **yathaa kaalam** = as per the prescribed timings; **paripaalaya** = nurture; **paadau ca** = the feet; **devasya** = of the King Dasaratha; **devavat** = like with a god.

"Oh, godly lady! Be always righteous and be interested in offering worship and sacrifices as per the prescribed timings in the House of Fire worship. Nurture the feet of the Lord Dasaratha, like with a god."

[Verse Locator](#)

अभिमानम् च मानम् च त्यक्त्वा वर्तस्व मातृषु ।
अनु राजान मार्याम् च कैकेयीमम्ब कारय ॥ २-५८-१९

19. **amba** = Oh; mother; **vartasva** = behave; **maatR^iSu** = towards other mothers; **tyaktvaa** = abounding; **abhimaanam ca** = self-conceit; **maanam ca** = and indignation; **kaaraya** = make; **aaryaam** = the venerable; **kaikeyiim** = Kiakeyi; **raajaanam anu** = agreeable to the king.

"Oh, mother! Behave towards my other mothers, abandoning self-conceit and indignation. Make the venerable Kaikeyi, agreeable to the king."

[Verse Locator](#)

कुमारे भरते वृत्तिर्वर्तितव्याच राजवत् ।
अर्थज्येष्ठा हि राजानो राजधर्ममनुस्मर ॥ २-५८-२०

20. **bharate** = in respect of Bharata; **kumaare** = your son; **vartitavyaa** = follow; **vR^ittiH** = a respectable behaviour; **raajavat** = as with a king; **raajaanaH** = kings; **artha jyeSThaaH hi** = are indeed sovereign in substance; **anusmara** = remember; **raajadharmam** = the rules; relating to kings.

"In respect of Bharata your son, follow a respectable behaviour as with a king. Kings are indeed sovereign in substance. Remember the rules relating to kings."

[Verse Locator](#)

भरतः कुशलम् वाच्यो वाच्यो मद्वचनेन च ।
सर्वास्व एव यथा न्यायम् वृत्तिम् वर्तस्व मातृषु ॥ २-५८-२१

21. **bharataH** = Bharata; **vaacyaH** = is to be asked; **kushalam** = about his well-being; **vaacyaH ca** = It is to be told also; **madvachanena** = as my word; **vartasva** = follow; **vR^ittim** = good behaviour; **eva** = indeed; **yathaanyaayam** = judiciously; **sarvaasu** = towards all; **maatR^iSu** = mothers.

"Bharata is to be enquired about his well-being and he is also to be informed as follows: "Follow good behaviour indeed judiciously towards all your mothers."

[Verse Locator](#)

वक्तव्यः च महा बाहुर् इक्ष्वाकु कुल नन्दनः ।
पितरम् यौवराज्यस्थो राज्यस्थम् अनुपालय ॥ २-५८-२२

22. **mahaabaahuH** = the mighty armed Bharata; **ikSvaaku kula nandanaH** = the son of Ikshvaku race; **vaktavyaH ca** = is to be told (as follows) **yauvaraajyasthaH** = being installed in the office of prince Regent.

"The mighty armed Bharata the son of Ikshvaku race, is to be told as follows: ♦Being installed in the office of Prince Regent, attend to your father who still stays in the throne'."

[Verse Locator](#)

अतिक्रान्तवया राजा मास्मैनम् व्यवरोरुधः ।

कुमारराज्ये जीव त्वम् तस्यैवाऽप्रवर्तनाम् ॥ २-५८-२३

23. **raajaa** = the King; **atikraantavayaaH** = has crossed his age; **maasmainam vyavarorudhaH** = do not depose; **enam** = him; **aaJNaappravartanaat** = by proceeding according to the orders; **tasyaiva** = of the king; **tvam** = of; **jiiva** = live; **kumaara raajye** = as a prince."

"The king has crossed his age. But do not depose him on that score. By proceeding according to the orders of the king, you live as a prince."

[Verse Locator](#)

अब्रवीच्चापि माम् भूयो भृशमश्रूणि वर्तयन् ।

मातेव मम माता ते द्रष्टव्या पुत्रगर्धिनी ॥ २-५८-२४

24. **varmayan** = shedding; **ashruuNi** = tears; **bhR^isham** = profusely; **bhuuyaH** = (he) again; **abraviicchaapi** = spoke; **maam** = to me (as follows); **maam maataa** = my mother; **putragardhinii** = who is very much longing her son; **draSTavyaa** = is to be looked after; **te** = by you; **maateva** = as your mother.

"Shedding tears profusely, Rama again spoke to me as follows : ♦My mother, who is very much longing her son, is to be looked after by you as if she is your mother'."

[Verse Locator](#)

इति एवम् माम् महाराज बृवन् एव महा यशाः ।

रामः राजीव ताम्र अक्षो भृशम् अश्रूणि अवर्तयत् ॥ २-५८-२५

25. **mahaaraja** = Oh; emperor; **raamaH** = Rama; **mahaayashaaH** = of most beautiful appearance; **raajiiva taamraakshhaH** = with red eyes resembling red lotus flowers; **bruvanneva** = while even uttering; **ityeva** = thus; **maam** = to me; **bhR^isham** = amply; **avartata** = shed; **ashruuNi** = tears.

"Oh, emperor! Rama of the most beautiful appearance with red eyes resembling red lotus flowers, while even uttering these words to me profusely shed tears."

[Verse Locator](#)

लक्ष्मणः तु सुसम्क्रुद्धो निहृष्वसन् वाक्यम् अब्रवीत् ।

केन अयम् अपराधेन राज पुत्रः विवासितः ॥ २-५८-२६

26. **lakshmaNastu** = but Lakshmana; **susamkruddhaH** = was very angry; **nishshvasan** = and breathing a sigh; **abraviit** = spoke; **vaakyam** = (these) words; **kena** = on which; **aparedhena** = offence; **ayam** = this; **raajaputraH** = prince; **vivaasitaH** = was expelled from his home"

"But Lakshmana was very angry and breathing a sigh, spoke to me as follows: ♦On which offence this prince was expelled from home?"

[Verse Locator](#)

राज्ञा तु खलु कैकेय्या लघु त्वाश्रित्य शासनम् ।

कृतम् कार्यमकार्यम् वा वयम् येनाभिपीडिताः ॥ २-५८-२७

27. **raajJNaa tu** = the king even; **aashritya** = took shelter under; **laghu** = the wretched; **shaasanam** = decree; **kaikeyyaaH** = of Kaikeyi; **kR^itam** = and did; **akaaryam** = an act not to be done; **kaaryam** = as though it is a proper act; **yena** = by which; **vayam** = we; **abhipiiDitaH** = are tormented.

"The king even took shelter under a wretched decree of Kaikeyi and performed an act not to be done, as though it is a proper deed, for which we are now tormented."

[Verse Locator](#)

यदि प्रव्राजितः रामः लोभ कारण कारितम् ।
वर दान निमित्तम् वा सर्वथा दुष्कृतम् कृतम् ॥ २-५८-२८

28. lobha kaaraNa kaaritam = either instigated by passion; vara daana nimittam vaa = or with the intention of giving boons; raamaH = Rama; pravraajitaH yadi = was sent to exile; dushhkR^itam = an infamous deed; kR^itam = was done; sarvathaa = by all means."

"Even if this was done for the good pleasure of the king or through the will of God, I do not see any justification for Rama's abandonment."

[Verse Locator](#)

इदम् तावद्यथाकाममीश्वरस्य कृते कृतम् ।
रामस्य तु परित्यागे न हेतुम् उपलक्षये ॥ २-५८-२९

29. idam taavat = even if this; kR^itam = was done; yathaakaamam = for the good pleasure of the kin; iishvarasya kR^ita = or through the will of god; na upalakshhye = I do not see; hetum = any justification; raamasya = for Rama's parityaage = abandonment.

"Even if this was done for the good pleasure of the king or through the will of god, I do not see any justification for Rama's abandonment."

[Verse Locator](#)

असमीक्ष्य समारब्धम् विरुद्धम् बुद्धि लाघवात् ।
जनयिष्यति सम्क्रोशम् राघवस्य विवासनम् ॥ २-५८-३०

30. raaghavasya = Rama's; vivaasam = exile; viruddham = an illegal decision; samaarabdham = undertaken; buddhi laaghavaat = whether due to levity of judgment; asamiikshhya = or due to lack of reflection; janayishhyati = will raise; samkrosham = intensive anguish.

"Rama's exile, an illegal decision undertaken whether due to levity of judgment or due to lack of reflection, will raise countless protests."

[Verse Locator](#)

अहम् तावन् महा राजे पितृत्वम् न उपलक्षये ।
भ्राता भर्ता च बन्धुः च पिता च मम राघवः ॥ २-५८-३१

31. aham = I; na upalakshhaye = do not see; pitR^itvam = father-hood; mahaaraaja = in the emperor; mama = for me; raaghavaH = Rama; bhraataa ca = is brother; bhartaa ca = lord; bandhuH ca = relative and; pitaa = father.

"I do not consider the emperor as my father. For me, Rama is the brother, lord, relative and my father."

[Verse Locator](#)

सर्व लोक प्रियम् त्यक्त्वा सर्व लोक हिते रतम् ।
सर्व लोको अनुरज्येत कथम् त्वा अनेन कर्मणा ॥ २-५८-३२

32. tyaktvaa = leaving; sarva loka priyam = (Rama) the beloved of all people; ratam = and who is interested; sarva lokahite = in the welfare of all mankind; katham = how

would; **sarva lokaH** = all the people; **anurajyeta** = be interested; **tvam** = in you; **anena karmaNaa** = by this act?

"Leaving Rama the beloved of all people and who is interested in the welfare of all human beings, how would all these people would be interested in you by this act of yours?"

[Verse Locator](#)

सर्वप्रजाभिरामम् हि रामम् प्रव्राज्य धार्मिकम् ।
सर्वलोकम् विरुध्येमम् कथम् राजा भविष्यसि ॥ २-५८-३३

33. **pravraajya** = by banishing; **raamam** = Rama; **sarvaprjaabhiraamam** = who is delightful to entire people; **dhaarmikam** = and virtuous; **virudhya** = and opposing; **imam sarva lokam** = all this entire world; **katham** = how; **bhavishhyasi** = will you stay; **raajaa** = as a king?

"By banishing Rama who is delightful to entire people and who is a virtuous man and by opposing all this entire world, how will you stay as a king?"

[Verse Locator](#)

जानकी तु महा राज निःश्वसन्ती तपस्विनी ।
भूत उपहत चित्ता इव विष्टिता वृष्मृता स्थिता ॥ २-५८-३४

34. **mahaaraaja** = "Oh king; **tapasvinii** = the wise; **jaanakii tu** = Seetha for her part; **niHshvasantii** = stood sighing; **bhuuta upahata cittaa** = with mind like one possessed; **vR^iSmR^itaa sthitaa** = forgetting her own existence there; **viSThitaa** = stood motionless.

"Oh, King! The wise Seetha for her part with her mind like one possessed and forgetting her own existence, stood sighing and static.

[Verse Locator](#)

अदृष्ट पूर्व व्यसना राज पुत्री यशस्विनी ।
तेन दुह्खेन रुदती न एव माम् किञ्चित् अब्रवीत् ॥ २-५८-३५

35. **raaja putrii** = that princess Seetha; **yashasvinii** = the illustrious one; **adR^iSTa puurva vyasanaa** = having not seen such misfortune earlier; **na eva abraviit** = could not even tell; **kimcit** = anything; **maam** = to me; **rudatii** = weeping (as she was); **tena duHkhena** = with that unpleasantness.

"The illustrious Seetha having not seen such misfortune earlier, could not even to speak me anything, weeping as she was with that uneasiness."

[Verse Locator](#)

उद्धीक्षमाणा भर्तारम् मुखेन परिशुष्यता ।
मुमोच सहसा बाष्पम् माम् प्रयान्तम् उदीक्ष्य सा ॥ २-५८-३६

36. **udiikSya** = seeing; **maam** = me; **parishuSyataa** = with emaciated; **mukhena** = face; **udviikSamaaNaa** = perceiving; **bhartaaram** = her husband; **sahasaa** = soon; **mumoca** = shed down; **baaSpam** = tears.

"Seeing me going back, Seetha with emaciated face, perceiving her husband, soon shed down tears."

[Verse Locator](#)

तथैव रामः अश्रु मुखः कृत अन्जलिः ।
स्थितः अभवल् लक्ष्मण बाहु पालितः स्थितः ।

तथैव सीता रुदती तपस्विनी ।

निरीक्षते राज रथम् तथैव माम् ॥ २-५८-३७

37. **tathaiva** = In the same way; **raamaH** = Rama; **ashru mukhaH** = with tears on his face; **kR^ita anjaliH** = and with joined palms; **sthitaH abhaval** = stood; **lakSmaNa baahu paalitaH** = shielded by the arms of Lakshmana; **tathaiva** = In the same way; **tapasvinii** = the miserable; **siitaa** = Seetha; **rudatii** = weeping; **niriikSate** = was seeing; **raaja ratham** = the royal chariot; **tathaiva** = and; **maam** = me."

"In the same way, Rama with tears on his face and with joined palms, stood being shielded by the arms of Lakshmana. The miserable Seetha in the same manner was weeping and seeing the royal chariot and me."

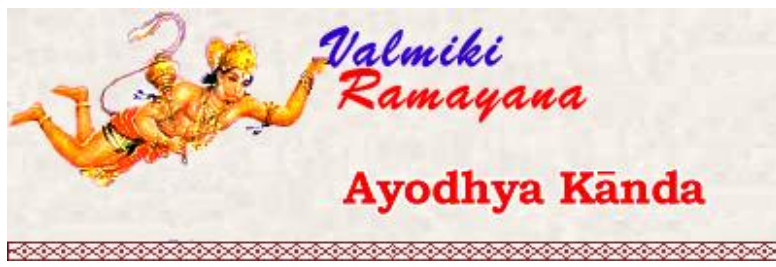
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अष्टपञ्चाशः सर्गः

Thus completes 58th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 58

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37		

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 59

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Introduction

Sumantra narrates the ghastly fate of Ayodhya, both its animate and inanimate beings. Dasaratha laments and soon falls unconscious.

[Verse Locator](#)

मम तु अश्वा निवृत्तस्य न प्रावर्तन्त वर्त्मनि ।

उष्णम् अश्रु विमुन्चन्तः रामे सम्प्रस्थिते वनम् ॥ २-५९-१

1. **raame** = Rama; **samprasthite** = having departed; **vanam** = to the forest; **nivR^ittasya** = the returning; **ashvaaH tu** = horses; however; **mama** = of mine; **pramuNcantaH** = shedding; **uSNam** = warm; **ashru** = tears; **na praavartanta** = did not proceed; **vartmani** = on the way.

"Rama having departed to the forest, horses on the return path however, shedding warm tears, did not proceed further on the way."

[Verse Locator](#)

उभाभ्याम् राज पुत्राभ्याम् अथ कृत्वा अहम् जलिम् ।

प्रस्थितः रथम् आस्थाय तत् दुःखम् अपि धारयन् ॥ २-५९-२

2. **atha** = thereafter; **aham** = I; **kR^itvaa** = offering (salutation); **aJNjalim** = with joined palms; **ubhaabhyaam** = to both; **raaja putraabhyaam** = the princes; **dhaarayan** = keeping back; **tat** = that; **duHkham api** = grief; **aasthaaya** = ascended; **ratham** = the chariot; **prasthitaH** = and moved on.

"I, on my part, offering salutation with joined palms to both the princes and keeping back from that grief, ascended the chariot and moved on."

[Verse Locator](#)

गुहा इव सार्धम् तत्र एव स्थितः अस्मि दिवसान् बहून् ।

आशया यदि माम् रामः पुनः शब्दापयेद् इति ॥ २-५९-३

3. **aashayaa** = with the hope; **iti** = that; **shabdaapayed dyadi** = I shall be called; **punaH** = again; **raamaH-** (by) Rama; **sthitaH asmi** = I stayed; **tatraiva** = there only; **guhena saartham** = along with Guha; **bahuun** = for many (three); **divasaan** = days.

"With the hope that I shall be called again by Rama, I stayed there along with Guha for three days."

[Verse Locator](#)

विषये ते महा राज माम व्यसन कर्षिताः ।

अपि वृक्षाः परिम्लानः सपुष्प अन्कुर कोरकाः ॥ २-५९-४

4. **mahaaraaja** = Oh; emperor; **vR^iSaaH api** = even trees; **te viSaye** = in your domain; **parimlaanaH** = have withered; **sa puSpa ankura korakaaH** = without flowers; sprouts and buds; **raama vyasana karshitaaH** = having emaciated due to Rama's separation.

"Oh, emperor! Even trees in your domain have withered, without giving flowers sprouts and buds, having emaciated due to Rama's separation."

[Verse Locator](#)

उपतप्तोदका नद्यः पल्वलानि सरांसि च ।

परिष्कृपलाशानि वनान्युपवनानि च ॥ २-५९-५

5. **nadyaH** = rivers; **palvalaani** = pools; **saraamsi ca** = lakes; **upataptodakaaH** = were with hot water; **vanaani** = groves; **upavanaani cha** = and gardens; **pariSkupalaashaani** = were with their leaves; parched up.

"Rivers, pools and lakes were with hot water. Groves and gardens were with their leaves, parched up."

[Verse Locator](#)

न च सर्पन्ति सत्त्वानि व्याला न प्रसरन्ति च ।

राम शोक अभिभूतम् तन् निष्कूजम् अभवद् वनम् ॥ २-५९-६

6. **sattvaani** = Living beings; **na ca sarpanti** = are not moving; **vyaalaaH ca** = wild animals too; **na prasaranti** = are not roaming around; **tat vanam** = that forest; **abhavad** = became; **niSkujukam** = silent; **raama shoka abhibhuutam** = predominated by grief towards Rama

"Living beings are not moving. Wild animals too are not roaming around. That forest became silent, predominated by grief towards Rama."

[Verse Locator](#)

लीन पुष्कर पत्राः च नर इन्द्र कलुष उदकाः ।

समस्तप्त पद्माः पद्मिन्यो लीन मीन विहंगमाः ॥ २-५९-७

7. **narendram** = Oh; emperor; **padminyaH** = lotus-lakes (were); **liina puSkara patraaH ca** = with lotus-leaves hiding under water; having pressed themselves closely together; **kaluSa udakaaH** = with muddy waters; **samtapta padmaaH** = with parched lotus-flowers; **liina miina vihangamaaH** = and in which fish and water-fowls having disappeared.

"Oh, emperor! Lotus-lakes were with lotus-leaves hiding under water pressing themselves closely together, with muddy waters, with parched lotus-flowers and in which fish and water fowls have completely disappeared."

[Verse Locator](#)

जलजानि च पुष्पाणि माल्यानि स्थलजानि च ।

न अद्य भान्ति अल्प गन्धीनि फलानि च यथा पुरम् ॥ २-५९-८

8. **jalajaani** = water-born; **puSpaaNi** = flowers; **maalyaani** = flowers; **sthalajaani** = living on dry land; **adya** = now; **alpa gandhiini** = giving very little fragrance; **phalaani ca** = and fruits; **na bhaanti** = do not have luscious look; **yathaa puram** = as before.

"Water-born flowers and flowers living on dry lands now give very little fragrance and fruits do not have a luscious look as before."

[Verse Locator](#)

अत्रोद्यानानि शून्यानि प्रलीनविहगानि च ।
न चाभिरामानारामान् पश्यामि मनुजर्षभ ॥ २-५९-९

9. manujarSabha = Oh; best of men; udyanaani = the gardens; atra = here; shuunyaani = are empty of men; praliina vihagaani ca = and the birds have vanished; na pashyaami = I am not seeing; aaraamaan = the gardens; abhiraaman = as charming.

"Oh, best of men! The gardens here are empty of men and the birds have vanished. I am not seeing the gardens as charming (as before)."

[Verse Locator](#)

प्रविशन्तम् अयोध्याम् माम् न कश्चित् अभिनन्दति ।
नरा रामम् अपश्यन्तः निहृष्वसन्ति मुहुर् मुहुः ॥ २-५९-१०

10. na kashchit = nobody; abhinandati = greeted me; pravishantam = entering; ayodhyaayaam = into Ayodhya City; apashyantaH = having not seen; raamam = Rama; naraaH = the people; nishvasanti = are breathing; muhur muhuH = again and again.

"Nobody greeted me, entering into Ayodhya City. Having not seen Rama, the people are breathing their sigh of lamentation again and again."

[Verse Locator](#)

देव राजरथम् दृष्ट्वा विना राममिहागतम् ।
दुःखादश्रुमुखः सर्वो राजमार्गगतो जनः ॥ २-५९-११

11. deva = Oh emperor; dR^iSTvaa = seeing; raajaratham = the royal chariot; aagatam = coming; iha = here; ninaa raamam = without Rama; sarvaH = all; janaH = the people; raajamarga gataH = going along the royal high-way; ashrumukhaH = are having their faces filled with tears; duHkhaat = by grief.

"Oh, emperor! Seeing the royal chariot returning here without Rama, all the people along the royal high-way are shedding tears with grief."

[Verse Locator](#)

हर्म्यैः विमानैः प्रासादैः अवेक्ष्य रथम् आगतम् ।
हाहा कार कृता नार्यो राम अदर्शन कर्षिताः ॥ २-५९-१२

12. aavekSya = seeing; ratham = the chariot; aagatam = coming; naaryaH = women; harmyaiH = from mansions; vimaanaiH = seven-storied buildings; praasaadaiH = and royal palaces; haahaakarakaR^itaH = are crying ◆ha ha!'; raamadarshanakarshitaaH = being troubled by non-appearance of Rama."

"Seeing the returned chariot, women from mansions, seven-storied buildings and royal palaces are crying ◆ha ha!', being troubled by the non-appearance of Rama."

[Verse Locator](#)

आयतैः विमलैः नेत्रैः अश्रु वेग परिप्लुतैः ।
अन्योन्यम् अभिवीक्षन्ते व्यक्तम् आर्ततराः स्त्रियः ॥ २-५९-१३

13. striyaH = women; aartataraaH = being more sorrowful; abhiviikSante = are looking at; anyonyam = each other; avyaktam = indistinctly; aayataiH = with their long; vimalaiH =

bright; **netraiH** = eyes; **ashru vega pariplutaiH** = overwhelmed with a flood of tears.

"Women, being more sorrowful, are looking at each other indistinctly with their long bright eyes overwhelmed with a flood of tears."

[Verse Locator](#)

न अमित्राणाम् न मित्राणाम् उदासीन जनस्य च ।
अहम् आर्ततया कंचित् विशेषम् न उपलक्षये ॥ २-५९-१४

14. **aham** = I; **na upalakSaye** = do not see; **kimchit** = any; **visheSam** = distinction; **aartatayaa** = in their agony; **amitraaNaam** = in non-friends; **mitraaNaam** = friends; **udaasiina janasya** = and neutral people.

"I do not see any distinction in their agony, whether they are non-friends, friends or neutral people."

[Verse Locator](#)

अप्रहृष्ट मनुष्या च दीन नाग तुरमामा ।
आर्त स्वर परिम्लाना विनिह्वसित निह्रस्वना ॥ २-५९-१५
निरानन्दा महा राज राम प्रव्राजन आतुला ।
कौसल्या पुत्र हीना इवायोध्या प्रतिभाति मा मा ॥ २-५९-१६

15-16. **mahaaraja** = Oh; emperor; **ayodhya** = the city of Ayodhya; **aprahR^iSta manuSyaa cha** = with joyless people; **diina naaga turamgamaa** = with elephants and horses looking miserable; **aarta svara parimlaanaa** = with sighing exhaustion to cries of pain; **vinihshvasita nihsvanaa** = filled with sounds of moaning; **niraanandaa** = cheerless; **raama pravraajana aatulaa** = anguish due to Rama's exile; **pratibhaati** = as Kausalya; **putra hiinaa** = without her son.

"Oh, emperor! The city of Ayodhya with its joy-less people, with its elephants and horses looking miserable, with sighing exhaustion due to cries of pain, filled with sounds of moaning, cheerless and feeling anguish due to Rama's exile, appears to me, like Queen Kausalya without her son."

[Verse Locator](#)

सूतस्य वचनम् श्रुत्वा वाचा परम दीनया ।
बाष्प उपहतया राजा तम् सूतम् इदम् अब्रवीत् ॥ २-५९-१७

17. **raajaa** = the king; **shrutvaa** = hearing; **suutasya** = Sumantra's; **vachanam** = words; **abraviit** = spoke; **idam** = this; **tam suutam** = to that charioteer; **vaacaa** = in a voice; **baaSpa upahatayaa** = choked with tears; **parama diinayaa** = and very much woeful.

Hearing Sumantra's words, the king in a voice choked with tears and very much woeful, spoke to that charioteer as follows:

[Verse Locator](#)

कैकेय्या विनियुक्तेन पाप अभिजन भावया ।
मया न मन्त्र कुशलैः वृद्धैः सह समर्थितम् ॥ २-५९-१८

18. **viniyuktena** = enjoined; **kaikeyyaa** = by Kaikeyi; **paapa abhijana bhaavayaa** = with sinful birth and intention; **na samarthitam** = it was not deliberated; **mayaa** = by me; **mantra kushalaiH** = with people experienced in counsel; **vR^iddhaiH saha** = and with elders.

"Enjoined by Kaikeyi with her sinful birth and intention, I could not deliberate with people experienced in counsel or with elders beforehand."

न सुहृद्भिर् न च अमात्यैः मन्त्रयित्वा न नैगमैः ।

मया अयम् अर्थः सम्मोहात् स्त्री हेतोर् सहसा कृतः ॥ २-५९-१९

19. **ayam** = this; **arthaH** = act; **kR^itaH** = has been done; **mayaa** = by me; **sahasaa** = in haste; **sammohaH** = due to infatuation; **strii hetoH** = for the sake of a woman; **na mantrayitvaa** = without consulting; **suhR^idbhiH** = with friends; **na mantrayitvaa** = nor by consulting; **amaatyaiH** = with ministers; **naigamaiH ca** = or with interpreters of sacred texts.

"This act has been done by me in haste due to infatuation for the sake of a woman, without consulting with friends or ministers or with interpreters of sacred texts."

[Verse Locator](#)

भवितव्यतया नूनम् इदम् वा व्यसनम् महत् ।

कुलस्य अस्य विनाशाय प्राप्तम् सूत यदृच्चया ॥ २-५९-२०

20. **suuta** = Oh; Sumantra; **idam** = this; **mahat** = great; **vyasanam** = calamity; **nuunam** = surely; **praaptam** = has come; **bhavitavyatayaa** = as an inevitable consequence; **vaa** = r; **vinaashaaya** = for the ruin; **asya** = of this; **kulasya** = race; **yadR^icchayaa** = or accidentally.

"Oh, Sumantra! This great calamity, surely, has come as an inevitable consequence or for the ruin of this race or accidentally."

[Verse Locator](#)

सूत यद्य् अस्ति ते किञ्चिन् मया अपि सुकृतम् कृतम् ।

त्वम् प्रापय आशु माम् रामम् प्राणाः सन्त्वरयन्ति माम् ॥ २-५९-२१

21. **suuta** = Oh; Sumantra; **asti yadi** = If at all; **kimchit** = any; **sukR^itam** = favour; **kR^itam** = has been done; **te** = to you; **mayaa** = by me; **tvam** = you; **praapaya** = lead; **maam** = me; **aashu** = fast; **raamam** = to Rama; **praaNaaH** = (my) vital spirits; **samtvarayanti** = are hastening; **maam** = me.

Oh, sumantra! If at all I have done any favour to you, lead me fast to Rama. My vital spirits are hastening me."

[Verse Locator](#)

यद् यद् या अपि मम एव आज्ञा निवर्तयतु राघवम् ।

न शक्यामि विना राम मुहूर्तम् अपि जीवितुम् ॥ २-५९-२२

22. **yadyat aaGYaa** = if there is the same unlimited authority; **mama** = of mine; **yaa api** = even now; **raaghavam nivartayatu** = let Rama be brought back; **na shakSyaami** = I cannot; **jiivitum** = survive; **raamam vinaa** = without Rama; **muhuurtam api** = even for a moment.

"If there is the same unlimited authority of mine even now, let Rama be brought back to Ayodhya. I cannot survive without Rama even for a moment."

[Verse Locator](#)

अथवा अपि महा बाहुर् गतः दूरम् भविष्यति ।

माम् एव रथम् आरोप्य शीघ्रम् रामाय दर्शय ॥ २-५९-२३

23. **athavaa** = or perhaps; **mahaa baahuH** = Rama the mighty armed; **gataH bhaviSyati** = might have gone; **duuram** = along way; **aaropya maam eva** = make me to ascend; **ratham** = the chariot; **shiighram** = quickly; **darshaya** = and show (me); **raamaaya** = to Rama.

"Or perhaps Rama the mighty-armed might have gone a long way. Make me to ascend the chariot and quickly show me to Rama."

[Verse Locator](#)

वृत्त दम्ष्ट्रः महा इष्वासः क्व असौ लक्ष्मण पूर्वजः ।
यदि जीवामि साध्व् एनम् पश्येयम् सह सीतया ॥ २-५९-२४

24. kva = where is; asau = that; lakSmaNa puurvajaH = Rama; vR^itta damSTro = having round teeth; mahaa iSvaasaH = and wearing a large bow? Pashyeyam yadi = If I can see; enam = him; saadhu = well; siitayaa saha = with Seetha; jiivaami = I can survive.

"Where is that Rama having pearl-like teeth and wearing a large bow? If only I can see him well with Seetha, I can survive."

[Verse Locator](#)

लोहित अक्षम् महा बाहुम् आमुक्त मणि कुण्डलम् ।
रामम् यदि न पश्यामि गमिष्यामि यम क्षयम् ॥ २-५९-२५

25. na pashyeyam yadi = if I cannot see; raamam = Rama; lohita akSam = having red eyes; mahaa baahum = mighty arms; aamukta maNi kuNDalam = with ear-rings made of gems; gamiSyami = I shall proceed; yam kSayam = to the world of death.

"If I cannot see Rama having red eyes, mighty arms and with ear-rings made of gems, I shall proceed to the world of Death."

[Verse Locator](#)

अतः नु किम् दुःखतरम् यो अहम् इक्ष्वाकु नन्दनम् ।
इमाम् अवस्थाम् आपन्नो न इह पश्यामि राघवम् ॥ २-५९-२६

26. kim nu = what is; dukkhataram = more distressing; ataH = than; saH aham = that I; aapannaH = who has got into; imaam = this; avasthaam = condition; na pashyaami = am not seeing; raaghavam = Rama; ikSvaaku kula nandanam = who is a delight to Ikshvaku dynasty; iha = here?

"What is more distressing to me after getting into this condition, in not seeing here, Rama who is a delight to Ikshvaku dynasty?"

[Verse Locator](#)

हा राम राम अनुज हा हा वैदेहि तपस्विनी ।
न माम् जानीत दुःखेन म्रियमाणम् अनाथवत् ॥ २-५९-२७

27. haa raama = Oh; Rama; haa raamaanuja = Oh; younger brother of Rama; tapasvinii = unfortunate; haa vaidehi = Oh; Seetha; na jaaniita = you do not know; maam = me; mriyamaaNam = as dying; duHkena = with grief; anaathavat = like one abandoned.

"Oh, Rama! Oh, Younger Brother of Rama! Oh, unfortunate Seetha! You do not know that I am dying with grief, like one abandoned."

[Verse Locator](#)

स तेन राजा दुःखेन भृशमर्पितचेतनः ।
अवगाढः सुदुष्पारम् शोकसागमब्रवीत् ॥ २-५९-२८

28. saH raajaa = that Dasaratha; arpitachetasaH = his mind despaired; bhR^iSam = very much; duHkena = with grief; avagaaDhaH = plunged; shoka saagaram = in an ocean of sorrow; suduSpaaram = which is very difficult to be crossed; abraviit = spoke (as follows)

King Dasaratha, his mind very much despaired with grief and plunged in an ocean of sorrow, very difficult to be crossed, spoke (as follows)

[Verse Locator](#)

रामशोकमहाभोगः सीताविरहपारगः ।
श्वसितोर्मिमहावर्तो बाष्पफेनजलाविलः ॥ २-५९-२९
बाहुविक्षेपमीनौघो विक्रन्दितमहास्वनः ।
प्रकीर्णकेशशैवालः कैकेयीबडबामुखः ॥ २-५९-३०
ममाश्रुवेगप्रभवः कुब्जावाक्यमहाग्रहः ।
वरवेलो नृशंसाया रामप्रव्राजनायतः ॥ २-५९-३१
यस्मिन् बत निमग्नोऽहम् कौसल्ये राघवम् विना ।
दुस्तरः जीवता देवि मया अयम् शोक सागरः ॥ २-५९-३२

33-36. **deevii** = Oh; queen; **kausalye** = Kausalya; **yasmin** = In which; **aham** = I; **nimagnaH** = am plunged; **asau** = in this; **shoka saagaraH** = ocean of grief; **raamashokamahaabhogaH** = its area of sorrow is for Rama; **siitaavirahapaaragaH** = its shore is Seetha's separation; **shvasitormimahaavartaH** = its waves and huge whirl-pools are sighs of anguish; **baaSpaphenajalaavilaH** = It is agitated with water and foam as tears; **baahuvikshhepamiinaughaH** = throwing away of arms is the swarm of fishes; **vikranditamahaasvanaH** = its great sounds are cries of lamentation; **prakiirNakeshashaivaalaH** = the scattered hair is its duck-weed. **kaikeyiibaDabaamukhaH** = Kaikeyi is its submarine fire; **mamaashruvegaprabhavaH** = which is the cause for the rust in my tears; **kubjaavaakyamahaagrahaH** = the words of the hump-backed are its huge crocodiles; **varavelaH** = with shores as boons; **nR^ishamsaayaaH** = of the cruel Kaikeyi; **raamappravraajanaayataH** = its long stretch is due to sending of Rama to a far way place; **dustaraH** = It cannot be crossed **jiivitaa** = alive; **mayaa** = by me; **raaghavam vinaa** = without Rama.

"Oh, Queen Kausalya! I am plunged in this ocean of grief. Its area of sorrow is for Rama. its other shore is Seetha's separation. Its waves and huge whirlpools are sighs of anguish. It is agitated with water and foam as tears. Throwing away of arms is the swarm of fishes. Its great sounds are cries of lamentation. The scattered hari is its duck-week. Kaikeyi is its submarine fire. Which is the cause for the rush in my tears. The words of the hum-backed are its huge crocodiles. Its shores are the boons asked by the cruel Kaikeyi. Its long stretch is due to sending of Rama to far away place. I cannot cross this ocean alive, without Rama. What a pity!"

[Verse Locator](#)

अशोभनम् यो अहम् इह अद्य राघवम् ।
दिदक्षमाणो न लभे सलक्ष्मणम्
इति इव राजा विलपन् महा यहाशः
पपात तूर्णम् शयने स मूर्चितः ॥ २-५९-३३

33. **saH raajaa** = that king; **mahaayashaaH** = of great renown; **vilapan** = lamenting; **itiiva** = in the manner; **yaH aham** = which I; **didR^ikSamaaNaaH** = want to see; **adya** = now; **raaghavam** = Rama; **salakSmaNam** = along with Lakshmana; **na labhe** = (I am) not able to obtain; **iha** = here; **ashobhanam** = It is very bad; **muurchitaH** = became unconscious; **tuurNam** = soon; **papaata** = and fell; **shayane** = on his couch.

"Though I want to see Rama and Lakshmana now, I am not able to see them here. It is very bad." - thus lamenting, the king of great renown soon became unconscious and fell down on his couch.

[Verse Locator](#)

इति विलपति पार्थिवे प्रनष्टे ।

करुणतरम् द्विगुणम् च राम हेतोः ।

वचनम् अनुनिशम्य तस्य देवी ।

भयम् अगमत् पुनर् एव राम माता ॥ २-५९-३४

34. **anunishamya** = hearing; **tasya** = his; **vachanam** = words; **vilapati** = lamenting; **dviguNam ca** = as much as twice; **karuNataram** = more pitiably; **raama hetoH** = for Rama; **paarthive** = and the king; **pranaSTe** = having fallen unconscious; **devii** = Kausalya; **agamat** = got; **bhayam** = fear; **punareva** = once again.

Hearing his words lamenting as much as twice more pitiably for Rama and the king having fallen unconscious, Kausalya was alarmed once again.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकोनषष्टितमः सर्गः

Thus completes 59th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 59

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 60

Verses converted to UTF-8, Nov 09

Introduction

Sumantra was unable to console Kausalya, who lied on the floor due to her extreme grief over her separation from Rama, even though he tries to avert her grief by telling her that Rama can reside in the forest delightfully, by warding off his agony.

[Verse Locator](#)

ततः भूत उपसृष्टा इव वेपमाना पुनः पुनः ।

धरण्याम् गत सत्त्वा इव कौसल्या सूतम् अब्रवीत् ॥ २-६०-१

1. tataH = then; kausalyaa = Kausalya; vepamaanaa = trembling; punaH punaH = again and again; bhuuta upasR^iSTaa iva = as though possessed by a spirit; dharaNyaam = and lying on the floor; gata sattvaa iva = without proper disposition of mind; abraviit = spoke; suutam = to Sumantra (as follows)

Then, Kausalya, trembling again and again, as though possessed by a spirit, and lying on the floor without proper disposition of mind, spoke to Sumantra as follows:

[Verse Locator](#)

नय माम् यत्र काकुत्स्थः सीता यत्र च लक्ष्मणः ।

तान् विना क्षणम् अपि अत्र जीवितुम् न उत्सहे हि अहम् ॥ २-६०-२

2. yatra = wherever are; kaakutsthaH = Rama; siitaa ca = and Seetha; yatra = wherever is; lakSmaNaH = Lakshmana; naya = take; maam = me; tatra = there; taan vinaa = without them; aham = I; na utsahe = do not cherish; jiivitum = to live; atra = here; kSaNam api = even for a moment.

"Wherever Rama, Seetha and Lakshmana are there, take me to them. Without them, I do not cherish to live here even for a moment."

[Verse Locator](#)

निवर्तय रथम् शीघ्रम् दण्डकान् नय माम् अपि ।

अथ तान् न अनुगच्छामि गमिष्यामि यम क्षयम् ॥ २-६०-३

3. nivartaya = turn back; ratham = the chariot; shiighram = quickly; naya = take; maam api = me also; daNDakaan = to the forest of Dandaka; atha = now; na anugacchaami = if I do not go after; taan = them; gamiSyami = I shall enter; yama kSayam = the death's abode.

"Turn back the chariot quickly. Take also myself to the forest of Dandaka. Now, if I do not go after them, I shall enter the Death's abode."

[Verse Locator](#)

बाष्प वेगौपहतया स वाचा सज्जमानया ।

इदम् आश्वासयन् देवीम् सूतः प्रान्जलिर् अब्रवीत् ॥ २-६०-४

4. **suutaH** = Sumantra; **vaacaa** = with a voice; **baaSpa vegaupahatayaa** = choked with tears; **sajjamaanayaa** = in faint accents; **praanjaliH** = with joined palms; **aashvaasayan** = consoling; **deviim** = Kausalya; **abraviit** = spoke; **idam** = these words (to her).

Sumantra with joined palms and with a voice choked with tears and in faint accents, consoling Kausalya, spoke these words to her.

[Verse Locator](#)

त्यज शोकम् च मोहम् च सम्भ्रमम् दुःखजम् तथा ।

व्यवधूय च सन्तापम् वने वत्स्यति राघवः ॥ २-६०-५

5. **tyaja** = abandon; **shokam** = grief; **moham** = delusion; **tathaa** = and; **sambhramam ca** = haste; **dukhajam** = born of affliction; **raaghavaH** = Rama; **vatsyati** = can reside; **vane** = in the forest; **vyavadhuuya** = warding off; **samtaapam** = anguish.

"Abandon grief, delusion and haste born of affliction. Rama, can reside in the forest, warding off anguish."

[Verse Locator](#)

लक्ष्मणः च अपि रामस्य पादौ परिचरन् वने ।

आराधयति धर्मज्ञः परं लोकम् जित इन्द्रियः ॥ २-६०-६

6. **lakSmaNaH ca api** = Lakshmana too; **dharmGYaH** = knowing about righteous conduct; **jitendriyaaH** = having subdued his senses; **paricaran** = serving; **paadau** = the feet; **raamasya** = of Rama; **vane** = in the forest; **aaraadhayati** = is propitiating; **para lokam** = the other world.

"Lakshmana too, knowing about a righteous conduct, having subdued his senses and serving the feet of Rama in the forest, is propitiating the other world."

[Verse Locator](#)

विजने अपि वने सीता वासम् प्राप्य गृहेष्व् इव ।

विस्रम्भम् लभते अभीता रामे सम्यस्त मानसा ॥ २-६०-७

7. **siitaa** = Seetha; **praapya** = getting; **vaasam** = a dwelling place; **gR^iheSva iva** = resembling a house; **vijane vane api** = even in a lonely forest; **samnyasta maanasaa** = her mind being encamped; **raame** = in Rama; **abhiitaa** = being fearless; **labhate** = and acquiring; **visrambham** = confidence.

"Seetha, getting a dwelling place resembling a house even in a lonely forest, her mind encamped in Rama and being fearless, is acquiring confidence.

[Verse Locator](#)

न अस्या दैन्यम् कृतम् किञ्चित् सुसूक्ष्मम् अपि लक्षये ।

उचिता इव प्रवासानाम् वैदेही प्रतिभाति मा ॥ २-६०-८

8. **na susuukSmam api** = not even very minute; **dainyam** = depression; **kimchit** = even a little; **lakSate** = is seen; **kR^itam** = developed; **asyaaH** = in Seetha; **maa pratibhaati** = It appears to me; **vaidehii** = (that) Seetha; **ucitaa iva** = is as though accustomed; **pravaasaanaam** = to so many exiles.

"Not even very minute depression, even a little, is seen developed in Seetha. It appears to me as though Seetha is accustomed to so many exiles."

[Verse Locator](#)

नगर उपवनम् गत्वा यथा स्म रमते पुरा ।
तथैव रमते सीता निर्जनेषु वनेष्व् अपि ॥ २-६०-९

9. **yathaa** = how; **siitaa** = Seetha; **ramate sma** = was rejoicing; **puraa** = earlier; **gatvaa** = going; **nagara upavanam** = to gardens I the city; **tathaiva** = in the same manner; **ramate** = (She) is taking delight; **vaneSva api** = in forests also; **nirjaneSu** = which are desolate.

"Seetha is taking delight in the desolate forests in the same manner as she was earlier enjoying in visiting gardens in the city."

[Verse Locator](#)

बाला इव रमते सीता बाल चन्द्र निभ आनना ।
रामा रामे हि अदीन आत्मा विजने अपि वने सती ॥ २-६०-१०

10. **siitaa** = Seetha; **raamaa** = a charming woman; **bala candra nibhaananaaH** = having her face resembling a full moon; **adiina atmaa** = her mind settled; **raame** = in Rama; **satii api** = even though staying; **vijane** = in a lonely; **vane** = forest; **ramate** = is enjoying it; **baalaa iva** = like a little girl.

"Seetha, a charming woman with her face resembling a full moon and with her mind absorbed in Rama, even though staying in a lonely forest, is enjoying it like a little girl."

[Verse Locator](#)

तत् गतम् हृदयम् हि अस्याः तत् अधीनम् च जीवितम् ।
अयोध्या अपि भवेत् तस्या राम हीना तथा वनम् ॥ २-६०-११

11. **asyaaH** = Her; **hR^idayam** = heart; **tat gatam** = is directed towards Rama; **jiivitam ca** = her life also; **tat adhiinam** = is resting on him; **ayodhyaa api** = even if Ayodhya; **raama hiinaa** = is without Rama; **bhavet** = it becomes; **vanam** = a forest; **tasyaaH** = to her; **tadaa** = then.

"Seetha's heart is directed towards Rama. Her life also is dependent on him. Even if Ayodhya is without Rama, then it becomes a forest to her."

[Verse Locator](#)

परि पृच्छति वैदेही ग्रामामः च नगराणि च ।
गतिम् दृष्ट्वा नदीनाम् च पादपान् विविधान् अपि ॥ २-६०-१२
रामम् हि लक्ष्मणम् वापि पृष्ट्वा जानाति जानती ।
अयोध्याक्रोशमात्रे तु विहारमिव संश्रिता ॥ २-६०-१३

12-13. **ayodhyaakroshamaatre** = As if only a couple of miles away from Ayodhya; **samshritaa iva** = and as being in; **vihaaram** = a garden (there); **vaidehii** = Seetha; **dR^iSTvaa** = seeing; **graamaamH ca** = villages; **nagaraaNi ca** = towns; **gatim ca** = the movement; **nadiinaam** = of rivers; **vividhaan** = various types; **paadapaan api** = of trees also; **pari pR^icchatii** = and enquires; **raamam** = Rama; **pR^iSTvaa lakSmaNam vaapi** = or by enquiring Lakshmana; **jaanatii** = and knows about them.

"As if only a couple of miles away from Ayodhya and as being in a garden there, Seetha on seeing villages, towns, movement of rivers, and various types of trees, enquires with Rama or Lakshmana and Knows well about them."

इदमेव स्मराम्यस्याः सहसैवोपजल्पितम् ।

कैकेयीसंश्रितम् वाक्यम् नेदानीम् प्रतिभाति माम् ॥ २-६०-१४

14. **smaraam** = I am remembering; **idameva** = this only; **asyaaH** = of her; **na pratibhaati** = it does not flash; **maa** = to me; **idaaniim** = now; **vaakyam** = of the words; **sahasaiva** = hurriedly; **upajalpita** = spoken (by Seetha); **kaikeyiisamshritam** = about Kaikeyi.

"I am remembering only these incidents about Seetha. It does not flash to my mind now of the words hurriedly spoken of by Seetha about Kaikeyi."

Verse Locator

ध्वंसयित्वा तु तद्वाक्यम् प्रमादात्पर्युपस्थितम् ।

हृदनम् वचनम् सूतो देव्या मधुरमब्रवीत् ॥ २-६०-१५

15. **dhvamsayitvaa** = expunging; **tadvaakyam** = those words (spoken by Seetha about Kaikeyi); **paryupasthitam** = coming near (to his lips); **pramaadaat** = by inadvertence; **suutaH** = Sumantra; **abraviit** = spoke; **hladanam** = delightful; **madhuram** = and sweet; **vachanam** = words; **devyaaH** = to Kausalya.

Expunging the remarks spoken by Seetha about Kaikeyi coming almost nearer to his lips by inadvertence, Sumantra spoke only delightful and sweet words to Kausalya.

Verse Locator

अध्वना वात वेगेन सम्भ्रमेण आतपेन च ।

न हि गच्छति वैदेह्याः चन्द्र अंशु सदृशी प्रभा ॥ २-६०-१६

16. **vaidehyaaH** = Seetha's; **prabhaa** = radiance; **candra amshu sadR^ishii** = equivalent to moon's rays; **na hi gacchati** = does not disappear; **adhvanaa** = due to travel; **vaata vegena** = or for velocity of wind; **sambhrameNa** = or bewilderment; **aatapena ca** = or due to heat of the sun.

"Seetha's radiance resembling a moon's gleam is not fading away due to her travel in the forest or due to the velocity of wind or because of her bewilderment or due to heat of the sun."

Verse Locator

सदृशम् शत पत्रस्य पूर्ण चन्द्र उपम प्रभम् ।

वदनम् तत् वदान्याया वैदेह्या न विकम्पते ॥ २-६०-१७

17. **tat vadanam** = that face; **vaidehyaaH** = of Seetha; **vadaanyaayaaH** = which is altruistic; **sadR^isham** = is similar; **shata patrasya** = to a lotus; **puurNa candra upama prabham** = whose lustre is similar to that of a full moon; **na vikampate** = did not become changed."

"That face of altruistic Seetha resembling a lotus flower, whose lustre is similar to that of a full moon, did not become changed."

Verse Locator

अलक्त रस रक्त अभाक् अलक्त रस वर्जितौ ।

अद्य अपि चरणौ तस्याः पद्म कोश सम प्रभौ ॥ २-६०-१८

18. **tasyaaH** = Her; **caraNau** = feet; **alakta rasa varjitau** = which even though no longer painted with vermilion; **adya api** = still; **alakta rasa rakta abhaava** = looks red as Alakta (red juice obtained from resin of certain trees); **padma kosha sama prabhau** = with a lustre equal to that of red lotus buds.

"Her feet, which even though no longer painted with vermilion, still looks red as Alakta (red juice obtained from resin of certain trees), with lustre equal to that of red lotus buds."

[Verse Locator](#)

नूपुर उद्धुष्ट हेला इव खेलम् गच्चति भामिनी ।
इदानीम् अपि वैदेही तत् रागा न्यस्त भूषणा ॥ २-६०-१९

19. **bhaaminii** = Seetha; **nuupura udghuSTa helaa** = sporting her tinkling anklets; **khelam** = playfully; **gacchati** = walks; **vaidehii** = Seetha; **idaaniim api** = even now; **nyasta bhuuSaNa** = is donned with her ornaments; **tat raagaa** = as a mark of passion towards Rama.

"Seetha, sporting her tinkling anklets, walks playfully. Even now, Seetha dons her ornaments, as a mark of Her passion towards Rama."

[Verse Locator](#)

गजम् वा वीक्ष्य सिंहम् वा व्याघ्रम् वा वनम् आश्रिता ।
न आहारयति सम्त्रासम् बाहू रामस्य संश्रिता ॥ २-६०-२०

20. **aashritaa** = Seetha who stays; **vanam** = in the forest; **samshritaa** = takes refuge; **baahuu** = in the arms; **raamasya** = of Rama; **na aahaarayati** = (and hence) does not give herself; **samtraasam** = to fear; **viikSya** = by seeing; **gajam vaa** = an elephant; **simham vaa** = or a lion; **vyaaghram vaa** = or a tiger.

"Seetha who stays in the forest, takes refuge in the arms of Rama and hence does not give Herself to fear, even by seeing an elephant or a lion or a tiger."

[Verse Locator](#)

न शोच्याः ते न च आत्मा ते शोच्यो न अपि जन अधिपः ।
इदम् हि चरितम् लोके प्रतिष्ठास्यति शाश्वतम् ॥ २-६०-२१

21. **na shocyaah** = there is no need to pity; **na** = nor; **aatmaa na ca** = us; **na** = nor; **jana adhipah api** = the king also; **idam** = this; **caritam** = story; **pratiSThaasyati** = will thrive; **loke** = in the world; **shaashvatam** = forever.

"There is no need to pity them nor us nor the king too. This story will thrive in the world forever."

[Verse Locator](#)

विधूय शोकम् परिहृष्ट मानसा ।
महर्षि याते पथि सुव्यवस्थिताः ।
वने रता वन्य फल अशनाः पितुः ।
शुभाम् प्रतिज्ञाम् परिपालयन्ति ते ॥ २-६०-२२

te = they; **vidhuuya** = abandoning; **shokam** = grief; **parihR^iSTa maanasaaH** = having cheerful minds; **suvyavasthitaaH** = well settled; **pathi** = in the path; **maharSi yaate** = followed by great sages; **rataaH** = delighting in; **vane** = forest; **vanya phala ashanaaH** = eating fruits obtained in the forest; **paripaalayanti** = are keeping up; **shubhaam** = the auspicious; **pratiGYaam** = promise; **pituH** = given to their father.

"Abandoning grief, possessing cheerful minds, settling well in the path followed by great sages, delighting in the forest-life and eating fruits of the forest, they are keeping up the promise given to their father."

[Verse Locator](#)

तथा अपि सूतेन सुयुक्त वादिना ।
निवार्यमाणा सुत शोक कर्षिता ।
न चैव देवी विरराम कूजितात् ।
प्रिय इति पुत्र इति च राघव इति च ॥ २-६०-२३

23. nivaaryamaaNaa api = even if averted; tathaa = thus; suutena = by Sumantra; suyukta vaadinaa = who is speaking suitably well; devii = Kausalya; suta shoka karshitaa = being emaciated by the sorrow for her son; na caiva viraraama = could not stop; kuujitaat = crying; priyeti = as dear; putra iti = as son; raaghava iti = as Rama.

Even if averted thus by Sumantra, who is speaking appropriately well, being emaciated by sorrow for her son, could not stop crying, "O, my dear son Rama!"

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे षष्ठितमः सर्गः

Thus completes 60th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 60

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 61

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Introduction

Kausalya, while weeping, rebukes Dasaratha for his evil act of sending Rama to exile. She explains various difficulties being faced by Rama, Lakshmana and Seetha in their forest-life. She says that even if Rama returns to Ayodhya in the fifteenth year, he may not accept the kingdom since enjoyed by Bharata.

[Verse Locator](#)

वनम् गते धर्म परे रामे रमयताम् वरे ।
कौसल्या रुदती स्वार्ता भर्तारम् इदम् अब्रवीत् ॥ २-६१-१

1. raame = (When) Rama; dharma vare = excellent in virtue; vare = excellent; ramayataam = among those causing delight; gate = having gone; vanam = to the forest; kausalyaa = Kausalya; svaartaa = herself pained; rudatii = (and) weeping; abraviit = spoke; idam = these words; bhartaaram = to her husband.

When Rama, who is excellent in virtue and outstanding among those causing delight, having left for the forest, Kausalya who was feeling pained, spoke, weeping to her husband as follows:

[Verse Locator](#)

यद्यपि त्रिषु लोकेषु प्रथितम् ते मयद् यशः ।
सानुक्रोशो वदान्यः च प्रिय वादी च राघवः ॥ २-६१-२
कथम् नर वर श्रेष्ठ पुत्रौ तौ सह सीतया ।
दुःखितौ सुख सम्वृद्धौ वने दुःखम् सहिष्यतः ॥ २-६१-३

2-3. prathitam yadyapi = despite the fame; triSu lokeSu = in the three worlds; te = of your; mahat = great; yashaH = glory; raaghavaH = (that) Dasaratha; saanukroshaH = is compassionate; vadaanyaH ca = bountiful; priya vaadi ca = and kind in his words; katham = how; tau putrau = your two sons; siitayaa saha = along with Seetha; sukha samvR^iddhau = who grew comfortably; sahiSyataH = can bear; duHkham = suffering; vane = in the forest; duHkhitau = when faced with hardships; nara vara shreSTha = O; the best among the foremost of men!

"Despite the fame in the three worlds of your great glory that Dasaratha is compassionate, bountiful and kind in his words, how your two sons along with Seetha who grew comfortably can bear suffering in the forest when faced with hardships, O the best among the foremost of men!"

[Verse Locator](#)

सा नूनम् तरुणी श्यामा सुकुमारी सुख उचिता ।
कथम् उष्णम् च शीतम् च मैथिली प्रसहिष्यते ॥ २-६१-४

4. **saa maithilii** = that Seetha; **taruNii** = who is a young lady; **shyaamaa** = in the prime of Her youth; **sukumaarii** = and very delicate; **katham** = how **prasahiSyate** = (She) can tolerate; **nuunam** = really; **uSNam ca** = heat; **shiitam ca** = and cold?

"That Seetha, who is a young lady in the prime of her youth and very delicate, can really tolerate heat and cold?"

[Verse Locator](#)

भुक्त्वा अशनम् विशाल अक्षी सूप दंश अन्वितम् शुभम् ।
वन्यम् नैवारम् आहारम् कथम् सीता उपभोक्ष्यते ॥ २-६१-५

5. **katham** = how; **siitaa** = Seetha; **vishaala akSii** = the large-eyed; **upabhokSyate** = can eat; **aahaaram** = a good; **vanyam naivaaram** = prepared with wild rice; **bhuktvaa** = having eaten; **shubham** = a good; **ashanam** = food; **suupa damsha anvitam** = containing soups and snacks?

"How the large-eyed Seetha can eat a food prepared with wild rice, she having eaten here a good food containing soups and snacks?"

[Verse Locator](#)

गीत वादित्र निर्घोषम् श्रुत्वा शुभम् अनिन्दिता ।
कथम् क्रव्य अद सिम्हानाम् शब्दम् श्रोष्यति अशोभनम् ॥ २-६१-६

6. **katham**; how; **aninditaa** = the irreproachable Seetha; **shroSyati** = can hear; **ashobhanam** = the bad; **shabdham** = sounds; **kravya ada simhaanaam** = of cruel animals and lions; **shrutvaa** = after hearing; **shubham** = the auspicious; **giita vaaditra nirghoSam** = sounds of singing and music?

"How that irreproachable Seetha can hear the horrid sounds of cruel animals and lions, after hearing the auspicious sounds of singing and music here?"

[Verse Locator](#)

महा इन्द्र ध्वज सम्काशः क्व नु शेते महा भुजः ।
भुजम् परिघ सम्काशम् उपधाय महा बलः ॥ २-६१-७

7. **kva** = where; **mahaabalaH** = the mighty hero Rama; **mahendra dhvaja samkaashaH** = resplendent as Mahendra's standard; **mahaabhujah** = and the mighty armed; **shete nu** = is sleeping indeed; **bhujam** = with his arm; **upadhaaya** = as a pillow?

Where Rama the mighty hero, resplendent as Mahendra's standard and the mighty armed is sleeping indeed with his arm as a pillow?"

[Verse Locator](#)

पद्म वर्णम् सुकेश अन्तम् पद्म निह्श्वासम् उत्तमम् ।
कदा द्रक्ष्यामि रामस्य वदनम् पुष्कर ईक्षणम् ॥ २-६१-८

8. **kadaa** = when; **drakSyami** = shall I see; **vadanam** = the face; **raamasya** = of Rama; **padma varNam** = with the colour of a lotus; **suksha antam** = framed with marvelous locks; **padma niHshvaasam** = of lotus-perfume; **puSkara iikSaNam** = with eyes resembling lotus-petals; **uttamam** = and excellent?

"When can I see the face of Rama with the colour of a lotus, framed with marvelous locks of lotus-perfume, with eyes resembling lotus-petals and excellent?"

[Verse Locator](#)

वज्र सारमयम् नूनम् हृदयम् मे न संशयः ।

अपश्यन्त्या न तम् यद् वै फलति इदम् सहस्रधा ॥ २-६१-९

9. me hR^idayam = my heart; nuunam = is surely; vajra saaramayam = made fully of the solid-interior of diamond; na = no; samshayaH = doubt; yat = for which; reason; idam = this heart; na phalati vai = is not split; sahasradhaa = into thousand pieces; apashyantaH = even in my not seeing; tam = that Rama.

There is no doubt that my heart is fully made of the solid-interior of a diamond, for which reason this heart is not shattered into a thousand pieces, even in my not seeing of that Rama."

[Verse Locator](#)

यत्त्वया करुणम् कर्म व्यपोह्य मम बान्धवाः ।

निरस्ता परिधावन्ति सुखार्हः कृपणा वने ॥ २-६१-१०

10. vyapohya = having abandoned; karuNam = kindly; karma = action; tvayaa = by you; mana baandhavaaH = my kith and kin; sukhaarhaaH = worthy of comforts; nirastaaH = have been banished; yat = for which reason; paridhaavanti = they are wandering around; vane = the forest; kR^ipaNaH = miserably."

"It was not a kindly act by you that you banished my kith and kin, who were worthy of comforts to wander around in the forest in such a miserable condition."

[Verse Locator](#)

यदि पञ्चदशे वर्षे राघवः पुनरेष्यति ।

जह्याद्राज्यम् च कोशम् च भरतो नोपल्स्यते ॥ २-६१-११

11. raaghavaH punareSyati yadi = even if Rama comes back; paNcadashevarshhe = in the fifteenth year; nopalakshhyete = it cannot be inferred; bharataH = that Bharata; jayaat = will abandon; raajyam ca = the kingdom and; kosham ca = the treasury."

"Even if Rama comes back in the fifteenth year, it cannot be inferred that Bharata will abandon the kingdom and the treasury."

[Verse Locator](#)

भोजयन्ति किल श्राद्धे केचित्स्वनेव बान्धवान् ।

ततः पश्चात्समीक्षन्ते कृतकार्या द्विजर्षभान् ॥ २-६१-१२

12. kechit = some; shraadhhe = in a ceremony in honour of dead relative; bhojayanti kila = indeed feed; svaan = their won; baandhavaan iva = relatives only; kR^itakaaryaaH = having completed the ceremony; tataH pashchaat = thereafter; samiikSante = they look for; dvijarshhabhaan = the illustrious Twice-born.

"There are those who in a ceremony in hour of dead relatives, first feed their relatives and thereafter, to fulfill their duty, remember to invite the illustrious Twice-born.

[Verse Locator](#)

तत्र ये गुणवन्तश्च विद्वांसश्च द्विजातयः ।

न पश्चात्तेऽभिमन्यन्ते सुधामपि सुरोपमाः ॥ २-६१-१३

13. tatra = there; ye = which; guNavantashca = the virtuous; vidvaamsashca = and the learned dvija tayaH = Brahmanas; suropamaaH = who are like unto gods; te = they; na abhimanyante = do not accept; pashcaatt = afterwards; sudhaamapi = even ambrosia.

"The virtuous and the learned Brahmins, who are like unto gods, do not accept afterwards even food as delicious as ambrosia."

[Verse Locator](#)

ब्राह्मणेष्वपि तृप्तेषु पश्चाद्भोक्तुम् द्विजर्षभाः ।
नाभ्युपैतुमलम् प्राज्ञाः शृङ्गच्चेदमिवर्ष्भाः ॥ २-६१-१४

14. tRⁱpteSu = the contented; braahmaNeSvapi = even if they are Brahmanas; praaJNaaH = wise; dvijarSabhaaH = and the best of Brahmanas; naabhyupaaitumalam = cannot agree; bhoktum = to eat; pashcaat = afterwards; shRⁱN[^]gacchedamiva = as splitting of thorns; RⁱSabhaaH = of a bull.

"The best of Brahmins in their wisdom, will not accept what remains of the food of which other Brahmins have partaken, regarding it as a bull shorn of its horns."

[Verse Locator](#)

एवम् कनीयसा भ्रात्रा भुक्तम् राज्यम् विशाम् पते ।
भ्राता ज्येष्ठा वरिष्ठाः च किम् अर्थम् न अवमंस्यते ॥ २-६१-१५

15. viSaampate = O; King! Nakimartham = why not; jyeSThaaH = the eldest; variSThashca = and the best; bhraataa = brother; avamamsyate = refuse; raajyam = the kingdom; bhuktam = enjoyed; kaniiyasaa = by younger; bhraatraa = brother?"

"O, king! Why not the eldest and the best brother refuse to accept the kingdom enjoyed by the younger brother?"

[Verse Locator](#)

न परेण आहृतम् भक्ष्यम् व्याघ्रः खादितुम् इच्छति ।
एवम् एव नर व्याघ्रः परं लीढम् न मंस्यते ॥ २-६१-१६

16. vyaaghraH = a tiger; necchati = does not wish; khaaditum = to eat; bhakSyam = a food; ashitam = eaten; vareNa = by another animal; evam eva = in the same manner; naravyaaghraH = a tiger among men; na manyate = does not accept; paraliiDham = that which has been enjoyed by another.

"A tiger does not wish to share a part of food eaten by another animal. In the same manner, Rama the tiger among men may not accept that which has been enjoyed by another."

[Verse Locator](#)

हविर् आज्यम् पुरोडाशाः कुशा यूपाः च खादिराः ।
न एतानि यात यामानि कुर्वन्ति पुनर् अध्वरे ॥ २-६१-१७

17. haviH = oblations; aajyam = clarified butter; puroDaashaaH = leaving of an offering in a sacrifice; kushaaH = sacred grass; yuupaashcha = sacrificial posts; khaadiraaH = made of trunk of Khadira tree; yaatayaamaani = used once; etaani = these; na kurvanti = are not used; punaH = again; adhware = in a sacrifice.

"Oblations, clarified butter, leavings of an offering, sacred grass and sacrificial posts made of trunk of Khadira tree, once used, are not put to use again in a sacrifice."

[Verse Locator](#)

तथा हि आत्तम् इदम् राज्यम् हृत साराम् सुराम् इव ।
न अभिमन्तुम् अलम् रामः नष्ट सोमम् इव अध्वरम् ॥ २-६१-१८

18. **tathaa** = thus; **raamaH** = Rama; **naalam** = cannot; **abhimantum** = accept; **idam raajyam** = this kingdom; **attam** = taken away by others; **suraamiva** = as an ambrosia; **hR^itasaaram** = whose essence has been taken away; **adhvaramiva** = and as in a sacrifice; **naSTa somam** = when the stalks of Soma plant (from which a beverage called Soma is prepared) are lost.

"Thus, Rama cannot accept the kingdom taken away by other, as those not accepting an ambrosia whose essence has been taken away or as in a sacrifice, stalks of Soma plant (from which a beverage called Soma is prepared) are lost."

[Verse Locator](#)

न एवम् विधम् असत्कारम् राघवो मर्षयिष्यति ।
बलवान् इव शार्दूलो बालधेर् अभिमर्शनम् ॥ २-६१-१९

19. **raaghavaH** = Rama; **na marSayiSyati** = will not go through; **evam vidham** = such a type; **astakaaram** = of dishonour; **avamarshanam iva** = as touching; **vaaladhe** = of the tail; **balavaan** = by a strong; **shaarduulaH** = tiger.

"Rama will not go through such a type of dishonour, as a strong tiger does not endure even touching of its tail."

[Verse Locator](#)

नैतस्य सहिता लोका भयम् कुर्युर्महामृधे ।
अधर्मम् त्विह धर्मात्मा लोकम् धर्मेण योजयेत् ॥ २-६१-२०

20. **lokaaH** = even if the worlds; **sahitaaH** = get together; **mahaa mR^idhe** = in a great battle; **nakuryuH** = they cannot stir up; **bhayam** = fear; **etasya** = in him; **dharmaatma** = the virtuous minded Rama; **yojayat** = will provide; **dharmeNa** = righteousness; **lokam** = to people; **adharmam** = with unrighteousness.

"Even if all the worlds combine together in a great battle, they cannot stir up fear in him. The virtuous minded Rama will provide righteousness to the people with unrighteousness."

[Verse Locator](#)

नन्वसौ काञ्चनैर्बाणैर्महावीर्यो महाभुजः ।
युगान्त इव भूतानि सागरानपि निर्दहेत् ॥ २-६१-२१

21. **asau** = this Rama; **mahaaviiryaH** = with great prowess; **mahaabhujaH** = and with mighty arms; **nanu nirdahet** = can surely burn up; **bhuutaani** = all beings; **saagaraanapi** = and even the ocean; **kaancanaiH baaNaiH** = like at the time of destruction of the world.

"Rama with great prowess and with his mighty arms can surely burn up all beings and even the ocean itself by his golden arrows; like at the time of destruction of the world."

[Verse Locator](#)

स तादृशः सिंह बलो वृषभ अक्षो नर ऋषभः ।
स्वयम् एव हतः पित्रा जलजेन आत्मजो यथा ॥ २-६१-२२

22. **saH naraSabhaH** = that excellent man; **taadR^iS\shaH** = of such; **simhabalaH** = strength of a lion; **vR^iSabhaakSaH** = and with eyes like those of a bull; **hataH** = was mined; **pitraa iva** = indeed by father; **svayam** = of his own; **aatmajoyathaa** = like (killing) its child; **jalajena** = by a fish.

"That excellent man with such a lion's strength and with eyes like those of a bull was ruined indeed by his own father, like killing its child-fish by an adult fish."

[Verse Locator](#)

द्विजाति चरितः धर्मः शास्त्र दृष्टः सनातनः ।

यदि ते धर्म निरते त्वया पुत्रे विवासिते ॥ २-६१-२३

23. **putre** = a son; **dharma nirate** = who is devoted to righteousness; **nirvaasite** = being sent to exile; **tvayaa** = by you; **dharmaH yadi** = is it a right thing; **shaasradR^iSTah** = as seen by scriptures; **te** = for you; **sanaatanaH** = or an eternal thing; **dvijaaticaritaH** = practised by the Twice born?

"A son, who is devoted to righteousness, has been sent to exile by you. Is it a right thing for you, as seen by scriptures or is it an eternal conduct as practiced by the Twice born?"

[Verse Locator](#)

गतिर् एवाक् पतिर् नार्या द्वितीया गतिर् आत्मजः ।

तृतीया ज्ञातयो राजमः चतुर्थी न इह विद्यते ॥ २-६१-२४

24. **raajan** = O; king; **patiH** = husband; **ekaa** = is a chief; **gatiH** = refuge; **naaryaaH** = for a woman; **dvitiiyaa gatiH** = her second refuge; **aatmajaH** = is a son; **tR^iiyaa** = the third refuge; **GYaatayH** = is a near relative; **na vidyate** = there is no; **chaturdhii** = fourth one; **iha** = here.

"O, king! A husband is a chief refuge for a woman. Her second refuge is a son. The third refuge is her near-relative. There is no fourth one here."

[Verse Locator](#)

तत्र त्वम् चैव मे न अस्ति रामः च वनम् आश्रितः ।

न वनम् गन्तुम् इच्छामि सर्वथा हि हता त्वया ॥ २-६१-२५

25. **tatra** = in those three refuges; **tvam** = you; **naiva asi** = do not indeed exist; **raamastu** = Rama on his part; **aashritaH** = took refuge; **vanam** = in a forest; **na icchaami** = I do not wish; **gantum** = to go; **vanam** = to the forest; **nihataa** = I have been mined; **sarvathaa** = in all ways; **tvayaa** = b you.

"Among those three refuges, you do not indeed exist. Rama on his part took refuge in a forest and I do not wish to go there. Thus, I have been ruined in all ways, by you."

[Verse Locator](#)

हतम् त्वया राज्यम् इदम् सराष्ट्रम् ।

हतः तथा आत्मा सह मन्त्रिभिः च ।

हता सपुत्रा अस्मि हताः च पौराः ।

सुतः च भार्या च तव प्रहृष्टौ ॥ २-६१-२६

26. **idam** = this; **raajyam** = kingdom; **saraaSTram** = along with neighbouring states; **hatam** = have been ruined; **tvayaa** = by you; **tathaa** = and; **aatmaa** = you yourself; **mantribhiH saha** = along with ministers; **hataaH** = have been ruined; **saputraasmi** = I along with my son; **hataa** = are ruined; **puraashcha** = citizens too; **hataaH** = have got ruined; **tavaa** = your; **sutashcha** = son and; **bhaaryaa** = your wife Kaikeyi = prahR^iSTaa = delight.

"This kingdom along with neighboring states has been ruined by you. You yourself along with ministers have been ruined. I along with my son are ruined. Citizens too are ruined. Your son Bharata and your wife Kaikeyi only are delighted."

[Verse Locator](#)

इमाम् गिरम् दारुण शब्द संश्रिताम् ।

निशम्य राजा अपि मुमोह दुःखितः ।

ततः स शोकम् प्रविवेश पार्थिवः ।

स्वदुष्कृतम् च अपि पुनः तदा अस्मरत् ॥ २-६१-२७

27. nishamya = hearing; imaam = this; giram = voice; daaruNa shabda samshritaam = consisting of cruel words; raajaapi = the king also; dukkhitaH = being distressed; mumoha = became; disillusioned; tataH = thereafter; paarthivaH = the king; tadaa = then; s;ara; = remembering; smaraH = again; svaduSkR^itam = his own evil act; pravivesha = was entangled in; shokam = grief.

Hearing the aforesaid voice of Kausalya, consisting of her cruel words, the king also being distressed, became disillusioned. Thereafter, the king then looking back on his own evil act, was entangled in grief

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकषष्टितमः सर्गः

Thus completes 61st Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 61

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 62

Verses converted to UTF-8, Nov 09

Introduction

After hearing harsh words from Kausalya, king Dasaratha loses consciousness and restores it after a long time. Afterwards, Kausalya repents for her mistake of speaking such crude words and consoles the king with her reconciliatory words. Overcome by grief, Dasaratha fell into the grip, Dasaratha fell into the grip of slumber as the night prevailed.

[Verse Locator](#)

एवम् तु क्रुद्धया राजा राम मात्रा सशोकया ।

श्रावितः परुषम् वाक्यम् चिन्तयाम् आस दुःखितः ॥ २-६२-१

1. **paruSam** = (when) harsh; **vaakyam** = words; **kruddhayaa** = with anger; **evam** = in this manner; **sashokayaa** = (by) the grief-stricken; **raama maatraa** = Kausalya; Rama's mother; **shravitaH** = were heard; **raajaa** = king Dasaratha; **dukhitaH** = felt depressed; **chintayamaasa** = and thought upon them.

When harsh words with anger in this manner by the grief-stricken Kausalya, Rama's mother were heard, king Dasaratha felt depressed and reflected upon them.

[Verse Locator](#)

चिन्तयित्वा स च नृपो मुमोह व्याकुलेन्द्रियः ।

अथ दीर्घेण कालेन सम्ज्ञामाप परतपः ॥ २-६२-२

2. **saH** = that; **nR^ipaH** = king; **cintyitvaa** = (thus) thought over; **vyaakulendriyaH** = perplexed in mind; **mumoha** = and lost his consciousness; **atha** = thereafter; **paramtapaH** = that king who scorches the enemies; **aapa** = regained; **samj~aam** = his; consciousness; **diirgheNa** = after a long; **kaalena** = time.

The king fell brooding thus perplexed as he was in his mind and lost his consciousness. Thereafter, that king who torments the enemies regained his consciousness after a long time.

[Verse Locator](#)

स सम्ज्ञाअमुपलब्धैव दीर्घमुष्णम् च निःससन् ।

कौसल्याम् पार्श्वतो दृष्ट्वा ततश्चिन्तामुपागमत् ॥ २-६२-३

3. **upalabhyaiva** = after obtaining; **samJNaam** = consciousness; **saH** = he; **nihshvasan** = breathing his sigh; **diirgham** = long; **uSNam ca** = and hot; **dR^iSTvaa** = and seeing; **kausalyaam** = Kausalya; **paarshvataH** = by his side; **upaagamat** = got; **chintaam** = to worry; **tataH** = consequently.

After restoring his consciousness he, breathing a long and hot sigh and seeing Kausalya by his side, began to worry again.

[Verse Locator](#)

तस्य चिन्तयमानस्य प्रत्यभात् कर्म दुष्कृतम् ।

यद् अनेन कृतम् पूर्वम् अज्ञानात् शब्द वेधिना ॥ २-६२-४

4. **cintayamaanasya** = as he brooded over; **duSkR^itam** = the sinful; **karma** = deed; **yat** = that; **kR^itam** = was done; **anena** = by him; **aJNaanaat** = out of ignorance; **puurvam** = long ago; **shabda vidhinaa** = by shooting with an arrow an unseen object; the sound of which is only heard; **pratyabhaat** = was recalled in his mind.

As he thus brooded over, he recalled in his mind, a sinful deed that was done by him out of ignorance long ago, by shooting with an arrow an unseen object, the sound of which was only heard.

[Verse Locator](#)

अमनाः तेन शोकेन राम शोकेन च प्रभुः ।

द्वाभ्यामपि महाराजः शोकाभ्यामभितप्यतो ॥ २-६२-५

5. **prabhuH** = the mighty; **mahaaraajaH** = emperor; **tena shokena** = by that agony; **amanaaH** = and low spirited; **raama shokena** = by the agony for Rama; **anvatapyata** = felt tormented; **advabhyaam** = by duel; **shokaabhyaam api** = grief.

The mighty emperor felt distressed through agony caused by that sinful dead and as also through agony caused by separation from Rama and was tormented by the dual grief.

[Verse Locator](#)

दह्यमानः तु शोकाभ्याम् कौसल्याम् आह भू पतिः ।

वेपमानोऽञ्जलिम् कृत्वा प्रसादार्तमवाङ्मुखः ॥ २-६२-६

6. **saH bhuupatiH** = that king; **dahyamaanaH** = afflicted; **shokaabhyaam** = by the miseries; **vepamaanaH** = bent his head down; **avaan^mukhaH** = joined; **baddhvaa** = joined; **aNjalim** = his palms together in salutation; **prasaadaartham** = desirous of getting her grace; **aaha** = spoke; **kausalyaam** = to Kausalya.

That king, tormented by the afflictions, was trembling, bent his head down, joined his palms in salutation, desirous of getting her grace and spoke to Kausalya as follows:

[Verse Locator](#)

प्रसादये त्वाम् कौसल्ये रचितः अयम् मया अञ्जलिः ।

वत्सला च आनृशंसा च त्वम् हि नित्यम् परेष्वपि ॥ २-६२-७

7. **Kausalyaa** = O Kausalya; **tvaam prasaadaye** = I seek your grace; **ayam** = this; **anjaliH** = joining of palms; **rachiteH** = is set out; **mayaa** = by me; **tvam** = you; **nityam** = are always; **vatshalaa** = affectionate; **pareSvapi** = and even towards others; **anR^ishamsaaca hi** = and even indeed king.

"O, Kausalya! I seek your grace. This joining of palms is set out by me. You are always affectionate even towards others and even indeed kind."

[Verse Locator](#)

भर्ता तु खलु नारीणाम् गुणवान् निर्गुणो अपि वा ।

धर्मम् विमृशमानानाम् प्रत्यक्षम् देवि दैवतम् ॥ २-६२-८

8. **devi** = O; queen; **naariNaam** = for women; **vimR^ishamaanaanaam** = reflecting; **dharmam** = on righteousness; **bhartaa** = the husband; **guNavaan** = either virtuous; **nirguNo.apivaa** = or worthless; **pratyakSam** = is visible; **daivatam khalu** = god indeed.

"O, queen! For women reflecting on righteousness, a husband whether he is virtuous or worthless, is a visible god indeed."

[Verse Locator](#)

सा त्वम् धर्म परा नित्यम् दृष्ट लोक पर अवर ।
न अर्हसे विप्रियम् वक्तुम् दुःखिता अपि सुदुःखितम् ॥ २-६२-९

9. **saa tvam** = you as such; **nityam dharmaparaa** = who is ever intent on virtue; **dR^iStaloka paraavaraa** = who has understood good and evil fortunes in the world; **duHkhita.ap** = even if grief-stricken; **naarhasi** = ought not; **vaktum** = to speak; **vipriyam** = unpleasant words; **suduHkhitam** = to me; who is too much in distress.

"You as such, who is ever intent on virtue, who has understood good and evil fortunes in the world, even if grief-stricken, ought not to have spoken unpleasant words to me, who is too much in distress."

[Verse Locator](#)

तत् वाक्यम् करुणम् राज्ञः श्रुत्वा दीनस्य भाषितम् ।
कौसल्या व्यसृजद् बाष्पम् प्रणाली इव नव उदकम् ॥ २-६२-१०

10. **shrutvaa** = hearing; **tatvaakyam** = those words; **karuNam** = which were miserable; **bhaaSitam** = spoken; **diinasya** = by the depressed; **rajaJNaH** = king; **kausalyaa** = Kausalya; **vyasR^ijat** = shed; **baaSpam** = tears; **navodakam iva** = like new rain water; **praNaalii** = from a channel.

Hearing those miserable words spoken by the distressed king, Kausalya shed tears, akin to new rain water flowing from channel.

[Verse Locator](#)

स मूर्द्ध्नि बद्ध्वा रुदती राज्ञः पद्मम् इव अञ्जलिम् ।
सम्भ्रमात् अब्रवीत् त्रस्ता त्वरमाण अक्षरम् वचः ॥ २-६२-११

11. **baddhvaa** = capturing; **muurdhni** = on her own head; **raajaJNaH** = the king's; **aNjalim** = palms joined; **padmamiva** = in the form of a lotus; **saa** = Kausalya; **trastaa** = was scared; **abraviit** = and spoke; **rudatii** = weeping; **tvaramaaNaakSaram** = in hurriedly; **lettered vachaH** = words; **sambhramaat** = in eagerness.

Capturing on her own head, the king's palms joined in the form of a lotus, Kausalya was scared and spoke weeping in hurriedly lettered words in eagerness.

[Verse Locator](#)

प्रसीद शिरसा याचे भूमौ निततिता अस्मि ते ।
याचिता अस्मि हता देव हन्तव्या अहम् न हि त्वया ॥ २-६२-१२

12. **deva** = O; king; **yaa ca** = I appeal; **te** = to you; **shirasaa** = with bowed head; **nivataa asmi** = I lie prostrate; **bhuumau** = on the floor; **hataa asmi** = I am ruined; **aham** = I; **kSantavyaahi** = an not indeed to be forgiven; **tvayaa** = by you.

"O, king! I appeal to you with my bowed head. I lie prostrate on the floor. I am ruined. I am not to be forgiven indeed by you."

[Verse Locator](#)

न एषा हि सा स्त्री भवति श्लाघनीयेन धीमता ।
उभयोः लोकयोः वीर पत्या या सम्प्रसाद्यते ॥ २-६२-१३

13. **viira** = O valiant man; **yaa** = which woman; **samprasaadyate** = being propitiated; **patyaa** = by her husband; **shlaaghaniiyena** = who is worthy of praise; **dhiimataa** = and possessing good disposition; **saa eSaa** = such of this; **strii** = woman; **na bhavati hi** = is ill-becoming; **ubhayoH** = in both; **lokayoH** = the worlds.

"O, Valiant man! In both the worlds, it is ill-becoming of a woman, being propitiated by her husband, who is praise worthy and possessing good disposition."

[Verse Locator](#)

जानामि धर्मम् धर्मज्ञ त्वाम् जाने सत्यवादिनम् ।
पुत्र शोक आर्तया तत् तु मया किम् अपि भाषितम् ॥ २-६२-१४

14. **dharmajNa** = O; king who knows righteousness; **jaanaami** = I understand; **dharmam** = righteousness; **jaane** = I know; **tvaam** = you; **satya vaadinam** = to be speaking truly; **tu** = but; **tat** = that; **kim api** = something; unseemly; **bhaaSita** = was spoken; **mayaa** = by me; **putrashokaartayaa** = while afflicted of grief for my son.

"O, valiant man! In both the worlds, it of a woman, being propitiated by her husband, who is praise worthy and possessing good disposition."

[Verse Locator](#)

शोको नाशयते धैर्यम् शोको नाशयते श्रुतम् ।
शोको नाशयते सर्वम् न अस्ति शोक समः रिपुः ॥ २-६२-१५

15. **shokaH** = grief; **naashayate** = ruins; **dairyam** = courage; **shokaH** = grief; **naashayate** = ruins; **shrutam** = sacred learning; **shokaH** = all; **naasti** = there is not; **ripuH** = enemy; **shokasamaH** = like grief.

"Grief ruins courage. Grief ruins sacred learning, grief ruins all. There is no enemy like grief."

[Verse Locator](#)

शक्यम् आपतितः सोढुम् प्रहरः रिपु हस्ततः ।
सोढुम् आपतितः शोकः सुसूक्ष्मः अपि न शक्यते ॥ २-६२-१६

16. **prahaaraH** = A hitting; **aapatitaH** = that; descended; **ripuhastataH** = from the hands of an enemy; **shakyaH** = is possible to be; **soDhum** = tolerated; **shokaH** = the grief; **su suukSmo.api** = even if so small; **aapatitaH** = suddenly; **na shakyate** = is not possible to; **soDhum** = tolerated.

"A hitting that descended from the hands of an enemy is possible to be tolerated. But, the grief suddenly descended, even if so small, is not possible to be tolerated."

[Verse Locator](#)

दर्मज्ञाः श्रुतिमन्तोऽपि चिन्नाधर्मार्थसंशयाः ।
यतयो वीर मुह्यन्ति शोकसम्मूढचेतसः ॥ २-६२-१७

17. **viira** = O; valiant man; **yatayaH.api** = even ascetis; **dharmajNaaH** = who know righteousness; **shrutimantaH** = who have learnt sacred texts; **chinna dharmarthasamshayaaH** = who have retn asunder doubts relating to religious merit and wealth; **muhyanti** = go astray; **shoka sammuuDha cetasaH** = having their minds infatuated with grief.

"O, valiant man! Even ascetics, who know righteousness, who have learnt sacred texts and who have rent asunder doubts relating to religious merit and wealth, go astray having their minds infatuated with grief."

वन वासाय रामस्य पन्च रात्रः अद्य गण्यते ।

यः शोक हत हर्षायाः पन्च वर्ष उपमः मम ॥ २-६२-१८

18. gaNyate = it is counted; adya = today; paNcaraatraH = as five days; raamasya = since Rama; vanavaasaaya = has gone to exile; yaH = which; mama = for me; shoka hata harSayaaH = whose happiness is mined by grief; paNcavarSopamaH = equal to five years.

"Today it is counted as five days since Rama has gone to exile. It is equal to five years for me, since grief has ruined my happiness."

[Verse Locator](#)

तम् हि चिन्तयमानायाः शोको अयम् हृदि वर्धते ।

अदीनाम् इव वेगेन समुद्र सलिलम् महत् ॥ २-६२-१९

19. cintayamaanaayaaH = while I think; tam = of Rama; ayam = this; shokaH = grief; hR^idi = in my heart; vardhate = is growing; mahat samudra salilamiva = like water in the great ocean; (increasing); vegena = with the streaming fast; nadiinaam = of rivers.

"While I think of Rama, this grief in my heart is increasing, like water in a great ocean increases with the fast streaming of rivers.

[Verse Locator](#)

एवम् हि कथयन्त्याः तु कौसल्यायाः शुभम् वचः ।

मन्द रश्मिर् अभूत् सूर्यो रजनी च अभ्यवर्तत ॥ २-६२-२०

20. kausalyaaH = Kausalya; kathayantyaH = while telling; shubhamhi = indeed auspicious; vacaH = words; evam = in this way; suuryaH = the sun; abhuut = became; manda rashmiH = feeble = rayed; abhyavartata = turned towards; rajaniica = night too.

While Kausalya was telling auspicious words indeed as aforesaid the sun became feeble and turned towards night too.

[Verse Locator](#)

तथ प्रह्लादितः वाक्यैः देव्या कौसल्यया नृपः ।

शोकेन च समाक्रान्तः निद्राया वशम् एयिवान् ॥ २-६२-२१

21. nR^ipaH = the king; tathaa = thus; prasaaditaH = cheered up; devyaa = by the queen; kausalyayaa = Kausalya; eyivaan = got; vasham = subjected; nidraayaaH = to sleep; samaakraantaH ca = after having been overcome; shokena = be grief.

The king, thus cheered up by the queen Kausalya, got subjected to slumber, after having been overcome by grief.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे द्विषष्टितमः सर्गः

Thus completes 62nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 62

Top of Page	1	2	3	4
5	6	7	8	9

<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>			



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 63

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Introduction

Dasaratha woke up with anxious thoughts. Recalling his earlier sin, he starts recounting the story of a young ascetic to Kausalya. He says that while he was Prince Regent of Ayodhya, he went out for hunting in a forest one day and heard the sound of a hermit-boy filling his pitcher with water by suberging it into Sarayu River. Mistaking the gurgling sound for trumpeting of an elephant the prince hit the boy with an arrow, which went deep into the body and mortally wounded him. On approaching the victim, he discovered the fatal blunder and tendered his heart felt apologies to the hermit boy, who asked him to extract the arrow from his body and inform his parents. The boy died soon after the arrow was drawn out from the body.

[Verse Locator](#)

प्रतिबुद्धो मुहुर् तेन शोक उपहत चेतनः ।

अथ राजा दशरथः स चिन्ताम् अभ्यपद्यत ॥ २-६३-१

1. **atha** = then; **saH raajaa** = that king; **pratibuddhaH** = awakened; **muhuurtena** = after some time; **shokopahata chetanaH** = with mind afflicted with grief; **abhyapadyata** = got into; **chintaam** = anxious thought.

The king, awakened after some time, with his mind afflicted with grief, got into an anxious thinking.

[Verse Locator](#)

राम लक्ष्मणयोः चैव विवासात् वासव उपमम् ।

आविवेश उपसर्गः तम् तमः सूर्यम् इव आसुरम् ॥ २-६३-२

2. **vivaasaat** = due to the exile; **raama lakSmaNayoH** = of Rama and Lakshmana; **upasargaH** = a great calamity; **aavivesha** = befell; **tam** = on that Dasaratha; **vaasavopamam** = who is equal to Indra; **suuryamiva** = like sun (seized); **tamaH** = by obscurity; **asuram** = which is attributed to the demon Rahu.

Due to banishing of Rama and Lakshmana, a great calamity befell on Dasaratha who was equal in strength to Indra like sun seized by obscurity, which is attributed to the demon Rahu.

[Verse Locator](#)

सभार्ये निर्गते रामे कौसल्याम् कोसलेश्वरः ।

विवक्षुरसितापाङ्गाम् स्मृवा दुष्कृतमात्मनः ॥ २-६३-३

3. **raame** = after Rama; **nirgate sati** = having departed (to the forest); **sabhaarye** = along with his wife; **kosaleshvaraH** = Dasaratha the king of Kosala; **smR^itvaa** = recalling aatmanaH = his; **duSkR^itam** = sin; **vivakSuH** = wanted to speak; **kausalyaam** = to Kausalya; **astaapaaNgaam** = whose eye-corners were dark in colour.

After Rama along with his wife departed to the forest, Dasaratha the king of Kosala recalling his earlier sin, wanted to tell Kausalya, whose eye-corners were dark in colour all about it.

[Verse Locator](#)

स राजा रजनीम् षष्ठीम् रामे प्रव्रजिते वनम् ।
अर्ध रात्रे दशरथः संस्मरन् दुष्कृतम् कृतम् ॥ २-६३-४

4. raame = after Rama; pravraajite = was sent into exile; vanam = to the forest; raajaa = king; dasharathaH = Dasaratha; SaSThiim = on the sixth; rajaniim = night; arthavaatra = at mid-night; samsmavan = was recalling; duSkR^itam = his sin; kR^itam = done (long ago).

After Rama was sent into exile to the forest, King Dasaratha, on the sixth night at mid-night, was recalling his sin done (long ago).

[Verse Locator](#)

स राजा पुत्रशोकार्तः स्मरन् दुष्कृतमात्मनः ।
कौसल्याम् पुत्र शोक आर्ताम् इदम् वचनम् अब्रवीत् ॥ २-६३-५

5. saH raajaa = that king; putrashokaartaH = afflicted by grief for his son; smaram = recalling; aatmanaH = his; duSkR^itam = sin; abraviit = spoke; idam = these; vachanam = words; kausalyaam = to Kausalya; putrashokaartaam = who was suffering from sorrow for her son.

King Dasaratha, afflicted by grief for his son, recalling his sin, spoke the following words to Kausalya who was suffering from sorrow for her son.

[Verse Locator](#)

यद् आचरति कल्याणि शुभम् वा यदि वा अशुभम् ।
तत् एव लभते भद्रे कर्ता कर्मजम् आत्मनः ॥ २-६३-६

6. kalyaaNi = O; blessed lady!; bhadre = O; gracious one!; yat = whatever; kartaa = a doer of an act; shubham vaa = either good; yadi vaa = or; ashubham = bad; kurute = does; labhate = (he) obtains; tadeva = it surely; aatmanaH = his own; karmajam = result.

"O, blessed lady! O gracious one! A doer reaps surely the fruit of his own deeds corresponding to the nature of work either good or bad, of that which he does!"

[Verse Locator](#)

गुरु लाघवम् अर्थानाम् आरम्भे कर्मणाम् फलम् ।
दोषम् वा यो न जानाति स बालैति ह उच्यते ॥ २-६३-७

7. yaH = who; aarambhe = while undertaking; karmaNaam = actions; najaanaati = does not know; gurulaaghavam = the relative value; arthaanaam = of their utilities phalam = (or) their fruit; doSam vaa = (or) their defect; saH = he; uchoyate ha = is surely called; baalaH iti = as a boy (fool).

"He who does not consider, while undertaking actions, the relative value of their fruits as well as the utilities or defects accruing from them, is surely called a fool."

[Verse Locator](#)

कश्चित् आम्र वणम् चित्त्वा पलाशामः च निषिन्वति ।
पुष्पम् दृष्ट्वा फले गृध्नुः स शोचति फल आगमे ॥ २-६३-८

8. kashchit = anyone; dR^iSTvaa = seeing; puSpam = their flowers; gR^idhnuH = and greedily desirous of; phale = their; fruits; niSiNchatI = nourishes; palaashran = Palasa

trees; **chhittvaa** = by cutting off; **aamravanam** = mango groves; **saH** = he; **shochati** = will come to grief; **phalaagame** = after arrival of fruit."

"Anyone, who after seeing their (charming and big) flowers, greedily desires their (large and luscious) fruits and nourishes Palasa trees, by cutting off a mango grove, he will come to grief after bearing of their fruit."

[Verse Locator](#)

अविज्ञाय फलम् यो हि कर्म त्वेवानुधावति ।
स शोचेत्फलवेळायाम् यथा किंशुकसेचकः ॥ २-६३-९

9. **yaH** = who; **avijJNaaya** = without knowing; **phalam** = the fruit; **anudhaavati** = follows running; **karmatu eva** = towards action; **saH** = he kimshukaschakaH iva = as a nourisher of Kimsuka trees; **phalavelaayaam** = at the time of fruit-bearing; **shochet** = will come to grief.

"He who without knowing the result goes running towards action, will come to grief as a nourisher of Kimsuka trees coming to grief at the time of their fruit-bearing."

[Verse Locator](#)

सो अहम् आम्र वणम् चित्त्वा पलाशामः च न्यषेचयम् ।
रामम् फल आगमे त्यक्त्वा पश्चात् शोचामि दुर्मतिः ॥ २-६३-१०

10. **saH aham** = I as such; **nyaSachayam** = nourished; **palashaan cha** = Palasa trees; **chhitvaa** = by cutting off; **aamravaNam** = mango grove. **durmatiH** = being wicked-minded; **tyaktvaa** = leaving; **raamam** = Rama; **phalaagame** = at the time of arrival of fruit; **shochaami** = I am lamenting; **pashchaat** = afterwards.

"I nourished Palasa trees, by cutting off mango grove. Being wicked-minded in abandoning Rama at the time of arrival of fruit, I am lamenting thereafter."

[Verse Locator](#)

लब्ध शब्देन कौसल्ये कुमारेण धनुष्मता ।
कुमारः शब्द वेधी इति मया पापम् इदम् कृतम् ॥ २-६३-११

11. **kausalye** = O Kausalya!; **mayaa** = by me; **labdhashabdena** = who has obtained a name; **kumaaraH iti** = as a youth; **shabdavedhii** = shooting a heard; but unseen object; **dhanuSmataa** = (and) wielding a bow; **idam** = this; **paapam** = sin; **kR^itam** = was done; **kumaareNa** = while I was young."

"This sin was done by me while I was young and wielding a bow. At that time, I was famous as a young man, who can shoot heard (but unseen) object by an arrow, O Kausalya!"

[Verse Locator](#)

तत् इदम् मे अनुसम्प्राप्तम् देवि दुःखम् स्वयम् कृतम् ।
सम्मोहात् इह बालेन यथा स्यात् भक्षितम् विषम् ॥ २-६३-१२

12. **tatidam** = such of this; **duHkham** = grief; **svayam kR^itam** = obtained by my own accord; **samanupraaptam** = has befallen; **me** = to me; **yathaa syaat** = perhaps as; **viSam** = a poison; **bhakSitam** = eaten; **baalena** = by a boy; **sammohaata** = in ignorance; **iha** = in this world; **devi** = O; Kausalya!"

"This grief, obtained by my own accord, has befallen me, as by a boy in ignorance eating poison in the world; O, Kausalya!"

[Verse Locator](#)

यथान्यः पुरुषः कश्चित्पलाशैर्मोओहितो भवेत् ।

एवम् मम अपि अविज्ञातम् शब्द वेध्यमयम् फलम् ॥ २-६३-१३

13. yathaa = How; kashchit = some; anyaH = other; puruSaH = man; bhavet = became; mohitaH = disillusioned; phalaashaiH = by Palasa trees; evam = in the same manner; phalam = the (correct) result; shabdavedhyamayam = of hitting a target by sound only; apravijJnatam = was not known accurately; mayaapi = by me also."

"How the other man became disillusioned by Palasa trees, I also became disillusioned in the same manner, without knowing accurately the correct result of hitting a target by means of sound only."

[Verse Locator](#)

देव्य् अनूढा त्वम् अभवो युव राजो भवाम्य् अहम् ।

ततः प्रावृड् अनुप्राप्ता मद काम विवर्धिनी ॥ २-६३-१४

14. devi = O; Kausalya!; tvam = you; abhavaH = were; anuuDhaa = unmarried (till then); aham = I; bhavaami = was; yuvaraajaH = a prince Regent; tataH = then; anupraaptaa = came; praavR^iT = the rainy season; madakaama vivardhini = which enhanced excitement and desire (for hunting).

"O, Kausalya! You were unmarried till then and I was the Prince Regent. Then came the rainy season which enhanced excitement and desire (for hunting)."

[Verse Locator](#)

उपास्यहि रसान् भौमांस् तप्त्वा च जगद् अंशुभिः ।

परेत आचरिताम् भीमाम् रविर् आविशते दिशम् ॥ २-६३-१५

15. raviH = the Sun; upaasya = partaking; rasaan = the fluid; bhaumaan = relating to earth; taptvaacha = and warming; jagat = the world; amshubhiH = with its rays; aavishat = entered; bhiimaam = the terrible; disham = (southern) quarter; paretaacharitaam = haunted by spirits.

"The sun, partaking fluids from earth and warming the world with its rays, entered the terrible southern quarter haunted by spirits."

[Verse Locator](#)

उष्णम् अन्तर् दधे सद्यः स्निग्धा ददृशिरे घनाः ।

ततः जहृषिरे सर्वे भेक सारङ्ग बर्हिणः ॥ २-६३-१६

16. uSNam = heat; antardadhe = disappeared; sadyaH = suddenly; snigdhaaH = resplendent; ghanaaH = clouds; daadR^ishire = were seen; tataH = thereafter; sarve = all; bhekasaaraNga barihiNaH = frogs; cuckoos and peacocks; kajR^iSire = were full of joy."

"Heat disappeared suddenly. Resplendent clouds appeared in the sky. All frogs, cuckoos and peacocks were full of joy."

[Verse Locator](#)

क्लिन्नपक्षोत्तराः स्नाताः कृच्छ्रादिव वतत्रिणः ।

वृष्टिवातावधूताग्रान् पादपानभिपेदिरे ॥ २-६३-१७

17. patatriNaH = birds; klinnapakSottaraaH = with moistened top of their wings; snaataaH = as if bathed; kR^ichchraat iva = with great difficulty; abhipadire = reached; paadapaan = the trees; vR^iSTivaataavadhuutaagraan = the tops of which were being shaken off by rain and wind."

"Birds with moistened top of their wings as if they bathed, reached with great difficulty the trees, the tops of which were shaken off by rain and wind."

[Verse Locator](#)

पतितेन अम्भसा चन्नः पतमानेन च असकृत् ।
आबभौ मत्त सारङ्गः तोय राशिर् इव अचलः ॥ २-६३-१८

18. **chhannaH** = enveloped; **ambhasaa** = by water; **patamaanena** = falling; **asakR^it** = again and again; **patitena** = (on the water already) fallen; **achalaH** = the mountain; **mattasaarNgaH** = with antelopes in rut; **ababhau** = glowed; **toyaraashiriva** = like an ocean.

"Enveloped by water falling again and again on the water already fallen, the mountain with its antelopes in rut, glowed like an ocean."

[Verse Locator](#)

पाण्डुरारुणवर्णानि स्रोओतांसि विमलान्यपि ।
सुस्रुवुर्गिरिधातुभ्यः सभस्मानि भुजङ्गवत् ॥ २-६३-१९

19. **srotaamsi** = the water-streams; **vimalaanyapi** = thought crystal clear; **susrusuH** = flowed; **bhujaN^gavat** = like serpents; **paaNDuraaruNa varNaani** = with white and red colours; **sabhasmaani** = along with ashes; **giridhaatubhyaH** = or mountain-minerals

"Although the water-streams were crystal clear, they flowed in serpentine courses, with white and red colours because of their admixture with ashes and mountain-minerals on the way."

[Verse Locator](#)

आकुलारुणतोयानि स्रोओतांसि विमलान्यपि ।
उन्मार्गजलवाहीनि बभूवुर्जलदागमे ॥ २-६३-२०

20. **srotaamsi** = the water-streams; **vimalaanyapi** = even though crystal-clear; **babhuuvuH** = became; **jalagaamini aadulaaruNa toyaami** = churned with reddish water; **unmaargajalogaamini** = carrying water by a wrong way; **jaladaagame** = after the onset of rain.

"The water-streams, which were crystal-clear till then, became churned with reddish waters, carrying water by a wrong way, after the onset of rain."

[Verse Locator](#)

तस्मिन् अतिसुखे काले धनुष्मान् इषुमान् रथी ।
व्यायाम कृत सम्कल्पः सरयूम् अन्वगाम् नदीम् ॥ २-६३-२१

21. **vyaayaama kR^ita samkalpaH** = with a wish to do (Hunting as) an exercise; **tasmin kaale** = in that season; **atisukhe** = which was most comfortable; **anvagaam** = I went along; **saryuunadiim** = Sarayu River; **rathii** = going in a chariot; **dhanuSmaan**; wearing a bow; **ishhumaan** = and arrows.

"With a wish to do hunting as an exercise in that most comfortable season, I went along Sarayu River, in a chariot, wearing bow and arrows."

[Verse Locator](#)

निपाने महिषम् रात्रौ गजम् वा अभ्यागतम् नदीम् ।
अन्यम् वा श्वा पदम् कंचिज् जिघांसुर् अजित इन्द्रियः ॥ २-६३-२२
तस्मिन्स्तत्राहमेकान्ते रात्रौ विवृतकार्मुकः ।

22. **tatra** = there; **aham** = I; **ajitendriyaH** = without my senses subdued; **jihaamsuH** = with an intent to kill; **mahiSam** = a (wild) buffalo; **gajamvaa** = or an elephant; **anyam shvaapadam vaa** = or any other wild animal; **abhyaagatam** = coming; **nadiim** = the river; **raatrau** = in the night; **tasmin** = at that place; **nipaame** = for drinking water; **vivR^ita kaarmukaH** = I was ready with my bow; **ekaante** = at a solitary place.

"Without my senses under control and with an intent to kill there a (wild) buffalo or an elephant or any other wild animal coming in the night at that place for the purpose of drinking water, I was ready with my bow at a solitary place."

[Verse Locator](#)

तत्राहम् सम्वृतम् वन्यम् हतवांस्तीरमागतम् ॥ २-६३-२३

अन्यम् चापि मृगम् हिंस्रम् शब्दम् श्रुत्वाभु पागतम् ।

23. **shrutvaa** = hearing; **shabdham** = the sound; **aham** = I; **hatavaan** = killed; **samvR^itam** = turning towards (it); **vanyam** = a wild animal; to; **tiiram aagata** = which came to bank (of Sarayu River); **anyam** = (and) another; **hrimsram** = violent; **mR^igam cha** = animal too; **abhyupaagatam** = which arrived; **tatra** = there.

"Hearing the sound, I killed turning towards it, a wild animal, which came to the bank of Sarayu River and another violent beast too which came there."

[Verse Locator](#)

अथ अन्ध कारे तु अश्रौषम् जले कुम्भस्य पर्यतः ॥ २-६३-२४

अचक्षुर् विषये घोषम् वारणस्य इव नर्दतः ।

24. **atha** = thereafter; **andha kaare** = in darkness; **achakSur viSaye** = and not within the reach of the eyes; **ashrauSam** = I heard; **ghoSham** = the sound; **kumbhasya** = of a pitcher; **puuryataH** = being filled up; **jale** = in water; **nardataH vaaraNasyeva** = like that of an elephant."

"Meanwhile, in that darkness and not within the reach of the eye, I heard the sound of a pitcher being filled up, the sound of which appeared like that of an elephant."

[Verse Locator](#)

ततः अहम् शरम् उद्धृत्य दीप्तम् आशी विष उपमम् ॥ २-६३-२५

शब्दम् प्रति गजप्रेप्सुरभिलक्ष्य त्वपातयम् ।

25. **tataH** = then; **gajaprepsuH** = with an intent to obtain the elephant; **aham** = I; **uddhR^itya** = drew out; **abhilakSya** = targeted; **shabdham prati** = towards that sound; **apaatayam** = and released; **sharam** = an arrow; **diptam** = shining; **ashiiviSopamam** = and equal to a serpent.

"With an intent to hit that elephant, I drew out a shining arrow resembling a serpent, targeted towards the direction sound and discharged it."

[Verse Locator](#)

अमुन्चम् निशितम् बाणम् अहम् आशी विष उपमम् ॥ २-६३-२६

तत्र वाग् उषसि व्यक्ता प्रादुर् आसीद् वन ओकसः ।

हा हा इति पततः तोये बाणाभिहतमर्मणः ॥ २-६३-२७

26; 27. **aham** = I; **anuNeham** = discharged **nishitam** = a sharp; **baaNam** = arrow; **ashiiviSopamam** = resembling a serpent; **tatra** = there; **uSasi** = at dawn; **praaduraasiit** = arose; **vyaktaa** = a distinct; **vaak** = voice; **haa haa iti** = uttering 'Ah! Ah!' **vanaukasaH** = of an inhabitant of forest; **patataH** = dropping down; **toye** = in water; **baaNaabhiihatamarmaNaH** = his vital part hit by the arrow.

"I released a sharp arrow, resembling a serpent. There, at dawn, arose a distinct voice uttering 'Ah! Ah!' of a forest-inhabitant, dropping down in water after his vital part was hit by an arrow."

[Verse Locator](#)

तस्मिन्निपतिते बाणे वागभूतत्र मानुषी ।
कथम् अस्मद् विधे शस्त्रम् निपतेत् तु तपस्विनि ॥ २-६३-२८

28. **tasmin** = (while) that; **baaNe** = arrow; **nipatite** = was attacking; **maanushhu** = a human; **vaak** = voice; **abhuut** = was manifest; **tatra** = there; **katham** = how; **shastram** = a weapon; **nipatettu** = did rush upon; **tapasvini** = an ascetic; **asmadvidhe** = like me?

"While that arrow was attacking a human voice there was heard, saying, 'Oh, how a weapon did rush upon an ascetic like me?' "

[Verse Locator](#)

प्रविविक्तम् नदीम् रात्राव् उदाहारः अहम् आगतः ।
इषुणा अभिहतः केन कस्य वा किम् कृतम् मया ॥ २-६३-२९

29. **aham** = I; **aagataH** = came; **nadiim** = to the river; **pravivektaam** = which is away from habitation; **udaakaaraH** = to carry water; **raatrau** = in the night; **kena** = by whom; **abhihataH** = I was hit; **iShuNaa** = by an arrow? vaa = on the other hand; **kim** = what; **iR^itam** = was done; **mayaa** = by me; **karya** = to any one?

"I came to the river, which is away from habitation, in the night to fetch water. By whom I was hit by an arrow? On the other hand what wrong have I done to anyone?"

[Verse Locator](#)

ऋषेर् हि न्यस्त दण्डस्य वने वन्येन जीवतः ।
कथम् नु शस्त्रेण वधो मद् विधस्य विधीयते ॥ २-६३-३०

30. **R^ishhe** = to a sage; **madvidhasya** = like me; **nyastadaNdasya** = of having laid down the road; **jiivataH** = and living; **vanyena** = on fruits and roots of wild plants; **vane** = in the forest; **katham na** = how; **vadhaH** = a killing; **shastreNa** = by an arrow; **vidhiiyate** = is enjoined?

"To a seer like me, of having laid down violence and living a fruits and roots of wild plants in the forest, how a killing by an arrow is enjoined?"

[Verse Locator](#)

जटा भार धरस्य एव वल्कल अजिन वाससः ।
को वधेन मम अर्थी स्यात् किम् वा अस्य अपकृतम् मया ॥ २-६३-३१

31. **kaH** = who; **syaat** = is desirous of; **vadhena** = in killing; **mama** = of me; **jaTaabhaarudharasyaam** = wearing a mass of locks of hair; **valka laajina vaasasaH** = with bark of trees and deer-skin as my clothing? kim vaa = what; **apakR^itam** = harm; was done; **asya** = to him; **mayaa** = by me?"

"Who is desirous of killing me, wearing a mass of locks of hair and clad with bark of trees and deer-skin? What harm was done to him by me?"

[Verse Locator](#)

एवम् निष्फलम् आरब्धम् केवल अनर्थ संहितम् ।
न कश्चित् साधु मन्येत यथैव गुरु तल्पगम् ॥ २-६३-३२

32. kevaalaanarthasamhitam = concerning only with a useless objective; niSphalam = a vain act; aarabdhham = is undertaken; evam = in this way; na kashchit = no one; manyate = will admire him; as for instance who violates his teacher's bed; saadhu = as good.

"A vain act concerning only with a useless objective is undertaken in this manner. No one will admire him, as for instance like any man seeking the bed of his preceptor's wife, as good."

[Verse Locator](#)

नहम् तथा अनुशोचामि जीवित क्षयम् आत्मनः ।
मातरम् पितरम् च उभाव् अनुशोचामि मद् विधे ॥ २-६३-३३

33. aham = I; naanushochaami = do not worry; tathaa = that much; aatmanaH = of my; jiivitakSayam = destroyed of life; madvadhe = In the case of my death;; anushochaami = I worry; ubhau = both; maataram = for my mother; pitaaramcha = and father.

"I do not worry that much of my death. I worry both for my mother and father, in the case of my death."

[Verse Locator](#)

तत् एतान् मिथुनम् वृद्धम् चिर कालभृतम् मया ।
मयि पन्चत्वम् आपन्ने काम् वृत्तिम् वर्तयिष्यति ॥ २-६३-३४

34. mayi apanne = while I obtain my death; kaami = which; vR^ittim = livelihood; etat = this; vR^iddham = elderly; mithunam = couple; chirakaalabhR^itam = maintained since a long time; mayaa = by me; vartayiSyati = will follow?"

'By what means of livelihood this elderly couple, maintained since a long time by me, support themselves when I obtain my death?'

[Verse Locator](#)

वृद्धौ च माता पितराव् अहम् च एक इषुणा हतः ।
केन स्म निहताः सर्वे सुबालेन अकृत आत्मना ॥ २-६३-३५

35. vR^ddhau = the aged; maataapitaa = mother and father; ahamca = me too; hataH = are killed; ekeSaNa = by a single arrow; kena = By whom; akR^itaatmanaa = a man without self-control; subaalena = and very much a fool; sarve = all of us; nihataaH sma = are killed?

"I and my aged parents are killed by a single arrow. By a man without self control and being very much a fool, all of as are virtually killed."

[Verse Locator](#)

तम् गिरम् करुणाम् श्रुत्वा मम धर्म अनुकान्क्षिणः ।
कराभ्याम् सशरम् चापम् व्यथितस्य अपतत् भुवि ॥ २-६३-३६

36. shrutvaa = Hearing; taamgiram = those words; karaNaam = which were pitiable; karaabhyaam = from the hands; mama = of me; dharmaanukaaNkSiNaH = who is intent on righteousness; vyathitasya = and having anguish; anpatat = fell; chaapam = the bow; sasharam = with arrows."

"Hearing those pitiable words and since I was always intent on righteousness, I felt distressed. The bow and arrow fell down from my hands to the ground."

[Verse Locator](#)

तस्याहम् करुणम् श्रुत्वा निशि लालपतो बहु ।
सम्भ्रानतः शोकवेगेन भृशमास विचेतनः ॥ २-६३-३७

37. **shrutvaa** = hearing; **tasya** = his; **karuNam** = pathetic cry; **laalavataH** = weeping; **bahu** = very much; **nishi** = during the night; **asa** = I became; **vichetasaH** = unconscious; **bhR^isham** = frequently; **sambhraantaH** = utterly bewildered (as I was); **shokavegena** = due to flare-up of grief."

"Hearing his pathetic cry, weeping profusely during the night, I became unconscious frequently, utterly bewildered as I was, due to flare-up of my grief."

[Verse Locator](#)

तम् देशम् अहम् आगम्य दीन सत्त्वः सुदुर्मनाः ।
अपश्यम् इषुणा तीरे सरय्वाः तापसम् हतम् ॥ २-६३-३८
अवकीर्णजटाभारम् प्रविद्धकलशोदकम् ।
पासुशोणितदिग्धाङ्गम् शयानम् शल्यपीडितम् ॥ २-६३-३९

38; 39. **diinasattvaH** = Distressed in mind; **sudurshaanaaH** = and with much sorrowful feeling; **aham** = I; **aagamya** = reached; **tam desh** = that place; **apashya** = and saw; **taapasam** = the ascetic; **hatam** = hit; **iSuNaa** = by arrow; **tiire** = at the bank; **sarayvaaH** = of Sarayu River; **avukiirNajaTaabhaaram** = with his tresses of hair scattered; **praviddhakalashodakam** = his pitcher of water thrown asunder; **paamskushoNitadigdhaaN^gam** = having his limbs anointed with sand and blood; **shayaanam** = lying down; **shalyapiiDitam** = hurt by the arrow.

"Distressed in mind and with much sorrowful feeling, I reached that place and saw the ascetic, hit by the arrow at the bank of Sarayu River, with his tresses of hair scattered, his pitcher of water thrown asunder, having his limbs anointed with sand and blood lying down as he was, hurt by the arrow."

[Verse Locator](#)

स माम् उद्वीक्ष्य नेत्राभ्याम् त्रस्तम् अस्वस्थ चेतसम् ।
इति उवाच वचः क्रूरम् दिधक्षन् इव तेजसा ॥ २-६३-४०

40. **udviikSya** = looking up; **netraabhyaam** = with his eyes; **didhakSinnivatejasaa** = as if going to scorch with his glory; **maam** = at me; **trastam** = who stood terrified; **asvathachetasam** = and sick in mind; **saH** = he; **uvaacha** = spoke; **iti** = thse; **kruuram** = harsh(words); **tataH** = then.

Looking up with his eyes, as if going to scorch with his glory, at me who stood terrified and sick in mind, he spoke those harsh words then:

[Verse Locator](#)

किम् तव अपकृतम् राजन् वने निवसता मया ।
जिहीर्षिउर् अम्भो गुर्व् अर्थम् यद् अहम् ताडितः त्वया ॥ २-६३-४१

41. **jihiiirSuH** = who was carrying; **ambhaH** = water; **raajan** = O; king!; **aham** = I; **gurvartham** = for my parents; **taaDitaH** = was hit; **tvayaa** = by you; **kim** = what; **apakR^itam** = harm was done; **tava** = to you; **mayaa** = by me; **nivasataa** = who is residing; **vane** = in a forest?"

"O, king! I, who was carrying water for my parents, was hit by you. What was the harm done to you by me who is residing in a forest?"

[Verse Locator](#)

एकेन खलु बाणेन मर्मणि अभिहते मयि ।
द्वान् अन्धौ निहतौ वृद्धौ माता जनयिता च मे ॥ २-६३-४२

42. abhigate = being hit; marmaNi = on my secret part; ekena baaNena = by a single arrow; nihataa khalu = you; virtually killed; dvau = both; me = my; maataa = mother; janayitaacha = and father; andhau = who are blind; vR^iddhau = and aged.

'Being hit on my secret part by a single arrow, you virtually killed both my mother and father, who are blind and aged.'

[Verse Locator](#)

तौ नूनम् दुर्बलाव् अन्धौ मत् प्रतीक्षौ पिपासितौ ।
चिरम् आशा कृताम् तृष्णाम् कष्टाम् संधारयिष्यतः ॥ २-६३-४३

43. tau = both of them; durbalau = weak; andhau = blind; pipaasitau = and thirsty; smadhaavayiSyataH = might have refrained; tR^iSNaam = theri thirst; kaSTaam = with difficulty; aashaakR^itaam = and attended with expectation; chiram = since long; nuunam = I am sure.

'Both of them, weak blind and thirsty, might have refrained their thirst with difficulty and waited with expectation of my arrival since long. I am sure.'

[Verse Locator](#)

न नूनम् तपसो वा अस्ति फल योगः श्रुतस्य वा ।
पिता यन् माम् न जानाति शयानम् पतितम् भुवि ॥ २-६३-४४

44. nuunam = surely; tapasovaa = religious austerity; shrutasya vaa = or sacred knowledge; naasti phalayogaH = have not borne fruit; yat = because; pitaa = my father; na jaanaati does not know; maam = about me; patitam = having fallen down; shayaanam = and lying ; bhuumi = on the ground.

'Surely, our (mine or father's) religious austerity or sacred knowledge have not borne fruit because my father does not have information about me, having fallen down and lying on the ground.'

[Verse Locator](#)

जानन्न अपि च किम् कुर्यात् अशक्तिर् अपरिक्रमः ।
चिद्यमानम् इव अशक्तः त्रातुम् अन्यो नगो नगम् ॥ २-६३-४५

45. jaanannapi = even if he knows; kim = what; ashaktiH = my disabled (father); aparikramaH = who is unable to walk around; kuryaat = can do? anyaH naga iva = like one tree; ashaktaH = is unable; traatum = to protect; nagam = a tree; chhidryamaanam = being cut off.

'What my disabled father, unable to walk around can do, even if he knows like a tree unable to protect another tree which is being cut off?'

[Verse Locator](#)

पितुस् त्वम् एव मे गत्वा शीघ्रम् आचक्ष्व राघव ।
न त्वाम् अनुदहेत् क्रुद्धो वनम् वह्निर् इव एधितः ॥ २-६३-४६

46. raaghava = O; Dasaratha!; gattvaa = going; shiighram = soon; tvameva = you alone; aachakSva = tell me pituH = my father; naanudahet = He will not scorch; tvaam = you; kruddhaH = by anger; vanamiva = as a forest (in scorched); edhitaH = by flared-up; vahniH = fire

'O, Dasaratha! Going there soon, you alone tell my father; so that he will not scorch you by his anger, as a forest is scorched by a flared-up fire.'

[Verse Locator](#)

इयम् एक पदी राजन् यतः मे पितुर् आश्रमः ।

तम् प्रसादय गत्वा त्वम् न त्वाम् स कुपितः शपेत् ॥ २-६३-४७

47. **raajan** = O; king!; **yataH** = on which side; **aashramaH** = the hermitage; **me pituH** = of my father (on that side); **iyam** = this; **ekapadii** = foot-path (will go); **gattvaa** = after going (there); **tvam** = you; **prasaadaya** = obtain graciousness; **tam** = from him; **kupitaH** = being angry; **saH na shapet** = let him not execrate; **tvaam** = you."

'O, king! This foot-path will lead you to my father's hermitage. After going there, seek his graciousness, lest he should get angry and execrate you."

[Verse Locator](#)

विशल्यम् कुरु माम् राजन् मर्म मे निशितः शरः ।

रुणद्धि मृदु स उत्सेधम् तीरम् अम्बु रयो यथा ॥ २-६३-४८

48. **raajan** = O; king!; **kuru** = make; **maam** = me; **vishalyam** = free from the arrow-head; **nishitaH** = the sharp; **sharaH** = arrow; **ruNadhhi** = torments; **me marma** = my vital part; **mR^idu** = which is delicate; **amburayaH yathaa** = in the same way as a river current (corrodes); **tiiram** = the sandy bank sotsedham = which is at height.

'O, king! Extract this arrow-head from my body. This sharp arrow torments my delicate vital part in the same way as a river-current corrodes the sandy bank, which is at a height.'

[Verse Locator](#)

सशल्यः क्लिश्यते प्राणैर्विशल्यो विनशिष्यति ।

इति मामविशच्चिन्ता तस्य शल्यापकर्षणे ॥ २-६३-४९

49. **asya shalyaapakarSaNe** = while I was extracting the arrow-head from him; **iti** = this; **chintaa** = thought; **avishat** = entered; **maam** = me; **sashalyaH** = with arrow-head in his body; **klishyat** = he will suffer; **praaNaiH** = with his lives; **vishalyaH** = without the arrow-head; **vinashiSyat** = he will die.

"While extracting the arrow-head from him, this thought entered my mind. With arrow-head in his body he will suffer, even though surviving. But after extracting the arrow-head, he will die."

[Verse Locator](#)

दुःखितस्य च दीनस्य मम शोकातुरस्य च ।

लक्ष्यामास हृदये चिन्ताम् मुनिसुत स्तदा ॥ २-६३-५०

50. **tadaa** = then; **munisutaH** = the son of the sage; **lakSayaamaasa** = perceived; **chintaam** = the worry; **hR^idaye** = in the heart; **mama** = of myself; **duHkhitasya** = who was lamenting; **diinasya** = pitiable; **shokaaturasya** = suffering from anguish.

"Then, the son of the sage perceived worry in the heart of myself, who was lamenting pitiable, suffering from anguish."

[Verse Locator](#)

ताम्यमानः स माम् दुःखादुवाच परमार्तवत् ।

सीदमानो विवृत्ताङ्गो वेष्टमानो गतः क्षयम् ॥ २-६३-५१

51. **siidamaanaH** = sinking into despondency; **taamyamaanaH** = and being in distress; **vivR^ittaangaH** = distorting the limbs in agony; **veSTamaanaH** = coiling round himself; **kSayam** = the end (of life); **paramaartavat** = extremely pained; **saH** = he; **uvaacha** = spoke; **maam** = to me; **kR^ichchhrant** = with great difficulty.

Sinking into despondency with distress, distorting his limbs in agony, coiling round himself on the floor with extreme pain and having approached the end of his life, he spoke to me (as follows) with great difficulty.

[Verse Locator](#)

संस्तभ्य धैर्येण स्थिरचित्तो भवाम्यहम् ।

ब्रह्महत्याकृतम् पापम् हृदयादपनीयताम् ॥ २-६३-५२

52. samstabhya = suppressing; shokam = my grief; dhairyeNa = with firmness; aham = I; bhavaami = am becoming; sthirachittaH = steady; taapam = (let the) torment; hR^idayaata = in your heart; brahmahatyaakR^itam = caused by the thought of your having killed a Brahmana; apaniiyataam = be removed.

'Suppressing my grief with firmness, I am becoming stable-minded. Let the torment in your heart, caused by the thought of your having killed Brahmana be removed.'

[Verse Locator](#)

न द्विजातिर् अहम् राजन् मा भूत् ते मनसो व्यथा ।

शूद्रायाम् अस्मि वैश्येन जातः जन पद अधिप ॥ २-६३-५३

53. raajan = O; king; janapadaadhipaa = the ruler of the country! aham = I; na = am not; dvijaatiH = a Brahmana; maabhuut vyathaa = let there be no agony; manasaH = in your mind; asmi = I am; jaataH = born; shuudraayaam = through a Sudra woman; vaishyena = by Vysya.

'O, king the ruler of the country! I am not a Brahmana. Let there be no agony in your mind. I am born through a Sudra woman by a Vysya.'

[Verse Locator](#)

इति इव वदतः कृच्छ्रात् बाण अभिहत मर्मणः ।

विघूर्णतो विचेष्टस्य वेपमाचस्य भूतले ॥ २-६३-५४

तस्य तु आनम्यमानस्य तम् बाणम् अहम् उद्धरम् ।

तस्य त्वानम्यमानस्य तम् बाणामहमुद्धरम् ॥ २-६३-५५

54; 55. itiiva = In this manner; vadataH = speaking; kR^ichchhaat = with great difficulty; baaNaabhihata marmaNaH = who was hit in his vital part by an arrow; vicheSTasya = exerting himself; vepamaanasya = trembling; aanamyamaanasya = sinking; aham = I; uddharam = drew out; tam baaNam = that arrow; tasya = from him; saH tapaodhanaH = that sage; udviikSya = looked up; maam = towards me; samtrastaH = in fear; jahau = and relinquished; praaNaan = his lives.

"While he was speaking in that manner with great difficulty, his vital part having been hit by an arrow and was rolling on the ground, now exerting himself, now trembling and sinking, I drew out that arrow from him. That sage looked up towards me in fear and relinquished his life."

[Verse Locator](#)

जल आर्द्र गात्रम् तु विलप्य कृच्चान् ।

मर्म व्रणम् सन्ततम् उच्चसन्तम् ।

ततः सरखाम् तम् अहम् शयानम् ।

समीक्ष्य भद्रे सुभृशम् विषण्णः ॥ २-६३-५६

56. bhadre = O; my dear Kausalya! samiikSya = seeing; tam = him; jalaardragaatram = with his body drenched in water; vilapya = who wept; kR^ichchhaat = with

anguish; **uchchhvasantam** = sighing his breath; **samtatam** = unceasingly; **marmavraNam** = with injury in his vital part; **shayaanam** = lying down; **sarayvaam** = in the River Sarayu; **asmi** = I became; **bhR^isham** = very much; **viSaNNaH** = grief-stricken.

"O, my dear Kausalya! Seeing him, with his body drenched in water, weeping with anguish, unceasingly sighing his breath, with injury in his vital part and lying down in River Sarayu as he was, I became very much grief-stricken."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे त्रिषष्टितमः सर्गः

Thus completes 63rd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 63

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56			

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 64 Verses converted to UTF-8, Nov 09

Introduction

King Dasaratha continued to narrate to Kausalya how he went to the aged parents of the deceased sage and informed about the death of their son and its cause, how he escorted them to their son to the river where he was lying dead, how embracing the boy they wept and offered libations of water to his spirit, how invested with an ethereal body, the spirit ascended to heaven while consoling the aged couple and finally how, having cursed the king that he too would die of agony caused by the separation from his son, the aged couple gave up their lives. Having thus narrated the story of his getting the curse long back and loudly weeping, king Dasaratha dies of grief.

[Verse Locator](#)

वधमप्रतिरूपम् तु महर्षेस्तस्य राघवः ।
विलपन्ने व धर्मात्मा कौसल्याम् पुन रब्रवीत् ॥ २-६४-१

1. **dharmaatmaa** = The high-souled; **raaghavaH** = Dasaratha; **vilapanneva** = while lamenting; **apratiruupam** = about the unworthy; **vadham** = killing; **tasya maharshheH** = of that sage; **punaH** = again; **abraviit** = spoke; **kausalyaam** = to Kausalya (as follows):

The high souled Dasaratha, while lamenting about the unworthy killing of that sage, spoke further to Kausalya as follows:

[Verse Locator](#)

तत् अज्ञानान् महत् पापम् कृत्वा सम्कुलित इन्द्रियः ।
एकः तु अचिन्तयम् बुद्ध्या कथम् नु सुकृतम् भवेत् ॥ २-६४-२

2. **kR^itvaa** = having done; **aG^yaanaat** = inadvertantly; **tat** = that; **mahat** = great; **paapam** = sin; **aham** = I; **samkulendriyaH** = having my senses confounded; **achintyam** = thought; **ekastu** = alone; **buddhyaa** = with my intellect; **kathamnu** = how; **sukrutam bhavet** = best can be done."

Having done that great sin inadvertently, having my senses confounded and I being alone, I thought of using my reason of what best can be done."

[Verse Locator](#)

ततः तम् घटम् आदय पूर्णम् परम वारिणा ।
आश्रमम् तम् अहम् प्राप्य यथा आख्यात पथम् गतः ॥ २-६४-३

3. **tataH** = Thereafter; **aadaaya** = taking; **paramavaariNaa** = best water; **puurNam** = fully; **tam** = in that; **ghaTam** = pitcher; **praapya** = obtaining; **yathaakhyaata patham** = the path as made known; **aham** = I; **gatah** = went; **tam aashramam** = to that hermitage."

"Taking the best water fully in that pitcher, I went to that hermitage by the path as directed by the young sage.

तत्र अहम् दुर्बलाव् अन्धौ वृद्धाव् अपरिणायकौ ।
 अपश्यम् तस्य पितरौ लून पक्षाव् इव द्विजौ ॥ २-६४-४
 तन् निमित्ताभिर् आसीनौ कथाभिर् अपरिक्रमौ ।
 ताम् आशाम् मत् कृते हीनाव् उदासीनाव् अनाथवत् ॥ २-६४-५

4; 5. **tatra** = There; **aham** = I; **apashyam** = saw; **tasya** = his; **tarou** = parents; **durbhaou** = who were frail; **andhou** = blind; **vR^iddhou** = aged; **apariNaayakou** = without a guide; **dvijou iva** = like birds; **luuna pakshhou** = whose wings were cut off; **kathaabhiH** = narrating (words) **tannimiHaabhiH** = targeting about him; **aasinou** = sitting; **aparishramou** = without any occupation; **anaathavat** = Having no protector; **udaasiinou** = and being immobile; **hiinou** = losing; **taam aashaam** = hope of their son; **matkR^ite** = because of me."

"There I saw the frail, blind and aged parents of the young sage. They were without a guide to support them, as birds whose wings were cut-off. Without any other occupation, they were narrating words only about their son. Having no protector and being immobile they lost the hope of their son, because of me."

Verse Locator

शोकोपहतचित्तश्च भयसम्प्रस्तचेतनः ।
 तच्चाश्रमपदम् गत्वा भूयः शोकमहम् गतः ॥ २-६४-६

6. **shokopahata chittaH** = with my mind afflicted with grief; **bhaya santraptachetanaH** = worried in mind about the impending peril; **aham gataH** = I got; **bhuuyaH** = further; **shokam** = grief; **gatvaa** = after reaching; **tat** = that; **aashramapadam** = hermitage."

"With my mind afflicted by grief and worried about the impending peril, I fell a prey to further grief after reaching the hermitage."

Verse Locator

पद शब्दम् तु मे श्रुत्वा मुनिर् वाक्यम् अभाषत ।
 किम् चिरायसि मे पुत्र पानीयम् क्षिप्रम् आनय ॥ २-६४-७

7. **"shrutvaa** = hearing; **me padashabdam** = the sound of my foot steps; **muni** = the sage; **abhaashhat** = spoke; **vaakyam** = (the following) words: "Oh; son! Kim = why; **chiraayasi** = are you late? **aanaya** = bring; **me** = me; **paaniiyam** = the water; **kshhipram** = quickly."

"Hearing the sound of my foot-steps, that sage spoke as follows: "O, son! Why are you late? Give me the water soon."

Verse Locator

यन् निमित्तम् इदम् तात सलिले क्रीडितम् त्वया ।
 उत्कण्ठिता ते माता इयम् प्रविश क्षिप्रम् आश्रमम् ॥ २-६४-८

8. **taata** = my dear son! **Yannimittam** = for what reason; **kriiDitam** = played; **idam** = in this manner; **salile** = in water; **tvayaa** = by you; **iyam** = this; **te maataa** = your mother; **utkanThitaa** = is regretted; **pravisha** = enter; **aashramam** = the hermitage; **kshhipram** = soon."

"My dear son! Your mother is regretting why you are playing in water in this manner. Enter the hermitage quickly."

Verse Locator

यद् व्यलीकम् कृतम् पुत्र मात्रा ते यदि वा मया ।

न तन् मनसि कर्तव्यम् त्वया तात तपस्विना ॥ २-६४-९

9. putra = O; son! taata = O dear! yat = If any; vyaLiikam = disagreeable thing; kR^itam = has been done; te = by your; maatraa = mother; yadivaa = or; mayaa = by me; tat = it; na kartavyam = ought not have been kept; manasi = in mind; tvayaa = by you."

"O, son! My dear! If any disagreeable thing has been done by your mother, or me, you, as a sage ought not have kept it in your mind."

[Verse Locator](#)

त्वम् गतिस् तु अगतीनाम् च चक्षुस् त्वम् हीन चक्षुषाम् ।

समासक्ताः त्वयि प्राणाः किञ्चिन् नौ न अभिभाषसे ॥ २-६४-१०

10. agatiinaam = we being helpless; tvam = you; gatih = are our refuge; achakshhushhaam = we having without sight; tvam = you; chakshhuHhi = are indeed our eyes; praaNaaH = our lives; samaasaktaaH = are encircled; tvayi = in you; kim = why; tvam naabhibhaashhate = not talking; naH = with us?"

"We being helpless, you are our refuge. We being blind, you are our eyes. Our lives are encircled around you. Why are you not talking with us?"

[Verse Locator](#)

मुनिम् अव्यक्तया वाचा तम् अहम् सज्जमानया ।

हीन व्यन्जनया प्रेक्ष्य भीतः भीतैव अब्रुवम् ॥ २-६४-११

11. prekshhya = seeing; tam munim = that ascetic; bhiitachitta iva = with a fearful mind; abruvam vaachaa = I spoke in a tone; avyaktayaa = indistinct; sajjamaanayaa = leaving some consonants".

"As though fearful in mind to behold the ascetic, I spoke to him in a tone which was indistinct inarticulate and without some consonants?"

[Verse Locator](#)

मनसः कर्म चेष्टाभिर् अभिसंस्तभ्य वाग् बलम् ।

आचक्षे तु अहम् तस्मै पुत्र व्यसनजम् भयम् ॥ २-६४-१२

12. abhisamstabhya = having strengthened; vaagbalam = firmness in my speech; karmaH = and act by deliberate efforts; aachachakshhe = I told; tasmai = him; bhayam = of the fear(that awaited him); putravasyanam = of his son's death."

"Having strengthened the firmness in my speech and having abandoned fear in my mind by deliberate efforts, I told him of the alarm that awaited him of his son's death."

[Verse Locator](#)

क्षत्रियो अहम् दशरथो न अहम् पुत्रः महात्मनः ।

सज्जन अवमतम् दुःखम् इदम् प्राप्तम् स्व कर्मजम् ॥ २-६४-१३

13. aham = I; kshhatriyaH = am a warrior; dasharathaH = named Dasaratha; aham = I; na mahatmanaH = am not your high souled; putraH = son; idam = this; duHkham = calamity; svakarmajam = created by my own act; sajjanaavamamatam = despised by noble men; praaptam = befell (upon me)".

"I am Dasaratha, belonging to warrior- class. I am not your high-souled son. This calamity created by my own act, despised by noble men, befell upon me."

भगवमः च अपहस्तः अहम् सरयू तीरम् आगतः ।

जिघांसुः श्वा पदम् किञ्चिन् निपाने वा आगतम् गजम् ॥ २-६४-१४

14. bhagavan = O; venerable sage! ChaapahastaH = wearing a bow in hand; aham = I; aagataH = came; sarayuu tiiram = to the bank of Sarayu River; jighaamsuH = with an intent to kill ; gajamcha = an elephant; aagatam = arrived to; nipaane = a ford(for drinking water); kamchit = or any; shvaapadam = wild animal".

"O, venerable sage! Wearing a bow in hand, I came to the bank of Sarayu River with an intent to kill an elephant arrived to a ford (for drinking water) or any other wild animal."

[Verse Locator](#)

ततः श्रुतः मया शब्दो जले कुम्भस्य पूर्यतः ।

द्विपो अयम् इति मत्वा हि बाणेन अभिहतः मया ॥ २-६४-१५

15. tataH = then; mayaa = by me; shrutaH = was heard; shabdaH = the sound; kumbhasya = of a pitcher; puuryataH = being filled; jale = with water; matvaa = thinking; ayam = it; dvipaH iti = as an elephant; ayam = it; abhihataH = was killed; mayaa = by me; baaNena = with an arrow."

"Then by me was heard the sound of a pitcher being filled with water. Guessing it as an elephant, I killed it with an arrow."

[Verse Locator](#)

गत्वा नद्याः ततः तीरम् अपश्यम् इषुणा हृदि ।

विनिर्भिन्नम् गत प्राणम् शयानम् भुवि तापसम् ॥ २-६४-१६

16. tataH = Thereafter; gatvaa = I reached; tiiram = the bank; nadyaaH = of the river; apashyam = and saw; taapasam = an ascetic; shayaanam = lying; gatapraaNam = dead; bhuvi = on the ground; vinirbhinnam = pierced; ishhuNaa = by an arrow; hR^idi = into his heart."

"Thereafter, reaching the bank of the river there, I saw an ascetic lying dead on the ground, with the arrow pierced into his heart."

[Verse Locator](#)

भगवन् शब्दम् आलक्ष्य मया गज जिघांसुना ।

विसृष्टः अम्भसि नाराचः तेन ते निहतः सुतः ॥ २-६४-१७

17. bhagavan = O;honorable sage!gaja jigaamsunaa = with a desire to kill an elephant; aalakshhya = by targeting; shabdnam; = the sound; naaraachaH = an iron arrow; visR^ishhTaH = was released; ambasi = into water; mayaa = by me; tataH = thereafter; te = your; sutaH = son; nihataH = was killed"

"O, honorable sage! With a desire to kill an elephant by targeting the sound, I released an iron arrow, and thus your son was killed (hit)"

[Verse Locator](#)

ततस्तस्यैव वचनादुपेत्य परितप्यतः ।

स मया सहसा बण उद्धृतो मर्मतस्तदा ॥ २-६४-१८

18. tataH = thereafter; upetya = approached; mayaa = by me; tadaa = then; vachanaat = according to the word; tasyaiva = by him; paritapyataH = who was suffering from pain; saH

baaNaaH = that arrow; uddhR^itaH = was taken out; sahasaa = soon; marmataH = from his vital part."

"Approaching as per his request, closer to him who was suffering from pain, I took out the arrow soon from his vital part."

[Verse Locator](#)

स च उद्धृतेन बाणेन तत्र एव स्वर्गम् आस्थितः ।
भगवन्ताव् उभौ शोचन् अन्धाव् इति विलप्य च ॥ २-६४-१९

19. saH cha = he also; shochan = mourning; bhavantou = about both of you; pitarou = the parents; vilapyacha = lamenting; andhou iti = that both of you were blind; tatraiva = there itself; asthitaH = he attained; svargam = heaven; tena baaNena = by that arrow; uddhR^itena = taken out."

"Soon after taking out the arrow, he worried about both of you the parents, lamenting that you were blind and there itself he attained Heaven"

[Verse Locator](#)

अज्ञानात् भवतः पुत्रः सहसा अभिहतः मया ।
शेषम् एवम् गते यत् स्यात् तत् प्रसीदतु मे मुनिः ॥ २-६४-२०

20. ajJNaanaat = unknowingly; sahasaa = and unexpectedly; bhavataH putraH = your son; nihataH = was killed; mayaa = by me; evamgata = while it happened like this; muniH = let the sage; prasiidatu = ask me (to do) tat = that; yat = which; sheshhamsyaat = that is left."

"Unknowingly and unexpectedly your son was killed by me. It has happened like that. Let the honorable sage command me what to do in this matter."

[Verse Locator](#)

स तत् श्रुत्वा वचः क्रूरम् निदृश्वसन् शोक कर्षितः ।
नाशकत्तीव्रमायासमकर्तुम् भगवानृषिः ॥ २-६४-२१

21. shrutvaa = hearing; tat = that; kruuram = cruel; vachaH = news; uktam = uttered; mayaa = by me; aghashamsinaa = confessing my sin; bhagavaan = the venerable; saH R^ishhiH = that sage; naashakat = could not; akartum = resist; tiivram = severe; aayaasam = anger."

Hearing that cruel news pronounced by me, confessing my sin, that venerable sage could not resist his severe anger."

[Verse Locator](#)

सबाष्पपूर्णवदनो निःश्वसन् शोककर्षितः ।
माम् उवाच महा तेजाः कृत अञ्जलिम् उपस्थितम् ॥ २-६४-२२

22. saH = he; mahaatejaaH; with your splendor; baashhpa puurna vadanaH = with face filled with tears; nishshvasan = sighing; shokakarshitaH = hurt with sorrow; uvaacha = spoke; maam = to me; upasthitam = who came near; kR^itaaNjalim = with joined palms."

"That sage with great splendor, whose face was filled with tears and troubled by sorrow, spoke with a sigh to me who came near him with joined palms"

[Verse Locator](#)

यद्य् एतत् अशुभम् कर्म न स्म मे कथयेः स्वयम् ।
फलेन् मूर्धा स्म ते राजन् सद्यः शत सहस्रधा ॥ २-६४-२३

23. **raajan** = O ;king!; **tvam no kathayeH yadi** = If you have not told; **me** = me; **etat** = about this; **ashubham** = shameful; **karma** = deed; **svayam** = yourself; **te** = your; **muurdhaa** = head; **phaletsma** = would have burst; **shatasahasradhaa** = into a hundred thousand pieces; **sadyaH** = immediately."

"If you have not told me about this shameful deed yourself, O. king, your head would have burst instantly into a hundred thousand pieces."

[Verse Locator](#)

क्षत्रियेण वधो राजन् वानप्रस्थे विशेषतः ।

ज्ञान पूर्वम् कृतः स्थानाच् च्यावयेद् अपि वज्रिणम् ॥ २-६४-२४

24. **vadhaaH** = a killing; **kR^itah** = done; **kshhatiriye Na** = by a warrior; **JNaana puurvam** = premeditatedly; **visheshhataH** = in particular; **vaanaprasthe** = (killing done) to a hermit; **chyaavayet** = would expel; **vajriNam api** = even Indra; **sthaanaat** = from his post."

"A killing brought about by a warrior premeditatedly and in particular to a hermit, would expel even Indra from his post."

[Verse Locator](#)

सप्तधा तु फलेन्मूर्धा मुनौ तपसि तिष्ठति ।

ज्ञानाद्विसृजतः शस्त्रम् तादृशे ब्रह्मचारिणि ॥ २-६४-२५

25. **muurdhaa** = the head; **visR^ijataH** = of a dispatcher; **shatram** = of a weapon; **G^yaanaat** = with a knowledge of the matter. **Munou** = on a sage; **tishhThati** = eshtablished; **tapsi** = in austerity; **taadR^ishe** = or in such; **brahmachaariNi** = an unmarried student practicing sacred study; **phalet** = gets bursts; **saptadhaa** = into seven pieces."

"The head of a dispatcher of a weapon with a knowledge of the matter on a sage established in austerity or such an unmarried student practicing sacred study, gets burst into seven pieces."

[Verse Locator](#)

अज्ञानाद् हि कृतम् यस्मात् इदम् तेन एव जीवसि ।

अपि हि अद्य कुलम् नस्यात् राघवाणाम् कुतः भवान् ॥ २-६४-२६

26. **yasmaat** = for what reason; **idam** = this act; **kR^itam hi** = has been done; **aG^yaanaat** = un knowingly; **tenaiva** = for that reason; **jiivasi** = you are alive; **kutaH** = where; **bhavaan** = are you? **Adya** = today; **kulamapi** = even the race; **ikshhvaakuuNaam** = of Ikshvakus; **na syaat hi** = would have been no more indeed".

"You are still surviving because you have done it unknowingly. Not even you, but today the whole of Ikshvaaku dynasty would have been no more, if it is not the case."

[Verse Locator](#)

नय नौ नृप तम् देशम् इति माम् च अभ्यभाषत ।

अद्य तम् द्रष्टुम् इच्छावः पुत्रम् पश्चिम दर्शनम् ॥ २-६४-२७

रुधिरेण अवसित अङ्गम् प्रकीर्ण अजिन वाससम् ।

शयानम् भुवि निहसम्भ्रम् धर्म राज वशम् गतम् ॥ २-६४-२८

27; 28. **abhyabhaashhatacha** = "He spoke; **maam** = to me; **iti** = thus; **nR^ipa** = "O;king! **Adya** = Now; **ichchhaavaH** = we want; **drashhTum** = to see; **paschima darshanam** = as our last look; **putram** = our son; **avasiktaaNgam** = whose body is wet; **rudhireNa** = with blood; **prakiirNaajinavaasasam** = with his garments of deer skin scattered from him; **shayaanam** = lying down; **bhuvi** = on the ground; **nissamG^yam** = unconscious; **gatam** =

who was subjected; **dharmaraajavasham** = to the dominion of Yama (god of death); **naya** = to that place."

"He spoke to me thus: "O, king! Now we want to see, as our last look, our son whose body is drenched in blood, with his garment of deer-skin scattered from him, lying unconscious on the ground and who is subjected to the dominion of Yama(god of death) . Take both of us to that place."

[Verse Locator](#)

अथ अहम् एकः तम् देशम् नीत्वा तौ भृश दुःखितौ ।
अस्पर्शयिम् अहम् पुत्रम् तम् मुनिम् सह भार्यया ॥ २-६४-२९

29. **atha** = thereafter; **niitvaa** = taking; **tou** = both of them; **bhR^ishaduHkhitou** = who were weeping profusely; **tam deshama** = to that place; **ekaH** = solitarily; **tam munim** = that sage; **bhaaryayaascha** = along with his wife; **asparshayam** = to touch; **tam putram** = that son."

"Thereafter, taking both of them, who were weeping profusely, to that place, I for one made that sage and his wife to touch their son."

[Verse Locator](#)

तौ पुत्रम् आत्मनः स्पृष्ट्वा तम् आसाद्य तपस्विनौ ।
निपेततुः शरीरे अस्य पिता च अस्य इदम् अब्रवीत् ॥ २-६४-३०

30. **aasaadya** = approaching; **aatmanaH** = their; **putram** = son; **tam** = that; **tapasvinou** = miserable; **tou** = couple; **spR^ishhTvaa** = touched; **nipetataH** = and fell; **asya** = on his; **shariire** = body; **asya** = his; **pitaacha** = father; **abraviit** = spoke; **idam** = these words."

"Approaching their son, that miserable couple touched their son's body and fell on it . Then, his father spoke as follows."

[Verse Locator](#)

न न्व् अहम् ते प्रियः पुत्र मातरम् पश्य धार्मिक ।
किम् नु न आलिङ्गसे पुत्र सुकुमार वचो वद ॥ २-६४-३१

31. **vatsa** = my dear boy! **Adya** = Now; **naabhivaadayase** = you are not offering salutation; **maa** = to me; **na cha abhibhaashhase** = nor do you talk; **maam** = to me; **tvam kimnu sheshhe** = why are you sleeping; **bhuumou** = on the floor? **kimasi** = are you; **kupitaH** = angry?."

"My dear boy! You are not offering salutation to me, nor do you talk to me. Why are you sleeping on the floor? Are you angry?"

[Verse Locator](#)

न त्वहम् ते प्रियः पुत्र मातरम् पश्य धार्मिक ।
किम् नु नालिङ्गसे पुत्र सुकुमार वचो वद ॥ २-६४-३२

32. **dhaarmika** = O; righteous; **putra** = son! **aham** = I; **priyaH** = am beloved; **te** = to you; **natu** = otherwise; **pasya** = see; **maataram** = your mother; **kimnu** = why are you; **naaliNgase** = not embracing; **putra** = my son? **vada** = utter; **vachaH** = some words; **sukumaara** = O; delicate youth!"

"O, righteous son! I am beloved to you. Otherwise, see your mother. Why are you not embracing, my son? Utter some words, O delicate youth!"

[Verse Locator](#)

कस्य वा अपर रात्रे अहम् श्रोष्यामि हृदयम् गमम् ।

अधीयानस्य मधुरम् शास्त्रम् वा अन्यद् विशेषतः ॥ २-६४-३३

33. **kasyaavaa** = whose; **hR^idayangamam** = heart touching; **madhuraam** = and sweet voice; **adhiiyaanasya** = reciting; **shaastram** = a sacred scripture; **anyadvaa** = or any other text; **visheshhtaH** = in particular; **apararaatre** = at the end of night; **aham** = I; **shroshhyaami** = shall hear?."

"Whose sweet and heart touching voice, reciting one sacred text or the other in particular at the end of the night, shall I hear from now?"

[Verse Locator](#)

को माम् संध्याम् उपास्य एव स्नात्वा हुत हुत अशनः ।

श्लाघयिष्यति उपासीनः पुत्र शोक भय अर्दितम् ॥ २-६४-३४

34. **putra** = O son!; **kaH** = who; **snaatva** = after taking bath; **upaasyaiva** = after worshipping; **sandhyaam** = the goddess of dawn; **hutahutaa shanaH** = and offering oblations in fire; **upasiinaH** = sitting beside me; **shlaaghayishhyati** = and talking confidently; **maam** = looking at me; **shoka bhayaarthidam** = as I was afflicted with grief and fear?"

"O, son! Who after taking bath, worshipping the goddess of dawn, and offering oblations in fire, will be sitting beside me and talking confidently looking at me, as I was afflicted with grief and fear?"

[Verse Locator](#)

कन्द मूल फलम् हत्वा को माम् प्रियम् इव अतिथिम् ।

भोजयिष्यति अकर्मण्यम् अप्रग्रहम् अनायकम् ॥ २-६४-३५

35. **kaH** = who; **bhojayishhyati** = will feed; **maam** = me; **atithimiva** = like a guest; **priyam** = who is beloved; **kandamuulaphalam** = roots and fruits; **akarmaNyam** = while I am without any work; **apragraham** = without fetching anything; **anaayakam** = without having any guide making me to walk".

"Who will feed me, like a beloved guest is fed, with roots and fruits while I am sitting without any work, without fetching anything and without having any guide making me to walk?"

[Verse Locator](#)

इमाम् अन्धाम् च वृद्धाम् च मातरम् ते तपस्विनीम् ।

कथम् पुत्र भरिष्यामि कृपणाम् पुत्र गर्धिनीम् ॥ २-६४-३६

36. **vatsa** = O; delicate youth!; **katham** = how; **bharishhyaami** = can I support; **imaam** = this; **te maataram** = your mother; **andhaam** = who is blind; **vR^iddhaam** = aged; **tapasviniim** = in a pitiable condition; **kR^ipaaNaam** = a poor woman; **putragardhiniim** = longing for her son?"

O, delicate youth! How can I support your mother, who is blind, aged and a poor woman in a pitiable condition, longing for her son?"

[Verse Locator](#)

तिष्ठ मा मा गमः पुत्र यमस्य सदनम् प्रति ।

श्वो मया सह गन्ता असि जनन्या च समेधितः ॥ २-६४-३७

37. **putraa** = O; son! **TishhTha** = come to a halt! **maa maa gamaH** = do not go; **sadanamprati** = towards the house; **yamasya** = of Yama; **gantaasi** = you can go; **shvaH** = tomorrow; **samedhitaH** = along with; **mayaa** = me; **jananyaa sahacha** = and with your mother."

"O, son! Come to a halt. Do not go to Yama's abode. You can proceed tomorrow with me and with your mother."

[Verse Locator](#)

उभाव् अपि च शोक आर्ताव् अनाथौ कृपणौ वने ।
क्षिप्रम् एव गमिष्यावः त्वया हीनौ यम क्षयम् ॥ २-६४-३८

38. ubhaavapicha = both of us; hiinou = bereft; tvayaa = of you; bhokaartou = and afflicted with grief; anaathou = without any protector; vane = in the forest; kR^ipaNou = and poor; gamishhyaavaH = will go; yamakshhayam = to the abode of Yama."

"Bereft of you, afflicted with grief, without any protection in the forest and poor, both of us also will come soon along with you to Yama's abode."

[Verse Locator](#)

ततः वैवस्वतम् दृष्ट्वा तम् प्रवक्ष्यामि भारतीम् ।
क्षमताम् धर्म राजो मे बिभृयात् पितराव् अयम् ॥ २-६४-३९

39. tataH = Thereafter; dR^ishhTvaa = seeing; vaivasvatam = Yama; pravakshhyaami = I shall tell; bhaaratiim = these words; tam = to him; dharmaraaja = O; Yama! Kshhamataam = excuse; me = me; ayam = let him; bibhR^iyaat = nourish; pitaram = his parents."

"Thereafter, seeing Yama, I shall tell these words to him. ♦O, Yama! Excuse me. Let this boy nourish his parents.' "

[Verse Locator](#)

दातुमर्हति धर्मात्मा लोकपालो महायशाः ।
ईदृषस्य ममाक्षय्या मेकामभयदक्षिणाम् ॥ २-६४-४०

40. lokapaalaH = Yama; the guardian of the world; mahaayashaaH = the most glorious; dharmaatmaa = high-souled; arhati = is worthy; datum = to give; mama = me; indR^ishasya = in this condition; ekaam = this solitary; akshhayaam = imperishable; abhaya dakshhiNaam = reward in the form of fearless-ness."

"The most glorious and high souled Yama, the guardian of the world will be obliged to give this solitary imperishable boon in the form of fearlessness to me, who is in such a condition."

[Verse Locator](#)

अपापो असि यथा पुत्र निहतः पाप कर्मणा ।
तेन सत्येन गच्च आशु ये लोकाः शस्त्र योधिनाम् ॥ २-६४-४१

41. putra = O; son!; nihataH = you were killed; paapakarmaNaa = by this criminal; yathaa = how; asi = you were; apaapaH = without a sin; tena satyena = by that truth; gachchha = obtain; ashu = soon; ye = which; lokaaH = realms; astra yodhinaam = obtained by those who die fighting with weapons."

"O, son! This criminal killed you. As it is true that you were sinless, you will soon obtain the realms as reached by those who die fighting with weapons."

[Verse Locator](#)

यान्ति शूरा गतिम् याम् च सम्ग्रामेष्व् अनिवर्तिनः ।
हताः तु अभिमुखाः पुत्र गतिम् ताम् परमाम् व्रज ॥ २-६४-४२

42. putra = O; son! vraja = Move on.; taam = to such; paramaam = a highest; gatim = state; yaam = which; gatim = state; yaanti = is obtained; shuraaH = by the

warriors; **samgraameshhu** = in battles; **anivartinaH** = who do not return; **hataastu** = which being killed; **abhimukhaaH** = from the direction facing their enemies."

"O, son! Move on to that which is the highest state, which is obtained by the warriors, who do not return even while being killed, from the direction facing their enemies in battles."

[Verse Locator](#)

याम् गतिम् सगरः शैब्यो दिलीपो जनमेजयः ।
नहुषो धुन्धुमारः च प्राप्ताः ताम् गच्च पुत्रक ॥ २-६४-४३

43. **gachchha** = Obtain; **taam** = that; **gatim** = destiny; **yaam** = which; **praaptaaH** = was obtained by; **sagaraH** = Sagara; **shaibyaH** = Saibya; **diliipaH** = Dilipa; **janamejayaH** = Jenamejaya; **nahushhaH** = Nahusha; **dundumaarashcha** = and Dundumara."

"Obtain the destiny which was obtained by Sagara, Saibya, Dilipa, Janamejaya, Nahusha and Dundumara."

[Verse Locator](#)

या गतिः सर्व साधूनाम् स्वाध्यायात् पतसः च या ।
भूमिदस्य आहित अग्नेः च एक पत्नी व्रतस्य च ॥ २-६४-४४
गो सहस्र प्रदातृऋणाम् या या गुरुभृताम् अपि ।
देह न्यास कृताम् या च ताम् गतिम् गच्च पुत्रक ॥ २-६४-४५

44; 45. **putraka** = O;son! **gachchha** = get to; **taam gatim** = that destiny; **yaa** = which; **gatiH** = state is obtained; **sarvasaadhuunaam** = by all the sages; **yaa** = which; **gatiH** = state is obtained; **svaadhyayaat** = by the study of scriptures; **yaa** = which is obtained; **tapasaacha** = by austerity; **bhumidasya** = by those who gift land; **ahitaagneH** = by him who has maintained sacred fire; **ekapatniivratasyaacha** = who has taken a vow of marrying a single wife; **yaa** = which is obtained; **gosahasrapradaa tri^iNaam** = who gifts a thousand cows; **yaa** = which is obtained; **gurubhR^itaamapi** = by those who are owed to the service of their preceptor; **yaa** = :which is obtained; **dehanyaasakR^itaam** = by those who have abandoned their body(by journeying to Himalayas or drowning themselves in water or leaping into the flames)

"O, son! Obtain that destiny, which is obtained by all the sages, by those who studied scriptures, by an act of austerity, by a gift of the land, by him who has maintained sacred fire, who has taken a vow of marrying a single wife, who gifts a thousand cows, who are owed to the service of the preceptor and that which is obtained by those who have abandoned their body (by journeying to Himalayan Mountains, or drowning themselves in water or leaping into the flames)"

[Verse Locator](#)

न हि तु अस्मिन् कुले जातः गच्चति अकुशलाम् गतिम् ।
स तु यास्यति येन त्वम् निहतो मम बान्धवः ॥ २-६४-४६

46. **jaataH** = the one born; **asmin** = in this; **kule** = race; **na gachchhati hi** = will not obtain; **akushalaam** = an unsafe; **gatim** = destiny; **tu** = but; **yena** = by whom; **tvam** = you; **mama** = my; **baandhavaH** = kinsman; **nihataH** = was killed; **saH** = he; **yaasyati** = will obtain; (that unsafe destiny.)"

"The one born in the race of sages will not obtain an unsafe destiny. The person, who killed you, my son, will obtain that bad destiny."

[Verse Locator](#)

एवम् स कृपणम् तत्र पर्यदेवयत असकृत् ।

ततः अस्मै कर्तुम् उदकम् प्रवृत्तः सह भार्यया ॥ २-६४-४७

47. **evam** = thus; **saH** = that sage; **paryadevayata** = wept; **asakR^it** = repeatedly; **tatra** = there; **kR^ipaNam** = pitiably; **tataH** = then; **asya** = of him; **bhaaryayaa saha** = along with his wife; **pravR^ittaH** = started; **udakam kartum** = doing ceremony of offering water to his demised son."

"Thus, that sage repeatedly wept there pitiably. Then he, along with his wife, started doing the ceremony of offering water to his demised son."

[Verse Locator](#)

स तु दिव्येन रूपेण मुनि पुत्रः स्व कर्मभिः ।

स्वर्गमाधारुहत् ख्षिप्रम् शक्रेण सह खर्मवित् ॥ २-६४-४८

48. **saH dharmavit** = that pious; **muniputrastu** = son of the sage on his part; **adhyaaruuhat** = ascended; **kshhipram** = soon; **svargam** = the Heaven; **divyena** = with wonderful; **rupeNa** = form; **shakreNa saha** = along with Indra(the king of celestials); **svakarmabhiH** = by his own pious acts."

"The pious son of the sage on his part, soon ascended the Heaven, wearing a wonderful form along with Indra (the king of celestials) as a result of his own pious acts."

[Verse Locator](#)

आबभाषे च वृद्धौ तौ सह शक्रेण तापसः ।

आश्वास्य च मुहूर्तम् तु पितरौ वाक्यम् अब्रवीत् ॥ २-६४-४९

49. **saH taapasaH** = that sage; **saha shakreNa** = who was together with Indra; **aabhabhaashheecha** = talked; **tou** = with those; **vR^iddhou** = aged parents; **aashvaasya** = consoling; **pitarou** = the parents; **muhuurtam** = for a while; **abraviit** = (he) spoke; **vaakyam** = these words:-

"That son of the sage who was together with Indra, talked to his parents. Consoling his parents for a while, he spoke the following words."

[Verse Locator](#)

स्थानम् अस्मि महत् प्राप्तः भवतोह परिचारणात् ।

भवन्ताव् अपि च क्षिप्रम् मम मूलम् उपैष्यतः ॥ २-६४-५०

50. **praaptaH asmi** = I obtained; **mahat** = the supreme; **sthaanam** = position; **parichaaraNaat** = because of my service; **bhavatoH** = to both of you; **bhavatou apicha** = you will also; **upaishhyataH** = obtain; **kshhipram** = soon; **mama** = my; **muulam** = vicinity."

"I obtained the supreme state because of my service to both of you. You will also obtain soon my vicinity."

[Verse Locator](#)

एवम् उक्त्वा तु दिव्येन विमानेन वपुष्मता ।

आरुरोह दिवम् क्षिप्रम् मुनि पुत्रः जित इन्द्रियः ॥ २-६४-५१

51. **muniputraH** = the son of the sage; **jitendriyaH** = whose senses were subdued; **uktvaa** = spoke; **evam** = thus; **vimaanena** = by an aero plane; **divyena** = which was wonderful; **vapushhmataa** = having a beautiful form; **kshhipram** = quickly; **aaruruha** = ascended; **divam** = heaven."

"The son of the sage, whose senses were subdued, thus spoke and by a wonderful aero plane with beautiful form, quickly reached Heaven."

[Verse Locator](#)

स कृत्वा तु उदकम् तूर्णम् तापसः सह भार्यया ।
माम् उवाच महा तेजाः कृत अन्जलिम् उपस्थितम् ॥ २-६४-५२

52. saH taapasaH = that ascetic; mahaatejaaH = with great splendor; bhaaryayaa saha = along with his wife; tuurNam = soon; udakam kR^itvaa = performed the ceremony offering water to his dead son; uvaacha = and spoke; maam = to me; upasthitam = who was standing near him; kR^itaanjalim = with folded hands."

"That ascetic with great splendor along with his wife soon performed the ceremony offering water to his dead son and spoke to me, who was standing near him with folded hands."

[Verse Locator](#)

अद्य एव जहि माम् राजन् मरणे न अस्ति मे व्यथा ।
यत् शरेण एक पुत्रम् माम् त्वम् अकार्षीर् अपुत्रकम् ॥ २-६४-५३

53. raajan = O;king! Tvam = you; yat = for which reason; akaarshhii = have made; maam = me; ekaputram = who had only one son; aputram = without a son; shareNa = by an arrow; jahi = kill; maam = me; adyaiva = now itself; naasti = there is no; vyathaa = fear; maraNe = about death; me = to me."

"O, king! You have made me, without a son, by killing my one and the only one son, by an arrow. You kill me also now. I am not frightened about death."

[Verse Locator](#)

त्वया तु यद् अविज्ञानान् निहतः मे सुतः शुचिः ।
तेन त्वाम् अभिशप्स्यामि सुदुःखम् अतिदारुणम् ॥ २-६४-५४

54. yat = for which reason; me = my; shuchiH = was killed; tvayaa = by you; aviG^yaanaat = through ignorance; tena = for that reason; abhishapsyaami = I shall curse; suduHkham = most painful; atidaaruNam = and very cruel; tvam = (on) you."

"Since you have killed my holy son through ignorance, I shall pronounce a most painful and very cruel curse on you."

[Verse Locator](#)

पुत्र व्यसनजम् दुःखम् यद् एतन् मम साम्प्रतम् ।
एवम् त्वम् पुत्र शोकेन राजन् कालम् करिष्यसि ॥ २-६४-५५

55. yat: = which;etat = this;duHkham = agony; putravvyasanam = caused by the loss of my son;saampratam = at present; raajan = O; king; tvam = you; kaalam karishhyati = will die; putrashokena = by the loss of your son"

"O, king! Even as I am suffering from agony now because of the loss of my son, in the same manner; you will also die due to agony caused by the loss of your son."

[Verse Locator](#)

अज्ञानात्तु हतो यस्मात् क्षत्रियेण त्वया मुनिः ।
तस्मात्त्वाम् नाविशत्याशु ब्रह्महत्या नराधिप ॥ २-६४-५६

56. naraadhipa = O; king! Yasmaat = from; which cause; muniH = the sage; hataH = was killed; tvayaa = by you; kshhatriyeNa = the warrior; aG^yaanaat = by ignorance; tasmaat =

from that; **brahmahatya** = the sin of killing a Brahmin; **na avishati** = will not take possession; **aashu** = quickly; **tvaam** = of you."

"O, king! Since the sage was killed by you, belonging to the warrior class, through ignorance, the son of killing a Brahmin will not take possession of you."

[Verse Locator](#)

त्वामप्येतादृशो भावः क्षिप्रमेव गमिष्यति ।
जीवितान्तकरो घोरो दातारमिव दक्षिणा ॥ २-६४-५७

57. **bhaavaH** = a feeling; **etatR^ishaH** = similar to this; **jiivitaantakaraH** = which makes life extinct; **ghoraH** = and awful; **kshhiprameva** = will indeed quickly; **gamishhyati** = come; **tvampi** = to you too; **daataaram iva** = as a merit accrues to a donor; **dakshhiNaa** = of a donation to the priest."

"A feeling similar to this, which makes the life awful and extinct, will indeed quickly come to you, even as a merit accrues to the donor of a donation to the priest."

[Verse Locator](#)

एवम् शापम् मयि न्यस्य विलप्य करुणम् बहु ।
चितामारोप्य देहम् तन्मिथुनम् स्वर्गमभ्ययात् ॥ २-६४-५८

58. **nyasya** = pronouncing; **shhaapam** = the curse; **evam** = thus; **tat** = that; **mithunam** = couple; **bahuvilapya** = wept many times; **karuNam** = pitiable; **aaropya** = placed; **deham** = their body; **chitaam** = on the funeral pile; **abhyaat** = and proceeded; **svargam** = to heaven."

"Pronouncing the curse thus on me, that couple wept many times pitiable, placed their body on the funeral pile and proceeded to heaven."

[Verse Locator](#)

तदेतच्चिन्तयानेन स्मरतु तत् पापम् मया स्वयम् ।
तदा बाल्यात्कृतम् देवि शब्दवेध्यनुकर्षिणा ॥ २-६४-५९

59. **devi** = O; **Kausalya!** **Tat** = such; **etat** = of this; **paapam** = sin; **kR^itam** = committed; **baalyaat** = through ignorance; **svayam** = myself; **tadaa** = then; **shabdavedhyanukashhaNaa** = by invoking an arrow and hitting an invisible object the sound of which was only heard; **smR^itam** = is remembered by me; **chintayaanena** = on reflection."

"O, Kausalya! The sin I myself committed through ignorance on that day, by invoking an arrow and hitting an invisible object the sound of which was heard, I remember it now on reflection over it."

[Verse Locator](#)

तस्यायम् कर्मणो देवि विपाकः समुपस्थितः ।
अपथ्यैः सह सम्भुक्ते व्याधिरन्नरसे यथा ॥ २-६४-६०

60. **devi** = O; **Queen!** **VyaathiH yathaa** = as a disease (comes); **sambhukte sati** = after eating; **annarase** = a nutriment; **apathyaiH saha** = mixed with forbidden things; **ayam vipaakaH** = this result; **samupasthitaH** = came; **tasya karmaNaH** = of that (sinful) act."

"O, Kausalya! As a disease comes sometime after eating a nutriment mixed with forbidden things, this present occurrence came as a result of the sinful act by me long ago."

[Verse Locator](#)

तस्मान् माम् आगतम् भद्रे तस्य उदारस्य तत् वचः ।
यद् अहम् पुत्र शोकेन सम्यक्ष्याम् अद्य जीवितम् ॥ २-६४-६१

61. **bhadre** = my dear lady! **Tat vachaH** = that word; **tasya** = of that sage; **udaarasya** = who was noble; **aham yat samtyakshhyaami** = that I shall give up; **jiivitam** = my life; **putrashokena** = due to grief for the loss of my son; **aagatam** = has come (true); **mama** = to me; **adya** = now."

"O, my dear lady! Those words of that noble sage, saying that I shall give up my life due to grief for the loss of my son, have come true to me now."

[Verse Locator](#)

चक्षुर्भ्याम् त्वाम् न पश्यामि कौसल्ये साधु मांस्फुश ।
इत्युक्त्वा स रुदंस्त्रस्तो भार्यामाह च भूमिपः ॥ २-६४-६२

62. **kausalye** = O; **Kausalya! na pashyaami** = I am not able to see; **tvaam** = you; **chakshhubhyaam** = with my eyes. **spR^isha** = touch; **maam** = me; **saadhu** = well; **iti** = thus; **uktvaa** = spoke; **bhuumipaH** = king Dasaratha; **trasto** = terribly; **rudan** = weeping; **ahacha** = and again said; **bhaaryaam** = to his wife:

"O, Kausalya! I am not able to see you with my eyes. Touch me well" Thus speaking, King Dasaratha, terribly weeping said to his wife as follows:

[Verse Locator](#)

एतन्मे सदृशम् देवि यन्मया राघवे कृतम् ।
सदृशम् तत्तु तस्यैव यदनेन कृतम् मयि ॥ २-६४-६३

63. **devi** = O; queen!; **yat** = that which; **kR^itam** = was done; **mayaa** = by me; **raaghave** = in respect of Rama; **na sadR^isham** = was not befitting of me; **yat** = That which; **kR^itam** = was done; **anena** = by Rama; **mayi** = in my case; **tattu** = that then; **sadR^isham** = was befitting; **tasyaiva** = to him only."

"O, queen! The wrong that was done by me in respect of Rama was not befitting of me. But the good that was done by Rama in my case was worthy only of him."

[Verse Locator](#)

दुर्वृत्तमपि कः पुत्रम् त्यजेद्भुवि विचक्षणः ।
कश्च प्रव्राज्यमानो वा नासूयेत्पितरम् सुतः ॥ २-६४-६४

64. **kaH** = which; **vichakshhaNaH** = wise man; **bhuvi** = in this world; **tyajet** = can abandon; **putram** = his son; **durvR^ittamapi** = even if; **of a bad conduct?** **KaH** = which; **sutaH** = son; **pravraajyamano api** = even if he is sent to exile; **naasuuyet** = cannot become angry; **pitaram** = with his father? "

"Which wise man on this earth can abandon his son, even if he is of a bad conduct? Which son, even if he is sent to an exile, cannot become angry with his father?"

[Verse Locator](#)

यदि माम् संस्पृशेद् रामः सकृदद्य लभेत वा ।
यमक्षयमनुप्राप्ता द्रक्ष्यन्ति न हि मानवाः ॥ २-६४-६५

65. **raamaH** = can Rama; **adya** = now; **samspr^ishet** = touch; **maam** = me; **sakR^it** = forthwith? **labhetavaa** = or can approach me ? **maanavaaH** = Men; **anupraaptaaH** = who attained; **yamakshhayam** = the world of Yama; **na drakshhyanti hi** = cannot indeed see their kith and kin."

"Can Rama now touch me or approach me forth with? Men who attained the world of Yama (god of death) cannot even see their kith and kin."

[Verse Locator](#)

चक्षुषा त्वाम् न पश्यामि स्मृतिर् मम विलुप्यते ।
दूता वैवस्वतस्य एते कौसल्ये त्वरयन्ति माम् ॥ २-६४-६६

66. **kausalye** = O; **Kausalya! na pashyaami** = I am not able to see; **tvaam** = you; **chakshhushhaa** = with my eyes; **mama** = My; **smR^itiH** = memory; **vilupyate** = is fading away; **ete duutaaH** = these messengers; **vai vasvatasya** = of Yama; **tvarayanti** = are hastening; **maam** = me.

"O, Kausalya! I am not able to see you with my eyes. My memory- power is fading away. Messengers of Yama (god of death) are hastening me to come."

[Verse Locator](#)

अतः तु किम् दुःखतरम् यद् अहम् जीवित क्षये ।
न हि पश्यामि धर्मज्ञम् रामम् सत्य पराक्यमम् ॥ २-६४-६७

67. **kimnu** = what are be; **duHkhataram** = more sorrowful; **ataH** = than = aham na pashyaami hi itiyat = that thus I am not able to see; **raamam** = Rama; **dharmajJNam** = who knows righteousness; **satyaparaakramam** = who is a truly brave man; **jiivitakehhaya** = at the time of my death?"

"What can be more sorrowful than the fact I am not able to see Rama, who knows righteousness and who is a truly brave man, at the time of my death?"

[Verse Locator](#)

तस्यादर्शनजः शोकः सुतस्याप्रतिकर्मणः ।
उच्चोषयति मे प्राणान्वारि स्तोकमिवातवः ॥ २-६४-६८

68. **shokaH** = the grief; **adarshanajaH** = arising out of non-appearance; **tasya sutasya** = of that son; **apratikramaNaH** = who performs unparalleled actions.; **uchchhshhoyati** = is drying up; **prapaaNan** = my lives; **aatapaH iva** = as sun shine(dries up) **stokam vaari** = a water drop."

"The grief arising out of non-appearance of that son, who performs unparalleled actions, is parching up my life, as sun- shine dries up a water drop"

[Verse Locator](#)

न ते मनुष्या देवाः ते ये चारु शुभ कुण्डलम् ।
मुखम् द्रक्ष्यन्ति रामस्य वर्षे पञ्च दशे पुनः ॥ २-६४-६९

69. **ye** = who; **punaH** = will again; **drakshhyanti** = see; **paNchadashevarshhe** = in the fifteenth year; **chaaru** = the lovely; **mukham** = face; **raamasya** = of Rama; **subhakuNdalam** = with hand some ear-rings; **te** = they; **na manushhya** = are not humans; **devaaH** = but celestials."

"They are not humans but celestials, who will be able to see again in the fifteenth year, the beautiful face of Rama, wearing his handsome ear-rings."

[Verse Locator](#)

पद्म पत्र ईक्षणम् सुभ्रु सुदम्ष्ट्रम् चारु नासिकम् ।
धन्या द्रक्ष्यन्ति रामस्य तारा अधिप निभम् मुखम् ॥ २-६४-७०

70. dhanyaaH = the fortunate; drakshhyanti = can see; mukham = the face; raamasya = of Rama; padmapatrekshhaNam = with its eyes resembling lotus leaves; subhruH = with its beautiful eye brows; sudamshhTram = with its comely row of teeth; chaarunaasikam = charming nose; taaraadhipanibham = looking like a moon."

"The fortunate can see the face of Rama, looking like a moon, with its eyes resembling lotus leaves, with beautiful eye brows, with a comely row of teeth and a charming nose."

[Verse Locator](#)

सदृशम् शारदस्य इन्दोह् फुल्लस्य कमलस्य च ।
सुगन्धि मम नाथस्य धन्या द्रक्ष्यन्ति तन् मुखम् ॥ २-६४-७१

71. dhanyaaH = fortunate (are they); yaH = who; drakshhyanti = can see; mukham = the face; raamasya = of Rama; sadR^isham = resembling; shaaradasya = the autumnal; indoH = moon; sugandhi = sweat-smelling; phullasya kamalasya cha = and also resembling a full-blown lotus."

"Fortunate are they, who can see the sweat smelling face of Rama, resembling the autumnal moon and also a full- blown lotus."

[Verse Locator](#)

निवृत्त वन वासम् तम् अयोध्याम् पुनर् आगतम् ।
द्रक्ष्यन्ति सुखिनो रामम् शुक्रम् मार्ग गतम् यथा ॥ २-६४-७२

72. sukhinaH = happy ones; drakshhyanti = can see; raamam = Rama; nivR^itta vanavaasam = having finished his exile; aagatam = and come; punaH = back; ayodhyaam = to Ayodhya; shukram yathaa = like the planet Venus; maarga gatam = coming from a journey."

"Happy ones can see Rama, who having finished his exile, will come to Ayodhya like the planet Venus coming from a journey."

[Verse Locator](#)

कौसल्ये चित्त मोहेन हृदयम् सीदतीव मे ।
वेदये न च समुक्तान् शब्दस्पर्शरसानहम् ॥ २-६४-७३

73. kausalye = O; Kausalya! me hR^idayam = my heart; siidatiiva = is sinking down; chittamohena = by delusion of mind; aham = I; na chavadaye = am not able to grasp; samyuktaam = related; shabdasparsha rasaam = the sound touch and the smell."

"O, Kausalya! My heart is sinking down by delusion of mind. I am not able to grasp the related sound, touch and the smell."

[Verse Locator](#)

चित्तनाशाद्विपद्यन्ते सर्वाण्येवेन्द्रियाणि मे ।
क्षिणस्नेहस्य दीपस्य संसक्ता रश्मयो यथा ॥ २-६४-७४

74. sarvaaNyeva = all of; me = my; indriyaaNi = senses; vipadyante = are scared away; chitta naashaat = due to mental break down; rashmayaH yathaa = like rays of light; diipasya = of a lamp; kshhiiNa snehasya = whose oil is exhausted; samsaktaaH = starts stammering."

"All of my senses are getting scared away due to mental break down, as rays of light of a lamp whose oil is exhausted, starts spluttering."

[Verse Locator](#)

अयम् आत्म भवः शोको माम् अनाथम् अचेतनम् ।

संसादयति वेगेन यथा कूलम् नदी रयः ॥ २-६४-७५

75. **ayam** = this; **shokaH** = grief; **aatmabhavaH** = which is caused by my own self; **samsaadayati** = is collapsing; **maam** = me; **anaatham** = who am helpless; **achetanam** = and invisible; **kuulam yathaa** = like a river bank (being collapsed); **vegena** = by the floods; **nadiirayaH** = of a river stream."

"This grief caused by my own self is collapsing me, who am helpless and insensible, like a river bank being collapsed by the floods of a river stream."

[Verse Locator](#)

हा राघव महा बाहो हा मम आयास नाशन ।

हा पितृप्रिय मे नाथ हाद्य क्वासि गतः सुत ॥ २-६४-७६

76. **kva** = where; **gataH asi** = have you gone? **Mahaabaaho** = O; mighty armed! **Haa raaghava** = O; **Rama! Mama aayasenaashana** = O; **annihilator of my grief! Haa** = Alas!; **haa pitR^ipriya** = O; **darling of your father! Me naatha** = O; my protector!; **haa suta** = O; my son!"

"O, mighty armed! O, Rama! O, annihilator of my grief! Alas! O, darling of your father! O, my protector! O, my son! Where have you gone?"

[Verse Locator](#)

हा कौसल्ये नशिष्यामि हा सुमित्रे तपस्विनि ।

हा नृशंसे ममामित्रे कैकेयि कुलपांसनि ॥ २-६४-७७

77. **haa kauslye** = O; **Kausalya! haa sumitre** = O; **Sumitra! Tapasvini** = the miserable! **Haa** = alas; **Kaikeyi** = Kaikeyi! O; **Kaikeyi! NR^ishamse** = cruel one! **Amitro** = my enemy! **Kulapaamsani** = the disgrace of my family! **Nashishhyaami** = I am dying!"

"O, Kausalya! O, Sumitra, the miserable! Alas! O, Kaikeyi, the cruel one! My enemy! The disgrace of my family! I am going to die."

[Verse Locator](#)

इति रामस्य मातुश्च सुमित्रायाश्च सन्निधौ ।

राजा दशरथः शोचन् जीवित अन्तम् उपागमत् ॥ २-६४-७८

78. **iti** = in this manner; **raajaa** = the king; **dasharathaH** = Dasaratha; **iti** = thus; **sochan** = weeping; **upaagamat** = reached **jiivitaantam** = the end of his life; **sannidhou** = in the presence; **raamasya maatasya** = of Rama`s mother; **sumitraayaaHcha** = and Sumitra.

In this manner, King Dasaratha weeping as aforesaid, reached the end of his life in the presence of Kausalya and Sumitra.

[Verse Locator](#)

यथा तु दीनम् कथयन् नर अधिपः ।

प्रियस्य पुत्रस्य विवासन आतुरः ।

गते अर्ध रात्रे भृश दुःख पीडितः ।

तदा जहौ प्राणम् उदार दर्शनः ॥ २-६४-७९

79. **naraadhipaH** = king Dasaratha; **udaara darshanaH** = of noble appearance; **kathayan** = thus speaking; **diinam** = miserable and distressed ; **putrasya vivaasanaaturaH** = for sending his son to exile; **gate artharaatre** = by the time the mid-night passed; **yadaa** =

when; **bhR^ishaduHkhapiiDitaH** = stricken with extreme grief; **jahou** = abandoned; **praaNam** = his life; **tadaa** = then.

King Dasaratha of noble appearance, thus speaking, who was already miserable and distressed for sending his son to exile, felt afflicted with extreme grief by the time the mid- night passed and forthwith abandoned his life.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे चतुःषष्टितमः सर्गः

Thus completes 64th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 64

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 65

Verses converted to UTF-8, Nov 09

Introduction

At the dawn of the next day, panergysts and servants arrived at the palace to serve the king. Some women, who were empowered to go near the bed, detected the king's death and started crying loudly. Kausalya and Sumitra suddenly woke up from their slumber and came to know of the king's death. All the wives of Dasaratha wept miserably. The gynaecium was filled with men and women who felt bewildered with fear and restlessness; when the king met with his appointed end.

[Verse Locator](#)

अथ रात्र्याम् व्यतीतायाम् प्रातर् एव अपरे अहनि ।
वन्दिनः पर्युपातिष्ठंस् तत् पार्थिव निवेशनम् ॥ २-६५-१
सूताः परमसंस्काराः मङ्गळाश्चोत्तमश्रुताः ।
गायकाः स्तुतिशीलाश्च निगदन्तः पृथक् पृथक् ॥ २-६५-२

1; 2. **atha** = thereafter; **raatryaam vyatiitaayaam** = while the night passed away; **praataH eva** = at the dawn itself; **apare** = of the following; **ahari** = day; **paryupaatishhThan** = there approached; **tat** = that; **paarthiva niveshanam** = residence of the emperor; **paramasamskaaraaH** = highly cultured; **uttamashrutaaH** = excellently learned; **suutaaH** = bards; **maNgaLaashcha** = who were pronouncers of benedictions; **stutishiilaaH** = and whose custom was to eulogize the king; **gaayakaaH** = as well as singers; **vandinaH** = and panegyrist; **nigadantaH** = pronouncing ; **pR^ithak pR^ithak** = in different styles.

While the night passed away, there arrived at the residence of the emperor, at the dawn of the next day, highly cultured and excellently learned bards who were pronouncers of benedictions and whose custom was to eulogize the king, as well as singers and panegyrist uttering recitations in different styles.

[Verse Locator](#)

राजानम् स्तुताम् तेषामुदात्ताभिहिताशिषाम् ।
प्रासादाभोगविस्तीर्णः स्तुतिशब्दो ह्यवर्तत ॥ २-६५-३

3. **teshaam** = their; **stutishabdaH** = sounds of praises; **udattaabhitaashishhaa** = uttering benedictions in a loud voice; **stuvataam** = and pronouncing accolades; **raajaanan** = of the king; **aavartatahi** = pervaded; **praasaadaabhogavistiirNaH** = in full; the interior area of the palaces.

Their sounds of praises, uttering benedictions in a loud voice and pronouncing accolades of the king, pervaded in full the interior area of the palace.

[Verse Locator](#)

ततस्तु स्तुवताम् तेषाम् सूतानाम् पाणिवादकाः ।
अवदानान्युदाहृत्य पाणिवादा नवादयन् ॥ २-६५-४

4. tataH = then; teshhaam suutaanaam = while those bards; stuvataam = were uttering praises; paaNivaadakaaH = some others who make noises of claps; avaadayaan = pronounced claps; udaahR^itya = illustrating; avadaanaami = the glorious acts (of Dasaratha).

While those bards are uttering praises, others who make a bang of claps, patted the claps, eulogizing the previous glorious acts of Dasaratha.

[Verse Locator](#)

तेन शब्देन विहगाः प्रतिबुद्धा विसस्वनुः ।
शाखास्थाः पञ्जरस्थाश्च ये राजकुलगोचराः ॥ २-६५-५

5. ye = which; vihagaaH = birds; raajakula gocharaaH = dwelling in the royal palaces; shaakhaasthaaH = on the branches of trees; panjarasthaaHcha = and in cages; pratibuddhaaH = were awakened; tena shabdena = by that sound; visasvanuH = began to twitter.

The birds dwelling in royal palaces perched on the branches of trees and others in cages were awakened by that sound and began to twitter.

[Verse Locator](#)

व्याहृताः पुण्यशब्दाश्च वीणानाम् चापि निस्स्वनाः ।
आशीर्गेयम् च गाथानाम् पूरयामास वेश्म तत ॥ २-६५-६

6. puNya shabdaashcha = the auspicious words; vyaahR^taaH = uttered; nissvanaaHcha = and the notes; viiNaanaam = of Vina; aashiirgeyamcha = as well as blissful songs; gaathaanaam = of the metric verses; puurayaamaasa = filled; tat = that; veshma = palace.

The auspicious words uttered by bards parrots etc and the notes of Vina as well as blissful songs of the metric verses filled that palace.

[Verse Locator](#)

ततः शुचि समाचाराः पर्युपस्थान कोविदः ।
स्त्री वर्ष वर भूयिष्ठाउपतस्थुर् यथा पुरम् ॥ २-६५-७

7. tataH = then; yathaa puram = as before; shuchi samaacharaaH = those who maintain pure practices; paryupasthaana kovidaaH = and those who were skilled in the services to the king; striivarshhavarabhuyishhThaaH = most of whom were women and eunuchs; upatasthuH = arrived to serve(the king).

Then, as before, persons who maintain pure practices and those who were skilled in the services to the king, most of whom were women and eunuchs, arrived there to serve the king.

[Verse Locator](#)

हरि चन्दन सम्पृक्तम् उदकम् कान्वनैः घटैः ।
आनिन्युः स्नान शिक्षा आज्ञा यथा कालम् यथा विधि ॥ २-६५-८

8. snaana shikshhaajjNaaH = those who took care of royal ablutions; aaninyuH = brought; udakam = water; harichandana samvR^iktam = sprinkled with yellow sandal; kaaNchanaiH = in golden; ghaTaiH = pitchers; yathaakaalam = in accordance with the appropriate time; yathaavidhi = and according to the set procedures.

Those who took care of royal ablutions brought water sprinkled with yellow sandal in golden pitchers in accordance with appropriate time and the set procedures.

[Verse Locator](#)

मन्गल आलम्भनीयानि प्राशनीयान् उपस्करान् ।
उपनिन्युस् तथा अपि अन्याः कुमारी बहुलाः स्त्रियः ॥ २-६५-९

9. **tathaa** = in that manner; **striyaHapi** = women too; **kumariibahuLaaH** = most of whom were virgins; **upaninyuH** = brought; **maNgaLaalamba niiyaani** = all that were pleasing to touch; **praashaniiyaan** = eatables; **upaskaraan** = decorations and ornaments.

In that manner, women too most of whom were virgins brought all that were pleasing to the touch, eatables, decorative clothing and ornaments.

[Verse Locator](#)

सर्वलक्षणसम्पन्नम् सर्वम् विधिवदर्चितम् ।
सर्वम् सुगुणलक्स्मीवत्तद्भूवाभिहारिकम् ॥ २-६५-१०

10. **sarvam** = all; **tat** = that; **abhihaarikam** = which was brought near him; **abhuut** = was; **sarva lakshhaNasampannam** = rich with all auspicious characteristics; **architam** = was offered with reverence; **vidhivat** = as per prescribing scriptures; **sarvam** = all that; **suguna lakshhmiivat** = was extremely graceful.

All that was brought near him was endowed with all auspicious characteristics offered with reverence as per prescribed scriptures. All that was extremely graceful.

[Verse Locator](#)

ततः सूर्योदयम् यावत्सर्वम् परिसमुत्सुकम् ।
तस्थावनुपसम्प्राप्तम् किम् स्वित्युपश ॥ २-६५-११

11. **tataH** = thereafter; **sarvam** = all that retinue; **parisamutsukam** = greatly excited; **anupasampraaptam** = without coming near to the king; **upashaNkitam** = with a suspicion; **kim svit iti** = as to what was it; **tasthou** = stayed thus; **suuryodayam yaavat** = till sun rise.

All that retinue, greatly excited as they were, without coming near to the king and with a suspicion as to what was it, stayed thus till sunrise.

[Verse Locator](#)

अथ याः कोसल इन्द्रस्य शयनम् प्रत्यनन्तराः ।
ताः स्त्रियः तु समागम्य भर्तारम् प्रत्यबोधयन् ॥ २-६५-१२

12. **atha** = then; **yaaH striyaH** = which women; **anantaraaH** = have no hindrance; **shayanam prati** = towards the bed; **kosalendraaya** = of Dasaratha; **taaH tu** = those women only; **samaagamy** = approached; **bhartaaram** = their lord; **pratyabodhayan** = and woke him up.

The women who were empowered to go near the bed of Dasaratha went in proximity to him and woke him up.

[Verse Locator](#)

तथाप्युचितवृत्तास्ता विनयेन नयेन च ।
न ह्यस्य शयनम् स्पृष्ट्वा किम् चिदप्युपलेभिरे ॥ २-६५-१३

13. **tathaapi** = even so; **taaH** = those women; **uchitavR^ttaaH** = having proper conduct; **vinayena** = by their modesty; **nayena** = (and) by their prudence; **spR^ishhTvaa** = touched; **shayanam** = the bed; **asya** = of Dasaratha; **na upalebhire** = and could not detect; **kimchit api** = anything either.

Even so, those modest and prudent women with proper conduct, touched Dasaratha's bed and could not detect any sign of life whatsoever in him.

[Verse Locator](#)

ताः स्त्रीयः स्वप्नशीलज्ञास्वेष्टासंचलनादिषु ।
ता वेपथु परीताः च राज्ञः प्राणेषु शङ्किताः ॥ २-६५-१४
प्रतिस्रोतः तृण अग्राणाम् सदृशम् संचकम्पिरे ।

14. **taaH striiyaH** = those women; **svapnashiilajJNaaH** = knew the condition of a body in sleep; **cheshhTaa samchalanaadishhu** = by its gestures; movements and others; **taaH** = those women as such; **shaNkitaH** = were apprehensive; **raajJNaH** = of the king's; **praaNeshhu** = life; **vepathupariitaaHcha** = possessed of tremor; **samchakaashire** = and were revealing; **pratisrotastR^iNaagraaNaaam** = like tips of reeds standing against a stream.

Those women knew the condition of a body in sleep, by its gestures, movements and others. As such, they were possessed of tremor apprehensive as they were about the king's life and they resembled like tips of reeds standing against a stream.

[Verse Locator](#)

अथ सम्वेपमनानाम् स्त्रीणाम् दृष्ट्वा च पार्थिवम् ॥ २-६५-१५
यत् तत् आशङ्कितम् पापम् तस्य जज्ञे विनिश्चयः ।

15. **atha** = now; **dR^ishhTvaacha** = on seeing; **paarthivam** = the king; **tasya** = its; **vinishchayaH** = certainty; **jaG^ye** = arose; **sandehamaanaanaam** = in the minds of doubting; **striiNaam** = women; **yat** = of which; **paapam** = calamity; **aashaNkitam** = that was apprehended.

Now, seeing the king, certainty arose in the minds of those doubting women about the calamity (of death) that was apprehended.

[Verse Locator](#)

कौसल्या च सुमित्रा च पुत्रशोकपराजिते ॥ २-६५-१६
प्रसुप्ते न प्रबुध्येते यथा कालसमन्विते ।

16. **putra shoka paraajite** = overpowered by grief for their sons; **prasupte** = the slumbering; **kausalyaacha** = Kausalya; **sumitraacha** = and Sumitra; **na prabudhyate** = did not wake up; **kaalasamanvite yathaa** = as if they were completely possessed of death.

Overpowered by grief for their sons, the slumbering Kausalya and Sumitra did not wake up, as though they were completely overtaken by death.

[Verse Locator](#)

निष्प्रभा च विवर्णा च सन्ना शोकेन सन्नता ॥ २-६५-१७
न व्यराजत कौसल्या तारेव तिमिरावृता ।

17. **kausalya** = Kausalya; **nishhprabhaacha** = bereft of luster; **vivarNaa** = pale faced; **sannaa** = emaciated; **shokena** = by grief; **sannataa** = and dispirited; **na vyaraajata** = did not shine brightly; **taareva** = like a star; **timiraavR^itaa** = hidden away in darkness.

Kausalya bereft of luster, pale faced, emaciated with grief and dispirited, did not shine brightly (as before) like a star hidden away in darkness.

कौसल्यानन्तरम् राज्ञः सुमित्रा तदन्तर्नरम् ॥ २-६५-१८

न स्म विभ्राजते देवी शोकाश्रुलुलितानना ।

18. devii = the queen; kausalyaa = Kausalya; anantaram = immediately close; raajJNaH = to the king; sumitraa = and sumitra; tadanantaram = on her side; na sma vibhrajate = was not shining (as before); shokaashru lulitaananaa = with her face ruffled by tears of grief.

The queen Kausalya, immediately close to the king and with Sumitra on her side, was not shining as before with her face ruffled by tears of grief.

Verse Locator

ते च दृष्ट्वा तथा सुप्ते शुभे देव्यौ च तम् नृपम् ॥ २-६५-१९

सुप्तमे वोद्गतप्राणमन्तः पुरमन्यत ।

19. antaHpuram = the gynaecium; dR^ishhTvaa = having seen; te devyon shubhe = those distinguished queens; supte = sleeping; tam = and that; nR^ipam = king; tathaa = in that manner; aamanyata = thought; udgatapraaNam = that the king had lost his life; suptameva = while merely sleeping.

The persons in the gynaecium, having seen those distinguished queens in slumber and also the king in that manner, thought that the king had lost his life while just sleeping.

Verse Locator

ततः प्रचुक्रुशुर् दीनाः सस्वरम् ता वर अन्गनाः ॥ २-६५-२०

करेणवैव अरण्ये स्थान प्रच्युत यूथपाः ।

20. tataH = then; taaH varaaNganaaH = those beautiful women; diinaH = miserably; prachukrushuH = cried loudly; sasvaram = with their voice; kareNavaH iva = like female elephants crying; sthaana prachyuta yuuthapaaH = removed from their place; araNye = in the forest.

Then, those beautiful women miserably cried loudly with their voice, like female elephants crying when their group leader an elephant was removed from their place in the forest.

Verse Locator

तासाम् आक्रन्द शब्देन सहसा उद्गत चेतने ॥ २-६५-२१

कौसल्या च सुमित्रा च त्यक्त निद्रे बभूवतुः ।

21. kausalyaacha = Kausalya and; sumitraacha = Sumitra; sahasaa = suddenly; udgatachetane = obtained consciousness; taasaam aakranda shabdena = by their sound of cries; babhuuvatuH = and became; tyakta nidre = relieved of sleep.

Kausalya and Sumitra suddenly obtained consciousness by the sound of their cries and woke up from sleep.

Verse Locator

कौसल्या च सुमित्रा च दृष्ट्वा स्पृष्ट्वा च पार्थिवम् ॥ २-६५-२२

हा नाथ इति परिक्रुश्य पेततुर् धरणी तले ।

22. kausalyaacha = Kausalya; sumitraacha = and Sumitra; dR^ishhTvaa = on seeing; spR^ishhTvaa = and touching; paarthivam = the king; parikrushya = cried; haanaathaa iti = as ♦O; lord! patatuH = and fell; dharaNiitala = on the ground.

Kausalya and Sumitra, on seeing and touching king Dasaratha, cried 'O, Lord!' and fell on the ground.

[Verse Locator](#)

सा कोसल इन्द्र दुहिता वेषमाना मही तले ॥ २-६५-२३
न बभ्राज रजो ध्वस्ता तारा इव गगन च्युता ।

23. veshhTamaanaa = rolling; mahiitale = on the floor; rajodhvastaa = and covered by dust; saa = that; kausalyendra duhitaa = daughter of Kosala king; Kausalya; na babhraaja = was not shining; taareva = like a star; chyutaa = slipped down; gaganaat = from the sky.

Rolling on the floor and covered by dust, Kausalya the daughter of Kosala king was not shining as before and resembled a star falling down from the sky.

[Verse Locator](#)

नृपे शान्तगुणे जाते कौसल्याम् पतिताम् भुवि ॥ २-६५-२४
आपश्यंस्ताः स्त्रियः सर्वा हताम् नागवधूमिव ।

24. nR^ipe = the king; jaate = became; shaantaguNe = one whose virtues were destroyed; ie. Deceased; taaHstriyaH = all the women; apashyan = saw; kausalya = Kausalya; patitaam = who fell; bhuvi = on the ground; naagavadhuu miva = like a female elephant; hataam = which was killed (and felled on ground).

While the king was deceased, all the women saw Kausalya who fell on the floor appearing as a female elephant, which was killed and felled on the ground.

[Verse Locator](#)

ततः सर्वा नरेन्द्रस्य कैकेयीप्रमुखाः स्त्रियः ॥ २-६५-२५
रुदन्त्यः शोकसन्तप्ता निपेतुर्गतचेतनाः ।

25. tataH = thereafter; kaikeyiipramukhaaH = Kaikeyi and others; sarve = all; narendrasya = the king's; striyaH = women; rudantyaH = were weeping; shokasantaptaaH = being afflicted by grief; nipetuH = fell; gatachetanaaH = unconscious.

Kaikeyi and all other wives of king Dasaratha were weeping afflicted by grief and fell unconscious.

[Verse Locator](#)

ताभिः स बलवान्नादः क्रोशन्तीभिरनुद्रुतः ॥ २-६५-२६
येन स्फीतीकृतो भूयस्तद्गृहम् समनादयत् ।

26. balavaan = great; saHnaadaH = that noise; anudrutaH = supplemented; taabhiH = by those women; kroshantiibhiH = wailing; sphiitiikR^itaH = was made greater; bhuuyaH = more; yena = by which; tat = that; gR^iham = house;

That great noise was supplemented by those wailing women, bloated by which, it rendered the house all the more noisy.

[Verse Locator](#)

तत् समुत्त्रस्त सम्भ्रान्तम् पर्युत्सुक जन आकुलम् ॥ २-६५-२७
सर्वतः तुमुल आक्रन्दम् परिताप आर्त बान्धवम् ।

27; 28. tatsadma = that gynoeceium; naradevasya = of the king; iiyushhaH = who met; dishhTaantam = the appointed end (death); santrapta sambhraanta paryutsaka janaakulam = was filled with people bewildered with fear and restlessness; tumulaakrandam = with tumultuous wailing; sarvataaH = all around; paritaapaartabaandhavan = having relatives disturbed by sorrow; nipatitaanandam = with its happiness withered away; sadyaH = suddenly; babhuuva = and became; diinaviklaba darshanam = a sight of misery and despondency.

That gynaecium of the king who met his appointed end was filled with people who felt bewildered with fear and restlessness, with tumultuous wail all around, and crowded with relatives disturbed by sorrow, with happiness withered away in it suddenly and became a sight of misery and despondency.

[Verse Locator](#)

अतीतम् आज्ञाय तु पार्थिव ऋषभम् ।

यशस्विनम् सम्परिवार्य पत्नयः ।

भृशम् रुदन्त्यः करुणम् सुदुःखिताः ।

प्रगृह्य बाहू व्यलपन् अनाथवत् ॥ २-६५-२९.

29. aajjNaaya = knowing; yashasvinam = the glorious; paarthivarshhabham = king of excellence; atiitam = had passed away; (his wives); samparivaarya = surrounded him; suduHkhitaH = with great sorrow; karuNam = pitiably; rudantyaH = wailing; bhrusham = profusely; vylapan = and lamented; pragR^ihya = grasping; baahum = their hands; (one another); anaathavaat = like orphans.

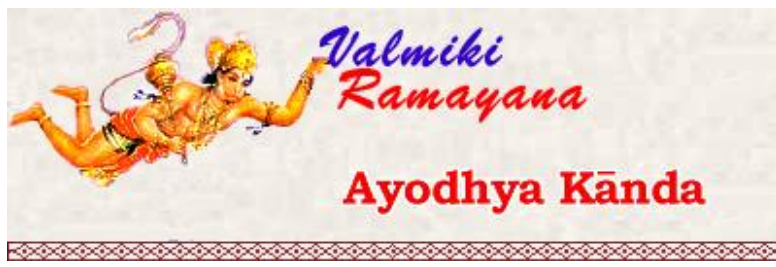
Knowing that the glorious king of excellence had passed away, the king's wives surrounded him with great sorrow; pitiably wailing profusely and lamented, grasping their hands one another, like orphans.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे पञ्चषष्ठितमः सर्गः

Thus completes 65th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 65

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 66 Verses converted to UTF-8, Nov 09

Introduction

Kausalya reproaches Kaikeyi for her wrong deeds, while weeping profusely for her husband's death. The chamberlains reverently remove Kausalya from the place of the king's body, which they later keep in a trough filled with oil. The ministers and other functionaries return to their abodes, when the night fell in darkness.

[Verse Locator](#)

तम् अग्निम् इव संशान्तम् अम्बु हीनम् इव अर्णवम् ।
हतप्रभम् इव आदित्यम् स्वर्गथम् प्रेक्ष्य भूमिपम् ॥ २-६६-१
कौसल्या बाष्प पूर्ण अक्षी विविधम् शोक कर्षिता ।
उपगृह्य शिरः राज्ञः कैकेयीम् प्रत्यभाषत ॥ २-६६-२

1;2. **prekshhya** = Seeing; **tam paarthivam** = that king; **svargastham** = who was dead; **agnimiva** = like fire; **samshaantam** = which is fully extinguished; **aarNavamiva** = like an ocean; **ambuhiinam** = bereft of water; **aadityamiva** = like the sun; **hataprabham** = dimmed in luster; **kausalya** = Kausalya; **upagR^ihya** = holding; **raaG^YaH** = the king's; **shiraH** = head; **baashhpapuurNaakshhii** = having her eyes filled with tears; **shokakarshhitaa** = who was stricken with grief; **vividham** = of various sorts; **abhaashhata** = spoke; **kaikeyiim prati** = to Kausalya (as follows):

Seeing the aforesaid deceased king, who looked like a fully extinguished fire, a waterless ocean and a lusterless sun, Kausalya holding the king's head on her lap with her eyes full of tears and who was stricken with grief of various sorts, spoke to Kausalya as follows:

[Verse Locator](#)

सकामा भव कैकेयि भुन्क्व राज्यम् अकण्टकम् ।
त्यक्त्वा राजानम् एक अग्रा नृशंसे दुष्ट चारिणि ॥ २-६६-३

3. **Kaikeyi** = " O Kaikeyi; **nR^ishanse** = the cruel one; **dushhTachaariNi** = and the evil doer! Bhava = you be there; **sakaama** = having fulfilled your desires; **tyaktvaa** = deserting; **raajaanam** = the king; **bhuN^jvaa** = you can enjoy; **raajyam** = the kingdom; **ekaagraa** = undisturbed; **akaNtakam** = and with out any hindrance."

"O Kaikeyi the cruel one and the doer of evils! You be there, having fulfilled your desires. Deserting the king, you can enjoy the kingdom undisturbed and without any hindrance.

[Verse Locator](#)

विहाय माम् गतः रामः भर्ता च स्वर् गतः मम ।
विपथे सार्थ हीना इव न अहम् जीवितुम् उत्सहे ॥ २-६६-४

4. **raamaH** = Rama; **vihaaya** = has left; **maam** = me; **gataH** = and gone (to the forest); **mama** = My; **bharataacha** = husband also; **svargataH** = has gone to heaven; **aham** = I; **na utsahe** = do not wish; **jiivitum** = to live; **saartha hiinena** = as left behind by a caravan; **vipathe** = in a wrong road"

"Rama has left me and gone to the forest. My husband too has left for heaven. I do not wish to live, as one left behind by a caravan in a wrong road."

[Verse Locator](#)

भर्तारम् तम् परित्यज्य का स्त्री दैवतम् आत्मनः ।
इच्छेज् जीवितुम् अन्यत्र कैकेय्याः त्यक्त धर्मणः ॥ २-६६-५

5. **kaastrii** = which woman; **ichchhet** = would wish; **jiivitum** = to survive; **parityajya** = leaving; **aatmanaH tam bhartaaram** = her that husband; **daivatam** = who was divine?; **kaikeyyaaH anyatra** = except Kaikeyi; **tyakda dharmaNaH** = who was kicked off righteousness."

"Which woman would wish to survive, leaving her husband who was divine, except Kaikeyi who kicked off righteousness?"

[Verse Locator](#)

न लुब्धो बुध्यते दोषान् किम् पाकम् इव भक्षयन् ।
कुब्जा निमित्तम् कैकेय्या राघवाणान् कुलम् हतम् ॥ २-६६-६

6. **lubdaH** = a greedy person; **na buddhyate** = cannot understand; **doshhaan** = one's faults. **Bhakshhayanniva** = like one who eats; **kimpaakam** = a forbidden dish; **kubjaanimiHan** = Due to that hump-backed woman; **kulam** = the race; **raaghavaaNaam** = of Raghu dynasty; **hitam** = has been destroyed; **kaikeyyaa** = by Kaikeyi."

"A greedy person cannot understand one's faults, like one who eats a forbidden dish. Due to that hump- backed woman, Kaikeyi has ruined the race of Raghu dynasty."

[Verse Locator](#)

अनियोगे नियुक्तेन राज्ञा रामम् विवासितम् ।
सभार्यम् जनकः श्रुत्वा पतितप्स्यति अहम् यथा ॥ २-६६-७

7. **shrutvaa** = hearing; **raamam** = that Rama; **sabhaaryam** = along with his wife; **vivaasitam** = have been sent to exile; **raaG^yaa** = by the king; **myuktena** = coerced; **aniyoge** = to do an unworthy act; **janakaH** = Janaka; **paritapsyati** = will profusely lament; **aham yathaa** = as I do."

"Hearing Rama along with his wife have been sent to exile by the king as he was coerced as he was (Kaikeyi) to do an unworthy act, Janaka will profusely lament as I do."

[Verse Locator](#)

स मामनाथाम् विधवाम् नाद्य जानाति धार्मिकः ।
रामः कमल पत्र अक्षो जीव नाशम् इतः गतः ॥ २-६६-८

8. **saH raamaH** = that Rama; **dharmikaH** = the pious man; **kamala patraakshhaH** = having eyes like lotus leaves; **gataH** = having got; **naasham** = disappeared; **itaH** = from here; **jiivam** = even though; surviving; **adya** = now; **na jaanaati** = does not know; **maam** = me; **anaadham** = to have become support-less; **vidhavaam** = widow."

"Rama the pious man who is possessed of like lotus leaves, and who has disappeared from here even though living, now does not know me to have because a support -less widow."

[Verse Locator](#)

विदेह राजस्य सुता तहा सीता तपस्विनी ।

दुःखस्य अनुचिता दुःखम् वने पर्युद्विजिष्यति ॥ २-६६-९

9. **tathaa** = even so; **siitaa** = Sita; **sutaa** = the daughter; **videha raajasya** = of king of Videha; **tapasvinii** = the pitiable lady; **anuchitaa** = and who is unworthy; **duHkhasya** = of lamentation; **parudvijishhyati** = will get frightened; **duHkham** = with grief; **vane** = in the forest."

"Even so, Sita, the daughter of king of Videha, the pitiable lady and who is unworthy of lamentation, will get frightened with grief in the forest.

[Verse Locator](#)

नदताम् भीम घोषाणाम् निशासु मृग पक्षिणाम् ।

निशम्य नूनम् संस्त्रस्ता राघवम् संश्रयिष्यति ॥ २-६६-१०

10. **santraptaa** = greatly alarmed; **nishamya** = to hear; **bhimaghoshhaNaam** = fearfully crying; **mR^igapakshhiNaam** = wild animals and birds; **nadataam** = making their noises; **nishaasu** = in nights; **samshrayishhyaH** = she will take refuge; **nuunam** = surely; **raaghavam** = with Rama."

"Greatly alarmed to hear the fearful cries of wild animals and birds making their noises in nights, surely she will cling herself to Rama.

[Verse Locator](#)

वृद्धः चैव अल्प पुत्रः च वैदेहीम् अनिचिन्तयन् ।

सो अपि शोक समाविष्टः ननु त्यक्ष्यति जीवितम् ॥ २-६६-११

11. **saHapi** = Janaka too; **vR^iddhashchaiva** = who is aged; **alpa putrashcha** = and who was not having sons; **anuchintayan** = will be thinking; **vaidehiim** = of Sita; **shokamaavishhTaH** = over whelmed with grief; **tyakshhyatinanu** = and will surely abandon; **jiivitum** = his life."

"Janaka too who is aged, and who is not having sons, will be thinking of Sita, over whelmed with grief and will surely abandon his life.

[Verse Locator](#)

साहमद्यैव दिष्टान्तम् गमिष्यामि पतिव्रता ।

इदम् शरीरमालिङ्ग्य प्रवेक्ष्यामि हुताशनम् ॥ २-६६-१२

12. **adyaiva** = today itself; **saa aham** = I too; **pativrataa** = in devotion to my husband; **gamishhyaami** = will get; **dishhTaantam** = my appointed end; **pravakshhyaami** = I shall enter; **hutaasham** = the fire; **aaliN^gya** = duly embracing; **idam** = this; **shariiram** = body of my husband"

"Today itself, I too in devotion to my husband, will meet my appointed end. I shall enter the fire, duly embracing this body of my husband.

[Verse Locator](#)

ताम् ततः सम्परिष्वज्य विलपन्तीम् तपस्विनीम् ।

व्यपनिन्युः सुदुःख आर्ताम् कौसल्याम् व्यावहारिकाः ॥ २-६६-१३

13. **vyaavakaari kaaH** = chamberlains; **vyapanyuH** = reverently removed; **tataH** = from that place; **taam kausalyaa** = that Kausalya; **tapasviniim** = who was unfortunate; **suduHkhaartaam** = who was in the excess of her grief; **samparishhvajya** = and closely embracing her dead husband.

The chamberlains reverently removed from that place that unfortunate Kausalya, who was in excess of her grief and was closely embracing her dead husband.

[Verse Locator](#)

तैल द्रोण्याम् अथ अमात्याः सम्वेश्य जगती पतिम् ।
राज्ञः सर्वाणि अथ आदिष्टाः चक्रुः कर्माणि अनन्तरम् ॥ २-६६-१४

14. **atha** = thereafter; **amaatyaaH** = the ministers; **aadishhTaaH** = assigned; **samveshya** = kept; **jagatiipatim** = the king; **tailadroNyaam** = in an oil through; **chakruH** = and did; **sarvaaNi** = all karmaaNi = the acts; **anantaram** = that were to be done thereafter; **raaN^gaH** = for the king.

The ministers assigned for the job kept the king in an oil trough and did all the acts that were to be done thereafter.

[Verse Locator](#)

न तु सम्कलनम् राज्ञो विना पुत्रेण मन्त्रिणः ।
सर्वज्ञाः कर्तुम् ईषुस् ते ततः रक्षन्ति भूमिपम् ॥ २-६६-१५

15. **mantriNaH** = the ministers; **sarvaG^yaaH** = who were knowing all such matters; **na iishhuH** = were not willing; **kartum** = to do; **samkalanam** = cremation; **raaG^yaH** = for the king; **vinaa putreNa** = in the absence of his sons; **tataH** = and that is why; **rakshhantu** = preserved; **bhuumipam** = the king.

The ministers who were knowing all such matters were not willing to do cremation for the king in the absence of his sons and that is why preserved the king's body .(in an oil through).

[Verse Locator](#)

तैल द्रोण्याम् तु सचिवैः शायितम् तम् नर अधिपम् ।
हा मृतः अयम् इति ज्ञात्वा स्त्रियः ताः पर्यदेवयन् ॥ २-६६-१६

16. **jJNaatraa** = knowing; **tam naraadhipam** = that the king; **shaayitam** = also laid down; **taila droNyaam** = in an oil through; **taaH** = those ; **striyaH** = women; **puryadevayan** = cried; **iti** = thus: "haa = Alas! Ayam = He; **mR^itaH** = is dead!"

Seeing that the king was laid down in an oil through by the ministers those women in the gynaeceum cried "Alas! He is dead!"

[Verse Locator](#)

बाहून् उद्यम्य कृपणा नेत्र प्रस्रवणैः मुखैः ।
रुदन्त्यः शोक सन्तप्ताः कृपणम् पर्यदेवयन् ॥ २-६६-१७

17. **mukhaiH** = with their faces; **netra prasravaNaiH** = with eyes flowing with tears; **kR^ipaNaaH** = the miserable women; **udyamya** = lifted up; **baahuun** = their arms; **rudantyaH** = and while weeping; **shokasantaptaaH** = stricken with grief; **kR^ipaNaa** = pitiably; **paryadevayaa** = lamented as follows:-

Crying their faces with eyes flowing with tears, the miserable women through up their arms, stricken with grief as they were and pitiably lamented as follows:

[Verse Locator](#)

हा महाराज रामेण सततम् प्रियवादिना ।
विहीनाः सत्यसन्धेन किमर्थम् विजहासि नः ॥ २-६६-१८

18. "haa mahaaraaja = Alas! Great king! ViviinaaH = when we are deprived; raameNa = of Rama; priya vaadinaa = who speaks lovingly; satatam = always; satya sandhena = and keeps up his promise; kimartham = why; vijahaasi = have you left; naH = us?"

"Alas! Great king! When we are already deprived of Rama who speaks lovingly and who always keeps up his promise, why have you left us?"

[Verse Locator](#)

कैकेय्या दुष्टभावाया राघवेण वियोजिताः ।

कथम् पतिघ्न्या वत्स्यामः समीपे विधवा वयम् ॥ २-६६-१९

19. viyojitaa = far in distance; raaghaveNa = Rama; katham = how; vayam = shall we; vidhaavaH = without our husband; vatyaaayaH = = live; samiipe = in proximity; kaikeyyaaH = to Kaikeyi; dushhTabhaavayaaH = of perverse nature; patighnaaH = and who killed her husband?"

"Far in distance from Rama, how shall we without our husband, live in proximity to Kaikeyi of wretched nature, who killed her husband?"

[Verse Locator](#)

स हि नाथः सदास्माकम् तव च प्रभुरात्मवान् ।

वनम् रामो गतः श्रीमान् विहाय नृपतिश्रियम् ॥ २-६६-२०

20. saH = that; raamaH = Rama; naathaH = who was a protector; sadaa = always; asmaakam = to us; tava cha = and to you; prabhuH = a capable person; aatmavaan = a prudent man; shriimaan = an eminent man; gataH hi = has indeed gone; vanam = to the forest; vihaaya = living; nR^ipatishriyam = the loving kingdom."

"Rama, a protector to you and all of us as well as a capable, prudent and an eminent man, has indeed gone on exile to the forest, leaving this lovely kingdom."

[Verse Locator](#)

त्वया तेन च वीरेण विना व्यसनमोहिताः ।

कथम् वयम् निवत्स्यामः कैकेय्या च विदूषिताः ॥ २-६६-२१

21. katham = how; vayam = can we; viduushhitaaH = by Kaikeyi; vyasana mohihataa = who is stupefied; by evil passion; nivatsyaamaH = live; tvayaa vinaa = and without that heroic Rama."

"How can we, being disgraced by Kaikeyi, and stupefied by evil passion, live without you and the heroic Rama."

[Verse Locator](#)

यया तु राजा रामश्च लक्ष्मणश्च महाबलः ।

सीतया सह सम्यक्ताः सा कमन्यम् न हास्यति ॥ २-६६-२२

22. yayaa = by which Kaikeyi; raajaa = the king; raamashcha = Rama; lakshmaNashcha = Lakshmana; mahaabalah = of great strength; along with Sita; samtyaktaaH = were abandoned; saa = by her; kam = whom; anyam = else; na haasyati = cannot be abandoned?"

"Whom else will Kaikeyi by whom have been abandoned the king as well as Rama along with Lakshmana great strength and Sita- not abandon?"

[Verse Locator](#)

ता बाष्पेण च सम्वीताः शोकेन विपुलेन च ।
व्यवेष्टन्त निरानन्दा राघवस्य वरस्त्रीयः ॥ २-६६-२३

23. **baashhpeNa** = with tears; **vipulena** = with excessive; **shokenacha** = agony; **raaghavasya** = Dasaratha's; **taaH varastriyaH** = those excellent wives; **sam vii taah** = together in arrow; **vyaveshhTanta** = rolled on the ground; **niraanandaaH** = sorrowful as they were."

"With tears and excessive agony, those excellent Dasaratha's wives together in a row, rolled on the ground, sorrowful as they were."

[Verse Locator](#)

निशा नक्षत्र हीना इव स्त्री इव भर्तृ विवर्जिता ।
पुरी न अराजत अयोध्या हीना राज्ञा महात्मना ॥ २-६६-२४

24. **ayodhayaa purii** = the city of Ayodhya; **hiinaa** = bereft; **raaG^yaa** = of the king Dasaratha; **mahaatmanaa** = the high soled; **naaraaJata** = was splendour less; **nisheva** = as a night; **chandra vihiinaa** = without moon; **striiva** = and as a woman; **bhartR^ivihiinaa** = without husband."

The city of Ayodhya, bereft of the high-soled king Dasaratha, was splendour-less, as a night without moon and as awoman without husband.

[Verse Locator](#)

बाष्प पर्याकुल जना हाहा भूत कुल अन्गना ।
शून्य चत्वर वेश्म अन्ता न बभ्राज यथा पुरम् ॥ २-६६-२५

25. **baashhpa paryaakula janaa** = people disturbed with tears; **haahaabhuuta kulaaN^ganaa** = with virtuous women raising cries of distress; **shuunyachatvara veshmantaa** = its cross roads and entrances of horses looking desolate ; (the city of Ayodhya); **na babhraaja** = did not shine; **yathaapuram** = as before.

With people disturbed with tears, with virtuous women raising cries of distress and with its cross -roads and entrances of houses looking desolate, the city of Ayodhya did not shine as before.

[Verse Locator](#)

गत प्रभा द्यौर इव भास्करम् विना ।
व्यपेत नक्षत्र गणा इव शर्वरी ।
निवृत्तचारः सहसा गतो रविः ।
प्रवृत्तचारा राजनी ह्युपस्थिता ॥ २-६६-२६

26. **naraadhipe** = (while)the king; **gate tu** = has gone; **tridivam** = to heaven; **shokaat** = due to misery; **nR^ipaaNga naasu** = the king's wives; **mahiitalasthaasucha** = were lying on the ground; **raviH** = the sun; **sahasaa** = quickly; **gataH** = went away; **nivR^iHachaayaaH** = retreating its movement. **rajanii** = The night; **upaasthita hii-** = approaches; **pravR^iHachaaraa** = darkness having proceeded to spread.

While the king has gone to heaven due to grief and while the king's wives were lying on the ground , the sun suddenly went away retreating its movement. The night approached, with its darkness having proceeded to spread throughout.

[Verse Locator](#)

ऋते तु पुत्रादहनम् महीपते ।

नरोचयन्ते सुहृदः समागताः ।

इतीव तस्मिन् शयने न्यवेशय ।

न्विचिन्त्य राजानमचिन्त्य दर्शनम् ॥ २-६६-२७

27. suR^idaH = the friends and relatives; samaagataaH = who came there; na rochayante = did not like; mahiipateH = the king's; dahanam = cremation; putraatR^ite = in the absence of his sons; itivaa = Thus; vichintya = thinking; nyaveshayan = kept; raajaanam = the king; achintya darshanam = of inconceivable sight; tasmin shayane = in that resting place.

The friends and relatives who came there, did not like the king's cremation in the absence of his sons. Thus thinking, they kept the king of inconceivable sight in that resting place(oil-trough)

[Verse Locator](#)

गतप्रभा द्यौरिव भास्करम् विना ।

व्यपेतनक्षत्रगणेव शर्वरी ।

पुरी बभासे रहिता मह आत्मना ।

न च अस्र कण्ठ आकुल मार्ग चत्वर ॥ २-६६-२८

28. rahitaa = deserted by; mahaatmanaa = the high-soled Dasaratha; asrakaNThaakula maargachatvaara = with its roads and cross-roads filled with people choked with tears in their throats; purii = the city of Ayodhya; dyouriva = looking like sky; bhaaskaram vinaa = without sun; sharvariiva = and like night; vyapeta nakshhaatragna = with its multitude of stars disappeared ; nababhaase = did not shine; gata prabhaa = with its light having gone away.

Deserted by the high-soled Dasaratha, with its roads and cross roads filled with people choked with tears in their throats, the city of Ayodhya, looking like sky without sun and night with its multitude of stars disappeared, did not shine with its light having gone away.

[Verse Locator](#)

नराः च नार्यः च समेत्य सम्यशो ।

विगर्हमाणा भरतस्य मातरम् ।

तदा नगर्याम् नर देव समक्षये ।

बभूवुर् आर्ता न च शर्म लेभिरे ॥ २-६६-२९

29. tadaa = then; naradeva samkshhaye = while the king was dead; naraashcha = men; naaryashcha = and women; nagaryaam = in the city; samatya = converged; samghashah = in groups; vigarhamaaNaaH = abusing; bharatasya = Bharata's; maataram = mother; babhuuvaH = become; aartaaH = disturbed; nachalebhiva = and did not obtain; sharma = happiness.

After the king's death, men and women in the city converged in groups, abusing Bharata's mother, became disturbed and did not obtain happiness.

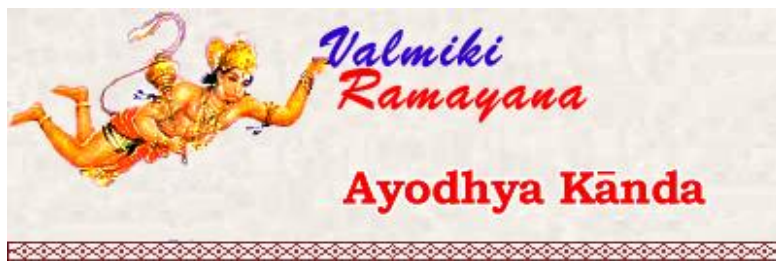
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे दृष्टितम सर्गः

Thus completes 66th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 66

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 67

Verses converted to UTF-8, Nov 09

Introduction

That night in Ayodhya passed over with agony. At sunrise the Brahmins who enthrone a person as a king, assembled and requested Vasista the family priest of Ikshvakus to select a youth to be crowned as a king of Ayodhya. They enunciated the various evil consequences of allowing the country without a king and leaving it in anarchy.

[Verse Locator](#)

आक्रन्दितनिरानन्दा सासकमृजनाविला ।

आयोध्यायामतितता सा व्यतीयाय शर्वरी ॥ २-६७-१

1. saa sarvarii = that night; ayodhyaayaam = in Ayodhya; aakrandita niraanandaa = which was joyless with a weeping tone; saasrakaNThajanaavilaa = thronged with people with tears in their throats; vyatiitaaya = passed away; atitaayaa = very much dragging.

That night in Ayodhya, which was joyless in a weeping tone and thronged with people with tears in their throats, slowly passed over.

[Verse Locator](#)

व्यतीतायाम् तु शर्वर्याम् आदित्यस्य उदये ततः ।

समेत्य राज कर्तारः सभाम् ईयुर् द्विजातयः ॥ २-६७-२

2. tataH = afterwards; sharvaryaam = when the night. Vyatiitaayaam = was passing away; udaye = and with rising; aadityasa = of the sun; dvijaatayaH = the brahmanas; raajakartaaraH = who place a king on the throne; sametya = together; iiyuH = went; sabhaam = to the assembly.

At sunrise, when the night had passed over, the Brahmins who place a king on the throne, together gathered at the assembly.

[Verse Locator](#)

मार्कण्डेयो अथ मौद्गल्यो वामदेवः च काश्यपः ।

कात्ययनो गौतमः च जाबालिः च महा यशाः ॥ २-६७-३

एते द्विजाः सह अमात्यैः पृथग् वाचम् उदीरयन् ।

वसिष्ठम् एव अभिमुखाः श्रेष्ठः राज पुरोहितम् ॥ २-६७-४

3;4. maarkaNdeyaH = Markandeya; atha = and; moudgalyaH = Moudgalya; vaamadevaH = Vamadeva; kaasyapaH = Kasyapa; kaatyaayanaH = Katyayana; goutamaashcha = Goutama; mahaayashaaH = the greatly famous; jaabaalishcha = Jabali; etc;;these; dvijaaH = Brahmanas; amaatyaiHscha = along with ministers; abhimukhaaH = turned their face; vashishhThameva = towards Vasista; shreshhTaham = the

excellent; **raajapurohitam** = royal priest; **pR^ithak** = and one by one; **udiirayan** = spoke; **vaacham** = words:

Markandeya, Moudgalya, Vamadeva, Kasyapa, Katyayana, Goutama and the greatly famous Jabali-all these Brahmans together with the ministers turned towards the excellent royal priest Vasishtha and one by one spoke as follows:

[Verse Locator](#)

अतीता शर्वरी दुःखम् या नो वर्ष शत उपमा ।
अस्मिन् पञ्चत्वम् आपन्ने पुत्र शोकेन पार्थिवे ॥ २-६७-५

5. **asmin** = "This; **paarthiva** = king; **aapanne** = having obtained; **paNchatvam** = death; **putrashokena** = due to grief for his sons; **yaa** = which night; **varshhashatopamaa** = which was equal to a hundred years; **naH** = to us; **sharvarii** = that night; **atiitaa** = has passed away; **duHkham** = with great difficulty."

"King Dasaratha having obtained death due to grief born of separation from his sons (Rama and Lakshmana), the night which burdened like a hundred years, has passed over with great difficulty."

[Verse Locator](#)

स्वर् गतः च महा राजो रामः च अरण्यम् आश्रितः ।
लक्ष्मणः च अपि तेजस्वी रामेण एव गतः सह ॥ २-६७-६

6. **mahaaraajaH** = the monarch; **svargatashcha** = has gone to heaven; **raamashcha** = Rama; **aashritaH** = took retreat; **araNyam** = in a forest. **tejasvii** = The brilliant; **lakshhmaNashcha** = Lakshmana; **gataH** = went; **raameNaiva saha** = along with Rama in the same manner."

"The monarch has gone to heaven. Rama took retreat in a forest. The brilliant Lakshmana followed suit and went along with Rama."

[Verse Locator](#)

उभौ भरत शत्रुघ्नौ ककेकयेषु परम् तपौ ।
पुरे राज गृहे रम्ये मातामह निवेशने ॥ २-६७-७

7. **ubhou** = both; **bharata shatrughnou** = Bharata and Satrughna; **paramtapou** = the annihilators of enemies; **ramye maataamaha ni veshane** = are encamped in the beautiful house of their maternal uncle; **pure** = in the city; **raajagR^iie** = of Rajagriha; **kaikeyeshhu** = in the kingdom of Kekaya."

"Both Bharata and Satrughna, the annihilator of enemies, are encamped in the beautiful house of their maternal uncle in the city of Rajagriha in the kingdom of Kekaya."

[Verse Locator](#)

इक्ष्वाकूणाम् इह अद्य एव कश्चित् राजा विधीयताम् ।
अराजकम् हि नो राष्ट्रम् न विनाशम् अवाप्नुयात् ॥ २-६७-८

8. **kashchit** = anyone; **ikshhvaakuunaam** = in Ikshvaku dynasty; **iha** = here; **vidhiyataam** = should be made; **raajaa** = a king; **adyaiva** = today itself; **naH** = our; **raashhTram** = nation; **araajakam** = without a king; **samavaapnuyaat** = will obtain; **hi** = indeed; **vinaasham** = a collapse."

"Hence, let anyone here in Ikshvaku dynasty be made a king today itself lest our nation without a king should result in a collapse indeed."

[Verse Locator](#)

न अराजले जन पदे विद्युन् माली महा स्वनः ।
अभिवर्षति पर्जन्यो महीम् दिव्येन वारिणा ॥ २-६७-९

9. **parjanyaH** = clouds; **vidyunmaalii** = with a garland of lightnings; **mahaasvanaH** = and with a great noise; **naabhivarshhati** = will not be showering; **vaariNaa** = with water; **divyena** = from sky; **mahiim** = on earth; **janapade** = in a country; **araajake** = without a king."

"Lightning clouds in the sky with a great noise of thunder, will not yield rain on the land in a country without a king."

[Verse Locator](#)

न अराजके जन पदे बीज मुष्टिः प्रकीर्यते ।
न अराकके पितुः पुत्रः भार्या वा वर्तते वशे ॥ २-६७-१०

10. **janapade** = in a country; **araajake** = without a king; **biijamushhTih** = even a fist of seeds; **naprakiinyate** = are not dispersed; **putraH** = a son; **bhaaryaavaa** = or a wife; **navartate** = does not abide; **vashe** = in the authority; **pituH** = of a father; **araajake** = in an anarchy."

"Even a fist of seeds are not disbursed in a ruler- less land. In anarchy, even a son is not amenable to the control of a father nor a wife in the authority of her husband."

[Verse Locator](#)

अराजके धनम् न अस्ति न अस्ति भार्या अपि अराजके ।
इदम् अत्याहितम् च अन्यत् कुतः सत्यम् अराजके ॥ २-६७-११

11. **araajake** = in a rulerless land; **naasti** = there is no; **dhanam** = wealth; **araajake** = where there is no king; **naasti** = there is no; **bhaaryaapi** = (faithful) wife. **anyat** = Another; **atyaahitam** = very dangerous thing; **idam cha** = is there; **araajake** = In a rulerless land; **kutaH** = how can there be; **satyam** = truth?"

"In a rulerless land, there is no wealth. Where there is no king, there is no (faithful) wife. Another very dangerous thing is there. In a ruler less territory, how can there be truth? "

[Verse Locator](#)

न अराजके जन पदे कारयन्ति सभाम् नराः ।
उद्यानानि च रम्याणि हृष्टाः पुण्य गृहाणि च ॥ २-६७-१२

12. **araajake** = In a ruler less; **janapade** = country; **naraaH** = people; **nakaarayante** = do not arrange; **sabhaam** = assembly; **hR^ishhTaaH** = with delight; **ramyaaNi** = beautiful; **udyaanaani** = parks; **puNyagR^ihaaNi** = or temples."

"In a ruler- less country, people do not cause to make a delightful assembly nor erect beautiful parks or temples."

[Verse Locator](#)

न अराजके जन पदे यज्ञ शीला द्विजातयः ।
सत्राणि अन्वासते दान्ता ब्राह्मणाः संशित व्रताः ॥ २-६७-१३

13. **araajake** = In a rulerless; **janapade** = territory; **yaN^gashiilaH** = Those who frequently perform sacrificial rites; **daantaaH** = those who are self restraint; **brahmaNaaH** = those who have divine knowledge; **samshitavrataaH** = those who firmly adhere to a vow; **dvijaatayaH** = and brahmanas; **na anvaasate** = do not carry out; **sattraaNi** = Soma sacrifices."

"In a ruler- less territory, those who frequently perform sacrificial rites, those who have self-restraint, those who firmly adhere to a vow as well as Brahmins do not carry out Soma sacrifices."

[Verse Locator](#)

न अराजके जनपदे महायज्ञेषु यज्वनः ।

ब्राह्मणा वसुसम्पन्ना विसृजन्त्याप्तदक्षिणाः ॥ २-६७-१४

14. araajake = in a ruler less; janapade = land; vasusampannaaH = who accomplished wealth; yajvanaH = and sacrificers; mahaa yaN^geshhu = in great sacrificial rites; na visR^ijanti = do not bestow; aapta dakshhi NaaH = proper gifts."

"In a rulerless land, Brahmins who obtained wealth and sacrificers in great sacrificial rites do not bestow proper gifts"

[Verse Locator](#)

न अराजके जन पदे प्रभूत नट नर्तकाः ।

उत्सवाः च समाजाः च वर्धन्ते राष्ट्र वर्धनाः ॥ २-६७-१५

15. araajake = In a ruler less; janapade = territory; utsavaashcha = festivals; samaajaashcha = and gatherings; raashhTra vardhanaaH = exalting the kingdom; prabhuuta naTa nartakaaH = having actors and dancers; na vardhante = are not intensified."

"In a ruler- less territory, festivals and gatherings exalting the kingdom in which actors, and dancers exhibit their talents are not frequently arranged"

[Verse Locator](#)

न अराजके जन पदे सिद्ध अर्था व्यवहारिणः ।

कथाभिर् अनुरज्यन्ते कथा शीलाः कथा प्रियैः ॥ २-६७-१६

16. araajake = in a ruler less; janapade = land; vyavahaariNaH = litigants; na = do not; siddhaarthaH = do not get their disputes settled; kathaashiilaaH = and those who frequently narrate stories; na anurajyante = do not gratify; kathaapriyaiH = story-lovers; kathaabhiH = with their stories."

"In a ruler less land, litigants do not get their disputes settled and persons who have a knack for narrating stories do not gratify story- lovers with their tales."

[Verse Locator](#)

न अराजके जनपदे उद्यानानि समागताः ।

सायाह्ने क्रीडितुम् यान्ति कुमार्यो हेमभूषिताः ॥ २-६७-१७

17. araajake = in a rulerless; janapade = territory; kumaaryaaH = girls; samaagataaH = together; hemabhuushhitaH = adorned in gold; na yaanti = do not go; udyanaani = to parks; kriiDitum = to play; saayaahne = in the evening."

"In a ruler less territory, girls adorned in gold do not go together to parks to play there in the evening."

[Verse Locator](#)

न अराजके जन पदे वाहनैः शीघ्र गामिभिः ।

नरा निर्यान्ति अरण्यानि नारीभिः सह कामिनः ॥ २-६७-१८

18. **araajake** = in a lord less; **janapade** = land; **kaaminaH** = lustful; **naraaH** = men; **na niryaaanti** = do not go out; **naaribhiH** = with ladies; **araNyaani** = to forests; **shiighragaamibhiH** = in speedily moving. **vaahanaiH** = vehicles."

"In a lord less land, lustful men do not go out to woods with ladies in speedily moving vehicles"

[Verse Locator](#)

न अराकजे जन पदे धनवन्तः सुरक्षिताः ।
शेरते विवृत द्वाराः कृषि गो रक्ष जीविनः ॥ २-६७-१९

19. **araajake** = in a lord less; **janapade** = land; **dhanavantaH** = living on agriculture and cattle rearing; **na sherate** = do not sleep; **surakshhitaaH** = well protected; **vivR^itadvaaraaH** = with their doors open."

"In a lord less land, rich people living on agriculture and cattle rearing do not sleep in their abodes well protected, with their doors open"

[Verse Locator](#)

न अराजके जनपदे बद्धघण्टा विषाणीनः ।
आटन्ति राजमार्गेषु कुञ्जराः षष्टिहायनाः ॥ २-६७-२०

20. **janapade** = in a land; **araajake** = without an emperor; **kuNjaraaH** = elephants; **shhashTi haayanaaH** = with sixty years of age; **na aaTanti** = do not roam; **baddhaghaNTaa vishhaaNinaH** = with bells tied around their tusks ; **raajamaargeshhu** = on royal highways."

"In a land without emperor, sixty year old elephants with bells tied around their tusks, do not roam around on royal high ways

[Verse Locator](#)

न अराजके जनपदे शरान् सम्ततमस्यताम् ।
श्रूयते तलनिर्घोष इष्वस्त्राणामुपासने ॥ २-६७-२१

21. **janapade** = in a land; **araajake** = without a king; **upaasane** = while practicing; **ishhvastraaNaam** = the use of bows; **talanirghoshhaH** = the noise of plucking the bow string with the palm; **asyataam** = of archers who discharge; **sharaan** = arrows; **santatam** = continuously; **na shruuyati** = is not heard."

"In a ruler less land, the noise of plucking the bow string with the palm, produced by archers continuously discharging arrows while practicing the use of their bows, is not heard."

[Verse Locator](#)

न अराजके जन पदे वणिजो दूर गामिनः ।
गच्चन्ति क्षेमम् अध्वानम् बहु पुण्य समाचिताः ॥ २-६७-२२

22. **araajake** = in a ruler less; **janapade** = land; **vaNijaH** = traders; **duura gaaminaH** = who go to distant places; **bahuvaNya samaachitaa** = along with several merchandises; **na gachchhanti** = can not travel; **kshhemam** = safely; **adhvaanam** = on the path."

"In a rulerless land, traders who go to distant places, carrying with them several merchandises, cannot travel safely in their voyages."

[Verse Locator](#)

न अराजके जन पदे चरति एक चरः वशी ।

भावयन् आत्मना आत्मानम् यत्र सायम् गृहो मुनिः ॥ २-६७-२३

23. **araajake** = in rulerless; **janapade** = land; **muniH** = a monk; **ekacharaH** = who wanders alone; **vashii** = who has subdued his senses; **bhaavayan** = who meditates; **aatmaanaa** = himself; **aatmaanam** = on the soul; **yatrasaayamgR^ihaH** = and who takes up an abode wherever evening overtakes him; **nacharati** = cannot roam around."

"In a rulerless land, a monk who wanders alone, who has subdued his senses, who mediates himself on the soul and who takes up an abode wherever evening overtakes him, cannot roam around the city."

[Verse Locator](#)

न अराजके जन पदे योग क्षेमम् प्रवर्तते ।

न च अपि अराजके सेना शत्रून् विषहते युधि ॥ २-६७-२४

24. **araajake** = in a rulerless; **janapade** = land; **yogakshhemam** = gain and security; **na pravartate** = are not established; **araajake** = In anarchy ; **senaa** = army; **na vishhahate** = can not conquer; **shatruun** = enemies; **yudhi** = in battle."

"In a rulerless land; gain and security are not duly established. In anarchy, army cannot conquer enemies in battle."

[Verse Locator](#)

न अराजके जनपदे हृष्टैः परमवाजिभिः ।

नराः सम्यान्ति सहसा रथैश्च परिमण्डिताः ॥ २-६७-२५

25. **araajake** = in a rulerless; **janapade** = land; **naraaH** = people; **parimanDitaaH** = beautifully adorned; **na samyaanti** = cannot go; **sahasaa** = fast; **paramavaajibhiH** = in excellent horses; **rathaishcha** = and chariots; **hR^ishhTaiH** = cheerfully."

"In a rulerless land, people beautifully adorned, cannot go fast cheerfully in excellent horses and chariots."

[Verse Locator](#)

न अराजके जनपदे नराः शास्त्रविशारदाः ।

सम्पदन्तोऽवतिष्ठन्ते वनेषूपवनेषु च ॥ २-६७-२६

26. **araajake** = in a rulerless; **janapade** = land; **naraaH** = persons; **shaashtra vishaaradaaH** = skilled in sacred scripts; **na avatishhThante** = can not sit; **vaneshhu** = in forests; **upavaneshhu** = and groves; **samvadantaH** = speaking together."

"In a rulerless land, persons skilled in sacred treatises cannot sit speaking together in forests and groves."

[Verse Locator](#)

न अराजके जनपदे माल्यमोदकदक्षिणाः ।

देवताभ्यर्चनार्थं कल्प्यन्ते नियतैर्जनैः ॥ २-६७-२७

27. **araajake** = in a rulerless; **janapade** = territory; **maalyamodakadakshhiNaaH** = garlands; sweetmeats and gifts; **devataabhyarchanaarthaaya** = for the purpose of worshipping deities; **nakalpayante** = are not arranged; **niyataiH** = by the appointed; **janaiH** = persons."

"In a rulerless land, floral garlands, sweet-meats and gifts for the sake of offering to the deities, are not arranged by the appointed persons."

न अराजके जनपदे चन्दनागुरुषिताः ।

राजपुत्रा विराजन्ते वसन्त इव शाखिनः ॥ २-६७-२८

28. **araajake** = in a rulerless; **janapade** = land; **raajaputraaH** = royalprinces; **chanda naaguru ruushhitaah** = smeared with paste of sandal and aloe wood; **na raajante** = do not look brilliantly; **shakhiraH iva** = like trees; **vasante** = in springtime."

"In a rulerless land, royal princes smeared with paste of sandal and aloe-wood do not figure brilliantly like trees in a spring time."

Verse Locator

यथा हि अनुदका नद्यो यथा वा अपि अतृणम् वनम् ।

अगोपाला यथा गावः तथा राष्ट्रम् अराजकम् ॥ २-६७-२९

29. **anuudaaH** = waterless; **yathaa** = like; **nadyaH** = the rivers; **yathaa** = like; **atR^iNam** = a lawnless; **vanam** = garden; **yathaa vaa** = and like ; **agopaalaaH** = cowherd less; **yaavah** = cows; **yathaatahaa** = in the same manner; **araajakam** = is a rulerless; **raashhTram** = country."

"A rulerless country is like the water less rivers, like the lawn less garden and like the cowherd less cows."

Verse Locator

ध्वजो रथस्य प्रज्ञानम् धूमो ज्ञानम् विभावसोः ।

तेषाम् यो नो ध्वजो राज स देवत्वमितो गतः ॥ २-६७-३०

30. **dhvajaH** = A flag; **praG^yaanam** = is an identity; **rathasya** = for a chariot; **dhuumaH** = smoke; **jjNaanam** = is an identity; **vibhaavasoH** = for fire; **teshaam** = for such; **naH** = of us; **yaH** = who; **dhvajaH** = like a flag; **saH raajaa** = that king; **gatah** = obtained; **devatvam** = godhead; **itaH** = from here."

"A flag is an identity for a chariot. A smoke is an identity for a fire. King Dasaratha, like a flag, was an identity for us and he has left the world for a heavenly abode."

Verse Locator

न अराजके जन पदे स्वकम् भवति कस्यचित् ।

मत्स्याइव नरा नित्यम् भक्षयन्ति परस्परम् ॥ २-६७-३१

31. **araajake** = in a rulerless; **janapade** = land; **na bhavati** = there is no; **svakam** = one's own property; **kasyachit** = for any one; **naraaH** = persons ; **nityam** = always; **bhakshhyanti** = eat away; **parasparam** = each other; **matsyaah iva** = like eating fishes .

"In a rulerless land, there is no one's own property for any one. Like fishes, persons always eat away each other."

Verse Locator

येहि सम्भिन्न मर्यादा नास्तिकाः चिन्न संशयाः ।

ते अपि भावाय कल्पन्ते राज दण्ड निपीडिताः ॥ २-६७-३२

32. **yehi** = which; **naastikaaH** = atheists; **sambhinnamaryaadaah** = who were separated from the right path; **te api** = they also; **raajadaNDitapiiDitaaH** = have been tormented; with punishment by the king; **chhinna samshayaH** = and now their fear being dispelled; **kalpante** = are able to excercise; **bhaavaaya** = their temperament."

"The atheists, who were separated from their right path and who had been tormented; with punishment earlier by the king, are now without fear and are able to exercise their old temperament (due to anarchy)"

[Verse Locator](#)

यथा दृष्टिः शरीरस्य नित्यमेवप्रवर्तते ।

तथा नरेन्द्रो राष्ट्रस्य प्रभवः सत्यधर्मयोः ॥ २-६७-३३

33. **yathaa** = how; **dr^IshhTiH** = the eye-sight; (is helpful); **nityameva** = regularly; **pravartate** = for the proper setting in motion; **shariirasya** = of the body; **tathaa** = in the same manner; **narendraH** = a king; **prabhavaH** = is the cause of existence; **satya dharmayoH** = for truth and righteousness; **raashhTrasya** = of the country."

"As the eye sight is helpful regularly for a proper setting -in-motion of the body, so also a king is the cause of existence for truth and righteousness of a country."

[Verse Locator](#)

राजा सत्यम् च धर्मश्च राजा कुलवताम् कुलम् ।

राजा माता पिता चैव राजा हितकरो नृणाम् ॥ २-६७-३४

34. **raajaa** = the king; **satyamcha** = is truthfulness; **dharmashcha** = and righteousness; **kulavataam** = belonging to a noble family; **kulam** = in a race; **raajaa** = the king; **maata** = is a mother; **pitaachaiva** = and even a father; **raja** = the king; **hitakaraH** = is a benefactor; **nR^iNaam** = to people."

"The king is truthfulness and righteousness personified in him. In a race, he belongs to a noble family. The king is a mother and a father. The king is a benefactor to people."

[Verse Locator](#)

यमो वैश्रवणः शक्रो वरुणश्च महाबलः ।

विशेष्यन्ते नरेन्द्रेण वृत्तेन महाता ततः ॥ २-६७-३५

35. **tataH** = hence; (the god of death); **Yama** = (the god of riches); **shakraH** = Indra (the ruler of celestials); **varuNashcha** = Varuna (the ruler of waters); **mahaabalaH** = of great strength; **viseshhyante** = are out stretched; **narendreNa** = by the king; **mahataa** = of the high; **vR^ittena** = conduct."

"Hence, Yama (the god of Death); Kubera (the god of riches), Indra (the ruler of celestials) and the very mighty Varuna (the Lord of Waters) are outstretched by the a high and eminent conduct."

[Verse Locator](#)

अहो तमैव इदम् स्यान् न प्रज्ञायेत किंचन ।

राजा चेन् न भवेन् लोके विभजन् साध्व् असाधुनी ॥ २-६७-३६

36. "**aho** = Alas! **raajaana bhavedyati** = If a king is not there; **loke** = in the world; **vibhajan** = discriminating; **saadhvasaadhunii** = between good and evil; **idam** = this world; **syaat** = will be; **tamaH** = dark; **iva** = as it were; **na kimchana** = Nothing; **na prajaayata** = will be clearly perceived."

"Alas! If a king is not there in the world, with his power of discrimination between good and evil, this world will be dark and nothing will be clearly perceived."

[Verse Locator](#)

जीवति अपि महा राजे तव एव वचनम् वयम् ।
न अतिक्रमामहे सर्वे वेलाम् प्राप्य इव सागरः ॥ २-६७-३७

37. mahaaraajye jiivatyapi = even when the emperor was alive; vayam = we; sarve = all of us; naatikramaamahe = did not transgress;; tava = your; vachanameva = words; praapyeva = as with obtaining; velaam = the coast; saagaraH = by an ocean."

"Even when the emperor was alive, we all of us did not transgress your words, only any more than an ocean transgresses its coast."

[Verse Locator](#)

स नः समीक्ष्य द्विज वर्य वृत्तम् ।
नृपम् विना राज्यम् अरण्य भूतम् ।
कुमारम् इक्ष्वाकु सुतम् वदान्यम् ।
त्वम् एव राजानम् इह अभिषिन्वय ॥ २-६७-३८

38. dvijararya = O; the excellent Brahmana! SaH = such of you; samikshhya = after reviewing; vR^Ittam = the circumstance; raajyam = the kingdom; nR^ipam vinaa = without a king; araNyabhuutam = becoming a jungle; tvamena = you yourself; abhishhiNcha = anoint; kumaaram = a youth; ikshhvaakusutam = born in Ikshvaku dynasty; tathaanyam = or any one else; iha = here; raajaanam = as king."

"O, the excellent Brahmana! After renewing the circumstances here and seeing that the kingdom is becoming a jungle without a king, you yourself anoint a youth born in Ikshvaku race or anyone here as a king."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे सप्तषष्ठितमः सर्गः

Thus completes 67th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 67

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 68

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Introduction

With the concurrence of Markandeya and other sages, Vasistha instructs messengers to call back Bharata and Satrughna from their maternal uncle's house. The messengers leave immediately for the capital of Kekaya, riding their fast horses. They cross Ganga River at Hastinapura, then Saranda River and reach Abhikala village. Then, they cross the holy river of Ikshumati and proceed through Bahlika kingdom in Sudama mountain range to Vishnupada and finally reach the city of Girivraja.

[Verse Locator](#)

तेषाम् तत् वचनम् श्रुत्वा वसिष्ठः प्रत्युवाच ह ।

मित्र अमात्य गणान् सर्वान् ब्राह्मणांस् तान् इदम् वचः ॥ २-६८-१

1. shrutvaa = hearing; teshaam = their; vachanam = words; vasishhTaH = Vasishtha; pratyuvaachaha = replied; idam vachaH = by the words; taan = to that; mitra amaatyagaNaam = group of friends and ministers; sarvaan brahmaNaan = and to all the Brahmans.

Hearing their words, Vasistha replied thus to that group of friends as well as ministers and to all the Brahmans (assembled there):

[Verse Locator](#)

यद् असौ मातुल कुले पुरे राज गृहे सुखी ।

भरतः वसति भ्रात्रा शत्रुघ्नेन समन्वितः ॥ २-६८-२

तत् शीघ्रम् जवना दूता गच्चन्तु त्वरितैः हयैः ।

आनेतुम् भ्रातरौ वीरौ किम् समीक्षामहे वयम् ॥ २-६८-३

2; 3. asou bharataH = that Bharata; datta raajya = who was given kingdom (by Dasaratha); samanvitaH = together; shatrughnena = with Satrughna; yat = for which reason; vasati = staying; param = as a very; sukhii = happy man; maatulakule = in his maternal uncle's house; tat = for that reason; anetum = to bring back; viirou = the heroic; bhraatarou = brothers; duutaH = messengers; tvaritaiH = by fast running; hayaiH = horses; gachchhantu = be gone; shiighram = quickly; kim = what; vayam = are we; samiikshhaamahe = to think of(in this matter)?"

"Bharata, who was given kingdom (by Dasaratha) is staying very happily in his maternal uncle's home, along with Satrughna. Hence messengers in fast running horses are to be sent quickly to bring back those heroic brothers. What are we to think of further in this matter?"

[Verse Locator](#)

गच्चन्तु इति ततः सर्वे वसिष्ठम् वाक्यम् अब्रुवन् ।

तेषाम् तत् वचनम् श्रुत्वा वसिष्ठो वाक्यम् अब्रवीत् ॥ २-६८-४

4. tataH = then; sarve = all of them; abruvan = uttered; vaakyam = the words; vasishhTham = to Vasista; iti = saying; gachchantu = "Let them be sent"; shrutvaa = Hearing; tat = those; vachanam = words; teshhaam = of theirs; vasishhThaH = Vasishta; abraviit = spoke; vaakyam = these words:

Then all of them uttered words agreeing to send the messengers quickly. Hearing their words, Vasistha spoke as follows:

[Verse Locator](#)

एहि सिद्ध अर्थ विजय जयन्त अशोक नन्दन ।
श्रूयताम् इतिकर्तव्यम् सर्वान् एव ब्रवीमि वः ॥ २-६८-५

5. siddhaartha = O; Siddhartha! Vijaya = O; Vijaya! Jayanta = O; Jayanta! Asoka = O; Asoka! Nandana = O; Nandana! Ehi = please come; aham = I; braviimi = am telling; vaH = you; sarvaanena = all; shruuyataam = Hear; itikartavyam = that which is to be done."

"O, Siddhartha! O, Jay anta! O, Vijaya! O, Ashoka! O, Nandana! Please come. I am telling you all. Hear that which is to be done"

[Verse Locator](#)

पुरम् राज गृहम् गत्वा शीघ्रम् शीघ्र जवैः हयैः ।
त्यक्त शोकैः इदम् वाच्यः शासनात् भरतः मम ॥ २-६८-६

6. gatvaa = after hearing; shiighram = quickly; itaH = from here; shiigra javaiH = by rapidly running; hayaiH = horses; puram = the city; raajagR^iham = of Rajagriha; tvakta shokaiH = by you; whose grief is relieved; vaachyaH = are to be told; bharataH = to Bharata; idam = those words; mama = as my; shaashanaat = orders."

"After starting quickly from here by traveling in rapidly running horses, you reach the city of Rajagriha. After relieving yourself of the grief, you have to tell Bharata these words as my orders:"

[Verse Locator](#)

पुरोहितः त्वाम् कुशलम् प्राह सर्वे च मन्त्रिणः ।
त्वरमाणः च निर्याहि कृत्यम् आत्ययिकम् त्वया ॥ २-६८-७

7. purohitaH = the royal priests; sarve = and all; mantrinashcha = the ministers; praaha = are asking; kushalam = about your welfare; niryaahi = come forth by starting; tvaramaaNaHcha = quickly; atyaayikam = there is a very urgent; kR^ityam = work; tvayaa = with you."

"The royal priest and other ministers are asking about your welfare. Come forth, by starting quickly. There is a very urgent work with you."

[Verse Locator](#)

मा च अस्मै प्रोषितम् रामम् मा च अस्मै पितरम् मृतम् ।
भवन्तः शंसिषुर् गत्वा राघवाणाम् इमम् क्षयम् ॥ २-६८-८

8. gatvaa = after going; bhavantaH = you; maa shamsishhuH = do not tell; asmai = him; raamam = that Rama; proshhitam = has gone to exile; pitaram = that his father; mR^itam = is dead; imam = and this; kshhayam = calamity; raaghavaaNaam = to the descendents Raghu dynasty."

"After going there, do not tell him that Rama has gone to exile or that his father is dead or about this calamity occurred to the descendents of Raghu dynasty."

[Verse Locator](#)

कौशेयानि च वस्त्राणि भूषणानि वराणि च ।

क्षिप्रम् आदाय राज्ञः च भरतस्य च गच्छत ॥ २-६८-९

9. gachchhata = go; kshhipram = quickly; aadaaya = taking; kausheyaani vastraani = silk clothes; varaaNi = and excellent; bhuushhaNaani = ornaments; raaj^Nashcha = to the king; bharatasya = and to Bharata."

"Go quickly, taking silk clothes and excellent ornaments to the king and to Bharata "

[Verse Locator](#)

दत्तपथ्यशना दूताजग्मुः स्वम् स्वम् निवेशनम् ।

केकयांस्ते गमिष्यन्तो हयानारुह्य सम्मतान् ॥ २-६८-१०

10. te duutaH = those messengers; gamishhyantaH = who are going to leave for; kekayaan = the land of Kekayas; datta pathyashanaaH = being given eatables required on their way; aaruuhya = mounting; sammataan = admirable; hayaan = horses; jagmhuH = went; svam svam = to their respective; niveshanam = house.

The messengers, who are going to leave for the land of Kekayas, took sufficient eatables required on their way and went to their respective houses, by riding on their admirable horses.

[Verse Locator](#)

ततः प्रास्थानिकम् कृत्वा कार्यशेषमनन्तरम् ।

वसिष्ठेनाभ्यनुज्ञाता दूताः सम्वरिता ययुः ॥ २-६८-११

11. tataH = then; duutaaH = the messengers; kR^itvaa = having executed; kaarya seshham = remaining deeds; anantaram = to be done thereafter; prastaanikam = for the journey; abhyaanuG^yaataaH = and having been given permission; vasishhThena = by Vasista; yayuH = proceeded; samtvaritaa = quickly.

Having completed all the remaining preparations for the journey and having been permitted by Vasista, the messengers quickly proceeded (to the destination).

[Verse Locator](#)

न्यन्तेनापरतालस्य प्रलम्बस्योत्तरम् प्रति ।

निषेवमाणास्ते जग्मुर्नदीम् मध्येन मालिनीम् ॥ २-६८-१२

12. te = those messengers; jugmuH = went on; nishhevamaaNaaH = touching; maaliniim nadiim = Malini River; madhyena = (flowing)between; nyantena = the passing; aparataalasya = Aparatala Mountain; uttaram prati = and the northern end; pralambasya = of Pralamba Mountain.

Those messengers went on touching Malini River, flowing between the passing Aparatala Mountain and the northern end of Pralamba Mountain.

[Verse Locator](#)

ते हस्तिनापुरे गङ्गाम् तीर्त्वा प्रत्यङ्मुखा ययुः ।

पाञ्चलदेशमासाद्य मध्येन कुरुजाङ्गलम् ॥ २-६८-१३

सरांसि च सुपूर्णानि नदीश्च विमलोदकाः ।

निरीक्षमाणास्ते जग्मुर्दूताः कार्यवशाद्द्रुतम् ॥ २-६८-१४

13; 14. te duutaaH = these messengers; tiirtvaa = having crossed; gaNgaam = Ganga River; hastinaapura = at Hastinapura; yayuH = proceeded; pratyaNmukhaaH = towards west; aasaadya = reaching; paanchaala deshah = Panchala

kingdom; **madhyenakurujaaNgalam** = passing through the middle of Kurujangala region; **niriikshhamaaNaaH** = and observing; **supuurNaani** = well filled; **saraamsicha** = lakes; **nadiishcha** = and rivers; **vinalodakaaH** = with clear water; **jagmuH** = went; **drutam** = briskly; **kaaryavashaat** = due to pressing nature of their mission.

Having crossed Ganga River at Hastinapura, they proceeded towards west and, reaching Panchala kingdom through Kuru Jangala and observing well filled lakes and rivers with clear water, the aforesaid messengers went briskly, due to the pressing nature of their mission.

[Verse Locator](#)

ते प्रसन्नोदकाम् दिव्याम् नानाविहगसेविताम् ।
उपातिजगुर्वेगेन शरदण्डाम् जनाकुलाम् ॥ २-६८-१५

15. **te** = they; **vegena** = speedily; **upaatijagmuH** = went crossing; **divyaam** **sharadaNDaam** = the beautiful Saradanada river; **prasannodakaam** = containing clear water; **jalaakulam** = but also full with water; **naanaavihagasevitam** = frequented by various kinds of birds.

They speedily moved on, crossing the beautiful Saradanda River, containing clear water frequented by various kinds of birds.

[Verse Locator](#)

निकूलवृक्षमासाद्य दिव्यम् सत्योपयाचनम् ।
अभिगम्याभिवाद्यम् तम् कुलिङ्गाम् प्राविशन् पुरीम् ॥ २-६८-१६

16. **aasaadya** = reaching; **divyam** = a holy; **nikuula vR^ikshham** = coastal tree; **satyopayaachanam** = called Satyopayaachanam (so called because prayers made to it become fulfilled); **abhigamya** = and going round clockwise; **tam** = it; **te** = the messengers; **pravishan** = entered; **kuliNgaampuriim** = the city of Kulinga.

Reaching a holy coastal tree called Satyopayaachana (so called because prayers made to it become fulfilled); which was worthy of salutation and going round it clockwise (as a mark of respect) the messengers entered the city of Kulinga

[Verse Locator](#)

अभिकालम् ततः प्राप्यते बोधिभवनाच्च्युताम् ।
पितृपैतामहीम् पुण्याम् तेरुरिक्षुमतीम् नदीम् ॥ २-६८-१७

17. **tataH** = from there; **praapya** = having reached; **abhikaalam** = a village called Abhikala; **te** = they; **teruH** = crossed; **puNyaam** = the holy; **ikshhumatiim** = Ikshumati river; **chyutaam** = which was falling down; **bodhibhavanaat** = from Bodhibhavana mountain; **(which region was)** **pitR^ipaitaamahim** = associated with the father and grandfather of Dasaratha.

From there having reached a village named Abhikala, they crossed the holy Ikshumati River, which was flowing down from Bodhibhavana Mountain. This region was associated with the father and grandfather of Dasaratha.

[Verse Locator](#)

अवेक्ष्याज्जलिपानांश्च ब्राह्मणान् वेदपारगान् ।
ययुर्मध्येन बाह्लीकान् सुदामानम् च पर्वतम् ॥ २-६८-१८

18. **avekshhya** = seeing; **braahmaNaan** = Brahmans; **vedapaaragaam** = skilled in Vedas; **aNjalipaanaan** = who survived by only drinking water through hollows of their palms; **yayuH** = (they) proceeded; **baahlikaanmadhyena** = through Bahlika kingdom; **parvatamaha** = towards a mountain; **sudaamaanam** = called Sudaman.

Seeing Brahmans skilled in Vedas who survived by only drinking water through hollows of their palms, they proceeded through Bahlika kingdom towards a mountain called Sudama.

[Verse Locator](#)

विष्णोः पदम् प्रेक्षमाणा विपाशाम् चापि शाल्मालीम् ।
नदीर्वापीस्तटाकानि पल्वलानि सरांसि च ॥ २-६८-१९
पस्यन्तो विविधांश्चापि सिमहव्याग्रमृगद्विपान् ।
ययुः पथातिमहता शासनम् भर्तुरीप्सवः ॥ २-६८-२०

19; 20. **prekshhamaaNaam** = perceiving; **vishnoHpadam** = a locality called Vishnupadam; **vipaashaachaapi** = Vipasa river; **shaalmaliimchaapi** = Salmali trees; **nadiiH** = rivers; **vaapiiH** = ponds; **taTaakaani** = lakes; **palvalaani** = pools; **saraamsicha** = and lakes; **pashyantaH** = and seeing; **vividhaan** = many kinds; **simha vyaaghra mR^igadvipaana** = of lions; tigers; antelopes; and elephants; **yayuH** = went; **atimahataa pathaa** = by that lofty high way; **iipsanam** = to execute that command; **bhartuH** = of their master.

Perceiving a locality called Vishnu padam, Vipasa river, Salmali trees, rivers, ponds, tanks, pools and lakes, as well as seeing many kinds of lions, tigers, antelopes and elephants, they proceeded by that broad lofty high way desirous as they were to execute the command of their master.

[Verse Locator](#)

ते श्रान्त वाहना दूता विकृष्टेन सता पथा ।
गिरि व्रजम् पुर वरम् शीघ्रम् आसेदुर् अन्जसा ॥ २-६८-२१

21. **te duutah** = those messengers; **shraanta vaahanaaH** = having tired horses; **vikR^ishhTena** = because of long; **pathaa** = path; **tataH** = then; **aaseduH** = reached; **shiighram** = quickly; **aNjusaa** = and safely; **puraveram** = to the excellent city; **girivrajam** = of Girivraja.

Those messengers, though riding on tired horses on a long route, reached quickly and safely to the excellent city of Girivraja.

[Verse Locator](#)

भर्तुः प्रिय अर्थम् कुल रक्षण अर्थम् ।
भर्तुः च वंशस्य परिग्रह अर्थम् ।
अहेडमानाः त्वरया स्म दूता ।
रात्र्याम् तु ते तत् पुरम् एव याताः ॥ २-६८-२२

22. **priyaartham** = for the sake of fulfilling beloved object; **bhartuH** = of their master (Vasishta); **kula rakshhaNaartham** = for the sake of preserving the royal family; **parigrahaartham** = for the sake of keeping up prestige; **vamshasya** = of the race; **bhartuH** = of the sovereign; **te duutaaH** = those messengers; **yaataaH** = quickly reached; **tat** = that; **purameva** = city; **raatrayaam** = in the night; **ahedaamanaaH** = respectfully.

For the sake of fulfilling the beloved object of their master (Vasistha), for the sake of preserving the royal family and for keeping up the prestige of the sovereign race, those messengers quickly and respectfully reached that city in the night.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अष्टषष्टितमः सर्गः

Thus completes 68th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 68

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 69

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Introduction

Bharata experiences a bad dream on that very night in which the messengers entered the city of Girivraja. His friends in the palace arranged entertainment like recitation of stories, playing of musical instruments, stage plays and jokes to make him cheerful. Even then, his depression was not gone. Bharata explains in detail his unpleasant dream in its different forms to his friends.

[Verse Locator](#)

याम् एव रात्रिम् ते दूताः प्रविशन्ति स्म ताम् पुरीम् ।
भरतेन अपि ताम् रात्रिम् स्वप्नो दृष्टः अयम् अप्रियः ॥ २-६९-१

1. **yaameva raatrim** = on which very night; **te duutaaH** = those messengers; **pravishantisma** = entered; **taam puriim** = that city; **taam raatrim** = on that night; **ayam** = this; **apriyah** = unpleasant; **svapneH** = dream; **dR^ishhTaH** = was viewed; **bharatena api** = by Bharata also.

On that very night those messengers entered the city; Bharata also had experienced an unpleasant dream.

[Verse Locator](#)

व्युष्टाम् एव तु ताम् रात्रिम् दृष्ट्वा तम् स्वप्नम् अप्रियम् ।
पुत्रः राज अधिराजस्य सुभृशम् पर्यतप्यत ॥ २-६९-२

2. **putraH** = the son; **raajaadhiraajasya** = of Dasaratha; the paramount sovereign; **dR^ishhTvaa** = after seeing; **tam** = that; **apriyam** = unpleasant; **svapnam** = dream; **vyushhTaam eva** = just at the dawn; **taam raatrim** = of that night; **paryatapyata** = felt anguished; **subhR^isham** = very much.

Bharata, the son of Dasaratha the paramount sovereign, after seeing that unpleasant dream just at the dawn of that night, felt very much anguished.

[Verse Locator](#)

तप्यमानम् समाज्ञाय वयस्याः प्रिय वादिनः ।
आयासम् हि विनेष्यन्तः सभायाम् चक्रिरे कथाः ॥ २-६९-३

3. **samaajJNaaya** = knowing; **tapyamaanam** = to be in anguish; **vayasyaaH** = his friends; **priya vaadinaH** = who speak kind words; **chakrire** = arranged; **kathaaH** = (recitation of) stories; **sabhaayaam** = in the palace; **vineshhyantaH hi** = to indeed erase; **aayaasam** = his worry.

Knowing Bharata to have been in anguish, his graceful speaking friends arranged recitation of stories in the palace; so as to erase his anguish.

वादयन्ति तथा शान्तिम् लासयन्ति अपि च अपरे ।
नाटकानि अपरे प्राहूर् हास्यानि विविधानि च ॥ २-६९-४

4. **vaadayanti** = (some) played musical instruments; **shaantim** = for his peacefulness. **tathaa** = In the same manner; **apare** = some others; **laasayantyapi** = arranged for playing; **naaTakaani** = of dramas; **apare** = and some others; **praahuH** = told; **vividhaani** = various types; **haasyaani** = of jokes.

Some played musical instruments for bringing about peacefulness. Likewise some others arranged for exhibition of dramas and some others told various types of jokes.

Verse Locator

स तैः महात्मा भरतः सखिभिः प्रिय वादिभिः ।
गोष्ठी हास्यानि कुर्वद्भिर् न प्राहृष्यत राघवः ॥ २-६९-५

5. **saH** = that; **mahaatmaa** = high-soled; **bharataH** = Bharata; **raaghavaH** = born in Raghu dynasty; **na praahR^ishhyata** = could not be made cheerful; **sakhibhiH** = by his friends; **priya vaadibhiH** = who speak gentle words; **goshhThiihaasyaani** = by stage plays or jokes.

That high-soled Bharata born in Raghu Dynasty could not be made cheerful by his gently speaking friends by stage-plays or jokes.

Verse Locator

तम् अब्रवीत् प्रिय सखो भरतम् सखिभिर् वृतम् ।
सुहृद्भिः पर्युपासीनः किम् सखे न अनुमोदसे ॥ २-६९-६

6. **priyasakhaH** = A close friend; **abraviit** = spoke; **tam bharatam** = to that Bharata; **vR^tam** = surrounded; **sakhibhiH** = by his companions (as follows); "**sakhe** = O; friend! Kim = why; **na anumodase** = are you not rejoicing; **paryupaasiinaH** = even when entertained; **suhR^idbhiH** = by your friends?"

A close friend spoke to Bharata, who was surrounded by his companions, as follows, "O, friend! Why are you not rejoicing, even when entertained by your friends?"

Verse Locator

एवम् ब्रुवाणम् सुहृदम् भरतः प्रत्युवाच ह ।
शृणु त्वम् यन् निमित्तम् दैन्यम् एतत् उपागतम् ॥ २-६९-७

7. **bharataH** = Bharata; **pratyuvaachaH** = replied; **suhR^idam** = to the friend; **bruuvaNam** = who spoke; **evam** = thus; "**tvam** = you; **shruNu** = hear; **yannimittam** = for which reason; **etat** = this; **dainyam** = depression; **upaagatam** = came; **me** = to me."

Bharata replied to the friend who spoke thus, as follows "You listen to me the reason for which this depression came to me"

Verse Locator

स्वप्ने पितरम् अद्राक्षम् मलिनम् मुक्त मूर्धजम् ।
पतन्तम् अद्रि शिखरात् कलुषे गोमये हृदे ॥ २-६९-८

8. **adraakshham** = I have seen; **svapne** = a dream; **pitaram** = (in which) my father; **maliname** = with soiled body; **mukta muurdhajam** = with his hair disheveled; **patantam** = was falling; **adri shikharaat** = from the top of a mountain; **kalushhe** = into a polluted; **gomayahrade** = pond defiled with cow dung."

"I have seen a dream in which my father with his soiled body and with his hair disheveled, was falling from the top of a mountain into a polluted pond defiled with cow dung.

[Verse Locator](#)

प्लवमानः च मे दृष्टः स तस्मिन् गोमय ह्रदे ।
पिबन् अञ्जलिना तैलम् हसन् इव मुहुर् मुहुः ॥ २-६९-९

9. saH = he; dR^ishhTaH = was seen; me = by me; (as he was) plavamaanaH = floating; tasmin = in that; gomayahrude = pond defiled with cow dung; piban = drinking; tailam = an oil; aNjalinaa = through his hollowed palms; hasan = and laughing; muhurmuHuH = again and again."

"He was seen by me, as he was floating in that pond defiled with cow dung, drinking an oil through his hollowed palms and laughing again and again"

[Verse Locator](#)

ततः तिलोदनम् भुक्त्वा पुनः पुनर् अधः शिराः ।
तैलेन अभ्यक्त सर्व अन्गः तैलम् एव अवगाहत ॥ २-६९-१०

10. tataH = thereafter; bhuktvaa = having eaten; tilodanam = cooked rice mixed with gingelly seeds; punah punah = repeatedly; adhaH shiraah = with his head bent down; abhyakta sarraaNg^aH = with his whole body smeared; tailam = with oil; anvagaahata = (he) plunged into; tailameva = the oil itself."

"Thereafter, having eaten cooked rice mixed with gingelly seeds repeatedly, with his head bent down and with his whole body smeared with oil, he plunged into the oil itself

[Verse Locator](#)

स्वप्ने अपि सागरम् शुष्कम् चन्द्रम् च पतितम् भुवि ।
सहसा च अपि संशान्तम् ज्वलितम् जात वेदसम् ॥ २-६९-११
औपवाह्यस्य नागस्य विषाणम् शकलीकृतम् ।
सहसा चापि संशान्तम् ज्वलितम् जातवेदसम् ॥ २-६९-१२
अवदीर्णम् च पृथिवीम् शुष्कामः च विविधान् द्रुमान् ।
अहम् पश्यामि विध्वस्तान् सधूमामः चैव पार्वतान् ॥ २-६९-१३

11; 12; 13. aham = I; pashyaami = saw; svapne = in the dream; saagaram = the ocean; shushhkam = dry up; chandram = the moon; patitam = fall; bhuvim = on the ground; jagatiim = the earth; uparuddhaam = molested; samaavR^itaam iva = as if covered; tamasaa = by darkness; vishhaaNam = a tusk; naagasya = of an elephant; oupavaahyasya = on which the monarch rode; shakaliikR^itam = broken to pieces; jvalitam = a blazing; jaatavedanam = fire; sahasaa = suddenly; samshaantam = extinguished; pR^ithiviim = the earth; avadiirNaamcha = riven; vividhaan = the various; drumaan = trees; shushhkaamcha = dry up; parvataan = the mountains; vidhvastaan = whirl up; sadhuumaan = into a mist."

"I saw in the dream, the ocean dry up, the moon fall on the ground, the earth molested as if covered by darkness, a tusk of an elephant (on which the monarch rode) broken to pieces, a blazing fire suddenly extinguished, the earth riven, the various trees dry up, and the mountains whirl up into a mist."

[Verse Locator](#)

पीठे कार्ष्णायसे च एनम् निषण्णम् कृष्ण वाससम् ।
प्रहसन्ति स्म राजानम् प्रमदाः कृष्ण पिन्गलाः ॥ २-६९-१४

14. enam raajaanam = this king; kR^ishhNa vaasanam = wearing black clothes; nishhaNNam = sitting; piiThe = on a stool; kaarshhNaaayase = made of iron; pramaadaaH = and women ; kR^IshhNa piNgalaaH = in black and reddish brown; prahasanti = were laughing with mockery."

"I saw my father in the dream, wearing black clothes, sitting on a stool made of iron and women with black and reddish brown complexion deriding the king."

[Verse Locator](#)

त्वरमाणः च धर्म आत्मा रक्त माल्य अनुलेपनः ।
रथेन खर युक्तेन प्रयातः दक्षिणा मुखः ॥ २-६९-१५

15. dharmaatmaa = my father; the virtuous man; raktamaalyaanulepanaH = adorned with red garlands and his body besmeared with sandal paste; rathena = seated in a chariot; kharayuktena = drawn by asses; prayaataH = proceeded; tvaramaaNashcha = towards south."

"My father, the virtuous man, adorned with red garlands and his body besmeared with sandal paste and seated in a chariot drawn by asses, proceeded hurriedly towards the south."

[Verse Locator](#)

प्रहसन्तीव राजानम् प्रमदा रक्तवासिनी ।
प्रकर्षन्ती मया दृष्टा राक्षसी विकृतासना ॥ २-६९-१६

16. raakshhasii premadaa = a female demon; raktavaasinii = wearing red clothes; vikR^itaananaa = with an ugly face; dR^ishhTaa = was seen; mayaa = by me; prakarshhanti = dragging away; raajaanam = the king; prahasantiiva = while laughing."

"I saw an ugly faced female demon, wearing red colored clothes, laughingly dragging away the king."

[Verse Locator](#)

एवम् एतन् मया दृष्टम् इमाम् रात्रिम् भय आवहाम् ।
अहम् रामः अथ वा राजा लक्ष्मणो वा मरिष्यति ॥ २-६९-१७

17. etat = this; bhayaavaham = fearful (dream); dR^ishhTam = was seen; evam = thus; imaam raatrim = in that night; aham = I; athavaa = or; raajaa = the king; lakshhmaNoovaa = or Lakshmana; marishhyati = may die."

"This fearful dream was seen thus by me during that night. I myself or the king or Lakshmana may die."

[Verse Locator](#)

नरः यानेन यः स्वप्ने खर युक्तेन याति हि ।
अचिरात् तस्य धूम अग्रम् चितायाम् सम्प्रदृश्यते ॥ २-६९-१८

18. yaH = which; naraH = person; svapne = in a dream; (sees); yaati = going; yaanena = in a vehicle; kharayuktena = yoked with donkeys; dhuuma = the smoke; chitaayaam = on the funeral pyre; samprdR^ishyate = will be seen; agra = ascending; tasya = of him; achiraat = within a short time."

"If in a dream, a person sees a man going in a chariot, yoked with donkeys, the smoke of a funeral pyre will soon be seen ascending him."

[Verse Locator](#)

एतन् निमित्तम् दीनो अहम् तन् न वः प्रतिपूजये ।
शुष्यति इव च मे कण्ठो न स्वस्थम् इव मे मनः ॥ २-६९-१९

19. **etannimittam** = for this reason; **aham** = I; **diinaH** = am broken hearted. **tat** = Hence; **na pratipuujaye** = I am not able to honor. **vaH** = you; **me** = My; **kaNThaH** = throat; **shushhyatiivacha** = drying up. **me** = My; **manaH** = mind; **na svastham** = is not at ease."
"For this reason, I have become broken hearted. Hence, I am not able to treat you properly. My throat seems to be drying up. My mind is not at ease."

[Verse Locator](#)

न पश्यामि भयस्थानम् भयम् चैवोपधारये ।
भ्रष्टश्च स्वरयोगो मे चाया चोपहता मम ॥ २-६९-२०
जुगुप्सन् इव च आत्मानम् न च पश्यामि कारणम् ।

20. **na pashyaami** = I do not see; **bhayasthaanam** = the root cause of fear; **upadhaaraye** = (But) I am experiencing; **bhayam chaiva** = a fear indeed; **me** = My; **svarayogaH** = voice; **bhrashhTaH** = is choked; **mama** = My; **chhaayaacha** = luster; **upahataa** = is effected; **jugupsanniva** = I abhor; **aatmaanam me** = myself; **na pashyaami** = and do not see; **kaaraNamcha** = a reason."

"I do not see the root cause of this fear. But I am experiencing a fear indeed. My voice is choked. My luster is affected. I abhor me myself and I do not see a reason for it."

[Verse Locator](#)

इमाम् हि दुःस्वप्न गतिम् निशाम्य ताम् ।
अनेक रूपाम् अवितर्किताम् पुरा ।
भयम् महत् तद् हृदयान् न याति मे ।
विचिन्त्य राजानम् अचिन्त्य दर्शनम् ॥ २-६९-२१

21. **tat** = that; **mahat** = great; **bhayam** = fear; **na yaati** = is not going; **me hR^idayaat** = from my heart; **nishhaamya** = by seeing; **imaam** = this; **taam** = such; **duHsvapnegatim** = a course of a bad dream; **aneka ruupaam** = in many forms; **atarkitaam** = not imagined; **puraa** = earlier; **vichintya** = and thinking; **raajaanaam** = of the king; **achintyadarshanam** = in an inconceivable sight."

"That great fear is not going away from my heart, having seen such a course of this bad dream in varied forms and which dream was not imagined by me earlier and also reflecting on that inconceivable sight of the king."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकोनसप्ततितमः सर्गः

Thus completes 69th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 69

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21			



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 70

Verses converted to UTF-8, Nov 09

Introduction

The messengers entered the city of Rajagriha and meet the king Kekeya and prince Yudhajit. They request Bharata to start for Ayodhya urgently. Bharata seeks permission from king Kekeya his maternal uncle. King Kekeya gives permission to Bharata to leave for Ayodhya and bestows him various gifts. Bharata and Satrughna along with men, elephants and horses start his journey for Ayodhya.

[Verse Locator](#)

भरते ब्रुवति स्वप्नम् दूताः ते क्लान्त वाहनाः ।
प्रविश्य असह्य परिखम् रम्यम् राज गृहम् पुरम् ॥ २-७०-१
समागम्य तु राज्ञा च राज पुत्रेण च अर्चिताः ।
राज्ञः पादौ गृहीत्वा तु तम् ऊचुर् भरतम् वचः ॥ २-७०-२

1; 2. **bharate** = (while)Bharata; **bruvati** = was telling; **svapnam** = about the dream; **te duutaH** = those messengers; **klaantavaahanaaH** = whose horses were tired; **pravishya** = entered; **ramyam** = beautiful; **puram** = city; **raajagR^iham** = called Rajagriha; **asahyaparigham** = which has too big a palace-gate; **samaagamya** = met; **raajJNaacha** = the king Kekeya; **raajaputreNa** = and the prince Yudhajit; **architaaH** = were received by them hospitably; **gR^ihiitvaa** = grasped(in salutation); **paadou** = the feet; **raaN^gaH** = of the king Kekeya; **uuchuH** = and spoke; **tam bharatam** = to that Bharata; **vachaH** = (the following) words:-

While Bharata was narrating his dream, the messengers whose horses were tired, entered the beautiful city called Rajagriha, which has too big a palace-gate and met the king Kekeya and the prince Yudhajit, who received them hospitably. They saluted the feet of the king Kekeya and spoke the following words to Bharata:

[Verse Locator](#)

पुरोहितः त्वा कुशलम् प्राह सर्वे च मन्त्रिणः ।
त्वरमाणः च निर्याहि कृत्यम् आत्ययिकम् त्वया ॥ २-७०-३

3. **purohitaH** = the family priest; **praaha** = was asking; **tvaam** = your; **kushalam** = welfare; **sarve** = All; **mantriNashcha** = the ministers also; (were asking about your welfare); **niryaahi** = come forth indeed; **tvaramaaNaHcha** = quickly. atyayikam = There is an urgent; **kR^ityam** = work; **tvayaa** = with you."

"Vasistha, the family-priest and all the ministers were asking about your welfare. Come forth indeed quickly. There is an urgent work with you."

[Verse Locator](#)

इमानि च महार्हाणि वस्त्राण्याभरणानि च ।
प्रतिगृह्य विशालाक्ष मातुलस्य च दापय ॥ २-७०-४

4. vishaalaakshha! O; **Bharata the wide-eyed man!** **PratigR^ihya** = Take; **imaani** = these; **mahaarhaaNi** = very valuable; **vastraaNi** = clothes; **aabharaNaanicha** = and jewels; **daapaya** = and arrange to give; **maatulasya** = to your maternal uncle."

"O, Bharata the wide-eyed man! Take these very valuable clothes and jewels and give them to your maternal uncle"

[Verse Locator](#)

अत्र विंशति कोट्यः तु नृपतेर् मातुलस्य ते ।
दश कोट्यः तु सम्पूर्णाः तथैव च नृप आत्मज ॥ २-७०-५

5. **nR^ipaاتمaja** = O; **prince! Atr** = in these; **vimshatikoTyaH** = a hundred crores; **nR^ipataH** = are to be given to the king Kekeya; **tathaivacha** = and like wise; **sampuurNaaH** = a full; **dashakoTyastu** = ten crores ; **te** = your; **maatulasya** = maternal uncle."

"O, prince! In these jewels and clothes, a worth of hundred crores is to be given to the king Kekeya and likewise a worth of ten crores in full to your maternal uncle."

[Verse Locator](#)

प्रतिगृह्य च तत् सर्वम् स्वनुरक्तः सुहृज् जने ।
दूतान् उवाच भरतः कामैः सम्प्रतिपूज्य तान् ॥ २-७०-६

6. **bharataH** = Bharata; **svanuraktaH** = who had a great affection; **suhR^ijjane** = towards his kind hearted relatives; **pratigR^ihya** = took; **tat sarvam** = all that; **taan duutaan samprati puujya** = honored those messengers greatly; **kaamaiH** = with gifts of their liking; **uvaacha** = and spoke (as follows):

Bharata, who had a great affection towards his kind hearted relatives, took all that, honored these messengers profusely with gifts of their liking and spoke(as follows) :

[Verse Locator](#)

कच्चित् सुकुशली राजा पिता दशरथो मम ।
कच्चिच् च अरागता रामे लक्ष्मणे वा महात्मनि ॥ २-७०-७

7. **kachchit** = "I hope that; **mama pitaa** = my father; **raajaa dasharathaH** = king Dasaratha; **sukushalii** = is quite safe; **aarogyotaa** = there is health; **raame** = in Rama; **mahaatmani** = and in the high soled; **lakshhmaNecha** = Lakshmana."

"I hope that king Dasaratha, my father is quite safe. I also hope that Rama and the high-soled Lakshmana are well."

[Verse Locator](#)

आर्या च धर्म निरता धर्मज्ञा धर्म दर्शिनी ।
अरोगा च अपि कौसल्या माता रामस्य धीमतः ॥ २-७०-८

8. **kausalya** = (Is) Kausalya; **aaryaacha** = the venerable lady; **dharmanirataa** = who is intent on piety; **dharmaN^ga** = who knows righteousness; **dharmadarshinii** = who visualizes righteousness; **maataa** = and mother; **raamasya** = of Rama; **dhiimataH** = the wise; **api arogaa** = also healthy?"

"Is Kausalya, the venerable lady, who is intent on virtue, who knows righteousness, who visualizes goodness and who is the mother of the wise Rama, also well? "

[Verse Locator](#)

कच्चित् सुमित्रा धर्मज्ञा जननी लक्ष्मणस्य या ।
शत्रुघ्नस्य च वीरस्य सारोगा च अपि मध्यमा ॥ २-७०-९

9. **kachchit** = I hope that; **saa sumitraapi** = that Sumitra; **yaa** = who; **dharmaG^yaa** = knows righteousness; **jananii** = who is the mother; **lakshhmanasya** = of Lakshmana; **shatrughnasyacha** = and of Satrughna; **viirasya** = the valiant; **madhyamaa** = and our middle mother; **arogaa** = is healthy."

"I hope that Sumitra, who knows righteousness, who is the mother of Lakshmana as well as the heroic Satrughna and our middle mother, is well."

[Verse Locator](#)

आत्म कामा सदा चण्डी क्रोधना प्राज्ञ मानिनी ।
अरोगा च अपि कैकेयी माता मे किम् उवाच ह ॥ २-७०-१०

10. **kaikeyi** = (Is) Kaikeyi; **aatmakaamaa** = who loves herself; **sadaa** = forever; **chaNDii** = fiery lady; **krodhanaa** = of wrathful nature; **praaG^yamaaninii** = priding herself to be highly intelligent; **me maataa** = and my mother; **api aroga** = also healthy? kim = What; **uvaachaha** = did she say?"

"As Kaikeyi, who loves herself, a forever fiery lady of wrathful nature, who prides herself to be highly intelligent and my mother, also well? What did she say?"

[Verse Locator](#)

एवम् उक्ताः तु ते दूता भरतेन महात्मना ।
ऊचुः सम्प्रश्रितम् वाक्यम् इदम् तम् भरतम् तदा ॥ २-७०-११

11. **uktvaaH** = having been spoken; **evam** = thus; **bharatena** = by Bharata; **mahaatmanaa** = the high soled; **te duutaaH** = those messengers; **tadaa** = then; **uuchuH** = spoke; **idam vachaH** = these words; **saprashrayam** = respectfully; **tam bharatam** = to that Bharata:

On hearing the words of the high soled Bharata, those messengers then respectfully spoke to Bharata as follows:

[Verse Locator](#)

कुशलाः ते नर व्याघ्र येषाम् कुशलम् इच्चसि ।
श्रीश्च त्वाम् वृणुते पद्मा युज्यताम् चापि ते रकः ॥ २-७०-१२

12. "**naravyaaghra** = O; **tiger among men!** **Yeshhaam** = whose; **kushalam** = welfare; **ichchhasi** = do you desire; **te** = they; **kushalaah** = are safe; **shriiH** = the goddess of prosperity; **padmaa** = holding a lotus in her hand; **vR^iNute** = awaits; **tvaam** = you; **te** = Let your; **rathaH** = chariot; **yujyataamchaapi** = be made ready."

"O, tiger among men! Those, of whom you do enquire, are all well. The goddess of prosperity, holding a lotus in her hand, awaits you. Let your chariot be made ready."

[Verse Locator](#)

भरतः च अपि तान् दूतान् एवम् उक्तः अभ्यभाषत ।
आपृच्चे अहम् महा राजम् दूताः सम्त्वरयन्ति माम् ॥ २-७०-१३

13. **evam** = thus; **uktaH** = spoken; (by the messengers); **bharatashchaapi** = Bharata also; **abhyabhaashhata** = spoke; **taan duutaan** = to those messengers(as follows); "**aham** = I; **apR^ichchhe** = will get permission; **mahaaraajam** = from the monarch; (saying); "**duutaah** = the messengers; **samtvarayanti** = are hastening; **maam** = me."

Hearing the words Bharata spoke to the messengers as follows: "I will get permission from the monarch(to leave for Ayodhya) saying that the messengers are hastening me up."

[Verse Locator](#)

एवम् उक्त्वा तु तान् दूतान् भरतः पार्थिव आत्मजः ।
दूतैः संचोदितः वाक्यम् मातामहम् उवाच ह ॥ २-७०-१४

14. **bharataH** = Bharata; **paarthivaatmajaH** = the prince; **samchoditah** = being asked to move quickly; **duutaiH** = by the messengers; **evam** = thus; **uktvaa** = spoke; **taan duutaan** = to the messengers; **uvaachaha** = and uttered; **vaakyam** = these words; **maataamaham** = to his maternal uncle:

Bharata the prince having been asked to move quickly (to Ayodhya) by the messengers, spoke as aforesaid to those messengers and uttered the following words to his maternal uncle:

[Verse Locator](#)

राजन् पितुर् गमिष्यामि सकाशम् दूत चोदितः ।
पुनर् अपि अहम् एष्यामि यदा मे त्वम् स्मरिष्यसि ॥ २-७०-१५

15. **raajan** = O; king! **duutachoditaah** = asked by the messengers to move quickly; **gamishhyaami** = I am going; **pituH** = to my father's; **sakaasham** = presence. **eshhyaami** = I shall come; **punarapi** = again; **yadaa** = whenever; **tvam** = you; **smarishhyasi** = recall; **me** = me."

"O, king! Requested by the messengers to come to Ayodhya urgently, I am going to my father's presence. I shall again come, whenever you recall me."

[Verse Locator](#)

भरतेन एवम् उक्तः तु नृपो मातामहः तदा ।
तम् उवाच शुभम् वाक्यम् शिरस्य् आघ्राय राघवम् ॥ २-७०-१६

16. **tadaa** = then; **nR^ipaH** = the king Kekeya; **maataa mahaH** = the maternal uncle; **uktaH** = having been spoken; **bharatena** = by Bharata; **evam** = as aforesaid; **aaghraaya** = smelling; **shirasi** = the head; **taam raaghavam** = of that Bharata; **uvaacha** = spoke; **shubham** = these auspicious ; **vaakyaam** = words:

Hearing the words of Bharata, the king Kekeya, his maternal uncle smelled (as a token of affection) the head of Bharata and spoke the following auspicious words:

[Verse Locator](#)

गच्च तात अनुजाने त्वाम् कैकेयी सुप्रजाः त्वया ।
मातरम् कुशलम् ब्रूयाः पितरम् च परम् तप ॥ २-७०-१७

17. **gachchha** = go; **taata** = my dear child! **anujaane** = I am permitting; **tvaam** = you; **tvayaa** = by you; **kaikeyii** = Kaikeyi; **suprajaaH** = has a good son; **paramtapa** = O; the scourge of foes! **BruuyaaH** = Ask; **kushalam** = the welfare; **maataram** = of your mother; **pitaracha** = and father."

"Go, my dear child! I am permitting you. Kaikeyi is fortunate to have a good son like you. Bear my greetings to your mother and father."

[Verse Locator](#)

पुरोहितम् च कुशलम् ये च अन्ये द्विज सत्तमाः ।

तौ च तात महा इष्वासौ भ्रातरु राम लक्ष्मणौ ॥ २-७०-१८

18. **taata** = my dear child! Bruuhi = Ask for; **kushalam** = welfare; **purohitam** = of the family priest; **ye** = which; **anye** = other; **dvijasattamaaH** = foremost of Brahmins; **maheshhvaasou** = wielders of great bows; **tou** = those; **bhraatarou** = brothers; **raama lakshmaNou** = Rama and Lakshmana."

" My dear child! Pay obeisance to your family priest, the other illustrious Brahmins and your brothers Rama and Lakshmana the wielders of bows."

[Verse Locator](#)

तस्मै हस्ति उत्तमामः चित्रान् कम्बलान् अजिनानि च ।

अभिसत्कृत्य कैकेयो भरताय धनम् ददौ ॥ २-७०-१९

19. **kaikeyaH** = the king Kekeya; **abhisatkR^itya** = treating him hospitably; **dadou** = gave; **tasmai** = that; **bharataaya** = Bharata; **hastyuttamaan** = the best of elephants; **chitraan** = variously colored; **kambaLaan** = woolen clothes; **ajinaani** = antelope skins; **dhanam** = and riches(gold;silver vessels etc)

The king Kekaya, treating him hospitably gave that Bharata the best of elephants, woolen clothes of varied colors, antelope skins and riches (gold and silver vessels etc).

[Verse Locator](#)

रुक्म निष्क सहस्रे द्वे षोडश अश्व शतानि च ।

सत्कृत्य कैकेयी पुत्रम् केकयो धनम् आदिशत् ॥ २-७०-२०

20. **kekeyaH** = the king Kekeya; **satkR^itya** = in honor of him; **aadishat** = gave; **dhanam** = as gifts; **dve** = two; **rukma nishhkasahasre** = thousand coins of gold; **shhoDasha** = sixteen; **ashvashataanicha** = hundred horses.

The king Kekeya generously gave as gifts to Bharata, two thousands coins of gold and sixteen hundred horses.

[Verse Locator](#)

तथा अमात्यान् अभिप्रेतान् विश्वास्यामः च गुण अन्वितान् ।

ददाव् अश्व पतिः शीघ्रम् भरताय अनुयायिनः ॥ २-७०-२१

21. **tathaa** = likewise; **ashvapatiH** = aswapati; **dadou** = gave; **anuyaayinaH** = some attendants; **abhipretaan** = who were dear; **vishvaasyaan** = reliable; **guNaanvitaan** = endowed with virtues; **amaatyaan** = and inmates of his palace; **bharataaya** = to Bharata.

Likewise, Aswapati sent some attendants, who were dear, reliable, endowed with virtues and inmates of his palace with Bharata (to accompany him on the return journey)

[Verse Locator](#)

ऐरावतान् ऐन्द्र शिरान् नागान् वै प्रिय दर्शनान् ।

खरान् शीघ्रान् सुसम्युक्तान् मातुलो अस्मै धनम् ददौ ॥ २-७०-२२

22. **maatulaH** = his maternal uncle; **dadou** = gave; **dhanam** = as presents; **naagaan** = elephants; **airaavataan** = of Airavata race; **aindrashiraan** = born in Indrasira mountain range; **priya darshanaan** = and which were charming to behold; **kharaan** = and mules; **shiighraan** = which could walk quickly; **susamyuktaan** = and were well trained.

Yuddhajit, his maternal uncle gave him as gifts, elephants of Airavata race born in Indrasira mountain-range and which were charming to behold as well as mules which could walk quickly and were well trained

[Verse Locator](#)

अन्तः पुरे अतिसम्वृद्धान् व्याघ्र वीर्य बल अन्वितान् ।
दम्ष्ट्र आयुधान् महा कायान् शुनः च उपायनम् ददौ ॥ २-७०-२३

23. **dadou** = (he) gave; **upaayanam** = as a gift; **shunashcha** = dogs also; **ati samvR^iddhaan** = which were well nourished; **antaHpura** = in the gynaeceum; **vyaaghre viirya balaanvitaan** = which had vitality and strength equal to tigers; **mahaakaayaan** = which were large bodied; **damshhTraa yudhaan** = and which used tusks as weapons.

He gave as a gift, large bodied dogs, which were well nourished in the gynoeceum, possessing strength and vitality of a tiger and which were using their tusks as weapons.

[Verse Locator](#)

स मातामहम् आपृच्य मातुलम् च युधा जितम् ।
रथम् आरुह्य भरतः शत्रुघ्न सहितः ययौ ॥ २-७०-२४

24. **dhanam** = the wealth of gifts; **dattam** = bestowed by; **kekayendra** = the king Kekeya; **naabhyanandata** = did not rejoice; **saH** = that; **bharataH** = Kaikeyi's son; **gamanatvarayaa** = who was in a hurry to go; **tadaa** = then.

The wealth of gifts bestowed by the king Kekeya did not rejoice Bharata, Kaikeyi's son, who was then in a hurry to go.

[Verse Locator](#)

बभूव ह्यस्य हृदते चिन्ता सुमहती तदा ।
त्वरया चापि दूतानाम् स्वप्नस्यापि च दर्शनात् ॥ २-७०-२५

25. **tvarayaachaapi** = due to goading; **duutaanaam** = of messengers; **darshanaachchaapi** = and visualization; **svapnasya** = of the dream; **sumahatii** = a very big; **chintaa** = worry; **babhuuva hi** = was formed; **asya hR^idaye** = in his heart; **tadaa** = then.

Due to goading of messengers and visualization of the dream, a very big worry was formed at that time in his heart.

[Verse Locator](#)

स स्ववेश्माभ्यतिक्रम्य नरनागश्वसम्वृतम् ।
प्रपेदे सुमहच्छ्रीमान् राजमार्गमनुत्तमम् ॥ २-७०-२६

26. **shriimaan** = the glorious; **saH** = Bharata; **abhyatikramya** = crossed; **svaveshma** = his palace; **sumahat** = which was very big; **nara naagaashva savR^itam** = augmented with men, elephants and horses; **prapede** = and entered; **anuttamam** = the excellent; **raajamaargam** = royal high way.

The glorious Bharata crossed his very big palace, augmented with men elephants and horses and entered the excellent royal high way.

[Verse Locator](#)

अभ्यतीत्य ततोऽपश्यदन्तः पुरमुदारधीः ।
ततस्तद्भरतः श्रीमानाविवेशानिवारितः ॥ २-७०-२७

27. **udaaradhiH** = the sagacious Bharata; **abhyatiitya** = crossed the royal highway; **apashyat** = as saw; **antaHpuram** = the gynaeceia; **tatah** = thereafter; **anivaritaH** = unhindered; **shriimaan** = the glorious; **bharataH** = Bharata; **aavivesha** = entered; **tat** = that gynoeceia.

The sagacious Bharata crossed the royal high way and perceived the gynoeceia. Then, the glorious Bharata entered those gynoeceia.

[Verse Locator](#)

स माता महमापृच्य मातुलम् च युधाजितम् ।
रथमारुह्य भरतः शत्रुघ्नसहितो ययौ ॥ २-७०-२८

28. **saH bharataH** = that Bharata; **aapR^ichchhya** = took leave of; **maataamaham** = his maternal grand father; **maatulam** = and his maternal uncle; **yudhaajit** = Yuddhajit; **yayon** = and set out; **aaruhya** = mounted; **ratham** = on chariot; **Satrughna sahitah** = along with Satrughna.

Bharata took leave of his maternal grandfather and also Yudhajit, his maternal uncle and set out on a chariot (for Ayodhya) along with Satrughna.

[Verse Locator](#)

रथान् मण्डल चक्रामः च योजयित्वा परः शतम् ।
उष्ट्र गो अश्व खरैः भृत्या भरतम् यान्तम् अन्वयुः ॥ २-७०-२९

29. **paraH shataan** = with more than hundred; **rathaan**** = chariots; **ratna vichitraamshcha** = variegated with jewels; **yojayitvaa** = yoked to; **ushhTra goshva balaih** = camels; bullocks; horses; and mules; **bhR^ityaaH** = servants; **anvayuH** = followed; **bharatam** = Bharata; **yaantam** = as he departed.

With more than hundred chariots variegated with jewels yoked to camels, bullocks, horses and mules as also servants followed Bharata as he departed.

Instead of "rathaan maNdalachakraamshcha", "rathaan ratnavichitraamshcha" in the old version is taken -as the clause "chariots with round wheels " appears to be meaningless.

[Verse Locator](#)

बलेन गुप्तः भरतः महात्मा ।
सह आर्यकस्य आत्म समैः अमात्यैः ।
आदाय शत्रुघ्नम् अपेत शत्रुर् ।
गृहात् ययौ सिद्धैव इन्द्र लोकात् ॥ २-७०-३०

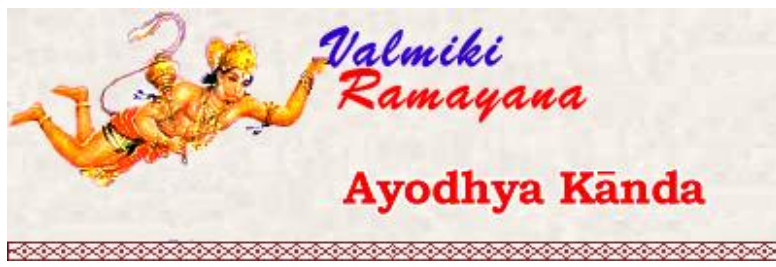
30. **guptaH** = being protected; **balena** = by the army; **mahaatmaa** = the high soled; **bharataH** = Bharata; **apeta shatruH** = who was free from enemies; **adaaya** = and taking; **shatrughnam** = shatrughna; **amaatyaiH saha** = along with companies; **aatmasamaih** = good enough to him; **yayon** = started; **gR^ihaat** = from the palace; **aaryakasya** = of his venerable maternal uncle; **indralokaadiva** = as from the world of celestials; **siddhah** = a Siddha(a semi divine being of great purity and perfection and said to possess supernatural faculties).

Being protected by the army, the high soled Bharata, who was free from enemies, taking Shatrughna along with other companions good enough to him, started from the palace of his venerable maternal uncle, as a Siddha(a semi- divine being of great purity and perfection and said to possess supernatural faculties) would start from Indraloka(the world of celestials).

Thus completes 70th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 70

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 71

Verses converted to UTF-8, Nov 09

Introduction

Spending seven nights in his journey, crossing various streams and rivers and passing through many woods and territories, Bharata reaches the city of Ayodhya, from there ,he finds the city of Ayodhya in a forlorn mood and discusses this situation with the charioteer. With an apprehensive and gloomy mind, he enters his father's house.

[Verse Locator](#)

स प्रान् मुखो राज गृहात् अभिनिर्याय वीर्यवान् ।
ततः सुदामाम् द्युतिमान् सन्तीर्वावेक्ष्य ताम् नदीम् ॥ २-७१-१
ह्लादिनीम् दूर पाराम् च प्रत्यक् स्रोतः तरन्गिणीम् ।
शतद्रुम् अतरत् श्रीमान् नदीम् इक्ष्वाकु नन्दनः ॥ २-७१-२

1;2. saH raaghavaH = that Bharata; dyutimaan = who was brilliant; shriinaan = glorious; ikshhvaaku kulanandanaH = and a rejoice to Ikshvaku dynasty; abhiniryaaya = marching in; praanmukhaH = easterly direction; raajagR^ihaat = from the city of Rajagriha; tatah = thereafter; avekshhya = observing; samtiirya = and crossing; taam = that; sudaamaam nadiim = Sudama river; hlaadiniim = and Hladini river; duuraapaaram = the wide one; atarat = and also crossed; shatadruum nadiim = shatadru river; pratyaksrotantaraNgiNiim = whose stream flowed towards the eastern direction.

That brilliant and glorious Bharata, who was a rejoice to Ikshvaku dynasty marching in easterly direction from the city of Rajagriha, thereafter observing and crossing Sudama* river as well as the wide Hladini river, whose stream flowed towards eastern direction.

The route Bharata drove was a different one from the route the messengers had taken from Ayodhya to Rajagriha. This is a longer route and it took a complete week for Bharata to reach Ayodhya

[Verse Locator](#)

एल धाने नदीम् तीर्त्वा प्राप्य च अपर पर्पटान् ।
शिलाम् आकुर्वतीम् तीर्त्वाग्नेयम् शल्य कर्तनम् ॥ २-७१-३
सत्य संधः शुचिः श्रीमान् प्रेक्षमाणः शिला वहाम् ।
अत्ययात् स महा शैलान् वनम् चैत्र रथम् प्रति ॥ २-७१-४

saH = that Bharata; satyasandhaH = who kept up his promise; shuchiH = the pure man in heart; shriimaan = the illustrious man; tiirtvaa = crossing; nadiim = shatadru river; elaadhaane = at Eladhana village; praapyaacha = reaching; aparaparpataam = the region of aparaparpata; tiirtvaa = crossing; aakurvatiim = Akurvati; shilaam = a rocky hill; prekshhyamaaNah = seeing; aaG^yeyam = the village of Agneyam; shalyakartanam = Salyakartana village; shilaavahaam = and silavaha river; atyayaat = and crossed; mahaashailaan = huge mountains; and traveled; chaitrathavanam prati = towards the woods of chaitraratha.

The pure and illustrious Bharata, who kept up his promise, crossing shatradru river at Eladhana village, reaching the region of Aparaparpata, crossing a rocky hill called akurvati, seeing the villages of Agneyam and salyakartana as well as Silavaha river, crossed huge mountains and traveled towards the woods of Chitraratha.

[Verse Locator](#)

सरस्वतीम् च गङ्गाम् च उग्मेन प्रतिपद्य च ।
उत्तरम् वीरमत्स्यानाम् भारुण्डम् प्राविशद्वनम् ॥ २-७१-५

5. w.wM - pratipadya = arriving at; yugmena = the confluence of; sarasvatiimcha = saraswati river; gaNgaacha = and Ganga river; (Bharata); pravishat = entered; bhaaruN^Damvanam = the woods of Bharunda; uttaram = the north; viiramatsyaanaam = of Viramatsya region.

Arriving at the confluence of Saraswati and Ganga rivers, Bharata entered the woods of Bharmuda, the north of Viramatsya region.

[Verse Locator](#)

वेगिनीम् च कुलिङ्ग आख्याम् ह्यादिनीम् पर्वत आवृताम् ।
यमुनाम् प्राप्य सन्तीर्णो बलम् आश्वासयत् तदा ॥ २-७१-६

6. praapya = reaching; samtiirNa = and crossing; kuliNgaakhyaam = a river named Kulinga; veginiim = which is swift; parvataavR^itaam = surrounded by mountains; hlaadini = and requesting; yamuunaam = as well as Yamuna river; tadaa- and there; badam = the army; aashvaasayat = was made to rest.

Reaching and crossing a refreshing river named Kulinga, which is swift and surrounded by mountains as well as Yamuna river, the army was then made to rest there.

[Verse Locator](#)

शीतीकृत्य तु गात्राणि क्लान्तान् आश्वास्य वाजिनः ।
तत्र स्नात्वा च पीत्वा च प्रायात् आदाय च उदकम् ॥ २-७१-७

7. shiitiikR^iya = making cool; gaatraaNi = the limbs; klaantaan = of the tired; vaajinaH = horses; by bathing them; aashvaasya = and cheering them up; tatra = there; snaatvaa = taking bath(himself);piitvaacha = drinking; udakam = water; aadaaya = and carrying it (future use) praayaata = (Bharata) proceeded further.

Making cool the limbs of the tired horses by bathing there and cheering up them, nay, taking a bath himself, drinking some water and carrying it for future use, Bharata proceeded further.

[Verse Locator](#)

राज पुत्रः महा अरण्यम् अनभीक्ष्ण उपसेवितम् ।
भद्रः भद्रेण यानेन मारुतः खम् इव अत्ययात् ॥ २-७१-८

8. bhadraH = the blessed; raajaputraH = bharata; the prince;atyayaat = traversed;mahaaraNyam = the huge forest; anabhiikshhNopasevitam = which was rarely frequented; bhadreNa = by his excellent; yaanena = chariot; khamiva = as through the atmosphere; maarutaH = the wind.

The blessed prince Bharata traversed that rarely frequented huge forest by his excellent chariot as the wind glides through an atmosphere.

[Verse Locator](#)

भागीरथीम् दुष्प्रतरामंशुधाने महानदीम् ।
उपायाद्राघवस्तूर्णम् प्राग्वटे विश्रुते पुरे ॥ २-७१-९

9. raaghavaH = Bharata; tuurNam = quickly; upaayat = reached; mahaanadiim = the great river; bhagiirathiim = Bhagirathi; dushhprataraam = which is difficult to be crossed; pure = at the city; praagvaTe = of pragvata; amshudhaane = in the region of Amsudhana.

Bharata soon reached the great river, Bharathi, which is difficult to be crossed, at the city of pragvata in the region of Amsudhana.

[Verse Locator](#)

स गङ्गाम् प्राग्वटे तीर्त्वे समायात्कुटिकोष्ठिकाम् ।
सबलस्ताम् स तीर्त्वाथ समायाद्धर्मवर्धनम् ॥ २-७१-१०

10. tiirvaa = crossing; gaNgaam = the river Ganga; praagvaTe = at the city of Pragvata; sah = he; samaayaayaat = reached; kuTikoshhThikaam = the river Kutikoshthka; tiirvaa = traversed; taam = it; sabalaH = along with his army; atha = and then; samaayaat = and arrived at; dharmavardhanam = the river of Dharmavardhana.

Crossing the River Ganga at the city of Pragvata, he reached the river Kulikoshthika, traversed it along with his army and then arrived at the region of Dharmavardhana.

[Verse Locator](#)

तोरणम् दक्षिण अर्धेन जम्बू प्रस्थम् उपागमत् ।
वरूथम् च ययौ रम्यम् ग्रामम् दशरथ आत्मजः ॥ २-७१-११

11. dasharathaatmajaH = Bharata; upaagamaat = reached; jambuuprastham = Jambuprastha village; dakshhiNaardhena = which is the southern part; toraNam = of torana region; (and from there)yayou = got; ramyam = a beautiful; gramamcha = village too; varuutham = called Varutha.

Bharata reached Jambuprasta village, which is located at the southern part of Torana region and from there he arrived at a beautiful village too, named Varutha.

[Verse Locator](#)

तत्र रम्ये वने वासम् कृत्वा असौ प्रान् मुखो ययौ ।
उद्यानम् उज्जिहानायाः प्रियका यत्र पादपाः ॥ २-७१-१२

12. kRR^itvaa = making; vaasam = a camp; ramie = in that beautiful; vane = forest; tatra = there; asou = Bharata; praaNmukhah = turned towards the east; yayou = and reached; udyaanam = a garden; ujjihaanaayaaH = in the city of Ujjihana; yatra = in which; (there are) priyakaaH paadapaaH = a number of Kadamba trees.

Making a camp in that beautiful forest there, Bharata traveled towards the east and reached a garden in the city of Ujjihana, in which there are a number of Kadamba trees.

[Verse Locator](#)

सालांस् तु प्रियकान् प्राप्य शीघ्रान् आस्थाय वाजिनः ।
अनुज्ञाप्य अथ भरतः वाहिनीम् त्वरितः ययौ ॥ २-७१-१३

13. praapya = having reached; saalaan = sala trees; priyaakaan = kadamba trees; bharatah = Bharata; aasthayaa = yoked; shiighram = swifter; vaajenah = horses; (his chariot); anuG^yaapye = allowed; vaahiniim = his army; atha = to come after him; yayon = and went ahead; tvaritaH = quickly.

Having reached Sala and Kadamba trees, Bharata yoked swifter horses to his chariot, allowed his army to come after him and quickly went ahead.

[Verse Locator](#)

वासम् कृत्वा सर्व तीर्थे तीर्त्वा च उत्तानकाम् नदीम् ।
अन्या नदीः च विविधाः पार्वतीयैः अतः तुरम् गमैः ॥ २-७१-१४
हस्ति पृष्ठकम् आसाद्य कुटिकाम् अत्यवर्तत ।
ततार च नर व्याघ्रः लौहित्ये स कपीवतीम् ॥ २-७१-१५

14; 15. **vaasam** kR^itvaa = having halted; **sarvatiirtha** = in sarvatirtha; **tiirtvaa** = and having crossed; **uttaanikaam nadiim** = uttamika river; **vividhaaH** = and various; **anyaaH** = other; **nadiishcha** = rivers; **paarvatiiyaiH turaNgaiH** = by mountain-ponies; **aasaadya** = and reaching; **hastipR^ishhTaakam** = the village of Hastiprataka; (Bharata); **atyavartata** = crossed; **kTikaam** = river kutika; **taraara** = and traversed; **kapiivartiim** = the river kapivati; **lohityu** = at Lohitya village.

Having halted min Sarvatirtha village and having crossed Uttamika river and various other rivers by mountain -ponies and reaching Hast prasthaka village, Bharata crossed Kutika river and traversed kapivati river at Lohitya village.

[Verse Locator](#)

एक साले स्थाणुमतीम् विनते गोमतीम् नदीम् ।
कलिङ्ग नगरे च अपि प्राप्य साल वनम् तदा ॥ २-७१-१६
भरतः क्षिप्रम् आगच्छत् सुपरिश्रान्त वाहनः ।

16. **bharataH** = Bharata; (after crossing) **sthaaNumatiim** = Sthanumati river; **ekasaala** = at Ekasala village; **gomatiim nadiim** = and Gomati river; **vinate** = at Vinata village; **suprarishraanta vaahanah** = as the horses were very much tired; **praapya** = reached; **tadaa** = then; **saalavanam** = a grove of Sala trees; **kaliNganagarachhaapi** = at even kalinga city also; **aagachchhat** = and proceeded; **kshhipram** = quickly.

Bharata, after crossing Sthanumati river at Ekasala village and Gomati river at Vinata village, took rest at a grove of Sala trees at Kalinga city as the horses were very much tired and then proceeded quickly.

[Verse Locator](#)

वनम् च समतीत्य आशु शर्वर्याम् अरुण उदये ॥ २-७१-१७
अयोध्याम् मनुना राज्ञा निर्मिताम् स ददर्श ह ।

17. **samaatiitya** = driving through; **vanamcha** = the grove; **aastu** = quickly; **sharavaryaam** = in the night; **aruNodaya** = at dawn; **sandarshaha** = saw; **ayodhyaam** = the city of Ayodhya; **nirniitaam** = which was built; **manunaaraG^yaa** = by the king Manu.

Driving through grove quickly in the night, Bharata at the dawn saw the city of Ayodhya, which was earlier built by King Manu.

[Verse Locator](#)

ताम् पुरीम् पुरुष व्याघ्रः सप्त रात्र उषिटः पथि ॥ २-७१-१८
अयोध्याम् अग्रतः दृष्ट्वा रथे सारथिम् अब्रवीत् ।

18. **dR^IshhTvaa** = seeing ; **taam** = that; **ayodhyaam puriim** = city of Ayodhya; **agrataH** = in front; **saptaraatroshhitaH** = after spending seven nights; **pathi** = on his way; **purushhvyaaghraH** = that tiger among men; **abraviit** = spoke; **vaakyam** = these words; **saarathim** = to the charioteer.

Seeing the city of Ayodhya in front, after spending seven nights on his way, Bharata the tiger among men, spoke the following words to his charioteer:

[Verse Locator](#)

एषा न अतिप्रतीता मे पुण्य उद्याना यशस्विनी ॥ २-७१-१९
अयोध्या दृश्यते दूरात् सारथे पाण्डु मृत्तिका ।
यज्वभिर् गुण सम्पन्नैः ब्राह्मणैः वेद पारगैः ॥ २-७१-२०
भूयिष्ठम् ऋषैः आकीर्णा राज ऋषि वर पालिता ।

19;20. saarathe = O; charioteer! Eshhaa = this; yashasvinii = famous; ayodhya = city of Ayodhya; dR^ishyate- = appears; me = to me; naatipratiitaa = not clearly distinguishable. duuraat = from this distance. PaaNDum rittikaa = as a heap of white clay. puNyodyaanaa = beautiful gardens; aakiirNaa = a place filled with yajvabhiH = performers of sacrifices; guNasampanne = endowed with good qualities. Veda paaragaiH = Brahmins; bhuuyishhTham = most abundant; R^iddhaiH = in riches; raajarshhiparipaalita = and ruled by a royal sage.

"O, Charioteer! The famous city of Ayodhya comes into view vaguely to me from a distance, as a heap of white clay. It has beautiful gardens. It is filled with performers of sacrifices and with people endowed with good qualities as well as well versed in the Vedas and with Brahmins inmost abundant reaches , It is being ruled by a royal sage."

[Verse Locator](#)

अयोध्यायाम् पुरा शब्दः श्रूयते तुमुलो महान् ॥ २-७१-२१
समन्तान् नर नारीणाम् तम् अद्य न शृणोम्य् अहम् ।

21. puraa = Earlier; mahaan = abig; tumulaH = clattering; shabdaH = noise; nara naariinaam = of men and women; shruuyate = used to be heard; samantaat = all round; ayodhyaam = in Ayodhya; adya = Now; aham = I; na shR^iNomyaham = am not hearing; tam = that noise.

Earlier , a big clattering voice of men and women used to be heard all round in Ayodhya. Now, I am not hearing that voice."

[Verse Locator](#)

उद्यानानि हि साय अह्ने क्रीडित्वा उपरतैः नरैः ॥ २-७१-२२
समन्तात् विप्रधावद्भिः प्रकाशन्ते मम अन्यदा ।

22. udyanaani = the parks; prakaashantehi = which used to beam; naraiH = forth; samantaat = on all sides; saayaahne = in the evening; mama = to me; anyathaa = otherwise.

"The parks which used to beam with men streaming forth on all sides, having given up sporting in the morning after entering them in thee evening having spent the whole night in sport, now appear to me otherwise"

[Verse Locator](#)

तानि अद्य अनुरुदन्ति इव परित्यक्तानि कामिभिः ॥ २-७१-२३
अरण्य भूता इव पुरी सारथे प्रतिभाति मे ।

23. taami = these parks; parityaktaani = deserted; kaamibhiH = by the lovers; adya = now; anuruddantiiva = turn out to be miserable; saarathe = o; charioteer!me = to me; purii = the city; pratibhaati = appears; araNyabhuuteva = to have changed into a forest.

"These parks deserted by the lovers now turn out to be dejected . O, charioteer! To me, the city appears to have changed into a forest."

[Verse Locator](#)

न हि अत्र यानैः दृश्यन्ते न गजैः न च वाजिभिः ॥ २-७१-२४
निर्यान्तः वा अभियान्तः वा नर मुख्या यथा पुरम् ।

24. atra = here; yathaapuuvam = as before; naramukhyaah = important persons; nadR^ishyante hi = indeed are not seen; niryaantovaa = going into the city; abhiyaantovaa = on coming out of it; yaanaiH = in carriages; na = nay; raajithiH = on horses too.

"Here, as before, important persons indeed are not seen going into the city or coming out it in carriages or on horses or on elephants."

[Verse Locator](#)

उद्यानानि पुरा भान्ति मत्तप्रमुदितानि च ॥ २-७१-२५
जनानाम् रतिसम्योगेष्वत्यन्तगुणवन्ति च ।

25. puraa = earlier; ndyaanaani = parks; shaanti = used to be conspicuously; matta pranuditaanicha = ezaited;with joy and gaiety; atyantaguNavanticha = and were most excellent ; ratisamyogeshhu = for love contacts; janaanaam = of men.

"Earlier parks used to be conspicuously excited with joy and gaiety and were most congenial for love contacts of men."

[Verse Locator](#)

तान्येतान्यद्य वश्यामि निरानन्दानि सर्वशः ॥ २-७१-२६
स्रस्तपर्णैरनुपथम् विक्रोशद्भिरिव द्रुमैः ।

26. pashyaami = Iam seeing; taanyena = those same parks; adya = today; niraanandaami = with lack of enjoyment; sarvashaH = on all sides; drumaiH = with trees; srastaparNaih = having their leaves fallen; anupatham = along the road; vikroshadbhiriva = looking a picture of dismay.

"I am seeing the same parks., today with lack of enjoyments on all sides and with trees having their leaves fallen along the road, looking like picture of dismay."

[Verse Locator](#)

नाद्यापि श्रूयते शब्दो मत्तानाम् मृगपक्षिणाम् ॥ २-७१-२७
सम्रक्ताम् मधुराम् वाणीम् कलम् व्याहरताम् बहु ।

27. adyaapi = even not; at dawn; shabdaH = sounds; mattaanaam = mR^igapakshhinaam = of animals and birds in rut;samraktaam = which an charming madhuraam = with sweet; vaaniim = tone; vyaahratam = uttering; bahu = with much; kalam = melody; nashruuyate = are not being heard.

"Even now at dawn, charming sounds with sweet and much melodious tone of animals and birds intoxicated with happiness are not being heard."

[Verse Locator](#)

चन्दनागुरुसम्पृक्तो धूपसम्मूर्चितोऽतुलः ॥ २-७१-२८
प्रवाति पवनः श्रीमान् किम् नु नाद्य यथापुरम् ।

28. kimnu = why does; yathaapuram = as before; bhriimaan = pure and auspicious; chandanaagarusamyuktaH = laden with aloes and sandal wood; pavanaH = breeze; dhumpasammuurchitaH = intensified with the pure of burnt incense; na pravaachi = not blow; adya = today?

"Why does, as before, pure and auspicious breeze laden with aloes and sandal wood intensified with the fume of burnt incense, not blow today?"

[Verse Locator](#)

भेरीमृदङ्गवीणानाम् कोणसम्घटितः पुनः ॥ २-७१-२९
किमद्य शब्दो विरतः सदाऽदीनगतिः पुरा ।

29. kim = why; adya = today; shabdaH = have the sounds; bheriimR^idaNga viiNaanaam = of kettle drums clay tomtoms and vinas; koNasamghaTTitaH = played upon with drum sticks or plums or fingers; virath = stopped; puraa = which formerly; sadaa adiinagatiH = never ceased; punaH = at any time.

"Why today have the sounds of kettledrums, clay tomtoms and Vinas played upon with drum-sticks or palms or fingers stopped which formerly never ceased at any time."

[Verse Locator](#)

अनिष्टानि च पापानि पश्यामि विविधानि च ॥ २-७१-३०
निमित्तानि अमनोज्ञानि तेन सीदति ते मनः ।

30. pashyaami = I perceive; vividhaani = various kinds; nimittaani = of omens; anishhTaani = which are undesirable; paapaani = sinful; amanujJNaani = and silly; tena = by this; me = my; manaH = mind; siidati = is dejected.

"I perceive various kinds of evil sinful and silly omens and by this, my mind is dejected."

[Verse Locator](#)

सर्वथा कुशलम् सूत दुर्लभम् मम बन्धुषु ॥ २-७१-३१
तथा ह्यसति सम्मोहे हृदयम् सीदतीव मे ।

31. suuta = O; charioteer! Durlabham = it is not possible; sarvattaa = that all; kushalam = should be well; mama bandhushhu = with my kinsfolk; tathaahi = as indeed; asati = even without; sammoho = any cause for a grievance; me = my; hR^Idayam = spirit; siidatiiva = is cast down.

"O, charioteer! It is not possible that all sounds be well with my kinsfolk, as indeed, even without anycause for a grievance, my spirit is cast down"

[Verse Locator](#)

विषण्णः शान्तहृदयस्त्रस्तः सुलुलितेन्द्रियः ॥ २-७१-३२
भरतः प्रविवेशाशु पुरीमिक्ष्वाकुपालिताम् ।

32. vishhaNNaH = despondent; shraanta = hR^idayaH = distressed in mind; trastaH = frightened; sululitendriyaH = and extremely; bharataaH = Bharata; ashu = quickly; pravivesha = entered; puriim = the city; ikshhvaakupaalitam = ruled by the descendents of Ikshvaku.

Despondent, distressed in mind, frightened and extremely entered the city, which was ruled by the descendents of Ikshvaku.

[Verse Locator](#)

द्वारेण वैजयन्तेन प्राविशत् श्रान्त वाहनः ॥ २-७१-३३

द्वाहस्थैः उत्थाय विजयम् पृष्टः तैः सहितः ययौ ।

33. shaanta vaahanaH = Bharata; with tired horses; praavishat = entered; dvaareNa = through the gate; vaijayantena = called Vijayanta; uktaH = greeted; vijayam = with slogans of victory; utthaaya = by the standing; dvaaHsthaiH = gate keepers; yayon = he went; sahitaH = along with; taiH = them.

Bharata, with his tired horses entered the city through Vijayanta gate. Greeted with slogans of victory by the standing gatekeepers, he went inside, along with others.

[Verse Locator](#)

स तु अनेक अग्र हृदयो द्वाहस्थम् प्रत्यर्च्य तम् जनम् ॥ २-७१-३४

सूतम् अश्व पतेः क्लान्तम् अब्रवीत् तत्र राघवः ।

34. saH = that; raaghavathtu = Bharata; on his part; anekaagra = hR^idayaH = with distracted mind; pratyarchya = responded to the salutations; tam = of those; janam = men; dvaastham = at the gate; tatra = there; abraviit; and spoke; suutam = who was beloved; ashvapatih = to Asvapati (as follows)

Bharata, with a distracted mind, responded to the salutations of those porters at the gate and those porters at the gate and spoke to the charioteer who was beloved to Asvapati as follows:

[Verse Locator](#)

किमहम् त्वरयानीतः कारणेन विनानघ ॥ २-७१-३५

अशुभाशङ्कि हृदयम् शीलम् च पततीव मे ।

35. anagha = O; faultless charioteer! Kim = why was; aham = I; aniitaH = brought; tvarayaa = so quickly; kaaraNena vinaa = without any reason? hR^idayam = my mind; ashubhaashaNki = is apprehending some evil; me = My; shiilamcha = energy is also; patatiiva = lost.

"O, the faultless charioteer! Why was I brought so quickly without any reason? My mind is apprehending some evil. I lost my all energy."

[Verse Locator](#)

श्रुता नो यादृशाः पूर्वम् नृपतीनाम् विनाशने ॥ २-७१-३६

आकाराः तान् अहम् सर्वान् इह पश्यामि सारथे ।

36. saarathe = O; charioteer! YaadR^ishaaH = were heard; naH = by us; puurvam = formerly; vinaashana = regarding ruin; nR^ipatiinaam = of kings; aham = I; pashyaami = am seeing; iha = here; sarvaam = all; taam = those; akaaraaan = signs.

"Whatever things were heard by us formerly in the same case of ruin of kings, I am seeing here all those signs."

[Verse Locator](#)

सम्मार्जनविहीनानि परुषाण्युपलक्षये ॥ २-७१-३७

असम्यतकवाटानि श्रीविहीनानि सर्वशः ।

बलिकर्मविहीनानि धूपसम्मेदनेन च ॥ २-७१-३८

अनाशितकुटुम्बानि प्रभाहीनजनानि च ।

अलक्स्मीकानि पश्यामि कुटुम्बिभवनान्यहम् ॥ २-७१-३९

37; 38; 39. aham = I; upalakshhaye = am seeing; kuTumibhavanaani = the family horses; parushhaaNi = for which the dirt; sammaarjana vihiinaani = was upswept; asamyata kavaaTaani = with doors wide open; shriihinaani = bereft of splendor; sarvashaH = on all sides; balikarmavihiinaani = no offerings are being made; dhuupasammodanevacha = no incense was burned; anaashitakuTumbaani = families are starving; prabhaahiina janaanicha = and people with lack of beautiful appearance; alakshhmiikaani = looking distressfully.

"I am seeing the family horses in which dirt is not swept away, with their doors wide open, bereft of splendor on all sides without any offerings being made, and with no incense burned. Families are starving and people look miserably without any charming appearance."

[Verse Locator](#)

अपेतमाल्यशोभानि असम्मुष्टाजिराणि च ।
देवागाराणि शून्यानि न चाभान्ति यथापुरम् ॥ २-७१-४०

40. devaagaaraaNi = the temples of gods; shuunyaani = are deserted; naabhaanticga = and have lost their radiance; apetamaalya shobhaani = with their splendor of floral decoration lost; asammR^ishhTaajiraaNicha = nor are any assembling to perform sacrifices; yathaapuram = as before.

"The temples of gods are deserted and have lost their radiance, with their splendor of floral decorations lost, nor are there any assembling to perform sacrifices as before."

[Verse Locator](#)

देवतार्चाः प्रविद्धाश्च यज्ञोष्ठ्यस्तथाविधाः ।
माल्यापणेषु राजन्ते नाद्य पण्यानि वा तथा ॥ २-७१-४१

41. devataarchaah = worships of the deities; pravidddhaaHcha = were placed aside; yajN^a gosshTyaH = Assemblies of prayers; tathaavidhaah = are also in the same condition; tathaa = and; paNyaani = saleable garlands; raraajante = are not adorning; maalyaapaNeshhu = the garland stands; adya = today.

"Worships of the deities were placed aside. Assemblies of prayers are also not adorned with saleable flowers and garlands today."

[Verse Locator](#)

दृश्यन्ते वणिजोऽप्यद्य न यथापूर्वमत्र वै ।
ध्यानसम्विग्नहृदयाः नष्टव्यापारयन्त्रिताः ॥ २-७१-४२

42. vaNijo api = even traders; nashhTavyaapaara yantritaa = who lost interest in trading tie ups; dhyaana samvigrahaR^idayaaH = and with their minds agitated with thoughts ; na dR^ishyante = are not being seen; atra = here; yathaa puurvam = as before; adya = today.

"Even traders lost interest in trading tie-ups and their minds are tied up in thoughts. They are not being seen here today, as before."

[Verse Locator](#)

देवायतनचैत्येषु दीनाः पक्षिगणास्तथा ॥ २-७१-४३
मलिनम् च अश्रु पूर्ण अक्षम् दीनम् ध्यान परम् कृशम् ।
सस्त्री पुंसम् च पश्यामि जनम् उत्कण्ठितम् पुरे ॥ २-७१-४४

43;44. tathaa = and; pakshhigaNaaH = cluster of birds; diinaaH = look miserable; devaayataanaachaityeshhu = in temples and large trees; pashyaami = I see; janam = the population; satriipumsam = of men and women; pure = in the city; utkaNThitam = look anguished; malinam = messy; diinam = miserable; ashru puurNaakshham = with their eyes held in tears; dhyaanaparam = thoughtful; kR^isham = and weak.

"Clusters of birds in temples and large trees in the city are looking desolate. The population of men and women in the city look thoughtful anguished weak messy and despondent with their eyes held in tears."

[Verse Locator](#)

इति एवम् उक्त्वा भरतः सूतम् तम् दीन मानसः ।
तानि अनिष्टानि अयोध्यायाम् प्रेक्ष्य राज गृहम् ययौ ॥ २-७१-४५

45. **prekshhya** = after seeing; **taani** = those; **anishhTaani** = evil omens; **ayodhyaayaam** = in Ayodhya; **bharataH** = Bharata; **diina maanasaH** = being broken hearted; **uktvaa** = and having spoken; **ityevam** = as aforesaid; **tam suutam** = to that charioteer; **yayou** = and went; **raajagR^iham** = to the royal palace.

After seeing those bad omens in Ayodhya, the broken hearted Bharata spoke to the charioteer as aforesaid and went to the royal palace.

[Verse Locator](#)

ताम् शून्य शृन्वा अटक वेश्म रथ्याम् ।
रजो अरुण द्वार कपाट यन्त्राम् ।
दृष्ट्वा पुरीम् इन्द्र पुरी प्रकाशाम् ।
दुःखेन सम्पूर्णतरः बभूव ॥ २-७१-४६

46. **dR^ishhTvaa** = beholding; **taam puriim** = that city of Ayodhya; **indra pura prakaasam** = that formerly possessed; the splendor of of the capital city of Indra; **shuunya shR^iNgaaTakaveshmarathyaam** = highways deserted; **rajo aruNadvaara kavaaTayantraam** = the doors and hinges covered with rust; **bharataH bhabhuua** = because; **sampuurNataraH** = overcome; **duHkhena** = with grief.

Beholding the city of Ayodhya, that formerly possessed the splendor of the capital city of Indra, now with its squares houses and high ways deserted, the doors and hinges covered with rust, Bharata was overcome with grief.

[Verse Locator](#)

बहूनि पश्यन् मनसो अप्रियाणि ।
यानि अन्न्यदा न अस्य पुरे बभूवुः ।
अवाक् शिरा दीन मना नहृष्टः ।
पितुर् महात्मा प्रविवेश वेश्म ॥ २-७१-४७

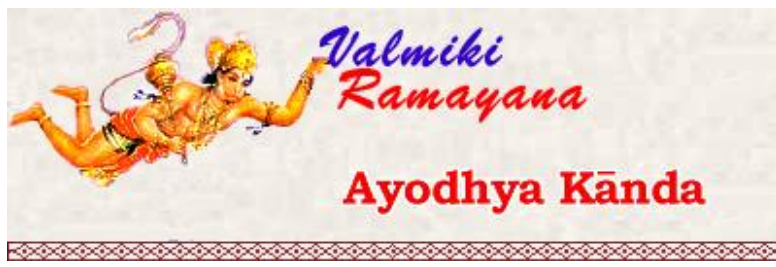
47. **pashyan** = seeing **apriyaaNi** = things disliked; **manasaH** = by the mind; **yaani** = which; **nababhuuvaH** = did not occur; **pure** = in the city; **anyadaa** = at the other times; **mahaatmaa** = the high soled Bharata; **avaakchchiraaH** = with his head bent down; **diinamanaaH** = and with his mind miserable; **pravivesha** = entered; **putuH** = his father's; **veshma** = house; **nahR^ishhTaH** = unhappily.

Seeing many things disenchanted to mind which did not occur at any time before in the city, the high soled Bharata with his head bent down and with his mind miserable gloomily entered his father's house.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकसप्ततितमः सर्गः

Thus completes 71th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47		



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 72

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Introduction

Bharata does not find his father in the royal palace and goes to meet his mother. He asks his mother about the whereabouts his father. Kaikeyi informs Bharata about the death of Dasaratha. When Bharata enquired about Rama, Kaikeyi also discloses Rama's exile to the forest along with Sita and Lakshmana. She also narrates about the two boons she asked the king Dasaratha as well as how the king accepted her boons and sent Rama to exile. She further advises Bharata to meet the chief of Brahmans like Vasista and others to get himself crowned for the kingdom.

[Verse Locator](#)

अपश्यंस् तु ततः तत्र पितरम् पितुर् आलये ।
जगाम भरतः द्रष्टुम् मातरम् मातुर् आलये ॥ २-७२-१

1. tataH = thereafter; bharataH = Bharata; apashyan = not seeing; pitaram = his father; tatra = there; pituH = in his father's; aalaye = palace; jagaama = went; maatuH = to his mother's; aalaye = house; drashhTum = to see; maataram = his mother.

Not finding his father there in his father's palace, Bharata went to his mother's apartment to see his mother.

[Verse Locator](#)

अनुप्राप्तम् तु तम् दृष्ट्वा कैकेयी प्रोषितम् सुतम् ।
उत्पपात तदा हृष्टा त्यक्त्वा सौवर्ण मानसम् ॥ २-७२-२

2. dR^ishhTvaa = beholding; tam sutam = her son; proshhitam = who was absent from home; anupraaptam = and returned; kaikeyii = Kaikeyi; hR^IshhTaaa = was delighted; tadaa = and then; utpapaata = sprang up; tyaktvaa = leaving; souvarnam = her golden; aasanam = seat.

Beholding his son who was absent from home for long and returned, Kaikeyi was delighted and then sprang up, leaving her golden seat to receive him.

[Verse Locator](#)

स प्रविश्य एव धर्म आत्मा स्व गृहम् श्री विवर्जितम् ।
भरतः प्रेक्ष्य जग्राह जनन्याः चरणौ शुभौ ॥ २-७२-३

3. saH bharataH = that Bharata; dharmaatmaa = the righteous man; pravishyaiva = soon after entering; svagR^iham = his house; shriivivarjitam = which was devoid of splendor; pratijagraaha = grasped; jananyaaH = his mother's; shubhou = auspicious; charaNou = feet.

Soon after entering his house, which was devoid of any splendor, Bharata the righteous man, grasped the auspicious feet of his mother in obeisance.

[Verse Locator](#)

सा तम् मूर्ध्नि समुपाग्राय परिष्वज्य यशस्विनम् ।
अङ्के भरतम् आरोप्य प्रष्टुम् समुपचक्रमे ॥ २-७२-४

4. saa = She; upagraaya = smelled; muurdhaani = on the head; tam bharatam = of that Bharata; yashasvinam = the illustrious man; parishhvajya = embraced him; aaropya = made him to ascend; aNke = on her lap; upachakram = to ask questions.

Kaikeyi smelled (as mark of affection) the head of the illustrious Bharata, embraced him, made him to ascend on her lap and started questions.

[Verse Locator](#)

अद्य ते कतिचित् रात्र्यः च्युतस्य आर्यक वेश्मनः ।
अपि न अध्व श्रमः शीघ्रम् रथेन आपततः तव ॥ २-७२-५

5. katichit = how many; raatryaH = nights (have passed); adya = till today; te = to you; chutasya = since you have left; aaryakaveshmanaH = your maternal grand father's house? Apina = Is there no; adhvashramaH = travel fatigue; tava = to you; aapatataH = who came; rathena = in a chariot; shiigrhram = speedily?

"How many days passed since you have left your maternal grand father's house? Is there no travel fatigue to you, who have come speedily in a chariot?"

[Verse Locator](#)

आर्यकः ते सुकुशलो युधा जिन् मातुलः तव ।
प्रवासाच् च सुखम् पुत्र सर्वम् मे वक्तुम् अर्हसि ॥ २-७२-६

6. putra = O;son! te = your; aaryakah = grand father; sukushalii = doing well? Tava = your; maatulaH = maternal uncle; yudhaajit = Yudhhajit; (doing well)?; sukham = were you happy; pravaasaat = in being absent from home? Arhasii = be good enough; vaktum = to tell; me = me; sarvam = all.

"O,son! Is your grand father doing well? Is Yudhajit, your maternal uncle doing well? Were you happy in being absent from home ? Be good enough to tell me all?"

[Verse Locator](#)

एवम् पृष्ठः तु कैकेय्या प्रियम् पार्थिव नन्दनः ।
आचष्ट भरतः सर्वम् मात्रे राजीव लोचनः ॥ २-७२-७

7. priyam = affectionately; pR^IshhTaH = asked; evam = thus; kaikeyya = by Kaikeyi; raajivaalochanaH = the lotus eyed; paarthivaa nandanaH = prince; bharataH = Bharata; aachashhTa = told; sarvam = all; maatre = to his mother.

Affectionately enquired thus by Kaikeyi, the lotus eyed bharata, the prince, narrated all to his mother.

[Verse Locator](#)

अद्य मे सप्तमी रात्रिः च्युतस्य आर्यक वेश्मनः ।
अम्बायाः कुशली तातः युधाजिन् मातुलः च मे ॥ २-७२-८

8. saptamii = seventh; raatriH = night; me = to me; adya = today; chyutasya = since I left; aaryakaveshamanaH = the grand father's house; ambaayaaH = The mother's; taataH = father; me = and my; Yudhajit = Yudhajit; kushalii = are well.

"It is seventh day to me today since I left the grand father's house. Yudhajit, your father as well as my maternal uncle are doing well"

यन् मे धनम् च रत्नम् च ददौ राजा परम् तपः ।

परिश्रान्तम् पथि अभवत् ततः अहम् पूर्वम् आगतः ॥ २-७२-९

9. yat = which; dhanamcha = gifts; ratnamcha = and jewels; dadou = were given; me = to me; rajaa = by the king; paramtapaH = who annihilates enemies; abhavat = became; parishraantam = tired; pathi = on the way; puurvam = before; tataH = then; aham = I; aagataH = came.

"Carrying the gifts and jewels, given to me by the king who annihilates enemies my followers became tired on the way and I arrived ahead of them"

[Verse Locator](#)

राज वाल्य हरैः दूतैः त्वर्यमाणो अहम् आगतः ।

यद् अहम् प्रष्टुम् इच्छामि तत् अम्बा वक्तुम् अर्हसि ॥ २-७२-१०

10. aham = I; aagataH = came; tvaryamaaNaH = hurriedly; duutaiH- because of messengers; raajavaakya haraiH = who carried messages of the king; ambaa = let my mother; arhasi = be good enough; vaktum = to tell; tat = that; yat = which; aham = I; ichchhaami = am wishing; prashhTum = to ask.

"I came soon because of the horridness communicated by royal messengers. Let my mother be good enough to tell that which I desire to ask her."

[Verse Locator](#)

शून्यो अयम् शयनीयः ते पर्यन्को हेम भूषितः ।

न च अयम् इक्ष्वाकु जनः प्रहृष्टः प्रतिभाति मे ॥ २-७२-११

11. ayam = this; paryaN^kaH = couch; te = of yours; shayaniyaH = which is fit for rest; hemabhuushhitaH = and decorated with gold; shuunyaH = is empty; ayam = these; ikshhvaaku janaH = men and women of Ikshvaku race; napratibhaati = do not appear; maa = to me; prahR^ishhTaH = to be cheerful.

"This couch of yours, which is fit for rest and decorated with gold, is empty. These men and women of Ikshvaku race do not appear to me to be cheerful."

[Verse Locator](#)

राजा भवति भूयिष्ठम् इह अम्बाया निवेशने ।

तम् अहम् न अद्य पश्यामि द्रष्टुम् इच्छन् इह आगतः ॥ २-७२-१२

12. raajaa = king Dasaratha; bhuuyishhTham = mostly; iha = here; ambaayaaH = in the mother's; niveshane = house; adya = now; aham = I; napashyaami = am not seeing; tam = him; aagatah = I came; iha = here; ichchhan = wishing; drashhTum = to see (him)

"King Dasaratha mostly used to here in your house. Now, I am not seeing him. I came here, desirous of seeing him."

[Verse Locator](#)

पितुर् ग्रहीष्ये चरणौ तम् मम आख्याहि पृच्छतः ।

आहोस्विद् अम्ब ज्येष्ठायाः कौसल्याया निवेशने ॥ २-७२-१३

13. amba = o; mother!graahhisye = I will grasp; pitruH = my fathers; charaNou = feet; aakhyaahi = Tell; tam = about him; mama = to me; pR^IchchhataH = questioning; ahosvit = or; niveshane; (is he) in the house; kausalyaaH = of Kausalya; jyeshhThaayaaH = the senior most of my mothers?

"O, mother! I will grasp in obeisance my father's feet. Tell about him, as I ask you. Or is he in the house of Kausalya the senior most of my mothers?"

[Verse Locator](#)

तम् प्रत्युवाच कैकेयी प्रियवद् घोरम् अप्रियम् ।
अजानन्तम् प्रजानन्ती राज्य लोभेन मोहिता ॥ २-७२-१४

14. **mohitaa** = deluded; **raajyalobhena** = by the greed for kingdom; **kaikeyii** = Kaikeyi; **prajaanantii** = who knew everything closely; **pratyuvaacha** = told; **tam** = that Bharata; **ajaanantam** = who did not know anything; **ghoram** = that terribly; **apriyam** = unpleasant thing; **priyavat** = as though it was delightful.

Deluded by the greed for kingdom, Kaikeyi who knew everything closely, told the terribly unpleasant news to Bharata, who did not know anything, as though the news was delightful.

[Verse Locator](#)

या गतिः सर्व भूतानाम् ताम् गतिम् ते पिता गतः ।
राजा महात्मा तेजस्वी यायजूकः सताम् गतिः ॥ २-७२-१५

15. **te pitaa** = your father; **raajaa** = king Dasaratha; **mahaatmaa** = having a noble nature; **tejasvii** = who was inspiring respect; **yaayajuukaH** = who was performing frequent sacrifices; **gatiH** = and who was a refuge; **sataam** = to good men; **gataH** = followed; **taam gatim** = that path; **yaa** = which; **sarvabhuutaanaam** = all beings; **gatiH** = follow.

"King Dasaratha, your father who was having a noble nature, who was respect and performing frequent sacrifices as well as a refuge to good men followed that path which all beings follow."

[Verse Locator](#)

तत् श्रुत्वा भरतः वाक्यम् धर्म अभिजनवान् शुचिः ।
पपात सहसा भूमौ पितृ शोक बल अर्दितः ॥ २-७२-१६

16. **bharataH** = Bharata; **dharmaabhijaanavaan** = a righteous man with a noble descent; **suchiH** = and an honest man; **shrutvaa** = hearing; **tat** = those; **vaakyam** = words; **sahasaa** = immediately; **papaata** = fell; **bhuumou** = on the ground; **pitR^ishokabalaarditaH** = being exceedingly tormented by the grief for his father.

Bharata, a righteous man with a noble descent and an honest man, hearing that news , immediately fell down on the ground, being exceedingly tormented by the grief for his father.

[Verse Locator](#)

हा हातोऽस्मीति कृपणाम् दीनाम् वाचमुदीरयन् ।
निपपात महाबाहुर्बाहु विक्षिप्य वीर्यवान् ॥ २-७२-१७

17. **mahaabaahuH** = the mighty armed; **viiryavaan** = and the heroic Bharata; **udirayaan** = raising; **kR^ipaaNam** = his grievous; **diinam** = and depressed; **vaacham** = voice; **iti** = thus saying; **haa hataHasmi** = "Alas; I am undone"; **vikshhipya** = and lifting up; **baahum** = his arms; **nipapaata** = fell down.

The mighty armed and heroic Bharata, raising his grievous and depressed voice, cried, "Alas, I am undone' and lifting up his arms, fell down.

[Verse Locator](#)

ततः शोकेन सम्वीतः पितुर् मरण दुःखितः ।

विललाप महा तेजा भ्रान्त आकुलित चेतनः ॥ २-७२-१८

18. **tadaH** = then; **mahaatejaH** = Bharata of great majesty; **samviitaH** = enveloped; **shokena** = in grief; **bhraantaakulita chetanaH** = whose mind was troubled by reeling; **maraNā duHkhitaH** = as aggrieved by the death; **pituH** = of his father; **vilalaapa** = lamented profusely.

Then, Bharata of great majesty, who was enveloped in grief and whose mind was troubled by reeling under the death of his father, lamented profusely.

[Verse Locator](#)

एतत् सुरुचिरम् भाति पितुर् मे शयनम् पुरा ।

शशिनेवामलम् रात्रौ गगनम् तोयदात्यये ॥ २-७२-१९

19. **etat** = this; **ruchiram** = beautiful; **shayanam** = couch; **me pituH** = of my father; **puraa** = formerly; **bhaatisma** = used to enhance with his splendor; **shashineva** = as the moon; irradiates; **amalam** = the stainless; **gaganam** = sky; **raatrou** = in the night; **toyadaatyaye** = at the end of the rainy season.

"These beautiful couch of my father earlier used to enhance its charm with his splendor, as the moon irradiates the stainless sky in the night at the end of a rainy season."

[Verse Locator](#)

तत् इदम् न विभाति अद्य विहीनम् तेन धीमता ।

व्योमेव शशिना हीनमप्भुष्क इव सागरः ॥ २-७२-२०

20. **vihiinam** = being unoccupied; **dhiimataa tena** = by my virtuous father; **tat idam** = the same couch; **adya** = now; **navibhaati** = is bereft of glory; **vyomeva** = like the moon; **saagaraaH iva** = or like the sea; **apchchhushhkaH** = with water dried up.

"Being unoccupied by my virtuous father, the same couch now is bereft of its glory, like the sky without the moon or like the sea with its water dried up."

[Verse Locator](#)

बाष्पमुत्सृज्य कण्ठे स्वात्मना परिपीडितः ।

आच्चाद्य वदनम् श्रीमद्वस्त्रेण जयताम् वरः ॥ २-७२-२१

21. **aachchhaadya** = covering; **shriimat** = his lovely; **vadanam** = face; **vastreNa** = with a raiment; **NaraH** = the first(Bharata); **jayataam** = of those who are victorious; **utsR^ijya** = shed; **bashhpam** = tears; **kaNThena** = by lamentation; **pari piiDitaH** = with profound distress; **svaatmaanaa** = in his mind.

Covering his lovely face with a raiment, Bharata the first of those who are victorious, with a proffond distress in his mind shed tears in lamentation.

[Verse Locator](#)

तम् आर्तम् देव सम्काशम् समीक्ष्य पतितम् भुवि ।

निकृत्तमिव सालस्य स्कन्धम् परशुना वने ॥ २-७२-२२

मत्तमातङ्गसम्काशम् चन्द्रार्कसदृशम् भुवः ।

उत्थापयित्वा शोक आर्तम् वचनम् च इदम् अब्रवीत् ॥ २-७२-२३

22;23. **bhuuvah** = from the floor(Kaikeyi); **utthaapayitva** = lifted up ; **tam** Bharata; **aartam** = who was pained; **devasamkaasham** = looking like a god; **patitam** = who

fell; **bhuvi** = on the ground; **saalasya skandamiva** = like a sala tree; **nikR^ittam** = cut off; **parashuunaa** = by an axe; **mattamaataN^ga samkaasham** = appearing like an elephant in rut; **chandraarkasadR^sham** = looking like the moon and sun; **shokaartam** = and afflicted with grief; **abravit** = spoke; **idam** = these; **vachanamcha** = words.

Kaikeyi lifted up from the floor, her son Bharata, who was pained with sorrow, looking like a god, who fell on the ground like a sala tree, cut off by an axe, appearing like an elephant in rut, looking like the moon and sun, afflicted with grief as he was and spoke the following words:

[Verse Locator](#)

उत्तिष्ठ उत्तिष्ठ किम् शेषे राज पुत्र महा यशः ।
त्वद् विधा न हि शोचन्ति सन्तः सदसि सम्मताः ॥ २-७२-२४

24. **mahaayashaH** = o; the highly illustrious; **raajaputra** = prince! **UttishhTha uttishhTha** = arise; arise; **kim** = why; **sheshhe** = are you lying down? **SantaH** = gentlemen; **tvadvidhaaH** = like you; **sammataa** = honoured; **sadasi** = in the assembly of men; **na shochantihi** = do not indeed lament.

"O, the highly illustrious prince! Arise, arise! Why are you lying down? Gentlemen, like you, respected in the assembly of men, do not grieve indeed."

[Verse Locator](#)

दानयज्ञाधिकारा हि शीलश्रुतिवचोनुगा ।
बुद्धिस्ते बुद्धिसम्पन्न प्रभेवार्कस्य मन्दिरे ॥ २-७२-२५

25. **buddhisam pannaH** = O; **Bharata endowed with understanding ! te** = Your; **buddhiH** = intellect; **shiilashruti vachonugaa** = which follows good character and sacred scriptures; **daanayaj^Naadhikaaraa** = has an authority to donate and to sacrifice; (ever shining); **prabheva** = like a splendor; **mandire** = in the abode ; **arkasya** = of the sun.

"O, Bharata endowed with understanding! Your intellect, which follows good character as well as sacred scriptures, has an authority to donate and sacrifice, ever shining as such like a splendor in the abode of the sun.

[Verse Locator](#)

स रुदत्या चिरम् कालम् भूमौ विपरिवृत्य च ।
जननीम् प्रत्युवाच इदम् शोकैः बहुभिर् आवृतः ॥ २-७२-२६

26. **aavR^itaH** = encircled; **bahibhiH** = by numerous; **shokaiH** = afflictions; **saH** = Bharata; **ruditvaa** = weeping; **chiramkaalam** = for a long time; **viparivR^ityecha** = rolled; **bhuumou** = over the floor; **pratyuvaacha** = and replied; **idam** = these words; **jananiim** = to his mother.

Encircled by numerous afflictions, Bharata weeping for a long time , rolled over the floor and replied to his mother as follows:

[Verse Locator](#)

अभिषेक्ष्यति रामम् तु राजा यज्ञम् नु यक्ष्यति ।
इति अहम् कृत सम्कल्पो हृष्टः यात्राम् अयासिषम् ॥ २-७२-२७

27. **kR^ita samkalpaH** = forming a resolution; **raajaa** = that the king; **abhishhekshhyati nu** = was either anointing **raamam** = Rama; **yakshhyatenu** = or performing; **yajN^am** = a sacrifice; **aayaasishham** = I got into ; **yaatraam** = the journey; **hR^ishhTaH** = cheerfully.

"Making up my mind that the king was either going to anoint Rama as a prince regent or to perform a sacrifice, I cheerfully got into the journey."

तत् इदम् हि अन्यथा भूतम् व्यवदीर्णम् मनो मम ।
पितरम् यो न पश्यामि नित्यम् प्रिय हिते रतम् ॥ २-७२-२८

28. **tat idam** = all this; **bhuutam** = turned to be; **anyathaa** = otherwise; **na pashyaami** = by me not seeing; **pitaram** = my father; **nityam** = forever; **ratam** = interested; **priyahite** = in my wishes and welfare; **mama** = my; **manaH** = heart; **vyavadiirNam** = is broken to pieces.

"All this turned to be otherwise. By not beholding my father, who was forever interested in my wishes and welfare, my heart is broken to pieces"

[Verse Locator](#)

अम्ब केन अत्यगात् राजा व्याधिना मय्य् अनागते ।
धन्या राम आदयः सर्वे यैः पिता संस्कृतः स्वयम् ॥ २-७२-२९

29. **amba** = o; **mother!** **Mayi anaagate** = while I did not come; **kena vyaadhinaa** = On what ailment ; **raajaa** = the king; **atyagaat** = died? **RaamaadayaH** = Rama and others; **yaiH** = who; **svayam** = by themselves; **samskR^itaH** = performed purificatory rites; **pitaa** = to our father; **dhanyaaH** = are fortunate.

"O, mother! On what ailment did the king die, when I was not here? Rama and others who performed purificatory rites by themselves for our father indeed fortunate."

[Verse Locator](#)

न नूनम् माम् महा राजः प्राप्तम् जानाति कीर्तिमान् ।
उपजिघ्रेद् हि माम् मूर्ध्नि तातः सम्मम्य सत्वरम् ॥ २-७२-३०

30. **nuunam** = It is sure; **kiirtimaan** = that the illustrious; **mataaraajaH** = monarch; **najanaati** = does not know; **maam** = me; **praaptam** = having arrived; **taataH** = my father; **satvaram** = quickly; **upajighrethi** = would have indeed smelled; **samnamya** = by bending; **muurdhni** = my head (in affection).

"It is sure that the illustrious monarch does not know the fact of my arrival. Otherwise, my father quickly would have indeed smelled my head, by bending me in affection."

[Verse Locator](#)

क्व स पाणिः सुख स्पर्शः तातस्य अक्लिष्ट कर्मणः ।
येन माम् रजसा ध्वस्तम् अभीक्ष्णम् परिमार्जति ॥ २-७२-३१

31. **kva** = where; **taatasya** = is father's; **suksparshaH** = pleasantly caressing; **saHpaaNiH** = that hand; **yena** = which; **parimaarjati** = to wipe; **maam** = me; **dhvastam** = covered; **rajasaa** = with dust; **abhiikshhNam** = again and again; **aklishhTa karmaNah** = and which was unwearied in action?

"Where is the caressing hand of my dear father of unwearied action wipe away the dust with which I am covered?"

[Verse Locator](#)

यो मे भ्राता पिता बन्धुर् यस्य दासो अस्मि धीमतः ।
तस्य माम् शीघ्रम् आख्याहि रामस्य अक्लिष्ट कर्मणः ॥ २-७२-३२

32. **aakhyaahi** = announce; **shiighram** = soon; **maam** = about me; **raamasya** = to Rama; **aklishhTakarmaNah** = of immortal exploits; **yaH** = he who; **bhraatraa** = is the brother; **me** = to me; **pitaa** = my father; **bandhuH** = my friend; **yasya** = and to whom; **dhiimataH** = the wise; **daasaH asmi** = I am a servant.

"Announce soon about my arrival to Rama of immortal exploits, he who is a wise brother to me, my father, my friend and to whom I am a servant."

[Verse Locator](#)

पिता हि भवति ज्येष्ठो धर्मम् आर्यस्य जानतः ।
तस्य पादौ ग्रहीष्यामि स हि इदानीम् गतिर् मम ॥ २-७२-३३

33. **jyeshhThaH** = an elder brother; **bhavatihi** = indeed becomes; **pitaa** = a father; **aaryasya** = for a faithful man; **jaanataH** = who is aware; **dharmam** = of righteousness; **grahishhyaami** = I will grasp; **tasya** = his; **paadou** = feet; **saH** = he; **gatiH hi** = is indeed the refuge; **mama** = to me; **idaaniim** = now.

"An elder brother indeed becomes a father for a faithful man who knows righteousness. I will grasp his feet in obeisance. He is indeed the refuge for me now."

[Verse Locator](#)

धर्मविद्धर्मनित्यश्च सत्यसन्धो दृढव्रतः ।
आर्ये किम् अब्रवीद् राजा पिता मे सत्य विक्रमः ॥ २-७२-३४

34. **kim** = what; **me pitaa** = my father; **raajaa** = the king; **dharmavit** = who knew virtue; **dharmam nityashcha** = who was forever pious; **satyasandhaH** = who was true to his promise; **dR^IdhavrataH** = who was strictly truthful; **satyavikramaH**; who was truly valiant; **aaryaH** = and who was honorable; **abraviit** = did say?

"What did my father the king, who know virtue , who was forever pious, who was true to his promise, who was strictly truthful, who was truly valiant and who was honorable, say?"

[Verse Locator](#)

पश्चिमम् साधु संदेशम् इच्छामि श्रोतुम् आत्मनः ।
इति पृष्टा यथा तत्त्वम् कैकेयी वाक्यम् अब्रवीत् ॥ २-७२-३५

35. **ichchaami** = I want; **shrotum** = to hear; **saadhu** = well; **pashchimama** = the last; **sandesham** = message; (of my father; **aatmaanaH** = to me; **iti** = Thus; **pR^ishhTaa** = asked; **kaikeyii** = Kaikeyi; **abraviit** = spoke; **vaakyam** = these words; **yathaattattvam** = in accordance with truth:

"I want to hear exactly the last message of my father to me." Thus requested by Bharata, Kaikeyi spoke the following words in accordance with truth.

[Verse Locator](#)

राम इति राजा विलपन् हा सीते लक्ष्मण इति च ।
स महात्मा परम् लोकम् गतः गतिमताम् वरः ॥ २-७२-३६

36. **saH** = that; **mahaatmaa** = highsoled; **raajaa** = king; **varaH** = who was excellent ; **gatimataam** = in understanding universal spirit; **gataH** = departed; **param lokam** = for the other world; **vilapam** = crying; **raameti** = ❖O; Rama; **haa siite** = O; Sita; **lakshhmaNeti** = O; Lakshmana!

That high soled king, who was excellent in understanding the Universal spirit, departed to the world, crying ❖O, Rama, O, Sita, O, Lakshmana!"

[Verse Locator](#)

इमाम् तु पश्चिमाम् वाचम् व्याजहार पिता तव ।
काल धर्म परिक्षिप्तः पाशैः इव महा गजः ॥ २-७२-३७

37. tava = your; pitaa = father; vyajahaara = spoke; imaam = these; pashchimaam = last; vaachanam = words; kaaladharmaparikshhiptaH = when abandoned by the operation; of time; paashairiva = like into a trap; mahaagajaH = a huge elephant.

"Your father spoke the following last words also, when he was abandoned by the operation of time , like a huge elephant surrendered into a trap."

[Verse Locator](#)

सिद्ध अर्थाः तु नरा रामम् आगतम् सीतया सह ।
लक्ष्मणम् च महा बाहुम् द्रक्ष्यन्ति पुनर् आगतम् ॥ २-७२-३८

38. te naraaH = those men; drakshhyanti = who are able to see; raamam = Rama; punaH aagatam = returning; siitaaya saha = with Sita; lakshhmanamcha = and Lakshmana; mahaabaahum = the mighty armed; siddhaarthaaH = are those who have fulfilled the object(of their coming).

"Those men who are able to see Rama returning Sita and the mighty armed Lakshmana are those who are fortunate enough"

[Verse Locator](#)

तत् श्रुत्वा विषसाद एव द्वितीया प्रिय शंसनात् ।
विषण्ण वदनो भूत्वा भूयः पप्रच्च मातरम् ॥ २-७२-३९

39. shrutvaa = hearing; tat = that; dvitiiyaapriyashamsanaat = which disclosed a second unpleasant news; vishhaasaadaiva = was dejected; bhuutvaa = becoming; vishhaNNavadanaH = gloomy faced; paprachchha = asked; bhuuyaH = again; maataram = to his mother; as follows)

Hearing the aforesaid pronouncement, which disclosed second unpleasant news, Bharata was dejected. Becoming gloomy faced, he once again asked his mother as follows:

[Verse Locator](#)

क्व च इदानीम् स धर्म आत्मा कौसल्य आनन्द वर्धनः ।
लक्ष्मणेन सह भ्रात्रा सीतया च समम् गतः ॥ २-७२-४०

40. kva = where; saH = that; kausalya nandavardhanaH = Rama; who augments the joy of Kausalya; dharmaatmaa = and the virtuous man went; lakshhmanasaha = along with Lakshmana; bhraatraa = the brother; siitayaacha samam = and with Sita; idaaniim = now?

"Where did the virtuous Rama, who augments Kausalya' s delight go now along with my brother Lakshmana and with Sita?"

[Verse Locator](#)

तथा पृष्टा यथा तत्त्वम् आख्यातुम् उपचक्रमे ।
माता अस्य युगपद् वाक्यम् विप्रियम् प्रिय शन्कया ॥ २-७२-४१

41. tathaa = thus; pR^ishhTaa = asked as (aforesaid) asya maataa = Bharata's mother; upachakrame = started; aakyaatum = telling; sumahat = very great; vipriyam = unpleasant; vaakyam = words; yathaa tattvam = exactly; priyashaNkayaa = with an apprehension that they are pleasant.

Asked by Bharata in this manner, his mother started telling so greatly unpleasant words, exactly as it had happened, as though they were very pleasant words.

[Verse Locator](#)

स हि राज सुतः पुत्र चीर वासा महा वनम् ।

दण्डकान् सह वैदेह्या लक्ष्मण अनुचरः गतः ॥ २-७२-४२

42. putra = O; son! saH = he that; raajasutaH = prince Rama; chiiravaasaaH = wearing long narrow pieces of bark; gataH hi = indeed went; mahaavanam = to the great forest; daNDakaan = of Dandaka; lakshhmaNaanucharaH = followed by Lakshmana; vaidehyaasaha = and also Sita.

"O, son! He, that prince Rama, wearing long narrow pieces of bark, went indeed to the great forest of Dandaka, followed by Lakshmana and also sita."

[Verse Locator](#)

तत् श्रुत्वा भरतः त्रस्तः भ्रातुः चारित्र शङ्कया ।

स्वस्य वंशस्य माहात्म्यात् प्रष्टुम् समुपचक्रमे ॥ २-७२-४३

43. shrutvaa = hearing; tat = those words; bharataH = Bharata; trastaH = was frightened; charitrashaNkyayaa = with a doubt about the behaviour; bhraatuH = of his brother; maahaatmyaat = and because of the glory; syasya vamshasya = of his race; sampachakrame = started; prashhTum = to ask (his mother as follows):

Hearing these words, Bharata being aware of the glory of his race, doubted and feared whether Rama was sent to exile because of his unrighteous conduct, if any and again asked his mother as follows:

[Verse Locator](#)

कच्चिन् न ब्राह्मण वधम् हृतम् रामेण कस्यचित् ।

कच्चिन् न आढ्यो दरिद्रः वा तेन अपापो विहिंसितः ॥ २-७२-४४

44. kashyachit = some; braahmaNa dhanam = brahmana's wealth; nahR^itam kachchit = indeed not stolen; raamaNa = by Rama; aaDhyaH = a rich; daridrovaH = or a poor; apaapaH = virtuous man; na vihimsitaH kachchit = indeed not harmed; tena = by him?

"Has not Rama indeed stolen the wealth of some Brahmana? Has not he done any harm either to a rich or to a poor virtuous man?"

[Verse Locator](#)

कच्चिन् न पर दारान् वा राज पुत्रः अभिमन्यते ।

कस्मात् स दण्डक अरण्ये भ्रूणहा इव विवासितः ॥ २-७२-४५

45. raajaputraH = has the prince; naabhimaanyate vaa kachchit = indeed not desired any; paradaaraan = wife of another; kasmaat = why; saH = was he; bhraataaraamo = my brother Rama; vivaasitaH = expelled; daNDakaaraN^ye = to the forest of Dandaka?

"Has the prince indeed not longed for the wife of another? Why was my brother Rama expelled to the forest of Dandaka?"

[Verse Locator](#)

अथ अस्य चपला माता तत् स्व कर्म यथा तथम् ।

तेन एव स्त्री स्वभावेन व्याहर्तुम् उपचक्रमे ॥ २-७२-४६

46. atha = thereafter; asya maataa = his mother; chapalaa = an unsteady woman; tena = on account of; striisvabhaavenaiva = her feminine nature only; upachakrame = began;; vyaahartum = to tell; svakarma = her act; tat = that; yathaatatham = which was the exact state of the case.

Thereafter his mother, an unsteady woman, on account of her feminine nature began to narrate her act which was the exact state of the case.

[Verse Locator](#)

एवमुक्ता तु कैकेयी भरतेन महात्मना ।
उवाच वचनम् हृष्टा मूढा पण्डितमानिनी ॥ २-७२-४७

47. **kaikeyii** = Kaikeyi; **muuDhaa** = a fool; **paNDita maanini** = thinking herself to be learned; **uktaa** = after being spoken; **evam** = thus; **bharatena** = by Bharata; **mahaatmanaa** = the virtuous man; **hR^IshhTaa** = delightfully; **uvaacha** = spoke; **vachanam** = words:

Kaikeyi, a fool thing herself to be learned, after hearing the queries of the virtuous Bharata, delightfully spoke the following words:

[Verse Locator](#)

न ब्राह्मण धनम् किञ्चिद् हतम् रामेण कस्यचित् ।
कश्चिन् न आढ्यो दरिद्रः वा तेन अपापो विहिंसितः ॥ २-७२-४८
न रामः पर दारामः च चक्षुर्भ्याम् अपि पश्यति ।

48. **na kimchit** = not even a little; **brahmaNa dhanam** = of wealth belonging to a Brahmana; **kashyachit** = whosoever; **hR^itam** = was stolen; **raameNa** = by Rama; **navihimsitaH** = no harm was done; **tena** = by him; **aaDhyaH** = either to arich; **daridrova** = or to a poor; **apaapah** = virtuous man; **raamaH** = Rama; **na pashyhyatyapi** = does not even look; **chakshhuryaam** = with his eyes ; **paradaaraan** = the wives of others.

"Not even a little of belonging to a Brahman was stolen by Rama, No harm was done by him either to a rich or to a poor virtuous man. Rama does not even look with his eyes, the wives of others."

[Verse Locator](#)

मया तु पुत्र श्रुत्वा एव रामस्य एव अभिषेचनम् ॥ २-७२-४९
याचितः ते पिता राज्यम् रामस्य च विवासनम् ।

49. **putra** = O;son! **shrutyaiva** = immediately on hearing; **abhishhechanam** = about the coronation ceremony; **raamasyaiva** = of Rama decidedly; **mayaa tu** = by me then; **pitaa** = your father; **yaanchitaH** = was asked; **raajyam** = for kingdom ; **te** = to you; **vivaasanamcha** = and banishment ; **raamasya** = of Rama.

"O, son! Immediately on hearing decidedly about the coronation ceremony of Rama by me then, I asked your father to bestow kingdom to you and for banishment of Rama to the forest"

[Verse Locator](#)

स स्व वृत्तिम् समास्थाय पिता ते तत् तथा अकरोत् ॥ २-७२-५०
रामः च सह सौमित्रिः प्रेषितः सह सीतया ।

50. **samaasthaaya** = submitting to ; **svavR^ittim** = his own decree; **saH** = that king Dasaratha; **te pitaa** = your father; **akarot** = has done; **tat** = that; **tathaa** = as requested by me; **raamashcha** = Rama; **sahasoumitriH** = along with Sita too; **preshhitaH** = were sent into exile.

"Submitting to his own decree, King Dasaratha, your father has done all that was requested by me. Rama along with Lakshmana and Sita too were sent into exile."

[Verse Locator](#)

तम् अपश्यन् प्रियम् पुत्रम् मही पालो महा यशाः ॥ २-७२-५१

पुत्र शोक परिदूनः पन्चत्वम् उपपेदिवान् ।

51. tam = that; priyamputram = belonged son; apashyan = having not been seen; mahaayashaaH = the very celebrated; mahiipaalaH = monarch; upapedivaan = obtained; paNchatvam = death; putrashoka paridynunaH = being made miserable by grief for his son.

"That beloved son having not been seen, the very celebrated monarch was made miserable by the grief for his son and obtained death"

[Verse Locator](#)

त्वया तु इदानीम् धर्मज्ञ राजत्वम् अवलम्ब्यताम् ॥ २-७२-५२

त्वत् कृते हि मया सर्वम् इदम् एवम् विधम् कृतम् ।

52. dharmajN^a = O; Bharata knowing righteousness; raajatvam = the kingship; avalambyataam = may be taken charge; tvayaa = by you; idaaniim = now; idam sarvam = all this; kR^itam hi = was indeed done; tvatkR^ite = for you; mayaa = by me; evam vidham = in this manner.

"O, Bharata knowing righteousness! The king- ship may be taken charge by you now. All this was indeed done for your sake in this manner by me."

[Verse Locator](#)

मा शोकम् मा च सन्तापम् धैर्यमाश्रय पुत्रक ॥ २-७२-५३

त्वदधीना हि नगरी राज्यम् चैतदनामयम् ।

53. putraka = o; son; maa aashraya = do not dwell; shokam = in grief; maa = do not dwell; samtaapamcha = in anguish too; aashraya = dwell; dhairyam = in courage; nagarii = this city; tvadadhiinaahi = is indeed subservient to you; tat = this raajyam cha = kingdom also; anaamayam = which is salubrious.

"O, son! Do not dwell in grief and anguish. Dwell in courage. This city along with the salubrious kingdom indeed is subservient to you."

[Verse Locator](#)

तत् पुत्र शीघ्रम् विधिना विधिज्ञैः ।

वसिष्ठ मुख्यैः सहितः द्विज इन्द्रैः ।

सम्काल्य राजानम् अदीन सत्त्वम् ।

आत्मानम् उर्व्याम् अभिषेचयस्व ॥ २-७२-५४

54. tat = hence; sahitaH = meeting; dvijendraiH; the chiefs of brahmanas; vasishhTa mukhyaiH = like Vasista and others; vidhijN^aiH = who know rituals; samkalya = performing purification rites; shiigraam = soon; raajaanam = to the city; abhishhechayasvam = become; anointed as a king; urvyam = to the earth; adiinasattvam = yourself.

"Hence, meet the chiefs of Brahmanas like Vasishta and others who know the rituals, perform soon the sacred rites to the king and become crowned as a king yourself to the earth, being not depressed in spirit.

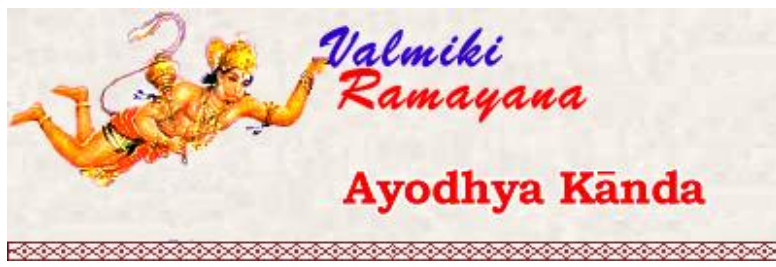
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे द्विसप्ततितमः सर्गः

Thus completes 72nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 72

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 73

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Introduction

Bharata reproached Kaikeyi in many ways. Pricking with his unpleasant remarks, Bharata tells her that he will bring back Rama from the forest, install him on the throne of Ayodhya and become his attendant.

[Verse Locator](#)

श्रुत्वा तु पितरम् वृत्तम् भ्रातरु च विवासितौ ।

भरतः दुःखं सन्तप्तैदम् वचनम् अब्रवीत् ॥ २-७३-१

1. **shrutvaatu** = hearing; **pitaram** = his father; **vR^ittam** = to be dead; **bhraataram** = and both his brothers; **vivaasitou** = having been exiled; **bharataH** = Bharata; **duHkhasamtaptaH** = was tormented; with grief; **abraviit** = and spoke; **idam** = these; **vachanam** = words.

Hearing that his father was dead and both his brothers were exiled; Bharata was tormented with grief and spoke the following words:

[Verse Locator](#)

किम् नुष्कार्यम् हतस्य इह मम राज्येन शोचतः ।

विहीनस्य अथ पित्रा च भ्रात्रा पितृ समेन च ॥ २-७३-२

2. **vihiinasya** = bereft of; **pitraacha** = of my father; **atha** = and; **bhraatraacha** = my brother; **pitR^isamena** = who is exactly like my father; **kinnukaaryam** = what is the use; **raajyena** = with a kingdom; **iha** = now; **mama** = to me; **shochataH** = lamenting as I am; **hatasya** = with despair?

Bereft of my father as well as my brother too, who is exactly like my father, what is the use of a kingdom now to me, lamenting as I am with despair?"

[Verse Locator](#)

दुःखे मे दुःखम् अकरोर् व्रणे क्षारम् इव आदधाः ।

राजानम् प्रेत भावस्थम् कृत्वा रामम् च तापसम् ॥ २-७३-३

3. **kR^itvaa** = making; **raajaanam preta bhaavastham** = the king die; **raamamcha** = and Rama; **taapasam** = to be an ascetic; **akaroH** = you created; **duHkham** = a sorrow; **duHkhe** = in another sorrow; **me** = to me; **adadhaaH iva** = like placing; **kshhaaram** = salt; **vraNe** = on a wound.

"Making Dasaratha to die and turning Rama to be an ascetic, you brought one calamity after another like sprinkling salt on a wound."

[Verse Locator](#)

कुलस्य त्वम् अभावाय काल रात्रिर् इव आगता ।

अन्गारम् उपगूह्य स्म पिता मे न अवबुद्धवान् ॥ २-७३-४

4. tvam = you; aagataa = came; abhaavaaya = for destruction; kulasya = of our race; kaalaraatriiva = like the night of destruction at the end of the world; me pitaa = my father; na avabuddharaan = could not be aware; upaguhya = of his embracing; aN^gaaram = a live charcoal.

"You came for destruction of our race, like the night of destruction coming at the end of the world. My father could not be aware of his embracing a live char-coal to his bosom."

[Verse Locator](#)

मृत्युमापादितो राजा त्वया मे पापदर्शिनि ।

सुखम् परिहृतम् मोहात्कुलेऽस्मिन् कुलपांसनि ॥ २-७३-५

5. paapadarshini = O; malevolent woman! mR^ityum = the death; me pitaa = of my father; aapaaditaH = was caused; tvayaa = by you; kulapaamsani = O; the one who made our race unchaste! Asmin kule = In this race; sukham = happiness; parihR^itam = is deserted; mohaata = by your ignorance.

"O, the malevolent woman! You caused the death of my father. O, the one who made our race unchaste! In this race, happiness is deserted through your ignorance."

[Verse Locator](#)

त्वाम् प्राप्य हि पिता मे.द्य सत्यसन्धो महायशाः ।

तीव्रदुःखाभिसन्तप्तो वृत्तो दशरथो नृपः ॥ २-७३-६

6. nR^ipaH = king; dasarathaH = Dasaratha; me = my; pitaa = father; satyasandhaH = who was true to his promise; mahaayashaaH = and immensely famous; vR^ttaH = died; adya = now; tiivraduHkhaabhisamtaptaH = tormented as he was with bitter grief; praapya = after acquiring; tvaam = you.

"My father, king Dasaratha, who was true to his promise and immensely famous, now died, tormented as he was with bitter grief, because of you."

[Verse Locator](#)

विनाशितो महाराजः पिता मे धर्मवत्सलः ।

कस्मात्प्रव्राजितो रामः कस्मादेव वनम् गतः ॥ २-७३-७

7. kasmaat = why; me pitaa = my father; mahaaraajaH = the monarch; dharmavatsalaH = fond of righteousness; vinaashitaH = was killed? Kasmaat = why; raamaH = Rama; gataH = went; pravraajitaH = on exile; vanam = to the forest?

"Why did you kill my father the monarch, who was intent on righteousness? Why did you send Rama on exile to the forest?"

[Verse Locator](#)

कौसल्या च सुमित्रा च पुत्र शोक अभिपीडिते ।

दुष्करम् यदि जीवेताम् प्राप्य त्वाम् जननीम् मम ॥ २-७३-८

8. dushhkaram = it is impossible; kausalyaacha = Kausalya; sumitraacha = and Sumitra; putrashokaabhipiiDite = who are afflicted with grief for their sons; jivetaam yadi = will live; praapya = getting at; tvaam = you; jananiim = my mother.

"It is impossible that Kausalya and Sumitra, who are afflicted with grief for their sons, will live in fellowship with you, my mother."

[Verse Locator](#)

ननु तु आर्यो अपि धर्म आत्मा त्वयि वृत्तिम् अनुत्तमाम् ।
वर्तते गुरु वृत्तिज्ञो यथा मातरि वर्तते ॥ २-७३-९

9. aaryo api = even my elder brother; dharmaatmaa = the pious man; guruvR^ittij^NaH = who knows how to behave with elders; vartate nanu = was indeed acting; anuttamaam = with the best; vR^ittim = behavior; tvayi = in your case; yathaa = as how; vartate = he was behaving; maatari = with his mother.

"Even Rama my elder brother, a pious man who knows how to behave with elders, used to act with the best behavior in your case, exactly as how he was behaving with his own mother."

[Verse Locator](#)

तथा ज्येष्ठा हि मे माता कौसल्या दीर्घ दर्शिनी ।
त्वयि धर्मम् समास्थाय भगिन्याम् इव वर्तते ॥ २-७३-१०

10. tathaa = in the same manner; me = my; jyeshhThaa = elder; maataa = mother; kausalyaa = Kausalya; diirghadarshinii = having far sightedness; samaasthaaya = being established; dharmam = in piety; vartate hi = was indeed behaving; tvayi = with you; bhaginyaamiva = as your sister.

"In the same manner, Kausalya, my elder mother having far sightedness and established in piety, indeed used to behave with you as your sister."

[Verse Locator](#)

तस्याः पुत्रम् कृत आत्मानम् चीर वल्कल वाससम् ।
प्रस्थाप्य वन वासाय कथम् पापे न शोचसि ॥ २-७३-११

11. katham = why; na shochasi = are you not lamenting; prasthaapya = after sending; kR^itaatmaanam = the disciplined; tasyaaH = Kausalya's; putram = son; chiiravalkala vaasanam = clothed in a bark dress; vanavaasaaya = to live in a forest? Paape = O; sinful one!

"Why are you not lamenting, after sending Rama, the disciplined Kausalya 's son, clothed in a bark dress, to live in a forest? O, sinful one!"

[Verse Locator](#)

अपाप दर्शिनम् शूरम् कृत आत्मानम् यशस्विनम् ।
प्रव्राज्य चीर वसनम् किम् नु पश्यसि कारणम् ॥ २-७३-१२

12. pravraajya = having sent into exile; apaapadarshanam = having a virtuous disposition; shuuram = a valiant man; kR^itaatmaanam = a self-controlled; yashasvinam = and illustrious man; chiiravaasanam = clothed in bark dress; kimnu = what; kaaraNam = reason; pashyasi = do you perceive?

"You indeed sent into exile, clad in a bark dress, Rama having a virtuous disposition, a valiant man, a self controlled and illustrious man as he was. What reason do you gather for it?"

[Verse Locator](#)

लुब्धाया विदितः मन्ये न ते अहम् राघवम् प्रति ।
तथा हि अनर्थो राज्य अर्थम् त्वया नीतः महान् अयम् ॥ २-७३-१३

13. **manye** = I think; **na viditaH** = it is not known; **te** = to you; **lubdhaayaaH** = the greedy woman; (**what**) **aham** = I; (**believe**) **raaghavam prati** = about Rama. Tathaahi = It is exactly so; **ayam** = this; **mahaam** = great; **anarthaH** = calamity; **aamiitaH** = has been brought in; **tvaayaa** = by you; **raajyaartham** = for the sake of kingdom.

"I think it is not known to you, a greedy woman, about my devotion towards Rama. It is exactly so. You have brought in this great calamity for the sake of a kingdom."

[Verse Locator](#)

अहम् हि पुरुष व्याघ्राव् अपश्यन् राम लक्ष्मणौ ।
केन शक्ति प्रभावेन राज्यम् रक्षितुम् उत्सहे ॥ २-७३-१४

14. **kena** = by which; **shaktiprabhaavena** = source of strength; **aham utsahe** = can be able; **rakshhitum** = to protect; **raajyam** = the kingdom; **apashyam** = without seeing; **raama lakshhmanou** = Rama and Lakshmana; **purushhavyaaghraou** = the lions among men?

"By which source of strength can I be able to protect the kingdom, without those lions among men, Rama and Lakshmana in proximity to me?"

[Verse Locator](#)

तम् हि नित्यम् महा राजो बलवन्तम् महा बलः ।
उअपाश्रितः अभूद् धर्म आत्मा मेरुर् मेरु वनम् यथा ॥ २-७३-१५

15. **mahaaraajaH** = Dasaratha the monarch; **mahaabalaH** = having great strength; **dharmaatmaa** = and a pious mind; **nityam** = always; **abhuutihi** = indeed used to; **upaashritaH** = take refuge; tam = that Rama; balavantam = the strong man; **meruvanam yathaa** = as a forest surrounding the mountain of Meru(taken refuge); **meruH** = by Meru mountain."

"Dasaratha the monarch, having great strength and a pious mind always indeed used to take refuge in that strong man Rama as the Meru mountain takes refuge in a forest surrounding the mountain."

[Verse Locator](#)

सो अहम् कथम् इमम् भारम् महा धुर्य समुद्यतम् ।
दम्यो धुरम् इव आसाद्य सहेयम् केन च ओजसा ॥ २-७३-१६

16. **kena** = by what; **ojasaa** = stamina; **saH aham** = I as such; **vaheyam** = can carry; **aasaadya** = after obtaining; **imam bhaaram** = this burden;(of kingship); **damyaH iva** = like a young bullock that is yet to be tamed; (to carry); **dhuram** = the burden; **mahaadhurya samuddhR^itam** = being lifted up by a giant bullock.

"By what stamina, shall I sustain this burden of kingship any more than a young bullock that is yet to be tamed, would stand the strain on getting a load, lifted up with ease by a giant bullock."

[Verse Locator](#)

अथ वा मे भवेत् शक्तिर् योगैः बुद्धि बलेन वा ।
सकामाम् न करिष्यामि त्वाम् अहम् पुत्र गर्धिनीम् ॥ २-७३-१७

17. **athavaa** = or rather; **shaktiH** = a strength; **bhavet** = may come into existence; **me** = to me; **yogaiH** = by following proper methods; **buddh ibalenavaa** = or by strength of intelligence; **aham** = I; **na karishhyaami** = will not make; **tvaam** = you; **putragardhiniim** = who are greedy (for getting the kingdom) for your son; **sakaamaam** = fulfill your desire.

"Or even if a strength can be brought into existence in me by following certain suitable methods or by strength of intelligence, I will not allow you, who are greedy in fetching of kingdom for your son, to fulfill your desire."

[Verse Locator](#)

न मे विकाङ्खा जायेत त्यक्तुम् त्वाम् पापनिश्चयाम् ।
यदि रामस्य नावेक्षा त्वयि स्यान्मातृवत्सदा ॥ २-७३-१८

18. na vikaaN^kshhaa = no aversion ; na jaayeta = would have occurred; me = to me; (even)tvaktum = to desert; tvaam = you; paapanishchayaam = a woman of evil designs; yadi raamasya = if Rama; nasyaat avekshhaa = did not see; tvayi = you; maatR^ivat = like a mother; sadaa = at all times.

"No aversion would be felt by me even to desert you, a woman of evil designs, if Rama did not treat you like a mother at all times."

[Verse Locator](#)

उत्पन्ना तु कथम् बुद्धिस्तवेयम् पापदर्शिनि ।
साधुचारित्रविभ्राष्टे पूर्वेषाम् नो विगर्हिता ॥ २-७३-१९

19. paapa darshini = O; malevolent woman! saadhucharitra vibhrashhTe = with your good conduct disappeared! katham = How; iyam buddhiH = this intension; vigarhitaa = forbidden by; naH = our; puurveshhaam = ancestors; utpannaa = has arisen; tava = to you?

"O, malevolent woman with your good conduct disappeared! How this idea forbidden by our ancestors, has arisen in your mind at all?"

[Verse Locator](#)

अस्मिन् कुले हि सर्वेषाम् ज्येष्ठो राज्येऽभिषिच्यते ।
अपरे भ्रातरस्तस्मिन् प्रवर्तन्ते समाहिताः ॥ २-७३-२०

20. jyeshThaH = the eldest; sarveshhaam = of all; asmin kule; in this race; abhishhichyate hi = should be indeed; inaugurated; raajye = in the kingdom; apare = the rest of; bhraataraH = the brothers; pravartante = behave; samaahitaaH = reverently; tasmin = towards the elder brother.

"The eldest of all in this race should be indeed anointed as a king. The rest of his brothers are to behave reverently towards their elder brother."

[Verse Locator](#)

न हि मन्ये नृशसे त्वम् राजधर्ममवेक्षसे ।
गतिम् वा न विजानासि राजवृत्तस्य शाश्वतीम् ॥ २-७३-२१

21. nR^ishamse = O; cruel woman! manye = I think that; tvam = you; na apekshhse = are not seeing; raajadharmam = the rules relating to kings; vaa = or; na vijaanaasi = you are not aware; shaashvatiim = of permanent; gatim = procedure; raaja VR^ittasya = of administration in kings.

"O, cruel woman! I feel that you are not catching even a glimpse of the rules relating to kings or not even aware of a permanent procedure prevailing in the administration of kings."

[Verse Locator](#)

सततम् राजवृत्ते हि ज्येष्ठो राज्येऽभिषिच्यते ।
राज्ञामेतत्समम् तत्स्यादिक्षाकूणाम् विशेषतः ॥ २-७३-२२

22. **raajavR^itte** = according to the administration of kings; **jyeshhThaH** = the eldest son; **satatam** = always; **hi** = indeed; **abhishhichyate** = gets inaugurated; **raajye** = in kingdom; **etat** = this procedure; **samam** = is similar; **raaj^Naam** = to all kings; **tat** = that; **syaat** = occurs; **visheshhataH** = especially; **ikshhvaakuNaam** = in Ikshvaku kings.

"According to the administration of kings the eldest son always indeed gets inaugurated in kingdom. This procedure is similar to all kings; especially so in the case of Ikshvaku kings."

[Verse Locator](#)

तेषाम् धर्मेकरक्षणाम् कुलचारित्रयोगिनाम् ।
अत्र चारित्रशौण्डीर्यम् त्वाम् प्राप्य विनिवर्ततम् ॥ २-७३-२३

23. **chaaritra shouN^Diiryam** = the pride of reputation; **teshhaam** = of those belonging to Ikshvaku race; **dharmaika rakshhaaNaam** = who protect righteousness alone; **kulachaaritra yoginaam** = and possessed of good racial conduct; **vinivartitam** = is turned away; **praapya** = by obtaining; **tvaam** = you; **atra** = in this case.

"The pride of reputation of those belonging to Ikshvaku race, who protect righteousness alone and who possessed good family conduct, is turned away by you today."

[Verse Locator](#)

तवापि सुमहाभागा जनेन्द्राः कुलपूर्वगाः ।
बुद्धेर्मोहः कथमयम् सम्भूतस्त्वयि गर्हितः ॥ २-७३-२४

24. **janendraaH api** = even the kings; **tavakulapuurvagaaH** = belonging to your ancestral race; **sumahaa bhaagaaH** = were very great people; **katham** = how; **ayam** = this; **garhitaH** = contemptible; **mohaH** = stupidity; **buddheH** = of minds; **sambhuutaH** = is born; **tvayi** = in you?

"Even kings belonging to your ancestral race were great people. How has this contemptible stupidity of mind born in you?"

[Verse Locator](#)

न तु कामम् करिष्यामि तवाऽह् पापनिश्चये ।
त्वया व्यसनमारब्धम् जीवितान्तकरम् मम ॥ २-७३-२५

25. **paapanishchaye** = O; **woman with evil designs!** **aham tu** = I; for one; **nakarishhyaani** = will not fulfill; **tava** = your; **kaamam** = desire; **vyasanam** = a criminal act; **mama jiivitaantakaram** = which will cause an end to my life; **aarabdham** = has been undertaken; **tvayaa** = by you.

"O, woman with evil designs! I for one will not fulfill your desire. A criminal act, which will cause even an end to my life, has been undertaken by you."

[Verse Locator](#)

एष त्विदानीमेवाहमप्रियार्थम् तवनघम् ।
निवर्तयिष्यामि वनात् भ्रातरम् स्वजन प्रियम् ॥ २-७३-२६

26. **eshhaaH aham tu** = this I ; for one; **idaamiim eva** = now itself; **tava apriyaartham** = at the cause of your dislike; **nivartayishhyaami** = will bring back; **bhraataram** = my brother; **anagham** = faultless man; **svajanapriyam** = a beloved man of his people; **vanaat** = from the forest.

"Now itself at the cause of your dislike, I for one will bring back from the forest, my brother, who is a faultless man and a beloved man of his people."

[Verse Locator](#)

निवर्तयित्वा रामम् च तस्याहम् दीप्ततेजनः ।

दासभूतो भविष्यामि सुस्थिरेणान्तरात्मना ॥ २-७३-२७

27. nivartayitvaa = bringing back; raamam = Rama; susthireNa = with a very firm; antaraatmanaa = mind; bhavishhyaami = I will become; daasabhuutaH = a servant; tasya = to him; diipta tejasaH = who is radiant with glory.

"Bringing back Rama with a very firm mind, I will become a servant to him, who is radiant with glory."

[Verse Locator](#)

इति एवम् उक्त्वा भरतः महात्मा ।

प्रिय इतरैः वाक्य गणैः तुदंस् ताम् ।

शोक आतुरः च अपि ननाद भूयः ।

सिंहो यथा पर्वत गह्वरस्थः ॥ २-७३-२८

28. uktvaa = speaking; ityevam = as aforesaid; mahaatmaa = the high soled; bharataH = Bharata; tudan = pricking; taam = her; vaakya gaNaiH = with a multitude of words; priyetaiH = which are unpleasant ; nanaada = roared; bhuuyashchaapi = again; simhoyathaa = like a lion; parvatagahvarasthaH = stationed in a mountain cave.

Speaking as aforesaid, the high soled Bharata, pricking her with a multitude of unpleasant words, roared again like a lion stationed in a mountain cave.

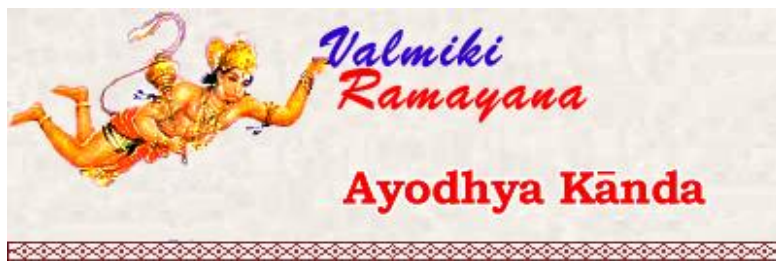
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे त्रिसप्ततितमः सर्गः

Thus completes 73rd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 73

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 74

Verses converted to UTF-8, Nov 09

Introduction

Bharata censures Kaikeyi saying that because of her, Dasaratha is dead and Rama is sent to exile. He abuses his mother of her greed for the kingdom and the misfortune thus brought to Kausalya, Sumitra and other mothers because of his father's death and brother's exile to the forest. He compares the grief of the Kausalya with the grief of Kamadhenu the mythical cow who was aggrieved of a pair of bullocks (her sons) being harassed by a plough -man. Bharata then promises that he would bring Rama back to Ayodhya and make him as a king.

[Verse Locator](#)

ताम् तथा गर्हयित्वा तु मातरम् भरतः तदा ।
रोषेण महता आविष्टः पुनर् एव अब्रवीद् वचः ॥ २-७४-१

1. **tadaa** = then; **bharataH** = Bharata; **garhayitvaa** = reproaching; **taam** = her; **tathaa** = in that manner; **punareva** = again; **abraviit** = spoke; **vachaH** = these words; **aavishhTaH** = wrapped as he was; **mahataaroshheNa** = in great anger.

Reproaching Kaikeyi in that manner, Bharata again spoke the following words, wrapped as he was in great anger.

[Verse Locator](#)

राज्यात् भ्रंशस्व कैकेयि नृशंसे दुष्ट चारिणि ।
परित्यक्ता च धर्मेण मा मृतम् रुदती भव ॥ २-७४-२

2. **kaikeyi** = O; Kaikeyi; **nR^ishamse**; the cruel; **dushhTachaariNi** = and evil mannered woman! **bhramshasva** = Get lost; **raajyaat** = from the kingdom; **parityaktaa** = you; having abandoned; **dharmeNa** = righteousness; **bhava** = remain; **rudatii** = lamenting; **maa** = about me; **mR^itam** = who will be dead.

"O, Kaikeyi! The cruel and evil-mannered woman! Get lost from this kingdom. You having abandoned righteousness, remain lamenting about me, who will be dead soon."

[Verse Locator](#)

किम् नु ते अदूषयद् राजा रामः वा भृश धार्मिकः ।
ययोः मृत्युर् विवासः च त्वत् कृते तुल्यम् आगतौ ॥ २-७४-३

3. **kimnu** = what; **aduushhayat** = discredit; **te** = to you; **raajaa** = either the king; **raamovaa** = or Rama; **bhR^ishadhaarmikaH** = the highly righteous man (have done); **yayoH** = to whom; **mR^ityuH** = death; **vivaasashcha** = and exile; **aagatou** = have come; **tulyam** = at once; **tvatkR^ite** = because of you.

"What harm king Dasaratha or the highly righteous Rama have done to you so harshly that Dasaratha's death and Rama's exile have occurred at one and the same time because of you?"

भ्रूणहत्याम् असि प्राप्ता कुलस्य अस्य विनाशनात् ।
कैकेयि नरकम् गच्च मा च भर्तुः सलोकताम् ॥ २-७४-४

4. **kaikeyi** = O; Kaikeyi! Praapta asi = You got; **bhruuNa hatyaam** = the sin of killing an embryo. Vinaashanaat = because of the destruction; **asyakulasya** = of this race; **gachchha** = go; **narakam** = to hell; **Kaikeyi** = O; **Kaikeyi! Maa cha** = Do not get; **salokataam** = residence in the same heaven; **bhartuH** = with your husband.

"O, Kaikeyi! You got the sin of killing an embryo because of the destruction of this race. O, Kaikeyi! Go to hell .Do not get the residence in the same heaven as your husband."

[Verse Locator](#)

यत्त्वया हीदृशम् पापम् कृतम् घोरेण कर्मणा ।
सर्वलोकप्रियम् हित्वा ममाप्यापादितम् भयम् ॥ २-७४-५

5. **ghoreNa karmaNaa** = by which terrific act; **yat** = wherefore; **iidR^isham** = such; **paapam** = a sin; **kR^itam** = was committed; **tvayaa** = by you; **hitvaa** = by forsaking; **sarvalokapriyam** = the persons beloved by all; **bhayam** = an awe; **aapaditan** = is created; **mamaapi** = in me also.

"You have done this terrific act and committed such a great sin. By forsaking the persons beloved by all, an alarm has been created in me also."

[Verse Locator](#)

त्वत् कृते मे पिता वृत्तः रामः च अरण्यम् आश्रितः ।
अयशो जीव लोके च त्वया अहम् प्रतिपादितः ॥ २-७४-६

6. **me pitaa** = my father; **vR^ittaH** = died; **tvatkR^ite** = because of you; **raamashcha** = Rama; **aashritaH** = is dwelling; **araNyam** = in a forest; **aham** = I; **pratipaaditaH** = am caused to attain; **ayashaHcha** = ill fame; **jiivaloke** = in this world of beings; **tvayaa** = by you.

"My father died and Rama is dwelling in a forest, because of you. You got me ill fame in this world of beings."

[Verse Locator](#)

मातृ रूपे मम अमित्रे नृशंसे राज्य कामुके ।
न ते अहम् अभिभाष्यो अस्मि दुर्वृत्ते पति घातिनि ॥ २-७४-७

7. **amitre** = O; belligerent woman; **mama meatR^iruupe** = in the form of my mother! **NR^ishamse** = O; cruel woman; **raajyakaamuke** = O; woman greedy of kingdom; **durvR^itte** = of evil conduct; **patimaatini** = and who killed the husband! **Aham** = I; **naasmi** = am never; **abhibhaashhyaH** = to address; **te** = you.

"Though in appearance you are my mother, you are inimical to me. You are a cruel woman, greedy of kingdom. With evil conduct, you killed your husband. I should never speak to you."

[Verse Locator](#)

कौसल्या च सुमित्रा च याः च अन्या मम मातरः ।
दुह्खेन महता आविष्टाः त्वाम् प्राप्य कुल दूषिणीम् ॥ २-७४-८

8. **kausalyaa** = Kausalya; **sumitraacha** = Sumitra; **mama** = and my; **anyaaH** = other; **maataraH** = mothers; **aavishhTaaH** = are engrossed; **mahataa** = in a great; **duHkhena** = misfortune; **yaaH** = wherefore; **praapya** = by falling victim; **tvaam** = to you; **kuladuushhiNiim** = who brought disgrace to our family.

"Kausalya, Sumitra and my other mothers are engrossed in a great misfortune, by falling victim to you, who brought disgrace to our family."

[Verse Locator](#)

न त्वम् अश्व पतेः कन्या धर्म राजस्य धीमतः ।
राक्षसी तत्र जाता असि कुल प्रध्वंसिनी पितुः ॥ २-७४-९
यत् त्वया धार्मिको रामः नित्यम् सत्य परायणः ।
वनम् प्रस्थापितः दुःखात् पिता च त्रिदिवम् गतः ॥ २-७४-१०

9; 10. **yat** = by what reason; **raamah** = Rama; **dhaarmikaH** = the righteous man; **nityam satyaparaayaNaH** = who is forever interested in truth; **prasthaapitaH** = was sent; **vanam** = to the forest; **pitaacha** = and my father; **gataH** = went; **tridivam** = to heaven; **duHkhaat** = because of grief; For that reason; **tvaam** = you; **na** = are not; **kanyaa** = the daughter; **ashvapateH** = of Asvapati; **dharma raajasya** = the pious king; **dhiimataH** = and a sensible man; **asi** = you were; **jaataa** = born; **tatra** = there; **raakshhasii** = as a demoness; **kulapradhvamsinii** = to destroy the house; **pituH** = of my father

"The righteous Rama, who is forever devoted to truth, was sent to the forest. Due to grief for his son, my father went to heaven. You do not seem to be the daughter of Asvapati, the pious and sensible king. You were born there as a demoness, to destroy the house of my father."

[Verse Locator](#)

यत् प्रधाना असि तत् पापम् मयि पित्रा विना कृते ।
भ्रातृभ्याम् च परित्यक्ते सर्व लोकस्य च अप्रिये ॥ २-७४-११

11. **yatpradhaanaasi** = by which sin you are mainly having; **tat** = that; **paapam** = sin; **kR^ita** = has made me; **pitraavinaa** = father less; **parityakte** = abandoned; **bhraatR^ibhyaam** = by my brothers; **mayi apriyecha** = and I was disliked; **sarvalokasya** = by all the people.

"The aforesaid sin you have committed has made me father less. Besides, I have been abandoned by my brothers and all the people dislike me now."

[Verse Locator](#)

कौसल्याम् धर्म सम्युक्ताम् वियुक्ताम् पाप निश्चये ।
कृत्वा कम् प्राप्स्यसे तु अद्य लोकम् निरय गामिनी ॥ २-७४-१२

12. **paapanishchaye** = O; **woman having evil desires!** **Nirayagaamini** = moving towards hell! **Kam lokam** = which world; **praapsyase** = will you attain; **adya** = now; **kR^ityaa** = after making; **kausalyaam** = Kausalya; **dharma samyuktaam** = endowed with righteousness; **viyuktaam** = deprived of her son?

"O, woman having evil desires, moving towards hell! Which world will you attain now, after making Kausalya endowed with righteousness, deprived of her son?"

[Verse Locator](#)

किम् न अवबुध्यसे क्रूरे नियतम् बन्धु संश्रयम् ।
ज्येष्ठम् पितृ समम् रामम् कौसल्याय आत्म सम्भवम् ॥ २-७४-१३

13. **kruure** = O; **cruel woman!** **kim na avabuddhyase** = don't you know ; **raamam** = that Rama; **aatmasambhavam** = the son; **kausalyaayaaH** = of Kausalya; **niyatam** = as self subdued; **bandhu samshrayam** = who is devoted to his relatives; **jyeshhTham** = the eldest brother; **pitrR^isamam** = and equal to the father?

"O, cruel woman! Don't you know that Rama the son of Kausalya is a subdued man, who is devoted to his relatives and as an eldest brother, equal to a father?"

[Verse Locator](#)

अन्ग प्रत्यन्गजः पुत्रः हृदयाच् च अपि जायते ।
तस्मात् प्रियतरः मातुः प्रियत्वान् न तु बान्धवः ॥ २-७४-१४

14. **putraH** = a son; **aN^ga pratyaN^gajaH** = is born from primary limbs and secondary members of the body ; **jaayate** = and born; **hR^idayaachchaapi** = from the heart too; **tamaat** = for that reason; **(he is) priyatamaH** = the most beloved; **maatuH** = to a mother; **baandhavaaH** = the other relatives; **priyaa evatu** = are only like friends.

"A son is the most beloved to his mother as he is born from the primary and secondary limbs of her body and also from her heart. The other relatives are only like friends."

[Verse Locator](#)

अन्यदा किल धर्मज्ञा सुरभिः सुर सम्मता ।
वहमानौ ददर्श उर्व्याम् पुत्रौ विगत चेतसौ ॥ २-७४-१५

15. **anyadaa** = once upon a time; **surabhiH** = Kamadhenu; the mythical cow of Vasista; **dharmaj^Na** = who knew righteousness; **surasammataa** = and worshipped by celestials; **dadarshaka** = is said to have seen; **putrou** = her sons; **vahamaanou** = dreaming having burden; **urvayaam** = on earth; **vigatachetasou** = and became unconscious.

"Once upon a time, Kamadhenu the mythical cow of Vasista, who knew righteousness and was worshipped by celestials, is said to have seen her sons, drawing a heavy burden on earth and became unconscious."

[Verse Locator](#)

ताव् अर्ध दिवसे श्रान्तौ दृष्ट्वा पुत्रौ मही तले ।
रुरोद पुत्र शोकेन बाष्प पर्याकुल ईक्षणा ॥ २-७४-१६

16. **dR^ishhTvaa** = seeing; **putrou** = the sons; **shraantou** = fatigued with labor; **ardhadivasam** = for a half part of their day; **mahiitale** = on earth; **ruroda** = cried; **baashhpa paryaakulekshhaNaa** = with eyes full of tears; **putra shokena** = in grief for the fate of her sons.

"Seeing her sons (a pair of bullocks) fatigued, after toiling for half a part of their day on earth, Kamadhenu the mythical cow cried with her eyes full of tears in grief for the fate of her sons."

[Verse Locator](#)

अधस्तात् व्रजतः तस्याः सुर राज्ञो महात्मनः ।
बिन्दवः पतिता गात्रे सूक्ष्माः सुरभि गन्धिनः ॥ २-७४-१७

17. **tasyaaH** = that mythical cow's; **suukshhmaaH** = small; **bindavaH** = tear drops; **surabhi gandhinaH** = bearing good smell; **patitaH** = fell; **gaatre** = on the limbs; **mahaatmanaH** = of the high soled; **suraraajN^aH** = Indra the god of celestials; **vrajataH** = who was traveling; **adhastaat** = in the lower region.

"Small and sweet smelling tear drops of that mythical cow fell on the limbs of the high soled Indra the lord of celestials, who was traveling below in a lower region."

[Verse Locator](#)

इन्द्रोऽप्यश्रुनिपातम् तम् स्वगात्रे पुण्यगन्धिनम् ।
सुरभिम् मन्यते दृष्ट्वा भूयसीम् ताम् सुरेश्वरः ॥ २-७४-१८

18. dR^ishhTvaa = seeing; tam = those; puN^yagandhinam = sweet scented; ashrupaatam = tears falling; svagaatre = on his limbs; indro api = Indra; sureshvaraH = the lord of celestials; manyate = thought; taam = her; bhuumyasiim = to be the great; surabhim = Kamadhenu the mythical cow.

"Seeing those sweet- scented tears falling on his limbs, Indra the Lord of celestials identified the tears to be those of the great Kamadhenu the mythical cow."

[Verse Locator](#)

निरीक्समाणः शक्रस्ताम् ददर्श सुरभिम् स्थिताम् ।
आकाशे विष्टिताम् दीनाम् रुदतीम् भृशदुःखिताम् ॥ २-७४-१९

19. niriikshhamaaNaH = looking; aakaashe = into the sky; shakraH = Indra; dadarsha = saw; taam surabhim = that Kamadhenu; sthitaam = standing there; vishhThitaam = with anguish; diinaam = and pitiably; rudatiim = crying; bhR^ishaduHkhitaam = with great sorrow.

"Looking into the sky, Indra saw that Kamadhenu standing there with anguish and pitiably weeping with great grief."

[Verse Locator](#)

ताम् दृष्ट्वा शोक सन्तप्ताम् वज्र पाणिर् यशस्विनीम् ।
इन्द्रः प्रान्जलिर् उद्विग्नः सुर राजो अब्रवीद् वचः ॥ २-७४-२०

20. suraraajaH = the lord of celestials; indraH = Indra; vajraH paaNiH = with a thunder bolt in his hand; dR^ishhTvaa = seeing; taam = that Kamadhenu the mythical cow; yashashviniim = a beautiful one who was tormented with grief; abraviit = spoke; praaN^jaliH = with joined palms; udvignaH = anxious as he was; vaakyam = the following words:

"Indra the lord of celestials with a thunder bolt in his hand, seeing that beautiful Kamadhenu the mythical cow, tormented with grief, spoke eagerly with joined palms to her, as follows:

[Verse Locator](#)

भयम् कच्चिन् न च अस्मासु कुतश्चित् विद्यते महत् ।
कुतः निमित्तः शोकः ते ब्रूहि सर्व हित एषिणि ॥ २-७४-२१

21. sarvahitaishhiNi = O; cow the well wisher of all ; na vidyate kachchit = Is there not indeed; kutashchit = from any where; mahat = a great; bhayam = panic; asmaasu = to us? Kutonimittam = for what occasion te = is your; shokaH sorrow?

"O, cow the well wisher of all! I hope there is no great panic from any quarter to us. For what occasion is your sorrow?"

[Verse Locator](#)

एवम् उक्ता तु सुरभिः सुर राजेन धीमता ।
पत्युवाच ततः धीरा वाक्यम् वाक्य विशारदा ॥ २-७४-२२

22. evam = thus; uktaa = spoken; dhiimataa = by the intelligent; suraraajena = Indra the god of celestials; dhiiraa = the prudent; surabhiH = Kamadhenu; vaakya vishaaradam = who was skilled in expressing words; tataH = then; pratyuvaacha = replied; vaakyam = the following words:

"Hearing the words of the intelligent Indra the god of celestials, the prudent Kamadhenu who was skilled in expressing words, replied as follows:

[Verse Locator](#)

शान्तम् पातम् न वः किञ्चित् कुतश्चित् अमर अधिप ।
अहम् तु मग्नौ शोचामि स्व पुत्रौ विषमे स्थितौ ॥ २-७४-२३
एतौ दृष्ट्वा कृषौ दीनौ सूर्य रश्मि प्रतापिनौ ।
अर्ध्यमानौ बली वदौ कर्षकेण सुर अधिप ॥ २-७४-२४

23. paapam shaantam = Heaven forefend the evil! Amaraadhiapa = O; Indra the Lord of celestials! Na = there is no; kashchit = danger whatsoever; vaH = to you; kitashchit = from anywhere; dR^ishhTvaa = seeing; etou = these; balivardou = pair of bullocks; svaputram = my sons; sthitou = who are; vishhame = in hardship; suuryarashmi prataapitou = who are being scorched by sun's rays; kR^ishou = who became weak; ardyamaanou = being troubled; karshhakeNa = by the one who ploughs; magnou = and immersed in grief ; aham = I; diina = am pitiably; shochaami = weeping ; suraadhipa = O; Indra!

"Heaven forefend that evil! O, Indra the lord of celestials! There is no danger whatsoever to you from any quarter. Seeing these pair of bullocks, my sons, who are in hardship, being scorched by sun's rays, becoming weak, being troubled by the man who ploughs the land and being immersed in grief, I am pitiably weeping O, Indra!"

[Verse Locator](#)

मम कायात् प्रसूतौ हि दुःखितौ भार पीडितौ ।
यौ दृष्ट्वा परितप्ये अहम् न अस्ति पुत्र समः प्रियः ॥ २-७४-२५

25. Dr^ishhTvaa = by seeing; you = whom; bhaarapiiDitou = that are afflicted with burden; duHkhitou = and aggrieved; aham = I; paritapye = am anguished; (they) prasuutaaH hi = are indeed born; mama = from my; kaayaat = body; naasti = there is no; priyaH = dearest; putraa samah = equal to a son.

"By seeing them who are afflicted with the burden and aggrieved, I am greatly anguished. They are indeed born of my body. There is no dearest one equal to a son indeed!"

[Verse Locator](#)

यस्याः पुत्र सहस्रैस्तु कृत्स्नम् व्याप्तमिदम् जगत् ।
ताम् दृष्ट्वा रुदतीम् शक्रो न सुतान्मन्यते परम् ॥ २-७४-२६

26. dR^ishhTvaa = seeing; taam = such a sacred cow; rudatiim = weeping; yasyaaH = whose; putrashataiH = hundreds of sons; vyaaptam = pervaded; idam jagat = throughout this world; shakraH = indra ; na manyate = reckoned none; param = as more than; sutaat = a son(to a mother).

Seeing such a sacred cow weeping, whose hundreds of sons pervaded the entire world, Indra reckoned none whosoever as more than a son (to a mother) .

[Verse Locator](#)

सदाऽप्रतिमवृत्ताया लोकधारणकाम्यया ।
श्रीमत्या गुणनित्यायाः स्वभावपरिचेष्टया ॥ २-७४-२७
यस्याः पुत्रसहस्राणि सापि शोचै कामधुक् ।
किम् पुनर् या विना रामम् कौसल्या वर्तयिष्यति ॥ २-७४-२८

27. **saa** = such; **kaamadhuk api** = Kamadhenu even; **loka dhaaraNa kaamyayaa** = who is desirous of maintaining the world; **sadaa** = and always; **apratimavR^ttaayaaH** = having unequalled conduct; **shriimatyaaH** = the venerable one; **svabhaavaparicheshhTayaa** = by its nature functioning ; **guNa nityaayaaH** = forever with good qualities; **yasyaaH** = to whom; **putrasahasraaNi** = there are thousands of sons; **shochati** = is lamenting; **kimpunaH** = how much more; **yaa** = indeed; **kausalyaa** = Kausalya; **vartayishhyati** = will drag her existence; **raamam vinaa** = without Rama?

"Such a Kamadhenu the sacred cow, which is desirous of maintaining the world always having unequalled behavior, the venerable one, by its very nature functioning forever with good qualities and to whom there are thousands of sons, is lamenting, how much more indeed Kausalya will drag her existence, without Rama?"

[Verse Locator](#)

एक पुत्रा च साध्वी च विवत्सा इयम् त्वया कृता ।
तस्मात् त्वम् सततम् दुःखम् प्रेत्य च इह च लप्स्यसे ॥ २-७४-२९

29. **iyam** = she; **ekaputraacha** = who has only one son; **saadhviicha** = and who is a holy woman; **kR^itaa** = has been made; **vivitsaa** = without a child; **tvayaa** = by you; **tasmaat** = therefore; **tvam** = you; **lapsyase** = will obtain; **duHkham** = grief; **satatam** = forever; **pretyacha** = after death; **ihacha** = and even on earth."

"She, who has only one son and who is a holy woman, has been made without a child by you. Thereafter, you will obtain grief forever after your death or even here while living."

[Verse Locator](#)

अहम् हि अपचितिम् भ्रातुः पितुः च सकलाम् इमाम् ।
वर्धनम् यशसः च अपि करिष्यामि न संशयः ॥ २-७४-३०

30. **aham** = I on my part; **karishhyaami** = shall toil; **imaam** = for this; **sampuuraNaam** = complete; **apachitam** = compensation ; **bhraatuH** = for my brother; **pitushcha** = and my father; **yashasaH** = and for their glory; **vardhanam** = and prosperity ; **na samshayaH** = there is no doubt.

"I for my part, shall toil for the complete reinstatement of my brother and complete the obsequial rites due to my father as well as for their prosperity and glory. There is no doubt."

[Verse Locator](#)

आनाययित्वा तनयम् कौसल्याया महा द्युतिम् ।
स्वयम् एव प्रवेक्ष्यामि वनम् मुनि निषेवितम् ॥ २-७४-३१

31. **kausalyaah tanayam** = Rama the son of Kausalya ; **mahaabalam** = of great prowess; **anaayayitvaa** = will be brought back; **svayameva** = and I myself; **pravekshhyaami** = will enter; **vanam** = the forest; **muninishhevitam** = frequented by the sages.

"Rama the son of Kausalya, of great prowess will be brought back to Ayodhya and I, myself will go to the forest inhabited by the sages."

[Verse Locator](#)

न ह्यहम् पापसम्कल्पे पापे पापम् त्वया कृतम् ।
शक्तो धारयितुम् पौरैरश्रुकण्ठे निरीक्षितः ॥ २-७४-३२

32. **paape** = O; **wretched one!** **Paapasamkalpe** = O; **the evil minded one!** **PouraiH** = the citizens; **niriikshhitaH** = being seen; **ashrukaN^ThaiH** = with their throats filled with tears; **nashaktaH hi** = I am not indeed able; **dhaarayitum** = to endure; **paapam** = the inequity; **kR^itam** = done; **tvayaa** = by you.

"O, wretched and evil minded woman! By seeing the sorrow stricken citizens, I am indeed not able to bear the inequity done by you."

[Verse Locator](#)

सा त्वमग्निम् प्रविश वा स्वयम् वा दण्डकान्विश ।
रज्जुम् बधान वा कण्ठे न हि तेऽन्यत्परायणम् ॥ २-७४-३३

33. **saa tvam** = as for you; **pravisha** = enter; **agnimvaa** = the fire or; **visha** = enter; **svayam** = yourself; **daNdakaaranyaa** = into the forest of Dandaka; **vaa** = or; **badhaana** = bind; **rajum** = a rope; **kaNThe** = around your neck; **nahi** = There is indeed no; **anyat** = other; **paraayaNam** = way of recourse; **te** = to you.

"As for you, enter the fire or you yourself go to forest of Dandaka.or fasten a rope around your neck. There is no other recourse for you."

[Verse Locator](#)

अहमप्यवनिम् प्राप्ते रामे सत्यपराक्रमे ।
कृतकृत्यो भविष्यामि विप्रवासितकल्मषः ॥ २-७४-३४

34. (After) **raame** = Rama; **satyaparaakrame** = the truly mighty man; **praapte** = obtains; **avanim** = his native land; **ahamapi** = I even; **bhavishhyaami** = will become; **kR^itakR^ityaH** = an accomplished man; **vipravaasita kalmashhaH** = with my sins duly washed away.

"After Rama the truly mighty man, obtains his native land, I will even become an accomplished man, with my sins duly washed away."

[Verse Locator](#)

इति नागैव अरण्ये तोमर अन्कुश चोदितः ।
पपात भुवि सम्क्रुद्धो निहृश्वसन् इव पन्नगः ॥ २-७४-३५

35. **naagaH iva** = as an elephant; **araNye** = in a forest; **choditaH** = pricked with a javelin and a goad; **pannaH iva** = and as a serpent; **niHshvasan** = hissing; (Bharata); **samkR^iddhaH** = was enraged; **iti** = after speaking in this manner; **papaata** = and fell; **bhuvi** = on the ground.

As an elephant in a forest pricked with a javelin and a goad and as a hissing serpent, Bharata was enraged and fell on the ground.

[Verse Locator](#)

सम्रक्त नेत्रः शिथिल अम्बरः तदा ।
विधूत सर्व आभरणः परमत्पः ।
बभूव भूमौ पतितः नृप आत्मजः ।
शची पतेः केतुर् इव उत्सव क्षये ॥ २-७४-३६

36. **tadaa** = then; **samraktanetraH** = his eyes inflamed; **shithilaambaraH** = his clothes in disarray; **vidhuutasarvaabharaNaH** = his all ornaments discarded; **nR^ipaاتمajaH** = Bharata; the prince; **paramtapaH** = the tormentor of foes; **patitaH** = lay; **bhuumou** = on the earth; **babhuuva** = was ; **keturiva** = like a banner; **shachiipateH** = of Indra; **utsavakshhaye** = raised at the end of a ceremony.

His eyes inflamed, his clothes in disarray, and his all ornaments discarded, Bharata the prince and the tormentor of foes, lay on the earth, like a banner of Indra raised at the end of a ceremony**

Thus completes 74nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 74

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 75

Verses converted to UTF-8, Nov 09

Introduction

Bharata asserts that he does not know how the exile of Rama, Sita and Lakshmana has occurred. Bharata and Satrughna go to Kausalya's place. Kausalya speaks harsh words to Bharata, saying that Kaikeyi his mother procured for him the kingdom as desired by him the kingdom as desired by him. Bharata politely explains, on a number of oaths, his own innocence over the matter, Kausalya comes to know Bharata's heart, fondly takes him to her lap and weeps distressfully.

[Verse Locator](#)

दीर्घकालात्समुत्थाय सम्ज्ञाम् लब्ध्वा च वीर्यवान् ।
नेत्राभ्यामश्रुपूर्णाभ्याम् दीनामुद्रीक्ष्य मातरम् ॥ २-७५-१
सोऽमात्यमध्ये भरतो जननीमभ्यकुत्सयत् ।

1. saH bharataH = that bharata; viiryavaan = the valiant man; samutthaaya = rose up; diirghakaalaat = after a long time; labdhvaa = obtained; samjNaam = consiousness; udvikshhya = saw; maataram = his mother; netraabhyaam = with her eyes; diinaam ashrupuuNaabhyaam = filled with tear; abhyakutsayat = reproached; jananiim = his mother; amaatyamadhye = in the midst of the ministers.

That valiant Bharata, having come to himself a long time on obtaining consciousness, saw his mother whose eyes were filled pitiably with tears, reproached her mother in the midst of the ministers and said as follows:-

[Verse Locator](#)

राज्यम् न कामये जातु मन्त्रये नापि मातरम् ॥ २-७५-२
अभिषेकम् न जानामि यो. भूद्रज्ज्ना समीक्षितः ।
विप्रकृष्टे ह्यहम् देशे शत्रुघ्न सहितोऽवसम् ॥ २-७५-३

2;3. na jaatu kaamaye = I never desired; raajyam = for the kingdom; na mantraye = nor consulted (about this matter); maataraam api = with my mother even; najaanaami = I did not know; abhishhekam = about (my proposed) coronation; yaH = which; abhuut = has been; samiikshhitah = contemplated; raaj^Naa = by the king; aham = I; avasamhi = was indeed residing; viprakR^ishhTe = in a distant; dashe = land; shatrughnasahitaH = along with Shatrughna.

"I never desired for the kingdom nor consulted about this matter with even my mother. I was not aware of the proposed coronation, which has of the been contemplated by king Dasaratha; since I was staying indeed in a distant land, along with Satrughna."

[Verse Locator](#)

वनवासम् न जानामि रामस्यहम् महात्मनः ।

विवासनम् वा सौमित्रेः सीतायाश्च यथाभवत् ॥ २-७५-४

4. aham = I; najaanaami = was not aware; vanavaasam = of the banishment to forest; raamasya = of Rama; mahaatmanaH = the high soled; (nor aware) yathaa = of how; vivaasanam = the banishment; soumitreH = of Lakshmana; siitaayaashcha = and of Seetha; abhavat = having occurred.

"I was neither aware of the banishment of Rama to the forest nor about how the exile of Lakshmana and Seetha have occurred."

[Verse Locator](#)

तथैव क्रोशतः तस्य भरतस्य महात्मनः ।

कौसल्या शब्दम् आज्ञाय सुमित्राम् इदम् अब्रवीत् ॥ २-७५-५

5. aajNaaya = recognizing; shabdam = the voice; bharatasya = of Bharata; mahaatmanaH = the noble man; kroshataH crying out; tathaiva = in that manner; kausalya = Kausalya; abraviit = spoke; idam = these words; sumitraam = to Sumitra.

Recognising the voice of Bharata the noble man, crying out in that manner, Kausalya spoke the following words to Sumitra:

[Verse Locator](#)

आगतः क्रूर कार्यायाः कैकेय्या भरतः सुतः ।

तम् अहम् द्रष्टुम् इच्छामि भरतम् दीर्घ दर्शिनम् ॥ २-७५-६

6. bharataH = bharata; sutah = the son; kaikeyyaaH = of Kaikeyi; kruurakaaryaaH = performer of terrible deeds; aagataH = arrived; aham = I; ichchhaami = want; drashhTum = to see; tam bharatam = that Bharata; diirghadarshanam = the far sighted.

"Bharata, the son of Kaikeyi, the doer terrific deeds arrived. I went to see that far-sighted Bharata."

[Verse Locator](#)

एवम् उक्त्वा सुमित्राम् सा विवर्णा मलिन अम्बरा ।

प्रतस्थे भरतः यत्र वेपमाना विचेतना ॥ २-७५-७

7. saa = that Kausalya; vivarNaa = who became pale; malinaa = with her demeanour dirty; kR^ishaa = emaciated; evam = thus; uktvaa = speaking; sumitraam = to Sumitra; vepamaanaa = became agitated; vichetanaa = and absent minded; pratasthe = and proceeded; yatra = (to the place) where; bharataH = Bharata; (was there).

That kausalya who became pale with her demeanor, dirty and emaciated, speaking to Sumitra as aforesaid, became agitated and absent minded and proceeded to Bharata's place.

[Verse Locator](#)

स तु राम अनुजः च अपि शत्रुघ्न सहितः तदा ।

प्रतस्थे भरतः यत्र कौसल्याया निवेशनम् ॥ २-७५-८

8. tadaa = then; saH bharataH = that Bharata; raamaanujaH tu = the younger brother of Rama on his part; shatrughna sahitaH = along with Shatrughna; pratasthe = proceeded; yatra = to where; kausalyaaH = Kausalya's; niveshanam = place was.

Bharata, the younger brother of Rama on his part, along with Shatrughna started out to Kausalya's place.

ततः शत्रुघ्न भरतौ कौसल्याम् प्रेक्ष्य दुःखितौ ।
पर्यष्वजेताम् दुःख आर्ताम् पतिताम् नष्ट चेतनाम् ॥ २-७५-९
रुदन्तौ रुदतीम् दुःखात्समेत्यार्याम् मनस्विनीम् ।

9. tataH = thereafter; prackshhya = seeing; kausalyaam = Kausalya; duHkhaartaam = who was afflicted with grief; nashhTachetanaam = fallen unconscious(on the way); rudatiim = crying; aaryaam = who was an honorable woman; manssviniim = having noble mind; shatrughnabharatou = Shatrughna and Bharata; rudantou = wept; duHkhitou = with grief; sametya = approached; duHhaat = painfully; paryashhvajetaam = and embraced her.

Seeing Kausalya who was afflicted with grief, who fell unconscious (on the way) who was crying and who was an honorable woman with a noble mind. Shatrughna and Bharata wept in sorrow, approached her painfully and embraced her.

Verse Locator

भरतम् प्रत्युवाच इदम् कौसल्या भृश दुःखिता ॥ २-७५-१०
इदम् ते राज्य कामस्य राज्यम् प्राप्तम् अकण्टकम् ।
सम्प्राप्तम् बत कैकेय्या शीघ्रम् क्रूरेण कर्मणा ॥ २-७५-११

10; 11. kausalyaa = Kausalya; bhR^ishaduhkhita = who was very much in sorrow; uvaacha = spoke; idam = these words; bharatam prati = to bharata; te = "To you; raajya kaamasya = who have a desire for kingdom; idam = this; akNTakam = invincible; raajyam = kingdom; praaptam = has been obtained; krureNa karmaNaa = by this cruel deed; kaikeyyaH = of Kaikeyi; sampraaptam = it was obtained; shiighram = soon; bata = Alas!

Kausalya who was very much in sorrow , spoke the following words to Bharata: "you, who have a desire for kingdom, have got this invincible kingdom ."Alas! By the cruel deed of Kaikeyi, it was obtained by you soon!"

Verse Locator

प्रस्थाप्य चीर वसनम् पुत्रम् मे वन वासिनम् ।
कैकेयी कम् गुणम् तत्र पश्यति क्रूर दर्शिनी ॥ २-७५-१२

12. kaikeyii = Kaikeyi; kruuradarshhinii = the cruel minded; me = my; puttram = son; chiiravasanam = wear garments of bark; prasthaapya = and sent (him); vanavaasinam = to dwell in the forest; kim = what; guNam = merit; pashyati = she is perceiving; tatra = in ding so?

"The ruthless Kaikeyi condemned my son to wear garments of bark and sent him to dwell in the forest: What merit has she gained from this?"

Verse Locator

क्षिप्रम् माम् अपि कैकेयी प्रस्थापयितुम् अर्हति ।
हिरण्य नाभो यत्र आस्ते सुतः मे सुमहा यशाः ॥ २-७५-१३

13. kaikeyii = Kaikeyi; arhati = is opt; prasthaapayitum = to send; maamapi = me too; kshhipram = without delay(to the place); yatra = where; me = my; sumahaayashaaH = illustrious; sutaH = son; hiraNya naabhaH = with a golden navel(the distinguished mark of Vishnu the god of creation).

"Kaikeyi ought to send me too without delay to the place where my illustrious son with a golden novel (the distinguished mark of Vishnu the god of creation) is there."

अथवा स्वयम् एव अहम् सुमित्र अनुचरा सुखम् ।
अग्नि होत्रम् पुरः कृत्य प्रस्थास्ये यत्र राघवः ॥ २-७५-१४

14. **athavaa** = otherwise; **aham** = I; **svayameva** = for my own satisfaction; **sumitraamcharaa** = accompanied by Sumitra; **puraskR^itya** = placing in front (carried by Brahmana); **agnihotram** = the sacred fire*; **sukham** = will happily; **prasthaasye** = set out; (to the place); **yatra** = where; **raaghavah** = Rama(is there).

"Otherwise, I for my own satisfaction accompanied by Sumitra, placing in front(carried by Brahmana) the sacred fire*** will happily set out to the place Raghava has gone."

[Verse Locator](#)

कामम् वा स्वयम् एव अद्य तत्र माम् नेतुम् अर्हसि ।
यत्र असौ पुरुष व्याघ्रः तप्यते मे तपः सुतः ॥ २-७५-१५

15. **vaa** = otherwise; **svayameva** = you yourself; **arhasi** = are apt; **return** = to conduct; **maam** = me; **adya** = now; **kaamam** = if you so desire (to the place); **yatra** = where; **me putraH** = my son; **asou** = this Rama; **purushhavyaaghraH** = the tiger among men; **tapyati** = is performing; **tapaH** = asceticism.

"Otherwise, you yourself ought to conduct me now, if you so desire, to the place where my son, the tiger among men, is living as an ascetic."

[Verse Locator](#)

इदम् हि तव विस्तीर्णम् धन धान्य समाचितम् ।
हस्ति अश्व रथ सम्पूर्णम् राज्यम् निर्यातितम् तया ॥ २-७५-१६

16. **idam raajyam** = this kingdom; **hastyashvaratha sampuurNam** = filled with elephants horses and chariots; **dhanadhaanya samaachitam** = heaped together with grains and riches; **vistiirNamhi** = was indeed procured; **tava** = to you; **tayaa** = by her.

"This vast kingdom, endowed with elephants, horses and chariots and stock piled with grains and riches, has been made over to you by her."

[Verse Locator](#)

इत्यादिबहुभिर्वाक्यैः क्रूरैः सम्भर्त्तितोऽनघः ।
विव्यथे भरतस्तीव्रम् व्रणे तुद्येव सूचिना ॥ २-७५-१७

17. **sambhartsitah** = derided; **ityaadi** = with these and other; **bahubhiH** = innumerable; **kruuraiH** = harsh; **vaakyaiH** = words; **anaghaH** = that he had not merited; **bharataH** = Bharata; **vivyathe tiivram** = was extremely perturbed; **tudyeva** = as if thrust; **suuchinaa** = by a needle; **vraNe** = into an open wound.

Derided with these and other harsh words that he had not merited, Bharata was extremely perturbed, as if a needle was thrust into an open wound.

[Verse Locator](#)

पपात चरणौ तस्यास्तदा सम्भ्रान्तचेतनः ।
विलप्य बहुधाऽसम्भ्रो लब्धसम्स्ततः स्थितः ॥ २-७५-१८

18. **sambhraantachetanaH** = this mind being perplexed; **asamjN^aH** = having lost his consciousness; (Bharata) **sthitaH** = stood; **labdhasamjN^aH** = regaining his senses; **vilapya** = wailed; **bahudhaa** = in many ways; **papaata** = fell; **chaaraNou** = at the feet; **tasyaaH** = of the queen.

His mind being perplexed and having lost his consciousness, Bharata then coming his senses, wailed in many ways and fell at the feet of the queen.

[Verse Locator](#)

एवम् विलपमानाम् ताम् भरतः प्रान्जलिस् तदा ।
कौसल्याम् प्रत्युवाच इदम् शोकैः बहुभिर् आवृताम् ॥ २-७५-१९

19. tadaa = then; bharataH = Bharata; praN^jaliH = with folded hands; pratyuvaacha = replied; idam = these words; taam kausalyaam = to that Kausalya; aavR^itaam = who was surrounded; shokaiH = by afflictions; vilapanaamaam = and weeping; evam = as aforesaid; bahubhiH = in many ways.

Then, Bharata with folded hands, replied as follows to Kausalya who was encircled by afflictions and weeping as aforesaid in many ways:

[Verse Locator](#)

आर्ये कस्मात् अजानन्तम् गर्हसे माम् अकिल्बिषम् ।
विपुलाम् च मम प्रीतिम् स्थिराम् जानासि राघवे ॥ २-७५-२०

20. aarye = o; noblewoman! kasmaat = why; garhasi = do you reproach ; maam = me; ajaanantam = who did not knowing; anything; akilbishham = and who am sinless? Jaanaasi = you are aware; mama = of my; vipulaam = exalted; sthiraam = stable; priitam = love; raaghava = towards Rama.

"O, noble woman! Why do you reproach me, sinless as I am, for those things that I do not know anything? Nay, you know well of the greatest affection I have for Rama."

[Verse Locator](#)

कृता शास्त्र अनुगा बुद्धिर् मा भूत् तस्य कदाचन ।
सत्य संधः सताम् श्रेष्ठो यस्य आर्यो अनुमते गतः ॥ २-७५-२१

21. buddhiH = (may) the mind; tasya = of the one; yasya = who; kadaachana = in any way whatsoever; anumate = allowed; gatah = for the departure; aaryah = of my elder brother; sataam = shroshhTo = the best of men; who keeps us his promise; maa bhuut = be never; kR^itaa = decided; shaastraamga = according to the scriptures.

"May the mind of the one who in any way whatsoever allowed for the departure of my elder brother the best of men who keeps up his promise, be closed to all the scriptures."

[Verse Locator](#)

प्रैष्यम् पापीयसाम् यातु सूर्यम् च प्रति मेहतु ।
हन्तु पादेन गाम् सुप्ताम् यस्य आर्यो अनुमते गतः ॥ २-७५-२२

22. (May he) anumate = who counseled; gataH = the banishment; aaryaH = of my noble brother; yaatu = become; preshyam = the slave; paapiyasaam = of the vilest scoundrels; mehatu = may he) answer the calls of nature; suuryaamchapрати = in the face of the sun; hantu = and may he kick; paadena = with his foot; suptaam = a sleeping; gaam = cow.

"May he who counseled the banishment of my noble brother become the slave of the vilest scoundrels, may he answer the calls of nature in the face of the sun and may he kick with his foot, a sleeping cow."

[Verse Locator](#)

कारयित्वा महत् कर्म भर्ता भृत्यम् अनर्थकम् ।

अधर्मः यो अस्य सो अस्याः तु यस्य आर्यो अनुमते गतः ॥ २-७५-२३

23. *yasya* = with whose; *anumate* = counsel; *aaryaH* = my elder brother; *gataH* = went to exile; *asya* = to him; *saH astu* = let that; *asya* = to him; *saH astu* = let that sin incur; *yaH bharata* = as to a master; *kaarayitvaa* = who imposes; *mahat* = the heaviest; *karma* = labour; *bhR^ityam* = on his servant; *anarthakam* = without remunerating him.

"With whose counsel my elder brother went to exile, to him let that sin incur, as to a master who imposes the heaviest labour on his servant without remunerating him."

[Verse Locator](#)

परिपालयमानस्य राज्ञो भूतानि पुत्रवत् ।

ततः तु द्रुह्यताम् पापम् यस्य आर्यो अनुमते गतः ॥ २-७५-२४

24. *yasya* = with whose; *anumate* = counsel; *aaryaH* = my elder brother; *gatah* = has gone to exile; *to him) tat* = let that; *paapam* = sin incur; *druhyataam* = as to those who seek to harm; *raajN^aH* = a king; *paripaalayamaanasya* = who protects; *bhuutaani* = his people; *putravat* = his own children.

"with whose counsel my elder brother has gone to exile, to him let that sin incur as to those who seek to harm a king who protects his people as if they are his own children."

[Verse Locator](#)

बलि षड् भागम् उद्धृत्य नृपस्य अरक्षतः प्रजाः ।

अधर्मः यो अस्य सो अस्य अस्तु यस्य आर्यो अनुमते गतः ॥ २-७५-२५

25. *adharmah* = guilt; *nR^ipasyaof a kingyaH* = which; *uddhR^itya* = who taking; *balishhaDbhaagam* = the sixth part of the revenue; *prajaaH* = of his people; *arakshhataH* = fails to protect(them); *asya* = theirs; *saH* = that; *astu* = be; *asya* = with whose; *anumate* = counsel; *aaryaH* = my elder brother; *gataH* = went to exile.

"May the guilt of a king, who taking the sixth part of the revenue of his people fails to protect them, be fallen on them with whose counsel my elder brother went to exile."

[Verse Locator](#)

संश्रुत्य च तपस्विभ्यः सत्रे वै यज्ञ दक्षिणाम् ।

ताम् विप्रलपताम् पापम् यस्य आर्यो अनुमते गतः ॥ २-७५-२६

26. *paapam* = may the sin of those; *samshurutya* = = who having given the promise; *yajNa dakshhinaam* = having given the promise; *satre* = in a sacrifice; *tapasvibhyaH* = to the priests; *vipralapataam* = breaks; *taam* = that promise; *be his)yasya* = with whose; *anumate* = counsel; *aaryaH* = my elder brother; *gataH* = went to exile.

"May the sin of those having given the promise for certain sacrificial fees to priests in a sacrifice, breaks that promise, to be his with whose counsel my elder brother went to exile."

[Verse Locator](#)

हस्ति अश्व रथ सम्बाधे युद्धे शस्त्र समाकुले ।

मा स्म कार्षीत् सताम् धर्मम् यस्य आर्यो अनुमते गतः ॥ २-७५-२७

27. (may the sin of him) *maasmakaarshhit* = who fails to observe; *dharmam* = the code of welfare; *sataam* = followed by the virtuous; *yuddhe* = in a battle; *hastvashvarathasambaadhe* = abundantly provided with elephants; horses; chariots

and weapons; **janasamaakule** = and abounding in men; (be his) **yasya** = with whose; **ammate** = counsel; **aaryaH** = my elder brother; **gataH** = went to exile.

"May the sin of him, who fails to observe the code of warfare followed by the virtuous in a battle abundantly provided with elephants horses chariots weapons and men, be his with whose counsel my elder brother went to exile."

[Verse Locator](#)

उपदिष्टम् सुसूक्ष्म अर्थम् शास्त्रम् यत्नेन धीमता ।

स नाशयतु दुष्ट आत्मा यस्य आर्यो अनुमते गतः ॥ २-७५-२८

28. **saH** = may that; **dushhTaatamaa** = perverse wretch; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **naashayatu** = forget; **susuukshhmaartham** = the subtle meanings; **shaastram** = of the scriptures; **upadishhTam** = imparted; **yatnena** = with care; **dhiimataa** = by a wise teacher.

"May that perverse wretch, with whose counsel my elder brother has gone to exile, forget the subtle meanings of the scriptures taught with care by a wise teacher."

[Verse Locator](#)

मा च तम् प्यूढबाह्वंसम् चन्द्रार्कसम्तेजनम् ।

द्राक्षीद्राज्यस्थमासीनम् यस्यार्योऽनुमते गतः ॥ २-७५-२९

29. (may he) **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **maacha draakshhiit** = never behold; **tam** = that Rama; **vyuuDha baahvamsam** = having large arms and broad shoulders; **chandraarkasamatejasam** = radiant as the sun and the moon; **aasiinam** = seated; **raajyastham** = in a kingly office.

"May he with whose counsel my elder brother has gone to exile, never behold that Rama having large arms and broad shoulders radiant as the sun and the moon and seated as he will be on a throne."

[Verse Locator](#)

पायसम् कृसरम् चागम् वृथा सो अश्रातु निर्घृणः ।

गुरुमः च अपि अवजानातु यस्य आर्यो अनुमते गतः ॥ २-७५-३०

30. **saH** = may that; **nirghR^iNaH** = pitiless one; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; (incure the sin) **aashnaatu** = of partaking; **paayasam** = milk boiled with rice and sugar; **kR^isaram** = a cooked mixture of rice and peas with a few spices; **chhaagam** = a goat; **vR^ithaa** = in vain; **avajaanaatucha** = and be lacking in reverence ; **guruun** = towards teachers.

"May that pitiless one with whose counsel my elder brother has gone to exile, incur the sin of partaking milk boiled with rice and sugar a cooked mixture of rice and peas with a few species and a goat flesh without offering them to the gods and be lacking in reverence towards teachers."

[Verse Locator](#)

गाश्च स्पृशतु पादेन गुरुन् परिवदेत्स्वयम् ।

मित्रे द्रुह्येत सोऽत्यन्तम् यस्यार्योऽनुमते गतः ॥ २-७५-३१

31. **saH**(may he) ; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **spR^ishatu paadena** = incur the sin of) kicking; **gaaH** = cows; **parivadet** = of abusing; **guruun** = the elders; **svayam** = personally; **atyanta** = ruhyeta = of very much deceiving; **mitre** = a friend.

"May he with whose counsel my elder brother has gone to exile, incur the sins of kicking the cows, of personally abusing the elders and of deceiving a friend too much."

[Verse Locator](#)

विश्वासात्कथितम् किञ्चित्परिवादम् मिथः क्वचित् ।
विवृणोतु स दुष्टात्मा यस्मार्योऽनुमते गतः ॥ २-७५-३२

32. saH dushhTaatamaa = may that perverse wretch; yasya = with whose; anumate = counsel; aaryaH = my elder brother; gataH = has gone to exile; vivR^iNotu = divulge = kimchit = the little; parivaadam = abusing words; kaThitam = narrated; kvachit = occasionally; mittaH = in secret; vishvaasaat = and in confidence.

"May that perverse wretch with whose counsel my elder brother has gone to exile incur the sin of divulging a little abusing words about others spoken occasionally in secret and in confidence, to him."

[Verse Locator](#)

अकर्ता ह्यकृतज्ञश्च त्यक्तात्मा निरपत्रपः ।
लोके भवतु विद्वेष्यो यस्मार्योऽनुमते गतः ॥ २-७५-३३

33. (may he) yasya = with whose; anumate = counsel; aaryaH = my elder brother; gataH = has gone to exile; bhavatu = become; akartaa = a non doer; akR^itajNaH cha = an ungrateful person; tyaktaatmaa = a desperate man; nirapatrapaH = the one who has abandoned shame; vidveshhyah = and the one who is worthy of hate.

"May he with whose counsel my elder brother has gone to exile, become a non doer, an ungrateful person; a desperate man, the one who has abandoned shame and the one who is worthy of hate."

[Verse Locator](#)

पुत्रैः दारैः च भृत्यैः च स्व गृहे परिवारितः ।
स एको मृष्टम् अश्नातु यस्य आर्यो अनुमते गतः ॥ २-७५-३४

34. saH = may he; yasyaH = with whose; anumate = counsel; aaryaH = my elder brother; gataH = has gone to exile; incur the sin) ashnaatu = of eating; nR^ishhTam = delicious food; ekaH = for himself alone; parivaaritaH = when he is surrounded; putradaaraishcha = by his sons wife; bhR^ityaishcha = and servants; svagraR^ihe = in his house.

"May he with whose counsel my elder brother has gone to exile, incur the sin of eating delicious food for himself alone when he is surrounded by his sons , wife and servants in his house."

[Verse Locator](#)

अप्राप्य सदृशान् दाराननपत्यः प्रमीयताम् ।
अनवाप्य क्रियाम् धर्म्याम् यश्चार्योऽनुमते गतः ॥ २-७५-३५

35. yasya-with whose; anumate = counsel; aaryaH = my elder brother; gataH = has departed; pramiyataam = die; anapalyaH = issueless; apraapya = failing to secure; daaraan = a wife; sadR^ishaan = suitablefor him; anavaapya = and thus) not fulfilling; dharmyaam = his religious; kriyaam = duties.

"May he with whose counsel my elder brother has departed; die issueless, failing to secure a wife suitable for him and thus not fulfilling his religious duties."

[Verse Locator](#)

मात्मनः सन्ततिम् द्राक्षीत्स्वेषु दारेषु दुःखितः ।

आयुः समग्रमप्राप्य यस्मार्योऽनुमते गतः ॥ २-७५-३६

36. (may he) **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has departed; **apraapya** = not get; **samagram** = a full; **aayauH** = long life; **duHkhitam** = distressed; **aayuH** = long life; **maadraakshhit** = in not seeing; **aatmanaH** = his; **samtmatim** = child; **sveshhu** = through his; **daarshhu** = wife.

"May he with whose counsel my elder brother has departed, not see a child through his wife and in distress, may not get a full long life."

[Verse Locator](#)

राज स्त्री बाल वृद्धानाम् वधे यत् पापम् उच्यते ।

भृत्य त्यागे च यत् पापम् तत् पापम् प्रतिपद्यताम् ॥ २-७५-३७

37. **yat** = which; **paapam** = sin; **uchyate** = was proclaimed; **vadhe** = in killing; **raja striibaala vR^iddhaanaam** = a king ; a woman; a child or an aged person; **yat** = which; **paapam** = sin(was proclaimed); **bhR^ityaagacha** = in abandoning the dependents; (let him with whose counsel my elder brother has gone to exile); **pratipadyataam** = obtain; **tat** = the same; **paapam** = sin.

"That sin which was proclaimed in killing a king a woman, a child or an aged person or in abandoning one's dependents let him (with whose counsel my elder brother has gone to exile) obtain the same sin."

[Verse Locator](#)

लाक्षया मधुमांसेन लोहेन च विषेण च ।

सदैव बिभृयाद्भृत्यान् यस्मार्योऽनुमते गतः ॥ २-७५-३८

38. (May he)**yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **obtain sin**) **bibhR^iyaat** = of nurturing; **sadaiva** = always; **bhR^ityaan** = one's wife; children; and other dependents; through sale; **laakshhayaa** = of lacquer; **madhumaamsena** = liquor; and flesh; **lohena** = iron; **vishheNa** = and poison.

"May he with whose counsel my elder brother has gone to exile, obtain, tat= the sin of nurturing his wife children and other dependents through sale of lacquer, liquor, flesh, iron or poison."

[Verse Locator](#)

सम्ग्रामे समुपोढे स शत्रुपक्षभयम्करे ।

पलायामानो वध्येत यस्मार्योऽनुमते गतः ॥ २-७५-३९

39. **saH** = may he; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **obtain the sin**); **palaayamaanaH** = of escaping; **vadhyeta** = and getting killed; **samgraame** = at a time where) a battle; **satrupakshhabhayamkare** = inspiring fear upon the enemy's side; **samupoDhe** = has commanded.

"May he with whose counsel my elder brother has gone to exile, obtain the sin of being killed while fleeing, at a time when a battle inspiring fear upon enemy's side has commanded."

[Verse Locator](#)

कपालपाणिः पृथिवीमटताम् चीरसम्वृतः ।

भिक्समाणो यथोन्मत्तो यस्मार्योऽनुमते गतः ॥ २-७५-४०

40. **saH** = may he; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **aTataam** = wander about; **pR^ithiviim** = the world; **unmattoyathaa** = as a mad man; **kapaalapaaNiH** = with a wooden bowl in his hand; **chiirasamvR^itaH** = dressed in rags; **bhikshhamaaNaH** = and begging for alms.

May he with whose counsel my elder brother has gone to exile, wander about the world, as a mad man with a wooden bowl in his hand, dressed in rags and begging for alms."

[Verse Locator](#)

पाने प्रसक्तो भवतु स्त्रीष्वक्षेषु च नित्यशः ।
कामक्रोधाभिभूतस्तु यस्यार्योऽनुमते गतः ॥ २-७५-४१

41. may he; **yasya** = with whose; counsel; **aaryaH** = my elder brother; **gataH** = has departed; **bhavatu** = be; **kaamakrodhaabhibhuutaH** = given over to the infatuation = and anger; **nityashaH** = and constantly prosaktaH = involved; **pane** = in intoxicvated drinks; **srtiishhu** = women; **akshheshucha** = and dice.

"May he with whose counsel my elder brother has departed, be given over to infatuation and anger and be constantly involved in wine women and dice."

[Verse Locator](#)

यस्य धर्मे मनो भूयादधर्मम् स निषेवताम् ।
अपात्रवर्षी भवतु यस्यार्योऽनुमते गतः ॥ २-७५-४२

42. **manaH** = may the mind; **asya** = of the man; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **maabhuuyaat** = never take delight; **dharma** = in righteousness; **saH** = Let him; **nishhevataam** = indulge; **adharmam** = in un righteousness; **bhavatu** = and become; **apaatravarshhi** = distributor of gifts to the undeserving.

May the mind of man with whose counsel my elder brother has gone to exile, never take delight in righteousness? Let him indulge in un righteousness and become a distributor of gifts for the undeserving."

[Verse Locator](#)

संचितान्यस्य वित्तानि विविधानि सहस्रशः ।
दस्युभिर्विप्रलुप्यन्ताम् यश्यार्योऽनुमते गतः ॥ २-७५-४३

43. **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **asya** = let him; **vividhhaani** = various; **vittaani** = riches; **samchitaani** = accumulated; **sahasrashaH** = in thousands; **vipralupyantaam** = be snatched away; **dashyubhiH** = by robbers.

"With whose counsel , my elder brother has gone to exile, let his various kinds of riches got accumulated in thousands , be snatched away by robbers."

[Verse Locator](#)

उभे संध्ये शयानस्य यत् पापम् परिकल्प्यते ।
तच्च पापम् भवेत् तस्य यस्य आर्यो अनुमते गतः ॥ २-७५-४४

44. **yat** = which; **paapam** = sin; **parikalpyate** = was proclaimed; **tasya** = on him; **shayanaasya** = who sleeps; **ubhe sandhye** = during both the twillights; **tat** = let him; **paapam** = sin; **bhavet** = be obtained; by him; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile.

"That sin which was proclaimed on him who sleeps during both the twilights, let that sin be obtained by him, with whose counsel my elder brother has gone to exile."

[Verse Locator](#)

यद् अग्नि दायके पापम् यत् पापम् गुरु तल्पगे ।
मित्र द्रोहे च यत् पापम् तत् पापम् प्रतिपद्यताम् ॥ २-७५-४५

45. yat = which; paapam = sin; agnidaayaka = is in an arsonist; yat = which; paapam = sin; gumtalpage = is in a violator of his teacher's bed; yat = which; paapam = sin; mitradrohe = is in cheating a friend; tat = let that; paapam = sin; pratipadyataam = be obtained (to him on whose counsel my elder brother has gone to exile?)

"Let him obtains that sin, which attaches to a man who practices arson, to a man who violets his teacher's bed and to a man who cheats his friend."

[Verse Locator](#)

देवतानाम् पितृऋणाम् च माता पित्रोस् तथैव च ।
मा स्म कार्षीत् स शुश्रूषाम् यस्य आर्यो अनुमते गतः ॥ २-७५-४६

46. saH = may he; yasya = with whose; anumate = counsel; aaryaH = my elder brother; gataH = has gone to exile; (incure that sin); maasmakaarshhiit = of not doing; shushruushhaam = service; devataanaam = to the gods; pitR^iNaam = to the manes; tathaivaaha = and like wise; mataapitroH = to his mother and father.

"May he, with whose counsel my elder brother has gone to exile, incur that sin of not doing service to be god, to the manes and likewise to his mother and father."

[Verse Locator](#)

सताम् लोकात् सताम् कीर्त्याः सज् जुष्टात् कर्मणः तथा ।
भ्रश्यतु क्षिप्रम् अद्य एव यस्य आर्यो अनुमते गतः ॥ २-७५-४७

47. May he)yasya = with whose; anumate = counsel; aaryaH = my elder brother ; gataH = has gone to exile; bhrashyatu = forfeit; kshhipram = soon; adyaiva = and now; karmaNaH = from the act; sajjushhTaata = of the righteous; lokaat = from the region; sataam = obtained;by good man; tathaa = and ; kiirtyaaH = from illustriousness.

"May he with whose counsel my elder brother has gone to exile, forfeit soon and now from the region obtained by virtuous man, forfeit the illustriousness enjoyed by good men and the righteous actions."

[Verse Locator](#)

अपास्य मातृशुश्रूषामनर्थे सोऽवतिष्ठताम् ।
दीर्घबाहुर्महावक्षा यस्यार्योऽसुमते गतः ॥ २-७५-४८

48. (May he)yasya = with whose; anumate = counsel; diirghabaahuH = that long armed; mahaavakshhaa = and broad-chested; aaryaH = my elder brother; gataH = has gone to exile; apaasya = fail to give; maatR^ishushruushhokam = due reverence to his mother; avatishhThataam = and be condemned; anarthe = to idleness.

"May he with whose counsel, that long armed and broad chested elder brother has gone to exile, fail to give due reverence to his mother and be condemned to idleness."

[Verse Locator](#)

बहुपुत्रो दरिद्रश्च ज्वररोगसमन्वितः ।

स भूयात्सततक्लेशी यस्यार्योऽनुमते गतः ॥ २-७५-४९

49. saH = may he; yasya = with whose; anumate = counsel; aaryaH = my elder brother; gataH = has gone exile; bahubhR^ityaH = possess many dependents; daridraH = be without resources; jvararoga samanvitaH = and be ; satatakleshii = forever in distress.

"May he with whose counsel my elder brother has gone to exile, possess many dependents be without resources, be undermined with fever and disease and be forever in distress."

[Verse Locator](#)

आशामाशम् समानानाम् दीनानामूर्ध्वचक्षुषाम् ।

आर्थिनाम् वितथाम् कुर्याद्यस्यार्योऽनुमते गतः ॥ २-७५-५०

50. (may he) yasya = with whose; anumate = counsel; aaryaH = my elder brother; gataH = has gone to exile; incur the sin; kuryaat = of making; vitathaam = the hope; arthinaam = of the destitute; diinaanaam = the very miserable ones; uurdhva chakshhushhaam = having their eyes looking up; aashamsamaanaanaam = and seeking for alms.

"May he with whose counsel my elder brother has gone to exile, incur the sin of falsifying the hopes of highly miserable destitute, who having their eyes looking up seek for alms."

[Verse Locator](#)

मायया रमताम् नित्यम् परुषः पिशुनोऽशुचिः ।

राज्ज्ज्ञो भीत स्त्वधर्मात्मा यस्यार्योऽनुमते गतः ॥ २-७५-५१

51. (may he) yasya = with whose; anumate = counsel; aaryaH = my elder brother; gataH = has gone to exile; incur the sin; ramataam = of staying; bhiitaH = in fear; raajN^aH = of the king; nityam = forever; maayayaa = and in conceit; parushhaH = cruel man; pishunaH = a back biter; ashuchiH pishunaH = dishonest man.

"May he with whose counsel my elder brother has gone to exile, incur the sin of staying in fear of the king forever as a cunning man, a cruel man, a back biter, a dishonest man and an unrighteous man."

[Verse Locator](#)

ऋतुस्नाताम् सतीम् भार्यामृतुकालानुरोधिनीम् ।

अतिवर्तेत दुष्टात्मा यस्यार्योऽनुमते गतः ॥ २-७५-५२

52. dushhTaatamaa = may the evil minded man; yasya = with whose anumate = counsel; aaryaH = my elder brother; gataH = has gone to exile; (incur the sin); ativarteta = of ignoring; satiim = his chaste; bhaaryaam = wife; R^itusnaataam = who bathed after her course of menstruation(and so prepared for sexual intercourse) R^tukaalaanurodhiniim = having regard for the season favorable for procreation.

"May the evil minded man, with whose counsel my elder brother has gone to exile, incur the sin of ignoring his chaste wife, who having bathed after her course of menstruation. approaches him for union having regard for the season favorable for procreation."

[Verse Locator](#)

धर्मदारान् परित्यज्य परदारान्नि षेवताम् ।

त्यक्तधर्मरतिर्मूढो यस्यार्योऽनुमते गतः ॥ २-७५-५३

53. **muuDhaH** = may that stupid; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **incur the sin**) **nishhevataam** = of courting; **paradaaraan** = the consort of another; **parityajya** = disdaining; **dharma daaraan** = his lawful wife; **tyaktadharmaratiH** = and having left his love for piety.

"May that stupid with whose counsel my elder brother has gone to exile, incur the sin of courting the consort of another disdaining his lawful wife and having forsaken his love for piety."

[Verse Locator](#)

विप्रलुप्तप्रजातस्य दुष्कृतम् ब्राह्मणस्य यत् ।
तदेव प्रतिपद्येत यस्यार्योऽनुमते गतः ॥ २-७५-५४

54. (may he) **yasya** = with whose; **anumate** = counsel; **raaryH** my elder brother; **gataH** = has gone to exile; **pratipadyataam** = obtain; **tadeva** = even that; **dushhkrutam** = sin; **yat** = which (is obtained); **braahmanaNasya** = by a Brahmin; **vipraluptaprajaatasya** = who is issue less.

"May he, with whose counsel my elder brother has gone to exile, incur that sin, which is obtained by a Brahmana who is issue less."

[Verse Locator](#)

पानीयदूषके पापम् तथैव विषदायके ।
यत्तदेकः स लभताम् यस्यार्योऽनुमते गतः ॥ २-७५-५५

55. **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **labhate** = incur; **yat** = which; **paapam** = sin; **paaniiyadushhake** = of a person polluting the drinking water; **ekaH** = himself alone; **tathaiva** = and likewise; **vishhadaayake** = of a person who administers person.

"May he with whose counsel my elder brother has gone to exile, incur the sin that is attached to a person polluting the drinking water and likewise to a person who administers poison."

[Verse Locator](#)

ब्राह्मणायोद्यताम् पूजाम् विहन्तु कलुषेन्द्रियः ।
बालवत्साम् च गाम् दोग्दु यस्यार्योऽनुमते गतः ॥ २-७५-५६

56. (May he) **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **(incur the sin)** **vihantu** = of disturbing; **kalushhendriaH** = with wicked senses; **puujaam** = a worship; **udyataam** = undertaken; **braahmaNaaya** = to a Brahmana; **dogdhu** = and a milking; **gaam** = a cow; **baalavatsaam** = having a young calf(of ages less than ten years).

"May he with whose counsel my elder brother has gone to exile, incur the sin attached to a person disturbing the worship going to be offered to a Brahmana (by another) and to milking a cow having a young calf. " (of age less than ten days)

[Verse Locator](#)

तृष्णार्तम् सति पानीये विप्रलम्भेन योजयेत् ।
लभेत तस्य यत्पापम् यस्यार्योऽनुमते गतः ॥ २-७५-५७

57. **tasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **yatpaapam** = let that sin; **labhate** = be obtained; **yojayet vipralambena** = of disappointing; **tR^ishhNaartam** = a person oppressed with thirst; **sati paaniye** = when water was available.

"To him, with whose counsel my elder brother has gone to exile, let that sin be obtained of disappointing a person oppressed with thirst, even though water was available."

[Verse Locator](#)

भक्त्या विवदमानेषु मार्गमाश्रित्य पश्यतः ।
तस्य पापेन युज्येत यस्मार्योऽनुमते गतः ॥ २-७५-५८

58. **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **paapena** = let the sin; **yajyeta** = be accorded; **tasya** = to him; **(who) aashritya** = standing; **maargam** = on the road; **pashyataH** = and merely witnessing; **bhktiyaa** = between two divided groups (without trying to make peace between them.)

"With whose counsel my elder brother has gone to exile, let the sin be accorded to him, who while standing on the road, merely witnesses a dispute between two divided groups without trying to make peace between them."

[Verse Locator](#)

विहीनाम् पति पुत्राभ्याम् कौसल्याम् पार्थिव आत्मजः ।
एवम् आश्वसयन् एव दुःख आर्तः निपपात ह ॥ २-७५-५९

59. **evam** = while in that manner; **aashvaasayaaneva** = even consoling; **kausalyaam** = Kausalya; **vihiinaam** = bereft of; **patiputraabhyaam** = her husband and son; **paarthivaatmajaH** = the Prince Bharata ; **nipapaata ha** = fell down; **duHkhaartaH** = depressed with anguish.

"While thus counseling Kausalya, who was bereft of her husband and son, the prince Bharata fell down, depressed as he was with anguish."

[Verse Locator](#)

तथा तु शपथैः कष्टैः शपमानम् अचेतनम् ।
भरतम् शोक सम्तप्तम् कौसल्या वाक्यम् अब्रवीत् ॥ २-७५-६०

60. **kausalya** = Kausalya; **abraviit** = spoke; **vaakyam** = the following words; **bharataam** = to Bharata; **shokasamtaptam** = who was tormented with grief; **achetanam** = and was quite distraught; **shapamaanam** = who just uttered; **kashhTaiH** = formidable; **shapathaiH** = imprecations; **tathaatu** = in that manner.

Kausalya spoke the following words to Bharata who was tormented with grief, was quite distraught and who just uttered formidable imprecations in the aforesaid manner:

[Verse Locator](#)

मम दुःखम् इदम् पुत्र भूयः समुपजायते ।
शपथैः शपमानो हि प्राणान् उपरुणत्सि मे ॥ २-७५-६१

61. **putra** = O; **son!** **idam duHkham** = this grief; **samupajaayate** = is added; **bhuuyaH** = further; **mama** = to me; **shapamaanaH** = by uttering; **shapathaiH** = the curses; **uparuNatisihi** = you are indeed afflicting; **me** = my; **praaNaan** = spirits.

"O, son! My grief is further enhanced. By uttering the curses, you are indeed racking my spirits."

[Verse Locator](#)

दिष्ट्या न चलितः धर्मात् आत्मा ते सह लक्ष्मणः ।
वत्स सत्य प्रतिज्ञो मे सताम् लोकान् अवाप्स्यसि ॥ २-७५-६२

62. vatsa = O; son! dishhTyaa = fortunately; te = your; aatmaa = mind; satyapratij^NaH = endowed as it is with nobility; nachalitaH = has not moved ; dharmaat = from righteousness; avaapsyasi = you will obtain; lokam = the world; sataam = of the blessed; saha lakshhmaNaH = along with Lakshmana.

"O ,son! Fortunately, your mind as it is endowed with nobility, has not swerved from righteous path. You will obtain the world of the blessed, along with Lakshmana."

[Verse Locator](#)

इत्युक्त्वा चाङ्कमानीय भरतम् भ्रातृवत्सलम् ।
परिष्वज्य महाबाहुम् रुरोद भृशदुःखिता ॥ २-७५-६३

63. uktvaa = speaking; iti = thus; bharatam = to Bharata; bhraatru vatsalam = who was devoted to his brother Rama; aaniya = she has taken; mahaabaahum = the long armed Bharata; aNkam = to her lap; parishhvajya = embraced him; ruroda = and wept; bhR^ishaduHkhitaa = very much; afflicted with grief.

Thus speaking to Bharata who was devoted to his brother Rama, she took the valiant Bharata to her lap, embraced him and wept aloud , as she was very much afflicted with grief.

[Verse Locator](#)

एवम् विलपमानस्य दुःख आर्तस्य महात्मनः ।
मोहाच् च शोक सन्मोधात् बभूव लुलितम् मनः ॥ २-७५-६४

64. vilapamaanaH = the great soled Bharata; duHkhaartasya = distraught on account of grief; babhuuva = felt himself; mohaachcha = about to swoon; manaH = with his mind; lulitam = crushed; shokasamrodhaat = by the burden of grief.

Lamenting thus, the great soled Bharata distraught on account of grief, felt himself about to swoon, with his mind crushed by the burden of grief.

[Verse Locator](#)

लालप्यमानस्य विचेतनस्य ।
प्रनष्ट बुद्धेः पतितस्य भूमौ ।
मुहुर् मुहुर् निःश्वसतः च दीर्घम् ।
सा तस्य शोकेन जगाम रात्रिः ॥ २-७५-६५

65. laalapyamaanasya = lamenting thus; vichetanasya = being unconscious; praNashhTabuddheH = with a lost intellect; patitasya = lying fallen; bhuumou = on the ground; niHshvasataH = again and again; raatriH = that night; jagaama = passed; shokena = with grief; tasya = to Bharata.

To Bharata that night passed with grief in lamenting thus laying fallen unconscious on the ground, sighing warmly again and again with his power of discernment having been lost.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे पञ्चसप्ततितमः सर्गः

Thus completes 75nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 75

Top of Page	1	2	3	4
-----------------------------	-------------------	-------------------	-------------------	-------------------

<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>
<u>55</u>	<u>56</u>	<u>57</u>	<u>58</u>	<u>59</u>
<u>60</u>	<u>61</u>	<u>62</u>	<u>63</u>	<u>64</u>
<u>65</u>				

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 76

Verses converted to UTF-8, Nov 09

Introduction

Vasistha advises Bharata to stop lamenting and to perform the last rites of the king. Bharata then places the body of Dasaratha on a couch, taking it out from the vessel where it had been immersed in oil and proceeds with the funeral rites. The appointed priests, attendants, people of the city and the weeping royal women followed the funeral pile of the king to the banks of Sarayu River where the body was cremated. Bharata along with others return to the city after the completion of the cremation-ceremony.

[Verse Locator](#)

तम् एवम् शोक सन्तप्तम् भरतम् केकयी सुतम् ।
उवाच वदताम् श्रेष्ठो वसिष्ठः श्रेष्ठ वाग् ऋषिः ॥ २-७६-१

1. **vasishhThaH R^ishhiH** = the sage Vasishta; **shreshhThaH** = the excellent; **vadataam** = among the speakers; **shreshhThavaak** = having eloquence; **uvaacha** = spoke; **tam bharatam** = to that Bharata; **Kaikeyi sutam** = the son of Kaikeyi; **evam** = who was thus; **shokatamtaptam** = tormented with grief.

The sage Vasishta, the excellent one among the speakers having eloquence, spoke to that Bharata, Kaikeyi's son who was thus tormented with grief.

[Verse Locator](#)

अलम् शोकेन भद्रम् ते राज पुत्र महा यशः ।
प्राप्त कालम् नर पतेः कुरु सम्यानम् उत्तरम् ॥ २-७६-२

2. **raajaputra** = O; the prince; **mahaayashaH** = the greatly illustrious one! **bhadram** = blessing; **te** = to you! **aalam** = enough; **shokena** = of your sorrow; **kuru** = perform; **uttamam** = in an excellent; **samyaaanam** = way; **praaptakaalam** = the last rites; **narapateH** = of the king.

"O, the greatly illustrious prince! My blessing to you. You have lamented long enough. Perform in an excellent way, the last rites of the king."

[Verse Locator](#)

वसिष्ठस्य वचः श्रुत्वा भरतः धारणाम् गतः ।
प्रेत कार्याणि सर्वाणि कारयाम् आस धर्मवित् ॥ २-७६-३

3. **shrutvaa** = hearing; **vachaH** = the words; **vasishhThasya** = of Vasishta; **bharataH** = Bharata; **dharmavit** = conversant with his duty; **gataH** = fell; **dharaNiim** = prostate; **kaarayaamaasa** = and proceeded; **sarvaaNi** = with all; **pretakaaryaaNi** = the arrangements for obsequies.

Hearing the words of Vasishta, Bharata conversant with his duty fell prostate and proceeded with all the arrangements for the obsequies.

उद्धृतम् तैल सम्क्लेदात् स तु भूमौ निवेशितम् ।
 आपीत वर्ण वदनम् प्रसुप्तम् इव भूमिपम् ॥ २-७६-४
 सम्वेश्य शयने च अग्रे नाना रत्न परिष्कृते ।
 ततः दशरथम् पुत्रः विललाप सुदुःखितः ॥ २-७६-५

4; 5. **uddharitam** = raising; **bhuumipam** = the body of the king; **dasharatham** = Dasaratha; **bhuumou** = from the place; **taila samrodhaat niveshitam** = where it had been immersed in oil; **prasuptam iva** = seeming as it were asleep; **aapiita vadanam** = with face in the color of gold; **saH putraH** = that son; (Bharata); **samveshya** = placed it; **agrye** = in a magnificent; **shayane** = couch; **naanaaratnaparishhkR^ite** = adorned with every kind of precious stone; **tatah** = and thereafter; **suduHkhitaH** = in a great grief; **vilalaapa** = lamented (as follows):

Raising the body of king Dasaratha, from the vessel where it had been immersed in oil, seeming as it were asleep with face in the color of gold, that son Bharata placed it in a magnificent couch, adorned with every kind of precious stone and in a great grief, lamented.(as follows):

Verse Locator

किम् ते व्यवसितम् राजन् प्रोषिते मय्य् अनागते ।
 विवास्य रामम् धर्मज्ञम् लक्ष्मणम् च महा बलम् ॥ २-७६-६

6. **raajan** = O; **king! Kim** = what; **vyavasitam** = was intended; **te** = by you; **mayi** = while I; **proshhite** = who was absent from home; **anaagate** = did not arrive; **vivaasya** = having sent into exile; **dharmajN^am** = the virtuous; **raamam** = Rama; **lakshhmanamcha** = and Lakshmana; **mahaabalam** = possessed of great strength?

"O, king! Having sent into exile the virtuous Rama and Lakshmana who is possessed of great strength, while I was away from home and had not yet returned, what did you intend to do?"

Verse Locator

क्व यास्यसि महा राज हित्वा इमम् दुःखितम् जनम् ।
 हीनम् पुरुष सिम्हेन रामेण अक्लिष्ट कर्मणा ॥ २-७६-७

7. **kva** = where; **yaasyasi** = will you go; **hitvaa** = leaving; **imam janam** = this person; **duHkhitam** = who is distressed; **hiinam** = and bereft; **raameNa** = of Rama; **aklishhTa karmaNaa** = who is unwearied in action; **purushhasimhena** = and excellent among men?

"Where will you go, leaving this person (me) who was distressed and bereft of Rama the unwearied one in action and the excellent one among men?"

Verse Locator

योग क्षेमम् तु ते राजन् को अस्मिन् कल्पयिता पुरे ।
 त्वयि प्रयाते स्वः तात रामे च वनम् आश्रिते ॥ २-७६-८

8. **taata** = O; **father! Raajan** = O; **king! KaH** = who; **kalpayitaa** = is supposed to see; **yogakshhemam** = the welfare and security; **te** = of your; **asmin** = this; **pure** = city of Ayodhya; **tvayi** = while you; **prayaate** = have gone; **svaH** = to heaven; **raamecha** = and Rama; **aashrite** = taking; refuge; **vanam** = in a forest?

"O, king! O, father! Who is supposed to see the welfare and security of your city of Ayodhya, while you have departed for heaven and while Rama has gone, taking refuge in a forest?"

Verse Locator

विधवा पृथिवी राजंस् त्वया हीना न राजते ।

हीन चन्द्रा इव रजनी नगरी प्रतिभाति माम् ॥ २-७६-९

9. **raajan** = O; king; **hiinaa** = bereft; **tvayaa** = of you; **pR^ithivii** = this earth;; **vidhavaa** = and deprived of its lord; **na raajate** = does not look charming ;**maa** = to me; **nagarii** = this city; **pratibhaati** = is looking; **rajaniiva** = like a night; **hinachandraa** = with out a moon.

"O, king! Bereft of you and deprived of its lord, this earth does not look charming. To me, this city is looking like a night without a moon."

[Verse Locator](#)

एवम् विलपमानम् तम् भरतम् दीन मानसम् ।

अब्रवीद् वचनम् भूयो वसिष्ठः तु महान् ऋषिः ॥ २-७६-१०

10. **mahaamuniH** = the great sage; **vasishhThaH** = Vasishta; **bhuuyaH** = again; **abraviit** = spoke; **vachanam** = these words; **tam bharatam** = to that bharata; **diinamaanasam** = who was distressed in mind; **evam** = thus; **vilapamaanam** = lamenting.

The great sage Vasishta again spoke the following words to that Bharata who was distressed in mind and thus lamenting.

[Verse Locator](#)

प्रेत कार्याणि यानि अस्य कर्तव्यानि विशाम्पतेः ।

तानि अव्यग्रम् महा बाहो क्रियताम् अविचारितम् ॥ २-७६-११

11. **mahaabaaho** = O; **mighty armed!** **Avyagram** = without hesitation; **avichaaritam** = or repining; **kriyantaam** = carry out ; **taami** = those; **pretakaaryaaNi** = funeral rites; **asya vishaampate** = to this king; **yaani** = which; **kartavyaani** = should be done.

"O, mighty armed Bharata! Without hesitation or repining, carry out the funeral rites of the king that should be done."

[Verse Locator](#)

तथा इति भरतः वाक्यम् वसिष्ठस्य अभिपूज्य तत् ।

ऋत्विक् पुरोहित आचार्यास् त्वरयाम् आस सर्वशः ॥ २-७६-१२

12. **tatheti** = Be it so; **bharataH** = Bharata answered; **abhipuujya** = and obedient; **tat vasishhTasya** = to that Vasishta's; **vaakyam** = command; **tvarayaamaasa** = he summoned speedily; **R^itvik purohitaachaaryaan** = the appointed priests; knowing the rules of the funeral rites.

"Be it so" answered Bharata and obedient to Vasishta's command, he summoned speedily the appointed priests who were knowing the rules of the funeral rites."

[Verse Locator](#)

ये तु अग्रतः नर इन्द्रस्याग्नि अगारात् बहिष् कृताः ।

ऋत्विग्भिर् याजकैः चैव ते ह्यिन्ते यथा विधि ॥ २-७६-१३

13. **ye** = which; **agnayaH** = fires; **narendrasya** = of that king; **bahishhkrutaaH** = were prepared outside; **agnayagaaraat** = the fire chamber; **te** = those fires; **ahriyanta** = were kindled; **R^itvigbhiH** = by the appointed priests; **yaajakaashchaiva** = and sacrificial attendants; **yathaavidhi** = in accordance with the rituals.

The fires of that king were prepared outside the chamber and kindled in accordance with the rituals by the priests and the sacrificial attendants.

शिविलायाम् अथ आरोप्य राजानम् गत चेतनम् ।

बाष्प कण्ठा विमनसः तम् ऊहुः परिचारकाः ॥ २-७६-१४

14. **atha** = thereafter; **parichaarakaaH** = the attendants; **baashhpakaNThaaH** = with tears in their throats; **vimanasaH** = and dejected in mind; **aaropya** = made to mount; **gatachetasam** = the dead; **raajaanam** = king; **shibikaayaam** = on a small palanquin; **uuhuH** = and carried; **tam** = it(away).

The attendants were choked with tears in their throats and disconsolate in their mind, made the dead king to mount on a small palanquin and carried it away.

Verse Locator

हिरण्यम् च सुवर्णम् च वासांसि विविधानि च ।

प्रकिरन्तः जना मार्गम् नृपतेर् अग्रतः ययुः ॥ २-७६-१५

15. **janaH** = the people; **yayuH** = went along; **maargam** = the path; **prakirantaH** = scattering; **hiraNyam** = silver; **suvarNamcha** = gold; **vividhaani** = and many kinds; **vaasaamsicha** = of clothes; **agrataH** = in front; **nR^ipate** = of the king.

The people went along the path, scattering silver, gold and various kinds of clothes in front of the king.

Verse Locator

चन्दन अगुरु निर्यासान् सरलम् पद्मकम् तथा ।

देव दारूणि च आहृत्य चिताम् चक्रुस् तथा अपरे ॥ २-७६-१६

गन्धान् उच्च अवचामः च अन्यास् तत्र दत्त्वा अथ भूमिपम् ।

ततः सम्वेशयाम् आसुः चिता मध्ये तम् ऋत्विजः ॥ २-७६-१७

16. **tathaa** = in the same manner; **apare** = some others; **aahR^itya** = brought; **chandanaaguru niryaasaan** = sandalwood; sweet aloes; different fragrant essences; **saraLam** = with heaps of Sarala.Padmaka; **devadaaruNicha** = devadaaru wood; **anyaan** = and other; **uchchavaachaan** = many kinds; **gandhaan** = of fragrant substances; **gatvaa** = went; **tatra** = there; **kshhepayanti** = and threw them; **atha** = thereafter; **R^itvijaH** = the appointed priests; **samveshayaamaasuH** = caused to lie down; **bhuumipam** = the king; **tatra** = there; **chitaamadhye** = in the midst of the funeral pile.

In the same manner, some others brought sandal wood, sweet aloes, different fragrant essences, with leaps of Sarala Padmaka and Devadaru woods and many other kinds of fragrant substances, went there and threw them into the funeral pile. Thereafter the appointed priests caused the king's body to lie down there in the midst of the funeral pyre.

Verse Locator

तथा हुत अशनम् हुत्वा जेपुस् तस्य तदा ऋत्विजः ।

जगुः च ते यथा शास्त्रम् तत्र सामानि सामगाः ॥ २-७६-१८

18. **tadaa** = then; **tadR^itvijaH** = those appointed priests; **tasya** = engaged for the bereft of the king; **hutvaa** = poured oblations; **hutaashanam** = into the fire; **jepuH** = and recited sacred texts;(relevant to the funeral rites); **te saamagaaH** = those among the priests who could recite the hymns of Samaveda; **jagushcha** = chanted; **saamaani** = the hymns of Samaveda; **yathaa shaastram** = according to the rules.

Then, those priests engaged for the benefit of the king poured oblations into the fire and recited sacred texts (relevant to the funeral rites). Those among the priests, who could recite the

शिविकाभिः च यानैः च यथा अर्हम् तस्य योषितः ।
नगरान् निर्ययुस् तत्र वृद्धैः परिवृताः तदा ॥ २-७६-१९

19. tadaa = then; tasya = his; yoshhitaH = ladies; parivR^itaaH = encircled; vR^iddaiH = by elders; shibikaabhishcha = (mounted) palanquins; yaanaishcha = or other vehicles; yathaarham = as deserving; niryayuH = departed; naagaraat = from the city; tatra = to that place.

Then, his ladies, encircled by elders mounted palanquins or other vehicles, as deserving and departed from the city to that place.

प्रसव्यम् च अपि तम् चक्रुर् ऋत्विजो अग्नि चितम् नृपम् ।
स्त्रियः च शोक सन्तप्ताः कौसल्या प्रमुखाः तदा ॥ २-७६-२०

20. tadaa = then; R^itvijaH = the appointed priests; kausalyaapramukhaaH = Kausalya and other; striyashcha = women; shokasamtaptaaH = tormented with grief; prasavyamchaapi chakruH = circumambulated in anti-clockwise direction; tam nR^ipam = that king; agrichitam = who was lying on a funeral pile.

Then, the appointed priests as well as Kausalya and other women who were tormented with grief, circumambulated in anti clockwise direction that king who was lying on a funeral pile.

क्रौन्चीनाम् इव नारीणाम् निनादः तत्र शुश्रुवे ।
आर्तानाम् करुणम् काले क्रोशन्तीनाम् सहस्रशः ॥ २-७६-२१

21. tatra kale = at that time; ninaadaH = the crying sounds; sahasrashaH = of thousands; naariiNaam = of women; karuNam = pitiably; kroshantiinaam = weeping; aartaanaam = with agony; shushruve = were heard; krouN^chiinamiva = like the sounds of female curlew birds.

At that time the crying sounds of thousands of women, pitiably weeping with agony, were heard like the sounds of female curlew birds.

ततः रुदन्त्यो विवशा विलप्य च पुनः पुनः ।
यानेभ्यः सरयू तीरम् अवतेरुर् वर अन्गनाः ॥ २-७६-२२

22. tataH = thereafter; rudantyaH = the lamenting; varaaNganaaH = ladies; vivashaaH = deprived of their grit; vilapya = wept; punaH punaH = again and again; avateruH = and descended; yaanebhyaH = from their vehicles; sarayuu tiiram = at the bank of Sarayu River.

Thereafter, the lamenting ladies deprived of their grit wept again and again and descended from their vehicles at the bank of Sarayu River.

कृत उदकम् ते भरतेन सार्धम् ।
नृप अन्गना मन्त्रि पुरोहिताः च ।

पुरम् प्रविश्य अश्रु परीत नेत्रा ।

भूमौ दश अहम् व्यनयन्त दुःखम् ॥ २-७६-२३

23. **bharatena saardham** = along with Bharata; **nR^ipaaNganaaH** = the royal women; **te** = and those; **mantri purohitaashcha** = ministers and family priests; **kR^tvaa** = offered; **udakam** = (oblations with) water; **pravishya** = entered; **puram** = the city; **ashrupariitanetraaH** = with their eyes filled in tears; **vyanayanta** = and spent; **duHkham** = with great difficulty; **dashaaham** = the ten days; **bhuumou** = sleeping on the floor.

Along with Bharata, the royal women, the ministers and family priests offered their oblations with water and entered the city with their eyes filled in tears and spent ten days with great difficulty by sleeping on bare floor.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे षट्सप्ततितमः सर्गः

Thus completes 76th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 76

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 77

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Introduction

On the twelfth day of the death of Dasaratha, Bharata gives various presents to Brahmins. On the thirteenth day when Bharata and Shatrughna go to the cremation ground to collect the bones both of them are overwhelmed with grief and fall down on the ground. Vasista, the family priest and Sumantra raise them up and pacifying urge both of them to complete the remaining rites to be performed on the thirteenth day.

[Verse Locator](#)

ततः दश अहे अतिगते कृत शौचो नृप आत्मजः ।
द्वादशे अहनि सम्प्राप्ते श्राद्ध कर्माणि अकारयत् ॥ २-७७-१

1. tataH = thereafter; atigate = having passed; dashaahe = the tenth day; kR^ita nR^paatmajaH shouchaH = Bharata; who performed purification; akaarayata = got done; shraaddha karmaaNi = Shraddha* rites; sampaapte = on the arrival of; dvaadase = twelfth; ahani = day.

After having passed the tenth day of the death of Dasaratha, Bharata having himself purified, performed Shraddha* rites on the arrival of the twelfth day.

* Shraddha rites are in the honor and for the benefit of dead relatives observed with great strictness at various fixed periods and on the occasion of rejoicing as well as mourning by the surviving relatives. These are performed by the daily offering of water and on the stated occasion by the offering of Pindas or balls of rice and meal to three paternal forefathers i.e. Father, grandfather, and great grandfather. It is an act of reverential homage to a deceased person performed by relatives, most desirably by a son of the deceased.

[Verse Locator](#)

ब्राह्मणेभ्यो ददौ रत्नम् धनम् अन्नम् च पुष्कलम् ।
वासांसि च महार्हाणि रत्नानि विविधानि च ॥ २-७७-२

2. (Bharata) dadou = gave; ratnam = precious stones; dhanam = money; pushhkalam = a lot of; annam = cooked rice; mahaarhaaNi = very valuable; vaasaamsi = clothes; vividhaani = various kinds of; ratnaani = presents; braahmaNebhyaH = to brahmins.

On the occasion of Shraddha rites, Bharata gave precious stones, money, a lot of cooked rice, very valuable clothes and various other kinds of presents to Brahmins.

[Verse Locator](#)

बास्तिकम् बहु शुक्लम् च गाः च अपि शतशः तथा ।
दासी दासम् च यानम् च वेश्मानि सुमहान्ति च ॥ २-७७-३
ब्राह्मणेभ्यो ददौ पुत्रः राज्ञः तस्य और्ध्वदैहिकम् ।

3. **tasya** = in that; **ourdhvadehikam** = ceremony performed in honor of the dead; **raajN^aH** = king; **putraH** = Bharata the son of Dasaratha; **dadou** = gave; **bahu** = many; **shuklam** = white; **baastikam** = multitudes of goats; **tathaa** = and; **shatashaH** = hundreds of ; **gaashchaapi** = cows; **daasii daasamcha** = servants and servant maids; **yaanaamcha** = vehicles; **sumahaanti** = and very big; **veshmaanicha** = houses; **braahmaNebhyaH** = to brahmans.

In that ceremony performed in honor of the dead king, Bharata the son of Dasaratha gave multitudes of white goats, hundreds of cows, servants and servant maids, vehicles and very big houses to Brahman.

[Verse Locator](#)

ततः प्रभात समये दिवसे अथ त्रयोदशे ॥ २-७७-४

विललाप महा बाहुर् भरतः शोक मूर्चितः ।

शब्द अपिहित कण्ठः च शोधन अर्थम् उपागतः ॥ २-७७-५

चिता मूले पितुर् वाक्यम् इदम् आह सुदुःखितः ।

4; 5. **tataH** = then; **prabhaata samaye** = at the time of dawn; **trayodashe** = on the thirteenth; **divase** = day; **mahaabaahuH** = the mighty armed; **bharataH** = Bharata; **upaagataH** = who came; **shodanaartham** = for clearing up bones and ashes; **atha** = thereafter; **vilalaapa** = wept; **shokamuurchhitaH** = stunned by grief; **shabdaapihitakaN^TaH** = his throat being choked; **aha** = spoke; **idam vaakyam** = these words; **suduHkhitah** = greatly distressed as he was; **chitaamuule** = having reached the foot of his father's funeral pile (to collect the bones and ashes for their immersion in the holy Sarayu river.)

Then, at the time of dawn on the thirteenth day, the mighty armed Bharata who came for clearing up bones and ashes, wept in grief, his throat being choked of sound (because of crying) and spoke in great distress the following words, having reached the foot of his father's funeral pile (to collect the bones and ashes for their immersion in Sarayu River).

[Verse Locator](#)

तात यस्मिन् निषृष्टः अहम् त्वया भ्रातरि राघवे ॥ २-७७-६

तस्मिन् वनम् प्रव्रजिते शून्ये त्यक्तः अस्म्य् अहम् त्वया ।

6. **taata** = O; **father!** **Yasmin** = to which; **bhraatari** = brother; **raaghava** = Rama; **aham** = I; **nisR^ishhTaH** = have been entrusted; **tvayaa** = by you; **tasmin** = that Rama; **pravrajite** = having gone to exile; **vanam** = forest; **aham** = I; **asmi** = became; **tyaktaH** = abandoned; **shuunye** = wholly alone; **tvayaa** = by you.

"O, father! My brother Rama to whose care I was entrusted by you, having gone on exile to the forest, I now become abandoned wholly alone, by you."

[Verse Locator](#)

यथा गतिर् अनाथायाः पुत्रः प्रव्रजितः वनम् ॥ २-७७-७

ताम् अम्बाम् तात कौसल्याम् त्यक्त्वा त्वम् क्व गतः नृप ।

7. **nR^ipa** = O; king!; **taata** = O; **father!** **kva** = where; **gataH** = where you have gone; **tyaktvaa** = leaving; **kausalyaam** = Kausalya; **taam** = such; **ambaam** = a mother; **yasyaaH** = whose; **putraH** = son; **gatiH** = the support; **pravraajitah** = has been sent away from home; **vanam** = the forest?

"O, king! O, father! Where have you gone, leaving Kausalya the mother whose son Rama, her support, has been sent away from home to the forest?"

[Verse Locator](#)

दृष्ट्वा भस्म अरुणम् तच्च दग्ध अस्थि स्थान मण्डलम् ॥ २-७७-८

पितुः शरीर निर्वाणम् निष्टनन् विषसाद ह ।

8. dR^ishhTvaa = seeing; tat = that; sthaanamaN^Dalam = spot of collection; bhasmaaruNam = which became reddish brown in colour because of ashes; dagdhaasthi = with bones consumed by fire; pituH = and his father's; shariira nirvaaNam = body extinguished; saH = BharataH; vishhasaada = was depressed; nishhTanam = and began to cry loudly.

Seeing that spot of collection (of bones), which became reddish brown in colour because of ashes, with bones consumed by fire and his father's body having extinguished, Bharata was depressed and began to cry loudly.

[Verse Locator](#)

स तु दृष्ट्वा रुदन् दीनः पपात धरणी तले ॥ २-७७-९

उत्थाप्यमानः शक्रस्य यन्त्र ध्वजैव च्युतः ।

9. diinaH = miserable as he was; dR^IshhTvaa = to see; (the spot); saH tu = that Bharata; papaata = fell; rudan = weeping; dharaNiitale = on the ground; yantradhvajaH iva = as a flagstaff fastened by any mechanical contrivance; chyutaH = would drop; utthaapyamaanaH = while being raised; shakrasya = in honor of Indra the god of celestials.

Miserable as he was to see the spot, Bharata fell weeping on the ground, as a flag staff fastened by any mechanical contrivance would drop down while being raised in honor of Indra the god of celestials.

[Verse Locator](#)

अभिपेतुस् ततः सर्वे तस्य अमात्याः शुचि व्रतम् ॥ २-७७-१०

अन्त काले निपतितम् ययातिम् ऋषयो यथा ।

10. tataH = then; sarve = all; tasya amaatyaaH = his ministers; abhipetuH = quickly approached Bharata; shuchivratam = virtuous in conduct; R^ishhayo yathaa = as sages; (rushed to) nipatitam = the fallen; yayaatim = Yayati; antakaale = at the time of his death.

All his ministers hastily approached Bharata who was virtuous in conduct, as sages once rushed to the fallen Yayati at the time of his death.

[Verse Locator](#)

शत्रुघ्नः च अपि भरतम् दृष्ट्वा शोक परिप्लुतम् ॥ २-७७-११

विसम्भो न्यपतत् भूमौ भूमि पालम् अनुस्मरन् ।

11. dR^ishhTvaa = seeing; bharatam = Bharata; shatrughnashohaapi = Shatrughna also; shokapariplutaH = was overwhelmed with grief; anusmaran = and while recollecting; bhuumipaalam = the king; nyapatat = fell; bhuumou = on the ground; visamj^NaH = unconsciously.

Seeing Bharata, Shatrughna was also overwhelmed with grief and while recollecting the king, fell unconscious on the ground.

[Verse Locator](#)

उन्मत्तैव निश्चेता विललाप सुदुःखितः ॥ २-७७-१२

स्मृत्वा पितुर् गुण अङ्गानि तानि तानि तदा तदा ।

12. smR^ityaa = Remembering of; taani taani = many; guNaan^gaani = acts resulting from good qualities; pituH = of his father; tathaa tathaa = at different times; vilalaapa = he was lamenting wildly; (as follows) unmattaH = like one who has lost his wits; nishchetaaH = bewildered as he was; suduHkhitaH = and very much afflicted with grief.

Remembering the many gestures of his father resulting from his loving qualities made from time to time, Shatrughna was lamenting (as follows) like one who has lost his wits, bewildered as he was.

[Verse Locator](#)

मन्थरा प्रभवः तीव्रः कैकेयी ग्राह सम्कुलः ॥ २-७७-१३

वर दानमयो अक्षोभ्यो अमज्जयत् शोक सागरः ।

13. (we were) amajjayat = immersed; shokasaagaraH = in an ocean of sorrow; tiivra = which was violent; akshhobhyaH = and appalling; mantharaaprabhavaH = invoked by Manthara; kaikeyii graahasamkulaH = in which Kaikeyi; in the form of a crocodile; varadaanamayaH = swam in its current the boons; (granted by my father in favor of Kaikeyi)

"We are immersed in a violent and appalling ocean of sorrow invoked by Mandhara, in which Kaikeyi in the form of a crocodile swam in its current the irrevocable boons granted to her by my father."

[Verse Locator](#)

सुकुमारम् च बालम् च सततम् लालितम् त्वया ॥ २-७७-१४

क्व तात भरतम् हित्वा विलपन्तम् गतः भवान् ।

14. taata = O; father! Kva = where; bhavaan gataH = have you gone; hitvaa = leaving; bharatam = Bharata; baalamcha = your boy; laalitam = caressed; satatam = always; tvayaa = by you; vilapantam = and lamenting.

"O, father! Where have you gone leaving the lamenting Bharata, your boy always being caressed by you."

[Verse Locator](#)

ननु भोज्येषु पानेषु वस्त्रेष्व् आभरणेषु च ॥ २-७७-१५

प्रवारयसि नः सर्वासु तन् नः को अद्य करिष्यति ।

15. pravaarayasi nanu = you used to fulfill the wishes; maH savaan = of all of us; bhojyeshhu = in the matter of eatables; paaneshhu = drinks; vastreshhu = clothes; aabharaNeshhu cha = and jewels; kaH = who; anyaH = else; karishhyati = will do; tat = it; naH = for us?

"You used to fulfill the wishes of all of us, in the matter of eatables, drinks, clothes, and jewels. Who else will do it (now) for us."

[Verse Locator](#)

अवदारण काले तु पृथिवी न अवदीर्यते ॥ २-७७-१६

विहीना या त्वया राज्ञा धर्मज्ञेन महात्मना ।

16. pR^ithivii = that earth; yaa = which; vihiinaa = is deprived; tvayaa = of you; dharmajN^ena = who knew the righteousness; mahaatmanaa = a high soled man; raajN^aa = and a king; naavadiiryate = is not riven; avadiiraNakaale = even when it is time to be riven.

"That earth which is deprived of you, the high soled and righteous king, is not riven even when it is the time to be riven."

[Verse Locator](#)

पितरि स्वर्गम् आपन्ने रामे च अरण्यम् आश्रिते ॥ २-७७-१७
किम् मे जीवित सामर्थ्यम् प्रवेक्ष्यामि हुत अशनम् ।

17. pitari = the father; aapanne = having obtained; svargam = heaven; raamecha = and Rama; aashrite = having taken refuge; araNyam = in a forest; kim = what is; jiivita saamarthyam = the significance of life; me = for me? pravekshhyaami = I shall enter; hutaashanam = a fire.

"The father having obtained heaven and Rama having taken refuge in a forest, what is the significance of life for me? I shall enter a fire."

[Verse Locator](#)

हीनो भ्रात्रा च पित्रा च शून्याम् इक्ष्वाकु पालिताम् ॥ २-७७-१८
अयोध्याम् न प्रवेक्ष्यामि प्रवेक्ष्यामि तपो वनम् ।

18. hiinaH = bereft of; bhraatraa = my brother; pitraacha = and father; na pravekshhyaami = I can not return to; shuunyaam = the deserted; ayodhaam = Ayodhya; ikshhvaakupaalitaam = where Ikshvaku used to reign; pravekshhyaami = I shall retire to; tapovanam = a hermitage.

"Bereft of my brother and father, I can not return to the deserted city of Ayodhya, where Ikshvaku used to reign. I shall retire to a hermitage."

[Verse Locator](#)

तयोः विलपितम् श्रुत्वा व्यसनम् च अन्ववेक्ष्य तत् ॥ २-७७-१९
भृशम् आर्ततरा भूयः सर्वेऽप्यनुगामिनः ।

19. shrutvaa = hearing; vilapitam = the lamentation; tayoH = of them both; anvavekshhya = and beholding; tat = that; vyasanam = misfortune; sarve = all; anugaaminaH = their companions; bhuuyaH = once again; aarta taraaH = were disturbed; bhR^isham = very much.

Hearing the lamentation of both of them and beholding their plight, all their companions were disturbed very much, once again.

[Verse Locator](#)

ततः विषण्णौ श्रान्तौ च शत्रुघ्न भरताव् उभौ ॥ २-७७-२०
धरण्याम् सम्व्यचेष्टेताम् भग्न शृङ्गाव् इव ऋषभौ ।

20. tataH = thereafter; ubhau = both; shatrughna bharatou = Shatrughna and Bharata; shraantoucha = were wearied; vishhaNNou = with grief; samvyaveshTetaam = and began to roll; dharaN^yaam = on the ground; R^ishhabhou iva = like two bulls; bhagnashR^iN^gou = having their horns broken.

Both Shatrughna, and Bharata were wearied with grief and began to roll on the ground, like two bulls whose horns have been broken.

[Verse Locator](#)

ततः प्रकृतिमान् वैद्यः पितुर् एषाम् पुरोहितः ॥ २-७७-२१
वसिष्ठो भरतम् वाक्यम् उत्थाप्य तम् उवाच ह ।

21. tataH = then; vasishhTah = Vasista; prakR^itimaan = a noble natured man; vaidyaH = a family priest; eshhaam = of their; pituH = father; utthaaapya = after raising up; tam = that; bharatam = Bharata; uvaacha ha = spoke; vaakyam = (the following) words.

Then, Vasista, a noble man, a learned man and the family priest of their father, raised up that Bharata from the ground and spoke the following words:

[Verse Locator](#)

त्रयोदशोऽयम् दिवसः पितुर्वृत्तस्य ते विभो ॥ २-७७-२२
सावशेषास्थिनिचये किमिह त्वम् विलम्बसे ।

22. vibho = O; lord Bharata! Ayam = this; trayodashaH = is the thirteenth; divasaH = day; vR^ittasya = of the death; te pituH = of your father; kim = why; tvam = are you; vilambase = hanging down; iha = here; saava sheshha asthi nichaye = when the ceremony of collecting the bones is still remaining.

"O, Lord Bharata! This is the thirteenth day of the death of your father. Why are you hanging down here, when the ceremony of collecting the bones is still unfinished?"

[Verse Locator](#)

त्रीणि द्वन्द्वानि भूतेषु प्रवृत्तानि अविशेषतः ॥ २-७७-२३
तेषु च अपरिहार्येषु न एवम् भवितुम् अर्हति ।

23. triiNi = the three; dvandvaani = pairs of opposites (namely hunger and thirst; joy and sorrow; birth and death) ; pravR^ittaani = occur; bhuuteshhu = living beings; avisheshhataH = without any distinction; teshhu = they; aparihaaryeshhu = being inevitable; naarhasi = you ought not; bhavitum = to behave; evam = like this.

"The three pairs of opposites (namely hunger and thirst, joy and sorrow; birth and death) occur to all living beings without any distinction. They being inevitable, you ought not to behave like this."

[Verse Locator](#)

सुमन्त्रः च अपि शत्रुघ्नम् उत्थाप्य अभिप्रसाद्य च ॥ २-७७-२४
श्रावयाम् आस तत्त्वज्ञः सर्वं भूतं भव अभवौ ।

24. sumantrashchaapi = even Sumantra; tattvajN^aH = who knew the truth; utthaapya = raising up; shatrughnam = Satrughna; abhiprasaadyacha = and pacifying him; shraavayaamaasa = told him; sarvabhuta bhavaabhavam = about the origin and dissolution of all beings.

Even Sumantra, who knew the Truth, raising up Shatrughna and pacifying him, told him about the origin and dissolution of all beings.

[Verse Locator](#)

उत्थितौ तौ नर व्याघ्रौ प्रकाशेते यशस्विनौ ॥ २-७७-२५
वर्ष आतपं परिक्लिन्नौ पृथग् इन्द्र ध्वजाव् इव ।

25. yashasvinou = the two illustrious; naravyaaghrou = tigers among men; utthitou = who had got up; prakaashete = appeared; pR^ithak indradhvajaaviva = like two banners severally raised in honor of Indra; varshhaatapa pariglaanou = soiled through rain and sun.

The two illustrious tigers among men (Bharata and Satrughna) who had got up, appeared like two banners severally raised in honor of Indra (the god of celestials) soiled through rain and the sun.

[Verse Locator](#)

अश्रूणि परिमृद्नन्तौ रक्त अक्षौ दीन भाषिणौ ॥ २-७७-२६

अमात्याः त्वरयन्ति स्म तनयौ च अपराः क्रियाः ।

26. **amaatyaaH** = the ministers; **tvarayantisma** = hurried up; **tanaou** = the princes; **parimR^idnantou** = who were wiping; **ashruuNi** = their tears; **raktaakshhou** = their eyes reddened; **diina bhaashhiNou** = and who were talking pitiably; **aparaaH kriyaaH** = to expedite the other rites pertaining to the thirteenth day.

The ministers hurried up the princes, who were wiping their tears and who were talking pitiably with their eyes reddened (due to excessive weeping) to expedite the other rites pertaining to the thirteenth day.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे सप्तसप्ततितमः सर्गः

Thus completes 77th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 77

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 78

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Introduction

Shatrughna asks Bharata why even Lakshmana could not prevent Dasaratha from sending Rama to the forest. Meanwhile, when Manthara arrives at the scene, Shatrughna seizes her with his powerful hand, threatens to punish her and abuses Kaikeyi too. When Kaikeyi pleads for mercy with her son, Bharata intervenes and Shatrughna releases Manthara.

[Verse Locator](#)

अत्र यात्राम् समीहन्तम् शत्रुघ्नः लक्ष्मण अनुजः ।

भरतम् शोक सन्तप्तम् इदम् वचनम् अब्रवीत् ॥ २-७८-१

1. **atha** = thereafter; **shatrughnaH** = Shatrughna; **lakshmaNanujaH** = the younger brother of Lakshmana; **abraviit** = spoke; **idam** = these; **vachanam** = words; **bharatam** = to Bharata; **shoka samtaptam** = who was tormented with grief; **samiihantam** = and desired; **yaatram** = to undertake an expedition (to Rama)

Thereafter, Shatrughna the younger brother of Lakshmana spoke the following words to Bharata, who was tormented with grief and who desired to undertake an expedition to Rama.

[Verse Locator](#)

गतिर् यः सर्व भूतानाम् दुह्ये किम् पुनर् आत्मनः ।

स रामः सत्त्व सम्पन्नः स्त्रिया प्रव्राजितः वनम् ॥ २-७८-२

2. **kim punaH** = how much more to tell; **aatmanaH** = about our grief; **saH** = when that; **raamaH** = Rama; **sattvasampannaH** = the even-minded; **yaH** = who; **gatiH** = is a refuge; **sarvabhuutaanaam** = for all beings; **striyaa** = by a woman; **pravraajitaH** = he was sent away; **vanam** = to the forest.

"When that even-minded Rama is a refuge for all beings, how much more to tell about our seeking solace to him in our grief? He has been abandoned to the forest by a woman."

[Verse Locator](#)

बलवान् वीर्य सम्पन्नो लक्ष्मणो नाम यो अपि असौ ।

किम् न मोचयते रामम् कृत्वा अपि पितृ निग्रहम् ॥ २-७८-३

3. **yaH** = which; **lakSmanaama** = so-called Lakshmana; **balavaan** = the strong-man; **viirya sampannaH** = possessed of power; **kim** = why; **asau api** = he even; **na mochayatesma** = could not rescue; **raama** = rama (from distress) **kR^itvaa** = by making **pitR^inigraham** = our father to restrain from doing it?

"Why the so-called Lakshmana, the strong and powerful man, even could not rescue Rama from distress by making our father to restrain from doing it?"

[Verse Locator](#)

पूर्वम् एव तु निग्राह्यः समवेक्ष्य नय अनयौ ।

उत्पथम् यः समारूढो नार्या राजा वशम् गतः ॥ २-७८-४

4. **samavekSyā** = by perceiving; **nayaanayau** = prudence and imprudence; **utpatham** = in that wrong course; **samaaruuDhaH** = adopted raajaa = by the king; **yaH** = who; **gataH** = has fallen; **vasham** = to the control; **naaryaaH** = of a woman; (Lakshmana should have); **nigraahya** = restrained (Dasaratha) **puurvameva** = even before itself.

"By perceiving the prudence and imprudence in that wrong course adopted by the king, who has fallen into the clutches of a woman, Lakshmana should have restrained Dasaratha even at the beginning itself."

[Verse Locator](#)

इति सम्भाषमाणे तु शत्रुघ्ने लक्ष्मण अनुजे ।

प्राग् द्वारे अभूत् तदा कुब्जा सर्व आभरण भूषिता ॥ २-७८-५

5. (while); **shatrughna**; **rakSmaNaanuge** = the younger brother of Lakshmana; **sambhaaSamaaNe** = was talking; **iti** = thus; **tadaa** = then; **kubjaa** = Manthara the hump-backed; **sarvaabharaNa bhuushitaa** = adorned with all types of ornaments; **abhuut** = appeared; **praagdvaare** = at the eastern gate.

While Shatrughna the younger brother of Lakshmana was talking thus, the hump-backed Manthara duly adorned with all types of ornaments, appeared at the eastern gate.

[Verse Locator](#)

लिप्ता चन्दन सारेण राज वस्त्राणि बिभ्रती ।

विविधम् विविधैस्तैस्तैर्भूषणैश्च विभूषिता ॥ २-७८-६

6. **liptaa** = anointed; **chandana saareNa** = with a scent of sandal-wood; **bibhratii** = wearing; **raajavastraani** = royal clothes; **vibhuuSitaa** = she was adorned; **taistaiH** = by several; **vividhaiH** = kinds; **bhuuSaNaishcha** = of ornaments; **vividham** = in various ways.

Anointed with a scent of sandal-wood and wearing royal clothes, she was bedecked with several kinds of ornaments of every description in various ways.

[Verse Locator](#)

मेखला दामभिः चित्रै रज्जु बद्धा इव वानरी ।

बभासे बहुभिर्बद्धा रज्जुबदेव वानरी ॥ २-७८-७

7. **baddhaa** = Studded with; **chitraiH** = bright coloured; **mekhalaadaamabhiH** = girdle-bands; **bahubhiH** = and many; **anyaiH** = other; **shubha bhuuSaNaishcha** = excellent ornaments; (she); **babhaase** = appeared; **vaanariiva** = like a female monkey; **rajjubaddhaa** = tied with ropes!

Studded with bright-coloured girdle-bands and many other excellent ornaments, Manthara appeared like a female-monkey tied with ropes!

[Verse Locator](#)

ताम् समीक्ष्य तदा द्वाहस्थो भृशम् पापस्य कारिणीम् ।

गृहीत्वा अकरुणम् कुब्जाम् शत्रुघ्नाय न्यवेदयत् ॥ २-७८-८

8. **tadaa** = then; **samiikSyā** = beholding; **taam kubjaam** = that hump-backed Manthara; **subhR^isham** = the very much; **paapakaariNiim** = sinful; **akaruNaam** = and insensative one; **dvaaHsthaaH** = the door-keepers; **gR^ihiitvaa** = caught her; **nyavedayan** = and delivered her; **shatrughnaaya** = to Shatrughna; (as follows)

Beholding that hump-backed Manthara, the very much sinful and insensitive woman, the door-keepers caught her and delivered her to Shatrughna (with the following words:)

[Verse Locator](#)

यस्याः कृते वने रामः न्यस्त देहः च वः पिता ।
सा इयम् पापा नृशंसा च तस्याः कुरु यथा मति ॥ २-७८-९

9. **iyam** = here; **saa** = is that; **paapaa** = sinful; **nR^ishamsaa** = and cruel woman; **yasyaaH kR^ite** = by whose act; **raamaH** = Rama; **vane** = is in the forest; **vaH pitaaH** = and your father; **nyasta dehashcha** = has laid down his body; **kuru** = take action; **yathaamati** = as fit you please; **tasyaaH** = with her.

"Here is that sinful and cruel woman, by whose act Rama is in the forest and your father has laid down his body. Do with her, as you consider fitting."

[Verse Locator](#)

शत्रुघ्नः च तत् आज्ञाय वचनम् भृश दुस्खितः ।
अन्तः पुर चरान् सर्वान् इति उवाच धृत व्रतः ॥ २-७८-१०

10. **aajJNaaya** = hearing; **tat** = those; **vachanam** = words; **shatrughnaH** = Shatrughna; **bhR^isha duHkhitaH** = who was very much in grief; **dhR^ita vrtaH** = and firmly resolute; **uvaacha** = spoke; **iti** = thus; **sarvaan** = to all those; **antaHpuracharaan** = who move in that gynaeceum.

Hearing those words, Shatrughna who was very much in grief and was firmly resolute, spoke to all those inmates of that gynaeceum, as follows:

[Verse Locator](#)

तीव्रम् उत्पादितम् दुस्खम् भ्रातृऋणाम् मे तथा पितुः ।
यया सा इयम् नृशंसस्य कर्मणः फलम् अश्नुताम् ॥ २-७८-११

11. **saa iyam** = let this woman; **yayaa** = who; **utpaaditam** = has created; **tiivaram** = a serious; **duHkham** = misfortune; **bhraatR^iiNaam** = to my brothers; **me** = and my; **pituH** = father; **ashnutaam** = receive; **phalam** = the fruit; **nR^ishamsasya** = of her cruel; **karmaNaH** = act.

"Let this woman, who created serious misfortune to my brothers and my father, receive the fruit of her cruel act."

[Verse Locator](#)

एवम् उक्ता च तेन आशु सखी जन समावृता ।
गृहीता बलवत् कुब्जा सा तत् गृहम् अनादयत् ॥ २-७८-१२

12. **uktvaa** = speaking; **evam** = thus; **sakhiijana samvR^itaa** = in the mist of her companions; **saa kubjaa** = that hunch-backed woman; **gR^ihiitaa** = was seized; **balavat** = powerfully; **aashu** = soon; **tena** = by him; (and she); **tat gR^iham** = made that mansion; **anaadayat** = resound (with her shrieks).

Speaking thus in the midst of her companions, he seized that hunch-backed woman with his powerful hand soon and she in turn made that mansion resound with her shrieks.

[Verse Locator](#)

ततः सुभृश सम्तप्तः तस्याः सर्वः सखी जनः ।
क्रुद्धम् आज्ञाय शत्रुघ्नम् व्यपलायत सर्वशः ॥ २-७८-१३

13. tataH = then; sarvaH = all; tasyaaH = her; sakhiijanaH = companions; aajJNaaya = understood; shatrughnam = Shatrughna; kruddham = to have been angry; subhR^isha samaptaH = and greatly agonised; have been angry; vipalaayata = (they) ran away; sarvashaH = in all directions.

Then, her companion, having conceived Shatrughna's anger and extremely agonised as they were, ran away helter-skelter in all directions.

[Verse Locator](#)

अमन्त्रयत कृत्स्नः च तस्याः सर्व सखी जनः ।

यथा अयम् समुपक्रान्तः निःशेषम् नः करिष्यति ॥ २-७८-१४

14. sarvaH = all; aasyaaH = her; sakhiijanaH = companions; amantrayata = surmised (as follows); yathaa = the way how; ayam = he; samupakraantaH = is coming up; kariSyati = he will make; naH = us; niHsheSam = finished.

All the company of women there surmised as follows : "The way how he is coming up, he will surely slay us all"

[Verse Locator](#)

सानुक्रोशाम् वदान्याम् च धर्मज्ञाम् च यशस्विनीम् ।

कौसल्याम् शरणम् यामः सा हि नो अस्तु ध्रुवा गतिः ॥ २-७८-१५

15. sharaNam yaama = we shall take refuge; kausalyaam = with Kausalya; saanukroshaam = the compassionate; vadaanyaam ca = and the magnanimous; dharmajJNaam = the virtuous; yashasviniim = and the illustrious woman; astu = let; saa = her; dhruvaa = be the sure; gatiH = asylum; naH = for us.

"We shall take refuge with the compassionate, magnanimous, virtuous and illustrious Kausalya. Let her be the sure asylum for us."

[Verse Locator](#)

स च रोषेण ताम्र अक्षः शत्रुघ्नः शत्रु तापनः ।

विचकर्ष तदा कुब्जाम् क्रोशन्तीम् पृथिवी तले ॥ २-७८-१६

16. saH = shatrughnaH = the Shatrughna; shatrutaapanaH = the tormentor of enemies; taamraakSaH = red eyes; tadaa = then; vichakarSa = violently dragged; kroshantiim = the crying; kubjaam = hump-back; dharaNiitale = along the floor.

That Shatrughna, the tormentor of enemies, with his raging red eyes then violently dragged the crying hump-back along the floor.

[Verse Locator](#)

तस्या हि आकृष्यमाणाया मन्थरायाः ततः ततः ।

चित्रम् बहु विधम् भाण्डम् पृथिव्याम् तत् व्यशीर्यत ॥ २-७८-१७

17. (While); tasyaaH = that; mantharaayaaH = Manthara; aakR^iSyamaaNaaayaaH = was violently dragged; bahuvidham = the various kinds; tat = of those; chitram = colourful; bhaaN^Dam = ornaments; vyashiiryata = were scattered; tatastataH = here and there; pR^ithivyaam = on the floor.

While that Manthara was violently dragged, here various colourful ornaments were scattered asunder here and there on the floor.

[Verse Locator](#)

तेन भाण्डेन सम्कीर्णम् श्रीमद् राज निवेशनम् ।
अशोभत तदा भूयः शारदम् गगनम् यथा ॥ २-७८-१८

18. tadaa = then; shriimat = the splendid; raajaniveshanam = royal mansion; vistiirNam = scattered; tena = by those; bhaN^Dena = ornaments; ashobhata = appeared; bhuuyaH = very much; gaganam yathaa = as a sky; shaaradam = in autumn (studded with innumerable stars).

Thus, that splendid royal mansion scattered by those ornaments, appeared very much like an autumnal sky studded with innumerable stars.

[Verse Locator](#)

स बली बलवत् क्रोधात् गृहीत्वा पुरुष ऋषभः ।
कैकेयीम् अभिनिर्भर्त्स्य बभाषे परुषम् वचः ॥ २-७८-१९

19. balii = the strong; saH puruSarSabhaH = and that eminent man; gR^ihiitvaa = seizing; balavat = violently; krodhaat = with rage; abhinirbhartsya = and spoke; paruSam = harsha; vachaH = words.

Shatrughna, the strong and the eminent man, thus violently seizing her with rage, sharply rebuked Kaikeyi and spoke harsh words to her.

[Verse Locator](#)

तैः वाक्यैः परुषैः दुह्खैः कैकेयी भृश दुहिता ।
शत्रुघ्न भय सन्त्रस्ता पुत्रम् शरणम् आगता ॥ २-७८-२०

20. bhR^isha duHkhitaH = agonsed very much; taiH = by those; paruSaiH = harsha; duHkhaiH = and painful; vaakyaiH = words; kaikeyii = Kaikeyi; strughna bhaya samtaptaa = afflicted by the fear for Shatrughna; aagataa = come to; sharaNam = the refuge; putam = of her son.

Agonised very much by those harsh and painful words, Kaikeyi overwhelmed as she was with the fear of Shatrughna, took refuge with Bharata.

[Verse Locator](#)

ताम् प्रेक्ष्य भरतः क्रुद्धम् शत्रुघ्नम् इदम् अब्रवीत् ।
अवध्याः सर्व भूतानाम् प्रमदाः क्षम्यताम् इति ॥ २-७८-२१

21. bharataH = Bharata; abraviit = idam = these words; pekSya = after seeing; tam = that; shatrughnam = Shatrughna; kruddhan = who was enraged; iti = thus; sarvabhuutaanaam = among all beings; pramadaaH = women; avadhyaaH = are not to be killed; kSamyataam = (She is) to be pardoned.

Seeing that enraged Shatrughna, Bharata said: "Among all beings women are not to be killed. Hence she is to be pardoned."

[Verse Locator](#)

हन्याम् अहम् इमाम् पापाम् कैकेयीम् दुष्ट चारिणीम् ।
यदि माम् धार्मिको रामः न असूयेन् मातृ घातकम् ॥ २-७८-२२

22. dhaarmikaH = (If) the pious; raamaH = Rama; na asuuyedyadi = were not to express displeasure; maam = with me; maatR^ighaatukam = for killing the mother; aham = I; hanyaa = would have killed; imam kaikeyiim = this Kaikeyi; duSTachaariNiim = the evil-doing; paapaam = sinful woman.

"If the pious Rama were not to express his displeasure with me for killing the mother, I would have killed this Kaikeyi, the ill-mannered and sinful woman."

[Verse Locator](#)

इमाम् अपि हताम् कुब्जाम् यदि जानाति राघवः ।
त्वाम् च माम् चैव धर्म आत्मा न अभिभाषिष्यते ध्रुवम् ॥ २-७८-२३

23. yadi = If; raaghavaH = Rama; dharmaatmaa = the virtuous man; jaanaati = gets to know; imaam = this; kubjaam api = hunch-backed woman; hataam = has been killed; dhruvam = it is sure; naabhibhaaSiSyate = (that he will) not speak; tvaam ca = to you; maamcaiva = or even to me.

"If the virtuous Rama hears that the hunch-backed woman has been killed, it is sure that he will cease to talk to you or even to me."

[Verse Locator](#)

भरतस्य वचः श्रुत्वा शत्रुघ्नः लक्ष्मण अनुजः ।
न्यवर्तत ततः रोषात् ताम् मुमोच च मन्थराम् ॥ २-७८-२४

24. shrutvaa = hearing; vacaH = the words; bharatasya = of Bharata; shatrughnaH = Shatrughna; lakSmaNaanujaH = the younger brother of Lakshman; tataH = then; nyavartaH = renouncing; roshaat = his guilty design; mumcaca = released; taam = that; mantharaam = Manthara.

Hearing the words of Bharata, Shatrughna the younger brother of Lakshmana renouncing his guilty design forthwith released that Manthara.

[Verse Locator](#)

सा पाद मूले कैकेय्या मन्थरा निपपात ह ।
निहृष्वसन्ती सुदुह्ख आर्ता कृपणम् विललाप च ॥ २-७८-२५

saa mantharaa = that Manthara; nipapaataha = fell; paadamuule = at the feet; kaikeyaaH = of Kaikeyi; suduHkhaartaa = being very much afflicted with grief; niHsvasantii = and with a sigh; vilalaapaca = weeping kR^ipaNam = piteously.

Manthara fell at the feet of Kaikeyi, breathless, weeping piteously.

[Verse Locator](#)

शत्रुघ्न विक्षेप विमूढ सञ्ज्ञाम् ।
समीक्ष्य कुब्जाम् भरतस्य माता ।
शनैः समाश्वासयद् आर्त रूपाम् ।
क्रौन्चीम् विलग्नम् इव वीक्षमाणाम् ॥ २-७८-२६

26. samiikSya = seeing; kubjaam = the hunch-backed woman; shatrughna vikSapa vimunDha samjNaam = who was distraught on account of Shatrughna's violence; aartaruupaam = and wearing a disturbed appearance; viikSamaaNaam = looked; krounchamiva = like a krauncha bird; vilagnaam = that has been caught in a noose; bharatasya = Bharata's; maataa = mother; shanaiH = slowly; samaashvaasayat = consoled (her).

Seeing the hunch-backed woman, who was distraught on account of shatrughna's violence, wearing a disturbed appearance and looking like a crane that has been caught in a noose, Bharata's mother slowly consoled her.

Thus completes 78th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 78

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 79

Verses converted to UTF-8, Nov 09

Introduction

The king-makers request Bharata to take over Ayodhya kingdom. Bharata refuses to do so and promises to bring back Rama to Ayodhya and make him only as the king. Bharata further orders for construction of a path-way to reach the forest.

[Verse Locator](#)

ततः प्रभात समये दिवसे अथ चतुर्दशे ।

समेत्य राज कर्तारः भरतम् वाक्यम् अब्रुवन् ॥ २-७९-१

1. tataH = thereafter; chaturdashe = on the fourteenth; divase = day; atha = then; praataH kaale = early in the morning; raajakartaaraH = the king-makers; sametya = coming together; abruvan = spoke; vaakyam = (the following) words; bharatam = to Bharata.

Thereafter, early in the morning on the fourteenth day, the king-makers coming together, spoke to Bharata the following words.

[Verse Locator](#)

गतः दशरथः स्वर्गम् यो नो गुरुतरः गुरुः ।

रामम् प्रव्राज्य वै ज्येष्ठम् लक्ष्मणम् च महा बलम् ॥ २-७९-२

2. dasharathaH = Dasaratha; yaH = who; gurutaraH = was our very venerable; guruH = master; gataH = wnet; svargam = to heaven; pravaajya = after having sent away from home; jeSTham = his elder son; raamam = Rama; mahaabalamcha = and the exceedingly strong; lakshmaNamcha = Lakshmana.

"Dasaratha, who was our highly venerable master, went to heaven after sending his elder son Rama and the exceedingly strong Lakshmana to forest."

[Verse Locator](#)

त्वम् अद्य भव नो राजा राज पुत्र महा यशः ।

समगत्या न अपराध्नुति राज्यम् एतत् अनायकम् ॥ २-७९-३

3. mahaayashaH = O; the highly illustrious; raajaputra = prince! Tvam = you; bhava = be; raajaa = the king; naH = to us; adya = now; etat = this; raajyam = kingdom; naaparaadhnoti = has not yet missed the mark; anaayakam = even without a king.

"O, the highly illustrious prince! From now on, do you be our king. Fortunately, this kingdom has not yet missed the mark, even without a king."

[Verse Locator](#)

आभिषेचनिकम् सर्वम् इदम् आदाय राघव ।

प्रतीक्षते त्वाम् स्व जनः श्रेणयः च नृप आत्मज ॥ २-७९-४

4. nR^ipaata maja = O; prince; raaghava = Bharata!; aadaaya = taking; sarvam = all; idam = the; abhiSechanikam = things needed for coronation; svajanam = your own people (the connsellors and the ministers); shreNayashcha = and the citizens; pratiikshante = are amiting; tvaam = for you.

"O, prince Bharata! Taking all the things needed for coronation, your own people (the counsellors and the ministers) as well as the citizens are awaiting for you."

[Verse Locator](#)

राज्यम् गृहाण भरत पितृ पैतामहम् महत् ।

अभिषेचय च आत्मानम् पाहि च अस्मान् नर ऋषभ ॥ २-७९-५

5. bharata = O; Bharata; nararSabha = the excellent among men!; gR^ihaaNa = take over; dhruvam = the stable; raajyam = kingdom; pitR^ipaitaamaham = which came in succession from your ancestors; abhiSechaya = coronate; aatmaanam = yourself; paahicha = and rule; asmaan = us.

"O, Bharata the excellent among men! Take over the stable kingdom, which came in succession from your ancestors, coronate yourself and rule us."

[Verse Locator](#)

आभिषेचनिकम् भाण्डम् कृत्वा सर्वम् प्रदक्षिणम् ।

भरतः तम् जनम् सर्वम् प्रत्युवाच धृत व्रतः ॥ २-७९-६

6. bharataH = Bharata; dhR^itavrataH = who is firmly resolute; pradakSiNam kR^itvaa = performed circumambulation clockwise; sarvam = around all; bhaaN^Dam = the things; abhiSechanikam = required for consecration; pratyuvaacha = and replied; sarvam = to all; tam janam = those people (as follows):

The firmly resolute Bharata performed circumambulation clockwise around all the things kept ready for consecration and replied to all those people as follows:

[Verse Locator](#)

ज्येष्ठस्य राजता नित्यम् उचिता हि कुलस्य नः ।

न एवम् भवन्तः माम् वक्तुम् अर्हन्ति कुशला जनाः ॥ २-७९-७

7. uchitaahi = It is indeed appropriate; raajataa = (to bestow) kingship; nityam = always; jyeSThasya = to the eldest; naH kulasya = of our clan; bhavantaH = you; kushalaaH = the conversant; jannaH = people; na arhanti = ought not; vaktum = to tell; evam = in this manner; maam = to me.

"It is indeed appropriate to bestow kingship always to the eldest of our clan. You, being the conversant people, ought not to tell in this manner to me."

[Verse Locator](#)

रामः पूर्वो हि नो भ्राता भविष्यति मही पतिः ।

अहम् तु अरण्ये वत्स्यामि वर्षाणि नव पन्च च ॥ २-७९-८

8. naH = our; puurvaH = eldest; bhraataa = brother; raamaH = Rama; bhaviSyati = will become; mahiipatiH = the king; aham tu = I then; vatsyaami = will reside; araNye = in the forest; nava paN^chacha = for fourteen; varSaaNi = years.

"Our eldest brother, Rama will become the king. I then will reside in the forest for fourteen years."

[Verse Locator](#)

युज्यताम् महती सेना चतुर् अङ्ग महा बला ।
आनयिष्याम्य अहम् ज्येष्ठम् भ्रातरम् राघवम् वनात् ॥ २-७९-९

9. mahatii = (Let) a great; chaturaN^gamahaabalaaH = and exceptionally powerful army consisting of all the four limbs; yujyataam = be kept ready; aham = I; aanayiSyaami = shall bring; raaghavam = Rama; jyeSTham = the elder; bhraataram = brother; vanaat = from the forest.

"Let a great and exceptionally powerful army consisting of all the four limbs be kept ready. I shall bring Rama our elder brother from the forest."

[Verse Locator](#)

आभिषेचनिकम् चैव सर्वम् एतत् उपस्कृतम् ।
पुरः कृत्य गमिष्यामि राम हेतोर् वनम् प्रति ॥ २-७९-१०

10. puraskR^itya = keeping in front; sarva = all etat = this upaskR^itam = assembled; abhiSechanikam = requisite needed for consecration; gamiSyaami = I shall proceed; vanam prati = to the forest; raama hetoH = for the sake of (bringing back) Rama.

"Keeping in front, all the assembled requisites needed for consecration, I shall proceed to the forest for the sake of bringing back Rama."

[Verse Locator](#)

तत्र एव तम् नर व्याघ्रम् अभिषिच्य पुरः कृतम् ।
आनेष्यामि तु वै रामम् हव्य वाहम् इव अध्वरात् ॥ २-७९-११

11. abhiSichya = consecrating; tam = him; naravyaaghram = the tiger among men; tatraiva = there itself; aneSyaami tu vai = I shall surely bring; raamam = Rama; havgavaahamiva = as bringing the sacred fire; adhvaraat = from a sacrificial rite.

"Consecrating him, the tiger among men there itself, I shall surely bring Rama solemnized in front, as bringing home the sacred fire from a sacrificial rite, after performing it outside the city."

[Verse Locator](#)

न सकामा करिष्यामि स्वम् इमाम् मातृ गन्धिनीम् ।
वने वत्स्याम्य अहम् दुर्गे रामः राजा भविष्यति ॥ २-७९-१२

12. na kariSyaami = I shall not make; imam = her; svaam = my; maatR^igandhiniim = so-called mother; sakaamaam = fulfil her desire; aham = I; vatsyaami = will reside; vane = in the forest; durge = which is impassable; raamaH = Rama; bhaviSyati = will become; raajaa = the king.

"I shall not make her, my so-called mother, fulfil her desire. I will reside in the impassable forest. Rama will become the king."

[Verse Locator](#)

क्रियताम् शिल्पिभिः पन्थाः समानि विषमाणि च ।
रक्षिणः च अनुसम्यान्तु पथि दुर्ग विचारकाः ॥ २-७९-१३

13. **manthaaH** = let a road; **kriyataam** = be made; **shilpibhiH** = by those skilled in that art; **samaani** = by leveling; **viSamaaNi** = the uneven surfaces; **rakSiNashcha** = let guards; **durgavicharakaaH** = who can move inaccessible forest; **anusamyaanti** = accompany us; **pathi** = in the path.

"Let a path-way be prepared by those skilled in that profession, by leveling the uneven surfaces. Let guards who can easily move in the inaccessible forests accompany us in the path."

[Verse Locator](#)

एवम् सम्भाषमाणम् तम् राम हेतोर् नृप आत्मजम् ।
प्रत्युवाच जनः सर्वः श्रीमद् वाक्यम् अनुत्तमम् ॥ २-७९-१४

14. **tam nR^ipaatmajam** = to Bharata; the prince; **sambhaaSamaaNam** = who was talking; **evam** = this; **raama hetoH** = in Rama's cause; **sarvaH** = all; **janaH** = the people; **pratyuvaacha** = replied; **vaakyam** = in these words; **shriimat** = much were illustrious; **anuttamam** = and excellent.

Hearing Prince Bharata, talking in consideration of Rama's cause, all the people replied in the following illustrious and excellent words:

[Verse Locator](#)

एवम् ते भाषमाणस्य पद्मा श्रीर् उपतिष्ठताम् ।
यः त्वम् ज्येष्ठे नृप सुते पृथिवीम् दातुम् इच्छसि ॥ २-७९-१५

15. **shriiH** = (let) the gracious; **padmaa** = goddess of prosperity; **upatiSThataam** = abide; **te** = with you; **yaH tvam** = you; that very person; **bhaaSamaaNasya** = who is speaking; **evam** = thus; **ichchhasi** = desiring; **datum** = to give; **pR^ithiviim** = the kingdom; **jyeSThe** = to the eldest; **nR^ipasute** = son of the king.

"Let the gracious goddess of prosperity abide with you, who are speaking thus, desirous of giving kingdom to Rama the eldest son of the king."

[Verse Locator](#)

अनुत्तमम् तत् वचनम् नृप आत्मज ।
प्रभाषितम् संश्रवणे निशम्य च ।
प्रहर्षजाः तम् प्रति बाष्प बिन्दवो ।
निपेतुर् आर्य आनन नेत्र सम्भवाः ॥ २-७९-१६

16. **nishamyacha** = hearing; **tat** = those; **vachanam** = words; **anuttamam** = which were excellent; **tam prati** = of him; **nR^ipaatmaja prabhaaSitam** = spoken by the prince; **samshravaNe** = close to their ears; **baaSpabindavaH** = tears; **praharSajaaH** = born of joy; **nipetuH** = fell; **aaryanana netrasambhavaaH** = from the face and the eyes of those venerable men.

Hearing those excellent words spoken by the prince close to their ears, tears born of joy fell from the face and eyes of those venerable men.

[Verse Locator](#)

ऊचुस् ते वचनम् इदम् निशम्य हृष्टाः ।
सामात्याः सपरिषदो वियात शोकाः ।
पन्थानम् नर वर भक्तिमान् जनः च ।
व्यादिष्टः तव वचनाच् च शिल्पि वर्गः ॥ २-७९-१७

17. nishamya = hearing; idam = these; vachanam = words; te = they; sapariSadaH = together with the council; saamaatyaaH = along with the ministers; viyaata shokaaH = were relieved of their grief; hR^iSTaaH = and cheerful; uuchuH = and spoke; idam vachanam = these words; tava = as per your; vachanaat = words; bhaktimaan = devoted; janashcha = people; shilpivargaH = and group of artisans; aadiSTaH = have been instructed; panthaanam = for making the path-way.

Hearing these words, the people there along with council and the ministers felt cheerful, being relieved of their anxiety and spoke the following words : "As per your command, devoted men and a group of artisans have been instructed to make the path-way."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकोनाशीतितमः सर्गः

Thus completes 79th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 79

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17		

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 80

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Introduction

The engineers construct a comfortably high-way from Ayodhya to the River Ganga, by clearing off shrubs and stones on the way and excellent wells were dug. Beautiful tents were also built on the path.

[Verse Locator](#)

अथ भूमि प्रदेशज्ञाः सूत्र कर्म विशारदाः ।

स्व कर्म अभिरताः शूराः खनका यन्त्रकाः तथा ॥ २-८०-१

कर्म अन्तिकाः स्थपतयः पुरुषा यन्त्र कोविदाः ।

तथा वर्धकयः चैव मार्गिणो वृक्ष तक्षकाः ॥ २-८०-२

कूप काराः सुधा कारा वंश कर्म कृतः तथा ।

समर्था ये च द्रष्टारः पुरतः ते प्रतस्थिरे ॥ २-८०-३

1; 2; 3. **atha** = then; **bhuumipradeshajjNaH** = those able to advise on the nature of soils; **suutrakarmavishaaradaaH** = those skilled in thread-holding for levelling purposes; **shuuraaH** = those who were energetic; courageous; **svakarmaabhirataaH** = interested in doing their own jobs; **khanakaaH** = excavators; **tathaa** = and **yantrakaaH** = mechanics; **karmaantikaaH** = labourers; **sthapatayaH** = engineers; **puruSaaH** = men; **yantrakovidaaH** = skilled in machines; **tathaa** = and **vaardhakayaH** = carpenters; **margiNaH** = road- menders; **vR^ikshatakSakaaH** = wood-cutters; **kuupakaaraaH** = hollow-makers; **sudhaakaaraaH** = men skilled in plastering and white washing; **tathaa** = and **vamshacharma kR^itaH** = basket-makers and tanner; **yet** = those who; **samarthaaH** = were skilled; **draSTaaraH** = supervisors; **pratasthire** = sallied forth; **purataH** = in advance.

Then, those able to advise on the nature of soils, those skilled in thread-holding for leveling purposes, those who were energetic courageous and attentive in doing their jobs, excavators, mechanics, labourers, carpenters, road-menders, wood-cutters, hollow-makers, men skilled in plastering and white washing, basket makers, tanners and skilled supervisors of work sallied forth in advance.

[Verse Locator](#)

स तु हर्षात् तम् उद्देशम् जन ओघो विपुलः प्रयान् ।

अशोभत महा वेगः सागरस्य इव पर्वणि ॥ २-८०-४

4. **saH** = that; **vipulaH** = mighty; **janaughaH** = assembly of men; **harSaat** = gladly; **prayaan** = setting out; **tam uddesham** = to that place; **ashobhata** = was splendid; **samudraH iva** = like an ocean; **mahaavegaH** = with a gigantic commotion; **parvaNi** = on the day of the full moon.

That mighty assembly of men gladly setting out to that forest was splendid like an ocean on the day of the full moon having a gigantic commotion.

ते स्व वारम् समास्थाय वर्त्म कर्माणि कोविदाः ।

करणैः विविध उपेतैः पुरस्तात् सम्प्रतस्थिरे ॥ २-८०-५

5. **te** = those; **kovidaaH** = skilled; **vartmakarmaNi** = in making roads; **karaNaiH** = (furnished) with tools; **vividhopetaiH** = of every kind; **samaasthaaya** = seeking the company; **svavaaram** = of their own proper place; **purastaat** = ahead.

Men skilled in making roads, furnished with tools of every kin, seeking the company of men of their own proper place, marched ahead.

[Verse Locator](#)

लता वल्लीः च गुल्मामः च स्थाणून् अश्मनएव च ।

जनाः ते चक्रिरे मार्गम् चिन्दन्तः विविधान् द्रुमान् ॥ २-८०-६

6. **chhindataH** = clearing away; **lataavaliH cha** = rows of creepers; **gulmaamshcha** = and shrubs; **sthaaNuun** = timber; **ashmana evacha** = and big rocks; **vividhaan** = and various kinds; **drumaan** = of trees.

Clearing away rows of creepers and shrubs timber and big rocks as well as various kinds of trees (which obstructed the way), they carved out a path.

[Verse Locator](#)

अवृक्षेषु च देशेषु केचित् वृक्षान् अरोपयन् ।

केचित् कुठारैः अः टन्कैः च दात्रैः चिन्दन् क्वचित् क्वचित् ॥ २-८०-७

7. **kechit** = some men; **aropayan** = planted; **vR^ikshaan** = trees; **avR^iksheSu** = in tree-less; **desheSu** = areas; **kechit** = some others; **chiindan** = chopped; (the existing trees); **kvachit kvachit** = here and there; **kuThaaraiH** = by means of axes; **TaN^kaishcha** = hatchets; **daatraiH cha** = and sickles.

Some men planted trees in tree-less areas. Some others chopped the existing trees here and there by means of axes, hatchets and sickles.

[Verse Locator](#)

अपरे वीरण स्तम्बान् बलिनो बलवत्तराः ।

विधमन्ति स्म दुर्गाणि स्थलानि च ततः ततः ॥ २-८०-८

8. **apare** = some others; **balavattaraaH** = having better strength; **vidhamantisma** = removed; **balinaH** = sturdy; **viiraNa stambhaan** = tufts of Virana grass; **sthalaami** = and leveled; **durgaaNi** = the uneven places; **tatastataH** = here and there.

Some other strong men removed sturdy tufts of Virana grass and leveled the uneven places here and there.

[Verse Locator](#)

अपरे अपूरयन् कूपान् पांसुभिः श्वभ्रम् आयतम् ।

निम्न भागांस् तथा केचित् समामः चक्रुः समन्ततः ॥ २-८०-९

9. **apare** = some others; **apuurayan** = filled up; **kuupaan** = wells; **aayatam** = and extensive; **shvabhram** = pits; **paamsubhiH** = with earth; **tataH** = then; **kechit** = some; **samaan chakruH** = leveled; **nimnabhaagaan** = low-lying places; **samantataH** = all around.

Some others filled up wells and extensive pits with earth. Some men leveled low-lying places all around.

बबन्धुर् बन्धनीयामः च क्षोद्यान् संचुक्षुदुस् तदा ।
बिभिदुर् भेदनीयामः च तांस् तान् देशान् नराः तदा ॥ २-८०-१०

10. tadaa = then; naraaH = some men; babanduH = bridged; deshaan = the s; bandhaniyaan = could be bridged; samchukSuduH = pulverized (the rocks); kSodyaan = that could be pulverized; bibhiduH = and smashed (the impediments); bhedamiyaan cha = that could be smashed.

Then, some men bridged the steams that could be bridged, pulverised the rocks that could be pulverised and smashed (the impediments that blocked the flow of water) those which could be smashed.

Verse Locator

अचिरेण एव कालेन परिवाहान् बहु उदकान् ।
चक्रुर् बहु विध आकारान् सागर प्रतिमान् बहून् ॥ २-८०-११

11. achireNa kaalenaiva = within a short time; bahuun = many; pariivaahaan = water-courses; bahuvidhaakaaraan = in various kinds of shape; bahuudakaan = with plenty of water; saagara pratimaan = resembling a sea; chakruH = were built.

Many ponds, in various sizes and shapes containing plenty of water resembling seas were built (by constructing dams on rivulets).

Verse Locator

निर्जलेषु च देशेषु खानयामासुरुत्तमान् ।
उदपानान् बहुविधान् वेदिका परिमण्डितान् ॥ २-८०-१२

12. nirjaleSu = In water-scarece; desheSu = areas; uttamaan = excellent; udapaanaan = wells; khaanayaamaasuH = were dug; bahuvidhaan = in various shapes; vedkaaparimaNDitaan = decorated all around with platforms.

In water-scarce areas, excellent wells in various shapes were dug duly decorated all around with platforms (to rest).

Verse Locator

ससुधा कुट्टिम तलः प्रपुष्पित मही रुहः ।
मत्त उद्भुष्ट द्विज गणः पताकाभिर् अलम्कृतः ॥ २-८०-१३
चन्दन उदक संसिक्तः नाना कुसुम भूषितः ।
बह्व् अशोभत सेनायाः पन्थाः स्वर्ग पथ उपमः ॥ २-८०-१४

13; 14. saH panthaaH = that track; senaayaaH = of the troops; sudhaakuTTimatalaH = having its surface inlaid with cement; prapuSpita mahiiruhaH = with flowering trees (on both sides); mattodghuSTa dvijagaNaH = having birds in excitement making their sounds; alaNkR^itaH = adorned; pataakaabhiH = with flags (on either side); chandanodaka samsiktaH = sprinkled with sandalwood flavoured water; naanaakusuma bhuuSitaH = decorated with various kinds of flowers; bahu ashobhata = looked very much splendid; sura pathopamaH = resembling the path of celestials.

That track of the troops, having its surface inlaid with cement, with flowering trees inlaid with cement, with flowering trees on both sides, inhabited with birds in excitement making their sounds, adorned with flags on its either side with its surface sprinkled with water of sandal-wood fragrance, and decorated with various kinds of flowers, looked very much splendid like the path of celestials.

आज्ञाप्य अथ यथा आज्ञप्ति युक्ताः ते अधिकृता नराः ।
 रमणीयेषु देशेषु बहु स्वादु फलेषु च ॥ २-८०-१५
 यो निवेशः तु अभिप्रेतः भरतस्य महात्मनः ।
 भूयः तम् शोभयाम् आसुर् भूषाभिर् भूषण उपमम् ॥ २-८०-१६

15; 16. **te naraaH** = those men; **adhikR^itaaH** = appointed for execution of the work; **yathaaj^Napti** = as ordered by Bharata; **yuktaaH** = skillfully; **aajJNapy** = instructed their work-men; **atha** = and thereafter; (erected); **niveshaH** = tent; **yaH** = which was; **abhipretaH** = intended; **mahaatmanaH** = for the great-souled; **bharatasya** = Bharata; **ramaNiiyeSu** = in beautiful; **desheSu** = places; **bahusvaadu phaleSu** = abundant with tasty fruits; (they_); **shobhaayamaanuH** = adorned; **bhuuyaH** = profusely; **bhuuSaabhiH** = with decorations; **tam** = the tent; **bhuuSaNopamam** = which resembled an ornament.

Those officers appointed for execution of the work, as ordered by Bharata, skillfully instructed their work-men and erected a tent which was intended for the great-souled Bharata, in a beautiful place abundant with tasty fruits. They further adorned profusely with decorations, the tent which itself resembled on ornament.

Verse Locator

नक्षत्रेषु प्रशस्तेषु मुहूर्तेषु च तद्विदः ।
 निवेशम् स्थापयाम् आसुर् भरतस्य महात्मनः ॥ २-८०-१७

17. **tadvidaH** = the connoisseurs; **sthaapayaamaasuH** = erected; **niveshaan** = the tents; **mahaatmanaH** = of the high-souled; **bharatasya** = Bharata; **prashasteSu** = in auspicious; **nakshatreSu** = stars; **muhuurteSu** = and moments.

The connoisseurs erected the tents of the high-souled Bharata at auspicious hours in days when the stars were propitious.

Verse Locator

बहु पांसु चयाः च अपि परिखा परिवारिताः ।
 तन्त्र इन्द्र कील प्रतिमाः प्रतोली वर शोभिताः ॥ २-८०-१८
 प्रासाद माला सम्युक्ताः सौध प्राकार सम्वृताः ।
 पताका शोभिताः सर्वे सुनिर्मित महा पथाः ॥ २-८०-१९
 विसर्पत्भिर् इव आकाशे विटन्क अग्र विमानकैः ।
 समुच्चितैः निवेशाः ते बभुः शक्र पुर उपमाः ॥ २-८०-२०

18; 19; 20. **tatra** = there; **te** = those; **niveshaaH** = camps; **bahupaamsuchayaashcha api** = with many moats surrounding them; **pratoLiivara shobhitaaH** = and streets as resplendent; **indrakiilapratimaaH** = as sapphires; **praasaada malaavitataaH** = the crown of terrets; **soudha praakaara samvR^itaaH** = the ramparts covered with stucco to protect them; **pataakaashobhitaaH** = the splendid banners; **sunirmita mahaapathaaH** = the skillfully laid out avenues; **samuchhritraiH** = lofty; **viTaNkaagra vimaanakaiH** = mansions; the tops of which were provided with dove-cots; **sura visarpardhirva** = which flew about; **akaashe** = as it were in the air; **babhuH** = and in splendour; **shakrapuopamaaH** = resembled capitals of Indra.

Those camps, with many breast works of sand, moats surrounding each of them, streets as resplendent as sapphires, their crowns of terrets, the ramparts covered with stucco to protect then, the splendid banners, the skillfully laidout avenues, lofty mansions the tops of which were

provided with dove-cots, which flew about as it were in the air and in splendour, resembled the capitals of Indra.

[Verse Locator](#)

जाह्नवीम् तु समासाद्य विविध द्रुम काननाम् ।
शीतल अमल पानीयाम् महा मीन समाकुलाम् ॥ २-८०-२१

21. (the route thus prepared) samaasaadya = extended; jaahnaviim = upto the Ganga River; shitalamala paaniiyaam = whose pure and limpid waters; mahaamiinasamaakulaam = abounding in great fish; vividha drumakaananaam = (flowed) between woods and forests of every kind.

The route thus prepared, extended upto the Ganga River, whose pure and limpid waters, abounding in great fish, flowed between woods and forests of every kind.

[Verse Locator](#)

सचन्द्र तारा गण मण्डितम् यथा ।
नभः क्षपायाम् अमलम् विराजते ।
नर इन्द्र मार्गः स तथा व्यराजत ।
क्रमेण रम्यः शुभ शिल्पि निर्मितः ॥ २-८०-२२

22. saH = that; ramyaH = beautiful; narendramaargaH = royal high way; shubha shilpinirmitaH = which was built gradually by excellent engineers; vyaraajata tathaa = appeared as resplendent; yathaa = as; kSapaayaam = as a night; amalam = in a clear; nabhaH = sky; viraaajate = illumined; sachandra taraagaNamaNDitam = by the moon with its procession of stars.

That beautiful royal high way, which was built gradually by efficient engineers, appeared as resplendent as a night in a clear sky, illumined by the moon with its procession of stars.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अशीतितमह् सर्गः

Thus completes 80th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 80

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 81

Verses converted to UTF-8, Nov 09

Introduction

When Bharata hear the sound of couches and drums early in the morning, he gets more depressed. He orders for stopping of those sounds and starts lamenting. Then, Vasishta the family-priest enters the assembly-hall and sends messengers, asking them to call Bharata urging him to be present in the court, and in response to his call, Bharata with Shatrughna, the ministers and others enter the assembly.

[Verse Locator](#)

ततः नान्दी मुखीम् रात्रिम् भरतम् सूत मागधाः ।

तुष्टुवुर् वाग् विशेषज्ञाः स्तवैः मङ्गल संहितैः ॥ २-८१-१

1. tataH = then; suuta maagadhaH = bards and panegyrists; vaagvisheSajjNaaH = who know the importance of words; tuSTuvuH = eulogized; bharatam = Bharata; maN^gala sahitaiH = with auspicious; stavaiH = hymns of praise; raatrim = on the night; naandiimukham = preceding Naandimukha.

Then, bards and pangegyrists, who knew the importance of tidings, eulogized Bharata with auspicious hymns of praise on the night preceding Naandimukha.

Naandimukha: The name of a ceremony in honour and for the benefit of dead relatives observed on a festive occasion to secure their blessings.

[Verse Locator](#)

सुवर्ण कोण अभिहतः प्राणदद् याम दुन्दुभिः ।

दध्मुः शन्खामः च शतशो वाद्यामः च उच्च अवच स्वरान् ॥ २-८१-२

2. yaama dundubhiH = a drum from which night-hours are identified; suvarNakoNaabhihataH = struck with a gold stick; praaNadat = gave its sound; shamkhaashcha = couches; naadaamshcha = and loud-sounding instruments; uchchavacha svaraan = in various types of noises; shatashaH = in hundreds; dadhmuH = were blown.

A drum from the sound of which nigh-hours are identified, struck with a golden stick, gave its sound. Couches and loud-sounding instruments in hundreds producing various types of noises were blown.

[Verse Locator](#)

स तूर्य घोषः सुमहान् दिवम् आपूरयन् इव ।

भरतम् शोक सन्तप्तम् भूयः शोकैः अरन्ध्रयत् ॥ २-८१-३

3. saH = that; sumahaan = mammoth; tuuryaghoSaH = sound of the musical instruments; aapuurayaanniva = as though filling up; divam = the sky; arandayat bhuuyaH =

created further distress, **shokaiH** = and grief; **bharatam** = to Bharata; **shoka samtaptam** = who was already tormented with grief.

That mammoth sound of the musical instruments, as if filling up the whole sky, created further distress and grief to Bharata who was already tormented with grief.

[Verse Locator](#)

ततः प्रबुद्धो भरतः तम् घोषम् सम्निवर्त्य च ।
न अहम् राजा इति च अपि उक्त्वा शत्रुघ्नम् इदम् अब्रवीत् ॥ २-८१-४

4. **tataH** = then; **prabuddhaH** = the awoken; **bharataH** = Bharata; **uktvaa** = having spoken; **iti** = that; **aham** = I; **na** = am not; **raajaa** = the king; **samnivartyacha** = caused to stop; **tam** = that; **ghoSam** = sound; **abraviit** = and spoke; **idam** = the following words; **shatrughnam** = to Shatrughna.

Then, the awakened Bharata proclaiming that "I am not the king", caused to stop that sound and spoke the following words to shatrughna:

[Verse Locator](#)

पश्य शत्रुघ्न कैकेय्या लोकस्य अपकृतम् महत् ।
विसृज्य मयि दुःखानि राजा दशरथो गतः ॥ २-८१-५

5. **pashya** = behold; **shatrughna** = O; Shatrughna!; **mahat** = a great; **apakR^itam** = harm was done; **lokasya** = to the world; **kaikeyyaa** = by Kaikeyi; **raajaa** = the king; **dasharathaH** = Dasaratha; **gataH** = went away; **visR^ijya** = leaving; **duHkhaani** = the sorrows; **mayi** = in me.

"Behold, O, Shatrughna! How much harm was done to the world by Kaikeyi! The king Dasartha left us, leaving all sorrows to me."

[Verse Locator](#)

तस्य एषा धर्म राजस्य धर्म मूला महात्मनः ।
परिभ्रमति राज श्रीर् नौर् इव अकर्णिका जले ॥ २-८१-६

6. **eSaH** = this; **raajashriiH** = prosperous kingdom; **dharmamuulaa** = a foundation of law and religion; **tasya** = of that; **mahaatmanaH** = high-souled; **dhamaaraajasya** = Dasaratha the righteous king; **paribhranati** = is moving hither and thither; **nau iva** = like a boat; **jale** = in water; **akarNikaa** = without a rudder.

"This prosperous kingdom of Ayodhya, a foundation of law and religion of that high-souled Dasaratha the righteous king is now like boat without a rudder moving hither and thither in water.

[Verse Locator](#)

यो हि नः सुमहान्नाथः सोऽपि प्रव्राजितो वनम् ।
अनया धर्ममुत्सृज्य मात्रा मे राघवः स्वयम् ॥ २-८१-७

7. **anayaa** = by this; **me maatraa** = my mother; **utsR^ijya** = who has abandoned; **dharmam** = righteousness; **svayam** = herself; **pravraajitaH** = has sent away; **saH raaghavaH api** = even that Rama; **yaH** = who; **sumahaan** = was a great; **naathaH** = protector; **naH** = to us; **vanam** = to the forest.

"Even that Rama, who was a great protector has been sent to the forest by this very mother of mine, abandoning her righteousness."

[Verse Locator](#)

इति एवम् भरतम् प्रेक्ष्य विलपन्तम् विचेतनम् ।

कृपणम् रुरुदुः सर्वाः सस्वरम् योषितः तदा ॥ २-८१-८

8. **prekshya** = seeing; **bharatam** = Bharata; **vichetanam** = who lost his consciousness; **vilapantam** = by lamenting; **ityevam** = in that manner; **sarvaaH** = all; **yoSitaH** = the women; **tada** = then; **kR^ipaNam** = miserably; **rurudhuH** = wept; **sa svaram** = with one voice.

Seeing Bharata who lost his consciousness by lamenting in that way, all the women then miserably cried in one voice.

[Verse Locator](#)

तथा तस्मिन् विलपति वसिष्ठो राज धर्मवित् ।

सभाम् इक्ष्वाकु नाथस्य प्रविवेश महा यशाः ॥ २-८१-९

9. **tasmin** = (While) Bharata; **vilapati** = was lamenting; **tathaa** = thus; **vasiSThaH** = Vasishta; **raajadharmavit** = who knew the rules relating to kings; **mahaayashaaH** = and was very famous; **pravivesha** = entered; **sabhaam** = the assembly-hall; **ikshvaakunaathasya** = of Dasaratha the Lord of Ikshvaku dynasty.

While Bharata was lamenting thus, the great illustrious Vasishta who knew the rules relating to kings, entered the assembly-hall of Dasaratha the Lord of Ikshvaku dynasty.

[Verse Locator](#)

शात कुम्भमयीम् रम्याम् मणि रत्न समाकुलाम् ।

सुधर्माम् इव धर्म आत्मा सगणः प्रत्यपद्यत ॥ २-८१-१०

10. **dharmaatma** = the pious minded Vasishta; **sagaNaH** = along with his attendants; **pratyapadyata** = entered; (that assembly-hall); **shaatakumbhamayiim** = made of gold; **ramyaam** = lovely; **maNiratna samaakulaam** = extensively studded with gems and jewels; **sudharmamiva** = looking like Sudharma the celestial assembly-hall.

The pious minded Vasishta along with his attendants entered that lovely assembly-hall, made of gold and studded with gems and jewels, resembling Sudharma the celestial assembly-hall.

[Verse Locator](#)

स कान्चनमयम् पीठम् पर अर्ध्य आस्तरण आवृतम् ।

अध्यास्त सर्व वेदज्ञो दूतान् अनुशशास च ॥ २-८१-११

11. **saH** = Vasishta; **sarvavedajJNaH** = who knew all the scriptures; **adhyaastha** = was seated; **piiTham** = in a presidential chair; **kaaNchanamayam** = made of gold; **sukhaastaraNa samvR^itam** = and wrapped up with a comfortable cushion; **anushashaasa cha** = he ordered; **duutaan** = the messengers (as follows)

Vasista, who knew all the scriptures, then sat in a presidential chair made of gold and wrapped with a comfortable cushion. He ordered the messengers as follows:

[Verse Locator](#)

ब्राह्मणान् क्षत्रियान् योधान् अमात्यान् गण बल्लभान् ।

क्षिप्रम् आनयत अव्यग्राः कृत्यम् आत्ययिकम् हि नः ॥ २-८१-१२

12. **aanayata** = bring; **kshipram** = quickly; **braahmaNaan** = Brahmanas; **ksatriyaan** = Kshatriyas; **vaishyaan** = Vaisyas; **amaatyaan** = ministers; **gaNavallabhaan** = troop-

commanders; **avyagraaH** = coolly; **naH** = for us; **atyayikam** = there is an urgent; **kR^ityamhi** = duty indeed to be done.

"Quickly bring Brahmanas (a class of people having divine knowledge), Kshatriyas (people belonging to warrior-class), Vaisyas (agriculturists and traders), ministers and troop commanders coolly. There is an urgent duty indeed for us to be done.

[Verse Locator](#)

सराजभृत्यम् शत्रुघ्नम् भरतम् च यश्स्विनम् ।
युधाजितम् सुमन्त्रम् च ये च तत्र हिता जनाः ॥ २-८१-१३

13. (Bring); **shatrughnam** = Shatrughna; **saraajabhR^ityam** = with his royal attendants; **bharatam** = Bharata; **yashasvinam** = the illustrious man; **yudhajitam** = Yudhajit (maternal uncle of Bharata); **sumantram cha** = Sumantra the charioteer; **ye janaaH** = and those people who; **hitaaH** = are royal well-wishers; **tatra** = there.

"Bring Shatrughna with his royal attendants, the illustrious Bharata, Yudhaajit (Bharata's maternal uncle) Sumantra the charioteer and those people who are royal well-wishers there."

[Verse Locator](#)

ततः हलहला शब्दो महान् समुदपद्यत ।
रथैः अश्वैः गजैः च अपि जनानाम् उपगच्छताम् ॥ २-८१-१४

14. **tataH** = then; **sumahaan** = there was a huge; **halaahala shabdaH** = hallooing sound; **samapadyata** = generated from the people; **upagachchataam** = coming; **rathaiH** = on chariots; **ashvaiH** = horses; **gajaishchaapi** = and elephants.

There was a huge hallooing sound generated while the people invited were coming on chariots, horses and elephants.

[Verse Locator](#)

ततः भरतम् आयान्तम् शत क्रतुम् इव अमराः ।
प्रत्यनन्दन् प्रकृतयो यथा दशरथम् तथा ॥ २-८१-१५

15. **tataH** = thereafter; **prakR^itayaH** = people of high position like ministers and others; **pratyanandan** = welcomed; **aayaantam** = the approaching; **bharatam** = Bharata; **yathaa tathaa** = in every way as (welcoming); **dasharatham** = Dasaratha; **shatakratumiva** = and as Indra; **amaraaH** = by celestials.

People of high position like ministers and other welcomed the approaching Bharata in every way as they had welcomed Dasaratha and as Indra was welcomed by celestials.

[Verse Locator](#)

हृदैव तिमि नाग सम्वृतः ।
स्तिमित जलो मणि शन्ख शर्करः ।
दशरथ सुत शोभिता सभा ।
सदशरथा इव बभौ यथा पुरा ॥ २-८१-१६

16. **sabhaa** = (That) assembly; **dasharatha suta shobhitaa** = made splendid by the son of Dasaratha; **abhau** = radiated; **yathaapuraa** = as before; **sadasharathaa iva** = as with Dasaratha; **hrada iva** = like a lake; **stimitajalaH** = of tranquil waters; **maNi shaN^ka sharkaraH** = sown with pearls shells and sand; **timinaaga samvR^itaH** = and filled with great fish and serpents.

That royal assembly, made splendid by Bharata the son of Dasartha, radiated as before as with the presence of Dasaratha, like a lake of tranquil waters sown with pearls shells and sand and filled with great fish and serpents.

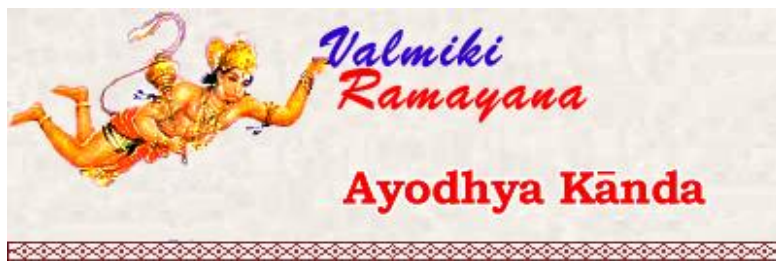
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकाशीतितमः सर्गः

Thus completes 81st Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 81

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16			

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 82

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Introduction

Vasishta requests Bharata to get himself anointed as a king. Bharata refuses to rob the throne from Rama. Who is really eligible for it as the eldest son of the family. He resolves to bring back Rama from the forest and orders Sumantra to arrange for vehicles and men for the journey. Thereupon, warriors merchants Shudras and Bhrahmanas harnessed their chariots and got ready for the journey to the forest along with Bharata.

[Verse Locator](#)

ताम् आर्य गण सम्पूर्णम् भरतः प्रग्रहाम् सभाम् ।
ददर्श बुद्धि सम्पन्नः पूर्ण चन्द्राम् निशाम् इव ॥ २-८२-१

1. **bharataH** = Bharata; **buddhisampannaH** = endowed with understanding; **dadarsha** = saw; **taam sabhaam** = that assembly; **aaryagaNa sampannaam** = enriched with the whole body of respectable men; **nishaamiva** = looking like a night; **puurNa chandraH** = in full moon; **pragrahaam** = with well-known planets.

Bharata endowed with understanding, saw that assembly, enriched with the whole body of respectable men, looking like a night in full moon duly enriched with well-known planets.

[Verse Locator](#)

आसनानि यथा न्यायम् आर्याणाम् विशताम् तदा ।
अदृश्यत घन अपाये पूर्ण चन्द्रा इव शर्वरी ॥ २-८२-२

2. **tadaa** = then; **saa** = that; **uttamaa** = excellent; **sabhaa** = assembly; **dyotitaa** = was glowed; **vastraAN^ga raga prabhaayaa** = by the brilliance of clothes and scented cosmetics; **aaryaNaam** = of its respected members; **vishataam** = occupying; **yathaanyaayam** = their appropriate; **aasanaani** = seats.

That excellent assembly was aglow with the brilliance of clothes and scented cosmetics of its respected members occupying their appropriate seats.

[Verse Locator](#)

सा विद्वज्जनसम्पूर्णा सभा सुरुचिरा तदा ।
अदृश्यत घनापाये पूर्णचन्द्रेव शर्वरी ॥ २-८२-३

3. **tadaa** = then; **sa sabhaa** = that assembly; **suruchiraa** = which was beautiful; **vidvjjana sampuurNaa** = filled with learned men; **adR^ishyata** = looked; **sharvariiva** = like a night; **puurNa chandraa** = in full moon; **ghanaapaaye** = in autumn.

That beautiful assembly filled with learned men looked like a night with autumn full moon.

[Verse Locator](#)

राज्ञः तु प्रकृतीः सर्वाः समग्राः प्रेक्ष्य धर्मवित् ।

इदम् पुरोहितः वाक्यम् भरतम् मृदु च अब्रवीत् ॥ २-८२-४

4. prekSya = seeing; sarvaaH = all; samagraaH = the entire; prakR^itiiH = body of ministers; raajJNaaH = of the king; purohitaH = Vasishta; dharmavit = the knower of righteousness; abraviit = spoke; idam = these; mR^idu = soft; vaakyam = words; bharatam = to Bharata.

Beholding all the entire body of ministers of the king, Vaishta the knower of righteousness uttered to Bharata the following soft-spoken words:

[Verse Locator](#)

तात राजा दशरथः स्वर् गतः धर्मम् आचरन् ।

धन धान्यवतीम् स्फीताम् प्रदाय पृथिवीम् तव ॥ २-८२-५

5. taata = O; beloved Bharata!; raajaa = the king; dasharathaH = Dasaratha; aacharan = practicing; dharmam = righteousness; pradaaya = gave away; tava = to you; spiiitaam = this wide; pR^ithiviim = earth; dhana dhaanyavatiim = having riches and grains; svargataH = and went to heaven.

"O, beloved Bharata! The king Dasaratha, practicing righteousness, gave away to you this wide earth endowed with grains and riches and went to heaven."

[Verse Locator](#)

रामः तथा सत्य धृतिः सताम् धर्मम् अनुस्मरन् ।

न अजहात् पितुर् आदेशम् शशी ज्योत्स्नाम् इव उदितः ॥ २-८२-६

6. tathaa = and; raamaH = Rama; satyadhR^itiH = who was firmly established in truth; smaran = remembering; dharmam = the righteousness; sataam = of good men; naajahaat = did not drop off; aadesham = the command; pituH = of his father; uditaH shashii iva = like a raising moon;(not dropping off); jyotsnaam = the moon = light.

"Rama, who was firmly established in truth, remembering the righteousness of good men, did not abandon the command of his father, as a raising moon does not abandon the moon-light."

[Verse Locator](#)

पित्रा भ्रात्रा च ते दत्तम् राज्यम् निहत कण्टकम् ।

तत् भुन्क्व मुदित अमात्यः क्षिप्रम् एव अभिषेचय ॥ २-८२-७

7. raajyam = the kingdom; nihatakaN^Takam = having its enemies destroyed; dattam = was given; te = to you; pitraa = by your father; bhraataacha = and brother; bhuNteSva = enjoy; tat = it; muditaamaatyaH = with its joyful ministers; abhiSechaya = get anointed for the kingdom; kSiprameva = just soon.

"The kingdom, having its enemies destroy was given to you by your father and brother. Enjoy it, with its delightful ministers. Get anointed for the kingdom just soon."

[Verse Locator](#)

उदीच्याः च प्रतीच्याः च दाक्षिणात्याः च केवलाः ।

कोट्या अपर अन्ताः सामुद्रा रत्नानि अभिहरन्तु ते ॥ २-८२-८

8. udiichyaaH = (Let) those living in the north; pratiichyaashcha = the westerners; daakSi Naatyaashcha = the Southerners; aparaantaaH = the kings of the western borders near the Sahya mountains; kevalaaH = who are without a throne; saamudraaH = and

sea faring traders; **abhiharantu** = bring; **koTyaa** = crores; **ratnaani** = of jewels; **te** = to you (as gifts).

"let those living in the north, the Westerners; the southerners the kings of western borders near the Sahya mountains who are without a throne and the seafaring traders bring crores of jewels as gifts to you."

[Verse Locator](#)

तत् श्रुत्वा भरतः वाक्यम् शोकेन अभिपरिप्लुतः ।
जगाम मनसा रामम् धर्मज्ञो धर्म कान्क्षया ॥ २-८२-९

9. **shritvaa** = hearing; **tat** = those; **vaakyam** = words; **dharmajJNaH** = the pious; **bharataH** = Bharata; **abhipariplutaH** = was filled; **shokena** = with distress; **jagaama** = got raamam = Rama; **manasaa** = to his mind; **dharmakaaN^kshayaa** = thirsting for justice.

Hearing those words, the pious Bharata was filled with distress and thirsting for justice got his mind fixed on Rama.

[Verse Locator](#)

स बाष्प कलया वाचा कल हंस स्वरः युवा ।
विललाप सभा मध्ये जगर्हे च पुरोहितम् ॥ २-८२-१०

10. **yuvaa** = the youthful Bharata; **kalahamsa svaraH** = with a voice of Hmasa bird; **sabhaamadhye** = in the midst of the assembly; **vilaapa** = lamented; **sabaSpakalayaa** = in a tearful and appealing; **vaachaa** = speech; **jagarhecha** = and reproached; **purohitam** = his royal priest (as follows).

The youthful Bharata, with a voice of a Hamsa bird, in the midst of the assembly, lamented in a tearful and appealing speech. He even reproached his royal priest as follows:

[Verse Locator](#)

चरित ब्रह्मचर्यस्य विद्या स्नातस्य धीमतः ।
धर्मे प्रयतमानस्य को राज्यम् मद्विधो हरेत् ॥ २-८२-११

11. **madvidhaH** = such as I; **kaH** = who; **haret** = rob; **raajyam** = the kingdom; (of a man like Rama); **charita brahmacharyasya** = who practices Brahmacharya (continence and chastity); **vidyaa snaatasya** = versed in the science of the Vedas (sacred scriptures); **dhiimataH** = a wise man; **prayatamaanasya** = who is devoted to; **dharmam** = duty?

"How can a man such as I, rob the throne from one, who practices Brahmacharya (continence and chastity), versed in the science of the Vedas (sacred scriptures) and who is devoted to duty?"

[Verse Locator](#)

कथम् दशरथाज् जातः भवेद् राज्य अपहारकः ।
राज्यम् च अहम् च रामस्य धर्मम् वक्तुम् इह अर्हसि ॥ २-८२-१२

12. **katham** = How; **jaataH** = should one born; **dasharaat** = of Dasaratha; **bhavet** = become; **raajyaapahaarakaH** = the usurper of a crown?; **raajyamcha** = the kingdom; **ahamcha** = and I myself; **raamasya** = are of Rama; **arhasi** = (You) ought; **vaktum** = to tell; **dharmam** = the law and justice; **iha** = in this matter.

"How should one born of Dasaratha become the usurper of a crown? Both the kingdom and I myself belong to Rama. You ought to tell the law and justice in this matter."

[Verse Locator](#)

ज्येष्ठः श्रेष्ठः च धर्म आत्मा दिलीप नहुष उपमः ।

लब्धुम् अर्हति काकुत्स्थो राज्यम् दशरथो यथा ॥ २-८२-१३

13. **kaakuttsaH** = Rama; **jyeSTaH** = who is the eldest son; **shreSTahaH cha** = an excellent man; **dharmaatmaa** = and a pious souled; **diliipanahuSopamaH** = who can be compared to Dilipipa* and Nahusha*; **arhati** = us eligible; **labdhum** = to obtain; **raajyam** = the kingdom; **dasharathoyathaa** = as with Dasaratha.

"Rama, the eldest son, an excellent man, a pious souled and who can be compared with Dilipa* and Nahusha*, is eligible to get the kingdom, as with Dasaratha."

Dilipa and Nahusha: Two most ancient and illustrious representatives of the solar and lunar dynasty respectively.

[Verse Locator](#)

अनार्य जुष्टम् अस्वर्ग्यम् कुर्याम् पापम् अहम् यदि ।

इक्ष्वाकूणाम् अहम् लोके भवेयम् कुल पांसनः ॥ २-८२-१४

14. **yadi** = If; **loke** = in this world; **kuryaam ikSvaakuuNaam** = kulapaamsanaH = I dishonoured the name of Ikshvaku race; **aham** = I; **bhaveyam** = should be (doing); **paapam** = a sin; **anaarya juSTam** = practiced by dishonourable man; **sasvargyam** = which does not lead to heaven.

"If in this world, I dishonoured the name of Ikshavaku race, I should be guilty of a sinful act, practiced by disgraceful men, which does not lead to heaven."

[Verse Locator](#)

यद् हि मात्रा कृतम् पापम् न अहम् तत् अभिरोचये ।

इहस्थो वन दुर्गस्थम् नमस्यामि कृत अन्जलिः ॥ २-८२-१५

15. **aham** = I; **narchaye hi** = do not indeed like; **tatapi** = even that; **paapam** = sinful act; **kR^itam** = done; **maatras** = by my mother; **ihasthaH** = from here itself; I; **namasyaami** = offer my salutation; **kR^itaaN^jaliH** = with my joined palms; **vanadurgastham** = to Rama; who is staying in an impassable forest.

"I do not indeed like that sinful act done even by my mother. From here itself, I offer my salutation with my joined palms to Rama who is residing in an impassable forest."

[Verse Locator](#)

रामम् एव अनुगच्छामि स राजा द्विपदाम् वरः ।

त्रयाणाम् अपि लोकानाम् राघवो राज्यम् अर्हति ॥ २-८२-१६

16. **anugachchhami** = I will follow; **ramameva** = Rama alone; **saH** = He; **dvipadaamvaraH** = who is the excellent among men; **raajaa** = is the king; **raghavaH** = Rama; **arhati** = is eligible; **raajyampi** = even for the kingdom; **trayaaNaam lokaanaam** = of the three worlds.

"I will follow Rama's steps. He, who is supreme among men, is the king. Rama is eligible even for the kingdom of the three worlds."

[Verse Locator](#)

तत् वाक्यम् धर्म सम्युक्तम् श्रुत्वा सर्वे सभासदः ।

हर्षान् मुमुचुर् अश्रूणि रामे निहित चेतसः ॥ २-८२-१७

17. shrutv aa = hearing; tadvaakyam = those words; of Bharata; dharmasamyuktam = filled with righteousness; sarve = all; sabhaasadaH = the members of the assembly; mumuchuH = shed; ashruuNi = tears; harSaat = of joy; nihita chetasaH = having their minds fixed upon; raame = Rama.

Hearing those righteous words of Bharata, all the members of the assembly shed tears of joy, having their minds obsessed of Rama.

[Verse Locator](#)

यदि तु आर्यम् न शक्यामि विनिवर्तयितुम् वनात् ।
वने तत्र एव वत्स्यामि यथा आर्यो लक्ष्मणः तथा ॥ २-८२-१८

18. na shakSyaami yadi = I am unable; vinivartayitum = to bring back; aaryam = my elder brother; vanaat = from the forest; vatsyaami = I shall stay; tatra = in that; vane eva = forest itself; yathaa = as how; aaryaH = the venerable; lakshmaNaH = Lakshmana (is staying).

"If I am unable to bring back my elder brother from the forest, I shall stay back in that forest itself, as how the venerable Lakshmana is staying now."

[Verse Locator](#)

सर्व उपायम् तु वर्तिष्ये विनिवर्तयितुम् बलात् ।
समक्षम् आर्य मिश्राणाम् साधूनाम् गुण वर्तिनाम् ॥ २-८२-१९

19. vartiSye = I shall use; sarvopaayam = every means; balata = compulsorily; vnivartayitum = to bring back; (that hero); samakSam = before; guNavartinaam = you practicing good virtues; saadhuunaam = the honourable; aarya mishraaNaam = and the distinguished men.

"I shall use every means to bring back compulsorily, that hero before you, practicing virtues, the honourable and the distinguished men."

[Verse Locator](#)

विष्टिकर्मान्तिकाः सर्वे मार्गशोधनरक्षकाः ।
प्रस्थापिता मया पूर्वम् यात्रापि मम रोचते ॥ २-८२-२०

20. sarve = all; maargashodhaka rakSakaaH = those who are skilled in clearing paths; viSTikarmaantikaaH = working on and without wages; prasthaapitaaH = have been sent; mayaa = by me; puurvam = in advance; yatraapi = and the journey; rochate = pleases; mame = me.

"All those who are skilled in clearing paths working on and without wages, have been sent by me in advance and the journey so planned, pleases me."

[Verse Locator](#)

एवम् उक्त्वा तु धर्म आत्मा भरतः भ्रातृ वत्सलः ।
समीपस्थम् उवाच इदम् सुमन्त्रम् मन्त्र कोविदम् ॥ २-८२-२१

21. bharataH = Bharata; dharmaatmaa = the pious minded; bhraatruvataalaH = who had an affection for his brother; uktvaa tu = spoke; evam = thus; uvaacha = and uttered; idam = these words; sumantram = to Sumantra; mantra kovidam = and who was sitting nearby.

The pious minded Bharata, who had an affection for his brother spoke as aforesaid and uttered the following words to Sumantra who was clever in giving counsel and who was sitting nearby.

[Verse Locator](#)

तूर्णम् उत्थाय गच्च त्वम् सुमन्त्र मम शासनात् ।
यात्राम् आज्ञापय क्षिप्रम् बलम् चैव समानय ॥ २-८२-२२

22. **sumantra** = O; **Sumantra!**; **utthaaya** = rise; **tuurNam** = quickly; **gachha** = and go; **mama** = as per my; **shaasanaat** = orders; **aaJJNaapaya** = and arrange; **yatraam** = for the journey; **kSipram** = immediately; **samaanaye** = bring; **balamchaiva** = the army also.

"O, Sumantra! Rise quickly and go. As per my orders, arrange for the journey immediately. Bring the army also."

[Verse Locator](#)

एवम् उक्तः सुमन्त्रः तु भरतेन महात्मना ।
हृष्टः सो अदिशत् सर्वम् यथा संदिष्टम् इष्टवत् ॥ २-८२-२३

23. **uktaH** = spoken; **evam** = thus; **bharatena** = by Bharata; **mahaatmanaa** = the high-souled; **sumantraH** = Sumantra; **hR^iSTaH** = was delighted; **aadishat** and arranged; **sarvam** = all; **tat** = that; **yathaa samdiSTam** = in accord with orders; **iSTavat** = and wishes.

Hearing the words of the magnanimous Bharata, Sumantra joyfully arranged all that in accord with Bharata's orders and wishes.

[Verse Locator](#)

ताः प्रहृष्टाः प्रकृतयो बल अध्यक्षा बलस्य च ।
श्रुत्वा यात्राम् समाज्ञप्ताम् राघवस्य निवर्तने ॥ २-८२-२४

24. **shrutvaa** = hearing; **yaatraam** = about the expedition; **balasya cha** = of the army also; **nivartane** = for the return; **raaghavasya** = of Rama; **taaH** = those; **prakR^itayaH** = ministers; **balaadhyakSaa** = and army-commanders; **rahR^iSTaaH** = were delighted.

Hearing about the expedition of the army too; for arranging of return of Rama, the ministers and army-commander there were delighted.

[Verse Locator](#)

ततः योध अनगनाः सर्वा भर्तृऋन् सर्वान् गृहे गृहे ।
यात्रा गमनम् आज्ञाय त्वरयन्ति स्म हर्षिताः ॥ २-८२-२५

25. **tataH** = thereafter; **sarvaaH** = all; **yodhaaN^ganaaH** = the wives of warriors; **gR^ihe** **gR^ihe** = in every house; **aaJJNaaya** = knowing; **yatraagamanam** = about the ensuing expedition; **harSitaaH** = were joyful; **tvarayantisma** = and hurried up; **srvaam** = all (their respective); **bhartR^iin** = husbands.

All the wives of warriors in every house, knowing about the ensuing expedition, were jubilant and hurried up all their respective husband to setoff for the journey.

[Verse Locator](#)

ते हयैः गो रथैः शीघ्रैः स्यन्दनैः च मनो जवैः ।
सह योधैः बल अध्यक्षा बलम् सर्वम् अचोदयन् ॥ २-८२-२६

26. **te** = those; **balaadhyakSaaH** = commanders of the army; **achodayam** = urged; **sarvam** = the entire; **balam** = army; **(to march quickly)** **shiighraiH** = as also the fast-moving; **hayaiH** = horses; **gorathaiH** = bullock-carts; **mahaajavaiH** = with great speed; **syandanaishcha** = the chariots; **yodhaishcha saha** = along with the warriors.

Those army-generals urged the entire army to march forward quickly, with the fast moving horses, bullock carts with a good speed and the chariots along with the warriors.

सज्जम् तु तत् बलम् दृष्ट्वा भरतः गुरु समिधौ ।
रथम् मे त्वरयस्व इति सुमन्त्रम् पार्श्वतः अब्रवीत् ॥ २-८२-२७

27. dR^iSTvaa = seeing; tat balam = that army; sajjam = ready; bharataH = Bharata; gurusannidhau = in the presence of Vasishta; abraviit = spoke; sumantram = to Sumatra; paarshvataH = who was standing by his side; iti = thus; tvarayasya = get ready quickly; me = my; ratham = chariot."

Seeing that army ready, Bharata in the presence of Vasishta said as follows to Sumantra who was standing by his side: "Get ready my chariot quickly."

[Verse Locator](#)

भरतस्य तु तस्य आज्ञाम् प्रतिगृह्य प्रहर्षितः ।
रथम् गृहीत्वा प्रययौ युक्तम् परम वाजिभिः ॥ २-८२-२८

28. pratigR^ihya = accepting; aajJNaam = the command; tasya bharatasya = of that; Bharata; gR^ihiitvaa = and taking; ratham = a chariot; yuktam = yoked; paramavaajibhiH = with excellent horses; (Sumantra); prayayau = approached him; harSitaH = with delight.

Bowing to the command of Bharata and taking a chariot yoked with excellent horses, Sumantra on his part approached him with delight.

[Verse Locator](#)

स राघवः सत्य धृतिः प्रतापवान् ।
ब्रुवन् सुयुक्तम् दृढ सत्य विक्रमः ।
गुरुम् महा अरण्य गतम् यशस्विनम् ।
प्रसादयिष्यन् भरतः अब्रवीत् तदा ॥ २-८२-२९

29. BharataH = Bharata; raaghavaH = born in Raghu dynasty; satyadhR^itiH = who was sincere in purpose; prataapavaan = a powerful man; dR^iDha satyavikramaH = having strong and mighty prowess; bruvan = who talked; suyuktam = most appropriately; tadaa = then; abraviit = spoke; prasaadayiSyam = intending to obtain the grace; gurum = of Rama his elder brother; yashasvinam = an illustrious man; mahaaraNyagatam = staying in great woods.

Bharata, born in Raghu dynasty who was sincere in his purpose a powerful man having strong and mighty prowess and whose talk was most appropriate, then spoke as follows: intending (to undertake a journey) to persuade his illustrious elder brother, staying in dreary woods, to return to Ayodhya.

[Verse Locator](#)

तूण समुत्थाय सुमन्त्र गच्च ।
बलस्य योगाय बल प्रधानान् ।
आनेतुम् इच्छामि हि तम् वनस्थम् ।
प्रसाद्य रामम् जगतः हिताय ॥ २-८२-३०

30. Sumantra = O; Sumantra! samutthaaya = rise up; gachchha = and proceed; tuurNam = quickly; bala pradhaanaan = to tell the army- chiefs; yogaaya = for arrangement; balasya = of the army; prasaadya = after propitiation; tam = that; raamam = Rama; vanastham = staying in the forest; ichchhami = I want; anetum = to bring him back; hitaaya = for the welfare; jagataH = of the world.

"O, Sumantra! Rise up and proceed quickly to inform the army-chief to arrange for the troops. After propitiating that Rama staying in the forest, I want to bring him back to Ayodhya for the welfare of the people."

[Verse Locator](#)

स सूत पुत्रः भरतेन सम्यग् ।
आज्ञापितः सम्परिपूर्ण कामः ।
शशास सर्वान् प्रकृति प्रधानान् ।
बलस्य मुख्यामः च सुहृज् जनम् च ॥ २-८२-३१

31. (thus); **aajJNaapitaH** = commanded; **samyaK** = well; **bhavatena** = by Bharata; **saH** = that; **sumantraH** = Sumantra; **samparipuuraNa kaamaH** = his hopes being completely fulfilled; **shasaasa** = ordered; **sarvaan** = all; **prakR^itipradhaanaan** = the ministers in chief; **mukhyaanshcha** = the chiefs; **balasya** = of the army; **suhR^ijjanam cha** = and the fiendly persons.

Sumantra, having received that explicit command from Bharata, which fulfilled his highest hopes, called all the ministers-in-chief, the chiefs of the army and the friendly multitude.

[Verse Locator](#)

ततः समुत्थाय कुले कुले ते ।
राजन्य वैश्या वृषलाः च विप्राः ।
अयूयुजन् उष्ट्र रथान् खरामः च ।
नागान् हयामः चैव कुल प्रसूतान् ॥ २-८२-३२

32. **tataH** = thereupon; **kule kule** = from every house; **te** = those; **raajanyavyasyaaH** = the warriors and merchants; **vR^iSalaashcha** = Shudras; **vipraaH** = and Brahmanas; **samutthaaya** = rose up; **aayuuyajan** = harnessed; **rathaamshcha** = their chariots; **uSTrakharaan** = to camels and mules; **kulaprasuutaan** = well-bred; **naagaan** = elephants; **hayaamshchaiva** = and horses.

Thereupon, from every house, warriors merchants, Shudras and Brahmanas rose up and harnessed their chariots to camels, mules, well-bred elephants and horses.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे द्व्यशीतितमः सर्गः

Thus completes 82nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 82

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 83

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Introduction

Leaving Ayodhya early next morning, accompanied by family-priests, ministers, archers, elephants, cavalry, artisans, army and citizens and covering a long distance, Bharata arrives at the bank of Ganga River at Sringerapur ruled by Guha and, encamping the army there, breaks journey for offering libations to his deceased father on the bank of the Ganga and also to give rest to the retinue.

[Verse Locator](#)

ततः समुत्थितः काल्यम् आस्थाय स्यन्दन उत्तमम् ।
प्रययौ भरतः शीघ्रम् राम दर्शन कान्क्षया ॥ २-८३-१

1. tataH = thereafter; bharataH = Bharata; samutthitaH = rose up; kaalayam = at day-break; aasthaaya = mounted; syandanottamam = on an excellent chariot; prayayau = and proceeded; shiighra = quickly; raamadarshanakaaNkshayaa = with a desire to see Rama.

Bharata rose up at day-break, mounted on excellent chariot and went quickly with a desire to see Rama.

[Verse Locator](#)

अग्रतः प्रययुस् तस्य सर्वे मन्त्रि पुरोधसः ।
अधिरुह्य हयैः युक्तान् रथान् सूर्य रथ उपमान् ॥ २-८३-२

2. sarve = all; mantra purodhasaH = the ministers and priests; adhiruuhya = ascended; rathan = chariots; yuktaam = yoked; hayaiH = with horses; suurya rathopamaan = resembling those of the sun; prayayuH = and went; agrataH = ahead; tasya = of him.

All the ministers and priests ascended, chariots yoked with horses, resembling those of the sun, and went ahead of Bharata.

[Verse Locator](#)

नव नाग सहस्राणि कल्पितानि यथा विधि ।
अन्वयुर् भरतम् यान्तम् इक्ष्वाकु कुल नन्दनम् ॥ २-८३-३

3. nava naagasraaNi = nine thousand elephants; kalpitaani = well-arranged; yathaavidhi = suitably; anvayuH = accompanied; yaantam = the moving; bharatam = Bharata; ikshvaaku kulanandanam = the joy of Ikshvaku dynasty.

Nine thousand elephants suitably duly arranged escorted Bharata the joy of the Ikshvaku dynasty, on his journey.

[Verse Locator](#)

षष्ठी रथ सहस्राणि धन्विनो विविध आयुधाः ।

अन्वयुर् भरतम् यान्तम् राज पुत्रम् यशस्विनम् ॥ २-८३-४

4. SaSTiH = sixty; ratha sahasraaNi = thousand chariots; dhanvinaH = men wielding bows; vividhaayudhaaH = and various kinds of weapon; anvayuH = followed; yashasvinam = the illustrious; raajaputram = prince; bharatam = Bharata; yaantam = on his journey.

Sixty thousand chariots filled with archers, furnished with weapons of various kinds, followed the illustrious prince Bharata.

[Verse Locator](#)

शतम् सहस्राणि अश्वानाम् समारूढानि राघवम् ।

अन्वयुर् भरतम् यान्तम् राज पुत्रम् यशस्विनम् ॥ २-८३-५

5. shatam = a hundred; sahasraaNi = thousad; ashvaanaam samaaruuDhaani = cavalry; anvayuH = accompanied; yaantam = the moving; bharatam = Bharata; raaghavam = born in Raghu dynasty; satyasandham = who was true to his promise; jitendriyam- and who subdued his senses.

A hundred thousand cavalry accompanied the moving Bharata, born in Raghu dynasty, who was true to his promise and who subdued his senses.

[Verse Locator](#)

कैकेयी च सुमित्रा च कौसल्या च यशस्विनी ।

राम आनयन सम्हृष्टा ययुर् यानेन भास्वता ॥ २-८३-६

6. kaikeyii cha = Kaikeyi; sumitraacha = Sumitra; yashashvinii = and the illustrious; kausalyaacha = Kausalya; yayuH = rode; bhaasvataa yaanena = in a resplendent chariot; ramaanayana samhR^iTaaH = delighted as they were at the thought of the return of Rama.

Kaikeyi, Sumitra and the illustrious Kausalya rode in a resplendent chariot, delighted as they were at the thought of Rama's return.

[Verse Locator](#)

प्रयाताः च आर्य सम्घाता रामम् द्रष्टुम् सलक्ष्मणम् ।

तस्य एव च कथाः चित्राः कुर्वाणा हृष्ट मानसाः ॥ २-८३-७

7. aarya samghaataashcha = the whole body of noble men; hR^iTamaanasaaH = with jubilant hearts; kurvaaNaaH = narrating; chitraaH = marvelous; kathaaH = stories; tasyaiva = of Rama himself; prayaataaH = wnt; draSTum = to behold; raamam = Rama; salakshamaNaH = along with Lakshmana.

The whole body of noble men with their jubilant hearts followed Bharata to see Rama again as also Lakshmana, recounting the marvelous exploits of that hero to each other saying:

[Verse Locator](#)

मेघ श्यामम् महा बाहुम् स्थिर सत्त्वम् दृढ व्रतम् ।

कदा द्रक्ष्यामहे रामम् जगतः शोक नाशनम् ॥ २-८३-८

8. kadaa = when; drakSyaamahe = shall we see; mahaabaahum = the mighty armed prince; maghashyaamam = of the hue of a dark cloud; sthira sattvam = whose courage is unshakable; dR^iDhavrataam = of inflexible purpose; raamam = Rama; shokanaashanam = who banished sorrow; jagataH = from the earth?

"When shall we see the mighty armed prince, of the hue of dark cloud, whose courage is unshakable, of inflexible purpose Rama, who banished sorrow from the earth?"

[Verse Locator](#)

दृष्टएव हि नः शोकम् अपनेष्यति राघवः ।

तमः सर्वस्य लोकस्य समुद्यन् इव भास्करः ॥ २-८३-९

9. raaghavaH = (As soon as) Rama; dR^iSTa eva = is seen; apaneSyatihi = he will indeed remove; naH = our; shokam = sorrow; tamaH iva = like darkness; sarvasya = of the entire; lokasya = world (is removed); samudyan = at the rising; bhaaskaraH = sun.

"Beholding Rama, our entire sorrow will indeed be dispelled, as darkness of the entire earth is dispelled at the rising of the sun."

[Verse Locator](#)

इति एवम् कथयन्तः ते सम्प्रहृष्टाः कथाः शुभाः ।

परिष्वजानाः च अन्योन्यम् ययुर् नागरिकाः तदा ॥ २-८३-१०

10. te = those; naagarikaaH janaaH = citizens; kathayantaH = recounting; shubhaaH = the auspicious; kathaaH = stories; ityevam = as aforesaid; pariSvajaanaashcha = embracing; anyonyam = each other; samprahR^iSTaaH = joyfully; yayuH = went along.

Thus did the citizens of Ayodhya recount happily of Rama's glorious deeds, and they embraced each other as they went along.

[Verse Locator](#)

ये च तत्र अपरे सर्वे सम्मता ये च नैगमाः ।

रामम् प्रति ययुर् हृष्टाः सर्वाः प्रकृतयः तदा ॥ २-८३-११

11. ye = which; apare = others; sammataaH = who were held in high esteem; tatra = there; ye = which; naigamaaH = merchants; tathaa = and; sarvaaH = all; prakR^itayaH = common people; yayuH = proceeded; hR^iSTaaH = merrily; raamam = to join Rama.

Those others who were held in high esteem, merchants and all common people proceeded merrily to join Rama.

[Verse Locator](#)

मणि काराः च ये केचित् कुम्भ काराः च शोभनाः ।

सूत्र कर्म कृतः चैव ये च शस्त्र उपजीविनः ॥ २-८३-१२

मायूरकाः क्राकचिका रोचका वेधकाः तथा ।

दन्त काराः सुधा काराः तथा गन्ध उपजीविनः ॥ २-८३-१३

सुवर्ण काराः प्रख्याताः तथा कम्बल धावकाः ।

स्नापक आच्चादका वैद्या धूपकाः शौण्डिकाः तथा ॥ २-८३-१४

रजकाः तुन्न वायाः च ग्राम घोष महत्तराः ।

शैलूषाः च सह स्त्रीभिर् यान्ति कैवर्तकाः तथा ॥ २-८३-१५

12; 13; 14; 15. ye = which; kechit = some; maNikaaraaH = lapidaries; shobhanaaH = good; kumbhakaaraashcha = potters; ye = which; shastropajiivanaH = those who lived by manufacture of arms; suutrakarma kR^itashchaiva = carpenters; maayuurakaaH = those who made various articles from peacock-feathers; kraakachikaaH = sawyers; rochakaaH = workers in artificial ornaments; vedhakaaH = those who pierced gems; pearls etc; tathaa = and dantakaaraaH = those who made articles of ivory; sudhaakaraaH = those who prepared

lime; **tathaa** = and; **gandhopajiivanaH** = those who lived by perfumery; **prakhyaataaH** = highly reputed; **suvarnakaaraaH** = goldsmiths; **tathaa** = and; **kambaladhaavakaaH** = weavers of blankets and other wollen goods; **snaapakoSNodakaaH** = those who provided hot water baths for others; **vaidyaaH** = physicians; **shauN^DikaaH** = distillers and venders of spirituous liquors; **dhuupakaaH** = fumigaters; **rajakaaH** = washer-men; **tunnavayaashcha** = tailors; **graamaghoSamahattaraaH** = chiefs of villages and hamlets; **shailuuSaaH** = dancers; **striibhiH saha** = with their women-folk; **tathaa** = and; **kaivartakaaH** = fisher men; **yayuH** = started on the journey.

Some lapidaries, skilled potters, those who lived by manufacture of arms, carpenters, those who made various articles from peacock-feather, sawyers, workers in artificial ornaments, those who pierced gems, pearls etc, those who made articles of ivory, those who lived by perfumery, highly reputed goldsmiths, weavers of blankets and other wollen goods, those who provided hot-water baths for other, physicians, distillers and vendors of spirituous liquors, fumigaters, washer-men, tailors, chiefs of villages and hamlets, dancers with their women-folk and fishermen started on the journey.

[Verse Locator](#)

समाहिता वेदविदो ब्राह्मणा वृत्त सम्मताः ।

गो रथैः भरतम् यान्तम् अनुजग्मुः सहस्रशः ॥ २-८३-१६

16. **sahasrashaH** = thousands; **braahmaNaaH** = of Brahmanas; **samaahitaaH** = well-composed; **vr^itta sammataaH** = renowned for their virtuous conduct; **veda vidaH** = versed in sacred scriptures; **yaantam** = riding; **gorathaiH** = on bullock-carts; **anujagmuH** = accompanied; **bharatam** = Bharata.

Thousands of Brahmanas, well-composed, renowned for their virtuous conduct, versed in sacred scriptures and riding on bullock-carts, accompanied Bharata.

[Verse Locator](#)

सुवेषाः शुद्ध वसनाः ताम्र मृष्ट अनुलेपनाः ।

सर्वे ते विविधैः यानैः शनैः भरतम् अन्वयुः ॥ २-८३-१७

17. **te sarve** = all of them; **suveSaaH** = attired in; **shuddhavasanaaH** = clean and fair raiment; **taamra mR^iSTaanulepanaaH** = anointed with pure red sandal-paste; **vividhaiH** = mounted on various kinds; **yaanaiH** = of vehicles; **anvayuH** = allowed; **bharatam** = Bharata; **shanaiH** = tranquilly.

All of them, attired in clean and fair raiment, anointed with pure red sandal-paste, mounted on various kinds of vehicles, followed Bharata tranquilly.

[Verse Locator](#)

प्रहृष्ट मुदिता सेना सान्वयात् कैकयी सुतम् ।

भ्रातुरानयने यान्तम् भरतम् भ्रातृवत्सलम् ॥ २-८३-१८

18. **prahR^iSTamuditaaH** = exceedingly pleased and cheerful; **saa senaa** = that army; **anvayaat** = escorted; **kaikeyiisutam** = the son of Kaikeyi (Bharata); **bhraatR^ivatsalam** = who had affection for his brother; **yaantam** = who had set out; **saanvayaat** = along with his family; **aanayane** = to bring; **bhraatuH** = his brother.

Exceedingly pleased and cheerful, that army escorted the son of Kaikeyi- Bharta who was affectionate towards his brother and who had set out along with his family to bring his brother, Rama.

[Verse Locator](#)

ते गत्वा दूरमध्वानम् रथम् यानाश्चकुञ्जरैः ।
समासेदुस्ततो गङ्गाम् शृङ्गिबेरपुरम् प्रति ॥ २-८३-१९
यत्र रामसखो वीरो गुहो ज्ञातिगणैर्वृतः ।
निवसत्यप्रमादेन देशम् तम् परिपालयन् ॥ २-८३-२०

19; 20. **te** = they; **gatvaa** = having gone; **duuram** = a long; **adhraanam** = course; **ratha yaanaashva** = kuN^jaraiH = on chariots; carts; horses and elephants; **samaaseduH** = reached; **gaNgaam** = the River Ganga; **shR^iN^giberapuram prati** = close to the city of Shringaberapura; **yatra** = where; **viiraH** = the valiant; **guhaH** = Guha; **raamasakhaH** = a bosom friend of Rama; **vR^itaH** = along with; **j^NaatigaNaiH** = multitude of his relatives; **paripaalayan** = was ruling; **tam** = that; **desham** = region; **apramaadena** = carefully.

Having gone for a considerable distance in their chariots, carts, horses and elephants, they reached the River Ganga close to the city of Shringaberapura, where the valiant Guha, a bosom friend of Rama along with multitude of relatives was ruling that region carefully.

[Verse Locator](#)

उपेत्य तीरम् गङ्गायाश्चक्रमाकैरलङ्कितम् ।
व्यतिष्ठत सा सेना भरतस्य अनुयायिनी ॥ २-८३-२१

21. **saa senaa** = that army; **bharasya** = anuyaayinii = which was accompanying Bharata; **upetya** = arrived at; **tiiram** = the bank; **gaN^gaayaaH** = of Ganga River; **alaN^kR^itam** = beautified; **chakravaakaiH** = with charka birds; **vyavaatiSThata** = and was stationed there.

That army, which was accompanying Bharata, arrived at the bank of Ganga River, looking beautiful as it was with Charka* birds and stopped there.

Chakra bird: zoological name= Anas casarca.

[Verse Locator](#)

निरीक्ष्य अनुगताम् सेनाम् ताम् च गङ्गाम् शिव उदकाम् ।
भरतः सचिवान् सर्वान् अब्रवीद् वाक्य कोविदः ॥ २-८३-२२

22. **niriikshya** = seeing; **senaa** = the army; **anugataam** = which accompanied him; **taam gaN^gaam cha** = and that River Ganga; **shivodakaam** = with propitious waters; **bharataH** = Bharata; **vaakya kovidaH** = the master of words; **abraviit** = spoke; **sarvam** = to all; **sachivaan** = the ministers (as follows):

Seeing the army behind, which accompanied him and the River Ganga in front with its propitious waters, Bharata who was skillful in words, spoke to all his officers (as follows):

[Verse Locator](#)

निवेशय मे सैन्यम् अभिप्रायेण सर्वशः ।
विश्रान्तः प्रतरिष्यामः श्वैदानीम् महा नदीम् ॥ २-८३-२३

23. **abhi praayeNa** = It is my will; **me sainyam** = that my army; **niveshayata** = should take rest; **sarvataH** = by all means; **vishraantaaH** = after taking rest; **idaamim** = now; **pratariSyaamaH** = we shall cross; **nadiim** = the river; **shvaH** = tomorrow.

"It is my will that my army should take rest by all means. When they are refreshed we shall cross the river tomorrow."

[Verse Locator](#)

दातुम् च तावद् इच्छामि स्वर् गतस्य मही पतेः ।
और्ध्वदेह निमित्त अर्थम् अवतीर्य उदकम् नदीम् ॥ २-८३-२४

24. **avatiirya** = descending into; **nadiim** = the river; **ichchhami** = I wish; **datum cha** = to make offering; **udakam** = of sacred water; **ourdhvadehanimittartham** = for the infinitive spirit relating to the state after death; **mahiipateH** = of the king; **svargatasya** = who has gone to heaven.

"Meanwhile, descending into the river, I desire to make offering of the sacred water as libation for the infinite spirit relating to the state after death, to the king Dasaratha who has gone to heaven."

[Verse Locator](#)

तस्य एवम् ब्रुवतः अमात्याः तथा इति उक्त्वा समाहिताः ।
न्यवेशयंस् तामः चन्देन स्वेन स्वेन पृथक् पृथक् ॥ २-८३-२५

25. **evam** = thus; **bruvataH** = spoken; **tasya** = by him; **amaatyaaH** = the officers; **uktvaa** = replied; **samaahitaaH** = attentively; **tatheti** = "Be it so"; **pr^ithak** = and each; **nyaveshayan** = encamped; **svena svena** = their respective; **taam** = forces; **chhandena** = in accord with his pleasure.

Hearing these words from Bharata, the officers attentively answered, "Be it so" and each of them encamped their respective forces in accord with his pleasure.

[Verse Locator](#)

निवेश्य गङ्गाम् अनु ताम् महा नदीम् ।
चमूम् विधानैः परिबर्ह शोभिनीम् ।
उवास रामस्य तदा महात्मनो ।
विचिन्तयानो भरतः निवर्तनम् ॥ २-८३-२६

26. **niveshya** = having encaped; **vidhaanaiH** = mentionlously; **chamuuve** = the army; **paribarhashobhiniim** = which looked lovely with its surrounding equipment (like tents; furnishings etc); **gaN^gaam anu** = along Ganga; **taam** = that; **mahaanadiim** = great river; **bharataH** = Bharata; **uvaasa** = halted; **tadaa** = then; **vichintayaanaH** = reflecting; **nivartanam** = how to bring back; **mahaatmanaH** = the magnanimous; **raamasya** = Rama.

Having meticulously arranged for encampment of the army which looked lovely along Ganga that great river with the surrounding equipment (like tunts, furnishings etc), Bharata halted then, reflecting as to how to bring back the magnanimous Rama.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे त्र्यशीतितमः सर्गः

Thus completes 83rd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 83

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>			

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 84

Verses converted to UTF-8, Nov 09

Introduction

Guha the king of Nishada tribe asks his relative to guard the river bank and get ready for a battle, if necessary, with Bharata. Then, Guha approaches Bharata with a welcome-drink of honey, meat and fish. He asks Bharata with his army to accept his hospitality.

[Verse Locator](#)

ततः निविष्टाम् ध्वजिनीम् गङ्गाम् अन्वाश्रिताम् नदीम् ।
निषाद राजो दृष्ट्वा एव ज्ञातीन् सन्त्वरितः अब्रवीत् ॥ २-८४-१

1. tataH = then; dR^iSTvaiva = just on seeing; dhvajiniim = an army; niviSTaam = encamped; anvaashritaam = and situated along; gaN^gaam nadiim = the River Ganga; niSaadaraajaH = Guha; the king of Nishadas; samtvasitaH = hastily; abraviit = spoke; jJNaatiin = to his relatives (as follows):

Just on seeing an army encamped and positioned along the River Ganga, Guha the king of Nishadas hastily spoke to his relatives as follows:

[Verse Locator](#)

महती इयम् अतः सेना सागर आभा प्रदृश्यते ।
न अस्य अन्तम् अवगच्छामि मनसा अपि विचिन्तयन् ॥ २-८४-२

2. itaH = on this side; iyam = this; mahatii = huge; senaa = army; pradR^ishyati = is seen; saagaraabhaa = as an ocean; naadhigachchhami = I am not able to find; antam = the extent; asyaaH = of this army; vidintayannapi = even by my discerning; manasaa = with the mind.

"On this side, a huge army is seen like an ocean. I am not able to comprehend the extent of this army even by my discerning mind."

[Verse Locator](#)

यथा तु खलु दुर्भद्विर्भरतः स्वयमागतः ।
स एष हि महा कायः कोविदार ध्वजो रथे ॥ २-८४-३

3. eSaH = here (is seen); rathe hi = on the chariot; saH = that; mahaakaayaH = towering; kovidaara*; dhvajaH = banner bearing Kovidara tree; bharataH = (and hence) Bharata; durbuddhiH = with an evil intent; svayam = himself; yathaatu aagataH = seems to have come.

"Here is seen on that chariot, a towering banner bearing Kovidara tree and hence Bharata himself with an evil intent seems to have come."

Kovidara tree: pomegranate tree.

[Verse Locator](#)

बन्धयिष्यति वा दाशान् अथ वा अस्मान् वधिष्यति ।

अथ दाशरथिम् रामम् पित्रा राज्यात् विवासितम् ॥ २-८४-४

सम्पन्नाम् श्रियमन्विच्चंस्तस्य राज्ञः सुदुर्लभाम् ।

भरतः कैकेयी पुत्रः हन्तुम् समधिगच्छति ॥ २-८४-५

4; 5. **bharataH** = (Will) Bharata; **kaikeyiiputraH** = the son of Kaikeyi; **badhayiSyati** = bind with chains; **daashaan** = our fishermen; **athavaa** = or; **vadhiSyati** = kill; **asmaan** = us?; **atha** = or; **samadhigachchhati** = is he coming; **hantum** = to kill; **raamam** = Rama; **daasharathiim** = the son of Dasaratha; **vivaasitam** = who was exiled; **raajyaat** = from the kingdom; **pitraa** = by his father; **anvichchhan** = and desiring; **shriyam** = the prosperous kingdom; **sampannaam** = a luxury; **sudurlabham** = and that which is inaccessible to another.

"Will Bharata the son of Kaikeyi bind us with chains or slay us? Or is he coming to kill Rama, the son of Dasaratha, who was exiled from the kingdom by his father, desirous as Bharata is to get the prosperous Ayodhya kingdom, a luxury and that which is inaccessible to another?"

[Verse Locator](#)

भर्ता चैव सखा चैव रामः दाशरथिर् मम ।

तस्य अर्थ कामाः सम्मद्धा गङ्गा अनूपे अत्र तिष्ठत ॥ २-८४-६

6. **raamaH** = Rama; **daasharathiH** = the son of Dasaratha; **mama** = is my; **bhartaachaiva** = Lord; **sakhaa chaiva** = and my friend too; (Hence); **pratiSThata** = be stationed; **sannaddhaa** = covered with armor; **gaN^gaanuupe** = one this bank of Ganga River; **artha kaamaaH** = desiring to advance the interest; **tasya** = of that Rama.

"Rama the son of Dasaratha is my Lord and my companion too. Hence you, covered with armor, be stationed on this bank of Ganga River, desiring to advance the interest of Rama."

[Verse Locator](#)

तिष्ठन्तु सर्व दाशाः च गङ्गाम् अन्वाश्रिता नदीम् ।

बल युक्ता नदी रक्षा मांस मूल फल अशनाः ॥ २-८४-७

7. **sarve** = (Let) all; **daashaashcha** = our ferrymen; **nadiirakSaaH** = guarding the river; **balayuktaaH** = along with troops; **maamsa muula phalaashanaaH** = eating; meet; root and fruits (in the boats); **tiSThantu** = stay; **anvaashritaaH** = positioned along; **gaN^gaam nadiim** = the River Ganga.

"Let all our ferrymen guarding the river, along with the troops, eating meat roots and fruits (in their boats), stay positioned along the River Ganga."

[Verse Locator](#)

नावाम् शतानाम् पञ्चानाम् कैवर्तानाम् शतम् शतम् ।

सम्मद्धानाम् तथा यूनाम् तिष्ठन्तु अत्यभ्यचोदयत् ॥ २-८४-८

8. **paN^chaanam** = (Let) five; **shataanaam** = hundred; **naavaam** = boats; **shatam shatam** = each; manned by a hundred; **yuunaam** = youthful; **kaivartanaam** = ferrymen; **tiSThantu** = be stationed; **tathaa** = and sannaddhaam = made ready; **iti** = (Guha) thus; **abhyachodayat** = announced.

"Let five hundred boats, each manner by a hundred youthful ferrymen, be stationed and made ready" -thus announced Guha.

[Verse Locator](#)

यदा तुष्टः तु भरतः रामस्य इह भविष्यति ।
सा इयम् स्वस्तिमयी सेना गङ्गाम् अद्य तरिष्यति ॥ २-८४-९

9. yadaatu = when; bharataH = Bharata; bhaviSyati = be; aduSTaH = well-disposed; iha = here; raamasya = towards Rama; saa iyam = such of this; senaa = army; tariSyati = may cross; gaN^gaam = the River Ganga; adya = today; svastimatii = in safety.

"If Bharata is favourably disposed now towards Rama, then only his army may (be allowed to) cross the River Ganga in safety."

[Verse Locator](#)

इति उक्त्वा उपायनम् गृह्य मत्स्य मांस मधूनि च ।
अभिचक्राम भरतम् निषाद अधिपतिर् गुहः ॥ २-८४-१०

10. iti = thus; uktvaa = spoken; guhaH = Guha; niSaadaadhipatiH = the Lord of Nishadas; gR^ihya = took; matsya maamsa madhuuni = fish meat and honey; upaayanam = as an offering; abhichakraama = and approached; bharatam = Bharata.

After uttering thus, Guha the king of Nishadas took fish, meat and honey as an offering and approached Bharata.

[Verse Locator](#)

तम् आयान्तम् तु सम्प्रेक्ष्य सूत पुत्रः प्रतापवान् ।
भरताय आचक्षे अथ विनयज्ञो विनीतवत् ॥ २-८४-११

11. atha = thereafter; suutaputraH = Sumantra the charioteer; prataapavaan = a majestic man; vinayajJNaH = who knows the rules of discipline; samprekshya = seeing; tam = him aayaantam = approach; aachachaksha = told; bharataaya = Bharata; viniitavat = humbly (as follows):

Seeing him approach, Sumantra the charioteer, a majestic man who knows the rules of discipline, humbly told Bharata as follows:

[Verse Locator](#)

एष ज्ञाति सहस्रेण स्थपतिः परिवारितः ।
कुशलो दण्डक अरण्ये वृद्धो भ्रातुः च ते सखा ॥ २-८४-१२

12. eSaH = this; sthapatiH = Lord; parivaaritaH = who is surrounded; jJNaati sahasresha = by a thousand of his own people; kushalaH = is fully acquainted; daN^kaaraaN^ye = with the forest of Dandaka; vR^iddhaH = and an old; sakhaacha = friend; te = of your; bhraatuH = elder brother.

"This Lord who is surrounded by a thousand of his own people, is fully acquainted with the forest of Dandaka and also an old friend of your elder brother."

[Verse Locator](#)

तस्मात् पश्यतु काकुत्स्थ त्वाम् निषाद अधिपो गुहः ।
असंशयम् विजानीते यत्र तौ राम लक्ष्मणौ ॥ २-८४-१३

13. kaakutthsa = O; Bharata! Tasmaat = for that reason; guhaH = (let) Guha; niSaadaadhipaH = the king of Nishadas; pashyatu = see; tvaam = you; vijaaniite = (He) knows; asamshayam = surely; yatra = where; tau = those; raamalakshmaNau = Rama and Lakshmana (are there).

"O, Bharata! For that reason, let Guha the king of Nishadas see you. He knows surely where those two Rama and Lakshmana - are stationed."

[Verse Locator](#)

एतत् तु वचनम् श्रुत्वा सुमन्त्रात् भरतः शुभम् ।
उवाच वचनम् शीघ्रम् गुहः पश्यतु माम् इति ॥ २-८४-१४

14. **shrutvaa** = hearing; **etat** = these; **shubham** = auspicious; **vachanam** = words; **sumantreat** = of Sumantra; **bharataH** = Bharata; **uvaacha** = spoke; **iti** = these; **vachanam** = words; **guhaH** = (let) Guha; **pashyati** = see; **maam** = me; **shiighram** = immediately.

Hearing the auspicious words of Sumantra, Bharata answered, "Introduce Guha to me without delay."

[Verse Locator](#)

लब्ध्वा अभ्यनुज्ञाम् सम्हृष्टः ज्ञातिभिः परिवारितः ।
आगम्य भरतम् प्रह्वो गुहो वचनम् अब्रवीडत् ॥ २-८४-१५

15. **labdhvaa** = having obtained; **abhyamjJNaam** = the permission; **guhaH** = Guha; **parivaaritaH** = surrounded; **jJNaatibhiH** = by his own people; **samhR^iStaH** = joyfully; **prahvaH** = and humbly; **aagamyaa** = approached; **baratam** = Bharata; **abraviit** = and spoke; **vachanam** = these words.

Having obtained permission, Guha along with his own people, joyfully and humbly approached Bharata and spoke as follows:

[Verse Locator](#)

निष्कुटः चैव देशो अयम् वन्चिताः च अपि ते वयम् ।
निवेदयामः ते सर्वे स्वके दाश कुले वस ॥ २-८४-१६

16. **ayam** = this; **deshaH** = place; **niSkuTaH** = is like a pleasure-grove near your house; **vayam** = we; **vaN^chitaashchaapi** = are your subjects; **sarve** = all of us; **nivedayaavaH** = are reporting to you; **te** = as such; **vasa** = stay; **daasakule** = in this servant's house.

"This place is like a pleasure-grove near your house. We are your subjects and are reporting to you as such. Stay in this servant's house."

[Verse Locator](#)

अस्ति मूलम् फलम् चैव निषादैः समुपाहतम् ।
आर्द्रम् च मांसम् शुष्कम् च वन्यम् च उच्च अवचम् महत् ॥ २-८४-१७

17. **asti** = here are; **muulam** = the root; **phalam chaiva** = fruit; **samudaahR^itam** = gathered; **niSaadaiH** = by my tribe; **maamsamcha** = and the meat; **mahat** = of great quality; **ucchaavacham** = and of various kinds; **aardram** = fresh; **shuSkamcha** = and dried; **vanyam** = and all a produce of the forest.

"Here are the roots and fruits gathered by my tribe as well as fresh and dried meat of great quality and of various kinds, and all a produce of the forest."

[Verse Locator](#)

आशंसे स्वाशिता सेना वत्स्यति इमाम् विभावरीम् ।
अर्चितः विविधैः कामैः श्वः ससैन्यो गमिष्यसि ॥ २-८४-१८

18. **aasham se** = I hope; **senaa** = the army; **svaashitaa** = after eating well; **vatsyat** = can halt; **imam** = in this night; **architaH** = offered reverently; **vividhaiH** = various kinds; **kaamaiH** = of all that you could desire; **gamiSyasi** = you can go; **shvaH** = tomorrow; **sasainyaH** = along with your army.

"I hope the army, after eating well, can halt for the night here. Furnished with all you could desire, you can continue your journey tomorrow along with your troops."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे चतुरशीतितमः सर्गः

Thus completes 84th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 84

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 85

Introduction

Bharata thanks Guha for having come forward to offer hospitality to him and his army. He enquires about the proper route to proceed to the hermitage of Bharadvaja. Guha assures Bharata that he along with some of his ferrymen will follow him as guides. When Guha enquires Bharata whether he has an evil intention towards Rama, Bharata clarifies him that he is proceeding to Rama's place to bring him back to Ayodhya. When night falls Bharata along with Shatrughna and his army take rest. However Guha consoles Bharata, who has been constantly bewailing, till the nightfall.

[Verse Locator](#)

evam uktaH tu bharataH niShaadaadhipatim guham |
pratyuvaaca mahaa praaGYo vaakyam hetu artha samhita || 2-85-1

1. bharataH = bharata; mahaapraj^NaH = the highly intelligent; evam = thus; uktaH = spoken; pratyuvaacha = replied; vaakyam = in words; hetvartha samhita = composed of reason and meaning; guham = to Guha; nishhadaadhipatim = the lord of Nishadas.

Hearing those words, the highly intelligent Bharata replied to Guha, the lord of Nishadas, in words that were full of reason and meaning.

[Verse Locator](#)

uurjitaH khalu te kaamaH kR^itaHmama guroh sakhe |
yo me tvam iidR^ishiim senaam eko abhyarcitum icchasi || 2-85-2

2. sakhe = O friend; mama = my; guroH = elder brother; yaH tvam = you - that very person who; ekaH = alone; ichchasi = wants; abhyarchitum = to offer hospitality; iidR^isham = to such (a huge); senaam = army; te kaamaH = such a wish of yours; kR^itaH = formed; uurjitaHkhalu = is indeed mighty.

?O, friend of my elder brother! Indeed, your desire to offerhospitality to my army of such a magnitude, is great.?

[Verse Locator](#)

iti uktvaa tu mahaa tejaa guhamvacanam uttamam |
abraviid bharataH shriimaan niShaada adhipatim punaH || 2-85-3

3. uktvaatu = having spoken;uttamam = these excellent; vachanam = words; guham = to Guha; shriimaan = thegreatly illustrious; bharataH = bharata; mahaatejaH = possessed of greatsplendor; abraviit = said; punah = again; nishhaadaadhipatim = to Guha; king ofNishadas as follows:

Having spoken these excellent words to Guha; the greatlyillustrious Bharata, possessed of great splendor, said again to Guha the kingof Nishadas (as follows):

[Verse Locator](#)

katareNa gamiShyaami bharadvajaashramam guha |
gahano ayam bhR^isham desho ga~Ngaa anuupo duratyayaH || 2-85-4

4. guha = O Guha!; katareNa = by which of the two routes; gamishhyaami = can I go; bharadvajaashramam = to the hermitage of Bharadvaja? Ayam = this; deshaH = region; ga~NgaanuupaH = engulfed in waters of Ganga river; bhR^isham gahanaH = is not very much easy to cross.

?O, Guha! By which of these two routes can I go to the hermitage of Bharadvaja? This region engulfed in waters of Ganga River is not very much easy to negotiate and is difficult to cross.?

[Verse Locator](#)

tasya tat vacanam shrutvaa raajaputrasya dhiimataH |
abraviit praanjali vaakyam guho gahana gocaraH || 2-85-5

5. shrutvaa = hearing; tatvachanam = those words; tasya = of that; dhiimatah = wise; raajaputrasya = prince; guhaH = Guha; gahanagocharaH = who roams about in woods; praan^jaliH = with joined palms; abraviit = spoke; vaakyam = (these) words:

Hearing the words of the wise prince; Guha, who roams about in woods, with joined palms answered as follows:

[Verse Locator](#)

daashaaH tu anugamiShyantidhanvinaH susamaahitaaH |
aham ca anugamiShyaami raaja putra mahaa yashaH || 2-85-6

6. mahaayashaH = O highly illustrious; raajaputra = prince!; daashaaH = My ferrymen; dhanvinaH = wielding their bows; anugamishhyanti = will accompany; tvam = you; susamaahitaaH = with great attention; aham = I too; anugamishhyanti = will follow; tvaa = you (in person).

?O highly illustrious prince! My ferrymen wielding their bows, and very attentive, will certainly accompany you. I too will follow you (in person).?

[Verse Locator](#)

kaccin na duShTaH vrajasi raamasyaakliShTa karmaNaH |
iyam te mahatii senaa shankaam janayati iva me || 2-85-7

7. na vrajati kachchit = I hope you are not going; dushhTaH = in offensive; raamasya = of Rama; aklishhTakarmaNaH = who is unwearied in action; iyam = this; mahati = great; te senaa = of yours; janayaatiiva = is begetting; shaN^kaam = a doubt; me = in me.

?I hope you are not going to attack Rama, who is unwearied in action. This great army of yours is begetting an apprehension in my mind.?

[Verse Locator](#)

tam evam abhibhaaShantamaakaashaiva nirmalaH |
bharataH shlakShNayaa vaacaa guham vacanam abraviit || 2-85-8

8. bharataH = Bharata; nirmalahiva = whose heart resembled a taintless; aakashah = sky; abraviit = spoke; vachanam = these words; shlakshhayaa = in smooth; vaachaa = voice; tam guham = to that Guha; evam = who thus; abhibhaashantam = talked (confessing his doubt).

Bharata, whose heart resembled a taintless sky, spoke the following words in smooth voice, to that Guha, who confessed his doubt as aforesaid.

[Verse Locator](#)

maa bhuut sa kaalo yat kaShTam namaam shankitum arhasi |
raaghavaH sa hi me bhraataa jyeShThaH pitR^i samaH mama || 2-85-9

9. **maa shuutam** = let there not be; **saH kaalam** = such a time; **kashhTam** = of wretchedness; **yat** = what so ever; **naarhasi** = you ought not; **shaN^kitum** = to suspect; **maam** = me; **saH raagh avaH** = that Rama; **me** = my; **jyeshhThaH** = elder; **bhraataa** = brother; **mataH hi** = is indeed regarded; **pitrusamaH** = as my father.

?Let not such an occasion of wretchedness come! You should never have suspected me. That Rama my elder brother is indeed regarded as my father.?

[Verse Locator](#)

**tam nivartayitum yaami kaakutsthamvana vaasinam |
buddhir anyaa na te kaaryaa guha satyam braviimi te || 2-85-10**

10. **yaami** = I am proceeding; **nivartaitum** = to get back; **tam** = that; **kaakutthsam** = Rama; **vanavaasinam** = who is living in the forest; **guha** = O; **Guha! na anyaa** = No other; **buddhiH** = apprehension; **kaaryaa** = should be made; **te** = by you; **braviim** = I am telling; **satyam** = the truth; **te** = to you.

?I am going to get back Rama who is now living in the forest. O, Guha! No other apprehension should be made by you. I am telling you the truth.?

[Verse Locator](#)

**sa tu samhR^iShTa vadanaH shrutvaabharata bhaaShitam |
punar eva abraviid vaakyam bharatam prati harShitaH || 2-85-11**

11. **shrutvaa** = hearing; **bharatabhaashhitam** = the words of Bharata; **saH tu** = that Guha on his part; **saH samhR^ishTa vadanah** = with his face radiated; **harshhitaH** = with joy; **abraviit** = spoke; **punareva** = again; **bharatam prati** = to Bharata (as follows):

Hearing the words of Bharata, Guha on his part, with his face radiated with joy spoke again to Bharata as follows:

[Verse Locator](#)

**dhanyaH tvam na tvayaa tulyampashyaami jagatii tale |
ayatnaat aagatam raajyam yaH tvam tyaktum iha icchasi || 2-85-12**

12. **tvam** = you; **dhanyah** = be blessed; **na pashyaami** = I do not see; **tvayaa** = your; **tulyam** = equal; **jagatiitale** = on the earth; **tvam** = you; **yaH** = who; **ichchasi** = wish; **tyaktum** = to renounce; **raajyam** = the empire; **aagatam** = you acquired; **iha** = now; **ayatnaat** = without effort.

?You be blessed! I do not see your equal on this earth - you, who wish to renounce the empire you acquired now, even without effort.?

[Verse Locator](#)

**shaashvatii khalu te kiirtirlokaan anucariShyati |
yaH tvam kR^icchra gatam raamam pratyaaanayitum icchasi || 2-85-13**

13. **te** = you; **kiiritiH** = fame; **khalu** = assuredly; **anucharishhyati** = will traverse; **shaashvatii** = permanently; **lokaam** = in all provinces. **YaH tvam** = as you the very person who; **ichchasi** = wishes; **pratyaaanayitum** = to bring back; **raamam** = Rama; **kR^icchrahagam** = from his fearful plight.

?Assuredly your fame will traverse permanently in all provinces, as you are the very person who wishes to bring back Rama from his terrible plight.?

[Verse Locator](#)

**evam sambhaaShamaaNasya guhasyabharatam tadaa |
babhau naShTa prabhaH suuryo rajanii ca abhyavartata || 2-85-14**

14. **guhasya** = Guha(while); **evam** = was thus; **sambhaashhaNasya** = talking; **bharatam** = to Bharata; **suuryaaH** = the sun;tadaa = then; **babhou** = glittered; **nashhTaprabhaH** = with less light; **rajaniicha** = and the night; **abhyavartata** = returned.

While Guha was talking thus to Bharata, the sun diffused lesslight and the night fell.

[Verse Locator](#)

samniveshya sa taam senaam guhenaparitoShitaH |
shatrughnena saha shriimaan shayanam punar aagamat || 2-85-15

15. **shriimaan** = the illustrious;saH = Bharata; **sanniveshya taam senaam** = lodging that army in camps;paritoshhitaH = and felt delighted; **guhena** = by Guha?s service; **samupaagamat** = returned to his camp; **shayanam** = and took rest; **shatrughnena saha** = withShatrughna.

The illustrious Bharata, lodging that army in camps, feltdelighted by Guha?s hospitality, returned to his camp and took rest along withShatrughna.

[Verse Locator](#)

raama cintaamayaH shoko bharatasyamahaatmanaH |
upasthitaH hi anarhasya dharma prekShasya taadR^ishaH || 2-85-16

16. **bharatasya** = to Bharata;mahaatmanaH = the high soled; **dharmaprekshhasya** = whose only aim is to fulfillhis duty; **anarhasya** = and who is undeserving of sorrow; **taadR^ishaH hi** = indeedfelt; **shokaH** = grief; **raama chintaamayah** = born of anguish for Rama.

The high soled Bharata, whose only aim is to fulfill his duty andwho is undeserving of sorrow, indeed felt grief, born of anguish for Rama.

[Verse Locator](#)

antar daahena dahanaH samtaapayatiraaghavam |
vana daaha abhisamtaptam guuDho agnir iva paadapam || 2-85-17

17. **agniriva** = as a fire; **guuDhah** = hidden; **paadapam** = in a hollow tree; **vana daahaabhi samtaptaH** = while a forest onfire is burnt up; (so did)**raaghavam** = Bharata? s; **dahanaH** = fire; **santaapayati** = ofanguish; **antardaahena** = burn within his heart.

As a fire is hidden in a hollow tree while a forest is on fire, sodid Bharata?s fire of anguish burn with in his heart.

[Verse Locator](#)

prasrutaH sarva gaatrebhyaH svedaHshoka agni sambhavaH |
yathaa suurya a.nshu samtaptaH himavaan prasrutaH himam || 2-85-18

18. **svedam** = perspiration;shokaagnisambhavam = born of fieriness of grief; **prasR^itaH** = poured off;sarvagaatrebhyaH = from all his limbs; **yathaa** = as; **himam** = the snow; **prasR^itaH** = melts and flows; **suuryaamshu samtaptaH** = heated by solar rays; **himavaan** = fromHimavat mountain.

Perspiration born of fieriness of grief poured off from all hislimbs, as the snow heated by solar rays melts and flows from Himavat mountain.

[Verse Locator](#)

dhyaana nirdara shailenavinihshvasita dhaatunaa |
dainya paadapa samghena shoka aayaasa adhishR^ingiNaa || 2-85-19
pramoha ananta sattvena samtaapa oShadhi veNunaa |
aakraantaH dukkha shailena mahataa kaikayii sutaH || 2-85-20

19-20. **kaikeyiisutaH** = Bharata the son of Kaikeyi; **aakraantaH** = was pressed; **mahata duHkha sailena** = by the weight of that colossal mountain of agony; **dhyaana nirdhara shailena** = consisting of rocky caverns in the shape of settled contemplations on Rama; **vinishvasitadhaatunaa** = minerals in the shape of groans and sighs; **dainyapaadapa samghena** = a cluster of trees in the shape of depressive thoughts; **shokaayaasaadhishR^iN^giNaa** = summits in the form of sufferings and fatigue; **pramohaanaanta sattvena** = countless wild beasts in the shape of swoons; **samtaapoushhadhi veNunaa** = herbs and bamboos in the form of his exertions.

Bharata, the son of Kaikeyi was pressed by the weight of that colossal mountain of agony consisting of rocky caverns in the shape of settled contemplations on Rama, minerals in the shape of groans and sighs, a cluster of trees in the shape of depressive thoughts, summits in the form of sufferings and fatigue, countless wild beasts in the shape of swoons, herbs and bamboos in the form of his exertions.

[Verse Locator](#)

vinishshvasanvaibhR^ishadurmanaastataH |
pramuuDhasamjJNaH paramaapadam gataH |
shamam na lebhe hR^idayajvaraardito |
naraShabho yuuthahato yatharShabhaH || 2-85-21

21. **tataH** = thereafter; **naraShabhaH** = Bharata the excellent among men; **vinishshvasan** = sighing; **bhR^ishaduramanaa** = very much in melancholy; **pramuuDhasamjN^aH** = his mind utterly confused in consequence.; **gataH** = having obtained; **paramaapadam** = an extreme distress; **hR^idaya jvaraarditaH** = afflicted with burning fever in his breast; **R^ishhabhaH yathaa** = like a bull; **yuutha hataH** = strayed from its herd; **lekhe** = found; **na shamam** = no peace.

Thereafter, Bharata the excellent among men sighing much in melancholy, his mind utterly confused in consequence, having obtained an extreme distress, afflicted as he was with burning fever in his breast and like a bull strayed from its herd, found no peace.

[Verse Locator](#)

guhena saardham bharataH samaagataH |
mahaa anubhaavaH sajanaH samaahitaH |
sudurmanaaH tam bharatam tadaa punar |
guhaH samaashvaasayad agramam prati || 2-85-22

22. **bharataH** = Bharata; **mahaanubhaavaH** = the noble minded; **sajanaH** = with his escort; **samaagataH** = met; **guhesartham** = Guha too; **samaahitaH** = in a composed mind; **tadaa** = then; **guhah** = Guha; **sudurmanaaH** = in very low spirits; **aashvaasayaT** = reassured; **tam bharatam** = that Bharata; **punaH** = again; **agramam prati** = regarding his elder brother.

The noble soled Bharata, with his escort, met Guha too in a composed mind. Then Guha slowly reassured Bharata again as regards his elder brother.

ityaarShe shriimadraamaayaNeaadikaavye ayodhyaakaamDe
pachaashiititamaH sargaH

Thus completes 85th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 85

Top of Page	1	2	3	4
5	6	7	8	9

<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>		

? October 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 86

Verses converted to UTF-8, Nov 09

Introduction

Guha reports to Bharata, how Rama and his party broke their journey at Shringaverapura and narrate to him the dialogue that took place between Lakshmana and himself during that night. Guha further tells him how Rama and Lakshmana matted their hair into a thick mass crossed the holy river with Seetha and left for the hermitage of Sage Bharadwaja.

[Verse Locator](#)

आचक्षे अथ सद्भावम् लक्ष्मणस्य महात्मनः ।

भरताय अप्रमेयाय गुहो गहन गोचरः ॥ २-८६-१

1. **atha** = thereafter; **guhaH** = Guha; **gahanagocharaH** = the foremost dweller; **aachachakshhe** = told; **bharataaya** = Bharata; **aprameyaaya** = who was having incomprehensible qualities; **sadbhaavam** = about the quality of goodness; **lakshhmanasya** = of Lakshmana; **mahaatmanah** = the high soled.

Then Guha the foremost dweller reported Bharata, who was having incomprehensible qualities, about the quality of goodness of Lakshmana(as follows):

[Verse Locator](#)

तम् जाग्रतम् गुणैर् युक्तम् वर चाप इषु धारिणम् ।

भ्रातृ गुप्त्य अर्थम् अत्यन्तम् अहम् लक्ष्मणम् अब्रवम् ॥ २-८६-२

2. **aham** = I; **abravam** = spoke; **tam lakshhmanaam** = to that Lakshmana; **yuktam** = endowed with; **gunaiH** = virtues; **shara chaapaasidhaariNam** = who wielded arrows; bow and a sword; **jaagratam** = and was awake; **atyantam** = very much; **bhraatR^I gupyartham** = for the sake guard of his brother.

"I spoke as follows to that Lakshmana, who is endowed with virtues and wielding arrows bow and a sword and who was keeping a vigil for the safe guard of his brother."

[Verse Locator](#)

इयम् तात सुखा शय्या त्वद् अर्थम् उपकल्पिता ।

प्रत्याश्वसिहि शेष्व अस्याम् सुखम् राघव नन्दन ॥ २-८६-३

3. **taata** = O dear broter! **Raaghavanandana** = a delight to those born in Raghu dynasty! **Iyam** = Here is; **sukhaa** = a comfortable; **shayyaa** = bed; **upakalpita** = made ready; **tvadartham** = for you; **pratyashvasihi** = be comfortable; **sheshhva** = rest; **sukham** = peacefully; **asyaam** = on this.

"O, dear brother! Here is a comfortable bed made ready for you. Feel yourself at ease. Rest peacefully on this, O, delight of the Raghu race!"

[Verse Locator](#)

उचितो अयम् जनः सर्वे दुःखानाम् त्वम् सुख उचितः ।

धर्म आत्मनः तस्य गुप्य् अर्थम् जागरिष्यामहे वयम् ॥ २-८६-४

4. **dharmaatman** = o; **virtuous prince!** **sarvaH** = all ayam these; **janaH** = people; **uchitaH** = are habitual; **duHkhaanaam** = to hardships; **tvam** = you; **sukhochitaH** = are used to comfort; **vayam** we; **jaagarishhyaamahe** = shall keep awake; **gupyartham** = for the safe guard; **tasya** = of Rama.

"All my people are habituated for hardships, o virtuous prince! You are used to comfort. Hence ,we shall keep awake for the safe guard of Rama."

[Verse Locator](#)

न हि रामात् प्रियतरो मम अस्ति भुवि कश्चन ।

मा उत्सुको भूर् ब्रवीम्य् एतद् अप्य् असत्यम् तव अग्रतः ॥ २-८६-५

5. **kaschana naastihi** = None is indeed; **priyatarah** = more dear; **mama** = to me; **raamaat** = than Rama; **bhuvi** = on earth; **atha** = moreover; **maa bhuuH** = do not become; **utsukaH** = restless; **bhaviimi** = I am telling; **etat** = this; **satyam** = truthful; **vaakyam** = sentence; **agrataH** = before; **tava** = you.

"None is more dear to me than Rama on this earth. Moreover, do not become restless. I am telling this truth in your presence."

[Verse Locator](#)

अस्य प्रसादाद् आशंसे लोके अस्मिन् सुमहद् यशः ।

धर्म अवाप्तिम् च विपुलाम् अर्थ अवाप्तिम् च केवलाम् ॥ २-८६-६

6. **prasaadaat** = by the grace; **asya** = of that Rama; **aashamse** = I wish to attain; **sumahat** = a very great; **yashaH** = glory; **asmin loke** = in this earth; **vipulaam** = an extensive; **dharmavyaaptimcha** = acquisition of righteousness; **kevalou** = unalloyed; **arthakaamoucha** = wealth and enjoyment.

"By the grace of Rama, I wish to attain a very great renown in this earth, an extensive acquisition of righteousness, an unalloyed wealth and enjoyment."

[Verse Locator](#)

सो अहम् प्रिय सखम् रामम् शयानम् सह सीतया ।

रक्षिष्यामि धनुष् पाणिः सर्वैः स्वैर् ज्ञातिभिः सह ॥ २-८६-७

7. **aham** = I; **saH** = as such; **dhanushhpaaNiH** = with a bow in my hand; **saha** = along with; **svaiH** = my; **jN^aatibhiH** = relatives; **rakshhisyaami** = will guard; **priyasakham** = my dear friend; **raaman** = Rama; **shayaanam** = who slept ; **siitayaasaha** = together with Seetha.

"I as such with a bow in my hand, along with my relatives will guard my dear friend Rama, who slept together with Seetha."

[Verse Locator](#)

न हि मे अविदितम् किञ्चिद् वने अस्मिन् चरतः सदा ।

चतुर् अङ्गम् ह्य् अपि बलम् प्रसहेम वयम् युधि ॥ २-८६-८

8. **me** = to me; **sadaa** = who forever; **charataH** = wander; **asmin vane** = in this forest; **na kimchit hi** = nothing is indeed; **aviditam** = unknown; **vayam** = we; **prasaHEMA hi** = can defeat; **chaturaNgam balam api** = even an army consisting of all the four limbs; **yudhi** = in battle.

"Nothing is indeed unknown to me, who forever wander in this forest. We can defeat even an army consisting of all the four limbs in battle."

[Verse Locator](#)

एवम् अस्माभिर् उक्तेन लक्ष्मणेन महात्मना ।
अनुनीता वयम् सर्वे धर्मम् एव अनुपश्यता ॥ २-८६-९

9. **evam** = thus; **uktam** = spoken; **asmaabhiH** = by us; **sarve** = all; **vayam** = of us; **anuniitaaH** = were politely replied; **lakshhmaNena** = by Lakshmana; **mahaatmanaa** = the high soled; **anupashyataa** = who perceives; **dharmameva** = righteousness alone.

"Thus spoken as aforesaid by us the high soled Lakshmana, who perceives righteousness alone, politely replied to all of us(as follows)

[Verse Locator](#)

कथम् दाशरथौ भूमौ शयाने सह सीतया ।
शक्या निद्रा मया लब्धुम् जीवितम् वा सुखानि वा ॥ २-८६-१०

10. **katham** = how; **shakyaa** = is it possible; **labdhum** = to obtain; **nidraa** = sleep; **jiivitamvaa** = or even life ; **sukhaanivaa** = or comforts; **mayaa** = by me; **while)** **daasharatha** = Rama; **siitayaasaha** = along with Seetha; **shayane** = is reposing; **bhumou** = on the floor?

"How is it possible for me to get a sleep, or even life or comforts when Rama is reposing on the floor along with Seetha?"

[Verse Locator](#)

यो न देव असुरैः सर्वैः शक्यः प्रसहितुम् युधि ।
तम् पश्य गुह सन्विष्टम् तृणेषु सह सीतया ॥ २-८६-११

11. **guha** = O; Guha!; **yaH** = which Rama; **na shakyaH** = cannot be; **prasahitum** = conquered; **yudhi** = in battle; **sarvaiH** = by all; **devaasuraiH** = the celestials and demons; **pashya** = see; **tam** = that Rama; **siitaayaa saha** = along with Seetha; **samvishhTam** = who has reposed; **tR^iNeshhu** = on blades of grass.

"O, Guha! Behold that Rama, who cannot be conquered in a battle even by all the celestials and demons, sleeping on the blades of grass along with Seetha."

[Verse Locator](#)

महता तपसा लब्धो विविधैः च परिश्रमैः ।
एको दशरथस्य एष पुत्रः सदृश लक्षणः ॥ २-८६-१२

12. **eshhaH** = this Rama; **ekaH** = is an excellent; **putraH** = son; **sadR^isha lakshhaNaH** = having attributes equal to those; **dasarathasya** = of Dasaratha; **labdhaH** = who obtained him; **mahataa** = by a great; **tapasaa** = penance; **vividhiH** = and by facing various; **parishramaishcha** = troubles.

"This Rama is an excellent son, having qualities equal to those of Dasaratha. The king obtained Rama by performing a great penance and after facing various troubles."

[Verse Locator](#)

अस्मिन् प्रव्राजिते राजा न चिरम् वर्तयिष्यति ।
विधवा मेदिनी नूनम् क्षिप्रम् एव भविष्यति ॥ २-८६-१३

13. **asmin** = when he; **pravrajite** = having been to exiled; **raajaa** = the king Dasaratha; **navaratryishhyati** = will not survive; **chiram** = for long; **medinii** = this earth; **bhavishhyati** = will be; **nuunam** = surely; **vidhavaa** = without a husband; **kshhiprameva** = soon.

"When Rama having seen exiled, the king Dasaratha will not survive for long. This earth will surely be without a husband soon."

[Verse Locator](#)

विनद्य सुमहा नादम् श्रमेण उपरताः स्त्रियः ।
निर्घोष उपरतम् नूनम् अद्य राज निवेशनम् ॥ २-८६-१४

14. **striyaH** = the women; (in the gynoeceium's; **vinadya** = having cried; **sumahaanaadam** = with a great noise; **uparataaH** = would have ceased crying; **shramena** = out of fatigue; **adya** = now; **nirghoshhaH** = the noise; **nuunam** = surely; **virtaH** = would have stopped; **raajanivashane** = in the royal palace.

"The women in the gynoeceium's, having cried with a great noise, would have ceased their crying out of fatigue. Now, the great noise would have stopped in the royal palace by now."

[Verse Locator](#)

कौसल्या चैव राजा च तथा एव जननी मम ।
न आशंसे यदि ते सर्वे जीवेयुः शर्वरीम् इमाम् ॥ २-८६-१५

15. **naashamse** = I do not think; **kausalyachaiva** = that Kausalya; **raajaacha** = king Dasaratha; **tathaiva** = and; **mamajananii** = my mother Sumitra; **yadi** = whether; **tesarve** = all of them; **jiiveyuH** = will survive; **imaam** = in this; **rajaniim** = night.

"I do not expect whether all of them, like Kausalya Dasaratha and even my mother Sumitra will survive at all till this night."

[Verse Locator](#)

जीवेद् अपि हि मे माता शत्रुघ्नस्य अन्ववेक्षया ।
दुःखिता या तु कौसल्या वीरसूरं विनशिष्यति ॥ २-८६-१६

16. **anvavekshhyaa** = by beholding; **shatrughnasya** = of Satrughna; **me maataa** = my mother; **jiivedapicha** = may even survive; ; **saatu** = but she; **yaa** = that; **kausalya** = Kausalya; **viirasuuH** = who gave birth to the eminent Rama; **vinashishhyati** = will die; **duHkhitaa** = of sorrow.

"By beholding Shatrughna, my mother perhaps may even survive. However, the afflicted Kausalya who gave birth to the eminent Rama will surely die."

[Verse Locator](#)

अतिक्रान्तम् अतिक्रान्तम् अनवाप्य मनो रथम् ।
राज्ये रामम् अनिक्षिप्य पिता मे विनशिष्यति ॥ २-८६-१७

17. **me pitaa** = My father; **dasaratha**; **anavaapya** = having not obtained; **manoratham** = his wish; **atikraantam atikraantan** = over steppingly and over stappingly; **anikSipya** = and having not been able to install; **raamam** = Rama; **raajye** = in the kingdom; **vinashiSyati** = will die.

Without realising his long-cherished wish and failing to install Rama in the kingdom of Aodhya, my father Dasaratha will expire."

[Verse Locator](#)

सिद्ध अर्थाः पितरम् वृत्तम् तस्मिन् काले ह्युपस्थिते ।

प्रेत कार्येषु सर्वेषु संस्करिष्यन्ति भूमिपम् ॥ २-८६-१८

18. tasminkaale = (when) that time; upasthite = comes; samskariSyanti = (those) who will perform; sarveSu = all; preta kaaryeSu = theobsequial rites; pitaram; of my father; bhuumipam = the king Dasaratha; vR^ittam = who expired; siddhaarthaaH = are indeed they who accomplished their purpose.

"Those who have accomplished their purpose (Shatrughna and others) will perform all the funeal honours to king Dasaratha, my father when the time comes for it."

[Verse Locator](#)

रम्य चत्वर संस्थानाम् सुविभक्त महा पथाम् ।

हर्म्य प्रासाद सम्पन्नाम् सर्व रत्न विभूषिताम् ॥ २-८६-१९

गज अश्व रथ सम्बाधाम् तूर्य नाद विनादिताम् ।

सर्व कल्याण सम्पूर्णम् हृष्ट पुष्ट जन आकुलाम् ॥ २-८६-२०

आराम उद्यान सम्पूर्णम् समाज उत्सव शालिनीम् ।

सुखिता विचरिष्यन्ति राज धानीम् पितुर् मम ॥ २-८६-२१

19; 20; 21. vichariSyanti = (They) will inhabit; sukhitaH = joyfully; mama pituH = my father; raajadhaaniim = capital city; ramyachatvara samsthaanaam = with its pleasant cross roads and meeting places; suvibhakta mahaapathaam = with its main roads well laid-out; harmya praasaada sampannaam = sumptuous with large houses and lofty mansions; sarva ratna vibhuushhitaam = and all the gems with which they are encrusted; gajaashva ratha sambaadhaam = with the elephants horses and chariots that abound there; tuuryanaada vinaaditaam = the sound of trumpets with which it resonates; sarva kalyaana sampuurnNaam = the many diversions it contains; hR^iSTa janaakulaam = its prosperous and well-fed people; aaraamodyaana sampuurnNaam = its luxurious gardens and parks; samaajotsava shaliniim = the assemblies and festivals that continuously take place in it.

"They will joyfully inhabit my father capital City, with its pleasant cross roads and meeting places, with its main roads well laid out, sumptuous with large houses and lofty mansions, with all the gems they are encrusted, with elephants horses and chariots that abound there, the sound of trumpets with which the city resonates, the many diversions it contains, its prosperous and well-fed people, its luxurious gardens and parks as well as the assemblies and festivals that continuously take place in it."

[Verse Locator](#)

अपि सत्य प्रतिज्नेन सार्धम् कुशलिना वयम् ।

निवृत्ते समये ह्यस्मिन् सुखिताः प्रविशेमहि ॥ २-८६-२२

22. vayam api pravishamahi = shall we indeed enter Ayodhya; sukhitaH = happily; kushalinaa saartham = along with that virtuous Rama; satya pratijjNena = who is true to his promise; nivR^itte = when he completes; asmin = this; samaye = term (of exile)?

Shall we enter Ayodhya happily along with that virtuous Rama, who has truly redeemed his promise, when he completed his term of exile?

[Verse Locator](#)

परिदेवयमानस्य तस्य एवम् सुमहात्मनः ।

तिष्ठतो राज पुत्रस्य शर्वरी सा अत्यवर्तत ॥ २-८६-२३

23. tasya sumahaatmanaH = (While) that magnanimous; raajaputrasya = Prince; paridevayamaanasya = was lamenting; evam = thus; tiSTataH = standing guard; saa shaarvarii = that night; atyavartata = passed.

While that magnanimous prince was lamenting thus, standing guard, the night passed.

[Verse Locator](#)

प्रभाते विमले सूर्ये कारयित्वा जटा उभौ ।
अस्मिन् भागीरथी तीरे सुखम् सन्तारितौ मया ॥ २-८६-२४

24. suurye = (When) the sun; prabhaate = rose; vimale = brightly; ubhau = the two of them; got kaarayitvaa jaTaaH = got their locks of hair matted; asmin = at the banks of River Ganga; samtaaritau = and were ferried; sukham = safely; mayaa = by me.

"When the sun rose brightly in the next morning Rama and Lakshmana got their locks of hair matted into a thick mass at the banks of River Ganga and they were safely ferried by me."

[Verse Locator](#)

जटा धरौ तौ द्रुम चीर वाससौ ।
महा बलौ कुन्जर यूथप उपमौ ।
वर इषु चाप असि धरौ परम् तपौ ।
व्यवेक्षमाणौ सह सीतया गतौ ॥ २-८६-२५

25. tau = those; paramtapau = Rama and Lakshmana; mahaabalau = possessing great strength; jaTaadharau = wearing matted locks of hair; drumachiiravaasasau = and clothes made of bark; kuN^jara yuutha popamau = like unto the leaders of a herd of elephants; vareSu chaapaasidharau = wielding excellent bow; arrows and sword; vyapekSamaaNau = looking back at me; gatam = went away; siitaayaa saha = with Seetha.

"Rama and Lakshmana, who were capable of tormenting their enemies, possessing great strength, wearing matted locks of hair and clothes made of bark, like unto the leaders of herd of elephants, wielding excellent bow, arrows and sword, looking back at me, went away with Seetha."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे षडशीतितमः सर्गः

Thus completes 86th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 86

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 87

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Introduction

Hearing Guha's words about Rama, Bharata fell unconscious. Bharata eases himself thereafter and asks Guha to report further details about Rama. Guha informs that eventhough he offered various kinds of flood to Rama, the latter refused it. He adds that Rama Seetha and Lakshmana observed fasting for that night. Guha also informs Bharata that Lakshmana laid a bed of grass for Rama as well as Seetha to sleep theron and Lakshmana stood guarding Rama during the night, along with Guha and his kinsmen.

[Verse Locator](#)

गुहस्य वचनम् श्रुत्वा भरतो भृशम् अप्रियम् ।
ध्यानम् जगाम तत्र एव यत्र तत् श्रुतम् अप्रियम् ॥ २-८७-१

1. shrutvaa = hearing; bhR^isham the most; apriyam = disagreeable; vachanam = words; gahasya = of guha; bharataH = Bharata; jagaama = got; dhyaanam = into contemplation; tatraiva = directing his mind on Rama; yatra = of whom; tam = those; apriyam = unpleasant words; shrutam = were heard.

Hearing those most disagreeable words from Guha, Bharata began to think deeply, directing his mind on Rama, of whom those unpleasant words were heard.

[Verse Locator](#)

सुकुमारो महा सत्त्वः सिंह स्कन्धो महा भुजः ।
पुण्डरीक विशाल अक्षः तरुणः प्रिय दर्शनः ॥ २-८७-२
प्रत्याश्वस्य मुहूर्तम् तु कालम् परम दुर्मनाः ।
पपात सहसा तोत्रैर् हृदि विद्ध इव द्विपः ॥ २-८७-३

2;3. sukumaaraH = that gentle; mahaasattvaH = extremely courageous; mahaabhujaH = and the mighty armed; taruNaH = young prince; simhaskandhaH = whose shoulders resembled a lion's; puN^Dariika vishaalaakshhaH = his large eyes opening like a lotus in flowering; priyadarshanaH = having pleasing appearance; muhuurtakaalam tu = momentarily; pratyashvasya = sighed; paramadurmanaaH and in his extreme anguish; papaata = sank to the ground; sahasaa = suddenly; dvipaH iva = like an elephant; atividdhaH = that has been wounded in the heart; totraiH = with goads.

That gentle, extremely courageous and the mighty armed young prince, whose shoulders resembled a lion's his large eyes opening like a flowering lotus and having pleasing appearance, momentarily sighed and in his extreme anguish, sank to the ground suddenly like an elephant that has been wounded in the heart with goads.

[Verse Locator](#)

भरतम् मुच्छितम् द्रष्ट्वा विवर्णवदनो गुहः ।

बभूव व्यथितस्तत्र भूमिकम्पे यथा द्रुमः ॥ २-८७-४

4. dR^iSTvaa = seeing; bharatam = Bharata; muurchhitam = unconscious; guhaH = Guha; vivarNavadanaH = growing pale; babhuuva = became; vyathitaH = shaken; tatra = there; yathaa drumaH = like a tree; bhuumikampe = during an earth-quake.

Seeing Bharata unconscious, Guha growing pale, shook like a tree during an earthquake.

[Verse Locator](#)

तद् अवस्थम् तु भरतम् शत्रुघ्नो अनन्तर स्थितः ।

परिष्वज्य रुरोद उच्चैर् विसम्जनः शोक कर्षितः ॥ २-८७-५

5. shatrughnaH = Shatrughna; anantara sthitaH = who stood near; pariSvajya = taking in his arms; bharatam = Bharata; tadavastham = who was in that stae; visamjNaH = becoming non-pulsed; ruroda = cried; uchchaiH = loudly; shokakarshitaH = overcome with grief."

Shatrughna, who stood near, taking Bharata, who was in that unconscious state in his arms, becoming non-pulsed, cried loudly, overcome as he was with grief.

[Verse Locator](#)

ततः सर्वाः समापेतुर् मातरो भरतस्य ताः ।

उपवास कृशा दीना भर्तृ व्यसन कर्षिताः ॥ २-८७-६

6. tataH = then; sarvaaH = all; taaH = those; bharatasya = Bharata's maatarah = mothers; uparaashakR^ishaaH = emaciated through fasting; dinnaaH = extremely wretched; bhartR^ivyasena karshitaaH = being unable to find consolation for the sad end of their lord; samaapetaH = rushed (towards Bharata).

Then, all the queens, emaciated through fasting, extremely miserable, being unable to find consolation for the sad end of their lord, rushed towards Bharata.

[Verse Locator](#)

ताः च तम् पतितम् भूमौ रुदन्त्यः पर्यवारयन् ।

कौसल्या तु अनुसृत्य एनम् दुर्मनाः परिष्वजे ॥ २-८७-७

7. taashcha = all of them; rudatyaH = sobbing paryavaarayan = surrounded; tam = Bharata; patitam = who fell; bhuumau = on the ground; kausalyaaH tu = Kausalya on her part; durmanaaH = torn with grief; anusR^itya = ebnding over; enam = him; parishhasvaje = embraced him.

All of them, sobbing, surrounded Bharata who fell on the ground. Kausalya on her part, torn with grief and bending over him, embraced him.

[Verse Locator](#)

वत्सला स्वम् यथा वत्सम् उपगूह्य तपस्विनी ।

परिपप्रच्छ भरतम् रुदन्ती शोक लालसा ॥ २-८७-८

8. vatsalaa = the affectionate Kausalya; shoka laalasaa = agitated with grief; tapasvinii = and looking miserable; upaguuhya = pressing him to her bossom; vatsam yathaa = as to a calf; svam = by its own mother-cow; paripaprachchha = questioned; bharatam = Bharata (in the following words)

That affectionate Kausalya, agitated as she was with grief and looking miserable, pressing him to her bosom as a cow its own calf, questioned Bharata (in the following words)

पुत्र व्याधिर् न ते कच्चित् शरीरम् परिबाधते ।

अद्य राज कुलस्य अस्य त्वद् अधीनम् हि जीवितम् ॥ २-८७-९

9. putra = O; son!; kachchit vyaadhi na paribaadhate = I hope that no ailment afflicts; te shariiram = your body; adya = now; jiivitam = the life; asya = of this; raajaknlasya = royal race; tvadadhiinam hi = is indeed dependent on you.

"O, son! I hope that no ailment afflicts your body. Now, the life of this royal race is indeed dependent on you."

[Verse Locator](#)

त्वाम् दृष्ट्वा पुत्र जीवामि रामे सभ्रातृके गते ।

वृत्ते दशरथे राज्ञि नाथ एकः त्वम् अद्य नः ॥ २-८७-१०

10. putra = O; son!; raame = Rama; sa bhraatR^ike = along with his brother Lakshmana; gate = has gone (to the forest); raajNi = the king; dasharathe = Dasaratha; vR^iSTvaa = looking on you; tvam = you; ekaH = alone; naathaH = are the protector; naH = for us; adya = now.

"O, son! Rama along with Lakshman has gone to the forest. The king Dasaratha is dead. I survive, looking on you. Now, you alone are the protector for us."

[Verse Locator](#)

कच्चिन् न लक्ष्मणे पुत्र श्रुतम् ते किञ्चिद् अप्रियम् ।

पुत्र वा ह्य् एकपुत्रायाः सह भार्ये वनम् गते ॥ २-८७-११

11. putra = O; son!; kachchit = na shrutam = I hope it is not heard; te = by you; kimchit = any; apriyam = unpleasant news; lakshmaNe = about Lakshman; putre vaa = or about Rama my son; eka putraayaaH = my only son; gate = who left; vanam = for the forest; sahabhaarye = along with his wife.

"I hope you have not heard any unpleasant news about Lakshmana or about Rama my one and the only son who left for the forest along with his wife."

[Verse Locator](#)

स मुहूर्तम् समाश्वस्य रुदन् एव महा यशाः ।

कौसल्याम् परिसान्त्वय इदम् गुहम् वचनम् अब्रवीत् ॥ २-८७-१२

12. saH = that Bharata; mahaa yashaaH = of great renown; samaashvasya = easing himself well; muhurtam- within a moment; parisaantvya = consoled; kausalyaam = kausalya; rudanneva = and while still weeping; abraviit = spoke; idam = these vachanam = words; guham = to Guha.

Bharata of great renown, easing himself well within a moment, consoled Kausalya and while still weeping, spoke to Guha (as follows)

[Verse Locator](#)

भ्राता मे क्व अवसद् रात्रिम् क्व सीता क्व च लक्ष्मणः ।

अस्वपत् शयने कस्मिन् किम् भुक्त्वा गुह शंस मे ॥ २-८७-१३

13. guha = O; Guha!; kva = where; me bhraataa = did my brother; avasat = halt; raatrau = in the night?; kva = where; siitaa = did Seetha (half in the night)?; kva = where; lakshhmaNaH cha = did Lakshmana (halt in the night)?; bhuktvaa = eating; kim = what; kasmin = and on which; shayane = couch; asvapat = did he repose?; shamasa = tell; me = me.

"O, guha! Tell me where did Rama my brother as also Seetha and Lakshmana halt in the night? On what couch and eating what, did he repose?"

[Verse Locator](#)

सो अब्रवीद् भरतम् पृष्टो निषाद अधिपतिर् गुहः ।
यद् विधम् प्रतिपेदे च रामे प्रिय हिते अतिथौ ॥ २-८७-१४

14. saH guhaH = that Guha; nishhaadaadhipatiH = the Lord of Nishadas; hR^iSTaH = thrilling with rapture; abraviit = spoke; bharatam = to Bharata; yadvidham = about the manner in which; pratipade = he arranged for (feeding and reposing) priya hite = his beloved and kind; atithau = guest; raame = Rama.

Guha, the Lord of Nishadas, thrilling with rapture, spoke to Bharata about the manner in which he made arrangements for (feeding and reposing) his beloved and kind guest, Rama.

[Verse Locator](#)

अन्नम् उच्च अवचम् भक्ष्याः फलानि विविधानि च ।
रामाय अभ्यवहार अर्थम् बहु च उपहृतम् मया ॥ २-८७-१५

15. annam = food; uchchaavacham = of various kinds; bhakshhaaH = drinks; vividhaani = and different variets; phalaani cha = of fruits; upahR^itam = were brought; bahu = repeatedly; mayaa = by me; raamaaya = to the presence of Rama; abhyavahaaraartham = for the purpose of his consumption.

"Various kinds of food and drink and different varieties of fruits were brought repeatedly by me to the presence of Rama for the purpose of his consumption."

[Verse Locator](#)

तत् सर्वम् प्रत्यनुज्नासीद् रामः सत्य पराक्रमः ।
न हि तत् प्रत्यगृह्णात् स क्षत्र धर्मम् अनुस्मरन् ॥ २-८७-१६

16. raamaH = Rama; satya paraakramaH = the truly courageous man; pratyannjNaasiit = refused; tatsarvam = all of them; anusmaran = and remembering; kSatradharmam = his warrior's duty; saH = he; na tu pratyagR^ihNaat = could not accept; tat = it.

Rama, the truly courageous man, refused all of them. Reminding himself of his warrior's statute, he could not accept it.

[Verse Locator](#)

न ह्य् अस्माभिः प्रतिग्राह्यम् सखे देयम् तु सर्वदा ।
इति तेन वयम् राजन् अनुनीता महात्मना ॥ २-८७-१७

17. raajan = O; Bharata!; vayam = we; anuniitaaH = were pacified; tena = by that; mahaatmanaa = high-souled Rama; iti = saying thus; 'sakhe = O; friend!; na pratigraahyam = nothing should be received; deyam = but be given; saradaa = always; asmaabhiH = by us.

"O, Bharata! We were pacified by that high-souled Rama by saying thus: ' O, friend! We are not allowed to receive anything we must always be givers."

[Verse Locator](#)

लक्षणेन समानीतम् पीत्वा वारि महा यशाः ।
औपवास्यम् तदा अकार्षीद् राघवः सह सीतया ॥ २-८७-१८

18. **raaghavaH** = Rama; **mahaayashaH** = of great glory; **tadaa** = then; **siitayaasaha** = along with Seetha; **piitvaa** = drank; **vaari** = the water; **samaaniitam** = brought; **lakshmaNena** = by Lakshmana; **akaarshhit** = and pulled himself; **oupavaasyam** = to fasting.

"Rama, of great glory, then along with Seetha drank the water brought by Lakshman as observed fasting."

[Verse Locator](#)

ततः तु जल शेषेण लक्ष्मणो अप्य् अकरोत् तदा ।
वाग् यताः ते त्रयः संध्याम् उपासत समाहिताः ॥ २-८७-१९

19. **tataH** = thereafter; **tadaa** = at that time; **lakSmaNo.api** = Lakshmana also; **akarot** = drank; **jalasheSeNa** = the remainder of water; **te trayaH** = and those three; **samupaasata** = practised; **vaagyataaH** = silence; **samhitaa** = together; **sandhyaam** = in that evening-twilight

"Thereafter Lakshmana also drank the left-over water and those three practised silence together in that evening-twilight."

[Verse Locator](#)

सौमित्रिः तु ततः पश्चाद् अकरोत् स्वास्तरम् शुभम् ।
स्वयम् आनीय बर्हीम्षि क्षिप्रम् राघव कारणात् ॥ २-८७-२०

20. **tataH pashchaat** = thereafter; **saumitristu** = Lakshmana; **svayam** = personally; **aaniiya** = brought; **barhiimshi** = a layer of Kusa grass; **akarot** = and arranged; **shubham** = a suitably; **svaastaram** = good bed; **raaghava**; **kaaraNaat** = for Rama; **kSipram** = immediately.

"Lakshmana then personally brought a layer of Kusa grass and arranged a fittingly nice bed with it for Rama immediately."

[Verse Locator](#)

तस्मिन् समाविशद् रामः स्वास्तरे सह सीतया ।
प्रक्षाल्य च तयोः पादाऽपचक्राम लक्ष्मणः ॥ २-८७-२१

21. **raamaH** = Rama; **siitayaa saha** = along with Seetha; **samaavishat** = settled down on; **tasmin** = that; **svaastare** = bed; **prakSaalaya** = after washing; **tayoH** = their; **paadau** = feet; **lakShmaNaH** = Lakshmana; **apachakraama** = went away to a distance.

"Rama, along with Seetha, settled down on that bed. After washing their feet, Lakshmana went away to a distance."

[Verse Locator](#)

एतत् तद् इन्दुदी मूलम् इदम् एव च तत् तृणम् ।
यस्मिन् रामः च सीता च रात्रिम् ताम् शयिताऽउभौ ॥ २-८७-२२

22. **etat** = here; **tat** = at that; **ingudii muulam** = foot of Ingudi Tree; **idameva** = on just this; **tR^iNamcha** = grass; **yasmin** = on which; **ubhau** = both; **raamashcha** = Rama and; **siitaa** = Seetha; **shayitau** = slept; **taam raatrim** = that night.

"Here at this foot of Ingudi Tree, on just this grass, on which both Rama and Seetha slept that night."

[Verse Locator](#)

नियम्य पृष्ठे तु तल अङ्गुलित्रिवान् ।
शरैः सुपूर्णाऽऽ इषुधी परम् तपः ।

23. lakSmaNaH = Lakshman; paramtapaH = who torments his enemy; talaanguliitravaan = wearing a glove of Goha skin; niyamyā = strapping; pR^iSThe = on his back; iSudhii = quivers; supuurNau = full of; sharaiH = arrows; upohya = and wielding; mahat = a great; dhanuH = bow; sajyam = with string; atiSThat kevalam = remained walking alone; paritaH = round; asya = Rama; nishaam = during the night.

"Lakshmana, the scourge of his foe, wearing a glove of goha skin, strapping two quivers full of arrows on either side of his back and wielding a great stringed bow, remained on his part walking round Rama during that night."

[Verse Locator](#)

ततः तु अहम् च उत्तम बाण चापधृक् ।
स्थितो अभवम् तत्र स यत्र लक्ष्मणः ।
अतन्द्रिभिर् ज्जातिभिर् आत्त कार्मुकैर् ।
महा इन्द्र कल्पम् परिपालयमः तदा ॥ २-८७-२४

24. tataH = thereafter; ahamtu = I on my part; tadaa = at that time; uttama baaNa chaapa dhR^it = wearing excellent arrows and a bow; jN^aatibhiH = along with my kinsment; atandribhiH = who were free from lassitude; aatta kaarmukaiH = and carrying bows; abhavam = becoming; sthitaH = remained; tatra = there; yatra = where; lakSmanaH = Lakshmana; paripaalayan = was guarding mahendra kalpam = Rama; who vied with Indra.

"Wearing excellent arrows and a bow along with my vigilant kinsmen carrying their bows, I on my part remained near Lakshman, who was guarding Rama who vied with Indra the Lord of celestials."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे सप्ताशीतितमः सर्गः

Thus completes 87th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 87

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 88 Verses converted to UTF-8, Nov 09

Introduction

Bharata and his minister approach the foot of Angudi tree, where Rama has slept on a grass-bed on the ground. Bharata feels bad that on his account, Rama and Seetha were to sleep on such a grass-bed. He thinks that the city of Ayodhya is plunged in desolation, because of the death of Dasaratha and the exile of Rama to the forest. Bharata further takes an owe that like Rama, he will also henceforth sleep on grass with his locks matted, wearing robes of bark and living only on roots and fruits. He says that if Rama refuses his appeal to occupy the throne of Ayodhya, he also will stay back in the forest along with Rama.

[Verse Locator](#)

तत् श्रुत्वा निपुणम् सर्वम् भरतः सह मन्त्रिभिः ।
इन्गुदी मूलम् आगम्य राम शय्याम् अवेक्ष्य ताम् ॥ २-८८-१
अब्रवीद् जननीः सर्वा इह तेन महात्मना ।
शर्वरी शयिता भूमाउ इदम् अस्य विमर्दितम् ॥ २-८८-२

1;2. **shrutvaa** = Having heard; **tat sarvam** = all that; **nipuNam** = perfectly; **bharataH** = Bharata; **aagamya** = approached; **iN^gudiimuulam** = the foot of Ingudi Tree; **mantribhiH** **saha** = along with his ministers; **avakSya** = gazed at; **taam** = that; **raamashayaam** = couch on which Rama had lain; **abraviit** = and said; **sarvaaH** = all; **jananiiH** = his mothers (as follows); **idam iha** = It is here; **tena** = that; **mahaatmanaa** = magnanimous hero; **shayitaa** = laid himself down; **sharvarii** = for that night; **asya** = his (limbs); **vimardidam** = pressing; **bhuumau** = the earth.

Having heard all that perfectly, Bharata approached the foot of Ingudi Tree along with his ministers and gazed on that grass-bed on which Rama had slept. Thereafter, he said to all his mothers as follows: "It is here that the magnanimous hero laid himself for that night, his limbs pressing the earth."

[Verse Locator](#)

महा भाग कुलीनेन महा भागेन धीमता ।
जातो दशरथेन ऊर्व्याम् न रामः स्वप्तुम् अर्हति ॥ २-८८-३

3. **mahaabhagena** = of the great; **dhiimataa** = and segacious; **dasharathena** = Dasaratha; **mahaabaaga kuliinena** = in an illustrious family; **raamaH** = Rama; **na arhati** = does not deserve; **svaptum** = to sleep; **urvyaam** = on the bare earth!

"Born of the great and segacious Dasaratha in an illustrious family, Rama verily does not deserve to sleep on this bare earth!"

[Verse Locator](#)

अजिन उत्तर संस्तीर्णे वर आस्तरण संचये ।

शयित्वा पुरुष व्याघ्रः कथम् शेते मही तले ॥ २-८८-४

4. **katham** = how could; **puruSavyaghraH** = Rama the tiger among men; **shayitvaa** = who used to sleep; **varaastaraNa samehaye** = on a couch horded with rich cushions; **ajinottara samstiirNe** = covered with superior hairy skins of antelopes; **shete** = sleep; **mahiitale** = on a bare floor?

"How could Rama the tiger among men, who used to sleep on a couch horded with rich cushions covered with superior hairy skins of antelopes, sleep on a bare floor?"

[Verse Locator](#)

प्रासाद अग्र विमानेषु वलभीषु च सर्वदा ।

हैम राजत भौमेषु वर आस्त्ररण शालिषु ॥ २-८८-५

पुष्प संचय चित्रेषु चन्दन अगरु गन्धिषु ।

पाण्डुर अभ्र प्रकाशेषु शुक सम्य रुतेषु च ॥ २-८८-६

प्रासादवरवर्येषु शीतवत्सु सुगन्धिषु ।

उषित्वा मेरुकल्पेषु कृतकांचनभित्तिषु ॥ २-८८-७

गीत वादित्र निर्घोषैर् वर आभरण निह्रस्वनैः ।

मृदन्ग वर शब्दैः च सततम् प्रतिबोधितः ॥ २-८८-८

बन्दिभिर् वन्दितः काले बहुभिः सूत मागधैः ।

गाथाभिर् अनुरूपाभिः स्तुतिभिः च परमत्पः ॥ २-८८-९

5; 6; 7; 8; 9. **iSitvaa** = having dwelt; **sarvadaa** = ever; **praasaadaagra vimaaneSu** = in palaces; the upper apartments resembling the chariots of the gods; **valabhiiSucha** = and in turrets; **varaastaraNa shaaliSu** = furnished with excellent carpets; **puSpasamchaya chitreSu** = decked with heaps of flowers; **chandanaagaru gandhiSu** = and perfumed with sandal and aloes; **paaNDaraabhra prakaasheSu** = like unto a bright and towering cloud; **shukasamgharuteSucha** = re-echoing to the cries of parrots; **praasaada varavaryeSu** = surpassing the finest of palaces; **shiita vatsu** = which were cool; **sugandhiSu** = fragrant with perfumes; **kR^ita kaaNchana bhithiSu** = with its golden walls; **merukalpeSu** = resembling unto Mount Meru; **tatra** = where; **pratibodhitaH** = he was; **kaale** = at the fitting time awakened; **tatra** = there; **giita vaaditra nirghoSaiH** = by the tinkling of ornaments; **mR^idaNgavara shabdaishcha** = by the excellent sound of clay tomtoms; **saH** = Rama; **paramtapaH** = the tormentor of his enemy; **vanditaH** = glorified; **bahubhiH** = and minstrels; **anuruupaabhiH** = through appropriate; **gathaabhiH** = ballads; **stutibhishcha** = and songs of praise.

"Having ever dwelt in palaces, the upper apartments resembling the chariots of the gods and in turrets, furnished with excellent carpets decked with heaps of flowers, perfumed with sandal and aloes, like unto a bright and towering cloud, re-echoing to the cries of parrots, surpassing the finest of palaces, which were cool and fragrant with perfumes, as unto Mount Meru with its golden walls, where in that palace he was awakened at the fitting time by songs and music from various instruments, tinkling of ornaments and the excellent sounds of clay tomtoms, glorified by many panegyrists, bards and minstrels through appropriate ballads and songs of praise."

[Verse Locator](#)

अश्रद्धेयम् इदम् लोके न सत्यम् प्रतिभाति मा ।

मुह्यते खलु मे भावः स्वप्नो अयम् इति मे मतिः ॥ २-८८-१०

idam = this; ashraaddheyam = is unbelievable; loke- in the world; na pratibhaati = and does not appear; satyam = true; maa = to me; me = my; bhaavaH = state of mind; muhyati khalu = is indeed bewildered; me = My; matiH = wish; ayam = this; svapnaH iti = were a dream.

"This (such a prince becoming like this) is unbelievable in the world and does not appear true to me. My mind is indeed bewildered. I wish that it were a dream."

[Verse Locator](#)

न नूनम् दैवतम् किञ्चित् कालेन बलवत्तरम् ।
यत्र दाशरथी रामो भूमाउ एवम् शयीत सः ॥ २-८८-११

11. nuunam = surely; daivatam = a deity; na kinchit = is not even a little; balavattaram = more powerful; kaalena = than Time (the will of god); yatra = since; saH = that; raamaH = Rama; daasharathiH = the son of Dasaratha; shayiita = has to sleep; bhuumaaveva = on the bare ground!

"Surely even a deity is not a little more powerful than Time (the will of god), since that Rama, the son of Dasaratha has to sleep on the bare ground!"

[Verse Locator](#)

विदेह राजस्य सुता सीता च प्रिय दर्शना ।
दयिता शयिता भूमौ स्नुषा दशरथस्य च ॥ २-८८-१२

12. siitaacha = and Seetha; sutaa = the daughter; videha raajasya = of the king of Videha; priyadarshanaa = lovely to look upon; dayitaa = the cherished; snuSaacha = daughter-in-law; dasharathasya = of Dsaaratha; shayitaa = has to sleep; bhuumau = on the floor.

"Even Seetha the daughter of the king of videha, lovely to look upon and the cherished daughter-in-law of Dasaratha has to sleep on the floor!"

[Verse Locator](#)

इयम् शय्या मम भ्रातुर् इदम् हि परिवर्तितम् ।
स्थण्डिले कठिने सर्वम् गात्रैर् विमृदितम् तृणम् ॥ २-८८-१३

13. iyam = this; shayyaa = is indeed the bed; mama bhraatuH = of my elder brother; idam = here are; parivartitamhi = indeed the blessed marks of his changing sides; sarvam tR^iNam = in the form of all the blades of in the form of all the blades of Kusa grass; mR^iditam = trampled; gaatraiH = by his limbs; kaThine = on the hard; sthaN^Dile = ground.

"This is the bed of my elder brother. Here are indeed the blessed marks of his changing sides, in the form of all the blades of Kusa grass, trampled by his limbs on the hard ground."

[Verse Locator](#)

मन्ये साभरणा सुप्ता सीता अस्मिन् शयने तदा ।
तत्र तत्र हि दृश्यन्ते सक्ताः कनक बिन्दवः ॥ २-८८-१४

14. manye = I think; uttame = the blessed; siitaa = Seetha; suptaa = has slept; asmin = on this; shayanaa = bed; saabharaNaa = along with her jewels; tatra tatra = (for) here and there; kanakabimdavaH = some particles of gold; dR^ishyante hi = indeed appear; saktaaH = to be stuck up.

"I think the blessed Seetha has slept on this bed along with her jewels for, some particles of gold appear to be stuck up, here and there."

[Verse Locator](#)

उत्तरीयम् इह आसक्तम् सुव्यक्तम् सीतया तदा ।

तथा ह्य एते प्रकाशन्ते सक्ताः कौशेय तन्तवः ॥ २-८८-१५

15. **suvyaktam** = It is very clear; **uttariiyam** = that the upper garment; **siitayaa** = of Seetha; **aasaktam** = was entangled; **iha** = (with these blades) here; **tadaa** = at that time; **tathaahi** = that is why; **ete** = these; **kansheyatantavaH** = silk threads; **prakaashante** = appear; **saktaaH** = stuck (to them).

"It is very clear that the upper garment of Seetha got entangled with these blades here at that time. That is why, these silk-threads appear stuck to them."

[Verse Locator](#)

मन्ये भर्तुः सुखा शय्या येन बाला तपस्विनी ।

सुकुमारी सती दुःखम् न विजानाति मैथिली ॥ २-८८-१६

16. **manye** = i think; **shayyaa** = the bed; **bhartuH** = of her lord; **sukhaa** = is sweet; **satii** = to a woman; **maithilii** = and thought Seetha; **balaa** = is young; **tapasvinii** = and unfortunate; **yena** = yet; however; **sukumarii** = delicate she be; **jaanaati** = she would experience; **na hi duHkham** = no suffereing indeed.

"I think the bed of her husband is sweet to a woman and thought Seetha is young and unfortunate, yet however delicate she be, she would experience no suffering."

[Verse Locator](#)

हा हन्तास्मि नृशंसोऽहम् यत्सभार्यः कृतेमम ।

ईदृशीं राघवः शय्यामधिशेते ह्यानाथवत् ॥ २-८८-१७

17. **haa hanta** = Alas!; **aham** = I; **asmi** = am; **nR^ishamsaH** = cruel; **yat** = because; **mamakR^ite** = on my account; **anaathavat** = like an orphan; **raaghavaH** = Rama; **sabhaaryaH** = along with his wife; **adhisheta** = slept on; **iidR^ishiim** = such; **shayyaam** = a bed.

"Alas! I am a cruel man because on my account, Rama, like an orphan, along with his wife slept on such a bed."

[Verse Locator](#)

सार्वभौम कुले जातः सर्व लोक सुख आवहः ।

सर्व लोक प्रियः त्यक्त्वा राज्यम् प्रियम् अनुत्तमम् ॥ २-८८-१८

कथम् इन्दीवर श्यामो रक्त अक्षः प्रिय दर्शनः ।

सुख भागी च दुःख अर्हः शयितो भुवि राघवः ॥ २-८८-१९

18; 19. **katham** = How can; **raaghavaH** = Rama; **jaataH** = born; **saarvabhaumakule** = in the race of monarches; **sammataH** = highly honoured; **sarva lokasya** = by the entire world; **indiivara shyaamaH** = having a dark complexion as that of a blue lotus; **raktaakSaH** = having red eyes; **priyadarshana** = lovely to look at; **sukhabhaagii** = who is entitiled for comfort; **na duHhaarhaH** = and who is not worthy of suffereing; **shayitaH** = sleep; **bhuvi** = on the ground; **tyaktaa** = abandoning; **anuttamam** = excellen; **raajyam** = kingdom and **sukham** = comfort?

"How can Rama, born in the race of monarchs, highly honoured by the entire world, beloved of all the people, having a dark complexion as that of a blue-lotus, having red eyes, lovely to look at who is entitled for comfort and who is not worthy of suffering, sleep on the gound, abandoning excellent kingdom and comfort?"

[Verse Locator](#)

धन्यः खलु महाभागो लक्ष्मणः शुभलक्ष्मणः ।
भ्रातरम् विषमे काले यो राममनुवर्तते ॥ २-८८-२०

20. lakshmaNaH = Lakshmana; shubhalakSaNaH = and an exceedingly lucky man; yaH = who; anuvartate = accompanied; bhraataram = his elder brother; raamam = Rama; viSame = in an difficult; kaale = time; dhanyaH khalu = is indeed a fortunate man.

"Lakshmana, having auspicious marks on his body and an exceedingly lucky man, who accompanied his elder brother Rama in times of adversity in indeed a fortunate man."

[Verse Locator](#)

सिद्ध अर्था खलु वैदेही पतिम् या अनुगता वनम् ।
वयम् संशयिताः सर्वे हीनाः तेन महात्मना ॥ २-८८-२१

21. vaidehii = Seetha; yaa = who; anugataa = went together with; patim = her husband; vanam = to the forest; siddhaarthaa khalu = is indeed an accomplished woman; sarve = All; vayam = of us; hiinaaH = who are bereft; mahaatmanaa = of the highly virtuous; tena = Rama; sanshayitaaH = are unsettled.

"Seetha, who went together with her husband to the forest, is indeed an accomplished woman. All of us, deprived of the highly virtuous Rama, are an unsettled lot."

[Verse Locator](#)

अकर्ण धारा पृथिवी शून्या इव प्रतिभाति मा ।
गते दशरथे स्वर्गे रामे च अरण्यम् आश्रिते ॥ २-८८-२२

22. dasharathe = Dasaratha; gate = went; svargam = to heaven; raamecha = Rama; aashrite = is dwelling in; araNyam = the forest; pR^ithivii = this earth; pratibhaati = is appearing; maa = to me; nauriva = as a boat; akarNadhaaraa = without a helmsman.

"Dasaratha went to heaven. Rama is dwelling in the forest. this kingdom appears to me as a boat without ahelmsman."

[Verse Locator](#)

न च प्रार्थयते कश्चिन् मनसा अपि वसुंधराम् ।
वने अपि वसतः तस्य बाहु वीर्य अभिरक्षिताम् ॥ २-८८-२३

23. vasataH api = even if staying; vane = in the forest; vasumdharaam = this earth; baahuviiryaabhirakSitaam = is being protected by the power of arms; tasya = of that Rama; praarthayate = cannot be desired; manasaapi = even in one's mind; kashchit = by any one.

"Even if staying in the forest, Rama protects this earth with the power of his arms. Hence, nobdy can think even in his mind, to invade this kingdom."

[Verse Locator](#)

शून्य सम्बरणा रक्षाम् अयन्त्रित हय द्विपाम् ।
अपावृत पुर द्वाराम् राज धानीम् अरक्षिताम् ॥ २-८८-२४
अप्रहृष्ट बलाम् न्यूनाम् विषमस्थाम् अनावृताम् ।
शत्रवो न अभिमन्यन्ते भक्ष्यान् विष कृतान् इव ॥ २-८८-२५

24; 25. shatruvaH = enemies; naabhimanyate = do not long for; raajadhaaniim = that royal capital of Ayodhya; shuunya samvaraNa rakSaam = without guards to watch over its ramparts; aantrita haya dvipaam = with its unrestrained horses and elephants; apaavR^ita

pura dvaaraam = with its city-gates laid open; **arakSitaam** = without any defenders; **aprahR^iSTa balaam** = denuded of its happy army; **shuunyaam** = plunged in desolation; **viSamasthaam** = abiding in difficulties; **anaavR^itaam** = and exposed; **viSakR^itaan bhakSaamiva** = like poisoned food.

"Without guards to watch over its ramparts, with its unrestrained horses and elephants, with its city-gates laid open, without any defenders, denuded of its happy army, plunged in desolation in difficulties and exposed, that royal capital of Ayodhya will be shunned like poisoned food even by the enemies."

[Verse Locator](#)

अद्य प्रभृति भूमौ तु शयिष्ये अहम् तृणेषु वा ।
फल मूल अशनो नित्यम् जटा चीराणि धारयन् ॥ २-८८-२६

26. **adya prabhR^iti** = from today; **aham** = I; **shayiSye** = shall sleep; **shayiSye** = shall sleep; **bhuumautu** = on the earth; **tR^iNeSuvaa** = or on the grass; **dhaarayan** = wearing; **jaTaachiiraaNi** = my locks matted and with robes of bark; **nityam** = by all means; **phalamulaashanaH** = living on fruits and roots.

"From today onwards, I shall sleep on the earth or on the grass, with my locks matted, wearing robes of bark and by all means living on fruits and roots."

[Verse Locator](#)

तस्य अर्थम् उत्तरम् कालम् निवत्स्यामि सुखम् वने ।
तम् प्रतिश्रवम् आमुच्य न अस्य मिथ्या भविष्यति ॥ २-८८-२७

27. **uttaram kaalam** = for the rest of his exile; **tasya artham** = on behalf of Rama; **nivatsyaami** = I shall dwell; **sukham** = cheerfully; **vane** = in the forest; **aamuchya** = discharging; **tam** = that; **pratishravam** = promise; (so that); **asya** = the vows of Rama; **nabhaviSyati** = shall not have been made; **mithyaa** = in vain.

"For the rest of his exile, on behalf of Rama, I shall dwell cheerfully in the forest, thereby discharging that promise so that the vows of Rama shall not have been made in vain."

[Verse Locator](#)

वसन्तम् भ्रातुर् अर्थाय शत्रुघ्नो मा अनुवत्स्यति ।
लक्ष्मणेन सह तु आर्यो अयोध्याम् पालयिष्यति ॥ २-८८-२८

28. **shatrughnaH** = Shatrughna; **anuvatsyati** = will bear company; **maa** = with me; **vasantam** = residing (in the forest); **bhraatuH arthaaye** = on behalf of Rama; **aaryaH** = Rama my elder brother; **lakSmaNena saha** = along with Lakshmana; **paalayiSyati hi** = will protect; **ayodhyaam** = Ayodhya.

"Shatrughna will bear company with me, residing in the forest on behalf of Rama. My elder brother, Rama along with Lakshmana will protect Ayodhya."

[Verse Locator](#)

अभिषेक्ष्यन्ति काकुत्स्थम् अयोध्यायाम् द्विजातयः ।
अपि मे देवताः कुर्युर् इमम् सत्यम् मनो रथम् ।
प्रसाद्यमानः शिरसा मया स्वयम् ।
बहु प्रकारम् यदि न प्रपत्स्यते ॥ २-८८-२९

29. **dvijaatayaH** = by brahmanas the twice-born; **kaakutthsam** = Rama; **abhishekSyanti** = will be enthroned; **ayodhyaayaam** = in Ayodhya; **devataaH** = May the gods; **apikuryuH** = grant; **imam** = that; **me** = my; **manoratham** = desire; **satyam** = (be made) a reality.

"Rama will be enthroned in ayodhya, by Brahmanas the Twice-born! May the gods grant that my desire be made a reality."

[Verse Locator](#)

ततोन्नुवत्सयामि चिराय राघवम् ।
वनेचरम् नहुति मामुपेक्षितुम् ॥ २-८८-३०

30. na prapatsyate yadi = should Rama not accept; prasaadyamaanaH = the appeals; shirasaa = respectfully (bowing my head); bahuprakaaram = (made) in many ways; mayaa = by me; anuvatsyaami = I shall follow; raaghava = Rama; chiraaya = for any length of time; vane charam = he roams about in the forest; tataH = thereafter; naarhati = He ought not; upakSitum = to disregard; maam = me.

"Should Rama not accept the respectful appeals made in many a way by me, I shall follow the foot steps of Rama for any length of time he roams about in the forest thereafter. He ought not to refuse this grace to me."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अष्टाशीतितमः सर्गः

Thus completes 88th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 88

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 89

Verses converted to UTF-8, Nov 09

Introduction

Having passed the night on the banks of Ganga, Bharata asks Guha to make arrangements for their troops to cross the river by boats. Accordingly, Guha has kept ready five hundred boat with their ferry-men for the purpose. All of them reach the opposite shore of the river. Encamping the army at the shore in the magnificent woods of Prayaga, Bharata along with the priests and king's counsellors, approach the hermitage of Bharadwaja.

[Verse Locator](#)

व्युष्य रात्रिम् तु तत्र एव गङ्गा कूले स राघवः ।

भरतः काल्यम् उत्थाय शत्रुघ्नम् इदम् अब्रवीत् ॥ २-८९-१

1. saH bharataH = that Bharata; raaghavaH = born in Raghu race; uSyā = having stayed; raatrim = (that) night; tatra = at that; gangaakuule; eva = bank of Ganga only; utthaaya = woke up; kaalyam = in the early hours; abraviit = and spoke; idam = these words; shatrughnam = to shatrughna.

Bharata, born in Raghu race, having passed the night in that place on the banks of Ganga, rising at dawn, said to shatrughna as follows:

[Verse Locator](#)

शत्रुघ्न उत्तिष्ठ किम् शेषे निषाद अधिपतिम् गुहम् ।

शीघ्रम् आनय भद्रम् ते तारयिष्यति वाहिनीम् ॥ २-८९-२

2. shatrughna = O; Shatrughna; uttiSTha = wake up! kim = why; sheSe = sleep (longer)?; anaya = Bring; guham = Guha; niSaadhipatim = the king of Nishadhas; shiighram = quickly; bhadram = happiness; te = to you; vaahiniim taarayiSyati = he will convey the army across the river.

"O, Shatrughna! wake up! Why sleep longer/ Bring guha the king of Nishadhas quickly and be happy. Let him convey the army across the river."

[Verse Locator](#)

जागर्मि न अहम् स्वपिमि तथैव आर्यम् विचिन्तयन् ।

इत्थ एवम् अब्रवीद् भ्राता शत्रुघ्नो अपि प्रचोदितः ॥ २-८९-३

3. shatrughno.api = even Shatrughna; bhraataa = the brother; prachoditaH = (thus) urged (by Bharata); abraviit = spoke; ityevam = as follows = aham; na svapinii = I am not sleeping; vichintayan = thinking of; tam = that; aaryam eva = Rama alone; jaagarmi = I am wakeful.

Thus urged by Bhrata, his brother Shatrughna said, "I am not sleeping. Thinking of that Rama alone, I have been wakeful."

इति सम्बदतोर् एवम् अन्योन्यम् नर सिंहयोः ।

आगम्य प्रान्जलिः काले गुहो भरतम् अब्रवीत् ॥ २-८९-४

4. **narasimhayoH** = (While) those two lions among men; **sampadatoH** = were talking themselves; **anyonyam** = with each other; **ityevam** = in this manner; **guhaH** = Guha; **aagamya** = having come; **kaale** = in time; **abraviit** = spoke; **praaN^jaliH** = with joined palms; **bharatam** = to Bharata (as follows)

While those two lions among men were talking themselves with each other thus, Guha came in time and with joined palms, addressed Bharata saying:

[Verse Locator](#)

कच्चित् सुखम् नदी तीरे अवात्सीः काकुत्स्थ शर्वरीम् ।

कच्चिच् च सह सैन्यस्य तव सर्वम् अनामयम् ॥ २-८९-५

5. **kaakutthsa** = O; Bharata; **kachchit vaatsiiH** = did you pass; **sharvariim** = the night; **sukham** = happily; **nadiitiire** = on the banks of the river?; (I hope); **sarvam** = all; **anaamayam** = taavat kachchit = is well indeed; **te** = to you; **saha sainyasya** = along with your army.

"O, Bhrata! Did you pass the night happily on the banks of the river? I hope all is well with your army."

[Verse Locator](#)

गुहस्य तत् तु वचनम् श्रुत्वा स्नेहाद् उदीरितम् ।

रामस्य अनुवशो वाक्यम् भरतो अपि इदम् अब्रवीत् ॥ २-८९-६

6. **shrutvaa** = hearing; **tat** = those; **vachanam** = words; **guhasya** = of Guha; **udiiritam** = spoken; **snehaat** = in affection; **bharato.api** = Bharata also; **anuvashaH** = in his devotion; **raamasya** = to Rama; **abraviit** = spoke; **idam vaakyam** = these words.

Hearing those words of Guha spoken with affection, Bharata also in his devotion to Rama, replied as follows:

[Verse Locator](#)

सुखा नः शर्वरी राजन् पूजिताः च अपि ते वयम् ।

गङ्गाम् तु नौभिर् बह्वीभिर् दाशाः सन्तारयन्तु नः ॥ २-८९-७

7. **raajan** = O; king!; **sharvarii** = the night; **sukhaa** = passed pleasantly; **naH** = for us; were treated hospitably; **te** = by you; **dashaaH** = (Let) your fisher man; **naH samtaarayantu** = ferry us across; **gaN^gaam** = GangaRiver; **bahviibhiH** = countless; **naubhiH** = boats;

"O, king! The night passed pleasantly for us. We were treated hospitably by you. Let your fisher-men ferry us across Ganga River on your countless boats."

[Verse Locator](#)

ततो गुहः सम्त्वरितः श्रुत्वा भरत शासनम् ।

प्रतिप्रविश्य नगरम् तम् ज्ञाति जनम् अब्रवीत् ॥ २-८९-८

8. **shrutvaa** = hearing; **bharata shaasanam** = Bharata's command; **guhaH** = Guha; **tataH** = then; **pratipravishya** = returned; **nagaram** = to the city; **samtvaritam** = in all haste; **abraviit** = and spoke; **tam** = to those; **jJNaatijanam** = multitude of his people (as follows):

Hearing Bharata's command, Guha returned to the city in all haste and spoke to those multitude of his people (as follows):

[Verse Locator](#)

उत्तिष्ठत प्रबुध्यध्वम् भद्रम् अस्तु हि वः सदा ।
नावः समनुकर्षध्वम् तारयिष्याम वाहिनीम् ॥ २-८९-९

9. uttiSThata = rise; prabudhyadhvam = awake; bhadram = and may prosperity; sadaa = ever; astu = attend; vaH = you; samanukarSadhvam = duly haul; naavaH = the boats; (to the bank); taarayiSyaama = let us carry across; vaahiniim = the army.

"Rise, awake and may prosperity ever attend you! Duly haul the boats to the bank. Let us carry the army across the river."

[Verse Locator](#)

ते तथा उक्ताः समुत्थाय त्वरिताः राज शासनात् ।
पन्च नावाम् शतान्य् एव समानिन्युः समन्ततः ॥ २-८९-१०

10. lathaa = thus; uktaaH = spoken; tvaritaaH = (rising) immediatley; raajashaasanaat = on the command of their king; te = they; samaaninyuH = brought together; aashu = quickly; pancha shataani = five hundred; naavaami = boatsamantataH = from very quarter.

Rising immediately on hearing the command of their king, they quickly brought together five hundred boats from every quarter.

[Verse Locator](#)

अन्याः स्वस्तिक विज्जेया महा घण्डा धरा वराः ।
शोभमानाः पताकिन्यो युक्त वाताः सुसम्हताः ॥ २-८९-११

11. anyaaH = some; varaaH = excellent boats; mahaaghanTaadharaaH = possessing large bells; svastikavijJNaayaaH = were marked with Swastika; susamhataah = well-kept together; yukta vaataaH = with appropriate sails; shobhamaanaaH = and adorned; pataakaabhiH = with flags.

Some excellent boats, possessing large bells were marked with Sawstika, well-kept together with appropriate sails and adorned with flags.

[Verse Locator](#)

ततः स्वस्तिक विज्जेयाम् पाण्डु कम्बल सम्वृताम् ।
सनन्दि घोषाम् कल्याणीम् गुहो नावम् उपाहरत् ॥ २-८९-१२

12. tataH = then; guhaH = Guha; upaaharat = brought; naavam = one boat; svastika vijJneyaam = also adorned with Swastika; paaN^DukambaLa samvR^itaam = covered with white canvas; sanandighosSaam = covered with white canvas; sanandighoSaam = re-echoing with acclamations; kalyaaNaam = and beautiful.

Then, Guha brought there one boat also adorned with Swastika, was covered with white canvas, re-echoing with acclamations and which was beautiful.

[Verse Locator](#)

ताम् आरुरोह भरतः शत्रुघ्नः च महा बलः ।
कौसल्या च सुमित्रा च याः च अन्या राज योषितः ॥ २-८९-१३

पुरोहितः च तत् पूर्वम् गुरवे ब्राह्मणाः च ये ।

अनन्तरम् राज दाराः तथैव शकट आपणाः ॥ २-८९-१४

13; 14. **bharataH** = Bharata; **aaruroha** = ascended; **taam** = it; **shatrughnaH** = Shatrughna; **mahaabalaH** = the exceedingly strong man; **kausalyaacha** = Kausalya; **sumitraacha** = Sumitra; **yaaH** = and whatever; **anyaaH** = other; **raaja yoSitaH** = royal women; (mounted the boats); **tatpuurvam** = Prior to them; **purohitashcha** = Vasisha; the royal priest; **ye** = and whatever; **guravaH** = elderly; **braahmaNaashcha** = Brahmanas; **anantaram** = thereafter; **raaa daaraaH** = the king's wives; **tathaiva** = and; **shakaTaavaNaaH** = the bullock-carts and the provisions.

Vasishta, the royal priest and whatever elderly Brahmanas were present there ascended the boats, even before Bharata, Shatrughna, Kausalya, Sumitra. Whatever royal women were present also took their seats. Thereafter followed the king's wives as well as bullock-carts and provisions.

[Verse Locator](#)

आवासम् आदीपयताम् तीर्थम् च अप्य् अवगाहताम् ।

भाण्डानि च आददानानाम् घोषः त्रिदिवम् अस्पृशत् ॥ २-८९-१५

15. **ghoSaH** = the sound; **aadiipayataam** = of men; setting fire; **aavaasam** = to the huts; **avagaahataam** = and of those who were descending; **tiirthamchaa api** = the stone-steps (leading to the boat); **aadadaanaam** = and those who were transporting; **bhaaN^Daani** = their effects; who were transporting; **bhaaN^Daani** = their effects; **aspR^ishat** = touched; **tridvam** = the sky.

The sound of men setting fire to the huts, of those who were descending the steps leading to the boat and those who were transporting their effects touched the sky.

It has been a convention among Indian troops in the past to burn whatever is removing their essential things and tents while leaving a halting place in the course of their march to a destination. The idea is not to leave any trace of their whereabouts for the enemy. The practise was also believed to bring triumph to the troops who resorted to it.

[Verse Locator](#)

पताकिन्यः तु ता नावः स्वयम् दाशैर् अधिष्ठिताः ।

वहन्त्यो जनम् आरूढम् तदा सम्पेतुर् आशुगाः ॥ २-८९-१६

16. **taam naavaH** = those boats; **pataakinyaH** = possessing flags; **adhiSThitaH** = administered; **daashaiH** = by the fisher-men; **svayam** = themselves; **tadaa** = then; **sampetuH** = ran; **aashugaaH** = speedily; **rahantyaH** = carrying; **aaruuDhamjanam** = the passengers.

Those boats, adorned with flags, steered by fisher-men themselves ran speedily, duly carrying those passengers.

[Verse Locator](#)

नारीणाम् अभिपूर्णाः तु काश्चित् काश्चित् तु वाजिनाम् ।

काश्चित् तत्र वहन्ति स्म यान युग्यम् महा धनम् ॥ २-८९-१७

17. **kaashchit** = some; **adhipuurNaaH** = were filled; **naariiNaam** = with women; **atra** = there; **kaashchit** = and some; (were loaded) **vaajinaam** = with horses; **kaashchit** = some; **vahantisma** = ferried animals of draught; **mahaadhanam** = of great value.

Some were filled with women. Some were loaded with horses and some of them ferried animals of draught of great value.

[Verse Locator](#)

ताः स्म गत्वा परम् तीरम् अवरोप्य च तम् जनम् ।

निवृत्ताः काण्ड चित्राणि क्रियन्ते दाश बन्धुभिः ॥ २-८९-१८

18. **gatvaa** = having reached; **param tiiram** = the opposite shore; **taaH** = those boats; **avaropya** = cleared; **tam janam** = those people; **nivR^ittaaHsma** = and returned; **kriyantesma** = (the boats) were plied; **kaanDachitraaNi** = as toy-boats made of bamboo; **daashabandubhiH** = by the kinsfolk of guha.

Having reached the opposite shore, those boats cleared those people and on the return journey, the kinsfolk of guha plied them as easily as toy-boats made of bamboo.

[Verse Locator](#)

सवैजयन्ताः तु गजा गज आरोहैः प्रचोदिताः ।

तरन्तः स्म प्रकाशन्ते सध्वजा इव पर्वताः ॥ २-८९-१९

19. **gajaarooha prachoditaaH** = goaded on by their mahots; **gajaaH** = elephants; **savaijayantaaH** = adorned with flags; **tarantaH** = swimming across the river; **prakaashantesma iva** = looked like; **sadhvajaaH** = winged; **parvataaH** = mountains.

Goaded on by their mahouts, elephants adorned with their flags, swimming across the river, looked like winged mountains.

[Verse Locator](#)

नावः च आरुरुहुः तु अन्ये प्लवैः तेरुः तथा अपरे ।

अन्ये कुम्भ घटैः तेरुर् अन्ये तेरुः च बाहुभिः ॥ २-८९-२०

20. **anye** = some; **aaruruhshcha** = ascended; **naavaH** = boats; **apare** = some others; **teruH** = crossed; **plavaiH** = by rafts; **tathaa** = in the same manner; **anye** = some others; **teruH** = swam across kumbhaghaTaiH = with the help of big and small earthen vessels; **anye** = some other; **terushcha** = swam; **baahibhiH** = with arms.

Some ascended boats. Some others crossed the river by rafts in the same manner. Some others swam across with the help of big and small earthen vessels. The rest swam with arms.

[Verse Locator](#)

सा पुण्या ध्वजिनी गङ्गाम् दाशैः सन्तारिता स्वयम् ।

मैत्रे मुहूर्ते प्रययौ प्रयाग वनम् उत्तमम् ॥ २-८९-२१

21. **samtaaritaa** = having been made to cross; **gaNGaam** = River Ganga; **daashaiH** = by the fishermen; **svayam** = themselves; **saa puNyaa** = that holy; **dhvajinii** = army; **prayaryau** = that holy; **dhvajinii** = army; **prayayau** = reached; **uttamam** = the magnificent; **prayaagavanam** = woods of Prayaga; **maitre muhurtte** = at the hour of maitra.

Having made to cross River Ganga by the fisher-men themselves, that holy army reached the magnificent woods of Prayaga at the hour of Maitra.

The hour of early hours. A Muhurta, loosely translated as an hour, really consist of 48 minutes. There are fifteen such Muhurtas in a day. They are named in order by Brihaspati as Randra, Sarpa, maitra, Paitra, Vasava, Apya, Vaisva, Brahma, Praja, Isha, Sindra, Aindragna, Nairta, Varunaryamana and Bhagi.

[Verse Locator](#)

आश्वासयित्वा च चमूम् महात्मा ।

निवेशयित्वा च यथा उपजोषम् ।

22. **mahaatmaa** = the high souled; **bharataH** = Bharata; **aashvaasayitvaa chamnum** = made the army to rest; **niveshayitvaa** = by encamping it; **yathopajoSam** = according to its inclination; **pratasthe** = and set out; **R^itvigvR^itassan** = along with the priests and the king's counsellors; **draSTum** = to see; **bharadvajam** = Bharadvaja; **R^iSivaryam** = the foremost of sages.

The high-souled Bharata made the army to rest, by encamping it according to its inclination and set out along with the priests and king's counsellors to meet Bharadvaja, the foremost of sages.

[Verse Locator](#)

स ब्राह्मणस्याश्रममभ्युपेत्य ।

महात्मनो देवपुरोहितस्य ।

ददर्श रम्योटजवृक्षषण्डं ।

महद्भनं विप्रवरस्य रम्यम् ॥ २-८९-२३

abhyupetya = approaching; **aashramam** = the hermitage; **braahmaNasya** = of that Brahmana; **mahaatmanaH** = the high-souled; **deva purohitasya** = and the family- priest of gods; **saH** = Bharata; **dadarsha** = saw; **mahat vanam** = and extensive grove; **vipravarasya** = of the chief of ascetics; **ramyam** = which was enchanting; **ramyoTaja vR^ikSaSaNDam** = with its leafy huts and trees.

Approaching the hermitage of that high-souled Brahmana and the family priest of gods, Bharata saw an extensive and enchanting grove with its leafy huts and tress the chief of ascatics.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकोननवतितमः सर्गः

Thus completes 89th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 89

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 90

Verses converted to UTF-8, Nov 09

Introduction

Bharata along with Vasishta proceed to see Bharadwaja. Bharadwaja welcomes both of them hospitable. After exchanging pleasantries Bharadwaja asks Bharata whether he is coming to the forest to do any harm to Rama and Lakshmana. Bharata replies that he is coming to the forest for the purpose of taking back Rama to Ayodhya. When enquired by Bharata about the whereabouts of Rama, Bharadwaja informs that Rama along with Seetha and Lakshmana are staying on the chitrakuta mountain. Thereafter, at the request of Bharadwaja, Bharata along with his routine decides to make a night halt on that day at that hermitage and to proceed to Chitrakuta on the following morning.

[Verse Locator](#)

द्भरद्वाज आश्रमम् दृष्ट्वा क्रोशाद् एव नर ऋषभः ।
बलम् सर्वम् अवस्थाप्य जगाम सह मन्त्रिभिः ॥ २-९०-१
पद्भ्याम् एव हि धर्मज्ञो न्यस्त शस्त्र परिच्छदः ।
वसानो वाससी क्षौमे पुरोधाय पुरोहितम् ॥ २-९०-२

1; 2. dRⁱSTvaa = having seen; bharadwaajaashramam = Bharadwaja's hermitage; kroshaadeva = at a couple of miles away; nararshaabhaH = that excellent man; dharmajJNaH = knowing what is right; avasthaapya = leaving; sarvam = all; balam = his army; nyasta shastra parichchhadaH = discarding his weapons and ornaments; vasaanaH = wearing; kshhaume vaasasii = simple silken garment; jagaama = went forwards; padbhyaam eva = by foot; purodhaaya = proceeded by; purodhanam = Vasishta; his spiritual preceptor.

Having seen Bharadwaja's hermitage at a couple of miles away, that excellent man Bharata, knowing what is right, leaving all his army behind, discarding his weapons and ornaments, and wearing simple silken garment, went forwards by foot, proceeded by Vasishta, his spiritual preceptor.

[Verse Locator](#)

ततः संदर्शने तस्य भरद्वाजस्य राघवः ।
मन्त्रिणः तान् अवस्थाप्य जगाम अनु पुरोहितम् ॥ २-९०-३

3. avasthaapya = leaving behind; taam mantriNaH = those ministers; samdarshana = at a visible distance to Bharadwaja; raaghavaH = Bharata; tataH = then; jagaama = went; anupurohitam = along with Vasishta; his spiritual preceptor

Leaving his ministers behind at a visible distance to Bharadwaja, Bharata then went along with Vasishta, his spiritual preceptor.

[Verse Locator](#)

वसिष्ठम् अथ दृष्ट्वा एव भरद्वाजो महा तपाः ।

संचाल आसनात् तूर्णम् शिष्यान् अर्घ्यम् इति ब्रुवन् ॥ २-९०-४

4. **atha** = then; **dR^iSTvaiva** = on seeing; **vasiSTham** = Vasishta; **bhararadvaajaH** = Bharadwaja; **mahaatapaaH** = the great ascetic; **samchachaala** = rose; **tuurNam** = quickly; **aasamaat** = from his seat; **bruvan** = asking; **shiSyaan** = his disciples; **arghyam iti** = to fetch water to wash the hands (of the distinguished guests) with.

On seeing Vasishta, Bharadwaja the great ascetic rose quickly from his seat, asking his disciples to fetch water to wash the hand (of the distinguished guests) with.

[Verse Locator](#)

समागम्य वसिष्ठेन भरतेन अभिवादितः ।

अबुध्यत महा तेजाः सुतम् दशरथस्य तम् ॥ २-९०-५

5. **mahaatejaaH** = Bharadwaja of great splendour; **samaagama** = having met; **vasiSThena** = Vasishta; **abhivaaditaH** = and having been offered salutation; **bharatena** = by Bharata; **abudhyata** = recognized; **tam** = him; **dasharathasya** = as Dasaratha's son.

Having met Vasishta and greeted by Bharata, Bharadwaja of great splendour recognized him to be a son of Dasaratha.

[Verse Locator](#)

ताभ्याम् अर्घ्यम् च पाद्यम् च दत्त्वा पश्चात् फलानि च ।

आनुपूर्व्याच् च धर्मज्ञः पप्रच्छ कुशलम् कुले ॥ २-९०-६

6. **dharmajJNaH** = Bharadwaja; who knows what is right; **dattvaa** = offering; **taabhyaam** = them both; **anupuurvyaat** = in order of seniority; **arghyamcha paadyamcha** = water to wash their hands and feet with; **pashchaat** = and thereafter; **phalaamicha** = fruits as well; **paprachchha** = enquired; **kushalan** = about the welfare; **kule** = of their family.

Bharadwaja, knowing what is right, offering them both, in order of seniority, water to wash their hands and feet with and fruits afterwards, made enquiries concerning the welfare of their family.

[Verse Locator](#)

अयोध्यायाम् बले कोशे मित्रेषु अपि च मन्त्रिषु ।

जानन् दशरथम् वृत्तम् न राजानम् उदाहरत् ॥ २-९०-७

7. (Subsequently; **Bharadwaja made enquires as to whether all were well**) **ayodhyaam** = in ayodhya; **bale** = with the army; **koshe** = with the treasury; **mitreSvagrisha** = friends and; **mantriSu** = counsellors; **jaanan** = but knowing; **dasharatham** = Dasaratha; **vR^ittam** = to be dead; **nodaharaat** = he did not speak; **raajaanaam** = of the king

Subsequently, Bharadwaja made enquires with both of them as to whether all were well in the city of Ayodhya, with the army, with the treasury, friends and counsellors. But knowing Dasaratha friends and counsellors. But knowing Dasaratha to be dead, he did not speak of the king.

[Verse Locator](#)

वसिष्ठो भरतः च एनम् पप्रच्छतुर् अनामयम् ।

शरीरे अग्निषु वृक्षेषु शिष्येषु मृग पक्षिषु ॥ २-९०-८

8. vasiSTaH = Vasishtha; bharatashcha = and Bharata; paprapachchhatuH = made enquiries; enam = with Bharadwaja; anaamayam = (if all were well) shariire = with his body; agniSu = his sacred fires; vR^iKSeSu = the trees; shiSyeSu = with his disciples; mR^iga pakSiSu = with the deer and birds

Vasishta and Bharata in return made enquires with Bharadwaja, if all were well with his body his sacred fires, his disciples, the trees, the deer and birds in the hermitage.

[Verse Locator](#)

तथा इति च प्रतिज्जाय भरद्वाजो महा तपाः ।

भरतम् प्रत्युवाच इदम् राघव स्नेह बन्धनात् ॥ २-९०-९

9. mahaatapaaH = the great ascetic; bharadvajaH = Bharadwaja; pratijJNaaya = replied; tata tatheti = "All is well"; uvaacha = and spoke; idam = these words; bharatam prati = to Bharata; raaghava sneha bandhaanaat = bound as he was with affection to Rama.

The great ascetic Bharadwaja replied, "All is well" and spoke the following words to Bharata, bound as he was with affection to Rama.

[Verse Locator](#)

किम् इह आगमने कार्यम् तव राज्यम् प्रशासतः ।

एतद् आचक्ष्व मे सर्वम् न हि मे शुध्यते मनः ॥ २-९०-१०

10. kim = for what; kaaryam = reason; tava = have you; prashaasataH = who are ruling; raajyam = the kingdom aagamane = come; iha = here; aachakaSva = tell me = me; sarvam = all; etat = this; me = My; manaH = mind; na hishuddhyate = is not indeed not getting cleared (of all doubts)

"For what reason have you, who are ruling the kingdom, come here? Tell me all this, for my mind is not getting cleared of doubts."

[Verse Locator](#)

सुषुवे यम मित्रघ्नम् कौसल्य आनन्द वर्धनम् ।

भ्रात्रा सह सभार्यो यः चिरम् प्रव्राजितो वनम् ॥ २-९०-११

नियुक्तः स्त्री नियुक्तेन पित्रा यो असौ महा यशाः ।

वन वासी भव इति इह समाः किल चतुर्दश ॥ २-९०-१२

कच्चिन् न तस्य अपापस्य पापम् कर्तुम् इह इच्छसि ।

अकण्टकम् भोक्तु मना राज्यम् तस्य अनुजस्य च ॥ २-९०-१३

11; 12 13. amitraghnam = that annihilator of enemies; suSuvo = born of; kausalyaa = Kausalya; aananda ardhanam = for the increase of her happiness; yaH = he who; bhraatraa saha = with his brother; sabhaaryaaH = and his wife; pravraajitaH = have been exiled; vanam = to the forest; chiram = for a long period; yaH asau = that Rama; mahaayashaaH = who is full of glory; striiniyuktena = through the intrigues of a woman; niyuktaH = was condemned; iti = thus; bhava = to be; vanavaasii = living in the forest; chaturdasha = for fourteen; samaaH = years; pitraa = by his father; na ichchhasi = I hope you do not intend; kartum = to do; paapam = any harm; iha = now; tasya = to that; apaapasya = irreproachable prince; anujasyacha = and his younger brother; bhoktumanaaH = in order to enjoy; raajyam = the kingdom; akaN^Takam = without any hindrance.

"That annihilator of enemies, born of Kausalya for the increase of her happiness, he who with his brother and his wife have been exiled to the forest for a long period, that Rama who is full of glory, through the intrigues of a woman was condemned to dwell in the forest for fourteen

years by his father. I hope you do not intend to do any harm to that irreproachable prince and his younger brother in order to enjoy the throne without hindrance."

[Verse Locator](#)

एवम् उक्तो भरद्वाजम् भरतः प्रत्युवाच ह ।
पर्यश्रु नयनो दुःखाद् वाचा संसज्जमानया ॥ २-९०-१४

14. **evam** = thus **uktaH** = spoken; **bharataH** = Bharata; **paryashrunayanaH** = with his eyes filled with tears; **duHkhaat** = due to grief; **samsajjamaanayaa** = in a faltering; **vaachaa** = tone; **pratyuvaacha** = replied; **bharadvaajam** = to Bharadwaja (as follows).

"Thus spoken to as aforesaid, Bharata with his eyes filled with tears in grief and in a faltering tone, replied to Bharadwaja as follows:

[Verse Locator](#)

हतो अस्मि यदि माम् एवम् भगवान् अपि मन्यते ।
मत्तो न दोषम् आशङ्केर् न एवम् माम् अनुशाधि हि ॥ २-९०-१५

15. **bhagavaanapi manyate yadi** = if you the blessed one; regard; **maam** = me; **evam** = like this; **hataH asmi** = I am lost; **na ashaNKe** = I cannot conceive; **doSam** = of any harm; **mattaH** = having proceeded from me; **na anushaastuhi** = Do not charge; **maam** = me; **evam** = thus.

"If you the Blessed One, regard me like this, I am lost indeed! I cannot conceive of any harm towards Rama having proceeded from me. do not charge me thus."

[Verse Locator](#)

न च एतद् इष्टम् माता मे यद् अवोचन् मद् अन्तरे ।
नाहम् एतेन तुष्टः च न तद् वचनम् आददे ॥ २-९०-१६

16. **yat** = what; **me maataa** = my mother; **avochat** = talked; **madantare** = when I was away from home; **etat** = that; **na cha** = is not; **iSTam** = liking to me; **aham** = I; **na** = am not; **tuSTachcha** = pleased; **etena** = by it; **na aadade** = I do not accept; **tadvachanam** = her words.

"I do not approve of what my mother has done when I was away from home. I am not pleased with her nor do I accept her word in this matter."

[Verse Locator](#)

अहम् तु तम् नर व्याघ्रम् उपयातः प्रसादकः ।
प्रतिनेतुम् अयोध्याम् च पादौ तस्य अभिवन्दितुम् ॥ २-९०-१७

17. **aham tu** = I on my part; **upayaataH** = came; **abhinanditum cha** = to offer salutation; **tasya paadau** = to his feet; **pratinetum** = and to take back; **tam** = him; **naravyaaghram** = the tiger among men; **ayodhyaam** = to Ayodhya; **prasaadakaH** = after propitiating him.

"I, on my part, came to take back that tiger among men to Ayodhya, after prostrating myself at his feet and having propitiated him."

[Verse Locator](#)

त्वम् माम् एवम् गतम् मत्वा प्रसादम् कर्तुम् अर्हसि ।
शंस मे भगवन् रामः क्व सम्प्रति मही पतिः ॥ २-९०-१८

18. **bhaagavan** = O; **venerable One!** **matvaa** = believing; **maam** = me; **evam gatam** = to have come (for the aforesaid purpose); **tvam** = you; **arhasi** = ought; **kartum** = to do; **prasaadam** = a favour; **shamsa** = tell; **me** = me; **kva** = where; **raamaH** = Rama; **mahiipatiH** = the lord of the world; **(is to be found)** **samprati** = now?

"O, venerable one! Believing me to have come for the aforesaid purpose, you ought to do a favour for me. Tell me where Rama the Lord of the world is to be found now?"

[Verse Locator](#)

वशिष्ठादिभि ऋत्विग्भि र्याचितो भगवांस्ततः ।

उवाच तम् भरद्वाजः प्रसादाद् भरतम् वचः ॥ २-९०-१९

19. **tataH** = then; **yaachitaH** = requested; **vashiSThaadibhiH** = by Vasishta and others; **R^itvigbhiH** = Priests; **bhagavaan** = the blessed; **bharadvajaH** = Bharadwaja; **prasaadaat** = in affectionate; **vachaH** = words (as follows):

Requested by Vasishta and other priests likewise, Bharadwaja answered Bharata in affectionate words as follows:

[Verse Locator](#)

त्वय्य् एतत् पुरुष व्याघ्रम् युक्तम् राघव वंशजे ।

गुरु वृत्तिर् दमः चैव साधूनाम् च अनुयायिता ॥ २-९०-२०

20. **puruSavyaaghra** = O Bharata the tiger among men!; **tvyai** = In you; **raaghava vamshaje** = who are born in the Raghu dynasty; **guruvR^ittiH** = good manners towards teachers; **damashchaiva** = self-control; **anuyaayitaa** = and following; **saadhuunaam** = virtuous men; **(are all)** **yuktam** = worthy of you.

"O, Bharata the tiger among men! Good manners towards teachers as well as self control and walking in the footsteps of virtuous men-these qualities are worthy of you, born as you are in the Raghu dynasty."

[Verse Locator](#)

जाने च एतन् मनह्स्थम् ते दृढी करणम् अस्तु इति ।

अपृच्छम् त्वाम् तव अत्यर्थम् कीर्तिम् समभिवर्धयन् ॥ २-९०-२१

21. **jaane cha** = I was aware; **etat** = this (of your purpose) **te manasstham** = in your mind; (so that); **apr^ichchham** = I asked; **tvaam** = you; **iti** = in this manner; **astu** = there must be; **dR^idhiikaraNam** = confirmation; strengthen; **samabhivardhayan** = and to strengthen; **kiirtim** = your fame; **atyartham** = immeasurably.

"I was aware of your purpose in your mind. But, I desired to confirm it and it is on this account that I asked you, in order to strengthen you fame immeasurably."

[Verse Locator](#)

जाने च रामं धर्मज्ञं ससीतं सहलक्ष्मणम् ।

असौ वसति ते भ्राता चित्र कूटे महा गिरौ ॥ २-९०-२२

22. **jaane cha** = I know; (where); **dharmajjNam** = the virtuous; **raamam** = Rama; **sasiitam** = along with Seetha; **salakSmaNam** = with lakshmana; (are to be found); **asau** = this; **te bhraataa** = your elder brother; **vasati** = is staying; **mahaagirau** = on the great mountain; **chitrakuTe** = called Chitrakuta.

"I know where the virtuous Rama along with Seetha and LakSmana are to be found. Your elder brother is staying on the great mountain called Chitrakuta."

[Verse Locator](#)

श्वः तु गन्ता असि तम् देशम् वस अद्य सह मन्त्रिभिः ।

एतम् मे कुरु सुप्राज्ज कामम् काम अर्थ कोविद ॥ २-९०-२३

23. gantaasi = you may go; shvaH = tomorrow; tam deshah = to that place; vasa = stay here; adya = today; mantribhisaha = along with your ministers; supraajNa = O; man of great wisdom; kamaarthakovidah = who understands legitimate interest and desire!; kuru = grant; me = me; etat = this; kaamam = desire.

"You may proceed to that place tomorrow. Stay here today along with your ministers. O, man of great wisdom, who understands legitimate interest and desire! Grant me this desire."

[Verse Locator](#)

ततः तथा इत्य् एवम् उदार दर्शनः ।

प्रतीत रूपो भरतो अब्रवीद् वचः ।

चकार बुद्धिम् च तदा महा आश्रमे ।

निशा निवासाय नर अधिप आत्मजः ॥ २-९०-२४

24. bharataH = Bharata; udaara darshanaH = of a broad out look; pratiitaruupaH = and whose reality (as an admirer of Rama) had now come to be known; tataH = thereafter; abraviit = answered; ityevam = be these; vachaH = words; tathaa = "so it be"; tadaa = then; naraadhipaatmajaH = the prince; chakaara = made up; buddim = his mind; nishaanivaasaaya = to stay for the night; tadaashrame = in this hermitage.

Bharata of a broad outlook and whose reality (as an admirer of Rama) had now come to be known, answered thus: "So be it". Then, the prince made up his mind to stay for that night in the hermitage."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे नवतितमः सर्गः

Thus completes 90th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 90

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 91

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Introduction

Having been instructed by Bharadwaja to bring the army to his place, Bharata allowed his army also to come to the hermitage. Then, Bharadwaja invokes Visvakarma, the divine architect and requests him to arrange for a befitting hospitality to Bharata,

[Verse Locator](#)

कृत बुद्धिम् निवासाय तथैव स मुनिः तदा ।
भरतम् कैकयी पुत्रम् आतिथ्येन न्यमन्त्रयत् ॥ २-९१-१

1. **kR^ita buddhim** = (Seeing that he) had resolved; **nivaasaaya** = to halt; **tatraiva** = at that place; **saH** = that; **muniH** = sage; **tadaa** = then; **nyamantrayat** = prepared to offer; **bharatam** = Bharata; **kaikeyiiputram** = the son of Kaikeyi; **aatithyena** = the full honours due to a guest.

Seeing he had resolved to halt at that place for the night, the sage Bharadwaja prepared to offer Bharata the son of Kaikeyi the full honours due to a guest

[Verse Locator](#)

अब्रवीद् भरतः तु एनम् ननु इदम् भवता कृतम् ।
पाद्यम् अर्घ्यम् तथा आतिथ्यम् वने यद् ऊपपद्यते ॥ २-९१-२

2. **bharatastu** = Bharata on his part; **abraviit** = said; **enam** = to Bharadwaja; **paadyam** = water to wash my feet; **arghyam** = and hands; **kR^itam name** = have indeed been presented; **bhavataa** = by you; **tathaa** = and; **idam aatithyam** = this hospitality fitting for a guest; **yat** = which; **upapadyate** = is available; **vane** = in a forest (was made available to me).

Then, Bharata said to Bharadwaja as follows: "Have you not presented me with water to wash my hands and feet and offered me this hospitality fitting for a guest in this forest?"

[Verse Locator](#)

अथ उवाच भरद्वाजो भरतम् प्रहसन् इव ।
जाने त्वाम् प्रीति सम्युक्तम् तुष्येः त्वम् येन केनचित् ॥ २-९१-३

3. **atha** = thereafter; **bharadwaajaH** = Bharadwaja; **prahasanniva** = smilingly; **uvaacha** = spoke; **bharatam** = to Bharata (as follows); **jaane** = I know; **tvaam** = you; **priitisamyuktam** = are of a friendly disposition; **tvam** = you; **tuSyeh** = are please; **yena kena chit** = with whatever is offered to you.

Then, Bharadwaja smilingly replied to Bharata as follows: "I know you possess a friendly disposition and you are pleased with whatever is offered to you."

[Verse Locator](#)

सेनायाः तु तव एतस्याः कर्तुम् इच्छामि भोजनम् ।
मम प्रितिर् यथा रूपा त्वम् अहो मनुज ऋषभ ॥ २-९१-४

4. manujarSabha = O the excellent among men! ichchhami = I wish; kartum = to offer; bhojanam = food; tava = to your; etasyaaH = this; senaayaaH = army; arhaH = you ought to ; (fulfil); mama = my; priitiH = satisfaction; yathaarupaatathaa = in every suitable way.

"O, Bharata the excellent among men! I wish to offer food to your army. You ought to fulfil my satisfaction in every suitable way."

[Verse Locator](#)

किम् अर्थम् च अपि निक्षिप्य दूरे बलम् इह आगतः ।
कस्मान् न इह उपयातो असि सबलः पुरुष ऋषभ ॥ २-९१-५

5. puruSarSabha = O; warrior!; kimartham = why; aagataH = did you come; iha = here; nikSipya = keeping; balam = your army; duure = at a distance?; kasmaat = why; na upayaataH asi = did you not come; sabalaH = with your army; iha = here?

"O, warrior! Why did you come here, leaving your army at a distance? Why did you not come to my place with your army?"

[Verse Locator](#)

भरतः प्रत्युवाच इदम् प्रान्जलिः तम् तपो धनम् ।
ससैन्यो न उपयातो अस्मि भगवन् भगवद् भयात् ॥ २-९१-६

6. bharataH = Bharata; praaNjaliH = with joined palms; pratyuvaacha = replied; tam = to that Bharadwaja; tapodhanam = enriched with austerity; idam = these words; bhagavan = O; venerable one!; nopato.asmi = I have not come; sasainyaH = with the army; bhagavadbhayaat = for fear (of displeasing) you.

Bharata, with joined palms, replied to Bharadwaja who was rich with austerity in the following words: "O, venerable one! I have not come here with my army for the fear of displeasing you."

[Verse Locator](#)

राज्ञा च भगवन्नित्यं राजपुत्रेण वा सदा ।
यत्नतः परिहर्तव्या विषयेषु तपस्विनः ॥ २-९१-७

7. bhagavan = O; venerable one!; raajJNaacha = either by the king; raaja putreNa = or by the prince; tapasvinaH = ascetics; parihartavyaH = are to be kept away at a distance; yatnataH = deliberately; sadaa = ever; viSayeSu = in their own lands.

"O, Venerable One! Either the king or the prince should always keep away from the places occupied by ascetics"

[Verse Locator](#)

वाजि मुख्या मनुष्याः च मत्ताः च वर वारणाः ।
प्रच्छाद्य महतीम् भूमिम् भगवन् अनुयान्ति माम् ॥ २-९१-८

8. bhagavan = O; Holy one!; vaaji mukhyaaH = spirited horses; manuSyaashcha = men; vara vaaraNaashcha = rare elephants; mattaaH = in rut; prachchhaadya = covering; mahatiim = an immense; bhuumim = area; anuyaanti = are accompanying; maam = me

"O, Holy one! Spirited horses, men and rare elephants in rut covering an immense area are accompanying me."

[Verse Locator](#)

ते वृक्षान् उदकम् भूमिम् आश्रमेषु उटजामः तथा ।
न हिंस्युर् इति तेन अहम् एक एव आगतः ततः ॥ २-९१-९

9. **na himsyuH** = let them not damage; **vR^ikSaan** = the trees; **uTajaan** = huts; **bhuumim** = and ground; **tathaa** = and; (defile); **udakam** = the waters; **aashrameSu** = of hermitages; **iti te** = in this thought; **aham** = I; **samaagataH** = came; **eka eva** = alone.

"Let them not damage the trees, huts and ground and defile the waters of hermitages' - in this thought, I came alone."

[Verse Locator](#)

आनीयताम् इतः सेना इत्य् आज्ञप्तः परम ऋषिणा ।
तथा तु चक्रे भरतः सेनायाः समुपागमम् ॥ २-९१-१०

10. **tatastu** = thereafter; **bharataH** = Bharata; **aajNaptaH** = having been commanded; **paramarSiNaa** = by that great sage; **iti** = thus; **senaa aniiyaatam** = 'Let the army be brought; **itaH** = here'; **chakre** = allowed; **senayaaH** = the army's samupaagamam = arrival.

Thereafter Bharata, having been commanded by that great sage to bring the army there, allowed the army's arrival to the hermitage.

[Verse Locator](#)

अग्नि शालाम् प्रविश्य अथ पीत्वा अपः परिमृज्य च ।
आतिथ्यस्य क्रिया हेतोर् विश्व कर्माणम् आह्वयत् ॥ २-९१-११

11. **atha** = thereafter; **pravishya** = entering; **agnishaalaam** = the fire-sanctuary (the place where the sacrificial fire is kept); **piitvaa** = sipping; **aapaH** = water; **parimR^ijyacha** = and wiping the lips; **kriyaahatoH** = and in order to fulfil his duties; **aatithyasya** = towards the guests; **ahvayat** = (he) invoked; **vishva karmaaNam** = visva Karma (the architect of gods)

Meanwhile, entering the fire-sanctuary (the place where the sacrificial fire is kept), sipping water and wiping the lips, Bharadwaja invoked Visvakarma (the architect of gods) in order to fulfil his duties towards the guests (as follows)

[Verse Locator](#)

आह्वये विश्व कर्माणम् अहम् त्वष्टारम् एव च ।
आतिथ्यम् कर्तुम् इच्छामि तत्र मे सम्विधीयताम् ॥ २-९१-१२

12. **aham** = I; **ichchhaami** = wish; **kartum** = to offer; **aatithyam** = hospitality to the guests; **ahvaye** = I summon; **vishvakarmaaNam** = vishvakarma; **tvaSTaaram eva cha** = who is also the divine carpenter; **samvidhiiyataam** = let arrangements be made; **tatra** = in that connection; **me** = for me.

"I wish to offer hospitality to the guest I summon vishvakarma who is also the divine carpenter. Let arrangements be made in that connection for me."

[Verse Locator](#)

आह्वये लोकपालां स्त्रीन् देवान् शक्रमुखांस्तथा ।
आतिथ्यं कर्तुमिच्छामि तत्र मे संविधीयताम् ॥ २-९१-१३

13. **tathaa** = and; **aahvaye** = I invoke; **triin devaan** = the three gods; **lokapaalaan** = the guardians of the worlds; **shakramukhaan** = with Indra as their king; **ichchhaami** = I wish; **kartum** = to offer; **aatithyam** = hospitality to the guests; **samvidhiyataam** = let arrangements be made; **tatra** = in this connection ; **me** = for me.

"I further invoke the three gods (Yama, Varuna and Kubera) the guardians of the worlds with Indra as their king. I wish to offer hospitality to the guests. Let arrangements be made in this connection for me."

[Verse Locator](#)

प्राक् स्रोतसः च या नद्यः प्रत्यक् स्रोतस एव च ।
पृथिव्याम् अन्तरिक्षे च समायान्तु अद्य सर्वशः ॥ २-९१-१४

14. **yaaH nadyaH** = Let the rivers; **praak srotasashcha** = which flow towards the east; **pratyak srotasa evacha** = and those which flow towards the west; **pR^ithivyaam** = across the earth; **antarikSecha** = and in the aerial region; **adya** = now; **saha aayaastu** = come together here; **sarvashaH** = from all quarters

"Let the rivers which flow towards the east and those which flow towards the west, across the earth and in the aerial region now come together here from all quarters."

[Verse Locator](#)

अन्याः स्रवन्तु मैरेयम् सुराम् अन्याः सुनिष्ठिताम् ।
अपराः च उदकम् शीतम् इक्षु काण्ड रस उपमम् ॥ २-९१-१५

15. **anyaaH** = (Let) some rivers; **sravantu** = flow with; **maireyam** = Maireya (a kind of wine made from date palms etc); **anyaaH** = and some others (flow with) **sunisthitaam** = highly; **aparaashcha** = and some others; **sravantu** = flow with; **shiitam** = cool; **udakam** = water; **ikSukaaNDarasopamam** = with a taste of sugar cane.

"Let some rivers flow with Maireya (a kind of wine made from date palms etc) some others flow with highly refined spirituous liquor and some others flow with cool water with a taste of sugarcane."

[Verse Locator](#)

आह्वये देव गन्धर्वान् विश्वा वसु हहा हुहून् ।
तथैव अप्सरसो देवीर् गन्धर्वीः च अपि सर्वशः ॥ २-९१-१६

16. **aahvaye** = I invoke; **devagandharvaan** = the celestials; **celstial musicians**; **vishvaavasuhaha** = Vishvavasuhaha and Huhu; **tathaiva** = and **apsarasaH** = the nymphs; **deviiH** = belonging to celestial race; **gandharviishchaapi** = and also belonging to celestial musicians race **sarvashaH** = from all regions.

"I invoke the celestials and celestial musicians Vishvavasuhaha and Huhu as also Apsaras (nymphs) belonging to the celestial and celestial musicians' race from all regions."

[Verse Locator](#)

घृताचीम् अथ विश्वाचीम् मिश्र केशीम् अलम्बुसाम् ।
नागदन्तां च हेमां च हिमामद्रिकृतस्थलाम् ॥ २-९१-१७

17. **atha** = And; (I invoke); **ghR^itaachiim** = the celstial nymphs called Ghritachi; **vishvaachiim** = Vishvachi; **mishra kesiim** = Mishra Kesi; **alambusaam** = Alambusa; **naagadantaamcha** = Nagadanta; **hemaamcha** = and Hema; **himaam** = and Hima; **adrikR^ita sthadaam** = who has an abode made in mountains.

"I invoke the celestial nymphs called ghritachi, Vishvachi, Mishra Kesi, Alambusa, Nagadanta and Hema as also Hima who has an abode made in mountains."

[Verse Locator](#)

शक्रम् याः च उपतिष्ठन्ति ब्रह्माणम् याः च भामिनीः ।
सर्वाः तुम्बुरुणा सार्धम् आह्वये सपरिच्छदाः ॥ २-९१-१८

18. **aahvaye** = I invoke; **yoSitaH** = the fair women; **yaashcha** = who; **upatiSThanti** = are attending on; **shakram** = Indra the Lord of celestials; **yaashcha** = and those who are (are attending on); **brahmaaNam** = Brahma the Lord of creation; **sarvaaH** = all of them; **saparichchadaaH** = with their external appendages (like musical instruments); **tumburuNaasaartham** = along with (their teacher) Tumburu.

"I invoke the fair women who are attending on Brahma the Lord of creation - all of them with their external appendages (like musical instruments) along with (their teacher) Tumburu."

[Verse Locator](#)

वनम् कुरुषु यद् दिव्यम् वासो भूषण पत्रवत् ।
दिव्य नारी फलम् शश्वत् तत् कौबेरम् इह एव तु ॥ २-९१-१९

19. **tat** = (Let) that; **divyam vanam** = beautiful garden; **kuruSu** = in the region of northern Kuru; **kauberam** = presided over by Kubera; **shashvat** = always; **vaasobhuuSaNa patravat** = with its leaves which; **sarve** = as raiment and ornaments; **divya naariiphalam** = with its fruits in the form of heavenly damsels; **etu** = appear; **iha** = in this place.

"Let that beautiful garden in the region of northern Kuru, presided over by Kubera (the god of riches) always with its leaves which serve as raiment and ornaments, with its fruits in the form of heavenly damsels appear in this place."

[Verse Locator](#)

इह मे भगवान् सोमो विधत्ताम् अन्नम् उत्तमम् ।
भक्ष्यम् भोज्यम् च चोष्यम् च लेह्यम् च विविधम् बहु ॥ २-९१-२०

20. (May); **bhagavaan** = the blessed; **somaH** = moon god(the deity presiding over annual plants); **vidhattaam** = furnish; **me** = me; **iha** = at this place; **uttamam** = excellent; **annam** = food; **bahu** = f many; **vividham** = Varieties; **bhakSyam** = confections; **bhojayam** = sweets; **choSyam** = sances; **lchyamcha** = and syrups

"Many the blessed moon-god (the duty presiding over annual plants) furnish me at this place, excellent food of every variety, confections, sweets, sauces and syrups."

[Verse Locator](#)

विचित्राणि च माल्यानि पादप प्रच्युतानि च ।
सुरा आदीनि च पेयानि मांसानि विविधानि च ॥ २-९१-२१

21. (May the blessed moon-god furnish me); **vichitraaNi** = many-coloured; **maalyaanicha** = flowers; **paadapa prachyutaani** = which have just fallen from trees; **peyaani** = drinks; **suraadiini** = like wine and others; **vividhaani** = and various kinds; **maamsaani cha** = of meat.

"May the blessed moon-god furnish me many-coloured flowers which have just fallen from the flower-plants or trees, the drinks like wine and others as also various kinds of meat."

[Verse Locator](#)

एवम् समाधिना युक्तः तेजसा अप्रतिमेन च ।

शिक्षा स्वर समायुक्तम् तपसा च अब्रवीन् मुनिः ॥ २-९१-२२

22. **muniH** = that sage Bharadwaja; **samaadhinaa** = with his intense meditation; **apratimena** = having unequal; **tejasaacha** = splendour; **yuktaH** = and with; **tapasaacha** = austerity; **abraviit** = uttered; **evam** = thus; **shiikSa svara samaayuktam** = in tones according to the science which deals with proper articulation and pronunciation of Vedic texts.

That sage Bharadwaja, with his intense meditation, possessing unequal splendour and with austerity, spoke as follows, in tones befitting proper articulation and pronunciation of the scriptural texts:

[Verse Locator](#)

मनसा ध्यायतः तस्य प्रान् मुखस्य कृत अन्जलेः ।

आजगमुः तानि सर्वाणि दैवतानि पृथक् पृथक् ॥ २-९१-२३

23. **tasya** = (While) that sage Bharadwaja; **kr^itaaN^jale** = with joined palms; **dhyaataH** = was meditating; **manasaa** = with intelligence; **praaNmukhasya** = turning his face towards the east; **sarvaaNi** = all; **taani daivataani** = those celestials; **aajagmuH** = arrived; **pR^ithak pR^ithak** = one by one.

While that sage Bharadwaja, with joined palms, was meditating with absorption in the east, all those celestials came one by one.

[Verse Locator](#)

मलयम् दुर्दुर्म चैव ततः स्वेद नुदो अनिलः ।

उपस्पृश्य ववौ युक्त्या सुप्रिय आत्मा सुखः शिवः ॥ २-९१-२४

24. **tataH** = then; **anilaH** = a breeze; **upaspR^ishya** = passing over; **malayam** = the mountain of Malaya; **darduramchaiva** = and Dardura; **vavau** = began to blow; **svedanudaH** = removing sweat; **yuktvaa** = by its influence; **supriyaatmaa** = which was pleasant in nature; **sukhaH** = comfortable; **shivaH** = and gracious

Then, a pleasant comfortable and gracious breeze, passing over the mountains of Malaya and Dardura, began to blw, removing sweat by its influence.

[Verse Locator](#)

ततो अभ्यवर्तन्त घना दिव्याः कुसुम वृष्टयः ।

देव दुन्दुभि घोषः च दिक्षु सर्वासु शुश्रुवे ॥ २-९१-२५

25. **tataH** = thereafter; **divyaaH** = wonderful; **ghanaaH** = clouds; **abhyavarSantaH** = let loose; **kusuma vR^iSTayaH** = a rain of flowers; **divya dundubhi ghoSashcha** = while the sound of divine gongs; **shushrave** = could be heard; **sarvaasu** = in every; **dikSu** = quarter

Thereafter wonderful clouds let loose a rain of flowers, while the sound of divine gongs could be heard on every side.

[Verse Locator](#)

प्रववुः च उत्तमा वाता ननृतुः च अप्सरो गणाः ।

प्रजगुर् देव गन्धर्वा वीणा प्रमुमुचुः स्वरान् ॥ २-९१-२६

26. **uttamaaH** = (to the) Melodious; **prasavuH** = rustling; **vaataashcha** = of the wind; **apsarogaNaaH** = troops of Apsaras(divine nymphs); **nanR^itushcha** =

danced; **devagandharaaH** = the celestials and celestial musicians; **jagushcha** = sang; **viiNaaH** = vina's stringed musical instruments; **pramumuchuH** = sent forth; **svaraan** = their tones.

Troops of Apsaras (divine nymphs) danced to the melodious rustling of the wind. The celestials and the celestial musicians sang. Vinas, stringed musical instruments transmitted their tunes.

[Verse Locator](#)

स शब्दो द्याम् च भूमिम् च प्राणिनाम् श्रवणानि च ।
विवेश उच्चारितः श्लक्ष्णः समो लय गुण अन्वितः ॥ २-९१-२७

27. **SakSNaH** = sweet; **layasamanvitaH** = and harmonious; **saH shabdaH** = sounds; **uchcharitaH** = emitted; **samaH** = smoothly; **vivesha** = entered; **dyaamcha** = the sky; **bhuumimcha** = earth; **shravaNaanicha** = and the ears; **praaNinaam** = of beings.

Sweat and harmonious sounds emitted smoothly, entered the sky earth and the ears of beings.

[Verse Locator](#)

तस्मिन् उपरते शब्दे दिव्ये श्रोत्र सुखे नृणाम् ।
ददर्श भारतम् सैन्यम् विधानम् विश्व कर्मणः ॥ २-९१-२८

28. **tasmin** (when) those; **divye shabde** = celestial melodies; **uparate** = ceased; **shrotrasukhe** = so pleasingly heard; **nR^iNaam** = by human beings; **bhaaratam** = Bharata's; **sainyam** = army; **dadarsha** = saw; **vidhaanam** = the wonderful creations; **vishvakarmaNaH** = of Visvakarma.

When those celestial melodies ceased so pleasingly heard by the human ears, Bharata's army saw the wonderful creations of Visvakarma.

[Verse Locator](#)

बभूव हि समा भूमिः समन्तात् पन्च योजनम् ।
शाद्वलैर् बहुभिः चन्ना नील वैदूर्य सन्निभैः ॥ २-९१-२९

29. **samaa** = A levelled; **bhuumiH** = land; **paN^ca yojanaa** = of approximately twenty miles; **samantaat** = around; **babhuuva hi** = became; **chhanna** = covered; **bahubhiH shaadvalaiH** = by many carpets of grass; **niila vaiDhuurya sannibhaiH** = dark as emerald.

A levelled land of approximately twenty miles on all sides, became covered by many carpets of grass, dark as emerald.

[Verse Locator](#)

तस्मिन् बिल्वाः कपित्थाः च पनसा बीज पूरकाः ।
आमलक्यो बभूवुः च चूताः च फल भूषणाः ॥ २-९१-३०

30. **tasmin** = At that place; **bilvaaH** = Bilva; **kapitthashcha** = Kapitha; **panasaaH** = Panasa; **biija puurakaH** = Citron; **amalakyaH** = amalaki; **chuutaashcha** = and mango trees; **phala bhuuSaNaaH** = laden with fruit; **babhuuvUH** = were there.

At that place, Bilva, Kapittha, Panasa, Citron Amalaki and Mango Trees laden with fruit appeared.

[Verse Locator](#)

उत्तरेभ्यः कुरुभ्यः च वनम् दिव्य उपभोगवत् ।
आजगाम नदी दिव्या तीरजैर् बहुभिर् वृता ॥ २-९१-३१

31. **vanam** = A forest; **divyopabhogaat** = of divine enjoyments; **uttarebhyaH kurubhyaH** = from the territory of northern Kuru's; **divyaa** = and a divine; **nadii** = river; **kR^itaa** = shaped; **bahubhiH** = with various; **tiirajaiH** = trees on its bank; **aajagaama** = appeared (there)

A forest of divine enjoyments from the territory of northern Kuru's along with a river shaped with various trees on its bank appeared there.

[Verse Locator](#)

चतुः शालानि शुभ्राणि शालाः च गज वाजिनाम् ।
हर्म्य प्रासाद सम्घाताः तोरणानि शुभानि च ॥ २-९१-३२

32. **shubhraaNi** = Splendid; **chatushshaalaani** = square mansions; **shaalaashcha** = with stables; **gaja vaajinaam** = for elephants and horses; (as well as); **shubhaani** = resplendent; **harmya praasaada samyukta toraNaani** = gates with watch-towers flanked by turrets (could be seen).

Splendid square mansions with stables for elephants and horses as well as resplendent gates with watch-towers flanked by turrets were seen.

[Verse Locator](#)

सित मेघ निभम् च अपि राज वेश्म सुतोरणम् ।
शुक्ल माल्य कृत आकारम् दिव्य गन्ध समुक्षितम् ॥ २-९१-३३
चतुर् असम् असम्बाधम् शयन आसन यानवत् ।
दिव्यैः सर्व रसैर् युक्तम् दिव्य भोजन वस्त्रवत् ॥ २-९१-३४
उपकल्पित सर्व अन्नम् धौत निर्मल भाजनम् ।
क्लृप्त सर्व आसनम् श्रीमत् स्वास्तीर्ण शयन उत्तमम् ॥ २-९१-३५

33; 34; 35. **raaja veshma chaapi** = even a royal palace; (emerged); **sita megha nibham** = dazzling as a cloud; **suturaNam** = pierced by splendid arches; **shukla maalya kR^itaakaaram** = hung with white garlands; **divya gandha samukSitam** = filled with fragrance of celestial perfumes; **chaturashram** = forming a perfect quadrangle; **asambaadham** = spacious; **shayanaasana yaanavat** = and furnished with couches; seats and palanquins; **divyaiH** = (supplied with) ambrosial; **sarva rasaiH** = drinks of every kind; **divya bhojana vastravat** = magnificent attire and food of every variety; **upakalpita sarvaannam** = well-prepared eatables of every description; **dhauta nirmala bhaajanam** = in cleaned vessels free from dirt; **klupta sarvaasanam** = all kinds of seats arranged in order; **svaastiirNa shayanottamam** = with superb couches duly covered with rich carpets; **shriimat** = looked charming.

A royal palace emerged, dazzling as a cloud, pierced by splendid arches, hung with white garlands, filled with fragrance of celestial perfumes, forming a perfect quadrangle, spacious, furnished with couches seats and palanquins, supplied with ambrosial drinks of every kind as well as magnificent attire and food of every variety, well-prepared eatables of every description in cleaned vessels free from dirt and all kinds of seats arranged in order looked charming with superb couches duly covered with rich carpets.

[Verse Locator](#)

प्रविवेश महा बाहुर् अनुज्जातो महर्षिणा ।
वेश्म तद् रत्न सम्पूर्णम् भरतः कैकयी सुतः ॥ २-९१-३६

36. **mahaabaahuH** = the mighty armed; **bharataH** = Bharata; **kaikeyiisutaH** = the son of Kaikeyi; **anN^aataH** = on the invitation; **maharSiNaa** = of the great sage; **pravivesha** = entered; **tat veshma** = that palace; **ratna sampuurNam** = filled with precious gems.

The mighty armed Bharata the son of Kaikeyi on invitation by the great sage, entered that palace filled with precious gems.

[Verse Locator](#)

अनुजग्मुः च तम् सर्वे मन्त्रिणः सपुरोहिताः ।
बभूवुः च मुदा युक्ता तम् दृष्ट्वा वेश्म सम्विधिम् ॥ २-९१-३७

37. sarve = all; mantriNaH = the ministers; sapurohitaaH = together with priests; anujagmushcha = accompanied; tam = Bharata; dR^iSTvaa = and on seeing; tam = that; veshma samvidhim = excellent get-up of the palace; babhuuvushcha = they became; yuktaaH = filled; mudaa = with delight.

All the ministers together with priests accompanied Bharata and on entering that excellent get-up of the house, were filled with delight

[Verse Locator](#)

तत्र राज आसनम् दिव्यम् व्यजनम् चत्रम् एव च ।
भरतो मन्त्रिभिः सार्धम् अभ्यवर्तत राजवत् ॥ २-९१-३८

38. bharataH = Bharata; mantribhiH saartham = along with his ministers; abhyavartata = went clockwise round; divyam = the excellent; raajaasanam = royal throne; vyajanam = whisk; chhatram eva cha = and the royal umbrella; (kept there); raajavat = as if they were utilized by a king.

Bharata along with his ministers went clock-wise round the excellent royal throne, whisk and the royal umbrella kept there, as if they were utilized by a king.

[Verse Locator](#)

आसनम् पूजयाम् आस रामाय अभिप्रणम्य च ।
वाल व्यजनम् आदाय न्यषीदत् सचिव आसने ॥ २-९१-३९

39. puujamaayaasa = (they) paid reverence; aasanam = to the royal seat; abhipraNamya cha = bowing before it; raamaaya = as if Rama sat thereon; (and thereafter Bharata); aadaaya = taking hold of; vaala vyajanam = the whisk; nyaSidat = sat down; schivaasane = on the seat meant for the chief minister.

They paid reverence to the royal seat, bowing before it, as if Rama sat thereon and thereafter Bharata, taking hold of the whisk, sat down on the seat meant for the chief minister.

[Verse Locator](#)

आनुपूर्व्यान् निषेदुः च सर्वे मन्त्र पुरोहिताः ।
ततः सेना पतिः पश्चात् प्रशास्ता च निषेदतुः ॥ २-९१-४०

40. sarve = all; mantri purohitaaH = the ministers and priests; niSeduH = sat down; aanupuurvyaan = in order of precedence; tataH = thereafter; senapatiH = the chief of the army; pashchaat = and at last; prashaastaacha = the officer-in-charge of the encampment.

All the ministers and priests sat down in order of precedence. Thereafter, the chief of the army and at last the officer-in-charge of the encampment occupied their seats.

[Verse Locator](#)

ततः तत्र मुहूर्तेन नद्यः पायस कर्दमाः ।
उपातिष्ठन्त भरतम् भरद्वाजस्य शासनत् ॥ २-९१-४१

41. **tataH** = thereafter; **muhurtena** = on an instant; **shaasanaat** = by the orders; **bharadvajasya** = of Bharadvaja; **nadyaH** = streams; **paayasa kardamaaH** = having milk thickened with rice in the place of mud; **upatiSThanta** = flowed; **bharatam** = towards Bharata; **tatra** = there.

Then, on an instant, by the orders of Bharadvaja, streams having milk thickened with rice in the place of mud, flowed towards Bharata.

[Verse Locator](#)

तासाम् उभयतः कूलम् पाण्डु मृत्तिक लेपनाः ।
रम्याः च आवसथा दिव्या ब्रह्मणः तु प्रसादजाः ॥ २-९१-४२

42. **ubhayataH kuulam** = On both the banks; **taasaam** = of those streams; **ramyaaH** = enchanting; **divyaaH** = and celestial; **aavasadhaashcha** = houses; **paaNDu mR^ittika lepanaaH** = plastered with white clay; **prasaadajaaH** = born of the grace; **brahmaNaH** = of Brahma the Lord of creation; (appeared there).

On both the banks of those streams, enchanting and celestial houses plastered with white clay born out of the grace of Brahma the Lord of creation, appeared.

[Verse Locator](#)

तेन एव च मुहूर्तेन दिव्य आभरण भूषिताः ।
आगुर् विंशति साहस्राः ब्राह्मणा प्रहिताः स्त्रियः ॥ २-९१-४३

43. **tena** = at that; **muhuurtena** = moment itself; **vimshati saahaasraaH** = twenty thousand; **striyaH** = women; **divyaabharaNa bhuuSitaaH** = adorned with beautiful ornaments; **prahitaaH** = sent; **brahmaNaa** = by Brahma; **aaguH** = arrived.

At that moment itself, twenty thousand women adorned with beautiful ornaments, sent by Brahma, arrived.

[Verse Locator](#)

सुवर्ण मणि मुक्तेन प्रवालेन च शोभिताः ।
आगुर् विंशति साहस्राः कुबेर प्रहिताः स्त्रियः ॥ २-९१-४४

44. **vimshatisaahasraaH** = twenty thousand more; **striyaH** = women; **shobhitaaH** = who were radiant; **suvarNa maNi muktena** = and adorned with gold; gems; pearls; **pravaaLena** = and corals; **aaguH** = came; **kubera prahitaaH** = from the region of Kubera.

Twenty thousand more women, who were radiant and adorned with gold, gems, pearls and corals came from the region of Kubera.

[Verse Locator](#)

याभिर् गृहीतः पुरुषः स उन्माद इव लक्ष्यते ।
आगुर् विंशति साहस्रा नन्दनाद् अप्सरो गणाः ॥ २-९१-४५

45. **apsaro gaNaaH** = a particular company of Apsaras; **grahiitaH** = embraced; **yaabhiH** = by whom; **puruSaH** = a man; **lakSyate** = looked; **sonmaada iva** = as though seized with insanity; **aaguH** = came; **nandanaat** = from Nandana grove.

A particular company of Apsaras, embraced by whom, a man looked as though seized with insanity, came from Nandana grove.

[Verse Locator](#)

नारदः तुम्बुरुर् गोपः पर्वतः सूर्य वर्चसः ।

एते गन्धर्व राजानो भरतस्य अग्रतो जगुः ॥ २-९१-४६

46. ete = these; pravaraaH = most excellent; gandharva raajaanaH = kings among celestial musicians; naaradaH = Narada; tumburuH = Tumburu; gopaH = and Gopa; sumryavarchasaH = whose radiance is like that of the sun; jaguH = began to sing; agrataH = in front; bharatasya = of Bharata.

Those most excellent kings among celestial musicians - Narada, Tumbura and Gopa whose radiance is like that of the sun, began to sing in front of Bharata.

[Verse Locator](#)

अलम्बुसा मिश्र केशी पुण्डरीका अथ वामना ।

उपानृत्यमः तु भरतम् भरद्वाजस्य शासनात् ॥ २-९१-४७

47. atha = then; shaasanaat = on the command; bharadvaajasya = of Bharadwaja; alambusaa = Alambusa; mishra keshi = Misra Kesi; puNDariikaa = Pundarika; vaamanaa = and Vamana; upaanR^ityantu = started dancing in the presence; bharatam = of Bharata.

Then, on the command of Bharadwaja, Alambusa, MishraKesi and Vamana started dancing in the presence of Bharata.

[Verse Locator](#)

यानि माल्यानि देवेषु यानि चैत्ररथे वने ।

प्रयागे तान्य् अदृश्यन्त भरद्वाजस्य शासनात् ॥ २-९१-४८

48. shaasanaat = by the command; bharadwajasya = of Bharadwaja; maalyaani = wreaths of flowers; yaani = which were; deveSu = (beloved) of the gods; taani = or those; yaani = which; vane = grow in the woods; chaitrarathe = of Chaitraratha; aadR^ishyanta = were seen; prayaage = at Prayaga.

By the command of Bharadwaja, wreaths of flowers which were beloved of the gods or those which grow in the woods of chaitra ratha were seen at Prayaga.

[Verse Locator](#)

बिल्वा मार्दङ्गिका आसन् शम्या ग्राहा बिभीतकाः ।

अश्वत्था नर्तकाः च आसन् भरद्वाजस्य तेजसा ॥ २-९१-४९

49. shaasanaat = By the command; bharadwaajasya = of Bharadwaja; bilvaaH = Bel trees; aasan = assumed; maardaN^gikaaH = (the form) of drummers; vibhiitakaaH = Vibhitaka trees; shamyagraahaaH = of cymbalists; ashvathaaH = Peepul trees; aasan = assumed; nartakaashcha = the form of dancers.

By the command of Bharadwaja, Bel trees assumed the form of drummers, Vibhitaka trees assumed the form of cymbalists and Peepul trees assumed the form of dancers.

[Verse Locator](#)

ततः सरल तालाः च तिलका नक्त मालकाः ।

प्रहृष्टाः तत्र सम्पेतुः कुब्जा भूता अथ वामनाः ॥ २-९१-५०

50. tataH = then; saraLataaLaashcha = deodors; palmyras; tilakaaH = and Tilaka trees; bhuutvaa = transformed into; kubjaaH = hunchbacks; atha = and; vaamanaaH = dwarfs; prahr^iSTaaH = joyfully; sampetuH = arrived; tatra = there.

Then, decodars palmyras and Tilaka trees along with Tamala trees transformed into hunch backs and dwarfs and joyfully arrived there.

[Verse Locator](#)

शिशपा आमलकी जम्बू याः च अन्याः कानने लताः ।
मालती मल्लिका जातिर्याश्चान्याः कानने लताः ॥ २-९१-५१
प्रमदा विग्रहम् कृत्वा भरद्वाज आश्रमे अवसन् ।

51. **shimshupamamalakiijambvaH** = Shimsapas (Ashoka trees); Amalakis(Emblic myrobalan); Jambus(rose apple trees); **maalati** = Malati; **mallikaa** = Mallika; **jaatiH** = and Jati; **anyaaH** = and other; **yaH lataaH** = creepers; **kaanane** = in the forest; **kR^itvaa** = had been changed; **pramadaavigraham** = into the form of dancing girls; **bharadwaajaasrame** = in the hermitage of Bharadwaja; **(and they) avadan** = spoke (as follows).

Shimshapas (Ashoka trees), Amalakis (Emblic myrobalan), Jambus (rose-apple trees), Malati, Mallika Jati and other creepers in the forest had been changed into dancing girls in the hermitage of Bharadwaja and they spoke as follows:

[Verse Locator](#)

सुराम् सुरापाः पिबत पायसम् च बुभुक्षिताः ॥ २-९१-५२
मांसनि च सुमेध्यानि भक्ष्यन्ताम् यावद् इच्छथ ॥ २-९१-५३

52; 53. **suraapaaH** = O; wine-bibbers!; **pibata** = drink; **yaavat** = however much; **suraaH** = wine; **ichchhatha** = you desire! **bubhukSitaH** = O troops stricken with hunger! (Let); **paayasam cha** = milk thickened with rice; **maamsaanicha** = and meats; **sumedhyaani** = which are very much fresh; **bhakSyantaam** = be eaten.

"O, wine-bibbers! Drink the wine, however much you desire! O troops stricken with hunger! Let milk thickened iwth rice and the meats which are very much fresh, be eaten (as you will)"

[Verse Locator](#)

उत्साद्य स्नापयन्ति स्म नदी तीरेषु वल्गुषु ।
अप्य् एकम् एकम् पुरुषम् प्रमदाः सत्य च अष्ट च ॥ २-९१-५४

54. **sapta cha** seven or; **aSTa cha** = eight; **pramadaaH** = young women; **snaanayantisma api** = bathed; **ekam ekam** = every single; **puruSam** = man; **abhi valguSu** = on the beautiful; **nadiitiireSu** = on the beautiful; **nadiitiireSu** = river-banks; **uchchhaadya** = after massaging their body with oil.

Seven or eight young women bathed every single man on the beautiful river-banks, after massaging their body with oil.

[Verse Locator](#)

सम्बहन्त्यः समापेतुर् नार्यो रुचिर लोचनाः ।
परिमृज्य तथा न्यायम् पाययन्ति वर अन्नानाः ॥ २-९१-५५

55. **naaryaH** = women; **ruchira lochanaaH** = with charming eyes; **samaapetuH** = came running; **samvaahantya** = and shampooed their limbs; **varaaNganaaH** = lovely women; **tathaa** = like wise; **parimR^ijya** = wiped off the moisture (on their body); **paayayanti** = and gave them beverages to drink; **anyauyam** = mutually sharing them among each other.

Women with charming eyes came running and shampooed their limbs. Lovely women likewise wiped off the moisture on their body with towels and gave them beverages to drink, mutually sharing them among each other.

[Verse Locator](#)

हयान् गजान् खरान् उष्ट्रान् तथैव सुरभेः सुतान् ।
अभोजयन् वाहनपास्तेषां भोज्यं यथाविधि ॥ २-९१-५६

56. **vaahanapaaH** = the keepers of animals; **abhojayan** = fed; **hayaan** = the horses; **gajaan elephantsl kharaan** = donkeys; **uSTraan** = camels; **tathaiva** = and likewise; **sutaan** = the offspring; **surabheH** = of Surabhi the divine cow; **teSaam** = with their; **bhojyam** = feed; **yathaavidhi** = suitably.

The keepers of animals fed horses, elephants, donkeys, camels and bullocks (the offspring of Surabhi the divine cow) with their suitable feed.

[Verse Locator](#)

इक्षुमः च मधु जालामः च भोजयन्ति स्म वाहनान् ।
इक्ष्वाकु वर योधानाम् चोदयन्तो महा बलाः ॥ २-९१-५७

57. **vaahanaan** = the animals; **ikSvaaku varayodhaanaam** = belonging to the illustrious warriors the descendents of Ikshvakus; **mahaa balaaH** = the exceedingly strong men; **bhojantisma** = were fed; **ikSuumshcha** = with sugarcane; **madhulajaamshcha** = and roasted grain mixed in honey; **chodayantaH** = duly cajoling them to eat.

The animals, belonging to the exceedingly strong and illustrious warriors, the descendents of Ikshvaku, were fed with pieces of sugarcane and roasted grain soaked in honey, duly cajoling them to eat.

[Verse Locator](#)

न अश्व बन्धो अश्वम् आजानान् न गजम् कुन्जर ग्रहः ।
मत्त प्रमत्त मुदिता चमूः सा तत्र सम्बभौ ॥ २-९१-५८

58. **ashvabandhaH** = the groom; **na ajaanaat** = did not recognize; **ashram** = his horse; **kuN^jara grahaH** = the elephant-keeper; **na** = did not recognise; **gajam** = his elephant; **saa** = that; **chamuuH** = army; **tatra** = there; **sambabhau** = appeared; **mattapramatta muditaa** = intoxicated; maddened and enraptured on that spot.

The groom did not recognise his horse. The elephant-keeper did not recognise his elephant. That army there appeared intoxicated, maddened and enraptured on that spot.

[Verse Locator](#)

तर्पिता सर्व कामैः ते रक्त चन्दन रूषिताः ।
अप्सरो गण सम्युक्ताः सैन्या वाचम् उदैरयन् ॥ २-९१-५९

59. **sarva kaamaiH** = with all their desires; **tarpitaH** = gratified; **rakta chandana ruuSitaaH** = and their bodies anointed with red-sandal paste; **apsarogaNa samyuktaaH** = surrounded by a company of Apsaras; **te sainyaaH** = those soldiers; **adairayan** = uttered; **vaacham** = these words.

With all their desires gratified, their bodies anointed with red-sandal paste, and surrounded by a company of Apsaras, those soldiers uttered the following words.

[Verse Locator](#)

न एव अयोध्याम् गमिष्यामो न गमिष्याम दण्डकान् ।
कुशलम् भरतस्य अस्तु रामस्य अस्तु तथा सुखम् ॥ २-९१-६०

60. **naiva gamiSyaamaH** = we shall not go; **ayodhyaam** = either to Ayodhya; **daN^Dakaan** = or to Dandaka forest; **bharatasya** = Let Bharata; **astu** = be; **kushalam** = well!; **tathaa** = likewise; **raamasya** = let Rama; **astu** = be; **sukham** = at ease!

"We shall not go either to Ayodhya or to Dandaka forest. Let Bharata be well! Likewise, let Rama too be at ease!"

[Verse Locator](#)

इति पादात योधाः च हस्त्य् अश्व आरोह बन्धकाः ।
अनाथाः तम् विधिम् लब्ध्वा वाचम् एताम् उदैरयन् ॥ २-९१-६१

61. labdhvaa = having obtained; tam = that; vidhim = hospitality; paadaatayodhaashcha = infantry; hastyashvaaroha bandhakaaH = and cavalry as well as those mounted on elephants and their keepers too; anaathaaH = no longer acknowledging their leaders; udairayan = spoke; etaam = these; vaadam = words; iti = thus.

Having obtained that hospitality, the infantry, the cavalry as well as those mounted on elephants and their keepers too, no longer acknowledging their leaders, spoke the following words:

[Verse Locator](#)

सम्प्रहृष्टा विनेदुः ते नराः तत्र सहस्रशः ।
भरतस्य अनुयातारः स्वर्गे अयम् इति च अब्रुवन् ॥ २-९१-६२

62. samprahR^iSTaaH = in the height of joy; te naraaH = those men; sahasrashaH = in thousands; tatra = there; anuyaataaraH = the retinue; bharatasya = of Bharata; vineduH = cried out; abruvan = and spoke too; iti = thus; ayam = "Verily; this is; svagaH = heaven!"

In the height of joy, those men in thousands there, the retinue of Bharata cried out, "This is verily of heaven!"

[Verse Locator](#)

नृत्यन्ति स्म हसन्तिस्म गायन्ति स्म च सैनिकाः ।
समन्तात् परिधावन्ति माल्यो पेताः सहस्रशः ॥ २-९१-६३

63. sainikaaH = the soldiers; sahasrashaH = in thousands; maalyapetaaH = wreathed in flowers; nR^ityantisma = danced; hasantisma = laughed; gaayantisma = and sang; paridhaavanti = and ran; samantaat = hither and thither.

The soldiers in thousands, wreathed in flowers danced, laughed, sang and ran hither and thither.

[Verse Locator](#)

ततो भुक्तवताम् तेषाम् तद् अन्नम् अमृत उपमम् ।
दिव्यान् उद्वीक्ष्य भक्ष्यामः तान् अभवद् भक्षणे मतिः ॥ २-९१-६४

64. tataH = thereafter; teSaam = to those soldiers; bhuktavataam = who had partaken; tat annam = that food; amR^itopamam = which was as sweet as ambrosia; udviikSya = when they saw; taan = those; divyaan = fresh; bhakSyaan = dishes; abhavat = there arose; matiH = a desire; bhakSaNe = to eat (them again).

To those soldiers who had partaken that food which was as sweet as ambrosia, when they saw again those fresh dishes, there arose in them a desire to eat them again.

[Verse Locator](#)

प्रेष्याः चेत्यः च वध्वः च बलस्थाः च अपि सर्वशः ।
बभूवुः ते भृशम् तृप्ताः सर्वे च आहत वाससः ॥ २-९१-६५

65. sahasrashaH = thousands of; preSyaaH = servants; cheTyashcha = slaves; vadhvascha = youthful women; te = and those; balasthaaH = in the army; sarvacha = on every side; aahata raasasaH = clad in new raiment; babhuuvaH = became; bhR^isham = very much; dR^iptaaH = contented.

Thousands of servants, slaves, youthful women and those in the army on every side, clad in new raiment, became very much contented.

[Verse Locator](#)

कुन्जराः च खर उष्ट्रः च गो अश्वाः च मृग पक्षिणः ।
बभूवुः सुभृताः तत्र न अन्यो ह्य् अन्यम् अकल्पयत् ॥ २-९१-६६

66. kuNjaraasahcha = Elephants; kharoSTraashcha = donkeys; camels; go.ashvaashcha = bullocks; horses; mR^iga pakSiNaH = animals and birds; tatra = there; babhuuvaH = were suitably; subhR^itaaH = fed well; anyaH = one; naakalpayat hi = did not afflict; anyam = the other.

Elephants, donkeys, camels, bullocks, horses, animals and birds there were suitably well-fed. Hence, one did not afflict the other.

[Verse Locator](#)

न अशुक्ल वासाः तत्र आसीत् क्षुधितो मलिनो अपि वा ।
रजसा ध्वस्त केशो वा नरः कश्चिद् अदृश्यत ॥ २-९१-६७

67. tatra = there; na aasiit = was no one; naa dR^ishyata = nor any one seen; ashuklavaasaa = in soiled attire; kSudhitaH = or hungry; malino.api = or unkept; kashchit naraH = or any man; dhvasta keshovaa = with his hair spoiled; rajasaa = by powdered dust.

There was no one seen in soiled attire or hungry or unkept or with hair powdered with dust.

[Verse Locator](#)

आजैः च अपि च वाराहैर् निष्ठान वर संचयैः ।
फल निर्यूह संसिद्धैः सूपैर् गन्ध रस अन्वितैः ॥ २-९१-६८
पुष्प ध्वजवतीः पूर्णाः शुक्लस्य अन्नस्य च अभितः ।
ददृशुर् विस्मिताः तत्र नरा लौहीः सहस्रशः ॥ २-९१-६९

68; 69. ajaishchaapi = dishes of goat; vaarahaishcha = and boar; niSThaana vara samchayaiH = with delicious sauces; tatra = were there; suupaiH = flavoury soups; gandha rasaa nvitaiH = that were spicy; fragrant and succulent; phala niryuuha samsiddhaiH = cooked in fruit juices; puurNaaH = filled; lohiiH = in vessels of rare metals; sahasrashaH = in thousands; puSpa dhvajavatiiH = decorated with flowers shuklaamsha annasya = of white rice; naraaH = those soldiers; dadR^ishuH = saw (them); tatra = there; vos;otaaJ = with wonder; abhitaH = on all sides .

Dishes of goat and boar with delicious sauces were there and condiments that were spicy, fragrant and succulent, cooked in fruit juices; vessels of rare metals filled with rice, decorated with flowers, were offered in thousands to those soldiers there. The soldiers saw them with wonder on all sides.

[Verse Locator](#)

बभूवुर् वन पार्श्वेषु कूपाः पायस कर्दमाः ।
ताः च कामदुघा गावो द्रुमाः च आसन् मधुश्च्युतः ॥ २-९१-७०

70. **kuupaaH** = the wells; **vana paarshveSu** = in various sides of the kardamaaH = have their mud transformed into milk in which rice has been cooked with sugar; **taaH** = those; **gaavaH** = cows; **aasan** = were transformed; **kaamadughaaH** = into cows of plenty; **drumaashcha** = and the trees; **madhushchutaH** = dripped honey.

The wells in various sides of the forest (surrounding Bharadwaja's hermitage) have their mud transformed into milk in which rice was cooked. The cows in the region were transformed into cows of plenty and the trees dripped honey.

[Verse Locator](#)

वाप्यो मैरेय पूर्णाः च मृष्ट मांस चयैर् वृताः ।
प्रतप्त पिठरैः च अपि मार्ग मायूर कौक्कुटैः ॥ २-९१-७१

71. **vaapyaH** = (some) ponds; **vR^itaaH** = were endowed with; **maireya puurNaashcha** = full of wine; (and some ponds with); **mR^iSTaiH** = pertaining to deer; peacocks and wild cocks; **vratapta piTaraiH** = cooked in hot pans.

Some ponds there were endowed with full of wine and some were filled with assortment of various dressed meats pertaining to deer, peacocks and wild cocks; cooked in hot pans.

[Verse Locator](#)

पात्रीणाम् च सहस्राणि शात कुम्भमयानि च ।
स्थाल्यः कुम्भ्यः करम्भ्यः च दधि पूर्णाः सुसंस्कृताः ॥ २-९१-७२
यौवनस्थस्य गौरस्य कपित्थस्य सुगन्धिनः ।

72. (There were); **sahasraaNi** = thousands; **paatriiNaam** = of portable furnances; **niyutaani** = lacs; **sthaliinaam** = of culinary utensils; **nyarbudaanicha** = ten crores; **shaata kumbha mayaani** = of golden; **paatraaNi** = vessels; **susamskR^itaaH** = well-cleaned; **sthaalyaH** = bowls; **dadhipuurNaaH** = filled with curd; **kumbhyaH** = small water-jars; **karambhyashcha** = and wide-mouthed dishes.

There were thousands of portable furnaces, lacs of culinary utensils ten crores of golden vessels, well-cleaned bowls filled with curds, small water-jars and wide-mouthed dishes.

[Verse Locator](#)

हृदाः पूर्णा रसालस्य दध्नः श्वेतस्य च अपरे ।
बभूवुः पायसस्य अन्ते शर्करायाः च संचयाः ॥ २-९१-७३
कल्कामः चूर्ण कषायामः च स्नानानि विविधानि च ।
ददृशुर् भाजनस्थानि तीर्थेषु सरिताम् नराः ॥ २-९१-७४

73; 74. **hradaaH** = lakes; **puurNaaH** = full; **yauvanasthasya** = of fresh (curds) gaurasya = shining sugandhinaH = fragrant; **kapitthasya** = and also in the colour of a wood-apple; **rasaalasya** = curds mixed with sugar and spices; **apare cha** = some other lakes; **shvetasya** = of white; **dadhnaH** = curds; **anye** = and some other lakes; **paayasasya** = of milk soaked in rice and sugar; **sharkaraayaavasamchayaaH** = and of heaps of mixture of barley-flour and sugar; **babhuuvaH** = were formed.

Lakes full of fresh curds, shining fragrant and in the colour of a wood-apple, curds mixed with sugar and spices, some other lakes filled with white curds, some others filled with milk soaked in rice as well as sugar and some other lakes with a mixture of barley and sugar were formed.

[Verse Locator](#)

कल्कान् चूर्णकषायांश्च स्नानानि विविधानि च ।
ददृशुर्भाजनस्थानि तीर्थेषु सरितां नराः ॥ २-९१-७५

75. **naraaH** = those soldiers; **dadR^ishuH** = saw; **kalkaan** = jellies; **chuurNa kaSaayaamshcha** = powders and syrups (made of fruits); **vividhaani** = and various kinds; **snaanaanicha** = of accessories used in bathing; **bhaajana sthaani** = kept stored in vessels; **tiirtheSu** = on the banks; **saritaam** = of rivers.

Those soldiers saw jellies, powders and syrups made of fruits and various kinds of accessories used in bathing, kept stored in vessels, on the banks of rivers.

[Verse Locator](#)

शुक्लान् अंशुमतः च अपि दन्त धावन संचयान् ।
 शुक्लामः चन्दन कल्कामः च समुद्रेषु अवतिष्ठतः ॥ २-९१-७६
 दर्पणान् परिमृष्टामः च वाससाम् च अपि संचयान् ।
 पादुक उपानहाम् चैव युग्मान् यत्र सहस्रशः ॥ २-९१-७७
 आन्जनीः कन्कतान् कूर्चामः चत्राणि च धनूम्षि च ।
 मर्म त्राणानि चित्राणि शयनान् आसनानि च ॥ २-९१-७८
 प्रतिपान हृदान् पूर्णान् खर उष्ट्र गज वाजिनाम् ।
 अवगाह्य सुतीर्थामः च हृदान् स उत्पल पुष्करान् ॥ २-९१-७९
 नील वैदूर्य वर्णामः च मृदून् यवस संचयान् ।
 निर्वाप अर्थम् पशूनाम् ते ददृशुः तत्र सर्वशः ॥ २-९१-८०

76; 77; 78; 79; 80. **ta** = those soldiers; **dadR^ishaH** = saw; **tatra** = there; **sarvashaH** = all around; **dana dhaavana samchayaan** = heaps of twigs used for cleaning the teeth; **shuklaam** = with white; **mshumatashchaapi** = brushes; **shuklaan** = white; **chandana kalkaamshcha** = sandal pastes; **avatiSThataH** = stored; **samudgeSu** = in caskets; **parimR^iSThaam** = polished; **darpaNaanicha** = mirrors; **samchayaan chaapi** = piles; **vaasasaam** = of clothes; **sahasrashaH** = thousands; **yugmaanicha** = of pairs; **paadukopaanahaam** = of shoes and sandals; **aaNjaniiH** = caskets containing collyrium for the eyes; **kamkataan** = combs; **kuurchaan** = brushes; **vastraaNi cha** = raiments; **dhanuumSicha** = bows; **marmatraanaani** = protectors of vitals; **chitraaNi** = strange; **shayanaani** = couches; **aasanaani** = and seats; **pratipaaa hradaan** = drinking ponds; **kharaSTragaja vaajinaam** = for donkeys; camels; elephants and horses; **hradaan** = lakes; **avagaahya sutiirthaan** = with good stairs for descent; **sotapalapuSkaran** = with water lilies and lotuses; **aakaashavarNapratimaan** = with sky-blue colour; **svachchatoyaam** = with clear water; **sukhaplavaan** = offering a comfortable bath; **mR^iduun** = and soft; **yavasa samohayaan** = grasses; **nirvaapaarthaan** = useful for feeding; **pashuunaam** = the animal; **niipa vaiDhurya varNaamshcha** = having colour of Nipa trees and of cat's eye gems.

Those soldiers saw there heaps of twigs used for cleaning the teeth with white brushes at their tips, white sandal pastes stored in caskets, polished mirrors, piles of clothes, thousands of pairs of shoes and sandals, caskets containing collyrium for the eyes; combs, brushed, raiments bows, protectors of vitals, strange couches and seats, drinking ponds for donkeys camels elephants and horses, lakes with good stairs for descent having water-lilies and lotuses with sky-blue colour, with clear water offering a comfortable bath and soft grasses having a colour of Nipa tree and of cat's eye gems useful for feeding animals.

Nipa tree: *Nanlea cadamba*

[Verse Locator](#)

व्यस्मयन्त मनुष्यस्ते स्वप्नकल्पं तदद्भुतं ।
 दृष्ट्वाऽतिथ्यं कृतं तादृग्भरतस्य महार्षिणा २-९१-८१

81. **dR^iSTvaa** = seeing; **tat** = that; **adbhutam** = wonderful; **taadR^ik** = and such; **svapnakalpam** = a dream-like; **aatithyam** = hospitality; **kR^itam** = offered; **maharSiNaa** =

by the great sage Bharadwaja; **te manuSyaaH** = those men; **vyasmayanta** = were surprised.

Seeing such a wonderful and dreamlike hospitality offered by the great sage Bharadwaja, all those men were surprised.

[Verse Locator](#)

इत् एवम् रममाणानाम् देवानाम् इव नन्दने ।

भरद्वाज आश्रमे रम्ये सा रात्रिर् व्यत्यवर्तत ॥ २-९१-८२

82. **rama maaNaanaam** = while they were enjoying; **ityevam** = thus; **ramye** = in that charming; **bharadwaajaashrame** = hermitage of Bharadwaja; **devaanaamiva** = like celestials; (enjoying); **nanadane** = in the garden of nandana; **saa raatriH** = that night; **vytyavartata** = had elapsed.

While they were enjoying thus in that charming hermitage of Bharadwaja, in the same manner as celestials enjoy the garden of Nandna, that night had elapsed.

[Verse Locator](#)

प्रतिजग्मुः च ता नद्यो गन्धर्वाः च यथा आगतम् ।

भरद्वाजम् अनुज्जाप्य ताः च सर्वा वर अन्गनाः ॥ २-९१-८३

83. **anujJNaapya** = having been permitted; **bharadvaajam** = by Bharadwaja; **taaH nadyaH** = those rivers; **gandharvaashcha** = the celestial musicians; **sarvaaH** = (and) all; **taaH** = those; **varaaNganaashcha** = beautiful women; **pratijagmushcha** = went back; **yathaagatam** = by the same way they came.

Having been permitted by Bharadwaja, those rivers, the celestial musicians and all those beautiful women went back by the same way they came.

[Verse Locator](#)

तथैव मत्ता मदिर उत्कटा नराः ।

तथैव दिव्य अगुरु चन्दन उक्षिताः ।

तथैव दिव्या विविधाः स्रग् उत्तमाः ।

पृथक् प्रकीर्णा मनुजैः प्रमर्दिताः ॥ २-९१-८४

84. **naraaH** = the soldiers; **madirotkaTaaH** = intoxicated with spirituous liquor; **tathaiva mattaaH** = were likewise excited with joy; **tathaiva** = Like wise; **divyaagaru chandanokSitaaH** = they were drenched in charming aloes and sandal paste; **pramarditaaH** = crushed; **prakiirNaaH** = and scattered; **pR^ithak** = at a distance; **vividhaaH** = various kinds; **divyaah** = of beautiful; **sraguttamaaH** = and excellent garlands; **tathaiva** = were there likewise.

The soldiers, intoxicated with spirituous liquor, were likewise excited with joy. Likewise, the men were drenched in charming aloes and sandal paste. Various kinds of excellent and charming garlands were there, crushed and garlands were there, crushed and scattered at distances, likewise.

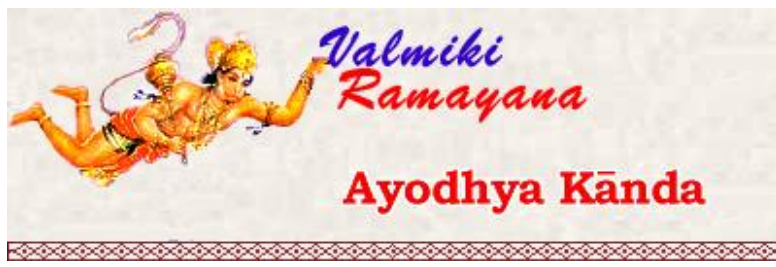
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकनवतितमः सर्गः

Thus completes 91st Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 91

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 92

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Introduction

Bharata approaches the sage Bharadwaja and seeks his permission to leave. Bharata asks Bharadwaja the exact route by which he can reach the abode of Rama. Bharadwaja gives the details of the path towards the banks of river Mandakini, situated at the north of Chitrakuta mountain, where Rama is stationed along with Seetha and Lakshmana. Hearing of the journey, Dasaratha's wives approach Bharadwaja and offer their salutations to him. Bharata introduces his mothers one by one to Bharadwaja. While introducing his mother, Kaikeyi to Bharadwaja, Bharata describes Kaikeyi as the root-cause of their family's misfortune. But, the sage Bharadwaja consoles him, saying that the exile of Rama would ultimately result in happiness the sages, celestials and even the demons. Bharata finally bids farewell to the sage and proceeds to Chitrakuta, along with his retinue.

[Verse Locator](#)

ततः ताम् रजनीम् उष्य भरतः सपरिच्छदः ।

कृत आतिथ्यो भरद्वाजम् कामाद् अभिजगाम ह ॥ २-९२-१

1. tataH = thereafter ; bharataH = Bharata; saparichchhadaH = along with his routine; kR^itaatithyaH = who were hospitably treated (by Bharadwaja); vyuSya = spent; taam rajaniim = that night(there); abhijagaama = and approached; bharadwaajam = Bharadwaja; who had offered oblations in sacred fire; spoke to Bharata the tiger among men; who had come there with joined palms; saying.

Thereafter, Bharata along with his routine, who were treated hospitably, spent that night there and sought out Bharadwaja with fondness.

[Verse Locator](#)

तम् ऋषिः पुरुष व्याघ्रम् प्रेक्ष्य प्रान्जलिम् आगतम् ।

हुत अग्नि होत्रो भरतम् भरद्वाजो अभ्यभाषत ॥ २-९२-२

2. bharadwaajaH R^iSi = the sage Bharadwaja; hutaagni hotraH = who had offered oblations in sacred fire; prekSya = after seeing; bharatam = Bharata; puruSavyaaghram = the tiger among men; aagatam = who came; praN^jalim = with joined palms; abhyabhaaSata = spoke (as follows).

The sage Bharadwaja, who had offered oblations in sacred fire, spoke to Bharata the tiger among men, who had come there with joined palms, saying.

[Verse Locator](#)

कच्चिद् अत्र सुखा रात्रिः तव अस्मद् विषये गता ।

समग्रः ते जनः कच्चिद् आतिथ्ये शंस मे अनघ ॥ २-९२-३

3. **he anaghaH** = O; handsome Bharata!; **raatriH** = (Is this) night; **gataakachchit** = passed; **sukham** = comfortably; **tava** = by you; **asmadvise** = in our region?; **te janaH** = Is your retinue; **samagraH kachchit** = fully satisfied; **aatithye** = with my hospitality? shamsa = tell; **me** = me.

"O, handsome Bharata! Have you passed this night at out place comfortably? Is your retinue fully satisfied with my hospitality? Tell me."

[Verse Locator](#)

तम् उवाच अञ्जलिम् कृत्वा भरतो अभिप्रणम्य च ।
आश्रमाद् अभिनिष्क्रान्तम् ऋषिम् उत्तम तेजसम् ॥ २-९२-४

4. **aNjalim kR^itvaa** = after joining his palms; **abhipraNamyacha** = salutation; **bharataH** = Bharata; **uvaacha** = replied; **tam R^iSim** = to that sage Bharadwaja; **uttma tejasam** with great splendour; **abhiniSkraantam** = who came out; **aashramaat** = from his hermitage.

After joining his palms in salutation, Bharata replied to the very glorious sage Bharadwaja, who came out from his hermitage (as follows):

[Verse Locator](#)

सुख उषितो अस्मि भगवन् समग्र बल वाहनः ।
तर्पितः सर्व कामैः च सामात्यो बलवत् त्वया ॥ २-९२-५

5. **bhagavan** = O; venerable sage!; **sarvakaamaiH** = with all the enjoyments; **balavat** = in plenty; **tvayaa(given by) you**; **sukhoSitaH asmi** = I felt comfortable; **tarpitaH** = and satisfied; **saamaatyaH** = along with my ministers; **samagrabala vaahanaH** = my entire army and the animals used in riding.

"O, venerable sage! With all the enjoyments in plenty provided by you, I felt comfortable and satisfied, along with very ministers my entire army and our animals too used in riding.

[Verse Locator](#)

अपेत क्लम सन्तापाः सुभक्ष्याः सुप्रतिश्रयाः ।
अपि प्रेष्यान् उपादाय सर्वे स्म सुसुख उषिताः ॥ २-९२-६

6. **sarve** = all of us; **upaadaaya** = together with; **preSyaan api** = our servants too; **smaH** = have become; **susukhoSitaH** = very much comfortable; **apetaklamasamptaapaaH** = with our fatigue and pains removed; **subhakSaaH** = having eaten a good food; **supratishrayaaH** = and having been provided with a good accommodation.

"All of us including our servants have become very much satisfied with our fatigue and pains removed, having eaten a good food and having been provided an excellent accommodation."

[Verse Locator](#)

आमन्त्रये अहम् भगवन् कामम् त्वाम् ऋषि सत्तम ।
समीपम् प्रस्थितम् भ्रातुर् मैरेण ईक्षस्व चक्षुषा ॥ २-९२-७

7. **bhagavan** = O; Blessed one!; **R^iSisattama** = the excellent sage! **aham** = I; **kaamam** = an very much; **aamantraye** = taking leave; **tvaam** = of you; **iikSasva** = see me off; **maitreNa** = with a friendly; **chakSuSaa** = eye; **prasthitam** = me who is settingout; **samiipam** = towards the vicinity of; **bhraatuH** = my brother.

"O, Blessed one! O, excellent sage I am taking leave of you. Look on me with favour as I find myself in my brother's vicinity."

आश्रमम् तस्य धर्मज्ञ धार्मिकस्य महात्मनः ।

आचक्ष्व कतमो मार्गः कियान् इति च शंस मे ॥ २-९२-८

8. dharmajN^a = O; knower of piety!; aachakSva = tell; me = me; aashramam = about the hermitage; tasya mahaatmanaH = of that high-souled; dhaarmikasya = and pious man; shamsa = tell; me = me; katamaH = as to which; maargaH = way; kiyaan = how much distance; iti cha = and so forth.

"O, knower of piety! Tell me about the abode of that high-souled and pious man, Rama. Tell me as to which way I have to go, how much distance it is from here and so forth."

[Verse Locator](#)

इति पृष्ठः तु भरतम् भ्रातृ दर्शन लालसम् ।

प्रत्युवाच महा तेजा भरद्वाजो महा तपाः ॥ २-९२-९

9. bharadvaajaH = Bharadwaja; mahaatejaaH = the highly glorious; mahaatapaah = and having excellent austerity; iti = thus; pR^iSTaH = asked; pratyuvaacha = replied; bharatam = to Bharata; bhraatR^idarshana laalasam = who is intensely desirous to see his brother.

The highly glorious Bharadwaaja, of rigid asceticism, thus questioned by Bharata (who intensely desired to see his brother again), answered him as follows:

[Verse Locator](#)

भरत अर्ध तृतीयेषु योजनेषु अजने वने ।

चित्र कूटो गिरिः तत्र रम्य निर्दर काननः ॥ २-९२-१०

10. bharata = O; Bharata!; tatra = there; ardhatR^itiiyeSu yojaneSu = at a distance of three and half Yojanas (ie about twenty eight miles); giriH = (is a) mountain; chitra kuuTaH = called Chitrakuta; ajane = which is an un-inhabited region; vane = in the forest; ramya nirjhara kaananaH = with its beautiful cascades and groves.

"O, Bharata! About twenty eight miles from here, there is a mountain called Chitrakuta, in the middle of a lonely forest with its charming Cascades and groves."

[Verse Locator](#)

उत्तरम् पार्श्वम् आसाद्य तस्य मन्दाकिनी नदी ।

पुष्पित द्रुम संचन्ना रम्य पुष्पित कानना ॥ २-९२-११

11. aasaadya = going towards; tasya = its; uttaram paarshvam = norther side; mandaakinii nadii = (you find) River Mandakini; puSpitadruma samchhannaa = which is entirely enveloped iwth flowering trees; ramya puSpita kaananaa = and having forests flourished with charming blooms.

"Going towards its northern side, you will find River Mandakini, which is entirely enveloped with flowering trees and having forests flourished with charming blossoms."

[Verse Locator](#)

अनन्तरम् तत् सरितः चित्र कूटः च पर्वतः ।

ततो पर्ण कुटी तात तत्र तौ वसतो ध्रुवम् ॥ २-९२-१२

12. taata = O; beloved Bharata!; anantaram = Beyond; tatsaritaH = that river; parvatashcha = there is a mountain; chitra kuuTaH = called Chitrakuta; tayoH = and (on it) their; parNakuTii = hut made of leafy twigs; tau = both of them; vasataH = are residing; tatra = there; dhruvam = It is certain.

"O, beloved Bharata! Beyond that river, there is a mountain called Chitrakuta and on it, their hut made of leafy twigs. Both of them are residing there. It is sure."

[Verse Locator](#)

दक्षिणेन एव मार्गेण सव्य दक्षिणम् एव च ।
गज वाजि रथ आकीर्णाम् वाहिनीम् वाहिनी पते ॥ २-९२-१३
वाहयस्व महा भाग ततो द्रक्ष्यसि राघवम् ।

13. mahaabhaaga = O; illustrious; vaahiniipate = chief of army!; vaahayasva = direct; raahiniim = the army; gajavagirathaakiirNaam = filled with elephants; horses and chariots; dakSiNaanaiva = either towards the southern; maargeNa = route; savyadakSiNamevavaa = or to the left; proceeding southward; drakSyasi = you can see; raaghavam = Rama; tataH = then.

"O, the illustrious chief of army! Direct the forces filled with elephants horses and chariots either towards the southern route or to the left proceeding southward. You can see Rama then."

[Verse Locator](#)

प्रयाणम् इति च श्रुत्वा राज राजस्य योषितः ।
हित्वा यानानि यान अर्हा ब्राह्मणम् पर्यवारयन् ॥ २-९२-१४

14. shrutvaa = hearing about; tat = that; prayaaNam = journey; iti = in the aforesaid manner; raajaraajasya = Dasaratha's; yoSitaH = wives; yaanaarhaaH = eligible of sitting in palanquins; hitvaa = having left; yaanaani = their palanquins; paryavaarayan = stood encircling; braahmaNam = Bharadwaja.

Hearing him speak of the journey, Dasaratha's wives eligible of sitting in palanquins, descended from their palanquins and stood encircling Bharadwaja.

[Verse Locator](#)

वेपमाना कृशा दीना सह देव्या सुमन्त्रिया ।
कौसल्या तत्र जग्राह कराभ्याम् चरणौ मुनेः ॥ २-९२-१५

15. tatra = among them; vepamaanaa = the trembling; kausalya = Kaulasya; kR^ishaa = the emaciated; diinaa = and the miserable woman; sumitrayaadevyasaha = along with the Queen Sumitra; jagraaha = clasped; charaNau = the feet; muneH = of the sage Bharadawaja; karaabhyaam = with their hands.

Kaikeyi with her unfulfilled desire and despised by the whole world, clasped the sage's feet with bashfulness.

[Verse Locator](#)

असमृद्धेन कामेन सर्व लोकस्य गर्हिता ।
कैकेयी तस्य जग्राह चरणौ सव्यपत्रपा ॥ २-९२-१६

16. kaikeyii = Kaikeyi; asmaR^iddhena = with her unfulfilled; kaamena = desire; garhitaa = and despised; sarva lokasya = by the whole world; jagraaha = clasped; tasya = his; charaNau = feet; savya patrapaa = with bashfulness.

Kaikeyi with her unfulfilled desire and despised by the whole world, clasped the sage's feet with bashfulness.

[Verse Locator](#)

तम् प्रदक्षिणम् आगम्य भगवन्तम् महा मुनिम् ।

अदूराद् भरतस्य एव तस्थौ दीन मनाः तदा ॥ २-९२-१७

17. tadaa = then; pradakSiNam aagamyā bhagavantam tam mahaamunim = having gone round that venerable and eminent sage clock-wise; tasthau = she stood; aduuraadeva = close; bharatasya = to Bharata himself; diina manaaH = distressed at heart.

Then, having gone around that venerable and eminent sage clock-wise, she stood close to Bharata himself, distressed as she was at heart.

[Verse Locator](#)

ततः पप्रच्छ भरतम् भरद्वाजो दृढ व्रतः ।

विशेषम् ज्ञातुम् इच्छामि मातृऋणाम् तव राघव ॥ २-९२-१८

18. tataH = then; bharadvajaH = Bharadwaja; dR^iDha vrataH = firm in austerity; paprachha = enquired; bharatam = Bharata (as follows); raaghava = O; Bharata!; ichchhaami = I wish; jJNaatum = to know; visheSam = the distinctions; tava = of your; maatR^iNaam = mothers.

Then, Bharadwaja, firm in austerity, enquired Bharata as follows: "O, Bharata! I wish to know the distinctions of your mothers."

[Verse Locator](#)

एवम् उक्तः तु भरतो भरद्वाजेन धार्मिकः ।

उवाच प्रान्जलिर् भूत्वा वाक्यम् वचन कोविदः ॥ २-९२-१९

19. uktaH = spoken; evam = thus; bharadvajena = by Bharadwaja; dhiimataa = the learned man; bharataH = Bharata; vachana kovidaH = skilled in expression; bhuutvaa praaN^jaliH = with joined palms; uvaacha = spoke; raakyam = (the following) words.

Hearing the words of the learned sage, Bharadwaja, Bharata who was skilled in expression, with joined palms, spoke the following words.

[Verse Locator](#)

याम् इमाम् भगवन् दीनाम् शोकान् अशन कर्षिताम् ।

पितुर् हि महिषीम् देवीम् देवताम् इव पश्यसि ॥ २-९२-२०

एषा तम् पुरुष व्याघ्रम् सिंह विक्रान्त गामिनम् ।

कौसल्या सुषुवे रामम् धातारम् अदितिर् यथा ॥ २-९२-२१

20; 21. bhagavan = O; venrable sage!; imaam = this; diinaam = miserable deviim = queen; shokaanashanakarshitaam = emaciated by grief and fasting; mahiSiim = is the royal consort; pituH = of my father; yaam = whom; pashyasi = you see; devataamiva = resembling a goddess; eSaa = it is she; kausalyaa = Kausalya; aditiH yathaa = (who) as Aditi; dhataaram = gave birth to Upendra (Lord Vamoma; so-called because he is a younger brother to Indra); suSuve = begot; puruSa vyaaghram = that Tiger among heroes; simha vikraantagaaminam = with the gait and pride of a lion; tam raamam = that Rama.

"O, venerable sage! This miserable queen emaciated by grief and fasting, is the royal consort of my father, who you see resembling a goddess - it is she, Kausalya who, as Aditi gave birth to Upendra, begot that Tiger among the heroes, with the great gait and pride of a lion that Rama."

[Verse Locator](#)

अस्या वाम भुजम् श्लिष्टा या एषा तिष्ठति दुर्मनाः ।
 कर्णिकारस्य शाखा इव शीर्ण पुष्पा वन अन्तरे ॥ २-९२-२२
 एतस्याः तौ सुतौ देव्याः कुमारौ देव वर्णिनौ ।
 उभौ लक्ष्मण शत्रुघ्नौ वीरौ सत्य पराक्रमौ ॥ २-९२-२३

22; 23. eSaa = she; yaa = who; tiSThati = stands; shliSTaa = clinging to; vaama bhujaam = the left shoulder; asyaaH = of Kuasalya; durmanaaH = plunged in grief; (is Sumitra); shakheva = looking like a branch; karNikaarasya = of Karnikara tree; shiirNa puSpaa = with withered flowers; vanaanantare = standing in the interior of the gorve; ubhau = Both; lakSmaNa shatrughnau = Lakshmana and Shatrughna; viirau = the heroic; kumaarau = princes; deva varNinau = of god-like appearance; satya paraakramau = and unfailing prowess; sutau = are the sons; etasyaaH = of this; devyaaH = godly woman.

She, who stands clinging to the left shoulder of Kausalya, plunged in grief is the unfortunate Sumitra, looking like a branch of Karnikara tree with withered flowers standing in the interior of the grove. Both Lakshmana and Shatrughna, the two heroic princes of god-like appearance and unfailing prowess are the sons of this godly woman, Sumitra.

[Verse Locator](#)

यस्याः कृते नर याघ्रौ जीव नाशम् इतो गतौ ।
 राजा पुत्र विहीनः च स्वर्गम् दशरथो गतः ॥ २-९२-२४
 क्रोधनामकृतप्रज्ञां दृप्तां सुभगमानिनीम् ।
 ऐश्वर्य कामाम् कैकेयीम् अनार्याम् आर्य रूपिणीम् ॥ २-९२-२५
 मम एताम् मातरम् विद्धि नृशंसाम् पाप निश्चयाम् ।
 यतो मूलम् हि पश्यामि व्यसनम् महद् आत्मनः ॥ २-९२-२६

24; 25; 26. yasyaaH kR^ite = she; through whose fault; naravyaaghrau = those two tigers among men; gatau = have to obtain; jiivanaasham = a miserable existence; itaH = from here; raajaa dasharathaH = and king Dasaratha; putra vihiinashcha = deprived of his son; gataH = has gone; svaragam = to heaven; etaam = (this woman); krdhanaam = who is irate; akR^itaprajJNaam = imprudent; dR^iptam = arrogant; subhaga maaniniim = who esteems herself to be good-looking; aishvarya kaamaam = who is covetous of power; anaaryaam = unworthy; aarya ruupiNiim = though

"She, through whose fault, those two tigers among men have to obtain a miserable existence and King Dasaratha deprived of his son, has gone to heaven this woman, who is irate, imprudent, arrogant, who esteems herself to be good-looking, who is covetous of power, unworthy though noble to all appearance, know her to be Kaikeyi, my mother of wicked and sinful resolve, in whom I see the root cause of my great misfortune."

[Verse Locator](#)

इत्थं उक्त्वा नर शार्दूलो बाष्प गद्गदया गिरा ।
 स निशश्वास ताम्र अक्षो क्रुद्धो नाग इव असकृत् ॥ २-९२-२७

27. saH = Bharata; narashaarduulaH = the tiger among men; taamraakSaH = with his red eyes; uktvaa = having spoken; iti = thus; giraa = in a voice; baaSpa gadgadaya = stammered with tears; nishashvaasa = breathed; kR^iddhaH iva = like an enraged; shvasan = and hissing; naagaH = snake.

Bharata, the tiger among men, with his red eyes spoke thus in a voice broken by sobs and breathing as he like an enraged and hissing snake.

[Verse Locator](#)

भरद्वाजो महर्षिः तम् ब्रुवन्तम् भरतम् तदा ।

प्रत्युवाच महा बुद्धिर् इदम् वचनम् अर्थवत् ॥ २-९२-२८

28. **bruvantam** = spoken; **tathaa** = thus; **tam bharatam** = by that Bharata; **maharSiH** = the sage; **bharadwaajaH** = Bharadwaja; **mahaabuddhiH** = of great intellect; **pratyuvaacha** = replied; **idam** = in these; **arthavat** = meaningful; **vachanam** = words.

Hearing the aforesaid words spoken by Bharata, Bharadwaja the great intellectual sage replied in the following meaningful words.

[Verse Locator](#)

न दोषेण अवगन्तव्या कैकेयी भरत त्वया ।

राम प्रव्राजनम् ह्य एतत् सुख उदकम् भविष्यति ॥ २-९२-२९

29. **bharata** = O; Bharata!; **kaikeyii** = Kaikeyi; **na avagantavyaa** = is not intended to be understood; **tvayaa** = by you; **doSeNa** = by her lapse; **etat** = this; **raama pravraajanam** = exile of Rama; **bhaviSyati hi** = will indeed become; **sukhodarkam** = a cause for happiness.

"O, Bharata! Kaikeyi is not intended to be understood by you accusatively. The exile of Rama with indeed become ultimately a cause for happiness!"

[Verse Locator](#)

देवानाम् दानवानाम् च ऋषीणाम् भावितात्मनाम् ।

हितमेव भविष्यद्भि रामप्रव्राजनादिह ॥ २-९२-३०

30. **iha** = now; **raama pravrajanaat** = due to Rama's exile; **bhaviSyaddhi** = there will indeed be; **hitameva** = a benefit only; **devaanaam** = to the celestials; **daanavaamcha** = demons; **R^iSiNaam cha** = and the sages; **bhaavitaatmanaam** = whose souls are purified by meditating on the Universal spirit.

"Now, due to Rama's exile, there will indeed be a benefit to the celestials the demons and the sages whose souls are purified by meditating on the Universal Spirit."

[Verse Locator](#)

अभिवाद्य तु संसिद्धः कृत्वा च एनम् प्रदक्षिणम् ।

आमन्त्र्य भरतः सैन्यम् युज्यताम् इत्य् अचोदयत् ॥ २-९२-३१

31. **bharataH** = Bharata; **samsiddhaH** = satisfied; **abhivaadya** = paid obeisance to him; **pradakSiNam cha kR^itvaa** = and circumambulated him; **amantrya** = bidding farewell; **achodayat** = and directed; **sainyam** = the army; **iti** = thus; **yujyataam** = "Let us carry on."

Bharata satisfied, paid obeisance to him and circumambulated him in bidding a farewell, directing the army to get prepared to leave.

[Verse Locator](#)

ततो वाजि रथान् युक्त्वा दिव्यान् हेम परिष्कितान् ।

अध्यारोहत् प्रयाण अर्थी बहून् बहु विधो जनः ॥ २-९२-३२

32. **tataH** then; **prayaaNaarthiii** = setting out for their destination; **bahuvidhaH** = many kinds; **janaH** = of people; **adhyaarohat** = ascended; **bahuun** = many; **divyaan** = excellent; **rathan** = chariots; **hema pariSkR^itaan** = decorated with gold; **vaaji yuktaan** = harnessed to horses.

Then, setting out for their destination, countless people ascended many excellent chariots, decorated with gold, duly harnessed to horses.

[Verse Locator](#)

गज कन्या गजाः चैव हेम कक्ष्याः पताकिनः ।
जीमूता इव घर्म अन्ते सघोषाः सम्प्रतस्थिरे ॥ २-९२-३३

33. **gaja kanyaa** = female elephants; **gajaashchaiva** = and male elephants; **hemakakSyaaH** = pataakinaH = wearing golden chains and flags; **saghoSaaH** = distinguished by the sound of bells; **jiimuutaaH iva** = like (thundering) clouds; **gharmaante** = at the end of a summer; **sampratasthira** = marched in form.

Female and male elephants, wearing golden chains and flags, distinguished by the sound of bells, like thundering clouds at the end of a summer marched in a form.

[Verse Locator](#)

विविधान्य् अपि यानानि महानि च लघूनि च ।
प्रययुः सुमहा अर्हाणि पादैर् एव पदातयः ॥ २-९२-३४

34. **vividhaani** = various; **sumahaarhaaNi** = precious; **yaanaani** = conveyances; **mahaanti cha** = (both) big; **laghuunicha** = and small; **prayayuH** = marched forward; **padaatayaH** = Pedestrians; **paadaaraiva** = went by foot.

Various precious conveyances, both big and small, marched forward. Pedestrians marched forward by foot.

[Verse Locator](#)

अथ यान प्रवेकैः तु कौसल्या प्रमुखाः स्त्रियः ।
राम दर्शन कान्क्षिण्यः प्रययुर् मुदिताः तदा ॥ २-९२-३५

35. **raama darshana kaankSiNyaH** = desirous of seeing Rama; **muditaaH** = and delighted; **kausalyaapramukhaaH striyaH** = Kausalya and other honourable women; **atha** = thereafter; **prayayuH** = advanced; **yaana pravekaiH** = on excellent conveyances; **tadaa** = then.

Desirous of seeing Rama and delighted, Kausalya and other honourable women thereafter advanced on their excellent conveyances.

[Verse Locator](#)

चंद्रक तरुण आभासाम् नियुक्ताम् शिबिकाम् शुभाम् ।
आस्थाय प्रययौ श्रीमान् भरतः सपरिच्छदः ॥ २-९२-३६

36. **shriimaan** = the illustrious; **bharataH** = Bharata; **aasthaaya** = mounted; **shubhaam** = an auspicious; **shibikaam** = palanquin; **chandraarka taruNaa bhaasaam** = with a shine resembling that of rising moon and sun; **niryuktaam** = which was kept ready; **praayayau** = and proceeded **saparichchadaH** = along with his escort.

The illustrious Bharata mounted a readily kept palanquin which was auspiciously shining like rising moon and sun and proceeded along with his escort.

[Verse Locator](#)

सा प्रयाता महा सेना गज वाजि रथ आकुला ।
दक्षिणाम् दिशम् आवृत्य महा मेघ इव उत्थितः ॥ २-९२-३७

वनानि तु व्यतिक्रम्य जुष्टानि मृग पक्षिभिः ।

गङ्गायाः परवेलायां गिरिष्वपि नदीषु च २-९२-३८

37; 38. **saa mahaa senaa** = that vast army; **gaja vaajirathaakulaa** = with its countless elephants horses and chariots; **prayaataa** = proceeded; **aavRTitya** = covering; **dakSiNaam disham** = the southern direction; **mahaa megha iva** = like a great cloud; **utthitaH** = that has risen (in the sky); **paravelaayaam** = on the other bank; **gaN^gaayaaH** = of the Ganges; **giriSvapi** = by mountains; **nadiiSu cha** = and streams; **vyatikramya** = crossing; **vanaani** = the woods; **juSTaani** = inhabited; **mR^igapakSibhiH** = by deer and birds.

That vast army with its countless elephants horses and chariots proceeded, covering the southern direction, like a great cloud that has risen in the sky and on the other bank of the Ganges, by mountains and streams, crossing the woods inhabited by deer and birds.

[Verse Locator](#)

सा सम्प्रहृष्ट द्विप वाजि योधा ।

वित्रासयन्ती मृग पक्षि सम्घान् ।

महद् वनम् तत् प्रविगाहमाना ।

रराज सेना भरतस्य तत्र ॥ २-९२-३९

39. **saa senaa** = that army; **bharatasya** = of Bharata; **samprahR^iSTadvipa raajiyothaa** = with its squadrons of rejoicing elephants horses and warrior; **pratigaaha maanaa** = penetrating; **tat** = into that; **mahat** = vast; **vanam** = forest; **vitraasayantii** = frightening; **mR^igapakSi saN^ghaan** = innumerable beats and birds; **raraaja** = appeared resplendent; **tatra** = there.

That army of Bharata, with its squadrons of rejoicing elephants horses and warriors, penetrating into the vast forest, frightening innumerable beasts and birds, appeared resplendent there.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे द्विनवतितमः सर्गः

Thus completes 92nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 92

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 93

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Introduction

Travelling for a long time, Bharata and his army reach Chitrakuta mountain. Bharata Chitrakuta mountain. Bharata appreciates the beauty of that place and identifies it as an abode of ascetics. He instructs his soldiers to explore the woods and find out where Rama and Lakshmana are living. Valiant men penetrate into the forest and pursuing their search, they observe a plume of smoke rising at some distance and concluding the site to be the hermitage of Rama. Bharata commands his army to halt and decides to walk with Sumantra and Dhriti his spiritual preceptor to Rama's hermitage.

[Verse Locator](#)

तया महत्या यायिन्या ध्वजिन्या वन वासिनः ।
अर्दिता यूथपा मत्ताः सयूथाः सम्प्रदुद्रुवुः ॥ २-९३-१

1. **tayaa mahatyaa dhvajinyaa** = By that large army; **yaayinyaa** = on the march; **matkaaH** = the intoxicated; **yuuthapaaH** = leaders of the herds of beasts; **vanavaasinaH** = the denizens of the woods; **ardhitaH** = were frightened; **sampradudruvuH** = and ran away together; **sayuuthaaH** = with their troops.

Seeing that large army on the march, the herds of beasts with their leaders, the denizens of the woods were frightened and ran away together.

[Verse Locator](#)

ऋक्षाः पृषत सम्घाः च रुखः च समन्ततः ।
दृश्यन्ते वन राजीषु गिरिषु अपि नदीषु च ॥ २-९३-२

2. **R^ikSaaH** = bears; **pR^iSatasaN^ghaashcha** = dappled deer; **ruravashcha** = and antelopes; **dR^ishyante** = could be seen; **samantataH** = everywhere; **vana raajiiSu** = on the tracks of the forest; **giriSvapi** = on the hills; **nadiiSu** = and by the rivers.

Bears, dappled deer and antelopes could be seen every where, on the tracks of the forest, on the hills and by the rivers.

[Verse Locator](#)

स सम्प्रतस्थे धर्म आत्मा प्रीतो दशरथ आत्मजः ।
वृतो महत्या नादिन्या सेनया चतुर् अन्गाया ॥ २-९३-३

3. **saH** = that; **dharmaatmaa** = pious minded; **dasharathaatmajaH** = Bharata; **priitaH** = gracefully; **sampratastha** = marched ahead; **vR^itaH** = surrounded; **naadinyaa** = by the clamorous; **mahatyaa** = large; **senayaa** = army; **ChaturaN^gayaa** = of four divisions.

That pious minded Bharata gracefully marched ahead, surrounded by that clamorous army of four divisions.

सागर ओघ निभा सेना भरतस्य महात्मनः ।

महीम् संचादयाम् आस प्रावृषि द्याम् इव अम्बुदः ॥ २-९३-४

4. **senaa** = the army; **mahaatmanaH** = of the magnanimous; **bharatasya** = Bharata; **saagraughanibha** = which resembled the high tide of an ocean; **samchhaadayaamaasa** = covered; **mahiim** = the earth; **ambudaH iva** = as clouds; **dyaam** = the sky; **praavR^iSi** = in a rainy season.

The army, of the magnanimous Bharata, which resembled the high tide of an ocean, covered the earth as clouds cover the sky in a rainy season.

[Verse Locator](#)

तुर्मा ओघैर् अवतता वारणैः च महा जवैः ।

अनालक्ष्या चिरम् कालम् तस्मिन् काले बभूव भूः ॥ २-९३-५

5. **avatataa** = Submerged; **turaNgoghahiH** = by the waves of horses; **vaaraNaishcha** = and elephants; **mahaajavaiH** = of great speed; **tasminkaale** = at that time; **bhuuH** = the earth; **babhuuva** = became; **anaalakSyaa** = invisible; **Chirakaalam** = for a long time.

Submerged by the waves of horses and elephants of great speed at that time, the earth became invisible for a long time.

[Verse Locator](#)

स यात्वा दूरम् अध्वानम् सुपरिश्रान्त वाहनः ।

उवाच भरतः श्रीमान् वसिष्ठम् मन्त्रिणाम् वरम् ॥ २-९३-६

6. **yaatvaa** = Having travelled; **duuram** = for a long adhvaanam = distance; **sah** = that shriimaan = glorious; **bhaarataH** = Bharata; **superishraanta vaahanaH** = whose animals were fully exhausted; **uvaacha** = said; **vasiSTham** = to Vasishta; **varam** = the most segacious; **mantriNaam** = of his counsellors.

Having travelled for a long distance, that glorious Bharata, whose animals were now fully exhausted, said to Vasishta, the most segaceios of his counsellors (as follows)

[Verse Locator](#)

यादृशम् लक्ष्यते रूपम् यथा चैव श्रुतम् मया ।

व्यक्तम् प्राप्ताः स्म तम् देशम् भरद्वाजो यम् अब्रवीत् ॥ २-९३-७

7. **yaadR^isham** = Whatever; **ruupam** = feature; **lakSyate** = is observed; **yathaa** = and from what; **shrutamchaiva** = has been heard; **mayaa** = by me; **yam** = about which area; **bharadvajaH** = Bharadvaja; **abraviit** = spoke; **vyaktam** = it is clear; **praaptaaH sma** = we reached; **desham** = that area.

"Looking at the features of the pace and from what has been heard by me, it is clear that we reached that area of which Bharadvaja spoke."

[Verse Locator](#)

अयम् गिरिः चित्र कूटः तथा मन्दाकिनी नदी ।

एतत् प्रकाशते दूरान् नील मेघ निभम् वनम् ॥ २-९३-८

8. **ayam** = this; **giriH** = mountain; **chitrakuuTaH** = is Chitrakuta; **iyam nadii** = this river; **mandaakinii** = is Mandakini; **etat** = this; **vanam** = forest; **prakaashate** = is appearing; **niila meghanibham** = like a blue cloud; **duuraat** = from a distance.

"This mountain is Chitrakuta. This river is Mandakini. This forest is appearing like a blue cloud from a distance."

[Verse Locator](#)

गिरेः सानूनि रम्याणि चित्र कूटस्य सम्प्रति ।
वारणैर् अवमृद्यन्ते मामकैः पर्वत उपमैः ॥ २-९३-९

9. samprati = Now; maamakaiH vaaraNaiH = by my elephants; parvatopamaiH = appearing like mountains; ramyaaNi = the lovely; saanuuni = peaks; gireH = of the mountain; chitrakuuTasya = Chitrakuta; avamR^idyante = are being trampled.

"By my elephants appearing themselves like mountains, the lovely peaks of Chitrakuta mountain are being trampled."

[Verse Locator](#)

मुन्वन्ति कुसुमान् एते नगाः पर्वत सानुषु ।
नीला इव आतप अपाये तोयम् तोय धरा घनाः ॥ २-९३-१०

10. ete = these; nagaaH = trees; parvata saanuSu = on the peaks of the mountain; muN^chaanti = are showering; kusumaani = flowers; iva = like; niilaa = black; ghanaaH = and intense; toyadharaaH = clouds; toyam iva = (Pour) water; aatapaapaaye = in a rainy season.

"These trees on the peaks of the mountain are shedding flowers, as black and intense clouds shower water in a rainy season."

[Verse Locator](#)

किन्नर आचरित उद्देशम् पश्य शत्रुघ्न पर्वतम् ।
हयैः समन्ताद् आकीर्णम् मकरैर् इव सागरम् ॥ २-९३-११

11. pashya = Behold; shatraghna = O; Shatraghna!; parvatam = (this) mountain; kinnaraacharitam = frequented by Kinnaras; aakiirNam = teaming with; hayaiH = horses; samantaat = on every side; saagaram iva = as a sea; (is infested); makaraiH = by allegators.

"Behold, O Shatrughna, this mountain, (hitherto) frequented by Kinnaras, now teaming with horses on every side, as a sea is infested by allegators."

[Verse Locator](#)

एते मृग गणा भान्ति शीघ्र वेगाः प्रचोदिताः ।
वायु प्रविद्धाः शरदि मेघ राज्य इव अम्बरे ॥ २-९३-१२

12. ete = these; mR^igagaNaaH = herds of antelopes; shiighravegaaH = having a rapid speed; prachoditaaH = as incited (by the troops); bhaanti = appear; megharaajiriva = like a mass of clouds; vaayupraviddhaa = driven before the wind; ambare = in the sky; sharadi = in autumn.

"These herds of antelopes, having a rapid speed, as urged forward (by the troops) appear like a mass of clouds driven by the wind in the sky in autumn."

[Verse Locator](#)

कुर्वन्ति कुसुम आपीडान् शिरह्सु सुरभीन् अमी ।
मेघ प्रकाशैः फलकैर् दाक्षिणात्या यथा नराः ॥ २-९३-१३

13. amii = these trees; phalakaiH = with their leaves; megha prakaashaiH = in multitude dazzling; shirassu = crowned; surabhiin = with fragrant; kusuma piiDaan = Chaplets of flowers; naraaH yathaa = resemble the people; daakSinaatyaaH = of the south.

"Those tree, with their leaves in multitude dazzling, crowned with fragrant chaplets of flowers, resemble the people of the south."

[Verse Locator](#)

निष्कूजम् इव भूत्वा इदम् वनम् घोर प्रदर्शनम् ।
अयोध्या इव जन आकीर्णा सम्प्रति प्रतिभाति मा ॥ २-९३-१४

14. idam vanam = this forest; bhuutvaa = which was niSkuujaniva = silent; ghora pradarshanam = and wore a terrifying look (till now); samprati = now; pratibhaati = appears; me = to me; ayodhyeva = like Ayodhya; janaakiirNaa = swarming with people.

"This forest, which was silent and wore a terrifying look till now, appears to me like Ayodhya, swarming with people."

[Verse Locator](#)

खुरैर् उदीरितो रेणुर् दिवम् प्रच्छाद्य तिष्ठति ।
तम् वहत्य् अनिलः शीघ्रम् कुर्वन् इव मम प्रियम् ॥ २-९३-१५

15. reNuH = the dust; udiiritaH = raised; khuraiH = from the hooves of the horses; prachchhaadya tiSThati = blots out; divam = the heavens; anilah = but the winds; tam vahati = carries it away; shiighram = immediately; kurvam iva = as if to give; mama = me; priyam = pleasure.

"The dust raised from the hooves of the horses blots out the heavens, but the wind carries it away immediately as if to give me pleasure."

[Verse Locator](#)

स्यन्दनामः तुरग उपेतान् सूत मुख्यैर् अधिष्ठितान् ।
एतान् सम्पततः शीघ्रम् पश्य शत्रुघ्न कानने ॥ २-९३-१६

16. pashya = Behold; shatrughna = O; Shatrughna!; etaan = these; syandanaan = chariots; turagopetaan = yoked with horses; adhiSThitaan = and mounted; suutamukhyaiH = by the chief charioteers; sampatataH = are rushing together; shiighram = rapidly; kaanane = in the forest.

"Behold, O Shatrughna, these chariots yoked with horses and mounted by the chief charioteers are rushing together rapidly in the forest."

[Verse Locator](#)

एतान् वित्रासितान् पश्य बर्हिणः प्रिय दर्शनान् ।
एतम् आविशतः शैलम् अधिवासम् पतत्रिणाम् ॥ २-९३-१७

17. pashya = behold; etaan = these; barhiNaH = peacocks; patatriNaH = and birds; priya darshanaan = which are pleasant to the sight; vitraasitaan = are frightened; aavishataH = and are entering; etam = these; adhivaasam = dwelling places; shiighram = hastily.

"Behold these peacocks and birds, which are pleasant to the sight, are frightened and are entering their dwelling places hastily."

[Verse Locator](#)

अतिमात्रम् अयम् देशो मनोज्ञः प्रतिभाति मा ।

तापसानाम् निवासो अयम् व्यक्तम् स्वर्ग पथो यथा ॥ २-९३-१८

18. **ayam deshaH** = this place; **pratibhaati** = is appearing; **atimaatram** = very much; **manojN^aH** = beautiful; **me** = to me; **svarga pathoyathaa** = Resembling in every way like a threshold of heaven; **ayam** = it; **vyaktam** = is clearly; **niraasaH** = an abode; **taapasaanaam** = of ascetics.

"This place to me is appearing very much lovely. Resembling in every way like a threshold of heaven, it is clearly an abode of ascetics."

[Verse Locator](#)

मृगा मृगीभिः सहिता बहवः पृषता वने ।

मनोज्ञ रूपा लक्ष्यन्ते कुसुमैर् इव चित्रितः ॥ २-९३-१९

19. **vane** = In this forest; **bahavaH** = many; **vR^iSataaH** = dappled; **mR^igaaH** = deer; **sahitaaH** = with; **mR^igiibhiH** = their hinds; **manojNaruupaaH** = endowed with enchanting forms; **lakSyante** = are seen; **chitritaa iva** = as if studded; **kusumaiH** = with flowers.

"In this forest, many dappled deer with their hinds, endowed with enchanting forms, are seen as if studded with flowers."

[Verse Locator](#)

साधु सैन्याः प्रतिष्ठन्ताम् विचिन्वन्तु च काननम् ।

यथा तौ पुरुष व्याघ्रौ दृश्येते राम लक्ष्मणौ ॥ २-९३-२०

20. **sainyaaH** = (Let) the soldiers; **pratiSThantaam** = proceed; **saadhu** = well; **yathaa** = as; **vichinvantu cha** = to explore; **kaanane** = the woods; **dR^ishyate** = to find; **tau puruSa vyaaghrau** = those tigers among men; **raamalakSmaNau** = Rama and Lakshmana.

"Let the soldiers proceed quickly to explore the woods to find those tigers among men, Rama and Lakshmana."

[Verse Locator](#)

भरतस्य वचः श्रुत्वा पुरुषाः शस्त्र पाणयः ।

विविशुः तद् वनम् शूरा धूमम् च ददृशुः ततः ॥ २-९३-२१

21. **shrutvaa** = hearing; **vachaH** = the words; **bharatasya** = of Bharata; **shuuraaH** = valiant; **puruSaaH** = men; **shastra paaNayaH** = wearing weapons in their hands; **vivishuH** = entered; **tat** = that; **vanam** = forest; **tataH** = and then; **dadhR^ishushcha** = also saw; **dhuumam** = and smoke.

Hearing the words of Bharata, valiant men wearing weapons in their hands, penetrated into the forest suddenly they observed a plume of smoke rising.

[Verse Locator](#)

ते समालोक्य धूम अग्रम् ऊचुर् भरतम् आगताः ।

न अमनुष्ये भवत्य् अग्निर् व्यक्तम् अत्र एव राघवौ ॥ २-९३-२२

22. **samaalokya** = seeing; **dhuumaagram** = that spiral of smoke; **te** = they; **aagataaH** = returned; **bharatam** = to Bharata; **uuchuH** = and said; **na bhavati** = there can be no; **agniH** = fire; **amanuSye** = in a deserted place; **vyaktam** = Assuredly; **raaghavau** = Rama and Lakshmana; **atraiva** = are there.

Seeing that spiral of smoke, they returned to bharata and said; "There can be no fire in a deserted place. Assuredly, Rama and Lakshmana are there."

[Verse Locator](#)

अथ न अत्र नर व्याघ्रौ राज पुत्रौ परम् तपौ ।
अन्ये राम उपमाः सन्ति व्यक्तम् अत्र तपस्विनः ॥ २-९३-२३

23. **atha** = If it be; **na** = not; **naravyaaghrau** = those two tigers among men; **raajaputrau** = the two princes; **paramtapau** = the scourges of their foes; **atra** = here; **vyaktam** = obviously; **samti** = there are; **anye** = other; **tapasvinaH** = ascetics; **raamopamaaH** = like Rama; **atra** = here.

"If it be not those two tigers among men, the two princes, the scourger of their foes here, obviously there are other ascetics like Rama here."

[Verse Locator](#)

तत् श्रुत्वा भरतः तेषाम् वचनम् साधु सम्मतम् ।
सैन्यान् उवाच सर्वामः तान् अमित्र बल मर्दनः ॥ २-९३-२४

24. **shrttvaa** = hearing; **tat vachanam** = those words; **saadhu sammataam** = concurred even by pious men; **bharataH** = Bharata; **amitra bala mardanaH** = the destroyer of enemy's forces; **uvaacha** = spoke; **taan** = sarvaan sainyaan = to that entire army (as follows)

Hearing those words concurred even by pious men, Bharata the destroyer of enemy's forces, spoke to the entire army (as follows)

[Verse Locator](#)

यत् ता भवन्तः तिष्ठन्तु न इतो गन्तव्यम् अग्रतः ।
अहम् एव गमिष्यामि सुमन्त्रो गुरुर् एव च ॥ २-९३-२५

25. **tiSThantu** = stay(here); **bhavantaH** = you; **yathaaH** = vigilantly; **na gantavyam** = do no proceed; **agrataH** = any further; **itaH** = from here; **aharneva** = I alone; **gamiSyaami** = will go; **sumantraH** = (along with) Sumantra; **dhR^itrireva cha** = and also my spiritual preceptor; Driti.

"You stay here vigilantly. Do no proceed any further. I alone will go along with Sumantra and also Dhriti, my spiritual preceptor."

[Verse Locator](#)

एवम् उक्ताः ततः सर्वे तत्र तस्थुः समन्ततः ।
भरतो यत्र धूम अग्रम् तत्र दृष्टिम् समादधत् ॥ २-९३-२६

26. **uktaaH** = spoken; **evam** = thus; **sarve** = all of them; **tasthuH** = stayed; **tatra** = there; **tataH** = then; (and); **bharataH** = Bharata; **dhR^iSTim** = his gaze; **samaadadhaat** = fixed; **tatra** = there; **yatra** = where; **dhuumaagram** = there is column of smoke.

On this command, all the troops halted there and Bharat with his gaze fixed on the column of smoke, went forward.

[Verse Locator](#)

व्यवस्थिता या भरतेन सा चमूर् ।
निरीक्षमाणा अपि च धूमम् अग्रतः ।

बभूव हृष्टा नचिरेण जानती ।

प्रियस्य रामस्य समागमम् तदा ॥ २-९३-२७

27. **chaamuH** = the army; **yaa** = which; **vyaavasthitaa** = was ordered to remain(there); **bharatena** = by Bharata; **niriikSa maaNaapi** = even though perceiving bhuumi = the place; **agrataH** = before them; **babhuuva** = felt; **tadaa** = then; **hR^iSTaa** = rejoiced; **jaanatii** = in the thought; **samaagamam** = of return; **priyasya raamasya** = of their beloved Rama; **nachireNa** = soon.

The army, which was held up there by Bharata, eventhough perceiving the place ahead, felt rejoiced in the thought of meeting their beloved Rama soon.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे त्रिनवतितमः सर्गः

Thus completes 93rd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 93

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 94

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Introduction

Rama describes the beauty of Chitrakuta mountain to Seetha. He delightfully shows her the various colourful minerals, several kinds of birds and animals, several type of trees with flowers and fruit, as also the enchanting springs and Cascades in the mountain. Thus, he also diverts his own mind in seeing that captivating scenery.

[Verse Locator](#)

दीर्घ काल उषितः तस्मिन् गिरौ गिरि वन प्रियः ।
विदेह्याः प्रियमाकान्क्षन् स्वम् च चित्तम् विलोभयन् ॥ २-९४-१
अथ दाशरथिः चित्रम् चित्र कूटम् अदर्शयत् ।
भार्याम् अमर सम्काशः शचीम् इव पुरम् दरः ॥ २-९४-२

1;2. tataH = thereafter; daasharathiH = Rama; amara samkaashaH = who resembled a God; girivana priyaH = who liked mountains and groves; diirgha kaalositaH = having dwelt for sometime; tasmin = on that; girau = mountain; aakaaN^kSan = who desired; vaidehyaaH = Seetha's; priyam = happiness; vilobhayan = delightful; svam = to his own; chittam = mind; adarshayat = began to point out; chitra kuuTam = of Citrakuta; bhaaryaam = to his consort; puramdaraH iva = as Indra the god of celestials; (converses); shachiimiva = with Shachi the wife of Indra (saying:)

Having dwelt for some time in that mountain, Rama, who resembled God, who liked mountains and groves, who desired Seetha's happiness and himself delightful in his mind, began to point out the beauty of Chitrakuta to his consort, as Indra the god of celestials converses with Shachi the wife of Indra, saying:

[Verse Locator](#)

न राज्याद् भ्रंशनम् भद्रे न सुहृद्भिर् विना भवः ।
मनो मे बाधते दृष्ट्वा रमणीयम् इमम् गिरिम् ॥ २-९४-३

3. oh bhadre = O; my good lady!; dR^iSTvaa = by seeing; imam = this; ramaNiiyam = beautiful; girim = mountain; na = neither; bhramshanam = the loss; raajyaat = of the kingdom; na = nor; suhR^idbhirvineabhavaH = the non-existence of friends; baadhate = distresses; memanaH = my mind.

"O, my good lady! By seeing this beautiful mountain, neither the loss of kingdom nor the non-existence of friends distresses my mind."

[Verse Locator](#)

पश्य इमम् अचलम् भद्रे नाना द्विज गण आयुतम् ।
शिखरैः खम् इव उद्विद्धैर् धातुमद्भिर् विभूषितम् ॥ २-९४-४

4. **bhadre** = O; my good lady!; **pashya** = Behold; **imam achalam** = this mountain; **naanaa dvijagaNaayutam** = abounding with flocks of birds of every kind; **dhaatumadbhiH** = where minerals lie; **vibhuuSitam** = crowned; **shikharaiH** = with peaks; **udviddhairiva** = that seem to project upwards; **kham** = to the sky.

"O, my good lady! Behold this mountain, abounding with flocks of birds of every kind where minerals lie and crowned with peaks that seem to project upwards to the sky."

[Verse Locator](#)

केचिद् रजत सम्काशाः केचित् क्षतज सन्निभाः ।
पीत माज्जिस्थ वर्णाः च केचिन् मनि वर प्रभाः ॥ २-९४-५
पुष्य अर्क केतुक आभाः च केचिज् ज्योती रस प्रभाः ।
विराजन्ते अचल इन्द्रस्य देशा धातु विभूषिताः ॥ २-९४-६

5; 6. **kechit** = some; **deshaaH** = areas; **achalendrasya** = of the mountain; **dhaatu vibhuuSitaaH** = are crowned with minerals; **rajata samkaashaaH** = having appearance of silver; **kechit** = some; **kSata sannibhaaH** = resembling blood; **piitamaaNjiSTa varNaashcha** = some yellowish; some red as madder in colour; **kechit** = some; **maNivara prabhaaH** = sparkle like precious stones; **puSpaarka ketakaabhaashcha** = some possessing the luster of topaz and crystal and the hue of Ketaka flower; **kechit viraajante** = and some sparkle; **jyotirasaprabhaaH** = with the splendour of a kind of gem called Jyotirasa.

"Some areas of the mountain are encrusted with minerals, having appearance of silver, some resembling blood, some yellowish, some red as madder, some sparkle like precious stones, some possessing, the luster of topaz and crystal and a hue of Ketaka flower and some sparkle with the splendour of a kind of gem called Jyotirasa."

[Verse Locator](#)

नना मृग गण द्वीपि तरक्षु ऋक्ष गणैर् वृतः ।
अदुष्टैर् भात्य् अयम् शैलो बहु पक्षि समाकुलः ॥ २-९४-७

7. **ayam** = shailaH = this mountain; **vR^itaH** = is filled with; **aduSTaiH** = tame; **naana mR^igagaNa** = beasts of every kind; **dviipitarakSvR^ikSagaNaiH** = tigers; panthers and bears; **bhaati** = and is enlivened; **bahu pakSi samaayutaH** = by a flock of many birds.

"The mountain is filled with tame beasts of every kind, tigers, panthers and bears, and is enlivened by a flock of many birds."

[Verse Locator](#)

आम्र जम्बु असनैर् लोध्रैः प्रियालैः पनसैर् धवैः ।
अन्कोलैर् भव्य तिनिशैर् ब्लिव तिन्दुक वेणुभिः ॥ २-९४-८
काश्मर्य् अरिष्ट वरणैर् मधूकैः तिलकैः तथा ।
बदर्य् आमलकैर् नीपैर् वेत्र धन्वन बीजकैः ॥ २-९४-९
पुष्पवद्भिः फल उपेतैः चायावद्भिर् मनो रमैः ।
एवम् आदिभिर् आकीर्णः श्रियम् पुष्पत्य् अयम् गिरिः ॥ २-९४-१०

8; 9; 10. **ayam giriH** = this mountain; **aakirNaH** = abounds with; **evam aadibhiH** = such type of trees as; **aamra jambvasanaiH** = laden with flowers; **phalopetaiH** = and fruits; **chaayaavadbhiH** = affording magnificent shade; **manoramaiH** - and pleasing to the mind; **lodhraiH** = Lodhras; **priyaalaiH** = Priyalas (commonly called Payals); **panasaiH** = bread-fruit trees; **dhavaiH** = Dhavas; **ankolaiH** = Ankolas; **bhavyatinishaiH** = Bhavyas and Tinisas; **bilva tinduka veNubiH** = Bilvas (Bel trees)Tindukas and bamboos; **kaashmaryaariSTa varuNaiH** = Kasmaris; margosas and Varanas; **tathaa** = and ; **madhuukaiH** =

Madhukas; **tilakaiH** = Tilakas; **badaryaamalakaiH** = Jujube trees; embolic myrobalans; **niipaiH** = Kadambas; **vetra dhanvana biijakaiH** = cane; Dhanvanas and pomegranates; **puSNaati** = enhancing; **shriyam** = its beauty.

"This mountain abounds with such type of trees as mangoes, rose-apples and Asanas laden with flowers and fruits, affording magnificent shade, and pleasing to the mind, Lodhras, Priyalas (commonly called Payals), bread-fruit trees, Dhavas, Ankolas, Bhavyas and Tinisas, Bilvas (Bel trees), Tindukas and bamboos, Kashmaris, margosas and Varaas, Madhukas; Tilaks, jujube trees, emblic myrobalans, Kadamoos, came, Dhanvanas and pomegranates, enhancing its beauty."

[Verse Locator](#)

शैल प्रस्थेषु रम्येषु पश्य इमान् काम हर्षणान् ।
किन्नरान् द्वंद्वशो भद्रे रममाणान् मनस्विनः ॥ २-९४-११

11. **bhadre** = O; my good lady!; **pashya** = see; **imaam** = these; **kinnaraan** = Kinnaras; **romaharSaNaan** = thrilling to be looked at; **manasvinaH** = in high spirits; **ramamaaNaan** = who are wandering; **dvandvashaH** = in couples; **ramyeSu** = in lovely; **shaila prastheSu** = mountain-plains.

"O, my good lady! See these Kinnaras, thrilling to be looked at, in their high spirits, wandering in couples in these lovely mountain-plains."

[Verse Locator](#)

शाखा अवसक्तान् खड्गामः च प्रवराण्य् अम्बराणि च ।
पश्य विद्याधर स्त्रीणाम् क्रीडेद् देशान् मनो रमान् ॥ २-९४-१२

12. **pashya** = behold; **khaDgaamshcha** = their swords; **shaakhaavasaktaan** = hanging on the trees; **pravaraaNi** = their excellent; **ambaraaNicha** = clothes; **manoharaan** = and the charming; **kriiDoddshaan** = retreats.

"Behold their swords hanging on the trees, their excellent swords and the charming retreats, where vidyadharas and their women sport."

[Verse Locator](#)

जल प्रपातैर् उद्भेदैर् निष्पन्दैः च क्वचित् क्वचित् ।
स्रवद्भिर् भात्य् अयम् शैलः स्रवन् मद इव द्विपः ॥ २-९४-१३

13. **ayam** = this; **shailaH** = mountain; **bhaati** = shines; **dvivaH iva** = like an elephant; **sravanmadaH** = with ichors flowing from its forehead; **udbhedaH** = as from its crevices; **niSpandaishcha** = springs; **jalapravaahaiH** = and cascades; **sravidbhiH** = flow; **kvachit kvachit** = here and there.

"This mountain resembles an elephant with ichors flowing from its forehead, as from its crevices, springs and cascades flow here and there."

[Verse Locator](#)

गुहा समीरणो गन्धान् नाना पुष्प भवान् वहन् ।
घ्राण तर्पणम् अभ्येत्य कम् नरम् न प्रहर्षयेत् ॥ २-९४-१४

14. **kam naram** = what sort of man; **na praharSayet** = would not be filled with delight; **guhaasami karaNaH** = by these glades; **gandhaan** = (from which) fragrance; **naanaa puSpa bhavaan** = of many flowers; **vahan** = issues; **ghraaNatarpaNam** = pleasing to the senses?

"Who would not be filled with delight, by these glades from which fragrance of various flowers issues, pleasing to the senses?"

[Verse Locator](#)

यदि इह शरदो अनेकाः त्वया सार्धम् अनिन्दिते ।

लक्ष्मणेन च वत्स्यामि न माम् शोकः प्रधक्ष्यति ॥ २-९४-१५

15. **anindite** = O; irreproachable lady!; **vatsyaani yadi** = If I am to live; **tvayaa saardham** = with you; **lakSmaNecha** = and Lakshmana; **anakaah** = for many; **sharadaH** = autumns; **iha** = here; **shokaH** = grief; **na pradhakSyati** = will not get the upper hand over; **maam** = me.

"O, irreproachable lay! If I am live with you and Lakshmana for many autumns here, grief will not overpower me."

[Verse Locator](#)

बहु पुष्प फले रम्ये नाना द्विज गण आयुते ।

विचित्र शिखरे ह्य् अस्मिन् रतवान् अस्मि भामिनि ॥ २-९४-१६

16. **bhaamini** = O; Seetha!; **asmin** = this mountain; **bahu puSpa phale** = laden with many flowers and fruit; **ramye** = the enchanting; **naanaa dvijagaNaayute** = resort of flocks of birds; **vichitra shikhare** = with its ravishing peaks; **asmin hi** = I am indeed; **ratavaan** = captivated.

"O, Seetha! Seeing this mountain laden with many flowers and fruit, the enchanting resort of flocks of birds as also the ravishing peaks of the mountain, I am really captivated."

[Verse Locator](#)

अनेन वन वासेन मया प्राप्तम् फल द्वयम् ।

पितुः च अनृणता धर्मे भरतस्य प्रियम् तथा ॥ २-९४-१७

17. **anena** = vana vaasena = by residing in the forest; **phala dvayam** = a two-fold advantage; **praaptam** = is secured; **mayaa** = by me; **anR^iNataa** = freedom from debt; **pituh** = with my father; **dharme** = in regards my duty; **tathaa** = and; **bharatasya** = Bharata's; **priyam** = happiness.

"By residing in the forest, a two-fold advantage is secured by me; freedom from debt to my father in regards my duty and Bharata's happiness."

[Verse Locator](#)

वैदेहि रमसे कच्चिच् चित्र कूटे मया सह ।

पश्यन्ती विविधान् भावान् मनो वाक् काय सम्यतान् ॥ २-९४-१८

18. **he vaidehi** = O; Seetha!; **ramase kachchit** = are you happy; **mayaa saha** = with me; **chitrakuuTe** = on this Chitrakuta mountain; **pashyantii** = seeing; **vividhaan** = various; **bhaavaan** = objects; **mano vaakkaaya sammataan** = agreeable to your thought; word and temperament?

"O, Seetha! Are you happy with me on this Chitrakuta mountain, seeing various objects agreeable to your thought word and temperament?"

[Verse Locator](#)

इदम् एव अमृतम् प्राहू राज्ञाम् राज ऋषयः परे ।

वन वासम् भव अर्थाय प्रेत्य मे प्रपितामहाः ॥ २-९४-१९

19. **pare** = the ancient; **raajarSayaH** = royal sages; **me** = my; **prapitaamahaaH** = paternal great grand-fathers; **prahuH** = say (that); **raaj^Ni** = for a king; **bhavaarthaaya** = to obtain liberation; **pretya** = after death; **idam** = this; **vanavaasameva** = residence as such in the forest; **amR^itam** = is nectar-like.

"My paternal great grand fathers the ancient royal sages have said that for a king to obtain liberation after death, such a residence in the forest is nectar like."

[Verse Locator](#)

शिलाः शैलस्य शोभन्ते विशालाः शतशो अभितः ।
बहुला बहुलैर् वर्णैर् नील पीत सित अरुणैः ॥ २-९४-२०

20. shatashaH = hundreds; shilaaH = of rocks; bahulaah = in multitude; vishaalaaH shailasya = of this extensive mountain; shobhante = are shining; abhitaH = around; bahulaiH = in many; varNaiH = colours; mila piita sitaaruNaiH = like blue; yellow; white and red.

"Hundreds and multitude of rocks of this extensive mountain are shining around in multifarious colours like blue, yellow, white and red."

[Verse Locator](#)

निशि भान्त्य् अचल इन्द्रस्य हुत अशन शिखा इव ।
ओषध्यः स्वप्रभा लक्ष्म्या भ्राजमानाः सहस्रशः ॥ २-९४-२१

21. sahasrashaH = thousands of; auSadhyaH = herbs; achalendrasya = of this Chitrakuta mountain; bhraajamaanaaH = glittering svaprabhaalakSmyaa = with their lovely light; bhaanti = are sparkiling; hutaashana shikhaa iva = like points of fire.

"Thousands of herbs of this Chitrakuta mountain, glittering with their lovely light, are sparkling like points of fire."

[Verse Locator](#)

केचित् क्षय निभा देशाः केचिद् उद्यान सन्निभाः ।
केचिद् एक शिला भान्ति पर्वतस्य अस्य भामिनि ॥ २-९४-२२

22. bhamini = O; Seeta!; kechit = Some; deshaaH = parts; asya = of this; parvatasya = mountain; kSaya nibhaaH = resemble mansions; kechit = some; udyana sannibhaah = look like parks; kechit = and some; bhaanti = appear; ekashilaaH = like a single pile.

"O, Seetha! Some parts of this mountain resemble mansions, some look like parks and some others appear like a single pile."

[Verse Locator](#)

भित्त्वा इव वसुधाम् भाति चित्र कूटः समुत्थितः ।
चित्र कूटस्य कूटो असौ दृश्यते सर्वतः शुभः ॥ २-९४-२३

23. chitrakuuTaH = chitrakuta; samutthitaH iva = (appears) as though emerged; bhittvaa = having split; vasudhaam = earth; asau = this; kuuTaH = summit; chitrakuuTasya = of Chitrakuta; dR^ishyate = appears; shubhaH = charming; sarvataH = on all sides.

"Chitrakuta appears as though emerged, having split the earth. This summit of Chitrakuta appears charming on all sides."

[Verse Locator](#)

कुष्ठ पुम्नाग तगर भूर्ज पत्र उत्तरच् चदान् ।
कामिनाम् स्वास्तरान् पश्य कुशेशय दल आयुतान् ॥ २-९४-२४

24. pashya = see; kuSTha sthagara punnaaga bhuurja patrottarachchhadaan = how the leaves of lilies; sthagara trees; Punnaaga trees and Bhurja trees; kusheshaya dalaayutaan =

heaped with flowers of water-lilies; **svaastaraan** = form the cozy beds; **kaaminaam** = of voluptuaries.

"See the leaves of lilies, Sthagara trees, Punnaga trees and Bhurja trees heaped with flowers of water-lilies form the cozy beds of voluptuaries."

[Verse Locator](#)

मृदिताः च अपविद्धाः च दृश्यन्ते कमल स्रजः ।
कामिभिर् वनिते पश्य फलानि विविधानि च ॥ २-९४-२५

25. **vanite** = O; Seetha!; **pashya** = look at; **kamala srajaH** = the garlands of lotus-flowers; **mR^idi taashcha** = Crushed; **apaviddhaashcha** = and thrown aside; **kaamibhiH** = by voluptuaries; **phalaanicha** = and (also) fruits; **vividhaani** = of every kind; **dR^ishyante** = being seen.

"O, Seetha! Look at the garlands of lotus-flowers crushed and thrown aside by voluptuaries as also fruits of every kind that have been tasted."

[Verse Locator](#)

वस्वौक साराम् नलिनीम् अत्येति इव उत्तरान् कुरून् ।
पर्वतः चित्र कूटो असौ बहु मूल फल उदकः ॥ २-९४-२६

26. **asau** = this; **chitra kuuTaH parvataH** = mountain of Chitrakuta; **bahumuula phalodakaH** = with its abundance of roots fruits and water; **atyetiiva** = is more beautiful; **vasvaukasaaraam** = Kubera's capital(Alaka) then Vasvaukasara; **naliniim** = Nalini the capital of Indra better known as Amaravati; **uttaraan kuruun** = and utara kuru the country of Eternal Beatitude.

"This mountain f Chitrakuta with its abundance of roots fruits and water is more beautiful than Vasvaukasara better known as Alaka the capital of Kubera the Lord of Riches, Nalini the capital of Indra (the God of celestials) better known as Amaravati and Uttarakuru the country of Eternal Beatitude."

[Verse Locator](#)

इमम् तु कालम् वनिते विजह्निवामः ।
त्वया च सीते सह लक्ष्मणेन च ।
रतिम् प्रपत्स्ये कुल धर्म वर्धिनीम् ।
सताम् पथि स्वैर् नियमैः परैः स्थितः ॥ २-९४-२७

27. **vanite** = O; beloed; **siite** = Seetha; **vijahrivaan** = Strolling; **tvayaa saha** = with you; **lakSmaNenacha** = and Lakshman; **imam kaalam** = during this period; **sthitaH** = established; **pathi** = in the path; **sataam-** of the pious; **paraiH** = in highest; **niyamaiH** = salutary practices; **prapatsye** = I shall obtain; **ratim** = joy; **kula dharma vardhiniim** = enhancing the piety of my race.

"O, Seetha! Strolling with you and Lakshmana during this period of exile, on my part established in the path of the pious, following the highest salutary practices, I shall obtain joy, enhancing the piety of my race."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे चतुर्नवतितमः सर्गः

Thus completes 94th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 94

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 95

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Introduction

Rama describes to Seetha the beauty of Mandakini River with its multi-coloured beaches, swans, geese, deer and flowery trees on its banks. He shows some sages taking dip in the river and herds of elephants and monkeys coming for a drink there. Thus Rama and Seetha spend some of their time in enjoying the charms of Chitrakuta mountain.

[Verse Locator](#)

अथ शैलाद् विनिष्क्रम्य मैथिलीम् कोसल ईश्वरः ।
अदर्शयत् शुभ जलाम् रम्याम् मन्दाकिनीम् नदीम् ॥ २-९५-१

1. **atha** = thereafter; **viniSkramya** = turning away; **shailaat** = from the mountain; **kosaleshvaraH** = Rama; the prospective ruler of Kosala; **adarshayat** = showed; **maithiliim** = to Seetha; the daughter of the King of Mithila; **ramyaam** = the beautiful; **mandaakiniim nadiim** = river of Mandakini; **shubhajalaam** = with its splendid waters.

Then, turning away from the mountain, Rama (The prospective ruler of Kosala) showed Seetha (the daughter of the King of Mithila) the beautiful river of Mandakini carrying splendid waters.

[Verse Locator](#)

अब्रवीच् च वर आरोहाम् चारु चन्द्र निभ आननाम् ।
विदेह राजस्य सुताम् रामो राजीव लोचनः ॥ २-९५-२

2. **raamaH** = Rama; **raajiiva lochanaH** = having lotus-eyes; **abraviit** = spoke; **sutaam** = to the daughter; **videharaajasya** = of the king of Videha (Janaka); **varaaroohaam** = having elegant waist; **chaaruchandra nibhaananaam** = whose face resembled the moon.

The lotus-eyed Rama spoke to Seetha, (the daughter of Janaka) who was having an elegant waist and whose face resembled the moon:

[Verse Locator](#)

विचित्र पुलिनाम् रम्याम् हंस सारस सेविताम् ।
कुसुमैर् उपसम्पन्नाम् पश्य मन्दाकिनीम् नदीम् ॥ २-९५-३

3. **pashya** = behold; **ramyaam** = this charming; **mandaakiniim nadiim** = river of Mandakini; **vichitra pulinaam** = with its multi-coloured sandy beaches; **hamsa saarasaa sevitaam** = frequented by swans and geese; **upasampannaam** = and laden; **kusumaiH** = with flowers.

"Behold this charming river of Mandakini, with its multi-coloured sandy beaches, frequented by swans and geese and laden with flowers."

नाना विधैः तीर रुहैर् वृताम् पुष्प फल द्रुमैः ।

राजन्तीम् राज राजस्य नलिनीम् इव सर्वतः ॥ २-९५-४

4. (Behold this river); **vr^itaam** = hedged; **sarvataH** = on all sides; **naanaavidhaiH** = with various kinds; **puSpa phaladrumaiH** = of flowers and fruits; **tiiraruhaiH** = growing on its banks; **raajantiim** = and enhance its loveliness; **aliniim iva** = like the lake (sangandhika); **raajaraajasya** = of Kubera (the ruler of Yakshas).

"Behold this river, hedged on all sides with various kinds of flowers and fruits, growing on its banks and enhance its loveliness like the lake (Sangadhika) of Kubera (the ruler of Yakshas)"

[Verse Locator](#)

मृग यूथ निपीतानि कलुष अम्भांसि साम्प्रतम् ।

तीर्थानि रमणीयानि रतिम् सम्जनयन्ति मे ॥ २-९५-५

5. **saampratam** = at this moment; **ramaNiiyaani** = its pleasant; **tiirthaani** = fords; **mR^igayuuthanipiitaani** = where herds of deer drink; **kaluSaambaasi** = and make the waters turbid; **saN^janayanti** = create; **ratim** = ecstasy; **me** = in me.

"At this moment, its pleasant fords, where herds of deer drink and make the waters turbid, create ecstasy in me."

[Verse Locator](#)

जटा अजिन धराः काले वल्कल उत्तर वाससः ।

ऋषयः तु अवगाहन्ते नदीम् मन्दाकिनीम् प्रिये ॥ २-९५-६

6. **priye** = O; beloved Seetha!; **R^iSayaH** = sages; **jaTaajinadharaaH** = with matted locks and wearing antelope-skins; **valkalottara vaasasaH** = and having bark of trees for their upper garment; **avagaahante** = take a dip; **mandaakiniim nadiim** = in the River Mandakini; **kaale** = at the appointed hour.

"O, beloved Seetha! Sages with matted locks and wearing antelope-skins and having bark of trees for their upper garment, take a dip in the River Mandakini, at the appointed hour."

[Verse Locator](#)

आदित्यम् उपतिष्ठन्ते नियमाद् ऊर्ध्व बाहवः ।

एते अपरे विशाल अक्षि मुनयः संशित व्रताः ॥ २-९५-७

7. **vishalaakSi** = O; Lady of wide eyes!; **ete** = here; **pare** = some other; **munaayaH** = sages; **samshita vrataaH** = of austere vows; **niyamaat** = according to the scriptural injunctions; **upateSThante** = worship; **aadityam** = the sun; **uurdhva baahavaH** = with uplifted arms.

"O, Lady of wide eyes! Here are some other sages of austere vows, worshipping the sun with uplifted arms; as per the scriptural injunctions."

[Verse Locator](#)

मारुत उद्धूत शिखरैः प्रनृत्त इव पर्वतः ।

पादपैः पत्र पुष्पाणि सृजद्भिर् अभितो नदीम् ॥ २-९५-८

8. **paadapaiH** = the trees; **maarutodduuta shikharaiH** = their crowns agitated by the breeze; **sR^ijadbhiH** = that shower down; **patra puSpaaNi** = leaves and flowers; **nadiim abhitaH** = on both sides of the river; **parvataH** = (cause) the mountain; **pranR^itta iva** = to appear as though it were dancing.

"The trees, their crowns agitated by the breeze, that shower down leaves and flowers on both sides of the river cause the mountain to appear as though it were dancing!"

[Verse Locator](#)

कच्चिन् मणि निकाश उदाम् कच्चित् पुलिन शालिनीम् ।
कच्चित् सिद्ध जन आकीर्णाम् पश्य मन्दाकिनीम् नदीम् ॥ २-९५-९

9. **pashya** = see; **mandaakinii nadiim** = this River Mandakinii; **maNinikaashodaam** = with its crystal-like clear water; **kvachit** = at some places; **pulina shaalinim** = with its shining sand-dunes; **kvachit** = at some places; **siddha janaakiirNaam** = filled with Siddhas (who are bathing); **kvachit** = at some places.

"See this River Mandakini with its crystal-like clear water at some places, with its shining sand-dunes at some places and crowded with Siddhas who are bathing at some other places."

Siddha: A class of semi-divine beings endowed with mystic powers.

[Verse Locator](#)

निर्धूतान् वायुना पश्य विततान् पुष्प संचयान् ।
पोप्लूयमानान् अपरान् पश्य त्वम् जल मध्यगान् ॥ २-९५-१०

10. **pashya** = behold; **tvam** = you; **puSpa saN^chayaan** = heaps of flowers; **nirdhuutaan** = shaken down; **vaayunaa** = by the wind; **vitataan** = and scattered; **pashya** = (and) see; **aparaan** = some other heaps of flowers; **popluuyamaanaan** = floating; **tanu madhyame** = O; lady iwth slender waist.

"Behold you, heaps of flowers shaken down by the wind and shattered. See some other heaps of flowers floating, O lady with slender waist!"

[Verse Locator](#)

तामः च अतिवल्गु वचसो रथ अन्ग आह्वयना द्विजाः ।
अधिरोहन्ति कल्याणि निष्कूजन्तः शुभाः गिरः ॥ २-९५-११

11. **kalyaaNi** = O; Kalyani!; (Behold); **valguvachanaH** = the sweet-voiced; **rathaaN^gahvayanaaH dvijaaH** = the ruddy geese; **adhirohanti** = ascending; **taan** = the banks; **vikuujaantaH** = uttering; **shubhaaH** = harmonious; **giraH** = tones.

"O, Kalyani! Behold the sweet-voiced ruddy geese, ascending the banks uttering harmonious tones."

[Verse Locator](#)

दर्शनम् चित्र कूटस्य मन्दाकिन्याः च शोभने ।
अधिकम् पुर वासाच् च मन्ये च तव दर्शनात् ॥ २-९५-१२

12. **manye** = I consider; **darshanam** = this sight; **mandaakinyaashcha** = of Mandakini River; **chitrakuuTasya-** and of Chitratua; **tava** = particularly at your; **darshanaat** = sight; **adhikam** = to be more delightful; **puravaasaashcha** = than dwelling in the city of Ayodhya; **shobhane** = O; lovely woman!.

"I consider this sight of Mandakini River and of Chitrakuta, particularly at your sight, to be more delightful than dwelling in the City of Ayodhya, O, lovely woman!"

[Verse Locator](#)

विधूत कलुषैः सिद्धैः तपो दम शम अन्वितैः ।
नित्य विक्षोभित जलाम् विहाहस्व मया सह ॥ २-९५-१३

13. (Here); **siddhaiH** = Siddhas; **vidhuuta kaluSaiH** = free from taints; **tapodama shamaanvitaiH** = rich in asceticism and control of senses and the mind; **nitya vikSobhita jalaam** = perpetually stir the waters; **vigaahasva** = you too should enter; **mayaa saha** = with me;

Here are Siddhas (semi-divine beings endowed with mystic powers), free from impurities and rich in asceticism, with their senses and mind under control, who perpetually stir the waters. You too should take a dip in the river along with me."

[Verse Locator](#)

सखीवच् च विगाहस्व सीते मन्दकिनीम् इमाम् ।
कमलान् अवमज्जन्ती पुष्कराणि च भामिनि ॥ २-९५-१४

14. **vigaahasva** = enter; **mandaakiniim nadiim** = the river Mandakini; **shakhiivat** = as a friend; **avamajjantii** = submerging; **kamalaani** = the red; **puSkaraaNi** = and white lotuses; **bhaamini siite** = O; Lovely Seetha!.

"Enter the Mandakini River, as on the breast of a friend, submerging the red and white lotuses in it- O, Lovely Seetha!"

[Verse Locator](#)

त्वम् पौर जनवद् व्यालान् अयोध्याम् इव पर्वतम् ।
मन्यस्व वनिते नित्यम् सरयूवद् इमाम् नदीम् ॥ २-९५-१५

15. **vanite** = My darling!; **tvam** = you; **nityam** = always; **manyasva** = think; **vyaalaan** = of the wild beasts; **paura janavat** = as inhabitants of the city; **parvatam** = the mountain of Chitrakuta; **ayodhyaamiva** = as the city of Ayodhya; **imaam** = and this; **nadiim** = river; **sarayuuvat** = as the Sarayu.

"My darling! Think of the wild beasts as inhabitants of the city of Ayodhya, this mountain of Chitrakuta as the city of Ayodhya and this river as the Sarayu from now on!"

[Verse Locator](#)

लक्ष्मणः चैव धर्म आत्मा मन् निदेशे व्यवस्थितः ।
त्वम् च अनुकूला वैदेहि प्रीतिम् जनयथो मम ॥ २-९५-१६

16. **vaidehi** = O; Seetha!; **dharmaatmaa** = the virtuous; **lakSmaNashchaapi** = Lakshmana; **vyavasthitaH** = is obeying; **mannideshe** = my commands; **tvam cha** = you too; **anukuulaa** = are well-disposed; **janayathaH** = causing; **priitim** = delight; **mama** = to me.

"O, Seetha!; The virtuous Lakshmana is obeying my commands and you too are well-disposed, causing delight to me."

[Verse Locator](#)

उपस्पृशमः त्रि षवणम् मधु मूल फल अशनः ।
न अयोध्यायै न राज्याय स्पृहये अद्य त्वया सह ॥ २-९५-१७

17. **upaspR^ishan** = bathing; **triSa vaNam** = three times a day (in the river); **madhumuula phalaashanaH** = living on honey; roots and fruits; **tvayaa saha** = along with you; **na** = I do not desire; **raajyaaya** = the kingdom; **na spR^ihaye** = nor do I long; **ayodhyaayai** = for Ayodhya; **adya** = now.

"Bathing three times a day in the river and living on honey, roots and fruits in your company, I do not desire for the kingdom nor do I long for Ayodhya now."

[Verse Locator](#)

इमाम् हि रम्याम् गज यूथ लोलिताम् ।
निपीत तोयाम् गज सिंह वानरैः ।
सुपुष्पितैः पुष्प धरैर् अलम्कृताम् ।
न सो अस्ति यः स्यान् न गत क्रमः सुखी ॥ २-९५-१८

18. **naasti saH** = there is non in the world; **yaH na syaat** = who would not be; **gata klamaH** = relieved of his fatigue; **sukhii** = and feel refreshed; **imaam** = on the banks of this river; **ramyaam** = enchanting; **gaja yuutha lo Ditaam** = frequented by herds of elephants; **gaja simha vaanaraiH** = who with lions and monkeys; **nipiita toyaam** = come here to drink; **alamkR^itaam** = and which is adorned; **puSpabharaiH** = with innumerable flowers; **supuSpitaam** = in full bloom.

"There is none in the world, who would not be relieved of his fatigue and feel refreshed on the banks of this enchanting river, frequented by herds of elephants, who with lions and monkeys, come here to drink and which is adorned with innumerable flowers in full bloom."

[Verse Locator](#)

इति इव रामो बहु समातम् वचः ।
प्रिया सहायः सरितम् प्रति ब्रुवन् ।
चचार रम्यम् नयन अन्जन प्रभम् ।
स चित्र कूटम् रघु वंश वर्धनः ॥ २-९५-१९

19. **bruvan** = speaking; **bahu** = many; **samgatam** = suitable; **vachaH** = words; **itiiva** = thus; **saritamprati** = about Mandakini River; **saH raamaH** = that Rama; **raghuvamsha vardhanaH** = who bestows delight to Raghu dynasty; **chachara** = strolled; **ramyam** = in the beautiful; **chitrakuuTam** = mountain of Chitrakuta; **nayanaanjana prabham** = with the radiance of a piece of collieries.

Describing the varied beauties of the Mandakini River, Rama the bestower of delight to Raghu dynasty with his beloved consort as a companion, strolled in the lovely mountain of Chitrakuta which was shining like a piece of collieries."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे पंचनवतितमः सर्गः

Thus completes 95th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 95

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 96 Verses converted to UTF-8, Nov 09

Introduction

Rama hears a gigantic clamour of an army nearby and asks Lakshmana to find out what it is. Lakshmana ascends a tree and informs Rama that Bharata's army is approaching towards their hermitage. Lakshmana expresses his apprehension to Rama, saying that Bharata's army may be coming there in order to kill both of them. An enraged Lakshmana says that he will kill both Bharata and Kaikeyi together with the army.

[Verse Locator](#)

तां तथा दर्शयित्वा तु मैथिलीं गिरिनिम्नगाम् ।
निषसाद गिरिप्रस्थे सीतां मांसेन चन्दयन् ॥ २-९६-१

1. **tathaa** = thus; **darshayitvaa** = having shown; **girinimnagaam** = the mountaneous river Mandakini; **taam siitaam** = to that Seetha; **maithiliim** = the daughter of the king of Mithila; **niSasaada** = sat; **giriprashthe** = on the hill side; **chhandayan** = in order to gratify her appetite; **maamsena** = with flesh.

Having shown Mandakini River in that manner to Seetha, the daughter of Mithila, Rama set on the hill-side in order to gratify her appetite with a piece of flesh.

[Verse Locator](#)

इदं मेध्यमिदं स्वादु निष्टप्तमिदमग्निना ।
एवमास्ते स धर्मात्मा सीतया सह राघवः ॥ २-९६-२

2. **saH raaghavaH** = that Rama; **dharmaatmaa** = of righteousness; **aaste** = stayed; **siitayaa sha** = with Seetha; **evam** = thus speaking; **idam** = this meat; **madhyam** = is fresh; **idam** = this; **niSTaptam** = was roasted; **agninaa** = in the fire.

Rama, whose mind was devoted to righteousness stayed there with Seetha, saying; "This meat is fresh, this is savoury and roasted in the fire."

[Verse Locator](#)

तथा तत्र आसतः तस्य भरतस्य उपयायिनः ।
सैन्य रेणुः च शब्दः च प्रादुर् आस्ताम् नभः स्पृशौ ॥ २-९६-३

3. **tasya** = (While) that Rama; **aasataH** = was sitting; **tatra** = there; **tathaa** = in that way; **reNushcha** = the dust; **shabdashcha** = and clamour; **bharatasya sainyam** = Bharata's army; **upayaayinaH** = which was approaching; **praaduraastaam** = ascended; **nabhaspR^ishau** = touching the sky.

While Rama was thus sitting there the dust and clamour of Bharata's army, which was approaching, ascended into the sky.

[Verse Locator](#)

एतस्मिन् अन्तरे त्रस्ताः शब्देन महता ततः ।

अर्दिता यूथपा मत्ताः सयूथा दुद्रुवुर् दिशः ॥ २-९६-४

4. **etasmin antare** = meanwhile; **trastaaH** = frightened; **mahataa shabdena** = by the great clamour; **yuuthapaaH** = leaders of animal troops; **mattaaH** = in rut; **arditaa** = were tormented; **dudruvuH** = fled; **dishaH** = (in different) directions; **tataH** = from there.

Meanwhile, frightened by that gigantic clamour, the leaders of elephants and other animal - troops, in rut, were tormented and fled in different directions from there.

[Verse Locator](#)

स तम् सैन्य समुद्भूतम् शब्दम् शुश्रव राघवः ।

तामः च विप्रद्रुतान् सर्वान् यूथपान् अन्ववैक्षत ॥ २-९६-५

5. **saH raaghavaH** = Rama; **shushruuva** = heard; **tam shabdham** = that sound; **sainya samuddhuutam** = generated from the army; **anvavaikSatea** = and saw; **sarvaan** = all; **taan** = those; **yuuthapaan cha** = leaders of the animal flock; **vipradrutaan** = running away.

Rama heard that sound generated from the army and also saw all those leaders of the animal-flock, running away from there.

[Verse Locator](#)

तामः च विद्रवतो दृष्ट्वा तम् च श्रुत्वा स निह्रस्वनम् ।

उवाच रामः सौमित्रिम् लक्ष्मणम् दीप्त तेजसम् ॥ २-९६-६

6. **dR^iSTvaa** = seeing; **taan** = those animals; **vidravataH** = running away; **shrutvaa** = and hearing; **tam** = that; **nisvanam cha** = sound; **raamaH** = Rama; **uvaacha** = spoke; **lakSmaNam** = to Lakshman; **saumitrim** = the son of Sumitra; **diipta tejasam** = of burning courage.

Seeing those animals running away and hearing that clamour, Rama spoke to Lakshmana (son of Sumitra) of burning courage as follows:

[Verse Locator](#)

हन्त लक्ष्मण पश्य इह सुमित्रा सुप्रजाः त्वया ।

भीम स्तनित गम्भिरः तुमुलः श्रूयते स्वनः ॥ २-९६-७

7. **hanta** = Alas!; **lakSmaNa** = O; Lakshmana; **sumitraa** = sumitra; **suprajaaH** = is blessed with a noble son; **tvayaa** = in you; **iha** = here; **shruuyate** = is heard; **tumulaH** = a tumultuous; **svanaH** = sound; **bhiimastanitagambhiiraH** = as terrific as that of a roaring cloud; **pashya** = see (what it is).

"Alas! O, Lakshmana! Sumitra is blessed with a noble son in you. Here is heard a tumultuous sound as terrific as that of a roaring cloud. See what it is."

[Verse Locator](#)

गजयूथानि वारण्ये महिषा वा महावने ।

वित्रासिता मृगाह् सिंहैः सहसा प्रद्रुता दिशः २-९६-८

8. **gajayuuthaani** = The lordly elephants; **araNye** = in the forest; **mahiSaaHvaa** = the buffaloes; **mahaavane** = in the great woods; **mR^igaaH** = and the wild beasts; **vitraasitaaH** = frightened; **simhaiH** = by lions; **sahasaa** = are suddenly; **pradrutaaH** = running away; **dishaH** = in various directions.

"The lordly elephants in the forest, the buffaloes in the great woods and the wild beasts frightened by lions are suddenly running away in various directions."

राजा वा राज मात्रो वा मृगयाम् अटते वने ।
अन्यद् वा श्वा पदम् किञ्चित् सौमित्रे ज्ञातुम् अर्हसि ॥ २-९६-९

9. **saumitre** = O; Lakshmana!; **arhasi** = you ought to; **j^Naatum** = know; (whether); **raajaa vaa** = a king; **raaja putrovaa** = or a prince; **mR^igayaam aTate** = in roaming for a hunt; **vaa** = or; **anyat** = any other; **kiNchit** = somewhat; **shvaapadam** = savage beast.

"O, Lakshmana! You ought to find out whether it is a king or a prince roaming for a hunt or some other savage beast."

[Verse Locator](#)

सुदुश्चरो गिरिश्रायं पक्षिणामपि लक्ष्मण ।
सर्वम् एतद् यथा तत्त्वम् अचिराज् ज्ञातुम् अर्हसि ॥ २-९६-१०

10. **lakSmaNa** = O; Lakshmana!; **giriH** = mountain; **ayam** = this; **sudushcharaH** = is difficult of access; **pakSiNaamapi** = even to birds; **arhasi** = you ought; **J^Naatum** = to find out; **achiraat** = soon; **etat sarvam** = all this; **yathaa tattvam** = accurately.

"O, Lakshmana! This mountain is difficult of access even to birds. You ought to find out soon, all this in an accurate manner."

[Verse Locator](#)

स लक्ष्मणः सन्त्वरितः सालम् आरुह्य पुष्पितम् ।
प्रेक्षमाणो दिशः सर्वाः पूर्वाम् दिशम् अवैक्षत ॥ २-९६-११

11. **saH lakSmaNaH** = that Lakshmana; **samtvaritaH** = quickly; **aaruhya** = ascended; **saalam** = a Sala tree; **puSpitam** = in flowering; **prekSamaaNaH** = and looking; **sarvaaH** = in all; **dishaH** = directions; **udaikSata** = saw; **puurvaam disham** = towards eastern side.

Lakshmana quickly ascended a Sala tree in flowering and looking towards all directions, saw towards eastern side.

[Verse Locator](#)

उदन् मुखः प्रेक्षमाणो ददर्श महतीम् चमूम् ।
रथ अश्व गज सम्बाधाम् यत्तैर् युक्ताम् पदातिभिः ॥ २-९६-१२

12. **prekSamaaNaH** = looking; **udaN^gumukhaH** = towards northern direction; **dadarsha** = (Lakshmana) saw; **mahatiim** = a huge; **chamuum** = army; **rathaashva gaja sambaadhaam** = full of chariots, steeds and elephants; **yuktaam** = accompanied by; **yataiH** = smart; **padaatibhiH** = foot-soldiers.

Looking in northern direction, Lakshmana saw a huge army, full of chariots, steeds and elephants accompanied by smart foot-soldiers.

[Verse Locator](#)

ताम् अश्व गज सम्पूर्णाम् रथ ध्वज विभूषिताम् ।
शशंस सेनाम् रामाय वचनम् च इदम् अब्रवीत् ॥ २-९६-१३

13. **shashamsa** = (Lakshmana) informed; **raamaaya** = Rama; **taam senaam** = about that army; **ashvagaja sampuurNaam** = full of horses; elephants; **ratha dhvaja vibhuuSitaam** = and chariots decorated with flags; **abraviit** = and spoke; **idam** = these; **vachanamcha** = words also.

Lakshmana informed Rama about that army which was full of horses, elephants and chariots decorated with flags and spoke the following words also.

[Verse Locator](#)

अग्निम् संशमयतु आर्यः सीता च भजताम् गुहाम् ।
सज्यम् कुरुष्व चापम् च शरामः च कवचम् तथा ॥ २-९६-१४

14. **aaryaH** = O; honourable brother!; **samshamayatu** = extinguish; **agnim** = the fire; **siitaacha** = let Seetha also; **bhajataam** = occupy; **guhaam** = a hiding place; **kuruSva** = Make; **chaapam** = your bow; **sajyam** = ready with a bow-string; **tathaa** = and; **sharaamshcha** = arrows; **kavacham** = (wear) an armour.

"O, honourable brother! Extinguish the fire. Let Seetha occupy a hiding place. Make your bow ready with a bow-string and arrows. Wear an armour."

[Verse Locator](#)

तम् रामः पुरुष व्याघ्रो लक्ष्मणम् प्रत्युवाच ह ।
अन्ग अवेक्षस्व सौमित्रे कस्य एताम् मन्यसे चमूम् ॥ २-९६-१५

15. **raamaH** = Rama; **puruSavyaaghraH** = the tiger among men; **pratyuvaacha La** = replied; **tam lakSmaNam** = to that Lakshmana; **anga saumitre** = O; Lakshmana!; **avekSasya** = see; **kasya** = whose; **chamuum** = army; **manyase** = your think; **imaam** = is this?.

Rama the tiger among men replied to Lakshmana, saying: "O, Lakshmana! See, whose army do you think is this?"

[Verse Locator](#)

एवम् उक्तः तु रामेण लक्ष्माणो वाक्यम् अब्रवीत् ।
दिधक्षन् इव ताम् सेनाम् रुषितः पावको यथा ॥ २-९६-१६

16. **evam** = thus; **uktaH** = spoken; **raameNa** = by Rama; **lakSmaNaH** = Lakshmana; **ruSitaH** = was irritated **paavako yathaa** = like a fire; **abraviit** = and spoke; **vaakyam** = the following words; **didhakSanniva** = as though wishing to scorch; **taam senaam** = that army.

Hearing Rama's words, Lakshmana was irritated like a fire and spoke the following words, as though he was wishing to scorch the army.

[Verse Locator](#)

सम्पन्नम् राज्यम् इच्छमः तु व्यक्तम् प्राप्य अभिषेचनम् ।
आवाम् हन्तुम् समभ्येति कैकेय्या भरतः सुतः ॥ २-९६-१७

17. **bharataH** = Bharata; **kaikeyyaaH** = Kaikeyi's; **sutaH** = son; **praapya** = having obtained; **abhiSechanam** = coronation; **ichhan** = and desirous; **raajyam** = (of making) the kingdom; **sampannam** = a perfect one; **samabhyati** = is coming; **hantum** = to kill; **avaam** = both of us; **vyaktam** = It is clear.

"Bharata, Kaikeyi's son, having obtained coronation and desirous of making the kingdom free of enemies, is coming here to kill both of us. It is clear."

[Verse Locator](#)

एष वै सुमहान् श्रीमान् विटपी सम्प्रकाशते ।
विराजत्य् उद्गत स्कन्धः कोविदार ध्वजो रथे ॥ २-९६-१८

18. eSaH = this; **sumahaani** = very big; **shriimaan** = and glorious; **ujvala skandhaH** = with superb branches; **samprakaashate** = is shining; **kovidaara dhvajaH** = the ensign bearing the device of a Kovidara (pomegranate) tree; **viraajati** = is shining; **rathe** = on that chariot.

"The gigantic and glorious tree with superb branches is shining over there prominently. The ensign bearing the device of a kovidara (pomegranate) tree is shining on that chariot."

[Verse Locator](#)

भजन्त्य् एते यथा कामम् अश्वान् आरुह्य शीघ्रगान् ।
एते भ्राजन्ति समृष्टा जगान् आरुह्य सादिनः ॥ २-९६-१९

19. **ete** = they; **bhajanti** = are cavorting; **aaruhya** = mounted; **yathaakaamam** = comfortably; **shiighragaan** = on their swift; **ashvaan** = horses; **ete** = these; **saadinaH** = seated on elephants; **bhraajanti** = are bearing; **samhR^iSTaaH** = delightedly; **aaruhya** = mounted; **gajaan** = on their elephants.

Among the cavalry, some are cavorting merrily on their swift horses, while others are beaming with delight, mounted on their elephants.

[Verse Locator](#)

गृहीत धनुषौ च आवाम् गिरिम् वीर श्रयावहे ।
अथवेहैव तिष्ठावः सन्नद्धावुद्यतायुधौ २-९६-२०

20. **viiraH** = O; warrior!; **aavaam** = let us; **gR^ihiita dhanuSau** = take up our bows; **shrayaavahai** = and take refuge; **girim** = in the mountain; **athavaa** = or; **tiSThaavaH** = let us stay; **ihaiva** = here itself; **sannaddhau** = fully prepared; **udyataayudhau** = with our weapons in our hands.

"O, warrior! Let us take up our bows and ascend the mountain or let us stay here itself, fully prepared with our weapons in our hands."

[Verse Locator](#)

अपि नौ वशम् आगच्छेत् कोविदार ध्वजो रणे ।
अपि द्रक्ष्यामि भरतम् यत् कृते व्यसनम् महत् ॥ २-९६-२१
त्वया राघव सम्प्राप्तम् सीतया च मया तथा ।

21. **raaghavaH** = O; Rama!; **kovidaaradhvajaH** = will this flag with the insignia of a Kovidara tree; **apyaagachchhet** = come into our; **vasham** = subjugation?; **apidrakSyaami** = Can we see; **bharatam** = Bharata; **yatkR^ite** = because of whom; **mahat vyasanam** = a great misfortune; **sampraaptam** = is obtained; **tvayaa** = by you; **siitayaa** = by Seetha; **tathaa** = and; **mayaa cha** = by me.

"O, Rama! Will that flag with the insignia of a Kovidara tree come into our subjugation? Can we see Bharata, because of whom a great misfortune has occurred to you, to Seetha and to me?"

[Verse Locator](#)

यन् निमित्तम् भवान् राज्याच् च्युतो राघव शाश्वतीम् ।
सम्प्राप्तो अयम् अरिर् वीर भरतो वध्य एव मे ॥ २-९६-२२

22. **he viiraH** = O; Warrior!; **raaghava** = O; Rama!; **yannimittam** = by the reason of whom; **bhavaan** = you; **chyutaH** = were deprived; **shaashvataat** = of an eternal; **raajyaat** = kingdom; **ayam** = such; **ariH** = an enemy; **bharataH** = Bharata; **sampraapataH** = who came here; **vadhya eva** = is to be slain; **me** = by me.

"O, Rama the warrior! By the reason of whom you were deprived of an eternal kingdom, such Bharata as a foe who is coming here, deserves to be slain by me."

भरतस्य वधे दोषम् न अहम् पश्यामि राघव ।

पूर्व अपकारिणम् हत्वा न ह्यधर्मेण युज्यते ॥ २-९६-२३

23. **raaghava** = O; Rama!; **aham** = I; **napashyaami** = do not see; **doSam** = a mistake; **vadhe** = in the slaying; **bharatasya** = of Bharata; **hatvaa** = by killing; **puurvaapikaariNam** = the one who has hurt another before; **na yujyate** = non is charged adharmaNa = with unlawfulness.

"O, Rama! I see no sin in slaying Bharata. None is charged with unlawfulness, if one strikes down an aggressor."

[Verse Locator](#)

पूर्वापकारी भरतस्तत्तद्धर्मश्च राघव ।

एतस्मिन् निहते कृत्स्नाम् अनुशाधि वसुंधराम् ॥ २-९६-२४

24. **raaghava** = O; Rama!; **bharataH** = Bharate; **puurvaapakarii** = has hurt you before; **tyaktadharmashcha** = and his death is legitimate; **etamin** = (while) he; **nihate** = is slain; **anushaathi** = rule; **kR^itsnaam** = the entire; **vasundharaam** = earth.

"Bharata is the assailant and his death is legitimate. He being dead, you will rule the entire earth."

[Verse Locator](#)

अद्य पुत्रम् हतम् सम्ख्ये कैकेयी राज्य कामुका ।

मया पश्येत् सुदुःख आर्ता हस्ति भग्नम् इव द्रुमम् ॥ २-९६-२५

25. **kaikeyii** = (Let) Kaikeyi; **raajya kaakukaa** = who is craving for the kingdom; **pashet** = see; **suduHkhaartaa** = with great sorrow; **adya** = today; **putram** = her son; **hatam** = slain; **mayaa** = by me; **samkhye** = in battle; **drumam iva** = as a tree; **hasti bhagnam** = is crushed down by an elephant.

"Let Kaikeyi, who is craving for the kingdom see, with great sorrow, her son slain by me today in battle, as a tree is crushed down by an elephant."

[Verse Locator](#)

कैकेयीम् च वधिष्यामि सानुबन्धाम् सबान्धवाम् ।

कलुषेण अद्य महता मेदिनी परिमुच्यताम् ॥ २-९६-२६

26. **vadjoSyaami** = I shall kill; **kaikeyiim cha** = Kaikeyi too; **sabaandhavaan** = along with her friend the hunch-back; **saanubandhaam** = and other accomplices madinii = Le the earth; **adya** = today; **parimuchyataam** = be relieved; **mahataa** = of a great; **kaluSeNa** = sinner.

"I shall kill Kaikeyi too along with her friend the hunch-back and other accomplices. Let the earth today be relieved of a great sinner."

[Verse Locator](#)

अद्य इमम् सम्यतम् क्रोधम् असत्कारम् च मानद ।

मोक्ष्यामि शत्रु सैन्येषु कक्षेषु इव हुत अशनम् ॥ २-९६-२७

27. **maanada** = O; warrior bestowing an honour!; **adya** = today; **samyatam** = in the concentrated; **krodham** = fury; **imam** = this; **asatkaaram cha** = injustice; (has kindled); **mokSyaami** = I shall scatter; **shatru sainyeSu** = the enemy- battalions; **hutaashanam iva** = as a fire (consumes); **kakSeSu** = the dry wood.

"O, warrior bestowing an honour! Today in the concentrated fury that injustice has kindled I shall scatter the enemy - battalions as a fire consumes the dry wood."

[Verse Locator](#)

अद्य एतच् चित्र कूटस्य काननम् निशितैः शरैः ।
चिन्दन् शत्रु शरीराणि करिष्ये शोणित उक्षितम् ॥ २-९६-२८

28. adya = today; nishitaiH = with my sharpeed; sharaiH = arrows; chhindam = I shall slay; shatru shariiraani = the bodies of my foes; kariSye = and make; etat kaananam = this forest; chitra kuuTasya = of Chitrakuta; shoNitokSitam = overflow with blood.

"Today, with my sharpened arrows, I shall slay the bodies of my foes and make this forest of Chitrakuta overflow with blood."

[Verse Locator](#)

शरैर् निर्भिन्न हृदयान् कुन्जरामः तुरगामः तथा ।
श्वापदाः परिकर्षन्तु नराः च निहतान् मया ॥ २-९६-२९

29. kuNjaraan = the elephants; tathaa = and turagaan = the horses; nirbhinna hR^idayaan = whose breasts were laid open; sharaiH = with my darts; naraamshcha = and the men; nihataan = struck down; mayaa = by me; parikarSantu = be dragged about; shvaapadaaH = by savage beasts.

"The elephants and horses whose breasts were laid open with my darts and the men too struck down by me, be dragged about by savage beasts."

[Verse Locator](#)

शराणाम् धनुषः च अहम् अनृणो अस्मि महा वने ।
ससैन्यम् भरतम् हत्वा भविष्यामि न संशयः ॥ २-९६-३०

30. hatvaa = by killing; bharatam = Bharata; sa sainyam = together with his army; asmin = in this; mahaavane = great forest; bhaviSyaami = I shall; anR^iNaH = discharge my debt; sharaaNaam = to my arows; dhanuSashcha = and my bow.

"By killing Bharata together with his army in this great forest, I shall discharge my debt to my bow and arrows."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे षण्णवतितमः सर्गः

Thus completes 96th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 96

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 97

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Introduction

Rama pacifies Lakshmana, saying that Bharata, due to his affection towards his brothers and due to the distress that troubles his mind after hearing of the news of their exile, he came to the forest and not with any other motive. Ashamed of himself to hear the opinion of Rama about Bharata, and descending the tree, Lakshmana hides his abashment by changing the topic. Commanded by Bharata that no disturbance should be caused to the hermitage occupied by Rama, the army encamps around the edge of the mountain, chitrakuta.

[Verse Locator](#)

सुसम्रब्धम् तु सौमित्रिम् लक्ष्मणम् क्रोध मूर्चितम् ।

रामः तु परिसान्त्व्य अथ वचनम् च इदम् अब्रवीत् ॥ २-९७-१

1. **atha** = then; **raamstu** = Rama on the other hand; **parisaantvya** = pacifying; **lakSmaNam** = Lakshmana; **saumitrim** = son of sumitra; **susuamrabbham** = who was very much agitated; **krodhamuurchhitam** = and infatuated with anger; **abraviit** = and spoke; **idam** = these; **vachanam cha** = words.

Rama on the other hand, pacifying Lakshmana (son of Sumitra), who was very much agitated and infatuated with anger, spoke the following words:

[Verse Locator](#)

किम् अत्र धनुषा कार्यम् असिना वा सचर्मणा ।

महा इष्वासे महा प्राज्ञे भरते स्वयम् आगते ॥ २-९७-२

2. **mahesvaase** = wielding a great bow; **mahaapraaj^Ne** = and highly wise man; **svayam** = himself; **aagate** = is coming; **atra** = here; **kim kaaryam** = what is the use; **dhanuSara** = or a sword; **sacharmaNaa** = with a shield?

"While Bharata, wieldin a bow and highly wise-man himself is coming here, what is the use of a bow or sword with a shield?"

[Verse Locator](#)

पितुस्सत्यं प्रतिश्रुत्य हत्वा भरतमागतम् ।

किम् करिष्यामि राज्येन सापवादेन लक्ष्मण ॥ २-९७-३

3. **kim kariSyaami** = what shall I do; **raajyena** = with the kingdom; **saapavaadena** = by acquiring ill-fame; **hatvaa** = killing; **bharatum** = Bharata; **aagatam** = who came (to see me); **pratishrutya** = having promised to make; **pituH** = our father's word; **satyam** = a reality; **lakSmaNa** = O; !;

"O, Lakshmana! Having promised to make our father's wish a reality. What shall I do with the kingdom by acquiring an ill-fame in killing Bharata who came here to see me?"

यद्द्रव्यं बान्दवानां वा मित्राणां वाक्षये भवत् ।
नाहं तत्प्रतिगृह्णीयां भक्षान्विषकृतानिव २-९७-४

4. **yat dravyam** = which wealth; **bhavat** = will come into existence; **kSaye** = in destroying; **baandhavaanaam vaa** = the relatives; **mitraaNaam vaa** = or companions; **aham** = I; **na pratigR^ihNiiyaam** = will not partake; **tat** = it; **viSakR^itaan iva** = like poisoned; **bhakSaam** = food.

"I should not enjoy the spoils obtained by slaying a relative or friend, like the partaking of a poisoned food."

[Verse Locator](#)

धर्ममर्थं च कामं च पृथिवीं चापि लक्षण ।
इच्छामि भवतामर्थे एतत् प्रतिशृणोमि ते ॥ २-९७-५

5. **lakSmaNa** = O; Lakshmana!; **bhavataam** = arthe = It is for your sake; **ichchhaami** = I desire; **dharmam** = virtue; **artham cha** = (legitimately acquired) wealth; **kaamam cha** = and pleasure; **pR^ithiviimchaapi** = or even earth itself; **pratishR^iNomi** = I promise; **etat** = this; **te** = to you.

"O, Lakshmana! It is for your sake I desire virtue, legitimately acquired wealth and pleasure or even the earth itself. I promise this to you."

[Verse Locator](#)

भ्रातृङ्गां संग्रहार्थं च सुखार्थं चापि लक्ष्मण ।
राज्यमप्यहमिच्छामि सत्येनायुधमालभे ॥ २-९७-६

6. **lakSmaNa** = O; Lashmana; **aham** = I; **ichchhami** = desire; **raajyamapi** = the throne only; **samgrahaartham** = for the protection; **sukhaartham chaapi** = and happiness; **bhraatR^iiNaam** = of my brothers; **aalabhe** = I touch; **satyma** = in vow; **aayudham** = my weapon.

"O, Lakshmana! I desire the throne only for the protection and happiness of my brothers. I touch my weapon and swear this fact."

[Verse Locator](#)

नेयं मम मही सौम्य दुर्लभा सागराम्बरा ।
न हीच्छेयमधर्मेण शक्रत्वमपि लक्ष्मण ॥ २-९७-७

7. **iyam** = this earth; **saagaraambaraa** = bounded by the sea; **na** = is not; **mama** = to me; **durlabhaa** = hard to obtain; **lakSmaNa** = O; Lakshmana; **saumya** = the excellent man!; **na ichchheyam hi** = I do not indeed desire; **shakratvamapi** = even the position of Indra; **adharmeNa** = by unrighteousness.

"This earth, bounded by the sea is not hard to obtain for me, O the excellent man! I do not indeed wish even the position of Indra by unrighteousness."

[Verse Locator](#)

यद्विना भरतं त्वां च शत्रुघ्नं चापि मानद ।
भवेन्मम सुखं किञ्चिद्भस्म तत्कुरुतां शिखी ॥ २-९७-८

8. **yat tat** = If there be; **kimchit sukham** = and happiness; **mama bhavet** = that I could obtain; **vinaa bharatam** = without Bharata; **tvaam cha** = or you; **shatrughnam chaapi** = or

without Shatrughna; **tat kurutaam** = may it be made; **bhasma** = to ashes; **shikhii** = by fire; **maanada** = O; Lakshamana the honour-giver!

"If there be happiness that I could enjoy without Bharata or you or without Shatrughna, may it be without Shatrughna, may it be burnt to ashes by fire, O the honour-giver!"

[Verse Locator](#)

मन्येऽहमागतोऽयेध्यां भरतो भ्रातृवत्सलः ।
मम प्राणात्प्रियतरः कुलधर्ममनुस्मरन् ॥ २-९७-९
श्रुत्वा प्रव्राजितं मां हि जटावल्कलधारिणम् ।
जानक्यासहितं वीर त्वया च पुरुषर्षभ ॥ २-९७-१०
स्नेहेनाक्रान्तहृदयः शिकेनाकुलितेन्द्रियः ।
द्रष्टुमभ्यागतो ह्येष भरतो नान्यथऽऽगतः ॥ २-९७-११

9;10;11. **aham** = I; **manye** = think; **bharataH** = Bharata; **aagataH** = returned; **ayodhyaam** = to Ayodhya; **bhratR^ivatsalaH** = full of affection for his brothers; **priyataraH** = he is dearer; **mama** = to me; **praaNaat** = than my life; **anusmaram** = he who is mindful; **kuladharmam** = of the duties of his race; **shrutvaa** = hearing; **pravraajitam** = of my exile; **jaTaavalkala dhaariNam** = and that I was wearing matted locks and the antelope skin; **sahitam** = accompanied; **jaanakyaa** = by Janaki; **tvayaacha** = and you; **viira** = O; valiant; **puruSarSabha** = the most excellent among men!; **snehena** = in his companionship towards me; **shokena** = and by the distress; **aakraanta hR^idayaH** = that troubles his mind; **akulitendriyaH** = and with perplexed senses; **eSaH** = his; **bharataH** = Bharata; **abhyaagataH** = has come; **draSTum** = to see; (me); **na aagataH** = he has not come; **anyathaa** = for any other purpose.

"I think Bharata was back to Ayodhya, with full of affection for his brothers. He is dearer to me than my life- he who is mindful of the duties of his race. Hearing of my exile and that I was wearing matted locks and the antelope skin, accompanied by Seetha and you, O most valiant of warriors, in his devotion towards me and due to the distress that troubles his mind, Bharata has come to see me. He has not come with any other motive."

[Verse Locator](#)

अम्बाअं च कैकयीं रुष्य परुषं चाप्रियं वदन् ।
प्रसाद्य पितरं स्त्रीमान् राज्यं मे दातुमागतः ॥ २-९७-१२

12. **shriimaan** = the glorious Bharata; **ruSyaa** = enraged; **ambaam** = with his mother; **kaikeyaam** = Kaikeyi; **vadan** = speaking parusam = harshly; **apriyamcha** = and unkindly; **prasaadya** = got cleared; **pitaram** = by our father; **aagataH** = and came; **daatum** = to bestow; **raajyam** = kingdom; **me** = to me.

"Getting angry with Kaikeyi his mother and speaking unkind and harsh words to her, the glorious Bharata after getting permission from our further, came here to bestow kingdom to me."

[Verse Locator](#)

प्राप्त कालम् यद् एषो अस्मान् भरतो द्रष्टुम् इच्छति ।
अस्मासु मनसा अप्य् एष न अहितम् किञ्चिद् आचरेत् ॥ २-९७-१३

13. **praapta kaalam** = this is the proper time; **eSaH bharataH** = for this Bharata; **yat draSTum** = ichchhati = to wish to see; **asmaan** = us; **naacharet** = he does not behave; **manasena api** = or even think; **kimchit** = even a little; **apriyam** = unkindly; **asmaasu** = towards us.

"This is the proper time for Bharata to come here and see us. He does not behave or even think unkindly towards us."

विप्रियम् कृत पूर्वम् ते भरतेन कदा न किम् ।

ईदृशम् वा भयम् ते अद्य भरतम् यो अत्र शङ्कसे ॥ २-९७-१४

14. kim = whether; vipriyam = (any) harm or; iidR^isham = such; bhayam vaa = a frightful thing; kR^ita puurvam- was done previously; bharatena = by Bharata; kadaa = at any time; te yaH = that you; shaNkase = are apprehending; bhaatam = about Bharata; adya = now; atra = here.

"Has Bharata at any time done any harm to you previously? What so the reason for you to be so apprehensive of Bharata now?"

[Verse Locator](#)

न हि ते निष्ठुरम् वाच्यो भरतो न अप्रियम् वचः ।

अहम् ह्य् अप्रियम् उक्तः स्याम् भरतस्य अप्रिये कृते ॥ २-९७-१५

15. te = for you; bharataH = Bharata; na vaachya = is not to be spoken of; niSThuram = harshly; na = nor; apriyam = a disagreeable; vachaH = word; kR^ite apriyam = If an affront is offered; bharatasya = to bharata; aham = I (myself); syaam hi = will become; uktaH = spoken; apriyam = of unpleasantness.

"Indeed, Bharata must not hear harsh or disagreeable word from your lips. If an affront is offered to him, it is offered to me!"

[Verse Locator](#)

कथम् नु पुत्राः पितरम् हन्युः कस्यांचिद् आपदि ।

भ्राता वा भ्रातरम् हन्यात् सौमित्रे प्राणम् आत्मनः ॥ २-९७-१६

16. saumitra = O; Lakshma!; katham nu = How should; putraaH = sons; hamyuH = strike; pitaram = their father; kasyaam chit aapadi = (even) in anydistress; bhraataaraa = or a brother; hanyaat = strike; bhraataram = a brother; aatmanaH praaNam = who is as dear to him as his life?

"O, Lakshmana! How should a son strike his father, even in a distress or a brother strike a brother who is as dear to him as his life?"

[Verse Locator](#)

यदि राज्यस्य हेतोः त्वम् इमाम् वाचम् प्रभाषसे ।

वक्ष्यामि भरतम् दृष्ट्वा राज्यम् अस्मै प्रदीयताम् ॥ २-९७-१७

17. tvam prabhaase yadi = If you are speaking; imaam vaacham = these words; raajyasya heto = for the sake of the kingdom; dR^iSTvaa = after seeing; bharatam = Bharata; vakSyami = I shall tell; asai = him; pradiiyataam = to give; raajyam = the kingdom.

"If you are uttering these words for the sake of the kingdom, I shall tell Bharata to give the kingdom to you, when I see him."

[Verse Locator](#)

उच्यमानो हि भरतो मया लक्ष्मण तत्त्वतः ।

राज्यम् अस्मै प्रयच्छ इति बाढम् इत्य् एव वक्ष्यति ॥ २-९७-१८

18. lakSmaNa = O; Lakshmana!; uchyamaanaH = after being told; iti = that; prayachchha = to give; raajyam = the kingdom; asmai = to him; tattvataH = really; vakSyati = he will say; baaDham ityeva = "So be it".

"O, Lakshmana! When Bharata receives this command from me, "Cede the empire to him", he will answer, So, be it."

[Verse Locator](#)

तथा उक्तो धर्म शीलेन भ्रात्रा तस्य हिते रतः ।
लक्ष्मणः प्रविवेश इव स्वानि गात्राणि लज्जया ॥ २-९७-१९

19. tathaa = thus; uktaH = spoken; dharma shiilena = by his honourable; bhraatraa = brother; tsya = to whom; hite rataaH = he was devoted; lakSmaNa = ; lajjayaa = abashed; pravivesheva = as though sinking; svaam = into his; gaatraaNi = limbs.

At these words spoken by his honourable brother, to whom he was devoted, abashed, shrank into himself.

[Verse Locator](#)

तद्वाक्यं लक्ष्मणः श्रुत्वा व्रीशितः प्रत्युवाच ह ।
त्व मन्ये द्रष्टुमायातः पिता दशरथः स्वयम् ॥ २-९७-२०

20. shrutvaa = listening; tadvaakyam = to these words; lakSmaNaH = Lakshman; vriiLitaH = ashamed; pratyuvaacha ha = answered; manye = i think; pitaa = that our father; dasharathaH = Dasaratha; aayataH = came; draSTum = to see; tvaa = you; svayam = himself.

Listening to these words ashamed, answered: "I think that our father Dasaratha came here to see you himself."

[Verse Locator](#)

व्रीडितम् लक्ष्मणम् दृष्ट्वा राघवः प्रत्युवाच ह ।
एष मन्ये महा बाहुर् इह अस्मान् द्रष्टुम् आगतः ॥ २-९७-२१

21. dR^iSTvaa = observing; vriiDitam = the emberassed; lakSmaNam = lakshman; raaghavaH = Rama; pratyuvaacha ha = replied; manye = I think; mahaabaahuH = the mighty armed; eSaH = Dasaratha; aagataH = came; iham = here; draSTum = to see; asmaan = us.

Observing the emberassed , Rama said, "I think the mighty armed Dasaratha came here to see us."

[Verse Locator](#)

अथवा नौ ध्रुवं मन्ये मन्यमानः सुखोचितौ ।
वन वासम् अनुध्याय गृहाय प्रतिनेष्यति ॥ २-९७-२२

22. athavaa = or rather; manye dhruam = i think surely; manyamaanaH = as he knows; nau = that we; sukhochitau = have been accustomed to comfort; anudhyaaya = reflecting; vanavaasam = that we are dwelling in the forest; pratineSyati = he wishes to bring us; gR^ihaaya = home.

"Or rather, to my mind, as he knows that we have been accustomed to comfort, reflecting that we are dwelling in the forest, he wishes to take us home."

[Verse Locator](#)

इमाम् वा अप्य् एश वैदेहीम् अत्यन्त सुख सेविनीम् ।
एतौ तौ सम्प्रकाशेते गोत्रवन्तौ मनो रमौ ॥ २-९७-२३

23. **shriimaan** = the glorious; **eSaH raaghavaH** = Dasaratha; **me pitaa** = my father; **yaasyati** = will go; **aadaaya** = taking back; **imaam** = this; **vaidehiim vaa** = Seetha possibly; **vanaat** = from the forest; **atyanta sukha seviniim** = she who has ever lived in the heart of prosperity.

"The glorious Dasaratha, my father possibly will take back Seetha from the forest, she who has ever lived in the heart of prosperity."

[Verse Locator](#)

एतौ तौ संप्रकाशेते गोत्रवन्तौ मनोरमौ ।
वायु वेग समौ वीर जवनौ तुरग उत्तमौ ॥ २-९७-२४

24. **viira** = O; warrior!; **tau** = those two; **etau** = this; **turagothamau** = excellent horses; **gotravantau** = of noble breed; **manoramau** = attractively; **vaayuvega samsu** = vying with the wind; **jananau** = in swiftness.

"O, warrior! See those two excellent horses of noble breed, shining attractively and vying with the wind in swiftness."

[Verse Locator](#)

स एष सुमहा कायः कम्पते वाहिनी मुखे ।
नागः शत्रुम्जयो नाम वृद्धः तातस्य धीमतः ॥ २-९७-२५

25. **eSaH** = here is; **saH** = that; **mahaakaayaH** = colossal; **naagaH** = elephant; **kampate** = who is moving; **vaahiniimukhe** = at the head of the army; **shatruNjayo naama** = called Shatrumjaya; **vR^iddhaH** = the aged; (companion); **dhiimataH** = of our sagacious; **taatasya** = father.

"Here is that colossal elephant who is moving at the head of the army called Shatrunjaya, the aged companion of our sagacious father."

[Verse Locator](#)

न तु पश्यामि तच्छत्रं पाण्डरं लोकसत्कृअम् ।
पितुर्दिव्यं महाबाहो संशयो भवतीह मे २-९७-२६

26. **mahaa baaho** = O; the mighty armed !; **na pashyaami** = I do not see; **tat chhatramtu** = paaNDaram = that white canopy; **divyam** = the heavenly one; **loka satkR^itam** = well-known in the world; **me** = to me; **samshayaH** = an apprehension; **iha** = on this point; **bhavati** = is created.

"O, the mighty armed! But I do not see that white heavenly canopy of our father, well known insignia in the world. An apprehension on this point is created in my mind."

[Verse Locator](#)

वृक्षाग्रादवरोह त्वं कुरु लक्ष्मण मद्वचः ।
इतीव रामो धर्मात्मा सौमित्रिं तमुवाच ह ॥ २-९७-२७

27. **lakSmaNa** = O; Lakshmana !; **tvam** = you; **avaroha** = get down; **vR^ikSaagraat** = from the top of the tree; **kuru** = act; **madvachaH** = on my word; **itiiva** = thus; **uvaacha ha** = spoke; **dharmaatmaa** = the virtuous; **raamaH** = Rama; **tam saumitraim** = to that .

"O, Lakshmana! You get down from the top of the tree. Act on my word." Thus spoke the virtuous Rama to that Lakshmana.

[Verse Locator](#)

अवतीर्य तु साल अग्रात् तस्मात् स समितिम् जयः ।
लक्ष्मणः प्रान्जलिर् भूत्वा तस्थौ रामस्य पार्श्वतः ॥ २-९७-२८

28. avatiirya descending; **tasmaat** = from that; **saalaagraat** = top of Sala tree; **saH lakSmanaH** = that ; **samitinjayaH** = the victorious in battle; **bhuutvaa** = becoming; **praaNjaliH** = one with joined palms; **tasthau** = stood; **paarshvataH** = by the side; **raamasya** = of Rama.

Descending from the top of that Sala tree, Lakshmana the victorious in battle, with joined palms, stood by the side of Rama.

[Verse Locator](#)

भरतेन अथ संदिष्टा सम्मर्दो न भवेद् इति ।
समन्तात् तस्य शैलस्य सेना वासम् अकल्पयत् ॥ २-९७-२९

29. **samdiSTaa** = commanded; **bharatenaapi** = by Bharata; **iti** = that; **na sammardaH** = no trampling; **bhavet** = should be made; (in the hermitage of Rama); **senaa** = by the army; **akalpayat aavaasam** = which encamped; **samantaat** = round; **tasya shailasya** = that mountain.

Commanded by Bharata that no trampling of army should be made in the hermitage of Rama, the army was encamped round the mountain.

[Verse Locator](#)

अध्यर्धम् इष्ववाकु चमूर् योजनम् पर्वतस्य सा ।
पार्श्वे न्यविशद् आवृत्य गज वाजि रथ आकुला ॥ २-९७-३०

30. **saa** = that; **ikSvaakuchamuuH** = royal army of Ikshvaku race; **gaja vaaji rathaakulaa** = crowded with elephants; horses and chariots; **nyavishat** = was encamped; **aavR^itya** = around; **paarshve** = the edge; **parvatasya** = of the mountain; **adhyardham youjanam** = occupying; an area of one Yojana and a half.

That royal army of Ikshvaku race, crowded with elephants horses and chariots was encamped around the edge of the mountain occupying an area of one Yojana and a half.

[Verse Locator](#)

सा चित्र कूटे भरतेन सेना ।
धर्मम् पुरः कृत्य विधूय दर्पम् ।
प्रसादन अर्थम् रघु नन्दनस्य ।
विरोचते नीतिमता प्रणीता ॥ २-९७-३१

31. **saa senaa** = that army; **praNiitaa** = brought; **bharatena** = by Bharata; **niitimatena** = the virtuous; **vidhuuya** = having laid aside; **darpam** = his arrogance; **puraskR^itya** = placing in forefront; **dharmam** = the righteousness; **prasanaartham** = in order to propitiate; **raghunandanasya** = Rama; **virajite** = showed itself to be disciplined; **chitrakuuTe** = in the vicinity of Chitrakuta.

Brought by the virtuous Bharata, who laid aside his arrogance, placing the righteousness in forefront in order to propitiate Rama, that army showed itself to be disciplined in the vicinity of Chitrakuta.

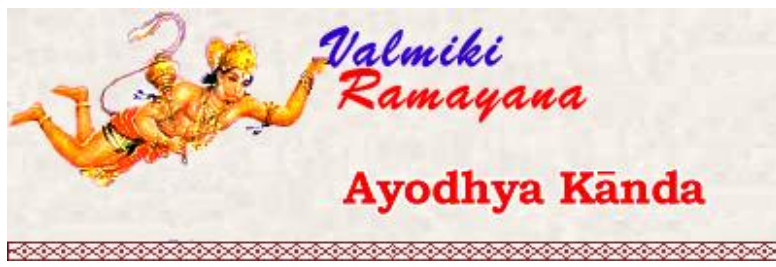
इत्यार्षे श्रीमद्रामायने आदिकावे अयोध्याकाण्डे सप्तनवतितमः सर्गः

Thus completes 97th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 97

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31			

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 98 Verses converted to UTF-8, Nov 09

Introduction

Bharata instructs Shatrughna and Guha along with some troops each to search for Rama and Lakshmana in the forest. Bharata, personally, along with his ministers citizens and priests, proceed on foot to some other side of the forest for the search. He goes through the forest for some time. Climbing up a sala tree, Bharata observes a plume of smoke at a distance and conjectures that place as Rama's hermitage. Bharata quickly proceeds with quick steps, along with Guha, to see Rama.

[Verse Locator](#)

निवेश्य सेनाम् तु विभुः पद्भ्याम् पादवताम् वरः ।
अभिगन्तुम् स काकुत्स्थम् इयेष गुरु वर्तकम् ॥ २-९८-१

1. saH = that Bharata; vibhuH = the mighty; varaH = and the excellent; paadavataam = among men (those having feet); niveshya = (after) encamping; senaam = the army; iyeshha = sought; abhigantum = to approach; kaakutthsam = Rama; guruvartakam = who was abiding his; padbhyaam = by foot.

After encamping the army, the mighty Bharata the excellent among men, sought to approach on foot, Rama who was complying with the words of his father.

[Verse Locator](#)

निविष्ट मात्रे सैन्ये तु यथा उद्देशम् विनीतवत् ।
भरतो भ्रातरम् वाक्यम् शत्रुघ्नम् इदम् अब्रवीत् ॥ २-९८-२

2. niviSta maatre = Soon after encamping; sainye = the army; viniitavat = in a well-behaved manner; yathoddesham = according to the guidelines; bharataH = Bharata; abraviit = spoke; idam = these words; shatrughnam = to Shatrughna.

Soon after encamping the army in a well-behaved manner per the guidelines, Bharata spoke the following words to Shatrughna:

[Verse Locator](#)

क्षिप्रम् वनम् इदम् सौम्य नर सम्यैः समन्ततः ।
लुब्धैः च सहितैर् एभिः त्वम् अन्वेषितुम् अर्हसि ॥ २-९८-३

3. saumyaH = O; gentle brother!; tvam = you; narasaN^ghaiH = along with a troop of men; lubdhaishcha sahitaiH = and along with trackers; arhasi = ought; anveSitum = to search; samantataH = on all sides; idam anam = of this forest.

"O, gentle brother! You, along with a troop of men and trackers, ought to search on all sides of this forest."

[Verse Locator](#)

गुहो ज्ञातिसहस्रेण शरचापासिधारिणा ।

समन्वेषतु काकुत्थसमस्मिन् परिवृतः स्वयम् ॥ २-९८-४

4. **guhaH** = (Let) Guha; **svayam** = himself; **samanveSutu** = search; **kaakutthsau** = for Rama and Lakshmana; **asmin** = in this forest; **parivR^itaH** = accompanied; **j^Naati sahasreNa** = by his multitude of kinsmen; **shara chaapaasi dhaariNaa** = wielding arrows; bows and swords.

"Let Guha search for Rama and Lakshmana in this forest, himself accompanied by a multitude of his kinsmen, duly wielding their bows, arrows and swords."

[Verse Locator](#)

अमात्यैः सह पौरैश्च गुरुभिश्च द्विजातिभिः ।

वनं सर्वं चरिष्यामि पद्भ्यां परिवृतः स्वयम् ॥ २-९८-५

5. **svayam** = I; too; **parivR^itaH** = encircled; **amaatyaiH saha** = along with ministers; **parveshcha** = citizens; **gurubhishcha** = priests; **dvijaatibhiH** = and Brahmanas; **chariSyaami** = shall move; **padbhyaam** = by foot; **sarvam** = in the entire; **vanam** = forest.

"I too, surrounded by the ministers, citizens, priests and Brahmanas; shall personally go round the entire forest on foot."

[Verse Locator](#)

यावन् न रामम् द्रक्ष्यामि लक्ष्मणम् वा महा बलम् ।

वैदेहीम् वा महा भागाम् न मे शान्तिर् भविष्यति ॥ २-९८-६

6. **shaantiH** = peace; **na bhaviSyati** = will not come; **me** = to me; **yaavat** = until which time; **na drakSyaami** = I do not see; **raamam** = Rama; **mahaabalam** = the immensely strong; **lakSmaNam vaa** = Lakshmana or; **mahaabhaagam** = the illustrious; **vaidehiim vaa** = Seetha.

"Peace will not be with me until I do not see Rama or the very mighty Lakshmana or the illustrious Seetha."

[Verse Locator](#)

यावन् न चन्द्र सम्काशम् द्रक्ष्यामि शुभम् आननम् ।

भ्रातुः पद्म पलाश अक्षम् न मे शान्तिर् भविष्यति ॥ २-९८-७

7. **shaantiH** = peace; **na bhaviSyati** = will not be; **me** = with me; **yaavat** = until which time; **na drakSyaami** = I do not see; **shubham** = the auspicious; **aananam** = face; **bhraatuH** = of my elder brother; **chandra samkaasham** = resembling the moon; **padma palaashakSam** = having eyes like lotus = leaves.

"Peace will not be with me until I do not see the auspicious face of my elder brother, resembling the moon and having eyes bearing resemblance to lotus-leaves."

[Verse Locator](#)

यावन् न चरणौ भ्रातुः पार्थिव व्यन्जन अन्वितौ ।

शिरसा धारयिष्यामि न मे शान्तिर् भविष्यति ॥ २-९८-८

8. **shaantiH** = peace; **na bhaviSyati** = will not be; **me** = with me; **yaavat** = until which time; **na dhaarayiSyaami** = I do not hold; **shirasaa** = on my head; **charaNau** = the soles; **bhraatuH** = of my elder brother; **paarthiva vyaN^janaanvitau** = bearubg ritak ubsugbua;

"Peace will nt be with me until I do not hold firmly on my head, the soles of my elder brother, bearing royal insignia.

[Verse Locator](#)

यावन् राज्ये राज्य अर्हः पितृ पैतामहे स्थितः ।
अभिषेक जल क्लिन्नो न मे शान्तिर् भविष्यति ॥ २-९८-९

9. shaantiH = peace; na bhaviSyati = will not be; me = with me; yaavat = until which time; raajyaarhaH = my elder brother eligible for the crown; na sthitaH = is not installed; raajya = in the kingdom; pitR^ipaaitaamahe = which was derived from father and grandfather; abhiSeka jalaklinnaH = and consecrated by sprinkling water (on his head).

"Peace will not come to me until my elder brother, who is eligible for the crown, is not installed in the kingdom of Ayodhya, which was derived from our father and grand father and consecrated by sprinkling water on his head (as a symbol of crowing the kingdom)."

[Verse Locator](#)

सिद्धार्थः खलु सौमित्रिर्यश्चन्द्रविमलोवमम् ।
मुखं पश्यति रामस्य राजीवाक्षं महाद्युति ॥ २-९८-१०

10. saumitriH = Lakshmana; yaH = who; pashyati = is seeing; mukham = the face; raamasya = of Rama; mahaa dyuti = having a great luminance; chandra vimalopamam = resembling the bright moon; raajiivakSam = and having lotus = eyes; siddhaarthaH khalu = is indeed an accomplished man.

"Lakshmana, who is seeing regularly the face of Rama having a great luminance resembling the bright moon and having lotus eyes, is indeed an accomplished man."

[Verse Locator](#)

कृत कृत्या महा भागा वैदेही जनक आत्मजा ।
भर्तारम् सागर अन्तायाः पृथिव्या या अनुगच्छति ॥ २-९८-११

11. mahaabhaagaa = the illustrious; vaidehii = Seetha; janakaatmajaa = the daughter of Janaka; yaa = who; anugachchhati = is following; (Rama); bhartaaram = the Lord; pR^ithivyaaH = of the earth; saagaraantayaaH = extending to the sea; kR^ita kR^ityaa = has fulfilled her object.

"Seetha, the illustrious daughter of Janaka, who is following the steps of Rama the Lord of the earth extending to the sea, has fulfilled her object."

[Verse Locator](#)

सुभगः चित्र कूटो असौ गिरि राज उपमो गिरिः ।
यस्मिन् वसति काकुत्स्थः कुबेर इव नन्दने ॥ २-९८-१२

12. asau = that; subhagaH = enchanting; chitrakuuTaH giriH = mountain of Chitrakuta; giriraajopamaH = resembles the King of mountains; yasmin = on which; kaakutthsaH = Rama; vasati = is residing; kuberaH iva = as Kubera the Lord of riches; nanadane = is living in the garden of nandana."

"That enchanting mountain of Chitrakuta resembles the King of Mountains on which Rama is residing, as Kubera the Lord of riches is living in the garden of Nandana."

[Verse Locator](#)

कृत कार्यम् इदम् दुर्गम् वनम् व्याल निषेवितम् ।
यद् अध्यास्ते महा तेजा रामः शस्त्रभृताम् वरः ॥ २-९८-१३

13. kR^itakaaryam = Blessed; idam = is this; durgam = dense; vanam = forest; vyaala niSevitam = inhabited by wild animals; yat = where; mahaatejaaH = the great warrior; varaH = the excellent; shastrabhR^itaam = among the wielders of raamaH = Rama; adhyaaste = dwells;

"Blessed is this dense forest, inhabited by wild animals, where Rama, the great warrior and the excellent man among the wielders of weapons, dwells."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्यकाण्डे अष्टनवतितमः सर्गः

Thus completes 98th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 98

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 99

Verses converted to UTF-8, Nov 09

Introduction

Bharata observes various signs, proving Rama's hermitage in the vicinity of his place of search. After proceeding for a distance, Bharata beholds Rama's hermitage and Rama too seated in the hut, wearing matted locks. Bharata laments on Rama's misfortune of living as an ascetic. Bharata and Shatrughna throw themselves on Rama's feet in salutation. Rama embraces them both.

[Verse Locator](#)

निविष्टायाम् तु सेनायाम् उत्सुको भरतः तदा ।
जगाम भ्रातरम् द्रष्टुम् शत्रुघ्नम् अनुदर्शयन् ॥ २-९९-१

1. tadaa = then; niviSTaayaam = having stationed; senaayaam = his forces; bharataH = Bharata; jagaama = set out; utsukaH = eagerly; draSTum = to see; bhraataram = his brother; anudarshayan = pointing out (the sign of Rama's habitation); shatrughnam = to Shatrughna.

Having stationed his forces, Bharata set out eagerly to see his brother, pointing out the sign of Rama's habitation to Shatrughna.

[Verse Locator](#)

ऋषिम् वसिष्ठम् संदिश्य मातृऋर् मे शीघ्रम् आनय ।
इति तरितम् अग्रे स जागम गुरु वत्सलः ॥ २-९९-२

2. saH = Bharata; guruvatsalaH = who was affectionate towards the elders; sandishya = informed; R^iSim = the sage; vasiSTam = Vasishta; iti = thus; aanaya = bring; me = my; maatR^iiH = mothers; shiighram = soon; jagaama = (and) went; agre = ahead; tvaritam = quickly.

Bharata, who was affectionate towards the elders, asked the sage Vasishta to bring his mothers soon thereafter and went ahead quickly.

[Verse Locator](#)

सुमन्त्रः तु अपि शत्रुघ्नम् अदूराद् अन्वपद्यत ।
राम दार्शनजः तर्षो भरतस्य इव तस्य च ॥ २-९९-३

3. sumantrastvapi = Sumantra also; anvapadyata = followed; aduuraat = at a little distance; shatrughnam = after Shatrughna; tarSaH = an eager desire; raama darshanajaH = connected with seeing of Rama; bharatasyeva = like in Bharata; tasya cha = was there in him also.

Sumantra also, equally desirous of seeing Rama; followed Shatrughna at a little distance.

[Verse Locator](#)

गच्छन् एव अथ भरतः तापस आलय संस्थिताम् ।

भ्रातुः पर्ण कुटीम् श्रीमान् उटजम् च ददर्श ह ॥ २-९९-४

4. **atha** = thereafter; **shriimaan** = (While) the illustrious; **bharataH** = Bharata; **gachchhanneva** = passed on; **dadarsha ha** = (he) observed; **parNakuTiim** = a leafy hut; **bhraatuH** = of his brother; **uTajam cha** = and a (small) hut made of leaves nearby; **taapasaalaya samsthitaan** = situated in that wood of ascetics.

While the illustrious Bharata passed on, he observed in that wood of ascetics, a leafy hut of his brother together with a small hut made of leaves, nearby.

[Verse Locator](#)

शालायाः तु अग्रतः तस्या ददर्श भरतः तदा ।

काष्ठानि च अवभग्नानि पुष्पाण्य् अवचितानि च ॥ २-९९-५

5. **tadaa** = then; **bharataH** = Bharata; **dadarsha** = beheld; **kaaSThaami** = wood; **avabhagnaami** = that had been broken up; **puSpaaNicha** = and flowers; **apachitaani** = gathered; **agrataH** = in front; **tasyaaH** = shaalaayaaH = of that hermitage.

Bharata then beheld wood that had been broken up and heaps of flowers gathered in front of that hermitage.

[Verse Locator](#)

स लक्ष्मणस्य रामस्य ददर्शाश्रममीयुषः ।

कृतं वृक्षेष्वभिज्ञानं कुशचीरैः क्वचित् क्वचित् ॥ २-९९-६

6. **abhi^Naanam** = as signs serving as a proper direction to their hermitage; **kR^itam** = were tied; **vR^ikSeSu** = to the trees; **kusha chiiiraiH** = tufts of Kusha grass and strips of bark; **kvachit kvachit** = here and there; **raamasya** = lakSmaNasya = by Rama and Lakshmana; **saH** = (which) Bharata; **dadarsha** = saw; **iiyuSaH** = while coming; **aashramam** = to the hermitage.

While coming to the hermitage, Bharata saw some signs here and there serving as a proper direction to that hermitage, tufts of Kusha grass and strips of bark tied to the trees by Rama and Lakshmana.

[Verse Locator](#)

स ददर्श वने तस्मिन् महतः संचयान् कृतान् ।

मृगाणाम् महिषाणाम् च करीषैः शीत कारणात् ॥ २-९९-७

7. **saH** = He; **dadarsha** = (also) saw; **mahataH** = great; **samchayaan** = heaps; **kariiSaiH** = of deers; **mahiSaaNaamcha** = and buffaloes; **tasmin vane** = in that abode; **kR^itaan** = made ready; **shiitakaaraNaat** = for protection against cold.

Bharata also saw in the vicinity great heaps of dried dung of deers and buffaloes, kept ready for protection against cold.

[Verse Locator](#)

गच्छन् एव महा बाहुर् द्युतिमान् भरतः तदा ।

शत्रुघ्नम् च अब्रवीद् हृष्टः तान् अमात्यामः च सर्वशः ॥ २-९९-८

8. **tadaa** = then; **gachchhanneva** = proceeding further; **dyutimaan** = the valiant; **mahaabaahuH** = and the mighty armed; **bharataH** = Bharata; **abraviit**; spoke; **shatrughnam cha** = to Shatrughna; **hR^iSTaH** = in joy; **taan** = and those; **amaatyaamshcha** = ministers; **sarvashaH** = (who surrounded him) on every side.

Then, proceeding further, the valiant and the mighty armed Bharata spoke to Shatrughna in joy, as also those ministers who surrounded him.

[Verse Locator](#)

मन्ये प्राप्ताः स्म तम् देशम् भरद्वाजो यम् अब्रवीत् ।
न अतिदूरे हि मन्ये अहम् नदीम् मन्दाकिनीम् इतः ॥ २-९९-९

9. manye = I think; praaptaaH sma = we have reached; tam deshama = that place; yam = about which; bharadvajaH = Bharadwaja; abraviit = told (us); aham = I; manye = believe; mandaakiniim nadiim = Mandakini River; naati duure = is not so far; itaH = from here.

"I think we have reached the place about which Bharadwaja directed us. I believe Mandakini River is not far from here."

[Verse Locator](#)

उच्चैर् बद्धानि चीराणि लक्ष्मणेन भवेद् अयम् ।
अभिज्ञान कृतः पन्था विकाले गन्तुम् इच्छता ॥ २-९९-१०

10. chiiraaNi = these pieces of bark; baddhaami = have been tied up; uchchaiH = from above; ayam = this; bhavet = may be; panthaaH = the path; abhij^Naana kR^itaH = provided as signs; lakSmaNena = by Lakshmana; ichchhataa = desiring; gantum = to find his way back; akaale = in odd hours (of darkness).

"These pieces of bark have been tied up from above. This may be the path provided as signs by Lakshmana in order to find his way back in odd hours of darkness."

[Verse Locator](#)

इदम् च उदात्त दन्तानाम् कुन्जराणाम् तरस्विनाम् ।
शैल पार्श्वे परिक्रान्तम् अन्योन्यम् अभिगर्जताम् ॥ २-९९-११

11. shailapaarshve = at the side of the mountain; idam = this; parikraantam = is a roaming place; kuN^jaraaNaam = of elephants; udaatta dantaanaam = having huge teeth; tarasvinaam = violent; abhigarjataam = ferociously roaring at; anyauyam = each other.

"At the side of the mountain, this is a roaming place of elephants, having huge teeth, violent as they are and ferociously roaring at each other."

[Verse Locator](#)

यम् एव आधातुम् इच्छन्ति तापसाः सततम् वने ।
तस्य असौ दृश्यते धूमः सम्कुलः कृष्ट वर्त्मनः ॥ २-९९-१२

12. asau = this; samkulaH = is an intense; dhuumaH = smoke; dR^ishyate = being seen; tasya krishNa vartmanaH = from that fire; yameva = which; taapasaaH = the sages; vane = in the forest; satatam = always; ichchhanti = desire; aadhaatum = to keep.

"See this intense smoke coming from that fire which the sages in the forest always desire to keep in their hermitages."

[Verse Locator](#)

अत्र अहम् पुरुष व्याघ्रम् गुरु सत्कार कारिणम् ।
आर्यम् द्रक्ष्यामि सम्हृष्टो महर्षिम् इव राघवम् ॥ २-९९-१३

13. atra = here; aham = I; drakSyaami = can see; samhR^ishTaH = joyfully; raaghavam = Rama; puruSavyaaghram = the tiger among men; gurusatkaarakaariNam = who gives respect

to elders; **aaryam** = as venerable a man; **maharSimiva** = as a sage.

"Here, I can see joyfully Rama, the tiger among men, who gives respect to elders and is as venerable as a sage."

[Verse Locator](#)

अथ गत्वा मुहूर्तम् तु चित्र कूटम् स राघवः ।
मन्दाकिनीम् अनुप्राप्तः तम् जनम् च इदम् अब्रवीत् ॥ २-९९-१४

14. **atha** = thereafter; **gatvaa** = proceeding; **muhuurtaM** = for a while ; **chitrakuuTaM** = on Chitrakuta mountain; **anupraaptaH** = and reaching mandaakiniim = the River Mandakini; **sah raaghavaH** = that Bharata; **abraviit** = spoke; **idam** = these words; **tam janam** = to those people (his ministers and others).

Proceeding for a while on Chitrakuta mountain and reaching the River Mandakini, that Bharata said to his ministers and others as follows:

[Verse Locator](#)

जगत्याम् पुरुष व्याघ्र आस्ते वीर आसने रतः ।
जन इन्द्रो निर्जनम् प्राप्य धिन् मे जन्म सजीवितम् ॥ २-९९-१५

15. **puruSa vyaaghraH** = the foremost of men; **janendraH** = and the Lord of the people; **praapya** = having sought; **nirjanam** = seclusion; **aaste** = sat; **jagatyaam** = on the floor; **rataH** = delighted; **viiraasane** = in the posture of a hero (with his left foot placed on his right knee); **dhik** = O fie; **me** = unto my; **janma** = birth; **sajiivitam** = and life!.

"The foremost of men and the Lord of the people, having sought seclusion, sat on the floor, delighted as he was in the posture of a hero (with his left foot placed on his right knee). O Fie unto my birth and life!"

[Verse Locator](#)

मत् कृते व्यसनम् प्राप्तो लोक नाथो महा द्युतिः ।
सर्वान् कामान् परित्यज्य वने वसति राघवः ॥ २-९९-१६

16. **raaghavaH** = Rama; **lokanaathaH** = the Lord of Men; **mahaadyutiH** = with great lustre; **praaptaH** = has been overtaken vyasanam = by this misfortune; **matkR^ite** = because of me; **parityajya** = and leaving; **sarvaan** = all; **kaamaan** = enjoyments; **vasati** = is residing; **vane** = in the forest.

"Rama the Lord of Men with great luster, has been overtaken by this misfortune because of me and leaving all enjoyments, is living in the forest."

[Verse Locator](#)

इति लोक समाक्रुष्टः पादेषु अद्य प्रसादयन् ।
रामस्य निपतिष्यामि सीतायाः च पुनः पुनः ॥ २-९९-१७

17. **iti** = thus; **lokasamaakruSTaH** = abhored by the world; (I will); **adya** = today; **nipatiSyaami** = fall; **paadeSu** = on the feet; **raamasya** = of Rama; **siitaayaaH** = Seetha; **lakSmaNasya cha** = and Lakshmana; **prasaadayam** = and seek to regain (Rama's) grace.

"Thus abhored by the world, I will fall on the feet of Rama, Seetha and Lakshmana and seek to regain Rama's grace."

[Verse Locator](#)

एवम् स विलपमः तस्मिन् वने दशरथ आत्मजः ।
 ददर्श महतीम् पुण्याम् पर्ण शालाम् मनो रमाम् ॥ २-९९-१८
 साल ताल अश्व कर्णानाम् पर्णैर् बहुभिर् आवृताम् ।
 विशालाम् मृदुभिः तीर्णाम् कुशैर् वेदिम् इव अध्वरे ॥ २-९९-१९
 शक्र आयुध निकाशैः च कार्मुकैर् भार साधनैः ।
 रुक्म पृष्ठैर् महा सारैः शोभिताम् शत्रु बाधकैः ॥ २-९९-२०
 अर्क रश्मि प्रतीकाशैर् घोरैः तूणी गतैः शरैः ।
 शोभिताम् दीप्त वदनैः सर्पैर् भोगवतीम् इव ॥ २-९९-२१
 महा रजत वासोभ्याम् असिभ्याम् च विराजिताम् ।
 रुक्म बिन्दु विचित्राभ्याम् चर्मभ्याम् च अपि शोभिताम् ॥ २-९९-२२
 गोधा अन्गुलित्रैर् आसाक्तैः चित्रैः कान्चन भूषितैः ।
 अरि सम्घैर् अनाधृष्याम् मृगैः सिम्ह गुहाम् इव ॥ २-९९-२३

18;19;20;21;22;23. dasharathaatmajaH = (As) Bharata; samvilapam = was lamenting; evam = thus; dadarsha = (he) beheld; tasmin vane = in that forest; parNashaalaam = a leafy hut; mahatiim = splendid; puNyam = sacred; manoramaam = and charming; aavR^itam = which was covered; bahubhiH = with many; mR^idubhiH = soft; parNaiH = leaves; saala taalaashvakarNaanaam = of Sala; Tala and Ashvakarna trees; tiirNaam = and overspread; kushaiH = with blades of Kusa grass; adhware = in a sacrificial performance; vishaalam vedimiva = appearing like an extensive altar; shobhitaam = and it was adorned; kaarmukaiH = with bows; rukmapR^iSThaiH = plated with gold; shakraayudhanikaashaiH = like unto the weapons of Indra the Lord of celestials; bhaara saadhanaiH = constructed for heroic exploits; mahaa saaraiH = having great power; shatru baadhakaiH = the torments of their foes; shobhitaam = graced; ghoraiH = with fearful; sharaiH = arrows; tuuNiigataiH = in their quivers; arkarashmi pratiikaashaiH = like unto the rays of the sun (bright); sarpaiH = as serpents; diipta vadanaiH = with shining hoods; bhogavatiim iva = in the same way of Bhogavati (the realm of Nagas); viraajitaam = decked; asibhyaam = with a couple of swords; mahaa rajatavaasobhyaam = encased in sheaths of gold; shobhitaam = and adorned; charmabhyaam = with two shields; rukmabindu vichitraabhyaam = decorated with flowers of gold; godhaaN^gulitraiH = finger-guards; kaaNchana bhuuSitaiH = embroidered with gold; chitraiH = in different colours; aasaktaiH = suspended on walls; anaadhR^iSTyaam = which hut was unassailable; arisamghaiH = by hordes of enemies; simhaagnhamiva = as is a lion's cave; mR^igaiH = to deer.

As Bharata was lamenting thus, he beheld in that forest, a splendid and sacred leafy hut, which was covered with many soft leaves of Sala, Tala and Asvakarna trees, overspread with blades of Kusa grass in a sacrificial performance, appearing like an extensive altar and it was adorned with bows plated with gold, like unto the weapons of Indra the Lord of celestials, constructed for heroic exploits, having great power, the torments of their foes, graced with fearful arrows in their quivers, like unto the rays of the sun, bright as serpents with shining hoods, in the same way of Bhagavati (the realm of Nagas), decked with a couple of swords encased in sheaths of gold, adorned with two shields decorated with flowers of gold, finger-guards embroidered with gold and in different colours suspended on walls and which hut was unassailable by hordes of enemies as is a lion's cave to deer.

[Verse Locator](#)

प्राग् उदक् स्रवणाम् वेदिम् विशालाम् दीप्त पावकाम् ।
 ददर्श भरतः तत्र पुण्याम् राम निवेशने ॥ २-९९-२४

24. **bharataH** = Bharata; **dadarsha** = saw; **tatra** = there; **vedim** = a sacrificial altar; **praagudakpravaNaam** = in the north-east corner; having a steep descent; **vishaalaam** = extensive; **dipta paavakaam** = and having a burned fire; **puNyaam** = and sacred; **raamaniveshane** = in the hermitage of Rama.

Bharata saw a sacrificial altar in the north-east corner having a steep descent, extensive in area and having a sacred fire burned in the hermitage of Rama.

[Verse Locator](#)

निरीक्ष्य स मुहूर्तम् तु ददर्श भरतो गुरुम् ।
उटजे रामम् आसीनाम् जटा मण्डल धारिणम् ॥ २-९९-२५

25. **niriikSyā** = looking around; **muhuurtam** = for a moment; **saH bharataH** = that Bharata; **dadarsha** = beheld; **gurm** = his elder brother; **raamam** = Rama; **aasiinam** = seated; **uTaje** = in the hut; **jaTaamaN^Dala dhaariNam** = wearing matted locks.

Looking around for a moment, Bharata beheld his elder brother, Rama himself seated in the hut, wearing matted locks.

[Verse Locator](#)

तम् तु कृष्ण अजिन धरम् चीर वल्कल वाससम् ।
ददर्श रामम् आसीनम् अभितः पावक उपमम् ॥ २-९९-२६
सिंह स्कन्धम् महा बाहुम् पुण्डरीक निभ ईक्षणम् ।
पृथिव्याः सगर अन्ताया भर्तारम् धर्म चारिणम् ॥ २-९९-२७
उपविष्टम् महा बाहुम् ब्रह्माणम् इव शाश्वतम् ।
स्थण्डिले दर्भ सस्तीर्णे सीतया लक्ष्मणेन च ॥ २-९९-२८

26; 27; 28. **dadarsha** = (Bharata) saw; **tam raamam** = that Rama; **kR^iSnaajinadharam** = clad in an antelope-skin; **chiira valkala vaasanam** = and robes of bark; **aasiinam** = seated closely; **paavakopamam** = resembling a fire (in brilliance); **simha skandham** = with the neck and shoulders of a lion; **mahaa baahum** = mighty arms; **puN^DariikanibhekSaNam** = and eyes resembling the lotus; **dharmachaariNam** = the very virtuous; **bhartaaram** = lord; **pR^ithivyaaH** = of the Earth; **saagaraantaayaaH** = extending upto the ocean; **shaashvatam** = the eternal; **brahmaaNamiva** = Brahma; **upaviSTam** = and seated; **sthaNNile** = on the ground; **darbhasamstiiNe** = spread with Darbha grass; **siitayaa lakSmaNena cha** = with Seetha and Lakshman.

Bharata saw that Rama clad in an antelope-skin and robes of bark, seated close by, resembling a fire (in brilliance), with the neck and shoulders of a lion, mighty arms and eyes resembling the lotus, the very virtuous Lord of the Earth extending upto the ocean, the Eternal Brahma, and seated on the ground spread with Darbha grass, with Seetha and Lakshmana.

[Verse Locator](#)

तम् दृष्ट्वा भरतः श्रीमान् दुःख मोह परिप्लुतः ।
अभ्यधावत धर्म आत्मा भरतः कैकयी सुतः ॥ २-९९-२९

29. **dR^iSTvaa** = beholding; **tam** = him; **shriimaan** = the illustrious; **dharmaatmaa** = and the high-souled; **bharataH** = Bharata; **kaikayisutaH** = the son of Kaikeyi; **duHkha shoka pariplutaH** = distraught by the grief that possessed him; **abhyadhaavata** = rushed towards Rama.

Beholding him, the illustrious and the high-souled Bharata the son of Kaikeyim distraught by the grief that possessed him, rushed towards Rama.

[Verse Locator](#)

दृष्ट्वा च विललाप आर्तो बाष्प संदिग्धया गिरा ।

अशक्नुवन् धारयितुम् धैर्याद् वचनम् अब्रवीत् ॥ २-९९-३०

30. dR^iSTvaiva = on seeing (his brother); (Bharata) vilalaapa arto = broke into lamentations; giraa = and in a voice; baaSpa samdigdhayaa = strangled with sobs; ashaknuan = unable; dhaarayitum- to restrain his agony; dhairyaat = with firmness; abraviit = spoke; vachanam = (those) words.

"My elder brother who is fit to be honoured in an assembly by a body of ministers around him, is now being served by a body of wild beasts around him in this jungle."

[Verse Locator](#)

यः संसदि प्रकृतिभिर् भवेद् युक्त उपासितुम् ।

वन्यैर् मृगैर् उपासीनः सो अयम् आस्ते मम अग्रजः ॥ २-९९-३१

31Mama agrajaH = my elder brother; yaH = who; bhavet = becomes; yuktaH = eligible; upaasitum = to be honoured; samsadi = in an assembly; prakR^itibhiH = by the body of ministers; ayam = this; saH = he as such; aaste = is; upaasinaH = being served; mR^igaiH = by wild beasts; vanyaiH = in the jungle.

"My elder brother who is fit to be honoured in an assembly by a body of ministers around him, is now being served by a body of wild beasts around him in this jungle."

[Verse Locator](#)

वासोभिर् बहु साहस्रैर् यो महात्मा पुर उचितः ।

मृग अजिने सो अयम् इह प्रवस्ते धर्मम् आचरन् ॥ २-९९-३२

32. saH = that; mahaatmaa = magnanimous hero; ayam = this one; yaH = who; puraa = formerly; acharan = used; uchitaH = to have fit; bahusaharaiH = and countless; vaasobhiH = articles of apparel; acharan = and following; dharmam = pravaste = is wearing (now); mR^igaaajine = two antelope skins.

"That magnanimous hero, who formerly used to possess countless articles of apparel is now wearing two antelope-skins, following ascetic righteousness.

[Verse Locator](#)

अधारयद् यो विविधाः चित्राः सुमनसः तदा ।

सो अयम् जटा भारम् इमम् सहते राघवः कथम् ॥ २-९९-३३

33. katham = how; ayam raaghavaH = this Rama; yaH = who; tadaa = then; aadhaarayat = donned; vividhaaH = various kinds; chitraaH = of colourful; sumanasaH = flowers; saH = he; sahate = bears; imam jaTaabhaaram = this burden of matted locks?

"How this Rama, who used to wear various kinds of colourful flowers, is bearing this burden of matted locks now?"

[Verse Locator](#)

यस्य यजनैर् यथा आदिष्टैर् युक्तो धर्मस्य संचयः ।

शरीर क्लेश सम्भूतम् स धर्मम् परिमार्गते ॥ २-९९-३४

34. yasya = for whom; yuktaH = is appropriate; samchayaH = an affluence; dharmasya = of righteousness; yaj^NaiH = obtained by sacrificial rites; yathaadiSTaiH = performed according to the prescribed injunctions; saH = that Rama; parimaargate = is striving after; dharmam = a righteousness; shariirakleshasambhuutam = obtained from bodily suffering.

"He who acquired merit through countless sacrifices performed according to the prescribed injunctions, now follows the path of righteousness through asceticism!"

[Verse Locator](#)

चन्दनेन महा अर्हेण यस्य अङ्गम् उपसेवितम् ।
मलेन तस्य अङ्गम् इदम् कथम् आर्यस्य सेव्यते ॥ २-९९-३५

35. **yasya tasya** = He whose; **aN^gam** = body; (was formerly); **upasevitam** = rendered fragrant; **chandanena** = by sandal paste; **mahaarham** = the white one; **katham** = how; **idam aNgam** = this body; **aaryasya** = of the venerable elder brother; **sevyate** = is smeared; **malena** = with dust?

"He whose body was formerly rendered fragrant by white sandal paste, has only dust with which to smear the limbs of this venerable elder brother!"

[Verse Locator](#)

मन् निमित्तम् इदम् दुःखम् प्राप्तो रामः सुख उचितः ।
धिग् जीवितम् नृशंसस्य मम लोक विगर्हितम् ॥ २-९९-३६

36. **raamaH** = Rama; **sukhochitaH** = who used to have comfort; **praaptaH** = has got; **idam duHkham** = this unpleasantness; **mannimittam** = because of me; **dhik** = cursed be; **mama** = my; **nR^ishamsam** = reprehensible; **jiivitam** = existence; **lokavigarhitam** = that the whole world condemns!

"Rama who used to have happiness, has fallen into this misfortune, because of me cursed be my reprehensive existence that the whole world condemns!"

[Verse Locator](#)

इत् एवम् विलपन् दीनः प्रस्विन्न मुख पङ्कजः ।
पादाउ अप्राप्य रामस्य पपात भरतो रुदन् ॥ २-९९-३७

37. **ityevam** = thus; (did); **diinaH** = the pitiable; **bharataH** = Bharata; **vilapan** = lament; **prasvinnamukha paNkajaH** = perspiration be-dewing his lotus-like countenance; **apraapya** = and without touching; **raamasya** = Rama's; **paadau** = feet; **papaata** = fell down; **rudam** = groaning.

Thus did that pitiable Bharata lament, perspiration be-dewing his lotus-like countenance and, without touching Rama's feet, fell down grooming.

[Verse Locator](#)

दुःख अभितप्तो भरतो राज पुत्रो महा बलः ।
उक्त्वा आर्य इति सकृद् दीनम् पुनर् न उवाच किञ्चन ॥ २-९९-३८

38. **duHkhaabhitaptaH** = overcome with grief; **mahaabalaH** = the highly valiant; **raajaputraH** = prince; **bharataH** = Bharata; **uktvaa** = cried out; **aarya iti** = O Noble one"; **sakR^it** = once; **diinam** = and in his distress; **novaacha** = was unable to speak; **kimchana** = a little; **punaH** = further.

Overcome with grief, the highly valiant prince Bharata cried out "O, Noble One!" once and in his distress, was unable to speak anything further.

[Verse Locator](#)

बाष्प अपिहित कण्ठः च प्रेक्ष्य रामम् यशस्विनम् ।
आर्य इत् एव अभिसम्क्रुश्य व्याहर्तुम् न अशक्त् ततः ॥ २-९९-३९

39. **samkR^ishya** = crying at the top of his voice; **aaryetyeva** = "O Noble One" only; **prekSyā** = on seeing; **yashasvinam** = the illustrious; **raamam** = Rama; **naashakat** = he was unable; **vyaahartum** = to speak; **tadaa** = then; **atha** = further; **baaSpaabhihata kaNThashcha** = his throat choked with tears.

Crying at the top of his voice, "O, Noble One" only, on seeing the illustrious Rama, he was unable to speak further, his throat choked with tears.

[Verse Locator](#)

शत्रुघ्नः च अपि रामस्य ववन्दे चरणौ रुदन् ।

ताउ उभौ स समालिन्ग्य रामो अप्य् अश्रूण्य् अवर्तयत् ॥ २-९९-४०

40. **shatrughnashchaapi** = Shatrughna too; **rudan** = weeping; **vavande** = throw himself; **raamasya** = at Rama's; **charaNau** = feet; **saH raamashcha** = and that Rama too; **samaaliN^gya** = embracing; **tau ubhau** = them both; **avartayat** = could not restrain; **ashruuNi** = his tears.

Shatrughna too, weeping, threw himself at Rama's feet and Rama too, embracing them both, allowed his tears to fall.

[Verse Locator](#)

ततः सुमन्त्रेण गुहेन चैव ।

समीयतू राज सुताउ अरण्ये ।

दिवा करः चैव निशा करः च ।

यथा अम्बरे शुक्र बृहस्पतिभ्याम् ॥ २-९९-४१

41. **tataH** = then; **araNye** = in that forest; **raajasutau** = the princes Rama and Lakshmana; **samiiyataH** = were seen; **sumantreNa** = by Sumantra; **guhena chaiva** = and Guha; **yathaa** = as; **ambare** = in the sky; **divaakarashchaiva** = the sun; **nishaakarashcha** = and the moon (are seen in conjunction); **shukra bR^ihaspatibhyaam** = with Venus and Jupiter.

Then, in that forest, the princes Rama and Lakshmana were seen by Sumantra and Guha, as in the sky, the sun and the moon are seen in conjunction with Venus and Jupiter.

[Verse Locator](#)

तान् पार्थिवान् वारण यूथप आभान् ।

समागतामः तत्र महत् अरण्ये ।

वन ओकसः ते अपि समीक्ष्य सर्वे अप्य् ।

अश्रूण्य् अमुन्वन् प्रविहाय हर्षम् ॥ २-९९-४२

42. **sarve** = all; **te** = those; **vanaukasaH** = dwellers in the woods; **samiikSyā** = seeing; **taan paarthivaan** = those princes; **vaaraNayuuthapaabhaan** = resembling the leaders of elephant-herbs; **samaagataan** = meeting together; **tatra** = there; **mahati** = in that great; **araNye** = forest; **pravihaaya** = losing; **harSam** = their cheerfulness; **aasmuNahan** = shed; **ashruuNi** = tears.

All those dwellers in the woods, seeing those princes resembling leaders of elephant-herbs meeting together there in that great forest, losing their cheerfulness, began to shed tears.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकोनशततमः सर्गः

Thus completes 99th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 99

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42		

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 100 Verses converted to UTF-8, Nov 09

Introduction

Rama gives instruction to Bharata as regards the duties of a king and the polity under an ideal monarchy under the pretext of enquiring about the welfare of his father and others.

[Verse Locator](#)

जटिलं चीरवसनं प्राञ्जलिं पतितं भुवि ।
ददर्श रामो दुर्दर्शं युगान्ते भास्करं यथा ॥ २-१००-१

1. raamaH = Rama; dadarsha = saw; (Bharata); jaTilam = with matted locks; chiiravasanam = wearing bark-robres; praaN^jalim = and with joined palms; patitam = lying; bhuvi = on the ground; durdarsham = incapable of being seen; bhaaskaram yathaa = as the sun; yugaante = at the end of the world-period.

Rama saw Bharata, with matted locks, wearing bark-robres and, with joined palms, lying on the ground, incapable of being seen as the sun at the time of the dissolution of the world.

[Verse Locator](#)

कथं चिदभिविज्ञाय विवर्णवदनं कृशम् ।
भ्रातरं भरतं रामः परिजग्राह बाहुना ॥ २-१००-२

2. raamaH = Rama; katham chit = with some difficulty; abhiJ^Naaya = recognized; bharatam = Bharata; vivarNa vadanam = whose face became pale; kR^isham = who was emaciated; parijagraaha = and took; bhraataram = his brother; baahunaa = by the arm.

Rama recognized with some difficulty his brother Bharata, whose face became pale and who was emaciated, and took him by the arm.

[Verse Locator](#)

आघ्राय रामः तम् मूर्ध्नि परिष्वज्य च राघवः ।
अन्के भरतम् आरोप्य पर्यपृच्छत् समाहितः ॥ २-१००-३

3. aaghraaya = smelling; muurdhni = the crown of his head; aaropya = placing him; an^ke = on his lap; raamaH = Rama; raaghavaH = born in Raghu dynasty; pariSvajya cha = embraced; tam bharatam = that Bharata; paryapR^ichchhat = and enquired (as follows); samaahitaH = with an absorbent mind.

Smelling the crown of his head, placing him on his lap, Rama who was born in Raghu dynasty embraced Bharata and with an absorbent mind, enquired of him as follows:

[Verse Locator](#)

क्व नु ते अभूत् पिता तात यद् अरण्यम् त्वम् आगतः ।
न हि त्वम् जीवतः तस्य वनम् आगन्तुम् अर्हसि ॥ २-१००-४

4. **taata** = my darling!; **kvam** = where; **abhuut** = is; **te pitaa** = your father; **yat tvam** = (that) you; **aagataH** = have come; **araNyam** = to the forest?; **tasya** = He; **jiivitaH** = being alive; **tvam** = you; **na arhasi hi** = ought not have; **aagatum** = to come; **vanam** = to the forest.

"My darling! Where is our father, that you have come to the forest? He, being alive, you ought not have to come to the forest."

[Verse Locator](#)

चिरस्य बत पश्यामि दूराद् भरतम् आगतम् ।
दुष्प्रतीकम् अरण्ये अस्मिन् किम् तात वनम् आगतः ॥ २-१००-५

5. **pashyaami** = I see; **bharatam** = Bharata; **chirasya** = after a long time; **aagatam** = who comes; **duuraat** = from a far-off distance; **duSpratiikam** = wearing a mournful face; **asmin araNye** = into this forest; **bata** = Alas!; **taata** = My darling!; **kim** = why; **aagataH** = have you come; **vanam** = to the forest?.

"I see you after a long time, coming from a far-off distance, wearing a mournful face into this forest Alas! Why have you come to the forest, my darling?"

[Verse Locator](#)

कच्चिद्धारयए तात राजा यत्त्वमिहागतः ।
कच्चिन्न दीनः सहसा राजा लोकान्तरं गतः ॥ २-१००-६

6. **taata** = my dear brother!; **kachchiddhaarayate raajaa** = Is the king alive? **yat tvam** = (that) you; **aagataH** = have come; **iha** = here?; **diinaH raajaa** = (I hope) the miserable king; **na gataH kachchit** = has not indeed departed; **lokaantaram** = to the other world; **sahasaa** = all of a sudden.

"My dear brother! Is the king alive, that you have come here? I hope the miserable king has not indeed departed to the other world, all of a sudden."

[Verse Locator](#)

कच्चित्सौम्य नते राज्यं भ्रष्टं बालस्य शाश्वतम् ।
कच्चिछुश्रूषसे तात पितरं सत्यविक्रमम् ॥ २-१००-७

7. **saumya** = O; gentle brother!; (I hope); **shaashvatam** = the permanent; **raajyam** = kingdom; **na bhraSTam kachchit** = has in no way suffered; **te** = from your; **baalasya** = youthful inexperience; **taata** = My darling!; **shushruuSate kachchit** = Are you rendering service; **pitaram** = to our father; **satyavikramam** = who is truly valiant?

"O, gentle brother! I hope the eternal kingdom has in a no way suffered from your youthful experience. My darling! Are you rendering service to our father, who is truly valiant?"

[Verse Locator](#)

कच्चिद् दशरथो राजा कुशली सत्य समारः ।
राज सूय अश्व मेधानाम् आहर्ता धर्म निश्चयः ॥ २-१००-८

8. **kachchit** = I hope that; **raajaa dasharathaH** = the king Dasaratha; **kushalii** = is well; **satyasangaraH** = he who is true to his promise; **aahartaa raaja suuyaashva medhaanaam** = he who performs Rajasuya and Ashvamedha sacrifices; **dharma nishchayaH** = and he who has a righteous resolve.

"I hope that the King Dasaratha is well, he who is true to his promise, he who performs Rajasuya and Ashvamedha Sacrifices and he who has a righteous resolve."

[Verse Locator](#)

स कच्चिद् ब्राह्मणो विद्वान् धर्म नित्यो महा द्युतिः ।
इक्ष्वाकूणाम् उपाध्यायो यथावत् तात पूज्यते ॥ २-१००-९

9. **taata** = My darling! **puujyate kachchit** = are you treating respectfully; **yathaavat** = as before; **saH** = that; **upaadhyaayaH** = preceptor; **ikSvaakuNaam** = of the Ikshvakus; **braahmaNaH** = the one who knows the sacred scriptures; **vidvaan** = the learned; **dhamanityaH** = who constantly keeps up the virtues; **mahaadyutiH** = and who has a great splendour.

"My darling! Are you treating respectfully as before that preceptor of the Ikshvakus, the one who knows the sacred scriptures, the one who knows the sacred scriptures, the learned who constantly keep up the virtues and he who has a great splendour?"

[Verse Locator](#)

सा तात कच्चिच् च कौसल्या सुमित्रा च प्रजावती ।
सुखिनी कच्चिद् आर्या च देवी नन्दति कैकयी ॥ २-१००-१०

10. **taata** = My darling!; **kachchit** = I hope; **saa kausalyaa** = that Kausalya; **sumitraacha** = and Sumitra; **prajaaaratii** = having good offspring; **sukhinii** = are happy; **kachchit** = I hope; **aaryaa** = the venerable; **devii** = queen; **kaikeyii** = Kaikeyi; **nandati** = is rejoicing.

"My darling! I hope that Kausalya and Sumitra having good offspring are happy. I hope the venerable queen Kaikeyi is rejoicing."

[Verse Locator](#)

कच्चिद् विनय सम्पन्नः कुल पुत्रो बहु श्रुतः ।
अनसूयुर् अनुद्रष्टा सत्कृतः ते पुरोहितः ॥ २-१००-११

11. **kachchit** = I hope that; **purohitaH** = the preceptor; **vinayasampannaH** = who is rich in humility; **kulaputraH** = a son of a noble family; **bahushrutaH** = who has a knowledge of many scriptures; **anasuuyuH** = an unenvious person; **anudraSTaa** = and full of insight; **satkR^itaH** = is duly honoured; **te** = by you.

"I hope that the preceptor (Suyajna the son of Vasishta); who is rich in humility, a son of a noble family, who has a knowledge of many scriptures an unenvious person and who is full of insight, is duly honoured by you."

[Verse Locator](#)

कच्चिद् अग्निषु ते युक्तो विधिज्ज्ञो मतिमान् ऋजुः ।
हुतम् च होष्यमाणम् च काले वेदयते सदा ॥ २-१००-१२

12. **kachchit** = I hope that; **vidhijN^aH** = a brahmin who is versed in the traditions; **matimaan** = who is intelligent; **R^iyuH** = and just; **yuktaH** = employed; **te** = in your; **agniSu** = sacred fires; **sadaa** = always; **vedayate** = informs you; **kaale** = in time; **hutamcha** = and about a sacred fire having been; **hoSyamaaNamcha** = or going to be fed with oblations.

"I hope that a brahmin who is versed in the traditions, who is intelligent and just, employed in your sacred fires, always informs you in time, about a sacrificial fire having been or going to be fed with oblations."

[Verse Locator](#)

कच्चिद्देवान् पितॄन् भूत्वान्गुरुन् पितृसमानपि ।
वृद्धांश्च तात वैद्यांश्च ब्राह्मणांश्चाभिमन्यसे ॥ २-१००-१३

13. **taata** = My darling!; **kachchit** = I hope that; **abhimanyase** = you are holding in high esteem; **devaan** = the gods; **pitR^iin** = your ancestors; **bhR^ityaan** = dependents; **guruun** = and teachers; **vR^iddhamshcha** = who are aged; **pitR^isamaan api** = as your father too; **vaidyaamshcha** = the doctors; **braahmanaamshcha** = and the brahmins.

"My darling! I hope that you are holding in high esteem the gods, your ancestors, dependents and teachers of your father's age the doctors and the brahmins."

[Verse Locator](#)

इषु अस्त्र वर सम्पन्नम् अर्थ शास्त्र विशारदम् ।
सुधन्वानम् उपाध्यायम् कच्चित् त्वम् तात मन्यसे ॥ २-१००-१४

14. **taata** = O; my darling!; **kacchit** = I hope that; **tvam** = you; **manyase** = treat with due respect; (in archery); **upaadhyaayam** = your teacher; **sudhanvaanam** = Sudhanva; **ishhvastra vara sampannam** = who is furnished with the most excellent arrows and darts; **artha shaastra vishaaradam** = well-versed in political economy.

"O, my darling! I hope that you treat with due respect; Sudhanva, your teacher in archery, who is furnished with the most excellent arrows and darts and well-versed in political economy."

[Verse Locator](#)

कच्चिद् आत्म समाः शूराः श्रुतवन्तो जित इन्द्रियाः ।
कुलीनाः च इङ्गितज्जाः च कृताः ते तात मन्त्रिणः ॥ २-१००-१५

15. **kachchit** = I hope that; **mantriNaH** = ministers; **shuuraaH** = who are valiant; **aatma samaaH** = like you; **shrutavantaH** = learned; **jitendriyaaH** = masters of their senses; **kuliinaashcha** = of noble birth; **iN^gitaj^Naashcha** = and and skilled in interpreting internal sentiments by external gesture; **kR^itaaH** = are assigned; **te** = to you.

"I hope that ministers who are valiant like you, learned, masters of their senses of noble birth and skilled interpreting internal sentiments by external gesture, are assigned to you."

[Verse Locator](#)

मन्त्रो विजय मूलम् हि राज्ञाम् भवति राघव ।
सुसम्वृतो मन्त्र धरैर् अमात्यैः शास्त्र कोविदैः ॥ २-१००-१६

16. **vijaya muulan** = the source of victory; **raaj^Naam** = for kings; **bhavatihihi** = in deed couses; **samvR^itaH** = from a concealed; **mantraH** = counsel; **amaatyaiH** = by ministers; **shaastra kovidaiH** = well-versed in political sciences; **mantradharaiH** = and who can conceal their thoughts within themselves; **raaghava** = O; Bharata!.

"The source of victory for kings indeed comes from a concealed counsel by ministers, who are well-versed in political sciences and who can hide their thoughts within themselves."

[Verse Locator](#)

कच्चिन् निद्रा वशम् न एषि कच्चित् काले विबुध्यसे ।
कच्चिन् च अपर रात्रिषु चिन्तयस्य् अर्थ नैपुणम् ॥ २-१००-१७

17. **naiSii kashchit** = I hope you do not; **nidraa vasham** = fall a prey to excess of sleep; **prabhudhyase kachchit** = and wake-up; **kaale** = at appropriate time; **chintayati kachchit** = i hope you contemplate; **apara raatreSu** = during the later half of the night; **arthanaipuNam** = adroitness of an action.

"I hope you do not fall a prey to excess of sleep and do wake up at appropriate time. I hope you contemplate during the later half of the night, about the adroitness of an action."

[Verse Locator](#)

कच्चिन् मन्त्रयसे न एकः कच्चिन् न बहुभिः सह ।
कच्चित् ते मन्त्रितो मन्त्रो राष्ट्रम् न परिधावति ॥ २-१००-१८

18. **kachchit** = I hope that; **na mantrayase** = you do not deliberate; **ekaH** = alone; **na kachchit** = nor indeed; **bahubhissaha** = together with = numerous men; **kachchit** = I hope; **te mantraH** = your decision; **mantritaH** = arrived at by you through deliberation; **na paridhaavati** = does not flow; **raaSTram** = to the public.

"I hope that you do not deliberate alone nor indeed with numerous men. I hope your decision arrived at by you through such deliberation does not flow to the public (even before it is carried out)".

[Verse Locator](#)

कच्चिद् अर्थम् विनिश्चित्य लघु मूलम् महा उदयम् ।
क्षिप्रम् आरभसे कर्तुम् न दीर्घयसि राघव ॥ २-१००-१९

19. **raaghava** = O; Bharata!; **kachchit** = I hope that; **aarabhase** = you launch; **kartam** = to excente; **kSipram** = soon; **vinishchitya** = considering your interest; **artham** = an undertaking; **mahodayam** = which has great benefit; **laghumuulam** = with least cost; **na diirghayasi** = and do not delay it.

"O, Bharata! I hope considering your interest fully, you lanuch an undertaking, which has maximum benefit with minimum coast and indeed do not delay it further."

[Verse Locator](#)

कच्चित् तु सुकृतान्य् एव कृत रूपाणि वा पुनः ।
विदुः ते सर्व कार्याणि न कर्तव्यानि पार्थिवाः ॥ २-१००-२०

20. **kachhit** = I hope that; **paarthivaa** = other kings; **viduH** = know; **te** = your; **sarva kaaryaaNi** = entire undertaking; **sukR^itaanyeva** = only after they have been successfully completed; **punah** = and; **kR^ita ruupaani vaa** = which have taken shape; **na** = and do not get to know; **kartavyaani** = your proposed undertakings.

"I hope the other kings know your entire undertakings only after they have been successfully completed as well as those which have taken a shape, but not your proposed undertakings."

[Verse Locator](#)

कच्चिन् न तर्कैर् युक्त्वा वा ये च अप्य् अपरिकीर्तिताः ।
त्वया वा तव वा अमात्यैर् बुध्यते तात मन्त्रितम् ॥ २-१००-२१

21. **taataH** = My darling!; **kachchit** = I hope that; **na budhyate** = it is not known (by others); **antritam** = the discussion; **yuktyaavaa** = by a strategem; **tarkaiH** = or by enquiry; **ye chaapi** = or by any other strategies; **aparikiirtitaa** = no mentioned; **tvayaa raa** = by you; **tava amaatyairvaa** = or by your ministers.

"My darling! I hope that others are not knowing, by their enquiries or strategies or by any other approaches not mentioned, the details of discussions you make with your ministers."

[Verse Locator](#)

कच्चित् सहस्रान् मूर्खाणाम् एकम् इच्छसि पण्डितम् ।
पण्डितो ह्य् अर्थं कृच्छ्रेषु कुर्यान् निश्च्रेयसम् महत् ॥ २-१००-२२

22. kachchit = I hope; ichhasi = you solicit for; ekam = one; paN^Ditam = wise man; sahasraat = rather than for a thousand; muurkhaanaam = stupid; (for); paN^DitaH = a wise man; kuryaat = can do; mahat = a great; nishreyasam = advantageous thing; artha kR^ichchhreSu = in difficult matters.

"I hope you solicit for one wise man rather than for a thousand stupid for, a wise man can be of a great help to you in difficult matters."

[Verse Locator](#)

सहस्राण्य् अपि मूर्खाणाम् यद्य् उपास्ते मही पतिः ।
अथ वा अप्य् अयुतान्य् एव न अस्ति तेषु सहायता ॥ २-१००-२३

23. yadyapi = even if; mahiipatiH = a king; upaaste = employs; sahasraaNi = thousands; athavaa = or; aayutaanyeva = tens of thousands; muurkhaaNam = of fools; na asti = there is no; sahaayataa = helpfulness; teSu = in them.

"Even if a king employs thousands or tens of thousands of fools, they will not be helpful to him."

[Verse Locator](#)

एको अप्य् अमात्यो मेधावी शूरो दक्षो विचक्षणः ।
राजानम् राज मात्रम् वा प्रापयेन् महतीम् श्रियम् ॥ २-१००-२४

24. ekaH amaatyO. api = even one minister; medhaavii = who is wise; shuuraH = valiant; dakSaH = efficient; vichakSaNaH = and sagacious; praapayet = causes to secure; mahatiim = a great; shriyam = prosperity; raajaanam = to the king; raajamaatram vaa = or to one who enjoys royal authority.

"Even one wise, valiant sagacious and efficient minister alone can cause to secure a great prosperity to the king or to one who enjoys royal authority."

[Verse Locator](#)

कच्चिन् मुख्या महत्सु एव मध्यमेषु च मध्यमाः ।
जघन्याः च जघन्येषु भृत्याः कर्मसु योजिताः ॥ २-१००-२५

25. kachchit = I hope that; mukhyaH = superior; bhR^ityaaH = servants; yojitaaH = are assigned; mahatsu = superior; karmasu eva = works only; madhyamaaH = mediocre servants; madhyameSu cha = in mediocre works; jaghanyaaH tu = and inferior servants; jaghanyeSu = in inferior works.

"I hope that superior servants are assigned superior works only, mediocre servants in mediocre works and inferior servants in inferior works."

[Verse Locator](#)

अमात्यान् उपधा अतीतान् पितृ पैतामहान् शुचीन् ।
श्रेष्ठान् श्रेष्ठेषु कच्चित् त्वम् नियोजयसि कर्मसु ॥ २-१००-२६

26. achchit = i hope; tvam = you; niyojayasi = are appointing; amaatyaan = (those) ministers; upadhaatiitaan = who are incorruptible; pitR^ipaaitaamahaan = born of the fathers and forbears of good family; shuchiin = who are full of integrity; shreSThaan = and eminent ones; karmasu = in matters; shreSThesu = of great importance.

"I hope you are appointing those ministers, who are eminent incorruptible, born of the fathers and for bears of good family and who are full of integrity in matters of great importance."

[Verse Locator](#)

कच्चिन्नोग्रेण दण्डेन भृशमुद्वेजितप्रजम् ।

राज्यं तवानुजानन्ति मन्त्रिणः कैकयीसुत ॥ २-१००-२७

27. **kaikeyii suta** = o; Bharata!; **kachhit** = I hope; **tava** = your; **mantriNaH** = ministers; **naanujaananti** = do not watch as mere witnesses; **bR^isham udvejita prajam** = (while) your subjects tremble with great fear; **raajyam** = (in your) kingdom; **ugre Na daN^Dena** = by your stern scepter.

"O, Bharata! I hope your ministers do not watch as mere witnesses, while your subjects in the kingdom wielding tremble with great fear, under your inflexible wielding of the scepter."

[Verse Locator](#)

कच्चित् त्वाम् न अवजानन्ति याजकाः पतितम् यथा ।

उग्र प्रतिग्रहीतारम् कामयानम् इव स्त्रियः ॥ २-१००-२८

28. **kachhit** = I hope; **yaajakaah** = those who perform the sacrifice; **naavajaananti** = do not hold you in contempt; **ugra pratigrahiitaaram** = as one who accepts terrible gifts; **patitam yathaa** = as one who is fallen; **striiyaH iva** = as women; (hold); **kaamayaanam** = of those lustful men.

"I hope those who perform the sacrifice do not hold you in contempt, as one who accepts terrible gifts; as one who is fallen, as women hold in contempt of those highly lustful men."

[Verse Locator](#)

उपाय कुशलम् वैद्यम् भृत्य संदूषणे रतम् ।

शूरम् ऐश्वर्यं कामम् च यो न हन्ति स वध्यते ॥ २-१००-२९

29. **yaH** = he who; **na hanti** = does not slay; **vaidyam** = a physician; **upaaya kushalam** = skilled in ways and means of aggravating a disease; **bhR^ityu samduuSaNe ratam** = a servant intent on bringing disgrace; **shuuram** = and a valiant warrior; **aishvarya kaamam cha** = seeking kingly power; **saH** = he (himself); **hanyate** = is slain.

"He, who does not slay a physician skilled in ways and means of aggravating a disease, a servant intent on bringing disgrace and a valiant warrior seeking kingly power, is *himself) slain by them."

[Verse Locator](#)

कच्चिद् हृष्टः च शूरः च धृतिमान् मतिमान् शुचिः ।

कुलीनः च अनुरक्तः च दक्षः सेना पतिः कृतः ॥ २-१००-३०

30. **kachhit** = I hope; **senaapatiH** = an army-chief; **hR^iTashcha** = who is happy man; **shuurashcha** = a valiant man; **matimaan** = a wise man; **dhR^itimaan** = a courageous man; **shuchiH** = of good conduct; **kuliinashcha** = one who is born in a good family; **anuraktashcha** = who is beloved by his subordinates; **dakSaH** = and one who is efficient; **kR^itaH** = is selected.

"I hope an army-chief, who is cheerful, wise, courageous, valiant, well-behaved, born in a good family, who is beloved by his subordinates and efficient, is selected by you."

[Verse Locator](#)

बलवन्तः च कच्चित् ते मुख्या युद्ध विशारदाः ।

दृष्ट अपदाना विक्रान्ताः त्वया सत्कृत्य मानिताः ॥ २-१००-३१

31. **kachchit** = I hope; **te** = those; **mukhyaH** = important warriors; **belaventaH** = who are exceedingly strong; **yuddhavishaaradaaH** = skilled in war-fare; **dR^iSTaapadaanaa** = whose excellent actions were seen before; **vikraantaH** = and the most courageous men honoured; **maanitaH** = and respected; **tvayaa** = by you.

"I hope those warriors, who are excellent strong, skilled in war-face, whose excellent actions were seen before and the most courageous ones are duly honoured and respected by you."

[Verse Locator](#)

कचिद् बलस्य भक्तम् च वेतनम् च यथा उचितम् ।

सम्प्राप्त कालम् दातव्यम् ददासि न विलम्बसे ॥ २-१००-३२

32. **kachchit** = I hope; **sampraapta kaalam** = at the proper time; **dadaasi** = you are giving; **balasya** = your army; **bhaktam cha** = the daily provisions; **daatavyam** = to be given; **yathochitam** = and suitable; **vetanamcha** = salary; **na vilambase** = without any delay.

"I hope you are regularly giving your army, the daily provisions and the suitable salary to them, without any delay."

[Verse Locator](#)

काल अतिक्रमणे ह्य एव भक्त वेतनयोर् भृताः ।

भर्तुः कुप्यन्ति दुष्यन्ति सो अनर्थः सुमहान् स्मृतः ॥ २-१००-३३

33. **kaalaatikramaNaat** = (when) there is delay; **bhaktavetanayoH** = in giving bread and wages; **bhR^itaaH** = the servants; **kupyanti** = become incensed; **bhartuH** = against their master; **duSyanti** = and become corrupt; **saH** = (and) that; **smR^itaaH** = is said to be; **sumahaan** = a great; **anarthaH** = unfortunate occurrence.

"When there is delay in giving bread and wages, the servants become incensed against their master and become corrupt; and that is said to be a great unfortunate occurrence."

[Verse Locator](#)

कच्चित् सर्वे अनुरक्ताः त्वाम् कुल पुत्राः प्रधानतः ।

कच्चित् प्राणामः तव अर्थेषु सन्त्यजन्ति समाहिताः ॥ २-१००-३४

34. **kachchit** = I hope; **sarve** = all; **pradhaanataH** = the foremost; **kulaputraaH** = descendents of your race (kshatriyas); **anuraktaaH** = are devoted; **tvaam** = to you; **kachchit santyajanti** = (and) do they lay down; **praaNaan** = their lives; **tava artheSu** = for your sake; **samaahitaaH** = steadfastly?

"I hope all the foremost descendents of your race (kshatriyas) are devoted to you and do they lay down their lives steadfastly for your sake?"

[Verse Locator](#)

कच्चिज् जानपदो विद्वान् दक्षिणः प्रतिभानवान् ।

यथा उक्त वादी दूतः ते कृतो भरत पण्डितः ॥ २-१००-३५

35. **bharata** = O; Bharata!; **kachchit** = I hope that; **paN^DitaH** = a knowledgeable man; **jaanapadaH** = living in the country; **vidvaan** = a wise man; **dakSiNaH** = a skilled person; **pratibhaanavaan** = endowed with presence of mind; **yathoktavaadii** = the one who knows how to speak to the point; **kR^itaH** = is selected; **duutaH** = ad an ambassador; **te** = by you.

"I hope that a knowledgeable man, living in your own country, a wise man a skilled person endowed with presence of mind and the one who knows how to speak to the point, is selected as an ambassador by you."

[Verse Locator](#)

कच्चिद् अष्टादशान्य् एषु स्व पक्षे दश पन्च च ।
त्रिभिः त्रिभिर् अविज्जातैर् वेत्सि तीर्थानि चारकैः ॥ २-१००-३६

36. **vetsi katsit** = do you get to know; **tribhiH tribhiH** = through three; **chaarakaiH** = spies; **avij^NaataiH** = each unacquainted with each other; **aSTaadasha** = the eighteen*; **tiirthaani** = functionaries; **anyeSu** = of the enemies; **dasha paN^cha cha** = and the fifteen functionaries; **svapakSe** = of your own side?

"Do you get to know through three spies, each unacquainted with each other, about the eighteen* functionaries of the enemies and the fifteen functionaries of your own side?"

*They are: 1)the chief minister; 2) the king's family priest; 3)the crown prince; 4)the leader of the army; 5) the chief warder; 6) the chamberlain (antaHpuraaH adhyaksha); 7)the superintendent of gails (kaaraagaara adhyaksha); 8) the chancellor of the exchequer; 9)the herald; 10)the government advocate; 11) the judge; 12)the assessor; 13) the officer disbursing salaries to army men; 14) the officer drawing money from the state exchequer to disburse the workmen's wages; 15) the superintended of public works; 16) the protector of the borders of a kingdom, who also performed the duties of a forester; 17) the magistrate; 18) the officer entrusted with conservation of waters; hills, forests and tracts difficult of access.: The fifteen functionaries of one's own side are the last fifteen of this very list, omitting the first three; viz; the chief ministers, the family priest and the crown prince.

[Verse Locator](#)

कच्चिद् व्यपास्तान् अहितान् प्रतियातामः च सर्वदा ।
दुर्बलान् अनवज्जाय वर्तसे रिपु सूदन ॥ २-१००-३७

37. **ripusuudada** = O; slayer of your Foes!; **kachchit** = I hope; **vartase** = you stay; **sarvadaa** = forever; **anavajNaaya** = not thinking lightly; **ahitaan** = of your foes; **durbalaan** = who are weak; **vyapaastaan** = and having been expelled; **pratiyaataamshcha** = return again to revenge.

"O, slayer of your Foes! I hope you do not forever think lightly of your foes, who are weak and having been expelled, return again."

[Verse Locator](#)

कच्चिन् न लोकायतिकान् ब्राह्मणामः तात सेवसे ।
अनर्थ कुशला ह्य एते बालाः पण्डित मानिनः ॥ २-१००-३८

38. **kachchit** = I hope; **no sevasa** = you are not honouring; **lokaayatikaan** = the materialistic; **braahmaNaan** = brahmins; **taata** = my darling!; **ete** = these men; **anarthakushalaaH hi** = are skilled in perverting the mind; **baalaaH** = ignorant; **paN^Dita maaninaH** = and thinking themselves to be learned.

I hope are not honouring the materialistic brahmins, My dear brother! These men are skilled in perverting the mind, ignorant as they are and thinking themselves to be learned."

[Verse Locator](#)

धर्म शास्त्रेषु मुख्येषु विद्यमानेषु दुर्बुधाः ।
बुद्धिमान् वीक्षिकीम् प्राप्य निरर्थम् प्रवदन्ति ते ॥ २-१००-३९

39. **praapya** = reaching to; **anviikSakiim** = their logical; **buddhim** = aeumen; **durbudhaaH** = these men of perverted intellect; **pravadanti** = speak; **nirartham** =

bereft of meaning; **vidyamaaneSu** = in the presence of; **mukhyeSu** = eminent; **dharma shaastreSu** = books on righteousness.

"Reaching to their logical acumen, these men of perverted intellect preach meaninglessly, in the presence of eminent books on righteousness."

[Verse Locator](#)

वीरैर् अधुषिताम् पूर्वम् अस्माकम् तात पूर्वकैः ।
सत्य नामाम् दृढ द्वाराम् हस्त्य् अश्व रथ सम्कुलाम् ॥ २-१००-४०
ब्राह्मणैः क्षत्रियैर् वैश्यैः स्व कर्म निरतैः सदा ।
जित इन्द्रियैर् महा उत्साहैर् वृत अमात्यैः सहस्रशः ॥ २-१००-४१
प्रासादैर् विविध आकारैर् वृताम् वैद्य जन आकुलाम् ।
कच्चित् समुदिताम् स्फीताम् अयोध्याम् परिरक्षसि ॥ २-१००-४२

40; 41; 42. **kachchit** = I hope; **parirakSasi** = you preserve; **ayodhyaam** = the City of Ayodhya; **samuditaam** = furnished with everything; **sphiitaam** = and flourishing; **puurvam** = that was formerly; **adhyuSitaam** = inhabited; **asmaakam** = by our; **viiraiH** = heroic; **puurvakaiH** = ancestors; **taata** = O; my dear brother; **satyanaanaam** = that is worthy of its name; **dR^iDha dvaaraam** = with its fortified gates; **hastvashva ratha sankulaam** = its elephants; horses and chariots that fill it; **vR^itaam** = endowed with; **braahmaNaiH** = its brahmins; **kSastriyaiH** = warriors; **vaishyaiH** = and merchants; **sahasrashaH** = in thousands; **sadaa** = ever; **svakarma nirataiH** = engaged in their respective duties; **aaryaiH** = with engaged in thier respective duties; **aaryaiH** = with its noble citizens; **jitendriyaiH** = self-controlled; **mahotsaahaiH** = full of energy; **vR^itaam** = endowed iwth; **praasaadaiH** = its palaces; **vividhaakaaraiH** = in various shapes; **vaidyajanaakulaam** = and the learned who abound there.

"I hope you preserve the City of Ayodhya, furnished with everything and flourishing, that was formerly inhabited by our heroic ancestors, O my dear brother, that is worthy of its name, with its fortified gates, its elephant horses and chariots that fill it, with its brahmins, warriors and merchants in thousands, ever engaged in their respective duties, with its noble citizens self-controlled and full of energy, with its palaces in various shapes and the learned who abound there."

[Verse Locator](#)

कच्चिच् चैत्य शतैर् जुष्टः सुनिविष्ट जन आकुलः ।
देव स्थानैः प्रपाभिः च तडागैः च उपशोभितः ॥ २-१००-४३
प्रहृष्ट नर नारीकः समाज उत्सव शोभितः ।
सुकृष्ट सीमा पशुमान् हिंसाभिर् अभिवर्जितः ॥ २-१००-४४
अदेव मातृको रम्यः श्वा पदैः परिवर्जितः ।
परित्यक्तो भयैः सर्वैः खनिभिश्चोपशोभितः २-१००-४५
विवर्जितो नरैः पापैर्मम पूर्वैः सुरक्षितः ।
कच्चिज् जन पदः स्फीतः सुखम् वसति राघव ॥ २-१००-४६

43; 44; 45; 46; 47. **kachchit** = I hope that; **janapadaH** = the kingdom; **juSTaH** = adorned; **chaitya shataiH** = with hundreds of altars; **suniviSTa janaakulaH** = and abundantly filled with peaceful people; **upashobhitaH** = rich; **devasthaanaiH** = in temples; **prapaabhishcha** = with sheds where water is stocked for free distribution to passers-by and tanks; **taTaakaishchaprahR^iSTa nara naariikaH** = with happy men and women; **samaajotsavashobhitaH** = graced by social festivities; **sukR^iSTa siimaa** = with land well-tilled; **pashumaan** = abiding in cattle; **parivarjitaH** = which are totally free; **himsaabhiH** =

from cruelties; **adeva maatR^ikaH** = (agricultural land) not exclusively fed by rain; **ramyaH** = which is beautiful; **parivarjitaH** = and is purged; **shvaapadaiH** = of beasts of prey; **parityaktaH** = which is rid; **bhayaiH** = of fears; **sarvaiH** = completely; **upashobhitaH** = and is studded; **khambhisheha** = with mines; **vivarjitaH** = which is a destitute; **paapaiH** = of sinful; **naraiH** = men; **surakSitaH** = and well protected; **purvaiH** = by our forefathers; **sphiitaH** = is prosperous; **vasati** = and an abode; **sukham** = of happiness.

I hope that the kingdom, adorned with peaceful places rich in temples and sheds where water stored for distribution to passers-by in tanks, with happy men and women, graced by social festivities, with land well-tilled, abiding in cattle which are totally free from cruelties, the agricultural land not exclusively fed by rains, which is beautiful and is purged of beasts of prey, which is completely rid of fears, studded with mines, a destitute of sinful men, and well-protected by our fore-fathers, is prosperous and an abode of happiness.

[Verse Locator](#)

कच्चित् ते दयिताः सर्वे कृषि गो रक्ष जीविनः ।
वार्तायाम् संश्रितः तात लोको हि सुखम् एधते ॥ २-१००-४७

47. **te dayitaaH kachchit** = are you cherishing; **sarve** = all; **kR^iSigorakSa jiivinaH** = those who live by agriculture and cattle-rearing; **taata** = O; dear brother!; **lokaH** = the people; **samshritaH** = living; **vaartaayaam** = on agriculture and cattle-rearing; **edhate hi** = indeed prosper; **sukham** = well.

"Are you cherishing all those who live by agriculture and cattle-rearing, O, dear brother! The people living on agriculture and cattle-rearing indeed prosper well."

[Verse Locator](#)

तेषाम् गुप्ति परीहारैः कच्चित् ते भरणम् कृतम् ।
रक्ष्या हि राज्ञा धर्मेण सर्वे विषय वासिनः ॥ २-१००-४८

48. **kachchit** = I hope; **teSaam** = their; **bharaNam** = maintenance; **kR^itam** = is being looked after; **te** = by you; **bhukti pariihaaraiH** = by providing what they need and eschewing what they fear; **sarve** = All ; **viSaya raasinaH** = the citizens; **rakSyaaH hi** = are indeed to be protected; **dharmeNa** = through righteousness; **raajNaa** = by a king.

"I hope their maintenance is being looked after by you, in providing what they need and eschewing what they fear. All the citizens are indeed to be protected by a king through his righteousness."

[Verse Locator](#)

कच्चित् स्त्रियः सान्त्वयसि कच्चित् ताः च सुरक्षिताः ।
कच्चिन् न श्रद्धास्य आसाम् कच्चिद् गुह्यम् न भाषसे ॥ २-१००-४९

49. **kachchit** = I hope; **saantvayasi** = you are receiving well; **striyaH** = the women; **te surakSitaH kachchit** = are they protected te = by you?; **kachchit** = I hope; **na shraddhadhaasi** = you are not believing; **aasaam** = the words of these women; **na bhaaSase kachchit** = and not telling; **guhyam** = secrets.

"I hope you are pacifying the women well. Are they protected by you? I hope you are not believing the words of these women and not telling them the secrets."

[Verse Locator](#)

कच्चिन्नागवनं गुप्तं कच्चित्ते सन्ति धेनुकाः ।
कचिन्न गणिकाश्वानां कुञ्जराणां च तृप्यसि ॥ २-१००-५०

50. **guptam kachchit** = are you supervising; **naaga vanam** = the woods inhabited by elephants? **kachchit** = I hope; **dhenukaaH** = female elephants; **santi** = are there; **te** = to you; **kachchit** = I hope; **na tR^ipyasi** = you are not simply satisfied; **gaNikaashvaanam** with (the existing number) of female elephants; horses; **kuNjaraaNaam cha** = and male-elephants.

"Are you supervising the woods inhabited by elephants? I hope female elephants are there to you in good number. I hope you are not simply satisfied with the existing population of female elephants, horses and male-elephants."

[Verse Locator](#)

कच्चिद् दर्शयसे नित्यम् मनुष्याणाम् विभूषितम् ।
उत्थाय उत्थाय पूर्व अह्ने राज पुत्रो महा पथे ॥ २-१००-५१

51. **raajaputra** = O; prince!; **kachit** = I hope you; **vibhuuSitam** = regally adorned; **darshayate** = appear; **manuSaaNaam** = before the people; **utthaayotthaaya** = on rising; **nityam** = everyday; **puurvaahNe** = in the forenoon; **mahaapathe** = on the great high way.

"O, Prince! Do you, regally adorned, appear before the people on rising each morning, on the great high way?"

[Verse Locator](#)

कच्चिन्न सर्वे कर्मन्ताः प्रत्यक्षास्तेऽविशङ्कया ।
सर्वे वा पुनरुत्सृष्टा मध्यमे वात्र कारणम् २-१००-५२

52. **kachchit** = I hope; **sarve** = all; **karmantaaH** = your servants; **te pratyakSaaH** = in your presence; **na avishaNkayaa** = do not adopt a disrespectful attitude; **vaa punaH** = or on the other hand; **sarve** = do all of them; **utsR^iSTaaH** = hasten away (on seeing you)? (of course); **madhyameva** = a middle course only; **kaaraNam** = the principle ; **atra** = in this matter.

"I hope that all your servants, in your presence, do not adopt a disrespectful attitude or on the other hand all of them do not hasten away on seeing you. Ofcourse, a middle course only in the principle to be followed in this matter."

[Verse Locator](#)

कच्चित् सर्वाणि दुर्गाणि धन धान्य आयुध उदकैः ।
यन्त्रैः च परिपूर्णानि तथा शिल्पि धनुर् धरैः ॥ २-१००-५३

53. **kachichit** = I hope; **sarvaaNi** = the entire; **durgaaNi** = citadels; **paripuurNaani** = are quite full; **dhana dhaanyaayudhodakaiH** = of money; grain; weapon; water; **yantraishcha** = and mechanical contrivances; **tathaa** = as well as; **shilpi dhanurdharaiH** = artisans and archers.

"I hope all your citadels are quite full of money, grain, weapons, water and mechanical contrivances as well as artisans and archers."

[Verse Locator](#)

आयः ते विपुलः कच्चित् कच्चिद् अल्पतरो व्ययः ।
अपात्रेषु न ते कच्चित् कोशो गच्छति राघव ॥ २-१००-५४

54. **raaghava** = O; **Bharata!** **kachchit** = I hope; **te** = your; **aayaH** = income; **vipulaH** = is abundant; **kachchit** = I hope; **vyayaH** = expenditure; **alpataaraH** = is minimum; **kachchit** = I hope; **te** = your; **koshaH** = treasure; **nagachchhati** = does not reach; **apaatreSu** = undeserving people; **raaghava** = O; **Bharata!**

"I hope your income is abundant and expenditure, minimum. I hope your treasure does not reach undeserving people, O, Bharata!"

[Verse Locator](#)

देवता अर्थे च पित्र् अर्थे ब्राह्मण अभ्यागतेषु च ।
योधेषु मित्र वर्गेषु कच्चिद् गच्छति ते व्ययः ॥ २-१००-५५

55. **kachchit** = I hope that; **te** = your; **vyayaH** = expenditure; **gachchhati** = goes; **devataartha cha** = for the cause of divinity; **pitrarthe** = for manes; **brahmaNa abhyaagateSu cha** = for brahmins and unexpected visitors; **yodheSu** = soldiers; **mitra vargeSu** = and hosts of friends.

"I hope that your expenditure goes for the cause of divinity, manes, brahmins, unexpected visitors, soldiers and hosts of friends."

[Verse Locator](#)

कच्चिद् आर्यो विशुद्ध आत्मा क्षारितः चोर कर्मणा ।
अपृष्टः शास्त्र कुशलैर् न लोभाद् बध्यते शुचिः ॥ २-१००-५६

56. **vishuddhaatmaa** = despite his honesty; **shuchiH** = and integrity; **kSaaritaH** = is falsely accused; **apakarmaNaa** = of some offence; **achchit** = I hope; **na vadhyate** = he is not is killed lobhaat = impatiently; **apR^iSTah** = without enquiry; **shaashtra kushalaiH** = by those well-versed in law-books.

"If one of noble work, despite his honesty and integrity, is falsely accused of some offence, I hope he is not killed impatiently, without enquiry by those well-versed in law-books."

[Verse Locator](#)

गृहीतः चैव पृष्टः च काले दृष्टः सकारणः ।
कच्चिन् न मुच्यते चोरो धन लोभान् नर ऋषभ ॥ २-१००-५७

57. **nararSabha** = O; foremost of men!; **choraH** = (If) a thief; **dR^iSTaH** = is seen; **gR^ihiitashchaiva** = and even caught; **kaale** = at the time of his act; **sakaaraNaH** = on sufficient ground; **pR^iSTashcha** = and interrogated; **na muchyate kachchit** = I hope he is not released; **dhana lobhaat** = from greed o wealth.

"O, foremost of men! If a thief is seen and even caught at the time of his act on sufficient ground and interrogated-I hope, he is not released from greed of wealth."

[Verse Locator](#)

व्यसने कच्चिद् आढ्यस्य दुगतस्य च राघव ।
अर्थम् विरागाः पश्यन्ति तव अमात्या बहु श्रुताः ॥ २-१००-५८

58. **raaghava** = O; Bharata!; **kachichit** = I hope that; **tava** = you; **bahushrutaaH** = well-educated; **amaatyaaH** = ministers; **pashyanti** = examine; **artham** = a case; **viraagaaH** = dispassionately; **vyasane** = in a contention; (occurs); **aaDhyasya** = between a rich man; **durgatasya cha** = and a poor man;

"O, Bharata! I hope that your well-educated ministers examine a case dispassionately when a contention occurs between a rich man and a poor man, after studying the situation carefully."

[Verse Locator](#)

यानि मिथ्या अभिशस्तानाम् पतन्त्य् अस्त्राणि राघव ।
तानि पुत्र पशून् घ्नन्ति प्रीत्य् अर्थम् अनुशासतः ॥ २-१००-५९

59. ashruuNi = the tears; patanti = fallen; yaani = from those who; mithyaabhishastaanaam = are the victims of false accusations; raagha = O; Bharata; taani = they; ghnanti = destroy; putra pashuun = their sons and herds; anushaasataH = of those who are indifferent to justice; priityartham = merely for the sake of pleasure.

"The tears fallen from those who are the victims of false accusations, O Bharata, destroy their sons and herds of those who are indifferent to justice, merely for the sake of pleasure."

[Verse Locator](#)

कच्चिद् वृधामः च बालामः च वैद्य मुख्यामः च राघव ।
दानेन मनसा वाचा त्रिभिर् एतैर् बुभूषसे ॥ २-१००-६०

60. kachchit = I hope that; bubhuuSate = you seek to conciliate; eteH = by the following; tribhiH = three means; daanena = by gifts; manasaa = a (loving) mind; vaachaa = and (polite) words; vR^iddhaamshcha = teh aged; baalamshcha = the children; vaidya mukhyaamshcha = and the foremost physicians.

"I hope that you seek to conciliate by the following three means, viz. gifts, a loving mind and polite words- the aged, the children and the foremost physicians."

[Verse Locator](#)

कच्चिद् गुरुमः च वृद्धामः च तापसान् देवता अतिथीन् ।
चैत्यामः च सर्वान् सिद्ध अर्थान् ब्राह्मणामः च नमस्यसि ॥ २-१००-६१

61. kachchit = I hope; mamasyasi = you greet; guruushcha = your teachers; vR^iddhaamshcha = the elderly; taapasaan = the ascetics; devataatithiin = the deities and unexpected visitors; chaityaamshcha = as well as the trees standing at cross roads; sarvaan = and all; braahmaNaamshcha = the brahmins; siddhaarthaan = of auspicious life and conduct.

"I hope you greet your teachers, the elderly, the ascetics, the deities; the unexpected visitors, the trees standing at cross roads and all the brahmins of auspicious life and conduct."

[Verse Locator](#)

कच्चिद् अर्थेन वा धर्मम् धर्मम् धर्मेण वा पुनः ।
उभौ वा प्रीति लोभेन कामेन न विबाधसे ॥ २-१००-६२

62. kachchit = i hope; na baadhase = you do not abrogate; dharmam vaa = virtue; arthe = (by your excessive devotion) to wealth; arthamvaa punaH = or your earthly interests; dharmeNa = by (your over emphasis on) religion; ubhau = or both your religious and secular interests; priiti lobhena = by your self-indulgence in pleasure greed; kaamena = and gratification of the senses.

"I hope you do not abrogate virtue by your excessive devotion to wealth or your excessive devotion to wealth or your earthly interests by your over-emphasis on religion or both your religious and secular interests by your self-indulgence in pleasure, greed and gratification of the senses."

[Verse Locator](#)

कच्चिद् अर्थम् च धर्मम् च कामम् च जयताम् वर ।
विभज्य काले कालज्ज सर्वान् भरत सेवसे ॥ २-१००-६३

63. kachchit = I hope; sevasa = you pursue; artham cha = wealth; dharmam cha = religion; kaamamcha = and the delights of the sense; sarve = all; vibhajya = dividing

them; **kaale** = according to time; **vara** = O; Jewel; **jayataam** = among the victorious!; **kaalajNa** = O; the one who is conversant with the proper time; **varada** = and O; the bestower of boons!.

"I hope your pursue wealth, religion and the delights of the sense dividing them all according to time, O Jewel among the victorious, the one who is conversant with the proper time and O, the bestower of boons!"

[Verse Locator](#)

कच्चित् ते ब्राह्मणाः शर्म सर्व शास्त्र अर्थ कोविदः ।
आशंसन्ते महा प्राज्ञ पौर जानपदैः सह ॥ २-१००-६४

64. **mahaa praaajNa** = O; the one who is endowed with great wisdom! **braahmaNaaH kachchit** = I hope that brahmins; **sarva shaastraartha kovidaaH** = versed in the tradition of all the scriptures; **paura jaana padaissaha** = and the inhabitants of town and country; **aashansante** = pray; **te** = for your; **sharma** = happiness.

"O, the one who is endowed with great wisdom! I hope that brahmins versed in the knowledge of the scriptures, the inhabitants of town and the country pray for your happiness."

[Verse Locator](#)

नास्तिक्यम् अनृतम् क्रोधम् प्रमादम् दीर्घ सूत्रताम् ।
अदर्शनम् ज्ञानवताम् आलस्यम् पञ्च वृत्तिताम् ॥ २-१००-६५
एक चिन्तनम् अर्थानाम् अनर्थजनैः च मन्त्रणम् ।
निश्चितानाम् अनारम्भम् मन्त्रस्य अपरिलक्षणम् ॥ २-१००-६६
मङ्गलस्य अप्रयोगम् च प्रत्युत्थानम् च सर्वशः ।
कच्चित् त्वम् वर्जयस्य एतान् राज दोषामः चतुर् दश ॥ २-१००-६७

65; 66; 67. **tvam varjayasi kachchit** = do you eschew; **etaan** = the following; **chaturdasha** = fourteen; **raaja doSaan** = failings of kings; **naastikyam** = viz. atheism; **anR^itam** = falsehood; **krodham** = anger; **pramaadam** = carelessness; **diirgha suutratam** = procrastination; **adarshanam** = disregard; **JNaanavataam** = of the wise; **aalashya** = sloth; **paNcha vR^ittitaam** = bondage to the five senses; **eka chintanam** = devoting thought alone; **arthaanaam** = to the affairs of the state (without consulting the ministers); **mantraNam** = taking counsel; **anarthajNaiH** = with those of perverted insight; **anaarambham** = failure to launch; **nischitaanaam** = the projects already decided; **aparirakSaNam** = failure to keep; **mantrasya** = secrets; **aprayogamcha** = failure to utter; **maNgaalasya** = auspicious words; **pratyutthaanamcha** = an rising from one's seat (in discriminately); **sarvataH** = (to receive) all

Do you eschew the following fourteen for of kings -viz. atheism, falsehood, anger carelessness, procrastination, disregard of the wise, sloth, bondage to the five senses, himself alone devoting thought to the affairs of the state (without consulting the ministers); taking counsel with those of perverted insight; failure to undertake the projects already decided, failure to keep secrets, failure to utter auspicious words (at the beginning of an undertaking); and rising from one's seat (indiscriminately) to receive all.

[Verse Locator](#)

दशपञ्चचतुर्वर्गान् सप्तवर्गं च तत्त्वतः ।
अष्टवर्गम् त्रिवर्गं च विद्यास्तिस्रश्च राघव २-१००-६८
इन्द्रियाणां जयं बुद्ध्यं षाड्गुण्यं दैवमानुषम् ।
कृत्यं विंशतिवर्गं च तथा प्रकृतिमण्डलं ॥ २-१००-६९

68; 69; 70. **mahaapraajNaH** = O; the very wise; **raaghavaH** = Bharata!; **buddhvaa kachchit** = Have you understood; **etaan** = the following; **anumanyasi** = and do you deal them; **yathaavat** = properly; **dasha** = the ten evils; **pancha** = the five kinds of fortifications; four expedients; **sapta vargamcha** = the seven limbs of state; **aSTavargam** = the eight evils; **trivargamcha** = the three objects of human pursuit; **trisraH** = the three vidyaaH cha = branches of learning; **jayam** = subjugation; **indriiyaaNaam** = of the senses; **SaaDguNyam** = the six strategic expedients; **kr^ityam** = adversity brought about; **daiva** = by divine agencies; **maanusaam** = and by human agencies; **vimshati vargamchaa** = the twenty types of monarchs; **tathaa** = and; **prakR^iti maNDalam** = the entire population of kingdom; **yaatraadaNDavidhaanamcha** = setting forth on an expedition; drawing up an army in battle array; **dviyonii** = the two bases; **sandhivigraha** = peace and war.

"O, the very wise Bharata! I hope you understand the following and deal them properly the ten evils(1); the five kinds of fortifications(2); the four expedients(3); the seven limbs of state(4); the eight evils (born of anger) the three objects of human pursuit(5); the three branches of learning(6) subjugation of the senses, the six strategic expedients(7); adversity brought about by divine agencies(8); and by human agencies(9); the twenty types of monarchs(10); and the entire population of the kingdom, setting about an an expedition, drawing up an army in a battle-array and the two bases viz, peace and war.

(1). Ten evils attendant on royalty to be eschew. Hunting, gambling, sleeping during the day, lustfulness, inebriation, pride, calumny, lounging about idly or aimlessly, diversions such as singing and dancing. (2). Five kinds of fortifications: By moat, high bank, trees thickly planted, a space destitute of grain or provisions, the turning of waters. (3) Four expedients:- Making peace, liberality, sowing dissension, chastisement. (4) Seven limbs of state king, ministers, friends, treasure, territory, forts and an army. (5) Three objects of human pursuit: Religious merit, material wealth and sensuous enjoyment or the three kinds of power (viz. energy, power of dominion, power of counsel) (6) Three branches of learning: the three Vedas, the knowledge relating to agriculture, commerce and other vocational pursuits and political science. (7) Six strategic expedients: Coming to terms with the enemy, waging war against him, marching against him, biding one's time to seek a favourable opportunity, causing dissension in the enemy's ranks, seeking protection of a powerful ally. (8) Adversity brought about by divine agencies: Fire, water in the shape of excessive rains or floods, epidemic or endemic diseases, famine and pestulence, earthquakes and Tsunamis. (9) Adversity brought about by human agencies: officials, thieves, enemies, king's favourites and king himself, when acutated by greed. (10)Twenty types of monarchs (who are not worth-negotiating with):1. a king who is yet a child. 2. Aged. 3. Who has been ailing for a long time. 4. who has been ostracised by his own kith and kin. 5. ho is characterized by a cowardly attitude. 6. who is surrounded by cowards. 7. who is greedy. 8. has greedy associated. 9. who has estranged his ministers and others. 10. who confers with fickle-minded persons 11. who speaks ill of divine begins and brahmins; 12. who is extremely indulged in sensuous pleasures and luxuries; 13. who is ill-fated; 14. a fatalist (who believes that all things are pre-determined or subject to fate); 15. who is afflicted by famine and; 16. by military reverses; 17. who (mostly) remains away from home; 18. who has numerous enemies; 19. who is in the clutches of adverse times and; 20. who is not devoted to truth and piety.

[Verse Locator](#)

मन्त्रिभिस्त्वं यथोद्दिष्टैश्चतुर्भिस्त्रिभिरेव वा ।

कच्चित्समस्तैर्व्यस्तैश्च मन्त्रं मन्त्रयसे मिथः ॥ २-१००-७१

71. **kachchit** = I hope that; **tvam** = you; **mantrayate** = consult with; **chaturbhiH** = four; **tribhireva vaa** = or three; **mantribhiH** = ministers; **mantram** = a proposal yathoddiSTaiH = as mentioned in scriptures; **samastaiH** = collectively; **vyastaishcha** = and singly; **mithaH** = in secret

"I hope that you consult with three or four ministers as mentioned in scriptures any proposal collectively and singly with each of them in secret."

[Verse Locator](#)

कच्चित्ते सफला वेदाः कच्चित्ते सफलाः क्रियाः ।

कच्चित्ते सफला दाराः कच्चित्ते सफलं श्रुतम् ॥ २-१००-७२

72. **saphalaaH kachchit** = do you find advantages; **te** = in you; **vedaaH** = study of Vedas?; **kachchit te kriyaaH** = are your acts; **saphalaaH** = productive of fair results?; **saphalaaH kachchit** = do you benefit; **te daaraaH** = from the company of your consorts? **te shrutam kachchit** = Has your learning; **saphalam** = been fruitful?

"Do you find advantages in your study of Vedas? Are your acts, production of fair results? Do you benefit from the company of your consorts? Has your learning been fruitful?"

[Verse Locator](#)

कच्चिदेषैव ते बुद्धिर्यथोक्ता मम राघा ।

आयुष्या च यशस्या च धर्मकामार्थसंहिता ॥ २-१००-७३

73. **raaghava** = O; Bharata!; **kachchit** = I hope that; **te buddhiH** = your conviction; **eSaiva** = is the same; **yathaa uktaa** = as mentioned (in the foregoing verses) **mama** = by me; **samhitaa** = which is conducive; **aayuSyaa** = to long life; **yashasyaacha** = fame; **dharma kaamaartha** = religious merit; enjoyment and wealth.

"O, Bharata! I hope that your conviction, is the same as mentioned by me in the foregoing verses, which is conducive to long life, fame, religious merit, enjoyment and wealth."

[Verse Locator](#)

यां वृत्तिं वर्तते रातो यां चनः प्रपितामहाः ।

तां वृत्तिं वर्तसे कच्चिद्याच सत्पथगा शुभा २-१००-७४

74. **vartase kachchit** = Do you follow; **taam** = that; **vR^ittam** = common practice; **yaam** = which; **taataH** = our fore father; **vartate** = follows; **yaam** = and which; **naH** = our; **prapitaamahaaH** = forefathers observed; **yaacha** = and which; **satpathagaa** = is in accord with the path of the virtuous; **shubhaa** = and which is distinguished (in itself).

"Do you follow the common practice, which our fore fathers observed and which is in accord with the path of the virtuous and which is distinguished in itself."

[Verse Locator](#)

कच्चित् स्वादु कृतं भोज्यमेको नाश्रासि राघव ।

कच्चिदाशंसमानेभ्यो मित्रेभ्यः सम्प्रयच्छसि २-१००-७५

75. **raaghava** = O Bharata!; **kachchit** = I hope that; **ekaH naashnaapi kaschit** = you alone do not eat; **svaadukR^itam** = nicely made; **bhojyam** = eatable; **samprayachchasi** = and do you give (it); **mitrebhyaH** = to your friends; **aasham samaanebhyaH** = who wish to receive the same.

"I hope you do not eat by yourself nicely made eatable and do you share it with your friends, who seek it?"

[Verse Locator](#)

अवाप्य कृत्स्नां वसुधां यथाव ।

दितश्छ्युतः स्वर्गमुपैति विद्वान् ॥ २-१००-७६

76. **raajaatu** = A king; **mahaa matiH** = who is very wise; **vidvaan** = and learned; **avaapya** = having obtained; **kR^itsnaam** = the entire; **vasudhaam** = earth; **daN^DadharaH** = a administering justice; **prajaanaam** = to the people; **paalayitvaa** = and

having ruled; **dharmeNa** = by righteousness; **yathaavat** = properly; **chyutaH** = when detached; **itaH** = from this mortal body; **upaithi** = and indeed obtains; **svargam** = heaven.

"A wise and learned king, having obtained and ruled the entire earth, properly by righteousness and by administering justice to the people, indeed ascends to heaven when detached from the mortal body."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे शततमः सर्गः

Thus completes 100th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 100

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76			

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 101 Verses converted to UTF-8, Nov 09

Introduction

Rama asks Bharata why he has come to the forest, wearing robes of bark and antelope skin, abandoning Ayodhya kingdom. Bharata informs Rama about Dasaratha's death and requests Rama to take over the kingdom, endowed to him as per succession. Rama says that since king Dasaratha allotted two different duties to the two of them one enjoining the exile of his elder brother being binding on him and the other bequeathing the kingdom to Bharata, they must be implicitly obeyed by both of them.

[Verse Locator](#)

तम् तु रामः समाश्वास्य भ्रातरम् गुरु वत्सलम् ।
लक्ष्मणेन सह भ्रात्रा प्रष्टुम् समुपचक्रमे ॥ २-१०१-१

1. raamaH = rama; lakSmaNe saha = along with Lakshman; bhraatraa = his younger brother; samupachakrame = began; praSTum = to question; tam = that Bharata; bhraataram = his brother; guruvatsalam = who was devoted to his elders.

Rama along with Lakshmana, his younger brother, began to question Bharata, his brother who was devoted to elders (as follows):

[Verse Locator](#)

किम् एतद् इच्छेयम् अहम् श्रोतुम् प्रव्याहृतम् त्वया ।
यस्मात् त्वम् आगतो देशम् इमम् चीर जटा अजिनी ॥ २-१०१-२

2. aham = I; ichchhayam = desire; shrotum = to hear; pravyaahR^itam = as said; tvayaa = by you; yasmaat = why; kim = and what; etat = in this manner; tvam = you; aagataH = have come; imam desham = to this place; chiira jaTaa jinaH = in robes of bark and an antelope-skin.

"I desire to hear from you, why you have come to his place in robes of bark and an antelope-skin."

[Verse Locator](#)

किम् निमित्तम् इमम् देशम् कृष्ण अजिन जटा धरः ।
हित्वा राज्यम् प्रविष्टः त्वम् तत् सर्वम् वक्तुम् अर्हसि ॥ २-१०१-३

3. arhasi = you ought; vaktum = to tell; sarvam = all; tat = that; kimnimittam = for what purpose; tvam = you; praviSTaH = entered; imam desham = this place; kR^iSNaajinajaTaadharaH = clad in deer-skin and matted hair; hitvaa = leaving; raajyam = the kingdom.

"You ought to tell me all about the purpose for which you entered this place, clad in deer-skin and matted hair, relinquishing the kingdom."

[Verse Locator](#)

इत् उक्तः केकयी पुत्रः काकुत्स्थेन महात्मना ।

प्रगृह्य बलवद् भूयः प्रान्जलिर् वाक्यम् अब्रवीत् ॥ २-१०१-४

4. iti = this; uktaH = spoken; kaakutthsena = by Rama; mahaatmanaa = the high souled; bhuuyaH = again; balavat = closely; pragR^ihya = embracing him; kaikeyiiputraH = Bharata; praaNjaliH = with joined palms; abraviit = spoke; vaakyam = (the following) words:

Thus questioned by the high souled Rama, by closely embracing him again, Bharata with joined palms answered as follows:

[Verse Locator](#)

आर्यम् तातः परित्यज्य कृत्वा कर्म सुदुष्करम् ।

गतः स्वर्गम् महा बाहुः पुत्र शोक अभिपीडितः ॥ २-१०१-५

5. aaryam = my noble brother!; taataH = our father; mahaabaahuH = the mighty armed; kR^itvaa = after performing; karma = a deed; suduSkaram = most difficult to perform; parityajya = and having abandoned (us); gataH = has gone; svaragam = to divine region; putra shokaabhipiiDitaH = with grief caused by separation from him son.

"O, noble brother! Our father the mighty armed, after performing a deed must difficult to perform, and having abandoned us has gone the divine region; he died of grief on account of separation from his son."

[Verse Locator](#)

स्त्रिया नियुक्तः कैकेय्या मम मात्रा परम् तप ।

चकार सुमहत् पापम् इदम् आत्म यशो हरम् ॥ २-१०१-६

6. paramtapa = O; tormented of foes!; niyuktaH = as urged; striyaa = by his wife; mania = and my; maatvaa = mother; kaikeyyaa = Kaikeyi; chakaara = he made; idam = this; sumahat = great; paapam = sin; aatma yashokaram = that has taken away his own reputation.

"O, tormented of foes! As urged by his wife and my mother Kaikeyi, our father committed this great sin that has taken away his own reputation."

[Verse Locator](#)

सा राज्य फलम् अप्राप्य विधवा शोक कर्षिता ।

पतिष्यति महा घोरे निरये जननी मम ॥ २-१०१-७

7. apraapya = having not got; raajyaphalam = the fruit of the kingdom; vidhavaa = (but only) having become a widow; shika kashitaa = and emaciated by grief; mama = my; jananii = mother; saa = that kaikeyi; patiSyati = will fall; mahaaghore = in a highly terrible; neraye = hell.

"Without having plucked the fruit of kingdom, widowed and emaciated with grief my mother will fall into the most terrific hell."

[Verse Locator](#)

तस्य मे दास भूतस्य प्रसादम् कर्तुम् अर्हसि ।

अभिषिन्वस्व च अद्य एव राज्येन मघवान् इव ॥ २-१०१-८

8. arhasi = you ought; kartum = to show; prasaadam = kindness; me = to me; daasa bhuutasya = a true servant; tasya = as such; abhiSiN^chasva = and get anointed; raajyena = in the kingdom; adyaiva = this very day; maghanaaniva = like Devendra the Lord of celestials.

"Grant me, who am your true servant, a favour! This very day, as Indra the Lord of celestials himself, receive the royal anointing!"

[Verse Locator](#)

इमाः प्रकृतयः सर्वा विधवा मातुरः च याः ।
त्वत् सकाशम् अनुप्राप्ताः प्रसादम् कर्तुम् अर्हसि ॥ २-१०१-९

9. sarvaaH = all; imaaH = these; prakR^itayaH = people; vidhavaaH = the widowed; maatarashcha = mothers; anupraaptaaH = have reached; tvat sakaasham = your proximity; arhasi = you ought; kartum = to show; prasaadam = your kindness.

"Grant all these people and these widowed Queens, who have come here to see you, this felicity!"

[Verse Locator](#)

तदा आनुपूर्व्या युक्तम् च युक्तम् च आत्मनि मानद ।
राज्यम् प्राप्नुहि धर्मेण सकामान् सुहृदः कुरु ॥ २-१०१-१०

10. maanada = O; proud Prince!; tat = for that reason; praapriuhi = accept indeed; raajyam = the kingdom; yuktam = that is befitting; aatmani = you; yuktam = and endowed to you; anupuurvyaa = as per succession; dharmeNa = and as per your right; kuru = and fulfill; sakaamaan = the desires; suhR^idaH = of your friends.

"O, Prince! For that reason, accept the throne that is befitting; endowed to you as per succession and that is yours by right fulfill, as you should, the desires of your friends."

[Verse Locator](#)

भवतु अविधवा भूमिः समग्रा पतिना त्वया ।
शशिना विमलेन इव शारदी रजनी यथा ॥ २-१०१-११

11. samagraa = (Let) the entire; bhuumiH = world; bhavau = become; avidhavaa = bereft of widowhood; tvayaa = by you; patinaa = the Lord; vimalena iva = as the immaculate; shashinaa = moon; shaaradii = to the autumn; rajanii yathaa = night.

"Bring the widowhood of the entire world to an end by becoming her Lord, as does the immaculate moon to the autumn-night."

[Verse Locator](#)

एभिः च सचिवैः सार्धम् शिरसा याचितो मया ।
भ्रातुः शिष्यस्य दासस्य प्रसादम् कर्तुम् अर्हसि ॥ २-१०१-१२

12. arhasi = you ought; kartum = to grant; prasaadam = this grace; bhraatuH = to your brother; yaachitaH shivasaa = who prostrates at your feet; ebhiH sachivaiH saartham = with your ministers; mayaa = by me; shiSyasya = who is a discipline; daasasya = and a slave.

"Grant this grace to your brother, who prostrates at your feet along with your ministers is both your discipline and your slave."

[Verse Locator](#)

तद् इदम् शाश्वतम् पित्र्यम् सर्वम् सचिव मण्डलम् ।
पूजितम् पुरुष व्याघ्र न अतिक्रमितुम् उत्सहे ॥ २-१०१-१३

13. puruSa vyaaghraH = O; Tiger among men!; naarhasi = you cannot; atikramitum = disregard; idam = this; prakR^itimaN^Dalam = unbroken kingdom; shaashvatam = which is eternal; pitryam = ancestral; puujitam = and honoured.

"O, Tiger among men! You cannot disregard this unbroken kingdom, which is eternal, ancestral and honoured."

[Verse Locator](#)

एवम् उक्त्वा महा बाहुः सबाष्पः केकयी सुतः ।
रामस्य शिरसा पादौ जग्राह भरतः पुनः ॥ २-१०१-१४

14. **evam** = Thus; **uktvaa** = speaking; **mahaa baahuH** = the mighty armed; **kaikeyiisutaH** = Bharata; **sa baaSpaH** = with tears; **punaH** = again; **jagraha** = seized raamasya = Rama's paadau = feet; **shirasaa** = in great honour; **vidhivat** = as per precept.

Thus speaking, the mighty armed Bharata, with tears, once again seized Rama's feet in great honour, as per precept.

[Verse Locator](#)

तम् मत्तम् इव मातङ्गम् निहृष्वसन्तम् पुनः पुनः ।
भ्रातरम् भरतम् रामः परिष्वज्य इदम् अब्रवीत् ॥ २-१०१-१५

15. **raamaH** = Rama; **pariSvjya** = embraced; **bhraataram** = his brother; **tam** = bharata; that Bharata; **niH shvasantam** = who sighed; **punaH punaH** = again and again; **maataN^gam iva** = like an elephant; **mattam** = in rut; **abraviit** = and spoke; **idam** = these words.

Rama embraced his brother Bharata, who sighed again and again like an elephant in rut, and spoke as follows:-

[Verse Locator](#)

कुलीनः सत्त्व सम्पन्नः तेजस्वी चरित व्रतः ।
राज्य हेतोः कथम् पापम् आचरेत् त्वद् विधो जनः ॥ २-१०१-१६

16. **katham** = how; **janaH** = should a man; **madvidhaH** = like myself; **kuliinaH** = of noble birth; **sattva sampannaH** = rich in Sattva (goodness); **tejasvii** = dignified; **charita vrataH** = and who has observed sacred vows; **aacharet** = commit; **paapam** = sin; **raajya hetoH** = for the sake of a mere kingdom?

"How should a man of noble birth, rich in Sattva (goodness), dignified and who has observed sacred vows like myself, commit sin for the sake of a mere kingdom?"

[Verse Locator](#)

न दोषम् त्वयि पश्यामि सूक्ष्मम् अप्य् अरि सूदन ।
न च अपि जननीम् बाल्यात् त्वम् विगर्हितुम् अर्हसि ॥ २-१०१-१७

17. **arisuudanaH** = O; Bharata the annihilator of enemies!; **na pashyaami** = I do not see; **suukSmamapi** = even a little; **doSam** = of fault; **tvayi** = in you; **naarhasi chaapi** = you ought not even; **vigarhitum** = to abuse; **jananiim** = your mother; **baalyaat** = for a childish action.

"O, Bharata the annihilator of enemies! I do not see the slightest fault in you and you should not reproach your mother for a childish action."

[Verse Locator](#)

कामकरो महाप्राज्ञ गुरूणां सर्वदानघ ।
उपपन्नेषु दारेषु पुत्रेषु च विधीयते ॥ २-१०१-१८

18. **mahaapraaj^Na** = O; Bharata the highly intelligent!; **anagha** = and the faultless man!; **vidhiyate** = It is incumbent; **sarvadaa** = always; **guruuNaam** = on the part of the

elders; **kaamakaaraH** = to act freely; **upanneSu** = with reference to their esteemed; **daareSu** = wife; **putreSu aha** = and progeny.

"O, Bharata the highly intelligent and the faultless man! It is incumbent always on the part of the elders to act freely with reference to their wives and progeny."

[Verse Locator](#)

वयमस्य यथा लोके संख्याताः सुअम्य साधुभिः ।
भार्याः पुत्राश्च शिष्याश्च त्वमनुज्ञातुमर्हसि ॥ २-१०१-१९

19. **saumya** = O; gentle brother!; **yathaa** = In what manner; **samkhyataaH** = it was said; **saadhubhiH** = by virtuous men; **loke** = in this world; (in the same manner); **tvam** = you; **arhasi** = ought; **anj^Naatum** = to know; (that); **vayam** = we; **bhaaryaaH** = the women; **putraashcha** = children; **shiSyashcha** = and disciples; (obey); **asya** = our Lord.

"O, gentle brother! Since it was said thus by virtuous men in this world, we should all, women children and disciples, obey our Lord; this must be known to you."

[Verse Locator](#)

वने वा चीरवसनं सौम्यकृष्णाजिनाम्बरम् ।
राज्ये वापि महाराजो मां वासयितुमीश्वरः ॥ २-१०१-२०

20. **mahaaraajaH** = The great king; **iishvaraH** = is the master; **vaasaye tum maam** = who may either make me reside; **vane vaa** = in the forest; **chiiravasanam** = wearing bark robes; **kR^iSNaajinaambaram** = and a black antelope skin; **raajye vaapi** = or to sit on the throne; **saumya** = O gentle brother!.

"The great king is the master, who has a discretion either to make me reside in the forest, wearing bark robes and a black antelope skin or to sit on the throne, O gentle brother!"

[Verse Locator](#)

यावत् पितरि धर्मज्ज गौरवम् लोक सत्कृते ।
तावद् धर्मभृताम् श्रेष्ठ जनन्याम् अपि गौरवम् ॥ २-१०१-२१

21. **shreSTha** = O; excellent; **dharma bhR^itaam** = among the supporters of law!; **djar;ak^Ne** = and the virtuous!; **taavat** = the same degree; **gouravam** = of respect; **jananyaamapi** = is due to our mother; **yaavat** = as is due; **pitari** = to our fathers; **lokasatkR^itam** = who was honoured by the world.

"O, excellent among the supporters of law and the virtuous! The same degree of respect is to be paid to our mother, as is due to our father, who is honoured by all."

[Verse Locator](#)

एताभ्याम् धर्म शीलाभ्याम् वनम् गच्छ इति राघव ।
माता पितृभ्याम् उक्तो अहम् कथम् अन्यत् समाचरे ॥ २-१०१-२२

22. **katham** = how; **aham samaachare** = can I do; **anyat** = otherwise; **uktaH** = while i was spoken; **etaabhyaam maataa pitR^ibhyaam** = by both my mother and father; **dharmashiilaabhyaam** = of virtuous nature; **vanam gachchha iti** = to go to the forest.

"How can I do otherwise, while both my parents of virtuous nature ask me to go to the forest?"

[Verse Locator](#)

त्वया राज्यम् अयोध्यायाम् प्राप्तव्यम् लोक सत्कृतम् ।
वस्तव्यम् दण्डक अरण्ये मया वल्कल वाससा ॥ २-१०१-२३

23. raajyam = The throne; ayodhyaam = in Ayodhya; loka satkR^itam = that the world reveres; praaptavyam = is to be occupied; tvayaa = by you; daN^DakaaraNye = and in the Dandaka forest; vastavyam = is to be occupied; mayaa = by me; valkalavaasasaa = wearing bark robes.

"It is for you to occupy the throne in Ayodhya that the world reveres and it is for me to occupy this Dandaka forest, wearing bark robes."

[Verse Locator](#)

एवम् कृत्वा महा राजो विभागम् लोक सन्निधौ ।
व्यादिश्य च महा तेजा दिवम् दशरथो गतः ॥ २-१०१-२४

24. vyaadishyacha = having commanded thus; mahaaraajaH = the great king; mahaatejaaH = with a great splendour; dasharathaH = Dasaratha; kR^itvaa = made; vibhaagam = the division of duties; evam = in this manner; loka sannidhau = in the presence of the people; gataH = and scended; divam = to heaven.

"Having commanded thus, the emperor Dasaratha with a great splendour, made the division of duties in this manner (for us two) in the presence of the people and then ascended to heaven."

[Verse Locator](#)

स च प्रमाणम् धर्म आत्मा राजा लोक गुरुः तव ।
पित्रा दत्तम् यथा भागम् उपभोक्तुम् त्वम् अर्हसि ॥ २-१०१-२५

25. saH raajaa = that king; dharmaatmaa = the pious souled; lokaguruH = and the preceptor of the world; pramaaNam = is the standard authority; tava = for you; tvam = you; arhasi = ought; upabhoktum = to enjoy; yathaablaagam = according to the share; dattam = given; pitraa = by our father.

"That pious souled king, the preceptor of the world is the standard authority for you and you have to enjoy the share given by our father accordingly."

[Verse Locator](#)

चतुर्दश समाः सौम्य दण्डक अरण्यम् आश्रितः ।
उपभोक्ष्ये तु अहम् दत्तम् भागम् पित्रा महात्मना ॥ २-१०१-२६

26. aham tu = I; for my part; upabhokSye = souled; pitraa = father; chaturdasha = for fourteen; samaaH = years; aashritaH = taking my abode; daN^Dakaaranyam = in Dandaka forest; saumya = O; gentle brother.

"I, for my part, shall enjoy the share given to me by our high-souled father for fourteen years, taking my abode in Dandaka forest, O gentle brother!"

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकोत्तरशततमः सर्गः

Thus completes 101st Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 101

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 102 Verses converted to UTF-8, Nov 09

Introduction

Bharata replies that it is an established practice for the eldest son to become a king and requests Rama to come to Ayodhya and get crowned in the kingdom for the welfare of Ikshvaku race. Bharata requests Rama to offer traditional libations of water to their deceased father, who died with the thought of Rama alone, absorbed in his mind.

[Verse Locator](#)

रामस्य वचनम् श्रुत्वा भरतः प्रत्युवाच ह ।
किम् मे धर्माद्विहीनस्य राजधर्मः करिष्यति ॥ २-१०२-१

1. **shrutvaa** = Hearing; **raamasya** = Rama's; **vachanam** = words; **bharataH** = Bharata; **pratyuvaacha ha** = replied (as follows); **kim kariSyati raajadharma** = "What will the discharge of royal duties amount; **me** = to me; **vihiinasya** = who is bereft; **dharmaat** = of that code.

Hearing Rama's words, Bharata replied as follows: "What will the discharge of royal duties amount to me, who is outside of that code?"

[Verse Locator](#)

शाश्वतोऽयं सदा ध्रमः स्थितोऽस्मासु नरर्षभ ।
ज्येष्ठपुत्रे स्थते राजन् न कनीयान् नृपो भवेत् ॥ २-१०२-२

2. **nararSabha** = O; the foremost of men!; **ayam** = this one; **sthitaH** = is established; **sadaa** = forever; **asmaasu** = in us; **shaashvataH** = as an eternal; **dharmaH** = law; **jyeSTha putre sthite** = when the elder son is there; **kaniiyaan** = the younger son; **na bhavet** = cannot become; **nR^ipaH** = a king; **raajan** = O; Majesty!

"O, the foremost of men! O, Majesty! It has been ever the established tradition in us that while the elder son is there, the younger one cannot become a king."

[Verse Locator](#)

स समृद्धां मया सार्धमयोध्यां गच्छ राघव ।
अभिषेचय चात्मानं कुलस्यास्य भवाय नः ॥ २-१०२-३

3. **raaghavaH** = O; Rama!; **saH** = you; as such; **gachchha** = come; **ayodhyaam** = to Ayodhya; **samR^iddhaam** = of great prosperity; **saardham** = along with me; **abhiSechaya** = and get anointed in kingdom; **aatmaanam** = yourself; **bhavaaya** = for the welfare; **asya kulasya** = of this race; **naH** = of ours.

"O, Rama! Therefore, come to the prosperous Ayodhya along with me and get anointed in kingdom for the welfare of our race."

[Verse Locator](#)

राजानं मानुषं प्राहुर्देवत्वे सम्मतो मम ।
यस्य धर्मार्थसहितं वृत्तमाहुरमानुषम् ॥ २-१०२-४

4. **raajaanam** = the king; **yasya** = whom; **praahuH** = people speak of ; **maanvSam** = as a human being; **vR^ittam** = and whose conduct; **dharmarthasahitam** = is in conformity with righteousness and worldly prosperity; **ahuH** = they declare; **amaanuSam** = as super-human; **sammataH** = is conceded; **mama** = by me; **devatve** = as a godhead.

"The king, whom people speak of as a human being and whose conduct is in conformity with righteousness and worldly prosperity, they declare as super- human, is conceded by me as a god-head."

[Verse Locator](#)

केकयस्थे च मयि तु त्वयि चारण्यमाश्रिते ।
दिवमार्यो गतो राजा यायजूकः सतां मतः ॥ २-१०२-५

5. **mayi kekayasthe** = while I was there in Kekaya kingdom; **tvayi cha** = and you; **araNyam** = to the forest; **raajaa** = the king Dasaratha; **aaryaH** = the revered one; **yaayajuukaH** = who was given to the performance of sacrifices; **mataH** = and was honoured; **sataam** = by the virtuous; **gataH** = has gone; **divam** = to heaven.

"While I was there in Kekaya kingdom and you had proceeded to the forest, the king Dasaratha, the revered one who was given to the performance of sacrifices and was honoured by the virtuous, has gone to heaven."

[Verse Locator](#)

निष्क्रान्तमात्रे भवति सहसीते सलक्ष्मणे ।
दुःखशोकाभिभूतस्तु राजा त्रिदिवमभ्यगात् ॥ २-१०२-६

6. **bhavati niSkraanta maatre** = hardly were you gone; **saha siite** = with Seetha; **salakSmana** = along with Lakshmana; **raajaa** = than the king; **duHkha shokaabhibhuutaH** = succumbed to misfortune and grief; **abhyagaat** = and ascended; **tridivam** = to the most sacred heaven."

"Hardly were you gone with Seetha and Lakshmana, than the king succumbed to misfortune and grief and ascended to the most sacred heaven."

[Verse Locator](#)

उत्तिष्ठ पुरुषव्याघ्र क्रियतामुदकं पितुः ।
अहं चायं च शत्रुघ्नः पूर्वमेव कृतोदकौ ॥ २-१०२-७

7. **uttiSTha** = arise; **puruSa vyaaghraH** = O; the tiger among men!; **udakam kriyataam** = let the traditional libations of water be offered; **pituH** = to our father; **aham** = I and; **ayam** = this; **shatrughnashcha** = Shatrughna; **puurvam eva** = have previously; **kR^itodakau** = offered the traditional libations of water.

"Arise, O the Tiger among men! Let the traditional libations of water be offered to our father. Shatrughna and I have previously done it."

[Verse Locator](#)

प्रियेण खलु दत्तं हि पितृलोकेषु राघव ।
अक्षय्यं भवतीत्याहुर्भवांश्चैव पितुः प्रियः ॥ २-१०२-८

8. **raaghavaH** = O; Rama!; **aahuH khalu** = people indeed tell; **iti** = that; **dattam** = the one given; **priyeNa** = by an affectionate son; **bhavati** = becomes; **akSaiyam** =

measureless; **bhavaamshchaiva** = you alone; **priyaH** = are beloved; **pituH** = to our father.

"O, Rama! It is said that the one given by an affectionate son becomes measureless and you undoubtedly are beloved to our father."

[Verse Locator](#)

त्वामेव शोचंस्तव दर्शनेप्सुः ।

त्वयेव सक्तामनिवर्त्य बुद्धिम् ।

त्वया विहीनस्तव शोकमग्न ।

स्त्वाम् संस्मरन्नस्तमितः पिता ते ॥ २-१०२-९

9. **vihiinaH** = Entirely abandoned; **tvayaa** = by you; **shchan** = lamenting; **tvaameva** = about you; **tava darshanepsu** = desirous of beholding you; **anivartya** = not capable of turning away; **buddhim** = his mind; **saktaam** = appended; **trayyeva** = in you alone; **shokamagnaH** = and immersed in grief; **tava** = of you; **te** = your; **pitaa** = father; **astamitaH** = died; **samsmaran** = recollecting; **tvaam** = you.

"Entirely abandoned by you, lamenting about you, desirous of beholding you, being not able to turn away his mind absorbed in you alone, immersed in grief of you and recollecting you, your father died."

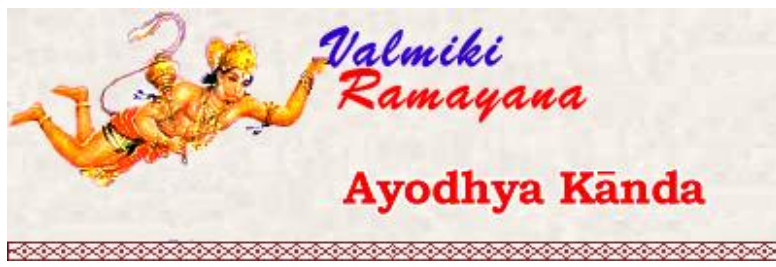
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Thus completes 102nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 102

Top of Page	1	2	3	4
5	6	7	8	9

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 103 Verses converted to UTF-8, Nov 09

Introduction

Rama fainted away, after hearing the news of his father's death and is brought back to consciousness by Bharata and others who sprinkle water on him. Rama laments in various ways. Bharata consoles him. Rama in turn consoles Seetha who is weeping. Rama painfully reaches the River Mandakini, offers water and balls of food to the spirit of his departed father and returns to the hut. The crying sounds of those brothers mourning for their dad father with Seetha created and echo in the mountain. Hearing their cry of distress, the troops approach Rama, who receives them all with affection.

[Verse Locator](#)

ताम् श्रुत्वा करुणां वाचं पितुर्मरणसंहिताम् ।
राघवो भरतेनोक्तां बभूव गतचेतनः ॥ २-१०३-१

1. **shrutvaa** = hearing; **taam vaacham** = those words; **karuNaam** = which were mournful; **maraNā samhitaam** = and relating to death; **pituH** = of his father; **uktaam** = spoken; **bharatam** = by Bharata; **raaghavaH** = Rama; **babhuuva** = became; **gata chetanaH** = deprived of consciousness.

Hearing those mournful words relating to the death of his father, spoken by Bharata, Rama fainted away.

[Verse Locator](#)

तं तु वज्रमिवोत्सृष्टमाहवे दानवारिणा ।
वाग्वज्रं भरतेनोक्तममनोज्ञं परमत्पः ॥ २-१०३-२
प्रगृह्य रामो बाहूवै पुषिताग्रे यथा द्रुमः ।
वने परशुना कृत्तस्तथा भुवि पपात ह ॥ २-१०३-३

2; 3. **amanojNam** = unpleasant; **vaagvajram** = thunder bolt of word; **uktam** = spoken; **bharatena** = by Bharata; **vjramiva** = like a thunderbolt; **utkR^iSTam** = released; **daana vaariNaa** = by Indra the Lord of celestials; **aahave** = in a battle; **raamaH** = Rama; **paramtapaH** = the tormentator of his enemies; **pragR^ihya** = stretched forth; **baahuu** = his hands; **papaata ha** = and fell; **bhuvi** = on the ground; **yatha tathaa** = in the same manner as; **drumuH** = a tree; **puSpitaagraH** = covered at extremities with blossoms; **kR^ittaH** = cut off; **parashunaa** = by an axe; **vane** = in the forest.

Hearing that unpleasant thunder bolt of words spoken by Bharata, like a thunderbolt released by Indra the Lord of celestials in a battle, Rama the tormentator of his enemies, stretched forth his hands and fell on the ground, in the same manner as a tree covered at extremities with blossoms was cut off by an axe in the forest.

[Verse Locator](#)

तथा निपतितं रामं जगत्यां जगतीपतिम् ।
कूलघातपरिश्रान्तं पसुप्तमिव कुञ्जरम् ॥ २-१०३-४
भ्रातरस्ते महेष्वासं सर्वतः शोककर्षितम् ।
रुदन्तः सह वैदेह्या सिषिभुः सलिलेन वै ॥ २-१०३-५

4; 5. **te** = those; **bhraataraH** = brother; **vaidehyaa saha** = along with Seetha; **sarvataH** = reached from all sides; **rudantaH** = and weepingly; **niSichuH vai** = sprinkled; **salilena** = with water; **raamam** = on Rama; **nipatitam** = who fell; **jagatyaam** = on the ground; **tathaa** = thus; **jayatiipatim** = and who was the Lord of the world; **kuNjaram iva** = like an elephant; **kuulaghaata parishraantam** = crushed by a landslide on a bank; **prasuptam** = where he was sleeping; **maheshvaasam** = that great archer; **shoka karshitam** = who was stricken by grief.

Seeing Rama lying on the earth, has the lord of the earth, like an elephant crushed by a landslide on a bank where he was sleeping, those brother along with Seetha approached him from all sides and weepingly sprinkled water on him.

[Verse Locator](#)

स तु संज्ञां पुनर्लब्ध्वा नेत्राभ्यामस्रमुत्सृजन् ।
उपाक्रामत काकुत्थसः कृपणं बहु भाषितुम् ॥ २-१०३-६

6. **labdhvaa** = gaining; **samjNaam** = consciousness; **punaH** = again; **saH kaakutthsaH** = that Rama; **utsR^ijan** = having poured out; **asram** = tears; **upaakraamata** = began; **bhaaSitum** = to speak; **bahu** = much; **kR^ipaNam** = plaintively.

Coming to his senses again and tears falling from his eyes, Rama began to speak much plaintively.

[Verse Locator](#)

स रामः स्वर्गतं श्रुत्वा पितरम् पृथिवीपतिम् ।
उवाच भरतं वाक्यं धर्मात्मा धर्मसंहितम् ॥ २-१०३-७

7. **shrutvaa** = hearing; **pR^ithiviipatim** = that the king; **pitaram** = and his father; **svargatam** = had ascended to heaven; **saH ramaH** = that Rama; **dharmaatmaa** = the virtuous man; **uvaacha** = spoke; **dharma sahitam** = consistent with righteousness; **bharata** = to Bharata.

Hearing that the King and his father had ascended to heaven, the virtuous. Rama spoke the following words, consistent with righteousness to Bharata.

[Verse Locator](#)

किं करिष्याम्ययोध्यायां ताते दिष्टां गतिम् गते ।
कस्ताम् राजवराद्धीनामयोध्याम् पालयिष्यति ॥ २-१०३-८

8. **kim kariSyaami** = what should I do; **ayodhyaayaam** = with Ayodhya; **taate** = that my father; **gate** = reached; **diSTaam** = gatim = the end of his life?; **kaH** = who; **paalayiSyati** = will rule; **taam ayodhyaam** = that Ayodhya; **hiinaam** = bereft; **raajavaraat** = of that excellent king?

"What should I do with Ayodhya, now that my father reached the end of his life? Who will rule that Ayodhya, which is bereft of that excellent king?

[Verse Locator](#)

किम् नु तस्य मया कार्यं दुर्जातेन महात्मनः ।

यो मृतो मम शोकेन मया चापि न संस्कृतः ॥ २-१०३-९

9. **durjaatena** = In my misfortune; **mayaa kimnukaaryam** = what can I do; **tasya** = for that; **mahaatmanaH** = high souled one; **yaH** = who; **mR^itaH** = died; **mama shokena** = of grief on my account; **na samskr^itashchaapi** = and not even last rites were performed; **mayaa** = by me.

"In my misfortune, what can I do for that high-souled one? He died of grief on my account and I did not perform the last rites for him!"

[Verse Locator](#)

अहोः भरत! सिद्धार्थो येन राजा त्वयानुघ!

शत्रुघ्नेन च सर्वेषु प्रेतकृत्येषु सत्कृतः ॥ २-१०३-१०

10. **bharata** = O; Bharata; **anagha** = the faultless one!; **aho** = Alas!; **siddhaarthaH** = happy; **tvayaa** = are you; **yena** = by whom; **shatrughnecha** = as well as by Shatrughna; **raajaa** = the king; **satkR^itaH** = was honoured; **sarveSu** = by all; **pretya kR^ityeSu** = obsequies rites!

"O, Bharata the faultless one! Alas! Happy are you, by whom as well as by Shatrughna the king was honoured by all obsequial rites!"

[Verse Locator](#)

निष्प्रधाना मनेकाग्रां नरेन्द्रेण विना कृताम् ।

निवृत्तवनवासोऽपि नायोध्यां गन्तुमुत्सहे ॥ २-१०३-११

11. **nivR^tta vanavaso.api** = even after the end of my exile; **na utsahe** = I do not wish; **gantum** = to go; **ayodhyaam** = to Ayodhya; **anekaagraani** = which is in a disarranged state; **niSpradhaanaam** = deprived of a chief; **vinaakR^itaam** = and bereft; **narendreNa** = of a king.

"Even after the end of my exile, I do not want to return to Ayodhya which is in a disarranged state, deprived of a chief and made bereft of a king."

[Verse Locator](#)

समाप्तवनवासं मामयोध्यायाम् परमप ।

कोऽनु शासिष्यति पुनस्तते लोकान्तरं गते ॥ २-१०३-१२

12. **paramtapa** = O; Bharata the tormentator of enemies!; **taate** = (while) our father; **gate** = has gone; **lokaantaram** = to the other world; **kaH** = who; **punaH anuShaasiSyati** = will again advise; **maam** = me; **samaapta vanavaasam** = when my exile in the forest is over?

"O, Bharata the tormentator of foes While our father has gone to the other world, who will counsel me when my exile in the forest is over?"

[Verse Locator](#)

पुरा प्रेक्ष्य सुवृत्तं माम् पिता यान्याह सान्त्वयन् ।

वाक्यानि तानि श्रोष्यामि कुतः श्रोतसुखान्यहम् ॥ २-१०३-१३

13. **prekSya** = seeing; **suvR^ittam** = my good conduct; **puraa** = formerly; **pitaa** = our father; **aaha** = used to speak; **yaani vaakyaani** = which words; **saantvayan** = of appeasement; **kutaH** = from whom; **shroSyaami** = can I hear; **taani** = those words; **shrotra sukhaani** = which are delightful to the ears?

"Formerly, seeing my good conduct, our father used to address me in words of praise; from whom now shall I hear those words delightful to the ears?"

[Verse Locator](#)

एवमुक्त्वा स भरतं भार्यामभ्येत्य राघवः ।
उवाच शोकसम्तप्तः पूर्णचन्द्रनिभाननाम् ॥ २-१०३-१४

14. uktvaa = having spoken; evam = thus; bharatam = to Bharata; saH raamaH = that Rama; abhyetya = approached; bhaaryaam = his wife; puurNa chndra nibhaananaam = whose face was like a full moon; soka samtaptaH = and stricken with grief; uvaacha = spoke (as follows)

Having spoken thus to Bharata, Rama went to seek out his consort, whose face resembled the full moon, and overwhelmed with grief, spoke to her as follows:-

[Verse Locator](#)

सीते मृतस्ते श्वशुरः पित्रा हीनोऽसि लक्ष्मण ।
भरतो कुःखमाचष्टे स्वर्गतं पृथिवीपतिम् ॥ २-१०३-१५

15. siite = O; Seetha!; te shashuraH = Your father-in-law; mR^itaH = is dead; lakSmaNa = O; Lakshman!; asi = you have become; hiinaH = bereft; pitraa = of your father; bharataH = Bharata; aachaSTe = is telling; duHkham = a sorrowful news; pR^ithiviipatim = of the emperor; svargatam = being dead.

"O, Seetha! your father-in-law is dead. O, Lakshmana! You have become bereft of your father. Bharata is informing a sorrowful news of the emperor being dead.

[Verse Locator](#)

ततो बहुगुणम् तेषां बाष्पो नेत्रेष्वजायत ।
तथा ब्रुवति काकुत्थस कुमाराणां यशस्विनाम् ॥ २-१०३-१६

16. kaakutthse = (while) Rama; bruvati = was speaking; tathaa = thus; bahuguNam = copious; baaSpaH = tears; ajaayata = caused to flow; tataH = then; teSaam kumaaraaNaam yashashivnaam netreSu = from the eyes of those illustrious sons of Dasaratha.

While Rama was uttering those words, copious tears caused to flow then from the eyes of those sons of Dasaratha.

[Verse Locator](#)

ततस्ते भ्रातरस्सर्वे भृशमाश्वास्य राघवम् ।
अब्रुवन् जगतीभर्तुः क्रियतामुदकं पितुः ॥ २-१०३-१७

17. tataH = then; te sarve = all those; bhraataraH = brothers; aashvaasya = consoled; raaghavam = Rama; bhR^isham = very much; abruvan = and said to him; kriyataam = let us offer libations; udakam = of water; pituH = for our father; jagatiibhartuH = the Lord of the earth.

Then, all those brothers consoled Rama very much and said to him, "Let us offer libations of water for our father, the Lord of the earth."

[Verse Locator](#)

सा सीता श्वशुरं श्रुत्वा स्वर्गलोकगतम् नृपम् ।
नेत्राभ्यामश्रुपूर्णाभ्यामशक्नेक्षितुं पतिम् ॥ २-१०३-१८

18. shrutvaa = Hearing; nR^ipam = the king; shvashuram = her father-in-law; svargagamam = to have; ascended to heaven; saa siitaa = that Seetha; naashakata = was not able; iikSitum = to see; patim = her husband; netraabhyaam = with eyes; ashrupuNaabhyaam = filled with tears.

Hearing that her father-in-law, that great monarch had ascended to heaven, Seetha was unable to see her husband through eyes filled with tears.

[Verse Locator](#)

सान्त्वयित्वा तु तां रामो रुदतीं जनकात्मजाम् ।
उवाच लक्ष्मणम् तत्र दुःखितो दुःखितम् वचः ॥ २-१०३-१९

19. raamaH = Rama; saantvayitvaa = consoled; taam janakaatumajaam = that Seetha; rudatiim = who was weeping; duHkhitaH = and himself in grief; uvaacha = spoke; vachaH = those words; lakSmaNam = to Lakshmana; tatra = there; duHkhitam = who was lamenting.

Rama consoled that Seetha who was weeping and himself stricken with grief, spoke to the lamenting Lakshmana as follows:

[Verse Locator](#)

आनयेद्भुदिपिण्याकं चीरमाहर चोत्तरम् ।
जलक्रियार्थं तातस्य गमिष्यामि महात्मनः ॥ २-१०३-२०

20. aanaya = bring; iNgmdi piNyaakam = the crushed pulp of Ingudi Tree; aahara = and bring; chiiramcha = a piece of bark for being wrapped about my loins; uttaram = and another for being used as an upper garment; gamiSyaami = I shall go; jalakriyaartham = to offer libations of water; taatasya = for our father; mahaatmanaH = the great souled.

"Bring the crushed pulp of Ingudi Tree and bring a piece of bark for being wrapped about my loins and another for being used as my loins and another for being used as an upper garment, so that we may proceed to offer libations of water for our magnanimous father."

[Verse Locator](#)

सीता पुरस्ताद्रवजतु त्वमेनामभितो व्रज ।
अहं पश्चाद्गमिष्यामि गतिं ह्येषा सुदारुणा ॥ २-१०३-२१

21. siitaa = (Let) Seetha; vrajatu = walk; purastaat = in the front; tvam = you; vraja = walk; enaam abhitaH = after her nearby; aham = I; gamiSyaami = shall go; pashchaat = behind (you); eSaa = this; sudaaruNaahi = is indeed the most terrible; gatiH = procession.

"Let Seetha walk in the front and you follow after her nearby. I shall follow in the rear. This indeed is the most terrible procession.

[Verse Locator](#)

ततो नित्यानुगस्तेषां विदितात्मा महामतिः ।
मृदुर्दान्तस्व शान्तश्च रामे च दृढभक्तिमान् ॥ २-१०३-२२
सुमन्त्रस्तैर्नृपसुतैः सार्धमाश्वास्य रागवम् ।
आवातारयदालम्ब्य नदीम् मन्दाकिनीम् शिवाम् ॥ २-१०३-२३

22; 23. tataH = then; teSaam = their; nityaanugaH = faithful companion; sumantraH = Sumantra; viditaatmaa = versed in the spiritual science; mahaamatiH = endowed with great intelligence; mR^iduH = king; daantashcha = self-controlled; kaantashcha = glorious; dR^iDha bhaktimaan = and deeply devoted; raamecha = to Rama; aashvaasya = consoling; raaghavam = Rama; taiH nR^ipasutaiH saartham = and those princes; aalambya = took Rama by the

hand; **avaataarayata** = helped him descend; **shivam** = to the auspicious; **mandaakiniim naadiim** = Mandakini River.

Then, their faithful companion Sumantra versed in the spiritual science, endowed with great intelligence, kind, self-controlled and glorious, and deeply devoted to Rama, consoling him and his brothers, took Rama by the hand and helped him descend to the auspicious River Mandakini.

[Verse Locator](#)

ते सुतीर्थां ततः कृच्छ्रादुपागम्य यशस्विनः ।
नदीं मन्दाकिनीं रम्यां सदा पुष्पितकाननाम् ॥ २-१०३-२४
शीघ्रश्रोतसमासाद्य तीर्थं शिममकर्मम् ।
सिषिचुस्तुदकं राज्ञे तातैतत्ते भवत्विति ॥ २-१०३-२५

24; 25. **tataH** = then; **te** = they; **yashasvinaH** = the illustrious; **upaagamya** = reached; **kR^ichchhaat** = painfully; **mandaakinii** = nadii = the River Mandakini; **sutiirthaam** = that stream of sacred fords; **ramyaam** = the enchanting one; **sadaa puSpitaakaananaam** = always covered with flowers; **aasaadya** = coming; **shivam tiirtham** = a blessed; **tiirthan** = to ford; **akardamam** = free from mud; **niSichuH** = offered; **udakam** = (the lustral) water; **raaj^Ne** = to the king; **iti** = (seeing) thus; **taata** = father; **etat** = May this; **bhavatu** = prove agreeable; **te** = to you.

The illustrious Rama and others painfully reached the River Mandakini, that stream of sacred fords, the enchanting one always covered with flowers, coming to a blessed ford, free from mud and offered the lustral water to the king, saying "Father! May this prove agreeable to you."

[Verse Locator](#)

प्रगृह्य च महीपालो जलपूरितमञ्जलिम् ।
दिशं याम्यामभिमुखो रुदन्वचनम्ब्रवीत् ॥ २-१०३-२६

26. **pragR^iya** = holding together; **aN^jalim** = in the form of a hollow his palms; **jalapuuritam** = full of water; **abhimukhaH** = and turning his face turned towards; **yaamyam** = disham = the southern quarter; **rudam** = weeping; **mahiipataH** = the great prince; **abraviit** = pronounced; **vachanam** = the traditional words; saying:

Holding together in the form of a hollow his palms full of water and turning his face turned towards the southern quarter and weeping the great prince pronounced the traditional words saying:

[Verse Locator](#)

एतत्ते राजशार्दूल विमलं तोयमक्षयम् ।
पितृलोकगतस्याद्य मद्दत्तमुपतिष्ठतु ॥ २-१०३-२७

27. **raaja shaarduula** = O; Tiger among men!; **etat toyam** = (May) this water; **vimalam** = without taint; **akSayam** = and incorruptible; **adya** = at the moment; **maddattam** = that I offer it; **te** = to you; **upatiSThatu** = reach you; **pitR^ilokagatasya** = in the region of your ancestors where you are.

O, Tiger among men! May this water without taint and incorruptible at the moment that I offer it to you, reach you in the region of your ancestors where you are."

[Verse Locator](#)

ततो मन्दाकिनीतीरात्पत्युत्तीर्य स राघवः ।
पितृश्वकार तेजस्वी निवापं ब्रातृभिः सह ॥ २-१०३-२८

28. tataH = thereafter; tejasvii = the glorious; raaghavaH = Rama; pratyuttiirya = resending; mandaakinii tiiraat = the bank of Mandakini River; bhraatR^ibhiH saha = along with his brothers; chakaara = offered; nivaapam = balls of food; pituH = to his father.

Thereafter, the glorious Rama, resending the bank of Mandakini River along with his brothers, offered balls of food to his father.

[Verse Locator](#)

ऐङ्गुदम् बदरीमिश्रम् पिण्याकम् दर्भसंस्तरे ।
न्यस्य रामस्स दुःखार्तो रुदन्वचनमब्रवीत् ॥ २-१०३-२९

29. saH raamaH = that Rama; nyasya = placed; piN^yaakam aingudam = the pulp of the Ingudi tree; badarii mishram = mixed with (the pulp of) plums; darbha samstare = on a mat of kusa grass; duHkhaartaH = and overcome with sadness; rudan = weeping; abraviit = spoke; vachanam = these words.

Rama placed the pulp of the Ingudi tree mixed with the pulp of plums on a mat of Kusa grass and overcome with sadness, weeping, spoke the following words:

[Verse Locator](#)

इदम्भुङ्क्ष्व महाराज प्रीतो यदशना वयम् ।
यदन्नः पुरुषो भवति तदन्ना स्तस्य देवताः ॥ २-१०३-३०

30. mahaaraaja = O; Great King!; priitaH = be pleased; bhuN^jva = to partake; idam = of this; vayam yadashchanaaH = which we eat; yadannaH puruSaH = for; that which man eats; tadannaah = is also consumed; tasya = by his; devataaH = gods.

"O, Great King! Be pleased to partake of this, which we eat for, that which man eats, is also consumed by his gods."

[Verse Locator](#)

ततस्तेनैव मार्गेण प्रत्युत्तीर्य नदीतटात् ।
आरुरोह नरव्याघ्रो रम्यसानुं महिधरम् ॥ २-१०३-३१

31. tataH = then; naravyaaghraH = Rama the tiger among men; pratyuttiirya = re-ascending; tena maargeNaiva = by the same path; nadii taTaata = on the banks of the river; aaruroha = rose up; ramyasaanum = the charming summit; mahiidharam = of (Chirakuta) mountain.

Rama the tiger among men then re-ascending by the same path on the banks of the river reached the charming summit of Chitrakuta mountain.

[Verse Locator](#)

ततः पर्णकुटीद्वारमासाद्य जगतीपतिः ।
परिजग्राह बाहुभ्यामुभौ भरतलक्ष्मणौ ॥ २-१०३-३२

32. jagatiipatiH = Rama the Lord of the earth; tataH = then; aasaadya = gaining; parNakuTiira dvaaram = the door of his leafy hut; parijagraaha = embraced; ubhau = both; bharata lakSmanau = Bharata and Lakshmana; baahubhyaam = with his arms.

Gaining the door of his leafy hut, Rama the Lord of the earth then embraced Bharata and Lakshmana with his arms.

[Verse Locator](#)

तेषां तु रुदतां शब्दात्प्रतिश्रुत्कोऽभवद्गिरौ ।

भ्रातृ^ऊ सह वैदेह्या सिंहानामिव नर्धताम् ॥ २-१०३-३३

33. shabdaat = from the sound; rudataam = of the cry; teSaam bhraatR^iiNaam = of those brothers; vaidehyaa saha = with Seetha; shabdaat = which sounded; nardataam simhaanaamiva = like the roaring of lions; abhavat = created; pratishrutkaH = and echo; giron = in the mountain.

From the sound of the cry of those brothers with Seetha, which resembled like the roaring of lions rose an echo in the mountain.

[Verse Locator](#)

महाबलानाम् रुदतां कुर्वतामुदकं पितुः ।

विज्ञाय तुमुलं शब्दम् त्रस्ता भरतसैनिकाः ॥ २-१०३-३४

34. viJ^Naaya = hearing; tumulam = the tumultuous; shabdam = clamour; mahaabalaanaam = by those mighty heroes; rudataam = as; weeping; kurvataam = they completed; udakam = the libations of water; putuH = for their father; bharata sainikaaH = Bharata's army; trastaaH = got alarmed.

Hearing the tumultuous clamour by those mighty heroes as, weeping they completed the libations of water to their father, Bharata's army got alarmed.

[Verse Locator](#)

आब्रुवंश्चापि रामेण भरतस्संगतो ध्रुवम् ।

तेषामेव महाशब्दः शोचतां पितरं मृतम् ॥ २-१०३-३५

35. abruvancha api = (those troops of Bharata) also said; dhruvam = Assuredly; bharataH = Bharata; sangataH = has joined; raameNa = with Rama; mahaan = (this is) a great; shabdaH = sound; teSaameva = only of their; shochataam = wailing; mR^itam = for their dead; pitaram = father.

Those troops of Bharata also said, "Assuredly, Bharata has joined Rama and this is a great sound only of their wailing, as they mourn for their dead father."

[Verse Locator](#)

अथ वासान्परित्यज्य तं सर्वेऽभिमुखाः स्वनम् ।

अप्येकमनसो जग्मुर्यथास्थानम् प्रधाविताः ॥ २-१०३-३६

36. atha = then; parityajya = leaving; vaasaan = their tents; sarve = all of them; eka manasaH api = having but one thought; jagmuH = went; pradhaavitaaH = running; abhimukhaah = in the direction of; tam svanam = that sound; yathaasthaanam = instantly.

Leaving their tents all of them having but one thought, went running in the direction of that sound instantly.

[Verse Locator](#)

हयैरन्ये गजैरन्ये रथैरन्ये स्वलम्कृतैः ।

सुकुमारास्तथैवान्ये पद्भिरेव नरा ययः ॥ २-१०३-३७

37. anye = some; hayaiH = on their horses; anye = some others; gajaiH = on their elephants; anye = some; rathaiH = in their chariots; svalankR^itaiH = covered with ornaments; sukumaaraaH = (while) the youthful; naraaH = people; yayuH = went; padbhideva = on foot.

Some went on their horses, some others on their elephants, some in their chariots covered with ornaments while the youthful people went on foot.

[Verse Locator](#)

अचिरप्रोषितम् रामम् चिरविप्रोषितं यथा ।
द्रष्टुकामो जनस्सर्वो जगाम सहसाश्रमम् ॥ २-१०३-३८

38. draSTukaamaH = In their longing to see; raamaam = Rama; achira proSitam = whose absence though recent; chira proSitam = seemed so long for them; sarvaH = the whole; janaH = people; sahasaa jagaama = ran; aashramam = towards the hermitage.

In their longing to see Rama, whose absence though recent, seemed so long a period for them, the whole people ran towards the hermitage.

[Verse Locator](#)

भ्रातॄणां त्वरितास्तत्र द्रष्टुकामास्समागमम् ।
युयुर्बहुविधैर्यानिः खरनेविस्वनाकुलैः ॥ २-१०३-३९

39. draSTukaamaaH = eager to see; bhraatR^iiNaam = those brothers; samaagamam = re united; tatra = there; yayuH = they went; tvaritaaH = hastily; bhuvidhaiH = by various means; yaanaiH = of transport; khura namisvanaakulaiH = like hoofed animals and wheeled vehicles.

Eager to see those brothers re-united there, they went hastily by various means of transport, either by hoofed animals or by wheeled vehicles.

[Verse Locator](#)

सा भूमिर्बहुभिर्यानिः खरनेमिसम्रहता ।
मुमोच तुमुलं शब्दं द्यौरिवाभ्रसमागमे ॥ २-१०३-४०

40. samaahataa = trodden; bahubhiH = by many; yaanaiH = vehicles; khuranemi = beasts and chariots; saa bhuumiH = that land; mumocha = emitted; tumulam = a tumultuous; shabdam = noise; dyouriva = as sky; abhra samaagame = during the conjunction of clouds.

Trodden by many vehicles, beasts and chariots, that land emitted a tumultuous noise, as a sky during the conjunction of clouds.

[Verse Locator](#)

तेन वित्रासिता नागाः करेणुपरिवारिताः ।
आवासयन्तो गन्धेन जग्मुर्न्यद्वनम् ततः ॥ २-१०३-४१

41. vitraasitaaH = frightened; ena = by that noise; naagaaH = the wild elephants; kareNu parivaaritaH = surrounded by female elephants; aavaasayantaH = perfuming the quarters; gandhena = with the scent of their ichor; jagmuH = went; anyat vanam- to another wood; tataH = from there.

Frightened by that noise, the wild elephants, surrounded by female elephants, perfuming the quarters with the scent of their ichor, went to another wood from there.

[Verse Locator](#)

वराहवृकसम्घाश्च सिंहाश्च महिषाः सर्पवानराः ।
व्याघ्रगोकर्णगवयाः वित्रेसुः पृषतैस्सह ॥ २-१०३-४२

42. **varaaha** **vR^ika** **simhaashcha** = Boars; wolves and lions; **mahiSaaH** = buffaloes; **sarpa** **vaanaraaH** = snakes; monkeys; **vyaaghra** **gokaNa** **gavayaaH** = tigers; Gokarnas and Gavayas (two distinctive species of deer); **vR^iSataiH** **saha** = along with spotted deer; **vitresuH** = felt frightened.

Boars, wolves and lions, buffaloes, snakes, monkeys, tigers, Gokarnas and Gavayas (two distinctive species of deer) along with spotted deer felt frightened.

[Verse Locator](#)

रथाङ्गसाह्वा नत्यूह हंसाः कारण्डवाः प्लवाः ।

तथा पुंस्कोकोलाः क्रौञ्च विसम्ज्ञा भेजिरे दिशः ॥ २-१०३-४३

43. **rathaaN^gasaahvaaH** = the ruddy geese; **natyuuhaaH** = water-fowls; **hamsaaH** = swans; **kaarN^DavaaH** = karandavas (a sort of ducks); **plavaaH** = herons; **tathaa** = and; **pumskokilaah** = male cuckoos; **krouN^chaah** = and cranes; **bhejire** = made it; **dishaH** = to various; directions; **visaN^JNaah** = utterly confused.

The ruddy geese, water-fowls, swans, Karandavas (a sort of ducks), herons, male cuckoos and cranes, utterly confused made it to various directions.

[Verse Locator](#)

तेन शब्देन वित्रस्तैराकासं पक्षिभिर्वर्ततम् ।

मनुष्यैरावृता भूमिरुभयम् प्रबभौ त दा ॥ २-१०३-४४

44. **aakaasham** = the sky; **vR^itam** = filled; **pakSibhiH** = with birds; **vitrastaiH** = that had been frightened; **tena shabdena** = by that noise; **bhuumiH** = and the earth; **aavR^itaaH** = covered; **manuSaiH** = with men; **ubhayam** = both; **tadaa** = then; **prababhau** = looked beautiful.

The sky filled with birds that had been frightened by that noise and the earth covered with men, both looked beautiful at that moment.

[Verse Locator](#)

तत्तस्तं पुरुषव्याघ्रम् यशस्विन मकीलम्भम् ।

आसीनं स्थण्डिले रामम् ददर्श सहसा जनः ॥ २-१०३-४५

45. **sahasaa** = suddenly; **janaH** = the people; **tataH** = then; **dadarsha** = beheld; **yashasvinam** = the illustrious; **raamam** = akalamSam = and the sinless; **raamam** = Rama; **aasiinam** = sitting; **sthaN^Dile** = on the bare earth.

Suddenly then, the people beheld the illustrious and the sinless Rama, sitting on the bare earth.

[Verse Locator](#)

विगर्हमाणः कैकेयीं मन्थरासहितामपि ।

अभिगम्य जनो रामम् बाष्पपूर्णमुखोऽभवत् ॥ २-१०३-४६

46. **vigarhamaaNaH** = Abusing; **kaikeyiim** = Kaikeyi; **mantharaa sahitam api** = along with even Manthara; **janaH** = those people; **abhavet** = turned up; **baaSpa puurNa mukhaH** = with their faces bathed in tears; **abhigamya** = (while) approaching; **raamam** = Rama.

Abusing Kaikeyi and Manthara, those people turned up with their faces bathed in tears. while approaching Rama.

[Verse Locator](#)

तान्नरान् बाष्पपूर्णाक्षान् समीक्ष्यथ सुदुःखितान् ।
पर्यष्वजत धर्मज्ञः पितृवन्मातृवच्च नः ॥ २-१०३-४७

47. saH = that Rama; dharmajN^aH = knowing what was right; atha = then; samiikSya = seeing; taan maraan = those people; suduHkhitaan = thus deeply afflicted; baaSpa puurnaakSaana = their eyes suffused with tears; pariSvajata = embraced them; pitR^ivat = like their father; maatR^ivachcha = and mother.

Seeing those people thus deeply afflicted their eyes suffused with tears, Rama knowing what was right, embraced them like their father and mother.

[Verse Locator](#)

स तत्र कांश्चित् परिषन्वजे नरान् ।
नराश्च केचित्तु तमभ्यवादयन् ।
चकार सर्वान् सवयस्यबान्धवान् ।
यथार्हं मासाद्य तदा नृपात्मजः ॥ २-१०३-४८

48. saH = that Rama; pariSvaje = embraced; kaamshchit = some; maraan = men; tatra = there; kechit ta = while some other; naraashcha = men; abhyavaadan = offered salutations; tam = to him; yathaarham = and as each merited it; sah = that nR^ipaatajmajaH = king's son; tadaa = then; chakaara = received; sarvaan = all of them; vayasya baandhavaan = including his friends and companions; aasaadya = duly approaching them.

Rama embraced some men there, while some others offered salutations to him. Approaching them on that occasion, the king's son received them all including his friends and companions.

[Verse Locator](#)

स तत्र तेषाम् रुदतां महात्मनां ।
भुवम् ब खम् चाशुनिनादयन् स्वनः ।
गुह गिरीणाम् च दिशश्च सन्ततं ।
मृदङ्गघोषप्रतिमः प्रशुश्रुवे ॥ २-१०३-४९

49. saH = that; svanaH = tumult; teSaam mahaatmanaam = of those magnanimous persons; rudataam = lamenting; tatra = there; anuninaadayan = resounded; bhuvamcha = over the earth; kamcha = and in the sky; giriiNaam guhaashcha = (reverberating) through the mountain caves; dishashcha = and in all quarters; prashrushruve = heard; santatam pratimaH = like the continuous; mR^idaN^ga ghoSa = beating of drums.

The tumult of those magnanimous persons lamenting, resounded over the earth and in the sky, reverberating through the mountain caves and in all quarters like the continuous beating of drums.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे त्र्युत्तरशततमः सर्गः

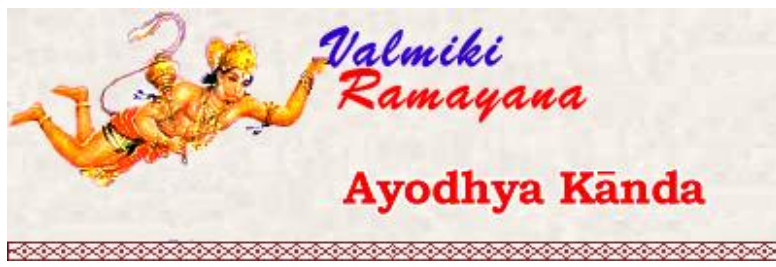
Thus completes 103rd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 103

Top of Page	1	2	3	4
-----------------------------	-------------------	-------------------	-------------------	-------------------

<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 104 Verses converted to UTF-8, Nov 09

Introduction

Preceded by Dasaratha's wives and others, Vasishta advances to the hermitage of Rama. Kausalya, on the way, shows to her co-wives the balls of Ingudi fruit-pulp offered to the spirits of Dasaratha by Rama on blades of Dabha grass, the raised spikes of which pointed towards the south; along the bank of Mandakini River. Kausalya was stricken with anguish for her deceased husband. Reaching the hermitage, both Rama and Lakshmana hold the feet of the Queens in salutation. Kausalya feels sad at the fate of Seetha in the forest, when the latter touches her feet. Rama holds the feet of his preceptor and takes his seat. Accompanied by his ministers, Bharata also sits nearby.

[Verse Locator](#)

वसिष्ठः पुरतः कृत्वा दारान् दशरथस्य च ।
अभिचक्राम तं देशं रामदर्शनतर्षितः ॥ २-१०४-१

1. raamadarshana tarSitaH = eagerly desirous of seeing Rama; vasiSThaH = Vasishta; abhichakraama = walked over; tam deshama = to that place; kR^itvaa = protecting; dasharathasya = Dasaratha's; daarvaan = wives; purataH = in front.

Eager to see Rama again, Vasishta approached that place, preceded by Dasaratha's wives.

[Verse Locator](#)

राजपत्न्यश्च गच्छन्त्यो मन्दं मन्दाकिनीम् प्रति ।
ददृशुस्तत्र तत्तीर्थं रामलक्ष्मणसेवितम् ॥ २-१०४-२

2. raaja patnyashcha = the king's wives; gachchharityaH = while moving; mandam = slowly; mandaakiniim prati = towards River mandakini; dadR^ishuH = saw; tat tiirtham = that ford; tatra = there; raama lakSmaNa sevitam = being frequented by Rama and Lakshmana.

The king's wives, while moving slowly towards River Mandakini, saw the ford there, being frequented by Rama and Lakshmana.

[Verse Locator](#)

कौसल्या बाष्पपूर्णं मुखेन परिशुष्यता ।
सुमित्रामब्रवीद्दीना याश्चान्या राजयोषितः ॥ २-१०४-३

3. mukhena = with a face; parishuSyataa = emaciated; diinaa = sad; baaSpa puurNena = and filled with tears; kausalyaa = Kausalya; abraviit = spoke; sumitraam = to Sumitra; yaaH = and whoever; anyaaH = other; raajayoSitaH = royal women (were there).

With a gloomy and emaciated face, filled with tears, Kausalya spoke to Sumitra and other royal women (as follows):

[Verse Locator](#)

इदम् तेषामनाथानाम् क्लिष्टमक्लिष्टकर्मणाम् ।
वने प्राक्कलनमस्तीर्थम् ये ते निर्विषयीकृताः ॥ २-१०४-४

4. idam = this; tiirtham = is the ford; praakkaalanam = located in the eastern quarter; vane = in the forest; ye te = (frequented) by them; nirviSayii kR^itaaH = banished from the kingdom; teSaam = those; kliSTam = unfortunate persons; akliSTa karmaNaam = of illustrious exploits; anaathaanaam = who have no country.

"This is the ford, located in the eastern region of the forest, frequented by Seetha, Rama and Lakshmana, banished from the kingdom; those unfortunate persons of illustrious exploits who have no country."

[Verse Locator](#)

इतस्सुमित्रे पुत्रस्ते सदा जलमतन्द्रितः ।
स्वयं हरति सौमित्रिर्मम पुत्रस्य कारणात् ॥ २-१०४-५

5. sumitre = O; Sumitra!; saumitriH = Lakshman; te putraH = your son; harati = draws; jalam = water; svayam = himself; sadaa = forever; atandritaH = unwearyingly; itaH = from here; kaaraNaat = for the sake; mama putrasya = of my son.

"O, Sumitra! Lakshmana, your son always draws water himself from here unwearyingly for the sake of my son."

[Verse Locator](#)

जघन्यमपि ते पुत्रः कृतवान्न तु गर्हितः ।
भ्रातुर्यदर्थसहितं सर्वं तद्विहितम् गुणैः ॥ २-१०४-६

6. kR^itavaan api = though a doer; jaghanyam = of an inferior act; te putraH = your son; na = is not; garhitaH tu = to be censured; yat = that which; arhthasahitam = is useful; bhraatuH = to his brother; tat sarvam = all that; vishitam = is enjoined; guNaih = with virtues.

"Through engaged in an inferior act (of carrying water), your son is not to be censured because all that service rendered to his brother is enjoined with virtues."

[Verse Locator](#)

अद्यायमपि ते पुत्रः क्लेशानामतथोचितः ।
नीचानर्थसमाचारं सज्जं कर्म प्रमुञ्चतु ॥ २-१०४-७

7. ayam = this; te putraH api = your son too; atathochitaH = who is not deserved of such; kleshaanaam = pains; adya = now; pramuNchatu = will indeed be relieved; sajjam = of this laborious; karma = act; niichaanarthasamaachaaram = which is mean and wretched.

"Your son too, who is not accustomed to such pains, will indeed be relived now of this mean, wretched and laborious task."

[Verse Locator](#)

दक्षिणाग्रेषु दर्भेषु सा ददर्श महीतले ।
पितुरिङ्गुदिपिण्याकम् व्यस्तमायतलोचना ॥ २-१०४-८

8. aayata lochanaaH = the large-eyed; saa kausalya; dadarsha = observed; iNgudi piNyaakam = a ball make of Indugi pulp; nyastam = which was placed (by Rama); pituH = (in honour of his) father; mahiitale = on the ground; darbheSu = on a heap of Darbha grass; dakSiNaagreSu = the raised spiked of which pointed towards the south.

The large-eyed Kausalya observed a ball made of Ingudi pulp, which was placed by Rama in honour of his father on the ground, on a heap of Darbha grass, the raised spikes of which pointed towards the south.

[Verse Locator](#)

तं भूमौ पितुरार्तेन न्यस्तं रामेण वीक्ष्यसा ।
उवाच देवीऽ कौसल्या सर्वा दशरथस्त्रियः ॥ २-१०४-९

9. **viikSyā** = seeing; **tam** = that ball; **nyastam** = placed; **bhuumau** = on the ground; **aartena raameNa** = by the unfortunate Rama; **pituH** = for his father; **saa kausalyaa** = that Kausalya; **devii** = the Queen; **uvaacha** = spoke; **sarvaaH** = to all; **dasharatha striyaH** = the wives of Dasaratha (as follows):

Seeing that ball of food placed on the ground by the unfortunate Rama for his father, the Queen Kausalya spoke to all those wives of Dasaratha (as follows):

[Verse Locator](#)

इदमिक्ष्वाकुनाथस्य राघवस्य महात्मनः ।
राघवेण पितुर्दत्तम् पश्यतै तद्यथाविधि ॥ २-१०४-१०

10. **pashyata** = see; **idam** = this ball of food; **dattam** = offered; **yathaavidhi** = as per tradition; **raaghavēNa** = by Rama; **raaghavasya** = for Dasaratha; **ikSvaaku naathesya** = the Lord of Ikshvaku race; **mahaatmanaH** = high-souled; **pituH** = father.

"See this ball of food offered traditionally by Rama in honour of his father, the high-souled Dasaratha the Lord of Ikshvaku race."

[Verse Locator](#)

तस्य देवसमानस्य पार्थिवस्य महात्मनः ।
नैतदौपयिकम् मन्ये भुक्तभोगस्य भोजनम् ॥ २-१०४-११

11. **na manye** = I do not consider; **etat** = this; **bhojanam** = food; **oupayikam** = as befitting; **tasya paarthivasya** = for that king; **deva samaan asya** = like unto a God; **bhukta bhogasya** = who lived amidst every pleasure; **mahaatmanaH** = and a great souled.

"I do not consider this offering as befitting for that great-souled king, who was like unto a God and who lived amidst every pleasure."

[Verse Locator](#)

चतुर्न्ताम् महीम् भुक्त्वा महेन्द्रसदृशो विभुः ।
कथमिद्भुदिपिण्याकम् स भुङ्क्ते वसुधादिपः ॥ २-१०४-१२

12. **katham** = how; **saH vasudhaadhipaH** = can that Lord of the earth; **mahendra sadR^ishaH** = resembling the Lord of celestials; **vibhuH** = and the mighty man; **bhuktvaa** = having enjoyed; **mahiim** = the earth; **chaturantaam** = with four ends; **bhuN^kte** = eat; **iN^gudipiNyaakaM** = a cake of Ingudi pulp?

"How can that Lord of the earth, Dasartha, equal to the Lord of celestials and a mighty man, having enjoyed the earth with its four quarters, the boundaries of which are the oceans, eat a cake of Ingudi pulp?"

[Verse Locator](#)

अतो दुःखतरम् लोके न किञ्चित्प्रतिभाति मा ।
यत्र रामः पितुर्दद्यादिद्भुदिक्षोदमृद्धिमान् ॥ २-१०४-१३

13. **maa na pratipaati** = I do not consider; **kiJNchit** = anything; **duHkhataram** = more painful; **loke** = on earth; **ataH** = then; **yatra** = when; **raamaH** = Rama; **R^iddhimaan** = the man of fortune; **dadyaat** = offered; **putuH** = to his father; **iN^gudi kSodam** = a cake of Ingudi pulp.

"I do not consider any thing painful to me on earth than when Rama the man of fortune offering a cake of Ingudi pulp to his father."

[Verse Locator](#)

रामेणेङ्गुदिपिण्याकं पितुर्दत्तं समीक्ष्य मे ।

कथं दुःखेन हृदयम् न स्पोटति सहस्रधा ॥ २-१०४-१४

14. **samiikSyA** = seeing; **dattam** = this offering; **iN^gudipiNyaakam** = a cake of Ingudi pulp; **raameNa** = by Rama; **pituH** = to his father; **katham** = why; **me hR^idayam na sphoTati** = does my heart not break; **sahasradhaa** = into a thousand pieces; **dukhena** = with anguish?

"Seeing this offering, a cake of Ingudi pulp, of Rama to his father, why does my heart not break into a thousand pieces with anguish?"

[Verse Locator](#)

श्रुतिस्तु खल्वियं सत्य लौकिकी प्रतिभाति मा ।

यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः ॥ २-१०४-१५

15. **pratibhaati khalu** = It indeed occurs; **maa** = to me; **iyam** = (that) this; **shrutistu** = saying; **laukikii** = among men; **yadannaH** = that the food; (eaten by); **puruSaH** = man; **bhavati** = becomes; **tadannaaH** = the same food; (eaten by); **tasya** = his; **devataaH** = Gods; **satyaa** = is true.

"It indeed occurs to me that the saying among men that the food eaten by man is also consumed by his Gods is true."

[Verse Locator](#)

एवमार्ता सपत्न्यस्ता जग्मुराश्वास्य तां तदा ।

ददृशुश्चश्रमे रामं स्वर्गच्युतमिवामरम् ॥ २-१०४-१६

16. **aashvaasya** = consoling; **taam** = Kausalya; **evam** = thus; **aartaam** = afflicted with grief; **taaH sapatnyaH** = Kausalya's companions; **tadaa** = then; **jagmuH** = proceeded; **dadR^ishushcha** = and saw; **raamam** = Rama; **aashrame** = in the hermitage; **amaramiva** = who resembled an Immortal; **svargachyutam** = driven out of Paradise.

Consoling Kausalya thus afflicted by grief, Kausalya's companions then proceeded further and saw Rama in his hermitage, who resembled an Immortal driven out of Paradise.

[Verse Locator](#)

सर्वभोगैः परित्यक्तं रामं सम्प्रेक्ष्य मातरः ।

आर्तं मुमुचुरश्रुणि सस्वरं शोककर्शताः ॥ २-१०४-१७

17. **samprekSyA** = Beholding; **raamam** = Rama; **parityaktam** = bereft; **sarva bhogaiH** = of all enjoyments; **maataraH** = his mothers; **shokakarshitaaH** = agnised with grief; **aartaaH** = and in deep distress; **mumuchuH** = emitted; **ashruuNi** = tears; **sasvaram** = with cries.

Beholding Rama bereft of all enjoyments, his mothers agonized as they were with grief, emitted cries and allowed tears to flow.

[Verse Locator](#)

तासां रामः समुत्थाय जग्रह चरणान् शुभान् ।

मातृङ्गां मनुजव्याघ्रः सर्वासां सत्यसंगरः ॥ २-१०४-१८

18. **raamaH** = Rama; **manujavyaaghraH** = the tiger among men; **satya sangaraH** = true to his promise; **samutthaaya** = raised up; **jagraaha** = and took hold; **shubhaan charaNaan** = of the auspicious feet; **sarvaa saam** = of all; **taasaam maatR^iiNaam** = those mothers.

Rama, the tiger among men, true to his promise raised up and took hold of the auspicious feet of all his mothers.

[Verse Locator](#)

ताह पाणिभिः सुखस्सर्शैर्द्वङ्गलितलैश्शुभैः ।

प्रममार्जु रजः पृष्ठाद्रामस्यायतलोचनाः ॥ २-१०४-१९

19. **taaH** = those; **aayata lochanaaH** = large-eyed Queens; **sukha sparashaiH** = by means of their pleasant = touching; **mR^idvaN^gulitalaiH** = and soft fingers and palms; **shubhaiH** = and charming; **paaNibhiH** = hands; **pramamaarjuH** = wiped; **rajaH** = the dust; **raamasya** = from Rama's **pR^iSThaat** = back.

Those large-eyed Queens, by means of their pleasantly touching soft fingers and palms as well as charming hands, wiped the dust from Rama's back.

[Verse Locator](#)

सौमित्रिरपि ताः सर्वा मातृङ्गैः सम्प्रेक्ष्य दुःखितः ।

आभ्यावादयदासक्तं शनैरामादनन्तरम् ॥ २-१०४-२०

20. **samprekSyaa** = seeing; **sarvaaH** = all; **taah maatR^iiH** = those mothers; **saumitrirapi** = lakSmana too; **duHkhitaH** = being sorrowful; **shanaiH** = slowly; **abhyavaadayat** = paid obeisance; **aasaktam** = devotedly; **raamaat anantaram** = immediately offer Rama.

Seeing all those mothers, the wailing Lakshmana too slowly paid obeisance devotedly to them all by bowing to each in turn, immediately after Rama.

[Verse Locator](#)

यथा रामे तथा तस्मिन् सर्वा ववृतिरे स्त्रियः ।

वृत्तिम् दशरथाज्जाते लक्ष्मणे शुभलक्षणे ॥ २-१०४-२१

21. **sarvaaH** = all; **striyaH** = Dasaratha's wives; **tasmin lakSmaNe** = in the case of Lakshmana; **jaate** = born; **dasharathaat** = of Dasaratha; **shubha lakSaNe** = and exceedingly handsome; **vavR^itire** = showed; **vR^ittim** = affection; **tathaa** = in the same way; **raame yathaa** = as towards Rama.

All Dasaratha's wives manifested the same affection towards Lakshmana, who was born of Dasaratha and exceedingly handsome, as they did to Rama.

[Verse Locator](#)

सीतापि चरणांस्तसामुपसमृह्य दुः खिता ।

श्वश्रूणामश्रुपूर्णाक्षि सा बभूवाग्रतः स्थिता ॥ २-१०४-२२

22. **saa siitaapi** = even that Seetha; **duHkhitaa** = with distress; **upasamgR^ihya** = took hold **charaNaan** = of the feet; **shvashruuNaam** = of her mothers-in-law; **babhuuva** = and became; **sthitaa** = standing; **agrataH** = in their front; **ashrupuurNaakSii** = with her eyes filled with tears.

Then, the grief-stricken Seetha, her eyes filed with tears, also touched the feet of her mothers-in-laws and stood before them.

[Verse Locator](#)

तां परिष्वज्य दुःखार्ता माता दुहितरम् यथा ।
वनवासकृशां दीनां कौसल्या वाक्यमब्रवीत् ॥ २-१०४-२३

23. **maataayathaa** = as a mother; **duhitaram** = as her daughter; **pariSvajya** = embracing; **taam** = that Seetha; **duHkhaartaam** = who was afflicted with grief; **vana vaasakR^ishaam** = emaciated because of her stay in the forest; **diinaam** = and miserable; **kausalyaa** = Kausalya; **abraviit** = spoke; **vaakyam** = (the following) words:

Kausalya embraced the miserable Seetha as a mother her daughter, she who was emaciated because of her stay in the forest and afflicted with grief, and spoke the following words:

[Verse Locator](#)

विदेहराजस्य सुता स्नुषा दशरथस्य च ।
रामपत्नी कथं दुःखं सम्प्राप्ता निर्जने वने ॥ २-१०४-२४

24. **katham** = how; **raamapatnii** = Seetha; Rama's wife; **sutaa** = the daughter; **videharaajasya** = of king Janaka; **snuSaa** = and the daughter-in law; **dasharathasya** = of Dasaratha; **sampraapto** = has met with; **duHkham** = this plight; **nirjane vane** = in the desolate forest?

"How has the daughter of King Janaka, the daughter-in-law of King Dasaratha and Rama's wife, fallen into such a wretched plight that she is living in a desolate forest?"

[Verse Locator](#)

पद्ममातपसन्तप्तं परिक्लिष्टमिवोत्पलम् ।
काञ्चनं रजसा ध्वस्तम् क्लिष्टं चन्द्रमिवाम्बुदैः ॥ २-१०४-२५
मुखम् ते प्रेक्ष्य माम् शोको दहत्यग्निरिवाश्रयम् ।
भृशम् मनसि वैदेहि व्यसनारणिसम्भवः ॥ २-१०४-२६

25; 26. **vaidehi** = O; Seetha!; **prekSyaa** = seeing; **te mukham** = your face; **padmam iva** = like lotus; **aatapasantaptam** = withered with heat **parikliSTam** = or a faded; **utalamiva** = water-lily; **kaaNchanam** = or like gold; **dhvastam** = defiled; **rajasaa** = with dust; **chandram iva** = or a moon; **kliSTam** = hidden; **ambudaiH** = by the clouds; **agniH** = the fire; **shokaH** = of grief; **vyasanaaraNisambhavaH iva** = produced like by the fire wood of adversity; **aashrayam maam manasi** = and existing in my mind; **ddahati** = burns (me); **bhR^isham** = severely.

"O, Seetha! Seeing your face, like a lotus withered with heart or a faded lily or gold defiled with dust or a moon hidden by the clouds, the fire of grief produced by the firewood of adversity and existing in my mind burns me severely."

[Verse Locator](#)

ब्रुवन्त्यमेवमार्तायां जनन्यां भरताग्रजः ।
पादावासाद्य जग्राह वसिष्ठस्य च राघवः ॥ २-१०४-२७

27. **aartaayaam** = (While) the afflicted; **jananyaam** = mother; **bruvantyaam** = was speaking; **evam** = thus; **raaghavaH** = Rama; **bharataagrajaH** = the elder brother of Bharata; **aasaadya** = approached; **jagraaha** = and took hold; **paadau** = of his feet; **vasiSThasya** = of Vasishtha.

While the sorrowful mother was speaking thus, Rama the elder brother of Bharata approached Vasishtha and took hold of his feet in salutation.

पुरोहितस्यग्नि समस्य वै तदा ।
 बृहस्पतेरिन्द्रमिवामराधिपः ।
 प्रगृह्य पादौ सुसमृद्धतेजसः ।
 सहैव तेनोपनिवेश राघवः ॥ २-१०४-२८

28. tadaa = then; raaghavaH = Rama; pragR^ihya = holding; paadau = the feet; purohitasya = of that priest; agnisamasya vai = who was truly resembling a fire; susamR^iddha tejasaH = and possessed of very great splendour; indraH iva = even as Indra; amaraadhipaH = the Lord of celestials; (would clasp the feet); bR^ihaspate = of Brihaspati; upavivesha = sat down; tena sahaiva = by his side.

Then, Rama holding the feet of that priest, who was equal of Agni the fire and endowed with very great splendour, even as Indra the Lord of celestials would clasp the feet of Brihaspati, sat down by his side.

[Verse Locator](#)

ततो जघन्यं सहितैः समन्त्रिभिः ।
 पुरप्रधानैश्च सहैव सैनिकैः ।
 जनेन धर्मज्ञतमेन धर्मवा ।
 नुपोपविष्टो भरतस्तदाग्रजम् ॥ २-१०४-२९

29. tadaa = then; tataH jaghanyam = after they sat; saH bharataH = that Bharata; dharmavaan = the pious man; sahitaiH = along with; mantribhiH = his counsellors; pura pradhanai shcha = the leading citizens; sainikaissahaiva = with warriors; dharmajJNa ta mana = and virtuous janena = people; upopaviSTaH = approached and sat near; agrajam = his elder brother.

Then, after Rama and Vasishtha sat, Bharata the pious man along with his counsellors, the leading citizens, warriors and virtuous people seated himself at a low level at a proximity to Rama.

[Verse Locator](#)

उपोपविष्टस्तु तदा स वीर्यवां ।
 स्तपस्विवेषेण समीक्ष्य राघवम् ।
 श्रिया ज्वलन्तं भरतः कृताञ्जलि ।
 र्यथा महेन्द्रः प्रयतः प्रजापतिम् ॥ २-१०४-३०

30. samiikSya = seeing; raaghavam = Rama; tapasviveSeNa = in the garb of an ascetic; jvalantam = radiant; shriyaa = in majesty; viiryavaan = the extremely powerful; saH bharataH = Bharata; kR^itaaNjaliH = paying obeisance to him with joined palms; tadaa = then; upopaviSTaH tu = took his place in his presence; prayataH mahendraH yathaa = as the devoted Indra the Lord of celestials; prajaapatim = before Brahma the Lord of creation.

Seeing Rama in the garb of an ascetic, radiant in majesty, the extremely powerful Bharata, paying obeisance to him with joined palms, then took his place in his presence, as the devoted Indra the Lord of celestials sits before Brahma the Lord of creation.

[Verse Locator](#)

किमेष वाक्यम् भरतो.द्य राघवं ।
 प्रणम्य स्तुत्य च साधु वक्ष्यति ।

31. **uttamam** = a highest; **kantuhalam** = curiasity; **babhuva** = arose; **tadaa** = then; **tattvataH** = in the minds; **tasya** = of those; **aaryajanasya** = worthy men; **itiiva kim saadhu vaakyan** = as to what good words; **eSaH** = this; **bharataH** = Bharata; **adya** = at this moment; **vakSyati** = would utter; (while addressing); **raaghavam** = Rama; **praNamya** = having offered salutation; **satkR^itya cha** = and paid homage (to him).

A highest curiosity arose in the minds of those worthy men (assembled there) as to what persuasive words Bharata at that moment would utter, while addressing Rama, having offered salutation and homage to him.

[Verse Locator](#)

स राघवः सत्यधृतिश्च लक्ष्मणो ।

महानुभावो भरतश्च धार्मिकः ।

वृताः सुहृद्भिश्च विरेजुरध्वरे ।

यथा सदस्यः सहितास्त्रयोऽग्नयः ॥ २-१०४-३२

32. **saH raaghavashcha** = that Rama; **satya dhR^itiH** = possessed of truth and forbearance; **lakSmaNaH** = with Lakshmana; **mahaanubhaavaH** = who was endowed with magnanimity; **dhaarmikaH** = and the pious; **bharataashcha** = Bharata; **vR^itaaH** = surrounded; **suhR^idbhiH** = by his companions; **virejuH** = were as resplendent; **trayaH** = agnayaH yathaa = as the three sacrificial fires; (known by the names of Garhapatya; Ahavaniya and Dakshina); **sahitaaH** = accompanied by; **adhvare sadasyaiH** = the superintending priests.

That Rama endowed with truth and forbearance with Lakshmana who was bestowed with magnanimity and the pious Bharata, surrounded by his companions, were as resplendent as the three sacrificial Fires (known by the names of Garhapatya, Ahavaniya and Dakshina), accompanied by the superintending priests.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे चतुरुत्तरशततमः सर्गः

Thus completes 104th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 104

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 105 Verses converted to UTF-8, Nov 09

Introduction

Bharata requests Rama to oblige him by accepting the kingdom of Ayodhya, being offered by him back to Rama with the concurrence of Kaikeyi, eventhough bestowed on him by their deceased father. Rama consoles Bharata, saying that death is inevitable for living beings and they should not grieve for their deceased father. Rama asks Bharata to control his grief and go back to Ayodhya to shoulder the burden of rulership there in order to the command of their deceased father and that Rama himself would obey his father's command by staying back in the forest.

[Verse Locator](#)

ततः पुरुष सिम्हानाम् वृतानाम् तैः सुहृद् गणैः ।
शोचताम् एव रजनी दुह्खेन व्यत्यवर्तत ॥ २-१०५-१

1. tataH = then; taiH = (while) those; puruSa simhaanaam = lions among men; vR^itaanaam = surrounded; suhR^idgaNaiH = by a host of friends; shochataameva = were still lamenting; rajanii = (that) night; vyatyavartata = elapsed; duHkhena = with a much difficulty.

While those lions among men amidst a host of friends were lamenting, that night elapsed with a much difficulty.

[Verse Locator](#)

रजन्याम् सुप्रभातायाम् भ्रातरः ते सुहृद् वृताः ।
मन्दाकिन्याम् हुतम् जप्यम् कृत्वा रामम् उपागमन् ॥ २-१०५-२

2. suprabhaataayaam = at the beautiful day-break; rajanyaam = of the night; te bhraataaraH = those brothers; suhR^idvR^itaaH = along with their friends; kR^itvaa = having made; hutam = offering; japyam = and muttered prayer; mandaakinyaam = in the River Mandakini; upaagamam = and approached; raamam = Rama.

When the beautiful dawn broke, Rama's brothers along with their companions, having made their offerings and recited their prayers on the banks of River Madakini, approached Rama.

[Verse Locator](#)

तूष्णीम् ते समुपासीना न कश्चित् किञ्चिद् अब्रवीत् ।
भरतः तु सुहृन् मध्ये राम वचनम् अब्रवीत् ॥ २-१०५-३

3. te = they; samupaasinaaH = sat; tuSniim = silently; na kashchit = no one; kimchit = whatsoever; bharatastu = Bharata; however; abraviit = spoke; vachanam = (the following) words; raamam = to Rama; suhR^inmadhye = amidst those companions.

Sitting in silence, no one uttered a word. Bharata, on his part, amidst his companions, addressed Rama as follows:

सान्विता मामिका माता दत्तम् राज्यम् इदम् मम ।

तद् ददामि तव एव अहम् भुन्क्ष्व राज्यम् अकण्टकम् ॥ २-१०५-४

4. **maamikaa** = my; **maataa** = mother; **saantvitaa** = has been restored; harmony; **idam** = this; **raajyam** = kingdom; **dattam** = was given; **mama** = to me; **aham** = I; **dadaami** = am giving; **tat** = that kingdom; **tavaiva** = to you indeed; **bhuuNkSva** = enjoy; **raajyam** = the kingdom; **akaNTakam** = without hindrance.

"My mother has been consoled (by you) by giving this kingdom to me. I am giving back that kingdom to you. Enjoy it without hindrance!"

[Verse Locator](#)

महता इव अम्बु वेगेन भिन्नः सेतुर् जल आगमे ।

दुरावारम् त्वद् अन्येन राज्य खण्डम् इदम् महत् ॥ २-१०५-५

5. **idam** = this; **mahat** = great; **raajyakhaN^Dam** = continent of kingdom; **setuH iva** = as a dam; **bhinnaH** = breached; **mahataa** = by a great; **ambuvegena** = on rush of water; **jalaagame** = during a rainy season; (cannot be repaired); **duraavaaram** = cannot be defended; **tvadanyena** = by any one other than you.

"As a dam breached by a great on-rush of water during a rainy season cannot be repaired so easily, this great continent cannot be defended by any one other than you."

[Verse Locator](#)

गतिम् खर इव अश्वस्य ताक्ष्यस्य इव पतत्रिणः ।

अनुगन्तुम् न शक्तिर् मे गतिम् तव मही पते ॥ २-१०५-६

6. **na** = there is no; **shaktiH** = capability; **me** = for me; **anugantam** = to follow; **tava gatim** = your path; **khara iva** = as a donkey; **gatim** = the tempo; **ashvasya** = of a horse; **patattrNaH iva** = or an ordinary bird; **taarkSyasya** = the movement of Garuda; a kind of falcon; **mahiipate** = O; lord of the world!.

"As a donkey cannot emulate the tempo of a horse, or an ordinary bird the movement of Garuda (a kind of falcon), neither can I follow in your footsteps, O, Lord of the world!"

[Verse Locator](#)

सुजीवम् नित्यशः तस्य यः परैर् उपजीव्यते ।

राम तेन तु दुर्जीवम् यः परान् उपजीवति ॥ २-१०५-७

7. **raama** = O; Rama!; **tasya** = his; **sujiivam** = is a good life; **yaH** = who; **nityashaH** = upajiivvyate = is relied upon; **paraiH** = by others; **yaH** = whoever; **upajiivati** = is dependent on; **paraan** = others; **tenatu** = however; **durjiivam** = (leads) a difficult life.

"O, Rama! Know his life to be blessed forever, on whom others depend Life is, however, difficult for him who depends on others for this life."

[Verse Locator](#)

यथा तु रोपितो वृक्षः पुरुषेण विवर्धितः ।

ह्रस्वकेन दुरारोहो रूढ स्कन्धो महा द्रुमः ॥ २-१०५-८

स यदा पुष्पितो भूत्वा फलानि न विदशयेत् ।

स ताम् न अनुभवेत् प्रीतिम् यस्य हेतोः प्रभावितः ॥ २-१०५-९

एषा उपमा महा बाहो त्वम् अर्थम् वेत्तुम् अर्हसि ।

यदि त्वम् अस्मान् ऋषभो भर्ता भृत्यान् न शाधि हि ॥ २-१०५-१०

8; 9; 10. yathaa = as; vR^ikSaH = a tree; ropitaH = planted; puruSeNa = by a man; vivardhitaH = and grown; mahaa drumaH = as a great tree; ruuDha shandhaH = with an immense trunk; duraaroHaH = became inaccessible; hrasvakena = to a dwarf; yadaa = when; vR^ikSaH = the tree; bhuutvaa = came to; puSpitaH = be flowered; yathaa = for instance; na vidarshayet = does not bear; phalaani = fruits; saH = he; naanubhavet = does not experience; taam priitim = that pleasure; yasyaaH hetoH = for which purpose; praropitaH = it was planted; mahaabaaho = O; mighty armed!; arhasi = you ought; vettum = to understand; tam artham = that import; eSaa = of this; upamaa = simile; vR^iSabhaH = (and being) the distinguished; bhartaa = Lord (of all); na- should not; tvam = you; shaadhihi = guide; asmaan = us; bhR^ityaan = your servants.

"As a tree planted by a man may grow and with its great branches and immense trunk, become inaccessible to a dwarf, yet though it may come to flowering, does not bear fruit, it yields no pleasure for him. O, mighty armed! You ought to understand the import of this simile and being the distinguished Lord of all, may you guide us, your servants!"

[Verse Locator](#)

श्रेणयः त्वाम् महा राज पश्यन्तु अग्न्याः च सर्वशः ।

प्रतपन्तम् इव आदित्यम् राज्ये स्थितम् अरिम् दमम् ॥ २-१०५-११

11. mahaaraaja = O; emperor; arindamam = the conqueror of foes!; agnya = (May) the foremost; shreNayaH = series (of people); pashyantu = behold; tvaam = you; pratapantam = shining resplendent; sarvashaH = on all sides; aadityam iva = like the sun; sthitam = seated; raajye = on the throne!.

"O, emperor, the conqueror of foes! May all behold you, shining resplendent on all sides like the sun, seated on the throne!"

[Verse Locator](#)

तव अनुयाने काकुत्स्थ मत्ता नर्दन्तु कुञ्जराः ।

अन्तः पुर गता नार्यो नन्दन्तु सुसमाहिताः ॥ २-१०५-१२

12. kaakutthsa = O; Rama!; kuJNjaraaH = (May) the elephants; mattaaH = intoxicated with ichor; nardantu = be heard trumpeting; anuyaane = (on the highway) when you do return; naaryaH = and the women; antaHpuragataaH = of the inner apartments; nandantu = rejoice; susamaahitaaH = all happily joined together.

"O, Rama! May the elephants, intoxicated with ichor be heard trumpeting on the highway, when you do return and the women of the inner apartments rejoice, all happily joined together."

[Verse Locator](#)

तस्य साधु इत्य् अमन्यन्त नागरा विविधा जनाः ।

भरतस्य वचः श्रुत्वा रामम् प्रत्यनुयाचतः ॥ २-१०५-१३

13. shrutvaa = hearing; vachaH = the words; tasya bharatasya = of that Bharata; anuyaachataH = who was (thus) appealing; raamam prati = to Rama; vividhaaH janaaH = the various people; naagaraaH = of the city; amanyanta = in approbation; said saadhu = iti; "Excellent! Well said!"

Hearing the words of Bharata, who was thus appealing to Rama, the various people of the city in approbation, said "Excellent! Well said!"

[Verse Locator](#)

तम् एवम् दुःखितम् प्रेक्ष्य विलपन्तम् यशस्विनम् ।

रामः कृत आत्मा भरतम् समाश्वासयद् आत्मवान् ॥ २-१०५-१४

14. **raamaH** = Rama; **aatmavaan** = the prudent man; **kR^itaatmaa** = whose spirit was disciplined; **prekSya** = on seeing; **tam yashasvinam** = that illustrious; **duHkhitam** = and sorrowful; **bharatam** = Bharata; **vilapantam** = lamenting; **evam** = thus; **samaashvaasayat** = consoled (him as follows)

On seeing the illustrious and sorrowful Bharata thus lamenting, the prudent and self-composed Rama began to console him as follows:

[Verse Locator](#)

न आत्मनः काम कारो अस्ति पुरुषो अयम् अनीश्वरः ।

इतः च इतरतः च एनम् कृत अन्तः परिकर्षति ॥ २-१०५-१५

15. **ayam** = this; **puruSaH** = man; **naasti** = is not able; **aatmanaH kaamakaaaraH** = to do what he wills; **aniishvaraH** = (he is) not the Master; **kR^itaantaH** = a fixed form or name; **parikarSati** = drives; **enam** = him; **itashcha itaratashcha** = hither and thither.

"Man is not able to do what he wills. He is not the Master A fixed form or name drives him hither and thither."

[Verse Locator](#)

सर्वे क्षय अन्ता निचयाः पतन अन्ताः समुच्छ्रयाः ।

सम्योगा विप्रयोग अन्ता मरण अन्तम् च जीवितम् ॥ २-१०५-१६

16. **sarve** = all; **nichayaaH** = that is piled up; **kSayaantaH** = is finally disbursed; **samuchchhrayaaH** = what rises; **patanaantaH** = ends in a fall; **samyogaaH** = union; **viprayogaantaH** = ends in separation; **jiivitam** = life; **maraNaatam** = ends in death.

"All that is piled up, is finally disbursed. What rises, ends in a fall. Union ends in separation. Life ends in death."

[Verse Locator](#)

यथा फलानम् पक्वानाम् न अन्यत्र पतनाद् भयम् ।

एवम् नरस्य जातस्य न अन्यत्र मरणाद् भयम् ॥ २-१०५-१७

17. **pakvaanaam** = ripe; **yathaa** = how; **phalaanaam** = fruit; **na** = does not fear; **anyatra** = for anything other; **patanaat** = than falling; **evam** = so also; **narasya** = a man; **jaatasya** = once born; **na** = does not; **bhayam** = fear; **anyatra** = for anything other; **maraNaat** = than his death.

"How a ripe fruit does not fear for anything other than its falling, so also a man once born, does not fear for anything other than his death."

[Verse Locator](#)

यथा अगारम् दृढ स्थूणम् जीर्णम् भूत्वा अवसीदति ।

तथा अवसीदन्ति नरा जरा मृत्यु वशम् गताः ॥ २-१०५-१८

18. **yathaa** = how; **dR^iDhasthuuNam** = (even) a strong-pillared; **agaaram** = house; **jiirNam bhuutvaa** = gets worn out; **avasiidati** = and decays; **tathaiva** = so also; **naraaH** = human beings; **siidanti** = perish; **jaraa mR^ityu vashamgataaH** = having been subjected to the old age and death.

"As a house that is solidly constructed ultimately falls into decay, human being too is subject to age and death."

अत्येति रजनी या तु सा न प्रतिनिवर्तते ।

यात्येव यमुना पूर्णा समुद्रमुदकाकुलम् ॥ २-१०५-१९

19. **rajanii** = the night; **yaa** = which; **atyeti** = has passed; **saa** = that; **na pratinivartate** = does not return; **puurNaa** = and the bountiful; **yamunaa** = River Yamuna; **yaatyeva** = just marches on; **samudram** = towards the ocean; **udakaakulam** = which is (again) full of water.

"The night that has passed, does not return and the bountiful River Yamuna just marches on towards the all-sufficient abounding in water."

[Verse Locator](#)

अहो रात्राणि गच्छन्ति सर्वेषाम् प्राणिनाम् इह ।

आयुषि क्षपयन्त्य् आशु ग्रीष्मे जलम् इव अंशवः ॥ २-१०५-२०

20. **gachchhanti** = the passing; **ahoraatraaNi** = days and nights; **iha** = in this world; **aashu** = quickly; **kSapayanti** = decrease; **aayuumSi** = the life-span; **sarveSaam praaNinaam** = of all living beings; **griiSme iva** = as in the summer; **aamshavaH** = the rays of the sun; (dry up); **jalam** = the water (in a pool).

"The passing days and nights in this world quickly decrease the life-span of all living being as in the summer, the rays of the sun dry up the water (in a pool)."

[Verse Locator](#)

आत्मानम् अनुशोच त्वम् किम् अन्यम् अनुशोचसि ।

आयुः ते हीयते यस्य स्थितस्य च गतस्य च ॥ २-१०५-२१

21. **sthitasycha** = even while you stay (at home); **gatasya cha** = or departed (to another place); **yasya** = which; **te** = your; **aayuH** = life-span; **hiiyate** = gets shortened; **tvam** = you; **anushocha** = grieve; **aatmaanam** = for yourself; **kim** = why; **anushochasi** = do you grieve for; **anyam** = another?;

"You grieve for yourself. Why do you grieve for another? Even while you stay at home, or departed to another place, your life-span gets shortened."

[Verse Locator](#)

सह एव मृत्युर् व्रजति सह मृत्युर् निषीदति ।

गत्वा सुदीर्घम् अध्वानम् सह मृत्युर् निवर्तते ॥ २-१०५-२२

22. **mR^ityuH** = Death; **vrajati** = walks; **sahaiva** = just with us; **niSiidati** = (we) sit; **saha mR^ityuH** = along with death; **gatvaa** = and having travelled; **sudiirgham** = a very long; **adhvaanam** = distance; **nivartate** = (we) return; **saha mR^ityuH** = along with death.

"Death walks just with us (as we walk) and sits with us (as we sit). Having travelled a very long distance (with us), death returns along with us (as we return)."

[Verse Locator](#)

गात्रेषु वलयः प्राप्ताः श्वेताः चैव शिरो रुहाः ।

जरया पुरुषो जीर्णः किम् हि कृत्वा प्रभावयेत् ॥ २-१०५-२३

23. **valayaH** = (When) folds; **praaptaaH** = have appeared; **gaatreSu** = on limbs; **shiroruhaashchaiva** = and even hari; **shvetaaH** = have turned grey; **kim hi** = on what expedient; **puruSaH** = can a man; **kR^itvaa** = having got; **jiirNaH** = decayed; **jarayaa** = with age; **prabhaavayet** = come to the original splendour?

"When folds have appeared on limbs and hair have turned grey; on what expedient can a man having got decayed with age, come back to the original splendour?"

[Verse Locator](#)

नन्दन्त्य् उदित आदित्ये नन्दन्त्य् अस्तम् इते रवौ ।
आत्मनो न अवबुध्यन्ते मनुष्या जीवित क्षयम् ॥ २-१०५-२४

24. manuSyaaH = people; nandanti = are delighted; aaditye = when the sun; udite = has risen; nandati = and delighted; ravon = when the sun; astamite = has set; naavabudhyante = and are not able to know; aatmanaH = their; jiivitakSayam = loss in life-span.

"People are delighted when the sun has risen and also when the day ends. But they are not able to perceive the waning in their life-span."

[Verse Locator](#)

हृष्यन्त्य् ऋतु मुखम् दृष्ट्वा नवम् नवम् इह आगतम् ।
ऋतूनाम् परिवर्तेन प्राणिनाम् प्राण सम्क्षयः ॥ २-१०५-२५

25. dR^iSTvaa = seeing; R^itumukham = the onset of the season; hR^iSyanti = people rejoice; aagatam = as though it has come; navam navam = fresh and new; parivartena = but the succession; R^ituunaam = of the seasons; praaNa samkSayaH = devours the life; praaNinaam = of living beings.

"Seeing the onset of season, people rejoice, as though it has come something newly. But the succession of the seasons devours the life of being."

[Verse Locator](#)

यथा काष्ठम् च काष्ठम् च समेयाताम् महा अर्णवे ।
समेत्य च व्यपेयाताम् कालम् आसाद्य कंचन ॥ २-१०५-२६
एवम् भार्याः च पुत्राः च ज्ञातयः च वसूनि च ।
समेत्य व्यवधावन्ति ध्रुवो ह्य् एषाम् विना भवः ॥ २-१०५-२७

26; 27. yathaa = how; mahaarNave = in a great ocean; kaaSThamcha = a drift-wood; kaaSThamcha = and another drift-wood; sameyaataam = meet; sametya = together; aasaadya = getting; kamchana = a certain; kaalam = time; vyapeyaataamcha = and separate; evam- in the same manner; bhaaryaashcha = wives; putraashcha = children; jJNaatayashcha = relatives; dhanaanicha = and riches; sametya = come together; vyapadhaavanti = and separate; eSaam = their; vinaabhavaH = parting; dhruvohi = is indeed inevitable.

"As pieces of drift-wood floating on the ocean come together for a span, so wives, children, kinsmen wealth and property come together for a while and part with us. Their parting in deed inevitable."

[Verse Locator](#)

न अत्र कश्चिद् यथा भावम् प्राणी समभिवर्तते ।
तेन तस्मिन् न सामर्थ्यम् प्रेतस्य अस्त्य् अनुशोचतः ॥ २-१०५-२८

28. atra = here; na kachchit praaNii = no being; samabhivartate = can escape; yathaabhaavam = its destiny (in the form of birth and death); tena = for that reason; saamarthyam = the power; tasmin = to avert his own death; naasti = does not ingrain; anushochataH = in a man mourning; pretasya = for a dead person.

"Here, no being can escape its destiny (in the form of birth and death). For that reason, the power to avert his own death does not ingrain in a man mourning for a dead person."

यथा हि सार्थम् गच्छन्तम् ब्रूयात् कश्चित् पथि स्थितः ।
 अहम् अप्य् आगमिष्यामि पृष्ठतो भवताम् इति ॥ २-१०५-२९
 एवम् पूर्वैर् गतो मार्गः पितृ पैतामहो ध्रुवः ।
 तम् आपन्नः कथम् शोचेद् यस्य न अस्ति व्यतिक्रमः ॥ २-१०५-३०

29; 30. **yathaa saartham** = as a caravan; **gachchhantam** = is passing; **pathi** = on a road; **sthitaH** = one stationed at the way-side; **iti bruuyaat** = thus says; **ahamapi** = I too; **aagamiSyaami** = will come; **pR^iSThataH** = behind; **bhavataam** = you; **evam** = in the same manner; behind; **bhavataam** = you; **evam** = in the same manner; **dhruvaH** = (we should) inevitably (follow); **maargaH** = the path; **gataH** = taken; **pitR^ipaitaamahaH** = by fathers; grand fathers; **puurvaiH** = and ancestors; **katham** = why; **shochet** = distress; **aapannaH** = by the man who obtained; **tam** = that path; **yasya** = for which; **naasti** = then is no; **vyatikramaH** = return?

"As a caravan is passing on a road, one stationed at the way-side says, I too will come behind you. In the same manner, we should inevitably follow the path taken by fathers and fire fathers. Why a man who obtained that path, for which there is no return, distress himself.

[Verse Locator](#)

वयसः पतमानस्य स्रोतसो वा अनिवर्तिनः ।
 आत्मा सुखे नियोक्तव्यः सुख भाजः प्रजाः स्मृताः ॥ २-१०५-३१

31. **vayasaH** = (while) the age; **patamaanasya** = reshes on; **anivartinaH** = without return; **srotasovaa** = like a stream; **aatmaa** = one's self; **niyoktavyaH** = should be employed; **sukhe** = in a pursuit leading to blessedness; **smR^itaaH** = It is said; **prajaaH** = that beings; **sukhabhaajaH** = are meant to be happy.

"While the age reshes on, without any return like a flowing river, one's self should be employed in a pursuit leading to blessedness. It is said that beings are meant to be happy?"

[Verse Locator](#)

धर्म आत्मा स शुभैः कृत्स्नैः क्रतुभिः च आप्त दक्षिणैः ।
 धूत पापो गतः स्वर्गम् पिता नः पृथिवी पतिः ॥ २-१०५-३२

32. **saH** = that; **pR^ithiviipatiH** = king; **dasharathaH** = Dasaratha; **naH** = our; **dharmaatmaa** = pious minded; **pitaa** = father; **kR^itsnaiH** = (performed) almost all; **shubhaiH** = auspicious; **kratubhiH** = sacrifices; **aapta dakSiNaiH** = and paid plentiful sacrificial fees (to the officiating priests and Brahmins); **gataH** = and went; **svargam** = to heaven.

"The king Dasaratha, our pious minded father performed almost all auspicious sacrifices and paid plentiful sacrificial fees (to the officitaing preists and Brahmins) and went to heaven."

[Verse Locator](#)

भृत्यानाम् भरणात् सम्यक् प्रजानाम् परिपालनात् ।
 अर्थ आदानाच् च धर्मेण पिता नः त्रिदिवम् गतः ॥ २-१०५-३३

33. **naH** = our; **pitaa** = father; **bharaNaat** = for maintaining; **bhR^ityaanaam** = the servants; **samyak** = well ; **paripaalanaat** = for protecting; **prajaanaam** = the subjects; **adaanaat** = and for realising; **arthaanaam** = the taxes; **dhramena** = in the manner prescribed by scriptures (from them); **gataH** = reached; **tridivam** = heaven.

"Our father reached heaven because he maintained his servants properly, protected his subjects and realised the taxes in the manner prescribed by scriptures from them."

कर्मभिस्तु शुभैरिष्टैः क्रतुभिश्चावत्तदक्षिणः ।

स्वर्गं दशरथः प्राप्तः पिता नः पृथिवीपतिः ॥ २-१०५-३४

34. naH = our; pitaa = father; pR^ithiviipatiH = the king; dasharathaH = Dasaratha; praaptaH = obtained; svargam = heaven; shubhaiH karmabhiH = because of his auspicious acts; iTaiH kratubhishcha = and performing sacrifices; aapta dakSiNaiH = involving heavy sacrificial fees.

"Our father, the king Dasaratha obtained heaven because of his auspicious acts and performing sacrifices involving heavy sacrificial fees."

[Verse Locator](#)

इष्ट्वा बहुविधैर् यजनैर् भोगामः च अवाप्य पुष्कलान् ।

उत्तमम् च आयुर् आसाद्य स्वर् गतः पृथिवी पतिः ॥ २-१०५-३५

35. pR^ithiviipatiH = the king Dasaratha; iTvaa = having performed; bahuvidhaiH = many types; yajJNaH = of sacrifices; avaapya = enjoying bhogaan = worldly pleasures; puSkalaan = abundantly; aasaadya = and having obtained; uttamam = a virtuous; aayushcha = long life; svargataH = reached heaven.

"Having performed many types of sacrifices, enjoying worldly pleasure abundantly and having obtained a long and virtuous life, king Dasaratha reached heaven."

[Verse Locator](#)

आयुरुत्तममासाद्य भोगानपि च राघवः ।

स न शोच्यः पिता तात स्वर्गतः सत्कृतः सताम् ॥ २-१०५-३६

36. taata = O; dear brother!; pitaa = our father; sa raaghavaH = that King Dasartha; na shochya = is not to be pitied; satkR^itaH = who was treated with respect; sataam = by virtuous men; aasaadya = and got; uttamam = excellent; aayuH = life span; bhogaanapi = and enjoyments.

"O, dear brother! King Dasaratha, our father who was treated with respect by all virtuous men and who secured excellent life-span and enjoyments, is not to be pitied."

[Verse Locator](#)

स जीर्णम् मानुषम् देहम् परित्यज्य पिता हि नः ।

दैवीम् ऋद्धिम् अनुप्राप्तो ब्रह्म लोक विहारिणीम् ॥ २-१०५-३७

37. naH = Our; pitaa = father; saH = that King Dasaratha; parityajya = having abandoned; jiirNam = his worn out; maanuSam deham = human body; anupraaptaH hi = indeed has attained daiviim = the celestial; R^iddhim = prosperous state; bhramaloka vihaariNiim = by which he can stroll in thre realm of Brahma (the highest heaven).

"King Dasaratha, our father, having abandoned his worn-out human body, indeed has attained the celstial state, by which he can stroll in the realm of Brahma (the highest heaven).

[Verse Locator](#)

तम् तु न एवम् विधः कश्चित् प्राज्जः शोचितुम् अर्हति ।

त्वद् विधो यद् विधः च अपि श्रुतवान् बुद्धिमत्तरः ॥ २-१०५-३८

38. na praajJNaH = now wise; shrutavaan = learned; buddhimattaraH = and exceptionally clever man; kashchit = whosoever; aarhati = ought; shochitum = to weep; evam

vidhaH = in such a manner; madvidhashchaapi = such as I and; tvadvidhaH = you; tam = about the emperor.

"No wise, learned and exceptionally clever man, would weep in such a manner, such as I and you, about the emperor.

[Verse Locator](#)

एते बहु विधाः शोका विलाप रुदिते तथा ।
वर्जनीया हि धीरेण सर्व अवस्थासु धीमता ॥ २-१०५-३९

39. dhimataa = the wise; dhiireNa = who are steadfast; varjaniiyaaH hi = should indeed relinquish; ete = these; shokaaH = sorrows; tathaa = and; vilaapa rudite = lamentations; weepings; sarvaavasthaasu = and such states of mikserly.

"The wise, who are steadfast, should indeed relinquish these sorrows, lamentations, weepings and such other states of misery."

[Verse Locator](#)

स स्वस्थो भव मा शोचो यात्वा च आवस ताम् पुरीम् ।
तथा पित्रा नियुक्तो असि वशिना वदतामु वर ॥ २-१०५-४०

40. bhava = be; svasthaH = composed; saH = such of you; vara = the most; vadataam = eloquent of orators!; maa = do not; shokaH = lament; yaatvaa = go and; aavasa = take possession; taam puriim = of that city; asi = you were; niyuktaH = commanded; tathaa = thus; pitraa = by our father; vashinaa = the subduer of senses.

"Be composed, O Most eloquent of orators! Control your grief, return to the City of Ayodhya in order to obey the command of our father, the subduer of his senses."

[Verse Locator](#)

यत्र अहम् अपि तेन एव नियुक्तः पुण्य कर्मणा ।
तत्र एव अहम् करिष्यामि पितुर् आर्यस्य शासनम् ॥ २-१०५-४१

41. ahamapi = I also; kariSyaami = will fulfil; shaasanam = the command; pituH = of our father; aaryasya = the venerable man; tatraiva = in that very place; yatra = where; nuyuktaH = I have been ordered; (to stay); tenaiva = by the king Dasaratha; PuNya karmaNaa = of virtuous deeds.

"I also will fulfil the command of our father, the venerable man in that very place, where I have been ordered to stay by that king Dasaratha of virtuous deeds."

[Verse Locator](#)

न मया शासनम् तस्य त्यक्तुम् न्याय्यम् अरिम् दम ।
तत् त्वया अपि सदा मान्यम् स वै बन्धुः स नः पिता ॥ २-१०५-४२

42. arindama = O; Bharata the Vanquisher of Foes! na nyaayyam = It is not justifiable; mayaa = for me; tyaktum = to give up; shaasanam = the command; tasya = of our father; tat = It; manyam = is to be honoured; sadaa = forever; tvayaapi = by you too; saH = he; bandhuHvai = is the kin; naH = for us; saH = he; pitaa = is our father.

"O Bharata the Vanquisher of Foes! It is not justifiable for me to violate the command of our father. You also must honour it to the end, for it comes from our father, our own blood."

[Verse Locator](#)

तद्वचः पितुरेवाहं सम्मतम् धर्मचारिणः ।

कर्मणा पालयिष्यामि वनवासेन राघव ॥ २-१०५-४३

43. raaghava = O; Bharata!; tat = that is why; aham = I; paalayiSyaami = shall conform; sammataH vachaH eva = just to the honourable word; pituH = of our father; dharmachaariNaH = the practiser of virtue; karmaNaa = by the act; ranavaasena = of dwelling in the forest.

"O, Bharata! Hence, I shall conform to the honourable word of our father, the practiser of virtue, by my act of dwelling in the forest."

[Verse Locator](#)

धार्मिकेणानृशंसेन नरेण गुरुवर्तिना ।

भवितव्यं नरव्याघ्रम् परलोकं जिगीषता २-१०५-४४

44. naravyaaghra = O; Tiger among men!; dhaarmikeNa = who is pious; anR^ishamsena = who seeks to harm non; nareNa = by a man; jigiiSataa = who aspires to conquer; paralokam = the higher world; bhavitavyam = must act.

O, Tiger among men! Thus should a pious man act, who seeks to harm none, who is obedient to his elders and who aspires to conquer the higher world."

[Verse Locator](#)

आत्मानमनुतिष्ठ त्वं स्वभावेन नरर्षभ ।

निशाम्य तु शुभं वृत्तं पितुर्दशरथस्य नः २-१०५-४५

45. nararSabha = O; excellent among men!; nishaamya = seeing; shubham = the virtuous; vR^ittam = conduct; pituH = of our father; dasharathasya = Dasaratha; anutiSTha = act in conformity to; aatmaanam = your own; svabhaavena = nature.

"O, excellent among men! perceiving the virtuous conduct of our father, the King Dasaratha, act in conformity to your own nature."

[Verse Locator](#)

इत्येवमुक्त्वा वचनम् महात्मा ।

पितुर्निदेशप्रतिपालनार्थम् ।

युवीयसम् भ्रातरमर्थवच्च ।

प्रभुर्मुहूर्ताद्विरराम रामः ॥ २-१०५-४६

46. uktvaa = having uttered; muhuurtaat = in about an hour; arthavat = these meaningful; vachanam = words; ityevam = in this manner; yaviiyasam = to his younger; bhraataram = brother; pituH nideshaparipaalanartham = on the need of obedience to his father's will; mahaatmaa = the magnanimous; prabhuH = and mighty; raamaH = Rama; viraaraama = became silent.

Having uttered in about an hour, these meaningful words in this manner to his younger brother on the need of obedience to his father's will, the magnanimous and the mighty Rama became silent.

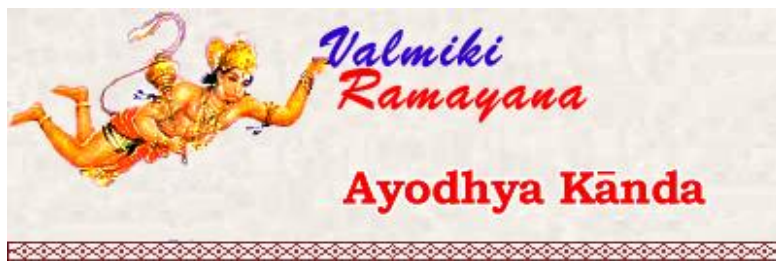
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Thus completes 105th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 105

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46			

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 106 Verses converted to UTF-8, Nov 09

Introduction

Bharata requests Rama, giving various reasons, to accept the throne of Ayodhya. He abuses his deceased father for having transgressed the righteousness merely for a fear of wrath from Kaikeyi and requests Rama to reverse that transgression of righteousness. Bharata takes a vow not to return to Ayodhya but to continue to stay in the forest in case Rama did not heed to his request. Rama's mothers also join Bharata and urge Rama to grant his request, when they find Rama lukewarm in the matter and insistent on implementing the words of his deceased father.

[Verse Locator](#)

एवम् उक्त्वा तु विरते रामे वचनम् अर्थवत् ।
ततो मन्दाकिनीतीरे रामम् प्रकृतिवत्सलम् ॥ २-१०६-१
उवाच भरतः चित्रम् धार्मिको धार्मिकम् वचः ।

1. raame = Rama; virate = having kept silent; evam = thus; uktvaa = (after) uttering; arthavat = (those) meaningful; vachanam = words; bharataH = Bharata; dhaarmikaH = the pious man; tataH = then; uvaacha = spoke; vachaH = (the following) words; dhaarmikam = conformable to justice; chitram = and wonderful; raamam = to Rama; prakR^itivatsalam = who was affectionate by nature; dhaarmikam = and virtuous; mandaakiniitiire = at the banks of that River Mandakini.

When Rama thus kept silent after uttering those meaningful words as aforesaid, the pious Bharata for his part addressed to virtuous Rama who was fond of people conformable to justice at the banks of that River Mandakini.

[Verse Locator](#)

को हि स्याद् ईदृशो लोके यादृशः त्वम् अरिम् दम ॥ २-१०६-२
न त्वाम् प्रव्यथयेद् दुःखम् प्रीतिर् वा न प्रहर्षयेत् ।
सम्मतः च असि वृद्धानाम् तामः च पृच्छसि संशयान् ॥ २-१०६-३

2; 3. arindama = O; annihilator of enemies!; duHkham = sorrow; na pravvyathayet = does not disturb; tvaam = you; na vaa priitiH = nor pleasure; praharSayet = enraptures (you); kahi = who; syaat = is there; yaadR^ishaH = anybody whatsoever; loke = in this world; iidR^ishaH = endowed with such qualities like; tvam = you? sammataH asi = you are highly honoured by; vR^iddhaanaam = elders; pR^ichchhasi = you ask; taamshcha = them; samshayaan = you doubts;

"Who, in this world, is endowed with such qualities like you, O annihilator of enemies! Neither does sorrow disturb you nor does joy enrapture you. You are highly honoured by elders and you clarify your doubts from them.

[Verse Locator](#)

यथा मृतः तथा जीवन् यथा असति तथा सति ।

यस्य एष बुद्धि लाभः स्यात् परितप्येत केन सः ॥ २-१०६-४

4. **kena** = by what; **saH paritapyeta** = should he be moved; **yasya** = for whom; **eSaH** = this; **buddhilaabhaH** = benefit of intellect; **syaat** = is there; (who looks); **mR^itah** = the dead; **jiivan** = and the living; **yathaa tathaa** = in the same way; **asati** = the misfortune; **sati** = and the prosperity; **yathaa tathaa** = in the same way.

"By what should he be moved, who looks on life and death, misfortune or prosperity with an equal eye?"

[Verse Locator](#)

परावरजो यश्च स्यात् यथा त्वं मनुजाधिप ।

स एवम् व्यसनम् प्राप्य न विषीदितुम् अर्हति ॥ २-१०६-५

5. **manujaadhipa** = O; king!; **yaH** = he who; **paraavarajJNo** = knows the totality of time; **tvam yathaa** = as you do; **saH** = such a man; **na arhati** = ought not; **viSiiditum** = to feel despondent; **praapya** = (even) on meeting; **enam** = this vyasanam = adversity.

"O, King! He who knows the totality of time as you do, ought not to feel despondent even on meeting with adversity."

[Verse Locator](#)

अमर उपम सत्त्वः त्वम् महात्मा सत्य समारः ।

सर्वज्जः सर्व दर्शी च बुद्धिमामः च असि राघव ॥ २-१०६-६

6. **mahaatmaa** = O; the magnanimous; **raaghava** = Rama!; **tvam** = you; **asi** = are **amaropama settvaH** = equally strong as celestials; **satyasangaraH** = true to your promise; **sarvajJNaH** = all knowing; **sarvadarshiicha** = all-viewing; **buddhimaamshcha** = and endowed with understanding.

"O, the magnanimous Rama! you are equally strong as celestials. You are true to your promise, all-knowing, all-viewing and endowed with understanding."

[Verse Locator](#)

न त्वाम् एवम् गुणैर् युक्तम् प्रभव अभव कोविदम् ।

अविषह्यतमम् दुःखम् आसादयितुम् अर्हति ॥ २-१०६-७

7. **aviSahyatamam** = the most fearful; **duHkham** = calamity; **naarhati** = ought not; **aasaadayitum** = to overcome; **tvam** = you; **yuktam** = with evam guNaiH = such; attributes; **prabhavaabhava kovidam** = and recognizing the birth and end of all things.

"Even the most fearful calamity ought not to attack you, endowed as you are, with such attributes; and recognising the birth and end of all beings."

[Verse Locator](#)

प्रोषिते मयि यत् पापम् मात्रा मत् कारणात् कृतम् ।

क्षुद्रया तद् अनिष्टम् मे प्रसीदतु भवान् मम ॥ २-१०६-८

8. **yat** = paapam = which sinful deed; **kR^itam** = was committed; **kSudrayaa maataa** = by my mean mother; **matkaaraNaat** = for my sake; **mayi proSite** = during my absence; **tat** = that; **aniSTam** = was not to the liking; **me** = of me; **bhavaan prasiidatu** = be gracious; **mama** = to me.

"The sinful deed, committed by my mean mother for my sake during my absence, was not to my liking. (Hence) be gracious to me."

[Verse Locator](#)

धर्म बन्धेन बद्धो अस्मि तेन इमाम् न इह मातरम् ।
हन्मि तीव्रेण दण्डेन दण्ड अहाम् पाप कारिणीम् ॥ २-१०६-९

9. **baddhaH asmi** = I am bound; **dharmabandhena** = by the chains of morality; **tena** = for that reason; **na hanmi** = I do not kill; **tiivreNa** = with a severe; **daNDena** = punishment; **imaam maataram** = this mother; **daN^Daarham** = worthy of retribution; **iha** = now; **paapakaariNiim** = and who was perverse conduct.

"I am bound by the chains of morality. For that reason, I do not kill with a severe punishment, my mother who was of perverse conduct and worthy of retribution."

[Verse Locator](#)

कथम् दशरथाज् जातः शुद्ध अभिजन कर्मणः ।
जानन् धर्मम् अधर्मिष्ठम् कुर्याम् कर्म जुगुप्सितम् ॥ २-१०६-१०

10. **dasharathaajjaataH** = born of Dasaratha; **shuddhaabhijanakarmanah** = of noble birth and deeds; **jaanan** = and conversant; **dharmam** = of right; **adharmiSTham** = and wrong; (can I); **kuryaam** = do; **jugupsitam** = a horrible; **karma** = deed; **adharmiSTham** = the most wicked one?

"How can I, born of Dasaratha of noble birth and deeds and conversant of right and wrong, do the most wicked and horrible act?"

[Verse Locator](#)

गुरुः क्रियावान् वृद्धः च राजा प्रेतः पिता इति च ।
तातम् न परिगर्हेयम् दैवतम् च इति संसदि ॥ २-१०६-११

11. **raajaa** = the king Dasaratha; **guruH** = was my preceptor; **kriyaavaan** = had (several) sacrificial performances to his credit; **vr^iddhashcha** = aged man; **pitaa** = my father; **daivatamcheti** = and equal to a celestial; **pretaH** = and is dead (now); **iti cha** = for this reason; **na parigarheyam** = I do not abuse; **taatam** = my father; **samsadi** = in an assembly.

"The King Dasaratha was my preceptor, had several sacrificial performances to his credit was aged, was my father, equal to a deity and is now dead. Hence, I cannot reproach him in an open assembly."

[Verse Locator](#)

को हि धर्म अर्थयोर् हीनम् ईदृशम् कर्म किल्बिषम् ।
स्त्रियाः प्रिय चिकीर्षुः सन् कुर्याद् धर्मज्ज् धर्मवित् ॥ २-१०६-१२

12. **dharmajJNa** = O; Rama the knower of piety!; **kohi** = who; **dharmavit** = a knower of righteousness; **kuryaat** = would commit; **iidR^isham** = such; **karma** = and act; **hiinam** = bereft; **dharmarthayoH** = of duty and one's interest; **kulbiSam** = and improper; **priyam chikiirSaH san** = in order to please; **striyaaH** = a woman?

"O Rama the knower of piety! What man who knows the principles of righteousness, would commit such an improper act, bereft of one's interest and duty, in order just to please a woman?"

[Verse Locator](#)

अन्त काले हि भूतानि मुह्यन्ति इति पुरा श्रुतिः ।

राज्जा एवम् कुर्वता लोके प्रत्यक्षा सा श्रुतिः कृता ॥ २-१०६-१३

13. **puraashrutiH** = there is an ancient saying; **iti** = that; **antakaale** = at the time of death; **bhuutaani** = beings; **muhyanti** = lose their judgment; **kurvataa** = by acting; **evam** = in this manner; **raajNaa** = by the king; **saa shrutiH** = that saying; **kR^itaa** = is made; **pratyakSaa** = real; **loke** = (in the eyes) of the world.

"There is an ancient saying that at the time of death, beings lose their judgment. The king, acting as he did, has made this saying indeed true in the eyes of the world."

[Verse Locator](#)

साधु अर्थम् अभिसंधाय क्रोधान् मोहाच् च साहसात् ।

तातस्य यद् अतिक्रान्तम् प्रत्याहरतु तद् भवान् ॥ २-१०६-१४

14. **atikraantam** = this transgression (of righteousness); **yat** = which was done; **taatasya** = by our father; **krodhaat** = because of anger; **mohaat** = or infatuation; **saahasaat** = or over-haste; **bhavaan** = you; **abhisandhaaya** = keep in view; **saadhu** = the noble; **artham** = purpose; **prत्याaaharatu** = and reverse; **tat** = that transgression.

"This transgression of righteousness was done by our father for fear of anger (of kaikeyi) or through infatuation and over-haste. You do keep in view a noble purpose and reverse that transgression."

[Verse Locator](#)

पितुर् हि समतिक्रान्तम् पुत्रो यः साधु मन्यते ।

तद् अपत्यम् मतम् लोके विपरीतम् अतो अन्यथा ॥ २-१०६-१५

15. **yaH putraH** = which son; **manyate** = honours; **saadhu** = a good; **samtikraantam** = deviation; **pituH** = of a father; **tat** = that son alone; **matam** = is accepted; **apatyam** = as a son; **loke** = in this world; **anyathaa** = (He who acts) otherwise; **ataH** = than this; **vipariitam** = is quite reverse.

"A son who honours only a good deviation (from righteousness) of a father is accepted as a real son in this world. He who acts otherwise than this would be facing a quite reverse situation."

[Verse Locator](#)

तद् अपत्यम् भवान् अस्तु मा भवान् दुष्कृतम् पितुः ।

अभिपत् तत् कृतम् कर्म लोके धीर विगर्हितम् ॥ २-१०६-१६

16. **bhavaan** = you; **astu** = be; **tat** = that; **apatyam** = son; **bhavaan** = you; **maastu** = do not; **abhipattaa** = lend yourself; **duSkR^itam** = to the infamous; **karma** = act; **kR^itam** = committed; **pituH** = by our father; **loke** = (which) in this world; **dhiiravigarhita** = confident men freely condemn.

"You be that real son. Do not lend yourself to the infamous act, committed by our father, which in this world, confident men freely condemn."

[Verse Locator](#)

कैकेयीम् माम् च तातम् च सुहृदो बान्धवामः च नः ।

पौर जानपदान् सर्वाः त्रातु सर्वम् इदम् भवान् ॥ २-१०६-१७

17. **bhavaan** = you; **traatu** = save; **kaikeyiim** = Kaikeyi; **maamcha** = and me; **taatamcha** = our father; **naH** = our; **suhR^idaH** = friends; **baandhavaamshcha** = our relatives; **sarvaan** =

all; **paurajaanapadaan** = the urbanites and the villagers; **sarvam** = and the entire; **idam** = this kingdom.

"Save Kaikeyi and me, our father, our friends, our relatives, all the urbanites and the villagers as well as the entire kingdom."

[Verse Locator](#)

क्व च अरण्यम् क्व च क्षात्रम् क्व जटाः क्व च पालनम् ।
ईदृशम् व्याहतम् कर्म न भवान् कर्तुम् अर्हति ॥ २-१०६-१८

18. **kva** = where is; **araNyamcha** = the forest and; **kva** = where is; **kSaatram cha** = the princely dignity?; **kva** = where is jaTaaH = the matted hair; **kva** = where is paalanamcha = the protection of a kingdom? bhavaan = you; **na arhati** = ought not; **kartum** = to do; **iidR^isham** = such; **vyaaahatam** = a contradictory; **karma** = act.

"Where is the forest and where is the princely dignity? Where is the matted hair and where is the protection of a kingdom? You ought not to do such a contradictory act."

[Verse Locator](#)

एष हि प्रथमो धर्मः क्षत्रियस्याभिषेचनम् ।
येन शक्यम् महाप्राज्ञ प्रजानां परिपालनम् २-१०६-१९

19. **mahaapraaajJNu** = O; the highly enlightened hero!; **eSaH hi** = this indeed is; **prathamah** = the first; **dharmaH** = duty; **kSatriyasya** = of a warrior; **abhiSechanam** = is to be crowned; **yeSaH** = by which; **eSaH paripaalanam** = this protection; **prajaanaam** = of the subjects; **shakyam** = is possible.

"O, the highly enlightened hero! The first duty of a warrior is indeed to get crowned, so that he may then protect his subjects."

[Verse Locator](#)

कश्च प्रत्यक्षमुत्सृज्य संशयस्थमलक्षणम् ।
आयतिस्थं चरेद्धर्मम् क्षत्रबन्धुरनिश्चितम् २-१०६-२०

20. **kaH** = which; **kSatra bandhuH** = man of warrior-caste; **utsR^ijya** = setting aside; **pratyakSam** = his manifest duty; **samshayastham** = that is doubtful; **alakSaNam** = which does not promise happiness; **aayatistham** = which has a mental restraint; **anishchitam** = and which is uncertain?

"Which man of warrior-caste would set aside his manifest duty and prctise a virtue that gives doubtful result, which does not promise happiness, which has a mental restraint and which is uncertain?"

[Verse Locator](#)

अथ क्लेशजम् एव त्वम् धर्मम् चरितुम् इच्छसि ।
धर्मेण चतुरो वर्णान् पालयन् क्लेशम् आप्नुहि ॥ २-१०६-२१

21. **atha** = or; **tvam ichchhasi yadi** = if you desire; **charitum** = to fulfil; **dharmameva** = the duty alone; **kleshajam** = (even though) born of pain; **aapnuhi** = take; **klesham** = pain; **paalayan** = in protecting; **chaturaH** = the four; **varNaan** = castes; **dhameNa** = as per tradition.

"If you desire to pursue a virtue alone; although born of pain, then take pains while protecting the four castes as per tradition, by recourse to righteousness."

[Verse Locator](#)

चतुर्णाम् आश्रमाणाम् हि गार्हस्थ्यम् श्रेष्ठम् आश्रमम् ।

पाहुर् धर्मज्ज धर्मज्जाः तम् कथम् त्यक्तुम् अर्हसि ॥ २-१०६-२२

22. dharmajJNa = O; Rama the knower of righteousness!; dharmajJNaH = the knower of what is right; praahuH hi = tell indeed (that); gaarhasthyam = the life of a householder; shreSTham = is the noblest; chaturNaam = of the four; aashramaaNaam = stages of life; katham = how; arhasi = can you; tyaktum = leave; tam = it?

"O, Rama the knower of righteousness! The knower of what is right indeed tell that the life of a householder is the noblest of all the four* stages of life. How can you abandon it?"

*Four Stages of life Brahmacherya (student-life); Garhasthya (life of a householder); Vanaprastha (life of a hermit); Sannyasa (Life of an ascetic).

[Verse Locator](#)

श्रुतेन बालः स्थानेन जन्मना भवतो ह्य् अहम् ।

स कथम् पालयिष्यामि भूमिम् भवति तिष्ठति ॥ २-१०६-२३

23. aham = I; baalaH hi = am indeed younger; bhavataH = than you; shrutena = in learning; sthaanena = Situation; janmanaa = and by birth; katham = how; saH paalayiSyaami = should I that very person rule; bhuumim = the earth; bhavati = (while) you; tiSThati = are still living.

"I am indeed junior to you in the point of learning, situation and by birth. How should I rule the earth, while still you are living?"

[Verse Locator](#)

हीन बुद्धि गुणो बालो हीनः स्थानेन च अप्य् अहम् ।

भवता च विना भूतो न वर्तयितुम् उत्सहे ॥ २-१०६-२४

24. aham = I; baalaH = a mere child; hiina buddhiguNaH = who am devoid of intelligence and virtuers hiinaH api = and even in an inferior; sthaanena cha = position; na utsahe = would not be able; vartayitum = to exist; vinaabhuutaH = without; bhavataa = you.

"I, a mere child, who am devoted of intelligence and virtues besides placed in an inferior position, cannot even live without you."

[Verse Locator](#)

इदम् निखिलम् अव्यग्रम् पितृयम् राज्यम् अकण्टकम् ।

अनुशाधि स्वधर्मेण धर्मज्ज सह बान्धवैः ॥ २-१०६-२५

25. dharmaJNa = O; Rama the knower of righteousness!; anushaadhi = rule; idam-this; nikhilam = entire; raajyam = kingdom; pitrayam = belonging to your father; avagryam = without any distraction; akaN^Takam = without hindrance; svadharmeNa = according to the code of conduct prescribed for you; baandhavaiH saha = along with your relatives.

"O, Rama the knower of righteousness! Rule this entire kingdom belonging to your father, without distraction, without hindrance and as per the conduct prescribed for you along with your relatives."

[Verse Locator](#)

इह एव त्वा अभिषिन्वन्तु धर्मज्ज सह बान्धवैः ।

ऋत्विजः सवसिष्ठाः च मन्त्रवन् मन्त्र कोविदाः ॥ २-१०६-२६

26. **sarvaaH** = (Let) all; **prakR^itayaH** = the Kings's ministers; **savasiSThaaH** = along with Vasishtha; **saha** = with; **R^itvijashcha** = the priests; **mantrakovidaaH** = well-versed in sacred formulas; **ihaiva** = here itself; **abhiSiN^chastu** = crown; **tvaa** = you; **mantravat** = the knower of sacred texts.

"Let all the king's ministers along with Vasishtha and other priests well-versed in sacred formulas, crown you, the knower of sacred texts, here itself."

[Verse Locator](#)

अभिषिक्तः त्वम् अस्माभिर् अयोध्याम् पालने व्रज ।
विजित्य तरसा लोकान् मरुद्भिर् इव वासवः ॥ २-१०६-२७

27. **tvam** = you; **abhiSiktaH** = having been crowned; **vraja** = proceed; **ayodhyaam** = to Ayodhya; **asmaabhiH** = along with us; **paalane** = to rule it; **vaasavaH iva** = like Indra the Lord of celestials; **vijitya** = having conquered; **lokaan** = the worlds; **tarasaa** = by his night; **marudbhirava** = along with celestials.

"You, having been crowned thus, may proceed to Ayodhya along with us to rule it, like Indra the Lord of celestials, having conquered all the worlds with his might, proceeds to his kingdom along with celestials."

[Verse Locator](#)

ऋणानि त्रीण्य् अपाकुर्वन् दुर्हदः साधु निर्दहन् ।
सुहृदः तर्पयन् कामैः त्वम् एव अत्र अनुशाधि माम् ॥ २-१०६-२८

28. **apaakurvan** = you shall discharge; **triiNi** = the three; **R^iNaani** = obligations; **nirdahan** = subdue; **saadhu** = well; **durhR^idaH** = the enemies; **tarpayan** = gratify; **kaamaiH** = the wishes; **suhR^idaH** = of your friends; **tvameva** = and you alone; **anushaadhi** = rule; **maam** = me; **atra** = in Ayodhya.

"You shall discharge the three obligations subdue all the enemies, gratify the wishes of all your friends and you alone rule me in Ayodhya."

Three obligations to the Gods, the Ancestors and Brahmins.

[Verse Locator](#)

अद्य आर्य मुदिताः सन्तु सुहृदः ते अभिषेचने ।
अद्य भीताः पालयन्ताम् दुर्हदः ते दिशो दश ॥ २-१०६-२९

29. **aarya** = O noble brother!; **te** = (May) your; **suhR^idaH** = friends; **santu** = be; **muditaH** = rejoiced; **adya** = today; **abhiSechane** = at your enthronement; **te durhR^idaH** = (May) your enemies; **bhiitaaH** = full of terror; **palaayantaam** = flee; **dasha dishaH** = to ten quarters; **adya** = today.

"O, noble brother! May your friends rejoice today at your enthronement. May your enemies, full of terror, flee today to the ten quarters."

[Verse Locator](#)

आक्रोशम् मम मातुः च प्रमृज्य पुरुष ऋषभ ।
अद्य तत्र भवन्तम् च पितरम् रक्ष किल्बिषात् ॥ २-१०६-३०

30. **puruSarSabha** = O; excellent among men!; **pramR^ijya** = wipe off; **mama** = my; **maatuH** = mother's; **aakrosham** = curse; **adya** = today; **rakSa** = and protect; **tatrabhavantam** = our venerable; **pitaramcha** = father; **klbiSaat** = from his sin.

"O, excellent among men! Wipe off my mother's curse today and protect our venerable father from his sin."

शिरसा त्वा अभियाचे अहम् कुरुष्व करुणाम् मयि ।
बान्धवेषु च सर्वेषु भूतेषु इव महा ईश्वरः ॥ २-१०६-३१

31. aham = I; abhiyaache = request; tvaa = you; shirasaa = (by bowing) my head; kuruSva = show; karuNaam = compassion; mayi = me; sarveSu = all; baandhaveSu = our relatives; maheshvaraH iva = as Lord shiva (the supreme Deity); bhuuteSu = on all beings.

"I request you by bowing my head before you. Show compassion on me and on all our relatives as Lord Shiva (the Supreme Deity) on all beings."

Verse Locator

अथ वा पृष्ठतः कृत्वा वनम् एव भवान् इतः ।
गमिष्यति गमिष्यामि भवता सार्धम् अप्य् अहम् ॥ २-१०६-३२

32. atha = else if; bhavaan = you; pR^iSThataH kR^itvaa = disregard; etat = my entire request; gamiSyati = and move; vanameva = to the forest only; itaH = from here; ahamapi = I also; gamiSyami = shall go; bhavataa saardham = along with you.

"Else if you disregard my entire request and move again into the forest form here, I too will go along with you."

Verse Locator

तथापि रामो भरतेन ताम्यत ।
प्रसाद्यमानः शिरसा मही पतिः ।
न चैव चक्रे गमनाय सत्त्ववान् ।
मतिम् पितुः तद् वचने प्रतिष्ठितः ॥ २-१०६-३३

33. prasaadyamaanaH = (Even while) being propitiated; bharatena = by Bharata; tahtaa = as above; shirasaa = by bowing his head; taamyataa = sinking in his spirit; raamaH = Rama; sattvavaan = the illustrious; mahiipatiH = Lord of the earth; pratiSThitaH = was abiding; tadvachane = in those words; pituH = of his father; na chakre = and did not fee; matim = inclined; gamanaaya = to return (to Ayodhya).

Even while being propitiated by Bharata as above, by bowing his head duly sinking in his spirit, the illustrious Rama, the Lord of the earth was still abiding in the words of his father and did not feel inclined to return to Ayodhya.

Verse Locator

तद् अद्भुतम् स्थैर्यम् अवेक्ष्य राघवे ।
समम् जनो हर्षम् अवाप दुःखितः ।
न यात्य् अयोध्याम् इति दुःखितो अभवत् ।
स्थिर प्रतिज्जत्वम् अवेक्ष्य हर्षितः ॥ २-१०६-३४

34. avekSye = seeing; adbhutam = the wonderful; tat sthairyam = that firmness; raaghava = in Rama; janaH = the people (of Ayodhya); duHkhitaH = felt sorrowful; samam = and at the same time; avaapa = experienced; harSam = joy; abhavat = (they) became; duHkhitaH = distress; iti = that; nayaati = he was not going; ayodhyaam = to Ayodhya; harSitaH = and felt rejoiced; avekSya = to see; sthira pratijjNatvam = his firmness of resolve.

Seeing that wonderful staunchness in Rama, the people of Ayodhya felt sorrowful and at the same time, experienced joy. They became distressed that he was not going to Ayodhya and felt

तम् ऋत्विजो नैगम यूथ वल्लभाः ।
 तथा विसम्ज्ना अश्रु कलाः च मातरः ।तथा ब्रुवाणम् भरतम् प्रतुष्टुवुः ।
 प्रणम्य रामम् च ययाचिरे सह ॥ २-१०६-३५

35. R[^]itvijaH = the priests; naigama yuuthavallabhaaH = Citizens and elders of that multitude; maataraH = as well as the mothers; visamjNaashrukalaH = distracted and weeping bitterly; pratuSTuvuH = acclaimed; tam bharatam = that Bharata; bruvaaNum = who was speaking; tadaa = then; tathaa = thus; praNamya = and prostrating himself; raamam = before Rama; saha = and added; yayaa chire cha = their supplikations to his.

The priests, citizens and elders of that multitude as well as Queens, distracted and weeping bitterly, acclaimed Bharat who was then speaking thus, duly prostrating himself before Rama and added theri supplications to Rama.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे षडुत्तरशततमः सर्गः

Thus completes 106th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 106

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35				



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 107 Verses converted to UTF-8, Nov 09

Introduction

Rama reveals to Bharata that Kaikey's marriage, stating that Dasaratha would confer the kingdom as a marriage-dowry. Rama also adds that Kaikeyi also received the promise of two boons from Dasaratha as a token of his pleasure and gratitude for the help Kaikeyi rendered during the conflict long ago between gods and demons. Rama further informs Bharata that according to that promise, Kaikeyi asked for the two boons, one for Bharata's throne and another for his own exile to the forest. Rama requests Bharata to make Dasaratha's promises true and asks him to return to Ayodhya and assume its rulership.

[Verse Locator](#)

पुनर् एवम् ब्रुवाणम् तु भरतम् लक्ष्मण अग्रजः ।
प्रत्युवच ततः श्रीमान् ज्जाति मध्ये अतिसत्कृतः ॥ २-१०७-१

1. **tataH** = thereafter; **shriimaan** = the illustrious; **abhisatkR^itaH** = pratyuvaacha = replied (as follows); **bharatam** = to Bharata; **evam** = who was thus; **bruvaaNam** = speaking; **jjNaatimadhye** = among their relatives.

Thereafter, the illustrious Rama, highly respected among his fraternity, (as follows) to Bharata who was speaking as aforesaid among his relatives.

[Verse Locator](#)

उपपन्नम् इदम् वाक्यम् यत् त्वम् एवम् अभाषथाः ।
जातः पुत्रो दशरथात् कैकेय्याम् राज सत्तमात् ॥ २-१०७-२

2. **idam** = these; **vaakyam** = words; **yat** = which; **abhyabhaaSathaaH** = were spoken; **evam** = thus; **tvam** = by you; **jaataH** = born; **putraH** = as a son; **kaikeyyaam** = in Kaikeyi; **dasharathaat** = through Dasartha; **raajasattamaat** = the excellent king; **upapannam** = are suited for the occasion.

"These words, which you have spoken are worthy of you, the son of Dasaratha the excellent king, born through Kaikeyi."

[Verse Locator](#)

पुरा भ्रातः पिता नः स मातरम् ते समुद्रहन् ।
मातामहे समाश्रौषीद् राज्य शुल्कम् अनुत्तमम् ॥ २-१०७-३

3. **bhraataH** = O; My brother!; **puraa** = long ago; **samudvahan** = while marrying; **te maataram** = your mother; **saH** = that; **naH pitaa** = our father; **samaashrouSiit** = promised; **anuttamam** = an exceptional; **raajyashulkam** = marriage dowry in the form of our kingdom; **maataamahe** = to you maternal grandfather.

"O, My brother! Long ago, when our father married your mother, he promised your maternal grandfather that he would confer his kingdom as an exceptional marriage-dowry"

देव असुरे च सम्ग्रामे जनन्यै तव पार्थिवः ।

सम्प्रहृष्टो ददौ राजा वरम् आराधितः प्रभुः ॥ २-१०७-४

4. **prabhuH** = the efficient; **paarthivaH** = lord of the earth; **raajaa** = King Dasaratha; **dadau** = bestowed; **varamcha** = a boon; **tava jananyai** = to your mother; **samprahR^iSTaH** = he having been overjoyed; **aaraadhitaH** = by your mother's service; **samgraame** = in a conflict; **daivaasure** = between Gods and demons.

"Thereafter, in a conflict between Gods and demons, your mother received the promise of two boons from the efficient lord of the earth, King Dasartha, as a token of his joy and gratitude."

[Verse Locator](#)

ततः सा सम्प्रतिश्राव्य तव माता यशस्विनी ।

अयाचत नर श्रेष्ठम् द्वौ वरौ वर वर्णिनी ॥ २-१०७-५

तव राज्यम् नर व्याघ्र मम प्रव्राजनम् तथा ।

तच्च राजा तथा तस्यै नियुक्तः प्रददौ वरौ ॥ २-१०७-६

5; 6. **naravyaaghraH** = O; Tiger among men!; **tataH** = then; **tava maataa** = your mother; **yashasvinii** = the illustrious woman; **vara varNinii** = with a beautiful complexion; **sampratishraavya** = having been made a promise; **narashreSTam** = by Dasaratha the chief of men; **ayaachata** = asked; **dvau** = two; **varau** = boons; **raajyam** = (one for giving) kingdom; **tava** = to you; **tathaa** = and; **pravraajanam** = (the other) the exile; **mama** = for me; **tadaa** = then; **niyuktaH** = the enjoined; **raajaacha** = king also; **pradadau** = gave; **tau varau** = those boons.

"O, Tiger among men! Your illustrious mother of beautiful complexion consequently demanded these two boons from that cheif of men, for you the throne and for me the exile to the forest."

[Verse Locator](#)

तेन पित्रा अहम् अप्य् अत्र नियुक्तः पुरुष ऋषभ ।

चतुर्दश वने वासम् वर्षाणि वरदानिकम् ॥ २-१०७-७

7. **puruSarSabha** = O; excellent among men!; **ahamapi** = I too; **niyuktaH** = have been enjoined; **tena pitraa** = by our aforesaid father; **vaasam** = to live; **atra** = in this; **vane** = forest; **chaturdasha vaSaaNi** = for fourteen years; **varadaanikam** = in accord with the granting of boon.

"O, excellent among men! I too, have been enjoined by our aforesaid father to live here in the forest for fourteen years, in accord iwth granting of boon."

[Verse Locator](#)

सो अहम् वनम् इदम् प्राप्तो निर्जनम् लक्ष्मण अन्वितः ।

शीतया च अप्रतिद्वन्द्वः सत्य वादे स्थितः पितुः ॥ २-१०७-८

8. **saH aham** = I as such; **apratidvandvaH** = without any rival; **idam** = nirjanam = to this lonely; **vanam** = forest; **lakSmaNaanvitaH** = accompanied by Lakshmana; **siitayaa cha** = and Seeta; **sthitaH** = standing firm; **satya vaade** = with the promise gien; **pituH** = by our father.

"I as such, without any rival, have come to this lonely forest accompanied by Lakshmana and Seetha in order to carry out the promise given by our father."

[Verse Locator](#)

भवान् अपि तथा इत्य् एव पितरम् सत्य वादिनम् ।
कर्तुम् अर्हति राज इन्द्रम् क्षिप्रम् एव अभिषेचनात् ॥ २-१०७-९

9. **bhavaanapi** = you too; **arhati** = ought; **tathetyeva** = likewise; **kartum** = to make; **pitaram** = our father; **satyavaadinam** = as a person having given a true promise; **raajendra** = O; Indra the Lord of celestials among Kings!; **abhiSechanaat** = by getting anointed to the crown; **kSiprameva** = without delay.

"You too ought, likewise, to make our father, as a person having given a true promise, O Indra (the Lord of Celestials) among kings, by getting yourself anointed to the crown without any delay.

[Verse Locator](#)

ऋणान् मोचय राजानम् मत् कृते भरत प्रभुम् ।
पितरम् त्राहि धर्मज्ज मातरम् च अभिनन्दय ॥ २-१०७-१०

10. **bharata** = O; Bharata; **matR^ite** = for my sake; **mochaya** = relive; **prabhum** = the mighty; **raajaanam** = king; **R^iNaat** = from the debt; **abhinandaya pitaram chappi maataram cha** = make our father and happy mother.

"O, Bharata! For my sake relieve the mighty king from his vow and make both our mother and father happy."

[Verse Locator](#)

श्रूयते हि पुरा तात श्रुतिर् गीता यशस्विनी ।
गयेन यजमानेन गयेषु एव पितृऋन् प्रति ॥ २-१०७-११

11. **taata** = my dear brother!; **puraa** = formerly; **yashasvinaa** = by an illustrious king; **gayena** = named Gaya; **yajamaanena** = while performing a sacrifice; **gayeSvena** = in a place called Gaya; **pitR^iin prati** = in honour of his ancestors; **shrutiH** = a verse; **giitaa** = was changed; **shruuyate hi** = and indeed heard (as follows)

"My dear brother! Formerly, an illustrious king named Gaya, while performing a sacrifice in a place called Gaya in honour of his ancestors, chanted the following verse:

[Verse Locator](#)

पुम् नाम्ना नरकाद् यस्मात् पितरम् त्रायते सुतः ।
तस्मात् पुत्र इति प्रोक्तः पितृऋन् यत् पाति वा सुतः ॥ २-१०७-१२

12. **yasmaat** = since; **sutaH** = a son; **traayate** = delivers; **pitaram** = his father; **narakaat** = from a place of torment; **punnaamaH** = called 'Put'; **tasmaat** = for that reason; **protah** = (he) is named; **pitra iti** = as "Putra"; **yaH** = he who; **paati** = delivers; **pitR^iin** = his ancestors; **sarvataH** = from all (dangers).

"Since a son delivers his father from a place of torment (hell) called 'Put', he is named as 'Putra'- 'he who delivers his ancestors from all dangers'"

[Verse Locator](#)

एष्टव्या बहवः पुत्रा गुणवन्तो बहु श्रुताः ।
तेषाम् वै समवेतानाम् अपि कश्चिद् गयाम् व्रजेत् ॥ २-१०७-१३

13. **bahavaH** = many; **yuNavantaH** = virtuous; **bahushrutaH** = and very learned; **putraH** = sons; **eSTavyaaH** = are to be desired; **teSaam** = In them; **kashchidapi** = at least one; **samavetaanaam** = who is intimately related; **vrajat** = may go; **gayaam** = to Gaya (to perform a sacrifice)

"To have many virtuous and learned sons is to be desired, since one, atleast among them, who is intimately connected will come to Gaya to perform a sacrifice."

[Verse Locator](#)

एवम् राज ऋषयः सर्वे प्रतीता राज नन्दन ।
तस्मात् त्राहि नर श्रेष्ठ पितरम् नरकात् प्रभो ॥ २-१०७-१४

14. **raaja nandan** = O; Prince!; **sarve** = all; **raajarSayaH** = the royal sages; **pratiitaaH** = the royal sages; **pratiitaaH** = are convinced; **evam** = in this narashreSTa = and the excellent among men!; **tasmaat** = for that reason; **traahi** = save; **pitaram** = our father; **narakaat** = from hell.

"O, prince! This is the conviction of all the royal sages. O, the efficient and the excellent of men! Therefore, save our father from hell.

[Verse Locator](#)

अयोध्याम् गच्छ भरत प्रकृतीर् अनुरन्जय ।
शत्रुघ्न सहितो वीर सह सर्वैर् द्विजातिभिः ॥ २-१०७-१५

15. **viiraH** = O; the valiant; **bharataH** = Bharata!; **gachchha** = go; **ayodhyaam** = to Ayodhya; **shatrughna sahitaH** = along with Shatrughna; **sarvaiH** = and all; **dvijaatibhiH saha** = the brahmanas; **anuraNjaya** = and give joy; **prakR^itiiH** = the people.

"O, the valiant Bharata! Go to Ayodhya along with Shatrughna and all the Brahmanas and give joy to the people there."

[Verse Locator](#)

प्रवेक्ष्ये दण्डक अरण्यम् अहम् अप्य् अविलम्बयन् ।
आभ्याम् तु सहितो राजन् वैदेह्या लक्ष्मणेन च ॥ २-१०७-१६

16. **raajan** = O; King!; **ahamapi** = I too; **avilambayan** = without delay; **pravekSe** = shall enter; **daNDakaaraNyam** = the forest of Dandaka; **sahitaH** = along with; **abhyaam** = this; **vaidehyaa** = Seetha; **lakSmaNena** = and Lakshmana.

"O, King! I too, without delay, will proceed to Dandaka forest along with Seetha and Lakshman."

[Verse Locator](#)

त्वम् राजा भव भरत स्वयम् नराणाम् ।
वन्यानाम् अहम् अपि राज राण् मृगाणाम् ।
गच्छ त्वम् पुर वरम् अद्य सम्प्रहृष्टः ।
सम्हृष्टः तु अहम् अपि दण्डकान् प्रवेक्ष्ये ॥ २-१०७-१७

17. **bharata** = O; Bharata!; **tvam** = you; **svayam** = yourself; **bhava** = become; **raajaa** = the Lord; **naraaNaaM** = of men; **ahamapi** = I too; **raajaraaT** = (will become) the great Lord; **mR^igaaNaam** = of the wild beasts; **vanyaanaam** = in this forest; **tvam** = you; **gachchha** = proceed; **puravaram** = to the excellent city of Ayodhya; **adya** = now; **samprahR^iSTaH** = with joy; **ahampai** = I also; **pravekSye** = shall enter; **daN^Dakaan**; Dandaka forest; **sampraR^iSTaH** = with joy.

"O, Bharata! You become the Lord of men. I will become the emperor of the wild beasts of the forest! Return now to the excellent city of Ayodhya full of joy and I also full of joy will enter Dankada Forest!"

[Verse Locator](#)

चायाम् ते दिन कर भाः प्रबाधमानम् ।

वर्षत्रम् भरत करोतु मूर्ध्नि शीताम् ।

एतेषाम् अहम् अपि कानन द्रुमाणाम् ।

चायाम् ताम् अतिशयिनीम् सुखम् श्रयिष्ये ॥ २-१०७-१८

18. **bharata** = O; **Bharata!**; **varSatram** = (Let) the umbrella; **karotu** = make; **shiitaam** = a cool; **chhaayaam** = shadow; **te muurdhni** = for your head; **prabaadhamaanam** = which is affected; **dinakarabhaaH** = by sunlight; **ahamapi** = I too; **sukhii** = comfortably; **shrayiSye** = shall take; shelter; **taam** = under that; **atishayaniim** = abundant; **chhaayaam** = shadow; **kaanana drumaaNaam** = of forest-trees.

"O, Bharata! Let the (royal) white umbrella provide a cool shadow for your head, repulsing the rays of sunlight. I will take shelter comfortably under the abundant shadow of these forest-trees."

[Verse Locator](#)

शत्रुघ्नः कुशल मतिः तु ते सहायः ।

सौमित्रिर् मम विदितः प्रधान मित्रम् ।

चत्वारः तनय वरा वयम् नर इन्द्रम् ।

सत्यस्थम् भरत चराम मा विषादम् ॥ २-१०७-१९

19. **bharata** = O; **Bharata!**; **kushalamatiH** = the intelligent; **shatrughnaH** = Shatrughna; **sahaayaH** = is helpful; **te** = to you; **saumitriH** = Lakshmana; **viditaH** = is known; **pradhaana mitram** = to be a cheif companion; **mama** = for me; **vayam** = we; **chatvaaraH** = the four; **tanayavaraaH** = excellent sons; **charaama** = will make; **narendram** = the king; **satyastham** = true to his promise; **maa viSiida** = do not grieve.

"O, Bharata! The wise Shatrughna is helpful to you. Lakshmana is known to be an outstanding friend for me. We, the four excellent sons, will ultimately make the king true to his promise. Do not get disappointed."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे सप्तोत्तरशततमः सर्गः

Thus completes 107th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 107

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 108 Verses converted to UTF-8, Nov 09

Introduction

A Brahmana named Jabali tries to persuade Rama to accept the kingdom by advocating the theory of Nastikas (non-believers), saying that he need not get attached to his father's words and remain in the troublesome forest. Jabali requests Rama to enjoy the royal luxuries, by accepting the crown.

[Verse Locator](#)

आश्वासयन्तम् भरतम् जाबालिर् ब्राह्मण उत्तमः ।
उवाच रामम् धर्मज्जन्म धर्म अपेतम् इदम् वचः ॥ २-१०८-१

1. **brahmaNottamaH** = A Brahmana; **jaabaaliH** = named Jabali; **uvaacha** = spoke; **idam** = the following; **dharmaaпетam** = unrighteous; **vachaH** = words; **raamam** = to Rama; **dharmajjNam** = who knew righteousness; **aashvaasayantam** = and who was assuaging; **bharatam** = Bharata.

A brahmana called Jabali spoke the following unrighteous words to Rama, who knew righteousness and who was assuaging Bharata as aforesaid

[Verse Locator](#)

साधु राघव मा भूत् ते बुद्धिर् एवम् निरर्थका ।
प्राकृतस्य नरस्य इव आर्य बुद्धेः तपस्विनः ॥ २-१०८-२

2. **raaghava** = O; Rama!; **saadhu** = well!; **maabhuut** = Let not; **buddhiH** = your wisdom; **nivarthikaa** = be rendered void; **narasyeva** = like a common man; **te** = you; **aarya buddheH** = who are distinguished for your intelligence; **manasvinaH** = and virtue.

"Enough, O Rama! Let not your wisdom be rendered void like a common man, you who are distinguished for your intelligence and virtue."

[Verse Locator](#)

कः कस्य पुरुषो बन्धुः किम् आप्यम् कस्य केनचित् ।
यद् एको जायते जन्तुर् एक एव विनश्यति ॥ २-१०८-३

3. **kaH puruSaH** = which person; **bandhuH** = is a relative; **kasya** = to whom?; **kim** = what; **aapyam** = can be obtained; **kena chit** = from whom; **kasya** = by whom? yat = because; **jantuH** = a living; being; **jaayate** = is born; **ekaH** = alone; **vinashyati** = and dies; **eka eva** = alone.

"Who is related to whom? What is there to be obtained by anything and by whom? Every creature is born alone and dies alone."

[Verse Locator](#)

तस्मान् माता पिता च इति राम सज्जेत यो नरः ।

उन्मत्त इव स ज्ञेयो न अस्ति काचिद् हि कस्यचित् ॥ २-१०८-४

4. **raama** = O; Rama!; **Tasmaat** = hence; **yaH naraH** = which person; **sajjeta** = clings to another (saying); **pitaa cheti** = 'this is my father; **maataa** = this is my mother; **saH** = he; **vijjNeya** = should be known; **unmatta iva** = as one who has lost his wits; **naasti hi** = there is none; **kashchit** = whosoever; (who belongs); **kasya chit** = to another.

"O, Rama! He who clings to another, saying, 'This is my father, this is my mother, he should be known as one who has lost his wits. There is none who belongs to another.'"

[Verse Locator](#)

यथा ग्राम अन्तरम् गच्छन् नरः कश्चिद् क्वचिद् वसेत् ।

उत्सृज्य च तम् आवासम् प्रतिष्ठेत अपरे अहनि ॥ २-१०८-५

एवम् एव मनुष्याणाम् पिता माता गृहम् वसु ।

आवास मात्रम् काकुत्स्थ सज्जन्ते न अत्र सज्जनाः ॥ २-१०८-६

5; 6. **kaakutthsa** = O; Rama!; **yathaa** = as; **kashchit** = a certain; **naraH** = person; **gachchhan** = who passes; **graamantaram** = through a strange village; **vaset** = spends the night; **kvachit** = at that certain place; **apare ahami** = and the next day; **utsR^ijya** = leaves; **tam aavaasam** = that place; **pratiSTheta** = and continues is journey; **evameva** = so are; **pitaa** = father; **maataa** = mother; **gR^iham** = home; **vasu** = and possessions; **manuSyaaNaam** = to men; **aavaasamaatram** = they are but a resting place; **sajjanaaH** = the wise; **na sajante** = do not become attached; **atra** = in this.

"O, Rama! As one who passes the a strange village spends the night the and the next day leaves that place and continues his journey, so are mother, father, home and possessions to a man; they are but a resting place. The wise do not become attached to them".

[Verse Locator](#)

पित्र्यम् राज्यम् समुत्सृज्य स न अर्हति नर उत्तम ।

आस्थातुम् कापथम् दुःखम् विषमम् बहु कण्टकम् ॥ २-१०८-७

7. **narottama** = O; chief of men!; **saH** = you as such; **naarhasi** = ought not; **parityajya** = abandon; **pitrayam** = your father's; **raajyam** = kingdom; **aasthaatum** = in order to dwell; **kaapatham** = in a lonely forest; **duHkham** = that is painful; **viSamam** = hard to traverse; **bahukaN^Takam** = and full of thorny thickets.

"O, chief of men! You as such should not abandon your father's kingdom in order to dwell in a lonely forest, that is excruciating hard to traverse and full of thorny thickets."

[Verse Locator](#)

समृद्धायाम् अयोध्यायाम् आत्मानम् अभिषेचय ।

एक वेणी धरा हि त्वाम् नगरी सम्प्रतीक्षते ॥ २-१०८-८

8. **aatmaanaam abhiSechaya** = get yourself crowned; **samR^iddhaayaam** = in the prosperous; **ayodhyaayaam** = kingdom of Ayodhya; **nagarii** = that city; **sampratiikSate** = is waiting; **tvaam** = fro you; **eka veNiidharaa** = with your locks unfound.

"Get yourself crowned in the prosperous kingdom of Ayodhya. That city is waiting for you, with your locks duly unfound."

[Verse Locator](#)

राज भोगान् अनुभवन् महा अहान् पार्थिव आत्मज ।
विहर त्वम् अयोध्यायाम् यथा शक्रः त्रिविष्टपे ॥ २-१०८-९

9. paarthivaatmaja = O; prince! tvam = you; anubhavan = enjoy; raaja bhogaan = the royal luxuries; mahaarhaan = worthy of you; vihara move; ayodhyaayaam = in Ayodhya; shakraH yathaa = as Indra the Lord of Celestials; triviSTape (moves in) heaven!

"O, prince! Enjoy the royal luxuries worthy of you. Move around in Ayodhya as Indra the Lord of celestials does in heaven!"

[Verse Locator](#)

न ते कश्चिद् दशरतहः त्वम् च तस्य न कश्चन ।
अन्यो राजा त्वम् अन्यः च तस्मात् कुरु यद् उच्यते ॥ २-१०८-१०

10. dasharathaH = Dasaratha; na kashchit = is none; te = to you; na = nor; tvam cha = you; kashcana = in anyway; tasya = to him; saH raaja = that king; anyaH = is another; tvam = and you; anyaH = are another; tasmaat = hence; kuru = do; yat = what is uchyaate = told (by me).

"Dasaratha is none to you nor you in anyway to him. That king is another and your are another. Hence, do what is told by me?"

[Verse Locator](#)

बीजमात्रम् पिता जन्तोः शुक्लं रुधिरमेव च ।
संयुक्तमृतुमन्मात्रा पुरुषस्येह जन्म तत् ॥ २-१०८-११

11. pitaa = the father; biiija maatram = is only the seed; jantoH = of a being; shuklam = the sperm; rudhirameva cha\ and the ovum; samyuktam = blend; R^itumat = at the right time; maatraa = in the mother's womb; tat = so that; puruSasya = man; janma = is born; iha = in this world.

"The father is only the seed of a being. The sperm and the ovum blend at the right time in the mother's womb, so that a human being is born in this world."

[Verse Locator](#)

गतः स नृपतिः तत्र गन्तव्यम् यत्र तेन वै ।
प्रवृत्तिर् एषा मर्त्यानाम् त्वम् तु मिथ्या विहन्यसे ॥ २-१०८-१२

12. saH nR^ipatiH = that king; gataH = has gone; yatra = where; tena = he; gantavyam = had to go; eSaa = this; pravR^ittiH = is the fate; martyaanaam = of (all) beings; mithyaa = unnecessarily; tvam tu = you are still; vihanyase = frustrated.

"The king has gone, where he had to go. This is the fate of all being unnecessarily, you are still frustrated over the matter."

[Verse Locator](#)

अर्थ धर्म परा ये ये तामः तान् शोचामि न इतरान् ।
ते हि दुःखम् इह प्राप्य विनाशम् प्रेत्य भेजिरे ॥ २-१०८-१३

13. shochaami = I pity; taamstaan = all those; ye ye = whosoever; artha dharmaparaaH = devoted to wealth and religious merit; na = not; itaraan = others (who are devoted to sense-enjoyment); te = for; they; praapya = having undergone; duHkham = suffering; iham = in this life; bhejire = they have met with; vinaasham = extermination; pretya = after death.

"I pity all those whosoever, devoted to wealth and religious merit, not other (who are devoted to sense-enjoyment), for, they, having undergone suffering in this life, have met with extermination after death."

[Verse Locator](#)

अष्टका पितृ दैवत्यम् इत्य् अयम् प्रसृतो जनः ।

अन्नस्य उपद्रवम् पश्य मृतो हि किम् अशिष्यति ॥ २-१०८-१४

14. **ayam** = these; **janaH** = people; **prasR^itaH** = say; **iti** = that; **aSTakaa** = the eight day; **pitR^idaivatyam** = should be given up to sacrifices for the spirits of our ancestors; **pashya** = see; **upadravam** = the waste annasya = of food; **kim** = what; **mR^itaH** = (will) a dead man; **ashiSyati** = eat?

"These people say, 'The eighth day should be given up to sacrifices for the spirits of our ancestors.' See the waste of food. What will a dead man eat?"

[Verse Locator](#)

यदि भुक्तम् इह अन्येन देहम् अन्यस्य गच्छति ।

दद्यात् प्रवसतः श्राद्धम् न तत् पथ्य् अशनम् भवेत् ॥ २-१०८-१५

15. **yadi bhuktam** = If food eaten; **anyena** = by one; **iha** = here; **gachchhati** = reaches; **anyasya** = another's; **deham** = body; **shraaddham** = (then let) a sacrifice; **dadyaat** = be offered; **pravasataH** = for those who are setting out on a distant journey; **tat na bhavet** = will it not become; **ashanam** = a food; **pathi** = on their path?

"If food eaten by one here, reaches another's body, then let a sacrifice be offered for those who are setting out on a distant journey. Will it not become a food on their path?"

[Verse Locator](#)

दान सम्वनना ह्य् एते ग्रन्था मेधाविभिः कृताः ।

यजस्व देहि दीक्षस्व तपः तप्यस्व सम्यज ॥ २-१०८-१६

16. **yajasva** = perform sacrifices dehi = distribute gifts; **diikSasva** = consecrate yourselves; **tapyasva** = practise; **tapaH** = austerity; **samtyaja** = and renunciation; **ete** = there granthaaH = writings; **kR^itaaH** = are composed; **medhaavibhiH** = by learned men; **daana samvananaaH** = for the sake of inducing others to give.

"Perform sacrifices, distribute gifts, consecrate yourselves, practise ansterity and renunciation' - These writings are composed by learned men for the sake of inducing others to give."

[Verse Locator](#)

स न अस्ति परम् इत्य् एव कुरु बुद्धिम् महा मते ।

प्रत्यक्षम् यत् तद् आतिष्ठ परोक्षम् पृष्ठतः कुरु ॥ २-१०८-१७

17. **mahaamate** = O; the highly wise!; **saH** = you as such; **kuru** = arrive at; **buddhim** = a conclusion; **naasti ityeva** = that there is nothing; **param** = beyond this universe; **aatiSTha** = give precedence; **tat** = to that; **yat** = which; **pratyakSam** = meets the eye; **pR^iSThataH kuru** = and turn your back; **parokSam** = on what is beyond our knowledge.

"O, the highly wise! Arrive at a conclusion, therefore, that there is nothing beyond this Universe. Give precedence to that which meets the eye and turn your back on what is beyond our knowledge."

[Verse Locator](#)

सताम् बुद्धिम् पुरः कृत्य सर्व लोक निदर्शिनीम् ।
राज्यम् त्वम् प्रतिगृह्णीष्व भरतेन प्रसादितः ॥ २-१०८-१८

18. puraskR^itya = honour; taam buddhim = that judgment of the wise; sarva loker nidarshiniim = and regarding that which is approved by all; pratigR^ihNiiSva = accept; raajyam = the kingdom; prasaaditaH = a propitiated; bharatena = by Bharata.

"Honour the judgment of the wise and regarding that which is approved by all, accept the kingdom as propitiated by Bharata."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अष्टोत्तरशततमः सर्गः

Thus completes 108th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 108

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 109 Verses converted to UTF-8, Nov 09

Introduction

Rama refutes the atheistic arguments of Jabali and enunciates the importance of truthfulness. He states that truth is God and all virtues follow truthfulness. Rama further adds that there is nothing higher than truth. He announces that he wants to fulfil the command of his father, who was a devotee of truth and stay back in the forest. Jabali replies that just for the sake of convincing Rama to return to Ayodhya, he has spoken the words of a non-believer.

[Verse Locator](#)

जाबालेः तु वचः श्रुत्वा रामः सत्य आत्मनाम् वरः ।
उवाच परया युक्त्या स्व बुद्ध्या च अविपन्नया ॥ २-१०९-१

1. **shrutvaa** = hearing; **jaabaaleH** = Jabali's; **vachaH** = words; **raamaH** = Rama; **varaH** = the best; **satyaatmanaam** = of virtuous and upright men; **uvaacha** = spoke; **varayaa** = with great; **bhaktyaa** = devotion; **avipannayaa** = and with an undisturbed; **svabuddhyaa** = mind of his own.

After hearing Jabali's words, Rama the best among virtuous and upright men spoke with a great devotion and with an undisturbed mind of his own (as follows);

[Verse Locator](#)

भवान् मे प्रिय काम अर्थम् वचनम् यद् इह उक्तवान् ।
अकार्यम् कार्यं सम्काशम् अपथ्यम् पथ्यं सम्मितम् ॥ २-१०९-२

2. **vachanam** = the words; **yat** = which; **bhavaan** = you; **uktavaan** = spoke; **iha** = now; **priyakaamaartham** = wishing to please me; **akaaryam** = are impossible; **kaarya saN^kaasham** = which appears to be possible; **apathyam** = It is like a forbidden food; **pathya sammatam** = appearing to be an agreeable one.

"That which, in your desire to please me, you have counselled, is impossible though it appears to be possible. It is like a forbidden food, appearing to be an agreeable one."

[Verse Locator](#)

निर्मर्यादः तु पुरुषः पाप आचार समन्वितः ।
मानम् न लभते सत्सु भिन्न चारित्र दर्शनः ॥ २-१०९-३

3. **puruSastu** = A man; **nirmaryaadaH** = who is unruly; **paapachaara samnvitaH** = fully endowed with ill-conduct; **bhinna chaaritra darshinaH** = having a bad reputation and seeing differentiation in everything; **na labhate** = does not gain; **maanam** = respect; **satsu** = from honest men.

"He who is unruly, fully invested with ill-conduct, having a bad reputation and seeing differences in everything, does not gain respect from honest men."

कुलीनम् अकुलीनम् वा वीरम् पुरुष मानिनम् ।

चारित्रम् एव व्याख्याति शुचिम् वा यदि वा अशुचिम् ॥ २-१०९-४

4. **chaaritrameva** = One's conduct itself; **vyaakhyaati** = explains; **kuliinam** = whether one belongs to a good family; **akuliinam vaa** = or a bad family; **viiram** = a valiant man; **viiram** = a valiant man; **puruSamaaninam** = or an arrogant man; **shuchim vaa** = a chaste man; **ashuchim** = or an unchaste man.

"One's conduct itself explains whether one belongs to a good family or a bad family, valiant or arrogant and chaste or unchaste."

Verse Locator

अनारयः तु आर्य सम्काशः शौचाद् हीनः तथा शुचिः ।

लक्षण्यवद् अलक्षण्यो दुःशीलः शीलवान् इव ॥ २-१०९-५

अधर्मम् धर्म वेषेण यदि इमम् लोक सम्करम् ।

अभिपत्स्ये शुभम् हित्वा क्रिया विधि विवर्जितम् ॥ २-१०९-६

कः चेतयानः पुरुषः कार्य अकार्य विचक्षणः ।

बहु मंस्यति माम् लोके दुर्वृत्तम् लोक दूषणम् ॥ २-१०९-७

5; 6; 7. **kaH** = chetayaanaH puruSaH = what sensible man; **kaaryaakaarya vichakSaNaH** = able to discern what is just and what is unjust; **loke** = in this world; **bahumamsyati** = would respect; **maam** = me; **anaaryaH** = who am ignoble; **aaryasaNkaashaH** = resembling as noble; **hiinaH** = bereft; **shauchaat** = of honesty; **tathaa** = and ashuchiH = also impure; **alakSaNyaH** = having no good qualities; **lakSaNyavat** = though appearing like one having good qualities; **dushshiilah** = ill-behaved; **shiilavaaniva** = though appearing as well-behaved; **hitvaa** = abandoning; **shubham** = righteousness; **abhipatsye yadi** = and getting hold of ;adharmam = unrighteousness; **dharmaveSeNa** = in the guise of piety; **loka saN^karam** = creating confusion in the world; **kriyaa vidhivajitam** = and disregarding rules of conduct.

"What sensible man, able to discern what is just and what is unjust, in this world, would respect me, if I am ignoble resembling as noble, bereft of honesty, impure, having no good qualities but appearing like the one having good qualities, ill-behaved but appearing as well-behaved abandoning righteousness and getting hold of unrighteousness in the guise of piety, creating confusion in the world and disregarding rules of conduct."

Verse Locator

कस्य यास्याम् अहम् वृत्तम् केन वा स्वर्गम् आप्नुयाम् ।

अनया वर्तमानो अहम् वृत्त्या हीन प्रतिज्जया ॥ २-१०९-८

8. **aham** = (If) I; **vartamaanaH** = behave; **anayaa** = in this; **vR^ittyaa** = manner; **hiina pratijjNayaa** = faithlessly; **kasya** = to whom; **daasyaami** = can I give; **vR^ittam** = good conduct? **kena** = by which; **aapruyaam** = can I attain; **svargam** = heaven?

"If I behave in this manner faithlessly, to whom can I advise a prescribed conduct? How would I attain heaven?"

Verse Locator

काम वृत्तः तु अयम् लोकः कृत्स्नः समुपवर्तते ।

यद् वृत्ताः सन्ति राजानः तद् वृत्ताः सन्ति हि प्रजाः ॥ २-१०९-९

9. **ayam** = this; **kR^itsnaH** = entire; **lokaH** = world; **samupartate** = would follow; **kaama vR^ittaH** = its own whims; **yadvR^ittaaH** = for whatever the conduct; **raajaanaH** = of the

kings; **santi hi** = may be santi tadvR^ittaaH = such will be the conduct; **prajaaH** = of their subjects.

"This entire world would follow its own whims, for, whatever the conduct of the kings may be, such will be the conduct of their subjects."

[Verse Locator](#)

सत्यम् एव आनृशंस्यम् च राज वृत्तम् सनातनम् ।
तस्मात् सत्य आत्मकम् राज्यम् सत्ये लोकः प्रतिष्ठितः ॥ २-१०९-१०

10. **sanaatanam** = the eternal; **raaja vR^ittam** = royal governance; **satyameva** = is indeed an assemble of truth; **anR^ishamsamcha** = and not cruel; **tasmaat** = hence; **raajyam** - the kingship; **satyaatmakam** = has the truth as its essence; **lokaH** = the world; **pratiSThitaH** = is established; **satye** = in truth.

"The eternal royal governance is indeed an assemble of truth and not cruel. Hence, the kingship has the Truth as its essence. The world is established in Truth."

[Verse Locator](#)

ऋषयः चैव देवाः च सत्यम् एव हि मेनिरे ।
सत्य वादी हि लोके अस्मिन् परमम् गच्छति क्षयम् ॥ २-१०९-११

11. **R^iSayashchaiva** = even sages; **devaashcha** = and divine beings; **satyamev** = truthfulness alone; **satyavaadai** = the one who speaks truth; **gachchhati** = obtains; **paramam** = the highest; **kSayam** = position; **asmin loke** = in this world.

"Even sages and divine being have respected truthfulness alone. The one who speaks truth obtains the highest position in this world."

[Verse Locator](#)

उद्विजन्ते यथा सर्पान् नराद् अनृत वादिनः ।
धर्मः सत्यम् परो लोके मूलम् स्वर्गस्य च उच्यते ॥ २-१०९-१२

12. **udvijante** = (People) fear; **naraat** = of a person; **anR^ita vaadinaH** = who speaks untruth; **sarpaat yathaa** = as one fears a snake; **satyam** = truth; **paraH** = is the highest; **dharmaH** = virtue; **uchyate** = and stated; **muulamcha** = to be the origin; **svargasya** = of heaven.

"People fear of a person, who speaks untruth, as one fears a snake. Truth is the highest virtue and is stated to be the origin of heaven."

[Verse Locator](#)

सत्यम् एव ईश्वरो लोके सत्यम् पद्मा समाश्रिता ।
सत्य मूलानि सर्वाणि सत्यान् न अस्ति परम् पदम् ॥ २-१०९-१३

13. **satyameva** = truth alone; **iishvaraH** = i god loke = in this world; **padmaa** = the goddess of fortune; **sadaa** = always; **aashritaa** = attaches herself to; truth; **sarvaani** = All; **satyamuulani** = are rooted in truth; **naasti** = there is no; **padam** = position; **param** = higher; **satyaat** = then truth.

"Truth is god and all virtues follow truth. All are rooted in truth there is nothing higher than truth."

[Verse Locator](#)

दत्तम् इष्टम् हुतम् चैव तप्तानि च तपांसि च ।

वेदाः सत्य प्रतिष्ठानाः तस्मात् सत्य परो भवेत् ॥ २-१०९-१४

14. **dattam** = gift; **iSTamcha** = sacrifice; **hutam chaia** = oblation; **tapaamsiaha** = austerities; **taptaani** = performed; **vedaaH** = and the scriptural texts; **satya pratiSThaanaaH** = have the foundation in Truth; **asmaat** = hence; **bhavet** = one should; **satya paraH** = thoroughly surrender to truth.

"Gift sacrifice, oblation, austerities performed and the scriptural texts have the foundation in Truth. Hence, one should thoroughly surrender to truth."

[Verse Locator](#)

एकः पालयते लोकम् एकः पालयते कुलम् ।

मज्जत्य् एको हि निरयः एकः स्वर्गे महीयते ॥ २-१०९-१५

15. **ekaH** = one; **paalayite** = rules; **lokam** = over the world; **ekaH** = one **paalayate** = rules; **kuma** = a race; **ekaH** = one; **majjati** = sinks into; **niraye** = hell; **ekaH** = one; **mahiyyate** = rises high; **svarge** = to heaven; (according to the degree of truthfulness practiced).

"One rules over the world. One develops a race. One sinks into hell . One rises high to heaven (according to one's degree of truthfulness practiced)."

[Verse Locator](#)

सो अहम् पितुर् निदेशम् तु किम् अर्थम् न अनुपालये ।

सत्य प्रतिश्रवः सत्यम् सत्येन समयी कृतः ॥ २-१०९-१६

16. **saH aham** = I as such; **satya pratishravaH** = am true to my promise; **kimartham** = why; **naanupalaye** = should I not fulfill; **satyam** = the true; **niyogam** = command; **pituH** = of my father; **samayiikR^itam** = which was a devotee **satyam** = of truth.

"I am true to my promise. Why should I not fulfill the command of my father, who was a devotee of truth?"

[Verse Locator](#)

न एव लोभान् न मोहाद् वा न च अज्ज्ञानात् तमो अन्वितः ।

सेतुम् सत्यस्य भेत्स्यामि गुरोः सत्य प्रतिश्रवः ॥ २-१०९-१७

17. **satya pratishravaH** = I; who conform to truth; **naiva bhetsyaami** = cannot demolish; **setum** = the bond; **satyasya** = truth; **guroH** = of my father; **lobhaat** = by covetousness; **na** = nor; **mohaadvaa** = by stupefaction; **na** = nor; **ajjNaanaat** = b ignorance; **tamo.anvitaH** = attended with darkness.

"Neither covetousness nor forgetfulness nor pride would cause me to destroy the bond of morality. I shall honour the vow made to my father."

[Verse Locator](#)

असत्य संधस्य सतः चलस्य अस्थिर चेतसः ।

न एव देवा न पितरः प्रतीच्छन्ति इति नः श्रुतम् ॥ २-१०९-१८

18. **naiva** = neither; **devaaH** = gods; **na** = now; **pitaraH** = the manes; **pratichchhanti** = will accept the offerings; **asatya sandhasya sataH** = of those who are wanting in truth; **chalasya** = unsteady; **asthira chestasaH** = and unstable in mind; **iti** = this; **shrutam** = is what is taught; **naH** = to us.

"Neither gods nor the manes will accept the offerings of those who are wanting in truth, unsteady and unstable in their minds. This is what is taught to us."

[Verse Locator](#)

प्रत्यग् आत्मम् इमम् धर्मम् सत्यम् पश्याम्य् अहम् स्वयम् ।
भारः सत् पुरुष आचीर्णः तद् अर्थम् अभिनन्द्यते ॥ २-१०९-१९

19. aham = I; svayam = myself; pashyaami = perceive; imam = this; satyam dharmam = virtue in the form of truthfulness; pratyagaatmam = as a universal permeation of spirit; tadartham = for that; bhaaraH = the burden; chiirNaaH = observed as a vow; abhimanyate = has been honoured; satpuruSaiH = by good men.

"I perceive this virtue in the form of truthfulness as a universal permeation of spirit. That is why, this burden, observed as a vow, has been honoured by good men."

[Verse Locator](#)

क्षात्रम् धर्मम् अहम् त्यक्ष्ये ह्य् अधर्मम् धर्मं सहितम् ।
क्षुद्रौर् नृशंसैर् लुब्धैः च सेवितम् पाप कर्मभिः ॥ २-१०९-२०

20. aham = I; tyakSye = renounce; kSaattram dharmam = the so-called duty of a warrior; adharmam = it is injustice; dharma samhitam = under the name of justice; sevitam = it is practised; kSudraiH = by petty; nR^ishamsaiH = cruel; lubdhaiH = covetous; paapakar mabhiH = men of evil deeds.

"I renounce the so-called duty of a warrior, it is injustice under the name of justice, it is practised by petty cruel and covetous men of evil deeds."

[Verse Locator](#)

कायेन कुरुते पापम् मनसा सम्प्रधार्य च ।
अनृतम् जिह्वया च आह त्रिविधम् कर्म पातकम् ॥ २-१०९-२१

21. paapam = sin; kurute = is committed; kaayena = by the body; sampradhaarya = after it has been conceived; manasaa = by the mind; anR^itamcha = and falsehood; aha = is spoken; jihvayaa = with tongue; paatakam karma = (thus) the degrading act; trividham = is of three types.

"Sin is committed by the body after it has been conceived by the mind and falsehood is spoken with the tongue. Thus, the degrading act is of three types (with body, mind and tongue)"

[Verse Locator](#)

भूमिः कीर्तिर् यशो लक्ष्मीः पुरुषम् प्रार्थयन्ति हि ।
स्वर्गस्थम् च अनुबध्नन्ति सत्यम् एव भजेत तत् ॥ २-१०९-२२

22. bhuumiH = the earth; kiirti = fame; yashaH = prosperity; lakSmiiH = and fortune; praarthayanti hi = indeed woo; puruSam = a man of truth; samanuvartante = and (they) constantly oblige; satyam = the truth; satyameva = truth alone; tat = should therefore; bhajeta = be strictly observed!.

"The earth, fame, prosperity and fortune indeed woo a man of truth. They constantly oblige the truth: truth should therefore be strictly observed!"

[Verse Locator](#)

श्रेष्ठम् ह्य् अनार्यम् एव स्याद् यद् भवान् अवधार्य माम् ।
आह युक्तिं करैर् वाक्यैर् इदम् भद्रम् कुरुष्व ह ॥ २-१०९-२३

23. **bhavaan** = you; **avadhaarya** = have made it out; **shreSTham** = to be good; '**kuruSva** = do; **idam** = this; **bhadvam** = good thing; **yat** = as; **aha** = uttered; **maan** = to me; **syaat** = must be; **anaaryameva** = are really unworthy

"The logical words, you have made it out to be good, saying 'Do this good thing' as uttered to me, are really unworthy."

[Verse Locator](#)

कथम् ह्य् अहम् प्रतिज्जाय वन वासम् इमम् गुरोः ।
भरतस्य करिष्यामि वचो हित्वा गुरोर् वचः ॥ २-१०९-२४

24. **pratijJNaaya** = having promised; **gurau** = to my father; **imam vanavaasam** = about my exile to the forest; **hitvaa** = and (now) abandoning; **guroH** = the father's; **vachaH** = the words; **bharatasye** = of Bharata?

"Having promised before my father about my exile to the forest, how can I fulfil Bharata's words now, abandoning the father's words?"

[Verse Locator](#)

स्थिरा मया प्रतिज्जाता प्रतिज्जा गुरु सन्निधौ ।
प्रहृष्ट मानसा देवी कैकेयी च अभवत् तदा ॥ २-१०९-२५

25. **sthiraa** = a firm; **pratijJNa** = promise; **pratijJNaata** = has been pledged; **mayaa** = by me; **gurusannidhau** = in the presence of my father; **tadaa** = then; **saa** = that; **devii kaikeyii cha** = queen Kaikeyi also; **abhavata** = became; **prahR^iSyamaaNaaH** = rejoiced.

"A firm promise has been made by me in the presence of my father, when Queen Kaikeyi too became rejoiced."

[Verse Locator](#)

वन वासम् वसन् एवम् शुचिर् नियत भोजनः ।
मूलैः पुष्पैः फलैः पुण्यैः पितृऋन् देवामः च तर्पयन् ॥ २-१०९-२६
सन्तुष्ट पन्च वर्गो अहम् लोक यात्राम् प्रवर्तये ।
अकुहः श्रद्धधानः सन् कार्य अकार्य विचक्षणः ॥ २-१०९-२७

26; 27. **aham** = I; **pravartaye** = will proceed; **loka yaatraam** = with the life-journey; **vasan** = by accepting; **vanavaasam** = the dwelling in the forest; **evam** = in this manner; **shuchiH** = by remaining pure of body and mind; **niyata bhojanaH** = having controlled my diet; **tarpayan** = by feasting; **devaamsha** = the Gods; **pitR^iin** = and Ancestors; **puN^yaiH** = with pure; **muulaiH** = roots; **puSpaiH** = flowers; **phalaiH** = and fruits; **samtuSTa paN^cha vargaH** = with all my five senses fully sated; **akuhaH** = without any deceit; **shraddha dhaanasan** = fully devout; **kaaryaakaarya vichakSaNaH** = discriminative of what ought to be done and what ought not to be done.

"I will proceed with life-journey in this manner, by accepting this dwelling in the forest, by remaining pure in body and mind, having controlled my diet, by feasting the Gods and Ancestors with pure roots, flowers and fruits, with all my five senses fully sated, without any deceit, fully devout and discriminative of what ought to be done and what ought not to be done."

[Verse Locator](#)

कर्म भूमिम् इमाम् प्राप्य कर्तव्यम् कर्म यत् शुभम् ।
अग्निर् वायुः च सोमः च कर्मणाम् फल भागिनः ॥ २-१०९-२८

28. **praapya** = having reached; **imaam** = this; **karma bhuumim** = terrestrial globe (the realm of action); **karma** = an action; **yat** = which; **shubham** = is virtuous; **kartavyam** = is to be

done; **agniH** = the god of fire; **vaayushcha** = the wind- god; **somashcha** = and the moon- god; **phalabhaaginaH** = partake the fruits; **karmaNaam** = of their acts.

"Having reached this terrestrial globe (the realm of action), only a virtuous act is to be undertaken. The god of fire, the wind-god and the moon-god reap the fruits of their acts."

[Verse Locator](#)

शतम् क्रतूनाम् आहत्य देव राट् त्रिदिवम् गतः ।
तपांस्य् उग्राणि च आस्थाय दिवम् याता महर्षयः ॥ २-१०९-२९

29. **aahR^itya** = having performed; **shatam** = a hundred; **kratuunaam** = sacrifices; **devaraata** = Indra the Lord of celestials; **gataH** = went; **tridivam** = to heaven; **aasthaaya** = having practiced; **ugraaNi** = severe; **tapaamsi** = austerities; **maharSayaH** = the great sages; **yaataaH** = went; **divam** = to heaven.

"Having performed ahundred sacrifices, Indra the Lord of celestials went to heaven. Having practised severe austerities, the great sages went to heaven."

[Verse Locator](#)

अमृष्यमाणः पुनरुग्रतेजा ।
निशम्य तं नास्तिकवाक्यहेतुम् ।
अथाब्रवीत्तं नृपतेस्तनूजो ।
विगर्हमाणो वचनानि तस्य ॥ २-१०९-३०

30. **atha** = thereafter; **nishamya** = having heard; **tam** = that; **naastika vaakya hetum** = argument of atheism; (inuntiated by Jabali); **nR^ipateH tanunjaH** = that prince; **ugra tejaaH** = with a terrible energy; **amR^iSyamaaNaH** = without tolerating; **tasya** = his; **vachanaani** = words; **punaH** = again; **abraviit** = spoke; **vigarhamaaNaH** = with a reproach; **tam** = to him.

Hearing that argument of atheism inuntiated by Jabali, Rama the prince with a terrible energy, without tolerating his words, spoke in reproach to him (as follows):

[Verse Locator](#)

सत्यं च धर्मं च पराक्रमं च ।
भूतानुकम्पां प्रियवादिताम् च ।
द्विजातिदेवातिथिपूजनं च ।
पन्थानमाहुस्त्रिदिवस्य सन्तः ॥ २-१०९-३१

31. **santaH** = the virtuous; **aahuH** = say; (that); **satyamcha** = truth; **dharmamcha** = piety; **paraakramam** = valour; **bhuutaanukampaam** = compassion for all beings; **priya vaaditaamcha** = polite speech; **dviijaati devaatithi puujanamcha** = and worship of Brahmanas; gods and unexpected guests; **panthaanam** = are the paths; **tridivasya** = to heaven.

"The virtuous say that truth, piety, valour, compassion for all beings, polite speech and worship of Brahmanas, gods and unexpected guests are the paths to heaven."

[Verse Locator](#)

तेनैवमाज्ञाय यथावदर्थ ।
मेकोदयं सम्प्रतिपद्य विप्राः ।
धर्मं चरन्तः सकलं यथाव ।
त्काङ्क्षन्ति लोकागममग्रमन्ताः ॥ २-१०९-३२

32. **tena** = therefore; **vipraaH** = the learned; **aajJNaaya** = well-instructed; **yathaavat** = in what is to be; **artham** = their greatest advantage; **sampratipadya** = follow; **ekodayam** = their purpose resolutely; **charantaH** = and fulfil; **dharma-** their duty; **sakalam** = in its entirety; **yathaavat** = properly; **apramattaaH** = and attentively; **kaaNKSanti** = seeking; **lokaagamam** = to attain the higher realms.

"Therefore the learned, well-instructed in what is to be their greatest advantage; follow their purpose resolutely and fulfill their duty in its entirety properly and attentively, seeking to attain the highest realms."

[Verse Locator](#)

निन्दाम्यहं कर्म पितुः कृतं त ।
द्यस्त्वामगृह्णाद्विषमस्थबुद्धिम् ।
बुद्ध्यनयैवंविधया चरन्तं ।
सुनास्तिकं धर्मपथादपेतम् ॥ २-१०९-३३

33. **aham** = I; **nindaami** = accuse; **tat** = that; **karma** = act; **kR^itam** = done; **pituH** = by my father; **tvam aagR^ihNaat** = in taking you into his service; **yaH** = you; **viSamastha buddhim** = with your misleading intelligence; **charantam** = moving; **evam vidhayaa** = with this type; **buddhyaa** = of intelligence; **sunaastikam** = a firm atheist; **apetam** = fallen; **dharma pathaat** = from the true path.

"I accuse the act done by my father in taking you into his service, you with your misleading intelligence, a firm atheist fallen from the true path."

[Verse Locator](#)

यथा हि चोरः स तथा हि बुद्ध ।
स्तथागतं नास्तिकमत्र विद्धि ।
तस्माद्धि यः शङ्क्यतमः प्रजानाम् ।
न नास्ति केनाभिमुखो बुधः स्यात् २-१०९-३४

34. **yathaahi tathaa hi** = It is an exact state of the case; **saH** = that; **buddhaH** = a mere intellection; **choraH** = (is deserves to be punished) as a thief; **viddhi** = and know; **naastikam** = an atheist; **atra** = here; **tathaagatam** = to be on par with a mere intellectual; **tasaat** = therefore; **yaH** = he who; **shaN^kya tamaH** = is the most suspectable; **prajaanaam** = (should be punished in the interest of) the people; **na syaat** = In no case; **buddhaH** = should a wise man; **abhimukhaH** = consort; **naastikaa** = with an atheist.

"It is an exact state of the case that a mere *intellection deserves to be punished as it were a thief and know an atheist to be on par with a mere intellectual. Therefore he is the most suspectable and should be punished in the interest of the people. In no case should a wise man consort with an atheist."

* It is the word that is responding to the challenge, which we call intellection. Truth/God is very subtle. A mind that is caught in the net of words/arguments cannot understand truth/God.

[Verse Locator](#)

त्वत्तो जनाः पूर्वतरे वराश्च ।
शुभानि कर्माणि बहूनि चक्रुः ।
चित्वा सदेमं च परम् च लौकं ।
तस्माद्विजाः स्वस्ति हुतं कृतं च २-१०९-३५

35. **janaaH** = men; **puurvatare** = that lived before; **tvattaH** = than you; **chakruH** = have performed; **babuumi** = many; **shubhaani** = auspicious; **karmaaNi** = acts; **chhitvaa** = abandoning; (all hopes of reward); **imamcha** = in this world; **param** = as well as the next; **tasmaat** = therefore; **dvijaaH** = Brahmanas; **hutamcha** = offer oblations in the sacred fire; **kR^itam** = and practise; **svasti** = noble; **kR^itam** = deeds.

"Men that lived before you have performed many auspicious acts, abandoning all hopes of reward in this world as well as the next. Therefore, Brahmanas offer oblations in the sacred fire and practise noble deeds."

[Verse Locator](#)

धर्मे रताः सत् पुरुषैः समेताः ।
तेजस्विनो दान गुण प्रधानाः ।
अहिंसका वीत मलाः च लोके ।
भवन्ति पूज्या मुनयः प्रधानाः ॥ २-१०९-३६

36. **munayaH** = the sages; **rataaH** = who are devoted; **dharme** = to righteousness; **sametaaH** = associating; **satpuruSaiH** = with men of virtue; **tejasvinaH** = endowed with spiritual splendour; **daanaguNa pradhaanaaH** = practising abundant charity; **ahimsakaaH** = harmless; **viitamalaaH** = washed free from all taint; **bhavanti** = become; **puujyaaH** = honoured; **loke** = in the world.

"The sages who are devoted to righteousness, associating with men of virtue, endowed with spiritual splendour, practising abundant charity, harm-less and washed free of all taint, are honoured into the world."

[Verse Locator](#)

इति ब्रुवन्तं वचनं सरोषं ।
रामं महात्मानमदीनसत्त्वम् ।
उवाच पथं पुनरास्तिकं च ।
सत्यं वचः सानुनयं च विप्रः ॥ २-१०९-३७

37. **mahaatmaanam** = to the high-souled Rama; **adiina sattvam** = who never had self-souled Rama; **adiina sattvam** = who never had self-pity; **bruvantam** = and speaking; **saroSam** = indignantly; **iti** = as aforesaid; **vipraH** = Jabali brahmana; **punaH uvaacha** = replied; **saanunayam** = in a fitting manner; **vachaH** = in words; **pathyam** = that were beneficial; **satya** = and truthful; **aastikam** = which showed his belief in authority of Vedas; the other world and so on.

"To the high-souled Rama, who never had self-pity and speaking indignantly as aforesaid, Jabali (that brahmana) replied in a fitting manner in words that were beneficial and truthful, which showed his belief in authority of Vedas, the other world and so on."

[Verse Locator](#)

न नास्तिकानां वचनम् ब्रवीम्यहं ।
न नास्तिकोऽहं न च नास्ति किंचन ।
समीक्ष्य कालं पुनरास्तिकोऽभवं ।
भवेय काले पुनरेव नास्तिकः ॥ २-१०९-३८

38. **aham** = I; **na braviimi** = and not speaking; **vachanam** = the words; **naastikaanaam** = of non-believers; **aham** = I; **na** = am not; **naastikaH** = an atheist; **nacha naasti** = now is it a fact that nothing exists; **kimchana** = whatsoever; **samiikSya** = perceiving; **kaalam** = the time; **abhavam** = I have become; **punareva** = just again; **naastikaH** = a non-believer.

"I am not speaking the words of non- believers. I am not an atheist, nor is it a fact that nothing exists whatsoever. Perceiving the time, I have become a believer. When the time comes, I will become again just a non-believer."

[Verse Locator](#)

स चापि कालोऽय मुपागतः शनैः ।
यथा मया नास्तिकवागुदीरिता ।
निवर्तनार्थं तव राम कारणात् ।
प्रसादनार्थं च मयैतदीरितम् ॥ २-१०९-३९

39. raama = O; Rama! SaH = that; ayam kaalaH api = and this time too; upaagataH = came; shanaiH = slowly; yathaa = how; naastika vaak = the words of non = believer; udiirita = came from my mouth; etat = this; iiritam = was spoken; tava kaaraNaat = for your sake; prasaadanartham cha = to pacify you; nivartanartham = and to persuade you to return (to Ayodhya).

"O, Rama! That and this time too came gradually. The words of a non-believer were spoken by me for your sake, to pacify you and to persuade you to return to Ayodhya."

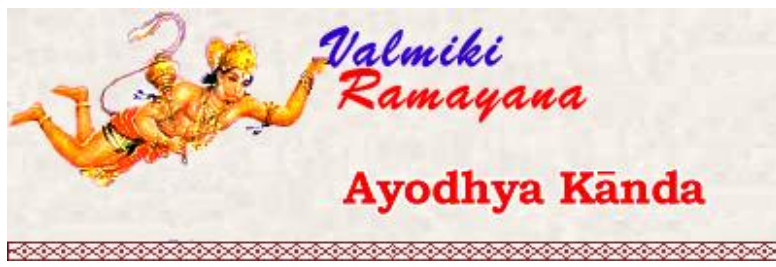
इत्यार्षे श्रीमाद्रामायणे आदिकाव्ये अयोध्याकाण्डे नवोत्तरशततमः सर्गः

Thus completes 109th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 109

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 110 Verses converted to UTF-8, Nov 09

Introduction

Vasishta gives details of the creation of the world to Sri Rama. He says that Brahma, in the form of a boar caused the earth to rise from water and from Brahma is created the entire world. He recites the Genealogy of Rama's line. He informs that Aja and Suvrata were the two sons of Nabhaga and it was Aja who begot the virtuous King Dasaratha; Rama's father. Vasishta also informs Rama that in the whole of Ikshvaku race, only the eldest son becomes the king. He requests Sri Rama not to violate this tradition and take over the reins of Ayodhya.

[Verse Locator](#)

क्रुद्धम् आज्ञाय राम तु वसिष्ठः प्रत्युवाच ह।
जाबालिः अपि जानीते लोकस्य अस्य गत आगतिम्॥ २-११०-१

1. aajJNaaya = recognising; raamam = Rama's; kruddham = anger; vasiSThaH = Vasishta; pratyuvaacha ha = spoke as follows: jabaalirapi = even Jabali; jaaniite = is aware; gataagatam = of the going and coming; asya lokasya = of this world.

Recognising that Rama has become angry, Vashishta spoke as follows: "Even Jabali is aware of the going and coming of this world."

[Verse Locator](#)

निवर्तयितु कामः तु त्वाम् एतद् वाक्यम् अब्रवीत्।
इमाम् लोक समुत्पत्तिम् लोक नाथ निबोध मे॥ २-११०-२

2. uktavaan = (He) spoke; etat = these; vaakyam = words; tvaam nivartayitu kaamastu = on account of his desire that you should return; lokanaatha = O; Lord of the people! nibodha = learn; me = from me; lokasamutpattim = of the creation of the world!.

"He spoke in this manner, on account of his desire that you should return. O, Lord of the people! Learn from me of the creation of the world!"

[Verse Locator](#)

सर्वम् सलिलम् एव आसीत् पृथिवी यत्र निर्मिता।
ततः समभवद् ब्रह्मा स्वयम्भूर् दैवतैः सह॥ २-११०-३

3. sarvam = all; aasiit = was; salilam eva = water only (in the beginning); yatra = from which element; pR^ittivii = the earth; nirmitaa = was formed; tataH = and after that; svayambhuuH = the self-existent; brahmaa = Brahma; daivataiH saha = with all the gods; sambhavat = came into existence.

"All was water only in the beginning" from which element the earth was formed. After that, the self-existent Brahma with all the gods came into existence."

[Verse Locator](#)

स वराहः ततो भूत्वा प्रोज्जहार वसुंधराम् ।

असृजच् च जगत् सर्वम् सह पुत्रैः कृत आत्मभिः ॥ २-११०-४

4. tataH = thereafter; saH = that Brahma; bhuutvaa = assuming; varaahaH = the form of a boar; projjahaara vasundharaam = caused the earth to rise (from water); putraiH saha = and with his sons; kR^itaatmabhiH = of pure soul; aasR^ijachcha = created; sarvam = the entire; jagat = world.

"Thereafter, that Brahma, assuming the form of boar, caused the earth to rise from water and with his sons of pure soul, created the entire world."

[Verse Locator](#)

आकाश प्रभवो ब्रह्मा शाश्वतो नित्य अव्ययः ।

तस्मान् मरीचिः सम्जज्ने मरीचेः कश्यपः सुतः ॥ २-११०-५

5. shaashvataH = the eternal; ityaH = changeless; avyayaH = and imperishable; brahmaa = Brahma; aakaasha prabhavaH = was begotten from ether; tasmaat = and from him; mariichiH = Marichi; samjajNe = was born; kashyapaH = Kashyapa; maricheH = was Marichi's; sutaH = son.

"The eternal, changeless and imperishable Brahma was begotten from ether and from his was born Marichi. Marichi's son was kashyapa."

[Verse Locator](#)

विवस्वान् कश्यपाज् जज्ने मनुर् वैवस्तवः स्मृतः ।

स तु प्रजापतिः पूर्वम् इक्ष्वाकुः तु मनोः सुतः ॥ २-११०-६

6. kashyapaat = from Kashyapa; vivasvaan = Vivasvan; jajNe = was born; manuH = Manu; vaivasvataH sutaH = was the son of Vivasvan; satu = Manu for his part; puurvam = formerly; prajaapatiH = was the lord of creation; ikSvaakuH = Ikshvaku; manoH = was Manu's sutaH = son.

"From Kashyapa, Vivasvan(sun-god) was born. manu was the son of Vivasvan. Manu for his part, was formerly the lord of creation. Ikshvaku was Manu's son."

[Verse Locator](#)

यस्य इयम् प्रथमम् दत्ता समृद्धा मनुना मही ।

तम् इक्ष्वाकुम् अयोध्यायाम् राजानम् विद्धि पूर्वकम् ॥ २-११०-७

7. yasya = to whom; samR^iddhaa = the fertile; mahii = earth; prathamam = initially; dattaa = was given; manunaa = by Manu; viddhi = know; tam ikSvaakum = the Ikshvaku; puurvakam = as the first; raajaanam = king; ayodhyaayaam = of Ayodhya.

"The entire fertile earth was given by Manu to Ikshvaku and know that Ikshvaku was thus the first king of Ayodhya!"

[Verse Locator](#)

इक्ष्वाकोः तु सुतः श्रीमान् कुक्षिर् एव इति विश्रुतः ।

कुक्षेर् अथ आत्मजो वीरो विकुक्षिर् उदपद्यत ॥ २-११०-८

8. ikSvaakoH = Ikshvaku's; sutaH = son; vishrutaH = was known as; shriimaan = the illustrious; kukSireveti = Kukshi; atha = thereafter; kukSeH = kukshi's; aatmajaH = son; viiraH = was the valiant; vikukSiH = Vikukshi; udapadyata = born.

"Ikshvaku's son was known as Kukshi, the illustrious king. Then, Kukshi's son was the valiant Vikukshi."

[Verse Locator](#)

विकुक्षेः तु महा तेजा बाणः पुत्रः प्रतापवान् ।
बाणस्य तु महा बाहुर् अनरण्यो महा यशः ॥ २-११०-९

9. **vikukSeH** = to Vikukshi (was born); **baaNaaH** = Bana; **mahaatejaaH** = the most splendid; **prataapavaan** = and powerful; **putraH** = son; **baaNasya** = to Bana; (was born); **anaraNyaH** = Anaranya; **mahaabaahuH** = the mighty armed; **mayaayashaaH** = and the most illustrious one.

"To Vikukshi was born the most splendid and powerful son, Bana. To Bana was born Anaranya the mighty armed and the most illustrious son."

[Verse Locator](#)

नाना वृष्टिर् बभूव अस्मिन् न दुर्भिक्षम् सताम् वरे ।
अनरण्ये महा राजे तस्करो वा अपि कश्चन ॥ २-११०-१०

10. **asmin anaraNye** = (While) this Anaranya = vare = the excellent; **sataam** = among beings; **mahaaraaje** = was the emperor; **na babhuuva** = there was no; **anavR^iSThiH** = dearth of rain; **na** = nor; **durbhikSam** = drought; **na kashchana** = no one; **takraH** = was a thief.

"While this King Anaranya, the most excellent among beings was reigning, there was neither dearth of rain nor a drought. No one was a thief."

[Verse Locator](#)

अनरण्यान् महा बाहुः पृथू राजा बभूव ह ।
तस्मात् पृथोर् महा राजः त्रिशङ्कुर् उदपद्यत ॥ २-११०-११
स सत्य वचनाद् वीरः सशरीरो दिवम् गतः ।

11. **anaraNyaat** = from Anaranya; **babhuuvaha** = was born; **mahaabahuH** = the mighty armed; **raajaa** = king; **pR^ithuH** = Prithu; **tasmaat pR^ithoH** = from that Prithu; **udapadyata** = was born; **mahaaraajaH** = the Emperor; **trishaNkuH** = Trishanku; **saH viiraH** = that valiant man; **gataH** = ascended to; **divam** = heaven; **sa shariiraH** = along with his mortal body; **satya vachanaat** = for his true eloquence.

"From Anaranya was born the mighty armed king Prithu. From Prithu was born the Emperor Trishanku. That valiant man ascended to heaven along with his mortal body, because of his true eloquence."

[Verse Locator](#)

त्रिशङ्कोर् अभवत् सूनुर् धुन्धुमारो महा यशः ॥ २-११०-१२
धुन्धुमारान् महा तेजा युवन अश्वो व्यजायत ।

12. **trishaN^koH** = to Trishanku; **abhavat** = was born; **suumuH** = a son; **mahaayashaaH** = the highly illustrious; **dundhumaaraH** = Dundhumara; **dundhumaarut** = from Dundhumara; **vyajaayata** = was born; **mahaatejaaH** = the hero; **yuvanaashvaH** = Yuvanasva.

"To Trishanku was born a son, the highly illustrious Dundhumara. From Dundhumara was born the hero, Yuvanasva."

[Verse Locator](#)

युवन अश्व सुतः श्रीमान् मान्धाता समपद्यत ॥ २-११०-१३

मान्धातुः तु महा तेजाः सुसंधिर् उदपद्यत ।

सुसंधेर् अपि पुत्रौ द्वौ ध्रुव संधिः प्रसेनजित् ॥ २-११०-१४

यशस्वी ध्रुव संधेः तु भरतो रिपु सूदनः ।

13; 14. **shriimaan** = the illustrious; **maandhaataa** = Mandhata; **sampadyata** = was born; **yuvanaaashva sutaH** = as a son to Yuvanasva; **mandhaatuH** = to Mandhata; **udapadyata** = was born; **mahaatejaaH** = the hero; **susandhiH** = Susandhi; **dvau** = (therewere) too; **putrau** = sons; **dhruvasandhiH** = Dhruvasandhi; **prasenajit** = and Prasenajit; **susandherapi** = to Susandhi; **dhruvasandheH** = from Dhruvasandhi (was born); **yashasvii** = the illustrious; **bharataH** = Bharata; **ripusuudanaH** = the annihilator of enemies.

"The illustrious Mandhata was born as a son to Yuvanasva. To Mandhata was born the hero, Susandhi. There were two sons Dhruvasandhi and prasenajit to Susandhi. From Dhruvasandhi was born the illustrious Bharata, the annihilator of enemies."

[Verse Locator](#)

भरतात् तु महा बाहोर् असितो नाम जायत ॥ २-११०-१५

यस्य एते प्रतिराजान उदपद्यन्त शत्रवः ।

हैहयाः ताल जन्म्याः च शूराः च शश बिन्दवः ॥ २-११०-१६

15; 16. **mahaabaahoH bharataat** = from the mighty armed Bharata; **jaayata** = was born; **asitonaama** = a son named Asita; **yasya** = for whom; **haihayaaH** = Haihayas; **taalaN^ghaashcha** = Talajanghas; **shuuraaH** = and the valiant; **shashibindavashcha** = shashibindavas; **upapadyanta** = became; **pratirajaanaH** = royal adversaries; **shatravoH** = and enemies.

"From the mighty armed Bharata was born a son named Asita, for whom his royal adversaries, Haihayas, Talajanghas and the valiant Shashibindavas became the enemies."

[Verse Locator](#)

तामः तु सर्वान् प्रतिव्यूह्य युद्धे राजा प्रवासितः ।

स च शैल वरे रम्ये बभूव अभिरतो मुनिः ॥ २-११०-१७

17. **prati vyuuhy** = having drawn out his battle-array against; **taan sarvaan** = all those kings; **yuddhe** = in a combat; **raajaa** = the king Asita; **pravaasitaH** = was driven away; **saH** = he; **babhuuva** = became; **abhirataH** = a devoted; **muniH** = sage; **ramye** = on a beautiful; **shailavare** = and excellent mountain.

"Having drawn out his battle-array against all those kings in a combat, the king Asita was driven away. Asita then became a devoted sage taking asylum in an excellent and charming mountain."

[Verse Locator](#)

द्वे च अस्य भार्ये गर्भिण्यौ बभूवतुर् इति श्रुतिः ।

एका गर्भविनाशाय सपत्न्यै गरलं ददौ ॥ २-११०-१८

18. **asya** = Asita's; **dve bhaarye** = two wives; **babhuuvatuH** = became; **garbhiNyau** = pregnant; **iti** = this is; **shrutiH** = a hear-say; **ekaa** = one wife; **dadau** = gave; **garalam** = poison; **sapatnai** = to the other co-wife; **gabhavinaashaaya** = for the destruction of foetus.

"Asita's two wives became pregnant. It is a hearsay that one of his wives gave poison to the other co-wife in order to destroy her foetus."

[Verse Locator](#)

भार्गवः च्यवनो नाम हिमवन्तम् उपाश्रितः ।

तम् ऋषिम् समुपागम्य कालिन्दी तु अभ्यवादयत् ॥ २-११०-१९

स ताम् अभ्यवदद् विप्रो वर ईप्सुम् पुत्र जन्मनि ।

19. **chayaveno naama** = A sage called Chyavana; **bhaargavaH** = belonging to Bhrign race; **upaashritaH** = was taking a shelter; **himavantam** = in a Himalayan mountain; **kaalindii** = Kalindi; **samupaagamya** = approached; **tam R^iSim** = that sage; **abhyavaadayat** = and offered her salutaion; **saH vipraH** = that brahmana; **abhyavadat** = spoke; **taam** = to her; **varepsum** = who wanted to get a boon; **putrajanmani** = for the birth of a son.

"A sage called Chyavana, belonging to Bhrign race was staying in a Himalayan mountain. Kalindi (Asita's wife) approached that sage and offered her salutation. That brahmna spoke the following words to her, who wanted to obtain a boon for the birth of a son."

[Verse Locator](#)

पुत्रस्ते भविता देवि महात्मा लोकविश्रुतः ॥ २-११०-२०

धार्मिकश्च सुशीलश्च वंशकर्तारिसूदनः ।

20. **devi** = O; Queen!; **putraH** = A son; **mahaatmaa** = with a great soul; **lokavishrutaH** = world-famous; **dhaarmikashcha** = a righteous man; **sushiilashcha** = of a good conduct; **vamsha kartaa** = a perpetuator of the race; **arisuudanaH** = and an annihilator of enemies; **bhavitaa** = will be born; **te** = to you.

"O, Queen! A high-souled son, who will be world-famous, righteous, of a good conduct, a perpetuator of the race and an annihilator of enemies will be born to you."

[Verse Locator](#)

कृत्वाप्रदक्षिणं हृष्टा मुनिं तमनुमान्य च ॥ २-११०-२१

पद्मपत्रसमानाक्षं पद्मगर्भसमप्रभम् ।

ततः सा गृहम् आगम्य देवी पुत्रम् व्यजायत ॥ २-११०-२२

21; 22. **saH devii** = that Queen Kalindi; **hR^iSTaa** = delighted as she was; **pradakSiNam kR^iSTaa** = delighted as she was; **pradakSiNam kR^itvaa** = circumambulated; **tam munim** = that sage; **anumaanyacha** = took permission to leave; **tataH** = and thereafter; **aagamya** = on reaching; **gR^itam** = home; **vyajaayat** = had delivered; **putram-** a son; **padmapatra samaanaakSam** = having eyes resembling lotus-leaves; **padmagarbha samaprabham** = and having a radiance like that of Brahma the Lord of creation.

"The delighted Queen Kalindi circumambulated that sage, took permission from him to leave and thereafter on reaching home, had delivered a son, having eyes resembling lotus-leaves and having a radiance like that of Brahma the Lord of creation."

[Verse Locator](#)

सपत्न्या तु गरः तस्यै दत्तो गर्भ जिघांसया ।

गरेण सह तेन एव जातः स सगरो अभवत् ॥ २-११०-२३

23. **garaH** = poison; **dattaH** = was given; **tasyaiH** = to her; **sapatnyaa** = by her co-wife; **garbha jighaamsayaa** = with an intention to kill her foetus; **jaataH** = born; **tena gareNa sahaiva** = with that poison itself; **saH** = he; **abhavat** = became; **sagaraH** = Sagara (a man with poison).

"Poison was given earlier by her co-wife with an intention to kill her foetus. Born with that poison itself, he became Sagara (a man with poison)."

[Verse Locator](#)

स राजा सगरो नाम यः समुद्रम् अखानयत् ।

इष्ट्वा पर्वणि वेगेन त्रासयन्तम् इमाः प्रजाः ॥ २-११०-२४

24. saH = He; yaH = which; sagaro naama raajaa = king was named as Sagara; iSTvaa = performed sacrifices; parvaNi = on the day of the full moon; akhaanayat = got excavated; samndram = the ocean; traasa yantam = frightening; imaam prajaaH = these people; vegena = by his seed of digging.

"It was king SAgara who excavated the ocen and who, by his sacrifice, on the day of the full moon, by his energy, frightened the people here by the speed of his digging."

[Verse Locator](#)

असमन्जः तु पुत्रो अभूत् सगरस्य इति नः श्रुतम् ।

जीवन् एव स पित्रा तु निरस्तः पाप कर्म कृत् ॥ २-११०-२५

25. asamaNjNaH = Asmanja; abhuut = was; sagarasya = Sagara's; putraH = son; shrutam = there was a hearsay; naH = to us; iti = that; saH = Asamanja; paapakarama kR^it = on account of his wicked deeds; nirastah = was banished; pitraa = by his fatehr; jiivanneva = even while living.

"Asamanja was Sagara's son. There was a hearsay that on account of his wicked deeds, Asamanja was banished by his father even during his life time."

[Verse Locator](#)

अंशुमान् इति पुत्रो अभूद् असमन्जस्य वीर्यवान् ।

दिलीपो अंशुमतः पुत्रो दिलीपस्य भगीरथः ॥ २-११०-२६

26. AsamaNjasya = to asamanja; abhuut = was born; viiryavaan = a valiant; putraH = son; amshumaaniti = called Amshuman; diliipaH = dilipa; amshumataH = was Amshuman's; putraH = son; bhagiirathaH = Bhagiratha; diliipasya = was Dilipa's son.

"A valiant son called amshuman was born to Asamanja. Dilipa was Amshuman's son. Bhagiratha was Dilipa's son."

[Verse Locator](#)

भगीरथात् ककुत्स्थः तु काकुत्स्था येन तु स्मृताः ।

ककुत्स्थस्य तु पुत्रो अभूद् रघुर् येन तु राघवः ॥ २-११०-२७

27. bhagiirathaat = of Bhagiratha; kakutthsaH = was born; kaakutthaaH = the Kakutsthas; vishrutaaH = take their name; kakutthsasya cha = to Kakutstha; abhuut = was born; putra = a son; raghuH = called Raghu; yena = from whence (spring); raaghavaaH = Ragahavas.

"Of Bhagiratha was born kakutstha, from whom the Kakutsthas take their name. To Kakutsthas was born a son called Raghu, from whence spring Raghavas."

[Verse Locator](#)

रघोः तु पुत्रः तेजस्वी प्रवृद्धः पुरुष अदकः ।

कल्माष पादः सौदास इत्य् एवम् प्रथितो भुवि ॥ २-११०-२८

28. raghoH = from Raghu (was born); tejasvii = a renowned; putraH = son; pravR^iddhaH = called Pravridha; prathitaH = known; bhuvi = in the world; ityevam = under the names; puruSaadakaH = Purushadaka; kalmaaSapaadaH = Kalmashapada; sondaasaH = and Soudasa.

"From Raghu was born a renowned son named Pravridha, known in the world under the names Purushadaka, Kalmashapada and Soudasa."

[Verse Locator](#)

कल्माष पाद पुत्रो अभूत् शन्खणः तु इति विश्रुतः ।
यः तु तद् वीर्यम् आसाद्य सह सेनो व्यनीनशत् ॥ २-११०-२९

29. kalmaSapaada putraH = Kalmashapada's son; abhuut = was; vishrutaH = renowned; iti = as; shaNkhaNaH = Shankhana; tadviiryam = kalmashapada's valour; vyaniishat = perished; saha sainyaH = along with his army.

"Kalmashapada's son was renowned as Shankhana, who, even on attaining his father's valour, perished (in a battle) along with his army."

[Verse Locator](#)

शन्खणस्य तु पुत्रो अभूत् शूरः श्रीमान् सुदर्शनः ।
सुदर्शनस्य अग्नि वर्ण अग्नि वर्षस्य शीघ्रगः ॥ २-११०-३०
शीघ्रगस्य मरुः पुत्रो मरोः पुत्रः प्रशुश्रुकः ।
प्रशुश्रुकस्य पुत्रो अभूद् अम्बरीषो महा द्युतिः ॥ २-११०-३१
अम्बरीषस्य पुत्रो अभून् नहुषः सत्य विक्रमः ।
नहुषस्य च नाभागः पुत्रः परम धार्मिकः ॥ २-११०-३२
अजः च सुव्रतः चैव नाभागस्य सुताउ उभौ ।
अजस्य चैव धर्म आत्मा राजा दशरथः सुतः ॥ २-११०-३३

30; 31; 32; 33. shriiman = the fortunate; sadarshanaH = Sudarshana; putraH = was the son; shaNkhaNasya = of Shankhana; sudarshanasya = Sudarshana's (son); (was); agnivarNaH = Agnivarna; agnivarNasya = and of Agnivarna (was born); shiighragah = Shighraga; shiighragasya = Shighraga's' putraH = son was; maruH = Maru; maroH = Maru's; putraH = son; prashushruvaH = was Prashushruva; prashushruvasya = of Prashushruva; abhuut = was born; putraH = a son; ambariiSaH = Ambarisha; ambariiSasya = of Ambarisha; abhuut = was born; putraH = a son; nahuSaH = Nahusha; satyavikramaH = who was full of valour; nahuSasya = Nahusha's; putraH = son; naabhaagaH = Nabhaga; parama dhaarmikaH = of outstanding virtue; ajashcha = Aja; su vratashchaiva = Suvrata; ubhau = were the two; sutau = sons; naabhagasya = of Nabhaga; ajasyaiva = sutau = sons; naabhaagasya = of Nabhaga; ajasyaiva = Aja's; sutaH = son; dharmaatmaa = was the virtuous; raaja dasharathaH = king Dasaratha.

The fortunate Sudarshana was the son of Shankhana. Sudarshana's son was Agnivarna; and of Agnivarna was born Shighraga. Shighraga begot Maru and Maru's son was Prashushruva from Prashushruva was born Ambarisha of that great radiance. To Ambarisha was born a son named Nahusha who was full of valour. Nahusha's son was Nabhaga of outstanding virtue. Aja and Suvrata were the two sons of Nabhaga and it was Aja who begot the virtuous King Dasartha."

[Verse Locator](#)

तस्य ज्येष्ठो असि दायादो राम इत्य् अभिविश्रुतः ।
तद् गृहाण स्वकम् राज्यम् अवेक्षस्व जगन् नृप ॥ ३४

34. asi = you are; jyeSThaH = the eldest son; tasya = of that Dasaratha; abhivishrutaH = very well known; raama iti = as Rama; daayaadaH = the heir who can claim over the inheritance; nR^ipaiH = O; king!; tat = for that reason; gR^ihaaNa = take over; svakam = your; raajyam = kingdom; avekSasva = look after; janam = your people.

"You are the eldest son of that Dasaratha, very well-known as Rama, the heir who can claim over the inheritance. O, King! Hence, take over your kingdom and look after your people there."

[Verse Locator](#)

इक्ष्वाकूणाम् हि सर्वेषाम् राजा भवति पूर्वजः ।
पूर्वजेन अवरः पुत्रो ज्येष्ठो राज्ये अभिषिच्यते ॥ २-११०-३५

35. **puurvajaH** = the eldest son only; **bhavati** = becomes; **raajaa** = the king; **sarveSaam** = in the entire; **ikSvaakuuNaam** = people born in Ikshvaku race; **puuraje** = (when) the eldest exists; **avaraH** = the younger; **na** = will not (become the king); **jyeSThaH putraH** = the eldest son only; **abhiSichyate** = is anointed; **raajye** = to the crown.

"The eldest son only becomes the king in the entire Ikshvaku race. When the eldest son exists, the younger son will not become a king. The eldest son only is anointed to the crown.

[Verse Locator](#)

स राघवाणाम् कुल धर्मम् आत्मनः ।
सनातनम् न अद्य विहातुम् अर्हसि ।
प्रभूत रत्नाम् अनुशाधि मेदिनीम् ।
प्रभूत राष्ट्राम् पितृवन् महा यशाः ॥ २-११०-३६

36. **mahaayashaH** = O; the celebrated one!; **sanaatanam** = this is the eternal; **kuladharmam** = tradition of your race; **raghuvaaNaam** = those born in Raghu dynasty; **aatmanaH** = yours; **saH** = as such; **naarhasi** = and ought not; **vihantum** = to be violated by you; **adya** = now; **anushaadhi** = rule over; **mediniim** = the earth; **prabhuuta ratnaam** = abundant with precious metals; **prabhuuta raaSTraam** = and a vast kingdom; **pitR^ivat** = as did your father.

"O, the celebrated one! This is the eternal tradition of your race, those born in Raghu dynasty and ought not to be violated by you. Rule over the earth, this vast kingdom abundant with precious metals, as did your father."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे दशोत्तरशततमः सर्गः यशाः ॥(ए)(गेम्)

Thus completes 110th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 110

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 111 Verses converted to UTF-8, Nov 09

Introduction

Vashishta urges Rama to grant the prayer of Bharata. Rama replies that the command given by his father cannot be disregarded. Bharata then decides to undertake a fast unto death as a last resort to exert pressure on Rama. On Rama's dubbing such a step as repugnant to the code of conduct prescribed for a kshatriya, Bharata requests Rama to allow him to remain in the forest as the latter's proxy. Rama, however, rules out this proposition also, saying that it is a matter of reproach. He reaffirms his resolve to enter Ayodhya only after implementing the pledge given to his father.

[Verse Locator](#)

वसिष्ठः तु तदा रामम् उक्त्वा राज पुरोहितः ।
अब्रवीद् धर्मं सम्युक्तम् पुनर् एव अपरम् वचः ॥ २-१११-१

1. **uktvaa** = having spoken (thus); **raamam** = to Rama; **vasiSThastu** = Vasistha; **raaja purohitaH** = the royal priest; **tadaa** = then; **punareva** = again; **abraviit** = spoke; **aparam vachaH** = (the following) further words; **dharmasamyuktam** = which were righteous.

Having spoken thus to Rama, Vasishta the royal priest added the following righteous words:

[Verse Locator](#)

पुरुषस्य इह जातस्य भवन्ति गुरवः त्रयः ।
आचार्यः चैव काकुत्स्थ पिता माता च राघव ॥ २-१११-२

2. **kaakutthsa** = O; Rama!; **raaghava** = O; Raghava!; **jaatasya** = from birth; **trayaH** = three; **guravaH** = spiritual instructors; **puruSasya** = of a man; **bhavanti** = are; **achaaryashchaiva** = his teacher; **pitaa** = his father; **maataacha** = and his mother.

"O, Kakutstha, O offspring the Raghu dynasty! From birth, the three spiritual instructors of a man are his teacher, his father and his mother."

[Verse Locator](#)

पिता ह्य् एनम् जनयति पुरुषम् पुरुष ऋषभ ।
प्रज्जाम् ददाति च आचार्यः तस्मात् स गुरूर् उच्यते ॥ २-१११-३

3. **puruSarSabha** = O; the excellent among men!; **pitaa** = the father; **janayatihi enam puruSam** = gives man his life; **achaaryaH** = the teacher; **dadaati** = instructs (him); **prajJNaam** = in wisdom; **tasmaat** = and therefore; **saH** = the teacher; **uchyate** = is said to be; **guruH** = the superior.

"O, excellent among men! The father of man his life. The teacher instructs him in wisdom and therefore instructs the teacher is said to be the superior!"

[Verse Locator](#)

से ते अहम् पितुर् आचार्यः तव चैव परम् तप ।

मम त्वम् वचनम् कुर्वन् न अतिवर्तेः सताम् गतिम् ॥ २-१११-४

4. **paramtapa** = O; Rama; the tormentator of enemies!; **saH aham** = that I; **aachaaryaH** = am the spiritual preceptor; **te pituH** = to your father; **tavachaiva** = and to you too; **kurvam** = In obeying; **mama** = my vachanam = words; **tvam** = you; **naativartate** = will not transgress; **niitim** = the path; **sataam** = of the virtuous.

"O, Rama the tormentator of the enemies! I am the spiritual Preceptor to your father and to you too. In obeying my words, you will not transgress the path of the virtuous."

[Verse Locator](#)

इमा हि ते परिषदः श्रेणयः च समागताः ।

एषु तात चरन् धर्मम् न अतिवर्तेः सताम् गतिम् ॥ २-१११-५

5. **taata** = O; dear prince!; **imaaH** = these; **pariSadaH** = subjects; **shreNayashcha** = the traders and other categories of people; **tathaa** = and; **dvijaaH** = Brahmanas; **te hi** = are your people only; **eSu** = in their case; **charan** = while practising; **dharmam** = righteousness; **naativartate** = you will not transgress; **gatim** = the path; **sataam** = of the righteous.

"O, dear prince! These subjects, the traders, the other categories of people and Brahmana are your people only. In fulfilling your duty to them, you will not be transgressing your righteous path."

[Verse Locator](#)

वृद्धाया धर्म शीलाया मातुर् न अर्हस्य् अवर्तितुम् ।

अस्याः तु वचनम् कुर्वन् न अतिवर्तेः सताम् गतिम् ॥ २-१११-६

6. **naarhasi** = you ought not; **avartitum** = to be lacking in reverence; **maatuH** = to your mother; **vR^iddhayaa** = who is aged; **dharmasheelayaaH** = and of noble conduct; **kurvan** = by carrying out; **asyaaH** = her; **vachanam** = words; **naati vartate** = you will not deviate; **gatim** = from the path; **sataam** = of the virtuous.

"You ought not to be lacking in reverence to your mother who is aged and possessing a noble conduct. By carrying out her words, you will not deviate from the path of the virtuous."

[Verse Locator](#)

भरतस्य वचः कुर्वन् याचमानस्य राघव ।

आत्मानम् न अतिवर्तेः त्वम् सत्य धर्म पराक्रम ॥ २-१११-७

7. **raaghava** = O; Rama; **satyadharmaparaakramaH** = excelling in truth and virtue!; **kurvan** = by fulfilling; **vachaH** = the words; **bharatasya** = of Bharata; **yaachamaanasya** = who is beseeching (you); **tvam** = you; **naativartate** = will not be false; **aatmaanam** = to yourself.

"O, Rama excelling in truth and virtue. By fulfilling the words of the beseeching Bharata, you will not be false to yourself."

[Verse Locator](#)

एवम् मधुरम् उक्तः तु गुरुणा राघवः स्वयम् ।

प्रत्युवाच समासीनम् वसिष्ठम् पुरुष ऋषभः ॥ २-१११-८

8. **uktassam** = having been spoken; **madhuram** = sweet words; **guruNaa** = by his spiritual preceptor; **svayam** = himself; **evam** = thus; **raaghavaH** = Rama; **puruSarSabhaH** = the excellent

among men; **pratyuvaacha** = replied; **vasiSTham** = to Vasishta; **samaasiinam** = who was seated there

Having heard the sweet words spoken by his spiritual preceptro himself, Rama the excellent among men replied (as follows) to Vasishta who was seated there.

[Verse Locator](#)

यन् मातापितरौ वृत्तम् तनये कुरुतः सदा ।
न सुप्रतिकरम् तत् तु मात्रा पित्रा च यत् कृतम् ॥ २-१११-९
यथा शक्ति प्रदानेन स्नापनाच् चादनेन च ।
नित्यम् च प्रिय वादेन तथा सम्बर्धनेन च ॥ २-१११-१०

9; 10. **vR^ittam** = the good; **yat** = which; **maataapitrau** = a father and mother; **kurutaH** = do; **yathaashakti pradaanena** = by giving him whatever they can; **sadaa** = forever; **tanaye** = to their son; **svaapanochchhaadanena cha** = by putting him to sleep; rubbing his body with oil etc; **priya vaaden** = by speaking kindly to him; **nityamcha** = every moment; **tathaa** = and; **samvardhanena** = even by nourishing him; **yat** = and whatever; **kR^itam** = is done; **maatrasa** = by a mother; **pitrasa** = and father; **tat tu** = that however; **na suprati karam** = cannot be requited.

"The good, which a father and mother do, by giving whatever they can, to their son constantly, by putting him to sleep, rubbing his body with oil etc, nay, by speaking kindly to him every moment, and even by nourishing him, can never be wholly requited."

[Verse Locator](#)

स हि राजा जनयिता पिता दशरथो मम ।
आज्जातम् यन् मया तस्य न तन् मिथ्या भविष्यति ॥ २-१११-११

11. **mam** = my; **pitaa** = father; **saH** = that; **raajaa dasharathaH** = king Dasaratha; **janayitaa hi** = indeed begot me; **yat** = that whihc; **ajJNaatam** = was promised; **mayaa** = by me; **tasya** = to him; **tat** = that; **na bhaviSyati** = will not become; **mithyaa** = false.

"The command laid upon me by king Dasaratha, my father, who begot me, cannot therefore be disregarded."

[Verse Locator](#)

एवम् उक्तः तु रामेण भरतः प्रत्यनन्तरम् ।
उवाच परम उदारः सूतम् परम दुर्मनाः ॥ २-१११-१२

12. **evam** = thus; **uktaH** = spoken; **raameNa** = by Rama; **bharataH** = Bharata; **paramodaaraH** = the highly generous man; **parama durmanaaH** = was very much anguished; **uvaacha** = and spoke; **suutam** = to Sumantra the charioteer; **pratyanantaram** = who was standing nearby.

Hearing Rama's words, the most generous Bharata felt very much anguished and addressed the following words to Sumantra the charioteer who was standing nearby:

[Verse Locator](#)

इह मे स्थण्डिले शीघ्रम् कुशान् आस्तर सारथे ।
आर्यम् प्रत्युपवेक्ष्यामि यावन् मे न प्रसीदति ॥ २-१११-१३

13. **saarathe** = O; charioteer!; **aastara** = spread; **kushaan** = the Kusha grass; **shiigram** = soon; **sthaN^Dile** = on the ground; **iha** = here; **me** = for me; **pratyupavekSyami** = I shall

remain facing; **aaryam** = my illustrious brother; **yaavat** = till; **na prasiidati me** = he does not get me propitiated.

"O, charioteer! Spread speedily the Kusha grass on the ground here for me. I shall remain facing my illustrious brother till he gets propitiated (and grant my request)."

[Verse Locator](#)

अनाहारो निरालोको धन हीनो यथा द्विजः ।
शेष्ये पुरस्तात् शालाया यावन् न प्रतियास्यति ॥ २-१११-१४

14. **sheSya** = I shall remain lying down; **purastaat** = in front; **shaalaayaaH** = of Rama's hut; **anaahaaraH** = without food or drink; **niraalokaH** = and depriving myself of light; **yaavat** = until; **na pratiyaasyati** = he does not return to Ayodhya; **dvijaH yathaa** = like a brahmana; **dhana hiinaH** = who is destitute (lies down at the door of his creditor).

"I shall remain lying down in front of Rama's hut without food or drink and depriving myself of light until he returns to Ayodhya, like a brahman who is a destitute (lies down at the door of his creditor)."

[Verse Locator](#)

स तु रामम् अवेक्षन्तम् सुमन्त्रम् प्रेक्ष्य दुर्मनाः ।
कुश उत्तरम् उपस्थाप्य भूमाउ एव आस्तरत् स्वयम् ॥ २-१११-१५

15. **prekSya** = seeing; **sumantram** = Sumantra; **avekSantam** = who was gazing at; **raamam** = RAmA; (for his command); **sa tu** = that Bharata; **durmanaaH** = with low spirits; **svayameva** = on his own; **upasthaapya** = brought; **kushottaram** = a heap of Kusha grass; **aastarat** = and spread it; **bhuumau** = on the floor.

Seeing Sumantra who was gazing at Rama waiting for his command, the low-spirited Bharata, on his own, brought a heap of Kusha grass and spread it on the floor.

[Verse Locator](#)

तम् उवाच महा तेजा रामो राज ऋषि सत्तमाः ।
किम् माम् भरत कुर्वाणम् तात प्रत्युपवेक्ष्यसि ॥ २-१११-१६

16. **raamaH** = Rama; **mahaatejaaH** = of great splendour; **raajarSi sattamaH** = and the excellent among royal sages; **uvaacha** = spoke; **tam** = to him (as follows); **bharata** = O; Bharata; **taataH** = my dear brother!; **kim kurvaaNam taataH** = what wrong have I done; **pratyupavakSyasi** = that you lie = down; **maam** = before me?

Rama of great splendour and the best among royal sages spoke to Bharata as follows: "O Bharata my dear brother! What wrong have I done that you lie down before me?"

[Verse Locator](#)

ब्राह्मणो ह्य् एक पार्श्वेन नरान् रोद्धुम् इह अर्हति ।
न तु मूर्धा अवसिक्तानाम् विधिः प्रत्युपवेशने ॥ २-१११-१७

17. **braahmaNaH** = A brahman; **arhati hi** = can indeed; **ekapaarshvena** = lie down on one; **roddhum** = in order to obstruct; **naraan** = men; **iha** = in this world; **na** = there is no; **vidhiH** = rule; **muurdhaabhiSiktaanaam tu** = for a warrior-class; **pratyupaveshane** = to lie down; obstructing men.

"A brahmana may lie down on one side in order to obstruct a willful debtor in this world. But, it is not befitting for a warrior-class.

[Verse Locator](#)

उत्तिष्ठ नर शार्दूल हित्वा एतद् दारुणम् व्रतम् ।
पुर वर्याम् इतः क्षिप्रम् अयोध्याम् याहि राघव ॥ २-१११-१८

18. **raaghava** = O; **Bharata**; **narashaarduulaH** = Tiger among men!; **hitvaa** = giving up; **etat** = this; **daaruNam** = formidable; **vrataM** = resolve; **uttiSTha** = rise up; **yaahi** = proceed; **kSipram** = speedily; **ayodhyaam** = to Ayodhya; **puravaryaam** = the excellent of cities; **itaH** = from here.

"O Bharata, Tiger among men! Giving up this formidable resolve, rise up proceed speedily to Ayodhya the best of cities, from here."

[Verse Locator](#)

आसीनः तु एव भरतः पौर जानपदम् जनम् ।
उवाच सर्वतः प्रेक्ष्य किम् आर्यम् न अनुशासथ ॥ २-१११-१९

19. **aasiinastveva** = still sitting like that; **bharataH** = Bharata; **prekSya** = looking at; **janam** = the people; **paura jaanapadam** = the citizens and the rural folk; **sarvataH** = on all sides; **uvaacha** = and asked; **kim** = why; **naanushaasatha** = they are not entreating; **aaryam** = his venerable brother (to return)

Still sitting in the same posture, Bharata looked at the citizens and rural folk around on all sides and asked them why they were not entreating his venerable brother to return.

[Verse Locator](#)

ते तम् ऊचुर् महात्मानम् पौर जानपदा जनाः ।
काकुत्स्थम् अभिजानीमः सम्यग् वदति राघवः ॥ २-१११-२०

20. **te jaanaaaH** = those people; **paurajaanapadaaH** = the inhabitants of town and country; **uuchuH** = replied; **mahaatmaanam** = to high souled; **tam** = Bharata (as follows); **abhijaaniya** = we know well; **kaakutthasam** = Rama; **raaghavaH** = Rama; **vadati** = is speaking; **samyak** = rightly.

Those people, the inhabitants of town and country replied to the magnanimous Bharata as follows: "We know Rama very well. He is speaking rightly."

[Verse Locator](#)

एषो अपि हि महा भागः पितुर् वचसि तिष्ठति ।
अत एव न शक्ताः स्मो व्यावर्तयितुम् अन्जसा ॥ २-१११-२१

21. **eSaH** = this; **mahaabhaagaH** = Rama of exalted merit; **tiSThati hi** = is indeed standing; **pituH** = on his father's; **vachasi** = words; **ata eva** = for that reason; **na smaH** = we are not; **shaktaaH** = able; **vyaavartayitum** = to make him return; **aJNjasaa** = indeed.

"This Rama of exalted merit is indeed standing on his father's words. Hence, we are not able to convince him to return to Ayodhya."

[Verse Locator](#)

तेषाम् आज्ञाय वचनम् रामो वचनम् अब्रवीत् ।
एवम् निबोध वचनम् सुहृदाम् धर्म चक्षुषाम् ॥ २-१११-२२

22. **aajJNaaya** = understanding; **teSaam** = their; **vachanam** = words; **raamaH** = Rama; **abraviit** = spoke; (as follows); **nibodha** = reflect on; **vachanam** = the words; **suhR^idaam** = of your friends; **dharma chakSuSaam** = who see rightly; **evam** = thus.

Hearing their words, Rama said to Bharata: "Reflect on the words of your companions, who see rightly."

[Verse Locator](#)

एतच् च एव उभयम् श्रुत्वा सम्यक् सम्पश्य राघव ।
उत्तिष्ठ त्वम् महा बाहो माम् च स्पृश तथा उदकम् ॥ २-१११-२३

23. **mahaabaaho** = O; the mighty armed; **raaghava** = Bharata!; **shrutvaa** = hearing; **etat** = these; **ubhayam chaiva** = two (my words and their words); **sampashya** = and reflecting on them; **samyak** = well; **tvam** = you; **uttiSTha** = rise up; **spR^iha** = and touch; **maamcha** = me; **tathaa** = and udakam = (drink) water.

"O the mighty armed Bharata! Having listened to their testimony and mine, reflect on the matter carefull. Rise and touch me and drink water."

[Verse Locator](#)

अथ उत्थाय जलम् स्पृष्ट्वा भरतो वाक्यम् अब्रवीत् ।
शृण्वन्तु मे परिषदो मन्त्रिणः श्रेणयः तथा ॥ २-१११-२४

24. **atha** = thereafter; **bharataH** = Bharata; **utthaaya** = rose; **spR^iSTvaa** = touched; **jalam** = water; **abraviit** = and spoke; **vaakyam** = (the following) words; **pariSadaH** = (Let) the audience; **mantriNaH** = ministers; **tathaa** = and; **shrNayaH** = the guild of traders; **shruNvantu** = hear; **me** = me.

Thereafter, Bharata rose, touched water and spoke as follows: "Let the audience, including ministers and the guild of traders hear me also."

[Verse Locator](#)

न याचे पितरम् राज्यम् न अनुशासामि मातरम् ।
आर्यम् परम धर्मज्जन्म अभिजानामि राघवम् ॥ २-१११-२५

25. **na yaache** = I never asked; **pitaram** = my father; **raajyam** = for the kingdom; **naanushaasaami** = nor did I counsel; **maataram** = my mother (to enthrone me); **naanujaanaami** = I never gave my approval; (for the exile of); **raaghavam** of Rama; **aaryam** = the venerable man; **paramadharmajjNam** = who knows his duty very well.

"I never asked my father for the kingdom, nor did I counsel my mother to enthrone me. I never gave my approval for the exile of Rama, the venerable hero, who knows his duty very well."

[Verse Locator](#)

यदि तु अवश्यम् वस्तव्यम् कर्तव्यम् च पितुर् वचः ।
अहम् एव निवत्स्यामि चतुर्दश वने समाः ॥ २-१११-२६

26. **avashyam yadi** = If it is absolutely essential; **vastavyam** = (that one of us_ should remain here; **vachaH** = and the command (of our father); **kartavyamcha** = be executed; **ahameva** = (then) it is I; **nivatsyaami** = who will live; **vane** = in the forest; **chaturdasha samaaH** = for fourteen years.

"If it is absolutely essential that one of us should remain here and the command of our father be executed, then it is I who will reside in the forest for fourteen years."

[Verse Locator](#)

धर्म आत्मा तस्य तथ्येन भ्रातुर् वाक्येन विस्मितः ।
उवाच रामः सम्प्रेक्ष्य पौर जानपदम् जनम् ॥ २-१११-२७

27. **dharmaatmaa** = The high souled; **raamaH** = Rama; **vismitaH** = was surprised; **tathyena vaakyena** = by sincere words; **tasya** = of that; **bhraatuH** = brother; **samprekSya** = and by looking at; **paurajaanapadam** = the inhabitants of town and country; **vuaacha** = spoke (as follows)

The high-souled Rama was surprised by the sincere words of his brother and by looking at the inhabitants of town and country, spoke (as follows):

[Verse Locator](#)

विक्रीतम् आहितम् क्रीतम् यत् पित्रा जीवता मम ।
न तल् लोपयितुम् शक्यम् मया वा भरतेन वा ॥ २-१११-२८

28. **vikriitam** = the disposal; **aahitam** = the pledge; **kriitam** = and the come by; **yat** = which; (were given); **pitraa** = by my father; **jiivataa** = while he was alive; **tat** = that; **na shakyaam** = cannot be; **lopayitum** = broken; **mayaa vaa** = either by me; **bharatena vaa** = or by Bharata.

"The disposal, the pledge and the come-by which he was alive, cannot be broken either by me or by Bharata."

[Verse Locator](#)

उपधिर् न मया कार्यो वन वासे जुगुप्सितः ।
युक्तम् उक्तम् च कैकेय्या पित्रा मे सुकृतम् कृतम् ॥ २-१११-२९

29. **upadhiH** = my consent to the substitute; **vanavase** = in respect of the sojourn in the forest; **na kaaryaH** = cannot be done; **mayaa** = by me; **jugupsitaH** = which is a distasteful thing; **uktam** = what was advised; **kaikeyyaa** = by Kaikeyi; **yuktam** = was property; **kR^itam** = and what was done; **me pitraa** = by me father; **sukrutam** = was a righteous deed.

"I cannot accede to the substitute in respect of the sojourn in the forest and it is distasteful thing. What was advised by Kaikeyi was proper and what was done by my father was a righteous deed."

[Verse Locator](#)

जानामि भरतम् क्षान्तम् गुरु सत्कार कारिणम् ।
सर्वम् एव अत्र कल्याणम् सत्य संधे महात्मनि ॥ २-१११-३०

30. **jaanaami** = I am aware; **(that) bharatam** = Bharata; **kSaantam** = has patience; **gurusatkaara kaaraNam** = and devotion for the elders; **sarvameva** = all will be kalyaaNam = propitious; **atra** = in the case of this Bharata; **satya sandhe** = who is true to his promise; **mahaatmani** = and magnanimous.

"I am aware that Bharata has necessary patience and due devotion for the elders. All will be propitious in the case of this magnanimous Bharata, who is true to his promise."

[Verse Locator](#)

अनेन धर्म शीलेन वनात् प्रत्यागतः पुनः ।
भ्रात्रा सह भविष्यामि पृथिव्याः पतिर् उत्तमः ॥ २-१११-३१

31. **pratyaagataH** = after returning; **punaH** = again; **vaanaat** = from the forest; **bhaviSyaami** = I shall become; **uttamaH** = an excellent; **patiH** = king; **pR^ithivyaah** = of the earth; **anena bhraatrena saha** = along with my brother; **dharmashiilena** = who is of virtuous nature.

"After returning from the forest, I shall rule the earth, assisted by my virtuous brother."

[Verse Locator](#)

वृत्तो राजा हि कैकेय्या मया तद् वचनम् कृतम् ।
अनृतान् मोचय अनेन पितरम् तम् मही पतिम् ॥ २-१११-३२

32. raajaa = the king Dasaratha; vR^ito hi = was indeed prevailed upon; kaikeyyaa = by Kaikeyi; tadvachanam = that promise; kR^itam = was fulfilled; mayaa = by me; anena = for this reason; mochaya = relieve; mahiipatim = the emperor; tam pitaram = and that father; anR^itaat = from blame.

"The king Dasaratha was indeed solicited for a boon by Kaikeyi. That word of the king has been fulfilled by me. Hence, relieve our father, the emperor from the blame."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकादशोत्तरशततमः सर्गः

Thus completes 111th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 111

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 112 Verses converted to UTF-8, Nov 09

Introduction

On hearing the debate between Rama and Bharata, all the sages there were astonished. The sages request Bharata to accept Rama's words. Bharata explains to Rama that he is unable to rule the vast kingdom alone to the satisfaction of its subjects. Bharata further adds that Rama has the necessary competence to save the world and makes a fervent appeal to Rama to return to Ayodhya. However, Rama replies that Bharata is quite capable of ruling the kingdom and advises Bharata to take counsel from his wise ministers before administering the kingdom. Rama reaffirms Bharata that he will never be false to his father's vow. Finally, Bharata agrees to Rama's proposition, but requests Rama to offer his sandals to be carried by him to ayodhya so that the people there would get gain and security. Rama agrees to it and offers his sandals to Bharata, who takes a vow before Rama to enter fire in case he did not return immediately after the expiry of his term of exile. After embracing Bharata and Shatrughna, Rama bids farewell to all with due respect in accord with the rank of each and enters his hermitage.

[Verse Locator](#)

तम् अप्रतिम तेजोभ्याम् भ्रातृभ्याम् रोम हर्षणम् ।
विस्मिताः समामम् प्रेक्ष्य समवेता महर्षयः ॥ २-११२-१

1. prekSya = seeing; tam = that; romaharSaNam = thrilling; samgamam = converse; bhraatR^ibhyaam = between those two brothers; apratima tejobhyaam = with incomparable dignity; maharSayaH = the great sages; samvetaaH = gathered there; vismitaaH = were astonished.

Witnessing that thrilling converse between those two brothers with incomparable dignity, the great sages gathered there were astonished.

[Verse Locator](#)

अन्तर् हिताः तु ऋषि गणाः सिद्धाः च परम ऋषयः ।
तौ भ्रातरौ महात्मानौ काकुत्स्थौ प्रशशंसिरे ॥ २-११२-२

2. munigaNaaH = the assemblies of ascetics; siddhaashcha = great saints; paramarSayaH = and distinguished sages; antarhitaaH = who stood invisible in space; prashashamsire = applauded; tau kaakutthsau = both Rama and Bharata; mahaatmaanau = the high-souled; bhraatarau = brothers (as follows)

The assemblies of ascetics, great saints present there and the distinguished sages who stood invisible in space, applauded both Rama and Bharata, the magnanimous brothers, saying (as follows):

[Verse Locator](#)

स धन्यो यस्य पुत्रौ द्वौ धर्मजनौ धर्म विक्रमौ ।
श्रुत्वा वयम् हि सम्भाषाम् उभयोः स्पृहयामहे ॥ २-११२-३

3. saH = that Dasaratha; yasya = who begot; dvau putrau = two sons; dharmajJNau = who know righteousness; dharma vikramau = and whose strength is justice; dhanyaH = was fortunate; shrutvaa = by hearing; sambhaaSaam = the conversation; ubhayoH = between theses two princes; vayam = we; delighted. spR^ihayaamaahe hi = are indeed delighted.

"That Dasaratha, who begot these two sons, who know righteousness and whose strength is justice, was fortunate. By hearing the debate between these two princes, we are indeed delighted."

[Verse Locator](#)

ततः तु ऋषि गणाः क्षिप्रम् दशग्रीव वध एषिणः ।
भरतम् राज शार्दूलम् इत्य् ऊचुः समाता वचः ॥ २-११२-४

4. tataH = then; R^iSigaNaaH = the assembly of sages; dashagriiva vadhaisiNaH = who wished to see destruction of Ravana; kSipram = quickly; samgataaH = came together; uchuH- and spoke; iti = these; vachaH = words; bharatam = to Bharata; raaja shaarduulam = the excellent king.

Thereafter, that assembly of sages, who wished to see a quick destruction of Ravana, came together and spoke the following words to Bharata, the excellent king.

[Verse Locator](#)

कुले जात महा प्राज्ञ महा वृत्त महा यशः ।
ग्राह्यम् रामस्य वाक्यम् ते पितरम् यद्य् अवेक्षसे ॥ २-११२-५

5. kule jaata = O Bharata born in a noble race; mahaapraajJNa = highly intelligent; mahaa vR^itta = having a superior conduct; mahaa yashaH = and a great reput! avekSase yadi = If you respect; te = your; pitaram = father; raamasya = Rama's; vaakyam = words; graahyam = are to be accepted.

"O Bharata born in a noble race, highly intelligent, having a superior conduct and a great reput! If you have regard for your father, Rama's words are to be accepted.

[Verse Locator](#)

सदा अनृणम् इमम् रामम् वयम् इच्छामहे पितुः ।
अनृणत्वाच् च कैकेय्याः स्वर्गम् दशरथो गतः ॥ २-११२-६

6. vayam = we; ichchhaamahe = wish; imam raamam = this Rama; anR^iNam = to be free of debt; sadaa = forever; pituH = in the case of his father; dasharathaH = Dasaratha; anR^iNatvaachcha = becoming free of debt; kaikeyyaaH = in the case of Kaikeyi; gataH = went; svargam = to heaven.

"We wish to see Rama absolved of all obligations forever to his father. Dasaratha, having honoured his pledge to Kaikeyi, indeed went to heaven."

[Verse Locator](#)

एतावद् उक्त्वा वचनम् गन्धर्वाः समहर्षयः ।
राज ऋषयः चैव तथा सर्वे स्वाम् स्वाम् गतिम् गताः ॥ २-११२-७

7. uktvaa = having spoken; vachanam = the words; etaavat = that much; sarve = all; gandharvaaH = the celestial musicians; samaharSyaH = together with the great sages; tadaa = then; gataaH = went; svaam svaam = their respective; gatim = abodes.

Having uttered that much, all the celestial musicians and the great sages then went to their respective abodes.

[Verse Locator](#)

ह्लादितः तेन वाक्येन शुभेन शुभ दर्शनः ।

रामः सम्हृष्ट वदनः तान् ऋषीन् अभ्यपूजयत् ॥ २-११२-८

8. **tena vaakyena** = by those words; **shubhena** = which were auspicious; **shubhadarshanaH** = the good-looking; **raamaH** = Rama; **LaaditaH** = looked radiant; **abhyapuujayat** = and worshipped; **taan R^iSiin** = those sages; **samhR^iSTa vadanaH** = with a joyful countenance.

Hearing those auspicious words, the good-looking Rama looked radiant and worshipped those sages with a joyful countenance.

[Verse Locator](#)

स्रस्त गात्रः तु भरतः स वाचा सज्जमानया ।

कृत अन्जलिर् इदम् वाक्यम् राघवम् पुनर् अब्रवीत् ॥ २-११२-९

9. **bharatastu** = Bharata; on his part; **trastagaatraH** = with trembled limbs; **kR^itaaJNjaliH** = joined his palms in salutation; **punaH abraviit** = again spoke; **idam vaakyam** = these words; **raaghavam** = to Rama; **sajjamaaneyaa** = in a strangled; **vaachaa** = voice.

Bharata, on his part, with trembled limbs, joined his palms in salutation and again spoke the following words to Rama in a strangled voice:

[Verse Locator](#)

राज धर्मम् अनुप्रेक्ष्य कुल धर्म अनुसन्ततिम् ।

कर्तुम् अर्हसि काकुत्स्थ मम मातुः च याचनाम् ॥ २-११२-१०

10. **kaakutthsa** = O; Rama!; **anuprekSyaa** = keeping in view; (that); **raajadharmam** = the royal statute; **kuladharmam** = and the statute of the race; **anusantatim** = continue; **arhasi** = you ought to; **kartum** = yield to; **yachanaam** = the entreaties; **mama** = of mine; **maatushcha** = and of your mother.

"O, Rama! Keep in view the continuance of our royal statute and the statute of the race. You ought to yield to the entreaties of mine and those of your mother."

[Verse Locator](#)

रक्षितुम् सुमहद् राज्यम् अहम् एकः तु न उत्सहे ।

पौर जानपदामः च अपि रक्तान् रन्जयितुम् तथा ॥ २-११२-११

11. **aham** = I; **ekastu** = alone; **notsahe** = am not able; **rakSitum** = to protect; **sumahat** = the very large; **raajyam** = kingdom; **tathaa** = and; **raJNjayitum** = to the satisfaction; **raktaan** = of the beloved; **paurajaanapadaan** = inhabitants of town and country.

"I am not able to rule this vast empire alone to the satisfaction of the beloved inhabitants of town and country!"

[Verse Locator](#)

ज्जातयः च हि योधाः च मित्राणि सुहृदः च नः ।

त्वाम् एव प्रतिकान्क्षन्ते पर्जन्यम् इव कर्षकाः ॥ २-११२-१२

12. **naH** = our; **jJNaatayashcha** = kith and kin; **yodhaashcha** = soldiers; **mitraaNi** = companions; **suhR^idashcha** = and allies; **prativiikSante** = are waiting; **tvameva** = for you indeed; **karSakaaH iva** = as farmers (wait); **parjanyaMiva** = for the rainy clouds.

"Our kith and king, soldiers, companions and allies are waiting for you indeed, as farmers wait for the rainy clouds."

[Verse Locator](#)

इदम् राज्यम् महा प्राज्ञं स्थापय प्रतिपद्य हि ।
शक्तिमान् असि काकुत्स्थ लोकस्य परिपालने ॥ २-११२-१३

13. mahaa praaJJNa = O Rama the sagacious! pratipadya = return; idam raajyam = to this kingdom; sthaapaya = and keep it in order; asi = you are; shaktimaan = competent; panipaalane = of administration; lokasya = of the world.

"O, the sagacious Rama! Return to the kingdom and keep it in order. You have the competence to save the world!"

[Verse Locator](#)

इत्थं उक्त्वा न्यपतद् भ्रातुः पादयोर् भरतः तदा ।
भृशम् सम्प्रार्थयाम् आस रामम् एवम् प्रियम् वदः ॥ २-११२-१४

14. bharataH = Bharata; tadaa = then; uktvaa = speaking; iti = thus; nyapatat = fell; paadayoH = at the feet; bhraatuH = of his brother; priyamvadaH = Bharata the kind-spoken; sampraartha yaamaasa = earnestly requested; raamam eva = Rama; bhR^isham = a great deal.

That Bharata, who was kind-spoken, thus made a fervent appeal to Rama and fell at his feet.

[Verse Locator](#)

तम् अन्के भ्रातरम् कृत्वा रामो वचनम् अब्रवीत् ।
श्यामम् नलिन पत्र अक्षम् मत्त हंस स्वरः स्वयम् ॥ २-११२-१५

15. svayam aNkekRTitvaa = placing on his lap; tam bharatam = that Bharata; shyaamam = of dark hue; nalina patraakSam = with eyes resembling lotus-petals; matta hamsa svaram = having a voice of a swan in rut; raamaH = Rama; abraviit = spoke; vachanam = (the following) words.

Placing on his lap, that Bharata of dark hue, with eyes resembling lotus-petals and having a voice like that of a swan in rut, Rama spoke the following words to him:

[Verse Locator](#)

आगता त्वाम् इयम् बुद्धिः स्वजा वैनयिकी च या ।
भृशम् उत्सहसे तात रक्षितुम् पृथिवीम् अपि ॥ २-११२-१६

16. taataH = O dear brother!; yaa buddhiH = which intellect; iyam = this; tvaam = you; aagataa = obtained; svajaa = self-born; vainayikiicha = and by training; (by that); utsahase = you are competent; bhR^isham = very much; rakSitum api = even to rule; pR^ithiviim = the earth.

"O, my dear brother! You are very much competent to rule the earth, by the intellect you obtained both inherently and by training."

[Verse Locator](#)

अमात्यैः च सुहृद्भिः च बुद्धिमद्भिः च मन्त्रिभिः ।
सर्वं कार्याणि सम्मन्त्र्य सुमहान्त्य् अपि कारय ॥ २-११२-१७

17. sammantrya = take counsel with; amaatyaischa = ministers; suhR^idbhishcha = companions; buddhi madbhiH = and intelligent; mantribhishcha = counsellors; kaaraya = and

get done; **sarva kaaryaaNi** = all activities; **sumhaantyapi** = even if they are gigantic.

"Take counsel with your ministers, companions and intelligent counsellors and get all activities done, even if they are gigantic."

[Verse Locator](#)

लक्ष्मीः चन्द्राद् अपेयाद् वा हिमवान् वा हिमम् त्यजेत् ।
अतीयात् सागरो वेलाम् न प्रतिज्जाम् अहम् पितुः ॥ २-११२-१८

18. **lakSmiiH** = light; **apeyaadvaa** = may go off; **chandraat** = from the moon; **himam** = snow; **tyajedvaa** = may decam; **himavaan** = from a Himalayan mountain; **sagaraH** = ocean; **atiiyaat** = may transgress; **velaam-** the shore; **aham** = (But) I; **na** = will not transgress; **pituH** = my father's; **pratijNaam** = promise.

"Light may go off from the moon; Himalayan mountain may shake off its snows; the sea may transgress its shores, but I will never be false to my father's vow!"

[Verse Locator](#)

कामाद् वा तात लोभाद् वा मात्रा तुभ्यम् इदम् कृतम् ।
न तन् मनसि कर्तव्यम् वर्तितव्यम् च मातृवत् ॥ २-११२-१९

19. **taata** = my dear brother!; **idam** = this; **kR^itam** = was done; **maatraa** = by your mother; **tubhyam-** for your sake; **kaamaadvaa** = from her affection; **lobhaadvaa** = or covetousness; **tat** = that; **nakartavyam** = should not be carried out; **manasi** = in your mind; **vartitavyam** = you ought to obey; **maatR^ivat** = towards your mother.

"My dear brother! Your mother acted thus, for your sake, out of her affection or ambition. It should not be carried out in your mind. You ought to obey her as your mother."

[Verse Locator](#)

एवम् ब्रुवाणम् भरतः कौसल्या सुतम् अब्रवीत् ।
तेजसा आदित्य सम्काशम् प्रतिपच् चन्द्र दर्शनम् ॥ २-११२-२०

20. **bharataH** = Bharata; **abraviit** = replied; (as follows) **kausalyaasutam** = to Rama; **bruvaaNam** = who was speaking; **evam** = thus; **aaditya saNkaasham** = who was equal to sun; **tejasaa** = by his splendour; **pratipachchandradarshanam** = or to the moon in its first quarter.

Bharata replied (as follows) to Rama, who was speaking as aforesaid and who was equal to sun by his splendour or to the moon in its first quarter.

[Verse Locator](#)

अधिरोह आर्य पादाभ्याम् पादुके हेम भूषिते ।
एते हि सर्व लोकस्य योग क्षेमम् विधास्यतः ॥ २-११२-२१

21. **aarya** = O; noble brother!; **paadabhyaam** = by your feet; **adhiroha** = mount on; **paaduke** = (these) wooden sandals; **hemabhuuSite** = whjich are adorned with gold; **ete** = these sandals; **vidhaasyataH hi** = indeed will bestow; **yogakSemam** = gain and security; **sarva lokasya** = to the entire people.

"O, noble brother! Pray mount with your feet on the wooden sandals adorned with gold! Surely, these will bestow, gain and security to all the people!"

[Verse Locator](#)

सो अधिरुह्य नर व्याघ्रः पादुके ह्य् अवरुह्य च ।

प्रायग्च्छत् सुमहा तेजा भरताय महात्मने ॥ २-११२-२२

22. saH = that Rama; naravyaaghraH = the tiger among men; sumahaatejaaH = possessing exceptional glory; adhiruhya = placing his feet; paaduke = on the sandals; avaruhyacha = and leaving them; praayachchhat = gave them; mahaatmane = to the magnanimous; bharataaya = Bharata.

Rama, the tiger among men, possessing exceptional glory, placing his feet on the sandals and leaving them, gave them to the magnanimous Bharata.

[Verse Locator](#)

स पादुके सम्प्रणम्य रामं वचनम्ब्रवीत् ।

चतुर्दश हि वर्षाणि जटाचीरधरो ह्यहम् ॥ २-११२-२३

फलमूलाशनो वीर भवेयम् रघुनन्दन ।

23; 24. sampraNamya = bowing before; paaduke = the sandals; saH = that Bharata; abraviit = spoke; vachanam = (these) words; raamam = to Rama; paramtapa = O; Rama the tormentator of enemies; viiraH = and the Hero!; chaturdasha = for fourteen; varSaaNi = your; aham = I; jaTaachiiradharaH = shall wear matted locks and robes of bark; phala muulaashanaH = live on fruits and roots; raghunandana = O; Rama; vasan = and live; bhaveyam = staying bahiH = outside; nagaraat = the city; nyasta raajya tantraH = offering the ruling of the kingdom; tava = to your; paadukayoH = sandals

Bowing before the sandals, Bharata spoke the following words to Rama: "O, Rama the hero and the tormentator of enemies! For fourteen years, I shall wear matted locks and robes of bark, live on fruits and roots O Rama, and live outside the city, offering the ruling of the kingdom to your sandals."

[Verse Locator](#)

तवागमनमाकाङ्क्षन् वसन्वै नगराद्धहिः ॥ २-११२-२४

तव पादुकयोर्न्यस्तराज्यतन्त्रः परंतप ।

चतुर्दशे तु सम्पूर्णे वर्षेऽहानि रघूत्तम ॥ २-११२-२५

न द्रक्ष्यामि यदि त्वां तु प्रवेक्ष्यामि हुताशनम् ।

25. rahuuttama = O; Rama!; nadrakSyaami yadi = If I do not see; tvaam = you; ahani = on the day; sampuurNe = after completion of; chaturdashe varSe = fourteen the year; pravekSyaami = I shall enter; hutaashanam = the fire once for all.

"O, Rama! If I do not see you the following day when the fourteenth year has fully ended, I shall enter the fire once for all."

[Verse Locator](#)

तथेति च प्रतिज्ञाय तं परिष्वज्य सादरम् ॥ २-११२-२६

शत्रुघ्नम् च परिष्वज्य भरतं चेदमब्रवीत् ।

26. tatheti = "so be it"; pratiJNaaya = promised Rama; pariSvajya shatrughnam = took Shatrughna also in his arms; abraviit = and spoke; idam = these words; bharatamcha = to Bharata.

"So be it" promised Rama, embraced that Bharata with affection, took Shatrughna also in his arms and spoke to Bharata as follows:

[Verse Locator](#)

मातरम् रक्ष कैकेयीम् मा रोषम् कुरु तां प्रति ॥ २-११२-२७

मया च सीतया चैव शप्तो.सि रघुसत्तम ।

इत्युक्त्वाश्रुपरीताक्षो भ्रातरं विससर्ज ह ॥ २-११२-२८

27; 28. raghusattama = O; Bharata!; rakSa = protect; maataram = your mother; kaikeyiim = Kaikeyi; maa kuru = do not get; roSam = angry; taam prati = with her; asi = you are; shaptaH = taken vow; mayaacha = by me; siitayaachaiva = and by Seetha; uktvaa = speaking; iti = thus; 9Rama); ashrupariitakSaH = having his eyes filled iwth tears; visarjaha = bade farewell; bhraataram = to his brother.

"O Bharata! Protect your mother, Kaikeyi. Do not get angry with her. You are taken vow thus by me and by Seetha." speaking thus, Rama with his eyes filled iwth tears, bade farewell to his brother.

[Verse Locator](#)

स पादुके ते भरतः प्रतापवान् ।

स्वलम्कृते सम्परिगृह्य धर्मवित् ।

प्रदक्षिणम् चैव चकार राघवम् ।

चकार चैव उत्तम नाग मूर्धनि ॥ २-११२-२९

29. saH bharataH = that Bharata; prataapavaan = the valiant man; dharmavit = who knew righteousness; samparipuujya = worshipped; te paaduke = those sandals; svalaNK^Rite = decorated well; chakaara = made; pradakSiNam = circumambulation; raaghavam = to Rama; chakaara = and kept; te = those sandals; uttama naaga muurdhani = on the head of an excellent elephant.

The valiant Bharata, who knew righteousness worshipped those sandals which were well-decorated made a circumambulation to Rama and kept the sandals on the head of an excellent elephant.

[Verse Locator](#)

अथ आनुपूर्व्यात् प्रतिपूज्य तम् जनम् ।

गुरुमः च मन्त्रि प्रकृतीः तथा अनुजौ ।

व्यसर्जयद् राघव वंश वर्धनः ।

स्थितः स्व धर्मे हिमवान् इव अचलः ॥ २-११२-३०

30. atha = then; raaghava vamshavardhanaH = rama; the augmentator of Raghu dynasty; sthiraH = firm; himavaan achalaH iva = as a Himalayan rock; svadharme = (abiding in) his own duty; pratinandya = greeted; tam = those men; aanupuurvyaa = in accord with their rank; guruumshcha = the host of his preceptors; mantriprakR^itiiH = ministers his subjects; tatha = and; anujau = and his brothers; vyasarjayat = and bade farewell.

Rama, the augmentator of Raghu dynasty, being firm as a Himalayan rock in abiding in his own righteousness, greeted those men, in accord with their rank, the host of his preceptors, ministers, subjects and his brothers and bade farewell to all of them.

[Verse Locator](#)

तम् मातरो बाष्प गृहीत कण्ठो ।

दुह्खेन न आमन्त्रयितुम् हि शेकुः ।

स तु एव मातृऋद् अभिवाद्य सर्वा ।

रुदन् कुटीम् स्वाम् प्रविवेश रामः ॥ २-११२-३१

31. **maataraH** = his mothers; **baSpagR^ihiita kaNThyaH** = their voices choked with tears; **duHkhena** = by sorrow; **na shekurhi** = were unable; **aamantrayitam** = to bid farewell verbally; **tam** = to Rama; **saH** = that; **raama eva** = Rama himself; **abhivaadya** = offered his salutations; **sarvaaH** = to all; **maatR^iiH** = his mothers; **pravivesha** = and entered; **svaam** = his; **kuTiim** = hermitage; **rudan** = weeping.

His mothers, their voices choked with tears due to sorrow, were unable to bid farewell verbally to Rama. However, Rama himself offered his salutations to all his mothers and entered his hermitage, weeping.

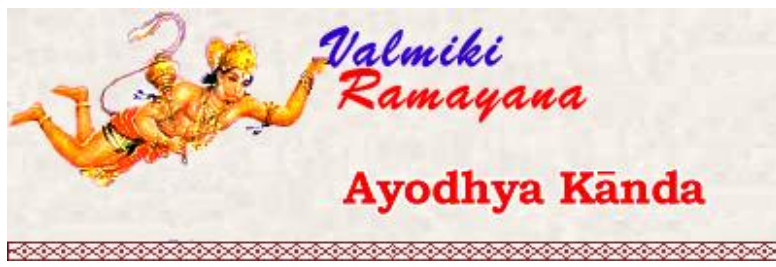
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Thus completes 112th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 112

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31			

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 113 Verses converted to UTF-8, Nov 09

Introduction

Keeping Rama's sandals on his head, Bharata ascends his chariot along with Shatrughna. Bharata advances along with his troops along side the mountain of chitrakuta. On the way, he beholds Bharadvaja's hermitage and meets the sage. Bharata informs the sage about the insistence of Rama to stay back in the forest for fourteen years so as to honour the promise of his father scrupulously and also Vaishta's advice to Rama to offer his sandals to Bharata, to ensure peace and harmony in Ayodhya.

[Verse Locator](#)

ततः शिरसि कृत्वा तु पादुके भरतः तदा ।
आरुरोह रथम् हृष्टः शत्रुघ्नेन समन्वितः ॥ २-११३-१

1. tataH = thereafter; bharataH = Bharata; shatrughnena samnvitaH = along with Shatrughna; tadaa = then; kR^ivaa = keeping; paaduke = the sandals; shirasi = on his head; hR^iSTaH = and having been pleased; aaruroha = ascended; ratham = his chariot.

Thereafter, keeping the sandals on his head, Bharata delightfully ascended his chariot along with Shatrughna.

[Verse Locator](#)

वसिष्ठो वामदेवः च जाबालिः च दृढ व्रतः ।
अग्रतः प्रययुः सर्वे मन्त्रिणो मन्त्र पूजिताः ॥ २-११३-२

2. agrataH = before him; vasiSThaH = Vasishta; vaasudevashcha = Vasudeva; dR^iDhavrataH = sarve = and all; mantriNaH = the ministers; mantra puujitaaH = distinguished for their advices; prayayuH = went ahead.

Before him, Vasishta, Vasudeva of firm vows, Jabali and all the ministers distinguished for their counsels, went ahead.

[Verse Locator](#)

मन्दाकिनीम् नदीम् रम्याम् प्रान् मुखाः ते ययुः तदा ।
प्रदक्षिणम् च कुर्वाणाः चित्र कूटम् महा गिरिम् ॥ २-११३-३

3. tadaa = then; te = they; yayuH = advanced; kurvaaNaaH = making; pradakSiNam = a round of; chitrakuuTam mahaagirim = Chitrakuta mountain; praanMukhaaH = facing east towards; ramyaam = by the charming; nadiim = River; mandaakiniim = Mandakini.

Them, they advanced eastwards, by the charming Mandakini River, after making a round of Chitrakuta Mountain.

[Verse Locator](#)

पश्यन् धातु सहस्राणि रम्याणि विविधानि च ।

प्रययौ तस्य पार्श्वेन ससैन्यो भरतः तदा ॥ २-११३-४

4. **pashyam** = observing; **vividhaani** = various kinds; **dhaatu sahasraaNi** = of thousands of rocks; **ramyaaNi** = which were enchanting; **bharataH** = Bharata; **tadaa** = then; **prayayou** = travelled; **paarshve** = along the side; **tasya** = of that mountain; **sasainyaH** = along with his troops.

Observing various types of thousands of enchanting rocks, Bharata advanced along with his troops along the side of the mountain.

[Verse Locator](#)

अदूराच् चित्र कूटस्य ददर्श भरतः तदा ।

आश्रमम् यत्र स मुनिर् भरद्वाजः कृत आलयः ॥ २-११३-५

5. **tadaa** = then; **bharataH** = Bharata; **dadarsha** = saw; **aashramam** = a hermitage; **yatra** = where; **muniH** = the sage; **saH bharadvajaH** = that Bharadvaja; **kR^itaalayaH** = made it as a residence; **aduuraat** = in the vicinity; **chitrakuuTasya** = of Chitrakuta Mountain.

In the vicinity of Chitrakuta Mountain, Bharata saw a hermitage where the sage Bharadvaja resided.

[Verse Locator](#)

स तम् आश्रमम् आगम्य भरद्वाजस्य बुद्धिमान् ।

अवतीर्य रथात् पादौ ववन्दे कुल नन्दनः ॥ २-११३-६

6. **tadaa** = then; **saH bharataH** = that Bharata; **buddhimaan** = endowed with understanding; **aagamy** = reached; **tam aashramam** = that hermitage; **bharadvajasya** = of Bharadvaja; **avatiirya** = descended; **rathaat** = from his chariot; **vavande** = and bowed down in salutation; **paadau** = to the feet of Bharadvaja.

Then, that Bharata endowed with understanding reached that hermitage of Bharadvaja, descended from his chariot and bowed down to the feet of Bharadvaja in salutation.

[Verse Locator](#)

ततो हृष्टो भरद्वाजो भरतम् वाक्यम् अब्रवीत् ।

अपि कृत्यम् कृतम् तात रामेण च समागतम् ॥ २-११३-७

7. **tataH** = then; **uktaH** = spoken; **evam** = thus; **bharadvajena** = by Bharadvaja; **dhiimataa** = the learned sage; **bharataH** = Bharata; **bhraatR^ivatsalaH** = affectionate towards his brothers; **pratyuvaacha** = replied; **bharadvajam** = to Bharadvaja (as follows)

The, Bharadvaja full of joy, enquired of Bharata saying, "O, dear prince! Has your purpose been accomplished? Have you met Rama?"

[Verse Locator](#)

एवम् उक्तः तु भरतो भरद्वाजेन धीमता ।

प्रत्युवाच भरद्वाजम् भरतो धर्म वत्सलः ॥ २-११३-८

8. **tataH** then; **uktaH** = spoken; **evam** = thus; **bharadvajena** = by Bharadvaja; **dhiimataa** = the learned sage; **bharataH** = Bharat; **bhraatR^ivatsalaH** = affectionate towards his brothers; **prayuvaacha** = replied; **bharadvajam** = to Bharadvaja (as follows):

Hearing the words of the learned sage, Bharadvaja, Bharata who was affectionate towards his brothers, replied to Bharadvaja (as follows)

[Verse Locator](#)

स याच्यमानो गुरुणा मया च दृढ विक्रमः ।
राघवः परम प्रीतो वसिष्ठम् वाक्यम् अब्रवीत् ॥ २-११३-९

9. **yaachyamaanaH** = despite the entreaties; **guruNaa** = of his preceptor; **mayaa** = and of mine; **raaghavaH** = Rama; **dr^iDhavikramaH** = is unshakeable in his resolve; **parama priitaH** = and most cheerfully; **abraviit** = spoke; **vaakyam** = (the following) words; **vasiSTham** = to Vasishta.

Despite the entreaties of his preceptor and of mine, Rama is unshakeable in his resolve and most cheerfully spoke the following words to Vasishta.

[Verse Locator](#)

पितुः प्रतिज्नाम् ताम् एव पालयिष्यामि तत्त्वतः ।
चतुर्दश हि वर्षाणि य प्रतिज्ना पितुर् मम ॥ २-११३-१०

10. **paalayiSyaami** = I shall honour; **taam pratijJNaam eva** = that promise alone; **pituH** = of my father; **tattvataH** = scrupulously; **yaa** = which; **pratijJNaH** = I promised; **mama pituH** = to my father; **chaturdasha varSaaNi** = for fourteen years.

"I shall honour the promise of my father scrupulously and reside in the forest for fourteen years as I promised him."

[Verse Locator](#)

एवम् उक्तो महा प्राज्ञो वसिष्ठः प्रत्युवाच ह ।
वाक्यज्ज्ञो वाक्य कुशलम् राघवम् वचनम् महत् ॥ २-११३-११

11. **uktaH** = spoken; **evam** = in this manner (by Rama); **vasiSThaH** = Vasishta; **mahaapraajJNaH** = the highly wise; **vaakyajJNaH** = and the knower of the mode of expression; **pratyuvaachaha** = replied; **mahat** = in great; **vachanam** = words; **raaghavam** = to Rama; **vaakyakushalam** = who is the most skilful of orators.

Hearing the words of Rama, the highly wise Vasishta, the knower of proper mode of expression, replied to Rama who is the most skilful of orators, in the following great words:

[Verse Locator](#)

एते प्रयच्छ सन्द्ष्टः पादुके हेम भूषिते ।
अयोध्यायाम् महा प्राज्ञ योग क्षेम करे तव ॥ २-११३-१२

12. **mahaa praajJNa** = O; the extremely sagacious prince!; **samhR^iSTaH** = joyfully; **prayachchha** = bestow; **ete** = those; **hemabhhuSite** = gold-encrusted; **tava paaduke** = sandals of yours; (on us); **yogakSama kare** = which ensure peace and harmony; **ayodhyaayaam** = in Ayodhya.

"O, the extremely sagacious prince! Bestow joyfully these gold-encrusted sandals of yours on us and ensure peace and harmony in Ayodhya."

[Verse Locator](#)

एवम् उक्तो वसिष्ठेन राघवः प्रान् मुखः स्थितः ।
पादुके हेम विकृते मम राज्याय ते ददौ ॥ २-११३-१३

13. **evam** = thus; **uktaH** = spoken; **vasiSTena** = by Vasishta; **raaghavaH** = Rama; **sthitaH** = stood up; **praaNmukhaH** = facing the East; **adhiruhya** = placed his feet; **ete** = in those; **paaduke** = sandals; **dadau** = and gave; **mama** = to me; **raajyaaya** = as a sign of regency.

"Hearing the words of Vasishta, Rama stood up and turning to the East, placed his feet in those sandals and gave them to me as a sign of regency."

[Verse Locator](#)

निवृत्तो अहम् अनुज्जातो रामेण सुमहात्मना ।
अयोध्याम् एव गच्छामि गृहीत्वा पादुके शुभे ॥ २-११३-१४

14. **anujnaataH** = having taken leave; **raameNa** = of Rama; **sumahaatmanaa** = the vry high-souled **gR^ihiitvaa** = after receiving; **shubhe** = the auspicious; **paaduke** = sandals; **gachchhaami** = and proceeding; **ayodhyaameva** = to Ayodhya.

"Having taken leave of the very high-souled Rama, I turned back after receiving the auspicious sandals. Now, I am proceeding to Ayodhya."

[Verse Locator](#)

एतत् श्रुत्वा शुभम् वाक्यम् भरतस्य महात्मनः ।
भरद्वाजः शुभतरम् मुनिर् वाक्यम् उदाहरत् ॥ २-११३-१५

15. **shrutvaa** = hearing; **etat vaakyam** = those words; **shubham** = which were auspicious; **bharatasya** = Bharata; **mahaatmanaH** = the high-souled; **bharadvajaH muniH** = the sage Bharadvaja; **uvaacha** = spoke; **tam** = to him; **shubhataram** = the more auspicious; **vaakyam** = words.

Hearing those auspicious words of the high-souled Bharata, the sage Bharadvaja spoke to him the following words.

[Verse Locator](#)

न एतच् चित्रम् नर व्याघ्र शील वृत्तवताम् वर ।
यद् आर्यम् त्वयि तिष्ठेत् तु निम्ने वृष्टिम् इव उदकम् ॥ २-११३-१६

16. **naravyaaghra** = O; Tiger among men!; **vara** = and excellent; **shiilavR^ittavataam** = among those having virtue and good conduct; **na** = there is no; **chitram** = surprise; **etat** = that; **aaryam** = a noble trait; **yat tiSThet** = prevails; **tvayi** = in you; **udakam iva** = as water; **sR^iTam** = allowed to go; **nimne** = prevails downwards.

"O Bharata the Tiger among men and excellent among those having virtue and good conduct! There is no surprise that a noble trait prevails in you, as naturally as the water allowed to go, always settles downwards."

[Verse Locator](#)

अमृतः स महा बाहुः पिता दशरथः तव ।
यस्य त्वम् ईदृशः पुत्रो धर्म आत्मा धर्म वत्सलः ॥ २-११३-१७

17. **tava pitaa** = your father; **dasharathaH** = Dasaratha; **saH** = that; **mahaabaahuH** = mighty armed; **yasya** = to whom; **tvam** = you; **putraH** = are the son; **iidR^ishaH** = wndowed with such qualities; **dharmajJNaH** = as knower of righteousness; **dharma vastalaH** = and loving piety; **amR^itaH** = is immortal.

"Your valiant father, Dasaratha, is immortal in having such a son as you are, the knower of righteousness and loving peity."

[Verse Locator](#)

तम् ऋषिम् तु महात्मानम् उक्त वाक्यम् कृत अञ्जलिः ।

आमन्त्रयितुम् आरेभे चरणाउ उपगृह्य च ॥ २-११३-१८

18. ukta vaakyam = thus spoken; tam R^iSim = by the sage; (Bharata); kR^itaaNjaliH = with his joined palms; upagR^ihya = touched; aarebhe = and began; amantryitum = taking leave.

Hearing the words of that sage, Bharata with his joined palms, touched his feet in salutation and began taking leave from him.

[Verse Locator](#)

ततः प्रदक्षिणम् कृत्वा भरद्वाजम् पुनः पुनः ।

भरतः तु ययौ श्रीमान् अयोध्याम् सह मन्त्रिभिः ॥ २-११३-१९

19. tataH = then; shriimaan = the glorious; bharataH = Bharata; kR^itvaa = made; pradkSiNam = circumambulation; punaH punaH = again and again; bharadvajam = to Bharadvaja; yayau = and proceeded; ayodhyaam = to Ayodhya; mantribhiH saha = along with his ministers.

Then, the glorious Bharata made circumambulation again and again to Bharadvaja and proceeded to Ayodhya along with his ministers.

[Verse Locator](#)

यानैः च शकटैः चैव हयैः नागैः च सा चमूः ।

पुनर् निवृत्ता विस्तीर्णा भरतस्य अनुयायिनी ॥ २-११३-२०

20. saa = that; vistiirNaa = extensive; chamuuH = army; bharatasya = of Bharata; anuyaayinii = following him; yaanaishcha = with vehicles; shakTaishcha = carts; hayaiH = horses; naagaishoha = and elephants; nivR^ittaa = turned back; punaH = again (towards Ayodhya).

Thata extensive army of Bharata, following him with vehicles, carts and elephants, turned back again towards Ayodhya.

[Verse Locator](#)

ततः ते यमुनाम् दिव्याम् नदीम् तीर्त्वा ऊर्मि मालिनीम् ।

ददृशुः ताम् पुनः सर्वे गङ्गाम् शिव जलाम् नदीम् ॥ २-११३-२१

21. tataH = thereafter; te sarve = all of them; tiirtvaa = crossed; divyaam = the charming; yamunaa nadiim = river Yamuna; uurmi maaliniim = wreathed with waves; punaH = and moreover; dadR^ishuH = saw; taam gaN^gaam nadiim = that River Ganga; shubhajalaam = with its pure water.

Thereafter, all of them crossed the charming River Yamuna wreathed with waves and moreover saw the River Ganga with its pure water.

[Verse Locator](#)

ताम् रम्य जल सम्पूर्णाम् सन्तीर्य सह बान्धवः ।

शृन्वा वेर पुरम् रम्यम् प्रविवेश ससैनिकः ॥ २-११३-२२

शृन्वा वेर पुराद् भूय अयोध्याम् संददर्श ह ।

22. saha baandhavaH = (Bharata) together with his relatives; sa sainikaH = and his army; samtiirya = crossed; taam = that River Ganga; ramya jalasmapuurNaam- full of charming waters; pravivesha = and entered; ramyam = the beautiful; shR^iNgibherapuram =

town of Shringibhera; **shR^iNgibherapuraat** = from that Shringibhera; **samdadarha** = he saw; **ayodhyaam** = Ayodhya; **bhuuyaH** = again.

Bharata accompanied by his relative and his army crossed that River Ganga, full of charming waters and entered the beautiful town of Shringibhera. From Shringibhera, he saw Ayodhya again.

[Verse Locator](#)

अयोध्याम् च ततो दृष्ट्वा पित्रा भ्रात्रा विवर्जिताम् ।
भरतो दुःख सन्तप्तः सारथिम् च इदम् अब्रवीत् ॥ २-११३-२३

23. **tataH** = then; **dR^iSTvaa** = beholding; **ayodhyaam** = Ayodhya; **vivarjitaam** = bereft of; **pitraa** = his father; **bhraatraa** = and brother; **bharataH** = Bharata; **duHkhasantaptaH** = tormented with grief; **abraviit** = spoke; **idam** = these words; **sarathiim** = to the charioteer.

Beholding the City of Ayodhya, which was bereft of his father and brother, Bharata tormented with grief, spoke the following words to the charioteer:

[Verse Locator](#)

सारथे पश्य विध्वस्ता अयोध्या न प्रकाशते ।
निराकारा निरानन्दा दीना प्रतिहत स्वना ॥ २-११३-२४

24. **saarathe** = O; charioteer!; **pashya** = see; **saa ayodhya** = that Ayodhya; **vidhvastaa** = ruined; **niraakaaraa** = with a vacant look; **niraanandaa** = joyless; **diinaa** = miserable; **pratihatasvaraa** = and with choked voice.

"O, Charioteer! See that Ayodhya city, ruined, with a vacant look, joyless, miserable, and with an impeded voice."

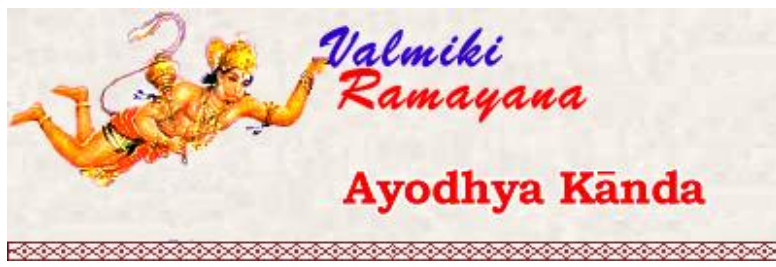
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे त्रयोदशोत्तरशततमः सर्गः

Thus completes 113th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 113

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 114 Verses converted to UTF-8, Nov 09

Introduction

Bharata enters Ayodhya city, which appears to him gloomy and asks his charioteer why the city is looking luster-less. Thus speaking in many ways, Bharata enters his father's house which exhibits a vacant look and feels distressed.

[Verse Locator](#)

स्निग्ध गम्भीर घोषेण स्यन्दनेन उपयान् प्रभुः ।

अयोध्याम् भरतः क्षिप्रम् प्रविवेश महा यशाः ॥ २-११४-१

1. **bharataH** = Bharata; **mahaayashaaH** = the highly illustrious; **prabhuH** = Lord; **upayaan** = riding; **syndanena** = on a chariot; **snigdhaagambhiiraghoSeNa** = producing a gentle and deep sound; **pravivesha** = entered; **kSipram** = soon; **ayodhyaam** = the city of Ayodhya.

The highly illustrious Lord, Bharata riding on a chariot emanating a gentle and deep sound entered soon the city of Ayodhya.

[Verse Locator](#)

बिडाल उलूक चरिताम् आलीन नर वारणाम् ।

तिमिर अभ्याहताम् कालीम् अप्रकाशाम् निशाम् इव ॥ २-११४-२

2. **biDaa loluuka charitaam** = (He entered the city) frequented by cats and owls; **aaliina nara vaaraNaam** = abiding with crouched men and elephants; **nishaamiva** = looking like a night; **timiraabhyaahataam** = enveloped by gloom; **aprakaashaam** = indistinctness; **kaLiim** = and darkness.

He entered the city, frequented by cats and owls, abiding with crouched men and elephants and looking like a night enveloped by gloom, indistinctness and darkness.

[Verse Locator](#)

राहु शत्रोः प्रियाम् पत्नीम् श्रिया प्रज्वलित प्रभाम् ।

ग्रहेण अभ्युत्थितेन एकाम् रोहिणीम् इव पीडिताम् ॥ २-११४-३

3. **rohiNiimiva** = like the planet Rohini; **ekaam** = the lonely one; **priyaam** = the beloved; **patniim** = consort; **raahushatroH** = of the moon-god (treated as the enemy by the demon Rahu); **piiDitaam** = tormented; **grahena** = by the planet Rahu*; **abhyutthitena** = in the ascendant; **prajvalita prabhaam** = though invested with an exceedingly bright splendour; **shriyaa** = by virtue of her glory.

Ayodhya looked like the planet Rohini, the beloved consort of the moon-god (treated as the enemy by the demon Rahu), tormented by planet Rahu* in the ascendant though ordinarily invested with an exceedingly bright splendour by virtue of her glory.

*The demon presiding over a planet of the same name figuring in Indian astronomy and identified by modern astronomy with the shadow of the earth cast on the orb of the moon during what is known as a lunar eclipse.

[Verse Locator](#)

अल्प उष्ण क्षुब्ध सलिलाम् घर्म उत्तप्त विहममाम् ।
लीन मीन झष ग्राहाम् कृशाम् गिरि नदीम् इव ॥ २-११४-४

4. girinadiimiva = (Ayodhya further looked); kR^ishaam = emaciated; like a mountain stream; alopoSNa kSubdha salilaam = whose scanty waters had become hot and agitated; gharmoptapta vihangamaam = birds living in which were scorched by the sun; liina miinajhaSagraahaam = and whose fish; small and big and alligators had perished.

Ayodhya further looked emaciated like a mountain stream, whose scanty waters had become hot and agitated, birds living in which were scorched by the sun, and whose fish, small and big and alligators had perished.

[Verse Locator](#)

विधूमाम् इव हेम आभाम् अध्वर अग्नि समुत्थिताम् ।
हविर् अभ्युक्षिताम् पश्चात् शिखाम् विप्रलयम् गताम् ॥ २-११४-५

5. (Ayodhya looked); shikhaamiva = like a flame; adhvaraagne = of sacrificial fire; (which when) havirbhyukSitaam = oblation is poured into it; samutthitaam = rises; hemabhaam = like a golden cone; vidhuumam = without smoke; pashchaat = and thereafter; gataam = sinks into vipralayam = extinction (ash).

Ayodhya looked like a flame of sacrificial fire which when oblation is poured into it, rises like a golden cone without smoke and thereafter sinks into extinction (ash).

[Verse Locator](#)

विध्वस्त कवचाम् रुग्ण गज वाजि रथ ध्वजाम् ।
हत प्रवीराम् आपन्नाम् चमूम् इव महा आहवे ॥ २-११४-६

6. (Ayodhya looked terrific); aapannaam chamuumiva = like an afflicted army; vidhvasta kavachaam = shattered of its armour; mahaahave = in a great battle; ragNa gaja vaaji rathadhvaajaam = whose ensigns borne on horses; elephants; chariots had been torn; hata praviinaam = its heroic warriors slain.

Ayodhya looked like an afflicted army, shattered of its armour in a major conflict, whose ensigns borne on horses, elephants and chariots had been torn, and its heroic warriors slain.

[Verse Locator](#)

सफेनाम् सस्वनाम् भूत्वा सागरस्य समुत्थिताम् ।
प्रशान्त मारुत उद्धूताम् जल ऊर्मिम् इव निहस्वनाम् ॥ २-११४-७

7. (Ayodhya appeared); jalormimiva = like the waves of the sea; samutthitaam = though tossed very high; sa phanaam = with foam; sasvanaam = and a roar; bhuutvaa = is rendered; missvanaam = noiseless; prashaanta maarutoddhuutaam = being shaken up by a silent wind.

Ayodhya appeared like the waves of the sea though tosses very high with foam and a roar, is rendered noiseless, being shaken up by a silent wind.

[Verse Locator](#)

त्यक्ताम् यज्ज आयुधैः सर्वैर् अभिरूपैः च याजकैः ।
सुत्या काले विनिर्वृत्ते वेदिम् गत ख्वाम् इव ॥ २-११४-८

8. (Ayodhya appeared); **vedimiiva** = like a sacred altar; **suttyaakaale** = which; when the period of offering oblations into the sacred fire; **vinivR^ite** = has completely expired; **tyaktaam** = has been cleared; **sarvaiH** = of all; **yajjNaayndhaiH** = sacrificial implements; **gataravaam** = and deserted of recitations; **abhiruupaiH** = by the learned; **yaajakaiH** = priests.

Ayodhya appeared like a sacred altar, which, when the period of offering oblations into fire has completely expired, has been cleared of all sacrificial implements and deserted of recitations by the learned priests.

[Verse Locator](#)

गोष्ठ मध्ये स्थिताम् आर्ताम् अचरन्तीम् नवम् तृणम् ।
गो वृषेण परित्यक्ताम् गवाम् पत्नीम् इव उत्सुकाम् ॥ २-११४-९

9. (Ayodhya appeared) **utsuka patniimiva** = like restless kine; **parityaktaam** = deprived of; **govR^iSeNa** = the bull; **acharantiim** = who cease to graze; **navam tR^iNam** = in the new pasture; **sthitaam-** and stand; **goSTamadhye** = in the cow-pen; **aartaam** = dispirited.

Ayodhya appeared like restless kine, deprived of the bull, who cease to graze in new pastures and stand in the cow-pen, dispirited.

[Verse Locator](#)

प्रभा करालैः सुस्निग्धैः प्रज्वलद्भिर् इव उत्तमैः ।
वियुक्ताम् मणिभिर् जात्यैर् नवाम् मुक्ता आवलीम् इव ॥ २-११४-१०

10. (Ayodhya appeared); **navaam muktavaliimiva** = like a new pearl-necklace; **viyuktaam** = bereft of; **maNibhiH** = gems; **prabhaakaraadyaiH** = rubies and the like; **susnigdhaiH** = well- polished; **prajvaldbhiriva** = dazzling; **uttamaiH** = excellent ; **jaatyaiH** = and of genuine quality.

Ayodhya was resembling a new pearl-necklace, bereft of well- polished dazzling and excellent gems, rubies and the like, of genuine quality.

[Verse Locator](#)

सहसा चलिताम् स्थानान् महीम् पुण्य क्षयाद् गताम् ।
सम्हृत द्युति विस्ताराम् ताराम् इव दिवः च्युताम् ॥ २-११४-११

11. (Ayodhya appeared); **taaraamiva** = like a meteor; **chalitaam** = which moved; **sthaanaat** = from its position; **puNyakSyaat** = due to exhaustion of virtue; **samvR^ita dyuti vistaaraam** = with reduced dissemination of light; **sahasaa** = quickly; **chyutaam** = dropped; **divaH** = from the sky; **gataam** = and fallen to; **mahiim** = earth.

Ayodhya appeared like a meteor, which moved from its position with its virtue exhausted, soon dropped from the sky and fallen to earth, deprived of its splendour.

[Verse Locator](#)

पुष्प नद्धाम् वसन्त अन्ते मत्त भ्रमर शालिनीम् ।
द्रुत दाव अग्नि विप्लुष्टाम् क्लान्ताम् वन लताम् इव ॥ २-११४-१२

12. (Ayodhya appeared); **vanalataamiva** = like a flowering creeper; **puSpa naddhaam** = laden with blossom; **vasantaante** = in the spring-tide; **matt bhamara naaditaam** = reverberant

with intoxicated bees; **drutadaavaagni vipluSTaam** = that is suddenly consumed by a forest fire; **klaantaam** = and withering.

Ayodhya appeared like a flowering creeper laden with blossom in the spring-tide, frequented by a swarm of intoxicated bees, that is suddenly consumed by a forest fire and withering.

[Verse Locator](#)

सम्मूढ निगमाम् सर्वाम् सम्क्षिप्त विपण आपणाम् ।
प्रगच्छन्न शशि नक्षत्राम् द्याम् इव अम्बु धरैर् वृताम् ॥ २-११४-१३

13. (Ayodhya resembled); **dyaamiva** = like a firmament; **vR^itaam** = covered; **ambudharaiH** = with clouds; **prachchanna shashi nakSatraam** = with the moon and the stars obscured; **sammuuDharigamaam** = with its senseless traffic; **stabdhaam** = paralyzed; **samkSipta vipaNaa paNaam** = the fairs and markets closed.

With its senseless traffic paralyzed and with its fairs and markets closed, Ayodhya resembled like a firmament, covered with clouds, with the moon and stars obscured.

[Verse Locator](#)

क्षीण पान उत्तमैर् भिन्नैः शरावैर् अभिसम्बृताम् ।
हत शौण्डाम् इव आकाशे पान भूमिम् असंस्कृताम् ॥ २-११४-१४

14. (Ayodhya appeared splendour less); **paana bhuumim iva** = like a tavern; **aakaashe** = in an open space; **hatashauN^Daam** = with its vendor of spirituous liquors killed; **kSiNa paanottamaiH** = the excellent wine expended; **sharaavaiH** = the drinking pots and glasses; **bhagraiH** = broken; **abhisamvR^itaam** = laid aside; **dhvastaam** = and scattered in disorder; **asamskR^itaam** = and uncleaned.

Ayodhya appeared splendourless, like a deserted and uncleaned tavern, with its vendor of spirituous liquors killed, the excellent wine expended, its drinking pots and glasses broken and the pieces stewn in disorder.

[Verse Locator](#)

वृक्ण भूमि तलाम् निम्नाम् वृक्ण पात्रैः समावृताम् ।
उपयुक्त उदकाम् भग्नाम् प्रपाम् निपतिताम् इव ॥ २-११४-१५

15. (Ayodhya resembled); **prapaamiva** = like a cistern supplying water; **vR^ikNa bhuumitalaam** = its platform rivers; **upayuktodakaam** = its water spent; **vR^ikNa paatraiH** = its jars and earthen vessels broken; **samaavR^itaam** = and perished; **mimnaam** = collapsed; **bhagnaam** = shattered; **nipatitaam** = and fell down.

Ayodhya resembled a cistern erected for storage and distribution of water, but now broken and collapsed with its platform riven and sunk, and covered with broken jars and earthen vessels, its water having been used up.

[Verse Locator](#)

विपुलाम् वितताम् चैव युक्त पाशाम् तरस्विनाम् ।
भूमौ बाणैर् विनिष्कृताम् पतिताम् ज्याम् इव आयुधात् ॥ २-११४-१६

16. (Ayodhya resembled); **jyaamvia** = a bow-string; **vipulaam** = which was large; **vitataam** = and bent; **yukta paashaam** = with suitable noose at both ends; **viniskR^ittaam** = severed; **aayudhaat** = from the bow; **baaNaiH** = by the arrows; **tarasvinaam** = of heroes; **patitaam** = and fallen; **bhuumam** = to the ground.

Ayodhya resembled a bow-string, which was large and bent, with suitable noose at both ends, but severed from the bow by the arrows of heroes and fallen to the ground.

[Verse Locator](#)

सहसा युद्धं शौण्डेन हय आरोहेण वाहिताम् ।
निहताम् प्रतिसैन्येन वडवामिव पातिताम् ॥ २-११४-१७

17. (Ayodhya appeared); **vaDavaamiva** = like a mare = suddenly; **hayaaroheNa** = by a horse-man; **yuddha shauNDena** = skilled in war-fare; **paatitaam** = and fallen down; **nihataam** = when killed; **pratisainyena** = by the opposite army.

Ayodhya appeared like a mare, urged on suddenly by a horse-man, skilled in war-fare and fallen down when killed by the opposite army.

[Verse Locator](#)

भरतस्तु रथस्थः सन् श्रीमान् दशरथात्मजः ।
वाहयन्तं रथश्रेष्ठं सारथिम् वाक्यमब्रवीत् ॥ २-११४-१८

18. **rathasthassan** = sitting in the chariot; **shriimaan** = the glorious; **bharatastu** = Bharata; **dasharathaاتمajaH** = the vaakyam = the following words; **saarathiim** = to the charioteer; **vaahayantam** = who was riding; **ratha shreSTham** = the excellent chariot.

Sitting in the chariot, the glorious Bharata, the son of Dasaratha, spoke the following words to the charioteer who was riding his excellent chariot:

[Verse Locator](#)

किम् नु खल्वद्य गम्भीरो मूर्चितो न निशम्यते ।
यथापुरमयोध्यायाम् गीतवादित्रनिस्वनः ॥ २-११४-१९

19. **kim nu khalu** = how is it; **gambhiiraH** = that the deep; **muurchhitaH** = and intensified; **giitavaaditranisvanaH** = sound of vocal and instrumental music; **na nishamyate** = is not heard; **yathaa puraa** = as before; **ayodhyaam** = in Ayodhya; **adya** = today?

"How is it that the deep and intensified sound of vocal and instrumental music is not heard as before in Ayodhya today?"

[Verse Locator](#)

वारुणीमदगन्धश्च माल्यगन्धश्च मूर्चितः ।
धूपितागरुगन्धश्च न प्रवाति समन्ततः ॥ २-११४-२०

20. **vaaruNii madagandhashcha** = the intoxicating odour of spirituous liquor; **maalya gandhashcha** = or the fragrance of floral garlands; **dhuupitaa garu gandhashcha** = or the aroma of aloe-wood fumes; **muurchitaH** = which used to be spread; **samantataH** = on all sides; **na pravaati** = are not being wafted.

"The intoxicating odour of spirituous liquor or the fragrance of floral garlands or the aroma of sandal and aloe-wood fumes, which used to be spread once on all sides, are not being wafted."

[Verse Locator](#)

यानप्र वरघोषश्च स्निग्धश्च हयनिस्वनः ।
प्रमत्तगजनादश्च महांश्च रथनिस्वनः ॥ २-११४-२१
नेदानीम् श्रूयते पुर्यामस्याम् रामे विवासिते ॥ २-११४-२२

21; 22. **vivaasite** = Due to exile; **raame** = of Rama; **yaana pravara ghoSashcha** = the sound of the excellent carriages; **snigdhaH** = the charming; **hayanishvanashcha** = sound of the horses; **pramatta gajanaadashcha** = the sound of the intoxicating elephants; **mahaan ratha nisranaH cha** = and the clattering of the great chariots; **na shruuyate** = are not heard; **asyaam puraam** = in this city; **idaaniim** = now.

"O, Sumantra! I do not hear, as before, the sound of the horses, the sound of the intoxicating elephants and the clattering of the great chariots in this city now."

[Verse Locator](#)

चन्दनागारुगन्धांश्च महार्हंश्च नवस्रजः ॥ २-११४-२३

गते हि रामे तरुणाः संतप्ता नोपभुञ्जते ।

23. **raame** = Rama; **gate** = having left Ayodhya; **taruNaaH** = the youth; **samtaptaaH** = in distress; **nopabhujJNate** = are not making use of; **chandanaagarugandhaamshcha** = the perfumes of sandal-wood and aloe-wood; **mahaarhaaH** = and the excellent; **navasrajashcha** = fresh floral garlands.

"Rama, having left Ayodhya, the distressful youth are not making use of the perfumes like sandal-wood, aloe wood as also the most admirable and fresh floral garlands."

[Verse Locator](#)

बहिर्यात्रां न गच्छन्ति चित्रमाअत्यधरा नराः ॥ २-११४-२४

नोत्सवाः सम्प्रवर्तन्ते रामशोकार्दिते पुरे ।

24. **pure** = in the city; **raamashokaardite** = afflicted by the grief of Rama's desertion; **naraaH** = people; **na gachchhanti** = are not going; **bahiH** = out; **yaatraam** = for pleasure-trips; **chitramaalyadharaaH** = wearing colourful garlands; **na** = nor; **utsavaaH** = festivals **sampravartante** = are observed.

"In the city afflicted by Rama's desertion, people are not going out for pleasure-trips, wearing colourful garlands nor festivals are observed by them."

[Verse Locator](#)

सह नूनम् मम भ्रात्रा पुरस्यास्य द्युतिर्गता ॥ २-११४-२५

न हि राजत्ययोध्येयं सासारेवार्जुनी क्षपा ।

25. **dyutiH** = the luster; **asya purasya** = of this city; **gata** = has departed; **mama bhraatraa saha** = along with my brother; **nuunam** = it is a certain; **iyam** = this; **ayodhyaa** = Ayodhya; **na raajati hi** = is not shining indeed; **saasaaraa kSapaa iva** = like a rainy night; **arjunii** = at the time of the waning moon.

"The lustre of Ayodhya has departed along with my brother. It is certain. This Ayodhya is not shining indeed, like a rainy night at the time of the waning moon."

[Verse Locator](#)

कदा नु खलु मे भ्राता महोत्सव इवागतः ॥ २-११४-२६

जनयिष्यत्ययोध्यायां हर्षम् ग्रीष्म इवाम्बुदः ।

26. **kadaa** = when; **me bhraataa** = will my brother; **aagataH** = return; **mahotsava iva** = like a carnival; **janayiSayi nu khalu** = diffusing; **harSam** = joy; **ayodhyaam** = in Ayodhya; **griiSme aambudaH iva** = as do the autumnal rains?

"When will my brother return, like a carnival, diffusing joy in Ayodhya, as do the autumnal rains?"

[Verse Locator](#)

तरुणैः चारु वेषैः च नरैर् उन्नत गामिभिः ।

सम्पतद्भिर् अयोध्यायाम् न विभान्ति महा पथाः ॥ २-११४-२७

27. **mahaapathaaH** = the high ways; **ayodhyaam** = in Ayodhya; **naabhibhaanti** = are not glittering; **taruNaiH** = with youthful; **naraiH** = people; **chaaru veSaiH** = richly attired; **unnatagaamibhiH** = bearing themselves bravely; **sampatadbhiH** = and roaming about in groups.

"The highways in Ayodhya are not glittering with youthful people, richly attired, bearing themselves bravely and roaming about in groups."

[Verse Locator](#)

एवम् बहु विधम् जल्पन् विवेश वसतिम् पितुः ।

तेन हीनाम् नर इन्द्रेण सिंह हीनाम् गुहाम् इव ॥ २-११४-२८

28. **evam** = thus; **jalpan** = speaking; **bahuvidham** = in many ways; (Bharata); **vivesha** = entered; **pituH** = his father's; **vasatim** = house; **hiinaam** = bereft of; **tena** = that; **narendreNa** = king; **guhaamiva** = and which resembled a cave; **simhahiinaam** = bereft of a lion.

Thus speaking in many ways, Bharata entered his father's house, bereft of that emperor and which resembled a cave bereft of a lion.

[Verse Locator](#)

तदा तदन्तःपुरमुज्झितप्रभम् ।

सुरैरिवोत्सृष्टमभास्करम् दिनम् ।

निरीक्ष्य सर्वम् तु विविक्तमात्मवान् ।

मुमोच बाष्पं भरतः सुदुःखितः ॥ २-११४-२९

29. **bharataH** = Bharata; **aatmavaan** = a composed man; **tadaa** = then; **mumocha** = shed; **baaSpam** = tears; **niriikSya** = by seeing; **tat sarvam antaHpuram** = that entire gynaecium; **divamivva** = looking like a day; **abhaaskaram** = without the sun; **ujjhitaprabham** = with relinquished radiance; **viviktam** = and empty.

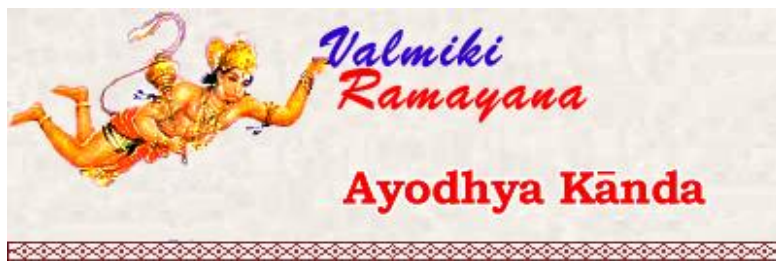
Bharata, though a composed man himself, shed tears by seeing that entire empty gynaecium, looking like a day without the sun with its relinquished radiance.

इत्यार्षे श्रीमाद्रामायणे आदिकाव्ये अयोध्याकाण्डे चतुर्दशोत्तरशततमः सर्गः

Thus completes 114th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 114

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 115 Verses converted to UTF-8, Nov 09

Introduction

After returning to Ayodhya, Bharata expresses his desire to proceed to Nandigrama village. Vasishtha and the other elders agree to his proposal. Bharata along with Shatrughna ascend the chariot and proceed towards Nandigram. The ministers, family-priest, the army and the citizens of Ayodhya followed Bharata in his journey. Installing the wooden sandals of Rama on the royal throne, Bharata puts on the garb of an ascetic and carries on the rule under orders of the sandals, holding the royal canopy over them.

[Verse Locator](#)

ततो निक्षिप्य मातृऋः स अयोध्यायाम् दृढ व्रतः ।

भरतः शोक सन्तप्तो गुरुन् इदम् अथ अब्रवीत् ॥ २-११५-१

1. saH bharataH = that Bharata; dR^iDha vrataH = fixed in his resolve; tataH = then; nikSipya = having brought; maatR^iiH = his mother; ayodhyaam = (back) to Ayodhya; shoka santaptaH = sore stricken with grief; abraviit = spoke; atha = thereafter; guruun = to Vaishta and the elders (as follows):

Having brought his mothers back to Ayodhya; Bharata, fixed in his resolve but sore stricken with grief, spoke to Vasishtha and the elders (as follows)

[Verse Locator](#)

नन्दि ग्रामम् गमिष्यामि सर्वान् आमन्त्रये अद्य वः ।

तत्र दुःखम् इदम् सर्वम् सहिष्ये राघवम् विना ॥ २-११५-२

2. adya = now; gamiSyaami = I am going; nandigraamam = to Nandigrama village; amantraye = I take leave; sarvaan = of all; vaH = of you; tatra = there; sahiSye = I shall endure; sarvam = all; idam = this; duHkham = woe; raaghavam vinaa = occasioned by Rama's absence."

"I am going to Nandigrama village. I take leave of all of you. There, I shall be able to endure all this woe, occasioned by Rama's absence."

[Verse Locator](#)

गतः च हि दिवम् राजा वनस्थः च गुरुर् मम ।

रामम् प्रतीक्षे राज्याय स हि राजा महा यशाः ॥ २-११५-३

3. raajaa = the king Dasaratha; gataH = went; divam = to heaven; mama guruH = my elder brother; vanasthaH = is in the forest; pratiikSye = I shall await; raamam = for Rama (to return); raajyaaya = tot he kindom; saH hi = since verily he alone; raajaa = is the lord; mahaayashaaH = the celebrated.

"The king Dasaratha went to heaven. My elder brother is in the forest. I shall await for Rama to return to the kingdom; since verily he alone is the celebrated Lord of Ayodhya."

एतत् श्रुत्वा शुभम् वाक्यम् भरतस्य महात्मनः ।
अब्रुवन् मन्त्रिणः सर्वे वसिष्ठः च पुरोहितः ॥ २-११५-४

4. **shrutvaa** = hearing; **etat** = these; **shubham** = auspicious; **vaakyam** = words; **bharatasya** = of Bharata; **mahaatmanaH** = the magnanimous one; **vasiSTashcha** = Vasishta; **purohitaH** = the preceptor; **sarve** = and all; **mantriNaH** = the ministers; **abruvan** = spoke (as follows):

Hearing those auspicious words of the magnanimous Bharata, Vasishta the preceptor and all the ministers spoke as follows:

[Verse Locator](#)

सदृशम् श्लाघनीयम् च यद् उक्तम् भरत त्वया ।
वचनम् भ्रातृ वात्सल्याद् अनुरूपम् तव एव तत् ॥ २-११५-५

5. **bharata** = O; Bharata!; **vachanam** = the words; **yat** = which; **uktam** = have been spoken; **tvayaa** = by you; **bhraatR^ivaatsalyaat** = in devotion to your brother; **subhR^isham** = are very much; **shlaaghaniyam** = appreciable; **tat** = that; **anuruupam** = is worthy; **tavaiva** = of you along."

"O, Bharata! The words which your have spoken by you in devotion to your brother are very much appreciable. It is worthy of you alone."

[Verse Locator](#)

नित्यम् ते बन्धु लुब्धस्य तिष्ठतो भ्रातृ सौहृदे ।
आर्य मार्गम् प्रपन्नस्य न अनुमन्येत कः पुमान् ॥ २-११५-६

6. **kaH pumaam** = what man; **naanumanyate** = would not approve; **te** = of the proposal of you; **bandhulubdhasya** = who are deeply fascinated of your relatives; **nityam** = always; **tiSThataH** = firmly; **bhraatR^i sauhR^ide** = affectionate to your brother; **prapannasya** = and devoted; **aarya maargam** = to the path of elders.

"What man would not approve of the proposal of your highness, who are deeply fascinated of your relative, always affectionate to your brother and devoted to the path of elders?"

[Verse Locator](#)

मन्त्रिणाम् वचनम् श्रुत्वा यथा अभिलषितम् प्रियम् ।
अब्रवीत् सारथिम् वाक्यम् रथो मे युज्यताम् इति ॥ २-११५-७

7. **shrutvaa** = hearing; **priyam** = the affectionate; **vachanam** = words; **mantriNaam** = of his counsellors; **yathaabhilaSitam** = according to his wish; (Bharata); **abraviit** = spoke; **iti** = these; **vaakyam** = words; **saarathim** = to the charioteer; **me rathaH** = (Let) my chariot; **yujyataam** = be made ready."

Hearing the affectionate words of his counsellors, who spoke according to his wish, Bharata said to his charioteer, "Let my chariot be made ready!"

[Verse Locator](#)

प्रहृष्ट वदनः सर्वा मातृक्रः समभिवाद्य सः ।
आरुरोह रथम् श्रीमान् शत्रुघ्नेन समन्वितः ॥ २-११५-८

8. **shriimaan** = the illustrious; **saH** = Bharata; **prahR^iSTavadanaH** = looking pleased; **samabhivaadya** = having offered salutation; **sarvaa** = to all; **maatR^iiH** = his

mothers; **aaruroha** = ascended; **ratham** = his chariot; **samanvitaH** = along with; **shatrughne** = Shatrughna.

The illustrious Bharata, looking pleased and having offered salutation to all his mothers, entered his chariot along with Shatrughna.

[Verse Locator](#)

आरुह्य तु रथम् शीघ्रम् शत्रुघ्न भरताउ उभौ ।
ययतुः परम प्रीतौ वृतौ मन्त्रि पुरोहितैः ॥ २-११५-९

9. **ubhau** = both; **shatrughna bharatau** = Shatrughana and Bharata; **aaruhya cha** = having mounted; **ratham** = the chariot; **shiigram** = quickly; **param priitau** = and exceedingly rejoiced; **yayatuH** = set out; **vR^itau** = accompanied by; **mantri purohitaiH** = ministers and family-priests.

Both Shatrughna and Bharata, having quickly mounted the chariot and exceedingly rejoiced, set out, accompanied by ministers and family-priests.

[Verse Locator](#)

अग्रतो पुरवः तत्र वसिष्ठ प्रमुखा द्विजाः ।
प्रययुः प्रान् मुखाः सर्वे नन्दि ग्रामो यतो अभवत् ॥ २-११५-१०

10. **gurvaH** = the preceptors; **sarve** = all; **tatra** = there; **vasiSTha pramukhaah** = headed by Vasishta; **dvijaaH** = and (other) Brahmanas; **agrataH** = being in the forefront; **prayayuH** = went; **praaNmukhaah** = eastward; **yataH** = in which direction; **nandigraamaH** = Nandigram; **abhavat** = was there.

All the preceptors there, headed by Vasishta and other brahmanas being in the forefront, proceeded eastward, in which direction Nandigram village was situated.

[Verse Locator](#)

बलम् च तद् अनाहूतम् गज अश्व रथ सम्कुलम् ।
प्रययौ भरते याते सर्वे च पुर वासिनः ॥ २-११५-११

11. **bharate** = (Wile) Bharata; **yaate** = had left; **balamcha** = the army too; **prayayau** = followed him; **tadanaahutam** = unbidden; **gajaashvaratha samkulam** = abounding in elephants; horses and chariots; **sarve** = all; **puravaasinaH cha** = the residents of the city also (followed suit).

When Bharata had left, the army too, abounding in elephants, horses and chariots marched unbidden. The residents of the city also followed suit.

[Verse Locator](#)

रथस्थः स तु धर्म आत्मा भरतो भ्रातृ वत्सलः ।
नन्दि ग्रामम् ययौ तूर्णम् शिरस्य् आधाय पादुके ॥ २-११५-१२

12. **saH bharataH** = that Bharata; **bhraatR^ivatsalaH** = affectionate of is brother; **dharmaatmaa** = and magnanimous; **aadaaya** = kept; **paaduke** = the sandals; **shirasi** = on his head; **rathasthaH** = while remaining in the chariot; **tuurNam** = and quickly; **yayau** = set out; **nandigraamam** = for Nandigram.

The magnanimous Bharata, affectionate of his brother, bearing the sandals belong to Rama on his head, set out for Nandigram.

[Verse Locator](#)

ततः तु भरतः क्षिप्रम् नन्दि ग्रामम् प्रविश्य सः ।

अवतीर्य रथात् तूर्णम् गुरुन् इदम् उवाच ह ॥ २-११५-१३

13. tataH = thereafter; pravishya = having entered; nandigraamam = Nandigram; kSipram = briskly; saH bharataH = that Bharat; avatiirya = descended; rathaat = from his chariot; tuurNam = quickly; uvaacha ha = and spoke; idam = these words; guruun = to his preceptors.

Thereafter, having entered Nandigrama briskly Bharata descended his chariot quickly and spoke to his preceptors as follows:

[Verse Locator](#)

एतद् राज्यम् मम भ्रात्रा दत्तम् सन्न्यासवत् स्वयम् ।
योग क्षेम वहे च इमे पादुके हेम भूषिते ॥ २-११५-१४

14. etat raajyam = this kingdom; dattam = has been given; mama = to me; sannyaasavat = as a trust; bhraataa = by my brother; Rama; svayam = himself; ime paaduke cha = these sandals; hema bhuuSite = embellished with gold; yogakSamavahe = diffuse gain and security (to the people)

"My brother, Rama has given to me this kingdom as a trust. These sandals, embellished with gold diffuse gain and security to the people."

[Verse Locator](#)

भरतः शिरसा कृत्वा सन्न्यासम् पादुके ततः ।
अब्रवीद्दुःखसम्तप्तः सर्वं प्रकृतिमण्डलम् ॥ २-११५-१५

15. kR^itvaa = having dedicated; sannyaasam = the sacred trust; paaduke = to the wooden sandals; bharataH = Bharata; tataH = then; abraviit = spoke; sarvam = to the entire; prakR^itimaNDalam = body of his ministers; duHkha samtapataH = sore stricken with anguish; as he was.

Having dedicated the sacred trust to the wooden sandals, Bharata sore-stricken with anguish, spoke to the entire body of his ministers as follows:

[Verse Locator](#)

चत्रम् धारयत क्षिप्रमार्यपादाविमौ मतौ ।
अभ्याम् राज्ये स्थितौ धर्मः पादुकाभ्याम् गुरोर्मम ॥ २-११५-१६

16. dhaarayata = hold; chhatram = the state canopy; kSipram = speedily; imau = these; matau = have been accepted; aarya paadau = as symbols of the feet of my noble brother; aabhyaam paadukaabhyaam = by these wooden sandals; mama guroH = of my brother; dharmaH = piety; sthitaH = has been established; raajye = in the kingdom.

"Hold the state canopy speedily over these wooden sandals, which have been accepted as symbols of the feet of Rama, my noble brother. By the presence of these wooden sandals of my brother here, a piety has been established in the kingdom."

[Verse Locator](#)

भ्रात्रा हि मयि सन्न्यासो निक्षिप्तः सौहृदादयम् ।
तमिमम् पालयिष्यामि राघवागमनम् प्रति २-११५-१७

17. sauhR^idaat = by compassion; ayam = this; samnyaasaH = trust; mayi nikSiptaH = has been placed at my disposal; bhraatraa = by my brother; imam = the trust; tat = as such; paalayiSyaami = will be protected; raaghava agamanam prati = till the arrival of Rama.

"As a mark of compassion, this trust has been placed at my disposal, by my brother. There trust as such will be preserved till his return."

[Verse Locator](#)

क्षिप्रम् सम्योजयित्वा तु राघवस्य पुनः स्वयम् ।
चरणौ तौ तु रामस्य द्रक्ष्यामि सहपादुकौ ॥ २-११५-१८

18. samyojayitvaa = having restored; (these wooden sandals); svayam = personally; raaghavasya = to Rama's feet; kSipram = immediately; punaH = again; drakSyaami = I shall behold; tau = those; charaNau = feet; raamasya = of Rama; sahapaadukau = along with these sandals.

"Having restored these wooden sandals personally to Rama's feet immediately after his return, I shall behold those feet of Rama along with these sandals."

[Verse Locator](#)

ततो निक्षिप्तभारोऽहम् राघवेण समागतः ।
निवेद्य गुरवे राज्यम् भजिष्ये गुरुवृत्तिताम् २-११५-१९

19. tataH = thereafter; aham = I; nikSipta bhaaraH = on whom thus burden has been imposed; samaagataH = having been united; raaghavaNa = with Rama; nivedya = and having restored; raajyam = the kingdom; gurave = to my elder brother; bhajiSye = I shall assume; guruvR^ittitaam = the role of a servant of my elder brother.

"Restoring the kingdom to my elder brother, when re-united with him and thereby laying down the burden, I shall then assume the role of a servant of my elder brother."

[Verse Locator](#)

ताघवाय च समन्यासम् दत्त्वेमे वरपादुके ।
राज्यम् चेदमयोध्याम् च धूतपापोभवामि च २-११५-२०

20. dattvaa = giving away; ime vara paaduke = these excellent wooden sandals; samnyaasam = the symbols of trust; idam raajyam cha = this kingdom; ayodhyaamcha = as well as the city of Ayodhya; raaghavaaya = to Rama; bhavaamicha = I shall become; dhuuta paataH = washed of all my sins.

"By giving away these excellent wooden sandals, the symbols of trust, this kingdom, as well as the City of Ayodhya to Rama, I shall be washed of all my sins."

[Verse Locator](#)

अभिषिक्ते तु काकुत्थसे प्रहृष्टमुदिते जने ।
प्रीतिर्मम यशश्चैव भवेद्राज्याच्चतुर्गुणम् ॥ २-११५-२१

21. kaakutthse = Rama; abhiSikte = will be installed; jane = and his subjects; prahR^iSTamudite = made happy; bhavet = It will be; chaturguNam = a four-fold; yashaschaiva = more fame; priitiH = and happiness; mama = for me; raajyaat = than (that having obtained) from the kingdom.

"Rama will be installed and his subjects made happy. It will be a four-fold more fame and happiness for me than that having obtained from the kingdom."

[Verse Locator](#)

एवम् तु विलपन्धीनो भरतः स महायशाः ।
नन्दिग्रामेऽकरोद्राज्यम् दुःखितो मन्त्रिभिस्सह ॥ २-११५-२२

22. saH bharataH = that Bharata; mahaayashaaH = the highly illustrious man; diinaH = (but) a distressed man; vilapan = lamenting; evam = thus; duHkhitaH = and pained; akarot = looked after; raajyam = the state administration; mantribhiH saha = along with his ministers; nandigraame = at Nandigrama.

The highly illustrious Bharata though a distressed man, thus lamenting and pained, looked after the state administration along with his ministers from Nandigrama.

[Verse Locator](#)

स वल्कलजटाधारी मुनिवेषधरः प्रभुः ।
नन्दिग्रामेऽवसद्वीरः ससैन्यो भरतस्तदा २-११५-२३

23. valkalajaTaadhaaraii = Assuming bark robes and matted locks; muniveSadhaaraii = in the guise of an ascetic; prabhuH = the lord; viiraH = and the hero; saH bharataH = that Bharata; tadaa = then; avasat = dwelt; nandigraame = in Nandigrama; sa sainyaH = protected by the army.

Assuming bark robes and matted locks in the guise of an ascetic, the lord and the hero Bharata dwelt in Nandigrama, protected by the army.

[Verse Locator](#)

रामागमनमाकाङ्क्षन् भरतो भ्रातृवत्सलः ।
भ्रातुर्वचनकारी च प्रतिज्ञापागस्तदा ॥ २-११५-२४
पादुके त्वभिषिच्याथ नन्दिग्रामेऽवसत्तथा ।

24. tadaa = then; bharataH = Bharata; bhraatR^iH vachanakaariicha = obedient to his elder brother; bhraatR^ivatsalaH = affectionate of his brothers; pratijJNa paaragaH = and faithful to his vow; tathaa = thus; avasat = resided; nandigraame = in Nandigrama; abhiSichya = coronating; paaduke = the wooden sandals (on the throne); aakaaNkSan = and wishing; raamaagamanam = the return of Rama.

Bharata, obedient to his elder brother, affectionate of his brothers and faithful to his vow, thus resided in Nandigrama, coronating the wooden sandals on the throne and wishing always for the return of Rama.

[Verse Locator](#)

स वालव्यजनम् चत्रम् धारयामास स स्वयम् ॥ २-११५-२५
भरतः शासनम् सर्वम् पादुकाभ्याम् निवेदयन् ।

25. bharataH = Bharata; nivedayan = reporting; sarvam = all; shaasanam = the royal orders; paadukaabhyaam = to the wooden sandals; dharayaamaasa = was holding; svayam = personally; chhatram = the royal canopy; savaalavyajanam = together with the chowrie (to the sandals)

Reporting all the royal orders to the wooden sandals, Bharata was holding the royal canopy together with the chowrie to those sandals.

[Verse Locator](#)

ततस्तु भरतः श्रीमानभिषिचार्यपादुके ॥ २-११५-२६
तदधीनस्तदा राज्यम् कारयामास सर्वदा ।

26. abhiSichya = coronating; aarya paaduke = the wooden sandals of his elder brother; shriimaan = the illustrious; bharataH = Bharata; tataH = thereafter; kaaryaamaasa = carried out; raajyam = the state administration; tadadhiinaH = being subservient to them; sarvadaa = always.

Coronating the wooden sandals of his elder brother, the illustrious Bharata thereafter carried out the state administration, always maintaining his subservience to them.

[Verse Locator](#)

तदा हि यत्कार्यमुपैति किञ्चि ।
दुपायनम् चोपहृतम् महार्हम् ।
स पादुकाभ्याम् प्रथमम् निवेद्य ।
चकार पश्चाद्भरतो यथावत् ॥ २-११५-२७

27. yatkimchit = whatever small; kaaryam = affair; upaiti = came up; mahaarham = or a high-valued; upaayanam = gift; upahR^itam = was offered; saH bharataH = that Bharata; tadaa = then; prathamam = first; nivedya = has reported (it); paadukaabhyaam = to the wooden sandals; pashchaat = and thereafter; chakaara = acted yathaavat = accordingly.

Whatever a small affair of the state came up or whenever a high-valued gift was offered, Bharata used to report that matter to the wooden sandals and then only dealt with it in the proper way afterwards.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे पंचदशोत्तरशततमः सर्गः

Thus completes 115th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 115

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 116 Verses converted to UTF-8, Nov 09

Introduction

Rama notices anxiety and perturbation among the sages who live in the vicinity. When an elderly sage among them is asked by Rama about the reason for their anguish, the said sage informs that some demons under the leadership of Khara are molesting the sages and hence the sages wished to leave the place. Rama gives his consent for their leaving. Bidding farewell to them with great respect, Rama retires to his own hermitage.

[Verse Locator](#)

प्रतिप्रयाते भरते वसन् रामः तपो वने ।
लक्षयाम् आस स उद्वेगम् अथ औत्सुक्यम् तपस्विनाम् ॥ २-११६-१

1. **bharate** = Bharata; **pratiprayaate** = having returned; **raamaH** = Rama; **tapovane** = who was dwelling in the woods; **atha** = then; **lakSayaamaasa** = observed; **sodvegam** = the anxiety; **tapasvinaam** = of the sages; **outsukyam** = and their perturbation.

Bharata having returned (to Ayodhya), Rama who was dwelling in the woods, observed anxiety accompanied by perturbation among the sages.

[Verse Locator](#)

ये तत्र चित्र कूटस्य पुरस्तात् तापस आश्रमे ।
रामम् आश्रित्य निरताः तान् अलक्षयद् उत्सुकान् ॥ २-११६-२

2. **alakSayat** = (He) saw; **tatara** = there; **taam** = those ascetics; **purastaat** = who were formerly; **nirataah** = quite pleased; **taapasaashrame** = at Chitrakuta; **aashritya** = depending as they did; **raamam** = on Rama; **utsukaan** = anxious.

He saw there those ascetics-who were formerly quite pleased in that hermitage at Chitrakuta depending as they did on Rama- anxious.

[Verse Locator](#)

नयनैर् भृकुटीभिः च रामम् निर्दिश्य शन्किताः ।
अन्योन्यम् उपजल्पन्तः शनैः चक्रुर् मिथः कथाः ॥ २-११६-३

3. **nirdishya** = pointing out; **raamam** = to Rama; **nayanaiH** = (through the movements) of their eyes; **bhR^ikuTiibhishcha** = and eye-brows; **shankitaah** = manifesting their anxiety; **upajalpantaH** = whispering; **shanaiH** = slowly; **anyonyam** = among one another; **chakruH** = and framing; **kathaaH** = legends; **mithaH** = in secret.

Pointing out to Rama through the movements of their eyes and eye-brows manifesting their anxiety, they whispered among themselves, narrating some legends in secret.

[Verse Locator](#)

तेषाम् औत्सुक्यम् आलक्ष्य रामः तु आत्मनि शङ्कितः ।

कृत अन्जलिर् उवाच इदम् ऋषिम् कुल पतिम् ततः ॥ २-११६-४

4. **alakSyā** = perceiving; **teSaam** = their; **outsukyam** = distress; **raamastu** = Rama; **tataH** = then; **shaNkitaH** = was filled with apprehension; **svaatmani** = about himself; **kR^itaajjNaliH** = and with joined palms; **uvaacha** = spoke; **idam** = these words; **R^iSim** = to a sage; **kulapatim** = the leader of that community of ascetics (as follows):

Perceiving their distress, Rama was filled with apprehension about himself and with joined palms spoke the following words to a sage, the leader of that community of ascetics:

[Verse Locator](#)

न कच्चिद् भगवन् किञ्चित् पूर्वं वृत्तम् इदम् मयि ।

दृश्यते विकृतम् येन विक्रियन्ते तपस्विनः ॥ २-११६-५

5. **bhagavat** = O venerable sage!; (I fear) **puurva vR^ittam**; the conduct of my forefathers; **mayi** = is in me; **kimchit** = or any; **idam** = this; **kashchit** = some; **vikR^itam** = change; **nadR^ishyate** = is not seen; **yena** = due to which; **tapasvinaH** = the ascetics; **vikriyante** = feel agitated.

"O venerable sage! I fear that the conduct of my forefathers is not seen in me or there is some change for the worse in me, due to which the ascetics feel agitated."

[Verse Locator](#)

प्रमादाच् चरितम् कच्चित् किञ्चिन् न अवरजस्य मे ।

लक्ष्मणस्य ऋषिभिर् दृष्टम् न अनुरूपम् इव आत्मनः ॥ २-११६-६

6. **ye avarajasya** = has my younger brother; **lakSmaNasya** = Lakshmana; **aatmanaH** = the high-souled; **pramaadaat** = through inadvertence; **charitam** = behaved; **naanuruupam** = unworthy of him; **na dR^iSTam kashchit** = I hope it is not seen; **R^iSibhiH** = by the sages.

"Has my younger brother, the high-souled Lakshmana, through inadvertence, behaved unworthy of him while the sages were seeing?"

[Verse Locator](#)

कच्चित् शुश्रूषमाणा वः शुश्रूषण परा मयि ।

प्रमदा अभ्युचिताम् वृत्तिम् सीता युक्तम् न वर्तते ॥ २-११६-७

7. **kachhit** = I hope that; **siitaa** = Seetha; **shushruuSamaaNaa** = who is serving; **vaH** = you; **shushruuSaNaparaa** = and who is keen in serving; **mayi** = me; **na vartate** = has not behaved; **yuktam** = properly; **vR^ittim** = according to the conduct; **pramadaabhyamchitaam** = suitable for women.

"I hope that Seetha, who is serving you and who is keen in serving me, does not, I am afraid, behaved properly, according to the conduct suitable for women."

[Verse Locator](#)

अथ ऋषिर् जरया वृद्धः तपसा च जराम् गतः ।

वेपमान इव उवाच रामम् भूत दया परम् ॥ २-११६-८

8. **atha** = then; **R^iSiH** = the sage; **vR^iddhaH** = a grown-up man; **gataH** = and who got; **jaraam** = old age; **tapasaacha** = also by penance; **vepamaana iva** = appeared trembling; **uvaacha** = and spoke; **raamam** = to Rama; **bhuutadayaaparam** = who was ever compassionate to all beings.

Then, that grown-up sage, who was elderly both by age and penance, appeared trembling and spoke to Rama, who was ever compassionate to all beings, as follows:

[Verse Locator](#)

कुतः कल्याण सत्त्वायाः कल्याण अभिरतेः तथा ।
चलनम् तात वैदेह्याः तपस्विषु विशेषतः ॥ २-११६-९

9. **taata** = O; dear Rama; **kutaH** = what is there; **tapasviSu** = for us the ascetics; **chalanam** = to fear; **visheSataH** = above all; **vaidehyaaH** = from Seetha; **kalyaaNa sattvaayaaH** = who is natural in her disposition; **tathaa** = and ; **kalyaaNaabhirateH** = follower of virtue.

"O, dear Rama! What is there for us the ascetics to fear above all from Seetha, who is natural in her disposition and is the follower of virtue?"

[Verse Locator](#)

त्वन् निमित्तम् इदम् तावत् तापसान् प्रति वर्तते ।
रक्षोभ्यः तेन सम्विग्नाः कथयन्ति मिथः कथाः ॥ २-११६-१०

10. **rakSobhyaH** = It is on account of demons; (who); **tvannimittam** = through enmity to you; **prativartate taavate** = have begun to oppress; **taapasaan prati** = the sages; **tena** = and by which **samvigraaH** = fear has arisen; **kathayanti** = they discuss; **mithaH** = with each other; **kathaaH** = how (they may best defend themselves)

"It is on account of demons, who, through enmity to you, have begun to oppress the sages. Alarmed by it, they discuss with each other how they can best defend themselves."

[Verse Locator](#)

रावण अवरजः कश्चित् खरो नाम इह राक्षसः ।
उत्पात्य तापसान् सर्वान् जन स्थान निकेतनान् ॥ २-११६-११
धृष्टः च जित काशी च नृशंसः पुरुष अदकः ।
अवलिप्तः च पापः च त्वाम् च तात न मृष्यते ॥ २-११६-१२

11; 12. **taataH** = O; darling!; **iha** = here; **raakSasaH** = a demon; **kharonama** = called Khara; **raavaNaavarajaH** = Ravana's younger brother; **utpaaTyaa** = having uprooted; **sarvaan** = all; **taapasaan** = the ascetics; **janasthaananiketa** = who dwell in Janasthana; **dhR^iSTashcha** = and who is a boaster; **jitakaashiicha** = victorious in battle; **nR^ishamsaH** = cruel; **puruSaadakaH** = an eater of human flesh; **avaliptashcha** = haughty; **paapashcha** = and sinful; **na mR^iSyate** = is unable to endure; **tvaam cha** = you also.

"O, darling! Here, a demon called Khara, Ravana's younger brother- who is a boaster, victorious in battle, cruel and eater of human flesh, haughty and sinful-having uprooted all the ascetics who dwell in Janasthana, is unable to endure you also."

[Verse Locator](#)

त्वम् यदा प्रभृति ह्य् अस्मिन् आश्रमे तात वर्तसे ।
तदा प्रभृति रक्षांसि विप्रकुर्वन्ति तापसान् ॥ २-११६-१३

13. **taata** = My darling! **yadaa** = **prabhR^iti** = from which time; **tvam** = you; **vartase** = came to dwell; **asmin aashrame** = in this hermitage; **tadaa prabhR^iti** = from that time onwards; **rakSaamsi** = the demons; **viprakurvanti** = continue to ill-treat; **taapasaan** = the ascetics.

"My darling! From which time you came to dwell in this hermitage, from that time inwards, the demons continue to ill-treat the ascetics."

दर्शयन्ति हि बीभत्सैः क्रूरैर् भीषणकैर् अपि ।

नाना रूपैर् विरूपैः च रूपैर् असुख दर्शनैः ॥ २-११६-१४

14. darshayanti = (They) appear; bhiibhatsaiH = in grotesque; kruuraiH = and harmful; ruupaiH = forms; bhiiSaNakairapi = fillign them with terror; naanaaruupaiH = in diverse forms; viruupaishcha = (having) ugly; vikR^ita darshanaiH = and unnatural demeanor.

"They appear in grotesque and harmful forms, filling them with terror, in diverse forms and possessing ugly and unnatural demeanor."

[Verse Locator](#)

अप्रशस्तैर् अशुचिभिः सम्प्रयोज्य च तापसान् ।

प्रतिघ्नन्त्य अपरान् क्षिप्रम् अनार्याः पुरतः स्थितः ॥ २-११६-१५

15. samprajyojya = flinging; aprashastaiH = filthy; ashuchibhiH = and inauspicious objects; taapasaan = on some of the ascetics; anaaryaaH = these wicked demons; sthitaH = stand; purataH = in front of them; pratighnanti = and kill; aparaan = some ascetics.

"Flinging filthy and inauspicious objects on some of the ascetics, the wicked demons stand in front of them and kill some ascetics too."

[Verse Locator](#)

तेषु तेषु आश्रमस्थानेषु अबुद्धम् अवलीय च ।

रमन्ते तापसामः तत्र नाशयन्तो अल्प चेतसः ॥ २-११६-१६

16. avaliiyacha = hiding themselves; teSu teSu = in those; aashramasthaaneSu = hermitages; abuddham = unnoticed; alpachetanaH = those evil-minded demons; ramante = delight; naashayantaH = in destroying; taapasaan = the ascetics; tatra = there.

"Having themselves in those hermitages unnoticed, those evil-minded demons delight themselves in destroying the ascetics there."

[Verse Locator](#)

अपक्षिपन्ति सुग् भाण्डान् अग्नीन् सिन्वन्ति वारिणा ।

कलशामः च प्रमृद्नन्ति हवने समुपस्थिते ॥ २-११६-१७

17. havane = (While) a sacrifice; samupasthite = is undertaken; avakSipanti = (they) scatter; srugbaaNDaan = sacrificial vessels; siNchanti = sprinkle; agniin = the fires; vaariNaa = with water; pramattnanti = and break; kalashaamshcha = the water-pots.

"At the time of pouring oblations into the sacred fire, they scatter the sacrificial vessels, sprinkle the fires with water and break the water-pots."

[Verse Locator](#)

तैर् दुरात्मभिर् आविष्टान् आश्रमान् प्रजिहासवः ।

गमनाय अन्य देशस्य चोदयन्त्य ऋषयो अद्य माम् ॥ २-११६-१८

18. prajihaasavaH = resolved to leave; aashramaan = these retreats; aamR^iSTaan = that have been invaded; taiH = by them; duraatmabhiH = the evil spirits; R^iSayaH = the ascetics; adya = today; chodayanti = are urging; maam = me; gamanaaya = to go; anyadeshaya = to another area.

"Resolved to leave these retreats that have been invaded by evil spirits, the ascetics today are urging me to go to another area."

तत् पुरा राम शरीराम् उपहिंसाम् तपस्विषु ।
दर्शयति हि दुष्टाः ते त्यक्ष्याम इमम् आश्रमम् ॥ २-११६-१९

19. raama = O; Rama!; puraa = before; te duSTaaH = those wicked being; darshayanti hi = indeed show; shaariiraam = bodily; upahimsaam = injury; tapasvishuu = to the ascetics; tyakSyaamaH = we are abandoning; imam aashramam = this hermitage; tat = for that reason.

"O, Rama! Before those wicked beings indeed show bodily injury to the ascetics, we are abandoning this hermitage."

[Verse Locator](#)

बहु मूल फलम् चित्रम् अविदूराद् इतो वनम् ।
पुराण आश्रमम् एव अहम् श्रयिष्ये सगणः पुनः ॥ २-११६-२०

20. aviduuraat = not far; itaH = from here; chitram vanam = there is a colourful grove; bahumuulaphalam = having many roots and fruits; aham = I; shrayiSyee = will take shelter; punaH = again; puraaNaashramameva = in that previous hermitage itself; sagaNaH = along with an assembly of sages.

"Not far from here, there is a colourful grove yielding many roots and fruits. I will take shelter again in that previous hermitage itself, along with an assembly of sages."

[Verse Locator](#)

खरः त्वय्य् अपि च अयुक्तम् पुरा तात प्रवर्तते ।
सह अस्माभिर् इतो गच्छ यदि बुद्धिः प्रवर्तते ॥ २-११६-२१

21. taata = O; darling!; kharaH = Khara; (the demon); puraa pravantate = will behave; tvayyapicha = in your case also; ayuktam = unjustly; buddhiH yadi = If your intellect; pravartate = is agreeable; gachchha = come; asmaabhiH saha = along with us; itaH = form here.

"O, darling! Khara, the demon will behave unjustly with you in the same way. If your mind feels so inclined, come along with us from here."

[Verse Locator](#)

सकलत्रस्य संदेहो नित्यम् यत् तस्य राघव ।
समर्थस्य अपि हि सतो वासो दुःख इह अद्य ते ॥ २-११६-२२

22. raaghava = O; Rama!; te = to you; sakalatrasya = who are with your wife; samarthasyaapi hi sataH = though competent; nityam = and ever; yattasya = watchful; sandehaH = there is a danger; vaasaH = your stag; iha = here; adya = is now; duHkham = difficult.

"O, Rama! To you, who live with your wife, though you are competent and ever watchful, there is a danger. Your stay here is conducted with misery now."

[Verse Locator](#)

इत्थं उक्तवन्तम् रामः तम् राज पुत्रः तपस्विनम् ।
न शशाक उत्तरैर् वाक्यैर् अवरोद्धुम् समुत्सुकम् ॥ २-११६-२३

23. raamaH = Rama; raajaputram = the prince; na shashaaka = could not; avabandhum = desist; tam tapasvinam = that sage; samutsukam = and eager; uttaraiH = by responsive; vaakyaiH = words.

Rama the prince could not with his responsive words desist the said sage when he had spoken as aforesaid, eager as he was to leave the place.

[Verse Locator](#)

अभिनन्द्य समापृच्छ्य समाधाय च राघवम् ।
स जगाम आश्रमम् त्यक्त्वा कुलैः कुल पतिः सह ॥ २-११६-२४

24. saH kulapati = that leader of the community; abhinandya = having greeted; samaapR^ichchhya = bade farewell; samaadhaaya = and justified his statement; raaghavam = to Rama; jagaama = went; tyaktvaa = leaving; aashramam = the hermitage; kulaissaha = along with a company of sages.

Having greeted, bidding farewell and justifying his statement to Rama, that leader of the community departed, leaving the hermitage, along with a host of sages.

[Verse Locator](#)

रामः संसाध्य तु ऋषि गणम् अनुगमना ।
देशात् तस्माच्चित् कुल पतिम् अभिवाद्य ऋषिम् ।
सम्यक् प्रीतैः तैर् अनुमत उपदिष्ट अर्थः ।
पुण्यम् वासाय स्व निलयम् उपसम्पदे ॥ २-११६-२५

25. anugamanaat = accompanying them for a distance; tasmaat deshaat = from that place; samsaadhya = bidding farewell; R^iSigaNam = to that group of sages; abhivaadya = offering salutation; R^iSim = to that ascetic; kulapatim = the leader of the community; anumataH = and taking leave; taiH = of them; samyak = who were well; priitaiH = pleased; upadiSTaathaH = and having received their counsel; raamaH = Rama; upasampade = reached; svam nilayam = his own home; puNyam = which was sacred; vaasaaya = to reside.

Accompanying them for a distance from that place, bidding farewell to that group of sages, offering his salutation to that ascetic, the leader of the community and taking leave of them, who were well-pleased and having received their counsel, Rama returned to his dwelling, which was sacred to reside.

[Verse Locator](#)

आश्रमम् तु ऋषि विरहितम् प्रभुः ।
क्षणम् अपि न जहौ स राघवः ।
राघवम् हि सततम् अनुगताः ।
स्तापसाः च ऋषि चरित धृत गुणाः ॥ २-११६-२६

26. saH raaghavaH = that Rama; prabhuH = the lord; na jahau = did not leave; kSaNampai = even for a moment; aashramam = that hermitage (that had been deserted by the sages); taapasaashcha = but some ascetics among them; dhR^itaguNaaH = who had fixed their mind; raaghavam = on Rama; aarSacharite = who followed the conduct of the sages; satatam = constantly; anugataaH hi = followed Rama.

That Rama, the lord, did not leave even for a moment that hermitage that had been deserted by the sages. But some ascetics among them who had fixed their mind on Rama (who followed the conduct of the sages) constantly followed Rama.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे षोडशोत्तरशततमः सर्गः

Thus completes 116th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 116

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 117 Verses converted to UTF-8, Nov 09

Introduction

Rama, after due reflection, decides to leave Chitrakuta mountain because of many handicaps. Setting out his journey from Chitrakuta mountain, he reaches the hermitage of Sage Atri and offers his salutation to him. Introducing his wife Anansuya as a great female ascetic to Rama, Atri urges Rama to send his consort Seetha to Anasuya. Anasuya receives Seetha, who greeted her and gives her instructions on the role and responsibilities of a devoted wife.

[Verse Locator](#)

राघवः तु अपयातेषु तपस्विषु विचिन्तयन् ।
न तत्र अरोचयद् वासम् कारणैर् बहुभिः तदा ॥ २-११७-१

1. **atha** = thereafter; **tapasviSu** = (When) the sages; **yaateSu** = departed; **raaghavastu** = Rama; **tadaa** = then; **vichintayan** = reflecting again and again; **naarochayat** = found no pleasure; **vaasam** = to remain; **tatra** = in that place; **bahubhiH** = for many; **kaaraNariH** = reasons.

Thereafter, when the sages departed, Rama, reflecting again and again, found no pleasure to remain in that place for many reasons.

[Verse Locator](#)

इह मे भरतो दृष्टो मातरः च सनागराः ।
सा च मे स्मृतिर् अन्वेति तान् नित्यम् अनुशोचतः ॥ २-११७-२

2. **iha** = It is here; **bharataH** = (that) Bharata; **maatarashcha** = my mother; **sanaagaraaH** = along with the inhabitants of the city; **dR^iSTaH** = visited; **me** = me; **saa smR^itiH cha** = that memory; **anveti** = haunts; **me** = me; **anushochataH** = who lament; **taan** = for them; **nityam** = daily.

"It is here that Bharata, my mother along with the inhabitants of the city visited me. That memory haunts me, who lament for them daily."

[Verse Locator](#)

स्कन्ध आवार निवेशेन तेन तस्य महात्मनः ।
हय हस्ति करीषैः च उपमर्दः कृतो भृशम् ॥ २-११७-३

3. **haya hastikariiSaishcha** = the dry dung of horses and elephants; **tasya mahaatmanaH** = of that high-souled Bharata's; **skandaavaaraniveshena** = encamped army; **kR^itaH** = caused; **bhR^isham** = much; **upamardaH** = spoliation.

"The dry dung of horses and elephants of that high souled Bharata's encamped army caused much spoliation (around here)."

[Verse Locator](#)

तस्माद् अन्यत्र गच्छाम इति संचिन्त्य राघवः ।

प्रातिष्ठत स वैदेह्या लक्ष्मणेन च सम्गतः ॥ २-११७-४

4. gachchhaamaH = "We shall move"; tasmaat = therefore; anyatra = else where"; iti = thus; samchintya = pondering; saH raaghavaH = that Rama; sangataH = along with; vaidihyaaH = Seetha; lakSmaNena = and Lakshmana; pratiSThata = left (that place)

"We shall, therefore, move elsewhere", pondering thus, Rama along with Seetha and Lakshmana left that place.

[Verse Locator](#)

सो अत्रेर् आश्रमम् आसाद्य तम् ववन्दे महा यशः ।

तम् च अपि भगवान् अत्रिः पुत्रवत् प्रत्यपद्यत ॥ २-११७-५

5. aasaadya = reaching; aashramam = the hermitage; atreH = of Atri; a sage; saH raamaH = that Rama; mahaayashaaH = the highly celebrated; vavande = offered bhagavaan = the venerable; atriH api = Atri also; pratyapadyata = received; tam = his; putravat = as his own son.

On the way, after reaching the hermitage of a sage called Atri, the highly celebrated Rama offered salutation to that sage. The venerable sage, Atri too received him as his own son.

[Verse Locator](#)

स्वयम् आतिथ्यम् आदिश्य सर्वम् अस्य सुसत्कृतम् ।

सौमित्रिम् च महा भागाम् सीताम् च समसान्त्वयत् ॥ २-११७-६

6. aadishya = offering; svayam = personally; sarvam = abundant; aatithyam = hospitality; susatkR^itam = with full honours; asya = to Rama; samasaantvayat = (he) rendered equal honour; saumitramcha = to Lakshmana; mahaabhaagaam = and the highly blessed; siitaamcha = Seetha too.

Offering personally, abundant hospitality with full honours to Rama, the sage Atri rendered equal honour to Lakshmana and the highly blessed Seetha too.

[Verse Locator](#)

पत्नीम् च तम् अनुप्राप्ताम् वृद्धाम् आमन्त्र्य सत्कृताम् ।

सान्त्वयाम् आस धर्मज्जः सर्व भूत हिते रतः ॥ २-११७-७

7. dharmajJNaH = (Atri) who knew righteousness; ratiH = and who was interested; sarva bhuuta hite = in the welfare of all beings; aamantrya = called vR^iddhaam = patriimcha = his aged wife; (Anasuya) samanupraaptaam = who had just come there; satkR^itaam = she; who was revered by all; saantvayaamaasca = and addressed gently to her.

Atri, who knew righteousness and who was interested in the welfare of all beings, called his aged wife Anasuya who had just come there, she who was revered by all and addressed gently to her.

[Verse Locator](#)

अनसूयाम् महा भागाम् तापसीम् धर्म चारिणीम् ।

प्रतिगृह्णीष्व वैदेहीम् अब्रवीद् ऋषि सत्तमः ॥ २-११७-८

रामाय च आचक्षे ताम् तापसीम् धर्म चारिणीम् ।

8. R^iSisattamaH = Atri; the excellent sage; abraviit = spoke; anasuuyaam = to Anasuya; mahaabhaayaam = the fortunate one; taapasiim = rich in asceticism; dharma

chaariNiim = and who lived a pious life; (saying); **pratigR^ihNiiSva** = you welcome; **vaidehiim** = Videha's daughter! aachachakSecha = and related the story; **dharmachaariNiim** = of that virtuous; **taam taapasiim** = female ascetic; **raamaaya** = to Rama (as follows)

Atri excellent sage spoke to the illustrious Anasuya, rich in asceticism and who lived a pious life, saying "You welcome Videha's daughter!" and thereafter introduced that virtuous female ascetic to Rama (as follows):

[Verse Locator](#)

दश वर्षाण्य् अनावृष्ट्या दग्धे लोके निरन्तरम् ॥ २-११७-९

यया मूल फले सृष्टे जाह्नवी च प्रवर्तिता ।

उग्रेण तपसा युक्ता नियमैः च अप्य् अलम्कृता ॥ २-११७-१०

दश वर्ष सहस्राणि यया तप्तम् महत् तपः ।

अनसूया व्रतैः तात प्रत्यूहाः च निबर्हिताः ॥ २-११७-११

देव कार्य निमित्तम् च यया सम्स्वरमाणया ।

दश रात्रम् कृत्वा रात्रिः सा इयम् माता इव ते अनघ ॥ २-११७-१२

9; 10; 11; 12. **anagha** = O; Irreproachable!; **loke** = (when) the earth; **dagdhe** = was burnt up; **anaavR^iSTyaa** = by drought; **niramtaram** = without break; **dashavarSaaNi** = over a period of ten years; **yayera** = this virtuous woman; **sR^iSTe** = produced; **muula phale** = fruit and roots; **jaahnaviicha** = caused the River Jahnavi; **pravartitaa** = to flow here; **yuktaa** = undergoing; **ugreNa** = a right; **tapasaa** = mortification; **alaNkR^itaa** = enriched; **niya maishchaapi** = by pious observances; **yayaa** = by whom; **mahat** = the most severe; **tapaH** = asceticism; **taptam** = was practised; **dashavarSa sahasraaNi** = for ten thousand years; **pratyuuhaaH** = and obstacles; **nivartitaaH** = were done away with; **yayaa** = and by whom; **deva kaaryanimittam** = for the reason of a divine command; **santvaramaaNayaa** = in a great hurry; **desharaatram** = ten nightes; **kR^itaa** = were reduced; **raatriH** = to one night;* **saa** = she; **iyam anasuuyaa** = this Anasuya; **vrataiH snaataa** = the one who has bathed after completion of the voes; **maateva** = is like a mother; **te** = to you.

"O, Irreproachable Rama! When the earth was burnt up by drought without break for ten years, this virtuous woman produced fruit and roots, caused the River Jahnavi to flow here, undergoing a rigid mortification enriched by pious observances, by whom the most severe asceticism was practised for ten thousand years and obstacles were done away with and by whom for the reason of a divine command, in a great hurry ten nights were reduced to one night.* This Anasuya, who has bathed after completion of the voes, is like a mother to you."

*We read in Puranas how sage Mandavya once pronounced a curse against a hermitess, Sandili by name, who was a friend of Anasuya that she would be widowed one morning within the next ten days. The hermitess in her turn pronounced a counter-curse saying that there would be no dawn any more. Alarmed at this, gods approached Anasuya, who by virtue of her asceticism converted the period of ten nights into one and in this way averted the death of the hermitess, husband and accomplished the purpose of gods.

[Verse Locator](#)

ताम् इमाम् सर्व भूतानाम् नमः कार्याम् यशस्विनीम् ।

अभिगच्छतु वैदेही वृद्धाम् अक्रोधनाम् सदा ॥ २-११७-१३

13. **vaidehii** = (Let) Seetha; **abhigachchhatu** = find refuge; **taam** = with such; **imaam** = this ascetic; **namaskaaryaam** = who is revered; **sarva bhuutaanaam** = by all the beings; **yashasviniim** = famous as she is **vR^iddhaam** = (and though) old; **sadaa** = is ever; **akrodhanaam** = free from anger.

"Let Seetha find refuge with that ascetic, who is revered by all the beings, famous as she is and though old is ever free from anger."

एवम् ब्रुवाणम् तम् ऋषिम् तथा इत्य् उक्त्वा स राघवः ।
सीताम् उवाच धर्मज्ज्नाम् इदम् वचनम् उत्तमम् ॥ २-११७-१४

14. saH raaghavaH = that Rama; uktvaa = saying; tatheti = "Be it so"; tam R^iSim = to that sage; evam = thus; bruvaaNam = spoken; uvaacha = and spoke; dharmajJNaam = to the virtuous; siitaam = Seetha; idam = these; uttamam = excellent; vachanam = words.

Saying "Be it so" to the aforesaid sage, who was speaking thus, Rama spoke to the virtuous Seetha, the following excellent words:

Verse Locator

राज पुत्रि श्रुतम् तु एतन् मुनेर् अस्य समीरितम् ।
श्रेयो अर्थम् आत्मनः शीघ्रम् अभिगच्छ तपस्विनीम् ॥ २-११७-१५

15. raaja putri = O; princess!; shrutam = you have heard; idam samiiritam = these words; asya muneH = of this sage; aatmanaH = for your own; shreyaH artham = good; shiighram = quickly; abhigachchha = approach; tapasviniim = the saintly Anasuya.

"O, princess! You have heard what the sage has said. For your own good, approach the saintly Anasuya without delay."

Verse Locator

सीता तु एतद् वचः श्रुत्वा राघवस्य हित एषिणी ।
ताम् अत्रि पत्नीम् धर्मज्ज्नाम् अभिचक्राम मैथिली ॥ २-११७-१६

16. shrutvaa = hearing; etadvachaH = these words; raaghavasya = of Rama; hitaiSiNaH = who is desirous of her welfare; siitaatu = Seetha; maithilii = the daughter of Mithila; abhichakraama = circumambulated; taam = that; atripatniim = Anasuya; Atri's wife; dharmajJNaam = who knows piety.

Hearing these words of Rama, who is desirous of her welfare, Seetha the daughter of Mithila circumambulated around Anasuya, Atri's wife, who knows piety.

Verse Locator

शिथिलाम् वलिताम् वृद्धाम् जरा पाण्डुर मूर्धजाम् ।
सततम् वेपमान अङ्गीम् प्रवाते कदली यथा ॥ २-११७-१७
ताम् तु सीता महा भागाम् अनसूयाम् पति व्रताम् ।
अभ्यवादयद् अव्यग्रा स्वम् नाम समुदाहरत् ॥ २-११७-१८

17; 18. siita = Seetha; avyagraa = coolly; abhyavaadayat = reverently paid homage; taam mahaabhaagaam = to that fortunate; anasuuyaam = Anasuya; pativrataa = a devoted and virtuous wife; shithilaam = who was feeble; palitaam = wrinkled; vR^iddhaam = aged; jaraapaaNDuramuurdhajaam = with her hair turned grey due to old age; vepamaanaaNgiim = and whose frame shook; satatam = constantly; kadaliim yathaa = like a banana tree; pravaate = in a storm; samudaaharat = (Seetha) told; (to Anasuya).

Seetha coolly and reverently paid homage to that fortunate Anasuya, a devoted and virtuous wife, who was feeble, wrinkled, aged, with her hair turned grey due to old age, and whose frame constantly shook like a banana tree in a storm. Seetha introduced herself, by announcing her name to Anasuya.

Verse Locator

अभिवाद्य च वैदेही तापसीम् ताम् अनिन्दिताम् ।

बद्ध अन्जलि पुटा हृष्टा पर्यपृच्छद् अनामयम् ॥ २-११७-१९

19. **abhivaadya** = Saluting; **aninditaam** = the irreproachable; **taam taapasiim** = (that) ascetic; **vaidehii** = Seetha; **baddhaajJNalipuTaa** = with joined palms; **hR^iTaa** = and rejoiced; **paryapR^ichchhat** = enquired; **anaamayam** = about her well-being.

Saluting the irreproachable ascetic the rejoiced Seetha with joined palms enquired about her well-being.

[Verse Locator](#)

ततः सीताम् महा भागाम् दृष्ट्वा ताम् धर्म चारिणीम् ।

सान्त्वयन्त्य् अब्रवीद् हृष्टा दिष्ट्या धर्मम् अवेक्षसे ॥ २-११७-२०

20. **tataH** = then; **saantvayantii** = comforting; **taam mahaabhaagaam** = that celebrated; **siitaam** = Seetha; **dharmachariNiim** = engaged in righteous acts; (Anasuya); **hR^iTaa** = rejoicingly; **abraviit** = spoke (as follows); **avekSase** = you are attending; **dharmam** = to righteousness; **diSTyaa** = luckily enough.

Then, comforting that celebrated Seetha, engaged in righteous acts, Anasuya rejoicingly spoke as follows: "Luckily enough, you are attending to righteousness."

[Verse Locator](#)

त्यक्त्वा ज्जाति जनम् सीते मानम् ऋद्धिम् च मानिनि ।

अवरुद्धम् वने रामम् दिष्ट्या त्वम् अनुगच्छसि ॥ २-११७-२१

21. **siite** = O; Seetha; **bhaamini** = the beautiful lady!; **diSTyaa** = thank heaven!; **tyaktvaa** = Leaving; **jJNaatijanam** = your relatives; **maanam** = the honour; **R^iddhimcha** = and prosperity; **anugachchhasi** = you are accompanying; **raamam** = Rama; **avaruddham** = who is expelled vane = into a forest.

"O, Seetha the beautiful lady! Thank heaven! Leaving your relatives, honour and prosperity, you are accompanying Rama, who is expelled into a forest."

[Verse Locator](#)

नगरस्थो वनस्थो वा पापो वा यदि वा अशुभः ।

यासाम् स्त्रीणाम् प्रियो भर्ता तासाम् लोका महा उदयाः ॥ २-११७-२२

22. **yaasaam** = to which; **striiNaam** = women; **bhartaa** = their husband; **nagarasthaH** = whether lives in a city; **vanasthovaa** = or in a forest; **paapovaa** = whether he is sinful; **yadi vaa** = or; **shubhaH** = virtuous; **priyaH** = (he is) dear (to her); **taasaam** = to them; **(are obtained)** **mahodayaaH** = greatly fortunate; **lokaaH** = words.

"Highly fortunate worlds await those women, await those women, to whom their husband is dear no matter whether he lives in a city or in a forest; whether he is sinful or virtuous."

[Verse Locator](#)

दुष्टीलः काम वृत्तो वा धनैर् वा परिवर्जितः ।

स्त्रीणाम् आर्य स्वभावानाम् परमम् दैवतम् पतिः ॥ २-११७-२३

23. **striiNaam** = to women; **aaryasvabhaavaanaam** = of noble nature; **patiH** = husband; **paramam** = is the highest daivatam = deity; **duSiilaH** = whether he is ill-behaved; **kaama vR^ittovaa** = or licentious; **parivarjitovaa** = or devoid of; **dhanaiH** = riches.

"To women of noble nature, the husband is the highest deity no matter whether he is ill-behaved or licentious or devoid of riches."

[Verse Locator](#)

न अतो विशिष्टम् पश्यामि बान्धवम् विमृशन्त्य् अहम् ।
सर्वत्र योग्यम् वैदेहि तपः कृतम् इव अव्ययम् ॥ २-११७-२४

24. **vaidehi** = O; Seetha!; **vimR^ishantii** = On a reflection; **na pashyaami** = I perceive; **na** = none; **vishiSTam** = who is a better; **baandhavam** = friend; **ataH** = than a husband; **yogyam** = who protects his wife; **sarvatra** = in all circumstances; **avyayam iva** = like the imperishable fruit; **kR^itam** = accomplished; **tapaH** = of one's austerities.

"O, Seetha! On a reflection, I perceive none who is a better friend than a husband, who protects his wife in all circumstances, like the imperishable fruit of one's austerities."

[Verse Locator](#)

न तु एवम् अवगच्छन्ति गुण दोषम् असत् स्त्रियः ।
काम वक्तव्य हृदया भर्तृ नाथाः चरन्ति याः ॥ २-११७-२५

25. **yaaH** = those women; **kaama vaktavya hR^idayaaH** = whose hearts follow their passions; **charanti** = and; conduct themselves; **bhartR^inaathaaH** = dominating their husbands; **aststriyaH** = such evil women; **na avagachchhanti** = having no understanding; **guNa doSam** = of virtue and vice; **evam** = (do not follow him) in the aforesaid manner.

"Those evil women, whose hearts follow their passions and conduct themselves dominating their husband, having no understanding of virtue and vice, do not follow him in the aforesaid manner."

[Verse Locator](#)

प्राप्नुवन्त्य् अयशः चैव धर्म भ्रंशम् च मैथिलि ।
अकार्यं वशम् आपन्नाः स्त्रियो याः खलु तद् विधाः ॥ २-११७-२६

26. **maithili** = O; Seetha!; **khalu** = Indeed; **yaaH striyaH** = those women; **aapannaH** = who get into **akaarya vasham** = an improper act of authority; **tadvidhaaH** = in the aforesaid manner; **praapnuvanti** = reap; **ayashashcha** = infamy; **dharma bhramsham** = and decline of righteousness.

"O, Seetha! Surely, those evil women, who get into an improper act of authority over their husbands reap infamy and decline in righteousness."

[Verse Locator](#)

त्वद् विधाः तु गुणैर् युक्ता दृष्ट लोक पर अवराः ।
स्त्रियः स्वर्गे चरिष्यन्ति यथा पुण्य कृतः तथा ॥ २-११७-२७

27. **striyastu** = women; **tvadvidhaaH** = like you; **yuktaaH** = who are endowed; **guNaiH** = with virtues; **dR^iSta loka paraaparaaH** = who look with detachment on prosperity and adversity in this world; **yathaa tathaa** = therefore; **chariSyanti** = dwell; **svarge** = in heaven; **yathaa** = as; **dharmakR^itaH** = those who performed meritorious deeds.

"Women, like you, on the other hand who are endowed with virtues, who look with detachment on prosperity and adversity in this world, therefore dwell in heaven as those who performed meritorious deeds."

[Verse Locator](#)

तदेवमेनम् त्वमनुव्रता सती ।

पतिव्रतानाम् समयानुवर्तिनी ।

भव स्वभर्तुः सहधर्मचारिणी ।

यश्च धर्मम् च ततः समाप्स्यसि ॥ २-११७-२८

28. tat = thus; anuvrataa satii = devoted; enam = to your lord; pativrataanaam = loyal to your hasband; samayaanuvartinii = following established rules; tvam = you; bhava = become; saha dharmachariNii = an honest wife; svabhartuH = to your husbandtataH = and thereby; samaapsyasi = obtain; yashashcha = renown; dharmam = and merit.

"Thus devoted to your lord, loyal to your husband, following established rules, you become an honest wife to your husband and obtain merit and renown."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे सप्तदशोत्तरशततमः सर्गः

Thus completes 117th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 117

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 118 Verses converted to UTF-8, Nov 09

Introduction

Seetha agrees to the instructions given by Anasuya on the duties of a devoted wife. At the end of the conversation with Seetha, Anasuya requests her to ask for a boon, and highly pleased with her, Anasuya bestows heavenly flowers and ornaments on her. Anasuya then requests Seetha to relate to her the story of her marriage with Rama. Then Seetha relates that story to Anasuya in detail.

[Verse Locator](#)

सा तु एवम् उक्ता वैदेही अनसूयान् असूयया ।
प्रतिपूज्य वचो मन्दम् प्रवक्तुम् उपचक्रमे ॥ २-११८-१

1. **saa vaidehii** = that Seetha; **anasuuyaa** = without any jealousy; **evam** = thus; **uktaa** = spoken; **anasuuyayaa** = by Anasuya; **pratipuujya** = with full reverence to; **vachaH** = her word; **upachakrame** = and began; **pravaktum** = to speak; **mandam** = gently (as follows):

Anasuya having spoken thus, Seetha without any jealousy, full of reverence for her, addressed her gently as follows:

[Verse Locator](#)

न एतद् आश्चर्यम् आर्याया यन् माम् त्वम् अनुभाषसे ।
विदितम् तु मम अप्य् एतद् यथा नार्याः पतिर् गुरुः ॥ २-११८-२

2. **na** = It is not; **aashcharyan** = a surprise; **yat tvam** = that you; **aaryaayaaH** = a venerable woman like you; **abhibhaaSate** = talk; **maam** = to me; **etat** = like this; **viditam tu** = It is known; **mamaapi** = to me too; **etat** = this acclamation; **yathaa** = how; **patiH** = a husband; **guruH** = is a respectable person; **naaryaaH** = for a woman.

"It is not a surprise that a venerable woman like a you, talk to me like this, for, I know well that a husband is a respectable person for a woman."

[Verse Locator](#)

यद्य् अप्य् एष भवेद् भर्ता मम आर्ये वृत्त वर्जितः ।
अद्वैधम् उपवर्तव्यः तथा अप्य् एष मया भवेत् ॥ २-११८-३

3. **aarye** = O; venerable woman!; **yadyapi** = even if; **eSaH** = this; **mama bhartaa** = my husband; **bhavet** = be; **vR^itta arjitaH** = without fortune; **eSaH** = he; **tathaapi** = even the; **advaidham** = should unhesitatingly; **upachartavyaH** = be obeyed; **mayaa** = by me.

"O, venerable woman! Even if my husband be without fortune, he should unhesitatingly be obeyed by me."

[Verse Locator](#)

किम् पुनर् यो गुण श्लाघ्यः सानुक्रोशो जित इन्द्रियः ।
स्थिर अनुरागो धर्म आत्मा मातृ वर्ती पितृ प्रियः ॥ २-११८-४

4. kim punaH = how much more; yaH = if he be; gunaH shlaaghyaH = renowned for his virtues; saamkroshaH = compassionate; jitendriyaH = master of my heart; sthiraanuraagaH = who is ever affectionate; dharmaatmaa = a religious person; priyaH = and manifests the tenderness; maatR^ivat = of a mother; pitR^ivat = and a father (to me).

"How much more, if he be renowned for his virtues, compassionate, master of my heart, who is ever affectionate, a religious person, manifests the tenderness of a mother and a father to me."

[Verse Locator](#)

याम् वृत्तिम् वर्तते रामः कौसल्यायाम् महा बलः ।
ताम् एव नृप नारीणाम् अन्यासाम् अपि वर्तते ॥ २-११८-५

5. mahaabalaH = the exceedingly strong; raamaH = Rama; vartate = bears; taameva = himself; a nyaasaam = to all other; nR^ipanaariiNaamapi = Queens; yaam vartate = as he exercises; vR^ittim = his behaviour; kausalyaayaam = towards Kausalya.

The exceedingly strong Rama bears himself to all other Queens, as he exercises his behaviour towards his mother, Kausalya."

[Verse Locator](#)

सकृद् दृष्टासु अपि स्त्रीषु नृपेण नृप वत्सलः ।
मातृवद् वर्तते वीरो मानम् उत्सृज्य धर्मवित् ॥ २-११८-६

6. viiraH = the valiant Rama; nR^ipavatsalaH = who has affection towards Dasaratha; dharmavit = and who knows righteousness; vartate = behaves; maatR^ivat = like with a mother; striiSvapi = towards even the women; dR^iSTaasu = who were seen; nR^ipaNaa = by Dasaratha; sakR^it = even once; utsR^ijya = free from; maanam = all sense of importance.

"The valiant and pious Rama who is devoted to Dasartha and free from all sense of importance treats all those women as his mothers on whom Dasaratha has even once bestowed a single glance."

[Verse Locator](#)

आगच्छन्त्याः च विजनम् वनम् एवम् भय आवहम् ।
समाहितम् हि मे श्वश्र्वा हृदये यत् स्थितम् महत् ॥ २-११८-७

7. aagachchhantyaH = while departing; evam = thus; bhayaavaham = for a fearful; vijanam = and lonely; vanam = forest; dhR^itam = I am hR^idaye = in my heart; tat = that; mahat = great message; samaahitam = imparted; me = to me; shvashraa = by my mother-in-law.

"While departing for the lonely and fearful forest, my mother-in-law imparted a great message to me, which I have inscribed in my heart."

[Verse Locator](#)

प्राणि प्रदान काले च यत् पुरा तु अग्नि सन्निधौ ।
अनुशिष्टा जनन्या अस्मि वाक्यम् तद् अपि मे धृतम् ॥ २-११८-८

8. puraa = earlier; paaNipraadaana kaale = at the time of my marriage; agnisannidhau = in the vicinity of a fire; yat = which; vaakyam = words; asmi = I was; anushiSTaa =

taught; **jananyaa** = by my mother; **tadapi** = those words dhR^itam = are detained; **me** = by me.

"What my mother taught me when witnessed by the fire, earlier at the time of my marriage with Rama, I shall always remember them."

[Verse Locator](#)

नवी कृतम् तु तत् सर्वम् वाक्यैः ते धर्म चारिणि ।
पति शुश्रूषणान् नार्याः तपो न अन्यद् विधीयते ॥ २-११८-९

9. **dharma chaariNi** = O; virtuous woman!; **te vaakyaiH** = by your words; **tat sarvam** = all that; **naviikR^itam** = is being renewed; **anyat** = other than; **patishushruuSaNaat** = obedience to one's husband; **na tapaH** = no austerity; **vidhiyate** = is decreed; **maaryaaH** = for a woman.

"O, virtuous woman! By your words, all that is being renewed. No austerity, other than obedience to one's husband is decreed for a woman."

[Verse Locator](#)

सावित्री पति शुश्रूषाम् कृत्वा स्वर्गे महीयते ॥
तथा वृत्तिः च याता त्वम् पति शुश्रूषया दिवम् ॥ २-११८-१०

10. **saavitrii** = Savitri*; **mahiyyate** = is highly honoured; **svarge** = in heaven; **kR^itvaa** = for having done; **patishushruuSaam** = service to her lord; **tvam cha** = you too; **tathaa vR^ithiH** = having such a conduct; **yaataa** = will proceed; **divam** = to heaven; **pati shushruuSayaa** = by obedience to your husband.

Savitri* is now highly honoured in heaven, for having served her lord faithfully heaven, You too, having followed this, will proceed to heaven, in showing obedience to your husband."

Savitri was the celebrated wife of Prince Satyavan.

[Verse Locator](#)

वरिष्ठा सर्व नारीणाम् एषा च दिवि देवता ।
रोहिणी च विना चन्द्रम् मुहूर्तम् अपि दृश्यते ॥ २-११८-११

11. **eSaa rohiNii** = This goddess Rohini; **variSThaa** = the excellent; **sarva nariiNaam** = among all the women; **na dR^ishyate** = is not seen; **chandram vinaa** = without the moon; **muhuurtamapi** = even for a moment; **divi** = in the sky.

"This goddess Rohini, the excellent among all women, is not seen without the moon even for a single moment in the sky."

[Verse Locator](#)

एवम् विधाः च प्रवराः स्त्रियो भर्तृ दृढ व्रताः ।
देव लोके महीयन्ते पुण्येन स्वेन कर्मणा ॥ २-११८-१२

12. **evam vidhaaH** = such; **pravaraaH** = excellent; **striyaH** = women; **bhartR^idriDha vrataaH** = devoted to their husbands; **svena** = by their own; **puNyena** = meritorious; **karmaNaa** = deed; **mahiyyante** = are highly honoured; **devaloke** = in heaven.

"Such excellent women, devoted to their husbands, and by their meritorious deeds, are highly honoured in heaven."

[Verse Locator](#)

ततो अनसूया सम्हृष्टा श्रुत्वा उक्तम् सीतया वचः ।
शिरस्य् आघ्राय च उवाच मैथिलीम् हर्षयन्त्यु उत ॥ २-११८-१३

13. **tataH** = then; **shrutvaa** = hearing; **vachaH** = the words; **uktam** = spoken; **siitayaa** = by Seetha; **anasuuyaa** = Anasuya; **samhR^iSTaa** = was very much pleased; **aaghraaya** = kissed on; **shirasi** = the head; **maithiliim** = of Seetha; **uvaacha** = and spoke; **harSayantii** = delightfully (as follows)

Hearing the words of Seetha, Anasuya was very much pleased, kissed on Seetha's forehead and spoke delightfully (as follows)

[Verse Locator](#)

नियमैर् विविधैर् आप्तम् तपो हि महद् अस्ति मे ।
तत् संश्रित्य बलम् सीते चन्दये त्वाम् शुचि व्रते ॥ २-११८-१४

14. **siite** = O; Seetha; **shuchi smite** = with a bright smile!; **asti hi** = there is indeed; **mahat** = a great; **tapaH** = merit; **aaptam** = acquired; **me** = by me; **vividhaiH** = in virtue of my various; **niyamaiH** = pious observances; **samshritya** = taking shelter; **tat balam** = of that power; **chhandaye** = I wish to confer a boon; **tvaam** = on you.

"O, Seetha with a bright smile! There is a great merit acquired by me in virtue of my various pious observances. Through that power, I wish to confer a boon on you."

[Verse Locator](#)

उपपन्नम् च युक्तम् च वचनम् तव मैथिलि ।
प्रीता च अस्म्य् उचितम् किम् ते करवाणि ब्रवीह्यहम् ॥ २-११८-१५

15. **maithili** = O; Seetha!; **tava rachanam** = your words; **upapannam** = are suited for the occasion; **manojJNamcha** = and are charming too; **asmi** = I am; **priitaa** = satisfied; **bravihi** = tell; **me** = me; **kim** = what; **uchitam** good; **aham karavaaNi** = I may do; **te** = for you.

"O, Seetha! Your words are suitable for the occasion and are charming too. I am satisfied. Tell me what good I may do for you."

[Verse Locator](#)

तस्यास्तद्वचनम् श्रुत्वा विस्मिता मन्दविस्मया ।
कृतम् इत्य् अब्रवीत् सीता तपो बल समन्विताम् ॥ २-११८-१६

16. **shrutvaa** = hearing; **tadvachanam** = those words; **tasyaaH** = of Anasuya; **siitaa** = Seetha; **vismitaa** = was surprised; **mandavismayaa** = and with gentle smile; **abraviit** = spoke; **tapobala samanvitam** = to Anasuya who was richly endowed with the power of askesis; (as follows): **kR^itamiti** = "Everything stands fulfilled (by your grace)."

Hearing those words of Anasuya, Seetha was surprised and with a gentle smile spoke to her, who was richly endowed with the power of askesis, saying; "Everything stands fulfilled (by your grace)."

[Verse Locator](#)

सा तु एवम् उक्ता धर्मज्ना तया प्रीततरा अभवत् ।
सफलम् च प्रहर्षम् ते हन्त सीते करोम्यहम् ॥ २-११८-१७

17. **evam** = thus; **uktaa** = spoken; **tayaa** = by that Seetha; **saa** = that Anasuya; **dharmajNaa** = the pious minded; **abhavat** = became; **priita taraa** = more delighted; **siite** = O; Seetha!; **hanta** = Alas!; **aham** = I; **karomi** = will create; **praharSam** = a great joy; **te** = for you; **saphalam** = which will be to your advantage.

Thus spoken by Seetha, the pious-minded Anasuya became more delighted and said: "O, Seetha! Alas! I will create a great joy for you, which will be to your advantage."

[Verse Locator](#)

इदम् दिव्यम् वरम् माल्यम् वस्त्रम् आभरणानि च ।
 अन्ना रागम् च वैदेहि महा अर्हम् अनुलेपनम् ॥ २-११८-१८
 मया दत्तम् इदम् सीते तव गात्राणि शोभयेत् ।
 अनुरूपम् असम्क्लिष्टम् नित्यम् एव भविष्यति ॥ २-११८-१९

18; 19. **siite** = O; Seetha; **vaidehi** = the daughter of Videha kingdom!; **idam** = here are; **divyam** = divine; **varam** = gifts; **maalyam** = a garland; **vastram** = apparel; **aabharaNaanicha** = jewels; **aN^ga raagamcha** = scented cosmetic; **mahaarham** = and a rare; **anulepanamcha** = cream; **idam** = these are all; **dattam** = given; **mayaa** = by me; **shobhayet** = to adorn; **tava** = your; **gaatraaNi** = limbs; **nityameva** = It will be ever; **anuruupam** = worthy of you; **bhaviSyati** = and will remain; **asamkliSTam** = intact (even after constant use).

"O, Seetha, the daughter of Videha kingdom! Here are divine gifts: a garland, an apparel, jewels, a scented cosmetic and rare body-cream. These are all given by me to adorn your limbs. They will be ever worthy of your and will remain in tact (even after constant use)."

[Verse Locator](#)

अन्ना रागेण दिव्येन लिप्त अन्गी जनक आत्मजे ।
 शोभयिष्यामि भर्तारम् यथा श्रीर् विष्णुम् अव्ययम् ॥ २-११८-२०

20. **janakaatmaje** = O; Seetha! **liptaaN^gii** = your body; anointed; **divyena** = with this celestial; **aN^garaageNa** = cosmetic; **shobhayiSyasi bhartaaram** = will cause your husband to look beautiful; **yathaa** = as; **shriiH** = Lakshmi (the goddess of fortune and beauty); (does); **avyayam** = the imperishable; **viSNum** = Vishnu (the lord of preservation).

"O, Seetha! Your body, anointed with these heavenly cosmetics, will cause your husband to look beautiful, as Lakshmi (the goddess of fortune and beauty) does the imperishable Vishnu (the Lord of Preservation)."

[Verse Locator](#)

सा वस्त्रम् अन्ना रागम् च भूषणानि स्रजः तथा ।
 मैथिली प्रतिजग्राह प्रीति दानम् अनुत्तमम् ॥ २-११८-२१

21. **saa maithilii** = that Seetha; **pratijagraaha** = accepted; **vastram** = the apparel; **aNgaraagam cha** = the scented cosmetic; **bhuuSaNaani** = the jewels; **tathaa** = and; **srajaH** = the garlands; **anuttamam** = as unsurpassed **priitidaanam** = gifts of love.

Seetha accepted the apparel, the scented cosmetic, the jewels and the garlands as unsurpassed gifts of love.

[Verse Locator](#)

प्रतिगृह्य च तत् सीता प्रीति दानम् यशस्विनी ।
 श्लिष्ट अञ्जलि पुटा धीरा समुपास्त तपो धनाम् ॥ २-११८-२२

22. **yashasvinii** = the illustrious; **siitaa** = Seetha; **pratigR^ihya** = having accepted; **tat** = those; **priitidaanam** = gifts of love; **shliSTaajjNalipuTaa** = with joined palms; **samupaasta** = sat near; **tapodhanaam** = that female ascetic.

Having accepted those gifts of love, the illustrious Seetha with joined palms, sat near that female ascetic.

[Verse Locator](#)

तथा सीताम् उपासीनाम् अनसूया दृढ व्रता ।

वचनम् प्रष्टुम् आरेभे कांचिद् त्रियाम् कथामनु ॥ २-११८-२३

23. **praSTum** = to inquire about; **priyakathaamanu** = a lovely tale; **kaamchit** = of once upon a time; **anasuuyaa** = Anasuya; **dR^iDhavrataa** = who was firm in austerity; **aarebhe** = started (asking); **vachanam** = (the following) words; **siitaam** = to Seetha; **upaasiinaam** = who was sitting near her; **tathaa** = in that manner.

To inquire about a lovely tale of once upon a time, Anasuya who was firm in austerity, started asking the following words to Seetha who was sitting near her in that manner.

[Verse Locator](#)

स्वयम् वरे किल प्राप्ता त्वम् अनेन यशस्विना ।

राघवेण इति मे सीते कथा श्रुतिम् उपागता ॥ २-११८-२४

24. **siite** = O; **Seetha! kila** = It is so said that; **tvam** = you; **praaptaa** = were received as a wife; **raaghavNa** = by Rama; **yashasvinaa** = the illustrious man; **svayamvare** = through a process of your self-choosing; **iti** = this; **kathaa** = report; **upaagataa** = has reached; **me** = my; **shrutim** = ear.

"O, Seetha! It is so said that you were won by the illustrious Rama through a process of your self-choosing (svayamvara)*. This report has reached my ear."

*Svayamvara= the ceremony of self-choice, when a princess chooses her own consort from the royal suitors assembled, by placing a garland around his neck.

[Verse Locator](#)

ताम् कथाम् श्रोतुम् इच्छामि विस्तरेण च मैथिलि ।

यथा अनुभूतम् कात्स्न्येन तन् मे त्वम् वक्तुम् अर्हसि ॥ २-११८-२५

25. **maithili** = O; **Seetha!**; **ichchhaami** = I wish; **shrotum** = to hear; **taam** = that narrative; **vistareNa** = in detail; **tat** = hence; **tvam** = you; **arhasi** = ought; **vaktum** = to tell; **kaarsnnyena** = in full; **yathanubhuutam** = as you experience it.

"O, Seetha! I wish to hear that narrative in detail. Hence, tell me that tale in full as you experienced it."

[Verse Locator](#)

एवम् उक्ता तु सा सीता ताम् ततो धर्म चारिणीम् ।

श्रूयताम् इति च उक्त्वा वै कथयाम् आस ताम् कथाम् ॥ २-११८-२६

26. **saa siitaa** = that Seetha; **uktaa** = having been spoken; **evam** = thus; **tataH** = then; **uktvaa** = said; **iti shruuyataam** = "Let this be heard"; **kathayaamaasa** = and narrated; **taam kathaam** = that tale; **vai** = truly; **taam** = to that; **dharmachaariNiim** = Anasuya = the virtuous woman.

Then, Seetha obediently answered, saying "Hear me" and began to truly narrate that tale of Svayamvara to the virtuous woman, Anasuya."

[Verse Locator](#)

मिथिला अधिपतिर् वीरो जनको नाम धर्मवित् ।

क्षत्र धर्मण्य् अभिरतो न्यायतः शास्ति मेदिनीम् ॥ २-११८-२७

27. **mithilaadhipatiH** = A king of Mithila kingdom; **janakonaama** = named Janaka; **viiraH** = who was valiant; **dharmavit** = and knower of righteousness; **abhirataH** = was

devoted to; **kSatra dharme** = the duty of a Warrior class; **shaasti** = and was ruling; **mediniim** = the earth; **nyaataH** = in a fitting manner.

"A king of Mithila kingdom, named Janaka who was valiant and a knower of righteousness, was devoted to the duty of his warrior class and was ruling the earth in a fitting manner."

[Verse Locator](#)

तस्य लान्गल हस्तस्य कर्षतः क्षेत्र मण्डलम् ।
अहम् किल उत्थिता भित्त्वा जगतीम् नृपतेः सुता ॥ २-११८-२८

28. **tasya** = (While) he; **karSataH** = was furrowing **kSetra maNDalam** = a territory of land; **laaNgala hastasya** = holding a plough in his hand; **kila** = it is so said that; **aham** = I; **utthitaa** = came forth; **bhitvaa** = splitting; **jagatiim** = the land; **sutaa** = as a daughter; **nR^ipateH** = of that king.

"While he was furrowing a territory of land, holding a plough in his hand, it is so said that I came forth, splitting up the land, as a daughter of that king."

[Verse Locator](#)

स माम् दृष्ट्वा नर पतिर् मुष्टि विक्षेप तत् परः ।
पांशु गुण्ठित सर्व अन्गीम् विस्मितो जनको अभवत् ॥ २-११८-२९

29. **saH janakaH** = that Janaka; **narapatiH** = the king; **muSTi vikSepa tatparaH** = who was absorbed in scattering handfuls of seeds; **abhavat** = became; **vismitaH** = surprised; **dR^iSTvaa** = to see; **maam** = me; **paa su guNThita sarvaanGii** = with all my limbs covered with dust.

"The king Janaka, who was absorbed in scattering handfuls of seeds was surprised to see me, with all my limbs covered with dust."

[Verse Locator](#)

अनपत्येन च स्नेहाद् अन्कम् आरोप्य च स्वयम् ।
मम इयम् तनया इत्य् उक्त्वा स्नेहो मयि निपातितः ॥ २-११८-३०

30. **aaropya** = placing me; **svayam** = himself; **aNkam** = in his lap; **snschaat** = with affection; **anapatyena** = that childless king; Janaka; **uktvaa** = spoke; **iti** = thus; **iyam** = She; **mama tanayaa** = is my daughter; **snehaH** = and his fondness; **nipaatitaH** = got a place.

"Placing me personally in his lap with affection, that childless king Janaka called one as his daughter, and was very fond of me since then."

[Verse Locator](#)

अन्तरिक्षे च वाग् उक्ता अप्रतिमा मानुषी किल ।
एवम् एतन् नर पते धर्मेण तनया तव ॥ २-११८-३१

31. **kila** = It is so said; **vaak** = A voice resembling that of a human being; **antarikSe** = in the air above me; **uktaa** = rang out; (saying); **narapate** = O; King!; **evam etat** = let it be so; **amaanuSii** = this divine being; **apratimaa** = without a match; **tanayaa** = is a daughter; **tava** = to you; **dharmayaa** = rightly.

"It is said that voice resembling that of a human being in the air above me rang out, saying": "O, King! Let it be so. This divine child without a match is a daughter to you, rightly."

[Verse Locator](#)

ततः प्रहृष्टो धर्म आत्मा पिता मे मिथिला अधिपः ।

अवाप्तो विपुलाम् ऋद्धिम् माम् अवाप्य नर अधिपः ॥ २-११८-३२

32. tataH = thereafter; me pitaa = my father; dharmaatmaa = the pious minded; maraadhipaH = the lord of men; mithilaadhipaH = and the king of Mithila kingdom; prahR^iSTaH = was rejoiced; maam avaapya = in my possession; avaaptaH = and acquired; vipulaam = extensive; R^iddhim = property.

"Thereafter, my father the pious mind the lord of men and the king of Mithila kingdom was rejoiced in my possession and acquired extensive property."

[Verse Locator](#)

दत्त्वा च अस्मि इष्टवद् देव्यै ज्येष्ठायै पुण्य कर्मणा ।

तया सम्भाविता च अस्मि स्निग्धया मातृ सौहृदात् ॥ २-११८-३३

33. puNyakarmaNaa = by that king performing auspicious acts; asmi = I was; datta = given; iTavat = into the care of; jyeSThaayai devajai = the chief Queen; asmi = I was; sambhaavitaa = nourished; maatR^i sauhR^idaat = with maternal affection; snighdayaa = and tenderness; tayaa = by her.

"That king performing auspicious acts gave me into the care of the chief Queen. She nourished me fondly and with maternal affection."

[Verse Locator](#)

पति सम्योग सुलभम् वयो दृष्ट्वा तु मे पिता ।

चिन्ताम् अभ्यगमद् दीनो वित्त नाशाद् इव अधनः ॥ २-११८-३४

34. dR^iSTvaa = seeing; rayaH = my age; pati samyoga sulabham = to be such when union with a husband can be easily had; me pitaa = my father; abhyagamat = fell a prey; chintaam = to anxiety; adhanaH iva = like an indigent man; diinaH = miserable; vittanaashaat = from the loss of all his possessions.

"Seeing my age to be such, when union with a husband can be easily had, my father fell a prey to anxiety like an indigent man, feeling miserable by the loss of all his possessions."

[Verse Locator](#)

सदृशाच् च अपकृष्टाच् च लोके कन्या पिता जनात् ।

प्रधर्षणाम् अवाप्नोति शक्रेण अपि समो भुवि ॥ २-११८-३५

35. kanyaapita samo.api = even though the father of an unmarried girl be like; shakreNa = Indra himself; bhuvi = on earth; avaapnoti = gets; pradharSaNaam = ill-treatment; loke = in the world; janaat = from the suitor's men; sadR^ishaashcha = (no matter whether) they are equal; apakR^iSTaashcha = or inferior to him.

"Eventhough the father of an unmarried girl be like Indra himself on earth, suffers indignity in the world from the suitor's men, no matter whether they are equal or inferior to him."

[Verse Locator](#)

ताम् धर्षणाम् अदूरस्थाम् संदृश्य आत्मनि पार्थिवः ।

चिन्ता अर्णव गतः पारम् न आससाद अप्लवो यथ ॥ २-११८-३६

36. dR^iSTvaa = perceiving; taam dharSaNaam = that ill-treatment; aduurasthaam = to be not far-off; aatmani = for him; paarthivaH = the king Janaka; chintaarNava gataH = was plunged into an ocean of anxiety; naasasaada = and did not reach; paaram = its end; aplavoyathaa = any more than a man without a bark (would reach the end of a sea)

"Perceiving that ill-treatment threatening him at no distant date, the king Janaka was plunged into an ocean of anxiety and did not reach its end any more than a man without a bark would reach the end of a sea."

[Verse Locator](#)

अयोनिजाम् हि माम् ज्ञात्वा न अध्यगच्छत् स चिन्तयन् ।
सदृशम् च अनुरूपम् च मही पालः पतिम् मम ॥ २-११८-३७

37. jJNaatvaa = knowing; maam = me; ayonijaam = to be the one not emerged from a mother's womb; mahiipaalaH = the king; vichintayan = after a deep reflection; naadhyagachchhat = was unable to find; anuruupam cha = a suitable; sadR^isham = and worthy; patim = husband; mama = for me.

"Knowing me to be the one not emerged from a mother's womb, the king after a deep reflection, was unable to find a suitable and worthy husband for me."

[Verse Locator](#)

तस्य बुद्धिर् इयम् जाता चिन्तयानस्य समतम् ।
स्वयम् वरम् तनूजायाः करिष्यामि इति धीमतः ॥ २-११८-३८

38. tasya = to him; dhiimataH = the wiseman; chintayaamasya = after reflecting (thus); santatam = constantly; jaataa = it has come; iyam buddiH = to his mind; iti = thus; kariSyaami = "I shall arrange; svayamvaram = for a process of self-choosing marriage; tanuujayaaH = for my daughter."

"After reflecting thus deeply, the thought came to him, 'I shall inaugurate a Svayamvara, a process of self-choosing marriage, for my daughter.'"

[Verse Locator](#)

महा यज्ने तदा तस्य वरुणेन महात्मना ।
दत्तम् धनुर् वरम् प्रीत्या तूणी च अक्षय्य सायकौ ॥ २-११८-३९

39. tadaa = In ancient days; mahaayajJNe = on the occasion of a great sacrifice; mahaatmanaa = by the high-souled; varuNena = Varuna; the rain-god; tasya = to him; dattam = was given; dhanurvaram = an excellent bow; tuuNiicha = with two quivers; akSaya saayakau = that should never lack arrows; priityaa = with affection.

"In ancient days, Janaka received with affection from Varuna the rain-god, an excellent bow with two quivers that should never lack arrows."

[Verse Locator](#)

असंचाल्यम् मनुष्यैः च यत्नेन अपि च गौरवात् ।
तन् न शक्ता नमयितुम् स्वप्नेषु अपि नर अधिपाः ॥ २-११८-४०

40. gauravaat = because of heavy weight; tat = that bow; asamchaalyam = which could not be lifted; manuSyaiH = by men; yatnenaapi = even with effort; naraadhiparaH = and the kings; na shaktaaH = were unable; namayitum = to bend (it); svapneSvapi = even in their dreams.

"That bow was so heavy in weight that no man could lift it up nor any of the kings were bale to bend it even in their dreams."

[Verse Locator](#)

तद् धनुः प्राप्य मे पित्रा व्याहृतम् सत्य वादिना ।
समवाये नर इन्द्राणाम् पूर्वम् आमन्त्र्य पार्थिवान् ॥ २-११८-४१

41. me pitraa = by my father; satyavaadinaa = who speaks truth; aamantrya = having called paarthivaan = the princes; puurvam = first; vyaahR^itam = informed; samavaaye = in their meeting; tat dhanuH = about that bow; praapya = to be lifted.

"My truthful father called all the princes first and informed them in a meeting about the bow to be lifted."

[Verse Locator](#)

इदम् च धनुर् उद्यम्य सज्यम् यः कुरुते नरः ।
तस्य मे दुहिता भार्या भविष्यति न संशयः ॥ २-११८-४२

42. yaH narah = whichever man; udyamya = lifts; idam dhanuH = this bow; kurute sajyamcha = and strings it; tasya = to him; me duhitaa = my daughter; bhaviSyati = will become; bhaaryaa = a consort (to him); na = there is no; samshayaH = doubt.

"Whoever is able to lift up and string this bow, I will bestow my daughter in marriage on him. There is no doubt about it."

[Verse Locator](#)

तच् च दृष्ट्वा धनुः श्रेष्ठम् गौरवाद् गिरि सन्निभम् ।
अभिवाद्य नृपा जग्मुर् अशक्ताः तस्य तोलने ॥ २-११८-४३

43. dR^iSTvaa = seeing; tat dhanuH shreSTham- that excellent bow; girisannibham = resembling a mountain; gauravaato = from the point of view of its heavy weight; asaktaaH = and being unable; tolane = to life; tasya = it; nR^ipaaH = the princes; abhivaadhya = offered salutation to it; jagmuH = and went away.

"Seeing that excellent bow, resembling a mountain in weight, and being unable to lift it up, the princes offered salutation to it and went away."

[Verse Locator](#)

सुदीर्घस्य तु कालस्य राघवो अयम् महा द्युतिः ।
विश्वामित्रेण सहितो यज्जम् द्रष्टुम् समागतः ॥ २-११८-४४
लक्ष्मणेन सह भ्रात्रा रामः सत्य पराक्रमः ।

44. sudiirghasya kaalasya = after a very long time; ayam raamaH = this Rama; raaghavaH = born in Raghu dynasty; mahaa dyutiH = with a great splendour; satya paraakramaH = possessing a true valour; lakSmaNena saha = along with Lakshmana; bhraatraa = his brother; vishvaamitreNa sahitaH = together with Visvamitra the sage; samaagataH- came; draSTum = to behold; yajNam = a sacrifice.

"After a very long time, this Rama born in Raghu dynasty with a great splendour possessing a true valour, along with his brother Lakshmana together with a sage Visvamitra, came to witness a sacrifice."

[Verse Locator](#)

विश्वामित्रः तु धर्म आत्मा मम पित्रा सुपूजितः ॥ २-११८-४५
प्रोवाच पितरम् तत्र राघवो राम लक्ष्मणौ ।

45. dharmaatmaa = the pious souled; vishvaamitrastu = Visvamitra; supuujitaH = having been worshipped well; mama pitraa = by my father; bhraatarau = about the two

brothers; **raama lakSmaNau** = Rama and Lakshmana; **tatra** = there.

"The pious-souled Visvamitra, having been received well by my father said to my father, (as follows):

[Verse Locator](#)

सुतौ दशरथस्य इमौ धनुर् दर्शन कान्क्षिणौ ॥ २-११८-४६
धनुर्दर्शय रामाय राजपुत्राय दैविकम् ।

46. **imau** = these two boys; **sutau** = the sons; **dasharathasya** = of Dasaratha; **dhanurdarshana kaaN^kSiNau** = wish to see that bow; **darshaya** = show; **dhanuH** = the bow; **daivikam** = coming from gods; **raamaaya** = to Rama; **raajaputraaya** = the prince.

"These two boys, the sons of Dasaratha wish to see that bow. Show that bow, coming from gods, to Rama the prince."

[Verse Locator](#)

इत्युक्तः तेन विप्रेण तद् धनुः समुपानयत् ॥ २-११८-४७
निमेष अन्तर मात्रेण तद् आनम्य स वीर्यवान् ।
ज्याम् समारोप्य झटिति पूरयाम् आस वीर्यवान् ॥ २-११८-४८

47; 48. **iti** = thus; **uktaH** = spoken; **tena viprena** = by that Brahmana; **tatodhanuH upaanayat** = (Janaka) caused that bow to be brought there; **mahaabalaH** = the mighty; **viiryavaan** = and the valiant Rama; **aanamya** = bent; **tat** = that bow; **nimeSaantara meatreNa** = merely within an instant; **jhaTiti** = and soon; **samaaropya** = stringed the bow; **jyaam** = with the bows-cord; **puurayaamaasa** = ad drew the bow to the full.

"Hearing the words of Vivamitra, Janaka caused the bow to be brought there. The mighty and the valiant Rama bent that bow merely within an instant and immediately stringed the bow with the bow-cord and drew the bow to the full."

[Verse Locator](#)

तेन पूरयता वेगान् मध्ये भग्नम् द्विधा धनुः ।
तस्य शब्दो अभवद् भीमः पतितस्य अशनेर् इव ॥ २-११८-४९

49. **tena** = by that Rama; **puurayataa** = who was drawing the bow to the full; **dhanuH** = the bow; **bhagnam** = was broken; **dvidhaaH** = into two; **madhye** = in the middle vegaat = due to that jerk; **tasya** = its; **bhiimaH** = terrific; **shabdaH** = sound; **abhavat** = was; **patitasya ashaneriva** = like that of a falling thunder-bolt.

"While Rama was drawing the bow to the full, the bow was broken into two in the middle due to the resultant jerk. The terrific sound then created was like that of a falling thunderbolt."

[Verse Locator](#)

ततो अहम् तत्र रामाय पित्रा सत्य अभिसंधिना ।
उद्यता दातुम् उद्यम्य जल भाजनम् उत्तमम् ॥ २-११८-५०

50. **tataH** = then; **tatra** = and there; **pitraa** = by my father; **satyaabhisandhinaa** = who was true to his promise; **nishchitaa** = it was decided; **daatum** = to give; **aham** = me; **raamaaya** = to Rama; **udyamya** = offering him; **jalabhaajanam** = of jar of pure water.

"Then and there, my father true to his promise decided to bestow me on Rama, offering him a jar of pure water."

[Verse Locator](#)

दीयमानाम् न तु तदा प्रतिजग्राह राघवः ।

अविज्जाय पितुः चन्दम् अयोध्या अधिपतेः प्रभोः ॥ २-११८-५१

51. tadaa = then; raaghavaH = Rama; na tu pratijagraaha = did not consent to accept; diiyamaanaam = me who was being offered to him; avijJNaaya = without knowing; chhandam = the opinion; pituH = of his father; prabhoH = the Lord; ayodhyaadhipateH = and the king of Ayodhya.

"But Rama did not consent to accept my hand till the will of his father, the Lord and the king of Ayodhya had been made known to him."

[Verse Locator](#)

ततः श्वशुरम् आमन्त्र्य वृद्धम् दशरथम् नृपम् ।

मम पित्रा अहम् दत्ता रामाय विदित आत्मने ॥ २-११८-५२

52. tataH = thereupon; mama pitraa = by my father; shvashuram = my father -in-law; vR^iddham = and the aged; dasharatham nR^ipam = king Dasaratha; aamantrya = was invited; aham = I; dattaa = was given; raamaaya = to Rama; viditaatmane = the knower of the self.

Thereupon, my father-in-law and the aged Dasaratha was invited to Mithila by my father and with his approval, I was bestowed on Rama, the knower of the self."

[Verse Locator](#)

मम चैव अनुजा साध्वी ऊर्मिला प्रिय दर्शना ।

भार्य अर्थे लक्ष्मणस्य अपि दत्ता पित्रा मम स्वयम् ॥ २-११८-५३

53. dattaa = was given; mama pitraa = by my father; svayam = personally; mama = my; anujaa = younger sister; uurmilaa = Urmila; saadhvii = the virtuous lady; priyadarshanaa = of lovely looks; bhaaryaaarthe = as a consort; lakSmaNasyaapi = to Lakshmana.

"My younger sister Urmila, the virtuous lady of lovely looks was given as a consort to Lakshmana by my father himself."

[Verse Locator](#)

एवम् दत्ता अस्मि रामाय तदा तस्मिन् स्वयम् वरे ।

अनुरक्ता च धर्मेण पतिम् वीर्यवताम् वरम् ॥ २-११८-५४

54. tadaa = then; asmi = I was; dattaa = given; evam = thus; raamaaya = to Rama; tasmin svayamvare = in that; svayamvara; a process of self-choosing marriage; asmi = I became; anuraktaa = devoted; dhameNa = by my good works; patim = to my husband; param = who is excellent; viiryavataam = among men of strength.

"I was given thus to Rama in that Svayamvara, a process of self-choosing marriage. I became devoted, by my good works, to my husband who is excellent among men of strength."

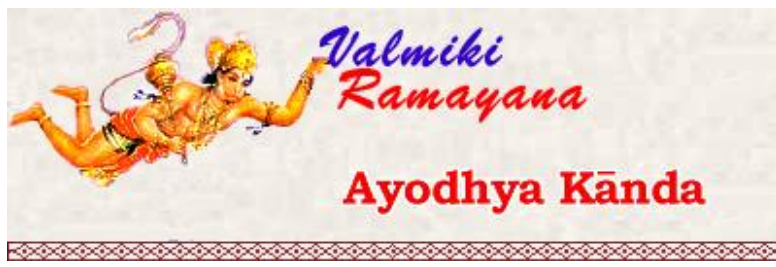
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अष्टादशोत्तरशततमः सर्गः

Thus completes 118th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 118

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54

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Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 119 Verses converted to UTF-8, Nov 09

Introduction

As the evening twilight approaches, Anasuya sends Seetha to Rama's presence. Seetha approaches Rama and shows him the apparel, jewels and garlands gifted by Anasuya and duly adorned by her, Rama spends the night there along with Seetha Lakshmana. At the onset of dawn, they take leave of the ascetics and advance further into the great forest in the route suggested by the ascetics.

[Verse Locator](#)

अनसूया तु धर्मज्ञा श्रुत्वा ताम् महतीम् कथाम् ।
पर्यष्वजत बाहुभ्याम् शिरस्य् आघ्राय मैथिलीम् ॥ २-११९-१

1. shrutvaa = hearing; taam = that; mahatiim kathaam = great story; anasuuyaatu = Anasuya; dharmajJNaa = the knower of piety; aaghraaya = kissed; shirasi = on the forehead; maithiliim = of Seetha; pariSvajata = and hugged her; baahubhyaan = in her arms.

Hearing that great story, Anasuya the knower of piety kissed Seetha's forehead and hugged her in her arms.

[Verse Locator](#)

व्यक्त अक्षर पदम् चित्रम् भाषितम् मधुरम् त्वया ।
यथा स्वयम् वरम् वृत्तम् तत् सर्वम् हि श्रुतम् मया ॥ २-११९-२
रमे अहम् कथया ते तु दृष्टम् मधुर भाषिणि ।

2. bhaaSitam = It was narrated; tvayaa = by you; vyaktaakSarapadam = in clear words and syllables; chitram = amazingly; madhuram = and sweetly; shrutam hi = It has been indeed heard; mayaa = by me; yathaa = how; tatsarvam = all that; svayamvaram = Svayamvara; the process of self-choosing marriage; vR^ittam = took place; madhurabhaaSini = O; the sweetly speaking Seetha!; aham = I; dR^iDham rame = am overjoyed; te kathayaa = (by hearing) your story.

"It was narrated sweetly and amazingly by you, in clear words and syllables. It has been indeed heard by me how all that Svayamvara, the process of self-choosing marriage took place. O, the sweet speaking Seetha! I am overjoyed by hearing your story."

[Verse Locator](#)

रविर् अस्तम् गतः श्रीमान् उपोह्य रजनीम् शिवाम् ॥ २-११९-३
दिवसम् प्रति कीर्णानाम् आहार अर्थम् पतत्रिणाम् ।
संध्या काले निलीनानाम् निद्रा अर्थम् श्रूयते ध्वनिः ॥ २-११९-४

3; 4. shriimaan = O; Fortunate one!; shivaam = (while) the auspicious; rajaniim = night; upohya = is drawing near; raviH = the sun; astagataH = has sunk below

horizon; **dhvaniH** = the twittering; **patattriNaam** = of the birds; **shruuyate** = can be heard; **divasam** = who; through the day; **aahaaraartham** = have sought their nourishment; **pratikiirNaanaam** = far and wide; **niliinaanaam** = and are seeking their shelter; **nidraartham** = for sleep; **sandhyaakaale** = at the time of evening-twilight.

"O, Fortunate One! While the auspicious night drawing near, the sun has sunk below horizon. The twittering of the birds can be heard, who, through the day, have sought their nourishment far and wide and are seeking their shelter for sleep at the time of evening-twilight."

[Verse Locator](#)

एते च अप्य् अभिषेक आर्द्रा मुनयः फल शोधनाः ।
सहिता उपवर्तन्ते सलिल आप्लुत वल्कलाः ॥ २-११९-५

5. **ete munayaH cha** = these ascetics too; **upavartante** = are returning; **sahitaaH** = together; **salilaa plavavalkalaaH** = their bark = robes drenched from bathing; **kalashodyataaH** = with uplifted vessels; **abhiSekaardraaH** = wet with sprinkled water.

"These ascetics too are returning together, their bark-robos drenched from bathing, and with uplifted vessels, wet with sprinkled water on them."

[Verse Locator](#)

ऋषीणाम् अग्नि होत्रेषु हुतेषु विधि पुर्वकम् ।
कपोत अन्ग अरुणो धूमो दृश्यते पवन उद्धतः ॥ २-११९-६

6. **agnihotreSu** = from the sacred fire; **huteSu** = kindled; **R^iSiiNaam** = by the sages; **vidhipuurvakam** = according to the scriptural ordinance; **dhuumam** = a column of smoke; **kapotaaNgaaruNaH** = with the hue of a pigeon's neck; **pavanoddhataH** = raised by the wind; **dR^ishyate** = is seen (there).

"From the sacred fire kindled by the sages, according to the scriptural ordinance, a column of smoke with the hue of a Pigeon's neck, raised by the wind, is seen there."

[Verse Locator](#)

अल्प पर्णा हि तरवो घनी भूताः समन्ततः ।
विप्रकृष्टे अपि ये देशे न प्रकाशन्ति वै दिशः ॥ २-११९-७

7. **alpaparNaaH** = though their foliage is sparse; **taravaH** = the trees; **ghaniibhuutaaH** = look dense; **samantataH** = all around; **dishaH** = the quarters; **na prakaashantivai** = do not shine brilliantly; **asmin deshe** = at this place; **viprakR^iSTendriye** = by whom the senses are drawn apart.

"Thought their foliage is sparse, the trees look dense all around. The quarters of the world, by whom the senses are drawn apart, do not shine brilliantly at this place."

[Verse Locator](#)

रजनी रस सत्त्वानि प्रचरन्ति समन्ततः ।
तपो वन मृगा ह्य् एते वेदि तीर्थेषु शेरते ॥ २-११९-८

8. **rajamichara sattvaani** = the animals who wander about at night; **pracharanti** = are ranging; **samantataH** = every where; **ete** = these; **tapovana mR^igaaH** = deer of the hermitage; **sherate** = are sleeping; **vedi tiirtheSu** = round the sacred altars.

"The animals who wander about at night are ranging everywhere. The deer of the hermitage are sleeping round the sacred altars."

[Verse Locator](#)

सम्प्रवृत्ता निशा सीते नक्षत्र समलम्कृता ।

ज्योत्स्ना प्रावरणः चन्द्रो दृश्यते अभ्युदितो अम्बरे ॥ २-११९-९

9. **siite** = O; Seetha!; **nishaa** = the night; **nakSatra samalaNkR^itaa** = richly adorned with stars; **sampravR^ittaa** = has set well in motion; **chandraH** = the moon; **jyotsnaa praavaranaH** = encircled with light; **dR^ishyati** = is seen; **abhyuditaH** = rising; **ambare** = in the sky.

"O, Seetha! The night richly adorned with stars has set well in motion. The moon encircled with light is seen rising in the sky."

[Verse Locator](#)

गम्यताम् अनुजानामि रामस्य अनुचरी भव ।

कथयन्त्या हि मधुरम् त्वया अहम् परितोषिता ॥ २-११९-१०

10. **gamyataam** = go now; **anujaanaami** = I give you leave; **bhava** = be; **anucharii** = a female companion; **raamasya** = to Rama; **aham** = I; **paritoSita** = have been charmed; **tvayaa** = by you; **kathayantya** = speaking; **madhuram** = sweetly.

"Go now. I give you leave. Be a female companion to Rama. Your sweet conversation has charmed me."

[Verse Locator](#)

अलम्कुरु च तावत् त्वम् प्रत्यक्षम् मम मैथिलि ।

प्रीतिम् जनय मे वत्स दिव्य अलम्काल शोभिनी ॥ २-११९-११

11. **maithili** = O; Seetha!; **vatse** = Dear child!; **alaNkuru** = adorn (with ornaments and apparel gifted by me); **mama pratyakSam taavat** = before my eyes; **janaya** = cause; **priitm** = delight; **me** = to me; **divyaalaNkaara shobhitaa** = in embellishing yourself with heavenly ornaments.

"O, Seetha! O, Dear child! Adorn (with ornaments and apparel gifted by me_ before my eyes and cause delight to me in embellishing yourself with heavenly jewels."

[Verse Locator](#)

सा तदा समलम्कृत्य सीता सुर सुत उपमा ।

प्रणम्य शिरसा तस्यै रामम् तु अभिमुखी ययौ ॥ २-११९-१२

12. **saa siitaa** = that Seetha; **sura sutopamaa** = similar to the daughter of a god; **samalaNkR^itya** = adorning herself; **tathaa** = in that manner; **praNamya** = making obeisance by bending down; **shirasaa** = her head; **yayau** = ad proceeded; **abhimukhaa** = towards; **raamam** = Rama.

Then Seetha, adorning herself, resembled the daughter of a god, and making obeisance to the feet of Anasuya, she went forward to meet Rama.

[Verse Locator](#)

तथा तु भूषिताम् सीताम् ददर्श वदताम् वरः ।

राघवः प्रीति दानेन तपस्विन्या जहर्ष च ॥ २-११९-१३

13. **raaghavaH** = Rama; **varaH** = the most; **vadataam** = eloquent one; **dadarsha** = saw; **siitaam** = Seetha; **bhuuSitaam** = adorned; **tathaa** = as aforesaid; **jaharSa cha** = felt delighted; **priitidaanena** = over the charming gifts; **tapsvinyaaH** = of the ascetic.

Rama, the most eloquent one, saw Seetha adorned as aforesaid and felt delighted over the charming gifts of the ascetic.

न्यवेदयत् ततः सर्वम् सीता रामाय मैथिली ।

प्रीति दानम् तपस्विन्या वसन आभरण स्रजाम् ॥ २-११९-१४

14. **siitaa** = Seetha; **maithilii** = the daughter of Mithila kingdom; **tataH** = then; **nyavedayat** = showed; **raamaaya** = to Rama; **sarvam** = all; **vasanaabharaNa svajam** = the apparel; jewels and garlands; **priiti daanam** = the affectionate gifts; **tapasvinyaaH** = of Anasuya; the hermitess.

Seetha, the daughter of Mithila kingdom then showed to Rama all the apparel, jewels and garlands the affectionate gifts of Anasuya the hermitess.

[Verse Locator](#)

प्रहृष्टः तु अभवद् रामो लक्ष्मणः च महा रथः ।

मैथिल्याः सत्क्रियाम् दृष्ट्वा मानुषेषु सुदुर्लभाम् ॥ २-११९-१५

15. **dR^iSTvaa** = seeing; **satkriyaam** = the respectful treatment; **maithilyaaH** = received by Seetha; **sudurlabhaam** = which was very rare; **maanuseSu** = among human beings; **raamaH** = Rama; **lakSmaNashcha** = and Lakshmana; **mahaarathaH** = the great car-warrior; **abhavat** = felt; **prahR^iSTaH** = high rejoiced.

Seeing the respectful treatment, received by Seetha, which was very rare among human beings, Rama and Lakshmana the great car-warrior felt highly rejoiced.

[Verse Locator](#)

ततः ताम् सर्वरीम् प्रीतः पुण्याम् शशि निभ आननः ।

अर्चितः तापसैः सिद्धैर् उवास रघु नन्दनः ॥ २-११९-१६

16. **tataH** = thereupon; **raaghnandanaH** = Rama; **shashinibhaananaH** = with his face resembling the moon; **architaH** = having been honoured; **siddhaiH** = by the holy; **taapasaiH** = ascetics; **priitaH** = was delighted; **uvaasa** = and stayed (there); **taam** = that; **puNyam** = auspicious; **sharvariim** = night.

Thereupon, Rama with his face resembling the moon, having been honoured by the holy ascetics, was delighted and spent that auspicious night there.

[Verse Locator](#)

तस्याम् रात्र्याम् व्यतीतायाम् अभिषिच्य हुत अग्निकान् ।

आपृच्छेताम् नर व्याघ्रौ तापसान् वन गोचरान् ॥ २-११९-१७

17. **tasyaam** = (While) that; **raatryaam** = night; **vyatiitaayaam** = passed away; **naravyaaghrau** = Rama and Lakshmana the tigers among men; **abhiSichya** = finished their ablutions; **apR^ichchhetaam** = and took leave; **vanagocharaan** = of the ascetics dwelling in the forest; **hutaagnikaan** = who had just poured oblations into the sacred fire.

While that night passed away, Rama and Lakshmana the tigers among men finished their ablutions and took leave of the ascetics dwelling the forest, who had just poured oblations into the sacred fire.

[Verse Locator](#)

ताउ ऊचुः ते वन चराः तापसा धर्म चारिणः ।

वनस्य तस्य संचारम् राक्षसैः समभिप्लुतम् ॥ २-११९-१८

18. **te taapasaaH** = those ascetics; **vana charaaH** = dwelling in the forest; **dharmachaariNaH** = and practising virtue; **uuchuH** = told; **tau** = Rama and Lakshmana; **samchaaram** = about the region; **tasya vanasya** = of that forest; **sambhi plutam** = infested; **raakSasaiH** = with demons (as follows)

Those ascetics dwelling in the forest and practising virtue told Rama and Lakshmana about the region of that forest, which was infested with demons (as follows):

[Verse Locator](#)

रक्षांसि पुरुषादानि नानारूपाणि राघव! |

वसन्त्यस्मिन् महारण्ये व्याळाश्च रुधिराशनाः || २-११९-१९

19. **raaghava** = O; Rama!; **naanaa ruupaaNi** = various forms; **puruSaadaani** = of man-eating; **rakSaamsi** = demons; **vyaalaashcha** = and beasts; **rudhiraashanaaH** = drinking the blood; **vasanti** = are living; **asmin mahaaraNye** = in this great forest.

"O, Rama! Various forms of man-eating demons and beasts drinking the blood are living in this great forest."

[Verse Locator](#)

उच्छिष्टम् वा प्रमत्तम् वा तापसम् धर्मचारिणम् |

अदन्त्यस्मिन् महारण्ये तान्निवारय राघवः || २-११९-२०

20. **raaghava** = O; Rama!; **adanti** = (They) devour; **taapasam** = an ascetic; **dharmachaariNam** = or a celibate; **uchchhiSTamvaa** = who has not rinsed his mouth after finishing his meal; **pramattam vaa** = or inattentive; **asmin mahaaaNye** = in this great forest; **taan nivaaraya** = (Pray) ward them off.

"O, Rama! They devour an ascetic or a celibate, who has not rinsed his mouth after finishing his meal or who is inattentive in this great forest. (Pray ward them off!)"

[Verse Locator](#)

एष पन्था महर्षीणाम् फलान् आहरताम् वने |

अनेन तु वनम् दुर्गम् गन्तुम् राघव ते क्षमम् || २-११९-२१

21. **raaghava** = O; Rama!; **eSaH** = this; **panthaaH** = is the path; **maharSiiNaam** = of the great sages; **aaharataam** = who fetch; **phalaani** = fruits; **vane** = in the forest; **kSama** = It is appropriate; **te** = for you; **gantum** = to go; **anena** = by this path; **durgam vanam** = in his dangerous forest.

"O, Rama! Here is the path of the great sages, through which they fetch the fruits in this forest. It is appropriate for you to go by this path in this dangerous forest."

[Verse Locator](#)

इति इव तैः प्रान्जलिभिः तपस्विभिर्

द्विजैः कृतं स्वस्त्ययनः परम् तपः |

वनम् सभार्यः प्रविवेश राघवः |

सलक्ष्मणः सूर्य इव अभ्र मण्डलम् || २-११९-२२

22. **itiiva** = thus addressed; **taiH** = by those; **dvijaiH** = brahmanas; **tapasvibhiH** = having great asceticism; **prajjNaliH** = who; with joined palms; **kR^itasvastayanaH** = paid obedience to him and blessed his journey; **raaghavaH** = Rama; **paramtapaH** = the harasser of his foes; **pravivesha** = entered; **vanam** = the forest; **sabhaaryaH** = with his consort; **salakSmaNaH** = along with Lakshmana; **suuryaH iva** = as sun (enters); **abhra maNDala** = a mass of clouds.

Thus addressed by those Brahmanas having great asceticism, who, with joined palms paid obedience to him and blessed his journey, Rama the harasser of his foes entered the forest with his consort along with Lakshmana, as sun enters a mass of clouds.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये श्रीमद्वाल्मीकीये चतुर्विंशत्सहस्रिकायाम् संहितायां श्रीमदयोध्याकाण्डे एकोनविंशत्युत्तरशततमः
सर्गः

Thus completes 119th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 119

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book Three - araNya kANDa

Caveat 1: In this UTF version of araNya kANDa proofreading is **not yet done** properly; uploaded to examine the experimental transposal of fonts to UTF-8 encoding.

Caveat 2: Some paragraphs in **pratipadArtha** and **tAtparya** sections will appear in **RED** colour, which has **NO** special meaning, but color tags have overspread them while transposing to UTF fonts.

These will be corrected soon. Please bear with us...

Contents [only a few files, upto 25 sargas, are uploaded sofar]

1 : Entering Dandaka Forest	sarga/chapter
2 : Confrontation with Viraadha	sarga/chapter
3 : Viradha attacks Sri Rama and Lakshmana	sarga/chapter
4 : Curse of Viradha	sarga/chapter
5 :Hermitage of Sage Sharabhangha	sarga/chapter
6 : Approach of Sages and Hermits	sarga/chapter
7 : Hermitage of Sage Suteekshna	sarga/chapter
8 : Dialogue with Sage Suteekshna	sarga/chapter
9 : Seetha concerned about Sri Rama's vow to kill demons	sarga/chapter
10 : Sri Rama's reply to Seetha	sarga/chapter
11 : Stories of Sages Mandakarani and Agastya	sarga/chapter
12 : Entering the hermitage of Sage Agastya	sarga/chapter
13 : Sage Agastya directs Sri Rama to Panchavati	sarga/chapter
14 : Sri Rama's Contact with Jatayu	sarga/chapter
15 : The Panchavati	sarga/chapter
16 : Lakshmana's description of vasanta season	sarga/chapter
17 : Surpanakha's entry into legend	sarga/chapter
18 : Lakshmana punishes Surpanakha	sarga/chapter
19 : Surpanakha's reporting to her brother Khara	sarga/chapter
20 : Rama eliminates Khara's demons	sarga/chapter

21 : Surpanakha reports demons death to Khara	sarga/chapter
22 : Khara's army marches to Rama.	sarga/chapter
23 : Khara's army face bad-omens	sarga/chapter
24 : Rama's readiness to war with Khara	sarga/chapter
25 : Rama's war with Khara's demons	sarga/chapter
26 : Rama eliminates Dushana and his army	sarga/chapter
27 : Elimination of Trishira	sarga/chapter
28 : Khara's war with Rama	sarga/chapter
29 : Khara's fight with Rama	sarga/chapter
30 : Elimination of Khara	sarga/chapter
31 : Akampana's repot to Ravana	sarga/chapter
32 : Ravana's pomp and pride	sarga/chapter
33 : Shurpanakha accuses Ravana	sarga/chapter
34 : Surpanakha allures Ravana to marry Seetha	sarga/chapter
35 : Ravana proceeds to Mareecha	sarga/chapter
36 : Ravana seeks Mareecha's help	sarga/chapter
37 : Maareecha's advise to Ravana	sarga/chapter
38 : Maareecha's good word to Ravana	sarga/chapter
39 : Maareecha further advises Ravana	sarga/chapter
40 : Ravana rebuts Maareecha	sarga/chapter
41 : Maareecha dissuades Ravana	sarga/chapter
42 : Maareecha turns into Golden Deer	sarga/chapter
43 : Lure of the Golden Deer	sarga/chapter
44 : Rama eliminates Maareecha	sarga/chapter
45 : Seetha rebukes Lakshmana	sarga/chapter
46 : Ravana praises Seetha's beauty	sarga/chapter
47 : The debate of Seetha and Ravana is started,	sarga/chapter
48 : Ravana tempts Seetha	sarga/chapter
49 : Seetha's abduction takes place now	sarga/chapter
50 : Jataayu's confrontation with Ravana	sarga/chapter
51 : The combat of Jataayu and Ravana	sarga/chapter

52 : The combat of Jataayu and Ravana	sarga/chapter
53 : Seetha denounces Ravana's misdeeds	sarga/chapter
54 : Seetha drops jewellery at Sugreeva	sarga/chapter
55 : Ravana entices Seetha to marry him	sarga/chapter
56 : Seetha reprimands Ravana	sarga/chapter
57 : Rama meets Lakshmana	sarga/chapter
58 : Rama anguishes for Seetha's aloneness	sarga/chapter
59 : Rama reprimands Lakshmana	sarga/chapter
60 : Rama laments for Seetha's separation	sarga/chapter
61 : Rama laments for Seetha [contd.]	sarga/chapter
62 : Rama laments for Seetha [contd.]	sarga/chapter
63 : Rama laments for Seetha [contd.]	sarga/chapter
64 : Rama finds Seetha's flowers and jewelry	sarga/chapter
65 : Lakshmana pacifies Rama's fury	sarga/chapter
66 : Lakshmana's advisory words to Rama	sarga/chapter
67 : Rama spots wing clipped Jataayu.	sarga/chapter
68 : Jataayu informs about Ravana and dies.	sarga/chapter
69 : Kabandha captures Rama, Lakshmana	sarga/chapter
70 : Kabandha's overlong arms are cut off	sarga/chapter
71 : Kabandha requests for incineration	sarga/chapter
72 : Kabandha advises Rama to meet Sugreeva	sarga/chapter
73 : Kabandha extols Pampa Lake	sarga/chapter
74 : Shabari gets salvation	sarga/chapter
75 : Rama and Lakshmana arrive at Pampa Lake	sarga/chapter

Here concludes the third book Aranya Kanda, The Forest Trek, in Valmiki Ramayana.

[Back to main Index](#)



Book III : Aranya Kanda - Forest Treck

Chapter [Sarga] 1

Verses converted to UTF-8, Sep, 093

Introduction

Rama, Seetha, and Lakshmana enter the great forest called Dandaka Forest and adore the eminent sages, who are in penance and hermitages in that forest. This canto is named as Aranya Kanda not just to show that Rama roved over just forests. The forests, as per Indian tradition, are the treasure houses of knowledge, and they are the ultimate in Vedic culture.

Thus, until Ayodhya Kanda Rama's exile is in **aaryavarta** , the place of noblemen, from River Ganges to Greece. Now Rama is stepping into an area called **janasthana**, meaning people's place. This janasthana is the place where Rama eradicated certain negative aspects of the then anarchic individualised dominions where jungle law was the only recourse and brought all of them under one roof. Though people lived there about along with sages and demons as well, demonic influence is said to be predominant, as per Ramayana or other Purana-s. These demons are narrated to be man-eaters, but not cannibals who eat their own tribesmen. Recent discoveries revealed that the first humans were cannibals.

The Science magazine reported about the excavations at Neanderthals Neander Valley, Germany. In the words of Alban Defleur of the Universite de la Mediterranee at Marseilles, France, "The finding allows us for the first time to demonstrate the existence of the practice of cannibalism by European eanderthals." It is not clear from the excavations of Neanderthals, whether the cannibalism was practised for survival or as a ritual. And even at Alveston in the western English country of Gloucestershire, recently found are such human thighbones, which had been split down the middle to remove marrow. Archaeologists of Bristol University are saying that the evidence indicated the victims could have been disabled and deformed people in society. They have been murdered and eaten, and the radiocarbon dating suggests these finds are about 2000 years ago. This practice is attributed to some underworld cults during the later Iron Age. That being the situation in Europe, in the knowable history, in Ramayana that has happened in an unknown era, the rakshasa-s are narrated to be man-eaters, but not as cannibals. But the accounts given in Aranya Kanda and elsewhere, in ancient India the rakshasa-s ate up humans neither for their own survival nor for ritual but to exhibit their tyranny and their barbaric supremacy. They never reported to have eaten their own clansmen, but have a palate for other breed. Hence it is not exactly cannibalism, but a barbaric act to exert savage scare. This is what the sages advise Rama, Seetha and Lakshmana when departing towards Dandaka Aranya, and indirectly suggest eradicating such a savage atmosphere in peaceful forests.

When it comes to **isms** , it is said that the whole clash is between **Vaishnavaites** and **Shaivites** or **Shaaktaites** , because the raakshasa-s are invariably Shiva worshippers, where Vaishnavism is a later development. All the raakshasa-s or demons [in fact the term 'demon' do not suit them,] portrayed hereafter, are ardent worshippers of Shiva, and have every blessing from Shiva or Brahma. It is an ethnicity of its own which lived rich lives, pompous in attributes, wielded magical powers, and unabatedly performed anything that is beneficial for them. Their riches and glory will be reflected in Sundara Kanda, which will be burnt down by Hanuma, humbling this deleterious ethnicity, even before Rama's war with Ravana. Such an ethnic culture will be portrayed hereafter, in constant conflict with Rama, and Rama eradicating each and every member of such ethnicity that goes against any civility.

It is said that Rama performed **diina jana rakshana** in this Aranya Kaanda, Miserable People's Protection and **mitra jana rakshana** in the next canto Kishkindha Kaanda, i.e., Friendly People's Protection. The janasthana is the unexplored area by the then people of aaryavarta, where the raakshasa ethnicity prevailed and which certainly resisted any outside influences or culture, and which is why they are called raakshasa-s. The word **raksha** means protection, and they protect their own culture and ethnicity, and if any outsiders to join them, they shall be subservient. For e.g., Ravana does not tolerate the insult meted out by his sister Shuurpanakha at the hands of Lakshmana. Ravana, though persuaded by Maareecha not to encounter Rama, does not listen to any advises but wished to abduct Seetha, because he wanted to possess that beautiful woman, like all other beautiful, pompous objects like Kubera's wealth, Lanka, the golden city and Pushpaka aircraft etc. Ravana even baits Seetha with queen-hood, if only she subjugates to him, and all these dictatorial aspects reveal the pride and vanity of Rakshasa culture. But the term 'demon' used in paucity of equivalent term may not be taken to mean just as a wicked demon or a devil, but a powerful antagonistic culture or ethnic dominions of Rakshasas, in Janasthana.

Rama does much good in jansthana in wiping out those cultures of greedily dictatorial, magically overpowering, and ruinous to other forms of civility. In fact this Aranya Kanda is not explained in vivid terms by the ancient commentators, and if things are probed deeper in this book, Aranya Kanda, Rama did more social work than miracles. Hence much can be explored into this Aranya Kaanda, the Book of Forest, in terms of sociological, demographically and ethnological pursuits of Rama to establish one great orderly civil empire under one emperor, that is what we call Rama Raajya. Further, it will be narrated that Rama killed these Rakshasas in thousands, which is objected by materialists as how can an archer eliminate so many thousands of Rakshasas, with just a bow and arrows. It may be remembered that Sage Viswamitra accords many kinds of missiles to Rama, after the killing of Tataka, the demoness, in Bala Kanda. It may not be surprising for this generation to know that a single trigger can create havoc of Hiroshima or Nagasaki, and then in all its probability Rama also might have triggered in the same way, with the missiles endowed by Sage Viswamitra.

ॐ शान्ति शान्ति शान्ति:

[Verse Locator](#)

प्रविश्य तु महारण्यम् दण्डकारण्यम् आत्मवान् ।

रामो ददर्श दुर्धर्ष तापस आश्रम मण्डलम् ॥ ३-१-१

1. **aatmavaan** = courageous one; **durdharSa** = unassailable one; **raamaH** = Rama; **maha araNyam danDaka araNyam** = impenetrable, forest, Dandaka forest; **pravishya** = having entered; **taapasa aashrama maNDalam** = hermits', hermitages, clusters; **dadarsha** = seen.

On entering the impenetrable Dandaka forest that courageous and unassailable Rama saw a clusters of hermitages of sages. [3-1-1]

The word **aatmavaan** is the question Valmiki put to Narada at the start of the epic in Bala Kanda, as the first word of verse 1-1-4. The courage and invincibility are reflected in the opening verse of this canto, since Rama has to perform **diina jana** or **sajjana rakshaNa** i.e., saving the helpless or goodly men, viz. in the present context, the sages. The sages are to be saved from the onslaught of demons, which requires, both courage and un-invincibility. Apart from the above **aatmavaan** normally means sagacious one.

[Verse Locator](#)

कुश चीर परिक्षिप्तम् ब्राह्म्या लक्ष्म्या समावृतम् ।

यथा प्रदीप्तम् दुर्दर्शम् गगने सूर्य मण्डलम् ॥ ३-१-२

2. **kusha chiira parikshiptam** = darbha, [sacred grass,] jute cloths, overspread with; **braahmyaa lakshmyaa samaavritam** = by brahminic [Vedic,] splendour, pervading; **yathaa** = like; **pradiiptam** = well, glowing; **durdarsham** = not, seeable; **gagane suurya maNDalam** = in sky, solar, arena.

Overspread with Darbha, the sacred grass, and jute clothing, well pervaded with Vedic splendour and well glowing like the un-seeable solar arena in the sky, with naked eye. [3-1-2]

This connotes Vedic import in saying that Supreme is far beyond from Solar orbit. In *iishaavaasyopanishad*, at hymn 15, we hear the following *mantra*, hymn:

Om hirNmayeN paatreN satyasya apihitam mukham |
tat tvam puuShan apaavR^iNu satya dharmaaya dR^iShTaye ||

hiraNmayeNa + *paatreNa* = by golden, disc like vessel; *satyasya* = of the truth; *apihitam* = closed; *mukham* = face of; *tat* + *tvat* = that, you, *apaavR^iNu* = slide aside; *satya* + *dharmaaya* = I as truthful, righteous one; *dR^iSTaye* = to visualise, [that which is beyond you.]

On looking at the rising red sun, the devotee is asking "Oh! Pooshan! God Sun, nourisher of the universe, the trueness of the Supreme is covered by your golden disk like vessel, [i.e., your Solar disk,] slide it aside, for as a truthful and righteous devotee, I visualize [that which is beyond your golden Solar disc.]

This is said to be the coming of Supreme into lower abode of Solar orbit from His Supreme abode, say *vaikuNTHa*. Now Rama and Seetha are passing through this dazzling Solar-orbit like hermitage, to present themselves before the true devotees, and even to eradicate vice on earth. This appearance is without any prayers from the devotee, as contained in the above Vedic hymn. God reveals Himself

[Verse Locator](#)

शरण्यम् सर्व भूतानाम् सु संमृष्ट अजिरम् सदा ।
मृगैः बहुभिः आकीर्णम् पक्षि सन्धैः समावृतम् ॥ ३-१-३

3. *sharaNyam sarva bhuutaanaam* = recourse, for all, living beings; *su sam mR^iSTa* = well, all over, tidied; *ajiram* = thresholds [of hermitages]; *sadaa* = always; *mR^igaiH bahubhiH aakiirNam* = with deer, many, dense with; *pakshi sanghaiH* = bird, groups; *sama aavritam* = well, teemed with.

Those hermitages have well-tidied thresholds on all sides, dense with many deer and teemed with many groups of birds, and they are the recourse for all living beings. [3-1-3]

[Verse Locator](#)

पूजितम् च उपनृत्तम् च नित्यम् अप्सरसाम् गणैः ।
विशालैः अग्नि शरणैः सुक् भाण्डैः अजिनैः कुशैः ॥ ३-१-४
समिद्धिः तोय कलशैः फल मूलैः च शोभितम् ।
आरण्यैः च महा वृक्षैः पुण्यैः स्वादु फलैर् वृतम् ॥ ३-१-५

4. *apsarasam gaNaiH* = with apsarasa [celestial dancers,] groups of; *puujitam cha* = it is adored also; *nityam* always [continued]; *upanR^ittam cha* = they are dancing near by, also; *vishaalaiH agni sharaNaiH* = with broad, Holy Fire, places; *sruk bhaaNDAiH* = with oblation items, vessels; *ajinaiH* = with deerskins; *kushaiH samidbhiH toya kalashaiH* = with sacred grass, ritual fuels, water, vessels; *phala muulaiH cha* = with fruits, tubers, also; *shobhitam* = beaming forth; *araNyaiH puNyaiH svaadu phalaiH* = of forests, sacred, palatable, with fruits; *mahaa vR^ikshaiH vR^itam* = with giant, trees, surrounding; [those hermitages are]; *upashobhitam* = enriched with.

Those hermitages are always adored by groups of apsarasa-s with their continued dancing, their Holy Fireplaces are very broad, and are with oblation items, vessels, deerskins and sacred grass, and they are beaming forth with gigantic trees that yield sacred and palatable fruits, and with ritual fuels, and water vessels, tubers and fruits. [3-1-4, 5]

The Vedic ritual demands three Fireplaces called *tretaagni*, three fires. They are *dakshiNa agni* Southern Fire; *gaarhapatya agni* Household Fire; *aahavaniya agni* Invocation Fire. These three are lit day in and day out, symbolising that the fire in living beings has continuity. Wherever a Vedic ritual takes place the celestials will come to take their share of oblations and the celestial dancers dance thereabout in praise of the ritual. The

oblation vessels are of particular nature and a long spoon is made of particular wood, to oblate clarified butter or milk etc., into the Alter of Fire. The deerskin is the prescribed seat for meditation. The sacrificial grass is the essential item of even in domestic rituals, symbolising that the human kind shall prosper like the interlaced and intermingled grass, where the starting or the end point is intractable.

[Verse Locator](#)

बलि होम अर्चितम् पुण्यम् ब्रह्म घोष निनादितम् ।
पुष्पैः च अन्यैः परिक्षिप्तम् पद्मिन्या च स पद्मया ॥ ३-१-६

6. bali homa architam = sacrifice, fire-oblation, being worshipped; puNyam = sacrosanct; brahma ghoSa ninaaditam = Brahma's, sounds [Vedic sounds,] reverberating with; sa padmayaa padminyaa = with, lotuses, lotus-ponds; vanyaiH cha puSpaiH parikshiptam = of forests, also, with flowers, enwrapped with.

Those hermitages are sacrosanct for Ritual fire is being worshiped with fire-oblations and sacrifices to the reverberating Vedic sounds, and they are enwrapped with lotus ponds with lotuses, and even with flowers of forest. [3-1-6]

[Verse Locator](#)

फलमूल अशनैः दान्तैः चीर कृष्णाजिन अम्बरैः ।
सूर्य वैश्वानर आभैः च पुराणैः मुनिभिर् युतम् ॥ ३-१-७

7. phala muula ashanaiH = fruit, tuber, feeding on; daanaiH = controlled senses; chiira = jute cloths; krishNa ajina = deerskin; ambaraiH = clothed with; suurya vaishvanara aabhaiH cha = Sun, Fire, in resplendence; puraaNaiH munibhiH yutam = age-old, saints, having in them [the hermitages.]

They have age-old saints with controlled senses who are clad in jute cloths and deerskin, and who subsist on fruits and tubers alone, ye their resplendence is like that that of the Sun-god or the Fire-god. [3-1-7]

This chiira is the Sanskrit word for the present day sari and it is still called as chiira in some parts of India.

[Verse Locator](#)

पुण्यैः च नियत आहारैः शोभितम् परम ऋषिभिः ।
तत् ब्रह्म भवन प्रख्यम् ब्रह्म घोष निनादितम् ॥ ३-१-८

8. punyaiH cha niyata aahaaraiH = holy, also, constrained, sustenance; shobhitam parama R^iSibhiH = glistened forth, by greatly, saints; brahma bhavana prakhyam = Brahma's, Abode, distinctive; brahma ghoSa ni naaditam = Brahma's sounds, [Vedic chants,] well, reverberating; tat = such a [hermitage; raamaH dadarsha = Rama, has seen.]

Rama has seen such a cluster of hermitages that is glistening forth just by the presence of holy saints whose sustenance is constrained, and that hermitage is distinctive like Brahma's abode, reverberating with the sounds of that Brahma's Vedic chants alone. [3-1-8]

[Verse Locator](#)

ब्रह्म विद्भिः महा भागैः ब्राह्मणैः उपशोभितम् ।
तत् दृष्ट्वा राघवः श्रीमान् तापस आश्रम मण्डलम् ॥ ३-१-९
अभ्यगच्छत् महातेजा विज्यम् कृत्वा महद् धनुः ।

9-10a. brahma vidbhiH = with Brahma, knowers of; mahaa bhaagaiH braahmaNaiH upashobhitam = highly, blest ones, by Brahmans, graced with; tat taapasa aashrama mandalam = that, hermits, hermitage, precincts of; dR^iSTtvaa = on seeing; sriimaan

mahaatejaa raaghavaH =glorious, great resplendent, Rama; **maha dhannuH** = great, bow; **vi jyam kR^itvaa** = without, bowstring, on making it; **abhyagacChat** = neared it [hermitage.]

That glorious and great resplendent Rama on seeing those precincts of hermitage that is graced with highly blest Brahmans, the knowers of Brahma, neared it, unstringing the bowstring of his great bow. [3-1-9-10a]

[Verse Locator](#)

दिव्य ज्ञान उपपन्नाः ते रामम् दृष्ट्वा महर्षयः ॥ ३-१-१०
अभिजग्मुः तदा प्रीता वैदेहीम् च यशस्विनीम् ।

10b-11a. **divya j~naana upapannaH** = divine, knowledge, possessors of; **te mahR^iSayaH** = those, great saints; **raamam** = at Rama; **vaidehiim cha yashashviniim** = at Vaidehi [Seetha,] also, the illustrious one; **dR^iSTvaa** = on seeing; **priitaa** = gladdened; **tadaa** = then; **adaaabhi jagmuH** = towards, moved forward [welcomingly.]

Those great sages, the possessors of divine knowledge, are gladdened on seeing Rama and illustrious Seetha, and they moved towards them welcomingly. [3-1-10-11a]

Indian archers fasten the bowstring only when that bow is to be put to use. Further there is a method described in **dhanurveda** as to how a bowstring is to be fastened to the other end of the bow. The Indian mythological bows are of six feet or two yards, in height. It is also a measure like horse length. The string, which so far is spiralled to the bow beam, is to be removed. Then the bottom end of the bow is to be kept pressed onto the ground with left foot's big toe. Then with the right hand the edge of the string is handled and with left hand the other end of the bow is to be held and crouched, so that the string can be hooked or fastened there. After fastening, the stretch of the string is to be tested [like the occasional testing of the badminton or tennis racquet for the tension of its gut,] by pulling and leaving it, so that it makes a warring sound. By this sound of the bowstring, which is a signal to the opponent, the opponent comes to know as to who is handling which bow. Then if the archer is going to beam out an arrow, he shall pull the arrow on the bowstring up to his right ear and leave it, **aakarNaanta prayoga** . Here, removing the bowstring from its fastening implies that this archer, namely Rama who is so far handling the stringed bow, for he is roaming in forests, and since he is entering the place of elderly saints now, unfastened the bowstring in all his humbleness to sages and saints.

[Verse Locator](#)

ते तु सोमम् इव उद्यन्तम् दृष्ट्वा वै धर्मचारिणम् ॥ ३-१-११
लक्ष्मणम् च एव दृष्ट्वा तु वैदेहीम् च यशस्विनीम् ।
मङ्गलानि प्रयुञ्जानाः प्रत्यगृह्णन् दृढ व्रताः ॥ ३-१-१२

11a-12. **te** = those sages; **dhR^iDha vrataaH** = austerely, committed vows; **udyantam iva somam** = arising, like, moon; **dharma chaariNam** = at that righteous, path treader - Rama; **dR^iSTvaa tu** = having seen, but; **lakshmanam cha eva** = Lakshmana, also, like that; **yashashviniim cha vaidehiim** = glorious one, also, at Seetha; **mangalaani prayu~njaanaaH** = Vedic Blessings, rendered; **pratyagR^ihNan** = welcomed [the trio.]

But those sages who are austerely committed to vows, on their seeing Rama, the treader on the path of rectitude, and who is now arising like moon, and at Lakshmana and at glorious Seetha as well, rendered Vedic blessings and welcomed the trio. [3-1-11a-12]

This context is also explained in the following ways:

te = they, the knowers of three-times, past, present and future; **tam** = them, [demons, to eliminate]; **udyantam + somam + iva + sthitam** = rising, moon, like, he who is there - he that Rama is here to remove darkness arising is the moon; or **udyantam + somam + iva** = arising, moon, like - like a new moon, arising in darkness of the thick cloudy forests; **dR^iSTvaa** = on seeing; **dharmachaarinaH** = virtue practisers, the sages; **mangalaani + prayunjanaaH** = Vedic Blessings rendered;

The sages rendered Vedic Blessings on seeing the rising moon to eradicate the darkness called demons, for Rama is their object of worship as a virtuous one and they themselves are

the followers of virtue.

Or, the sages have physically seen that object of their worship, Rama the virtuous one, who they are so far seeing with their inner senses alone, and rendered Vedic Blessings.

Or, the sages rendered the Vedic Blessings on seeing the moon-like Rama emerging to eradicate the darkness called demons. But this Rama is having attributes like **ruupa saMhananam lakShmiim saukumaaryam** as visualised by the sages, as at verse 13. And to not to happen any untoward incident to this delicate, dainty, graceful young man at the hands of the ireful demons, the sages rendered Vedic Blessings as a precautionary measure, for the sages are **dhR^iDha + vrataaH** = determined in their vow, to eradicate the demons, through Rama. This is the rendering of **Govindaraja**.

te = they, the sages; **mangalaan + prayunjaanaaH** = blessings, rendered; **udyantam + somam + iva** = emerging, moon-like - gladdening all the world like a pleasant moon; **tam** = him, that Rama; **pratyagR^ihNan** = received as their presiding deity of virtue. This is the rendering of **Maheshvara Tiirtha**.

te = those sages; **udyantam + somam + iva** = arising, moon-like - arising like the presiding deity of Brahmins. It is said in Veda-s **tasmaat soma raajaano braahmaNaaH** Moon shall be the deity of Brahmins - Vedic Scholars, for Veda is dharma, the virtue and the Vedic Brahmins are the preachers and practisers of that virtuosity. **yashashviniim** = glorious Seetha, for she is the principal cause in eradicating demons; thus, by finding such protectors who have come hither to ameliorate the difficulties of sage, the sages rendered Vedic Blessings. This is **tilaka** or also known as **Rama Tilaka**

[Verse Locator](#)

रूप संहननम् लक्ष्मीम् सौकुमार्यम् सुवेषताम् ।
ददृशुर् विस्मित आकारा रामस्य वन वासिनः ॥ ३-१-१३

13. **vana vaasinaH** = forest, dwelling sages; **dadR^ishuH** = saw; **raamasya** = of Rama; **ruupa samhananam** = physical built; **akshmiim** = its augustness; **saukumaaryam** = gracefulness; **su veSataam** = finely attired one; **vismita aakaaraa** = with astonished, postures.

Those forest-dwelling sages saw the physical built, its augustness and gracefulness, and his fine attire remaining in astonished postures. [3-1-13]

Here **ruupa** is the bodily shape that which, though undecorated, looks richly decorated. **samhanana** is beauty of the well arranged body parts with no dissimilarities, where the good old saying 'equality is the basis of beauty, and inequality is the basis of society...' may be remembered. **lakshmiH** is **laavaNya** i.e., self-luminous augustness. While **saukumaarya** is the delicacy, like that of a blooming flower. **suveSa** is a neat and tidy outfit or suitable outfit. Rama, Seetha and Lakshmana wear a particular dress, given by Queen Kaikeyi in Ayodhya. Those dresses are peculiar to themselves and not on par with the regular dress of hermits. This dress of these three itself is a confusing attire for onlookers, like demon Viradha, or monkey-chief Sugreeva, for these three do look like neither perfect sages nor perfect warriors. Even the demon Viradha scorns them in the next chapter, for the inconstancy in their attire and their wielding weapons.

[Verse Locator](#)

वैदेहीम् लक्ष्मणम् रामम् नेत्रैर् अनिमिषैर् इव ।
आश्चर्यं भूतान् ददृशुः सर्वे ते वन वासिनः ॥ ३-१-१४

14. **sarve te vana vaasinaH** = all, those, forest-dwellers; **aashcharya bhuutaan** = surprise, causers of [they cause surprise with their unannounced arrival]; **vaidehiim Lakshmanam raamam** = at Vaidehi, Lakshmana, Rama; **a nimiSaiH** = without, a wink [or, those that do not wink - the gods; **iva** = like, as though they are; **netraiH with eyes**; **dadarshuH** = saw.

The forest-dwellers saw Seetha, Lakshmana and Rama, without a wink on their own eyes, as that trio is causing surprise with their arrival.

Or

The forest-dwellers saw Rama, Seetha, and Lakshmana without a wink on their own eyes [like celestial beings, who do not have the winking property on their eyes like living beings,] as their arrival is causing surprise.

Or

The forest-dwellers saw Rama, Seetha, and Lakshmana without a wink on their own eyes [as though the Vishnu along with Goddess Lakshmi and Thousand headed-serpent, **aadi sheSha** are coming from their abode **vaikunTha** to this hermitage, for this hermitage is like Brahma's abode, as already said, thus the sages lost their wink. And loosing any single wink will loose the sight of these divinities from **vaikunTha**; hence their unannounced arrival caused surprise in them, which further caused a wink-less state [3-1-14]

[Verse Locator](#)

अत्र एनम् हि महाभागाः सर्व भूत हिते रताः ।

अतिथिम् पर्णशालायाम् राघवम् संन्यवेशयन् ॥ ३-१-१५

15. **sarva bhuuta hite rataH** = in all, beings', welfare, interested; **mahaa bhaagaaH** = august sages; **atra parNa shaalaayaam** = into, hermitage; **atithim** = being the guest [guest a priori]; **enam raaghavam** = him, that Rama; **samnyveshayan hi** = accommodated, indeed.

Those august sages that are interested in the well being of all beings have indeed accommodated Rama in that hermitage, as Rama is their guest a priori. [3-1-15]

[Verse Locator](#)

ततो रामस्य सत्कृत्य विधिना पावक उपमाः ।

आजहुः ते महाभागाः सलिलम् धर्मचारिणः ॥ ३-१-१६

16. **tataH** = then; **paavaka upamaa** = sacred fire, similar to; **mahaabhaagaa** = august ones; **te dharma chaariNaH** = they, the virtue, practisers -sages; **vidhinaa satkR^itya** = procedurally, according guestship; **raamasya salilam ajahruH** = for Rama, water, they fetched.

Then those august sages who are similar to sacred fire in glow have procedurally accorded guestship to Rama, and fetched water for him. [3-1-17]

[Verse Locator](#)

मंगलानि प्रयुञ्जाना मुदा परमया युता ।

मूलम् पुष्पम् फलम् सर्वम् आश्रमम् च महात्मनः ॥ ३-१-१७

निवेदयीत्वा धर्मज्ञाः ते तु प्रांजलयोऽब्रुवन् ।

17-18a. **mangalaani prayu~njaanaa** = Vedic Blessings, chanting; **te tu** = they, but; **dharmaj~naH** = virtuous ones; **paramayaa mudaa yutaa** = with great, delightedness, having; **muulam puShpam phalam** = tubers, flowers, fruits; **sarvam aashramam ca** = entire, the hermitage, too; **mahaatmanaH** = to that great soul Rama; **nivedayitvaa** = on offering; **praa~njalaH abruvan** = with adjoined palms, spoke.

On sounding out Vedic blessings those virtuous sages have offered flowers, fruits and tubers, and even the entire hermitage to that great soul Rama, and then with their palms adjoined. [3-1-17-18a]

[Verse Locator](#)

धर्मपालो जनस्य अस्य शरण्यः च महायशाः ॥ ३-१-१८

पूजनीयः च मान्यः च राजा दण्डधरो गुरुः ।

18b-19a. **raajaa mahaa yashaaH** = king is, with great renown; **asya janasya dharma paalaH** = this, people's, righteousness, ruler of; **sharaNyaH ca** = protector, also; **maanyaH cha** = respectable one, also; **pujaniyaH cha** = adorable one, also; **danDa dharaH** = stick [sceptre,] wielding one; **guruH** = revered one.

"The king will have great renown for he is the ruler of the righteousness of these people, a protector, a respectable and adorable one, and as he wields the sceptre of justice, he is a revered one too... [3-1-18-19a]

[Verse Locator](#)

इन्द्रस्य एव चतुर्भागः प्रजा रक्षति राघव ॥ ३-१-१९

राजा तस्माद् वरान् भोगान् रंयान् भुङ्क्ते नमस्कृतः ।

19b-20a. **raaghava** = oh, Raghava; **indrasya eva chatur bhaaga** = Indra's, thus, fourth, part; **prajaa rakshati** = people, protecting; **raajaa tasmaat namaskR^itaH** = king, thereby, hailed; **varaan ramyaan bhogaan bhunkte** = best, delightful, fortune, he enjoys.

"The fourth part of Indra is the protector of people, called the king, and hence Oh! Raghava, the king is hailed, and hence he enjoys best and delightful fortune... [3-1-19b-20a]

Here, Rama may be astonished as to why these forest dwelling sages eulogise him so much. The sages are not using unnecessary conversation and they are informing Rama what a king shall be, whether he is in the capital or in forests. The term Indra is an allusion to the 'Ruler'. It refers to seven more rulers or ruler like associates of Indra, **ashta dikpaalaka**-s. It is said that:

aShTaabhir loka paalaanaam maatraabhiH nirmito nR^ipaH

A king is made with eight aspects of eight rulers of eight corners of the universe. Viz., **indra**, **vaayu** [Air,] **yama** Death-god **suurya** Sun, **agni** Fire, **varuNa** Rain **chandra** Moon, and **kubera** Wealth. When the earth is heading towards anarchy, Brahma is said to have created the king with one fourth of resplendence of each of the eight rulers. Manu Smriti states as below:

indra anila yama arkam agneshca varuNasya ca |
candra vitesha yoH caiva mtr nirhR^itya shaashvateeH ||

Manu smriti also prescribes certain rules for the king called Vrata. Indra accords rains for four months to sprout the seeds, so the king shall sprout the people's hopes. Sun evaporates earthly water slowly and insignificantly so as to give the next rain, so the king shall collect taxes and spend them again for the welfare of people **suurya vrata**. Air pervades everywhere to enliven people, so the king shall pervade everywhere through his agents to watch out good and evil for his subjects **maaruta vrata**. Yama, the God of Time, has no friends or foes and ends the lives of any one at the end of their time, and so shall the king in according punishments **yama vrata**. Rain binds one and all and it is the livelihood of any living being, so is king to bind his subjects for a good livelihood **varuNa vrata**. Moon is both a pleasant one and presiding deity for medicinal herbs, so shall the king be pleasant to his people and keep their health **chandra vrata**. Fire is fiery and burns down evil and the king shall be fiery to his enemies, either internal or external **aagneya vrata**. The earthly earth sustains scholars and stupid, wealthy and poor, prosperous and pathetic alike, so shall the king bear with all of his subjects **pR^ithvii vrata**

[Verse Locator](#)

ते वयम् भवता रक्ष्या भवद् विषय वासिनः ।

नगरस्थो वनस्थो वा त्वम् नः राजा जनेश्वरः ॥ ३-१-२०

20b-c. **bahavat vishaya vaasinaH** = your, in kingdom, dwellers; **te vayam** = they, what we are; **bhavataa rakshyaa** = by you, to be protected; **tvam** = you; **nagarashtaH vaa vanasthaH** = be in the capital, either, be in forests; **naH raajaa** = you are, our, king; **jana iishvara** = of people.

"You alone have to protect us as we are the subjects living in your kingdom..May you be in the capital... or in the forest...you are our king... [3-1-20b,c]

न्यस्त दण्डा वयम् राजन् जित क्रोधा जितेन्द्रियाः ।

रक्षणीयाः त्वया शश्वद् गर्भ भूताः तपोधनाः ॥ ३-१-२१

21. **vayam** = we are; **nyasta danDaa** = gave up, punishing; **raajan** = oh! King; **jita krodhaa jita indriyaaH** = conquered, anger, conquered, senses; **tapodhanaaH** = asceticism, the only wealth [to us]; **rakshaNiiyaaH tvayaa** = [we are to be] protected, by you; **shashvat garbha bhuuta** = [like] foetus, womb, inside.

"We gave-up punishments, either physically or by the power of curses, conquered are our anger and senses, and our asceticism is the only wealth of ours, thus oh! King, we are to be protected by you, like the foetus inside a womb... [3-1-21]

[Verse Locator](#)

एवम् उक्त्वा फलैर् मूलैः पुष्पैर् अन्यैः च राघवम् ।

वन्यैः च विविध आहारैः स लक्ष्मणम् अपूजयन् ॥ ३-१-२२

22. **evam uktvaa** = thus, saying; **raaghavam** = Raghava is; **sa lakshmanam** = along with, Lakshmana; **phalaiH muulaiH puSpaiH anyaiH cha** = with fruits, tubers, flowers, and others, also; **vanayaiH cha** = of forest, also; **vividha aahaaraiH** = variety of, foods; **apuujoyan** = worshipped.

Thus saying they worshipped Raghava along with Lakshmana, on giving fruits, tubers, flowers and other varieties of forest foods. [3-1-22]

[Verse Locator](#)

तथाऽन्ये तापसाः सिद्धा रामम् वैश्वानर उपमाः ।

न्याय वृत्ता यथा न्यायम् तर्पयामासुर् ईश्वरम् ॥ ३-१-२३

23. **tathaa** = thus; **vaishvanaraH upamaa** = Sacred Fire, similar to [the sages]; **anye nyaaya** = other, **vR^ittaa** = virtue, followers; **taapasaaH siddhaaH** = saints, sages; **raamam** = to Rama; **yathaa nyaayam** = as per, the wont of custom; **iishvaram** = the king is; **tarpayamaasuH** = adored.

Thus other saints and sages who are the followers of the virtue, and similar to the Sacred Fire adored Rama, the king, according to the wont of custom. [3-1-23]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे प्रथमः सर्गः

Thus, this is the 1st chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - Book Of Forest Trek: Chapter 1

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	



Book III : Aranya Kanda - Forest Treck

Chapter [Sarga] 2 Verses converted to UTF-8, Sep, 09

Introduction

Viradha the demon confronts Rama and other and tries to abduct Seetha, and then Rama. The killing of this Viradha is the first act of Rama in eliminating negative forces in his empire to establish Rama Raajya. This killing is also a gift to Sage Sharabhanga, whom he meets later, as per the meaning of verse I-1-41 of Samkshepa Ramayana contained in Bala Kanda. Rama thus started to act freeing the saints and sages in forests, and the forests themselves, from the cruelties of demons. Viradha is a demon by curse and a devotee Goddess Lakshmi, now incarnate as Seetha. Hence this demon wanted to own his goddess and hence lifts Seetha into his hands to abduct her away from Rama. But Rama and Lakshmana overpower and eliminate him, rescuing not only Seetha, but also other saints and sages living thereabout.

[Verse Locator](#)

कृत आतिथ्योऽथ रामस्तु सूर्यस्य उदयनम् प्रति ।
आमंत्र्य स मुनीम् तत् सर्वान् वनम् एव अन्वगाहत ॥ ३-२-१

1. *atha* = then; *kR^ita aatithyaH* = on receiving, hospitality; *saH raamaH tu* = he, that Rama; *suuryasya udayanam prati* = sun, rise, before; *sarvaan muniin aamantrya* = all, sages, bade farewell; *vanam eva anvagaahataH* = into forests, thus, entered [the deep of forest.]

Then, on receiving the hospitality in that hermitage for that day, and on the next day before sunrise, Rama bade farewell to all of the sages, and thus entered the deep forests. [3-2-1]

[Verse Locator](#)

नाना मृग गण आकीर्णम् ऋक्ष शार्दूल सेवितम् ।
ध्वस्त वृक्ष लता गुल्मम् दुर्दर्श सलिलाशयम् ॥ ३-२-२
निष्कूजमाना शकुनि झिल्लिका गण नादितम् ।
लक्ष्मण अनुचरोओ रामो वन मध्यम् ददर्श ह ॥ ३-२-३

2-3. *lakshmana anucharaH* = Lakshmana, following; *raamaH* = Rama; *naanaa mR^iga gaNa aakiirNam* = very many, animal, herds of, filled with; *R^iksha shaarduula sevitam* = bears, tigers, adored by [frequented by]; *dhastva* = ruined are; *vR^iksha lathaa gulmam* = trees, creepers, bushes; *dur darsha* = unsightly; *salila aashayam* = water, ponds; *nish kuujamaana shakuni* = not, singing, birds; *jhillikaa gaNa naaditam* = crickets, swarms, whistling [deafeningly]; *vana madhyam* = forest's, midst of; *dadarsha ha* = has seen, indeed.

Rama followed by Lakshmana has indeed seen that midst of the forest which is filled with very many animal herds, where the bears and tigers are frequenting, and whose trees, creepers, bushes are ruined, water ponds rendered unsightly, birds song-less, but where the swarms of crickets are whistling deafeningly. [3-3-2, 3]

[Verse Locator](#)

सीताया सह काकुत्स्थः तस्मिन् घोर मृग आयुते ।
ददर्श गिरि शृङ्ग आभम् पुरुषादम् महास्वनम् ॥ ३-२-४

4. **tasmin** = in there; **siithaayaa saha kaakuthsa** = Seetha, along with, Rama; **dadarsha** = saw; **ghora mR^iga aayute** = horrendous, animals, among; **giri sR^i~Nga aabham** = mountain, peak, akin to; **puruSa aadam** = man-eater; **mahaa svanam** = lurid, voiced one.

Therein Rama has seen along with Seetha, a lurid voiced man-eater who is akin to a mountain-peak, among horrendous animals. [3-2-4]

[Verse Locator](#)

गम्भीर अक्षम् महावक्त्रम् विकटम् विकटोदरम् ।
बीभत्सम् विषमम् दीर्घम् विकृतम् घोर दर्शनम् ॥ ३-२-५

5. **gabhiira aksham** = deep, eyed; **mahaa vaktram** = large, mouthed; **vikaTam** = horrible; **vikaTa udaram** = monstrous, bellied; **biibhatsam** = hideous; **viSamam** = misshapen; **diirgham** = very soaring; **vikR^itam** = ugly; **ghora darshanam** = horrendous, look.

Deep eyed, huge mouthed, horrible with a monstrous belly, hideously misshapen, and a very soaring one that demon is, an ugly one with a horrendous look. [3-2-5]

[Verse Locator](#)

वसानम् चर्म वैयाघ्रम् वस आर्द्रम् रुधिरोक्षितम् ।
त्रासनम् सर्व भूतानाम् व्यादितास्यम् इव अन्तकम् ॥ ३-२-६

6. **vasaanam charma vaiyaaghram** = wearing, skin, of tiger; **vasa aardram** = fat, wetted; **rudhiraH ukshitam** = blood, dampened; **traasanam sarva bhuutaanaaam** = frightening, to all, beings; **vyaadita aasyam iva antakam** = wide-open, mouth, like, Death.

Wearing tiger's skin that is wetted with fat and dampened with blood, he is frightening to all beings like the wide-open mouth of Death. [3-2-6]

[Verse Locator](#)

त्रीन् सिंहान् चतुरो व्याघ्रान् द्वौ वृकौ पृषतान् दश ।
सविषाणम् वसादिग्धम् गजस्य च शिरो महत् ॥ ३-२-७
अवसज्य आअयसे शूले विनदन्तम् महास्वनम् ।

7-8a. **triin simhaan** = three, lions; **charuraH vyaaghraan** = four, tigers; **dvaau vR^ikau** = two, wolves; **pR^iSTaan dasha** = spotted deer, ten; **sa viSaaNam** = with, tusks; **vasaa digdhaam** = with fat, fouled; **mahat shiraH gajasya cha** = a big, head, of elephant, also; **avasajya aayase shuule** = skewered onto, iron, spear; **vi nadantam** = verily, yelling; **mahaa svanam** = with blaring voice.

He skewered three lions, four tigers, two wolves, ten spotted deer, and a big head of an elephant with tusks and fouled with fat on an iron spear, and he is yelling with his deafening voice. [3-2-7-8a]

[Verse Locator](#)

स रामम् लक्ष्मणम् चैव सीताम् दृष्ट्वा च मैथिलीम् ॥ ३-२-८
अभ्य धावत् सुसंक्रुद्धो प्रजाः काल इव अन्तकः ।

8b-9a. **saH** = he that demon; **raamam lakshmanam cha eva siithaam ca maithiliim** = at Rama, Lakshmana, also, thus Seetha, the Maithili; **dR^iSTvaa** = on seeing; **abhya dhaavat** =

towards, ran; **su samkruddhaH** = very, angrily; **prajaaH kaala iva antakaH** = of people, Time, like, eliminator.

He that demon on seeing Rama, Lakshmana and Seetha ran towards them very angrily, like the Time, the Eliminator of people. [3-2-8b-9a]

[Verse Locator](#)

स कृत्वा भैरवम् नादम् चालयन् इव मेदिनीम् ॥ ३-२-९
अङ्केन आदाय वैदेहीम् अपक्रंय तदा अब्रवीत् ।

9b-10a. **saH kR^itvaa bhairava naadam** = he, shouting, tremulous, blare; **chaalayan iva mediniim** = to tremor, as though, the earth; **ankena aadaaya vaidehiim** = by arms, seizing, Vaidehi; **apa kramya** = afar, gone; **tadaa abraviit** = then, said [this way.]

He shouted a tremulous blare, as though to tremor the earth, and seized Vaidehi with his arms and gone afar, and then said this way. [9b-10a]

[Verse Locator](#)

युवाम् जटा चीर धरौ सभार्यौ क्षीण जीवितौ ॥ ३-२-१०
प्रविष्टौ दण्डकारण्यम् शर चाप असि पाणिनौ ।

10. **yuvaam** = you two; **jata chiira dharau** = jute, cloths, wearers [like hermits]; **kshiiNa jiivitau** = with dwindled, lives; **sa bhharyau** = with, wife; **shara chaapa asi dhaariNau** = arrow, bow, sword, wielding [like warriors]; **dandaka aranyam praviShTau** = Dandaka forests entered.

"You two wear jute cloths like hermits, but handle arrows, bows and swords like warriors, yet entered Dandaka forest with your wife... your lives are on the wane... [3-2-10b-11a]

[Verse Locator](#)

कथम् तापसयोः युवाम् च वासः प्रमदया सह ॥ ३-२-११
अधर्म चारिणौ पापौ कौ युवाम् मुनि दूषकौ ।

11b-12a. **katham taapasayoH yuvaam cha** = how, saintly, you are, also; **vaasa pramadaaya saha** = living, with wife, withal; **a dharma chaariNau** = dishonest, you ways, are; **paapau** = sinful ones; **kau yuvaam muni duuSakau** = who [you are], you two, sainthood, insulters of.

"How saintly are you while living with your wife? You sinful fellows dishonest are you ways... who are you... you insulters of sainthood? [3-2-11b-12a]

This demon Viradha could not comprehend their identity prima facie. By their physique and carrying the bows and arrows, knives etc., they look like warriors. By their dress, hairdo, pendants etc., they look like sages. He has so far not seen a warring sage, like Bhargava Rama or Parashu Rama. These two men dressed like sages but look like warriors and are moving in the deadly forests with a wife. **vi raadha**, means without, love, a loveless one, and in another context it means that **vi** = verily, **raadha** adoring Krishna like Raadha. He is said to adore Goddess Lakshmi before he is cursed to become a demon, and finding that goddess in Seetha, he lifts her into his arms, like a baby. This demon while admonishing Rama and Lakshmana for flaunting the sainthood, for they are moving with weapons and a wife, he narrates about himself in next verses.

[Verse Locator](#)

अहम् वनम् इदम् दुर्गम् विराघो नाम राक्षसः ॥ ३-२-१२
चरामि सायुधो नित्यम् ऋषि मांसानि भक्षयन् ।

12b-13a. **aham** = I am; **viraadha naama raakshasaH** = Viradha, named, demon; **sa aayudhaH** = with, weapon; **nityam R^iSi maamsa bhakshayan** = always, sage's, flesh, eating; **dur gam idam vanam charaami** = impassable, this, in forest, I rove.

"I am a demon named Viradha and I will be on the rove in this impassable forest with weapon, always eating the flesh of sages... [3-2-12b-13a]

[Verse Locator](#)

इयम् नारी वरारोहा मम भार्या भविष्यति ॥ ३-२-१३
युवयोः पापयोः च अहम् पास्यामि रुधिरम् मृधे ।

13b-14a. varaarohaa = well waisted one; iyam naarii = this, woman; mama bhaaryaa bhavishyati = my, wife, she becomes; aham mR^idhe = I will, in fight; paapayoH = sinful ones; yuvayoH rudhiram paasyaami = your, blood, I will drink.

"This best waisted woman will be my wife, and I will drink your blood of you two sinful one in a fight with you... [3-2-13b-14a]

[Verse Locator](#)

तस्य एवम् ब्रुवतो दुष्टम् विराधस्य दुरात्मनः ॥ ३-२-१४
श्रुत्वा सगर्वितम् वाक्यम् संभ्रान्ता जनकात्मजा ।

14b-15a. evam = that way; bruvataH = speaking; duraatmanaH = eveil minded one; tasya viraadhasya = his, that Viradha's; sa garvitam = with, pride; duSTam = in bad intent; vaakyam = words; shrutvaa = on hearing; janaka aatmaja sambhraantaa = Janaka's daughter, is much panicked.

On listening those arrogant words spoken in bad intent by that evil minded Viradha, Seetha, the daughter of Janaka, is much panicked. [3-2-14b-15a.]

Here Viradha said that Seetha would become his bhaaryaa which would translate into a 'wife' in routine manner. It is said that Viradha is a devotee of Goddess Lakshmi and it is not congruous for a devotee to say like that. Here, aascharya ramayana, another version of Ramayana, defines bhaarya as: bhaa luminous one; aryaaH adorable. Hence his word should mean, "this luminary is my adorable one." Further he handles Seetha like a baby, as in 3-2-16, she is said to be viraadha anka gata , gone into the arm-fold of Viradha as babies would. The peevish ones like Viradha or Ravana grab her very quickly for she is Goddess Lakshmi, the presiding deity of wealth.

[Verse Locator](#)

सीता प्रावेपिता उद्वेगात् प्रवाते कदली यथा ॥ ३-२-१५
ताम् दृष्ट्वा राघवः सीताम् विराध अङ्कगताम् शुभाम् ।
अब्रवीत् लक्ष्मणम् वाक्यम् मुखेन परिशुष्यता ॥ ३-२-१६

15b-16. siitaa udvegaat = in fear, pravaate kadalii yathaa = in whirlwind, plantain tree, like; pravepita = verily wiggled; raaghavaH = Rama; viraadha anka gataam shubhaam = into Viradha's, arms, gone in, auspicious lady; taam dR^iSTvaa siithaam = her, on seeing, at Seetha; abraviit lakshmanam vaakyam = spoke, to Lakshmana, sentence; mukhena pari Sushyataa = with his face, fully, turning to pale.

Seetha in fear wiggled like a plantain tree in a whirlwind, and on seeing at the auspicious lady gone into the arms of Viradha, Raghava spoke this sentence to Lakshmana, with his face fully turning to pale. [3-2-15b-16]

[Verse Locator](#)

पश्य सौंय नरेन्द्रस्य जनकस्य अत्म संभवाम् ।
मम भार्याम् शुभाचाराम् विराधाङ्के प्रवेशिताम् ॥ ३-२-१७
अत्यन्त सुख संवृद्धाम् राजपुत्रीम् यशस्विनीम् ।

17-18a. pashya soumya = see, oh gentle one [Lakshmana]; narendrasya janakasya aatma sambhavaam = emperor's, of Janaka, soul, born [daughter]; mama bhaaryaam = my, wife; shubha aacharaam = auspiciously, traditional; viraadha anke praveshitaam = Viraadha's, arm-fold, entered atyanta sukha samvR^idhaam = immense, in comfort, comfortably brought up; raaja putriim yashasviniim = king's, daughter, illustrious one.

"See! Gentle Lakshmana, see that illustrious princes Seetha, the daughter of emperor Janaka, one who is brought up comfortably in immense comfort, and my auspiciously traditional wife... now gone into the wretched hands of a demon... [3-2-17-18a]

[Verse Locator](#)

यत् अभिप्रेतम् अस्मासु प्रियम् वर वृत्तम् च यत् ॥ ३-२-१८
कैकेय्यास्तु सुसंवृत्तम् क्षिप्रम् अद्य एव लक्ष्मण ।

18b-19a. oh, Lakshmana; asmaasu yat abhipretam = in our respect, which is, desired [to befall on us]; yat vara vR^itam cha = which is, by boons, happened [concomitant to]; kaikeyyaH priyam = for Kaikeyi, choicest; adya eva kshipram susamvR^ittam = today, only quickly, came to pass.

"That which is desired to befall on us, and that which is the choicest desire of Kaikeyi, and that which is concomitant to her boons, oh, Lakshmana, that has come to pass quickly, and today only Lakshmana... [3-2-18b-19a]

[Verse Locator](#)

या न तुष्यति राज्येन पुत्रार्थे दीर्घ दर्शिनी ॥ ३-२-१९
ययाऽहम् सर्वभूतानाम् प्रियः प्रस्थापितो वनम् ।
अद्य इदानीम् सकामा सा या माता मम मध्यमा ॥ ३-२-२०

19b-20. yaa = she who is diirgha darshanii = fore, sighted lady; putraarthe = for her son; raajyena na tuSyati = by kingdom, not, happy; yayaa = by whom; aham sarva bhuutaanaa priyaH = I am, for all, beings, dear one; prasthaapitaH vanam = sent forth, to forest; yaa mama maataa madhyamaa = she, who is, my, mother, middle one; saa = such she; adya idaaniim = today, now; sa kaamaa = with fulfilled, desire.

"She who is a foresighted lady, she who is not happy with the kingdom for her son, she by whom I, a dear one to all beings, am sent to forests, and she is my middle mother, her desire is fulfilled today, nay now itself... [3-2-19b-20]

[Verse Locator](#)

पर स्पर्शात् तु वैदेह्या न दुःखतरम् अस्ति मे ।
पितुर् विनाशात् सौमित्रे स्व राज्य हरणात् तथा ॥ ३-२-२१

21. Soumitri; pitur vinaashaat = father's, by demise; tathaa = like that; sva raajya haraNaat = my, kingdom, than grabbing away; para sparshaat vaidehyaa = others, touching, Seetha; na duHkha taram asti me = no, grief, higher, is, to me.

"To me, oh, Soumitri, the grief of others touching Seetha is more, than father's demise or grabbing away my kingdom... [3-2-21]

Here Rama says that 'my' kingdom is grabbed away, and now the grabbing away of Seetha is more painful, even somebody touching Seetha, the most. Rama did not loose heart to regain his kingdom. He underwent the course of what his father ordered and is definite of return to Ayodhya to rule back his empire. In the next canto Kishkindha, Vali the monkey hero questions Rama, as who he is to enter Kishkindha. To that Rama replies, "All the Bharata continent belongs to us, the Ikshwaku-s, and presently the emperor is Bharata, and hence on behalf of my emperor Bharata I slay you." There he is again confident of returning to capital after completing his exile. Hence claiming this kingdom as 'my' kingdom does not alter his status of emperor, though not now, but after the completion of exile he is to become one. Again Rama weighed the agony in terms of his

father's death and grabbing away of his kingdom. Raajya Lakshmi, Kingdom Wealth is nothing before his wife, Wealth of Fortune, i.e. Bhaagya Lakshmi. Hence Rama is more bothered about his fortune wife than the retrievable kingdom, or the death of an aged father.

[Verse Locator](#)

इति ब्रुवति काकुत्स्थे बाष्प शोक परिप्लुतः ।

अब्रवीत् लक्ष्मणः क्रुद्धो रुद्धो नाग इव श्वसन् ॥ ३-२-२२

22. *iti bruvati kaakuthse* = thus, when said, by Rama; *lakshmanaH* = Lakshmana; *baashpa shoka pari pluta* = tears, in lament, over, flooding; *kruddhaH* = in anger; *ruddhaH naaga iva shvasan* = forestalled, snake, like, hissing; *abraviit* = said.

When said thus by Rama, Lakshmana said this with flooding tears of lament, and in his anger hissing like a forestalled snake. [3-2-22]

Such portrayal of Lakshmana as a fundamentally angry person, like a hissing snake, and a sharp tongued one etc., are attributed in mythology to the serpentine character of *aadi SheSa*, the thousand headed serpent on which Vishnu reclines. The mythological derivation is that Lakshmana is the incarnation of that serpent, while Bharata and Shatrughna are the incarnations of the conch shell and disc that adorn the two upper hands of Vishnu.

[Verse Locator](#)

अनाथ इव भूतानाम् नाथः त्वम् वासवोपमः ।

मया प्रेष्येण काकुत्स्थः किम् अर्थम् परितप्यसे ॥ ३-२-२३

23. *kaakuthsa* = oh, Rama; *bhuutaanaam naathaH* = for all beings, lord; *vaasava upama* = Indra, in similitude; *tvam anaatha iva* = you, derelict, like; *preSyena mayaa* = adherent, I am [with you]; *kim artham paritapyase* = what for, you, worry yourself.

"Oh, Rama, you being the Indra like lord of all beings, and while you are being attended by an adherent like me, what for you worry yourself like a derelict? [3-2-23]

[Verse Locator](#)

शरेण निहतस्य अद्य मया क्रुद्धेन रक्षसः ।

विराधस्य गत असोः हि मही पास्यति शोणितम् ॥ ३-२-२४

24. *kruddhena maya* = an enraged one, by me; *adya shreNa nihatasya* = now, by arrow, felled; *gata ashuH* = gone are, his lives; *rakshasaH viraadhasya shoNitam* = demon, Viradha's, blood; *mahii paasyati hi* = earth, drinks, indeed.

"He will now be felled with my arrow as I am enraged at him, and gone are his lives now, and indeed the earth shall drink his blood... [3-2-24]

[Verse Locator](#)

राज्य कामे मम क्रोधो भरते यो बभूव ह ।

तम् विराधे विमोक्ष्यामि वज्री वज्रम् इव अचले ॥ ३-२-२५

25. *raajya kaame bharate* = kingdom, in desiring, on Bharata; *mama yaH krodhaH babhuuva ha* = my, which, anger, was there, indeed; *tam* = that, anger; *vajrii vajram achale iva* = Indra, Thunderbolt [released,] on the mountain, as with; *viraadhe vi mokshyaami* = on Viradha, I will release.

"Indeed, that which anger was there to me on Bharata when he desired kingdom, that anger I will now release on Viradha, as Indra released his Thunderbolt on the mountain... [3-2-25]

[Verse Locator](#)

मम भुज बल वेग वेगितः
पततु शरोऽस्य महान् महोरसि ।
व्यपनयतु तनोः च जीवितम्
पततु ततः च महीम् विघूर्णितः ॥ ३-२-२६

26. **mama bhuja bala** = by my, shoulder, strength; **vega vegitaH** = by speed, accelerated; **mahaan sharaH** = ruinous, arrow; **asya mahaa urashi patatu** = on his, massive chest, shall fall; **tanoH jiivitam vyapanayatu** = from body, life, shall decamp; **tataH vighuurNitaH mahiim patatu** = then, whirling, on earth, shall fall.

"Accelerated by my shoulder strength this ruinous arrow shall fall on his massive chest, thus life from his body shall decamp, and then he shall whirlingly fall onto the earth..." So said Lakshmana. [3-2-26]

Dandaka aranya -Dandaka Forest

The forest Dandaka Forest wherein Rama is trekking is a dominion of their kingdom, but a deserted forest. One named Danda, the last son of Ikshvaku, was performing all demonic activities in their kingdom. His father Ikshvaku received many a complaint about Danda's deeds from his subjects, and angered at his erring son Danda and banishes him from the kingdom.

Danda took refuge in Vindhya mountain range and built a kingdom and a beautiful capital for himself called Madhumanta. He rubbed shoulders with all the demons thereabout and thus became a disciple of Sage Shukraachaarya, the guru of demons. One day when Sage Shukraachaarya is not in hermitage, Danda reaches there, and sees Arāja, the elder daughter of the sage Shukra, and molests her, in spite of her repeated protests. Later when Sage Shukraachaarya comes to know about it, gets enraged and curses Danda, to fall down along with his entire kingdom under a mud storm around that Madhumanta capital for a period of seven consecutive days.

Then there is a mud storm for seven days and entire kingdom went under mud, later to become a forest called Dandaka. The place to where the curse fearing people fled from that Madhunata to further south is called Jansthaana. At later time, when Rama's peregrination started, these two places, Dandaka forest and Janasthaana, are under the domain of Ravana, and Ravana made one demon named Khara, as the protector of this dominion Jansthaana.

This is the place where Rama built his hermitage Panchavati, at which Demoness Surpanakha arrives, and from where Ravana abducts Seetha. When Rama asks the forest dwelling sages for a quiet place to live on, the sages in Dandaka forest, will make Rama constantly move southward, till he reaches Janasthana, indirectly directing Rama to eradicate the demonic influence over these places, which once belonged to Rama's kingdom.

[Verse Locator](#)

इति वाल्मीकि रामयणे आदि काव्ये अरण्य काण्डे द्वितीयः सर्गः

Thus, this is the 2nd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 2

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14

<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>			



Book III : Aranya Kanda - Forest Treck

Chapter [Sarga] 3 Verses converted to UTF-8, Sep, 09

Introduction

Rama and Lakshmana enter into a dialogue with Viradha, the demon and shower arrows on him. Later, Viradha, the demon carries Rama and Lakshmana away from Seetha.

[Verse Locator](#)

अथ उवाच पुनर् वाक्यम् विराधः पूरयन् वनम् ।
पृच्छतो मम हि ब्रूतम् कौ युवाम् क्व गमिष्यथः ॥ ३-३-१

1. **atha** = then afterwards; **viraadhaH vanam puurayan** = Viradha, forest, filling; **punaH vaakyam uvaacha** = in turn, sentence said; **pR^icChataH mama bruu tam** = while I question, to me, you reply; **kau yuvaam** = who, you two are; **kva gamiSyathaH** = whereto, wish to go; **hi** = really.

Then in his turn that demon Viradha said this sentence filling the forest with his gruesome voice, "I am asking you, really... tell me who you are and whereto you wish to go? " [3-3-1]

[Verse Locator](#)

तम् उवाच ततो रामो राक्षसम् ज्वलित आननम् ।
पृच्छन्तम् सुमहातेजा इक्ष्वाकु कुलम् आत्मनः ॥ ३-३-२

2. **tataH sumahaa tejaa** = highly, resplendent one - Rama; **pR^icChantam** = questioner [who is insisting]; **jvalita aananam** = one with a blazing face; **tam raakshasam** = to him, to demon; **aatmanaH ikshvaaku ulam** = of his, about Ikshvaku, dynasty; **uvaacha** = said;

Then that highly resplendent Rama said about his Ikshvaku dynasty to the blazing faced demon who is insistent. [3-3-2]

[Verse Locator](#)

क्षत्रियौ वृत्त संपन्नौ विद्धि नौ वनगोचरौ ।
त्वाम् तु वेदितुम् इच्छावः कः त्वम् चरसि दण्डकान् ॥ ३-३-३

3. **nau** us two; **vR^itta sampannau** = bearing, ennobled behaviour; **kshatriyau** = as Kshatriya-s; **vanagocharau** = as forest, trekkers; **viddhi** = you know; **tvaam tu veditum icChaavaH** = about you, but, to know, we wish to; **dandakaan charasi tvam kaH** = in Dandaka, you move about, you, who.

"Know us as Kshatriya-s with ennobled bearing, and we are trekking the forest...but we wish to know about you, who are you that move about in Dandaka forest? [3-3-3]

[Verse Locator](#)

तम् उवाच विराधः तु रामम् सत्य पराक्रमम् ।
हन्त वक्ष्यामि ते राजन् निबोध मम राघव ॥ ३-३-४

4. tam uvaacha viraadhaH tu = to him, said, Viradha; raamam satya paraakramam = to Rama, truly valiant one; hanta = Ah!; vakshyaami te raajan = am telling, to you, king; ni bodha mama = well, know, me be informed of me; raaghava = Raaghava.

Viradha said to that truly valiant Rama, "Ah! I'll tell you, oh king, be informed of me, oh Raghava... [3-3-4]

[Verse Locator](#)

पुत्रः किल जवस्य अहम् माता मम शतह्रदा ।
विराध इति माम् आहुः पृथिव्याम् सर्व राक्षसाः ॥ ३-३-५

5. aham javasya putra kila = I am, Java's, son, really; shatahradaa = Shatahrada; maataa mama = is my, mother; pR^ithivyaam sarva raakshasaa = on earth, all, demons; viraadha iti maam aahuH = Viradha, thus, me, call.

"I am the son of Java indeed... my mother is Shatahradaa, and all the demons on earth call me Viradha..."[3-3-5]

[Verse Locator](#)

तपसा च अभि संप्राप्ता ब्रह्मणो हि प्रसादजा ।
शस्त्रेण अवध्यता लोके अच्छेद्य अभेद्यत्वम् एव च ॥ ३-३-६

6. tapasaa = by asceticism; brahmaNaH hi prasaada ja = Brahma's, only, from beneficence, derived of; abhi sampraaptaa = I have obtained [a boon]; loke shashtreNa a vadhyataa ca = in world, by weapon, not, to be killed, and even; a cChedya a bhedya ca eva = not, be cut, not, to be slit, also, thus.

"On my undertaking asceticism I derived a boon from the beneficence of Brahma, by which I will neither be cut, nor slit, nor killed with a weapon in this world..."[3-3-6]

[Verse Locator](#)

उत्सृज्य प्रमदाम् एनाम् अनपेक्षौ यथा आगतम् ।
त्वरमाणौ पलायेथाम् न वाम् जीवितम् आददे ॥ ३-३-७

7. utsrija enam pramadaam = leave off, this, lady; an apekshau = without, yearning for; yathaa aagatam = as came [hither]; tvaramaaNau = expeditiously; palaayethaam = flee away; na vaam jiivitam aadade = not, of you two, lives, taken off.

"Leave off this lady without any yearning for her, and you expeditiously flee-away as you have come, then your lives will not be snatched away... [3-3-7]

[Verse Locator](#)

तम् रामः प्रति उवाच इदम् कोप संरक्त लोचनः ।
राक्षसम् विकृत आकारम् विराधम् पाप चेतसम् ॥ ३-३-८

8. raamaH prati uvaacha idam = Rama, in reply, said, this way; tam = to him; kopa sam rakta lochanaH = in anger, full, bloodshot, eyes; vikR^ita akaaram = monstrous, bodied one; raakshasam = to the ogre; viraadham paapa chetasam = to Viradha, evil one, in intent.

Rama in reply said this to that ogre Viradha, whose eyes are fully bloodshot in anger, who is monstrous in his body, and evil in intent... [3-3-8]

[Verse Locator](#)

क्षुद्र धिक्त्वाम् तु हीनार्थम् मृत्युम् अन्वेषसे ध्रुवम् ।
रणे प्राप्स्यसि संतिष्ठ न मे जीवन् विमोक्ष्यसे ॥ ३-३-९

9. kshudra dhik tvaam = knave, fie on you; hiina artham mR^ityum anvyase = for meanly, measures, death, you are in quest of, definitely; raNe sampraapyasi = in war, you will get it; tiSTha = stay; na me jiivan vimokshyase = not, by me, to live, you be let-off.

"You knave, fie upon you... you are in quest of you own death for your meanly measures, and definitely you will get it in this confrontation. Stay! I will not let you to live... [3-3-9]

[Verse Locator](#)

ततः सज्यम् धनुः कृत्वा रामः सुनिशितान् शरान् ।
सु शीघ्रम् अभिसंधाय राक्षसम् निजघान ह ॥ ३-३-१०

10. tataH sa jyam dhanuH kR^itvaa = then, with, string, the bow, made [bow stringed]; raamaH = Rama; su nishitaan sharaan = very, sharp, arrows; su shiighram = very, quickly; abhi sandhaana raakshasam nijaghaana ha = well, aiming, at demon, darted, indeed.

Then, stringing his bow Rama indeed darted very sharp arrows, very quickly and well aiming the demon... [3-3-10]

[Verse Locator](#)

धनुषा ज्या गुणवता सप्त बाणान् मुमोच ह ।
रुक्म पुंखान् महावेगान् सुपर्ण अनिल तुल्य गान् ॥ ३-३-११

11. dhanuSaa jyaa guNa vataa = of bow, string, ideal one, having [perfectly stringed bow]; sapta baaNaan mumocha ha = seven, arrows, let off, really; rukma punkhaan mahaa vegaan = golden, vanes, very, fast ones; suparna anila tulya gaan = Garuda, [the Divine Eagle, and] Air-god, equal, in flight.

Indeed seven arrows are let off with perfectly stringed bow, which have golden vanes, and very fast ones that equal the flights of Garuda, the Divine Eagle and the Air-god. [3-3-11]

[Verse Locator](#)

ते शरीरम् विराधस्य भित्त्वा बर्हिण वाससः ।
निपेतुः शोणिता दिग्धा धरण्याम् पावकोपमाः ॥ ३-३-१२

12. paavaka upamaaH = inferno, akin to; te = they the arrows; barhiNa vaasasaH = peacock's feather, dressed [as their fins]; viraadhasya shariiram bhitvaa = Viradha's, body, on piercing; shoNita digdhvaa = blood, smeared with; nipetuH dharanyaam = fell, on ground.

But, they the arrows that are akin to infernos and dressed with peacock feathers as their fins, on piercing the body of Viradha they fell onto the ground besmirched with blood. [3-3-12]

[Verse Locator](#)

स विद्धो न्यस्य वैदेहीम् शूलम् उद्यंय राक्षसः ।
अभ्यद्रवत् सुसंकुद्धः तदा रामम् स लक्ष्मणम् ॥ ३-३-१३

13. viddhaH saH raakshasaH = struck, he, that demon; tadaa = then; nyasya vaidehiim = placed [down,] Vaidehi; shuulam udyamya = spear, hauling up; susamkruddhaH = very angrily; raamam sa lakshmanam = towards Rama, and Lakshmana; abhyadravat = rushed.

When that demon is thus struck, then he placed Vaidehi down from his arms, hauled up his spear, and very angrily rushed towards Rama and Lakshmana. [3-3-13]

स विनद्य महानादम् शूलम् शक्र ध्वज उपमम् ।
प्रगृह्य अशोभत तदा व्यात्तानन इव अंतकः ॥ ३-३-१४

14. **tadaa** = then; **saH vi nadya mahaa naadam** = he, blaringly, yelled, ghastly, shriek; **shuulam** = spear; **shkra dhvaja upamam** = Indra's, Flagstaff; similar to; **pragR^ihya** = on holding fast; **ashobhata** = shone forth; **vyaatta aananaa iva antaka** = [to eat] open mouthed one, like, Death.

And holding fast his spear that is similar to the Indra's Flagstaff he blaringly yelled a ghastly shriek, and thus he shone forth like the wide-mouthed Death, ready-to-gulp. [3-3-14]

[Verse Locator](#)

अथ तौ भ्रातरौ दीप्तम् शर वर्षम् ववर्षतुः ।
विराधे राक्षसे तस्मिन् कालांतक अयम् उपमे ॥ ३-३-१५

15. **atha tau bhraatarau** = then, those, two brothers; **kaala antaka ayam upame** = lifetime, ending one, that one, similar to; **tasmin raakshase** = on that, demon; **diptam shara varsham vavarshatuH** = flaming, arrows, rain, incessantly rained.

Then with an effulgent arrow-rain those two brothers incessantly rained on demon Viradha, who is similar to the terminator of lifetime. [3-3-15]

[Verse Locator](#)

स प्रहस्य महा रौद्रः स्थित्वा अजृम्भत राक्षसः ।
जृम्भमाणस्य ते बाणाः कायात् निष्पेतुर् अशुगाः ॥ ३-३-१६

16. **mahaa raudaH saH raakshasaH** = highly horrendous one, he, that demon; **prahasya** = laughed at it; **sthitvaa ajR^imbhata** = on staying [a while,] yawned; **jR^imbhamaaNasya** = while he is yawning; **te ashugaaH baanaaH** = those, speedy, arrows; **kaayaat niSpetuH** = from his body, spilled out.

He that highly horrendous demon laughed at that arrow-shower, and standing for a while he yawned, and on his yawning and stretching his limbs in fatigue those arrows that earlier have gone speedily, spilled out from his body that speedily. [3-3-16]

[Verse Locator](#)

स्पर्शात् तु वर दानेन प्राणान् संरोध्य राक्षसः ।
विराधः शूलम् उद्यंय राघवौ अभ्यधावत ॥ ३-३-१७

17. **raakshasaH viraadhaH** = demon, Viradha **vara daanena** = by the boon, given; **sparshaat tu** = by the touch of [by the touch of luck owing to boon]; **praaNaan samrodhya** = lives, held back; **shuulam udyamya** = spear, raising up; **raaghavau** = upon two Raghava-s; **abhya dhaavata** = quickly, ran.

Demon Viradha held back his lives by the touch of boon, and raising up the spear he ran quickly at Rama and Lakshmana. [3-3-17]

[Verse Locator](#)

तत् शूलम् वज्र संकाशम् गगने ज्वलन उपमम् ।
द्वाभ्याम् शराभ्याम् चिच्छेद रामः शस्त्रभृताम् वरः ॥ ३-३-१८

18. **tat shuulam vajra samkaasham** = that, spear, Thunderbolt, akin to; **gagane jvalana upamam** = in the sky, blaze, like; Rama; **shastra bhR^itaam varaH** = weaponry, wielder, the

best; dvaabhyaam sharaabhyam cchiCheda = by two, arrows, ripped apart.

The best wielder of weaponry Rama ripped that spear apart, which is akin to the Thunderbolt of Indra, and that which is like a blaze in the sky, with two arrows in the sky itself. [3-3-18]

[Verse Locator](#)

तत् राम विशिखैः छिन्नम् शूलम् तस्य आपतत् भुविः ।
पपात अशनिना चिन्नम् मेरोर् इव शिला तलम् ॥ ३-३-१९

19. raama vishikhaiH Chinnam = by Rama's, blazing shafts, shattered; tat shuulam = that, spear; bhuviH aapatat = on ground, fallen; ashaninaa Chinnam meroH shilaatalam iva papaata = by Thunderbolt, shattered, Mt. Meru, boulder-mass, as with.

Shattered by Rama's blazing shafts that spear fallen on ground like the boulder mass of Mt. Meru when it is shattered by Indra's Thunderbolt. [3-3-19]

[Verse Locator](#)

तौ खड्गौ क्षिप्रम् उद्यंय कृष्ण सर्पौ इव उद्यतौ ।
तूर्णम् आपेततुः तस्य तदा प्रहारताम् बलात् ॥ ३-३-२०

20. tau khadgau kshipram udyamya = they, swords, quickly, upraised; kR^iSNa sarpau iva udyatau = black, cobra, like, up swinging; tuurNam aapatataH tasya = rapidly, crashed, on him; tadaa prahaarataam balaat = then, battering, mightily.

They quickly upraised their swords and like a pair of up-swinging black-cobras they rapidly crashed on him, and then battered him mightily. [3-3-20]

[Verse Locator](#)

स वध्यमान सुभृशम् भुजाभ्याम् परिगृह्य तौ ।
अप्रकंप्यौ नरव्याघ्रौ रौद्रः प्रस्थातुम् ऐच्छत ॥ ३-३-२१

21. saH vadhyamaana su bhR^isham = he, [the demon,] being beaten, very firmly; bhujaabhyaam pari gR^hya tau = with his arms, well grabbing, them two; aprakampyau nara vyaaghrau = unwavering ones, manly tigers; raudraH prasthaatum aicChata = furious one [the demon,] to getaway [to carry away,] he wished.

He that demon thus beaten very firmly by Rama and Lakshmana, then on grabbing those unwavering ones and manly tigers with his arms, that furious demon wished to carry them away. [3-3-21]

[Verse Locator](#)

तस्य अभिप्रायम् अज्ञाय रामो लक्ष्मणम् अब्रवीत् ।
वहतु अयम् अलम् तावत् पथानेन तु राक्षसः ॥ ३-३-२२

22. tasya abhipraayam aj~naaya = his, thinking, on knowing; raamaH lakshmanam abraviit = Rama, to Lakshmana, spoke; ayam raakshasaH = this, demon; anena patha = by his, way; alam vahatu taavat tu = easily, let him carry, up to there [anywhere.]

Knowing the thinking of the demon for sure, Rama spoke to Lakshmana, "Let him easily carry us anywhere on his way... [3-3-22]

[Verse Locator](#)

यथा च इच्छति सौमित्रे तथा वहतु राक्षसः ।

अयम् एव हि नः पन्था येन याति निशाचरः ॥ ३-३-२३

23. **raakshasaH** = demon; **yathaa icChati tathaa vahatu** = as, he wishes, that way, let him carry; **nishaa charaH yena yaati** = night-walker, by which [way,] he goes; **ayam eva hi naH panthaa** = that, only, is our, way.

"Let this demon carry us as he wishes, and Saumitri, by which way this night-walker goes, that alone will be our way... [3-3-23]

Rama does not want to travel comfortably on the shoulders of the demon, but wants to examine what the demon wanted to do next, after carrying afar. The prince in Rama will not let the demon go rampant. Besides, the divine fury allows any sinister to tread his own way towards his own grave.

[Verse Locator](#)

स तु स्व बल वीर्येण समुत्क्षिप्य निशाचरः ।

बालाः इव स्कन्ध गतौ चकार अति बलोद्धतः ॥ ३-३-२४

24. **ati bala uddhitaH** = muchly, by might, arrogant one; **saH nishaa chara tu** = he that, night walker, but; **sva bala viiryena** = by his, might, courage; **samutkshipya** = on lifting; **baalaaH iva** = babies, like; **skanda gatau chakaara** = on shoulders, having gone on, made as.

But he that night-walker arrogant as he is by his might has uplifted Rama and Lakshmana like babies by that might and courage alone, and placed them on his shoulders as one would place babies. [3-3-24]

[Verse Locator](#)

तौ आरोप्य ततः स्कन्धम् राघवो रजनी चरः ।

विराधो विनदन् घोरम् जगाम अभिमुखो वनम् ॥ ३-३-२५

25. **tataH** = then; **rajanii charaH** = night, walker; Viradha; **tau raaaghavau skandham aaropya** = them, Raghava-s, on shoulders, having mounted; **ghoram vinadan jagaama abhimukam vanam** = very luridly, on yelling gone, towards, forest.

That nightwalker Viradha on placing those two Raghava-s on his shoulders gone towards deeper forest yelling very luridly. [3-3-25]

[Verse Locator](#)

वनम् महा मेघ निभम् प्रविष्टो

द्रुमैः महद्भिः विविधैः उपेतम् ।

नाना विधैः पक्षि कुलैः विचित्रम्

शिव आयुतम् व्याल मृगैः विकीर्णम् ॥ ३-३-२६

26. **mahaa megha nibham** = great, dark cloud-like, in its sheen; **mahadbhiH vividhaiH drumaiH upetam** = with great massive, variety of, with trees, containing; **naanaa vidhaiH pakshi kulaiH [aayutam]** = with numerous, bird, flocks [overspread with]; **shiva aayutam** = with wild jackals, [shiva, not to be confounded with God Shiva,] infested with; **vyaala mR^igaiH vikiirNam** = with predaceous, animals, sprawling around; **vichitram** = baffling; **vanam pravishataH** = forest, entered.

That demon entered into a baffling forest that is like a very dark cloud in its sheen, where a variety of massive trees are contained in, numerous flocks of vulturine birds are overspreading, and where wild jackals and other predaceous animals are sprawling around, along with Rama and Lakshmana. [3-3-26]

Shurya (or) Ikshvaku (or) Kakustha dynasty

Ikshvaku dynasty is of long lineage. This is Surya Vamsha, Solar dynasty of Kshatriya-s, of which Mahaa Kavi Kalidasa wondered as to how it can be narrated, for it is of a long lineage and he admires **kvaH suurya prabhavo vamshH...** in his Raghu Vamsha Mahaa Kaavya, at 1-2. This dynasty may be known to understand why from Viradha to Ravana, wanted to die at the hands of Rama. The list of those kings is compiled in **aananda raamayana** and the same is being given hereunder...

Suurya - IkShvaaku - Kaakuthsa va~NshanukramaNika Srii mahaa ViShNu originated Brahma .From Brahma the lineage, one after the other, is Mariici - Kashyapa - Suurya - Sraaddha Deva (Vaivasvata) - IkShvaaku - VikukShi (Sashaada) - Kakuthsa - Indravaahu - Anenasa - Vishvarandhi - Chandra - Yuvanaashva - Saabastha - BR^ihadashva - Kuvalayaashva - DhR^iDhaashva - Haryashva - Nikumbha - BarhaNaashva - KR^itaashva - Syenajit - Yuvanaashva - Maandhaata - Purukuthsa - Trasaddsa 2 - AnaraNya Haryashva - AruNa - Tribandhana - Satyavrat (OR) Trishanku - Harishcandra (OR) Satya Harishcandra - Rohita - Harita - Champa - Sudeva - Vijaya - Bharuka - VR^ika - Baahuka - Sagara - Sama~njasa - A~Nshumanta - Diliipa - Bhagiiratha - Shruta - Naabha - Sindhudviipa - Ayutaayu - RutuparNa - Sudaasu (OR) Mitrasaha (OR) KalmaShaanghri - by him Ashmaka - Muulaka Ariikavaca - Dasharatha - EiDavida - Vishvasaha - KhaTvaanga - Dhiirghabaahu - This Deergha baahu is also known to be Dilipa, and from that - Diliipa - Raghu - Aja - Dasharatha - and Dasharatha begot Vishnu again as Raama

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे तृतीयः सर्गः

Thus, this is the 3rd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 3

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			



Book III : Aranya Kanda - Forest Treck

Chapter [Sarga] 4 Verses converted to UTF-8, Sep, 09

Introduction

Rama and Lakshmana come to know about the curse of Viradha. Viradha desires to die in then hands of Rama according to the amendment given by the cursing authority, and thus he will be killed and relieved of his curse by Rama, and his elimination of negative forces starts with the elimination of Viradha. At the time of release from his curse, Viradha advises Rama to go to Sage Sharabhanga, who can advise Rama properly. It is said whenever a superior being is approached, he shall not be neared empty-handedly. So, the elimination of Viradha, first act of Rama to safeguard the **diinajana parirakshana** in Dandaka forests is the gift that Rama takes to the Sage Sharabhanga in next chapter. This is not a separate chapter in Baroda edition. But in Gorakhpur and Eastern versions it is a separate one.

[Verse Locator](#)

ह्रियमाणौ तु काकुत्स्थौ दृष्ट्वा सीता रघूत्तमौ ।
उच्चैः स्वरेण चुक्रोश प्रगृह्य सु महाभुजौ ॥ ३-४-१

1. siitaa = Seetha; dR^iSTvaa = on seeing; pragR^ihya = on grabbing; hriyamaaNau su mahaa bhujaau = being carried off, very great, shouldered ones [very dexterous ones]; kaakutsthau raghu uttamaau = scions of Kakutstha, the best ones from Raghu dynasty Rama and Lakshmana; uccaiH svareNa chukrosha = in high-pitched voice, screamed.

On seeing those two very dexterous scions of Kakutstha, and the best ones from Raghu dynasty, namely Rama and Lakshmana, grabbed and being carried off, Seetha screamed in a high-pitched voice.[3-4-1]

[Verse Locator](#)

एष दाशरथी रामः सत्यवान् शीलवान् शुचिः ।
रक्षसा रौद्र रूपेण ह्रियते सह लक्ष्मणः ॥ ३-४-२

2. satyavaan shiilavaan suchiH = truth abiding one, virtuous one, flawless one; esha daasharathii = he that, Dasharatha's, Rama; saha lakshmaNaH = with Lakshmana; rakshasaa raudra ruupeNa hriyate = by demon ,with ferocious look, being carried off.

"He that truth-abiding, virtuous, and the flawless Rama of Dasharatha is carried off along with Lakshmana by the demon with a ferocious look... [3-4-2]

[Verse Locator](#)

माम् ऋका भक्ष इष्यन्ति शार्दूल द्वीपिनः तथा ।
माम् हरः उत्सृज्य काकुत्स्थौ नमस्ते राक्षसोत्तमः ॥ ३-४-३

3. maam R^ikaa tathaa shaarduula dviipinaH bhaksha iSyanti = me, wild-bears, like that, tigers, panthers, to eat, they aspire; raakshasa uttamaH = oh, demon, the best; maam

haraH = me, thief; utsR^ijya kaakutsthau = release, Kakutstha-s; namadte - te namaH = to you, my salutation.

"Wild bears, tigers and panthers aspire to eat me away... oh, best demon, thief me instead and release Kakutstha-s... Hail to thee..." [Said Seetha.] [3-4-3]

[Verse Locator](#)

तस्याः तत् वचनम् श्रुत्वा वैदेह्याः राम लक्ष्मणौ ।
वेगम् प्रचक्रतुर् वीरौ वधे तस्य दुरात्मनः ॥ ३-४-४

4. viirau = valorous ones Rama and Lakshmana; tasyaaaH vaidehyaaH tat vachanam shrutvaa = her, Vaidehi's, that, utterance, on hearing; dura aatmanaH = minded one's; tasya = of that Viradha; vadhe vegam prachakratuH = in killing, speedily, busied themselves.

On hearing Vaidehi's that utterance those valorous ones Rama and Lakshmana speedily busied themselves in eliminating that evil-minded demon Viradha. [3-4-4]

[Verse Locator](#)

तस्य रौद्रस्य सौमित्रिः सव्यम् बाहुम् बभञ्ज ह ।
रामः तु दक्षिणम् बाहुम् तरसा तस्य रक्षसः ॥ ३-४-५

5. Soumitri; tasya raudrasya savyam baahum babhanja ha = that, ferocious one's, left, arm, severed, indeed; raamaH tu = Rama, too; tasya raakshasaH = of that, demon; dakshiNam baahum right, shoulder, tarasa [babhanja]= with might, [rent].

Soumitri indeed severed the left arm of that ferocious one, while Rama rent the right arm of that demon with his might. [3-4-5]

[Verse Locator](#)

सः भग्न बहुः संविग्नः पपात आशु विमूर्छितः ।
धरण्याम् मेघ संकाशो वज्र भिन्न इव अचलः ॥ ३-४-६

6. bhagna baahuH megha samkaashaH saH = mutilated, arms, dark-cloud, similar to, he that demon; samvignaH muurchitaH = frustrated, fainted; vajra bhinnaH achala iva = by Thunderbolt, demolished, mountain, like; aashu papaata dharaNyaa = quickly, fell-down, onto the ground.<

When his arms are mutilated that demon similar to a dark-cloud is frustrated, fainted, and fell onto ground, like the mountain demolished by the Thunderbolt of Indra. [3-4-6]

[Verse Locator](#)

मुष्टिभिर् बाहुभिर् पद्भिः सूदयन्तौ तु राक्षसम् ।
उद्यंयोद्यंय च अपि एनम् स्थण्डिले निष्पिपेषतुः ॥ ३-४-७

7. raakshasaam = that demon is; mushtibhiH baahubhiH padbhiH = with fists, with hands, with feet; suodayantau tu = battering, but; [Rama and Lakshmana]; enam = him; udyama udyamya cha api = heaving and heaving, also, even; staNDile niS pipeSatuH = on ground, entirely, pounded.

They battered that demon with their fists, hands and feet, and even by heaving and hurling him again and again they entirely pounded on him on the ground. [3-4-7]

[Verse Locator](#)

स विद्धो बहुभिर् बाणैः खड्गाभ्याम् च परिक्षतः ।
निष्पिष्टो बहुधा भूमौ न ममार स राक्षसः ॥ ३-४-८

8. saH = he is; bahubhiH baaNaiH viddhaH = by many, arrows, hurt; khadgaabhyaam cha parikshtaH = by two swords, even, sheared off; bahudhaa bhuumau nisH pishtaH = in many ways, on ground, [though] entirely, pounded; saH raakshasa na mamaara = he, that demon, not, killed.

Though that demon is battered with many arrows, even sheared off with two swords, and even though he is entirely pounded on the ground he is not killed. [3-4-8]

[Verse Locator](#)

तम् प्रेक्ष्य रामः सुभृशम् अवध्यम् अचल उपमम् ।
भयेषु अभय दः श्रीमान् इदम् वचनम् अब्रवीत् ॥ ३-४-९

9. bhayeSu abhaya daH = in fear, shelter, bestower [Rama]; shriimaaan = sublime one; achala upamam = mountain, in simile; tam su bhR^ishaam = very easily; a vadhyam = not, eliminable; prekshya = on observing; idam vachanam abraviit = this, sentence, spoke.

On observing that the mountain-similar demon is ineradicable that easily, then Rama, the sublime one, and the bestower of shelter in fear, spoke this sentence to Lakshmana. [3-4-9]

[Verse Locator](#)

तपसा पुरुषव्याघ्र राक्षसोऽयम् न शक्यते ।
शस्त्रेण युधि निर्जेतुम् राक्षसम् निखनावहे ॥ ३-४-१०

10. purSa vyaaghraH = manly tiger - Lakshmana; tapasaa = by penance; raakshasaH ayam = demon, this one; yudhi shashtreNa nirjetum = in war, by weapons, to overpower; na shakyaate = not, possible to; raakshasam nikhanaavahe = demon be, bury we will.

"Oh! Manly-tiger Lakshmana, it is impossible to overpower this demon with weapons in a confrontation, hence, let's bury this demon... [3-4-10]

[Verse Locator](#)

कुंजस्य इव रौद्रस्य राक्षसस्य अस्य लक्ष्मण! ।
वने अस्मिन् सुमहद् श्वभ्रम् खन्यताम् रौद्रवर्चसः ॥ ३-४-११

11. Lakshmana; raudrasya raudra karmaNaH asya raakshasya = for furious one, for ferocious, reprobate, for this, demon; kunjarasya iva = for an elephant, as though; asmin = in forest; su mahat swabhram khanyataam = very, deep, pit, be dug.

"Lakshmana, a very deep pit be dug for this furious and ferocious reprobate in this forest, as though for an elephant... [3-4-11]

[Verse Locator](#)

इति उक्त्वा लक्ष्मणम् रामः प्रदरः खन्यताम् इति ।
तस्थौ विराधम् आक्रुय कण्ठे पादेन वीर्यवान् ॥ ३-४-१२

12. viiryavaan = valiant one Rama; lakshmaNam = to Lakshmana; pradara khanyataam iti = trench, shall be dug, thus; uktvaa = having said; viraadham paadena kanThe aakramya tasthau = Viradha is, with foot, on the throat, overcoming [repressing,] stood in readiness.

On saying to Lakshmana that a trench shall be dug...' then Rama repressively placed his foot on the throat of Viradha, and stood by. [3-4-12]

[Verse Locator](#)

तत् श्रुत्वा राघवेण उक्तम् राक्षसः प्रश्रितम् वचः ।
इदम् प्रोवाच काकुत्स्थम् विराधः पुरुषर्षभम् ॥ ३-४-१३

13. **raakshasaH** = the demon - Viradha; **tat shrutvaa raaghavaNa uktam** = that, on hearing, what by Raghava, said; **purusarSabhaH kaakuthsam** = man, the best, to Kakutstha; **idam prashritam vachaH** = this, humble, words; **pra uvaacha** = well [sincerely,] spoke.

On hearing that said by Raghava, demon Viradha sincerely spoke these humble words to Rama, the finest one from Kakutstha dynasty. [3-4-13]

[Verse Locator](#)

हतोऽहम् पुरुषव्याघ्रः शक्र तुल्य बलेन वै ।
मया तु पूर्वम् त्वम् मोहान् न ज्ञातः पुरुषर्षभः ॥ ३-४-१४

14. **purushH vyaaghraH** = man, the tiger; **shakra tulya balena vai** = Indra, equalling, in strength, indeed; [by you]; **aham hataH** = I am, dead; **purusarSabha** = oh, man, the best; **mayaa mohaata tu** = by me, fallaciously, but; **tvam puurvam na j~naataH** = you are, earlier, [by me] unidentified.

"Dead I am, oh! Manly-tiger and a coequal of Indra in your strength... I have fallaciously not identified you earlier... oh, best one among men... [3-4-14]

[Verse Locator](#)

कौसल्या सुप्रजातः तात रामः त्वम् विदितो मया ।
वैदेही च महाभागा लक्ष्मणः च महायशाः ॥ ३-४-१५

15. **taataH** = sire; **tvam** = you are; **kausalyaa suprajaa** = Kausalya's, son; as Rama; **mayaa viditaH** = by me, know to be; **vaidehii cha mahaabhaagaa** = Vaidehi, also, propitious one; **Lakshmana cha mahaayashaH** = Lakshmana, too, great, renowned one [are now known.]

"Oh, sire, now I have known you to be Rama, the son of Kausalya... and even propitious Seetha and greatly renowned one Lakshmana are now known to me... [3-4-15]

[Verse Locator](#)

अभि शापाद् अहम् घोरम् प्रविष्टो राक्षसीम् तनुम् ।
तुंबुरुः नाम गन्धर्वः शप्तो वैश्रवणेन हि ॥ ४-३-१६

16. **abhishaapaat** = by curse; **aham praviStaH ghoram rakshasiim tanum** = I, entered, ghoulish, demon's, body; **tumburuH naama gandharava** = Tumburu, named, celestial [I am]; **shaptaH** = cursed; **vaishrvaNena hi** = by Kubera, verily.

"By curse I had to enter this ghoulish demon's body, but I am a celestial gandharva, named Tumburu and Kubera cursed me... [3-4-16]

[Verse Locator](#)

प्रसाद्यमानः च मया सोऽब्रवीत् माम् महायशाः ।
यदा दाशरथी रमः त्वाम् वधिष्यति संयुगे ॥ ३-४-१७
तदा प्रकृतिम् आपन्नो भवान् स्वर्गम् गमिष्यति ।

17-18a. **prasaadyamaanaH cha mayaa** = entreated, he was, also, by me; **mahaa yashaH, saH** = great, renowned one, he, Kubera; **abraviit maam** = said, to me; **yadaa dasharathii raamaH** = when, Dasharatha's, Rama; **tvaam vadhiSyati samyuge** = you, kills, in fight; **tadaa prakR^itim aapannaH** = then, natural state [celestial body,] you attain; **bhavaan swargam gamiSyati** = you, to heavens, can go;.

"When entreated by me, he that greatly renowned Kubera said to me, 'When Dasharatha's Rama kills you in a fight... then you will attain your nature of celestial body and you will go to heavens...' [3-4-17, 18a]

अनुपस्थीयमानो माम् स क्रुद्धो व्याजहार ह ॥ ३-४-१८

इति वैश्रवणो राजा रंभ आसक्तम् उवाच ह ।

18b, 19a. anupasthiya maanaH = not, presenting myself; maam = to me; sa kruddhaH vyaajahaaraH ha = in anger, said verily [cursed]; iti vaishravaNaH raajaa = thus, by Vaishravana, [Kubera,] the king; rambha aasaktam = in Rambha, interested; uvaaca ha = said [this curse-clearance,] indeed.

" King Kubera thus cursed angrily me for not presenting myself in his service when I was interested in a celestial dancer Rambha, and indeed he alone said this curse-clearance to me... [3-4-18b, 19a]

[Verse Locator](#)

तव प्रसादान् मुक्तो अहम् अभिशापात् सु दारुणात् ॥ ३-४-१९

भुवनम् स्वम् गमिष्यामि स्वस्ति वोऽस्तु परंतप ।

19b, 20a. tava prasaadaat = by your, grace; su daaruNaH = utterly hideous one; abhi shaapaat = from the curse; muktaH aham = released, I am; bhuvanam swam gama iSyaami = to heavens, mine, [now,] to go, I wish; swasti vaH astu = safe, you all, will be; param tapa = others [enemies',] firestorm.

" And by your grace I am released from this utterly hideous cruse, and now I wish to go to my own heavenly abode, oh, firestorm of enemies, let safety betide you all... [3-4-19b, 20a]

The celestial beings are called sura and their antagonists are a-sura . There are many sura beings living in heavens and netherworlds. To name a few, they are uraga, garuda, gandharva, kimpurusha, siddha, saadhya, vidyaadhara, chaaraNa, apsara, yaksha, guhyaka, bhuuta, khechara and the like. Of them gandharva-s are amiable beings for their expertise in performing arts. The apsara beings are the divine courtesans and among them are four apsara beings of high order. They are Rambha, Urvashi, Menaka and Tilottama . These four are instrumental to Indra, to incite and allure sages from their austere penance, lest they may win over the ship on heavens from Indra. The present gandharva, namely Tumburu, in his courting with Rambha had belated his services to Kubera, the Chief Divinity for Wealth Management. Hence Kubera cursed this gandharva to become the demon called Viradha, but yet this Tumburu alias Viradha is the devotee of Goddess Lakshmi. The antagonists of sura are a-sura beings and all sorts of demons, monsters, etc., come under this category and they are not devils or Satan's stooges, but they equal the capabilities of sura beings. Prof. Ranade observes that "Dr. R.G. Bhandarkar, in an important article in the B.Br.A.S. Journal makes the following interesting suggestion. The Sanskrit equivalent of the word demon viz., 'Asurya' may here refer to the 'Assyrian' country. 'Assyrian and 'Asuryan' being philologically identical, the 'y' and the 'u' being interchangeable as in Greek..."

[Verse Locator](#)

इतो वसति धर्मात्मा शरभङ्गः प्रतापवान् ॥ ३-४-२०

अध्यर्थ योजने तातः महर्षिः सूर्य संनिभः ।

तम् क्षिप्रम् अभिगच्छ त्वम् स ते श्रेयो अभिधास्यति ॥ ३-४-२१

20b, 21. taata = sire; itaH adhyartha yojane = from here, after one and half, yojana-s; dharmaatmaa prataapavaan suurya sannibhaH = virtuous one, efficacious one, with sun-like resplendence; sharabhangaH maharisiH vasati = Sharabhanga, great, saint, dwells; tvam kshipram tam abhigaccha = you, quickly, to him, approach; saH te shreyaH abhidaasyati = he, to you, opportune, advises.

"Oh, Sire, att one and half yojana-s of distance from here Sage Sharabhanga, a great saint of virtue, and an efficacious sage with sun-like resplendence dwells, you shall quickly approach him for he advises you opportunely... [3-4-20-21]

[Verse Locator](#)

अवटे च अपि माम् राम निक्षिप्य कुशली व्रज ।

रक्षसाम् गत सत्त्वानाम् एष धर्मः सनातनः ॥ ३-४-२२

अवटे ये निधीयन्ते तेषाम् लोकाः सनातनाः ।

22, 23a. Rama; **avaTe cha api maam** = in a pit, also, thus, me; **prakshipya** = bury; **kushalii vraja** = safely, you go; **gata sattvaanaam** = lost, vitality; **rakshasaam** = to demons; **eSa dharmasanaatanaH** = this is, custom, age-old; **avaTe ye nidhiyante** = in pit, those, inhumed; **teSaam lokaaH sanaatanaH** = to them, worlds of manes.

"Rama you go safely on burying me in a pit... this is the age-old custom for those demons that lost vitality... those that are inhumed in pit, to them there will be the worlds of manes..." [3-4-22, 23a]

[Verse Locator](#)

एवम् उक्त्वा तु काकुत्स्थम् विराधः शर पीडितः ॥ ३-४-२३

बभूव स्वर्ग संप्राप्तो न्यस्त देहो महाबलः ।

23b, 24a. **evam uktavaa** = thus, saying; **kaakuthsam** = to Rama; Viradha; **shara piiditaH** = by arrows, hurt; **babhuuva swarga sampraaptaH** = became, heavens, attained [heaven-worthy]; **nystha dehaH mahaabalaH** = on leaving, body, of mighty, strength.

"And on saying thus to Rama that Viradha who is hurt by arrows became heaven-worthy on leaving his body. [3-4-23b, 24a]

[Verse Locator](#)

तत् श्रुत्वा राघवः वाक्यम् लक्ष्मणम् व्यादिदेश ह ॥ ३-४-२४

कुंजस्य इव रौद्रस्य राक्षसस्य अस्य लक्ष्मणः ।

वने अस्मिन् सुमहत् श्वभ्रम् खन्यताम् रौद्रकर्मणः ॥ ३-४-२५

इति उक्त्वा लक्ष्मणम् रामः प्रदरः खन्यताम् इति ।

तस्थौ विराधम् आक्रय कण्ठे पादेन वीर्यवान् ॥ ३-४-२६

24b, 25, 26. tat **shrutvaa** = that, hearing; Raghava; **vakyam** = words [of demon]; **lakshmanam** = to Lakshmana; **vyaadidesha ha** = ordered, indeed; O, Lakshmana; **raudrasya raudra karmaNaH asya raakshasya** = for furious one, for ferocious, reprobate, for this, demon; **kunjarasya iva** = for an elephant, as though; **asmin** = in forest; **sumahat swabhram khanyataam** = very, deep, pit, be dug. **viiryavaan** = valiant one Rama [spoke thus to Lakshmana]; **lakshmaNam** = to Lakshmana; **pradara khanyataam iti** = trench, shall be dug, thus; **uktvaa** = having said; **viraadham paadena kanThe aakramya tasthau** = Viradha is, with foot, on the throat, overcoming [repressing,] stood in readiness.

And Raghava on hearing those words of the demon ordered Lakshmana, "Lakshmana, a very deep pit be dug for this furious and ferocious reprobate in this forest, as though for an elephant..." On saying to Lakshmana that a trench shall be dug...' then Rama repressively placed his foot on the throat of Viradha, and stood by. [3-4-24b, 25, 26]

[Verse Locator](#)

ततः खनित्रम् आदाय लक्ष्मणः श्वभ्रम् उत्तमम् ।

अखनत् पार्श्वतः तस्य विराधस्य महात्मनः ॥ ३-४-२७

27. **tataH khanitram aadaaya** = then, dig-tool, on taking; Lakshmana; **uttamam shvabhram akhanat** = deep, pit, dug; **paarshvataH tasya viradhasya mahaa atmanaH** = beside of, that, of Viradha, the great soul.

Then, on taking a digging tool Lakshmana dug a deep pit beside the great soul Viradha. [3-4-27]

[Verse Locator](#)

तम् मुक्त कण्ठम् उत्क्षिप्य शङ्कु कर्णम् महास्वनम् ।
विराधम् प्राक्षिपत् श्वभ्रे नदन्तम् भैरव स्वनम् ॥ ३-४-२८

28. **tam mukta kanTham** = him, on releasing, his throat; **utkshipya** = raised [to throw into grave]; **shanku karNam** = long eared one [like an ass]; **mahaa swanam** = one with lurid, voiced; **viraadham** = Viradha is; **praakshipaH** = ensconced; **shwabhre** = in the pit; **nadantam** = while he is still blaring; **bhairava swanam** = with horrific, voice.

On releasing his throat from the stamping of Rama, he that long eared, lurid voiced Viradha is ensconced in that pit while he is still blaring with his horrific voice. [3-4-28]

[Verse Locator](#)

तम् आहवे दारुणम् आशु विक्रमौ
स्थिरौ उभौ संयति राम लक्ष्मणौ ।
मुदान्वितौ चिक्षिपतुर् भयावहम्
नदन्तम् उत्क्षिप्य बिलेन राक्षसम् ॥ ३-४-२९

29. **aashu vikramau** = deftly, victorious ones; **samyati sthirau** = in a fight, who compose themselves; **raama lakshmaNau** = Rama, Lakshmana; **ubhau** = both; **muda anvitau** = gladness, with [gladly]; **aahave daaruNam** = in fight, a ghoulish one; **bhayaavaham** = a terrifying one; **tam nadantam** = blaring one; **raakshsam** = him, that blaring, demon; **utkshipya balena** = raising up, by might; **chikshipatuH** = hurled; **[avaTe** = into pit.]

Those deftly victorious ones Rama and Lakshmana who compose themselves in a given fight, both have gladly raised that Viradha, a ghoulish one in fight, a terrifying demon who is still blaring, with all their might and hurled him into the pit. [3-4-29]

[Verse Locator](#)

अवध्यताम् प्रेक्ष्य महासुरस्य तौ
शितेन शस्त्रेण तदा नरर्षभौ ।
समर्थं च अत्यर्थं विशारदौ उभौ
बिले विरधस्य वधम् प्रचक्रतुः ॥ ३-४-३०

30. **tadaa** = then; **nararSabhau** = best ones among men; **ati artha vishaaradau** = very, in skills, experts [very expertly skilled]; **tau ubhau** = those, two; **shitena shastreNa** = by any sharp, weapon; **mahaa asurasya tasya viraadhasya** = of great, demon, of that, Viradha's; **avadyataam prekshya** = indestructibility, on observing; **samarthya cha** = on thinking well, also; **bil vadham prachakratuH** = in pit, elimination, they have undertaken.

On observing the indestructibility of that demon with any weapon, however sharp it might be, those two best ones among men that are very expertly skilled have thought over well and undertook the elimination of that great demon in a pit. [3-4-30]

[Verse Locator](#)

स्वयम् विराधेन हि मृत्युम् आत्मनः
प्रसह्य रामेण वधार्थम् ईप्सितः ।

निवेदितः कानन चारिणा स्वयम्
न मे वधः शस्त्र कृतो भवेत् इति ॥ ३-४-३१

31. viraadhena svayam aatmaanaH mR^ityuH = by Viradha, on his own, of his own death; prasahya = preferred; raameNa = by Rama; vathartham = to be killed; iipsitaH = desired for a long; kaanana chaariNa = forest, walker; me shastra kR^itaH vadhaH na bhavet iti = to me, weapon, oriented, killing, not, possible, thus as; swayam niveditaH = he himself, apprised.

Viradha himself preferred his death at the hands of Rama and desired for a long to be killed by Rama and that forest walker himself apprised that, "Killing me with any weapon is impossible..." [3-4-31]

[Verse Locator](#)

तदेव रामेण निशंय भाषितम्
कृता मतिः तस्य बिल प्रवेशने ।
बिलम् च तेन अति बलेन रक्षसा
प्रवेश्यमानेन वनम् विनादितम् ॥ ३-४-३२

32. tat bhaashitam eva nishamya = that, said [by Viradha,] only, on listening; raameNa tasya bila pravesthane kR^ita matiH = by Rama, his, into pit, entering [casting him,] resolved, in mind; bilam praveshyamaanena = into pit, while being entered [while flung in to pit]; atibalena tena raakshasaa vanam vinaaditam = very, mighty one, by him, that demon, forest, is verily, blared.

On listening to that which is said by Viradha, Rama resolved his mind to cast him into pit, and when that mighty demon is being flung into the pit the whole forest blared with that demon's cries. [3-4-32]

[Verse Locator](#)

प्रहृष्ट रूपौ इव राम लक्ष्मणौ
विराधम् उर्व्याम् प्रदरे निपात्य तम् ।
ननन्दतुः वीत भयौ महावने
शिलाभिः अन्तर् दधतुः च राक्षसम् ॥ ३-४-३३

33. prahR^iSTa ruupaH iva = very, happy, looking, like; Rama, Lakshmana; tam viraadham = him, Viradha is; urvyaaH pradare = in earth's, in pit; nipaatyaa = on burying; viita bhayaH = gone is, the fear; mahaa vane = in great forest; nanandatuH = rejoiced; raakshasam shilaabhiH antar dadhutuH cha = demon is, with boulders, within, concealed, also.

Rama and Lakshmana felt happy by way of their look in burying Viradha in the pit of the earth, and on burying him they two felt rejoiced for gone is the fear in that great forest, and within the pit they have also concealed him with boulders in order to make it a burial-chamber to the departed soul. [3-4-33]

Everywhere Rama patiently performs these funeral rites, whether it is demon, eagle or a monkey, if dead in his presence. Here also, Viradha's grave is covered with stones and boulders, as a kind of Stonehenge.

[Verse Locator](#)

ततः तु तौ कांचन चित्र कार्मुकौ
निहत्य रक्षः परिगृह्य मैथिलीम् ।

34. tataH = then; kaanchana chitra kaarmukau = those having golden, dazzling, bows; tau = then, they two; nihatya rakshaH = on killing, the demon; parigR^ihya = took; maithiliim = Maithili; muditau = gladly; mahaa vane = in great, forests; divi sthitau = in skies, staying; tau = two; chandra divaakaraaH iva = Moon, Sun, like; vijahratuH = journeyed on.

Then they two who have dazzling golden bows have eliminated that demon and retrieved Seetha, and they gladly journeyed on in that great forest like the two entities abiding on the skies, namely the Sun and Moon. [3-4-34]

The simile of sun and moon is of some importance. It will not be clear as to, who is compared with Sun and who with Moon, unless some ancient commentaries are touched. Rama is compared with Chandra, the Moon, because, Moon will not travel without his wives. All the celestial stars are the wives of the Moon, and they twinkle before the Moon's arrival, in order to welcome him into the night. Hence Rama is suffixed with Chandra, compounding to Sri Ramachandra. On the other hand, Sun does not travel along with his wife, namely Chaya, the Shadow, but she always will be at his hind. We the living beings are in between the Sun and his wife Chaya. If we face Sun in the morning times, she will be at our back, and in the evenings, when the Sun is at our back, Chaya, shadow will be in front of us, reminding us of our lengthening shadow of life. Thus we are in between the light and shadow. The Sun is also called karma saakshi, [Witness of Deeds.] Our own shadow, shortens with the ascending Sun and lengthens as the dusk of our day or life increases. Hence Sun's travel is wife-less one, and Lakshmana is thus compared with the Sun, for he does not have his wife travelling with him now. And Lakshmana is another karma saakshi [Witness of Events] in the Ramayana. In another way of commenting it is said that both of them are said to be moon-like in their appeasing personalities and sun-like in their radiant valour.

The Episode of Viradha

The episode of Viraadha assumes some importance in Hindu mythology. It may be observed that Viraadha drops down Seetha, lifts and carries Rama and Lakshmana far away from Seetha, where Rama and Lakshmana kill Viraadha. aadhyaatma raamaayana which occurs in the chapter 61 of brahmaanmda puraana also narrates this episode of Viradha as a one to one fight, herein Rama affronts and kills him straight. But in Valmiki Ramayana, Viradha takes away Seetha first and then Rama and Lakshmana, too. A question arises as to why the demon should snatch Seetha away and later carry Rama and Lakshmana to a distant place from Seetha. It is part of the scheme that Rama kills no demon or sinner in the presence of Seetha, including Ravana, for she is that benevolent one to all the sinners and pardons them if surrendered in faith at her feet, as an incarnation of Goddess Lakshmi. Our concern here is with skaanda puraana , a Shiva Puraana, in which Viradha's episode is explained detailedly. The skaanda puraana puts it as:

so'pi taam jaanakii~N dR^iShTvaa shiighra~N sa~njaata vikramaH |
iya~N paraa mahaa shaktiH seya~N svargasya kaaraNa~N asyaa vibodho
mokShepi kaaraNa~N bandhanepi ca |
tasmaat imaa~N bhajiShyami diShTyaa praapta~N hi darshanam |
iti darshana maatreNa vimuktaam augha pa~njaraH |
bhakti yukto jarahaara eNa~N siitaa~N caitanya ruupiNii~N |

On seeing Seetha Viraadha thought, " She is the Supreme goddess through whom heavens can be obtained by salvation and also release from the bondage [of demon's body] On just seeing Her, relieved is this body cage, so with all my devotion, I steal Her ." etc. Hence vi raadha meant to be verily, devout, like Radha of Krishna. When chased and hurt by Rama and Lakshmana, the demon releases Seetha, but carries both the brothers away. For this distancing Rama and Lakshmana from Seetha, it is said that Rama does not kill any demon in the presence of Seetha, for she graciously condones the mischief of the demons, if they are true devotees.

Again in **skaanda puraana**, at the end of this Viraaadha episode, the **phala shruti** [Fruit of Listening] it is narrated as:

yo viraadha vadha~N nitya~N shR^iNoti shraavayeti vaa |
tasya paapaani sarvaaNi vinaShTaani na sa~NshayaH ||

" Those that always listen or let listen this episode of virAdha, all their sins are absolved, undoubtedly .. skaanda pauraana

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुर्थः सर्गः

Thus, this is the 4th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 4

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 5

Introduction

Rama after killing demon Viradha enters the hermitage of Sage Sharabhanga, as advised by the dying demon Viradha in the previous episode. Sage Sharabhanga refuses the invitation of Indra to come to heaven, but awaits the arrival of Rama to see him with his own eyes. After seeing Rama, Seetha and Lakshmana, and also showing next course of their journey, that Sage enters the yogic fire and ascends to Brahma's abode.

[Verse Locator](#)

हत्वा तु तम् भीम बलम् विराधम् राक्षसम् वने ।
ततः सीताम् परिष्वज्य समाश्वास्य च वीर्यवान् ॥ ३-५-१
अब्रवीत् भ्रातरम् रामो लक्ष्मणम् दीप्त तेजसम् ।

1. viiryavaan = courageous Rama; bhiima balam raakshasam tam viraadham vane hatvaa = stupendously, mighty, demon, that, Viradha, in forest, on killing; tataH siithaam parishvajya = then, Seetha, on embracing; samaasvaasya cha = comforting her, also; diipta tejasam bhraataram lakshmanam abraviit = to one beaming, with resplendence, to brother, to Lakshmana, said.

After killing that stupendously mighty demon Viradha in forest, then Rama comfortably embraced Seetha, and spoke to his brother Lakshmana who is beaming forth with resplendence. [3-5-1]

[Verse Locator](#)

कष्टम् वनम् इदम् दुर्गम् न च स्मो वन गोचराः ॥ ३-५-२
अभिगच्छामहे शीघ्रम् शरभङ्गम् तपो धनम् ।

2b, 3a. idam dur gam vanam kaSTam = this, impassable, forest, is causing difficulties; na cha vana gocharaaH smaH = not, also, forest inhabitants, we are; shiighram tapaH dhanam sharabhangam abhi gacChaamahe = quickly, in asceticism, wealthy, to Sharabhanga, we will go.

"Difficult is this impassable forest, nor we are forest inhabitants either... let's go quickly to that ascetically rich sage Sharabhanga..." [3-5-2b, 3a]

[Verse Locator](#)

आश्रमम् शरभङ्गस्य राघवोऽभिजगाम ह ॥ ३-५-३
तस्य देव प्रभावस्य तपसा भावित आत्मनः ।
समीपे शरभङ्गस्य ददर्श महत् अद्भुतम् ॥ ३-५-४

3b, 4. raaghavaH sharabhangansya aashramam abhijagaama ha = Rama, of Sharabhanga, to hermitage, approached, indeed; tasya deva prabhaavasya = one who has divine, effect ; tapasaa = by asceticism; bhaavita aatmanaH = purified, soul; tasya

sharabhangasya samiipe mahat adbhutam dadarsha = at his, [hermitage's,] nearby, great, wonder, has seen.

On his approach at the hermitage of Sage Sharabhanga, a sage with a divine effect and the one with a purified soul, saw a great wonder at the nearby of that hermitage of Sharabhanga.[3-5-3b, 4]

[Verse Locator](#)

विभ्राजमानम् वपुषा सूर्य वैश्वानर प्रभम् ।
रथ प्रवरम् आरूढम् आकाशे विबुध अनुगम् ॥ ३-५-५
असंस्पृशन्तम् वसुधाम् ददर्श विबुध ईश्वरम् ।
संप्रभ आभरणम् देवम् विरजो अंबर धारिणम् ॥ ३-५-६
तत् विधैः एव बहुभिर् पूज्यमानम् महात्मभिः ।

5, 6, 7a. aaakaashe = in sky; ratha pravaram aaruuDham = chariot, the great, mounted on; a samspR^ishantam vasudhaam = without, touching, earth; vibudha vapushaa vibhraajamaanam = with body, radiant; suurya vaishvanara prabham = Sun, Fire, in radiance; anugam = divinities, attending him; sam prabha aabharaNam = one who has greatly, brilliant, ornaments; vi rajaH ambara dhaariNam = without, dirt [spotless,] cloths, clad in; tat vidhiaH eva = that, sort of, only; bahubhiH = many more; puujamaanaam mahaatmabhiH = adored, by great souls; devam vibudha iishvaram dadarsha = lord of three worlds, Indra, is seen.

Rama has seen Indra, the lord of three worlds, with a radiant body that has the coupled radiance of Sun and Fire, mounted on a great chariot that does not touch the earth, wearing greatly brilliant ornaments and attired in spotless dress, while the other divinities are attending, and many more selfsame great-souls are worshipping him. [3-5-5, 6, 7a]

[Verse Locator](#)

हरितैः वाजिभिर् युक्तम् अंतरिक्ष गतम् रथम् ॥ ३-५-७
ददर्श अदूरतः तस्य तरुण आदित्य संनिभम् ।
पाण्डुर अभ्र घन प्रख्यम् चन्द्र मण्डल संनिभम् ॥ ३-५-८

7b, 8. tasya a duurataH haritaiH vaajibhiH yuktam = his, not, distantly [very nearby,] green, horses, yoked with; taruNa aaditya sannibham = noontime, sun, like in shine; paaNDuura abhra ghana prakhyam = white, clouds, cluster, similar to; chandra maNDala sannibham = moon's, sphere, akin to; antariksha gatam ratham = in firmament, traversing, chariot [of Indra] [raamaH] dadarsha = Rama, saw.

Rama saw at his very nearby a chariot yoked with green horses that traverses in firmament, which in its splendour is either like the noontime sun, or a cluster of silver clouds, or like the silvern sphere of the moon. [3-5-7b, 8]

[Verse Locator](#)

अपश्यत् विमलम् छत्रम् चित्र माल्य उपशोभितम् ।
चामर व्यजने च अग्रे रुक्म दण्डे महाधने ॥ ३-५-९
गृहीते वर नारीभ्याम् धूयमाने च मूर्धनि ।

9, 10a. apashyat vi malam Chatram = saw, without stain, parasol [imperial umbrella]; chitra maalya upashobhitam = marvellously, with garlands, shining forth; chaamara vyajane cha = chamara, [the royal fanning instruments,] also; agrye = exemplary; rukma daNDe = with golden, handles; mahaadhane = invaluable ones; gR^ihiite vara nariibhyaam = taking [handling,] best, females; dhumayaane cha = fanning, also; muurdhani = at head side [of Indra.]

He saw the stainless parasol of Indra, marvellously garlanded and shining forth, and the exemplary and invaluable royal fanning instruments with golden handles, which two best female celestials are handling and fanning at Indra's head sides with them. [3-5-9, 10a]

Comment: The royal umbrella and fanning instruments of Hindu order are of particular type, in comparison with their European counterparts. These chamara instruments will be made from the bushy long, silver-white hair of chamara animal, a Himalayan beast, [Bos grunniens] and the hair will be studded into a golden or silver handle. These are not for actual air circulation but they are royal insignias.

[Verse Locator](#)

गन्धर्व अमर सिद्धाः च बहवः परम ऋषयः ॥ ३-५-१०
अन्तरिक्ष गतम् देवम् गीर्भिर् अग्न्याभिर् ऐडियन् ।

10b, 11a. **gandharva amara siddhaas cha** = gandharva-s, amara-s, siddha-s, [the celestial beings,] also; **bahavaH parama R^ishayaH** = many, great, sages; **antariksha gatam devam** = in firmament, staying, deity [Indra]; **giirbhiH agnyaabhiH aiDayan** = with hymns, best ones, extolling.

And the celestials like gandharva-s, amara-s, siddhaa-s and very many great sages as well are extolling Indra who is abiding in firmament. [3-5-10b, 11a]

[Verse Locator](#)

सह संभाषमाणे तु शरभंगेन वासवे ॥ ३-५-११
दृष्ट्वा शत क्रतुम् तत्र रामो लक्ष्मणम् अब्रवीत् ।

11b, 12a. **tatra** = there; **vaasave** = Indra; **saha sambhaaSamaaNe tu** = with, while talking to; **sharabhangena** = with Sharabhanga; **dR^iSTvaa shata kratum** = on seeing, hundred, rituals, [of, viz. Indra]; Rama; **lakshmanam** = to Lakshmana; **abraviit** = spoke.

On seeing Indra speaking there to sage Sharabhanga, Rama spoke to Lakshmana. [3-5-11b, 12a]

[Verse Locator](#)

रामोऽथ रथम् उद्दिश्य भ्रातुर् दर्शयत अब्धुतम् ॥ ३-५-१२
अर्चिष्मन्तम् श्रिया जुष्टम् अब्धुतम् पश्य लक्ष्मण ।
प्रतपन्तम् इव आदित्यम् अन्तरिक्ष गतम् रथम् ॥ ३-५-१३

12b, 13. Rama; **atha** = then; **ratham uddishya** = then, chariot, on pointing out; **adbhutam lakshmanaaya pradarshayan** = his amazement, to Lakshmana, on showing; oh, Lakshmana; **archiSmantam shriyaa juSTam adbhutam** = effulgence, auspiciousness, included, wonderful; **pratapantam iva aadityam** = highly luminous, like, the Sun; **antariksha gatam ratham** = in firmament, abiding, that chariot; **pashya** = you see.

Rama then on pointing out the chariot expressed his own amazement saying, "Lakshmana see this wonderful chariot that includes effulgence and auspiciousness as well, and that abides in firmament, and highly luminous like the Sun... [3-5-12b, 13]

[Verse Locator](#)

ये हयाः पुरु हूतस्य पुरा शक्रस्य नः श्रुताः ।
अन्तरिक्ष गता दिव्याः ते इमे हरयो ध्रुवम् ॥ ३-५-१४

14. **puru huutasya** = Chief, Invitee, [in rituals, Indra]; **Shakrasya** = of Indra; **ye hayaaH** = those, horses; **naH shrutaa** = we, heard of; **te harayoH** = those, green horses; **antariiksha gatta** = in firmament, abiding; **divyaaH ime** = divine, they, dhruvam = definitely.

"Of which horses we have earlier heard from our teachers telling that they belong to Indra, the Chief Invitee in Vedic rituals, they are these divinely green horses that now abide in the firmament, and definitely these must be Indra's horses... [3-5-14]

[Verse Locator](#)

इमे च पुरुष व्याघ्र ये तिष्ठन्ति अभितः दिशम् ।
शतम् शतम् कुण्डलिनो युवानः खड्ग पाणयः ॥ ३-५-१५
विस्तीर्ण विपुल उरस्काः परिघायत बाहवः ।
शोणांशु वसनाः सर्वे व्याघ्र इव दुरासदाः ॥ ३-५-१६
उरो देशेषु सर्वेषाम् हारा ज्वलन संनिभाः ।
रूपम् बिभ्रति सौमित्रे पंच विंशति वार्षिकम् ॥ ३-५-१७

15, 16, 17. **puruSa vyaaghraH** = oh, manly-tiger; Soumitri; **disham abhitaH** = quarters [here Indra - Indra is all quarters,] around; **ye shatam shatam** = those, hundreds, hundreds; **kuNDalinaH khaDga paaNayaH** = with ear-ornaments, swords, in hands; **vistiirNa vipula uraskaa** = wide, broad, chested ones; **parigha aayata baahavaH** = round-club, shaped, arms; **shoNa amshu vasanaa** = red, glimmering, garments; **yuvaanaH** = youths are there; **ime sarve** = these, all; **vyaaghra iva** = all, tiger, like; **dur aasadaa** = un-approachable ones; **sarveshaam** = for all of them; **uraH desheSu** = on chest, place; **jvalana sannibhaaH** = fire, in similitude; **haaraaH** = ornamental chains are there; **pancha vimshati varshakam** = five, and twenty, years of age; **ruupam bibhrati** = that appearance, they [always] bear.

"And oh, manly-tiger Lakshmana, those that are there in hundreds and hundreds around Indra, those youthful ones with their ear-ornaments and swords in hands, with wide and broad chests, with club shaped arms, and clad in glimmering red garments, all are like tigers, all are unapproachable, all of them are wearing ornamental chains on their chest-place that are akin to flaring fires, and in their appearance, Soumitri, they always bear a look of twenty-five-year-olds... [3-5-15, 16, 17]

[Verse Locator](#)

एतद्धि किल देवानाम् वयो भवति नित्यदा ।
यथा इमे पुरुष व्याघ्रा दृश्यन्ते प्रिय दर्शनाः ॥ ३-५-१८

18. **priya darshanaH** = nice-looking; **ime puruSa vyaaghraaH** = these, manly-tigers; **yathaa dR^ishyante** = as to how, they appear now; **etat devaanaam vayaH nityadaa bhavati kila** = this alone, for gods, age, constantly, remains, they say; [elliptic: for they are immortals and they will be ever young.]

"The age factor of gods remains constant at the age that appears for these nice-looking Tigerly-men, so they say... for gods are immortals and they will be ever young... [3-5-18]

[Verse Locator](#)

इह एव सह वैदेह्या मुहूर्तम् तिष्ठ लक्ष्मण ।
यावत् जानामि अहम् व्यक्तम् क एष द्युतिमान् रथे ॥ ३-५-१९

19. **iha eva sha vaidehyaa** = here, only, with Vaidehi; **muhuurtam tiSTa** = for a moment, stay; Lakshmana; **yaavat jaanaami aham vyaktam** = until, know, I shall, clearly; **kaH eSa dyutimaan rathe** = who is, such, a resplendent one, on chariot.

"Stay for a moment Lakshmana along with Vaidehi, until I know clearly about that resplendent one on that chariot... [3-5-19]

[Verse Locator](#)

तम् एवम् उक्त्वा सौमित्रिम् इह एव स्थीयताम् इति ।
अभिचक्राम काकुत्स्थः शरभंग आश्रमम् प्रति ॥ ३-५-२०

20. iha eva sthiiyataam iti = here, only, stay, thus; tam saumitrim evam uktvaa = him, to Soumitri, thus, on saying; kaakutshhaH = Kakustha scion, Rama; sharabhanga; aashramam prati = hermitage, towards abhichakraamaH = proceeded.

On saying to Lakshmana stay there only...' Rama proceeded towards the hermitage of Sage Sharabhanga.. [3-5-20]

[Verse Locator](#)

ततः समभिगच्छन्तम् प्रेक्ष्य रामम् शची पतिः ।
शरभंगम् अनुज्ञाप्य विबुधान् इदम् अब्रवीत् ॥ ३-५-२१

21. tataH = abhigacchantam = then, arriving there; prekshya raamam = on seeing, Rama; shachii patiH = Shachi's husband [Indra]; sharabhangam = by Sage Sharabhanga; anuj~naapya = bade farewell to; vibudhaan = to celestials; idam abraviit = this, spoke.

Then, on seeing Rama arriving there, Indra, bade farewell to Sage Sharabhanga and said this to the celestials attending him. [3-5-21]

[Verse Locator](#)

इह उपयाति असौ रामो यावन् माम् न अभिभाषते ।
निष्ठाम् नयत तावत् तु ततो मा द्रष्टुम् अर्हति ॥ ३-५-२२
जितवन्तम् कृतार्थम् हि तदा अहम् अचिराद् इमम् ।
कर्म हि अनेन कर्तव्यम् महत् अन्यैः सुदुष्करम् ॥ ३-५-२३

22, 23. asau raamaH = that, Rama; iha upayaati = here, he comes; yaavat = until [before]; maam na abhibhaaSaate = with me, not, going to talk; taavat = till then; niSTaam na yata = his vow, not, tried - not going to fructify; tataH = there afterwards; maa = me; draSTum arhati = to see, he is eligible; jitavantam kR^ita artham = [when he becomes] victorious one, accomplished one; imam = him; aham = I will; a chiraat = not, long after [very soon]; tadaa = then; [I will see]; anena = by him; mahat = a great work; karma hi = deed, indeed; kartavyam = to be performed; anyaiH = by others; su duSkaram = highly, impossible.

"Here comes that Rama...before he talks to me, you lead him towards his vow, after completing the result of his incarnation, then only he is eligible to see me... Let him be a victorious and accomplished one, then I will see him very soon...for that will happen very soon... A great deed is to be verily performed by him that is highly impossible for others... [3-5-22, 23]

Comment: This verse in Gorakhpur version is said to be containing improper word placements thus confusing in its meaning. Some ancient manuscripts are said to contain this as,

karma hi anena kartavyam mahad devaiH suduShkaram |
niShTa na yaato yaavaddhi taava nna draShTum arhasi | |

The same verse in Dharmaakuutam is like this,

karma hi anena kartavyam mahad anyaiH su duShkaram |
niShpadayitvaa tat karma tato maam draShTum arhasi | |

In any case, the import is this "Now he that Rama can not talk to me, and after getting the results of his incarnation, i.e., elimination of Ravana, then only he can see me..."

[Verse Locator](#)

अथ वज्री तम् आमंत्र्य मानयित्वा च तापसम् ।
रथेन हय युक्तेन ययौ दिवम् अरिन्दमः ॥ ३-५-२४

24. **atha** = then; **arindamaH** = enemy-destroyer; **vajrii aamantrya** = then, Vajra wielder [Indra,] him [that sage,] bade farewell; **tam** = him; **taapasam** = the sage [Sharabhanga]; **maanayitvaa cha** = having adored, also; **rathena** = by chariot; **haya yuktena** = horses, with; **yayau** = travelled; **divam** = to heavens.

Then that Enemy-destroyer Indra adoringly bade farewell to the sage, and travelled to heavens by the chariot with its green horses. [3-5-24]

Comment: Vishnu is said to have instructed all the divinities to not to talk to him during his human incarnation on earth as Rama. If any divine being comes into direct contact and conducts a dialogue, Rama's identity as Vishnu is revealed, and Ravana will apprehend that and then revokes his boon of not to be killed by any divine being. As long as Ravana believes Rama to be a human being, so long he dares any human to confront, because he slighted humans when seeking his boon. Ravana can be ended only by Rama, but not by others. Hence, Indra departed from there before the arrival of Rama.

[Verse Locator](#)

प्रयाते तु सहस्राक्षे राघवः सपरिच्छदः ।
अग्नि होत्रम् उपासीनम् शरभंगम् उपागमत् ॥ ३-५-२५

25. **prayaate tu sahasra akshe** = on transit of, Thousand-eyed [Indra]; **sa pari cChadaH** = with, his [enclosures, attendants] adherents; Raghava; **upa aagamat** = nearby, came; **agnihotram upa aasiinam** = fire-alter, nearby, sitting -- Sharabhanga.

On the transit of that Thousand-eyed Indra, Raghava with his adherents [namely Lakshmana and Seetha,] came nearby the Sage Sharabhanga, who is sitting nearby the altar of fire. [3-5-25]

The word **paricChada** means, that which encloses anything, apart from its ordinary meaning, attendants, retinue etc. Here the enclosures for Rama are Seetha and Lakshmana. As with any deity in a sanctum sanctorum, who is enclosed by impregnable walls and sanctimonious atmosphere, Rama is enclosed by that impregnable Lakshmana like a firewall, where the sanctimonious environ is the presence of Seetha, near at Rama.

[Verse Locator](#)

तस्य पादौ च संगृह्य रामः सीता च लक्ष्मणः ।
निषेदुः तद् अनुज्ञाता लब्ध वासा निमंत्रिताः ॥ ३-५-२६

26. Rama; Seetha; Lakshmana; **tasya paadau samgR^ihya** = his, feet, on taking to [touching]; **labdha vaasaa** = obtaining, shelter [say, for that day and for first time]; **nimantritaH** = invited; **samanuj~naataa** = permitted; **niSeduH** = sat down.

Touching the feet of that Sage Sharabhanga Rama along with Seetha and Lakshmana, and duly permitted and invited by that Sage Sharabhanga they sat there, as they obtained a shelter. [3-5-26]

[Verse Locator](#)

ततः शक्र उपयानम् तु पर्यपृच्छत राघवः ।
शरभंगः च तत् सर्वम् राघवाय न्यवेदयत् ॥ ३-५-२७

27. **tataH** = then; Raghava; **shakra upa yaanam pariapR^icChata** = about Indra's, arrival, inquired after; Sharabhanga also; **raaghvaaya** = to Raghava; **tat sarvam** = that, all; **nyavedayat** = narrated.

Then, Raghava enquired with sage about the arrival of Indra and Sage Sharabhanga narrated all that to him. [3-5-27]

[Verse Locator](#)

माम् एष वरदो राम ब्रह्म लोकम् निनीषति ।
जितम् उग्रेण तपसा दुष्प्रापम् अकृत आत्मभिः ॥ ३-५-२८

28. O, Rama; **varadaH eSa** = boon-giver, this Indra; **ugreNa tapasaa jitam** = by arduous, ascesis, won over; **a kR^ita aatmabhiH** = by unconquered, selves; **dusH praapam** = unattainable; **brahma lokam** = to Brahma's abode; **maam** = me; **niniiSati** = wishes to take.

"Oh! Rama, that boon-giver Indra wishes to take me to Brahma's abode, which is achieved by me by my arduous ascesis and that which is unattainable for them with their souls unconquered... [3-5-28]

[Verse Locator](#)

अहम् ज्ञात्वा नर व्याघ्र वर्तमानम् अदूरतः ।
ब्रह्म लोकम् न गच्छामि त्वाम् अदृष्ट्वा प्रिय अतिथिम् ॥ ३-५-२९

29. **nara vyaaghra** = manly tiger; **aham** = I; **priya atithim** = dear, guest; **j~naatvaa** = on knowing; **tvaam** = you; **vartamaanam** = [you are] coursing; **a duurataH** = not, distant; **a dRiSTvaa brahma lokam na gacChaami** = without seeing [you,] to Brahma's abode, I am [not wishing] to go.

"On knowing that you are course is nearby, oh! Manly-tiger, and without seeing my dear guest I do not wish to go to Brahma's abode... [3-5-29]

Sage Sharabhanga, with his sixth sense came to know that Vishnu is coming this way and will become his dear guest. He thus is obliged to receive Rama in his hermitage. It is his first priority than escaping to Brahma's abode. The sage with his own arduous penance attained that travel to Brahma's heavens and he can go there anytime. But seeing Rama, who is now a human incarnate, with his own human eyes is prime ordeal to that Sage. Secondly, ascending to heavens with mortal body is an impracticable affair. Hence the mortal body is to be cast off here only. If that mortal body is cast off, as per the request of Indra, the sage's mortal eyes cannot see Rama, for Rama leaves this earth after fulfilling his vow of eradicating evil, and equally, a Sage of high order like Sharabhanga, on going to Brahma's abode will not return as an earthling. Hence seeing and receiving Rama is his priority now.

[Verse Locator](#)

त्वया अहम् पुरुषव्याघ्र धार्मिकेण महत्मनाअ ।
समागंय गमिष्यामि त्रिदिवम् च अवरम् परम् ॥ ३-५-३०

30. **puruSa vyaaghra** = manly-tiger; **aham** = I; **dhaarmikeNa** = virtuous one; **mahaatmanaH** = great soul; **tvayaa** = with you; **samaagamya** = having met; **a varam** = undesirable [lesser] heavens; **param** = higher heavens. **tri divam** = uppermost/Brahma's abode; **gamiSyaami** = wish to go to.

" Having met with you, a virtuous one and a great soul as you are, oh, manly-tiger, I wish to go through undesirable lesser heavens to Brahma's abode, the highest [3-5-30]

In Gorakhpur version it is **avaram, a+varam** . The translation will therefore be 'undesirable heavens/lesser heavens...' If there is difference between paradise and heaven, this lesser one is paradise; the ordinary **swarga** of Indra, where the departed soul's merit is metered and count down starts with the enjoyment of heavenly comforts. As and when the accumulated merit neutralises there, that soul has to take rebirth in the karmic cycle. **kshiiNe puNye martya lokam pravishanti...** This sage does not wish to go there, because he earned farthest heavens like Brahma's abode or **tridiva patham** etc., by his penance. And those lesser heavens are as cited by Krishna in Bhagavad Gita **aabrahma bhavanaalokaH punaraavR^itti na arjuna...** 8-16: and here Krishna also says **maam upetyatu...** 'In me repose yourself...' This 'Me,' is **tridivam...** and **tripaadvibuuti** , as cited by **puruSa suukta** n its hymn **paadosya vishvaa bhuutaani, tripaadasya amR^itam divi...** etc. Dharmaakootam

puts it as **brahma lokam gamiSyaami tridivam deva sevitam...** without separating this concept into two kinds of heavens, namely paradise and Brahma's abode. Hence there is nothing enjoyable in any of the said heavens, than having a glance at you. Maheshvara Tiirtha.

[Verse Locator](#)

अक्षया नर शार्दूल जितालोका मया शुभाः ।

ब्राह्म्याः च नाक पृष्ठ्याः च प्रतिगृह्णीष्व मामकान् ॥ ३-५-३१

31. **nara shaarduula** = manly-tiger; **mayaa**= by me; **subhaaH** = auspicious ones; **braahmyaaH** = relating to Brahma; **naaka pR^iSTyaa ca** = to paradise, yonder than, even; **a kshayaa** = non-diminishing; **lokaaH jitaH** = abodes, achieved; **maamakaan** = relating to me; [**lokaan** = abodes]; **pratigR^ihNiiSva** = you take them.

"Oh! Tigerly-man, non-diminishing are the abodes achieved by me either in Brahma's abode or yonder than paradise...you take them all...that are mine achieved by me asceticism..." So said Sage Sharabhanga to Rama. [3-5-31]

Comment: The sage is dedicating all his achievements of penance unto god, without any **ahamtva buddhi**, mine-ness. This is called **phala samarpaNa**. The fruits of pious achievements are to be dedicated in the divine without the concept 'I am the doer thus I shall enjoy...' Even in the daily worship we are supposed to dedicate all that we have done, with oblation water saying ' **karomi yad yat sakalam parasmai naaraayaNaayeti samarpayaami...** 'Whatever is done, in all its entirety, I dedicate it unto the Supreme...' And Govindaraja observes, whatever that is acquired by the sage is his wealth. So the heavenly abodes are his only wealth as of now, and they all are surrendered to Rama, as guest-worship.

[Verse Locator](#)

एवम् उक्तो नरव्याघ्रः सर्व शास्त्र विशारदः ।

ऋषिणा शरभंगेन राघवो वाक्यम् अब्रवीत् ॥ ३-५-३२

32. **R^iSiNaa sharabhangena** = by the sage Sharabhanga; **evam uktaH** = thus, said; **nara vyaaghraH** = many-tiger; **sarva shastra vishaaradaH** = all, scriptures, scholar; **Raghava; vaaakyam abraviit** = this sentence, said.

Thus said by the Sage Sharabhanga to that Manly-tiger Rama, being the scholar in all the scriptures he spoke this sentence to that sage. [3-5-32]

[Verse Locator](#)

अहम् एव आहरिष्यामि सर्वान् लोकान् महामुने ।

आवासम् तु अहम् इच्छामि प्रदिष्टम् इह कानने ॥ ३-५-३३

33. **mahaamune** = oh! Great Saint; **aham eva** = I, alone; **sarvaan lokaan** = all those worlds; **aahariSyaami** = will gain/ or, snatch away; **tu** = but; **aham** = I; **iha** = here; **kaanane** = in forest; **pradiSTam** = indicated by you; **aavasam** = dwelling place; **icChaami** = I seek.

"I alone can gain all those worlds, oh! Great Saint, I now seek a place to dwell here in this forest as indicated by you... [Apparent meaning.] [3-5-33]

or

"I will however take all those worlds of yours, for you have waited for me and dedicated whatever you achieved by your penance at my tri-feet, as **atithi satkaara**, honouring guests - 'leaving 'the doer and doing' attachment, and without desire to enjoy the fruits of works, as a **karma phala tyaagi**. For now, show me a place to dwell in this forest like an ordinary human being - [Implicit meaning according to Govindaraja.]

or

"I will win-over all those worlds myself, as Kshatriya-s are not supposed to take any donations; they either have to won by them or acquire them for themselves, just show me a place to dwell - [Maheshvara Tirtha.]

or

"Everything merges in me alone, for I alone gave all these to you, and you also dedicated the same in me, without the concept of doer and doing - [which again is reiterated in Bhagavad Gita - **labhatecha tataH kaamaan mayaiva vihitaan** || 7-22 ' All the desires of the adherent like Brahma's abode, immortality etc., are acquired at my grace.' for now show me a place to live - [Another concept. tani sloki.]

Comment: Thus **aahara** means gaining, win-over, or snatching, stealing. Hence Rama as a king refutes that donation, telling that he alone will acquire those worlds, in an explicit meaning, that conceals Rama's identity as Vishnu. Vishnu has Himself given those merits to this sage, as said in Bhagavadgita. Implicitly all the merits of earthly beings merge into that Absolute ultimately, and hence any fresh donation from the sage is negated. The dictionary meaning of **aahara** is provider, fetcher, and Vishnu Himself is the fetcher, provider. In another way, **aahara** is to take, or snatch away, or merge and thus Rama is said to express 'I snatch away everything and anything done by my true devotee...for he does not do it for his own sake...' This is said to be God's **karma phala swiikaara** 'receiving of the fruits of work...

[Verse Locator](#)

राघवेण एवम् उक्तः तु शक्र तुल्य बलेन वै ।
शरभंगो महाप्राज्ञः पुनर् एव अब्रवीत् वचः ॥ ३-५-३४

34. **raaghavaNa evam ukataH tu** = by Raghava, thus, said; **shakra tulya balena vai** = Indra like, in strength, verily; Sharabhanga; **mahaa praaaj~naaH** = supreme, intellectual; **punaH eva abraviit vachaH** = again, this way, spoke, sentence.

Thus said by Raghava, who is like Indra in strength, that supremely intellectual Sage Sharabhanga again spoke this sentence this way. [3-5-34]

[Verse Locator](#)

इह राम महातेजाः सुतीक्ष्णो नम धार्मिकः ।
वसति अरण्ये नियतः स ते श्रेयो विधास्यति ॥ ३-५-३५

35. **iha** = here; **mahaa tejaa** = great resplendent; Rama; Suteekshna; **naama** = named; **dhaarmikaH** = virtuous one; **vasati araNye** = lives, in forest; **niyataH** = self-disciplined one; **saH te shreyaH vidishyati** = he, to you, benignant, will do.

"Here, oh! Rama, a great resplendent sage named Suteekshna, lives in this forest...a virtuous and a self-disciplined one, and he will do something benignant to you... [3-5-35]

[Verse Locator](#)

सुतीक्ष्णम् अभिगच्छ त्वम् शुचौ देशे तपस्विनम् ।
रमणीये वनोद्देशे स ते वासम् विधास्यति ॥ ३-५-३६

36. **sutiikshNam abhi gacCha** = Suteekshna, you approach; **tvam** = to you; **suchau deshe** = [in his] auspicious, place; **tapasvinam** = of hermits; **ramaNiiya vanoddeshe** = in pleasant, woods; **saH te vaasam vidhaasyati** = he, to you, housing, arranges.

"You approach Sage Suteekshna and to you he will arrange housing in his auspicious and dpleasant place woods of hermits... [3-5-36]

[Verse Locator](#)

इमाम् मन्दाकिनीम् राम प्रतिस्रोतम् अनुव्रज ।
नदीम् पुष्पोदुप वहाम् ततः तत्र गमिष्यसि ॥ ३-५-३७

37. pushpa udupa vahaam = flowers, ferries, carrying; imaam mandaakiniim nadiim = this, Mandaakini river; prati shrotam = opposite, to its flow; anuvraja = you follow; tataH = then; tatra gamisSyasi = there [to Suteekshna's hermitage,] you can reach.

" Following opposite to its flow you may follow this River Mandaakini that carries flower-ferries, then you can reach there at Sage Suteekshna's hermitage... [3-5-37]

Comment: Mandaakini is the name of River Ganga, and hence any river with continuous flow is affectionately called Ganga, like Dakshina Ganga, Bhaagiirathi etc. So this name of Mandakini is to mean a river here, but not Ganga. Later in Kishkindha also River Pampa is called Mandakini, at times.

[Verse Locator](#)

एष पन्था नरव्याघ्र मुहूर्तम् पश्य तात माम् ।
यावत् जहामि गात्राणि जीर्णम् त्वचम् इव उरगः ॥ ३-५-३८

38. esha panthaa nara vyaaghra = this is, the way, manly-tiger; taata = oh, sire; muhuurtam maam pashya = for a moment, me, see; yaavat jiirNaam tvachaam = till, withered, skin, iva uragaH = like, a snake's moult [like snake's cast skin]; gatraani = body parts; jahaami = I forsake.

"This is the only way, oh, manly-tiger, and oh, sire, see me for a moment, till I forsake these body parts of mine, like a snake casting its withered moult... [3-5-38]

Sage Sharabhanga said, eSha panthaa naravyaaghraH meaning that 'this is the only recourse, oh, manly-tiger.' Here Rama asked Sage Sharabhanga to show a place to dwell. Sharabhanga's hermitage itself will now become vacant after the sage's ascension to heavens. But it is not shown to Rama to stay, instead yet another distant place is shown. All these Sages and Saints show only one path that Rama, Seetha and Lakshmana have to travel, i.e., towards Ravana, the evil on earth. From here they are directed to Sage Suteekshna's hermitage, there from to Sage Agastya's hermitage, and there from, to still deeper place in forests, called Panchavati. According to Kaikeyi's banishment Rama need not travel this far, but could have resided in some near-about forests of River Ganga. But one after the other, either demons who became celestials or sages who are going to become divinities, all usher Rama southward, i.e., towards the dominions of demons, whom Rama has to eradicate from earth. 'If Rama were to enter into Panchavati, a powerful dominion of demons like Khara and Dushana, alleging their loyalties to Ravana, it is definite that an encounter will ensue and Rama will start eradicating one after the other, and ultimately ending with Ravana...' this appears to be the logic of all the sages. As such Rama is asked to go on travelling towards the evil side of the earth, for all of the sages know about Rama's destination

[Verse Locator](#)

ततो अग्निम् सु समाधाय हुत्वा च आज्येन मंत्रवित् ।
शरभंगो महातेजाः प्रविवेश हुताशनम् ॥ ३-५-३९

39. tataH = then; mahaatejaa = great, radiant one; saH = he that; Sharabhanga; agnim susamaadhaaya = fire, well, invoked; aajyena = with clarified butter; mantravit = hymnist sage; hutvaa cha = oblations, also, [offered]; hutaashanam = the sacred fire; pravivesha = entered.

Then that hymnist on invoking the sacred fire and offering oblations with clarified butter into it, that radiant sage Sharabhanga entered that sacred fire. [3-5-39]

[Verse Locator](#)

तस्य रोमाणि केशाम् च तदा वह्निः महात्मनः ।
जीर्णम् त्वचम् तद् अस्थीनि यत् च मांसम् च शोणितम् ॥ ३-५-४०

40. tasya mahaatmanaH = of that, great soul; romaani kesham cha = his, hair, head hair also; agniH dadaaha = the fire, burnt them;;jiirNam tvacham = shrunk, skin; tathaa = thus; asthiini = bones; yat cha maamsam cha shoNitam = whatever, also, flesh, and blood; dadaaha = burnt down.

The fire burnt down that great soul Sharabhangha from head-hair to body hair and thus his shrunk skin, bones and whatever flesh and blood are there, they are also burnt completely. [3-5-40]

Then the question arises whether Sage Sharabhangha wilfully encompassed the sin of suicide or not? Not so, because it is said that his self-immolation is not in any mortal fire, but in some yogic fire, which he invoked and sanctified with hymns. If it were to be an ordinary pyre, the mortal body do not burn completely to ashes as the skull and vertebral bones remain, for immersion into holy waters after a while. Here it is said that nothing remained. Further scriptures lay it down that: Hence Sage Sharabhangha, having seen Rama, got that divine knowledge and there is nothing left for him to accomplish with his mortal body, and hence entered the holy fire. Those that are superior in character and virtue, even the of Fire, Agni Deva, cannot even touch, rather provides a coolant condition in His lap. It is the same with Seetha in Yuddha Kanda and it also happened with Queen Chandramati, the virtuous wife of Emperor Harishchandra, one of the forefathers of Rama. Thus said in Dharmaakuutam:

anuShTna asamarthasya vaana prasthasya jiiryataH |
bhR^iguH agniH jalapaatena deha tygo vidhiyate ||

Those who obtained divine knowledge about this mortal body, and those that cannot practice anuSThaana their daily chores, or with any incapability, and those that have left house as holder, and desiccated, could give up their mortal bodies into fire, waters or falling from mountain peaks.

These feats are for yogis, but not for commoners please!

[Verse Locator](#)

स च पावक संकाशः कुमारः समपद्यत |

उत्थाय अग्निचयात् तस्मात् शरभंगो व्यरोचत || ३-५-४१

41. saH = he that sage; paavaka sankashaH = Fire, in semblance; kumaaraH = youngster-like; sam apadyataH = reappeared; tasmaat agni chayaat uthaaya vyarochata = from that, fire altar, on getting up, he shone forth.

He that Sage Sharabhangha, then reappeared as an youngster in the semblance of Fire, on resurrecting from that altar of fire he shone-forth. [3-5-41]

Comment: The age of celestial is always constant like twenty-five-year-olds, as said above by Rama at 3-5-17/18.

[Verse Locator](#)

स लोकान् आहिताग्नीनाम् ऋषीणाम् च महात्मनाम् |

देवानाम् च व्यतिक्रम्य ब्रह्म लोकम् व्यरोहत || ३-५-४२

42. saH = he; aahita agniinaam = of fire-worshippers; mahaatmaanaam R^iSiiNaam cha = of great souls, of saints, also; devaanaam cha = divinities, also; lokaan = worlds; yatikramya = on transcending; brahma lokam = Brahma's abode; vyarohata = ascended.

He that Sage Sharabhangha, transcending the ethereal worlds of fire-worshippers, of saints, of great souls, and also of divinities, has ascended to Brahma's abode. [3-5-42]

[Verse Locator](#)

स पुण्य कर्मा भुवने द्विजर्षभः
पितामहम् सानुचरम् ददर्श ह ।
पितामहः च अपि समीक्ष्य तम् द्विजम्
ननन्द सुस्वागतम् इति उवाच ह ॥ ३-५-४३

43. puNya karmaa = meritorious one; dwijarshabha = Brahman, the best; saH = he that sage; bhuvane = in heaven; pitaamaham = grandfather [Brahma]; dadarsha ha = has seen, verily; pitaamaha cha api = Brahma, also, even; samiikSya = seeing him; tam dvijam = that, Brahman; nanada = felt happy; su svaagatam iti uktvaa = welcome, thus, spoke.

He that meritorious and best Brahman Sharabhanga has seen Brahma in Brahma's abode, and Brahma too, on seeing that Brahman happily spoke to him... "Welcome..." [3-5-43]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पञ्चमः सर्गः ॥

Thus, this is the 5th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 5

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 6

Introduction

After the heavenward journey of Sage Sharabhanga, Rama is approached by others sages and hermits. They inform him about the atrocities of demons around that place. They all ask Rama to eradicate the menace and Rama avows to do so, in order to keep up the tranquillity of those hermitages, and also to obliterate the menace of demons from earth.

[Verse Locator](#)

शरभङ्गे दिवम् प्राप्ते मुनि संघाः समागताः ।

अभ्यगच्छन्त काकुत्स्थम् रामम् ज्वलित तेजसम् ॥ ३-६-१

1. sharabhange divam praapte = Sage Sharabhanga, heaven, on attaining; muni sanghaaH samaagataaH = sages, groups, assembled; abhyagacChanta = approached; kaakutstham = the one from Kakutstha dynasty; raamam = Rama; jvalita tejasam = glowing with resplendence.

On Sage Sharabhanga attaining heaven, groups of sages assembled and approached Rama of Kakutstha dynasty, who is glowing with resplendence. [3-6-1]

[Verse Locator](#)

वैखानसा वालखिल्याः संप्रक्षाला मरीचिपाः ।

अश्म कुट्टाः च बहवः पत्र आहाराः च तापसाः ॥ ३-६-२

2. vaikhaanasaa = sages born out of the nails of Prajaapati; vaalakhilyaaH = born from Prajaapati's hair; sam prakshaalaa = from His feet-wash; mariichi paaH = rays of sun and moon, drinkers; ashma kuTTaaH ca = by stone, pound grains, also; bahavaH = many of them; patra aahaaraaH ca = leave-eaters, also; taapasaaH = sages.

The sages called Vaikahanasa-s, [who are born out of the nails of Prajaapati, the first ruler of mankind,] also Vaalakhilyaa-s, [those born from His hair,] and those from the water of His feet-wash, and those that thrive on drinking rays of sun and moon alone, and those that pound with stones and others who thrive on leaves alone, are those sages... [3-6-2]

The samprakshaala are kind of sages said be washing their interior body with water, a yogic measure called dhouli prakriya, and also otherwise attributed to wash their vessels after a meal, without preserving any food for the next meal, for god would automatically give their daily bread. The sages called ashma kuTTa, are that kind of sages who pound their bodies with stones, and thus they pound grain with stones.

[Verse Locator](#)

दन्त उलूखलिनः च एव तथा एव उन्मज्जकाः परे ।

गात्र शय्या अशय्याः च तथा एव अनवकाशिकाः ॥ ३-६-३

3. danta uluukhalinaH ca eva = teeth, grind-stones, like [use their own teeth to grind the grain]; tatha eva = like that; unmajjakaaH = neck deep in water [they perform asceticism]; pare =

others; **gaatra shayyaa** = sleeper on their own shoulders or chest; **a shayyaaH ca** = no, beds, also; **tathaa eva** = like that; **an avakaashakaaH** = sages without any repose.

Some of them use their own teeth to grid the grain they eat, and some who perform ascesis in neck-deep water, and some who sleep with their head resting on their shoulders or on chests without using any kind of bed, and some who do not use any kind of beds either, and some who meditate without any repose sitting in an enclosure without any leg-space. [3-6-3]

[Verse Locator](#)

मुनयः सलिल आहारा वायु भक्षाः तथा अपरे ।
आकाश निलयाः च एव तथा स्थण्डिल शायिनः ॥ ३-६-४

4. **munayaH** = sages; **salila aahaaraa** = water, as food; **vaayu bhakshaaH** = air, as food; **tathaa** = like that; **apare** = and some more; **aakaasha nilayaaH ca** = in air, standing, also; **eva tathaa** = thus, then; **sthandila shaayinaH** = on ground, sleeping.

And some sages whose food is water alone, or air alone to some, like that some who meditate staying in sky and some who sleep on bare ground itself. [3-6-4]

[Verse Locator](#)

तथा ऊर्ध्व वासिनः दान्ताः तथा आर्द्र पट वाससः ।
स जपाः च तपो नित्याः तथा पंच तपोऽन्विताः ॥ ३-६-५

5. **tathaa** = thus; **uurthva vaasinaH** = high-peak, dwellers; **daantaaH** = controlled senses; **tathaa** = thus; **aardra paTa vaasasaH** = wet, cloths, wearers; **sa japaaH ca** = with, recitation, also; **tapaH nityaaH** = meditate, always; **tathaa** = like that; **panca tapaH anvitaaH** = in five kinds of fire, meditating.

Thus some are dwellers on high-peaked places with their senses controlled, and some are wearers of wet cloths, always reciting name or hymn japa and like that some who meditate with five kinds of fire around them. [3-6-5]

[Verse Locator](#)

सर्वे ब्राह्म्या श्रिया ज्युक्ता दृढ योग समाहिताः ।
शरभंग आश्रमे रामम् अभिजग्मुः च तापसाः ॥ ३-६-६

6. **sarve** = all; **braahmyaa** = of Brahma, i.e., of Vedic; **shriyaa yuktaa** = resplendence, with; **dR^iDha yoga samaahitaaH** = firm, yogic control, having; **sharabhanga aashrame** = in Sharabhanga hermitage; **raamam** = for Rama; **abhijagmuH ca** = arrived, also; **taapasaaH** = sages.

All have Vedic resplendence and firm yogic control, and they have arrived at the hermitage of Sage Sharabhanga for Rama. [3-6-6]

[Verse Locator](#)

अभिगंय च धर्मज्ञा रामम् धर्म भृताम् वरम् ।
ऊचुः परम धर्मज्ञम् ऋषि संघाः समागताः ॥ ३-६-७

7. **dharmaGYaaH** = virtuous sages; **R^iSi sanghaaH** = sage, groups; **samaahitaaH** = coming together; **dharma bhR^itaam varam** = virtue beholder, the best, at Rama [also dharma = bow; **bhR^itam** = wielder; **varam** = the best]; **parama dharmaGYam** = the supreme in virtue; **raamam** = at Rama; **abhi gamya ca** = nearly approaching, also; **uucuH** = said;

Those virtuous sages coming together in groups neared Rama, the best beholder of virtue, and said to that supreme one in virtue. [3-6-7]

The word **abhi gamya** is nearly approaching, coming nearby, at a destination that is Rama. The Omni-Luminescent, emerged in Kakutstha dynasty as Rama. Knowing that, all the sages of higher knowledge have arrived at their 'destination' in this mortal world itself... Maheshvara Tirtha.

[Verse Locator](#)

त्वम् इक्ष्वाकु कुलस्य अस्य पृथिव्याः च महारथः ।
प्रधानः च अपि नाथः च देवानाम् मघवान् इव ॥ ३-६-८

8. **mahaarathaH** = being great charioteer in battlefields / Supreme Charioteer of Universe; **tvam ikSvaaku kulasya naathaH** = you are, Ikshvaku, dynasty, [not only] the protector; **asya pR^ithivyaaH ca** = to this, earth, also; **devaanaam maghavaan iva** = for gods, Indra, as with; [**tvam** = you are]; **pradh[but also the] aanaH api ca** = leader / protector, shelterer, even, also.

"You are the supreme charioteer born in Ikshvaku dynasty hence you are the protector of earth under your control. As with Indra, the ruler of divinities you are a similar ruler for us. [3-6-8]

ओर्

Though born in Ikshvaku dynasty you are the Supreme Charioteer, hence you are the same Supreme Charioteer of this Earth and earthlings too, as with Indra who protects divinities, you are our protector.

We have not heard of any chariot or horse being utilised by Rama, let alone in some episodes of his student days, because he is more a foot soldier than a horse/chariot rider. How these sages suddenly say that Rama is a speedy charioteer, is the question. This **mahaa rathaH** concept is on the analogy of Krishna the charioteer in Bharata. In Vedanta, the human body is frequently referred as **ratha**, as in **ashva kraante rathaH kraante vishNukraante vasu.ndharaa...**, Sec. I-37 Mahanaaraayano panishad: 'O, earth that is traversed by a horse [in Vedic rituals,] a chariot, [great souls, why they all when] Vishnu himself treaded on you as Trivikrama... hence I pray you...' Hence the chariot, drawn by the five-senses as its horses, and the earth are also brought and said here by sages. Krishna-Arjuna's chariot too had five-horses. Here the sages with controlled senses, namely horses, are asking the one who chariots/spins the earth and earthlings, to take off the children of lesser gods, namely demons, far away from humans where humans are god controlled species.

[Verse Locator](#)

विश्रुतः त्रिषु लोकेषु यशसा विक्रमेण च ।
पितृ व्रतत्वम् सत्यम् च त्वयि धर्मः च पुष्कलः ॥ ३-६-९

9. [**tvam** = you are]; **triSu lokeshu yashasaa vikrameNa ca vishrutaH** = in three, worlds, by your repute and valour well, renowned; **tvayi** = in you; **pitR^iu vratatvam satyam ca** = to father, devotion, truthfulness, also; **pushkalaH** = abounding; **dharmaH ca** = righteousness, even [is there].

"You are well renowned in all the three worlds by your repute and valour, and in you abounding are the virtues like truthfulness and devotion to your father, and even righteousness too, is there. [3-6-9]

The above is the apparent meaning. The subtext is "Are you, the supreme charioteer of Ikshvaku dynasty alone, like Indra for celestial beings? And are you the supreme charioteer of this earth and earthlings alone? Not so...you are the Supreme of the whole Universe, therefore your reputation is well known in all the three worlds. Thus you the Omni-Luminescent entered in Ikshvaku dynasty in the form of Rama, to perform your duties like abiding by father's word, with your usual qualities like abounding virtuousness, safeguarding dharma in respect of your own creation/ maintenance..." Thus this is the confrontation-like- addressing of the enlightened sages. Maheshvara Tirtha.

[Verse Locator](#)

त्वाम् आसाद्य महात्मानम् धर्मज्ञम् धर्म वत्सलम् ।

अर्थित्वात् नाथ वक्ष्यामः तत् च नः क्षन्तुम् अर्हसि ॥ ३-६-१०

10. **mahaatmaanam** = great soul; **dharmGYam** = knower of righteousness; **dharmavatsalam** = virtue, patron of; **tvaam arthitvaat aasaadya** = you, like begging, on getting at [we beg to state as we have come across you]; **vakshyaamaH** = we can tell you [petition to you]; **naatha** = oh, protector; **naH** = our; **that** = that [special or personal] begging; **kshantum arhasi** = to pardon, will be apt of you.

"You are the great-souled one, knower of righteousness and a patron of virtue... such as you are, on approaching you we beg to state something for which we may please be excused... [3-6-10]

Special supplication to god is a waste. His mercy has to flows on its own accord. Why beg him to perform his own duty? If by mistake, an appeal is made to god to alleviate a personal problem, his pardon may to be begged, but he is not be begged to do favours. Here the sages on one hand say that 'you have come here in the incarnation of Rama to eradicate evil...' At the same time, they say 'we have an appeal for the same...' This begging off, is as per social custom, made to the apparent ruler of the kingdom, not to the innate Divine.

[Verse Locator](#)

अधर्मः सुमहान् नाथ भवेत् तस्य तु भूपतेः ।

यो हरेत् बलि षड् भागम् न च रक्षति पुत्रवत् ॥ ३-६-११

11. **naatha** = oh, protector; **yaH** = which king; **bali** = cess; **shaT bhaagam** = sixth part; **haret** = who takes; **putra vat** = like sons; **na ca rakshati** = who does not, also, guard; **tasya mahii pateH** = to such a king; **a dharmaH** = non-virtue [wrongness,]; **su mahaan** = very, great; **bhavet** = will fall upon him.

"Oh! , very great a-dharma, wrongness, will occur to that king who takes the sixth part of the country's produce as cess, but does not safeguard his subjects like his own sons... [3-6-11]

"Protection of subjects is but natural to all kings, but some kings do so for a particular reason, hence this appeal of ours" thus say the sages...Govindaraja. "Though you incarnated yourself to protect the entire universe, so you have to protect us too...but why a special appeal of ours when you are duty bound... that means, we with an unbearable angst of ours make this appeal according to the social custom, but not to harass you. Hence we remind you, Rama, of your kingly duties to safeguard us..." Maheshvara Tirtha. **atra a pramaadena prajaaH samrakShaNIiyaaH - rakShaNaat uttama loka avaaptiH - arakShaNe doShaH ca bhavati iti suucitam - dharmakuutam**

[Verse Locator](#)

युंजानः स्वान् इव प्राणान् प्राणैः इष्टान् सुतान् इव ।

नित्य युक्तः सदा रक्षन् सर्वान् विषय वासिनः ॥ ३-६-१२

प्राप्नोति शाश्वतीम् राम कीर्तिम् स बहु वार्षिकीम् ।

ब्रह्मणः स्थानम् आसाद्य तत्र च अपि महीयते ॥ ३-६-१३

12, 13. **sarvaan vishaya vaasinaH** = all, country, dwellers [subjects]; **praanaiH iSTaan sutaan iva** = than life, dearer, sons, like; **svaan praanaan yunjaanah iva** = his own, lives, give away, as though; **nitya yuktaH sadaa rakshan** = always, endeavouring, always, protecting; **saH** = he that king; **praapnoti** = will attain; **shaashvatiim kiirtim** = permanent, renown; **bahu vaarSikiim** = lasting for many years; **brahmaNaH sthaanam aasaadya** = in Brahma's abode, a place, on getting; **tatra ca api mahiiyate** = there, also, even, will prosper.

"A king shall treat all the subjects of kingdom as his own sons, and he shall protect them as though he is ready to save them at the cost of his own lives, and he who will always be endeavouring in that manner will attain permanent renown lasting for many for many years to come, and thereby he attains a prosperous place even in Brahma's abode... [3-6-12, 3]

[Verse Locator](#)

यत् करोति परम् धर्मम् मुनिः मूल फल अशनः ।

तत्र राज्ञः चतुर् भागः प्रजा धर्मेण रक्षतः ॥ ३-६-१४

14. **prajaa dharmeNa rakshataH** = people, virtuously, he who protects; **raaGYaH** = for that king; **muula phala ashanaH** = tubers, fruits, eater; **muniH** = sage; **yat** = which; **param dharmam** = great, duty-bound deeds; **karoti** = performs; **tatra catur bhaagaH** = there [from sage,] to that king, fourth, part; [**labhati** = he gets.]

"He who righteously protects his subjects will get one fourth of the merit of great duty-bound deeds performed by each individual sage, say yajna-s, asceticism, meditation etc. performances. [3-6-14]

[Verse Locator](#)

सो अयम् ब्राह्मण भूयिष्ठो वानप्रस्थ गणो महान् ।

त्वम् नाथो अनाथवत् राम राक्षसैः हन्यते भृशम् ॥ ३-६-१५

15. O, Rama; **tvam naathaH** = while you are, there as protector; **braahmaNa bhuuyiSThaH** = with Brahmans, are there numerously; **mahaan** = most reverent ones; **saH yam** = that, this one [suchlike]; **vaanaprastha gaNaH** = hermitages, groups of; **a naatha vat** = forsaken ones, as though; **raakshasaiH bhR^isham hanyate** = by the demons, devastatingly, demolished.

"O, Rama, though you are there as protector for the hermitages, suchlike this one, where the most reverent Brahmans are there numerously, they look as though forsaken, for they are being demolished by demons, devastatingly... [3-6-15]

[Verse Locator](#)

एहि पश्य शरीराणि मुनीनाम् भावित आत्मनाम् ।

हतानाम् राक्षसैः घोरैः बहूनाम् बहुधा वने ॥ ३-६-१६

16. **ehi pashya** = come and see; **vane ghoraiH raakshasaiH bahudhaa hataanaam** = in forest, by ghastly, demons, variously, killed; **muniinaam bhaavita atmanaam** = of sages, contemplative, souls; **bahuunaam** = many of them; **shariiraaNi** = bodies.

"Come and see many of the bodies of the sages, the contemplative souls, that are variously killed by ghastly demons in the forest... [3-6-16]

[Verse Locator](#)

पंपा नदी निवासानाम् अनुमन्दाकिनीम् अपि ।

चित्रकूट आलयानाम् च क्रियते कदनम् महत् ॥ ३-६-१७

17. **pampaa nadii nivaasaanaam** = Pampa, riverside, dwelling; **anu mandaakiniim api** = along, Mandakini river, even; **chitrakuuTa aalayaanaam ca** = at Mt.Chitrakuuta, surrounds, also; **kriyate kadanam mahat** = does, warfare, hideous one.

"At Pampa riverside, and alongside of River Mandakini, and at the surroundings of Mt. Chitrakuta also, this hideous warfare is being done... [3-6-17]

[Verse Locator](#)

एवम् वयम् न मृष्यामो विप्रकारम् तपस्विनाम् ।

क्रियमाणम् वने घोरम् रक्षोभिः भीम कर्मभिः ॥ ३-६-१८

18. **evam vayam na mR^iSyaamaH** = thus, we, not able to tolerate; **vi prakaaram** = not, orderliness [injustice]; **tapasvinaam** = for sages; **kriyamaaNam vane ghoram** = being executed

by, in forest, in a ghastly manner; rakshobhiH bhiima karmabhiH = by demons, with fiendish, deeds.

"Thus. we are not able to tolerate this injustice to the sages, being executed in this forest by the demons with fiendish deeds, in a ghastly manner... [3-6-18]

[Verse Locator](#)

ततः त्वाम् शरणार्थम् च शरण्यम् समुपस्थिताः ।
परिपालय नः राम वध्यमानान् निशाचरैः ॥ ३-६-१९

19. tataH = therefore; O, Rama; sharaNyam tvaam sharaNa artham = a protecting one, a you, for protection, for the purpose of; sam upasthitaaH = we present before you; nishaa caraiH = by night-walkers; vadyamaanaan = being killed; naH pari paalaya = protect = us, you safeguard.

"Therefore we present ourselves before you as you are our protector, for the purpose of your protecting us that are being killed by nightwalkers... please safe guard us... [3-6-19]

It is said as 'you are the only refuge' because there is no pre or post verbs for this sharaNyam, thus you are the protector of all worlds. sharaNa artham is taken as to 'place us at our appropriate place,' namely in the abode after total salvation; sam upasthitaa or sam upaagamaa as in other versions, we have come here with vishvaasa, faithfulness, sharaNaagati, servitude, kainkarya, surrender etc.; naH paripaalaya protect us and with this word, it is again repeated in next verse as paripaalaya naH; and later in the verse the request - from what to be protected is said. That is aniSTa nivR^itti ruupa phala praarthana, 'removal of that which is undesirable.' That is to say: 'we better be given total salvation rather than killed by these demons, which is half way through our exercise to attain total salvation.' is the subtext of the speech of sages.

[Verse Locator](#)

परा त्वत्तः गतिः वीर पृथिव्यम् न उपपद्यते ।
परिपालय नः सर्वान् राक्षसेभ्यो नृपात्मजः ॥ ३-६-२०

20. viiraH = oh! Valiant one; tvattaH = than you; paraa gatiH = other, way out; pR^idhivyaam na upapadyate = on the earth, not, deducible; nR^ipa atmajaH = king's, son ♦oh, prince; paripaalaya naH = protect us; sarvaan = all; raakshasebhyaH = from demons.

"Other than you, oh, valorous Rama, no way-out is deducible on this earth, hence oh, prince, protect all of us from the demons... [3-6-20]

There is no way-out on this earth, for that matter of fact in all the universe, when the 'earth' becomes upa lakshNa for all worlds. This is in consonance with the scripture's saying, na anyaH panthaa vidyate ayanaaya...puruSa suukta R.V. X-90 and thus those sages say 'we are contaminated with limited fruition of our practices parimita phalatva, and other suchlike limitations. But you are evident here...before our naked eyes...so protect us from the demons...' where the demons, raakshasebhyaH comes to mean sarva aniSTaaH, all earthly undesirables. Again coupled with the vocation of 'Oh Prince...' it is said as: "you have come here like a prince of Ayodhya, unlike a wild boar, or a fish or a man-lion, your earlier incarnations, so remember us and give us salvation...

[Verse Locator](#)

एतत् श्रुत्वा तु काकुत्स्थः तापसानाम् तपस्विनाम् ।
इदम् प्रोवाच धर्मात्मा सर्वान् एव तपस्विनः ॥ ३-६-२१

21. dharmaatmaa = virtuous soul; kaakutsthaH = Kakutstha scion Rama; taapasaanaam = of great penance; etat shrutvaa tu = all that, on hearing; tapasvinaam = sages; idam provaaca = this, said; sarvaan eva tapasvinaH = all of the, thus, sages.

On hearing all that is said by the sages of great penance, he that virtue souled Rama said this unto all of the sages. [3-6-21]

[Verse Locator](#)

न एवम् अर्हथ माम् वक्तुम् आज्ञाप्यः अहम् तपस्विनाम् ।

केवलेन स्व कार्येण प्रवेष्टव्यम् वनम् मया ॥ ३-६-२२

22. **evam maam vaktum na arhatha** = this way, to me, to speak, not, apt of you; **aham tapasvinaam aaGYaapyaH** = I, sages, can be ordered; **kevalena aatma kaaryeNa [sva kaaryeNa]** **mayaa vanam praveSTavyam** = just for, personal purpose, by me, forest had to be entered.

"Unapt is this way of speaking to me...command me, for I am at your behest... just for my personal purpose I had to enter the forests.... [3-6-22]

[Verse Locator](#)

विप्रकारम् अपाक्रष्टुम् राक्षसैः भवताम् इमम् ।

पितुः तु निर्देशकरः प्रविष्टो अहम् इदम् वनम् ॥ ३-६-२३

23. **aham** = I am; **raakshasaiH** = owing to demons; **bhavataam** = in your respect; **imam** = all this; **vi prakaaram** = unconscionable state; **apaakraSTum** = to obliterate; **pituH tu** = by father; **nirdeshakaraH** = as ordered; **idam vanam** = this forest; **praviSTaH** = entered.

"I entered this forest as ordered by my father and even to obliterate the unconscionable state of yours owing to the misdeeds of demons. [3-6-23]

Rama's saying that 'I am at your command, oh sages...' is indicative of his nature of **bhakta jana vashya...** in the control of his ardent devotees, so no special prayer for salvation is needed. In the expression **kevalene aatma/sva kaaryeNa...** the word **kevala** is not a **kevala pada** ... just a word... it indicates a radical sense, like 'for that purpose only' meaning to eradicate demonic menace only, I entered the forest...' Because the **sheSin** has to come to the rescue of **sheSi**, the servant. So 'safeguarding my own servants is my own responsibility and also pleasure, that is why I entered the forests, where my father's orders are **nimitta**, a concomitant factor, and not that I entered these forest due to my karma, or misfortune...' Govindaraja. According to Maheshvara Tirtha 'My coming to forests at the orders of my father is a fact but concomitant factor in this forest trek is your request to eliminate the demons, which I will do...' This is evident meaning. The latent one is "I have entered these forests only at my own desire to eradicate demons, for they are doing wrong to you, my servants **sheSin**-s, and I abide by you, my devotees...' c.f.,

Griffit's Translit: I wait the hests of all of you. / I by mine own occasion led / This mighty forest needs must tread, / And while I keep my sire's decree / Your lives from threatening foes will free.

[Verse Locator](#)

भवताम् अर्थ सिद्ध्यर्थम् आगतोऽहम् यदृच्छया ।

तस्य मे अयम् वने वासो भविष्यति महाफलः । ३-६-२४

24. **aham** = I; **bhavataam artha siddhyartham** = for your, purpose, achievement; **yard^icChayaa** = perchance; **aagataH** = have come; **tasya me** = such as I am, for me; **ayam vane vaasaH** = in this forest, dwelling; **mahaa phalaH** = immensely, fruitful; **bhavishyati** = it will be.

"Perchance I have come for the achievement of your purpose, such as I am, dwelling in this forest will immensely be fruitful to me... [3-6-24]

[Verse Locator](#)

तपस्विनाम् रणे शत्रून् हन्तुम् इच्छामि राक्षसान् ।

पश्यन्तु वीर्यम् ऋषयः सः ब्रातुर् मे तपोधनाः ॥ ३-६-२५

25. **tapasvinaam shatruun raakshasaan raNe hantum icChaami** = of sages, enemies, demons, in war, to eliminate, I wish to; **tapaH dhanaaH R^ishayaH** = by penance, rich, sages; **pashyantu** = may behold; **sa bhraatuH me viiryaam** = with, brother, my, valour.

"I wish to eliminate demons, the enemies of sages, in war... let the sages behold my valour, and my brother's valour in doing so..." Thus Rama promised the sages. [3-6-25]

[Verse Locator](#)

दत्त्वा अभयम् च अपि तपो धनानाम्
धर्मे धृइत आत्मा सह लक्ष्मणेन ।
तपो धनैः च अपि सह आर्य दत्तः
सुतीक्ष्णम् एव अभिजगाम वीरः ॥ ३-६-२६

26. dharme dhR^ita atmaa = in virtue, one who is firm, soulfully; viiraH = valiant Rama; tapaH dhanaanaam = to sages; dattvaa abhayam = on giving, aegis; saha lakshmaNena = with, Lakshmana; tapodhanaiH ca api = sages, also; saha = along with; aarya datta = by Arya, given [by honourable Janaka given - Seetha]; sutiixkshNam eva abhi jagaama = to Sage Suteekshna alone, journeyed forward.

Thus giving his aegis to the sages, that valiant Rama who is firmly virtue-souled, journeyed towards Sage Suteekshna with Lakshmana and the sages, and along with the one given by Honourable Janaka, namely Seetha. [3-6-26]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षष्ठः सर्गः

Thus, this is the 6h chapter in Aranya of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 6

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 7

Introduction

Rama arrives at the hermitage of Sage Suteekshna, as directed by Sage Sharabhanga in the previous chapter and asks the sage to show a place to dwell. Suteekshna asks Rama to stay at his own hermitage, which has no other problems than the wild animals that come in herds and make blaring noises. Rama wishes to kill those animals that hamper the tranquillity of hermits living therein, but having observed the kindness of Suteekshna towards those wild animals, however disturbing they may be, Rama refrains to kill them, and would like to go to any other place than this. They spend that night there.

[Verse Locator](#)

रामः तु सहितः भ्रात्रा सीतया च परंतपः ।

सुतीक्ष्णस्य आश्रम पदम् जगाम सह तैः द्विजैः ॥ ३-७-१

1. param tapaH raamaH tu = others [enemies,] scorcher, Rama, but; bhraataa siithyaa cha sahitaH = Rama, with brother, Seetha, also, along with; taiH dvijaiH saha = those, Brahmans, along with; sutiikshNasya aashrama padam jagaama = Sage Suteekshna's, hermitage, threshold, gone towards.

Rama, the enemy-scorcher, has gone towards the threshold of the hermitage of Sage Suteekshna along with his brother Lakshmana and Seetha, also along with those Brahmans who accompanied him all the way. [4-7-1]

[Verse Locator](#)

स गत्वा दीर्घम् अध्वानम् नदीः तीर्त्वा बहु उदकाः ।

ददर्श विमलम् शैलम् महा मेरुम् इव उन्नतम् ॥ ३-७-२

2. saH = he that Rama; diirgham adhvaanam gatvaa = long, way, having gone on; bahu udakaaH nadiiH tiirtvaa = with plenty, of waters, rivers, on crossing; mahaa merum iva unnatam = great, Mt. Meru, like, towering; vimalam shailam- tranquil mountain; dadarsha = has seen.

He travelling on a long way, and on crossing rivers with plenty of waters has seen a tranquil mountain towering like great Mt. Meru. [3-7-2]

[Verse Locator](#)

ततः तद् इक्ष्वाकु वरौ सततम् विविधैः द्रुमैः ।

काननम् तौ विविशतुः सीतया सह राघवौ ॥ ३-७-३

3. tataH ikshvaaku varau = then, of Ikshvaku-s, those, best ones; tau raaghavau = those, Raghava-s; siitayaa saha = along with Seetha; satatam vividhaiH drumaiH = always, with divers, tress; tat kaananam vivishatuH = that, forest, they, entered.

Then those best ones from Ikshvaku dynasty, those two Raghava-s along with Seetha have entered the forest which will always be full with diverse trees. [3-7-3]

[Verse Locator](#)

प्रविष्टः तु वनम् घोरम् बहु पुष्प फल द्रुमम् ।
ददर्श आश्रमम् एकान्ते चीर माला परिष्कृतम् ॥ ३-७-४

4. **pravishtaH tu vanam ghoram** = entering, forest, perilous one; **bahu puSpa phala drumam** = with many, flower and fruit bearing trees; **dadarsha aashramam** = have seen, hermitage; **ekaante** = in a reclusive place; **ciira maalaa parishkR^itam** = jute cloths, garlanded, adorned with.

Entering that perilous forest with its many a flower and fruit bearing trees, they have seen the hermitage in a reclusive place adorned with rows of jute cloths as though garlanding it. [3-7-4]

[Verse Locator](#)

तत्र तापसम् आसीनम् मल पङ्कज धारिणम् ।
रामः सुतीक्ष्णम् विधिवत् तपोधनम् अभाषत ॥ ३-७-५

5. **tatra** = there; Rama; **mala pankaja dhaariNam** = soiled, [lotus-like] blotches bearing; **asiinam** = one who is sitting; **tapaH dhanam** = ascetically wealthy one; **taapasam sutiikshnam** = ascetic, Suteekshna; [**dR^iSTvaa** = having seen]; **vidhivat** = dutifully; **abhaaSata** = spoke to.

There on seeing the ascetically rich Sage Suteekshna sitting in yogic posture with his body bearing lotus-like blotches of soil, Rama dutifully spoke to him. [3-7-5]

Here it is said the soil on the sage's body has taken lotus-like blotches. Certain yogic methods do not care outward bathing of body. Usually the bath is prescribed three times a day, but hermits of a sort leave away that bodily bathing, because the sweat and soil recurs immediately after each bath on this impure body. So they stop taking outward bath and concentrate on cleansing the inner space.

apavitra vaa pavitra vaa sarva avasthaam gato api vaa |
yaH smaret puNDariikaakSham sa baahya abhyantaraH shuciH ||

[Verse Locator](#)

रामोऽहम् अस्मि भगवन् भवन्तम् द्रष्टुम् आगतः ।
तत् मा अभिवद धर्मज्ञ महर्षे सत्य विक्रम ॥ ३-७-६

6. **bhagavan** = oh god; **aham raamaH asmi** = I am Rama; **bhavantam draSTum aagataH** = you, to see, have come; **tat** = therefore; **dharmaGYa** = O, virtue-knower; **mahaRSe** = great sage; **satya vikrama** = truthfulness, having as your courage; **maa abhi vada** = to me, you talk.

"Oh! godly sage I am Rama, I have come to see you, hence oh, knower of virtue, oh, great sage, oh, one with truthfulness as your courage, please talk to me..." [3-7-6]

[Verse Locator](#)

स निरीक्ष्य ततः धीरो रामम् धर्मभृताम् वरम् ।
समाश्लिष्य च बाहुभ्याम् इदम् वचनम् अब्रवीत् ॥ ३-७-७

7. **tataH** = then; **dhiiraH saH** = highly learned one, he that sage; **niriikshya** = having seen **bhR^itaam varam raamam** = virtue, proponent, the best one, at Rama; **baahubhyaam sam aashlishya ca** = with both hands, well embracing, also; **idam vacanam abraviit** = this, sentence, said.

Then that sage having seen that brave and best proponent of virtue, Rama, embraced him with both of his hands, and spoke this sentence. [3-7-7]

स्वागतम् ते रघु श्रेष्ठ राम सत्यभृताम् वर ।

आश्रमओ अयम् त्वया आक्रान्तः सनाथ इव सांप्रतम् ॥ ३-७-८

8. **svaagatam te raghu shreSTha** = welcome, to you, Raghu, the best; Rama; **satya bhR^itaam vara** = truth, patron, the best; **saampratam** = presently; **tvayaa aakraantaH** = by you, caught unprepared [treaded upon]; **ayam aashramaH** = this, hermitage; **sa naatha iva**[as if] with, a husband one, like - well-lorded one; [**babhuuva** = became.]

"Welcome to you Rama, best of Raghu dynasty and the best patron of truth, and when you presently caught this hermitage unprepared this has become a well-lorded one... [3-7-8]

[Verse Locator](#)

प्रतीक्षमाणः त्वाम् एव न आरोहे अहम् महायशः ।

देव लोकम् इतो वीर देहम् त्यक्त्वा महीतले ॥ ३-७-९

चित्रकूटम् उपादाय राज्य भ्रष्टो असि मे श्रुतः ।

9, 10a. **mahaa yashaH** = greatly renowned; **viira** = brave one; **aham tvaam eva** = I, for you, only; **pratiikshamaaNah** = while awaiting; **deham tyaktvaa mahii tale** = body, casting off, on earth's plane; **itaH deva lokam na aarohe** = from here, gods world [heavens,] not, ascended; **raajya bhraSTaH citrakuuTam upaadaaya asi** = from kingdom, repudiated, at Chitrakuta, arrived, you are;[iti = thus a]; **me shrutaH** = I heard thus.

"I am awaiting for you only, oh, greatly renowned one, without my ascent to heavens by casting off this body on the earth's plane, oh, brave one, for I have heard that you have arrived at Chitrakuta after you are repudiated from your kingdom... [3-7-9]

This heaven ' **deva loka** heaven is negated for total salvation. Total salvation is at your tri-feet, **tridiva**. So I have not ascended to heavens, which causes rebirth after the decline of merit, thus I am waiting for your arrival for Total Salvation, moksha...' So said the sage to Rama. Govindaraja. "You birthed in Raghu's dynasty for the elimination of Ravana, and also foregone your kingdom and you are coming this way. So I am waiting for your graceful look, without going to heavens leaving the body. Should I leave the body and go to heavens, I cannot see **parama puruSa** , The Absolute, in you... so I did not cast off this body...' Thus said the sage to Rama. Maheshvara Tirtha.

[Verse Locator](#)

इह उपयातः काकुत्स्थः देवराजः शततक्रतुः ॥ ३-७-१०

उपागंय च मे देवो महादेवः सुर ईश्वरः ।

सर्वान् लोकान् जितान् आह मम पुण्येन कर्मणा ॥ ३-७-११

10b, 11. **kaakutsthaH** = Rama; **shata kratuH deva rajaH iha upayaataH** = one with hundred rituals, deities, king, here, he came; **mahaadevaH sura iishvaraH** = great god, celestials' ; **devaH** = such Indra; **upaagamya** = on approaching; **mama puNyena karmaNaa** = by my, meritorious, deeds; **sarvaan lokaan jitaan** = all, worlds, conquered [by me]; **maam aaha** = [thus] to me, he said.

"The king of gods and the chief invitee in hundred sacrifices Indra approached me, and that great deity said me that I have conquered all the worlds by my meritorious deeds... [3-7-10, 11]

[Verse Locator](#)

तेषु देव ऋषि जुष्टेषु जितेशु तपसा मया ।

मत् प्रसादात् स भार्यः त्वम् विहरस्व स लक्ष्मणः ॥ ३-७-१२

12. **mayaatapasaa jiteSu deva R^iSi juSTeSu** = by me, by asceticism, won over, by gods and sages, cherished; **teSu** = in them [those conquered worlds]; **sa bhaaryaH** = with, your wife; **sa**

lakshmanaH = with, Lakshmana; tvam mat prasaadaat viharasva = you, by my, bequeathal, you enjoy.

"Let me bequeath those worlds that are cherished by gods and sages alike, but which are won over by me by my asceticism, and you enjoy in them with your wife and with your brother Lakshmana... [3-7-12]

This sage Suteekshna too is dedicating all his merit accrued by his penance at the feet of Vishnu. This is the same effort of dedication, which Sage Sharabhanga offered, to Rama at 3-5-33 of this canto. Any thing accrued by human effort and energy, if dedicated at the feet of god, is doubly meritorious and establishes a selflessness of the devotee. Even in any daily worship it will be concluded with a saying, ye tat phalam parameshwara arpaNamastu... i.e., whatever is the result of this worship it is dedicated in the Supreme...

[Verse Locator](#)

तम् उग्र तपसम् दीप्तम् महर्षिम् सत्य वादिनम् ।
प्रत्युवाच आत्मवान् रामो ब्रह्माणम् इव वासवः ॥ ३-७-१३

13. aatmavaan = self-respecting one; Rama; ugra tapasaa diiptam = by intense, asceticism, radiant one; tam = him; maharSim = to great sage; satya vaadinam = truth, advocate of; prati uvaaca = in turn, said; brahmaaNam iva vaasavaH = to Brahma, like, Indra.

That self-respecting Rama replied the radiant sage with intense asceticism, a great soul and an advocate of truth by himself, as Indra would reply to Brahma. [3-7-13]

[Verse Locator](#)

अहम् एव आहरिष्यामि स्वयम् लोकान् महामुने ।
आवासम् तु अहम् इच्छामि प्रदिष्टम् इह कानने ॥ ३-७-१४

14. mahaamune = oh, great saint; aham eva aaharishyaami svayam = I, alone, will gain, myself; lokaan = all worlds; aavasam tu = dwelling place, only; aham icChaami = I seek; pradiSTam iha kaanane = indicated [by you,] here, in this forest.

"I alone can gain all those worlds, oh, great saint, I now seek a place to dwell here in this forest as indicated by you... [3-7-14]

This is the same situation with Sage Sharabhanga in the 5th chapter of this canto. This is an allusive saying by Rama. cf. 3-5-33.

[Verse Locator](#)

भवान् सर्वत्र कुशलः सर्वभूत हिते रतः ।
आख्यातः शरभंगेन गौतमेन महात्मना ॥ ३-७-१५

15. bhavaan sarvatra kushalaH = you are, in all affairs, expert; sarva bhuuta hiteH rataH = all, beings', welfare, interested in; aakhyaataH mahaatmanaa = sharabhangaena gautamena = said by, great soul, Sharabhanga, belonging to sage Gautama's dynasty.

"You are an expert in all affairs, and you are interested in the welfare of all the beings, so said the great souled Sage Sharabhanga of Sage Gautama's dynasty..." [So said Rama to the sage.] [3-7-15]

[Verse Locator](#)

एवम् उक्तः तु रामेण महर्षिः लोक विश्रुतः ।
अब्रवीत् मधुरम् वाक्यम् हर्षेण महता युतः ॥ ३-७-१६

16. raameNa evam uktaH = by Rama, that way, when said; loka vishrutaH maharSiH = world, renowned, sage; mahataa harSeNa yutaH = with great, joy, having; abraviit madhuram vaakyam = spoke, sweet worded, sentence.

When said thus by Rama, that great sage with world renown spoke sweet worded sentence with great pleasure. [3-7-16]

[Verse Locator](#)

अयम् एव आश्रमो राम गुणवान् रंयताम् इति ।
ऋषि संघ अनुचरितः सदा मूल फलैर् युतः ॥ ३-७-१७

17. Rama; R^{ish}i sangha anu charitaH = sage, groups, well, moving about; sadaa muula phalaiH yutaH = always, tubers, fruits, containing in; ayam aashramaH eva guNavaan = this, hermitage, alone, fully featured one; [by you] ramyataam iti = delight here, thus.

"You can take delight in this good featured hermitage alone, for groups of sages will always be moving here, and this always contains tubers and fruits..." Thus said Sage Suteekshna. [3-7-17]

[Verse Locator](#)

इमम् आश्रमम् आगंय मृग संघा महीयसः ।
अहत्वा प्रतिगच्छन्ति लोभयित्वा अकुतोभयाः ॥ ३-७-१८

18. imam aashramam aagamya = to this hermitage, having come; mR^{ig}a sanghaa mahiiyasaH = deer, herds, large ones; a hatvaa prati gacChanti = without killing, return they go; lobhayitvaa = luring us; a kutaH bhayaaH = not, from anyone, fearing [fearing none.]

"But herds of very large animals will be coming to this hermitage, they return after scaring us, of course without killing anyone, and they fear none... [3-7-18]

There is something in this verse. Some translations read mR^{ig}a as deer, while some others read it as animals. If they are just deer, the word a + hatvaa , without killing, is of no use, for deer is not a carnivorous animal to kill someone. In other versions, this verse is a complete recast telling that herds of great size animals come and blare, but do not kill or fear any one. Even if it were so, this sage has got a tolerance for them too. And if some latent meaning is picked up, the large herds of deer, moving as they like in this hermitage, are said to be 'luring' the sages, lobhayitvaa. A presumption arises here. This must be the same 'lure' Seetha got on seeing Golden Deer. But Rama raises his bow and arrow to kill these animals that disturb tranquillity of hermitage, whether it be deer or other blaring wild animals. So Rama's fury must be at the 'luring deer', say Golden Deer, but not at ordinary deer. Thus this usage of 'deer and lure' may be taken as lakshaNa for lakshita of Ramayana.

[Verse Locator](#)

ना अन्यो दोषो भवेत् अत्र मृगेभ्यः अन्यत्र विद्धि वै ।
तत् श्रुत्वा वचनम् तस्य महर्षेः लक्ष्मणाग्रजः ॥ ३-७-१९
उवाच वचनम् धीरो विगृह्य स शरम् धनुः ।

19, 20a. viddhi vai = you know, thus indeed; atra mR^{ig}ebhyaH anyatra anya doSaH naa bhavet = here, from animals, other than, other, problem, will not, be there; dhiiraH lakshmamaNa agrajaH = couraeous one, Lakshmana's, elder - Rama; tasya maharsheH tat vacanam shrutvaa = of that, great sage, that, sentence, on hearing; sa sharam dhanuH vi gR^{ih}ya = with, arrow, bow, on taking; uvaaca vacanam = said, sentence.

"Know that no other problem is there other than the animals..." So said the sage. On hearing those words of that great sage, that brave elder brother of Lakshmana taking bow and arrow said this sentence. [3-7-19, 20a]

[Verse Locator](#)

तान् अहम् सुमहाभाग मृगसंघान् समागतान् ॥ ३-७-२०
हन्याम् निशित धारेण शरेण नत पर्वणा ।

20b, 21a. su mahaa bhaagaH = oh, greatly, blessed one; samaagataan taan mR^{ig}a sanghaan = that collective come, animal, herds; shareNa nishita dhaareNa nata parvaNa =

arrows, having sharp edges, curved, ends; **aham hanyaam** = I will, eradicate.

"I will eradicate them, oh, greatly blessed one, those animals that will come collectively in herds with sharp edged, curve-end arrows... [3-7-20b, 21a]

[Verse Locator](#)

भवान् तत्र अभिषज्येत किम् स्यात् कृच्छ्रं तरम् ततः ॥ ३-७-२१
एतस्मिन् आश्रमे वासम् चिरम् तु न समर्थये ।

21b, 22a. **tatra bhavaan abhishajyetaH** = in them, you may be, interested [mercifully]; **tataH kR^icChra taram kim syaat** = than that, more painful, what, will be, there; [therefore]; **etasmin aashrame ciram vaasam na samarthaye** = in this, hermitage, for a long, staying, not, befitting [thus I deem.]

"But you may be more interested in those animals mercifully, then what will be there more painful to you, hence I deem our staying in this hermitage for along will be unbefitting..." So said Rama. [3-7-21b, 22a]

[Verse Locator](#)

तम् एवम् उक्त्वा उपरमम् रामः संध्याम् उपागमत् ॥ ३-७-२२
अन्वास्य पश्चिमाम् संध्याम् तत्र वासम् अकल्पयत् ।
सुतीक्ष्णस्य आश्रमे रंये सीतया लक्ष्मणेन च ॥ ३-७-२३

22b, 23. Rama; **tam evam uktvaa** = to him [to sage,] thus, on saying; **upa ramam** = paused; **sandhyaam upa aagamat** = twilight, nearly, came by; **anvaasya pashcimaam sandhyaam** = worshipped, the westward, vesperal time; **siitayaa lakshmaNena cha** = with Seetha, with Lakshmana, too; **sutiikshNasya aashrame ramye** = Suteekshna's, hermitage, delightful one; **tatra vaasam akalpayat** = there, stay, arranged for himself.

On saying thus to the sage then Rama came by the twilight, and he paused at it. On worshipping the westward vesperal time, Rama arranged a stay for himself along with Seetha and Lakshmana, there in that delightful hermitage of Sage Suteekshna. [3-7-22b, 23]

[Verse Locator](#)

ततः शुभम् तापस अन्नम्
स्वयम् सुतीक्ष्णः पुरुषर्षभाभ्याम् ।
ताभ्याम् सुसत्कृत्य ददौ महात्मा
संध्या निवृत्तौ रजनीम् समीक्ष्य ॥ ३-७-२४

23. **tataH** = then; **mahaatmaa sutiikshaNaH sandhyaa nivR^ittau** = great souled, Suteekshna, evening rituals, on completing; **rajaniim avekshya** = nightfall, on observing; **taabhyaam puruSarSabhaabhyaam** = to two of them, men, best among; **su satkR^itya** = well, looking after [courteously]; **shubham taapasa annam** = auspicious one, sage's, food; **svayam** = himself; **dadau** = gave [served.]

Then the great soul Sage Suteekshna on completing his evening rituals and on observing the fall of night he himself courteously served food that is auspicious and worthy of sages to two of the best men, Rama and Lakshmana. [3-7-23]

It may not be construed that Seetha is served with no food, by taking the wording that 'two of best men are served food' by the sage. It is usual for the Indian women to take food after their husbands or other dependents take it first, then all womenfolk in the house join together to have their meal, [for a long time...of course, with their unending chit-chatting...]

In **aascharya raamayana** , another traditional rendering of this epic, it is said that Rama, while staying at this hermitage when night advanced, went out of the hermitage and killed all those animals. Not the above mentioned deer, but very big, blaring animals. The thrust of his arrows made the carcasses of those massive animals fall before the demon Kabandha. Kabandha is a cursed angle and will be released of his curse later by Rama. This Kabandha has no body parts below his chest, but has long hands with which he captures his prey that comes within the ambit of his long and strong hands. Kabandha is thus fed upon the kill of Rama, because Kabandha is a keynote character in giving information to Rama, and he is to be kept alive till such time. But all this is unknown to other in-mates of the hermitage, including Seetha. The next morning Rama, in a personal conversation with Seetha, reveals what he has done during the previous night, to her surprise and praise.

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्तमः सर्गः

Thus, this is the 7h chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 7

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 8

Introduction

Rama and others, having spent that night in the hermitage of Sage Suteekshna, start to go from there on the next day morning, duly taking permission from the sage. While bidding farewell to Rama and others, Sage Suteekshna explains concern about the forests, which are rich natural gifts to human kind and tranquil abodes of hermits, and implicitly suggests to Rama, to somehow safeguard them from the demonic activities in this Dandaka Aranya, by whom these forests are rendered into graveyards, not even honourable graveyards, but stockyards for heaps of dead bodies, bones and skulls, for no faulty reason of the saints and sages.

[Verse Locator](#)

रामः तु सह सौमित्रिः सुतीक्ष्णेन अभिपूजितः ।

परिणायं निशाम् तत्र प्रभाते प्रत्यबुध्यत ॥ ३-८-१

1. raaamaH saha saumitri = Rama, with, Soumitri; sutiikshNena abhi puujitaH = by sage Suteekshna, well, revered; pariNaamya nishaam tatra = spent, night, there; prabhaate prati abudhyata = in morning, again, got up [awoken.]

Rama along with Soumitri is well revered by Sage Suteekhsna, spent that night there and awoken in the morning. [3-8-1]

[Verse Locator](#)

उत्थाय च यथा कालम् राघवः सह सीतया ।

उपस्पृश्य सु शीतेन तोयेन उत्पल गंधिना ॥ ३-८-२

2. Raaghava; saha siitayaa = with Seetha; yathaa kaalam utthaaya = according to time, got up; su shiitena utpala gandhinaa toyena upa spR^ishya = finely cool, with lotus, fragrance, water, having touched [took morning bath, and readied to go.]

Rama got up according to time along with Seetha and touched finely cool water with lotus-fragrance for morning bath. [3-8-2]

[Verse Locator](#)

अथ ते अग्निम् सुराम् च एव वैदेही राम लक्ष्मणौ ।

काल्यम् विधिवत् अभ्यर्च्य तपस्वि शरणे वने ॥ ३-८-३

उदयन्तम् दिनकरम् दृष्ट्वा विगत कल्मषाः ।

सुतीक्ष्णम् अभिगंय इदम् श्लक्ष्णम् वचनम् अब्रुवन् ॥ ३-८-४

3, 4. atha = then; Vaidehi, Rama, Lakshmana; te = they all; kaalyam = at appropriate time; agnim suraam ca eva = to sacred fire, to deities, also, thus; tapasvi sharaNe vane = sage's, shelter, in forest; vidhivat abhyarcya = dutifully, on worshipping; udayantam dinakaram dR^iSTvaa = dawning, Sun, on seeing; vigata kalmashaaH = cleared, of

blemishes; **sutiikshNamabhigamya** = Suteekshna, on approaching; **shlakshNam idam vacanam abruvan** = gently, this, sentence, spoke.

Then they all, Vaidehi, Rama and Lakshmana, on worshipping sacred fire and deities dutifully in the shelter of the sages in that forest and on seeing the dawning sun, they are reft of their blemishes, and then they approached Sage Suteekshna speaking this sentence gently. [3-8-3, 4]

[Verse Locator](#)

सुखोषिताः स्म भगवन् त्वया पूज्येन पूजिताः ।
आपृच्छामः प्रयास्यामो मुनयः त्वरयन्ति नः ॥ ३-८-५

5. **sukha uSitaaH sma** = happily, stayed, we are; **bhagavan** = oh, god; **tvayaa puujyena puujitaaH** = by you, venerable one, venerated; **aa pR^icChaamaH** = we come, to ask [permission]; **prayaasyaamaH** = we journey on; **munayaH tvarayanti naH** = sages, are hastening, us.

"We stayed here happily, oh, god, venerated by a venerable one like you, and here we come to ask your permission as we wish to journey on, as the sages are hastening us... [3-8-5]

[Verse Locator](#)

त्वरामहे वयम् द्रष्टुम् कृत्स्नम् आश्रम मण्डलम् ।
ऋषीणाम् पुण्य शीलानाम् दण्डकारण्य वासिनाम् ॥ ३-८-६

6. **vayam** = we are; **puNya shiilaanaam** = with meritorious, selves; **daNdaka araNya vaasinaam** = Dandaka forest, living in; **R^ishiiNaam kR^itsnam aashrama mandalam** = of the sages, entire, hermitage, habitats; **draSTum** = to see; **tvaraamahe** = we make haste.

"We make haste to see the habitats of hermitages in their entirety, and even wish to see the sages with meritorious selves living in Dandaka forest... [3-8-6]

[Verse Locator](#)

अभ्यनुज्ञातुम् इच्छामः सह एभिः मुनिपुङ्गवैः ।
धर्म नित्यैः तपो दान्तैः विशिखैः इव पावकैः ॥ ३-८-७

7. **dharma nityaiH** = virtuousness, ever abiding ones; **tapaH daantaiH** = by asceticism, self-controlled ones; **vi shikhaiH paavakaiH iva** = veritable tongues, of sacred fire, as though looking; **ebhiH munipungavaiH saha** = by these, eminent sages, along with; **abhyanuj~naatum icChaamaH** = permission, we aspire.

"We wish to have your permission, and that of these eminent sages, who are ever virtuous, self-controlled by their asceticism, and who look like the veritable tongues of sacred fire... [3-8-7]

[Verse Locator](#)

अविषह्य आतपो यावत् सूर्यो न अति विराजते ।
अमार्गेण आगताम् लक्ष्मीम् प्राप्य इव अन्वय वर्जितः ॥ ३-८-८
तावत् इच्छामहे गन्तुम् इति उक्त्वा चरणौ मुनेः ।
ववन्दे सह सौमित्रिः सीतया सह राघवः ॥ ३-८-९

8, 9. **anvaya varjitaH** = lineage, one with an improper; **a margaNa** = by wrong route; **lakshmiim aagataam** = wealth, which came by; **praapya iva** = having attained, as if; **suuryaH yaavat na aviSahya [a vi sahya] aatapaH** = sun, in which time, not, intolerable he becomes, in his glare; **na ati viraajite** = not, too much, flares up; **taavat** = before that time; **icChaamahe gantum** = we wish to, go; **iti uktvaa** = thus, said; **Raghava; saha saumitriH**

siitayaa saha = with Soumitri, with Seetha; muneH caraNau vavande = at sage's, feet, venerated.

"We wish to proceed before sun attains an intolerable glare, like an unworthy person of unworthy lineage attains wealth in an improper way with much glare..." saying so Rama with Seetha and Lakshmana venerated at the feet of that sage Suteekshna. [3-8-8, 9]

[Verse Locator](#)

तौ सम् स्पृशंतौ चरणौ उत्थाप्य मुनिपुंगवः ।
गाढम् आश्लिष्य सस्नेहम् इदम् वचनम् अब्रवीत् ॥ ३-८-१०

10. muni pungavaH = sage, the eminent; caraNau sam spR^ishantau = feet, who are touching; tau = them; utthaapya = lifted up; gaaDham aaSliSya = tightly, embracing; sa sneham = in friendship; idam vacanam abraviit = this, sentence, said.

That eminent sage lifted them that are touching his feet, embraced them tightly, and said this sentence in all his friendliness. [3-8-10]

[Verse Locator](#)

अरिष्टम् गच्छ पन्थानम् राम सौमित्रिणा सह ।
सीतया च अनया सार्धम् छाया एव अनुवृत्तया ॥ ३-८-११

11. raama saumitriNaa saha = Rama, Soumitri, along with; Chaayayaa iva anu vR^ittayaa anayaa siitayaa saa ardhama ca = shadow like, closely, following you, with this Seetha; ariSTam panthaanam gacCha = invulnerable, on way, you may go.

"Proceed in an invulnerable way, Rama, along with Lakshmana, and with this Seetha while she follows you closely like a shadow... [3-8-11]

[Verse Locator](#)

पश्य आश्रम पदम् रंयम् दण्डकारण्य वासिनाम् ।
एषाम् तपस्विनाम् वीर तपसा भावित आत्मनाम् ॥ ३-८-१२

12. viira = oh, valiant one; dandakaaraNya vaasinaam = Dandaka, forest, dwellers; tapasaa bhaavita aatmanaam = by asceticism, consecrated, souls; eSaam tapasvinaam = these, of the sages; ramyam aashrama padam pashya = pleasant, hermitage's, thresholds, you see.

"See the pleasant thresholds of the hermitages of the dwellers in the forests of Dandaka, oh! Valiant one, whose souls are consecrated just by their asceticism... [3-8-12]

[Verse Locator](#)

सुप्राज्य फल मूलानि पुष्पितानि वनानि च ।
प्रशस्त मृग यूथानि शान्त पक्षि गणानि च ॥ ३-८-१३
फुल्ल पंकज खण्डानि प्रसन्न सलिलानि च ।
कारण्डव विकीर्णानि तटाकानि सरांसि च ॥ ३-८-१४
द्रक्ष्यसे दृष्टि रंयाणि गिरि प्रस्रवणानि च ।
रमणीयानि अरण्यानि मयूर अभिरुतानि च ॥ ३-८-१५

13, 14, 15. su praajya phala muulaani = well grown, fruits, tubers; puSpitaani = flowered ones; prashasta mR^iga yuuthaani = with best, animal, herds; shaanta pakshi gaNaani ca = with peaceful, bird, flocks, also; vanaani ca = woodlands, also; phulla pankaja shaNDaani = bloomed, lotuses, clusters; prasanna salilaani ca = tranquil, waters, too; kaaraNDava

vikiiirNaani taTaakaani = by water-birds, spread-over, pools; saraamsi ca = lakes, also; dR^iSTi ramyaaNi = eye, pleasing ones; giri prasravaNaani ca = mountain, rapids, also; mayuura abhi rutaani ca = by peacocks, with hearty screams loaded with [forests]; ramaNiiyaani araNyaani = pleasant, forests; drakSyase = you can see.

"See the well-flowered woodlands with well-grown fruits and tubers, with herds of best animals and peaceful bird flocks... tranquil waters with spreading clusters of bloomed lotuses and water-birds in the pools and lakes... eye-pleasing rapids from mountains and you can see pleasant forests loaded with the hearty screams of pre-cooks... [3-8-13, 14, 15]

[Verse Locator](#)

गंयताम् वत्स सौमित्रे भवान् अपि च गच्छतु ।
आगन्तव्यम् च ते दृष्ट्वा पुनः एव आश्रमम् प्रति ॥ ३-८-१६

16. gamyataam vatsa = you may go, my dear; saumitre = Soumitri; bhavaan api ca gachatu = you, too, also, may go; dR^iSTvaa = having seen; punaH eva aashramam prati = again, thus, hermitage, towards [this]; te = to you [you shall]; aa gantavyam ca = come, and go you may.

"My dear Rama, you may go and Soumitri you too also may go... but come again towards this hermitage after seeing all of them... [3-8-16]

[Verse Locator](#)

एवम् उक्तः तथा इति उक्त्वा काकुत्स्थः सह लक्ष्मणः ।
प्रदक्षिणम् मुनिम् कृत्वा प्रस्थातुम् उपचक्रमे ॥ ३-८-१७

17. evam uktaH = thus, said; kaakutsthaH = Rama; saha lakshmanaH = with, Lakshmana; tathaa iti = like that only; uktvaa = having said; munim pradakshiNam kR^itvaa = to sage, circumambulations, having performed; prasthaatum upacakrame = to journey, started on.

Thus said by the sage, Rama in his turn said to him, "so be it..." and having performed circumambulations around the sage he started to journey on. [3-8-17]

[Verse Locator](#)

ततः शुभतरे तूणी धनुषी च आयतेक्षणा ।
ददौ सीता तयोः भ्रात्रोः खड्गौ च विमलौ ततः ॥ ३-८-१८

18. tataH = then; aayatekshaNaa sitaa = broad eyed, Seetha; tayoH bhraatroH = to those two, brothers; shubhatare tuNii dhanuSii ca = auspicious, quivers, bows, also; tataH = then; vi malau khaDgau ca = unstained, swords, too; dadau = gave;

Then the broad eyed Seetha gave auspicious quivers and bows to those brothers and then spotless swords too. [3-8-18]

[Verse Locator](#)

आबध्य च शुभे तूणी चापे च आदाय सस्वने ।
निष्क्रान्तौ आश्रमात् गन्तुम् उभौ तौ राम लक्ष्मणौ ॥ ३-८-१९

19. tau ubhau raama lakSmaNau = those, both, Rama and Lakshmana; shubhe tuNii aa badhya ca = beautiful, quivers, on tying; sa svane = with, sound [twangy]; caape ca = bows, also; aadaaya = on taking; aashramaat gantum niSkraantaa = from hermitage, to go, exited.

Both of those two Rama and Lakshmana tied their beautiful quivers well on their backs, and took the twangy bows and exited from that hermitage to go on their way. [3-8-19]

[Verse Locator](#)

शीघ्रम् तौ रूपसंपन्नौ अनुज्ञातौ महर्षिणा ।

प्रस्थितौ धृत चापा असी सीतया सह राघवौ ॥ ३-८-२०

20. ruupa sampannau = appearance, exquisite - handsome princes; tau raaghavau = those, Raghava-s; anuj~naatau maharSiNaa = permitted by, august sage; dhR^ita chaapaa asii = wielding, bows, swords; siitayaa saha = Seetha, along with; shiighram = swiftly; prasthitau = set out.

Those two Raghava-s, the handsome princes, have swiftly set out when permitted by that august sage, wielding bows and swords, and along with Seetha. [3-8-20]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदिकाव्ये अरण्य काण्डे अष्टमः सर्गः

Thus, this is the 8th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 8

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 9 Verses converted to UTF-8, Oct 09

Introduction

Seetha foresees danger in Rama's decision to eliminate the demons in Dandaka forest, without any provocation from their side, at the request of some sages. She narrates an old episode about a sage who in possession of a weapon became violent and cruel.

[Verse Locator](#)

सुतीक्ष्णेन अभ्यनुज्ञातम् प्रस्थितम् रघु नन्दनम् ।
हृदया स्निग्धया वाचा भर्तारम् इदम् अब्रवीत् ॥ ३-९-१

1. sutiikSNena abhi anuj~naatam = by Suteekshna, well permitted; prasthitam bhartaaram raghu nandanam = who started, to her husband, to Raghu's, son, Rama; vaidehii snigdhayaa vaacaa = Vaidehi, with friendly, words; idam abraviit = this, spoke.

To Rama, the scion of Raghu and her husband, who started out when permitted by Sage Suteekshna, Vaidehi spoke this with friendly words. [3-9-1]

Seetha addresses Rama with this percept. "Wielding weaponry you are entering into an area where the demons are dense, and you intolerantly embark to kill them, thereupon we two get separated, which in turn is intolerable to you. So let us leave weapons back at hermitage and go to forests to see sages - Govindaraja. "The promise made to sages in eradicating demons is himsaatmaka, injurious; they can be won over by ahimsa, non-injurious methods also. None can avert Rama to make a promise, nor ask him to deviate from it. Aware of this stubbornness of Rama, her heart felt a foreboding, and that love-blind Seetha started telling in a friendlily manner, in view of her friendship with Rama, that may disrupt soon.

[Verse Locator](#)

अधर्मम् तु सुसूक्ष्मेण विधिना प्राप्यते महान् ।
निवृत्तेन च शक्यो अयम् व्यसनात् कामजाद् इह ॥ ३-९-२

2. mahaan, a dharmaH = gross injustice; su suukshmeNa vidhinaa = very, abstruse, way; praapyate = will be attained; ayam kaamajaat vyaasanaat = this, by indulgence, by desire; iha shakyaH = in this world, it is possible; nivR^iittena = to one who fends it off.

"Gross unjust will accrue to any in an abstruse way if his indulgence is enkindled merely by his own desire, and in this world it is possible to fend them off, to have a recourse to justness... [3-9-2]

For the first word adharma of Gorakhpur version, there are other words available in other mms like yastu dharmam tu and ayam dharma . The critical editions and also Dharmaakuutam puts it as ayam dharmaH susuksmeNa vidhinaa praapyate mahaan... Instead of adharma, ayam dharma is there, which changes the negative attitude to positive Then this ayam dharmaH translates as 'this dharma, the duty of a prince, which you are going to take-up in the wake of promise given to sages, i.e., killing demons, without a valid reason, that which is righteous to you, can be performed in a different way...'

[Verse Locator](#)

त्रीणि एव व्यसनानि अत्र कामजानि भवन्ति उत ।

मिथ्या वाक्यम् तु परमम् तस्मात् गुरुतरा उभौ ॥ ३-९-३

पर दार अभिगमनम् विना वैरम् च रौद्रता ।

3, 4a. atra = in there, in this world; kaamajaani vyasanaani triiNi eva = desire produced, self-gratifications, are three, only; uta bhavanti = there, they will be; mithyaa vaakyam tu paramakam = fallacious, utterances, is but, highest [worse]; para daara abhi gamanam = other's, wife, towards, drawing [fascination]; vinaa vairam raudrataa = without, enmity, also, furiousness [cruelness]; ubhau tasmaat gurutarau = than, from the two above, weighty [worst.]

"Only three self-gratifications, the definite products of desire, are there: one is speaking fallacious utterances, which itself is worse, and worst than the other two malefic self-gratifications, where the other two are the fascination for other's wife, and the cruelty without enmity... [3-9-3, 4a]

Seetha is foretelling the triggering points in the course of Ramayana. The addictions or self-gratifying acts are defined as:

mR^iga yaakShaa divaa svapnaH pari vaadaH striyo madaH |
taurya trikamvR^ithaa aTyaa ca kaamajaH dashako guNaH || manu smR^iti

mR^igayaakshaa= hunting game; divaa svapnaH= day dreaming - sleeping in daytime; pari vaada= abusing others; striyaomadaH= indulgence in women; taurya trikam=artistic impulses, three of them; vR^ithaa aTyaa ca= wasteful wandering, also; kaamajaH= desire produced; dashako guNaH= ten, traits.

Hunting, sleeping in daytime, abusing others, indulgence in women, three artistic impulses namely music, dance and drama, wasteful wandering, are the ten desire. Manu smriti.

[Verse Locator](#)

मिथ्या वाक्यम् न ते भूतम् न भविष्यति राघव ॥ ३-९-४

कुतो अभिलषणम् स्त्रीणाम् परेषाम् धर्म नाशनम् ।

4b, 5a. mithyaa vaakyam na te bhuutam = fallacious, [habit of] telling, not, to you, it was there; na bhavishyati = nor, it will be in future; dharma naashanam = virtue, ruinous; abhilaSaNam pareSaam striiNaam = desiring, other's, women; kutaH = wherefrom [it will be there to you.]

"The habit of telling specious words is not there with you in the past nor it will be there in future, oh, Raghava, then wherefrom the virtue-ruining desire for other's women can be there... [3-9-4b, 5a]

[Verse Locator](#)

तव नास्ति मनुष्येन्द्र न च आभूत् ते कदाचन ॥ ३-९-५

मनस्यपि तथा राम न च एतत् विद्यते क्वचित् ।

स्व दार निरतः च एव नित्यम् एव नृपात्मज ॥ ३-९-६

5b, 6. manuSya indra = men's, king; tava = to you; etat = all this [desiring other's woman]; na asti = in you, not, is there [so far]; kadaacana na aabhuut = earlier, nor, it was there; Rama; tathaa manasi api kvachit na vidyate = like that, [in any corner] of your heart, even, not, observable; nR^iipa atmaja = oh, king's, son - oh, prince; [tvam = you]; nitym eva sva daara nirataH ca = always, thus, in your own, wife, interested, alone.

"Oh, king, earlier this vile desire for other's women is absent in you, nor it is there now, unobserved is such a desire in any corner of your heart oh, prince, for you are always interested

धर्मिष्ठः सत्य सन्धः च पितुः निर्देश कारकः ।
त्वयि धर्मः च सत्यम् च त्वयि सर्वम् प्रतिष्ठितम् ॥ ३-९-७

7. dharmiSTaH satya sandhaH ca = righteous, truth, adherent of, also; pituH nirdesha kaarakaH = father's, orders, obligor; tvayi dharma ca satyam cha = in you, is virtue, truth, also; sarvam tvayi pratiSTitam = all, in you, are established.

"You are conscientious, adherent of truth, and obliging father's orders, and in you virtue and truth, nay everything is established in you... [3-9-7]

तच्च सर्वम् महाबाहो शक्यम् वोढुम् जितेन्द्रियैः ।
तव वश्य इन्द्रियत्वम् च जानामि शुभदर्शन ॥ ३-९-८

8. tat ca sarvam = that, also, all; mahaabaahuH = dextrous one; jita indriyaiH = controlled, senses; voDhum = to shoulder; shakyam = is possible; shubha darshana = oh, graceful, to gaze at; tava vashya indriyatvam = your, control, on senses; ca jaanaami = also, I know.

"Oh, dextrous one, all this can possibly be shouldered by one with controlled senses, and oh, graceful one for a gaze, I am also aware of your sense control... [3-9-8]

The compound mahaabaahoshakyam is also cleaved as mahaa baaho a + shakyam, meaning that 'your attributes are impossible to be known even by the self-controlled sages, but they are known to me...' so says Seetha.

तृतीयम् यद् इदम् रौद्रम् पर प्राण अभिहिंसनम् ।
निर्वैरम् क्रियते मोहात् तत् च ते समुपस्थितम् ॥ ३-९-९

9. nir vairam = without, enmity; yat idam raudram = that which, this, dangerous; para praaNa abhi himsanam = other's, lives, torturing; kriyate mohaata = will be done, unwarily; tat ca tR^iitiyam [vyasanam] te samupasthitam = that, even, the third [tendency,] to you, [suddenly] chanced before you.

"That third tendency to torture others' lives without enmity, that which will usually be effectuated unwarily, has now suddenly chanced before you... [3-9-9]

प्रतिज्ञातः त्वया वीर दण्डकारण्य वासिनाम् ।
ऋषीणाम् रक्षणार्थाय वधः संयति रक्षसाम् ॥ ३-९-१०

10. viira = o, valiant one; dandaka araNya vaasinaam = Dandaka, forest, dwellers; R^iSiNaam = of sages; rakshaNa arthaaya = safeguarding, intending to; samyati rakshasaam vadhaH = in a fight, of demons, elimination; tvayaa pratij~naataH = by you promised.

"Intending to safeguard the sages you have promised the dwellers in Dandaka forest, oh, valiant one, that you would eliminate demons in a fight... [3-9-10]

एतन् निमित्तम् च वनम् दण्डका इति विश्रुतम् ।

प्रस्थितः त्वम् सह भ्रात्रा धृत बाण शरासनः ॥ ३-९-११

11. etat nimittam ca = in this, respect, only; tvam dhR^ita baaNa sharaaasanaH = you, wielding, arrows, bow; saha bhraatraa = along with, your brother; dandakaa iti vi shrutam = Dandaka, thus, well known; vanam = forest; prasthitaH = started to.

"Only in this respect you have started towards the well-known Dandaka forest along with your brother, and wielding bow and arrows...[3-9-11]

[Verse Locator](#)

ततः त्वाम् प्रस्थितम् दृष्ट्वा मम चिन्त आकुलम् मनः ।

त्वत् वृत्तम् चिन्तयन्त्या वै भवेत् निःश्रेयसम् हितम् ॥ ३-९-१२

12. tataH tvaam prasthitam dR^iSTvaa = then, you, on starting, on seeing; mama manaH cinta aakulam = my, mind, with apprehension, is upset; tvat vR^ittam cintayantya vai = your, bearing, on reflecting, verily; bhavet niH shreyasam hitam = will be, no, beneficial, good.

"Then on seeing your starting my mind is apprehensively upset, on verily reflecting about your bearing there appears to be no beneficial good for you... [3-9-12]

This last compound of second foot where nisH shreyasam hitam is available in Gorakhpur version. In Eastern version it is bhaven niHshreyasam hi tat and in other older scripts it is: tvaam caiva prasthitam dR^iShTvaa raama cintaaluma manaH | sarvataH cintayantya me tava niHshreyasam nR^ipa | | Dharmaakuutam puts this wording as: niHshreyasam mahat. It is similar in critical editions also bhaven niHshreyasa.n hitam Dharmaakuutam defines this expression as, anena bhartR^iu hitakaariNyaa bhaaryayaa shreyo bhavatiiti suucitam | | In any way, Seetha's contemplation is, "you abide by your oath given to sages, and thus kill the demons. But without a cause you do not proceed to eliminate. If a cause for quarrel is to be there, that will be due to me. If I become the cause and depart you, you cannot survive without me, for you are not a polygamist. So how all these factors like your promise, monogamy, and eliminating demons, can be resolved by you? Thus I am thinking along with the associated troubles which you are going to undergo..."

[Verse Locator](#)

न हि मे रोचते वीरः गमनम् दण्डकान् प्रति ।

कारणम् तत्र वक्ष्यामि वदन्त्याः श्रूयताम् मम ॥ ३-९-१३

13. viiraH = oh, brave one; dandakaan prati gamanam na hi me rocate = Dandaka, towards, going, not, verily, to me, delightful; kaaraNam tatra vakshyaami = cause, in that respect, I tell; vadantyaH shruuyataam mama = as I tell, you may listen, of my [talk.]

"Oh, brave one, your going towards Dandaka forest is not delightful to me, I tell the cause for that and listen to it as I tell...[3-9-13]

[Verse Locator](#)

त्वम् हि बाण धनुष्पाणिः भ्रात्रा सह वनम् गतः ।

दृष्ट्वा वन चरान् सर्वान् कच्चित् कुर्याः शर व्ययम् ॥ ३-९-१४

14 .tvam hi baaNa dhanusH paaNiH = you [with,] indeed, arrows, bow; bhraatraa saha = brother, along with; vanam gataH = forest, on entering; dR^iSTvaa vana caraan = on seeing, forest, ramblers; sarvaan = all of them; kaccit kuryaaH = something, you do isn't it; shara = arrow; vyayam = depletion.

"Indeed on entering the forest along with your brother, and wielding bow and arrows, seeing the forest ramblers there, won't you deplete arrows on all of them... [3-9-14]

[Verse Locator](#)

क्षत्रियाणाम् इह धनुर् हुताशस्य इन्धनानि च ।

समीपतः स्थितम् तेजो बलम् उच्छहयते भृशम् ॥ ३-९-१५

15. **kshatriyaaNaam** = for Kshatriya-s; **samiipataH sthitam dhanuH** = in within the reach, available, bow; **huta ashasya** = for a burning fire; **indhanaani ca** = fuel, even; **tejaH** = luminosity; **balam** = strength; **ucChrayate** = enhances; **bhR^isham** = immensely.

"The bow of warrior and the fuel of a burning fire if available within their reach, they immensely enhance their strength... [3-9-15]

[Verse Locator](#)

पुरा किल महाबाहो तपस्वी सत्य वाक् शुचिः ।

कस्मिन् चित् अभवत् पुण्ये वने रत मृग द्विजे ॥ ३-९-१६

16. **mahaabaahuH** = oh dextrous one; **puraa** = once; **puNye rata mR^iiga dvije** = in a merited [forest,] wonted by, animals, birds; **kasmincit vane** = in some, forest; **satya vaak shuciH tapasvii abhavat kila** = true, worded, pious, sage, was there, indeed.

"Once upon a time, oh, dextrous one, there was a pious and true worded hermit in some merited forest that was wonted by animals and birds... [3-9-16]

[Verse Locator](#)

तस्य एव तपसो विघ्नम् कर्तुम् इन्द्रः शचीपतिः ।

खड्ग पाणिः अथ आगच्छहत् आश्रमम् भट रूप धृक् ॥ ३-९-१७

17. **atha** = then; **shaciipatiH** = Indra; **tasya eva tapasaH vighnam kartum** = his, that, ascesis, hindrance, to cause; **bhaTa ruupa dhR^it** = soldier, guise, on donning; **khaDga paaniH** = sword, handling; **aagacChat aashramam** = came, to hermitage.

"Then Indra came to that hermitage handling a sword, and donning a soldier's guise, to cause hindrance to that hermit's ascesis... [3-9-17]

[Verse Locator](#)

तस्मिन् तत् आश्रम पदे निहितः खड्ग उत्तमः ।

स न्यास विधिना दत्तः पुण्ये तपसि तिष्ठतः ॥ ३-९-१८

18. **tasmin tat aashrama pade** = there, in that, hermitage; **puNye tapasi tiSTataH** = in ascesis, to sage, one lasting in; **saH khaDga uttamaH nihitaH** = he, that best, sword, kept with sage; **nyaasa vidhinaa dattaH** = in a redeemable, basis, it is given.

"Indra gave that best sword to store, there in that hermitage to that sage who is lasting in his ascesis, on a redeemable basis... [3-9-18]

[Verse Locator](#)

स तत् शस्त्रम् अनुप्राप्य न्यास रक्षण तत्परः ।

वने तु विचरति एव रक्षन् प्रत्ययम् आत्मनः ॥ ३-९-१९

9. **saH tu** = he, but; **tat shastram anupraapya** = he, that, weapon, on receiving; **rakshan pratyayam aatmanaH** = to safeguard, confidence reposed, in him; **nyaasa rakshaNa tatparaH** = entrustment, guarding, duteous one; **vane tu** = in forest, but; **[sa aayudhaH** = with weapon;] **vicarati eva** = moved about, thus.

"On receiving that sword, he who is duteous in guarding the entrustment, moved about in the forest always handling the sword, to safeguard the confidence reposed in him... [3-9-19]

[Verse Locator](#)

यत्र गच्छति उपादातुम् मूलानि च फलानि च ।

न विना याति तम् खड्गम् न्यास रक्षण तत्परः ॥ ३-९-२०

20. nyaasa rakshana tatparaH = entrustment, to guard, one who is dedicated to; upaadaatum muulaani ca phalaani ca = to obtain, tubers, even, fruits, too; tam yatra gacChati = he, wherever, goes; na khadgam vinaa = not, sword, without; yaati = goes, he.

"Wherever that dedicated guardian of that entrustment goes, even to obtain tubers or fruits, he did not go without that sword... [3-9-20]

[Verse Locator](#)

नित्यम् शस्त्रम् परिवहन् क्रमेण स तपोधनः ।

चकार रौद्रीम् स्वाम् बुद्धिम् त्यक्त्वा तपसि निश्चयम् ॥ ३-९-२१

21. nityam shastram parivahan = always, sword, on carrying; krameNa = slowly; saH tapaH dhanaH = he, [by ascetic rich one] that hermit; cakaara raudriim svaam buddhim = made, infuriated, own, faculty; tyaktvaa tapasi nishchayam = losing, in penance, determination.

"Carrying that sword always, that hermit slowly made his own faculty infuriated, losing determination in asceticism... [3-9-21]

[Verse Locator](#)

ततः स रौद्र अभिरतः प्रमत्तो अधर्म कर्षितः ।

तस्य शस्त्रस्य संवासात् जगाम नरकम् मुनिः ॥ ३-९-२२

22. tataH = then; tasya shastrasya samvaasaat = with that, weapon's, constant association; raudra abhirataH = in cruelty, delighted; saH muniH = he, that sage; pramattaH = inadvertent; adharma karshitaH = un-virtue, smitten by; jagaama narakam = went to, hell.

"Then with the constant association of that weapon that sage gradually became inadvertent, and smitten by vice he went to hell... [3-9-22]

[Verse Locator](#)

एवम् एतत् पुरा वृत्तम् शस्त्र संयोग कारणम् ।

अग्नि संयोगवत् हेतुः शस्त्र संयोग उच्यते ॥ ३-९-२३

23. puraa etatat = once, all this; shastra samyoga kaaraNam = by weapon's, [constant] association, reason of - falling in to hell; vR^ittam = happened; shastra samyoga = with weapon, association; agni samyogavat hetuH = with fire, associating, sequel of; ucyate = said to be [as good as.]

"Thus, all this happened earlier, only owing the reason of associating with a weapon constantly, and the sequel of constant association with weapon is as good as constant association with fire... [3-9-23]

[Verse Locator](#)

स्नेहात् च बहुमानात् च स्मारये त्वाम् न शिक्षये ।

न कथंचन सा कार्या गृहीत धनुषा त्वया ॥ ३-९-२४

बुद्धिः वैरम् विना हन्तुम् राक्षसान् दण्डक आश्रितान् ।

अपराधम् विना हन्तुम् लोको वीर न कामये ॥ ३-९-२५

24, 25. snehaat ca = in affinity, also; bahumaanaat ca = in respect, also; smaaraye tvaam = reminding you; na shikshaye = not, tutoring; gR^ihiita dhanuSaa tvayaa = wielding,

bow, by you; **vinaa vairam** = without, enmity; **daNDaka aashritaana raakshasaan** = Dandaka forest, dwellers, demons; **hantum** = to kill; **saa buddhiH** = that, thought; **kathamcana** = in anyway; **na kaaryaa** = not, to be done [improper]; **viira** = brave one; **aparaadham vinaa** = offence, without; **lokaan hantum na kaamaye** = people, to kill, not, desirable.

"In affinity and in respect I am reminding but not tutoring you, and in anyway improper is that thought of yours to wield your bow to kill the demons dwelling in Dandaka without any enmity, oh, brave one, undesirable is the killing of offenceless... [3-9-24, 25]

[Verse Locator](#)

क्षत्रियाणाम् तु वीराणाम् वनेषु नियतात्मनाम् ।
धनुषा कार्यम् एतावत् आर्तानाम् अभिरक्षणम् ॥ ३-९-२६

26. **vaneSu niyata aatmanaam** = in forests, who are inclined, heartily; **viiraaNaam kshatriyaaNaam** = for valiant, Kshatriya-s; **aartaanaam abhirakshaNam** = sufferers, safeguarding; **etaavat** = to this point; **dhanuSaa kaaryam** = of bow, is the purpose.

"For the valiant Kshatriya-s who are inclined in forests heartily, the purpose of the bow is this much 'safeguarding the sufferers...' [3-9-26]

There are some conflicting reviews on this stanza. It is said in the first foot **vaneSu niyata aatmaanaam** But older mms contain **sva dharmeSu nirata aatmaanaam** will be found, while Dharmaakuutam and Eastern versions have it as **vaneSu nirata** only. This Gorakhpur version and critical editions are having as **vaneSu niyata** The meaning in other versions is that Kshatriya-s should delight in their class-oriented righteousness, even when in forests. Thus Seetha's thinking is that they should live like hermits in forests, without resorting to the warring attributes of Kshatriya class. In the second foot she says that the function of bow is limited to 'safeguard the suffering lot...' In the next chapter at 3-10-3, Rama retorts with the same expression in answering Seetha.

[Verse Locator](#)

क्व च शस्त्रम् क्व च वनम् क्व च क्षात्रम् तपः क्व च ।
व्याविद्धम् इदम् अस्माभिः देश धर्मः तु पूज्यताम् ॥ ३-९-२७

27. **kva ca shastram** = where, the weapon; **kva ca vanam** = where, the forest; **kva ca kSaattram** = where, Kshatriya principles; **tapaH kva ca** = where, the sageness; **vyaavidddham idam** = inconsistent, is this; **asmaabhiH** = by us; **desha dharmah tu** = country's order, alone; **puujyataam** = be esteemed.

"Where that weapon? Where this forest? Where the principles of Kshatriya? And where is sageness? All this is inconsistent... let us esteem the laws of the land... [3-9-27]

[Verse Locator](#)

तदार्य कलुषा बुद्धिः जायते शस्त्र सेवनात् ।
पुनर् गत्वात् तत् अयोध्यायाम् क्षत्र धर्मम् चरिष्यसि ॥ ३-९-२८

28. **shastra sevanaat** = weapon, who admire; **buddhiH kadaarya kalushaa jaayate** = mind, with avariciousness, maligned, it becomes; **punaH gatvaat ayodhyaayaam** = again, on going, to Ayodhya; **kshatra dharmam cariSyasi** = Kshatriya, tenets, you can follow.

"Weapon admiring mind becomes maligned with avariciousness, you may therefore follow the tenet of Kshatriya-s on going to Ayodhya again... [3-9-28]

[Verse Locator](#)

अक्षया तु भवेत् प्रीतिः श्वश्रू श्वशुरयोः मम ।
यदि राज्यम् हि संन्यस्य भवेत् त्वम् निरतो मुनिः ॥ ३-९-२९

29. a kshayaa tu bhavet priitiH = un, diminishing, will be, satisfaction; shvashruu = to father-in-law; shvashurayoH = to mothers-in-law; mama = of mine; yadi raajyam parityajya = even if, kingdom, is forfeit; tvam bhavet nirataH muniH = you have, become, devout, sage.

"Everlasting satisfaction will be there to my father-in-law and mothers-in-laws, on your becoming a devout sage even after forfeiture of kingdom... [3-9-29]

[Verse Locator](#)

धर्मात् अर्थः प्रभवति धर्मात् प्रभवते सुखम् ।
धर्मेण लभते सर्वम् धर्म सारम् इदम् जगत् ॥ ३-९-३०

30. dharmaat arthaH prabhavati = from virtuousness, prosperity, emanates; dharmaat prabhavate sukham = from righteousness, originates, happiness; dharmeNa labhate sarvam = by honourableness, achieved, are all; dharma saaram idam jagat = probity's, essence, this universe is.

"From virtuousness prosperity emanates, from righteousness happiness, and by honourableness all are achieved, and this universe is the essence of probity... [3-9-30]

[Verse Locator](#)

आत्मानम् नियमैः तैः तैः कर्षयित्वा प्रयत्नतः ।
प्राप्यते निपुणैः धर्मो न सुखात् लभते सुखम् ॥ ३-९-३१

31. nipuNaiH = by experts; aatmaanam = their own selves; taiH taiH = with those, those; niyamaiH = principles; prayatnataH = making efforts; karSayitvaa = by exhausting; dharmaH = dharma - sublimity; praapyate = will be realized; na sukhaat labhyate sukham = not, by pleasuring, achievable, is pleasure.

"Experts will make efforts to exhaust their own selves with those and those principles, thus they realise sublimity... unachievable is pleasure by pleasuring alone... [3-9-31]

[Verse Locator](#)

नित्यम् शुचि मतिः सौम्य चर धर्मम् तपो वने ।
सर्वम् हि विदितम् तुभ्यम् त्रैलोक्यम् अपि तत्त्वतः ॥ ३-९-३२

32. saumya = oh, gentle one; nityam shuci matiH = always, with pure, mind; tapaH vane = in sagely, forests; dharmam cara = righteousness, tread; trailokyam sarvam api = about three worlds, all, even; tubhyam tattvataH viditam = to you, in its nuances, known.

"Always tread along the righteousness with a pure mind, oh, gentle one, and specially in these sagely forests... you know everything in all the three worlds, in all its nuances... [3-9-32]

[Verse Locator](#)

स्त्री चापलात् एतत् उदाहृतम् मे
धर्मम् च वक्तुम् तव कः समर्थः ।
विचार्य बुद्ध्या तु सह अनुजेन
यत् रोचते तत् कुरु म अचिरेण ॥ ३-९-३३

33. strii caapalaat etat udaahritam me = women's, wavering, all this, cited, by me; dharmam ca vaktum tava = of righteousness, to speak, to you; kaH samartha = who is, capable; vicaarya buddhyaa = ponder, mindfully; saha anujena = with, your brother; yat rocate = what, appropriate; tat kuru = that, you do; ma acireNa = not, belatedly.

"I cite all this with my womanly waver, and who is capable to talk to you about dharma? Ponder mindfully along with your brother, and what that is appropriate, you do it...but not

Sheetha's dilemma

This particular chapter is an interesting juncture in Ramayana, where Seetha reminds about the question of triggering cause for Rama's waging a war against demons. Seetha's doubt is well explained in Dharmaakuutam, the encyclopaedic commentary on Ramayana. A number of pages are allotted there for this chapter, and it is said there, that if Seetha is said to be self-contradictory in telling Rama that bow and arrows are a must to Kshatriya-s to protect the helpless when saying 'safeguard the sufferers, then only Kshatriya-s should use their bow...' as at verse 3-9-26 above, and also questioning immediately at 3-9-27, 'where the Kshatriya dharma, where the hermit's way of living...' etc., dharmaakuutam says not so. She is not contradicting herself in her statements, but asking Rama to have a cause, without resorting to weaponry against those demons, in a straightforward way. **ataH tad rakShaNaaya aayudhamna graahyam iti etad abhipraayakatvaat ||**

She is inquisitive to know why Rama alone shall raise the bow and arrows against some demons hurting some sages. These sages are having super powers and Indra like celestial chiefs are coming to these sages to take them to heaven with their mortal bodies. Can't they eliminate these demons? But these super hermits are not going to heaven, which is the minimum ambition of any penance, but requesting Rama to protect them from demons. And Rama obligingly started to wage this unilateral war, where any war requires a triggering point. Can't the super sages eliminate these demons, with their powers acquired by their penances? This is the question of Seetha. For this, Rama replies so convincingly in the next chapter, saying that the sages cannot issue forth a curse at the demons, in the course of their penance.

Sage Vishvamitra, though being a furious sage, once sought the help of Rama to counter the Demoness Tataka. And Rama rendered it. Now also these sages do not waste their powers at the mischievous demons, but ask Rama to safeguard their interests, for Rama is the king, whether he may be in capital or in forests.

Secondly, Rama is subjected to the throne of Ayodhya, now being held by his brother Bharata, and as a loyalist to that throne, Ram should act in accordance with the rules of his kingdom. This area Dandaka forests is under the ambit of their own kingdom. So Rama has to perform the deeds suitable to their kingdom. When killing Vali, Rama speaks to Vali -- "all this area is under our kingdom, now held by Bharata, and it is my duty to act in accordance with the decree of that throne..."

"Regarding the cause, Seetha's doubt comes true and she alone becomes the ultimate cause for Rama, to wage the final war with Ravana.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे नवमः सर्गः

Thus, this is the 9th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 9

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 10 Verses converted to UTF-8, Oct 09

Introduction

Rama replies Seetha's enquiry as to why he should wage war to eliminate the demons. He says that it is only to protect the land from the atrocities of demons, and for safeguarding the decrepit sages under his scheme of protecting the helpless.

[Verse Locator](#)

वाक्यम् एतत् तु वैदेह्या व्याहृतम् भर्तु भक्त्या ।
श्रुत्वा धर्मे स्थितो रामः प्रत्युवाच जानकीम् ॥ ४-१०-१

1. **bhartR^i bhaktyaa** = husband, in adoration of; **vaidehyaa vyaahR^itam** = by Vaidehi, said; **etat vaakyam tu** = all, words, but; **shrutvaa** = on hearing; **dharme sthitaH raamaH** = by virtue, abides, Rama; **prati uvaaca jaanakiim** = in turn, said [replied,] to Janaki.

On hearing all of the words said by Vaidehi, in adoration of her husband, he who abides by virtue alone that Rama replied Janaki. [4-10-1]

[Verse Locator](#)

हितम् उक्तम् त्वया देवि स्निग्धया सदृशम् वचः ।
कुलम् व्यपदिशन्त्या च धर्मज्ञे जनक आत्मजे ॥ ४-१०-२

2. **devi** = oh, lady; **dharmaj~ne janaka aatmaje** = oh, virtue-knower, Janaka's, daughter; **kulam vyapadishantya** [vi apa dish] **ca** = familial [greatness,] that speak of; **snigdhayaa tvayaa hitam sadR^isham vacaH uktam** = friendlily, by you, beneficial words, befitting to your [disposition]; is said.

"You have said beneficial, friendlily words that are seemlier to your disposition, oh, lady, which are apt to speak of your familial brought up, for you are the daughter of virtue-knowing Janaka. [4-10-2]

[Verse Locator](#)

किम् नु वक्ष्यामि अहम् देवि त्वया एव उक्तम् इदम् वचः ।
क्षत्रियैः धार्यते चापो न आर्त शब्दो भवेद् इति ॥ ४-१०-३

3. **devi** = o, lady; **aham kim nu vakSyami** = I, what [more,] verily, can I say; **aarta shabdaH na bhavet iti** = wailer's, yowl, shall not, be there, thus [misery's tears shall cease to flow -- Griffith]; **kSatriyaiH dhaaryate caapaH** = Kshatriya-s, handle, bow; **idam vacaH tvayaa eva uktam** = this, word, by you, alone [perhaps,] said [iterated.]

"What more shall I say, oh, lady, since it is said that 'a warrior handles a bow so that misery's tears cease to flow...' and this saying is iterated even by you... [4-10-3]

[Verse Locator](#)

ते च आर्ता दण्डकारण्ये मुनयः संशित व्रताः ।

माम् सीते स्वयम् आगम्य शरण्याः शरणम् गताः ॥ ४-१०-४

4. siite = oh! Seetha; samshita vrataaH = sages, resolute, in practises; sharaNyaaH daNDakaaraNye te munayaH = those that are shelteable, in Dansaka forest, those sages; aartaa svayam aagamy = sombrely, on approaching; maam sharaNam gataaH = my, refuge, they have gone in [came into.]

"Oh! Seetha, those shleterable sages of Dandaka forest have approached me sombrely on their own, and thus they came into my refuge... [4-10-4]

[Verse Locator](#)

वसन्तः काल कालेषु वने मूल फल अशनाः ।

न लभन्ते सुखम् भीरु राक्षसैः क्रूर कर्मभिः ॥ ४-१०-५

5. muula phala ashanaaH = tubers, fruits, eaters of; vasantaH kaala kaaleSu vane = living, time, after times [in all times,] in forest; kruura karmabhiH raakSasaiH bhiiru = with invidious, deeds, by demons, scared; sukham na labhante = quietude, not getting.

"Subsisting on fruits and tubers, living at all the time in forests those sages are not getting quietude, as they are scared by the demons with invidious deeds... [4-10-5]

[Verse Locator](#)

भक्ष्यन्ते राक्षसैः भीमैः नर मांसोपजीविभिः ।

ते भक्ष्यमाणा मुनयो दण्डकारण्य वासिनः ॥ ४-१०-६

अस्मान् अभ्यवपद्य इति माम् ऊचुर् द्विज सत्तमाः ।

6, 7a. munayaH daNDakaaraNya vaasinaH = sages, in Dandaka forest, dwellers; bhiimaiH nara maaMsopajii vibhiH = fiendish, on human, felsh, that subsist; raakSasaiH bhakSyante = by demons, are being eaten; te bhakSyamaaNaa = they, while being eaten; dvija sattamaaH = Brahmans, the eminent ones; asmaan abhyavapadya [abhi ava pad] = us, [to take possession of us] come to rescue; iti = thus as; maam uucur = to me, said.

"The sages dwelling in Dandaka forest are being eaten away by fiendish demons that subsist on human flesh, and while being eaten away like that those eminent Brahmans have said to me, "please come to our rescue..." [4-10-6,7a]

[Verse Locator](#)

मया तु वचनम् श्रुत्वा तेषाम् एवम् मुखात् च्युतम् ॥ ४-१०-७

कृत्वा वचनं शुश्रुषाम् वाक्यम् एतत् उदाहृतम् ।

प्रसीदन्तु भवन्तो मे ह्रीः एषा तु मम अतुला ॥ ४-१०-८

यद् ईदृशैः अहम् विप्रैः उपस्थेयैः उपस्थितः ।

7b, 8, 9a. evam teSaam mukhaat cyutam vacanam shrutvaa = this way, from their, mouth, fel, words, on hearing; mayaa tu = by me, but; kR^itvaa vacana shushruSaam = on making, vocal, vassalage - comforting them verbally; vaakyam etat udaahR^itam = sentence, this one, avouched; prasiidantu me bhavantaH = be gracious, to me, you all; aham yat [kaaraNaat] = I am, by which [reason]; upastheyaiH iidR^ishaiH vipraiH = those that are to be served, this kind of, [eminent] Brahamnas; upasthitaH = they came to my fore; eSaa mama atulaa hriiH hi = this, for me, immense, shame/dishonour, indeed.

"This way when I have heard the words voiced by them, I comforted them verbally and avouched this way, "Be gracious to me... you all... by which reason I am being addressed this way

by this kind of eminent Brahmins, whom I should have actually addressed my self, this indeed is a dishonour for me... [4-10-7b, 8, 9a]

[Verse Locator](#)

किम् करोमि इति च मया व्याहृतम् द्विज संनिधौ ॥ ४-१०-९
सर्वैः एव समागम्य वाक् इयम् समुदाहृता ।

9b, 10a. kim karomi iti ca = what, I shall do, thus, also; mayaa vyaahR^itam dvija sannidhau = by me, said, in Brahmins', in front of; sarvaiH eva samaagamya = all, thus, thronging; vaak iyam sam udaahR^itaa = word, this, spoke out.

"Then I said before the Brahmins, "what shall I do?" All of them thus thronged and spoke this word. [4-10-9b, 10a]

[Verse Locator](#)

राक्षसैः दण्डकारण्ये बहुभिः काम रूपिभिः ॥ ४-२०-१०
अर्दिताः स्म भृशम् राम भवान् नः तत्र रक्षतु ।

10b, 11a. raama = oh! Rama; daNDakaaraNye bahubhiH kaama ruupibhiH raakSasaiH = in Dandaka forest, many of the, guise-changing, demons; bhR^isham arditaaH sma = outrightly, tortured, we are; bhavaan tatra rakshatu naH = you, us, there in that, context protect, us.

"Many of the guise changing demons are outrightly torturing us in Dandaka forest, hence in that context you shall protect us... [4-10-10b, 11a]

[Verse Locator](#)

होम काले तु संप्राप्ते पर्व कालेषु च अनघ ॥ ४-१०-११
धर्षयन्ति सुदुर्धर्षा राक्षसाः पिशित अशनाः ।

11b, 12a. anagha = oh, merited one Rama; su dur dharSaa = highly, resistless ones; pishita ashanaaH = flesh, eating [carnivorous]; raakSasaaH = demons; homa kaale tu = at oblation, times, but; parva kaaleSu ca = on propitious, times, also; sampraapte = chancing, descend on; dharSayanti = they will be persecuting.

"Those resistless carnivorous demons, oh, merited Rama, will descend exactly at the time of fire oblations, or on propitious times like full or new moons to persecute us... [4-10-11b, 12a]

[Verse Locator](#)

राक्षसैः धर्षितानाम् च तापसानाम् तपस्विनाम् ॥ ४-१०-१२
गतिम् मृगयमाणानाम् भवान् नः परमा गतिः ।

12b, 13a. raakSasaiH dharSitaanaam ca = by demons, being assaulted, too; taapasaanaam tapasvinaam = aggrieved, ascetics; gatim mR^igaya maaNaanaam = recourse, searching, those that are searching; bhavaan = you are; naH = for us; paramaa gatiH = ultimate, course [we chanced on you.]

"We the ascetics being assaulted thus are aggrieved, and when we searched for a recourse you chanced as our ultimate course... [4-10-12b, 13a]

[Verse Locator](#)

कामम् तपः प्रभावेण शक्ता हन्तुम् निशाचरान् ॥ ४-१०-१३
चिरार्जितम् न च इच्छहामः तपः खण्डयितुम् वयम् ।

13b, 14a. **vayam tapaH prabhaaveNa** = we are, by our asceticism, efficacy of; **hantum nishaacaraan** = kaamam shakaaH = to eradicate, demons, surely, we are capable of; **tu** = but; **cira arjitam tapaH** = for a long time, earned, asceticism [the effect of]; **na ca icChaamaH khaNDayitum** = not, also, we wish, to cut short, waste;

"We by the efficacy of our asceticism are surely capable to eradicate those demons, but we do not wish to shorten the effect of our long earned merit of asceticism... [4-10-13b, 14a]

[Verse Locator](#)

बहु विघ्नम् तपो नित्यम् दुःश्वरम् चैव राघव ॥ ४-१०-१४

तेन शापम् न मुंचामो भक्ष्यमाणाः च राक्षसैः ।

14b, 15a. Raghava; **tapaH nityam bahu vighnam** = asceticism, always, with many hurdles; **duH caram ca eva** = impracticable, also, like that; **tena** = by the reason of it; **raakSasaiH bhakSyamaaNaaH** = though being eaten away, by demons; **shaapam na muncaamaH** = thus, curse, not, issued.

"Many hurdles are always there in our practice of asceticism, and even the asceticism have become impracticable, oh, Raghava, thus though being eaten away by the demons we are not issuing any curse... [4-10-14b, 15a]

[Verse Locator](#)

तद् अर्द्यमानान् रक्षोभिः दण्डकारण्य वासिभिः ॥ ४-१०-१५

रक्ष नः त्वम् सह भ्रात्रा त्वम् नाथा हि वयम् वने ।

15b, 16b. **tat** = thereby; **daNDakaaraNya vaasibhiH rakSobhiH** = Dandaka forest, dwellers, by demons; **ardiyamaanaan** = being persecuted; **naH** = us; **saha bhraatraa tvam rakSa** = with, brother you, protect; **vayam vane tvam naathaa hi** = we, in forest, you, as protector, we have you isn't it.

"Thereby, you along with your brother protect us that are being persecuted by the demons dwelling in Dandaka forest as you alone are the protector of ours in these forests...'so said sages to me... [4-10-15b, 16a]

[Verse Locator](#)

मया च एतत् वचः श्रुत्वा कात्स्न्येन परिपालनम् ॥ ४-१०-१६

ऋषीणाम् दण्डकारण्ये संश्रुतम् जनकात्मजे ।

16b, 17a. **janaka aatmaje** = Janaka's, daughter - oh, Seetha; **mayaa ca etat vacaH shrutvaa** = by me, also, all these, words, on hearing; **daNDakaaraNye R^iSiiNaam** = in Dandaka forests, to sages; **kaartsnyena paripaalanam samshrutam** = complete, protection, promised.

"On hearing all those words, oh, Seetha, I promised complete protection to the sages of Dandaka forests... [4-10-16b, 17a]

[Verse Locator](#)

संश्रुत्य न च शक्यामि जीवमानः प्रतिश्रवम् ॥ ४-१०-१७

मुनीनाम् अन्यथा कर्तुम् सत्यम् इष्टम् हि मे सदा ।

17b, 18a. **samshrutya** = having promised; **jivamaanaH** = while alive; **muniinaam prati shravam** = to sages, what that is promised; **anyathaa kartum na shakSyami** = otherwise, to implement, not, capable of; **me sadaa satyam iSTam hi** = always, truth, is dearer, to me, isn't it.

"Having promised to the sages it is incapable of me to implement it otherwise while I am alive... truth is dearer to me, isn't it... [4-10-17b, 18a]

[Verse Locator](#)

अपि अहम् जीवितम् जह्याम् त्वाम् वा सीते स लक्ष्मणाम् ॥ ४-१०-१८

न तु प्रतिज्ञाम् संश्रुत्य ब्राह्मणेभ्यो विशेषतः ।

18b, 19a. siite = Seetha; aham jiivitam api = I, life, even; sa lakSmaNaam = with, Lakshmana; tvaam vaa = you, either; jahyaam = I leave off; tu = but; pratij~naam = promise; visheSataH braahmaNebhyaH = especially, to Brahmans; samshrutya = having promised; na tu = never [I will never go back.]

"I may forfeit my life, forgo Lakshmana, or even forsake you but not a promise, that too especially made to Brahmans, and having promised I can never go back... [4-10-18b, 19a]

[Verse Locator](#)

तत् अवश्यम् मया कार्यम् ऋषीणाम् परिपालनम् ॥ ४-१०-१९

अनुक्तेन अपि वैदेहि प्रतिज्ञाय कथम् पुनः ।

19b, 20a. vaidehi = oh, Vaidehi; tat = by that reason; an uktena api = not, asked [by sages,] even if; R^iSiiNaam pari paalanam = of sages', safeguarding; mayaa avashyam kaaryam = by me, definitely, to be done; pratij~naaya katham punaH = having, how, then [to not to do.]

"By that reason, oh, Seetha, even if I am unasked, safeguarding sages is definitely to be done by me, how then it is undone when given a promise... [4-10-19b, 20a]

[Verse Locator](#)

मम स्नेहात् च सौहार्दात् इदम् उक्तम् त्वया वचः ॥ ४-१०-२०

परितुष्टो अस्मि अहम् सीते न हि अनिष्टो अनुशास्यते ।

20b, 21a. siite = oh, Seetha; mama snehaat sauhaardaat ca = in my, friendship, good-heartedness, also; idam vacaH uktam tvayaa = this, word, is said, by you; parituSTaH asmi aham = contented, I am; an iSTaH na anushaasyate hi = uninterested ones, not, forewarns, indeed.

"With your friendship and good-heartedness you say these words, oh, Seetha, I am contented... uninterested ones do not forewarn, indeed... [4-10-20b, 21a]

[Verse Locator](#)

सदृशम् च अनुरूपम् च कुलस्य तव शोभने ।

सधर्म चारिणी मे त्वम् प्राणेभ्यो अपि गरीयसी ॥ ४-१०-२१

21b, c. tava kulasya ca, shobhane = for your, bloodline, oh, graceful one; sadR^isham anuruupam ca = appropriate, seemly, also; me sa dharma caariNii = with me, virtue, wife the pursuer; tvam praaNebhyaH api gariiyasii = you are, by [my] lives, even, loftier one.

"Appropriate and seemly is your word of caution to your bloodline, oh, graceful Seetha, you are the co-pursuer in dharma with me, hence you are loftier to me than my own lives..." So said Rama to Seetha. [4-10-21b, c]

[Verse Locator](#)

इति एवम् उक्त्वा वचनम् महात्मा

सीताम् प्रियाम् मैथिल राज पुत्रीम् ।

रामो धनुष्मान् सह लक्ष्मणेन

जगाम रम्याणि तपो वनानि ॥ ४-१०-२२

22. mahaatmaa = exalted-soul; raamaH = Rama; priyaam maithila raaja putriim siitaam = to dear one, Mithila, king's, daughter, to Seetha; iti evam uktvaa vacanam = thus, that way, on saying, words; dhanuSmaan = bow-wielder; saha lakSmaNena = with, Lakshmana; ramyaaNi tapo vanaani jagaama = to picturesque, hermits, woodlands, went to.

That exalted soul Rama on saying those words to Seetha, his dear wife and the daughter of Janaka, wielding his bow proceeded further with Lakshmana to the picturesque woodlands of hermits. [4-10-22]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे दशमः सर्गः

Thus, this is the 10th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 10

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 11 Verses converted to UTF-8, Oct 09

Introduction

Rama comes across lake from which divine music is heard. Surprised at the musical notes from beneath the waters of the lake he enquires with the sage who is following, and that sage narrates the episode of Sage Mandakarni. Then Rama proceeds on wondering at that lake, and he visits all the hermitages about there and thus elapsed are ten years. Again Rama returns to the hermitage of Sage Suteekhsna, and after staying there for some time, takes leave of that sage and proceeds to see Sage Agastya. And on the way he visits the brother of Sage Agastya also. Rama, on the way narrates about the great deeds done by Sage Agastya in protecting humans from demons, and also depicts the propitious nature of Agastya's hermitage.

[Verse Locator](#)

अग्रतः प्रययौ रामः सीता मध्ये सुशोभना ।

पृष्ठतः तु धनुष्पाणिः लक्ष्मणः अनुजगाम ह ॥ ४-११-१

1. agrataH prayayau raamaH = ahead, travelled, Rama; siitaa madhye su shobhanaa = Seetha, in middle, very, glorious one; pR^iSThataH tu dhanuS paaNiH = rear, lakSmaNaH Lakshmana, but, bow, wielding; anu jagaama ha = following on, journeyed, verily.

Rama travelled ahead while the glorious Seetha in middle, and wielding bow Lakshmana followed them on the rear. [4-11-1]

This verse is commented specially by the ancient narrators. It is said that Om, praNava is reflected in this verse. The Om is the compound of three letters a + u + ma, and the first letter in the verse is a , in a + grataH. The second letter of Om, i.e., u is u in su sobhanaa. Other versions may read this as su madhyamaa , even then this u is there. The letter before last word ha is ma , as in jagaa ma . These three letters put together are Om. So the three, Rama, Lakshmana, Seetha are compared with these three letters of Om.

akaarocyate vishNuH sarva lokaika naayakaH |
ukaareNa uccyate lakShmii makaaro daasa vaacakaH | |

Vishnu/Rama is in letter a and he is coursing ahead, agrartaH prayayau , followed by u, Lakshmi/Seetha, who is an embodiment of the Absolute's karuNa , benevolence, as said at lakshmyaa kaaruNya ruupayaa And she is the illusory aspect of that Absolute, Maya, yaamaa ye m❖ , and being so, she will be the veil in between that Absolute and Innate Soul. The last letter ma is makaaro jiiva vaacaka, makaaro daasa vaacaka, is the sign for the servitude of the Innate Soul to the Absolute. That is what Lakshmana is.

akaaro viShNurityukto makaaro jiiva vaacakaH |
tayoH tu nitya sambandha ukaareNa prakiirtitaH | |

And anu jagaama means that which follows without any I-ness or Mine-ness as a total surrender, kainkarya . This agrataH prayayau raamaH is said to be the leadership quality of Soul, or Rama, where he does it himself without preaching, like Krishna. Previously when they entered forests, Lakshmana was leading and showing the way, as a dutiful servant. During next phase all three walked in line. Now, Rama wanted to wage war with demons, thus he leads the way, keeping Seetha in centre, followed and guarded by Lakshmana. This is the view point of the sages following them, for they the sages always meditate about that Absolute, in terms of Om, and these three appeared as the three letters of Om.

[Verse Locator](#)

तौ पश्यमानौ विविधान् शैल प्रस्थान् वनानि च ।
नदीः च विविधा रम्या जग्मतुः सह सीतया ॥ ४-११-२

2. tau = those two, Rama and Lakshmana; vividhaan shaila prasthaan = diverse, mountain, terraces; vanaani ca = forests, also; vividhaa ramyaah nadiiH ca = rivers, too; pashyamaanau = while seeing; siitayaa saha jagmatuH = Seetha, along with, they proceeded.

They proceeded while seeing diverse mountain terraces, forests, and diversely enchanting rivers too, along with Seetha. [4-11-2]

[Verse Locator](#)

सारसान् चक्रवाकां च नदी पुलिन चारिणः ।
सरांसि च सपद्मानि युतानि जलजैः खगैः ॥ ४-११-३

3. nadii pulina caariNaH = on rivers, sandbanks, moving; saarasaan cakravaakaam ca = saarasa water-birds, chakrvaka water-birds, also; sa padmaani = with, lotuses; jala jaiH khagaiH yutaani = water, born, birds, having; saraamsi ca = lakes, also.

Beholding the rivers that have water-birds like saarasa, chakravaaka that move on their sandbanks, and also the lakes that contain lotuses and water born birds, they moved on. [4-11-3]

[Verse Locator](#)

यूथ बद्धाम् च पृषतान् मद उन्मत्तान् विषाणिनः ।
महिषाम् च वराहाम् च गजाम् च द्रुम वैरिणः ॥ ४-११-४

4. yuutha baddhaam ca = in herds, banded, also; pR^iSataan = spotted deer; mada unmattaan = by virility, maddened; viSaaNinaH mahiSaam ca = large horned, buffaloes, also; varaahaam ca = wild boars; gajaam ca druma vairiNaH = elephants, too, that are trees', animals.

The moved on watching spotted deer banded in herds, the wild boars, large horned buffaloes maddened in virility, and the ruttish elephants rending trees like their enemies. [4-11-4]

[Verse Locator](#)

ते गत्वा दूरम् अध्वानम् लंबमाने दिवाकरे ।
ददृशुः सहिता रंयम् तटाकम् योजन आयुतम् ॥ ४-११-५
पद्म पुष्कर संबाधम् गज यूथैः अलंकृतम् ।
सारसैः हंस कादम्बैः संकुलम् जल जातिभिः ॥ ४-११-६

5. sahitaah te duuram adhvaanam gatvaa = together, they, far way, on way, having gone; lambamaane divaakare = while dangling, sun [sun while hanging in western sky]; padma puSkara sam baadham = with red lotuses, white lotuses, fully, overloaded; gaja yuuthaiH alamkR^itam = with elephant, herds, bedecked [over-sported]; jala jaatibhiH = with other, water born birds; saarasaiH hamsa kaadambaiH samkulam = sarasa birds, swans, kaadamba water-fowls, flurried; yojana aayutam = one yojana, in width; ramyam taTaakam = charming, lake; dadR^ishuH = saw.

On going far on their way, and when the sun is dangling in the western sky, together they saw a charming lake of one yojana width fully overloaded with red and white lotuses, overspread with sporting elephants, and over-flurried with waterfowls like saarasa birds, kaadamba birds, swans and with others kinds too. [4-11-5, 6]

[Verse Locator](#)

प्रसन्न सलिले रम्ये तस्मिन् सरसि शुश्रुवे ।
गीत वादित्र निर्घोषो न तु कश्चन दृश्यते ॥ ४-११-७

7. prasanna salile ramye = tranquil, waters, enchanting ones; tasmin sarasi = in that, lake; giita vaaditra nirghoSaH = singing, instrumental, melodies; shushruve = became audible; na tu kashcana dR^ishyate = not, but, anyone, is visible.

Out of the tranquil and enchanting waters of that lake audible are the melodies of singing and musical instruments, but none is visible. [4-11-7]

[Verse Locator](#)

ततः कौतूहलात् रामो लक्ष्मणः च महारथः ।
मुनिम् धर्मभृतम् नाम प्रष्टुम् समुपचक्रमे ॥ ४-११-८

8. tataH = then; raamaH = Rama; lakSmaNaH ca mahaa rathaH = Lakshmana, also, the great, charioteer; kautuuhalaat = then, inquisitively; dharmabhR^itam naama = Dharmabhrita, named; munim = to sage; praSTum sam upacakrame = to ask about, started to.

Then Rama and also Lakshmana, the great charioteer, inquisitively started to ask the Sage named Dharmabhrita about it. [4-11-8]

[Verse Locator](#)

इदम् अत्यद्भुतम् श्रुत्वा सर्वेषाम् नो महामुने ।
कौतूहलम् महत् जातम् किम् इदम् साधु कथ्यताम् ॥ ४-११-९

9. mahaa mune = oh, great saint; idam ati adbhutam shrutvaa = this, greatly, amazing, on hearing; sarveSaam naH = for all of, us; kautuuhalam mahat jaatam = inquisitiveness, intense, is created; kim idam = why, this; saadhu kathyataam = clearly, tell us.

"On hearing this greatly amazing music from lake, oh, great saint, intensive inquisitiveness is created in all of us, why this, please tell us clearly about it." Thus Rama asked. [4-11-9]

[Verse Locator](#)

तेन एवम् उक्तो धर्मात्मा राघवेण मुनिः तदा ।
प्रभावम् सरसः क्षिप्रम् आख्यातुम् उपचक्रमे ॥ ४-११-१०

10. tadaa tena raaghaveNa evam uktaH = then, by him, by Raghava, thus, said; dharmaatmaa muniH = virtuous, sage; sarasaH = of lake; pra bhaavam aakhyaatum = efficacy, to tell; kshipram upacakrame = quickly, started to.

Thus said by that Raghava then that virtuous sage quickly started to tell about the efficacy of that lake. [4-11-10]

[Verse Locator](#)

इदम् पंच अप्सरो नाम तटाकम् सार्व कालिकम् ।
निर्मितम् तपसा राम मुनिना माण्डकर्णिना ॥ ४-११-११

11. raama = Rama; idam maaNDakarNinaa = this one, by Mandakarni; muninaa = by sage; tapasaa nirmitam = by ascetic power, built; saarva kaalikam = an all-time lake; panca apsaraH naama taTaakam = this one is, five apsara, named, lake.

"Oh, Rama, this is an all-time lake built by the ascetic power of the sage Mandakarni, known as Five Apsara Lake. [4-11-11]

[Verse Locator](#)

स हि तेपे तपः तीव्रम् माण्डकर्णिः महामुनिः ।

दश वर्ष सहस्राणि वायु भक्षो जलाशये ॥ ४-११-१२

12. mahaamuniH saH maaNDakarNiH = great saint, he that, Mandakarni; vaayu bhakSaH jala aashaye = air, while consuming, in lake; dasha varSa sahasraaNi = ten, years, thousands; tiivram tapaH tepe hi = rigorously, asceticism, he practiced, indeed.

"He that great saint Mandakarni practiced rigorous asceticism for ten thousand years staying in the waters of the lake, and consuming air alone. [4-11-12]

[Verse Locator](#)

ततः प्रव्यथिताः सर्वे देवाः स अग्नि पुरोगमाः ।

अब्रुवन् वचनम् सर्वे परस्पर समागताः ॥ ४-११-१३

13. tataH pra vyathitaaH = then, verily, worried; sarve devaaH = all, gods; paraspara samaagataaH = together, meeting; sa agni purogamaaH = with, Fire, at helm of affairs; abruvan vacanam sarve = conversed, words, all of them.

"Then all the gods are worried and met together with Fire-god at the helm of affairs, and they all conversed among themselves. [4-11-13]

[Verse Locator](#)

अस्मकम् कस्यचित् स्थानम् एष प्रार्थयते मुनिः ।

इति संविग्न मनसः सर्वे तत्र दिवौकसः ॥ ४-११-१४

14. eSa muniH = this, sage is; asmakam kasyacit sthaanam praarthayate = among us, someone's, place, he is praying for; iti- = thus; sarve divaukasaH tatra samvigna manasaH = all, heaven-dwellers, in that matter, are perturbed, at heart.

"This sage is praying for someone's place among us," thus all of those heaven-dwellers are perturbed at heart. [4-11-14]

[Verse Locator](#)

ततः कर्तुम् तपो विघ्नम् सर्व देवैः नियोजिताः ।

प्रधान अप्सरसः पञ्च विद्युत् चलित वर्चसः ॥ ४-११-१५

15. sarva devaiH = by all, gods; tataH = then; kartum tapaH vighnam = to effectuate, in asceticism, hindrance; vidyut calita varcasaH = lighting like, sprint, in shine; pradhaana apsarasaH panca = important, apsarasa-s, five of them; niyojitaH = are assigned.

"Then all gods assigned five important Apsara-s, the celestial courtesans, whose shine is like the sprint of the lightning, to effectuate hindrance in that sage's asceticism. [4-11-15]

[Verse Locator](#)

अप्सरोभिः ततः ताभिः मुनिः दृष्ट परावरः ।

नीतो मदन वश्यत्वम् देवानाम् कार्य सिद्धये ॥ ४-११-१६

16. tataH = then; dR^iSTa para avaraH muniH = sage, who discerned, other, and this world [knows worldly and heavenly matters,] sage; taabhiH apsarobhiH = by them, by five of the celestials; devaanaam kaarya siddhaye = for gods', function, to achieve; madana vashyatvam = towards love's, restraint; niitaH = he is led on.

Then those five celestial beauties have led that sage astray who discerned the nature of this and the other world, or good and bad, or the nature of Absolute-Soul and Body- bound Soul, towards the passionate restraint by, as though to achieve god's task.

ताः चैव अप्सरसः पंच मुनेः पत्नीत्वम् आगताः ।
तटाके निर्मितम् तासाम् तस्मिन् अन्तर्हितम् गृहम् ॥ ४-११-१७

17. taaH caiva panca apsarasaH = they, also thus, five of them, celestials; muneH patniitvam aagataaH = sage's, wifehood, came about; taasaam gR^iham = for them, house; tasmin taTaake antar hitam nirmitam = in there, in lake, inside concealed, is built.

"Also thus, those five celestial apsara-s attained wifehood of that sage, and for them he built a house in there, concealed inside that lake. [4-11-17]

[Verse Locator](#)

तत्र एव अप्सरसः पंच निवसन्त्यो यथा सुखम् ।
रमयन्ति तपोयोगात् मुनिम् यौवनम् आस्थितम् ॥ ४-११-१८

18. tatra eva apsarasaH panca = there, alone, apsara-s, five of them; nivasantyaH = while living in; tapo yogaat = by asceticism's, power; yauvanam aasthitam = youthfulness, which has come upon; munim = the sage is; yathaa sukham ramayanti = as for, his delight, they are gratifying.

"While those five celestial apsara-s are living in there, they are gratifying that sage according to his delight as youthfulness came upon that sage owing to his power of asceticism. [4-11-18]

[Verse Locator](#)

तासाम् संक्रीड मानानाम् एष वादित्र निःस्वनः ।
श्रूयते भूषण उन्मिश्रः गीत शब्दः मनोहरः ॥ ४-११-१९

19. sam kriiDa maanaanaam = while they are reveling; taasaam eSa vaaditra niHsvanaH = their, playing instruments, sounds they are; bhuuSaNa unmishraH = with ornaments' [tinkling,] mingled with; manoharaH giita shabdaH shruuyate = delightful, singing, of melodies, being heard.

"These musical sounds we hear are emerging out as played on their instruments, mingled with the tinkling of their ornaments, and mixed with their delightful singing of melodies." So said sage Dharmabhrita to Rama. [4-11-19]

[Verse Locator](#)

आश्चर्यम् इति तस्य एतद् वचनम् भावितात्मनः ।
राघवः प्रतिजग्राह सह भ्रात्रा महा यशाः ॥ ४-११-२०

20. mahaa yashaaH raaghavaH = of highly renown, Raghava; saha bhraatraa = with, brother; bhaavita a atmanaH = of that contemplative soul [sage Dharmabhrita's]; tasya etat vacanam = his [sage's,] that, word; aashcharyam iti = amazing, is this saying; prati jagraaha = received [exclaimed.]

That highly renowned Raghava together with his brother acknowledged the sage Dharmabhrita's account, exclaiming it as "amazing is this..." [4-11-20]

[Verse Locator](#)

एवम् कथयमानः स ददर्श आश्रम मण्डलम् ।
कुश चीर परिक्षिप्तम् ब्राह्म्या लक्ष्म्या समावृतम् ॥ ४-११-२१

प्रविश्य सह वैदेह्या लक्ष्मणेन च राघवः ।

21, 22a. **evam kathayamaanaH** = thus, saying Rama; **kusha ciira parikSiptam** = sacred grass, jute cloths, encircled with; **braahmyaa lakshmyaa sam aavR^itam** = Brahma's [Vedic,] solemnness, well, encompassing; **aashrama maNDalam** = hermitages, cluster of; sa Raghava; **dadarsha** = he, that Raghava, having seen; **pravishya saha vaidehyaa lakSmaNena ca** = entered, with Vaidehi, Lakshmana, also,

While saying thus Raghava has seen a cluster of hermitages nearby, encircled with sacred grass, jute cloths, and even encompassed with Vedic solemnness, and he entered that hermitage along with Seetha and Lakshmana. [4-11-21, 22a]

[Verse Locator](#)

तदा तस्मिन् स काकुत्स्थः श्रीमति आश्रम मण्डले ॥ ४-११-२२
उषित्वा स सुखम् तत्र पूज्यमानो महर्षिभिः ।
जगाम च आश्रमान् तेषाम् पर्यायेण तपस्विनाम् ॥ ४-११-२३
येषाम् उषितवान् पूर्वम् सकाशे स महास्त्रवित् ।

22b, 23, 24a. **saH kaakutsthaH** = he, that Rama; **tadaa tasmin shriimati aashrama maNDale** = then, in that august, hermitage's, cluster of; **uSitvaa sa sukham** = resided, with, happiness; **tatra puurjyamaanaH maharSibhiH** = there, venerated by, great saints; **mahaa astra vit** = great, missiles, expert of - Rama; **saH** = he; **puurvam yeSaam sakaashe uSitavaan** = earlier, with whom, in nearness, he resided; **teSaam tapasvinaam aashramaan** = to their, sages', to hermitages; **paryaayeNa jagaama** = for another round, he went.

Rama happily stayed in that august cluster of hermitages duly venerated by those great saints for sometime, and then that expert in great missiles Rama went to the hermitages of those sages with whom he stayed earlier, for another round. [4-11-22, 23, 24a]

[Verse Locator](#)

क्वचित् परिदशान् मासान् एक संवत्सरम् क्वचित् ॥ ४-११-२४
क्वचित् च चतुरो मासान् पंच षट् च परान् क्वचित् ।
अपरत्र अधिकान् मासान् अध्यर्धम् अधिकम् क्वचित् ॥ ४-११-२५
त्रीन् मासान् अष्ट मासान् च राघवो न्यवसत् सुखम् ।

24b, 25, 26a. **raaghavaH** = Raghava; **kvacit pari dashaan maasaan maasaan** = in some [hermitages,]; nearly, ten, months; **kvacit eka saMvatsaram** = elsewhere, one, year; **kvacit caturaH maasaan** = at some place, also, four months; **kvacit panca aparaan** = somewhere, five months, some more; **SaT ca aparaatra** = six, also, at other where; **maasaat api adhi kam kvacit** = more than month, much time, somewhere else; **adhi ardham adhikaan triin maasaan** = one and half, more than, three, months; **aSTa maasaan ca** = eight, months, also; = nyavasat sukham = lived, comfortably.

Rama stayed there for nearly ten months at some place, elsewhere for one year, at somewhere else for four months, and for five, and six months at elsewhere, even at somewhere else for more than a month, and for more than one and half months elsewhere. [4-11-24, 25, 26a]

[Verse Locator](#)

तत्र संवसतः तस्य मुनीनाम् आश्रमेषु वै ॥ ४-११-२६
रमतः च आनुकूल्येन ययुः संवत्सरा दश ।

26b, 27a. **tatra sam vasataH** = there, verily staying; **tasya muniinaam aashrameSu vai** = of them, the sages, hermitages, indeed; **ramataH** = when taking delight; **aanukuulyena yayuH samvatsaraa dasha** = smoothly, elapsed, years, ten.

While Raghava stayed comfortably taking delight in those hermitages of sages, indeed ten years have smoothly elapsed. [4-11-26b, 27a]

As per the above the counof monthst comes to sixty months, i.e., five years. But it is said that ten years are elapsed comfortably. There are a good number of arguments counting the months said above and the point of ten years, said finally. Dharmaakuutam puts it as ten years only: tataH paryaayeNa nikhila muni jana nilayeShu niitvaa dasha samvatsaraan punaraagamya tiikShNatapasaH sutiikShNam | | Thus ten full years are spent only in around these hermitages, peregrinating from one to the other. The total period of exile is fourteen years. Here it is said that ten years are completed. In Chitrakuta two years are spent. Then the search for Seetha and final war should happen in two year span.

[Verse Locator](#)

परिसृत्य च धर्मज्ञः राघवः सह सीतया ॥ ४-११-२७

सुतीक्ष्णस्य आश्रमम् श्रीमान् पुनर् एव आजगाम ह ।

27b, 28a. dharmaj~naH shriimaan raaghavaH = virtue-knower, glorious one, Raghava; siitayaa saha pari sR^itya = along with, Seetha, on going around; punaH eva = again, thus; sutiikSNasya aashramam aajagaama ha = to sage Suteekshna's, hermitage, went to, indeed.

Thus that virtue-knowing glorious Rama on going around those hermitages along with Seetha indeed went to the hermitage of Sage Suteekshna again. [4-11-27b, 28a]

[Verse Locator](#)

स तम् आश्रमम् आगम्य मुनिभिः परिपूजितः ॥ ४-११-२८

तत्र अपि न्यवसत् रामः कंचित् कालम् अरिन्दमः ।

28b, 29a. arindamaH saH raamaH = enemy-destroyer, he, that Rama; tam aashramam aagamya = at that, hermitage, on coming; munibhiH pari puujitaH = by sages, verily, adored; tatra api kamcit kaalam nyavasat = there, even, for some time, resided.

On coming at that hermitage that enemy destroyer is adored by sages, and he resided there for some time. [4-11-28b, 29a]

[Verse Locator](#)

अथ आश्रमस्थो विनयात् कदाचित् तम् महामुनिम् ॥ ४-११-२९

उपासीनः स काकुत्स्थः सुतीक्ष्णम् इदम् अब्रवीत् ।

29b, 30a. atha aashrama sthaH kaakutsthaH = then, in hermitage, while staying, Rama; idam abraviit = this, said vinayaat = submissively; kadaacit = on one day; tam mahaa munim sutiikSNam upaasiinaH = to that, great, saint, to Suteekshna, who is sitting nearby.

Then on one day while staying in that hermitage Rama submissively said this to that sage Suteekshna who is sitting nearby. [4-11-29b, 30a]

[Verse Locator](#)

अस्मिन् अरण्ये भगवन् अगस्त्यो मुनिसत्तमः ॥ ४-११-३०

वसति इति मया नित्यम् कथाः कथयताम् श्रुतम् ।

30b, 31a. bhagavan muni sattamaH agastyaH = godly, saint the eminent, Agastya; asmin araNye vasati iti = in this, forest, lives, thus as; nityam kathaaH kathayataam = always, narratives, narrated [about him, thus]; mayaa = by me; shrutam = heard.

"I have always heard through the narratives narrated by other sages that the godly and eminent sage Agastya is residing in this forest. [4-11-30b, 31a]

[Verse Locator](#)

न तु जानामि तम् देशम् वनस्य अस्य महत्तया ॥ ४-११-३१

कुत्र आश्रम पदम् पुण्यम् महर्षेः तस्य धीमतः ।

31b, 32a. tu = but; asya vanasya mahattayaa = this, forest's, extensive area; tam deshama na jaanaami = that, place, not, I know; dhiimataH tasya maharSeH = that astute one's, of that, sage; puNyam aashrama padam kutra = pious, hermitage, where is.

"But due to the vastness of this forest I have not known that place, where is the pious hermitage of that astute sage? [4-11-31b, 32a]

[Verse Locator](#)

प्रसाद अर्थम् भगवतः सानुजः सह सीतया ॥ ४-११-३२

अगस्त्यम् अभिगच्छेयम् अभिवादयितुम् मुनिम् ।

32b, 33a. prasaada artham bhagavataH = graciousness, desiring, of that godly sage; sanujaH saha siitayaa = with, brother, along with Seetha; munim agastyam abhivaadayitum abhi gacCheyam = that sage, to Agastya, to venerate, I wish to approach.

"I wish to approach that sage seeking that godly sage's graciousness, along with my brother and Seetha to venerate him. [4-11-32b, 33a]

[Verse Locator](#)

मनोरथो महान् एष हृदि परिवर्तते ॥ ४-११-३३

यदि अहम् तम् मुनिवरम् शुश्रूषेयम् अपि स्वयम् ।

33b, 34a. tam muni varam = that, sage, supreme; svayam aham = personally, I will [can I]; shushruuSeyam api yadi = can I propitiate; eSa mahaan manorathaH = this, high, ambition; me hR^idi pari vartate = in my, heart, it is recurring.

"Can I personally propitiate that supreme sage -- is my high ambition, and it is recurrent in my heart." So said Rama to Suteekshna. [4-11-33b, 34a]

[Verse Locator](#)

इति रामस्य स मुनिः श्रुत्वा धर्मात्मनो वचः ॥ ४-११-३४

सुतीक्ष्णः प्रत्युवाच इदम् प्रीतो दशरथात्मजम् ।

34b, 35a. saH muniH sutiikSNaH = he that, sage Suteekshna; dharma atmanaH raamasya = virtue-minded one, Rama's; iti vacaH shrutvaa = this kind of, words [that particular request of Rama,] on hearing; priitaH = is gladdened; dasharatha atmajam = to Dasharatha's, son; idam uvaaca = this, said.

Sage Suteekshna on hearing that particular request of that virtue-minded Rama is gladdened and said this to him. [4-11-34b, 35a]

[Verse Locator](#)

अहम् अपि एतद् एव त्वाम् वक्तु कामः स लक्ष्मणम् ॥ ४-११-३५

अगस्त्यम् अभिगच्छह इति सीतया सह राघव ।

35b, 36b. raaghava = Raghava; aham api = I, even; tvaam sa lakSmaNam saha siitayaa = to you, with Lakshmana, with Seetha; agastyam abhigacCha iti = to Agastya, approach, thus; etat eva = that, only; vaktu kaamaH = to say, wished to.

"Oh, Raghava, even I wished to say this to you, that you may approach Agastya along with Lakshmana and Seetha. [4-1-35b, 36a]

[Verse Locator](#)

दिष्ट्या तु इदानीम् अर्थे अस्मिन् स्वयम् एव ब्रवीषि माम् ॥ ४-११-३६

अयम् आख्यामि ते राम यत्र अगस्त्यो महामुनिः ।

36b, 37a. diSTyaa tu = providentially, but; idaaniim asmin arthe = now, in this, import / topic; svayam eva maam braviiSi = yourself, alone, to me, you are speaking; Rama; yatra mahaamuniH agastyaH = where, Agastya, great sage is there; ayam te aakhyaami = that, I tell, you.

"But providentially you alone raised this topic with me, Rama, I will tell you where that great sage Agastya is. [4-11-36b, 37a]

[Verse Locator](#)

योजनानि आश्रमात् तात याहि चत्वारि वै ततः ।

दक्षिणेन महान् श्रीमान् अगस्त्य भ्रातुर् आश्रमः ॥ ४-११-३७

37b, c. aashramaat catvaari yojanaani yaahi = from this hermitage, four, yojana-s, you go; taata = oh, dear one; tataH dakSiNena agastya bhraatuH mahaan shriimaan aashramaH = then on west side, Agastya, brother's, great, glorious, hermitage [is there.]

"On your going four yojana-s from this hermitage, oh, dear Rama, there is the great and glorious hermitage of Agastya's brother on the southern side. [4-11-37b, c]

[Verse Locator](#)

स्थली प्राय वनोद्देशे पिप्पली वन शोभिते ।

बहु पुष्प फले रम्ये नाना विहग नादिते ॥ ४-११-३८

38. pippalii vana shobhite = pippali = with trees [long pepper,] thickets, adorned with; bahu puSpa phale = with many, flowers, fruits; ramye = spectacular; naanaa vihaga naadite = with various, birds, reechoed; sthalii praaya = land, high [plateau]; vanaat deshe = in forest, place [that hermitage is there.]

"That hermitage is there on a plateau in a spectacular place of that forest which is adorned with many flowers and fruits, thickets of long pepper, and reechoed with the callings of various birds. [4-11-38]

[Verse Locator](#)

पद्मिन्यो विविधाः तत्र प्रसन्न सलिल आशयाः ।

हंस कारण्डव आकीर्णाः चक्रवाक उपशोभिताः ॥ ४-११-३९

तत्र एकाम् रजनीम् व्युष्य प्रभाते राम गम्यताम् ।

39, 40a. tatra = there are; prasanna salila aashayaaH = with tranquil, waters, receptacles; hamsa kaaraNDava aakiirNaaH = with swans, francolin partridges, teeming with; cakravaaka upa shobhitaaH = with ruddy gees, beautified with; vividhaaH padminyaH = diverse, lakes [will be there]; raama = Rama; tatra ekaam rajaniim vyuSya = there, one, night, staying; prabhaate = in morning; gamyataam = be gone.

"There are diverse lakes that are receptacles for tranquil waters, that are teeming with swans and partridges, beautified with ruddy geese, and Rama staying there for a night you may proceed in the next morning. [4-11-39, 40a]

[Verse Locator](#)

दक्षिणाम् दिशम् आस्थाय वन षण्डस्य पार्श्वतः ॥ ४-११-४०

तत्र अगस्त्य आश्रम पदम् गत्वा योजनम् अन्तरम् ।

40b, 41a. vana SaNDasya paarshvataH = forest's, clump, on side of; dakSiNaam disham aasthaaya = southern, direction, on taking course; yojanam antaram gatvaa = one yojana, afterward - beyond, on going; tatra agastya aashrama padam = there, Agastya's, hermitage, [you will find.]

"On going one yojana beyond, taking the southward course on the side of the forest clump you will find Agastya's hermitage. [4-11-40b, 41a]

[Verse Locator](#)

रमणीये वनोद्देशे बहु पादप शोभिते ॥ ४-११-४१

रंस्यते तत्र वैदेही लक्ष्मणः च त्वया सह ।

स हि रम्यो वनौद्देशो बहु पादप संयुतः ॥ ४-११-४२

41b, 42. ramaNiiye bahu paadapa shobhite = pleasant, with divers, trees, adorned with; tatra vanoddeshe vaidehii lakSmaNaH ca tvayaa saha ramsyate = in that, woodlands, Vaidehi, Lakshmana, also, you, along with, will enjoy; bahu paadapa sam yutaH = with divers, trees, abounding in; saH vanouddeshaH ramyaH hi = that, woodland, is delightful, isn't it.

"Seetha and Lakshmana will enjoy those woodlands adorned with diverse pleasant trees, as the woodlands abounding with diverse trees will naturally be delightful, isn't it. [4-11-41b, 42]

[Verse Locator](#)

यदि बुद्धिः कृता द्रष्टुम् अगस्त्यम् तम् महामुनिम् ।

अद्य एव गमने बुद्धिम् रोचयस्व महामते ॥ ४-११-४३

43. mahaa mate = oh, great, ingenious Rama; yadi buddhiH kR^itaa = if, mind, is made up; draSTum agastyam tam mahaamunim = to see, Agastya, that, great sage; adya eva gamane = today, only, in going; buddhim rocayasva = thinking, resolve.

"If your mind is made up to see that great sage Agastya, oh, great ingenious Rama, resolve your thinking in going only today." So said Sage Suteekshna to Rama. [4-11-43]

[Verse Locator](#)

इति रामो मुनेः श्रुत्वा सह भ्रात्रा अभिवाद्य च ।

प्रतस्थे अगस्त्यम् उद्दिश्य सानुगः सह सीतया ॥ ४-११-४४

44. raamaH = thus, Rama; muneH iti shrutvaa = of sage, that is said, on listening; saha bhraatraa abhivaadya ca = with, brother, revered, also; sa anu gaH saha siitayaa = with, follower [Lakshmana,] with Seetha; pratasthe agastyam uddishya = journeyed, Agastya, aiming at.

On listening that which is said by the sage, Rama revered that sage along with his brother, and then he journeyed with Seetha and his follower Lakshmana aiming to reach Agastya. [4-11-44]

[Verse Locator](#)

पश्यन् वनानि चित्राणि पर्वतां च अभ्र संनिभान् ।

सरांसि सरितः चैव पथि मार्ग वश अनुगतान् ॥ ४-११-४५

सुतीक्ष्णेन उपदिष्टेन गत्वा तेन पथा सुखम् ।

इदम् परमं संहृष्टो वाक्यम् लक्ष्मणम् अब्रवीत् ॥ ४-११-४६

45, 46. pashyan = on viewing; citraaNi vanaani = beautiful, forests; abhra samnibhaan parvataam ca = to clouds, similar, mountains, also; saraamsi = lakes; saritaH ca eva = rivers, also, thus; pathi = on pathway; maarga vasha anu gataan = walkway, along, following -- that

are flowing; **sutiikSNenaupadiSTena** = by Suteekshna, indicated; **tena pathaa** = by that, path; **sukham gatvaa** = happily, on going; **parama sam hR^iSTaH** = very highly gladdened; **lakSmaNam idam vaakyam abraviit** = to Lakshmana, this, sentence, spoke.

While viewing beautiful forests, cloud-like mountains, lakes, and rivers that are flowing following the pathways, Rama happily journeyed on the pathway indicated by sage Suteekshna, then he gladly spoke this sentence to Lakshmana. [4-11-45, 46]

[Verse Locator](#)

एतद् एव आश्रम पदम् नूनम् तस्य महात्मनः ।
अगस्त्यस्य मुनेर् भ्रातुर् दृश्यते पुण्य कर्मणः ॥ ४-११-४७

47. **etat eva** = this, alone is; **mahaa aatmanaH puNya karmaNaH** = of great souled one, with pious deeds; **agastyasya bhraatuH** = of Agastya's, brother; **tasya muneH aashrama padam** = of that, sage, hermitage; **dR^ishyate** = that appears; **nuunam** = must be.

"Definitely this alone appears to be the hermitage of Sage Agastya's brother, one with great soul and pious deeds. [4-11-47]

[Verse Locator](#)

यथा हि इमे वनस्य अस्य ज्ञाताः पथि सहस्रशः ।
संनताः फल भरेण पुष्प भारेण च द्रुमाः ॥ ४-११-४८

48. **pathi phala bhareNa puSpa bhaareNa ca** = on way, by fruit's, weight, by flower's, weight, too; **sam nataaH** = much, bowed; **drumaaH** = of trees; **sahasrashaH** = in thousands; **asya vanasya** = of this, forest; **yathaa hi ime** = as to how, to me; **j~naataaH** = known [seen]

"As how thousands of trees are bowing under the weight of flowers and fruit on the pathway, thereby I perceive it to be the hermitage of Agastya's bother. [4-11-48]

[Verse Locator](#)

पिप्पलीनाम् च पक्वानाम् वनाद् अस्माद् उपागतः ।
गन्धो अयम् पवन उत्क्षिप्तः सहसा कटुकोदयः ॥ ४-११-४९

49. **sahasaa** = suddenly; **pavana ut kSiptaH** = by wind, upraised; **kaTukodayaH** = sour-smell; **pakvaanaam** = ripened; **pippaliinaam** = of pippali fruits; **ayam gandhaH** = this, aroma; **asmaat vanaat upa agataH** = from this, forest, came closer.

"Upraised by the wind the sour-smell of pippali fruits is suddenly coming closer from the forest. [4-11-49]

[Verse Locator](#)

तत्र तत्र च दृश्यन्ते संक्षिप्ताः काष्ठ संचयाः ।
लूनाः च परिदृश्यन्ते दर्भा वैदूर्य वर्चसः ॥ ४-११-५०

50. **tatra tatra** = there, there; **sam kSiptaaH kaaSTha samcayaaH** = heaped up, firewood, heaps; **dR^ishyante** = are visible; **luunaaH** = snapped; **vaiduurya varcasaH** = Lapis Lazuli-like [gemlike,] in tinge; **darbhaa** = sacred grass; **pari dR^ishyante** = all over, can be seen.

"Here and there visible are the well heaped heaps of firewood, and all over appearing is the sacred grass snapped at its top and gemlike in its tinge. [4-11-50]

[Verse Locator](#)

एतत् च वन मध्यस्थम् कृष्ण अभ्र शिखर उपमम् ।
पावकस्य आश्रमस्थस्य धूमाग्रम् संप्रदृश्यते ॥ ४-११-५१

51. aashramasthasya = inside hermitage; paavakasya = ritual fire's; kR^iSNa abhra shikhara upamam = black, cloud, vertex, in similarity; vana madhyastham = forest's, in midst of; etat dhuuma agram = this, smoke's, vertex; sam pra dR^ishyate = very, clearly, visible.

"From inside the hermitage in the midst of this forest the vertex of smoke from ritual fire is clearly visible as high as the vertex of a black rainy cloud. [4-11-51]

[Verse Locator](#)

विविक्तेषु च तीर्थेषु कृत स्नाना द्विजातयः ।
पुष्प उपहारम् कुर्वन्ति कुसुमैः स्वयम् आर्जितैः ॥ ४-११-५२

52. vivikteSu tiirtheSu = sacred, also, in streams; kR^ita snaanaa dvijaatayaH = on performing, bath, twice-born ones [Brahmans]; svayam aarjitaiH kusumaiH = personally, collected, with flowers; puSpa upahaaram kurvanti = flower, offering, making.

"On performing bathing in sacred streams the Brahmans are making flower offerings to gods, called puSpa bali, with the flowers that are personally collected by them. [4-11-52]

If flowers for worship are taken from someone else, half of the merit of that worship goes to the one who gave those flowers. Hence the flowers are to be plucked by the worshipper alone, that too from his flower garden. They are not to be stolen, begged, carried in palms, or in upper cloth, but to be carried in a big size leaf.

uttamam svaarjitam puShpam madhyamam vanyam ucyate |
adhamam tu kraya kriitam paarakyam tu adhamaadhamam | |

"Best are the flowers brought personally, medium is the forest-born, purchased are the worse, and those that are brought by others, the worst."

[Verse Locator](#)

ततः सुतीक्ष्णस्य वचनम् यथा सौम्य मया श्रुतम् ।
अगस्त्यस्य आश्रमो भ्रातुर् नूनम् एष भविष्यति ॥ ४-११-५३

53. saumya = oh, gentle Lakshmana; tataH sutiikSNasya vacanam = thus, by Suteekshna's, words; yathaa mayaa shrutam = as, by me, heard; eSa nuunam agastyasya bhraatuH aashramaH = this, definitely, Agastya's, brother's, hermitage; bhaviSyati = shall be.

"Thus by the words of Sage Suteekshna as I have heard, oh, gentle Lakshmana, this hermitage shall definitely be that of Sage Agastya's brother. [4-11-53]

[Verse Locator](#)

निगृह्य तरसा मृत्युम् लोकानाम् हित काम्यया ।
यस्य भ्रात्रा कृता इयम् दिक् शरण्या पुण्य कर्मणा ॥ ४-११-५४

54. yasya bhraatraa = whose, brother is; puNya karmaNaa = of meritorious deeds -- of Agastya; lokaanaam hita kaamyayaa = for world, well-being, wishing for; tarasaa nigR^ihya mR^ityum = by his efficacy, controlling, death; iyam dik sharaNyaa = this, region, liveable; kR^itaa = is made.

"Whose brother is Sage Agastya with meritorious deeds, who wishing well-being of the world controlled death by his efficacy, and who made this southern region a liveable region, this must be the hermitage of such a sage, such Agatya's brother. [4-11-54]

[Verse Locator](#)

इह एकदा किल क्रूरो वातापिः अपि च इल्वलः ।

भ्रातरौ सहितौ आस्ताम् ब्राह्मणघ्नौ महा असुरौ ॥ ४-११-५५

55. ekadaa iha braahmaNa ghnau = once, here, Brahmans, killers of; kruuraH vaataapiH api ca ilvalaH = cruel ones, Vaataapi, even, also, Ilvala; bhraatarau mahaa asurau sahitau aastaam kila = brothers, dreadful demons, together, they were here, they say.

"Once upon a time verily cruel demon brothers Vaataapi and Ilvala were here together, and they the dreadful demons, they say, used to be Bhraman-killers. [4-11-55]

[Verse Locator](#)

धारयन् ब्राह्मणम् रूपम् इल्वलः संस्कृतम् वदन् ।

आमन्त्रयति विप्रान् स श्राद्धम् उद्दिश्य निर्घृणः ॥ ४-११-५६

56. dhaarayan braahmaNam ruupam = disguising, Bhraman's, semblance; ilvalaH = Ilvala; sam skR^itam vadan = sophisticatedly, speaking; amantrayati vipraan = invite, Brahman; sa shraaddham uddishya = obsequial ceremony, purpose of; nir ghR^iNaH = pitiless ones.

"Disguising in Bhraman's semblance and speaking sophisticatedly that Ilvala used to invite Brahmans for the purpose of obsequial ceremonies, where Brahman are fed after usual ceremony to appeases their manes. [4-11-56]

Here the word sam skR^ita is another point for discussion for commentators saying that the demon Ilvala used to speak in chaste Sanskrit. This is one version. The other is as above speaking sophisticatedly. But as could be seen all the raakshasa-s are Vedic pundits and thus there is no oddity in their speaking chaste Sanskrit. Hence their luring or sophisticated talk to entice Brahmans is taken valid. The following verse also has the same word, meaning refinement.

[Verse Locator](#)

भ्रातरम् संस्कृतम् कृत्वा ततः तम् मेष रूपिणम् ।

तान् द्विजान् भोजयामास श्राद्ध दृष्टेन कर्मणा ॥ ४-११-५७

57. tataH = then; meSa ruupiNam = in ram's, form; tam bhraataram = that, brother [Vaataapi,] is; sam skR^itam kR^itvaa = perfecting, made to [cooked deliciously]; tataH shraaddha dR^iSTena karmaNaa = then, according to obsequial rites, and deeds; taan dvijaan bhojayaamaasa = them, Brahman, he was feeding.

Then Ilvala used to make his brother Vaataapi into a ram, perfect that ram's meat into deliciously cooked food, and used to feed Brahmans according to obsequial rites and deeds. [4-11-57]

[Verse Locator](#)

ततो भुक्तवताम् तेषाम् विप्राणाम् इल्वलो अब्रवीत् ।

वातापे निष्क्रमस्व इति स्वरेण महता वदन् ॥ ४-११-५८

58. tataH teSaam vipraaNaam bhuktavataam = then, those, Brahmans, when surfeited; ilvalaH mahataa svareNa vadan = Ilvala, with loud voice, shouting; vaataape niS kramasva iti abraviit = oh, Vaataapi, you exit, thus, he said [use to say]

"When those Brahmans are surfeited with that ram's meat, then Ilvala used to shout loudly, "oh, Vaataapi, you may come out." [4-11-58]

[Verse Locator](#)

ततो भ्रातुर् वचः श्रुत्वा वातापिः मेषवत् नदन् ।
भित्त्वा भित्त्वा शरीराणि ब्राह्मणानाम् विनिष्पतत् ॥ ४-११-५९

59. tataH vaataapiH bhraatuH vacaH shrutvaa = then, Vaataapi, brother's, words, on listening; nadan meSa vat = bleating, like, a ram; bhittvaa bhitvaa = tearing, tearing; shariiraaNi braahmaNaanaam = bodies, of Brahman; vi niS patat = used to lunge out.

"Then on listening his brother's words Vaataapi used to lunge out bleating like a ram, tearing and rending the bodies of those Brahmins. [4-11-59]

[Verse Locator](#)

ब्राह्मणानाम् सहस्राणि तैः एवम् काम रूपिभिः ।
विनाशितानि संहृत्य नित्यशः पिशित अशनैः ॥ ४-११-६०

60. taiH [taabhyaam] = by those two brothers; pishita ashanaiH = raw meat, eaters kaama ruupibhiH = them, thus, guise-changers; [or, pishita aashayaa = for flesh, greedy ones]; braahmaNaanaam sahasraaNi = Brahman, thousands; evam vi naashitaani samhatya nityashaH = this way, are ruined, together, always.

"This way they the guise changing demons always ruined thousands of Brahmins together, greedy for raw-flesh as they are. [4-11-60]

Some say that the wording taiH they, is plural ad it is not accommodative, and some ancient text of unknown reference contained these words, taabhyaam evam paramtapa pishita ashayaa by them two, that way, Lakshmana, for pishita aashayaa raw meat, avaricious as they are, they used to kill.

[Verse Locator](#)

अगस्त्येन तदा देवैः प्रार्थितेन महर्षिणा ।
अनुभूय किल श्राद्धे भक्षितः स महा असुरः ॥ ४-११-६१

61. tadaa = then; devaiH praarthitena = by gods, one who is prayed; maharSiNaa agastyena = by great sage, Agastya; shraaddhe anubhuuya = in obsequial rites, having relished; saH mahaa asuraH bhakSitaH kila = that, fiendish demon, is devoured, they say so.

"Then by Sage Agastya, whom gods have prayed to end this demonic menace, and whom demon Ilvala invited to feast during obsequial rites, he that Agastya having relished the fiendish demon in the form of ram, they say, had finished him off. [4-11-61]

[Verse Locator](#)

ततः संपन्नम् इति उक्त्वा दत्त्वा हस्ते अवनेजनम् ।
भ्रातरम् निष्क्रमस्व इति च इल्वलः समभाषत ॥ ४-११-६२

62. tataH = then; ilvalaH = Ilvala; sampannam iti ukvaa = whether [obsequial rites are] fulfilled?, thus, when asked; haste ava nejanam dattvaa = in palms, lateral, hand-wash, having given; niS kramasva iti = come out, thus; bhraataram samabhaaSata = with brother, conversed.

"Then Ilvala while giving lateral hand wash into the palms of Agastya entered in the routine conversation of obsequies asking, "Is this rite fulfilled..." and he furthered it in calling his brother to come out. [4-11-62]

[Verse Locator](#)

स तदा भाषमाणम् तु भ्रातरम् विप्र घातिनम् ।
अब्रवीत् प्रहसन् धीमान् अगस्त्यो मुनि सत्तमः ॥ ४-११-६३

63. dhiimaan muni sattamaH agastyaH = wise one, sage, the eminent, Agastya; bhraataram tadaa bhaaSamaaNam tu = with brother, that way, one who is conversing, but; vipra ghaatinam saH abraviit prahasan = to Brahman, killer, to that Ilvala, spoke, mockingly.

Then that wise and eminent sage Agastya spoke mockingly to Ilvala who is conversing that way to his brother to come out. [4-11-63]

[Verse Locator](#)

कुतो निष्क्रमितुम् शक्तिर् मया जीर्णस्य रक्षसः ।
भ्रातुः ते मेष रूपस्य गतस्य यम सादनम् ॥ ४-११-६४

64. mayaa jiirNasya meSa ruupasya rakSasaH = by me, digested, in ram's, form, demon is; gatasya yama saadanam = one who has gone [sent to,] to Terminator's, residence; te bhraatuH = to your, brother; kutaH shaktiH niSkramitum = where is, energy, to come out.

"Where is the energy for that ram shaped demon brother of yours to come out as I digested and sent him to the hellish residence of Terminator. [4-11-64]

This saying of Agastya has remained as an epigram till date. That demon Ilvala called out, "Vaataapi..." for which Agastya replied jiirNam 'digested...' and after repeating this exchange for some time, these questions and answers are combined to form this sentence: jiirNam jiirNam vaataapi jiirNam meaning that 'Vaataapi is digested...' In traditional upbringing, mothers used to say after feeding babies with milk or other nourishments, giving a mild exercise, jiirNam jiirNam Vaataapi jiirNam for many times. It means that mothers wished their babies should digest any indigestible or food ruinous to health, as has been digested by Sage Agastya. It is said Agastya prohibited any kind of meat to Brahmans, as meat food will be shearing their stomachs with it ram's horns from then on. He is also said to have cursed Brahmans to be diverse, braahmaNaanaam anekatvam as none will concur with the other.

[Verse Locator](#)

अथ तस्य वचः श्रुत्वा भ्रातुर् निधन संश्रितम् ।
प्रधर्षयितुम् आरेभे मुनिम् क्रोधात् निशा चरः ॥ ४-११-६५

65. atha = then; bhraatuH nidhana sam shritam = brother's, demise, affirming; tasya vacaH shrutvaa = his [sage's,] words, on hearing; krodhaat nishaa caraH = in fury, night-walker; munim pra dharSayitum aarebhe = at the sage, to assault, commenced to.

"Then on hearing the words of sage Agastya affirming brother's demise, that night-walking demon furiously commenced to assault the sage. [4-11-65]

[Verse Locator](#)

सो अभ्यद्रवत् द्विर्जेन्द्रम् तम् मुनिना दीप्त तेजसा ।
चक्षुषा अनल कल्पेन निर्दग्धो निधनम् गतः ॥ ४-११-६६

66. saH = he [demon]; dvij indram abhya dravat = to Bhraman, the best, towards, rushed [attempted to kill]; tam muninaa diipta tejasaa = by him, by the sage, glowing, by his refulgence; cakSuSaa anala kalpena nir dagdhaH = with eyes, fire, equalling, fully, burnt down; nidhanam gataH = doom, went into.

"When that demon rushed towards that best Bhraman to kill, he that sage glowing with his own refulgence burnt him down just by his flame-like eyes and doomed him to death. [4-11-66]

[Verse Locator](#)

तस्य अयम् आश्रमो भ्रातुः तटाक वन शोभितः ।
विप्र अनुकंपया येन कर्म इदम् दुष्करम् कृतम् ॥ ४-११-६७

67. taTaaka vana shobhitaH = with, lakes, woods, embellishing with; ayam = this - hermitage; yena = by whom; vipra anu kampayaa = on Brahmans, with compassion; idam duS karam kR^itam = feat, this, impossible, deed, is done; tasya bhraatuH aashramaH = his, brother's, hermitage is this.

"This hermitage embellishing with lake and woods belongs to the brother of Sage Agastya who has done this impossible deed just by his compassion towards Brahmans." So said Rama to Lakshmana and Seetha about Agastya. [4-11-67]

[Verse Locator](#)

एवम् कथयमानस्य तस्य सौमित्रिणा सह ।

रामस्य अस्तम् गतः सूर्यः संध्या कालो अभ्यवर्तत ॥ ४-११-६८

68. tasya raamasya = to that, Rama; saumitriNaa saha = Lakshmana, with; evam kathayamaanasya = that way, while narrating; suuryaH astam gataH = sun, to dusk, went; sandhyaa kaalaH abhya vartata = vesperal, time, came close of.

While Rama narrated that way to Lakshmana sun went into dusk and the vesperal time came close of him. [4-11-68]

[Verse Locator](#)

उपास्य पश्चिमाम् संध्याम् सह भ्रात्रा यथा विधि ।

प्रविवेश आश्रम पदम् तम् ऋषिम् च अभ्यवादयत् ॥ ४-११-६९

69. saH = he that Rama; saha bhraatraa = with brother; yathaa vidhi = as per, custom; upaasya pashcimaam sandhyaam = worshipping, western, sunset; pravivesha aashrama padam = entered, hermitage's, threshold; tam R^iSim ca abhyavaadayat = that, sage is, also, greeted.

Worshipping sunset along with brother as per custom, Rama entered that hermitage and greeted that sage. [4-11-69]

[Verse Locator](#)

सम्यक् प्रतिगृहीतः तु मुनिना तेन राघवः ।

न्यवसत् ताम् निशाम् एकाम् प्राश्य मूल फलानि च ॥ ४-११-७०

70. raaghavaH = Raghava is; tena muninaa samyak prati gR^ihiitaH = by him, by sage, duly, well received; praashya muula phalaani = on dining, tubers, fruits; taam ekaam nishaam nyavasat = that, one night, [there] he spent.

Raghava spent one night there when that sage received him well and when they dined on tubers and fruits. [4-11-70]

[Verse Locator](#)

तस्याम् रात्र्याम् व्यतीतायाम् उदिते रवि मण्डले ।

भ्रातरम् तम् अगस्त्यस्य आमंत्रयत राघवः ॥ ४-११-७१

71. tasyaam raatryaam vyatiitaayaam = that, night, on passing by; udite ravi maNDale = risen, is Sun, in solar orbit; raaghavaH = Raghava; bhraataram tam agastyasya = brother, that one, of Agastya; amantrayata = took leave of.

Raghava spent that night there and when sun rose in solar orbit he took leave of the brother of Sage Agastya saying the following. [4-11-71]

[Verse Locator](#)

अभिवादये त्वाम् भगवन् सुखम् स्म उष्यतो निशाम् ।
आमंत्रये त्वाम् गच्छहामि गुरुम् ते द्रष्टुम् अग्रजम् ॥ ४-११-७२

72. bhagavan = oh, godly sage; nishaam sukham uSyataH sma = night, comfortably, stayed, we have; abhivaadaye tvaam = I make an obeisance, to you; aamantraye tvaam = I bid farewell, to you; te gurum agrajam draSTum gacChaami = your, mentor, elder brother, to see, I proceed.

"Oh, godly sage, we stayed in the night comfortably, I now make an obeisance and bid farewell to you, as I wish to proceed to see your mentor and elder brother Agastya. [4-11-72]

[Verse Locator](#)

गम्यताम् इति तेन उक्तो जगाम रघु नन्दनः ।
यथा उद्दिष्टेन मार्गेण वनम् तत् च अवलोकयन् ॥ ४-११-७३

73. gamyataam iti tena uktaH = you may go, thus, by him, one who is said; raghu nandanaH = Raghu's, such legatee Rama; tat vanam avalokayan = that, forest, on observing; yathaa uddiSTena maargeNa = as, directed, of way; jagaama = he journeyed on.

When the brother of Agastya said, "you may go," Rama the legatee of Raghu journeyed on the pathways as directed by Suteekshna, and on observing those woodlands. [4-11-73]

The name of this brother of Agastya is Sudarshana. But none calls him by that name and he is just called agastya bhraata , Agastya's brother.

[Verse Locator](#)

नीवारान् पनसान् सालान् वन्जुलान् तिनिशान् तथा ।
चिरि बिल्वान् मधूकान् च बिल्वान् अथ च तिन्दुकान् ॥ ४-११-७४

74. [avalokayan = on observing]; niivaaraan panasaan saalaan = wild grain grass, Jack-fruit trees [Artocarpus integrifolia,] sala [Pentapetra arjuna,] vanjulaan tinishaan tathaa = Asoka [Janosia asoka,] lemon trees [Dalbergia Oujeinensis]; ciri bilvaan = saplings of bilva [Eagle marmelos]; madhuukaan ca = Madhuuka [Bassia latifolia]; bilvaan atha ca = bilva trees, then, also; tindukaan = tinduka trees [Diospyros tomentosa.]

On observing the wild grass that grows on its own giving wild grain, Jack-fruit trees, sala trees, Ashoka trees, lemons trees, saplings of bilva trees and also madhuka and bilva trees he journeyed. [4-11-74]

[Verse Locator](#)

पुष्पितान् पुष्पित अग्राभिर् लताभिर् उपशोभितान् ।
ददर्श रामः शतशः तत्र कान्तार पादपान् ॥ ४-११-७५
हस्ति हस्तैः विमृदितान् वानरैः उपशोभितान् ।
मत्तैः शकुनि संघैः च शतशः प्रति नादितान् ॥ ४-११-७६

75, 76. raamaH = Rama; hasti hastaiH vi mR^iditaan = by elephant's, trunk, verily, battered; vaanaraiH upa shobhitaan = with monkeys, well, adorned; mattaiH shatashaH shakuni sanghaiH ca naaditaan = lusty, hundreds of, with birds, folks, also, reverberated; puSpitaan shatashaH kaantaara paadapaan = flowered, hundreds of, forest, trees; puSpita agraabhiH lataabhiH upa shobhitaan = flowered, with climbers, well, enriched by; [anuveSTitaan = whorling the trees]; dadarsha = he saw.

Rama has seen hundreds of flowered forest trees that are battered by the trunks of elephants, that are adorned with monkeys, reverberated by hundreds of lusty bird folks, and that are enriched by the flowered climbers whorled around them. [4-11-75, 76]

ततो अब्रवीत् समीपस्थम् रामो राजीव लोचनः ।

पृष्ठतो अनुगतम् वीरम् लक्ष्मणम् लक्ष्मिवर्धनम् ॥ ४-११-७७

77. tataH = then; raamaH raajiiva locanaH = Rama, the lotus-eyed one; pR^iSThataH anugataH = at behind, following; viiram lakSmi vardhanam = valiant one, glory-enriching one; samiipa stham lakSmaNam near, at hand, to Lakshmana, abraviit = said.

Then the lotus-eyed Rama said this to his follower Lakshmana who is a valiant and glory-enriching one and who is near at hand. [4-11-77]

[Verse Locator](#)

स्निग्ध पत्रा यथा वृक्षा यथा क्षान्ता मृग द्विजाः ।

आश्रमो न अतिदूरस्थो महर्षेर् भावित आत्मनः ॥ ४-११-७८

78. vR^ikSaa yathaa snigdha patraa = trees, as to how, have velvety, leaves; mR^iga dvijaaH yathaa kSaantaa = animals, birds, as how, unwearied; [gauging by this] bhaavita aatmanaH maharSeH = one with contemplative-soul, of great sage; aashramaH na ati duura sthaH = hermitage, not, very, far, it is situated.

"As to how the trees are appearing with velvety leaves, and as to how the animals and birds appear unwearied, thus gauging by this it appears that the hermitage of that contemplative soul Agastya is situated not very far from here. [4-11-78]

[Verse Locator](#)

अगस्त्य इति विख्यातो लोके स्वेन एव कर्मणा ।

आश्रमो दृश्यते तस्य परिश्रान्त श्रम अपहः ॥ ४-११-७९

79. svena karmaNaa eva = by his own, deed, only; agastya iti = Agastya, thus; vikhyaataH loke = he who is renowned, in world; tasya pari shraanta shrama apahaH = his, wearied one's, weary, alleviates; aashramaH dR^ishyate = hermitage, it appears to be.

"He who by his own deed is renowned in the world as Agastya, the stopper of mountain, it appears to be his hermitage that alleviates the weary of wearied ones. [4-11-79]

The name Agastya is cleavable like aga+ stha mountain, who stayed, stopped from excessive growth.

[Verse Locator](#)

प्राज्य धूम आकुल वनः चीर माला परिष्कृतः ।

प्रशान्त मृग यूथः च नाना शकुनि नादितः ॥ ४-११-८०

80. praajya dhuuma aakula vanaH = huge, with smoke, overrun by, forest [nearby hermitage]; ciira maalaa pariSkR^itaH = jute cloths, garlands, overstuffed with; prashaanta mR^iga yuuthaH ca = peaceful, deer, herds, also overcrowded with; naanaa shakuni naaditaH = divers, birds, sonority [overloaded with.]

"The forest nearby this hermitage is overrun by huge smoke from altars of fire, overstuffed with the garlands of jute cloth, overcrowded with the herds of peaceful deer, and also overloaded with sonority of the birds. [4-11-80]

[Verse Locator](#)

निगृह्य तरसा मृत्युम् लोकानाम् हित काम्यया ।

दक्षिणा दिक् कृता येन शरण्या पुण्य कर्मणा ॥ ४-११-८१

81. nigR^ihya tarasaa mR^ityum = impeding, by might, death; lokaanaam hita kaamyayaa = for worlds, well-being, wishing; dakSiNaa dik = southern, extent; kR^itaa yena sharaNyaa = made, by whom, liveable; puNya karmaNaa = pious, deeds.

"He who impeding death by his yogic might and wishing well-being for worlds made this southern extent a liveable province by his pious deeds, his hermitage is this. [4-11-81]

There is some problem in copying. These stanzas of verse have already appeared above at 4-11-54.

[Verse Locator](#)

तस्य इदम् आश्रम पदम् प्रभावाद् यस्य राक्षसैः ।
दिक् इयम् दक्षिणा त्रासाद् दृश्यते न उपभुज्यते ॥ ४-११-८२

82. yasya = whose; prabhaavaat = by influence; raakSasaiH iyam dakSiNaa dik = by demons, this, southern, quarter; traasaat dR^ishyate = appallingly, is seen [behold]; na upa bhujyate = not, enjoyed [even they fear to live here]; idam tasya aashrama padam = this one, his Agastya's, hermitage.

"Under whose influence the demons behold this southern quarter appallingly, and they do not even venture to live here, such a sage Agastya's hermitage is this. [4-11-82]

[Verse Locator](#)

यदा प्रभृति च आक्रान्ता दिग् इयम् पुण्य कर्मणा ।
तदा प्रभृति निर् वैराः प्रशान्ता रजनी चराः ॥ ४-११-८३

83. yadaa prabhR^iti = when, from; puNya karmaNaa = pious, deeded one iyam dik aakraantaa = this, quarter, is taken possession; tadaa prabhR^iti = from, then; rajanii caraaH nir vairaaH pra shaantaaH [abhavat] = night, walkers, without, feud, they calmed down.

"And from when that pious deeded Agastya took possession of this quarter, from then on the night walkers are calmed down and remained without feud. [4-11-83]

[Verse Locator](#)

नाम्ना च इयम् भगवतो दक्षिणा दिक् प्रदक्षिणा ।
प्रथिता त्रिषु लोकेषु दुर्धर्षा क्रूर कर्मभिः ॥ ४-११-८४

84. pra dakSiNaa = verily, worthiest one [dakshiNa also means yogya, nipuNa, kushalii - expert, befitting one, dextrous one]; iyam dakSiNaa dik = this, southern, quarter; bhagavataH naamnaa = of godly-saint Agastya, in the name of; prathitaa triSu lokeSu = is known, in three, worlds; kruura karmabhiH = for those with cruel deeds; dur dharSaa = remained unattackable.

"This very worthy southern quarter is known in the name of that godly saint Agastya and this remained unattackable to the demons with cruel deeds. [4-11-84]

[Verse Locator](#)

मार्गम् निरोद्धुम् सततम् भास्करस्य अचल उत्तमः ।
संदेशम् पालयन् तस्य विंध्य शैलो न वर्धते ॥ ४-११-८५
अयम् दीर्घ आयुषः तस्य लोके विश्रुत कर्मणः ।
अगस्त्यस्य आश्रमः श्रीमान् विनीत मृग सेवितः ॥ ४-११-८६

85. shriimaan = glorious one; vi niita mR^iga [jana] sevitaH = well, behaved, by animals [by people,] adored by; ayam = this hermitage; bhaaskarasya maargam satatam niroddhum = sun's, path, always, to obstruct [wishing]; acala uttamaH vindhya shailaH = mountain, highest, Vindhya, mountain; yasya samdesham paalayan = whose, directive, complying; na vardhate =

not, heightening; **tasya** = of his [of Agastya]; **loke vi shruta karmaNaH** = in world, one with renowned, deeds; **diirgha aayuSaH** = long, aged one's; [**ayam** = this one is]; **agastyasya aashramaH** = Agastya's, hermitage.

"Complying which sage's directive Mt. Vindhya ceased to heighten in order not to obstruct the path of the sun, such sage's hermitage is this who is renowned in the world by his deeds and whose longevity is inestimable, hence this glorious hermitage is adored by well-behaved animals and humans as well. [4-11-85, 86]

The name Agastya is derived from a famous act of this Sage. Mt. Meru is the highest peak on earth. By its nature it grows day by day, and stands first to be saluted by the rising sun in east every day. Jealous of this Mt. Meru, Mt. Vindhya started to rise to exceed the height of Mt. Meru, thus obstructing the sun's path. Then the day changed for night and the travel of Sun and Moon, the performance of Vedic rituals, which are bound by the solar lunar movement, went topsy-turvy. Then the gods prayed Agastya to do something to decrease the height of Mt. Meru. Agastya and his wife then were coming to Mt. Vindhya and seeing its height, he requested Mt. Vindhya, "Oh, Mountain King Vindhya, myself and my wife are going southward, and we are not able to climb this much height... kindly lower yourself, so that we old people climb you and go to the other side..." Mt. Vindhya being an ardent worshipper of sages and saints immediately lowered his height to the ground level, so that the old couple need not climb but just walk over him. Agastya and his wife on coming to the southern side of the mountain again requested Mt. Vindhya to be at this height only, for they will be returning soon to north. Mt. Vindhya readily agreed for that also, and it is lying like that even today. Because Agastya did not return to north on coming to south Mt. Vindhya is still believed to be at ground level. Thus the solar and lunar movement, seasons' revolve, Vedic calendars etc. are again put to normalcy. Thus the name Agastya, **aga stha** mountain, stopper, **agam sthaasyati** or, **stabhnaati iti agastyaH**. He played an important role in uplifting southern regions of India, namely Dravidian cultures. His wife is Lopaamudra, the saintly lady will be quoted in Lalitha Sahasra Naamaavali. The thousand name of Mother Universe.

[Verse Locator](#)

एष लोक अर्चितः साधुः हिते नित्यम् रतः सताम् ।
अस्मान् अधिगतान् एष श्रेयसा योजयिष्यति ॥ ४-११-८७

87. **loka arcitaH** = by world, esteemed; **saadhuH** = gentle one; **eSa sataam hite nityam rataH** = he, in respect of sagacious ones, always, interested; **adhi gataan asmaan shreyasaa yoja yiSyati** = when we go to him, for us, beneficence, he accords.

"He that gentle sage who is always interested in the respect of sagacious ones is thus an esteemed one in the world, and for us when we approach him he accords beneficence. [4-11-87]

[Verse Locator](#)

आराधयिष्यामि अत्र अहम् अगस्त्यम् तम् महामुनिम् ।
शेषम् च वन वासस्य सौम्य वत्स्यामि अहम् प्रभो ॥ ४-११-८८

88. **prabho** = oh, adept one Lakshmana; **aham atra tam mahaa munim agastyam aaraadhayiSyaami** = I, there, him, the great sage, Agastya, I wish to worship; **saumya** = oh, gentle one; **vana vaasasya sheSam aham vatsyaami** = forest, dwelling, remainder of, I, [here] will live.

"Oh, adept Lakshmana, I wish to worship that great saint Agastya therein that hermitage, and oh, gentle one, I think of living the remainder of forest living here only. [4-11-88]

[Verse Locator](#)

अत्र देवाः सगन्धर्वाः सिद्धाः च परम ऋषयः ।
अगस्त्यम् नियत आहाराः सततम् पर्युपासते ॥ ४-११-८९

89. **atra devaaH** = there, gods; **sa gandharvaaH siddhaaH ca** = with, gandharva-s, siddha-s, also; **parama R^iSayaH** = exalt, sages; **niyata aahaaraaH** = controlled, dietary habits [by which he gained a regulatory self-discipline]; **agastyam** = at Agastya; **satatam** = always; **pari upaasate** = they worship.

"There gods with gandharva-s, siddha-s, exalted sages will be worshipping Agastya who is self-regulating self-disciplinary. [4-11-89]

[Verse Locator](#)

न अत्र जीवेत् मृषावादी क्रूरो वा यदि वा शठः ।
नृशंसः पाप वृत्तो वा मुनिः एष तथा विधः ॥ ४-११-९०

90. mR^iSaa vaadī = lie, teller [liar]; kruuraH vaa = cruel one, either; yadi vaa = or, else; shaThaH = deceiver; nR^i shamsaH = man, torturer; papa vR^ittaH vaa = sinful, in behaviour, either; atra na jīvet = there, not, he will be able to live; eSa muniH tathaa vidhaH = this, sage is, of that, nature.

"There no liar can live, nor a savage, nor even a deceiver, nor a man-torturer, nor one with sinful behaviour, for that sage is of that nature. [4-11-90]

[Verse Locator](#)

अत्र देवाः च यक्षाः च नागाः च पतंगैः सह ।
वसन्ति नियत आहारा धर्मम् आराधयिष्णवः ॥ ४-११-९१

91. atra devaaH ca yakSaaH ca naagaaH ca patagaiH saha = there, gods, yaksha-s [celestials,] naagaa-s [reptiles,] pataga-s [birds,] together; vasanti = live; niyata aahaaraa = with controlled, dietary; dharmam = of dharma; aaraadha yiSNaVaH = worship, wishing to.

"There the gods, celestials, reptiles, birds live together wishing to worship the Absolute with self-discipline. [4-11-91]

[Verse Locator](#)

अत्र सिद्धा महात्मानो विमानैः सूर्य सन्निभैः ।
त्यक्त्वा देहान् नवैर् देहैः स्वर् याताः परम ऋषयः ॥ ४-११-९२

92. atra siddhaa mahaatmaanaH = there, accomplished, great souls; vimaanaiH suurya samnibhaiH = by aircrafts, sun, similar to; tyaktvaa dehaan = relinquishing, [mortal] bodies; navaiH dehaiH = with new, [celestial] bodies; svar yaataaH = to heavens, rode on; parama R^iSaaH = blest, sages.

"There the blest and great souls of accomplished ascetics rode to heavens by aircrafts similar to sun in resplendence, on relinquishing their mortal bodies here and on obtaining new bodies. [4-11-92]

[Verse Locator](#)

यक्षत्वम् अमरत्वम् च राज्यानि विविधानि च ।
अत्र देवाः प्रयच्छन्ति भूतैः आराधिताः शुभैः ॥ ४-११-९३

93. shubhaiH bhuutaiH atra aaraadhitaaH devaaH = by auspicious beings, there, worshipped, gods; yakSatvam = state of celestials; amaratvam ca = immortality; raajyaani vividhaani ca = realms, many a, also; pra yacChanti = they will endow.

"There gods will endow the state of celestials or immortals, or many realms of divine living to those auspicious beings that worship them. [4-11-93]

[Verse Locator](#)

आगताः स्म आश्रम पदम् सौमित्रे प्रविश अग्रतः ।
निवेदय इह माम् प्राप्तम् ऋषये सह सीतया ॥ ४-११-९४

94. **saumitre** = oh, Soumitri; **aagataaH sma aashrama padam** = arrived at, we are, at hermitage's, threshold; **pravisha agrataH** = you enter, firstly; **maam siitayaa saha iha praaptam** = me, Seetha, along with, here, arrived; **nivedaya** = you submit; **R^iSaye** = to Sage;

"We arrived at the threshold of the hermitage, oh, Soumitri, you enter firstly and submit to Sage Agastya about my arrival at this place along with Seetha. [4-11-94]

This is an important point of Rama's speaking to Lakshmana for a protocol to enter the hermitage. Earlier all the three used to enter together, releasing bowstrings and in all their submissiveness. But here Rama wants to follow an imperial protocol to announce his arrival there. Rama is said to have asked Lakshmana to inform the sage that **karta** subject to eliminate - himself; and the object, or the instrument to eliminate Ravana, namely Seetha have come. Rama says in above verses that he would like to spend rest of the exile here in this hermitage. But Sage Agastya later asks him to proceed to Panchavati, i.e., towards the dominions of demons. For that and for keeping the sage informed about the arrival of time to eradicate Ravana, Rama seeks this protocol.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एकादशः सर्गः

Thus, this is the 11th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 11

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84
85	86	87	88	89
90	91	92	93	94
95				



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 12 Verses converted to UTF-8, Oct 09

Introduction

Rama, Lakshmana, and Seetha enter the hermitage of Sage Agastya. Sage Agastya is also waiting to receive Rama for along time, and now receives them with all honours, sagaciously perceiving Rama as Vishnu incarnate. Sage Agastya gives a divine bow of Vishnu, two quivers with ever replenishing with arrows, and a golden sword in a golden sheath to Rama, saying that with the very same armoury Vishnu once eradicated evil on earth.

[Verse Locator](#)

स प्रविश्य आश्रम पदम् लक्ष्मणो राघव अनुजः ।
अगस्त्य शिष्यम् आसाद्य वाक्यम् एतद् उवाच ह ॥ ३-१२-१

1. **raaghava anujaH saH lakSmaNaH** = Raghava's, younger brother, he, that Lakshmana; **aashrama padam pravishya** = hermitage's, threshold, on entering; **agastya shiSyam aasaadya** = Agastya's, disciple, on reaching; **vaakyam etat uvaaca ha** = sentence, this one, spoke.

On entering the hermitage Lakshmana, the younger brother of Raghava, reached Agastya's disciple and spoke this sentence to him. [3-12-1]

[Verse Locator](#)

राजा दशरथो नाम ज्येष्ठः तस्य सुतो बली ।
रामः प्राप्तो मुनिम् द्रष्टुम् भार्यया सह सीतया ॥ ३-१२-२

2. **dasharathaH naama raajaa** = Dasharatha, named, king was there; **tasya jyeSThaH sutaH** = - his, eldest, son; **balii** = dynamic one; **raamaH** = Rama; **bhaaryayaa siitayaa saha** = his wife, Seetha, along with; **munim draSTum praaptaH** = sage, to see has arrived.

"A king named Dasharatha was there, his eldest son and the dynamic one, Rama has arrived along with his wife Seetha to see the sage. [3-12-2]

[Verse Locator](#)

लक्ष्मणो नाम तस्य अहम् भ्राता तु अवरजो हितः ।
अनुकूलः च भक्तः च यदि ते श्रोत्रम् आगतः ॥ ३-१२-३

3. **aham tu** = I am, but; **tasya avarajaH** = his, laterer, younger one; **lakSmaNaH naama bhraataa** = Lakshmana, named, brother; **hitaH anukuulaH ca** = loyal, adherent one, also; **bhaktaH ca** = dedicated one, also; **te shrotram aagataH yadi** = to your, ear, has come, if at all [if ever you have heard.]

"I am his loyal, dedicated, and adherent younger brother named Lakshmana, if ever you have heard of us. [3-12-3]

[Verse Locator](#)

ते वयम् वनम् अत्युग्रम् प्रविष्टाः पितृ शासनात् ।
द्रष्टुम् इच्छामहे सर्वे भगवन्तम् निवेद्यताम् ॥ ३-१२-४

4. te = such as we are; vayam pitR^i shaasanaat ati ugram vanam praviSTaaH = we, by our father's decree, entered, awful, forests; sarve bhagavantam draSTum icChaamahe = we all, godly sage, to see, we wish to; nivedyataam = let it be informed.

"Such as we are, we entered the awful forest at the decree of our father, and we wish to see the godly sage, let this be informed to him." Said Lakshmana to the disciple of Agastya. [3-12-4]

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा लक्ष्मणस्य तपोधनः ।
तथा इति उक्त्वा अग्नि शरणम् प्रविवेश निवेदितुम् ॥ ३-१२-५

5. tapaH dhanaH = ascetically, rich [disciple of Agastya]; tasya lakSmaNasya tat vacanam shrutvaa = his, Lakshmana's, that, word, on hearing; tathaa iti uktvaa = like that, thus, saying; agni sharaNam pravivesha niveditum = fire, sanctum, entered, to submit to sage.

On hearing that sentence of Lakshmana that disciple who is ascetically rich replied 'agreed, ' and he entered the sanctum of Ritual-fire to submit the same to Agastya. [3-12-5]

This sanctum where the Altar of Fire is established will be well deep inside these hermitages. One arrives at the Altar of Fire after passing through many places designated to particular deities, where fire oblations are conducted. These places of worship occurring before the hall of homa are listed in the coming verses.

[Verse Locator](#)

स प्रविश्य मुनिश्रेष्ठम् तपसा दुष्प्रधर्षणम् ।
कृत अंजलिः उवाच इदम् राम आगमनम् अञ्जसा ॥ ३-१२-६
यथा उक्तम् लक्ष्मणेन एव शिष्यः तस्य अगस्तस्य संमतः ।

6, 7a. agastasya sammataH shiSyaaH = to Agastya, agreeable, disciple; saH a~njasaa pravishya = he, quickly, entered; kR^ita anjaliH = on making palm-fold; laxmaNena yathaa uktam eva = by Lakshmana, as said, that, alone; tapasaa duS pra dharSaNam = by asceticism, irrefutable sage - to Agastya; muni shreSTham = to sage, the eminent; raama aagamanam = about Rama's, arrival; idam uvaaca = this, said.

He that agreeable disciple of sage quickly approached the irrefutable sage by his asceticism, made palm-fold and said this to the eminent sage about about the arrival of Rama, exactly as said by Lakshmana. [3-12-6, 7a]

[Verse Locator](#)

पुत्रौ दशरथस्य इमौ रामो लक्ष्मण एव च ॥ ३-१२-७
प्रविष्टौ आश्रमपदम् सीतया सह भार्यया ।

7b, 8a. raamaH lakSmaNa eva ca = Rama, Lakshmana, thus, also; dasharathasya imau putrau = Dasharatha's, these, sons; bhaaryayaa siitayaa saha = wife, Seetha, with; praviSTau aashramapadam = entered, hermitage's, threshold.

"Sons of King Dasharatha, Rama and also thus Lakshmana have entered the threshold of hermitage along with the wife of Rama, namely Seetha. [3-12-7b, 8a]

[Verse Locator](#)

द्रष्टुम् भवन्तम् आयातौ शुश्रूषार्थम् अरिन्दमौ ॥ ३-१२-८
यद् अत्र अनंतरम् तत् त्वम् आज्ञापयितुम् अर्हसि ।

8b, 9a. arindamau = enemy-destroyers those Rama and Lakshmana; bhavantam draSTum = you, to see; shushruuSa artham aayaatau = to serve you, for the purpose of, they have come; atra yat anantaram = there [in this regard,] what, next is to be done; tat tvam aaj~naapayitum arhasi = that, you, to order, apt of you.

"Those two enemy-destroyers have come cherishing to see and serve you, hence it will be apt of you to order what next is to be done in this regard." Said disciple to the sage. [3-12-8b, 9a]

[Verse Locator](#)

ततः शिष्यात् उपश्रुत्य प्राप्तम् रामम् स लक्ष्मणम् ॥ ३-१२-९
वैदेहीम् च महाभागम् इदम् वचनम् अब्रवीत् ।

9b, 10a. tataH shiSyaat = then, from disciple; sa lakSmaNam raamam praaptam = with, Lakshmana, Rama, has come; upashrutya = on hearing; vaidehiim ca mahaabhaagaam = Vaidehi, also, highly, fortunate one; idam vacanam abraviit = this, word, said.

Having heard from the disciple that Rama has arrived with Lakshmana and with highly fortunate Seetha the sage said this to him. [3-12-9b, 10a]

[Verse Locator](#)

दिष्ट्या रामः चिरस्य अद्य द्रष्टुम् माम् समुपागतः ॥ ३-१२-१०
मनसा कांक्षितम् हि अस्य मया अपि आगमनम् प्रति ।

10b, 11a. diSTyaa = providentially; raamaH = Rama; cirasya maam draSTum = after a long, me, to see; adya sam upa agataH = today, he came my nearby; asya aagamanam prati = his, arrival, towards; mayaa manasaa kaankSitam hi = by me, by heart, yearned for, indeed.

"My heart is indeed yearning for his arrival, and after this long a time Rama providentially came to see me." [3-12-10b, 11a]

[Verse Locator](#)

गम्यताम् सत्कृतो रामः स भार्यः सह लक्ष्मणः ॥ ३-१२-११
प्रवेश्यताम् समीपम् मे किम् असौ न प्रवेशितः ।

11b, 12a. gamyataam = go forth; raamaH sa bhaaryaH saha lakSmaNaH = Rama be, with, wife, with, Lakshmana; sat kR^itaH = make welcome; me samiipam praveshyataam = in my, proximity, be entered; kim asau na praveshitaH = why, he is, not, entered [as yet.]

"Go forth and make welcome to Rama, Lakshmana and to Seetha, and they be entered here, why you have not invited them as yet? [3-12-11b, 12a]

Agastya is waiting for long to receive Rama to handover a great bow, quivers and sword. Agastya himself an eliminator of demons and Rama's mission is also the same. Therefore, on hearing that "Rama arrived " his ears are said to have received an ear-pleasing experience, karNa aananda anubhava. Maheshvara Tirtha.

[Verse Locator](#)

एवम् उक्तः तु मुनिना धर्मज्ञेन महात्मना ॥ ३-१२-१२
अभिवाद्य अब्रवीत् शिष्यः तथा इति नियतं अञ्जलिः ।

12b, 13a. dharmaj~nena mahaatmanaa muninaa = by virtue-knower, by great soul, by sage; evam uktaH tu = thus, one who is said; shiSyaH = disciple; niyata anjaliH abhivaadya tathaa iti abraviit = having done, with palm-fold, having adored, 'thus it will be done', he said.

Thus said by the great-souled sage and the knower of virtue, the disciple adored him with palm-fold saying that "as you say." [3-12-12b, 13a]

[Verse Locator](#)

तदा निष्क्रम्य संभ्रान्तः शिष्यो लक्ष्मणम् अब्रवीत् ॥ ३-१२-१३

क्व असौ रामो मुनिम् द्रष्टुम् एतु प्रविशतु स्वयम् ।

13b, 14a. tadaa shiSyaH sam bhraantaH = then, disciple, a little perplexed; niS kramya = on going out; lakSmaNam abraviit = to Lakshmana, said; asau raamaH kva = this, Rama, where is he; munim draSTum etu = sage, to see, let him come; pravishatu svayam = enter, on his own.

Then that disciple went out with a little perplexity and said this to Lakshmana, "Where is this Rama? He may come to see the sage and let him enter hermitage on his own." Said that disciple to Lakshmana. [3-12-13b, 14a]

[Verse Locator](#)

ततो गत्वा आश्रम पदम् शिष्येण सह लक्ष्मणः ॥ ३-१२-१४

दर्शयामास काकुत्स्थम् सीताम् च जनकात्मजाम् ।

14b, 15a. tataH lakSmaNaH shiSyeNa saha = Lakshmana, disciple, along with; gatvaa aashrama padam = having gone, of hermitage's, exterior; kaakutstham = at Rama; janakaatmajaam siitaam ca = at Janaka's daughter, Seetha, also; darshayaamaasa = started to show.

Then on going out to the exterior of that hermitage along with that disciple, Lakshmana has shown him Rama and Janaka's daughter Seetha. [3-12-14b, 15a]

[Verse Locator](#)

तम् शिष्यः प्रश्रितम् वाक्यम् अगस्त्य वचनम् ब्रुवन् ॥ ३-१२-१५

प्रावेशयत् यथा न्यायम् सत्कार अर्ह सुसत्कृतम् ।

15b, 16a. shiSyaH = disciple; prashritam agastya vacanam bruvan = obliging [words,] Agastya's, word of, while telling [repeating]; satkaara arham = reception, worthy; su satkR^itam = well, receiving; praaveshayat yathaa nyaayam = entered, as per, procedure.

While that disciple repeated the obliging words of Agastya entered that reception-worthy Rama into hermitage on receiving him well. [3-12-15b, 16a]

[Verse Locator](#)

प्रविवेश ततो रामः सीतया सह लक्ष्मणः ॥ ३-१२-१६

प्रशान्त हरिण आकीर्णम् आश्रमम् हि अवलोकयन् ।

16b, 17a. tataH raamaH siitayaa saha lakSmaNaH = then, Rama, Seetha, with, Lakshmana; prashaanta hariNa aakiirNam = docile, deer, overspread with; aashramam avalokayan = hermitage, on looking over; pravivesha entered.

And then Rama entered the hermitage with Seetha and Lakshmana looking over it which is overspread with docile deer. [3-12-16b, 17a]

[Verse Locator](#)

स तत्र ब्रह्मणः स्थानम् अग्नेः स्थानम् तथैव च ॥ ३-१२-१७

विष्णोः स्थानम् महेन्द्रस्य स्थानम् चैव विवस्वतः ।

सोम स्थानम् भग स्थानम् स्थानम् कौबेरम् एव च ॥ ३-१२-१८

धातुर् विधातुः स्थानम् च वायोः स्थानम् तथैव च ।

स्थानम् च पाश हस्तस्य वारुणस्य महात्मनः ॥ ३-१२-१९

स्थानम् तथैव गायत्र्या वसूनाम् स्थानम् एव च ।

स्थानम् च नागराजस्य गरुड स्थानम् एव च ॥ ३-१२-२०

कार्तिकेयस्य च स्थानम् धर्म स्थानम् च पश्यति ।

17b, 18, 19, 20, 21a. **saH tatra brahmaNaH sthaanam** = he [Rama,] therein, Brahma's, sanctum; **tathaiva ca** = like that, also; **agneH sthaanam** = Fire's, sanctum; **viSNoH sthaanam** = Vishnu's, sanctum; **mahendrasya sthaanam** = Mahendra's sanctum; **caiva** = also, like that; **vivasvataH** = Vivasvat [Sun]; **soma sthaanam** = Soma [Moon's] sanctum; **bhaga sthaanam** = Bhaga's, sanctum; **sthaanam kauberam eva ca** = sanctum, of Kubera, like that, also; **dhaatuH vidhaatuH sthaanam ca** = Dhaata, Vidhaata sanctums, also; **tathaiva ca** = like, that also; **vaayoH sthaanam** = Vaayu's [Air-god's,] sanctum; **sthaanam ca paasha hastasya** = sanctum, also, of Noose-wielder; **vaaruNasya mahaatmanaH** = of Rain-god, great soul; **sthaanamathaiva gaayatryaa** = sanctum, also like that, of Gayatri; **vasuunaam sthaanam eva ca** = Vasu-s, sanctum, also; **sthaanam ca naaga raajasya** = sanctum, of cobra's, king [aadi sheSa]; **garuDa sthaanam eva ca** = GaruDa [Divine Eagle] sanctum of, also; **kaartikeyasya ca sthaanam** = Kaartikeya's, also, sanctum; **dharma sthaanam ca** = Dharma's, sanctum, also; **pashyati** = saw.

Rama entered inside the hermitage and saw therein the sanctus of Brahma, Fire-god, Vishnu, Indra, Vivasvat - the Sun-god, Soma - the Moon-god, Bhaga - one among the twelve Suns, and the sanctums of Kubera, [Wealth-Management-god, are seen and passed by the three of them, sanctums of Dhaata, Vidhaata - Vedic deities created by Brahma to help Svayambhuu Manu, sanctum of Vaayu - the Air-god, and also like that the sanctum of great-soloed VaruNa - the Rain-god who also wields noose, and the sanctum of Gayatri - the presiding deity of gnosis, sanctum of Vasus - eight of them, and the sanctum of cobra's king - aadi sheSa, the divine Thousand-headed serpent that bears this globe on its head, and on which Vishnu reclines, and even the sanctum of GaruDa - the Divine Eagle and the vehicle of Vishnu, and the half brother of aadi sheSa, and the sanctum of Kaartikeya - chief of gods army, second son of Shiva, and the sanctum of Dharma - Dharmaraaja, presiding deity of Virtue-Vice-Time of living beings, in-charge of the hell. [17b, 18, 19, 20, 21a]

These sanctums are particular holy places in hermitages where those designated deities will be invoked for worship. These will be seventeen in general, as said in Vedic doctrine, **yo vai sapta dasha** - Defined by seventeen letters. On passing through all these places, the place of **homa kunDa**, Altar of Fire will come. Hence, usually none will be allowed inside the hermitages, and all are supposed to stay in **aashrama padam**, the hermitage's threshold, a porch or portico minus its roofing. As such Rama wanted an entry in to hermitage.

[Verse Locator](#)

ततः शिष्यैः परिवृतो मुनिर् अपि अभिनिष्पतत् ॥ ३-१२-२१

तम् ददर्श अग्रतो रामो मुनीनाम् दीप्त तेजसम् ।

21b, 22a. **tataH shiSyaiH pari vR^itaH** = then, by disciples, encircled; **muniH api abhi niSpatat** = sage, even, came out quickly; **raamaH diipta tejasam muniinaam agrataH** = Rama, he who is glowing, brilliant, sages, before; **tam dadarsha** = him [sage,] has seen.

Then encircled by disciples the sage Agastya came out quickly, and Rama saw him who is glowing brilliant before all the other sages. [3-12-21b, 22a]

In the list of sanctums said above no place is said for Shiva, on which earlier commentators discussed much. Of them Govindaraja stated, "Shiva has no worshipfulness in Vaishnavaitic way, hence his sanctum is unsaid: **atra puujya daivateShu rudrasya anupaadaanaat a-puujyatvam uktam | adhuna kaicit puujya maanataa tu taamasa shastra anurodhaneti bodhyam |** Others contradicted this, saying that when Shiva's son, Kaartikeya is adorable, why not his Father? Rama Tilaka states **agniratra rudraH** The naming of Agni, Fire-god, as in 17th verse itself is Rudra, namely Shiva. ShiromaNi commentary also puts in the same way '**tatra agni shabdena shambhuH ucyate** By the nomenclature of Fire, Shiva is to be construed.

[Verse Locator](#)

अब्रवीत् वचनम् वीरो लक्ष्मणम् लक्ष्मिवर्धनम् ॥ ३-१२-२२

बहिर् लक्ष्मण निष्क्रामति अगस्त्यो भगवान् ऋषिः ।

औदार्येण अवगच्छहामि निधानम् तपसाम् इमम् ॥ ३-१२-२३

22b, 23. viiraH = bold one Rama; lakSmaNam lakSmi vardhanam = to Lakshmana, fortune, fortifier; abraviit vacanam = said, sentence; lakSmaNa = oh, Lakshmana; agastyaH bhagavaan R^iSiH = Agastya, godly, sage; bahiH niSkraamati = to outside, exiting; audaaryeNa imam tapasaam nidhaanam [iti] = by eminence, him, for all asceticism, depository, [thus]; avagacChaami = I am comprehending.

On seeing the brilliantly glowing sage among those sages, he that bold Rama said this sentence to Lakshmana, the fortifier of fortune, "Here comes the godly sage, Lakshmana, by his eminence I comprehend him as a depository of all asceticism." [3-12-22b, 23]

[Verse Locator](#)

एवम् उक्त्वा महाबाहुः अगस्त्यम् सूर्य वर्चसम् ।

जग्राह आपतत् तस्य पादौ च रघुनन्दन ॥ ३-१२-२४

24. mahaabaahuH = great-armed [dexterous] one Rama; agastyam suurya varcasam = of Agastya, of sun's, radiance; evam uktvaa = thus, saying; tasya paadau ca raghunandana = his [Agastya's,] feet, also, Raghu's descendent; jagraaha aapatat = taken [touched reverentially,] on falling.

That dexterous Rama on saying about that sun-like radiant sage Agastya, he that descendent of Raghu fell on the feet of Agastya touching them reverentially. [3-12-24]

[Verse Locator](#)

अभिवाद्य तु धर्मात्मा तस्थौ रामः कृताञ्जलिः ।

सीतया सह वैदेह्या तदा रामः स लक्ष्मणः ॥ ३-१२-२५

25. tadaa raamaH = then, he who is a delight to onlookers, that Rama; vaidehyaa siitayaa saha sa lakSmaNaH = Videha's princess, Seetha, along with, and with Lakshmana; abhivaadya tu dharmaatmaa = addressing himself, but, noble-hearted one; kR^ita anjaliH = palms-adjoined; tasthau = stood aside.

Then he who is a delight to the on lookers that noble-hearted Rama on revering the sage along with Lakshmana and Seetha, the princess from Videha, stood aside with his palms adjoined. [3-12-25]

[Verse Locator](#)

प्रतिगृह्य च काकुत्स्थम् अर्चयित्वा आसन उदकैः ।

कुशल प्रश्नम् उक्त्वा च आस्यताम् इति सोऽब्रवीत् ॥ ३-१२-२६

26. arcayitvaa aasana udakaiH = offering, seat, water; kaakutstham prati gR^ihya = Rama, is received; kushala prashnam uktvaa ca = well-being, inquiries, spoke, also [exchanging pleasantries]; aasyataam iti saH abraviit = 'be seated', thus, he [sage,] said.

Offering seat and water that sage received Rama, and even on exchanging pleasantries that sage said to him, "please be seated." [3-12-26]

[Verse Locator](#)

अग्निम् हुत्वा प्रदाय अर्घ्यम् अतिथिन् प्रतिपूज्य च ।

वानप्रस्थेन धर्मेण स तेषाम् भोजनम् ददौ ॥ ३-१२-२७

27. saH agnim hutvaa = he [the sage,] fire, having worshipped [for himself]; pradaaya arghyam = having offered, water; atithim prati puujya ca = guest, having worshipped [with other formalities,] also; vaanaprasthena dharmeNa = by hermit's, observances; teSaam bhojanam dadau = for them, food, he gave.

Having completed his personal worship to Fire-god, and having offered water and other formalities to guest, that sage gave viands to guests according to his hermitic observances. [3-12-27]

The hermit's observances include the ritual to Fire-god before food. In some case one has to personally light the fire, cook his own food to the chanting of hymns, like Agastya which is an observances called viashva devam Even now these are observed by some Vedic Brahmins.

[Verse Locator](#)

प्रथमम् च उपविश्य अथ धर्मज्ञो मुनिपुंगवः ।

उवाच रामम् आसीनम् प्राञ्जलिम् धर्मकोविदम् ॥ ३-१२-२८

28. atha dharma j~naH muni pungavaH = then, well, informed one -shrewd, sage, eminent; prathamam upavishya = at the outset, taking a seat; aasiinam = one who took seat [later]; praanjalim = one with adjoined palms; dharma kovidam = one who in arts of virtue, proficient - well-advised, prudent; raamam = to Rama; uvaaca = spoke to.

Then that eminent and shrewd sage Agastya in righteousness took his seat at the outset, and spoke to prudent Rama of righteousness itself, and who by now is sitting with his palms adjoined. [3-12-28]

[Verse Locator](#)

अग्निम् हुत्वा प्रदाय अर्घ्यम् अतिथिम् प्रतिपूजयेत् ।

अन्यथा खलु काकुत्स्थ तपस्वी समुदाचरन् ।

दुःसाक्षी इव परे लोके स्वानि मांसानि भक्षयेत् ॥ ३-१२-२९

29. agnim hutvaa = fire is, worshipping; pradaaya arghyam = giving, water; atithim pratipuujayet = guest is, worshipped; kaakutstha = oh, Rama; anyathaa samudaacaran tapasvii = otherwise, if practices, a hermit; duH saakSii iva = false, deponent, like; pare loka = in other, world; svaani maaMsaani bhakSayet = own, flesh, eats.

"Worshipping the fire, giving water and worshipping the guest a hermit should receive a guest and feed him, and if a hermit practices contrarily, oh, Rama, he is destined to eat his own flesh like a false deponent in other world say, hell. [3-12-29]

A guest is one who enables the host to go to heavens. iShTo vaa yadi vaa dveShyo muurkhaH paNDita eva vaa | samp्राप्ते vaishvadeva ante so atithi svarga sa~NkramaH || "May he be dear one or despised, stupid or scholar, one who comes at the end of fire worship before meals, he leads the host to heavens" - paraashara suutra. Any false deponent giving a false witness not only goes to hell but also is destined to eat his own flesh there. Same is the case with the host, who does not perform his daily chores to entertain his guest.

[Verse Locator](#)

राजा सर्वस्य लोकस्य धर्मचारी महारथः ।

पूजनीयः च मान्यः च भवान् प्राप्तः प्रिय अतिथिः ॥ ३-१२-३०

30. raajaa sarvasya lokasya = king, of all, world; dharma caarii = righteousness, treader in the path of; mahaa rathaH = great, charioteer; puujaniiyaH ca = venerable, also; maanyaH ca = estimable, also; priya atithiH = as dear, guest; bhavaan praaptaH = - you, have arrived.

"You are the king of all the world, the treader in the path of righteousness, great charioteer of probity, and you are the venerable and estimable one, and you have arrived as my dear guest. [3-12-30]

The other way of rendering is: **raajaa sarvasya lokasya** ruler, of all, three worlds, hence you are Vishnu; **mahaa rathaH** great, charioteer of mortal souls through karmic cycles, thus Narayana; **puujaniya** venerable one even in daily worship, hence Vishnu; **maanyaH** credible one by those who aspire salvation, Narayana; **priya atithi** much desired guest than the routine sage/mortal guests, hence god. Thus, it is said that Sage Agastya realised Rama as Vishnu and eulogised Rama incarnation. Even the daily **puuja** worship is conducted in a manner of treating the deity as a symbolic guest in the household. Here that deity himself is the real guest, i.e., Narayana.

[Verse Locator](#)

एवम् उक्त्वा फलैः मूलैः पुष्पैः च अन्यैः च राघवम् ।
पूजयित्वा यथा कामम् ततो अगस्त्यः तम् अब्रवीत् ॥ ३-१२-३१

31. **evam uktvaa** = thus, saying; **raaghavam** = Raghava is; **phalaiH muulaiH puSpaiH ca anyaiH ca** = with fruits, tubers, flowers, also, others, also; **puujayitvaa yathaa kaamam** = adored, as desired, according to his ardency; **tataH agastyaH tam abraviit** = then, Agastya, him [to Rama,] said.

Saying thus, Agastya adored Raghava well with fruits, tubers, flowers and others according to his ardency, and then he said this to Rama. [3-12-31]

[Verse Locator](#)

इदम् दिव्यम् महत् चापम् हेम वज्र विभूषितम् ।
वैष्णवम् पुरुषव्याघ्र निर्मितम् विश्वकर्मणा ॥ ३-१२-३२
अमोघः सूर्य संकाशो ब्रह्मदत्तः शर उत्तमः ।

32, 33a. **puruSavyaaghra** = oh, manly-tiger; **hema vajra vibhuuSitam** = gold, diamonds, decorated with; **divyam mahat idam caapam** = sacred, great, this, bow; **vaiSNavam** = Vishnu [pertains to]; **nirmitam vishvakarmaNaa** = crafted by, Vishvkarma; **suurya samkaashaH** = sun, equalling in blaze; **amoghaH shara uttamaH** = unwasteful, arrows, best; **brahma dattaH** = by Brahma, gifted by.

"This sacred bow that is decorated with gold and diamonds is crafted by the divine architect Vishvakarma pertains to Vishnu, and these unwasteful arrows equalling sun in their blaze are the gift of Brahma. [3-12-32, 33a]

[Verse Locator](#)

दत्तो मम महेन्द्रेण तूणी च अक्षय सायकौ ॥ ३-१२-३३
संपूर्णो निशितैः बाणैः ज्वलद्भिः इव पावकैः ।
महा रजत कोशो अयम् असिः हेमविभूषितः ॥ ३-१२-३४

33b, 34. **a kSaya saayakau** = un, exhausted, those that have arrows; **nishitaiH** = with sharp; **jvaladbhiH iva paavakaiH** = blazing, like, Ritual-fire; **baaNaiH** = with arrows; **sampuuraNau** = packed with; **tuuNii ca** = quivers, also; **mama mahendreNa dattau** = to me, by Indra, [two in number] are given; **mahaa rajata koshaH** = in excellent, golden, sheath; **ayam hema vibhuuSitaH asiH** = this one, gold, decorated with, sword; [**mama mahendreNa dattaH** = to me, by Indra, given.]

"Also these two inexhaustible quivers packed with arrows that have the blaze of Ritual-fire, and this sword decorated in gold together with its sheath made up of excellent golden are once given to me by Indra. [3-12-33b, 34]

[Verse Locator](#)

अनेन धनुषा राम हत्वा संख्ये महासुरान् ।
आजहार श्रियम् दीप्ताम् पुरा विष्णुर् दिव ओकसाम् ॥ ३-१२-३५

35. **raama** = oh, Rama; **puraa viSNuuH samkhye** = once, Vishnu, in war; **anena dhanuSaa** = by this, bow; **hatvaa mahaasuraan** = killed, horrible demons; **diva okasaam** = in heavens, for dwellers; **diiptaam shriyam aajahaara** = radiant, fortune, he fetched.

"By this bow, oh, Rama, once Vishnu eliminated horrible demons in war and brought back radiant prosperity to the celestials. [3-12-35]

[Verse Locator](#)

तत् धनुः तौ च तूणि च शरम् खड्गम् च मानद ।
जयाय प्रतिगृहीष्व वज्रम् वज्रधरो यथा ॥ ३-१२-३६

36. **maana da** = grace, accorder of - Rama; **tat dhanuH tau ca tuuNi** = that, bow, those two, also, quivers; **sharam khaDgam ca** = arrow, sword, also; **vajra dharaH vajram yathaa** = by Thunderbolt, wielder [Indra,] Thunderbolt, as with; **jayaaya pratigR^ihNiiSva** = for triumph, you receive them.

"The bow, these two quivers, arrows, and the sword, oh, Rama, the endower of grace, receive and wield them to triumph over the demons as Indra would wield Thunderbolt. [3-12-36]

[Verse Locator](#)

एवम् उक्त्वा महा तेजाः समस्तम् तत् वर आयुधम् ।
दत्त्वा रामाय भगवान् अगस्त्यः पुनर् अब्रवीत् ॥ ३-१२-३७

37. **mahaatejaaH bhagavaan agastyaH** = great resplendent, godly-sage, Agastya; **evam uktvaa** = thus, on saying; **samastam tat vara aayudham** = all of, them, best, weapons; **dattvaa raamaaya** = having given, to Rama; **punaH abraviit** = again, said.

On saying thus that great resplendent and godly sage Agastya, gave all of those best weapons to Rama, and again spoke to Rama [3-12-37]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे द्वादशः सर्गः

Thus, this is the 12th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 12

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37		



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 13 Verses converted to UTF-8, Oct 09

Introduction

Rama requests Sage Agastya to indicate a place in the forest to make a residence during the days of exile. Sage Agastya foresees the next course of Ramayana, and orients his conversation around womanhood and Seetha. Then that sage informs Rama to proceed to Panchavati where Seetha will be delightful of its surroundings.

[Verse Locator](#)

राम प्रीतो अस्मि भद्रम् ते परितुष्टो अस्मि लक्ष्मण ।
अभिवादयितुम् यन् माम् प्राप्तौ स्थः सह सीतया ॥ ३-१३-१

1. raama priitaH asmi = oh, Rama, delighted, I am; bhadram te = safe, you be; paritustah asmi lakshmana = well, contented, I am, Lakshmana; yat = by which reason; siitayaa saha maam abhivaadayitum praptau sthaH = with, Seetha, me, to pay respects, arrived, you have.

" I am delighted Rama, safe you be, oh Lakshmana, well-contented I am for you have come to pay respects to me along with Seetha. [3-13-1]

[Verse Locator](#)

अध्व श्रमेण वाम् खेदो बाधते प्रचुर श्रमः ।
व्यक्तम् उत्कण्ठते वा अपि मैथिली जनक आत्मजा ॥ ३-१३-२

2. adhva shrameNa pracura shramaH = pathway, strain of, much, strain; vaam baadhate = you two, it is painful; janaka aatmajaa maithilii vaa api = Janaka's, daughter, Maithili, or, even; vyaktam ut kaNThate = evident, above, necks.

"The well-worn trail of yours on pathway is strenuousness and painful for you two, and it is evident from the sweat above your necks, even much more for Janaka's daughter, Maithili. [3-13-2]

The word utkaNTha is interpreted in two ways. One is ut kaNTha above neck, sides of face; the other being the anxiousness to get some rest. Thus, they are either wet with sweat or also anxious to get rest after a long trek in woods.

[Verse Locator](#)

एषा च सुकुमारी च खेदैः च न विमानिता ।
प्राअज्य दोषम् वनम् प्रप्ता भर्तृ स्नेह प्रचोदिता ॥ ३-१३-३

3. sukumaarii ca = delicate one, also; khedaiH ca na vimaanitaa = by distresses, also, not, discomforted; eSaa = she is; bhartR^i sneha pra coditaa = husband's, friendship, well, motivated by; praaajya doSam vanam praptaa = highly, detrimental, forests, she came to.

"She is delicate and not discomfited by such distresses earlier, yet motivated by her friendship she came to these highly detrimental forests. [3-13-3]

[Verse Locator](#)

यथा एषा रमते राम इह सीता तथा कुरु ।
दुष्करम् कृतवती एषा वने त्वाम् अभिगच्छहती ॥ ३-१३-४

4. raama = Rama; eSaa siitaa iha yathaa ramate = this, Seetha, here, as to how, she takes delight; tathaa kuru = that way, make happen; eSaa vane tvaam abhigacChatii = she, in forest, you, following; duS karam kR^itavatii not, possible [impossible,] [deed] she has done.

"In which way Seetha takes delight in these forests, Rama, that you may ensure to her, for she has done an impossible deed in following you to forests, an impossible deed for womenfolk, in general. [3-13-4]

[Verse Locator](#)

एषा हि प्रकृतिः स्त्रीणाम् आसृष्टे रघुनन्दन ।
समस्थम् अनुरजंते विषमस्थम् त्यजन्ति च ॥ ३-१३-५

5. raghunandana = oh, Raghu's, scion; aa sR^iSTe = [from the] beginning of, creation; striiNaam prakR^itiH hi eSaa = woman's, nature, indeed, is this way; sama stham anuranjante = [husbands] in good fortune, they devote; viSama stham tyajanti ca = in ill fortune, leave off.

"From the beginning of creation the nature of women is this way only, oh scion of Raghu, they devote themselves to their men in good fortune, but they leave them off in ill fortune. [3-13-5]

[Verse Locator](#)

शत ह्रदानाम् लोलत्वम् शस्त्राणाम् तीक्ष्णताम् तथा ।
गरुड अनिलयोः शैघ्र्यम् अनुगच्छहन्ति योषितः ॥ ३-१३-६

6. yoSitaH = women; shata hradaanaam lolatvam = with hundred, flow's, dangling [with the mercuriality of hundreds of dangling streaks of lightning]; shastraanaam tiikSNataam with weapon's, incisiveness; tathaa garuDa anilayoH shaighryam = likewise, eagle, gust of wind, speediness of; anugacChanti they string along.

"With the mercuriality of hundreds of streaks of thunderbolt and with the incisiveness of a weapon, and with the speediness of an eagle or the gusty wind, the women are conformable. [3-13-6]

The flashes of thunderbolts are famous for their mercuriality and so capricious are the women's hearts with the speed of lightning, and razor sharp will be their attitude to cut-off the age-old friendship, if they are ill at ease, and they sever relations with the speediness of an eagle or a gust.

[Verse Locator](#)

इयम् तु भवतो भार्या दोषैर् एतैर् विवर्जिताः ।
श्लाघ्या च व्यपदेश्या च यथा देवी हि अरुन्धती ॥ ३-१३-७

7. bhavataH bhaaryaa = your, wife; iyam tu = she is, but; etaiH doSaiH vi varjitaH = with these, stigmas, devoid of; devii arundhatii yathaa = lady, Arundhati, like; shlaaghyaa ca vyapadeshyaa [vi apa dish] ca = exemplary, also, estimable, also.

"But she this wife of yours is devoid of all those stigmas, an exemplary and an estimable lady, like Lady Arundhati. [3-13-7]

Lady Arundhati is the wife of Sage Vashishta, an exemplary lady in devotion to her husband and she has become a star in the sky by virtue of that devotion. Even today in marriages, at the close of all observances, this

अलंकृतो अयम् देशः च यत्र सौमित्रिणा सह ।
वैदेह्या च अनया राम वत्स्यसि त्वम् अरिंदम ॥ ३-१३-८

8. arindama raama oh, enemy-destroyer, Rama; saumitriNaa saha = Soumitri, along with; anayaa vaidehyaa ca = with this, Vaidehi, also; yatra tvam vatsyasi = where, you will, live; ayam deshaH ca alankR^itaH = that, province, is also, glorified.

"Where you wish to put up along with Lakshmana and with this Seetha, oh, enemy-destroyer Rama, that province shall be glorified." So said Sage Agastya to Rama." [3-13-8]

एवम् उक्तः तु मुनिना राघवः संयत अंजलिः ।
उवाच प्रश्रितम् वाक्यम् ऋषिम् दीप्तम् इव अनलम् ॥ ३-१३-९

9. evam uktaH tu muninaa = thus, said, by sage; raaghavaH = Raghava; samyata anjaliH = adjoining, palms; diiptam iva analam = he who is glowing, like, ritual-fire; R^iSim = to sage; uvaaca prashritam vaakyam = spoke, amiable, sentence.

Thus said by the sage, Raghava spoke amiable this sentence adjoining his palms to the sage who is glowing like a ritual-fire. [3-13-9]

धन्योस्मि अनुगृहीतोस्मि यस्य मे मुनि पुंगवः ।
गुणैः सभ्रातृ भार्यस्य गुरुः नः परितुष्यति ॥ ३-१३-१०

10. sa bhraatR^i bhaaryasya guNaiH = with, brother's, wife's, by virtues; yasya me = to him, such as me; naH guruH muni pungavaH my, mentor, sage, the eminent; pari tuSyati = is well-pleased; by that; dhanyaH asmi = privileged, I am; anu gR^ihiitaH asmi = blessed, I am.

"I am privileged and blessed as my mentor and the eminent age is well pleased with the virtues of my brother and wife which are non-dissimilar to mine. [3-13-10]

किन्तु व्यादिश मे देशम् स उदकम् बहु काननम् ।
यत्र आश्रम पदम् कृत्वा वसेयम् निरतः सुखम् ॥ ३-१३-११

11. kintu = but; yatra aashrama padam kR^itvaa = where, hermitage's, threshold, on erecting; nirataH sukham vaseyam self-composedly, happily, I can reside; such a; deshama = place; sa udakam = with, water; bahu kaananam = many, forests; vyaadisha[vi aa dish] be directed, be shown.

"But a place with water and many forests may please be shown, where I can reside happily and self-composedly on erecting a hermitage." Thus Rama asked the Sage Agastya. [3-13-11]

ततो अब्रवीत् मुनि श्रेष्ठः श्रुत्वा रामस्य भाषितम् ।
ध्यात्वा मुहूर्तम् धर्मात्मा धीरो धीरतरम् वचः ॥ ३-१३-१२

12. tataH = then; dharmaatmaa = virtuous one; dhiiraH = confident one; muni shreSThaH = sage, the eminent; raamasya bhaaSitam vacaH shrutvaa = Rama's, said, saying, on hearing; dhyaatvaa muhuurtam = contemplated, a while; dhiira taram vacaH abraviit = intellectual [ideational,] more, word, said.

Then that eminent sage Agastya on contemplating a while about what Rama has said, that virtuous and confident sage spoke more ideational word to Rama. [3-13-12]

Rama wanted a place with 'many forests,' which is non-conditional to his exile. Some versions contain after dharma aatmaa , and said tato vaacha vacaH subham. This will not appear in critical or eastern recessions. For this diiraH dhiira taram vacaH , is there. It is said, that sage Agastya contemplated for a while, and envisioning the future of Seetha's abduction and Rama's elimination of Ravana etc by his yogic power, he said to Rama to stay at Panchavati. This is because, he himself is courageous sage in eliminating the demons, trusting that Rama also will do the same, he has shown a place which has many forests' around it, that too as Rama desired.

[Verse Locator](#)

इतो द्वि योजने तात बहु मूल फल उदकः ।
देशो बहु मृगः श्रीमान् पंचवटि अभिविश्रुतः ॥ ३-१३-१३

13. taata = oh, dear; bahu muula phala udakaH = with many, tubers, fruits, waters; bahu mR^igaH = with many, deer; shriimaan = a prosperous one; pancavaTi abhi vishrutaH deshaH Panchavati, well, renowned as, the place; itaH dvi yojana = from here, two yojana-s.

"A most prosperous place called Panchavati is there at a distance of two yojana-s from here, oh, dear Rama, which is abundant with tubers, fruits, water, and many deer." Thus Agastya started to tell. [3-13-13]

[Verse Locator](#)

तत्र गत्वा आश्रम पदम् कृत्वा सौमित्रिणा सह ।
रमस्व त्वम् पितुर् वाक्यम् यथा उक्तम् अनुपालयन् ॥ ३-१३-१४

14. tvam saumitriNaa saha tatra gatvaa = you, there, Soumitri, along with, on going, there; ashrama padam kR^itvaa = hermitage, on erecting; yathaa uktam pituH vaakyam anupaalayan = as, decreed, father's, sentence [order], complying with; ramasva you take delight.

"On your going there along with Saumitri, and on erecting a hermitage you may take delight in there complying the decreed order of your father. [3-13-14]

[Verse Locator](#)

विदितो हि एष वृत्तांतो मम सर्वः तव अनघ ।
तपसः च प्रभावेण स्नेहाद् दशरथस्य च ॥ ३-१३-१५

15. anagha = oh, merited one; tapasaH prabhaaveNa = by [my asceticism,] ability of; snehaat dasharathasya ca = by my friendship, with Dasharatha, also; tava eSa sarvaH vR^ittaantaH = your, this, all of, episode; viditaH hi known, indeed.

"Indeed all of this episode of yours is known to me, oh, merited one, by the ability of my asceticism, and also by my friendship with Dasharatha. [3-13-15]

[Verse Locator](#)

हृदयस्थः च ते छहन्दो विज्ञातः तपसा मया ।
इह वासम् प्रतिज्ञाय मया सह तपो वने ॥ ३-१३-१६
अतः च त्वाम् अहम् ब्रूमि गच्छह पंचवटीम् इति ।

16, 17a. te hR^idayaH sthaH ca ChandaH = your, in heart, abided, certitude; maya tapasaa viGYaataH by me, by asceticism, is known; ataH = thereby; maya saha iha tapaH vane = me, along with, in ascetic, woods; vaasam pratiGYaaya = dwelling, I said; [it is explicitly unsaid by Agastya that Rama may stay here, but deemed to have been said by

commentators]; pancavaTiim gacCha iti tvaam aham bruumi = to Panchavati, you go, thus as, to you, I am, telling [advising.]

"I am in the know of your heartfelt certitude by my asceticism, thereby I wish to advise you to go to Panchavati, though I said that you may dwell in these ascetic-woods along with me. [3-13-16, 17a]

[Verse Locator](#)

स हि रम्यो वनोद्देशो मैथिली तत्र रंस्यते ॥ ३-१३-१७

स देशः श्लाघनीयः च न अतिदूरे च राघव ।

17b, 18a. raaghava = oh, Raghava; saH vanoddeshah ramyaH hi = that, woodland, are delightful, isn't it; saH deshaH shlaaghaniyaH ca = that, place, is praiseworthy, also; [because it is]; na ati duure ca = not, very, far off, also; maithilii tatra ramsyate = Maithili, therein, can take delight.

"That woodland will be delightful, isn't it Raghava, for it is praiseworthy and not very far off from here, and Seetha can take delight in there. [3-13-17b, 18a]

[Verse Locator](#)

गोदावर्याः समीपे च मैथिली तत्र रंस्यते ॥ ३-१३-१८

प्राज्य मूल फलैः चैव नाना द्विज गणैर् युतः ।

विविक्तः च महाबाहो पुण्यो रम्यः तथैव च ॥ ३-१३-१९

18b, 19. maithilii tatra godaavaryaaH samiipe ramsyate = Maithili, there, at Godavari, nearby, takes delights; praajya muula phalaiH caiva = bounteous, tubers, fruits, also; naanaa dvija gaNaiH yutaH = various, bird, flocks; mahaa baahuH = great, dexterous Rama; vi viktaH ca = verily, reclusive, too; puNyaH tathaa eva ca = meritorious, like that, even, also ramyaH = appealing one.

"There Maithili will take delight nearby River Godavari, and it is with abundant tubers, fruits, various are its bird flocks, and it is very reclusive too, oh, great dextrous Rama, further it is meritorious and appealing. [3-13-18b, 19]

[Verse Locator](#)

भवान् अपि सदाचारः च शक्तः च परिरक्षणे ।

अपि च अत्र वसन् राम तापसान् पालयिष्यसि ॥ ३-१३-२०

20. bhavaan api sat aacaaraH = you are, even, with good, bearing; pari rakSaNe shaktaH = to safeguard, you are capable; api ca = even also; atra vasan = there, while residing; raama = Rama; taapasaan paalayiSyasi = hermits, you can protect.

"Even you, Rama, with your good deportment are capable to safeguard the hermits while residing there. [3-13-20]

[Verse Locator](#)

एतत् आलक्ष्यते वीर मधूकानाम् महत् वनम् ।

उत्तरेण अस्य गंतव्यम् न्यग्रोधम् अपि गच्छता ॥ ३-१३-२१

21. viira = oh, brave one; etat madhuukaanaam mahat vanam aalakSyate = this, Madhuuka [bassia latifolia, flowers of which are used to distil liquor] trees, great, forest, that seen; asya uttareNa = by its, north; nyagrodham api gacChataa gantavyam = banyan tree, also, on advancing towards, you have to proceed.

"Oh, brave one, you see this great forest of flower-liquor trees, you have to proceed north of it and advance towards a banyan tree. [3-13-21]

[Verse Locator](#)

ततः स्थलम् उपारुह्य पर्वतस्य अविदूरतः ।
ख्यातः पंचवटी इति एव नित्य पुष्पित काननः ॥ ३-१३-२२

22. tataH sthalam upa aaruhya = then, upland, on climbing up; parvatasya avi duurataH = from mountain, not, far away; pancavaTii iti eva khyataH Panchavati, thus, that way, renowned; nitya puSpita kaananaH = ever, blooming, forest [is there.]

"Then on climbing up an upland a mountain is seen, that which is also not far away, and that renowned Panchavati is there in an ever-blooming forest in the valley of that mountain." Said Sage Agastya to Rama. [3-13-22]

[Verse Locator](#)

अगस्त्येन एवम् उक्तः तु रामः सौमित्रिणा सह ।
सत्कृत्य आमंत्रयामास तम् ऋषिम् सत्य वादिनम् ॥ ३-१३-२३

23. agastyena evam uktaH tu = by Agastya, thus, said, but; raamaH saumitriNaa saha = Rama, Soumitri, along with; satya vaadinam = truth, advocator; tam R^iSim that, Sage is; sat kR^itya aamantrayaamaasa = well venerated, bade farewell.

When thus said by Sage Agastya, Rama along with Soumitri venerated and bade farewell to that truth advocator sage Agastya. [3-13-23]

[Verse Locator](#)

तौ तु तेन अभ्यनुज्ञातौ कृत पाद अभिवन्दनौ ।
तम् आश्रमम् पंचवटीम् जग्मतुः सह सीतया ॥ ३-१२-२४

24. tena abhi anuGYaatau = by him [Agastya,] well, bidden; tau = those two Rama and Lakshmana; kR^ita paada abhi vandanau = who have made, offered, veneration; saha siitayaa = with, Seetha; tam aashramam = to that, hermitage; [tat aashrama padaat = from that hermitage of Agastya]; pancavaTiim = to Panchavati; jagmatuH = proceeded.

Thus well bidden by Sage Agastya those two Rama and Lakshmana have offered their veneration at the feet of that sage and proceeded to their prospective hermitage at Panchavati along with Seetha. [3-12-24]

[Verse Locator](#)

गृहीत चापौ तु नराधिप आत्मजौ
विषक्त तूणी समरेषु अकातरौ ।
यथा उपदिष्टेन पथा महर्षिणा ।
प्रजग्मतुः पंचवटीम् समाहितौ ॥ ३-१३-२५

25. samareSu a kaatarau = in war, not, fearful ones; nara adhipa aatmajau = people's, king, sons [princes]; gR^ihiita caapau tu = taken, bows, also; viSakta tuuNii = braced up, quivers; samaahitau = resolutely; maharSiNaa yathaa upadiSTena pathaa by great sage, as, apprised, on route; pancavaTiim pra jagmatuH = to Panchavati, proceeded.

Those princes that are dauntless in war took up their bows and braced up their quivers, and resolutely proceeded to Panchavati on the route apprised by that great sage Agastya. [3-13-25]

Thus, this is the 13th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 13

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 14 Verses converted to UTF-8, Oct 09

Introduction

Rama and the other two on their way to Panchavati come into contact with Jatayu, the mighty eagle. When Rama questions about its identity, Jatayu narrates the creation of animal species along with humans, and informs Rama that he is a friend of King Dasharatha and would like to help Rama in exile.

[Verse Locator](#)

अथ पंचवटीम् गच्छन् अन्तरा रघुनन्दनः ।

आससाद महाकायम् गृध्रम् भीम पराक्रमम् ॥ ३-१४-१

1. **atha** = then; **raghunandanaH pancavaTiim gacChann** = Rahu's descendent, to Panchavati, while proceeding; **antaraa** = in midway; **mahaa kaayam bhiima paraakramam** = with mammoth, bodied, with marvellous, might; **gR^idhram aasasaada** = an eagle he reached, came across.

Then while proceeding to Panchavati that Rahu's descendent came across a mammoth eagle with marvellous might in midway. [3-14-1]

[Verse Locator](#)

तम् दृष्ट्वा तौ महाभागौ वनस्थम् राम लक्ष्मणौ ।

मेनाते राक्षसम् पक्षिम् ब्रुवाणौ को भवान् इति ॥ ३-१४-२

2. **mahaabhaagau tau raama lakSmaNau** = highly privileged, those two, Rama, Lakshmana; **vanastham** = in forest [vaTastham = on tree]; **tam pakSim dR^iSTvaa** = him, that bird, on seeing; **kau bhavaan iti** = who, you are, thus; **bruvaaNau** = saying; **raakSasam menaate** = demon, they presumed.

On seeing such an eagle in the forest those two highly privileged brothers Rama and Lakshmana questioned it asking, "Who you are?" presuming it to be a demon. [3-14-2]

[Verse Locator](#)

स तौ मधुरया वाचा सौम्यया प्रीणयन् इव ।

उवाच वत्स माम् विद्धि वयस्यम् पितुर् आत्मनः ॥ ३-१४-३

3. **saH** = he, that eagle; **tau madhurayaa saumyayaa vaacaa** = to them, with sweet, soft, with words; **uvaaca priiNayann iva** = spoke, pleasing them, as though; **vatsa** = oh boy Rama; **maam aatmanaH pituH vayasyam viddhi** = me, of your, father's, friend, thus you know.

But that eagle with sweet ad soft words spoke to them as though to please them, "oh boy Rama know me as your father's friend." [3-14-3]

[Verse Locator](#)

स तम् पितृ सखम् मत्वा पूजयामास राघवः ।

स तस्य कुलम् अव्यग्रम् अथ पप्रच्छह नाम च ॥ ३-१४-४

4. saH = he that; raaghavaH = Raghava; tam = that bird; pitR^i sakham matvaa puujayaamaasa = him, as father's, friend, accepting, revered; atha saH avyagram = then, he [Rama,] without haste; tasya kulam naama ca papracCha = its, lineage, name, also, asked for.

Accepting that bird as his father's friend Raghava revered it, and he that Rama then asked for that eagle's name and lineage. [3-14-4]

[Verse Locator](#)

रामस्य वचनम् श्रुत्वा कुलम् आत्मानम् एव च ।

आचक्षे द्विजः तस्मै सर्वभूत समुद्भवम् ॥ ३-१४-५

5. dvijaH = that bird; raamasya vacanam shrutvaa = Rama's, words, on hearing; sarva bhuuta sam udbhavam = reg. all, beings, overall, genesis; kulam aatmaanam eva ca = ancestry, himself, thus, also; aacacakSe tasmai = said, to them.

On hearing Rama's words that bird said about his ancestry and himself, and in doing so, that eagle also narrated the overall genesis of all beings. [3-14-5]

[Verse Locator](#)

पूर्वकाले महाबाहो ये प्रजापतयो अभवन् ।

तान् मे निगदतः सर्वान् आदितः शृणु राघव ॥ ३-१४-६

6. puurva kaale mahaabaahuH = once, upon a time, oh dextrous one; Raaghava; ye prajaa patayaH abhavan = those, people's, lords, were there; taan sarvaan = of them, all; me nigadataH = from me, while I narrate; aaditaH = from beginning; shR^iNu = you may listen.

"Once upon a time there were lords of people, oh dextrous Raghava, and you may listen all about them from the beginning, while I narrate [3-14-6]

[Verse Locator](#)

कर्दमः प्रथमः तेषाम् विकृतः तद् अनन्तरम् ।

शेषः च संश्रयः चैव बहु पुत्रः च वीर्यवान् ॥ ३-१४-७

स्थाणुर् मरीचिर् अत्रिः च क्रतुः चैव महाबलः ।

पुलस्त्यः च अङ्गिराः चैव प्रचेताः पुलहः तथा ॥ ३-१४-८

दक्षो विवस्वान् अपरो अरिष्टनेमिः च राघव ।

कश्यपः च महातेजाः तेषाम् आसीत् च पश्चिमः ॥ ३-१४-९

7. teSaam = among them; kardamaH prathamaH = Kardama, the first one; vikR^iitaH tat anantaram = Vikrita, then, afterwards; sheSaH ca samshrayaH caiva = Sesha, also, Samshraya, also thus; bahu putraH ca viiryavaan = with many, children, also, vigorous one; sthaaNuH mariiciH atriH ca = Sthanu, Mariichi, Atri, also; kratuH caiva mahaabalaH = Kratu, also thus, great mighty one; pulastyaH ca angiraaH caiva pracetaaH pulahaH tathaa = Pulasthya, also, Angiira, also thus, Pracheta, Pulah, then; dakSaH vivasvaan aparaH ariSTanemiH ca = Daksha, Vivaswan, then, Arishtanemi; raaghava = oh Raghava; kashyapaH ca mahaatejaaH = Kashyapa, also, great resplendent; teSaam aasiit pashcimaH = of them, was there, the last one.

"Of them Kardama was there at first, and afterwards Sesha, and later Samshraya was there with many children and a vigorous one he was. Then Sthaanu, Mariichi, Atri, the great mighty one Kratu, Pulasthya, Angira, Pracheta and Pulah were there. And oh, Raghava, Daksha, Vivaswan

were while the other name of Vivasvan is Arishtanemi, and lastly the great resplendent Kashyapa, was there as Prajapati. [3-14-9] [3-14-7]

[Verse Locator](#)

प्रजापतेः तु दक्षस्य बभूवुर् इति विश्रुतम् ।
षष्टिर् दुहितरो राम यशस्विन्यो महायशः ॥ ३-१४-१०

10. mahaa yashaH raama = oh, highly, glorious, Rama; prajaapateH dakSasya = people's lord, for Daksha; SaSTiH duhitaraH = sixty, daughters; yashasvinyaH = highly renowned ones; babhuuvuH iti vi shrutam = were there, thus, we hear.

"Oh glorious Rama, there were sixty highly renowned daughters to Daksha, thus we hear. [3-14-10]

[Verse Locator](#)

कश्यपः प्रतिजग्राह तासाम् अष्टौ सुमध्यमाः ।
अदितिम् च दितिम् चैव दनूम् अपि च कालकाम् ॥ ३-१४-११
ताम्राम् क्रोध वशाम् चैव मनुम् च अप्य् अनलाम् अपि ।

11, 12a. kashyapaH = Kashyapa; taasaam = from them; aditim ca ditim caiva = Aditi, also, Diti, like that; danuum = Danu; api ca = even, also; kaalakaam taamraam krodhavashaam caiva = Kaalakaa Taamra, Krodhavasha, also thus; manum ca api analaam api = Manu, also, even, Anala, also; aSTau su madhyamaaH prati jagraaha = eight, slender, waisted ones, has accepted.

"Of them Kashyapa accepted eight slender-waisted daughters of Daksha Prajapati, namely Aditi, Diti, Danu, Kaalakaa and Taamra, Krodhavasha, also thus Manu and even Anala also as wives. [3-14-11, 12a]

[Verse Locator](#)

ताः तु कन्याः ततः प्रीतः कश्यपः पुनर् अब्रवीत् ॥ ३-१४-१२
पुत्रामः त्रैलोक्य भर्तृन् वै जनयिष्यथ मत् समान् ।

12b, 13a. tataH priitaH kashyapaH = then, gladdened, Kashyapa is; taaH kanyaaH punaH abraviit = to them, girls ♦ young wives, in turn, said; trai lokya bhartR^In vai = three, worlds, sustainers of, indeed; mat samaan putraam janayiSyatha = sons, to me, similar, you deliver.

"Then Kashyapa is gladdened and said to those young wives, "You all shall deliver sons similar to me and who can sustain the three worlds." [3-14-12b, 13a]

[Verse Locator](#)

अदितिः तन् मना राम दितिः च दनुर् एव च ॥ ३-१४-१३
कालका च महाबाहो शेषाः तु अमनसो अभवन् ।

13b, 14a. aditiH tan manaa = Aditi, that, agreed; raama = Rama; mahaabaahuH = oh, dextrous one; ditiH ca danuH eva ca = Diti, also, Danu, even, also kaalakaa ca[manaa] = Kaalakaa, also, [agreed]; sheSaaH tu a manasaH abhavan = others, but, not, heedful, they became;.

"Oh, dextrous Rama, Aditi, Diti, Kaalakaa and Danu have agreed for that, but others became unheedful of Kashyapa's words. [3-14-13b, 14a]

[Verse Locator](#)

अदित्याम् जज्ञिरे देवाः त्रयः त्रिंशत् अरिंदम ॥ ३-१४-१४

आदित्या वसवो रुद्रा अश्विनौ च परंतप ।

14b, 15a. arindama = oh enemy-destroyer; adityaam devaaH aadityaa vasavaH rudraa ashvinau ca = from Aditi, Aadityaa-s, Vasu-s, two Ashvini-s; trayaH trimshat devaaH jaj~nire = thirty three, gods, are born; parantapa = oh enemy-oppressor.

"Aditi gave birth to twelve Aditya-s, the Sun-gods, eight Vasu-s, the Terrestrials-gods, eleven Rudraa-s, the Fury-gods, and two Ashvinis, the medicine-gods, total thirty-three of them. [3-14-14b, 15a]

[Verse Locator](#)

दितिः तु अजनयत् पुत्रान् दैत्याम् तात यशस्विनः ॥ ३-१४-१५

तेषाम् इयम् वसुमती पुरा आसीत् स वन अर्णवा ।

15b, 16a. taata = oh, boy; ditiH tu yashasvinaH daityaam putraan ajanayat = Diti, but, well-known ones, Daitya-s [so-called demons,] as sons, gave birth to; sa vana arNavaa = with, forests, oceans; iyam vasumatii teSaam puraa aasiit = this, earth, theirs, earlier, was there.

"Oh, boy Rama, Diti gave birth to well-known Daitya-s, the so-called demons, and earlier this earth with forests and oceans belonged to them. [3-14-15b, 16a]

[Verse Locator](#)

दनुः तु अजनयत् पुत्रम् अश्वग्रीवम् अरिंदम ॥ ३-१४-१६

नरकम् कालकम् चैव कालका अपि व्यजायत ।

16b, 17a. arindama = oh, enemy- destroyer Rama; danuH ashvagriivam putram ajanayat = Danu, to Ashvagriiva or Hayagriiva, the son, gave birth to; narakam kaalakam caiva = Naraka, Kaalaka, also thus; kaalakaa api vyajaayata = Kaalakaa, even gave birth to.

"And oh, enemy-destroyer Rama, Danu gave birth to son Ashvagriiva or also called Hayagriiva, Horse-headed god, and Kaalakaa gave birth to Naraka and Kaalaka. [3-14-16b, 17a]

[Verse Locator](#)

क्रौन्चीम् भासीम् तथा श्येनीम् धृतराष्ट्रीम् तथा शुकीम् ॥ ३-१४-१७

ताम्रा तु सुषुवे कन्याः पंच एता लोकविश्रुताः ।

17b, 18a. taamraa tu = Taamraa, but; kraunciim bhaasiim tathaa shyeniim dhR^itaraaSTriim tathaa shukiim = to Krounchi, Bhaasii, then, to Shyenii, Dhritaraashtrii, like that, to Shukii; etaa = these [above mentioned]; loka vishrutaaH panca kanyaaH suSuve = world, renowned, to five, girls, gave birth.

"But Taamraa gave birth to five world renowned girls namely, Krounchi, Bhaasii, Shyenii, Dhritaraashtrii, and Shukii. [3-14-17b, 18a]

[Verse Locator](#)

उलूकान् जनयत् क्रौन्ची भासी भासान् व्यजायत ॥ ३-१४-१८

श्येनी श्येनाम् च गृध्राम च व्यजायत सुतेजसः ।

धृतराष्ट्री तु हंसाम् च कलहंसाम् च सर्वशः ॥ ३-१४-१९

18b, 19. krauncii uluukaan janayat = Kraunchii, given birth, to Uluukaa-s [owls]; bhaasii vyajaayata bhaasaan = Bhaasii, gave birth to, Bhaasaa-s [vultures]; shyeni vyajaayata su tejasaH shyenaam gR^idhraama ca = Shyenii, gave birth to, very sharp, eagles, falcons [or, raptors as the case may be]; tu = but [in contrast]; dhR^itaraaSTrii hamsaam ca sarvashaH

kala hamsaam ca = Dhritaraashtrii, [gave birth to]; swans, also, all of the, **kalahamsa-s** [other graceful water-birds.]

"And from each of the five daughters of Taamraa in turn emanated are the other avian species, where Kraunchii gave birth to Uluuka-s, the owls, Bhasii-s gave birth to Bhaasaa-s, the vultures, and Shyenii gave birth to very sharp eagles and falcons, and then Dhritaraashtrii gave birth to swans and all other kinds of graceful water-birds. [3-14-18b, 19]

[Verse Locator](#)

चक्रवाकाम् च भद्रम् ते विजज्ञे सा अपि भामिनी ।
शुकी नताम् विजज्ञे तु नताया विनता सुता ॥ ३-१४-२०

20. **saa bhaaminii cakravaakaam ca api vijaj~ne** = she, that lady, Chakravaaka birds, also, even, gave birth to; **bhadram te** = safe, you be Rama; **shukii vijaj~ne nataam tu** = Shukii, gave birth, to Nata; **nataayaaH sutaa vinataa** = Nata's, daughter, is Vinata.

"Dhritaraashtrii gave birth even to Chakravaaka water-birds, and Shukii gave birth to a daughter Nata, and Nata's daughter is Vinata. [3-14-20]

[Verse Locator](#)

दश क्रोधवशा राम विजज्ञे अपि आत्मसंभवाः ।
मृगीम् च मृगमंदाम् च हरीम् भद्रमदाम् अपि ॥ ३-१४-२१
मात.ंगीम् अथ शार्दूलीम् श्वेताम् च सुरभीम् तथा ।
सर्व लक्षण संपन्नाम् सुरसाम् कद्रुकाम् अपि ॥ ३-१४-२२

21, 22. **raama** = Rama; **krodhavashaa** = by Krodhavasha; **vijaj~ne api** = given birth, even; **mR^igiim** = Mrigi; **mR^igamandaam** = Mrigamanda; **hariim** = Hari; **bhadramadaam** = Bhadramanda; **maatangiim** = maatangii; **shaarduuliim** = shadruulii; **shvetaam** = shweta; **surabhiim** = Surabhi; **sarva lakSaNa sampannaam surasaam** = all, giftedness, possessing, Surasa; **kadrukaam api** = Kadruva, even to; **aatma sambhavaaH dasha** = self-same, ten [daughters.]

"Oh, Rama, Krodhavasha gave birth to ten of her self-same daughters namely Mrigi, Mrigamanda, Hari, Bhadramanda, Maatangii, Sharduulii, Shweta, Surabhi, and like that to Surasa, who is embodied with all giftedness, and even to Kadruva. [3-14-21, 22]

[Verse Locator](#)

अपत्यम् तु मृगाः सर्वे मृग्या नरवरोत्तम ।
ऋक्षाः च मृगमंदायाः सुमराः चमराः तथा ॥ ३-१४-२३

23. **nara vara uttama** = oh, best of the best men Rama; **sarve mR^igaaH** = all of the, deer; **mR^igyaaH apatyam** = Mrigi's, progeny; **mR^igamandaayaaH apatyam** = Mrigamanda's, children are; **R^ikSaaH sR^imaraaH camaraaH** = bears, Srimara-s, a kind of antelopes, yak like oxen; **tathaa** = like that.

"Children Mrigi are all of the the deer, oh best of the best-men, Rama, and Mrigamnda's progeny is Riksha-s, Bears, a kind of antelope, and like that the Himalayan yak like species.[3-14-23]

[Verse Locator](#)

ततः तु इरावतीम् नाम जज्ञे भद्रमदा सुताम् ।
तस्याः तु ऐरावतः पुत्रो लोकनाथो महागजः ॥ ३-१४-२४

24. tataH = then; bhadramadaa jaj~ne = Bhadramanda, gave birth to; iraavatiim naama sutaam = to Iravati, named, daughter; tasyaaH putraH airaavataH = her, son is, Airavata; mahaa gajaH = great, elephant; loka naathaH = world, protector.

"Then Bhadramanda gave birth to the girl named Iravati and her son is elephant the great, Airavata, the protector of world. [3-14-24]

[Verse Locator](#)

हर्याः च हरयो अपत्यम् वानराः च तपस्विनः ।

गोला.ंगूलाः च शार्दूली व्याघ्राम् च अजनयत् सुतान् ॥ ३-१४-२५

25. harayoH = lions; tarasvinaH = mighty [tapasvinaH = sagely, gentle]; vaanaraaH = monkeys; haryaaH apatyam = [lady] Hari's, offspring; shaarduulii ajanayat sutaan = [lady] Sharduulii, gave birth, to sons; golaanguulaaH vyaaghraam = baboons, tigers;

"And Hari's offspring are lions and sagely/mighty monkeys, while Sharduulii gave birth to baboons and tigers. [3-14-25]

[Verse Locator](#)

मात.ंग्याः तु अथ मातंगाअपत्यम् मनुज ऋषभ ।

दिशागजम् तु श्वेत काकुत्स्थ श्वेता व्यजनयत् सुतम् ॥ ३-१४-२६

26. manujarSabha = oh, the best man Rama; atha = then; maatangyaaH aapatyam maatangaH = Maatangi's, children, are elephants; kaakutstha = oh, Rama; shveta vyajanayat sutaan dishaa gajaam = Shweta, gave birth, to sons, at quarters, elephants; = .

"Then Maatangi's children are elephants, oh, best one among men, Rama, and Shweta gave birth to eight elephants that are at eight quarters of world, sustaining the world on their head. [3-14-26]

[Verse Locator](#)

ततो दुहितरौ राम सुरभिर् द्वे वि अजायत ।

रोहिणीम् नाम भद्रम् ते गन्धर्वीम् च यशस्विनीम् ॥ ३-१४-२७

27. tataH = then; surabhiH = Surabhi; rohiNiim naama yashasviniim = Rohini, named, illustrious one; gandharviim ca = Gandharvii, also; vi ajaayata dve duhitarau = gave birth, to two, daughters; bhadram te = safe, you be; yashasviniim = noted one.

"Then, oh Rama, Surabhi gave birth to two daughters, one is named as illustrious Rohini, safe you be, and the other is Gandharvi. [3-14-27]

[Verse Locator](#)

रोहिणि अजनयद् गावो गन्धर्वी वाजिनः सुतान् ।

सुरसा अजनयन् नागान् राम कद्रूः च पन्नगान् ॥ ३-१२४-२८

28. rohiNi ajanayat gaavaH = Rohini, gave birth, to cows; gandharvii [ajanayat] sutaan vaajinaH = Gandharvii, [gave birth] to sons, the horses; surasaa ajanayan naagaan = Surasa, gave birth, many headed serpents; raama = oh, Rama; kadruuH ca pannagaan = Kadru, also, to [ordinary] serpents.

"Rohini gave birth to cows and other livestock, while Surasa gave birth to Naagaa-s, viz., many headed serpents, while Kadru gave birth to ordinary serpents. [3-124-28]

[Verse Locator](#)

मनुर् मनुष्यान् जनयत् कश्यपस्य महात्मनः ।

ब्राह्मणान् क्षत्रियान् वैश्यान् शूद्राम् च मनुजर्षभ ॥ ३-१४-२९

29. manujarSabha = man, the best among, Rama; manuH = [lady] Manu; kashyapasya mahaatmanaH = [wife] of Sage Kashyapa, the great-soul; braahmaNaan kSatriyaan vaishyaan shuudraam ca = Brahmans, Kshatriya-s, Vaishyaa-s, Shuudraa-s, also; manuSyaan janayat = procreated, humans.

"Oh, the best among men Rama, the wife of great-soul Kashyapa, lady Manu procreated humans, Brahman--s, Kshatriya-s, Vyasya-s, and Shudra-s. [3-14-29]

[Verse Locator](#)

मुखतो ब्राह्मणा जाता उरसः क्षत्रियाः तथा ।

ऊरुभ्याम् जज्ञिरे वैश्याः पद्भ्याम् शूद्रा इति श्रुतिः ॥ ३-१४-३०

30. mukhataH braahmaNaa jaataa = from face, Brahman-s, came; urasaH kSatriyaaH tathaa = from chest, Kshatriya-s, likewise; uurubhyaam jaj~nire vaishyaaH = from two thighs, came out, Vyasya-s; padbhyaam shuudraa = from two feet, shuudraa-s; iti shrutiH = thus, we hear from scriptures [Veda-s.]

"The Brahman-s emerged from face, the Kshatriya-s from chest, the Vyasya-s from two thighs, and the Shudra-s from two feet, thus we hear from the scriptures viz., Veda, i.e., Rig Veda Purusha Shuukta. [3-14-30]

[Verse Locator](#)

सर्वान् पुण्य फलान् वृक्षान् अनला अपि व्यजायत ।

विनता च शुकी पौत्री कद्रूः च सुरसा स्वसा ॥ ३-१४-३१

31. analaa api = [lady] Anala, even; vyajaayata = gave birth to; puNya phalaan sarvaan vR^ikSaana = merited ones, fruit-bearing, all, trees; vinataa ca shukii pautrii [dauhitr] = Vinata, also, Shuki's, grand daughter [daughter's daughter]; kadruuH ca surasaa svasaa = Kadru, also, Surasa's, sister; I will narrate.

"All the merited fruit-bearing trees are given birth by Anala, and now I will narrate about Vinata, the daughter's daughter of Shukii, and about Kadru, the sister of Surasa. [3-14-31]

[Verse Locator](#)

कद्रूर् नाग सहस्रम् तु विजज्ञे धरणीधरन् ।

द्वौ पुत्रौ विनतायाः तु गरुडो अरुण एव च ॥ ३-१४-३२

32. kadruuH = [lady] Kadru; sahasram [sahasra aasyam] = thousand faced; dharaNii dharan = earth, bearer -- one who can bear the earth; naaga [naagam] vijaj~ne = to serpent, gave birth; vinataayaaH tu = of Vinata, but; garuDaH aruNa eva ca = Garuda and AruNa, also, like that; dvau putrau = two, sons [took birth.]

"Kadru gave birth to a thousand-headed serpent who is the bearer of this earth, and Vinata gave birth to two sons namely Garuda and Aruna. [3-14-32]

Garuda is the eagle-vehicle of Lord Vishnu, while Aruna, also called Anuuru, for he is a thigh-less being, is the charioteer of Sun's seven-horse chariot. The seven horses of Sun's chariot are the seven colours in vibgyor as in a rainbow. Aruna and Garuda are of avian origination and attributed to be the speediest propellers, and Jatayu and Sampati belong to that lineage.

[Verse Locator](#)

तस्मात् जातो अहम् अरुणात् संपातिः च मम अग्रजः ।
जटायुर् इति माम् विद्धि श्येनी पुत्रम् अरिंदम ॥ ३-१४-३३

33. arindama = oh enemy destroyer Rama; aham = I am; tasmaat [asmaat] aruNaat = from that lineage / from him, from Aruna/Anuura; jaataH = took birth; sampaatIH mama agrajaH = Sampati, is my, elder brother; shyenii putram = Shyeni's, son; maam = me; jaTaayuH iti viddhi = Jatayu, thus as, know me.

"Oh enemy-destroyer Rama, I took birth from that Aruna, the charioteer of Sun, and my elder brother Sampati too, hence know me as Jatayu, the son of Shyeni. [3-14-33]

[Verse Locator](#)

सो अहम् वास सहायः ते भविष्यामि यदि इच्छसि ।
इदम् दुर्गम् हि कान्तारम् मृग राक्षस सेवितम्
सीताम् च तात रक्षिष्ये त्वयि याते सलक्ष्मणे ॥ ३-१४-३४

34. saH aham = such as I am; icChasi yadi = you wish, if; te vaasa sahaayaH bhaviSyaami = your, at residence, as helpmate, I can be; durgam idam kaantaaram = impassable, this one, forest is; mR^iga raakshasa sevitam hi = by predators, demons, beloved to, isn't it; taata = oh boy; sa lakSmaNe tvayi yaate = with Lakshmana, on your, going out; siitaam rakSiSye = Seetha, I wish to protect.

"Such as I am, I can be your helpmate at your residence if only you wish me to... oh, boy, this impassable forest is a beloved one to predators and demons, isn't it... as such I can take care of Seetha if you and Lakshmana go out..." Thus Jatayu said to Rama. [3-14-34]

[Verse Locator](#)

जटायुषम् तु प्रतिपूज्य राघवो
मुदा परिष्वज्य च सन्नतो अभवत् ।
पितुर् हि शुश्राव सखित्वम् आत्मवान्
जटायुषा संकथितम् पुनः पुनः ॥ ३-१४-३५

35. raaghavaH = Raghava; jaTaayuSam pratipuujya = at Jatayu, in turn, revering; mudaa pariSvajya ca = gladly, on hugging; sannataH abhavat = bowed down, he [Rama] became; aatmavaan = kind-natured one [Rama]; jaTaayuSaa punaH punaH sam kathitam = by Jatayu, again, again well, narrated; pituH sakhitvam shushraava hi = father's, friendship, heard of [he is regardful,] indeed.

Raghava revered Jatayu in his turn by gladly hugging and stood by him with his head bent, and that kind-natured Rama is indeed regardful of the friendship of his father with Jatayu that is repeatedly said by Jatayu. [3-14-35]

[Verse Locator](#)

स तत्र सीताम् परिदाय मैथिलीम्
सह एव तेन अतिबलेन पक्षिणा ।
जगाम ताम् पंचवटीम् सलक्ष्मणो
रिपून् दिधक्षन् शलभान् इव अनलः ॥ ३-१४-३६

36. saH maithiliim siitaam paridaaya = he that Rama, Maithili's, Seetha, on taking; sa lakSmaNaH = with Lakshmana; ati balena tena pakSiNaa saha eva = very, mighty one, with that, bird, along with, thus; analaH shalabhaan iva = as fire, for grasshoppers, like; ripuun didhakSan = enemies, to incinerate; taam pancavaTiim = to that, Panchavati; jagaama = proceeded.

He that Rama took the princess from Mithila Seetha, and proceeded to Panchavati along with that very mighty bird and Lakshmana, as though to incinerate enemies, like fire that burns down grasshoppers. [3-14-36]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुर्दशः सर्गः

Thus, this is the 14th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 14

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			

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Book III : Aranya Kanda - The forest Trek

Chapter [Sarga] 15 Verses converted to UTF-8, Oct 09

Introduction

Rama entrusts the construction work of a **parNa shaala**, straw-cottage in Panchavati, nearby river Godavari. Lakshmana with all his expertise constructs a cosy cottage and they enter it after the ritual of house-entering ceremony. Rama admires Lakshmana for his construction work and as a thanksgiving he embraces Lakshmana and expresses his heart felt feeling about Lakshmana's concern towards Rama.

[Verse Locator](#)

ततः पंचवटीम् गत्वा नाना व्याल मृगायुताम् ।
उवाच भ्रातरम् रामो लक्ष्मणम् दीप्त तेजसम् ॥ ३-१५-१

1. **tataH** = then; **raamaH** = Rama; **naanaa vyaala mR^iga ayutaam** = many, serpents, predators, having; **pancavaTiim gatvaa** = then, to Panchavati, on going; **diipta tejasam bhraataram lakSmaNam uvaaca** = to one who is splendidly, brilliant, to brother, to Lakshmana, said.

Then on going to Panchavati which is full with many serpents and predators, Rama said to splendidly brilliant Lakshmana. [3-15-1]

[Verse Locator](#)

आगताः स्म यथा उद्दिष्टम् यम् देशम् मुनिः अब्रवीत् ।
अयम् पंचवटी देशः सौम्य पुष्पित काननः ॥ ३-१५-२

2. **saumya** = oh, gentle Lakshmana; **yathaa uddiSTam** = as, indicated; **yam deshama muniH abraviit** = which, place, by sage, said; **aagataaH sma** = arrived at, we have; **puSpita kaananaH ayam deshaH pa.ncavaTii** = with flowered, forests, this, region is, Panchavati.

"We arrived at the place as indicated by the sage, oh, gentle Lakshmana, this region with its flowered forests is Panchavati." [3-15-2]

[Verse Locator](#)

सर्वतः चार्यताम् दृष्टिः कानने निपुणो हि असि ।
आश्रमः कतर अस्मिन् नः देशे भवति सम्मतः ॥ ३-१५-३

3. **katarasmin deshe naH aashramaH sammataH bhavati** = in which, place, to us, hermitage, agreeable [to our liking,] it will be; [for that] **kaanane sarvataH dR^iSTiH caaryataam** = in forest, everywhere, your sight, be cast about for; **nipuNaH asi hi** = expert, you are, indeed.

"In which place we have to situate our hermitage for our liking, for that cast your sight all over the forest, and indeed you are an expert in such matters. [3-15-3]

[Verse Locator](#)

रमते यत्र वैदेही त्वम् अहम् चैव लक्ष्मण ।
तादृशो दृश्यताम् देशः संनिकृष्ट जलाशयः ॥ ३-१५-४
वन रामण्यकम् यत्र जल रामण्यकम् तथा ।
संनिकृष्टम् च यस्मिन् तु समित् पुष्प कुश उदकम् ॥ ३-१५-५

4. *yatra vaidehii ramate* = where, Vaidehi, takes delight; *tvam aham caiva* = you, me, also thus; *yatra vana raamaNyakam* = where, woodland's, delightfulness [will be there]; *tathaa jala raamaNyakam* = like that, waters, enjoyability; [or, *sthala raamaNyakam* = place's, enjoyability will be there]; *yasmin tu samit puSpa kusha udakam* = wherein, ritual firewood, flowers, darbha grass, water; *sam nikR^iSTam ca* = [will be] in proximity, also; *taadR^ishaH* = that type of; *sam nikR^iSTa jala ashayaH* = very, nearby, water, receptacle [will be there]; *lakSmaNa* = oh, Lakshmana; [such a] *deshaH dR^ishyataam* = a place, be seen.

"In which place Vaidehi, likewise you and me too can take delight, where the woodland is scenic and the water is pleasurable, and where a water lake, ritual-firewood, flowers, and the sacred grass are available in proximity, oh, Lakshmana, such a place may be searched out. [3-15-4, 5]

Other versions read the *jala raamaNyakam* as *sthala raamaNyakam*. Rama desires a place that shall be scenic with flower gardens where Seetha can easily pluck flowers in those gardens. And it shall be a pleasurable garden for him to recline, or take his bath etc., and thirdly it shall contain the ritual paraphernalia within the reach of Lakshmana, so that Lakshmana can provide them to Rama in time, with his obedient service.

[Verse Locator](#)

एवम् उक्तः तु रामेण लक्ष्मणः संयत अंजलिः ।
सीता समक्षम् काकुत्स्थम् इदम् वचनम् अब्रवीत् ॥ ३-१५-६

6. *raameNa evam uktaH tu lakmaNaH* = by Rama, thus, one who is said, Lakshmana; *samyata anjaliH* = adjoining, palms; *siitaa samakSam* = Seetha, presence of; *kaakutstham idam vacanam abraviit* = to Rama, this, sentence, spoke.

When thus said by Rama, Lakshmana adjoined his palms and said this sentence to Rama in the presence of Seetha. [3-15-6]

[Verse Locator](#)

परवान् अस्मि काकुत्स्थ त्वयि वर्ष शतम् स्थिते ।
स्वयम् तु रुचिरे देशे क्रियताम् इति माम् वद ॥ ३-१५-७

7. *kaakutstha* = oh, Rama; *tvayi varSa shatam sthite* = you, years, hundred [innumerable,] while you are there; *para vaan asmi* = dependent [adherent to you,] I am; *svayam* = you yourself; *rucire deshe* = in delightful, place; *kriyataam iti* = be done, thus; *maam vada* = to me, you tell.

"I am but a dependent, as long as you are there, may it be for innumerable years, I am your adherent, Rama, therefore you yourself tell me to build hermitage in such and such delightful place. [3-15-7]

Lakshmana is an ever adherent of the Supreme Vishnu as he is the thousand-headed serpent namely *aadi sheSha*, on which Vishnu reclines. Even in this incarnation of Rama, Lakshmana says he is the same adherent. Thus Lakshmana wants Rama not to say 'you do it your way' but to order 'you do it my way.' Further, Lakshmana is saying this in presence of Seetha, *siitaa samakSe*, because if she is not going to accept that place, Rama rejects it. Hence, it firstly is the choice of Seetha on which Rama's approval will be automatic. Thus the question of agreeability or disagreeability of Lakshmana does not arise. 'Even in this incarnation in the dynasty of Kakutstha as Rama, I am still subservient to you, as I was in *vaikuNTha* , as *aadi sheSa* . And this *tvayi varSa shatam sthite* : *shata* is lexically a hundred but also used in its infinitude, thus 'I am anytime servant of yours.' *svayam tu ruchire deshe* : 'Your choice of place is but my pleasure.' This is to portray the self-

denial of Lakshmana, apart from any individual identity let alone the devotee status, total dedication **kainkarya**, to the Supreme. This is according to Govindaraja.

Adherent nature of Lakshmana is also like that of a younger brother towards his elder brother, for the elder brother becomes father-like after the demise of their father. **anenapiturantaram yaavat jyeShTho jiivati taavat kaniShThasya na svaatantryam itisuucitam | tathaa ca manuH piteva paalayat sutaan jyeShTha bhraataa yaviiyasaH | putravat ca api varteran jyeShTho bhraatari dharmataH | | dharmaakuutam.**

[Verse Locator](#)

सुप्रीतः तेन वाक्येन लक्ष्मणस्य महाद्युतिः ।
विमृशन् रोचयामास देशम् सर्व गुण अन्वितम् ॥ ३-१५-८

8. **mahaa dyutiH lakSmaNasya tena vaakyena** = by the great, resplendence, Lakshmana's, by that, wording; Rama; **supriitaH** = gladdened; **vimR^ishan sarva guNa anvitam** = exploring, all, attributes, comprising; **desham rocayaamaasa** = a place, started to like [to select.]

Rama is gladdened by those words of that great resplendent Lakshmana, and he selected a place that comprised of all the attributes. [3-15-8]

[Verse Locator](#)

स तम् रुचिरम् आक्रम्य देशम् आश्रम कर्मणि ।
हस्ते गृहीत्वा हस्तेन रामः सौमित्रिम् अब्रवीत् ॥ ३-१५-९

9. **saH raamaH** = he that, Rama; **tam ruciram deshama** = that, beautiful, place; **aashrama karmaNi** = hermitage, works [construction]; **aakramya** = while pacing; **hastena saumitrim haste gR^ihiitvaa** = by hand, Soumitri's, hand, on taking; **abraviit** = spoke to.

On taking Lakshmana's hand by his hand Rama paced that beautiful place intended for the construction of hermitage up and down and spoke to Soumitri this way. [3-15-9]

[Verse Locator](#)

अयम् देशः समः श्रीमान् पुष्पितैर् तरुभिर् वृतः ।
इह आश्रम पदम् सौम्य यथावत् कर्तुम् अर्हसि ॥ ३-१५-१०

10. **saumya** = oh, gentle one; **puSpitaiH tarubhiH vR^itaH** = with flowered, trees, surrounded; **ayam deshaH samaH** = this, place, is evenly; **shriimaan** = propitious [place too]; **iha yathaavat aashrama padam kartum arhasi** = here, traditionally, hermitage, to erect, apt of you.

"This is an evenly and propitious place surrounded with flowered trees and it is apt of you to erect hermitage here, traditionally. [3-15-10]

[Verse Locator](#)

इयम् आदित्य संकाशैः पद्मैः सुरभि गंधिभिः ।
अदूरे दृश्यते रम्या पद्मिनी पद्म शोभिता ॥ ३-५-११

11. **padma shobhitaa** = with lotuses, beaming forth; **ramyaa iyam padminii** = pleasing, this, lotus lake; **aaditya samkaashaiH padmaiH** = sun, similar to, with lotuses; **surabhi gandhibhiH** = scented, fragrantly; **a duure dR^ishyate** = not, very far [adjacent,] is seen.

"This pleasing lake is seen here adjacently, beaming forth with its lotuses that are similar to sun in resplendence, and that are scented fragrantly. [3-5-11]

The Lake is beaming with lotuses that have the resplendence of Sun. Sun is Vishnu's another aspect, **suurya naaraayaNa**, and hence that Vishnu is here in the form of lake. The lotus is the abode of Goddess Lakshmi and the lake is full with such lotuses, which are in the heart of the lake. As such Goddess Lakshmi is in

यथा आख्यातम् अगस्त्येन मुनिना भावितात्मना ।
इयम् गोदावरी रम्या पुष्पितैः तरुभिर् वृता ॥ ३-१५-१२
हंस कारण्डव आकीर्णा चक्रवाक उपशोभिता ।

12, 13a. **yathaa aakhyaatam** = as, said; like that; **bhaavita aatmanaa muninaa agastyena** = by contemplated soul, by sage, Agastya; **ramyaa puSpitaiH tarubhiH vR^itaa** = beautiful, with blooming, trees, surrounded; **hamsa kaaraNDava aakiirNaa** = swans, kaarandava birds, spread out; **cakravaaka upashobhitaa** = with chakravaa birds, beautified with; **iyam godaavarai** = this, river Godavari is [also seen from here.]

"This River Godavari is also seen from here, surrounded by blooming trees, spread over with swans, and beautified with kaarandava, and chakravaaka birds, as that contemplated soul sage Agastya had said. [3-15-12]

न अतिदूरे न च आसन्ने मृग यूथ निपीडिता ॥ ३-१५-१३
मयूर नादिता रम्याः प्रांशवो बहु कंदराः ।
दृश्यन्ते गिरयः सौम्य फुल्लैः तरुभिर् आवृताः ॥ ३-१५-१४

14. **saumya** = oh gentle Lakshmana; **mR^iga yuutha nipiiDitaa** = animal, herds, flurried by; **mayuura naaditaa** = by peacocks, sounded; **ramyaaH** = are beautiful; **praamshavaH bahu kandaraaH** = soaring, with many, caves; **phullaiH tarubhiH aavR^itaaH** = flowered, trees, surrounded by; **girayaH** = mountains; **na ati duure** = not, very, far-off; **na ca aa sane** = not, also, very, nearby; **dR^ishyante** = are appearing.

"Those soaring mountains are appearing beautiful with many caves, surrounded by flowered trees, flurried by animal herds, sounded by peacocks, and they are neither far-off nor very nearby. [3-15-13, 14]

सौवर्णे राजतैः ताम्रैः देशे देशे च धातुभिः ।
गवाक्षिता इव आभान्ति गजाः परम भक्तिभिः ॥ ३-१५-१५

15. **sauvarNai raajataiH taamraiH dhaatubhiH** = golden, silvery, coppery, with ores; **deshe deshe ca** = at places, places, [here and there]; **gava akSitaa** = like eyes [ventilators]; **parama bhaktibhiH** = with superbly, paint on [elephants]; **gajaaH iva aabhaanti** = elephants, like, shining forth.

"Here and there are the golden, silvery and coppery ores on the mountains, and they are shining forth like cow-eye ventilators on walls and also like the superb paintings on elephants. [3-15-15]

The **gava aksha** is cow-eye, meaning the cow-eye shaped ventilators of walls. The **bhakti** is the name for coloured graphical drawings on the body of elephants. Apart from the howdah and other ornamentations, the elephants are richly painted in colours during ceremonial occasions, even today. As such Rama is visualising the ore deposits on the mountains as cow-eye like ventilators on walls, and as superb streaks of paintings on the bodies of elephants.

सालैः तालैः तमालैः च खजूरैः पनसैः द्रुमैः ।
नीवारैः तिनिशैः चैव पुन्नागैः च उपशोभिताः ॥ ३-१५-१६
चूतैर् अशोकैः तिलकैः केतकैर् अपि चंपकैः ।
पुष्प गुल्म लता उपेतैः तैः तैः तरुभिर् आवृताः ॥ ३-१५-१७
स्यन्दनैः चंदनैः नीपैः पर्णासैः लकुचैः अपि ।
धव अश्वकर्ण खदिरैः शमी किंशुक पाटलैः ॥ ३-१५-१८

16. saalaiH taalaiH tamaalaiH ca = with Saala, Palmyra, Tamaala, also; kharjuuraiH panasaiH drumaiH = with Date Palms, Jackfruit, trees; niivaaraiH tinishaiH caiva = Niivaara [wild grain,] Tinisha [Dolbergia Oujeinesis,] also thus; punnaagaiH ca = with Punnaaga [Rottlera tinctoria], also; cuutaiH ashokaiH tilakaiH = Chuuta [sweet Mango,] Ashoka, Tialaka [trees]; ketakaiH api campakaiH = with Ketaka, Champaka even; puSpa gulma lataa upetaiH = flowered, shrubs, climbers, along with; taiH taiH tarubhiH aavR^itaaH = those, those, trees, entwined. syandanaiH candanaiH niipaiH = Syandana, Sandalwood, Niipa; paarNaasaiH lakucaiH api = Paarnaasa, Lakucha, even; dhava ashvakarNa khadiraiH = Dhava, Ashvakarna, Khadira; shamii kimshuka paaTalaiH = Kimshuka, Paatala; upashobhitaaH = brightening with.

"These mountains are brightening with trees of Saala, Palmyra, Tamaala, Date Palms, Jackfruit and also thus with Punnaagaa. With Chuuta - Sweet Mango; Ashoka, Tialaka, even with Ketaka, Champaka trees, And even with Syandana, Sandalwood, Niipa, Paarnaasa, Lakuch, dhava, Ashwakarna, Khadira, Shamii, Kimshuka, Paatala trees, and entwined are those and those trees with flowered shrubs, and along with climbers, and thus they brighten the mountains. [3-15-16, 17, 18]

[Verse Locator](#)

इदम् पुण्यम् इदम् रम्यम् इदम् बहु मृग द्विजम् ।
इह वत्स्याम सौमित्रे सार्धम् एतेन पक्षिणा ॥ ३-१५-१९

19. idam puNyam idam ramyam = this, is holy, this, is delightful; idam bahu mR^iga dvijam = this [has,] many, animals, birds; iha vatsyaama saumitre = here, we reside, Soumitri; saardham etena pakSiNaa = along with, this one, bird [Jatayu.]

"This place is holy, this is delightful and this is with many animals and birds, hence Soumitri, let us reside here along with this bird Jatayu." Thus said Rama to Lakshmana. [3-15-19]

[Verse Locator](#)

एवम् उक्तः तु रामेण लक्ष्मणः परवीरहा ।
अचिरेण आश्रमम् भ्रातुः चकार सुमहाबलः ॥ ३-१५-२०

20. evam uktaH raameNa = thus, who is said, by Rama; lakSmaNaH para viira haa = Lakshmana, foe's, valour, remover; su mahaabalaH = very, great, mighty one [Lakshmana] a cireNa = without, delay [briskly]; aashramam = hermitage; bhraatuH = for brother; cakaara = made - erected.

Thus said by Rama to that remover of foe's valour and one with very great might, namely Lakshmana, he briskly erected a hermitage for his brother. [3-15-20]

[Verse Locator](#)

पर्णशालाम् सुविपुलाम् तत्र संघात मृत्तिकाम् ।
सुस्तंभाम् मस्करैर् दीर्घैः कृत वंशाम् सुशोभनाम् ॥ ३-१५-२१
शमी शाखाभिः आस्तीर्य धृढ पाशावपाशितम् ।

कुश काश शरैः पर्णैः सुपरिच्छहादिताम् तथा ॥ ३-१५-२२

समीकृत तलाम् रम्याम् चकार सुमहाबलः ।

निवासम् राघवस्य अर्थे प्रेक्षणीयम् अनुत्तमम् ॥ ३-१५-२३

21, 22, 23. su mahaa balaH = very, great, mighty one Lakshmana; tatra = there; sam ghaata mR^ittikaam = well, dug up, clay raising platform; su stambhaam = strongly, pillared; diirghaiH maskaraiH = with long, bamboos; kR^ita vamshaam = made, rafters; su shobhanaam = very, excellent; shamii shaakhaabhiH aastiirya = with Shamii trees, branches, spread out; dhR^iDha paasha avapaashitam = firmly, by twines, twined; tathaa = like that; kusha kaasha sharaiH parNaiH = Kusha, Kaasha, grass blades [Saccharum spontaneum], leaves; su pari cChaaditaam = well, over, covered -- roofed; samiikR^ita talaam = levelled off, surface; ramyaam = beautiful one; su vipulaam = very, spacious one; parNa shaalaam = straw, cottage; raaghavasya arthe = for Raghava's, purpose of; prekshNiiyam anuttamam = sightly one [feast to eye,] the best one; nivaasam cakaara = residence, he made.

Lakshmana built a very spacious straw-cottage there levelling and raising the clay for raised floor of the cottage, strongly pillared with long bamboos, thereupon on those pillars excellent rafters are made, and the branches of Shamii trees are spread out, twined firmly with twines of jute strands, and with the cross-laid bamboos for thatching, and over that blades of Kusha grass and leaves of Kaasha are spread and well over-covered for the roof, and thus that very great mighty Lakshmana made that best and very spacious straw-cottage with a levelled surface for residence of Raghava in the interests of Raghava alone, and it resulted as a feast to the eye. [3-15-21, 22, 23]

[Verse Locator](#)

स गत्वा लक्ष्मणः श्रीमान् नदीम् गोदावरीम् तदा ।

स्नात्वा पद्मानि च आदाय सफलः पुनर् आगतः ॥ ३-१५-२४

24. saH shriimaan lakSmaNaH = he, noble one, Lakshmana; tadaa = then; gatvaa = on going to; nadiim godaavariim snaatvaa padmaani ca aadaaya = to river, Godavari, bathed, lotuses, also, gathered; sa phalaH punaH aagataH = with, fruits, again, came.

On his going to River Godavari that noble Lakshmana bathed and on gathering lotuses and fruits he returned to the cottage. [3-15-24]

[Verse Locator](#)

ततः पुष्प बलिम् कृत्वा शान्तिम् च स यथाविधि ।

दर्शयामास रामाय तद् आश्रम पदम् कृतम् ॥ ३-१५-२५

25. tataH = then; saH = he; puSpa balim kR^itvaa = flower, offering, on making; shaantim ca yathaavidhi = peace invocations also procedurally on making; kR^itam tat aashrama padam = that which is built, that, hermitage; darshayaamaasa raamaaya = started to show, to Rama.

Then making flowery offerings and peace-invocations also procedural to gR^iha pravesha , entering a new house,] started to show the constructed hermitage to Rama. [3-15-25]

[Verse Locator](#)

स तम् दृष्ट्वा कृतम् सौम्यम् आश्रमम् सह सीतया ।

राघवः पर्णशालायाम् हर्षम् आहारयत् परम् ॥ ३-१५-२६

26. saH raaghavaH saha siitayaa = he, Rama, along with, Seetha; tam kR^itam saumyam aashramam dR^iSTvaa = that, constructed, beautiful, hermitage, on seeing; parNashaalaayaam = regarding straw-cottage; param harSam aahaarayata = high, gladness, he got.

On seeing the beautifully constructed hermitage along with Seetha, Rama is highly gladdened in respect that straw-cottage. [3-15-26]

[Verse Locator](#)

सुसंहृष्टः परिष्वज्य बाहुभ्याम् लक्ष्मणम् तदा ।
अति स्निग्धम् च गाढम् च वचनम् च इदम् अब्रवीत् ॥ ३-१५-२७

27. tadaa = then; su sam hR^iSTaH = very, highly, gladdened; lakSmaNam baahubhyaam gaaDham pariSvajya = Lakshmana is, with both arms, tightly, on embracing; ati snigdham vacanam idam abraviit = very, friendly, words, this, spoke.

Then Rama very highly gladdened Rama embraced Lakshmana tightly by both of his hands, and spoke these friendly words to him. [3-15-27]

[Verse Locator](#)

प्रीतो अस्मि ते महत् कर्म त्वया कृतम् इदम् प्रभो ।
प्रदेयो यन् निमित्तम् ते परिष्व.ंगो मया कृतः ॥ ३-१५-२८

28. prabho = oh, masterful one; tvayaa mahat karma kR^itam = by you, a great, deed, is done; te priitaH asmi = about you, I am, happy; yat nimittam = for which, reason; te pradeyaH = to you, to be given; pariSvangaH mayaa kR^itaH = hugging, by me, made [given.]

"Oh, masterful one, I am very happy about you for you have done a great deed, for that reason I am giving what I have to give to you a hugging. [3-5-28]

[Verse Locator](#)

भावज्ञेन कृतज्ञेन धर्मज्ञेन च लक्ष्मण ।
त्वया पुत्रेण धर्मात्मा न संवृत्तः पिता मम ॥ ३-१५-२९

29. bhaava j~nena = you are sensibilities, knower; kR^ita j~nena = skills, knower; dharma j~nena ca = righteousness, knower, also; lakSmaNa = Lakshmana; tvayaa = having you; putreNa = as son; mama dharmaatmaa pitaa na samvR^ittaH = my, virtue-souled, father, is not, gone and forgotten.

"You are the knower of others feelings, knower of many skills, and the knower of what is right and honest, oh, Lakshmana, such as you are, being with you I deem that my virtue-souled father is not gone and forgotten. [3-15-29]

The word bhaavaj~naH means here as the knower of other's feelings. Lakshmana is well aware of such things while talking with sages, his brothers, his mothers and his ministers like Hanuma and other subjects. Here also Lakshmana knew the feelings of Rama as to how the cottage is envisioned by Rama, with due privacy to Rama and Seetha, with a porch, worship-room, and an accommodation for himself. kR^itaj~na is masterly craftsmanship and flair for doing all deeds of sublime nature, but not 'faithful' in routine sense. dharmaj~naH is knower of honesty. Though he himself is a prince, Lakshmana did not construct the cottage for his comfort, but the convenience of Rama and Seetha are counted firstly. The word dharmaatmaa , virtue souled one, can also be prefixed to Dasharatha like dharmaatmaa mama pitaa virtue-souled, my, father, meaning that 'the virtue-souled Dasharatha has left you behind him for my sake, because you are arranging all the things for me, as a father would naturally do for his son.' The word sam vR^ittaH in the observation of Dr. Satya Vrat in his book 'The Ramayana - A Linguistic Study is:-- This word has been found used in a rather remarkable sense [in Ramayana.] It is 'to die'. sam vR^ittaH means dead. Ordinarily samvR^ittaH has quite the opposite sense, viz., 'born', i.e., father Dasharatha took rebirth as Lakshmana, to provide for the needs of Rama.

And Dharmakuutam says that, anena mR^ite api pitaadhaarmikeNa putreNa amR^ita iti suucitam | tathaa ca vaajasaneya braahmaNa~N-- 'saputreNa eva asmin loke pratitiShThati -- ' iti | sa ca pitaa svayam mR^ite apidhaarmiksya putrasya shariireNa eva asmin loke yathaa shaastram karma kurvan tiShThatiiti artham | dhamaakuutam Hence Rama said in this concept also that - 'my father is though 'dead', but 'born' again in you, Lakshmana.'

एवम् लक्ष्मणम् उक्त्वा तु राघवो लक्ष्मिवर्धनः ।
तस्मिन् देशे बहु फले न्यवसत् स सुखम् सुखी ॥ ३-१५-३०

30. **lakSmi vardhanaH** = magnificence, enhancer of; **sukhii [vashii]** = contented one [one who controlled his senses, Rama]; **raaghavaH** = Raghava; **lakSmaNam evam uktvaa** = to Lakshmana, thus, on saying; **tasmin deshe bahu phale** = in that, province, with many, fruits; **nyavasat sa sukham** = resided, with, comfort [or, contently.]

On saying thus to Lakshmana, Raghava, the enhancer of magnificence comfortably resided in that province which is with many a fruit. [3-15-30]

The last word **sukhii** is read as **vashii** in other mms meaning that Rama 'with his senses controlled' lived there. That is to suggest the overcoming of the enchantment of Suurpanakha.

Verse Locator

कंचित् कालम् स धर्मात्मा सीतया लक्ष्मणेन च
अन्वास्यमानो न्यवसत् स्वर्ग लोके यथा अमरः ॥ ३-१५-३१

31. **dharmaatmaa saH** = that righteous one, he that Rama; **siitayaa lakSmaNena ca** = by Seetha, by Lakshmana, also; **anvaasyamaanaH** = while devoting themselves to him; **svarga loke amaraH yathaa** = in heaven, divinity, like; **kamcit kaalam nyavasat** = for some, time, he resided there.

While Seetha and Lakshmana devoted themselves to that righteous Rama, he resided in Panchavati like a Divinity in heavenly world for sometime to come. [3-15-30]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंचदशः सर्गः

Thus, this is the 15th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The forest Trek : Chapter 15

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31			



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 16 Verses converted to UTF-8, Oct 09

Introduction

On one day before the sunrise Rama proceeds to River Godavari for daily bath along with Seetha and Lakshmana. On the way looking at the nature around Lakshmana eulogises winter season. In doing so he casts aspersions on queen Kaikeyi, and Rama reproves it.

[Verse Locator](#)

वसतः तस्य तु सुखम् राघवस्य महात्मनः ।
शरद् व्यपाये हेमन्तऋतुर् इष्टः प्रवर्तत ॥ ४-१६-१

1. mahaatmanaH tasya raaghavasya = noble-souled, that, Raghava's; sukham vasataH = comfortably, while staying; sharat vyapaaye = autumn, season, on passing off; iStaH hemanta R^ituH = pleasant, pre-winter, season; pravartate = set in.

Pleasant hemantha R^itu , pre-winter season has set in after the passage of sharat R^itu, post-rainy season at Panchavati where the noble souled Rama is staying comfortably. [4-16-1]

[Verse Locator](#)

स कदाचित् प्रभातायाम् शर्वर्याम् रघुनन्दनः ।
प्रययाव अभिषेकार्थम् रम्यम् गोदावरीम् नदीम् ॥ ४-१६-२

2. kadaacit = on some day; saH raghu nandanaH = he Raghu's, legatee Rama; sharvaryaam prabhaataayaam = night, when becoming day at dawn; ramyam godaavariim nadiim = to delightful, Godavari, river; abhiSeka artham prayayaava = bath, for purpose of, started.

On some day when night faded into dawn Rama started for the delightful River Godavari for a bath. [4-16-2]

[Verse Locator](#)

प्रह्वः कलश हसतः तम् सीतया सह वीर्यवान् ।
पृष्ठतो अनुव्रजन् भ्राता सौमित्रिर् इदम् अब्रवीत् ॥ ४-१६-३

3. bhraataa viiryavaan = with brother, valorous one [Lakshmana]; prahvaH = humbly; kalasha hasataH = with vessel, in hand; saumitriH = Saumitri; pR^iSThataH = at back; siitayaa saha = Seetha, along with; anuvrajan = while following; idam abraviit = this, spoke.

His valorous brother Saumitri following him humbly with a handy vessel, along with Seetha, spoke this to Rama. [4-16-3]

[Verse Locator](#)

अयम् स कालः संप्राप्तः प्रियो यः ते प्रियंवद ।

अलंकृत इव आभाति येन संवत्सरः शुभः ॥ ४-१६-४

4. priyam vada = oh, pleasant, conversationalist; yaH te priyaH = by which, to you, is pleasant; saH ayam kaalaH = that, this one, is the time; [samvatsrasya = of the year]; sampraaptaH = has set in; yena = by which; shubhaH samvatsaraH = propitious - promising, year; alamkR^ita iva aabhaati = is adorned, as though, bright.

"Adorned by which season the promising year will be bright, oh, pleasant conversationalist, and which season will also be pleasant to you, that hemanta season has set in. [4-16-4]

[Verse Locator](#)

नीहार परुषो लोकः पृथिवी सस्य मालिनी ।

जलानि अनुपभोग्यानि सुभगो हव्य वाहनः ॥ ४-१६-५

5. lokaH = world [people]; niihaara paruSaH = by dew, [bodies] harsh; pR^ithivii sasya maalinii = earth is, crops, has on it; jalaani an upabhogyaani = waters, not, enjoyable; havya vaahanaH subhagaH = oblation, carrier [the fire,] delightful [warmish.]

"These days the dew is harsh to the bodies of people, earth is overlaid with crops, water is unenjoyable, but fire is delightful. [4-16-5]

[Verse Locator](#)

नव आग्रयण पूजाभिर् अभ्यर्च्य पितृ देवताः ।

कृत आग्रयणकाः काले सन्तो विगत कल्मषाः ॥ ४-१६-६

6. santaH = righteous persons; nava aagrayaNa puujaabhiH = in new [northern,] solstice, with worships; pitR^i devataaH = ancestral, deities [manes]; abhyarcya = having appeased; kaale kR^ita aagrayaNakaaH = in time, performing, solstitial rituals; vigata kalmaSaaH = becoming free of, evils.

"On appeasing manes with worships during northern solstice and even on performing solstitial rituals in time, the righteous people are becoming free from evils. [4-16-6]

The ritual agraayaNa is a havis , oblation performed after the arrival of harvest at home from fields and before the start of its usage. Usually this is the time of Makara Sankranti, the starting day of northern solstice. na anviShTa aagraayaNe na aahitaagni navasya ashniyaat vriihiinaam yavaanaam shyaamakaanaam iti agra paakasya yajeta -- aapasthamba suutra

[Verse Locator](#)

प्राज्यकामा जनपदाः संपन्नतर गो रसाः ।

विचरन्ति महीपाला यात्र अर्थम् विजिगीषवः ॥ ४-१६-७

7. sampanna tara go rasaaH = affluent, higher, with cows, dairy; jana padaaH = rural, areas villagers; praajya kaamaa = ample, desires [self-satisfied]; mahii paalaa = earth, rulers kings; vi jigiiSavaH = wishing to vanquish [other kings]; yaatra artham = campaigns, for the purposes of; vicaranti = making moves.

"Amplly fulfilled are the desires of the villagers with the affluence of milch cows and dairy, and the vanquishing kings are make moves for the purposes of their further vanquishes. [4-16-7]

[Verse Locator](#)

सेवमाने दृढम् सूर्ये दिशम् अन्तक सेविताम् ।

विहीन तिलका इव स्त्री न उत्तरा दिक् प्रकाशते ॥ ४-१६-८

8. **suurye** = by sun; **antaka sevitaam disham** = by time-god, attended by, direction [namely south]; **dR^iDham sevamaane** = steadfastly, while attending; **uttaraa dik** = in northern, direction; **vihiina tilakaa strii iva** = lost, Tilaka [vermillion mark on forehead,] woman, like; **na prakaashate** = not, brilliant.

"While the sun is steadfastly attending the direction of Time-god Yama, namely southern horizon, the northern direction is not brilliant like a woman who lost the vermillion mark on her forehead. [4-16-8]

The **tilaka** is the vermillion mark of **sindur**, vermillion-red powder specially made out of turmeric and limejuice and other ingredients and called as **kunkuma**. This is sacred and used in daily worships and applied as a mark on forehead at a place where the Third Eye, **j~naana netra** is said to exist. For the women this mark is for their glorification of womanhood by virtue of the existence of her husband. Should she become a widow this mark is made no more and her face will become dullish for she is without a husband. So also the sun is such a mark on the forehead of the woman called horizon. Without him no quarters glitter.

[Verse Locator](#)

प्रकृत्या हिम कोश आढ्यो दूर सूर्याः च सांप्रतम् ।
यथार्थं नामा सुव्यक्तम् हिमवान् हिमवान् गिरिः ॥ ४-१६-९

9. **prakR^ityaa** = by nature; **hima kosha aaDhyaH** = snow, depository, full of which is known to be the full depository of snow - Himalayas; **saampratam** = presently; **duura suuryaaH ca** = distanced, from sun; **himavaan giriH** = Himalayan, mountains; **himavaan** = is snowy; **su vyaktam** = very, obviously; **yatharthaa naamaa** = true to it, name.

"By their very nature Himalayas are the depositories of snow, and presently distanced from the sun they are very obviously snowy true to their name. [4-16-9]

[Verse Locator](#)

अत्यन्त सुख संचारा मध्याह्ने स्पर्शतः सुखाः ।
दिवसाः सुभग आदित्याः छाया सलिल दुर्भगाः ॥ ४-१६-१०

10. **madhyaahne sparshataH sukhaaH** = in midday, by way of touch, will be comfortable; **atyanta sukha samcaaraa** = very much, comfortable, for rambling; **divasaaH** = day times; **subhaga aadityaaaH** = are with genial, sun; **Chaayaa salila** = shades, waters; **dur bhagaaH** = are not, genial.

"By the way of touch the mid days are comfortable and in these days the daytime is very much comfortable for sauntering, thus the sun in daytimes is genial and ungenial are the shades and waters. [4-16-10]

[Verse Locator](#)

मृदु सूर्याः सनीहाराः पटु शीताः समारुताः ।
शून्य अरण्या हिम ध्वस्ता दिवसा भान्ति सांप्रतम् ॥ ४-१६-११

11. **saampratam** = presently; **hima dhvastaa** = by snow, overwhelmed; **divasaa** = day times; **mR^idu suuryaaH** = are with soft, sun; **sa niihaaraaH** = with, mist; **paTu shiitaaH** = bitterly, cold; **sa maarutaaH** = with, [wintry] breezes; **shuunya araNyaa** = bleak, forests; **bhaanti** = shining forth.

"Overwhelmed by snow presently the noontimes are with soft sun, with bitter cold, with mists and wintry breezes, and with them the forests too are bleak in their sheen. [4-16-11]

[Verse Locator](#)

निवृत्त आकाश शयनाः पुष्पनीता हिम अरुणाः ।
शीता वृद्धतर आयामः त्रि यामा यान्ति सांप्रतम् ॥ ४-१६-१२

12. **saampratam** =presently; **nivR^itta aakaasha shayanaaH** = precluded is, [under] sky, reclining; **puSyaa niitaa** = Pushya constellation [in Cancer,] led by; **hima aruNaaH** = fog, brownish-grey; **shiitaa** = chilly; **vR^iddha tara aayaamaH** = prolonged, much, lengths [of nights]; **tri yaamaa yaanti** = three, three watches, slipping away.

"Precluded is the reclining under open sky as the nights are led by the Pushya constellation, they will now be with brownish-grey fog and chilly, and prolonged are the lengths of nights whereby the three watches of night will be quickly slipping away.

The three **yaamaa-s** or **praharaH-s**, are three hours or three watches, where each **yaama**, is three hours. The commentators said that **nivR^itta aakaasha shayanaa** : precluded are troubles to those that are reclining in heavens i.e., divine beings; **vR^iddha tara tri yaamaa** : prolonged are the nightly activities of demons. **puSyaa aaniitaa** , where **puSyaa** also means Kali, the doom, and the demons are brining it up. Thus Lakshmana is said to have reminded Rama about the purpose of his incarnation, where the gods are precluded from a restful reclining, the nightly activities of demons are on the increase, and the demons are bringing doom time, so Rama has to quicken their eradication.

[Verse Locator](#)

रवि संक्रान्त सौभाग्यः तुषार अरुण मण्डलः ।

निःश्वास अन्ध इव आदर्शाः चंद्रमा न प्रकाशते ॥ ४-१६-१३

13. **ravi samkraanta saubhaagyaH** = by sun, transgressed, is the destiny [of moon]; **tuSaara aruNa maNDalaH** = fog, flush, sphere; **niHshvaasa andha iva aadarshaaH** = by suspire, blinded, like, mirror; **candramaa na prakaashate** = moon, not, lustrous.

"Transgressed is the destiny of moon by the sun as moon lost the chance of keeping people happy with his lustrousness in these days, thus the lustreless moon remained in a blushing sphere with fog, just like a mirror blinded by the fog of a suspire. [4-16-13]

[Verse Locator](#)

ज्योत्स्ना तुषार मलिना पौर्णमास्याम् न राजते ।

सीता इव च आतप श्यामा लक्ष्यते न तु शोभते ॥ ४-१६-१४

14. **paurNamaasyaam** = on full moon day; **tuSaara malinaa** = by mist, blemished; **jyotsnaa na raajate** = moonlight, not, shiny; **aatapa shyaamaa** = by sun heat, blackened - swarthy; **siitaa iva lakSyate** = Seetha, like, appearing; **na tu shobhate** = not, but, bright.

"Even on a full moon day the moonlight is unbright blemished by mist, and it is appearing like brightly Seetha becoming swarthy by sun's heat, but not brightly. [4-16-14]

[Verse Locator](#)

प्रकृत्या शीतल स्पर्शो हिम विद्धाः च सांप्रतम् ।

प्रवाति पश्चिमो वायुः काले द्वि गुण शीतलः ॥ ४-१६-१५

15. **prakR^ityaa shiitala sparshaH** = by nature, cool, for touch; **saampratam** = presently; **hima viddhaaH** = by snow, marred [charged with]; **pashcimaH vaayuH** = western, breeze; **kale [kalyam] dviguNa shiitalaH** = in time [in early hours,] twofold, chilly; **pravaati** = wafting.

"The western breeze by itself will be cool to touch, but presently charged with snow it is wafting doubly chilly in the early hours. [4-16-15]

The vernal breeze will be cool by its nature and so is the Omnipotent. Now the snowy dew enriches the breeze's coolness. So also the Omnipotent, namely Rama, is doubly cool by the coolness of the prayers of divinities and the sages as well. Govindaraja.

[Verse Locator](#)

बाष्प च्छहन्नानि अरण्यानि यव गोधूमवन्ति च ।

शोभन्ते अभ्युदिते सूर्ये नदद्भिः क्रौन्च सारसैः ॥ ४-१६-१६

16. baaSpa cChannaani araNyaani = dew, covered,, forests; yava godhumavanti ca = having barley, wheat, also; shobhante abhyudite suurye = glistening, at rise of, sun; nadadbhiH kraunca saarasaiH = callings, of krauncha, saarasa [waterfowls.]

"Covered with the dew the forests that already covered with crop fields of barley and wheat are beaming forth, together with the callings of waterfowls, at the rise of the sun. [4-16-16]

The sun now risen is Rama. The word baaSpa also means tears. The fertile lands are shedding tears in fear of Ravana. Again baaSpaH is vapour that spreads. Rama's benevolence is spreading like vapour. The forests are with full crops. The lands are full with asceticism and Vedic practices to receive the mercy of Rama. The birds' callings are the echoing of Vedic sonority. Govindaraja. The yava grains are not exactly western barley grains as usually shown in lexicons. It is called locally as jov dhaan and is used in fire oblations, . It is a dietary prescription to diabetics nowadays.

[Verse Locator](#)

खर्जूर पुष्प आकृतिभिः शिरोभिः पूर्ण तण्डुलैः ।

शोभन्ते किञ्चिद् आलंबाः शालयः कनक प्रभाः ॥ ४-१६-१७

17. kanaka prabhaaH shaalayaH = golden, in lustre, paddy fields; kharjuura puSpa aakR^itibhiH = date-fruit, flowers, in shape; puurNa taNDulaiH = full with, grain; shirobhiH = at heads corn cobs; kimcit aalambaaH = a little, bent down; shobhante = gleaming forth.

"The paddy crops in fields are gleaming forth with golden lustre, and their heads full with grain and a little bent down are shapely like the flowers of date-fruit. [4-16-17]

The heads of crops are a little bent down by weight of corn, like the heads of sages who bow down with the weight of knowledge before the Absolute. Thus their age-old golden hair is gleaming at the first rays of sun. Govindaraja.

[Verse Locator](#)

मयूखैः उपसर्पद्भिः हिम नीहार संवृतैः ।

दूरम् अभ्युदितः सूर्यः शशांक इव लक्ष्यते ॥ ४-१६-१८

18. hima niihaara samvR^itaiH = with snowy, mist, besieging; upasarpadbhiH mayuukhaiH = though spreading around, are sunbeams; suuryaH duuram abhyuditaH = sun, distantly, [up on sky,] came up; shashaanka iva lakSyate = moon, to be, appearing to be.

"Though he came up long back, and though his beams are spreading around, besieged by snowy mist the sun is appearing as moon. [4-16-18]

The sun again is Rama. 'Though you have risen in the vast of forests long back and avowed to eradicate demons, has your radiance decreased like the vernal sun, while the demons are still radiant by their activities...' is the question of Lakshmana. Govindaraja.

[Verse Locator](#)

अग्राह्य वीर्यः पूर्वाह्ने मध्याह्ने स्पर्शतः सुखः ।

संरक्तः किञ्चिद् आपाण्डुः आतपः शोभते क्षितौ ॥ ४-१६-१९

19. puurvaahNe a graahya viiryaH = in mornings, not, usurped / inappreciable, valour [warmth of sun]; madhyaahne sparshataH sukhaH = at noontime, for touch, comfortable; samraktaH kimcit aapaaNDuH = reddish, a little, palish; kSitau aatapaH shobhate = on earth, sun-warmth, radiating.

Inappreciable is the warmth of sun in the mornings, but comfortable for touch at noontimes, since the reddish but a little palish sunshine is radiating on earth. [4-16-19]

The warmth of the sun is his valour which is usurped by the snowy mist. Rama's valour is usurped or inappreciable by his taciturnity. Then Lakshmana is deemed to have said, 'The demons are dominating the nature with their cold-blooded activities like coldish snow, oh, Rama, sustaining them with kind of cool profile of yours is inapt of you...' Govindaraja.

[Verse Locator](#)

अवश्याय निपातेन किञ्चित् प्रक्लिन्न शाद्वला ।
वनानाम् शोभते भूमिर् निविष्ट तरुण आतपा ॥ ४-१६-२०

20. avashyaaya nipaaten = by dewdrops, falling; kimcit praklinna shaadvalaa = a little, moistened, are pasturelands; niviSTa taruNa aatapaa = radiance, tender, sun-warmth; vanaanaam bhuumiH shobhate = of forests, lands, are enlivened.

"The pasturelands are a little moistened with the fall of dewdrops, but the fields of forest are enlivened by the radiance of tender sun's warmth. [4-16-20]

The pastureland are like the serene sages who are wetting their faces with droplets of merciful tears by the activities of the demons. And now the warmth of the tender sun / valour of Rama, is radiating on the countenances of pasturelands/sages which will be furious henceforth. Govindaraja.

[Verse Locator](#)

स्पृशन् तु सुविपुलम् शीतम् उदकम् द्विरदः सुखम् ।
अत्यन्त तृषितो वन्यः प्रतिसंहरते करम् ॥ ४-१६-२१

21. atyanta tR^iSitaH = intensely, thirsty; vanyaH dviradaH = forest, elephant; su vipulam = with very, broad [trunk]; [or, suvimalam = very clear water]; shiitam udakam sukham spR^ishan = cold, water, easily, on touching; karam prati samharate = trunk, in turn, backs away [taking back.]

"On easily touching very clear and cold water with its very broad trunk that intensely thirsty wild elephant is backing away its trunk for the water is that cold. [4-16-21]

Gods are withdrawing to touch pleasurable items that are usually enjoyable to them, fearing Ravana. Govindaraja

[Verse Locator](#)

एते हि समुपासीना विहगा जलचारिणः ।
न अवगाहन्ति सलिलम् अप्रगल्भा इव आवहम् ॥ ४-१६-२२

22. samupaasiinaa = nearby sitting; ete jala caariNaH = these, water, movers; viha gaa = sky, going birds waterfowls; a pragalbhaa = not, courageous ones cowards; aavaham iva = into battle, like; salilam na avagaahanti = water not, going in.

"These waterfowls that are sitting nearby are not entering into waters like cowards not entering battlefields. [4-16-22]

The waterfowls are compared with the sages. The sages though staying nearby asceticism, like birds sitting on riverbanks, are not able to enter into its enjoyable main realm, namely samaadhi, concentration. Another way is 'oh Rama, though you are an expert in warfare why you are backing away for a war with demons? Why not jump to it? Are you like these fearing waterfowls?'

[Verse Locator](#)

अवश्याय तमो नद्धा नीहार तमसा आवृताः ।
प्रसुप्ता इव लक्ष्यन्ते विपुष्पा वन राजयः ॥ ४-१६-२३

23. avashyaaya tamaH naddhaa = by snowy, darkness, subdued; niihaara tamasaa aavR^itaaH = by mist, gloom, enclosed; vi puSpaa = without, flowers; vana aajayaH = forest,

ranges; **pra suptaa iva lakSyante** = well-slept, like, appearing.

"Subdued by snowy darkness, enclosed in misty gloom, and reft of flowers these forest ranges appear like those that are asleep. [4-16-23]

Mantled by darkness and dewdrops dribbling, the leaves and leaflets are crouched and look like sleeping ones. Further blanketed by the mist they are appearing as those that are sleeping covering a blanket. Flowers are not blooming like the closed eyes of a sleeper. Thus the woodlands are asleep. Govindaraja.

For those who are asleep it is a double darkness. One is the darkness of sleep, while the other is the darkness of night. They not only crouch in themselves with the inner darkness, but as they are also enfolded by the external darkness of night, they further crouch in. Maheshvara Tiirtha. By this sleep attribute, the dormant disposition of sages is made evident.

[Verse Locator](#)

बाष्प संचन्न सलिला रुत विज्ञेय सारसाः ।

हिमाअर्द्र वालुकैः तीरैः सरितो भान्ति सांप्रतम् ॥ ४-१६-२४

24. **saampratam** = now; **baaSpa samcChanna salilaa** = mist, covered, waters; **ruta vij~neya saarasaaH** = by calling, perceptible, saarasa water birds; **saritaH** = rivers; **hima aardra** = by mist, wet; **vaalukaiH tiiraiH** = with sandbanks, declivities - shores; **bhaanti** = they glisten.

"Now the rivers are imperceptible as their water is overspread with dewdrops, but their water-birds are perceptible only by their callings, thus making that river perceptible, and such rivers are now glistening with moist sandbanks and shores. [4-16-24]

By rivers the sages are denominated and they are all enshrouded by the mist called the fear of demons, and they are perceptible just by their groaning. They are unable to come out of that misty climate, as good as waterfowls dependent on rivers.

[Verse Locator](#)

तुषार पतनात् चैव मृदुत्वात् भास्करस्य च ।

शैत्यात् अग अग्रस्थम् अपि प्रायेण रसवत् जलम् ॥ ४-१६-२५

25. **tuSaara patanaat caiva** = snow, by fall, also thus; **bhaaskarasya** = of sun; **mR^idutvaat shaityaat** = softness, coldness; **rasavat jalam** = tasty, water; **aga agrastham api** [or, **agaatha staham api**] = on mountain, peak, even [deep down, even in wells]; **praayeNa** = generally; **[apeyam** = drinkable.]

"Owing to the fall of snow, further owing to the softness and coldness of sun, the water deep down the wells is generally agreeable for drinking. [4-16-25]

This falling of the snow is indicative of the falling of demons upon sages, and sun's softness is with the soft attitude of Rama. Tiirtha.

[Verse Locator](#)

जरा जर्जरितैः पत्रैः शीर्ण केसर कर्णिकैः ।

नाल शेषा हिम ध्वस्ता न भान्ति कमलाकराः ॥ ४-१६-२६

26. **kamala aakaraaH** = lotus, lakes; **jaraa jarjaritaiH patraiH [padmaiH]** = with aged, withered, petals [lotuses]; **siirNa kesara karNikaiH** = with decrepit, fibrils, carpels; **naala sheSaa** = peduncles, remnant; **hima dhvastaa** = by cold, impaired; **na bhaanti** = not, glowing.

"Lotus lakes are left alone with stalks of lotuses as their petals are aged and withered, decrepit are the fibrils and carpels, thus impaired by cold they are ungracious in look. [4-16-26]

When the demons destroy the lake-like hermitages and their inmates, aged and withered sages and their lotus-petal like austerities are shattered by the hostilities of demons, and the remaining hermits are just like the

अस्मिन् तु पुरुषव्याघ्र काले दुःख समन्वितः ।
तपश्चरति धर्मात्मा त्वत् भक्त्या भरतः पुरे ॥ ४-१६-२७

27. **asmin tu kale** = during this, but, time; **puruSavyaaghra** = manly-tiger Rama; **harmaatmaa bharataH** = noble-souled, Bharata; **duHkha samanvitaH** = anguish, along with; **tvat bhaktyaa** = in you, with adoration; **pure tapaH carati** = in city, asceticism, he undertakes.

"But during this time, oh, manly-tiger, ushered by anguish that virtue souled one Bharata must be practising asceticism in city with adoration to you. [4-16-27]

त्यक्त्वा राज्यम् च मानम् च भोगांश्च विविधान् बहून् ।
तपस्वी नियताहारः शेते शीते महीतले ॥ ४-१६-२८

28. **raajyam ca maanam** = kingdom, as well, pride; **vividhaan bahuun bhogaan ca** = pleasures, varied, various ones, also; **tyaktvaa** = on forsaking; **tapasvii** = in self-denial; **niyata aahaaraH** = regulated, in food; **shiite mahii tale shete** = chilly, on earth's, surface, sleeping.

"On forsaking kingdom and pride of becoming the king of Ayodhya as well, and varied and various pleasures too, he is in self-denial, and with his food regulated he sleeps on chilly surface of earth. [4-16-28]

So far Lakshmana spoke about spring season indicating the sufferings of saints and sages by the chill and icy effects of demons indirectly. Now his broodings are turning to Bharata, for Bharata is avowed to self-immolate if Rama were not to come after a fixed time, and Rama is lingering here.

सोऽपि वेलाम् इमाम् नूनम् अभिषेक अर्थम् उद्यतः ।
वृतः प्रकृतिभिर् नित्यम् प्रयाति सरयूम् नदीम् ॥ ४-१६-२९

29. **saH api** = he, even; **imaam velaam** = at this, time; **abhiSeka artham udyataH** = taking bath, for the purpose of, got up; **nityam** = always; **prakR^itibhiH vR^itaH** = by ministers, surrounded; **sarayuum nadiim prayaati** = to Sarayu, river, he proceeds; **nuunam** = definitely.

"Even he might always be getting up at this time of the day and proceeding to River Sarayu for a bath surrounded by ministers, definite is that. [4-16-29]

अत्यन्त सुख संवृद्धः सुकुमारो हिमार्दितः ।
कथम् तु अपर रात्रेषु सरयूम् अवगाहते ॥ ४-१६-३०

30 **atyanta sukha samvR^iddhaH** = very much, in comfort, he is brought up; **sukumaaraH** = delicate one; **a para raatreSu** = not, in post, of night [in small hours]; **hima aarditaH sarayuum** = by cold, wet, in Sarayu; **katham** = how; **avagaahate** = he enters.

"But how can he who is brought up in high comfort, a delicate one too, enter the cold-wet waters of River Sarayu, in these small hours. [4-16-30]

The compound **atyanta sukha samvridhaH** brought up in comfort is but natural to a prince, but it is in its princely loftiness. But our father King Dasharatha has made it loftier. And you by your brotherly caring, you also looked Bharata. **atyanata sukumaaraH** by his feelings he is a delicate one who cannot tolerate your absence'. In other mms it is **sukhochita** in place of **hima aardra** which means one who is habituated to pleasures

of a younger prince,' but not to become a monk in these early years of his youth. So you should relieve him of his vow. This is the import of Lakshmana's address to Rama.

[Verse Locator](#)

पद्मपत्रेक्षणः श्यामः श्रीमान् निरुदरो महान् ।
धर्मज्ञः सत्यवादी च ह्री निषेधो जितेन्द्रियः ॥ ४-१६-३१
प्रियाभिभाषी मधुरो दीर्घबाहुः अरिन्दमः ।
संत्यज्य विविधान् भोगान् आर्यम् सर्वात्मना आश्रितः ॥ ४-१६-३२

31. **padma patra ekSaNaH** = one with lotus, petal, eyes; **shyaamaH** = blue-black [by complexion]; **shriimaan** = imposing one; **nir udaraH** = without, stomach [slender waisted lion]; **mahaan** = noble one; **dharma j~naH** = dharma, knower of; **satya vaadii ca** = truth, advocate; also; **hrii niSedhaH** = ignominy, intolerant of; **jitendriyaH** = sense-restrained one; **priya abhi bhaaSii** = dearly, talking; **madhuraH** = sweetly [talking]; **diirgha baahuH** = long, armed one - dextrous; **arindamaH** = enemy-destroyer; uch as Bharata is; **vividhaan bhogaan samtyajya** = various, pleasures, on foregoing; **sarva aatmanaa** = in any way; **aaryam** = adorable one [you alone are]; **aashritaH** = devoted to.

"That lotus-petal eyed one with blue-black complexion is an imposing one with lion-like waist, being the noblest he is knower of dharma thus an advocate of truth, and thus intolerant of ignominy, and as a self-restrained one he talks dearly and sweetly, and he is dextrous and an enemy-destroyer, such as he is, that Bharata on forgoing all of his various pleasures he is devoted to you, as you alone are his adorable brother. [4-16-31, 32]

Stomachless is not to say that Bharata is without a stomach but has a palm-like concave stomach, but not a potbelly to stomach the kingdom of Ayodhya that is easily usurped through his mother Kaika.

[Verse Locator](#)

जितः स्वर्गः तव भ्रात्रा भरतेन महात्मना ।
वनस्थम् अपि तापस्ये यः त्वाम् अनुविधीयते ॥ ४-१६-३३

33. **yaH** = he who is; **vanastham api** = in forests, even though; **tvaam anuvindhiiyate** = you, following; **taapasye** = in the practise of austerities; **such a; tava bhraatraa** = your, brother; **mahaatmanaa bharatena** = by great-souled, Bharata; **jitaH svargaH** = conquered [here, refused,] heaven.

"Even though you are in forests far away from him, he is following you in the practise of austerities, and such a brother of yours, that great-souled Bharata has refused ascent to heaven. [4-16-33]

Bharata though staying in kingdom he is observing asceticism following the trend of Rama. By grief Bharata might have been dead, like King Dasharatha, and ascended to heavens. But Bharata's going to heavens is a hindrance in getting a glimpse of Rama after return from exile. So Bharata's refusing the heavens is said to be his conquering heavens. Lakshmana is quickening Rama's thinking to take some action to complete his mission in eradicating the demonic atrocities and quickly return to Ayodhya, lest time slips by and Bharata may self-immolate. After these many thoughts, now Lakshmana starts to move the eye of the needle towards Kaikeyi, the root cause for all miseries.

[Verse Locator](#)

न पित्र्यम् अनुवर्तन्ते मातृकम् द्विपदा इति ।
ख्यातो लोक प्रवादो अयम् भरतेन अन्यथा कृतः ॥ ४-१६-३४

34. **dvi padaa** = two, footed, [bipeds, humans]; **pitryam** = father's [nature]; **na anuvarntante** = will not, follow - derive; **maatR^ikam** = [but] mother's [nature they follow]; **iti khyataH** = thus, known as; **ayam loka pra vaadaH** = this, in world, well, saying [epigram]; **bharatena anyathaa kR^itaH** = by Bharata, otherwise, made [rendered.]

" Humans do not derive father's attitude but they take of their mothers' is the well-know maxim in the world, but Bharata rendered it otherwise. [4-16-34]

This is a proverbial saying that humans inherit mother's characteristics but not father's. But Bharata renders it otherwise for he has not inherited the mean and sordid nature of Kaikeyi. This proverbial saying is still in use in all languages in India, with a little change. In Marathi it is **khaanaa tashii maatii va jaatii tashii poti** after Dr. Satya Vrat. This stems up from the Sanskrit **dhanyaa pitR^i mukhii kanyaa dhanyaa maatR^i mukhaH sutaH** 'Blest is father-like daughter, blest is mother-like son.'

[Verse Locator](#)

भर्ता दशरथो यस्याः साधुः च भरतः सुतः ।
कथम् नु सा अम्बा कैकेयी तादृशी क्रूरदर्शिनी ॥ ४-१६-३५

35. **yasyaaH** = she to whom; **dasharathaH bhartaa** = Dasharatha is, husband; **saadhuH bharataH sutaH ca** = gentle, also, Bharata, the son, also; **saa ambaa** = such, [our] mother; **kaikeyii** = Kaikeyi; **taa dR^ishii kruura darshinii katham nu** = that, sort of, cruel, in mien - disposition, how, indeed.

"Whose husband is Dasharatha and whose son is gentle Bharata, how then can she, our mother Kaikeyi, is with this sort of cruel disposition, indeed " Thus Lakshmana spoke to Rama on their way to River Godavari. [4-16-35]

Rama uses the same wording for Kaikeyi as our middle mother' at 3-2-19b-20

[Verse Locator](#)

इति एवम् लक्ष्मणे वाक्यम् स्नेहात् वदति धर्मिके ।
परिवादम् जनन्यः तम् असहन् राघवो अब्रवीत् ॥ ४-१६-३६

36. **dharmike lakSmaNe snehaat** = by upright, by Lakshmana, out of fondness [to Rama and Seetha]; **iti evam vaakyam vadati** = this, way, sentences, while saying; **raaghavaH jananyaH** = Raghava, about mother; **tam pari vaadam** = against, telling [slandering talking]; **a sahaan** = not, tolerating; **abraviit** = spoke.

When that upright Lakshmana is speaking those words that way out of his fondness towards Rama, Raghava spoke to Lakshmana, intolerant of that slanderous talk about their mother. [4-16-36]

[Verse Locator](#)

न ते अम्बा मध्यमा तात गर्हितव्या कथंचन ।
ताम् एव इक्ष्वाकु नाथस्य भरतस्य कथाम् कुरु ॥ ४-१६-३७

37. **taata** = oh, dear Lakshmana; **madhyamaa ambaa** = middle [second, another,] mother; **kathamcana** = in any way; **te na garhitavyaa** = by you, not, deplorable; **ikSvaaku naathasya bharatasya** = Ikshvaku-s, king, Bharata's; **taam kathaam eva kuru** = those, stories [topics,] alone, you make [you tell.]

"In any way, dear Lakshmana, you are not supposed to deplore another mother of ours, but you go on telling the topics of Bharata, the king of Ikshvaku-s. [4-16-37]

[Verse Locator](#)

निश्चिता एव हि मे बुद्धिः वन वासे दृढ व्रता ।
भरत स्नेह संतप्ता बालिशी क्रियते पुनः ॥ ४-१६-३८

38. **me buddhiH nishcitaa eva hi** = my, mind, set upon, that way, indeed; **vana vaase dR^idha vrataa** = in forest, dwelling, firmly, avowed; **[api** = even then]; **bharata sneha**

samtaptaa = for Bharata's, fellowship, well, burning [yearning for]; **punaH baalishii kriyate** = again, boyishness [fascination,] is made [recurs.]

"My mind is indeed set to dwell only in forest, and it is firmly avowed, but while yearning for Bharata's fellowship my fascination to reunite with him is recurring again. [4-16-38]

[Verse Locator](#)

संस्मरामि अस्य वाक्यानि प्रियाणि मधुराणि च ।
हृद्यानि अमृत कल्पानि मनः प्रह्लादानि च ॥ ४-१६-३९

39. **priyaaNi madhuraaNi hR^idyaani amR^ita kalpaani** = genial, sweet, heartily, ambrosia, equal to [ambrosial]; **manaH prahlaadaani ca** = heart, gladdening [heartening words]; **asya vaakyaani** = his, words; **samsmaraami** = I am reminiscing.

"I reminisce his words well, that are genial, sweet, heartily, ambrosial and that will gladden the heart. [4-16-39]

[Verse Locator](#)

कदा हि अहम् समेष्यामि भरतेन महात्मना ।
शत्रुघ्नेन च वीरेण त्वया च रघुनंदन ॥ ४-१६-४०

40. **raghu nandana** = oh, Lakshmana; **aham mahaatmanaa bharatena** = I, with great-souled, Bharata; **viireNa shatrughnena** = with valorous, Shatrughna; **tvayaa ca** = with you [Lakshmana,] also; **kadaa hi sameSyami** = when, really, I reunite.

"When can I really reunite, oh, Lakshmana, with great-souled Bharata, valorous Shatrughna, and with you and Seetha." Thus said Rama to Lakshmana. [4-16-40]

Usually the word **ca** means 'also, and.' In compound **tvayaa ca raghunandana** it is said to indicate Seetha.

[Verse Locator](#)

इति एवम् विलपन् तत्र प्राप्य गोदावरीम् नदीम् ।
चक्रे अभिषेकम् काकुत्स्थः सानुजः सह सीतया ॥ ४-१६-४१

41. **kaakutsthaH** = Rama; **tatra** = there; **iti evam vilapan** = thus, that way, worrying; **godaavariim nadiim praapya** = Godavari, river, having reached; **sa anu ja** = with younger brother; **sa siitayaa** = with, Seetha; **cakre abhiSekam** = performed, bathing,

Thus worrying that way while proceeding, there Rama reached River Godavari and performed bathing with his younger brother Lakshmana and along with Seetha. [4-16-41]

[Verse Locator](#)

तर्पयित्वा अथ सलिलैः तैः पितृन् दैवतानि च ।
स्तुवन्ति स्म उदितम् सूर्यम् देवताः च तथा अनघाः ॥ ४-१६-४२

42. **atha** = then; **taiH** = by them; **salilaiH** = with water; **pitR^In daivataani ca** = to manes, to gods, also; **tarpayitvaa** = having offered oblations; **uditam suuryam** = uprisen, sun; **devataaaH ca** = gods, also; **anaghaaH** = sinless trinity [Rama, Lakshmana, Seetha]; **stuvanti sma** = extolled, they are.

Then on offering water oblations to manes and gods that impeccable trinity extolled the rising sun and gods likewise. [4-16-42]

[Verse Locator](#)

कृताभिषेकः स रराज रामः
सीता द्वितीयः सह लक्ष्मणेन ।
कृत अभिषेको तु अग राज पुत्र्या
रुद्रः स नन्दिः भगवान् इव ईशः ॥ ४-१६-४३

43. siitaa dvitiiyaH = Seetha, as second-half [along with]; saH raamaH = that, Rama; kR^ita abhiSekaH = on making [having taken,] river bath; saha lakSmaNena = with Lakshmana; aga raaja putryaa = with mountain, king's, daughter [Paarvati]; kR^ita abhiSekaH = making [having taken,] sacred bath, but; sa nandiH = one with Nandi, the Holy Bull; iishaH bhagavaan rudraH iva = all-controlling, god, Rudra [Shiva in fury,] like; raraaja = shone forth.

On taking bath in the river along with Seetha and Lakshmana, Rama shone forth like All-controlling god Rudra, who will be radiant on taking bath along with his consort Paarvati and with his follower Nandi, the Holy Bull. [4-16-43]

The similitude between Rama and Shiva suggests that Rama is about to start destruction of demons.

एक्ष्त्तोल्लिङ्गं सेअसोन्स् इन् एपिच्स्

The portrayal of seasons in epics with all their delicacies is a disputed topic. Ramayana also deals much on these descriptions of seasons. Whether an epic avowed to reflect the Vedic import, as said at 1-4-6, vedopabR^ihmaNaarthaaya , and that which is pious and merited puNyam vedaischa samamatam at 1-1-98, should have accounts on seasons is the question. For this is said that relating niceties of season time and again, is in perfect accord with Veda, for the season and time are subservient to all Veda-s as per the ancillary of Veda, the Astrology, veda-anga : jyotiShya . Veda-s themselves say that the year is the soul of the horse of Ashvamedha. uShaa vaa ashvasya medhasya shiraH | sa~Nvatsara aatmaashvasya medhasya | -- yajurveda bR^ihadaaraNyaka Hence time and season are the mind and soul of all Veda-s.

Like this we find beautification of four seasons at four places, for e.g., hemanta spring is narrated in starting of Kishkindha. And vasanta post autumnal season is described in Kishkindha 43rd chapter, when Hanuma and others are in search for Seetha, and after their exit from the cave of Swayamprabha. varSa rainy season is portrayed in 28th chapter of Kishkindha. At every possible occasion, all the rituals, daily routines that are time oriented, do explain the importance of time than the importance of ritual or daily routine. It is said: vedopabR^ihmaNaartham pravR^itte asmin granthe veda vihita karma apekShita kaala visheSha nirNaayakatvaat kaala saadhaaraNa lakShaNa pratipaadanam eva tat tat R^itu varNana vyaajena kR^itam iti dharmopayoga sambhavaat | -- saayam kaalaadi cihna pratipaadanam iti etat sarvam karma anuShTaana upayukta kaala j~naapanaartham eva kR^itam iti dharma paryavasaanam sambhavati eva -- dharmakuutam

Thus dharma is upheld in all these narratives about the season and time, which aspect is upheld by the commentators and they too comment lengthily whenever a season or time factor occurs.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षोडशः सर्गः

Thus, this is the 16th chapter in Aranya Kanmda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda The Forest Trek : Chapter 16

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 17 Verses converted to UTF-8, Oct 09

Introduction

Shuurpanakha, the problem demoness of Ramayana enters here. She approaches the cottage of Rama and offers her wifehood to Rama. She is the sister of Ravana and her husband Vidyut Jihva was murdered by Ravana alone, rendering his own sister a widow. She being an age-old demoness wants Rama to marry her, leaving Seetha off.

[Verse Locator](#)

कृत अभिषेको रामः तु सीता सौमित्रिर् एव च ।
तस्मात् गोदावरी तीरात् ततो जग्मुः स्वम् आश्रमम् ॥ ३-१७-१

1. kR^ita abhiSekaH raamaH tu = on taking, bath, Rama, but; siitaa saumitriH eva ca = Seetha, Soumitri, thus, also; tataH = then; tasmaat godaavarii tiiraat = from that, Godavari, from bank, jagmuH svam aashramam = went, to his own, hermitage.

On taking bath Rama with Seetha and Soumitri, then went to his own hermitage from that bank of River Godavari. [3-17-1]

[Verse Locator](#)

आश्रमम् तम् उपागम्य राघवः सह लक्ष्मणः ।
कृत्वा पौर्वाह्निकम् कर्म पर्णशालाम् उपागमत् ॥ ३-१७-२

2. saha lakSmaNaH raaghavaH = with, Lakshmana, Raghava; tam aashramam upaagama = that, hermitage, on nearing; paurva aahNikam karma kR^itvaa = early, morning, rituals, on performing; parNashaalaam upaagamat = cottage, reached.

Nearing that hermitage Raghava along with Lakshmana performed early morning rituals and then reached the cottage. [3-17-2]

[Verse Locator](#)

उवास सुखितः तत्र पूज्यमानो महर्षभः।
स रामः पर्ण शालायाम् आसीनः सह सीतया ॥ ३-१७-३
विरराज महा बाहुः चित्रया चन्द्रमा इव ।
लक्ष्मणेन सह भ्रात्रा चकार विविधाः कथाः ॥ ३-१७-४

3. saH raamaH = he, that Rama; maharSabhaH puujyamaanaH = by eminent sages, being adored [when within their reach]; tatra sukhitaH uvaasa = there, comfortably, stayed he who is spending time; parNashaalaayaam siitayaa saha aasiinaH = in hermitage, Seetha, along with, sitting; saha bhraatraa lakSmaNena = with, brother, Lakshmana; cakaara vividhaaH kathaaH = narrating, many, legends; mahaabaahuH vi ra raaja = that dexterous one, shone forth; citrayaa candramaa iva = with Chitra star-constellation, Moon, like.

There Rama comfortably spent time while being adored by eminent sages when he is with them, and narrating many a narrative while sitting in hermitage along with Seetha and his brother Lakshmana, thus he shone forth like the moon when with Chitra constellation. [3-1-7-3, 4]

The Chitra star is with clearest whiteness against the sky-blue background and thus it is said **citra mauktikam ekam** 'Chitra star and a pearl are one in colour.' Thus sky-blue coloured Rama is the moon while pearl white Seetha is pearl white Chitra star.

[Verse Locator](#)

तदा आसीनस्य रामस्य कथा संसक्त चेतसः ।
तम् देशम् राक्षसी काचिद् आजगाम यदृच्छहया ॥ ३-१७-५

5. **raamasya kathaa samsakta cetasaH** = Rama is, narrative, absorbed in, with such a heart; **tadaa aasiinasya** = thus, sitting in hermitage; **kaacit raakSasii** = some, demoness; **yadR^icChayaa tam deshama ajagaama** = fortuitously, at that, place, arrived.

At one time when Rama is sitting in hermitage and heartily absorbed in telling narratives some demoness arrived at that place, fortuitously. [3-17-5]

[Verse Locator](#)

सा तु शूर्पणखा नाम दशग्रीवस्य रक्षसः ।
भगिनी रामम् आसाद्य ददर्श त्रिदश उपमम् ॥ ३-१७-६

6. **rakSasaH dasha griivasya bhaginii** = demon, ten, faced one's [Ravana's,] sister; **shuurpanakhaa naama** = Shuurpanakha, named; **saa tu** = she, but; **tridasha upamam** = paradisiacal being, who is like; **raamam aasaadya** = Rama, on reaching; **dadarsha** = she saw him.

She is but the sister of ten-faced demon Ravana, Shuurpanakha by her name and she has seen him on reaching the paradisiacal being like Rama. [3-17-6]

[Verse Locator](#)

दीप्तास्यम् च महाबाहुम् पद्म पत्रायत ईक्षणम् ।
गज विक्रांत गमनम् जटा मण्डल धारिणम् ॥ ३-१७-७
सुकुमारम् महा सत्त्वम् पार्थिव व्यंजन अन्वितम् ।
रामम् इन्दीवर श्यामम् कन्दर्प सदृश प्रभम् ॥ ३-१७-८
बभूव इन्द्रोपमम् दृष्ट्वा राक्षसी काम मोहिता ।

7. **diipta aasyam** = radiant, faced; **mahaabaahum** = lengthy armed; **padma patra aayata ikSaNam** = lotus, petal, long, eyed one; **gaja vikraanta gamanam** = elephant, in pacing, in walk [imposingly pacing]; **jaTaa maNdala dhaariNam** = hair-tuft, bunches, wearing; **sukumaaram mahaasattvam** = delicate, greatly vigorous; **paarthiva vyanjana anvitam** = kingly, aspects, one having them; **indiivara shyaamam** = blue-lotus-like, deep-blue coloured; **kandarpa sadR^isha prabham** = Love-god, similar, in his brilliance; **indra upamam** = Indra, in simile; **raamam** = at Rama; **dR^iSTvaa** = having seen; **raakSasii kaama mohitaa** = demoness, love, sickened; **babhuuva** = she [Shurpanakha] became.

He whose face is radiant, arms lengthy, eyes large like lotus petals, stride like that of an elephant, wearing bunches of hair-tufts, delicate yet greatly vigorous, possessor of all kingly aspects, complexion deep-blue like blue lotus, similar to Love-god in brilliance and in simile to Indra, the demoness has seen such a Rama and became lovesick. [3-17-7, 8, 9a]

[Verse Locator](#)

सुमुखम् दुर्मुखी रामम् वृत्त मध्यम् महोदरी ॥ ३-१७-९
विशालाक्षम् विरूपाक्षी सुकेशम् ताम्र मूर्धजा ।
प्रियरूपम् विरूपा सा सुस्वरम् भैरव स्वना ॥ ३-१७-१०
तरुणम् दारुणा वृद्धा दक्षिणम् वाम भाषिणी ।
न्याय वृत्तम् सुदुर्वृत्ता प्रियम् अप्रिय दर्शना ॥ ३-१७-११
शरीरज समाविष्टा राक्षसी रामम् अब्रवीत् ।

9b, 10, 11, 12a. **dur mukhii** = unpleasing, faced one [Shurpanakha]; **su mukham** = with pleasing, faced one [at Rama]; **mahaa udarii** = pot-bellied one [Shuurpanakha]; **vR^itta madhyam** = with slim, waisted one [Rama]; **vi ruupa akSii** = wry, eyed one [Shuurpanakha]; **vishaala akSam** = with broad-eyed [Rama]; **taamra muurdhajaa** = coppery, haired one [Shuurpanakha]; **su kesham** = with neatly, tressed [Rama]; **vi ruupaa** = ugly, featured one [Shuurpanakha]; **priya ruupam** = with charming, featured one [Rama]; **bhairava svanaa** = brassy, voiced one [Shuurpanakha]; **su svaram** = gentle, voiced one [Rama]; **daaruNaa** = vR^iddhaa = deplorably, oldish one [Shuurpanakha]; **taruNam** = youngish [Rama]; **vaama bhaaSiNii** = crooked, talker [Shuurpanakha]; **dakSiNam** = with pleasant speaking [Rama]; **su dur vR^ittaa** = very, ill, mannered one [Shuurpanakha]; **nyaaya vR^ittam** = rightful one, in behaviour [Rama]; **a priya darshanaa** = un, pleasant one, to look at [abominable one - Shuurpanakha]; **priyam** = with pleasant one [to look on, amiable one - Rama]; **saa** = she [Shuurpanakha]; **raamam** = at Rama; **shariira ja samaaviSTaa** = by Love-god, besieged; **raakSasii raamam abraviit** = demoness, to Rama, spoke.

She that demoness who is facially unpleasant one with that pleasant faced one, pot bellied one with the slim-waisted one, wry-eyed one with the broad-eyed one, coppery-haired one with the neatly tressed one, ugly featured one with the charming featured one, brassy voiced one with the gentle voiced one, deplorably oldish one with the youngish one, crooked talker with the pleasant talker, ill-mannered one with the well-mannered one, uncouth one with couth, abominable one with amiable Rama spoke, besieged by Love-god. [3-17-9b, 11, 12a]

[Verse Locator](#)

जटी तापस रूपेण सभार्यः शर चाप धृक् ॥ ३-१७-१२
आगतः त्वम् इमम् देशम् कथम् राक्षस सेवितम् ।
किम् आगमन कृत्यम् ते तत् त्वम् आख्यातुम् अर्हसि ॥ ३-१७-१३

12b, 13. **tvam** = you are; **jaTii** = one with matted hair [ascetic]; **sa bhaaryaH** = with, wife; **shara caapa dhR^ik** = arrows, bows, handling; **taapasa ruupeNa** = in sage's, in aspect; **raakSasa sevitam** = by demons, frequented by; **imam desh** = this, province; **katham aagataH** = what for, you have come; **te aagamana kR^ityam kim** = your, coming [here,] purpose of, what is; **tat tvam** = that, you; **[tattvam** = in actuality;] **aakhyaatum arhasi** = to tell, apt of you..

"You are an ascetic yet with a wife, handling bow and arrows yet in the appearance of a sage what for you have come to this province frequented by demons it will be apt of you to tell the purpose of your coming here, in actuality " [3-17-12b, 13]

[Verse Locator](#)

एवम् उक्तः तु राक्षस्या शूर्पणख्या परंतपः ।
ऋजु बुद्धितया सर्वम् आख्यातुम् उपचक्रमे ॥ ३-१७-१४

14. **raakSasyaa shuurpaNakhyaa** = by demoness, by Shuurpanakha; **evam uktaH** = thus, one who is spoken; **paramtapaH** = enemy, scorcher, Rama; **R^iju buddhitayaa** = straight, at mind straightforwardly; **sarvam aakhyaatum upacakrame** = all of it, to narrate [inform,] started to.

Thus asked by demoness Shuurpanakha that enemy-scorcher Rama started to inform all about it, straightforwardly. [3-17-14]

[Verse Locator](#)

आसीत् दशरथो नाम राजा त्रिदश विक्रमः ।
तस्य अहम् अग्रजः पुत्रो रामो नाम जनैः श्रुतः ॥ ३-१७-१५

15. tridasha vikramaH = godlike, in valour; dasharathaH naama raajaa aasiit = Dasharatha, named, king, was there; aham tasya agrajaH putraH = I am, his, eldest, son; raamaH naama janaiH shrutaH = Rama, by name, by people, heard.

"A king named Dasharatha was there with his godlike valour, I am his eldest son, and people hear of me by name Rama. [3-17-15]

[Verse Locator](#)

भ्राता अयम् लक्ष्मणो नाम यवीयान् माम् अनुव्रतः ।
इयम् भार्या च वैदेही मम सीतेति विश्रुता ॥ ३-१७-१६

16. ayam lakSmaNaH naama = he is, Lakshmana, by name; yaviiyaan bhraataa = younger, brother; maam anu vrataH = me, follows, in devotion; vaidehii = [daughter of Videha king] Vaidehi; iyam [mama] bhaaryaa = she is, [my,] wife; siita iti vishrutaa = Seetha, thus, well-known.

"He is Lakshmana by his name, my younger brother and a devoted follower of mine, and she is my wife, daughter of Videha's king, well-known as Seetha. [3-17-16]

[Verse Locator](#)

नियोगात् तु नरेन्द्रस्य पितुर् मातुः च यंत्रितः ।
धर्मार्थम् धर्मकांक्षी च वनम् वस्तुम् इह आगतः ॥ ३-१७-१७

17. narendrasya = by king; pituH = by father; maatuH ca = by mother, also; niyogaat tu = by directive, but; yantritaH = I am directed by; dharma kaankSii = probity, desiring; dharma artham ca = probity, for the sake of, also; iha vastum vanam aagataH = here, to live, to forests, I came.

"Desiring to implement the probity in following father's orders and for the sake of establishing probity in living an ascetic's life I have come here to forests to dwell, as enjoined by the directives of the king and my father, and by my mother, as well. [3-17-17]

[Verse Locator](#)

त्वाम् तु वेदितुम् इच्छामि कस्य त्वम् का असि कस्य वा ।
त्वम् हि तावन्मनोज्ञां गी राक्षसी प्रतिभासि मे ॥ ३-१७-१८

18. tvaam veditum icChaami = you, to know, I wish to; kasya = whose [wife]; tvam = you are; kaa = what [your name]; asi = is there; kasya = whose [daughter]; vaa = either; tvam = you are, indeed; taavaat = by the way; manoj~na angii = enthralling, with body; raakshasii pratibhaasi me = demoness, you are appearing, to me, indeed.

"I too wish to know about you. Whose wife are you? What is your name? Or, whose daughter are you? By the way, you are with a most enthralling personality, and then you must be a demoness. [3-17-18]

So far the handsomeness of Shuurpanakha is not narrated in these verses. But Rama's addressing her as a handsome woman is for fun sake, so some commentators say. The episode Shuurpanakha is considered to have haasya rasa, comic relief. Refusing the unnecessarily joking of Rama some say that Shuurpanakha came there with an exquisite form. And what all said negatively about her in preceding verses is the implicit idea of

the poet. Taking the entrance of Shuurpanakha with a beautiful personality every cinema that is shot on Ramayana gives a cabaret dance with inciting song to Shuurpanakha at this situation.

In some other mms there are a few more verses that contain a situation where Jatayu comes to Rama to take leave of him to go and see his relatives and bird-friends, after Rama returns from the river. Then, knowing that Jatayu is not there Shuurpanakha enters the cottage area with a guise of winsome beauty. No demon or demoness can approach that cottage of Rama, as long as Jatayu is there - is the point for establishment. While the difference in mms/texts is between one or two letters like, **na hi taavat manoj~na angii** and **tvam hi taavat manoj~na angii**, whether the poet entered Shuurpanakha in a fashionable getup or as an old female is another point that remained inconclusive.

[Verse Locator](#)

इह वा किम् निमित्तम् त्वम् आगता ब्रूहि तत्त्वतः ।
सा अब्रवीत् वचनम् श्रुत्वा राक्षसी मदन अर्दिता ॥ ३-१७-१९

19. **iha kim nimittam tvam aagataa vaa** = here, what, for, you, came, either; **tattvataH bruuhi** = actually, you tell; **vacanam shrutvaa** = said words, on hearing; **madana arditaa** = by love, wetted; **saa raakSasii abraviit** = she that, demoness, spoke.

"What for you have come, either, you tell in actuality..." Thus Rama asked her. On hearing the words of Rama she that demoness wetted with love said these words. [3-17-19]

[Verse Locator](#)

श्रूयताम् राम वक्ष्यामि तत्त्वार्थम् वचनम् मम ।
अहम् शूर्पणखा नाम राक्षसी कामरूपिणी ॥ ३-१७-२०
अरण्यम् विचरामि इदम् एका सर्व भयंकरा ।

20, 21a. **shruuyataam raama** = let it be heard, Rama; **tattva artham mama vacanam** = truth, meaning, my. words [my words are truthful]; **vakSyaami** = I will say; [or, what all I say is truth, nothing but truth]; **aham shuurpaNakhaa naama** = I am, Shuurpanakha, named; **raakSasii** = demoness; **kaama ruupiNii** = by wish, guise-changer; **ekaa** = lonely; **sarva bhayam karaa** = to all, fear, causing [unnerving]; **idam araNyam vi caraami** = in this, forest, am freely moving.

"I will tell you truth, Rama, nothing but truth, I am a guise-changing demoness named Shuurpanakha, and I will be freely moving in this forest in a solitary manner and unnerving all. [3-17-20, 21a]

[Verse Locator](#)

रावणो नाम मे भ्राता यदि ते श्रोत्रम् आगतः ॥ ३-१७-२१
वीरो विश्रवसः पुत्रो यदि ते श्रोत्रम् आगतः ।

21b, 22a. **viiraH raavaNaH me bhraataa** = valorous, Ravana, is my, brother; **yadi te shrotram aagataH** = if ever, by you, to ears, has come [if ever you have heard of him]; **vishravasaH putraH** = Vishravasa, son of; **yadi te shrotram aagataH** [or, **baliyaan raakshasa iishvaraH**] = If you ever heard, [or, mighty one, demons, king.]

"My brother is valorous and mighty Ravana, the king of demons and the son of Vishravasa, if ever you have heard of him. [3-17-21b, 22a]

[Verse Locator](#)

प्रवृद्ध निद्रः च सदा कुंभकर्णो महाबलः ॥ ३-१७-२२
विभीषणः तु धर्मात्मा न तु राक्षस चेष्टितः ।
प्रख्यात वीर्यो च रणे भ्रातरौ खर दूषणौ ॥ ३-१७-२३

22b, 23. **sadaa** = always; **pravR^iddha nidraH** = one with intensified - profound, sleep; **mahaabalaH** = mighty one; **kumbhakarnaH ca** = Kumbhakarna, is also [my brother]; **dharmaatmaa vibhiiSaNaH** = virtue-souled one, Vibheeshana [is also my brother]; **tu** = but; **raakSasa ceSTitaH** = with demon's, conduct; **na** = he is not; **raNe prakhyaata viiryau** = in war, renowned, braving ones; **khara duuSaNau** = Khara, Dushana[bhraatarau = are two brothers.

"And the mighty Kumbhakarna who will always be in profound sleep is my brother, and the virtue-souled Vibheeshana too is my brother, but he does not behave like a demon, and two more bothers of mine are Khara and Duushana who are renowned for their bravery in war. [3-17-22b, 23

[Verse Locator](#)

तान् अहम् समतिक्रान्ता राम त्वा पूर्व दर्शनात् ।
समुपेता अस्मि भावेन भर्तारम् पुरुषोत्तमम् ॥ ३-१७-२४

24. **raama** = oh, Rama; **aham** = I am; **taan** = them; **sam ati kraantaa** = I an excel [them with my bravery]; **puurva darshanaat** = firstly, on seeing; **puruSa uttamam** = of men, the best one; **tvaa** = you; **bhartaaram bhaavena** = as husband, with the notion of; **sam upetaa** = neared; **asmi** = I am.

"I can excel all of them by my bravery, oh, Rama, and on seeing you for the first time I had a notion that you being the choicest among men you alone are my husband, hence I neared you. [3-17-24]

[Verse Locator](#)

अहम् प्रभाव संपन्ना स्वच्छहंद बल गामिनी ।
चिराय भव भर्ता मे सीतया किम् करिष्यसि ॥ ३-१७-२५

25. **aham prabhaava sampannaa** = I am, preponderance, endowed with; **svacChanda bala gaaminii** = with independent, might, goer [I operate]; **ciraaya me bhartaa** = for a long time, to me, husband; **bhava** = you be; [by the way]; **siitayaa kim kariSyasi** = with Seetha, what, you do [bring off.]

"I am endowed with such preponderances and I can operate with my independent might, as such you become my everlasting husband by the way, what can you bring off with Seetha. [3-17-25]

[Verse Locator](#)

विकृता च विरूपा च न सा इयम् सदृशी तव ।
अहम् एव अनुरूपा ते भार्या रूपेण पश्य माम् ॥ ३-१७-२६

26. **vikR^itaa ca** = unlovely one, also; **viruupaa ca** = unshapely one, also; **saa iyam** = she, this one [such as she is]; **tava na sadR^ishii** = to you, not, appropriate [unworthy wife]; **te aham eva anuruupaa** = to you, I, alone, appropriate [worthy wife]; **maam bhaaryaa ruupeNa pashya** = me, wife, in manner of, see, me [treat me as your wife.]

"Unlovely and unshapely is this one, such as she is, this Seetha is unworthy to be your wife, and I am the lone one worthy to be your wife, hence treat me as your wife. [3-17-26]

[Verse Locator](#)

इमाम् विरूपाम् असतीम् करालाम् निर्णत उदरीम् ।
अनेन सह ते भ्रात्रा भक्षयिष्यामि मानुषीम् ॥ ३-१७-२७

27. **viruupaam** = without shape disfigured one; **a satiim** = not, good one - dishonest; **karaalaam** = diabolical one; **nirNata udariim** = hallow-stomached; **imaam**

maanusiim = this, human female; **anena** = with him; **te bhraatraa saha** = your, brother, along with; **bhakSa yiSyami** = I wish to eat up [shall I eat them up without a later time botheration to you.]

"Shall I eat up this disfigured, dishonest, diabolical human female with a hallow stomach along with him, that brother of yours to make you free.

Lakshmana will use the very same wording in the next chapter when retorting Shuurpanakha.

[Verse Locator](#)

ततः पर्वत शृंगाणि वनानि विविधानि च ।

पश्यन्सहमयाकामीदण्डकान्विचरिष्यसि - यद्वा -

पश्यन् सह मया कामी दण्डकान् विचरिष्यसि ॥ ३-१७-२८

28. **tataH** = afterwards; **vividhaani** = various; **parvata shR^ingaaNi** = mountain, tops [in sky]; **vanaani ca** = forests [on earth,] also; **pashyan** = while seeing experiencing, enjoying; **maya saha** = me, along with; **kaamii** = lustily; **daNDakaan vi cariSyasi** = Dandaka forest, well, ramble about.

"Afterwards, you can lustily ramble about Dandaka forest along with me while enjoying yourself on various mountaintops in the sky and in forests on the earth." So Shuurpanakha said to Rama. [3-17-28]

[Verse Locator](#)

इति एवम् उक्तः काकुत्स्थः प्रहस्य मदिर ईक्षणाम् ।

इदम् वचनम् आरेभे वक्तुम् वाक्य विशारदः ॥ ३-१७-२९

29. **iti evam uktaH** = thus, that way, who is said; **vaakya vishaaradaH** = in words, expert; **kaakutsthaH prahasya** = Kakutstha Rama, chuckled; **madira iikSaNaam** = one with besotted, eyes Shuurpanakha [in lovesickness]; **idam vacanam vaktum aarebhe** = this, sentence, to tell, started.

When he is said that way Rama chuckled and that wordsmith started to reply her who eyes are besotted in lovesickness with this sentence. [3-17-29]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्तदशः सर्गः

Thus, this is the 17th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 17

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 18 Verses converted to UTF-8, Oct 09

Introduction

Rama averts Shuurpanakha's advances toward him and asks her to seek Lakshmana instead. Lakshmana uses wordplay in retorting her in her own words. But she takes the apparent meaning of Lakshmana's words and rushes to eat away Seetha. Lakshmana defaces her and she noisily runs away from there, only to report to her brother Khara, a violent demon. This is the triggering situation of another round of troubles to Rama and Ramayana.

[Verse Locator](#)

ताम् तु शूर्पणखाम् रामः काम पाश अवपाशिताम् ।
स्वच्छहया श्लक्ष्णया वाचा स्मित पूर्वम् अथ अब्रवीत् ॥ ३-१८-१

1. raamaH = Rama; kaama paasha ava paashitaam = by, lust's, noose, tethered down; taam shuurpaNakhaam = to her, Shuurpanakha; svacChayaa shlakSNayaa vaacaa = clearly, softly, with voice; smita puurvam = smile, preceded by; atha abraviit = then, said.

Rama then voicing clearly and softly spoke to her, whom the noose of lust has tethered down, with a smile preceding his words. [3-18-1]

[Verse Locator](#)

कृत दारो अस्मि भवति भार्या इयम् दयिता मम ।
त्वत् विधानाम् तु नारीणाम् सुदुःखा ससपत्नता ॥ ३-१८-२

2. bhavati = oh, honourable one; kR^ita daaraH asmi = made, married, I am; iyam mama dayitaa bhaaryaa = this is, my, dear, wife; tvat vidhaanaam tu = to your, sort of [females,] but; naariiNaam = females; sa sapatnataa = [living] with, co-wife; su duHkhaa = will be distressing.

"Oh, honourable one, I am married and this is my dear wife, thus it will be distressing for your sort of females to live with a co-wife. [3-18-2]

[Verse Locator](#)

अनुजः तु एष मे भ्राता शीलवान् प्रिय दर्शनः ।
श्रीमान् अकृत दारः च लक्ष्मणो नाम वीर्यवान् ॥ ३-१८-३

3. lakSmaNaH naama = Lakshmana, named; eSa anujaH me bhraataa = he is, younger one, my, brother; shiilavaan = with good conduct; priya darshanaH = good looking one; shriimaan = promising one; viiryavaan = valiant one; a kR^ita daaraH ca = not, made, wife nearly, not with a wife.

"He is my younger brother named Lakshmana, he is with a good conduct, good looking, a promising and valiant one, and he is without a wife. [3-18-3]

Rama is punning here. In punning apparent meaning will be different than the latent and the apparent appears to an untruth. Then if it is questioned whether Rama tells a lie while joking or punning, it is not so: **nyaaya - guruuNam api samam haasyam kartavyam kutilam vinaa** 'even with teachers one can be humorous, if it is not fraudulent'. According to **dharmakuutam** which quotes **gautam suutra: vivaaha maithuna narma aatra saMyogeSu adoSakakameke anR^itam**; and in **aapad dharma suutra: na narma yuktam anR^itam hi na asti na striiSu raajan na vivaaha kaale** 'at the time of marriage or copulation or with women talking untruth [or with innuendo, or punning,] is not wrong.'

Again if it be asked whether Rama really said in jocular way or in real sense, it is said that he has not joked. **navevamapi raama vacanam parihaasa ruupamiti katham nishcitamiti cet na** for this Rama's words at 3-18-19 will suffice, **saumitre parihaasaH kathaMcana** 'Lakshmana.... no joking with this kind of beings please...' **dharmakuutam**.

Rama is known to be a jovial talker, **na vitathaa parihaasa kathhasvapi** Here for the word **a kR^ita daaraH** apparently means 'not, made, wife= wife not available.' But Lakshmana is married and Rama says here he is unmarried. Then Rama must have bluffed! Not so, that compound is in its subtext means: 'one who did not make his wife to come along, hence there is no wife.' Govindaraja.

In another way, the word **a in a kR^ite** also means **antaHpura** according to the thesaurus of **a** and it is said as: **akaaro brahma vishNu iisha kamaTheSva~NgaNe**, **gaurave antaHpura** palace-chambers of queens; and thus the meaning is as: 'one who left behind his wife in palace-chambers, hence he has no wife.'

[Verse Locator](#)

अपूर्वी भार्यया च अर्थी तरुणः प्रिय दर्शनः ।

अनुरूपः च ते भर्ता रूपस्य अस्य भविष्यति ॥ ३-१८-४

4. **a puurvii** = without, a wife; **bhaaryayaa ca arthii** = for wife, also, in need of; **taruNaH** = youthful one; **priya darshanaH** = good, looking; **te ruupasya asya** = by your, features, that kind of; **anu ruupaH bhartaa** = fitly, husband;; **bhaviSyati** = he becomes.

"He is without a wife and in need of a wife he is youthful, good-looking and he can become a fitly husband of yours, fit enough to your kind of features. [3-18-4]

The word **apuurvi** means in the viewpoint of Rama 'one who has been missing the company of wife for a long' but in Shuurpanakha's view it is 'one who is missing the company of ANY wife for a long...' The word **bhaaryaa ca arthii** is from Rama's view 'desiring his own wife, Urmila' but in Shuurpanakha's view 'desiring ANY woman as wife' and the word **te bhartaa** is declined as **te.abhartaa= te a bhartaa** 'unfit to be your husband' because of your **ruupasya asyaa** 'by your aspect, your repulsive aspect.' Govindaraja.

In another way **akR^ita daaraH** 'already a married man' **apuurvii** 'one who does not have the comfort from wife' so **bhaaryayaa ca arthii**; **a + puurva bhaaryayaa ca arthii** 'for a new wife, also, desiring one; one who is desiring new wife; thus you are a fitly wife for him by your aspect, **anuruupascha te** . This is on jocular side of the statement **parihaasa anukuula praatiitaka artha**. The implicit meaning is **akR^ita daaraH** 'one without a wife now or one who does not take another wife.' **apuurva bhaaryayaa** by first wife alone, **arthii** he is desired; **shiilavaan, eka patnii vrata shiila vantaH** an abider in the syndrome of 'one-man-one-wife.' **priya darshanaH** 'in dear ones, tend towards; tending towards his dear ones.' **te.abhrtaa= te + a + bhartaa** 'for you, no, husband; he is no husband of yours, he can never be your husband.' **anu ruupaH** 'fit for his own wife.' **asya ruupasya yogya bhaviSyati?** 'with this kind of, aspect of yours for you with such a notorious aspect, will he be eligible to become your husband? No, he will not.' Maheshvara Tiirtha.

The word **apuurvi** is categorised under rare and unfamiliar words. It is said that as per rock edicts it is a traveller, **brahmacaari** celibate, who is studying **apuurva**, namely Veda-s. As **mimaamsikaa-s** tell us that **apuurva** is divineness, results from Vedic knowledge. Here the celibate state of Lakshmana is said to have been referred, 'though he is having his wife Urmila, he is undergoing celibacy.' And further 'In Gorresio's text it is there as **taruNo bhaaryayaa ca arthii** where **taruNa** is youthfulness. Rama is also youthful. So Rama's expression of **apurvii** is just to indicate Lakshmana as a **brahmacaari** a celibate, though he has a wife and youthful also. After Prof. Satya Vrat. Unchained is he by nuptial bands: is Griffith's wording.

[Verse Locator](#)

एनम् भज विशालाक्षि भर्तारम् भ्रातरम् मम ।

असपत्ना वरारोहे मेरुम् अर्क प्रभा यथा ॥ ३-१८-५

5. vishaalaakSi = oh, broad-eyed one; vara aarohe = great, waisted one; enam mama bhraataram = him, my, brother; arka prabhaa merum yathaa = sun's, shine, on Mt. Meru, like; a sapatnaa = without, a co-wife; bhartaaram = as husband; bhaja = you pray you woo.

"You woo him, oh, board-eyed [bulged-eyed] one, this brother of mine as your husband like sunshine seeking the Mt. Meru, then oh, great-waisted [pot-bellied] one, you will be without a co-wife " So said Rama to that demoness. [3-18-5]

The sunshine seeking Mt. Meru will spread over it, and on going at its behind, the sun disappears along with his shine. Such a massive mountain is that. Thus Mt. Meru is an absolver nivR^itti pradaata of sunshine. So also you reach Lakshmana and become absolved in him / by him. Govindaraja. Secondly, you adore Lakshmana like bhartaaram a husband, a Providence of all in the universe. Maheshvara Tiirtha.

[Verse Locator](#)

इति रामेण सा प्रोक्ता राक्षसी काम मोहिता ।

विसृज्य रामम् सहसा ततो लक्ष्मणम् अब्रवीत् ॥ ३-१८-६

6. raameNa iti proktaa [pra uktaa] = by Rama, this way, [when] clearly told; raakSasii kaama mohitaa = demoness, in lust, dazed; sahasaa raamam visR^ijya = quickly, discarding, Rama; tataH saa lakSmaNam abraviit = then, she, to Lakshmana, spoke.

When Rama clearly told that way to that demoness dazed in lust, discarding Rama quickly then she spoke to Lakshmana. [3-18-6]

[Verse Locator](#)

अस्य रूपस्य ते युक्ता भार्या अहम् वरवर्णिनी ।

मया सह सुखम् सर्वान् दण्डकान् विचरिष्यसि ॥ ३-१८-७

7. te asya ruupasya = your, for this, with aspect [meetly to your charm]; vara varNinii = best, complexioned one; aham yuktaataa bhaaryaa = I am, a deserving, wife; mayaa saha sukham = with me, along, happily; sarvaan daNDakaan vi cariSyasi = all of, Dandaka, well, move about [take a jaunt.]

"I with my best complexion will be your deserving wife meetly to you charm, you can happily take a jaunt all over Dandaka forest along with me." So Shuurpanakha ran after Lakshmana. [3-18-7]

[Verse Locator](#)

एवम् उक्तः तु सौमित्री राक्षस्या वाक्य कोविदः ।

ततः शूर्पणखीम् स्मित्वा लक्ष्मणो युक्तम् अब्रवीत् ॥ ३-१८-८

8. raakSasyaa evam uktaH tu = by demoness, thus, said, but; vaakya kovidaH = sentence making, expert; saumitrii = Soumitri's son; lakSmaNaH = Lakshmana; tataH smitvaa = then, smiled; shuurpaNakhiim yuktam abraviit = to Shuurpanakha, reasonable [words,] said.

Thus said by the demoness that meaningful sentence maker Lakshmana, the son of Sumitra, then smiled and appropriately replied Shuurpanakha. [3-18-8]

[Verse Locator](#)

कथम् दासस्य मे दासी भार्या भवितुम् इच्छसि ।

सो अहम् आर्येण परवान् भ्रात्रा कमल वर्णिनी ॥ ३-१८-९

9. kamala varNinii = oh, [black] lotus, coloured one; daasasya me bhaaryaa = servant's, me like, wife; daasii bhavitum katham icChasi = female servant, to become, how, you wish; saH aham = such as, I am; aaryeNa = by adorable one [Rama]; paravaan [para aadhiina] bhraatraa = vassal, brother.

"How you wish to become a female servant, oh, [black] lotus-coloured one, by becoming the wife of a servant like me? I am just a vassal of my adorable brother. [3-18-9]

[Verse Locator](#)

समृद्ध अर्थस्य सिद्धार्था मुदित अमल वर्णिनी ।
आर्यस्य त्वम् विशालाक्षि भार्या भव यवीयसी ॥ ३-१८-१०

10. **vishaala akSi** = oh, broad-eyed [goggle-eyed] one; **a mala varNinii** = un, blemished, complexioned one; [or, if disconnected as: **mudita mala varNini** = mala varNini = filthy complexioned one, nothing more is there to blemish]; **tvam** = you; **samR^iddha arthasya** = abounding, in means [is Rama]; **aaryasya** = to adorable one [to Rama]; **yaviiyasii bhaaryaa** = younger, wife; on becoming; **siddha arthaa mudita bhava** = achieving, your means, be happy.

"Oh, goggle eyed one, befitting to your complexion that is un-stainable further you better become the wife of my brother Rama who is abounding in means, and on becoming the younger wife of that adorable one, you too will achieve your means and thus you will be happy. [3-18-10]

The word **samR^iddha artha** is 'abounding in the means of salvation.' **arthobhidheyaraiH vastu prayojana nivR^itteSu nivR^itti** 'Rama will accord salvation to you, should you adore him as your ultimate husband, thereby your means too are achieved and you can be happy.' The compound **mudita amala varnaNi** when declined as **a + mudita**; **mala varNinii** will mean: 'you have no happiness, filthy is your complexion.' **yaviiyasii bhaaryaa**; 'you are an unhappy creature with a filthy complexion and you will become a worst possible wife of Rama... do you wish to become at least that worst wife? No, never you can.' Maheshvara Tiirtha.

[Verse Locator](#)

एनाम् विरूपाम् असतीम् करालाम् निर्णत उदरीम् ।
भार्याम् वृद्धाम् परित्यज्य त्वाम् एव एष भजिष्यति ॥ ३-१८-११

11. **eSa** = he this Rama; **vi ruupaam** = without shape disfigured one; **a satiim** = not, good one - dishonest; **karaalaam** = deleterious one; **nirNata udariim** = hallow-stomached; **vR^iddhaam** = old one; **enaam bhaaryaam parityajya** = this, wife, on discarding; **tvaam eva bhajiSyati** = leaving off, you, alone, he adores.

"On discarding her who is disfigured, dishonest, diabolically deleterious old wife with a hallow stomach that Rama will adore you alone. [3-18-11]

Lakshmana tolerates anything but lets no fly to fly over Seetha. He may defy his brother Rama, but never tolerates belittlement of Seetha, and lets none to insult her. Now he is retorting Shuurpanakha in the same words she used in last chapter when she was speaking about Seetha.

Here Govindaraja says, **viruupaama asatiim karaalaam nirNatatodariim vR^idhaam tvaam parityajya enaam bhaaryaam eva eSa** 'oh, Shuurpanakha you are un-shapely, unworthy etc., so Rama will leave you off, and adores his own wife, Seetha only...' Govindaraja.

Next, Maheshvara Tirtha says the same verse with reference to Seetha, it is: **vi + ruupaam= visheSa ruupaam= tri loka sundariim** with a particular excellence in her beauty in all three worlds; **a + satiim= na anya pativrataa syaat samam vaa adhikam** none, equalling or better in husband-adoration; **karaalaam= karaalo daMtire tunge daaruNe api ca**, tallish; **nirNata udariim** hallow-stomached, slender-waisted, the first attribute a comely lady should have; **vR^iddhaam= j~naana, shiila, guNa saMvR^ddhi** 'abounding with intellect, character, conduct etc., not just years of age...'

'Seetha is one with a particular excellence in her beauty in all three worlds, none is equalling or higher to her in husband-adoration, a tallish lady, slender-waisted and in her enriched are intellect, character and conduct... how can she be left off for your sake?' This is the innuendo of Lakshmana's wording. Maheshvara Tiirtha.

[Verse Locator](#)

को हि रूपम् इदम् श्रेष्ठम् संत्यज्य वरवर्णिनि ।
मानुषेषु वरारोहे कुर्यात् भावम् विचक्षणः ॥ ३-१८-१२

12. **vara varNini** = oh, best, complexioned one; **vara arohe** = best, waisted one; **vicakSaNaH** = differentiating man, wiseacre; **kaH hi** = who, indeed; **shreSTham idam ruupam** = best, this sort of, personality; **sam tyajya** = completely, discarding; **maanuSeSu bhaavam kuryaat** = in human females, an intent, makes -- who will prefer.

"Oh, best complexioned one with best waist, is there any wiseacre to simply discard your kind of best personality, indeed, in preference to human females?" Lakshmana said so to Shuurpanakha. [3-18-12]

[Verse Locator](#)

इति सा लक्ष्मणेन उक्ता कराला निर्णतोदरी ।
मन्यते तत् वचः सत्यम् परिहास अविचक्षणा ॥ ३-१८-१३

13. **lakSmaNena iti uktaa** = by Lakshmana, thus, said; **karaalaa nirNatodarii** = despicable, one with slouching stomach; **parihaasa a vicakSaNa** = equivoque, not, differentiating one equivocal; **saa** = she; **tat vacaH** = that, word; **satyam manyate** = truthful, presumed.

Thus said by Lakshmana that despicable one with slouching stomach Shuurpanakha presumed those words to be truthful, for she is equivocal of that equivoque. [3-18-13]

[Verse Locator](#)

सा रामम् पर्णशालायाम् उपविष्टम् परंतपम् ।
सीतया सह दुर्धर्षम् अब्रवीत् काम मोहिता ॥ ३-१८-१४

14. **kaama mohitaa** = by lust, one fuddled by; **saa** = she; **siitayaa saha parNashaalaayaam upaviSTam** = Seetha, along with, in cottage, one who is sitting; **param tapam** = enemy-scorcher; **durdharSam** = unassailable one; **raamam** = to Rama; **abraviit** = said.

She who is fuddle by lust said to that unassailable enemy scorcher Rama who is sitting in the cottage along with Seetha. [3-18-14]

[Verse Locator](#)

इमाम् विरूपाम् असतीम् करालाम् निर्णतोदरीम् ।
वृद्धाम् भार्याम् अवष्टभ्य न माम् त्वम् बहु मन्यसे ॥ ३-१८-१५

15. **viruupaam asatiim karaalaam nirNatodariim** = disfigured, dishonest, diabolical, hallow-stomached one; **imaam vR^iddhaam bhaaryaam avaSTabhya** = her, old one, wife, tenacious of; **tvam maam na bahu manyase** = you, me, not, highly, regarding.

"Tenacious of her who is disfigured, dishonest, diabolical, hallow-stomached old wife of yours you are not regarding me high. [3-18-15]

[Verse Locator](#)

अद्य इमाम् भक्षयिष्यामि पश्यतः तव मानुषीम् ।
त्वया सह चरिष्यामि निःसपत्ना यथा सुखम् ॥ ३-१८-१६

16. **tava pashyataH** = you, while seeing; **adya imaam maanuSiim** = now, her, the human female; **bhakSayiSyami** = I wish eat up; **niH sa patnaa** = without [botheration of,] co, wife; **tvayaa saha cariSyami** = with you, along, I ramble [make merry]; **yathaa sukham** = as per, cheerfulness - blithely.

"Now I wish to eat up this human female right before your very eyes, and then I can blithely make merry along with you, without the botheration of a co-wife." Said Shuurpanakha to Rama. [3-18-16]

[Verse Locator](#)

इति उक्त्वा मृगशावाक्षीम् अलात सदृश ईक्षणा ।
अभ्यधावत् सुसंकुद्धा महा उल्का रोहिणीम् इव ॥ ३-१८-१७

17. **alaata sadR^isha iikSaNaa** = half burnt wood stick, [torche-like,] equal, eyed Shuurpanakha; **iti uktvaa** = thus, speaking; **su sam kruddhaa** = very, highly, exasperated; **mahaa ulkaa rohiNiim iva** = great, meteor, towards Rohini [a brightest star in sky,] like; **mR^igashaava akSiim** = towards deer, eyed [Seetha]; **abhyadhaavat** = dashed.

Speaking that way she that torch-eyed Shuurpanakha dashed towards the deer-eyed Seetha in high exasperation as a great meteor would dash towards Rohini, the brightest star in the sky. [3-18-17]

[Verse Locator](#)

ताम् मृत्यु पाश प्रतिमाम् आपतंतीम् महाबलः ।
विगृह्य रामः कुपितः ततो लक्ष्मणम् अब्रवीत् ॥ ३-१८-१८

18. **mahaabalaH raamaH** = greatly, energetic, Rama; **kupitaH** = took umbrage; **aa patantiim** = coming, falling - swooping; **mR^ityu paasha pratimaam** = death's, noose, like; **taam vi gR^ihya** = her, on checking; **tataH lakSmaNam abraviit** = to Lakshmana, said.

By that the great-energetic Rama took umbrage and checking her who is like the noose of death swooping down on Seetha said to Lakshmana. [3-18-18]

[Verse Locator](#)

क्रूरैः अनार्यैः सौमित्रे परिहासः कथंचन ।
न कार्यः पश्य वैदेहीम् कथंचित् सौम्य जीवतीम् ॥ ३-१८-१९

19. **saumya** = oh, gentle one; **saumitre** = Soumitri; **kruuraiH** = with brutish ones; **an aaryaiH** = with un, civilised ones - base; **kathamcana** = in any event; **parihaasaH na kaaryaH** = punning, not, be made - inapposite; **kathamcit jiivatiim vaidehiim pashya** = somehow, surviving, at Vaidehi, see.

"Punning in any way with the base and brutish is inapposite, oh, gentle Saumitri, mark note of Vaidehi, somehow surviving [3-18-19]

[Verse Locator](#)

इमाम् विरूपाम् असतीम् अतिमत्ताम् महोदरीम् ।
राक्षसीम् पुरुषव्याघ्र विरूपयितुम् अर्हसि ॥ ३-१८-२०

20. **puruSa vyaaghra** = oh, manly-tiger; **vi ruupaam** = freakish; **a satiim** = knavish; **ati mattaam** = overtly, ruttish; **mahaa udariim** = big, bellied; **imaam raakSasiim** = this, demoness be; **vi ruupayitum arhasi** = without, shape [to deface,] apt of you.

"She is freakish, knavish and overtly ruttish, oh, tigerly man, it will be apt of you to deface this paunchy demoness " Thus Rama said to Lakshmana. [3-18-20]

[Verse Locator](#)

इति उक्तो लक्ष्मणः तस्याः क्रुद्धो रामस्य पश्यतः ।
उद्धृत्य खड्गम् चिच्छहेद कर्ण नासम् महाबलः ॥ ३-१८-२१

21. iti uktaH mahaaabalaH lakshmaNaH = thus, said, great-mighty, Lakshmana; kruddhaH = infuriated; raamasya pashyataH = while Rama, is seeing; uddhR^itya khaDgam = taking up [drawing,] sword; tasyaaH karNa naasam cicCheda = her, ears, nose, chopped off.

Thus said to that mighty Lakshmana he infuriately drew sword and chopped off her ears and nose before the very eyes of Rama. [3-18-21]

[Verse Locator](#)

निकृत्त कर्ण नासा तु विस्वरम् सा विनद्य च ।
यथा आगतम् प्रदुद्राव घोरा शूर्पणखा वनम् ॥ ३-१८-२२

22. ghoraa saa shuurpaNakhaa = ghastly one, she, Shuurpanakha; nikR^itta karNa naasaa tu = hewed off, ears, nose, but; vi svaram vi nadya ca = discordantly, she, highly, blared; yathaa aagatam = as has come; vanam = into forest; pradudraava [pra du draava] = very, speedily, fled.

On hewing off her ears and nose she that ghastly Shuurpanakha blared highly and discordantly, and very speedily fled into forest as she came. [3-18-22]

[Verse Locator](#)

सा विरूपा महाघोरा राक्षसी शोणित उक्षिता ।
ननाद विविधान् नादान् यथा प्रावृषि तोयदः ॥ ३-१८-२३

23. vi ruupaa = defaced; mahaa ghoraa = very ghastly one; shoNita ukSitaa = blood, wetted; saa raakSasii = she, that demoness; praavR^iSi toyadaH yathaa = in cloudburst, cloud, as with; nanaada vividhaan naadaan = blaring, many a, blared; like, cloud.

She that very ghastly demoness when defaced is wetted by blood and blared many a blare like a cloud in cloudburst. [3-18-23]

[Verse Locator](#)

सा विक्षरंती रुधिरम् बहुधा घोर दर्शना ।
प्रगृह्य बाहू गर्जन्ती प्रविवेश महावनम् ॥ ३-१८-२४

24. ghora darshanaa saa = gruesome, in appearance, she; bahudhaa rudhiram vi kSarantii = in many way - fountained, blood, profusely, exuding; baahuu pragR^ihya = arms, clutching -- clasped herself; garjantii mahaa vanam pravivesha = thundering, great [gruesome,] forest, entered.

She that gruesome one in her appearance clasped herself and thunderously entered similarly gruesome forest while her blood fountained and profusely exuded. [3-18-24]

[Verse Locator](#)

ततः तु सा राक्षस संघ सम्वृतम्
खरम् जन स्थान गतम् विरूपिता ।
उपेत्य तम् भ्रातरम् उग्र तेजसम्
पपात भूमौ गगनाद् यथा अशनिः ॥ ३-१८-२५

25. tataH = then; saa viruupitaa = she who is, disfigured; raakSasa sangha samvR^itam = demons, band of, surrounded by; janasthaana gatam = in Janasthaana, one abiding in; ugra tejasam = one with violent, vigour; bhraataram = at her brother; tam kharam = that, Khara; upetya = neared; gaganaat ashaniH yathaa = from sky, thunderbolt, as with; bhuumau papaata = on ground, fell down.

Then she who is deformed neared her brother Khara who possess violent vigour, who is abiding in Janasthaana and who is presently surrounded by his band of his hench-demons, and before him she that Shuurpanakha fell onto ground like a thunderbolt from the sky. [3-18-25]

[Verse Locator](#)

ततः सभार्यम् भय मोह मूर्चिता
सलक्ष्मणम् राघवम् आगतम् वनम् ।
विरूपणम् च आत्मनि शोणित उक्षिता
शशंस सर्वम् भगिनी खरस्य सा ॥ ३-१८-२६

26. tataH = then; kharasya bhaginii saa = Khara's, sister, she who is; bhaya moha muurchitaa = by fear's, fluster, convulsed; shoNita ukSitaa = by blood, wetted; vanam aagatam = to forest, arrived; sa bhaaryam = with, wife; sa lakSmaNam raaghavam = with Lakshmana, about Raghava; aatmani viruupaNam ca = of her, misshaping, also; sarvam shashamsa = all, reported.

Then that sister of Khara who is convulsed in the fluster of fear and her body wetted with blood reported to her brother Khara, all about Rama's arrival in forest with his wife and Lakshmana, and even about his misshaping her. [3-18-26]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे अष्टादशः सर्गः

Thus, this is the 18th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 18

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 19 Verses converted to UTF-8, Oct 09

Introduction

Shuurpanakha narrates her woeful story to her brother Khara ncriminating Seetha in particular. She wants Khara to wage a war so that she could drink Seetha's blood. Khara in order to appease his sister sends fourteen demons to eliminate Rama.

[Verse Locator](#)

ताम् तथा पतिताम् दृष्ट्वा विरूपाम् शोणित उक्षिताम् ।
भगिनीम् क्रोध संतप्तः खरः पप्रच्छह राक्षसः ॥ ३-१९-१

1. **tathaa** = then; **patitaam** = she who fell [before Khara]; **vi ruupaam** = misshapen; **shoNita ukSitaam** = by blood, soaked; **taam bhaginiim dR^iSTvaa** = that, sister, on seeing; **raakSasaH kharaH** = demon, Khara; **krodha sam taptaH** = by anger, well, burnt; **papracCha** = asked.

On seeing her who fell before him in a misshapen and blood-soaked condition, demon Khara is all stewed up and asked her. [3-19-1]

[Verse Locator](#)

उत्तिष्ठ तावत् आख्याहि प्रमोहम् जहि संभ्रमम् ।
व्यक्तम् आख्याहि केन त्वम् एवम् रूपा विरूपिता ॥ ३-१९-२

2. **uttiSTha** = rise up; **aakhyaahi taavat** = tell, firstly; **pramoham sambhramam jahi** = fluster, flurry, put away; **tvam kena evam rupaa viruupitaa** = you, by whom, this way, by form, disfigured; **vyaktam aakhyaahi** = clearly, tell.

"Rise up, first tell me clearly putting away your flurry and fluster, who disfigured your form in this way. [3-19-2]

[Verse Locator](#)

कः कृष्ण सर्पम् असीनम् आशी विषम नागसम् ।
तुदति अभिसमापन्नम् अङ्गुलि अग्रेण लीलया ॥ ३-१९-३

3. **abhi sam aapannam** = nearby, well, available - that has chanced in close proximity; **aashii viSam** = in fangs, with venom; **an aagasam** = without, offence - inoffensive; **asiinam** = sitting - slouched down; **kR^iSNa sarpam** = black, cobra; **kaH liilayaa anguli agreNa tudati** = who, for sport, by finger, tip, poking.

"Who for sport is poking his fingertip at a venomously fanged black-cobra that has chanced in his close proximity but slouching down inoffensively. [3-19-3]

[Verse Locator](#)

काल पाशम् समासज्य कण्ठे मोहात् न जानते ।

यः त्वाम् अद्य समासाद्य पीतवान् विषम् उत्तमम् ॥ ३-१९-४

4. yaH adya = who, now; tvaam samaasaadya = you, having reached - on harrowing you; uttamam viSam piitavaan = best [deadly,] poison, gulped; [kaH = who is he]; kaala paasham = Time's, noose; mohaata = foolishly; kaNThe samaasajya = around neck, bracing; na jaanate = not, [he is able to] know - heedless.

"Who on harrowing you is now heedless about his gulping a deadly poison, or about his foolish bracing the noose of Time around his own neck. [3-19-4]

[Verse Locator](#)

बल विक्रम संपन्ना कामगा काम रूपिणी ।

इमाम् अवस्थाम् नीता त्वम् केन अंतक समा गता ॥ ३-१९-५

5. bala vikrama sampannaa = boldness, braveness, gifted with; kaama gaa = whim, goer - a whimsical rover; kaama ruupiNii = by wish, guise changer; antaka samaa = Terminator, coequal; gataa = having gone; kena imaam avasthaam tvam niitaa = by whom, this kind of, plight, you are, lead into.

"You are gifted with boldness and braveness, a whimsical rover, a guise changer by your wish, a coequal of Terminator, but to whom you have gone and by whom you are led into this kind of plight. [3-19-5]

[Verse Locator](#)

देव गन्धर्व भूतानाम् ऋषीणाम् च महात्मनाम् ।

को अयम् एवम् महावीर्यः त्वाम् विरूपाम् चकार ह ॥ ३-१९-६

6. deva gandharva bhuutaanaam R^iSiNaam ca mahaatmanaam = among gods, celestials, other beings, sages, even, high-souled ones; kaH ayam evam mahaa viiryaH = who, is he, that kind of, highly intrepid individual; tvaam viruupaam cakaara ha = you, shapeless, rendered into, indeed.

"Who is that kind of highly intrepid warper, either from gods, or from celestials or from high-souled sages who indeed rendered you shapeless. [3-19-6]

[Verse Locator](#)

न हि पश्यामि अहम् लोके यः कुर्यात् मम विप्रियम् ।

अमरेषु सहस्राक्षम् महएन्द्रम् पाकशासनम् ॥ ३-१९-७

7. loke yaH mama vipriyam kuryaat = in world, who, to me, displeasure, he who causes; such a one; amareSu sahasra akSam mahaendram paaka shaasanam = among divinities, thousand, eyed one, Indra, Paaka [demon] controller; aham na hi pashyaami = I, do not, indeed, see - find.

"Indeed, I do not find anyone who causes displeasure to me in this world, even among divinities including the thousand eyed Indra, the controller of demon Paaka. [3-19-7]

[Verse Locator](#)

अद्य अहम् मार्गणैः प्राणान् आदास्ये जीवितांतगैः ।

सलिले क्षीरम् आसक्तम् निष्पिबन् इव सारसः ॥ ३-१९-८

8. adya aham = now, I; salile aasaktam kSiiram = in water, mingled with, milk; niS piban saarasaH iva = drinking to dregs, swan, as with; jiivita antagaiH maargaNaiH = life, terminating, with arrows; praaNaan aadaasye = lives [of that miscreant,] take away.

"Now, I will take away the lives of that miscreant with my arrows that are terminators of lives, as a swan would drink milk to dregs even if it is mingled in water, duly separating milk from water. [3-19-8]

[Verse Locator](#)

निहतस्य मया संख्ये शर संकृत्त मर्मणः ।
सफेनम् रुधिरम् कस्य मेदिनी पातुम् इच्छहसि ॥ ३-१९-९

9. mayaa sankhye nihatasya = by me, in combat, he who is drop dead; shara samkR^itta marmaNaH = by arrows, totally cut-off, having crucial organs; kasya = whose; sa phenam rudhiram = with, froth, blood; medinii paatum icChasi = earth, to quaff, wishes to.

"Whose frothy blood is it that the earth wishes to quaff when I cut off his crucial organs by my arrows and drop him dead in a combat. [3-19-9]

[Verse Locator](#)

कस्य पत्ररथाः कायात् मांसम् उत्कृत्य संगताः ।
प्रहृष्टा भक्षयिष्यन्ति निहतस्य मया रणे ॥ ३-१९-१०

10. mayaa raNe hatasya = by me, in war, who is slain; kasya kaayaat = whose, from body; patra rathaaH sangataaH = winged, chariots [birds,] pressing round; pra hR^iSTaa = gladly; maamsam = flesh; ut kR^itya = up, lifting - rip to pieces; bhakSayiSyanti = wish to eat.

"Whose body is it from which birds pressing round gladly wish to wring flesh to pieces for eating when I slay him in war. [3-19-10]

[Verse Locator](#)

तम् न देवा न गंधर्वा न पिशाचा न राक्षसाः ।
मया अपकृष्टम् कृपणम् शक्ताः त्रातुम् इह आहवे ॥ ३-१९-११

11. iha = now; aahave mayaa apakR^iSTam = in battle, by me, easily hauled [on ground]; tam kR^ipaNam = that, villain; traatum = to redeem; devaaH na shaktaaH = gods, not, capable; pishaacaa na = evil spirits, not; gandharvaa na = celestials, not; raakSasaaH na = demons, not.

"Now, when I haul him easily on the ground in a battle that villain will be unredeemable either by gods, celestials, evil spirits, or by demons. [3-19-11]

[Verse Locator](#)

उपलभ्य शनैः संज्ञाम् तम् मे शंसितुम् अर्हसि ।
येन त्वम् दुर्विनीतेन वने विक्रम्य निर्जिता ॥ ३-१९-१२

12. dur viniitena = by bad, mannered one [miscreant]; yena tvam = by whom [which,] you are; vikramya vane nir jita = on attacking, in forest, won out - worsted; tvam shanaiH sanj~naam upalabhya = you, slowly, sensitivity, on regaining; me shamsitum arhasi = to me, to tell, apt of you.

"It will be apt of you to gather your sensitivity slowly and tell me as to which miscreant attacked and worsted you in the forest." Thus Khara spoke to Shuurpanakha. [3-19-12]

[Verse Locator](#)

इति भ्रातुर् वचः श्रुत्वा क्रुद्धस्य च विशेषतः ।
ततः शूर्पणखा वाक्यम् सबाष्पम् इदम् अब्रवीत् ॥ ३-१९-१३

13. **bhraatuH** = brother's; **visheSataH kruddhasya** = especially, of that one who is rancorous; **iti vacaH shrutvaa** = this kind of, words, on hearing; **tataH shuurpaNakhaa** = then, Shuurpanakha; **sa baaSpam** = with, tears; **idam vaakyam abraviit** = this, sentence, said.

On hearing this kind of words of her brother, especially who is rancorous, then Shuurpanakha spoke these words, tearfully. [3-19-13]

[Verse Locator](#)

तरुणौ रूप संपन्नौ सुकूमारौ महाबलौ ।
पुण्डरीक विशालाक्षौ चीर कृष्ण अजिन अंबरौ ॥ ३-१९-१४
फल मूल अशिनौ दान्तौ तापसौ ब्रह्मचारिणौ ।
पुत्रौ दशरथस्य आस्ताम् भ्रातरौ राम लक्ष्मणौ ॥ ३-१९-१५

14, 15. **taruNau ruupa sampannau** = in adulthood, look, enriched [good-looking] **sukuumaarau mahaabalau** = gentle, great-mighty; **puNDariika vishaala akSau** = lotus like, broad, eyed; **ciira kR^iSNa ajina ambarau** = jute-cloths, deerskin, dressed in; **phala muula ashinau** = fruits, tubers, eaters [subsistent]; **daantau taapasau** = composed, sagacious; **brahmacaariNau [dharma caariNau]** = celibate [righteousness, followers of]; **putrau dasharathasya** = sons, of Dasharatha; **raama lakshmanau** = Rama, Lakshmana; **bhraatarau** = brothers; **aastaam** = are there.

"Those two are in adulthood, good-looking, gentle yet greatly mighty, eyes broad like lotuses, dressed in jute-cloths and deerskin, subsistent on fruits and tubers, composed, sagacious and celibate, and they are the sons of Dasharatha, namely Rama and Lakshmana. [3-19-14,15]

Here, when asked by Khara 'who mutilated you?' Shuurpanakha should have normally reported that, 'sons of some king Dasharatha namely Rama and Lakshmana did this' But not telling so she starts her narration with an odd appreciation of Rama's aspects. Some of them are as below:

taruNau ruupa sampannau Though they scarred her on her nose and ears she did not loose her heart for them. This **taruNau ruupa sampannau** is in accordance with Rama's aspect which will be **sadaiva priya darshanaH** 'the same pleasant persona at any time' as in Bala Kanda at 1-1-16, as said by Sage Narada to Valmiki. This is the same situation with Hanuma when Seetha asks him to indicate some aspects of Rama so as to believe Hanuma. There Hanuma starts with **raamaH kamala patra akshaH sarva sattva manoharaH - sundara 35-8**. 'Rama is lotus-petal eyed one' Further people in sleep, intoxicated or infuriated conditions, will speak their heart **supramatta kupitaanaam bhaava j~naanam dR^iSTaH** So Shuurpanakha who is also in a sleep like daze, she came out with her soulful feelings about Rama.

This narration has threefold meaning. 1] Through the eyes of a lustful female; 2] To belittle Rama and Lakshmana's prowess only to extol Kara's pride; 3] To deride Khara's valour so that he gets incited to fight Rama and Lakshmana.

1] Through the eyes of a lustful female:

taruNau 'came of age.' **kanyaam varayate ruupam** Women's first criterion towards a man is age. But this wording is in **dwivacana** 'in dual number' so it belongs to both Rama and Lakshmana. Then the question comes 'is she leaning towards both of them?' Yes. She makes eyes at both. First she approached Rama, but he advised her to approach Lakshmana. Lakshmana in turn advises her to approach Rama, thus she got interest in both. This is as per **anyonya sadR^ishau viirau** 'those darers are similar to one another.' Rama and Lakshmana may be different among themselves, but to the onlookers they appear as one reality. Further, she has hate-thinking for both of them also. She says that 'this situation occurred due to both of them' as at 3-19-18. How can she fall after both at a time? She can, with 'either-or-single-or-both' syndrome

because she is a demoness, and unseen are such brothers with their glorious aspects, so far by her.

ruupa sampannau 'their aspects are ravishing' The syndrome is that **angaat angaat sambhavasi** 'offshoots derive parent's aspects.' So Manmatha, the Love-God derived all his aspects from Vishnu. Then it is imaginable how much more that Vishnu might be in his lovely aspect. So Rama is with **niratishaya ruupa samR^iddhi** 'sublime features, endowed with' that which can be borrowed even by Manmatha.

sukumaarau 'delicate' like flowers. Rama is said to equal a delicate flower. **asiita puSpa samkaasham** Rama's body itself is a flower that which can be cherished by all. Or **su** = excellent; **ku** = of earth; **maarau** = Manmatha-s' 'two Manmatha-s on earth' Manmatha, is only one god of love and without any form or body parts, but these two are having excellent forms and are evident on earth before eyes as per the attribute of **kandarpa iva muurtimaan** 'he has a form like that of Love-god'

Then her bother Khara may ask 'then why we demons shall hanker after some flimsy, fragile, feeble creatures?' For that she says **mahaa balau** 'greatly vigorous.' They have un-depleting vigour of manhood, which is what required by an aged demoness.

puNDariika vishaala akshau 'white-lotus, broad, eyed' 'Their eyes are not like ours while our eyes are **samrakta nayanaa ghoraa** 'bloodshot eyes of terrible look'

Or, unlike **tamo guNa udreka** 'ever persisting with stolid constituent of nature' and unlike **rajo guNodreka** 'ever energetic with sprightly constituent of nature' -- their eyes are **sattva guNa sampanna** 'serene with the pure constituent of nature' Though Rama says that he **aatmaanaam maanuSyam manye** 'in my soul I consider I am human' but as per **shruti** / scripture, **yathaakapyaasam puNDariikam evam akshiNii** 'though his outward aspect is hiding his real Being, his eyes are telling the truth of His supernal nature', hence Rama is other-worldly.

Or his white broad eyes are comparable with **kshiira samudra** Milky-ocean, his abode, with its unfathomable depths, so is his heart.

Or **mahaa balau puNDariika vishaala akshau** 'Great mighty and white broad eyed ones' who by their great might annihilate vice and if the evildoer submits himself, their white eyes alone give salvation with a broad-mind. **sukumaarau puNDariika vishaala akshau** 'Manmatha-like, white, broad eyed'

If it is said that these two are Love-gods on earth, then it may be asked 'where are the flowery arrows of that Love-god to these two?' But the arrows of these earthly Love-gods are their eyes and glances. The lotus is but one among the five arrows of Manmatha. Even Seetha under her direly distressed situation in Lanka says that 'gods, celestials, great-souls et al are sanctified with the look of this lotus-petal eyed one' **dhanyaa devaaH sa gandhavaaH siddhaaH ca paramarSyaaH | mama pashyanti ye naadhama raamam raajiiva locanam | | sundara 26-41**. This verse takes its place in **gayatri ramayaNa** as its 14th verse out of total 27 verses.

Further they are excelling only by their nature but not by their dressings and outfits for they are just clad in **ciira kR^ishNa ajina dharau** 'jute-cloths, deerskin wearers of' Mahaakavi Kalidasa says in his **abhij~naana shaakuntalam**: says **iyam [shakuntala] adhika manoj~naa valkalena api tanvii** that, 'this Shakuntala is pleasant though clad in jute-cloths' **kimavahi madhuraaNaam maNDananam na akR^itiinaam** 'nothing can beautify beautiful people' etc. Though not adorned by any extra special ornamentation they by their nature are attractive, as discerned by sages at 3-1-13 of Aranya Kanda **ruupa samhanam lakshmiim saukumaarya suveSatam** as well by this Shuurpanakha or even by Ravana in part II of Yuddha Kanda, in 99th chapter 12th verse, who also extols these lotus eyes and the aspect of Rama on his first sight at Rama as **padma patra vishaala aksham diirgha baahum arindamam**

2] To belittle Rama and Lakshmana's prowess only to extol Kara's pride.

Should Khara ask in fear 'who is that great-mighty one who mutilated a sister of a great demon like me? Thereby my fear is growing about my own existence.' Then Shuurpanakha's reply is like this, in order to remove Khara's fear of Rama:

taruNau 'youngsters, boys' for his own father Dasharatha tells Vishvamitra that these are **uuna Sodasha varshau; na yuddha योग्यताम asya अपश्यामि** in Bala Kanda. Shuurpanakha that way tells Khara 'brother Khara... these two Rama and Lakshmana are boyish you need not care them,' Further **yauvane विसायसिनाम** 'boys in young age bother more for enjoymenti -- they are bothered to enjoy life and are not yet fit for a war, so you can war with them'

ruupa sampannau 'just by getups they are brilliant, but lack in courage to confront you' **kanyaa kaamayet ruupam** 'girls cherish charming ones' 'They fall after girls only with their charming aspects that are unworthy to withstand war, so you can war with them'

sukumaarau 'delicate or fragile, or flimsy,' because they are sons of some king, grown up in palace chambers, unlike us who grow in ravines; and they eat nonsensically delectable food, unlike us who happily eat raw-flesh. So, wherefrom they can tolerate your bloodshot glances, let alone your arrows...'

mahaa.abalu = mahaa + a + balau 'very, without, strength; very weak fellows';

furthermore **mahaa abalau; mahatii rakshaNiiyaa abalaa yayostu** 'a lady, namely Seetha, is to be protected by them. She has become a string fastened around their necks. Then how do they, the sentinels of a woman, can fight you...'

puNDariika vishalaa akshau 'paled, broadened, eyed' 'Their eyes paled and wide-open awaiting the results of their scarring my nose and ears, and their eyes popped up in daze, then what can they do to you...'

Then Khara may ask, "it is good you have said that they are hapless etc., but they may now muster up some army and fight me back then what?"

For this she says, **ciira kR^ishNa ajina dharau** 'wearers of jute-cloths and deerskin' And furthering her argument she says, 'how can they afford an army for they themselves have nothing special to wear. That too one of those items, namely the jute-cloth, is begged from a tree that is sessile, and the other, the deerskin, is begged from a deer, that is mobile. They themselves are shuttling in between mobile and sessile how can they confront you.'

Further, this god, say this Rama, has no other special work or duty, except shuttling between mobile or sessile beings or matter, begging their produce, and beg them to recognise him.

3] To deride Khara's valour so that he can be incited to fight.

Her words also extol the capabilities of Rama and Lakshmana in warring and said to have addressed Khara this way in order to enhance his self-pride.

tarunau; yauvane vijigiisuNaam 'youthful ones are interested in triumphs' 'Because they are the seekers of triumphs, they will definitely triumph over you, you better do not go there and get defeated'

ruupa sampannau; ruupyate anena; asaadhaaraNa niratishaya ruupa visheSatvaat 'with an unimaginable stance' They are known for their stance from their childhood in eliminating Tataka, Subaahu etc., **gatvaa saumitri sahito naa vijitya ivartate** 'on going with Lakshmana, he [Rama] does not return without conquering' **yashasaH ca eka bhaajanam : Tara in Kishkindha, 14-20.** 'for glory [Rama is] the only resort.' 'So many praises are said about them and hence they fight you out, better do not go'

If Khara asks, 'how can they fight me, such a mighty one?'

For this she says, **sukumaarau** 'they are dextrous' 'with their dexterity they easily eliminate you'

mahaa balau 'greatly mighty' 'Rama is mightily by his shoulder-strength' and also by the use of **mahat shabda** his might is by his tenacity of mind and ideation to eliminate foes. Or **mahaa balau** 'greatly sturdy.' Though he wars for a long his vigour does not deplete for he uses two **vidya-s: bala, atibala** 'by the twin principles taught by Vishvamisra his strength does not deplete.

puNDariika vishaala akshau 'white-lotus, broad, eyed' His broad white-lotus like eyes does neither contract in anger nor expand in exclamation, as usually happen to anyone who sees an object of interest with unnecessary widening of eyes **priiti visphaarita iikshaNam**

Next if it be asked 'are they ready for a fight' for which she says 'they are already clad in **ciira kR^ishNa ajina dharau** 'jute-cloth, deerskin, clad in' They have tightened their girdle-cloths and are armoured in shield like deerskin. Further they also have arrows and knives with which I am scarred so better not to go there and get your throat slit like my nose and ears, for you are a shameless, incapable demon still sitting here as I go on narrating the incident like a story'

[Verse Locator](#)

गन्धर्व राज प्रतिमौ पार्थिव व्यञ्जन अन्वितौ ।

देवौ वा दानवौ - मानुषौ - वा तौ न तर्कयितुम् उत्सहे ॥ ३-१९-१६

16. **gandharva raaja pratimau** = gandharva [celestial,] kings, equalling; **paarthiva vyanjana anvitau** = kingly, aspects, having; **tau** = those two; **devau vaa daanavau [- maanuSau -] vaa** = gods, or, demons [humans] or; **tarkayitum na utsahe** = to differentiate, not, I am disposed to.

"Having all the aspects of kings they equal the kings of gandharva celestials, and I am ill-disposed to differentiate whether they two are gods or demons. [3-19-16]

Some mms have this **daanavau** demons as **maanuSau**, humans. While Khara, sending his demons to eliminate the brothers, says that they are just humans as at verse 22 in this chapter itself. So Shuurpanakha evasively told a lie to his brother that she could not distinguish between their own race and that of others. Khara for his part believes that neither demons nor gods can hurt his race.

[Verse Locator](#)

तरुणी रूपसंपन्ना सर्वाभरण भूषिता ।

दृष्टा तत्र मया नारी तयोर् मध्ये सुमध्यमा ॥ ३-१९-१७

17. **tatra** = there; **tayoH madhye** = them two, between; **taruNii** = ripely [beauty]; **ruupa sampannaa** = comeliness, rich in; **sarva abharaNa bhuuSitaa** = a lot of, ornaments, decorated with; **su madhyamaa** = well-waisted one - curvaceous; **naarii mayaa dR^iSTaa** = lady, by me, is seen.

" I have seen a curvaceous lady between those two, a ripely beauty, rich in comeliness, adorned with lots of ornaments. [3-19-17]

She is baiting Khara with the beauty of Seetha. But this does not incite Khara like Ravana. She also plays the same card there with Ravana after the failure of this Khara and other brothers.

[Verse Locator](#)

ताभ्याम् उभाभ्याम् संभूय प्रमदाम् अधिकृत्य ताम् ।

इमाम् अवस्थाम् नीता अहम् यथा अनाथा सती तथा ॥ ३-१९-१८

18. **taam pramadaam adhikR^itya** = that, lady, owing to; **taabhyaam ubhaabhyaam** = by them, the two; **sambhuuya** = together; **aham** = I am; **a naathaa satii yathaa** = without, protector / husband, [insecure] female, as with; **tathaa** = likewise; **imaam avasthaam niitaa** = this sort of, situation, led into.

"Owing to that woman I am led into this sort of situation, together by those two, as with an insecure female. [3-19-18]

The escapist words may be observed. She is not telling that she alone went to eat away Seetha, but she is holding Seetha responsible for all this and she is evasive to show any action of Seetha as the cause of trouble. She is simply twisting the episode towards her side.

[Verse Locator](#)

तस्याः च अनृजु वृत्तायाः तयोः च हतयोर् अहम् ।
सफेनम् पातुम् इच्छहामि रुधिरम् रण मूर्धनि ॥ ३-१९-१९

19. aham raNa muurdhani = I, in the van, of war; an R^iju vR^ittaayaaH = not, straight, behaving one's - guileful one's; tasyaaH ca = her [Seetha's]; hatayoH tayoH ca = killed, of those two [Rama , Lakshmana,] also; sa phenam rudhiram = with, froth, blood; paatum icChaami = to drink, I wish to.

"Staying in the van of war I wish to drink the frothy blood of that guileful Seetha along with that of those two, Rama and Lakshmana, when they are killed in war. [3-19-19]

[Verse Locator](#)

एष मे प्रथमः कामः कृतः तत्र त्वया भवेत् ।
तस्याः तयोः च रुधिरम् पिबेयम् अहम् आहवे ॥ ३-१९-२०

20. eSa me prathamaH kaamaH = thus, my, prime, longing; tvayaa tatra kR^itaH bhavet = by you, in there [that matter,] be done, it shall be [fulfilled]; aham aahave tasyaaH = I, in war, of her [Seetha]; tayoH ca rudhiram pibeyam = two of theirs, also, blood, let me drink.

"I shall drink her blood and also that of those two in war, this being my prime longing let it be fulfilled by you." Thus wailed Shuurpanakha before her brother Khara. [3-19-20]

[Verse Locator](#)

इति तस्याम् ब्रुवाणायाम् चतुर् दश महाबलान् ।
व्यादिदेश खरः क्रुद्धो राक्षसान् अंतकोपमान् ॥ ३-१९-२१

21. tasyaam iti bruvaaNaayaam = by her, like that, while saying; kharaH kruddhaH = Khara, vengefully; mahaa balaan antaka upamaan = great, mighty ones, Terminator, similar; catur dasha raakSasaan vyaadideshaH = four, ten, [fourteen,] demons, summoned.

While she is saying like that Khara vengefully summoned fourteen great mighty demons that are similar to the Terminator. [3-19-21]

[Verse Locator](#)

मानुषौ शस्त्र संपन्नौ चीर कृष्ण अजिन अंबरौ ।
प्रविष्टौ दण्डकारण्यम् घोरम् प्रमदया सह ॥ ३-१९-२२

22. shastra sampannau = weapons, possessors of; ciira kR^iSNa ajina ambarau = jute-cloths, black, deerskin, clothed in; maanuSau = two humans; pramadayaa saha = young woman, along with; ghoram daNDaka araNyam praviSTau = ghastly, Dandaka, forest, got into.

"Wielding weapons and wearing jute-cloths and deerskin two humans have got into ghastly forest of Dandaka along with a woman of age." Thus Khara is ordering the fourteen demons. [3-19-22]

[Verse Locator](#)

तौ हत्वा ताम् च दुर्वृत्ताम् उपावर्तितुम् अर्हथ ।
इयम् च रुधिरम् तेषाम् भगिनी मम पास्यति ॥ ३-१९-२३

23. tau = them two; dur vR^ittaam taam ca = = with bad, conduct [treacherous,] her, also; hatvaa = on killing; upa aavartitum arhatha = nearby, turning back, you shall [you shall return]; mamaiyam bhaginii = my, this, sister; teSaam rudhiram paasyati = their, blood, she drinks.

"You shall return to me only on killing those two and also that treacherous woman, and their blood this sister of mine will drink. [3-19-23]

[Verse Locator](#)

मनोरथो अयम् इष्टो अस्या भगिन्या मम राक्षसाः ।
शीघ्रम् संपद्यताम् गत्वा तौ प्रमथ्य स्व तेजसा ॥ ३-१९-२४

24. raakSasaaH = oh, demons; sva tejasaa = by own, vigour; tau shiighram pramathya = them two, quickly, on stamping out; asyaa mama bhaginyaa = her, my, sister's; ayam iSTaH manaH rathaH = that, fanciful, heart's, desire; gatvaa sam padyataam = having gone, let it be achieved.

"Oh, demons, on going there swiftly stamp them out by you own vigour, thus let the fanciful hearty desire of my sister be achieved. [3-19-24]

On these 23, 24 verses Maheshvara Tiirtha says: iyam bhaginii 'this my sister' pramathya 'killing me' mama rudhiram paasyati 'my blood she drinks' teSaam [samiipam gatvaa] to them, you nearing' sva tejasaa shiighreNa 'by your own valour, quickly' tau to them Rama and Lakshmana; dur vR^ittaam Seetha of impossible, behaviour [to be followed by others]; hatvaa; hana himsaa gatyoh knowing her: because hana indicates 'knowing also; so you know that Seetha, meaning 'be absolved by her' apaavartitum arhatha 'return, you may' to heavens, as all these demons are celestials earlier to their curse.

[Verse Locator](#)

युष्माभिः निर्हतो दृष्ट्वा तौ उभौ भ्रातौ रणे ।
इयम् प्रहृष्टा मुदिता रुधिरम् युधि पास्यति ॥ ३-१९-२५

25. yuSmaabiH = by you; tau ubhau bhraatau raNe = them, two, brothers, in war; nir hataH dR^iSTvaa = flatly, finished off, on seeing; iyam pra hR^iSTaa = she, well, gladdened; yudhi = in war; muditaa = amusingly; rudhiram paasyati = blood, will drink.

"On seeing your finishing those two brothers flatly in a war she this sister of mine will be gladdened, and then she drinks their blood in war, amusingly. [3-19-25]

This sister of mine would like to drink my blood. So you go to Rama and Lakshmana and then know that Seetha, who has an impossible behaviour. And be absolved by her for all of our sins. And then you may return. Not to Khara but their return is to heavens. The endnote may please be seen. Maheshvara Tiirtha.

[Verse Locator](#)

इति प्रतिसमादिष्टा राक्षसाः ते चतुर् दश ।
तत्र जग्मुः तया सार्धम् घना वातेरिताः यथा ॥ ३-१९-२६

26. iti = in this way; prati samaadiSTaa = ordered; te catur dasha raakSasaaH = they, four, ten - fourteen, demons; tayaa saardham = her [Shuurpanakha,] along with; vaata iiritaaH ghanaa yathaa = by gale, called [glided,] dark-clouds, as with; tatra jagmuH = there, went.

In this way when Khara ordered those fourteen demons, they have gone to Panchavati along with Shuurpanakha like black-clouds glided by gales. [3-19-26]

[Verse Locator](#)

ततस्तु ते तम् समुदर्ग तेजसम्
तथापि तीक्ष्ण प्रदरा निशाचरा ।
न शेकुर् एनम् सहसा प्रमर्दितुम्
वनद्विपा दीप्त्वम् इव अग्निम् उथितम् ॥ ३-१९-२७

27. tataH tathaa = then, thus; te nishaa caraa = those, nightwalkers; tiikshNa pradaraaH = with sharp, arrows; vana dvipaaH = forest, elephants; uthitam diiptvam agnim iva = uprisen, blazing, fire, like; samut arga tejasam = one who has uprisen, peaking, resplendence; tam enam = that, him Rama; sahasaa pra marditum = quickly, to completely, trounce; na shekuH = not, capable.

But then, though the nightwalker wielding sharp arrows have become ineffectual to trounce Rama like the wild elephants which will become ineffectual to overcome the blazingly uprising wildfire. [3-19-27]

This last verse is mismatching with the episode. This is not found in some publications of Gorakhpur versions but found in others and even in the Eastern recension. The import of this verse is that though the demons have gone to Rama but they could not assault him, which actually happens in next episode. However this verse is also included here as per the text of Chaukambha Vidya Bhavan, Ksashi, and according to Eastern recension.

The curse of Khara and Duushana

Maheshvara Tiirtha notes that God Shiva cursed Khara and pardoned saying that he will be released from curse by Rama of Dasharatha. tasmaadyaH kruura ruupeNa dehena harataa amR^itam | viShNur daasharathir bhuutvaa mokShayiShyati suvrata | In the sheSa dharma of Maha Bharata in the discourse between Bhiishma and Yudhistira it is said that sage Yajnavalkya has three sons. They are Chandrakanta, Mahaamedha and Vijaya. These three Brahman became Khara, Duushana, and Trishira by the curse of Shiva. The first one Chandrakanta is Khara. And the disciples of the three Brahman scholars are fourteen and they also became Brahma-demons, who are now being sent. On listening Shuurpanakha Khara came to know that Vishnu arrived in the form of Rama and thus Khara wanted to get release from the curse by Rama, and hence firstly he sends the fourteen demon-disciples, and later he and his brother also follow the suit.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एकोनविंशः सर्गः

Thus, this is the 19th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 19

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 20 Verses converted to UTF-8, Oct 09

Introduction

The fourteen demons arrive at Rama's cottage guided by Shuurpanakha and they wage a war with Rama in which Rama destructs all their weaponry and eliminates them all. Seeing this defeat Shuurpanakha rushes back to her brother to report the defeat.

[Verse Locator](#)

ततः शूर्पणखा घोरा राघव आश्रमम् आगता ।
रक्षसान् आचक्षे तौ भ्रातरौ सह सीतया ॥ ३-२०-१

1. tataH ghoraa shuurpaNakhaa = then, ghastly, Shuurpanakha; raaghava aashramam aagataa = Raghava's, hermitage, on arriving; rakSasaan = to [fourteen] demons; saha siitayaa = with, Seetha; bhraatarau tau aacacakSe = brothers, them two, said - has shown.

Then on arriving at Raghava's hermitage that ghastly Shuurpanakha has shown the brothers, Rama and Lakshmana, along with Seetha to the fourteen demons. [3-20-1]

[Verse Locator](#)

ते रामम् पर्ण शालायाम् उपविष्टम् महाबलम् ।
ददृशुः सीतया सार्धम् लक्ष्मणेन अपि सेवितम् ॥ ३-२०-२

2. te = they the demons; siitayaa saardham = with Seetha, along; lakSmaNena api sevitam = by Lakshmana, even, attended by; parNa shaalaayaam = in thatched leaf, cottage; upaviSTam mahaabalam = sitting, great mighty; raamam dadR^ishuH = Rama , they saw.

They have seen the great-mighty Rama seated in the thatched cottage along with Seetha and Lakshmana attending to him. [3-20-2]

[Verse Locator](#)

ताम् दृष्ट्वा राघवः श्रीमान् आगताम् ताम् च राक्षसीम् ।
अब्रवीत् भ्रातरम् रामो लक्ष्मणम् दीप्त तेजसम् ॥ ३-२०-३

3. shriimaan raaghavaH = magnificent one, of Raghava dynasty; aagataam taam = those demons, who arrived, them; taam raakSasiim ca = her, the demoness, also; dR^iSTvaa = on seeing; diipta tejasam bhraataram lakSmaNam = to radiantly, brilliant, brother, to Lakshmana; raamaH abraviit = Rama , said.

On seeing the arrival of the demons, and the demoness Shuurpanakha too, that magnificent Rama of Raghava dynasty said to the radiantly brilliant Lakshmana. [3-20-3]

[Verse Locator](#)

मुहूर्तम् भव सौमित्रे सीतायाः प्रत्यनंतरः ।

इमान् अस्या वधिष्यामि पदवीम् आगतान् इह ॥ ३-२०-४

4. saumitre = oh, Soumitri; muhuurtam = for a moment; siitaayaaH = with Seetha; prati anantaraH = towards, non-distantly [close by]; bhava = you be; asyaaH = her [Shuurpanakha's]; padaviim = way - trailing her path; iha aagataan = here, those that have come; imaan vadhiSyaami = these [demons,] I wish to eliminate.

"Oh, Soumitri, briefly tarry at the close of Seetha as I wish to eliminate these demons who have trailed the path of that demoness to here. [3-20-4]

[Verse Locator](#)

वाक्यम् एतत् ततः श्रुत्वा रामस्य विदित आत्मनः ।

तथा इति लक्ष्मणो वाक्यम् रामस्य प्रत्यपूजयत् ॥ ३-२०-५

5. tataH lakSmaNaH = then, Lakshmana; vidita aatmanaH = clearly knowing, souled - nimble-souled; raamasya etat vaakyam shrutvaa = Rama 's, that, word, on hearing; tathaa iti = so be it, thus; raamasya vaakyam prati apuujayat = Rama 's, sentence, in turn, adored - honoured.

On hearing that word of Rama, then the nimble-souled Lakshmana honoured the word of Rama saying "so be it." [3-20-5]

[Verse Locator](#)

राघवो अपि महत् चापम् चामीकर विभूषितम् ।

चकार सज्यम् धर्मात्मा तानि रक्षांसि च अब्रवीत् ॥ ३-२०-६

6. dharmaatmaa raaghavaH api = virtue-souled, Raghava, even; caamiikara vibhuuSitam = gold, decorated with; mahat caapam = awful, bow; sa jyam cakaara = with, bowstring, made [stringed bowstring]; taani rakSaamsi abraviit ca = them, to demons, spoke [as forewarning,] even.

On taking up his awful bow that is decorated with gold Raghava stringed it with bowstring and even spoke the demons as a forewarning. [3-20-6]

[Verse Locator](#)

पुत्रौ दशरथस्य आवाम् भ्रातरौ राम लक्ष्मणौ ।

प्रविष्टौ सीतया सार्धम् दुश्चरम् दण्डका वनम् ॥ ३-२०-७

7. aavaam putrau dasharathasya = we are, sons, of Dasharatha; bhraatarau raama lakSmaNau = brothers, Rama, Lakshmana; siitayaa saardham = Seetha, along with; duH caram daNDakaa vanam praviSTa = not, passable, Dandaka, forest, we entered.

"We the sons of Dasharatha are brothers named Rama and Lakshmana, and we entered the impenetrable forests Dandaka along with Seetha. [3-20-7]

[Verse Locator](#)

फल मूल अशनौ दांतौ तापसौ धर्म चारिणौ ।

वसन्तौ दण्डकारण्ये किम् अर्थम् उपहिंसथ ॥ ३-२०-८

8. phala muula ashanau = fruits, tubers, eaters; daantau = dispassionate; dharm caariNau = virtue, treaders in; daNDaka araNye vasantau = in Dandaka, forest, residents; taapasau = being sages; kim artham = what, for; upa himsatha = you outrage us.

"We the dispassionate subsist on fruits and tubers treading in the path of virtue, and we being the sages resident in Dandaka forest what for you outrage us. [3-20-8]

[Verse Locator](#)

युष्मान् पाप आत्मकान् हंतुम् विप्रकारान् महाहवे ।
ऋषीणाम् तु नियोगेन प्राप्तो अहम् सशर आसनः ॥ ३-२०-९

9. paapa aatmakaan = evil, souled ones; vi prakaaraan = not, righteous ones; yuSmaan mahaa ahava hantum = you, in a crucial clash, to eliminate; sa shara aasanaH = with, arrows, bow; R^iSiNaam tu niyogena = by sages, but, assigned; aham = I; praaptaH = chanced [here.]

"As assigned by the sages I chanced here with bow and arrows to decimate you evil-souled and unrighteous beings in a crucial clash. [3-20-9]

[Verse Locator](#)

तिष्ठत एव अत्र संतुष्टा न उपवरितितुम् अर्हथ ।
यदि प्राणैः इह अर्थो वो निवर्तध्वम् निशा चराः ॥ ३-२०-१०

10. nishaa caraaH = oh, night, walkers; santuSTaaH [samduSTaaH] atra eva tiSThata = be satisfied [very abominable ones,] there, only, stay; upaavarititum na arhatha = to return, not, fit - impossible to return; vaa yadi = else, if; praaNaiH arthaH = with lives, purpose [if you desire your lives]; iha nivartadhvam = now, return.

"Stay there obligingly or you should not be able to return, else if you desire your lives, oh, nightwalkers, you may return now. [3-20-10]

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा राक्षसाः ते चतुर्दश ।
ऊचुर् वाचम् सुसंकुद्धा ब्रह्मघ्नः शूल पाणयः ॥ ३-२०-११
संरक्त नयना घोरा रामम् रक्तांत लोचनम् ।
परुषा मधुर आभाषम् हृष्टाः अदृष्ट पराक्रमम् ॥ ३-२०-१२

11, 12. tasya tat vacanam shrutvaa = his [Rama's,] that, sentence, on hearing; brahma ghnaH = Brahman, slayers; shuula paaNayaH = spears, handlers; te catur dasha raakSasaaH = those, fourteen, demons; ghoraa = ghoulish ones; sam rakta nayanaa = highly, bloodshot, eyed; su sam krudhaa = very, highly, infuriated; paruSaa = with harsh [words]; raamam rakta anta locanam = to Rama, blood streaks, at ends, eyed; madhura aabhaaSam = to sweet, talker; a dR^iSTa paraakramam = un, seen, [whose] valour [is, of Rama]; hR^iSTaH = happily [self-confidently, demons]; vaacam uucuH = words, said.

On hearing that sentence of Rama they the fourteen ghoulish demons who are the slayers of Brahmans and handlers of spears have become highly infuriated, and they with their bloodshot eyes and with harsh words said these words to Rama, whose eyes are with blood streaks at their ends, and who also is a sweet talker, and whose valour is yet unseen by those fourteen demons. [3-20-11, 12]

[Verse Locator](#)

क्रोधम् उत्पाद्य नो भर्तुः खरस्य सुमहात्मनः ।
त्वम् एव हास्यसे प्राणान् अद्य अस्माभिर् हतो युधि ॥ ३-२०-१३

13. naH bhartuH = to our, lord; su maha aatmanaH kharasya = a very, highly, souled one, to Khara; krodham utpaadya = fury, on inciting; adya asmaabhiH yudhi hataH = now, by us, in war, when dead; tvam eva = you, alone; haasyase praaNaan = release, lives.

"Killed in conflict by us you alone will set your lives loose as an inciter of fury in our highly great souled lord Khara. [3-20-13]

[Verse Locator](#)

का हि ते शक्तिर् एकस्य बहूनाम् रण मूर्धनि ।
अस्माकम् अग्रतः स्थातुम् किम् पुनर् योद्धुम् आहवे ॥ ३-२०-१४

14. bahuunaam asmaakam agrataH = many, of us, before; raNa muurdhani sthaatum = in forefront, of war, to stay; ekasya te kaa shaktiH hi = for lone one, to you, what, capability, indeed; aahave yoddhum kim punaH = in battle, [ability] to battle against, why, again.

"Indeed, what capability you have as a lone one to stand against many of us in the forefront of war, and why tell again about your battling ability in a given battle. [3-20-14]

[Verse Locator](#)

एभिः बाहु प्रयुक्तैः नः परिघैः शूल पट्टिशैः ।
प्राणाम् त्यक्ष्यसि वीर्यम् च धनुः च कर पीडितम् ॥ ३-२०-१५

15. ebhiH naH baahu prayuktaiH = by these, by our, arms, projected - launched by our might; parighaiH shuula paTTishaiH = by maces, spears, broad blade swords; praaNaam viiryam ca = lives, mettle, also; kara piiDitam dhanuH ca = by hand, clasped, bow, also; tyakSyasi = you will forgo.

"When we launch maces, spears and swords by our might you will forgo your lives, mettle, and even the bow now clasped in your hand." So said the demons to Rama. [3-20-15]

For the three verses the above meaning is the textual meaning. For them there is another import.

su mahaatmanaH oh, Supreme Person; bhartR^iH kharasya our lord, to Khara; krodham utpaadya anger, infusing; asmaabhiH hataH tvam praaNaan na haasyase eva by us, killed, you, Spirits, not, leaves, thus...

"Oh! Supreme Person, we have come here because you incited anger in our lord Khara, and by us killed will you let go your lives, mettle and spirits? No. Never it will happen."

The reason for not happening of that event is explained: raNa muurdhan in war's, van; ekasya te agrataH sthaatum lone one, you, before, to stand; bahuunaam asmaakam api many, we are, though; kaa shaktiH where is, capability for us

"Though you are a lone being, and we are many, where is the capability for us to stand before you in the van of war?"

Thus they say that they have come only at the behest of their lord but not to kill Rama. baahuH yuktaiH parighaiH shuula paTTisaiH upalakshitaanaam though equipped with our paraphernalia like maces, spears, swords etc., adhyaahaara: asmaakam our; praaNaan viiryam tyakshasi lives, vitality, we loose; ehi come... give us salvation.

"Though we are equipped with much paraphernalia like maces, spears, swords etc., we lose our lives and vitality at your hand, so come on, take them away, and accord salvation and release from our curse. It is better to die at your hand than returning to Khara and dying a merciless death at the hand of Khara.

It may be remembered that these fourteen are the cursed Vedic-scholarly disciples of Chandrakanta, now in an accursed form namely Khara and other demons. Maheshvara Tiirtha.

[Verse Locator](#)

इति एवम् उक्त्वा संरब्धा राक्षसाः ते चतुर्दश ।

उद्यत आयुध निस्त्रिंशा रामम् एव अभिदुद्रुवुः ॥ ३-२०-१६

चिक्षिपुः तानि शूलानि राघवम् प्रति दुर्जयम् ।

16, 17a. samrabdhaa te caturdasha raakSasaaH = clamorously, they, fourteen, demons; iti evam uktvaa = thus, that way, saying; nistrimshaa aayudha udyata = unhesitatingly, weapons, on upraising; raamam eva abhi dudruvuH = to, Rama, alone, towards, rushed; taani shuulaani = them, the spears; dur jayam = un, conquerable; raaghavam prati = Raghava, towards; cikSipuH = they hurled.

Thus saying that way clamorously they the fourteen demons, upraising their weapons they unhesitatingly rushed towards Rama alone, and they hurled lances towards that unconquerable Raghava. [3-20-16, 17a]

[Verse Locator](#)

तानि शूलानि काकुत्स्थः समस्तानि चतुर्दश ॥ ३-२०-१७

तावद्भिः एव चिच्छहेद शरैः कांचन भूषितैः ।

17b, 18a. kaakutsthaH = Rama; caturdasha taani shuulaani = fourteen, those, lances; samastaani = all of them; taavadbhiH eva = as many of them, only; kaancana bhuuSitaiH = in gold, adorned; sharaiH = with arrows; cicCheda = shredded.

Rama in turn shredded all of those fourteen lances only with as many arrows that are adorned in gold. [3-20-17b, 18a]

[Verse Locator](#)

ततः पश्चात् महातेजा नाराचान् सूर्य संनिभान् ॥ ३-२०-१८

जग्राह परम क्रुद्धः चतुर्दश शिल अशितान् ।

18b, 19a. tataH pashcaat = there after; mahaatejaa = great resplendent Rama; parama kruddhaH = highly, wrathfully one; shila ashitaan = on stone, sharpened ones; suurya samnibhaan = sun, equalling in dazzle; caturdasha naaraacaan jagraaha = fourteen, iron bolts [like arrows,] took up.

Next that great resplendent Rama in high wrath took up fourteen iron bolt like arrows that are whetted on whetstone and equalling the sun in their dazzle. [3-20-18b, 19a]

[Verse Locator](#)

गृहीत्वा धनुः आयम्य लक्ष्यान् उद्दिश्य राक्षसान् ॥ ३-२०-१९

मुमोच राघवो बाणान् वज्रान् इव शतक्रतुः ।

19b, 20a. raaghavaH dhanuH gR^ihiitvaa = Raghava, bow, on taking; aayamya = arched [the bow]; lakSyaan raakSasaan uddishya = targets, demons, aiming at; shatakratuH vajraan iva = Indra [releasing,] thunderbolt, like; baaNaan mumoca = arrows, released.

Then Raghava took up his bow, arched it, and aiming at the targeted demons released arrows as Indra would release his Thunderbolts. [3-20-19b, 20a]

[Verse Locator](#)

ते भित्त्वा रक्षसाम् वेगात् वक्षांसि रुधिर आप्लुताः ॥ ३-२०-२०

विनिष्पेतुः तदा भूमौ वल्मीकात् इव पन्नगाः ।

20b, 21a. te vegaat = they, by the [force of] speed; rakSasaam vakSaamsi bhittvaa = demons, in chests, on goring; rudhira aaplutaaH = with blood, bedaubed; tadaa = then;

vinispetuH [vi niS petuH]= swiftly coming out; bhuumau = into earth [nyamajjanta = subsided, penetrated into earth]; pannagaaH valmiikaat iva = snakes, from snake pit, as with.

And by the force of their speed those arrows gored the chests of those demons, and then on coming out bedaubed with blood they swiftly penetrated into earth like snakes into snake pit. [3-20-20b, 21a]

[Verse Locator](#)

तैः भग्न हृदया बूमौ छिन्न मूला इव द्रुमाः ॥ ३-२०-२१
निपेतुः शोणित स्नाता विकृता विगत असवः ।

21b, 22a. taiH bhagna hR^idayaa = with them [arrows,] burst, hearts; shoNita snaataa = in blood, bathed; vi kR^itaa = verily, mangled; vi gata asavaH = verily, gone, lives; Chinna muulaa drumaaH iva = cut down, at base [rooted out], trees, like; buumau nipetuH = on earth, fell.

Those arrows bursting their hearts they are blood bathed, mangled, and utterly dead, and like the uprooted trees they fell onto the ground. [3-20-21b, 22a]

[Verse Locator](#)

तान् भूमौ पतितान् दृष्ट्वा राक्षसी क्रोध मूर्च्छिर्हता ॥ ३-२०-२२
उपगम्य खरम् सा तु किञ्चित् संशुष्क शोणिता ।
पपात पुनः एव आर्ता सनिर्यासा इव वल्लरी ॥ ३-२०-२३

22. bhuumau patitaan taan dR^iSTvaa = on ground, fallen, them, on seeing; raakshasii krodha muurcChitaa = demoness, in rage, convulsed; kimcit sam shuSka shoNitaa = a little, well, dried out, blood [blanched aspect]; sa niryaasaa = with, exuded - with resin; vallarii iva = creeper, like; saa tu = she, but; aartaa = agonised; kharam upagamya = to Khara, going nearby; punaH eva papaata = again, like that, fell [as before.]

On seeing the demons falling onto ground that demoness Shuurpanakha is convulsed in rage, and she with a blanched aspect returned to the near of Khara in an agonising manner like a creeper exuding resin on incision, and fell before him as before. [3-20-22b, 23]

[Verse Locator](#)

भ्रातुः समीपे शोक आर्ता ससर्ज निनदम् महत् ।
सस्वरम् मुमोच बाष्पम् विवर्ण वदना तदा ॥ ३-२०-२४

24. tadaa shoka aartaa = then, by anguish, afflicted; bhraatuH samiipe = brother's, presence; sasarja ninadam mahat = discharged, outcry, great [outcry]; vi varNa vadanaa = without, colour, faced [bloodless face]; sa svaram = with, tune [attuning with the strains of a whiner]; baaSpam mumoca = tears, released.

Then she in the presence of her brother Khara discharged a great outcry, and with a bloodless face she spilled tears attuning the strains of a whiner. [3-20-24]

[Verse Locator](#)

निपातितान् प्रेक्ष्य रणे तु राक्षसान्
प्रधाविता शूर्पणखा पुनः ततः ।
वधम् च तेषाम् निखिलेन रक्षसाम्
शशंस सर्वम् भगिनी खरस्य सा ॥ ३-२०-२५

25. shuurpaNakhaa raNe ni paatitaan = Shuurpanakha, in war, felled down; raakSasaan prekSya = demons, having seen; punaH tataH = again, from there; pra dhaavita = quickly,

fled; bhaginii saa = sister, she [she being]; teSaam rakSasaam vadham = those, of demons, destruction; sarvam nikhilena = all about, in entirety; kharasya shashamsa = to Khara, reported.

Shuurpanakha having seen the fall of demons quickly fled from Panchavati of Rama to trikanTaka, the capital of Khara, and she being the sister of Khara she reported to Khara all about the destruction of those demons, in its entirety. [3-20-25]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे विंशः सर्गः

Thus, this is the 20th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 20

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 21 Verses converted to UTF-8, Oct 09

Introduction

Shuurpanakha comes again to her brother Khara to report that all the fourteen demons sent by him are slain by Rama. She persuades him to wage a war against Rama and Lakshmana and annihilate them for they intruded into Dandaka and there is every possibility of onslaught by them on demons.

[Verse Locator](#)

स पुनः पतिताम् दृष्ट्वा क्रोधात् शूर्पणखाम् खरः ।
उवाच व्यक्तता वाचा ताम् अनर्थं अर्थम् आगताम् ॥ ३-२१-१

1. saH kharaH = he, Khara; punaH patitaam shuurpaNakhaam dR^iSTvaa = again, fallen - before him, Shuurpanakha, on seeing; anartha artham aagataam = calamity, for the purpose of, came back - to wreck havoc on; taam = to her; vyaktataa vaacaa = in clear, words; krodhaat uvaaca = furiously, said.

On seeing Shuurpanakha who came back only to wreck havoc on demonic race and again fell before him as before, Khara spoke this sentence to her in clear terms in all his fury. [3-21-1]

[Verse Locator](#)

मया तु इदानीम् शूराः ते राक्षसा पिशित अशनाः ।
त्वत् प्रियार्थम् विनिर्दिष्टाः किम् अर्थम् रुद्यते पुनः ॥ ३-२१-२

2. mayaa = by me; tvat priya artham = your, wish, to fulfill; idaaniim = just now; pishita ashanaaH = flesh, eating, demons; shuuraH = fearless ones; te raakSasaa = those, demons are; vinirdiSTaaH [vi nir diSTaaH] = very, clearly, directed] commanded; punaH kim artham rudyaate = again, what, for, it is wept - you howl.

"What for your are howling again when I have just now commanded those fearless flesh eating demons in order to fulfill your wish? [3-21-2]

[Verse Locator](#)

भक्ताः चैव अनुरक्ताः च हिताः च मम नित्यशः ।
हन्यमाना अपि न हन्यन्ते न न कुर्युः वचो मम ॥ ३-२१-३

3. [Those demons are]; bhaktaaH caiva anuraktaaH ca = admirers, also, adherers, also; nityashaH mama hitaaH ca = always, of mine, well-wishers; hanyamaanaa api na hanyante = being killed, even, not, killable; mama vacaH = my, word [order]; na na kuryuH = no, not, does - no question of not accomplishing my order.

"Those demons are my admirers, adherers and they always remained my well-wishers, hence there is no question of their non-accomplishment of my orders. [3-21-3]

[Verse Locator](#)

किम् एतत् श्रोतुम् इच्छामि कारणम् यत् कृते पुनः ।
हा नाथ इति विनर्दन्ती सर्पवत् चेष्टसे क्षितौ ॥ ३-२१-४

4. **yat kR^ite** = what, owing to; **haa naatha iti** = ha, lord, thus; **vi nardantii** = verily, bawling; **punaH sarpa vat** = again, serpent, as with; **kSitau ceSTase [luThasi]** = on ground, gesturing - wriggling; **etat kaaraNam** = for this, reason; **kim** = what is it; **shrotum icChaami** = to listen, I wish to.

"Owing to what you are highly bawling by saying, 'haa, lord' and wriggle on the ground like a snake? I would like to know the reason for all this, what is it? [3-21-4]

[Verse Locator](#)

अनाथ वत् विलपसि किम् नु नाथे मयि स्थिते ।
उत्तिष्ठोत्तिष्ठ मा मैवम् वैक्लव्यम् त्यज्यताम् इति ॥ ३-२१-५

5. **naathe mayi sthite** = one who cares for, I am, when I am available; **maam** = to me; **kim nu** = why, really; **a naatha vat vilapasi** = un, cared-for, like, you cry out; **uttiSTha uttiSTha** = get up, get up; **evam vaiklavyam tyajyataam** = this sort, perplexity, ward off, thus; **iti** = thus he said.

"I am here to take care of you, then why should you really cry out like an uncared-for being, get up...get up, and ward off this sort of perplexity." Thus Khara said to Shuurpanakha. [3-21-5]

[Verse Locator](#)

इति एवम् उक्ता दुर्धर्षा खरेण परिसान्त्विता ।
विमृज्य नयने स अस्त्रे खरम् भ्रातरम् अब्रवीत् ॥ ३-२१-६

6. **iti evam uktaa** = thus, that way, she is said; **khareNa pari saantvitaa** = by Khara, wholly, pacified; **dur dharSaa** = un, assailable one - here, unassuageable one, Shuurpanakha; **sa asre nayane** = with, tears, eyes; **vimR^ijya** = on dabbling; **bhraataram kharam abraviit** = to brother, Khara, she spoke.

She that Shuurpanakha who is otherwise an unassuageable one is wholly pacified when Khara spoke to her thus that way, and she on dabbling her tearful eyes then spoke to her brother Khara. [3-21-6]

[Verse Locator](#)

अस्मि इदानीम् अहम् प्रप्ता हत श्रवण नासिका ।
शोणित ओघ परिक्लिन्ना त्वया च परिसमन्विता ॥ ३-२१-७

7. **hata shravaNa naasikaa** = having chopped, ears, nose; **aham** = I; **shoNita ogha pari klinnaa** = gushes, blood, fully, wetted with; **idaaniim** = now - just a while back; **praaptaa asmi** = came here, I am; **tvayaa parisaanvitaa [pari saantvitaa] ca** = by you, completely, comforted, also - isn't it.

"I came to you just a while back with my ears and nose chopped off and wet with gushes of blood, and you too have comforted me, isn't it. [3-21-7]

[Verse Locator](#)

प्रेषिताः च त्वया शूरा राक्षसाः ते चतुर्दश ।
निहन्तुम् राघवम् घोराम् मत् प्रियार्थम् स लक्ष्मणम् ॥ ३-२१-८

8. **shuuraa** = oh, valiant one; **tvayaa** = by you; **mat priya artham** = to my, delight, for the reason of; **sa lakSmaNam** = with, Lakshmana; **ghoram raaghavam nihantum** = atrocious,

Raghava, to eliminate; **te catur dasha raakSasaaH preSitaH ca** = by you, fourteen, demons, sent, isn't it.

"Oh, valiant brother, for my delight you too have sent fourteen demons to eliminate that atrocious Rama along with Lakshmana, isn't it? [3-21-8]

[Verse Locator](#)

ते तु रामेण सामर्षाः शूल पट्टिस पाणयः ।
समरे निहताः सर्वे सायकैः मर्म भेदिभिः ॥ ३-२१-९

9. **sa amarSaaH** = with, envious anger; **shuula paTTisa paaNayaH** = spears, bolts, in hands; **te sarve** = they, all; **raameNa** = by Rama; **marma bhedibhiH saayakaiH** = crucial-parts, cleavers, with arrows; **samare nihataaH** = in war, killed.

"But they all who handled their spears and bolts along with an envious anger are killed in a fight with Rama by his arrows that cleave the crucial parts of his opponents. [3-21-9]

[Verse Locator](#)

तान् भूमौ पतितान् दृष्ट्वा क्षणेन एव महाजवान् ।
रामस्य च महत् कर्म महान् त्रासो अभवन् मम ॥ ३-२१-१०

10. **kSaNena eva** = in a trice; **bhuumau patitaan** = on earth, fallen; **mahaa javaan** = highly impetuous ones; **taan** = them, the demons; **raamasya mahat karma ca** = Rama's, unusual, deed, also; **dR^iSTvaa** = on seeing; **mama** = to me; **mahaan traasaH abhavat** = great, alarm, became - fell upon me.

"On seeing those highly impetuous demons falling to earth in a trice, and even on seeing the unusual deed of Rama in felling them, I am highly alarmed. [3-21-10]

[Verse Locator](#)

सा अस्मि भीता समुद्विग्ना विषण्णा च निशाचर ।
शरणम् त्वाम् पुनः प्राप्ता सर्वतो भय दर्शिनी ॥ ३-२१-११

11. **nishaacara** = oh, nightwalker [Khara]; **saa** = such as I am; **bhiitaa sam udvignaa** = scared, fully, frenzied; **viSaNNaa ca** = despaired, also; **asmi** = I became; **sarvataH bhaya darshinii** = from everywhere, dread, beholding; **punaH tvaam sharaNam praaptaa** = again, you, for refuge, I sought.

"Oh me! I am alarmed, fully frenzied, and even despaired, oh, nightwalker Khara, and beholding dread everywhere again I have come seeking your refuge. [3-21-11]

[Verse Locator](#)

विषाद नक्र अध्युषिते परित्रास ऊर्मि मालिनि ।
किम् माम् न त्रायसे मग्नाम् विपुले शोक सागरे ॥ ३-२१-१२

12. **viSaada nakra adhyuSite** = despair, [called] crocodile, pervasive; **paritraasa uurmi maalini** = overly frightening, waves, undulation - a roller = a long swelling wave; **vipule shoka** = vast, sorrow; **saagare magnaam** = [called] ocean, drowned; **maam kim na traayase** = me, why, not, rescue.

"Why do not you rescue me when I am drowned in a vast ocean called grief, wherein each pervasive crocodile is despair and each swelling wave is fright. [3-21-12]

[Verse Locator](#)

एते च निहता भूमौ रामेण निशितैः शरैः ।

ये च मे पदवीम् प्राप्ता राक्षसाः पिशित अशनाः ॥ ३-२१-१३

13. pishita ashanaaH = flesh, eaters; ye raakSasaaH = which, demons; me padaviim praaptaa = my, on path, treaded - followed me; ete ca = they, also; raameNa = by Rama; bhuumau = on earth; nishitaiH sharaiH nihataa = with sharp, arrows, felled [adding to my problems, for which I have a contrite spirit.]

"Besides, those flesh-eating demons that have followed me are also felled by Rama with his sharp arrows, for whom I have a contrite heart. [3-21-13]

[Verse Locator](#)

मयि ते यदि अनुक्रोशो यदि रक्षःसु तेषु च ।

रामेण यदि शक्तिः ते तेजो वा अस्ति निशा चर ॥ ३-२१-१४

दण्डकारण्य निलयम् जहि राक्षस कण्टकम् ।

14, 15a. nishaa cara = oh, night, walker Khara; te mayi = to you, on me; teSu rakSaHsu ca = on those, demons, also; anukroshaH asti yadi = mercy, is there, if; te raameNa = to you, with Rama [to fight]; shaktiH = ability; tejoaH vaa = animation, or; asti yadi = is there, if; daNDaka araNya nilayam = in Dandaka, forest, dwellers of; raakSasa kaNTakam = for demons, a thorn; jahi = kill.

"If you have mercy on me, and even on those dead demons, and if ability and animation are still left in you to cope with Rama, oh, nightwalker, kill that Rama who is a thorn in the side of demons dwelling in Dandaka forest. [3-21-14, 15a]

[Verse Locator](#)

यदि रामम् अमित्रघ्नम् न त्वम् अद्य वधिष्यसि ॥ ३-२१-१५

तव चैव अग्रतः प्राणान् त्यक्ष्यामि निरपत्रपा ।

15b, 16a. a+mitra ghnām = un, friendly ones, destroyer; raamam tvam adya = Rama, you, now itself; na vadhiSyasi yadi = not, going to kill, if; nir apatrapaa = lexically: without, shame; here - unhesitatingly; tava agrataH caiva = in your, before, thus - that too; [adya = now itself]; praaNaan tyakSyaami = lives, I leave off.

"If you are not going to kill that enemy destroyer Rama now itself, I will give up my life unhesitatingly, that too in your fore, that too now itself.

Or

If you are not going to kill that enemy destroyer Rama now itself, now itself I will give up my life than living a shameless life with these lopped ears and nose. [3-21-15b, 16a]

[Verse Locator](#)

बुद्ध्या अहम् अनुपश्यामि न त्वम् रामस्य संयुगे ॥ ३-२१-१६

स्थातुम् प्रति मुखे शक्तः स बलो अपि महा रणे ।

शूरमानी न शूरः त्वम् मिथ्या आरोपित विक्रमः ॥ ३-२१-१७

16b, 17. tvam = you; sa balaH api samyuge = with, forces, even with, on battlefield; mahaa raNe = in a crucial, war; raamasya prati mukhe sthaatum = Rama's, opposite faced [affront,] to stay; na shaktaH = not, capable; thus; shuura maanii = as valiant one, you assert; na shuuraH = valiant one, [but you are] not; mithyaa aaropita vikramaH = dubiously, imposed, valour [vainglorious]; aham buddhyaa anupashyaami = I, with my perception, I am discerning - instinctually perceiving.

"I can perceive instinctually that you are incapable of affronting Rama in a given crucial battle, even if you are with all your forces on the battlefield, and you assert yourself a valiant, but you are just vainglorious. [3-21-16b, 17]

[Verse Locator](#)

अपयाहि जन स्थानात् त्वरितः सह बान्धवः ।
जहि त्वम् समरे मूढान् यथा तु कुलपांसन ॥ ३-२१-१८
मानुषौ तौ न शक्नोषि हन्तुम् वै राम लक्ष्मणौ ।
निःसत्त्वस्य अल्प वीर्यस्य वासः ते कीदृशः तु इह ॥ ३-२१-१९

18, 19. **tvam samare jahi** = you, kill, in war; **maanusa tau raama lakshmana** = who are just humans, those two, Rama, Lakshmana; if; **hantum na shaknoSi vai** = to kill, [if] you are not, capable, really; **niH sattvasya** = with trivial, stamina; **alpa viiryasya** = trifling, sinews; **te iha vaasaH tu kiidR^ishaH** = your, here, living, but, what for; **kula paamsana muuDhaan yathaa** [??] = clan, blemisher, as like, a stupid fellow; **tvaritaH janasthaanaat apayaahi** = instantly, from Janasthaana, be gone - get out; **saha baandhavaH** = with, relatives [hench-demons.]

"Kill those two, Rama and Lakshmana, as they are just humans, or else, if you are incapable of doing so, really what for is your stay here in Janasthaana with your trivial stamina and trifling sinews like a stupid blemishing his clan, then get out of this Janasthaana at once along with your hench-demons. [3-21-18, 19]

The order of the verses from 16 to the last varies with versions and verbatim meanings differ. This is a kind of intimidation Shuurpanakha hurling at Khara. Besides being her brothers, Khara, Trishira and Duushana are the provincial governors of Janasthaana, nominated by Ravana. If they do not come to the rescue of Shuurpanakha, or to that matter of fact should they not eliminate intruders into Janasthaana, there is every possibility of their ouster from their posts by Ravana, because Shuurpanakha has more access to Ravana.

[Verse Locator](#)

राम तेजो अभिभूतो हि त्वम् क्षिप्रम् विनशिष्यसि ।
स हि तेजः समायुक्तो रामो दशरथात्मजः ॥ ३-२१-२०

20. **tvam** = you; **raama tejaH abhibhuutaH** = by Rama's, resplendence, subjugated; **kSipram vi nashiSyasi hi** = quickly, completely vanish, indeed; **dasharatha aatmajaH saH raamaH** = Dasharatha's, son, he, that Rama; **tejaH samaayuktaH** = resplendence, possesses; **hi** = in effect.

"You will completely and quickly vanish, indeed, subjugated by resplendence of Rama, for that Dasharatha's son Rama possess that kind of resplendence, in effect. [3-21-20]

[Verse Locator](#)

भ्राता च अस्य महा वीर्यो येन च अस्मि विरूपिता ।
एवम् विलाप्य बहुशो राक्षसी प्रदरोदरी ॥ ३-२१-२१
भ्रातुः समीपे शोक आर्ता नष्ट संज्ञा बभूव ह ।
कराभ्याम् उदरम् हत्वा रुरोद भृश दुःखिता ॥ ३-२१-२२

21, 22. **yena** = by whom; **viruupitaa asmi** = misshapen, I am; such; **asya bhraata ca** = his, brother, too; **mahaa viiryaH** = highly, vigorous one; **evam** = this way; **shoka aartaa** = by affliction, anguished; **pradara udarii raakshsii** = cave like, bellied, demoness; **bhraatuH samiipe** = in brother's, presence; **bahushaH vilaapya** = variously, on bawling; **karaabhyaam udaram hatvaa** = with both hands, on paunch, hitting; **ruroda bhR^isha duHkhitaa** = cried out, loudly, in her distress; **naSTa sanj~naa babhuuva ha** = lost, awareness, she became - swooned, really.

"And, by whom I am misshapen that brother of Rama too is a highly vigorous one..." in this way on saying Shuurpanakha bawled variously in the presence of her brother, Khara, and then anguished by her own affliction that demoness with a cave like belly started hitting her paunch with both of her hands, and what is more, she swooned. [3-21-21, 22]

The name Khara also stands for a he-ass

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एक विंशः सर्गः

Thus, this is the 21st chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 21

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 22

Verses converted to UTF-8, Oct 09

Introduction

Khara, the brother of Shuurpanakha starts out to wage war with Rama with fourteen thousand demons and with their unusual arsenal. This is the first major move of demons towards Rama that leads to the ultimate battle at the end of epic.

[Verse Locator](#)

एवम् आधर्षितः शूरः शूर्पणख्या खरः ततः ।

उवाच रक्षसाम् मध्ये खरः खरतरम् वचः ॥ ३-२२-१

1. tataH = then; shuurpaNakhya = by Shuurpanakha; evam rakSasaam madhye aadharSitaH = this way, demons, among, disparaged; shuuraH kharaH = valiant, Khara; kharaH = infuriated one; khara taram vacaH = hurtful, highly, words; uvaaca = spoke.

Thus when Shuurpanakha disparaged that valiant Khara amidst demons he is infuriated and spoke these highly hurtful words. [3-22-1]

[Verse Locator](#)

तव अपमान प्रभवः क्रोधो अयम् अतुलो मम ।

न शक्यते धारयितुम् लवण अंभ इव उल्बणम् ॥ ३-२२-२

2. tava apamaana prabhavaH = your, disgrace, originating from; mama atulaH ayam krodhaH = my, limitless, this, fury; ulbaNam lavaNa ambha iva = highly [bitter,] salt, water, like; dhaarayitum na shakyate = to contain, not, possible.

"This fury of mine originating from the disgrace brought on you is like the highly bitter salt water that is impossible to contain when ingested. [3-22-2]

[Verse Locator](#)

न रामम् गणये वीर्यान् मानुषम् क्षीण जीवितम् ।

आत्म दुश्चरितैः प्राणान् हतो यो अद्य विमोक्ष्यति ॥ ३-२२-३

3. maanuSam kSiiNa jiivitam raamam = human, one with dwindled, lifetime, Rama will be; viiryaat na gaNaye = by [his] valour, not, I do not reckon - I do not care; yaH = which Rama; aatma duH caritaiH = by his own, bad, doings; hataH = slain; adya praaNaan vi mokSyati = now, lives, is going to give up.

"I do not care the valour of that Rama for he is a human with dwindled lifetime, now going to give up his life slain by his own misdoings. [3-22-3]

[Verse Locator](#)

बाष्पः संधार्यताम् एष संभ्रमः च विमुच्यताम् ।

अहम् रामम् सह भ्रात्रा नयामि यम सादनम् ॥ ३-२२-४

4. eSa baaSpaH = these, tears, hold back; samdhaaryataam = hold back; sambhramaH ca vimucyataam = despair, too, cast off; aham raamam bhraatraa saha = I, Rama, brother, along with; nayaami yama saadanam = send, to Terminator's, abode.

"Control your tears and cast off your despair too, for I will send Rama to the abode of the Terminator along with his brother. [3-22-4]

[Verse Locator](#)

परश्वध हतस्य अद्य मन्द प्राणस्य भू तले ।

रामस्य रुधिरम् रक्तम् उष्णम् पास्यसि राक्षसि ॥ ३-२२-५

5. raakSasii = oh, demoness; adya = now; bhuu tale = to earth's, surface; parashvadha hatasya = by axe, hew down; manda praaNasya = one who is with slowed down, lives - short-lived Rama; raamasya raktam uSNam rudhiram = Rama's, red, hot, blood; paasyasi = you will swill.

"Now, you demoness, you will swill that Rama's red hot blood when that short-lived one is hewed down to earth with an axe." So Khara assured Shuurpanakha. [3-22-5]

[Verse Locator](#)

सा प्रहृष्ट्वा वचः श्रुत्वा खरस्य वदनात् च्युतम् ।

प्रशंसं पुनर् मौख्यात् भ्रातरम् रक्षसाम् वरम् ॥ ३-२२-६

6. saa kharasya vadanaat cyutam = she, frm Khara's, face - mouth, fallen; vacaH shrutvaa = words, on hearing; pra hR^iSTvaa = very, gladdened; maurkhyaat = by stupidity; bhraataram = about brother; rakSasaam varam = among demons, [you are] the best; punaH pra shashamsa = again - further, highly praised.

On hearing the words plunged from the mouth of Khara she is very much gladdened and in all her stupidity she further praised her brother highly saying, "you are the best among all the demons..." [3-22-6]

[Verse Locator](#)

तया परुषितः पूर्वम् पुनर् एव प्रशंसितः ।

अब्रवीत् दूषणम् नाम खरः सेना पतिम् तदा ॥ ३-२२-७

7. tayaa puurvam paruSitaH = by her, earlier, denounced; punaH eva prashamsitaH = again, thus, praised; kharaH = Khara [is overjoyed]; tadaa = then; duuSaNam naama senaa patim = Duushana, named, to army, commander; abraviit = said - ordered.

Though she denounced him earlier she alone praised him now for which Khara is overjoyed, and then he ordered his army commander, namely Duushana. [3-22-7]

[Verse Locator](#)

चतुर्दश सहस्राणि मम चित्त अनुवर्तिनाम् ।

रक्षसाम् भीम वेगानाम् समरेषु अनिवर्तिनाम् ॥ ३-२२-८

8. mama citta anuvartinaam = my, will, followers of; bhiima vegaanaam = of frightful, hustle; samareSu = in combats; a+ni vartinaam = not, return, coming [unretreating]; such of those; rakSasaam = demons; catur dasha sahasraaNi = four, ten, thousand [fourteen thousand]; are there.

"Those who are the followers of my will, whose hustle will be frightful and who will be unretreating in combats, such of those demons are there in fourteen thousand numbers, aren't they. [3-22-8]

[Verse Locator](#)

नील जीमूत वर्णानाम् लोक हिंसा विहाराणाम् ।
सर्व उद्योगम् उदीर्णानाम् रक्षसाम् सौम्य कारय ॥ ३-२२-९

8. **mama citta anuvartinaam** = my, will, followers of; **bhiima vegaanaam** = of frightful, hustle; **samareSu** = in combats; **a+ni vartinaam** = not, return, coming [unretreating]; such of those; **rakSasaam** = demons; **catur dasha sahasraaNi** = four, ten, thousand [fourteen thousand]; are there.

"And oh, gentle Duushana, those domineering demons are with dark-clouds like complexions, and they are the pamperers of genocide, as such, cause them for a belligerency, all at once. [3-22-9]

The very sight of these black cloud like demons will be murderous to humans, as Rama exclaimed about Tataka. If the on looking humans are not dead at first sight of these demons, then these demons can pamper in killing humans

[Verse Locator](#)

उपस्थापय मे क्षिप्रम् रथम् सौम्य धनूंषि च ।
शरान् च चित्रान् खड्गां च शक्ती च विविधाः शिताः ॥ ३-२२-१०

10. **saumya** = oh, gentle one; **me** = for me; **ratham** = chariot; **dhanuumSi sharaan ca** = bows, arrows, also; **citraan khaDgaam ca** = amazing, swords, also; **vi vidhaaH shitaH shaktii ca** = diverse, sharp, power bolts, also; **kSipram upa sthaapaya** = promptly, before me, be positioned.

"For me, oh, gentle one, promptly position my chariot before me along with bows and arrows, amazing swords and diverse sharp power bolts. [3-22-10]

[Verse Locator](#)

अग्रे निर्यातुम् इच्छामि पौलस्त्यानाम् महात्मनाम् ।
वधार्थम् दुर्विनीतस्य रामस्य रण कोविद ॥ ३-२२-११

11. **raNa kovida** = oh, war, expert Duushana; **dur viniitasya** = of evil, minded one; **raamasya vadha artham** = Rama's, for elimination, purpose of; **mahaatmanaam paulastyaanaam** great-souled ones, of all Paulastya clansmen [demon race]; **agre** = ahead of; **niryaatum icChaami** = to start, I wish to.

"Oh, war pert Duushana, I wish to start ahead of all the demons of ours, who are the clans-demons of the great souled Paulastya, for the purpose of elimination of that evil-minded Rama." So said Khara to Duushana. [3-22-11]

For this Maheshvara Tiirtha says: **raamasya agre paulastyaanaam raakShasaanaam vadhaartham niryaatum icchaami** which gives meaning: "Before Rama I wish to present all the demonic clansmen of Sage Paulastya, for the purpose of elimination, for which I am starting ahead as a starter of this elimination process..."

[Verse Locator](#)

इति तस्य ब्रुवाणस्य सूर्य वर्णम् महारथम् ।
सत् अश्वैः शबलैः युक्तम् आचक्षे अथ दूषणः ॥ ३-२२-१२

12. *tasya* = his, Khara's; *iti bruvaaNasya* = thus, while saying; *atha duuSaNaH* = then, Duushana; *suurya varNam mahaa ratham* = sun, coloured [dazzle,] great, chariot; *shabalaiH* = variegated in colours; *sat ashvaiH yuktam* = very good, horses, along with [yoked]; *aacacakSe* = informed - heralded.

While Khara is saying thus Duushana heralded saying, "Here comes the great chariot with sun's dazzle, yoked with very good horses of variegated colours." [3-22-12]

[Verse Locator](#)

तम् मेरु शिखर आकारम् तप्त कांचन भूषणम् ।
हेम चक्रम् असंबाधम् वैदूर्यमय कूबरम् ॥ ३-२२-१३
मत्स्यैः पुष्पैः द्रुमैः शैलैः चन्द्र सूर्यैः च कांचनैः ।
मा.ंगल्यैः पक्षि सम्यैः च ताराभिः च समावृतम् ॥ ३-२२-१४
ध्वज निस्त्रिंश संपन्नम् किंकिणी वर भूषितम् ।
सत् अश्व युक्तम् सः अमर्षात् आरुरोह खरः तदा ॥ ३-२२-१५

13, 14, 15. *saH kharaH* = he, that Khara; *meru shikhara aakaaram* = like Mt. Meru's, ridge, in shape; *tapta kaancana bhuuSaNam* = molten, gold, embellished in; *hema cakram* = golden, wheeled; *a sam baadham* = not, verily, inconvenient [not congested, having enough room, seating capacity]; *vauiduryamaya kuubaram* = with studded-gems, shaft of yoke; *kaancanaiH* = with golden [with artefacts of gold, like]; *matsyaiH puSpaiH drumaiH shailaiH* = with fishes, flowers, trees, mountains; *candra suuryaiH ca* = moon, sun, also; *maangalyaiH pakSi samghaiH ca* = auspicious one, bird, flocks; *taaraabhiH ca* = with stars, also; *sam aa vR^itam* = all over, encompassed; *dhvaja nistrinsha sampannam* = flags, swords, endowed with; *kinkiNii vara bhuuSitam* = jingle-bells, best ones, decorated with; *sat ashva yuktam* = best, horses, yoked with; [*ratham* = chariot] *tadaa* = then; *amarSaat aaruroha* = with rancour, mounted.

That chariot which has a roomy cabin with its rooftop like that of the ridge of Mt. Meru, body embellished in gold, wheels golden, gem-studded yoke-to-carriage shaft, all around encompassed with golden artefacts like fishes, flowers, trees, mountains, sun, moon, and auspicious birds flocks and stars, and even decorated with jingle-bells, endowed with flags, swords, and best horses, and such as it is, Khara embarked on it with all his rancour. [3-22-13, 14, 15]

[Verse Locator](#)

खरः तु तान् महत् सैन्याम् रथ चर्म आयुध ध्वजान् ।
निर्यात इति अब्रवीत् प्रेक्ष्य दूषणः सर्व राक्षसान् ॥ ३-२२-१६

16. *kharaH tu* = Khara, but; *mahat sainyaam* = great, army; *ratha carma [varma] aayudha dhvajaan* = which has - chariots, skins, [shields,] weaponry, flags; *taan sarva raakSasaan* = them, all, demons; *prekshya duuSaNaH* = on seeing - on overseeing, Duushana; *niryaata iti* = proceed, thus as; *abraviit* = said - charged.

On overseeing that great army with chariots, skins shields, weaponry and flags, and even at Duushana too, Khara charged all those demons saying "proceed." [3-22-16]

[Verse Locator](#)

ततः तद् राक्षसम् सैन्यम् घोर चर्म आयुध ध्वजम् ।
निर्जगाम जन स्थानात् महानादम् महाजवम् ॥ ३-२२-१७

17. *tataH* = then; *ghora carma [varman] aayudha dhvajam* = having ghoulish, skins, [shields] weaponry, flags; *tat raakSasam sainyam* = that, demonic, force; *mahaa naadam* =

with blatant, blare; **mahaa javam** = with hasty, foray; **janasthaanaat nirjagaama** = from Janasthaana, issued forth.

Then that demonic force with their ghoulish skin shields, weaponry and flags, issued forth from Janasthaana, blaring blatantly and foraying dashingly. [3-22-17]

[Verse Locator](#)

मुद्गरैः पट्टिशैः शूलैः सुतीक्ष्णैः च परश्वधैः ।
खड्गैः चक्रैः च हस्तस्थैः भ्राजमानैः स तोमरैः ॥ ३-२२-१८
शक्तिभिः परिघैः घोरैः अतिमात्रैः च कार्मुकैः ।
गदा असि मुसलैः वज्रैः गृहीतैः भीम दर्शनैः ॥ ३-२२-१९
राक्षसानाम् सुघोराणाम् सहस्राणि चतुर्दश ।
निर्यातानि जन स्थानात् खर चित्त अनुवर्तिनाम् ॥ ३-२२-२०

18. **gR^ihiitaiH** = taken; **hasta sthaiH** = in hands, carrying [wielding]; **mudgaraiH paTTishaiH shuulaiH** = maces, dart-bolts, spears; **su tiikSNaiH ca** = very, [razor-] sharp ones, also; **parashvadhaiH khaDgaiH cakraiH ca** = axes, swords, discs, also; **bhraajamaanaiH tomaraiH shaktibhiH** = flashing ones, power-darts, with power-bolts; **ghoraiH parighaiH** = dreadful ones, iron-maces; **ati maatraiH kaarmukaiH** = un, usual ones, bows; **gadaa asi musalaiH** = clubs, scimitars, pounding-shafts; **bhiima darshanaiH** = that are calamitous, in look; **vajraiH** = with thunderbolt [like weapons]; **khara citta anuvartinaam** = Khara's, whim, followers; **su ghoraanaam** = very, fiendish one; **raakSasaanaam** = of demons; **catur dasa sahasraaNi** = four, ten, thousand, [army of fourteen thousand]; **janasthaanaat niryaataani** = from Janasthaana, started out.

Wielding maces, dart-bolts, and spears, and also razor-sharp axes, swords and discs, and dreadful power-darts and power-bolts that are flashing, iron maces, unusual bows, clubs, scimitars and pounding-shafts, and even thunderbolt like weapons that are calamitous in look, that army which comprises fourteen thousand fiendish demons that are the followers of Khara's whim, has started from Janasthaana. [3-22-18, 19, 20]

Earlier batch which was sent against Rama consisted fourteen demons and now it is an army of fourteen thousand demons.

[Verse Locator](#)

तान् तु निर्धावतो दृष्ट्वा राक्षसान् भीम दर्शनम् ।
खरस्य अथ रथः किञ्चित् जगाम तत् अनन्तरम् ॥ ३-२२-२१

21. **nir dhaavataH** = out, rushing; **bhiima darshanam** = of diabolic, appearance; **taan raakSasaan dR^iSTvaa** = thgem, demons, on seeing; **kimcit tat anantaram** = a little, that, after - at their behind; **atha** = then; **kharasya rathaH jagaama** = Khara's, chariot, proceeded.

On seeing the outrush of those demons of diabolic appearance, then Khara's chariot also proceeded a little later at their behind. [3-22-21]

[Verse Locator](#)

ततः तान् शबलान् अश्वान् तप्त काञ्चन भूषितान् ।
खरस्य मतम् आज्ञाय सारथिः पर्यचोदयत् ॥ ३-२२-२२

22. **tataH** = then; **saarathiH** = charioteer; **tapta kaancana bhuuSitaan** = molten [polished] golden, adorned with; **shabalaan taan ashvaan** = colourful, them, horses; **kharasya matam aaj~naaya** = Khara's, notion, knowing [according to]; **pari acodayat** = set spurs to horses - speedily charioted.

Then the charioteer set spurs on those colourful horses that are adorned in polished gold according to the notions of Khara. [3-22-22]

[Verse Locator](#)

संचोदितो रथः शीघ्रम् खरस्य रिपु घातिनः ।
शब्देन आपूरयामास दिशः स प्रदिशः तथा ॥ ३-२२-२३

23. **tathaa** = that way; **ripu ghaatinaH** = enemy, destroyer; **kharasya** = of Khara; **shiighram coditaH** = quickly - impetuously, driven; **saH rathaH** = that, chariot; **dishaH** = quarters, sa pra dishaH = with, inter, quarters; **shabdena aapuurayaamaasa** = with noise, started to swell.

When the chariot of enemy destroyer Khara is driven that impetuously, it has started to swell earth's four cardinal quarters and inter-quarters with turbulence. [3-22-23]

[Verse Locator](#)

प्रवृद्ध मन्युः तु खरः खर स्वरे
रिपोः वध अर्थम् त्वरितो यथा अंतकः ।
अचूचुदत् सारथिम् उन्नदन् पुनर्
महाबलो मेघ इव अश्म वर्षवान् ॥ ३-२२-२४

24. **pra vR^iddha manyuH** = speedily, escalating, rancour; **khara svare** = having harsh - thunderous, voice; **kharaH** = Khara; **ripoH vadha artham** = enemy, killing, intending to; **antakaH yathaa** = Terminator, as with; **tvarithaH** = hastening; **ashma varSavaan** = having stones, storm; **mahaa balaH** = overwhelming; **megha iva** = a cloud, like; **saarathim** = at charioteer; **punaH** = again - repeatedly; **ut nadan** = loudly, shouting at; **acuucudat [a cuu cudat]** = hurried up.

He whose voice is thunderous and whose rancour escalated speedily, and who is hastening forward like the Terminator intending to destroy his enemy, that Khara repeatedly hurried the charioteer shouting at him loudly like a overwhelming cloud that is going to storm stones. [3-22-24]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वा विंशः सर्गः

Thus, this is the 22nd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 22

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24



Book III : Aranya Kanda -The Forest Trek

Chapter [Sarga] 23 Verses converted to UTF-8, Oct 09

Introduction

On the starting out of Khara's demonic forces to wage a war with Rama, many bad omens are foreboded by vultures, animals, and even by nature. Though in the know of the portent evil, Khara proceeds with his army vaingloriously messaging his army that he can overcome these auguries or even Indra, and Rama is nothing before him.

[Verse Locator](#)

तत् प्रयातम् बलम् घोरम् अशिवम् शोणित उदकम् ।
अभ्यवर्षत् महा मेघः तुमुलो गर्दभ अरुणः ॥ ३-२३-१

1. **gardabha aruNaH** = ass-like [greyish,] in colour; **tumulaH** = tumultuous; **mahaa meghaH** = massy, cloud; **prayaatam tat ghoram balam** = advancing that, fiendish, army of Khara; **a shivam** = ill-omened; **shoNita udakam** = blood, waters; **abhyavarSat** = rained.

A massy and tumultuous ass-coloured cloud rained ill-omened bloody water while that fiendish force is advancing. [3-23-1]

[Verse Locator](#)

निपेतुः तुरगाः तस्य रथ युक्ता महाजवाः ।
समे पुष्पचिते देशे राजमार्गे यदृच्छया ॥ ३-२३-२

2. **ratha yuktaa** = to chariot, paired; **mahaa javaaH tasya turagaaH** = highly, speedy, his, horses; **raaja maarge** = royal, road [high way]; **puSpa cite** = with flowers, overspread; **same deshe** = on even [surface,] at places; **yadR^icChayaa nipetuH** = in a trice, fallen [tottered.]

The highly speedy horses paired to Khara's chariot have tottered in a trice, even though that place on the highway is with even surface and spread with flowers. [3-23-2]

[Verse Locator](#)

श्यामम् रुधिर पर्यन्तम् बभूव परिवेषणम् ।
अलात चक्र प्रतिमम् प्रतिगृह्य दिवाकरम् ॥ ३-२३-३

3. **divaakaram** = sun; **prati gR^ihya [pari gR^ihya]** = on capturing; **shyaamam** = blackish; **rudhira paryantam [pari antam]** = blood-red, at edges - a corona; **alaata cakra pratimam** = fireball, circle of, in shape; **pari veSaNam** = a nest nested around; **babhuuva** = became - formed.

Capturing the sun a blackish corona with blood-red outer circle has formed and nested around it like the fiery ring formed by circling a fireball. [3-23-3]

This sort of corona can be seen during the total eclipse of sun where a black corona with red tinged glow forms around the eclipsed sun. This circling of fireball handheld on a sling is there even today, and it is performed before marriage processions or such other events as a daring sport.

ततो ध्वजम् उपागम्य हेम दण्डम् समुच्छिहृतम् ।

समाक्रम्य महाकायः तस्थौ गृध्रः सुदारुणः ॥ ३-२३-४

4. **tataH** = then; **mahaa kaayaH** = massive, bodied; **su daaruNaH gR^idhraH** = very, awful, eagle; **hema daNDam** = golden, shaft; **sam ucChritam** = very, lofty one; **dhvajam upaagamya** = flag, nearing at; [**hema daNDam** = golden shaft]; **sam aakramya** = well, occupying; **tasthau** = seated.

Then, nearing the golden shaft of the flag of the chariot with a very lofty flagstaff, an awful eagle with massive body occupied and perched atop of that golden shaft. [3-23-4]

[Verse Locator](#)

जनस्थान समीपे च समाक्रम्य खर स्वनाः ।

विस्वरान् विविधान् च चक्रुः मांस आदा मृग पक्षिणः ॥ ३-२३-५

5. **khara svanaaH** = cacophonous, voiced ones; **maamsa aadaa** = flesh, eating - carnivorous; **mR^iga pakSiNaH** = animals [predators,] birds - vultures; **janasthaana samiipe** **sam aakramya** = Janasthaana, nearby, took over; **vi vidhaan** = many, kinds of; **vi svaraan** = out of, tune - raucous sounds; **cakruH** = made.

Cacophonous and carnivorous predators and vultures took over the nearby places of Janasthaana and they made raucous sounds of many kinds. [3-23-5]

[Verse Locator](#)

व्याजहुः च पदीप्तायाम् दिशि वै भैरव स्वनम् ।

अशिवा यातुधानानाम् शिवा घोरा महास्वनाः ॥ ३-२३-६

6. **ghoraa mahaa svanaaH shivaa** = fearsome, loud, noised, jackals; **abhi diiptaayaam dishi** = very, [by sun] scorched, in direction, towards that stretch; **bhairava svanam** = [emitting] awful, sounds; **yaatudhaanaanaam** = to demons; **a shivaa vyaajahruH** = not, auspicious, made know - they howled.

Turning towards the stretch scorched by the sun, fearsome and loud noised jackals have howled emitting awful sounds, that which is inauspicious to the demons. [3-23-6]

[Verse Locator](#)

प्रभिन्नगजसंकाशतोयशोणितधारिणः । - यद्वा -

प्रभिन्न गज संकाश तोय शोणित धारिणः ।

आकाशम् तत् अनाकाशम् चक्रुः भीम अंबु वाहकाः ॥ ३-२३-७

7. **pra bhinna gaja [giri] samkaasha** = verily, bursting, elephant [mountain,] similar - burst mountains, or, elephants coving the sky ; **toya shoNita dhaariNaH** = waters, bloodlike, carrying; **bhiimaaH ambu vaahakaaH** = frightening, water, carriers [clouds]; **tadaa** = then; **aakaasham** = that, sky; **an aakaasham cakruH** = less, leeway, made as.

Then frightening clouds similar to bursting mountains carrying bloodlike water have rendered the firmament less of leeway. [3-23-7]

[Verse Locator](#)

बभूव तिमिरम् घोरम् उद्धृतम् रोम हर्षणम् ।

दिशो वा प्रदिशो वा अपि सुव्यक्तम् न चकाशिरे ॥ ३-२३-८

8. **ghoram uddhatam roma harSaNam** = abominable, upheave - cataclysmic, hair, raising; **timiram** = darkness; **babhuuva** = became; **disha vaa pradishaH vaa api** = in milieus, or, inter, milieus, or, even; **su vyaktam na cakaashire** = very, clearly, not, brightened.

There chanced an abominable, cataclysmic, hair-raising darkness whereby the milieus or inter-milieus are not very clearly brightened. [3-23-8]

[Verse Locator](#)

क्षतज आर्द्र सवर्णाभा संध्या कालम् विना बभौ ।
खरम् च अभिमुखम् नेदुः तदा घोरा मृगाः खगाः ॥ ३-२३-९
कंक गोमायु गृध्राः च चुक्रुशुः भय संशिनः ।

9, 10a. **kaalam vinaa** = time, without - untimely; **kSataja aardra sa varNa abhaa** = blood, drenched, similar, in colour, with hue of - similar to the hue and colour of blood wet object; **sandhyaa** = eventide; **babhau** = glistened; **tadaa** = then; **ghoraa mR^igaaH** = horrendous, brutes; **khagaaH** = birds; **kharam abhi mukham** = at Khara, towards, facing; **neduH** = clamoured; **kanka gomaayu gR^idhraaH ca** = vultures, jackals, eagles, also; **bhaya samshinaH cukrushuH** = danger, portending, screamed.

An untimely eventide glistened with a colour similar to the one drenched in blood, and then horrendous brutes and birds have clamoured facing Khara directly, and the vultures, jackals and eagles too have screamed portending danger. [3-23-9, 10a]

[Verse Locator](#)

नित्या अशिव करा युद्धे शिवा घोर निदर्शनाः ॥ ३-२३-१०
नेदुः बलस्य अभिमुखम् ज्वाल उद्गारिभिः आननैः ।

10. **yuddhe** = in war; **nityaa a hiva karaa** = always, not, auspicious, causers of - agents of; **ghora nidarshanaaH** = calamities, demonstrable for [foretellers]; **shivaa** = [female] jackals; **jvaala udgaaribhiH aananaiH** = blazes, spewing, with snouts; **balasya abhimukham neduH** = forces, in front of, howled.

Jackals, that too female jackals, are always the agents of inauspiciousness in wars with demonstrable calamities brought forth by their portending howling, and such jackals have now howled in front of Khara's army with their snouts spewing blazes. [3-23-10]

[Verse Locator](#)

कबन्धः परिघ आभासो दृश्यते भास्कर अंतिके ॥ ३-२३-११
जग्राह सूर्यम् स्वर्भानुः अपर्वणि महाग्रहः ।
प्रवाति मारुतः शीघ्रम् निष्प्रभो अभूत् दिवाकरः ॥ ३-२३-१२

11b, 12. **bhaaskara antike** = sun, near at; **parigha aabhaasaH** = club like - spherical object, in shape; **kabandhaH** = human trunk; **dR^ishyate** = is revealed; **mahaa grahaH** = great, planet; **svarbhaanuH** = Rahu, [the eclipsing planet]; **jagraaha suuryam** = captured, the sun; **maarutaH shiighram pravaati** = wind, swiftly, blew - frantically whirled; **divaakaraH niS prabhaH abhuut** = sun, without, shine, became.

A spherical object like that of a human trunk is revealed near at the sun, while the sun is rendered shineless as though Rahu, the great eclipsing-planet, has eclipsed him inopportunistically, and the wind too whirled frantically. [3-23-11b, 12]

[Verse Locator](#)

उत्पेतुः च विना रात्रिम् ताराः खद्योतन प्रभाः ।
संलीन मीन विहगा नलिन्यः शुष्क पंकजाः ॥ ३-२३-१३

तस्मिन् क्षणे बभूवुः च विना पुष्प फलैः द्रुमाः ।

13, 14a. **kha dyotana prabhāaH** = sky, illuminators, with brilliance of - with the brilliance equalling that of fire-flies; **taaraaH** = stars; **vinaa raatrim** = without, night nightfall; **utpetuH** = sprang up - seen; **tasmin kSaNe** = it that, moment; **samliina miina vihagaa** = merged - stood still, fishes, waterfowls - that have; **nalinyaH** = lakes; **shuSka pankajaaH** = with dried-up, lotuses - they became; **drumaaH vinaa puSpa phalaiH babhuuvuH** = trees, without, fruits, flowers, became - dropped of from trees.

Stars sprang up with the brilliance of fireflies though it is not night, and at that moment fishes and waterfowls stood still in lakes, lotuses have dried up, flowers and fruits have dropped from trees as though it is night. [3-23-13, 14a]

[Verse Locator](#)

उद्धूतः च विना वातम् रेणुः जलधर अरुणः ॥ ३-२३-१४

चीची कूचि इति वाश्यन्तो बभूवुः तत्र सारिकाः ।

14b, 15a. **vinaa vaatam** = without, wind [puffing]; **jala dhara aruNaH** = water, carrier [like the colour of such clouds,] reddish-brown; **reNuH** = dust; **uddhuutaH** = is shoved up; **tatra** = there; **saarikaH** = Sharika birds [Maina, Gracula Reliosa]; **cii cii kuu cii** = cii, cii, kuu, cii; **iti** = thus as; **vaashyantaH babhuuvuH** = twittering, they became - they are confused.

Without any puffing of wind dust in brownish-red colour is heaved up, and there the songbirds like Maina started to twitter as 'cii cii kuu cii'. [3-23-14b, 15a]

The expression **cii cii kuu cii** is an onomatopoeic expression for the twittering of birds.

[Verse Locator](#)

उल्काः च अपि स निर्घोषा निपेतुः घोर दर्शनाः ॥ ३-२३-१५

प्रचचाल मही च अपि स शैल वन कानना ।

15b, 16a. **ghora darshanaaH** = horrible, in look; **sa nir ghoSaa** = with, outgoing, sound - thunderously; **ulkaaH ca api** = meteors, also, even; **nipetuH** = fell down; **sa shaila vana kaananaa** = with, mountains, woods, forests; **[sarvaa] mahii ca api** = [entire] earth, also, even; **pracacaala [pra ca caala]** = verily, shakily, quaked.

Meteors horrible in their look have fallen down thunderously, and even the earth together with its mountains, woods and forests quaked shakily. [3-23-15b, 16a]

[Verse Locator](#)

खरस्य च रथस्थस्य नर्दमानस्य धीमतः ॥ ३-२३-१६

प्राकंपत भुजः सव्यः स्वरः च अस्य अवसज्जत ।

16b, 17a. **ratha sthasya** = in chariot, staying; **nardamaanasya dhiimataH** = while raving, clever one; **kharasya** = of Khara; **savyaH bhujaH** = left, shoulder; **praa kampata** = excessively, thrilled; **asya svaraH ca** = his, voice, also; **ava sajjata** = down, slacked - quavered.

He who is raving while sitting in his chariot that clever Khara's left shoulder thrilled excessively, and his voice too quavered. [3-23-16b, 17a]

[Verse Locator](#)

स अस्मा संपद्यते दृष्टिः पश्यमानस्य सर्वतः ॥ ३-२३-१७

ललाटे च रुजो जाता न च मोहात् न्यवर्तत ।

17b, 18a. **sarvataH pashyamaanasya** = everywhere, while seeing; **[asya = his]; dR^iSTiH** = sight - eyes; **sa asraa sampadyate** = is with, tears, obtained [eyes spawned tears]; **lalaaTe ca** =

on forehead, also; **ruja jaataa** = ache, is born - occurred; **mohaata** = owing to imprudence - by vanity; **na ca** = not, also; **niaavartata** [**ni aa vartata** = back, towards, proceeded] = he did not turn back.

While he is seeing everywhere his eyes spawned tears for no good reason, his forehead ached, but he did not retrace his steps owing to his own vanity. [3-23-17b, 18a]

[Verse Locator](#)

तान् समीक्ष्य महोत्पातान् उत्थितान् रोम हर्षणान् ॥ ३-२३-१८
अब्रवीत् राक्षसान् सर्वान् प्रहसन् स खरः तदा ।

18b, 19a. **saH kharaH** = he, that Khara; **tadaa utthitaan** = then - at that moment, stemmed up; **taan roma harSaNaan** = them, hair, raising ones; **mahaa utpaataan** = worst, auguries; **samiikSya** = observing; **prahasan** = laughing off; **sarvaan raakSasaan abraviit** = to all, demons, said.

On observing those worst auguries stemming up at that moment with hair-raising nature, Khara laughed them off and said this to all of the demons. [3-23-18b, 19a]

[Verse Locator](#)

महा उत्पातान् इमान् सर्वान् उत्थितान् घोर दर्शनान् ॥ ३-२३-१९
न चिंतयामि अहम् वीर्यात् बलवान् दुर्बलान् इव ।

19b, 20a. **utthitaan** = uprisen - cropped up; **ghora darshanaan** = horrible, appearing [in their nature]; **imaan mahaa utpaataan** = these, awful, auguries; **sarvaan** = all of them; **aham** = I; **viiryaat** = owing to [my own] valour; **balavaan dur balaan iva** = mighty one [is unworried of,] not, mighty one [mightless one,] as with; **na cintayaami** = I am not, thinking - I am unbothered.

"These awful auguries with their horrible nature have arisen, but owing to my own valour I am unbothered about all of them as with a mighty one unworried of the mightless. [3-23-19b, 20a]

[Verse Locator](#)

तारा अपि शरैः तीक्ष्णैः पातयेयम् नभः तलात् ॥ ३-२३-२०
मृत्युम् मरण धर्मेण संक्रुद्धो योजयामि अहम् ।

20b, 21a. **aham** = I; **taaraa api** = stars, even; **sharaiH tiikSNaiH** = with arrows, excruciating; **nabhaH talaat paatayeyam** = from sky's, plane, make to fall [strike to fall - hurtle]; **sam kruddhaH** = highly, infuriated; **mR^ityum** = to Death; **maraNaa dharmeNa** = with death's, disposition with mortality; **yojayaami** = I can enjoin.

"With the excruciating arrows of mine I can hurtle stars from the face of sky, and if highly infuriated, I can even enjoin mortality to Death himself. [3-23-20b, 21a]

[Verse Locator](#)

राघवम् तम् बल उत्सिक्तम् भ्रातरम् च अस्य लक्ष्मणम् ॥ ३-२३-२१
अहत्वा सायकैः तीक्ष्णैः न उपावर्तितुम् उत्सहे ।

21b, 22a. **bala utsiktam** = by might, enthused - haughty; **tam raaghavam** = that, Raghava; **asya bhraataram lakSmaNam ca** = his, brother, Lakshmana, too; **tiikSNaiH saayakaiH** = with incisive, arrows; **a hatvaa** = without, killing; **upaavartitum** [**upa aa vartitum**] = to return; **na utsahe** = not, enthusiastic - reluctant.

"I am reluctant to return without killing that Rama, a haughty one by his might, together with his brother Lakshmana, with my incisive arrows. [3-23-21b, 22a]

[Verse Locator](#)

यन् निमित्तम् तु रामस्य लक्ष्मणस्य विपर्ययः ॥ ३-२३-२२

सकामा भगिनी मे अस्तु पीत्वा तु रुधिरम् तयोः ।

22b, 23a. raamasya lakSmaNasya = Rama's, Lakshmana's; vi paryayaH = mis, behaviour - perverse of them; yat nimittam = in whose [Shuurpanakha's,] respect; sa [me] bhaginii = she, [my] sister; tayoH = of those two; rudhiram piitvaa = blood, on drinking; sa kaamaa astu = fulfilled, desire - contented, let her be.

"In whose respect both Rama and Lakshmana behaved perversely, let that sister of mine be contented in drinking the blood of those two. [3-23-22b, 23a]

[Verse Locator](#)

न क्वचित् प्राप्त पूर्वो मे संयुगेषु पराजयः ॥ ३-२३-२३

युष्माकम् एतत् प्रत्यक्षम् न अनृतम् कथयामि अहम् ।

23b, 24a. me samyugeSu = to me, in combats; kvacit paraajayaH na praaptaH puurvaH = anywhere, defeat, not, chanced, earlier; etat yuSmaakam pratyakSam = that is, to you all, obvious; aham an R^itam = I am, un, truth; na kathayaami = not, telling.

"No defeat has chanced on me in combats at anytime and anywhere, that to you all is obvious and I tell no untruth. [3-23-23b, 24a]

[Verse Locator](#)

देव राजम् अपि क्रुद्धो मत्त ऐरावत गामिनम् ॥ ३-२३-२४

वज्र हस्तम् रणे हन्याम् किम् पुनः तौ च मानुषौ ।

24b, 25a. kruddhaH = if I am in fury; matta airaavata gaaminam = ruttish, Iravata elephant, going on - treks; vajra hastam = Thunderbolt, wielder; deva raajam api = god's, king [Indra,] even; raNe hanyaam = in war, I kill; tau ca [ku] maanuSau = those two, are but, [base] humans; kim punaH = why, [speak of] again.

"If I am infuriated I can eliminate even the king of gods, wielder of Thunderbolt and a trekker on ruttish elephant Iravata, namely Indra in a war, then why talk about these two humans." Thus Khara addressed his troops. [3-23-24b, 25a]

[Verse Locator](#)

सा तस्य गर्जितम् श्रुत्वा राक्षसाअनाम् महा चमूः ॥ ३-२३-२५

प्रहर्षम् अतुलम् लेभे मृत्यु पाश अवपाशिता ।

25b, 26a. mR^ityu paasha ava paashitaa = death's, by noose, tied, down; saa mahaa camuuH raakSasaaanaam = that, sizable, army, of demons; tasya garjitam shrutvaa = his [Khara's,] thundered [speech,] on hearing; a tulam = not, comparable; pra harSam lebhe = rejoice, they obtained.

On hearing that thundering speech of Khara that sizeable army of demons which is tied down by the noose of death obtained an incomparable rejoice. [3-23-25b, 26a]

[Verse Locator](#)

समेयुः च महात्मानो युद्ध दर्शन कांक्षिणः ॥ ३-२३-२६

ऋषयो देव गन्धर्वाः सिद्धाः च सह चारणैः ।

26b, 27a. mahaa aatmaanaH = great souls; R^iSayaH deva gandharvaaH = sages, gods, gandharva-s; siddhaaH ca saha caaraNaiH = siddha-s, also, with, carana-s; yuddha darshana kaankSiNaH = war, see, desiring to; samiiyuH = came together [in firmament.]

Then desiring to see the war of Khara with Rama, great-souls like sages, gods, gandharva-s along with carana-s and siddha-s have come together in firmament. [3-23-26b, 27a]

[Verse Locator](#)

समेत्य च ऊचुः सहिताः ते अन्यायम् पुण्यकर्मणः ॥ ३-२३-२७
स्वस्ति गो ब्राह्मणेभ्यो अस्तु लोकानाम् ये च सम्मताः ।

27b, 28a. puNya karmaNaH = of pious, deeds; te = those; sametya = gathering at a place; anyaH anyam = other, to other [with one another]; sahitaH = on meeting; go braahmaNebhyaH = for cows, Brahmans; ye lokaanaam sam mataaH = those, who by people, are respected; to them; svasti astu = good, may betide; [uucuH = said.]

On gathering at a place those great souls met one another and said, "let good betide cows, Brahmans and those that are held respectful by the people at large." [3-23-27b, 28a]

[Verse Locator](#)

जयताम् राघवो युद्धे पौलस्त्यान् रजनी चरान् ॥ ३-२३-२८
चक्रहस्तो यथा विष्णुः सर्वान् असुर सत्तमान् ।

28. cakra hastaH viSnuH = dic, handler, Vishnu; yuddhe sarvaan asura sattamaan = in war, all, demons, mighty ones; yathaa = as with, as Vishnu dealt with demons; raaghavaH = Raghava [sankhye = in war]; rajanii caraan paulastyaan = [these] night walkers, belonging to Pulastya dynasty; jayataam = shall triumph over.

"Let Raghava triumph over these mighty night walkers from the lineage of Pulastya, as with Vishnu who once conquered all the mighty demons in war." So said celestials to one another. [3-23-28]

[Verse Locator](#)

एतत् च अन्यत् च बहुशो ब्रुवाणाः परम ऋषयः ॥ ३-२३-२९
जात कौतूहलात् तत्र विमानस्थाः च देवताः ।
ददृशुर् वाहिनीम् तेषाम् राक्षसानाम् गत आयुषाम् ॥ ३-२३-३०

29. etat ca anyat ca bahushaH = this, also, other, also, a good many topics; bruvaaNaaH parama R^iSayaH = while speaking, great, sages; tatra vimaana sthaaH = there, in aircrafts, abiding in; devataaH ca = gods, also; jaata kautuuhalaat = originated, inquisitiveness; gata aayuSaam = those with lapsed - beyond hope, longevity; teSaam raakSasaanaam = their, of demons; vaahiniim dadR^ishuH = [flow of] army, they saw.

While the great sages are speaking about this and many other topics, they and the gods abiding in their aircrafts have inquisitively seen the flow of army of demons, whose longevity is now beyond hope. [3-23-29, 30]

[Verse Locator](#)

रथेन तु खरो वेगात् सैन्यस्य अग्रात् विनिःसृतः ।
श्येनगामी पृथुग्रीवो यज्ञशत्रुः विहंगमः ॥ ३-२३-३१
दुर्जयः करवीराक्षः परुषः कालकार्मुकः ।
हेममाली महामाली सर्पाअस्यो रुधिराशनः ॥ ३-२३-३२
द्वादश एते महावीर्याः प्रतस्थुः अभितः खरम् ।

31. kharaH rathena vegaat = Khara, by chariot's, speed; sainyasya agraat viniHsR^itaH = to army's, van of, bolted out; one additional foot: tam dR^iSTvaa raakshasam bhuuyo raakshasaascha vinihsR^itaaH = him, on seeing, the demon Khara, then, demons, also, rushed

out.] shyenagaamii pR^ithugriivaH yaGYashatruH vihangamaH = Shyenagaami, Prithugviira, Yajnashatu, Vihamgama durjayaH karaviiraakSaH paruSaH kaalakaarmukaH = Durjaya, Karaviiraaksha, Parusha, Kaalakaarmuka; **hemamaalii mahaamaalii sarpaaasyaH rudhiraashanaH** = Hemamaali, Mahaamaali, Sarpaasya, Rudhiraaksha; **mahaa viiryaaH** = great, vigorous ones; **ete** = these are; **dvaa dasha** = two, ten [twelve demons]; **kharam abhitaH pratasthuH** = Khara, around - in a semicircle, cruised.

Khara speedily bolted in his chariot to the van of his legions, and on seeing that demon Khara going in front other important demons too rushed to fore. They are Shyenagaami, Prithugviira, Yajnashatru, Vihamgama and also Durjaya, Karaviiraaksha, Parusha, Kaalakaarmuka, Hemamaali, Mahaamaali, Sarpaasya, Rudhiraaksha. These twelve highly valorous demons cruised in a semicircle around Khara. [3-23-31]

[Verse Locator](#)

महाकपालः स्थूलाक्षः प्रमाथी त्रिशिरः तथा ।

चत्वार एते सेना अग्रे दूषणम् पृष्ठतो अन्वयुः ॥ ३-२३-३३

33. mahaakapaalaH sthuulaakSaH pramaathii trishiraaH tathaa = Mahakapaala, Stuulaaksha, Pramaathii, Trishira, likewise; **ete catvaara** = these, four; **senaa agre** [senanyaH = forces, at fore [army commanders]; **duuSaNam pR^iSThataH anvayuh** = Duushana, at behind, followed.

Likewise Mahakapaala, Stuulaaksha, Pramaathii, Trishira are the four commanders of demonic forces and they followed Duushana marching at his behind. [3-23-33]

[Verse Locator](#)

सा भीम वेगा समर अभिकांक्षिणी

सुदारुणा राक्षस वीर सेना ।

तौ राज पुत्रौ सहसा अभ्युपेता

माला ग्रहाणाम् इव चन्द्र सूर्यौ ॥ ३-२३-३४

34. bhiima vegaa = infernally, speedy; **samara abhi kaamkshiNii** = for battle, readily, interested in; **su daaruNaa** = highly, execrable; **saa raakSasa viira senaa** = that, demonic, valiant ones', army of; **sahasaa** = quickly; **grahaaNaam maalaa iva** = of planets, festoon, as if; **candra suuryau** = to Moon, Sun; **tau raaja putrau abhi upetaa** = at them two, princes, towards, rushed.

That army of valiant demons which is highly execrable, infernally speedy, and readily inspirited for a battle quickly rushed towards those two princes, Rama and Lakshmana, as though a festoon of planets would rush towards the Moon and Sun so as to put them to rout. [3-23-34]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रयो विंशः सर्गः

Thus, this is the 23rd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda -The Forest Trek : Chapter 23

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 24 Verses converted to UTF-8, Oct 09

Introduction

Rama perceives good omens of victory, but to safeguard Seetha he sends her away with Lakshmana to take shelter in a mountain's cave till the war is over. Then he adopts a furious nature to annihilate demons. Gods and divinities watch from heavens as to how a war can occur between one against fourteen thousand demons.

[Verse Locator](#)

आश्रमम् प्रति याते तु खरे खर पराक्रमे ।
तान् एव औत्पातिकान् रामः सह भ्रात्रा ददर्श ह ॥ ३-२४-१

1. khara paraakrame khare = of fierce, valour, Khara; aashramam prati yaate tu = hermitage, towards, started, while; raamaH bhraatraa saha = Rama, brother, along with; autpaatikaan = auguries; taan eva = them, only [those that appeared to Khara]; dadarsha ha = seen, indeed.

While fiercely valorous Khara proceeded towards Rama's hermitage, Rama along with his brother Lakshmana has indeed seen the very same auguries which have earlier appeared to Khara. [3-24-1]

[Verse Locator](#)

तान् उत्पातान् महाघोरान् रामो दृष्ट्वा अति अमर्षण ।
प्रजानाम् अहितान् दृष्ट्वा वाक्यम् लक्ष्मणम् अब्रवीत् ॥ ३-२४-२

2. mahaa ghoraan taan utpaataan dR^iSTvaa = very, gruesome, them, at bad omens, on looking at; [roma harSaNaan = hair raising ones]; dR^iSTvaa prajaanaam a hitaan = on seeing - perceiving them, for people, to be un, propitious to Lakshmana,; ati amarSaNaH = in high, resent; raamaH lakSmaNam vaakyam abraviit = Rama, sentence, said to.

On looking at those very gruesomely bad omens, and perceiving them to be unpropitious to people, Rama spoke this sentence to Lakshmana. [3-24-2]

[Verse Locator](#)

इमान् पश्य महाबाहो सर्व भूत अपहारिणः ।
समुत्थितान् महा उत्पातान् संहर्तुम् सर्व राक्षसान् ॥ ३-२४-३

3. mahaabaahuH = oh, dextrous brother; sarva bhuuta apahaariNaH = all, beings, that can annihilate; sarva raakSasaan = all, demons; sam hartum = complete, to eliminate; samutthitaan = arisen; imaan mahaa utpaataan = these, great, indications; pashya = you see.

"Oh, dextrous Lakshmana, for the complete elimination of all the demons these great indications have arisen, as though betokening the annihilation of all beings. See them. [3-24-3]

अमी रुधिर धाराः तु विसृजन्तो खर स्वनाः ।
व्योम्नि मेघा निवर्तन्ते परुषा गर्दभ अरुणाः ॥ ३-२४-४

4. rudhira dhaaraaH = blood, streams, but; vi sR^ijantaH = copiously showering; khara svanaaH = with braying, thunderous; paruSaa gardabha aruNaaH = stark, ass-like, in reddish-grey tint; amii meghaa tu = these, clouds, on their part; vyomni ni vartante = in skies, clouds, moving - hovering.

"On their part these clouds are hovering on the sky with stark reddish-grey tint, thunderously braying and copiously showering streams of blood. [3-24-4]

[Verse Locator](#)

स धूमाः च शराः सर्वे मम युद्ध अभिनन्दिताः ।
रुक्म पृष्ठानि चापानि विचेष्टन्ते विचक्षण ॥ ३-२४-५

5. yuddha abhi nanditaaH [mahaa yuddha abhinandinaH] = war, towards, ecstatic; sarve mama sharaaH = all, my, arrows; sa dhuumaaH ca = with, fumes, too - incensed to fuming; rukma pR^iSThaani caapaani = golden plated, at their backside, bows; vicakshaNa = telling apart; vi ceSTante [viveSTante] = verily, gesturing - incessantly spurring.

"All my arrows too are incensed to fuming in an ecstasy towards a war, and dorsally gold-plated bows of mine are incessantly spurring to hook up those arrows, telling apart the impending conflict. [3-24-5]

[Verse Locator](#)

यादृशा इह कूजन्ति पक्षिणो वन चारिणः ।
अग्रतो नः भयम् प्राप्तम् संशयो जीवितस्य च ॥ ३-२४-६

6. iha = here; vana caariNaH pakSiNaH = forest, moving, birds; yaa dR^ishaaH = in which sort of [birds]; kuujanti = [that are] shrieking; by that; naH agrataH bhayam praaptam = for us, up ahead, danger, is coming on; jiivitasya samshayaH ca = of lives, uncertainty, too.

"Judging by the kind of wild birds that are shrieking here, danger is up ahead and coming upon us, along with uncertainty of our lives. [3-24-6]

[Verse Locator](#)

संप्रहारः तु सुमहान् भविष्यति न संशयः ।
अयम् आख्याति मे बाहुः स्फुरमाणो मुहुर् मुहुः ॥ ३-२४-७
संनिकर्षे तु नः शूर जयम् शत्रोः पराजयम् ।
सुप्रभम् च प्रसन्नम् च तव वक्त्रम् हि लक्ष्यते ॥ ३-२४-८

7, 8. su mahaan sam prahaaraH tu bhaviSyati = very, great - critical riotous, conflict, for its part, will occur; na samshayaH = no, doubt; shuura = oh, brave one; muhuH muhuH = again, again; sphuramaaNaH = throbbing; ayam me baahuH = this, my, arm; sannikarSe = in the vicinity; naH jayam = our, victory; shatroH paraajayam = for enemies, defeat; aakhyaati = telling; tava vaktram = your, face; su prabham ca prasannam ca = well, glowing, also, brightened, also; lakSyate hi = appearing, for sure.

"This right hand of mine is indicating by its repeated throbbing that a critical and riotous conflict is going to occur, no doubt, but oh brave one, our victory and defeat to the enemies are also in vicinity, and for sure, your face is also appearing brightish and aglow, which itself is a good omen. [3-24-8] [3-24-7, 8]

[Verse Locator](#)

उद्यतानाम् हि युद्धार्थम् येषाम् भवति लक्ष्मणः ।

निष्प्रभम् वदनम् तेषाम् भवति आयुः परिक्षयः ॥ ३-२४-९

9. lakSmaNaH = Lakshmana; yuddha artham hi udyataanaam = for conflict, purpose of, indeed, who are poised for; yeSaam vadanam = whose, face; niS prabham bhavati = without, lustre, it becomes; teSaam = their; aayuH pari kSayaH bhavati = longevity, completely, dwindle, it will be - death looms large on their longevity.

"If the faces of those that are poised for a conflict lose lustre, deem that the death is looming large on their longevity too. [3-24-9]

[Verse Locator](#)

रक्षसाम् नर्दताम् घोरः श्रूयते अयम् महाध्वनिः ।

आहतानाम् च भेरीणाम् राक्षसैः क्रूर कर्मभिः ॥ ३-२४-१०

10. nardataam rakshasaam = uproar, of demons; raakshasaiH kruura karmabhiH = by demons, with fiendish, activities; aahataanaam bheriiNaam ca = drumming, war-drums, also; ghoraH = horrible - ear-splitting; ayam = this; mahaa dhvaniH = great - nasty, noise; shruuyate ca = is audible, also.

"This nasty noise which we hear pertains to the uproar of demons, and even to the drumming of war drums by the demons of fiendish activities, and this is ear-splitting. [3-24-10]

[Verse Locator](#)

अनागत विधानम् तु कर्तव्यम् शुभम् इच्छता ।

आपदम् शंकमानेन पुरुषेण विपश्चिता ॥ ३-२४-११

11. aapadam shankamaanena = danger, misgiving; shubham icChataa = by well, wisher; vi pashcitaa = verily, analysing one - by talented one; puruSeNa = by a person; an aagata vidhaanam = not, come yet - for imminent situation; kartavyam tu = procedure [preventive measures,] alone [be effectuated.]

"Preventive measures are to be effectuated for any imminent situation by any well-wishing person, or by a person with misgivings about a danger, or by a person of talent. [3-24-11]

The meaning can otherwise be rendered as: 'If any misgivings are caused by an imminent danger a well-wisher and intellectual person shall effectuate preventive measures...' but this becomes more self-centred and cannot become a maxim or axiom.

[Verse Locator](#)

तस्मात् गृहीत्वा वैदेहीम् शर पाणिः धनुर् धरः ।

गुहाम् आश्रय शैलस्य दुर्गाम् पादप संकुलाम् ॥ ३-२४-१२

12. tasmaat = therefore; vaidehiim gR^ihiitvaa = Vaidehi, on taking; shara paaNiH dhanur dharaH = arrows, [ready at] hand, bow, wielding; shailasya = of mountain; paadapa samkulaam = with trees, overgrown; durgaam guhaam aashraya = impassable, cave, take shelter.

"Hence, wield your bow, keep arrows ready at hand, and taking Vaidehi with you seek shelter in a impassable cave of a mountain overgrown with trees. [3-24-12]

[Verse Locator](#)

प्रतिकूलितुम् इच्छामि न हि वाक्यम् इदम् त्वया ।

शापितो मम पादाभ्याम् गम्यताम् वत्स मा चिरम् ॥ ३-२४-१३

13. **idam vaakyam** = this, word; **tvayaa prati kuulitum** = by you, to be gainsaid; **na icChaami hi** = not, I wish, indeed; **vatsa** = oh, boy; **mama paadaabhyaam shaapitaH** [asi = you are] = by my, pair of feet, you are sworn - have honour on my feet; **gamyataam maa ciram** = be gone, not, lately.

"I wish you to gainsay me for this word of mine, my boy, have honour on my feet and be gone not before long. [3-24-13]

[Verse Locator](#)

त्वम् हि शूरः च बलवान् हन्या एतान् न संशयः ।
स्वयम् निहन्तुम् इच्छामि सर्वान् एव निशाचरान् ॥ ३-२४-१४

14. **tvam shuuraH ca** = you, are a stalwart, also; **balavaan** = forceful one; **etaan hanyaa hi** = them [demons,] you can eliminate, for sure; **na samshayaH** = no, doubt; **tu** = but; **sarvaan nishaacaraan eva** = all of the, night-walkers demons, thus; **svayam nihantum icChami** = personally, to eliminate, I long to.

"You are a stalwart, a forceful one, and for sure you can eliminate them all, it is doubtless, but I long to eliminate all of the nightwalkers, personally" Rama said thus to Lakshmana. [3-24-14]

[Verse Locator](#)

एवम् उक्तः तु रामेण लक्ष्मणः सह सीतया ।
शरान् आदाय चापम् च गुहाम् दुर्गाम् समाश्रयत् ॥ ३-२४-१५

15. **raameNa evam uktaH** = by Rama, thus, one who is said; **lakSmaNaH** = Lakshmana; **sharaan caapam ca** = arrows, bow, also; **aadaaya** = on taking; **saha siitayaa** = along with, Seetha; **durgaam guhaam samaashrayat** = unreachable, in cave, took shelter.

When Rama said to him that way, Lakshmana picked up his bow and arrows, and together with Seetha he took shelter in an unreachable cave. [3-24-15]

This episode of sending away Seetha and Lakshmana has got three reasons in the complex of She-He-Me. 1] One is that this Seetha is to be sent away from that prospective battlefield, because Seetha is untrained for warfare like Rama's third mother Kaikeyi. Secondly, whenever Seetha is present we see no killings or slayings in Ramayana, because she, as Goddess Lakshmi, condones any sinner and accords salvation. As such, there may be a probability of not only hindering war, but there may be her blessing to every demon with a free passage to heaven, of which Rama becomes a helpless onlooker. 2] Second reason is that this Lakshmana is intolerant of any assault on his brother or sister-in-law and collides head-on with the aggressors, which may lead Lakshmana up to Lanka to confront even Ravana. That being the snakily aggressive nature of Lakshmana, Rama bids him to go away before any happening, or any further dialogue is given to Lakshmana. 3] Third is that Rama is the first one to promise the sages and saints to eradicate demons for himself, for which Seetha nags him not to wage a causeless war. Therefore, if Rama is going to hide in any cave camouflaged by trees along with Seetha, and Lakshmana goes on warring, the very character of Rama is at stake. Thus, as promised to sages and saints Rama alone wanted to trigger off the elimination process of demons. That is why Rama breathes fresh air saying "good riddance" in next verse.

[Verse Locator](#)

तस्मिन् प्रविष्टे तु गुहाम् लक्ष्मणे सह सीतया ।
हन्त निर्युक्तम् इति उक्त्वा रामः कवचम् आविशत् ॥ ३-२४-१६

16. **tasmin lakSmaNe** = that, Lakshmana; **siitayaa saha guhaam praviSTe tu** = Seetha, along with, in cave, on entering, but; **raamaH** = Rama; **hanta** = thank goodness; **nir yuktam** = minus, with them - good riddance, good idea; **iti uktvaa** = thus, saying [to himself]; **kavacam aavishat** = armour, shield, entered - donned.

On Lakshmana's entering into cave along with Seetha, Rama said to himself, "thank goodness, it is a good-idea!" and thus saying he donned his shield. [3-24-16]

[Verse Locator](#)

स तेन अग्नि निकाशेन कवचेन विभूषितः ।

बभूव रामः तिमिरे महान् अग्निर् इव उत्थितः ॥ ३-२४-१७

17. **agni nikaashena** = fire, in brilliance; **tena kavacena vi bhuuSitaH** = by that, armour, well, bedecked - which actually is a meaningless protection for Rama; **saH raamaH** = he, that Rama; **timire utthitaH** = in utter darkness, up-shot; **vi dhuumaH** = without, fumes; **agniH iva** = fire, as with; **babhuuva** = he became - shone forth.

Well bedecked in a shield that has fire-like brilliance that Rama shone forth like a fumeless conflagration up-shot in utter darkness. [3-24-17]

[Verse Locator](#)

स चापम् उद्यम्य महत् शरान् आदाय वीर्यवान् ।

संबभूव अवस्थितः तत्र ज्या स्वनैः पूरयन् दिशः ॥ ३-२४-१८

18. **viiryavaan** = valorous one; **saH** = he that Rama; **mahat caapam udyamya** = imposing bow, on raising up; **sharaan aadaaya** arrows, drawing up; **jyaa svanaiH** = bowstring, by sound of; **dishaH puurayan** = directions, while filling; **tatra avasthitaH** = there, he stood; **sam babhuuva** = he became - he firmed up.

On raising his imposing bow and drawing arrows, that valorous Rama firmed up and stood there, filling all the directions with the tinny sounds of bowstring. [3-24-18]

[Verse Locator](#)

ततो देवाः सगन्धर्वाः सिद्धाः च सह चारणैः ।

समेयुः च महात्मनो युद्ध दर्शन कांक्षया ॥ ३-२४-१९

19. **tataH** = then; **sa gandharvaaH devaaH** = with, gandharva-s gods; **mahaatmanaH siddhaaH ca caaraNaiH saha** = great-souls, siddha-s, carana-s, along with; **yuddha darshana kaankshayaa** = war, to see, aspiring to; **sam eyuH ca** = together, came, also.

Gods with gandharva-s and great-souled siddha-s along with carana-s have then met one another and came there aspiring to see the war. [3-24-19]

[Verse Locator](#)

ऋषयः च महात्मनो लोके ब्रह्मर्षि सत्तमाः ।

समेत्य च ऊचुः सहिताः ते अन्योन्यम् पुण्य कर्मणः ॥ ३-२४-२०

20. **mahaatmanaH R^iSayaH ca** = great-souls, sages, also; **loke brahmarSi sattamaaH** = those that are there in worlds, Brahma-sages, eminent ones; **puNya karmaNaH** = those with pious, exploits; **sametya** = came together; **anyaH anyam** = other, to other [one another]; **sahitaaH** = on meeting; **uucuH** = they talked.

The great-souled sages and those that are known in worlds as eminent Brahma-sages, on their coming together those beings of pious exploits spoke to one another, among themselves. [3-24-20]

[Verse Locator](#)

स्वस्ति गो ब्राह्मणानाम् च लोकानाम् च इति संस्थिताः ।

जयताम् राघवो युद्धे पौलस्त्यान् रजनी चरान् ॥ ३-२४-२१

चक्र हस्तो यथा युद्धे सर्वान् असुर पुं गवान् ।

21, 22a. **go braahmaNebhyaH** = for cows, Brahmans; **ye lokaanaam sam sthitaH** = those, in worlds, well, abiding in; **svasti astu** = good, may betide; **raaghavaH** = Raghava [sankhye = in

war]; **rajanii caraan paulastyaan** = [these] night walkers, belonging to Pulastya dynasty; **jayataam** = shall triumph over; **cakra hastaH viSNuH** = disc, handler, Vishnu; **yuddhe sarvaan asura pungavaan** = in war, all, demons, mighty ones; **iti uucuH** = thus, said.

"Let good betide cows, Brahmans and those people that are abiding in all the worlds. Raghava shall be victorious in the war over the clansmen of Sage Paulastya, the nightwalkers." Thus they talked among themselves. [3-24-21]

[Verse Locator](#)

एवम् उक्त्वा पुनः प्र ऊचुः आलोक्य च परस्परम् ॥ ३-२४-२२

चतुर्दश सहस्राणि रक्षसाम् भीम कर्मणाम् ।

एकः च रामो धर्मात्मा कथम् युद्धम् भविष्यति ॥ ३-२४-२३

22b, 23. **evam uktvaa** = thus, on saying; **aalokya ca parasparam** = on seeing, at each other; **punaH pra uuchuH** = again, they well, said; **bhiima karmaNaam rakSasaam** = of fiendish, deeds, demons [force is]; **catur dasha sahasraaNi** = four, ten, thousand [fourteen thousand]; **dharmaatmaa raamaH ca ekaH** = virtue-souled, Rama, also, one [only]; **yuddham katham bhaviSyati** = war, how, results in.

Thus speaking they also well-said again, looking at each other "the demons of fiendish deeds are fourteen thousand in number and this virtue-souled Rama is solitary... what would be the result of this war!" Thus the sages discussed among themselves. [3-24-22b, 23]

[Verse Locator](#)

इति राजर्षयः सिद्धाः स गणाः च द्विजर्षभाः ।

जात कौतूहलात् तस्थुर् विमानस्थाः च देवता ॥ ३-२४-२४

24. **raaja rSayaH** = kingly-sages; **sa gaNaaH siddhaaH** = with, assemblages, siddha-s; **dvija rSabhaaH** = Brahmans, the eminent ones; **vimaana sthaaH devataaH ca** = on aircraft, staying, gods, also; **jaata kautuuhalaat tasthuH** = originated, inquisitiveness, tarried there.

Thus the assemblages of kingly-sages, siddha-s and the eminent Brahmans, along with gods that are staying in their aircrafts, tarried there in the firmament peering inquisitively at Rama. [3-24-24]

[Verse Locator](#)

आविष्टम् तेजसा रामम् स.ंग्राम शिरसि स्थितम् ।

दृष्ट्वा सर्वाणि भूतानि भयात् विव्यथिरे तदा ॥ ३-२४-२५

25. **tadaa** = then; **sangraama shirasi sthitam** = war's, head of [forefront,] standing up to; **tejasaa aaviSTam raamam** = by aura [of invincibility,] immured, at Rama; **dR^iSTvaa** = on seeing; **sarvaaNi bhuutaani** = all, beings; **bhayaat vivyathire [vi vyathire]** = by dread, verily, in throes of.

Immured in an aura of invincibility Rama is standing up to the war in its vanguard, and then on seeing at him all beings went into the throes of dread. [3-24-25]

[Verse Locator](#)

रूपम् अप्रतिमम् तस्य रामस्य अक्लिष्ट कर्मणः ।

बभूव रूपम् क्रुद्धस्य रुद्रस्य इव महात्मनः ॥ ३-२४-२६

26. **a kliSTa karmaNaH** = without, causing difficulties, lone with such deeds - Rama with unarmful deeds; **tasya raamasya** = that, Rama's; **a pratimam ruupam** = un, equalling [nonesuch,] aspect; **kruddhasya** = infuriated; **mahaatmanaH** = supreme-souled; **rudrasya ruupam iva** = Rudra's, aspect, as with; **babhuuva** = became.

That nonesuch aspect of Rama whose deeds are unharmlful to any, has become the aspect of wrathful supreme-souled Rudra. [3-24-26]

The wrathful aspect of Rudra at the time of era ending has chanced on Rama to start the elimination of demonic clan and this is as observed by caaraNaa-s in firmament. caaraNaa-s are those divine beings that journey in heavens in their auspicious paths. Hanuma while jumping the ocean to Lanka treads the path of caaraNaa-s because their footpath is so auspicious. For this skaanda puraaNa has something to tell: rudra tejo vilasitam dR^iShTvaa raama kalebaram | sa~Nkham cakra shuulam ca pinaakam kheTam eva ca | khaTvaa ca ghanTaam Damaru baaNa paasha ankusham tathaa | caapam vajram khaDgam ca parashum traasa kaaraNam | jaya shriyam ca gangaam ca dadR^ishuH siddha caaraNaaH | skaandda puraaNa According to Maheshvara Tiirtha.

[Verse Locator](#)

इति संभाष्यमाणो तु देव गंधर्व चारणैः ।
ततो गंभीर निर्हृदम् घोर चर्म आयुध ध्वजम् ॥ ३-२४-२७
अनीकम् यातुधानानाम् समन्तात् प्रत्यदृश्यत ।
वीर आलापान् विसृजताम् अन्योन्यम् अभिगच्छहताम् ॥ ३-२४-२८
चापानि विस्फुरयताम् जृम्भताम् च अपि अभीक्ष्णशः ।
विप्रघुष्ट स्वनानाम् च दुंदुभीम् च अपि निघ्नताम् ॥ ३-२४-२९

27, 28, 29. iti sam bhaaSyamaaNaH tu = thus, while conversing, but; deva gandharva caaraNaiH = by gods, gandharva-s, carana-s; tataH = then; gambhiira nirhraadam = with boisterous, noise; ghora [varama] carma aayudha dhvajam = having grisly, [shields] skin [shields,] weaponry, war-flags; yaatudhaanaanaam aniikam samantaat = of demons, legions, all over; pratyadR^ishyata = are seen [by gods]; viira aalaapaan visR^ijataam = bravo, cries, spouting out; anyonyam abhigacChataam [abhigarjataam] = at each other, rushing [bawling]; caapaani vispharayataam = with bows, making brassy noise; abhiikSNashaH = too much for; jR^imbhataam ca api = jumping by leaps and bounds, also, even; dundubhiim ca api = drums, also, even; nighnataam = while drumming vi pra ghuSTa = with verily, loud, clamorous; svanaanaam ca = with noise, also [filled the area.]

While gods, gandharva-s, carana-s are conversing thus, then they have seen there the legions of the demons arriving from all over with boisterous noises, spouting cries of bravo, handling their grisly skins, shields, weaponry and war-flags, and onrushing at each other in disarray. With brassy twanging of bows, with the drumming of war drums, and even by their jumping, leaping and bouncing that area is filled with very loud and clamorous noise. [3-24-27, 28, 29]

[Verse Locator](#)

तेषाम् सुतुमुलः शब्दः पूरयामास तद् वनम् ।
तेन शब्देन वित्रस्ताः श्वापदा वन चारिणः ॥ ३-२४-३०
दुद्रुवुः यत्र निःशब्दम् पृष्ठतो न अवलोकयन् ।

30, 31a. teSaam su tumulaH shabdaH = their, highly, brutish, noise; tat vanam puurayaamaasa = that, forest, started to fill; tena shabdena vi trastaaH = by that, noise, verily, panicked; vana caariNaH = forest, ranging; shvaapadaa = brutes; yatra = where; niH shabdham = without, noise - silence is there; to there; pR^iSThataH na avalokayan = at back, not, looking; dudruvuH = dashed off.

When highly brutish cacophony of demons started to fill the forest, that jangling even panicked the brutes ranging in that forest, and those beasts dashed off to other places where silence prevailed, without looking back. [3-24-30, 31a]

[Verse Locator](#)

तत् च अनीकम् महावेगम् रामम् समनुवर्तत ॥ ३-२४-३१

घृत नाना प्रहरणम् गंभीरम् सागरोपमम् ।

31b, 32a. mahaa vegam = highly, speedy - temerarious; ghR^ita naanaa praharaNam = taking, many, assault weapons; gambhiiram saagara upamam = unfathomable - unnavigable [tumultuous,] ocean, in simile; tat aniikam = that, army; raamam = towards Rama; sam anu vartata [sam upa sarpata] = well, near to, steered.

And that foolhardy army of demons which in simile is like an unnavigable ocean steered towards Rama handling many assault weapons. [3-24-31b, 32a]

[Verse Locator](#)

रामो अपि चारयन् चक्षुः सर्वतो रण पण्डितः ॥ ३-२४-३२

ददर्श खर सैन्यम् तत् युद्ध अभिमुखो गतः ।

32b, 33a. raNa paNDitaH = war, expert - Rama; raamaH api = Rama, even; cakSuH sarvataH caarayan = eyes [sight,] all over, spreading - casting; yuddha abhi mukhaH gataH = war, towards, going - lunging at; tat khara sainyam dadarsha = that, Khara's, army, [Rama] has seen.

Casting his sight all-over even that war-expert Rama has seen that army of Khara lunging at a conflict. [3-24-32b, 33a]

[Verse Locator](#)

वितत्य च धनुर् भीमम् तूण्याः च उद्धृत्य सायकान् ॥ ३-२४-३३

क्रोधम् आहारयत् तीव्रम् वधार्थम् सर्व रक्षसाम् ।

33. bhiimam dhanuH vitatya ca = awesome, bow, on stretching, also; tuuNyaaH saayakaan uddhR^itya ca = from quiver, arrows, on whipped out; sarva rakSasaam vadhaartham = all, demons, to eliminate; tiivram krodham aahaarayam = extreme, wrath, he called forth - [adopted a mask.]

Rama stretched his awesome bow to examine the taut of bowstring, and even whipped arrows out of quiver, and then adopted a mask of extreme wrath to eliminate all the demons. [3-24-33]

Rama has no built-in feature of ire or wrath. He has to whip it up at times to show divine fury as a mask. From the start Vishnu is changing get-ups and when Milky Ocean was churned, He became Mohini, and from then on his role-play is continuous in all the incarnations. As said in Bala Kanda 1-1-18: kaalaagni sadR^ishaH krodhe 'resembles like fierce fire in anger...' thus it is a resemblance, not an actuality, even that is unbearable for a glance. atha yuddha samudyata yaatudhaanaanidhaanaaya satvaram udagra kopam aaviShTasya pracaNDa anila dodhuuyamaana jvaalaakalaapa yugaanta anala kalpasya sakala jana duShprekShyasya - - dharmaakuutam Even now, on seeing Rama's unsightly aspect, should these demons fall prostrate before him, there would be no loss to their lives. But Khara, as his name itself indicates that he has an asinine mentality, will not yield.

[Verse Locator](#)

दुष्प्रेक्ष्यश्चाभवत्क्रुद्धो युगान्ताग्निरिवज्वलन् - यद्वा -

दुष्प्रेक्ष्यः च अभवत् क्रुद्धो युगान्त अग्निः इव ज्वलन् ॥ ३-२४-३४

तम् दृष्ट्वा तेजसा आविष्टम् प्राव्यथन् वन देवताः ।

34. kruddhaH = one who is enraged; that Rama; jvalan = while blazing; yuga anta agniH iva = era, ending, Fire, like, blazing; duS prekSyah = un, sightly - frightful-looking; abhavat ca = he became, also; tejasaa aaviSTam = by conflagration, when pervaded; tam dR^iSTvaa = at him [Rama,] on seeing; vana devataaH = pastoral, deities; praa vyathan = very much, annoyed.

And when he is enraged and blazing he became frightful-looking like the blazing Fire at the end of era, and on seeing such a Rama when he is pervaded with conflagration like anger, the pastoral deities are very much annoyed. [3-24-34]

[Verse Locator](#)

तस्य रुष्टस्य रूपम् तु रामस्य ददृशे तदा ।
दक्षस्य इव क्रतुम् हन्तुम् उद्यतस्य पिनाकिनी ॥ ३-२४-३५

35. tataH = then; ruSTsya tasya raamasya ruupam = exasperated, his, that Rama's, aspect; dakshasya kratum hantum = Daksha's, ritual, to destroy; udyatasya = embarked; pinaakinii iva = one who wields Pinaaka bow - namely Rudra, as with; dadR^ishe = appeared.

The all-pacific aspect of that Rama then in his exasperation appeared to be like that of the all-ruinous Rudra, the wielder of bow called Pinaki, namely peaceful Shiva when enraged, at the time of Rudra's embarking on to ruin the Vedic ritual of Daksha Prajaapati. [3-24-35]

[Verse Locator](#)

तत् कार्मुकैः आभरणैः रथैः च
तत् वर्माभिः च अग्नि समान वर्णैः ।
बभूव सैन्यम् पिशित अशनिनाम्
सूर्य उदये नीलम् इव अभ्र जालम् ॥ ३-२४-३६

36. pishita ashaninaam tat sainyam = of raw-flesh, eaters, that, army; kaarmukaiH aabharaNaiH rathaiH ca = with bows, embellishments, chariots, also; agni samaana varNaiH = fire, equalling, in colour; tat [taiH] varmaabhiH ca = that, [with those,] armours, also; suurya udaye = of sun, at dawn time; niilam = blue-black; abhra jaalam [abhra bR^indam] = clouds, cluster of; iva = as with; babhuuva = became - varied.

That army of raw-flesh eaters with their bows, embellishments, and chariots, and also with their armours, all glittering with the dazzle of flaming fire, varied into a sky-blue coloured cluster of clouds on which the dazzling sunrays will be glittering at the dawning of the sun. [3-24-36]

The metaphor of cloud-clusters with the demons is to explain that the clouds will evaporate on the advent of fire-like sun at his dawn or rising of Rama to war. The night-walking demons have their powers increased in evening times and dwindled in morning. Thus their fire-like armours will cease to exist when the real Sun's fire [or fire of Rama's arrows] starts to flame, their bows cease to exist if the rainbow-giver comes in, and their flagging ensigns will cease with the ensigncy of raising sun in sky, and ill becomes of them, the evil-doers, after a short while.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुर् विंशः सर्गः

Thus, this is the 24th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 24

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 25 Verses converted to UTF-8, Oct 09

Introduction

The ambidextrous archery of Rama is established here for the first time. So far, he has been using his archery sporadically, and here it is said to have a different dimension. The speed with which he draws arrows from quiver, the quickness with which he strings them, and the precision with which he shoots, is suggested here, though not explained. Though no apparent divinity is attached to this exercise, it suggests a divine expertise of a human.

There are fourteen thousand demons against one Rama, and the Divine beings watch this from heavens as a sport, without according any miraculous powers to Rama, suggesting that a human has to face any number of problems, here fourteen thousand demons, for himself and no divine grace suddenly comes to his help.

Rama gives the demons enough time and warning, but as the atrocity is escalating, he uses one gandharva missile and many other arrows, which will devastate the entire army of Dushana's brute force.

[Verse Locator](#)

अवष्टब्ध धनुम् रामम् क्रुद्धम् च रिपु घातिनम् ।
ददर्श आश्रमम् आगम्य खरः सह पुरःसरैः ॥ ३-२५-१

1. kharaH puraHsaraiH saha = Khara, forerunning soldiers, along with; aashramam aagamyā = at hermitage, on coming; avaSTabdha dhanum = at Rama, who is holding fast, bow; kruddham = wrathful one; ripu ghaatinam raamam ca = enemy, eliminator, also; dadarsha = has seen.

Khara on arriving at the hermitage along with forerunning soldiers saw the enemy-eliminator and wrathful Rama holding fast to his bow. [3-25-1]

[Verse Locator](#)

तम् दृष्ट्वा सगुणम् चापम् उद्यम्य खर निःस्वनम् ।
रामस्य अभिमुखम् सूतम् चोद्यताम् इति अचोदयत् ॥ ३-२५-२

2. tam dR^iSTvaa = at him [Rama,] on seeing; khara niHsvanam = Khara, bawling [or, ass-like, braying bow]; sa guNam caapam udyamyā = with, string-taut, bow, on raising up; raamasya abhimukham = to Rama's, fore; codyataam = let [chariot] be driven; iti suutam acodayat = thus, at charioteer, drove [him crazy.]

On seeing Rama that bawling Khara raised his string-taut bow that makes an ass-like braying twang, drove his charioteer crazy saying, "drive to the fore of that Rama..." [3-25-2]

[Verse Locator](#)

स खरस्य आज्ञया सूतः तुरगान् समचोदयत् ।
यत्र रामो महाबाहुः एको धुन्वन् धनुः स्थितः ॥ ३-२५-३

3. saH suutaH = that, charioteer; kharasya aaj~nayaa = Khara's, by order; mahaabaahuH ekaH raamaH = mighty armed one, single, Rama; yatra dhanuH dhunvan sthitaH = where he is, bow, while swaying, standing; to there; turagaan sam acodayat = horses, well, driven.

On the orders of Khara the charioteer drove the horses to there where the mighty armed Rama is standing single-handedly while swaying his bow. [3-25-3]

[Verse Locator](#)

तम् तु निष्पतितम् दृष्ट्वा सर्वे ते रजनी चराः ।
मुंचमाना महानादम् सचिवाः पर्यवारयन् ॥ ३-२५-४

4. niSpatitam = who has fallen in - descended on; tam tu dR^iSTvaa = him, but - for their part, on seeing; sacivaaH te sarve rajanii caraaH = ministers - deputies, they, all, demons; mahaa naadam = with great, noise - battle cries; muncamaanaa venting out; pari avaarayan = around, encircled.

On seeing Khara descending on Rama then all those nightwalkers who are the deputies of Khara encircled Khara venting out loud battle cries. [3-25-4]

[Verse Locator](#)

स तेषाम् यातुधानानाम् मध्ये रथः गतः खरः ।
बभूव मध्ये ताराणाम् लोहिताङ्ग इव उदितः ॥ ३-२५-५

5. teSaam yaatudhaanaanaam madhye = of their, of demons, among; rathaH gataH saH kharaH = in chariot, staying, he, that Khara; taaraaNaam madhye = stars, in midst of; uditaH lohita anga = up-shot, copper, coloured bodied one - Mars; iva = like; babhuuva = became - shone forth.

Khara staying on his chariot in the thick of those demons appeared to be like coppery-red planet Mars up-shot in the thick of stars. [3-25-5]

[Verse Locator](#)

ततः शर सहस्रेण रामम् अप्रतिम ओजसम् ।
अर्दयित्वाअ महानादम् ननाद समरे खरः ॥ ३-२५-६

6. tataH = then; kharaH samare = Khara, in combat - prone to a combat; shara sahasrena = with arrows, a thousand; a pratima ojasam = one with - not, paralleled [unique,] force; raamam = Rama is; ardayitvaa = having assaulted; mahaa naadam nanaada = loud, battle cry, blared.

In his proneness to war then Khara assaulted that uniquely forceful Rama with a thousand arrows and blared a roaring battle cry. [3-25-6]

[Verse Locator](#)

ततः तम् भीम धन्वानम् क्रुद्धाः सर्वे निशाचराः ।
रामम् नाना विधैः शस्त्रैः अभ्यवर्षन्त दुर्जयम् ॥ ३-२५-७

7. tataH = then; sarve kruddhaaH nishaacaraaH = all, infuriated, nightwalkers; bhiima dhanvaanam = one with - horrific, bow; dur jayam = one impossible, to vanquish - invincible; tam raamam = at him, that Rama; naanaa vidhaiH shastraiH abhyavarSanta = with many, types, of weapons, much [incessantly] rained.

All of those infuriated nightwalkers then incessantly rained diverse weapons on that invincible Rama who is handling a horrific bow. [3-25-7]

[Verse Locator](#)

मुद्गरैः आयसैः शूलैः प्रासैः खड्गैः परश्वधैः ।
राक्षसाः समरे रामम् निजघ्नू रोष तत्पराः ॥ ३-२५-८

8. raakSasaaH roSa tatparaaH = demons, to rancour, indulged - caught up; mudgaraiH aayasaiH shuulaiH praasaiH khaDgaiH parashvadhahiH = with bludgeons, lances, tridents, darts, hatchets; samare raamam nijaghnuu = in war, Rama, bombarded.

Those demons that are already caught up with rancour bombarded Rama with bludgeons, lances, tridents, darts and hatchets. [3-25-8]

[Verse Locator](#)

ते वलाहक संकाशा महाकाया महाबलाः ।
अभ्यधावन्त काकुत्स्थम् रथैः वाजिभिः एव च ॥ ३-२५-९
गजैः पर्वत कूट अभैः रामम् युद्धे जिघासवः ।

9, 10a. valaahaka samkaashaa = immense-cloud, resembling - and jostling; mahaa kaayaa mahaa balaaH = massive bodied, exceptionally mighty ones; such as they are; te = those; rathaiH vaajibhiH eva ca = with chariots, horses, even, also; parvata kuuTa abhaiH gajaiH = mountain, ridges, similar, on elephants; yuddhe raamam jimghaasavaH = in war, Rama, eager to kill; kaakutstham abhyadhaavanta = towards Rama, they rushed in on.

Those massive bodied and exceptionally mighty demons came jostling like immense clouds in their eagerness to kill Rama in that war, while some mounted on chariots and horsebacks, and some more riding mountain-ridges like elephants rushed in on Rama. [3-25-9,10a]

[Verse Locator](#)

ते रामे शर वर्षाणि व्यसृजन् रक्षसाम् गणाः ॥ ३-२५-१०
शैलेन्द्रम् इव धाराभिर् वर्षमाणा महाधनाः ।

10b, 11a. te rakSasaam gaNaaH = those, of demons, bands of; raame = on Rama; varSamaaNaa = that which is raining; mahaa ghanaaH = enormous, black clouds; dhaaraabhiH = with discharge of torrents; shaila indram iva = on mountain, the best - lofty one, as with; shara varSaaNi = arrow, torrents; vyasR^ijan = outpoured.

And those bands of demons have outpoured arrows on Rama, as with enormous black-clouds disemboguing torrents on a lofty mountain. [3-25-10b, 11a]

[Verse Locator](#)

सर्वैः परिवृतो रामो राक्षसैः कूरदर्शिनैः ॥ ३-२५-११
तिथिषु इव महादेवो वृतः पारिषदाम् गणैः ।

11b, 12a. raamaH = Rama; sarvaiH raakshasaiH kR^Ira darshinaiH = by all, demons, by demons, grisly, in their appearance; mahaa devaH = supreme, deity [Rudra]; tithiSu = on [certain] days; paariSadaam gaNaiH vR^itaH iva = retinue, group of, surrounded, as with; pari vR^itaH = around, [Rama is] hemmed in.

When hemmed in with those grisly-looking demons Rama appeared like Rudra surrounded by his divine retinue called prathama gaNa-s, on certain days, whereupon he starts his all-destructive cosmic-dance. [3-25-11b, 12a]

[Verse Locator](#)

तानि मुक्तानि शस्त्राणि यातुधानैः स राघवः ॥ ३-२५-१२

प्रतिजग्राह विशिखैः नदि ओघान् इव सागरः ।

12b, 13a. saH raaghavaH = he, that Raghava; yaatudhaanaiH muktaani taani shastraaNi = by demons, discharged, those, arrows; saagaraH nadi oghaan iva = ocean, rivers', onrush, as with; vi shikhaiH = by verily, pointed [his arrows]; prati jagraaha = in turn, taken [pre-empted.]

That Raghava has pre-empted those arrows discharged by the demons with his excruciatingly pointed arrows as an ocean would do with the river's onrush. [3-25-12b, 13a]

[Verse Locator](#)

स तैः प्रहरणैः घोरैः भिन्न गात्रो न विव्यथे ॥ ३-२५-१३

रामः प्रदीप्तैर् बहुभिर् वज्रैर् इव महा अचलः ।

13b, 14a. ghoraiH taiH praharaNaiH = gruesome one, with those, assault weapons; bhinna gaatraH san = gashed, bodied, even if; saH raamaH = he, that Rama; pra diiptaiH = highly, blazing; bahubhiH vajraiH = with very many, Thunderbolts; mahaa a calaH iva = enormous, not, moving one - mountain [Mt. Meru,] as with; na vi vyathe = not, at all, hurt - not rendered feeble.

Even if his body is gashed with those gruesome assault weapons Rama is not enfeebled, as with the enormous Mt. Meru that can withstand even if battered by very many highly blazing thunderbolts of Indra. [3-25-13, 14a]

[Verse Locator](#)

स विद्धः क्षतज दिग्धः सर्व गात्रेषु राघवः ॥ ३-२५-१४

बभूव रामः सन्ध्य अभ्रैः दिवाकर इव आवृतः ।

14b, 15a. viddhaH sarva gaatreSu = bruised, on all, limbs; kSataja digdhaH = with blood, bedaubed; raaghavaH = one from the dynasty of Raghu-s; saH raamaH = that, Rama; sandhya abhraiH aavR^itaH = of eventide, by cloudscapes, covered with; divaakara iva = sun, as like; babhuuva = became -shone forth.

Bruised and bedaubed with blood on all his limbs that Rama of Raghu's dynasty took shape of the sun enshrouded by cloudscapes at eventide. [3-25-14b, 15a]

Rama is not fading away like the evening sun but becoming more like blood red sun. The 'covering of blood' on his limbs suggests the covering of reddish flaring fire on all his limbs, as we say that evening sun is stained with blood and fire.

[Verse Locator](#)

विषेदुर् देव गन्धर्वाः सिद्धाः च परम ऋषयः ॥ ३-२५-१५

एकम् सहस्रैः बहुभिः तदा दृष्ट्वा समावृतम् ।

15b, 16a. tadaa = then; bahubhiH sahasraiH samaavR^itam = many, thousands [of demons,] surrounded by; ekam dR^iSTvaa = single one, on seeing; deva gandharvaaH siddhaaH parama R^iSayaH ca = gods, celestials, saints, sages, also; viSeduH = are dispirited.

On seeing lone Rama beset by many demons, then the gods, celestials, saints and sublime-sages are dispirited. [3-25-15b, 16a]

[Verse Locator](#)

ततो रामः तु सुसंकुद्धो मण्डली कृत कार्मुकः ॥ ३-२५-१६

ससर्ज निशितान् बाणान् शतशः अथ सहस्रशः ।

16b, 17a. tataH = then; raamaH tu = Rama, for his part; susamkruddhaH = becoming highly, infuriated; maNDalii kR^ita kaarmukaH = circularity, made [curved,] having bow; shatashaH = in hundreds; atha = why hundreds?; sahasrashaH = in thousands; nishitaan baaNaan sasarja = trenchant, arrows, jetted out.

But Rama on becoming highly infuriated curved his bow to a full circularity on stretching the bowstring up to his ear, and then jetted out trenchant arrows in hundreds. Why hundreds? He surged them in thousands. [3-25-16b, 17a]

[Verse Locator](#)

दुस्वारान् दुर्विषहान् कालपाश उपमान् रणे ॥ ३-२५-१७

मुमोच लीलया रामः कंकपत्रान् कांचन भूषणान् ।

17b, 18a. raamaH raNe = Rama, in that war; dur a vaaraan = impossible, not to, stop - unstoppable ones; dur vi sahaan = impossible, to verily, tolerate - intolerable ones; kaala paasha [daNDa] upamaan = Time's, lead [shaft,] in simile; kanka patraan = eagle, feathered; kaancana bhuuSaNaan = in gold, adorned; such arrows; mumoca liilayaa = discharged, sportily.

In that war Rama sportily discharged eagle-feathered arrows adorned in gold which are unstoppable and intolerable, and which in simile are the leads of Time-god. [3-25-17b, 18a]

[Verse Locator](#)

ते शराः शत्रु सैन्येषु मुक्ता रामेण लीलया ॥ ३-२५-१८

आददू रक्षसाम् प्राणान् पाशाः कालकृता इव ।

18b, 19a. raameNa liilayaa = by Rama, playfully; shatru sainyeSu muktaa = on enemy's, army, discharged; te sharaaH = those, arrows; kaala kR^itaa paashaaH iva = by Time-god, made [flung,] tethers, as with; rakSasaam praaNaan aadaduu = demon's, lives, [arrows] grabbed.

Those arrows that are playfully discharged on the army of enemy have grabbed the lives of demons like the tethers flung by the Time-god. [3-25-18b, 19a]

[Verse Locator](#)

भित्त्वा रक्षस देहान् ताम् ते शरा रुधिर आप्लुताः ॥ ३-२५-१९

अंतरिक्ष गता रेजुः दीप्त अग्नि सम तेजसः ।

19b, 20a. te sharaa = those, arrows; taam raakSasa dehaan bhittvaa = their, demon's, bodies, on impaling; rudhira aaplutaaH = in blood, swamped; antarikSa gataa = into welkin, on going; diipta agni sama tejasaH = inflamed, flame, equal, with the flare; rejuH = shone forth.

On impaling the bodies demons, the arrows swamped in blood have gone into welkin, where they are aglow with flares equalling inflamed flames. [3-25-19b, 20a]

The similitude between redness of blood and the redness of flaring fire is again suggested, as said at 3-25-14b, 15a above.

[Verse Locator](#)

असंख्येयाः तु रामस्य सायकाः चाप मण्डलात् ॥ ३-२५-२०

विनिष्पेतुः अतीव उग्रा रक्षः प्राण अपहारिणः ।

20b, 21a. raamasya = Rama's; caapa maNDalaat = bow's, from nimbus - from circularly bent arrow; atiiva ugraaH = highly, frightening; rakSaH praaNa apahaariNaH = demons, lives, filchers of [resulted in]; a sankhyeyaaH = not, calculable; saayakaaH viniSpetuH [vi niS petuH = verily, out, fell] = fusilladed.

Innumerable and highly frightening arrows fusilladed from the nimbus of the bow of Rama that resulted as the filchers of the lives of demons. [3-25-20b, 21a]

[Verse Locator](#)

तैः धनूंषि ध्वज अग्राणि चर्माणि च शिरांसि च ॥ ३-२५-२१
बहून् स हस्त आभरणान् ऊरून् करि कर उपमान् ।
चिछहेद रामः समरे शतशः अथ सहस्रशः ॥ ३-२५-२२

21b, 22. **raamaH** = Rama; **samare** = in that war; **taiH** = with such of them - arrows; **shatashaH atha sahasrashaH** = in hundreds, now, in thousands; **dhanuumSi dhvaja agraaNi** = bows, war-flags, pinnacles; **carmaaNi ca** = skins [armours,] also; **shiraamsi ca** = heads [of demons,] also; **sa hasta aabharaNaan** = with, hand, ornaments; **bahuun** = arms; **kari kara upamaan** = elephant's, trunk, similar; **uuruun** = thighs; **ciCheda** = shredded.

In that war, shooting now with hundreds, and now with thousands of such arrows, Rama shredded those many bows, pinnacles of war-flags, armours and the like. And even shred are the heads of demons, along with their ornamented arms and thighs similar to the trunks of elephants. [3-25-21b, 22]

[Verse Locator](#)

हयान् कांचन सन्नाहान् रथ युक्तान् स सारथीन् ।
गजाम् च स गज आरोहान् स हयान् सारधिनः तदा ॥ ३-२५-२३
चिछिहदुः बिभिदुः च एव राम बाणा गुण च्युताः ।
पदातीन् समरे हत्वा हि अनयत् यम सदनम् ॥ ३-२५-२४

23, 24. **raama baaNaa [caapaat] guNa cyutaaH** = Rama's, bow's, string, fallen from [with arrows]; **kaancana sannaahaan** = with golden, harnesses; **ratha yuktaan** = chariots, yoked to; **sa saarathiin** = with, charioteers; **hayaan** = horses; **sa gajaam aaroahaan** = with, elephants, along with those that are riding; **gajaam ca** = elephants, also; **ciChiduH bibhiduH ca eva hi** = shredded, scrapped, also, thus, indeed; **tadaa** = likewise; **sa hayaan saaradinaH** = with, horses, cavaliers; **padaatiin** = infantrymen; **samare hatvaa** = in war, on killing; **yama sadanam anayat** = to Yama's, abode, led.

With the arrows flung from the bow-bowstring-nimbus of Rama, he indeed shredded and scraped the horses hitched with golden harnesses, and the chariots to which they are yoked, and even their charioteers. Likewise, he even ripped off the elephants along with their riders, and the horses along with their cavaliers. And on eliminating infantrymen in that war Rama led them to the abode of Yama, the Time-god. [3-25-23, 24] [3-25-23]

[Verse Locator](#)

ततो नालीक नाराचैः तीक्ष्ण अग्रैः विकर्णिभिः ।
भीमम् आर्त स्वरम् चक्रुः छिद्यमाना निशाचराः ॥ ३-२५-२५

25. **tataH naaliika naaraacaiH** = then, tubular arrows, iron arrows; **tiikshNa agraiH** = sharp, edged ones; **vi karNibhiH** = upturned, ears [crescent-tipped] arrow; **Chidyamaanaa** = while ripped to pieces; **nishaacaraaH** = nightwalkers; **bhiimam aarta svaram cakruH** = disgusting, anguish, cries, let out.

While ripped to pieces with tubular arrows, with arrows made of iron, and with sharp-edged and crescent-tipped arrows those demons have let out disgusting cries of anguish. [3-25-25]

[Verse Locator](#)

तत् सैन्यम् निशितैः बाणैः अर्दितम् मर्म भेदिभिः ।
न रामेण सुखम् लेभे शुष्कम् वनम् इव अग्निना ॥ ३-२५-२६

26. raameNa = by Rama; marma bhedibhiH = critical places, piercing ones; nishitaiH baaNaiH arditam = with sharp, arrows, when harrowed; tat sainyam = that, army; sukham vanam agninaa iva = dried-up - burnt to a cinder, forest, by wild fire, as with; shuSkam na lebhe = pleasure, not, they have taken - disquieted.

When those arrows that gore the critical parts are thus harrowing, that army is discomposed like a forest burnt to a cinder by wild-fire. [3-25-26]

[Verse Locator](#)

केचिद् भीम बलाः शूराः प्रासान् शूलान् परश्वधान् ।
चिक्षिपुः परम क्रुद्धा रामाय रजनीचराः ॥ ३-२५-२७

27. bhiima balaaH shuuraaH = grotesquely, sinewy, brave ones; kecit rajaniicaraaH = some, nightwalkers; parama kruddhaa = highly, enraged; praasaan shuulaan parashvadhaan = darts, tridents, hatchets; raamaaya cikSipuH = towards Rama, they dashed.

Some of the grotesquely sinewy and braving nightwalkers are highly enraged and dashed their darts, tridents, and hatchets towards Rama. [3-25-27]

[Verse Locator](#)

तेषाम् बाणैः महाबाहुः शस्त्राणि आवार्य वीर्यवान् ।
जहार समरे प्राणान् चिच्छहेद च शिरो धरान् ॥ ३-२५-२८

28. mahaabaahuH = mighty armed Rama; viiryavaan = valorous one; samare = in war; baaNaiH = with arrows; teSaam shastraani aavaarya = their, weapons, on fending off; shiraH dharaan = head, holders - necks; cicCheda = sheared off, praaNaan jahaara ca = filched, lives, also.

On fending off those weapons with his arrows that mighty armed and valorous Rama filched away their lives by shearing off their necks in that war. [3-25-28]

[Verse Locator](#)

ते छिहन्न शिरसः पेतुः छिहन्न चर्म शरासनाः ।
सुपर्ण वात विक्षिप्ता जगत्याम् पादपा यथा ॥ ३-२५-२९

29. te = those demons; Chinna shirasaH = with severed, heads; Chinna carma shara aasanaaH = wrecked, shields, bows; superNa vaata vikshiptaa = by Garuda, Divine-eagle, its gust, strewn around; paadapaa yathaa = trees, as with; jagatyaam petuH = on earth, crashed down.

Those demons crashed down to earth with their heads severed and shields and bows wrecked, like the trees strewn around on earth owing to the gust raised by Garuda, the Divine Eagle, when he takes a sudden flight in heavens. [3-25-29]

[Verse Locator](#)

अवशिष्टाः च ये तत्र विषण्णाः ते निशाचराः ।
खरम् एव अभ्यधावन्त शरणार्थम् शर आहताः ॥ ३-२५-३०

30. tatra avashiSTaaH = there, remaining; ye nishaacaraaH = those, nightwalkers, even; shara aahataaH = by arrows, battered; viSaNNaaH ca = desperately, also; kharam eva = to Khara, alone; sharaNa artham abhyadhaavanta = for shelter, seeking, rushed.

Those nightwalkers that are battered by those arrows and remaining there, they desperately rushed towards Khara alone seeking shelter. [3-25-30]

[Verse Locator](#)

तान् सर्वान् धनुर् आदाय समाश्वास्य च दूषणः ।
अभ्यधावत सुसंकुद्धः क्रुद्धः [रुद्रम्] क्रुद्ध इव अन्तकः ॥ ३-२५-३१

31. **duuSaNaH** = Duushana; **taan sarvaan** = them, all; **samaashvaasya** = on comforting; [**punaH** = again]; **aadaaya** = on taking them; **su sam kruddhaH antakaH** = very, highly, infuriated, Terminator; [**rudram**] **iva** = [to Rudra,] as with; **dhanuH aadaaya** = bow, taking; **kruddham** = infuriated - Rama; [kaakutstham = to Rama]; **abhyadhaavata** = hurried towards.

Comforting all of them and taking his bow, very highly infuriated Duushana rushed towards that infuriated Rama like the furious Eliminator Yama.

Or

That highly infuriated Duushana rushed towards Rama as highly infuriated Yama rushes towards Rudra, where Rudra being the ultimate eliminator himself, angry rush of Yama towards Rudra is therefore futile. [3-25-31]

The second meaning can be expressed by substituting the word 'kruddha' with 'rudra' as in other mms than that of Gorakhpur version.

[Verse Locator](#)

निवृत्ताः तु पुनः सर्वे दूषण आश्रय निर्भयाः ।
रामम् एव अभ्यधावन्त साल ताल शिल आयुधाः ॥ ३-२५-३२

32. **sarve** = all of them; **duuSaNa aashraya nir bhayaaH** = Duushana, in shelter of, without, fear - emboldened; **punaH nivR^ittaaH tu** = again, returned, but; **saala taala shila aayudhaaH** = saala trees, palm trees, boulders, as weapons; **raamam eva abhyadhaavanta** = to Rama, alone, towards rushed.

Coming under the shelter of Duushana all of those demons are but emboldened and returned, and they once again rushed towards Rama with saala trees, palm trees and boulders as their weapons. [3-25-32]

[Verse Locator](#)

शूल मुद्गर हस्ताः च पाश हस्ता महाबलाः ।
सृजन्तः शर वर्षाणि शस्त्र वर्षाणि संयुगे॥ ३-२५-३३
द्रुम वर्षाणि मुंचन्तः शिला वर्षाणि राक्षसाः ।

33, 34a. **shuula mudgara hastaaH ca** = tridents, maces, in hands, along with; **paasha hastaa** = leashes, in hands; **mahaabalaaH raakshasaaH** = great-mighty, demons; **shara varSaaNi** = arrow, torrents; **shastra varSaaNi** = missile, torrents; **druma varSaaNi** = tree, torrents; **shilaa varSaaNi** = boulder, torrents; **sa.nyuge** = in that war; **sR^ijantaH** = created; **muncantaH** = released.

Handling tridents, maces, and leashes those great-mighty demons have created torrents of arrows, missiles, trees and boulders, and inundated Rama in that war. [3-25-33, 34a]

[Verse Locator](#)

तद् बभूव अद्भुतम् युद्धम् तुमुलम् रोम हर्षणम् ॥ ३-२५-३४
रामस्य अस्य महाघोरम् पुनः तेषाम् च रक्षसाम् ।

34b, 35a. **punaH** = again; **raamasya** = to Rama; **teSaam rakSasaam ca** = to the, demons, also; **tumulam adbhutam** = tumultuous, stunning; **roma harSaNam** = hair, raising one; **asya yuddham** = that, war; **mahaa ghoram babhuuva** = highly, gruesome, became.

Again there chanced a highly gruesome war between Rama and those demons that is tumultuous, stunning, and a hair-raising. [3-25-34b, 35a]

[Verse Locator](#)

ते समन्तात् अभिक्रुद्धा राघवम् पुनर् आर्दयन् ॥ ३-२५-३५

ततः सर्वा दिशो दृष्ट्वा प्रदिशाः च समावृताः ।

राक्षसैः सर्वतः प्राप्तैः शर वर्षाभिः आवृतः ॥ ३-२५-३६

स कृत्वा भैरवम् नादम् अस्त्रम् परम भास्वरम्।

समयोजयत् गान्धर्वम् राक्षसेषु महाबलः ॥ ३-२५-३७

35b, 36, 37. **te** = those demons; **abhi kruddhaa** = in high, dudgeon; **punaH raaghavam** = again, at Raghava; **samantaat** = all around; **aardayan** = on pressurising; [**ahyayuH** - **abhi yayuH** = came towards him - resurfaced]; **tataH** = then; **mahaa balaH saH** = exceptionally, forceful, he, that Rama; **raakshasaiH sarvataH praaptaiH** = by demons, from everywhere, reappeared; **sarvaa dishaH pra dishaaH ca** = all, directions, inter, directions, also; **sam aavR^itaaH** = fully, filled in; **shara varSaabhiH aavR^itaH** = with arrow, torrents, storming; **dR^iSTvaa** = on seeing; **bhairavam naadam kR^itvaa** = thunderous, sound, making; **raakshaseSu** = among demons; **parama bhaasvaram astram** = extremely, blazing, missile; **gaandharvam samayojayat** = gandharva missile, launched.

Those demons have resurfaced from all around pressurising Raghava in high dudgeon. On seeing the reappearance of demons from everywhere, with whom all the directions and inter-directions are fully filled, and who are storming torrents of arrows, then that exceptionally forceful Rama made a thunderous sound and launched an extremely blazing missile among the gather of demons, called gandharva missile. [3-25-35b, 36, 37]

[Verse Locator](#)

ततः शर सहस्राणि निर्ययुः चाप मण्डलात् ।

सर्वा दश दिशो बानैः आपूर्यन्त समागतैः ॥ ३-२५-३८

38. **tataH caapa maNDalaat** = then, from bow's, nimbus; **shara sahasraaNi** = arrows, in thousands; **nir yayuH** = out, scurried; **samaagataiH baanaiH** = with arrived, arrows; **sarvaaH dasha dishaH** = all, ten, sides; **aapuuryanta** = started to fill - crammed.

Then from the nimbus of his bow, arrows in thousand have scurried out, and with them thus arrived all the ten sides are cramped up. [3-25-38]

[Verse Locator](#)

न आददानाम् शरान् घोरान् विमुंचंतम् शर उत्तमान् ।

विकर्षमाणम् पश्यन्ति राक्षसाः ते शर आर्दिताः ॥ ३-२५-३९

39. **shara aarditaaH** = by arrows, harrowed; **te raakshasaaH** = those, demons; **ghoraan** = deadly ones; **sharaan aadadaanaam** = arrows, drawing forth; **na pashyanti** = not, seeing; **shara uttamaan vimuncantam** = arrows, supreme, unloosening; **na** = not [seen]; **vikarSamaaNam** = traction [of bowstring]; [**na** = they have not seen.]

Either the drawing of those supreme arrows from the quiver, or the traction of bowstring on placing them, or unloosing them from the bow is unperceived by those demons that are harrowing under those arrows. [3-25-39]

[Verse Locator](#)

शर अन्धकारम् आकाशम् आवृणोत् स दिवाकरम् ।

बभूव अवस्थितो रामः प्रक्षिपन् इव तान् शरान् ॥ ३-२५-४०

40. shara andhakaaram = arrows, darkness; sa divaakaram aakaasham = with, sun, sky; aavR^iNot = overspread; raamaH = Rama; taan sharaan = those, arrows; pra kshipan iva [pra vaman iva] = spew forth, as though; avasthitaH babhuuva = standing - persevered, he became.

Darkness caused by the thick of the arrows overspread the sky including its sun, while Rama happened to persevere spewing forth his arrows. [3-25-40]

Dark grew the air with arrowy hail / Which hid the sun as with a veil. - Griffith.

[Verse Locator](#)

युगपत् पतमानैः च युगपच्च हतैः भ्रिशम् ।

युगपत् पतितैः चैव विकीर्णा वसुधा अभवत् ॥ ३-२५-४१

41. vasudhaa = earth; yugapat patamaanaiH ca = in a trice, falling down, and; yugapat hataiH ca = in a trice, killed, even; yugapat patitaiH caiva = in a trice, fallen down, also thus; bhrisham vikiirNaa abhavat = far and wide, scattered [with them,] became.

Far and wide the earth is scattered with herds that are falling instantaneously, hosts that have fallen instantly, and huddles that are already felled with an instantaneity. [3-25-41]

Fiends wounded, falling, fallen, slain, / All in a moment, spread the plain, - Griffith.

[Verse Locator](#)

निहताः पतिताः क्षीणा च्छिहन्न भिन्न विदारिताः ।

तत्र तत्र स्म दृश्यन्ते राक्षसाः ते सहस्रशः ॥ ३-२५-४२

42. te raakshasaaH = those, demons; tatra tatra = there, and there; sahasrashaH nihataaH = in thousands, when killed; patitaaH = when fell; kshiiNaa = when enfeebled; bhinna = when gashed; cChinna = when slashed; vidaaritaaH = when ripped; dR^ishyante sma = noticeable, they are.

Thousands of demons are noticeable hither and yon, killed, fallen and enfeebled, and slashed, gashed and ripped. [3-25-42]

And thousands scarce alive were left / Mangled, and gashed, and torn, and cleft. - Griffith.

[Verse Locator](#)

स उष्णीषैः उत्तम अंगैः च स अङ्गदैः बाहुभिः तथा ।

ऊरुभिः बाहुभिः च्छिहन्नैः नाना रूपैः विभूषणैः ॥ ३-२५-४३

हयैः च द्विप मुख्यैः च रथैः भिन्नैः अनेकशः ।

चामर व्यजनैः छहन्नैः ध्वजैः नाना विधैः अपि ॥ ३-२५-४४

रामेण बाण अभिहतैः विच्छिहन्नैः शूल पट्टिशैः ।

खड्गैः खण्डीकृतैः प्रासैः विकीर्णैः च पश्वधैः ॥ ३-२५-४५

चूणिताभिः शिलाभिः च शरैः चित्रैः अनेकशः ।

विच्छिहन्नैः समरे भूमिः विस्तीर्णा अभूत् भयङ्करा ॥ ३-२५-४६

43, 44, 45, 46. samare = in war; sa uSNiiSaiH = with, headgears; uttama angaiH ca = with best, body part [heads,] also; tathaa = likewise; sa angadaiH baahubhiH = with, bicep-lets, with arms, cChinnaiH uurubhiH = cut off, with thighs; baahubhiH = arms [or, jaanubhiH =

with knees]; **naanaa ruupaiH vibhuuSaNaH** = diverse, patterns, with ornaments; **an ekashaH** = not, one - numerous; **hayaiH ca** = with horses, also; **dvipa mukhyaiH ca** = elephants, best ones, also; **bhinnaiH** = ravaged; **rathaiH** = chariots; **caamaraiH vyajanaiH** = chaamara animal's tail fur, royal-fans; **ChatraiH** = royal-parasols; **naanaa vidhaiH** = very many, kinds of; **dhvajaiH api** = war-flags, even; **raameNa** = by Rama; **baaNa abhihataiH** = by arrows, battered; **vicChinnaiH shuula paTTishaiH** = splintered, tridents, spears; **khaNDii kR^itaiH** = to pieces, made as - broken to pieces; **khaDgaiH** = swords; **praasaiH** = darts; **vikiiRNaiH** = shattered and strewn; **pashvadhaiH ca** = with hatchets, even; **shilaabhiH** = with boulders; **cuuNitaabhiH** = pulverised [arrows]; **an ekashaH vicChinnaiH** = in many ways, gone to rack and ruin; **citraiH sharaiH** = with amazing, arrows; **vistiirNaa bhuumiH** = spread about, earth which is; **bhayamkaraa aabhuut** = horrifying, it [earth] became.

Some severed heads still have their headgears and some bare, some arms are with armlets and some bare, while some with their arms cut off, some with their thighs cut off, some with their divers patterns of ornaments on their bodies have fallen on ground. Numerous horses and elephants are felled. Chariots, royal-fans, royal-parasols, war-flags of very many kinds are ravaged in many ways. Hit down by Rama's arrows spears and tridents are variously splintered, swords broken to pieces, darts and hatchets shattered and strewn around. Also the boulders are pulverised, various amazing arrows have gone to rack and ruin in many ways. Spread with such wreckage the earth has become horrifying for a glance. [3-25-43, 44, 45, 46]

[Verse Locator](#)

तान् दृष्ट्वा निहतान् सर्वे रक्षसाः परम आतुराः ।

न तत्र चलितुम् शक्ता रामम् पर पुरंजयम् ॥ ३-२५-४७

47. **sarve rakshasaaH** = all, [surviving] demons; **taan nihataan dR^iSTvaa** = them, killed, on seeing; **parama aaturaaH** = highly, enervated; **tatra calitum na shaktaa** = there, to make a move, not, capable of; **raamam para puram jayam** = towards Rama, enemy's, capital/castle, conqueror.

On seeing the killed demons all the surviving demons have become enervated and they are rendered incapable to make a move towards Rama, the conqueror of enemy's capitals. [3-25-47]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंच विंशः सर्गः

Thus, this is the 25th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 25

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47		



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 26 Verses converted to UTF-8, Oct 09

Introduction

Rama eliminates fourteen thousand demons led by Duushana. Firstly, the forerunning demons are killed, next Duushana is routed, and then twelve other captains who on knowing Duushana's downfall dashed towards Rama. Left behind are only two, Khara and Trishira, the chiefs of that demonic force in Janasthaana.

[Verse Locator](#)

दूषणः तु स्वकम् सैन्यम् हन्यमानम् विलोक्य च ।
संदिदेश महाबाहुः भीम वेगान् निशाचरान् ॥ ३-२६-१
राक्षसान् पंच साहस्रान् समरेषु अनिवर्तिनः ।

1. mahaabaahuH duuSaNaH tu = mighty armed one, Duushana, on his part; hanyamaanam = while being shattered; svakam sainyam vilokya ca = his own, forces, on seeing, also; bhiima vegaan nishaacaraan = of monstrous, impetus, nightwalkers; samareSu a nivartinaH = in war, not, retreating; panca saahasraan raakshasaan = t five, thousands, demons; sandidesha = ordered.

On seeing the shattering of his own forces, Duushana bid five thousand mighty-armed nightwalkers of monstrous impetus, and who knew no retreat in war, to attack Rama. [3-26-1]

[Verse Locator](#)

ते शूलैः पट्टिशैः कदगैः शिला वरषैः द्रुमैः ॥ ३-२६-२
शर वर्षैः विच्छिन्नम् ववर्षुः तम् समन्ततः ।

2b, 3a. te = they; shuulaiH paTTishaiH kadagaiH = with spears, scimitars, swords; shilaa varaSaiH = with boulder, rains; drumaiH = with trees; shara varSaiH = with arrow, rains; a vi cChinam = not, verily, ceasing [incessantly]; sam antataH = completely, from all over; tam = on that Rama; va varSuH = inordinately, rained.

And they with spears, scimitars, swords, and with the rains of boulders, trees and arrows rained incessantly and inordinately upon Rama from all over. [3-26-2b, 3a]

[Verse Locator](#)

तत् द्रुमाणाम् शिलानाम् च वर्षम् प्राण हरम् महत् ॥ ३-२६-३
प्रतिजग्राह धर्मात्मा राघवः तीक्ष्ण सायकैः ।

3b, 4a. dharmaatmaa raaghavaH = virtue-souled, Raghava; tat praaNa haram = that, lives, taking; mahat = ghastly one [storming]; drumaaNaam shilaanaam ca = of trees, of boulders, also; varSam = storm; tiikSNa saayakaiH = with fierce, arrows; prati jagraaha = in return, taken [neutralised.]

Raghava, the virtue-souled, in his turn has neutralised that ghastly and life-taking storm of boulders and trees with his fierce arrows. [3-26-3b, 4a]

[Verse Locator](#)

प्रतिगृह्य च तद् वर्षम् निमीलित इव ऋषभः ॥ ३-२६-४
रामः क्रोधम् परम् लेभे वध अर्थम् सर्व रक्षसाम् ।

4b, 5a. raamaH = Rama; nimiilita R^iSabhaH iva = with closed eyes, a bull, as with; tat varSam prati gR^ihya = that, storm, on receiving - on assimilating; sarva rakSasaam vadha artham = of all, demons, elimination, for the sake of; param krodham lebhe = inordinate, infuriation, he took [he evoked.]

Like a bull receiving rain with closed eyes Rama assimilated that storming and then evoked an inordinate infuriation for eliminating all of the demons. [3-26-4b, 5a]

[Verse Locator](#)

ततः क्रोध समाविष्टः प्रदीप्त इव तेजसा ॥ ३-२६-५
शरैः अभ्यकिरत् सैन्यम् सर्वतः सह दूषणम् ।

5b, 6a. tataH krodha samaaviSTaH = then, exasperation, prevailing over; tejasaa pradiipta iva = with blaze [of virtue,] highly blazing, like; saha duuSaNam sainyam = along with, Duushana, on army; sarvataH = from all over; sharaiH = with arrows; abhi akirat = fully, bestrewn - diffused.

Exasperation prevailing on him who appeared to be highly blazing with the blaze of his own virtue, he then diffused Duushana and his army with arrows from all over. [3-26-5b, 6a]

[Verse Locator](#)

ततः सेना पतिः क्रुद्धो दूषणः शत्रु दूषणः ॥ ३-२६-६
शरैः अशनि कल्पैः तम् राघवम् समवारयत् ।

6b, 7a. tataH = then; senaa patiH = army, commander; shatru duuSaNaH duuSaNaH = rival's, railer, Duushana; kruddhaH = becoming enraged; ashani kalpaiH sharaiH = thunderbolt, simulative of, with arrows; tam raaghavam = him, that Raghava; sam avaarayat = virtually, forestalled.

And on becoming enraged Duushana, the railer of his rivals and the commander of that army, then virtually forestalled Raghava's onslaught with his arrows that are simulative of thunderbolts. [3-26-6b, 7a]

[Verse Locator](#)

ततो रामः संक्रुद्धः क्षुरेण अस्य महत् धनुः ॥ ३-२६-७
चिच्छहेद समरे वीरः चतुर्भिः चतुरो हयान् ।

7b, 8a. tataH sam kruddhaH = then, infuriated [Rama]; samare viiraH raamaH = in war, valiant one, Rama; kshureNa = razor-sharp [arrow with crescent-shaped barb]; asya mahat dhanuH = his [Duushana's,] sturdy, bow; caturbhiH caturaH hayaan = with four [arrows,] four, horses; cicCheda = shivered [bow broken into shivers] / shredded [horses shredded into pieces.]

That valiant one in warring Rama is then infuriated and with his crescent-barbed arrow shivered the sturdy bow of Duushana, shredding four of his horses with four more arrows. [3-26-7b, 8a]

[Verse Locator](#)

हत्वा च अश्वान् शरैः तीक्ष्णैः अर्थ चन्द्रेण सारथे ॥ ३-२६-८

शिरो जहार तद् रक्षः त्रिभिर् विव्याध वक्षसि ।

8b, 9a. tiikshNaiH sharaiH = with excruciating, arrows; ashvaan ca hatvaa = horses, even, on destructing; artha candreNa = with half, moon-shaped - crescent-barbed arrow; saarathe shiraH jahaara = charioteer's, head, snatched away - fragmented; tribhiH = with three [arrows]; tat rakshaH vakshasi vivyaadha = that, demon [Duushana,] in chests, impaled.

On destructing the horses with excruciating arrows, he even fragmented the head of the charioteer with a crescent-barbed arrow, and even impaled the chest of demon Duushana with some more arrows. [3-26-8b, 9a]

One crescent dart he aimed which shred / Clean from his neck the driver's head; / Three more with deadly skill addressed / Stood quivering in the giant's breast. - Griffith.

[Verse Locator](#)

स च्छिहन्न धन्वा विरथो हत अश्वो हत सारथिः ॥ ३-२६-९

जग्राह गिरि शृंग आभम् परिघम् रोम हर्षणम् ।

वेष्टितम् कांचनैः पट्टैः देव सैन्य अभिमर्दनम् ॥ ३-२६-१०

आयसैः शंकुभिः तीक्ष्णैः कीर्णम् पर वसा उक्षिताम् ।

वज्र अशनि सम स्पर्शम् पर गोपुर दारणम् ॥ ३-२६-११

9b, 10, 11. cChinna dhanvaa = with a fractured, bow; vi rathaH without - shattered, chariot; hata ashvaH hata saarathiH = killed, horses, killed, charioteer; saH = he that Duushana; giri shR^inga aabham = mountain, peak, in its shine - outranking; roma harSaNaam = hair, thriller of; kaancanaiH paTTaiH veSTitam = with golden, girdles, girt with; deva sainya abhi mardanam = god's, army, now, gritter of; tiikSNaiH aayasaiH shankubhiH = with incisive, iron, spikes; kiirNam = overlain - studded with; para vasaa ukSitaam = , with others [enemy's,] fats, saturated once; vajra ashani sama sparsham = diamond, thunderbolt, coequal, for touch; para gopura daaraNam = others [adversaries',] archway, which ransacks; such a; parigham jagraaha = mace, he grabbed.

With his bow fractured and chariot shredded, and with horses and charioteer killed, he that Duushana grabbed a mace which outranks a peak of mountain and a hair-thriller at its sight, and which girt with golden girths once gritted the armies of gods, the head of which is studded with incisive iron spikes and saturated with the fat of foes, a coequal of a diamond and a thunderbolt in its hardness and flashiness, and a ransacker of the archways of fortresses of his adversaries. [3-26-9b, 10, 11]

[Verse Locator](#)

तम् महा उरग संकाशम् प्रगृह्य परिघम् रणे ।

दूषणो अभ्यपतत् रामम् क्रूर कर्मा निशाचरः ॥ ३-२६-१२

12. kruura karmaa nishaacaraH = one with infernal, exerts, nightwalker; duuSaNaH = Duushana; raNe = in war; mahaa uraga samkaasham = infernal, serpent, akin to; tam parigham = that, mace; pra gR^ihya = well, taking - gripping firmly; raamam = towards Rama; abhyaapatat [abhi aa patat = towards, came, falling] fell upon - rushed at.

On firmly gripping that mace which in war is akin to an infernal serpent, and the touch of which tantamount to snakebite, rushed that nightwalker Duushana with infernal exerts rushed towards Rama. [3-26-12]

[Verse Locator](#)

तस्य अभिपतमानस्य दूषणस्य स राघवः ।

द्वाभ्याम् शराभ्याम् चिच्छहेद स हस्त आभरणौ भुजौ ॥ ३-२६-१३

13. saH raaghavaH = he, Raghava; abhi patamaanasya = towards, while coming upon; tasya duuSaNasya = his, of Duushana; sa hasta aabharaNau bhujaau = with, hand, ornaments, shoulders - arms with wrist-ornaments; dvaabhyaam sharaabhyaam cicCheda = two, arrows, sheared off.

While Duushana came falling on, he that Raghava sheared off his shoulders that have wrist-ornaments on his arms with two arrows. [3-26-13]

[Verse Locator](#)

भ्रष्टः तस्य महाकायः पपात रण मूर्धनि ।

परिघः छिहन्न हस्तस्य शक्र ध्वज इव अग्रतः ॥ ३-२६-१४

14. raNa muurdhani = in war, in vanguard of; Chinna hastasya = on who has sheared, hands; tasya = his; mahaa kaayaH = gigantic, in construct; parighaH bhraSTaH = mace, having slipped - and spinned; shakra dhvaja iva = Indra's, flagstaff, like [when collapsed]; agrataH pa paata = in front of [Duushana,] fell.

When Duushana's arms are thus sheared in the van of war, his gigantic mace slipped and spun in his own front, like the flagstaff with flag raised in honour of Indra, and collapsed . [3-26-14]

[Verse Locator](#)

कराभ्याम् च विकीर्णाभ्याम् पपात भुवि दूषणः ।

विषाणाभ्याम् विशीर्णाभ्याम् मनस्वी इव महागजः ॥ ३-२६-१५

15. duuSaNaH = Duushana; vikiirNaabhyaam karaabhyaam = with strewn, arms; vishiirNaabhyaam viSaaNaabhyaam = broken down, with two tusks; manasvii = self-regarding - haughty one; mahaa gajaH iva = gigantic, elephant, like; bhuvi papaata = on earth, fell down.

With both of his arms strewn around Duushana fell down onto earth like a haughty and gigantic elephant when both of its tusks are broken down. [3-26-15]

[Verse Locator](#)

दृष्ट्वा तम् पतितम् भूमौ दूषणम् निहतम् रणे ।

साधु साधु इति काकुत्स्थम् सर्व भूतानि अपूजयन् ॥ ३-२६-१६

16. raNe nihatam = in war, elimination of; bhuumau patitam = on earth, fallen; tam duuSaNam dR^iSTvaa = him, that Duushana, on seeing; sarva bhuutaani = all, beings; kaakutstham = to Kakutstha; saadhu saadhu iti = good, good, thus as; apuujayan = venerated - applauded.

On seeing Duushana eliminated and fallen to ground, all the beings have applauded Rama saying, 'good, good...' [3-26-16]

[Verse Locator](#)

एतस्मिन् अन्तरे क्रुद्धाः त्रयः सेना अग्र यायिनः ।

संहत्य अभ्यद्रवन् रामम् मृत्यु पाश अवपाशिताः ॥ ३-२६-१७

महाकपालः स्थूलाक्षः प्रमाथी च महाबलः ।

17, 18a. etasmin antare = in this, meantime; kruddhaaH = infuriated ones; mahaakapaalaH sthuulaakSaH = Mahakapaala, Sthulaaksha; mahaabalaH pramaathii ca = great-mighty one, Pramaathi, also; trayaH senaa agra yaayinaH = three, army, fore, striders [leading, commanders]; mR^ityu paasha ava paashitaaH = by death's, rein, bound by; samhatya [samhR^itya] = collectively; raamam abhi dravan = to Rama, towards, ran.

In the meantime infuriated are the three leading commanders of that army, namely Mahakapaala, Sthulaaksha and great mighty Pramaathii, and they collectively ran towards Rama, bound by the rein of death. [3-26-17, 18a]

[Verse Locator](#)

महाकपालो विपुलम् शूलम् उद्यम्य राक्षसः ॥ ३-२६-१८

स्थूलाक्षः पट्टिशम् गृह्य प्रमाथी च परश्वधम् ।

18b, 19a. mahaakapaalaH vipulam shuulam udyamya = Mahakapaala, broad, trident, raising up; raakSasaH sthuulaakSaH paTTisham gR^ihya = demon, Sthulaaksha, scimitar, handling; pramaathii ca parashvadam = Pramaathi, also, axe [handling, they rushed.]

Mahakapaala raising a broad trident, Sthulaaksha handling a scimitar, Pramaathi handling an axe rushed towards Rama. [3-26-18b, 19a]

[Verse Locator](#)

दृष्ट्वा एव आपततः ताम् तु राघवः सायकैः शितैः ॥ ३-२६-१९

तीक्ष्ण अग्रैः प्रतिजग्राह संप्राप्तान् अतिथीन् इव ।

19b, 20a. raaghavaH = Raghava; aa patataH = coming, falling on; taam tu = them, but; dR^iSTvaa eva = on seeing, thus; shitaiH tiikSNa agraiH saayakaiH = sharpened, with acute, edges, with arrows; sampraaptaan a tithiin iva = chanced, [guests] without, time limit [an inopportune guests of war] as with; jagraaha = received - taken on.

As one would receive guests meeting his basic needs, Raghava too took on these untimely guests of war, rather the insurgents, meeting their basic needs which now are no more than highly sharpened acute edged arrows, when he saw them coming and falling upon him, inopportunately. [3-26-19b, 20a]

[Verse Locator](#)

महाकपालस्य शिरः चिच्छहेद रघुनंदनः ॥ ३-२६-२०

असंख्येयैः तु बाण ओघैः प्रममाथ प्रमाथिनम् ।

स्थूलाक्षस्य अक्षिणी स्थूले पूरयामास सायकैः ॥ ३-२६-२१

स पपात हतो भूमौ विटपी इव महाद्रुमः ।

दूषणस्य अनुगान् पंच सहस्रान् कुपितः क्षणात् ॥ ३-२६-२२

हत्वा तु पंच सहस्रान् अनयत् यम सदनम् ।

20b, 21, 22, 23a. raghunandanaH = Raghu's, legatee - Rama; mahaakapaalasya shiraH cicCheda = Mahakapaala's, head, chopped off; a +samkhyeyaiH tu baaNa oghaiH = not, calculable, but, arrows, with spate of; pramaathinam = Pramatha is; prama maatha [pra ma maatha = totally, routed, down] = eliminated; sthuulaakSasya = Sthuulakaya's; sthuule akSiNii = bulging, eyes; saayakaiH puurayaamaasa = with arrows, started to fill; saH = he [Sthulaaksha]; kshaNaat hataH = forthwith, killed; viTapii mahaa drumaH iva = with branches, burly, tree, like; bhuumau papaata = onto ground, fell down; kupitaH = infuriated one - Rama; duuSaNasya panca sahasraan anugaan = Duushana's, five, thousand, henchmen are; panca sahasraan = with five, thousand [arrows]; hatvaa tu = on eliminating, but; anayat yama sadanam = led them, to Yam, Time-god's, residence [hell.]

Rama, the legatee of Raghu, chopped off the head of Mahakapaala, with incalculable spates of arrows he eliminated Pramaathi, and filled the bulging eyes of Sthulaaksha with arrows by which Sthulaaksha is killed and fell down onto ground like a burly tree with its broad branches. Then still infuriated Rama forthwith eliminated the five thousand hench-demons of Duushana with five thousand arrows, and thus he led them to the residence of Time-god, namely the hell. [3-26-20b, 21, 22, 23a]

The words **viTapi** 'a tree with branches and twigs...' and **druma** 'a tree' in general. Though they are similar to give the general meaning of a tree, they are juxtaposed taking the **viTapi** as the adjective of the word **druma**. This is not exactly synonymic usage, but a shade of difference is available in both words. Readers may please refer to the excellent book of Dr. Satya Vrat, The Ramayana - A Linguistic Study.

[Verse Locator](#)

दूषणम् निहतम् श्रुत्वा तस्य च एव पदानुगान् ॥ ३-२६-२३
व्यादिदेश खरः क्रुद्धो सेन अध्यक्षान् महाबलान् ।

23b, 24a. **duuSaNaM nihatam** = Duushana, as killed; **tasya pada anugaan** = his own, followers; **shrutvaa** = on hearing; **kharaH kruddhaH** = Khara, irately; **mahaa balaan sena adhyakshaan** = to them who have mighty forces under them, to army, captains; **vyaadidesha** = ordered.

On hearing about the killing of Duushana and also thus of the followers of Duushana, Khara irately ordered his army captains, under whose captaincy mighty forces are there. [3-26-23b, 24a]

[Verse Locator](#)

अयम् विनिहतः संख्ये दूषणः स पदानुगाः ॥ ३-२६-२४
महत्या सेनया सार्धम् युद्ध्वा रामम् कुमानुषम् ।
शस्त्रैः नाना विध अकारैः हनध्वम् सर्व राक्षसाः ॥ ३-२६-२५

24b, 25. **ayam** = he [Duushana]; **sa pada anugaaH** = with, followers; **duuSaNaH** = Duushana; **sankhye** = in war; **vinihataH** = is killed; **sarva raakshasaaH** = oh, all, demons; **mahatyaa senayaa saardham** = formidable, army, along with - take; **yuddhvaa** = on combat; **naanaa vidha akaaraiH shastraiH** = diverse, kinds of, having designs, with weapons; **ku maanuSam** = evil, human; **raamam** = Rama; **hanadhvam** = be killed.

"Duushana is killed in war along with his followers, hence all you demons, take formidable army, take weapons of diverse designs, combat and kill that evil-human Rama..." Thus Khara ordered the remaining demons. [3-26-24b, 25]

[Verse Locator](#)

एवम् उक्त्वा खरः क्रुद्धो रामम् एव अभि दुद्रुवे ।
श्येनगामी पृथुग्रीवो यज्ञशत्रुर् विहंगमः ॥ ३-२६-२६
दुर्जयः करवीराक्षः परुषः कालकार्मुकः ।
हेममाली महामाली सर्पस्यो रुधिराशनः ॥ ३-२६-२७
द्वादश एते महावीर्या बल अध्यक्षः स सैनिकाः
रमम् एव अभ्यधावंत विसृजंतः शरोत्तमान् ॥ ३-२६-२८

26, 27, 28. **kharaH evam uktvaa** = Khara, = thus, saying; **kruddhaH** = in rage; **raamam eva abhi dudruve** = to Rama, alone, towards, rushed; **shyenagaamii pR^ithugriivaH yaj~nashatruH vihangamaH** = Shyenagaami, Prithugriiva, Yajnashatru, Vihangama durjayaH karaviiraakshaH parusaH kaalakaarmukaH = Durjaya, Karaviiraaksha, Parusha, Kaalakaarmuka; **hemamaalii mahaamaalii sarpasyaH rudhiraashanaH** = Hemamaali, Mahaamaali, Sarpaasya, Rudhiraaksha; **ete mahaaviiryaa dvaadasha** = these, fiendishly atrocious [demons] twelve are; **bala adhyakshaaH** = troop, leaders; **sa sainikaaH** = with, demon forces; **shara uttamaan**

visR^ijantaH = arrows, best ones - atrocious one, while launching; ramam eva abhyadhaavanta = to Rama, alone, towards, rushed.

Saying so Khara himself rushed towards Rama in rage, and Shyenagaami, Prithugriiva, Yajnashatru, Vihangama Durjaya, Karaviiraaksha, Parusha, Kaalakaarmuka, Hemamaali, Mahaamaali, Sarpaasya, and Rudhiraaksha are the twelve fiendishly atrocious troop leaders of demonic forces, and they too rushed towards Rama launching their atrocious arrows. [3-26-26, 27, 28]

[Verse Locator](#)

ततः पावक संकाशैः हेम वज्र विभूषितैः ।

जघन शेषम् तेजस्वी तस्य सैन्यस्य सायकैः ॥ ३-२६-२९

29. tejasvii = resplendent - Rama; tataH = then; paavaka samkaashaiH = ritual-fire, isimilar in blaze; hema vajra vibhuuSitaiH = with gold, diamonds, embellished with; saayakaiH = with arrows; tasya sainyasya sheSam = of that, army's, remaining [demons]; jaghana = annihilated.

He who is resplendent that Rama then annihilated the remaining demons of that army with his arrows that are embellished with gold and diamonds, and that are blazing like ritual-fires. [3-26-29]

[Verse Locator](#)

ते रुक्म पुंखा विशिखाः स धूमा इव पावकाः ।

निजघ्नुः तानि रक्षांसि वज्रा इव महाद्रुमान् ॥ ३-२६-३०

30. rukma punkhaa = with golden, tailpieces; sa dhuumaa paavakaaH iva = with, fumes, similar to, [dazzling] ritual-fires, as though; te vi shikhaaH = those [arrows,] with sharp barbs; vajraaH mahaa drumaan iva = Thunderbolts, gigantic, trees, as with; taani rakSaamsi nijaghnuaH = them, demons, felled.

With those arrows that have golden tailpieces and sharp barbs, and that are dazzling like fuming ritual fires Rama felled the demons, as Thunderbolts of Indra will be felling gigantic trees. [3-26-30]

[Verse Locator](#)

रक्षसाम् तु शतम् रामः शतेन एकेन कर्णिना ।

सहस्रम् तु सहस्रेण जघान रण मूर्धनि ॥ ३-२६-३१

31. raamaH tu rakSasaam shatam = Rama, but, demons, a hundred; karNinaa = with rudder-like [helm/tiller of a rudder of a ship,] suchlike arrow; ekena shatena = with one, hundred; sahasram = thousand [demons]; sahasreNa = with thousand [arrows]; raNa muurdhani = in war's, forefront; jaghaana = hit down.

With a hundred rudder like arrows Rama hit down a hundred demons, and with a thousand more, thousand more demons are hit in the forefront of that war. [3-26-31]

[Verse Locator](#)

तैः भिन्न वर्म आभरणाः छिन्न भिन्न शर आसनाः ।

निपेतुः शोणित आदिग्धा धरण्याम् रजनीचराः ॥ ३-२६-३२

32. taiH = with them [arrows]; bhinna varma aabharaNaaH = ripped off, shields, armorial-ornaments; Chinna bhinna shara aasanaaH = ruined, rickety, arrow's, seat [bow]; rajanii caraaH shoNita aa digdhaa = nightwalkers, by blood, wholly, [bodies] smudged; dharaNyaam = onto ground; nipetuH = fell down.

Ripped are their shields and armorial-ornaments, ruined and rickety are their bows, and they the nightwalkers fell flat on ground, bodies wholly smudged with blood. [3-26-32]

[Verse Locator](#)

तैः मुक्त केशैः समरे पतितैः शोणित उक्षितैः ।
विस्तीर्णा वसुधा कृत्स्ना महावेदिः कुशैः इव ॥ ३-२६-३३

33. samare patitaiH = in war, fell down; mukta keshaiH = released, head-hair [tousling]; shoNita ukSitaiH = with blood, drenched; taiH = with them, those demons; kR^itsnaa vasudhaa = entire, earth; mahaa vediH kushaiH vistiirNaa iva = vast, fire-altar, with holy-grass, spread over with, like [became.]

With those demons that have fallen down in war, whose hair is tousled and who are drenched in blood, entire earth looked like a vast altar of fire overspread with holy grass. [3-26-33]

[Verse Locator](#)

तत् क्षणे तु महा घोरम् वनम् निहत राक्षसम् ।
बभूव निरय प्रख्यम् मांस शोणित कर्दमम् ॥ ३-२६-३४

34. nihata raakSasam vanam = with killed, demons, forest; kSaNe mahaa ghoram = in a moment, very, disgustingly; maamsa shoNita kardamam = flesh, blood, sludgy; niraya prakhyam = hell, identical with; babhuuva = became.

That forest which became sludgy with the flesh and blood of killed demons and very disgusting, in a moment it became identical with hell. [3-26-34]

[Verse Locator](#)

चतुर्दश सहस्राणि रक्षसाम् भीम कर्मणाम् ।
हतानि एकेन रामेण मानुषेण पदातिना ॥ ३-२६-३५

35. maanuSeNa = by a human; padaatinaa = foot-soldier; raameNa ekena = by Rama; a lone one; bhiima karmaNaam = of frightening, exploits; rakSasaam = demons are; catur dasha sahasraaNi = four, ten, thousand - fourteen thousand; hataani = are eliminated.

Thus that Rama, a lone one, that too a foot-soldier, has eliminated fourteen thousand demons of frightening exploits. [3-26-35]

[Verse Locator](#)

तस्य सैन्यस्य सर्वस्य खरः शेषो महारथः ।
राक्षसः त्रिशिराः चैव रामः च रिपुसूदनः ॥ ३-२६-३६

36. sarvasya = of the entire [army]; tasya sainyasya = of his [Khara's,] army; mahaarathaH kharaH sheSaH = great-charioteer, Khara, remnant - excepting for; raakSasaH trishiraaH caiva = demon, Trishira, also thus [except for]; raamaH ca ripu suudanaH = Rama, also, enemy, destroyer; [nishaacaraa hata sheSau = on killing, reaming ones, nightwalkers;]

Of his entire army great-charioteer Khara and Trishira are the remaining nightwalkers, and Rama, the enemy destroyer, naturally on the other side. [3-26-36]

The last compound in the second foot indicates that Rama is also remaining as one among the army of Khara, which is found irksome to some scholars. They said that the older mms contain the expression hata sheSau nishaacaraa instead of raamaH ca ripu suudanaH taking the finishing line from the opening words of next verse. Otherwise, it can be said 'on the side of Khara only two demons, namely Khara and Trishira are remaining, and on the other side Rama is remaining...' as given here. But it is said to be inappropriate, because

Rama cannot be grouped with the killable side. Further, there are some petty demons besides Khara and Trishira, to carry a word to Ravana, as said in the coming chapters.

[Verse Locator](#)

शेषा हता महावीर्या राक्षसा रण मूर्धनि ।
घोरा दुर्विषहाः सर्वे लक्ष्मणस्य अग्रजेन ॥ ३-२६-३७

37. mahaa viiryaa = highly, valorous ones; ghoraah = ghastly ones; durviSahaaH = unbearable ones; sarve sheSaa raakshasaa = all, remaining, demons; [te = they are]; lakshmaNasya agrajena = by Lakshmana's, elder brother - Rama; raNa muurdhani hataa = in war's, forefront, are eliminated.

Lakshmana's elder brother Rama eliminated all of the remaining demons in the forefront of war who are highly valorous, ghastly and unbearable. [3-26-37]

[Verse Locator](#)

ततः तु तद् भीम बलम् महा आहवे
समीक्ष्य रामेण हतम् बलीयसा ।
रथेन रामम् महता खरः ततः
समाससाद इन्द्र इव उद्यत अशनिः ॥ ३-२६-३८

38. tataH = then; kharaH = Khara; mahaa aahave = in great war; baliiyasaa raameNa = by forceful one, Rama; hatam = those that are - killed; tat bhiima balam = that, gigantic, force; samiikSya = on surveying; tataH = then; udyata ashaniH = one with - upraised, Thunderbolt; indra iva = Indra, as with; mahataa rathena = by a great, chariot; raamam samaasasaada [sam aa sa saada] = to Rama, marched onto reach.

Then on surveying that great demonic force which is eliminated by Rama in that staggering war, Khara then marched on to reach Rama in a huge chariot, as with Indra who will march upraising his Thunderbolt. [3-26-38]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षड् विंशः सर्गः

Thus, this is the 26th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 26

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 27

Verses converted to UTF-8, Oct 09

Introduction

Trishira, the demon, supersedes Khara to fight Rama at his turn. He hits Rama with arrows for which Rama says that it is no more than the patting with flowers. Then a combat ensues and Rama becoming infuriated eliminates Trishira in the battle.

[Verse Locator](#)

खरम् तु राम अभिमुखम् प्रयांतम् वाहिनी पतिः ।
राक्षसः त्रिशिरा नाम संनिपत्य इदम् अब्रवीत् ॥ ३-२७-१

1. **raama abhimukham pra yaantam** = towards Rama's, forefront, verily, journeying - lunging at; **kharam tu** = to Khara, but; **vaahinii patiH** = forces, commander; **trishiraa naama raakSasaH** = Trishira, named demons; **sam nipatya** = on nearing / on saluting; **idam abraviit** = this, said.

But when Khara is about to lunge to the forefront of Rama, nearing him the commander of demonic forces named Trishira spoke this to him. [3-27-1]

[Verse Locator](#)

माम् नियोजय विक्रांतम् त्वम् निवर्तस्व साहसात् ।
पश्य रामम् महाबाहुम् संयुगे विनिपातितम् ॥ ३-२७-२

2. **vikraantam maam niyojaya** = invader [such as I am,] me, enjoin; **saahasaat tvam ni vartasva** = from adventure, you, return - desist from; **samyuge** = in combat; **vi ni paatitam** = verily, down, felled; **mahaabaahum raamam pashya** = mighty-armed, Rama, you [are certain to] see.

"Desisting from your personal adventure you enjoin me for I am an invader, and then you are certain to see me felling that mighty-armed Rama in combat. [3-27-2]

The spirit of soldiery is explained in this verse. When junior rankers are available, they are not supposed to allow higher ups to lunge forward in the first instance. Dharmaakuutam puts it thus, in Maha Bharata war, when Duryodhana himself wanted to deal with Arjuna, Ashvatthama holds him back saying: **mayi jiivati gaandhaare na yuddham kartum arhasi ... aham aavaara iSyaami paartham tiSta suyodhana...** 'when I am alive you are not supposed to combat, I will take over Arjuna, you stay back, oh, Suyodhana...' But the same Suyodhana does not show this much war-nicety when killing the lone Abhimanyu, the son of Arjuna.

[Verse Locator](#)

प्रतिजानामि ते सत्यम् आयुधम् च अहम् आलभे ।
यथा रामम् वधिष्यामि वधार्हम् सर्व रक्षसाम् ॥ ३-२७-३

3. **aham te** = I, to you; **satyam prati jaanaami** = truly, promising; **aayudham ca aalabhe** = weapon, I am, on touching - oath on my weapon, too; **yathaa** = as to how; **sarva rakSasaam** =

for all, demons; **vadha arham** = kill, meant to - deserves to be killed, killable by all demons; such; **raamam vadhiSyaami** = Rama, I wish to kill.

"Taking oath on my weapon I promise to you that I truly wish to kill this Rama, as he deserves ill of all the demons by killing. [3-27-3]

[Verse Locator](#)

अहम् वा अस्य रणे मृत्युः एष वा समरे मम ।
विनिवर्त्य रण उत्साहम् मुहूर्तम् प्राश्निको भव ॥ ३-२७-४

4. **raNa utsaaham vinivartya** [vi ni vartya] = combat, adventurism, hold back; **raNe aham asya mR^ityuH vaa** = in conflict, I [will become,] his, death, whether; **samare eSa mama vaa** = in combat, he, mine, or; **muhuurtam praashnikaH bhava** = for a while, examiner, you become.

"Hold back your combative-adventurism and become an examiner to decide whether I am going to become his god of death in this combat, or he becomes mine. [3-27-4]

The word **praashnikaH** is said to a rare expression meaning 'one who asks questions, an examiner, a judge...' in its fine sense. Secondly, it is 'a witness' 'a spectator.' [After Prof. Satya Vrat.]

[Verse Locator](#)

प्रहृष्टो वा हते रामे जनस्थानम् प्रयास्यसि ।
मयि वा निहते रामम् संयुगाय प्रयास्यसि ॥ ३-२७-५

5. **raame hate** = while Rama, is killed; **pra hR^iStah janasthaanam pra yaasyasi** = very gladly, to Janasthaana, you may proceed; **vaa** = else if; **mayi nihate** = when I am, killed; **samyugaaya raamam prayaasyasi** [upa yaasyasi] = to combat, towards Rama, you can proceed.

"If I were to kill Rama you may gladly proceed to Janasthaana, else if Rama kills me then you can adventurously proceed against him for a combat." Thus Trishira spoke to Khara. [3-27-5]

These verses have commentary in depth. **sarva raakshasaam vadhaa artham** 'he who is meant to kill all the demons...' **raamam** 'about that Rama...' **yathaa - yathaa vat** 'as it is, in his true form; **aham prati jaanaami** 'I am in the full know of him...' 'I know fully well that this Rama has come to eliminate all the demons...' These are the same words told by Sage Vishvamitra to Dasharatha when he came to take Rama and Lakshmana. **tam vadhiSyaami** 'him, I shall kill...' for that only **sarvam aayudham aalabhe**... 'all weaponry I am handling...' 'However, knowing him well I am handling these weapons for sake of show, only entice him to accord salvation to me firstly...' because **aham vaa raNe mR^ityuH**? 'can I be his death in war? No I cannot... **eSa vaa samre mama mR^ityuH** 'he is my death in combat...' **muhur praasniko bhava** for a while you become an examiner, and examine and know it yourself; **raame a + hate sati, mayi ca nihate sati** 'if Rama is not killed by me, or if I am killed by Rama, then you can adventurously proceed to him, and have your turn to get salvation at Rama's arrows...'

[Verse Locator](#)

खरः त्रिशिरसा तेन मृत्यु लोभात् प्रसादितः ।
गच्छह युध्य इति अनुज्ञातो राघव अभिमुखो ययौ ॥ ३-२७-६

6. **kharaH** = Khara; **tena trishirasaa** = by him, that Trishira; **mR^ityu lobhaat** = death, greedy demon; **prasaaditaH** = manoeuvred; **gacCha yudhya** = go, combat; **iti anuj~naataH** = thus, when permitted; **raaghava abhimukhaH yayau** = to Raghava's, forefront, proceeded.

By that death-greedy demon Trishira, Khara is manoeuvred and Khara to him said 'begone... combat...' and thus permitted, Trishira proceeded to the forefront of Rama. [3-27-6]

[Verse Locator](#)

त्रिशिराः तु रथेन एव वाजि युक्तेन भास्वता ।

अभ्यद्रवत् रणे रामम् त्रि शृंग इव पर्वतः ॥ ३-२७-७

7. trishiraaH tu = Trishira, on his part; vaaji yuktena = horses, yoked; bhaasvataa rathena eva = with lustrous, chariot, thus; tri shR^inga parvataH iva = tri, peaked, mountain, as if; raNe raamam abhyadravat = in war, to Rama, hurried.

Trishira with a lustrous chariot that is yoked with equally lustrous horses hurried towards Rama in that war, like a tri-peaked mountain, for they say, he is a tri-headed demon. [3-27-7]

[Verse Locator](#)

शर धारा समूहान् स महामेघ इव उत्सृजन् ।

व्यसृजत् सदृशम् नादम् जल आद्रस्य इव दुन्दुभेः ॥ ३-२७-८

8. saH mahaa megha iva = he, hefty, cloud, as with; shara dhaaraa samuuhaan = arrow, torrents, hosts of; utsR^ijan = while discharging; jala aadrasya dundubheH sadR^isham iva = with water, wet, war-drum, in similarity, like; naadam vyaasR^ijat [vi ava sR^ijat] = sound, readily discharged.

Discharging hosts of arrow-torrents like a hefty-arrow-cloud, he readily discharged a noise similar to the thudding drumbeat when a water-wet war-drum is beaten, rather than a blast from a heated drum. [3-27-8]

[Verse Locator](#)

आगच्छहंतम् त्रिशिरसम् राक्षसम् प्रेक्ष्य राघवः ।

धनुषा प्रतिजग्राह विधुन्वन् सायकान् शितान् ॥ ३-२७-९

9. raaghavaH = Raghava; aagacChantam raakSasam trishirasam = oncoming, demon, of Trishira; prekSya = on seeing; shitaan saayakaan = smarting, arrows; dhanuSaa vi dhunvan = with bow, speedily, shoving - winnowing; prati jagraaha = in turn received -welcomed him.

On seeing the oncoming of that demon Trishira, Raghava welcomed him by speedily winnowing smarting arrows from his bow. [3-27-9]

[Verse Locator](#)

स संप्रहारः तुमुलो राम त्रिशिरसोः तदा ।

संबभूव अतीव बलिनोः सिंह कुं~जरयोः इव ॥ ३-२७-१०

10. raama trishirasoH = of Rama, of Trishira; tumulaH = tumultuous one; saH sam prahaaraH = that, grave, encounter; atiiva balinoH = extremely, forceful ones; simha kun~jarayoH iva = lion, elephant, like that of; tadaa = then; sam babhuuva = chanced.

That grave and tumultuous encounter chanced between Rama and Trishira is like the extremely forceful encounter between a loin and an elephant. [3-27-10]

[Verse Locator](#)

ततः त्रिशिरसा बाणैः ललाटे ताडितः त्रिभिः ।

अमर्षी कुपितो रामः संरब्धम् इदम् अब्रवीत् ॥ ३-२७-११

11. tataH = later; a + marSii raamaH = not, happy - highly, enraged, Rama is; trishirasaa = by Trishira; tribhiH baaNaiH = with three, arrows; lalaaTe = on forehead [of Rama]; taaDitaH = when smote; Rama; kupitaH = is [further] ireful - ire intensified; samrabdham idam abraviit = frantically, this, [Rama] said.

Later when Trishira smote on the forehead of highly enraged Rama with three arrows, Rama's ire is intensified and he frantically said this to that demon. [3-27-11]

[Verse Locator](#)

अहो विक्रम शूरस्य राक्षसस्य ईदृशम् बलम् ।
पुष्पैः इव शरैः यस्य ललाटे अस्मि परिक्षितः ॥ ३-२७-१२

12. aho = oho; vikrama shuurasya = triumphing, of adventurer; raakSasasya balam = demon's, energy; iidR^isham! = just this?; yasya sharaiH = whose, with arrows; puSpaiH iva lalaaTe = with flowers, as if, on forehead; pari kSataH asmi = peripherally, struck - rap, I am.

"Oho! What an energy of a triumphing adventurer is this! A demon with this sort of energy is adventuring me, whose arrows rap my forehead peripherally, like flowers! [3-27-12]

[Verse Locator](#)

मम अपि प्रतिगृह्णीष्व शरान् चाप गुण च्युतान् ।
एवम् उक्त्वा सुसंरब्धः शरान् आशीविष उपमान् ॥ ३-२७-१३
त्रिशिरो वक्षसि क्रुद्धो निजघान चतुर् दश ।

13, 14a. mama caapa guNa cyutaan = mine, bow's, from bowstring, falling - plunging; sharaan api = arrows, even; prati gR^ihNiiSva = in return, you acknowledge - accept - withstand; evam uktvaa = thus, saying; su sam rabdhaH = one who has very, high - alacritous, swiftness; kruddhaH = infuriated; aashiiviSa upamaan = with venomous snakes, like; catur dasa sharaan four, ten [fourteen,] arrows; trishiraH vakSasi = Trishira's, on chest; nijaghaana = hit; [nicakhaana = staved in.]

"Now you accept arrows plunging from the string of my bow..." saying thus, that infuriated Rama with his alacritous swiftness hit the chest of Trishira with fourteen arrows similar to venomous snakes. [3-27-13, 14a]

[Verse Locator](#)

चतुर्भिः तुरगान् अस्य शरैः संनत पर्वाभिः ॥ ३-२७-१४
न्यपातयत तेजस्वी चतुरः तस्य वाजिनः ।

14b, 15a. tejasvii = resplendent [Rama]; sam nata parvaabhiH = hook, barbed, straight-shooting ones; caturbhiH sharaiH = with four, arrows; tasya = such [kind of arrows]; asya = his [Trishira's]; turagaan = speedy going; caturaH vaajinaH = four, horses - of chariot; nyapaatayata = fell down - hewed down.

With four of his straight shooting arrows that have hook-like barbs, that resplendent Rama hewed down four of the speedy horses of Trishira's chariot. [3-27-14b, 15a]

[Verse Locator](#)

अष्टभिः सायकैः सूतम् रथ उपस्थे न्यपातयत् ॥ ३-२७-१५
रामः चिच्छहेद बाणेन ध्वजम् च अस्य समुच्छिहतम् ।

15b, 16a. raamaH aSTabhiH saayakaiH = Rama, with eight, arrows; suutam = charioteer is; ratha upasthe nyapaatayat = from chariot's, seat, fell down; baaNena = with one arrow; asya = his [Trishira's]; sam ucChritam = hoisted high; dhvajam ca = flag, also; cicCheda = ripped off.

With eight arrows Rama felled the charioteer from his settle on the chariot, and with one arrow ripped off the high flying flag on that chariot. [3-27-15b, 16a]

[Verse Locator](#)

ततो हत रथात् तस्मात् उत्पतंतम् निशाचरम् ॥ ३-२७-१६

चिच्छहेद रामः तम् बाणैः हृदये सो अभवत् जडः ।

16b, 17a. tataH = then; raamaH = Rama; tasmaat hata rathaat = from that, smashed, chariot; ut patantam = up, falling - vaulting; tam nishaacaram = that, nightwalker is; baaNaiH hR^idaye cicCheda = with arrows, at heart's place, tore to shreds; saH jaDaH abhavat = he [Trishira,] became, inert.

When that nightwalker is vaulting from that smashed chariot Rama with his arrows tore his chest to shreds and he that Trishira became inert. [3-27-16b, 17a]

[Verse Locator](#)

सायकैः च अप्रमेय आत्मा सामर्षः तस्य रक्षसः ॥ ३-२७-१७

शिरांसि अपातयत् त्रीणि वेगवद्भिः त्रिभिः शतैः ।

17b, 18a. a prameya aatmaa = not, estimable, with aptitude - Rama; sa amarSaH = with, exasperation; vegavadbhiH tribhiH = rapid ones, wit three; sharaiH = arrows; as in other mms - shitaliH = sharp ones; saayakaiH = with arrows; tasya rakSasaH = of that, demon; triiNi shiraamsi apaatayat = three, heads, made to fall - rolled.

And with three sharp and rapid arrows, and even with his own exasperation, Rama of inestimable aptitude rolled the three heads that demon. [3-27-17b, 18a]

[Verse Locator](#)

स धूम शोणित उद्गारी राम बाण अभिपीडितः ॥ ३-२७-१८

न्यपतत् पतितैः पूर्वम् समरस्थो निशाचरः ।

18b, 19a. raama baaNa abhi piiDitaH = Rama's, arrow, highly, tortured; saH nishaacaraH = that, nightwalker; dhuuma shoNita udgaarii = fumes, blood, spewing; puurvam patitaiH = earlier - just now, fallen; samara sthaH = in war, standing; nyapatat = fell down.

When that nightwalker is highly tortured with Rama's arrows he collapsed spewing blood with fumes, whereat he is standing in war, at where his three heads rolled just now. [3-27-18b, 19a]

[Verse Locator](#)

हत शेषाः ततो भग्ना राक्षसाः खर संश्रयाः ॥ ३-२७-१९

द्रवन्ति स्म न तिष्ठन्ति व्याघ्र त्रस्ता मृगा इव ।

19b, 20a. tataH = then; khara samshrayaaH = by Khara, so far protected; hata sheSaaH raakSasaaH = on killing - liquidation, remaining ones, demons; bhagnaa = with shattered [confidence]; vyaaghra trastaa mR^igaaH iva = by tiger, alarmed, deer, as with; dravanti sma = running away; na tiSThanti = they are, not, standing - defecting Khara.

As with the fleeing of deer alarmed by a tiger, the demons remaining after liquidation, whom Khara has protected so far and whose confidence is now shattered, are running away, and they gave Khara the run-around. [3-27-19b, 20a]

[Verse Locator](#)

तान् खरो द्रवतो दृष्ट्वा निवर्त्य रुषितः त्वरन् ।

रामम् एव अभिदुद्राव राहुः चन्द्रमसम् यथा ॥ ३-२७-२०

20b, c. ruSitaH kharaH = piqued Khara; dravataH taan dR^iSTvaa = runners - deserters, them, on seeing; tvaran nivartya = quickly, bringing them back; raahuH candramasam

yathaa = planet Rahu, to Moon, as with; raamam eva abhi dudraava = to Rama, alone, towards, scurried.

On seeing at those deserters Khara is piqued and quickly brought them back to his control, and then as with the scampering of eclipsing planet Rahu towards moon during lunar-eclipse, he scurried towards Rama alone. [3-27-20b, c]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्त विंशः सर्गः

Thus, this is the 27th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 27

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 28

Verses converted to UTF-8, Oct 09

Introduction

Khara the demon brother of Shuurpanakha confronts Rama when all of his valiant warriors are eliminated. He wages a fearful war showing all his expertise and he even brings down the amour of Rama with his arrows. The combat of Rama and Khara takes a longer time, as Khara is not easy-to-deal demon.

[Verse Locator](#)

निहतम् दूषणम् दृष्ट्वा रणे त्रिशिरसा सह ।
खरस्य अपि अभवत् त्रासो दृष्ट्वा रामस्य विक्रमम् ॥ ४-२८-१

1. raNe trishirasaa saha = in war, Trishira, along with; nihatam duuSaNam dR^iSTvaa = slain, Duushana, on seeing; raamasya vikramam dR^iSTvaa = Rama's, intrepidity, on seeing [inasmuch as]; kharasya traasaH api abhavat = of Khara, intimidated, even, became.

Khara is intimidated on seeing the elimination of Duushana along with Trishira inasmuch as the intrepidity of Rama is concerned. [4-28-1]

[Verse Locator](#)

स दृष्ट्वा राक्षसम् सैन्यम् अविषह्यम् महाबलम् ।
हतम् एकेन रामेण दूषणः त्रिशिरा अपि ॥ ४-२८-२
तद् बलम् हत भूयिष्ठम् विमनाः प्रेक्ष्य राक्षसः ।
आससाद खरो रामम् नमुचिर् वासवम् यथा ॥ ४-२८-३

2, 3. saH kharaH = he Khara; mahaabalam aviSahyam raakSasam sainyam = mighty force, insufferable, demon's, force; ena raameNa hatam = by lone one, by Rama, as annihilated; trishiro duuSaNaH api = Trishira, Duushana, even [as eliminated]; dR^iSTvaa = on seeing; raakSasaH tat balam = demons, that, force; hata bhuuyiSTham = destructed, wholly; prekSyaa = on observing - apprehending; vi manaaH = without, heart - became apprehensive; namuciH vaasavam yathaa = Namuchi [the demon,] to Indra, as with; raamam aasasaada = at Rama, reached out - lunged at.

On seeing the annihilation of the insufferable and mighty force of demons, even that of Duushana and Trishira by lone Rama, and thus to apprehend that the demonic force is wholly destructed, that demon Khara became apprehensive, and then he lunged at Rama, as with demon Namuchi who once lunged at Indra. [4-28-2, 3]

[Verse Locator](#)

विकृष्य बलवत् चापम् नाराचान् रक्त भोजनान् ।
खरः चिक्षेप रामाय क्रुद्धान् आशी विषान् इव ॥ ४-२८-४

4. kharaH = Khara, balavat caapam vikR^iSyā = forcefully, bow [string,] drawing out; kruddhaan aashii viSaan iva = furious one [arrows,] snake, venomous ones, like [arrows]; rakta bhojanaan = that have blood, as their meals; naaraacaan raamaaya cikSepa = iron-arrows, for Rama, discharged.

Forcefully drawing the bowstring fitted with iron-arrows, which looked like furious serpents of venom ingesting only blood, Khara discharged them on Rama. [4-28-4]

[Verse Locator](#)

ज्याम् विधुन्वन् सुबहुशः शिक्षया अस्त्राणि दर्शयन् ।

चचार समरे मार्गान् शरै रथ गतः खरः ॥ ४-२८-५

5. ratha gataH kharaH = chariot, who is on, Khara; su bahushaH = in very, many ways; ज्याम् vidhunvan = bowstring, fidgeting; shikSayaa = by [his] training [skills in warfare]; astraani darshayan = missiles, brandishing; samare = in war - on battleground; sharaiH = with arrows [showing expertise]; maargaan cacaara = in many ways - in many a manner, moved about.

Fidgeting with bowstring in many a way, brandishing missiles with many a skill, Khara moved about the battleground in many a manner, seated on chariot and showing his expertise with arrows. [4-28-5]

[Verse Locator](#)

स सर्वाः च दिशो बाणैः प्रदिशः च महारथः ।

पूरयामास तम् दृष्ट्वा रामो अपि सुमहत् धनुः ॥ ४-२८-६

स सायकैः दुर्विषहैः स स्फुलिङ्गैः इव अग्निभिः ।

नभः चकार अविवरम् पर्जन्य इव वृष्टिभिः ॥ ४-२८-७

6. mahaa rathaH saH = great-chariot fighter, he that Khara; sarvaaH dishaH ca pra dishaH ca = all, stretches, and, inter-stretches, also; baaNaiH puurayaamaasa = with arrows, started to fill; tam dR^iSTvaa raamaH api = him, on seeing, Rama, even; su mahat dhanuH puurayaamaasa = [his] very, great, bow, started to pull the bowstring - take aim [in reciprocation]; saH = he [Rama]; dur vi SahaiH = not, verily, endurable - unendurable ones; sa sphulingaiH agnibhiH iva = with, sparks, [tongues of] fire, like; saayakaiH = with [such] arrows; parjanyaH vR^iSTibhiH nabhaH iva = Rain-god, with torrents, as with; a vivaram = without, leeway; cacaara = made [chocking the sky.]

That great chariot-fighter Khara then started to fill all the stretches and inter-stretches with arrows, seeing that even Rama reciprocally started to take aim with his bow Rama, and then filled and made the sky less of leeway with verily unendurable arrows that are like tongues of fire emitting sparks, as with Rain-god chocking the sky with torrents, less of latitude. [4-28-6, 7]

[Verse Locator](#)

तद् बभूव शितैः बाणैः खर राम विसर्जितैः ।

परि आकाशम् अनाकाशम् सर्वतः शर संकुलम् ॥ ४-२८-८

8. khara raama visarjitaiH = by Khara, by Rama, discharged; shitaiH baaNaiH = with sharp, arrows; tat pari aakaasham = that, vault of, sky - in and around there; sarvataH shara sankulam = everywhere, arrows, riotous; an aakaasham babhuuva = without, empty space, it became.

No empty space is left out in the space around since it has become riotous with the sharp arrows discharged by Rama and Khara from everywhere. [4-28-8]

[Verse Locator](#)

शर जाल आवृतः सूर्यो न तदा स्म प्रकाशते ।

अन्योन्य वध संरम्भात् उभयोः संप्रयुध्यतोः ॥ ४-२८-९

9. **anyaH anyaH vadha samrambhaat** = one, another, to slay, in excitement; **ubhayoH** = both; **sam pra yudhyatoH** = mutually, well, while warring; **tadaa** = then; **shara jaala aavR^itaH** = arrows, by mesh, obscured; **suuryaH na prakaashate sma** = sun, not, shining, he is.

While both of them are warring with excitement to slay one another, then the sun obscured with the mesh of arrows has not shined. [4-28-9]

[Verse Locator](#)

ततो नालीक नाराचैः तीक्ष्ण अग्रैः च विकर्णिभिः ।

आजघान रणे रामम् तोत्रैर् इव महा द्विपम् ॥ ४-२८-१०

10. **tataH** = then; **Khara**; **raNe** = in combat; **naaliika** = tubular; **naaraacaiH** = with iron arrows; **tiikSNa agraiH ca** = acutely, edged, also; **vikarNibhiH** = crescent-edged arrows; **raamam** = Rama is; **totraiH mahaa dvipam iva** = with a goad, great, elephant, as with; **aajaghaana** = swatted.

Then with acutely edged tubular, iron, and crescent-edged arrows Khara swatted Rama in that combat, as a great elephant will be swatted with a goad. [4-28-10]

[Verse Locator](#)

तम् रथस्थम् धनुष् पाणिम् राक्षसम् पर्यवस्थितम् ।

ददृशुः सर्व भूतानि पाश हस्तम् इव अंतकम् ॥ ४-२८-११

11. **ratha stham** = who is on chariot; **dhanuS paaNim** = with bow, in hand; **paravasthitam** = who is in the presence, ready for a close combat; **tam raakSasam** = that, demon; **paasha hastam antakam iva** = noose, handling, Terminator, as if; **sarva bhuutaani dadR^ishuH** = all, beings, saw at - appeared to be.

When charioted Khara came to the presence of Rama with bow in hand and ready for a close combat, that demon appeared to all beings as the Terminator handling his noose. [4-28-11]

[Verse Locator](#)

हन्तारम् सर्व सैन्यस्य पौरुषे पर्यवस्थितम् ।

परिश्रन्तम् महासत्त्वम् मेने रामम् खरः तदा ॥ ४-२८-१२

12. **kharaH** = Khara; **sarva sainyasya hantaaram** = all, [demonic] forces, eliminator of; **pauruSe paravasthitam** = in boldness, abiding - shown his mettle with boldness; **mahaa sattvam** = greatly, indefatigable one; **raamam** = at Rama; **tadaa** = then - by now; **pari shrantam** = wholly, fatigued; **mene** = presumed to be.

Khara presumed that greatly indefatigable Rama is wholly fatigued by now, though he has shown his mettle of boldness in eliminating all of the demonic forces, all the while. [4-28-12]

[Verse Locator](#)

तम् सिंहम् इव विक्रान्तम् सिंह विक्रान्त गामिनम् ।

दृष्ट्वा न उद्विजते रामः सिंहः क्षुद्र मृगम् यथा ॥ ४-२८-१३

13. **simham iva vikraantam** = at him [Khara,] like, prancing; **simha vikraanta gaaminam** = one who is - lion, pace, with the gait; **tam dR^iSTvaa** = him [Khara,] on seeing; **raamaH** = Rama; **simhaH kSudra mR^igam yathaa** = lion, at least, beat, as with; **na udvijate** = not, agitated - unruffled.

On seeing Khara who is prancing like a lion with a gait of a lion, Rama is unruffled like a lion that sees a least beast. [4-28-13]

For the last compound in second foot the other versions contain siMhaH siMham iva aparam 'a lion on seeing another lion...' Firstly comparing Khara with lion and later comparing him with kshudra mR^iga 'petty animal...' is not found aesthetic by some scholars.

[Verse Locator](#)

ततः सूर्य निकाशेन रथेन महता खरः ।

आससाद अथ तम् रामम् पतंग इव पावकम् ॥ ४-२८-१४

14. tataH = then; kharaH = Khara; suurya nikaashena = sun, equalling; mahataa rathena = by great - radiant one, by chariot; raamam = to Rama; patanga paavakam iva = a moth, towards fire, as with; tam aasasaada = him - Rama, reached - attacked.

In a chariot that equals the sun in its radiance then Khara reached Rama as a moth reaches fire. [4-28-14]

[Verse Locator](#)

ततो अस्य सशरम् चापम् मुष्टि देशे महात्मनः ।

खरः चिच्छहेद रामस्य दर्शयन् हस्त लाघवम् ॥ ४-२८-१५

15. tataH = then; kharaH = Khara; hasta laaghavam = hand's, skill - sleight of hand; darshayan = showing; mahaatmanaH asya raamasya = great-souled one, that, Rama's; sa sharam caapam = with, arrow, bow; muSTi deshe = at the fist, place- at handgrip; cicCheda = broke.

Showing sleight of hand Khara then broke the handgrip of the bow of that great-souled Rama along with an arrow fitted on it. [4-28-15]

[Verse Locator](#)

स पुनः तु अपरान् सप्त शरान् आदाय वर्मणि ।

निजघान रणे क्रुद्धः शक्र अशनि सम प्रभान् ॥ ४-२८-१६

16. saH = he, Khara; kruddhaH = infuriated; punaH = again - still; shakra ashani sama prabhaan = Indra's, thunderbolt, equalling, in radiance; aparaan sapta sharaan aadaaya = other, seven arrows, on drawing; raNe varmaNi nijaghaana = in war, armour, hit at.

Still infuriated Khara has drawn seven more arrows that equal the radiance of Indra's thunderbolts and hit Rama's armour in that war. [4-28-16]

[Verse Locator](#)

ततः शर सहस्रेण रामम् अप्रतिम ओजसम् ।

अर्दयित्वा महानादम् ननाद समेरे खरः ॥ ४-२८-१७

17. tataH = then; kharaH = Khara; a pratima ojasam = not, equalling, in vitality; raamam = Rama is; shara sahasreNa = with arrows, a thousand; ardayitvaa = on distressing; samere mahaa naadam nanaada = in war, great blare, blared.

Then, on distressing Rama of unequalled vitality with a thousand arrows in that combat Khara blared a loud blare. [4-28-17]

[Verse Locator](#)

ततः तत् प्रहतम् बाणैः खर मुक्तैः सुपर्वभिः ।

पपात कवचम् भूमौ रामस्य आदित्य वर्चसः ॥ ४-२८-१८

18. **tataH** = then; **khara muktaiH** = by Khara, released; **su parvabhiH** = those with great, egress; **baaNaiH** = with arrows; **raamasya aaditya varcasaH** = of Rama, sun-like, in resplendence; **tat kavacam** = that, armour; **pra hatam** = completely, destroyed; **bhuumau papaata** = on field, fell down.

With the arrows released by Khara that have a great egress, then that armour of Rama that has a sun-like resplendence is completely destroyed and fell on the field. [4-28-18]

[Verse Locator](#)

स शरैः अर्पितः क्रुद्धः सर्व गात्रेषु राघवः ।

रराज समरे रामो विधूमो अग्निर् इव ज्वलन् ॥ ४-२८-१९

19. **sharaiH sarva gaatreSu arpitaH** = with arrows, in all, limbs, given to - hit; **raaghavaH saH raamaH** = one from Raghu's dynasty, he that, Rama; **kruddhaH** = is enraged; **vi dhuumaH agniH iva jvalan** = without, fume, fire, like, flaring; **samare raraaja** = in war, flared up.

When all his limbs are hit with arrows Rama is enraged and in that war Rama flared up like a fumeless flaring fire. [4-28-19]

[Verse Locator](#)

ततो गंभीर निर्हादम् रामः शत्रु निबर्हणः ।

चकार अंताय स रिपोः सज्यम् अन्यन् महत् धनुः ॥ ४-२८-२०

20. **tataH** = then; **shatru nibarhaNaH** = enemy, blaster; **saH raamaH** = he that, Rama; **ripoH antaaya** = of enemy, for ending; **gambhiira nirhraadam** = thunderously, blasting [bow that has]; **anyat mahat dhanuH** = another, great, bow; **sa jyam** = with bowstring; **cakaara** = made - strung.

Then Rama, the blaster of enemies, strung bowstring to another thunderously blasting bow, to end the enemy. [4-28-20]

[Verse Locator](#)

सुमहत् वैष्णवम् यत् तत् अतिसृष्टम् महर्षिणा ।

वरम् तत् धनुः उद्यम्य खरम् समभिधावत् ॥ ४-२८-२१

21. **tat** = that one - renowned bow; **yat** = which one; **su mahat vaiSNavam dhanuH** = verily, admirable, Vishnu's, bow; **maharSiNaa ati sR^iSTam** = by great-sage [Agastya,] well, released [awarded]; **varam** = the best one; **tat udyamya** = that, on upraising; **kharam** = to Khara; **sam abhi dhaavata** = verily, towards, rushed [rushed at.]

That which is a very admirable bow of Vishnu and that which is awarded by great-sage Agastya, upraising that choicest bow Rama rushed towards Khara. [4-28-21]

[Verse Locator](#)

ततः कनक पुंखैः तु शरैः संनत पर्वभिः ।

चिच्छहेद रामः संक्रुद्धः खरस्य समरे ध्वजम् ॥ ४-२८-२२

22. **tataH** = then; **raamaH sam kruddhaH** = Rama, highly infuriated; **kanaka punkhaiH** = with golden, finned ones; **sannata parvabhiH** = with curved, barbs; **sharaiH** = with such arrows; **samare kharasya dhvajam** = in that war, Khara's, flag; **cicCheda** = fragmented.

With arrows that have golden fins and curved barbs that highly infuriated Rama then fragmented Khara's flagstaff with flag in that war. [4-28-22]

[Verse Locator](#)

स दर्शनीयो बहुधा विच्छिन्नः कांचनो ध्वजः ।

जगाम धरणीम् सूर्यो देवतानाम् इव आज्ञया ॥ ४-२८-२३

23. bahudhaa vicChinnaH = severally, shattered; darshaniiyaH = seeable - good looking; saH kaancanaH dhvajaH = that, golden, flagstaff with flag; devataanaam aaj~nayaa = by god's, order - damnation; suuryaH iva = sun, as with; dharaNiim jagaama = to earth, went - fallen on earth.

That eye-pleasing golden flagstaff with flag is severally shattered and fell onto ground as if it is god-damned sun fallen on earth. [4-28-23]

[Verse Locator](#)

तम् चतुर्भिः खरः क्रुद्धो रामम् गात्रेषु मार्गणैः ।

विव्याध हृदि मर्मज्ञो मातंगम् इव तोमरैः ॥ ४-२८-२४

24. kruddhaH = enraged [by fall of flag]; marma j~naH = crucial points, knower [or, knower of war tactics]; kharaH = Khara; tam raamam = at that, Rama; hR^idi = on chest; caturbhiH maargaNaiH = with four, arrows; maatangam tomaraiH iva = elephant, with lancers as if [one would prod]; gaatreSu = on limbs of Rama; vivyaadha = assaulted.

By that Khara is enraged, and as one who is aware of striking crucial parts/war tactics assaulted on the chest of Rama with four arrows, and even on other limbs, as one would prod an elephant with lancers. [4-28-24]

[Verse Locator](#)

स रामो बहुभिः बाणैः खर कार्मुक निःसृतैः ।

विद्धो रुधिर सिक्तांगो बभूव रुषितो भृशम् ॥ ४-२८-२५

25. saH raamaH = he, that Rama; khara kaarmuka niHsR^itaiH = from Khara's, bow, unloosened; bahubhiH baaNaiH = with various, arrows; viddhaH = when impacted; rudhira sikta angaH = with blood, drenched, limbs; bhR^isham ruSitaH babhuuva = highly, indignant, he became.

Impacted with various arrows unloosened from the bow of Khara, limbs of Rama are drenched in blood and he became highly indignant. [4-28-25]

[Verse Locator](#)

स धनुर् धन्विनाम् श्रेष्ठः प्रगृह्य परम आहवे ।

मुमोच परम इष्वासः षट् शरान् अभिलक्षितान् ॥ ४-२८-२६

26. parama aahave = in that great, war; dhanvinaam shreSThaH = among archers, ablest one; parama iSvaasaH = one who got great, bow; saH = he that Rama; dhanuH pragR^ihya = bow, on taking - on aiming; abhi lakSitaan = the arrow that have already targeted their targets - targeting pointedly; SaT sharaan mumoca = six, arrows, released.

On aiming his great bow that ablest one among archers, namely Rama, then in that war released six arrows targeting pointedly. [4-28-26]

[Verse Locator](#)

शिरसि एकेन बाणेन द्वाभ्याम् बाह्वोर् अथ आर्पयत् ।

त्रिभिः चन्द्र अर्ध वक्त्रैः च वक्षसि अभिजघान ह ॥ ४-२८-२७

27. ekena baaNena shirasi = only one, with arrow, on head; atha = next; dvaabhyaam baahvoH = with two, on hands; aarpayat = given, hit; tribhiH candra ardha vaktraiH ca = with

three, moon, half, faced ones, also [crescent shaped arrows]; **vakSasi abhijaghaana ha** = on chest, toward, hit, indeed.

Rama indeed hit Khara's head with one arrow, with two his hands, and next with three crescent shaped arrows he hit his chest. [4-28-27]

[Verse Locator](#)

ततः पश्चात् महातेजा नाराचान् भास्कर उपमान् ।
जघान राक्षसम् क्रुद्धः त्रयोदश शिला अशितान् ॥ ४-२८-२८

28. **tataH pashcaat** = then, afterwards; **mahaatejaa kruddhaH** = great-resplendent Rama, infuriately; **raakSasam jaghaana [jighaaMsu]** = demon, to kill; **bhaaskara upamaan** = sun, similar to [in dazzle]; **trayaH dasha naaraacaan** = three, ten [thirteen,] iron arrows; **shilaa ashitaan** = on stone, grind - sharply whetted; [launched.]

Then afterwards that great-resplendent Rama wishing to eliminate the demon, infuriately launched thirteen iron arrows that are sharply whetted and similar to the dazzle of sun. [4-28-28]

[Verse Locator](#)

रथस्य युगम् एकेन चतुर्भिः शबलान् हयान् ।
षष्ठेन च शिरः संख्ये चिच्छहेद खर सारथेः ॥ ४-२८-२९
त्रिभिः त्रिवेणून् बलवान् द्वाभ्याम् अक्षम् महाबलः ।
द्वादशेन तु बाणेन खरस्य स शरम् धनुः ॥ ४-२८-३०
छिहत्त्वा वज्र निकाशेन राघवः प्रहसन् इव ।
त्रयोदशेन इन्द्र समो बिभेद समरे खरम् ॥ ४-२८-३१

29, 30, 31. **samare** = in combats; **indra samaH** = Indra, one who is equal to [Rama]; **balavaan** = mighty one; **raaghavaH** = Raghava; **prahasan iva** = laughing at [making a sport of,] as though; **samkhye** = in combat; **ekena** = with one [arrow]; **asya rathasya** = his [Khara's,] of chariot; **yugam** = yoke; and then; **caturbhiH shabalaan [caturaH] hayaan** = with four, dappled, [four] horses; **SaSThena** = with sixth [arrow]; **khara saaratheH shiraH** = Khara's, charioteer's, head; **tribhiH triveNum** = with three [arrows,] three-pronged shaft [from yoke to body of chariot]; **dvaabhyaam akSam** = with two, the axle; **cicCheda** = fragmented [the chariot]; **dvaa dashena tu baaNena** = two, ten [twelve,] but, with arrows; **kharasya sa sharam dhanuH [cicCheda]** = Khara's, together with, arrow, bow; **Chittvaa** = on wrecking; **mahaabalaH** = great-mighty [Rama]; **vajra nikaashena** = thunderbolt, similar [with arrows]; **trayodashena** = with thirteenth arrow; **kharam bibheda** = Khara, is impaled.

That mighty Raghava who equals Indra in combats, smiling at the warfare of Khara, smashed the yoke of the chariot with one arrow; with four, four of the dappled horses; with the sixth, the head of the charioteer of Khara; with three, the three-pronged shaft from yoke to the base of chariot; with two the axels, thus that chariot is fragmented. Then, on wrecking Khara's bow on which an arrow is placed with the twelfth, that mighty one Rama impaled Khara with the thirteenth arrow that is similar to a thunderbolt. [4-28-29, 30, 31]

[Verse Locator](#)

प्रभग्न धन्वा विरथो हत अश्वो हत सारथिः ।
गदा पाणिः अवप्लुत्य तस्थौ भूमौ खरः तदा ॥ ४-२८-३२

32. **tadaa** = then; **pra bhagna dhanvaa** = one with utterly, shattered, bow; **vi rathaH** = one without, chariot; **hata ashvaH hata saarathiH** = with killed, horses, killed, charioteer; **kharaH** = Khara; **gadaa paaNiH** = mace, in hand - wielding it; **ava plutya** = hopped down; **bhuumau** = on ground; **tasthau** = stood fast.

With his bow utterly shattered, chariot fragmented, horses killed, and charioteer felled, that Khara then hopped down to ground from the dilapidated chariot wielding a mace, and stood fast. [4-28-32]

[Verse Locator](#)

तत् कर्म रामस्य महारथस्य
समेत्य देवाः च महर्षयः च ।
अपूजयन् प्रांजलयः प्रहृष्टाः
तदा विमान अग्र गताः समेताः ॥ ४-२८-३३

33. devaaH ca maharSayaH ca = gods, also, great-sages, too; tadaa = then; sametaaH = assembling; vimaana agra gataaH = on aircrafts, tops, staying; sametyaH = coming together; pra hR^iSTaaH = highly, gladdened; praanjalayaH = with adjoined palms; mahaarathasya raamasya tat karma = great chariot-fighter, Rama's, that, deed; apuujayan = worshipped.

The gods as well as great-sages have then came together and assembled in heavens, and those assemblies that are aboard their aircrafts are highly gladdened at the exploit of the great chariot-fighter Rama, and they worshipped him with their adjoined palms. [4-28-33]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे अष्ट विंशः सर्गः

Thus, this is the 28th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 28

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 29

Verses converted to UTF-8, Oct 09

Introduction

Khara provokes Rama to fight, but Rama gives enough advise to Khara to yield up. Khara presumes that Rama is overtired to fight him back and thus enters into verbal fight. Ultimately Khara hurls a mammoth mace at Rama, which burns down all the neighbouring plants and bushes, and Rama splinters it down while it is still sky rocketing.

[Verse Locator](#)

खरम् तु विरथम् रामो गदा पाणिम् अवस्थितम् ।

मृदु पूर्वम् महातेजाः परुषम् वाक्यम् अब्रवीत् ॥ ३-२९-१

1. mahaatejaaH raamaH = great-resplendent, Rama; vi ratham = without chariot [lost it]; gadaa paaNim = with mace, in hand; avasthitam = who is staying before; kharam tu = to Khara, but; mR^idu puurvam = soft [words,] firstly; paruSam vaakyam abraviit = forbidding, sentence, said.

Rama, the great-resplendent, spoke these words forbiddingly albeit softly to Khara who lost his chariot but staying his course wielding a mace. [3-29-1]

Rama is said to have tested whether Khara is ready to surrender or not, at least at this stage of loosing all paraphernalia of war. Hence he is said to have talked softly but harshly to that demon.

[Verse Locator](#)

गज अश्व रथ संबाधे बले महति तिष्ठता ।

कृतम् सुदारुणम् कर्म सर्व लोक जुगुप्सितम् ॥ ३-२९-२

2. gaja ashva ratha = elephants, horses, chariots; sam baadhe = abounding with; mahati bale = with gigantic, forces; tiSThataa = staying - you who hold sway; such as you are; sarva loka jugupsitam karma = by all, worlds, detestable - loathsome, deed; su daaruNam = very, heinous one; kR^itam = is perpetrated - in Dandaka forests.

"Although you hold sway over a gigantic force abounding with elephants horses and chariots, you have perpetrated heinous deeds in Dandaka forests that are loathsome to all the worlds, that is unseemliest to this soldiery. [3-29-2]

[Verse Locator](#)

उद्वेजनीयो भूतानाम् नृशंसः पाप कर्मकृत् ।

त्रयाणाम् अपि लोकानाम् ईश्वरो अपि न तिष्ठति ॥ ३-२९-३

3. bhuutaanaam udvejaniiaH = for living beings, causing suffering; paapa karma kR^it = evil, deed, doer - transgressor; nR^ishamsaH = completely ruthless one; trayaaNaam lokaanaam api = for three, worlds, even if; iishvaraH api = lord, may be; na tiSThati = not, stand up for [himself.]

"One who causes suffering to living beings, besides being a transgressor and completely ruthless, he does not stand up for himself even if he were to be the lord of all the three worlds. [3-29-3]

[Verse Locator](#)

कर्म लोके विरुद्धम् तु कुर्वाणम् क्षणदा चर ।
तीक्ष्णम् सर्वं जनो हन्ति सर्पम् दुष्टम् इव आगतम् ॥ ३-२९-४

4. **kSaNadaa cara** = oh, night-walker; **loka viruddham karma kurvaaNam** = to world, infringing, deeds, who will be doing - an infringer of worldly routine; **tiikSNam** = one who is imperious; **sarva janaH** = all, people; **aagatam duSTam sarpam iva** = that came, vicious, serpent, as with; **hanti** = will eradicate.

"All people will eliminate him, oh, nightwalker, who is imperious and an infringer of worldly routine, as they would eradicate a vicious serpent, in the event of its running across them. [3-29-4]

[Verse Locator](#)

लोभात् पापानि कुर्वाणः कामात् वा यो न बुध्यते ।
हृष्टः पश्यति तस्य अन्तम् ब्राह्मणी करकात् इव ॥ ३-२९-५

5. **lobhaat** = by selfishness; **kaamaat vaa** = obsessively, or; **yaH paapaani kurvaaNam** = who, evils, while going on doing; **na budhyate** = will not, know - does not realise - heedless; **such a one**; **hR^iSTaH** = delighted, [**bhraSTaH** = becomes decadent]; **karakaat** = hail [pellets on eating]; **braahmaNii** = a lizard [with red tail]; **iva** = as with; **tasya** = what has been done - evil deed; **antam pashyati** = end [result,] he sees.

"He who goes on performing evils selfishly, obsessively, heedlessly, more so delightedly, he will see the results of his own doings, like red-tailed-lizard on its eating self-destructive hailstones, obsessively and delightedly. [3-29-5]

Hailstones are life-taking poisonous pellets to this particular red-tailed lizard, called **brahmaNi**. It is still called as 'bamaani' in Bhojpuri vernacular of Hindi.

Parting with some parts of one's own accrual is **lobha**, and craving for that which is absolutely unavailable is **moha**. People tend to commit sin while protecting their own accruals as well as trying to acquire unavailable things. But any person, if goes on undertaking these evils, even after realizing that both are mistakes, it is an unpardonable crime. The metaphor of a red-tail-lizard is said to be unavailable in older scripts. There is another variation to this foot wherein the simile is with a Brahman bereft of his self-respect, and that foot reads as: **bhrSTaH pashyati duHkham sa braahmaNa paravaan iva**.

Next, implying the prospective question of Khara, viz., 'What sin I have committed?' Rama answers it in the next verse.

[Verse Locator](#)

वसतो दण्डकारण्ये तापसान् धर्मं चारिणः ।
किम् नु हत्वा महाभागान् फलम् प्राप्स्यसि राक्षस ॥ ३-२९-६

6. **raakSasa** = oh, demon; **daNDaka araNye vasataH** = in Dandaka, forest, while living in; **dharma caariNaH** = virtue, treaders; **mahaa bhaagaan** = highly, propitious ones; **taapasaan** = sages; **hatvaa** = on killing; **kim nu phalam praapsyasi** = why [what], really, fruit [benefit,] you will gain.

"The residents of Dandaka forest are the highly-propitious sages that tread the path of virtue, and oh, demon, what benefit you gain in killing them, really? [3-29-6]

Again Khara may ask, 'There are many more sinners, what will become of them, why holding me alone responsible?' For this Rama is saying that the sinners in general will get their punishment after their mortality

when karmic cycle is over. But those that are not only sinners but cruel, and even abhorred by world, will ruin here only, because their merit accumulated in earlier births has come to a standstill on this earth itself. Those sinners will become like petrified trees trunks, they neither fall nor their boughs flower.

[Verse Locator](#)

न चिरम् पाप कर्माणः क्रूरा लोक जुगुप्सिताः ।
ऐश्वर्यम् प्राप्य तिष्ठन्ति शीर्ण मूला इव द्रुमाः ॥ ३-२९-७

7. **paapa karmaaNaH** = evil, doers; **loka jugupsitaaH** = by world, abominated; **kruuraa** = reprobates; **aishvaryam praapya** = a fortune, on getting - on making [for lavish living]; **shiirNa muulaa drumaaH iva** = petrified, base [trunk,] of tree, as with; **ciram na tiSThanti** = long-lastingly, will not, sit tight - will not last long.

"Even if a fortune is made for a lavish living with an iota of merit, the evildoers, that too reprobates, further more those that are abominated by world will not last long, no more that petrified tree trunks. [3-29-7]

[Verse Locator](#)

अवश्यम् लभते कर्ता फलम् पापस्य कर्मणः ।
घोरम् पर्यागते काले द्रुमः पुष्पम् इव आर्तवम् ॥ ३-२९-८

8. **kaale pari aagate** = of time, upon, coming; **kartaa** = doer [jantuH = people]; **paapasya karmaNaH** = of evil, doings; **ghoram phalam** = ghastly, result; **drumaH** = trees; **aartavam** = seasonal; **puSpam iva** = flower, as with; **avashyam labhate** = definitely, reaps.

"One who undertakes evildoings will definitely and seasonably reap their fruits, which in his case will be ghoulish, as with the flowering of trees according to season. [3-29-8]

dhvani/allusion: That fruit of sin will not be immediate alike the a crop that yields long after sowing. Moreover the fruit of sin will be venomous, for the greedy harvester of that sin alone will devour it.

[Verse Locator](#)

न चिरात् प्राप्यते लोके पापानाम् कर्मणाम् फलम् ।
स विषाणाम् इव अन्नानाम् भुक्तानाम् क्षणदाचर ॥ ३-२९-९

9. **kSaNadaacara** = oh, nightwalker; **loke** = in world; **paapaanaam karmaNaam phalam** = of profane, acts, fruit of; **bhuktaanaam sa viSaaNaam annaanaam iva** = devoured, with, venom, food, as with; **na ciraat praapyate** = not, long after, is acquired.

"In the world one acquires the fruit of profane acts not before long, oh, nightwalker, and it will be like venomous food devoured. [3-29-9]

dhvani/allusion: 'As one quickly acquires the results of the venomous food devoured, oh, nightwalker, the perpetrator of profane acts will acquire their fruits that quickly, in the world.' Eating food, or committing a sin is simply subjective. If one commits sin unknowingly, that will be as good as the intake of venomous food, unsuspectingly. Both the poisonous food, and committing sins will act internally and rapidly than any other ruinous inflictor. Then the sinner, or the consumer of poisonous food will acquire an inconsolable wretched state.

[Verse Locator](#)

पापम् आचरताम् घोरम् लोकस्य अप्रियम् इच्छताम् ।
अहम् आसादितो राजा प्राणान् हन्तुम् निशाचर ॥ ३-२९-१०

10. **nishaacara** = oh nightwalker; **ghoram paapam aacarataam** = hideous, evil, perpetrators; **lokasya a priyam icChataam** = world's, not, approbatory, those wishful of; **praaNaan hantum** = lives, to exterminate; **[raajaa] raaj~naa** = [king] at the behest of king; **aham aasaaditaH** = I, arrived.

"I am the king who arrived to exterminate the lives of those that perpetrate hideous sins, and even of those that wish to do evils to the disapprobation of world.

Or

"I am the one who arrived at the behest of the king Dasharatha, or Bharata to exterminate the lives of those that perpetrate hideous sins, and even of those that wish to do evils to the disapprobation of world. [3-29-10]

The word 'raaj~na' is 'sent by some king' for it is in fifth case. Whereas the word 'raajaa' is 'as a king I have come...' This is as appearing in some mms. Dharmaakuutam uses 'raaj~naa' and says: : **anena loka upadrava karaH raaj~naa avashyam shikShaNIyam iti suucitam** | and he goes on quoting **vidura niiti** Vidura's morals in Maha Bharata: **gururaatmavataam shaastaa shaastaa duraatmanaam** | **antaH pracchanna paapaanaam shaastaa vaivasvato yamaH** | |

[Verse Locator](#)

अद्य भित्वा मया मुक्ताः शराः कांचन भूषणाः ।
विदार्य अतिपतिष्यन्ति वल्मीकम् इव पन्नगाः ॥ ३-२९-११

11. **adya** = now; **mayaa muktaaH kaancana bhuuSaNaah** = by me, released, in gold, decorated; **sharaaH** = arrows; **pannagaaH valmiikam iva** = snakes, from snake-pit, like; **tvaam** = you; **bhitvaa** = on tearing; **vi daarya** = verily, on riving; **ati patiSyanti** = out, they fall - they go out, bounce back.

"Now, my arrows that are decorated in gold will be released on you like snakes rebounding from a snake-pit, and they will tear you asunder, and on riving you they will bounce back into my quivers. [3-29-11]

dhvani/allusion: My arrows can pierce through your body, not only your body but to the core of earth, and they bounce back to re-enter my quivers like the snakes that emerge from snake pits and return to their pits when their task is over. Or, when these arrows enter your body that is akin to a snake pit, they will kill all the sins lying like snakes inside that body of yours, and return to my quivers.

[Verse Locator](#)

ये त्वया दण्डकारण्ये भक्षिता धर्म चारिणः ।
तान् अद्य निहतः संख्ये स सैन्यो अनुगमिष्यसि ॥ ३-२९-१२

12. **tvayaa** = by you; **daNDakaaraNye** = in Dandaka forest; **ye** = those are; **dharma caariNaH** = virtue, treaders - sages; **bhakSitaa** = are eaten; **taan** = them [the sages]; **adya** = now; **sankhye nihataH** = [you] eliminated, in war; **sa sainyaH** = with, your army; **anugamiSyasi** = in tow, you will follow - tread behind.

"Now eliminated in war, you along with your army will tread behind those sages that were treading the path of virtue, on whom you have so far feasted in Dandaka forest. [3-29-12]

dhvani/allusion: A kind of assurance is sounded here by Rama's words in saying that Khara will be absolved of his sins. Those that are eliminated by Rama are sure to get salvation. Here not only Khara but also entire army is going to get that salvation, if Khara surrenders at least at this stage. In Skanda Purana it is said: **raama vidDhaa nishaacaraa baaNaiH su taaDitaaH** | **raamam aasaadya samare saayujya padaviim gataaH** | | **skaanda puraaNa** But this **saayujua**, salvation or getting to heavens is of a variety. In war those that sacrifice themselves in the fire of arrows will get **indra loka**. Those that conduct warfare unhappily thinking that death is the only result of war they get **gandharva loka**. Those that retreat or go begging for their lives and yet killed, they get **guhya loka**, and those that are fully aware of Kshatriya dharma and conduct righteous warfare they go to **brahma loka**. So says Maha Bharata. The same is said Bhagavad Gita **yam yam vaa api smaran bhaavam tyajatyante kalebaram** | **tam tam evaiti kaunteya sadaa tad bhaava bhaavitaH** | | Gita 8-6.

[Verse Locator](#)

अद्य त्वाम् निहतम् बाणैः पश्यन्तु परमर्षयः ।

निरयस्थम् विमानस्था ये त्वया निहता पुरा ॥ ३-२९-१३

13. **puraa tvayaa ye nihataa** = earlier, by you, who are, slain; such of them; **paramarSayaH** = supreme-sages; **vimaana sthaa** = abiding in aircrafts; **adya** = now; **baaNaiH nihataam** = with arrows, slain - assaulted; **nirayastham** = [your] abidance in hell; **tvaam pashyantu** = you, let them see.

"Let the supreme sages who were earlier slain by you may now see abiding on their aircrafts, your abidance in hellish death pangs when assaulted with my arrows. [3-29-13]

The word **nirayastham** is literally 'in hell of Yama' but here it is the hell-like situation caused by Rama's arrows. If the literal meaning of 'in hell' is taken the above assurance of salvation etc., will be futile, hence, it is 'hellish pangs' by the hit of arrows.

[Verse Locator](#)

प्रहरस्व यथा कामम् कुरु यत्नम् कुलाधम ।

अद्य ते पातयिष्यामि शिरः ताल फलम् यथा ॥ ३-२९-१४

14. **kula adhama** = clan's, knave of; **yathaa kaamam praharasva** = as, you wish, you attack; **yatnam kuru** = an effort, you make; **adya te shiraH** = now, your, head; **taala phalam yathaa** = palm, fruit, as with; **paatayiSyaami** = I wish to toss down.

"Attack me as you wish... make an effort... you the knave of your clan... now I am going to toss your head down like a palm-fruit..." Thus Rama addressed Khara. [3-29-14]

It is questioned whether Rama is self-eulogizing when talking this way to Khara. It is contradicted saying that **yuddha kaale viira vaadasya sva paraakrama anusaareNa utsaaha abhivR^idhyartham para tiraskaara artham ca - aatma stuti - karaNe doSha abhaavaat** | dk 'there is nothing wrong in foretelling how brave a warrior is and it will not come under self-praise, in war...' and the commentator goes on quoting many references, for e.g., Karna in Maha Bharata says: **shuuraaH garjanbti satatam praavR^iShi iva balaahakaaH** | 'brave ones will be regularly thundering like thundering clouds...'

[Verse Locator](#)

एवम् उक्तः तु रामेण क्रुद्धः संरक्त लोचनः ।

प्रति उवाच ततो रामम् प्रहसन् क्रोध मूर्चितः ॥ ३-२९-१५

15. **raameNa evam uktaH tu** = by Rama, thus, [Khara is] said, but; **[kharaH] kruddhaH** = [Khara] is infuriated; **samrakta locanaH** = with bloodshot, eyes; **tataH prahasan** = thereupon, laughing at; **krodha muurchitaH** = in anger, convulsed; **raamam** = to Rama; **prati uvaaca** = replied.

But when Rama said thus, Khara is infuriated and convulsed in anger, and he replied Rama with bloodshot eyes, laughing boisterously. [3-29-15]

dhvani/allusion: Khara 'laughed at' Rama's words of self-praise means that even the Supreme Being untiringly does some self-praise like telling 'I am here to save you... seek refuge in me for I alone can save...' in order to make Himself known to the adamant. The whole concept of Bhagavad Gita in telling that 'I am here... Know me thus...' etc., is for the same purpose. Thus, this is a laughable situation to those who are already in the know of Being. Presently it is Khara who was great Vedic Brahman once, but became an ogre by curse. Contrariwise, it is a 'laughable talk' of the Supreme Being, to non-knowers or for the non-adherers.

[Verse Locator](#)

प्राकृतान् राक्षसान् हत्वा युद्धे दशरथ आत्मज ।

आत्मना कथम् आत्मानम् अप्रशस्यम् प्रशंससि ॥ ३-२९-१६

16. dasharatha aatmaja = oh, Dasharatha's, son; yuddhe praakR^itaan raakSasaan hatvaa = in war, primitive - average, demons, on killing; a prashasyam = not, praiseworthy; aatmaanam = about yourself; aatmanaa = yourself; katham prashamsasi = how, you are praising.

"On killing average demons in war, oh, son of Dasharatha, how you praise yourself when you yourself are un-praiseworthy?" Thus Khara started to speak to Rama. [3-29-16]

dhvani/allusion: For this self-praise it is said that Khara estimated Rama as an unworthy being in the parlance of mortals. kharaH tu kopaat asamartho raama iti bhraantaa uktavaan iti no ko api doShaH | dk But as a cursed Vedic Brahman who is in the know of Rama as Vishnu is retorting Rama saying 'you also need to self-eulogise, when I am fully aware of you and come hither to gain my salvation at your hand? You are not supposed to self-extol before small beings like us...'

[Verse Locator](#)

विक्रान्ता बलवन्तो वा ये भवन्ति नरर्षभाः ।
कथयन्ति न ते किञ्चित् तेजसा स्वेन गर्विताः ॥ ३-२९-१७

17. ye nararSabhaaH = those, best of men; vikraantaa balavantaH vaa = victorious, vigorous ones, either; bhavanti = will be there; te svena tejasaa garvitaaH = they, of their own, with valour, becoming proud; na kimcit kathayanti = not, anything, they say - boast.

"Those best of men that are victorious and mighty will not boast anything, for they will be really proud of their own valour. [3-29-17]

dhvani/allusion: This is said otherwise: ye nararSabhaaH 'those best ones among men like you...' te 'by them...' [adhyahaarya] evam 'elliptic: this way...' na kathayanti 'do not praise themselves...' tejasaa svena garvitaaH kathayanti some of 'those that are proud of their own valorous resplendence, they speak up their glory, vaingloriously...' 'So it is unapt of you to speak up for yourself, for we are in the know of it, and we are waiting for our release from our curse at your hand...' Tiirtha.

[Verse Locator](#)

प्राकृताः तु अकृत आत्मानो लोके क्षत्रिय पांसनाः ।
निरर्थकम् विकथन्ते यथा राम विकथसे ॥ ३-२९-१८

18. raama = oh, Rama; loka = in world; a kR^ita aatmaanaH = not, perfected, with selves - irresolute in self-confidence; praakR^itaaH tu = frivolous, but; kSatriya paamsanaaH = Kshatriya, undignified one; yathaa vikatthase = as to how, they are boasting; likewise; nir arthakam vi katthante = not, meaningful, verily, they speak up - you boast in a meaningless manner.

"Oh, Rama, as to how undignified Kshatriya-s that are frivolous and irresolute in self-confidence will boast in the world, likewise you too are boasting in a meaningless manner. [3-29-18]

dhvani/allusion: Khara's intent is: kSatriya paamsanaaH 'the Kshatriya, worthless... worthless Kshatriya-s...' yathaa nir arthakam vikatthase 'as to how they meaninglessly speak up for themselves...' raama tvam vikatthante 'oh, Rama, you are speaking like that...' 'It is unapt of you to talk vainly like any other average Kshatriya, as you are an incarnate in a best Kshatriya clan, and you do your duty righteously without much talk...' Tiirtha.

[Verse Locator](#)

कुलम् व्यपदिशन् वीरः समरे को अभिधास्यति ।
मृत्यु काले हि संप्राप्ते स्वयम् अप्रस्तवे स्तवम् ॥ ३-२९-१९

19. mR^ityu kaale sampraapte = at death, time, on arrival of - looming large; viiraH = valiant one; kaH samare kulam vyapadishan = who, in wartime, his lineage, while speaking about; a prastave = not, appropriate time - inopportune; svayam stavam = personally, self-extol; abhidhaasyati hi = broaches, is it!

"Who will be that valiant that speaks about his lineage at wartime, that too, when the death-time is looming large! And, there will there be someone who broaches his self-extols in such an inopportune situation, is it! [3-29-19]

dhvani/allusion: Khara's saying is: **samare** 'in war...' [adhyaahaara]: **shatru pakshe** 'elliptic: on the enemy's side...' **mR^ityu kaale sampraapte sati** 'death time, while chancing, that being so...' **stavam ko vaa abhidaasyati** 'self-praise, who, either, speaks out...' Thus, Khara's saying is: 'where is the necessity for any warrior to self-eulogise when the death-time is hovering upon his enemy? And you, as Rama, are on the winning spree in this war, and there is no necessity to extol yourself...' Tiirtha.

[Verse Locator](#)

सर्वथा तु लघुत्वम् ते कथनेन विदर्शितम् ।
सुवर्ण प्रतिरूपेण तप्तेन इव कुश अग्निना ॥ ३-२९-२०

20. **katthanena** = by self-praise; by you; **taptena** = burnt; **suvarNa prati rupeNa** = golden, in reflection, aspect - having the aspect of gold; **kusha agninaa iva** = grass-blade, by fire, as with; **sarvathaa tu laghutvam te** = howsoever, but, ignominy, yours; **vi darshitam** = well, shown.

"Howsoever your ignominy is well shown by your self-praise, like the manifestation of gold on the tip of grass-blade burnt by fire, where the fire on grass-blade is no fire, and the bulb of fire appearing at the tip of grass-blade as a bulb of gold, is no gold. [3-29-20]

dhvani/allusion: A blade of grass when burnt, immediately glows and manifests a globe of golden flame, but it is too quick to evanish thus it can not burn the gold to refine it. **katthanena** 'by broaching...' **te laghutvam** 'your ignominy...' **sarvathaiva vidarshitam** 'in every way, well-shown...' and that ignominy is looking like **taptena** 'burnt...' **kusha agninaa** 'fire abiding the grass-blade...' **suvarNa pratirupeNa** 'golden in hue...' **laghutvam vidarshyate yathaa tathaa** 'lowliness of fire proper will be shown by that fire on grass-blade, likewise...' **tava laghutvam eva vidarshitam bhavat** 'so also your own lowliness is made evident...' 'A small fire on a small grass-blade quickly burns though with a golden hue, but it cannot sustain its flame to burn other things. It burns the grass-blade on which it sits. So, self-ruinous is your self-eulogy...' Govindaraja.

kusha agninaa 'by grass-blade's fire...' that is used to purify golden material in rituals; **suvarNa prati rupeNa** 'gold, equalling in aspect...' namely brass items; **taptena** 'if burnt to purify...'; **laghutvam** 'stain of blakishness...'; If brass items are put to the same small fire of grass-blade they immediately become smoky, however small the fire may be; Thus **te** 'by you...' **katthanena** 'by self-praising...' **laghutvam vidarshitam** 'your futility is well-shown...' Maheshvara Tiirtha.

suvarNa prati rupeNa tapyatena ashmanaa agninaa is another text. In this **ashmanaa** is 'stone...' If anyone touches a stone that is similar to fire outwardly, he does not feel the heat of the fire by the cold touch of stone. Thus, his 'foolishly mistaken identity' makes a fool of himself. Thus Khara is saying 'I was thinking that Rama is a very great valiant person, but by way of listening your self-eulogies, at an inopportune time, you appear to be a cold stone but not a firebrand... One who goes on self-eulogising without taking any action in a war is a coward but not a victor...' Thus Khara is quickening Rama to proceed with fighting so that the ensuing salvation can also be quickened.

[Verse Locator](#)

न तु माम् इह तिष्ठन्तम् पश्यसि त्वम् गदा धरम् ।
धराधरम् इव अकंप्यम् पर्वतम् धातुभिः चितम् ॥ ३-२९-२१

21. **tvam** = you; **gadaa dharam** = mace, wielding; **iha tiSThantam** = here, staying - standing; **dhaatubhiH citam** = by ores, laden; **parvatam** = having nubs, protuberances, jagged; **dharaa dharam iva** = earth, borne by - mountain, like; **a kamyam** = not, shakeable; **maam tu na pashyasi nanu** = me, but, not, you see, isn't it.

"But you are seeing me wielding a mace and standing before you like an unshakable and jagged mountain laden with ores, isn't it! [3-29-21]

[Verse Locator](#)

पर्याप्तो अहम् गदा पाणिर् हन्तुम् प्राणान् रणे तव ।
त्रयाणाम् अपि लोकानाम् पाश हस्त इव अंतकः ॥ ३-२९-२२

22. paasha hasta antakaH = noose, wielder, terminator; trayaaNaam lokaanaam api iva = for three, worlds, even for the [lives in those three worlds,] as with; raNe tava praaNaan hantum = in war, your, lives, to destroy - to kill; gadaa paaNiH aham paryaaptaH = with mace, in hand, I am, enough.

"As to how the Terminator wielding noose is enough to take away all the lives in all the three worlds, handling my mace I am enough for detracting your life from you. [3-29-22]

dhvani/allusion: 'I am not competent enough to combat with you...' is the sense that is drawn out. gadaa dharam maam pashyasi nanu 'mace-wielder, me, you see, though...' 'Though you see me wielding this mace...' paasha hasta antaka iva 'noose-wielder Yama, Terminator, like...' 'Though I appear to be noose-wielding Terminator...' trayaNaam api lokaanaam praaNaan hantum paryaaptaH yadyapi tathaa api 'Though I can strike down the lives of all in all the three worlds with this single mace as Yama does so with only one noose...' raNe tava na paryaaptaH 'in war, with you, not, competent...' 'I am not competent enough to fight with you in war, for I am an inferior being in comparison to you, oh, Supreme Being...'

[Verse Locator](#)

कामम् बहु अपि वक्तव्यम् त्वयि वक्ष्यामि न तु अहम् ।
अस्तम् प्राप्नोति सविता युद्ध विघ्नः ततो भवेत् ॥ ३-२९-२३

23. tvayi = in your respect; bahu vaktavyam api kaamam = much, is to be said, though, really; tu = but; aham na vakSyaami = I am, not, tell - I will not continue to say; savitaa astam praapnoti = sun, dusk, getting at; tataH yuddha vighnaH bhavet = thereby, for war, disruption, occurs.

"Even though much is to be said in your respect I will not continue to say, for the sun is getting at the dusk thereby disruption to war occurs. [3-29-23]

dhvani/allusion: This is the devil's advocacy about dharma yuddha 'righteous warfare...' which righteous war is generally waged from morning till evening. Khara says that 'because the sun is dusking you humans cannot war with us, the nightwalkers who are adept in night-wars. Thus by killing you in nighttime does not prove my victory, for your warfare is from sunrise to sunset. Hence, this war is to be stalled. If you quicken now without self-extolling, I will kill you before sunset, proving my chivalry and then I can dab the eyes of the wives of the demons so far killed by you...'

[Verse Locator](#)

चतुर्दश सहस्राणि राक्षसानाम् हतानि ते ।
त्वत् विनाशात् करोमि अद्य तेषाम् अश्रु प्रमार्जनम् ॥ ३-२९-२४

24. te = to you - by you; raakSasaanaam caturdasha sahasraaNi hataani = demons, fourteen, thousand, are killed; [eSa = this me]; tvat vi naashaat = on your, utter, eradication - on killing you; teSaam ashru pramaarjanam = their [their wives,] tears, wiping; adya karomi = today itself, I will do.

"You have killed fourteen thousand demons and on killing you I will wipe the tears of the wives of those dead demons today itself." Khara said so to Rama. [3-29-24]

dhvani/allusion: Khara cannot return to his place after sacrificing these many demons. Either he should win or be won over. So 'when these many demons are eliminated by you... tvad vinaashaat = tvattaH naashaat 'by you if I am eliminated...' eSaam ashru pramaarjanam karomi 'their tears I will wipe...' 'For I sacrificed fourteen thousand kinsmen of mine, and if I am also killed by you, their wives do not find fault with me and my death will wipe their tears out... that is why, though you tried to pacify and avert me from warring with soft talk mR^idu puurva bhaaSaNena, as at 3-29-1. I can not but war, and you need not think that I am heedless of your words...' Tiirtha.

[Verse Locator](#)

इति उक्त्वा परम क्रुद्धः ताम् गदाम् परम अन्गदाम् ।
खरः चिक्षेप रामाय प्रदीप्ताम् अशनिम् यथा ॥ ३-२९-२५

25. iti uktvaa = thus, saying; kharaH = Khara; parama kruddhaH = highly, infuriated; parama angadaam = [mace] with superb, [golden] cinctures; [parama angdaH = one who has superb bicep-lets, Khara]; pra ndiipataam aashanim yathaa = extremely glaring, thunderbolt, which is like; taam gadaam = that, mace; raamaaya cikSepa = for Rama - towards Rama, hurled.

Saying thus that highly infuriated Khara hurled his mace towards Rama, around which there are superb golden cinctures, and which is extremely glaring like a thunderbolt. [3-29-25]

[Verse Locator](#)

खर बाहु प्रमुक्ता सा प्रदीप्ता महती गदा ।
भस्म वृक्षाम् च गुल्माम् च कृत्वा अगात् तत् समीपतः ॥ ३-२९-२६

26. khara baahu pra muktaa = by Khara's, arms, forcefully discharged; pra diiptaa mahatii gadaa = highly, fiery, stupendous, mace; vR^ikSaam ca gulmaam ca = trees, also, shrubs, also; bhasma kR^itvaa = to ashes, making - on rendering down; saa = that mace; tat samiipataH agaata = to his [Rama's,] near, has gone - darted out.

Forcefully discharged from Khara's hands that highly fiery and stupendous mace rendering trees and shrubs down to ashes darted towards Rama. [3-29-26]

[Verse Locator](#)

ताम् आपतन्तीम् महतीम् मृत्यु पाश उपमाम् गदाम् ।
अंतरिक्ष गताम् रामः चिच्छहेद बहुधा शरैः ॥ ३-२९-२७

27. aa patantiim = coming, falling upon - swooping down; mahatiim = monstrous [mace]; mR^ityu paasha upamaam = Terminator, halter, in simile; such a mace; taam gadaam = that, mace; antarikSa gataam = while sky, rocketing; raamaH sharaiH bahudhaa cicCheda = Rama, with arrows, variously, smashed - to smithereens.

When that monstrous mace similar to the halter of the Terminator is swooping down, Rama smashed it to smithereens with his arrows while it is still sky rocketing. [3-29-27]

[Verse Locator](#)

सा विशीर्णा शरैः भिन्ना पपात धरणी तले ।
गदा मंत्र औषधि बलैर् व्याली इव विनिपातिता ॥ ३-२९-२८

28. sharaiH bhinnaa = by arrows, splintered; saa gadaa = that, mace; mantra auSadhi balaiH = by spells, by nostrums, by the strengths of; vi ni paatitaa = utterly, down, fallen came to naught; vyaalii iva = female snake, as with; vi shiirNaa = absolutely, crumbled; dharaNii tale = earth's, on surface; papaata = fell down.

That mace splintered with arrows of Rama fell crumbling onto the surface of earth as a springing female snake would fall down by the strength of spells and nostrums. [3-29-28]

dhvani/allusion: The mention about Khara's mace may be noticed. In the text, its reference has come more often and at the end it is said to have burnt down the vegetation along its course of travel, which indicates that it has some radiation power. Without making it to touch the ground, Rama has splintered it in sky itself, and its destruction is metaphoric with a venomous serpent, and hymns and herbs can bring down that serpent. That is to say even if venomous missiles are used their antidotes are ready at hand. For this Dharmaakuutam says, without expanding: anena mantra auShadhi balaiH viSha aadi naasha ukto bhavati | dk 'any poison can be neutralised by antidotes, say spells and nostrums...'

Thus, this is the 29th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 29

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 30 Verses converted to UTF-8, Oct 09

Introduction

Rama and Khara exchange a haughty wordy duel and when the demon Khara charges at Rama, Rama eliminates him with his all-powerful arrow and gods and sages shower flowery rain. Seetha and Lakshmana return from their hiding cave and Seetha becomes very happy on seeing her victorious and indefatigable husband.

[Verse Locator](#)

भित्त्वा तु ताम् गदाम् बाणैः राघवो धर्म वत्सलः ।

स्मयमानः खरम् वाक्यम् संरब्धम् इदम् अब्रवीत् ॥ ३-३०-१

1. **dharma vatsalaH raaghavaH** = virtue, patron, Raghava; **taam gadaam baaNaiH bhittvaa** = that, mace, with arrows, having smashed; **smayamaanaH** = while smiling; **samraddham kharam** = to flustering, Khara; **idam vaakyam abraviit** = this, sentence, spoke.

On smashing the mace with arrows Raghava spoke this sentence to Khara smiling him out of temper, without assaulting weaponless and flustering Khara, because Rama is the patron of virtue following the protocol of righteous war. [3-30-1]

This seems to be a roundabout meaning. But to explain why the epithet **dharma vatsala** to Rama is given, this beating round the bush is necessary. So also, many epithets used in this epic have relevance to the circumstances, characters, or their actions. These cannot be explained without the support of commentaries, and unfortunately commentaries skip these minor details assuming that the readers are capable enough to grasp them in the course of narration, which resulted otherwise at a later time. We therefore request pundits to consolidate the relevancy of each the inordinate epithet used to the situations narrated somewhere like web, if it is going to cost a fortune on printing and stationary. Explaining them occasionally is unnoticed, and they appear to be redundant metre fillers in these days where Sanskrit itself has become an alienated language.

[Verse Locator](#)

एतत् ते बल सर्वस्वम् दर्शितम् राक्षसाधम ।

शक्ति हीनतरो मत्तो वृथा त्वम् उपगर्जसि ॥ ३-३०-२

2. **raakSasa adhama** = oh, demon, the wretched; **te etat** = your, all this - this is all the strength you have, is it; **bala sarvasvam darshitam** = strength [of yours and your army,] in its entirety, is displayed; **mat taH shakti hiina taraH** = than mine [your,] strength, paltry, higher in comparison - paltriest; **tvam vR^ithaa upagarjasi** = you, futilely, blare - you boast yourself.

"So, this is all the strength of yours and your army that is displayed and nothing more to display, is it! You wretched demon, it is paltriest compared to my strength, yet you vaunt aloud futilely! [3-30-2]

[Verse Locator](#)

एषा बाण विनिर्भिन्ना गदा भूमि तलम् गता ।

अभिधान प्रगल्भस्य तव प्रत्यय घातिनी ॥ ३-३०-३

3. eSaa gadaa = this, mace [of yours]; baaNa vi nir bhinnaa = with arrows, very, completely, battered; abhidhaana pragalbhasya = in talking, pompous [of a bombastic being]; tava pratyaya ghaatinii = your, aplomb, is shattered - by mace; bhuumi talam gataa = mace, on earth's, surface, gone down.

"This mace of yours in which you repose your bombastic aplomb, now completely battered with my arrows has gone onto the surface of earth, so also is your vanity. [3-30-3]

[Verse Locator](#)

यत् त्वया उक्तम् विनष्टानाम् इदम् अश्रु प्रमार्जनम् ।

राक्षसानाम् करोमि इति मिथ्या तत् अपि ते वचः ॥ ३-३०-४

4. [aham = I will]; vi naSTaanaam raakSasaanaam = completely, lost, demons - of demons whose kinsfolk is lost; idam = this; ashru pramaarjanam = tears, dabbing; karomi = I will do; iti = thus; yat tvayaa uktam = what words, by you, said; te tat vacaH api = your, that, words, even; mithyaa = are fake.

"What that is said by you, 'I will dab the tears of the demons whose kinsfolk are dead here...' even this word of yours is a fake. [3-30-4]

[Verse Locator](#)

नीचस्य क्षुद्र शीलस्य मिथ्या वृत्तस्य रक्षसः ।

प्राणान् अपहरिष्यामि गरुत्मान् अमृतम् यथा ॥ ३-३०-५

5. niicasya = of a knave; kSudra shiilasya = roguish, in character; mithyaa vR^ittasya = of devious, behaviour [ghoulish]; rakSasaH = being a demon; such as you are, your; praaNaan = lives; garutmaan amR^itam yathaa = Garuda, Ambrosia, as with; [aham = I will]; apahariSyaami = I will snatch away.

"In boasting you are knavish, in character roguish, and in behaviour ghoulish, such a demon as you are, I will take your life away as the Divine Eagle Garuda took away Ambrosia. [3-30-5]

[Verse Locator](#)

अद्य ते भिन्न कण्ठस्य फेन बुद्बुद भूषितम् ।

विदारितस्य मत् बाणैः मही पास्यति शोणितम् ॥ ३-३०-६

6. anvaya/word order: adya = now; mat baaNaiH vi daaritasya = by my, arrows verily, rip; bhinna kaNThasya = chopped off, of your throat; te phena budbuda bhuuSitam shoNitam = your, with froth, foam, garnished with, blood [gushed from chopped throat]; mahii paasyati = earth, guzzles.

"Now, my arrows will rip and chop off your throat, and then the earth will guzzle the blood gushed therefrom garnished with froth and foam. [3-30-6]

[Verse Locator](#)

पांसु रूषित सर्वाङ्गः स्रस्त न्यस्त भुज द्वयः ।

स्वप्स्यसे गाम् समाश्लिष्य दुर्लभाम् प्रमदाम् इव ॥ ३-३०-७

7. paamsu ruuSita sarva angaH = by dirt, smeared with, on all, limbs; srasta nyasta bhuja dvayaH = made to slide, laid [knocked down to earth,] arms, two; svapsyase gaam sam

aashliSyā = you sleep [eternally,] on earth, well-embracing; dur labhaam pramadaam iva = impossible one, to gain, lady, like.

"You will go to eternal sleep embracing the earth as you embrace an un-gainable lady, when both of your arms are knocked down to slide on earth, and limbs smeared with dirt. [3-30-7]

[Verse Locator](#)

प्रवृद्ध निद्रे शयिते त्वयि राक्षस पांसने ।
भविष्यन्ति अशरण्यानाम् शरण्या दण्डका इमे ॥ ३-३०-८

8. raakSasa paamsane = oh, demon, the notorious; tvayi = by you; pra vR^iddha nidre shayite = in well developed [profound,] sleep, while sleeping; ime daNDakaaH = these, Dandaka forests; sharaNyaanaam = for shelter-worthy [sages]; sharaNyaa bhaviSyanti = shelter, will become.

"While you are in profound sleep, oh, notorious demon, this Dandaka forest becomes a shelter to the shelter-worthy sages and saints. [3-30-8]

[Verse Locator](#)

जनस्थाने हत स्थाने तव राक्षस मत् शरैः ।
निर्भया विचरिष्यन्ति सर्वतो मुनयो वने ॥ ३-३०-९

9. raakSasa = oh, demon; tava janasthaane = in your, Janasthaana; mat sharaiH = with my, arrows; hata sthaane = ruined, strongholds [of demons]; munayaH nir bhayaa = sages, without, fear; sarvataH vane = everywhere, in forest; vi cariSyanti = well, move about.

"When the strongholds of demons in your Janasthaana are ruined with my arrows, the sages in this forest will move about everywhere, fearlessly. [3-30-9]

[Verse Locator](#)

अद्य विप्रसरिष्यन्ति राक्षस्यो हत बान्धवाः ।
बाष्प आर्द्र वदना दीना भयात् अन्य भयावहाः ॥ ३-३०-१०

10. anya bhayaavahaaH = to others, terrorizing [so far]; raakSasyaH = demonesses; hata baandhavaaH = killed, kinsmen; baaSpa aardra vadanaa = with tear, wet, with faces; bhayaat diinaa = with fear, becoming pitiable; adya = now; viprasariSyanti [vi pra sariSyanti] = very, quickly, flee away.

"The demonesses who terrorized others so far will be pitiablely terrorised now, and they flee away very quickly with tear-wet faces as their kinsmen are killed. [3-30-10]

[Verse Locator](#)

अद्य शोक रसज्ञाः ताः भविष्यन्ति निरर्थकाः ।
अनुरूप कुलाः पत्न्यो यासाम् त्वम् पतिः ईदृशः ॥ ३-३०-११

11. yaasaam = to which females [demonesses]; iidR^ishaH tvam patiH = this kind of you, [abominable one] is the husband; anuruupa kulaaH = well-matched to you, in befitting family [taken birth]; taaH = they the demonesses; patnyaH = are [befittingly deplorable] wives; adya = now; nir arthakaaH = without, meaning - meaningless - lives of demonesses became meaningless; shoka rasaGYaaH = grief's, enjoyers of empathy; bhaviSyanti = they will become.

"To which demonesses your kind of grievous demon is the husband, they must have taken birth in a befittingly grievous family like that of yours, and must be well-matched to you in grievous atrocities, and though they might not have tasted a grievous situation so far, since their

नृशंस शील क्षुद्र आत्मन् नित्यम् ब्राह्मण कण्टक ।
त्वत् कृते शन्कितैः अग्नौ मुनिभिः पात्यते हविः ॥ ३-३०-१२

12. nR^ishamsa shiila = atrocious, in conduct; kSudra aatman = debased, by conscience; nityam braahmaNa kaNTaka = always, Brahmans, bothersome to; tvat kR^ite shankitaiH = by your, deeds, sceptical of; munibhiH haviH agnau paatyate = by sages, in Ritual-Fire, oblations dropped - consigned.

"You are atrocious in conduct because you countervail against Veda-s, debased by conscience because you counteract to Vedic rituals, and you are countermanding Vedic procedures because you have always been bothersome to Brahmans, and those Brahmans becoming sceptical of your deeds of hindrance, they are hesitatingly consigning oblations into Ritual-Fire, which are to be swiftly dropped into fire to the chants of hymns and even on time, hence you are countervailing against Veda-s and counteracting to their rituals, and countermanding their procedures." Thus Rama spoke to Khara irefully. [3-30-12]

तम् एवम् अभिसंरब्धम् ब्रुवाणम् राघवम् रणे ।
खरो निर्भर्त्स्यामास रोषात् खरतर स्वरः ॥ ३-३०-१३

13. evam = this way; [raNe = in war] vane = in forest; abhi samrabddham bruvaaNam = very impetuously, who is speaking; tam raaghavam = to that, Raghava; roSaat = rancorously; khara tara svaraH = ass, more than, one who has voice - very harsh voiced Khara - stridulous than braying; kharaH = Khara; nirbhartsayaamaasa = started to intimidate.

While Raghava is speaking that way with such an impetuosity in that forest, Khara started to intimidate him rancorously in a voice stridulous than braying. [3-30-13]

दृढम् खलु अवलिप्तो असि भयेषु अपि च निर्भयः ।
वाच्य अवाच्यम् ततो हि त्वम् मृत्यु वश्यो न बुध्यसे ॥ ३-३०-१४

14. bhayeSu api ca = in fearful [situation,] even, also; nir bhayaH tvam = without, fearing, you are; dR^idham avaliptaH asi = resolutely, you pride yourself; tataH = thereby; mR^ityu vashyaH hi = [even if you are under] death's, control, indeed; vaacya a vaacyam = speakable, not, speakable; tvam = you; na budhyase khalu = not, mindful of, for sure.

"Priding yourself resolutely you are unfearing even in a fearful situation, thereby you have indeed gone into the control of death, and for sure you are unmindful of what is speakable and what is not." Thus, Khara started his tongue-lashing. [3-30-14]

काल पाश परिक्षिप्ता भवंति पुरुषा हि ये ।
कार्य अकार्यम् न जानन्ति ते निरस्त षड् इन्द्रियाः ॥ ३-३०-१५

15. ye puruSaa = such of those, men; kaala paasha pari kSiptaa = Time's, lead, overly, when closing in; bhavanti = they will be; te = they; nir asta = without, animation; SaD indriyaaH = six, senses [on becoming insensible to]; kaarya a kaaryam = doable, not, doable; na jaananti = not, knowing.

"Such of those men on whom the Lead of the Time verily closes in, they will not know what is to be done and what not, for all of their six senses will be rendered insensible." Thus Khara intimidated Rama. [3-30-15]

dhvani/allusion: For the above three verses it said: **evam bruvaaNam raamam** 'to Rama who saying that way...' **mR^ityu vashya kharaH** 'Khara going under the control of Death...' is saying 'oh, Rama...' **tvam vaacya a+vaacya na budhyase iti** 'you know not what to speak and what not to speak - to a dying creature like me, because that creature's six-senses are stand-still...' Then why is this **nirbhartsayana, roSa?** 'threatening me, and anger at me?' 'Because the faculties of that dying creatures, presently mine, will be in a flux, they will attack anyone verbally or physically, let alone the Almighty... thus you are not able to distinguish between what is to be done or not to be done with such a senseless creature... So, what you have to do now is to finish me, and what is not to be done is this sermonising. Why not finish me off from this curse and accord salvation?' Maheshvara Tiirtha. **anena maraNa samaye janaanaam buddhi bhramsho bhavati iti sUchitam - dk** 'at the time of death people's mind deranges...'

[Verse Locator](#)

एवम् उक्त्वा ततो रामम् संरुध्य भृकुटिम् ततः ।
स ददर्श महा सालम् अविदूरे निशाचरः ॥ ३-३०-१६
रणे प्रहरणस्य अर्थे सर्वतो हि अवलोकयन् ।

16, 17a. **saH nishaacaraH** = he that, nightwalker; **raamam evam uktvaa** = to Rama, this way, on saying; **tataH** = then; **bhR^i kuTim** = eye, brows; **sam rudhya** = tightly, contracting; **raNe praharaNasya arthe** = in war, to assault, for purpose of [assault weapon]; **sarvataH avalokayan** = everywhere, while seeing; **a vi duure** = not, very, faraway; **tataH** = then; **mahaa saalam dadarsha hi** = a huge, saala tree, he saw, in fact.

Saying so to Rama that nightwalker Khara then knitting his brows tightly saw everywhere for an assault weapon for use in that combat, and then he indeed found one not far away from him, namely a huge saala tree. [3-30-16, 17a]

[Verse Locator](#)

स तम् उत्पाटयामास संदष्ट दशन च्छहदम् ॥ ३-३०-१७
तम् समुत्क्षिप्य बाहुभ्याम् विनर्दित्वा महाबलः ।
रामम् उद्दिश्य चिक्षेप हतः त्वम् इति च अब्रवीत् ॥ ३-३०-१८

17b, 18. **saH** = he that Khara; **dashana cChadam** = teeth, covering of [lips]; **sam daSTa [sam dashya]** = well, biting [curling in frown]; **tam utpaaTayaamaasa** = that tree, started to extricate; **mahaabalaH** = great-mighty one [Khara]; **tam** = it [tree]; **baahubhyaam** = by both hands; **sam ut kSipya** = forcefully, up, lifting; **vi narditvaa** = loudly, braying; **raamam uddishya cikSepa** = Rama, aiming at, hurled; **tvam hataH** = you are, killed; **iti ca abraviit** = thus, also, saying - shouting.

He curled his lips in frown and started to extricate that Saala tree, and that great-mighty Khara on forcefully uprooting that tree with both of hands hurled it aiming at Rama, braying loudly and shouting at him 'you are dead...' [3-30-17b, 18]

[Verse Locator](#)

तम् आपतन्तम् बाण ओघैः छिहत्त्वा रामः प्रतापवान् ।
रोषम् आहारयत् तीव्रम् निहंतुम् समरे खरम् ॥ ३-३०-१९

19. **prataapavaan raamaH** = adventurous one, Rama; **aa patantam** = coming, falling; **tam** = it [tree]; **baaNa oghaiH** = with arrow, torrent of; **cChittvaa** = on shredding; **samare kharam nihantum** = in war, Khara, to eliminate; **roSam aahaarayat tiivram** = rancour, evoked, unusual [rancour.]

But that adventurous Rama on shredding that tree which is swooping down with a torrent of arrows, and deciding to eliminate that Khara in that war evoked an unusual rancour, which rancour is equally an unusual facet of Rama. [3-30-19]

The inveterate bitterness of Rama is to see the unyielding Khara at a time when all of his war paraphernalia is lost, but still trying to be aggressive, rancorously.

[Verse Locator](#)

जात स्वेदः ततो रामो रोषात् रक्त अन्त लोचनः ।
निर्बिभेद सहस्रेण बाणानाम् समरे खरम् ॥ ३-३०-२०

20. tataH = then; jaata svedaH = emerging [on body,] sweat; roSaata rakta anta locanaH = in acrimony, bloodshot, at ends, with eyes; raamaH = such Rama; baaNaanaam sahasreNa = with arrows, a thousand; samare kharam = in war, Khara is; nirbibheda [nir bi bheda = completely, utterly, shredded] = shredded utterly.

Rama whose body is perspiring and whose eyes are acrimoniously bloodshot at ends, he utterly shredded Khara with a thousand arrows in that war. [3-30-20]

[Verse Locator](#)

तस्य बाण अंतरात् रक्तम् बहु सुस्राव फेनिलम् ।
गिरेः प्रस्रवणस्य इव धाराणाम् च परिस्रवः ॥ ३-३०-२१

21. tasya phenilam = his [Khara's,] frothy [blood]; bahu raktam = copious, blood; baaNa antaraat = arrow's, gaps [apertures made by arrows, gashes]; prasravaNasya gireH iva = Prasavana, of mountain, like [the flow of rapids on Mt. Prasavana;] su sraava [gireH kharsya] = well, flowed [from mountainous Khara]; dhaaraaNaam ca pari sravaH = on earth, also, over, flowing.

Copious frothy blood gushed out from the gashes of arrows on the mountainous body of Khara, like the rapids on Mt. Prasavana, and it overflowed on earth too. [3-30-21]

Mt. Prasavana is depicted in Kishkindha canto where Rama admires and eulogises the rainy season when waiting for Sugreeva's help.

[Verse Locator](#)

विकल स कृतो बाणैः खरो रामेण संयुगे ।
मत्तो रुधिर गन्धेन तम् एव अभ्यद्रवत् द्रुतम् ॥ ३-३०-२२

22. samyuge raameNa baaNaiH = conflict, by Rama, with arrows; vikala [vihvala] kR^itaH = to torment, made to; mattaH saH kharaH = is bedevilled, he, that Khara; rudhira gandhena = with blood, stinking [on body]; drutam tam [raama] eva abhi adravat = quickly, to him [Rama,] towards, bolted.

When Khara is tormented with the arrows of Rama in that conflict he is bedevilled and with his blood stinking body he quickly bolted towards that Rama alone. [3-30-22]

[Verse Locator](#)

तम् आपतंतम् संरब्धम् कृत अस्त्रो रुधिर आप्लुतम् ।
अपसर्पत् द्वि त्रि पदम् किञ्चित् त्वरित विक्रमः ॥ ३-३०-२३

23. kR^ita astraH [shaashtraH] = completed, missiles [sciences - one who learnt archery in full-fledged manner]; Rama; aa patantam = coming, falling - descending on; rudhira aaplutam = blood, bathed in; samrabdham = boisterous one; tam = him; on seeing; tvarita vikramaH = in swiftness, valorous one Rama; dvi tri padam = two, three, steps; kimcit apasarpat = a little, swerved, veered - stepped back.

When Khara is descending on boisterously with his body bathed in blood, that adept one in the Science of Archery, **dhanur veda**, the scripture on archery, and that valorous Rama, in swiftness lurched a little...say, two or three steps... [3-30-23]

On this back stepping, backtracking, or the scrape Rama took in war, [scrape - intr. draw back a foot in making a clumsy bow; and here without clumsiness of bow]; much discussion is available discussing whether Rama can retrace his step or not. It is said that stepping back in war is prohibited for a valorous warrior or to the epical hero. **sa~Ngraame sa~Nsthaanam anivR^ittiH ca - gautama** and many more scriptures say this. And a relaxation to such a stance is said: **kvacit ati sankTa viShaye subhaTaanaam abhito ayam apasarpaH - vedaanta deshika** But here Rama is taking a runner's back-leg and it is not to be construed as an act of cowardice. Dharmaakuutam clarifies this as: **vasca shatru vadhe kaamayamaana raamsya dhanuShi baaNa sandhaana aadi saukaryartham apasarpaNam raameNa kR^itam bhuuShaNam eva na tu duuShaNam | ata eva muule apasarpaNe kR^ita agram eva hetumatvena maharShiNaa upanyastham | anantara shlokena khara vadaaya shara sandhaana mokShaNa aadi pratipaadanam upapannam bhavati | bhityaa apasarpaNe punaH shara mokSha anupapatto riti | dk 'Wishing to eliminate the demon Rama has taken a back step. It is only to have a leeway between his target, arrow, and arrow-flinging place... In the verse itself the great-sage Valmiki incorporated words like kR^ita astra** that Rama is an exponent in archery [keeping some doubting Thomas' in view.] Further, in the next few verses Rama eliminates Khara, thus it is not an act of cowardice...'

More so, some scholars hold that this verse has got grammatical glitches, some ancient mms reads this verse as, even though this verse too has the word **apasarpaNa** scrape: **tam aapatantam vegena iiptaasyam rudhira plutam | apasR^itya tataH sthaanaat dR^iShTvaa tvarita vikramaH ||**

[Verse Locator](#)

ततः पावक संकाशम् वधाय समरे शरम् ।
खरस्य रामो जग्राह ब्रह्म दण्डम् इव अपरम् ॥ ३-३०-२४

24. **tataH** = then; **raamaH** = Rama; **kharasya vadhaaya** = for Khara, to eliminating; **paavaka samkaasham** = , Ritual-fire, similar to; **aparam brahma daNDam iva** = another - secondary, Brahma's, shaft [missile,] as with; such a; **sharam** = arrow; **samare jagraaha** = in that conflict, taken.

Then, Rama snatched an arrow which is similar to the Ritual-fire, and secondary only to the ultimate missile, namely the Brahma-missile, for the elimination of Khara in war. [3-30-24]

[Verse Locator](#)

स तत् दत्तम् मघवता सुर राजेन धीमता ।
संदधे च स धर्मात्मा मुमोच च खरम् प्रति ॥ ३-३०-२५

25. **dharmaatmaa** = virtue-souled one; **saH** = he that Rama; **dhiimataa maghavataa sura raajena** = by sensible one, prosperous one, gods, king of - namely Indra; **dattam** = given; **tat** = that [particular arrow]; **sam dadhe ca** = fitted on bow, also; **kharam prati** = Khara, towards; **mumoca ca** = released, also.

That particular arrow is made available to Rama through Sage Agastya by the king of gods, namely Indra, because Indra is a sensible one about the future course of events, and he is also prosperous in securing impossible weaponry, and now Rama fitted such an arrow on his bow and released it towards Khara. [3-30-25]

[Verse Locator](#)

स विमुक्तो महाबाणो निर्घात सम निःस्वनः ।
रामेण धनुरायम्य खरस्य उरसि च आपतत् ॥ ३-३०-२६

26. **raameNa** = by Rama; **dhanuH aayamya** = bow, bending - by stretching bowstring to ear; **kharasya urasi vimuktaH** = on Khara's, chest, released; **nir ghaata out, falling, [with electric-force, viz., thunderbolt]; sama** = similar to = **niH svanaH** = out, roaring - thunderous; **saH mahaa baaNaH** = that, great - formidable, arrow; **aa patat** = came, and fell [on Khara's chest.]

That formidable arrow is promptly released on Rama's stretching the bowstring up to his ear, bending bow almost to a circularity, and which arrow is thunderous while in egress like the thunder of a thunderbolt, and that has come and plunged in the chest of Khara. [3-30-26]

[Verse Locator](#)

स पपात खरो भूमौ दह्यमानः शर अग्निना ।
रुद्रेण एव विनिर्दग्धः श्वेत अरण्ये यथा अन्धकः ॥ ३-३०-२७

27. *shara agninaa dahyamaanaH* = by arrow's, radiation, being burnt; *saH kharaH* = that, Khara; *shveta araNye* = in White, forest; *rudreNa vinirdagdhah* [*vi nir dagdhah*] = by Rudra, very, completely, burnt; *andhakaH yathaa* = Andhaka, as with; *bhuumau papaata* = on earth, fell down.

Khara fell down on to earth and on being burnt by the radiation of that arrow he is like demon Andhaka, who once was very completely burnt by Rudra in Shveta-araNya, the White-forest. [3-30-27]

Andhaka is the son of Danu, the wife of Kashyapa Prajaapati, and her progeny is termed as daanava-s, demons. Shiva burns this Andhaka with his Third-eye in Shveta-forest, which is said to be at the confluence point of River Kauvery in ocean.

[Verse Locator](#)

स वृत्र इव वज्रेण फेनेन नमुचिर् यथाअ ।
बलो वा इन्द्र अशनि हतो निपपात हतः खरः ॥ ३-३०-२८

28. *saH kharaH* = he that Khara; *hataH* = when eliminated; *vajreNa vR^itra iva* = with Thunderbolt of Indra, demon Vritta, like; *phenena namuciH yathaaa* = by froth [of blood,] demon Namuchi, like; *indra ashani hataH* = by Indra's, Thunderbolt, eliminated; *balaH vaa* = demon Bala, or; *nipapaata [ni pa paata]* = fell down - brought fown.

As with fall of demon Vritta or fall of demon Bala who are eliminated by Indra with his Thunderbolt, or as with the collapse of demon Namuchi who is eliminated by the same Indra just with forth or foam, Khara too is brought down. [3-30-28]

The demon Namuchi secures a boon from the gods that he may not die by wetness or dryness, so Indra uses foam and forth, which are neither wet nor dry, to eliminated him.

[Verse Locator](#)

एतस्मिन् अंतरे देवाः चारणयोः सह संगताः ।
दुन्दुभिः च अभिनिघ्नतः पुष्प वर्ष समंततः ॥ ३-३०-२९
रामस्य उपरि संहृष्टा ववर्षुः विस्मिताः तदा ।

29, 30a. *etasmin antare* = in this, meantime; *devaaH caaraNayoH saha sangataaH* = gods, carana-s [celestials,] along with, on gathering; *sam hr^iSTaa* = well-pleased; *dundubhiH abhinighnantaH* [*abhi ni ghnantaH*] = drums, also, all over, well, drummed; *tadaa vismitaaH* = then, amazed; *raamasya upari* = on Rama, above; *samantataH* = from all over; *puSpa varSa vavarSuH* = flowers, rain, showered.

In this meantime gods gathering along with carana-s drummed celestial drums from all over and showered flowers on Rama from all over. [3-30-29, 30a]

[Verse Locator](#)

अर्थ अधिक मुहूर्तेन रामेण निशितैः शरैः ॥ ३-३०-३०
चतुर् दश सहस्राणि रक्षसाम् काम रूपिणाम् ।
खर दूषण मुख्यानाम् निहतानि महामृधे ॥ ३-३०-३१

30b, 31. raameNa = by Rama; artha adhika muhuurtena = in half, more, one muhurta [hour]; nishitaiH sharaiH = with sharp, arrows; mahaa mR^idhe = in extreme, crack-down; khara duuSaNa mukhyaanaam = Khara, Duushana, chieftains; rakshsaam = of demons; kaama ruupiNaam = by wish, guise-changers; catur dasha sahasraaNi = four, ten, thousand [fourteen thousand]; nihataani = are eliminated.

And those gods and other celestials in their amazement said among themselves that 'in one and half hours, say seventy two minutes of this extreme crack-down Rama with his sharp arrows has eradicated fourteen thousand guise changing demons, including their chieftains Khara and Duushana. [3-30-30b, 31]

[Verse Locator](#)

अहो बत महत् कर्म रामस्य विदित आत्मनः ।
अहो वीर्यम् अहो दाढ्यम् विष्णोः इव हि दृश्यते ॥ ३-३०-३२
इति एवम् उक्त्वा ते सर्वे ययुः देवा यथा आगतम् ।

32, 33a. vidita aatmanaH = shrewd, souled; raamasya = of Rama; mahat karma = great, deed; aho bata = aha, Surprising; aho viiryam = what, a valour; aho daarDhyam = what, a fortitude; viSNoH iva = of Vishnu [valour, fortitude etc]; dR^ishyate hi = seems to be, really; iti evam uktvaa = thus, that way, saying; sarve te devaa = all, those, gods; yathaa aagatam yayuH = as, they came, went away.

"Aha! Surprising is this great deed of Rama, the shrewd-soul, what a valour, what a fortitude, really, his valour and fortitude are like those of Vishnu..." Thus saying that way all of those gods have gone away as the have come. [3-30-32, 33a]

[Verse Locator](#)

ततो राज ऋषयः सर्वे समताः परम ऋषयः ॥ ३-३०-३३
सभाज्य मुदिता रामम् स अगस्त्या इदम् अब्रुवन् ।

33b, 34a. tataH = then; sarve raaja R^iSayaH = all, kingly, sages; sa agastyaa = with, Agastya; parama R^iSayaH samgataaH = with elite, sages, foregathering; muditaa = delighted; raamam sa bhaajya = Rama, on adoring; idam abruvan = this, said.

All the kingly-sages and elite-sages along with Sage Agastya, who as incidentally came here to witness the victory of Rama, then on foregathering near at Rama delightedly said this on adoring him. [3-30-33b, 34a]

[Verse Locator](#)

एतत् अर्थम् महातेजा महेन्द्रः पाक शासनः ॥ ३-३०-३४
शरभंग आश्रमम् पुण्यम् आजगाम पुरंदरः ।

34b, 35a. paaka shaasanaH = demon Paka, controller of; mahaatejaa = great-resplendent; purandaraH = enemy-city destroyer; mahendraH = Indra; etat artham = for this, purpose alone; puNyam sharabhanga aashramam aajagaama = meritorious, to Sharabhanga's, hermitage, came to.

"He that great-resplendent one, the controller of demon Paka, and the destroyer of enemy's cities, namely Indra, once came to the meritorious hermitage of Sage Sharabhanga only for the purpose such an elimination of demons. [3-30-34b, 35a]

[Verse Locator](#)

आनीतः त्वम् इमम् देशम् उपायेन महर्षिभिः ॥ ३-३०-३५
एषाम् वध अर्थम् शत्रूणाम् रक्षसाम् पाप कर्मणाम् ।

35b, 36a. **shatruuNaam** = enemies; **paapa karmaNaam** = demons, evil, doers; **eSaam rakSasaam** = these, of demons; **vadha artham** = for eradication, purpose of; **tvam** = you; **maharSibhiH upaayena** = by sages, with ideation; **imam deshamaaniitaH** = to this, countryside, you are brought.

"For the purpose of eradicating these demons who are the evildoers by nature and the natural enemies to saintly people you are led to this countryside by the great sages with an ideation. [3-30-35b, 36a]

[Verse Locator](#)

तत् इदम् नः कृतम् कार्यम् त्वया दशरथ आत्मज ॥ ३-३०-३६
स्व धर्मम् प्रचरिष्यन्ति दण्डकेषु महर्षयः ।

36b, 37a. **dasharatha aatmaja** = oh, Dasharatha's, son; **tat idam kaaryam tvayaa kR^itam** = that, this, task, by you, is done; **maharSayaH daNDakeSu** = great-sages, in Dandaka; **sva dharmam pracariSyanti [pra car iSyati]** = their own [of sages,] duties, well-practise.

"That which is the task of ours it is accomplished by you, oh, son of Dasharatha, now that Dandaka is unimpeded these great-sages will be practising their respective sacred devoirs in it." Thus, the sages expressed their thanksgiving. [3-30-36b, 37a]

[Verse Locator](#)

एतस्मिन् अनंतरे वीरो लक्ष्मणः सह सीतया ॥ ३-३०-३७
गिरि दुर्गात् विनिष्क्रम्य संविवेश आश्रमम् सुखी ।

37b, 38a. **etasmin anantare** = in this, meanwhile; **viiraH lakSmaNaH saha siitayaa** = brave, Lakshmana, with, Seetha; **giri durgaat viniSkramya** = mountain, from cave, verily, exiting; **sukhii** = who is happy [charmed for Rama's victory]; **aashramam samvivesha [sam vi veshha]** = to [their own] hermitage, well entered.

In the meanwhile the brave Lakshmana exiting from the mountain cave came along with Seetha to their hermitage, and he is charmed at the victory of his brother Rama. [3-30-37b, 38a]

[Verse Locator](#)

ततो रामः तु विजयी पूज्यमानो महर्षिभिः ॥ ३-३०-३८
प्रविवेश आश्रमम् वीरो लक्ष्मणेन अभिपूजितः ।

38b, 39a. **tataH** = then; **vijayii viiraH raamaH tu** = victorious, brave man, Rama, but; **maharSibhiH puujyamaanaH** = by great-sages, being revered; **lakSmaNena abhi puujitaH** = by Lakshmana, coming towards, greeted; **aashramam pravivesha** = hermitage, entered.

And then that brave and victorious Rama too came towards hermitage while great-sages revered him, and he entered the hermitage while Lakshmana came forward to greet him. [3-30-38b, 39a]

[Verse Locator](#)

तम् दृष्ट्वा शत्रु हंतारम् महर्षीणाम् सुख आवहम् ॥ ३-३०-३९
बभूव हृष्टा वैदेही भर्तारम् परिष्वजे ।

39b, 40a. **vaidehii** = Seetha; **shatru hantaaram** = enemy, eliminator; **maharSiiNaam sukha aavaham** = for great-sages, rejoice, accorder; **tam bhartaaram dR^iSTvaa** = him, her husband, on seeing; **hR^iSTaa babhuuva** = became, rejoiced; **pariSvaje** = embraced.

And Seetha on seeing her husband, the eliminator of enemies and accorder of happiness to sages, embraced her husband Rama, rejoicingly. [3-30-39b, 40a]

[Verse Locator](#)

मुदा परमया युक्ता दृष्ट्वा रक्षो गणान् हतान् ।
रामम् च एव अव्ययम् दृष्ट्वा तुतोष जनक आत्मजा ॥ ३-३०-४०

40. janaka aatmajaa = Janaka's, daughter; hataan rakshaH gaNaan dR^iSTvaa = eliminated, demon, hordes, on seeing; paramayaa mudaa yuktaa = with extreme, rapture, along with; raamam ca eva = Rama, also, thus; a vyayam dR^iSTaa = not, scathed, on observing; tutoSa = gladdened for herself, with sniggering smiles, with smiles hid behind lips, soft-pedalled smiles.

Janaka's daughter Seetha on seeing the hordes of demons eliminated, and even on observing her husband is also scatheless, she is all-smiles for him smiling sniggeringly. [3-30-40]

Any wife on seeing her husband returning from a risky journey will embrace her husband delightfully, and nothing special about it. But the commentators attach a great significance to this situation.

Firstly Seetha is hR^iSTaa 'exultant...' more than happiness. Rama's victory is the cause for that. sati dharmiNi dharmaaH 'nature will have its own peculiar property...' Rama's victory is the peculiar property dharmi, and the exultancy caused is its nature dharma. hR^iSTaa 'exulted' 'thrilling, hair-raising, electrifying' 'as though the inner joy is going to outburst through the skin pores...' Such is the joy of Seetha.

The cause for the extreme exultancy is said next. Vaidehi, is the daughter of Videha King, Janaka and when she is said so, it is remembered that mithila adhipatiH viiraH 'Mithila's king is the bravest of the brave...' Thus, she is aware what bravery and victory are, and knowing that she hailed her victorious husband, for she is a worthy princess. bhartaaram pariSvaje 'husband, embraced...' Is Rama a husband of Seetha or to total Universe? loka bhartaaram suSuveya. He is the husband of the total Universe. When she is the mother of all beings in the universe, and when her husband protects her progeny from the evildoers, will she not embrace that husband of hers, as well as of the Universe? The word bharta 'one who bears...' and this Rama has no other burden to bear, except the Universe.

This embracing is pariSvaje, pari sa svaje 'wholly embraced.' She embraced him from all over and fomented his war-wounds with her warm breasts. Then, why for this much happy hugging? It is replied: maharSiNaam sukha aavaham pariSvaje 'one who brought comfort to great-sages, him she embraced...' The great-sages are her children, supplicating her to recommend to the Supreme Being to bestow His grace for their salvation. Since Rama brought some relief by his paternal affection to these children-like sages, she is happy and hugging.

Seetha came out of a mountain cave and embraced Rama. This suggests that the innate soul sheSi on the advice of a teacher, after leaving the cave-like living being, is released from bondages and embraces the master sheShin. This is the same predicament for her in Sundara Kanda, where the teacher Hanuma advises her to come with him, but she refuses, because her lord alone has to come conquering, as he has done now as far as her confinement is concerned. Here she is put in cave and guarded by Lakshmana, unlike demonesses guarding her in open-air gardens in Lanka. She came out of the cave and is joining her husband. Govindaraja.

Next, Maheshvara Tiirtha records: tam dR^iSTvaa shatru hantaaram 'at him Rama, on seeing, enemy, eliminator...' in that compound: tam 'at him...' that Rama, which one-Rama assumed himself as fourteen thousand Rama-s, appearing as each to each demon at the time of war, with his divinely gracious aspect divya mangala vigraha and eliminated all demons, that Rama she saw. te tu yaavanta evaa~Nau taavaan tu dadR^ishe sataiH As many demons are there, so many Rama-s are there on the battlefield.

tam 'at him...' 'who eliminated fourteen thousand demons, single-handedly, , that too in seventy two minutes. These demons are so far undaunted even by Indra with all his forces. Rama defeated such demons without any damage to his person, a + vyayam 'unscathed, undamaged... and very easily also...' at such a Rama Seetha saw.

tam 'him' who looks girlish. Seetha once said that Rama is girly not only in his looks but also in bravery, perhaps. raama jaamaataram praapya striyam puruSha vigraham Ayodhya Part I, 30-3. When Rama dissuades

Seetha from coming to forests, Seetha said to Rama, 'my father is the King of Mithila and he may think that you have left me behind at Ayodhya unable to protect me in forests... thus my father may also think that he got a 'girl' as his son-in-law in you...' Through this is a tongue-in-cheek expression Seetha reminded Rama at that situation of his **Mohini ruupa** 'getup of Mohini...' which he assumed at the time of churning Milky Ocean, it is her womanhood that spoke like that. Though not then, even now Rama looks girlishly pleasant, if he is not summoning wrath upon him, as per his attributes, **puNDarika vishaala aksha, somavat priya darshanaH** 'lotus-petal-eyed, moon-like-delightful-aspect...' And he becomes unsightly, only if angered. Such a girlish Rama has won war, and at him Seetha saw in admiration about his mannishness. Now her father Janaka will definitely appreciate his son-in-law Rama. King Janaka is a result-oriented king, as said in Gita, 3-20: **karmaNi evahi samsiddham aasthitaH janakaadayaH** 'Janaka and others are involved in self-less- result-oriented deeds...' and facing him without results is impossible. Thus Seetha's opinion is 'my father Janaka who is result-oriented and self-less in his pursuits, he will now appreciate Rama, since Rama has also accomplished a self-less pursuit in saving the sages...'

tam shatru hantaaram 'at him... who has annihilated the enemies in war...' as he has annihilated troops and troops of unwieldy demons as said at: **taiH dhanuu~NShi dhvaja agraani carmaanNi ca shiraa~Nsi ca | | 3-25-21** and at **bahuun sa hasta aabharaNaan uuruun kari kara upamaan | 3-25-22 [A]** and also who later said that he will emerge, as and when needed to eradicate vice, as at **paritraNaaya saadhuunaam vinaashaaya ca duSkR^itaam - Gita: 4-8** And Seetha saw at such an omnipotent Being who is an eliminator of evil.

maharSiNaam sukha aavaham 'for great-sages, accorder of comfort...' **dR^iSTvaa vaidehii babhuuva** 'on seeing Vaidehi became...' she became one with herself **bhuu sattaayaam**. When it is said **aatmaa vai puruSasya daaraa** 'wife indeed is the soul of manl...' that soul of Rama, namely Seetha is so far in a dilemma, because Rama is a lone-warrior against fourteen-thousand demons and his safe return is ambiguous. Now that he remained unhurt, that soul called Seetha, has regained her abode in Rama. Then **hR^iSTaa pariSvaje** 'delightfully embraced...' Maheshvara Tiirtha.

Dharmaakuutam also derives the same meanings, but with reference to dharma:

siitaa -- anaparaadhi raakShasa jana vadho na ucita iti vaidehii kR^ita pratiShedham api - apyaham jivitam jahyaam tvaam vaa site - iti prakaareNa anaadR^itya - caturdasha sahasraaNi raakShasa -- ekasca raamo -- iti R^iShi janaanaam api samshayite uddhe kruurataaraan raakShasaan hatvaa - avyatho yo raamaH taadR^ishaH paraamR^ishyate -- siitaa -- tathaa ca - shatru hantaaram maharShiNaam sukha aavaham -- iti - avyadham iti ca visheShaNaani upapannaani bhavanti -- ata eva ete arthaa uttara slokaabhyaam upasamhR^itaaH

[Verse Locator](#)

ततः तु तम् राक्षस संघ मर्दनम्
स पूज्यमानम् मुदितैः महात्मभिः ।
पुनः परिष्वज्य मुदा अन्वित आनना
बभूव हृष्टा जनक आत्मजा तदा ॥ ३-३०-४१

41. **tataH** = then; **mudaa anvita aananaa** = delight, having [beaming with,] with visage; **janaka aatmajaa** = Janaka's, daughter; **raakshasa sangha mardanam** = demonic, troops, eliminator of; **muditaiH mahaatmabhiH** = with delighted, great sages; **sa puujyamaanam** = with, adorability - who adore him; **such as he is, tam** = him, at that Rama; **punaH pariSvajya** = again, embraced; **tadaa hR^iSTaa babhuuva** = then, rapturous, she became.

She whose face is beaming with delight that Seetha, the daughter Janaka, on seeing Rama who has eliminated demonic troops, and whom great-sages are worshipping, again embraced him and became rapturous. [3-30-41]

Khara's elimination

Anytime an evil-force is eliminated by any divinity the fruits of its reading/listening is said at conclusion. For the annihilation of Khara there is such an epilogue **phala shruti** quoted by Maheshvara Tiirtha.

**shrutvaa shrii raama vijayam paapa badhaat pramucyate |
tathaiva sR^inkhalaa bandhaat R^iNa bandhaat vimucyate |**

shrutvaa puShpavatii naarii tanayam vamsha vardhanam |
labhate raaghavendrasya prasaadaat kiirti vardhanam || skaanda puraaNa

On hearing Rama's victory one will be freed from shackles of sins, also from the chains of punishment, also from the entanglement of debt... should a bride hear this she begets son, who enhances dynasty... and by the grace of Raghava, enriched is the renown... skaanda puraaNa.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रिंश सर्गः

Thus, this is the 30th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 30

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41			

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Book III : Aranya Kanda- The Forest Trek

Chapter [Sarga] 31 Verses converted to UTF-8, Nov 09

Introduction

A spy of Ravana named Akampana rushes to him to break the news of annihilation of Janasthaana by Rama. He suggests Ravana to abduct Seetha. Because parting with Seetha causes grief to Rama and thereby he dies. On thinking for while, Ravana goes to Mareecha seeking his help in abducting Seetha. Mareecha while explaining Rama's capabilities, reminds us of the incarnations of Vishnu, and advises Ravana to be content with what he has.

This chapter is removed from the critical edition and retained by traditional versions. There are discussions on this chapter whether it is the original work or an interpolated one. Some more details are given in the endnote. Akampana's character inevitably has continuity in the war scene at the end.

[Verse Locator](#)

त्वरमणः ततो गत्वा जनस्थानात् अकंपनः ।
प्रविश्य लंकाम् वेगेन रावणम् वाक्यम् अब्रवीत् ॥ ३-३१-१

1. tataH = then; akampanaH tvaramaNaH = Akampana, hurriedly; janasthaanaat gatvaa = from Janasthaana, on going; vegena lankaam pravishya = speedily, Lanka, entering; raavaNam vaakyam abraviit = to Ravana, word, spoke.

Then on going hurriedly from Janasthaana and on speedily entering Lanka Akampana spoke these words to Ravana. [3-31-1]

[Verse Locator](#)

जनस्थान स्थिता राजन् रक्षसा बहवो हताः ।
खरः च निहतः संख्ये कथंचित् अहम् आगतः ॥ ३-३१-२

2. raajan = oh, king; janasthaana sthitaH = in Janasthaana, positioned; bahavaH rakshasaa hataaH = many, demons, are killed; samkhye kharaH ca nihataH = in war, Khara, also, killed; aham kathamcit aagataH = I have, somehow, come here.

"Oh, king, many demons positioned in Janasthaana are killed, Khara is also killed in war, and somehow I have come here. [3-31-2]

dhvani/allusion: Janasthaana is the castle-gateway to Lanka. Lanka is a city built within its castle-walls and it has no countrysides or villages at least, annexing it. If Janasthaana is ruined, Lanka is also going ruin soon, because none can crossover the bulwark-like-Janasthaana. raajan 'oh, king of demons...' 'when demons in Janasthaana are ruined, your kingship gets ruined...' bahavaH 'many...' 'not one or two, many demons that are guarding Lanka from Janasthaana are hataaH 'dead...' Then Ravana may ask 'what is it Khara doing then?' kharaH ca 'Khara, also' is dead. By this ca 'also' Trishira, Duushana etc., are also reported as dead.

[Verse Locator](#)

एवम् उक्तो दशग्रीवः क्रुद्धः सम्रक्त लोचनः ।
अकंपनम् उवाच इदम् निर्दहन् इव तेजसा ॥ ३-३१-३

3. **evam uktaH dasha griivaH** = thus, said to, ten, faced [ten-voiced, ten-headed] one [Ravana]; **kruddhaH samrakata locanaH** = infuriated, with bloodshot, eyes; **akampanam uvaaca idam** = to Akampana, spoke, this; **[cakshuSaa] tejasaa nirdahan iva** = with his [eyes,] radiance, to burn down [whole world,] as though.

Thus said, then that ten-faced Ravana is infuriated with bloodshot eyes, and as though to burn down whole world with his radiance he spoke this to Akampana. [3-31-3]

[Verse Locator](#)

केन भीमम् जनस्थानम् हतम् मम परासुना ।
को हि सर्वेषु लोकेषु गतिम् न अधिगमिष्यति ॥ ३-३१-४

4. **para asunaa** = by one with gone, lives [one whose lives are gone, ci-devant, dead and gone]; **kena** = by whom; **mama bhiimam janasthaanam** = my, indomitable, Janasthaana; **hatam** = is destroyed; **sarveSu lokeSu** = in all, worlds; **kaH** = who is it; **gatim na adhigamiSyati hi** = recourse, not, attains, indeed - who chose not to survive in any world.

"Who is that dead-and-gone that has destroyed my indomitable Janasthaana? Who is it that has indeed opted for no recourse in all of the worlds? [3-31-4]

[Verse Locator](#)

न हि मे विप्रियम् कृता शक्यम् मघवता सुखम् ।
प्रप्तुम् वैश्रवणेन अपि न यमेन च विष्णुना ॥ ३-३१-५

5. **me vi priyam kR^itaa** = to me, against, appreciable [unappreciative deed,] on doing - evoking indignation ; **maghavataa sukham praptum** = by Indra, happiness; **na shakyam hi** = to get, not, possible, really; **vaishravaNena api** = by Kubera, even; **na** = not [possible]; **yamena na** = by Yama, no; **na ca viSNunaa** = not, even, by Vishnu.

"Evoking indignation in me it is really impossible for Indra to be happy; even for Kubera - no; for Yama - no; why them, even Vishnu cannot be happy. [3-31-5]

[Verse Locator](#)

कालस्य च अपि अहम् कलो दहेयम् अपि पावकम् ।
मृत्युम् मरण धर्मेण संयोजयितुम् उत्सहे ॥ ३-३१-६

6. **aham kaalasya ca api kalaH** = I am, of Time-god, also, even, the [end] Time; **paavakam api daheyam** = Fire-god, even, I will burn down; **mR^ityum maraNa dharmeNa** = Death, deathliness, with the virtue of; **sam yojayitum** = to conjoin with; **utsahe** = I enthuse - capable of.

"I am the End-Time for the Time-god himself, I will burn down the Fire-god, and I am capable of conjoining Death with the virtue of deathliness. [3-31-6]

[Verse Locator](#)

वातस्य तरसा वेगम् निहन्तुम् अपि च उत्सहे ।
दहेयम् अपि संक्रुद्धः तेजसा आदित्य पावकौ ॥ ३-३१-७

7. **samkruddhaH** = if enraged; **tejasaa** = with my radiance; **aaditya paavakau api** = Sun-god, Fire-god, even; **daheyam** = I will incinerate; **tarasaa** = by my speed - impetuosity; **vaatasya vegam api ca** = Air-god's, speed, also, even; **nihantum utsahe** = to kill [to halt,] I am excited to.

"If I am enraged I will incinerate Sun-god or Fire-god just with my radiance, I will halt even the impetuosity of Wind-god with that of mine." Thus Ravana said about himself. [3-31-7]

[Verse Locator](#)

तथा क्रुद्धम् दशग्रीवम् कृतांजलिः अकंपनः ।
भयात् संदिग्धया वचा रावणम् याचते अभयम् ॥ ३-३१-८

8. akampanaH kR^ita anjaliH = Akampana, with adjoined-palms; tathaa kruddham dashagriivam = in that way, at the enraged, decahedral demon [Ravana]; bhayaat sandigdhayaa vacaa = with fear, hesitant, with voice; raavaNam a bhayam yaacate = with Ravana, no, fear [clemency,] besought.

Akampana with his palms adjoined and voice hesitant with fear sought for the clemency of that decahedral demon Ravana who is enraged in that way. [3-31-8]

The words decahedron, decahedral - a solid figure with ten faces - are the fancied usage for Ten-Throated or Ten-Faced demon. Ravana has also got the name of dashagriiva, and he is a 'solid' demon.

[Verse Locator](#)

दशग्रीवो अभयम् तस्मै प्रददौ रक्षसाम् वरः ।
स विस्रब्धो अब्रवीत् वाक्यम् असंदिग्धम् अकंपनः ॥ ३-३१-९

10. rakshasaam varaH = among demons, the supreme; dashagriivaH = ten headed Ravana; tasmai abhayam pradadau = to him [to Akampana,] pardon, gave; saH akampanaH = he that, Akampana; visrabdhaH = trusting in; a sandigdham = not, falteringly; vaakyam abraviit = sentence, said.

When the supremo of demons Dasha-griiva pardoned him then that Akampana spoke these words, unfalteringly and trustfully. [3-31-9]

[Verse Locator](#)

पुत्रो दशरथः ते सिंहं संहननो युवा ।
रामो नाम महास्कंधो वृत्त आयत महाभुजः ॥ ३-३१-१०

10. simha samhananaH = lion like, in built; yuvaa = youthful one; putraH dasharathaH = son, of Dasharatha; mahaa skandhaH = with mighty shoulders; vR^itta aayata mahaa bhujaH = round, lengthy, with great arms; raamaH naama = Rama, one known as; [asti = is there.]

"He is a youth whose shoulders are mighty, arms round and lengthy, built like that a lion, who is the son of Dasharatha and known as Rama. [3-31-10]

[Verse Locator](#)

श्यामः पृथुयशाः श्रीमान् अतुल्य बल विक्रमः ।
हतः तेन जनस्थाने खरः च सह दूषणः ॥ ३-३१-११

11. That Rama is - shyaamaH = blue-black - in complexion; pR^ithu yashaaH = highly, renowned one; a tulya bala vikramaH = not, matching, in might, in valour; shriimaan = a magnificent one; tena = by him; janasthaane = in Janasthaana; saha duuSaNaH kharaH ca = with, Duushana, Khara, is also; hataH = killed.

"He is blue-black in complexion, a highly renowned one with matchless might and valour, a magnificent one such as he is he slew Duushana along with Khara in Janasthaana." [3-31-11]

[Verse Locator](#)

अकंपन वचः श्रुत्वा रावणो राक्षसाधिप ।

नागेन्द्र इव निःश्वस्य इदम् वचनम् अब्रवीत् ॥ ३-३१-१२

12. **raakshasa adhipa raavaNaH** = demon's, chief, Ravana; **akampana vacaH shrutvaa** = Akampana's, words, on hearing; **naaga indra iva niHshvasya** = serpent, kingly, like, hissing; **idam vacanam abraviit** = this, words, spoke.

On hearing the words of Akampana, the chief of demons Ravana, spoke these words hissing like a kingly serpent. [3-31-12]

[Verse Locator](#)

स सुरेन्द्रेण संयुक्तो रामः सर्व अमरैः सह ।

उपयातो जनस्थानम् ब्रूहि कच्चित् अकंपन ॥ ३-३१-१३

13. **akampana** = oh, Akampana; **saH raamaH** = that one, Rama; **sura indreNa** = with, Indra; **sarva amaraiH saha** = all, immortals - gods, along with; **samyuktaH** = associated by; **janasthaanam upayaataH kaccit** = to Janasthaana, arrived, whether - that is the question; **bruuhi** = you tell.

"The question is whether that Rama arrived at Janasthaana associated with Indra and along with all of the immortal gods? Oh, Akampana, speak about it. [3-31-13]

[Verse Locator](#)

रावणस्य पुनर् वाक्यम् निशम्य तद् अकंपनः ।

आचक्षे बलम् तस्य विक्रमम् च महात्मनः ॥ ३-३१-१४

14. **akampanaH** = Akampana; **raavaNasya tat vaakyam nishamya** = Ravana's, that, sentence, on hearing; **mahaa aatmanaH tasya** = of great-souled one, his - Rama's; **balam vikramam ca** = about might, valour, also; **punaH aacacakshe** = again, detailed.

Akampana again detailed about the might and valour of that great souled Rama on hearing that sentence of Ravana. [3-31-14]

[Verse Locator](#)

रामो नाम महातेजाः श्रेष्ठः सर्व धनुष्मताम् ।

दिव्य अस्त्र गुण संपन्नः परंधर्म गतो युधि ॥ ३-३१-१५

15. **raamaH naama** = Rama, means [not named as]; **mahaatejaaH** = great-resplendent; **sarva dhanuS mataam shreSTaH** = among all, archers, ablest one; **divya astra guNa sampannaH** = divine, missiles, attributes, endowed with; **yudhi** = in warfare; **param dharma gataH** = supreme, in conduct, he has got [conducts himself, or, purandara samaH = Indra, equalling.]

"Rama means someone who is highly resplendent, an ablest archer among all archers, one who is endowed with divine missiles and divine attributes, and he is the one who conducts warfare with a supreme conduct. [3-31-15]

[Verse Locator](#)

तस्य अनुरूपो बलव्वान् रक्ताक्षो दुन्दुभि स्वनः ।

कनीयान् लक्ष्मणो भ्राता राका शशि निभ आननः ॥ ३-३१-१६

16. **balavaan** = a mighty one; **rakta akshaH** = redly, eyed one; **dundubhi svanaH** = like drumbeat, with a voice; **raakaa shashi nibha aananaH** = full-moon, in shine, one with a face; **lakshmaNaH [naama]** = Lakshmana [known as]; **tasya** = his [Rama's]; **anuruupaH kaniyaan bhraataa** = selfsame, younger, brother.

"And a mighty one with redly eyes and drumbeat like voice, and whose face is shiny like the full-moon is Rama's selfsame younger brother known as Lakshmana. [3-31-16]

[Verse Locator](#)

स तेन सह संयुक्तः पावकेन अनिलो यथा ।
श्रीमान् राज वरः तेन जनस्थानम् निपातितम् ॥ ३-३१-१७

17. **shriimaan raaja varaH** = glorious one, among princes, best - the nonpareil prince; **saH** = he that Rama; **anilaH paavakena yathaa** = wind, with fire, as with; **tena saha samyuktaH** = with him [with Lakshmana,] along with, associated with; **tena janasthaanam nipaatatam** = by such a [Rama,] Janasthaana, is destroyed.

"Alike the wind associating with fire this Lakshmana is associated with that glorious and nonpareil prince Rama, and that firestorm, namely Rama, destroyed Janasthaana. [3-31-17]

[Verse Locator](#)

न एव देवा महत्मनो न अत्र कार्या विचारणा ।
शरा रामेण तु उत्सृष्टा रुक्मपुंखाः पतत्रिणः ॥ ३-३१-१८
सर्पाः पंचानना भूत्वा भक्षयन्ति स्म राक्षसान् ।

18, 19a. **mahatmanaH devaa na eva** = great-souled, gods, they are not, that way; **atra** = in that matter; **vicaaraNa na kaaryaa** = doubt, need not, be done; **raameNa utsR^iSTaa** = by Rama, unloosened; **rukma punkhaaH tu patatriNaH sharaa** = gold, finned, feather-winged, arrows, are but; **panca aananaa sarpaaH bhuutvaa** = five, faced, serpents, on becoming; **raakshasaan bhakshayanti sma** = demons, to consume, they have started to.

"They are not any great souled gods or any heavenly beings as such, hence there is no need to doubt about it. Rama unloosened his gold-finned and feather-winged arrows, which on becoming five-faced serpents started consuming the demons. [3-31-18]

[Verse Locator](#)

येन येन च गच्छन्ति राक्षसा भय कर्षिताः ॥ ३-३१-१९
तेन तेन स्म पश्यन्ति रामम् एव अग्रतः स्थितम् ।
इत्थम् विनाशितम् जनस्थानम् तेन तव अनघ ॥ ३-३१-२०

19b, 20. **bhaya karshitaaH raakshasaa** = by fear, smitten, demons; **yena yena gacChanti ca** = by which, by which p way, in whichever pathway, are going, while; **tena tena** = in that, in that - pathway [everywhere]; **agrataH sthitam** = afore, standing; **raamam eva pashyanti sma** = at Rama, alone, are seeing, they became so; **anagha** = oh, merited Ravana; **tena** = by him; **ittham** = in this way; **tava janasthaanam vi naashitam** = your, Janasthaana, totally, ruined.

"To whichever nook those demons smitten by fear of those serpent-like are fleeing, they have seeing Rama alone standing afore them in that corner, and oh, merited king Ravana, in this way your Janasthaana is totally ruined by that Rama. [3-31-19b, 20] [3-31-19]

Rama appeared to have assumed fourteen-thousand forms of one Rama svecChaa gR^ihiita dehaiH, and appeared confronting on the path of each and every demon who is trying to take shelter in a corner. Rama further appeared in each of the objects the demons wanted to pick up and fight back, say trees, boulders etc. **raamam eva agrataH sthitam pashyanti** - Tiirtha. Because the demons are smitten by fear, that fear reflected one Rama as fourteen thousand Rama-s, and it is not any divine trick or magic done by Rama. - Govindaraja. It is same with Kamsa in Bhaagavata when he sees one Krishna as many Krishna-s in his fear.

[Verse Locator](#)

अकंपन अचः श्रुत्वा रावणो वाक्यम् अब्रवीत् ।

गमिष्यामि जनस्थानम् रामम् हन्तुम् स लक्ष्मणम् ॥ ३-३१-२१

21. **akampana vacaH shrutvaa** = Akampana's, words, on hearing; **raavaNaH vaakyam abraviit** = Ravana, sentence, said; **sa lakshmaNam raamam hantum** = with, Lakshmana, Rama, to kill; **janasthanam gamiSyaami** = to Janasthaana I wish to go.

On hearing the words of Akampana Ravana said these words, "I will to go to Janasthaana to kill Rama along with Lakshmana." [3-31-21]

[Verse Locator](#)

अथ एवम् उक्ते वचने प्रोवाच इदम् अकंपनः ।

शृणु राजन् यथा वृत्तम् रामस्य बल पौरुषम् ॥ ३-३१-२२

22. **evam vacane ukte** = this way, sentence, while being said; **tataH** = then; **akampanaH idam pra uvaaca** = Akampana, this, said; **raajan** = oh, king; **yathaa vR^ittam** = as, happened [in actuality]; **raamasya bala pauruSam** = Rama's, spirit, grit; **shruNu** = you listen.

When Ravana said so then Akampana said these words in reply, "listen, oh, king, what all has happened, and of what in actuality is Rama's spirit and grit. [3-31-22]

Akampana is saying that what all has happened to the dead demons is in accordance with their deeds done when they are alive **yathaa vR^ittam** 'as they have done inhuman deeds thus they got punishment.' These dead demons are the actual troublemakers to the sages at the behest of Ravana. **yadaa na khalu yaj~nasya vighna kartaa mahaabalaH** || 1-20-18 As said by Sage Vishvamitra, Ravana does not cause any hindrances to ritual, but these hench-demons do. So, they reaped the fruits of their actions. Or, **raamasya vR^ittam: itihaasa puraaNa prakiirtita vR^ittam** 'that which is enshrined in legends and mythology, I will tell those aspects of Rama.' **yathaa vat balam pauruSam** 'as it is his might and grit...' 'I will let you know about them...' So said Akampana to Ravana. - Tiirtha.

[Verse Locator](#)

असाध्यः कुपितो रामो विक्रमेण महायशाः ।

आप गायाः तु पूर्णाया वेगम् परिहरेत् शरैः ॥ ३-३१-२३

23. **mahaa yashaaH raamaH** = highly renowned, Rama; **vikrameNa a saadhyaH** = by braving against, not, conquerable; **kupitaH [raamaH]** = when infuriated; **puurNaayaa** = plethoric; **aapa gaayaaH** = with waters, coursing - of river; **vegam** = onrush; **sharaiH pariharet** = with arrows, will curb.

"Rama, the highly renowned, is invincible just by braving against him, for that Rama in fury can stall the onrush of a plethoric river with his arrows. [3-31-23]

Rama does not tolerate the upheaval of the system thus he becomes infuriated **kupitaH** as and when anything unwarranted occurs. And this fury is a getup to Rama, but it is not his innate nature because **ramayate iti raamaH** 'he who delights is Rama...' Thus he cannot always become furious. He is invincible just by brute-force **vikrameNa a+saadhyaH**. Thus he is approachable only in accordance with a set system conduct. Further, the word **a+saadhya** is not coupled with any other sub-words **upapada**, so he is invincible even to Brahma, Rudra, Indra et al. By this Vishnu's **trivikrama** incarnation is indicated. He can stop, or bifurcate the plethoric river stream just by his intention, leave alone arrows. **bhayaanaka aavarta shataakulaa nadii maargam dadau sindhuH iha shriyaH pateH -- bhaagavata** In Bhaagavata the tumultuous river gave way to carry Krishna to go to the other side. Thus the incarnation of Krishna, in earlier times, or in the forthcoming eras, is suggested. - Tiirtha. As a river gives way to fishes to swim, his **matsya** 'Fish...' incarnation is also suggested.

[Verse Locator](#)

स तारा ग्रह नक्षत्रम् नभः च अपि अवसादयेत् ।

असौ रामः तु सीदन्तीम् श्रीमान् अभ्युद्धरेत् महीम् ॥ ३-३१-२४

24. **shriimaan asau raamaH tu** = magnificent one, that, Rama, on his part; **sa taaraa graha nakshatram** = with, starlets, planets, stars; **nabhaH ca api** = firmament, also, even that also; he can; **ava saadayet** = to down, he collapses; **siidantiim mahiim abhi uddharet** = one that is sinking, earth, to up, he elevates.

"That magnificent Rama can collapse even the firmament along with its starlets, stars and planets, and he even can elevate the earth if it were to collapse. [3-31-24]

By the attributes of stars and planets to the firmament, the Golden-Egg **hiraNya garbha** is suggested. So, he is the Originator. In the incarnation as **vikrama** 'Dwarf-boy...' he set one of his feet on the yonder blue, hence the firmament has no value for him. **siidantii mahiim uddharet** Raising the sinking earth is suggestive of **varaaha** 'Wild Boar...' incarnation, where he uplifted drowning earth on the snout of a wild boar. And again **siidantii mahiim uddharet** where **mahi** is taken as people, and it is said 'when people on earth are sinking/collapsing under tyranny, he uplifts them...' as he is the ultimate absolver and terminator of the creation. Govindaraja and Tiirtha.

[Verse Locator](#)

भित्वा वेलाम् समुद्रस्य लोकान् आप्लावयेत् विभुः ।
वेगम् वा अपि समुद्रस्य वाअयुम् वा विधमेत् शरैः ॥ ३-३१-२५

25. **vibhuH** = lord Rama; **bhitvaa samudrasya velaam** = breaching, ocean's, shoreline; **lokaan aaplaavayet** = worlds, he will deluge; **samudrasya vegam vaa api** = of ocean, speed [turbulence,] or, even; **vaaayum vaa** = [or that causer of turbulence,] wind, even if; **sharaiH vi dhamet** = with arrows, verily, stalls.

"On breaching the shoreline of the ocean with his arrows that lord Rama can deluge worlds, and he can stem the tide of turbulent ocean, or can even stall the agent of that turbulence, namely the wind. [3-31-25]

The deluging worlds suggest **samkarSaNa** aspect. Govindaraja. Because he deluges all the worlds, he is **yuga antakaH** 'the epoch-ender...' The said 'Air' suggests other elements also, like Fire, Water etc., as said in **pR^idvii apsu liiyate, aapaH tejasa liiyate** 'earth merges in waters, waters merges in fire...' thus he can stem the tide of all the elements, taking **samhR^itya** from the next verse. Tiirtha.

[Verse Locator](#)

संहृत्य वा पुनर् लोकान् विक्रमेण महायशाः ।
शक्तः श्रेष्ठः स पुरुषः स्रष्टुम् पुनर् अपि प्रजाः ॥ ३-३१-२६

26. **vaa** = or; **mahaa yashaaH** = great-glorious one; **saH puruSaH shreSThaH** = he that, among men, ablest one; **punaH lokaan** = again, worlds; **vikrameNa** = by his valour; **samhR^itya** = on destroying [dissolving]; **prajaaH punaH api sraSTum shakataH** = people [creation,] again, even, to create, he is capable.

"That great valorous and the ablest among humans is capable to destroy all the worlds with his valour, and even capable of creating the people again.

Or, again dissolving all the worlds into himself, that great contemplator who transcends all is even capable of creating the creation again from out of him. [3-31-26]

The word **shR^STi** does not mean crafting anything anew. It is from **sR^ij** 'releasing out...' The innate souls **jiiva** are not created anew, they are ever there. But they emerge out of Brahman and resolve in Him according to their karmic cycle. This is Gita's concept. He 'creates worlds again...' indicates that in earlier eras also he is the Creator. **vikrameNa** is not always 'by valorousness' but 'just by contemplation...' He can create, rather evolve from his within, because he is **mahaa yashaH** 'glorious...' since Veda-s say **eko ha vai naaraayaNa, paraa asya shakti, etasya vaa a ksharasya** How a single being can do all these thing? For this it is said **saH shreSThaH puruSaH** 'he is more than, better than, transcendent, to humans...' but not 'best among men' as routinely said above. The word **punaH** 'again' is used twice, one belongs to the earlier dissolutions and creations and another to the forthcoming ones. Tiirtha.

[Verse Locator](#)

न हि रामो दशग्रीव शक्यो जेतुम् रणे त्वया ।

रक्षसाम् वा अपि लोकेन स्वर्गः पाप जनैः इव ॥ ३-३१-२७

27. dashagriiva = oh, Dashagriiva; raamaH raNe tvayaa [vaa] = Rama, in war, by you, [either]; rakshasaam lokena vaa api = with demons, with the hosts of demons [not world,] or, even; jetum = to conquer; svargaH paapa janaiH iva = heavens, by sinning, people, like [as if conquered]; na shakyaH hi = not, possible, indeed.

"Oh, Dashagriiva, it is impossible to conquer that Rama in war for your, either singly or along with the hosts of the demon-supporters of yours, as one heaven cannot be won by many sinners. [3-31-27]

Ravana may question this spy as, 'When I am a ten-headed-demon, and he is single headed-human, why cannot I conquer him? The reply is 'you cannot, because you have only ten heads whereas each of the two brothers has sahasra shiirSaa puruSa, sahasra aksha... 'thousands of heads and thousands of eyes...' They are invincible whether you attack him singly or along with hosts of other sinister demons of your like, namely Namuchi, Hiranayakashyapa, Shambara et al. No one can conquer him. The analogy is like this. Though there are many sinners in many worlds, all put together are not able to conquer one single heaven. Tiirtha. anena paapiShThaiH svargaH praaptum na shakya iti uktam - - anena sukR^itinaam svargaH paapiShThaanaam naraka iti suucitam - dk .

[Verse Locator](#)

न तम् वध्यम् अहम् मन्ये सर्वैः देव असुरैः अपि ।

अयम् अस्य वध उपाय तत् एकमनाः शृणु ॥ ३-३१-२८

28. sarvaiH deva asuraiH api = by all, gods, demons, even; tam = him, Rama; vadhyam = as killable; aham na manye = I, do not, think; asya vadha upaaya = him, to kill, idea; ayam = is this one; tat [mama] = that, from me; eka manaaH shR^iuNu = that, single, minded [attentively,] you listen.

"I do not think that he is killable even for all god and demons, and this is the idea to kill him, and to this you may listen attentively. [3-31-28]

The 'gods and demons...' is said in plural, deva asuraiH even then sarva 'all' is also incorporated. This is to say that even in the forthcoming eras also he is invincible. Then the spy says an unasked for opinion, aham manye: --- 'I admit... that he is unkillable... though I belong to the clan of demons, on seeing Rama's valour in person, some wisdom dawned on me by the merit of my earlier births, but you are not able to open your eyes as yet, because you are still a stupid...' aasuriim yonim aapanaa muuDhaa janmani janmani... Gita 16-20. Tirtha.

Sage Valmiki is speaking through the tongue of this Akampana, the spy, about the invincibility of Rama. Govindaraja.

[Verse Locator](#)

भार्या तस्य उत्तमा लोके सीता नाम सुमध्यमा ।

श्यामा सम विभक्त अंगी स्त्री रत्नम् रत्न बूषिता ॥ ३-३१-२९

29. loke = in world; uttamaa = an excellent [woman]; shyamaa = youthful; sama vibhakta angii = well, divided [symmetrical,] limbed; strii ratnam = lady, jewel-like; ratna buuSitaa = with jewels [jewellery,] adorned with; siitaa naama = Seetha, known as; su madhyamaa = slender, waisted one; tasya bhaaryaa = is his, wife.

"An excellent woman in the world is there, a youthful one with symmetrical limbs, a jewel-like lady adorned with jewellery, that slender-waisted one who is known as Seetha is his wife. [3-31-29]

[Verse Locator](#)

न एव देवी न गन्धर्वी न अप्सरा न च पन्नगी ।
तुल्या सीमन्तिनी तस्या मानुषी तु कुतो भवेत् ॥ ३-३१-३०

30. tasyaaH tulyaa siimantini = her, equalling - liken to, mature one; devii na eva = goddess, not, thus; gandharvii na = gandharva-female, no; apsaraa na = apsara-female, no; pannagii na ca = pannaga-female, not, even; maanuSii tu kutaH bhavet = woman, but, where, will be.

"No goddess can be likened to that mature lady; a gandharva female - no; a apsara female - no; a pannaga female -no, then how can there be a woman of her like? [3-31-30]

[Verse Locator](#)

तस्य अपहर भार्याम् त्वम् तम् प्रमथ्य महावने ।
सीताया रहितो रामो न च एव हि भविष्यति ॥ ३-३१-३१

31. tvam = you; mahaavane = in great-forest - in wilderness, solitude; pramathya forcefully; tasya bhaaryaam apahara = his, wife, you steal - abduct; raamaH siitaayaa rahitaH = Rama, Seetha, reft of; na bhaviSyati eva hi = not, exists, that way, indeed.

"You forcefully abduct his wife when she is in solitude, and indeed Rama will not exist reft of Seetha." Akampana advised Ravana in this way. [3-31-31]

Govindaraja says that this Akampana is talking like an enlightened sage, and Maheshvara Tiirtha says that a divine wisdom has dawned on this spy just now. Then the question that arises is: How a sagacious spy prompted Ravana to abduct Seetha? There are two answers for this.

1. Any employee is a half-slave to his master, artha daasaa janaaH sarve as the money paid makes one a slave of the payer. This spy prompted Ravana in that way because he knows that Ravana is womaniser. Like-king-like-subjects yathaa raajaa tathaa prajaaH thus great-demons think alike. Further Ravana did not ask for the triggering point for the elimination of these many demons. If Ravana questions about it, Akampana had to say that Ravana's own sister Shuurpanakha wanted to debauch. Then Ravana's rage multiplies and he may even kill Akampana.

2. All the sages, including Agastya, have declared to Rama that they have planned to bring Rama to Janasthaana only to eliminate the demons at Janasthaana and going further from Janasthaana to Lanka and eliminating Ravana is Rama's headache. Which happens owing to Seetha. aaniitaH tvam imam deshama upaayena maharShibhiH || 3-30-35 Thus this sagacious Akampana is plotting to bring Seetha firstly, for whom Rama comes conquering Ravana, and then the demons on earth will be eradicated. Without Janasthaana Lanka is nothing but an open-door castle. So, the sages paved way for Rama through Janasthaana to Lanka.

[Verse Locator](#)

अरोचयत् तद् वाक्यम् रावणो राक्षस अधिपः ।
चिंतयित्वा महाबाहुः अकंपनम् उवाच ॥ ३-३१-३२

32. raakshasa adhipaH raavaNaH = demons, chief, Ravana; tat vaakyam arocayat = that, word [idea,] favoured; mahaa baahuH = mighty armed Ravana; cintayitvaa = thought of it; akampanam uvaaca = to Akampana, spoke.

The chief of demons Ravana favouring that idea thought of it and that mighty armed Ravana then spoke to Akampana. [3-31-32]

[Verse Locator](#)

बाढम् कल्यम् गमिष्यामि हि एकः सारथिना सह ।
आनेष्यामि च वैदेहीम् इमाम् हृष्टो महा पुरीम् ॥ ३-३१-३३

33. baaDham = Agreed!; kalyam = in early morning; ekaH = alone; saarathinaa saha = charioteer, with; gamiSyami hi = i will go, indeed; hR^iSTaH = delightedly; vaidehiim imaam

mahaa puriim = Vaidehi, to this, great, city - elegant Lanka; **aaneSyaami ca** = I wish to lead her in, also.

"Agreed! I wish to go alone early in the morning with a charioteer and I delightfully wish to lead Vaidehi into the elegant city Lanka." Ravana declared that way. [3-31-33]

[Verse Locator](#)

तत् एवम् उक्त्वा प्रययौ खर युक्तेन रावणः ।
रथेन आदित्य वर्णेन दिशः सर्वाः प्रकाशयन् ॥ ३-३१-३४

34. **raavaNaH tat evam uktvaa** = Ravana, that, that way, on saying; **khara yuktena** = mules [like animals,] yoked with; **aaditya varNena** = sun-like, in dazzle; **rathena** = with chariot; **sarvaaH** = dishaH prakaashayan = all, directions, making to glitter; **prayayau** = journeyed.

Saying so Ravana journeyed in a chariot that is yoked with mule-like horses, and that has the dazzling of the sun, whereby all the directions are made to glitter. [3-31-34]

[Verse Locator](#)

स रथो राक्षस इंद्रस्य नक्षत्र पथगो महान् ।
चंचूर्यमानः शुशुभे जलदे चंद्रमा इव ॥ ३-३१-३५

35. **raakshasa indrasya** = of demon, lord; **cancuuryamaanaH [sancaaryamaaNaH]** = while speedily progressing; **nakshatra patha gaH** = on starry, way, while going; **mahaan** great one [opalescent chariot - French opale or Latin opalus, probably ultimately from Sanskrit upalas -- precious stone']; **saH rathaH** = that, chariot; **jalade candramaa iva** = in clouds, moon, as with; **shu shubhe** = verily, shone forth.

That opalescent chariot of the lord of demons while speedily progressing through starry way shone forth as if it is the moon in clouds. [3-31-35]

[Verse Locator](#)

स दूरे च आश्रमम् गत्वा ताटकेयम् उपागतम् ।
मारीचेन अर्चितो राजा भक्ष्य भोज्यैः अमानुषैः ॥ ३-३१-३६

36. **saH** = he that Ravana; **duure** = at a distant place; **[maareecha] aashramam gatvaa** = [Maareecha's,] to hermitage, on going; **taaTakeyam upaagatam** = by Taka's son, approached - received; **a maanuSaiH bhakshya bhojyaiH** = unavailable, to humans, with sweetmeats, savouries; **maariicena** = by Maareecha; **raajaa** = king; **arcitaH** = is venerated.

On going to the hermitage of Maareecha which is at a distant place Maareecha the son of Tataka received Ravana and venerated that king of demons with sweetmeats and savouries that are unavailable to humans. [3-31-36]

The food items bhakshya are the supplementary items like laddu-s, jilebi, etc., and the like, whereas the bhojya items are boiled-rice, wheat-bread etc., the staple food items. The word a+manuSaiH may also mean 'inhuman' but nowhere we find Ravana taking such a lowly food.

[Verse Locator](#)

तम् स्वयम् पूजयित्वा तु आसनेन उदकेन च ।
अर्थ उपहितया वाचा मारीचो वाक्यम् अब्रवीत् ॥ ३-३१-३७

37. **maariicaH tam aasanena udakena ca** = Maareecha, him - Ravana, with [proper] seat, by water, also; **svayam puujayitvaa tu** = in person, on worshipping [attending to]; **artha upahitayaa vaacaa** = meaning, inclusive, words; **vaakyam abraviit** = , sentence, spoke.

Offering proper seat and water for washing feet and hands Maareecha personally attended Ravana and spoke to him this sentence that is worded meaningfully. [3-31-37]

[Verse Locator](#)

कश्चित् सुकुशलम् राजन् लोकानाम् राक्षसाधिप ।
आशंके न अथ जाने त्वम् यतः तूर्णम् उपागतम् ॥ ३-३१-३८

38. **raakshasa adhipa raajan** = to demons, being the supremo, oh, king; **lokaanaam su kushalam kashcit** = for subjects, verily, safe somehow - is everything well with your subjects, namely demons; **atha** = now; **yataH** = for what [reason]; **tvam tuurNam upaagatam** = you, rushingly, neared - came here; thereby; **aashanke** = I am anxious; **na jaane** = I do not, know.

"Oh, king and supremo of demons, I am anxious to know whether everything safe and secure to the inhabitants of your kingdom, for I am not in the know of the reason by which now you have come here rushingly. [3-31-38]

[Verse Locator](#)

एवम् उक्तो महातेजा मारीचेन स रावण ।
ततः पश्चात् इदम् वाक्यम् अब्रवीत् वाक्य कोविदः ॥ ३-३१-३९

39. **maariicena evam uktaH** = by Maareecha, thus, one who is said; **mahaatejaa** = great-radiant one; **vaakya kovidaH** = sentence, expert in making; **saH raavaNa** = he that, Ravana; **tataH pashcaat** = then, after - thereafter; **idam vaakyam abraviit** = this, sentence, spoke.

When Maareecha said so to him that greatly radiant one who is a sententious speaker that Ravana thereafter spoke this sentence. [3-31-39]

[Verse Locator](#)

आरक्षो मे हतः तात रामेण अक्लिष्ट कारिणा ।
जनस्थानम् अवध्यम् तत् सर्वम् युधि निपातितम् ॥ ३-३१-४०
तस्य मे कुरु साचिव्यम् तस्य भार्य अपहरणे ।

40. **taata** = oh, sire - Maareecha; **a kliSTa kaariNaa raameNa** = without, tiring, making [warring, indefatigable one,] by Rama; **me** = my; **arakshaH** = one that safeguards - the army at Janasthaana; **hataH** = is ruined; **tat sarvam** = that, all of it; **[so far] a vadhyam** = un, defeatable; **janasthaanam** = Janasthaana; **yudhi nipaaitam** = in war, down, brought - brought down, ruined; **tasya me** = such as I am; **tasya** = of that one - Rama's; **bhaarya apaharaNe** = wife's, in kidnapping; **saacivyam kuru** = friendly help, you render.

"Oh, sire, Rama who is indefatigable in warring has ruined my security stationed at Janasthaana, and in war he even brought down all of Janasthaana which is undefeatable so far, such as I am, to me you have to render friendly help in kidnapping Rama's wife." [3-31-40]

[Verse Locator](#)

राक्षसेन्द्र वचः श्रुत्वा मारीचो वाक्यम् अब्रवीत् ॥ ३-३१-४१
आख्याता केन वा सीता मित्र रूपेण शत्रुणा ।
त्वया राक्षस शार्दूल को न नंदति नंदितः ॥ ३-३१-४२

41a, 42. **raakshasa indra vacaH shrutvaa** = demon's, chief's, words, on hearing; **maariicaH vaakyam abraviit** = Maareecha, words, spoke; **mitra ruupeNa shatruNaa** = friend, in aspect [in fakery,] by enemy; **kena** = by whom; **saa siitaa** = she that, [topic of] Seetha; **aakhyaataa** = is broached; **raakshasa shaarduula** = oh, among demons, tiger; **vaa** = or

else; **ninditaH** = a censurable one; **kaH tvayaa na nandati** = who is, not, happy [with you, for he is giving such a self-ruinous advise.]

On hearing the words of that chief of demons, Maareecha spoke these words, "who broached the subject of Seetha with you, an enemy in the fakery of a friend? Oh, tigerly demon, who is that censurable one that is unhappy with you, since he is giving such a self-ruinous advise? [3-31-42]

[Verse Locator](#)

सीताम् इह आनस्व इति को ब्रवीति ब्रवीहि मे ।
रक्षो लोकस्य सर्वस्य कः शृंगम् च्छेत्तुम् इच्छति ॥ ३-३१-४३

43. **siitaam iha aanasva iti** = Seetha, here, be brought, thus as; **kaH braviiti** = who, says; **me bravihi** = that you say it, to me; **kaH** = who is; **sarvasya rakshaH lokasya** = all of the, demons, to the throng of; **shR^ingam [shR^ingam praadhaanyaso... amara kosha]** = peak [prominent one]; **cChettum icChati** = who, to cut off, desiring to.

" 'Seetha may be brought to Lanka...' who said it, say him to me, who is that one desiring to cut off the prominence of all the demons in all worlds in saying so?

Or

"Who is desirous of getting a zenithal demon ruling all the three worlds to be cut-off when he said that Seetha shall be brought to Lanka?

Or

"Who is saying that Seetha is to be brought to Lanka with a desire to get your apogeeal ten-heads that are prominent among all the clansmen of demons to be cut-off? [3-31-43]

[Verse Locator](#)

प्रोत्साहयति यः च त्वम् स च शत्रुः असंशयम् ।
आशी मुखात् दंष्ट्राम् उद्धर्तुम् च इच्छति त्वया ॥ ३-३१-४४

44. **yaH tvam protsaahayati** = he who is, you, encouraging; **saH shatruH** = he is, an enemy; **a samshayam** = without, doubt; **tvayaa** = by you; **aashii mukhaat** = from snake's, mouth, damSTraam = fangs; **uddhartum icChati ca** = to extricate, desiring, also, [through you.]

"Also, he who has motivated you in this way is an undoubted enemy of yours, for he wanted to extricate the fangs of a snake from its mouth, of course, through you. [3-31-44]

[Verse Locator](#)

कर्मणा अनेन केन असि कापथम् प्रतिपादितः ।
सुख सुप्तस्य ते राजन् प्रहतम् केन मूर्धनि ॥ ३-३१-४५

45. **kena** = by whom; **kena karmaNaa** = by which, for [which] purpose; **kaa patham pratipaaditaH asi** = awry, path, attained [blundered upon,] you have; **raajan** = oh, king; **sukha suptasya** = comfortably, sleeping - fast asleep; **te muurdhani** = on your, forehead; **anena pra hR^itam** = by him, well, hit.

"By whom and by which purpose of his you are made to blunder upon this awry path, oh, king, it is as good as his hitting hard on your head while you are fast asleep. [3-31-45]

[Verse Locator](#)

विशुद्ध वंश अभिजना अग्र हस्तः
तेजो मदः संस्थित दोर् विषाणः ।

उदीक्षितुम् रावण न इह युक्तः
स संयुगे राघव गन्धि हस्ती ॥ ३-३१-४६

46. **raavaNa** = oh, Ravana; **vi shuddha vamsha abhi janaa agra hastaH** = very, pure, dynasty close, people, fore, hand - one which has a impeccable dynasty and a good bloodline as its trunk; **tejaH madaH** = brilliance, as its rut - one that has radiance as its might; **samsthita dor viSaaNaH** = very firm, arms, as its tusks - one that has two tusks as firm arms; **saH** = he that; **raaghava gandhi hastii** = Raghava, redolent, elephant; **samyuge** = in war; **udiikshitum** = to raise eye and see; **iha** = now; **na yuktaH** = not, befitting.

"Oh, Ravana, it will be unbefitting to raise an eye to see Rama in war, who will be then like a majestic elephant that has an impeccable dynasty and bloodline as its mammoth trunk, personal radiance as its indomitable might, very firm pair of arms as its pernicious tusks, more so, who will be with the redolence of the irrepressible lineage of Raghava-s. [3-31-46]

[Verse Locator](#)

असौ रण अन्तः स्थिति संधि वालः
विदग्ध रक्षो मृग हा नृसिंहः ।
सुप्तः त्वया बोधयितुम् न शक्यः
शारांग पूणो निशित असि दम्ष्ट्रः ॥ ३-३१-४७

47. **raNa antaH sthiti sandhi vaalaH** = in war, being in midst, on trunk, touching, tail - to be in the midst of war itself is the fury of that lion, by which its tail raises and touches the back of its trunk; **vidagdha rakshaH mR^iga haa** = expert, demon, deer, killer - that lion is the killer of the expert killers, namely the demons; **shaara anga purNaH** = arrows, as it limbs, full-fledged with, accomplished with; that lion's sturdy limbs are its arrows; **nishita asi damSTRaH** = sharp, sword, fanged with; that lion's fangs are its swords; **suptaH asau nR^i simhaH** = sleeping one, man, lion; **tvayaa bodhayitum na shakyaH** = by you, to become aware of [to awaken,] not, possible - do not dare to rouse it.

"To be in the midst of war itself is the fury of that lion called Rama, by which that lion raises its tail touching the back of its trunk, that lion is all-inclusive with forelegs, paws, and claws that are included in arrows, while its fangs are swords, and it is the killer of the deer called the expert killer-demons, and mind you, do not dare to rouse that sleeping man-lion. [3-31-47]

The nara-simha, man-lion incarnation is suggested here.

[Verse Locator](#)

चापापहारे भुज वेग पंके
शर ऊर्मिमाले सु महा आहव ओघे ।
न राम पाताल मुखे अति घोरे
प्रस्कन्दितुम् राक्षस राज युक्तम् ॥ ३-३१-४८

48. **raakshasa raaja** = oh, demons, king; **caapa apahaare** = bow, as crocodile; **bhuja vega panke** = arm's, speed, as slough [quagmire]; **shara uurmimaale** = arrows, as tides; **su mahaa aahava oghe** = with great, immensity, war, called tideland; **ati ghore** = very, dangerous; in such a; **raama paataala mukhe** = in Rama [named,] netherworld - abyssal ocean, in mouth of; **praskanditum** = verily, to slide - fall in the mouth of such a nether world; **na yuktam** = not, apt of you.

"His bow is crocodilian, his shoulder-speed is quagmire, his arrows are tidal, and the great immensity of his war itself is a tideland, and oh, king of demons, it is inapt of you to slide down into the much-ghoulish mouth of that abyssal ocean, called Rama. [3-31-48]

The crocodile catches at the very moment of falling of its prey, the arrows make one to sink into a quagmire without any hope of coming up, and when the arrows once discharged tidally, the battlefield becomes a tideland inundated with his arrows. Thus, it is impossible to crossover that oceanic netherworld, called Rama. Tiirtha.

[Verse Locator](#)

प्रसीद लंकेश्वर राक्षसेन्द्र
लंकाम् प्रसन्नो भव साधु गच्छ ।
त्वम् स्वेषु दारेषु रमस्व नित्यम्
रामः स भार्यो रमताम् वनेषु ॥ ३-३१-४९

49. lankeshvara raakshasendra = lord of Lanka, demon-king; prasiida = be appeased [towards Rama]; saadhu lankaam gacCha = gently, to Lanka, you proceed; prasannaH bhava = be quietened, you be; tvam nityam sveSu daareSu ramasva = you, always, in your, wives, you take delight; raamaH sa bhaarya vaneSu ramataam = Rama, with his, wife, in forest, let him be delighting.

"Oh, lord of Lanka, be appeased towards Rama, be quietened and gently proceed to Lanka. You take delight in your wives, and let Rama be delighting with wife in forests." Thus Mareecha spoke to Ravana. [3-31-49]

Suffix: 'forgive what has happened, remit a disastrous war on Lanka, be pleased with what you have and be content with it, holdback your greediness...'

[Verse Locator](#)

एवम् उक्तो दशग्रीवो मारीचेन स रावणः ।
न्यवर्तत पुरीम् लंकाम् विवेश च गृह उत्तमम् ॥ ३-३१-५०

50. maariicena evam uktaH = by Maareecha, this way, who is spoken dashagriivaH saH raavaNaH = ten faced, he that, Ravana; lankaam puriim nyavartata = to Lanka, city, returned; gR^iha uttamam vivesha ca = house - palace, best one, entered, also.

When thus said by Maareecha that ten faced Ravana returned to his city Lanka and entered his best house and home. [3-31-50]

End Note

This chapter is a scarecrow to the aesthetics of Ramayana and a milestone to commentators of Ramayana. We usually find in Ramayana spectacular entrances for cities, characters, and situations. Before such a fantastic entrance of Ravana, for which a full sarga/chapter is allotted, this chapter is said to be a glaring hurdle. In here, this Akampana is glorified as a sagacious person, yet he gives advise to Ravana to abduct Seetha. This advice is said to contain the setting of the ultimate war-field in Lanka. But, the weight of the very same advise by Shuurpanakha is lost to this of a spy. Shuurpanakha's intent is very clear, but the meaning, purpose and the achievement of this spy is very unclear, except to that which is said by commentators.

Ravana on going to Maareecha, and hearing all indirect puraNa-s 'mythologies...' returns to Lanka as a gentleman. If he were to be this gentle, Ramayana would not be there. But Maheshvara Tiirtha, the commentator says: ata eva raavaNasya siitaa raama bhR^ityatvena taa uddisya tena vakShyamaaNani baahya dR^iShTyaa durbhaaShaNa vat pratiyamaanaani api vaakyaani - - vastutaH stuti paraaNi eva 'Though the utterances of Ravana apparently mean as vile, but their subtext is that of a devotee of Vishnu. -- Maheshvara Tiirtha

If Ravana is a true devotee, basing on many mythologies and sub-mythologies, the way in which he treated Seetha in Lanka is evident and it pictures him as a clear-cut villain. Thus says another commentator, namely Rama Tilaka, whose aim is to elicit literary values of Ramayana, and who dismisses all this hyperboling. Whether this chapter is interpolated or original, this is included in traditional versions, and hence it is to be sincerely incorporated here, because commentators have said a lot about it. So goes the tradition.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एक त्रिंश सर्गः

Thus, this is the 31st chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 31

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 32

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Introduction

The pomp and pageantry of Ravana is portrayed along with his idiosyncrasy and individuality, his triumphs and victories, his jealousies and covetousness. Shuurpanakha approaches him to inform of her fate at the hand of Lakshmana.

[Verse Locator](#)

ततः शूर्पणखा दृष्ट्वा सहस्राणि चतुर्दश ।
हतानि एकेन रामेण रक्षसाम् भीम कर्मणाम् ॥ ३-३२-१
दूषणम् च खरम् चैव हतम् त्रिशिरसम् रणे ।
दृष्ट्वा पुनर् महानादम् ननाद जलद उपमा ॥ ३-३२-२

1, 2. tataH = then; shuurpaNakhaa = Shuurpanakha; ekena raameNa = by lone, Rama; bhiima karmaNaam rakSasaam catur dasha sahasraaNi = of heinous, acts - crimes, demons, four, ten, thousand; hataani dR^iSTvaa = as exterminated, on seeing; trishirasam duuSaNam ca kharam caiva = Trishira, Duushana, also, Khara, also thus; raNe = in war; hatam dR^iSTvaa = killed, on seeing; punaH = again; jala da upamaa = water, giver [cloud,] in simile; mahaa naadam nanaada = great, blare, blared.

On seeing the fourteen thousands demons of heinous crimes, and even on seeing Trishira, Duushana, and even Khara, who are all exterminated by lone Rama, then Shuurpanakha emitted a thunderous blare like a thundercloud. [3-32-1, 2]

[Verse Locator](#)

सा दृष्ट्वा कर्म रामस्य कृतम् अन्यैः सुदुष्करम् ।
जगाम परम उद्विग्ना लंकाम् रावण पालिताम् ॥ ३-३२-३

3. saa = she; anyaiH su duS karam = to others, highly, not, possible; raamasya kR^itam karma = what Rama, has done, the deed; dR^iSTvaa = having seen; parama udvignaa = highly, agitated; raavaNa paalitaam lankaam jagaama = by Ravana, ruled, to Lanka, she hurried to.

Highly agitated to witness the deed done by Rama, which deed is highly impossible for others, she hurried Lanka ruled by Ravana. [3-32-3]

[Verse Locator](#)

सा ददर्श विमान अग्रे रावणम् दीप्त तेजसम् ।
उपोपविष्टम् सचिवैः मरुद्भिः इव वासवम् ॥ ३-३२-४

4. saa = she; marudbhiH vaasavam iva = with Wind-gods, Indra, as with; sacivaiH = with ministers; upa upa viSTam = nearly, nearby, seated; diipta tejasam = fulgent, with his own radiance; raavaNam = at Ravana; vimaana agre = in aircraft [divine aircraft named Pushpaka,] midst of, or, on the top of a skyscraper; dadarsha = she saw.

She saw Ravana who is fulgent with his own radiance, seated with ministers at his nearby in the midst of the divine aircraft Pushpaka, as with Indra who will be sitting amidst wind-gods. [3-32-4]

The place where Ravana is sitting can be said as 'at the top floor of a multi-storeyed building...' as the word **vimaana** means 'atop...' of a house, temple-towers etc. But it can also be said Pushpaka aircraft as said in Dharmaakuutam: **tatra ca vicitra vimaana madhyage kaancana maya aasane** - -

The words **upa upa viSta** 'the ministers are sitting near him, and are in attendance upon him...' by the use of extra preposition **upa**, but in the course of time the idea of 'nearness or proximity' are lost and it came be used as just 'sitting...' Thus, the tautological tendencies were influencing Sanskrit' - Pt. Satya Vrat in Ramayana - A Linguistic Study.

[Verse Locator](#)

आसीनम् सूर्य संकाशे कांचने परमासने ।
रुक्म वेदि गतम् प्राज्यम् ज्वलंतम् इव पावकम् ॥ ३-३२-५

5. **suurya samkaashe** = to Sun, who is similar to - Ravana; **kaancane parama aasane** = golden, supreme, on a throne; thus who is like; **rukma vedi gatam** = with golden, Fire-altar, going in - available in that Altar; **pra ajyam** = plentifully, drenched with ghee - clarified butter; **jvalantam** = flaring up; **paavakam iva** = Ritual-fire, as with; **aasiinam** = who is seated; Shuurpanakha saw.

Seated similar to the Sun in firmament on a supreme golden throne, which resembles a golden Altar of Fire, and he himself resembling the blazing Ritual-fire spurting out of it when that Golden-Fire-Altar is drenched with plentiful ghee, she saw such a Ravana. [3-32-5]

Ravana is seated similar to the Sun in firmament on a supreme golden throne, which resembles a golden Fire-altar, laid with golden bricks. Mud-bricks will be used in Vedic-rituals in ordinary fashion, while he is a special fire in a special golden altar. When much ghee is poured into that Golden-Fire-Altar continually, it is natural for the fire to blurt up, so also Ravana is flaring up when his needs are obliterated in that fire, and his glow is heightening with every pour of ghee-oblation, rather fulfilment of each need.

On conquering all the worlds Ravana assumed **indratva** 'Indra-hood.' So all the oblations in rituals shall belong to Ravana. Any ritual other than this variety will be hindered or spoiled by this demon group. This is the real problem of all the celestials, as they are not getting their due of oblations through Vedic-rituals. Ravana's throne, rather the seat of authority, itself is the Golden-Ritual-Altar of its kind, and every praise, or extolment of Ravana is a hymn in his eulogy, and any offering made anywhere in his jurisdiction is an offering made into that Ravana-Fire-Altar. That absolute power of Ravana is making him to glow to the bedazzlement of all the worlds. And how he got that Indrahood is said next.

[Verse Locator](#)

देव गन्धर्व भूतानाम् ऋषीणाम् च महात्मनाम् ।
अजेयम् समरे घोरम् व्यात्त आननम् इव अन्तकम् ॥ ३-३२-६

6. **deva gandharva bhuutaanaam** = by gods, by gandharva-s, by [other] beings; **mahaa aatmanaam R^iSiiNaam ca** = by exalted, souls, sages, also; **samare a jeyam** = in war, not, conquerable one - Ravana; **ghoram** = catastrophic in look; he is like; **vyaatta [vi aatta] aananam antakam iva** = verily, gaping, mouth, Terminator, as with.

An invincible one either for gods or gandharva-s, or to sages with exalted souls, or even to any other entity worth its name, whose appearance itself is catastrophic, and who is sitting identical to the Terminator, as though that Terminator himself is sitting with a wide gaped mouth, at such a Ravana Shuurpanakha saw. [3-32-6]

[Verse Locator](#)

देव असुर विमर्देषु वज्र अशनि कृत व्रणम् ।
ऐरावत विषाण अग्रैः उत्कृष्ट किण वक्षसम् ॥ ३-३२-७

7. deva asura vi mardeSu = in gods, demons, highly trampling down - in many combats; vajra ashani kR^ita [su bahusho] vraNam = Vajra weapon of Indra, by Thunderbolt, made, [very many,] bruises; airavata viSaaNa agraiH = Airavata - elephant of Indra, with tusks, prongs of; utkR^iStA kiNa vakSasam = when gored, blotched, chest.

One who is severally bruised in several combats of gods and demons with the thunderbolts from the Vajra weapon of Indra, and one who is severally blotched on his chest when the prongs of the tusks of Airavata, the lordly elephant of Indra, gored his chest, at such a Ravana Shuurpanakha saw. [3-32-7]

[Verse Locator](#)

विंशत् भुजम् दश ग्रीवम् दर्शनीय परिच्छदम् ।
विशाल वक्षसम् वीरम् राज लक्ष्मण लक्षितम् ॥ ३-३२-८

8. vimshat bhujam = having twenty, arms; dasha griivam = having ten, throats [faces]; darshaniya paricChadam = one with conspicuous, white parasol, [white fans etc., meaning that he has all regalia of Indra]; vishaala vakSasam = one with broad, chest; viiram = at brave one; raaja lakSmaNa lakSitam = one with kingly, attributes, attributed with.

One who has twenty arms, ten faces and a broad chest, and a possessor of all regalia of Indra like white parasol, white fanning instruments, colours and the like insigne, and at that brave one who is attributed with all of the kingly attributes, Shuurpanakha saw. [3-32-8]

Ravana is said to have four legs also in naaradiiya jaimini Ramayana: dasha aasyam viMshati bhujam bhinna anjana cayamopamam | paadaiH catur ati ugram taamroSTam 11 chapter, 75 verse. In Raghuvamsha in 18th chapter bhujamuurthoru baahulyaa dekopidhana daanuja etc., but not vividly portrayed elsewhere.

[Verse Locator](#)

नद्ध वैदूर्य संकाशम् तप्त कान्चन कुण्डलम् ।
सुभुजम् शुक्ल दशनम् महा आस्यम् पर्वतोपमम् ॥ ३-३२-९

9. naddha vaiduurya sankasham = studded, vaiduurya gems [Lapis, cats-eye gems,] one gleaming alike; tapta kaancana kuNDalam = one with burnt [refined,] gold, ear-knobs; su bhujam = with robust, arms; shukla dashanam = with whitely, teeth; mahaa aasyam = wide, mouthed; parvata upamam = mountain, in simile to.

Blent with the gleam of Lapis gems studded in his ornaments his glisten is alike that gem, while his ear-knobs are made out of refined gold, and his arms strongish, teeth whitish, mouth widish and he is mountainous, and Shuurpanakha saw such a Ravana. [3-32-9]

[Verse Locator](#)

विष्णु चक्र निपातैः च शतशो देव संयुगे ।
अन्यैः शस्त्रैः प्रहारैः च महायुद्धेषु ताडितम् ॥ ३-३२-१०

10. deva samyuge = gods, in war with; shatashaH = hundreds [of times]; viSNu cakra nipaataiH ca = Vishnu's, disc, with assaults of, also; [anyaiH] mahaa yuddheSu = in [other,] great wars - gruesome wars; anyaiH shastraiH prahaaraiH ca = with other, missile, by assaults of, also; [shatashaH] taaDitam = he is assaulted - assaults known through scars on body.

His body bears hundreds of welts caused when assaulted with Vishnu-disc for hundreds of times in wars with gods, and when assaulted for hundreds of times with the other assaults-missiles in other gruesome wars as well, and Shuurpanakha saw at such a Ravana. [3-32-10]

The disc of Vishnu here does not mean the sudarshana cakra of Vishnu. This is yet another missile which is one among many given to Rama by Vishvamitra. This sudarshana cakra is a 'thought of Vishnu to eliminate the vice...' sankalpa, a conceptually symbolic missile in one of his hands. But in the core of its essence it is no disc with any sprockets and central thumb-hole etc. praaNo mayaa kriyaa shaktiH | bhaava unmeSha udyamaH | sudarshanam ca sa~NkalpaH | shabdaa paryaaya vaacakaaH -- ahirbuj~na vaakya 'sudarshana is my

causative thinking, words are just alternatives – ahirbudhnya aphorisms. This narration is to portray that Ravana has war-wounds on all over his limbs. Though hit by Thunderbolts or missiles for umpteen times, he is just wounded but not dead and he is on such a winning spree, ineradicably.

[Verse Locator](#)

आहत अंगम् समस्तैः च देव प्रहरणैः तथा ।
अक्षोभ्याणाम् समुद्राणाम् क्षोभणम् क्षिप्र कारिणम् ॥ ३-३२-११

11. tathaa = likewise; samastaiH deva praharaNaiH = with all of the, gods, hacking [missilery]; aahata angam ca = hacked, limbs, even having; a kSobhyaNaam samudraaNaam = not, perturbable, oceans; for them; kSobhaNam = who can roil, agitator; kSipra kaariNam = a swift, perpetrator.

Likewise, whose limbs are thrashed with thrashing missilery of all gods, whereby his body and soul have become harsh, thus he can perpetrate anything swiftly at his will, and he who can capably roil an un-perturbable ocean at his wish, at such Ravana Shuurpanakha saw. [3-32-11]

[Verse Locator](#)

क्षेप्तारम् पर्वत अग्राणाम् सुराणाम् च प्रमर्दनम् ।
उच्छेत्तारम् च धर्माणाम् पर दार अभिमर्शनम् ॥ ३-३२-१२

12. parvata agraaNaam = to [of] mountain, peaks; kSeptaaram = volleyer of; suraaNaam ca pra mardanam = of gods, even, extreme, represser of; dharmaaNaam ca ucChettaaram = ethical values, even, an extirpator of; para daara abhimarshanam = other's, wives, [touches] molester.

At him who is a volleyer of mountain peaks, a represser of gods, an extirpator of ethical values, and a molester of others wives, Shuurpanakha saw. [3-32-12]

[Verse Locator](#)

सर्व दिव्य अस्त्र योक्तारम् यज्ञ विघ्न करम् सदा ।
पुरीम् भोगवतीम् गत्वा पराजित्य च वासुकिम् ॥ ३-३२-१३
तक्षकस्य प्रियाम् भार्याम् पराजित्य जहार यः ।

13, 14a. sarva divya astra yoktaaram = every, divine, missile, marksman of; sadaa yaj~na vighna karam = always, Vedic-rituals, obstacles, causer [interdictor]; such a Ravana she saw; yaH = who; bhogavatiim puriim gatvaa = Bhogavati, to city, on going; vaasukim paraajitya ca = Vaasuki [the King of Serpents,] on defeating, also; takSakasya priyaam bhaaryaam = Taksha's, dear, wife; paraajitya jahaara = on defeating [molesting,] abducted.

He who is a marksman of every divine missile, and an ever interdictor of Vedic-rituals, and who on going to the city named Bhogavati, the capital of Naga-s, and on defeating Vaasuki, the King of Serpents, has abducted the dear wife of Taksha on molesting her, and Shuurpanakha saw such a molester of others wives. [3-32-13, 14a]

[Verse Locator](#)

कैलासम् पर्वतम् गत्वा विजित्य नर वाहनम् ॥ ३-३२-१४
विमानम् पुष्पकम् तस्य कामगम् वै जहार यः ।

14b, 15a. yaH = who - Ravana; kailaasam parvatam gatvaa = to Kailash, mountain, on going; nara vaahanam = humans, as vehicle - one who has, Kubera; vijitya = on defeating; tasya kaama gam = his, by wish, transiting; puSpakam vimaanam = Pushpaka, aircraft; jahaara vai snatched away, indeed.

On going to Mt. Kailash he who has defeated the god who uses humans as his vehicle, namely Kubera, and snatched away his aircraft, namely Pushpaka, which aircraft transits at the wish of its steersman, and Shuurpanakha saw such a grabber of others possessions. [3-32-14b, 15a]

[Verse Locator](#)

वनम् चैत्ररथम् दिव्यम् नलिनीम् नंदनम् वनम् ॥ ३-३२-१५
विनाशयति यः क्रोधात् देव उद्यानानि वीर्यवान् ।

15b, 16a. viiryavaan = valiant one [Ravana]; divyam caitraratham vanam = divine, Caitraratha named, garden; naliniim = lotus-lake - puSkariNi; nandanam vanam = Nandana named, garden; deva udyanaani = of gods, [paradisiacal] gardens; yaH = who; krodhaat vinaashayati = with enviousness, devastated.

He who enviously devastated the divine gardens of Kubera, called Caitraratha, along with a divine Lake of Lotuses pertaining to the same Kubera, called Pushkarini, and the gardens of Indra, called Nandana, along with other paradisiacal gardens of gods, Shuurpanakha saw such an envious demon. [3-32-15b, 16a]

[Verse Locator](#)

चन्द्र सूर्यौ महा भागौ उत्तिष्ठन्तौ परंतपौ ॥ ३-३२-१६
निवारयति बाहुभ्याम् यः शैल शिखरोपमः ।

16b, 17a. shaila shikhara upamaH = mountain's, pinnacle, in simile; he; yaH = who is - Ravana; uttiSThantau mahaa bhaagau = while rising [when they tend to rise,] highly, propitious ones [sun and moon; paran tapau = enemy-stiflers - sun and moon, or, paran tapaH = enemy-stifler - Ravana; candra suuryau = Moon, Sun are; baahubhyaam nivaarayati = with two arms, forestalls.

Shuurpanakha saw him who is similar to the pinnacle of a mountain, and who with his two hands forestalls the highly propitious ones that are the stiflers of their enemies, namely the Sun and Moon, when they tend to rise. [3-32-16b, 17a]

Tall as a hill that cleaves the sky, / He raised his mighty arms on high / To check the blessed moon, and stay / The rising of the Lord of Day. - Griffith.

[Verse Locator](#)

दश वर्ष सहस्राणि तपः तप्त्वा महावने ॥ ३-३२-१७
पुरा स्वयंभुवे धीरः शिरांसि उपजहार यः ।

17b, 18a. dhiiraH yaH = courageous one, which Ravana; puraa mahaa vane = earlier, in great, forest; dasha varSa sahasraaNi = ten, years, thousand; tapaH taptvaa = asceticism, on accomplishing; svayam bhuve = from the self, created divinity [to Brahma]; shiraamsi upajahaara = heads [his ten heads,] dedicated [to Brahma.]

That courageous one who in early times has practised asceticism for ten thousand years in a great-forest, and who on accomplishing it has dedicated ten of his heads to the Self-Created Brahma, she saw such a Ravana with such ten heads. [3-32-17b, 18a]

[Verse Locator](#)

देव दानव गधर्व पिशाच पतग उरगैः ॥ ३-३२-१८
अभयम् यस्य संग्रामे मृत्युतो मानुषाद् ऋते ।

18b, 19a. yasya sangraame = to whom, in war; maanuSaat R^ite = from humans, excepting; deva daanava gadharva pishaaca pataga uragaiH = from gods, demons, gandharva-

s, devils, birds, reptiles, mR^ityutaH = from death; a bhayam = no, fear - indemnity - is given by Brahma.

Whereby, to whom there is an indemnity against death in war at the hand of gods, demons, gandharva-s, devils, birds, or reptiles, excepting humans, and Shuurpanakha saw such an unimperilled Ravana. [3-32-18b, 19a]

[Verse Locator](#)

मन्त्रैः अभितुष्टम् पुण्यम् अध्वरेषु द्विजातिभिः ॥ ३-३२-१९
हविर्धनेषु यः सोमम् उपहन्ति महाबलः ।

19b, 20a. mahaabalaH = great-mighty- extreme-ultraist; yaH = which Ravana; adhwareSu in Vedic-rituals; [havirdhaaneSu = in oblation-vessels]; dvi jaatibhiH by twice, born - by Brahmans; abhituSTam = kept separately; mantraiH puNyam = with hymns, blest; somam upahanti = Soma-juice-oblation, expropriates,

He who is an extreme-ultraist that expropriates the Soma-juice-oblation form the vessels of oblation in Vedic-rituals, which Soma juice-oblation is blest with Vedic-hymns and kept separately by Vedic Brahmans, since it is intended and shall belong to Indra and other divinities, and she saw such a plunderer. [3-32-19b, 20a]

[Verse Locator](#)

प्राप्त यज्ञ हरम् दुष्टम् ब्रह्म घ्नम् क्रूर कारिणम् ॥ ३-३२-२०
कर्कशम् निरनुक्रोशम् प्रजानाम् अहिते रतम् ।

20b, 21a. praapta yaj~na haram = received [culminated,] Vedic-ritual, embezzler - Vedic ritual whose fruit is close at hand; duSTam = malicious one; kruura kaariNam = one with cruel, acts; brahma ghnam = Brahman, slayer - or, Vedic-ritual, hinderer of; karkasham = heartless one; nir anukrosham = without, goaded [rampant]; prajaanaam a hite ratam = to people, un, worthy [iniquity,] one who delights in.

He who is such an embezzler of the Vedic-rituals at the time of their culmination, a malicious one, and one with cruel acts, a hinderer of Vedic-rituals, or, the slayer of those Brahmans that conduct Vedic-rituals contrary to his wishes, and one who is heartless and a rampant demon, who is a delighter in the iniquity to the people, at him Shuurpanakha saw. [3-32-20b, 21a]

The problem with Ravana is that nobody shall surpass him or his boons, by conducting various Vedic-rituals, appeasing various gods to get better boons, or say 'a boon to kill Ravana' itself. That being his preconceived fear he lets none to conduct any Vedic sacrifice. Secondly, he has become one with Indra with the boon of Brahma. So, any ritual should be centred on Ravana, not Indra. He is not a routine Brahman slayer as he has Brahmanic origin, and his teachers are Brahmans, and the like. But he goes against those Brahmans who dare to conduct rituals for Indra and other divinities.

[Verse Locator](#)

रावणम् सर्व भूतानाम् सर्व लोक भयावहम् ॥ ३-३२-२१
राक्षसी भ्रातरम् क्रूरम् सा ददर्श महाबलम् ।

21b, 22a. saa raakSasii = she, that demoness - Shuurpanakha; sarva bhuutaanaam raavaNam = for all, beings, one who makes them to wail; sarva loka bhayaavaham = for all, worlds, alarming one; kruuram = an atrocious one; mahaabalam = highly, formidable one; bhraataram dadarsha = at brother, she, saw.

She that demoness Shuurpanakha saw her brother who makes all beings to wail, an alarming one to all the worlds, an atrocious one and highly formidable Ravana. [3-32-21b, 22a]

Ravana is the nickname of Dashagriiva, or Dashakantha, or Dashaanana, or Dashakandhara. When Ravana tried to lift up Mt. Kailash with his twenty hands, on which Shiva, Parvati, Nandi, and a host

of **pramatha gaNa**-s are there, Shiva pressed down the Mt. Kailash with his big toe. Then Ravana's twenty hands went under Mt. Kailash ehereby he started to yell in pain for a thousand years, terrifying all the worlds. Then, as advised by his ministers Ravana extols Shiva in a **stotram, danDakam** a rhythmical eulogy. That heavily worded eulogy is still available in the name of **raavaNa kR^ita daNDaka**. Then, Shiva releases Ravana's hands from under Mt. Kailash and blesses him to be renowned as 'Ravana' then onward. This will be in the **uttara ramayaNa** seventh book. Thus, Ravana is the etymological derivation of the word from the root **ru** 'to make noise or weep...'

The **mantra shastra** says:-- **raama patniim vanasthaam ninaaya - iti raavaNa** 'one who abducted Rama's wife from woodlands...' In another way it is **raavaNasya apatyam pumaan raavaNaH** 'Ravana's son is Raavana.'

[Verse Locator](#)

तम् दिव्य वस्त्र आभरणम् दिव्य माल्य उपशोभितम् ॥ ३-३२-२२
आसने सूपविष्टम् तम् काले कालम् इव उद्यतम् ।

22b, 23a. **divya vastra aabharaNam** = with excellent, attired, who is bejewelled; **divya maalya upashobhitam** = with marvellous, garlands, who is shining forth; **aasane su upaviSTam** = on throne, conspicuously, sitting; **udyatam** = on the rise; **kaale kaalam iva** = End-Time, for Time [himself]; **tam** = him - she saw.

And at him who is conspicuously sitting on a throne, attired and bejewelled in excellent apparels and jewels, shining forth with marvellous garlands, and who is like the Ultimate-Time on the rise destined for the Eventual-Time. [3-32-22b, 23a]

[Verse Locator](#)

राक्षसेन्द्रम् महाभागम् पौलस्त्य कुल नन्दनम् ॥ ३-३२-२३
उपगम्य अब्रवीत् वाक्यम् राक्षसी भय विह्वला ।
रावणम् शत्रु हन्तारम् मंत्रिभिः परिवारितम् ॥ ३-३२-२४

23b, 24. **raakshasii** = demoness Shuurpanakha; **bhaya vihvalaa** = by fear, baffled; **raakSasa indram mahaa bhaagam** = demon's, king, highly, fortunate one; **paulastya kula nandanam** = Sage Pulasta's, dynasty's, a felicity of; **shatru hantaaram** = enemy, destroyer; **mantribhiH pari vaaritam** = with ministers, surrounded by; **raavaNam** = to Ravana; **upagamy vaakyam abraviit** = nearing him, sentence, spoke.

Demoness Shuurpanakha nearing Ravana, who is the highly fortunate king of demons, an enemy-destroyer and a felicity of the dynasty of Sage Pulasta, and who is now surrounded by his ministers, she spoke this sentence. [3-32-23b, 24]

[Verse Locator](#)

तम् अब्रवीत् दीप्त विशाल लोचनम्
प्रदर्शयित्वा भय लोभ मोहिता ।
सुदारुणम् वाक्यम् अभीत चारिणी
महात्मना शूर्पणखा विरूपिता ॥ ३-३२-२५

25. **a bhiita caariNii** = not, fearing, in her movements - a fearless rover; **mahaatmanaa viruupitaa** = by great-souled one [Lakshmana,] defaced; such; **shuurpaNakhaa** = Shuurpanakha; **bhaya lobha mohitaa** = by fear [of Rama,] by craving [for Rama,] perplexed; **pradarshayitvaa** = on displaying [her misfortune]; **diipta vishaala locanam** = aglow, broad, eyed one; **tam** = to him [to Ravana]; **su daaruNam vaakyam** = very, caustic, sentence; **abraviit** = spoke.

She who is disfigured by the high souled Lakshmana, and who is still perplexed with the fear of Lakshmana and her own craving for Rama as well, on displaying her misfortune to

everybody that fearless rover Shuurpanakha spoke this very caustic sentence to Ravana, whose eyes are broad and burning. [3-32-25]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे द्वा त्रिंशः सर्गः

Thus, this is the 32nd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 32

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 33

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Introduction

Shuurpanakha taunts Ravana for his un-kingly activities, by which his kingdom is going to face a calamitous situation soon. While gibing at him she narrates how a king, really fit for kingship, shall conduct the affairs of kingdom. She speaks many paradigms on which many commentaries are declined basing on kings and their vices.

This chapter vies with the 33rd chapter of Kishkindha Kanda in the attitudes of a king and his kingship. These two chapters, as detailed by ancient commentators, equally deal with **raaja niiti shastra** 'political science' and there in Kishkindha the only rescue to Sugreeva is Tara, who saves the face of Sugreeva before Lakshmana, whereas in here Ravana has none to come to his aid when chided by Shuurpanakha. Though Shuurpanakha is a sultry and harpy demoness, the Sage Valmiki has put some rational words on her tongue in forewarning Ravana.

[Verse Locator](#)

ततः शूर्पणखा दीना रावणम् लोक रावणम् ।

अमात्य मध्ये संक्रुद्धा परुषम् वाक्यम् अब्रवीत् ॥ ३-३३-१

1. **tataH diinaa shuurpaNakhaa** = then, doleful, Shuurpanakha; **samkruddhaa** = becoming furious; **amaatya madhye** = ministers, amid - in the presence of; **loka raavaNam** = world, on who makes to wail; **raavaNam** = to Ravana; **paruSam vaakyam abraviit** = scornful, words, spoke.

Then that doleful Shuurpanakha spoke these scornful words to Ravana who makes the world to wail in the presence of his ministers. [3-33-1]

[Verse Locator](#)

प्रमत्तः काम भोगेषु स्वैर वृत्तो निरंकुशः ।

समुत्पन्नम् भयम् घोरम् बोद्धव्यम् न अवबुध्यसे ॥ ३-३३-२

2. **pra mattaH** = highly, infatuated; you are; **kaama bhogeSu svaira vR^ittaH** = in lustful, gratifications; without, goading [incontinent]; **nir ankushaH** = without, a goad - unchecked; **boddhavyam** = that which is to be known; **sam utpannam ghoram bhayam** = well arisen - surfaced, calamitous, jeopardy; **na avabudhyase** = not, observant - as a king.

"Highly infatuated with lustful gratifications you are incontinent and unchecked, thus you are unobservant of a calamitous jeopardy that has surfaced, though you ought to be observant of it as a king. [3-33-2]

[Verse Locator](#)

सक्तम् ग्राम्येषु भोगेषु काम वृत्तम् महीपतिम् ।

लुब्धम् न बहु मन्यन्ते श्मशान अग्निम् इव प्रजाः ॥ ३-३३-३

3. **graamyeSu bhogeSu saktam** = in dirty, pleasures, clinging to; **kaama vR^ittam** = self, driven - deports in overly self-assured manner, swaggeringly; **lubdham** = with self-serving motives; **mahiipatim** = at king; **prajaa** = people; **shmashaana agnim iva** = in crematory ground, fire - crematory-fire, like; **na bahumanyante** = will not, honour.

"If a king deports himself in an overly self-assured manner, that too with self-serving motives, and clings only to dirty pleasures, he will be unhonoured by people as with a crematory fire. [3-33-3]

For those who are self-centred there will be no fear, no shame. **artha aaturaaNaam na gurur na bandhuH | kaama aaturaaNaam na bhayam na lajja | kShudha aaturaaNaam na rucir na pakvam | vidya aaturaa Naam na sukham na nidraa -- niiti shaastra** 'for money-mongers no venerable ones, no relative... for lust-mongers no fear, no shame... for food-mongers no taste, no proper baking... for education-mongers, no comfort, no sleep...' morals.

[Verse Locator](#)

स्वयम् कार्याणि यः काले न अनुतिष्ठति पार्थिवः ।
स तु वै सह राज्येन तैः च कार्यैः विनश्यति ॥ ३-३३-४

4. **yaH paarthivaH** = which, king; **kaale** = on time; **kaaryaaNi** = concerns; **svayam** = personally; **na anu tiSThati** = will not, deal with; **saH** = he; **raajyena saha** = kingdom, along with; **taiH kaaryaiH ca [saha]** = with those, concerns, [together with]; **vinashyati vai** = gets ruined, indeed.

"The king who will not deal with the concerns of kingdom, in person and on time, he and his kingdom and even those concerns of his kingdom will get ruined. [3-33-4]

This can also be expressed as: **ssaH taiH kaaryaiH saha raajyena ca vinashyati** '...by those very issues of kingdom, the king along with his kingdom gets ruined...' because the major issue on hand is Rama and Lakshmana and they can ruin Ravana and his kingdom. Inordinate revelling in comforts and lust makes a king weak in body, mind, and time. The timely actions he is supposed to take do not come to mind because mind is weakened and benumbed. Then he is liable to believe his aids that may precisely land him into further troubles. Hence a king / ruler has to take actions and decisions personally, on time, duly remaining firm by his body and mind.

[Verse Locator](#)

अयुक्त चारम् दुर्दर्शम् अस्वाधीनम् नराधिपम् ।
वर्जयन्ति नरा दूरात् नदी पंकम् इव द्विपाः ॥ ३-३३-५

5. **a yukta caaram** = not, with, spies - inaccessible to spies; **dur darsham** = impossible, to see [unavailable for an audience]; **a sva adhiinam** = not, in one's own, control - not, self-possessed, intemperate; **nara adhipam** = peoples, lord of - king; **naraa** = people - subjects; **dvipaaH nadii pankam iva** = elephants, river's, mud, as with; **duuraat varjayanti** = from distance, will eschew.

"If a king is inaccessible to spies for exchange of information, unavailable for subjects for an audience for a similar appraisal, more so if he is intemperately not able to impose self-discipline, people will eschew such a king from a distance as elephants will refrain themselves from the mud of river from a distance. [3-33-5]

Shuurpanakha knows that Ravana has spies all around, but she is also in the know that they are worthless fellows because they narrate mythologies after every thing is ruined, as was done by Akampana in the previous episode. There is none to caution him beforehand excepting herself, that is her confidence. So, she is haranguing Ravana to take immediate action, otherwise, there may be a mutiny or cold war in his kingdom, and his subjects may desert him during wartime, like Vibheeshana.

[Verse Locator](#)

ये न रक्षन्ति विषयम् अस्वाधीना नराधिपः ।

ते न वृद्ध्या प्रकाशन्ते गिरयः सागरे यथा ॥ ३-३३-६

6. a sva adhiinaa = not, in self, restrained; ye naraadhipaH = which, kings; viSayam na rakSanti = kingdom, not, safeguard; te = those; vR^iddhya = by advantage; saagare girayaH yathaa = in ocean, mountain, like; na prakaashante = will not, outshine.

"Which of those kings that will not safeguard their kingdoms by remaining in a self-restrained manner, they will not outshine advantageously, like mountains submerged under ocean. [3-33-6]

Or

"Without keeping the kingdom under your personal control, you have shuffled the administration onto the ministers and army personnel like Khara, Duushana et al. And these figureheads alone become the tiderips, for they quarrel among themselves about the kingship of Lanka after your ruin, and they alone are floating like oceanic tides up above your head and thus you are a submerged sovereign. In any way, your doom is destined either by Rama, who is an imminent danger, or by your military managers, who are the in-built dangers."

Ravana is no doubt mountainous in his wealth and prosperity but he is engulfed in the ocean called promiscuity, and as long as those waters of lust tiderip over his head he cannot surface himself.

[Verse Locator](#)

आत्मवद्भिः विगृह्य त्वम् देव गंधर्व दानवैः ।

अयुक्त चारः चपलः कथम् राजा भविष्यसि ॥ ३-३३-७

7. tvam = you; aatmavadbhiH = with clear-headed ones [sensible gods etc - externally]; deva gandharva daanavaiH = with gods, gandharva-s, [other] demons; vigR^ihya = belligerent; a yukta caaraH = without, having [not employed - needful of, internally] intelligence agents; such as you are, you; capalaH = are erratic; katham raajaa bhaviSyasi = how, as king, you thrive.

"Externally you are belligerent with sensible gods, gandharva-s and other demons, and internally you are needful of intelligence agents, and such as you are, you are an erratic even, then how can you thrive as a king! [3-33-7]

Your enmity with the sensible gods will make them sensitive to be vigilant. And because there is a lack of intelligence or agents to you, added to it there is a lack of your own personal intelligence required for a king, and above all there is a lacking in the insistence of real kingship with you. Then, will not those gods take opportunity to hit you back, for everything is lacking in you, except lusting?"

[Verse Locator](#)

त्वम् तु बाल स्वभावत् च बुद्धि हीनः च राक्षस ।

ज्ञातव्यम् तु न जानीषि कथम् राजा भविष्यसि ॥ ३-३३-८

8. raakshasa = oh, demon; tvam tu = you, on your part; baala svabhaavat ca = you, but, of boyish, attitude [bent,] also; buddhi hiinaH ca = mind, less, also; GYaatavyam tu na jaaniiSi = knowable, but, not, knowing - because you are carefree; katham raajaa bhaviSyasi = how, as king, you thrive.

"Your bent is boyish and you are mindless, oh, demon, you are not able to know the knowable danger because you are carefree, and how do you thrive as a king! [3-33-8]

[Verse Locator](#)

येषाम् चारः च कोशः च नयः च जयताम् वर ।

अस्वाधीना नरेन्द्राणाम् प्राकृतैः ते जनैः समाः ॥ ३-३३-९

9. **jayataam vara** = oh, among triumphant ones, best one - in dissent, sarcastically; **yeSaam** = to those; **nara indraaNaam** = men, lords of - for kings; **caaraH ca koshaH ca nayaH ca** = spies, also, treasury, also, strategies; **a sva adhiinaa** = not, in, one's own control -if they do not retain; **te** = they are; **praakR^itaiH janaiH samaaH** = peasant, people, equal to - tantamount to.

"Oh, so-called best one among triumphant kings, those kings that do not retain spies, treasuries and strategies under their control, but vouchsafe them to others, they are of a piece with the peasantry. [3-33-9]

[Verse Locator](#)

यस्मात् पश्यन्ति दूरस्थान् सर्वान् अर्थान् नराधिपाः ।
चारेण तस्मात् उच्यन्ते राजानो दीर्घ चक्षुषः ॥ ३-३३-१०

10. **nara adhipaaH** = oh, humans, overlord of - in dissent; **yasmaat** = whereby; **duurasthaan sarvaan arthaan** = distantly situated, all, subjects - situations; **caareNa** = by spies; **pashyanti** = those that can see; **tasmaat** = thereby; **raajaanaH** = kings; **diirgha cakSuSaH ucyante** long, sighted [prescient ones]; they are called.

"Oh, titular overlord of humans, only some can be called prescient kings because they see all the situations happening distantly through their spies. [3-33-10]

Though the spies bring in various pieces of information they are to be collated and analysed by the king. **anena caareNa vyavahitaa api arthaa avashyam vicaaraNiiyaa iti suucitam - dk** 'so you neither have those intelligent spies nor the least intelligence required of a 'prescient king' thus your doom is certain.'

[Verse Locator](#)

अयुक्त चारम् मन्ये त्वाम् प्राकृतैः सचिवैः युतः ।
स्व जनम् च जनस्थानम् निहतम् न अवबुध्यसे ॥ ३-३३-११

11. **a yukta caaram** = without, having [appointed,] spies - maladroit in organising spies; **tvaam** = you are; **praakR^itaiH sacivaiH yutaH** = with artless, ministers, one associated with; **manye** = I believe; [**yaH** = which you]; **janasthaanam** = Janasthaana [janasthaane = in Janasthaana]; **sva janam nihatam** = you own, subjects, as ruined; **na avabudhyase** = not, cognisant of.

"I believe that you have no spies worth their profession, yet you are associated with artless ministers worthy to worship you, hence you are incognisant of the ruination of all of your subjects in Janasthaana, including Janasthaana. [3-33-11]

[Verse Locator](#)

चतुर्दश सहस्राणि रक्षसाम् भीम कर्मणाम् ।
हतानि एकेन रामेण खरः च सह दूषणः ॥ ३-३३-१२

12. **ekena raameNa** = by only one, Rama; **bhiima karmaNaam rakSasaam** = of dreadful, deeds, demons; **catur dasha sahasraaNi** = four, ten, thousand; [**janasthaane** = in Janasthaana]; **hataani** = are killed; **saha duuSaNaH** = along with, Duushana; **kharaH ca** = Khara, is also - killed.

"A single soul called Rama has eliminated fourteen thousand demons of dreadful deeds in Janasthaana, even Duushana is killed, even Khara is also killed. [3-33-12]

[Verse Locator](#)

ऋषीणाम् अभयम् दत्तम् कृत क्षेमाः च दण्डकाः ।
धर्षितम् च जनस्थानम् रामेण अक्लिष्ट कारिणा ॥ ३-३३-१३

13. a kliSTa kaariNaa = without, fatigue [indefatigable,] performer of deeds - champion; raameNa = by Rama; R^iSiNaam abhayam dattam = to sages, security, given; daNDakaaH = Dandaka forest; kR^ita kSemaH ca = made, safeguard - rendered safe, as well; janasthaanam dharSitam ca = Janasthaana, assailed - put to rout, also.

"That indefatigable champion Rama gave security to the sages, rendered Dandaka forest safeguarded, and he put Janasthaana to rout. [3-33-13]

[Verse Locator](#)

त्वम् तु लुब्धः प्रमत्तः च पराधीनः च रावण ।
विषये स्वे समुत्पन्नम् यो भयम् न अवबुध्यसे ॥ ३-३३-१४

14. raavaNa = oh, Ravana; tvam tu = you, on your part; lubdhaH = selfish; pra mattaH ca = hotheaded, also; para aadhiinaH ca = in other's, control, also - controlled by promiscuity; yaH = which, you are; sve viSaye = in one's, own kingdom; sam utpannam = rising up; bhayam na avabudhyase = calamity, not, perceptive of.

"On your part you are but selfish, hotheaded, and others like the appeasers of your lust, or these artless ministers, or those underpaid unfaithful spies hold you down, and such as you are, you are unperceptive of the calamity rising up against you in your own kingdom. [3-33-14]

[Verse Locator](#)

तीक्ष्णम् अल्प प्रदातारम् प्रमत्तम् गर्वितम् शठम् ।
व्यसने सर्व भूतानि न अभिधावन्ति पार्थिवम् ॥ ३-३३-१५

15. tiikSNam = overweening; alpa pradaataaram = , scanty, endower [under-payer]; pramattam = improvident; garvitam = self-conceited; shaTham = who secretly harms - dubious; paarthivam = if the king is such; vyasane = in strife; sarva bhuutaani = all, beings - subjects; na abhi dhaavanti = not, towards, run - bid goodbye to such a king.

"Should a king be overweening, an under-payer, an improvident, self-conceited, and dubious, all his subjects bid goodbye to such a king when he is in strife. [3-33-15]

[Verse Locator](#)

अतिमानिनम् अग्राह्यम् आत्म संभावितम् नरम् ।
क्रोधिनम् व्यसने हन्ति स्व जनो अपि नराधिपम् ॥ ३-३३-१६

16. ati maaninam = unduly, self-conceited; a graahyam = not, take to - unapproachable, self-centring; aatma sam bhaavitam = soul, well, adoring [self-adulating]; naram = such a man - here such a demon; krodhinam = a spitfire; naraadhipam = such a king; sva janaH api = own, people, even - kith and kin; vyasane = in his distress; hanti = will ruin.

"Should a ruler be unduly self-conceited, self-centred, self-adulating and a spitfire too, his own kith and kin will ruin him when he is in distress. [3-33-16]

[Verse Locator](#)

न अनुतिष्ठति कार्याणि भयेषु न बिभेति च ।
क्षिप्रम् राज्यात् च्युतो दीनः तृणैः तुल्यो भवेत् इह ॥ ३-३३-१७

17. Which king; kaaryaaNi na anutiSThati = good offices, will not, officiate; bhaveSu na bibheti ca = in panicky [situations, who is] not, panicked, also; kSipram raajyaat cyutaH = quickly, from kingdom, on falling - when overthrown; iha = here [in world]; diinaH = on becoming debased; tR^iNaiH tulyaH bhavet = piece of straw, equated, he will be.

"That king who does not officiate his good offices, nor un-panicked into panicky situations, he will be quickly overthrown from his kingdom, and on becoming a debased individual he will

शुष्क काष्ठैः भवेत् कार्यम् लोष्टैः अपि च पांसुभिः ।
न तु स्थानात् परिभ्रष्टैः कार्यम् स्यात् वसुधाधिपैः ॥ ३-३३-१८

18. *shuSka kaaSThaiH* = with dried, wood-sticks; [*shuSka*] *loSTaiH api* = with [dried up] globs, even; *paamsubhiH api ca* = with particles of dust, even, also; *kaaryam bhavet* = there will be, [some] utility [they are of some avail]; *tu* = but; *sthaanaat paribhraSTaiH vasudha adhipaiH* from position, collapsed, with earth, rulers; *kaaryam na syaat* = utility is not, there they are of no avail.

"Dried sticks, globs or the particles of dust are of some avail, but kings fallen from their position are of no avail. [3-33-18]

उपभुक्तम् यथा वासः स्रजो वा मृदिता यथा ।
एवम् राज्यात् परिभ्रष्टः समर्थो अपि निरर्थकः ॥ ३-३३-१९

19. *upa bhuktam vaasaH yathaa* = used up, cloth, as with; *mR^iditaa srajaH vaa yathaa* = crumpled, flower-tassels, or, as with; *evam* = likewise; *raajyaat paribhraSTaH* = from kingdom, ousted - king; *samarthaH api* = formidable one, even if; *nir arthakaH* = not, of any means [meaningless, of no avail.]

"As to how a used up raiment or a crumpled flower-tassel is meaningless, likewise a king derelict from his kingdom, though functional, is meaningless. [3-33-19]

अप्रमत्तः च यो राजा सर्वज्ञो विजितेन्द्रियः ।
कृतज्ञो धर्म शीलः च स राजा तिष्ठते चिरम् ॥ ३-३३-२०

20. *yaH raajaa* = which, king; *a pramattaH ca* = not, incautious [cautious,] also; *sarva GYaH* = all-knowing [clever]; *vijita indriyaH* = controlled senses; *kR^itaGYaH* = thankful; *dharma shiilaH ca* = conscientious, also; *saH raajaa ciram tiSThate* = that, king, for a long time, stays - survives.

"Which king will be cautious, clever, conscientious, with his controlled senses, and thankful, that king survives for a long time. [3-33-20]

नयनाभ्याम् प्रसुप्तो वा जागर्ति नय चक्षुषा ।
व्यक्त क्रोध प्रसादः च स राजा पूज्यते जनैः ॥ ३-३३-२१

21. [*yaH* = which king]; *nayanaabhyaam* = with both eyes [closed]; *pra suptaH [api]* = well, slept, [even though]; *naya cakSuSaa* = wariness, with eyes of; *jaagarti* = who will be wakeful; *vyakta* = making clear; *krodha ca* = his fury, also; *a prasaadaH* = without, inattentiveness - vigilantly; [in other mms: *tyakta krodhaH pramaadaH ca* = discarding, fury, frenzy, also]; *saH raajaa janaiH puujyate* = that, king, by people, will be revered.

"He who keeps his mental eyes of wariness will be wakeful even though he slept well closing his physical eyes and he who will make his fury and favour evident to people without any concealment or cunningness, people will highly revere him as a king.

Or

"He who keeps his mental eyes of wariness wakeful even though he sleeps fast closing his physical eyes, thus discarded are his fury and frenzy as well, because he knows as to who is to be treated furiously and who is to be favoured, and thus people will revere him as a judicious king. [3-33-21]

[Verse Locator](#)

त्वम् तु रावण दुर्बुद्धिः गुणैः एतैः विवर्जितः ।
यस्य ते अविदितः चारैः रक्षसाम् सुमहान् वधः ॥ ३-३३-२२

22. **raavaNa** = oh, Ravana; **dur buddhiH** = [because you are] bad, minded [imprudent]; **tvam tu** = you, for your part; **etaiH guNaiH vi varjitaH** = with these, merits, bereft of; **yasya te** = suchlike, to you; **rakSasaam sumahaan vadhaH** = demons', very great, massacre; **caaraiH** = by spies; **a viditaH** = not, known - though not personally, but at least thru spies it is not known to you.

"But, oh, Ravana, because you are imprudent you are bereft of these merits, and such as you are, unknown is the very great massacre of demons to you, though not personally, but at least through your spies. [3-33-22]

[Verse Locator](#)

पर अवमंता विषयेषु संगवान्
न देश काल प्रविभाग तत्त्व वित् ।
अयुक्त बुद्धिः गुण दोष निश्चये
विपन्न राज्यो न चिरात् विपत्स्यते ॥ ३-३३-२३

23. **para avamantaa** = others, humiliator - you are; **viSayeSu sangavaan** = in ravishes, hobnobbing with; **na desha kaala pra vibhaaga tattva vit** = [you are] not, place, time, well, dived up [apportion,] object, cognisant of; **guNa doSa nishcaye** = rights, wrongs, in deciding; **a yukta buddhiH** = not, having, mind [focus your thoughts]; **vipanna raajyaH** = ruined, kingdom - on becoming so; **na ciraat** = not, after [before long]; **vipatsyate** = you will be imperilled.

"You are the humiliator of others, you hobnob only with your ravishes, and incognisant of the object for apportionment of time and place for your activities, as to when and where and how the things are to be dealt with. And, as you are not attending any kingly activity, or do not focus your mind in deciding rights and wrongs, thereby your kingdom will get ruined and you will be imperilled, not before long." Thus Shuurpanakha declaimed Ravana about his worthlessness as a king. [3-33-23]

However self-sufficient and self-assured a king might be, he cannot underestimate rivalling kings as trivial, unilaterally. **anena susamR^iddha raajyastho api raajaa etaiH doSaiH aciraat raajya bhrSTo bhavati iti - raaj~naa baliSTena api shatru durbala iti avamatiH na kartavyam ca suucitam - dk** It is indicated that a king should be on his guard lest he will be overthrown, just because that king is associated with many un-kingly attitudes.

[Verse Locator](#)

इति स्व दोषान् परिकीर्तिताम् तया
समीक्ष्य बुद्ध्या क्षणदा चरेश्वरः ।
धनेन दर्पेण बलेन च अन्वितो
विचिन्तयामास चिरम् स रावणः ॥ ३-३३-२४

24. **kSaNadaa cara iishvaraH** = night, walkers, lord - Ravana; **dhanena darpeNa balena ca anvitaH** = with prosperity, pride, power, also, he who is with them; **saH raavaNaH** = such, Ravana; **iti** = in this way; **tayaa pari kiirtitaam** = by her, extolled; **sva doSaan** = his own,

defects - negative traits; **buddhyaa samiikSya** = in mind, on poring over; **ciram vi cintayaamaasa** = over a time, started to contemplate.

In this way when Shuurpanakha extolled only his negative traits, he that lord of night-walkers Ravana, who holds only his pride, power and prosperity dear to him, pored them over in his mind and contemplated over a time. [3-33-24]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रयः त्रिंशः सर्गः

Thus, this is the 33rd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 33

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 34 Verses converted to UTF-8, Nov 09

Introduction

Ravana enquires about Rama's valour and weaponry for which Shuurpanakha narrates about Rama, Seetha, and Lakshmana and what has happened in Janasthaana. Thus she prompts Ravana to achieve Seetha as his wife, for none surpasses Seetha in her beauty.

[Verse Locator](#)

ततः शूर्पणखाम् दृष्ट्वा ब्रुवन्तीम् परुषम् वचः ।
अमात्य मध्ये संकुडद्धः परिपप्रच्छ रावणः ॥ ३-३४-१

1. tataH = then; amaatya madhye = ministers, amidst [in presence of]; paruSam vacaH bruvantiim = bitter, words, one who is speaking; shuurpaNakhaam dR^iSTvaa = Shuurpanakha, on seeing; samkR^iuddhaH raavaNaH paripapracCha = highly, infuriated one, Ravana, questioned - queried.

On observing Shuurpanakha who is speaking bitter words against him in the presence of ministers then Ravana is highly infuriated and queried her. [1-34-1]

[Verse Locator](#)

कः च रामः कथम् वीर्यः किम् रूपः किम् पराक्रमः ।
किम् अर्थम् दण्डकारण्यम् प्रविष्टः च सुदुस्तरम् ॥ ३-३४-२

2. raamaH kaH = Rama, who is; katham viiryaH = what, is his calibre; kim ruupaH = of what, mien; kim paraakramaH = what, is his bravery; su dustaram = highly, inscrutable; daNDaka araNyam = Dandaka forest; kim artham praviSTaH = what, for reason, he entered.

"Who is Rama? How brave he is? Of what mien and what calibre he is? And for what reason he entered the highly inscrutable Dandaka forest? [1-34-2]

'Why this Rama has to come this far to Dandaka instead of loitering somewhere near Himalayas? Has he come purposefully with any revenge against us, the demons, or is it a pleasure-trip? Why should he leave his ancestral kingdom and enter Dandaka, a stronghold of demons?' This is the real worry of Ravana. kena ca kaaraNena kula parampara aagatam praaajyam raajyam parityajya nikhila nishaacara vaaso asmin deshe samaagataH - dk Ravana might be unaware that Dandaka forest also belongs to Ikshvaku-s as Kishkindha belonged to them, as said by Rama at the time of eliminating of Vali.

[Verse Locator](#)

आयुधम् किम् च रामस्य येन ते राक्षसाः हता ।
खरः च निहतः संख्ये दूषणः त्रिशिराः तथा ॥ ३-३४-३
तत् त्वम् ब्रूहि मनोज्ञान्गी केन त्वम् च विरूपिता ।

3, 4a. **yena** = by whom [by which Rama]; **raakSasaaH** = demons; **kharaH ca** = Khara, also; **duuSaNaH trishiraaH tathaa** = Duushana, Trishira, likewise; **sankhye nihataa** = in war, killed; such a; **raamasya aayudham kim ca** = Rama's, weapon, what is, also; **manoj~na angii** = fascinating, having limbs - oh, lady with fascinating limbs [Shuurpanakha]; **kena tvam viruupitaa ca** = by whom, you are, disfigured, even; **tat tvam bruuhi** = that, you, tell.

"What is the weapon of that Rama by whom these many demons are killed in war, likewise Duushana and Trishira are killed, and even the unkillable Khara is killed? Oh, lady with fascinating limbs, who disfigured you? That you tell. [1-34-3, 4a]

This can be simple question 'What is his weapon?' without telling round about as above. But Ravana is weighing arsenal balance since he is self-content with a giant-robot namely Kumbhakarna, and with a brave and all-trickster son Indrajit, along with his own ICBMs, ASMs and ASMs, plus his own invincibility. Thereby he is said to be puzzled at arsenal-less Rama and asking: **kaani kaani ca aayudhaani khara mukha nishaacra praaNa haani karaaNi - dk**'you said that Rama caused this havoc single-handedly, then he should have used various and numerous weapons by which missiles are flung... because common sense does not permit any belief that a handheld bow can dart numerous arrows or missile, that too when wielded by a single human...'

[Verse Locator](#)

इति उक्ता राक्षस इन्द्रेण राक्षसी क्रोध मूर्च्छिता ॥ ३-३४-४

ततो रामम् यथा न्यायम् आख्यातुम् उपचक्रमे ।

4b, 5a. **raakSasa indreNa** = by demons, king; **iti uktaa** = this way, she is who is spoken; **krodha muurcChitaa raakSasii** = with fury, who is in a fit of, demoness; **tataH** = then; **raamam** = about Rama; **yathaa nyaayam** = as it is - in the point of fact; **aakhyaatum upacakrame** = to describe, commenced.

When the king of demons has asked her thus, she that demoness Shuurpanakha who is in a fit of fury then commenced to describe Rama in the point of fact. [3-34-4b, 5a]

[Verse Locator](#)

दीर्घबाहुः विशालाक्षः चीर कृष्ण अजिन अम्बरः ॥ ३-३४-५

कन्दर्प सम रूपः च रामो दशरथ आत्मजः ।

5b, 6a. **dasharatha aatmajaH raamaH** = Dasharatha's, son, Rama; **diirgha baahuH** = long, one with arms, or implicitly- inescapable arms; **vishaala akSaH** = broad, eyed one, or implicitly - keen eyed; **ciira** = has jute-cloth; **kR^iSNa ajina ambaraH** = black, deer, skin, as his dress; **kandarpa sama ruupaH ca** = Love-god, similar, in semblance.

"Dasharatha's son Rama is the one with inescapable arms and keen-eyed, but has jute-cloths and skin of black-deer for his dress, yet in semblance he is similar to the Love-god. [3-34-5b, 6a]

[Verse Locator](#)

शक्र चाप निभम् चापम् विकृष्य कनकांगदम् ॥ ३-३४-६

दीप्तान् क्षिपति नाराचान् सर्पान् इव महा विषान् ।

6b, 7a. **shakra caapa nibham** = Indra's, bow, [Rainbow] similar in sheen; **kanaka angadam caapam** = that has golden, fillets, a bow; **vikR^iSyaa** = on yanking out; **mahaa viSaan sarpaan iva** = those that have deadly, poison, snakes, like; **diiptaan naaraacaan kSipati** = candent, iron-arrows, he strews.

"Yanking out a bow with golden fillets, and that is similar to the bow of Indra in its shine, he strews candent iron-arrows that simulate snakes with deadly poison. [3-34-6b, 7a]

[Verse Locator](#)

न आददानम् शरान् घोरान् न मुचंतम् महाबलम् ॥ ३-३४-७

न कार्मुकम् विकर्षन्तम् रामम् पश्यामि संयुगे ।

7b, 8a. samyuge = on battleground; ghoraan sharaan = ghastly, arrows; aa dadaanam = taking [drawing from quiver]; na pashyaami = not, I do see - imperceivable; kaarmukam vikarSantam = bow, stretching of; na = I do not see; muncantam [shiilii mukhaan] = shooting from bowstring, [arrows with sharp points]; na = neither; mahaabalam raamam = great-mighty one, Rama; na = I do not see.

"It has become imperceivable for me to me to see when and how he drew his ghastly arrows from quiver on the battleground; or, stretching his bow admitting those arrows on bowstring - no; or, his releasing those sharp edged arrows from the bow - no; why them, that great mighty Rama himself has become imperceptible in the fastness of his action. [3-34-7b, 8a]

[Verse Locator](#)

हन्यमानम् तु तत् सैन्यम् पश्यामि शर वृष्टिभिः ॥ ३-३४-८

इन्द्रेण इव उत्तमम् सस्यम् आहतम् तु अश्म वृष्टिभिः ।

8b, 9a. indreNa = by Indra; ashma vR^iSTibhiH = with stones, of rain - with hailstorm; aahatam sasyam iva = devastated, rich harvest, as with; shara vR^iSTibhiH = of arrows, with downpour; tu = but; hanyamaanam tat uttamam sainyam = being annihilated, that, best, army; pashyaami = I am seeing - then I have seen.

"As with a crop of grain devastated by a hailstorm of Indra, I could only see that best army while it is being annihilated with a downpour of arrows. [3-34-8b, 9a]

[Verse Locator](#)

रक्षसाम् भीम वीर्याणाम् सहस्राणि चतुर्दश ॥ ३-३४-९

निहतानि शरैः तीक्ष्णैः तेन एकेन पदातिना ।

अर्धाधिक मुहूर्तेन खरः च सह दूषणः ॥ ३-३४-१०

9b, 10. padaatinaa ekena tena = foot-soldier, lone one, by him [by Rama]; tiikSNaiH sharaiH = with excruciating, arrows; ardha adhika muhurtena = half, more, one hour; bhiima viiryaaNaam rakSasaam = of fiendish, might, demons; caturdasha sahasraaNi = fourteen, thousands; nihataani = are destroyed; saha duuSaNaH kharaH ca = along with, Duushana, Khara, is also [killed.]

"Thus a lone foot-soldier with his excruciating arrows has exterminated fourteen thousand demons with fiendish might, including Duushana, and along with Khara, say, within one and half hours. [3-34-9b,10]

The above is consolidated and said as: saH ayam adhunaa muni jana samucita veShopi dhik kR^ita shakra paraakrame vikrameNa shakra kaarmuka sadR^ikSham caapam aakR^iShya mahaa viShaan aashii viShaan iva rukma punkhaan anukShaNam prakShipan rakSho vikShobhakaram ati bhayankaram ruupam aavahati - dk.

[Verse Locator](#)

ऋषीणाम् अभयम् दत्तम् कृत क्षेमाः च दण्डकाः ॥ ३-३४-११

एका कथंचित् मुक्ता अहम् परिभूय महात्मना ।

स्त्री वधम् शंकमानेन रामेण विदितात्मना ॥ ३-३४-१२

11 - one foot verse, 12. R^iSiiNaam abhayam dattam = to sages, protection, accorded; daNDakaaH = Dandaka forest; kR^ita kSemaH ca = made [restored,] to safety - rendered as snuggest place, also; mahaatmanaa vidita aatmanaa = by high-minded one, well-versed, soul - in scriptures; strii vadham shankamaanena = woman, slaughter, hesitant

of; **raameNa** = by such Rama is; **aham ekaa** = I, a single one; **pari bhuuya** = on humiliating; **kathamcit muktaa** = somehow, let off.

"Accorded is the protection to the sages, and Dandaka is made as a snug place for them. I am the lone one somehow let off by such a high-minded Rama, of course, on humiliating me by cutting my nose and ears. Maybe, it is because he is hesitant of woman-slaughter for he is a well-versed soul. [1-34-11, 12]

Here she twisted the story line to her side, as she edited the scene of her humiliation later to annihilation of their army. In Dandaka witch-hunting is over and it is calm and collected now. In fact, Ravana intruded into Janasthaana of Dandaka and stationed some army to protect intrusion into Lanka, as his mainstay is only the castled city Lanka. Now that the doors to Lanka are wide open Lanka is exposed to an imminent danger. **nishaacaraan asankhyaiH rukma punkhaiH vishikhaiH vimadhya shatamakha mukhamakha bhuje akhila tapasvinaH ca nirbhayam vidhaaya danDakaaraNyam api sakala muni jana sharaNyam atanuta - dk.**

[Verse Locator](#)

भ्राता च अस्य महातेजा गुणतः तुल्य विक्रमः ।
अनुरक्तः च भक्तः च लक्ष्मणो नाम वीर्यवान् ॥ ३-३४-१३

13. **mahaatejaa** = highly resplendent; **guNataH tulya vikramaH** = by trait, matches [his brother Rama,] in bravery; **anuraktaH ca** = adherent, also; **bhaktaH ca** = devotee, also; **viiryavaan** = stout-hearted one; **lakSmaNaH naama** = Lakshmana, known as; **asya bhraataa** = is his - Rama's, brother.

"A highly resplendent one who by his trait matches his brother in bravery, an adherent and a devotee of his brother, such a stout-hearted one is Rama's brother known as Lakshmana. [1-34-13]

[Verse Locator](#)

अमर्षी दुर्जयो जेता विक्रान्तो बुद्धिमान् बली ।
रामस्य दक्षिणे बाहुः नित्यम् प्राणो बहिः चरः ॥ ३-३४-१४

14. **amarSii** = irritable one; **durjayaH** = invincible one; **jetaa** = victor; **vikraantaH** = valiant; **buddhimaan** = intelligent one; **balii** = mighty one; such a brother Lakshmana is; **nityam raamasya dakSiNe baahuH** = perpetual, Rama's, a right, hand; **bahiH caraH praaNaH** = - peripherally, moving, life; gist - vividly.

"That Lakshmana is an easily irritable one, he is not that easily invincible, an easy victor, but not an easygoing valiant, yet he is an intellectual at ease, and a mighty one who does not ease off, such a Lakshmana is the perpetual right-hand and the peripherally moving life of Rama. [1-34-14]

[Verse Locator](#)

रामस्य तु विशालाक्षी पूर्णेन्दु सदृश आनना ।
धर्म पत्नी प्रिया नित्यम् भर्तुः प्रिय हिते रता ॥ ३-३४-१५

15. **vishaala akSii** = broad-eyed one; **puurNa indu sadR^isha aananaa** = full, moon, similar, one with such face; **tu** = but; **raamasya dharma patnii** = Rama's, wedded, wife; **bhartR^iH priyaa** = husband's, dear one; **nityam priya hite rataa** = always, in her dear one - Rama's, well-being, delights in.

"But, one with her broad-eyes, face similar to the full-moon is the dear and wedded wife of Rama, and she always takes delight in the well-being of her dear one, namely Rama. [1-34-15]

[Verse Locator](#)

सा सुकेशी सुनासोरुः सुरूपा च यशस्विनी ।

देवत इव वनस्थ अस्यराजते श्रीर् इव अपरा ॥ ३-३४-१६

16. su keshii = one with lengthy, hair; su naasa uuruH = with fine, nose, thighs; su ruupaa ca = fine, looking, also; yashasvinii = a glorious one; saa = she; asya vanastha devata iva = of that, situated in woodland, goddess, like; aparaa shriiH iva = another - temporal, Goddess Lakshmi, like; raajate = is beaming forth.

"She is the one with lengthy hairdo, her nose and thighs are fine, and that glorious one with fine looks is the wife of Rama, and she is beaming forth like a sylvan deity situated in that woodland, who in turn is like Goddess Lakshmi in a temporal form. [1-34-16]

[Verse Locator](#)

तप्त कांचन वर्ण आभा रक्त तुंग नखी शुभा ।

सीता नाम वरारोहा वैदेही तनु मध्यमा ॥ ३-३४-१७

17. tapta kaancana varNa aabhaa = burnt [refined,] gold, in colour [in complexion,] in shade of; rakta tunga nakhii = having rosy, jutted, nails; shubhaa = auspicious one; [saa] vaidehii = that daughter of king of Videha kingdom; varaarohaa = with curvaceous, hips; tanu madhyamaa = with slender waist; siitaa naama = Seetha, known as.

"She has a complexion matching the shade of refined gold, her nails are rosy and jutting, and she with her curvaceous hips and slim waist is the daughter of King of Videha, and known as Seetha. [1-34-17]

[Verse Locator](#)

न एव देवी न गंधर्वा न यक्षी न च किंनरी ।

तथा रूपा मया नारी दृष्ट पूर्वा महीतले ॥ ३-३४-१८

18. tathaa ruupaa = such a, kind of comeliness; devii = a goddess; mayaa na eva dR^iSTa puurvaa = by me, not, in that way, seen, previously - so far; gandharvaa [gandharvii] = gandharva female; na = no; yakSii na = yaksha-female, no; kinnarii ca = kinnaraa-female, even; na = no; naarii mahiitale = woman, on the face of earth; na = no - not seen by me.

"So far I have not seen any goddess with such a comeliness; a gandharva female - no; a yaksha female - no; a kinnara female - no; and a woman, no, not on the face of earth! [1-34-18]

[Verse Locator](#)

यस्य सीता भवेत् भार्या यम् च हृष्टा परिष्वजेत् ।

अति जीवेत् स सर्वेषु लोकेषु अपि पुरंदरात् ॥ ३-३४-१९

19. yasya = to whom; siitaa bhaaryaa bhavet = Seetha, wife, becomes as; hR^iSTaa yam pariSvajet ca = gladly, whom, she hugs, also [after becoming his wife - not owing to a forced marriage]; saH sarveSu lokeSu = he, in all, worlds; purandaraat api = even, [better than] Indra; ati jiivet = grandly, lives.

"To whom Seetha becomes a wife and around whom she gladly throws her arms after such a marriage, he lives more grandly than Indra in all the worlds. [1-34-19]

[Verse Locator](#)

सा सुशीला वपुः श्लाघ्या रूपेण अप्रतिमा भुवि ।

तव अनुरूपा भार्या सा त्वम् च तस्याः पतिः वरः ॥ ३-३४-२०

20. su shiilaa = highly, gracious; vapuH shlaaghyaa = by bodily structure, laudable; saa = she is; ruupeNa a pratimaa bhuvi = by appearance, not, comparable; saa tava anuruupaa

bhaaryaa = she is, to you, to you, a wife; [**syaat** = she becomes; **tathaa** = likewise]; **tvam ca** = you, too [will become]; **tasyaaH varaH patiH** = her, best, husband.

"She is a highly gracious lady, laudable by her bodily structure, incomparable by her appearance, and she will become a seemly wife of yours, and you too will become a best husband of hers. [1-34-20]

[Verse Locator](#)

ताम् तु विस्तीर्ण जघनाम् पीन उत्तुंग पयो धराम् ।
भार्या अर्थे तु तव आनेतुम् उद्यता अहम् वर आननाम् ॥ ३-३४-२१
विरूपिता अस्मि क्रूरेण लक्ष्मणेन महाभुज

21, 22a. **mahaa bhuja** = oh, mighty shouldered one - Ravana; **vistiirNa jaghanaam** = she who is broad, hiped; **piina uttunga paya dharaam** = one with fatty, bulgy, milk, containers [breasts]; **taam vara aananaam tu** = her, who has excellent, face, but; **tava bhaaryaa arthe tu** = wife, for the purpose of, but; **aanetum** = to bring her - to Lanka; **udyataa** = when venturing; **aham** = I am; **kruureNa lakshmaNena** = by cruel, Lakshmana; **viruupitaa asmi** = disfigured, I am.

"Oh, mighty shouldered brother, but when I ventured to bring her as your wife, whose hips are broad, bosom fat and bulgy, face excellent, that cruel Lakshmana disfigured me. [1-34-21, 22a]

[Verse Locator](#)

ताम् तु दृष्ट्वा अद्य वैदेहीम् पूर्ण चन्द्र निभ आननाम् ॥ ३-३४-२२
मन्मथस्य शराणाम् च त्वम् विधेयो भविष्यसि ।

22b, 23a. **puurNa candra nibha aananaam** = full, moon, shine, with such a face; **taam tu vaidehiim adya dR^iSTvaa** = her, at Vaidehi, now, if you see; **tvam** = you; **manmathasya sharaaNaam** = to Lover-god's, arrows; **vidheyaH bhaviSyasi** = a groveller, you will become.

"You too will become a groveller at the arrows Lover-god in case you now see Vaidehi with a face shining like full-moon. [1-34-22, 23a]

[Verse Locator](#)

यदि तस्याम् अभिप्रायो भार्या अर्थे तव जायते ।
शीघ्रम् उद् ध्रियताम् पादो जयार्थम् इह दक्षिणः ॥ ३-३४-२३

23b, c. **tasyaam** = her; **tava bhaaryaa arthe** = your, wife, for the purpose of; **abhipraayaH jaayate yadi** = opinion, is created, if - if you hatch; **iha** = now; **jaya artham** = success, for the purpose of - if you aspire success; **dakSiNaH paadaH** = right, foot; **shiighram uddhriyataam** = quickly, be upraised - put your best foot forward.

"Hence, if you hatch an opinion to make her as your wife, and if you aspire success, now itself quickly put your best foot, namely your right foot, forward. [1-34-23]

[Verse Locator](#)

रोचते यदि ते वाक्यम् मम एतत् राक्षसेश्वर ।
क्रियताम् निर्विशंकेन वचनम् मम रावण ॥ ३-३४-२४

24. **raakshasa iishvara raavaNa** = oh, demon's, king, Ravana; **mama etat vaakyam** = my, all this, sentence - advise; **te rocate yadi** = to you, pleasing, if; **nir vi shankena** = without, verily, doubting - without becoming a shilly-shallyer; **mama vacanam kriyataam** = my, sentence - idea, let it be done.

"Oh, the king of demons Ravana, if this advise of mine is pleasing to you, let this idea be actualised without any shilly-shallying in your mind. [1-34-24]

विज्ञाय इह आत्म शक्तिम् च क्रियताम् च महाबल ।
सीता तव अनवद्यांगी भार्यत्वे राक्षसेश्वर ॥ ३-३४-२५

25. **raakshasa iishvara** = oh, demon's, king; **mahaabala** = oh, great-mighty one; **aatma shaktim vij~naaya** = your own, capacity - stout-heartedness, on realizing, an a vadya angii = not, un, speakable, limbed - one with immaculate limbs; **siitaa tava bhaaryatve** = Seetha, for your, in wifehood - to become a wife; **kriyataam [hriyataam]** may be made, [be abducted.]

"Oh, king of the demons, realise your stout-heartedness, and oh, great mighty one, let that immaculately limbed Seetha be abducted to become your wife. [1-34-25]

[Verse Locator](#)

निशम्य रामेण शरैः अजिह्मगैः
हतान् जनस्थान गतान् निशाचरान् ।
खरम् च दृष्ट्वा निहतम् च दूषणम्
त्वम् अद्य कृत्यम् प्रतिपत्तुम् अर्हसि ॥ ३-३४-२६

26. **raameNa** = by Rama; **a jihma gaiH** = not, curly, going [straight shooting;] **sharaiH** = with such arrows; **janasthaana gataan nishaacaraan hataan** = Janasthaana, positioned, night-walkers, as destroyed; **nishamya** = on hearing - bear in mind; **duuSaNam ca kharam ca** = Duushana, also, Khara, is even; **nihatam dR^iSTvaa** = killed, on seeing - be conscious of; **tvam adya kR^ityam** = you, now, action that is to be taken - doable deed, accomplishable; **pratipattum arhasi** = to awake to, apt of you.

"On recognising that Rama with his straight shooting arrows destroyed the night-walkers positioned at Janasthaana, and further on distinguishing that Duushana, and even Khara, is dispatched, it is apt of you to awake to a workable action." Thus Shuurpanakha has earbashed Ravana. [1-34-26]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुर् त्रिंशः सर्गः

Thus, this is the 34th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 34

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 35 Verses converted to UTF-8, Nov 09

Introduction

Ravana proceeds to Maareecha seeking his help in the abduction of Seetha. He travels by his aircraft-like chariot and on way he sees many locations along the seacoast that are affluent and divine. On seeing a banyan tree Ravana recollects the episode of Garuda, the Divine Eagle. He arrives at the hermitage of Maareecha.

[Verse Locator](#)

ततः शूर्पणखा वाक्यम् तत् श्रुत्वा रोम हर्षणम् ।
सचिवान् अभ्यनुज्ञाय कार्यम् बुद्ध्वा जगाम ह ॥ ३-३५-१

1. tataH = then; roma harSaNam = hair, raising - exciting; tat shuurpaNakhaa vaakyam shrutvaa = that, Shuurpanakha's, sentence, advise, on hearing; sacivaan abhyanuGYaaya = to ministers, bidding adieu; kaaryam buddhvaa jagaama ha = his task, resolving, proceeded, indeed.

On hearing the exciting advise of Shuurpanakha then Ravana bade adieu to ministers, and indeed on resolving his further task he proceeded to his personal palace chambers. [3-35-1]

[Verse Locator](#)

तत् कार्यम् अनुगम्यान्तर् यथावत् उपलभ्य च ।
दोषाणाम् च गुणानाम् च सम्प्रधार्य बल अबलम् ॥ ३-३५-२
इति कर्तव्यम् इति एव कृत्वा निश्चयम् आत्मनः ।
स्थिर बुद्धिः ततो रम्याम् यान शालाम् जगाम ह ॥ ३-३५-३

2, 3. tataH = then; tat kaaryam anugamya = that, task, while following up; yathaavat = as befittingly; upalabhya ca = securing [a thought,] also; doSaaNaam ca guNaanaam ca = discredits, credits, also; bala abalam sampradhaarya = strengths, weaknesses, on deliberating about - that thought; iti kartavyam = this task, be done this method; iti eva = in that way, only; aatmanaH = in mind; nishcayam kR^itvaa = a decision, on making - on taking; sthira buddhiH = with a firm, mind; tataH ramyaam yaana shaalaam jagaama ha = excellent, vehicle, garage, proceeded to, verily.

While following up his thinking about that task he got a pertinent thought, and on deliberating about the credits and discredits, strengths and weaknesses of that thought he decided that 'this is to be done in this method only.' On taking a decision in that way and with a firm mind he indeed proceeded to his excellent vehicle-garage. [3-35-2, 3]

[Verse Locator](#)

यान शालाम् ततो गत्वा प्रच्छन्नम् राक्षस अधिपः ।
सूतम् संचोदयामास रथः संयुज्यताम् इति ॥ ३-३५-४

4. tataH = then; raakSasa adhipaH = demons, lord of; pracChannam = secreting himself - in secrecy; yaana shaalaam gatvaa = vehicle, garage, having gone; rathaH sam yujyataam = chariot, be harnessed; iti = thus; suutam sam codayaamaasa = at charioteer, directed.

That lordly demon then has gone to the vehicle garage in secrecy, and directed the charioteer thus as, 'let the chariot be harnessed.' [3-35-4]

This 'secretly going to his own garage...' is one among the many oddities of Ravana that is suggested here. Kings never go to stables or garages but horses or chariots come to their fore, if ordered. Ravana's ministers have heard Shuurpanakha's report about the destruction of all the demons in Janasthaana. Because they have heard, it will not remain a secret or suppressible fact, but it will spread as a wild fire. Then some action has become necessary for Ravana now to save his face. praaNam eva parityajya maanam eva abhirakshatu 'Let life go but not the self-respect...' So, his first thinking is to wage a war with Rama, but it may become a worthless expedition because Rama's capabilities are partially known. Next, he thought to abduct Seetha, for she is said not only to be beautiful but a dearly cherished wife of Rama. If Seetha is distracted from Rama, Rama may die anguishing for Seetha, thus this imminent danger, called Rama, gets ruined once for all.

The human nature is bhaaryaa duHkham punar bhaaryaa just 'to lament for a parted wife for some time till a second wife is secured...' Thus, that wife-addict Rama will lament for Seetha for some time and seeks another woman as his wife. Instead, if he starts searching for Seetha alone, it is impossible for those two young humans to come searching this far, or to cross the ocean, or to enter Lanka. And even on entering Lanka, it is impossible to survive further at the hands of demons. These are some of the many of his deliberations on the 'strengths and weaknesses and the credits and discredits...' of his thought mentioned in the verse.

Then he enters his beautiful vehicle garage secretly. Why a king shall behave this quirkily? Because 'walls have ears...' and what all Shuurpanakha barked in the court must be audible throughout the palace by now, or may be all over Lanka, and if someone sees Ravana's exit at this point of time, everyone despises him, on the charge that he is trying to bring yet another woman. Though it is not said vividly here, that he is going to abduct Seetha thievishly keeping his valour and bravery aside, this will be made known in the words of Kumbhakarna in Yuddha Kaanda. This is shameful for his own self, as he did not do this way on previous occasions. For such a cowardly act, even Ravana's cherished wife Mandodari may despise or deride Ravana. So, he came to stables with a quirk of secrecy, which of course, will not remain a secret, soon.

[Verse Locator](#)

एवम् उक्तः क्षणेन एव सारथिः लघु विक्रमः ।
रथम् संयोजयामास तस्य अभिमतम् उत्तमम् ॥ ३-३५-५

5. evam uktaH = thus, who is said - the charioteer; laghu vikramaH saarathiH = brisk, paced, charioteer; tasya abhimatam = his [Ravana's] favourite one; uttamam ratham = choicest, chariot; kSaNena eva = in an instant, thus; samyojayaamaasa = started to harness - horses, got it ready.

When that brisk-paced charioteer is said in this way he instantly harnessed the favourite and choicest chariot of Ravana with horses and got it ready. [3-35-5]

[Verse Locator](#)

कांचनम् रथम् आस्थाय कामगम् रत्न भूषितम् ।
पिशाच वदनैः युक्तम् खरैः कनक भूषणैः ॥ ३-३५-६
मेघ प्रतिम नादेन स तेन धनद अनुजः ।
राक्षसाधिपतिः श्रीमान् ययौ नद नदी पतिम् ॥ ३-३५-७

6. dhanada anujaH = Kubera's, brother; shriimaan = celebrated one; saH raakSasa adhipatiH = that, demons, lord of; kanaka bhuuSaNaiH = with golden, ornaments; pishaaca vadanaiH = with monster, faces; kharaiH yuktam = with mules, yoked; ratna bhuuSitam = gems, studded with; kaancanam = golden - chariot - wholly golden; kaama gam = by wish [of rider,] rideable; ratham aasthaaya = chariot, on sitting; megha pratima naadena = cloud, similar, with sound - pealing like a thunder; tena = by that - chariot; nada nadii patim - nada - rivulets flowing westward; nadii = rivers flowing to east; pati = their lord - ocean; yayau = travelled towards ocean.

That chariot which is decorated with golden ornaments, yoked with monster-faced mules that have gem studded trappings is rideable by the wish of the rider, and sitting in such a chariot which is wholly golden and which rides with a sound like the pealing of thunder, that celebrated Ravana, the brother of Kubera and the lord of demons, travelled towards the lord of rivers and rivulets, namely the ocean. [3-35-6,7]

[Verse Locator](#)

स श्वेत वाल व्यजनः श्वेतः छत्रो दशाननः ।
स्निग्ध वैदूर्य संकाश तप्त कान्चन भूषणः ॥ ३-३५-८
दशग्रीवो विंशति भुजो दर्शनीय परिच्छदः ।
त्रिदश अरिः मुनीन्द्र घ्नो दश शीर्ष इव अद्रि राट् ॥ ३-३५-९
कामगम् रथम् आस्थाय शुशुभे राक्षसाधिपः ।
विद्युन् मण्डलवान् मेघः स बलाक इव अंबरे ॥ ३-३५-१०

8. **shveta vaala vyajanaH** = with white, long-furred, fans [regal insignia]; **shvetaH ChatraH** = with white, parasol; **dasha aananaH** = ten-faced - Ravana; **snigdha vaiduurya samkaasha** = [his body] smooth, Lapis, similar in shine; **tapta kaancana bhuuSaNaH** = having burnt [refined,] golden, ornaments; **dasha griivaH vimshati bhujaH** = with ten, throats [heads,] twenty, arms; **darshaniya pari cChadaH** = with good-looking [spectacular,] over, coverings [regalia]; **tridasha ariH** = gods', adversary; **muni indra ghnaH** = sages, eminent, cutthroat; **dasha shiirSa adri raaT iva** = ten, heads [pinnacles,] mountain, king, who is similar to; such a; **saH raakSasa adhipaH** = he that, demons, chief; **kaama gam ratham aasthaaya** = by wish, rideable, chariot, seated in; **ambare** = in sky; **vidyut maNDalavaan** = one with lightning flashes, and with such an area around it; **sa balaaka** = that is with, [flights of] cranes; **meghaH iva** = cloud, as with; **shushubhe** = shone forth.

Dasha-aanana, the decahedral demon, whose complexion like the smoothened Lapis-gem is lustrous, whose regalia that comprise white long-furred fans, white parasol and the like is spectacular, whose ornaments made out of refined gold are glittering, who similar to a kingly mountain with ten pinnacles and crags by way of his ten heads and twenty arms is gorgeous, and such a chief of demons who by that way is an adversary of gods and cutthroat of eminent-sages, seated in a nitid golden chariot that is rideable by the wish of its steersman, he shone forth like a black-cloud fringed with the streaks of lightning and rimmed with flights of cranes. [3-35-8, 9, 10]

Here the cloud metaphors with Ravana, the streaks of lightning with the silvery flashes of his regalia, and the decorated chariot with the flight of cranes.

[Verse Locator](#)

स शैलम् सागर अनूपम् वीर्यवान् अवलोकयन् ।
नाना पुष्प फलैर् वृक्षैर् अनुकीर्णम् सहस्रशः ॥ ३-३५-११

11. **viiryavaan** = dauntless one; **saH** = he that Ravana; **shailam sahasrashaH** = mountain, in thousands; **naanaa puSpa phalaiH vR^ikSaiH** = with various, flowered, fruited, trees; **anu kiirNam** = interspersed; **saagara anuupam** = ocean's, costal-delta area; **ava lokayan** = while viewing, - he proceeded.

That dauntless Ravana forged ahead while viewing the area along the coastline which is interspersed with thousands of mountains and which is with variously flowered and fruited trees. [3-35-11]

[Verse Locator](#)

शीत मंगल तोयाभिः पद्मिनीभिः समंततः ।
विशालैः आश्रम पदैः वेदिमद्भिः अलंकृतम् ॥ ३-३५-१२

12. shiita mangala toyaabhiH = with cool, clean, waters; padminiibhiH = with lotus-lakes; vedimadbhiH = having Fire-altars; vishaalaiH aashrama padaiH = with extensive, hermitage, thresholds; samantataH alankR^itam = everywhere, bedecked with - seeing them he proceeded.

Everywhere the coastland is bedecked with lotus-lakes containing clean and cool waters, and with extensive thresholds of hermitages containing Fire-altars. [3-35-12]

[Verse Locator](#)

कदल्य अटवि संशोभम् नालिकेर उपशोभितम् ।
सालैः तालैः तमालैः च तरुभिः च सुपुष्पितैः ॥ ३-३५-१३

13. kadalya aTavi samshobham = with banana, orchards - plantation, gleaming with; naalikera upashobhitam = coconut trees, glistening with; saalaiH taalaiH tamaalaiH ca tarubhiH ca supuSpitaiH = saala, palm, tamaala, trees, as well, well, blossomed.

Entire coast is gleaming with banana plantation and glistening with coconut trees, and the saala, palm, and tamaala trees are also in full blossom. [3-35-13]

[Verse Locator](#)

अत्यन्त नियत आहारैः शोभितम् परम ऋषिभिः ।
नागैः सुपर्णैः गन्धर्वैः किन्नरैः च सहस्रशः ॥ ३-३५-१४
जित कामैः च सिद्धैः च चारणैः च उपशोभितम् ।
आजैः वैखानसैः माषैः वालखिल्यैः मरीचिपैः ॥ ३-३५-१५

14. naagaiH suparNaiH gandharvaiH = with reptiles, birds, gandharva-s; sahasrashaH = kinnara's ca = with thousands of, kinnaraiH, as well; aajaiH = with Brahma's brainchildren; vaikhaanasaiH = with Vaikhanasa sages; maaSaiH = with sage of Maasha descendents; mariici paiH = with Mariicipa-s, sages that dink moonbeams; vaala khilyaiH = with, Vaalakhilya sages; atyanta niyata aahaaraiH = those with highly, controlled, food-habits; parama R^iSibhiH = with eminent, sages; shobhitam = brightened with - coastal area; jita kaamaiH siddhaiH ca = conquered, desires [self-denying,] also, with Siddha-s; caaraNaiH ca = Caarana-s, also with; upashobhitam = coast is - refulgent.

It is brightened up with thousands of reptiles and birds, with those many celestial beings that frequent the earth like gandharva-s, kinnaraa-s. And with eminent sages who have highly controlled food-habits, as well. It is also refulgent with the self-denying Siddha-s, Carana-s, and with sages that are the brainchildren of Brahma, namely Vaikhanasa-s, Maasha-s, Vaalakhilya-s, Mariicipa-s. [3-35-14, 15]

The details about these sages are given in the 6th chapter of this Aranya Kanda when these categories of sages meet Rama requesting protection from demons.

[Verse Locator](#)

दिव्य आभरण माल्याभिः दिव्य रूपाभिः आवृतम् ।
क्रीडा रति विधिज्ञाभिः अप्सरोभिः सहस्रशः ॥ ३-३५-१६

16. divya aabharaNa maalyaabhiH = with divine, ornaments, garlands; divya ruupaabhiH = with divine, aspects; kriiDaa rati vidhi GYaabhiH = game of, sex, methods, experts in; sahasrashaH apsarobhiH = in thousands, by apsara-s; aavR^itam = pervaded with.

With thousands of celestial maidens divine in their mien, namely apsara-s, who are prettified with divine ornaments and garlands, and who are also the experts in the methodical sex-games that seaside is pervaded. [3-35-16]

[Verse Locator](#)

सेवितम् देव पत्नीभिः श्रीमतीभिः उपासितम् ।

देव दानव सन्धैः च चरितम् तु अमृत अशिभिः ॥ ३-३५-१७

17. **shriimatiibhiH deva patniibhiH** = by propitious, gods, wives of; **sevitam** = [seashore] is adored; **amR^ita ashibhiH** = on ambrosia, thrive upon [or, who strive for]; **deva sanghaiH ca caritam** = gods, assemblages, frequented by; [**amR^ita arthibhiH** = for ambrosia, who strive for]; by such; **daanava upaasitam tu** = demon's, groups, patronised, even.

That seacoast is adored by the propitious wives of gods and frequented by the assemblages of gods who thrive upon ambrosia, and even patronised by demons that strive for ambrosia. [3-35-17]

The demons did not get their share of **amR^ita** 'divine elixir' therefore they cannot be called **amR^ita ashibhiH** 'ambrosia consumers.' As such, some other mms contain this expression **amR^ita arthibhiH** 'desirers of ambrosia...' the demons. They also frequent those coasts along with gods.

[Verse Locator](#)

हंस क्रौन्च प्लव आकीर्णम् सारसैः संप्रणादितम् ।

वैदूर्य प्रस्तरम् स्निग्धम् सांद्रम् सागर तेजसा ॥ ३-३५-१८

18. **hamsa kraunca plava aakiirNam** = with swans, ruddy-gees, frogs, spread out; **saarasaiH sam pra Naaditam** = by saarasa water-fowls, very, much, noisy; **vaiduurya prastaram** = Lapis-gem like, stones, overlain; **saagara tejasaa** = by ocean's, ambience; **saandram** = sludgy; **snigdham** = smooth.

It is spread with swans, ruddy-gees and frogs, and there the waterfowls are very noisy, and stones overlain on the coast are like lapis-gems, and with the ambience of ocean that whole delta is appearing smooth and sludgy. [3-35-18]

[Verse Locator](#)

पाण्डुराणि विशालानि दिव्य माल्य युतानि च ।

तूर्य गीत अभिजुष्टानि विमानानि समंततः ॥ ३-३५-१९

तपसा जित लोकानाम् कामगान् अभिसंपतन् ।

गन्धर्व अप्सरसः चैव ददर्श धनदानुजः ॥ ३-३५-२०

19, 20. **abhisampatan** - **abhi sam patan** = towards, quickly, falling - while quickly going; **dhanada anujaH** = Kubera's, brother - Ravana; **tapasaa jita lokaanaam** = by asceticism, of those who acquired, [higher] worlds; **paaNDuraaNi vishaalaani** = whitish, widish; **divya maalya yutaani ca** = divine, flowery-tassels, having, also; **tuurya giita abhijuSTaani** = musical notes, singing, resonating; **kaama gaan vimaanaani** = = by wish, moving, aircrafts - of deified souls; **apsarasaH caiva** = gandharva-s, apsara-s, also thus - in those aircrafts, where gandharva-s are singing, and apsara-s are dancing; **samantataH dadarsha** = everywhere, Ravana has seen.

While Ravana, the brother of Kubera, is quickly transiting he saw everywhere the whitish and widish aircrafts belonging to the deified souls who acquired higher worlds, and from those aircrafts adorned with divine flowery tassels and piloted by the wish of their steersmen, instrumental and vocal music is resonating, and gandharva-s are singing and apsara-s are dancing in them. [3-35-19, 20]

[Verse Locator](#)

निर्यास रस मूलानाम् चंदनानाम् सहस्रशः ।

वनानि पश्यन् सौम्यानि घ्राण तृप्ति कराणि च ॥ ३-३५-२१

21. niryaasa rasa muulaanaam = oozing, fluid [resin,] at bases; candanaanaam = of sandalwood trees; saumyaani = soothingly; ghraaNa tR^ipti karaaNi ca = sense of smell, satisfying to, also; sahasrashaH vanaani pashyan = in thousands, woodlands, while observing - Ravana proceeded.

Ravana proceeded while observing thousands of woodlands with sandalwood trees that are soothing and satisfying the sense of smell, and that oozed sweet-smelling resin at their bases. [3-35-21]

[Verse Locator](#)

अगुरूणाम् च मुख्यानाम् वनानि उपवनानि च ।
तक्कोलानाम् च जात्यानाम् फलानाम् च सुगन्धिनाम् ॥ ३-३५-२२

22. mukhyaanaam aguruuNaam ca vanaani = noteworthy, aloe vera plants, forests of; upavanaani ca = woodlands, also; takkolaanaam = of Takkola trees; phalaanaam ca su gandhinaam = with fruits of, also, aromatic ones; jaatyaanaam = of nutmeg trees; he saw while going.

He also observed on his way the forests and woodlands containing the noteworthy aloe plants, Takkola trees, and the nutmeg trees that are with fruits and aromatic, as well. [3-35-22]

[Verse Locator](#)

पुष्पाणि च तमालस्य गुल्मानि मरिचस्य च ।
मुक्तानाम् च समूहानि शुष्यमाणानि तीरतः ॥ ३-३५-२३

23. tamaalasya puSpaaNi ca = of Tamaala trees - cassia, at flowers, also; maricasya gulmaani ca = of pepper, shrubberies, also; tiirataH = along seashore; shuSyamaaNaani = that are desiccating; muktaanaam samuuhaani ca = of pearls [of oysters,] heaps, also - he saw.

Also seen are the flowers of Tamaala trees, shrubberies of pepper, and heaps of desiccating pearl-oysters along the seashore. [3-35-23]

[Verse Locator](#)

शैलानि प्रवरान् चैव प्रवाल निचयान् तथा ।
कांचनानि च शृंगाणि राजतानि तथैव च ॥ ३-३५-२४

24. shailaani pra varaan caiva = boulders, very best ones - peaking, also thus; [sha~NkhAnAM prastara.n caiva = conch shells, heaps of, also thus]; tathaa = like that; pravaala nicayaan = coral, reefs of; kaancanaani raajataani ca = golden, silvern, also - suggesting their ores inside; shR^ingaaNi = also, crests; tathaiva ca = like that, even.

Thus, he saw the peaking boulders, like that the reefs of corals, and like that also at the mountains that have golden and silvern crests. [3-35-24]

[Verse Locator](#)

प्रस्रवाणि मनोज्ञानि प्रसन्नानि अद्भुतानि च ।
धन धान्य उपपन्नानि स्त्री रत्नैः आवृतानि च ॥ ३-३५-२५
हस्ति अश्व रथ गाढानि नगराणि विलोकयन् ।

25, 26a. manoGYaani prasannaani adbhutaani prasravaaNi = delightful, serene, marvellous, cascades; [or, manoGYaani prasravaaNi = delightful, cascades; prasannaani adbhutaani hradaani ca = serene, marvellous, lakes, also;] dhana dhaanya upapannaani = wealth, grain, endowed with; strii ratnaiH aavR^itaani ca = women, gemlike, spread with, also; hasti ashva ratha gaaDhaani = elephants, horses, chariots, replete with; nagaraaNi vilokayan = cities, while viewing at - he proceeded.

On seeing the delightful, serene, and marvellous cascades, and cities that are abundant in wealth and agricultural produce, and abundant with gemlike womenfolk, and that are replete with elephants, horses, and chariots, Ravana proceeded further. [3-35-25, 26a]

[Verse Locator](#)

तम् समम् सर्वतः स्निग्धम् मृदु संस्पर्श मारुतम् ॥ ३-३५-२६
अनूपे सिन्धु राजस्य ददर्श त्रिदिव उपमम् ।

26b, 27a. sarvataH samam snigdham = everywhere, land is levelly, smoothly; that has; mR^idu samsparsha maarutam = softly, touched, by light air; tridiva upamam = heaven, similar; sindhu raajasya = of rivers, king - of ocean; tam anupee = that, deltas - areas on seacoast; dadarsha = Ravana observed.

Ravana observed the delta adjacent to seacoast of that kingly ocean to be uniform and smooth, while the light air breezing in there is soft for touch, thus it looked heavenly. [3-35-26b, 27a]

The demons did not get their share of amR^ita 'divine elixir' therefore they cannot be called amR^ita ashibhiH 'ambrosia consumers.' As such, some other mms contain this expression amR^ita arthibhiH 'desirers of ambrosia...' the demons. They also frequent those coasts along with gods.

[Verse Locator](#)

तत्र अपश्यत् स मेघ आभम् न्यग्रोधम् मुनिभिर् वृतम् ॥ ३-३५-२७
समंतात् यस्य ताः शाखाः शत योजनम् आयताः ।

27b, 28a. tatra = there; saH = he that Ravana; yasya = which - tree's; taaH shaakhaaH = those, branches; samantaat shata yojanam aayataaH = all over, hundred, yojana, in length; megha aabham = which tree is - cloudlike, in shine; munibhiH vR^itam = with sages, encompassing it - sages settled on that tree practising asceticism; nyagrodham = Indian Fig tree [banyan tree, Ficus benghalensis - the branches of which hang down and root themselves,]; apashyat = he saw.

There Ravana also saw a banyan tree which in sheen is like a black-cloud, and the branches of which are stretching all over for a hundred yojana-s in length, and on which sages made their abode for practising asceticism. [3-35-27b, 28a]

[Verse Locator](#)

यस्य हस्तिनम् आदाय महा कायम् च कच्छपम् ॥ ३-३५-२८
भक्षार्थम् गरुडः शाखाम् आजगाम महाबलः ।

28b, 29a. mahaabalaH = highly mighty; garuDaH = Garuda, the Divine Eagle; bhakSa artham = to dine, for the purpose; hastinam = an elephant; mahaa kaayam kacChapam ca = mammoth, bodied, tortoise, also; aadaaya = on taking - clawing; yasya = on which - tree's; shaakhaam aajagama = on to tree branch, arrived - swooped to perch.

This is the tree on the branch of which once highly mighty Divine Eagle Garuda swooped to perch, clawing an elephant and a mammoth tortoise, for the purpose of dining them out on that tree-branch. [3-35-28b, 29a]

One yojana is 900 miles, where one yojana is nine English miles. The legendary version is that the elephant and tortoise are engaged in a fierce fight though none of them is a prey to the other, and seeing them and to teach a lesson to such causeless quarrellers, Garuda flies in and claws both and searches for a place to feast on them. Finding this tree worthwhile to have a leisure dinner he dashes on to one branch.

[Verse Locator](#)

तस्य ताम् सहसा शाखाम् भारेण पतगोत्तमः ॥ ३-३५-२९

सुपर्णः पर्ण बहुलाम् बभञ्ज अथ महाबलः ।

29b, 30a. **pataga uttamaH** = among birds, the best - Garuda; **mahaabalaH** = highly mighty - with high impetuous Garuda; **su parNaH** = one with - excellent, wings - Garuda, the eagle; **tasya** = of its - tree's; **taam parNa bahulaam shaakhaam** = that, with leaves, many - that branch full with leaves; **atha** = then; **bhaareNa sahasaa babhanja** = owing to his weight, suddenly, broke - while descending rapidly.

While descending rapidly then that best bird among birds Garuda suddenly broke that tree's branch which is full with leaves, owing to the impact of his high impetuosity. [3-35-29b, 30a]

[Verse Locator](#)

तत्र वैखानसा माषा वालखिल्या मरीचिपाः ॥ ३-३५-३०

अजा बभूवुः धूम्राः च संगताः परमर्षयः ।

30b, 31a. **vaikhaanasaa maaSaa, mariicipaaH** = Vaikhanasa-s, Maasha-s, Vaalakhilya-s, Mariicipa-s; **ajaaH** = Aja-s; **dhumraaH ca** = Dhumraa-s, also; **parama rSaaH** = eminent-sages; **tatra** = there - adhering to that branch; **sangataaH** = collectively; **babhuuvuH** = are there.

Adhering to that tree-branch there are eminent sages like, Vaikhanasa-s, Maasha-s, Vaalakhilya-s, Mariicipa-s, Aja-s, and even sages like Dhumraa-s that thrive on fumes and smokes are there, and there they are collectively practising asceticism upside down while clasping branches with their legs. [3-35-30b, 31a]

[Verse Locator](#)

तेषाम् दयाअर्थम् गरुडः ताम् शाखाम् शत योजनाम् ॥ ३-३५-३१

भग्नम् आदाय वेगेन तौ च उभौ गज कच्छपौ ।

31b, 32a. **garuDaH** = Garuda; **teSaam dayaaartham** = for their, grace's sake; **shata yojanaam taam bhagnam shaakhaam** = of hundred, yojana-length, that, broken, tree-branch; **tau ubhau gaja kacChapau ca** = those, two, elephant, tortoise also; **aadaaya** = on taking; **vegana [jagaama]** = quickly, [he went - to relocate the sages - verse finishes later.]

For the sake of the grace of those sages Garuda took flight from that tree, grasping that broken tree-branch of a hundred yojana length along with those pendulous sages with his beak, and both of the elephant and tortoise with both of his claws. [3-35-31b, 32a]

[Verse Locator](#)

एक पादेन धर्म आत्मा भक्षयित्वा तत् आमिषम् ॥ ३-३५-३२

निषाद विषयम् हत्वा शाखया पतगोत्तमः ।

प्रहर्षम् अतुलम् लेभे मोक्षयित्वा महामुनीन् ॥ ३-३५-३३

32b, 33. **dharmaaatmaa** = virtue-souled one; **pataga uttamaH** = among birds, the best - supreme bird Garuda; **tat aamiSam** = that, meat [of elephant and tortoise]; **eka paadena bhakSayitvaa** = with one, foot, having consumed; **shaakhayaa** = with tree branch; **niSaada viSayam hatvaa** = tribesmen's, province, having destroyed; **mahaa muniin mokSayitvaa** = great-sages, having released, rescued - in a safe place; **atulam praharSam lebhe** = incomparable, happiness, he gained.

That virtue-souled Garuda consumed the meat of his prays, namely the elephant and the giant tortoise with a single foot, and destroyed the province of tribesmen with the same broken tree branch, and thus that supreme bird Garuda gained an incomparable happiness in rescuing those great-sages. [3-35-32b, 33]

Garuda held tortoise and elephant in two claws in the first instance and when to settle down on tree branch he transferred one pray from one claw to the other and held both of them by one claw and with the other free claw he caught hold of the tree branch. But it broke under his weight, and then suddenly without making it to fall on ground he grasped that branch with his beak and took to flight. While flying in sky he held both the preys in claw, and the tree branch into the other. Then he started to eat his preys in sky with one claw, still upholding the branch from falling. Seeing this feat of Garuda, the sages clinging to that tree branch bless him to be successful in his next mission and leave that branch. When that tree branch is free from sages, Garuda throws it on a province of some antagonistic tribal community, by weight of which the whole of that tribal community is destroyed. This is one way of telling the myth.

[Verse Locator](#)

स तेन तु प्रहर्षेण द्विगुणी कृत विक्रमः ।
अमृत आनयनार्थम् वै चकार मतिमान् मतिम् ॥ ३-३५-३४

34. matimaan = heedful one; saH = he that Garuda; tena praharSeNa tu = with that, happiness but; dvi guNii kR^ita vikramaH = with two, multiplied - double, rendered, valour - his valour became twice as much - as sages blessed for rescuing them; amR^ita aanayana artham vai = ambrosia, bringing - from heaven, for the purpose of, indeed; cakaara matim = made, his mind - resolved.

When his valour has become twice as much with that happiness that heedful Garuda indeed resolved to bring ambrosia from heaven. [3-35-34]

[Verse Locator](#)

अयो जालानि निर्मथ्य भित्त्वा रत्न गृहम् वरम् ।
महेन्द्र भवनात् गुप्तम् आजहार अमृतम् ततः ॥ ३-३५-३५

35. ayaH jaalaani = iron-grid guard; nir mathya = completely, on smashing; ratna varam gR^iham bhittvaa = unbreakable like - diamond, best - strong, room, on crashing; tataH = then; mahendra bhavanaat = Mahendra's, from palace; guptam = safeguarded; amR^itam aajahaara = ambrosia, plundered.

Smashing the guard of iron-grid completely and crashing the unbreakable diamond -like strongroom in which the ambrosia is safeguarded, then Garuda carried off ambrosia from the palace of Indra. [3-35-35]

[Verse Locator](#)

तम् महर्षि गणैः जुष्टम् सुपर्ण कृत लक्षणम् ।
नाम्ना सुभद्रम् न्यग्रोधम् ददर्श धनद अनुजः ॥ ३-३५-३६

36. dhanada anujaH = Kubera's, brother Ravana; maharSi gaNaiH juSTam = at it [tree,] great-sages, by assemblages of, sought-after; superNa kR^ita lakSaNam = by best-winged Garuda, deed, signs - betokens Garuda's actions; naamnaa subhadram = by name, Subhadra - named as; tam nyagrodham dadarsha = that, banyan tree, Ravana saw - and proceeded.

Ravana on his way saw such a banyan tree named as Subhadra which is a much sought after tree for assemblages of great sages, and which betokens the deeds of that best-winged Garuda. [3-35-36]

[Verse Locator](#)

तम् तु गत्वा परम् पारम् समुद्रस्य नदी पतेः ।
ददर्श आश्रमम् एकांते पुण्ये रम्ये वनांतरे ॥ ३-३५-३७

37. nadii pateH samudrasya = rivers, lord, of ocean; tam param paaram = to its, other, shore; gatvaa = on going; ramye puNye vana antare = scenic, sacred, in forest, interiors

of; **kaante** = pleasing [or, ekaante = in solitude]; **aashramam dadarsha** = hermitage, Ravana saw.

On going to the other side of the lord of rivers, namely ocean, Ravana saw a pleasing hermitage in the sacred and scenic interior of the forest. [3-35-37]

[Verse Locator](#)

तत्र कृष्ण अजिन धरम् जटा वल्कल धारिणम् ।
ददर्श नियत आहारम् मारीचम् नाम राक्षसम् ॥ ३-३५-३८

38. **tatra** = at that place,; **kR^iSNa ajina dharam** = black, deer-skin, wearing; **jaTaa valkala dhaariNam** = tufts of hair, jute-cloths, wearing one; **niyata aahaaram** = one with controlled, diet; **maariicam naama raakSasam** = Maareecha, named, demon; **dadarsha** = Ravana saw.

At that place Ravana saw the demon named Maareecha, wearing jute-clothes and black deerskin and tufts of hairs, and the one with regulated diet. [3-35-38]

[Verse Locator](#)

स रावणः समागम्य विधिवत् तेन रक्षसा ।
मारीचेन अर्चितो राजा सर्व कामैः अमानुषैः ॥ ३-३५-३९

39. **raajaa saH raavaNaH** = king, he that, Ravana; **samaagamya** = is approached - welcomed by Maareecha; **rakSasaa tena maariicena** = by demon, that, Maareecha; **a maanuSaiH** = with super, humanly [not subhuman]; **sarva kaamaiH** = with all, offerings; **vidhivat arcitaH** = customarily, Ravana is adored - entertained.

That demon Maareecha welcomed the king Ravana and customarily entertained him catering all the offerings that are beyond the scope of humans. [3-35-39]

[Verse Locator](#)

तम् स्वयम् पूजयित्वा च भोजनेन उदकेन च ।
अर्थोपहितया वाचा मारीचो वाक्यम् अब्रवीत् ॥ ३-३५-४०

40. **maariicaH** = Maareecha; **tam** = him [Ravana]; **bhojanena udakena ca** = with meals, and with drinking water [offering]; **svayam puujayitvaa ca** = in person, venerating - entertaining, also; **artha upahitayaa vaacaa** = with significance, connotative, with words; **vaakyam abraviit** = sentence, spoke.

On personally offering meals and drinking water, and venerating him properly Maareecha spoke this sentence to Ravana which is connotative of significance. [3-35-40]

[Verse Locator](#)

कच्चित् ते कुशलम् राजन् लंकायाम् राक्षसेश्वर ।
केन अर्थेन् पुनः त्वम् वै तूर्णम् एव इह आगतः ॥ ३-३५-४१

41. **raakshasa iishvara** = oh, demons, king; **te lankaayaam kushalam kaccit** = in your, Lanka, safe, isn't it; **raajan** = oh, king; **tvam kena arthena** = you, by which, reason; **punaH tuurNam eva iha aagataH** = again, in a trice, only, here, came.

"Oh, king of the demons, is everything well with your Lanka? Oh, king, for what reason you have put in an appearance again, that too in a trice? [3-35-41]

This statement contains 'why you have come again?' and taking hold of this word, 'again...' some, who hold that the episode of Akampana is justifiable, say that the episode of Akampana is not interpolated but the original work of Valmiki. For this, the ex-party says that when a whole of chapter is included, inclusion of one word 'again...' is not a bothersome affair to the mythologists or interpolators. When it is questioned that

interspersing Akampana's episode defeats the spectacular entry of Ravana, the defendants say that the antagonists need not be given such priorities. So also, Vali's Kishkindha is not portrayed in a spectacular way when Sugreeva attacked Vali for the first time, but it is detailed in the second round, to some extent, and fully when Lakshmana enters it.

In this episode, a jump of event to Garuda's exploits may be jerky, but it is questioned when can Ravana recollect about Garuda's might, why does he ignore still mightier Vishnu. Ravana's continuous fear for Vishnu made him to think of Garuda - that too, on seeing Subhadra, the banyan tree, and that too - while going to kidnap Seetha.

The path through which Ravana coursed is towards Himalayas, where an idolatry place called **deva bhuumi** is said to be earmarked for higher souls. When Rama hit Maareecha, he fell far off from the ritual place of Vishwamitra. That place is said to be on northern side of Himalayas. Some ancient mms contain this verse which also tell about that place as **deva bhuumi** and it is on the northern side of **kuru** i.e., **kurukhsetra** where Great War of Maha Bharata occurred: **uttar~npca kur~n pabyan pabyan caiva nagottam~n | deva d~nava sanghai× ca sevitam hi am@ta arthibhi× ||**

[Verse Locator](#)

एवम् उक्तो महातेजा मारीचेन स रावण ।

ततः पश्चात् इदम् वाक्यम् अब्रवीत् वाक्य कोविदः ॥ ३-३५-४२

42. **maariicena** = by Maareecha; **evam uktaH** = thus, who is spoken to; **mahaatejaa vaakya kovidaH** = highly radiant one, sentence making, expert in - eloquent one; **saH raavaNa** = he, that Ravana; **tataH pashcaat** = then, after; **idam vaakyam abraviit** = this, sentence, spoke [to Maareecha.]

When Maareecha spoke to him thus, that highly radiant and eloquent Ravana then afterwards spoke this sentence to Maareecha. [3-35-42]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंच त्रिंशः सर्गः

Thus, this is the 35th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 35

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42		

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 36 Verses converted to UTF-8, Nov 09

Introduction

Ravana seeks Maareecha's help to abduct Seetha. He asks Maareecha to assume the shape of a golden-deer and lure Seetha, and then Seetha asks Rama and Lakshmana to fetch that golden-deer. If Rama and Lakshmana are distracted from the hermitage, Ravana can safely abduct Seetha. Listening to this Maareecha is struck dead, because he is already struck with the arrow of Rama when he was in Tataka forest. As such, Maareecha tries to explain Ravana about Rama's quintessence.

[Verse Locator](#)

मारीच श्रूयताम् तात वचनम् मम भाषतः ।
आर्तो अस्मि मम च आर्तस्य भवान् हि परमा गतिः ॥ ३-३६-१

1. **taata maariica** = oh, sire, Maareecha; **bhaaSataH mama vacanam shruuyataam** = as I speak, my, sentence, listen - give attention; **aartaH asmi** anguished one, I am; **aartasya mama** = anguished one, for me; **bhavaan paramaa gatiH hi** = you are, ultimate, course, isn't it.

"Give attention to my words as I speak, oh, sire, Maareecha, I am an anguished one, and when I am in such an anguish you are the ultimate course to me, isn't so." Thus Ravana started addressing Maareecha. [3-36-1]

[Verse Locator](#)

जानीषे त्वम् जनस्थाने भ्राता यत्र खरो मम ।
दूषणः च महाबाहुः स्वसा शूर्पणखा च मे ॥ ३-३६-२
त्रिशिराः च महातेजा राक्षसः पिशित अशनः ।
अन्ये च बहवः शूरा लब्ध लक्षा निशाचराः ॥ ३-३६-३
वसन्ति मत् नियोगेन अधिवासम् च राक्षसः ।
बाधमाना महारण्ये मुनीन् ये धर्म चारिणः ॥ ३-३६-४

2, 3, 4. **mama bhraataa kharaH** = my, brother, Khara; **mahaabaahuH duuSaNaH ca** = might armed, Duushana, even; **svasaa shuurpaNakhaa ca** = sister, Shuurpanakha, even; **mahaatejaa pishita ashanaH raakSasaH trishiraaH ca** = highly fiery one, raw-flesh, devourer, demon, Trishira, also; and; **shuuraH** = braves ones; **labdha lakSaaH** = those who obtained, target - those that can hit target without missing; **anye bahavaH nishaacaraH raakSasaH** = other, numerous, night-walkers, demons; **mat niyogena** = by me, assigned; **mahaa araNye** = in great-forest; **dharma caariNaH muniin baadhamaanaa** = righteousness, treaders in, sages, while torturing; **janasthaane** = in Janasthaana; **[yathaa** = as to how]; **adhivaasam vasanti** = in residency, are residing; **tvam jaaniiSe** = you are, aware of.

"You are aware as to how my brother Khara, and the mighty armed Duushana, also my sister Shuurpanakha, and even the highly fiery demon and devourer of raw-flesh Trishira, and

even numerous other night-walking demons who are cocksure of hitting their targets have made Janasthaana as their residency, and while residing there they put the sages of that great forest that tread a righteous path to torture, of course, all this as assigned by me. [3-36-2, 3, 4]

[Verse Locator](#)

चतुर्दश सहस्राणि रक्षसाम् भीम कर्मणाम् ।
शूराणाम् लब्ध लक्षाणाम् खर चित्त अनुवर्तिनाम् ॥ ३-३६-५
ते तु इदानीम् जनस्थाने वसमाना महाबलाः ।

5. **bhiima karmaNaam** = of fiendish, exploits; **shuuraaNaam** = braving ones; **labdha lakSaaNaam** = attained, targets - marks-demons - or, the possessors, of qualities to pick up quarrels, troublemakers to sages; **khara citta anuvartinaam** = Khara's, wishes, followers of; **rakSasaam** = of demons; **caturdasha sahasraaNi** = fourteen, thousand; [**tvam jaaniiSe** = you are, aware of; you are equally aware of.]

"You are equally aware of the stationing fourteen thousand braving demons in Janasthaana, who are the followers of the wish of Khara, who are with fiendish exploits, and who are the troublemakers to the sages of Dandaka forest or to the intruders therein, aren't you. [3-36-5]

[Verse Locator](#)

संगताः परम आयत्ता रामेण सह संयुगे ॥ ३-३६-६
नाना शस्त्र प्रहरणाः खर प्रमुख राक्षसः ।

6, 7a. **janasthaane vasamaanaa** = in Janasthaana, who are residing; **mahaabalaaH** = great-mighty ones; **te tu** = they, on their part; **khara** = Khara; **pra mukha** = verily, in front - that are lead by Khara - others; **raakshasaH** = demons; **idaaniim** = now - recently; **parama aayattaaH** = inordinately, preparing - themselves; **naanaa shastra praharaNaaH** = with diverse, weapons, those weapons that assault - assault and battery; **sanyuge** = in combat; **raameNa saha** = Rama, with; **sangataaH** = met - had an encounter with Rama.

"But recently those great mighty demons that are the residents of Janasthaana, namely Khara and others, preparing themselves inordinately and wielding diverse weapons and assaulters, for their part had an encounter with Rama in a combat. [3-36-6, 7a]

This episode is narrated in chapter 33, i.e., the episode of Akampana, but there is a difference in the way of Ravana's narration at this place than the previous one. This is another point to discuss whether Akampana's episode is an original work or an interpolation.

[Verse Locator](#)

तेन संजात रोषेण रामेण रण मूर्धनि ॥ ३-३६-७
अनुक्त्वा परुषम् किञ्चित् शरैर् व्यापारितम् धनुः ।

7b, 8a. **sam jaata roSeNa** = well emerged, rancour - rancour tiding in him; **tena raameNa** = by him, by Rama; **raNa muurdhani** = in combat, vanguard of; **paruSam kimcit an uktvaa** = scathing remark, at the least, without, saying; **dhanuH sharaiH vyaapaaritam** = bow, with arrows, brought into play.

"With rancour tiding in him, and without making any scathing remark in the least, that Rama brought his bow into play with arrows in the van of the combat. [3-36-7b, 8a]

[Verse Locator](#)

चतुर्दश सहस्राणि रक्षसाम् उग्र तेजसाम् ॥ ३-३६-८
निहतानि शरैः दीप्तैः मानुषेण पदातिना ।

8b, 9a. padaatinaa = by a foot-soldier; maanuSeNa = by a human; ugra tejasaam rakSasaam = flaring, fieriness, demons of; caturdasha sahasraaNi = fourteen, thousand; diiptaiH sharaiH ni hataani = with fiery, arrows, completely wiped out.

"But that foot-soldier, that too, a human, has completely wiped out those fourteen-thousand demons with flaring fieriness with his fierce arrows. [3-36-8b, 9a]

[Verse Locator](#)

खरः च निहतः संख्ये दूषणः च निपातितः ॥ ३-३६-९
हत्वा त्रिशिरसम् च अपि निर्भया दण्डकाः कृताः ।

9b, 10a. sankhye = in war; kharaH ca nihataH = Khara, also, is hewed down; duuSaNaH ca nipaataitaH = Duushana, also, is mowed down; trishirasam ca api = Trishira, also, even; hatvaa = on hacking down; daNDakaaH = Dandaka forest; nir bhayaa = free, from fear - of demons; kR^itaaH = is made.

"Khara is hewed down, Duushana is mowed down, and even Trishira is hacked down, thereof that Dandaka forest is rendered free from the fear of demons. [3-36-9b, 10a]

[Verse Locator](#)

पित्रा निरस्तः क्रुद्धेन स भार्यः क्षीण जीवितः ॥ ३-३६-१०
स हन्ता तस्य सैन्यस्य रामः क्षत्रिय पांसनः ।

10b, 11a. kruddhena pitraa = by infuriated, father; sa bhaaryaH = with, wife; nir astaH = without, foothold - put to flight - exiled; kSiiNa jiivitaH = diminished, lifespan - of that Rama; kSatriya paamsanaH = among Kshatriya-s, an ignoble one; tasya sainyasya hantaa = of that, [demonic-] army, he is the slaughterer of my demonic army.

"He who is put to flight by his infuriated father, and who came to Dandaka forest along with his wife, that ignoble Kshatriya is the slaughterer of that demonic army of mine, as his lifespan is diminished. [3-36-10b, 11a]

[Verse Locator](#)

अशीलः कर्कशः तीक्ष्णो मूर्खो लुब्धो अजित इन्द्रियः ॥ ३-३६-११
त्यक्त धर्मः तु अधर्म आत्मा भूतानाम् अहिते रतः ।

11b, 12a. a shiilaH = without, character - out of character; karkashaH = brutal; tiikSNaH = firestorm; muurkhaH = senseless; lubdhaH = selfish; a jita indriyaH = un, conquered, senses; tyakta dharmaH = who discarded, righteousness; a dharma aatmaa = un, righteous, souled one; bhuutaanaam = of all beings; a hite rataH = in dis, service, delights in.

"He is out of character, brutal, firestorm, senseless, selfish, one with his senses unconquered and righteousness discarded, and he is an unrighteous soul just delighting in the disservice of all beings. [3-36-11b, 12a]

For those who hold Ravana as the devotee of Rama / Vishnu, as one of the two doorkeepers, namely Jaya and Vijaya, the above lines of Ravana will become irksome. For that Maheshvara Tiirtha has stepped in and gave a commentary that conceives Ravana as a true devotee of Rama.

kruddhaa pitraa nirastaH kim? 'is he necked out by his angry father?' No. To please Kaikeyi and the boon given to her by his father, Rama is unhoued. sa bhaarya= sabhaa aaryaH 'in assemblages, venerable one.' Rama is one with high esteem. kshiiNa jiivitaH kim? 'is his lifespan diminishing?' No. He is eternal. kshatriya paamsana= kshatriyaan paati iti kshatriyaH paH 'because he protects Kshatriya-s he is a noble Kshatriya, and sa ca asau a.msanaH ca, amsana aaghaate 'enemy destroyer,' destroyer of enemies of Kshatriya-s. karkashaH 'brutal' to enemies, not to adherents, therefore he is: amuurkhaH, alubdhaH: he s not senseless, not selfish. adharm aatmaa kim? No, he is not an unrighteous person. And bhuutaanaam a hite a rataH, 'for beings, in disservice, not, delights': he does not delight in the disservice of all created beings.' Thus, he is Supreme Person.

But Rama Tilaka, on the other hand refutes this derivation stating that Ravana is not an out and out devotee of Rama, and these many **adhyaadhaara**-s 'ellipses' need not be brought in to justify mythological import to Ramayana. There is a section of pundits that argue Ramayana precedes **18 puraaNa**-s the 18 mythological treatises, and they refuse to believe that Ravana is NOT a devotee of Rama.

In anyway, the innuendo incorporated in certain verses has given rise to diverse commentaries, but the unity of Ramayana is kept up, either by Shaivaites or Vaishnavaites or other sects of Hindu thinking.

[Verse Locator](#)

येन वैरम् विना अरण्ये सत्त्वम् आश्रित्य केवलम् ॥ ३-३६-१२
कर्ण नास अपहारेण भगिनी मे विरूपिता ।
तस्य भार्याम् जनस्थानात् सीताम् सुर सुत उपमाम् ॥ ३-३६-१३
आनयिष्यामि विक्रम्य सहायः तत्र मे भव ।

12b, 13, 14a. **yena** = by whom; **vairam vinaa** = enmity, without; **kevalam sattvam aashritya** = just, strength, depending upon; **karNa naasa apahaareNa** = ears, nose, due to stripping off; **me bhaginii viruupitaa** = my, sister, is disfigured; **tasya** = such a Rama's; **bhaaryaam** = wife is to be; **sura suta upamaam** = celestials, daughter, similar to - nymph like - nymphen Seetha; **siitaam** = Seetha; **vikramya** = holding sway; **janasthaanaat** = from Janasthaana; **aanayiSyaami** = lead her in - inveigle her; **tatra** = in that matter; **araNye** = in forest; **me sahaayaH bhava** = to me, as aide, you shall be.

"By whom my sister is disfigured stripping off her nose and ears, that too, without any enmity but just depending upon his own brawn, I would like to inveigle such a man's nymphen wife Seetha holding sway on her in Janasthaana, and in that matter I want you to be my aide in Dandaka forest. [3-36-12b, 13, 14a]

[Verse Locator](#)

त्वया हि अहम् सहायेन पार्श्वस्थेन महाबल ॥ ३-३६-१४
भ्रातृभिः च सुरान् युद्धे समग्रान् न अभिचिंतये ।
तत् सहायो भव त्वम् मे समर्थो हि असि राक्षस ॥ ३-३६-१५

14b. **mahaabala** = oh, highly powerful one - Maareecha; **sahaayena** = as associate; **paarshvasthena** = having at my side; **tvayaa** = with you; and; **bhraatR^ibhiH ca** = with my brothers, also; **yuddhe** = in war; **samagraan suraan** = all of the, gods; **aham na** = I, do not; **abhi cintaye** = towards [them,] I think - I don't care them; **hi** = indeed; **raakSasa** = oh, demon Maareecha; **[tat = therefore]**; **tvam me sahaayaH bhava** = you, to me, aide, you become; **samarthaH asi hi** = capable [to render aid,] you are, indeed - in this venture of abducting Seetha.

"Oh, highly powerful Maareecha, with you and with my brothers standing by my side as my associates, I indeed care a damn for all of the gods if they are going to wage a war against me, therefore, oh, demon Maareecha, as you are capable of rendering aid you should indeed become my aide in this venture. [3-36-14b, 15]

[Verse Locator](#)

वीर्ये युद्धे च दर्पे च न हि अस्ति सदृशः तव ।
उपायतो महान् शूरो महा माय विशारदः ॥ ३-३६-१६

16. **viirye** = in valour; **yuddhe ca** = in war, even; **darpe ca** = in verve, also; **tava sadR^ishaH na asti hi** = to you, similar one, not, is there, indeed; you are; **upaayataH [upaayaj~naH]** = by trickery [by ideation]; **mahaan shuuraH** = tomost, stalwart; **mahaa maaya vishaaradaH** = matchless, illusive-tricks, expert.

"In valour, war and verve there is none similar to you, you are a topmost stalwart in trickery, and a matchless expert in illusive-tricks. [3-36-16]

[Verse Locator](#)

एतत् अर्थम् अहम् प्राप्तः त्वत् समीपम् निशाचर ।
शृणु तत् कर्म साहाय्ये यत् कार्यम् वचनात् मम ॥ ३-३६-१७

17. nishaacara = oh, nightwalker; etat artham = for that, reason; aham tvat samiipam praaptaH = I have, to your, near - nigh, come; saahaayye = in the course of helping; yat kaaryam = which, is to be done; tat karma = that, deed; mama vacanaat = by my, word - as I tell you, detail you; shR^iNu = you listen.

"I have come nigh of you only for that reason, oh, nightwalker, and listen to that deed which you have to do in the course of helping me as I detail you. [3-36-17]

[Verse Locator](#)

सौवर्णः त्वम् मृगो भूत्वा चित्रो रजत बिन्दुभिः ।
आश्रमे तस्य रामस्य सीतायाः प्रमुखे चर ॥ ३-३६-१८

18. tvam = you; rajata bindubhiH = with silver, dots; citraH = astounding; sauvarNaH mR^igaH bhuutvaa = golden, you, deer, on becoming; tasya raamasya aashrame = his, of Rama, in hermitage; siitaayaaH pramukhe cara = Seetha's, before, - in front of, you move.

"On becoming an astounding golden deer with silver dots, you move in front of Seetha in the hermitage of that Rama. [3-36-18]

[Verse Locator](#)

त्वाम् तु निःसंशयम् सीता दृष्ट्वा तु मृग रूपिणम् ।
गृह्यताम् इति भर्तारम् लक्ष्मणम् च अभिधास्यति ॥ ३-३६-१९

19. siitaa = Seetha; mR^iga ruupiNam = in deer, shape; tvaam dR^iSTvaa = you, on seeing; gR^ihyataam = lay hold of; iti bhartaaram lakSmaNam ca = thus, to husband, to Lakshmana, also; niH samshayam = without, doubt; abhi dhaasyati = forthwith bids.

"On seeing you in the shape of a deer, Seetha undoubtedly bids her husband forthwith, and even Lakshmana, saying, 'lay hold of it.' [3-36-19]

[Verse Locator](#)

ततः तयोः अपाये तु शून्ये सीताम् यथा सुखम् ।
निराबाधो हरिष्यामि राहुः चन्द्र प्रभाम् इव ॥ ३-३६-२०

20. tataH = then; tayoH = of those two - Rama, Lakshmana; apa aaye = side, tracked - diverted; when it happened, and when; shuunye [pradeshe] = in lonely [place]; yathaa sukham = as, comfortably; nir aabaadhaH = without, being impeded; siitaam = Seetha will be; raahuH candra prabhaam iva = Rahu the planet, Moon's, shine, as with; hariSyami = I wish to abduct;

"Then on the diversion of those two, Rama and Lakshmana, I will comfortably and unimpededly abduct Seetha in that lonely place, as planet Rahu abducts the shine of moon. [3-36-20]

[Verse Locator](#)

ततः पश्चात् सुखम् रामे भार्या आहरण कर्षिते ।
विस्रब्धम् प्रहरिष्यामि कृत अर्थेन अन्तर् आत्मना ॥ ३-३६-२१

21. tataH pashcaat = then, afterwards; bhaaryaa aaharaNa karshite = wife; by abduction, caught hold of - enervated; raame = in Rama - Rama will be; kR^ita arthena antar aatmanaa = fulfilled [gratified in the first instance,] volition, with an inner, soul; sukham visrabdham prahari Syaami = conveniently, surely, I wish to retaliate - Rama.

"Thereafter Rama will be enervated by the abduction of his wife, and then surely and conveniently I wish to retaliate him if he is going to come up against me, for my inner-soul will be firstly gratified with its volition, namely possessing Seetha." Thus Ravana requested Maareecha. [3-36-21]

Maheshvara Tiirtha expresses this in terms of Ravana's devotion to Rama. raame bhaaryaa haraNa karSite: raama ibha 'Rama, the elephant...' aaryaa 'a venerable one, Seetha...' haraNa karSite 'by abduction, harmed by...' adhyadhaara: mat shariiram elliptical: 'my body...' tataH 'thereby, by virtue of my act of abducting...' kR^ita arthena antaraatmanaa upalakshitaH san 'on my soul-cherished desire becoming fulfilled to get salvation...' paschaat 'thereafter...' visrabdham 'impeccably...' sukham = moksha, salvation, highest bliss...' prahariSyaami: prakarSeNa hariSyaami 'evidently I snatch off that bliss...'

"When I abduct that venerable Seetha, the wife of Elephant like Rama, my body gets harmed like an eclipsed moon, but my soul gets fulfilled as I desire eternal salvation, and I can get it evidently and impeccably at the hand of Rama, owing to the ill-virtue of my abduction of Seetha.

The eclipsing planet Rahu may hide moon temporarily by which the world loses moonshine for a while. If Ravana temporarily hides Seetha, as Rahu hides the moon, Rama, who metaphors with the three worlds, may be in gloom temporarily. But neither Rahu nor Ravana are illuminated or enlightened with the presence of the moonbeams of Seetha, alias Goddess Lakshmi, for they tried to seize that all-illuminating Moon/Seetha by force.

[Verse Locator](#)

तस्य राम कथाम् श्रुत्वा मारीचस्य महात्मनः ।
शुष्कम् समभवत् वक्त्रम् परित्रस्तो बभूव च ॥ ३-३६-२२

22. raama kathaam = Rama's, story - very word, mention of Rama; shrutvaa = on listening; mahaatmanaH tasya maariicasya = honest-souled one, his, of Maareecha; vaktram = mouth; shuSkam = dried up; sam abhavat = completely, became; pari trastaH babhuuva ca = fully, frightened, he became, even.

On listening the very word of Rama that honest-souled Maareecha's mouth is completely dried up, and he is fully frightened. [3-36-22]

[Verse Locator](#)

ओष्टौ परिलिहन् शुष्कौ नेत्रैः अनिमिषैः इव ।
मृत भूत इव आर्तः तु रावणम् समुत् ईक्षतः ॥ ३-३६-२३

23. shuSkau oSTau = dried up, lips; pari lihan = over, licking -Maareecha wetting with tongue; a nimiSaiH iva = without, wink, as if - he started goggling; netraiH = with eyes - looks; mR^ita bhuuta iva = lifeless, being, as if - wide-eyed like an about-to-die-animal; aartaH tu = agonised, on his part; raavaNam = at Ravana; samudaikshata [sam ut iikshataH = well, up, looked] = looked up, with raised and searching eyes.

Wetting dried up lips with his tongue he has become goggle-eyed almost like an about-to-die animal, and he agonisingly looked up at Ravana with winkless eyes. [3-36-23]

At the very word 'Rama' Maareecha is shuddered. dashaanana samudiirita vacanam aakarNya raama shabda shravaNa maatreNa sa.mtrasta hR^idayo maariicaH kR^itaanjaliH evam uvaaca - dk From the time when he was firstly struck by Rama's arrow he retired to hermitage and no demonic activity is undertaken by Maareecha. But now Ravana is instigating, which leads Maareecha to his own end, of which he is perfectly aware.

[Verse Locator](#)

स रावणम् त्रस्त विषण्ण चेता
महावने राम पराक्रमज्ञः ।
कृत अंजलिः तत्त्वम् उवाच वाक्यम्
हितम् च तस्मै हितम् आत्मनः च ॥ ३-३६-२४

24. mahaa vane = in great [Tataka,] forest; raama paraakrama j~naH = Rama's, valour, knower [aware] of; saH = he that Maareecha; trasta viSaNNa cetaaat = by scare, sank, heart; kR^ita anjaliH = who made palm-fold; tasmai hitam = to him - to Ravana, beneficial; aatmanaH ca hitam ca = for himself, also, beneficial, also; tattvam vaakyam = factual, words; raavaNam = to Ravana; uvaaca = [started to] speak - to Ravana.

Maareecha's heart sank with scare as he is aware of Rama's valour when he was in the great forest of Tataka, thus suppliantly making palm-fold he started telling about factuality of Rama to Ravana, which is beneficial both to Ravana and to himself, as well, if only Ravana is heedful of it. [3-36-24]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षट् त्रिंशः सर्गः

Thus, this is the 36th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 36

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 37

Verses converted to UTF-8, Nov 09

Introduction

Maareecha advises Ravana to stay away from Rama with his own unpleasant experience with Rama's arrow when he was in Tataka forest, and portrays a gruesome picture of Rama to Ravana, asking him to not to meddle with Rama's affairs.

[Verse Locator](#)

तत् श्रुत्वा राक्षसेन्द्रस्य वाक्यम् वाक्य विशारदः ।
प्रत्युवाच महाप्राज्ञो मारीचो राक्षसेश्वरम् ॥ ३-३७-१

1. raakSasa indrasya = demons, chief's; tat vaakyam shrutvaa = that, sentence - that idea of abduction, on hearing; vaakya vishaaradaH = sentence-making, expert in [articulator]; mahaa praaGYaH = well-informed; maariicaH = Maareecha; raakSasa iishvaram = to demons, lord; prati uvaaca = in reply, spoke - replied.

On hearing that idea of the chief of demons Ravana in abducting Seetha, Maareecha, a well-informed one and an articulator spoke to the lord of demons in reply. [3-37-1]

[Verse Locator](#)

सुलभाः पुरुषा राजन् सततम् प्रिय वादिनः ।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥ ३-३७-२

2. raajan = oh, king; priya vaadinaH puruSaa = pleasantly, talking, people; satatam sulabhaaH = always, easy - easy to get; a priyasya = of un, pleasant - judgementally; pathyasya ca = recuperative insipid diet-like [suggestions,] also; vaktaa = who speaks them; or even; shrotaa ca = listener, also; dur labhaH = not, possible - impossible to get.

"It will always be easy to get people who talk pleasantly, oh, king, but it is impossible to get them who talk judgementally and give suggestions that may be apparently insipid, but that are recuperative, more so, it is impossible to get listeners of such advises. [3-37-2]

There are many who render advises without weighing pros and cons, but just to get along and please their master. There will be none to suggest expeditiously, though that suggestion presently will be unpleasant and unsavoury like a recuperative insipid diet, but in reality, it is result-oriented. Even if such an advisor suggests in earnest, he will have no listener who listens earnestly and effectuates it. So, listen to my words that may now be unsavoury, but will prove beneficial to you in long run, if you can foresee your future properly. Dharmaakuutam says: anena sva prayojana virodha sankayaa raaja buddhi anusaareNa vaktaaro mantriNaH sulabhaaH - kintu anartha paryavasaayino raajabuddhim tiraskritya shubhodarka vaktaaro mantriNo durlabhaa iti suucitam - then the commentator goes on to quote vidura niiti from Maha Bharata, wherein it is said: yo hi dharma samaashritya hatvaa bhatruH priyaarthe | apriyaaNi aaha pathyaani tena raajaa sahaayavaan || sulabhaaH puruSaa raajan satatam priya vaadinaH | apriyasya ca pathyasya vaktaa shrotaa ca durlabhaH || The last two foots may be observed because they are similar to the above verse of Ramayana, by such similarities some hold the opinion that Maha Bharata is an explanation to Ramayana.

[Verse Locator](#)

न नूनम् बुध्यसे रामम् महावीर्यम् गुण उन्नतम् ।

अयुक्त चारः चपलो महेन्द्र वरुण उपमम् ॥ ३-३७-३

3. a yukta caaraH = not, having, by spies - exclusionary, desultory of spies; capalaH = impetuous; such as you are, you; mahaa viiryam = decidedly, dynamic one; guNa unnatam = by adeptness, exalted; mahendra varuNa upamam = [thunderous] Mahendra, [tempestuous] Varuna, God of Rain, alike - is Rama; nuunam na budhyase = definitely, you are not, apperceiving.

"Definitely you do not apperceive Rama who is decidedly dynamic and exaltedly adept, for you are impetuous and desultory in dealing with your spies, but that Rama is identical to the thunderous Mahendra and tempestuous Varuna, the Rain-god. [3-37-3]

[Verse Locator](#)

अपि स्वस्ति भवेत् तात सर्वेषाम् भुवि रक्षसाम् ।

अपि रामो न संक्रुद्धः कुर्यात् लोकम् अराक्षसम् ॥ ३-३७-४

4. taata = oh, boy; bhuvi = on earth; sarveSaam rakSasaam = for all, demons; svasti api bhavet = safety, will it be there; raamaH = Rama; samkruddhaH = highly enraged one; lokam = world; a raakSasam = without, demons; api na kuryaat = will he make it.

"Oh, boy, will there be safety to all demons on earth? Or, that highly enraged Rama will render this world de-demonised! [3-37-4]

'...but for you...' 'Will you let the demons on earth live, or, would like to eradicate them through Rama, through your obsessions.' The second thought has come true when Rama eliminated all demons.

[Verse Locator](#)

अपि ते जीवित अंताय न उत्पन्ना जनकात्मजा ।

अपि सीता निमित्तम् च न भवेत् व्यसनम् महत् ॥ ३-३७-५

5. janaka aatmajaa = Janaka's daughter Seetha; te jiivita antaaya = your, life, for ending; api na utpannaa = even, not, took birth - has she taken birth; siitaa nimittam = Seetha, because of; mahat vyasanam = great, disaster; [mama vyasanam = for my, disaster]; api ca na bhavet = even, also, not, be there [will there be a disaster, so to speak.]

"Has this Seetha, the daughter of Janaka, taken birth to end your life, or what! And because of this Seetha will there be a great disaster, so to speak! [3-37-5]

[Verse Locator](#)

अपि त्वाम् ईश्वरम् प्राप्य काम वृत्तम् निरंकुशम् ।

न विनश्येत् पुरी लंका त्वया सह स राक्षसा ॥ ३-३७-६

6. kaama vR^ittam = in independent thinking, wrapped up - egocentric; nir ankusham = without, goad - rampant; such like you; tvaam iishvaram praapya = you, as lord, on getting; sa raakSasaa purii lankaa = along with, demons, city, Lanka; tvayaa saha = you, put together; na vinashyet api = not, doomed, even [will it be doomed or what.]

"Egocentric and rampant, such as you are, on acquiring you as her lord, will the City of Lanka be doomed along with her demons, and you put together, or what! [3-37-6]

[Verse Locator](#)

त्वत् विधः काम वृत्तो हि दुःशीलः पाप मंत्रितः ।

आत्मानम् स्व जनम् राष्ट्रम् स राजा हन्ति दुर्मतिः ॥ ३-३७-७

7. **kaama** vR^ittaH = by wish, behaving - self-willed; **duH shiilaH** = ill, willed; **paapa mantritaH** = duSTam - Govindaraja = by evil, ensorcelled; **dur matiH** = malicious, in intent; **tvat vidhaH** = your, like; **saH raajaa** = that, king; **aatmaanam** = himself; **sva janam** = his own, people; **raaSTram** = city-state also; **hanti hi** = ruins, as a matter of (actual) fact.

"Any king of your like who is with a self-will, ill-will, ensorcelled by evil, and malicious in intent, that king alone ruins his own city-state, his own people, even himself, as a matter of actual fact. [3-37-7]

For this the commentator says: **anena dur mantritaH kaamavritto naya dveSii raajaa sakala mantri vargeNa aishvaryenA saha nashyati iti uktam - tathaa ca kaamandake - anaatmavaan naya dveSii vardhaya ari sampadaH | praapyaa api mahad aishvaryam saha tena vinashyati || Dharmaakuutam being an encyclopedic commentary on Ramayana quotes Kamandaka etc., in such matters of dharma. The availability of the books quoted by the commentator of Dharmaakuutam in reprint is doubtful, where Dharmaakuutam itself is unavailable in full, in these days.**

[Verse Locator](#)

न च पित्रा परित्यक्तो न अमर्यादः कथंचन ।
न लुब्धो न च दुःशीलो न च क्षत्रिय पांसनः ॥ ३-३७-८
न च धर्म गुणैर् हीनैः कौसल्या आनंद वर्धनः ।
न च तीक्ष्णो हि भूतानाम् सर्व भूत हिते रतः ॥ ३-३७-९

8. **kausalyaa aananda vardhanaH** = Kausalya's, delight, enhancer of - Rama; **pitraa** = by father; **na ca pari tyaktaH** = not, also, completely, forsaken; **kathancana** = in the least; **a maryaadaH** = un, seemly; **na** = he is not; **duH shiilaH** = out of character; **na** = he is not; **na ca lubdhaH** = not, also, selfish; **na ca kSatriya paamsanaH** = not, either, Kshatriya, ignoble; **dharma guNaiH hiinaiH** = with righteous, attributes, a debased one; **na ca** = he is not, also; **bhuutaanaam tiikSNaH na ca** = towards living beings atrocious one, he is not, also; [or, **sarveSaam** = of all]; **sarva bhuuta hite rataH** = all, beings, in welfare, takes delight.

"Rama the enhancer of his mother Kausalya's happiness is completely forsaken by his father - no, he is not; there is unseemliness in him - no, not in the least; he is out of character - no; he is selfish - no; he is an ignoble Kshatriya - no, not at all; and he is neither a debased one insofar as the merits of righteousness are concerned, nor he is atrocious towards living beings, for he takes delight in the welfare of all beings. [3-37-8, 9]

[Verse Locator](#)

वंचितम् पितरम् दृष्ट्वा कैकेय्या सत्य वादिनम् ।
करिष्यामि इति धर्मात्मा ततः प्रव्रजितो वनम् ॥ ३-३७-१०

10. **satya vaadinam pitaram** = truth, who is a proponent, such a father - Dasharatha; **kaikeyyaa vancitam dR^iSTvaa** = by Kaikeyi, outwitted, on seeing; **dharmaatmaa** = virtue-souled - Rama; ellipses: **pitaram satya vaadinam** - father, as truth, proponent; **kariSyaami** = I will make - I will prove that my father is the real proponent of truth; **tataH** = from there - from Ayodhya; **vanam** = to forest; **pra vrajitaH** = he neatly, journeyed.

"On seeing his father who is a proponent of truth, and whom Kaikeyi has outwitted, that virtue-souled Rama neatly decamped from Ayodhya saying that 'I will prove my father to be a real proponent of truth.' [3-37-10]

[Verse Locator](#)

कैकेय्याः प्रिय कामार्थम् पितुर् दशरथस्य च ।
हित्वा राज्यम् च भोगान् च प्रविष्टो दण्डका वनम् ॥ ३-३७-११

11. **kaikeyyaaH** = of, Kaikeyi; **pituH dasharathasya ca** = of father, Dasharatha's, also; **priya kaamaartham** = cherished wish, for fulfilment of; **raajyam ca bhogaan ca** = kingdom, also, royal-comforts, even; **hitvaa** = on discarding; **daNDakaa vanam praviSTaH** = Dandaka, forest, he entered.

"Discarding the kingdom and even royal-comforts Rama entered Dandaka forest only to fulfil the cherish of Kaikeyi, viz., kingdom for her son Bharata, and even that of Dasharatha, viz., to remain loyal to his promise to Kaikeyi. [3-37-11]

[Verse Locator](#)

न रामः कर्कशः तात न अविद्वान् न अजित इन्द्रियः ।
अनृतम् न श्रुतम् चैव नैव त्वम् वक्तुम् अर्हसि ॥ ३-३७-१२

12. **taata** = oh, boy; **raamaH karkashaH na** = Rama, ruthless, he is not; **na a vidvaan** = un, scholarly one, he is not; **a jita indriyaH na** = un, conquered, [his] senses, he is not; **a nR^itam** = not, palpable - impalpable - are these slanders; **na shrutam caiva** = not, heard, also thus; [or, **duH shrutam** = bad things, heard by you]; **tvam** = you; = ; **na eva vaktum arhasi** = not, this way, to speak of, apt of you.

"Rama is ruthless - no; an unscholarly one - no; unconquered are his senses - no; and oh, boy, it is unapt of you to speak of impalpable and unheard-of topics in this way. [3-37-12]

[Verse Locator](#)

रामो विग्रहवान् धर्मः साधुः सत्य पराक्रमः ।
राजा सर्वस्य लोकस्य देवानाम् इव वासवः ॥ ३-३७-१३

13. **raamaH vigrahavaan dharmaH** = Rama, embodiment, of righteousness; **saadhuH** = equable person; **satya paraakramaH** = truthfulness, is his valour; **devaanaam vaasavaH iva** = for gods, Indra, as with; **sarvasya lokasya raajaa** = for entire, world, he is king.

"Rama is the embodiment of righteousness, he is an equable person with truthfulness as his valour, and as with Indra to all gods he is the king of entire world. [3-37-13]

Rama's principles alone make him victorious, as he does not deviate from the path of righteousness. And by not deviating from the path of righteousness, he is truly valorous and the question of his defeat does not arise, because he will abide by his conscience.

[Verse Locator](#)

कथम् नु तस्य वैदेहीम् रक्षिताम् स्वेन तेजसा ।
इच्छसे प्रसभम् हर्तुम् प्रभाम् इव विवस्वतः ॥ ३-३७-१४

14. **tasya svena tejasaa** = by his - Rama's, individual - proper, by resplendence; **rakSitaam vaidehiim** = protected, Vaidehi is; **vivasvataH prabhaam iva** = from Sun, resplendence, as with; **prasabham** = forcibly; **hartum katham icChase nu** = to rob, how, you wish, really.

"Rama's proper resplendence is protecting Vaidehi. How then you really wish to forcibly rob her off from Rama, as though wishing to rob the Sun of his resplendence. [3-37-14]

Incidentally, Prabha is the name of sun's brilliance and she is the wife of Sun, and if she is to be separated from sun, only an eternal gloom overcasts the world. Ravana has no doubt controlled natural forces like sun, moon, rivers etc., but not altogether eradicated or upturned their functions. Then, is it possible to Ravana and hosts of his demonic-adherents to thrive in an unnatural gloom? This is the doubt of Maareecha.

[Verse Locator](#)

शर अर्चिषम् अनाधृष्यम् चाप खड्ग इन्धनम् रणे ।
राम अग्निम् सहसा दीप्तम् न प्रवेष्टुम् त्वम् अर्हसि ॥ ३-३७-१५

15. **shara arciSam** = arrows, [akin to] jets of fire; **an aadhR^iSyam** = not, to be meddled with - unfringeable; **caapa khaDga indhanam** = bow, sword, as its fuel; **raNe** = in war; **diptam** = blazing; **raama agnim** = Rama, [called] fire; **sahasaa** = rashly - recklessly; **praveSTum** = to enter into; **tvam na arhasi** = for you, not, apt of.

"Arrows as it jets of fire, bow and sword as it firewood that fire called Rama will be blazing in war, and it will be inapt of you to enter into such an unfringeable fire, recklessly. [3-37-15]

[Verse Locator](#)

धनुर् व्यादित दीप्त आस्यम् शर अर्चिषम् अमर्षणम् ।
चाप बाण धरम् तीक्ष्णम् शत्रु सेना अपहारिणम् ॥ ३-३७-१६
राज्यम् सुखम् च संत्यज्य जीवितम् च इष्टम् आत्मनः ।
न अति आसादयितुम् तात राम अंतकम् इह अर्हसि ॥ ३-३७-१७

16. **taata** = oh, my boy; **dhanuH vyaadita diipta aasyam** = bow, gaping, inflaming, with mouth; **shara arciSam** = arrows, tongues of flame; **a marSaNam** = not, tolerable one - insufferable; **caapa baaNa dharam** = bow, arrows, wielding; **tiikshNam** = fierce one; **shatru senaa apahaariNam** [prahaariNam = one who batters] = enemy, armies, stealer of - annihilator of; **raama antakam** = Rama named, Terminator; **aatmanaH** = of yours; **iSTam** = dear ones; **raajyam sukham jiivitam ca** = kingdom, comforts, life, also; **samtyajya** = on discarding; **iha** = now - at once; **atyaasadayitum** = ati aasaadayitum = much, nearing - to draw pretty nigh of him; **na arhasi** = not, apt of you.

"With the bow stretched to his ear becoming a gaping mouth spouting flames, arrows becoming tongues of fire spewed forth from that flaming mouth, he that Rama the reified Terminator will become fierce and insufferable when he wields bow and arrows, and oh, dear boy Ravana, it will be inapt of you to at once draw pretty nigh of such an annihilator of the armies of enemies, on discarding your kingdom, comforts and even the dear life of yours. [3-37-16, 17]

[Verse Locator](#)

अप्रमेयम् हि तत् तेजो यस्य सा जनकात्मजा ।
न त्वम् समर्थः ताम् हर्तुम् राम चाप आश्रयाम् वने ॥ ३-३७-१८

18. **saa janaka atmajaa** = she, Janaka's, daughter [Seetha is]; **yasya** = which one's - which Rama's wife is; **tat** = that - resplendence; **a prameyam tejaH hi** = not, measurable - with inestimable, resplendence - highly valrous - indeed; **vane** = in forest; **raama caapa aashrayaam** = Rama's, bow, who is safeguarded - Seetha; **taam** = her - Seetha; **hartum** = to steal; **tvam na samarthaH** = you are, not, capable.

"Which Rama's wife is Janaka's daughter that Rama is indeed with an inestimable resplendence, and it will be incapable of you to steal Seetha while such a Rama's bow safeguards her in the forest, besides the firewall called his resplendence. [3-37-18]

This can be said 'Rama's resplendence is inestimable and Seetha is his wife.' But keeping the import of Seetha's words as at 3-9-15 'if fuel is available in adjacency of burning fire, the luminosity of the fire also enhances immensely,' and when the factor of resplendence is taken, it is not Rama's resplendence alone that is described, but Seetha's also. Again, it is not that some part of Rama's resplendence is taken out and put in Seetha. It is an indivisible radiance of that couple like that of Sun and his wife Prabha, as said earlier by Maareecha. Seetha is not directly said by her name but her father Janaka's name is brought in, because Janaka is both a **raajarSi** and **brahmarSi** Kingly-saint and Brahman-sage, as well. And Janaka is capable of saying **idam brahmam idam kshaatram shaapat api sharaat api** 'here is Brahma-hood and here is Kshatriya-hood, either by malediction or by arrow, whichever meetly of you, you can confront me.' This apart, it is said that 'a pertinent devotion to a god makes the devotee like that god alone.' **shraddhayaa devo devatvam ashnute** and Seetha is the devotee of Rama and she became one with Rama. Thereby, there is twofold resplendence, namely, that of Rama and that of Seetha, so it is inapt of you to make any useless effort when everything is firewalled.

[Verse Locator](#)

तस्य वै नर सिंहस्य सिंह उरस्कस्य भामिनी ।

प्राणेभ्यो अपि प्रियतरा भार्या नित्यम् अनुव्रता ॥ ३-३७-१९

19. bhaaminii = that lady; simha uraskasya = lion, chested one's; nara simhasya = of man, the lion's - Rama's; praaNebhyaH api priyataraa bhaaryaa = by lives [of Rama,] even, dearest, wife; nityam tasya = always - in perpetuity, his - him alone; anu vrataa = following, avowed - avowed to follow him; vai = in truth.

"That lady Seetha is his wife, dearest than the lives of that lion-chested lion-man Rama, and in truth, she is avowed to follow him alone, in perpetuity. [3-37-19]

[Verse Locator](#)

न सा धर्षयितुम् शक्या मैथिली ओजस्विनः प्रिया ।

दीप्तस्य इव हुत आशस्य शिखा सीता सुमध्यमा ॥ ३-३७-२०

20. maithilii = one belonging to Mithila - Seetha; ojasvinaH = of dynamic one - of Rama; priyaa = cherished - wife; su madhyamaa = good, waisted one - curvaceous one; saa siitaa = she, that Seetha; diiptasya hutaaashasya shikhaa iva = blazing, ritual fire's, spire, as with; dharSayitum = to intimidate - to abuse; na shakya = not, possible one.

"As the spire of blazing ritual fire cannot be abused, so also, she that curvaceous Maithili, the cherished wife of that dynamic Rama, is an impossibility for any abuse. [3-37-20]

[Verse Locator](#)

किम् उद्यमम् व्यर्थम् इमम् कृत्वा ते राक्षसाधिप ।

दृष्टः चेत् त्वम् रणे तेन तत् अंतम् तव जीवितम् ॥ ३-३७-२१

21. raakSasa adhipa = oh, demons, king; vyartham imam udyamam = futile, is this, effort; kR^itvaa = having made it; te kim = to you, what - what is the result; tvam raNe = you, in war; tena = by him - Rama; dR^iSTaH cet = seen, if; tava jiivitam tat antam = your, life, that, alone, ends - that glance itself ends your life.

"Oh, king of demons, What is the result in making such a futile effort? If that Rama glances at you in a given war that alone ends your life. [3-37-21]

The very start for any negative activity itself is self-ruinous to the starter. anena sarva anarthaka kaaraNa bhuuto balavat virodho na kaarya iti suucitam - tathaa ca praaciinaaH - - anucita karma aarambhaH sva jana virodho baliiyasaa spardhaa | pramadaa jane vishvaaso mrityu dvaaraaNi catvaari || dk 'undesirable activity, starting that activity, too much of enmity with one's own people, too much belief in one's own womenfolk... are the four doors to death...' Hence, Maareecha is advising Ravana not to embark on a wrong foot, and even if Seetha is forcibly abducted, she cannot be possessed because she surrounded by a firewall, namely the resplendence of that couple.

[Verse Locator](#)

जीवितम् च सुखम् चैव राज्यम् चैव सुदुर्लभम् ।

यत् इच्छसि चिरम् भोक्तुम् मा कृथा राम विप्रियम् ॥ ३-३७-२२

22. jiivitam ca sukham caiva = your life, also, comforts, also thus; su dur labham = highly, impossible, to achieve; raajyam caiva = kingdom, also thus; ciram bhoktum icChasi yat [yadi = if] = for a long, to enjoy, wish, which - if you wish; raama vi priyam = to Rama, un, pleasant; maa kR^ithaa = do not, do.

"If you cherish to take pleasure for a long time in your life, in your comforts and also thus in your kingdom, which kingdom is highly impossible to achieve, do not do anything unpleasant to Rama. [3-37-22]

[Verse Locator](#)

स सर्वैः सचिवैः सार्धम् विभीषण पुरस्कृतैः ।
मंत्रयित्वा तु धर्मिष्ठैः कृत्वा निश्चयम् आत्मनः ।
दोषाणाम् च गुणानाम् च संप्रधार्य बल अबलम् ॥ ३-३७-२३
आत्मनः च बलम् ज्ञात्वा राघवस्य च तत्त्वतः ।
हितम् हि तव निश्चित्य क्षमम् त्वम् कर्तुम् अर्हसि ॥ ३-३७-२४

23. saH tvam = such as you are, you; dharmiSThaiH = with those that have righteous-bearing; vibhiiSaNa puras kR^itaiH = Vibheeshana, keeping ahead; sarvaiH sacivaiH saardham = with all, ministers, along with; mantrayitvaa = on deliberating; aatmanaH nishcayam kR^itvaa = on your own, decision, on making; doSaaNaam ca guNaanaam ca = wrongs, also, rights, also; aatmanaH ca = of your, also; bala abalam = strength, weakness; sampradhaarya = considering; raaghavasya ca = of Raghava, also; balam tattvataH GYaatvaa = capability, in reality, on making sure of; tava hitam nishcitya = to you, beneficial, on determining; kSamam = befitting - action; kartum = to do - to take up; arhasi = apt of you.

"Such as you are, you should firstly deliberate with all of your ministers that have a righteous bearing, duly keeping your brother Vibheeshana at the helm of affairs, and then you take a decision on your own considering rights and wrongs of the case, and bearing in mind about your own strengths and weakness, and even on making sure of Raghava's capability in its reality, and then it will be apt of you to take up befitting action that will be conducive to your interests. [3-37-24,25]

[Verse Locator](#)

अहम् तु मन्ये तव न क्षमम् रणे
समागमम् कोसल राज सूनुना ।
इदम् हि भूयः शृणु वाक्यम् उत्तमम्
क्षमम् च युक्तम् च निशाचर अधिप ॥ ३-३७-२५

25. nishaacara adhipa = oh, nightwalker's, king; aham tu = I, on my part; tava = to you; raNe = in war; kosala raaja suununaa = with Kosala, king's, son [with Rama]; samaagamam [sam aa gamam] = joining - confrontation; kSamam na manye = proper, not, I deem - I deem it as improper; uttamam = better one; kSamam = befitting one; yuktam ca = reasonable, also; idam vaakyam = this, word - this advise; bhuuyaH shR^iNu = further, you listen.

"Oh, king of nightwalkers Ravana, I for myself deem that your confrontation with Rama, the prince of Kosala, in a war is improper, and a better, befitting, and a reasonable one is this advise of mine, to which you may listen further. [3-37-25]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्त त्रिंशः सर्गः

Thus, this is the 37th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 37

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 38

Verses converted to UTF-8, Nov 09

Introduction

Maareecha continues his good word to Ravana and he dissuades him from abducting Seetha. His advice is that the dalliance with other's wives is the greatest sin, more so, with Rama's wife as Rama's valour is irrefutable. Maareecha narrates how Rama hurt him while safeguarding Vishwamitra's Vedic-ritual, when Rama was still a young boy.

[Verse Locator](#)

कदाचित् अपि अहम् वीर्यात् पर्यटन् पृथिवीम् इमाम् ।

बलम् नाग सहस्रस्य धारयन् पर्वतोपमः ॥ ३-३८-१

नील जीमूत संकाशः तप्त कांचन कुण्डलः ।

भयम् लोकस्य जनयन् किरीटी परिघ आयुधः ॥ ३-३८-२

व्यचरम् दण्डक अरण्यम् ऋषि मांसानि भक्षयन् ।

1. kadaacit = at one time; aham api = I, even; viiryaat = with valour; imaam pR^ithiviim paryaTan = this, earth, while roving; naaga sahasrasya balam dhaarayan = elephants, thousand, strength, bearing; parvata upamaH = mountain, similar - I am; niila jiimuuta samkaashaH = blackish, cloud, in sheen - I am; tapta kaancana = burnt [refined,] golden; kuNDalaH = ear-knobs - myself having; kiriiTii = wearing crown; parigha aayudhaH = bludgeon, as weapon; lokasya bhayam janayan = to world, terror, causing; R^iSi maamsaani bhakSayan = sage's, fleshes, while eating; daNDaka araNyam vyacaram = Dandaka, forests, I was rambling.

"At one time even I was on the rove around this earth, taking pride in my valour, bearing the strength of a thousand elephants, mountainous in my size and black-cloudlike in my sheen, wearing ear-knobs and a crown made out of refined gold, with a bludgeon as my weapon, and such as I was, I rambled Dandaka forest causing terror to the world, and eating the fleshes of sages." Thus Maareecha started to narrate his experience with Rama. [3-38-1, 2]

[Verse Locator](#)

विश्वामित्रो अथ धर्मात्मा मत् वित्रस्तो महामुनिः ॥ ३-३८-३

स्वयम् गत्वा दशरथम् नरेन्द्रम् इदम् अब्रवीत् ।

3b, 4a. atha dharmaatmaa vishvaamitraH = then, virtue-souled, Vishvamitra; mat = of me; vi trasta = highly, scared; svayam = in person; nara indram dasharatham gatvaa = to people's king, to Dasharatha, on going to him; mahaamuniH = great-saint; idam abraviit = this, spoke.

"The virtue-souled great-saint Vishvamitra who was highly scared of me, then on going to Dasharatha in person that great-saint spoke this to that lord of people. [3-38-3b, 4a]

[Verse Locator](#)

अयम् रक्षतु माम् रामः पर्व काले समाहितः ॥ ३-३८-४

मारीचात् मे भयम् घोरम् समुत्पन्नम् नरेश्वर ।

4b, 5a. nara iishvara = oh, people's, lord; ayam maariicaat = from this, Maareecha; me ghoram bhayam = to me, awesome, dismay; sam utpannam = verily, chanced - befallen; raamaH samaahitaH = Rama, becoming alert; parva kaale = at opportune, time of ritual; maam rakSatu = me, let him safeguard.

" 'An awesome dismay has befallen owing to this Maareecha, oh, lord of people Dasharatha, let Rama safeguard me becoming alert at the opportune time of the Vedic-ritual. [3-38-4b 5a]

[Verse Locator](#)

इति एवम् उक्तो धर्मात्मा राजा दशरथः तदा ॥ ३-३८-५

प्रत्युवाच महाभागम् विश्वामित्रम् महामुनिम् ।

5b, 6a. iti evam uktaH = thus, that way, one who is spoken to - Dasharatha; dharma atmaa raajaa dasharathaH tadaa = virtue-souled, king, Dasharatha, then; mahaabhaagam mahaamunim vishvaamitram = to great-fortunate, to great-saint, Vishvamitra; prati uvaaca = in turn, spoke - replied.

"When he is spoken in that way, then that virtue-souled king Dasharatha replied that great-fortunate and great-saint Vishvamitra in this way. [3-38-5b, 6a]

[Verse Locator](#)

ऊन द्वादश वर्षो अयम् अकृत अस्त्रः च राघवः ॥ ३-३८-६

कामम् तु मम यत् सैन्यम् मया सह गमिष्यति ।

6b, 7a. ayam [baalaH] raaghavaH = this, [boy,] Rama is; uuna dvaadash varSaH = less than, twelve, years - in age; a kR^ita astraH ca = not, performed - unpractised, weapons, also; mama yat sainyam = mine, which, army - whatever army is there; with that; kaamam mayaa saha gamiSyati = if need be, me, along with, will march on.

" 'This boy Rama is less than twelve years in his age, unproficient in the use of weapons, and if need be, whatever army of mine is there it will march on along with me instead of Rama. [3-38-6b, 7a]

In Bala Kanda the age of Rama as said by Dasharatha to Vishvamitra is uuna SoDasa varSaH 'less than sixteen years.' Here Maareecha is saying that Rama is less than twelve. Maheshvara Tiirtha says that Maareecha lessened the age of Rama only to intimidate Ravana.

[Verse Locator](#)

बलेन चतुरंगेण स्वयम् एत्य निशाचरम् ॥ ३-३८-७

वधिष्यामि मुनिश्रेष्ठ शत्रुम् तव यथा ईप्सितम् ।

7b, 8a. muni shreSTha = oh, sage, the eminent; caturangeNa balena = with fourfold, forces; [aham = I]; svayam etya = in person, having come; tava shatrum = your, enemy; yathaa iipsitam = as, desired [or, manasaa iipsitaan = as your heart, desires - whomever you indicate for elimination; nishaacaram = such - nightwalkers; vadhiSyami = I will kill.

" 'And having come in person with fourfold forces, oh eminent sage, I myself will eradicate that nightwalker whomever you indicate as an enemy of yours." So said Dasharatga to Vishvamitra. [3-38-7b, 8a]

In the fourfold army the four categories of army units are chariots, elephants, cavalry, and foot-soldiers.

[Verse Locator](#)

] एवम् उक्तः स तु मुनी राजानम् इदम् अब्रवीत् ॥ ३-३८-८

रामात् न अन्यत् बलम् लोके पर्याप्तम् तस्य रक्षसः ।

8b, 9a. **evam uktaH** = thus, who is spoken; **saH tu munii** = he, on his part, that sage Vishvamitra; **raajaanam idam abraviit** = to king, this, said; **raamaat anyat balam** = apart from Rama, other, force; **tasya rakSasaH** = to him, to that demon; **loke** = in world; **na paryaaptam** = not, enough for - can counterbalance.

"When the sage Vishvamitra is spoken thus, then he said to the king, 'No other force in the world than Rama can counterbalance that demon. [3-38-8b, 9a]

[Verse Locator](#)

देवतानाम् अपि भवान् समरेषु अभिपालकः ॥ ३-३८-९

आसीत् तव कृते कर्म त्रिलोक विदितम् नृप ।

9b, 10a. **nR^ipa** = oh, king; **bhavaan** = you are; **samareSu** = in war; **devataanaam api abhipaalakaH** = for gods, even [no doubt,] a defender of; **tava kR^ite karma** = by you, undertaken, exploit; **triloka veditam asiit** = in tri-world, well-known, is there.

" 'No doubt, you are a defender of gods in wars, and oh, king, the exploits you have undertaken on behalf of gods are well-known in the triad of worlds. [3-38-9b, 10a]

[Verse Locator](#)

कामम् अस्ति महत् सैन्यम् तिष्ठतु इह परंतप ॥ ३-३८-१०

बालो अपि एष महातेजाः समर्थः तस्य निग्रहे ।

गमिष्ये रामम् आदाय स्वस्ति ते अस्तु परंतपः ॥ ३-३८-११

10b, 11. **paran tapaH** = oh, enemy-flamer; **mahat sainyam asti [astu]** = remarkable, army, there is; **kaamam** = maybe, if it is there, let it be there; **iha tiSTatu** = here, let it sit tight; **mahaatejaaH** = great-resplendent one; **eSa baalaH api** = he is, a boy, even if; **tasya nigrahe samarthaH** = his - Maareecha's, in forestalling, he is competent; **parantapa** = oh, enemy-inflamer; **raamam aadaaya gamiSy**e = Rama, on taking, I wish to go; **te svasti astu** = to you, safety, let there be.

" 'Maybe your army is a remarkable one, oh, enemy-inflamer, let it sit tight here alone, and even if this great resplendent one is still a boy he alone is competent to forestall that Maareecha, hence oh, enemy-subjugator, let good betide you, I wish to take him alone along with me.' [3-38-10b, 11]

[Verse Locator](#)

इति एवम् उक्त्वा स मुनिः तम् आदाय नृपात्मजम् ।

जगाम परम प्रीतो विश्वामित्रः स्वम् आश्रमम् ॥ ३-३८-१२

12. **saH muniH vishvaamitraH** = he, sage, Vishvamitra; **iti evam uktvaa** = thus, that way, on saying; **nR^ipa aatma jam** = king's, own, son; **tam** = him - Rama; **aadaaya** = taking along; **parama priitaH** = highly, gladdened; **svam aashramam jagaama** = to his own, to hermitage, went away.

"Thus that way on saying he that sage Vishvamitra returned to his own hermitage highly gladdening to take the prince Rama along with him. [3-38-12]

[Verse Locator](#)

तम् तदा दण्डकारण्ये यज्ञम् उद्दिश्य दीक्षितम् ।

बभूव उपस्थितो रामः चित्रम् विस्फारयन् धनुः ॥ ३-३८-१३

13. **tadaa** **raamaH** **daNDakaaraNye** = then, Rama, in Dandaka forest; **yaGYam** **uddishya** **diikSitam** = Vedic-ritual, concerning, who entered into vow; **tam** = him - at Vishvamitra; **upa** **sthitaH** = nearby staying; **citram** **dhanuH** **visphaarayan** = amazing, bow, twingeing out; **abhuuva** = he was there.

"Then in Dandaka forest Rama twingeing his amazing bow stayed nearby the sage Vishvamitra who entered the vow of Vedic-ritual. [3-38-13]

There is a difference in mentioning the forest as Dandaka. Bala Kanda says that Vishvamitra performed ritual in north and Maareecha is now saying that as Dandaka forest.

[Verse Locator](#)

अजात व्यंजनः श्रीमान् बालः श्यामः शुभेक्षणः ।
एक वस्त्र धरो धन्वी शिखी कनक मालया ॥ ३-३८-१४
शोभयन् दण्डकारण्यम् दीप्तेन स्वेन तेजसा ।
अदृश्यत तदा रामो बाल चन्द्र इव उदितः ॥ ३-३८-१५

14. **tadaa** = at that time; **a jaata vyanjanaH** = one with - un, born, identities of maleness - like moustaches etc.; **shriimaan** = providential one - Rama; **shyaamaH** = peacock-bluish - complexioned; **shubha iikSaNaH** = magnificent, in looks; **eka vastra dharaH** = one, cloth, wearing; **dhanvii** = handling bow; **shikhii** = having hair-locks; **kanaka maalayaa** = with golden, pendant; **diiptena svena tejasaa** = with radiating, of his own, with radiance; **daNDakaaraNyam shobhayan** = Dandaka, forest, irradiating; such a; **raamaH baalaH** = Rama, is a boy; **uditaH baala candra iva** = uprisen, baby, moon, [new moon,] like; **adR^ishyata** = then, is seen, appeared.

"At that time, yet unborn are the identities of adulthood like moustache on his face, and that providential one was magnificent in looks with a peacock-blue complexion, wearing a single cloth, locks of hair, and golden locket, and wielding a bow, and he was irradiating the Dandaka forest with a radiating radiance of his own, and then he appeared like the just risen baby-moon. [3-38-14, 15]

The identities of adulthood are the discardable things like moustaches, beard, etc. These are natural to humans or to birthed beings. But the mythological entities do not have them. As a young scholar, the boys are supposed to wear simply, hence 'one-piece-clothing' is said to be the dress of Rama. This suggests that he is not wearing any shield or armour to keep him safe. In Bala Kanda, at the outset of the journey of Rama and Lakshmana with Vishvamitra, it is said that they are wearing finger-covers made of certain lizard skin, which means to say that their fingers are very tender in using arrows. His mothers delicately arranged the locks of hair, because he is still 'boyish' to her. More so, he is with a 'boyish' ornament, say a single pendant, not verily embellished with princely jewellery. He appeared like some providential 'boy' hitherto unseen, with the height of a peacock, with the complexion of peacock-neck-blue, and moving about like a noble peacock. This boyish-Rama peacock is not screaming, yet his bow is twanging; leave alone the screeching and screaming.

The 'new-moon' metaphor to Rama suggests that he has only waxing and no waning in him, **uttarottara abhivR^iddhi** and also that he is by birth an antagonist of **tamas** 'the darkness,' or darkish activities, like the moon whose activity is only to illumine the night. Further, he has a likeable persona to any, even to the present demon Maareecha, and even to Ravana. When Ravana sees Rama for the first time in war, Ravana praisefully acknowledges Rama's personality. Besides, Rama's gleam is like that of a baby-moon, against the backdrop of a thickish, darkish, blackish sky, called the forest.

[Verse Locator](#)

ततो अहम् मेघ संकाशः तप्त कांचन कुण्डलः ।
बली दत्त वरो दर्पात् आजगाम आश्रम अंतरम् ॥ ३-३८-१६

16. **tataH** = then; **megha samkaashaH** = cloud, in similarity [in massiveness]; **tapta kaancana kuNDalaH** = burnt [purified,] golden, with ear-knobs; **balii datta varaH** = forceful, given, boon's - one who is given boons by Brahma; **aham** = I, such as I am; **darpaat** = pridefully; **aashrama antaram aajagaama** = hermitage's, interior, arrived.

"And I who was like a massive black-cloud, wearing golden ear-knobs, already a forceful one further reinforced with the boon of Brahma, I pridefully entered into the interior of Vishwamitra's hermitage. [3-38-16]

The golden ear-knobs on the lobes of ears are either indicative of the knowledge one possess or the wealth factor. Maareecha refers to these ear ornaments more than once suggesting that 'wealth or wisdom is nothing to Rama, but righteousness alone will work out.' Because Ravana did not give an ear for the suggestions of Maareecha, his Lanka, built with refined gold, will be burnt to ashes in Sundara Kanda.

[Verse Locator](#)

तेन दृष्टः प्रविष्टो अहम् सहसा एव उद्यत आयुधः ।
माम् तु दृष्ट्वा धनुः सज्यम् असम्भ्रान्तः चकार ह ॥ ३-३८-१७

17. udyata aayudhaH = one with lifted up, weapon; praviSTaH = on who entered; aham = I am; sahasaa eva = quick, thus; tena dR^iSTaH = by him - by Rama, noticed; saH maam tu dR^iSTvaa = he, me, on seeing; a sam bhraantaH = not, at all, excited - unexcitedly; dhanuH sa jyam = bow, with, bowstring; cakaara ha = made - strung, aimed, indeed.

"Rama quickly noticed me on my very entry with an uplifted weapon, and on seeing me he unexcitedly strung bowstring to his bow. [3-38-17]

[Verse Locator](#)

अवजानन् अहम् मोहात् बालो अयम् इति राघवम् ।
विश्वामित्रस्य ताम् वेदिम् अभ्यधावम् कृत त्वरः ॥ ३-३८-१८

18. aham mohaata = I, unmindfully; ayam baalaH iti = he is, a boy, thus as; raaghavam = about Raghava; ava jaanan = without, judging - trivialising; kR^ita tvaraH = making, haste; vishvaamitrasya taam vedim = of Vishvamitra, that, towards Fire-altar; abhya dhaavam = towards, ran.

"Unmindfully trivialising him as, 'this Raghava is just a boy,' I made haste and ran towards that Fire-altar of Vishvamitra. [3-38-18]

[Verse Locator](#)

तेन मुक्तः ततो बाणः शितः शत्रु निबर्हणः ।
तेन अहम् ताडितः क्षिप्तः समुद्रे शत योजने ॥ ३-३८-१९

19. tataH = then; tena = by him; shatru nibarhaNaH = enemy, destroying - arrow; shitaH baaNaH muktaH = acute, arrow, is released; aham tena taaDitaH = I am, by it, who is hit; shata yojane samudre kSiptaH = hundred, yojana-s [afar,] in ocean, plunged.

"He then released an acute arrow that eliminates the enemy, and hit by it I am plunged into the ocean which was a hundred yojana-s off. [3-38-19]

[Verse Locator](#)

न इच्छता तात माम् हन्तुम् तदा वीरेण रक्षितः ।
रामस्य शर वेगेन निरस्तो भ्रान्त चेतनः ॥ ३-३८-२०

20. taata = oh, dear boy; tadaa maam hantum na icChataa = then, me, to kill, [he] did not wish; viireNa rakshitaH = by valiant Rama, saved [I was]; raamasya shara vegena = Rama's, by arrow's, thrust; bhraanta cetanaH = bewildered, [is my] animation; nir astaH = without, base - I was on my last legs.

"That Rama did not wish to kill me then, and I am thus saved by that valiant one, oh, dear boy Ravana, but the thrust of Rama's arrow bewildered my animation and I was on my last legs. [3-38-20]

पातितो अहम् तदा तेन गंभीरे सागर अंभसि ।
प्राप्य संज्ञाम् चिरात् तात लंकाम् प्रति गतः पुरीम् ॥ ३-३८-२१

21. taata = oh, boy; tadaa = that way; aham = I was; gambhiire saagara ambhasi = abyssal, ocean, in waters; tena = by him; paatitaH = one who is flung; ciraat sanGYaam praapya = after long time, consciousness, on gaining; lankaam puriim = to Lanka, city; prati gataH = towards, went.

"That way I who had been flung into the abyssal water of the ocean by him gained consciousness after a long time and proceeded towards the city of Lanka. [3-38-21]

[Verse Locator](#)

एवम् अस्मि तदा मुक्तः सहायाः ते - शयास्तु - निपातिताः ।
अकृत अस्त्रेण रामेण बालेन अक्लिष्ट कर्मणा ॥ ३-३८-२२

22. tadaa = at that time; a kR^ita astreNa = not, practised [elementary,] in use of arms; a kliSta karmaNa = un, complicated [effortless,] in deeds; baalena raameNa = by boy, by Rama; evam muktaH asmi = thus, released, I am; te sahaayaaH [tu] nipaatitaaH = those, helpmates, [on their part,] are killed.

"At that time, that one with elementary knowledge in the use of weaponry, but who can undertake deeds in an effortless manner, such a boy, such a Rama spared me, albeit killing them that were my helpmates in that escapade. [3-38-22]

[Verse Locator](#)

तत् मया वार्यमाणः त्वम् यदि रामेण विग्रहम् ।
करिष्यसि आपदम् घोराम् क्षिप्रम् प्राप्य न शिष्यसि ॥ ३-३८-२३

23. tat = thereby; mayaa vaaryamaaNaH = by me, being proscribed; tvam raameNa vighram = you, with Rama, confrontation; kariSyasi yadi = do - make for, if; kSipram ghoraam aapadam = quickly, disastrous, calamity; praapya nashiSyasi = on getting, you ruin yourself.

"Thereby, if you wish to make for any confrontation with Rama, despite of my proscribing you, you will ruin yourself on getting a disastrous calamity. [3-38-23]

[Verse Locator](#)

क्रीडा रति विधिज्ञानाम् समाज उत्सव शालिनाम् ।
रक्षसाम् चैव संतापम् अनर्थम् च आहरिष्यसि ॥ ३-३८-२४

24. kriiDaa rati vidhi GYaanaam = sporting, flirting, methods, knowers; samaaja utsava shaalinaam = socialising, frolicking, with a conduct of; rakSasaam caiva = to such demons, also thus; santaapam anartham ca = distress, disaster, also; aahariSyasi = you derive.

"The demons are methodical in sporting and flirting, thus by their own conduct they are also socialising and frolicking, and to them you derive distress and disaster. [3-38-24]

[Verse Locator](#)

हर्म्य प्रासाद संबाधाम् नाना रत्न विभूषिताम् ।
द्रक्ष्यसि त्वम् पुरीम् लंकाम् विनष्टाम् मैथिली कृते ॥ ३-३८-२५

25. harmya praasaada sambaadhaam = with skyscrapers, palaces, dense with; naanaa ratna vibhuu Sitaam = with, many, gemstones, decorated; such a city; puriim lankaam = city,

Lanka; **tvam** = you; **maithilii kR^ite** = Maithili, for the sake of; **vi naSTaam** = as completely shattered [city]; **drakSyasi** = you will see.

"Dense with skyscrapers and palaces, and decorated with many a gemstone is that city Lanka, but you will see it completely shattered down, for the sake of that Maithili. [3-38-25]

[Verse Locator](#)

अकुर्वन्तो अपि पापानि शुचयः पाप संश्रयात् ।
पर पापैः विनश्यन्ति मत्स्या नाग ह्रदे यथा ॥ ३-३८-२६

26. **paapaani** = sins; **a kurvantaH api** = not, committed, even if; **shucayaH** = sinless ones; **paapa samshrayaat** = with sinners, by interdependence - tie-up; **naaga hrade** = in snakes, lake of; **matsyaa yathaa** = fish, as with; **para paapaiH** = with other's, sins; **vinashyanti** = get ruined.

"Even if with uncommitted sins, the sinless will get ruined owing to their interdependence with other sinners, like the fish in a lake with snakes. [3-38-26]

[Verse Locator](#)

दिव्यचंदनदिग्धांगान्दिव्याअभरणभूषितान्-यद्वा-
दिव्य चंदन दिग्ध अंगान् दिव्य आभरण भूषितान् ।
द्रक्ष्यसि अभिहतान् भूमौ तव दोषात् तु राक्षसान् ॥ ३-३८-२७

27. **divya candana digdha angaan** = divine, sandal-paste, bedaubed, with limbs; **divya aabharaNa bhuuSitaan** = divine, ornaments, beautified with; at such; **raakSasaan** = at demons; **tava doSaat tu** = for your, blunder, owing to; **bhuumau abhahataam drakSyasi** = to earth, trampled out, you are going to see.

"Bedaubed with divine sandal-paste, beautified with divine ornaments are the limbs of the demons now, perchance you will be seeing them trampled out on ground for the blunder of yours. [3-38-27]

[Verse Locator](#)

हत दारान् स दारान् च दश विद्रवतो दिशः ।
हत शेषान् अशरणान् द्रक्ष्यसि त्वम् निशाचरान् ॥ ३-३८-२८

28. **hata sheSaan** = after killing, remaining ones; **nishaa caraan** = nightwalkers; **hR^ita daaraan** = reft of [not abduction, but abandoned,] wives; **sa daaraan ca** with wives, also - along with wives; **a sharaNaan** = without, protector; **dasha dishaH** = to ten, directions; **vi dravataH** = verily, running away - fleeing; **tvam drakSyasi** - you, will be seeing.

"Maybe, you will have to see the fleeing of the nightwalkers surviving after the carnage in all ten directions, some abandoning their wives and some along with their wives, only for lack of a protector. [3-38-28]

[Verse Locator](#)

शर जाल परिक्षिप्ताम् अग्नि ज्वाला समावृताम् ।
प्रदग्ध भवनाम् लंकाम् द्रक्ष्यसि त्वम् असंशयम् ॥ ३-३८-२९

29. **shara jaala parikSiptaam** = arrows, enmesh, encircled by; **agni jvaalaa samaavR^itaam** = by torch's, tongues, enfolded by; **pra dagdha bhavanaam** = utterly, gutting down, buildings; such a; **lankaam** = at Lanka; **tvam drakSyasi** = you, will see; **a samshayam** = without, doubt.

"Without a doubt you will be seeing Lanka encircled with an enmesh of arrows, enfolded in the tongues of torches, while her buildings are utterly gutting down. [3-38-29]

[Verse Locator](#)

पर दार अभिमर्षात् तु न अनयत् पाप तरम् महत् ।
प्रमदानाम् सहस्राणि तव राजन् परिग्रहे ॥ ३-३८-३०

30. para daara abhimarShaa tu = other's, wife, dalliance, but; paapa taram = sin, higher in degree - gravest; mahat = outrageous [error]; aanayat na = another, is not there; raajan = oh, king; pramadaanaam sahasraaNi tava parigrahe = ladies, thousands, by you/your, seized [or, married.]

"Oh, king, there is no other sin that is outrageous and gravest than the dalliance with another's wife and, besides, you already have a thousand wives, isn't so! [3-38-30]

[Verse Locator](#)

भव स्व दार निरतः स्व कुलम् रक्ष राक्षस ।
मानम् वृद्धिम् च राज्यम् च जीवितम् च इष्टम् आत्मनः ॥ ३-३८-३१

31. raakSasa = oh, demon; sva daara nirataH bhava = in your own, wife, delighted in, you become; sva kulam rakSa = your own, ethnos, safeguard; maanam vR^iddhim ca raajyam ca = dignity, affluence, also, kingdom, also; aatmanaH iSTam jiivitam ca = for yourself, dear, [your] life, also; [raksha = safeguard.]

"Abide by your own wife and be delighted with her, oh, demon, safeguard your own ethnos, thus safeguard dignity, affluence, and kingdom of demons, thereby safeguard even your own dear life. [3-38-31]

[Verse Locator](#)

कलत्राणि च सौम्यानि मित्र वर्गम् तथैव च ।
यदि इच्छसि चिरम् भोक्तुम् मा कृथा राम विप्रियम् ॥ ३-३८-३२

32. saumyaani kalatraaNi ca = beautiful ones, wives, also; tathaa eva ca = also thus; mitra vargam = friends, circle; ciram bhoktum = for a long time, to enjoy; icChasi yadi = you desire, if; raama vi priyam maa kR^ithaa = to Rama, un, desirable, do not, do.

"If you desire to take pleasure with your beautiful wives and with your friend's circles for a long time, do not do anything undesirable to Rama. [3-38-32]

[Verse Locator](#)

निवार्यमाणः सुहृदा मया भृशम्
प्रसह्य सीताम् यदि धर्षयिष्यसि ।
गमिष्यसि क्षीण बलः स बान्धवो
यम क्षयम् राम शर आत्त जीवितः ॥ ३-३८-३३

33. su hR^idaa = with a good, heart; mayaa bhR^isham nivaaryamaaNaaH = by me, considerably, being prevented; siitaam prasahya dharSayiSyasi yadi = Seetha is, aggressively, intimidated, if [you wish to]; kSiNa balaH = one with diminished, army; sa baandhavaH = with, kinsfolk; raama shara aatta jiivitaH = Rama's, arrow, taken away, life - one with such removed life - dead; yama kSayam gamiSyasi = to Yama [the Terminator's,] world, you will go.

"If you wish to intimidate Seetha aggressively despite of my considerable preventing in all my good-heartedness towards you, then your army will fade away, and you with your kinsfolk

will emigrate to the world of Yama, the Terminator, for your life will be taken away by the arrow of Rama." Thus, Maareecha spoke to Ravana. [3-38-33]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे अष्टा त्रिंशः सर्गः

Thus, this is the 38th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 38

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 39

Verses converted to UTF-8, Nov 09

Introduction

Maareecha further advises Ravana to avoid confrontation with Rama for it would be ruinous to the entire demonic race. He narrates another episode of his misadventure with Rama and how he escaped from the all-pursuant arrow of Rama.

[Verse Locator](#)

एवम् अस्मि तदा मुक्तः कथंचित् तेन संयुगे ।

इदानीम् अपि यत् वृत्तम् तत् शृणुष्व यत् उत्तरम् ॥ ४-३९-१

1. tadaa = at that time; tena = by him; samyuge = in combat - in confrontation; kathamcit evam muktaH asmi = somehow, this way, released, I am; idaaniim api = now, even; yat vR^ittam = what, has happened; yat uttaram = what, later - has happened later; tat shR^iuNuSva = that, you hear.

"Thus I was somehow released by him in a confrontation then in his teens. Now you may also listen to what has happened later in his adulthood." Thus Maareecha continued his advise to Ravana. [4-39-1]

[Verse Locator](#)

राक्षाभ्याम् अहम् द्वाभ्याम् अनिर्विण्णः तथा कृतः ।

सहितो मृग रूपाभ्याम् प्रविष्टो दँडका वने ॥ ४-३९-२

2. tathaa kR^itaH = in such a way, rendered - previously hit in to ocean by Rama; a nir viNNaH = not, completely, abashed - unabashedly; aham = I; mR^iga ruupaabhyaam = animal, in guise of; dvaabhyaam raakshaabhyaam = with two, demons; sahitaH = joined with; danDakaa vane praviSTaH = in Dandaka, forest, I entered.

"Though Rama hit me previously in such a way, I unabashedly entered Dandaka forest together with two more demons who were in the guise of animals. [4-39-2]

[Verse Locator](#)

दीप्त जिह्वो महादंष्ट्रः तीक्ष्ण शृङ्गो महाबलः ।

व्यचरन् दँडाकारण्यम् मांस भक्षो महामृगः ॥ ४-३९-३

3. diipta jihvaH = torching, tongue; mahaa damSTraH = incisive, teeth; tiikshNa shR^ingaH = excruciating, horns; mahaa balaH = extraordinary, energy; maamsa bhakshaH mahaa mR^igaH = flesh, eating - carnivorous, gigantic, animal; on becoming; danDaaka araNyam = Dandaka, forest; vyacaran = while I was on the rove - from here the expressions at the end of verses, 3, 4, 5, 6, are eka anvaya - have a concatenation with - raamaam aasaadayan - I reached Rama - in the 7th verse.

"On becoming a gigantic carnivorous animal with a torching tongue, incisive teeth and excruciating horns, and with an extraordinary energy, I was on the rove in Dandaka forest while getting at Rama. [4-39-3]

[Verse Locator](#)

अग्निहोत्रेषु तीर्थेषु चैत्य वृक्षेषु रावण ।
अत्यन्त घोरो व्यचरन् तापसान् संप्रधर्षयन् ॥ ४-३९-४

4. **raavaNa** = oh, Ravana; **atyanta ghoraH** = extremely, horrible [aspect of animal]; **agnihotreSu tiirtheSu caitya vR^iksheSu** = at ritual-altars, holy bathing places, sanctuaries, trees of; **taapasaan** = sages; **sam pra dharSayan** = very, utterly, brutalising; **vyacaran** = moving about.

"I moved about Dandaka forest, oh, Ravana, in an extremely horrible aspect of animal, utterly brutalising the sages at ritual-altars, holy bathing places and under the trees of religious sanctuaries while reaching Rama. [4-39-4]

[Verse Locator](#)

निहत्य दँडकारण्ये तापसान् धर्मचरिणः ।
रुधिराणि पिबन्तः तेषाम् तन् मांसानि च भक्षयन् ॥ ४-३९-५

5. **danDaka araNye** = in Dandaka, forest; **dharma cariNaH taapasaan nihatya** = saintliness, treaders in, saints, killing; **teSaam rudhiraaNi pibantaH** = their, blood, while drinking; [**tathaa** = likewise]; **tan maamsaani bhakshayan ca** = their, flesh, on feasting, also; I roamed.

"I have proceeded to Rama killing saints in Dandaka forest who are the treaders in saintliness, and drinking off their blood and feasting on their flesh. [4-39-5]

[Verse Locator](#)

ऋषि माअंस अशनः क्रूरः त्रासयन् वनगोचरान् ।
तदा रुधिर मत्तो अहम् व्यचरन् दँडका वनम् ॥ ४-३९-६

6. **aham** = I; **R^iSi maaamsa ashanaH** = sage's, flesh, eater; **kruuraH** = brutal one; **vanagocaraan traasayan** = forest dwellers, frightening; **tadaa rudhira mattaH** = in that way, by blood, besotted with; **danDakaa vanam vyacaran** = in Dandaka, forest, rambling.

"On becoming such a brutal animal I have been eating the flesh of sages, frightening the forest dwellers, and in that way I rambled in Dandaka forest besotted with blood-drinking while reaching Rama. [4-39-6]

[Verse Locator](#)

तदा अहम् दँडकारण्ये विचरन् धर्म दूषकः ।
आसादयम् तदा रामम् तापसम् धर्मम् आश्रितम् ॥ ४-३९-७
वैदेहि च महाभागाम् लक्ष्मणम् च महरथम् ।

7, 8a. **aham dharma duuSakaH** = I, righteousness, an abuser of; **tadaa** = then; **danDakaaraNye vicaran** = in Dandaka forest, while wandering; **tadaa** = then; **dharmam aashritam** = righteousness - rectitude, who resorted to - assumed rectitude of sainthood; **taapasam** = to saintly person; to such a; **raamam** = Rama; **mahaa bhaagaam vaidehi ca** = great-fortunate one, Vaidehi, also; **mahaa ratham lakshmaNam ca** = top-speeded-chariot-rider -Lakshmana, also; **aasaadayam** = I reached.

"While I was wandering in Dandaka forest as an abuser of virtue, then I reached Rama who by then has assumed the rectitude befitting to a saint, and I even reached the great-fortunate

तापसम् नियत आहारम् सर्व ब्रूत हिते रतम् ॥ ४-३९-८

सः अहम् वन गतम् रामम् परिभूय महाबलम् ।

तापसो अयम् इति ज्ञात्वा पूर्व वैरम् अनुस्मरन् ॥ ४-३९-९

अभ्यधावम् सुसंकुद्धः तीक्ष्ण शृंगो मृग आकृतिः ।

जिघांसुः अकृतप्रज्ञः तम् प्रहारम् अनुस्मरन् ॥ ४-३९-१०

8b, 9, 10. mR^iga aakR^itiH = [I am in] animal, in the shape of; tiikshNa shR^ingaH = with incisive, horns; saH aham = such as, I am; puurva vairam anusmaran = earlier, grudge, recollecting; taapasam niyata aahaaram = hermit, regulated, dietary - to Rama; sarva buuta hite ratam = all, beings, welfare, delighted in; mahaa balam = great-mighty one - Rama; vana gatam = forest, came in - abiding in; raamam = of Rama; ayam taapasaH j~naatvaa = he is, [mere] hermit, on thinking - presuming; iti = in that way; pari bhuuya = completely, disregarding - his other faculties once shown; tam prahaaram anusmaran = that - earlier, assault, recollecting; jighaamsuH = intending to kill; su sam kruddhaH = very, extremely, infuriated; a kR^ita praj~naH = not, making, discrimination - indiscriminately; abhyadhaavam = towards dashed.

"I was in the shape of an animal with incisive horns. Such as I was I recollected my earlier grudge against that great mighty Rama who takes delight in the welfare of all being, who by then was santlike on a regulated diet and abiding in the forest, whereby I presumed him to be mere hermit. In that way, I was very extremely infuriated to recollect his earlier assault on me, and I indiscriminately dashed towards him, only to kill him, completely disregarding his other faculties. [4-39-8b, 9, 10]

तेन त्यक्ताः त्रयो बाणाः शिताः शत्रु निबर्हणाः ।

विकृष्य सुमहत् चापम् सुपर्ण अनिल तुल्य गाः ॥ ४-३९-११

11. tena = by him - by Rama; su mahat caapam = highly, magnificent, bow; vikR^iSyaa = stringing out; shatru nibarhaNaaH = enemy, eliminators - arrows; shitaH = excruciating ones; superNa anila tulya gaaH = Divine Eagle Garuda, Air-god, matching, in egress; such arrows; trayaH baaNaaH = three, arrows; tyaktaaH muktaaH = are released.

"Stringing out his highly magnificent bow Rama then released three excruciating and enemy eliminating arrows which in their egress match the Air-god and the Divine-Eagle Garuda. [4-39-11]

ते बाणा वज्र संकाशाः सुघोरा रक्त भोजनाः ।

आजग्मुः सहिताः सर्वे त्रयः संनतपर्वणः ॥ ४-३९-१२

12. vajra samkaashaaH = thunderbolt, similar to; rakta bhojanaaH = having blood, for their board; sam nata parvaNaH = verily, bent, at barbs; su ghoraa = highly, horrendous; sarve te trayaH baaNaa = all, those, three, arrows; sahitaH = collectively - in a = "EN-GB" style = "font-size:10.0pt;mso-bidi-font-size: 11.0pt;font-family:"Times New Roman";mso-fareast-font-family:"Times New Roman"; mso-ansi-language:EN-GB;mso-fareast-language:EN-US;mso-bidi-language:AR-SA">coordinated manner; aajagmuH = came - towards us, the three in animal guise.

"All those three thunderbolt like arrows that have only blood for their board, acutely bent at barbs, and that are highly horrendous have come at us in a coordinated manner. [4-39-12]

पराक्रमज्ञो रामस्य शठो दृष्ट भयः पुरा ।

समुत्क्रांतः ततः मुक्तः तौ उभौ राक्षसौ हतौ ॥ ४-३९-१३

13. raamasya = of Rama; [sharaH = of arrow]; puraa dR^iSTa bhayaH = earlier, seen, is the fear; paraakrama j~nH = valour [of Rama,] knower [I am]; shaThaH = though I can deceive him - warily; sam ut kraantaH = well [trickily,] retreated; tataH muktaH = from there, I am released; tau raakshasau ubhau hatau = they, demons, both, are killed.

"As I have earlier seen the fear caused by his arrow I am in the know of Rama's valour, hence I retreated from there trickily and gingerly, but the other two demons were killed. [4-39-13]

Here the action of Rama's arrow is indicated. Rama's arrow will not shoot at the back of the opponent or it backstabs either. Even when killing Vali, though Rama is not affronting Vali, Rama's arrow pierced Vali's chest. Here because Maareecha is retreating, that third arrow of Rama did not kill Maareecha but followed him in a chasing manner. But the other two demons unknowing about Rama's arrow, they confronted him and the other two arrows eliminated them. There is discussion on the word shaThaH 'one capable to trick' used in the verse as some mms employ the word sharaH, 'an arrow.' In this section vividly explainable verses are there in some ancient versions of mms. This particular verse reads like this in them: paraakramaj~no raamasya tathaa dR^iSTa bhayaH puraa | aapatantam sharam dR^iSTvaa megha ga.mbhiira nissvanam || tato aham vegavaan tatra vaata.mhaa nimeshataH | apa kraanta param paaram nivR^ittaH saagaraat sharaH || 'I am in the know of Rama's valour, and I am also in the know of what fear he caused in an earlier instance, and on seeing the arrows coming upon like thunderous clouds, in a wink I escaped to the other side of ocean, and Rama's arrow having come chasing me up to ocean-shore returned.' In here, the efficacy of Rama's arrow is clearly narrated and it is not clear why pundits did not consider these verses of ancient mms instead of the above verse.

Verse Locator

शरेण मुक्तो रामस्य कथंचित् प्राप्यजीवितम् ।

इह प्रव्राजितो युक्तः तापसो अहम् समाहितः ॥ ४-३९-१४

14. aham = I; raamasya shareNa = by Rama's, arrow; kathamcit muktaH = somehow, when exempted; jiivitam praapya = lifespan, on getting - regaining; yuktaH = in yogic way of life; samaahitaH = self-collectedly; taapasaH = as an ascetic; iha = to here; pra vraajitaH = sent as a monk on renouncing.

"When I was somehow exempted by the arrow of Rama I regained lifespan, and when that arrow made me to renounce everything like a monk and fled me to this place, the other side of ocean to where you came by your aircraft, here I am living here in a yogic way, self-collectedly like an ascetic. [4-39-14]

Verse Locator

वृक्षे वृक्षे हि पश्यामि चीर कृष्ण अजिन अंबरम् ।

गृहीत धनुषम् रामम् पाश हस्तम् इव अंतकम् ॥ ४-३९-१५

15. ciira kR^iSNa ajina ambaram = jute-cloths, black, deerskin, dressed one; gR^ihiita dhanuSam = handling, bow; paasha hastam antakam iva = tether, in hand, Terminator, as with; raamam = at Rama; vR^ikshe vR^ikshe pashyaami hi = at tree, at tree, I behold, indeed.

"From then on wards, I am indeed descrying Rama at this tree and at that tree, dressed in jute-cloths and black deerskin, and handling his bow like the Terminator handling a tether. [4-39-15]

Verse Locator

अपि राम सहस्राणि भीतः पश्यामि रावण ।

राम भूतम् इदम् सर्वम् अरण्यम् प्रतिभाति मे ॥ ४-३९-१६

16. **raavaNa** = Ravana; **bhiitaH** = frightened - I am; **raama sahasraaNi api** = Rama, in thousands, even; **pashyaami** = I am visualising; **idam sarvam araNyam** = this, entire, forest; **raama bhuutam pratibhaati me** = with Rama's, entity, reflects, to me.

"Given to fright I even visualise thousands Rama-s, and whole this forest is reflecting to me as one entity of Rama. [4-39-16]

[Verse Locator](#)

रामम् एव हि पश्यामि रहिते राक्षसेश्वर ।
दृष्ट्वा स्वप्न गतम् रामम् उद् भ्रमामि विचेतनः ॥ ४-३९-१७

17. **raakshasa iishvara** = oh, demons, king; **rahite** = none is not there - void of people; **raamam eva pashyaami** = Rama, alone, I envisage; **svapna gatam raamam dR^iSTvaa** = dream, who entered, Rama, on seeing; **vi cetanaH** = without, spirit - dispirited - swooning; **udbhramaami [ut bhramaami]** = to up, moving - jolting up; **hi** = in fact.

"Even at a place void of people I am envisaging Rama alone, and oh, king of demons, even if he enters my dream, in fact, I am jolting up and swooning. [4-39-17]

[Verse Locator](#)

र कार अदीनि नामानि राम त्रस्तस्य रवण ।
रत्नानि च रथाः च एव वित्रासम् जनयन्ति मे ॥ ४-३९-१८

18. **ravaNa** = oh, Ravana; **raama trastasya** = Rama, frightened by; **me** = to me; **ra kaara adiini naamaani** = ra, alphabets, starting with, names; **ratnaani ca rathaaH ca eva** = ratna-s [gems,] also, ratha-s [chariots,] also, even; **vi traasam** = high, scare; **janayanti** = causing.

"Oh, Ravana, appalled of Rama the names starting with the syllable 'ra' like **ratna**-s, **ratha**-s, viz., gemstones, chariots are appalling to me, including your name, that starts with a '**ra**....' [4-39-18]

'If I hear the first letter 'ra' of any given name, I am scared at the ensuing second syllable presuming it to be 'ma' and if that second syllable of that word I am going to hear happens to be other than 'ma' then my fear ceases.'

[Verse Locator](#)

अहम् तस्य प्रभावज्ञो न युद्धम् तेन ते क्षमम् ।
बलिम् वा नमुचिं वा अपि हन्यद्वि रघुनृन्दन ॥ ४-३९-१९

19. **aham tasya prabhaava j~naH** = I am, of his, efficacy, knower of; **te** = to you; **tena** = with him; **yuddham na kshamam** = war, not, fair enough; **raghun nadana** = Ragu's, descendant - Rama; **balim vaa namucim vaa api** = Emperor Bali, either, Namuchi, or, even; **hanyat hi** = can kill, in fact.

"I am well-acquainted with his efficacy, and a war with him will be an unfair thing for you, for that Raghu's descendant can in fact kill either Emperor Bali or Namuchi, the demon. [4-39-19]

Emperor Bali is more powerful and mighty than Ravana. **aananda raamaayana** says in a chapter on the 'defeats of Ravana' **raavaNa paraajaya**, that Ravana once entered netherworld to conquer it, where Bali is held captive by Trivikrama, i.e., Vishnu. At that time Bali and his queen are playing dice game. When Ravana entered, the dice in the hand of Bali has slipped to the floor, and Bali asks Ravana to pick and give it before conquering netherworld. Ravana who lifted Mt. Kailash could not lift that two-inch dice, which is so far handled playfully by Bali. Such is the might of Emperor Bali

[Verse Locator](#)

रणे रामेण युद्धस्व क्षमाम् वा कुरु रावण ।
न ते राम कथा कार्या यदि माम् द्रष्टुम् इच्छसि ॥ ४-३९-२०

20. **raavaNa** = oh, Ravana; **raNe raameNa yuddhsva** = in war, with Rama, you may combat; **kshamaam vaa kuru** = forgive and forget, either, you do; **maam draSTum icChasi yadi** = , me, to see, you wish, if; **te raama katha na kaaryaa** = by you, Rama's, episode [topic] not, to be done [be broached.]

"You may either wage a war with Rama if you wish to avenge the killings of Khara and others, or forgive and forget that Rama agreeing to my suggestions, but do not broach the topic of Rama with me if you wish to see me alive. [4-39-20]

[Verse Locator](#)

बहवः साधवो लोके युक्ता धर्मम् अनुष्ठिताः ।
परेषाम् अपराधेन विनष्टाः स परिच्छदाः ॥ ४-३९-२१

21. **loke** = in world; **yuktaaH** = reasonable people; **dharmam anuSTitaaH** = righteousness, practisers of; **bahavaH saadhavaH** = many, sagacious people; **pareSaam aparaadhena** = by others, misdeeds; **sa paricChadaaH** = with, kith and kin; **vi naSTaaH** = are utterly, ruined.

"In the world many of the sagacious and reasonable people that are the practisers of righteousness are utterly ruined along with their kith and kin, just by the misdeeds of others. [4-39-21]

[Verse Locator](#)

सः अहम् पर अपराधेन विनाशेयम् निशाचर ।
कुरु यत् ते क्षमम् तत् त्वम् अहम् त्वाम् न अनुयामि वै ॥ ४-३९-२२

22. **nishaacara** = oh, nightwalker; **saH aham** = such as I am, I; **para aparaadhena vinaasheyam** = by other's, misdeed, I bound to ruin; **te yat kshamam** = to you, which is, fair; **tat tvam kuru** = that, you, do; **aham tvaam na anuyaami vai** = I, you, not, follow, simply.

"Such a saintly one as I am, I am bound to ruin by other's misdeeds, hence you do whatever that is fair to you, but I am not the one to simply take after you. [4-39-22]

[Verse Locator](#)

रामः च हि महातेजा महासत्त्वो महाबलः ।
अपि राक्षस लोकस्य भवेत् अन्तकरो अपि हि ॥ ४-३९-२३

23. **raamaH ca** = Rama, also; **mahaatejaa** = a great-resplendent one; **mahaa sattvaH** = highly, courageous; **mahaa balaH** = highly, powerful; **hi** = definitely; **[saH = he]**; **raakshasa lokasya api** = for demon's, world's, even; **anta karaH api** = end, maker - eradicator; **bhavet hi** = becomes, for sure.

"Definitely Rama is the one with exceptional resplendence, exemplary courage and extraordinary power, and for sure, he becomes an eradicator of the world of demons. [4-39-23]

[Verse Locator](#)

यदि शूर्पणखा हेतोः जनस्थान गत खरः ।
अति वृत्तो हतः पूर्वम् रामेण अक्लिष्ट कर्मणा ।
अत्र ब्रूहि यथावत् त्वम् को रामस्य व्यतिक्रमः ॥ ४-३९-२४

24. **janasthaana gata** = Janasthaana, gone in - positioned in; **kharaH** = Khara; **shuurpaNakhaa hetoH** = Shuurpanakha, owing to; **puurvam** = firstly; **ati vR^ittaH** = over, stepping - his limits; **akliSTa karmaNaa raameNa** = by one who is of - uncomplicated, actions, by Rama; **hataH yadi** = killed, if; **atra** = in that matter; **raamasya** = of Rama; **vytikramaH [vi ati kramaH** = really, over, stepping - his limits; **kaH** = what is it; **tvam** = you; **yathaa vat** = as it is - in final analysis; **bruuhi** = you tell.

"If Khara positioned in Janasthaana has firstly overstepped his bounds and attacked Rama, that too owing to Shuurpanakha, and if Rama of uncomplicated actions has eliminated Khara in self-defence, what really is the transgression of Rama in that matter, you tell of that in the final analysis. [4-39-24]

[Verse Locator](#)

इदम् वचो बन्धु हित अर्थिना मया
यथा उच्यमानम् यदि न अभिपत्स्यसे ।
स बान्धवः त्यक्ष्यसि जीवितम् रणे
हतो अद्य रामेण शरैः जिह्मगैः ॥ ४-३९-२५

25. **bandhu hita arthinaa** = kinsman, wellbeing, ambitious of; **mayaa ucyamaanam** = by me, being said; **idam vacaH** = this, word - advise; **yathaa** = as said; **na abhipatsyase** = not, you are agreeable for it; **sa baandhavaH** = with, kinsmen; **adya** = now - presently; **raameNa** = by Rama; **a jihma gaiH** = not, curvedly, shooting [linear accelerators]; **sharaiH hataH** = with arrows, killed; **raNe jiivitam tyakshyasi** = in a confrontation, life, you will deliver up.

"I am saying this word of advise as I am ambitious of the wellbeing of my kinsmen through you, and if this is disagreeable to you, you will have to deliver up your life in a confrontation with Rama along with the lives of your kinsmen, perishing at the linearly accelerating arrows of Rama. [4-39-25]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एकोन चत्वारिंशः सर्गः

Thus, this is the 39th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 39

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 40 Verses converted to UTF-8, Nov 09

Introduction

Ravana rebuts Maareecha for giving an unasked advice and details his plan to abduct Seetha. Ravana intimidates Maareecha that he himself will kill Maareecha immediately if his orders are disobeyed, and Maareecha may perhaps have no opportunity to die at the hands of Rama.

[Verse Locator](#)

मारीचस्य तु तत् वाक्यम् क्षमम् युक्तम् च रावणः ।
उक्तो न प्रतिजग्राह मर्तुं काम इव औषधम् ॥ ३-४०-१

1. uktaH raavaNaH = he who is spoken thus, Ravana; maariicasya tu kSamam yuktam ca = Maareecha's, but, acceptable, equitable, also; tat vaakyam = that, sentence; martu kaama auSadham iva = to die, one desiring to, medicament, as with; na pratijagraaha = not, received - Ravana rejected.

When Maareecha spoke those acceptable and equitable words, Ravana rejected them like a person with a death wish rejects medicament. [3-40-1]

[Verse Locator](#)

तम् पथ्य हित वक्तारम् मारीचम् राक्षसाधिपः ।
अब्रवीत् परुषम् वाक्यम् अयुक्तम् काल चोदितः ॥ ३-४०-२

2. raakSasa adhipaH = demons, king; kaala coditaH = by Time [the Terminator,] ushered; pathya hita vaktaaram = doing good - conducive, beneficial, who is speaking; tam maariicam = to him, to that Maareecha; a yuktam = unbefitting; paruSam vaakyam abraviit = uncouthly, words, spoke.

Ushered by the Terminator the king of demons Ravana, uncouthly spoke these unbefitting words to Maareecha who had been speaking conducive and beneficial words of advise. [3-40-2]

[Verse Locator](#)

यत् किल एतत् अयुक्तार्थम् मारीच मयि कथ्यते ।
वाक्यम् निष्फलम् अत्यर्थम् बीजम् उप्तम् इव ऊषरे ॥ ३-४०-३

3. maariica = oh, Maareecha; a yukta artham = without, having, meaning - meaningless words; yat = that which; etat vaakyam = all these, sentence - advisory words; mayi = in me [to me]; kathyate = being said; that; uuSare uptam biijam iva = in wasteland, seeded, seed, like; ati artham = very, much - decidedly; niS phalam = without, fruit - worthless; kila = in effect.

"All these meaningless words that are being said to me are decidedly worthless, in effect, like the seeds seeded in wastelands. [3-40-3]

त्वत् वाक्यैः न तु माम् शक्यम् - भेतुम् - भेतुम् रामस्य संयुगे ।

पाप शीलस्य मूर्खस्य मानुषस्य विशेषतः ॥ ३-४०-४

4. **tvat vaakyaiH** = by your, words; **paapa shiilasya** = evil, in character - an iniquitous one; **muurkhasya** = imprudent one; **visheSataH maanuSasya** = especially, human; **raamasya** = from such a Rama; **maam samyuge bhetum [bhattum]** = me, from a war, to scare; **na shakyaam** = not, possible.

"But it is impossible to scare me away from a war with that iniquitous and imprudent Rama, that too, from a human being, with these words of yours. [3-40-4]

There is a grammarian's irk in **bhattum** 'to cut off, to destroy' **bhetum** 'to scare me' and if **bhattum** is taken, then 'it is impossible for that human to destroy me in war' will be the meaning, as per Eastern recension.

[Verse Locator](#)

यः त्यक्त्वा सुहृदो राज्यम् मातरम् पितरम् तथा ।

स्त्री वाक्यम् प्राकृतम् श्रुत्वा वनम् एक पदे गतः ॥ ३-४०-५

5. **yaH** = who is - which Rama is; **praakR^itam strii vaakyam shrutvaa** = artless, woman's, word, on hearing; **su hR^idaH** = good, hearted - friends and relatives; **raajyam** = kingdom; **maataram** = mother; **tathaa** = likewise; **pitaram** = father; **tyaktvaa** = on leaving; **eka pade** = in single, foot - trotted, loped; **vanam gataH** = forest, went to - bolted off; **ellip. maama bhetum nashakya** = you cannot scare me away from such a Rama.

"He who bolted off to forest in a single-foot on hearing the artless words of a woman, forfeiting his kingdom, friends and relatives, and even his mother, likewise his father too, you cannot scare me away from such a Rama. [3-40-5]

[Verse Locator](#)

अवश्यम् तु मया तस्य संयुगे खर घातिनः ।

प्राणैः प्रियतरा सीता हर्तव्या तव संनिधौ ॥ ३-४०-६

6. **samyuge khara ghaatinaH** = in war, Khara, killer of; **tasya praaNaiH priya taraa siitaa** = than his, by lives, dear, more, Seetha; **tava sannidhau** = in your, presence - with your help; **avashyam mayaa hartavyaa** = certainly, by me, is to be stolen - seizable.

"But his wife Seetha who is dearer to him more than his lives is certainly seizable by me in association with you, as that Rama had purposelessly killed Khara in a war. [3-40-6]

[Verse Locator](#)

एवम् मे निश्चिता बुद्धिः हृदि मारीच विद्यते ।

न व्यावर्तयितुम् शक्या स इन्द्रैः अपि सुर असुरैः ॥ ३-४०-७

7. **maariica** = oh, Maareecha; **me buddhiH evam nishcitaa** = my, thinking, in this way, is decided; and; **hR^idi vidyate [vartate]** = in heart, obtains [lingering on] **sa indraiH sura asuraiH api** = with, Indra, by gods, by demons, even; **vyaavartayitum** = to revolute, to roll back; **na shakya** = not, possible.

"In this way my thinking is decided and it is lingering on in my heart, and it is impossible to roll back my mind or heart even for Indra coming along with gods and demons. [3-40-7]

[Verse Locator](#)

दोषम् गुणम् वा संपृष्टः त्वम् एवम् वक्तुम् अर्हसि ।

अपायम् वा अपि उपायम् वा कार्यस्य अस्य विनिश्चये ॥ ३-४०-८

8. **asya kaaryasya vinishcaye** = of that, deed's, in determining; **doSam guNam vaa** = discredit, credit, or; **apaayam vaa api** = danger, either, or; **upaayam vaa** = ideation, or; **sampR^iSTaH** = if [you are] asked; **tvam evam vaktum arhasi** = you, this way, to talk, apt of you.

"If you are asked about the credits or discredits, or either of the danger or ideation of the deed for determining its modus operandi, it will be apt of you to talk like this, but I did not seek any viewpoints of yours. [3-40-8]

[Verse Locator](#)

संपृष्टेन तु वक्तव्यम् सचिवेन विपश्चिता ।

उद्यत अंजलिना राज्ञे य इच्छेत् भूतिम् आत्मनः ॥ ३-४०-९

9. **yaH** = he who; **aatmanaH bhuutim icChet** = his own, welfare, if desires; such a one; **sampR^iSTena** = someone who is asked; **vipashcitaa** = by an intellectual; **sacivena** = by an adviser; **udyata anjalinaa** = with upraised, folded palms; **raaj~ne [raaj~naH]** = to king; **vaktavyam** = is liable to speak.

"Even if someone is asked, and if he desires his own welfare, then he has to submit his opinion to the king suppliantly upraising his palm-fold, may he be an intellectual, or an astute adviser. [3-40-9]

A king cannot be addressed unless he asks. Then Maareecha, who is fully aware of monarchical protocol, how he informed his analysis of Rama to Ravana, will be the question. Even if a king is resolute in undertaking a mad act, he is to be cautioned. In some cases, a king is to be held by hair and taught, as a teacher holds the taught by his tuft of hair to earbash. Likewise an upright minister shall counsel the king properly, as Krishna advises Vidura in Maha Bharata at Udyoga Parva 93:

nanu evam sati niitij~no maariico raavaNena apR^iShTaH katham uktavaan it cet - tanna - unmatto raaj~naa prashna akareNa api kaaryaatyaprasaktau nigR^ihya api vaktavyatvaat - tathaa ca pR^iShTen naiva vaktavyam iti katham vaktum shakyata iti cenna - pR^iShTenaiva vaktavyam iti etasya svastha avastha raaja viShayatvaat - aapadi uttham pratipanne c raajani kesha grahaNa puurvakam pR^iShTe naa api vaktavyam eva - dk .

[Verse Locator](#)

वाक्यम् अप्रतिकूलम् तु मृदु पूर्वम् शुभम् हितम् ।

उपचारेण युक्तम् च वक्तव्यो वसुधा अधिपः ॥ ३-४०-१०

10. **vasudhaa adhipaH** = a land, lord of - a king; **a prati kuulam** = not, going against - contradictory; **mR^idu puurvam** = gentility, preceding; **hitam** = beneficial; **shubham** = favourable; **upacaareNa yuktam ca** = etiquette, inclusive of, also; **vaakyam** = with such a - sentence; **vaktavyaH** = is to be addressed.

"The king being lord of the land is to be addressed preceded with gentility, with auspicious and beneficial words that do not contradict the interests of that lord, more so, they shall be inclusive of etiquette. [3-40-10]

The imperial protocol is an exaggerated affair, as known to everybody. Here Ravana is demanding one more aspect in demanding, 'the words that do not go against the whims and fancies of the king.' And this is more than an autocrat's mentality. Dharmaakuutam says referring to Kaamandaka, a scripture on political science: 'even if a king asks, one shall not 'readily' reply though every aspect of that question is known to the replier, and the subject speaking in the audience of a king shall forget his own know-all-ness or his own entity in the knowledge of the subject at issue. **vijaanan na api bruuyaat bhartruH kShiptaH uttaram vacaH | praviiNo api hi medhaavii varjayet abhimaanitaam |** .

[Verse Locator](#)

स अवमर्दम् तु यत् वाक्यम् अथवा मारीच हितम् उच्यते ।

न अभिनन्दति तत् राजा मानार्थी मान वर्जितम् ॥ ३-४०-११

11. **maariica** = oh, Maareecha; **athavaa** = or else; **maana varjitam** = honour, devoid of - dishonourable words; **yat hitam vaakyam tu** = which, beneficial, advise, but; **sa ava mardam** = with, down, letting - with reprehension; **ucyate** = will be said so; **tat** = that advise; **maana arthii [or, maanaarhaH]** = honour, insists upon [honourable]; **raajaa** = king; **na abhi nandati** = not, towards [him,] gladdens.

"Or else, oh, Maareecha, even if a beneficial word is said, but if it is said with reprehension it will not gladden that king who insists upon honour, for that said word is dishonourable, let alone reprehension. [3-40-11]

[Verse Locator](#)

पंच रूपाणि राजानो धारयन्ति अमित ओजसः ।

अग्नेः इन्द्रस्य सोमस्य यमस्य वरुणस्य च ॥ ३-४०-१२

12. **a mita ojasaH** = not, limited in vigour - with infinite, vigour; **raajaanaH** = kings; **agneH indrasya somasya yamasya varuNasya ca** = of Fire, Indra [the Administrator of Natural Forces,] Moon, Terminator, Rain, also; **panca ruupaaNi dhaarayanti** = five, aspects - constituent forces, he bear - he embodies.

"The kings with infinite vigour embody five constituents forces of Fire, Moon, Rain, Terminator, and that of Indra, the Administrator of Natural Forces. [3-40-12]

[Verse Locator](#)

औष्ण्यम् तथा विक्रमम् च सौम्यम् दण्डम् प्रसन्नताम् ।

धारयन्ति महातामनो राजानः क्षणदाचर ॥ ३-४०-१३

तस्मात् सर्वासु अवस्थासु मान्याः पूज्याः च पार्थिवाः ।

13, 14a. **kshaNadaa cara** = oh, night, walker Maareecha; **mahaataamnaH raajaanaH** = great-souls, kings; **auSNyam** = sultriness; **tathaa** = likewise; **vikramam ca** = sternness, also; **saumyam daNDam prasannataam** = softness, harshness, suppleness; **dhaarayanti** = they are bearing - they personify; **tasmaat paarthivaaH** = therefore, kings; **sarvaasu avasthaasu** = in all, situations; **maanyaaH puujyaaH ca** = are respectable, reverential, also.

"Oh, nightwalker, thus the kings being great-souls personify the sultriness of Fire, sternness of Indra, softness of Moon, suppleness of Rain, and harshness of Terminator, and therefore in all situations they are respectable and reverential. [3-40-13, 14a]

Ravana has already conquered Indra and the said gods are responsible for the routine administration of universe. Hence, he is informing Maareecha about ordinary kings, presuming that Maareecha does not recognize the rectitude in dealing with ordinary kings, more so, with the king of kings, namely Ravana himself, which he says in next verse. A king acquires these traits of the presiding deities of the compass, by virtue of his kingship, and the sages said the very same to Rama when he entered Dandaka forest. **anena agni aadi dik paalaka ruopatvaat raajaa puujyo maanyaH ca iti suucitam** - dk .

[Verse Locator](#)

त्वम् तु धर्मम् अविज्ञाय केवलम् मोहम् आश्रितः ॥ ३-४०-१४

अभ्यागतम् माम् दौरात्म्यात् परुषम् वदसि ईदृशम् ।

14b, 15a. **tvam tu** = you, on your part; **dharmam a vij~naaya** = rectitude, not, knowing - incognizant of; **kevalam moham aashritaH** = only, your obsession, holding on to; **abhi aagatam maam** = to your near, who came, with me; **daur aatmyaat** = with ill, wishing; **iidR^isham paruSam vadasi** = this way, ill-advisedly, you are babbling.

"But you are ill-advisedly babbling with me in this way, incognizant of rectitude and holding on to your obsession, and wishing ill of me, as I am on your doorstep. [3-40-14b, 15a]

[Verse Locator](#)

गुण दोषौ न पृच्छामि क्षमम् च आत्मनि राक्षस ॥ ३-४०-१५
मया उक्तम् अपि च एतावत् त्वाम् प्रति अमितविक्रम ।

15. **raakSasa** = oh, demon; **guNa doSau** = rights, wrongs; **aatmani** = for me; [**yat** = which is]; **kSamam ca** = expedient, also; **na pR^icChaami** = not, I asked; **a mita vikrama** = oh, one with not, limited, brave - oh, Maareecha untold bravery; **tvaam prati** = you, addressing [samprati = presently]; **etaavat** = this much; **mayaa uktam api ca** = by me, said, but, also.

"Oh, demon, I did not ask the rights and wrongs concerning me, nor that which is expedient for me, but oh, demon of untold bravery, I have said this much to you. [3-40-15]

[Verse Locator](#)

अस्मिन् तु स भवान् कृत्ये साहाय्यम् कर्तुम् अर्हसि ॥ ३-४०-१६
शृणु तत् कर्म साहाय्ये यत् कार्यम् वचनात् मम ।

16. **asmin tu kR^itye** = in this, but, deed; [**tvam** = you]; **saahaayyam kartum arhasi** = helping hand, to proffer, apt of you; **mama vacanaat** = my, from words - as I say; **sa bhavaan** = such as you are, you; **saahaayye** = in such assistance; **yat kaaryam** = which, is to be done; **tat karma shruNu** = that, task, you listen.

" 'It will be apt of you to proffer a helping hand in this deed.' This much I said to you. And such as you are you may now listen to that task which you have to undertake during the course of your assistance as I detail it to you. [3-40-16]

[Verse Locator](#)

सौवर्णः त्वम् मृगो भूत्वा चित्रो रजत बिन्दुभिः ॥ ३-४०-१७
आश्रमे तस्य रामस्य सीतायाः प्रमुखे चर ।
प्रलोभयित्वा वैदेहीम् यथा इष्टम् गन्तुम् अर्हसि ॥ ३-४०-१८

17. **tvam** = you; **rajata bindubhiH** = with silver, spots; **citraH sauvarNaH mR^igaH bhuutvaa** = amazing, golden, deer, on becoming; **tasya raamasya aashrame** = in that one, Rama's, in hermitage; **siitaayaaH pra mukhe cara** = in Seetha's, fore, front forefront, you move; **vaidehiim pra lobhayitvaa** = Vaidehi, on verily, alluring; **yathaa iSTam gantum arhasi** = as, you like, to go away, apt of you.

"On becoming an amazing silver-potted golden deer you move in front of Seetha in the hermitage of Rama, and on verily alluring Vaidehi you can go away as you like. [3-40-17, 18]

[Verse Locator](#)

त्वाम् हि माया मयम् दृष्ट्वा कांचनम् जात विस्मया ।
आनय एनम् इति क्षिप्रम् रामम् वक्ष्यति मैथिली ॥ ३-४०-१९

19. **maithilii** = Maithili; **kaancanam [mR^igam]** = golden [deer]; **maayaa mayam** = illusory, wholly; **tvaam dR^iSTvaa** = you, on seeing; **jaata vismayaa** = with arisen, curiosity; **enam kSipram aanaya** = this one, quickly, be brought; **iti** = thus; **raamam vakSyati hi** = to Rama, tells, indeed.

"On seeing you as a wholly illusory golden deer curiosity arises in Vaidehi, and indeed she tells Rama, 'bring that one quickly.' [3-40-19]

[Verse Locator](#)

अपक्रान्ते च काकुत्स्थे दूरम् च यात्वा अपि उदाहर ।

हा सीते लक्ष्मणे इति एवम् राम वाक्य अनुरूपकम् ॥ ३-४०-२०

20. **kaakutsthe apa kraante ca** = Kakutstha, out, coming, further; [**tvam** = you]; **duuram yaatvaa ca** = distantly, having gone, also; **raama vaakya anu ruupakam** = Rama's, words [voice,] following, in model [mimicking]; **haa siite lakshmaNe** = ha, Seetha, ha, Lakshmana; iti evam thus, in that way; **udaahara api** = express - you blurt out even.

"Further, on Rama's coming out of his hermitage you go distantly and blurt out in this way, 'ha Seetha' and even as, 'ha, Lakshmana,' mimicking Rama's voice. [3-40-20]

[Verse Locator](#)

तत् श्रुत्वा राम पदवीम् सीताया च प्रचोदितः ।

अनुगच्छति संभ्रांतम् सौमित्रिः अपि सौहृदात् ॥ ३-४०-२१

21. **saumitriH api** = Soumitri, even; **tat shrutvaa** = that, on hearing; **siitaayaa ca pra coditaH** = = by Seetha, further, well, hastened; **sambhraantam** = apprehensively; **sauhR^idaat** = due to fondness towards Rama; **raama padaviim** = on Rama's, path; **anugacChati** = follows.

"On hearing that, and further hastened by Seetha, even Soumitri apprehensively follows the path of Rama in all his fondness for Rama. [3-40-21]

[Verse Locator](#)

अपक्रान्ते च काकुत्स्थे लक्ष्मण च यथा सुखम् ।

आहरिष्यामि वैदेहीम् सहस्राक्षः शचीम् इव ॥ ३-४०-२२

22. **kaakutsthe** = Rama; **lakshmaNa ca** = Lakshmana, as well; **apa kraante** = when sidetracked; **vaidehiim** = Vaidehi; **sahasra akSaH shaciim iva** = thousand, eyed one [Indra,] Sachi, like; **yathaa sukham aahariSyaami** = as per, convenience - effortlessly, I carry off.

"When Rama is diverted from hermitage, Lakshmana as well, I will carry off Vaidehi effortlessly like the Thousand-eyed Indra who once carried off Sachi Devi. [3-40-22]

[Verse Locator](#)

एवम् कृत्वा तु इदम् कार्यम् यथा इष्टम् गच्छ राक्षस ।

राज्यस्य अर्धम् प्रदास्यामि मारीच तव सुव्रत ॥ ३-४०-२३

23. **raakSasa** = oh, demon; **idam kaaryam evam kR^itvaa** = this, stint, in this manner, on carrying out; **yathaa iTam gacCha** = as, you like, you go; **su vrata** = oh, one with solemnly, avowed one; **maariica** = oh, Maareecha; **tava** = to you; **raajyasya ardham pradaasyaami** = kingdom's, half, I grant.

"Oh, demon, on carrying out this stint in this manner you may go as you like, and to you oh, Maareecha with solemn vows, I will grant half of my kingdom. [3-40-23]

[Verse Locator](#)

गच्छ सौम्य शिवम् मार्गम् कार्यस्य अस्य विवृद्धये ।

अहम् तु अनुगमिष्यामि स रथो दण्डका वनम् ॥ ३-४०-२४

24. **saumya** = oh, gentle one; **asya kaaryasya vi vR^iddhaye** = for this, for task's, verily, for progressing - for easy achievement; **shivam maargam gacCha** = ontrouble-free, path, you get going; **aham tu** = I, for my part; **sa rathaH daNDakaa vanam anugamiSyaami** = with, chariot, to Dandaka, forest, I wish to follow.

"Hence, oh, gentle one, get going on a trouble-free path for the easy achievement of the task, and I for myself will follow you to Dandaka forest along with the chariot. [3-40-24]

[Verse Locator](#)

प्राप्य सीताम् अयुद्धेन वंचयित्वा तु राघवम् ।
लंकाम् प्रति गमिष्यामि कृत कार्यः सह त्वया ॥ ३-४०-२५

25. raaghavam vancayitvaa tu = Raghava, on misleading, but; siitaam a yuddhena praapya = Seetha, without, conflict, on gaining; kR^ita kaaryaH = on gaining, task - my goal; tvayaa saha = you, along with; lankaam prati gamiSyami = Lanka, towards, I will proceed.

"My goal will be achieved just by misleading Raghava, and by gaining Seetha without a conflict, then I will proceed to Lanka along with you. [3-40-25]

[Verse Locator](#)

नो चेत् करोषि मारीच हन्मि त्वाम् अहम् अद्य वै ।
एतत् कार्यम् अवश्यम् मे बलाद् अपि करिष्यसि ।
राज्ञो हि प्रतिकूलस्थो न जातु सुखम् एधते ॥ ३-४०-२६

26. maariica = oh, Maareecha; na karoSi cet = not, going to do, if; tvaam aham adya vai hanmi = you, I, now itself, truly, I kill; me etat kaaryam = mine, this, work; balaat api avashyam kariSyasi = by duress, even, certainly, you undertake - I will get it done; raaj~naH prati kuula sthaH = to king, indeed, opposite, staying - subjects that set against; jaatu = never; sukham na edhate hi = safely, not, succeeds, indeed.

"If you are not going to do so, oh, Maareecha, for sure I will kill you now itself. I will get my work done through you even under duress, and indeed, any subject setting against his king will never succeed safely. [3-40-26]

[Verse Locator](#)

आसाद्या तम् जीवित संशयः ते
मृत्युर् ध्रुवो हि अद्य मया विरुध्यतः ।
एतत् यथावत् परिगृह्य बुद्ध्या
यत् अत्र पथ्यम् कुरु तत् तथा त्वम् ॥ ३-४०-२७

27. tam = him - Rama; aasaadyaa = on getting at; te jiivita samshayaH = your, life, will be indefinite; mayaa virudhyataH = with me, conflicting; adya mR^ityuH dhruvaH hi = now, death, is definite, surely; etat buddhya = all this, keeping in view; yathaavat parigR^ihya = as befitting - conducive, receiving - understanding, conclusion; atra = in this issue; yat pathyam = what is, desirable; tat tvam tathaa kuru = that, you, that way, do.

"Your life may be indefinite on reaching Rama, but your death is surely definite now as you are conflicting with me. Hence, keeping all this in view you come to a conclusion that would be conducive to your interests, and whatever desirable to you let it be done in that way. " Thus Ravana spoke to Maareecha. [3-40-27]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चत्वारिंशः सर्गः

Thus, this is the 40th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 40

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 41 Verses converted to UTF-8, Nov 09

Introduction

Maareecha dissuades Ravana again and warns him of the fatal consequences if Rama is irked by the wrongdoings of Ravana. In every utterance, Maareecha repeats that not only Ravana but the entire demonic race is also going to ruin due to Ravana's impertinence. Finally when Ravana is heedless of these advises, Maareecha prepares himself to die by the arrow of an enemy, namely Rama, rather than by his own clansman, Ravana.

[Verse Locator](#)

आज्ञप्तो रावणेन इत्थम् प्रतिकूलम् च राजवत् ।
अब्रवीत् परुषम् वाक्यम् निःशङ्को राक्षसाधिपम् ॥ ३-४१-१

1. **raavaNena ittham** = by Ravana, in this way; **pratikuulam** = contrarily - perversely; **raajavat ca** = as a king, also; **aaaptaH** = who is ordered; **[maariicaH** = Maareecha]; **raakSasa adhipam** = to demon's, king; **paruSam vaakyam** = caustic, words; **niH shankaH** = frankly abraviiit = spoke.

When Ravana perversely ordered that way in all his kingliness, Maareecha spoke these words caustically and frankly to that king of demons. [3-41-1]

[Verse Locator](#)

केन अयम् उपदिष्टः ते विनाशः पाप कर्मणा ।
स पुत्रस्य स राज्यस्य स अमात्यस्य निशाचर ॥ ३-४१-२

2. **nishaacara** = oh, night-walker; **sa putrasya sa raajyasya sa amaatyasya** = with, progeny, with, kingdom, with, ministers - along with them; **te** = your; **ayam vinaashaH** = this, ruin - this self-ruinous thought; **kena paapa karmaNaa** = by which, evil, doer; **upadiSTaH** = taught.

"Oh, night-walker, by which evildoer this thought, which is self-ruinous to you, along with your progeny, kingdom and ministers put together, is taught to you? [3-41-2]

[Verse Locator](#)

कः त्वया सुखिना राजन् न अभिनन्दति पापकृत् ।
केन इदम् उपदिष्टम् ते मृत्यु द्वारम् उपायतः ॥ ३-४१-३

3. **raajan** = oh, king; **kaH paapa kR^it** = which, sin, who has done - reprobate; **sukhinaa** = a happy one - you are; **tvayaa na abhinandati** = with you, not, happy - intolerant; **mR^ityu dvaaram** = demise, door of; **idam** = this - deed; **kena upaayataH** = by whom, by ideation - ingeniously; **te upadiSTam** = , to you, is taught [shown - door of death.]

"Who is that reprobate unhappy with such a happy one like you, and oh, king, by whom this door of demise is ingeniously shown to you? [3-41-3]

शत्रवः तव सुव्यक्तम् हीन वीर्या निशा चर ।

इच्छन्ति त्वाम् विनश्यन्तम् उपरुद्धम् बलीयसा ॥ ३-४१-४

4. **nishaa cara** = oh, night-walker; **tava shatravaH** = your, rivals; **hiina viiryaa** = of skimpy, strength; **tvaam** = you; **baliyyasaa** = with a mighty one - more mighty Rama; **upa ruddham** = as one coming into, conflict; **vi nashyantam** = completely, getting ruined; **icChanti** = they are aspiring for; **su vyaktam** = it is very, clear.

"It is very clear, oh, night-walker, that your rivals with skimpy might are aspiring that you should be completely ruined coming into conflict with more mighty Rama. [3-41-4]

[Verse Locator](#)

केन इदम् उपदिष्टम् ते क्षुद्रेण अहित बुद्धिना ।

यः त्वाम् इच्छति नश्यन्तम् स्व कृतेन निशाचर ॥ ३-४१-५

5. **nishaacara** = oh, night-walker; **yaH** = he who; **tvaam** = you; **sva kR^itena** = self, made - self-ruinous, suicidal deed; **nashyantam** = getting ruined; **icChati** = wishes to; by such; **kSudreNa** = by that - scoundrel; **a hita buddhinaa** = not, helpful, intent -with a pernicious intent; **kena idam te upadiSTam** = by whom, this, to you, is counselled.

"He who wishes you to get ruined by your undertaking a self-made destruction is a scoundrel with a pernicious intent, as such, by whom you are counselled to do this? [3-41-5]

[Verse Locator](#)

वध्याः खलु न वध्यन्ते सचिवाः तव रावण ।

ये त्वाम् उत्पथम् आरूढम् न निगृह्णन्ति सर्वशः ॥ ३-४१-६

6. **raavaNa** = oh, Ravana; **ut patham** = on high, road [to self-ruination]; **aaruuDham** = one who mounted on; **tvaam** = you; **ye** = those; **sarvashaH** = anywise; **na nigR^ihNanti** = not, reining in; such of those; **tava sacivaaH** = your, ministers; **vadhyaaH khalu** = are killable [eligible for death sentence,] indeed; but they are; **na vadhyante** = not, being killed - not being sentenced to death.

"Your ministers are not curbing you anywise when you scramble on a high road to self-ruination, hence they are indeed to be sentenced to death, but they are not being executed for their dereliction. [3-41-6]

[Verse Locator](#)

अमात्यैः काम वृत्तो हि राजा कापथम् आश्रितः ।

निग्राह्यः सर्वथा सद्भिः न निग्राह्यो निगृह्यसे ॥ ३-४१-७

7. **kaama vR^ittaH** = self, willed [or, lewdly, behaving]; **kaa patham [ku patham]** **aashritaH raajaa** = wrong, route, who relies on, that king; **sadbhiH amaatyaiH sarvathaa nigraahyaH hi** = by veracious, by ministers, always, restrainable, isn't it; **nigraahyaH** = restrainable [such as you are you are]; **na nigR^ihyase** = not, being restrained.

"Veracious ministers have to restrain a self-willed king when he relies on a wrong-route, isn't it. But you are unrestrained by your ministers though you are self-willed and though you are taking a wrong-route. [3-41-7]

[Verse Locator](#)

धर्मम् अर्थम् च कामम् च यशः च जयताम् वर ।

स्वामि प्रसादात् सचिवाः प्राप्नुवन्ति निशाचर ॥ ३-४१-८

8. **jayataam vara** = oh, among conquerors, the best - Ravana; **nishaacara** = oh, night-walker; **sacivaaH** = ministers; **dharmam artham ca kaamam ca** = probity, prosperity, also, pleasures, also; **yashaH ca** popularity, even; **svaami prasaadaat praapnuvanti** = master, by beneficence, they acquire.

"Oh, best conqueror Ravana, probity, prosperity and pleasures, and even the popularity of the ministers, oh, night-walker, are achieved at the beneficence of their master. [3-41-8]

The popularity, fame etc., of someone is said as **yashas** and there is another word taken as a synonym **kiirti**. For this Rama Tilaka says: **yashaH sva desha khyaati, kiirti deshaantara khyaati**. Thus 'yashas is the fame within one's own country and **kiirti** is cross-country fame. For this, another ancient commentator Kulluka Bhatt says: **jiivataH khyaati ruupam yashaH, mR^itasya khyaati ruupaam kiirtim** 'a living person's fame is **yashaH** and a dead person fame is **kiirti** Because Ravana is alive and Maareecha wishes him to be living, he used that chosen word.

[Verse Locator](#)

विपर्यये तु तत् सर्वम् व्यर्थम् भवति रावण ।
व्यसनम् स्वामि वैगुण्यात् प्राप्नुवन्ति इतरे जनाः ॥ ३-४१-९

9. **raavaNa** = oh, Ravana; **vi paryaye** = contrary, wise - when the king is perverse; **tat sarvam vyartham bhavati** = that, all, futile, it becomes; **svaami vai guNyaat** = by master's, negative, virtue; **itare janaaH vyasanam praapnuvanti** = other, subjects of kingdom, distress, they derive.

"Contrariwise, oh, Ravana, all that beneficence of the king to ministers becomes futile when the king behaves perversely, and even the others, namely the subjects of kingdom, will derive distress by the negative virtue of their master. [3-41-9]

[Verse Locator](#)

राज मूलो हि धर्मः च जयः च जयताम् वर ।
तस्मात् सर्वासु अवस्थासु रक्षितव्यो नराधिपाः ॥ ३-४१-१०

10. **jayataam vara** = oh, among the successful[prosperous,] ones, best one; **dharmam ca jayaH ca** = for probity, also, for victory [success, prosperity,] alone; **raaja muulaH hi** = king, is the root cause, isn't it; **tasmaat sarvaasu avasthaasu** = therefore, in all, situations; **nara adhipaaH** = people's, chiefs - kings; **rakSitavyaH** = are to be safeguarded - from the ill-effects of influences.

"The king alone is the root cause for probity and prosperity, isn't it. Therefore, oh, best prosperous one, in all situations the kings are to be safeguarded from the ill effects of influences. [3-41-10]

[Verse Locator](#)

राज्यम् पालयितुम् शक्यम् न तीक्ष्णेन निशाचर ।
न च अपि प्रतिकूलेन न अविनीतेन राक्षस ॥ ३-४१-११

11. **raakSasa** = oh, demon; **nishaacara** = oh, night-walker; **tiikSNena** = by one with acridty - perilous king; **raajyam paalayitum na shakyam** = kingdom, to govern, not, possible; **prati kuulena** = one with hostility; **na** = not - possible; **a vi niitena** = not, without, ethics - one with immorality; **na ca api** = not, also, even.

"It is impossible to govern kingdom, oh, demon, the night-walker, for a king with acridty, with hostility, or with immorality. [3-41-11]

[Verse Locator](#)

ये तीक्ष्ण मंत्राः सचिवा भज्यन्ते सह तेन वै ।

विषमे तुरगाः शीघ्रा मन्द सारथयो यथा ॥ ३-४१-१२

12. ye sacivaaH = those, ministers; tiikSNa mantraaH = are with drastic, notions; manda saarathayaH = which has a slowish, charioteer; shiighraa turagaaH having speedy, horses; viSame = on a rough road; [rathaa = chariot]; yathaa = as with; tena saha bhajyante vai = him [their king/charioteer,] with, will get dilapidated, indeed.

"The ministers with drastic notions will indeed fall apart together with their king, like a chariot that gets ramshackled together with its charioteer on a rough road, though it is hieing with galloping horses but badly controlled by that slothful charioteer. [3-41-12]

The ministers with drastic notions not only pull down the king and kingdom, they themselves get ruined along with the king and kingdom. anena tiikShNa mantribhii raao naasho bhavati iti | ataH samiiciina mantrii sampadaniiya iti uktam - dk -

tathaa ca puraaNa saare - panDiteShu guNaaH sarve muurkhe doShaa bhavanti hi | tasmaat muurkha sahasreShu praaam ekam niyojayet || thus puraaNa saara, a treatise on all mythological scriptures states that: 'In wise men there will be lots of good qualities. and the stupid persons too will be with as many qualities, but they are bad in nature. So it is better to nominate one wise man than a thousand stupid persons as minister.'

[Verse Locator](#)

बहवः साधवो लोके युक्त धर्मम् अनुष्ठिताः ।

परेषाम् अपराधेन विनष्टाः स परिच्छदाः ॥ ३-४१-१३

13. loke = in world; yuktaaH = high-minded people; dharmam anuSThitaH = ethicality, pursuers of; bahavaH saadhavaH = many, saintly people; pareSaam aparaadhena = by other's, misdeeds; sa paricChadaaH = with, kinsmen; vi naSTaaH = completely, ruined.

"In the world many saintly beings that are high-minded and pursuers of ethicality are completely ruined together with their kinsmen owing to the misdeeds of others. [3-41-13]

[Verse Locator](#)

स्वामिना प्रतिकूलेन प्रजाः तीक्ष्णेन रावण ।

रक्ष्यमाणा न वर्धन्ते मेषा गोमायुना यथा ॥ ३-४१-१४

14. raavaNa = oh, Ravana; pratikuulena tiikSNena svaaminaa = one with contrariety, a coercive one, by such a lord; rakSyamaaNaaH prajaaH = being safeguarded, subjects; gomaayunaa meSaa yathaa = by fox, goats, as with; na vardhante = will not, flourish.

"Oh, Ravana, the subjects do not flourish while a lord with contrariety and coerciveness safeguards them, just like goats guarded by a fox. [3-41-14]

[Verse Locator](#)

अवश्यम् विनशिष्यन्ति सर्वे रावण राक्षसाः ।

येषाम् त्वम् कर्कशो राजा दुर्बुद्धिः अजित इन्द्रियः ॥ ३-४१-१५

15. raavaNa = oh, Ravana; yeSaam = to whom; karkashaH = acrimonious; dur buddhiH = evil, minded [malicious]; a jita indriyaH = not, conquered, senses - not above board; such as you; tvam raajaa = you are, king; [te = those]; sarve raakSasaaH = all, demons; avashyam vinashiSyanti = definitely, will completely ruin.

"All those demons will definitely ruin, oh, Ravana, to whom you are the acrimonious and malicious king with unconquered senses, though you have conquered the heaven. [3-41-15]

[Verse Locator](#)

तद् इदम् काक तालीयम् घोरम् आसादितम् मया ।

अत्र त्वम् शोचनीयो असि स सैन्यो विनशिष्यसि ॥ ३-४१-१६

16. mayaa = by me; kaaka taaliyam = as in crow, palm tree syndrome; ghoram = ghastly - fortune; tat idam = that, this - predicament; aasaaditam = forgathered; atra = in this issue; [kim = what, what is the use of lamenting]; tvam shocaniyaH asi = you, regrettable, you are; sa sainyaH vi nashiSyasi = with, military, completely, you ruin.

"What is the use of laming for myself as I foregathered this ghastly situation as in crow-palm-tree syndrome, but in this issue you alone are regrettable, for you are gong to completely ruin along with your military. [3-41-16]

This in Sanskrit is called kAka-tAlIya--nyAyam: 'crow-palm-tree syndrome' is one among the many compiled in that language. Here, a fox whose leg is broken has come underneath a palm tree to take shelter from the scorching sun, as there are no other shady trees. At the same time a crow swooped down on to the tip of the tree, by which a palm fruit, as big and weighty as a small pinball fell on the head of fox by the swoop of the crow, and then the misery of that fox is unexplainable. The sitting of fox, swoop of crow, fall of fruit are all at a time and thus none can blame the other. This syndrome is named for such fortuitous happenings.

[Verse Locator](#)

माम् निहत्य तु रामो असौ अचिरात् त्वाम् वधिष्यति ।

अनेन कृत कृत्यो अस्मि म्रिये च अपि अरिणा हतः ॥ ३-४१-१७

17. asau raamaH = that, Rama; maam nihatya tu = me, on killing, on his part; a ciraat tvaam vadhiSyati = not, long after [soon,] you, he kills; ariNaa hataH mriye ca api = by enemy, killed, I die, also, even; anena = by that; kR^ita kR^ityaH asmi = means [of my life,] fulfilled, I will be.

"That Rama will soon kill you after killing me, and I will be dying at the hand of my enemy rather than at the hand of my own clansman like you, whereby the purpose of my life will be brought to an end. [3-41-17]

Maareecha decides that it is better to die at the hand of Rama rather than by Ravana; raamaat api martavyam - martavyam raavaNaat api | ubhayod api martavye - varam raamat na raavaNaat | nR^isimha puraaNa - but yet he is trying to divert Ravana from self-ruination.

[Verse Locator](#)

दर्शनात् एव रामस्य हतम् माम् अवधारय ।

आत्मानम् च हतम् विद्धि हत्वा सीताम् स बान्धवम् ॥ ३-४१-१८

18. raamasya darshanaat eva = of Rama, on seeing, alone; maam hatam avadhaaraya = me, killed, know thus; siitaam hR^itvaa = Seetha, on stealing; sa baandhavam = with, kinsmen; aatmaanam ca = yourself, also; hatam viddhi = as killed, you know thus.

"Know that I am killed just when Rama notices me, and know that you are also killed along with your kinsmen just when you steal Seetha. [3-41-18]

[Verse Locator](#)

आनयिष्यसि चेत् सीताम् आश्रमात् सहितो मया ।

न एव त्वम् असि न एव अहम् न एव लंका न राक्षसाः ॥ ३-४१-१९

19. mayaa sahitaH = me, together with; aashramaat = from hermitage; siitaam aanayiSyasi cet = Seetha, is brought, if; tvam na eva asi = you, not, that way, you will be there dead; aham eva na = I am, also, not - there; lankaa na eva = Lanka, is not there, thus; raakSasaaH na = demons, are not there;

"If you are going to bring Seetha from their hermitage on going there with me, then you will not be there, I will not be there, Lanka will not be there, the demons will not be there. [3-41-19]

[Verse Locator](#)

निवार्यमाणः तु मया हित एषिणा
न मृष्यसे वाक्यम् इदम् निशाचर ।
परेत कल्पा हि गत आयुषो नरा
हितम् न गृह्णन्ति सुहृद्भिः ईरितम् ॥ ३-४१-२०

20. nishaacara = oh, night-walker; hita eSiNaa = welfare, desirer; mayaa = by me; nivaaryamaaNah tu = you are being dissuaded, but; idam vaakyam = this, word - of advice; na mR^iSyase = not, feeling pleasant; gata aayuSaH = those with diminished, lifetime; pareta kalpaa naraaH = corpse, similar to, people; su hR^idbhiH iiritam = by good, hearted ones [considerate confidants,] spoken; hitam na gR^ihNanti hi = expedient, not, take in, isn't so.

"As a desirer of your welfare I am dissuading you, oh, night-walker, but you may feel that this word of mine is unpleasant to you. People on diminishing lifetime will be similar to corpses and a corpse cannot take in the expedient spoken by considerate confidants, isn't so. [3-41-20]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एक चत्वारिंशः सर्गः

Thus, this is the 41st chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 41

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 42

Verses converted to UTF-8, Nov 09

Introduction

On travelling by the aircraft like chariot Ravana and Maareecha enter Dandaka forest and arrive at the threshold of Rama's hermitage. Then at the insistence of Ravana Maareecha assumes the form of an amazing golden Deer, and Seetha catches a sight of that deer.

[Verse Locator](#)

एवम् उक्त्वा तु परुषम् मारीचो रावणम् ततः ।

गच्छावः इति अब्रवीत् दीनो भयात् रात्रिम् चर प्रभोः ॥ ३-४२-१

1. tataH = then; maariicaH evam paruSam uktvaa tu = Maareecha, in this way, curtly, said, but; raatrim cara prabhoH = of night, walkers, king - Ravana; bhayaat diinaH = for fear, self-pityingly; gacChaavaH iti = we will go, thus; raavaNam = to Ravana; abraviit = said.

Maareecha though curtly said in that way, then afraid of the king of night-walkers he became self-pitying, and said to Ravana, 'let us go.' [3-42-1]

[Verse Locator](#)

दृष्टाः च अहम् पुनः तेन शर चाप असि धारिणा ।

मद्वधो उद्यत शस्त्रेण विनष्टम् जीवितम् च मे ॥ ३-४२-२

2. aham = I; shara caapa asi dhaariNaa = arrow, bow, sword, by the wielder of; mat vadhaH udyata shastreNa = for my, killing, [if he with] upraised, [his] weapon; tena = by him [Rama]; punaH dR^iSTaaH = again, I am seen [if seen]; me jiivitam vi naSTam = my, life, is verily lost.

"If he who wields a bow, arrows and a sword, and who brandishes a weapon to only kill me happens to see me again, deem my life is verily lost, without his shooting any arrow. [3-42-2]

[Verse Locator](#)

न हि रामम् पराक्रम्य जीवन् प्रति निवर्तते ।

वर्तते प्रति रूपो असौ यम दण्ड हतस्य ते ॥ ३-४२-३

3. raamam paraakramya = at Rama, to affront - make so bold; jiivan = while living; na = will not; prati nivartate = returns [resurrects]; hi = isn't it; yama daNda hatasya = by Yama [the Terminator,] with wand, slain; such as I am; asau = this one [of mine]; prati ruupaH = [my] reflected, image; te = [before] you; vartate = carrying on - is appearing.

"None can really make so bold at Rama to reappear with life, isn't it. What is appearing before you is the reflected image of mine, as I am already slain by the wand of Yama, the Terminator, the moment I conceded to your demand.

[Verse Locator](#)

किम् नु कर्तुम् मया शक्यम् एवम् त्वयि दुरात्मनि ।
एष गच्छामि अहम् तात स्वस्ति ते अस्तु निशाचरः ॥ ३-४२-४

4. tvayi evam dur aatmani = you, being a spiteful person; mayaa kim kartum shakyam nu = by me, what is, possible, to do, indeed; taata = oh, dear boy; nishaacaraH = oh, night-walker; eSa aham gacChaami = this, I am, going; te svasti astu = to you, good, may betide.

"When you are spiteful, oh, boy, indeed what can I possibly do otherwise, oh, night-walker, thither I go, may good betide you." So said Maareecha to Ravana. [3-42-4]

[Verse Locator](#)

प्रहृष्टः तु अभवत् तेन वचनेन स राक्षसः ।
परिष्वज्य सुसंश्लिष्टम् इदम् वचनम् अब्रवीत् ॥ ३-४२-५

5. saH raakSasaH = he, demon - Ravana; tena vacanena = by that, word; pra hr^iSTaH abhavat = verily, glad, he became; su sam shliSTam = very, well, tightly; pariSvajya = on hugging; idam vacanam abraviit = this, sentence, spoke.

By that word of Maareecha demon Ravana is very much gladdened and he spoke this sentence tightly hugging him. [3-42-5]

[Verse Locator](#)

एतत् शौण्डीर्य - चौत्तिर्य -न्युक्तम् ते मत् च्छंद वश वर्तिनः ।
इदानीम् असि मारीचः पूर्वम् अन्यो निशाचरः ॥ ३-४२-६

6. mat cChanda vasha vartinaH = in my, dictate's, control, abiding; te = of yours; etat = this word; cChauTirya yuktam = obduracy, having - shows; idaaniim maariicaH asi = from now, you are, Maareecha; puurvam anyaH nishaacaraH = earlier, different, night-walker.

"This word of yours shows your obduracy for you are abiding under the control of my dictate, and though you were a different night-walker earlier, henceforth you are really the good old Maareecha. [3-42-6]

Some mms use the word shauNDiirya for cChauTirya , where shauNDiirya is the word for courageousness, shauNDiirya tyaagii viirayoH : nighanTu The other way to tell this is: "Though your words show the fear of my dictate, but on listening those obdurate words, it appears that you have spoken them for yourself, regaining the grit of your demon-hood and estimating Rama as your own enemy," by which Ravana is shirking his responsibility to Maareecha himself in the event of the death of Maareecha.

[Verse Locator](#)

आरुह्यताम् शीघ्रम् खगो रत्न विभूषितः ।
मया सह रथो युक्तः पिशाच वदनैः खरैः ॥ ३-४२-७

7. pishaaca vadanaiH kharaiH yuktaH = with ghost, faced ones, asses - mules, yoked with; ratna vibhuuSitaH = with gems, adorned with; kha gaH = in sky, going; rathaH = chariot; [atha = then]; shiighram mayaa saha aaruhyataam = promptly, me, along with, you emplane.

"Then you promptly emplane this sky-flying chariot which is yoked with ghost-faced mules and adorned with gems along with me. [3-42-7]

It may be noted that this sort of air-chariots, though richly decorated with valuable gold and gems, but drawn by asses or mules, that too ghost-faced ones, are a kind of the then sci-fi version of aircrafts. Ravana's son Indrajit also uses such spaceships in Yuddha Kanda and his weaponry is altogether different, i.e., somewhat like the present day laser oriented hardware. These propellers may not be construed as real donkeys or mules but some powered vehicle-drawing instruments designed to look like ordinary harmless creatures.

[Verse Locator](#)

प्रलोभयित्वा वैदेहीम् यथा इष्टम् गन्तुम् अर्हसि ।
ताम् शून्ये प्रसभम् सीताम् आनयिष्यामि मैथिलीम् ॥ ३-४२-८

8. **vaidehiim pralobhayitvaa** = Vaidehi, on deluding; **yathaa iSTam gantum arhasi** = as, you please, to go, apt of you; **shuunye** = in empty place - devoid of people; **maithiliim taam siitaam** = one from Mithila, her, Seetha will be; **prasabham** = forcibly, defiantly; **aanayiSyaami** = brought by me.

"On deluding Vaidehi it is apt of you to go as you please, and I will bring that Seetha of Mithila, however defiant it might be." Thus Ravana said to Maareecha. [3-42-8]

Ravana is saying repeatedly that Maareecha can go away after beguiling Seetha and misleading Rama and Lakshmana away from hermitage. Maareecha knows that there is no place to go away from Rama's arrow, which once chased him up to seashore. But Ravana presumes that if Maareecha is capable enough, he will escape Rama, or if this old demon Maareecha is incapable of it, he may perhaps die by the arrow of Rama, for which Ravana is unconcerned.

[Verse Locator](#)

तथा इति उवाच एनम् रावणम् ताटका सुतः ।
ततो रावण मारीचौ विमानम् इव तम् रथम् ॥ ३-४२-९
आरुह्य ययतुः शीघ्रम् तस्मात् आश्रम मण्डलात् ।

9, 10a. **taaTakaa sutaH** = Tataka's, son - Maareecha; **tathaa iti** = thus only [all right]; **enam raavaNam uvaaca** = = to him, to Ravana, said; **tataH** = then; **raavaNa maariicau** = Ravana, Maareecha; **tam ratham** = that, chariot; **vimaanam iva** = aircraft, as with; **aaruhya** = on emplaning; **asmaat aashrama maNDalaat** = from that, hermitage's, surroundings - from Maareecha's hermitage; **shiighram yayatuH** = swiftly, they travelled;

Tataka's son Maareecha said "All right" to Ravana, and then both Ravana and Maareecha mounted the chariot as they would emplane an aircraft and swiftly journeyed from the surroundings of Maareecha's hermitage. [3-42-9, 10a]

[Verse Locator](#)

तथैव तत्र पश्यन्तौ पत्तनानि वनानि च ॥ ३-४२-१०
गिरीम् च सरिताः सर्वा राष्ट्राणि नगराणि च ।

10b, 11a. **tathaa eva** = like that; **tatra** = there - en route; **pattanaani vanaani ca** = seaports, forests, also; **giriim ca sarvaaH saritaaH** = mountains, also, rivers, all of them; **raaSTraaNi nagaraaNi ca** = provinces, cities, even; **pashyantau [yayatuH]** = while seeing - they travelled.

While looking at the seaports and forests, also at all the mountains and rivers, even at the cities and provinces en route they proceeded. [3-42-10b, 11a]

[Verse Locator](#)

समेत्य दण्डक अरण्यम् राघवस्य आश्रमम् ततः ॥ ३-४२-११
ददर्श सह मरीचो रावणो राक्षसाधिपः ।

11b, 12a. **saha mariicaH** = with, Maareecha; **raakSasa adhipaH raavaNaH** = king, of demons, Ravana; **daNDaka araNyam sametya** = Dandaka, forest, on reaching; **tataH raaghavasya aashramam dadarsha** then, Raghava's, hermitage, he has seen.

On reaching Dandaka forest along with Maareecha the king of demons Ravana has then seen the hermitage of Raghava. [3-42-11b, 12a]

अवतीर्य रथात् तस्मात् ततः कांचन भूषणात् ॥ ३-४२-१२
हस्ते गृहीत्वा मारीचम् रावणो वाक्यम् अब्रवीत् ।

12b, 13a. **raavaNaH** = Ravana; **kaancana bhuuSaNaat tasmaat rathaat avatiirya** = with golden [ornaments,] decorated, from that, chariot, having alighted; **tataH** = then; **maariicam haste gR^ihiitvaa** = Maareecha, in hand, on taking; **vaakyam abraviit** = sentence, spoke.

Alighting the chariot that is decorated with golden ornaments Ravana then spoke this sentence to Maareecha taking his hand into his. [3-42-12b, 13a]

एतत् राम आश्रम पदम् दृश्यते कदली वृत्तम् ॥ ३-४२-१३
क्रियताम् तत् सखे शीघ्रम् यत् अर्थम् वयम् आगताः ।

13b, 14a. **sakhe** = oh, friend; **kadalii vR^itam** = banana plants, surrounded with; **etat raama aashrama padam** = this, is Rama's, hermitage's, threshold; **dR^ishyate** = being seen; to which; **vayam yat artham aagataaH** = we, for which, reason, came here; **tat** = that work; **shiighram kriyataam** = promptly, be done.

"This one which we are seeing and which is surrounded with banana plants is the threshold of Rama's hermitage, and - `----oh, friend, the purpose for which we came here let it be effectuated promptly." Thus Ravana hastened Maareecha. [3-42-13b, 14a]

स रावण वचः श्रुत्वा मारीचो राक्षसः तदा ॥ ३-४२-१४
मृगो भूत्वा आश्रम द्वारि रामस्य विचचार ह ।

14b, 15a. **tadaa** = then; **saH raakSasaH maariicaH** = he that, demon, Maareecha; **raavaNa vacaH shrutvaa** = Ravana's, words, on hearing; **mR^igaH bhuutvaa** = deer, on becoming; **raamasya aashrama dvaari** = in Rama's, hermitage's, door - frontage; **vi cacaara ha** = verily, ambled, indeed.

"And on hearing Ravana's words demon Maareecha then became a deer and indeed ambled freely in the frontage of Rama's hermitage. [3-42-14b, 15a]

स तु रूपम् समास्थाय महत् अद्भुत दर्शनम् ॥ ३-४२-१५
मणिप्रवर शृंगाग्रः सित असित मुखाकृतिः ।

15b, 16a. **saH** = he - Maareecha; **adbhuta darshanam** = superbly amazing, in appearance; **mahat ruupam** = gorgeous, form; **sam aasthaaya** = verily, on adopting; **maNi pravara shR^inga agraH** = sapphire blue [in the hue of,] the best, horn, with tips; **sita a sita mukha aakR^itiH** = whitish, not, so whitish, face's, in look; such a; **mR^igaH bhuutvaa vicacaara** = deer, on becoming, he moved about.

Adopting the form of a gorgeous deer which is superbly amazing just by its appearance, whose tips of antlers are in the hue of best sapphires, and whose face is whitish at some places and not so whitish at other in its look, he became a Golden Deer and moved thereabout. [3-42-15b, 16a]

रक्तपद्मोत्पल मुख इन्द्रनीलोत्पल श्रवाः ॥ ३-४२-१६

किञ्चित् अभ्युन्नत ग्रीव इन्द्रनील निभ उदरः ।

16b, 17a. rakta padma utpala mukha = red, lotus [on one side,] blue lotus, [on the other,] face [cheeks]; indra niila utpala shravaaH = Indra, Blue [sapphirine in hue,] [bloomed] blue-lotus like, ears; kimcit abhi unnata griiva = a little, up, raised, neck; indra niila nibha udaraH [dasha adhara] = Indra, blue diamond, in shine, stomach, [lower lip]; vicacaara = he moved about.

One of its cheeks in the shade of a reddish-lotus while the other in the hue of a bluish-lotus, one of its ears is in the hue of bloomed blue-lotus while the other is in the shade of a sapphire, while the shine of its stomach is like that of a best blue-diamond, Indra-niila-maNi, and with a little upraised neck that deer has moved about there. [3-42-16b, 17a]

[Verse Locator](#)

मधूक निभ पार्श्वः च कञ्ज किञ्जल्क सन्निभः ॥ ३-४२-१७

वैदूर्य संकाश खुरः तनु जंघः सुसंहतः ।

17b, 18a. paarshvaH ca = flanks, also; madhuuka nibha = Mahuka flower [whitish flower from which country liquor is prepared,] in shine; kanja kinjalka sannibhaH = lotuses, fibril, similar to - flanks; vaiduurya sankaaasha khuraH = Lapis [gem,] similar, hooves; tanu janghaH = thin, calves; su sam hataH = very, well, cohered - limbs; vicacaara = moved about.

One flank is shining whitish like Madhuka flowers and the other is similar to the roseate fibrils of lotuses, while its hooves are similar to the gemstone lapis, calves thin, and thus with very well cohered limbs that deer moved about there. [3-42-17b, 18a]

[Verse Locator](#)

इन्द्र आयुध सवर्णेन पुच्छेन ऊर्ध्वम् विराजितः ॥ ३-४२-१८

मनोहर स्निग्ध वर्णो रत्नैः नाना विधैः वृतः ।

18b, 19a. uurdhvam vi raajitaH = to up - upraised [tail,] verily shining forth; indra aayudha sa varNena = Indra's, weapon [Rainbow,] equal, in tinge; pucChena = with such a tail; snigdha varNaH = lustrous, in colour [of body]; naanaa vidhaiH ratnaiH vR^itaH [iva] = many, diverse ones, with gems [gemlike dapples,] encompassed [dappled with.]; manaH haraH = heart, stealing - deer's aura; vicacaara = moved about.

With an upraised tail that shone forth in a tinge equal to the weapon of Indra, namely Rainbow, and with a complexion that is lustrous and dappled with many diverse gemlike dapples, that deer moved thereabout with a heart-stealing aura. [3-42-18b, 19a]

[Verse Locator](#)

क्षणेन राक्षसो जातो मृगः परम शोभनः ॥ ३-४२-१९

वनम् प्रज्वलयन् रम्यम् राम आश्रम पदम् च तत् ।

19b, 20a. raakSasaH = demon [Maareecha]; vanam = woodlands; tat raama aashrama padam = that, Rama's, hermitage's, threshold; ca = even - in particular; pra jvalayan = verily, irradiating; kSaNaH = in a moment; parama shobhanaH = highly, splendidous; ramyam = fascinating; mR^igaH jaataH = as deer, emerged as.

Thus that demon Maareecha emerged like a highly splendidous and fascinating deer in a wink highly irradiating those woodlands, and the threshold of Rama's hermitage in particular. [3-42-19b, 20a]

[Verse Locator](#)

मनोहरम् दर्शनीयम् रूपम् कृत्वा स राक्षसः ॥ ३-४२-२०

प्रलोभनार्थम् वैदेह्या नाना धातु विचित्रितम् ।

विचरन् गच्छते सम्यक् शाद्वलानि समंततः ॥ ३-४२-२१

20b, 21. saH raakSasaH = he that, demon; naanaa dhaatu vi citritam = various, ores, [colours of ores,] amazingly, [body] painted with; manoharam darshaniiyam ruupam = heart-stealing, exquisite, form; kR^itvaa = on making - on adopting; vaidehyaaH pralobhana artham = Vaidehi, to delude, reason of; vi caran = freely, moving; samantataH = all over; shaadvalaani = on pastures; samyak = with good bearing [deer-like in conduct]; gacChate = is moving about.

Adopting such an exquisite and heart-stealing form which is amazingly dappled with the colours of diverse ores, that demon ambled all over there freely with the bearing of a real deer in order that Vaidehi might be deluded, and he moved forward onto the pastures. [3-42-2b, 21]

[Verse Locator](#)

रोष्यैः बिन्दु शतैः चित्रो भूत्वा च प्रिय दर्शनः ।

विटपीनाम् किसलयान् भक्षयन् विचचार ह ॥ ३-४२-२२

22. ropyaiH bindu shataiH = with silvery, stipples [of body,] hundreds of; citraH bhuutvaa ca = astonishing, on becoming, also; priya darshanaH = having pleasant, for looks; viTapiinaam kisalayaan bhakshayan = of trees, new grass-blades, to graze; vicacaara ha = moved about, indeed.

And with hundreds of silvery stipples of body he became an astonishing deer with pleasant looks and indeed moved chewing new grass-blades of trees. [3-42-22]

[Verse Locator](#)

कदली गृहकम् गत्वा कर्णिकारानि ततः ततः ।

समाश्रयन् मंदगतिः सीता संदर्शनम् ततः ॥ ३-४२-२३

23. kadalii gR^ihakam gatvaa = banana, boscage, on going; karNikaaraani tataH tataH = of Karnikara, there, there; manda gatiH = slow, paced - on becoming; tataH = then; siitaa = Seetha; sam darshanam = field of view - at such a place; sam aashrayan = well, abided - resorted to such a place.

That Golden Deer has gone into the boscages of banana plants, and moved here and there around Karnikara trees, and then resorted to a place which is within the eyeshot of Seetha. [3-42-23]

[Verse Locator](#)

राजीव चित्र पृष्ठः स विरराज महामृगः ।

राम आश्रम पद अभ्याशे विचचार यथा सुखम् ॥ ३-४२-२४

24. saH mahaa mR^igaH = that, astounding, deer; raajiiva citra pR^iSThaH = lotus-like, odd, hind-side - it has; vi raraaja = verily, scintillated; raama aashrama pada abhyaashe = Rama's, hermitage's, threshold, surroundings; yathaa sukham vicacaara = as per, delight, milled around.

With an odd lotus like hind-side that astounding deer is verily scintillating, and it milled around the surroundings in the threshold of Rama's hermitage according to its own delight. [3-42-24]

[Verse Locator](#)

पुनर् गत्वा निवृत्तः च विचचार मृगोत्तमः ।

गत्वा मुहूर्तम् त्वरया पुनः प्रति निवर्तते ॥ ३-४२-२५

25. mR^iga uttamaH = deer, the excellent one; gatvaa punaH nivR^ittaH ca = on going away, again, on coming back, also; vicacaara = meandered; muhuurtam gatvaa = for sometime, on going away; punaH tvarayaa prati nivartate [vi kriiDan] = again, towards [hermitage,] returns, [very, playfully.]

That excellent deer beats a retreat and again returns, and meanders thus time and again, and turns its tail for sometime only to return once again very playfully. [3-42-25]

[Verse Locator](#)

विक्रीडन् च पुनर् भूमौ पुनर् एव निषीदति ।

आश्रम द्वारम् आगम्य मृग यूथानि गच्छति ॥ ३-४२-२६

26. vi kriiDan = while verily, playing - gambolling [everywhere]; punaH ca = again, also; [kvacit = somewhere]; bhuumau punaH eva niSiidati = on ground, again, thus, sinks down - sits down; aashrama dvaaram aagamya = hermitage, threshold, on coming to; mR^iga yuuthaani gacChati = towards deer, herds, goes.

Again gambolling everywhere it sits somewhere on the ground, then, on coming to the threshold of hermitage it goes towards herds of deer. [3-42-26]

[Verse Locator](#)

मृग यूथैः अनुगतः पुनर् एव निवर्तते ।

सीता दर्शनम् आकांक्षन् राक्षसो मृगताम् गतः ॥ ३-४२-२७

परिभ्रमति चित्राणि मण्डलानि विनिष्पतन् ।

27, 28a. mR^igataam gataH raakSasaH = deer-hood, on going into, demon - Maareecha; siitaa darshanam aakaankSan = to Seetha, to be perceptible, desirous of; mR^iga yuuthaiH anugataH = by deer, by herds, when followed [fraternizing]; punaH eva = again, thus; nivartatere = returns; vi niS patan = verily, out, falling - leaping and bounding; citraaNi maNDalaani pari bhramati = amusing, in circles, moves - whirligigs.

That demon who has gone into the deer-hood has gone after some herd of deer. But he returned again though that herd followed him wanting to fraternise, in order that he shall remain perceptible to Seetha, and he whirligigged in amusing circles while leaping and bounding to and from that herd of deer. [3-42-27, 28a]

[Verse Locator](#)

समुद्रीक्ष्य च सर्वे तम् मृगा ये अन्ये वनेचराः ॥ ३-४२-२८

उपगम्य समाग्राय विद्रवन्ति दिशो दश ।

28b, 29a. vane caraaH = in forest, moving; ye sarve anye mR^igaaH = which, all, other, animals - are there; samudviikhya - sam ut viikSya = well, up [-necked,] on seeing; upa aagamya = to near, on coming; sam aaghraayaon = well, smelling [demon-deer]; dasha dishaH = to ten, directions; vi dravanti = verily, running away.

All the other animals moving in that forest on seeing this demon-deer with their necks up have come close to it, and on smelling it well they are running away to all the ten directions noticing it as a demon turned into a deer. [3-42-28b, 29a]

Here the animals are portrayed as better beings than humans in identifying demons or ghosts. Though they may not know or wish to know about god, the apparent ghost scares them. Humans apperceive neither god nor ghost because they are half of each.

राक्षसः सो अपि तान् वन्यान् मृगान् मृगवधे रतः ॥ ३-४२-२९

प्रच्छादनार्थम् भावस्य न भक्षयति संस्पृशन् ।

29b, 30a. mR^iga vadhe rataH = in animal, killing, indulged; saH raakSasaH api = that, demon Maareecha, even; vanyaan taan mR^igaan = pertaining to forest, those, animals; samspR^ishan = touching them; bhaavasya = of his nature; pracChaadana artham = camouflaging, for the reason of; na bhakSayati = not, eating them.

Even that demon in the deer's semblance Maareecha, though indulged in killing those forest animals, and though the other animals are touching him, he is not killing and eating them indulgently, only for the reason of camouflaging his present nature of demon-hood. [3-42-29b, 30a]

[Verse Locator](#)

तस्मिन् एव ततः काले वैदेही शुभलोचना ॥ ३-४२-३०

कुसुम अपचये व्यग्रा पादपान् अभ्यवर्तत ।

30b, 21a. tataH = what is more; tasmin eva kaale = at that, only, at time - in the same instant; shubha locanaa vaidehii = one with felicitous, eyes, Vaidehi; kusuma apacaye vyagraa = flowers, in plucking, yearning for; paadapaan abhyavartata [abhi a vartata] = to trees, towards, she came.

What is more, Vaidehi with her felicitous eyes came towards trees yearning for plucking the flowers in the same instant. [3-42-30b, 31a]

[Verse Locator](#)

कर्णिकारान् अशोकान् च चूताम् च मदिरेक्षणा ॥ ३-४२-३१

कुसुमानि अपचिन्वन्ती चचार रुचिरानना ।

31b, 32a. madira iikSaNa = one with inebriating, glances; rucira ananaa = one with delightful, visage; such Seetha; karNikaaraan ashokaan ca cuutaam ca = Karnikaara, Ashoka, also, Chuuta, also; kusumaani apacinvantii cacaara = flowers, while plucking, moved about.

And she with her inebriating glances and delightful visage moved there about while plucking flowers of Karnikaara, Ashoka, and of Mango trees. [3-42-31b, 32a]

[Verse Locator](#)

अनर्हा अरण्य वासस्य सा तम् रत्नमयम् मृगम् ॥ ३-४२-३२

मुक्ता मणि विचित्र अंगम् ददर्श परम अंगना ।

32b, 33a. araNya vaasasya = for forest, dwelling; an arhaa = not, unsuited to; saa parama anganaa = she that, select, lady; ratnamayam = completely gemlike - as if; muktaa maNi vi citra angam = [studded with] pearls, gems, surprising, having limbs; tam mR^igam dadarsha = at that, deer, she beheld.

That select lady who is unmeet for forest life beheld that deer which is completely gemlike and whose limbs are surprising as though studded with pearls and gems. [3-42-32b, 33a]

[Verse Locator](#)

तम् वै रुचिर दंत ओष्ठम् रूप्य धातु तनू रुहम् ॥ ३-४२-३३

विस्मयात् उत्फुल्ल नयना स स्नेहम् समुदैक्षत ।

33b, 34a. [saa = she, Seetha]; rucira danta oSTham = one with pretty, teeth, lips - deer; ruupya dhaatu tanuu ruham = silver, ore [like copper ore coloured,] body, born

[hairs]; **tam** = that [deer]; **vismayaat utphulla nayanaa** = astonishment, broadening, her eyes; **sa sneham** = with, affinity; **samudaikshata [sam ut iikSata]** = well, raising eyes, has seen - rubbernecked, goggled; **vai** = indeed.

And she that Seetha goggled the Golden Deer with a wide-eyed astonishment, which deer has pretty lips and teeth, hair resembling silver and copper ores, and she indeed gazed at it with an affinity for wildlife. [3-42-33b, 34a]

[Verse Locator](#)

स च ताम् राम दयिताम् पश्यन् मायामयो मृगः ॥ ३-४२-३४
विचचार ततः तत्र दीपयन् इव तत् वनम् ।

34b, 35a. **maayaa mayaH** = highly, phantasmal; **sa R^igaH ca** = that, deer also; **taam raama dayitaam pashyan** = at her, Rama's, wife, on seeing; **tat vanam diipayan iva** = that, woods, to scintillate, as though; **tataH tatra vi cacaara** = then, there about, verily, moved.

On seeing Rama's wife Seetha that highly phantasmal deer too then moved there about as though to scintillate that woodland. [3-42-34b, 35a]

[Verse Locator](#)

अदृष्ट पूर्वम् दृष्ट्वा तम् नाना रत्नमयम् मृगम् ।
विस्मयम् परमम् सीता जगाम जनक आत्मजा ॥ ३-४२-३५

35b, c. **a dR^iSTa puurvam** = un, seen, hitherto; **naanaa ratnamayam** = numerous, gem-studded [as though]; **tam mR^igam** = that, deer; **dR^iSTvaa** = having seen; **janaka aatmajaa** = Janaka's, daughter; **siitaa** = Seetha; **paramam vismayam jagaama** = intense, astonishment, went into.

To see such a deer which is hitherto unseen, and which is as though studded with numerous gems, the daughter of Janaka, Seetha, went in to an intense wonderment. [3-42-35b, c]

The stress continuously laid on the eyes of Seetha is observable, only to conclude that 'trust not what thy eyes show you...'

Classification of Villages, Towns, and cities in Ancient India

graamaH ca nagaram caiva pattanam kharvaTam puram |
kheTakam kusumam caiva shibiram raaja vaasikam |
senaa mukam iti eva dashadhaa kiirtitam budhaiH ||

The **vaastu shaastra** or the Ancient Indian Architecture lays down certain parameters for Towns, cities etc. Of them the township is said to be **aneka naarii sambaddham nanaa shilpi janaiH vR^itam | kraya vikrayaiH kiirNam sarva devaiH samanvitam nagaram tu iti vikhyaatam** adored with many ladies, many sculptors or architects, and with many deities, and where the buying and selling goes on it is **nagaram** the township.

The Seaports are said as: **pattanam shR^iNu saampratam | dviipaantara gata dravya kraya vikrayikaiH yutam | pattanam tu abdhi tiire syaat |** one which has all the above aspects but which is at seaside, it is **pattanam** seaport. The township between a **nagara** and **puram** is **kharvaTam**

And the City is: **kraya vikrayaiH yutam naanaa jaati samanvitam | tantuvaaya samaayuktam tat puram tu vikathyate** The one with all the above aspects plus very many civilisations and weavers and the like craftsmen, is **puri**, the city. Apart from these, the royal places, army stations etc., do comprise the ten varieties of urban places as said in the above verse, where the village is the first unit.

Thus, this is the 42nd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 42

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 43

Verses converted to UTF-8, Nov 09

Introduction

On spotting the deer Seetha calls Rama and Lakshmana to have sight of it. Lakshmana immediately concludes it to be Maareecha, but Seetha, keeping his observation aside asks Rama to fetch it. Rama is also fascinated when he looked at that deer and he explains to Lakshmana as to why that particular deer is to be hunted down.

[Verse Locator](#)

सा तम् संप्रेक्ष्य सुश्रोणी कुसुमानि विचिन्वती ।
हेम राजत वर्णाभ्याम् पार्श्वभ्याम् उपशोभितम् ॥ ३-४३-१
प्रहृष्टा च अनवद्यान्गी मृष्ट हाटक वर्णिनी ।
भर्तारम् अपि च आक्रन्द लक्ष्मणम् चैव सायुधम् ॥ ३-४३-२

1. su shroNii = slender, waisted one; anavadya angii = flawlessly, limbed; mR^iSTa haaTaka varNinii = purified, gold, one in colour of - complexioned one; kusumaani vicinvatii = flowers, while culling; saa = she - Seetha; hema raajata varNaabhyaam paarshvaabhyaam = with golden, silver, tinged, with flanks; upashobhitam = brightened with; tam = that; [mR^igam = deer]; sam prekSya = on observing; pra hR^iSTaa ca = well, gladdened, also; bhartaaram api = at husband, even; sa aayudham lakSmaNam ca eva = [who is] with, weapon, at Lakshmana, also thus; aakranda = shouted, exclaimed.

That slender-waisted Seetha whose limbs are flawless, whose complexion is like purified gold, and who is presently culling flowers is highly gladdened to observe the Golden Deer that is brightened in one flank with the colour of gold and the other is silvery, and she shouted for attention of her husband, and even that of Lakshmana who is presently weaponed. [3-43-1, 2]

[Verse Locator](#)

आहूय आहूय च पुनः तम् मृगम् साधु वीक्षते ।
आगच्छ आगच्छ शीघ्रम् वै आर्यपुत्र सह अनुज ॥ ३-४३-३

3. aarya putra = oh, nobleman's, son - Rama; aagacCha = come here; saha anuja shiighram aagacCha vai = with, younger brother, quickly, come here, really; [iti = this way]; aahuuya aahuuya = calling, calling; punaH tam mR^igam saadhu viikshate = again [oftentimes,] at that, deer, fondly, gazing.

"Oh, noble prince, come here," thus she called her husband and peered at the deer, and again she called, "really come with your younger brother quickly," and again gazed at the deer, and thus she oftentimes called and oftentimes saw the deer fondly. [3-43-3]

[Verse Locator](#)

तया आहूतौ नरव्याघ्रौ वैदेह्या राम लक्ष्मणौ ।
वीक्षमाणौ तु तम् देशम् तदा ददृशतुः मृगम् ॥ ३-४३-४

4. **tayaa vaidehyaa aahuutau** = by her, by Vaidehi, bidden; **nara vyaaghrau** = bidden, manly, lions [vyaahra also means lion]; **raama lakSmaNau** = Rama, Lakshmana; **tam deshama viikSamaaNau [aayaatau]** = that, place, on exploring [having come]; **tadaa mR^igam dadR^ishatuH** = then, Golden Deer, they saw.

Those manly lions Rama and Lakshmana thus bidden by Vaidehi came there exploring that place and then they saw that Golden Deer. [3-43-4]

[Verse Locator](#)

शंकमानः तु तम् दृष्ट्वा लक्ष्मणो रामम् अब्रवीत् ।
तम् एव एनम् अहम् मन्ये मारीचम् राक्षसम् मृगम् ॥ ३-४३-५

5. **tam dR^iSTvaa** = at it, on seeing; **shankamaanaH lakSmaNaH tu** = becoming incredulous, Lakshmana, on his part; **raamam abraviit** = to Rama, said; **aham enam mR^igam** = I, this, deer; **tam raakSasam maariicam eva manye** = him, as Maareecha, demon, alone, I believe.

But Lakshmana became incredulous on seeing it and said to Rama, "I believe this deer to be that Maareecha, the demon." [3-43-5]

[Verse Locator](#)

चरन्तो मृगयाम् हृष्टाः पापेन उपाधिना वने ।
अनेन निहता राम राजानः काम रूपिणा ॥ ३-४३-६

6. **raama** = oh, Rama; **hR^iSTaaH mR^igayaam carantaH raajaanaH** = delightedly, in game of hunting, who are moving around, kings; **kaama ruupiNaa** = by wish, guise-changer; **anena paapena** = by this, sinner - sinister; **vane** = in forest; **upaadhinaa** = [by his resorting to] disguises; **nihataa** = are killed.

"Oh, Rama, when kings engaged in hunting games were delightedly moving in the forest, this Maareecha killed many of them resorting to many disguises, for he is a guise-changer by his wish. [3-43-6]

[Verse Locator](#)

अस्य मायाविदो माया मृग रूपम् इदम् कृतम् ।
भानुमत् पुरुषव्याघ्र गन्धर्व पुर संनिभम् ॥ ३-४३-७

7. **puruSavyaaghra** = oh, man, the lion; **maayaa vidaH** = wiles, expert in; **asya** = his - Maareecha's; **bhaanumat** = having scintillation; **gandharva pura sannibham** = gandharva, [wilily] city, similar in shine; **idam maayaa mR^iga ruupam kR^itam** = this, wily, Golden-Deer, form, is made - he assumed.

"Maareecha is an expert in many wiles and he has now assumed the form of this Golden-Deer, oh, manly lion, which is not more than the scintillating city of Gandharva-s, a city of wiles, which any trickster can create to make-believe. [3-43-7]

The 'Gandharva-city' is the name given to a make-believe formation of a city-like structure in skies by magicians, and presently the magicians world over are making the apparent structures to disappear, rather than constructing one which is un-manifest.

[Verse Locator](#)

मृगो हि एवम् विधो रत्न विचित्रो न अस्ति राघव ।

जगत्याम् जगतीनाथ माया एषा हि न संशयः ॥ ३-४३-८

8. jagatii naatha raaghava = oh, world/earth, lord of, [such a] Raghava; evam vidhaH = this, kind of; mR^igaH = animal/deer; ratna = gemmed, gem studded; vi citraH [citritaH] = verily, amazing [or, amazingly dappled animal]; jagatyaam na asti hi = in world, non, existent, isn't it; eSaa maayaa hi = this is, phantasm, truly; na samshayaH = no, doubt.

"Oh, Raghava, this kind of amazing animal with gemlike dapples is nonexistent in the world, isn't it. Hence, oh, lord of the world, this is truly a phantasm. No doubt about it." So said Lakshmana to Rama. [3-43-8]

Here the timely provision of data by Lakshmana may be noticed. Rama is also aware of it, but Lakshmana is reminding him. Lakshmana cites even the name of Maareecha and by this, we can infer as to why Ravana chose Maareecha for this particular purpose. Because Maareecha has that extraordinary ability to lure and has a good record of wily accomplishments, Ravana chose him. Lakshmana has done his duty in presenting expedient data and it is up to Rama to analyse it. Rama argues on this point later in the chapter.

[Verse Locator](#)

एवम् ब्रुवाणम् काकुत्स्थम् प्रतिवार्य शुचि स्मिता ।

उवाच सीता संहृष्टा चक्षुना हृत चेतना ॥ ३-४३-९

9. shuci smitaa = one with whitely, smile - with a toothy smile; chadmanaa [carmaNaa] hR^ita cetanaa = by cozenage, [by deerskin,] conjured, heart; sam hR^iSTaa = self-satisfied [with her own thinking]; siitaa = such a Seetha; evam bruvaaNam kaakutstham = this way, who is speaking, Kakutstha Lakshmana; prati vaarya = in turn, on forestalling - on deterring; uvaaca = spoke.

While Lakshmana of Kakutstha-s is speaking thus, she who is self-satisfied as her heart is conjured by the cozenage, such a Seetha of a toothy smile deterred him and spoke. [3-43-9]

[Verse Locator](#)

आर्यपुत्र अभिरामो असौ मृगो हरति मे मनः ।

आनय एनम् महाबाहो क्रीडार्थम् नः भविष्यति ॥ ३-४३-१०

10. aarya putra = oh, son of noble; abhiraamaH asau mR^igaH = delightful, that, deer; me manaH harati = my, heart, stealing; mahaabaahuH = oh, dextrous one; enam aanaya = that one [deer,] bring round; naH kriiDa artham [kriiDanakaH, kriiDanakam] bhaviSyati = for us, for playing, [a plaything,] it will become.

"Oh, nobleman's son, that delightful deer is stealing my heart, oh, dextrous one, bring it round, it will be our plaything. [3-43-10]

[Verse Locator](#)

इह आश्रम पदे अस्माकम् बहवः पुण्य दर्शनाः ।

मृगाः चरन्ति सहिताः चमराः सृमराः तथा ॥ ३-४३-११

11. asmaakam iha aashrama pade = of ours, here, in hermitage's, threshold; puNya darshanaaH = adorable [deer,] in manifestation; bahavaH = many; mR^igaaH = animals; sR^imaraaH tathaa camaraaH = Srimara deer, like that, Caamara-s; sahitaH caranti = collectively - in flocks and herds, move about.

"Here in the threshold of our hermitage many animals with adorable manifestation are moving about in flocks and herds, say Caamara deer, like that Srimara deer. [3-43-11]

The chaamara is the kind of deer of species Bos grunniens and shrimara is a larger variety than chaamara.

ऋक्षाः पृषत संघाः च वानराः किनराः तथा ।
विचरन्ति महाबाहो रूप श्रेष्ठा महाबलाः ॥ ३-४३-१२

12. **mahaabaahuH** = oh, dextrous one; **ruupa shreSThaa** = in form, excellent ones; **vaanaraaH** = monkeys; **tathaa kinaraaH** = likewise, Kinnara deer; **pR^iSata sanghaaH** = spotted-deer, herds of, also; **mahaabalaaH R^ikSaaH** = great-mighty, bears; **vi caranti** = freely, moving.

"Also the animals that are excellent in their form, say monkeys, are moving here. Likewise herds of Kinnara deer, spotted-deer, and even bears of great-might are freely moving here. [3-43-12]

Here the Kinnaraa-s are another kind of deer and not to be confounded with yaksha, gandharva, kinnaraa celestials.

Verse Locator

न च अस्य सदृशो राजन् दृष्ट पूर्वो मृगः मया ।
तेजसा क्षमया दीप्त्या यथा अयम् मृग सत्तमः ॥ ३-४३-१३

13. **raajan** = oh, king; **ayam mR^iga sattamaH** = this, deer, the extraordinary one; **yathaa** = as to how it is appearing; **tejasaa kSamayaa diiptyaa** = by brilliance, by meekness [tameness,] by lustre [of skin]; **asya sadR^ishaH mR^igaH** = its, coequal, deer; **mayaa na dR^iSTa puurvaH** = by me, not seen, earlier - so far.

"As to how this extraordinary deer is appearing, oh, king, by way of its brilliance, tameness, or by the lustre of its skin, I have not so far seen any coequal to this. [3-43-13]

Verse Locator

नाना वर्ण विचित्र अंगो रत्न भूतो मम अग्रतः ।
द्योतयन् वनम् अव्यग्रम् शोभते शशि संनिभः ॥ ३-४३-१४

14. **naanaa varNa vicitra angaH** = diversely, coloured, amazingly, limbed; **ratna bindu samaacitaH** = gemlike, dapples, dappled with; **ratna bhuutaH** = gemmed, completely; **shashi sannibhaH** = moon, like - in shine; **a vyagram** = not, hurriedly - nonchalantly; **vanam dyotayan** = forest, livening up; **mama agrataH** = my, before; **shobhate** = shining forth.

"Diversely coloured, amazingly limbed, and spotted with gemlike dapples it is shining forth like a deer that is completely gemmy, and while nonchalantly moving before me it is enlivening the forest like the moon. [3-43-14]

Verse Locator

अहो रूपम् अहो लक्ष्मीः स्वर संपत् च शोभना ।
मृगो अद्भुतो विचित्रांगो हृदयम् हरति इव मे ॥ ३-४३-१५

15. **aho ruupam aho lakSmiiH** = ah, [what a] form, ah, [what a] brilliance; **svara sampat ca shobhanaa** = tonal, quality [bleat,] also, is beautiful; **adbhutaH** = wonderful; **vicitra angaH mR^igaH** = amazingly, limbed, deer; **me hR^idayam harati iva** = my, heart, stealing, as it were.

"Ah, what a form, ah, what a brilliance, what a beautiful bleat! This amazingly limbed deer is wonderful, and this is stealing my heart, as it were. [3-43-15]

Verse Locator

यदि ग्रहणम् अभ्येति जीवन् एव मृगः तव ।
आश्चर्यं भूतम् भवति विस्मयम् जनयिष्यति ॥ ३-४३-१६

16. mR^igaH = deer; jiivan eva = while living [alive and well]; tava grahaNam abhyeti yadi = your, capture, draws in, if; aashcarya bhuutam bhavati = surprise, causing, it will be; vismayam janayiSyati = astonishment, creates.

"It will be surprising if this deer draws into your capture alive and well, as it creates astonishment to one and all. [3-43-16]

[Verse Locator](#)

समाप्त वन वासानाम् राज्य स्थानाम् च नः पुनः ।
अंतःपुरे विभूषार्थो मृग एष भविष्यति ॥ ३-४३-१७

17. eSa mR^igaH = this, deer; samaapta vana vaasaanaam = for us - on completing, forest, dwelling; punaH raajya sthaanaam ca = again, in kingdom, when [we will be] staying, also; naH = for us; antaHpure vibhuuSa arthaH = in palace-chambers, decoration, for the sake of - as a masterpiece; bhaviSyati = it becomes.

"When we return to kingdom on completing our dwelling in forest this deer becomes a masterpiece in palace-chambers for us. [3-43-17]

[Verse Locator](#)

भरतस्य आर्यपुत्रस्य श्वश्रूणाम् मम च प्रभो ।
मृग रूपम् इदम् दिव्यम् विस्मयम् जनयिष्यति ॥ ३-४३-१८

18. prabho = oh, lord; idam mR^iga ruupam = this, deer's, form; bharatasya = to Bharata; aaryaputrasya = to son of nobleman [you, Rama]; shvashruuNaam = to mothers-in-law; mama ca = to me, also; divyam vismayam janayiSyati = excellent, astonishment [jubilation,] creates.

"Oh, lord, the form of this deer creates an excellent jubilation to Bharata, to you the son of the nobleman, to my mothers-in-law, and also to me in palace-chambers. [3-43-18]

[Verse Locator](#)

जीवन् न यदि ते अभ्येति ग्रहणम् मृग सत्तमः ।
अजिनम् नरशार्दूल रुचिरम् तु भविष्यति ॥ ३-४३-१९

19. nara shaarduula = oh, tigerly-man; mR^iga sattamaH = deer, the best; jiivan = while living; te grahaNam na abhyeti yadi = into your, capture, no, comes into, else if; ruciram ajinam tu bhaviSyati = beautiful, deerskin, on its part, will be there - will be remnant with us.

"Else if that best deer does not come into you capture while alive, oh tigerly-man, at the least its gorgeous deerskin will be remnant of it. [3-43-19]

[Verse Locator](#)

निहतस्य अस्य सत्त्वस्य जांबूनदमय त्वचि ।
शष्प बृश्याम् विनीतायाम् इच्छामि अहम् उपासितुम् ॥ ३-४३-२०

20. shaSpa bR^isyaam = tender darbha grass-blades, on seat of; viniitaayaam = overlaid; nihatasya asya sattvasya = killed, that, being's - of that killed deer; jaambuunadamaya tvaci = in golden, skin - on the deerskin; upa aasitum = nearby [along with you,] to sit; aham icChaami = I, wish to.

"I wish to sit along with you on its golden deerskin, overlaying it on a seat of tender darbha grass-blades, in case the deer is felled. [3-43-20]

The seat of those that are under a vow is called **br^isii**, **vratinaam aasanam br^isii**, **ajina**, **carma**, **kr^ittiH** : amara kosha 'A seat covered with darbha, the sacred grass, [and if available] a deerskin thereon.'

[Verse Locator](#)

कामवृत्तम् इदम् रौद्रम् स्त्रीणाम् असदृशम् मतम् ।
वपुषा तु अस्य सत्त्वस्य विस्मयो जनितो मम ॥ ३-४३-२१

21. **raudram** = unruly [nagging]; **idam kaama vR^ittam** = this sort of, independent behaviour - self-seeking; **striiNaam** = to women; **a sadR^isham** = not, befitting; **matam** = tradition says so; **tu** = but; **asya sattvasya** = its, that being's; **vapuSaa** = by beautiful body; **mama vismayaH janitaH** = to me, astonishment - curiosity, is induced.

"Tradition says that this sort of unruly self-seeking is unbefitting to women, yet that deer's beautiful body is inducing curiosity in me." Seetha said so to Rama and remained waiting for his reply. [3-43-21]

Seetha talked only this much and left the fulfilment of her indent to the discretion of Rama. There is neither demand nor compulsion to bring the deer in her talk. But we usually hear the telltale stories, bringing from some other texts, which say that Seetha pestered, nagged, and harassed Rama to get this deer. But nothing of that sort is evident from the dialogue given to her by Valmiki. She started to ask Rama with a **suchiH smitaH** 'a white smile, i.e., a toothy smile or a simpering smile' that too to deride the security guard, namely Lakshmana. These security personnel all over the world and in all situations and always forewarn the secured, and on the other hand, it is customary to the secured person to jump off the cordon of security, disdainful of the security measures. After all, human nature wants a free living. Thus, when Seetha is trying to jump off the cordon of security laid by Lakshmana, commentators say that she is said to have smiled scornfully. **lakshmaNa vaakya shravaNa janita kopaa siitaa raamam eva aaha - dk** 'with the anger generated on listening Lakshmana's words, Seetha spoke to Rama,' Whether Seetha is with kopa 'anger' or not, it is unsaid in the text.

[Verse Locator](#)

तेन कांचन रोम्णा तु मणि प्रवर शृंगिणा ।
तरुण आदित्य वर्णेन नक्षत्र पथ वर्चसा ॥ ३-४३-२२
बभूव राघवस्य अपि मनो विस्मयम् आगतम् ।

22, 23a. **kaancana romNaa [ruupeNa]** = by its, golden, hair [golden coat]; **maNi pravara shR^ingiNaa** = which has - sapphirine, excellent, horns; **taruNa aaditya varNena** = tender, sun, in hue - complexion; **nakSatra patha varcasaa** = stars, pathway [milky way,] having resplendence - ambience; **tena tu** = by that reason, on its part; **raaghavasya manaH api** = Raghava's, heart, even; **vismayam aagatam babhuuva** = awe, came over [struck,] it became.

As for that deer's horns they vie with excellent sapphires, its golden coat with the glitter of tender sun, and its ambience with silver spots on coat with a milk way containing twinkling stars, and by that reason even Raghava's heart is awestruck when he saw it. [3-43-22, 23a]

According to this original text, Rama is more lured by the Golden Deer than Seetha, whereas later legends made Seetha a scapegoat. Rama too did not fancifully come under the lure but he got his own logistics to fall after the deer, which we come across in the following speeches of Rama. The word **api** 'even,' is a normal metrical filler at most times, but assumes importance at times. Here Rama is the all knowing and all deciding personality as depicted until now, and 'even' he is lured by the deer, say Maareecha's supernal trickery.

[Verse Locator](#)

एवम् सीता वचः श्रुत्वा दृष्ट्वा च मृगम् अद्भुतम् ॥ ३-४३-२३
लोबितः तेन रूपेण सीताया च प्रचोदितः ।
उवाच राघवो हृष्टो भ्रातरम् लक्ष्मणम् वचः ॥ ३-४३-२४

23b, 24. raaghavaH = Raghava; evam siitaa vacaH shrutvaa = in this way, Seetha's, words, on hearing; adbhutam [tam] mR^igam dR^iSTvaa ca = wondrous one, [that] deer, having observed, also; tena ruupeNa lobitaH = by its, form, lured - amused; siitaayaaH ca pracoditaH = by Seetha, even, motivated; hR^iSTaH = delightedly; bhraataram lakSmaNam vacaH uvaaca = to brother, Lakshmana, word, spoke.

In this way, hearing the words of Seetha and observing that wondrous deer Raghava is also amused by its form, and even motivated by Seetha in fetching it, he delightedly spoke this word to his brother Lakshmana. [3-43-23b, 24]

When Seetha placed her indent before Rama, Rama is speaking to Lakshmana, only to allow us to listen his strategy in going after the deer. atra mR^igayaa vyaasana doShaan jaanan api raamo - lobhitaH ten ruupeNa - iti anayo uktayaa mahaa purusaanatra mR^igayaa vyaasana doSaan jaanan api raamo - lobhitaH ten ruupeNa - iti anayo uktayaa mahaa puru//saanaam api bhavati vyaasana anuruupatayaa buddhi vyaamoho bhavati iti suucitam - dk -

'here knowing well about the blemishes of hunting games, Rama is lured, ambitioned, hankered after etc. By these words it is suggested that even great people are beguiled for their inclination in such matters - Dharmaakuutam;

asambhave hemamayasya jantoH tathaa api raamo lulubhe mR^igaaya | sabhaa parva - bhaarata - raamo hema mR^igam na vetti - - - dyuute bhraatR^i catuSTayam ca mahiSiim dharmaatmajao dattavaan | praayaH sat puruSo hi anartha samaye buddhyaa parityajyate - - praaciinaa

'even if it is impossible to have a golden deer, Rama is lured by it for his hunting game' Maha Bharata, sabhaa parva ; 'Rama, unable to distinguish illusory deer [went after it...] Yudhistar staked all his four brothers and his queen [in dice game...] thus even great people at inopportune times loose their brains,' an ancient saying.

[Verse Locator](#)

पश्य लक्ष्मण वैदेह्याः स्पृहाम् उल्लसिताम् इमाम् ।
रूप श्रेष्ठतया हि एष मृगो अद्य न भविष्यति ॥ ३-४३-२५
न वने नन्दनोद्देशे न चैत्ररथ संश्रये ।
कुतः पृथिव्याम् सौमित्रे यो अस्य कश्चित् समो मृगः ॥ ३-४३-२६

25. lakSmaNa = Lakshmana; vaidehyaaH ullasitaam imaam spR^ihaam pashya = Vaidehi's, enthused, this, delight, you see; saumitre = oh, Soumitri; adya ruupa shreSThatayaa hi = presently, by form's, by excellence, for sure; eSaH mR^igaH = such a sort of, [other] deer; vane = forest; na bhaviSyati = does not, exist; nandana uddeshe = in Nandana, places [gardens of Indra]; na = will not be there; caitraratha samshraye = in Caitraratha, adjoins of [of Kubera]; na = will not be there; yaH asya samaH = which, to it, similar - deer; kashcit mR^igaH = some, deer; pR^ithivyaam kutaH = on earth, how - how can there be.

"Lakshmana, behold this enthusiastic delight of Vaidehi. Oh, Soumitri, presently no other deer indeed with such an excellent form exists in this forest. Or else, does it exist in Nandana Gardens of Indra - no, it cannot be there; in the adjoins of Caitraratha Gardens of Kubera - no, it will not be there, then how can there be some deer on earth which is similar to this! [3-43-25, 26]

[Verse Locator](#)

प्रतिलोम अनुलोमाः च रुचिरा रोम राजयः ।
शोभन्ते मृगम् आश्रित्य चित्राः कनक बिन्दुभिः ॥ ३-४३-२७

27. prati loma = upturned, hair; anu lomaaH ca = down-turned, hair, also; ruciraaH kanaka bindubhiH = with charming, golden, spots; citraaH roma raajayaH = amazing, hair, lines; mR^igam aashritya shobhante = deer, abiding - embedded [on coat of deer,] are glittery.

"Amazing are its hairlines with hair upturned at some places and down-turned at other, and the golden spots embedded on the coat of the deer are glittery. [3-43-27]

पश्य अस्य जृभमाणस्य दीप्ताम् अग्नि शिखोपमाम् ।
जिह्वाम् मुखात् निःसरंतीम् मेघात् इव शत ह्रदाम् ॥ ३-४३-२८

28. jR^imbhamaaNasya asya mukhaat = while yawning, from its, from mouth; niH sarantiim = from mouth, out, flowing - exserting; diiptaam agni shikha upamaam jihvaam = flaring, fire, crests - tongue of fire, similar, at tongue; meghaat = from cloud; shata hradaam = in hundred ways, which is flowing - lightning; iva = as with; pashya = you see.

"See at its tongue that is exserting from its mouth while it is yawning, which is similar to the flaring tongue of fire and to the lightning from a cloud. [3-43-28]

[Verse Locator](#)

मसार गल्वर्क मुखः शंख मुक्ता निभ उदरः ।
कस्य नाम अनिरूप्यः असौ न मनो लोभयेत् मृगः ॥ ३-४३-२९

29. masaaraH = sapphirine; gallarkaH = caSaka = mug-like, beaker-like; mukhaH = face; shankha muktaa nibha udaraH = conch, pearl, in shine, paunch; a niruupyaH = not, demonstrable inexplicable [its beauty]; asau mR^igaH = that, deer; kasya naama manaH na lobhayet = whose, in name, heart, not, lures.

"Its face is like a mug made up of sapphires, its paunch is pearly and conchoidal, and whose heart is it that will not lured for this deer with an inexplicable beauty. [3-43-29]

[Verse Locator](#)

कस्य रूपम् इदम् दृष्ट्वा जांबूनदमय प्रभम् ।
नाना रत्नमयम् दिव्यम् न मनो विस्मयम् व्रजेत् ॥ ३-४३-३०

30. jaambuu nadamaya prabham = golden, in glitter; naanaa ratnamayam = numerously, bejewelled - as it were; divyam = astounding; idam ruupam dR^iSTvaa = this, look, on seeing; kasya manaH vismayam na vrajet = whose, mind, into astonishment, not, transported.

"On seeing at this astounding look of the deer which is golden in glitter and bejewelled numerously as it were, whose heart is it that will not be transported into astonishment. [3-43-30]

[Verse Locator](#)

मांस हेतोः अपि मृगान् विहारार्थम् च धन्विनः ।
घ्नन्ति लक्ष्मण राजानो मृगयायाम् महावने ॥ ३-४३-३१

31. lakSmaNa = oh, Lakshmana; raajaanaH mahaa vane mR^igayaayaam = kings, in great, forests, in games of hunting; maamsa hetoH api = flesh, for the sake of, even; dhanvinaH [dhanvanaH] = archers [of bows, or, to use bows in sport, archery]; vihaara artham ca = sporting, for purpose of, also; mR^igaan ghnanti = deer, they kill.

"Kings pursuing games of hunting in great forests, oh, Lakshmana, will be felling deer either for the sake of flesh, or just for the purpose of sporting archery. [3-43-31]

[Verse Locator](#)

धनानि व्यवसायेन विचीयन्ते महावने ।
धातवो विविधाः च अपि मणि रत्न सुवर्णिनः ॥ ३-४३-३२

32. mahaavane = in great-forests; vyavasaayena = exerting themselves; dhanaani = riches [forest produce]; maNi ratna suvarNinaH = jewels, gemstones, gold containing [gold gravel]; vividhaaH dhaatavaH ca api = ores, many, also, even; vi ciyante = by far, they will be amassing.

"And exerting themselves in great forests they by far amass forest produce, ores, jewels, gemstones and the gravel of gold. [3-43-32]

'And this deer is also the produce of this forest, as such hunting this for taming or tanning is befitting to us, as we are princes.' One should not 'exert oneself,' or 'amass' forest produce even if he is a king, but collect it casually without looting it.

[Verse Locator](#)

तत् सारम् अखिलम् नृणाम् धनम् निचय वर्धनम् ।
मनसा चिन्तितम् सर्वम् यथा शुक्रस्य लक्ष्मण ॥ ३-४३-३३

33. lakSmaNa = oh, Lakshmana; akhilam tat saaram = all, that, the best; dhanam = wealth [forest produce]; nR^INaam = for humanly kings; manasaa cintitam = in mind, that which is thought; sarvam = everything; shukrasya yathaa = Shukra's, as with; nicaya vardhanam = treasury-filling.

"Everything of that wealth from forest produce will be filling the treasuries of kings, like the speculated objects filling the entire treasury of Shukra just by his thinking of them in his mind. [3-43-33]

Whatever object Shukra thinks wilfully, it becomes a reality, filling his treasury. So also, whatever objects the kings desire they come to reality through forest produce. This is a puranic/ legendary saying which Rama is quoting.

Or, as contained in Maha Bharata, Udyoga Parva, Suparna-Narada discourse: manuShyebhya samaadatte shukraH cintaa aarjitam dhanam 'the pipedreams, [the unattainable or fanciful hopes or schemes,] of people fill up the coffers of Shukra.'

Or, dhaninaam kosha vardhanam dhanam saaram 'for rich people [like kings, merchants,] coffer, filling, wealth, i.e., the forest produce is the best.' 'The forest produce is the best wealth for enriching the coffers of the kings for maintenance of kingdom, and for other rich people it is for trade etc.' Hence, this deer, or its deerskin is saaram 'an excellent gift' to be taken to Ayodhya on our return.' Rama's saying is interpreted in this way giving a high priority to forest produce.

[Verse Locator](#)

अर्थी येन अर्थ कृत्येन संव्रजति अविचारयन् ।
तम् अर्थम् अर्थ शास्त्रज्ञः प्राहुः अर्थ्याः च लक्ष्मण ॥ ३-४३-३४

34. lakSmaNa = oh, Lakshmana; arthii = an aspirant; yena artha kR^ityena = by which, aspirational, activity; a vicaarayan = without, discrimination [unhesitatingly]; sam vrajati = verily, scurries for; tam = that alone - that target; artha shaastraGYaH = finance, science, knowers of - financial experts; arthyaH = who have reaped riches, financially-well people; ca = they too; artham = that is the worthwhile - wealth; pra ahuH = they - well, say, well-said - lauded by them.

"The financial experts and the other financially well-off people say that with which aspirational activity an aspirant unhesitatingly scurries and achieves it, that achieved target alone is lauded to be worthwhile, or, as real wealth. [3-43-34]

To support his argument that bringing the Golden Deer shall not become a pipedream but it shall occur in reality, Rama is substantiating with this statement. This is called apuurva vastu sekaraNa 'collection of valuable objects' which is a fashion to anyone, especially to kings. Then Lakshmana may further insist 'even then you shall not go, it is a fanciful deer/demon,' for which Rama is saying 'getting the un-gettable itself is worthwhile.'

[Verse Locator](#)

एतस्य मृग रत्नस्य परार्थ्ये कांचन त्वचि ।
उपवेक्ष्यति वैदेही मया सह सुमध्यमा ॥ ३-४३-३५

35. **su madhyamaa** = well, wasted one - comely Seetha; **vaidehii** = Vaidehi; **etasya mR^iga ratnasya** = that this [such a,], deer, gem of a; **paraardhye kaancana tvaci** = on invaluable, golden, skin; **mayaa saha** = me, along with; **upa vekSyati [upa vishST]** = nearby, will be sitting.

"This comely Vaidehi will be sitting on that invaluable golden skin of that gem of a deer along with me. [3-43-35]

Rama is not primarily bothered to tame the Golden Deer by declaring about its skin and its usage at this juncture. This skin alone is the 'laudable wealth' 'worthwhile object' and a 'masterpiece.'

[Verse Locator](#)

न कादली न प्रियकी न प्रवेणी न च अविकी ।

भवेत् एतस्य सदृशी स्पर्शनेन इति मे मतिः ॥ ३-४३-३६

36. **sparshanena** = by way of [soft-] touch of skin - now assessed by seeing; **kaadalii** = Kadali's skin - variety of deer; **etasya sadR^ishii na bhavet** = to this, matching, not, it becomes; **priyakii** = Priyaki's skin; **na** = not; **praveNii** = Praveni's skin; **na** = not; **avikii** = Avi's skin - a breed of sheep; **na** = not; **iti me matiH** = thus, is my, thinking.

"I think the skin of Kadali deer, or of Priyaki deer, or of Praveni deer, or as a matter of fact the skins of best breed of deer or sheep will not be match to the deerskin of this deer, insofar as the soft-touch is concerned. [3-43-36]

Kadali, Priaki and Avi are the names of breed of deer that yield best deerskins. It is said in **amara kosha**: **kadalii kandalii ciinaH ca camuuru priyakaH**; **amii ajina yonayaH**; **avayaH shaila meSa arka** Kadali is the deer with white stripes on its neck that lives in a big burrows. Priyaki will have thick brown and black hair and these yield the best and soft deerskin for sitting. AviH is the sheep in breed. The word Praveni may perhaps not of a breed of deer as said in **amara kosha**: **aiNeya meNyaaH carmaadyameNaH aiNam ubhe triSu** Thus it conveys the meaning aiNeya, the best deer belonging to doe, and aiNa, belonging to buck. Some take this praveNi as a separate breed whose dictionary meaning is completely different than that of deer.

[Verse Locator](#)

एष चैव मृगः श्रीमान् यः च दिव्यो नभः चरः ।

उभौ एतौ मृगौ दिव्यौ तारामृग महीमृगौ ॥ ३-४३-३७

37. **shriimaan eSa mR^igaH ca eva** = magnificent one, this, deer, also, thus; **nabhaH caraH** = in sky, moving [deer]; **yaH ca divyaH** = which, also, best one; is there, that one; **divyau etau** = divine, these two; **taaraa mR^iga** = in stars, deer - in stellar region, i.e., in Orion or in moon; **mahii mR^igau** = on earth, deer; **ubhau mR^igau** = [only these] two, [are the divine] deer.

"Only two divine deer are there, this magnificent deer on earth, and the other that moves in skies remaining in stellar region. [3-43-37]

The deer in skies is taken in two ways; one, the deer in the moon and the other, the Orion constellation, **mR^iga shiirSa**, **mR^iga shira** 'deer, as its head,' i.e., the deer-like stars in the head of Orion, where East takes this Orion as the 'hunted' and West takes it as the 'hunter', in which 'hunting' is common. And Rama wants to hunt down the reality of the deer. But Lakshmana may still insist saying, 'maybe, only these two deer are the unavailable objects. We cannot leap up to skies to catch hold of those deer-like stars, or the deer in the moon. Equally this tricky deer on earth is uncatchable. Thereby getting its skin is also that dreamy.' For this Rama explains his duty in his next course of action, viz., killing the demon.

[Verse Locator](#)

यदि वा अयम् तथा यत् माम् भवेत् वदसि लक्ष्मण ।

माया एषा राक्षसस्य इति कर्तव्यो अस्य वधो मया ॥ ३-४३-३८

38. **lakSmaNa** = oh, Lakshmana; **eSaa raakSasasya maayaa iti** = this is, demon's, wizardry, thus; **maam yat vadasi** = to me, what, you told; **tathaa ayam bhavet** = that way, this,

results in, [wizardry of demon]; **yadi vaa** = if, else - even then - if he is a demon; **mayaa asya vadhaH kartavyaH [bhavet]** = by me, its [deer/ demon's,] killing, is the duty [that results in; ellipses : if this deer happens to be Maareecha, he is eliminable, from verse 40.

"You are telling me that 'this is the wizardry of the demon.' Even then, Lakshmana, if this results in that way as a demon's wizardry, my duty also results in the elimination of that deer. [3-43-38]

[Verse Locator](#)

एतेन हि नृशंसेन मारीचेन अकृत आत्मना ।
वने विचरता पूर्वम् हिंसिता मुनि पुंगवाः ॥ ३-४३-३९

39. [**yadi** = if this is Maareecha, by him]; **nR^ishamsena** = by heinous one; **akR^ita aatmanaa hi** = by vicious, souled one, indeed; **vane vicarataa** = in forest, on the prowl; **etena maariicena** = by such, Maareecha; **puurvam muni pungavaaH himsitaaH** = earlier, sages, eminent, are tortured.

"If this deer is Maareecha, this heinous and vicious-souled demon has indeed tortured many eminent sages earlier when was on the prowl in the forests, thus he is eliminable. [3-43-39]

[Verse Locator](#)

उत्थाय बहवो अनेन मृगयायाम् जनाधिपाः ।
निहताः परम इष्वासाः तस्मात् वध्यः तु अयम् मृगः ॥ ३-४३-४०

40. **anena** = by him; **utthaaya** = uprising [rising against, rebelliously]; **mR^igayaayaam** = in game of hunting; **bahavaH parama iSvaasaaH** = many, excellent, bow wielders [archers]; **janaadhipaaH** = kings; **nihataaH** = were killed; **tasmaat tu** = for that reason, at least; **ayam mR^igaH vadhyaH** = this, deer/beast, is eradicable.

"He rebelliously killed many kings who are excellent archers while they were in hunting games, at least for that reason this bestial monster is eradicable. [3-43-40]

The last word in second foot **mR^iga** is also identifiable with 'beast' thus a bestial monster.

[Verse Locator](#)

पुरस्तात् इह वातापिः परिभूय तपस्विनः ।
उदरस्थो द्विजान् हन्ति स्व गर्भो अश्वतरीम् इव ॥ ३-४३-४१

41. **purastat iha vaataapiH** = earlier, here, Vaataapi [demon]; **tapasvinaH paribhuuya** = holding in contempt, ascetics; **udara sthaH** = in stomach, staying; **ashvatariim** = of a mare; **sva garbhaH iva** = one's own, womb, [mother's,] as with; **dvijaan hanti** = Brahmans, he used to kill.

"Demon Vaataapi who held ascetics in contempt was here earlier, and staying in the stomachs of Brahmans he used to come out by ripping their stomachs open and thus he was killing Brahmans, like a mare-calf killing its own mother at its time of birth by ripping the womb of its own mother. [3-43-41]

The legend of Vaataapi is said in detail in chapter 11 of this Aranya Kanda when Rama and others were going to Agasty's hermitage.

[Verse Locator](#)

स कदाचित् चिरात् लोभात् आससाद महामुनिम् ।
अगस्त्यम् तेजसा युक्तम् भक्ष्यः तस्य बभूव ह ॥ ३-४३-४२

42. **saH** = he Vaataapi; **ciraat** = after some time; **kadaacit** = on one occasion; **lobhaat** = avariciously; **tejasaa yuktam** = effulgence, one endowed with; **mahaa munim agastyam** = great-

saint Agastya; **aasasaada**= obtained; **tasya** = to him, to Agastya; **bhakSyah babhuuva** = an eatable, he became - demon became; **ha** = actually.

"On one occasion after some time, that Vaataapi avariciously obtained that great-saint and the one who is endowed with effulgent, namely Agastya, as an eatable, but actually that demon has become an eatable to the sage. [3-43-42]

[Verse Locator](#)

समुत्थाने च तत् रूपम् कर्तुं कामम् समीक्ष्य तम् ।
उत्स्रयित्वा तु भगवान् वातापिम् इदम् अब्रवीत् ॥ ३-४३-४३

43. **sam utthaane** = in the matter of getting up - demon's coming out from the stomach of the sage; **tat ruupam kartu kaamam** = that, aspect, [demon's aspect,] to make [when trying to renew demon's form,] when demon was intending to; **bhagavaan samiikSyah** = god - godly saint Agastya, on observing; **tam utsamayitvaa tu** = him [at demon,] [with a scornful] smile, but; **vaataapim idam abraviit** = to Vaataapi, this, spoke.

"On observing the demon Vaataapi who is trying to assume his original form of demon in order to come out of his stomach, that godly saint Agastya spoke this to Vaataapi with a scornful smile. [3-43-43]

[Verse Locator](#)

त्वया अविगण्य वातापे परिभूताः च तेजसा ।
जीव लोके द्विज श्रेष्ठाः तस्मात् असि जराम् गतः ॥ ३-४३-४४

44. **vaataape** = oh, Vaataapi; **jiiva loka** = somatic, world - on earth, in this world; **dvija shreSThaaH** = in Brahmans, the best ones; **tvayaa** = by you; **avigaNya** = a vi gaNya = not, verily, counting - without taking into account - disregarding irreverently; **tejasaa ca** = by [your] might, also; **pari bhuutaaH** = insulted - blasphemed, killed; **tasmaat jaraam gataH asi** = therefore, into digestion, gone, you are you are digested by me.

" 'Oh, Vaataapi, you have irreverently eradicated the best Brahmans in this world owing to your might, therefore I have assimilated you.' So said sage Agastya to Vaataapi. [3-43-44]

[Verse Locator](#)

तत् एतत् न भवेत् रक्षो वातापिः इव लक्ष्मण ।
मत् विधम् यो अतिमन्येत धर्म नित्यम् जितेन्द्रियम् ॥ ३-४३-४५
भवेत् हतो अयम् वातापिः अगस्त्येन इव मा गतः ।

45, 46a. **lakSmaNa** = oh, Lakshmana; **vaataapiH iva** = Vaataapi, as with; **etat tat** = this, that - such a; **rakSaH** = demon - Maareecha; **na bhavet** = not, will be there; **yaH** = which - demon; **dharma nityam** = righteousness, one who is always abiding; **jitendriyam** = self-controlled one; **mat vidham** = one who is of my, kind of; him; **ati manyeta [ava manyeta]** = lowly, regards - disregards; **ayam maa gataH** = he, me, on getting at [confronting, if he provokes]; **agastyena vaataapiH iva** = by Agastya, Vaataapi, as with; **hataH bhavet** = killed, he will be.

"Lakshmana, such a demon who is like Vaataapi will not be there any more. He who disregards someone of my kind, who always abides in righteousness and who is self-controlled, such a demon will be eliminated as sage Agastya has eliminated demon Vaataapi, if that demon happens to get at me. [3-43-45, 46a]

[Verse Locator](#)

इह त्वम् भव संनद्धो यंत्रितो रक्ष मैथिलीम् ॥ ३-४३-४६
अस्याम् आयत्तम् अस्माकम् यत् कृत्यम् रघुनंदन ।

46b, 47a. raghunandana = oh, Raghu's, descendent - Lakshmana; tvam iha sannaddhaH bhava = you, here, preparedly, you be [stay here]; yantritaH maithiliim rakSa = attentively, Maithili, you safeguard; asmaakam yat kR^ityam = = of our, which, enterprise is there; that is; asyaam aayattam = in her, founded.

"Oh, Lakshmana, the descendent of Raghu, you stay here in all preparedness and guard Maithili steadfastly, whatever enterprise of ours is there that is founded in her. [3-43-46b, 47a]

The first foot 'she is the basis of our mission' is a debated expression. Their mission is to eliminate Ravana. Seetha as Vedavati, an earlier incarnation of Goddess Lakshmi, vows to eliminate Ravana when she comes to earth as Seetha. Then Rama should have said 'look Lakshmana, our task is to kill Ravana, for that Ravana has to kidnap Seetha, and to make that kidnapping possible do not guard her.' Can he say so? Neither Rama, nor any ordinary husband can say so. Then this predictive sentence becomes self-contrary. Contrariwise, taking some concessions of grammar, because most of Ramayana is un-Paninian, Rama is indirectly hinting Lakshmana that something is immanent, because 'after the elimination of demons like Khara, Duushana nothing drastic has happened, but a queer deer has come, and thus something may now happen.' Then, if this asyaam is given to kartavyam 'the enterprise' as tasmin then the connection is: asmaakam yat kR^ityam asyaam [tasmin] aayattam asaama 'for us, which, enterprise is there, in that, circumspect, we shall be' 'Which enterprise is there for us individually, in that we both shall conduct separately and circumspectly, and you do your job of guarding Seetha and I mine in bringing the deer or its skin, duly eliminating that conjuring demon.' In such a case, the blemish soothsaying or prophesising will not occur to Rama, in saying 'Seetha as the pivotal character is to be kidnapped by Ravana' etc. In fact, Rama is the person who is more beguiled by the deer.

[Verse Locator](#)

अहम् एनम् वधिष्यामि ग्रहीष्यामि अथवा मृगम् ॥ ३-४३-४७
यावत् गच्छामि सौमित्रे मृगम् आनयितुम् द्रुतम् ।

47b, 48a. saumitre = oh, Soumitri; aham enam mR^igam grahiisyaami = I wish to catch, I, this, deer, athavaa = if not; vadhiSyaami = wish to kill; mR^igam aanayitum = deer, to fetch; drutam = forthwith; yaavat gacChaami = I will go.

"I wish to catch this deer, Soumitri, if not I will kill it, and I will be going forthwith to fetch the deer. [3-43-47b, 48a]

[Verse Locator](#)

पश्य लक्ष्मण वैदेहीम् मृग त्वचि गताम् स्पृहाम् ॥ ३-४३-४८
त्वचा प्रधानया हि एष मृगो अद्य न भविष्यति ।

48b, 49a. lakSmaNa = oh, Lakshmana; mR^iga tvaci gataam spR^ihaam = on deer, skin, reached [overtaken by,] one with such a percept; vaidehiim pashya = at Vaidehi; pradhaanayaa tvacaa hi = = by distinctiveness of [strangeness of,] deerskin, indeed; eSa mR^igaH adya na bhaviSyati = this, deer, now, not, will be there - survives.

"Lakshmana, see how Vaidehi's percept is overtaken by deerskin. Indeed by the strangeness of its skin that deer must be a mysterious being, hence, it will not survive now. [3-43-48]

[Verse Locator](#)

अप्रमत्तेन ते भाव्यम् आश्रमस्थेन सीतया ॥ ३-४३-४९
यावत् पृषतम् एकेन सायकेन निहन्मि अहम् ।
हत्वा एतत् चर्म च आदाय शीघ्रम् एष्यामि लक्ष्मण ॥ ३-४३-५०

49b, 50. lakSmaNa = oh, Lakshmana; aashramasthena = staying in hermitage; te = to you [by you]; siitayaa = with Seetha; apramattena bhaavyam = vigilantly, think out - apply yourself; pR^iSatam = spotted deer; ekena saayakena = with one, arrow; aham yaavat nihanmi = I will, kill; hatvaa etat carma ca aadaaya = on killing, that, skin, also, on taking; [taavat] shiighram eSyaami = [so soon,] quickly, comeback.

"Oh, Lakshmana, apply yourself vigilantly while staying in hermitage along with Seetha. So soon as I go I will be felling that spotted deer with one arrow and returning quickly. [3-43-49b, 50]

The ambiguity is whether Rama is going for the deer, or deerskin, or for the latent demon. He is going for the deer epically, for the memento of deerskin to Seetha as a hero of the epic, and for the demon in deer, according to mythology.

[Verse Locator](#)

प्रदक्षिणेन अतिबलेन पक्षिणा
जटायुषा बुद्धिमता च लक्ष्मण ।
भव अप्रमत्तः प्रतिगृह्य मैथिलीम्
प्रति क्षणम् सर्वत एव शन्कितः ॥ ३-४३-५१

51. lakSmaNa = oh, Lakshmana; maithiliim = Maithili; prati gR^ihya = well, taking - taking care for; prati kSaNam = every, spilt-second; sarvataH eva = from everywhere, thus; shankitaH = remaining suspicious; pradakSiNena atibalena pakSiNaa = forthright, formidable, with bird; buddhimataa jaTaayuSaa ca = with sagacious [fatherly bird,] with Jatayu, also; a pramattaH = without, laxity - watchfully; bhava = you shall be.

"Oh, Lakshmana, you be here taking care of Maithili along with the forthright, formidable and fatherly bird Jatayu, and be watchful and suspicious from everywhere and every split-second." Thus Rama spoke to Lakshmana and started to go after the deer [3-43-51]

Lure for Golden Deer

Poor Seetha, she could not romanticise the Golden Deer better than Rama. Then it may be asked 'what is the necessity for Rama to romanticise and compare it to the skyey star-deer and others. Is it for the deer or for the deerskin?' This is the unanswered question. 'It is for the deer alone but not its skin,' said so in reply by some. If it were to be for the deerskin, from the view point of Rama, he could have shot his arrow from where he is standing, which arrow miraculously pierces any terrain, kills the deer, and safely comes back into his quiver, as in the case of showing his prowess to Sugreeva. Otherwise, Rama should have turned down the request of Seetha, as he did in the ninth chapter of this Aranya Kanda, when she was saying: 'where that weapon? Where this forest? Where the principles of Kshatriya? And where is the sageness? All this is inconsistent... By us, let the laws of the land be esteemed...' as at 3-9-27. When kings come into such a sort of allurements, many wise men quote this instance of Rama's going after the deer as a reminder to them, as in Maha Bharata.

asambhavam hema mR^igasya janma - tathaapi raamo lulubhe mR^igaaya |
praayaH samaasanna vipatti kaale - dhiyo pu~Nsaam malinii bhavanti ||

'Impossible is the birth of a Golden Deer, even then Rama is lured, if time is perilous, even the best man's brain deranges.'

karmaNaa baadhyate buddhiH - na buddhyaa karma baadhyate |
subuddhiH api yat raamo - haimam hariNiim anvagaat ||

Fate harasses the faculty, faculty cannot harass the fate, even the cleverest Rama, went after the Golden Deer.

na bhuuto puurvo na ca kena dR^iShTo - hema kura~Ngo na kadaa api vaartaa
|
tathaa api tR^iShNaa raghunandanasya - vinaasha kaale vipariita buddhiH ||

Unborn it was, none has seen yet, nor mentioned about it, such is the mirage of Rama. Perilous time causes perilous percipience.

Hence Rama's going after the deer is for the deerskin, on one count, and for the deer itself, on the other as affirmed by Lakshmana because Lakshmana never says untruth. This Maareecha is recurrently falling after

Rama. Once an accident, twice a coincidence, but thrice... a habituation... and it become habitual for Maareecha to dare Rama. Hence, Rama has to do something to Maareecha, permanently.

The other view according to puranic/mythological sayings is that god endows whatever you seek. But that god alone says: 'Seek you will get it, but seek not by the extrinsic values of objects.' This saying has its counterpart at: 'Every one that asketh receiveth; and he that seeketh findeth.' St Matthew, p[Ch. 7, v. 8] The Bible. But 'seek something within the nature, according to your nature... but not the supernatural... for eyes belie the nature of objects...' is the essence here. He/she who seeks beyond means will have to suffer, either by getting it or devoid of it. This is said in innuendo at 3-43-33, that 'the results of pipedreams fill the coffers of Shukra.'

Further, because parlous time has come to Rama and Seetha, epically, providentially, and episodically, Rama has to move away from Seetha. While going after the deer, Rama says much to Lakshmana about the security to Seetha and also informs him that 'she is pivotal to our mission.' He did not say these many farewells when sending Seetha and Lakshmana for hiding in a cave at the time of elimination Khara, Duushana, and the other fourteen thousand demons. At one time Rama spared Maareecha's life in the forest of Tataka while guarding Vishwamitra's ritual, only to cause Maareecha to come now. As such, Rama has to go after Maareecha. Besides, Seetha or Goddess Lakshmi will let none killed in her presence.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रि चत्वारिंशः सर्गः

Thus, this is the 43rd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 43

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 44 Verses converted to UTF-8, Nov 09

Introduction

Rama eliminates Maareecha when he is escaping beyond reach in the form of Golden Deer. He sports with that deer for a long time and when it is leading him away and afar from the hermitage, he is vexed with the trickery of the deer and kills it. At the time of his death Maareecha shouts out for Seetha and Lakshmana, as demanded by Ravana. Rama is perplexed at this oddity of Maareecha and presumes that some danger is immanent and then returns to hermitage.

[Verse Locator](#)

तथा तु तम् समादिश्य भ्रातरम् रघुनन्दनः ।
बबन्ध असिम् महातेजा जांबूनदमयः त्सरुम् ॥ ३-४४-१

1. mahaatejaa raghu nandanaH = highly resplendent, Raghu's, scion of - Rama; bhraataram tam tathaa = brother, him [Lakshmana,] in that way; sam aadishya = on clearly instructing; jaambuunadamayaH tsarum asim = having golden, handle, sword; ba bandha = securely, tied - at his waist.

Rama, the great-resplendent scion of Raghu, on instructing his brother Lakshmana in that way securely fastened his sword with golden handle to his waist. [3-44-1]

[Verse Locator](#)

ततः त्रि विनतम् चापम् आदाय आत्म विभूषणम् ।
आबध्य च कलापौ द्वौ जगाम उदग्र विक्रमः ॥ ३-४४-२

2. tataH = then; udagra [ut agra] vikramaH = one with - up, risen - escalating, valour - Rama; tri vinatam = three-way, bent - arched; aatma vibhuuSaNam = his own, decoration [insignia]; caapam = bow; aadaaya = on taking; dvau kalaapau ca = two, quivers, also; aabadhya = on binding - on back; jagaama = proceeded.

Rama whose valour is escalating then took his own insignia, the three-way arched bow called kodanDa, and fastened two quivers and proceeded. [3-44-2]

[Verse Locator](#)

तम् वंचयानो राजेन्द्रम् आपतन्तम् निरीक्ष्य वै ।
बभूव अंतर्हितः त्रासात् पुनः संदर्शने अभवत् ॥ ३-४४-३
बद्ध असिः धनुः आदाय प्रदुद्राव यतो मृगः ।

3. mR^igaH = Golden Deer; aa patantam = who is coming, falling - coming down on it; raaja indram = among kings, peerless one; tam = him, Rama; niriikSya vai = on peering at, indeed; vancayaanaH = to beguile him; traasaat = owing to fear [as if]; antarhitaH babhuuva = disappeared, it became; punaH = again; sam darshane abhavat = in clear visibility, it became; raamaH = Rama; baddha asiH dhanuH aadaaya = [securely] grit, sword, bow, on

taking [firmly handled]; **yataH mR^igaH** = from where, deer [has gone]; **[tataH** = to that place of disappearance]; **pra dudraava** = speedily, spurted.

On peering at the peerless one among kings, namely Rama, who is indeed coming down on him, that Golden Deer disappeared as if with fear and even to beguile him, and again it came into clear visibility. And Rama speedily spurted to that place from where the Golden Deer has firstly disappeared with securely grit sword and firmly handled bow. [3-44-3]

[Verse Locator](#)

तम् स्म पश्यति रूपेण द्योतमानम् इव अग्रतः ॥ ३-४४-४

अवेक्ष्य अवेक्ष्य धावन्तम् धनुष् पाणिः महावने ।

अतिवृत्तम् इषोः पातात् लोभयानम् कदाचन ॥ ३-४४-५

शंकितम् तु समुद् भ्रान्तम् उत्पतन्तम् इव अंबरे ।

दृअश्यमानम् अदृश्यम् च वन उद्देशेषु केषुचित् ॥ ३-४४-६

चिन्न अभ्रैः इव संवीतम् शारदम् चन्द्र मण्डलम् ।

4b, 5, 6, 7a. **dhanuS paaNiH** = bow, one handling - wielder, Rama; **avekSya avekSya** = on observing, on observing - deer repeatedly observing the hunter, Rama; **mahaavane dhaavantam tam** = in deep, forest, running away, that - deer; **rupeNa agrataH** = with its [marvellous] form, in forefront; **dyotamaanam iva** = effulgent, as though; **pashyati sma** = beholding, he [the hunter] remained - kept on; **kadaacana** = at times; **iSoH paataat** = from arrow's, falling of; **ati vR^ittam** = too far, going [circumventing]; **lobhayaanam** = while tantalising - Rama; he saw such a deer; **shankitam tu** = in wariness, but; **sam ud bhraantam** = very, highly, perplexed; **ambare** = to skies; **ut patantam iva** = to upside, falling [springing,] as though; he saw such a deer; **chinna abhraiH** = with splintered, clouds; **samviitam iva** = imbricated - overlaid, as if; **shaaradam candra maNDalam** = autumnal, moon, orb; **keSucit vana uddesheSu** = somewhere, in forest, thickets; **dR^iashyamaanam** = is appearing; **a dR^ishyam ca** = not, appearing, also.

Rama the wielder of bow kept on beholding that Golden Deer which is observing him over and over and running away into deep of the forest. In the next moment he has seen it right in front of him as though effulgent with its marvellous form. At times he has seen it running away as though to circumvent the fall of arrow, and at times stopping only to tantalise him. Sometimes it appeared to be springing as though to skies in very highly perplexity of wariness. It is disappearing somewhere in the thickets of forest, and it is putting in an appearance elsewhere in those thickets, like the autumnal orb of the moon under the fly front of splintered clouds. [3-44-4b, 5, 6, 7a]

[Verse Locator](#)

मुहूर्तात् एव ददृशे मुहुर् दूरात् प्रकाशते ॥ ३-४४-७

दर्शन अदर्शनेन एव सः अपाकर्षत राघवम् ।

सुदूरम् आश्रमस्य अस्य मारिचो मृगताम् गतः ॥ ३-४४-८

7b, 8. **mR^igataam gataH** = deer-hood, who went into - who is animalised; **saH maaricaH** = he that, Maareecha; **muhuurtaat eva** = for a moment, thus - in a wink; **[samiipe** = close by]; **dadR^ishe** = seen [by Rama]; **muhuH** = again; in a flash; **duuraat prakaashate** = from distance, shone forth - appeared; **darshana a darshanena [adarshanaat] eva** = by revealing, not, revealing [concealing himself, hide and seek game] only; **raaghavam** = Raghava is; **asya aashramasya** = his own, from his hermitage; **su duuram** = very, far; **apa aakarSata** = to side, attracted - sidetracked, drawn off.

In a wink Rama could proximately see that Maareecha who transformed himself into the Golden Deer, and again in a flash he appeared distantly. Thus that deer/demon has drawn off Raghava very far from his hermitage in this hide and seek game. [3-44-7b, 8]

आसीत् क्रुद्धः तु काकुत्स्थो विवशः तेन मोहितः ।
अथ अवतस्थे सुश्रान्तः च्छायाम् आश्रित्य शाद्वले ॥ ३-४४-९

9. tena [ruupeNa] mohitaH = by its [form,] spellbound, kaakutsthaH tu = Kakutstha, but; vi vashaH = kutuuhala paravashaH = 1]out of, control - slippery, 2] fascinated; kruddhaH = incensed; aasiit = he became - Rama; atha = then; su shraantaH = verily, tired; cChaayaam aashritya shaadvale avatasthe = shade [of tree,] taking shelter, on pasture, he stayed on.

Rama of Kakutstha is incensed as its form is spellbinding but its capture slippery, and then verily tired as he is he stayed on a pasture taking shelter of a tree shade. [3-44-9]

[Verse Locator](#)

स तम् उन्मादयामास मृगरूपो निशाचर ।
मृगैः परिवृतो अथ वन्यैः अदूरात् प्रत्यदृश्यत ॥ ३-४४-१०

10. mR^iga ruupaH saH nishaa cara = in guise, he that Maareecha, night-walker; tam unmaadayaamaasa = him - Rama, started to madden; atha = then; vanyaiH mR^igaiH parivR^itaH = of forest, with [other] animals, surrounded; a duuraat pratyadR^ishyata = not, from faraway [close-by,] reappeared.

Nightwalker Maareecha has further maddened Rama in the guise of Golden Deer by reappearing in his close-by, surrounded with other animals of the forest. [3-44-10]

[Verse Locator](#)

ग्रहीतु कामम् दृष्ट्वा तम् पुनः एव अभ्यधावत ।
तत् क्षणात् एव संत्रासात् पुनर् अंतर्हितो अभवत् ॥ ३-४४-११

11. grahiitu kaamam = to catch, desirous of - he who is stalking; tam dR^iSTvaa = at him - at Rama on seeing; punaH eva abhyadhaavata = again, thus, [deer] towards [Rama,] ran; tat kshaNaat eva = at that, moment, only; punaH = again; sam traasaat = owing to extreme fear; antarhitaH abhavat = vanished, it became.

Again on seeing Rama who is stalking his catch that deer ran towards him as though to impress with its guilelessness, and just at that moment it vanished again as if with extreme fear. [3-44-11]

[Verse Locator](#)

पुनर् एव ततो दूरात् वृक्ष खण्डात् विनिःसृतः ।
दृष्ट्वा रामो महातेजाः तम् हन्तुम् कृत निश्चयः ॥ ३-४४-१२

12. tataH = then; mahaatejaaH raamaH = the great-resplendent one, Rama; punaaH eva = again, thus; duuraat vR^iksha khaNDaat = distantly, from trees, thicket of; vi niH sR^itaH = well, out, emerged - issued forth; tam = it - deer; dR^iSTvaa = on seeing; hantum kR^ita nishcayaH = to kill, firmed up, his decision.

Then that deer has again emerged out of the thick of trees, and on spotting it the great-resplendent Rama has firmed up his decision to fell it. [3-44-12]

[Verse Locator](#)

भूयः तु शरम् उद्धृत्य कुपितः तत्र राघवः ।
सूर्य रश्मि प्रतीकाशम् ज्वलंतम् अरि मर्दनम् ॥ ३-४४-१३

संधाय सुदृढे चापे विकृष्य बलवत् बली ।

तम् एव मृगम् उद्दिश्य श्वसंतम् इव पन्नगम् ॥ ३-४४-१४

मुमोच ज्वलितम् दीप्तम् अस्त्रम् ब्रह्म विनिर्मितम् ।

13, 14, 15a. tatra = at that time; bhuuyaH kupitaH = highly, infuriated; balii raaghavaH = forceful one, Raghava; suurya rashmi pratiikaasham = sun, shine [flare,] similar in shine; jvalantam = holocaustic ari ardanam = enemy, subjugating; sharam uddhR^itya = arrow, bringing up - unholstered; su dR^iDhe caape sandhaaya = very, sturdy, in bow, tautened, taking aim; balavat = forcefully; vi kR^iSyā = out, stretched - bowstring; shvasantam pannagam iva = exhaling [hissing,] snake, as with; jvalitam diiptam = fierily, blazing; brahma vinirmitam = by Brahma, carefully, created; astram = missile - arrow; tam mR^igam eva uddishya = that, deer, only, on aiming - on targeting; mumoca = released.

At that instant Raghava became highly infuriated and unholstered a holocaustic, enemy-subjugating arrow that is similar to the flare of the sun, tautening it on his very sturdy bow that forceful Rama forcefully outstretched the bowstring with arrow targeting the Golden Deer alone, and released that fierily blazing arrow-missile which is carefully created by Brahma and which is hissing like a snake. [3-44-13, 14, 15a]

[Verse Locator](#)

शरीरम् मृग रूपस्य विनिर्भिद्य शरोत्तमः ॥ ३-४४-१५

मारीचस्य एव हृदयम् विभेद अशनि संनिभः ।

15b, 16a. ashani sannibhaH = thunderbolt, similar; shara uttamaH = arrow, the superb; mR^iga ruupasya shariiram = in deer's, form, body; vi nir bhidya = on very, profoundly, impaling; maariicasya hR^idayam eva = Maareecha's, heart, alone; vibheda = severed.

On very profoundly impaling the body of deer's form that superb arrow which is similar to a thunderbolt has severed the heart of Maareecha in the core of deer's body. [3-44-15b, 16a]

[Verse Locator](#)

ताल मात्रम् अथ उत्प्लुत्य न्यपतत् स भृश आतुरः ॥ ३-४४-१६

व्यनदत् भैरवम् नादम् धरण्याम् अल्प जीवितः ।

16b, 17a. atha = then; saH = he - that Maareecha; bhR^isha aaturaH = highly, frenzied; alpa jiivitaH = minimized, lifespan; bhairavam naadam vyanadat = a blaring, shriek, blared; taala maatram = palm-tree, measure of [height of]; ut plutya = up, vaulted; dharaNyaam nyapatat = onto ground fell down.

Then Maareecha is highly frenzied as his lifespan is minimised, blared a blaring shriek, vaulted up to a height of palm-tree, and fell down onto the ground. [3-44-16b, 17a]

[Verse Locator](#)

म्रियमाणः तु मारीचो जहौ ताम् कृत्रिमाम् तनुम् ॥ ३-४४-१७

स्मृत्वा तत् वचनम् रक्षो दध्यौ केन तु लक्ष्मणम् ।

इह प्रस्थापयेत् सीता ताम् शून्ये रावणे हरेत् ॥ ३-४४-१८

17b, 18. mriyamaaNaH tu maariicaH = when dyeing, on his part, Maareecha; kR^itrimaam taam tanum jahau = artificial, that [deer's,], body, abandoned; rakshaH demon Maareecha; [mriyamaaNaH tu = while dying]; tat vacanam = that, sentence [of Ravana]; smR^itvaa = while remembering; dadhyau = thought of it; siitaa = Seetha; kena lakshmaNam iha prasthaapayet = by what, Lakshmana, will be hastening; shuunye = in a void place; taam raavaNe haret = Ravana, her, will be abducting.

Maareecha on his part abandoned the body of Golden Deer when he is dying. But remembering the words of Ravana that demon gave a thought, 'how best will Seetha hasten Lakshmana to this place, and how best Ravana can abduct Seetha in a place void of people.' [3-44-17b, 18]

Maareecha would have died without yelling for Lakshmana or Seetha as tutored by Ravana because Maareecha is no real ally of Ravana. But it is said that he 'recollected Ravana's words and thought about it.' What he really thought is the causation of death to that one who caused his own death, namely Ravana. Ravana can do nothing to Maareecha now as Maareecha is breathing his last. Whatever is to be done now it has to become a self-ruinous act to Ravana. Hence, it is better to do as said by Ravana for the elimination of Ravana. So thought Maareecha.

[Verse Locator](#)

स प्राप्त कालम् अज्ञाय चकार च ततः स्वरम् ।
सदृशम् राघवस्य एव हा सीते लक्ष्मण इति च ॥ ३-४४-१९

19. tataH = then; saH = he, Maareecha; praapta kaalam aj~naaya = chanced, time, perceptive of; raaghavasya sadR^isham eva = Raghava's [voice], soundalike, only; haa siite = ha, Seetha; ha lakSmaNa iti ca = Lakshmana, thus, also; svaram cakaara ca = voice, made, also.

Perceptive of the time that chanced bearing his death, and wishful of the death of Ravana too, then made a voice that is a soundalike to Raghava's voice and yelled 'ha, Seetha...' also thus 'ha Lakshmana...' [3-44-19]

[Verse Locator](#)

तेन मर्मणि निर्विद्धम् शरेण अनुपमेन हि ।
मृग रूपम् तु तत् त्यक्त्वा राक्षसम् रूपम् आस्थितः ॥ ३-४४-२०
चक्रे स सुमहा कायम् मारीचो जीवितम् त्यजन् ।

20, 21a. saH maariicaH = he, Maareecha; tena = by him - by Rama; an upamena = not, comparable; shareNa = with arrow; marmaNi nir viddham hi; = in crucial [organ, heart,] utterly shattered, indeed; tat mR^iga ruupam tu tyaktvaa = that, deer's, form, but, on abandoning; raakSasam ruupam aasthitaH = demon's, body, on assuming; jiivitam tyajan = life, while forsaking; su mahaa kaayam = very, massive, physique; cakre = done [assumed.]

When Rama's incomparable arrow has indeed shattered his crucial organ, namely the heart, in a downright manner, then Maareecha assumed a very massive physique of a demon, abandoning the form of Golden Deer. [3-44-20, 21a]

Though Maareecha assumed the form of a deer he has to retain his heart and brain of a demon. This is the yogic way of para kaaya pravesanam 'entering other bodies.' These assumed artificial bodies do not hold ground in nidraa, surata, maraNa dasheSu 'in sleep, copulation and death states,' where the mind, if distracted to these states, cannot concentrate or hold the body that is assumed by mental powers of yoga. Here no supernal god or deity is involved to grant such a capacity but one's own practise achieves it. Whereas in other case like Ravana, gods have bestowed boons, so he need not practise such yoga etc., as he is blessed to be above these mortal's practises and thus can change his form and can rejoice in any state with that body or form. This is how he abducts Seetha changing his semblances instantaneously.

[Verse Locator](#)

तम् दृष्ट्वा पतितम् भूमौ राक्षसम् भीम दर्शनम् ॥ ३-४४-२१
रामो रुधिर सिक्त अंगम् चेष्टमानम् महीतले ।
जगाम मनसा सीताम् लक्ष्मणस्य वचः स्मरन् ॥ ३-४४-२२

21b, 22. raamaH = Rama; bhuumau patitam = on earth, fallen; bhiima darshanam = fiendish, in look; rudhira sikta angam = in blood, steeped, with limbs; mahiitale ceSTamaanam = on earth's plane, weltering; tam raakSasam dR^iSTvaa = at him, demon, on

seeing; **lakSmaNasya vacaH smaran** = Lakshmana's, words, reminiscing; **siitaam manasaa jagaama** = to Seetha, by heart, went - emotionally took flight to Seetha.

On seeing that demon with a fiendish look, who has fallen to earth with limbs steeped in blood, and who is weltering on the surface of earth, Rama emotionally took flight to Seetha reminiscing Lakshmana's words. [3-44-21b, 22]

[Verse Locator](#)

मारीचस्य तु माय एषा पूर्व उक्तम् लक्ष्मणेन तु ।
तत् तदा हि अभवत् च अद्य मारीचो अयम् मया हतः ॥ ३-४४-२३

23. **eSaa maariicasya tu maaya** = this is, Maareecha's, but, trickery; **lakshmaNena puurva uktam tu** = by Lakshmana, earlier, vouchsafed, but; **tat tadaa abhavat hi** = that, that way, happened, indeed; **adya mayaa hataH** = now, by me, [who is] killed; **ayam maariicaH** = he is, Maareecha.

"This is the trickery of Maareecha which Lakshmana vouchsafed earlier, that has indeed happened in that way alone, and the one whom I have killed now is none other than Maareecha. [3-44-23]

[Verse Locator](#)

हा सीते लक्ष्मण इति एवम् आक्रुश्य तु महा स्वनम् ।
ममार राक्षसः सो अयम् श्रुत्वा सीता कथम् भवेत् ॥ ३-४४-२४
लक्ष्मणः च महाबाहुः काम् अवस्थाम् गमिष्यति ।
इति संचिन्त्य धर्मात्मा रामो हृष्ट तनू रुहः ॥ ३-४४-२५

24. **saH** = he; **ayam** = this; **raakSasaH** = demon; **haa siite** = ha, Seetha; **lakSmaNa iti evam tu** = Lakshmana, thus, that way, but; **mahaa svanam aakrushya** = with blatant, voice, crying out; **mamaara** = dead; **shrutvaa siitaa katham bhavet** = on hearing, Seetha, how, she will be; **mahaabaahuH lakSmaNaH ca** = dextrous one, Lakshmana, also; **kaam avasthaam gamiSyati** = in which, plight, he enters; so Rama thought; **dharmaatmaa raamaH** = righteous-souled, Rama; **iti samcintya** = thus, on thinking over; **hR^iSta tanuu ruhaH** = surprise, body, born [hair, hair-raising, frightened]; **[babhuuva** = Rama became.]

"This demon died while crying out with a blatant voice 'ha, Seetha... ha, Lakshmana...' And on hearing this how Seetha will be? And what will be the plight of dextrous Lakshmana?" Thus on thinking over them that righteous-souled Rama remained in a hair-raising predicament. [3-44-24]

[Verse Locator](#)

तत्र रामम् भयम् तीव्रम् आविवेश विषादजम् ।
राक्षसम् मृग रूपम् तम् हत्वा श्रुत्वा च तत् स्वनम् ॥ ३-४४-२६

26. **mR^iga ruupam tam raakSasam hatvaa** = in deer's, form, that, demon, on killing; **tat svanam shrutvaa ca** = his, yelling [of demon,] on hearing, also; **tatra** = in that matter; **raamam** = to Rama; **viSaada jam tiivram bhayam** = by gloom, caused, frantic, fear; **aavivesha** = ensorcelled.

On killing that demon in the form of Golden Deer, and also on hearing his yelling, Rama is ensorcelled with a frantic fear caused by his own gloom. [3-44-26]

[Verse Locator](#)

निहत्य पृषतम् च अन्यम् मांसम् आदाय राघवः ।
त्वरमाणो जनस्थानम् ससार अभिमुखः तदा ॥ ३-४४-२७

27. tadaa = then; raaghavaH = Raghava; anyam = another one; pR^iSatam nihatya ca = spotted deer, on killing, also; maamsam aadaaya = its flesh, on taking; tvaramaaNaH = hurrying himself; janasthaanam abhimukhaH sasaara = to Janasthaana, towards, he drifted, proceeded.

Raghava then on killing another spotted deer and on taking its flesh, he hurried himself towards Janasthaana. [3-44-27]

Fruits of listening Maareecha's legend

As with any other demon's death Maareecha's death also is eulogised as a merited one and reading or listening this is said to bring merit. Though these results are not said in Ramayana proper, its collateral scripts like skaanda purana, aadhyaatma raamaayaNa etc., say them. For the elimination of Maareecha aadhyaatma raamaayaNa says:

tat dehaat uddhitam tejaH sarva lokasya pashyataH |
 raamam eva aavishat devaaH vismayam paramam jaguH ||
 kim karma kR^itvaa kim praaptaH paatakii muni himsakaH |
 athavaa raaghavasya ayam mahimaa na atra sa~NshayaH ||
 dvijo vaa raakShaso vaa api paapii vaa dhaarmiko vaa |
 tyajan kalebaram raamam smR^itvaa yaati paramam padam ||

From that body of Maareecha a divine aureole risen while all the world is seeing... that merged into Rama alone, causing very great astonishment... this is the marvel of Rama, nothing else..' So the divine beings thought seeing from heavens, and said 'a Brahman or a demon, or a sinner or meritorious one who cites the name of Rama at the time of leaving his body, he attains the Ultimate Threshold...' Blessing so, the divine beings returned to their abodes on seeing the salvation of Maareecha's soul in Rama.' aadhyaatma raamaayaNa, aranya , seventh sarga/chapter.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुः चत्वारिंशः सर्गः

Thus, this is the 44th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 44

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 45 Verses converted to UTF-8, Nov 09

Introduction

Seetha rebukes Lakshmana for he is still here, loitering away even after listening Rama's cry for help. She goes to the extent of slandering him as having intents to woo her, at the cost of Rama's life. Lakshmana tries to pacify her but in vain, as she persists in her rash talk. Lakshmana leaves her alone and starts to reach Rama, broken-heartedly.

This is a much debated chapter in Ramayana because human complexities are involved in its narration. The sublimity of Seetha's characterisation is disputed by her speeches in here. The question is whether Seetha becomes an ideal woman in view of her tongue-lashing, or not. This is as good as asking the nature as to 'why it thunders before a storm, scaring children, birds and calves... cannot it just shower some rains and go...' If anything is not done in accordance with her wish and whim, or which goes against her peculiar way of thinking, it is usual for a shrewd woman to tongue-lash. Here, Seetha is called a woman who is **bhartR^i prema antha - bhartR^i kShema arthi** 'blinded by the devotement to her husband...' 'a desirer of her husband's welfare...' even at her own risk.

This Ramayana is not the story of Rama. It is **raama ayana** and becomes **raamaayaNa** when compounded. Again **raama** is not the epical hero Rama alone. Seetha is also **raamaa** as said by Sumantra in Ayodhya, Ch. 60, 10th verse:

baalaa iva ramate siitaa a baala candra nibha aananaa |
raamaa raame hi adiinaatmaa vijane api vane sati

'like an young girl Seetha, with not so young moon's face, [i.e., like the full moon,] is delighting herself even in uninhabited forests with Rama...'

Thus this epic is called **raamaa raamayoH ayanam raamaayaNam** 'the peregrination of Seetha and Rama...' where the first word **raamaa** with elongated end syllable belongs to Seetha and the second **raama** with shortened end syllable belongs to Rama, and thus this is the peregrination of both Raamaa and Raama. If the course of the legend has to move forward, the characters have to move, and if they were to move, some situations should become turning points, and this is one such situation occasioned through the shrewdness of Seetha. In a legendary perspective, if evil is to be eliminated, good has to peregrinate troublesomely, and that troublesome peregrination of Seetha, as well as that of Rama, is triggered off at this situation, again due to the shrewdness of Seetha. Thus, there is no oddity in the shrewd talk of Seetha. Some more discussion is incorporated in the endnote.

[Verse Locator](#)

आर्तस्वरम् तु तम् भर्तुः विज्ञाय सदृशम् वने ।

उवाच लक्ष्मणम् सीता गच्छ जानीहि राघवम् ॥ ३-४५-१

1. **siitaa** = Seetha; **vane** = in [deep of] forest; **bhartuH [svara]** = husband's, voice; **sadR^isham** = identifiable; **tam aarta svaram** = that, grievous, voice; **vij~naaya** = on

identifying; **lakSmaNam uvaaca** = to Lakshmana, spoke; **gacCha** = you go [at once]; **raaghavam jaanihi** = about Raghava, you know.

On identifying the grievous voice that is identifiable with her husband's voice, Seetha spoke to Lakshmana, "you go at once, and check up on Raghava." [3-45-1]

[Verse Locator](#)

न हि मे जीवितम् स्थाने हृदयम् वा अवतिष्ठते ।
क्रोशतः परम आर्तस्य श्रुतः शब्दो मया भृशम् ॥ ३-४५-२
आक्रन्दमानम् तु वने भ्रातरम् त्रातुम् अर्हसि ।

2, 3a. **bhR^isham kroshataH** = loudly, yelling; **parama aartasya shabdaH** = highly, of a fretful one's [Rama's,] sound [voice]; **mayaa shrutaH** = by me, heard; **me** = my; **hR^idayam** = heart; **jiivitam vaa** = life, or even; **sthaane na avatiSThate hi** = in place, not, abiding, indeed; **vane aakrandamaanam** = in forest, he who is screaming; **bhraataram** = [such] brother; **traatum arhasi** = protect, apt of you.

"I have heard the loud yelling voice of highly fretful Rama whereby my heart, or my very entity, is not abiding in its place, and it will be apt of you to protect such a brother of yours who is screaming in the forest. [3-45-2, 3a]

[Verse Locator](#)

तम् क्षिप्रम् अभिधाव त्वम् भ्रातरम् शरण एषिणम् ॥ ३-४५-३
रक्षसाम् वशम् आपन्नम् सिंहानाम् इव गोवृषम् ।

3b, 4a. **simhaanaam** = for lions [under seize]; **go vR^iSam** = bull; **iva** = as with; **rakSasaam vasham aapannam** = for demons, subjugation, one who obtained - your brother Rama might have come under; **sharaNa eSiNam** = protection, he who is seeking; **tam bhraataram** = such a, to brother; **tvam kSipram abhi dhaava** = you, quickly, towards [him] run.

"He might have come under the subjugation of demons as with a bull coming under the seize of lions, hence, you hurry up so as to near such a brother of yours who is seeking protection." So said Seetha to Lakshmana. [3-45-3b, 4a]

[Verse Locator](#)

न जगाम तथा उक्तः तु भ्रातुः आज्ञाय शासनम् ॥ ३-४५-४
तम् उवाच ततः तत्र क्षुभिता जनक आत्मजा ।

4b, 5a. **tathaa** = that way; **uktaH tu** = he who is spoken to by her, [i.e., Lakshmana, though she said a lot to him,] he on his part; **bhraatuH shaasanam aaj~naaya** = brother's, order [to stay guard to Seetha,] remembering; **na jagaama** = not, [Lakshmana has not] moved out; **tataH** = then; **kshubhitaa** = she who is agitated = for Rama; **janaka aatmajaa** = Janaka's daughter - Jaanaki; **tatra** = in that matter - in the paradox of his not going out; **tam uvaaca** = to him, to Lakshmana, she spoke.

Although she spoke a lot to him in this way, Lakshmana on his part has not moved out remembering his brother's order to stay guard to Seetha, and hence that Janaki, the daughter of Janaka, who is already agitated for Rama further spoke to him in the paradox of his not going out of hermitage. [3-45-4b, 5a]

[Verse Locator](#)

सौमित्रे मित्र रूपेण भ्रातुः त्वम् असि शत्रुवत् ॥ ३-४५-५
यः त्वम् अस्याम् अवस्थायाम् भ्रातरम् न अभिपद्यसे ।

5b, 6a. **saumitre** = oh, Soumitri; **yaH tvam** = which, you; **asyaam avasthaayaam** = in such an, exigency; **bhraataram** = at brother; **na abhi padyase** = not, towards, going; such as you are; **tvam** = you; **bhraatuH** = to brother; **shatru vat mitra ruupeNa asi** = foe, like, in friend's, mien, you are.

"You are like a foe of your brother in friend's mien, Soumitri, as you are not making a move towards a brother even if he is in an emergency. [3-45-5b, 6a]

[Verse Locator](#)

इच्छसि त्वम् विनश्यन्तम् रामम् लक्ष्मण मत् कृते ॥ ३-४५-६
लोभात् तु मत् कृतम् नूनम् न अनुगच्छसि राघवम् ।

6b, 7a. **lakSmaNa** = oh, Lakshmana; **tvam** = you; **raamam** = Rama be; **vi nashyantam** = completely, destroyed; **mat kR^ite** = my, sake of - because of me; **icChasi** = you wish; **mat kR^itam** = my, sake of - because of me; **lobhaat tu** = greed for gain - cupidity, only; **raaghavam na anugacChasi** = Raghava, not, following on; **nuunam** = definite is that.

"Because of me you wish Rama to be completely destroyed, and only because of your cupidity for me you are not following up on Raghava. It is definite. [3-45-6b, 7a]

The 'real' woman in Seetha is coming out. From now on, she goes on talking unhesitatingly, unilaterally and even abusively because her mind is fuddled with the thought 'some damage is being done to her husband.'

[Verse Locator](#)

व्यसनम् ते प्रियम् मन्ये स्नेहो भ्रातरि न अस्ति ते ॥ ३-४५-७
तेन तिष्ठसि विस्रब्धः तम् अपश्यन् महाद्युतिम् ।

7b, 8a. **te** = to you; **vyasanam** = dire straits [to Raghava]; **priyam manye** = most liked, I deem; **te bhraatari snehaH na asti** = to you, in brother, attachment [heart,] not, is there; **tena** = as such; **mahaa dyutim** = to great-resplendent one; **tam** = him [at Rama]; **a pashyan** = without, seeing - when he is unseen; **vi srabdhaH tiSThasi** = without, hurry - complacently, you are staying behind.

" 'Raghava in direst strait' is the most liked thing to you, thus I deem, as you have no heart for that brother, and as you complacently stay behind even when that great-resplendent Rama is unseen. [3-45-7b, 8a]

[Verse Locator](#)

किम् हि संशयम् आपन्ने तस्मिन् इह मया भवेत् ॥ ३-४५-८
कर्तव्यम् इह तिष्ठन्त्या यत् प्रधानः त्वम् आगतः ।

8-9a. **tvam** = you; **yat pradhaanaH** = which [Rama,] as helmsman; **iha aagataH** = to here, you have come; **tasmin [praaNa] samshayam aapanne** = that one [that Rama,] [life-and-death,] uncertainty, when he is undergoing; **iha tiSThantya** = now, staying on - at hermitage; to you; **mayaa** = with me; **kim kartavyam bhavet hi** = what, business, will be there, I wonder.

"After which helmsman you have come here that Rama is undergoing an uncertainty of life-and-death, as such I indeed wonder what business you have here now in staying with me at this hermitage?" Seetha spoke so to Lakshmana. [3-45-8, 9a]

[Verse Locator](#)

एवम् ब्रुवाणम् वैदेहीम् बाष्प शोक समन्वितम् ॥ ३-४५-९
अब्रवीत् लक्ष्मणः त्रस्ताम् सीताम् मृग वधूम् इव ।

9b,10a. **evam bruvaaNam** = this way, who is talking; **baaSpa shoka samanvitaam [pari plutaam]** = tears, anguish, she who is having them [who is deluged with]; **trastaam** = to fretful

one; mR^iga vadhuum iva = deer, female, like; to such a; vaidehiim siitaam = to princess from Videha kingdom, to Seetha; lakSmaNaH abraviit = Lakshmana, spoke.

Lakshmana spoke to Seetha, the princess from Videha kingdom, who is talking deluged under tears and anguish in that way, as she is fretful like a she-deer. [3-45-9a, 10b]

[Verse Locator](#)

पन्नग असुर गन्धर्व देव दानव राक्षसैः ॥ ३-४५-१०

अशक्यः तव वैदेही भर्ता जेतुम् न संशयः ।

10b, 11a. vaidehii = oh, Vaidehi; tava bhartaa = your, husband; pannaga asura gandharva deva daanava raakshasaiH = by serpents, asura-s, gandharva-s, gods, fiends, demons; jetum = to be vincible; a shakyaH = not, possible one; na samshayaH = no, doubt.

"Oh, Vaidehi, your husband is an impossible one for vincibility by serpents, asura-s, gandharva-s, gods, fiends, demons, no doubt about it.

[Verse Locator](#)

देवि देव मनुष्येषु गन्धर्वेषु पतत्रिषु ॥ ३-४५-११

राक्षसेषु पिशाचेषु किन्नरेषु मृगेषु च ।

दानवेषु च घोरेषु न स विद्येत शोभने ॥ ३-४५-१२

यो रामम् प्रतियुध्येत समरे वासव उपमम् ।

11b, 12, 13a. shobhane = oh, auspicious one; devi = oh, lady; samare vaasava upamam raamam = in war, Indra, similar - vies with, Rama; yaH prati yudhyeta = he who, can counter, attacks; saH = such a combatant; deva manuSyeSu = among gods, humans; gandharveSu patatriSu = gandharva-s, birds; raakSaseSu pishaaceSu kinnareSu mR^igeSu ca = among ogres, kinnaraa-s, beasts, also; ghoreSu daanaveSu ca = among horrendous, demons, even; na vidyeta = not, obtainable - unmarked.

"Oh, auspicious one, unmarked is some combatant who can counterattack Rama from among gods, humans, gandharva-s, birds, ogres, kinnaraa-s, beasts, or oh, lady, even from horrendous demons, as Rama vies with Indra in any given war. [3-45-11b, 12, 13a]

[Verse Locator](#)

अवध्यः समरे रामो न एवम् त्वम् वक्तुम् अर्हसि ॥ ३-४५-१३

न त्वाम् अस्मिन् वने हातुम् उत्सहे राघवम् विना ।

13b, 14a. raamaH samare a vadhyaH = Rama, in war, not, killable - inextirpable; tvam evam vaktum na arhasi = you, to talk, that way, not, apt of you; tvaam raaghavam vinaa = you, Raghava, without; asmin vane haatum = in this, forest, to abandon; na utsahe = not, I venture.

"It is inapt of you to talk that way as Rama is inextirpable in a given war, and as for me, I do not venture to abandon you in this forest in the absence of Raghava. [3-45-13b, 14a]

[Verse Locator](#)

अनिवार्यम् बलम् तस्य बलैः बलवताम् अपि ॥ ३-४५-१४

त्रिभिः लोकैः समुदितैः स ईश्वरैः स अमरैः अपि ।

14b, 15a. balavataam balaiH api = of forceful ones [Crowns,] by military forces, even; sa iishvaraiH sa amaraiH api = [headed by] their lords, with, by gods, even; samuditaiH tribhiH lokaiH = coming in insurgency, of three, worlds [collectively]; tasya balam a nivaaryam = his [Rama's,] prowess, not, repressible.

"Let the most forceful Crowns with all their military forces, or, all of the gods together with their heads, why they, let all the three worlds put together come mutinously, whether jointly or severally, Rama's prowess is irrestrainable. [3-45, 14b, 15a]

[Verse Locator](#)

हृदयम् निर्वृतम् ते अस्तु संतापः त्यज्यताम् तव ॥ ३-४५-१५
आगमिष्यति ते भर्ता शीघ्रम् हत्वा मृगोत्तमम् ।

15b-16a. te hR^idayam nirvR^itam astu = your, heart, turn back [be diverted,] let it be; [ayam = this]; tava santaapaH tyajyataam = your, anxiety, be divested; te bhartaa = your, husband; mR^iga uttamam hatvaa = extraordinary, deer, on killing; shiighram aagamiSyati = quickly, will come back.

"Hence, let your heart be diverted and anxiety divested, as your husband will be returning soon on killing that extraordinary deer. [3-45-15b, 16a]

[Verse Locator](#)

न सस् तस्य स्वरो व्यक्तम् न कश्चित् अपि दैवतः ॥ ३-४५-१६
गन्धर्व नगर प्रख्या माया तस्य च रक्षसः ।

16b, 17a. saa tasya svaraH na = that [voice,] his [Rama's,] voice, is not; vyaktam = it is evident; kashcit daivataH api na = of some, gods, even, it is not; kenacit = by someone; maayayaa kR^ita = chicanery, it is made [mimicked voice]; saa = that [voice]; tasya rakSasaH ca = his [Maareecha's,] of demon, alone; gandharva nagara prakhyaa maayaa = celestial, city, similar, magical [city.]

"Evidently it is not the voice of Rama, nor that of any other god, but someone mimicked that voice for chicanery, and that must be the illusory voice of that demon Maareecha, similar in effect to the magical city of gandharva-s usually created by magicians in general. [3-45-15b, 16]

Lakshmana has repeated the word gandharva nagara which he said to Rama. This magic is said as: gandharva nagaram proktam indrajaalam maniiShibhiH 'magic show of showing celestial cities by magicians.'

[Verse Locator](#)

न्यास भूता असि वैदेहि न्यस्ता मयि महात्मना ॥ ३-४५-१७
रामेण त्वम् वरारोहे न त्वाम् त्यक्तुम् इह उत्सहे ।

17-18a. varaarohe = oh, best lady; vaidehi = oh, Vaidehi; nyaasabhuutaa asi = entrustment, you are; mahaatmanaa raameNa = by great-souled one, by Rama; tvam mayi nyastaa = you, in me [in my security,] are entrusted; iha tvaam tyaktum na utsahe = now, you, to leave, not, I dare.

"And you are an entrustment, oh, best lady Vaidehi, as the great-souled Rama has entrusted you in my security, as such I do not dare to leave you off now. [3-45-17, 18a]

[Verse Locator](#)

कृत वैराः च कल्याणि वयम् एतैः निशाचरैः ॥ ३-४५-१८
खरस्य निधने देवि जनस्थान वधम् प्रति ।

18b, 19a. kalyaaNi = oh, gracious one; devi = oh, lady; kharasya nidhane = Khara's, in elimination; janasthaana vadham prati = Janasthaana, regarding eradication of, towards; vayam etaiH nishaacaraiH = we are, with these, nigh-walkers; kR^ita vairaaH ca = became, adversaries, also.

"Oh, gracious lady, we have become the adversaries of these night-walkers insofar as the elimination of Khara and others, and concerning the eradication of Janasthaana. [3-45-18b, 19a]

[Verse Locator](#)

राक्षसा विविधा वाचो व्यवहरन्ति महावने ॥ ३-४५-१९
हिंसा विहारा वैदेहि न चिन्तयितुम् अर्हसि ।

19b, 20a. **vaidehi** = oh, Vaidehi; **mahaavane** = in great forests; **himsaa vihaaraaH** **raakSasaaH** = violence, swaggerers in, demons; **vividhaa vaacaH vyavaharanti** = various, voices, they put to use; **cintayitum na arhasi** = to bother about it, not, apt of you.

"The demons are the swaggerers in violence in great forests and they will be employing various voices. Therefore Vaidehi, just do not bother about it." Thus Lakshmana advised Seetha. [3-45-18b, 19, 20a]

[Verse Locator](#)

लक्ष्मणेन एवम् उक्ता तु क्रुद्धा संरक्त लोचना ॥ ३-४५-२०
अब्रवीत् परुषम् वाक्यम् लक्ष्मणम् सत्य वादिनम् ।

20b, 21a. **lakSmaNena evam uktaa tu** = by Lakshmana, this way, she who is said, on her part; **kruddhaa** = [Seetha] became furious; **samrakta locanaa** = with bloodshot, eyes; **satya vaadinam lakSmaNam** = actuality, advocate of - veracious, to Lakshmana; **paruSam vaakyam abraviit** = rude, sentence, she spoke.

As for Seetha, she became furious on hearing Lakshmana's words of advice, and while her eyes are becoming bloodshot she spoke these rude sentences to that veracious Lakshmana. [3-45-20b, 21a]

[Verse Locator](#)

अनार्य करुणारंभ नृशंस कुल पांसन ॥ ३-४५-२१
अहम् तव प्रियम् मन्ये रामस्य व्यसनम् महत् ।

21b, 22. **anaaryaH** = an aaryaH = not, noble - debased one; **a karuNa aarambha** = dayaa prasakti rahitaH = mercy, devoid of, starter of; **nR^ishamsa** = dreadful one; **kula paamsana** = dynasty, degrader of; **raamasya mahat vyasanam** = Rama's, fatal, hardship; **tava priyam** = to you, much liked - you derive pleasure; thus; **aham manye** = I, deem.

"You are a debased one devoid of mercy, thus a dreadful one, and a degrader of your dynasty, and I deem that you derive pleasure from fatal hardship to Rama. [3-45-21b, 22a]

The wording **anaaryaH akararuNaarambha**= dayaa prasakti rahitaH is as per the text of Govindaraja, while other mms have it as **akaarya karaNa aarambha**; a **kaarya kaaraNa aarambha** 'starter for doing an untoward deed.' From Seetha's viewpoint it is 'in wooing brother's wife you are the starter of an untoward deed.'

[Verse Locator](#)

रामस्य व्यसन्म् दृष्ट्वा तेन एतानि प्रभाषसे ॥ ३-४५-२२
न एव चित्रम् सपत्नेषु पापम् लक्ष्मण यत् भवेत् ।
त्वत् विधेषु नृशंसेषु नित्यम् प्रच्छन्न चारिषु ॥ ३-४५-२३

22b, 23. **lakSmaNa** = oh, Lakshmana; **raamasya vyasanm dR^iSTvaa** = Rama's, hardship, having seen - on noticing; **tena** = by that reason [fatality to Rama]; **etaani** = all these [sermons]; **pra bhaaSase** = verily speaking [holding forth, haranguing]; **nityam** = always; **pracChanna** = concealed - in cloak and dagger way; **caariSu** = those who are moving ones - conducting themselves; **nR^ishamseSu** = regarding pitiless ones; **tvat vidheSu** = of

your, kind; **sapatneSu** = in rivals [sapatni = also means a co-wife, who is a natural enemy]; **paapam bhavet** = sin, that exists - they tend to commit sin; **[iti] yat** = [that which fact is there,] that fact; **na citram eva** = not, uncommon, in that way - unsurprising.

"You are haranguing all these sermons only on noticing hardship to Rama. It is unsurprising that the pitiless ones and rivals of your kind, who always behave in a cloak-and dagger way, will tend to commit deadly sins, Lakshmana, and it is not uncommon. [3-45-22b, 23]

[Verse Locator](#)

सुदुष्टः त्वम् वने रामम् एकम् एको अनुगच्छसि ।

मम हेतोः प्रतिच्छन्नः प्रयुक्तो भरतेन वा ॥ ३-४५-२४

24. **su duSTaH** = very, maleficent; **tvam ekaH** = you, singly; **prati cChannaH** = covertly; **mama hetoH** = me, because of; **bharatena prayuktaH** = instigated, by Bharata; **vaa** = or; **ekam raamam** = lone one, Rama, [who was coming to forest all alone]; **vane anugacChasi** = into forest, you followed.

"You are verily maleficent for you have singly and covertly followed Rama, who started to forests all alone, or instigated by Bharata, only because of me. [3-45-24]

The covert operation of Lakshmana as instantly surmised by Seetha is that, 'when one half-brother Bharata can snatch the kingdom from Rama, you, the other half-brother, can snatch away his wife, hence you have come with covert intentions, on your own, leaving all your kinsfolk. Or, Bharata wanted me too along with the kingdom, so he might have instigated you to fetch me for him, after Rama's death, thus he covertly sent 'you' alone.'

[Verse Locator](#)

तत् न सिद्ध्यति सौमित्रे तव अपि भरतस्य वा ।

कथम् इंदीवर श्यामम् रामम् पद्म निभेक्षणम् ॥ ३-४५-२५

उपसंश्रित्य भर्तारम् कामयेयम् पृथक् जनम् ।

25, 26a. **saumitre** = oh, Soumitri; **tava** = your; **vaa** = or that of; **bharatasya api** = of Bharata, even - whether; **tat** = that [thought, intrigue]; **na siddhyati** = not, achievable; **padma nibha iikSaNam** = lotus, bright, eyed one; **indiivara shyaamam** = blue-lotus, blue-black one [in complexion]; **raamam** = such a Rama; **bhartaaaram** = as husband; **upa sam shritya** = nearby, well, sheltered - dependent on, put my faith only in my husband; **pR^ithak janam** = another, commoner - person; **katham kaamayeyam** = how, can I lust after - long for - as husband.

"Whether this is an intrigue of yours or that of Bharata it is unachievable, Saumitri. How can I long for another commoner when I have put my faith only in the lotus-blue-complexioned and lotus-bright-eyed husband of mine, Rama? [3-45-25, 26a]

For how shall I, the chosen bride / Of dark-hued Rama, lotus-eyed, / The queen who once called Rama mine, To love of other men decline? - Griffith.

[Verse Locator](#)

समक्षम् तव सौमित्रे प्राणान् त्यक्ष्यामि असंशयम् ॥ ४-५-२६

रामम् विना क्षणम् अपि न एव जीवामि भू तले ।

26b, 27a. **saumitre** = oh, Soumitri; **tava samakSam** = in your, presence; **praaNaan tyakSyaami** = lives, I discard if it comes to that; **a samshayam** = unmistakably; **raamam vinaa kSaNam api** = Rama, without, a moment, even for; **bhuu tale na eva jiivaami** = on earth's, surface, not, thus, I live.

"If that comes to that, I will just discard my life in your presence, Soumitri do not mistake it. I do not eke out an existence on this earth even for a moment without Rama." Thus Seetha threatened Lakshmana. [3-45-26b, 27a]

इति उक्तः परुषम् वाक्यम् सीतया रोमहर्षणम् ॥ ३-४५-२७

अब्रवीत् लक्ष्मणः सीताम् प्राञ्जलिः विजितेन्द्रियः ।

27b, 28a. vi jita indriyaH = self-mortified one; lakSmaNaH = Lakshmana; siitayaa = by Seetha; iti = in this way; roma harSaNaam = hair, raising ones; paruSam vaakyam = acerbic, words; uktaH = he who is spoken to; praanjaliH siitaam abraviit = with palms-adjoined, to Seetha, he spoke.

When that self-mortified Lakshmana is addressed in this way with hair-raising and acerbic words by Seetha, he spoke to her suppliantly adjoining his palm-fold. [3-45-27b, 28a]

[Verse Locator](#)

उत्तरम् न उत्सहे वक्तुम् दैवतम् भवती मम ॥ ३-४५-२८

वाक्यम् अप्रतिरूपम् तु न चित्रम् स्त्रीषु मैथिलि ।

स्वभावः तु एष नारीणाम् एषु लोकेषु दृश्यते ॥ ३-४५-२९

28b, 29. maithili = oh, Maithili; uttaram vaktum na utsahe = reply, to say, not, I venture; bhavatii mama daivatam = you are, to me, a godlike; apratirupam [a prati ruupam] vaakyam = [not, reflective in form, sentences,] matchless words - words in a class by themselves, unseemly words; striiSu tu = in women, on their part; citram na = surprising, it is not; eSa naariiNaam svabhaavaH tu = this sort of [using grandiloquence,] for womenfolk, is the nature of, on its part; eSu lokaSu dR^ishyate = in this, world, it is obvious.

"I do not venture to reply you Maithili, as you are like a deity to me. Women using words that are in a class by themselves is not at all surprising. This sort of bringing stilted words into play is the nature of women and it is obvious in the world. [3-45-28b, 29]

[Verse Locator](#)

विमुक्त धर्माः चपलाः तीक्ष्णा भेदकराः स्त्रियः ।

न सहे हि ईदृशम् वाक्यम् वैदेही जनक आत्मजे ॥ ३-४५-३०

श्रोत्रयोः उभयोः मध्ये तप्त नाराच सन्निभम् ।

30, 31a. striyaH = women; vimukta dharmaaH = unbound, by rightness - etiquette of decency; capalaaH = whimsical; tiikSNaaH = cantankerous; [svabhaavena = with such a nature]; bheda karaaH = vicissitudes, artificers of; janaka aatmaje vaidehii = Janaka's, daughter, oh, Vaidehi; [me = my]; ubhayoH shrotrayoH madhye = both, ears, in between; tapta naaraaca sannibham = burnt, iron arrow, like [words]; iidR^isham vaakyam = this kind of, words; na sahe hi = not, bearable, indeed.

"Women by their nature are unbound by the etiquette of decency, whimsical, cantankerous and they tend to become the artificers of vicissitudes, and oh, Vaidehi, the daughter of Janaka, indeed unbearable are this kind of words that are much the same as burnt iron arrows thrust in between my two ears. [3-45-30, 31a]

The role of women in bringing alterations in joint families, peaceful histories or even in transcending legends is evident in every culture. mahaanto api hi bhidyante striibhiH adbhiH iva acalaaH | kaamandaka - lavaNa jalaantaa nadyaH strii bhedaantaani bandhu hR^idayaani | praaciina smr^iti - dk - 'They, the women, may be great beings but they tear asunder hearts, like oceans tearing great mountains.' Lakshmana is not eye-to-eye with Seetha and he is going on listening all her accusations with his two ears. And in between his two ears his conscience is there which is not permitting him to tolerate these words, yet he is tolerating.

[Verse Locator](#)

उपशृण्वंतु मे सर्वे साक्षिनो हि वनेचराः ॥ ३-४५-३१

न्याय वादी यथा वाक्यम् उक्तो अहम् परुषम् त्वया ।

31b, 32a. **nyaaya vaadii** = conscientiously, [although] reasoning; **aham** = I am; **tvayaa** = by you; **yathaa** = as to how; **paruSam vaakyam uktaH** = bitter, words, spoken to; for such one like me; **me** = to me; **saakSinaH** = corroborators; **sarve vane caraaH** = all of the, forest-itinerants - sylvan deities; **upa shR^iNvantu** = closely, hear; **hi** = indeed.

"Let all of the forest-itinerants indeed listen as to how you are addressing me with bitter words, though I am reasoning with you conscientiously, and let them become my corroborators for the sake of justice. [3-45-31b, 32a]

[Verse Locator](#)

धिक् त्वाम् अद्य प्रणश्यन्तीम् यन् माम् एवम् विशंकसे ॥ ३-४५-३२

स्त्रीत्वात् दुष्ट स्वभावेन गुरु वाक्ये व्यवस्थितम् ।

32b, 33a. **tvaam dhik** = upon you, fie; **striitvaat** = by faminality; **duSTa svabhaavena** = with acrimonious, temper; [**tvam** = you]; **adya guru vaakye vyavasthitam** = presently, mentor's, ordinance, one who is abiding in; **maam** = me; **yat** = by which [impulsive, hot-headed] reason; **evam vi shankase** = in this way, you are - verily, mistrusting; by that crotchety alone; **praNashyantiim** = you will ruin - say, 'may God damn you' - but not actual perish or ruination, a sort of exasperated expression.

"Fie upon you, you are acrimoniously tempered owing to your faminality, and by which impulsive reason you mistrust me who am presently abiding in my brother's order, may God damn you for that crotchety. [3-45-32b, 33a]

[Verse Locator](#)

गमिष्ये यत्र काकुत्स्थः स्वस्ति ते अस्तु वरानने ॥ ३-४५-३३

रक्षन्तु त्वाम् विशालाक्षि समग्रा वन देवताः ।

33b, 34a. **vara aanane** = oh, one with best visage; **kaakutsthaH yatra** = Kakutstha Rama, where he is; to there; **gamiSye** = I will go; **te svasti astu** = to you, safe, besides [you be blest]; **vishaala akSii** = oh, broad-eyed one; **tvaam samagraaH vana devataaH rakSantu** = you, all of the, forest, divinities, may protect.

"I am going there where Rama is, oh, lady with best visage, you be blest, and oh, broad-eyed one, let all of the forest deities protect you. [3-45-33b, 34a]

[Verse Locator](#)

निमित्तानि हि घोराणि यानि प्रादुर्भवन्ति मे ।

अपि त्वाम् सह रामेण पश्येयम् पुनरागतः ॥ ३-४५-३४

34b, c. **ghoraaNi yaani nimittaani** = dangerous ones, which of those, forebodings; **praadurbhavanti** = are bidding fair; gauging by them; **punaH aagataH** = again, who has come back - on my return; **tvaam raameNa saha** = you, along with, Rama; **api pasheyam?** = even, can I see - can I see you again? na vaa = not, or; [Extra foot obtaining in other mms: **iti etat** = thus, that - that matter; **na jaanaami** = not, I know; **janaka aatmaje vaidehii** = oh, Janaka's, daughter, Vaidehi.]

"Gauging by those dangerous forebodings that are now bidding fair, can I to see you again along with Rama on my return, or not? That I do not know." Thus Lakshmana spoke to Seetha. [3-45-34b, c]

Lakshmana is repeatedly addressing Seetha as 'a broad-eyed-lady,' suggesting that 'though you have broad-eyes, but your mental perception is not that broad' 'as your eyes are belying your faculties.' 'And as 'the daughter of Janaka,' that is the 'daughter of a judicious person, yet unable to discriminate.' And as Vaidehi that

is, one 'coming from Videha province.' Videha also means 'without body.' You are some supernatural, yet that demon beguiled you,' so on.

Lakshmana said Seetha 'be lost in desolation...' in the first instance and further said that she 'be blest...' and seeks the help of pastoral divinities to protect Seetha in his absence. This appears self-contradictory on the part of Lakshmana. But it is held correct, for he uttered derogatory words in the first instance as a vexed person and then, on knowing what that is suddenly uttered by him, he is correcting himself in saying that 'she be blest...' He wished her to prosper as she belongs to Rama. Whatever belongs to Rama that cannot be ridiculed, especially his mother-like elder sister-in-law.

[Verse Locator](#)

लक्ष्मणेन एवम् उक्ता तु रुदती जनकाअत्मजा ।
प्रत्युवाच ततो वाक्यम् तीव्रम् बाष्प परिप्लुता ॥ ३-४५-३५

35. lakSmaNena evam uktaa tu = by Lakshmana, thus, she who is said, on her part; janaka aatmajaa = Janaka's daughter; rudatii = wailing; baaSpa pari plutaa = tears, overly, overwhelming her; tataH = then; tiivram vaakyam prati uvaaca = curt, sentence, in reply, said.

When Lakshmana spoke to that wailful daughter of Janaka, she on her part spoke this curt sentence to him, while tears whelmed her to a fault. [3-45-35]

[Verse Locator](#)

गोदावरीम् प्रवेक्ष्यामि हीना रामेण लक्ष्मण ।
आबन्धिष्ये अथवा त्यक्ष्ये विषमे देहम् आत्मनः ॥ ३-४५-३६

36. lakSmaNa = oh, Lakshmana; raameNa = with Rama; hiinaa [vinaa] = deprived of [devoid of]; godaavariim pravekSyami = in Godavari, I plunge myself; athavaa = or else; aa bandhiSye = tie myself [I hang, string up myself]; [athavaa = or, else]; viSame = from heights; aatmanaH deham tyakSye = my, body, I give up.

"Without Rama I plunge myself in River Godavari, or else I string up myself, or discard this body of mine from heights..." Thus Seetha started to vent out her feelings. [3-45-36]

[Verse Locator](#)

पिबामि वा विषम् तीक्ष्णम् प्रवेक्ष्यामि हुताशनम् ।
न तु अहम् राघवात् अन्यम् कदाअपि पुरुषम् स्पृशे ॥ ३-४५-३७

37. aham tiikSNam viSam pibaami = I, deadly, poison, I drink; vaa = or; huta ashanam pravekSyami = into Ritual-fire [rather - flaring fire,] I enter; tu = but; raaghavaat anyam puruSam = than Raghava, other, person; kadaa api = never, even; [or, padaa api = with foot, at least]; na spR^ishe = not, going to touch.

"I drink deadly poison, or I enter a flaring fire, but I will never touch another man other than Raghava. [3-45-37]

With regard to touching another man, some texts say the word kadaapi 'never' and some padaa api 'by foot, even.' 'I do not touch any other man even with my foot.' This signifies 'marriage.' In marriages there is a custom for the newly weds, like handshake and pressing toes of one another, in order to acclimatise one with the other's body touch. Here, if this paadaa api is taken as that custom in marriages. Thus she says that 'in the process of marriages such foot-pressing of bride and bridegroom occurs, hence I do not wish to undergo such situations.' As such, this is not mere touching someone with her foot.

These intimidations of Seetha that she will commit suicide by consuming poison, hanging, plunging in river, self-immolation etc., are not new to Seetha or to any woman, under these irksome situations. She is giving many alternatives for suicide and the last one is self-immolation. If she is not going to die by hanging herself, or by consuming poison, or by drowning in river, then the question of self-immolation comes up. But she lists all of them in her anguish for Rama. With the same impetuosity she jumps into fire in the episode of agni

praveshanam after war, when Rama belittles her. There also, she orders the very same Lakshmana to arrange pyre for her, disregarding her own accusations made at Lakshmana, at this situation.

[Verse Locator](#)

इति लक्ष्मणम् आश्रुत्य सीता दुःख समन्विता ।
पाणिभ्याम् रुदती दुःखाद् उदरम् प्रजघान ह ॥ ३-४५-३८

38. siitaa iti lakSmaNam aashrutya = Seetha, in this way, Lakshmana, made to hear [declaring]; duHkha samanvitaa = anguish, along with; rudatii = while weeping bitterly; dukhaat = owing to agony - agonisingly; paaNibhyaam = with both hands; udaram pra jaghaana ha = belly, forcefully battered, indeed.

Seetha on declaring to Lakshmana in this way, she who is anguished and weeping bitterly, then started to smite her belly with both of her palms in a heightened agony. [3-45-38]

[Verse Locator](#)

ताम् आर्त रूपाम् विमना रुदन्तीम्
सौमित्रिः आलोक्य विशाल नेत्राम् ।
आश्वासयामास न चैव भर्तुः
तम् भ्रातरम् किञ्चित् उवाच सीता ॥ ३-४५-३९

39. saumitriH = Soumitri; vi manaa = without, cheer [cheerless one]; aarta ruupaam = one agonised, in her aspect; rudantiim = [who is] bitterly weeping; taam = at her; vishaala netraam = at broad, eyed one [Seetha]; aalokya = on observing; aashvaasayaamaasa = tried to cheer her up; but; siitaa = Seetha; bhartuH bhraataram = to husband's, brother [brother of her husband - to Lakshmana]; tam = to him; kimcit na uvaaca ca eva = a little, did not, speak, also, thus [even then.]

Observing the agonised aspect of Seetha that cheerless Soumitri started to cheer her up by repeatedly informing that her husband Rama will come soon. Even then Seetha has not spoken in the least to the brother of her husband, and maintained a silence of antipathy. [3-45-39]

[Verse Locator](#)

ततः तु सीताम् अभिवाद्य लक्ष्मणः
कृत अञ्जलिः किञ्चिद् अभिप्रणम्य ।
अवेक्षमाणो बहुशः स मैथिलीम्
जगाम रामस्य समीपम् आत्मवान् ॥ ३-४५-४०

40. tataH tu = then, but; aatmavaan lakSmaNaH = self-respectful, Lakshmana; siitaam abhivaadya = Seetha, holding in reverence; kR^ita anjaliH = making, palm-fold; kimcit abhi praNamya = a little, in fore - going to he fore, revered - semi-salute; bahushaH maithiliim avekSamaaNaH [anviikshyamaaNaH] = repeatedly, at Maithili, looking back [checking up]; saH raamasya samiipam jagaama = he, Rama's, proximity, proceeded to.

But then, holding Seetha in usual reverence that self-respectful Lakshmana briefly came to her fore making a reverential palm-fold that briefly, and then he proceeded to the proximity of Rama, while repeatedly looking back at that lonely lady in the thick of forest. [3-45-40]

Till now Lakshmana is at her behind or at her sideways, as he usually stands a foot behind Rama or Seetha, and now came to her fore to revere her vis-à-vis and made a semi-salute, i.e., briefly and briskly adjoined and disjoined his palms, without bringing the joined palms up to his heart or his face. Bringing the folded palms up to one's own heart is suggestive of 'pouring forth one's own heart' at the other, which is known in prayers as iungo manus ante pectus and if it is lifted up to forehead, it is suggestive of 'concentrating with whole of the mind,' and if hands are totally lifted into air it is for the god unknown. But here this iungere manus is neither ante pectus, infra pectus, nor supra abdomen but a quick gesture. He is performing an iSta

namaskaara 'un, interested, greeting...' 'a half-hearted gesture' like a 'cold-handshake' rather than a 'warm' one because he is now sent by her compulsively and compulsorily.

Sheetha's tongue-lashing

Indian woman is no sacred cow. For that matter, no woman is of that kind, unless compulsorily conditioned to be like that. A woman can be said as cow-faced-tigress, as: **go mukha vyaaghra**, [not in dissent.] She prowls, growls and howls at others if her interests are contradicted. Thus, Seetha's is not only a sacred cow but also a shrewd lioness-princess, and her rash talking is not new or instantaneous at this place alone. She said something against Kaikeyi with Sumantra, which, Sumantra does not report to Kausalya in Ayodhya Kanda, chapter 60, and verse 14. One full chapter, Aranya Kanda of 9th is catered to Seetha's haranguing Rama, when Rama wanted to wage an unprovoked war. She does not spare even her own husband, if the contemplated deed is contrary to her thinking, and because she is countering her own husband she includes a saving clause, 'I have spoken in all my womanliness... it is up to you to decide....' otherwise it will be a straight tongue-lashing. Thus talking riff-raff with Lakshmana is no great surprise.

Further, she is angering through perplexity caused by the hearing a help cry similar in tone with her husband's voice: **bhartR^i aarta svara sadR^isham aakrandanam aakraNya vidiirNa hR^idayaa hR^idaya dayitu premNaa kartavyam ajaananaa jaanakii - - - sam utpanna kopayaa siitayaa - bhaaShitam - dk Seetha said mama hetoH praticchannaH** 'for me you are covertly behaving...' and Lakshmana, who is famous for his rashness also said to Seetha **tiikShNaa bhedakaraaH striyaH** 'women are the severe wreckers...' of households, kingdoms etc., remembering Sage Agastya's saying in Aranya, Ch. 13 verse 6: 'With the dangling of hundreds of streaks of thunderbolt and also a weapon's incisiveness, and also with the speediness of an eagle and wind's gust, the women are conformable...'

Besides, Seetha vowed to offer many oblations to Ganga, when crossing that river to enter the deep of forests in Ayodhya II, Ch. 52, verses 87-90: **suraa ghaTa sahasreNa maamsa bhuuta odanena ca yakShyaami aham** 'I will offer thousand pots of liquor, meaty food, if, my husband and I return safely...' Even though Shiromani Vyaakhya says that these are not liquor pots or it is not the meat food, yet they are some offerings to be made by Seetha to Ganga, if they return. She uses many 'if' clauses while praying thus, for the safety of her husband. What will become of them, if Rama's life itself is at stake?

Here, both Seetha and Lakshmana, are accusing each other. It is not reiterated elsewhere in Ramayana, and hence some say that this episode is an interpolation. 'Can these two go on narrating this scandalous dialogue to somebody, detailing how each accused the other...' is the ensuing question. This episode has happened in between these two and it does not merit a discussion with somebody else, because such a discussion will attract many **cha**, **cha-s**, and **chi**, **chi-s** for Seetha, hence this is neither an interpolation nor a repeatable episode.

Then the commentator concludes in saying that each of them is right in his/her way and in emotion, situation and portent. **siitaa vacanasya bharti aarta shabda shravaNa samjaata kheda vashena aapadi raamo avashyam samrakShaNiiya iti etat abhipraayakatvaat | lakShmaNa vacanam api ayukta tara siitaa vacana shravaNa janita kopa vashena pravR^ittam | agastya vacanam tu svataH saralaa siitaa iti abhipraayakam iti na virodhaH - - dk**

Later, Seetha repents for her rash talk with Lakshmana in yuddha kaaNDa, Ch. 113, verses 40, 45-46, saying:

**bhaagya vaiShamya doSheNa purastaat duShkR^itena ca |
mayaa etat praapyate sarvam sva kR^itam hi upbhujyate | |
paapaanaam vaa shubhaanaam vaa vadhaarhaaNaam api vaa |
kaaryam kaaruNyam aaryeNa na kashcit na aparaadhyate | |**

'When my fate is against me, and when my earlier sins [of finding fault with Lakshmana,] have acquired this [incarceration in Lanka...] one has to reap the results of one's own faults... a sinner, or a do-gooder, or one undergoing a capital punishment shall be treated kindly... who is he/she that does not offend...'

These are the very same words of Sugreeva in Kishkindha, Ch. 36, verse 11: "Either in faith or in friendliness if I have overstepped, in the least, that may be pardoned for I am an attendant of yours... for, none is unoffending..." All this culminates into the saying 'to err is human...'

On the other hand, in the perspective of mythology, the time has come for Seetha to go to Lanka, in order to effectuate her curse to Ravana as Vedavati, where Vedavati cursed Ravana, 'I will be the root cause for your total elimination... as Seetha...' For such a transit, Rama shall go away from her, for that she wanted that golden deer and as a good husband Rama ran after it. But this security guard is an obstinate obstacle than Rama and he will not go away from here, because he has to keep custody of his brother's entrustment. Unless such unbearable words are spoken to a self-respectful person like Lakshmana, he does not stir out. To stop his leeching onto her, she had to talk in an abnormal way, which made him to go away, though reluctantly, and which paved the way for Ravana's entry. If the Golden Deer is not there, Rama will not go, if Rama's voice is not heard Lakshmana cannot be sent, and if Lakshmana does not go, Ravana will not come... then a blemish called anavasthaa doSha -- ad infinitum...occurs to Ramayana. If we do not mind to end Ramayana in that way, Ravana will be ruling high, even today...

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंच चत्वारिंशः सर्गः:/font

Thus, this is the 45th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 45

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 46

Verses converted to UTF-8, Nov 09

Introduction

Ravana praises Seetha's beauty by extolling every limb of hers, though he enters like a Brahman sanyaasi, a friar. He indulges in a most untoward laudation that is unbefitting for a saintly and elderly almsman. Unable to refute him, because he is in such a pious garb, she had to invite him as an untimely guest.

[Verse Locator](#)

तया परुषम् उक्तः तु कुपितो राघव अनुजः ।
स विकांक्षन् भृशम् रामम् प्रतस्थे न चिरात् इव ॥ ३-४६-१

1. **tayaa** = by her [Seetha]; **paruSam uktaH** = rudely, who is spoken to [Lakshmana]; **saH raaghava anujaH** = he, Raghava's, younger brother; **kupitaH** = is infuriated; **bhR^isham** = very much; **vi kaankSan** = verily, yearning [to see Rama]; **na ciraat iva** = not, lately [at once]; **raamam pratasthe** = towards Rama, journeyed.

Raghava's younger brother Lakshmana is very much infuriated at Seetha who spoke to him rudely, as such he journeyed towards Rama at once as though he is yearning to see Rama immediately, albeit his heart wanted him to stand guard to Seetha. [3-46-1]

[Verse Locator](#)

तदा आसाद्य दशग्रीवः क्षिप्रम् अंतरम् आस्थितः ।
अभिचक्राम वैदेहीम् परिव्राजक रूप धृक् ॥ ३-४६-२

2. **antaram aasthitaH** = interval [opportunity,] taking hold of; **dasha griivaH** = ten, throated [headed one, Ravana]; **tadaa aasaadya** = then, on getting it - opportunity; **pari vraajaka** = roundabout, moving [Brahman] sanyaasi [meandering friar]; **ruupa dhR^ik [dhR^it]** = aspect, adopting [wearing]; **kSipram** = quickly; **vaidehiim abhicakraama** = to Vaidehi, moved towards - approached.

Quickly taking hold of intervallic time then the ten-headed Ravana approached Vaidehi adopting an aspect of a sanyaasi, a meandering Brahman friar. [3-46-2]

[Verse Locator](#)

श्लक्ष्ण काषाय संवीतः शिखी चत्री उपानही ।
वामे च अंसे अवसज्य अथ शुभे यष्टि कमण्डलू ॥ ३-४६-३
परिव्राजक रूपेण वैदेहीम् अन्ववर्तत ।

3, 4a. **atha** = now; **shlakSNa kaaSaaya samviitaH [tat parivraajakaH]** = smooth [silky,] saffron, enwrapped in [cloaked in] [that sanyaasi is]; **shikhii** = with tufted head-hair; **chatrii** = with an umbrella; **upaanahii** = with [wooden] sandals; **vaame amse** = on left, shoulder; **shubhe yaSTi kamaNDaluu** = auspicious, sanyaasi's shaft, handy water-vessel; **avasajya** = arranged

[hooked - water vessel hooked to hand-shaft]; **parivraajaka ruupeNa** = with meandering sanyaasi's, mien; **vaidehiim anvavartata** = towards Vaidehi, approached to.

That sanyaasi is now cloaked in smooth silky saffron, his head-hair is neatly tufted, sandals are wooden, umbrella is on right shoulder, and on his left shoulder a shaft of sanyaasi is shouldered, onto which his handy water vessel is hooked, and he proceeded towards Vaidehi in a mien of meandering sanyaasi. [3-46-3, 4a]

There are many dress rules to a **sanyasi** 'the Hindu sanyaasi' where the main items are, as said by Sage Angiirasa: **brahma suutram tridanDam ca vastram jantu nivaaraNam | shikyam paatram bR^isiim caiva kaupiinam kaTi veShTitam** 'sacred thread, three-shafts, saffron clothing, deerskin, handy water vessel, grass-mat, loin-cloth, girdle-cloth... by these he will be known as a real sanyasi 'Hindu sanyaasi.' Out of all these items, the shafts make a difference. Vaishnavaites sanyaasi-s handle three shafts tied into one, and the three are symbolic to cit, acit, iishvara 'animate, inanimate, and lord...' and on this Manu says **vaak daNDaH ca mano daNDaH kaaya daNDaH tathaiva ca | yasya ete nihitaa buddhau sa tridaNDii ca ucya te** the word **daNDa** means 'repressing, suppression, control...' thus a sanyaasi has to control his 'speech, mind, and body... by that alone he is renowned as sanyasi... Manu. As such, Ravana is in the getup of an unmistakable Brahman sanyaasi, with an unbridled tongue.

[Verse Locator](#)

ताम् आससाद अतिबलो भ्रातृभ्याम् रहिताम् वने ॥ ३-४६-४
रहिताम् सूर्य चन्द्राभ्याम् संध्याम् इव महत् तमः ।

4b, 5a. ati balaH = great-mighty - Ravana; **vane bhraatR^ibhyaam rahitaam** = in forest, two brothers, without - she who is - Seetha; **taam** = her; **suurya candraabhyaam rahitaam** = sun, moon [either of them,] without; **sandhyaam** = [lively] eventide; **mahat tamaH** = great, darkness - overpowering an evening; **iva** = like; Ravana; **aasasaada** = reached.

As with a pitchiest gloom overcoming the sunless and moonless lively eventide, that great-mighty Ravana came over to Vaidehi in that forest, when she is without two of the brothers, namely Rama and Lakshmana. [3-46-4b, 5a]

[Verse Locator](#)

ताम् अपश्यत् ततो बालाम् राज पुत्रीम् यशस्विनीम् ॥ ३-४६-५
रोहिणीम् शशिना हीनाम् ग्रहवत् भृश दारुणः ।

5b, 6a. tataH = then; **bhR^isha daarunaH** = extremely, sinister [planet, as well as Ravana]; **yashasviniim** = glorious one; **raaja putriim** = king's, daughter - princess; **baalaam** = of young age - youthful one; **taam** = her [at Seetha]; **shashinaa hiinaam rohiNiim** = by Moon, devoid of, at Star Rohini; **grahavat** = like a [bad] planet; **[yathaa** = as with]; **apashyat** = [Ravana] has seen.

As a sinister planet looks over Star Rohini when she is devoid of Moon, that extremely sinister Ravana then looked over the glorious and youthful princess Seetha. [3-46-5b, 6a]

Rohini is the principle star and dear wife of the Moon will be in lunar asterism of the same name, and when she comes in the view of planets like Saturn and Mars astrology predicts earthly havocs. Hence, Ravana is compared with such a planet and Seetha with Rohini.

[Verse Locator](#)

तम् उग्रम् पाप कर्माणम् जनस्थान गता द्रुमाः ॥ ३-४६-६
संदृश्य न प्रकंपन्ते न प्रवाति च मारुतः ।

6b, 7a. ugram paapa karmaaNam = Ravana who is with - ferocity, with iniquitous, activities; **tam samdR^ishya** = him, on observing; **janasthaana gataa drumaaH** = in Janasthaana, gone in [existing in,] trees; **na pra kampante** = are not, in full, sway; **maarutaH ca** = wind, also; **na pra vaati** = not, in full, swing.

On observing ferocious Ravana whose activities are iniquitous, the trees of Janasthaana are not in full sway, nor the wind is in full swing. [3-46-6b, 7a]

[Verse Locator](#)

शीघ्र स्रोताः च तम् दृष्ट्वा वीक्षन्तम् रक्त लोचनम् ॥ ३-४६-७
स्तिमितम् गन्तुम् आरेभे भयात् गोदावरी नदी ।

7b, 8a. shiighra srotaaH ca = rapid, with onrushes, also; godaavarii nadii = Godavari, river; rakta locanam viikSantam = with bloodshot, eyes, one who is looking about; tam dR^iSTvaa = him, on seeing; bhayaat = from fright; stimitam gantum aarebhe = quietly, to go [to rush off,] started to.

On seeing him who is seeing with his bloodshot eyes, River Godavari too is frightened and started to rush off quietly, whose onrush will be rapid otherwise. [3-46-7b, 8a]

The reaction of the trees, wind, and river is as said by gods to Brahma in Bala Kanda, at 1-15-10: "Surya, the Sun will not verily parch Ravana. Maarutha, the Air will not surge at his sides. On seeing Ravana, the lord of the undulating, drifting waves, Ocean... will not pulsate either, and will hide the undulating waves, for the waves are his wives, and Ravana may abduct them... like Seetha."

[Verse Locator](#)

रामस्य तु अंतरम् प्रेप्सुः दशग्रीवः तत् अंतरे ॥ ३-४६-८
उपतस्थे च वैदेहीम् भिक्षु रूपेण रावणः ।

8b, 9a. raamasya tu = Rama's, but - some [lapse or the other]; antaram prepsuH = lapse - misstep, waiting for; dashagriivaH = ten, throated one - Decahedron; raavaNaH = Ravana; tat antare = in that, meanwhile; bhikSu rupeNa = sanyaasi, in the getup of; vaidehiim upatasthe = to Vaidehi neared.

In the meanwhile the Decahedron demon Ravana, who is all the while waiting for some lapse of Rama, neared Vaidehi in the getup of a sanyaasi. [3-46-8b, 9a]

[Verse Locator](#)

अभव्यो भव्य रूपेण भर्तारम् अनुशोचतीम् ॥ ३-४६-९
अभ्यवर्तत वैदेहीम् चित्राम् इव शनैश्चरः ।

9b, 10a. a bhavyaH = not, proper - disgraceful Ravana; bhartaaram anushocatiim vaidehiim = of husband, who is thinking over, to Vaidehi; bhavya rupeNa = proper, in mien [graceful mien of a Brahman almsman]; shanaiH caraH = slower, mover - slow moving Saturn; citraam iva = to Star Citra, as with; abhyavartata = made advances to.

That disgraceful Ravana made advances in a graceful mien of Brahman almsman to Vaidehi who is thinking over her husband, like the slow moving Saturn making advance to Star Citra which will be ominous. [3-46-9b, 10a]

[Verse Locator](#)

सहसा भव्य रूपेण तृणैः कूप इव आवृतः ॥ ३-४६-१०
अतिष्ठत् प्रेक्ष्य वैदेहीम् राम पत्नीम् यशस्विनीम् ।

10b, 11a. kuupaH tR^iNaiH [aavR^itaH] iva = wellspring, by grass, shrouded, like; bhavya rupeNa aavR^itaH = decent, in getup, enshrouded [Ravana]; yashasviniim raama patniim vaidehiim = admirable, Rama, wife of, Vaidehi; prekSyā = seeing her [leering her]; sahasaa atiSThat = in a trice, stood - in her fore.

Like a wellspring shrouded by grass, enshrouded in a decent getup of a Brahman friar, in a trice Ravana leeringly stood before of Vaidehi, the admirable wife of Rama. [3-46-10b, 11a]

This idiomatic usage of tR^iNa kuupa which draws upon straw, is held high by Dr. Satya Vrat, which is repeated often in Ramayana. He says 'Probably Kalidasa too was inspired by this very expression of Valmiki when he put it in the mouth of Shakuntala as she was being repudiated by Dushyanta: ko anyo dharma kancuka praveshinaH tR^iNa kuupa upama asya tava anukaari bhaviShyati - abhij~naana shaakuntalam Act 5.

[Verse Locator](#)

तिष्ठन् संप्रेक्ष्य च तदा पत्नीम् रामस्य रावण ॥ ३-४६-११
शुभाम् रुचिर दन्त ओष्ठीम् पूर्ण चन्द्र निभ आननाम् ।
आसीनाम् पर्णशालायाम् बाष्प शोक अभिपीडिताम् ॥ ३-४६-१२
स ताम् पद्म पलाश अक्षीम् पीत कौशेय वासिनीम् ।
अभ्यगच्छत वैदेहीम् हृष्ट चेता निशा चरः ॥ ३-४६-१३

11b, 12. tadaa = then; raavaNaH = Ravana; raamasya patniim = at Rama's, wife; tiSTan sam prekshya = while standing, eyed; hR^iSTa [duSTa] cetaa = gladdened [wicked,] hearted one; saH nishaa caraH = he, night, walker [Ravana]; shubhaam = at her - auspicious one; rucira danta oSThiim = having fine, teeth, lips; puurNa candra nibha aananaam = full, moon, shiny, visaged one; parNa shaalaayaam aasiinaam = in straw, cottage, who is seated; baaSpa shoka abhipiiDitaam = tears, lamentation, tortured by; padma palaasha akSiim = lotus, petal, eyed one; piita kausheya vaasiniim = ochry, silks, wearing; taam vaidehiim abhyagacChata = at her, Vaidehi, approached.

While standing before her then Ravana eyed at the auspicious wife of Rama, whose lips and teeth are fine, visage is shiny like a full moon, and who is presently tortured by her tearful lamentation and sitting in the straw-cottage, and he approached that lotus-petal eyed Vaidehi who is dressed in ochry silks, as that night-walker is gladdened at his heart for her solitude. [3-46-11b, 12,13]

[Verse Locator](#)

दृष्ट्वा काम शर आविद्धो ब्रह्म घोषम् उदीरयन् ।
अब्रवीत् प्रश्रितम् वाक्यम् रहिते राक्षस अधिपः ॥ ३-४६-१४

14. kaama shara aaviddhaH = Love-god, arrows, hit by; raakSasa adhipaH = demons, king of; dR^iSTvaa = on seeing - her, Seetha; brahma ghoSam udiirayan = Vedic-hymns [said by Brahma,] resonances, uttering [resonating]; [jana] rahite = [people,] without, [to one without companions, to Seetha in solitariness]; pra shritam vaakyam abraviit = well, mannered, sentences, spoke.

He who is hit by the arrows of Love-god that king of demons Ravana, on seeing Seetha entered resonating the resonances of Vedic-hymns as precursory in seeking alms, and spoke these well-mannered sentences to her who is in solitariness. [3-46-14]

[Verse Locator](#)

ताम् उत्तमाम् त्रिलोकानाम् पद्म हीनाम् इव श्रियम् ।
विभ्राजमानाम् वपुषा रावणः प्रशशंस ह ॥ ३-४६-१५

15. tri lokaanaam = in three, worlds; uttamaam = excellent one [Seetha]; padma hiinaam shriyam iva = Divine-lotus, devoid of, Goddess Lakshmi, [just] like; vapuSaa vibhraajamaanaam = with body [beauty of body,] beaming forth; taam raavaNaH prashashamsa ha = her, Ravana, acclaimed, really.

Ravana really acclaimed her who is an excellent one in all the three worlds, beaming forth with the beauty of her body, and who is like Goddess Lakshmi but for Divine-lotus as Her settle, for Seetha is devoid of her settling, namely Rama. [3-46-15]

[Verse Locator](#)

का त्वम् कांचन वर्ण आभे पीत कौशेय वासिनि ।

कमलानाम् शुभाम् मालाम् पद्मिनी इव च बिभ्रती ॥ ३-४६-१६

16. kaancana varNa aabhe = oh, one with - gold's, glitter, glittering; piita kausheya vaasini = ochry, in silks, silkened; padmini iva kamalaanaam = lotus-tendril, like, of lotuses; shubhaam maalaam bibhratii = divine, garland [you wear]; kaa tvam = who, you are.

"Glittering like the glitter of gold, silkened in ochry silks, you are like a lotus-tendril garlanded with divine lotuses as your ensemble, who are you?" Thus Ravana started addressing Seetha [3-46-16]

The beautiful outfits on this lotus-stalk like Seetha are her mukha kamala, netra kamala, kara kamala, paada kamala... 'lotus-eyes, lotus-face, lotus-stalk like hands and lotus-feet and other limbs...' The word padmini also means a 'lake' besides the runner of lotus plant. The first compound is also read as: raupya kaancana aabhaa meaning 'shining like silver and gold...' but it is in limited mms and with very limited use.

[Verse Locator](#)

ह्रीः श्रीः कीर्तिः शुभा लक्ष्मीः अप्सरा वा शुभ आनने ।

भूतिर् वा त्वम् वराअरोहे रतिर् वा स्वैर चारिणी ॥ ३-४६-१७

17. shubha aanane = oh, rosy, faced one; varaarohe = oh, curvaceous one; tvam = [are] you; hriiH kiirtiH shriiH = [personified] Respect, or Renown, or Resplendence; shubhaa lakSmiiH vaa = felicitous, Lakshmi, or; apsaraa = or [nymphal] apsara; bhuutiH vaa = or Benefactress, or; svaira caariNii = or self, moving [motivated woman]; ratiH vaa = Rati, or.

"Oh, rosy faced one, are you the personified numen of Respect, Renown or Resplendence, or the Felicitous Lakshmi herself, or oh, curvaceous one, are you a nymphal Apsara, or the numen of Benefactress, or a self-motivated woman, or Rati Devi, the consort of Manmatha, the Love God. [3-46-17]

These three attributes are as informed by gods to Vishnu about the three wives of Dasharatha at 1-15-20, as: hrii, HR^illekha, virtue, modesty, uprightness... shrii, shriikaara affluence, prosperity and also suggestive of resplendence, radiance of that prosperity or effluence and kiirti fame, renown, glory... a bhuuti, vibhuuti is accordance, give-all, fortune. The ash applied on forehead in worships is to be applied with a verse bhuutir bhuutikar iishvarii... and for each of these attributes, a presiding deity is there with the same name. Here the hrii is also taken to mean bhuu devi 'Mother Earth' another wife of Vishnu. The addressing varaarohe etc., are the attributes of the addressees as a beautiful woman in the group of: varaarohee, matta kaashinii, uttamaa, vara varNinii - amara kosha

[Verse Locator](#)

समाः शिखरिणः स्निग्धाः पाण्डुरा दशनाः तव ।

विशाले विमले नेत्रे रक्तान्ते कृष्ण तारके ॥ ३-४६-१८

18. tava dashanaaH = your, teeth; samaaH = are evenly; shikhariNaH = have tips like jasmine buds; snigdhaaH = smooth; paaNDuraa = whitely; netre vishaale vimale = eyes, broad, spotless; rakta ante = red, at ends; kR^iSNa taarake = black, starred [irises, pupils are black.]

"Your teeth are evenly, smooth and their tips are like jasmine buds, and your whitish broad eyes are spotless, reddish at ends, and pupils are black. [3-46-18]

[Verse Locator](#)

विशालम् जघनम् पीनम् ऊरू करि कर उपमौ ।

एतौ उपचितौ वृत्तौ संहतौ संप्रगल्भितौ ॥ ३-४६-१९

पीन उन्नत मुखौ कान्तौ स्निग्ध ताल फल उपमौ ।

मणि प्रवेक आभरणौ रुचिरौ ते पयो धरौ ॥ ३-४६-२०

19, 20. **vishaalam jaghanam** = beamy, hips; **piinam uuruu** = burly, thighs; **kari kara upamau** = elephant's, hand [trunk,] akin to; **te** = your; **etau** = these; **maNi praveka aabharaNau** = those that have - jewellery, best, ornamented; **payaH dharau** = milk, bearers - two breasts; **upa citau** = butting [rubbing each other]; **vR^ittau** = rotund; **sam hatau** = well, bumping against each; **sam pragalbhitau [sam pra valgitau]** = verily, unobtainable [very, well, swinging up]; **piina unnata mukhau** = brawny, jutting out, faces [of breasts - nipples]; **kaantau** = covetable; **snigdha taala phala upamau** = smooth, palm, fruit, like; **rucirau** = beautiful.

"Your hips are beamy, thighs burly akin to elephant's trunks, and these two breasts of yours that are ornamented with best jewellery are rotund, rubbing and bumping each other, and they are swinging up and up, their nipples are brawny and jutting out, and they are smoothish like palm-fruits, thus they are covetable for they are beautiful. [3-46-19, 20]

[Verse Locator](#)

चारु स्मिते चारु दति चारु नेत्रे विलासिनि ।
मनो हरसि मे रामे नदी कूलम् इव अभसा ॥ ३-४६-२१
करान्तमित मध्या असि सुकेशी संहत स्तनी ।

21, 22a. **caaru smite** = oh, on who has - alluring, smile; **caaru dati** = alluring, teeth; **caaru netre** = alluring, eyes; **vilaasini** = oh, allurer; **raame** = oh, beautiful lady [or, Raamaa, the female form of Rama]; **nadii ambhasaa kuulam iva** = river, by water [by spate,] riverbank [eroding,] as with; **me manaH harasi** = my, soul, you are robbing; **kara anta mita madhyaa** = hand, inside, limitable, waisted - a palmful is your waist; **su keshii** = good, head-hair [velvety hair]; **samhata stanii asi** = - jostling, breasted one, you are - breasts extrusive to each other.

"Oh, allurer, your smile is alluring, teeth are alluring, and your eyes allure, oh, beauty, your waist is palmful, your hair velvety, your breasts are jostling, and you rob my soul as a spate robs riverbank. [3-46-21, 22a]

[Verse Locator](#)

न एव देवी न गन्धर्वी न यक्षी न च किंनरी ॥ ३-४६-२२
न एवम् रूपा मया नारी दृष्ट पूर्वा मही तले ।

22b, 23a. **mayaa** = by me; **mahii tale** = on earth's, face; **evam ruupaa naarii** = this kind of, featured, woman [earthly female]; **na dR^iSTa puurvaa** = not, seen, earlier [hither to]; **devii** = a goddess; **na eva** = not [seen,] in that way; **gandharvii na** = gandharva female, no; **yakSii na** = yaksha female, no; **kinnarii na** = kinnara female, no.

"I have not hitherto seen any earthly female with this kind of features on the face of earth; or, a goddess - no; a gandharva female - no; yaksha female - no; kinnaraa female - no, none whosoever! [3-46-22b, 23a]

[Verse Locator](#)

रूपम् अग्र्यम् च लोकेषु सौकुमार्यम् वयः च ते ॥ ३-४६-२३
इह वासः च कांतारे चित्तम् उन्मथयन्ति मे ।

23b, 24a. **lokeSu agryam te ruupam** = in [three] worlds, excellent, by features; **saukumaaryam vayaH ca** = with fragility, youthfulness, also; **iha kaantaare vaasaH ca** = here, in thick of forest, living, also; **me cittam unmathayanti [unmaadayati]** = my, heart, highly stirring up [maddening, I marvel why.]

"I marvel why an excellent one in all the three worlds by her features, more so, fragile and youthful as yourself should be living here in the thick of forest. [3-46-23b, 24, 25a]

[Verse Locator](#)

सा प्रतिक्राम भद्रम् ते न त्वम् वस्तुम् इह अर्हसि ॥ ३-४६-२४

राक्षसानाम् अयम् वासो घोराणाम् काम रूपिणाम् ।

25b, 26a. **saa** = such as you are; **prati kraama** = return, you go; **te bhadram** = to you, safety betides; **iha tvam vastum na arhasi** = here, to live, you, not, suitable for you [inapt of you]; **ayam** = this [forest]; **ghoraaNaam kaama ruupiNaam** = for ghastly ones, by wish, guise-changers; **raakSasaanaam vaasaH** = for demons, dwelling-place.

Such as you are you go back, let safety betide you, as you are unsuited to live in here, for this forest is the dwelling for ghastly demons who by their wish will be changing their guise. [3-46-24b, 25a]

[Verse Locator](#)

प्रासाद अग्राणि रम्याणि नगर उपवनानि च ॥ ३-४६-२५

संपन्नानि सुगन्धीनि युक्तानि आचरितुम् त्वया ।

25b, 26a. **praasaada agraaNi ramyaaNi** = skyscrapers, rooftops, delightful ones; **sampannaani** = flourishing ones; **sugandhiini** = richly fragranced ones; **nagara upavanaani ca** = city, pleasure-gardens, also - they alone; **tvayaa aacaritum yuktaani** = by you, to saunter, befitting.

"Delightful rooftops of skyscrapers, flourishing and richly fragranced pleasure-gardens of cities alone are meetly to you to saunter. [3-46-25b, 26a]

[Verse Locator](#)

वरम् माल्यम् वरम् गंधम् वरम् वस्त्रम् च शोभने ॥ ३-४६-२६

भर्तारम् च वरम् मन्ये त्वत् युक्तम् असितेक्षणे ।

26b, 27a. **a sita iikSaNe** = not, white, one with eyes - oh, one with blackish eyes; **shobhane** = oh, beauteous one; **varam maalyam** = best, garlands; **varam gandham [bhojyam]** = best, scent [foodstuffs]; **varam vastram ca** = best, clothing, also; **varam bhartaaram ca** = best, husband, also; **tvat yuktam** = to you, meetly; **manye** = I opine.

Oh, beauteous lady, I opine that only best garlands, best scents, best foodstuffs, best clothing are meetly to you, oh, lady with black pupils, hence it is meet and right to you to have a best husband.

Or

"Getting at you, the garlands, scents, foodstuffs, or clothing, they all become the best, because you are the best beauteous one, as such, he alone becomes a best person who gets you as his wife, and it is meet and right to you to choose such a husband, [aside: me alone.] [3-46-26b, 27a]

[Verse Locator](#)

का त्वम् भवसि रुद्राणाम् मरुताम् वा शुचिस्मिते ॥ ३-४६-२७

वसूनाम् वा वराअरोहे देवता प्रतिभासि मे ।

27b, 28a. **shuci smite** = oh, one with impeccable smile; **varaaarohe** = oh, lay with best midriff - a curvaceous one; **tvam kaa bhavasi** = you, who, are; **rudraaNaam** = among Rudraa-gods; **marutaam vaa** = of Marut-gods, or; **vasuunaam vaa** = of Vasu-s, or; **me devataa pratibhaasi** = to me, as goddess, you are beaming forth to me.

"Oh, curvaceous lady, who are you? Oh, one with an impeccable smile, do you belong to Rudraa-gods, or Marut-gods, or to Vasu-s? To me you are beaming forth like a goddess. [3-46-27b, 28a]

Vividly: 'your kind of female is unspotted by me among humans, so you must be some goddess, but I have marked all gods and there I did not find you. This province belongs to demons. As such, gods, gandharva-s, kinnara-s and others cannot enter this place, let alone the gods from Shiva's side, because Shiva is the Ultimate for demons. If so, do you belong to **ekaa dasha rudraa-s** eleven Rudraa-s? Or, because Air can circulate here, do you belong to any of the forty-nine **marut gaNaa-s**, Wind-gods? Or, because earth has ancient connections with **aSTa vasu-s**, eight-Vasu-s, do you belong to any one of them?' Further, Seetha is not smiling throughout this chapter as her mind is set on her husband's safety. Nevertheless Ravana assumes that if Seetha smiles, that smile will be impeccable.

[Verse Locator](#)

न इह गच्छंति गंधर्वा न देवा न च किन्नराः ॥ ३-४६-२८

राक्षसानाम् अयम् वासः कथम् तु त्वम् इह आगता ।

28b, 29a. **iha gandharvaa na gacChanti** = here, gandharva-s, not, they go - arrive; **devaa na** = gods, no; **kinnaraaH ca na** = kinnaraa-s, also, no; **ayam raakSasaanaam vaasaH** = this is, for demons, dwelling-place; **tvam katham iha aagataa** = you, how, to here, have come.

"This is the dwelling-place of demons, and no goddess, nor a gandharva, nor a kinnara can arrive here, but how you have come here? [3-46-28b, 29a]

[Verse Locator](#)

इह शाखामृगाः सिंहा द्वीपि व्याघ्र मृगाः तथा ॥ ३-४६-२९

ऋक्षाः तरक्षवः कंकाः कथम् तेभ्यो न बिभ्यसे ।

29b, 30a. **iha** = here; **shaakh aamR^igaaH** = tree-branch, animals [simians]; **simhaa dviipi vyaaghra** = lions, leopards, tigers; **tathaa** = likewise; **mR^igaaH** = predators; **R^ikSaaH tarakSavaH kankaaH [caranti]** = bears, tigers, vultures, [will be moving]; **tebhyaH katham na bibhyase** = from them, how, not, frightened you are.

"Here, simians, lions, leopards, tigers, likewise other predators, bears, tigers, vultures will be moving. How you are not frightened from them? [3-46-29b, 30a]

[Verse Locator](#)

मद अन्वितानाम् घोराणाम् कुंजराणाम् तरस्विनाम् ॥ ३-४६-३०

कथम् एका महारण्ये न बिभेषि वराअनने ।

30b, 31a. **vara aanane** = oh, best faced one; **mahaa araNye** = in great forest; **mada anvitaanaam** = rut, possessing; **ghoraanaam** = horrendous ones; **tarasvinaam** = mighty ones; **kunjaraanaam** = from [such] elephants; **ekaa katham na bibheSi** = a lonely one, how, not, you are scared.

"Being alone in this forest, oh, lady with a lovely face, how you are unafraid of horrendous and mighty elephants possessed of rut? [3-46-30b, 31a]

[Verse Locator](#)

का असि कस्य कुतः च त्वम् किम् निमित्तम् च दण्डकान् ॥ ३-४६-३१

एका चरसि कल्याणि घोरान् राक्षस सेवितान् ।

31, 32b. **kalyaaNi** = oh, auspicious lady; **tvam** = you; **kaa asi** = who, are you; **kasya** = whose - to whom you belong; **kutaH ca** = from where, also- you have come; **raakSasa sevitaan** = by demons, adored, dreadful, Dandaka forest; **ekaa** = lonely; **kim nimittam carasi** = for what, reason, you move about.

"Oh, auspicious lady, who are you? Whose are you? Also from where are you? And being lonely, what for you are moving in dreadful Dandaka forest that is adored by demons?" Thus Ravana spoke to Seetha. [3-46-31, 32b]

इति प्रशस्ता वैदेही रावणेन दुरात्मना - महात्मना- || ३-४६-३२

द्विजाति वेषेण हि तम् दृष्ट्वा रावणम् आगतम् ।

सर्वैः अतिथि सत्कारैः पूजयामास मैथिली || ३-४६-३३

32b, 33. **duraatmanaa** [**mahaatmanaa**] = by wicked minded one, [by great-souled Ravana]; **raavaNena** = by Ravana; **iti prashastaa** = thus, praised; **maithilii vaidehii** = one from Mithila, Vaidehi; **dvijaati veSeNa aagatam** = by twice-born [Brahman,] with getup, one who arrived; **tam raavaNam dR^iSTvaa** = him, at Ravana, on seeing; **sarvaiH atithi satkaaraiH** = with all, [casual] guest, [affordable] respects; **puujayaamaasa** = she started to revere.

When the wicked minded Ravana praised her in this way, Vaidehi the princess from Mithila has seen him who has arrived in the getup of Brahman and started to revere him with all the respects affordable to a casual guest. [3-46-32b, 33]

[Verse Locator](#)

उपानीय आसनम् पूर्वम् पाद्येन अभिनिमंत्र्य च ।

अब्रवीत् सिद्धम् इति एव तदा तम् सौम्य दर्शनम् || ३-४६-३४

34. **tadaa** = then; **puurvam aasanam upaaniya** = firstly, seat, on fetching; **paadyena abhinimantrya ca** = with water, invited, also; **saumya darshanam** = he who has - gracious, bearing; **[bhiksha] siddham iti eva** = [food, alms] ready, thus, only; **abraviit** = said to him.

She firstly fetched a seat him, then invited him with water for feet-wash, and then said to him who looked gracious in his bearing, 'alms are ready.' [3-46-34]

[Verse Locator](#)

द्विजाति वेषेण समीक्ष्य मैथिली

तम् आगतम् पात्र कुसुंभ धारिणम् ।

अशक्यम् उद्वेष्टुम् उपाय दर्शनान्

न्यमंत्रयत् ब्राह्मणवत् यथा आगतम् || ३-४६-३५

35. **tadaa** = then; **maithilii** = Maithili; **dvijaati veSeNa** = in Brahman's, getup of; **aagatam** = who has arrived; **paatra kusumbha dhaariNam** = a vessel [alms-bowl,] saffron-robe [or, kamaDulu, handy vessel, as the word kusumbha means doubly, robe is taken here,] wearing; **ud dveSTum** = to flatly refute [irrefutable appearance]; **a shakyam** = not, possible one - not a rejectable one; **upaaya [a] darshanaan [apaaya a darshanam]** = idea [reason,] [not,] found [danger, not, seen = one in an unimpering appearance]; **samiikSyaa** = on exploring - him; **braahmaNa vat** = a Brahman, like; **yathaa aagatam** = as, he came **nyamantrayat** = invited.

Maithili explored him who arrived with the features of a Brahman, with a saffron-robe and alms-bowl, and finding no reason to refute him flatly, as he has come like a Brahman, she invited him as a Brahman.

Or

Maithili explored him who arrived with the features of a Brahman, with a saffron-robe and alms-bowl, and as he came with an unimpering appearance of a Brahman, she invited him as she would ordinarily invite a real Brahman. [3-46-35]

Did she recognise Ravana as a pseudo-Brahman or not... is the doubt raised by this verse, because different texts use different compounds **apaaya a darshanam.... upaaya a darshanam** etc. It is concluded that she, for sure, identified him as a pseudo-Brahman, because she has seen many such **sanyasi-s** while she was in Mithila. Hence she is said here as **Maithili** because she hails from Mithila and her father's court was full with these **sanyasi-s, yati-s, parivraajaka-s**. Then it is questioned as to why she invited him, though recognised him as

a pseudo-Brahman. For this Govindaraja says: **kaaSaaya daNDa maatreNa yatiH puujyo na samshayaH** | 'By spotting the saffron robe alone, a **sanyasi** is venerable...'

Then, another doubt is raised as to how she noticed him to be pseudo- **sanyasi** . For this it is said **raatri advaanam yaanam ca strii kathaa laulyam eva ca | mancakam shukla vastram yatiinaam patanaani SaT** || 'Meandering during night, using vehicles, showing interest in episodes relating to women, and relations with women, using a cot to sleep, wearing white cloths... these six show the downfall of his sanyaasi-hood...' Ravana is indulged in **strii kathaa** in the whole of this chapter, in admiring at her lips, breasts, thighs etc., and no usual **swasti vacana, shubha aashiis** 'blessings...' are uttered by him and thus Seetha could discern him to be a pseudo- **sanyasi**.

Though knowing him as such, why should she revere him at all, is another question. What else she could do as his appearance itself is **uddveSTum a+shakyam** 'irrefutable appearance of a Brahman **sanyasi**...' hence, somehow some time is to be gained until the arrival of Rama or Lakshmana. Otherwise, this pseudo- **sanyasi** may cause any pseudo-problem that she cannot solve. For this, the reply is at the word in the last verse **haritam dadarsha...** 'only greenery is seen by her not Rama nor Lakshmana...' And in the next verse itself she is addressing him as a "Brahman..." but not with the titles like **sanyasi** or **yatiishvara, paramahamsa, parivraajaka** etc. A Brahman alone is eligible to take up **sanyaasa** 'Hindu-sanyaasi-hood...' not Kshatriya or others. Hence, she concluded him to be Brahman. When once the sanyaasi-hood is taken he is no more a Brahman and his bodily being neutralises in the Absolute, and such a sanyaasi shall drag on his body, without comfortable bodily needs, until his natural death. But Seetha is addressing him contrary to his stance.

[Verse Locator](#)

इयम् बृसी ब्राह्मण कामम् आस्यताम्
इदम् च पाद्यम् प्रतिगृह्यताम् इति ।
इदम् च सिद्धम् वन जातम् उत्तमम्
त्वत् अर्थम् अव्यग्रम् इह उपभुज्यताम् ३-४६-३६

36. **braahmaNa** = oh, Brahman; **iyam bR^isii** = this is, Darbha-mat; **kaamam aasyataam** = comfortably, be seated; **idam paadyam pratigR^ihyataam** = here is, water, receive it; **iti** = thus on saying; **idam uttamam vana jaatam** = here is, best, in forest, produce [fruits, tubers, victuals]; **tvat artham siddham** = for your, sake, ready; **iha avyagram upabhujiyataam** = now, relaxedly, be dined on.

"Oh, Brahman, this is the Darbha-grass-seat and you be seated comfortably, here is water, receive it for hand and feet wash, here is the forest grown victuals for your sake... dine on them relaxedly..." Thus Seetha said to Ravana. [3-46-36]

[Verse Locator](#)

निमंत्र्यमाणः प्रतिपूर्ण भाषिणीम्
नरेन्द्र पत्नीम् प्रसमीक्ष्य मैथिलीम् ।
प्रसह्य तस्या हरणे धृढम् मनः
समर्पयामास आत्म वधाय रावणः ॥ ३-४६-३७

37. **nimantryamaaNaH** = one who is being invited; **raavaNaH** = Ravana; **prati puurNa bhaaSiniim** = in turn, thoroughly, talking [talking civilities contextually]; **narendra patniim maithiliim** = king's, wife, at Maithili; **pra samiikSya** = on thoroughly, observing; **[sva] aatma vadhaaya** = [his own,] himself, for destruction of; **prasahya** = [even] forcibly; **tasyaa haraNe** = in her, abduction; **manaH dhR^idham samarpayaamaasa** = mind, firmly, started to dedicate.

Ravana thoroughly observed that wife of the king, Maithili, when she invited him talking civilities contextual in inviting a guest, that too Brahman sanyasi, and he firmed up his mind to abduct her even forcibly, and started to dedicate himself for destruction. [3-46-37]

[Verse Locator](#)

ततः सुवेषम् मृगया गतम् पतिम्
 प्रतीक्षमाणा सह लक्ष्मणम् तदा ।
 निरीक्षमाणा हरितम् ददर्श तत्
 महद् वनम् न एव तु राम लक्ष्मणौ ॥ ३-४६-३८

38. tataH = then; su veSam = beautiful, bodied one - shapely Rama; mR^igayaa gatam = for hunting, who has gone; saha lakSmaNam = with Lakshmana - one who ought to return with Lakshmana, or, Lakshmana who might be returning; patim prati ikSamaaNaa = husband, towards, one who is waiting for - Seetha; tadaa = thus; niriikSamaaNaa [vi viikkshamaaNaa] = gazing at [or, seeing all sides]; haritam tat mahat vanam dadarsha = greenery, that, great, forest's, she saw; raama lakSmaNau tu = Rama, Lakshmana, but; na eva = not, thus - she saw.

Then she looked forward for her shapely husband who has gone on a hunting game, and who must be returning along with Lakshmana, and though she looked intently she could only see the green backdrop of that great forest, but not Rama or Lakshmana. [3-46-38]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षट् चत्वारिंशः सर्गः

Thus, this is the 46th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 46

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 47 Verses converted to UTF-8, Nov 09

Introduction

The debate of Seetha and Ravana has started, as Ravana wished to woo Seetha. In the first instance Seetha believes him to be a Vedic Brahman but insists to know about him. Ravana reveals his identity and asks her to become his wife. Thereupon she goes into a frenzied state and brainstorms Ravana in all her curtness.

[Verse Locator](#)

रावणेन तु वैदेही तदा पृष्टा जिहीर्षुणा ।
परिव्राजक रूपेण शशंस आत्मानम् आत्मना ॥ ३-४७-१

1. tadaa = then; jiiirSuNaa = by one who wishes to steal; parivraajaka rupeNa raavaNena = friar's, in mien, by Ravana; pR^iSTaa vaidehii = one who is asked, such Vaidehi; aatmaanam = about herself; aatmanaa = on her own; shashamsa = made clear - informed.

When Ravana whose intention is to abduct her has enquired thus, then on the basis of his Brahman friar's mien Seetha informed about herself on her own. [3-47-1]

[Verse Locator](#)

ब्राह्मणः च अतिथिः च एष अनुक्तो हि शपेत माम् ।
इति ध्यात्वा मुहूर्तम् तु सीता वचनम् अब्रवीत् ॥ ३-४७-२

2. braahmaNaH ca = Brahman, also; atithiH ca = untimely guest, also; such as he is; eSa = he; an uktaH = not, said - if not replied; maam shapeta hi = me, he curses, indeed; iti muhuurtam dhyaatvaa = thus, briefly, thinking; siitaa vacanam abraviit = Seetha, sentence, spoke.

Thinking briefly that, 'he is a Brahman and an untimely guest, he will indeed curse me if he is not replied,' Seetha spoke this sentence. [3-47-2]

A lie cannot be uttered to a sanyaasi, much less to a Brahman. This friar appears as someone who is attired as a sanyaasi to fill his stomach. But he is Brahman, because he came booming Vedic hymns, which no other lesser Brahman can do. Thus, he is someone with a perfect Vedic background... and according to the saying: yatiinaam puujanam kaaryam striyaa vaa puruSena... 'an ascetic is to be revered either by a lady or a gentleman...' and thus he cannot be turned out saying 'my husband is not at home...' and if he is neglected he may curse...' these are the criss-cross thoughts of Seetha at that moment. Ghastly Viradha boldly carried her off at one time, but she is yet to see the cunningness of a demon. So with a half-belief and half-heart she started to talk to him.

[Verse Locator](#)

दुहिता जनकस्य अहम् मैथिलस्य महात्मनः ।
सीता नाम्ना अस्मि भद्रम् ते रामस्य महिषी प्रिया ॥ ३-४७-३

3. aham = I am; maithilasya [raajasya] mahaatmanaH janakasya duhitaa = of Mithila, [King's,] noble-souled, Janaka's, daughter; naamnaa siitaa asmi = by name, Seetha, I am; raamasya priyaa mahiSii [bhaaryaa] = Rama's, dear, queen [wife]; te bhadram = let safety betide you.

"I am the daughter of noble-souled Janaka, the king of Mithila, by name I am Seetha, and the dear wife and queen of Rama, let safety betide you. [3-47-3]

Here some versions use bhaaryaa 'wife' while some use mahiSii 'queen...' and this bhadram te coupled with jihirSuNaa 'abduction wisher...' is taken as a forewarning to Ravana, as she immediately says who her husband is, as she is aware that this friar is Ravana. Then it implicitly means 'you who wish to abduct me, think twice, for my husband is Rama, and let safety prevail on whole of your dynasty, for it is hard to deal with Rama or with his dear queen-wife...'

[Verse Locator](#)

उषित्वा द्वा दश समाः इक्ष्वाकूणाम् निवेशने ।

भुञ्जाना मानुषान् भोगान् सर्व काम समृद्धिनी ॥ ३-४७-४

4. dvaa dasha samaaH = two, ten [twelve,] years; ikshvaakuuNaam niveshane uSitvaa = Ikshvaku's, in residence, on residing; maanuSaam bhogaan bhunjaanaa = humanly, prosperities, relishing; sarva kaama samR^iddhinii = all, cherishes, in sumptuousity - I was.

"On residing in the residence of Ikshvaku-s in Ayodhya for twelve years, I was in sumptuousity of all cherishes while relishing all humanly prosperities. [3-47-4]

Mythically Seetha is Goddess Lakshmi and an accorder of prosperity. Here she is saying that she had to enjoy 'humanly indulgences...' because her husband incarnated himself as a man, and since she had to enjoy along with him in her in-law's place, she enjoyed those luxuries. Or, if this is read as a+ maanuSa bhogaan 'superhuman delights...' [of course, not 'inhuman delights...'] she enjoyed heavenly comforts as she was enjoying as Lakshmi in vaikunTha 'Milky Ocean of Vishnu.' And then, she is indirectly telling Ravana that she has come now as Seetha, after immolating herself as Vedavati, in an earlier incarnation, only to end Ravana.

[Verse Locator](#)

तत्र त्रयो दशे वर्षे राज अमन्त्र्यत प्रभुः ।

अभिषेचयितुम् रामम् समेतो राज मन्त्रिभिः ॥ ३-४७-५

5. tatra = therein [of Ayodhya]; prabhuH raaja = lord and king - Dasharatha; trayaH dashe varSe = thirteenth, in year; raaja mantribhiH sametaH = imperial, ministers, together with; raamam abhiSecayitum = Rama, to anoint [as Crown Prince]; amantryata = deliberated.

"In the thirteenth year the lordly king Dasharatha deliberated together with his imperial ministers to anoint Rama as Crown Prince of Ayodhya. [3-47-5]

[Verse Locator](#)

तस्मिन् संभ्रियमाणे तु राघवस्य अभिषेचने ।

कैकेयी नाम भर्तारम् मम आर्या याचते वरम् ॥ ३-४७-६

6. raaghavasya = Raghava's; tasmin abhiSecane sambhriyamaaNe tu = that, anointment, when being organised, but; kaikeyii naama = Kaikeyi, known as - named; mama aaryaa = my, venerable lady [mother-in-law]; bhartaaram varam yaacate = of her husband - Dasharatha, boon, begged.

"When Raghava's anointment was being organised my venerable mother-in-law known as Kaikeyi begged her husband Dasharatha for a boon. [3-47-6]

[Verse Locator](#)

प्रतिगृह्य तु कैकेयी श्वशुरम् सुकृतेन मे ।
मम प्रव्राजनम् भर्तुर् भरतस्य अभिषेचनम् ॥ ३-४७-७
द्वौ अयाचत भर्तारम् सत्यसंधम् नृपोत्तमम् ।

7, 8a. **kaikeyii** = Kaikeyi; **me shvashuram** = my, with father-in-law; **su kR^itena** = by good, deed [once done by Kaikeyi for Dasharatha]; **pratigR^ihya** = on restraining; **satya sandham nR^ipa uttamam bhartaaram** = truthfulness, abiding one, king, the best one, from such a husband - Dasharatha; **mama bhartuH** = my, husband's; **pra vraajanam** = distant, going [expatriation]; **bharatasya abhiSecanam** = Bharata's, anointment; **dvau** = two [boons]; **ayaacata** = she besought.

"Restraining my veracious father-in-law by a good deed once done by her in his respect, Kaikeyi besought two boons from him, namely expatriation of my husband, and anointment of her son Bharata. [3-47-7, 8a]

[Verse Locator](#)

न अद्य भोक्ष्ये न च स्वप्स्ये न पास्ये कदाचन ॥ ३-४७-८
एष मे जीवितस्य अन्तो रामो यदि अभिषिच्यते ।
इति ब्रुवाणाम् कैकेयीम् श्वशुरो मे स पार्थिवः ॥ ३-४७-९
अयाचत अर्थैः अन्वर्थैः न च यांचाम् चकार सा ।

8b, 9, 10a. **adya** = now; **raamaH abhiSicyate yadi** = Rama, is anointed, if; **na bhokSye** = not, I eat; **na ca svapsye** = not, also, I sleep; **kadaa cana** = in any way - come what may; **na paasye ca** = not, I drink, also; **eSa me jiivitasya antaH** = this way, my, life's, ending; so said Kaika to Dasharatha; **iti bruvaanaam kaikeyiim** = thus, speaking [nagging,] at Kaikeyi; **me saH shvashuraH paarthivaH** = of mine, he that, father-in-law, and king; **anvarthaiH arthaiH** = with meaningful, riches; **ayaacata** = entreated; **saa yaa.ncaam na cakaara** = she, that entreaty, not, made good.

" 'If Rama is anointed now, come what may I will not eat, sleep, or drink, and my life ends this way,' thus Kaikeyi was adamant, and the king and my father-in-law entreated her who is nagging with meaningful riches, but she did not make good on that entreaty. [3-47-8b, 9, 10a]

[Verse Locator](#)

मम भर्ता महातेजा वयसा पंच विंशकः ॥ ३-४७-१०
अष्टा दश हि वर्षाणि मम जन्मनि गण्यते ।

10b, 11. **mahaatejaa mama bhartaa** = great resplendent my, husband; **vayasaa panca vimshakaH** = by age, five, twenty - twenty-five years; **mama janmani** = my, from birth; **aSTaa dasha varSaaNi hi** = eight, ten - eighteen, years, only; **gaNyate** = reckoned up.

"My great-resplendent husband was of twenty-five years of age at that time, and to me eighteen years are reckoned up from my birth. [3-47-10b, 11a]

These foots are said to be nonexistent in some more ancient mms. But lengthy narrations are there in calculating the age of Rama and Seetha, at this point of legend with these stanzas. The letter **bha** in the line **mama bhartaa mahaatejaa** is the ninth letter of Gayatri hymn and thus the ninth book of Ramayana with thousand couplets is started from here. The whole of Ramayana is with twenty-four thousand verses and Gayatri hymn has twenty-four letters, and each book of Ramayana contains a thousand verses, starting with each letter of Gayatri. This is the then classification of the cantos of this epic and such grouping of verses is nonexistent now.

[Verse Locator](#)

राम इति प्रथितो लोके सत्यवान् शीलवान् शुचिः ॥ ३-४७-११

विशालाक्षो महाबाहुः सर्व भूत हिते रतः ।

11b, 12a. raama iti = Rama, thus; loke prathitaH = in world, exalted as; satyavaan shiilavaan shuciH = unambiguous, unblemished, unsullied one; vishaala akSaH mahaabaahuH = broad, eyed one, ambidextrous one; sarva bhuuta hite rataH = all, beings, in welfare, delights in [delights in bringing universal welfare]; [mama bhartaa = is my, husband.]

"Rama - thus he is exalted in the world, an unambiguous, unblemished, unsullied one, and a broad-eyed ambidextrous one, who delights in bringing universal welfare, is my husband. [3-47-11b, 12a]

The dexterity of an archer depends mainly on his sighting and targeting eye. Hence, the eyes and dexterity are to be coupled instead of cleaving them as two attributes of Rama. Otherwise, in Seetha's saying that 'my husband is a broad-eyed one...' it does not make any sense to Ravana, because Ravana's eyes are much more bigger and bloodshot. Thus 'my ambidextrous husband's eyes are broad puNDariika vishaala akshaH, and those eyes are a couple of fish-eye lenses of a camera and can view in 360°, thus you cannot escape their target, in any angle...' Further, these and some more attributes in the coming verses like simha uraska etc., they are the very same words coined by Sage Narada, while informing Valmiki about Rama in the first chapter of Bala Kanda. Some think such repetitions are essentially Homeric. But in Indian scripts they are not mere repetitions but reiteration of the very same concept in the very same words, which is not an epical flaw in view of the ruling aadaraat punarukti, aadaraat dvirukti... 'an affectionate reiteration...' Hence, the very same words are put on the tongue of the principle character, Seetha.

[Verse Locator](#)

कामार्तः च महाराजः पिता दशरथः स्वयम् ॥ ३-४७-१२

कैकेय्याः प्रिय कामार्थम् तम् रामम् न अभिषेचयत् ।

12b, 13a. kaama aartaH = one who is - love, sick - for Kaikeyi; mahaaraajaH pitaa dasharathaH svayam = great-king, [his, Rama's] father, Dasharatha, personally; kaikeyyaaH priya kaama artham = for Kaikeyi's, cherish [aspiration,] desired [by her,] for fulfilling; tam raamam na abhiSecayat = him, Rama, not, anointed.

"But Rama's father Dasharatha was lovesick for Kaikeyi and to fulfil her desired aspiration that great king did not anoint Rama. [3-47-12b, 13a]

[Verse Locator](#)

अभिषेकाय तु पितुः समीपम् रामम् आगतम् ॥ ३-४७-१३

कैकेयी मम भर्तारम् इति उवाच द्रुतम् वचः ।

13b, 14a. abhiSekaaya = for anointment; pituH samiipam aagatam = to father's, presence of, [when] arrived; mama bhartaaram raamam = to my, husband Rama; kaikeyii iti drutam [dhR^itam] vacaH uvaaca = Kaikeyi, these, readily [decidedly,] words, spoke.

"When Rama arrived in the presence of his father, Kaikeyi readily and decidedly spoke these words to my husband. [3-47-b, 14a]

[Verse Locator](#)

तव पित्रा समाज्ञप्तम् मम इदम् शृणु राघव ॥ ३-४७-१४

भरताय प्रदातव्यम् इदम् राज्यम् अकण्टकम् ।

14b, 15b. raaghava = oh, Raghava; tava pitraa sam aaGYaptam = your, by father, verily, proclaimed; idam mama shR^iNu = this, mine [from me,] you hear; a kaNTakam idam raajyam = not, thorny [thornless,] this, kingdom; bharataaya pra daatavyam = to Bharata, well, accorded.

" 'What your father has proclaimed, oh, Raghava, that may be heard from me. He said, 'let this thornless kingdom be accorded to Bharata.' [3-47-14b, 15a]

[Verse Locator](#)

त्वया तु खलु वस्तव्यम् नव वर्षाणि पंच च ॥ ३-४७-१५
वने प्रव्रज काकुत्स्थ पितरम् मोचय अनृतात् ।

15b, 16a. **kaakutstha** = oh, Kakutstha Rama; **tvayaa** = by you; **nava panca ca** = nine, five, also - nine plus five - fourteen; **varSaaNi** = years; **vane vastavyam khalu** = in forest, inhabitable, indeed; **pra vraja** = onward, move [you repair to forests]; **pitaram a nR^itaat mocaya** = father, from untruthfulness, be released [redeemed from the remorse of perjury.]

"And you, oh, Kakutstha Rama, indeed have to inhabit the forests for nine plus five years, hence you repair to forests and redeem your father from the remorse of perjury.' [3-47-15b, 16a]

[Verse Locator](#)

तथा इति उवाच ताम् रामः कैकेयीम् अकुतो भयः ॥ ३-४७-१६
चकार तत् वचः तस्या मम भर्ता दृढ व्रतः ।

16b, 17a. **a kutaH bhayaH** = not, from anywhere, one who has fear - an unfearing one from any side, Rama; **dR^iDha vrataH** = resolute, to pledge [strong-willed one]; **mama bhartaa raamaH** = my, husband, Rama; **tathaa iti** = so be it; **taam kaikeyiim uvaaca** = to her, to Kaikeyi, having said; **tasyaaH tat vacaH cakaara** = her, that, word [dictate,] made good [followed.]

" 'As an unfearing one from any quarter and as a resolute one in his pledge my husband Rama said 'so be it' to Kaikeyi and followed her dictate. [3-47-16b, 17a]

[Verse Locator](#)

दद्यात् न प्रतिगृह्णीयात् सत्यम् ब्रूयात् न च अनृतम् ॥ ३-४७-१७
एतत् ब्राह्मण रामस्य व्रतम् ध्रुवम् अनुत्तमम् ।

17b, 18a. **dadyaat** = [he] gives - a renderer; **na prati gR^ihNiiyaat** = not, in turn, takes [not a recipient]; **satyam bruuyaat** = truth, speaks; **a nR^itam na ca** = un, truth, not, also [least of all]; **braahmaNa** = oh, Brahman; **etat raamasya** = this is, Rama's; **dhruvam** = unalterable; **anuttamam** = un, surpassable; **vrataam** = vow.

"My husband is evermore a renderer but not a recipient, and forever he speaks truth, and not the untruth, least of all. Oh, Brahman, this is the unalterable and unsurpassable vow of Rama. [3-47-17b, 18a]

In Maha Bharata Dharmaraja is informed that 'a king shall give, but he shall not beseech, he can perform a Vedic Ritual but cannot make it performed by others, he can learn Veda-s, but cannot teach them, he shall endeavour to govern the people [properly...] dadyaat raajaa na yaaceta yajeta na yaajayeta | na adhyaapayet adhiyita prajaan ca paripaalayet || bhaarata - raaja dharma

[Verse Locator](#)

तस्य भ्राता तु वैमात्रो लक्ष्मणो नाम वीर्यवान् ॥ ३-४७-१८
रामस्य पुरुषव्याघ्रः सहायः समरे अरिहा ।

18b, 19a. **tasya raamasya** = that, Rama's; **vi maatraH [dvai maatra]** = of another mother [second-mother]; **bhraataa** = brother of; **viiryavaan puruSa vyaaghraH** = valorous one; manly tiger; **lakSmaNaH naama** = Lakshmana, known as; **samare ari haa** = in war, enemy, eliminator.

"One known as Lakshmana is such a Rama's brother from another mother, and he is a valorous one, tigerly-man, and an eliminator of enemies in war. [3-47-18b, 19a]

A stepmother is called as **vi maata** or **dvaimaata** and it is said **vaimaatreyo vimaatR^ija** - amara
kosha one is other mother, the other is second-mother, both are the nomenclatures of a stepmother.

[Verse Locator](#)

स भ्राता लक्ष्मणो नाम धर्म चारी दृढ व्रतः ॥ ३-४७-१९

अन्वगच्छत् धनुष् पाणिः प्रव्रजंतम् मया सह ।

19b, 20a. **dharma caarii** = virtue, follower; [**brahmacaarii** = celibate]; **dR^iDha vrataH** = steadfast, in commitment; **lakSmaNaH naama** = Lakshmana, known as; **saH bhraataa** = he that, brother; **dhanuS paaNiH** = bow, handling; **mayaa saha pravrajantam** = with me, along, proceeding; [**raamasya**] **sahaayaH** = [to Rama,] as helpmate; **anvagacChat** = followed

"He who is known as Lakshmana, a follower of virtue and steadfast in his commitment, followed Rama handling his bow as a helpmate, when Rama was proceeding to forests along with me. [3-47-19b, 20a]

Some texts use the word **brahma caarii** 'celibate' basing on the word Rama used when saying about Lakshmana to Shuurpanakha about Lakshmana as **apuurvii** while some others use as above.

[Verse Locator](#)

जटी तापस रूपेण मया सह सह अनुजः ॥ ३-४७-२०

प्रविष्टो दँडकारण्यम् धर्म नित्यो धृढ व्रतः ।

20b, 21a. **dharma nityaH** = in probity, always [one who is abiding]; **dhR^iDha vrataH** = resolutely, vowed - such Rama; **jaTii taapasa rupeNa** = tufty-haired, saint, in aspect [Rama]; **mayaa saha** = me, along with; **saha anujaH** = with, his brother [Lakshmana]; **danDaka araNyam praviSTaH** = Dandaka, forest entered.

"Because Rama always abides in probity and resolutely vowed to it, he entered Dandaka forest in the aspect of a tufty haired saint along with me and his brother. [3-47-20b, 21a]

[Verse Locator](#)

ते वयम् प्रच्युता राज्यात् कैकेय्याः तु कृते त्रयः ॥ ३-४७-२१

विचराम द्विज श्रेष्ठ वनम् गंभीरम् ओजसा ।

21b, 22a. **dvija shreSTha** = oh, Brahman, the eminent; **te vayam** = those, we- such a we are we; **trayaH** = three of us; **kaikeyyaaH kR^ite tu** = for Kaikeyi, sake of, but for; **raajyaat pra cyutaa** = from kingdom, verily, fallen [downfallen]; **ojasaa** = on our own mettle; **gambhiiram vanam vicaraamaH** = impenetrable, forest, we are moving about.

"Such as we are, oh, eminent Brahman, we three are moving about the impenetrable Dandaka forest just by our own mettle as we fell down from kingdom owing to Kaikeyi. [3-47-21b, 22a]

[Verse Locator](#)

समाश्वस मुहूर्तम् तु शक्यम् वस्तुम् इह त्वया ॥ ३-४७-२२

आगमिष्यति मे भर्ता वन्यम् आदाय पुष्कलम् ।

रुरून् गोधान् वराहान् च हत्वा आदाय अमिषान् बहु ॥ ३-४७-२३

22b, 23. **muhuurtam samaashvasa** = for a moment, be comfortable; **tvayaa iha vastum shakyam** = by you, here, to take rest, possible; **me bhartaa** = my, husband; **ruruun** = stag with black stripes; **godhaan** = mongooses like [civet-like mammals of the family Viverridae, esp. of the genus Herpestes, Marathi manguus]; **varaahaan ca** = wild-boars, also; **hatvaa** = on killing; **bahu amiSaan aadaaya** = aplenty, meat, on taking; **puSkalam vanyam aadaaya** = plentiful, forest produce, on taking; **aagamiSyati** = will be coming [soon.]

"Be comfortable for a moment, here it is possible for you to make a sojourn, and soon my husband will be coming on taking plentiful forest produce, and on killing stags, mongooses, wild boars he fetches meat, aplenty. [3-47-22b, 23]

[Verse Locator](#)

सः त्वम् नाम च गोत्रम् च कुलम् आचक्ष्व तत्त्वतः ।
एकः च दण्डकारण्ये किम् अर्थम् चरसि द्विज ॥ ३-४७-२४

24. **dvija** = oh, Brahman; **saH tvam** = such as you are; **naama ca gotram ca kulam ca** = name, also, parentage, also, caste, also; **tattvataH aacakSva** = in actuality, make mention of; **ekaH ca** = lonesomely, also; **daNDaka araNye** in Dandaka, forest; **kim artham carasi** for what, reason, you wander.

"Such as you are, oh, Brahman, you may make mention of your name, parentage and caste, in their actuality. For what reason you are wandering in Dandaka forest lonesomely?" Thus Seetha questioned Ravana. [3-47-24]

She is addressing him as 'oh, Brahman...' and yet asking his caste. This is a tricky stanza. This implies her knowledge and/or ignorance about Ravana. As a housewife, it is a natural question to be put to an out-of-way friar moving in the deep of forests. Here, neither a village, nor a single family, nor even a human being is available to accord alms, and this odd almsman is moving here who is supposed to move about villages as said: **bhiksha artham graamam pravishet..** Or, she must be asking him about his caste, creed etc., when he was a householder. But it is out of place. On the other hand, if Seetha is from a well-trained family, she is not supposed to question the caste, creed, and name of a real sanyaasi. Again, she is asking him to reveal himself 'in essence, truthfully.' She might have thought him to be a cursing Brahman in the first instance, but she might have found him out to be a pseudo-sanyaasi. Now that she is slowly realising that he may not be a proper Brahman either, she may be asking him straightforwardly. Because Ravana is coming out of Brahman's guise in next two stanzas, it is said that she pointedly asked him as above.

[Verse Locator](#)

एवम् ब्रुवत्याम् सीतायाम् राम पत्नीआम् महाबलः ।
प्रत्युवाच उत्तरम् तीव्रम् रावणो राक्षसाधिपः ॥ ३-४७-२५

25. **raama patniiaam [patnyaam] siitaayaam** = to Rama's, wife, Seetha; **evam bruvatyaam** = this way, while still speaking; **mahaabalaH raakSasaadhipaH raavaNaH** = great-mighty, demons, king, Ravana; **tiivram uttaram** = brusque, reply; **prati uvaaca** = in turn, said [replied.]

Ravana, the great-mighty king of demons, brusquely replied Seetha, the wife of Rama, while she is still speaking in this way. [3-47-25]

[Verse Locator](#)

येन वित्रासिता लोकाः स देव असुर मानुषा ।
अहम् सः रावणो नाम सीते रक्षो गण ईश्वरः ॥ ३-४७-२६

26. **siite** = oh, Seetha; **aham** = I am [he]; **yena** = by whom; **sa deva asura maanuSaa** = with [composed of,] gods, demons, humans; **lokaaH** = [all] worlds; **vi traasitaaH** = [are] highly, startled; such a being I am; **saH rakSaaH gaNa iishvaraH** = he that, demon, hosts, sovereign of; **raavaNaH naama** = Ravana, known as.

"Oh, Seetha, of whom all the worlds composed of gods, demons and humans are highly startled, I am that sovereign of hosts of demons, known as Ravana. [3-47-26]

[Verse Locator](#)

त्वाम् तु कांचन वर्ण आभाम् दृष्ट्वा कौशेय वासिनीम् ।
रतिम् स्वकेषु दारेषु न अधिगच्छामि अनिन्दिते ॥ ३-४७-२७

27. a nindite = oh, not, peccable one; kaancana varNa aabhaam = golden, hued, glittering; kausheya vaasiniim = ochry-silks, attired in; tvaam dR^iSTvaa = you, on seeing; svakeSu daareSu = in my, wives; ratim = pleasure; na adhi gacChaami = not, I derive.

"On seeing you, oh, impeccable one, glittering with golden complexion and attired in ochry-silks, I derive no pleasure in my wives. [3-47-27]

Ravana as a devotee of Lakshmi said the above as a renouncer. tvaam dR^iSTvaa 'on seeing you...' after a long time... svakeSu 'in my kith and kin...' daareSu wives...' ratim 'pleasure, involvement...' na adhigacChaami 'not, I attain...' 'On seeing you, I no longer can attain pleasure with my kith and kin, or with my wives... for I have seen my ultimate motherly goddess... thus I am ready to renounce this accursed being of Ravana...' Maheshvara Tirtha.

[Verse Locator](#)

बह्वीनाम् उत्तम स्त्रीणाम् आहतानाम् इतः ततः ।
सर्वासाम् एव भद्रम् ते मम अग्र महिषी भव ॥ ३-४७-२८

28. itaH tataH = from here, and there; aahR^itaanaam = [by me,] appropriated; bahviinaam = among many - superior class ladies; sarvaasaam eva = [above] all of them, thus; uttama striiNaam = choicest, women; mama agra mahiSii = my, prime, queen; bhava = you become; te bhadram = you, be safe.

"You become my prime queen above all the choicest women with superior status, whom I have appropriated from here and there. [3-47-28]

Ravana as devotee is saying: aaR^itaanaam uttamam striiNaam 'To all of the choicest women appropriated by me...; mama to me'; agra mahiSiiyaa 'to the one who is my prime queen'; tasyaaH ca mama ca to her and to me; bhava iishvarii you be the ruling deity; 'To all of the choicest women appropriated by me... and to the one who is my present prime queen, namely Mandodari, to her and to me, and to all of us, you be the ruling deity...' Tiirtha.

[Verse Locator](#)

लंका नाम समुद्रस्य मध्ये मम महापुरी ।
सागरेण परिक्षिप्ता निविष्टा गिरि मूर्धनि ॥ ३-४७-२९

29. lankaa naama = Lanka, known as; mama mahaa purii = my, great, city; samudrasya madhye = ocean's, amidst - is there; saagareNa pari kSiptaa = by ocean, around, encompassed; that Lanka; giri muurdhani = mountain, on top; niviSTaa = nestled.

"Nestled on a mountaintop my great city known as Lanka is there in the midst of an ocean and all over encompassed by an ocean. [3-47-29]

[Verse Locator](#)

तत्र सीते मया सार्धम् वनेषु विचरिष्यसि ।
न च अस्य वन वासस्य स्पृहयिष्यसि भामिनि ॥ ३-४७-३०

30. siite = oh, Seetha; tatra mayaa saardham = there, with me, along with; vaneSu = in pleasure-gardens; vicariSyasi = you can saunter; bhaamini = oh, lady with resentment; asya vana vaasasya = about this, forest, dwelling; na ca spR^iha yiSyasi = not, also - at all events, think back to.

"Oh, Seetha, there you can saunter in pleasure-gardens along with me, and oh, lady with resentment, you will not think back to this forest-living, at all events. [3-47-30]

The word bhaamini is an addressing to a beautiful lady, who is with some anger or resentment kopanaa saa eva bhaaminii - amara kosha and Ravana mistook Seetha's fury as 'an anger in passion.'

[Verse Locator](#)

पंच दास्यः सहस्राणि सर्व आभरण भूषिताः ।

सीते परिचरिष्यन्ति भार्या भवसि मे यदि ॥ ३-४७-३१

31. siite = oh, Seetha; me bhaaryaa bhavasi yadi = my, wife, you become, if; sarva aabharaNa bhuuSitaH = all [every description,] ornaments, adorned with; panca sahasraaNi daasyaH = five, thousand, handmaidens; paricariSyanti = will be in your attendance.

"Oh, Seetha, if you become my wife five thousand handmaidens adorned with ornaments of every description will be in your attendance." Thus Ravana said to Seetha. [3-47-31]

Ravana, the devotee, is saying panca sahasraaNi daasyaH 'five thousand servants...' me 'with me... together with me' paricariSyasi yadi tava 'if we all render service to you...' then you will be baaryaa; bha + aaryaa; bhaayaa= kaantyya, aaryaa= puujyaa 'by your splendour...' bhavasi you will become the venerable Goddess Lakshmi by your own splendour while thousands are serving you..'

[Verse Locator](#)

रावणेन एवम् उक्ता तु कुपिता जनक आत्मजा ।

प्रत्युवाच अनवद्यांगी तम् अनादृत्य राक्षसम् ॥ ३-४७-३२

32. raavaNena evam uktaa tu = by Ravana, this way, she who is said, but; an a vadya angii = without, not, appreciable, limbed - one with flawless limbs - Seetha; janaka aatmajaa kupitaa = Janaka's, daughter, is infuriated; tam raakSasam = him, that demon; an aadR^itya = not, honouring - discourteously; pratyuvaaca = replied.

When Ravana said in this way, Seetha the daughter of Janaka, a flawless one by her physique, dishonoured and replied that demon. [3-47-32]

Here the word tu in raavaNena evam uktaa tu is said as tu shabdena puurvokta upacaara vacana vilakshaNa vacana it means ultimately as - Seetha spoke in derision.

[Verse Locator](#)

महा गिरिम् इव अकंप्यम् महेन्द्र सदृशम् पतिम् ।

महा उदधिम् इव अक्षोभ्यम् अहम् रामम् अनुव्रता ॥ ३-४७-३३

33. mahaa girim iva = sturdy, mountain, like; a kampyam = not, flexible; mahendra sadR^isham = lordly Indra, comparable to; mahaa udadhim iva = vast, ocean, like; a kSobhyam = not, be roiled - be churned - unshakeable; such a; patim raamam = husband, Rama; aham anu vrataa = I, follow up on [adhere,] avowed to.

"I have avowed to adhere to such a husband Rama, who is inflexible like a sturdy mountain, comparable to lordly Indra, unshakable like a vast ocean. [3-47-33]

Vividly: 'A mountain will be unswerving even if a hundred thunderbolts strike it at once, thus is my husband... but you, you are always swerving while hankering after your petty cherishes... thus, you are a straw in the wind... my husband is a coequal of Indra, while you are humiliated by Indra's son. The ocean will be turbulent on its surface but it will be calm and clear at its abyss, engulfing unusual treasures... though my husband appears as a passionate person, an indulgent person in humanly pursuits, from hunting games to hollering, in worldly agonies and ecstasies, but at his heart, he is like the fathomless serene ocean... I have avowed to follow him in this lifetime.'

[Verse Locator](#)

सर्व लक्षण संपन्नम् न्यग्रोध परि मण्डलम् ।

सत्य संधम् महाभागम् रामम् अनुव्रता ॥ ३-४७-३४

34. [aham = I am]; sarva lakshaNa sampannam = all, endowments, enriched; nyagrodha pari maNDalam = banyan tree [like,] surmounted, with orbicularity; satya sandham =

truthfulness, as his target; mahaabhaagam high-minded one; **raamam anuvrataa** = to such a Rama., I avowed to adhere.

"He who is enriched with all endowments, and who is like a banyan tree with its surmounted orbicularity, the high-minded one with truthfulness alone is his target, and I am avowed to adhere to such a Rama. [3-47-34]

The banyan tree is an Indian fig tree, *Ficus benghalensis*, the branches of which hang down and root themselves. The simile of a banyan tree to Rama says that: he is an atom in the atomic seed of that tree. On its growth, it spreads so wide and broad and every branch take its own root like the manifold growth of this universe. Hence, every individual being is his offspring and progeny. And the whole universe is pervaded by his 'tree-top' like shelter. Secondly, that tree gives shelter to innumerable beings for it is so wide at its apex. Hence, anyone can take shelter under Rama, because he is obliged to oblige all **sarva jana anukuulata** as said in an ancient saying: **kuupa udakam vaTa cchaayaa yuvatiinaam stana dvayam | shiitaa kaale bhavet uShNam uShNa kaale bhavet shiitalam** || 'water in a well, banyan tree shade, maiden's two breasts, will warm up in cold season and cool down in hot season...' Govindaraja.

[Verse Locator](#)

महाबाहुम् महोरस्कम् सिंह विक्रांत गामिनम् ।
नृसिंहम् सिंह संकाशम् अहम् रामम् अनुव्रता ॥ ३-४७-३५

35. **aham** = I; **mahaa baahum** = great, are his arms [ambidextrous]; **mahaa uraskam** = broad-chested; **simha vikraanta gaaminam** = lion, with prance, strider; **nR^i simham** = man, lion [here, not exactly a lion, the best, foremost, supreme one]; **simha samkaasham** = lion, like; **raamam anuvrataa** = to such a Rama, avowed to adhere.

"He who is ambidextrous, broad-chested, supreme among men, and a lion-like person with the strides of prancing lion, and I am avowed to adhere to such a Rama. [3-47-35]

'His dexterity is evident from the moment he started to save the order of universe, at the time churning Milky Ocean, becoming Mohini, becoming a Fish, a Tortoise etc. His strides are evident, when he as a dwarfish boy strode all the three worlds. As a lion-man, he tore the very stomach of the evil and now he is striding like a prancing lion towards you, for you alone are the prey for that lionised human incarnation...'

[Verse Locator](#)

पूर्ण चन्द्र आननम् वीरम् राज वत्सम् जितेन्द्रियम् ।
पृथु कीर्तिम् महाबाहुम् अहम् रामम् अनुव्रता ॥ ३-४७-३६

36. **aham** = I; **puurNa candra aananam** = full, moon, faced; **viiram** = valiant one; **raaja vatsam** = king's, son; **jita indriyam** = self-conquered one; **pR^ithu kiirtim** = expressly, acclaimed; **mahaabaahum [mahaa aatmaanam]** = effectively, armed [high-souled]; **raamam anuvrataa** = to such a Rama, avowed to adhere.

"He who is a valiant one with a face like that of full-moon, a prince with his self-conquered, and he who is expressly acclaimed and effectively armed, and I am avowed to adhere to such a Rama. [3-47-36]

'He is a valiant person and he confronts, if need be, his enemies straightforwardly, about which you have heard when your Khara, Dushana, and others are eliminated by him... but you are sneaky and slithery... you are ever a thief, never a valiant one... his face is like a pleasant full-moon, at any given opportunity, while yours is revulsive... and you are like the eclipsing planet Rahu or Ketu, whose effect lasts a few minutes... he is expressly acclaimed for his welfare activities and of course, you are also expressly acclaimed, but, only for your ill-faring actives... the senses of an yet to be crowned prince will be like the unbridled horses... but my husband conquered his own senses like an uncrowned sagacious emperor... while you, though you declare yourself as the monarch of demons, there is not even an iota of self-righteousness in you, befitting even to a petty king... then where is the question of your majesty, monarchy, or sovereignty...'

Seetha reiterates the statement 'I am avowed to adhere to such a Rama...' four times. This is **daarDhyata** - said for the purpose of 'reinforcement' of her statement.

[Verse Locator](#)

त्वम् पुनः जंबुकः सिंहीम् माम् इह इच्छसि दुर्लभाम् ।

न अहम् शक्या त्वया स्प्रष्टुम् आदित्यस्य प्रभा यथा ॥ ३-४७-३७

37. jambukaH = a fox; tvam punaH = you [being a fox,] again [on the other hand, yet]; dur labhaam = not [at all,] accessible one; simhiim = a lioness; maam = me; iha icChasi = now, you fancy; aadityasya prabhaa yathaa = Sun's, Shine, as with; aham tvayaa spraSTum = I, by you, to touch - to seize; na shakya = not, possible.

"You being a fox you woo me who am an absolutely inaccessible lioness? Why wooing, it is impossible for you to touch me as with the untouchable Shine of the Sun. [3-47-37]

A fox usually waits in a ditch until the lion or lioness finishes its feast. The lion will have its lion's share and go away. Then the lioness and her cubs have their share and go away. Then it is the day of the fox-in-the-ditch. 'Like a fox-in-the-ditch, how you dare to come to an inaccessible lioness, when the lion departed...' Next, Sun's wife is Prabha or Shine and she is non-figural resplendent entity. She is perceivable but untouchable. If anyone can lay his hands on her by the dint of his yogic or ascetic practises, and if he baskets that Shine for use in night, that night becomes a day, for it will be shining with sunshine, and thus his pleasurable night is evanished. Thereby he looses his minimal personal comfort of a night and it will be self-ruinous to experiment with such ideas.

[Verse Locator](#)

पादपान् कांचनान् नूनम् बहून् पश्यसि मंदभाक् ।

राघवस्य प्रियाम् भार्याम् यः त्वम् इच्छसि राक्षस ॥ ३-४७-३८

38. raakshasa = you demon; yaH tvam = which, you are - you who are; raaghavasya priyaam bhaaryaam icChasi = Raghava's, dear, wife, cherishing; manda bhaak = [are an] ill, fated [demon]; such as you are you; nuunam = undeniably; kaancanaan paadapaan = golden, trees; bahuun pashyasi many, you, are visualising.

"You who are an ill-fated demon, oh, demon, by your wooing the dear wife of Raghava, thus you must be visualising many golden trees, undeniably. [3-47-38]

A dying person fantasises golden trees and the like presuming his travel to heaven. By these illusions his death is predictable.

[Verse Locator](#)

क्षुधितस्य च सिंहस्य मृग शत्रोः तरस्विनः ।

आशी विषस्य वदनात् दम्ष्ट्राम् आदातुम् इच्छसि ॥ ३-४७-३९

39. mR^iga shatroH = animals, challenger of; tarasvinaH = expeditious ones [expeditious lion and rebounding serpent]; kSudhitasya simhasya = ravenous, lion's; aashii viSasya vadanaat = serpent, venomous, from mouth; damSTraam aadaatum icChasi? = fangs, to twitch, do you wish to?

"Do you wish to twitch fangs from the mouth of a ravenous lion, the expeditious challenger of animals, and from the mouth of a rebounding venomous serpent. [3-47-39]

The simile of lion and serpent is to Rama and the fangs to Seetha. A lion or a snake knows well how to protect its instruments, namely fangs. Hence, Seetha is the fang of expeditious and ravenous Rama in eliminating evil on earth and now he will become a grudging venomous cobra too, for its tail is going to be trampled, by Seetha's abduction. Thus, the instrumentality of Seetha is established and no instrument needs to bother on its own, because its owner takes care of that instrument.

[Verse Locator](#)

मंदरम् पर्वत श्रेष्ठम् पाणिना हर्तुम् इच्छसि ।

काल कूटम् विषम् पीत्वा स्वस्तिमान् गंतुम् इच्छसि ॥ ३-४७-४०

40. parvata shreSTham mandaram = mountain, the best [massive,] Mt. Mandara; paaNinaa hartum icChasi? = by [the sleight of] hand, to steal, do you wish to; kaalakuuTam viSam piitvaa = lethal, venom, on consuming; svastimaan gantum icChasi? = healthily, to go [decamp,] you wish to?

"Do you wish to steal away the massive Mandara Mountain by the sleight of your hand, but how do you wish to decamp healthily without consuming lethal poison? [3-47-40]

She is reminiscing her emergence. Mt. Mandara is mentioned but not Mt. Himalayas or Mt. Meru, even though they are more massive and lofty. Vishnu used Mt. Mandara as a churn-staff when Milk Ocean was churned, but not Himalayas or Meru and the burden of that Mt. Mandara was sustained by Vishnu alone as a Tortoise, which is impossible for simpletons like Ravana, as Ravana failed to lift Mt. Kailash. Before Lakshmi's emergence from the churning Milk Ocean, Her elder sister haalaahala 'lethal poison' emerged and it could be contained only by Shiva, and now, if Ravana contemplates to consume her elder sister kaalakuuTa, haalaahala 'lethal poison' it is evident what will become of him. This is nidarshana alankaara; samaanya vaakyaaartha aikyata 'aesthetics of correspondence...'

[Verse Locator](#)

अक्षि सूच्या प्रमृजसि जिह्वया लेढि च क्षुर्म् ।
राघवस्य प्रियाम् भार्याम् अधिगंतुम् त्वम् इच्छसि ॥ ३-४७-४१

41. tvam = you; raaghavasya priyaam bhaaryaam = Raghava's, dear, wife; adhi gantum [yadi] icChasi = to over, ride - steal off, [if,] wish to; such you; suucyaa = with needle [with needlepoint]; akSi pra mR^ijasi = eyes, verily [deeply,] you wish to wipe [scrape]; jihvayaa kSuram leDhi = with tongue, licking, razor-blade.

"If you wish to override the dear wife of Raghava, then it is as good as wishing to deeply scrape your eyes with needlepoint, and licking the razorblade with your tongue. [3-47-41]

[Verse Locator](#)

अवसज्य शिलाम् कण्ठे समुद्रम् तर्तुम् इच्छसि ।
सूर्या चन्द्रमसौ च उभौ प्राणिभ्याम् हर्तुम् इच्छसि ॥ ३-४७-४२
यो रामस्य प्रियाम् भार्याम् प्रधर्षयितुम् इच्छसि ।

42, 43a. yaH = which you; raamasya priyaam bhaaryaam = who, Rama's, dear, at wife; pra dharSayitum icChasi = bitterly, to intimidate, wishing to; such you; kaNThe shilaam avasajya = at neck, boulder, arraying - like dress material; samudram tartum icChasi = ocean, to swim for it, you wish to; suuryaa candramasau ubhau = Sun, Moon, both; praaNibhyaam hartum icChasi = with a pair of you hands, to steal, you wish to.

"You who wish to bitterly intimidate the dear wife of Rama are as good as the one who wish to swim an ocean arraying a boulder around his neck, and with a pair of hands you wish to steal away both the Sun and Moon? [3-47-42, 43a]

[Verse Locator](#)

अग्निम् प्रज्वलितम् दृष्ट्वा वस्त्रेण आहर्तुम् इच्छसि ॥ ३-४७-४३
कल्याण वृत्ताम् यो भार्याम् रामस्य हर्तुम् इच्छसि ।

43b, 44a. yaH = which you; raamasya = of Rama; kalyaaNa vR^ittaam = one with auspicious, legend; such; bhaaryaam hartum icChasi = wife, to abduct, you wish to; such you; pra jvalitam agnim dR^iSTvaa = highly, flaming, fire, though evincing; vastreNa aahartum icChasi = by cloth [bundle,] to steal away, you wish to.

"You who wish to abduct me with an auspicious legend as the wife of Rama, thus you wish to steal away a glowing fire in a cloth-bundle, though evincing it to be highly flaming? [3-47-43b, 44a]

[Verse Locator](#)

अयो मुखानाम् शूलानाम् अग्रे चरितुम् इच्छसि ।

रामस्य सदृशीम् भार्याम् यो अधिगंतुम् त्वम् इच्छसि ॥ ३-४७-४४

44b, c. yaH tvam = which, you; raamasya = Rama's; sadR^ishiim = 1] befitting wife, 2] selfsame; bhaaryaam = wife; adhigantum icChasi = to override, you, wish to; ayaH mukhaanaam shuulaanaam agre = iron, faces, spears, top of [on spiculated floor, sharp spikes of iron spears]; caritum icChasi = to tread, you wish to.

"You who wish to override the befitting and selfsame wife of Rama, are wishing to tread on the needle-sharp spikes of iron spears. [3-47-44b, c]

This declaration that she is selfsame to Rama is on the analogy of raamaa the feminal name of Rama. aham naaraayanii naama saa sattaa vaiShNavii paraa - lakShmii tantra 3-1 - yahaa mayaa jagat vyaaptam svaruupena svabhaavataH | tayaa vaaptam idam vishvam niyantrii ca tathaa iishvarii | 'I am indeed Naaraayanees [i.e. Lakshmi] the supreme essence of Lord Vishnu---Lakshmi Tantra 3.1. 'In my essence and entity I pervade all this universe, and as I pervade all over I am the controller and presiding deity...'

[Verse Locator](#)

यद् अंतरम् सिंह शृगालयोः वने

यद् अंतरम् स्यन्दनिका समुद्रयोः ।

सुर अग्र्य सौवीरकयोः यद् अंतरम्

तद् अंतरम् दाशरथेः तव एव च ॥ ३-४७-४५

45. vane = in forest; simha shR^igaalayoH = between lion, fox; yat antaram = which, difference [at odds, is there]; syandanikaa samudrayoH yat antaram = between turbid-rivulet, ocean, which, odds - are there; sura = 1] ambrosia, 2] wine; agryat = fine variety; sauviirakayoH = sour gruel; yat antaram = which, odds - is there; tava = between yours; daasharatheH eva ca = Dasharatha's son, like that, also; tat antaram = that [such,] odds - is there.

"Which odds are there between a lion and a fox in a given forest, which odds are there between a turbid-rivulet and an ocean, and which odds are there between a fine-wine and sour-gruel, likewise you are also at odds with the son of Dasharatha. [3-47-45]

The usage of the word syandanika is said to be the usage of a rare word by Valmiki, meaning kshudra nadi 'a turbid-rivulet...' as recorded by Pt. Satya Vrat, in Ramayana - A Linguistic Study.

[Verse Locator](#)

यद् अंतरम् कांचन सीस लोहयोः

यद् अंतरम् चन्दन वारि पंकयोः ।

यद् अंतरम् हस्ति बिडालयोः वने

तद् अंतरम् दशरथेः तव एव च ॥ ३-४७-४६

46. kaancana siisa lohayoH = among gold, lead, metals; yat antaram = which, imparity = which, imparity is there; candana vaari = sandalwood, water; pankayoH = sewage [waters]; yat antaram = which, imparity is there; vane hasti biDaalayoH = in forest, among elephant, wildcat; yat antaram = which, imparity - is there; tat antaram = that [such,] imparity - is there; tava dasharatheH eva ca = among you, Dasharatha's son, like that, also.

"Which imparity is there among the metals of gold and lead, which imparity is there among the waters of sandalwood and sewage, which imparity is there between an elephant and a wildcat of forests, such an imparity exists between you and the son of Dasharatha. [3-47-46]

[Verse Locator](#)

यद् अंतरम् वायस वैनतेययोः
यद् अंतरम् मद्गु मयूरयोः अपि ।
यद् अंतरम् हंस गृध्रयोः वने
तद् अंतरम् दाशरथेः तव एव च ॥ ३-४७-४७

47. **vaayasa vainateyayoH** = betwixt crow, eagle; **yat antaram** = which, dissimilarity is there; **madgu mayuurayoH api** = betwixt waterfowl, peacock, even; **yat antaram** which, dissimilarity is there; **vane** = in forest; **hamsa gR^idhrayoH** = betwixt swan, falcon; **yat antaram** which, dissimilarity is there; **daasharatheH tava eva ca** = betwixt Dasharatha's son, yours, like that, only; **tat antaram** = that [such,] dissimilarity is there.

"Which dissimilarity obtains betwixt a crow and an eagle, which dissimilarity obtains betwixt a waterfowl and a peacock, which dissimilarity obtains betwixt a swan and a falcon living in forest, such a dissimilarity obtains betwixt you and the son of Dasharatha. [3-47-47]

[Verse Locator](#)

तस्मिन् सहस्राक्ष सम प्रभावे
रामे स्थिते कार्मुक बाण पाणौ ।
हृता अपि ते अहम् न जराम् गमिष्ये
वज्रम् यथा मक्षिकया अवगीर्णम् ॥ ३-४७-४८

48. **hR^itaa api** = stolen, even if; **aham** = I am; **sahasraakSa sama prabhaave** = Thousand-eyed one, Indra similar, with impaction; **kaarmuka baaNa paaNau** = with bow, arrows, in hand; **tasmin raame sthite** = he that, Rama, while standing; **makSikayaa** = along with a fly; **avagiirNam** = swallowed; **vajram** = 1] diamond, 2] clarified butter - ghee; **yathaa** = as with; **te jaraam** = by you, into digestion; **na, gamiSye** = not, I go.

"Even if you steal me away now, later when Indra similar Rama posits himself with his bow and arrows in hand on the battlefield, you cannot live on, and in the meanwhile you cannot digest me, as with a diamond swallowed along with a fly." Thus Seetha gave her vent to her disdainful feelings towards Ravana. [3-47-48]

Here, if a fly is accidentally swallowed along with pure ghee, it will be vomited out for the nausea caused by that fly in the stomach. But diamond rends the stomach. The word **vajram** is usually a diamond, and if a diamond is consumed, accidentally or wilfully, it will tear off the intestines to death. Hence taking the Vedic saying **vajro va aajyam** the word is generally translated as ghee.

[Verse Locator](#)

इति इव तत् वाक्यम् अदुष्ट भावा
सुदुष्टम् उक्त्वा रजनी चरम् तम् ।
गात्र प्रकंपात् व्यथिता बभूव
वात उद्धता सा कदली इव तन्वी ॥ ३-४७-४९

49. **a duSTa bhaavaa** = not, sullied, in intentions; **tanvii** = fragile bodied one; **saa** = she; **su duSTam** = highly, sullied one [in his intentions, or, very harsh words of Seetha]; **tam rajanii caram** = to him, night, walker; **tat vaakyam** = that [these,] sentences; **iti iva uktvaa** = thus, in this way, having said; **gaatra pra kampaat** = 1] voice, 2] body, verily, from trembling; **vaata uddhataa kadali iva** = by gust, up-heaved, banana plant, as with; **vyathitaa babhuuva** = tormented, she became.

On speaking these sentences with high-strung words, with all her unsullied intentions to that highly sullied night-rambler Ravana, her fragile body trembled tormentedly as with a banana plant up-heaved by gust. [3-47-49]

She poured forth all of her feelings unbothered for consequences and when her haranguing is over, she felt certain uneasiness. This uneasiness is two fold. One is in accordance with humanly nature of a woman as she is staunch enough to not yield to any, and if anyone makes an untoward advance, she has a 'list' of suicide-programs, those that are narrated to Lakshmana in the previous chapter. Further, she is yet to know about Rama's welfare, which will be impossible if this demon carries her away now. On the other side, as a Divine Consort of Vishnu, her uneasiness is for her separation from Rama, but not from the fear of any molestation by Ravana, and as the expected hour has come, the expectancy for the prospective elimination of Ravana is making her to tremble, impetuously.

[Verse Locator](#)

ताम् वेपमानाम् उपलक्ष्य सीताम्
 स रावणो मृत्यु सम प्रभावः ।
 कुलम् बलम् नाम च कर्म च आत्मनः
 समाचक्षे भय कारण अर्थम् ॥ ३-४७-५०

50. mR^ityu sama prabhaavaH = Death, similar, in his impetus; saH raavaNaH = he, Ravana; vepamaanaam taam siitaam = tremulous, at her, Seetha; upa lakSyā = closely, marking; bhaya kaaraNa artham = scare, causing, for the purpose of; aatmanaH = of his own; kulam balam naama ca = caste, competence, name, also; karma ca = capabilities, also; sam aacacakSe = clearly, informed.

On closely marking Seetha to be tremulous, he that Ravana whose impetus is Death similar, clearly informed her of his name, caste, competency, and capability as his purpose is to cause scare. [3-47-50]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्त चत्वारिंशः सर्गः

Thus, this is the 47th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 47

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 48

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Introduction

Ravana vaingloriously extols himself and tempts Seetha with all impossible comforts and luxuries, if she obliges him and comes to Lanka with him, leaving Rama. She curtly dismisses all his baiting and luring.

[Verse Locator](#)

एवम् ब्रुवत्याम् सीतायाम् संरब्धः परुष अक्षरम् ।
ललाटे भ्रुकुटीम् कृत्वा रावणः प्रति उवाच ह ॥ ३-४८-१

1. siitaayaam evam bruvatyaam = to such Seetha, thus, she who is speaking; raavaNaH samrabdhaH = Ravana, embittered; lalaaTe bhru kuTiim kR^itvaa = on forehead, eyebrow, folding, on making; paruSa akSaram prati uvaaca ha = rude, words, in reply, spoke, indeed.

When Seetha spoke thus Ravana is embittered, and knitting his eyebrows he indeed spoke these rudish words to Seetha. [3-48-1]

[Verse Locator](#)

भ्राता वैश्रवणस्य अहम् सापत्नो वरवर्णिनि ।
रावणो नाम भद्रम् ते दशग्रीवः प्रतापवान् ॥ ३-४८-२

2. vara varNini = oh, lady of superb, complexion; aham vaishravaNasya saapatnaH bhraataa = I am, of Vaishravana [Kubera's,] from stepmother, brother - stepbrother; dasha griivaH = one who is - ten, faced; prataapavaan = one who is - highly valorous one; raavaNaH naama = Ravana, known as; te bhadram = to you, let there be safety.

"I am known as Ravana, oh, lady with superb complexion, let safety betide you, the highly valorous and ten-headed stepbrother of Kubera. [3-48-2]

[Verse Locator](#)

यस्य देवाः स गंधर्वाः पिशाच पतंग उरगाः ।
विद्रवन्ति भयात् भीता मृत्योः इव सदा प्रजाः ॥ ३-४८-३

3. prajaaH = people; mR^ityoH iva = by death, as with; yasya bhayaat bhiitaa = from whose, fear, frightened - at whose very sight; sa gandharvaaH = along with, gandharva-s; devaaH pishaaca pataga uragaaH = gods, together evil-spirits, birds, snakes; sadaa vi dravanti = always, verily, running away; I am that Ravana.

"I am that Ravana at whose sight all the gods together with gandharva-s, evil-spirits, birds and snakes will always be frightened and fleeing, as with the people frightened and fleeing from death. [3-48-3]

[Verse Locator](#)

येन वैश्रवणो भ्राता वैमात्रः कारणांतरे ।

द्वन्द्वम् आसादितः क्रोधात् रणे विक्रम्य निर्जितः ॥ ३-४८-४

4. **yena** = by whom; **kaaraNa antare** = for reason, another; **krodhaat** = infuriately; **dvandvam aasaaditaH** = duel, one who obtained - Kubera; **vaimaatraH bhraataa** = one from stepparent, brother; **vaishravaNaH** = Vaishravana [Kubera,]; **raNe vikramya ni rjitaH** = in combat, setting upon, completely trounced.

"I am that Ravana who when infuriated for some other reason took up a duel with Kubera, his brother from stepparent, wherein that Kubera is set up against and completely trounced in a combat. [3-48-4]

[Verse Locator](#)

मत् भय आर्तः परित्यज्य स्वम् अधिष्ठानम् ऋद्धिमत् ।

कैलासम् पर्वत श्रेष्ठम् अध्यास्ते नर वाहनः ॥ ३-४८-५

5. **nara vaahanaH** = one who has - humans, as vehicular transport - Kubera; **yat bhaya aartaH** = by whom, fearfully, [Kubera is] tormented; **R^iddhimat** = wealthiest [place]; **svam adhiSThaanam** = his own [Kubera's place] presided over place; **pari tyajya** completely, abandoning; **parvata shreSTham kailaasam adhyaaste** = mountain, excellent, on Kailash, living.

"I am that Ravana by whom Kubera, the god for Wealth-Management whose vehicular transport is handled by humans, is tormented fearfully and made to completely abandon his wealthiest place which is presided over by him till then, and I am the one who made that Kubera to flee to the excellent Mt. Kailash where he is somehow living, because I will not cause any harm on Mt. Kailash as I hold it sacred. [3-48-5]

[Verse Locator](#)

यस्य तत् पुष्पकम् नाम विमानम् कामगम् शुभम् ।

वीर्याद् आवर्जितम् भद्रे येन यामि विहायसम् ॥ ३-४८-६

6. **bhadre** = oh, auspicious lady; **yasya** = whose [Kubera's]; **tat puSpakam naama** = that, Pushpaka, known as; **kaama gam** = by wish, piloted; **shubham** = an auspicious [aircraft]; **vimaanam** = aircraft; **viiryaat** = by valour; **aavarjitam** = acquired; **yena vihaayasam yaami** = by which, in sky, I travel.

"I am that Ravana, oh, auspicious lady, who just by his valour acquired Kubera's auspicious aircraft known as Pushpaka, whose pilotage is just by the wish of its aviator, with which I will be travelling in skies. [3-48-6]

[Verse Locator](#)

मम संजात रोषस्य मुखम् दृष्ट्वा एव मैथिलि ।

विद्रवन्ति परित्रस्ताः सुराः शक्र पुरोगमाः ॥ ३-४८-७

7. **maithil** = oh, Maithili; **sanjaata roSasya** = shot up, with rancour; **mama mukham** = my, face; **dr^iSTvaa eva** = seeing, just by; **pari trastaaH** = highly, frightened; **shakra purogamaaH suraaH** = with Indra, at their fore - as leader, [all] gods; **vi dravanti** = quickly, running away.

"Just by seeing rancour-shot face of mine, oh, Maithili, all the gods will quickly shoot off, even if Indra is leading them, then where is the question of their confronting me. [3-48-7]

[Verse Locator](#)

यत्र तिष्ठामि अहम् तत्र मारुतो वाति शन्कितः ।
तीव्र अंशुः शिशिर अंशुः च भयात् संपद्यते रविः ॥ ३-४८-८

8. aham yatra tiSThaami = I am, where, staying; tatra = there; maarutaH shankitaH vaati = Air-god, doubtfully, wafts; tiivra amshuH raviH ca = one with singeing, sunbeams, Sun, also; bhayaat = by fear; shishira amshuH sampadyate = cooling, moonbeams, he obtains [effectuates].

"Where I will be staying there the Air-god wafts doubtfully, lest his gusts and blasts may hurt me, and the Sun also effectuates his singeing sunbeams as cooling moonbeams, lest I may abduct his wife Prabha, the Sunshine. [3-48-8]

[Verse Locator](#)

निष्कंप पत्राः तरवो नद्यः च स्तिमित उदकाः ।
भवन्ति यत्र तत्र अहम् तिष्ठामि च चरामि च ॥ ३-४८-९

9. aham yatra tatra tiSThaami = I, where, and where, am staying; ca caraami ca = freely, moving, also; there; taravaH = trees - will become; niS kampa patraaH = without, rustle, of leaves; nadyaH ca = rivers, also; stimita udakaaH = with quiet, waters; bhavanti = they become [they quieten.]

"At places where I will be staying or freely moving there the leaves of trees will be less of rustle, lest I may wilt them up, and there the gush of water of rivers too will quieten, lest I may dry them up. [3-48-9]

[Verse Locator](#)

मम पारे समुद्रस्य लंका नाम पुरी शुभा ।
संपूर्णा राक्षसैः घोरैः यथा इन्द्रस्य अमरावती ॥ ३-४८-१०

10. ghoraiH raakSasaiH sampuurNaa = with ghastly, demons, plethoric; lankaa naama = Lanka, known as; shubhaa = magnificent one; indrasya amaraavatii yathaa = Indra's, Amaravati, on par with; mama purii = my, city; samudrasya paare = of ocean, on other shore is there.

"My magnificent city known as Lanka is there on the other shore of the ocean, plethoric with all kinds of amenities, as well as with ghastly demons, which city will be on par with Indra's Amaravati, but for meekly gods and meaningless souls. [3-48-10]

[Verse Locator](#)

प्राकारेण परिक्षिप्ता पाण्डुरेण विराजिता ।
हेम कक्ष्या पुरी रम्या वैदूर्यमय तोरणा ॥ ३-४८-११

11. ramyaa purii = that gorgeous, city; paaNDureNa viraajitaa praakaareNa parikSiptaa = with whitish [silver wall,] adorned, with compound walls, completely, covered; hema kakSyaa = with golden, chambers; vaidurya maya toraNaa = full of lapis jewelled, with archways.

"That gorgeous city is completely walled in with compound walls that are adorned with whitish silver, and its palace-chambers are golden, and its archways are fully jewelled with lapis jewels. [3-48-11]

[Verse Locator](#)

हस्ति अश्व रथ संभाधा तूर्य नाद विनादिता ।
सर्व काम फलैः वृक्षैः संकुल उद्यान भूषिता ॥ ३-४८-१२

12. **hasti ashva ratha sambhaadhaa** = elephants, horses, chariots, trodden are its streets [encumbered]; **tuurya naada vinaaditaa** = with trumpet's, sounds, verily sounded; **sarva kaama phalaiH vR^ikSaiH** = all, cherishes [savours,] with fruits, with trees; **sankula udyana bhuuSitaa** = chirruping, pleasure-garden, bedecked with.

"It is encumbered with elephants, horses and chariots, well sounded by the sounds of trumpets, and with trees which yield fruits that fulfil all the savours, and it is bedecked with chirrupy pleasure-gardens. [3-48-12]

[Verse Locator](#)

तत्र त्वम् वस हे सीते राजपुत्रि मया सह ।
न स्मरिष्यसि नारीणाम् मानुषीणाम् मनस्विनि ॥ ३-४८-१३

13. **raaja putri** = oh, king's, daughter - princess; **manasvini** = oh, self-respectful lady; **hè, siite** = Seetha; **tatra** = there - in Lanka; **mayaa saha** = me, along with; **tvam vasa** = you, reside, [or, sojourn, stop over]; **maanuuSiiNaam naariiNaam na smariSyasi** = among females, as one among human [females,] not, you think.

"Oh, princess, oh, self-respectful lady, if you reside there together with me, hè, Seetha, then you will not think of yourself as one from among human females. [3-48-13]

The addressing expression **hè**, has some significance, as in **hè, raam... hè, prabho... hè, bhagavaan...** This has a signal of reverence than that the usual 'O' or 'oh,' for they are bland expressions of addressing.

[Verse Locator](#)

भुञ्जाना मानुषान् भोगान् दिव्यान् च वरवर्णिनि ।
न स्मरिष्यसि रामस्य मानुषस्य गत आयुषः ॥ ३-४८-१४

14. **vara varNini** = oh, superb, complexioned one; **maanuuSaam bhogaan** = humanly, luxuries; **divyaan [bhogaan] ca** = heavenly, [luxuries,] also; **bhunjaanaa** = revelling in; **maanuuSasya gata aayuSaH raamasya** = of human, with lessened, longevity, of Rama; **na smariSyasi** = not, you, recollect.

"Revelling in humanly luxuries, over and beyond in heavenly luxuries also, you will not recollect humanly Rama, whose longevity is lessened. [3-48-14]

Vividly: 'you said that you enjoyed all humanly luxuries when you stayed at your in-law's place in Ayodhya, as at 3-47-4... they are nothing when compared with the luxuries I provide in Lanka... they are a + **maanuuSaam bhogaan** 'super human luxuries...' as well as **divyaan** 'paradisiacal...' so you choose yourself between this forlorn state and a stately living...' Ravana spoke this as a perfect tempting debauch.

Ravana as devotee of Lakshmi is saying: 'If you come to Lanka with me and **tatra vasatii** 'while staying there...' another text for the above **tatra vasa** 'you stay there...' **mayaa** 'by me, a servant of yours, suchlike me...' ellipt. **samarpitaan** 'submitted, offered offerings...' **maanuuSaam ca divyaam ca bhogaan bhunjaanaa** 'humanly, and heavenly luxuries, on enjoying...' **maanuuSiiNaam naariiNaam: dvitiiyena SaSTi** 'one among human females...' **na smariSyasi** 'you do not reminisce...'

'You will not count yourself as a human female, if you come over to Lanka and enjoy the humanly and heavenly luxuries, which I, as a humble servant of yours, will offer...'

If you come there, you will not think of **maanuuSasya** 'incarnate as man, Rama...' **gata aayuSasya** = **gata, aayuSaH** = acquired, longevity; 'Rama who acquired a longevity for eleven thousand years... **raamasya** 'about such a Rama... you will not think about him at all...' ellipt. **naH sambandhinaH** 'we, the related beings of Rama...' **smariSyasi** 'you think of...'

'you will stop thinking about humans and other humanly affairs, and you also will not think of Rama alone, but you will think about us, the accursed demons, the dependents and servants of the Supreme Person, Vishnu... and in doing so, your thinking shall lead towards our release from this accursed demon-hood...' Maheshvara Tiirtha.

[Verse Locator](#)

स्थापयित्वा प्रियम् पुत्रम् राज्ञा दशरथेन यः ।

मन्द वीर्यः सुतो ज्येष्ठः ततः प्रस्थापितो वनम् ॥ ३-४८-१५

15. **manda viiryaH** = less of, bravery [spineless, because that Rama is spineless]; **jyeSTaH sutaH** = [though] eldest son; **yaH** = which Rama is - exiled; **raaGYaa dasharathena** = by king, by Dasharatha; **priyam putram sthaapayitvaa** = dear, son [Bharata,] on establishing; **tataH** = therefrom; **vanam prasthaapitaH** = to forests, put to flight.

"Though Rama is the eldest son, king Dasharatha established his dear son Bharata as king, and because Rama is spineless he is put to flight to forests, and now, what is he and what am I, in matter of sovereignty. [3-48-15]

Ravana as devotee says: **raaj~naa** 'one that rules from within...' like an **antaryaami**, 'an inner force... i.e., you as Goddess Lakshmi, **raaj~naa** 'by King Dasharatha...' as an inner force of Dasharatha, you made Dasharatha to select **manda viiryaH**, a **priyaH**, **putram**, **bharatam** 'spineless, not, the choicest, son, Bharata...' and **sthaapayitvaa** 'you made Dasharatha to establish Bharata on throne...' **raaj~naa** 'by the inner ruler, inner force... by you...' the King Dasharatha is incited to send his **jyeSTaH** 'eldest son...' also as said in **vishNu sahasra naamaavali**: **jyeSTaH shreSTaH prajaapatiH** 'eldest, best, ruler of people... Vishnu, is **prasthaapito vanam** 'sent away to forests...

'you are Goddess Lakshmi, an inner-ruler in all beings... though Dasharatha was uninterested to select Bharata you made Dasharatha, as his inner force, to select a spineless Bharata, and Bharata is established on the throne by Dasharatha, through you... besides, though Dasharatha was disinterested to send his dear eldest son Rama to forests, you as Dasharatha's inner force, made Dasharatha to send Rama, the eldest, best, and the only ruler of people, namely Rama, [as said in Vishnu's Thousand names,] to forests for the elimination of demons, and thereby to release us from our accursed being... hence you, as inner force of everybody, have to come with me, if Rama's incarnation is to yield its results...' Maheshvara Tiirtha.

[Verse Locator](#)

तेन किम् भ्रष्ट राज्येन रामेण गत चेतसा ।

करिष्यसि विशालाक्षि तापसेन तपस्विना ॥ ३-४८-१६

16. **vishaala akSi** = oh, broad-eyed one; **bhraSTa raajyena** = subverted, from kingdom; **gata cetasa** = gone is, his anima [or, dwindled is, his valour]; **taapasena** = simmered down [pitiable]; **tapasvinaa** = with an ascetic; **tena raameNa kim kariSyasi** = with him [with such a] Rama, what, you aspire to do.

"Rama is subverted from kingdom, thus dwindled is valour, thus winded down is his anima, thus he has become a pitiable one, thus he became an ascetic as nothing else is there for him to undertake, oh, broad-eyed lady, what do you aspire to do with such a Rama? [3-48-16]

When a tempter can convincingly prove that a woman's husband is 'unfit' then only he can succeed in his overtures. His theorematic reasoning is to let down Rama from Seetha's viewpoint, as she has broad-eyes, and she is supposed to see reality: 'Rama is rendered to nothing as said in an age-old saying **bhagnaa kR^iSe bhaagavataa bhavanti** 'when manly pursuits fail, he turns out as a sanctimonious person... **sanyaasi**, **bairaag**, a friar...' Hence, living with him here will cause only eye-soar in looking at these murky forests, to your wide-eyes... thus, come with me...'

Ravana as devotee says: **bhaSTa raajyena**; **bhraSTam ariiNaam raajyam**, **yena tena** 'subverted, enemies', kingdoms, by whom, by him...' 'he who has subverted all the kingdoms of enemies, with such a Rama...' **gata cetasa** 'devoid of inner soul...' He by himself is the Cosmic Soul and no duality of souls occurs in the Absolute Soul. Because He has no duality, there will be no duality in his acts **na tasya kaaryam**, **kaaraNam na vidyate...** **shruti**. Then He is **taapasena tapasvinaam**: **taapasa ina tapasvinaam** 'for ascetics, lord, also an acetic...' because He is lord of all ascetics he must also be one with them...' **saha raameNa tvam** 'with, Rama, you...' ellipt. **ayam vij~naapanam** 'this supplication...' **kariSyasi kim** 'will you make over, isn't it?

'He who has snubbed down all enemy kingdoms, where enemies are not earthly enemies, and as he has no duality in his deeds, won't you make over this request of mine, in welcoming you to Lanka, to him...' Tiirtha.

[Verse Locator](#)

सर्व राक्षस भर्तारम् कामय - कामात् - स्वयम् आगतम् ।

न मन्मथ शर आविष्टम् प्रति आख्यातुम् त्वम् अर्हसि ॥ ३-४८-१७

17. [kaamaat] kaamaya = in love, [you love me]; svayam aagatam = personally, came [to you]; manmatha shara aaviSTam = Love-god's, arrow, hit by; sarva raakSasa bhartaaram = all, demon's, king; such as I am, me; tvam = you; prati [iva] = towards [this way]; aakhyaatum = to speak - or, pratikhyaatum = to reject; na arhasi = not, apt of you.

"I, the king of all the demons, am hit by the arrows of Love-god and came to you in love, and instead of beseeching me to love you, your rejection and speaking this way, is unapt of you.

Or

"Although I am the king of all the demons, on seeing you I am hit by the arrows of Love-god and came to you, thus you love me... but rejecting me this way is unapt of you, as you alone will be losing heavenly comforts, if you reject me. [3-48-17]

Ravana, the devotee is saying: 'I maybe the king of all the demons, but kaamaat 'longingly, devotedly, zealously...' iha aagatam 'to here, he who came...' manmatha shara aaviSTam prati here the last word prati 'towards' is to be taken as iva 'like, as though, deem...' then 'deeming me as though I am hit by the arrows of Love-god and talking nonsense...' svayam 'you personally... in your right mind' aakhyaatum na arhasi 'to say so, is inapt of you...'

"I may be a king of all the demons in universes, but I am a zealotry devotee of yours... but deeming me to be one who is hit by the arrows of Love-god and thus speaking nonsense... this way of your thinking of me and speaking to me, is unapt of you in the right your mind...' Maheshvara Tiirtha.

[Verse Locator](#)

प्रति आख्याय हि माम् भीरु परितापम् गमिष्यसि ।

चरणेन अभिहत्य इव पुरुरवसम् ऊर्वशी ॥ ३-४८-१८

18. bhiiru = oh, modest lady; maam = me; prati aakhyaaya = against, by saying [refusing]; puruuravasam = Puruurava is; caraNena abhihatya = with feet, on kicking; urvashii iva = Urvashi, as with; paritaapam gamiSyasi = remorse, you enter - you become remorseful.

"Oh, modest lady, on refusing me you surely become remorseful like Urvashi who once kicked Puruurava with her feet. [3-48-18]

Urvashi is one among the four celestial chief maidens, apsara-s, namely, Urvashi, Rambha, Menaka and Tiolottama. When Vishnu was in His meditation all the other apsara-s came to Him to disturb His meditation. Knowing that, Vishnu gave birth to this Urvashi from his things. Thus, she is called the one who came from thighs uuruH 'from thighs...' and this word is defined as uru vaSTi 'muchly, splendid one...' Then the other apsara-s had to accept ashamedly that Urvashi is a beauty of higher order. Kalidasa took this as his subject for his drama 'Vikramorvashiiyam.'

[Verse Locator](#)

अंगुल्या न समो रामो मम युद्धे स मानुषः ।

तव भाग्येन् संप्राप्तम् भजस्व वरवर्णिनि ॥ ३-४८-१९

19. varavarNini = oh, richly, colourful lady; maanuSaH saH raamaH = [mere] human, he, that Rama; yuddhe = in war; mama angulyaa samaH na = my, finger, equal to, not - he is not; tava bhaagyen samp्राप्तam [maam] bhajasva = by your, serendipity [good fortune,] chanced, [me] you honour.

"He that Rama is merely a human, and in war he equals me not by my finger, oh, richly colourful lady, and I chanced here merely by your serendipity, thus you honour me and my desire to possess you..." Thus Ravana spoke to Seetha. [3-48-19]

'Serendipity' is the faculty of making happy and unexpected discoveries by accident... coined by Horace Walpole [1754] after The Three Princes of Serendip [now Sri Lanka,] a fairy tale. Now as a Lankan, let Ravana also say so.

Ravana, the devotee is saying: **yuddhe** 'in war...' **yasya angulyaaH samaH ko api na asti** 'whose, finger, equalling, whoever, even, not, there...' **yaH saH raamaH** 'who, he, is Rama... or, Vishnu Himself...' **maanusaH** 'humanly incarnate...' **tam** 'him, such a Rama...' **mama bhaagyena** 'by my, fortune...' **sampraaptam** 'presently' let that Rama arrive [in Lanka...]' **bhajasva** 'him, that Rama, you hold him in honour...'

"In battlefield none can match that Rama even by his little finger, for He is none other than Vishnu, and such a Vishnu chanced here in the human incarnation as Rama, and let fortune betide me and let that Rama arrive in my Lanka, and you be instrumental to his arrival, then you may hold that Rama in high honour... for all this to happen first you come with me..." Maheshvara Tiirtha.

[Verse Locator](#)

एवम् उक्ता तु वैदेही क्रुद्धा संरक्त लोचना ।
अब्रवीत् परुषम् वाक्यम् रहिते राक्षस अधिपम् ॥ ३-४८-२०

20. **evam uktaa vaidehii tu** = thus, spoken to, Vaidehi, on her part; **kruddhaa samrakta locanaa** = infuriated, with bloodshot, eyes; **rahite** = without [anyone, in lonely place]; **raakSasa adhipam** = to demon's, king paruSam vaakyam abraviit = bitter, words, she spoke.

Vaidehi who is spoken thus is infuriated on her part and with her eyes bloodshot spoke these bitter words to the king of demons in that lonely lace. [3-48-20]

The lonely place is an advantageous place for such tempters. But if the tempted is self-controlled, nothing adverse can happen. **raagam viviktaa iti vardhayanti** 'inclination increases in isolation...' But Seetha is disinclined to any such advances or lures or temptations. Some discussion is there in endnote.

[Verse Locator](#)

कथम् वैश्रवणम् देवम् सर्व देव नमस्कृतम् ।
भ्रातरम् व्यपदिश्य त्वम् अशुभम् कर्तुम् इच्छसि ॥ ३-४८-२१

21. **sarva deva namaskR^itam** = by all, gods, revered; **devam vaishravaNam** = god, Vaishravana [Kubera]; **bhraataram vyapadishya** = brother, by making known - telling his name; **tvam** = you; **a shubham kartum katham icChasi** = un, holy [sinful acts,] to commit, how, you wish to.

"How you wish to commit sins although saying that Kubera, a god revered by all of the gods, is your brother? [3-48-21]

[Verse Locator](#)

अवश्यम् विनशिष्यन्ति सर्वे रावण राक्षसाः ।
येषाम् त्वम् कर्कशो राजा दुर्बुद्धिः अजित इन्द्रियः ॥ ३-४८-२२

22. **raavaNa** = oh, Ravana; **karkashaH** = cruel one; **dur buddhiH** = bad, minded [culpable]; **a jita indriyaH** = with not, controlled, senses; such as you are; **tvam** = you; **yeSaam raajaa** = to whom, you are a king; such of those; **sarve raakSasaaH** = all of those, demons; **avashyam vi nashiSyanti** = perforce, completely get destroyed.

"All the demons will perforce get completely destroyed, oh, Ravana, for whom you the cruel and culpable one with uncontrolled senses is the king, and you will be blameworthy for the elimination of righteous demons like Vibheeshana, et al. [3-48-22]

[Verse Locator](#)

अपहृत्य शचीम् भार्याम् शक्यम् इन्द्रस्य जीवितुम् ।

न हि रामस्य भार्याम् माम् अपनीय अस्ति जीवितम् ॥ ३-४८-२३

23. **indrasya bhaaryaam shaciim apahR^itya** = Indra's, wife, Shaci, on abducting; **jiivitum shakyam** = to live on, it possible to; **raamasya bhaaryaam maam** = Rama's, wife, me; **apa niiya** = leading away - on abducting; **jiivitam** = liveability na asti hi = not, is there, indeed.

"It may be possible to live after abducting Shaci Devi, the wife of Indra, somehow and anyhow there will be no liveability after abducting me, the wife of Rama. [3-48-23]

[Verse Locator](#)

जीवेत् चिरम् वज्र धरस्य हस्तात्

शचीम् प्रधृष्य अप्रतिरूप रूपाम् ।

न मा दृशीम् राक्षस धर्षयित्वा

पीत अमृतस्य अपि तव अस्ति मोक्षः ॥ ३-४८-२४

24. **raakSasa** = oh, demon; **a prati ruupa ruupaam** = not, mirrored, prettiness, prettyish lady; **shaciim** = Shaci Devi is; **vajra dharasya hastaat** = Thunderbolt, wielder, from the hand of; **pradhR^iSy** = on forcibly snatching away; **ciiram jiivet** = for a long time, one may live; **maa dR^ishiim** = me, similar; **dharSayitvaa [duuSayitvaa]** = on intimidating, [on abusing]; **piita amR^itasya api** = though consumed, ambrosia, even if; **tava asti mokSaH** = to you [your-like,] is there, moksha, [release from the cycle of rebirth]; **na** = is not there.

"Oh, demon, un-mirrored is the prettiness of prettyish Shaci Devi, and one may live long on forcibly snatching her away from the hands of the wielder of Thunderbolt, Indra, but to him who intimidates or abuses me or women like me, there will be no **moksha**, release from the cycle of rebirth, even if he has consumed **amR^ita** ambrosia." Thus Seetha spoke to Ravana. [3-48-24]

Seetha iterated twice about Shaci Devi for reinforcing her argument. She did not say 'on abducting me you will not survive...' but said 'on abducting me, or women like me...' this is to say that any husband devotee-wife is not to be subjected to such humiliation. Further, this is for **ashliila nivaaraNa artham** 'to avoid obscenity from the mouth of this principal character in legend....' Govindaraja. As Seetha is unsure whether Ravana consumed ambrosia or not, but, 'if your-like malicious minded beings, though they have gulped **amR^ita** 'ambrosia' there is no **moksha** 'release, deliverance...' from death-birth cycle and that **moksha** is possible through wise thinking... and, as your soul is full with foulness, that unwise state of yours will never attain **moksha**...' Rama Tilaka Commentary.

Who is a pati vrata - husband-devotee?

Seetha is considered as a topmost husband-devotee and there must be some reasons for this. A devotee-wife is one who abides by her wedded husband through thick and thin. The reasons for the umpteen number of divorces that are happening all around the globe are incorporated in the following simple verses:

puruSam sevate na anyam mano vaak kaaya karmabhiH |
lobhitaa api pareNa arthiaH saa sati loka bhuuSaNa |
dainyena praathitaa vaa api balena vidhR^itaa vaa api |
vastra aadyaIh vaasitaa vaa api na eva anyam bhajate satii |
na anyam kaamate citte saa vij~neyaa pati vrataa |

'She who devotes herself to her own man, but not to any other man, with her heart, word and deed, she alone is the jewel in world... though enticed by others with riches or intimidated with forcefulness, or tempted with richly clothing [and others womanly fancies, but one on discarding them all] attends her own man... she who does not wish other man even in her heart of hearts, she alone is a husband-devotee...'

As such, there are no extraordinary talents or traits that make an ideal woman as a husband-devotee, except her abidance to the sacredness of marriage as an institution. The domestic quarrelling, bickering, nagging... all these persists in every home, but making a mountain of that anthill, will eventually lead to the

collapse of that institution of marriage. No doubt, Seetha is a nagging, quarrelling, and sermonising, tongue-lashing woman but if it comes to her husband, she is undone without him, though he lost his empire, roaming in forests, eating trash etc., and yet she does not depart from her pledge to the institution of marriage.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे अष्ट चत्वारिंशः सर्गः

Thus, this is the 48th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 48

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 49

Verses converted to UTF-8, Nov 09

Introduction

Seetha's abduction takes place now. Ravana forcefully abducts Seetha in his air-chariot. She bewails and bemoans for Rama and Lakshmana and appeals to all nature to inform Rama about this abduction. Finally, she sees Jatayu, the eagle, and asks him to narrate her abduction to Rama.

[Verse Locator](#)

सीताया वचनम् श्रुत्वा दशग्रीवः प्रतापवान् ।
हस्ते हस्तम् समाहत्य चकार सुमहत् वपुः ॥ ३-४९-१

1. prataapavaan dashagriivaH = valorous one, Ten-headed Ravana; siitaayaa vacanam shrutvaa = Seetha's, words, on hearing; haste hastam sam aahatya = on palm, with palm, well [loudly,] clapped; su mahat vapuH cakaara = very mighty, [his] body, made [divulged,].

On hearing Seetha's words that valorous ten-headed Ravana loudly clapped in dissent for once and divulged his very mighty body. [3-49-1]

These beings, including Hanuma, change into titanic form when they are infuriated. A cruel aspect minus anger is not in consonance with each. Thus, Ravana got wild first, but he does not want to hide his reality before his Goddess Lakshmi, hence he divulged his real aspect. Maheshvara Tiirtha.

[Verse Locator](#)

स मैथिलीम् पुनः वाक्यम् बभाषे वाक्य कोविदः ।
न उन्मत्तया श्रुतौ मन्ये मम वीर्य पराक्रमौ ॥ ३-४९-२

2. vaakya kovidaH saH = word, smith, he that Ravana; maithiliim punaH vaakyam babhaaSe = he, to Maithili, again, words, spoke; unmattayaa = by you who are mad; mama viirya paraakramau = my, valour, vanquishes; na shrutau manye = not, unheard, I think.

That wordsmith Ravana again spoke these words to Maithili, "Perhaps you have not heard about my valour and vanquishes in all your madness for Rama. [3-49-2]

Ravana as devotee is saying to Seetha: 'unheard are my valour and vanquishes na unmattayaa : matta janaat udgataa unmatta bhinna taa dR^ishayaa 'not mad... you are far from the maddened crowd, you are opposite of a mad personality...' na unmattayaa tvayaa na shrutau manye... 'though you are not a madcap in reality, you did not give any ear to my valour and vanity...' Maheshvara Tiirtha.

Once the demon Mahisha-asura was eliminated by Goddess Durga, a female, and Ravana is now talking to a female, [and maybe she is also in disguise like him.] If this woman assumes her real nature at the time of abduction, the abduction will not be easy and handy. Hence, before her assuming her real form, it is better to show his real entity. Thus, he clapped for once before changing into his real entity. Or, the role-play of a Brahman sanyasi is not in consonance with the villainous abduction and that garb of a Brahman itself is a hindrance to his original atrocious nature known to world as raa vaNa 'one who makes people to cry...' thus vexed with this role-paying of a Brahman, he clapped loudly and infuriately, for once. Rama Tilaka.

[Verse Locator](#)

उद् वहैयम् भुजाभ्याम् तु मेदिनीम् अंबरे स्थितः ।
आपिबेयम् समुद्रम् च मृत्युम् हन्याम् रणे स्थितः ॥ ३-४९-३

3. ambare sthitaH = on sky, standing; bhujaabhyaam mediniim ud vaheyam = by my two arms, earth I can up, lift; samudram ca = [any] ocean, also; aa pibeyam = completely, I gulp down; raNe sthitaH = in war, standing; mR^ityum hanyaam = Death, I put to death.

"Standing on the sky I can lift up the earth with two of my arms, I can completely gulp down any ocean, standing in war I can even put the Death to death. [3-49-3]

[Verse Locator](#)

अर्कम् तुंद्याम् शरैः तीक्ष्णैर् विभिंद्याम् हि महीतलम् ।
काम रूपिणम् उन्मत्ते पश्य माम् कामदम् पतिम् ॥ ३-४९-४

4. arkam tundyaam [rundhyaam] hi = Sun, I can split [obstruct] indeed; tiikSNaiH sharaiH = with splitting, arrows; mahiitalam vi bhindyaam = earth's plane, verily, split [splinter]; unmatte = oh, mad woman; kaama dam patim = wishes, endowing, husband; kaama ruupiNam = by wish, who can assume any form; maam pashya = me, you behold.

"Indeed, I can split the Sun and splinter the earth with my splitting arrows, oh, mad woman, I can assume any form as I wish, and endow any wish you wish, such as I am, I must be your husband, behold me." So said Ravana when revealing his real nature. [3-49-4]

[Verse Locator](#)

एवम् उक्तवतः तस्य रावणस्य शिखि प्रभे ।
क्रुद्धस्य हरि पर्यन्ते रक्ते नेत्रे बभूवतुः ॥ ३-४९-५

5. evam uktavataH = that way, when he said; kruddhasya tasya raavaNasya = infuriated, that, Ravana's; shikhi prabhe = torchlit, in shine; hari paryante = blackened, at edges; netre = in such eyes; rakte babhuuvatuH = bloodshot, became.

While the infuriated Ravana is saying in that way his eyes which by themselves are torchlit in their shine have become further bloodshot and blackened at their edges. [3-49-5]

[Verse Locator](#)

सद्यः सौम्यम् परित्यज्य तीक्ष्ण रूपम् स रावणः ।
स्वम् रूपम् काल रूप आभम् भेजे वैश्रवण अनुजः ॥ ३-४९-६

6. vaishravaNa anujaH = Vaishravana [Kubera's] younger brother; saH raavaNaH = he, Ravana; sadyaH = immediately; saumyam ruupam = gentle, form - of Brahman friar; parityajya = discarding; svam = his own; kaala ruupa aabham = Terminator's, form, similar to; tiikshNa ruupam bheje = ferocious, aspect, he assumed.

Immediately discarding the gentle form of a Brahman friar, that younger brother of Kubera, Ravana, assumed his own ferocious form which is similar to the form of Terminator. [3-49-6]

[Verse Locator](#)

संरक्त नयनः श्रीमान् तप्त कांचन भूषणः ।
क्रोधेन महता आविष्टो नील जीमूत सन्निभः ॥ ३-४९-७
दश आस्यो विंशति भुजो बभूव क्षणदा चरः ।

7, 8a. mahataa krodhena aaviSTaH = by desperate, fury, ensorcelled; sam rakta nayanaH = with bloodshot, eyes; shriimaan = celebrated one; tapta kaancana bhuuSaNaH =

burnt [purified,] golden, wearer of ornaments; [vicitra shakti sampanna = wizardly Ravana]; **niila jiimuuta sannibhaH** = blackish, [tempestuous] cloudlike, in shine; **dasha aasyaH** = ten, faced one; **vimshati bhujaH** = twenty, with arms; **kSaNadaa caraH** = night, walker; **babhuuva** = became [transmuted.]

That celebrated Ravana whose eyes are bloodshot as he is ensorcelled by desperate fury transmuted his form into a tend-faced, twenty-armed night-walker wearing golden ornaments of purified gold and appearing as a black tempestuous cloud. [3-49-7, 8a]

[Verse Locator](#)

स परिव्राजक च्छद्म महाकायो विहाय तत् ॥ ३-४९-८

प्रतिपेदे स्वकम् रूपम् रावणो राक्षस अधिपः ।

रक्त अंबर धरः तस्थौ स्त्री रत्नम् प्रेक्ष्य मैथिलीम् ॥ ३-४९-९

8b, 9. **raakSasa adhipaH** = demons, sovereign; **saH raavaNaH** = he, Ravana; **parivraajaka cChadma vihaaya** = friar's, guise, on discarding; **svakam ruupam pratipede** = his own, form, he educated; **tat mahaa kaayaH** = that, mighty-bodied one; **rakta ambara dharaH** = reddish, clothing, attired in; **strii ratnam maithiliim prekSyā** = lady, gem of a, at Maithili, observing; **tasthau** = stood afore her.

On discarding that guise of a Brahman friar that sovereign of demons Ravana educated his own physique and then that mighty bodied one attired in reddish clothing stood before Maithili observing that gem of a lady. [3-49-8b, 9]

He stood before her showing his mighty physique, expecting her to yield on seeing such a magnificent manly physique, which dissimilar to the girlish physique of her husband Rama.

[Verse Locator](#)

स ताम् असित केश अन्ताम् भास्करस्य प्रभाम् इव ।

वसन आभरण उपेताम् मैथिलीम् रावणो अब्रवीत् ॥ ३-४९-१०

10. **saH raavaNaH** = he, Ravana; **a sita kesha antaam** = not, whitened, head-hair, ends [hairdo having glossily blackish tressed ends]; **bhaaskarasya prabhaam iva** = sun's, shining, like; **vasana aabharaNa upetaam** = clothed [silken-ochry-sari,] jewellery, having on her; **taam maithiliim abraviit** = to her, to Maithili, spoke.

She whose tresses are glossily blackish until their ends, and who has on her glittering jewellery and silken-ochry-sari, whereby who is imperceivable like sun's glaring shine, to such Maithili Ravana spoke. [3-49-10]

[Verse Locator](#)

त्रिषु लोकेषु विख्यातम् यदि भर्तारम् इच्छसि ।

माम् आश्रय वरारोहे तव अहम् सदृशः पतिः ॥ ३-४९-११

11. **varaarohe** = oh, high-hipped lady; **triSu lokaSu vikhyaatam bhartaaram** = in three, worlds, well-renowned, a husband; **icChasi yadi** = you wish, if; **maam aashraya** = in me, you seek shelter; **aham tava sadR^ishaH patiH** = I [alone] will, to you, match up, as husband.

"If you wish to have a husband of well-renown in three worlds you seek shelter in me, oh, high-hipped lady, I alone will match up to you as husband. [3-49-11]

[Verse Locator](#)

माम् भजस्व चिराय त्वम् अहम् श्लाघ्यः पतिः तव ।

न एव च अहम् क्वचित् भद्रे करिष्ये तव विप्रियम् ॥ ३-४९-१२

त्यज्यताम् मानुषो भावो मयि भावः प्रणीयताम् ।

12, 13a. bhadre = oh, fortunate lady; tvam ciraaya maam bhajasva = you, for a long time [ultimately,] me, you oblige; aham tava shlaaghyaH patiH = I will be, to you, much-lauded, husband; aham kvacit = I will, anytime; tava = to you; vi priyam = dis, pleasure; na kariSye ca = not, I will cause; maanuSe = for humanly [Rama]; bhaavaH = your thoughts [heart, love]; tyajyataam = leave off; mayi bhaavaH pra Niiyataam = me [towards me,] thought [heart, love,] verily lead [bring round.]

"Ultimately you have a much-lauded husband in me, as such you oblige me, and I will not cause any displeasure to you at any point of time. Let your heart refrain from that humanly Rama and you start bringing round your heart towards me. [3-49-12, 13a]

[Verse Locator](#)

राज्यात् च्युतम् असिद्ध अर्थम् रामम् परिमित आयुषम् ॥ ३-४९-१३

कैः गुणैः अनुरक्ता असि मूढे पण्डित मानिनि ।

यः स्त्रिया वचनात् राज्यम् विहाय ससुहृत् जनम् ॥ ३-४९-१४

अस्मिन् व्याल अनुचरिते वने वसति दुर्मतिः ।

13b, 14, 15a. muuDhe = oh, unintelligent lady; paNDita maanini = highly intelligent, deem your self; dur matiH = bad, minded [mindless Rama]; yaH striyaa vacanaat = who, by a woman's, word; sa = along with; su hR^it janam = good, hearted, people; raajyam vihaaya = kingdom, on leaving off; vyaala anucarite = predators, moving in [on prowl]; asmin vane vasati = in this, in forest, he who lives - Rama; such a; raajyaat cyutam = from kingdom, fallen [spurned off]; a siddha artham = not, gainful, his purposes; [maanuSaH = being human]; parimita aayuSam = he is with - limited, longevity - short-lived human being; raamam = at Rama; kaiH guNaiH anuraktaa asi = by what, merits [of Rama,] impassioned [for him,] you are.

"Oh, halfwitted lady, you who deem yourself a highly intellectual lady, listen, that mindless Rama who just by a word of a woman forebode kingdom along with all of his amiable people, and lives in this forest where the predators are on the prowl, thus he who is spurned off from kingdom, ungainful are his purposes, and who is even a short-lived human, I wonder by what merits you are impassioned for such a Rama?" Thus Ravana spoke to Seetha. [3-49-13b, 14, 15a]

For the verses from 11 to 14 Maheshvara Tiirtha, a very ancient commentator, tries hard to establish Ravana as an absolute devotee of Goddess Lakshmi, for Ravana himself was their doorkeeper in heaven before his accursed being. He is one from the two doorkeepers in vaikuNTha 'abode of Lord Vishnu and Lakshmi' called Jaya and Vijaya Ravana is Jaya, the doorkeeper. That commentary is like this. yadi aham patiH 'if, I am, the lord...' raakshasaam iti seSaH elliptic, 'of demons...' tava sadR^ishaH : kim bhR^itya - iti seSaH 'you befitting, elliptic, am I a befitting servant - no I am not...' 'Although I am not a good servant of yours, but if you wish to me be one, triSu lokaSu vikhyaataam yathaa tathaa 'as if to become famous in all the three worlds...' maam bhartaaram aashraya 'me, as servant, accept...' Here bharta is defined as shushruuSa aadinaa svaaminam bibharti iti bhartaa - bhR^itya iti arthaH 'one who serves his master by his services is bhartaa. Thus bhartaa does not only mean a husband but also a servant. Why should she accept Ravana now as a newly recruited servant? Because ciraaya tava shlaaghyaH 'for a long time I have been extolling you in vaikunTha as Jaya...' and I am a priya : priiNayati iti shshruuSa aadinaa svaaminam - iti priya bhR^ityaH 'a dear, earnest servant of yours...' maam bhajasva 'you know me thus as your humble servant...' maanuSe bhaava tyajyataam 'humans only are to be saved..' - you leave this thinking and think that we the demons are also to be saved...' muuDhe paNDita maaninii mayi bhaava praNiiyataam 'Although I am an unread stupid, grace me too because I am your long serving servant...' Further, Rama is raajyaat cyutam 'not fallen from kingship, but he is a spurner of kingly pleasures, he thrusts these small things back with his foot...' why because a siddha artham - ashca asau siddha arthaH ca 'Vishnu is one with His purposes fulfilled... thus He does not care for a petty kingdom, when He is the King of Kings...' parimita aayuSam : parigatam - tyaktam; mitam - alpam - aayuH yena tam - a parimita aayuSam 'He is an eternal entity...' kaiH guNaiH - kaiH= anirvacaniiya; guNaiH= ananta kalyaana guNa shiila 'One with indefinable, illimitable auspicious merits...' anuraktaa asi 'you are impassioned for such a Vishnu, though... and I have no objection for that, but bless me too... durmati : duSTeSu api matiH - anugraahikaa buddhi 'He is not a mindless person, but he has a mind for the mindless and bad-minded persons like me... So please come with me and let your husband follow you to Lanka and accord salvation, as planned by you all...' Maheshvara Tiirtha.

इति उक्त्वा मैथिलीम् वाक्यम् प्रिय अर्हाम् प्रिय वादिनीम् ॥ ३-४९-१५

अभिगम्य सुदुष्ट आत्मा राक्षसः काम मोहितः ।

जग्राह रावणः सीताम् बुधः खे रोहिणीम् इव ॥ ३-४९-१६

15b, 16. su duSTa aatmaa = verily, evil, minded [Ravana]; kaama mohitaH = by lust, maddened; raakshasaH raavaNaH = that demon, Ravana; priya [vacana] arhaam = for nice, [words,] proper one - to talk to; priya vaadiniim = nice, talker; maithiliim = to Maithili; vaakyam iti uktvaa = words, this way, on saying; abhi gamya = nigh, drawing - approaching her; khe budhaH rohiNiim iva = in firmament, Budha - the Jupiter, with Rohini, as with; siitaam jagraaha = Seetha, he grabbed.

On saying that sentence to Maithili, who by herself is a nice talker and who is a proper one for addressing with nice words, that verily evil-minded demon Ravana maddened by lust drew nigh of Seetha and grabbed her, as Budha, the Jupiter grabs the Star Rohini in firmament. [3-49-15b, 16]

What happened to the lakshmaNa rekha? 'A boundary drawn by Lakshmana when he departed Seetha in search of Rama?' Some discussion about this is there in the endnote. Here, even though Ravana is su duSTa aatmaa, kaama mohitaa 'a very wicked souled and lustily crazed....' it is all for other women, but not towards Seetha. And thus he caught hold of Seetha, as the planet Budha, Jupiter, the son of Moon catches his own Star mother Rohini, a dear wife the Moon, reverentially. Maheshvara Tiirtha. Later commentators rejected this saying that, if it were to be so, then Ravana has Oedipus complex.

[Verse Locator](#)

वामेन सीताम् पद्माक्षीम् मूर्धजेषु करेण सः ।

ऊर्वोः तु दक्षिणेन एव परिजग्राह पाणिना ॥ ३-४९-१७

17. saH = he; padma akSiim siitaam = lotus, eyed, at Seetha; vaamena kareNa eva muurdhajeSu = with left, hand, thus, head-hair; dakSiNena paaNinaa uurvoH tu = with right, hand, thighs, but; parijagraaha = grabbed.

He that Ravana grabbed the lotus-eyed Seetha on lifting her up with his left hand at her plait of hair at nape, and with his right hand at her thighs. [3-49-17]

[Verse Locator](#)

तम् दृष्ट्वा गिरि शृंग आभम् तीक्ष्ण दंष्ट्रम् महा भुजम् ।

प्राद्रवन् मृत्यु संकाशम् भय आर्ता वन देवताः ॥ ३-४९-१८

18. mR^ityu sankaaasham = Death, one similar to; tiikSNa damSTram = one with incisive, fangs; mahaa bhujam = mightily, armed one; giri shR^inga aabham = mountain, crest, in shine; tam dR^iSTvaa = him [who grabbed Seetha,] on seeing; vana devataaH = forest, deities; bhaya aartaa = by terrorism, terrorised; praadravan = quickly fled.

On seeing him who grabbed Seetha, who has incisive fangs, mightily armed and who is shining forth like a mountain crest and similar to Death, the forest deities quickly fled away terrorised by his terrorism. [3-49-18]

[Verse Locator](#)

स च मायामयो दिव्यः खर युक्तः खर स्वनः ।

प्रत्यदृश्यत हेमांगो रावणस्य महारथः ॥ ३-४९-१९

19. [then]; maayaamayaH = miraculously [designed for appearing and disappearing]; divyaH khara yuktaH = miraculous; mules, yoked with; khara svanaH =

braying, noisily; **hema angaH** = golden, with wheels [parts]; **raavaNasya saH mahaarathaH** = Ravana's, that, miracle-air-chariot; **prati adR^ishyata** = afore, appeared.

Then the miracle-air-chariot of Ravana which is miraculously designed to appear and disappear at the wish of its master, yoked with miraculous mules, and built with its golden wheels and parts, appeared afore Ravana braying noisily. [3-49-19]

[Verse Locator](#)

ततः ताम् परुषैः वाक्यैः अभितर्ज्य महास्वनः ।

अंकेन आदाय वैदेहीम् रथम् आरोपयत् तदा ॥ ३-४९-२०

20. **tadaa** = then; **mahaa svanaH** = one who has - strident, voice - Ravana; **taam vaidehiim** = her, Vaidehi; **paruSaiH vaakyaiH abhitarjya** = with bitter, words, intimidating; **ankena aadaaya** = by waist, lifting up - or dragging her onto his flank; **tataH** = then; **ratham aaropayat** = chariot, got up on.

Then he whose voice is strident that Ravana lifted her up by her waist and got Vaidehi up on the air-chariot intimidating her with bitter words. [3-49-20]

[Verse Locator](#)

सा गृहीता अतिचुक्रोश रावणेन यशस्विनी ।

रामा इति सीता दुःख आर्ता रामम् दूरम् गतम् वने ॥ ३-४९-२१

21. **raavaNena gR^ihiitaa** = by Ravana, captured [when gone into captivity of Ravana]; **yashasvinii** = glorious one; **saa siitaa** = that, Seetha; **duHkha aartaa** = with anguish, agonised; **vane duuram gatam raamam** = in forest, distant, gone, at Rama; **raamaa iti** = 'oh, Rama', thus [saying]; **ati cukrosha** = loudly, wailed.

Agonised with anguish when gone into the captivity of Ravana, she that glorious Seetha wailed loudly for Rama saying 'oh, Rama,' which Rama has gone deep into the forest by then. [3-49-21]

[Verse Locator](#)

ताम् अकामाम् स काम आर्तः पन्नग इन्द्र वधूम् इव ।

विवेष्टमानाम् आदाय उत्पपात अथ रावणः ॥ ३-४९-२२

22. **atha** = then; **kaama aartaH** = with lust, infatuated; **saH raavaNaH** = that, Ravana; **a kaamaam** = not, inclined - one disinclined for lusting; **pannaga indra vadhuum iva** = cobra, king, wife, like; **vi veSTamaanaam** = one who is verily, writhing; **taam aadaaya** = her, on picking her up; **[vegena** = speedily]; **ut papaata** = up, fallen - fell upon the skies, flew off.

Ravana who is infatuated with lust picked her up, which lady is disinclined for any kind of sensuality and who is verily writhing like the wife of King Cobra, and then he surged skyward and flew off with her in his air-chariot. [3-49-22]

[Verse Locator](#)

ततः सा राक्षसेन्द्रेण ह्रियमाणा विहायसा ।

भृशम् चुक्रोश मत्ता इव भ्रांत चित्ता यथा आतुरा ॥ ३-४९-२३

23. **tataH** = then; **raakSasa indreNa vihaayasaa hriyamaaNaa** = by demons, lord, in skyway, while being abducted; **saa** = she that Seetha; **matkaa iva** = frenzied, as if; **bhraanta cittaa** = bewildered, faculties; **aaturaa yathaa** = a hysterical person, as with; **bhR^isham cukrosha** = stridently, bawled.

While that lord of demons is abducting her in the skyway, Seetha became frenzied with bewildered faculties and then bawled stridently like a hysterical person. [3-49-23]

हा लक्ष्मण महाबाहो गुरु चित्त प्रसादक ।

ह्रियमाणाम् न जानीषे रक्षसा काम रूपिणा ॥ ३-४९-२४

24. **mahaabaahuH** = greatly dextrous one; **guru citta prasaadaka** = mentors, heart, rejoicer of; **haa lakSmaNa** = haa, Lakshmana; **kaama ruupiNaa rakSasaa** = by wish, guise-changer - dissembler, by demon; **hriyamaaNaam** = being abducted; [**maam** = me, of me]; **na jaaniiSe** = not, you know.

"Haa, greatly dextrous Lakshmana... oh, rejoicer of your mentor... you are incognisant of me who am being abducted by this demon who is a dissembler. [3-49-24]

Seetha tongue-lashed this Lakshmana alone in the earlier chapters and him alone she is addressing now, that too firstly, before calling Rama, that too addressing as 'dextrous one...' Is she self-contradictory? Not so, 'Lakshmana is the one who can protect even the self-reliant Rama, then where is the question of his not protecting Seetha from any calamity?' is her reasoning. On the other hand, Lakshmana left the hermitage just now, so he must be within earshot, while Rama went into deep of the forest long back.

Verse Locator

जीवितम् सुखम् अर्थाम् च धर्म हेतोः परित्यजन् ।

ह्रियमाणाम् अधर्मेण माम् राघव न पश्यसि ॥ ३-४९-२५

25. **jiivitam sukham arthaam ca** = [high] life, happiness, riches, also; **dharma hetoH parityajan** = righteousness, for the reason of, one who is relinquishing; **raaghava** = oh, Raghava; **a dharmeNa** = by not, righteousness - unrighteousness or, by an unrighteous demon; **hriyamaaNaam** = being abducted; **maam na pashyasi** = me, not, you are observant of.

"Oh, Raghava, you have relinquished your high-life, happiness, and riches for the sake of righteousness, and though you avowed to protect your observants, you are unobservant of me who am being abducted by the unrighteousness itself. [3-49-5]

Verse Locator

ननु नाम अविनीतानाम् विनेता असि परंतप ।

कथम् एवम् विधम् पापम् न त्वम् शास्सि हि रावणम् ॥ ३-४९-२६

26. **parantapa** = oh, enemy-inflamer; **a viniitaanaam** = for not, wise beings [for uncontrollable beings,] **vi netaa** = absolute, controller; **asi nanu** = you are, I dare say [I reckon]; **tvam** = you; **evam vidham paapam raavaNam** = this, kind of, sinner, Ravana; **katham naama** = how, I wonder; **na shaassi hi** = not, controlling, indeed.

"Oh, enemy-inflamer Rama, I reckon that you are an absolute controller of uncontrollable beings, I wonder why you are not controlling this kind of sinner, Ravana, indeed?" This is how Seetha started her cry in wilderness. [3-49-26]

Verse Locator

ननु सद्यो अविनीतस्य दृश्यते कर्मणः फलम् ।

कालो अपि अंगी भवति अत्र सस्यानाम् इव पक्तये ॥ ३-४९-२७

27. **aviniitasya karmaNaH phalam** = evil, acts', fruit [result]; **sadyaH** = instantaneously; **na dR^ishyate nu** = not, apparent, indeed; **sasyaanaam paktaye iva** = [yield of] crops, for cooking [after ripeness,] as with; **atra** = in such matters; **kaalaH api angii bhavati** = Time, even, part [factor,] becomes.

"Indeed, the result for an evil act will not be apparent instantaneously. Even the time becomes a factor in the matter of cause and effect, as with the crops becoming cookable after certain time lag." Thus, she is addressing Ravana now. [3-49-27]

त्वम् कर्म कृतवान् एतत् काल उपहत चेतनः ।
जीवित अंतकरम् घोरम् रामात् व्यसनम् आप्नुहि ॥ ३-४९-२८

28. tvam = you; kaala upahata cetanaH = by Time, battered, with a mind; [ett = this particular]; karma kR^itavaan = deed [exploit,] you have done [as an infringer]; raamaat = from Rama; jiivita antakaram ghoram vyasanam aapnuhi = life, ending, devastating, tribulation, you get.

"The Time has battered your brains and as an infringer you have undertaken this particular exploit, whereby you will get a devastating and life-ending tribulation from Rama." Thus, she upbraided Ravana. [3-49-28]

Verse Locator

हन्त इदानीम् सकामा तु कैकेयी बान्धवैः सह ।
ह्रियेयम् धर्म कामस्य धर्म पत्नी यशस्विनः ॥ ३-४९-२९

29. dharma kaamasya = honesty, aspirer of - Rama; yashasvinaH = of glorious Rama; dharma patnii = honest, wife; such as I am; hriyeyam = I am being abducted; idaaniim = now; kaikeyii baandhavaiH saha = Kaikeyi, kinfolk, together with; sa kaamaa = with [came true,] aspiration; [astu = let her be]; hanta = oh, god.

"An honest wife of a glorious one who aspires nothing but honesty, such a wife of Rama as I am, I am being abducted, thus the aspiration of Kaikeyi and her kinfolk has now come true. Oh, god!" Thus, she soliloquised. [3-49-29]

Rama also talks in this way when Viraadha abducted Seetha in the opening chapter of this Aranya Kanda. This small talk is more humanly as said: supramatta kupitaanaam bhaava j~naanam dR^iSTam 'in the delirious or furious conditions, one's own heart is outspoken...' and if it is spoken in anger none but their antagonists are envisaged, firstly.

Verse Locator

आमंत्रये जनस्थानम् कर्णिकारान् च पुष्पितान् ।
क्षिप्रम् रामाय शंसध्वम् सीताम् हरति रावणः ॥ ३-४९-३०

30. janasthaanam puSpitaan karNikaaraan = in Janasthaana, flowered, Karnikaara trees; aamantraye = I call attention of; raavaNaH siitaam harati = Ravana is, Seetha, thieving; thus; kSipram raamaaya shamsadhvam = instantly, to Rama, be made known inform.

"I call the attention of the flowered Karnikaara trees of Janasthaana, you inform Rama that Ravana is thieving Seetha." Thus, she is addressing the woods and others on the ground from air-chariot. [3-49-30]

Verse Locator

हंस सारस संघुष्टाम् वन्दे गोदावरीम् नदीम् ।
क्षिप्रम् रामाय शंस त्वम् सीताम् हरति रावणः ॥ ३-४९-३१

31. hamsa saarasa sanghuSTaam = swans, saarasa [water birds,] bustling with; godaavariim nadiim vande = to you Godavari, river, I pray; raavaNaH harati siitaam = Ravana is, thieving, Seetha; tvam kSipram raamaaya shamsa = you, promptly, to Rama, tell.

"I pray you who are with the bustle of swans and saarasa water birds, oh, River Godavari, you promptly tell Rama that Ravana is thieving Seetha. [3-49-31]

This does not mean that this request is as good as asking that river to overflow its banks to go to Rama and tell the news. It is: "I pray you to tell this news to any one of the bustling birds in your lap and that bird

swiftly takes to flight to go to Rama and informs him, because the birds are also sympathetic with Rama and with me, as well...' This is **hamsa sandesha**, **saarasa sandesha** which idea became more famous at a later time for the emergence of masterpieces like **megha sandesha** of Kalidasa and **hamsa sandesha** in **nala damayanti upaakhyaana**.

[Verse Locator](#)

दैवतानि च यान्ति अस्मिन् वने विविध पादपे ।
नमस्करोमि अहम् तेभ्यो भर्तुः शंसत माम् हृताम् ॥ ३-४९-३२

32. **vividha paadape** = which is with diverse, trees; **asmin vane** = in this, forest; [**yaani** = which of those]; **daivataani** = sylvan deities; **yaanti [santi]** = will be moving about [abide by trees]; **tebhyaH** = for them; **aham namaskaromi** = I am, offering veneration; **maam hR^itaam** = me, as a stolen one; **bhartuH shamsata** = [to my] husband, inform.

"I also venerate you, the sylvan deities that travel in this forest with diverse trees or, those that abide on the treetops, you may please inform my husband that I am being stolen. [3-49-32]

The word **namaskaromi** is of two parts: **namaH**, **karomi** and this **namaH** is again cleavable as **na mama** 'not, mine...' 'I have no 'I-ness' and I wholly submit my 'my-ness' unto you...' Thus **namaH kaomi** is 'I am making myself in submission to you...' and if this said with the gesture of adjoined palms called **an~jali**, which in Latin is **iungo**, **iungere** and if **iun** is read as **an`** and **ng** be read as **j~na** of Sanskrit, this **iungo** is also **an~jali** as Latin has many Sanskrit words in it. Then this is called **namaskaara baaNa** 'a salutation-arrow' more like a cupid's arrow to bring two together... not necessarily a male and a female, but any two or more, in veneration or friendship.

[Verse Locator](#)

यानि कानिचित् अपि अत्र सत्त्वानि निवसन्ति उत ।
सर्वाणि शरणम् यामि मृग पक्षि गणान् अपि ॥ ३-४९-३३

33. **atra** = there - on the ground as seen from aircraft; **yaani kaanicit api** = those, some few, even; **sattvaani nivasanti uta** = beings, are living, there; **sarvaaNi** = all of the; **mR^iga pakSi gaNaan api** = animals, birds, groups of, even; **sharaNam yaami** = shelter, I am getting into - I seek.

"Or, over there, some few beings that are living over there on the ground below, I seek shelter of all the flocks of birds and hoards of animals, and I pray you to convey this news. [3-49-33]

Seetha firstly appealed to the trees frenziedly. But reasoning herself that the trees can tell only when Rama comes to them, for they cannot move, and then she appealed to River Godavari and her swans. Presuming that the water loving water birds may not penetrate the deep forest, and then she appealed the sylvan deities presiding on the treetops. Again presuming that these sylvan deities of forests may not be able to see through the thick of forest, she is now asking the animals and birds that usually move on the ground, to locate Rama. This entire criss-cross thinking has happened within split seconds.

[Verse Locator](#)

ह्रियमाणाम् प्रियाम् भर्तुः प्राणेभ्यो अपि गरीयसीम् ।
विवश अपहृता सीता रावणेन इति शंसत ॥ ३-४९-३४

34. **praaNebhyaH api gariiyasiim** = by [his] lives, even, loftier; **hriyamaaNam** = being stolen; **priyaam** = about [his] dear [wife]; **vi vasha** = without, help [helpless one]; **siitaa** = Seetha; **raavaNena apahR^itaa** = by Ravana, stolen; **iti bhartuH shamsata** = thus, to [my] husband, you inform.

"Inform my husband about his dear and loftier wife than his lives, saying that, 'helpless Seetha is stolen by Ravana.' [3-49-34]

[Verse Locator](#)

विदित्वा माम् महाबाहुः अमुत्र अपि महाबलः ।
आनेष्यति पराक्रम्य वैवस्वत हृताम् अपि ॥ ३-४९-३५

35. mahaa balaH = great-mighty one; mahaabaahuH = ambidextrous [Rama]; vaivasvata hR^itaam api = by Death, I am impounded, even if; maam = me; amutra api = [taken to] other world [to heavens,] even if; veditvaa = [if he comes to] on knowing; paraakramya = on aggressing; aaneSyati = brings back.

"If that ambidextrous Rama comes to know about me, even if I am taken to heavens, or, even if I am impounded by Death, that great-mighty Rama brings me back, on aggressing against all of the gods in heaven, or, against Yama, the Death God." Thus, she appealed to one and all, but in vain. [3-49-35]

[Verse Locator](#)

सा तदा करुणा वाचो विलपंती सुदुःखिता ।
वनस्पति गतम् ग्रिध्रम् ददर्श आयत लोचना ॥ ३-४९-३६

36. tadaa = then; karuNaa vaacaH vilapantii = with pitiable, words, who is bewailing; aayata locanaa = wide, eyed one; saa = she; su duHkhitaa = highly, anguished; vanaspati gatam gridhram dadarsha = tree [a tree that yields fruits without flowering,] gone onto - perched on, eagle, she saw.

She that wide-eyed Seetha who is highly anguished and bewailing with pitiable words then with a wide-eyed expectancy saw the eagle Jatayu perching on a tree. [3-49-36]

[Verse Locator](#)

सा तम् उद् वीक्ष्य सुश्रोणी रावणस्य वशम् गता ।
समाक्रंदत् भयपरा दुःख उपहतया गिरा ॥ ३-४९-३७

37. raavaNasya vasham gataa = Ravana's, captivity, gone in; sushroNii = well-waisted one; bhaya paraa = by fear, worsted; saa = she; tam = him [Jatayu]; ud viikshya = up, on seeing - seeing on raising head; duHkha upahatayaa giraa = anguish, walloped with, [stuttering] voice; sam aakrandat = squeakily, shrieked.

She that well-waisted lady who has gone into the captivity of Ravana craned and stared at the eagle, and worsted by fear she shrieked squeakily with a stuttering voice that is walloped with anguish. [3-49-37]

[Verse Locator](#)

जटायो पश्य मम आर्य ह्रियमाणम् अनाथ वत् ।
अनेन राक्षसेद्रेण करुणम् पाप कर्मणा ॥ ३-४९-३८

38. aarya jaTaayoH = oh, dignified [fatherly,] Jatayu; anena paapa karmaNaa = by this one, with sinister, deeds; raakshasa indreNa = by demons, lord of; anaatha vat = orphan, like [orphanized one]; karuNam = pitiable; hriyamaaNam = being abducted; mama [maam] pashya = me, you see.

"Oh, fatherly Jatayu, see me, like an orphanized one I am pitiable abducted by this lord of demons with sinister deeds. [3-49-38]

[Verse Locator](#)

न एष वारयितुम् शक्यः त्वया क्रूरो निशाचर ।
सत्त्ववान् जितकाशी च स आयुधः चैव दुर्मतिः ॥ ३-४९-३९

39. **kruuraH** = merciless one; **sattvavaan** = a formidable one; **jita kaashii ca** = [who by his cunning] conquests, shining forth, also; **sa aayudhaH caiva** = with, weaponry, also thus; **dur matiH** = wicked, minded one; **eSa nishaacara** = this one, night-walker; **tvayaa** = by you; **vaarayitum** = to forestall; **na shakyaH** = not, a possible, one.

"It is impossible for you to forestall this merciless night-walker, for he is formidable, shining forth with cunning conquests, also thus this wicked minded one is with weaponry. [3-49-39]

[Verse Locator](#)

रामाय तु यथा तत्त्वम् जटायो हरणम् मम ।

लक्ष्मणाय च तत् सर्वम् आख्यातव्यम् अशेषतः ॥ ३-४९-४०

40. **jaTaayo** = oh, Jatayu; **mama haraNam** = my, about abduction; **yathaa tattvam** = as, it happened; **tat sarvam** = that, all about it; **a sheSataH** = without, a residuum - entirely; **raamaaya** = to Rama; **lakSmaNaaya ca** = to Lakshmana, also - or to Lakshmana; **aakhyaatavyam** = be narrated.

"Oh, Jatayu, everything about my abduction shall be narrated to Rama, or to Lakshmana, as it has happened in its entirety." Thus Seetha supplicated Jatayu. [3-49-40]

Nobility will not seek help selfishly; if help is sought that way, the seeker instantly becomes an ignoble, falling from the heights of personal nobility. Seetha may be an impetuous lady but if she talking to a noble elderly person or being, she talks judiciously in all her humbleness. Here she is not asking Jatayu to wage a war against Ravana to save her. She is asking Jatayu to convey the news of her abduction to Rama, because as an old eagle, as old as her father-in-law, Jatayu may not fight back this Ravana successfully. Besides, Ravana is with weaponry and a cunning warrior. Jatayu may be a powerful eagle, but if it comes to weapons and missiles, a natural being cannot withstand the artificial ammunition of war. Hence, visualising the danger in Jatayu's attempting any combat with Ravana, she is asking him to be the carrier of news, as all the trees, river and her birds, sylvan deities, and the other birds and animals are not heedful of her request, and this eagle alone is beheld, besides being an old acquaintance.

Is Sheetha an 'untouchable'?

Whether Seetha is touched by Ravana or not - is a much debated issue by ancient commentators. When Ravana is carrying a curse on his head, that makes his head/heads to be splintered, if he lustfully touches any woman, against her will, it is questioned how his head is not splintered now, when touching Seetha. Maheshvara Tiirtha brings in **skaanda puraaNa** which says that: **chaayaa graahitvam api asi sarva vidyaa vishaarade | kesha chaayaam paraamR^ishya jaanu chaayam tahaiva ca | gR^ihiitvaa jaanakiim hR^iShTo lankaam praayaa tathaa eva ca** | 'Ravana being an expert in all branches of sciences, caught Janaki by the shadow of her head-hair and the shadow of thighs...' Maheshvara Tiirtha.

For this Rama Tilaka says yet another way of catching Seetha, as explained for the verse at 3-49-17: **muurdhajeSu kareNa : muudhaja iSu kareNa** 'best ones, arrows, with hands...' 'with the hands that handle the best arrows... Seetha is caught...' **vaama kareNa uurvo saH pari jagraaha** here the word **uuru** which usually translates as 'thighs' is said as 'feet...' 'Ravana caught hold of her feet as the Planet Budha, the Jupiter caught the feet of his mother Star Rohini in early times; and now iks requesting his personal deity Goddess Lakshmi to come to Lanka. Rama Tilaka.

Catching Seetha while she is standing is not possible in both the ways as said above. She should be in a supine position on ground to handle her from under her thighs or at the nape of the neck. Her falling on ground is not explicitly said in these verses in Aranya. But Seetha says at verse 3-49-34, that 'in a state of helplessness, I am abducted...' This word **vivasha, vi vashatvam** is not only 'helplessness...' but also a state of 'swooning...' She repeats the same wording in Sundara Kanda and even in Yuddha Kanda II at verse 8 of 116 sarga, while replying Rama's accusation, in saying that **yadi aham gaatra samsparsham gataa asmi vivashaa prabho** 'when I was 'helpless' I was touched by Ravana... fault is not mine, gods alone have fouled it...' Thus, it is assumed that Seetha was in a short swoon when caught by Ravana. Then again, when she was rolling on ground in the same state Ravana lifts her up by her waist into his air-chariot.

All this discussion is to establish Seetha is an 'untouchable' for others, and for fear of a blemish to her **paativratya** 'husband-devotness...' which topic will be raised by no other than Rama, after war. The absolute

devotees of Rama or Seetha hold Ravana's touching Seetha, as an intolerable act. Thus, to portray that Seetha is 'untouchable' there are many more legends woven around this topic.

One among it is **lakshmaNa rekha** 'Lakshmana's drawing a line around the hermitage, like a firewall...' When Seetha transgressed this firewall and came out of it to offer alms to Ravana, in Brahman sanyaasi's guise, she in her fear fell down on ground, as said in **aadhyaatma raamaayaNa** in the verse: **tato vidaarya dharaNiim nakhaiH uddhR^itya baahubhiH | tolaitvaa rathe kShiptaa yayau kShipram vihaayasaa ||** 'then [Ravana] cleaved the earth with his nails, uplifting that clod with his hands and with a balancing act put it in the air-chariot, and quickly went away in skyway...'

Another anthology says that Rama while going after the Golden Deer, hid the real Seetha and placed a **maayaa siitaa** 'an illusory Seetha...' in the cottage. This deceptive Seetha is continued until her self-immolation after Great War. Real Seetha emerged out of the pyre instead of this Maya Seetha. Then it is questioned, whether the bemoaning and bewailing of Rama for Seetha, throughout the later part of the epic is to hoodwink the readers or so? It is then replied that this also is one among the many miraculous effects of Vishnu **viSNu maaya** All this culminates into the saying of Bhagavad Gita: **vyavasaayaatmikaa buddhiH eka iha kuru nandana | bahu shakhaa hi anantaah ca buddhaya avyavasaayiNaam || 2-41** 'the object to determine is distinct singularly, and many and unending are those who say manifoldly with indistinct minds....'

Nothing happens by mere touching of Seetha, for she is a resolute lady to abide by her husband Rama. Valmiki is very clear in picturing her to be a stubborn and staunch husband-devotee, and no more mythological bends are required to prove her chastity. She herself proved this with her **agni pravesha** 'self-immolation...' to all concerned. If Seetha acquired a blemish by mere touch, then Draupadi will be in a more pathetic state, since she is physically handled by Keecaka, that too when she is in her senses. The common feature in both the cases is, some other man 'touching their braids...' A woman's head hair cannot be touched by anybody in molestation. **atra dashagriivo atyanta avamati ruupam kula kShaya karam kesha grahaNam svasya bhavitavya anuruupatayaa kR^itavaa | kesha grahaNasya - sabhaa nayana - paruSha bhaaShaNa - vastra apaharaNa - aadi apekShayaa - vadhopekShayaa ca atyanta avamati karatvam kula kShaya karatva ca bhaarate prati paaditam - dk** 'Ravana is predestined for self-ruin, hence touched the braid of Seetha, and touching the braid of a lady, dragging her to king's court, roughly talking to her, undressing her, all these lead to the destruction of one's own clan, as demonstrated in Maha Bharata...' In **vana parva of mahA bhaarata**, when Draupadi goes on complaining that 'I am dragged by my braid... I am dragged by my braid...' Krishna says to Draupadi: **rudiShyanti striyo hi evam yeShaam kruddhaa asi bhaamini | satyam te pratijaanaami raaj~naa raaj~nii bhaviShyasi ||** 'you women always go on weeping for such tings... [having suffered in such a way,] I promise that you alone will become the empress...' So also, Seetha is instrumental for the elimination of evil, called Ravana together with all his clansmen. This is as pledged by Veadavati, an earlier incarnation of Goddess Lakshmi. As such, Seetha has to go to Lanka to attend that complete eradication, according to mythology.

Whether it is myth or real she is not all a frailty to yield up that easily nor a weak bodied one for an easy molestation. She travelled the length and breadth of the country barefooted, that too in impenetrable forests. These ladies of lore had their yogic faculties with which Gaandhaari, the mother Duryodhana, in Maha Bharata makes him a diamond-bodied one, excepting his thighs. Their words come true if they utter them with certain concentration. At the time of burning the tail of Hanuma in Sundara Kaanda Seetha says: **siito bhava** 'cool down...' 'Let the fire on the tail of that monkey be coolant to him...' and it happened accordingly. That burning tail burnt whole Lanka, except some places, without any scorching effect on Hanuma. Likewise she would have said at Ravana **hato bhava** 'dead, you are...' but she does not say so. Rama's pledge to saints and sages to eliminate evil on earth is to be fulfilled by Rama alone.

Leaving the untouchableness or otherwise of Seetha aside, since every negative act is to be solemnised, let us listen to the fruits of listening or reading of this episode, **siitaa apaharaNa** 'abduction of Seetha...' as it involves the elimination of evil on earth, **Skanda Puraana** says 'nothing inauspicious will happen to those best people who listen this episode of Seetha's abduction...'

**siitaa apaharaNam ca eva shR^iNvanti narottamaaH |
na teShaam ashubham devi bhaviShyati kadaacana || - skaanda**

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एको न पंचाशः सर्गः

Thus, this is the 49th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 49

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40				



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 50

Verses converted to UTF-8, Nov 09

Introduction

Jataayu confronts Ravana on hearing the wailing of Seetha. He boldly forestalls Ravana and his air-chariot in the sky itself, and as an elderly being he reviles Ravana from the viewpoint of righteousness befitting to kings, but of no avail. His dilemma is that he cannot take flight to Rama's place, nor he can forestall Ravana until Rama comes. Yet, he persists to affront Ravana.

[Verse Locator](#)

तम् शब्दम् अवसुप्तस्य जटायुः अथ शुश्रुवे ।

निरैक्षत् रावणम् क्षिप्रम् वैदेहीम् च ददर्श सः ॥ ३-५०-१

1. **ava suptasya** = one who is slumbering; **jaTaayuH tam shabdam shushruve** = Jataayu, that, noise [voicing of Seetha,] clearly heard; **atha saH kSipram** = then, he, quickly; **nir aikshat** = gazed; **raavaNam vaidehiim ca dadarsha** = Ravana, Vaidehi, even, he saw.

Jataayu who is slumbering away craned and stared on hearing the voicing of Seetha and then he saw Ravana and even Vaidehi. [3-50-1]

[Verse Locator](#)

ततः पर्वत शृंग आभः तीक्ष्ण तुण्डः खग उत्तमः ।

वनस्पति गतः श्रीमान् व्याजहार शुभाम् गिरम् ॥ ३-५०-२

2. **tataH parvata shR^inga aabhaH** = then, mountain, peak, in shine [peakiness]; **tiikSNa tuNDaH** = very sharp, beaked one; **shriimaan** = that majestic eagle; **vanaspati gataH** = on tree, gone on [perched]; **khaga uttamaH** = bird, best; **shubhaam giram vyajahaara** = expedient, with words, uttered.

That best bird majestic Jataayu with a very sharp beak and appearing like a mountain peak, then uttered these words of expediency still perching on a tree. [3-50-2]

[Verse Locator](#)

दशग्रीव स्थितो धर्मे पुराणे सत्य संश्रयः ।

भ्रातः सः त्वम् निन्दितम् कर्म कर्तुम् न अर्हसि संप्रताम् ॥ ३-५०-३

जटायुः नाम नाम्ना अहम् गृध्र राजो महाबलः ।

3, 4a. **bhraataH** = oh, brother; **dashagriiva** = oh, Ten-headed [Decahedral-demon] Ravana; **samprataam** = now; **tvam ninditam karma kartum na arhasi** = deplorable, deed, to do [to undertake,] not, apt of you; **aham puraaNe dharme sthitaH** = I, in perpetual, probity, he who is abiding; **satya samshrayaH** = to truthfulness, one avowed to; **saH aham** = such as I am; **mahaabalaH** = mightiest; **gR^idhra raajaH** = eagles, king; **naamnaa jaTaayuH naama** = known as, Jataayu, by name.

"Oh, brother, now it is inapt of you to undertake a deplorable deed. I am one of those who abide by perpetual probity and avowed to truthfulness. Such as I am, oh, Decahedral-demon Ravana, I am the mightiest king of eagles known by the name Jataayu. [3-50-3, 4a]

This self-assured statement of Jataayu is like this: **aham puraaNe dharme sthitaH** 'I abide by the **sanaatana dharama**, 'The Eternal Virtue...' 'belonging to the master and the servant...' **aham daashyaH**, 'I am a humble servant of Supreme Soul...' **aham satya samshrayaH**, 'I am sheltered by the Everlasting Truth... that Everlasting Truth is made known in **satyam j~naanam anantam brahma...** and thus **bhagavat ekopaaya niStaH**, 'I have a complete dedication unto god...' - 'I with my unwavering determination am subservient to Him alone, and such as I am, in my presence you cannot undertake a deplorable deed, deplorable to that Eternal Virtue or to three worlds...' On telling about himself, next he started to tell about his master. Govindaraja.

[Verse Locator](#)

राजा सर्वस्य लोकस्य महेन्द्र वरुण उपमः ॥ ३-५०-४
लोकानाम् च हिते युक्तो रामो दशरथ आत्मजः ।

4b, 5a. **dasharatha aatmajaH raamaH** = Dasharatha's, soul-born son, Rama; **sarvasya lokasya raajaa** = all, world's, king - ruler; **mahendra varuNa upamaH** = Mahendra, Varuna - Rain-god, one similar to; **lokaanaam hite yuktaH ca** = worlds', in well-being, connected with, also.

"Rama, the son of Dasharatha, is the master of all the world, one similar to Mahendra and Varuna, the Rain-god, and the one who is connected with the well-being of all the world. [3-50-4b, 5a]

The simile of Indra and Rain-god to Rama is to say that 'Rama is a bestower of rains and livelihood like Indra, the presiding deity of east, through the Rain-god, the presiding deity of west, unlike you who are a pilferer... and he is the preserver of all the worlds... so, you also get persevered by him, because he is also the lord of yours...' Govindaraja.

[Verse Locator](#)

तस्य एषा लोक नाथस्य धर्म पत्नी यशस्विनी ॥ ३-५०-५
सीता नाम वरारोहा याम् त्वम् हर्तुम् इह इच्छसि ।

5b, 6a. **yaam** = whom; **tvam iha hartum icChasi** = you, now, to abduct, you desire to; **eSaa** = she is; **siitaa naama varaarohaa** = Seetha, named, best lady; **yashasvinii** = glorious one; **loka naathasya** = worlds, husband's [preserver's]; **tasya** = his - Rama's; **dharma patnii** = legitimate, wife.

"Whom you desire to abduct now, that best lady is Seetha by her name, and this glorious one is the legitimate wife of that preserver of all the worlds, namely Rama. [3-50-5b, 6a]

[Verse Locator](#)

कथम् राजा स्थितो धर्मे पर दारान् परामृशेत् ॥ ३-५०-६
रक्षणीया विशेषेण राज दारा महाबलः ।

6b, 7a. **dharme sthitaH raajaa** = in probity, adhering, a king; **para daaraan** = other's, wires; **katham paraamR^ishet** = how, he touches - lay hands on; **mahaabalaH** = oh, great-mighty Ravana; **raaja daaraa** = king's, wife; **visheSeNa rakSaNiiyaa** = particularly, is to be safeguarded.

"How a king adhering to probity can lay his hands on the wives of others? If it is a king's wife, oh, great-mighty Ravana, she is to be safeguarded particularly. [3-50-6b, 7a]

[Verse Locator](#)

निवर्तय गतिम् नीचाम् पर दार अभिमर्शनात् ॥ ३-५०-७

न तत् समाचरेत् धीरो यत् परो अस्य विगर्हयेत् ।

यथा आत्मनः तथा अन्येषाम् दारा रक्ष्या विमर्शनात् ॥ ३-५०-८

7b, 8. **niicaam gatim [matim]** = filthy, course/fortuity, [or, mind]; **para daara abhimarshanaat** = other's, wife, from lay hands on; **nivartaya** = turn back; **paraH** = other person; **asya** = him [the doer of bad-deed]; **yat vigarhayet** = which [deed,] deplores; **tat dhiiraH na samaacaret** = that [deed,] a sagacious one, will not, undertake; **aatmanaH daara** = one's own wife; **yathaa** = as to how; **tathaa** = in that way; **anyeSaam daaraH** = other person's, wife; **vimarshanaat** = from [somebody's] laying hands on her; **rakSyaaH** = she is to be protected.

"Reverse your filthy course, or fortuity, or mind from laying your hands on other's wives. A sagacious person does not undertake that deed by which others deplore him. As with the protection of one's own wife from somebody's laying hands on her, other person's wife is also to be protected in that way. [3-50-8 [3-50-7b, 8]

If it is asked that a king's wife is a special entity to be protected, and then other's wives are less fortunate or what? Not so, it is said that the wife of a king is a motherly entity. Other's wives may become sisters or sister-in-laws etc., but a mother is a mother. The difference in dealing with a king's wife and with wife of a commoner is that of a difference between a sinner and a criminal. Either way unrighteous it is. The very basic concept of wooing others' wives itself, is both a crime and a sin. 'R^itaa upeyaat...' iti shaastraat - gamyaa sva bhaaryaa | anyaa bhaaryaa agamyaa iti- maadhava aacaarya - dk.

Here the word 'king' also denotes the god, as Manu uses the word 'raajaa' for Yama, the Terminator yamo vaivasvato raajaa yaH tava eSa hR^iodi sthithaa... For this, Ravana may refute saying, 'this Rama may be a god of yours... but not mine...' And for this it is countered in saying, devaanaam ca devataaanaam ca saamaanyam adhi daivam... 'there is no your god or my god, but god is one... to everyone...'

Jataayu is asking for a reversal of Ravana's mind or course, otherwise misfortune likely to happen to him. Further, being a king one shall never do a deplorable and unkingly act. **anena loka ninditam karma na kartavyam iti | tathaa ca vishNu puraaNe - parityajyet artha kaamo dharma piiDaa karau nR^ipa | dharmam api ashubhodarkam loka vikR^iShTam eva ca - dk**

[Verse Locator](#)

अर्थम् वा यदि वा कामम् शिष्टाः शास्त्रेषु अनागतम् ।

व्यवस्यन्ति अनु राजानम् धर्मम् पौलस्त्य नंदन ॥ ३-५०-९

9. **paulastya nandana** = oh, Paulastya's, scion of; **shiSTaaH** = erudite scholars; **shaastreSu an aagatam** = in scriptures, not, conspicuous; **artham vaa** = prosperity, either; **yadi vaa kaamam** = or, if, pleasures; **dharmam** = [or even] probity; **raajaanam anu** = kings' [course of action,] by following; **vyavasyanti** = conduct themselves.

"If the means to gain probity, or prosperities, or even pleasures are inconspicuous in scriptures, oh, the scion of Paulastya, then even the erudite scholars will conduct themselves following the king and his demeanour. [3-50-9]

There is another flex for the raajaanam anu as **raajaanam anu as raajaanam iva** 'like king, like subjects...' **shiSTaaH** 'anyone who takes recourse to righteous behaviour...' Because the king shall possess an aptitude to go through the scriptures and ascertain what is right and what is wrong, then only his subjects will follow likewise. Even if the course of conduct is imperceptible in scriptures, a king shall decide the right way, and thus the subjects automatically follow him, in the same way... thus, 'being a king, yet behaving like a criminal and a sinner, is inapt of you...' so said Jataayu to Ravana. Maheshvara Tiirtha.

Ravana is the son of Vishravasa who again is the son of Pulastya, the brainchild of Brahma, who are all supposed to be the well-read scholars in all scriptures and sciences. Hence, Jataayu is addressing Ravana to remember his scholarship, which is in effrontery with his present behaviour. And the suggestion that 'protect wives of others persons as you protect your own wife...' is to say that 'if somebody from your subjects, on following your present path, gains access to your wife Mandodari, do you tolerate?'

राजा धर्मः च कामः च द्रव्याणाम् च उत्तमो निधिः ।

धर्मः शुभम् वा पापम् वा राज मूलम् प्रवर्तते ॥ ३-५०-१०

10. dharmaH ca kaamaH ca = of probity, also, of pleasures, also; dravyaaNaam ca = for prosperities, also; raajaa uttamaH nidhiH = king is, the best, repository; dharmaH = [whether it is] probity; shubham vaa paapam vaa = [whether it is] felicity, or, iniquity, or; raaja muulam pravartate = king, as fount, they emerge.

"A king is the best repository for probity, prosperities, and pleasures, and whether it is probity or felicity or even iniquity that will emerge from the fount called king. [3-50-10]

Other mms read raajaa dharmasya kaamasya... then 'the king is the root cause for the prevalence of probity, felicity etc. anena prajaa raajaanam anusaranti iti suucitam... dk 'subjects follow what a king does...'

Verse Locator

पाप स्वभावः चपलः कथम् त्वम् रक्षसाम् वर ।

ऐश्वर्यम् अभिसंप्राप्तो विमानम् इव दुष्कृती ॥ ३-५०-११

11. rakSasaam varaH = among demons, oh, prominent one; paapa svabhaavaH = deviltry, by your nature; capalaH = mercuriality - you have; tvam = such a you are; duS kR^itii = an evil, doer; vimaanam [sampraaptaH] iva = aircraft [that takes him to heaven,] [attaining,] as with; aishvaryam katham abhisampraaptaH = affluence [kingdom,] how, you attained - amassed.

"Oh, prominent one among demons, deviltry and mercuriality are but natural for you demons, but how you have amassed affluence, as with an evildoer attaining an aircraft that puts him to flight to heaven.

Or

"You by your nature are a devilish and mercurial personality though you have come from a decent lineage, how you have become an outranking demon among demons and how you could attain kingdom, which is to be ruled righteously, like an evildoer attaining a heaven-bound aircraft. [3-50-11]

Verse Locator

काम स्वभावो यः सः असौ न शक्यः तम् प्रमार्जितुम् ।

न हि दुष्ट आत्मनाम् आर्यम् आवसति आलये चिरम् ॥ ३-५०-१२

12. yaH = which; [yasya = to whom]; svabhaavaH = is the nature; asau saH = from him [his,] that; pra maarjitum = to efface; kaama [kaamam] = perhaps; na shakyaH = not, possible; duSTa aatmanaam aalaye = evil, minded one's, in residence; aaryam = sermon [prosperity]; ciram na aavasati hi = for a long time, not, dwells, indeed.

"He whose nature is such, that nature is perhaps impossible to efface, a sermon does not dwell in the heart of an evil-minded one for a long time, indeed.

Or

"He whose nature itself is vile, it is perhaps impossible for him to efface it, and in the residence of such an evil-minded person, evilly acquired prosperity does not dwell for a long time, indeed. [3-50-12]

Ruling the kingdom righteously, in itself is a merit that leads that king to heavens. When the kingdom itself is acquired unrighteously, and so the oppulence, there is no question of merit or heaven, or even an air ticket to that heaven. For such persons, all these are ad hoc luxuries. anena paapiShTasya aishvaryam na bhavati | praaptam cet api na tiShTati - adharmaat ca eva nahuShaH pratipede rasaatalam - kaamandaka - dk

The reference to an aircraft that carries Ravana to heaven is not the Pushpaka aircraft, which he already grabbed from Kubera. The airports of Pushpaka aircraft are in the mortal worlds and in heavens it can land at the best in Indra's heaven, say paradise. There is no entry for these petty airships into the higher realms of Brahma, Vishnu, and Maheshvara if piloted by Ravana like demons.

[Verse Locator](#)

विषये वा पुरे वा ते यदा रामो महाबलः ।
न अपराध्यति धर्मात्मा कथम् तस्य अपराध्यसि ॥ ३-५०-१३

13. mahaa balaH = great-mighty [Rama]; dharma aatmaa = noble souled [Rama]; raamaH = Rama; yadaa = when; te viSaye vaa = in your, country, either; pure vaa = in [your] city, or; na aparaadhyati = not, offensive - not transgressed; tasya = in his [respect]; katham aparaadhyasi = how, you are offensive.

"When that great-mighty Rama has not transgressed either in your country or in your city Lanka, then how you become a transgressor in respect of that noble-souled Rama? [3-50-13]

Vividly: 'you may say that abduction of enemy's wife is my hobby... but you are abducting the wife of one who is neither a friend nor an enemy of yours... why for is this fancy when viewed in the prospective of righteousness or polity of kingships... anena anaparaadhiShu samiiciineShu aparaadho na kartavyam iti suucitam | tathaa ca udyoga parve - mahaa bhaarate - duryodhanam prati bhagavad vacanam - aatmaanam kR^intati hi eSha vanam parashunaa yathaa | yatsamyak vartamaaneShu mithyaa raajan pravartate || iti - dk 'No unilateral aggression is desirable at the unaggressive lot... Thus, Lord Krishna says to Duryodhana in Udyoga parva of Maha Bharata: broadly: 'a wood is felled by its own kin-wood, namely a wooden shaft attached to the axe... so, the present pseudo-kings will be felled down by their own kinsfolk...'

Jataayu's questioning is the same that was once Seetha asked Rama in the early chapters of Aranya, 'why wage a war without a cause...' She must have understood the answer by now by the acts of Ravana.

[Verse Locator](#)

यदि शूर्पणखा हेतोः जनस्थान गतः खरः ।
अतिवृत्तो हतः पूर्वम् रामेण अक्लिष्ट कर्मणा ॥ ३-५०-१४
अत्र ब्रूहि यथा तत्त्वम् को रामस्य व्यतिक्रमः ।
यस्य त्वम् लोक नाथस्य हत्वा भार्याम् गमिष्यसि ॥ ३-५०-१५

14. shuurpaNakhaa hetoH = Shuurpanakha, for the sake of; janasthaana gataH kharaH = Janasthaana, gone in [residing,] Khara; ati vR^ittaH = is over, bearing - transgressed; a kliSTa karmaNaa = [one who is with] not, fatigable, deeds; by such a; raameNa = by Rama; puurvam = in first instance; hataH yadi = killed, if; atra = in that matter; loka naathasya = world's, lord's; yasya bhaaryaam = whose, wife; tvam = you; hR^itvaa gamiSyasi = on stealing, you are going; such; raamasya = Rama's; vyatikramaH [vi ati kramaH = highly, over, stepping] high transgression; kaH = what is; yathaa tattvam bruuhi = as per, actuality, you tell.

"If Rama of indefatigable deeds firstly eliminated Khara who is stationed at Janasthaana, and who transgressed for the sake of Shuurpanakha, tell me what in actuality is the highly overstepping behaviour of Rama in that matter, whereupon you are stealing off with the wife of such a lord of world? [3-50-14, 15]

[Verse Locator](#)

क्षिप्रम् विसृज वैदेहीम् मा त्वा घोरेण चक्षुषा ।
दहेत् दहनभूतेन वृत्रम् इन्द्र अशनिः यथा ॥ ३-५०-१६

16. kSipram vaidehiim visR^ija = instantly, Vaidehi, deliver up; tvaa [tvaam] = you will be; indra ashaniH = Indra's, Thunderbolt; vR^itram = Vritta, the demon; yathaa = as with; dahana bhuutena = which have become glowing fire; ghoreNa cakSuSaa = with disastrous [eyes,] with [such] eyes; [raamasya = of Rama]; maa dahet = let not, burn.

"Instantly deliver up Vaidehi. Let not the disastrous and glowing fire-like eyes of Rama, which transmogrify so when he assumes fury, burn you down as the Thunderbolt of Indra once burnt the demon Vritta. [3-50-16]

[Verse Locator](#)

सर्पम् आशीविषम् बद्ध्वा वस्त्र अन्ते न अवबुध्यसे ।
ग्रीवायाम् प्रतिमुक्तम् च काल पाशम् न पश्यसि ॥ ३-५०-१७

17. aashiiviSam sarpam = lethally venomous, serpent; vastra ante baddhvaa = attire, at fringe of, on bundling; na avabudhyase = not, conscious of; griivaayaam prati muktam ca = at neck, towards [around,] loosened; [prati saktam = around, tied]; kaala paasham na pashyasi = Terminator's, lasso, not, seeing [wary of] you are.

"You are unconscious that you have presently bundled a lethally venomous serpent at the fringe of your attire, and you are equally unwary that the Terminator's lasso is presently loosened around your neck. [3-50-17]

[Verse Locator](#)

स भारः सौम्य भर्तव्यो यो नरम् न अवसादयेत् ।
तत् अन्नम् अपि भोक्तव्यम् जीर्यते यत् अनामयम् ॥ ३-५०-१८

18. saumya = oh, cultured one; yaH naram na ava saadayet = by which, man, not, down, brings - which will not bring a man down]; sa bhaaraH bhartavyaH = that, weight, can be shouldered; yat anaamayam jiiryate = which, without upsetting [stomach,] is digestible; tat annam api bhoktavyam = that, repast, even, is to be consumed.

"Oh, cultured one, that weight alone is to be shouldered by which a man is not brought down, and that repast alone is to be consumed by which nothing upsets. [3-50-18]

Futile is the experimentation with impossible undertakings as they will be upsetting normalcy. anena ashakyam karma na kartavyam iti suucitm | tathaa ca kaamandake - shakya ashakya paricchedam kuryaat budhyaas prasannatayaa | kevalam danta bha~Ngaaya dantinaH shaila taaDanam - iti - dk 'capability or incapability is to be assessed firstly, with a judicious mind... one's own teeth may not be hit with a stone, only to examine how easily they can be broken by that stone...'

[Verse Locator](#)

यत् कृत्वा न भवेत् धर्मो न कीर्तिः न यशः ध्रुवम् ।
शरीरस्य भवेत् खेदः कः तत् कर्म समाचरेत् ॥ ३-५०-१९

19. yat = which; kR^itvaa = having done - on undertaking; dharmaH na bhavet = probity, not, becomes [chance upon]; kiirtiH na = deference, not; yashaH na = distinction, not - occurs; shariirasya khedaH bhavet = body's, woefulness, chances upon; tat karma = such an, undertaking; kaH dhruvam samaacaret = who, for sure, undertakes.

"Who will undertake a deed that yields neither probity, nor deference, nor distinction but results in just physical drudgery? [3-50-19]

The words kiirti, yashaas may look synonymous but have been defined separately. kiirti is the fame which arises from acts of valour, etc., while yashas is the fame which arises from acts of charity and the like. In another way kiirti is the renown obtained from doing merited and socio-economic deeds done through conducting Vedic rituals and the like, and yashas is the renown obtained from having riches, wealth, and affluence. Rama Tilaka says that kiirti = deshaantara khyaaati fame which 'spreads in countries beyond one's own country...' while yashas = sva desha khyaaati is 'the fame confined to one's own country.' Dr. Satya Vrat is of the opinion that 'which of the two explanations of the commentator, Rama Tilaka, is acceptable and more reasonable we cannot say in our present stage of knowledge... In fact the commentator himself is not sure; one strikes him at one time, and another at another place...' Kulluka Bhatt in his commentary on manu dharma shastra says that jiivataH khyati ruupam - yashaH 'fame in living time is yashaH and the other mR^itasya khyaaati ruupam - kiirtim 'the fame that remains after death is kiirti

षष्टि वर्ष सहस्राणि जातस्य मम रावण ।

पितृ पैतामहम् राज्यम् यथावत् अनुतिष्ठतः ॥ ३-५०-२०

20. raavaNa = oh, Ravana; pitR^i paitaamaham raajyam = father, forefather's, kingdom; yathaavat anutiSThataH = according to tradition, dedicated myself to it; jaatasya mama = from birth, to me; SaSTi varSa sahasraaNi = sixty, years, thousand - sixty thousand years completed.

"I have dedicated myself to the kingdom of my fathers and forefathers according to tradition, and sixty thousand years have elapsed since I was born. [3-50-20]

वृद्धो अहम् त्वम् युवा धन्वी स रथः कवची शरी ।

न च अपि आदाय कुशली वैदेहीम् न गमिष्यसि ॥ ३-५०-२१

21. aham vR^iddhaH = I am, oldish; tvam yuvaa = you are, youngish; dhanvii = [you are] an archer; sa rathaH = with, air-chariot; kavacii = armoured; sharii = with arrows; na ca api = not, alo, even; or, [tathaa api = even then]; vaidehiim aadaaya = Vaidehi, on taking; kushalii na gamiSyasi = safely, you cannot, go [abscond.]

"You are youngish whereas I am oldish, you are an armoured archer darting arrows from an air-chariot, whereas I am pensile bird in an open sky. Nevertheless, on taking Vaidehi you cannot abscond safely. [3-50-21]

न शक्तः त्वम् बलात् हर्तुम् वैदेहीम् मम पश्यतः ।

हेतुभिः न्याय संयुक्तैः ध्रुवाम् वेद श्रुतीम् इव ॥ ३-५०-२२

22. mama pashyataH = I am, while seeing [while I keep an eye on her]; vaidehiim = Vaidehi be; nyaaya samyuktaiH hetubhiH = logic, along with, reasoning - with conjectural logic; dhruvaam veda shrutiim iva = definitive, Veda, scriptures, as with; balaat hartum = to forcibly, abduct; tvam na shaktaH = you are, not, capable.

"It will be incapable of you to forcibly abduct Vaidehi when I keep an eye one her, as with the defilement of definitive Vedic scriptures by the logicians, dialecticians, materialists and suchlike non-believers, with their conjectural logic.

Or

"Veda-s are definitive in their canons and their authority is established beyond doubt, yet the doubtful scholarly logicians still try to pamper their import with their conjectural logic, and when I am watchful of what is going on I do not let you pamper Seetha, as such take this caution and release her. [3-50-22]

The Indian materialists called caarkavaa-s, or, the nihilists like Sage Jaabaali, who tries to preach nihilism to Rama, and the non-conformists to Veda-s, called a-Vaidika-s like Buddhists and Jain-s etc., try hard to let down what Veda says, with all their masterly dialectics. Even then, at one stage or the other, they all yield up, or a stalemate, or a faux pas occurs in their debates. Thus, no scholar need abuse the scriptures, for he does not know the subject in its entirety, or what those scriptures contain. anena shruti pratipanno artho na aabhaasaiH tarkaiH baadhayitum shakyata iti suucitam | tathaa ca manUH - yo avamanyeta te tuubhe hetu shastra aashrayaat naraH | sa saadhubhiH bahiShkaaryo naastiko veda nindakaH | - dk

This Seetha is compared with Veda-s, one to many times, for the reason of her sacredness as a devout husband-devotee. Sugreeva also says this alone at 4-6-5: 'for I will fetch her very soon, like the retrieval of Scriptures of Veda-s...

Basing on these references of Seetha to Vedic canons, there is a thinking that the subject of Ramayana is the problem of god in retrieving the lost word, where that word was with the god at the beginning. Seetha is Veda, the word, Gayatri etc. And god has lost it. In search of that word, Veda, Gayatri, the god started his search. In his search he helps all those who abide by 'word' or 'faithful to word' and ultimately annihilates the demons that falsify or abuse the 'word.'

[Verse Locator](#)

युध्यस्व यदि शूरो असि मुहूर्तम् तिष्ठ रावण ।
शयिष्यसे हतो भूमौ यथा पूर्वम् खरः तथा ॥ ३-५०-२३

23. **raavaNa** = oh, Ravana; **shuuraH asi yadi** = valiant one, you are, if; **yudhyasva** = you combat; **muhuurtam tiSTha** = for a moment, you stay; **puurvam kharaH yathaa** = earlier, as with, Khara; **tathaa** = likewise; **hataH bhuumau shayiSyase** = slain, on earth, you will sprawl.

"Stay for a moment, oh, Ravana, if you are valiant enough you can combat with Rama who will return right away, and at his hand you will be slain and sprawling on earth in the same way as Khara sprawled earlier. [3-50-23]

Or optionally, you can combat with me in which meantime Rama will come hither...

[Verse Locator](#)

असकृत् संयुगे येन निहता दैत्य दानवाः ।
न चिरात् चीर वासाः त्वाम् रामो युधि वधिष्यति ॥ ३-५०-२४

24. **yena** = by whom; **a sakR^it** = not, for once - time after time; **sanyuge daitya daanavaaH nihataa** = in combat, ogres, demons, are eliminated; such Rama; **na ciraat** = not, long after [very soon]; **ciira vaasaaH raamaH** = in jute-cloth, one attired in, Rama; **tvaam yudhi vadhiSyati** = you, in war, eliminates.

"He who eliminated demons and ogres in combats time after time, that Rama though apparently attired in jute-cloths like a meek-saint, will become a towering-inferno in a given combat, and he eliminates you very soon. [3-50-24]

[Verse Locator](#)

किम् नु शक्यम् मया कर्तुम् गतौ दूरम् नृप आत्मजौ ।
क्षिप्रम् त्वम् नश्यसे नीच तयोः भीतो न संशयः ॥ ३-५०-२५

25. **mayaa kim nu shakyam kartum** = by me, what, verily, is possible, to do; **nR^ipa aatmajau duuram gatau** = king's, sons [princes,] remotely, have gone; **niica** = you knave; **tayoH bhiitaH** = of them, scared; **tvam kSipram nashyase** = you, in a wink, cease [be lost to my blockade]; **samshayaH na** = doubt, is not there.

"What can possibly be done by me when those princes have gone far-off! It is beyond the scope of my fetching them in time! You knave, you who are scared of them will now be lost to my blockade, without a doubt. [3-50-25]

[Verse Locator](#)

न हि मे जीवमानस्य नयिष्यसि शुभाम् इमाम् ।
सीताम् कमल पत्र अक्षीम् रामस्य महषीम् प्रियाम् ॥ ३-५०-२६

26. **me jiivamaanasya** = I am, while living; **shubhaam** = auspicious one; **kamala patra akSiim** = lotus, leaves, eyed one; **raamasya priyaam mahaSiim** = Rama's, dear, queen; **imaam siitaam** = this [lady,] Seetha; **na nayiSyasi hi** = not, you lead away, indeed.

"When I am alive you cannot lead away this auspicious, lotus-leave-eyed Seetha, the dear queen of Rama. [3-50-26]

[Verse Locator](#)

अवश्यम् तु मया कार्यम् प्रियम् तस्य महात्मनः ।
जीवितेन अपि रामस्य तथा दशरथस्य च ॥ ३-५०-२७

27. mahaa aatmanaH = great-souled one; tasya raamasya = for that, Rama; tathaa = likewise; dasharathasya ca = for Dasharatha, also; mayaa avashyam = by me, definitely; jiivitena api = [at the stake of my] life, even; priyam kaaryam = agreeable, deed; [kartavyam = is to be done.]

"But I must definitely accomplish something to forestall you till they come, for I cannot willingly depart from here to fetch any of the two brothers, and that deed I needs must do shall be agreeable to the great-souled Rama, likewise even to Dasharatha, even at the stake of my life. [3-50-27]

[Verse Locator](#)

तिष्ठ तिष्ठ दशग्रीव मुहूर्तम् पश्य रावण ।
वृन्तात् इव फलम् त्वाम् तु पातयेयम् रथ उत्तमात् ।
युद्ध आतिथ्यम् प्रदास्यामि यथा प्राणम् निशा चर ॥ ३-५०-२८

28. dashagriiva = oh, Ten-head Ravana; muhuurtam = briefly; tiSTha tiSTha = stopoff, stopoff; raavaNa pashya = Ravana, see; nishaa cara = oh, night, walker; yathaa praaNam [tiSTati] = as [long as,] life, [remains in me, I am alive]; yuddha aatithyam pradaasyaami = duel, guestship, I give; vR^intaat phalam iva = from sepals, [burdensome] fruit, as with; tvaam = you; ratha uttamaat = from chariot, the best; paatayeyam = I jettison.

"Stopoff! Stopoff! Oh, Decahedral Ravana, briefly learn of me as how I jettison you from your best air-chariot, as with the unloading of a burdensome fruit from its sepals. Oh, nightwalker, I will be giving guestship to you in a duel as long as I am alive. [3-50-28]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंचाशः सर्गः

Thus, this is the 50th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 50

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 51

Verses converted to UTF-8, Nov 09

Introduction

The combat of Jataayu and Ravana ensues now, as Ravana was adamant to the righteous sermons of Jataayu. In combating with Ravana, Jataayu shatters Ravana's bows, arrows, and chariot and kills the mules of the chariot and plucks off the head of the charioteer with his beak. Further Jataayu attacks on the body of Ravana lacerating severally. Enraged at the bird-hits Ravana severs that eagle's wings, feet, and sides. Then seeing that fallen eagle Seetha weeps over, as if Jataayu is her own relative.

[Verse Locator](#)

इति उक्तः क्रोध ताम्राक्षः तप्त कांचन कुण्डलः ।

राक्षसेन्द्रो अभिदुद्राव पतगेन्द्रम् अमर्षणः ॥ ३-५१-१

1. **tapta kaancana kuNDalaH** = burnt [burnishing] golden, ear-knobs; **krodha taamra akshaH** = infuriately, reddened, eyed one; **raakshasa indraH** = demon's, lord - Ravana; **iti uktaH** = thus, one spoken to; **a marSaNaH** = not, tolerantly; **pataga indram** = to bird's lord; **abhi dudraava** = towards, dashed.

When Ravana is spoken to by Jataayu with judicious words, Ravana's eyes reddened infuriately, and his burnished golden ear-knobs flickered injuriously, and that lord of demons dashed towards the lord of birds, intolerantly. [3-51-1]

Ravana's ear-knobs jerked flickeringly, as if they are fireballs, when he gnashed his teeth in anger. Here another type of rendering for this verse is available in other versions, which reads: **iti uktasya yathaa nyaayam raavaNasya jaTaayuShaa | kruddhasya agni nibhaaH sarvaa rejuH vimshati dR^iShTayaH |** 'thus when Jataayu spoke to Ravana in judicious words, all the twenty eyes of infuriated Ravana are torched, like torchlit fires...'

[Verse Locator](#)

स संप्रहारः तुमुलः तयोः तस्मिन् महा मृधे ।

बभूव वात उद्धतयोः मेघयोः गगने यथा ॥ ३-५१-२

2. **tasmin mahaa mR^idhe [gagane, vane]** = in that, great [tempestuous,] combat [in sky, in forest]; **tayoH** = between those two; **saH** = that; **tumulaH samprahaaraH** = tempestuous, fight; **gagane** = in sky; **vaata** = by gust, ud dhatayoH = up, heaved; **meghayoH** = among two clouds; **yathaa** = as with; **babhuuva** = became.

As with two gigantic clouds up-heaved by the tornadic gusts will be hard hitting each other tempestuously in sky, the combat between those two, Ravana and Jataayu, became tempestuous in the sky. [3-51-2]

[Verse Locator](#)

तत् बभूव अद्भुतम् युद्धम् गृध्र राक्षसयोः तदा ।
सपक्षयोः माल्यवतोः महा पर्वतयोः इव ॥ ३-५१-३

3. tadaa = then; gR^idhra raakSasayoH = of eagle, of demon; tat adbhutam yuddham = that, startling, combat; sa pakSayoH maalyavatoH = with, wings, between two Maalyavanta mountains; mahaa parvatayoH iva = gigantic, mountains, as with; babhuuva = became.

As with a startling combat between two gigantic and winged mountains, called Mt. Maalyavanta-s, that combat between the eagle and demon then became a startling one. [3-51-3]

One commentator said that one Mt. Maalyavanta is in Dandaka forest and the other in Kishkindha, while another commentator said that one is in Dandaka forests and the other is nearby Mt. Meru. There appears to be no second Mt. Maalyavanta and the poet seems to be taking one mountain and mirroring it, and thus saying that if two selfsame mountains were to confront, then it will be disastrous. This is to narrate the equivalence between their courage and strength.

[Verse Locator](#)

ततो नालीक नाराचैः तीक्ष्ण अग्रैः च विकर्णिभिः ।
अभ्यवर्षत् महाघोरैः गृध्र राजम् महाबलः ॥ ३-५१-४

4. tataH = then; mahaabalaH = great-mighty [Ravana]; tiikSNa agraiH = that are with excruciating, arrowheads; mahaa ghoraiH = with highly, dreadful naaliika naaraacaiH[sharaiH] = Naaliika [tubular,] Naaraaca [iron,] [with arrows]; vi karNibhiH ca = upturned, ears [arrows with, crescentic arrowheads,] also; gR^idhra raajam = on eagle, lord; abhyavarSat verily [incessantly] stormed.

Then the great-mighty Ravana incessantly stormed the lord of eagles Jataayu, with arrows that have excruciating and highly dreadful arrowheads, like tubular arrows, iron arrows, and with arrows that have crescentic arrowheads. [3-51-4]

[Verse Locator](#)

स तानि शर जालानि गृध्रः पत्ररथ ईश्वरः ।
जटायुः प्रतिजग्राह रावण अस्त्राणि संयुगे ॥ ३-५१-५

5. patraratha iishvaraH = winged chariots [birds,] lord of; saH gR^idhraH jaTaayuH = that, eagle, Jataayu; sanyuge = in combat; taani shara jaalaani = them, arrows, arrays of; raavaNa astraani Ravana's, missiles [arrows]; prati jagraaha = received [sustained]

That eagle Jataayu who is the lord of winged-chariots, namely birds, in turn sustained those arrays of Ravana's arrows in that combat. [3-51-5]

[Verse Locator](#)

तस्य तीक्ष्ण नखाभ्याम् तु चरणाभ्याम् महाबलः ।
चकार बहुधा गात्रे व्रणान् पतग सत्तमः ॥ ३-५१-६

6. mahaa balaH = great-mighty one [Jataayu]; pataga sattamaH = among birds, one with best-stamina; tiikSNa nakhaabhyaam caraNaabhyaam = which have gashing, claws, with two feet; tasya gaatre = his, on body [of Ravana]; bahudhaa vraNaan cakaara = severally, gashes, made.

But that great-mighty Jataayu severally made gashes on the body of Ravana with his two feet that have gashing claws for that bird is with best stamina. [3-51-6]

[Verse Locator](#)

अथ क्रोधात् दशग्रीवः जग्राह दश मार्गणान् ।
मृत्यु दण्ड निभान् घोरान् शत्रोर् निधन कान्क्षया ॥ ३-५१-७

7. **atha** = now; **dashagriivaH krodhaat** = Decahedral demon [Ravana] infuriately; **shatroH nidhana kaankSayaa** = his enemy's, elimination, wishful of; **mR^ityu daNDa nibhaan** = Terminator's, shaft, similar in aspect; **ghoraan** = deadly ones; **dasha maar gaNaan jagraaha** = ten, arrows, took up.

Now the Decahedral demon Ravana infuriately took up ten deadly arrows that are similar in their shine to the Shafts of the Terminator, wishful of the elimination of his enemy. [3-51-7]

[Verse Locator](#)

स तैः बाणैः महावीर्यः पूर्ण मुक्तैः अजिह्व गैः ।
बिभेद निशितैः तीक्ष्णैः गृध्रम् घोरैः शिली मुखैः ॥ ३-५१-८

8. **mahaaviiryaH saH** = highly energetic one, he that Ravana; **puurNa muktaiH** = fully [stretching bowstring,] released; **a jihma gaiH** = not, zigzaggedly, going [straight shooting]; **nishitaiH** = with sharp ones; **tiikSNaiH** = hurtful; **ghoraiH** = deadly [arrows]; **shilii mukhaiH** = steel-pointed, with arrowheads; **taiH baaNaiH** = with those, arrows; **gR^idhram bibheda** = eagle, he impaled.

That highly energetic Ravana released and impaled the eagle with straight shooting arrows on fully stretching the bowstring up to his ear, whose steel-pointed arrowheads are sharp, hurtful, and deadly. [3-51-8]

[Verse Locator](#)

स राक्षस रथे पश्यन् जानकीम् बाष्प लोचनाम् ।
अचिंतयित्वा बाणाम् तान् राक्षसम् समभिद्रवत् ॥ ३-५१-९

9. **saH** = he that Jataayu; **raakSasa rathe** = demon's, in chariot; **baaSpa locanaam jaanakiim pashyan** = with teary, eyes, Jaanaki, while seeing; **taan baaNaam** = those, arrows; **a cintayitvaa** = without, thinking [heedless of]; **raakSasam** = to demon; **sam abhi dravat** = swiftly, towards, flowed [lunged forcefully].

That Jataayu on seeing teary-eyed Jaanaki in the chariot of the demon forcefully lunged towards that demon heedless of arrows that are lunging at him. [3-51-9]

[Verse Locator](#)

ततो अस्य सशरम् चापम् मुक्ता मणि विभूषितम् ।
चरणाभ्याम् महातेजा बभञ्ज पतगोत्तमः ॥ ३-५१-१०

10. **tataH** = then; **mahaatejaaH pataga uttamaH** = highly refulgent, among birds, unexcelled one; **asya** = his - Ravana's; **muktaa maNi vibhuuSitam** = pearls, gemstones, decorated with; **sa sharam** = with, an arrow - admitted on bowstring; **caapam** = bow; **caraNaabhyaam babhanja** = with pair of feet, shattered.

That unexcelled bird of high refulgence then shattered Ravana's bow which is decorated with pearls and gemstones, and on which an arrow is admitted targeting the eagle, just by the pair of his bare feet. [3-51-10]

[Verse Locator](#)

ततो अन्यत् धनुः आदाय रावणः क्रोध मूर्च्छितः ।
ववर्ष शर वर्षाणि शतशो अथ सहस्रशः ॥ ३-५१-११

11. tataH = then; raavaNaH krodha muurcChitaH = Ravana, in anger, convulsed; anyat dhanuH aadaaya = then, another, bow, on taking; shatashaH atha sahasrashaH = in hundreds, now, in thousands; shara varSaaNi vavarSa = arrow, storms, stormed.

Ravana convulsed in anger then took up another bow and stormed hundreds and thousands of arrow storms. [3-51-11]

[Verse Locator](#)

शरैः आवारितः तस्य संयुगे पतगेश्वरः ।

कुलायम् अभिसंप्राप्तः पक्षिः इव बभौ तदा ॥ ३-५१-१२

12. tadaa = then; sanyuge = in combat; tasya sharaiH = by his - Ravana's, by arrows; aavaaritaH = covered with - engirded with, nested with; patag iishvaraH = lord of birds; kulaayam = nest; abhisampraaptaH = readily obtained; pakshiH iva = a bird, like; babhau = shone forth.

Nested in the arrows shot by Ravana that lordly bird Jataayu then shone forth in that combat like a bird that obtains a readymade nest. [3-51-12]

[Verse Locator](#)

स तानि शर जालानि पक्षाभ्याम् तु विधूय ह ।

चरणाभ्याम् महातेजा बभञ्ज अस्य महत् धनुः ॥ ३-५१-१३

13. mahaa tejaa = highly refulgent one; saH = he - Jataayu; taani shara jaalaani = them, arrows, arrays of; pakshaabhyaam = = with both wings; vi dhuuya = verily, blowing off [on winnowing]; asya mahat dhanuH = his [Ravana's,] mighty, bow; caraNaabhyaam babhanja = with both feet, shattered.

On winnowing those arrays of arrows with both of his wings, he that highly refulgent Jataayu shattered the mighty bow of Ravana with both of his feet. [3-51-13]

[Verse Locator](#)

तत् च अग्नि सदृशम् दीप्तम् रावणस्य शरावरम् ।

पक्षाभ्याम् च महातेजा व्यधुनोत् पतगेश्वरः ॥ ३-५१-१४

14. mahaatejaaH patageshvaraH = = highly resplendent one, birds, lord of - Jataayu; raavaNasya = Ravana's; agni sadR^isham = flame, like; diiptam = glowing; tat sharaavaram ca = that, armour, also; pakSaabhyaam = with both wings; vyadhunot = blasted off.

That highly resplendent lord of birds also blasted off the armour of Ravana, which is glowing and flamelike in its flare, with both of his feet. [3-51-14]

The word used here for armour is sharaavara and for this Pt. Satya Vrat says: 'Another word which is also not noticed by Monier Williams is sharaavara. It means an armour kavaca and occurs at least twice in the Ramayana...' i.e., here and at 3-64-49 of this canto.

[Verse Locator](#)

कांचन उरः छदान् दिव्यान् पिशाच वदनान् खरान् ।

तान् च अस्य जव संपन्नान् जघान समरे बली ॥ ३-५१-१५

15. balii = mighty one Jataayu; asya = his [Ravana's]; kaancana uraH Chadaan = golden, armour [sheaths,] covered with; divyaan = marvellous ones; pishaaca vadanaan = ghost, faced ones; java sampannaan = fastness, having; taan kharaan ca = those, mules, also; samare jaghaana = in combat, killed [knocked off.]

Mighty Jataayu also knocked off the ghost-faced mules yoked to the chariot of Ravana which are covered in golden armours and tantivy in fastness. [3-51-15]

[Verse Locator](#)

अथ त्रिवेणु संपन्नम् कामगम् पावक अर्चिषम् ।
मणि सोपान चित्र अंगम् बभञ्ज च महारथम् ॥ ३-५१-१६

16. **atha** = then; **tri veNu sampannam** three, with bamboos [from chariot to yoke,] flourishing with; **kaama gam** = by wish, which traverses; **paavaka arciSam** = like Ritual-fire, in flare; **maNi** = with gems, **sopaana [hema]** = stairs, [with gold]; **citra** = fantastically [crafted]; **angam** = bodied [or, having wheels]; **mahaaratham ca** = great-chariot, even; **babhanja** = splintered.

Then that great-chariot which is flourishing with three bamboos from chassis to yoke, and which traverses just by its steersman's wish, and which is crafted fantastically with gem-studded body and stairs, or, whose wheels are crafted with gold and gemstones, and which in its flare is like a Ritual-fire, Jataayu splintered down even that chariot of Ravana. [3-51-16]

[Verse Locator](#)

पूर्ण चन्द्र प्रतीकाशम् छत्रम् च व्यजनैः सह ।
पातयामास वेगेन ग्राहिभी राक्षसैः सह ॥ ३-५१-१७

17. **puurNa candra pratiikaasham** = full, moon, mirroring in shine; **Chatram ca** = parasol, also; **vyajanaiH saha** = white-fur-royal-fans, together with; **graahibhii raakshasaiH saha** = with handlers [of fans,] demons, along with; **vegena paatayaamaasa** = swiftly, started to collapse.

Jataayu swiftly collapsed the parasol of Ravana which in shine is mirroring the full moon, along with the regalia of white-royal-fur-fans, together with the demons handling them for fanning Ravana. [3-51-17]

[Verse Locator](#)

सारथेः च अस्य वेगेन तुण्डेन च महत् शिरः ।
पुनः व्यपाहरत् श्रीमान् पक्षिराजो महाबलः ॥ ३-५१-१८

18. **punaH** = again; **mahaabalaH** = highly energetic one; **shriimaan** = imposing one; **pakshi raajaH** = bird's, king, Jataayu; **asya** = his [Ravana's]; **saaratheH** = of charioteer; **mahat shiraH** = robust, head; **vegena** = speedily; **tuNDena vyapaaharat** = with beak, took away - pecked off.

Again that highly energetic and imposing king of birds pecked off the robust head of the charioteer of Ravana with beak. [3-51-18]

[Verse Locator](#)

स भग्न धन्वा विरथो हत अश्वो हत सारथिः ।
अंकेन आदाय वैदेहीम् पपात भुवि रावणः ॥ ३-५१-१९

19. **bhagna dhanvaa** = one with devastated, bow; **vi rathaH** = devoid of, chariot; **hata ashvaH** = dispatched, horses; **hata saarathiH** = departed, charioteer; **saH raavaNaH** = such as he is, Ravana; **vaidehiim ankena aadaaya** = Vaidehi, by her torso, grabbing, [or, taking her onto his torso]; **bhuvi papaata** = onto earth, jumped down.

Now Ravana who is with his devastated bow, devoid of chariot, dispatched are his horses and departed is his charioteer, and such as he is, he on grabbing Vaidehi by her torso, or, placing her on the lower end of his torso, jumped to earth. [3-51-19]

Again the problem of 'untouchability of Seetha' occurred. Hence that compound **ankenā aadaaya** **vaidehiim** can be expressed in two ways, one is like the usual villain's grabbing by torso, and the other is like an ardent devotee of Goddess Lakshmi, keeping her on his torso. This is similar to the method adopted by Virādhā while handling Seetha.

[Verse Locator](#)

दृष्ट्वा निपतितम् भूमौ रावणम् भग्न वाहनम् ।
साधु साधु इति भूतानि गृध्र राजम् अपूजयन् ॥ ३-५१-२०

20. **bhagna vaahanam** = crumbled, with vehicle; **bhuumau** on earth; **ni patitam raavaNam** = downwards, one who is foundered, at Ravana; **dR^iSTvaa** = on seeing; **saadhu saadhu iti** = Goodness!, Gracious!, thus; **bhuutaani** = [all] beings; **gR^idhra raajam apuujayanat** = eagle, lordly, revered.

On seeing Ravana who is foundered onto earth from his crumbled vehicle, all beings like sylvan deities, caarana-s, siddha-s and suchlike, revered that lordly eagle Jataayu. [3-51-20]

[Verse Locator](#)

परिश्रान्तम् तु तम् दृष्ट्वा जरया पक्षि यूथपम् ।
उत्पतत पुनर् हृष्टो मैथिलीम् गृह्य रावणः ॥ ३-५१-२१

21. **pakSi yuuthapam** = birds', commandant; **tam** = him [Jataayu]; **jarayaa** = owing to senescence; **parishraantam** = fatigued; **dR^iSTvaa** = on seeing; **raavaNaH hR^iSTaH** = Ravana, gladdened; **maithiliim gR^ihya** = Maithili, on taking; **punaH** = again; **ut papaata** = up, fallen - rose up to sky.

But on seeing the commandant of birds Jataayu is fatigued owing to his senescence, Ravana is gladdened and he again rose up to skies taking Maithili. [3-51-21]

[Verse Locator](#)

तम् प्रहृष्टम् निधाय अंके रावणम् जनक आत्मजाम् ।
गच्छंतम् खड्ग शेषम् च प्रणष्ट हत साधनम् ॥ ३-५१-२२
गृध्र राजः समुत्पत्य रावणम् समभिद्रवत् ।
समावार्यम् महातेजा जटायुः इदम् अब्रवीत् ॥ ३-५१-२३

22, 23. **gR^idhra raajaH** = eagle's, king; **mahaatejaaH** = highly resplendent one; **jaTaayuH** = Jataayu; **sam ut patya** = well, up, fallen [swiftly rising up]; **prahR^iSTam** = one who is cheerful - to Ravana; **pra NaSta hata saadhanam** = completely, lost [demolished,] assault, devices; **khaDga sheSam ca** = one having [single] sword, remnant [save for,] also; **janaka aatmajaam** = Janaka's, daughter; **anke nidhaaya gacChantam** = on flank, keeping [holding,] one who is going away; **tam raavaNam** = him, at Ravana; **sam abhi dravat** = to very, fore, ran [dashed]; **sam aavaaryam** = practically, forestalling [Ravana]; **idam abraviit** this, spoke.

The highly resplendent king of eagles Jataayu swiftly rose to sky dashing practically to forestall Ravana, which demon's assault devices are all demolished by now save for a single sword, but who is cheerful to spirit away the daughter of Janaka, and actually spiriting away holding her onto his flank, and Jataayu spoke this to such Ravana. [3-51-22, 23]

[Verse Locator](#)

वर्ज संस्पर्श बाणस्य भार्याम् रामस्य रावण ।
अल्प बुद्धे हरसि एनाम् वधाय खलु रक्षसाम् ॥ ३-५१-२४

24. **alpa buddhe** = you, mean, minded; **raavaNa** = Ravana; **varja samsparsha baaNasya** = Vajra, [Thunderbolt weapon of Indra,] with a touching off, one who has [wields]

arrows; **raamasya bhaaryaam** = Rama's, who is wife of; **enaam** = her; **rakSasaam vadhaaya harasi khalu** = of all demons, for destruction, you abduct, definitely.

"You mean-minded Ravana, you abduct her whose husband wields arrows that touch off like the Thunderbolt of Indra, and this spite of yours is definitely for the destruction of all the demons. [3-51-24]

[Verse Locator](#)

स मित्र बन्धुः स अमात्यः स बलः स परिच्छदः ।

विष पानम् पिबसि एतत् पिपासित इव उदकम् ॥ ३-५१-२५

25. **sa mitra bandhuH sa amaatyah** = with, friends, relatives, with, ministers; **sa balaH sa pari cChadaH** = with, armies, with, accomplices; **pipaasita** = one that thirsteth; **udakam iva** = [drinketh] water, as with; **etat** = this [abduction of Seetha called consumption of venom]; by undertaking this you; **viSa paanam pibasi** = venom, drink, you drinketh.

"As one thirsteth drinketh water, you drinketh venomous drink along with your friends, relatives, ministers, armies, and with your accomplices, as this abduction of Seetha itself is squirrelling away dangerous poison. [3-51-25]

[Verse Locator](#)

अनुबन्धम् अजानंतः कर्मणाम् अविचक्षणाः ।

शीघ्रम् एव विनश्यन्ति यथा त्वम् विनशिष्यसि ॥ ३-५१-२६

26. **karmaNaam** = of exploits; **anu bandham** = after, effect [backlash]; **a jaanantaH** = not, knowing; **a vicakSaNaah** = not, discriminators [mindless adventurers]; **yathaa** = as to how; **shiighram eva vinashyanti** = quickly, thus, get ruined; **[tathaa** = similarly]; **tvam [shiighram] vinashiSyasi** = you, [quickly,] will ruin.

"As with the mindless adventurers quickly getting ruination for they undertake self-ruinous exploits, unknowing the backlashes thereof, so also you too will ruin that quickly with this mindless adventure. [3-51-26]

[Verse Locator](#)

बद्धः त्वम् काल पाशेन क्व गतः तस्य मोक्ष्यसे ।

वधाय बडिशम् गृह्य स अमिषम् जलजो यथा ॥ ३-५१-२७

27. **tvam** = you are; **paashena kaala** = with lasso, of Terminator; **vadhaaya** = for termination; **baddhaH** = tethered; **sa amiSam** = with, [a piece of] flesh; **baDisham** = fish rod and line with fish-hook; **gR^i^ihya** = on catching [on swallowing]; **jala jaH** = water, born [fish]; **yathaa** = as with; **tasya** = from it [from that death lasso]; **kva gataH mokSyase** = wherever, you go, get released [whereby you untether yourself.]

"You are tethered for termination with the lasso of the Terminator, as with a fish that can go nowhere on its biting fishhook with a piece of flesh. How do you untether yourself from that lasso of the Terminator, even if you go anywhere? [3-51-27]

Vividly: The Terminator gives a sinner a longest rope possible to hang himself from a tallest tree. Perchance there may be fish that bites the bait, stripping fishhook from fish line, dives deep down to escape from the fisherman, and yet it cannot survive even there, because the fishhook is already in its throat, which the fish can neither vomit nor swallow. Thus, it is destined to die. Likewise, you bit the baited hook called Seetha and running away with that bait and hook around your neck, thereby the Terminator has already lassoed His noose around your neck, and perchance you may presently abscond from this hermitage, but not from that noose, called Rama's arrow, for a long time.

[Verse Locator](#)

न हि जातु दुराधर्षौ काकुत्स्थौ तव रावण ।

धर्षणम् च आश्रमस्य अस्य क्षमिष्येते तु राघवौ ॥ ३-५१-२८

28. **raavaNa** = oh, Ravana; **duraadharSau** = unassailable ones; **kaakutsthau raaghavau** = those from Kakutstha dynasty, Raghava-s - Rama, Lakshmana; **tava** = your; **asya aashramasya dharSaNam** = this, of hermitage, assailing; **jaatu** = at anytime; **na kSamiSyete hi** = never, condone, indeed.

"But, oh Ravana, the unassailable Raghava-s of Kakutstha dynasty will nevermore condone your assailing this hermitage. [3-51-28]

[Verse Locator](#)

यथा त्वया कृतम् कर्म भीरुणा लोक गर्हितम् ।

तस्कर आचरितो मार्गो न एष वीर निषेवितः ॥ ३-५१-२९

29. **bhiiruNaa** = by dastard; **tvayaa** = by you; **yathaa** = as to how; **loka garhitam karma kR^itam** = by world [society,] contemptible, deed [crime,] being done [committed]; this way of doing; **taskara aacaritaH maargaH** = thieves, tramped, pathway [in the footsteps of thieves]; **viira niSevitaH** = by valiant ones, adored by [acceptable, commendable by valiant ones]; **na eSa** = not, this [thieving] is.

"Like a dastard you are committing a crime of thieving Seetha when none at home in the footsteps of thieves, this thieving is contemptible to society and condemnable by valiant ones. [3-51-29]

[Verse Locator](#)

युध्यस्व यदि शूरो असि मुहूर्तम् तिष्ठ रावण ।

शयिष्यसे हतो भूमौ यथा भ्राता खरः तथा ॥ ३-५१-३०

23. **raavaNa** = oh, Ravana; **shuuraH asi yadi** = valiant one, you are, if; **yudhyasva** = you combat; **muhuurtam tiSTha** = for a moment, you stay; **puurvam kharaH yathaa** = earlier, as with, Khara; **tathaa** = likewise; **hataH bhumau shayiSyase** = slain, on earth, you will sprawl.

"Stay for a moment, oh, Ravana, if you are valiant enough you can combat with Rama who will return right away, and at his hand you will be slain and sprawling on earth in the same way as Khara sprawled earlier. [3-50-23]

This verse is a repeat of verse at 3-50-23, and such iterations are not for want of paucity of verses or verbiage, but they are reckoned as the determination of the character to express his/her stance in similar terms.

[Verse Locator](#)

परेत काले पुरुषो यत् कर्म प्रतिपद्यते ।

विनाशाय आत्मनो अधर्म्यम् प्रतिपन्नो असि कर्म तत् ॥ ३-५१-३१

31. **puruSaH** = a person; **pareta kaale** = at death, time [occasion of]; **yat karma pratipadyate** = which, [fateful] activity, obtains [undertakes]; **a dharmyam** = un, righteous [activity]; **tat karma** = such an, activity; **aatmanaH vinaashaaya** = of yourself, for ruination; **pratipannaH asi** = obtained [undertaking,] you are, [fateful].

"A person undertakes such an unrighteous and fateful activity if only death looms large on him. You too have undertaken this unrighteous fateful activity only for your self-ruination. [3-51-31]

[Verse Locator](#)

पाप अनुबंधो वै यस्य कर्मणः को नु तत् पुमान् ।
कुर्वीत लोक अधिपतिः स्वयंभूः भगवान् अपि ॥ ३-५१-३२

32. **yasya karmaNaH** = which, activity's; **paapa anu bandhaH** = sin, is following, sequential - consequential; **tat** = that [activity]; **loka adhipatiH** = universe, lord of; **bhagavaan** = god; **svayam bhuuH api** = self, born one, even; **kaH pumaan nu** = which, man, really; **kurviita** = undertakes.

"If sin is consequential to any given activity who will undertake it? Even if that person vies with the Self-Born God and Lord of the Universe, namely Brahma, will he undertake it?" Thus Jataayu advised Ravana. [3-51-32]

[Verse Locator](#)

एवम् उक्त्वा शुभम् वाक्यम् जटायुः तस्य रक्षसः ।
निपपात भृशम् पृष्ठे दशग्रीवस्य वीर्यवान् ॥ ३-५१-३३

33. **viiryavaan jaTaayuH** = valorous one, Jataayu; **evam shubham vaakyam uktvaa** = this way, auspicious [commonsensical,] words, on speaking; **rakSasaH tasya dashagriivasya pR^iSThe** = demon, his, Decahedron's, on hind-side, on back; **bhR^isham** = muchly [devastatingly]; **ni papaata** = down, fallen - descended on.

Even on speaking those commonsensical words to Ravana, Jataayu found him carrying off Seetha heedlessly, then that valorous Jataayu descended on the hind-side of that Decahedral demon Ravana, devastatingly. [3-51-33]

[Verse Locator](#)

तम् गृहीत्वा नखैः तीक्ष्णैः विददार समंततः ।
अधिरूढो गज आरोहो यथा स्यात् दुष्ट वारणम् ॥ ३-५१-३४

34. **tam gR^ihiitvaa** = him [Ravana,] on taking [clasping]; **adhiruuDhaH** = one mounted upon - bestriding; **gaja aaroHaH** = elephant, mounter - mahout; **duSTa vaaraNam** = bad, elephant - an uncontrollable elephant that is running amok; **yathaa** = as with; **syaat** = as it will be - as he will try to control; likewise; **tiikSNaiH nakhaiH** = with incisive, nails - claws; **samantataH** = everywhere [rampantly]; **vidadaara [vi da daara]** = deeply lacerated.

On clasping Ravana with incisive claws Jataayu lacerated deeply and rampantly, as a mahout, an elephant-trainer-controller, sitting astride on it will try to control an uncontrollable elephant that is running amok with an incisive goad. [3-51-34]

[Verse Locator](#)

विददार नखैः अस्य तुण्डम् पृष्ठे समर्पयन् ।
केशान् च उत्पाटयामास नख पक्ष मुख आयुधः ॥ ३-५१-३५

35. **asya pR^iSThe tuNDam samarpayan** = his [Ravana's,] on back, beak, applying; **nakhaiH vidadaara** = with claws, he tore asunder; **nakha pakSa mukha aayudhaH** = claws, wings, face [beak, only with] weaponed one; **keshaan ca** = hair, also; **utpaaTayaamaasa** = started to pluck off.

Weaponed only with his claws, wings, and beak, Jataayu not only tore the back of Ravana asunder applying his beak and claws, but started to tweeze even his hair. [3-51-35]

[Verse Locator](#)

स तथा गृध्र राजेन क्लिश्यमानो मुहुर् मुहुः ।
अमर्ष स्फुरित ओष्ठः सन् प्राकंपत स राक्षसः ॥ ३-५१-३६

36. gR^idhra raajena = by eagles, king of; muhuH muhuH = again, again [repetitiously]; tathaa klishyamaanaH = thus, exasperated; saH = he - Ravana; amarSa sphurita oSThaH san = by intolerance, quivering, lips, on becoming; saH raakSasaH = that, demon; praa kampata = severely, shuddered; or; [pradakSiNena calanam = on to his right, staggered.

His lips becoming intolerantly quivery when Ravana is exasperated by that king of eagles repetitiously, that demon staggered on to his right targeting the hovering eagle at his hind-side to fell it down. [3-51-36]

[Verse Locator](#)

संपरिष्वज्य वैदेहीम् वामेन अंकेन रावणः ।
तलेन अभिजघान आर्तो जटायुम् क्रोध मूर्चितः ॥ ३-५१-३७

37. raavaNaH krodha muurchitaH = Ravana, in fury, convulsed; vaamena ankena = on [his] left, flank; vaidehiim sampariSvajya = Vaidehi, firmly, embracing tightly clutching; aartaH = aggrieved one [Ravana]; [aashu = quickly]; jaTaayum talena abhijaghaana = Jataayu, with [Ravana's] palm, hit back.

Ravana who is aggrieved and convulsed in fury hit back Jataayu with his palm while firmly clutching Vaidehi onto his left flank. [3-51-37]

[Verse Locator](#)

जटायुः तम् अतिक्रम्य तुण्डेन अस्य खग अधिपः ।
वाम बाहून् दश तदा व्यपाहरत् अरिन्दमः ॥ ३-५१-३८

38. tadaa = then; khaga adhipaH = birds, lord; arindamaH = enemy-vanquisher; jaTaayuH = Jataayu; tam = him - Ravana; ati kramya, over, stepping [outstripping]; tuNDena = with beak; asya dasha vaama baahuun = his, ten, left, arms; vyapa aharat = taken away - ripped off.

Jataayu, the lord of birds, being a vanquisher of enemies outstripped Ravana and ripped off ten left-arms of Ravana with his beak, with which left arms Ravana is clutching Vaidehi, in order to release her from his clutches. [3-51-38]

[Verse Locator](#)

संछिन्न बाहोः सद्यो वै बाहवः सहसा अभवन् ।
विष ज्वालावली युक्ता वल्मीकत् इव पन्नगाः ॥ ३-५१-३९

39. samcChinna baahoH = one with mutilated, arms - Ravana; his; baahavaH = arms; sadyaH eva = instantaneously, indeed; valmiikat = from snake pit; viSa jvaala aavalii yuktaa = venomous, blazes, series of, having; pannagaaH iva = snakes, like; sahasaa abhavan, instantly, became - sprang up, ricocheted.

Though his arms are mutilated thus, they instantaneously ricocheted from his body like snakes possessing a series of venomous blazes sprawling out from a snake pit. [3-51-39]

[Verse Locator](#)

ततः क्रोद्धात् दशग्रीवः सीताम् उत्सृज्य वीर्यवान् ।
मुष्टिभ्याम् चरणाभ्याम् च गृध्र राजम् अपोथयत् ॥ ३-५१-४०

40. tataH = then; viiryavaan dashagriivaH = valorous one Decahedron [Ravana]; siitaam utsR^ijya = Seetha, throwing off; muSTibhyaam caraNaabhyaam ca = with both fists [fisticuffs,] with both feet [kicks]; gR^idhra raajam = with eagle, king; krodhaat apothayat = out of fury, scuffled with.

The valourous Decahedron Ravana then threw off Seetha, and out of fury he scuffled with the king of eagles with fisticuffs and kicks, by both his feet and fists. [3-51-40]

[Verse Locator](#)

ततो मुहूर्तम् संग्रामो बभूव अतुल वीर्ययोः ।
राक्षसानाम् च मुख्यस्य पक्षिणाम् प्रवरस्य च ॥ ३-५१-४१

41. tataH = then; a tula viiryayoH = between out, weighing, valourous ones; raakSasaanaam mukhyasya = of demons, chieftain; pakSiNaam pravarasya = of birds, chief; muhuurtam sangraamaH babhuuva = for some time, encounter, chanced.

Then there chanced an encounter for some time between those two valourous ones with mutually outweighing capabilities, namely the chieftain of demons and the chief of the birds. [3-51-41]

[Verse Locator](#)

तस्य व्यायच्छमानस्य रामस्य अर्थे अथ रावणः ।
पक्षौ पादौ च पार्श्वौ च खड्गम् उद्धृत्य सो अच्छिनत् ॥ ३-५१-४२

42. saH raavaNaH = he that, Ravana; khaDgam uddhR^itya = sword, up-raising - brandishing; raamasya = Rama's; arthe = for the sake of; vyaayacChamaanasya = one who is up raising - revolting; atha = then; tasya = his - Jataayu's; pakSau paadau ca paarshvau ca = wings, feet, also, sides, also; acChinat = hewed off.

Ravana brandishing his sword at Jataayu, who is revolting for the sake of Rama, hewed off both of his wings, sides, and feet. [3-51-42]

[Verse Locator](#)

स छिन्न पक्षः सहसा रक्षसा रौद्र कर्मणा ।
निपपात महा गृध्रो धरण्याम् अल्प जीवितः ॥ ३-५१-४३

43. raudra karmaNaa rakSasaa = of cruel, actions, by demon; Chinna pakSaH = ruptured, winged; saH mahaa gR^idhraH = he, the colossal, eagle; alpa jiivitaH = with lessened, life; sahasaa = immedietly; dharaNyaam ni papaata = onto earth, down, fallen.

When that demon of cruel actions has ruptured his wings that colossal eagle Jataayu immediately fell down to earth with a lessened life. [3-51-43]

[Verse Locator](#)

तम् दृष्ट्वा पतितम् भूमौ क्षतज आर्द्रम् जटायुषम् ।
अभ्यधावत वैदेही स्व बंधुम् इव दुःखिता ॥ ३-५१-४४

44. vaidehii = Vaidehi; bhuumau patitam = on earth, fallen; kSataja aardram = with blood, dampened; tam jaTaayuSam = him, Jataayu; dR^i^iSTvaa = on seeing; duHkhitaa = fell into a fit of weeping; sva bandhum iva = her own, relative, as if; abhyadhaavata = towards ran.

On seeing Jataayu fallen on earth and dampened with blood Vaidehi fell into a fit of weeping and ran towards him as if he is her own relative. [3-51-44]

[Verse Locator](#)

तम् नील जीमूत निकाश कल्पम्
सुपाण्डुर उरस्कम् उदार वीर्यम् ।

45. **lanka adhipatiH** = Lanka's, monarch [Ravana]; **niila jiimuuta nikaasha kalpam** = blue[-black,] cloud, in shine, similar; **su paaNDura uraskam** = whitely, whitish, chested; **udaara viiryam** = worthily, valorous one; **agni daavam iva** = fire, storm, like; **shaantam** = [now] quiescent; **tam jaTaayuSam** = him, at Jataayu; **pR^ithivyaam dadarsha** = on earth, he saw.

Ravana, the monarch of Lanka, gazed at that worthily valorous Jataayu, who in his shine is like a blue-black cloud with a whitely white chest and who by now is like a quiescent fire-storm flattened onto ground. [3-51-45]

The cloudy blackness is simile to the black feathers of the eagle, and to the charred material by a wildfire. The whitely white colour is to the whitish feathers on the chest of the eagle, and to the white ashes overlaid on the charred material by wildfire, before they ashen. Thus, Jataayu fell down in a supine posture.

[Verse Locator](#)

ततः तु तम् पत्ररथम् मही तले
निपातितम् रावण वेग मर्दितम् ।
पुनः च संगृह्य शशि प्रभ आनना
रुरोद सीता जनक आत्मजा तदा ॥ ३-५१-४३

46. **tataH tu** = then, but; **shashi prabha aananaa** = moon, shine, visaged; **janaka aatmajaa siitaa** = Janaka's, daughter, Seetha; **tadaa** = then; **raavaNa vega marditam** = by Ravana's, forcefulness, subjugated; **mahii tale nipaaitam** = on earth's, surface, felled down; **tam patra ratham** = him, winged, chariot [bird, eagle Jataayu]; **punaH samgR^ihya ruroda** = again [further, incessantly,] taken in hands [hugged,] wept over.

But then Seetha, the daughter of Janaka, whose face vies with moonshine hugged eagle Jataayu, whom Ravana has subjugated with his forcefulness and felled down onto the surface of earth, and she wept over incessantly. [3-51-46]

Seetha is hugging Jataayu. 'Is it admissible or not...' is another debatable issue. 'Because it is bird, it may be handled...' is one adjustment, while the other is, 'when Jataayu is a personified entity and a friend of Dasharatha, this bird is as good as a man. So, Seetha's touching him shall be a taboo...' The commentators deal this aspect in the next chapter of this canto.

Jataayu - the duteous creature

The character of Jataayu is not introduced just to give information to Rama at the time of his physical death. He is an example of self-duteous, self-dedicated, unpaid servant to his master. In Ch.14 of this Aranya canto when Jataayu firstly met Rama he says: **so aham vaasa sahaayaH te bhaviShyaami yadi icChasi | idam durgam hi kaantaaram mR^iga raakShasa sevitam siitaam ca taata rakShiShye tvayi yaate salakShmaNe ||** "That is what I am, I will be your helpmate at your residence, should you wish so, for this forest is one that is impassable and adorned by predators and demons...oh boy, I wish to protect Seetha, if you go out of your residence with Lakshmana..." 3-14-34 And Jataayu kept up his pledge in 'helping Rama and protecting Seetha' as much as he can, without hesitation. This selfless service and sermons he rendered to Ravana are exemplary. This is called **daasya bhakti** 'devoutness through selfless service...' and service whether paid or unpaid is thus to be rendered selflessly - is the lesson he taught.

Secondly, birds hitting airplanes is not a recent phenomenon and it existed even before airplanes were invented, as is evident from Jataayu's hitting Ravana's aircraft. And Ravana's aircraft that is variously and amazingly portrayed by the sage-poet, is nothing before a bird. Hence, Ravana should have used some other latest state of art technology to prevent such bird-hits. This is to say, any artificial paraphernalia is nothing before a living organism, and Hanuma, a mere monkey, taking lessons from Jataayu, a mere eagle, reduces even the artificially devised Lanka to ashes.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एक पंचाशः सर्गः

Thus, this is the 51st chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 51

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 52 Verses converted to UTF-8, Nov 09

Introduction

Seetha is abducted by Ravana. When they are on their way to Lanka the whole nature along with its inhabitants laments for the atrocious abduction of Seetha. In here, almost every verse is elaborated, for they contain poetic niceties, and hence more stuffing in introduction is unbefitting.

[Verse Locator](#)

सा तु तारा अधिप मुखी रावणेन निरीक्ष्य तम् ।
गृध्र राजम् विनिहतम् विललाप सुदुःखिता ॥ ३-५२-१

1. taaraa adhipa mukhii = stars', lord, visaged - Seetha; saa tu = she, on her part; raavaNena vinihatam = by Ravana, [nearly] killed; tam gR^idhra raajam niriikSya = at him, eagles, king of, on gazing at; su duHkhitaa = highly anguished; vilalaapa = wept away.

Seetha whose visage is like a full moon wept on gazing the king of eagles Jataayu whom Ravana nearly killed. [3-52-1]

There occurs another verse before this one in Eastern recension which says that Ravana has firstly seen Jataayu who is spinning on earth to breath his last: <>tam alpa jiivitam gR^idhram sphurantam raakSha adipa | dadarsha bhuumau patitam samipe raaghava aashramaat || thereby giving some time to Seetha to recollect what has happened.

[Verse Locator](#)

निमित्तम् लक्षणम् स्वप्नम् शकुनि स्वर दर्शनम् ।
अवश्यम् सुख दुःखेषु नराणाम् परिदृश्यते ॥ ३-५२-२

2. lakSaNam = characteristics - of omens; svapnam = [concomitants of] dreams; shakuni = presages [shakuna] svara darshanam = [of birds,] callings', seeing [cognisance]; naraaNaam = of humans; sukha duHkheSu = in ecstasy, in agony; avashyam = definitely; nimittam = conjecturable; pari dR^ishyate = in general, are being seen [perceived.]

"Humans definitely perceive either agony or ecstasy by its concomitant happenings, or by the characteristics of uncommon reflexes of their own body parts, or by the presages, or by conjecturable concomitants, or by cognising calls of birds. [3-52-2]

Vividly: Seetha's plaint is like this: 'Oh, Rama, we humans do perceive good or bad happenings by the presages, like concomitant happenings of some hindrances when a deed is attempted, like unforeseen tidings like sneezing, a minor accident or a misfire, or unable to catch a sight of one's own face in a mirror... or by the undue reflexes of bodily parts, like flutter of eyelids or shudder of shoulders or arms... or by the callings of birds and movements of animals... so, by now your left shoulder and left eye should have shuddered, or some crows might have cawed uglily, or some birds might have gone from your right to left, except garuDa, bharadwaja birds, and by these forebodings why do not you cognise that something is happening to me and thus why not come to my rescue?'

[Verse Locator](#)

न नूनम् राम जानासि महत् व्यसनम् आत्मनः ।
धावन्ति नूनम् काकुत्स्थ मत् अर्थम् मृग पक्षिणः ॥ ३-५२-३

3. **raama** = oh, Rama; **aatmanaH** = for you [bechancing you]; **mahat vyasanam** = big, catastrophe; **na jaanaasi** = not, able to know; **nuunam** = for sure; **mat artham** = for my, sake; **mR^iga pakSiNaH** = animals, birds; **kaakutstha [kaakutstham]** = oh, Kakutstha, [or, towards Kakutstha]; **dhaavanti nuunam** = running, for sure.

"Oh, Rama, for sure you are not able to know about big catastrophe called my kidnap is chancing on you, even though oh, Kakutstha, these animals and birds are running towards you surely for my sake, to tell about me. [3-52-3]

bhaava/import: 'Oh, Rama you may not be able to perceive the prognostications as you are in a fit of hunting that Golden Deer, but, for a while keep that hunting at bay and give an ear to these birds and animals that are rushing towards you to convey the news of my kidnap... and for god's sake do not kill these animals, presuming that they are pestering you...

[Verse Locator](#)

अयम् हि कृपया राम माम् त्रातुम् इह संगतः ।
शेते विनिहतो भूमौ मम अभाग्यात् विहंगमः ॥ ३-५२-४

4. **raama** = oh, Rama; **maam traatum** = me, to save; **kR^ipayaa** = mercifully; **iha sangataH** = here, arrived [or, encountered Ravana]; **ayam vihan gamaH** = this, sky, flier [eagle Jataayu]; **mama a bhaagyaat** = by my, ill, luck; **vinihataH** = verily mangled; **bhuumau shete hi** = on earth, sprawling, indeed.

"Oh, Rama, this sky flier Jataayu who mercifully came here to save me is verily mangled on his encountering Ravana, and he is sprawling on earth, indeed by my ill luck." Thus Seetha wailed. [3-52-4]

bhaava/import: 'My ill luck is so preponderant, in that it has demolished this Jataayu, who by himself is a pious and merited being who came to help the helpless one like me... but my ill luck pervaded over such an impeccable being also... otherwise Jataayu would have vanquished Ravana... thus, when an immeasurable ill luck is holding sway, it is for you, and you alone, oh, Rama, to come for my rescue...'

[Verse Locator](#)

त्राहि माम् अद्य काकुत्स्थ लक्ष्मण इति वरांगना ।
सु संत्रस्ता समाक्रंदत् शृण्वताम् तु यथा अन्तिके ॥ ३-५२-५

5. **vara anganaa** = best, lady; **su sam trastaa** = very, highly, panicked; **kaakutstha lakSmaNa** = oh, Kakutstha Rama, oh, Lakshmana; **adya maam traahi** = now, me, liberate; **iti** = thus; **antike shR^iNvataam yathaa** = close by [afore,] listeners [addressees,] [are available] as though; **sam aakrandat** = noisily, bawled.

That best lady who is very highly panicked bawled noisily, "oh, Rama of Kakutstha... oh, Lakshmana... liberate me now..." as though the addressees are before her. [3-52-5]

bhaava/import: A subject's bawling in the audience of a king is different from that of a cry of a subject in a moor. Here Seetha is visualising those two Kakutstha-s, Rama, and Lakshmana, right in her front, in a halo, and suppliantly bawling, as though asking them to come out that halo to help her out. Her bawling is not in a clamorous tone but it is a **roshantiim madhura svaraam** 'crying with mellowly voice...' as detailed at verse 42 below, for there should be difference between the braying of an ass and parroting of a parrot.

[Verse Locator](#)

ताम् क्लिष्ट माल्य आभरणाम् विलपन्तीम् अनाथवत् ।
अभ्यधावत वैदेहीम् रावणो राक्षस अधिपः ॥ ३-५२-६

6. **kliSTa maalya aabharaNaam** = muddled up, garland, jewellery; **a naatha vat** = un, husbanded [orphanized one,] like; **vilapantiim** = bawling; **taam vaidehiim** = at her, to Vaidehi; **raakSasa adhipaH raavaNaH** = demons', sovereign, Ravana; **abhyadhaavata** = towards rushed.

That sovereign of demons, Ravana, rushed towards Vaidehi whose garlands and jewellery are muddled up and who is bawling like an orphanized one. [3-52-6]

[Verse Locator](#)

ताम् लताम् इव वेष्टन्तीम् आलिंगन्तीम् महाद्रुमान् ।
मुंच मुंच इति बहुशः प्रवदन् राक्षस अधिपः ॥ ३-५२-७
क्रोशन्तीम् राम राम इति रामेण रहिताम् वने ।
जीवित अन्ताय केशेषु जग्राह अन्तक संनिभः ॥ ३-५२-८

7, 8. **antaka sannibhaH** = Death, one similar in shine; **raakSasa adhipaH** = demons', lord; **lataam iva mahaadrumaan veSTantiim aalingantiim** = climber plant, like, to sturdy tree, who is muffling, and clinging; **vane raameNa rahitaam** = in timberland, by Rama, one who is devoid of; **raama raama iti** = Rama, Rama, thus; **kroshantiim** = who is bewailing; **taam** = to her; **munca munca iti** = leave off, leave off [the trees,] [saying] thus; **bahushaH pra vadan** = repeatedly, harshly, on saying [on taunting]; **jiivita antaaya** = for [his] life, end of [self-ruinously]; **kesheSu jagraaha** = at head-hair [bun of hair,] clutched her.

Ravana, the lord of demons, has repeatedly and harshly taunted Seetha saying, 'leave it off, leave it off...' when Seetha devoid of Rama in that timberland is clinging and muffling a sturdy tree like a climber plant, and bawling, 'Rama, Rama,' and that demon whose shine is similar to the Death has clutched her hair loosened from her bun, as death loomed large on him. [3-52-7, 8]

bhaava/import: Here the word **vane** 'in timberland...' is actually 'loneliness...' plus, 'minus Rama...' and her crying is **araNya rodana** 'a cry in wilderness...' And from the viewpoint of Ravana, she is uttering a wild cry indicating that 'the giant tree called Ravana is going to fall...' as with the woodcutters' yelling 'timber... timber...' as a warning cry that a tree is about to fall, when the word 'timber' is used esp. as intransitive. This catching a chaste woman by her hair is the worst possible crime and sin as explained at 3-50-13 of this chapter. And now all the gods feel satisfied for the commencement of the process for elimination of vice on earth, called Ravana, though pitying Seetha.

Here, the 'capturing Seetha by her shadow' as explained by Maheshvara Tiirtha, is an untouched subject. If she can be captured by shadow while she is in her senses and agitating and clinging a sturdy tree, as with Simhika-Hanuma in Sundara Kanda, Ravana should not have given her this much time to bemoan, but should have captured by her shadow without leaving her to pay a visit to dying Jataayu. Hence, this capture is viewed on a human plane, rather than a conjuror's trick.

[Verse Locator](#)

प्रधर्षितायाम् वैदेह्याम् बभूव स चरा अचरम् ।
जगत् सर्वम् अमर्यादम् तमसा अन्धेन संवृतम् ॥ ३-५२-९
न वाति मारुतः तत्र निष् प्रभो अभूत् दिवाकरः ।

9, 10a. **vaidehyaam** = of Vaidehi; **pradharSitaayaam** = while being insulted; **sa caraa a caram** = together with, mobile, not mobile [sessile]; **sarvam jagat** = entire, world; **a maryaadam** = not, scrupulous [chaotic]; **andhena tamasa samvR^itam babhuuva** = by blinding, blackness, blanketing, it became [bechanced]; **tatra maarutaH na vaati** = there, wind, not, wafts; **divaakaraH niS prabhaH abhuut** = day maker [Sun,] devoid of, shine, became.

While Vaidehi is insulted thus, entire world together with its mobile or sessile beings became chaotic, and there chanced a blanketing of a blinding blackness, and waft-less is the Wind and shine-less is the Sun. [3-52-9]

This 'blackness' is a poetic gloominess of the mood, rather than a material or mythical, or superimposing darkness. Sun is gloomy, wind is gloomy, and the entire nature is in oblivion of sadness.

दृष्ट्वा सीताम् परा मृष्टाम् देवो दिव्येन चक्षुषा ॥ ३-५२-१०

कृतम् कार्यम् इति श्रीमान् व्याजहार पितामहः ।

प्रहृष्टा व्यथिताः च आसन् सर्वे ते परम ऋषयः ॥ ३-५२-११

10b, 11. shriimaan devaH pitaamahaH = illustrious, god, Grandparent [Brahma]; siitaam paraa mR^iSTaam = of Seetha, by other [person, inappropriate one,] touched [appropriated]; divyena cakSuSaa dR^iSTvaa = by divine [clairvoyant,] eyes, on seeing; kaaryam kR^itam iti = deed, is done, thus; vyaajahaara = said [declared]; prahR^iSTaa vyathitaaH ca aasan = delighted, despondent, also, became; sarve te parama R^iSayaH = all, those, supreme, sages [in Brahma's abode.]

On seeing Seetha's appropriation by an inappropriate being with His clairvoyant eyes, the illustrious Grandparent of Universe Brahma declared, "the deed is done..." but all of the supreme sages in Brahma's abode on seeing Seetha in such a condition became despondent, and yet delighted in foreseeing results. [3-52-10b, 11a]

Usually this expression parama R^iSaya 'quintessential sages...' is linked with the words danDakaraNya in next verse and said that 'the sages dwelling in Dandaka forest are delighted and yet, despondent...' If some elderly sages were available in the vicinity, they would have waited until the arrival of Rama and would have informed Rama of Seetha's abduction, though they may not be able to combat Ravana or hurl a curse at Ravana. But Ravana is no fool to abduct Seetha while a bystander stands over looking on the spectacle. Hence, these sages said here are those that are available in the academy of Brahma. And the danDaraNya vaasinaH in the next foot are the voiceless and incommunicable beings in Dandaka forest.

दृष्ट्वा सीताम् परा मृष्टाम् दण्डकारण्य वासिनः ।

रावणस्य विनाशम् च प्राप्तम् बुद्ध्वा यदृच्छया ॥ ३-५२-१२

12. dR^iSTvaa siitaam paraa mR^iSTaam = on seeing, Seetha, by other [person, inappropriate one,] touched [appropriated]; daNDaka araNya vaasinaH = in Dandaka, forest, dwellers; raavaNasya vi naasham ca = Ravana's, utter, destruction [annihilation,] also; praaptam = bechanced; buddhvaa yadR^icChayaa = cognised, coincidentally [as a godsend.]

On seeing Seetha's appropriation by an inappropriate being, the dwellers in Dandaka forest cognised that Ravana's annihilation has chanced coincidentally. [3-52-12]

Again a poetic 'thinking' that even speechless beings can presage and prognosticate. Though they may not tell us directly, their body language and odd behaviour will certainly tell. The behaviour of animals and birds before an earthquake or a storm or any natural devastation is not an unknown phenomena. After all, a frog croaks before a rain.

स तु ताम् राम राम इति रुदन्तीम् लक्ष्मण इति च ।

जगाम आदाय च आकाशम् रावणो राक्षसेश्वर ॥ ३-५२-१३

13. raakSaseshvara saH raavaNaH tu = demons' lord, he, Ravana, on his part; raama raama iti = Rama, Rama, thus; lakSmaNa iti ca = Lakshmana, thus, also; rudantiim = bawling; taam aadaaya = her, on taking - on wresting; aakaasham jagaama = skyward, took flight.

Ravana, the lord of demons, on wresting Seetha who is bawling, "Rama... Rama..." also thus as, "Lakshmana..." took flight skyward. [3-52-13]

तप्त आभरण वर्ण अङ्गी पीत कौशेय वासनी ।

रराज राज पुत्री तु विद्युत् सौदामनी यथा ॥ ३-५२-१४

14. **tapta aabharaNa varNa [juSTa] angii** = molten [refined,] jewellery, coloured [muffled up,] bodied; **piita kausheya vaasanii** = ocherish, in silks, dressed; **raaja putrii tu** = king's, daughter [princess,] on her part; **vidyut saudaamanii [sau daaman] yathaa** = lightning flashes, in cloud, as with; **raraaja** = scintillated.

That princess Seetha scintillated like the oblique flashes of lightning in a cloud, owing to her golden coloured body which is muffled up with jewellery of pure gold, and added with a golden coloured ocherish silky dress, while traversing in the sky. [3-52-14]

dhvani/innuendo: A lightening in a cloud does not last for a long period. So also, for being with this cloudlike Ravana, these flashes of lightning, called Seetha, will not last long, albeit those flashes alone will electrocute that cloud, called Ravana.

[Verse Locator](#)

उद्धूतेन च वस्त्रेण तस्याः पीतेन रावणः ।

अधिकम् परिबभ्राज गिरिः दीप इव अग्निना ॥ ३-५२-१५

15. **tasyaaH** = of her; **uddhuutena piitena ca vastreNa** = by upheaved, yellowish [ochreish silken sari, rather, blazing hue of silk sari,] also, by cloth [upper fringe of sari]; **raavaNaH** = Ravana; **agninaa diipa giriH iva** = by fire, blazing, mountain, like; **adhikam pari babhraaja** = muchly, overly, shone forth - ablaze.

When her ochreish silk sari's upper fringe is upheaved by air onto to Ravana, Ravana looked blazing like a mountain set ablaze, muchly and overly. [3-52-15]

dhvani/innuendo: If some parts of a mountain are afire it is no problem since it is usual. But when the mountain itself is overly and muchly aflame, it is impracticable for any to prevent it or help it out. The upper cloth of Seetha's sari is goldenly silky and thus it will have a tinge of reddish brown hue, like the outer edge of the tongue of fire. That fringe **pallu** is upheaved, [intr.] rise and fall rhythmically or spasmodically, by air and it is flagging off the annihilation of Ravana, by its flag-like motions on his face. Thus, Ravana who is standing like a mountain as of now is destined soon to become a mountain with a self-ruinous fire, overly and muchly.

[Verse Locator](#)

तस्याः परम कल्याण्याः ताम्राणि सुरभीणि च ।

पद्म पत्राणि वैदेह्या अभ्यकीर्यन्त रावणम् - यद्वा -

- च्युतानि पद्म पत्राणि रावणम् समावाकिरन् - ॥ ३-५२-१६

16. **parama kalyaaNyaaH** = highly, of auspicious one - Seetha's; **tasyaaH** = of her; **taamraaNi** = coppery [reddish brown, or reddish]; **surabhiNi ca** = scented, also; **padma patraaNi** = lotus, petals [so far decorating her bun]; **cyutaani** = slithered; **raavaNam samaavaakiran** = on Ravana, well bestrewn on; **[padma patraaNi vaidehyaa** = lotus, petals, of Vaidehi; **abhyakiiryanta raavaNam** = around, strewn - by air.]

Reddish and scented lotus-petals adorning that highly auspicious Seetha have slithered, but again upheaved by air they are bestrewn on Ravana. [3-52-16]

dhvani/innuendo: The reddish lotus petals which hitherto are on her body, as garlands and on her braid as a chaplet, are crumpled and loosened in the tussle and thus each petal is falling each time. Instead of falling onto earth, they are upheaved and sprinkled on Ravana's body by the fast wind under the feet of Ravana, somewhat like a floral welcome. This is in one way a good omen to Ravana to get a release from his accursed state, while on the other, it suggests that his opulence is soon destined to wither away like a withered petal of lotus. The last foot is taken, which obtains in other mms, leaving off the middle foot, that also says the same.

[Verse Locator](#)

तस्याः कौशेयम् उद्धूतम् आकाशे कनक प्रभम् ।

बभौ च आदित्य रागेण ताम्रम् अभ्रम् इव आतपे ॥ ३-५२-१७

17. tasyaaH = of her; aakaashe uddhuutam = in sky, upheaved; kanaka prabham kausheyam = golden, in glitter, silk sari [upper fringe]; aatape = in red heat [of midday]; aaditya raageNa = by sun's, reddish hue; taamram abhram iva = coppery red, cloud, like; babhau = beamed forth.

Upper fringe of Seetha's silk sari with golden glitter is upheaved in the sky, and with the reddish hue of sun in red heat of midday it beamed forth like a reddish cloud. [3-52-17]

bhaava/import: A reddish cloud is acceptable either in morning or in evening but not in midday since it is a bad omen.

[Verse Locator](#)

तस्याः तत् विमलम् - सु नसम् - वक्त्रम् आकाशे रावण अंक गम् ।

न रराज विना रामम् विनालम् इव पंकजम् ॥ ३-५२-१८

18. aakaashe = in sky; raavaNa anka gam = Ravana's, in flank, one who has gone in; tasyaaH tat vimalam vaktram = of her, that, immaculate, visage; raamam vinaa = Rama, without - devoid of, not in vicinage; vi naalam panka jam iva = without, stalk, as with, mud, born [like lotus minus stalk]; na raraaja = not, brightened.

As with a stalk-less lotus the immaculate visage of Seetha is unbright in the sky when she is on the flank of Ravana as Rama is not in vicinage. [3-52-18]

bhaava/import: A lotus without a stalk loses its glamour as well as its infrastructure. As sun brightens the face of moon, Rama brightens Seetha's visage. As moon depends on sun, Seetha depends on Rama, and devoid of him, she is lost to the world for a glimpse.

[Verse Locator](#)

बभूव जलदम् नीलम् भित्त्वा चन्द्र इव उदितः ।

सु ललाटम् सु केश अंतम् पद्म गर्भ आभम् अव्रणम् ॥ ३-५२-१९

शुक्लैः सु विमलैर् दन्तैः प्रभावद्भिः अलंकृतम् ।

तस्याः सु नयनम् वक्त्रम् आकाशे रावण अंक गम् ॥ ३-५२-२०

रुदितम् व्यपमृष्ट अस्रम् चन्द्रवत् प्रिय दर्शनम् ।

सु नासम् चारु ताम्र ओष्ठम् आकाशे हाटक प्रभम् ॥ ३-५२-२१

19, 20, 21. su lalaaTam = one with pretty, forehead; su kesha antam = having prettyish, hair, ends [curls]; padma garbha aabham = lotus, pistil, in shine; a vraNam = without, boils [without pimples]; shuklaiH = whitish; su vimalaiH = verily, unblemished [spick and span]; prabhaavadbhiH = sparkling; dantaiH = with teeth; alankR^itam = adorned with; ruditam = on weeping; vyapamR^iSTa asram = vi apa mR^iSTa asram = verily, sideways, dabbed, face; candravat priya darshanam = moon, like, pleasant, to see; su naasam = shapely, nosed; su nayanam = with pretty, eyes; caaru taamra oSTham = charming, coppery [rosy,] lipped; aakaaSe haaTaka prabham = in sky, golden, in shine; aakaashe raavaNa anka gam = in sky, in Ravana's, flank, gone in; tasyaaH tat [vimalam] vaktra = her, that, [immaculate,] face - of Seetha; niilam jaladam bhittvaa = bluish, cloud, on bursting; uditaH = risen; candra iva = moon, like; babhuuva = it became - turned out.

Her lotus pistil like un-pimplly face is adorned with a pretty forehead on which prettyish curls are fluttering, and with teeth that are spick and span and sparkling, but tears dabbed on that face to sideways when she wept, yet it is pleasant like moon for a sight with shapely nose, pretty eyes, roseate lips, and shining with golden hue in sky. Nevertheless, when she has gone in the

flank of Ravana on the sky such an immaculate face of Seetha turned like a palish moon that has just risen bursting a bluish cloud. [3-52-19, 20, 21]

[Verse Locator](#)

राक्षसेन्द्र समाधूतम् तस्याः तत् वदनम् शुभम् ।
शुशुभे न विना रामम् दिवा चन्द्र इव उदितः ॥ ३-५२-२२

22. **raakSasendra** = by demon's lord; **sam aadhuutam** = highly, disturbed - disconcerted; **shubham tat [haaTaka prabha] vadanam** = auspicious, that, [golden, in hue,] face; **raamam vinaa** = Rama, without; **divaa uditaH candra iva** = in daytime, arisen, moon, like; **na shushubhe** = not, brightened.

Highly disconcerted by the king of demons that auspicious face of Seetha is unbright like the moon arisen in daytime with somewhat golden hue, owing to the absence of Rama. [3-52-22]

bhaava/import: One moon is enough. If there were to be two moons, it is indicative of some havoc. Now, a silvern moon is there and this lady with her golden-moon face may supersede that silvern moon and thus may cause havocs. Moon coming out when sun is still on sky will be somewhat golden in hue. She is un-brightened because Rama is not at her side as of now, but like a diamond that is coexistent with coal, Seetha is now with this coal-like Ravana.

[Verse Locator](#)

सा हेम वर्णा नील अंगम् मैथिली राक्षस अधिपम् ।
शुशुभे कांचनी कांची नीलम् मणिम् - गजम् - इव आश्रिता ॥ ३-५२-२३

23. **niila angam raakSasa adhipam** = blackish, bodied, demons', sovereign [Ravana]; **aashritaa** = dangling to - moored by; **hema varNaa saa maithilii** = golden, coloured, she, that Maithili; **niilam maNim [gajam]** = Indra niila, sapphire, gem [elephant]; **kaancanii** = golden; **kaancii iva** = cincture; **shushubhe** = shone forth.

She that golden coloured Maithili who is moored by the blackish-bodied sovereign of demons shone forth like a sapphirine gemstone studded in a golden cincture.

Or

She that golden coloured Maithili who is moored by the blackish-bodied sovereign of demons shone forth like a golden cincture girded to an elephant. [3-52-23]

The gemstone sapphire, more precisely **indra niila maNi**, shines brilliantly when studded in silver ornaments, rather than in golden ones. Gold is no match to that blue stone. So also, Seetha's shine is dullish. This is **vyatireka ukta alankaara** 'a litotes...' The mms of Govindaraja says **shushubhe kaa.ncanii kaa.ncii niilam maNim iva aashritaa** 'shone like a sapphire with gold...' while Maheshvara Tiirtha puts it as **gajam iva aashritaa** 'a golden cincture like elephant's girdle, where Ravana is the elephant and golden cincture is Seetha...' Though this text of Tiirtha is found more emphatic, but the blemish of reiteration occurs to the epic, because another verse, namely 30 below, contains similar 'elephant-golden-cincture' expression **gajam kakshyaa iva kaa.ncanii** Then, in the text of Maheshvara Tiirtha this verse 30 is pushed to a farther place that is at 30. 'Then unblemished it is, insofar as proximate reiteration is concerned...' it is said so.

[Verse Locator](#)

सा पद्म पीता हेम आभा रावणम् जनक आत्मजा ।
विद्युत् घनम् इव आविश्य शुशुभे तप्त भूषणा ॥ ३-५२-२४

24. **padma piitaa [gaurii]** = lotus, yellowish; **hema aabhaa** = golden, in tinge; **tapta bhuuSaNa** = with molten [purified golden,] ornaments; **saa janaka aatmajaa** = she that, Janaka's, daughter Seetha; **raavaNam [ghanam iva] aavishya** = Ravana, [stonehearted one, as with,] on holding - on possessing; **vidyut [elliptic. aavishya] ghanam iva** = lightning, [possessed in,] dark-cloud, like; **shushubhe** = flashed.

Seetha, the daughter of Janaka, with a complexion that is goldenly yellowish in the tinge of a lotus, moreover with her ornaments of purified gold, flashed like a lightning possessed in a dark-cloud, when that stonehearted Ravana possessed her. [3-52-24]

dhvani/innuendo: A lightning seeks no mercy. Though Seetha is overlain on the shoulder of that ghana saara hR^idaya 'stonehearted...' Ravana, she does not seek for his mercy to leave her off, as lightning overlain on a cloud does not seek the mercy of a ghanaa ghanaH 'a darkly massive cloud...' The nearness or the proximity of a lightning and cloud is short-lived, so is this proximity of Seetha with Ravana. And the lightning will brighten a darkish cloud, but the darkish cloud cannot darken that silvery lightning.

[Verse Locator](#)

तस्या भूषण घोषेण वैदेह्या राक्षस अधिपः ।
बभूव विमलो नीलः सघोष इव तोयदः ॥ ३-५२-२५

25. raakSasa adhipaH = demons', lord; tasyaaH vaidehyaa = of her, of Vaidehi; bhuuSaNa ghoSeNa = jewellery's, with tinkles [with rustles]; vimalaH = spotless - shipshape; [sa capalaH = with, undulating lightning]; sa ghoSa = with, rumbles; niilaH toyadaH iva = blue-blackish, cloud, like; babhuuva [babhau] = became [shone forth.]

With the rustles of Vaidehi's jewellery that lord of demons shone forth like a shipshape blue-black cloud with rumbles and undulating lightning. [3-52-25]

dhvani/innuendo: A massive darkish cloud may rumble, roar or blare, but its bursting will be scanty and short. So also, this Ravana may appear like a thunderous cloud as of now, but it dissipates soon.

[Verse Locator](#)

उत्तम अंग च्युता तस्याः पुष्प वृष्टिः समन्ततः ।
सीताया ह्रियमाणायाः पपात धरणी तले ॥ ३-५२-२६

26. hriyamaaNaayaaH = while being abducted; tasyaaH siitaayaaH = of her, Seetha's; uttama anga cyutaa = best, of body part i.e., head, or, from her best, body,] fallen; puSpa vR^iSTiH = flowers, shower of; samantataH dharaNii tale papaata = all-over, on earth's, surface, fallen.

Flowers gracing her best body on her head, in garlands on chest, and on armlets have fallen all-over the surface of earth like showers of flowers while she is being abducted. [3-52-26]

[Verse Locator](#)

सा तु रावण वेगेन पुष्प वृष्टिः समन्ततः ।
समाधूता दशग्रीवम् पुनः एव अभ्यवर्तत ॥ ३-५२-२७

27. samantataH [cyutaa] tu = all-over, [fallen,] though; saa puSpa vR^iSTiH = that, flower, shower; raavaNa vegena = by Ravana's, speed; samaadhuutaa = sam aa dhuutaa = well, up, heaved [windswept]; punaH dashagriivam eva = again, to Decahedral Ravana, alone; [saa puSpa vR^iSTiH] abhi aa vartata = towards, re, coursed.

Though that flower-shower has fallen all-over, it is windswept by the speed of Ravana, and fell again on that Decahedral demon. [3-52-27]

All the gods have caused the flower-shower, for their mission is going to fructify by this act of siitaa apaharaNa 'Abduction of Seetha...' saying, 'Oh Goddess Lakshmi, you have graced all of us and the earth to allow yourself for abduction... thus triggered off is our mission of elimination of vice, in the shape of Ravana, on earth...' So said in kaTaka vyaakhya kaTaka's commentary. But Maheshvara Tiirtha says that 'when gods have no guts to affront Ravana or come into the sight of Ravana, wherefrom they cause a flower-shower? So, it is not gods that showered these flowers, but they are the flowers on her body fallen down by the gust caused by the speed of Ravana, but again windswept, up-heaved and fallen on the body of Ravana...' In either the case, Goddess Lakshmi has blessed Ravana with the flowers fallen from her physique onto the head of Ravana, as with the flowers slid from an idol in a temple, becoming worthy to wear on heads of devotees.

अभ्यवर्तत पुष्पाणाम् धारा वैश्रवण अनुजम् ।

नक्षत्र माला विमला मेरुम् नगम् इव उन्नतम् ॥ ३-५२-२८

28. puSpaaNaam dhaaraa = of flowers, showers; vimalaa nakSatra maalaa = pristine, stars, garland; unnatam merum nagam iva [abhi aa vartitam] = loftiest, Mt, Meru, mountain, like [circles round]; vaishravaNa anujam = Vaishravana, or Kubera's, brother; abhyavartata = circled.

Like the garland of pristine stars that circles round the loftiest Mt. Meru, that flower-shower circled Ravana, the brother of Kubera. [3-52-28]

dhvani/innuendo: This whirling and twirling of flowers around Ravana is not a one time affair. It is continued by his dashing speed. When the circling flowers are lowered by gravity, they are again up-heaved by Ravana's speed and thus it is recurrent.

Verse Locator

चरणात् नूपुरम् भ्रष्टम् वैदेह्या रत्न भूषितम् ।

विद्युत् मण्डल संकाशम् पपात धरणी तले ॥ ३-५२-२९

29. vaidehyaa caraNaat bhraSTam = of Vaidehi, from foot, slid; ratna bhuuSitam nuupuram = gems, adorned with, anklet; vidyut maNDala sankasham = electric, annulus, similar to [sparky] sparkles; dharaNii tale papaata = on earth's, plane of, fell down.

Slid from the left foot of Vaidehi her anklet adorned with gems fell down onto the plane of earth like an electric annulus with its sparky sparkles. [3-52-29]

dhvani/innuendo: This anklet has not suddenly fallen. It is whirling for sometime against the gust raised by Ravana's rush. When it is circuitously whirling, that ring's sparkles are like the sparks of electricity in a circular band. And this ringlet is a symbolic of an electric ring-like guard for the entire earth against further atrocities on earth, which is why it exhibited its electric-sparks in sky for a while and descended onto earth.

Verse Locator

तरु प्रवाल रक्ता सा नील अंगम् राक्षस ईश्वरम् ।

प्राशोभयत वैदेही गजम् कक्ष्या इव कांचनी ॥ ३-५२-३०

30. taru pravaala raktaa = tree's, leaflet, reddish; saa vaidehii = she, that Vaidehi; niila angam raakSasa iishvaram = blackish, bodied, demons', lord; kaancanii kakshyaa gajam iva = golden, with girdle [in elephant-stable,] elephant, like; praa shobhayata = well and truly, made lambent.

She that Vaidehi who is so delicate like reddish leaflets of trees made that blackish bodied lord of demons, Ravana, well and truly lambent, herself becoming a golden girdle girded around the elephant like Ravana.

Or

She that Vaidehi who is so delicate like reddish leaflets of trees made that blackish bodied lord of demons, Ravana, well and truly lambent, as with an elephant, with a golden girdle, stabled in an elephant-stable by a mahout, the elephant-trainer. [3-52-30]

bhaava/import: The first gist is the apparent and lexical in its meaning and the second one is like this: An elephant that runs amock and berserk will be controlled and brought back to normalcy by a mahout, an elephant-trainer. He will use all necessary items like ropes, chains, hurdles etc., to stop its haphazard running, and among them is a girdle rope with which he mounts that elephant with his goad to control it. Here Seetha is that golden girdle to this elephantine Ravana, with the help that rope Rama, the mahout, can control this elephant in rut, namely Ravana, and can place that pachyderm in its elephant-stable. Govindaraja.

Verse Locator

ताम् महा उल्काम् इव आकाशे दीप्यमानाम् स्व तेजसा ।
जहार आकाशम् आविश्य सीताम् वैश्रवण अनुजः ॥ ३-५२-३१

31. vaishravaNa anujaH = Vaishravana's [Kubera's,] brother Ravana; mahaa ulkaam iva = massive, meteor like; sva tejasaa = by her own, radiancy; aakaashe diipyamaanaam = in sky, radiating; taam siitaam = her, that Seetha; aakaasham aavishya = sky, invading; jahaara = stolen [abducted.]

Ravana, the brother of Kubera, on invading the sky abducted that radiant Seetha who is radiating the sky by her own radiancy like a massive meteor. [3-52-31]

bhaava/import: The sighting of a meteor in itself is a bad omen mahaa utpaata suucitam 'augural of a great havoc...' and this Ravana is personally handling such a causer of a great havoc. A meteor, though visible as a streak of light falling in yonder sky, becomes incandescent as a result of friction with the earth's atmosphere. As such, it is tantamount to a massive fireball. Ravana is carrying this fireball to set his home afire. Perhaps Ravana might have thought in similar way and thus kept Seetha in Ashoka gardens, instead of placing her in his golden palace, so that his golden palace will not be burnt with this torch, called Seetha. But the same torch burns that golden palace down to ashes, though not directly but indirectly through Hanuma, in Sundara Kanda, as a coincidence.

[Verse Locator](#)

तस्याः तानि अग्नि वर्णानि भूषणानि मही तले ।
स घोषाणि अवकीर्यन्त क्षीणाः तारा इव अंबरात् ॥ ३-५२-३२

32. tasyaaH = of her; agni varNaani = flamelike, coloured [lustrously flamy]; taani bhuuSaNaani = [some of] those, ornaments; sa ghosaaNi = with, [much] clatter; ambaraat kSiinaaH = from sky, fallen [pelted down - stars]; taaraa iva = stars, like; mahii tale ava kiiryaanta = on earth's, plane, about, strewn.

Some of her ornaments which are lustrously flamy, for they are sparkling like the sparkles of fireworks, are strewn about on the plane of earth with much clatter like the stars pelted down from the sky. [3-52-32]

[Verse Locator](#)

तस्याः स्तन अन्तरात् भ्रष्टो हारः तारा अधिप द्युतिः ।
वैदेह्या निपतन् भाति गंगा इव गगनात् च्युता ॥ ३-५२-३३

33. tasyaaH vaidehyaa = of her, of Vaidehi; stana antaraat = breasts, medial; bhraSTaH = glissaded; taaraa adhipa dyutiH = stars, lord in sheen [moonshine]; haaraH = necklace [usu. pearly multi-stringed pendant a rivi◊re]; nipatan = while falling [while glissading]; gaganaat cyutaa gangaa iva bhaati = from skies, in glissade, River Ganga, like, sheeny.

A multi-string pearl pendant, a rivi◊re, that vies with the moonshine has glissaded from the medial of her breasts, and while glissading from sky it is sheeny like River Ganga while she glissaded from skies. [3-52-33]

bhaava/import: The simile upama of Seetha's pearly strings of a pendant to River Ganga may be observed and the portrayal of ganga avataraNa 'Ganga's descent to earth...' may be referred in Bala Kanda. The pearls of the pendant are shining like Ganga's glistening froth and foam, the strings are her streams, and the string's wavy movement is Ganga's beautiful flexuous and curvy drift, moreover the stings are falling off medially from two mountains, called Seetha's breasts, as Ganga also rose and fell from mountainous heights.

[Verse Locator](#)

उत्पात वात अभिहता नाना द्विज गण आयुताः ।
मा भैः इति विधूत अग्रा व्याजहुः इव पादपाः ॥ ३-५२-३४

34. **vaata abhi hataa** = by wind, well, struck - stirred up by the gust caused by Ravana's flight; **naanaa dvija gaNa aayutaaH** = diverse, bird, folks, consisting of - perching on; **paadapaaH** = trees; **vi dhuuta agraa** = verily, blown, with tops; **maa bhaiH [maa bhaiH]** **iti** = do not, fear, [fear not,] thus; **vyaajahruH iva** = saying [consoling Seetha,] as though; **ut paata** = up, heaved - swung.

The trees on which diverse birds are perching have been stirred up with the wind blown and up-heaved by the gust of Ravana's flight, while the swaying motion of those treetops is as though waving hands to console Seetha saying, "fear not... fear not..." [3-52-34]

dhvani/innuendo: When the treetops, rather whole of a tree is swaying, will not the birds abiding on it chirp and chitter? Yes! They will. Thus, the birds are twittering and trees are swaying their tops for a bon voyage. The chirrups of the birds are **abhaya vaakyaaH** the 'expression of good wishes to a departing traveller...' and the swaying motion of treetops are **abhaya hasta abhinaya** are the 'gesturing with raised and swaying hands wishing good to a departing traveller... etc. minus voicing, as with 'ta-ta, cheerio, best of luck...'. The word is 'tree' which comes out of earth and stands on earth, thus an earth-born one. Seetha is also an earth-born one and kindred of trees, i.e., nature. Nature itself is assuring Seetha to not to fear.

[Verse Locator](#)

नलिन्यो ध्वस्त कमलाः त्रस्त मीन जले चराः ।

सखीम् इव गत उत्साहाम् शोचन्ति इव स्म मैथिलीम् ॥ ३-५२-३५

35. **dhvasta kamalaaH** = with wilted, lotuses; **trasta miina jale caraaH** = with scared, fish, [other] water, moving beings; **nalinyaH** = lotus-lakes; **gata utsaahaam** = lost, enthusiasm [unenthusiastically]; **sakhiim iva** = girlfriend, like; **maithiliim** = about Maithili; **shocanti iva** = sorrowing, as though; **sma** = they are.

With wilted lotuses and scared fishes and other beings moving in water the lotus lakes are unenthusiastically sorrowing for Maithili as though Seetha is their girlfriend.

Poetically

The lakes with lotuses as their faces, and fishes as their eyes, and with the other facial adornments like the swimming, sweeping and sailing water-moving beings like tortoises, waterfowls and the like are unenthusiased, for a similar girlfriend of theirs, the lotus-faced, fish-eyed, lotus-modelled Seetha is beleaguered, and thus they are sorrowing for such a selfsame Maithili. [3-52-35]

[Verse Locator](#)

समंतात् अभिसंपत्य सिंह व्याघ्र मृग द्विजाः ।

अन्वधावन् तदा रोषात् सीताम् छाया अनुगामिनः ॥ ३-५२-३६

36. **tadaa** = then; **simha vyaaghra mR^iga dvijaaH** = lions, tigers, animals, birds; **samantaat** = from all-over; **abhi sampatya** = towards, came together [gathered in herds]; **roSaata** = rancorously; **Chaayaa anu gaaminaH** = shadow of Seetha, on the heels, going, - shadowing her; **siitaam anva dhaavan** = after Seetha, pursuantly, ran.

All lions, tigers, animals and birds have then gathered in herds from all-over and ran rancorously and pursuantly shadowing the shadow of Seetha. [3-52-36]

dhvani/innuendo: Even the cruellest animals will be compassionate, if only humans are compassionate to them. Neither Seetha scared any animal nor any animal scared Seetha. This may be a useful verse for Animal Rights Activists.

[Verse Locator](#)

जल प्रपात अस्र मुखाः शृङ्गैः उच्छ्रित बाहवः ।

सीतायाम् ह्रियमाणायाम् विक्रोशन्ति इव पर्वताः ॥ ३-५२-३७

37. **siitaayaam hriya maaNaayaam** = at Seetha, who is being abducted; **parvataaH** = mountains; **jala prapaata** = water, falls; **asra mukhaaH** = as [shedding] tears, with [such] faces; **shR^ingaiH ucChrita baahavaH** = by peaks, upraised, arms; **vikroshanti iva** = bewailed, as though [appeared to be.]

The mountains appeared bewailing with their waterfalls as shedding tears and with their peaks as upraised arms, while Seetha is thus being abducted. [3-52-37]

dhvani/innuendo: A mountain cannot fly up to confront Ravana like an eagle, nor it can express its anguish like a swaying tree or a chirping bird, nor it cannot doggedly run after like lions and other animals, thus it is a 'cannot but situation' for any mountain to sit back and weep, as it is sessile. The eyes do not shed tears only in one direction. So also, the waterfalls are shed in many directions at the face-level of mountains, but not from their peaks. Then how to express their anguish bodily, to her who is up above the sky or pray the Almighty to rescue her? Hence, their raised mountaintops are their upraised arms, expressing all of their anguish, more so, with the booming weepy noise of the air coming out their caves, which in normal situations will be like the booming voicing of Sama Veda.

[Verse Locator](#)

ह्रियमाणाम् तु वैदेहीम् दृष्ट्वा दीनो दिवाकरः ।
प्रविध्वस्त प्रभः श्रीमान् आसीत् पाण्डुर मण्डलः ॥ ३-५२-३८

38. **hriyamaaNaam vaidehiim dR^iSTvaa** = being abducted, at Vaidehi, on seeing; **shriimaan divaakaraH diinaH** = magnificent, day maker [Sun,] is saddened; **pra vi dhvasta prabhaH** = very, lowly, weakened, with sunshine; **paaNDura maNDalaH aasiit** = whitened [palely,] sun-sphere [rather, sun-disc,] became.

On seeing Vaidehi who is being abducted thus, magnificent Sun in firmament is saddened, and lowly weakened is his sunshine, palely whitened is his sun-disc, and faintly deadened is his solar constant. [3-52-38]

[Verse Locator](#)

न अस्ति धर्मः कुतः सत्यम् न आर्जवम् न अनृशंसता ।
यत्र रामस्य वैदेहीम् भार्याम् हरति रावणः ॥ ३-५२-३९
इति भूतानि सर्वाणि गणशः पर्यदेवयन् ।

39, 40a. **yatra** = where [when]; **raamasya bhaaryaam vaidehiim** = Rama's, wife, Vaidehi is; **raavaNaH harati** = Ravana, is abducting; at such juncture; **dharmaH na asti** = probity, not, is there; **satyam kutaH** = fundamental truth [conscience,] whereby; **aarjavam na** = candour, no [place for, unfounded]; **a nR^i shamsataa na** = un-mercifulness [compassion,] no [place for, unfounded,]; **iti sarvaaNi bhuutaani gaNashaH** = thus, all of the, being, in throngs; **paryadevayan** = overly regretted.

"When Ravana is abducting none other than the wife of Rama, then there is no probity. At such a juncture, how conscience can prevail? Unfounded are candour and compassion," thus the throngs of all beings overly regretted. [3-52-39, 40a]

[Verse Locator](#)

वित्रस्तका दीन मुखा रुरुदुः मृग पोतकाः ॥ ३-५२-४०
उद्दीक्ष्य उद्दीक्ष्य नयनैः अस्र पात आविल ईक्षणाः ।

40b, 41a. **mR^iga potakaaH vi trastakaa** = deer, fawns, verily, frightened; **diina mukhaa** = with saddening, faces; **asra paata aavila iikSaNaH** = with tears, shedding; flustered, looks; with such; **nayanaiH** = eyes; **ut viikSya ut viikSya** = up, seeing, up, seeing-craning and seeing; **ruruduH** = wept.

Verily frightened are the fawns of deer, and their saddened faces are with tear shedding eyes with flustered looks, and they looked up and up at Seetha in sky and wept. [3-52-40b, 41a]

dhvani/innuendo: The fawns are frightened because they have very broad and comely eyes like Seetha and someday some seducer like Ravana may also lead them astray, as collapsed is the equilibrium of conscience, candour or compassion. Hence, they are peeking out skyward repeatedly while Seetha is also looking down for Rama and Lakshmana, where the commonality is in the fawn-eyes filled with tears, both to the fawns and Seetha.

[Verse Locator](#)

सुप्रवेपित गात्राः च बभूवुः वन देवताः ॥ ३-५२-४१
विक्रोशन्तीम् दृढम् सीताम् दृष्ट्वा दुःखम् तथा गताम् ।

41b, 42a. **tathaa** = that way; **duHkham gataam** = anguish, undergoing; **dR^iDham vi kroshantiim** = in high-pitched [voice,] highly, bawling; **siitaam dR^iSTvaa** = Seetha, on seeing; **vana devataaH** = sylvan, deities; **su pra vepita gaatraaH** = very, extremely, shuddered, bodied; **babhuuvuH** = [bodies] happened to be.

On seeing Seetha who is undergoing anguish in that way the sylvan deities physically shuddered in a worst way. [3-52-41b, 42a]

[Verse Locator](#)

ताम् तु लक्ष्मण राम इति क्रोशन्तीम् मधुर स्वराम् ॥ ३-५२-४२
अवेक्षमाणाम् बहुशो वैदेहीम् धरणी तलम् ।
स ताम् आकुल केशान्ताम् विप्रमृष्ट विशेषकाम् ।
जहार आत्म विनाशाय दशग्रीवो मनस्विनाम् ॥ ३-५२-४३

42b, 43. **lakSmaNa raama iti** = Lakshmana, Rama, thus; **madhura svaraam kroshantiim** = with mellowly, voice, one who is crying; **bahushaH dharaNii talam avekSamaaNaaM** = oftentimes, at earth's, plane, who is looking searchingly; **aakula kesha antaam** = tousle, hair, ends - tousle-haired; **vi pra mR^iSTa** = very, untidily, smudged; **visheSakaam** = felicitous, vermilion mark on forehead - tilaka, sindoor]; **manasvinaam** = uncompromising one - a husband-devout, pati vrata; **taam vaidehiim** = such a, Vaidehi; **saH dashagriivaH** = he, that decahedral demon; **aatma vinaashaaya** = for self, ruination; **taam jahaara** = her, he abducted.

She who is looking searchingly at the plane of earth for Rama or Lakshmana, and truly bawling in high-pitched but mellowly voice calling "Rama, Lakshmana", and whose hair-lengths are tousled, and whose felicitous vermilion mark on her forehead is smudged very untidily, that Decahedral demon abducted such an uncompromising husband-devout, Vaidehi, only for his self-ruination. [3-52-42a, 43]

[Verse Locator](#)

ततः तु सा चारु दती शुचि स्मिता
विना कृता बन्धु जनेन मैथिली ।
अपश्यती राघव लक्ष्मणा उभौ
विवर्ण वक्त्रा भय भार पीडिता ॥ ३-५२-४४

44. **tataH** = then; **caaru datii** = prettily, teethed; **shuci smitaa** = clean-cut, one with such smile; **bandhu janena vinaa kR^itaa** = kin, folk, without, made [already distanced from kith and kin]; **saa** = she that; **maithilii** = Maithili is; **raaghava lakSmaNaau ubhau** = Raghava, Lakshmana, both; **a pashyatii** = not, seen [by her]; **vi varNa vaktraa** = less of, colour, face [pale faced]; **bhaya bhaara piiDitaa** = of consternation, by cumber, chastened.

She who is already detracted from her kinsfolk in Mithila or in Ayodhya, that Maithili with pretty teeth and clean-cut smile is then distanced from the only two last kinsmen, for either Raghava or Lakshmana or both are unseen by her, and thus her face is paled for she is chastened by the cumber of consternation. [3-52-44]

The sense and nonsense of the 'untouchability' of woman

There are many taboos annexed to woman saying that 'a woman is untouchable by other men...' and much discussion is also there in Ramayana. For this, the commentator of Dharmaakutam says, that when Seetha herself said to Hanuma that touching other men is indecent in Sundara Kanda, Ch. 37, at verses 60 or so: *bhartur bhaktim puraskrtya raamaat anyasya vaanara | na aham spraShTum padaa gaatram iccheyam vaanarottama || yadham gaatra samsparsham raavaNasya gataa balaat | aniishaa kim kariShyaami vinaathaa vivashaa satii ||* the commentator questions 'how then can she embrace Jataayu, let alone touching?' and in answer he says *iti hanuumantam prati para puruSha sparshana maatram anucitam iti vakShyasi | evam taadR^ishiiyam siitaa para puruSham jataayuSham katham aali~Ngatavati iti cet na | duShTa bhaavena para puruSha aali~Nghanasya doShatvo api duHkha parihaaraaya aatura buddhi sparshane doSham a-bhaavaat | tatra - gautamaH - strii prekShaNa aalmbhane maithun kaa~NkShayaam - varjayet iti sheShaH | atra - mitraakSharaa - prakasheNa iikShaNam avayavasho niruupaNam - na yaadR^icchika darShanam | aalambhanam sparshanam | maithuna sha~Nkaayaam iti vacanaat baalaayaam - vR^iddhaayaam - aaturaayaam svasya ca baalaadeH na doSha iti | evam saamaanyatayaa baala vR^iddha aaturaaNaam para puruShaaNaam striibhiH sparshane kR^ito api na doShaH ||*

'advances towards a woman with a libidinous look, or a voluptuous gesticulation or lustful approaches are 'immoral' but mere touching or embracing age-old people, people in anguish etc, is as good as fondling her own babies...' Again according to *gautama suutraa-s* 'lustful eying, or teasingly hankering after other's women is to be avoided...'

Even the *mitraakshara* 'A treatise of Friendlily Advises' says: 'seeing voyeuristically, bodily gesticulations, habitual observations, or hankering after lustfully etc., are immoral for a man of age at any woman...' This is discussed for the act of Seetha in hugging Jataayu at last verse of previous chapter of this Aranya Kanda: *punaH ca samgR^ihya ruroda* 'again taken into hands, wept away...' Some publications of this Gorakhpur version has this word *samgR^ihya* a word of less intensity, 'taken into hands...' has a replacement *parishvajya*, *aali.ngya* the words with clear-cut action, 'embraced, hugged a dying eagle with a fatherly affection. Therefore it does not mean women are 'untouchables' in general.

From Ravana's side his curse is that, 'his head splinters into thousands of pieces if he touches other's woman...' But it is not yet splintered though he handled Seetha that roughly. Hence, that curse in its actuality is 'raping' but not mere 'touching' of body parts. Touching the 'untouchable' parts of other's women, that too without proper and full consent of that woman. As such, though he touched Seetha, carried on his flanks, took to his Lanka on his own body, he gives her time to reconcile herself, but does not make haphazard advances unilaterally. Thus, a difference between touching and fondling, grasping and caressing is established and it is no sin or taboo for any woman to do so.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे द्वि पंचाशः सर्गः

Thus, this is the 52nd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 52

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 53

Verses converted to UTF-8, Nov 09

Introduction

Seetha denounces Ravana's misdeed and challenges him to brave her husband in a manly combat, rather than thieving her in a mousy way. She reasons with him about his propriety in abducting other's wives, in vainglory.

[Verse Locator](#)

खम् उत्पतन्तम् तम् दृष्ट्वा मैथिली जनक आत्मजा ।
दुःखिता परम उद्विग्ना भये महति वर्तिनी ॥ ३-५३-१

1. janaka aatmajaa maithilii = Janaka's, daughter, Maithili; kham ut patantam tam dR^iSTvaa = on sky, up, fallen [Ravana's taking flight along with her,] him, on seeing; parama udvignaa = became highly, frantic; mahati bhaye vartinii = in highest, dismay, remaining in; duHkhitaa = she is distraught.

Maithili, the daughter of Janaka, on seeing the skyward flight of Ravana taking her along became highly frantic and remaining in highest dismay she is distraught. [3-53-1]

[Verse Locator](#)

रोष रोदन ताम्राक्षी भीमाक्षम् राक्षस अधिपम् ।
रुदती करुणम् सीता ह्रियमाणा इदम् अब्रवीत् ॥ ३-५३-२

2. hriyamaaNaa = while being abducted; siitaa = Seetha; rudatii = outpouring tears; roSa rodana taamraakSii = with resentment, tearful, coppery, eyed one; bhiima akSam raakSasa adhipam = terrible [gory,] eyed one, to demon's, chief; karuNam idam abraviit = piteously, this, said [poured scorn on Ravana.]

Seetha whose eyes turned coppery-red with tears and resentment, still outpouring tears while being abducted she piteously poured this scorn on that gory-eyed demon's chief, Ravana. [3-53-2]

[Verse Locator](#)

न व्यपत्रपसे नीच कर्मणा अनेन रावण ।
ज्ञात्वा विरहिताम् यो माम् चोरयित्वा पलायसे ॥ ३-५३-३

3. niica raavaNa = knave, Ravana; GYaatvaa = on knowing; vi rahitaam = without, someone - my aloneness; yaH = you who are; maam corayitvaa palaayase = me, on thieving, you took to flight; anena karmaNaa = by this, act [subterfuge]; na vyapatrapase [vi apa tarpase] = not, [very, lowly, ashamed] = are you not ashamed in the least.

"You knave Ravana, you are taking flight on thieving me after prowling about my loneliness, such as you are, are you not ashamed in the least for this subterfuge. [3-53-3]

[Verse Locator](#)

त्वया एव नूनम् दुष्टात्मन् भीरुणा हर्तुम् इच्छता ।

मम अपवाहितो भर्ता मृग रूपेण मायया ॥ ३-५३-४

4. duSTa aatman = oh, black, hearted [fiend]; hartum icChataa = to abduct, wishful; bhiiruNaa = by coward; tvayaa eva = by you, alone; mama bhartaa = my, husband; maayayaa mR^iga ruupeNa = by trickery, in a Golden-Deer's, guise; apa vaahitaH = to side, lined - led away from hermitage; nuunam = for sure.

"You black-hearted fiend, for sure, you alone sidelined my husband in a trickish guise of Golden Deer wishful to abduct me as you are a coward. [3-53-4]

[Verse Locator](#)

यो हि माम् उद्यतः त्रातुम् सो अपि अयम् विनिपातितः ।

गृध्र राजः पुराणो असौ श्वशुरस्य सखा मम ॥ ३-५३-५

5. yaH gR^idhra raajaH = which, eagle, king; maam traatum = me, to bail [me] out; udyataH = battled against; mama shvashurasya puraaNaH sakhaa = my, father-in-law's, old, friend; saH ayam = such as he is; asau api = him, also [even he is]; vi ni paatitaH hi = verily, down, felled, indeed.

"Which king of eagles battled against you to bail me out, an old friend of my father-in-law, such as he is he is also felled, indeed. [3-53-5]

Annex: 'You have felled an old and withered eagle after a long-drawn battle... then, how long can you battle that Raghava? Does this felling of an age-old eagle adds any feather to your crown?'

[Verse Locator](#)

परमम् खलु ते वीर्यम् दृश्यते राक्षसाधम ।

विश्राव्य नामधेयम् हि युद्धे न अस्मि जिता त्वया ॥ ३-५३-६

6. raakSasa adhama = you demon, basely; te viiryam = your, audacity; paramam dR^ishyate khalu = audacious, appearing [shown by you,] truly; naamadheyam vishraavya = [your great] name, making to listen [earbashing, ear-shattering,]; tvayaa yuddhe na jitaa asmi hi = by you, in combat, not, conquered, I am, really; [or, yuddhena asmi jitaa tvayaa hi = by combating, I am, conquered, by you - Really? Or, yuddhe naamadheyam vishraavya = in combat, you name, on announcing.]

"Ah, truly what an audacious audacity is shown by you... you basely demon... by ear-shattering your great name saying that 'I am Ravana...' I am conquered in a combat - Really?

ओर्

"Am I conquered by you in a combat between my husband and you, wherein you on announcing your name to my husband and truly showing your audacious audacity defeated my husband, and thus triumphing over me - or what? Tell me, you mousy demon...

ओर्

"Unable to conquer my husband in a combat, but able to earbash your name to a lonely woman and abducting her, will this tantamount to your apparently audacious audacity? Thus, I am not really triumphed over by a lowly demon like you... [3-53-6]

[Verse Locator](#)

ईदृशम् गर्हितम् कर्म कथम् कृत्वा न लज्जसे ।

स्त्रियाः च हरणम् नीच रहिते च परस्य च ॥ ३-५३-७

7. **niica** = you knave; **rahite** = lonely; **parasya ca** = other [man's,] also [that too]; **striyaaH ca** = woman, also; **haraNam ca** = abduction, also [that too]; **iidR^isham garhitam karma** = this kind of, deplorable, deed; **kR^itvaa** = on doing [undertaking]; **katham na lajjase** = how, not, ashamed you are.

"A woman, that too a lonely one, that too the other man's wife, that too an abduction, but not winning or wooing her... you knave, on your undertaking such a kind of deplorable deed, how unashamed are you? [3-53-7]

Annex: 'Will not the other males deplore you for your unmasculine female stealing, for this kind of undertaking is unobserved even in animal world?'

[Verse Locator](#)

कथयिष्यन्ति लोकेषु पुरुषाः कर्म कुत्सितम् ।
सुनुशंसम् अधर्मिष्ठम् तव शौण्डीर्यं मानिनः ॥ ३-५३-८

8. **shauNDiirya maaninaH** = glorious, self-admirer [self-glorification, or self-vain-glorification] **tava** = of yours; **su nR^ishamsam** = highly, inhuman; **a dharmiSTham** = not, equitable [iniquitous]; **kutsitam** = reprovable [imputable]; **karma** = deed; **lokeSu puruSaaH kathayiSyanti** = in world, men, wish to recount.

"A self-glorifier as you are, this highly inhuman, iniquitous, imputable deed of yours will be recounted by all men in all worlds. [3-53-8]

Annex: 'For this is an unmanly action of yours, all the manly men wish to recount this as a fabulously fabled account, in dissent, for exemplification of their manliness and also to retroject your self-vainglory...'

[Verse Locator](#)

धिक् ते शौर्यम् च सत्त्वम् च यत् त्वया कथितम् तदा ।
कुल आक्रोशकरम् लोके धिक् ते चारित्रम् ईदृशम् ॥ ३-५३-९

9. **yat** = what; **tvayaa tadaa kathitam** = by you, then, said; **te shauryam** = of your, might; **sattvam ca** = mettle, also; **dhik** = be damned; **loke** = in world; **kula aakrosha karam** = to [whole of the] clan, lamentable; **te iidR^isham caaritam** = your, this kind of, demeanour; **dhik** = be damned.

"Damn with what you have said then about your might and mettle... damn with this kind of your demeanour which is lamentable to whole of your clan in this world. [3-53-9]

Annex: 'You were boastful of your triumphs and victories at the time of captivating me, damn with them... since there is not an iota of gallantry in thieving me, a lonely one in the thick of the forests... and this misdemeanour of yours which not only ruins you but becomes a lamentable affair to whole of your clan, while being burnt in the infernos of Raghava's arrows...'

[Verse Locator](#)

किम् शक्यम् कर्तुम् एवम् हि यत् जवेन एव धावसि ।
मुहूर्तम् अपि तिष्ठस्व न जीवन् प्रतियास्यसि ॥ ३-५३-१०

10. **kim kartum shakyam** = what, to do, possible - what can be done possibly; **yat** = why because; **evam javena eva dhaavasi** = this way, speedily, thus, you are fleeing; **muhuurtam api tiSThasva** = for moment, even, stay [wait, to ascertain]; **jiivan na prati yaasyasi** = in aliveness, not [whether,] back, you can go; **hi** = indeed.

"What can be done possibly... why because you are fleeing very speedily in this way... wait for a moment to ascertain whether you can go back in aliveness... [3-53-10]

Annex: 'You are fleeing as though death is haunting you... death is at your behind... wait, wait and stay... it will approach you speedily... when death nears you, let us watchfully ascertain whose is glory or whose is vainglory... between your Death similar Raghava and deadened you...'

न हि चक्षुः पथम् प्राप्य तयोः पार्थिव पुत्रयोः ।
स सैन्यो अपि समर्थः त्वम् मुहूर्तम् अपि जीवितुम् ॥ ३-५३-११

11. **tayoH paarthiva putrayoH** = two of their, of king's, sons [princes Rama, Lakshmana]; **cakSuH patham praapya** = eyesight, way [line,] on getting [coming into]; **tvam sa sainyaH api** = you, along with, military, even; **muhuurtam api jiivitum na samarthaH hi** = moment, even, to live on, not, capacitated you are, indeed.

"On your coming into the line of sight of those two princes, even if you are with whole of your military, you will be incapacitated to live on, indeed even for a moment... [3-53-11]

[Verse Locator](#)

न त्वम् तयोः शर स्पर्शम् सोढुम् शक्तः कथंचन ।
वने प्रज्वलितस्य इव स्पर्शम् अग्नेः विहंगमः ॥ ३-५३-१२

12. **vane pra jvalitasya agneH** = in forest, overly, flaring up, of wildfire; **sparsham vihan gamaH iva** = touch, sky, flyer [bird,] as with; **tvam tayoH shara sparsham** = you, their, arrows, touch; **soDhum kathancana na shaktaH** = to endure, in anywise, not, capable.

"Anywise it will be incapable of you to endure the touch of their arrows, as with a bird that cannot endure the overly flaring up wildfire in a forest. [3-53-12]

Annex: 'After all, birds flee by the very touch of fiery air of forest fire even it is burning distantly... thus, where is the question of your tolerating those infernos, called my husband's arrows, shot from long, long a distance... and whereby you can stop them from hitting you, or with what you can retaliate them...'

[Verse Locator](#)

साधु कृत्वा आत्मनः पथ्यम् साधु माम् मुंच रावण ।
मत् प्रधर्षण रुष्टो हि भ्रात्रा सह पतिः मम ॥ ३-५३-१३
विधास्यति विनाशाय त्वम् माम् यदि न मुंचसि ।

13, 14a. **raavaNa** = oh, Ravana; **saadhu aatmanaH pathyam kR^itvaa** = positively, in your soul, behove, on making [contemplate]; **maam saadhu munca** = me, politely, release; **tvam maam na muncasi yadi** = you, me, not, releases, if; **mat pradharSaNa ruSTaH hi** = of my, by insulting, by rancour, indeed; **mama patiH** = my, husband; **bhraatraa saha** = [his] brother, along with; **[te = you]**; **vinaashaaya vidhaasyati** = [of your] doom, devises.

"Oh, Ravana, positively contemplate in your soul and politely release me... and if you do not release me, indeed by the rancour of insulting me, my husband along with his brother devises your doom... [3-53-13, 14a]

All women, without exception, have a weapon called **prathama kopam** 'a preambular fury...' it is exactly not 'fury' but a sort of bewilderment and insultment meted out by their indignation. Seetha spewed out a stomachful of ire. Pausing a while, she now started to sermonise this demon with **hita bodha** 'moral teaching...' thinking in 'his' shoes and foreseeing 'his' annihilation. What and why does he care? And how does she bother for his well-being? These questions have their answers in mythology.

[Verse Locator](#)

येन त्वम् व्यवसायेन बलात् माम् हर्तुम् इच्छसि ॥ ३-५३-१४
व्यवसायः तु ते नीच भविष्यति निरर्थकः ।

14b, 15a. **niica** = you rogue; **tvam** = you; **yena vyavasaayena** = by which, endeavour; **maam balaat hartum icChasi** = me, under duress, to thief, desirous of; **te** = of yours; **[sah = that]**; **vyavasaayaH tu** = endeavour, on its part; **nir arthakaH** = less of, meaning [meaningless, absurd]; **bhaviSyati** = it results as.

"You rogue! By which endeavour you are desirous of thieving me under duress, that endeavour of yours behoves absurd. [3-53-14b, 15a]

Seetha's wording should have been 'for lovemaking with me...' instead of 'endeavour' but as an urbane lady, she used a + graamya pada prayoga, 'urbane' language rather than the graamya bhaaSa 'boorish wording.' Her calculated and cultured talking indicates her staunchness in her 'husband-devoutness...'

[Verse Locator](#)

न हि अहम् तम् अपश्यन्ती भर्तारम् विबुध उपमम् ॥ ३-५३-१५
उत्सहे शत्रु वशगा प्राणान् धारयितुम् चिरम् ।

15b, 16a. aham = I will; vibudha upamam bhartaaram = god, in simile, at husband; tam a pashyantii = him [Rama,] by not, seeing; shatru vashagaa = enemy's, going under control of; ciram = for a long; praaNaan dhaarayitum = lives, to bear up; na utsahe hi = not, I enthuse, indeed.

"Though I am in aliveness now, but on my going under the control of an enemy and on unseeing godlike husband of mine I am indeed unenthused to bear up my lives for a long. [3-53-15]

Again she may recount her list of 'suicide programs' as related to Lakshmana after this dialogue. She prefers to use whatever means to end her life, rather than to surrender to immorality. To indicate this 'character's mood' paatra aucityam of Seetha, all her opinions about 'somebody's possessing her' were listed when Lakshmana was hastened after Rama, though at the cost of Lakshmana's steadfastness in his duty.

[Verse Locator](#)

न नूनम् च आत्मनः श्रेयः पथ्यम् वा समवेक्षसे ॥ ३-५३-१६
मृत्यु काले यथा मर्त्यो विपरीतानि सेवते ।

16b, 17a. martyaH mR^ityu kaale = mortals, at death, time; yathaa vipariitaani sevate = as, too much [noxious, non-recuperative foodstuffs, or, quirkily behaviour,] enjoys [undertakes]; aatmanaH = in your heart; pathyam ca = nontoxic [worthwhile,] either; shreyaH vaa = beneficial, or; nuunam na sam avekSase = definitely, not, completely, you anticipate.

"Definitely and completely unanticipated in your heart are either that which is worthwhile or that which is beneficial to you, as mortals undertake a quirkily behaviour at the time of their death...

ओर्

"At the time of their death mortals wish to enjoy noxious and non-recuperative foods, thus definitely and completely unanticipated in your heart are either nontoxic or beneficial nourishments for your well-being. [3-53-16b, 17a]

Annex: 'Bechanced is your death-time hence you behave eccentrically and as a dying person wants to feast on with disagreeable foods, you also would like to consume a lethal poison, that is me, and on your death Yama, the Terminator, is ready to offer you a sumptuous feast with hellish edibles...'

[Verse Locator](#)

मुमूर्षूणाम् तु सर्वेषाम् यत् पथ्यम् तत् न रोचते ॥ ३-५३-१७
पश्यामि इव हि कण्ठे त्वाम् काल पाश अवपाशितम् ।

17b, 18a. mumuurSuuNaam tu sarveSaam = mortals about to die [death-rattlers,] but, to all of them; yat pathyam tat na rocate = which, is recuperative, that, not, interested [unpalatable]; tvaam = you; kaNThe = at throat; kaala paasha ava paashitam iva = Time's, loop; around, looped, as if; pashyaami hi = I behold, indeed.

"But which is recuperative that is unpalatable to all of the death-rattlers, and indeed, I behold you as one around whose throat the noose of Time is looped. [3-53-17b, 18a]

[Verse Locator](#)

यथा च अस्मिन् भय स्थाने न बिभेषि दशानन ॥ ३-५३-१८
व्यक्तम् हिरण्मयान् हि त्वम् संपश्यसि मही रुहान् ।

18b, 19a. **dashaanana** = oh, Decahedral demon; **tvam** = you; **asmin bhaya sthaane** = in this, daunting, place [situation]; **yathaa na bibheSi** = as to how, not, fearing; thereby; **hiraNmayaan mahii ruhaan** = golden, earth, sprouted [trees]; **sam pashyasi** = clearly, seeing [fantasising]; **vyaktam hi** = clear, indeed.

"As you are dauntless in this daunting situation as for yourself, oh, Decahedral demon, indeed it is clear that you are clearly fantasising the ill-omened golden trees all around. [3-53-18b, 19a]

[Verse Locator](#)

नदीम् वैतरणीम् घोराम् रुधिर ओघ विवाहिनीम् ॥ ३-५३-१९
खड्ग पत्र वनम् चैव भीमम् पश्यसि रावण ।

19b, 20a. **raavaNa** = oh, Ravana; **rudhira ogha vi vaahiniim** = blood, streams, verily [tumultuously,] streaming; **ghoraam vaitaraNiim nadiim** = ghastly, Vaitarani, river; **bhiimam khaDga patra vanam caiva** = grisly, swords, leaved, forest, also thus; pashyasi you will see.

"Oh, Ravana, you will see the ghastly River Vaitarani which will be tumultuously streaming with blood streams, also thus you will see the grisly sword-leaved-forests in hell. [3-53-19b, 20a]

[Verse Locator](#)

तप्त कांचन पुष्पाम् च वैदूर्य प्रवर च्छदाम् ॥ ३-५३-२०
द्रक्ष्यसे शाल्मलीम् तीक्ष्णाम् आयसैः कण्टकैः चिताम् ।

20b, 21a. **tapta kaancana [tapta] puSpaam ca** = molten, gold, [melting] flowered, also; **[tapta] vaiduurya pravara cChadaam** = [melting] lapis gemlike, best, shrouded [by lapis like leaves]; **aayasaiH kaNTakaiH citaam** = with iron, thorns, encrusted; **tiikSNaam shaalmaliim** = sharp, silk-cotton tress; **drakSyase** = you will see.

"You will see silk-cotton trees flowered with molten gold, shrouded with lapis gemlike melting leaves, and enshrouded with sharp irony thorns in hell. [3-53-20b, 21a]

Annex: Then Ravana may retort her by saying 'if such a condition comes, it comes after my death... but while living I will enjoy you and your company...' for this 'as on date enjoyment' of Ravana, she is repudiating him with her next statement... 'you have already quaffed off a venom, called Seetha... dwindled is your lifetime...'

This is a kind of punishment in a section called **asi patra vana** 'sword-leaved-forest...' in the Hell of Yama, namely **naraka**. The sinners are asked to hug a silk-cotton tree like wooden structure with golden leaves and sappharine flowers and irony thorns, where all these items will be sweltering the sinners besides pinching and piercing with thorns. This punishment is aimed at those who abduct, molest, or rape the other man's wife.

[Verse Locator](#)

न हि त्वम् ईदृशम् कृत्वा तस्य अलीकम् महात्मनः ॥ ३-५३-२१
धारितुम् शक्यसि चिरम् विषम् पीत्वा इव निर्घृणः ।

21b, 22a. **nir ghR^iNaH** = oh, not, merciful one; **tvam** = you; **mahaatmanaH tasya** = to that noble souled, to him - Rama; **iidR^isham aliikam kR^itvaa** = this kind of, misdeed, on doing; **viSam piitvaa iva** = venom, drunk, like; **ciram dhaaritum na shakasyasi hi** = for a long, to bear up [to live,] not, capable of, indeed.

"Oh, unmerciful one, on doing this kind of misdeed to that noble-souled Rama you are incapable to bear up life for a long time like the one who quaffed venom. [3-53-21b, 22a]

Then Ravana may say 'nonsense, these venoms, poisons, toxins... all these things can do nothing to me as I am immortalised, I take you off to a distant place, come what may...' for that Seetha is saying that 'the lasso of the Time is very long, but its noose is just throat sized and that noose is already noosed around your throat, called arm-length-sized arrow of Rama, already shot from his bowstring, called sting-like Seetha, as I am his and only his... as such, inescapable you are, anywhere you go...'

[Verse Locator](#)

बद्धः त्वम् काल पाशेन दुर्निवारेण रावण ॥ ३-५३-२२

क्व गतो लप्स्यसे शर्म भर्तुः मम महात्मनः ।

22b, 23a. **raavaNa** = Ravana; **tvam** = you; **dur nivaareNa** = not, preventable; **kaala paashena baddhaH** = by Time's, lasso, bound; **mama bhartuH mahaa-aatmanaH** = my, husband, from strong-willed one [uncompromising] Rama; **kva gataH** = to where, on going; **lapsyase sharma** = you get, complacency.

"You are bound by the unpreventable lasso of the Time, oh, Ravana, on going where you will get complacency from that uncompromising husband of mine? [3-53-22b, 23a]

Ravana may say: 'is it? What is the proof of his mettle basing on which you sermonise me?' For this, her reply is in the next verse.

[Verse Locator](#)

निमेष अन्तर मात्रेण विना भ्रातरम् आहवे ॥ ३-५३-२३

राक्षसा निहता येन सहस्राणि चतुर्दश ।

कथम् स राघवो वीरः सर्व अस्त्र कुशलो बली ॥ ३-५३-२४

न त्वाम् हन्यात् शरैः तीक्ष्णैः इष्ट भार्या अपहारिणम् ।

23b, 24, 25a. **yena** = by whom; **aahave** = in combat; **bhraataram vinaa** = brother, without [brother's help]; **nimeSa antara maatreNa** = a minute within, just in; **caturdasha sahasraaNi** = fourteen thousand; **raakSasaa nihataa** = demons, killed; **viiraH** = brave one; **sarva astra kushalaH** = in all kinds of, missiles, expert; **balii** = mighty one; **saH raaghavaH** = he, that Raghava; **iSTa bhaaryaa apahaariNam** = chosen, wife's, with the stealer; **tvaam** = you; **tiikSNaiH sharaiH** = with mordant, arrows; **katham na hanyaat** = how, not, kills.

"By whom fourteen thousand demons are killed in war just within a minute, single-handedly without any help from his brother, how then that brave and mighty Raghava, an expert in all kinds of missiles, will not eliminate you, the stealer of his chosen wife, with his mordant arrows?" Thus Seetha poured forth her ire at Ravana. [3-53-23b, 24, 25a]

[Verse Locator](#)

एतत् च अन्यत् च परुषम् वैदेही रावण अंक गा ।

भय शोक समाविष्टा करुणम् विललाप ह ॥ ३-५३-२५

25b, c. **raavaNa anka gaa** = on Ravana's, flank, [who] has gone; **vaidehii** = Vaidehi; **bhaya shoka samaaviSTaa** = dismay, distress, coalesced with; **etat ca anyat ca paruSam** = this much, also, other, also, sharp [saying exacting words]; **karuNam vilalaapa ha** = lamentably, lamented, indeed.

On saying this much and other exacting words, Vaidehi who has gone onto the flank of Ravana, indeed lamented lamentably as her dismay is coalesced with her distress. [3-53-25b, c]

[Verse Locator](#)

तथा भृश आर्ताम् बहु चैव भाषिणीम्
विललाप पूर्वम् करुणम् च भामिनीम् ।
जहार पापः तरुणीम् विवेष्टीम्
नृपात्मजाम् आगत गात्र वेपथुम् ॥ ३-५३-२६

26. **tathaa** = in that way; **bhR^isha aartaam** = highly, agonised; **vilalaapa puurvam** = lamenting, prioritised - weeping prior to talking; **caiva bhaaSiNiim** = in muchness, talking [a ranter]; **taruNiim** = come of age; **karuNam ca** = pitiable, also; **bahu vi veSTatiim** = verily whirler [in anguish]; **nR^ipa aatmajaam** = king's, daughter; **aagata gaatra vepathum** = bechanced, bodily, spasmodic jerking; **bhaaminiim** = resentful lady; **paapaH** = sinner; **jahaara** = stole.

She who is highly agonised and weeping before talking, a ranter who ranted much, a resentful lady who has come of age, and a pitiable whirler in the hands of demon whose whirligig has transformed into spasmodic jerking of her body for deliverance from that sinner, and in that way that sinner stole that princess Seetha. [3-53-26]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रि पंचाशः सर्गः

Thus, this is the 53rd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 53

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 54 Verses converted to UTF-8, Nov 09

Introduction

Seetha drops her ornaments at Sugreeva and other monkeys available on a mountaintop during the course of her abduction. Ravana does not take notice of this as he is hurrying as though haunted by Rama. On crossing the southerly ocean, his jitteriness in stealing Seetha ceases and he hypocritically feels elated in gaining both Seetha and an animosity with Rama.

[Verse Locator](#)

ह्रियमाणा तु वैदेही कंचित् नाथम् अपश्यती ।
ददर्श गिरि शृंगस्थान् पंच वानर पुंगवान् ॥ ३-५४-१

1. hriyamaaNaa vaidehii = being abducted, Vaidehi; naatham = a rescuer; kamcit a pashyatii = none, not, seen; giri shR^ingasthaan = mountain, on top staying; panca vaanara pungavaan = five, Vanara, prominent ones [Sugreeva, Hanuma et al]; dadarsha = she saw.

Vaidehi has not seen any rescuer while she is abducted, but she has seen five prominent vanara-s staying on a mountaintop. [3-54-1]

[Verse Locator](#)

तेषाम् मध्ये विशालाक्षी कौशेयम् कनक प्रभम् ।
उत्तरीयम् वरारोहा शुभानि आभरणानि च ॥ ३-५४-२
मुमोच यदि रामाय शंसेयुः इति भामिनी ।

2, 3a. vishaalaakSii = broad-eyed one; varaarohaa = curvaceous lady; bhaaminii = lady with resentment; kanaka prabham kausheyam uttariiyam = golden, in hue, silk sari, upper cloth; shubhaani aabharaNaani ca = auspicious, ornaments, also; raamaaya = to Rama; shamseyuH yadi = they indicate, if [they may]; iti = thus [on thinking]; teSaam madhye mumoca = their, amid, released - dropped.

That broad-eyed and curvaceous lady with resentment Seetha, inwrapping her auspicious ornaments in the upper-fringe of her sari, dropped in the midmost of those five Vanara-s with a thinking that 'these creatures may perhaps indicate them to Rama.' [3-54-2, 3a]

Some say that Seetha shore her upper cloth and bundled the ornaments while some others say that whole of the upper cloth was dropped. The Indian sari worn by those women of yore was in a different fashion, where they wore sari like the present day dhoti with pleated back stuffing like men, but they also used an upper cloth enough to cover their busts. A three-piece dress is a must, either to man or a woman in Indian style. It comprises of a loincloth dhoti or sari, and a shirt-like or a jacket-like bust cover, and an upper-cloth to hang on the shoulder to men or to muffle the bust for women. So some say the whole of upper cloth of Seetha is dropped bundled with ornaments.

[Verse Locator](#)

वस्त्रम् उत्सृज्य तन् मध्ये विनिक्षिप्तम् स भूषणम् ॥ ३-५४-३

संभ्रमात् तु दशग्रीवः तत् कर्म न च बुद्ध्वान् ।

3b, 4a. saha bhuuSaNaM vastram = along with, ornaments, upper cloth; utsR^ijya = up, whipping; tan madhye = those [five vanara-s,] amongst; vi nikSiptam = which is verily [carefully,] stowed away - that bundle; saH dashagriivaH tu = he, Decahedron, on his part; sambhramaat = owing to his hurry; tat karma na buddhvaan = that, deed, not, noticed [unbothered.]

On his part that Decahedron Ravana has not noticed her action in whipping up her silky upper-cloth and ornaments, their bundling and stowing away at five vanara-s, owing to his own hurry. [3-54-3]

Ravana is in his own hurry because Rama may have heard the wailing of Seetha and thus may be chasing him, or will chase his shortly. He bothers like this until he crosses the ocean and enters his city-state Lanka. There he is absolutely secured. Until such time his 'mousy thievishness' haunts him. But Seetha is on his flank and under his arm, her trunk turned against his. Then she shortly saw the oddish Vanara-s, who look unlike ordinary monkeys, but with some presumably pro-human and non-demonic features, yet monkeyish with some regality, and then she quickly plucked off her ornaments and upcast her upper-cloth, and hastily but carefully, bundled her jewellery and downcast that bundle at them.

These ornaments are said to be one nosering, one earring, one bracelet, one biceps-let, one anklet with tinkling bells - all from her right side - because showing ornaments/items worn on left-side to husband is held improper. The anklet that has fallen from her leg on earth, in earlier chapters, is from her left leg.

[Verse Locator](#)

पिंगाक्षाः ताम् विशालाक्षीम् नेत्रैः अनिमिषैः इव ॥ ३-५४-४

विक्रोशन्तीम् तदा सीताम् ददृशुः वानर ऋषभाः ।

4b, 5a. pinga akSaaH = ochreish, eyed ones; vaanara R^iSabhaaH = Vanara, bullish [best] ones; vishaala akSiim = at broad, eyed [Seetha]; tadaa = then; vi kroshantiim = verily, wailing; taam siitaam = at her, at Seetha; a nimiSaiH iva = not, winking, like; netraiH = with eyes; dadR^ishuH = they observed.

Those ochreish-eyed best Vanara-s with their unwinking eyes have observed the broad-eyed Seetha, who at that time is verily wailing. [3-54-4b, 5a]

The 'wink-less-ness' is the property of celestials, thus the vanara-s saw with wink-less eyes with their wide-eyed amazement. Here the Vanara-s are said to be bulishly impetuous beings and if so, could they not have averted or countered Ravana - will be the question. It is a regular scene for them to see this skywalker demon to carry off such goddess like ladies and they have seen many women thus carried off. But this particular one is appearing to be somewhat different, more over she is repeatedly calling for some 'Rama...' and she is wriggling in that demon's capture. They know this demon to be Ravana and they even know of the alliance of Ravana with Vali. If these handfuls of vanara-s dare Ravana, they die at the hands of Ravana instead at the hand of Vali. Hence, they remained silent spectators to save themselves. This is why Sugreeva did not indicate the way Seetha in which was abducted by 'some' demon, to Rama, in Kishkindha, when they firstly met.

[Verse Locator](#)

स च पंपाम् अतिक्रम्य लंकाम् अभिमुखः पुरीम् ॥ ३-५४-५

जगाम रुदतीम् गृह्य मैथिलीम् राक्षस ईश्वरः ।

5b, 6a. saH raakSasa iishvaraH = he, demons, chief; pampaam atikramya = Pampa [area,] on going across; lankaam puriim abhimukhaH = to Lanka, city, facing towards; rudatiim maithiliim gR^ihya = bewailing, Maithili, taking [captivating]; jagaama = advanced.

The chief of demons Ravana captivating Maithili, who is still wailing, has crossed the Pampa region down underneath and advanced facing the City of Lanka. [3-54-5b, 6a]

So far Ravana's travel is proceeding with his looking backward, sideward, and frontward, expecting any attack from anywhere, as this Dandaka or Janasthaana are his frontiers for operation but not the areas of his stronghold. And when once these areas are crossed reaching Pampa, there is no more self-confessed fear.

[Verse Locator](#)

ताम् जहार सुसंहृष्टो रावणो मृत्युम् आत्मनः ॥ ३-५४-६
उत्संगेन एव भुजगीम् तीक्ष्ण दंष्ट्राम् महाविषाम् ।

6b, 7a. **raavaNaH** = Ravana is; **su sam hr^iSTaH** = very, highly, happily; **aatmanaH mR^ityum** = for himself, death; **taam** = her; **tiikSNa danSTraam mahaa viSaam** = of stinging, fanged, lethally, venomous; **bhujagiim iva** = she-snake, as with; **utsangena eva** = by lap, thus; **jahaara** = stole.

Ravana is jubilantly happy in stealing his own death alias Seetha, as one would carry a stingingly fanged and lethally venomous she-snake in his own lap. [3-54-6b, 7a]

[Verse Locator](#)

वनानि सरितः शैलान् सरांसि च विहायसा ॥ ३-५४-७
स क्षिप्रम् समतीयाय शरः चापात् इव च्युतः ।

7b, 8a. **saH** = he; **caapaat cyutaH sharaH iva** = from bow, bolting, arrow, as with; **kSipram** = at the double; **vanaani saritaH shailaan saraamsi ca** = woodlands, waterways, mounts, pools, also; **vihaayasaa** = by skyway; **sam atiiyaaya** = well crossed over - bolted out.

He bolted out in skyway up above the woodlands, waterways, pools, and mountains at the double, as with an arrow bolting from a bow. [3-4-7b, 8a]

[Verse Locator](#)

तिमि नक्र निकेतम् तु वरुण आलयम् अक्षयम् ॥ ३-५४-८
सरिताम् शरणम् गत्वा समतीयाय सागरम् ।

8b, 9a. **timi nakra niketam** = sharks, alligators, housing of; **varuNa aalayam** = Rain-god's, home; **a kSayam** = never, decreasing - never-draining - ocean; **saritaam sharaNam** = for rivers, [ultimate] course; **saagaram** = ocean; **gatvaa** = on reaching; **sam atiiyaaya** = well [hastily] crossed over.

On reaching the ocean, a housing for sharks, alligators, a home of Rain-god, a never-draining deep and an ultimate course of the rivers, he hastily crossed it over. [3-54-8b, 9a]

[Verse Locator](#)

संभ्रमात् परिवृत्त ऊर्मि रुद्ध मीन महोरगः ॥ ३-५४-९
वैदेह्याम् ह्रियमाणायाम् बभूव वरुण आलयः ।

9b, 10a. **vaidehyaam hriyamaaNaayaam** = of Vaidehi, being abducted; **varuNa aalayaH** = Rain-god's, abode [ocean]; **sambhramaat** = by high flustering; **parivR^itta uurmii** = topsy-turvy, waves; **ruddha mina mahaa uragaH** = deterred [stopped hesitantly, shilly-shally] fishes, great, [water] snakes [marine reptiles]; **babhuuva** = became.

That ocean being the abode of Rain-god is highly flustered when Vaidehi is being abducted over it, and its waves became topsy-turvy and its fishes and great marine-reptiles remained shilly-shally. [3-54-9b, 10a]

[Verse Locator](#)

अन्तरिक्ष गता वाचः ससृजुः चारणाः तदा ॥ ३-५४-१०

एतत् अन्तो दशग्रीव इति सिद्धाः तदा अब्रुवन् ।

10b, 11a. tadaa = then; antarikSa gataa caaraNaaH = airspace, gone in [available,] caarana-s; dashagriiva etat antaH = Decahedron, this, as end - he ends with this; iti = thus; vaacaH sasR^ijuH = words, released [averred]; tadaa = likewise; siddhaaH abruvan = siddha-s, said.

Then the siddha-s and caarana-s available in airspace averred saying, "this alone is the end of Decahedron Ravana." [3-54-10b, 11a]

[Verse Locator](#)

स तु सीताम् विचेष्टन्तीम् अंकेन आदाय रावणः ॥ ३-५४-११

प्रविवेश पुरीम् लन्काम् रूपिणीम् मृत्युम् आत्मनः ।

11b, 12a. saH raavaNaH = he, Ravana; aatmanaH = for himself - Ravana's; ruupiNiim mR^ityum = by persona [in propria persona,] death - a personified death; vi ceSTantiim = who is verily, wriggling; such; siitaam ankena aadaaya = Seetha, on flank, taking; lankaam puriim pravivesha = Lanka, city, he entered.

Ravana entered the city of Lanka transporting Seetha, while she wriggling in his flank, who appeared like the personified death of Ravana wriggling its way into his Lanka. [3-54-11b, 12a]

[Verse Locator](#)

सः अभिगम्य पुरीम् लंकाम् सुविभक्त महापथाम् ॥ ३-५४-१२

संरूढ कक्ष्या बहुलम् स्वम् अंतः पुरम् आविशत् ।

12b, 13a. saH = he; su vi bhakta = neatly, separately, divided, [well-symmetrized]; mahaa pathaam = wide, roadways - having; lankaam puriim = to Lanka, city; abhi gamya = towards, on going; sam ruuDha = well, thronged; kakSyaa bahulam = doors [houses / chambers,] many - having; svam antaH puram aavishat = his own, palace, chambers, entered.

On going towards the city Lanka that has well-symmetrized roadways, then he entered his own palace-chambers which is with very many doors and chambers thronging with crowds.

ओर्

On going towards the city Lanka that has well-symmetrized roadways, he then entered his own palace chambers in which royal servants are thronging at many doorways as that palace has very many chambers. [3-54-12b, 13a]

[Verse Locator](#)

तत्र ताम् असित अपांगाम् शोक मोह परायणाम् ॥ ३-५४-१३

निदधे रावणः सीताम् मयो मायाम् इव आसुरीम् ।

13b, 14a. raavaNaH = Ravana; asita apaangaam = one with blackish, eyelashes; shoka moha paraayaNaam = by whimpering, bewildered, deep in; taam siitaam = her, Seetha; mayaH = Maya, the demon; aasuriim maayaam iva = demonic, maya, as with [guhaam iti sheSaH = black hole, thus ellipted]; [or, maayaam iva striyam = Maya, as with, a lady-love]; tatra nidadhe = therein, he placed her down.

Ravana placed down Seetha whose eyelashes are blackish and who is deep in bewilderment caused by whimpering, therein his palace chambers, as demon Maya once kept his lady-love, a nymphet called Hema, in a demonic Black Hole.

ओर्

Ravana placed down Seetha whose eyelashes are blackish and who is deep in bewilderment caused by whimpering, therein his palace chambers, as demon Maya kept his demonic power in a Black Hole.

ओर्

Ravana placed down Seetha whose eyelashes are blackish and who is deep in bewilderment caused by whimpering, therein his palace chambers, as demon Maya had once kept al his demonic scriptures duly usurping them from his own mentor, namely Shukracaarya, at an unknown illusory place. [3-54-13b, 14a]

This verse has some divergences from the viewpoints of commentators. Govindaraja's text uses **maayaam iva striyam** while Tilaka uses **mayaH maayaam iva aasuriim** thereby the word 'aasurriim...' suggests that Ravana brought a **maayaa siita** 'an illusory Seetha...' instead of original Seetha, which original Seetha is said to have been in safe keeping of Ritual-fire until the elimination of Ravana, and comes out of the same Ritual-fire after the elimination of Ravana. A very big controversy surrounds this statement and whole of the auxiliary Ramayana-s are brought in, along with **puraaNa-s**, which substantiate this riddler, **maayaa siita**.

As it is, we do not find that much debatable aspect in Valmiki Ramayana, if the statement that 'Ravana placed Seetha in an unapproachable Black Hole like Lanka, as Maya once placed Hema in an unapproachable underground Black Hole...' is taken up. This episode of demon Maya-Hema occurs in Kishkindha, Ch. 51, which may please be referred. Then it suffices to satisfy the verbiage of **aasuriim**, when the analogy of 1] Lanka of Ravana and **R^iksha bila**, 'Black Hole' of Maya, both being the constructions of artifice, and again between 2] Maya, the demon and Ravana, the demon, [that too, the eliminable demons,] 3] nymphet Hema and nymphal Seetha, [the causative factors for elimination,] and the actual eliminators Indra and Rama, is taken into consideration.

The eyes of Seetha are said to be blackish at their ends. This is not mascara or something like a makeup article. The eyelashes are longish like those of celestials, so as to give a blackish orb around her eyeball and because she is now ceaselessly shedding tears, these eyelashes are tear-wet and slanted edge-ward to give a blackish shade at the end of her eyes.

[Verse Locator](#)

अब्रवीत् च दशग्रीवः पिशाचीः घोर दर्शनाः ॥ ३-५४-१४

यथा न एनाम् पुमान् स्त्री वा सीताम् पश्यति असम्मतः ।

14b, 15a. **dashagriivaH** = Decahedron; **ghora darshanaaH pishaaciiH** = bogie, for sight, to bogeywomen; **abraviit ca** = spoke [instructed,] also; **a sammataH** = not, permitted; **pumaan strii vaa** = male, female, either; **enaam siitaam** = at her, Seetha; **yathaa na pashyati** = as to how, not, sees; **[tathaa bhaviSyatha** = thus, you shall conduct - your watch and ward shall be.]

That Decahedron Ravana also instructed the bogey-sightly bogeywomen, "your watch and ward shall be in such a way that neither a female nor a male can see Seetha impermissibly." [3-54-14b, 15a]

[Verse Locator](#)

मुक्ता मणि सुवर्णानि वस्त्राणि आभरणानि च ॥ ३-५४-१५

यत् यत् इच्छेत् तत् एव अस्या देयम् मत् च्छंदतो यथा ।

15b, 16a. **muktaa maNi suvarNaani** = pearls, jewels, gold; **vastraaNi aabharaNaani ca** = apparels, adornments, also; **yat yat icChet** = which, which, she wishes; **tat eva** = they all, thus; **asyaaH** = to her; **mat cChandataH yathaa** = to me, as per my whims, as with - as you give to me as per my wish; **deyam** = be given.

"Whatever she wishes to have, gold, jewels, pearls, apparels or adornments, they all be given to her as you would give me according to my whimsies. [3-54-15b, 16a]

[Verse Locator](#)

या च वक्ष्यति वैदेहीम् वचनम् किञ्चित् अप्रियम् ॥ ३-५४-१६

अज्ञानात् यदि वा ज्ञानान् न तस्या जीवितम् प्रियम् ।

16b, 17a. yaa ca = she who, also - whoever; a GYaanaat = not, knowingly; yadi vaa = else, or; GYaanaat = knowingly; vaidehiim = to Vaidehi; kimcit = in the least; a priyam = not, pleasant; vacanam vakSyati = words, if speaks; tasyaaH jiivitam na priyam = her, life, not, to be pleasant.

"Whosoever speaks unpleasant words to Vaidehi in the least, either unknowingly or knowingly, her life becomes unpleasant for herself." Thus Ravana ordered the chamber-demonesses. [3-54-16b, 17a]

[Verse Locator](#)

तथा उक्त्वा राक्षसीः ताः तु राक्षसेन्द्रः प्रतापवान् ॥ ३-५४-१७

निष्क्रम्य अन्तः पुरात् तस्मात् किम् कृत्यम् इति चिन्तयन् ।

ददर्श अष्टौ महावीर्यान् राक्षसान् पिशित अशनान् ॥ ३-५४-१८

17b, 18. prataapavaan = valorous one; raakSasa indraH = demon's, chief; taaH raakSasiiH = to those. to demonesses; tathaa uktvaa = thus, on speaking; tu = on his part; tasmaat antaH puraat niSkramya = from that, palace, chambers, on exiting; kim kR^ityam = what, to do [next]; iti cintayan = thus, thinking; mahaa viiryaan = highly, vigorous ones; pishita ashanaan = raw-flesh, feasters of; aSTau raakSasaan dadarsha = eight, demons, he saw - gave audience.

On speaking to those demonesses thus that chief of demons exited from that palace chamber, and giving a thought to what is to be done in sequel, then he gave audience to eight highly vigorous demons, the feasters on raw-flesh. [3-54-17b, 18]

[Verse Locator](#)

स तान् दृष्ट्वा महावीर्यो वर दानेन मोहितः ।

उवाच तान् इदम् वाक्यम् प्रशस्य बल वीर्यतः ॥ ३-५४-१९

19. mahaa viiryaH = great-mighty [Ravana]; vara daanena mohitaH = boon, awarded, beguiled by [egocentric by the boon once accorded to him]; saH = he, Ravana; bala viiryaataH = by [their] might, valour [of eight demons]; prashasya = praising them; taan = them; dR^iSTvaa = on seeing [on giving an audience]; taan idam vaakyam uvaaca = to them, this, sentence, spoke.

He who is egocentric by the boon awarded by Brahma for his invincibleness, that Ravana on giving an audience to those eight demons spoke this sentence to them praiseful of their might and valour. [3-54-19]

[Verse Locator](#)

नाना प्रहरणाः क्षिप्रम् इतो गच्छत सत्वराः ।

जनस्थानम् हत स्थानम् भूत पूर्वम् खर आलयम् ॥ ३-५४-२०

20. naanaa pra haraNaaH [gR^ihiitvaa] = multiple, highly, assaultive weaponry [on taking]; sa tvaraH = with, haste - speedily; itaH kSipram = from here, immediately; hata sthaanam = [demons] killed, place of [a deadpanned place of demons]; khara aalayam = Khara's, abode [placement]; bhuuta puurvam = which was, earlier; janasthaanam = to Janasthaana; gacChata = begone.

"You immediately take up multiple assaultive weaponry and begone from here to Janasthaana speedily, a place now deadpanned for demons, which earlier was the placement of Khara. [3-54-20]

तत्र उष्यताम् जनस्थाने शून्ये निहत राक्षसे ।

पौरुषम् बलम् आश्रित्य त्रासम् उत्सृज्य दूरतः ॥ ३-५४-२१

21. **pauruSam balam aashritya** = [your own] self-assurance, self-confidence, depending on; **traasam duurataH utsR^ijya** = fright, faraway, throwaway; **nihata raakSase** = killed, demons - where demons are killed; **shuunye** = fell void; **tatra janasthaane** = there, in Janasthaana; **uSyataam** = you stay.

"Throwaway your fright faraway and you stay in that Janasthaana which fell void as the demons are voided by someone called Rama, and there you shall stay self-assuredly and self-confidently. [3-54-21]

Then those eight demons may as, 'when these many leading warriors and commanders are there why we eight are picked and chosen?' for this Ravana is saying 'you eight are self-assured and self-confident and can to mete out any assault on our race...' and again they may hesitate as to 'why we should depend on our own personal strengths...' for that Ravana is saying 'a still mightier Dushana, still mightiest Khara are eliminated... thus you perk up your sprites, personally...'

Verse Locator

बहु सैन्यम् महावीर्यम् जनस्थाने निवेशितम् ।

स दूषण खरम् युद्धे निहतम् राम सायकैः ॥ ३-५४-२२

22. **mahaaviiryam bahu sainyam** = highly forceful, many, forces; **janasthaane niveshitam** = in Janasthaana, [though] deployed; **raama saayakaiH** = Rama, by [his] arrows; **yuddhe nihatam** = in combat, utterly destroyed; **sa duuSaNa kharam** = along with, Duushana, Khara.

"Though highly forceful forces are deployed in Janasthaana, Rama's arrows have utterly destroyed them, together with Khara and Duushana. [3-54-22]

Expecting another enquiry from them as, 'when such mighty, mightier, and mightiest demons are dead at the hand of a lonely Rama, do you wish us also die in the same way?' and to them Ravana is saying 'you are the next best in line of order of military, hence it is your turn to assume command, as committed soldiers, as I am at loggerheads with Rama...' Ravana follows such 'order of priorities' in warring scrupulously and we chance to meet them in Yuddha Kanda, canto of Great War.

Verse Locator

ततः क्रोधो मम अपूर्वो धैर्यस्य उपरि वर्धते ।

वैरम् च सुमहत् जातम् रामम् प्रति सुदारुणम् ॥ ३-५४-२३

23. **tataH** = thereby; **mama** = my; **a puurvaH** = not, precedented; **krodhaH** = fury; **dhairyasya upari vardhate** = of [my] courage, [over and] above, escalating; **raamam prati** = Rama, towards; **su mahat** = verily, heightened [unhindered]; **su daaruNam** = utterly, unforgivable; **vairam ca** = animosity, also; **jaatam** = is evoked;

"Thereby an unprecedented fury is escalating over and above my courage, and an unhindered and unforgivable animosity towards that Rama is evoked in me. [3-54-23]

Then the eight commandant demons may say 'what if, let all of us wage a war and end him up...' for that Ravana is saying suggestively that 'my fury is hovering over my courage... thus fury alone is scaling up, while courage is scaling down... as I came to know that only one was warring against fourteen thousand demons and eliminated all... thus we cannot wage large scale war overtly when our courage is lessening... but we can covertly do some kind of harm... hence, you go there and undertake any kind of activity that will be harmful to that Rama... as I am uncourageous and uncomfortable, as of now...'

Verse Locator

निर्यातयितुम् इच्छामि तत् च वैरम् अहम् रिपोः ।

न हि लप्स्यामि अहम् निद्राम् अहत्वा संयुगे रिपुम् ॥ ३-५४-२४

24. aham = I; ripoH = enemy's [who bears a grudge against me]; tat vairam = that, animosity; nir yaatayitum icChaami = to out, cast, I wish; sanyuge ripum a hatvaa = in war, enemy, without, eliminating; aham nidraam na lapsyaami hi = I, sleep, not, getting, indeed.

"I wish to cast out my begrudging against my enemy who bears a grudge against me, and indeed, to me 'sleep' is not the word for it, until my enemy is undone in a war. [3-54-24]

By an enforced enmity one's own sleep vanishes as he will always be wakeful of his enemy, for he who has purchased enmity is a weakling and worthless to confront... vidura niiti: Maha Bharata, Udyoga parve: anena balavad virodhino nidraa na bhaviShyati iti suucitam | tathaa ca udyoge viduraH - ayuktam balavataa durbalam hiina saadhanam | hR^ita svam kaaminam coram aavishanti pra jaagaraaH | | - dk

[Verse Locator](#)

तम् तु इदानीम् अहम् हत्वा खर दूषण घातिनम् ।

रामम् शर्म उपलप्स्यामि धनम् लब्ध्वा इव निर्धनः ॥ ३-५४-२५

25. aham idaaniim = I, now - I for myself; khara duuSaNa ghaatinam = Khara, Duushana, killer of; tam raamam hatvaa = him, Rama, on eliminating; [yadi = if I can kill him]; nir dhanaH = not, a rich one - pauper; dhanam labdhvaa iva = riches, on acquiring, as with; sharma upalapsyaami = peace [comfortableness,] I acquire.

"I for myself will be comfortable only on eliminating him who has eliminated Khara and Duushana as with a pauper acquiring riches. [3-54-25]

[Verse Locator](#)

जनस्थाने वसद्भिः तु भवद्भिः रामम् आश्रिता ।

प्रवृत्तिः उपनेतव्या किम् करोति इति तत्त्वतः ॥ ३-५४-२६

26. janasthaane vasadbhiH = in Janasthaana, while you remain; bhavadbhiH = by you; kim karoti iti = what, [he] does, thus; raamam aashritaa pravR^ittiH = of on Rama, dependant, deportment - how he deports himself; tattvataH upanetavyaa = accurately, be brought [to me.]

"While you remain in Janasthaana you have to accurately bring me the information about Rama's activities and deportment. [3-54-26]

[Verse Locator](#)

अप्रमादात् च गंतव्यम् सर्वैः एव निशाचरैः ।

कर्तव्यः च सदा यत्नो राघवस्य वधम् प्रति ॥ ३-५४-२७

27. nishaacaraiH sarvaiH eva = by night-walkers, by all [of you,] thus; a pramaadaat gantavyam = not, heedlessly, you have to go [there]; raaghavasya vadam prati = Raghava's, killing, apropos; sadaa yatnaH kartavyaH ca = continually, [every] trial, is doable [conceivable,] also.

"Do not go heedlessly, you all night-walkers, for that Rama appears to be too dangerous, and on your going there heedfully, you have to continually try for the elimination of that Raghava. [3-54-27]

[Verse Locator](#)

युष्माकम् तु बलम् ज्ञातम् बहुशो रण मूर्धनि ।

अतः तु अस्मिन् जनस्थाने मया यूयम् नियोजिताः ॥ ३-५४-२८

28. raNa muurdhani = in battle, fronts; bahusha = many times; yuSmaakam balam GYaataam = your, might, I know; ataH tu = by that reason, only; yuuyam = you all; asmin janasthaane = in that, Janasthaana; mayaa niyojitaH = by me, commissioned.

"I am aware of your might in battle fronts for a number of times, as such I have commissioned you all in that Janasthaana." Thus Ravana spoke to those eight demons. [3-54-28]

[Verse Locator](#)

ततः प्रियम् वाक्यम् उपेत्य राक्षसा

महाअर्थम् अष्टौ अभिवाद्य रावणम् ।

विहाय लंकाम् सहिताः प्रतस्थिरे

यतो जनस्थानम् अलक्ष्य दर्शनाः ॥ ३-५४-२९

29. tataH = then; aSTau raakSasaa = eight, demons; priyam = amiable; mahaa artham = with important, purpose [or, words with allusions]; vaakyam upetya = words [of Ravana,] on picking up; raavaNam abhivaadya = Ravana, hailing; lankaam vihaaya = Lanka, departing from; sahitaH = collectively; a lakSya darshanaH = not, perceivable, with appearances - unseen by anyone; janasthaanam yataH = Janasthaana, at where it is - in that direction; prasthira = journeyed to.

Then on picking up those words amiable to all intents and purposes of Ravana, those eight demons departed from Lanka on hailing Ravana, and they collectively journeyed in the direction of Janasthaana with their imperceivable appearances. [3-54-29]

[Verse Locator](#)

ततः तु सीताम् उपलभ्य रावणः

सुसंप्रहृष्टः परिगृह्य मैथिलीम् ।

प्रसज्य रामेण च वैरम् उत्तमम्

बभूव मोहात् मुदितः स राक्षसः ॥ ३-५४-३०

30. tataH = then; raakSasaH saH raavaNaH = demon, he, that Ravana; siitaam upalabhya = Seetha, on gaining; maithiliim parigR^ihya = Maithili, holding sway over; su sam pra hR^iSTaH = well, truly, highly, gladdened; raameNa = with Rama; uttamam vairam = archly, animosity; pra sajya = well-wrought; mohaH = by hypocrisy; muditaH = amused; babhuuva = he became.

Ravana is then highly gladdened well and truly on gaining over Seetha, and even for holding sway over that Maithili, and equally for the well-wrought and archly animosity with Rama, whereby that demon Ravana is hypocritically amused. [3-54-30]

The wording in this verse mohaH muditaH sa raakshasaH together with the word hR^iSTaH raavaNaH at verse 6, is discussed by commentators stating that he is self-conceitedly and hypocritically lost in his own hallucinations of possessing Seetha. Tilaka commentary says that bringing Seetha to Lanka is a villainous act but not with an iota of reverence to her, when elucidating verse 1 of next chapter where it contains: aatmaanam buddhi vaiklbyaat kR^ita kR^ityam amanyata... 'he believed in his own self that he achieved a great feat, as his brain gone astray foolishly...' But the poet also says proximately that he is amused in gaining an archenemy's animosity, i.e. that of Rama. It is therefore said that he is happy as his release from his accursed demon-hood is set to happen soon, as he achieved the abduction of Seetha, thus paved way for Rama to come to Lanka to release him from his accursed being. This is supported by the statement in verse that Ravana's words have some mahaa artham 'words with allusion, or secret message' to Rama perhaps, as at verse 29.

If Lanka is a body, it embodies pleasure seeking traits seated in **manas** 'pleasuring heart...' along with an 'ever witnessing soul...' called **saakshi buuta aatma**. Along with the release of captivated soul, called Seetha, this pleasure seeking **manas** 'heart' also gets released. And the releaser or the deliverer is Rama, and hence Ravana is happy.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुः पंचाशः सर्गः

Thus, this is the 54th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 54

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				

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Book III : Aranya Kanda - The forest Trek

Chapter [Sarga] 55

Verses converted to UTF-8, Nov 09

Introduction

Ravana entices Seetha to marry him by demonstrating various luxuries and comforts, and even baiting her to become his empress. The words of Ravana have some latent meanings as derived by ancient commentators and they are included here, as far as possible.

[Verse Locator](#)

संदिश्य राक्षसान् घोरान् रावणो अष्टौ महाबलान् ।
आत्मानम् बुद्धि वैक्लव्यात् कृत कृत्यम् अमन्यत ॥ ३-५५-१

1. **raavaNaH** = Ravana; **mahaa balaan aSTau ghoraan raakSasaan** = great-mighty, eight, ghastly, demons; **samdishya** = on directing; **buddhi vaiklavyaat** = by mind's, hypocrisy; **aatmaanam** = himself - in heart of hearts; **kR^ita kR^ityam amanyata** = accomplished, [a great] feat, deemed [amused.]

On directing those eight ghastly demons Ravana is amused in his heart of hearts that he has accomplished a great feat. [3-55-1]

[Verse Locator](#)

स चिंतयानो वैदेहीम् काम बाण संप्रपीडितः ।
प्रविवेश गृहम् रम्यम् सीताम् द्रष्टुम् अभित्वरन् ॥ ३-५५-२

2. **saH vaidehiim cintayaanaH** = he, upon Vaidehi [alone,] musing [continually]; **kaama baaNa sam pra piiDitaH** = by Love-god's, arrows, very, much, tormented; **siitaam draSTum abhi tvaran** = at Seetha, to lay eyes on, post, hastily; **ramyam gR^iham pravivesha** = beautiful, palace, he entered.

On continually musing upon Vaidehi Ravana is tormented with the arrows of Love-god, thereby to lay eyes on Seetha he post-hastily entered the beautiful palace. [3-55-2]

[Verse Locator](#)

स प्रविश्य तु तत् वेश्म रावणो राक्षस अधिपः ।
अपश्यत् राक्षसी मध्ये सीताम् दुःख परायणम् ॥ ३-५५-३

3. **raakSasa adhipaH saH raavaNaH** = demons, supremo, he, that Ravana; **tat veshma pravishya** = that, house [palace-chamber,] on entering; **raakSasii madhye** = demonesses, amongst; **duHkha paraayaNam siitaam** = ruefulness, overwhelmed by, at Seetha; **apashyat** = he beheld.

On entering the palace-chamber that supremo of demons beheld Seetha overwhelmed with ruefulness amongst demonesses. [3-55-3]

[Verse Locator](#)

अश्रु पूर्ण मुखीम् दीनाम् शोक भार अवपीडिताम् ।
वायु वेगैः इव आक्रांताम् मज्जन्तीम् नावम् अर्णवे ॥ ३-५५-४
मृग यूथ परिभ्रष्टाम् मृगीम् श्वभिः इव आवृताम् ।
अधोगत मुखीम् सीताम् ताम् अभ्येत्य निशाचरः ॥ ३-५५-५
ताम् तु शोक वशात् दीनाम् अवशाम् राक्षस अधिपः ।
स बलात् दर्शयामास गृहम् देव गृह उपमम् ॥ ३-५५-६

4, 5, 6. ashru puurNa mukhiim = tears, brimming over, visage; diinaam = pitiful [browbeaten]; shoka bhaara ava piiDitaam = bewailing, burthen, down, trodden; vaayu vegaiH = by air's, speed by whirlwinds; aakraantaam = routed - spreadeagled; arNave = in ocean; majjantiim naavam iva = about to sink [about to capsize,] boat, who is alike; mR^iga yuutha pari bhraSTaam = impala, herd, altogether, swerved from; shvabhiH aavR^itaam = by dog-wolves, hemmed in; mR^igiim iva = an impala, alike; adhaH gata mukhiim = down, gone [cast,] faced; taam siitaam = towards her, [to such a] Seetha; nishaa caraH = night, walker; = ; abhi etya = nigh, came; and; shoka vashaat diinaam = of sorrow, by shackles, pitiable one [Seetha]; a vashaam = not, in her own control; taam = her [to her]; saH raakSasa adhipaH = he, that demons', supremo; balaat = forcefully, compellingly; deva gR^iha upamam = god's, palace, [paradisiacal palace,] similar to; gR^iham = [his] palace; darshayaamaasa = started to show.

She whose visage is brimming over with tears, one browbeaten and downtrodden with the burden of bewail, one capsized like a boat that is about to capsize in an ocean spreadeagled with whirlwinds, and one alike an impala altogether swerved from its herd of impala yet hemmed in with dog-wolves, that nightwalker came nigh of such a Seetha whose face is downcast unwilling to see any, and to such a pitiable Seetha who is in the shackles of her sorrow, that supremo of demons compellingly started to show his palace which is similar to any paradisiacal palace. [3-55-4, 5, 6]

Then he must have hauled her by her hand or demonesses must have dragged all along the corridors, chambers and all over, or as usual, he must have carried her on his flank to show his palace. Taking this situation and the statement at verse 1, aatmaanam buddhi vaiklavyaat Rama Tilaka negates the idea that Seetha is brought to Lanka as a much cherished Goddess Lakshmi, but her bringing is only with a villainous intent. Even then, the supporters of Ravana - the devotee - disagree. There are many such slants given to Ravana's dialogs, to portray him as a devotee, in this chapter itself.

[Verse Locator](#)

हर्म्य प्रासाद संबधम् स्त्री सहस्र निषेवितम् ।
नाना पक्षि गणैः जुष्टम् नाना रत्न समन्वितम् ॥ ३-५५-७
दान्तकैः तापनीयैः च स्फाटिकैः राजतैः तथा ।
वज्र वैदूर्य चित्रैः च स्तम्भैः दृष्टि मनोरमैः ॥ ३-५५-८
दिव्य दुन्दुभि निर्घोषम् तप्त कांचन भूषणम् ।

7, 8, 9a. [naanaa] harmya praasaada sambadham = with [innumerable] skyscrapers, cupolaed, congestive; strii sahasra niSevitam = females, thousands, adored by; naanaa pakSi gaNaiH juSTam = diverse, bird, bevvies, frequented by; naanaa ratna samanvitam = numerous, gemstones, comprised of; [tat deva gR^iha upamam gR^iham dashagrivasya = that paradisiacal palace like mansion house of Decahedral Ravana;] daantakaiH = with ivory-work; taapaniiyaiH ca = guilt-work, also; sphaaTikai raajataiH api = with quartz-work, silver-work, even; tathaa = likewise; vajra vaiduurya = with diamond, lapis works; citraiH [citritaiH] ca = amazingly, [ellipt. glided, gild the lily type] also; dR^iSTi manaH ramaiH = for a look, for hearts, pleasing; stambhaiH = with pillars; divya dundubhi nirghoSam = with divine, drums', drumbeats; tapta kaancana = molten [pure,] gold; bhuuSaNam [or, toraNam] = adorned by, [having archways]

That paradisiacal mansion house of Decahedral Ravana is congestive with innumerable cupolaed skyscrapers, adored with thousands of females, frequented by diverse beavies of birds, and it comprised of numerous gemstones. The pillars are amazingly gilded with engraving of ivory, gilt, quartz, silvern linocuts, and they are even embossed with diamonds and with lapis gems, which are heart-pleasing for a look. The drumbeats of divine drums are echoing in entire palace, and its archways are adorned with the gildings of pure gold. [3-55-7, 8, 9a]

[Verse Locator](#)

सोपानम् कांचनम् चित्रम् आरुरोह तया सह ॥ ३-५५-९

दान्तका राजताः चैव गवाक्षाः प्रिय दर्शनाः ।

हेम जाला आवृताः च आसन् तत्र प्रासाद पंक्तयः ॥ ३-५५-१०

9b, 10. **kaanacanam citram sopaanam** = wonderful, golden, staircase; **tayaa saha aaruroha** = her [Seetha,] along with, [Ravana] walked up; **tatra** = there; **daantakaa raajataaH caiva** = ivoried, silvered, also thus; **priya darshanaaH gavaakSaaH** = amusing, for sight, windows; **hema jaalaa aavR^itaaH ca** = golden, nets [window-blinds,] covered with, also; **praasaada panktayaH** = skyscraper, rows of [aasan = are there.

Ravana walked up the wonderful golden staircase along with Seetha, and the rows of skyscrapers with windows that are ivoried and silvered and with window-blinds are seen from the windows of the landing on that flight of stairs, which are also ivoried and silvered windows with window-blinds, and all are amusing for sight. [3-55-9b, 10]

Did she walk on her own or was she dragged on the flight of stairs? Yes! She had to walk up the staircase after Ravana, but defiantly and straggly.

[Verse Locator](#)

सुधा मणि विचित्राणि भूमि भागानि सर्वशः ।

दशग्रीवः स्व भवने प्रादर्शयत मैथिलीम् ॥ ३-५५-११

11. **dashagriivaH** = Decahedral Ravana; **sva bhavane** = in his own, palace; **sarvashaH** = all over; **sudhaa** = white [whitewashed, or, white-marbled] **maNi vicitraaNi** = diamond [encrusted,] amazing; **bhuumi bhaagaani** = earth's, divisions [stories, multiple - multi-stories]; **maithiliim praadarshayata** = to Maithili, he displayed.

That Decahedral Ravana displayed the multiple stories of his own palace which is all over white-marbled and diamond encrusted to Maithili. [3-55-11]

[Verse Locator](#)

दीर्घिकाः पुष्करिण्यः च नाना पुष्प समावृताः ।

रावणो दर्शयामास सीताम् शोक परायणाम् ॥ ३-५५-१२

12. **raavaNaH** = Ravana; **diirghikaaH** = wellsprings [descendible ones]; **naanaa puSpa samaavR^itaaH puSkariNyaH** = diverse, flowers, overspread with, leisure pools; **shoka paraayaNaam siitaam** = anguish, languishing under, to Seetha; **darshayaamaasa** = continued to display.

Ravana continued to display the descendible wellsprings and leisure pools from which diverse flowers have sprung and overspread them, regardless of Seetha's languishing under her anguish. [3-55-12]

Has she seen all these riches of Ravana? Yes! She had seen, but in disdain and scorn. Refraining and desisting from allurements is possible only on seeing the objects of lure. And yielding to such an opulent demon or his opulence, just for the sake of carnality, is beyond the scope of Seetha's thinking according to her reply to Ravana, in next chapter 'all this affluence is going to be reduced to ashes...' keeping Rama in view as the reducing agent, for Hanuma, the actual reducer of this affluence, is yet an unknown entity.

दर्शयित्वा तु वैदेहीम् कृत्स्नम् तत् भवन उत्तमम् ।
उवाच वाक्यम् पापात्मा सीताम् लोभितुम् इच्छया ॥ ३-५५-१३

13. paapaatmaa = dirty-minded one; kR^itsnam tat bhavana uttamam = entirely, that, palace, best one; vaidehiim darshayitvaa = to Vaidehi, on flaunting siitaam icChayaa lobhitum = Seetha, by lust, in order to tempt; vaakyam uvaaca = sentence, spoke [to her.]

On flaunting his best palace in its entirety to Vaidehi that dirty-minded Ravana spoke this sentence to Seetha in order that she may be tempted on her own, lustily. [3-55-13]

Verse Locator

दश राक्षस कोट्यः च द्वाविंशतिः अथ अपराः ।
वर्जयित्वा जरा वृद्धान् बालान् च रजनीचरान् ॥ ३-५५-१४
तेषाम् प्रभुः अहम् सीते सर्वेषाम् भीम कर्मणाम् ।

14, 15a. siite = oh, Seetha; jaraa vR^iddhaan baalaan ca = weakish, oldish, youngish, also; varjayitvaa = omitting; dasha = ten; raakSasa koTyaH = for demons, , crores of - for ten crores of demons are there; atha aparaaH = then, further - furthermore; dva vimshatiH = two, twenty [twenty-two crores are there - total ten twenty two = thirty three crores of demons are there]; bhiima karmaNaam rajaniicaraan = of ghastly, exploits, night walkers; teSaam = for them - demons; sarveSaam = for all of them; aham prabhuH = I am, the lord.

"Oh, Seetha, ten crores of first-rated demons are there, furthermore, twenty-two crores of demons of ghastly exploits are there, thus all put together, three hundred twenty millions of demons are there in Lanka, omitting the weakish, oldish, youngish demons. For all of them I am the lord." Thus Ravana started his self-eulogy. [3-55-14, 15a]

Verse Locator

सहस्रम् एकम् एकस्य मम कार्यं पुरःसरम् ॥ ३-५५-१५
यत् इदम् राज्यं तन्त्रम् मे त्वयि सर्वम् प्रतिष्ठितम् ।
जीवितम् च विशालाक्षि त्वम् मे प्राणैः गरीयसी ॥ ३-५५-१६

15b, 16. ekasya = for [every] single [work of mine]; mama = of mine; ekam sahasram = one, thousand [servitors]; kaarya puraHsaram = work, will be ahead of - will rush in; yat idam raajya tantram = which, this, sovereignty's, suzerainty is there; that and; sarvam jiivitam ca = entire, life, also [of mine]; tvayi pratiSThitam = in you, is pledged - a thing given as a token of love, favour, or something to come; vishaalaakSi = oh, broad-eyed one; tvam me praaNaiH gariiyasii = you are, to me, by lives, loftier.

"For every single work of mine a thousand servitors will rush in. Such as I am I pledge entire life of mine along with the suzerainty of this sovereign city-state Lanka to you, oh, broad-eyed lady, for you are loftier than my lives. [3-55-15b, 16]

Verse Locator

बह्वीनाम् उत्तम स्त्रीणाम् मम यो असौ परिग्रहः ।
तासाम् त्वम् ईश्वरी सीते मम भार्या भव प्रिये ॥ ३-५५-१७

17. siite = oh, Seetha; bahviinaam uttama striiNaam = for countless, of finest [fabric,] females; yaH asau parigrahaH = which, this, capturing, [or, marrying, or amassing]; is there - to those that are collected by me; taasaam = for them; tvam iishvarii bhava = you, empress, become; priye = oh, dear; mama bhaaryaa bhava [yadi bhavati cet] = mine, wife, you become [if only you become.]

"Oh, Seetha, you will become an empress for all of the those countless females of finest fabric amassed by me, oh, dear, if only you marry me. [3-55-17]

dhvani/innuendo: Ravana the devotee is saying: 'oh, Seetha... you become my empress and lord over me and all of my wives that are amassed by me... for, You are the most adorable Goddess Lakshmi, and now though appearing in a gross form of Seetha, you are the real Subtlety, Goddess Lakshmi... bhaaryaa; bhaa= cidruupiNii= oh, Subtlety; aaryaa = oh, adorable one; a+bhava = oh, Redeemer; priye = most adorable Goddess Lakshmi.'

[Verse Locator](#)

साधु किम् ते अन्यया बुद्ध्या रोचयस्व वचो मम ।
भजस्व मा अभितप्तस्य प्रसादम् कर्तुम् अर्हसि ॥ ३-५५-१८

18. te = to you; anyayaa buddhya kim = by converse, thinking, what [is the use]; saadhu = amiably; mama vacaH rochayasva = my, words, be keen on; [kaama] abhitaptasya bhajasva = [in desire,] one who is burning with; maam = to me; prasaadam kartum arhasi = compassion, to do [to show,] apt of you.

"You be keen on my amiable words and it will be apt of you to show compassion on me, for I have burning desire for you, and of what use is your thinking conversely about that long-lost Rama? [3-55-18]

dhvani/innuendo: The word kaama is ellipted here as it appears in other mms. Then it is said 'kaama' desirous... I have the burning desire of regaining my servitude at your door...' thus maam bhajasva 'me, you accept accordingly..'

[Verse Locator](#)

परिक्षिप्ता समुद्रेण लंका इयम् शत योजना ।
न इयम् धर्षयितुम् शक्या स इन्द्रैः अपि सुर असुरैः ॥ ३-५५-१९

19. shata yojana = with hundred, yojana-s [widthwise]; iyam lankaa = this, Lanka; samudreNa parikSiptaa = by ocean, roundly enshrouded; sa indraiH = along with, by Indra; sura asuraiH api = for gods, demons, even; iyam dharSayitum = this, to assail; na shakyya = not, [Lanka] possible.

"It is impossible to assail this Lanka even for Indra with all of the gods and demons, as an ocean roundly enshrouds this Lanka which is hundred-yojana-s widthwise. [3-55-19]

[Verse Locator](#)

न देवेषु न यक्षेषु न गंधर्वेषु न ऋषिषु ।
अहम् पश्यामि लोकेषु यो मे वीर्यं समो भवेत् ॥ ३-५५-२०

20. lokaSu = in world; yaH me viirya samaH = he who, mine, vitality, equal [matchable to]; bhavet = is there; him; aham = I; deveSu na pashyaami = among gods, not, seeing; yakSeSu na = among yaksha-s, no; gandharveSu na = among gandharva-s, no; R^iSiSu na = among sage, no.

"I behold none matchable to my vitality is existent among gods; among yaksha-s - no; among gandharva-s - no; among sages - no, nor anyone in any world. [3-55-20]

[Verse Locator](#)

राज्य भ्रष्टेन दीनेन तापसेन पदातिना ।
किम् करिष्यसि रामेण मानुषेण अल्प तेजसा ॥ ३-५५-२१

21. raajya bhraSTena = with [the one who is] from kingdom, overthrown [dethroned]; diinena = hapless; maanuSeNa = with human; [in other mms: gata aayuSaa = gone, lives - with diminished lifespan;] alpa tejasaa = of littlest, vitality; taapasena = a

seer; **padaatinaa** = vagrant; **raameNa** = with [such] Rama; **kim kariSyasi** = what, you do - you achieve.

"What can you achieve with that dethroned, hapless, seer, vagrant Rama who is short-lived, for after all, he is a human with littlest vitality? [3-55-21]

dhvani/innuendo: Ravana, the devotee is saying: 'Why this wasteful lamenting about an un-lamentable entity, called Rama, for he is **raajya bhraSTa yena** 'by whom enemies are dethroned...' **raajyaat bhrSTaa ripavo yasmaat tena** and take this as one word **diinenataapasenagataayuSaa** by which I mean... **diina ina taapasa inagata ayuSaa** where **ina** means 'lord...' thus a lord of hapless, a lord for seers, and **maanuseNa gataayuSaa** whereby 'for a man who gained longevity...' that is **ekaa dasha sahasra samvatsara parimita ayuSa yena gataH - praaptaH, saH** 'one who has achieved eleven thousands years of age in human incarnation...' in which he has to lord over and save the saints, sages, seers and such hapless lot...' and **alpa tejasaa** by which I mean **alpam itareSaam teejo yasmaat tena** 'by whom others' resplendency is dwindled and lessened, just by his own resplendence... about such **raameNa kim?** Why you bother about such Rama, since he is **parama puruSa** the Supreme Person?

[Verse Locator](#)

भजस्व सीते माम् एव भर्ता अहम् सदृशः तव ।
यौवनम् हि अध्रुवम् भीरु रमस्व इह मया सह ॥ ३-५५-२२

22. **siite** = oh, Seetha; **maam eva bhajasva** = me, only, apotheosise; **aham tava sadR^ishaH bhartaa** = I am, your, seemliest, husband; **bhiiru** = oh, jumpy lady; **yauvanam a dhruvam hi** = primeness, not, permanent, indeed; **iha mayaa saha ramasva** = here, me, along with, delight.

"Oh, Seetha, you apotheosise me only for I am your seemliest husband, oh, jumpy lady, indeed, primeness has impermanence, thus here you be blithesome with me. [3-55-22]

dhvani/innuendo: Ravana, the devotee is saying, **me yauvanam** 'my lifespan...' where the word **yauvana** indicates total lifespan from childhood, to young age, to old age... 'Thereby the total lifespan of mine is **a + dhruvam** 'impermanent...' life itself is impermanent... and with elliptic **yataH** 'whereby...' **aham tava sadR^ishaH** 'I am your seemliest... **bhartaa**; **bibharti shushruuSa aadinaa svaaminam iti bharta= sevakaH** 'a servant...' and with elliptic **ataH** 'thereby...' **maa bhajava** 'me alone, you deify, as un-godly beings cannot be in the service of Goddess Lakshmi... take me as your servant...' **maameva= maa ava** 'me, deliver... accord deliverance...' for that you stay here in Lanka **mayaa saha** which cleaves like **maa= lakshmi, raajya lakshmi** 'with Fortune of Kingdom...' **saha** 'along with...' **ramasva** 'you grace us...'

'Whereby my lifespan is impermanent to adore you, thereby you deify me from this accursed being to be in your service constantly... for which I am the seemliest servant of yours... for that you stay in Lanka and grace me and this Fortune of Kingdom, till the arrival of Rama, and then accord deliverance through Rama...

[Verse Locator](#)

दर्शने मा कृथाः बुद्धिम् राघवस्य वरानने ।
का अस्य शक्तिः इह आगंतुम् अपि सीते मनोरथैः ॥ ३-५५-२३

23. **vara aanane** = oh, beautifully, visaged lady; **raaghavasya darshane** = of Raghava, to see; **buddhim maa kR^ithaaH** = mind, do not, do [do not half a half mind, needless to think]; **siite** = oh, Seetha; **asya manaH rathaiH api** = by his, thought [wits,] by chariot, even - even by his thinking he cannot come here; **iha aagantum** = here, to come; **kaa shaktiH** = what is, calibre.

"Oh, beautifully visaged lady, it is needless to have half a mind to see that Raghava, oh, Seetha, even if his wits chariot him what is his calibre to come thither crossing an un-crossable ocean? [3-55-23]

dhvani/innuendo: Rama is living by his own wits and wisdom to come to Lanka, and his chariot called heart, is ambitiously steered by that chariot's horses, called the five senses of Rama, towards Lanka alone all through this incarnation. And bechanced is that time and opportunity, thus he has to come here, hence oh, Seetha, you needn't worry...

न शक्यो वायुः आकाशे पाशैः बद्धम् महाजवः ।
दीप्यमानस्य वा अपि अग्नेः ग्रहीतुम् विमलाम् शिखाम् ॥ ३-५५-२४

24. mahaa javaH vaayuH = gusty, cyclonic, currents of air; aakaashe paashaiH baddham = in mid air, with ropes, to knot; na shakyaH = not, possible; diipyamaanasya agneH = irradiant, fire's; vimalaam shikhaam = unmarred [radiative,] tongues [of fire]; grahiitum api vaa = even, or [more so,] to lay hold of; [na shakyaH = not practicable.]

"It is impossible to knot the currents of cyclonic gusts in mid air, more so, it is impracticable to lay hold on the tongues of radiately irradiant fire. [3-55-24]

Verse Locator

त्रयाणाम् अपि लोकानाम् न तम् पश्यामि शोभने ।
विक्रमेण नयेत् यः त्वाम् मत् बाहु परिपालिताम् ॥ ३-५५-२५

25. shobhane = oh, benefactress of bliss; trayaaNaam lokaanaam api = threefold, in worlds, even; yaH = he [who can]; mat baahu paripaalitaam tvaam = by my, [mighty] arms, fended off, you; vikrameNa nayet = by [his] valour, lead [back]; tam na pashyaami = him, not, I envisage.

"Oh, benefactress of bliss, he who can lead you back with his valour, while you are being fended off by my mighty arms, him I do not envisage even in any one world of this threefold world. [3-55-25]

dhvani/innuendo: 'Who can manaH rathaiH api wishfully iha aagantum enter this Lanka, and if tried, he becomes a straw in the gale or char in flame... hence tam na pashyaami I don't foresee anyone else... raamam vinaa, iti seSaH 'excepting Rama...' ellipted. Thus, Rama is scheduled to come here as we have our own dealings, hence maa kR^ithaaH buddhim darshane raamasya don't get perturbed at mind in not seeing Rama... he comes soon...'

Verse Locator

लंकायाम् सुमहत् राज्यम् इदम् त्वम् अनुपालय ।
त्वत् प्रेष्या मत् विधा चैव देवाः च अपि चर अचरम् ॥ ३-५५-२६

26. tvam = you; lankaayaam = of Lanka; su mahat = very, great one; idam raajyam = this, empire; anupaalaya = you rule over; mat vidhaa = me [and mine,] like; devaaH caiva = gods, also thus; cara acaram = mobile, sessile - beings; tvat preSyaa = your, [royal] stewards - they will become.

"You rule over this very great empire of Lanka as an empress of Lanka, while me and mine, also thus all gods like me who hitherto are under my rule, and all mobile and sessile entities of whom I am the ruler, they too will hereafter make ourselves useful as your royal stewards, if you marry me. [3-55-26]

From now on Ravana is dedicating whatever he has or acquired to his benefactress, Goddess Lakshmi. By saying madvidhaa 'me-like...' it is aatma samarpaNa self-dedication...' lankaayaam raajyam anupaalaya 'from Lanka you rule over...' this is aatmiiya samarpaNa 'selfless dedication...'

Verse Locator

अभिषेक उदक क्लिन्ना तुष्टा च रमयस्व माम् ।
दुष्कृतम् यत् पुरा कर्म वन वासेन तद् गतम् ॥ ३-५५-२७
यत् च ते सुकृतो धर्मः तस्य इह फलम् आप्नुहि ।

27, 28a. abhiSeka udaka klinnaa = anointment, waters, wet by; tuSTaa ca = be elated, also; maam ramayasva = me, you delight; puraa = earlier - in bygone times; yat duSkR^itam

karma = which, misdealt, deed - bad-luck; **tat vana vaasena gatam** = that, in forests, by dwelling, is bygone; **te yat sukR^itaH dharmaH** = your, which, well-done, dutiable [to become my empress]; **tasya phalam iha aapnuhi** = its [that deed's,] fruit, here, you secure.

"Wet with the waters of anointment you be elated and then delight me. By your damnable dwelling in forests bygone is your bad-luck that you misdealt in bygone times. And what dutiable good deed is to be done by you in marrying me, you do that now, and secure the fruits of that good deed here by marrying me. [3-55-27, 28a]

dhvani/innuendo: 'A damnable demon living in **vana vaasena** where **vana** is to betaken as waters, 'suchlike me living in an island surrounded by oceanic waters...' **mayaa, iti sheSaH** ellipted 'by me...' **puraa yat duSkR^itam karma - kR^itam iti sheSaH** 'earlier what sinful act...' ellipted 'was done...' **tat= duSkarma**; **tava= mama iSTa devataa darshana maatreNa - gataH** 'that sin - just by the chance of seeing my choicest deity Goddess Lakshmi - it has gone...' **puraa maya sukR^ito yo dharmaH** 'by which good deed I have done earlier...' **tasya phalam** 'its good results...' **te - nivedayaami** 'I surrender unto you...' **tat aapnuhi** 'that you kindly accept...'

'As a damnable and islanded demon living amidst water surrounded island, what all the evil-acts done by me are evanished just by getting a glimpse of my choicest deity Goddess Lakshmi in you, thus I am absolved of all demerits... and any merit, if remnant with me by my performing some good deeds, intentionally or unintentionally, I surrender the fruits of all those merits even, unto to you... pray accept...'

[Verse Locator](#)

इह सर्वाणि माल्यानि दिव्य गंधानि मैथिलि ॥ ३-५५-२८

भूषणानि च मुख्यानि तानि सेव मया सह ।

28b, c. **maithili** = oh, Maithili; **iha** = here, in Lanka; **divya gandhaani** = divinely, fragranced; **sarvaaNi maalyaani** = all, garlands; **mukhyaani bhuuSaNaani ca** = topmost, jewellery, also; **taani** = them; **mayaa saha** = me, with; **seva** = make use of - you dress up with them.

"Oh, Maithili, here all the garlands are divinely fragranced and the jewellery is topmost, you will dress up with them along with me should you become my wife. [3-55-28b]

dhvani/innuendo: A woman is attractable by embellishments and nothing is uncommon about it. A commonplace devotee offers just a leaf, or a mere fruit, or at least water to his deity as Bhagavad Gita said: **phalam, puSpam, toyam** 'a fruit, a leaf or water is enough to satisfy God...' since a mountainous God cannot be appeased with mountainy offerings. But here Ravana, the devotee wants to embellish his deity with divinely garlands and topmost jewellery... **maya - samarpitaani iti sheSaH** 'by me...' ellipted: 'offered...' **saha= ekadaiva** 'at least once...' **sevasva** 'accept them...' 'Touch my offerings at least for once... thereby I deem that I am graced by you...'

[Verse Locator](#)

पुष्पकम् नाम सुश्रोणि भ्रातुः वैश्रवणस्य मे ॥ ३-५५-२९

विमानम् सूर्य संकाशम् तरसा निर्जितम् रणे ।

29b, 30a. **sushroNi** = oh, well-waisted one; **me bhraatuH vaishravaNasya** = my, of brother, Vaishravana [Kubera's]; **puSpakam naama** = Pushpaka, known as; **suurya sankasham vimaanam** = sun, similar in shine, aircraft; **tarasaa [mayaa] nirjitam raNe** = by might, [by me,] notched up, in war.

"Oh, well-waisted lady, just by my might I notched up an aircraft known as Pushpaka from my brother Kubera in a war with him, which is similar sun in its shine. [3-55-29b. 30a]

[Verse Locator](#)

विशालम् रमणीयम् च तत् विमानम् मनो जवम् ॥ ३-५५-३०

तत्र सीते मया सार्धम् विहरस्व यथा सुखम् ।

30b, 31a. **siite** = oh, Seetha; **manaH javam** = intuition, at speed of; **tat vimaanam** = that, aircraft; **ramaNiiyam ca** = exhilarating, also; **vishaalam ca** = expansive, also; **tatra** = in that; **mayaa saardham** = me, along with; **yathaa sukham viharasva** = as per, [your] cheer [cheerfully,] you fly about.

"That aircraft is expansive and exhilarating, also its speed is on par with intuition, oh, Seetha, in that you can cheerfully fly about along with me, should you marry me. [3-55-30b, 31a]

dhvani/innuendo: 'That aircraft **maya - samarpite** - iti sheSaH when I dedicated that aircraft to you...' **sa artham= sarva sampadbhiH** 'with all other riches, besides this aircraft...' **viharasva** 'you enjoy...' 'Apart from this aircraft, I denounce all the riches I gained in you... you enjoy the fruits of my action and release me...'

[Verse Locator](#)

वदनम् पद्म संकाशम् विमलम् चारु दर्शनम् ॥ ३-५५-३१

शोक आर्तम् तु वरारोहे न भ्राजति वर आनने ।

31b, 32a. **varaarohe** = oh, curvaceous lady; **vara aanane** = oh, one with comely, countenance; **padma sankasham** = lotus, similar in shine; **vimalam** = immaculate one; **caaru darshanam** = fairish, eyeful; **vadanam** = [your] visage; **shoka aartam** = mushily, maudlin; **na bhraajati** = not, brightish.

"Oh, lady with a comely countenance, your visage is lotus similar in its shine, besides being immaculate, fairish and eyeful, but oh, curvaceous lady, with such a mushily maudlin of such a face this palace of mine is unbright, thus marry me to brighten everything" Thus Ravana spoke to Seetha. [3-55-31b, 32a]

[Verse Locator](#)

एवम् वदति तस्मिन् सा वस्त्र अन्तेन वर अंगना ॥ ३-५५-३२

पिधाय इन्दु निभम् सीता मंदम् अश्रून् अवर्तयत् ।

32b, 33a. **tasmin evam vadati** = by him [Ravana, thus, she is spoken; **vara anganaa saa siitaa** = graceful, lady, she, that Seetha; **indu nibham** = moon, similar; [**mukham** = face]; **vastra antenna** = cloth's, with fringe; **pidhaaya** = covered [veiled,] Seetha; **ashruun [ashruuNi]** **mandam avartayat** = slowly [stiflingly,] tears, dispelled.

While Ravana is speaking to her in this way that graceful lady Seetha veiled her moonier face with fringe of her sari, and stiflingly dispelled tears on that mooniest face behind her half-veil. [3-55-32b, 33a]

[Verse Locator](#)

ध्यायन्तीम् ताम् इव अस्वस्थाम् सीताम् चिंता हत प्रभाम् ॥ ३-५५-३३

उवाच वचनम् वीरो रावणो रजनी चरः ।

33b, 34a. **viiraH** = valorous - resolute one [or paapaH = sinner]; **rajanii caraH raavaNaH** = night, walker, Ravana; **dhyaayantiim iva** = meditating [appearing to be pondering over,] as if - she appeared; **asvasthaam [an vasthaam]** = disconcerted; **cintaa hata prabhaam** = by anguish, marred, brilliance; **taam siitaam** = to her, to Seetha; **vacanam uvaaca** = words, said.

To her who is disconcerted and whose anguish marred her brilliance and who is appearing as though pondering over the question of her submittal to Ravana, or otherwise, although she is meditating, to such a Seetha Ravana the nightwalker said these words. [3-55-33b, 34a]

She allowed him to prattle whatever he wished, but when it is aimed at her face, she had to veil it customarily to conceal the flood of sobbing tears, aversely. But Ravana, being a leech of lechery, amusedly thinks that she is bashful, thus silent, and because silence is 'half-agreeing', thus he furthers his leeching.

[Verse Locator](#)

अलम् व्रीडेन वैदेहि धर्म लोप कृतेन ते ॥ ३-५५-३४

अर्षो अयम् देवि निष्यन्दो यः त्वाम् अभिगमिष्यति ।

34b, 35a: **vaidehi** = oh, Vaidehi; **dharma te lopa kR^itena** = for scriptural canons, by you, detrimental, caused by; **vriiDena** = embarrassment; **alam** = enough; **yaH tvaam abhigamiSyati** = which, to you, approaching [queen-hood]; **ayam** = that; **devi** = oh, empress; **niSyandaH** = compatible; [**or, daiva niSyandaH** = godly, connection, ordinance]; **aarSaH** = [absolutely] traditional.

"Oh, Vaidehi, enough is this embarrassment of yours presuming that your consorting with me is detrimental to scriptural canons, oh, empress, what that is approaching you in the form of queen-hood is absolutely compatible with the tradition.

Or

"Oh, Vaidehi, enough is this embarrassment of yours presuming that your consorting with me is detrimental to scriptural canons, what that is approaching you in the mode of queen-hood is ordained by gods and it is absolutely traditional. [3-55-34b, 35a]

dhvani/innuendo: 'Enough is this embarrassment **alam vriidena** in the matter of 'served and servant..' **ayam daiva niSSyandaH** for this is preordained by gods... **aarSaH** 'age old, traditional, and perennial...' **tvaam abhigamiSyati** 'the same 'served and servant relation' is now approaching you... in this incarnation and nothing new about it, for this is preordained by gods, age old, perennial, and traditional, thus enough with your embarrassment... and accept me as your devotee...' Maheshvara Tiirtha.

Much is commented on this verse and this verse itself is held controversial as the meaning for **niSyandaH** as 'connection...' is said to be ill defined. Further, some versions use differently as shown above. It is said that yet another ancient mms of Ramayana contains the same verse as: **alam vriiDena vaidehi dharma taapa kR^itena ca | harSho ayam devi vispaShTo yaH tvaam upagamiShyati | |** where the first foot is almost the same and the second foot: **harSo ayam devi vispaSTo yaH tvaam upagamiSyati** which means **devi oh, lady yaH harSaH** which pleasure you are going to get with your queen-hood **tvaam upagamiSyati** to you approaching in the mode of queen-hood **ayam harSaH vispaSTaH** that pleasure is evident...

'Oh, Lady, which pleasure you are going to get as a queen, for that queen-hood is fast approaching you, that pleasure is evident... why then you presume that marrying me is anti-canonical, and thus be ashamed...' so said Ravana with a kind of epicurean philosophy.

A woman who marries twice is called **punarbhuh** and these are of three kinds. And then there is another type called **svairiNi**. The first category are the women who leave off their first husbands and get married to another, thus become the first **punarbhuh** and the **svairiNi** is the kind of women who will not care customs but follow their own course of alliances. **para puurvaaH striyaH tvat anyaaH sapta proktaa svayambhuva | punarbhuh trividhaa taasaam tu svairiNii catur vidhaa | |** **naarada** Then Ravana is supposed to have argued with Seetha 'you become a **punarbhuh** or choose whatever kind of scriptural statement about the rules of remarriages, but marry me - Govindaraja.

There is another kind of Indian marriage called **raakshasa vivaaha** loosely: 'demonical marriage...' i.e., abducting a girl **with her consent** and marrying secretly. But this way of **raakshasa vivaaha** 'marriage through abduction...' is admissible only to unmarried girls but not to the married women. Hence, the scriptural canons again cannot be satisfied. Therefore Ravana is said to have stated all this as an eyewash due to his **tamo guNa praadhaanyata** 'stupid contrivance of scripture with his stolidity of mind...' Maheshvara Tirtha

'If Ravana is stupid enough to distort scriptures how then can his - devotee-goddess relation - with Seetha can be established...' is the question of Rama Tilaka. Thus, it is concluded that Ravana's advances are only with a lecherous intent, contrary to what Maheshvara Tiirtha tried to establish Ravana as a devotee... Tilaka.

In spite of all these debates and counter-debates of commentators - Ravana remained as a devotee of Seetha, namely Goddess Lakshmi, legendarily.

[Verse Locator](#)

एतौ पादौ मया स्निग्धौ शिरोभिः परिपीडितौ ॥ ३-५५-३५

प्रसादम् कुरु मे क्षिप्रम् वश्यो दासो अहम् अस्मि ते ।

35b, 36a: **etau snigdha paadau** = these two, delicate, feet [of yours]; **mayaa shirobhiH paripiiDitau** = by me, with [ten] heads, let let hem be massaged - let them be touched; **kSipram prasaadam kuru** = readily, favour, you do; **aham te vashyaH** = I, to you, under control - subordinate; **daasaH asmi** = servant, I am.

"Let these two feet of yours be massaged by my ten heads, do me favour readily, for I am your subordinate and servant. [3-55-35b. 36a]

[Verse Locator](#)

इमाः शून्या मया वाचः शुष्यमाणेन भाषिताः ॥ ३-५५-३६

न च अपि रावणः कांचित् मूर्ध्ना स्त्रीम् प्रणमेत ह ।

36b, 36c: **shuSyamaaNena** = being emptied [becoming hollow-hearted by lust]; **mayaa imaaH** = by me, these; **shuunyaaH vaacaH bhaaSitaH** = hollow, words, spoken; **raavaNaH kaancit striim** = Ravana, whomsoever, to lady; **muurdhnaa na ca api praNameta ha** = headlong, not [never,] also, even, supplicate, indeed.

"I with a lustful hollow-heart spoke all these hollow words that are unbefitting to my stature, indeed, Ravana will never supplicate headlong to whosoever woman. [3-55-36b, 36c]

Here the expression **shunyaaH** is held inconvenient to derive proper meaning and another ancient mms is said to have this as: **na imaaH shuunyaaH kR^ithaa vaacaH shuSyamaaNena bhaaSitaH** where the wordage is **shunnyamaanena** emptied by lust...' **imaaH vaacaH** 'these words...' **shuunyaaH** 'empty...' **na kR^ithaa** 'do not make them...' 'Nullified by lust I spoke all these words... and you, on taking them as mere nullities, pray, do not nullify my lovelorn words...' Tiirtha calls this as **rasaabhhaasa** 'desiring an undesirous woman of others, by hook or by crook.

[Verse Locator](#)

एवम् उक्त्वा दशग्रीवो मैथिलीम् जनक आत्मजाम् ।

कृत अन्त वशम् आपन्नो मम इयम् इति मन्यते ॥ ३-५५-३७

37. **dashagriivaH** = Decahedral Ravana; **janaka aatmajaam maithiliim** = Janaka's, daughter, to Maithili; **evam uktvaa** = thus, having said; **kR^itaanta vasham aapannaH** = Terminator's, sway, on getting; **iyam mama** = she is, mine; **iti manyate** = thus, he deemed.

That Decahedral Ravana on speaking thus to Maithili, who is the daughter of Janaka, deemed that 'she is mine,' as he has gone under the sway of the Terminator. [3-55-37]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंच पंचाशः सर्गः

Thus, this is the 55th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The forest Trek : Chapter 55

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37		



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 56 Verses converted to UTF-8, Nov 09

Introduction

Seetha reprimands Ravana in saying that her unswerving devotion to Rama will not permit her to be dominated by anyone. She gives word-by-word replies to all that is prattled by Ravana in earlier chapter. A discussion about Seetha's stance and stability is given in the endnote of this chapter.

[Verse Locator](#)

सा तथा उक्ता तु वैदेही निर्भया शोक कर्षिता ।

तृणम् अन्तरतः कृत्वा रावणम् प्रति अभषत ॥ ३-५६-१

1. **tathaa uktaa** = in that way, she who is addressed; **shoka karshitaa** = by anguish, haggard; **saa vaidehii tu** = she, Vaidehi, on her part; **nir bhayaa** = without, fear [boldly]; **tR^iNam antarataH kR^itvaa** = straw-blade, in between, on making [placing]; **raavaNam** = to Ravana; **prati abhaaSata** = counter, spoke - castigated.

She that Vaidehi who is haggard by anguish boldly spoke to Ravana when he addressed her in that way, duly placing a blade of straw in between herself and Ravana. [3-56-1]

The place of conversation is a speckles palace and then where from a blade of straw is available to Seetha to place in between them - is the question. It is adjusted by saying that a straw blade stuck to her sari, which she removed and placed in between. Has she searched whole of sari, inch by inch, for a blade of straw that too to talk to a debased character - is its counter-question. Anyway she treated Ravana just as a worthless straw - is another viewpoint. Either way, 'husband-devout' wives do not chat with 'the other' males without making an improvised screen in between, may it be a half-veil, a door, or any other item that prevent the vilely ogles of others.

She is also said to be talking 'boldly...' where this boldness is the derivative of her self-assured 'husband-devoutness.' When this boldness is there why she is emaciated through sadness - is the collateral question. For this, it is said that her wailing is not for herself, but for her separation from Rama, coupled with her thinking about Rama's miseries in forest, besides, due to the ambiguity about Lakshmana's meeting with Rama or otherwise.

Tilaka says, 'Seetha is aware of the curse of Ravana that his heads get splintered into pieces if he makes advances to any female without her consent, hence Seetha is talking fearlessly. And if Ravana tries to make any further advances, Seetha is ready to disappear, as is the practice with gods, or to become an untouchable entity, like a hologram...' But this is negated, taking Seetha as a human level entity rather than an incarnation, saying that 'human Seetha is unaware of Ravana himself, thus her becoming aware of his curse is untenable...' Maybe, Goddess Lakshmi or Maya Seetha is aware of that curse of Ravana.

[Verse Locator](#)

राजा दशरथो नाम धर्म सेतुः इव अचलः ।

सत्य सन्धः परिज्ञातो यस्य पुत्रः स राघवः ॥ ३-५६-२

2. dasharathaH naama raajaa = Dasharatha, known as, king; a calaH = unwavering [resolute]; dharma setuH iva = for righteousness, rampart, like; satya sandhaH = forthrightness, he abide by; pari j~naataH = overly, known [well renowned one]; saH raaghavaH = he that, Raghava - Rama; yasya putraH = whose, son; [saH patiH mama = such a Raghava, husband, of mine.]

"He whose son is Raghava, is a resolute king known as Dasharatha. That king is a kingly rampart for righteousness, a kingpin abiding in forthrightness and thereby his kingliness is well renowned in all worlds, and my husband Rama is such a king's son. [3-56-2]

The word used setu also means a 'bridge' apart from a rampart. Thus Dasharatha is not only a rampart 'a defensive wall with a broad top and usu. a stone parapet...' for the defence of dharma from its mismanagement, but he is also the bridge between a dharma and dharma. Thus this bridge called Dasharatha enables anyone to crossover it towards dharma. That bridge called Dasharatha allowed Rama to cross and to reach forests for the annihilation of demons.

Therefore, Seetha is saying 'being such a righteous king's daughter-in-law, I cannot bring blemish to my in-laws, or to their dynasty in surrendering to you... furthermore, my husband is the one from such a dynasty who never tolerates unrighteousness...'

And by taking the name of Dasharatha, where dasha ratha 'ten way charioteer, or charioteer of ten chariots...' she is explaining 'my father-in-law chariots his one chariot in ten ways, whereas you can steer only one in one way, called lust... my father-in-law chariots ten chariots in a single instance, whereas you can handle only one, at any given time besides being dependent on the capability of auto-propelling Pushpaka aircraft, rather than on your own steersman's capability..

[Verse Locator](#)

रामो नाम स धर्मात्मा त्रिषु लोकेषु विश्रुतः ।
दीर्घ बाहुः विशालाक्षो दैवतम् स पतिः मम ॥ ३-५६-३

3. [yasya dasharasya putraH = which, Dasharatha's, son is]; who is; triSu lokeSu vishrutaH = in three, worlds, highly, renowned; diirgha baahuH = lengthy, armed one [having ambidexterity]; vishaala akSaH = wide, eyed [eagle-eyed, having perspicacity]; raamaH naama = Rama, known as; saH dharma aatmaa = he, virtue-souled one; mama patiH = my, husband; and; daivatam = [my] godlike.]

"Such a Dasharatha's son who is virtue-souled one, who is highly renowned in all the three worlds for his ambidexterity and perspicacity, and who is known as Rama is my husband and a god to me. [3-56-3]

Annex: 'And he is named as Rama because he causes rejoice in one and all, thus he is well renowned in all worlds, unlike you who are named as Ravana, meaning that 'the one who makes one and all rueful...' thus you are also well renowned in the worlds, but by your notoriety. On the other hand Rama is virtue-souled, unlike you a virtueless, meritless and lawless knave... and his ambidexterity contrasts with your guile-handedness, while his perceptiveness with your purblindness of the proximate problem of yours... such a husband's wife as I am, how do you think that I on my own get estranged from such a godlike husband of mine, unrighteously...

[Verse Locator](#)

इक्ष्वाकूणाम् कुले जातः सिंह स्कन्धो महाद्युतिः ।
लक्ष्मणेन सह भ्रात्रा यः ते प्राणान् हरिष्यति ॥ ३-५६-४

4. ikSvaakuuNaam kule jaataH = in Ikshvaku's, dynasty, born in; simha skandhaH = lion, shoulders; mahaa dyutiH = great, resplendent one; bhraatraa lakSmaNena saha = brother, with Lakshmana, along with; yaH te praaNaan hariSyati = who, your, lives, will take away.

"He who took birth in Ikshvaku's dynasty is a great-resplendent one with his shoulders like those of a lion, and who comes here along with similarly lion-shouldered and nearly great-resplendent brother of his, namely Lakshmana, to take your lives away. Such Rama is my husband. [3-56-4]

Annex: Ravana asked Seetha at 3-55-21 'what can you achieve with that dethroned, hapless, seer, vagrant Rama and who is short-lived, for after all, he is a human with littlest vitality?' Thus belittling Rama's possessions in the shape of palaces, riches and kingdoms. For that Seetha is now saying that Rama does not possess anything, but the whole world is possessed of him. **saha lakshmaNa= sa ha lakshmaNa ; cihnaa naamno saha lakshmii ke saumitrau saa rasa striyaam** 'Supreme Person's possession is the eternal opulence of the Universe...' **para brahma mantraNayo** 'one achievable by constant meditation upon Him alone...' To such Rama now adjoined is Lakshmana, the personified prosperity. As such, that Supreme Splendour has taken incarnation as Rama because of the curse of Anaranya. Thus, Seetha took the name of Ikshvaku dynasty.

The curse of Anaranya: Anaranya is the ancestor of Rama in Ikshvaku dynasty. His son is Haryashva, a grandparent of Rama. When Ravana subjugated Anaranya, dying Anaranya curses Ravana to die at the hands of his great-grandson Rama in later generations.

'Such Ikshvaku will now come along with prosperous Lakshmana not only to belittle your opulence of falsity, but also to terminate such a vainglorious mischief... thus foxlike creatures like you cannot dare a lion, for he is lion-shouldered... and because you foxed Rama you are still alive, otherwise...' - continuation with next verse.

[Verse Locator](#)

प्रत्यक्षम् यदि अहम् तस्य त्वया स्याम् धर्षिता बलात् ।
शयिता त्वम् हतः संख्ये जनस्थाने यथा खरः ॥ ३-५६-५

5. **aham tvayaa** = I am, by you; **tasya pratyakSam** = in his [Rama's,] presence; **balaat** = forcibly; **dharSitaa syaam yadi** = humiliated, had I been, if; **tvam** = you; **jana sthaane kharaH yathaa** = in Janasthaana, Khara, as with; **sankhye hataH shayitaa** = in combat, killed, you would have been sprawling [on earth.]

"Had I been forcibly humiliated by you in the presence of Rama, you too would have been killed by Rama in combat and by now you too would be sprawling on earth, as with Khara in Janasthaana, but you foxed him. However, such Rama is my husband. [3-56-5]

[Verse Locator](#)

य एते राक्षसाः प्रोक्ता घोर रूपा महाबलाः ।
राघवे निर्विषाः सर्वे सुपर्णे पन्नगा यथा ॥ ३-५६-६

6. **ghora ruupaa** = with ghastly, forms; **mahaabalaaH** = gruellingly powerful; **yaH [ye =]** = which; **ete** = all these; **raakSasaaH proktaa** = demons, said to be - available with you; **sarve** = all of them; **suparNe** = with respect to Garuda, the Divine Eagle; **pannagaa yathaa** = snakes, as with; **raaghava** = with regard to Raghava; **nir viSaaH** = devoid of, poison - futile.

"Those demons who are spoken of you to be with ghastly forms and gruelling power, they all will become formless and powerless in face of Raghava, as with all snakes becoming non-poisonous earthworms in the face of Garuda, the Divine Eagle. Such Rama is my husband. [3-56-6]

Annex: 'You said that you have millions and millions of ghastly demons... but where are they, in the backyard of your house and behind your back? None has surfaced so far to confront my husband, for they are nothing but your kitchenware... and thus you are a **gehe shuuraH** 'a champion in your own home... a paper tiger...' boastful of your paper-thin-tigerish-ness before me, a solitary woman... thus you and your forces will be rendered ineffectual the minute you confront my husband...'

[Verse Locator](#)

तस्य ज्या विप्रमुक्ताः ते शराः कांचन भूषणाः ।
शरीरम् विधमिष्यन्ति गंगा कूलम् इव ऊर्मयः ॥ ३-५६-७

7. **tasya** = his - Rama's; **jyaa** = from bowstring; **vi pra muktaaH** = verily [directly,] unswervingly, unloosened; **kaancana bhuuSaNaH** = in gold, decorated [gilded]; **sharaaH** = arrows; **uurmayaH** = waves; **gangaa kuulam iva** = River Ganga's, riverbanks, as with; **te shariiram** = your, body; **vi dhamiSyanti** = utterly, wallop.

"Those gilded arrows of Rama unloosened directly and unswervingly from his bowstring will utterly batter your body, as the waves of River Ganga will be battering that river's riverbanks. Such Rama is my husband. [3-56-7]

Annex: 'What if Rama is dethroned or enthroned? He is not a 'hapless' person as observed by you, but he solitarily depends upon his self-confidence and a pair of skilful arms

[Verse Locator](#)

असुरैः वा सुरैः वा त्वम् यदि अवध्यो असि रावण ।
उत्पाद्य सुमहत् वैरम् जीवन् तस्य न मोक्ष्यसे ॥ ३-५६-८

8. **raavaNa** = oh, Ravana; **tvam** = you; **asuraiH vaa suraiH vaa** = by demons, or, by gods, either; **a vadhyaH** = not, killable; **asi yadi** = you are, [even] if; **su mahat vairam utpaadya** = very, great, animosity, on generating - hatching; **jiivan** = in aliveness; **tasya na mokSyase** = by him [from Rama,] not, set free.

"Even if you are unkillable either by gods or by demons, you Ravana, you will not be disenthralled by Rama while you are alive, for you hatched a very great animosity in him against you. [3-56-8]

Annex: 'Maybe god or demons or others, other than humans, cannot kill you... why the humans were slighted by you as your killing agents at the time of your seeking boons from Brahma, or at least at the time of my abduction why humans are disregarded... hence, that heedlessness alone becomes the very cause for your self-ruination...'

[Verse Locator](#)

स ते जीवित शेषस्य राघवो अन्त करो बली ।
पशोः यूप गतस्य इव जीवितम् तव दुर्लभम् ॥ ३-५६-९

9. **balii saH raaghavaH** = mighty one, he, that Raghava; **te jiivita sheSasya** = your, life's, vestige of; **anta karaH** = end, maker [terminator]; **yuupa gatasya pashoH iva** = stake [of sacrifice,] on going [fastened to,] animal, as with; **tava jiivitam dur labham** = your, life, not, retrievable.

"That mighty Rama will become the terminator of the vestige of your life, and as with an animal fastened to the stake of sacrifice your life too will become irretrievable. [3-56-9]

Annex: 'Even the beasts like cattle and goats when herded towards a slaughterhouse they will be apprehensively fearsome and walk closely and snugly, for they know not what will become of them... and for your part, your intellect is far too low than that of a beastie bovine... and you say vaingloriously that everything in every world fears you... firstly you fear for yourself as an animal tied to a stake...

'Rama's life itself is **yaj~na** 'a sacrificial ritual...' his actions are ritualistic performances... in which he sacrifices **a dharma** for the sake of **dharma** even by sacrificing his own comforts... and you said of him as a 'vagrant...' yes, his **yaj~na** is to be performed not by sitting in some hall of ritual, but meandering vagrantly... because entire earth is his hall of ritual... and now, you as a sacrificial beast are fastened to the stake of sacrifice by a rope called Seetha, and you be ready awaiting for your slaughter in that **raama yaj~na**

[Verse Locator](#)

यदि पश्येत् स रामः त्वाम् रोष दीप्तेन चक्षुषा ।
रक्षः त्वम् अद्य निर्दग्धो यथा रुद्रेण मन्मथः ॥ ३-५६-१०

10. **rakSaH** = oh, demon; **saH raamaH** = he, that Rama; **roSa diiptena cakSuSaa** = rancour, torched, with eyes; **tvaam pashyet yadi** = at you, he sees, if; **adya** = now; [**sadyaH** = promptly]; **tvam nirdagdh** = you, completely burnt down; **rudreNa manmadhaH yathaa** = by Rudra [the Furious Shiva,] Love-god, as with.

"If he that Rama glances you with his rancour-torched eyes, you demon, you will be completely burnt down now itself, as with Love-god burnt down by Furious Shiva. [3-56-10]

Annex: 'exacting eroticism is an inexcusable impasse... did you not learn this lesson from the legend of your iSTa daiva 'most cherished god...' God Shiva, who burnt down the Love-god... and if there is any thinly separated state between love and lust, how then will you be unburnt by the furious glances of Rama for your lustfulness...

[Verse Locator](#)

यः चन्द्रम् नभसो भूमौ पातयेन् नाशयेत् वा ।
सागरम् शोषयेत् वा अपि स सीताम् मोचयेत् इह ॥ ३-५६-११

11. yaH = who - which Rama; candram nabhasaH = moon, from sky; bhuumau paatayen = on earth, hurls down; vaa = or else; naashayeta = extirpates [if need be]; saagaram shoSayet vaa api = ocean, desiccates, or, even; saH iha siitaam mocayet = he that Rama, from here, Seetha, rescues.

"He that Rama who hurls down the moon from skies onto earth, or else extirpates it if need be, or even desiccates an ocean, he alone rescues Seetha from here. [3-56-11]

Annex: 'You need not sit back gleefully thinking that none can cross over an ocean and come thither, presuming that 'a hundred-yojana ocean roundly enshrouds this Lanka...' Rama can dehydrate any ocean of any size in its entirety... thus he just walk on its sands in commissioning his mission...

[Verse Locator](#)

गत आयुः त्वम् गत श्रीकः गत सत्त्वो गत इन्द्रियः ।
लंका वैधव्य संयुक्ता त्वत् कृतेन भविष्यति ॥ ३-५६-१२

12. tvam = you; gata aayuH = with gone, livability; gata shriikaH = with gone, prosperity; gata sattvaH = with gone, vivacity; gata indriyaH = with gone, senses [faculty]; tvat kR^itena = by your, deed done - by the deed you have done in abducting me; lankaa vaidhavya samyuktaa bhaviSyati = Lanka, with widowhood, enjoined [widowed,] it will be [Lanka will become a widow.]

"Gone is your liveability, gone is your prosperity, gone is your vivacity, and gone is your faculty. Thus Lanka is widowed by a single deed of yours. [3-56-12]

Annex: 'as such, you yourself cannot be on the throne of Lanka since her widowhood is admonished by your single act of touching 'other man's wife' that is me, and in abducting me... wherewith you daydream and daresay to me 'you rule over this very great empire of Lanka as empress of Lanka...'

[Verse Locator](#)

न ते पापम् इदम् कर्म सुख उदर्कम् भविष्यति ।
या अहम् नीता विना भावम् पति पार्श्वत् त्वया वनात् ॥ ३-५६-१३

13. te idam paapam karma = your, this, diabolic, deed; sukha udarkam = happiness, for ultimate fruition; na bhaviSyati = not, it will be [yields]; yaa = by which [deed]; aham = I am; tvayaa vanaat = by you, from forest; pati paarshvaat = husband, from the side of; vinaabhaavam = separation; niitaa = dragged into [separated.]

"In forest you have separated me from the propinquity of my husband, which diabolic deed of yours will not result in any ultimate happiness for you. [3-56-13]

Annex: you said to me, 'of what use is your thinking conversely about that long-lost Rama...' what else am I to do, for I am diabolically dragged away from him by you, as such I am, I am now contemplating upon that Rama alone to come here to handover 'a fruit of unhappiness' to you as a barter for my release...

[Verse Locator](#)

स हि देवर - दैवत - संयुक्तो मम भर्ता महाद्युतिः ।
निर्भयो वीर्यम् आश्रित्य शून्ये वसति दण्डके ॥ ३-५६-१४

14. mahaadyutiH mama bhartaa = great-resplendent one, my, husband; saH = he that Rama; viiryam aashritya = [his own] valour, hinging on to; nir bhayaH = without, fear [bravely]; devara [daivata] samyuktaH = brother-in-law [or, God,] joined by [in tandem]; shuunye daNDake vasati hi = empty [eremitical,] in Dandaka, still residing; hi = in fact.

"In fact, that great-resplendent husband of mine, Rama, is still residing in the eremitical Dandaka forest, bravely hinging on to his own valour, in tandem only with my brother-in-law. [3-56-14]

Annex: 'you said that you do not envisage 'him who can lead me back with his valour...' but my husband is still there in Dandaka along with his brother, both in tandem only with God Almighty, whose biting bravery and venomous valour are yet to be tasted by you... and if you too are brave enough, confront him to know whether I am winnable or otherwise...'

[Verse Locator](#)

स ते वीर्यम् दर्पम् बलम् उत्सेकम् च तथा विधम् ।
अपनेष्यति गात्रेभ्यः शर वर्षेण संयुगे ॥ ३-५६-१५

15. saH = he - my husband Rama; samyuge shara varSeNa = in combat, arrow, by storms of; te gaatrebhyaH = your, from limbs; darpam balam viiryam = insolence, arrogance, puissance; tathaa vidham = in that, way; utsekam = impudence; apa neSyati = to side, leads - expels.

"With storms of his arrows in a given combat my husband will dislodge arrogance, insolence, puissance, like that impudence from every limb of yours. [3-56-15]

Annex: 'for yours is only bodily might as you have said 'I behold none matchable to my vitality...' and no spiritual or ethical, or whatsoever merits abide in you... thus, should you confront an ethical and scrupulous combatant, vanished are your bodily vanities...'

[Verse Locator](#)

यदा विनाशो भूतानाम् दृश्यते काल चोदितः ।
तदा कार्ये प्रमाद्यन्ति नराः काल वशम् गताः ॥ ३-५६-१६

16. bhuutaanaam = for birthed beings; yadaa kaala coditaH vinaashaH dR^ishyate = as [and when,] time, actuated, ruination, manifests; tadaa naraaH kaala vasham gataaH = then, humans [created beings,] Time's, under control, having gone in; kaarye pramaadyanti = in actions [behaviour,] endangers [places themselves.]

"As and when ruination of created beings manifests actuated by Time, then all of them will place their behaviour in endangerment, as they have gone under the control of End-Time. [3-56-16]

Annex: 'you said to me that 'by your damnable dwelling in forests, bygone is your bad-luck which you misdealt in bygone times...' and I agree for that assertion of yours as my damnable bad-luck is nearing its completion, but your damnable, ill-lucky, self-ruinous time as started, and hence you are placing your behaviour in endangerment, by this quirkish act of abducting me...'

[Verse Locator](#)

माम् प्रधृष्य स ते कालः प्राप्तो अयम् रक्षस अधम ।
आत्मनो राक्षसानाम् च वधाय अन्तः पुरस्य च ॥ ३-५६-१७

17. rakSasa adhama = oh, demon, basely; maam pradhR^iSyā = me, on molesting; aatmanaH = for yourself; raakSasaanaam ca = for [all] demons, also; antaH purasya ca = for interior [Queen's,] Chambers, also; vadhaaya = for devastation; ayam = this; saH kaalaH = that, time - [end time]; te praaptaH = to you, bechanced.

"This is that time which has bechanced on you owing to your molesting me, you basely demon, by which time-factor yourself, all of your demons, and even all of your queens in the Chambers of Queens will be devastated. [3-56-17]

Annex: You said that I will become an empress among all females you brought. I need not become an empress for the 'countless females of finest fabric you amassed...' Because all those females have yielded themselves to you, and they are going to be devastated and evanished along with their Chambers of Queens, which chambers you endowed to them as gifts. But Rama will rescue others who are still captivated yet reticent. Where is the question of my becoming an empress of dead souls?

[Verse Locator](#)

न शक्या यज्ञ मध्यस्था वेदिः सुक् भाण्ड मण्डिता ।
द्विजाति मंत्र संपूता चण्डालेन अवमर्दितुम् ॥ ३-५६-१८

18. yaj~na madhyasthaa = ritual [hall,] amidst; sruk bhaaNDa maNDitaa = oblatinal, vessels, surrounded with; dvijaati mantra sampuutaa ca = by Brahman's [Vedic,] hymns, sanctified by, further; vediH = Fire-altar; caNDaalena ava marditum = by profaner, to heavily tread on; na shakya = not, possible.

"It is impossible for a profaner to heavily tread on the Altar of Fire amidst a Ritual Hall surrounded by oblatinal vessels, further sanctified by Vedic hymns. [3-56-18]

Annex: 'Liken me to that Altar of Fire, centrally located in the ritual hall of Rama, namely the whole earth, and liken the oblatinal receptacles to nature's bounties like lakes, rivers, mountains, trees, and liken the offerings to flowers, fruits, and waters, and liken Vedic sound to the background drone of nature... and every bit of it is sanctified by all the hymns of Veda-s, as all Veda-s glorify them, the components of nature alone... and you profaner... it is impossible for you tread on this Fire Altar, that is me, blasphemously...'

This expression caNDaal has its own impact. Though this is amplified elsewhere it is reiterated here also. The nomenclature of caNDaal is not the present day 'untouchable' 'outcaste' or a 'pariah' etc., because he is also a member and an important functionary in Hindu system of castes. The analogy is between the Vedic-scholar and profaner, [meaning: one who is not initiated into religious rites or any esoteric knowledge...] and between the Altar of Fire and Fire of Pyre, and between the Vedic Ritual and Funeral Rites, both involving Vedic-hymns. A Vedic scholar may perhaps conduct a yaj~na but he is no authority to conduct antya kriya 'funerals' till its end. At best, a priest's function is until the lighting of the pyre, and even perhaps until kapaala moksha 'breakage of cranium...' and from then on it is the function of this caNDaal to take care of the corpse consigned to fire and for its complete cremation, since leaving half burnt corpse to vultures and foxes or wolves, is sinning. Thus, if a Vedic scholar conducts jaata aadi kriyaaH 'rites from birth onwards...' as an initiator, whereas a caNDaal conducts antya, uttara kriyaaH 'rites of death afterwards...' as a terminator. Thus, Ravana being a Vedic scholar is now conducting himself as a self-cremator.

[Verse Locator](#)

तथा अहम् धर्म नित्यस्य धर्म पत्नी दृढ व्रता ।
त्वया संप्रष्टुम् न शक्या अहम् राक्षसाधम पापिना ॥ ३-५६-१९

19. raakshasa adhama = oh, demon, basely; tathaa = likewise - on par with Rama; dharma nityasya = in righteousness, one who steadied himself; dharma patnii = legitimate, wife; dR^iDha vrataa = solemnly, pledged [wife]; aham = such as I am; paapinaa tvayaa sampraSTum = by a trespasser, by you, to touch; aham na shakya = I am, not, possible - impossible.

"Likewise, I am the solemnly pledged legitimate wife of one who steadied himself in righteousness, and such as I am, you basely demon, it is impossible for you trespasser to touch me even. [3-56-19]

क्रीडन्ती राज हंसेन पद्म षडेषु नित्यशः ।

हंसी सा तृण षण्डस्थम् कथम् द्रक्षेत मद्गुकम् ॥ ३-५६-२०

20. padma SanDeSu = in lotuses, bunches; nityashaH = ever; raaja hamsena kriiDantii = with majestic, swans, sporting [frolicking]; saa hamsii = she, that she-swan; tR^iNa SaNDastham = grass, abiding in bunch - sneaking in a bunch of grass; madgukam = at water-crow; katham draksheta = how, leers at.

"How a she-swan ever frolicking with majestic swans in bunches of lotuses can leer at a water-crow sneaking in a bunch of grass? [3-56-20]

Verse Locator

इदम् शरीरम् निःसंज्ञम् बन्ध वा घातयस्व वा ।

न इदम् शरीरम् रक्ष्यम् मे जीवितम् वा अपि राक्षस ॥ ३-५६-२१

न तु शक्यामि उपक्रोशम् पृथिव्याम् धातुम् आत्मनः ।

21, 22a: raakshasa = oh, demon; niH sanj~nam = less of, feelings [inertial]; idam shariiram = this, body; bandha = you trammel; vaa = or; ghaatayasva = vandalise; vaa = or; me idam shariiram = to me, [either] this, body; jiivitam vaa api = life, or, even; rakSyam = saveable; na = not - no need; [this life is irreclaimable by me]; tu = but; pR^ithivyaam = on earth; aatmanaH = for myself; upakrosham = disrepute; dhaatum na shakyaami = to bear with, not, tolerant I am.

"Oh, demon, you may either trammel or vandalise this inertial body of mine. I claim neither this body nor life of mine as my own. But I am intolerant to bear with any disrepute on this earth." Thus Seetha castigated Ravana. [3-56-21, 22a]

Annex: 'my father endowed me to Rama bodily in kanyaa daana 'bride betrothal...' and I soulfully resigned my soul, let alone my life, unto that Rama by my vara sviikaara, paaNi grahaNa... 'marriage...' as such I cannot reclaim my body and soul from Rama for placement in other's unworthy hands... thereby it is up Rama to win back his wife, or it is up to you to tangle, mangle, and wrangle with these ideas...'

Nobility is nobler than life. Hence, it is to be protected even at the cost of one's own life... anena praaNa parityaagena api loka apavaada pariharaNa puurvakam yashaH samrakShNiiyam iti suucitam - tathaa ca raghu vamshe kaalidaasaH - api sva dehaat kim uta indriya arthaat yashodhaanaanam hi yasho gariyaH - dk

Verse Locator

एवम् उक्त्वा तु वैदेही क्रोद्धात् सु परुषम् वचः ॥ ३-५६-२२

रावणम् मैथिली तत्र पुनः न उवाच किंचन ।

22b, 23a. vaidehii maithilii = princess of Videha, Maithili; krodhaat = with fury; raavaNam = to Ravana; evam = in that way; su paruSam vacaH uktvaa = highly, caustic, words, on speaking; tatra = therein [that matter]; punaH kimcana na uvaaca = further, no more, not, spoke.

Vaidehi on speaking those highly caustic words angrily to Ravana in this way, she that Maithili spoke no more in that matter. [3-56-22b, 23a]

Verse Locator

सीताया वचनम् श्रुत्वा परुषम् रोम हर्षणम् ॥ ३-५६-२३

प्रति उवाच ततः सीताम् भय संदर्शनम् वचः ।

23b, 24a. siitaayaaH = Seetha's; paruSam roma harSaNam vacanam shrutvaa = scathing, hair, raising, words [censures,] on hearing; [raavaNaH = Ravana]; tataH = then; siitaam = to

Seetha; bhaya sandarshanam vacaH = fear, showing [intimidatory,] words [chides]; prati uvaaca = in turn, said - retorted.

On hearing Seetha's scathing and hair-raising censures, then Ravana retorted with these intimidatory chides. [3-56-23b, 24a]

[Verse Locator](#)

शृणु मैथिलि मत् वाक्यम् मासान् द्वादश भामिनि ॥ ३-५६-२४

कालेन अनेन न अभ्येषि यदि माम् चारु हासिनि ।

ततः त्वाम् प्रातः आशा अर्थम् सूदाः छेत्स्यन्ति लेशशः ॥ ३-५६-२५

24b, 25. maithili = oh, Maithili; bhaamini = oh, lady in anger; mat vaakyam shR^iNu = my, words, you listen; dvaa dasha maasaan = two, ten [twelve,] months; is the period given to you; caaru haasini = oh, smiley, smiler; anena kaalena = by that, time; maam na abhyesi yadi = of me, do not, you come nigh, if; tataH = then; suudaaH = cooks; tvaam = you; praataH aashaa artham = morning, meal [/ quarters,] for purpose of; leshashaH = to pieces; Chetsyanti = they slice you.

"Oh, angry lady Maithili, listen to my words. A period of twelve months is given to you. And oh, smiley smiler, if you do not come nigh of me within that period, then the cooks will slice you to pieces for the purpose of a morning meal." [3-56-24b, 25]

dhvani/innuendo: Ravana the devotee is saying: 'I will wait for a period of twelve months... and if I am na abhyesi 'unblessed...' tataH tvaam uddishya 'then, on your account...' praataH 'morning, next morning after twelve month period...' aashaa artham 'for the purpose of crows, eagles and vultures in direction, quarters...' suudaaH 'cooks...' maam Chesyanti 'me, they slice to pieces...' mat aaj~nayaa, iti shesaH 'by my order, thus ellipted...'

'I will wait for a period of twelve months... and if I am unblessed even by that time, by my order my cooks will slice me to pieces for the morning meal of vultures in all the directions of compass, as a kind of self-immolation by getting sliced to pieces as I will become unworthy for your grace...' Tiirtha.

If one king conquers another and lay seize to queens, a twelve month time is given to the defeated king to regain his captivated queens, by making another round of combat. If the defeated king is unable to do so, or reluctant to do so, the captivated queens of the defeated king automatically belong to the conquering king after twelve months, raja niita - shaanti parva - Maha Bharata.

[Verse Locator](#)

इति उक्त्वा परुषम् वाक्यम् रावणः शत्रु रावणः ।

राक्षसीः च ततः क्रुद्ध इदम् वचनम् अब्रवीत् ॥ ३-५६-२६

26. shatru raavaNaH raavaNaH = [his] enemies, one who make to bewail, such Ravana; iti paruSam vaakyam uktvaa = thus, harsh, words, on saying; tataH kruddha = then, infuriated one; raakSasiH idam vacanam abraviit = to [guarding] demonesses, this, sentence, said.

Thus on saying those harsh words, Ravana, the one who makes his enemies to bewail, and who is now infuriated said this sentence to the guarding demonesses. [3-56-26]

[Verse Locator](#)

शीघ्रम् एव हि राक्षस्यो विकृता घोर दर्शनाः ।

दर्पम् अस्या अपनेष्यन्तु मांस शोणित भोजनाः ॥ ३-५६-२७

27. vikR^itaa ghora darshanaaH = gnarled ones, grisly, in mien; maamsa shoNita bhojanaaH = meat, blood, eaters of; such as you are you; raakSasyaH = oh, demonesses; shiighram eva = immediately, only; asyaaH darpam apaneSyantu = her, pride, you remove.

"Oh, gnarled demonesses of grisly mien and devourers of meat and blood, you have to indeed remove her pride immediately. [3-56-27]

dhvani/innuendo: 'Oh, demonesses you now immediately become a+ vikR^itaa 'not, ghastly, not gnarled...' darpam vinaa 'your pride, without...' asyaat samiipe 'in her proximity, in her audience...' iSyadhvam 'be servitors...'

'Oh, demonesses of gnarled grisly mien and devourers of meat and blood, now you immediately become presentable, casting off your gnarled and ghastly appearances... and without your personal pride be in her servitude as servitors in her audience... for she is my Goddess Lakshmi...'

[Verse Locator](#)

वचनात् एव ताः तस्य विकृता घोर दर्शनाः ।
कृत प्रांजलयो भूत्वा मैथिलीम् पर्यवारयन् ॥ ३-५६-२८

28. vikR^itaa ghora darshanaaH = grotesque, ugly, in appearance; taaH = those; [raakshasii gaNaaH = demonesses, groups of; tasya = his [Ravana's]; vacanaat eva = by wordds [order of,] only - just by that order; kR^ita praanjalayaH bhuutvaa = made, palm-fold, they on becoming - obedient; maithiliim paryavaarayan = around Maithili, encircled.

Just by that order of Ravana those demonesses of grotesque and ugly appearance have obediently made palm-fold to him and encircled Maithili. [3-56-28]

[Verse Locator](#)

स ताः प्रोवाच राजा तु रावणो घोर दर्शनाः ।
प्रचाल्य चरण उत्कर्षैः दारयन् इव मेदिनीम् ॥ ३-५६-२९

29. raajaa saH raavaNaH tu = who is king, he, that Ravana, on his part; caraNa utkarSaiH = with feet's, stamping; mediniim pracaalya = earth, made to shatter; daarayan iva = to cleave [earth,] as though; taaH ghora darshanaaH = to them, to ghastly demonesses, in look; pra uvaaca = clearly, said.

That king Ravana paced in an earth-shattering manner as though to cleave it and clearly said this to those demonesses with ghastly look. [3-56-29]

[Verse Locator](#)

अशोक वनिका मध्ये मैथिली नीयताम् इति ।
तत्र इयम् रक्ष्यताम् गूढम् युष्माभिः परिवारिता ॥ ३-५६-३०

30. [iyam = this]; maithilii = Maithili; ashoka vanikaa madhye = Ashoka, gardens, centre of; niyataam = she is to be led - taken away; tatra iyam = there, she; yuSmaabhiH parivaarita = by you all, by blockading; guuDham rakSyataam = stealthily, guarded; iti = thus; he said to them.

"Let this Maithili be taken to the centre of Ashoka gardens, where you all shall blockade and guard her stealthily. [3-56-30]

[Verse Locator](#)

तत्र एनाम् तर्जनैः घोरैः पुनः सांत्वैः च मैथिलीम् ।
आनयध्वम् वशम् सर्वा वन्याम् गज वधूम् इव ॥ ३-५६-३१

31. tatra = there; sarvaaH = all of you; enaam maithiliim = at her, at Maithili; ghoraiH = with dreadful [admonitions]; tarjanaiH = [pointing the] forefingers, [threateningly]; punaH saantvaiH ca = again, imploringly [speaking,] also; vanyaam gaja vadhuum iva = in forest [wild,] elephant, bride [she-elephant,] as with; vasham aanayadhvam = under control, you shall bring her.

"You threaten her with dreadful admonitions and again speaking imploringly you all have to bring her under control, as a wild she-elephant of age will be brought under control. [3-56-31]

Annex: Ravana the devotee's the caution is: **vinaa tarjanaiH** 'without threats, tame her; or **tarjanaiH vinaa ghoraiH** where **vinaa** 'without...' is ellipted by commentators and said 'threats without dreadfulness...

'You as demons are already habituated to threat sages and saints till their death... but, mind it... just threaten Maithili till threat-tolerability... do not overdo it, lest she may die of threats... again brainwash her with good words of me and my generosity... if Maithili is dead at your hands deem that you and your families are effaced... for I cherish Maithili to live...'

[Verse Locator](#)

इति प्रति समादिष्टा राक्षस्यो रावणेन ताः ।
अशोक वनिकाम् जग्मुः मैथिलीम् परिगृह्य तु ॥ ३-५६-३२
सर्वकामफलैर्वृक्षैर्नानापुष्पफलैर्वृताम् - यद्वा -
सर्व काम फलैः वृक्षैः नाना पुष्प फलैः वृताम् ।
सर्व काल मदैः च अपि द्विजैः समुपसेविताम् ॥ ३-५६-३३

32, 33. **raavaNena iti** = by Ravana, in this way; **prati sam aadiSTaa** = towards, clearly, ordered - demonesses who are ordered; **taaH raakSasyaaH** = those, demonesses; **maithiliim parigR^ihya tu** = Maithili, on taking, on their part; **sarva kaama phalaiH** = to every, savour, having fruits; **naanaa puSpa phalaiH** = having diverse, flowers, fruits; **vR^ikSaiH** = with such - trees; **vR^itaam** = surrounded with; **sarva kaala madaiH dvijaiH** = at all, time, lusty, by birds; **sam upa sevitaam** = highly adored; **ashoka vanikaam jagmuH** = to Ashoka, gardens, they went.

When Ravana has clearly ordered, those demonesses on their part took Maithili to Ashoka garden. That Ashoka gardens are surrounded with trees that yield fruits to every savour, and now they are diversely flowered and fruited. Further, those gardens are highly adored by all-time lusty birds. [3-56-32, 33]

[Verse Locator](#)

सा तु शोक परीत अंगी मैथिली जनकात्मजा ।
राक्षसी वशम् आपन्ना व्याघ्रीणाम् हरिणी यथा ॥ ३-५६-३४

34. **shoka pariita angii** = with anguish, coverall, body; **janaka aatmajaa** = Janaka's, daughter; **saa maithilii tu** = she, that Maithili, on her part; **hariNii vyaaghriiNaam yathaa** = she-deer, to tigresses, as good as; **raakSasii vasham aapannaa** = demonesses, controlling, obtained.

But she that Janaka's daughter Maithili whose body is with a coverall of anguish, further on obtaining the control of demonesses, she is as good as a she-deer under the coverall of tigresses. [3-56-34]

[Verse Locator](#)

शोकेन महता ग्रस्ता मैथिली जनकात्मजा ।
न शर्म लभते भीरुः पाश बद्धा मृगी यथा ॥ ३-५६-३५

35. **mahataa shokena grastaa** = by utmost, agony, consumed by; **bhiiruH** = timorous one - Seetha / she-deer; **janaka aatmajaa maithilii** = Janaka's, daughter, Maithili; **paasha baddhaa mR^igii yathaa** = tether, bound, she-deer, as with; **sharma na labhate** = placidity, not, obtained.

Maithili, the daughter of Janaka, who is already consumed by utmost agony has not obtained any placidity now as with a she-deer bound by tether - where timorousness is common

न विन्दते तत्र तु शर्म मैथिली
 विरूप नेत्राभिः अतीव तर्जिता ।
 पतिम् स्मरन्ती दयितम् च देवरम्
 विचेतना अभूत् भय शोक पीडिता ॥ ३-५६-३६

36. viruupa netraabhiH = by [demonesses] with bizarre, eyes; atiiva tarjitaa = highly, intimidated; maithilii = Maithili; tatra sharma na vindate = there [in captivity,] peace, not, knows; dayitam patim = about dear, husband; devaram ca = of brother-in-law Lakshmana, too; smarantii = while reminiscing; bhaya shoka piiDitaa = with alarm, with anguish, distraught; vi cetanaa = with, animation [swooned]; abhuut = she became.

Maithili knows no peace when the bizarre-eyed demonesses have highly intimidated her, and by shut-seeing those demonesses her reminiscences went over to her dear husband and about her brother-in-law Lakshmana too, and when she felt about the improbability of their coming here, she is distraught with alarm and anguish, and then she swooned. [3-56-36]

An enigma called - Seetha

Is Seetha really the Goddess Lakshmi? This question is often raised and answered by commentators. Ravana kidnapped umpteen numbers of beautiful women and goddess, but why his dialogues with Seetha are given many shades of meanings by all most all commentators. Is this for proving Ravana as devotee or else to prove that Seetha is not a human but Goddess Lakshmi - is the collateral objection. Apparently, Seetha is behaving like a normal woman but latently her speeches, verbiage, or the words put by Valmiki on her tongue, indicate that she is an all-powerful enigma... without saying who she is.

If she is an incarnation of Goddess Lakshmi how then can Ravana lift her up and carry this far - is the next dilemma, because Ravana's strength becomes useless to lift up Lakshmana who swooned on the battlefield when Ravana used Shakti missile. In Yuddha Kaanda Ch. 59 verse 111 it is said: himavaan mandaro meroH trai lokyam vaa saha amaraiH | shakyam bhujaabhyaam uddhartum na shakyo bharata anujaH

'Ravana may have lifted Mt. Himavan, Mt. Mandara, Mt. Meru or all the three worlds along with all gods, but he could not lift up Bharata's brother Lakshmana with both of his shoulders...'

Ravana wanted to distance fiercer Lakshmana from Rama so that Rama's intensity of warring lessens. Then an episode of this lifting occurs and Hanuma on seeing this comes to Ravana and hits Ravana with fist, by which Ravana falls distantly with blood effusing from eyes, ears, and mouth. Then Hanuma easily lifts up Lakshmana and takes him to Rama. A man in swoon will not weigh differently to two different lifters. How then Ravana could not lift Lakshmana, which is not at all a great feat to Hanuma? For this the very next verse 112 gives a reply saying that:

'even if Lakshmana is hit by Shakti missile of Brahma, he is conscious of himself as an unimaginable entity of God Vishnu, so Ravana could not lift Lakshmana. Whereas Hanuma happened to be a true devotee of God Almighty, he could easily lift Lakshmana...'

Then the original topic of Ravana's lifting and carrying off Seetha comes to fore. She is also another unimaginable entity of Supreme Person. How then can Ravana lift her? For this it is said that Seetha allowed herself to be carried off by Ravana as she pledged in the incarnation of Vedavati.

The legend goes on to say that Vedavati is the brainchild of a sage called Kushadhwaja, and he decides to give Vedavati only to Vishnu in marriage. But it is an unfulfilled desire in his lifetime. Then Vedavati starts a rigorous penance to achieve her father's wish. When she is at the culmination point of her penance, Ravana passing that way in skyway sees this beautiful lady, nears, and disturbs her penance. Vedavati coming out of her meditation curses Ravana saying that she will reincarnate herself to destroy Ravana and his entire dynasty. Then she causes a yogic fire and immolates herself in it. Ravana took this as prattle by a woman-hermit, dismisses that curse, and conveniently forgets it.

Later, Ravana being an ardent devotee of Shiva, on one day when he enters a lake to get lotuses for his daily worship of Shiva, and finds among lotuses a baby in a lotus. He brings that lotus and the baby to his palace, in all his fondness for children. But his empress Mandodari doubts the arrival of this baby in lotus and recognises that baby as Goddess Lakshmi. They consult their teachers about that baby's arrival. Those teachers, priests and pundits advise to get rid of this baby immediately, for she is Vedavati, arrived here only to end Ravana and his dynasty. Then Mandodari orders the servants to carry away this baby in a casket, and bury it.

Empress Mandodari further curses that girl saying: 'this faithless girl [for Wealth has no faithfulness, and this girl is recognised as Goddess Lakshmi - presiding deity of Wealth,] will thrive only in a house, where the householder has his senses conquered, and who being an emperor lives like a perfect hermit, and who though wealthy and supreme by himself, will care nothing for the riches but view whole of the world and people as his own soul, with an impartial attitude...' Mandodari thought that such a person is an impossibility to take birth in this mortal world, and thus presumed this curse to be twisty. But there is King Janaka who has all these attributes. A king without ego, wealthy one living simple, childless but yet does not crave for children, like King Dasharatha. Hence, he is called **raajarshi** a saintly king. While King Janaka was about to perform a Vedic ritual, he had to till some piece of land as a ceremonial act to commence that ritual. Then this casket with the baby is touched to the blade at the end of plough-beam and that plough halted. The attendants dug up that area only to find this casket with baby. The childless Janaka takes the baby into his arms and names her as 'Seetha...' where Seetha in Sanskrit means 'furrow.' This is as per **aananda raamaayaNa** Thus, Goddess Lakshmi became Vedavati and Vedavati became Seetha of Ramayana, as such Valmiki calls his Ramayana **siithaayaH charitam mahaan...**

Then another counter objection - it is all correct to say that all **puraaNaa-s** say that these characters in Ramayana as gods and goddesses, as Vishnu Puraana says **raaghavatve havat siitaa rukmiNii kR^iSNa jananii**. But does Valmiki say it in his epic? For this it is answered, though it is not said explicitly there are many instances indicating towards this divinity of Seetha. Seetha asks Fire-god to become cool for Hanuma, when his tail is burnt saying **siito bhava hanumataa** and likewise she could have said **hato bhava raavaNa** 'dead you are Ravana...' But she does not say so for, because Rama has to undertake that process of elimination of vice called Ravana. As Seetha said in Sundara Kanda Ch. 22, verse 20: **a sandeshaat tu raamasya tapasaH ca anupaalanaat | na tvaam kurmi dashagriiva bhasma bhasmaarha tejasaa | |**

'As I have no indication from Rama to burn you down, nor do I wish to waste my ascetic power, therefore I do not burn you to ashes, though you are worthy to become a mound of ash...' **na apahartum aham shkyaa tvayaa raamasya dhiimataH | vidhiH tava vadha arthaaya vihito na atra samshayaH | |**

'I am un-seizable for [any] as I am the wife of bold Rama, but it happened so, for you are fated to doom [you could seize me...] undoubtedly...'

Again in Yuddha Kanda Brahma in eulogising Rama for eliminating Ravana says in Ch. 117, verse 28: **siitaa lakshmiiH bhavaan viSNuH...** 'Seetha is Lakshmi and you are Vishnu...' Like this, there are many bits and pieces of information to establish her as an incarnate of Vedavati alias Goddess Lakshmi. Govindaraja.

Then why she and Rama behaved like humans in their wailing, moaning, and bawling is again a secondary query. This is according to **loka riiti, laukika vidhaana** 'humanly nature, behaviour in human world...' Though this humanly behaviour is not innate trait as Rama says **aatmaanam aham maanuSam manye** 'I for myself confess to be human...' Hence this humanly wailing and bawling are due to an adopted human behaviour, where incarnation itself is an adaptation.

Their humanly behaviour is to show themselves as one with the humans, asking humans to undergo these series of sufferings to eliminate unrighteousness, either in the society or within themselves. Besides, their mission is to make believe Ravana that they are just humans, as Ravana is killable by humans and monkeys, but not to hoodwink readers, the adherents or all of us put together. Maheshvara Tiirtha.

This incarceration of Seetha in Ashoka gardens is viewed as the incarceration of the innate soul in birthed being's body. The release from that body, namely **moksha** is achievable only when that being wants a perfect release by transcending the threefold nature consisting of **sattva, rajas, tamogunaH** 'purity, activity and stolidity...' and with an unswerving devotion to the Supreme as said in Gita, 14-26: **maam ca yo avyabhicaareNa bhakti yogena sevate | sa guNaan samatiitya etaan brahma bhuuya kalpate | |**

'And such- / With single, fervent faith adoring Me, / Passing beyond the Qualities, conforms / To Brahma, and attains Me!' - Sir Edwin Arnold.

God Almighty is said to be masculine single, the rest of the universe is taken as feminine, as said in Vishnu Puraana: **sa eva vaasudevo ayam saakShaata puruSha ucyate | strii praayam etat sarvam jagat brahma purassaram | |** Then the way the innate soul, called Seetha, is incarcerated is, when she had no help of the Supreme or the Adherent of the Supreme, [Rama and Lakshmana.] Then the Decahedral demon [the demon

called Ten Motor Senses,] came and captured the Soul, called Seetha and incarcerated that soul in Lanka. The syllable 'lam' in the word Lanka is **lam - biijaakshara** which stands for earth, and because body is earthly, lascivious and carnal, the soul enters that body by its bondage. If that soul again tries for a final release, that soul shall seek the Ultimate as said in the verse of Gita, quoted above.

There is no instance to quote that Rama or Seetha have performed some miracles, special effects or any other optical works... perhaps due to lack of any FX studio or something like that, or due to their humanly behaviour. This wizardry is shown by demons and monkeys but not by mannish Rama or womanish Seetha. Yet Seetha is held more enigmatic than Rama. If she is not an enigma how she footslogged miles and miles in forests without hiring a taxi, and how she came out of blazing fire when she performed self-immolation after Great War? These are but two questions among many. Because these questions are never-ending and more enigmatic, because we think that we have deciphered what Rama is, it is better retain Seetha as an undecipherable enigma.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षट् पंचाशः सर्गः

Thus, this is the 56th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 56

<u>Top of Page</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>
<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 57

Verses converted to UTF-8, Nov 09

Introduction

Rama meets Lakshmana while returning to hermitage after killing the deer demon Maareecha. He also confronts some ill omens and worries why Lakshmana left Seetha alone and came to him, sad facedly.

[Verse Locator](#)

राक्षसम् मृग रूपेण चरन्तम् काम रूपिणम् ।
निहत्य रामो मारीचम् तूर्णम् पथि न्यवर्तत ॥ ३-५७-१

1. raamaH = Rama; mR^iga ruupeNa carantam = in deer's, guise, one who is moving about; kaama ruupiNam = by wish, guise-changer; raakSasam maariicam = demon, Maareecha; nihatya = on killing; tuurNam pathi nyavartata = quickly, on trail, started to return.

Rama on killing that demon Maareecha, who is a guise changer at his wish and who moved about in the guise of a deer, instantly started to return on the trail by which he trailed after that deer-demon. [3-57-1]

[Verse Locator](#)

तस्य संत्वरमाणस्य द्रष्टु कामस्य मैथिलीम् ।
क्रूर स्वरो अथ गोमायुः विननाद अस्य पृष्ठतः ॥ ३-५७-२

2. maithiliim = at Maithili; draSTu kaamasya tasya = to see, anxious, that Rama; sam tvaramaaNasya = to verily, hurrying one; atha = then; kruura svaraH gomaayuH = brutish, voiced, jackal; asya pR^iSThataH = at his, behind; vi nanaada = deafeningly, howled.

While Rama is anxiously hurrying to see Maithili, then a brutish voiced jackal deafeningly howled at his behind. [3-57-2]

[Verse Locator](#)

स तस्य स्वरम् आज्ञाय दारुणम् रोम हर्षणम् ।
चिंतयामास गोमायोः स्वरेण परिशङ्कितः ॥ ३-५७-३

3. saH = he; tasya gomaayoH = of that, jackal's; daaruNam roma harSaNam svaram = threatening, hair, raising one, howl; aaGYaaya = on listening; svareNa pari shankitaH = of fox's, by tone, overly, doubtful [threatened]; cintayaamaasa = started to think.

On hearing that threatening and hair-raising howl of jackal Rama is overly threatened just by the tone of fox in which it is foreboding, inasmuch as the forbidding intoning of Maareecha. [3-57-3]

[Verse Locator](#)

अशुभम् बत मन्ये अहम् गोमायुः वाश्यते यथा ।

स्वस्ति स्यात् अपि वैदेह्या राक्षसैः भक्षणम् विना ॥ ३-५७-४

4. **bata** = huh!; **gomaayuH yathaa vaashyate** = jackal, as to how, voicing - howling; thereby; **aham a shubham manye** = I, not, auspicious, I deem; **raakSasaiH bhakSaNam vinaa** = by demons, devoured, without - undevoured; **vaidehyaa** = of Vaidehi; **svasti syaat api** = safe, will be, albeit - is she safe?

"Huh! As to how this jackal has howled I deem that as inauspicious. As yet undevoured by demons would Vaidehi be safe? [3-57-4]

[Verse Locator](#)

मारीचेन तु विज्ञाय स्वरम् आलक्ष्य मामकम् ।

विक्रुष्टम् मृग रूपेण लक्ष्मणः शृणुयात् यदि ॥ ३-५७-५

स सौमित्रिः स्वरम् श्रुत्वा ताम् च हित्वा अथ मैथिलीम् ।

तया एव प्रहितः क्षिप्रम् मत् सकाशम् इह एष्यति ॥ ३-५७-६

5, 6. **mR^iga ruupeNa maariicena** = in deer's, semblance, by Maareecha; **viGYaaya** = on knowing - the nature of my voice; **maamakam svaram** = pertaining to me, voice; **aalakSya [aalambya]** = taking hold of - imitating; **vikruSTam** = yelling - crying; **lakSmaNaH shR^iNuyaat yadi** = Lakshmana, listens, if; **saH saumitriH svaram shrutvaa** = he, that Soumitri, [my] voice, on hearing [on recognising]; **atha** = or else - if Seetha hears; **tayaa eva iha prahitaH** = by her [by Seetha,] only, to here, hastened up; **taam maithiliim hitvaa** = her, Maithili, on leaving; **kSipram mat sakaasham eSyati** = instantly, to my, near, he rushes.

"On knowing the nature of my voice Maareecha in the semblance of a deer yelled out mimicking my voice. If Lakshmana listens that voice, recognising it as my voice he will instantly rush to my near. Else if Maithili listens, she will hasten him to go over here and Soumitri instantly rushes here leaving her off. [3-57-5, 6]

[Verse Locator](#)

राक्षसैः सहितैर् नूनम् सीताया ईप्सितो वधः ।

कांचनः च मृगो भूत्वा व्यपनीय आश्रमात् तु माम् ॥ ३-५७-७

दूरम् नीत्वा अथ मारीचो राक्षसो अभूत् शर आहतः ।

हा लक्ष्मण हतो अस्मि इति यत् वाक्यम् व्यजहार ह ॥ ३-५७-८

7, 8. **yat maariicaH** = which, Maareecha; **kaancanaH mR^igaH bhuutvaa** = golden, deer, on becoming; **maam aashramaat vyapaniia** = me, from hermitage, on sidetracking; **duuram niitva** = distantly, took away; **atha** = then; **shara aahataH** = by arrow, hit; **raakSasaH abhuut** = demon, as to how he became; **haa lakSmaNa hataH asmi** = ha, Lakshmana, killed, I am; **iti** = thus; **vaakyam vyajahaara ha** = sentence, as to how he uttered - shouted, indeed; gauging by these happenings; **sahitaiH raakSasaiH** = collectively, by demons; **siitaayaa vadhaH iipsitaH** = Seetha's, killing, intended; **nuunam** = defiantly.

"As could be seen from Maareecha's becoming a Golden Deer only to sidetrack and take me away from hermitage, his becoming a demon when hit with an arrow, and his shouting words indeed like, 'ha, Lakshmana, ha, Seetha, I am killed,' the demons are collectively intending to do away with Seetha. It is certain. [3-57-7, 8]

[Verse Locator](#)

अपि स्वस्ति भवेत् द्वाभ्याम् रहिताभ्याम् मया वने ।

जनस्थान निमित्तम् हि कृत वैरो अस्मि राक्षसैः ॥ ३-५७-९

निमित्तानि च घोराणि दृश्यन्ते अद्य बहूनि च ।

9, 10a: mayaa vane = with me, in forest; rahitaabhyaam dvaabhyaam = without [me,] for those two; svasti api bhavet = safety, whether, will be; janasthaana nimittam = Janasthaana, for the sake of; raakSasaiH kR^ita vairaH asmi hi = by demons, made [harbours,] grudge [against me,] I am, am not I; adya ghoraaNi bahuuni ca = now, severe, several, even; nimittaani ca dR^ishyante = foretokens, also, are appearing.

"Whether there will be safety in forest for those two in my absence, or not, is my doubt. Owing to my devastating Janasthaana I have become a harboured grudge for demons, am not I! As such, foretokens are appearing now, severely and severally." Thus Rama's thoughts have sprinted. [3-57-9, 10a]

[Verse Locator](#)

इति एवम् चिंतयन् रामः श्रुत्वा गोमायु निःस्वनम् ॥ ३-५७-१०

निवर्तमानः त्वरितो जगाम आश्रमम् आत्मवान् ।

आत्मनः च अपनयनम् मृग रूपेण रक्षसा ॥ ३-५७-११

10b, 11. aatmavaan = soulful one; raamaH = Rama; gomaayu niHsvanam shrutvaa = jackal's, howling, on hearing; mR^iga ruupeNa rakSasaa = in deer's, disguise, by demon; aatmanaH apanayanam = [about] his own, detour; nivartamaanaH = while returning; iti evam cintayan = thus, in that way, persistently thought; aashramam tvaritaH jagaama = to hermitage, speedily, advanced.

When that soulful Rama has heard the whistle of jackal while returning, he persistently thought in this way about his detour caused by demon in the disguise of a deer, thus he speedily advanced towards his hermitage. [3-57-10b, 11]

[Verse Locator](#)

आजगाम जनस्थानम् राघवः परिशङ्कितः ।

तम् दीन मानसम् दीनम् आसेदुः मृग पक्षिणः ॥ ३-५७-१२

12. raaghavaH pari shankitaH = Raghava, overly, doubting; aajagaama janasthaanam = came to, Janasthaana; mR^iga pakSiNaH = animals, birds; tam diina maanasam = to him, doleful, hearted one; diinam aaseduH = dolefully, neared; [or, diina manasaH = dole, hearted; mR^iga pakSiNaH = animals, birds; diinam aaseduH = at doleful Raghava, neared - the dole-hearted animals and birds neared that doleful Raghava.]

Raghava came to Janasthaana doubting overly, and the animals and birds of Janasthaana which look doleful have neared him whose heart has become doleful. [3-57-12]

[Verse Locator](#)

सव्यम् कृत्वा महात्मानम् घोराम् च ससृजुः स्वरान् ।

तानि दृष्ट्वा निमित्तानि महाघोराणि राघवः ।

न्यवर्तत अथ त्वरितो जवेन आश्रमम् आत्मनः ॥ ३-५७-१३

13. [mR^iga pakSiNaH = animals, birds]; mahaatmaanam = of noble-souled one Rama; savyam kR^itvaa = on to left, making - moving on to left; [tam aaseduH = him, they on nearing]; ghoraam svaraan sasR^ijuH ca = frightening, shrieks, they let off, also; raaghavaH = Raghava; mahaa ghoraaNi = highly, forbidding ones; taani nimittaani dR^iSTvaa = those, foretokens, on observing; atha = then; tvaritaH = hastily; javena = hurriedly; aatmanaH aashramam nyavartata = to his own, to hermitage, returned.

Those doleful animals and birds moving in circumambulations from the left side to right of that noble-souled Rama they let off frightening shrieks, and then observing those highly

forbidding foretokens Rama returned to his own hermitage hastily and hurriedly. [3-57-13]

It is ill-omened if the animals or birds move round from one's left to right side. anena mR^iga pakShiNaam apradakShiNa gamanam ashubhakaram iti uktyaa pradakShiNa gamanam shubhakaram iti suucitam - mR^igaa vihangaaH ca gataaH pradakShiNam mahiibhR^itaam kaankShita kaarya siddhaye | ratnamaala - dk

[Verse Locator](#)

ततो लक्षणम् आयान्तम् ददर्श विगत प्रभम् ।
ततो अविदूरे रामेण समीयाय स लक्ष्मणः ॥ ३-५७-१४
विषण्णः स विषण्णेन दुःखितो दुःख भागिना ।

14, 15a. tataH aayaantam = then, coming towards [Rama]; vi gata prabham = verily, gone [lacking,] lustre - with a lacklustre face; lakSaNam = at Lakshmana; dadarsha = saw; tataH = then; viSaNNaH duHkhitaH = melancholic, anguishing; saH lakSmaNaH = he, Lakshmana; viSaNNena duHkha bhaaginaa = melancholic, in anguish, partaker; saH raameNa = with him, that Rama; a vi duure = not, very, far-off; samiiyaaya = met with.

Then Rama saw Lakshmana coming towards him with a lacklustre face, and then Lakshmana, who is melancholic and anguishing in his divergence from Seetha, met Rama not a long-way-off, where Rama is a similar partaker in melancholy and anguishing by way of his convergence upon ill-omens. [3-57-14, 15a]

[Verse Locator](#)

संजगर्हे अथ तम् भ्राता दृष्टा लक्ष्मणम् आगतम् ॥ ३-५७-१५
विहाय सीताम् विजने वने राक्षस सेविते ।

15b, 16a. atha = then; [jyeSTha] bhraataa = [elder] brother [Rama]; raakSasa sevite = by demons, adored; vi jane vane = without, people [desolate,] in forest; siitaam vihaaya aagatam = Seetha, leaving off, who has come; tam lakSmaNam = him, at Lakshmana; dR^iSTaa = on seeing; sam ja garhe = reproached.

On seeing Lakshmana who has arrived at this place leaving off Seetha in a forest that is desolate, more so an adorable forest for demons, Rama reproached him as his elder brother. [3-57-15b, 16a]

[Verse Locator](#)

गृहीत्वा च करम् सव्यम् लक्ष्मणम् रघुनन्दनः ॥ ३-५७-१६
उवाच मधुर उदरकम् इदम् परुषम् आर्तवत् ।

16b, 17a. raghu nandanaH = Raghu's, descendent [Rama]; aarta vat = an anguished one, alike; savyam karam gR^ihiitvaa = left, hand [of Lakshmana,] on taking [into his]; madhura udarkam = mellowly, futurity - words that have a maturity in future; paruSam idam = brusque [speech,] this one; lakSmaNam uvaaca = to Lakshmana, said.

Taking Lakshmana's left hand into his, Rama, the descendent of Raghu, alike a bewailer spoke this brusque speech that has a mellowly fruition in future. [3-57-16b, 17a]

This statement obtains two shades of meaning. One, the speech of Rama in reproaching Lakshmana though appear to be brusque, latently it is congratulatory to Lakshmana, to make happen the abduction of Seetha firstly, and thereby the ultimate elimination of Ravana. Two, he scolded Lakshmana prima facie for leaving Seetha, but on realising that he is not at fault, his speech is softened.

[Verse Locator](#)

अहो लक्ष्मण गर्ह्यम् ते कृतम् यः त्वम् विहाय ताम् ॥ ३-५७-१७

सीताम् इह आगतः सौम्य कच्चित् स्वस्ति भवेत् इति ।

17b, 18a. yaH tvam = which, you; taam siitaam vihaaya = her, Seetha, forsaking; iha aagataH = to here, you came; such as you are; te = by you; garhyam [karma] kR^itam = deplorable, [deed,] is done by you; saumya lakSmaNa = gentle, Lakshmana; iti [iha] = thus [now]; svasti bhavet kaccit = safeness, will there be, somewhat; aho = alas.

"You have done a deplorable deed in coming here forsaking Seetha. Now, oh, gentle Lakshmana, are we somewhat safe, or everything has already gone astray now itself, or what. [3-57-17b, 18a]

[Verse Locator](#)

न मे अस्ति संशयो वीर सर्वथा जनकात्मजा ॥ ३-५७-१८

विनष्टा भक्षिता वा अप राक्षसैः वन चारिभिः ।

अशुभानि एव भूयिष्ठम् यथा प्रादुर् भवन्ति मे ॥ ३-५७-१९

18b, 19. viira = oh, brave one; me bhuuyiSTham = to me, many; a shubhaani eva = not, auspicious [forebodings,] only - confronting me; yathaa praadubhavanti = according to, their manifestation; janaka aatmajaa = Janaka's, daughter; sarvathaa = anyway; vi naSTaa = completely lost / dead; or else; vana caaribhiH raakSasaiH = forest, ranging, by demons; bhakSitaa = devoured; vaa api [apahR^itaa] = or, else, [kidnapped]; me samshayaH na asti = to me, doubt, not, is there.

"Oh, brave one, according to these many inauspicious forebodings that have manifested themselves to me, we might have lost Janaka's daughter Seetha, or the forest ranging demons might have devoured her, or else they might have kidnapped her, I am doubtless about it. [3-57-18b, 19]

[Verse Locator](#)

अपि लक्ष्मण सीतायाः सामग्र्यम् प्राप्नुयावहे ।

जीवन्त्याः पुरुषव्याघ्र सुताया जनकस्य वै ॥ ३-५७-२०

20. puruSa vyaaghra lakSmaNa = manly, tiger, Lakshmana; jiivantyaH = in aliveness; janaksya sutaayaa siitaayaaH = Janaka's, daughter, of Seetha; saamagryam = in intactness; api praapnuyaavahe vai = at least, can we make out, really - I wonder.

"Oh, tigerly-man Lakshmana, I wonder whether we can at least make out the daughter of Janaka Seetha in her intactness and aliveness. [3-57-20]

[Verse Locator](#)

यथा वै मृग संचाः अ गोमायुः च भैरवम् ।

वाश्यन्ते शकुनाः च अपि प्रदीप्ताम् अभितो दिशम् ।

अपि स्वस्ति भवेत् तस्या राज पुत्र्या महाबल ॥ ३-५७-२१

21. mahaabala = oh, great-mighty Lakshmana; mR^iga sanghaaH ca = deer, mobs of, also; gomaayuH ca = jackal, also; shakunaaH ca api = birds, also, even; pradiiptaam disham abhitaH = radiant [sunshiny,] direction, facing; yathaa bhairavam vaashyante = as to how, noisily, voicing; gauging by it; raaja putryaa tasyaa = king's, daughter, hers; svasti api bhavet vai = safety, even, will be there [or not,] really.

"On observing these mobs of deer, this jackal, also even these birds which are voicing noisily facing the direction lit by the sun, oh, great-mighty Lakshmana, can we presume that there will be safety to that prince Seetha? [3-57-21]

इदम् हि रक्षो मृग संनिकाशम्
 प्रलोभ्य माम् दूरम् अनुप्रयातम् ।
 हतम् कथंचित् महता श्रमेण
 स राक्षसो अभूत् म्रियमाण एव ॥ ३-५७-२२

22. mR^iga samnikaasham = deer, in likeness; idam rakSaH = this, demon; anu prayaatam hi = after, following, indeed; maam = me; duuram pralobhya = distantly, on beguiling; [niitvaa = led on and led off]; mahataa shrameNa = intense, by effort; kathamcit hatam = somehow, killed; saH mriyamaaNa eva = he, when dying, only; raakSasaH abhuut = demon, became [transfigured.]

"This very demon in his likeness to a deer led me on and led me off distantly as I was indeed following him, and by an intense effort somehow he was killed, and when dying he transfigured into a demon. [3-57-22]

Verse Locator

मनः च मे दीनम् इह अप्रहृष्टम्
 चक्षुः च सव्यम् कुरुते विकारम् ।
 असंशयम् लक्ष्मण न अस्ति सीता
 हता मृता वा पथि वर्तते वा ॥ ३-५७-२३

23. iha = now; diinam me manaH ca = woeful, my, heart, even; a pra hR^iSTam = not, really, gladdened [woebegone]; savyam cakSuH ca = left, eye, also; vikaaram kurute = erratically, doing [fluttering]; lakSmaNa = oh, Lakshmana; a samshayam = without, doubt; siitaa na asti = Seetha, not, is there [in hermitage]; hR^itaa = whisked away; mR^itaa vaa = wiped out, or; pathi vartate vaa = on [a wrong] way, wandering around, or.

"Now even my heart is woeful and I am woebegone, my left eye is also fluttering erratically, oh, Lakshmana, no doubt Seetha is not there in hermitage, maybe she is whisked away, or, wiped out, or, wandering around on a wrong way. [3-57-23]

The flutter of the left eye to males is ill-omened. anena puruShasya manaso asantoSho vaama netra sphuraNam ashubha suucakam iti uktyaa dakShiNa netra sphuraNam manaH santoShaH ca shubha kara iti suucitam | tathaa ca raghu vamshe kaalidaasaH - tasyaam raghoH suunu rupaa sthitaayaam vR^iNiita vaa neti samaakulo abhuut | vaametaraH samshayam asya baahuH keyuura bandhhocHravasito nunoda | | - dk

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्त पंचाशः सर्गः

Thus, this is the 57th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 57

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 58 Verses converted to UTF-8, Nov 09

Introduction

Rama is anguished for Seetha's aloneness and it is expressed in his chastening Lakshmana. Rama asks him as to why he left Seetha unguarded in the lonely forest. Rama rushes rapidly to hermitage thinking and talking that rapidly to Lakshmana about Seetha, and on arriving he finds vacuity in hermitage and then he is thrown in throes of despair.

[Verse Locator](#)

स दृष्ट्वा लक्ष्मणम् दीनम् शून्यम् दशरथ आत्मजः ।
पर्यपृच्छत धर्मात्मा वैदेहीम् आगतम् विना ॥ ३-५८-१

1. **dharmaaatmaa** = virtue-souled one; **saH dasharatha aatmajaH** = he that, Dasharatha's, son [Rama]; **shuunyam** [**shuunye**] = void of [in void forest]; **vaidehiim vinaa aagatam** = Vaidehi, without [devoid of,] who has come; **diinam lakSmaNam dR^iSTvaa** = dreary, Lakshmana, on seeing; **pari apR^icChata** = verily [impatiently] asked.

On seeing dreary Lakshmana coming into the void of forest devoid of Vaidehi, then the virtue-souled Rama, the son of Dasharatha, has asked him impatiently. [3-58-1]

[Verse Locator](#)

प्रस्थितम् दण्डक अरण्यम् या माम् अनुजगाम ह ।
क्व सा लक्ष्मण वैदेही याम् हित्वा त्वम् इह आगतः ॥ ३-५८-२

2. **lakSmaNa** = oh, Lakshmana; **daNDaka araNyam prasthitam** = to Dandaka, forest, one who started for peregrination; **maam** = me; **yaa** = she who; **anu jagaama ha** = in tow, came along, indeed; **yaam hitvaa** = whom, on deserting; **tvam iha aagataH** = you, to here, came [lonely]; **saa vaidehii kva** = she, Vaidehi, where [is she?]

"She who has come in tow with me to Dandaka forest when I started for peregrination, whom you have now deserted and came here, oh, Lakshmana, she that Vaidehi, where is she? [3-58-2]

[Verse Locator](#)

राज्य भ्रष्टस्य दीनस्य दण्डकान् परिधावतः ।
क्व सा दुःख सहाया मे वैदेही तनु मध्यमा ॥ ३-५८-३

3. **raajya bhraSTasya** = one whose - kingdom, is forfeited; **daNDakaan pari dhaavataH** = to Dandaka forest, about, running - rushing for; **diinasya** = a forlorn one - at the time of exile; **me duHkha sahaayaa** = in mine, in woe, partaker - one who stood as a partaker in my woes; **tanu madhyamaa** = slender waisted lady - a comely lady; **saa vaidehii kva** = she, that Vaidehi, where is she?

"When I have become forlorn with the forfeiture of my kingdom and when I was rushing for Dandaka forest she stood with me as a partaker in my woes. She that comely Vaidehi, where is she? [3-58-3]

[Verse Locator](#)

याम् विना न उत्सहे वीर मुहूर्तम् अपि जीवितुम् ।
क्व सा प्राण सहाया मे सीता सुर सुत उपमा ॥ ३-५८-४

4. **viira** = oh, valiant one; **yaam vinaa** = [she] whom, without; **muhuurtam api** = for a moment, even; **jiivitum** = to live; **na utsahe** = not, enthused - disinclined; **saa** = she - who is; **sura suta upamaa** = gods, daughter, in simile - nymphlike; **me praaNa sahaayaa** = my, to life, helpmate - one who supports my life - life-force; **siitaa kva** = Seetha, where is she?

"Without whom I am disinclined to live even for a moment, oh, valiant one, such a Seetha who in simile is like the daughter of deities and who is my life-force, where is she? [3-58-4]

[Verse Locator](#)

पतित्वम् अमराणाम् वा पृथिव्याः च अपि लक्ष्मण ।
विना ताम् तपनीय आभाम् न इच्छेयम् जनक आत्मजाम् ॥ ३-५८-५

5. **lakSmaNa** = oh, Lakshmana; **tapaniia aabhaam** = like gold, glistening - by complexion; **taam janaka aatmajaam vinaa** = her, Janaka, daughter of, without; **amaraaNaam patitvam** = on immortals [heavens,] rulership; **pR^ithivyaaH ca api vaa** = of earth, also, even, either; **na icCheyam** = not, I ambition - unambitious of.

"I am unambitious for the rulership either on heavens or on the earth, oh, Lakshmana, without the daughter of Janaka whose aspect glitters like gold. [3-58-5]

[Verse Locator](#)

कच्चित् जीवति वैदेही प्राणैः प्रियतरा मम ।
कच्चित् प्रव्राजनम् वीर न मे मिथ्या भविष्यति ॥ ३-५८-६

6. **viira** = oh, valiant one; **mama praaNaiH priya taraa** = by my, lives, dear, more than; **vaidehii** = Vaidehi; **jiivati kaccit** = alive, somehow; **me pravraajanam** = my, peregrination; **mithyaa na bhaviSyati kaccit** = illusory [futile,] not, become, someway.

"Vaidehi who is dearer to me than my lives, will she be alive somehow! Oh, valiant Lakshmana, this peregrination of mine, will it not become futile, someway! [3-58-6]

Annex: I neither can live devoid of Seetha, nor can complete the pledge of fourteen-year period of forest trek for ultimate annihilation of Ravana. If Seetha is dead I am also dead. Then I have live to fulfil the pledge. But when I am dead I will become a killer of my own pledge than my own body. If Seetha is no more what happens to her abduction, Ravana's elimination, and my pledge to gods and my incarnation...

[Verse Locator](#)

सीता निमित्तम् सौमित्रे मृते मयि गते त्वयि ।
कच्चित् स कामा सुखिता कैकेयी सा भविष्यति ॥ ३-५८-७

7. **saumitre** = oh, Soumitri; **siitaa nimittam mayi mR^ite** = Seetha, for the sake of, I am, being dead; **tvayi gate** = you, on getting back [lonesomely to Ayodhya]; **saa kaikeyii** = she, Kaikeyi; **sa kaama** = with [accomplished,] wishes; **sukhitaa** = comfortable; **bhaviSyati kaccit** = will become, somewhat.

"When I am dead for the sake of Seetha and when you get back to Ayodhya lonesomely, and when Kaikeyi's wishes are accomplished thus, oh, Soumitri, will she be comfortable, somewhat! [3-58-7]

स पुत्र राज्याम् सिद्ध अर्थम् मृत पुत्रा तपस्विनी ।
उपस्थास्यति कौसल्या कच्चित् सौम्येन - सौम्य न - कैकयीम् ॥ ३-५८-८

8. **saumya** = oh, gentle one; **putraa mR^ita** = while son, is dead - because of son's death; **tapasvinii kausalyaa** = [my] austere [mother,] Kausalya; **sa putra raajyaam** = one who is having, a son, a kingdom; **siddha arthaam** = one who has achieved, purposes - Kaikeyi; **kaikayiim** = at Kaikeyi; [**saumyena** = humbly]; **na upa sthaasyati kaccit** = not, nearby, stays [be in attendance - get into servitude] anyhow.

"Kaikeyi is with her son, with a kingdom, and further her 'purposes are achieved,' oh, gentle Lakshmana, and because of the death of her son will my austere mother Kausalya humbly get into the servitude of Kaikeyi, anyhow! [3-58-8]

[Verse Locator](#)

यदि जीवति वैदेही गमिष्याम्य् आश्रमम् पुनः ।
सुवृत्ता यदि वृत्ता सा प्राणान् त्यक्ष्यामि लक्ष्मण ॥ ३-५८-९

9. **lakSmaNa** = oh, Lakshmana; **vaidehii jiivati yadi** = Vaidehi, is alive, if; **punaH aashramam gamiSyaamy** = again, to hermitage, I wish to get at; **yadi [vaa]** = else if; **saa** = she; **su vR^ittaa** = who is - of good, conduct; **vR^ittaa** = conducted out [by death]; **praaNaan tyakSyaami** = lives, I give up.

"I wish to get at the hermitage again if only that Vaidehi of good-conduct is alive in hermitage, else, oh, Lakshmana, if death has already conducted her out of hermitage I too will give up my lives here itself. [3-58-9]

[Verse Locator](#)

यदि माम् आश्रम गतम् वैदेही न अभिभाषते ।
पुनः प्रहसिता सीता विनशिष्यामि लक्ष्मण ॥ ३-५८-१०

10. **lakSmaNa** = oh, Lakshmana; **aashrama gatam** = hermitage, on arrival at; **maam** = me; **vaidehii siitaa** = princess from Videha, Seetha; **pra hasitaa** = well [with gleefully,] smilingly; **punaH** = again, [as before]; **yadi na abhi bhaaSate** = if, not, towards me, chats [with me]; **vi nashiSyaami** = verily, I breath my last.

"If Seetha, the princess from Videha, does not chat with me as before smiling gleefully on my arrival at the hermitage, oh, Lakshmana, I really breath my last. [3-58-10]

[Verse Locator](#)

ब्रूहि लक्ष्मण वैदेही यदि जीवति वा न वा ।
त्वयि प्रमत्ते रक्षोभिः भक्षिता वा तपस्विनी ॥ ३-५८-११

11. **lakSmaNa** = oh, Lakshmana; **vaidehii** = Vaidehi; **jiivati vaa** = alive, whether; **na vaa** = not, or; **tvayi pramatte** = by you, becoming unmindful; **tapasvinii** = pietistic [Seetha]; **yadi rakSobhiH bhakSitaa vaa** = whether, by demons, consumed, either; **bruuhi** say.

"Say Lakshmana, whether that pietistic Vaidehi is alive or not? Or, on your becoming unmindful of your guard is she consumed by demons, either? [3-58-11]

[Verse Locator](#)

सुकुमारी च बाला च नित्यम् च अदुःख दर्शिनी ।
मत् वियोगेन वैदेही व्यक्तम् शोचति दुर्मनाः ॥ ३-५८-१२

12. **sukumaarii cabaalaa ca** = softish one, also, youngish, also; **nityam ca a duHkha darshinii** = always [ever], also, no, despair [of separation from me,] she saw [unnoticed]; such as she is; **vaidehii** = Vaidehi; **dur manaaH** = broken, heartedly; **mat vi yogena** = by my, not, connectedness - dissociation, separation; **shocati** = she will be despairing; **vyaktam** = so it seems.

"She who is softish by her nature and youngish by her age has never noticed the despair of separation from me, and now by my dissociation she will be despairing brokenheartedly, so it seems. [3-58-12]

[Verse Locator](#)

सर्वथा रक्षसा तेन जिह्मेन सुदुरात्मना ।

वदता लक्ष्मण इति उच्छैः तव अपि जनितम् भयम् ॥ ३-५८-१३

13. **jihmena** = impostor - Maareecha; **su dur aatmanaa** = highly, evil, souled [impudent one - Maareecha]; **lakSmaNa iti** = oh, Lakshmana, thus; **ucCaiH vadataa** = loudly, who shouted; **tena rakSasaa** = by him, demon - Maareecha; **sarvathaa** = in everyway; **tava api bhayam janitam** = in you, even, fear, is caused.

"That impostor and highly impudent demon Maareecha who shouted loudly as, 'oh, Lakshmana,' might have caused fear even in you in everyway. [3-58-13]

Annex: 'you yourself have said that the Golden Deer is demon Maareecha, but I went after to eliminate the very same demon... then, how you are dismayed to hear a trickster's mimicking my voice and came rushing fearfully, were you fearful or did I yell like that right from our childhood, anytime...'

[Verse Locator](#)

श्रुतः च मन्ये वैदेह्या स स्वरः सदृशो मम ।

त्रस्तया प्रेषितः त्वम् च द्रष्टुम् माम् शीघ्रम् आगतः ॥ ३-५८-१४

14. **vaidehyaa** = by Vaidehi; **mama sadR^ishaH** = mine, similar; **sa svaraH** = that, voice; **shrutaH ca** = is heard, also; **manye** = I hope so [or, iti sha~Nke = I doubt]; **trastayaa preSitaH tvam ca** = frightened as she is, hastened, you, also; **maam draSTum shiighram aagataH** = me, to see, hastily, you have come.

"I hope that Vaidehi has also heard that voice which is similar to that of mine, and I hope frightened as she is she might have also hastened you, and I hope you also have come to see me, that hastily! [3-58-14]

Annex: 'maybe, as a woman she is hopeless of my capabilities, but you are a coequal of mine, are you unhelpful of my capabilities and came rushing at the haste of a hasty woman, or what!'

[Verse Locator](#)

सर्वथा तु कृतम् कष्टम् सीताम् उत्सृजता वने ।

प्रतिकर्तुम् नृशंसानाम् रक्षसाम् दत्तम् अन्तरम् ॥ ३-५८-१५

15. **siitaam vane utsR^ijataa** = Seetha, in forest, by you in leaving off [in isolation]; **sarvathaa kaSTam kR^itam** = in everyway, hardship, is caused; **prati kartum** = for counter, attack - to take revenge; **nR^ishamsaanaam rakSasaam antaram dattam** = for diabolical, demons, leeway, is given.

"In everyway you have caused hardship by leaving Seetha in isolation, and a leeway is given to the diabolical demons for a counterattack against us. [3-58-15]

Aside: 'anyway, a congratulatory hardship is caused by you to the demonic race, in unleashing Seetha in isolation from our fetters, and a leeway is given to those diabolic demons as well as to me... as I cocksurely attack them now in the name of Seetha, and it is cocksure that they have to surface now to counterattack me, instead of these tricks and gimmicks...'

दुःखिताः खर घातेन राक्षसाः पिशित अशनाः ।

तैः सीता निहता घोरैः भविष्यति न संशयः ॥ ३-५८-१६

16. pishita ashanaaH raakSasaaH = raw-flesh, eaters, demons; khara ghaatena duHkhitaH = Khara, [on my] liquidating, they are distraught - they are distraught on my liquidating Khara; ghoraiH taiH = ghastly ones, by them; siitaa nihataa bhaviSyati = Seetha, liquidated, she would have been; samshayaH na = doubt, is not there.

"Raw-flesh eating demons are distraught as I have liquidated Khara, as a result those ghastly ones would have liquidated Seetha by now. There is no doubt about it. [3-58-16]

[Verse Locator](#)

अहो अस्मि व्यसने मग्नः सर्वथा रिपु नाशन ।

किम् तु इदानीम् करिष्यामि शंके प्राप्तव्यम् ईदृशम् ॥ ३-५८-१७

17. ripu naashana = oh, enemy, eliminator Lakshmana; sarvathaa = in everyway; [asmin = in this]; vyasane magnaH asmi = in scourge, sunken, I am; idaaniim kim tu kariSyami = as of now, what, but, can I do; iidR^isham praaptavyam shanke = this sort of [scourge,] [I am] liable to get, I deem; aho = alas!

"In everyway I am sunken in scourge, but oh, enemy-eliminator Lakshmana, what I can possibly do in present situation? Perchance, this sort of scourge is liable to chance upon me, alas!" Thus Rama gave vent to his feelings on his way to hermitage. [3-58-17]

[Verse Locator](#)

इति सीताम् वरारोहाम् चिंतयन् एव राघवः ।

आजगाम जन स्थानम् त्वरया सह लक्ष्मणः ॥ ३-५८-१८

18. raaghavaH = Raghava; iti = in this way; varaaroohaam siitaam cintayan eva = curvaceous one, about Seetha, while thinking - emotively; saha lakSmaNaH = with Lakshmana; tvarayaa jana sthaanam aajagaama = hurriedly, to Janasthaana, came back.

In this way while thinking emotively about that curvaceous Seetha, Raghava hurriedly returned to Janasthaana along with Lakshmana. [3-58-18]

[Verse Locator](#)

विगर्हमाणो अनुजम् आर्त रूपम्

क्षुधा श्रमेण एव पिपासया च ।

विनिःश्वसन् शुष्क मुखो विषण्णः

प्रतिश्रयम् प्राप्य समीक्ष्य शून्यम् ॥ ३-५८-१९

स्वम् आश्रमम् स प्रविगाह्य वीरो

विहार देशान् अनुसृत्य कांश्चित् ।

एतत् तत् इति एव निवास भूमौ

प्रहृष्ट रोमा व्यथितो बभूव ॥ ३-५८-२०

19. viiraH = valiant Rama; aarta ruupam = who is worried , in aspect; anujam = younger brother; vi garhamaaNaH = verily, chastening [en route]; kSudhaa shrameNa eva pipaasayaa ca = by hunger, by strain, like that, by thirst, also; vi niH shvasan = heavily, out, breathing - heavily suspiring; shuSka mukhaH = with a wizened, mouth; vi SaNNaH = dispirited; pratishrayam praapya = hermitage, having arrived; shuunyam samiikSyat = vacuity,

having beheld; **svam aashramam** = one's own, hermitage; **pra vi gaahya** = on verily, inside, stepping [entering quickly]; **kaamshcit** = some of the; **vihaara deshaan** = pastime, places; **anusR^itya** = in tow, on going around; then on seeing; **nivaasa bhuumau** = thus, in dwelling, place cottage of hermitage; **etat tat eva iti** = this [place,] that [place,] only, thus [marking them]; **saH** = he, Rama; **prahR^iSTa romaa** = happily standing hairs [hair-raising]; **vyathitaH babhuuva** = highly despaired, he became.

He that Rama who chastened his younger brother en route is worried in aspect and wizened is his mouth by hunger, by strain, and also thus by thirst, and suspiring heavily he arrived near at hermitage, and became dispirited when he beheld the hermitage in vacuity. That valiant Rama on quickly entering his own hermitage found it to be vacuous. Then he rushed out and went round a place of pastime of Seetha, saying 'yes, this is that place where she used to move round for plucking flowers.' And again he dashed in to hermitage only to find it as an empty cottage. Then he rushed out to some other place of playtime of Seetha yelling, 'yes, this is that place where she used play with deer, squirrels and birds.' And again came back to vacant hermitage, and again he dashed to some other prayer-time place exclaiming, 'yes, this is that very place where she offered her daily prayers.' Finally on returning to the vacant hermitage he became one who is plunged into hair-raising throes of despair as that cottage is emptied of Seetha. [3-58-19, 20]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे अष्ट पंचाशः सर्गः

Thus, this is the 58th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 58

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 59 Verses converted to UTF-8, Nov 09

Introduction

Rama reprimands Lakshmana for coming without Seetha. Lakshmana explains that he had to leave her owing to her anguished and angrily words and even by her rash remarks of Lakshmana. Even then, Rama is unhappy of Lakshmana's action in leaving her alone.

The content of this chapter is to amplify what that has been said in the previous chapter. This dialogue between Rama and Lakshmana may be deemed to have happened before their approaching hermitage, as in the last few verses of last chapter, and on their pathway to their hermitage.

[Verse Locator](#)

अथ आश्रमात् उपावृत्तम् अंतरा रघुनंदनः ।

परिपप्रच्छ सौमित्रिम् रामो दुःख अर्दितः पुनः ॥ ३-५९-१

1. **atha** = then/now; **raghunandanaH** = Raghu's, descendent; **raamaH** = Rama; **duHkha arditaH** = by anguish, distressed one [Lakshmana]; **aashramaat upaavR^ittam** = from hermitage, strayed from; **saumitrim** = at Soumitri; **antaraa** = in middle [of path]; **punaH** = again; **pari papracCha** = analytically, asked.

Rama the descendent of Raghu, again asked Soumitri who strayed from the hermitage and whom his own anguish is distressing now, in the middle of path towards their hermitage. [3-59-1]

[Verse Locator](#)

तम् उवाच किम् अर्थम् त्वम् आगतो अपास्य मैथिलीम् ।

यदा सा तव विश्वासात् वने विहरिता मया ॥ ३-५९-२

2. **tam uvaaca** = to him, spoke - Rama to Lakshmana; **tava vishvaasaat** = in you, confiding; **maya** = by me; **saa** = she is; **vane yadaa viharitaa** = in forest, when, she is left - in your custody; **maithiliim** = Maithili is; **kim artham apaasya** = for what, reason, abandoning; **tvam aagataH** = you, came [to me.]

Rama spoke to such Lakshmana, "when I left her in the forest, I left only on confiding in you. For what reason you came to me on abandoning Maithili? [3-59-2]

[Verse Locator](#)

दृष्ट्वा एव अभ्यागतम् त्वाम् मे मैथिलीम् त्यज्य लक्ष्मण ।

शंकमानम् महत् पापम् यत् सत्यम् व्यथितम् मनः ॥ ३-५९-३

3. **lakSmaNa** = oh, Lakshmana; **maithiliim** = Maithili; **tyajya** = leaving off; **abhi aagatam** = towards [me,] who has came; **tvaam dR^iSTvaa eva** = such as you, on seeing, just; **me manaH** = my, heart; **shankamaanam** = on doubting; **mahat paapam** = perilous,

evil; **vyathitam iti yat** = distressed, thus, what [what that was being doubted]; **satyam** = [it has become] a fact.

"What my heart had been doubting, rather a perilous evil, oh, Lakshmana, that has become a fact on seeing only you, coming to me leaving off Maithili. [3-59-3]

[Verse Locator](#)

स्फुरते नयनम् सव्यम् बाहुः च हृदयम् च मे ।
दृष्ट्वा लक्ष्मण दूरे त्वाम् सीता विरहितम् पथि ॥ ३-५९-४

4. **lakSmaNa** = oh, Lakshmana; **siitaa virahitam** = Seetha, without; **tvaam** = at you; **duure** = at distance; **pathi** = on pathway; **dR^iSTvaa** = on seeing; **me** = my; **savyam nayanam** = left, eye; **baahuH ca** = [left] shoulder, also; **sphurate** = are pulsating; **hR^idayam ca** = heart, also - fluttered.

"Seeing your coming without Seetha on pathway at a distance my left eye and left shoulder have pulsated, and oh, Lakshmana, my heart too has fluttered." Thus Rama said to Lakshmana. [3-59-4]

[Verse Locator](#)

एवम् उक्तः तु सौमित्रिः लक्ष्मणः शुभ लक्षणः ।
भूयो दुःख संआविष्टो दुःखितम् रामम् अब्रवी॥ ३-५९-५

5. **evam uktaH saumitriH tu** = thus, who is said so, that Sumitra's son, on his part; **shubha lakSaNaH lakSmaNaH** = one with auspicious, [blameless] traits, such a Lakshmana; **bhuuyaH** = again - doubly anguished - one for Seetha's words, the other for Rama's words; **duHkha samaaviSTaH** = anguish, cast a spell on him; **duHkhitam raamam abravii** = to anguished, to Rama, spoke.

When Sumitra's son Lakshmana, whose traits are blamelessly auspicious is addressed thus, anguish cast a double spell on him, one for the tongue-lashing of Seetha while the other for the reproach from Rama, and he replied Rama who is anguished in his own way. [3-59-5]

[Verse Locator](#)

न स्वयम् काम कारणेन ताम् त्यक्त्वा अहम् इह आगतः ।
प्रचोदितस्तयैवोग्रैत्वत्सकाशमिहागतः - यद्वा -
प्रचोदितः तया एव उग्रैः त्वत् सकाशम् इह आगतः ॥ ३-५९-६

6. **aham** = I; **taam** = her; **svayam** = on my own accord - independently; **tyaktvaa** = left off; **kaama kaareNa** = desired, deed [intentionally]; **iha na aagataH** = to here, not, I have come; **tayaa eva** = by her, alone; **ugraiH [vacanaiH]** = by hurtful [words]; **pra coditaH** = virtually driven; **iha tvat sakaasham** = here, to your near; **aagataH** = came.

"I have not come here leaving her off either independently or intentionally, I came here, to your proximity, virtually driven by her hurtful words." Thus Lakshmana is relying Rama. [3-59-6]

[Verse Locator](#)

आर्येण एव परिक्रुष्टम् - पराक्रुष्टम् - हा सीते लक्ष्मण इति च ।
परित्राहि इति यत् वाक्यम् मैथिल्याः तत् श्रुतिम् गतम् ॥ ३-५९-७

7. **haa siite** = ha, Seetha; **lakSmaNa iti ca** = ha, Lakshmana, thus, also; **pari traahi** = immediately, save me; **iti yat vaakyam** = thus, what, words - message; **aaryeNa eva** = by honourable [you,] as if; **parikruSTam** = loudly shouted for; **tat maithilyaaH shrutim gatam** = that, of Maithili, into ear, went into - she gave an ear to.

"Maithili gave an ear to that message which is loudly shouted as if by your honour saying, 'ha, Seetha... ha, Lakshmana... save me immediately...' [3-59-7]

[Verse Locator](#)

सा तम् आर्तं स्वरम् श्रुत्वा तव स्नेहेन मैथिली ।
गच्छ गच्छ इति माम् आह रुदन्ती भय - विक्लवा - विह्वला ॥ ३-५९-८

8. **saa maithilii** = she, that Maithili; **tam** = that; **aarta svaram shrutvaa** = grievous, voice [of yours,] on hearing; **rudantii** = while weeping; **tava snehena** = for you, in love; **bhaya viklavaa** = with fear, shuddering; **gacCha gacCha** = begone, begone; **iti maam aaha** = thus, to me, said.

"On hearing that grievous voice of yours and owing to her love for you she shuddered with fear and wept out to me 'hurry up...get going...' [3-59-8]

[Verse Locator](#)

प्रचोद्यमानेन मया गच्छ इति बहुशः तया ।
प्रत्युक्ता मैथिली वाक्यम् इदम् तत् प्रत्यय अन्वितम् ॥ ३-५९-९

9. **gacCha iti** = begone, thus; **tayaa** = by her; **bahushaH** = frequently; **pracyadyamaanena** = insistently, compelled; **mayaa** = by me; **maithilii** = Maithili is; **prati uktaa** = in turn, she is said [replied by me]; **tvat pratyaya anvitam** = in you, [with my] confidence, having [expressive of]; **idam vaakyam** = this, sentence.

"When she frequently and insistingly compelled me to go, I have replied Maithili in this sentence which is expressive of my confidence in you. [3-59-9]

[Verse Locator](#)

न तत् पश्यामि अहम् रक्षो यत् अस्य भयम् आवहेत् ।
निर्वृता भव न अस्ति एतत् केन अपि एवम् उदाहृतम् ॥ ३-५९-१०

10. **asya** = to him [to Rama]; **yat** = who [he who can]; **bhayam aavaHet** = panic, bring about; **tat rakSaH** = that [such a,] demon [is there]; **aham na pashyaami** = I, do not, see - I do not think; **nirvR^itaa bhaava** = control, you be - control yourself; **etat na asti** = all this, not, is there [feigning]; **kena api evam udaahR^itam** = by someone, even, this way, said [mimicked, typified.]

" 'I do not think that there is a demon who can cause panic to Rama. All this is feigning. Someone might have typified his voice in this way, please control yourself. [3-59-10]

[Verse Locator](#)

विगर्हितम् च नीचम् च कथम् आर्यो अभिधास्यति ।
त्राहि इति वचनम् सीते यः त्रायेत् त्रिदशान् अपि ॥ ३-५९-११

11. **siite** = oh, Seetha; **yaH** = he who; **tridashaan api traayet** = gods, even, safeguards; **aaryaH** = esteemed one; **katham abhidhaasyati** = how, he exclaims; **vi garhitam ca** = highly, disparaging, also; **niicam ca** = in basely [manner,] also; **traahi iti vacanam** = save me, thus [in saying.]

" 'How can my esteemed brother who can safeguard even gods, oh, Seetha, will exclaim in saying, 'save me,' which is a highly disparaging and basely manner to call for the help of a lady to safeguard him in such circumstances. [3-59-11]

A hero will not expose a lady to risk when he himself is involved in such a risky position. aapat kaale strii samaahvaanasya kshudra kR^ityatvaat kutsitam - Govindaraja.

[Verse Locator](#)

किम् निमित्तम् तु केन अपि भ्रातुः आलम्ब्य मे स्वरम् ।

विस्वरम् व्याहृतम् वाक्यम् लक्ष्मण त्राहि माम् इति ॥ ३-५९-१२

12. kim nimittam tu = somehow, reason, but; kena api = by someone, even; me bhraatuH = my, brother's; svaram aalambya = voice, depending [mimicking]; lakSmaNa traahi maam iti = Lakshmana, save, me, thus; vi svaram = without, harmony - discordantly; vaakyam vyaahR^itam = words, shouted.

" 'But, somehow, for some reason, someone mimicking my brother's voice discordantly shouted words saying, 'Lakshmana save me.' [3-59-12]

[Verse Locator](#)

राक्षसेन ईरितम् वाक्यम् त्रसात् त्राहि इति शोभने ।

न भवत्या व्यथा कार्या कुनारी जन सेविता ॥ ३-५९-१३

13. shobhane = oh, auspicious lady; [kena api = by some]; raakshasena = by a demon - say Maareecha; iiritam vaakyam = voiced, words; traahi iti = save me, thus; bhavatyaa = by you; trasaat vyathaa = by fear, panicked; ku naarii jana sevitaa = by lowly, women, folk, as resorted to; [vyathaa = who are trivially panicked]; na kaaryaa = not, doable [unbefitting.]

" 'Oh, auspicious lady, it is unbefitting for you to panic, like lowly womenfolk who will be frivolously panicking for flimsy reasons, for the words like 'save me,' shouted by some demon, who may conceivably be Maareecha. [3-59-13]

[Verse Locator](#)

अलम् वैक्लवताम् गंतुम् स्वस्था भव निर् उत्सुका ।

न च अस्ति त्रिषु लोकेषु पुमान् यो राघवम् रणे ॥ ३-५९-१४

जातो वा जायमानो वा संयुगे यः पराजयेत् ।

अजेयो राघवो युद्धे देवैः शक्र पुरोगमैः ॥ ३-५९-१५

14. vaiklavataam gantum alam = consternation, to go in [slipping into,] enough is this; nir utsukaa = without, dismay; svasthaa bhava = reposed, you be; yaH = he who; samyuge raNe = in [any given] terrible, combat; raaghavam paraajayet = Raghava, who can defeat; yaH = he; [saH = such a]; pumaan = person; triSu lokeSu = in three, worlds; jaataH vaa = already took birth, or; jaaya maanaH vaa = going to take birth, or; na asti = not, is there; raaghavaH = Raghava; shakra purogamaiH devaiH = Indra, in van, with gods - to all gods with Indra in their vanguard; yuddhe = in battle; a jeyaH = not, defeated [undefeatable.]

" 'Enough is your slipping into consternation and you be undismayed. There is none in all the three worlds who took birth, or going to take birth, to defeat Raghava in any given battle of any terrible nature. Raghava is undefeatable even if all gods come battling along with Indra in their van.' This is what I said to Vaidehi" Thus Lakshmana is informing Rama. [3-59-14, 15]

[Verse Locator](#)

एवम् उक्ता तु वैदेही परिमोहित चेतना ।

उवाच अश्रूणि मुंचन्ती दारुणम् माम् इदम् वचः ॥ ३-५९-१६

16. evam uktaa tu = thus, said [by me], though; vaidehii = Vaidehi is; pari mohita cetanaa = overly, besotted, with volition; ashruuNi muncantii = tears, outpouring; maam = to me; idam daaruNam vacaH = this, tart, word; uvaaca = said.

"Though I said thus, while her volition is overly besotted for you, Vaidehi said this tartly word to me outpouring tears. [3-59-16]

[Verse Locator](#)

भावो मयि तव अत्यर्थम् पाप एव निवेशितः ।

विनष्टे भ्रातरि प्राप्तुम् न च त्वम् माम् अवाप्स्यसि ॥ ३-५९-१७

17. **bhraatari** = your brother; **vi naSTe** = on utter, ruination; **maam** = me; **praaptum** = to achieve; **mayi** = in my respect; **ati artham** = too, much [nastily]; **paapa eva** = impure, only; **tava bhaavaH niveshitaH** = your, perspective, is harboured; **tvam** = you; **maam** = me; **na ca avaapsyasi** = not, but, you can achieve.

" 'In my respect you have harboured only an impure and nastily perspective to achieve me on the utter ruination of your brother, but I am unachievable to you. [3-59-17]

[Verse Locator](#)

संकेतात् भरतेन त्वम् रामम् समनुगच्छसि ।

क्रोशन्तम् हि यथा अत्यर्थम् न एनम् अभ्यवपद्यसे ॥ ३-५९-१८

18. **ati artham** = very, much - inordinately; **kroshantam** = who is yelling - Rama; **yathaa** = as to why; **enam** = to him [Rama]; **na** = not; **abhyavapadyase [abhi ava pad]** = towards, his near, going - refraining to go to him, for help; **tvam** = you are; **bharatena** = by Bharata; **samketaat** = owing to a hint - by some arrangement; **raamam** = to Rama; **sam anu gacChasi hi** = well, in tow, you followed - in exile, indeed.

" 'As to why you are refraining to rush towards Rama even though he is inordinately yelling, it hints that Bharata made some arrangements with you, and that is the reason why you have closely followed Rama in exile. [3-59-18]

[Verse Locator](#)

रिपुः प्रच्छन्न चारी त्वम् मत् अर्थम् अनुगच्छसि ।

राघवस्य अन्तर प्रेप्सुः तथा एनम् न अभिपद्यसे ॥ ३-५९-१९

19. **pracChanna caarii** = in disguise, one who is moving - comporting yourself; **[raamasya] ripuH** = [Rama's,] adversary; such as you are; **tvam** = you are; **raaghavasya** = Raghava's; **antara prepsuH** = randhra anveSi = leeway, one who is searching for; **mat artham anugacChasi** = me, because of, you are following - Rama; **tathaa** = thereby; **enam na abhipadyase** = him [Rama,] not, reaching at [now.]

" 'You are an adversary of Rama comporting yourself in disguise, following him because of me, and searching for a leeway from Rama. Thereby now you are not rushing to Rama. [3-59-19]

[Verse Locator](#)

एवम् उक्तो हि वैदेह्या संरब्धो रक्त लोचनः ।

क्रोधात् प्रस्फुरमाण ओष्ठ आश्रमात् अभिनिर्गतः ॥ ३-५९-२०

20. **vaidehyaa evam uktaH** = by Vaidehi, thus, I was spoken; **hi** = indeed; **samrabdhaH** = hurriedly; **krodhaat rakta locanaH** = by anger, with reddened, eyes; **pra sphuramaaNa oSTha** = with highly, trembling, lips; **aashramaat** = from hermitage; **abhi nir gataH** = towards [you,] out, I came.

"When Vaidehi spoke to me thus I hurriedly came out of hermitage to you with anger reddening my eyes and trembling my lips. [3-59-20]

[Verse Locator](#)

एवम् ब्रुवाणम् सौमित्रिम् रामः संताप मोहितः ।

अब्रवीत् दुष्कृतम् सौम्य ताम् विना यत् त्वम् आगतः ॥ ३-५९-२१

21. **evam** = thus; **bruvaaNam** = speaking; **saumitrim** = to Soumitri; **santaapa mohitaH** = by angst, deluded; **raamaH** = Rama; **abraviit** = said; **saumya** = oh, gentle one; **yat** = by which [deed of your coming]; **tvam** = you; **taam vinaa** = her, without; **aagataH** = arrived; by that; **duS kR^itam** = wrong, doing[improper deed]; **[kR^itam** = is done - you have done wrong.]

Rama who is deluded by angst said to Soumitri who is speaking thus, that "your arrival without her is an improper deed, oh, gentle one. [3-59-21]

[Verse Locator](#)

जानन् अपि समर्थम् माम् रक्षसाम् अपवारणे ।
अनेन क्रोध वाक्येन मैथिल्या निर्गतो भवान् ॥ ३-५९-२२

22. **maam** = me; **rakSasaam apa vaaraNe** = demons, in foiling; **samartham** = as capable [enough]; **jaanan api** = knowing, though; **bhavaan** = you; **maithilyaa krodha vaakyena** = of Maithili, by angry, words; **nirgataH** = exited - hermitage.

"You know that I am capable enough to foil the demons, even then you have come out by the angry words of Maithili? [3-59-22]

[Verse Locator](#)

न हि ते परितुष्यामि त्यक्त्वा यत् यासि मैथिलीम् ।
क्रुद्धायाः परुषम् श्रुत्वा स्त्रिया यत् त्वम् इह आगतः ॥ ३-५९-२३

23. **maithiliim tyaktvaa** = Maithili, on leaving off; **yat yaasi** = he who has, come out; **te na parituSyami hi** = at you, not, happy I am, at all; **kruddhaayaaH striyaaH** = angering, lady's; **paruSam shrutvaa** = bitter [words,] on hearing; **yat** = who; **tvam iha aagataH** = you, to here, came away.

"On hearing bitter words of an angry lady you have came away on leaving her off, such as you are, I am not at all happy with you. [3-59-23]

[Verse Locator](#)

सर्वथा तु अपनीतम् ते सीतया यत् प्रचोदितः ।
क्रोधस्य वशम् आगम्य न अकरोः शासनम् मम ॥ ३-५९-२४

24. **siitayaa** = by Seetha; **pracoditaH** = compelled by; **krodhasya vasham aagamyaa** = ire's, control, coming under; **mama shaasanam** = my, directive; **na akaroH** not, done; **iti yat** = thus, which [that which issue is there]; **sarvathaa te** = in everyway, of yours; **apa niitam** = astray, led yourself [a viniitam] = [dereliction.]

"That which action of yours is there in non-compliance of my directive to stand guard to Seetha, either compelled by Seetha, or coming under your own ire, it shows your dereliction in everyway. [3-59-24]

[Verse Locator](#)

असौ हि राक्षसः शेते शरेण अभिहतो मया ।
मृग रूपेण येन अहम् आश्रमात् अपवाहितः ॥ ३-५९-२५

25. **mR^iga ruupeNa** = by deer's, form; **yena** = by whom; **aham** = I am; **aashramaat** = from hermitage; **apa vaahitaH** = away, taken [detoured]; **asau raakSasaH hi** = he is, a demon indeed; **maya** = by me; **shareNa abhihataH shete** = by arrow, hit down, sleeping - fell flat.

"By whom I am detoured from hermitage in the form of a deer he is indeed a demon, and he fell flat when my arrow hit him down. [3-59-25]

[Verse Locator](#)

विकृष्य चापम् परिधाय सायकम्
स लील बाणेन च ताडितो मया ।
मार्गीम् तनुम् त्यज्य च विक्लव स्वरो
बभूव केयूर धरः स राक्षसः ॥ ३-५९-२६

26. maya = by me; caapam = bow; vikR^iSyā = on drawing [bowstring, full length]; saayakam = arrow; paridhaaya = on setting [target, or, on bowstring]; sa liila = with, play [effortless shooting]; baaNena taaDitaH ca = by arrow, hit, also; saH = he; maargiim tanum = pertaining to deer, body; tyajya ca = leaving, also; viklava svaraH = piteously, voicing [bewailing]; keyuura dharaH = bracelets [and the like,] wearing; raakSasaH babhuuva = demon, he became.

"When I effortlessly shot an arrow setting on bowstring and stretching the bow to full length, he hit by that arrow left deer's body to become a piteously bewailing demon wearing bracelets and the like ornaments. [3-59-26]

[Verse Locator](#)

शर आहतेन एव तदा आर्तया गिरा
स्वरम् मम आलंब्य सु दूर सु श्रवम् ।
उदाहृतम् तत् वचनम् सु दारुणम्
त्वम् आगतो येन विहाय मैथिलीम् ॥ ३-५९-२७

27. tadaa = then; shara = by arrow; aahatena = hit down; eva = thus; aartayaa = with anguished; giraa = voice; su duura = very, remotely [place]; su shravam = clearly, audible; svaram = voice; mama = mine; aalambya = depend on [mimicking]; su daaruNam = highly, gruesome; tat = those; vacanam = words; udaa hR^itam = spoken; yena tvam aagataH = by which, you, came; maithiliim vihaaya = Maithili, on forsaking.

"Then hit down by arrow thus, he with an anguished voice that is clearly audible at a very remotely place and that which is mimicking my voice, uttered those highly gruesome words, whereby you have come here forsaking Maithili." Thus Rama said to Lakshmana on their way to their hermitage. [3-59-27]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एको न षष्टितमः सर्गः

Thus, this is the 59th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 59

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 60

Verses converted to UTF-8, Nov 09

Introduction

Rama laments for Seetha's separation. He starts searching for her and goes on asking every plant, tree and animal, in a kind of frenzied attitude. This chapter is too poetic to summarise, hence this much is said here.

[Verse Locator](#)

भृशम् आब्रजमानस्य तस्य अधो वाम लोचनम् ।
प्रास्फुरत् च अस्खलत् रामो वेपथुः च अस्य जायते ॥ ३-६०-१

1. aa vraja maanasya = one who started coming towards [hermitage]; tasya = his; vaama = left; locanam = eye; adhaH = lower [lower eyelid and below]; bhR^isham = frequently; praasphurat ca = fluttered, also; raamaH askhalat ca = Rama, stumbled [missed his footing,] also; asya vepathuH jaayate = his, falter, bechanced [his gait faltered.]

While Rama is coming towards hermitage his lower eyelid frequently fluttered, his gait faltered, and he missed his footing. [3-60-1]

[Verse Locator](#)

उपालक्ष्य निमित्तानि सो अशुभानि मुहुर् मुहुः ।
अपि क्षेमम् तु सीताया इति वै व्याजहार ह ॥ ३-६०-२

2. saH = he, that Rama; a shubhaani = not, auspicious; nimittaani = incidentals [forebodings]; upa aalakSyaa = closely, on watching; siitaayaa kSemam api tu [nu] = for Seetha, safety, even [in fact,] but, [will Seetha be safe!]; iti vyaaajahaara ha = thus, [reflexly] uttered, indeed; muhur muhuH vai = again, again, really.

On closely watching those inauspicious forebodings Rama indeed uttered oftentimes reflexly thus as, 'would she be safe, in fact!' [3-60-2]

[Verse Locator](#)

त्वरमाणो जगाम अथ सीता दर्शन लालसः ।
शून्यम् आवसथम् दृष्ट्वा बभूव उद्विग्न मानसः ॥ ३-६०-३

3. atha = then; tvaramaaNaH = quickening himself; siitaa darshana laalasaH = Seetha, to see, with ardency; jagaama = went; shuunyam aavasatham dR^iSTvaa = empty, home, on seeing; udvigna maanasaH babhuuva = distraught, at heart, he became.

He quickened himself and went with an ardency to see Seetha, and then on seeing an empty home his heart is distraught. [3-60-3]

[Verse Locator](#)

उद् भ्रमन् इव वेगेन विक्षिपन् रघु नन्दनः ।

तत्र तत्र उटज स्थानम् अभिवीक्ष्य समन्ततः ॥ ३-६०-४

ददर्श पर्ण शालाम् च सीतया रहिताम् तदा ।

श्रिया विरहिताम् ध्वस्ताम् हेमन्ते पद्मिनीम् इव ॥ ३-६०-५

4, 5. raghu nandanaH = Raghu's, descendent, Raghava; vegena = by speed; ud bhraman = up, to fly, [flying-flutterer]; iva = like [looked like]; vikSipan = jolting [his arms and gait]; tatra tatra = there, there; uTaja sthaanam = cottage's, in places; sam antataH = all-over; abhi viikSya = towards [on keenly,] probing; tadaa = then; siitayaa rahitaam ca = of Seetha, lacking, also; such hermitage which is like; hemante dhvastaam padminiim iva = in wintry [season,] ruined [befogged,] lotus-lake, as with; shriyaa vi rahitaam = lustre, without, having [lustreless]; parNa shaalaam = straw, house of; dadarsha = he has seen.

Raghava looked like a flying-flutterer as his speed jostled his arms and gait flutteringly, and on closely probing there and there, and all-over the places of that cottage, then he saw the lustreless house of straw devoid of Seetha, alike a befogged wintry lotus-lake without lustre. [3-60-4, 5]

[Verse Locator](#)

रुदन्तम् इव वृक्षैः च ग्लान पुष्प मृग द्विजम् ।

श्रिया विहीनम् विध्वस्तम् संत्यक्त वन दैवतैः ॥ ३-६०-६

विप्रकीर्ण अजिन कुशम् विप्रविद्ध बृसी कटम् ।

दृष्ट्वा शून्य उटज स्थानम् विललाप पुनः पुनः ॥ ३-६०-७

6, 7. vR^ikSaiH rudantam iva = by trees [of that woodland,] weeping / warbling / whining, as though; glaana [mlaana] = withered / weakened; puSpa = with flowers; mR^iga dvijam = with animals, with birds; shriyaa vihiinam = charm, less; vi dhvastam = utterly, shattered; sam tyakta vana daivataiH = completely, abandoned, by forest [georgic,] deities. viprakiirNa [vi pra kiirNaa] = rather, utterly, bestrewn; ajina kusham = deerskin, Kusha - sacred grass; vipraviddha [vi pra viddha] = rather, utterly, battered; bR^isii = tender-grass-seats; kaTam = [other] mats; dR^iSTvaa = on seeing; shuunya uTaja sthaanam = emptied, cottage, locale; [saH siitaa darshana laalasaH = he who wanted to see Seetha ardently, such Rama]; punaH punaH vilalaapa = over, over again, he wept.

The trees of that woodland are seemingly weeping, as their flowers are witheringly weakening and their birds are weepingly warbling, and the animals are whingeingly weeping, and that woodland is charmless and utterly shattered, since its georgic deities have completely abandoned it. Rather utterly bestrewn are the deerskins and sacred grass blades, rather utterly battered are the tender-grass-seats and other mats in the compound of cottage, and he who ardently wanted to see Seetha, such a Rama, on seeing such an emptied locale and cottage, wept over, over and again. [3-60-6, 7]

By this bestrewn, battered, or shattered state of articles, it is evident that Seetha struggled a lot to get release from the clutches of Ravana, and in their tussle articles are in shambles. Hence, Ravana did not carry Seetha on a clod of earth as said in Adhyaatma Ramayana and other texts. Valmiki's Seetha is an out and out human, as of now.

[Verse Locator](#)

हता मृता वा नष्टा वा भक्षिता वा भविष्यति ।

निलीना अपि अथवा भीरुः अथवा वनम् आश्रिता ॥ ३-६०-८

8. bhiiruH = bashful lady Seetha; hR^itaa = stolen [by grudging demons]; mR^itaa = slain [by grisly demons]; vaa = or; naSTaa vaa = strayed [in gauntly forest,] or; bhakSitaa vaa = savoured [by gruesome beasts,] or; bhaviSyati = she might be; athavaa = or else; ni liinaa api =

under, cover [shrouded herself, playfully,] even; **athavaa** = or else; **vanam aashritaa** = in forest, took shelter.

"That bashful Seetha might be stolen by the grudging demons, or slain by the very same grisly demons, or savoured by some gruesome beasts, or else she strayed in this gauntly forest, and even she might have playfully shrouded herself in the grimly forest, or else she must be sheltering herself in this forest which will be gruelling to locate. [3-60-8]

[Verse Locator](#)

गता विचेतुम् पुष्पाणि फलानि अपि च वा पुनः ।
अथवा पद्मिनीम् याता जल अर्थम् वा नदीम् गता ॥ ३-६०-९

9. **api vaa** = or, else; **puSpaaNi phalaani ca** = flowers, fruits, also; **vicetum** = to pick up; **gataa** = gone; **punaH** = again; **athavaa** = or else; **padminiim yaataa** = to lotus-lake, gone; **jala artham** = water, for the sake of; **nadiim gataa vaa** = to river gone, or.

"Or else, she might have again gone to pick the flowers or fruits, or again gone to lotus-lake, or gone to the river for water." Thinking thus, Rama started his search for Seetha. [3-60-9]

[Verse Locator](#)

यत्नात् मृगयमाणः तु न आससाद वने प्रियाम् ।
शोक रक्त ईक्षणः श्रीमान् उन्मत्त इव लक्ष्यते ॥ ३-६०-१०

10. **yatnaat** = effortfully; **mR^igayamaaNah tu** = being searched [by Rama,] though; **vane priyaam** = in forest, [his] dear [Seetha]; **na aasasaada** = not, I have attained; **shoka rakta iikSaNaH** = by anguish, reddened, looks [eyes]; **shriimaan** = glorious one - Rama; **unmatta** = madman; **iva** = alike / as though / seems to be; **lakSyate** = is appearing.

Though he searched effortfully for his dear Seetha he did not get her, and as his anguish is reddening his eyes the appearance of that glorious one seems to be that of a madman. [3-60-10]

The word **iva** 'as though, seems to be, alike...' has some importance from the viewpoint of commentators, and some discussion is given in endnote on its usage. Because he is 'like' a madman, the translation shall also be 'like' a mad-translation, as long as he talks 'like' a madman.

[Verse Locator](#)

वृक्षात् वृक्षम् प्रधावन् स गिरीम् च अपि नदी नदम् ।
बभ्राम विलपन् रामः शोक पंक अर्णव प्लुतः ॥ ३-६०-११

11. **raamaH** = Rama; **vR^ikSaat vR^ikSam** = from tree, to tree [shrub]; **giriim ca api** = from hill, also, even [to hillock]; **nadii nadam** = river, to rivulet; **pra dhaavan** = speedily, running; **vilapan** = on wailing over; **shoka pankha arNava plutaH** = woe, sludge, ocean, inundated in - sludgy ocean of woes; **saH** = he that Rama; **ba bhraama** = revolved around.

Rama ran speedily from tree to shrub, from hill to hillock, from river to rivulet, and revolving around them he wailed for Seetha, as he is inundated in a sludgy ocean of woes. [3-60-11]

Whether Rama 'really wept' over Seetha's absence or it the 'playacting' of god - is a much-debated topic. As a hero of the epic, it is 'real' weeping and it is necessary to arouse pathos, but should he be god or god incarnate, is 'weeping' manifest in the qualities of Omniscient - is the dilemma. Some points are presented in the endnote.

[Verse Locator](#)

अस्ति कच्चित् त्वया दृष्टा सा कदम्ब प्रिया प्रिया ।
कदम्ब यदि जानीषे शंस सीताम् शुभ आननाम् ॥ ३-६०-१२

12. **kadamba** = oh, Kadamba tree; **kadamba priyaa** = Kadamba [flowers,] a lover of; **priyaa** = [my] ladylove; **saa** = she that Seetha; **kaccit** = someone [who is a lady]; **tvayaa** = by you; **[api] dR^iSTaa** = is seen; **asti** = is she [seen]; **jaaniiSe yadi** = you know [her,] if; **shubha aananaam siitaam** = about lovable, faced, Seetha; **shamsa** = you tell.

"Oh, Kadamba tree, seest thou someone a lady who is lover of Kadamba flowers, one with a lovable face and a love of mine, thou tellest me if thou knowest. [3-60-12]

[Verse Locator](#)

स्निग्ध पल्लव संकाशाम् पीत कौशेय वासिनीम् ।
शंसस्व यदि सा दृष्टा बिल्व बिल्व उपम स्तनी ॥ ३-६०-१३

13. **bilva** = oh, Bilva tree; **snigdha pallava samkaashaam** = smooth [silky,] leaflet, similar to [in skin]; **piita kausheya vaasiniim** = yellowy-ochry, silk, dressed in; **bilva upama stanii** = Bilva-fruits [rotund and silky,] in simile, breasted; **[kaccit** = someone]; **yadi saa dR^iSTaa** = if, she is, seen by you; **shamsasva** = you tell.

"Oh, Bilva tree, if thou seest someone who is drest in yellowy-ochry silks, whose skin likens to the silkiness of thine leaflets, breasts to thine rotund and silky Bilva fruits, thou tellest me... [3-60-13]

[Verse Locator](#)

अथवा अर्जुन शंस त्वम् प्रियाम् ताम् अर्जुन प्रियाम् ।
जनकस्य सुता तन्वी यदि जीवति वा न वा ॥ ३-६०-१४

14. **athavaa** = otherwise; **arjuna** = oh, Arjuna tree; **tvam** = you; **[yadi jaaniiSe** = if, you know her]; **arjuna priyaam** = Arjuna [flowers,] a lover of; **taam** = of her; **priyaam** = [my] ladylove; **tanvii** = slender [waisted one]; **janakasya sutaa** = Janaka's, daughter; **yadi jiivati vaa** = whether, living, or; **na vaa** = not, or; **shamsa** = tell.

"Otherwise, thou Arjuna tree, if thou knowest her who is a lover of thine Arjuna flowers and the ladylove of mine, thou telleth whether that slender-waisted daughter of Janaka liveth or otherwise... [3-60-14]

[Verse Locator](#)

ककुभः ककुभ ऊरुम् ताम् व्यक्तम् जानाति मैथिलीम् ।
लता पल्लव पुष्प आढ्यो भाति हि एष वनस्पतिः ॥ ३-६०-१५

15. **eSa** = this; **vanaspatiH** = tree; **lataa pallava puSpa** = with creeping plants [creepy-creepers,] tender leaves [foliole-foliage,] flowers [flowery-flowers]; **aaDhyaH** = is laden with; **[yathaa** = as to how]; **bhaati hi** = it is shining forth, indeed; thereby; **[eSa** = this]; **kakubhaH** = Kakubha tree; **kakubha uurum** = about Kakubha-tree [its trunk like,] one who has such thighs - about Seetha with thighs like Kakubha tree trunk; **taam maithiliim** = of her, of Maithili; **vyaktam jaanaati** = obviously, will be knowing.

"As to how this Kakubha tree shineth laden with creepy-creepers, foliole-foliage and flowery-flowers, this tree knowest Maithili whose thighs can be likened to the smoothish trunk of this very Kakubha tree... [3-60-15]

[Verse Locator](#)

भ्रमरैर् उपगीतः च यथा द्रुम वरो हि असि ।
एष व्यक्तम् विजानाति तिलकः तिलक प्रियाम् ॥ ३-६०-१६

16. **druma varaH** = tree, best [among trees]; **[ayam** = this]; **tilakaH** = Tilaka tree; **yathaa** = as to how; **bhramaraiH** = by honeybees; **upa giitaH ca asi hi** = nearly, singing, also, it is, indeed - because honeybees are singing in chorus at its nearby, that chorus of bees is audible to the

tree; thereby; **eSa** = this- Tilaka tree; **tilaka priyaam** = Tilaka tree, about the lover of - of Seetha; **vyaktam vijaanaati** = clearly, be knowing.

"As to how this best tree among all trees heareth the chorus of honeybees that singest around it, thereby this Tilaka tree clearly knowest Maithili, a lover of Tilaka trees, as this shouldst have heard her. [3-60-16]

[Verse Locator](#)

अशोक शोक अपनुद शोक उपहत चेतनम् ।
त्वन् नामानम् कुरु क्षिप्रम् प्रिया संदर्शनेन माम् ॥ ३-६०-१७

17. **shoka apa nuda** = oh, agony, away, taker - oh, remover of agony [a shoka = alleviator of agony, name of tree etymologically]; **ashoka** = oh, Ashoka tree; **priyaa sandarshanena** = my ladylove, by showing; **shoka upahata cetanam** = by agony, marred, empathy [whose empathetic thinking is marred by agony]; **maam** = me; **kSipram** = readily; **tvat naamaanam** = yours, name after [name me after your name, make me your namesake with removed agonies]; **kuru** = you make [you name me.]

"Oh, Ashoka tree, an alleviator of agony, that is thine name lingually... but practically and readily name me after thine, by showing my ladylove, as my agony has marred my empathy... [3-60-17]

[Verse Locator](#)

यदि ताल त्वया दृष्टा पक्व ताल फल स्तनी ।
कथयस्व वरारोहाम् कारुण्यम् यदि ते मयि ॥ ३-६०-१८

18. **taala** = oh, Palm tree; **pakva taala phala stanii** = ripened, palm, fruit [like,] breasted; **tvayaa dR^iSTaa yadi** = by you, seen, if; **te mayi kaaruNyam yadi** = to you, on me, mercy [you have,] if there; **varaaro haam kathayasva** = of shapely lady, you tell.

"Oh, Palm tree, if thou seest that lady breasted alike ripened-palm fruits of thine, and if thine mercy is mine, thou telleth of that shapely lady Seetha... [3-60-18]

[Verse Locator](#)

यदि दृष्टा त्वया सीता जम्बो जांबूनद सम प्रभा ।
प्रियाम् यदि विजानासि निःशंक कथयस्व मे ॥ ३-६०-१९

19. **jambo** = oh, Rose-apple tree; **tvayaa siitaa yadi dR^iSTaa** = by you, Seetha, if, is seen; **jaambu naada** = like gold - golden complexioned; **or [jaambu phala** = Rose apple like; **sama prabhaa** = equal, in glitter; smoothly complexioned one like Rose-apple; **priyaam** = of ladylove; **vi jaanaa asi yadi** = clearly, in the know, you are, if, [if you are clearly in the know of]; **me niH shanka kathayasva** = to me, less of, doubt - hesitation, tell.

"Oh, Rose-apple tree, if thou seest Seetha and thee knowest my ladylove with golden glitter, thou telleth me without hesitation...

ओर्

"Oh, Rose-apple tree, if thou seest Seetha and thou knowest my ladylove whose complexion is smoothish like thine Rose-apples, thou telleth me unhesitatingly... [3-60-19]

[Verse Locator](#)

अहो त्वम् कर्णिकार अद्य पुष्पितः शोभसे भृशम् ।
कर्णिकार प्रियाम् साध्वीम् शंस दृष्टा यदि प्रिया ॥ ३-६०-२०

20. karNikaara = oh, Karnikaara tree; tvam adya = you, now; puSpitaH = in full bloom; shobhase bhR^isham = blooming, magnificently; aho = Aha! karNikaara priyaam = Karnikaara-flowers, a lover of; saadhviim = immaculate one; priyaa = my ladylove; dR^iSTaa yadi = you have seen, if; shamsa = you tell.

"Aha! Karnikaara tree, now thou art in full bloom and blooming magnificently, if thou seest that lover of Karnikaara-flowers and an immaculate ladylove of mine, thou telleth me... [3-60-20]

Annex: 'you all might have seen when your friend was imperilled and you might have complained, or cried out with the rustle of your leaves or gestured with the swings of your branches, as humans would do with their voice and hands... and the birds and bees nestled on you also might have chorused, sadly... but those birds and bees are unable to communicate what has happened... you trees, though you may not have rushed to rescue her, as you are pegged on ground, you indicate to me, at least with your branchy gestures, what exactly has happened...

[Verse Locator](#)

चूत नीप महा सालान् पनसान् कुरवान् धवान् ।
दाडिमान् अपि तान् गत्वा दृष्ट्वा रामो महायशाः ॥ ३-६०-२१
बकुलान् अथ पुन्नागान् च चंदनान्केतकान् तथा ।
पृच्छन् रामो वने भ्रान्त उन्मत्त इव लक्ष्यते ॥ ३-६०-२२

21. mahaayashaaH = of high glory; raamaH = heart-stealer; raamaH = Rama; vane = in forest; cuuta = mango trees; niipa = niipa trees; mahaa saalaan = massive, saala trees; panasaan = jack-fruit trees; kuravaan = kuruva trees; dhavaan = dhava trees; atha = then; daaDimaan api = daaDima trees, even; bakulaan = bakula trees; tathaa = like that; pun naagaan ca = pannaga trees, also; candanaan = sandalwood trees; ketakaan = ketaka trees; dR^iSTvaa = on seeing - those trees; taan gatvaa = to them, having gone to trees; pR^icChan = on asking them; bhraanta = while wandering; unmatta iva lakshyate = madman, like, appearing to be.

Rama has gone on asking trees like mango, niipa, massive saala, jack-fruit, kuruva, dhava, and even around daaDima, bakula, punnaaga, sandalwood, ketaka trees, and when he is running around them that highly glorious Rama appeared like a madman. [3-60-21, 22]

[Verse Locator](#)

अथवा मृग शाब अक्षीम् मृग जानासि मैथिलीम् ।
मृग विप्रेक्षणी कांता मृगीभिः सहिता भवेत् ॥ ३-६०-२३

23. athavaa = or else; mR^iga = oh, deer; mR^iga shaaba akSiim = deer, fawn, eyed one; maithiliim jaanaasi = of Maithili, do you know [what bechanced to her]; mR^iga vi prekSaNii = deer-like, quick, with looks; [athavaa = or else] kaantaa = that lady; mR^igiibhiH sahita bhavet = herd of she-deer, along with, she will be [herded into her of deer.]

"Or else, oh, deer, dost thou know what bechanced to that fawn-eyed Maithili, one with quick-looks like thee deer? Or else, hast she herded herself into the herd of she-deer of yours... [3-60-23]

Annex: 'poor trees... they cannot air their expression, hence Maithili is unsaid by them... but you deer, you can voice and gesticulate, then voice it out or gesticulate, since that Maithili is an all time playmate of you deer... and you are an expert in escaping, and you might have escaped when Maithili was in danger, does not matter, it is your nature, now tell me what exactly has happened...' [but, then that deer ran in a particular way, but Rama is now unable to decipher it... and concludes,] 'now also you are escaping expertly... leave it at that...'

[Verse Locator](#)

गज सा गज नासोरुः यदि दृष्टा त्वया भवेत् ।
ताम् मन्ये विदिताम् तुभ्यम् आख्याहि वर वारण ॥ ३-६०-२४

24. **gaja** = oh, elephant; **gaja naasa** = elephant's, nose - trunk-like; **uuruH** = thighs - she who is having; **saa** = she that Maithili; **tvayaa dR^iSTaa yadi bhavet** = by you. seen, if, she is [if she is seen by you]; **taam** = of her; **tubhyam** = to you; **viditaam** = [she who is already -] familiar to you; **manye** = I deem; **vara vaaraNa** = oh, best, elephant; **aakhyaahi** = you tell.

"Oh, elephant, thou mightst beheld her whose thighs likens to your trunk at that problematic hour, thus methinks, and that Maithili is familiar to thee, and oh, best elephant, if thou beholdest her, thou tallest me... [3-60-24]

Annex: 'though you are a pachyderm you are keen-eyed and you can find out even a thorn in the weed, also you are around this place for a long time, thus well acquainted with all of us... hence I deem that something must have happened and somehow you might have seen... though you could not prevent it with your massive head, trunk or legs, but tell me what exactly has happened...

[Verse Locator](#)

शार्दूल यदि सा दृष्टा प्रिया चंद्र निभ आनना ।

मैथिली मम विस्रब्धम् कथयस्व न ते भयम् ॥ ३-६०-२५

25. **shaarduula** = oh tiger; **candra nibha aananaa** = Moon, similar in shine, faced one - Seetha; **priyaa** = my ladylove; **saa maithilii** = she, that Maithili; **dR^iSTaa yadi** = seen [by you,] if; **vi srabdham** = without, fear - in good faith; **mama** = to me; **kathayasva** = you speak up; **te bhayam na** = to you, fear, is not there.

"Fear not, oh, tiger, hast thou seen Maithili, the moonfaced ladylove of mine, if thou hast seen speak in good faith... [3-60-25]

Annex: 'I know that you are a master prowler and a brave one, these deer and elephants are somehow fearing to tell me, but you tell me because you're a brave one... did you not prowl the prowler of Maithili... I also know that equal is the fear when one sees a tiger or when a tiger sees one... now you need not lift up your fore-paw and step back on seeing me... as I cause no harm now... but tell me, whether you ran after that one who caused some harm to Seetha or not, as Seetha never harmed you, when you were on the prowl hereabouts...' But that tiger retraced its steps, because Rama is an archer with a bow and arrows, without telling him that without exception all the animals vainly ran after Ravana trying to rescue Seetha. Such as he is, an uninformed one, he starts a delirious soliloquy in imagery.

[Verse Locator](#)

किम् धावसि प्रिये नूनम् दृष्टा असि कमल ईक्षणे ।

वृक्षेण आच्चाद्य च आत्मानम् किम् माम् न प्रतिभाषसे ॥ ३-६०-२६

26. **kamala iikSaNe** = oh, lotus like, eyed one; **priye** = oh, my dear; **[duure** = distantly]; **kim dhaavasi** = why, you are running away; **dR^iSTaa asi** = seen, you are; **nuunam** = in fact; **aatmaanam vR^ikSeNa aacchaadya** = yourself, by trees [by leaves,] veiling [camouflaging]; **maam** = to me; **kim na prati bhaaSase** = why, not, in turn, talking [replying me.]

"Oh lotus-eyed lady, in fact I have seen you my dear, then why this running away and concealing yourself under trees, why do not you reply me... [3-60-26]

[Verse Locator](#)

तिष्ठ तिष्ठ वरारोहे न ते अस्ति करुणा मयि ।

न अत्यर्थम् हास्य शीला असि किम् अर्थम् माम् उपेक्षसे ॥ ३-६०-२७

27. **varaarohe** = oh, best lady; **tiSTha tiSTha** = stay, stay; **te mayi karuNaa na asti** = to you, on me, mercy, not, is there; **ati artham** = too, much - unacceptably; **haasya shiilaa** = tease, humoured; **na asi** = not, you are; **maam** = me; **kim artham upekSase** = what, for, you ignore.

"Stay...stay... oh, best lady, don't you have mercy on me? You are not unacceptably tease-humoured! What for you ignore me? [3-60-27]

पीत कौशेयकेन असि सूचिता वर वर्णिनि ।

धावन्ति अपि मया दृष्टा तिष्ठ यदि अस्ति सौहृदम् ॥ ३-६०-२८

28. vara varNini = oh, beautifully, complexioned one; piita kausheyakena = by yellowy, silk-sari; suucitaa asi = betokened, you are; dhaavanti api = running away, even if; mayaa dR^iSTaa = by me, seen; sau hR^idam = good, will [for me]; asti yadi = is there is [you have,] if; tiSTha = you stay.

"Oh, beautifully complexioned lady, even if you are running away your yellowy silk-sari betokens you, stay, if you have goodwill for me... [3-60-28]

[Verse Locator](#)

न एव सा नूनम् अथवा हिंसिता चारु हासिनी ।

कृच्छ्रम् प्राप्तम् न माम् नूनम् यथा उपेक्षितुम् अर्हति ॥ ३-६०-२९

29. athavaa = otherwise; saa = she [whom I just saw]; na eva = not, thus [may not be Seetha]; caaru haasinii = cheerful, smiles [one who have them, Seetha]; nuunam = certainly; himsitaa = she is murdered; yathaa = as to how [why because]; kR^icChram praaptam = wretched-state, one who attained; maam = me; upekSitum na arhati = to avoid me, not, aptly of her - she would not avoid me; nuunam = definitely.

"Otherwise, she whom I have just seen me may not be Seetha, why because, it is unapt of her to avoid me who attained this wretched state, hence Seetha with cheery smiles is certainly murdered... [3-60-29]

[Verse Locator](#)

व्यक्तम् सा भक्षिता बाला राक्षसैः पिशित अशनैः ।

विभज्य अंगानि सर्वाणि मया विरहिता प्रिया ॥ ३-६०-३०

30. mayaa virahitaa priyaa = by me, without being present [in my absence,] my dear one; saa baalaa = she, who is youngish; vyaktam = obviously; sarvaaNi angaani vi bhajya = [her] all, limbs, on verily, dividing; pishita ashanaiH raakSasaiH bhakSitaa = by raw-flesh, gorgers, by demons, she is gorged.

"Obviously the raw-flesh gorgers must have gorged that youngish lady on diving all her limbs in my absence from my dear one... [3-60-30]

[Verse Locator](#)

नूनम् तत् शुभ दंत ओष्ठम् सुनासम् शुभ कुण्डलम् ।

पूर्ण चंद्र निभम् ग्रस्तम् मुखम् निष्प्रभताम् गतम् ॥ ३-६०-३१

31. nuunam = evidently; tat shubha danta oSTham = that [lady with] pretty, teethed, lipped one; su naasam = with prettily, nose; shubha kuNDalam = with prettyish, earrings; puurNa candra nibham = full, moon, similar; [tat = that]; mukham = face; grastam = when devoured; niS prabhataam gatam = without, lustre [blanched looked,] entered [obtained.]

"Her face which is similar to a full-moon with pretty teeth, prettier lips, prettily nose and with prettyish earrings, might have obtained a blanched look when being devoured... [3-60-31]

[Verse Locator](#)

सा हि चंपक वर्ण आभा ग्रीवा ग्रैवेयक उचिता ।

कोमला विलपन्त्याः तु कान्ताया भक्षिता शुभा ॥ ३-६०-३२

32. vilapantyaaH = while bewailing; kaantaayaa = lady's; campaka varNa aabhaa = campaka flower's, colour, in shine; graiveyaka ucitaa = for neck ornaments, befitting - neck; komalaa = exquisite; shubhaa = beautiful; saa griivaa tu = hers/that, neck, but; bhakSitaa hi = glugged down, indeed.

"But that exquisite and beautiful neck of that lady which shines forth in the colour of Campaka flower, befitting for any neck ornament, indeed it might be glugged down while she is bewailing... [3-60-32]

[Verse Locator](#)

नूनम् विक्षिप्यमाणौ तौ बाहू पल्लव कोमलौ ।
भक्षितौ वेपमान अग्रौ स हस्त आभरण अंगदौ ॥ ३-६०-३३

33. vikSipyamaaNau = when wriggling; pallava komalau = tender-leaf like, delicate; vepamaana agrau = having quivering, having ends - of arms, fingers; sa hasta aabharaNa angadau = with, hand, ornaments [bangles,] bicep-lets; tau baahuu = those two, arms; nuunam = definitely; bhakSitau = eaten - are nibbled.

"Her two arms which are delicate like tender leaves, ornamented with bangles and bicep-lets might have been definitely nibbled while they are wriggling with quivering fingers... [3-60-33]

[Verse Locator](#)

मया विरहिता बाला रक्षसाम् भक्षणाय वै ।
सार्थेन इव परित्यक्ता भक्षिता बहु बांधवा ॥ ३-६०-३४

34. baalaa = youngish - Seetha; rakSasaam bhakSaNaaya vai = for demons, as though for feast, really; mayaa vi rahitaa = by me, without presence [in my absence]; [maya pari tyaktaa iva = by me, forsaken, as though]; bahu baandhavaa = many, relatives, [though Seetha has many relatives]; saarthena parityaktaa iva = = by caravan, completely forsaken [woman,] like [as worse as]; bhakSitaa = she is feasted.

"This is as though I have forsaken this youngish Seetha really as a feast for the demons in my absence, and though Seetha has many relatives she has become as worse as a lonesome woman who is completely forsaken by her caravan who is lonesomely ready for the feast of highwaymen, and demons have feasted on her. [3-60-34]

[Verse Locator](#)

हा लक्ष्मण महाबाहो पश्यसे त्वम् प्रियाम् क्वचित् ।
हा प्रिये क्व गता भद्रे हा सीते इति पुनः पुनः ॥ ३-६०-३५

35. mahaabaahaH = oh, dextrous one; haa lakSmaNa = ha, Lakshmana; tvam = you; kvacit = anywhere; priyaam = my ladylove; pashyase = are you seeing; bhadre = oh, auspicious lady; haa priye = ha, dear; kva gataa = where, you have gone; haa siite = ha, Seetha; iti punaH punaH = thus, again, again; [rudan = while bewailing] - he serched.

"Ha, Lakshmana... oh, dextrous one... have you seen my ladylove anywhere... ha, dear, where have you gone... oh, auspicious lady... ha, Seetha..." thus Rama lamented again and again in his search. [3-60-35]

[Verse Locator](#)

इति एवम् विलपन् रामः परिधावन् वनात् वनम् ।
क्वचित् उद् भ्रमते वेगात् क्वचित् विभ्रमते बलात् ॥ ३-६०-३६
क्वचित् मत्त इव आभाति कांता अन्वेषण तत्परः ।

36, 37a. **raamaH** = Rama; **iti evam** = thus, this way; **vilapan** = on bewailing; **vanaat vanam** = from wood, to wood; **pari dhaavan** = on overly, rushing; **kvacit** = somewhere; **vegaat** = by forcefulness [of delusion]; **ud bhramate** = highly, delusional [he becomes]; **kvacit** = somewhere else; **balat** = by powerfulness [of allusion]; **vi bhramate** = verily, [he is] alluded; **kvacit** = else where; **kaantaa anveSaNa tatparaH** = ladylove, in search of, impassioned one; **matta iva [unmatta iva]** = mad [madman,] like; **aabhaati** = shining forth [he is nitid.]

On bewailing in this way and on overly rushing from wood to wood, somewhere Rama has become highly delusional by the forcefulness of delusion and spots forest stuff as Seetha, though none of them have any resemblance to Seetha, and somewhere else, marking creepers, plants or slender shrubs and suchlike delicacies as Seetha he has become really alluded by the powerfulness of allusion, and elsewhere, he is not discriminating paths or pathless routes for his trekking as an impassioned one in the search of his ladylove, and thus he is nitid like a madman. [3-60-36, 37a]

[Verse Locator](#)

स वनानि नदीः शैलान् गिरि प्रस्रवणानि च ।
काननानि च वेगेन भ्रमति अपरिसंस्थितः ॥ ३-६०-३७

37. **saH** = he, Rama; **vanaani nadiiH shailaan** = woods, rivers, hills; **giri prasravaNaani ca** = mountain, rapids, also; **kaananaani ca** = thick forests, also; **aparisaMsthitaH [a pari sam sthitaH** = not, completely, well, stable one] = restlessly; **vegena bhramati** = speedily, he roves.

Rama is on the rove around woods, rivers, hills, mountain-rapids and thicketed forests, speedily and restlessly. [3-60-37]

[Verse Locator](#)

तदा स गत्वा विपुलम् महत् वनम्
परीत्य सर्वम् तु अथ मैथिलीम् प्रति ।
अनिष्ठित आशः स चकार मार्गणे
पुनः प्रियायाः परमम् परिश्रमम् ॥ ३-६०-३८

38. **saH** = he that Rama; **vipulam mahat vanam** = to vast, great, forest; **tadaa** = that way; **gatvaa** = on going round; **sarvam pariitya** = everywhere, on searching; **maithiliim prati** = Maithili, towards; **an iSThita aashaH** = not, tangible, hope [hope became intangible]; **saH** = he; **atha** = then; **punaH** = again; **priyaayaaH** = of ladylove; **maargaNe** = in searching; = ; **paramam parishramam** = extreme, effort - over-strenuous effort; **cakaara** = he made.

On going round the vast of great forest in that way and on searching for Maithili, his hope became intangible, but again he undertook the search for his ladylove, over-strenuously. [3-60-38]

Did Rama actually weep?

Maheshvara Tiirtha says that, 'the word **iva** 'alike, seemingly, as though' is to be ellipted to all the expressions given by Rama, as god incarnate Rama did not 'really' weep over...' As such the expressions will become: **shokaat paripluta iva**, **shokaat pradhaavan iva**, **vilapan iva** etc., and they mean 'as though he is inundated in sea called lamentation... as though he wept... as though he ran after...' and the like. For this the **viSNu puraaNa**, **umaa samhita** is cited as reference, where Vishnu himself says: **aham daasharathiH** **buutvaa hanmi raavaNam aahave** | **shrii mad raama avataare asmin aj~navat kriyate mama** | **tatra shankaa na kartavyaa sarvaj~nena api maayayaa** | **mat maayaa mohitam rakSho manuShyam maam avekShyati** | **anyathaa tasya saa nuunam na bhavet atra kutracit** 'I on becoming Dasharatha's son will eliminate Ravana in combat... though Omniscient I conduct myself in the incarnation of Rama as a commoner by my Maya... thereby no doubt be nurtured by any... believing me a human Ravana will be mislead, as there is no other way for his elimination...' thus Tiirtha says that Rama did not actually 'weep or wail...'

But this is contradicted and said by later commentators, 'though Rama is Supreme Being he took up human incarnation and he conducted himself as a human. Hence there is no need to ellipt ellipses for many a time and portray him as a 'direct' god on earth. Valmiki has said this more than once through Rama's words that he is just a 'human...' **aatmaanam aham maanuSam manye** 'I for myself am a human...' etc., and here also Valmiki used this word **iva** only at a few places like **unmatta iva, udbhraanta iva** Even if Rama were to be 'god' on earth, for his fate of taking a human incarnation he is fated to behave as a human, and gets involved in human emotions, according to situations and his mental conditions. In such conditions, for he is 'god' he can 'evoke' an emotion as he evoked rancour many times when eliminating demons as in the episodes of Aranya when he was eliminating Khara, Dushana, and others. There is **roSam aahaarayat tiivram...** 'rancour, evoking, unusual...' 'and then evoking an unusual rancour to eliminate Khara in war, he eliminated Khara...' as at 3-30-19. Here when the word **roSam** is replaced with **shokam** and if it be said as **shokam aaharayet tiivram...** it suffices all contradictions. And in many other places, we see him **aaharayet** 'getting' wrath or sadness, or other humanly emotion. When he can 'evoke' one human emotion 'wrath', why not evoke other emotions like 'love, sadness, pity, kindness' and the like. Again, there are some subhuman emotions like greed, avarice, hate, jealousy etc., which are unbecoming to humans themselves, hence the question of Rama's evoking them for his activities, does not arise.

Then 'is this playacting of god, of hoodwinking of man called Rama in the name of Ravana...' is the connective question. The answer is 'neither...' for it is maya of Vishnu. In other way, it is not hoodwinking of Rama but it is the bewailing of god/Rama caused by the suffering of his adherents/devotee/subjects - particularly for Seetha, who is not just a devotee or adherer, but his own altar ego. Particularly when that god alone, through the so-called destiny, karma, fate etc, causes that suffering. Rama admits at verse 34 of this chapter 'this is as though I have forsaken this Seetha...' because of his passion for hunting, either the deer or the demon, thus bechanced is an ill fate on Seetha.

If Rama were to be god, he is not an 'featureless' god of **advaita tenet**, a **nirguNa** but he is **saguNa** 'featured' god and some of his many features are: **svabhaavika anavadhika atishaya, j~naana, bala, aishvarya, viirya, shakti, tejaH, saushiilya, maardava, aarjava, sauhaardra, saumya, kaaruNya, maadhuryam, gaambhiirya, audaaryaadi aneka kalyaaNa guNa sampanna...** of which we are concerned with **kaaruNya, maardava** features, 'pity and sheltering...' as Shudarshanaacaarya defined **maardavam** as **aashrita viraha a-sahatvam maardavam** 'impatience for the separation from his adherers...' and Rama wept with this pity and impatience for Seetha's separation from him.

However delinquent the children be, they do not know or care to know what their parents feel about their delinquency, because they themselves are thinking that they are not at all delinquent. But their parents, though they are aware of their children's delinquency, but unable to mend them, they suffer silently or blatantly. Here too it is the same predicament for Rama, though it is not parent-child relation, but it is man-wife relation, worthier enough for more suffering. His anguish is for the 'soul' called Seetha, going to be captivated in the 'body' called Lanka, and her deliverance is possible only on the annihilation of that body or holder of that body, namely Ravana, in the karmic cycle of birth-death. And none has a real glimpse or knowledge of that god or soul, but all go on assuming on their own as Bhagavad Gita says at 7-24:

avyaktam vyaktim aapannam manyate maam a-buddhaya | param bhaavam ajaananto mama avyayam anuttamam | gita

Which deem th' Unmanifested manifest, / Not comprehending Me in my true Self! / Imperishable, viewless, undeclared, - Sir Edwin Arnold. Hence, Rama really wept for Seetha and in fact, gods really weep even for us, madly and sadly, but we do not care, or wish to care.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षष्ठितमः सर्गः

Thus, this is the 60th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 60

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 61 Verses converted to UTF-8, Nov 09

Introduction

Rama laments for Seetha and becomes despondent. But at the advice of Lakshmana both of them start a search for Seetha, presuming that she might be available in the proximity. Later they embark on a thorough search in the entire forest and its mountains and at lakesides, but Seetha is unseen.

From here, until Rama meets Hanuma in next book Kishkindha, Rama's lamentation is continually portrayed. This may not be taken as a mere 'weeping' or 'bemoaning' of the principal character of the epic, but this has many poetics and romantics of epical poetry imbibed in it. An epic, basically, requires a hero to have his romantic attributes, **naayaka lakshaNaH** and these 'wailings' will portray all of them. There are various, numerous and voluminous derivatives, meanings and commentaries, which cannot possibly be included in here, at this stage, except for passing references on them. Hence, this lengthy lamentation has lengthier romanticism.

[Verse Locator](#)

दृष्ट्वा आश्रम पदम् शून्यम् रामो दशरथ आत्मजः ।
रहिताम् पर्णशालाम् च प्रविद्धानि आसनानि च ॥ ३-६१-१
अदृष्ट्वा तत्र वैदेहीम् संनिरीक्ष्य च सर्वशः ।
उवाच रामः प्राकृश्य प्रगृह्य रुचिरौ भुजौ ॥ ३-६१-२

1, 2. dasharatha aatmajaH raamaH = Dasharatha's, son, Rama; shuunyam = vacant; aashrama padam = hermitage's, threshold; [siitaayaaH = with Seetha]; rahitaam parNa shaalaam ca = devoid of [empty,] straw, cottage, also; pra viddhaani aasanaani ca = utterly, shattered, seats [leaf-mats,] also; dR^iSTa = having seeing; tatra = there; vaidehiim = Vaidehi; a dR^iSTvaa = not, seen; sarvashaH = everywhere; sam niriikSya ca = well, on eyeing watchfully, even; pra aakrushya = loudly, shrieked; [lakshmaNasya] rucirau bhujau = [Lakshmana's,] winning, shoulders; pragR^ihya = on taking [clasping]; raamaH uvaaca = Rama, said.

On seeing the vacant threshold of the hermitage and empty cottage of straw, also at the leaf-mat-seats that are utterly shattered, and not finding Vaidehi even on watchfully eyeing everywhere Rama shrieked loudly, and then on clasping the winning shoulders of Lakshmana he said this to him. [3-61-1, 2]

[Verse Locator](#)

क्व नु लक्ष्मण वैदेही कम् वा देशम् इतो गता ।
केन आहता वा सौमित्रे भक्षिता केन वा प्रिया ॥ ३-६१-३

3. lakSmaNa = oh, Lakshmana; vaidehii = Vaidehi; kva nu = where is, possibly; itaH kam deshama vaa gataa = from here, to which, place, or, she has gone; saumitre = oh, Soumitri; kena

vaa aahR^itaa = by whom, or, she is stolen; priyaa = my ladylove; kena vaa bhakSita = by whom, or, she is gorged.

"Oh, Lakshmana, possibly where can be Vaidehi? Or, to which place she has gone from here? Or, Soumitri, who stole her away? Or, who has gorged up my ladylove? [3-61-3]

[Verse Locator](#)

वृक्षेण आवार्य यदि माम् सीते हसितुम् इच्छसि ।
अलम् ते हसितेन अद्य माम् भजस्व सुदुःखितम् ॥ ३-६१-४

4. siite = oh, Seetha; vR^iksheNa aavaarya = by trees, by concealing; maam = me; hasitum = [poke] fun at; icChasi yadi = you wish, if; te hasitena alam = your, fun [and games,] enough; adya = now; su duHkhitam = with highly, anguished one; maam bhajasva = me, you regard [get in touch.]

"Oh, Seetha, if you have concealed yourself under trees wishing to poke fun at me, enough is your fun and games, get in touch with me now, as I am highly anguished... [3-61-4]

[Verse Locator](#)

यैः सह क्रीडसे सीते विश्वस्तैः मृग पोतकैः ।
एते हीनाः त्वया सौम्ये ध्यायन्ति अस्र आविल ईक्षणाः ॥ ३-६१-५

5. saumye siite = oh, meek, Seetha; vishvastaiH = confidence [keeping in you, hence meekly]; yaiH = which of those; mR^iga potakaiH = deer, children [young deer]; saha kriiDase = with [which,] you were playing; ete = all these; tvayaa hiinaaH = with you, without; asra aavila iikSaNaH = with tears, fluttery, looks; dhyaayanti [adya] = are broody [now.]

"Oh, meek Seetha, with which meekly young deer you were playing, all these are now broody with tearfully fluttery looks, without you... [3-61-5]

[Verse Locator](#)

सीताया रहितो अहम् वै न हि जीवामि लक्ष्मण ।
वृतम् शोकेन महता सीता हरणजेन माम् ॥ ३-६१-६
पर लोके महाराजो नूनम् द्रक्ष्यति मे पिता ।

6, 7a: lakshmaNa = oh, Lakshmana; siitaayaa rahitaH = Seetha, without; aham vai = I, really; na hi jiivaami = not, indeed, be living [outlasting]; siitaa = of Seetha; haraNa jena = by abduction, caused by; mahataa shokena = in high, anguish; vR^itam = enveloped - along with; maam = me; mahaa raajaH = great king [Dasharatha]; me pita = my, father; nuunam = definitely; para loke = in other, world [on my going there]; drakSyati = he observes.

"Really Lakshmana, I will not live long without Seetha, indeed I am enveloped in high anguish caused by the abduction of Seetha, and this alone will become a murderer, and on my going to other world when murdered by my own agony my father and that great king Dasharatha will definitely observe me in the other world... [3-61-6, 7a]

Some other mms contain the word mR^itam 'dead ...' instead of the word vR^itam 'enveloped...' 'when I am dead and gone to other world, there my father will ask me...' would then be its meaning.

[Verse Locator](#)

कथम् प्रतिज्ञाम् संश्रुत्य मया त्वम् अभियोजितः ॥ ३-६१-७
अपूरयित्वा तम् कालम् मत् सकाशम् इह आगतः ।

काम वृत्तम् अनार्यम् माम् मृषा वादिनम् एव च ॥ ३-६१-८

धिक् त्वाम् इति परे लोके व्यक्तम् वक्ष्यति मे पिता ।

7b, 8, 9a. Dasharatha may deride me like this: **maam** = to me [to Dasharatha, he says 'to me you have promised']; **maya abhiyojitaH** = by me [by Dasharatha,] when directed; **tvam** = you - Rama; **prati GYaam samshrutya** = promise, on telling [assuredly]; **tam kaalam a puurayitvaa** = that, time [term of exile] without, completing; **mat** = to my; **sakaasham** = presence; **katham iha aagataH** = how, to here [to other world, heaven] have come; by that you Rama, you have become a; **kaama vR^ittam** = at will, conducting [wilful disobedient - you Rama]; **an aaryam** = not, noble [despicable - you Rama]; **mR^iSaa vaadinam** = untruth, teller of [liar, dishonest - you Rama]; **tvam dhik** = on you, fie; **iti** = thus - in that way father Dasharatha accuses me; **pare loke** = in other, world; **me** = to me; **pitaa vyaktam vakSyati** = father, obviously, speaks [derides me.]

"When I go to other world after my death our father Dasharatha who is already staying there will deride me saying, 'when I have directed you for a fourteen year exile, and when you too have assuredly agreed and promised me for that term, how you have to my presence in this ultramundane world without completing that term of fourteen year exile, besides breaking your own word of honour... thus you have become a wilful disobedient, despicable and dishonest person, such as you are, fie on you...' [3-61-7b, 8, 9a]

[Verse Locator](#)

विवशम् शोक संतप्तम् दीनम् भग्न मनोरथम् ॥ ३-६१-९

माम् इह उत्सृज्य करुणम् कीर्तिः नरम् इव अन्ऋजुम् ।

क्व गच्चसि वरारोहे मा मोत्सृज्य - मा मा उत्सृज्य - सुमध्यमे ॥ ३-६१-१०

त्वया विरहितः च अहम् त्यक्ष्ये जीवितम् आत्मनः ।

9b, 10, 11a. **varaaarohe** = oh, beautiful lady; **vi vasham** = without, self-control [one who is bewildered]; **shoka sam taptam** = by anguish, [who is] verily seared; **diinam** = [who is] woebegone; **bhagna manoratham** = broken, enthusiasm [whose buoyancy is broken]; **maam** = such as I am, me; **kiirtiH** = prestige; **an R^ijum naram** = not, truthful one, from a man, [from a prevaricator]; **iva** = as with; **iha** = now; **karuNam** = as a woeful one; **utsR^ijya** = on abandoning; **kva gacchasi** = where, you are going; **su madhyame** = good [slender,] waisted one; **maa motSR^ijya** = maa = me; **maa utsR^ijya** = don't, leave [me] off; **tvayaa virahitaH** = by you, without [shunned away]; [if you shun me]; **aham** = I; **aatmanaH jiivitam tyakSye** = of mine, live, I will leave off - shun away.

"Anguish seared and bewildered me and I am woebegone with broken down buoyancy, and oh, beautiful lady, jilting such an woeful one as I am, where you are going now, as with prestige jilting a prevaricator? And if you shun me I will have to shun my life..." Thus Rama bewailed imaging her right in his front and running away. [3-61-9b, 10, 11a]

[Verse Locator](#)

इति इव विलपन् रामः सीता दर्शन लालसः ॥ ३-६१-११

न ददर्श सुदुःख आर्तो राघवो जनक आत्मजाम् ।

10b, 11a. **siitaa darshana laalasaH** = Seetha, seeing, desperate for; **su duHkha aartaH** = highly, anguished, agonised; **raaghavaH** = legatee of Raghu; **raamaH** = Rama; **iti iva vilapan** = thus, this way, on bewailing; **janaka aatmajaam na dadarsha** = Janaka's, daughter, not, he has seen - found.

Though that legatee of Raghu is desperate for seeing Seetha, though he is highly anguished and agonised, though he bewailed this way, that Rama has not found Janaka's daughter, Seetha. [3-61-10b, 11a]

[Verse Locator](#)

अनासादयमानम् तम् सीताम् शोकपरायणम् ॥ ३-६१-१२

पंकम् आसाद्य विपुलम् सीदन्तम् इव कुंजरम् ।

लक्ष्मणो रामम् अत्यर्थम् उवाच हित काम्यया ॥ ३-६१-१३

11b, 13. **siitaam** = at Seetha; **an aasaadayamaanam** = one who is not, getting at; **shoka paraayaNam** = one to sadness, who surrendered himself to - sinking; **vipulam pankam aasaadya siidantam** = chasmal, mud, on getting at, sinking; **kunjaram iva** = an elephant, as with; **tam raamam** = to such a, Rama; **lakSmaNaH** = Lakshmana; **atyartham hita kaamyayaa** = positively, well being, desiring; **uvaaca** = spoke.

To him who is unable to find Seetha, and who is sinking in sadness as with an elephant sinking in a chasmal mud, Lakshmana spoke to such a Rama in a positive manner desiring his wellbeing. [3-61-11b, 13]

[Verse Locator](#)

मा विषादम् महाबुद्धे कुरु यत्नम् मया सह ।

इदम् गिरि वरम् वीर बहु कन्दर शोभितम् ॥ ३-६१-१४

14. **mahaa buddhe** = oh, well-informed one; **viSaadam maa** = = desperation, do not [get into]; **mayaa saha yatnam kuru** = me, along with, efforts, you make; **viira** = oh, brave one; **idam giri varam** = this, mountain, the best; **bahu kandara shobhitam** = many, caves, beaming forth with; she may be somewhere there.

"Oh, well-informed one, do not get into desperation, you make efforts along with me, and oh, brave one, this best mountain is beaming forth with many caves, she may be there somewhere. [3-61-14]

[Verse Locator](#)

प्रिय कानन संचारा वन उन्मत्ता च मैथिली ।

सा वनम् वा प्रविष्टा स्यात् नलिनीम् वा सुपुष्पिताम् ॥ ३-६१-१५

सरितम् वा अपि संप्राप्ता मीन वंजुल सेविताम् ।

15, 16a. **priya** = fascinated; **kaanana** = in woodlands; **sancaaraa** = saunterer - Seetha; **vana unmattaa ca** = for water [here, not forest but waters,] infatuated, even; **saa maithilii** = she that, Maithili; **vanam vaa** = in forest, either; **su puSpitaam naliniim vaa** = well, bloomed, in lotus-lake, or; **praviSTaa syaat** = entered, she will be - she might have; **miina vanjula sevitaam** = by fishes, cane-breaks, one which is adorned by; **saritam vaa api** = to river, or, even; **sampraaptaa** = reached.

"Maithili is a fascinated saunterer in woodlands so she might have entered the forest, she is even infatuated with waters, so she might have gone to the fully bloomed lotus-lake, or to the river that is adorned by fishes and cane-breaks. [3-61-15]

[Verse Locator](#)

वित्रासयितु कामा वा लीना स्यात् कानने क्वचित् ॥ ३-६१-१६

जिज्ञासमाना वैदेही त्वाम् माम् च पुरुषर्षभ ।

तस्या हि अन्वेषणे श्रीमन् क्षिप्रम् एव यतावहे ॥ ३-६१-१७

16b, 17. **puruSarSabha** = oh, best one among men; **vaidehii** = Vaidehi; **tvaam ca maam ca** = you, also, me, also; **vi traasayitu kaamaa vaa** = to scare [us,] wishing to, or else; **jiGYaasamaanaa vaa** = interested in knowing [our reaction for her pranks,] or; **kaanane kvacit liinaa** = in forest, somewhere, wrapped up in [squirreled away herself]; **syaat** = she will be; **shriiman** = oh, honourable one; **tasyaa anveSaNe** = her, in searching; **kSipram eva yataavahai** = quickly, thus, we have to endeavour; **hi** = indeed.

"Or, wishing to know our reaction when she scares us with her prank, Maithili might have squirreled away into forest. Oh, honourable brother, let us endeavour quickly to search her. [3-61-16]

[Verse Locator](#)

वनम् सर्वम् विचिनुवो यत्र सा जनक आत्मजा ।
मन्यसे यदि काकुत्स्थ मा स्म शोके मनः कृथाः ॥ ३-६१-१८

18. **kaakutstha** = oh, Kakutstha Rama; **manyase yadi** = you consider, if; **saa janaka aatmajaa** = she, Janaka's, daughter; **yatra** = [to locate] where [she might be]; **sarvam vanam vicinuvaH** = in entirety, forest, let us search; **shoke** = in sadness; **manaH** = heart; **maa sma** = do not, be in; **kR^ithaaH** = do it [engulf.]

"Oh, Rama of Kakutstha, if you consider that we shall search the forest in its entirety to locate where she that Janaka's daughter might be, let us quickly do so. But do not engulf your heart in sadness." Thus Lakshmana advised Rama. [3-61-18]

[Verse Locator](#)

एवम् उक्तः तु सौहार्दात् लक्ष्मणेन समाहितः ।
सह सौमित्रिणा रामो विचेतुम् उपचक्रमे ॥ ३-६१-१९

19. **lakSmaNena** = by Lakshmana; **sau haardaata** = owing to good-heart; **evam uktaH** = this way, who is spoken to; **raamaH** = Rama; **samaahitaH** = self-collectedly [Rama]; **saumitriNaa saha** = Soumitri, with; **vicetum upacakrame** = to search, made headway.

When Lakshmana good-heartedly spoke this way, Rama self-collectedly made a headway for the search of Seetha along with Soumitri. [3-61-19]

[Verse Locator](#)

तौ वनानि गिरीन् चैव सरितः च सरांसि च ।
निखिलेन विचिन्वन्तौ सीताम् दशरथ आत्मजौ ॥ ३-६१-२०

20. **tau** = those two; **dasharatha aatmajau** = Dasharatha's, sons; **vanaani giriin caiva** = forests, mountains, also thus; **saritaH ca saraamsi ca** = rivers, also, lakes, also; **nikhilena** = thoroughly; **siitaam** = for Seetha; **vicinvantau** = started searching.

Those two sons of Dasharatha have started a thorough search for Seetha in forests, on mountains, also thus at rivers and lakes. [3-61-20]

[Verse Locator](#)

तस्य शैलस्य सानूनि शिलाः च शिखराणि च ।
निखिलेन विचिन्वन्तौ न एव ताम् अभिजग्मतुः ॥ ३-६१-२१

21. **tasya shailasya saanuuni** = that, [that mountain where their cottage is there - Chitrakuta,] mountain's, on sides; **shilaaH [guhaaH] ca shikharaaNi ca** = crags, even, peaks, also; **nikhilena** = whole of; **vicinvantau** = on searching; **na eva taam abhi jagmatuH** = not, thus, her, towards, go [found.]

On searching whole of mountainsides of that Mt. Chitrakuta, where their hermitage is there, even in its caves, crags, and mountain peaks they have not found Seetha. [3-61-21]

[Verse Locator](#)

विचित्य सर्वतः शैलम् रामो लक्ष्मणम् अब्रवीत् ।
न इह पश्यामि सौमित्रे वैदेहीम् पर्वते शुभाम् ॥ ३-६१-२२

22. raamaH sarvataH shailam vicitya = Rama, everywhere, on that mountain, on exploring; lakSmaNam abraviit = to Lakshmana, said; saumitre = oh, Soumitri; iha parvate = this, on mountain; shubhaam vaidehiim = auspicious, Vaidehi; na pashyaami = not, I descry.

On exploring everywhere on that mountain Rama said to Lakshmana, "oh, Soumitri, here on this mountain I do not descry auspicious Vaidehi." [3-61-22]

[Verse Locator](#)

ततो दुःख अभिसंतप्तो लक्ष्मणो वाक्यम् अब्रवीत् ।
विचरन् दण्डक अरण्यम् भ्रातरम् दीप्त तेजसम् ॥ ३-६१-२३

23. tataH = then; duHkha abhisantaptaH lakSmaNaH = by anguish, tormented, Lakshmana; daNDaka araNyam vicaran = Dandaka, forest, while roving [searchingly]; diipta tejasam bhraataram = to greatly, resplendent, to brother - Rama; vaakyam abraviit = , sentence, said.

While roving searchingly in Dandaka forest Lakshmana who is tormented by anguish said a sentence to his greatly resplendent brother Rama. [3-61-23]

[Verse Locator](#)

प्राप्स्यसि त्वम् महाप्राज्ञ मैथिलीम् जनक आत्मजाम् ।
यथा विष्णुः महाबाहुः बलिम् बद्ध्वा महीम् इमाम् ॥ ३-६१-२४

24. mahaapraaGYa = oh, insightful [brother]; tvam = you; janaka aatmajaam maithiliim = Janaka's, daughter, Maithili; mahaabaahuH = ambidextrous; viSNuH = Vishnu; balim = emperor Bali; baddhvaa = on fastening [on subjugating]; imaam mahiim = this, earth; yathaa = as with; praapsyasi = you will reacquire.

"Oh, insightful brother, you will reacquire Janaka's daughter Maithili, as Vishnu once subjugated Emperor Bali and reacquired this earth." [3-61-24]

[Verse Locator](#)

एवम् उक्तः तु वीरेण लक्ष्मणेन स राघवः ।
उवाच दीनया वाचा दुःख अभिहत चेतनः ॥ ३-६१-२५

25. viireNa lakSmaNena = by valiant, Lakshmana; evam uktaH tu = thus, addressed, but; saH raaghavaH = he, Raghava; duHkha abhihata cetanaH = by poignance, marred, with thinking; diinayaa vaacaa = with pathetic, words; uvaaca = spoke.

But when the valiant Lakshmana addressed him in that way, Raghava whose thinking is marred by poignance spoke these pathetic words. [3-61-25]

[Verse Locator](#)

वनम् सुविचितम् सर्वम् पद्मिन्यः फुल्ल पंकजाः ।
गिरिः च अयम् महाप्राज्ञ बहु कन्दर निर्झरः ।
न हि पश्यामि वैदेहीम् प्राणेभ्यो अपि गरीयसीम् ॥ ३-६१-२६

27. mahaapraaGYa = oh, sensible [brother]; sarvam vanam su vicitam = entire, forest, clearly, is searched; phulla pankajaaH padminyaH [vicitam] = with blossomed, lotuses, lotus-lakes [are searched]; bahu kandara nirjharaH = with many, caves, rapids; ayam giriH ca = this, mountain, also [searched]; praaNebhyaH api gariiyasiim = by lives, even, loftier than; vaidehiim = at Vaidehi; na pashyaami hi = not, I see, indeed.

"This forest in its entirety, these lotus-lakes with their blossomed lotuses, and this mountain with its many caves and mountain-rapids, all are evidently searched. But, oh, sensible brother, I do not descry Vaidehi who is loftier than my lives." [3-61-27]

एवम् स विलपन् रामः सीता हरण कर्षितः ।

दीनः शोक समाविष्टो मुहूर्तम् विह्वलो अभवत् ॥ ३-६१-२७

28. **siitaa haraNa karshitaH** = by Seetha's, abduction, languishing [appears to be]; **saH raamaH** = he, that Rama; **evam vilapan** = in this way, lamenting; **diinaH** = pitiable; **shoka sam aaviSTaH** = by sadness, besieged; **muhuurtam** = for a moment; **vihvalaH abhavat** = perturbed, he became.

Lamenting in this way Rama languished owing to the abduction of Seetha and became a pitiable one, and while sadness besieging him he is perturbed for a moment. [3-61-28]

[Verse Locator](#)

स विह्वलित सर्व अंगो गत बुद्धिः विचेतनः ।

निषसाद आतुरो दीनो निःश्वस्य अशीतम् आयतम् ॥ ३-६१-२८

29. **vihvalita sarva angaH** = fluttered, all, limbs; **gata buddhiH** = gone [functionless,] faculty; **vi cetanaH** = without, animation [frozen fervour]; **aaturaH** = flustered; **diinaH** = forlorn; **a shiitam** = not, cold [hot, swelteringly]; **aayatam** = lengthy; **niHshvasya** = on suspiring; **saH** = he [such as he is, he]; **niSasaada** = sank down / dejected.

All the limbs of Rama are fluttered, his faculty has become functionless, his fervour is frozen, he is forlorn and flustered, and such as he is he sank down suspiring swelteringly and lengthily. [3-61-29]

[Verse Locator](#)

बहुशः स तु निःश्वस्य रामो राजीव लोचनः ।

हा प्रिये ति विचुक्रोश बहुशो बाष्प गद्गदः ॥ ३-६१-२९

30. **raajiiva locanaH saH raamaH** = lotus, eyed one, he, that Rama; **bahushaH** = repeatedly [or, bahulam = muchly]; **niHshvasya** = suspired; **baaSpa gadgadaH** = by tears, becoming stifle-throated; **haa priye iti** = ha, dear, thus; **bahushaH vi cukrosha** = repeatedly, highly, shrieked.

Suspiring repeatedly he that lotus-eyed Rama shrieked repeatedly and loudly thus as, 'ha, Seetha...' with tears stifling his throat. [3-61-30]

[Verse Locator](#)

तम् सान्त्वयामास ततो लक्ष्मणः प्रिय बान्धवम् ।

बहु प्रकारम् शोक आर्तः प्रश्रितः प्रश्रित अंजलिः ॥ ३-६१-३०

31. **tataH** = then; **priya baandhavam** = loving, kinsfolk [one who has kinsfolk who hold him dear, namely Rama]; **shoka aartaH lakSmaNaH** = by sadness [of Rama,] [who is already] anguished, [such a] Lakshmana; **prashrita** = obediently; **anjaliH** = adjoining palms; **prashritaH** = obedient one - Lakshmana; **bahu prakaaram** = in divers, methods; **tam saantvayaamaasa** = him [at Rama,] started to pacify.

Though Rama has many kinsfolk who hold him dear he is now left with a single one, namely Lakshmana, and that obedient brother Lakshmana who is already anguished for Rama's sadness, then adjoining his palms obediently started to pacify Rama with divers methods. [3-61-31]

[Verse Locator](#)

अनादृत्य तु तत् वाक्यम् लक्ष्मण औष्ठ पुट च्युतम् ।

अपश्यन् ताम् प्रियाम् सीताम् प्राक्रोशत् स पुनः पुनः ॥ ३-६१-३१

32. saH = he that Rama; tu = on his part; lakSmaNa oSTha puTa cyutam = Lakshmana's, lips, cup-like, fallen from; tat vaakyam = that, sentence [word of advise]; an aadR^itya = not, agreeing - disavowing; priyaam taam siitaam = dear, her, that Seetha; a pashyan = not, seeing; punaH punaH = again, again; praa kroshat = stridently, yelled.

But disavowing the word of advice that fell out from the cupped lips of Lakshmana, Rama stridently yelled again and again when his dear Seetha has become unseeable. [3-61-32]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एक षष्ठितमः सर्गः

Thus, this is the 61st chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 61

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 62

Verses converted to UTF-8, Nov 09

Introduction

Rama bewails for Seetha as an ambivert, ambivalent romantic epical hero and asks Lakshmana to return to Ayodhya, as Rama is certain to perish without Seetha. He thinks his agony aloud, weighing pros and cons of his situation.

[Verse Locator](#)

सीताम् अपश्यन् धर्मात्मा शोक उपहत चेतनः ।
विललाप महाबाहू रामः कमल लोचनः ॥ ३-६२-१

1. **dharmaatmaa** = virtue-souled one; **mahaabaahuu** = long armed one; **kamala locanaH** = lotus, eyed one; **raamaH** = Rama; **siitaam a pashyan** = Seetha, not, being able to see; **shoka upahata cetanaH** = anguish, marred, sagacity; **vilalaapa** = bewailed.

In not seeing Seetha that virtue-souled Rama's sagacity is marred by his anguish and he bewailed with his lotus-like eyes that are reddening like a pair of lotuses, raising his long arms. [3-62-1]

Some mms use the word **kaama** in the compound **shoka upahata cetanaH** thus it becomes **kaama upahata cetana** and then it means 'his sagacity is marred by desire for Seetha...' and because of the adjacency of word **dharmaatmaa** 'righteous one...' 'a righteous desire is no sin to desire for...' hence his desire for Seetha is righteous...' Then **mahaabaahuu** denotes that he is wailing raising his long arms, and **kamala locana** is indicative of redness of lotuses, thus his eyes are reddening by his wailing.

[Verse Locator](#)

पश्यन् इव च ताम् सीताम् अपश्यन् मदन अर्दितः ।
उवाच राघवो वाक्यम् विलाप आश्रय दुर्वचम् ॥ ३-६२-२

2. **madana arditaH raaghavaH** = by Love-god, cowed down, Raghava; **taam siitaam** = at her, at Seetha; **a pashyan** = [even if] not, seeing; **pashyan iva** = seeing, as though; **vilaapa aashraya dur vacam** = wail, sheltered [pampered,] badly [inarticulately,] speech [articulacy - because his speech took shelter of wailing he is articulating inarticulately with a speech that is pampered by that wailing instinct; **[ittham** = this way]; **uvaaca vaakyam** = said, words [vented his heart.]

Even if Raghava is not able to see Seetha in his presence he started talking to her in a kind of inarticulate wailing, as wailing pampered his articulacy because his speech took shelter of wailing instinct, and as he is cowed down by Love-god, and thus he started to vent out his heart in this way. [3-62-2]

Here the poet is starting the sixth phase among the ten phases called **manmadha avasthaaH** 'phases of pangs of love,' and this one is called **a + rati** 'non-indulgence, the ambivalence, the ambiversion...' of the romantic hero, in romantic epical poetry.

[Verse Locator](#)

त्वम् अशोकस्य शाखाभिः पुष्प प्रिय तराअ प्रिये ।

अवृणोषि शरीरम् ते मम शोक विवर्धिनी ॥ ३-६२-३

3. **priye** = oh, dear; **tvam** = you are; **puSpa priya taraaa** = by flowers, fascinated, very much; **mama shoka vi vardhinii** = [that which] to me, anguish, highly, amplifying one; **ashokasya shaakhaabhiH** = with Ashoka tree, branches [which are in full bloom]; **te shariiram** = you, body; **aavR^iNoSi** = veiling yourself [now.]

"Flowers fascinate you very much, my dear, hence you veil yourself with the full bloomed branches of Ashoka tree, but that alone is amplifying my anguish because you both have presently became tormentors. [3-62-3]

We may recount the idea reg. Ashoka flowers expressed at 3-60-17.

[Verse Locator](#)

कदली काण्ड सदृशौ कदल्या संवृता उभौ ।

ऊरू पश्यामि ते देवि न असि शक्ता निगूहितुम् ॥ ३-६२-४

4. **devi** = oh, lady; **kadali kaaNDa [sknadha] sadR^ishau** = banana plant's, stalk [trunk,] that likens to; **kadalyaa samvR^itaa** = by banana plants [grove,] lapped in; **te ubhau uuruu** = your, both, thighs; **pashyaami** = I caught sight of; **ni guuhitum** = inside, cover them in; **shaktaa na asi** = possible, not, you are [inapt].

"Maybe, both your thighs liken to the stalks of banana plants, thinking so, now you have lapped them in grovy banana plants, but I can distinguish which is which, thus now I caught sight of them, oh, lady, you are inapt at least to cover them from me. [3-62-4]

[Verse Locator](#)

कर्णिकार वनम् भद्रे हसंती देवि सेवसे ।

अलम् ते परिहासेन मम बाधावहेन वै ॥ ३-६२-५

5. **devi** = oh, lady; **bhadre** = oh, glorious lady; **hasantii** = facetiously; **karNikaara vanam sevase** = Karnikaara [trees with flowers,] in boscage, you glorying in; **mama baadha aavahena [aa vahena]** = to me, worry, bringing, carrying [wafting]; **te parihaasena alam vai** = your, facetiousness, is enough, really.

"Oh, lady, you are facetiously glorying in the boscage of fully bloomed Karnikaara trees which is really wafting worry to me, rather than the fragrance of those flowers oh, glorious lady, enough, enough is this facetiousness of yours. [3-62-5]

[Verse Locator](#)

विशेषेण आश्रमस्थाने हासो अयम् न प्रशस्यते ।

अवगच्छामि ते शीलम् परिहास प्रियम् प्रिये ॥ ३-६२-६

आगच्छ त्वम् विशालाक्षी शून्यो अयम् उटजः तव ।

6, 7a: **visheSeNa** = especially; **aashrama sthaane** = [like] hermitage, in a place; **ayam** = this [sort of]; **haasaH** = raillery; **na prashasyate** = not, merited; **priye** = oh, dear; **te** = your; **parihaasa priyam shiilam** = humour, loving, disposition; **avagacChaami** = I am aware of [state of mind, your humour]; **vishaalaakshii** = oh, wide-eyed one; **tvam** = you; **aagacCha** = come on; **tava ayam uTajaH shuunyaH** = your, this, cottage, is empty.

"I am aware of your humour, lady, and I know that you are jocose, but in a place like hermitage unmerited is this sort of raillery, even if it is good-natured. Hence, you come back, oh, wide-eyed one, your cottage is empty. [3-62-6, 7a]

Be it a cottage or a palace, minus a housewife, it cannot be called a 'home' na gR^iham gR^iha iti aahuH gR^ihiNii gR^iham ucyate | gR^iham tu gR^ihiNii hiinam araNyam sadR^ishamatam || Maha Bharata, 12-144-6; bhaaryaahiinam gR^ihasthasya shuunyam eva gR^iham bhavet | 'a house is a house when housewife is there, otherwise it amounts to a forest...' 'a house to the householder is a void, if the housewife is not there..'

[Verse Locator](#)

सु व्यक्तम् राक्षैः सीता भक्षिता वा हता अपि वा ॥ ३-६२-७
न हि सा विलपंतम् माम् उपसम्प्रैति लक्ष्मण ।

7b, 8a. lakshmaNa = oh, Lakshmana; siitaa = Seetha; su vyaktam = very, evidently; raakshaiH = by demons; bhakshिताa vaa = gorged up, either; hR^िताa api vaa = abducted, perhaps, or; saa = she; vilapantam maam = whiny, at me; na = not; upasampraiti [upa sam pra eti = to nearby, well, easily, coming] = returning; hi = indeed.

"Oh, Lakshmana, very evidently demons have either gorged up Seetha, or perhaps abducted her, because she is not returning to me who am whiny indeed for her. [3-62-7b, 8a]

[Verse Locator](#)

एतानि मृग यूधानि स अश्रु नेत्राणि लक्ष्मण ॥ ३-६२-८
शंशन्ति इव हि मे देवीम् भक्षिताम् रजनीचरैः ।

8b, 9a. lakshmaNa = oh, Lakshmana; sa ashru netraaNi = those that are - with, with tears, eyes - with tearful eyes; etaani mR^iga yuudhaani = these, deer, mobs of; me deviim = my, lady is; rajaniicaraiH = by nightwalkers; bhakshिताam = gluttonised; shamshanti iva hi = explaining, as if, indeed.

"Indeed these teary-eyed mobs of deer look as if to explain that nightwalkers have gluttonised my lady. [3-62-8b, 9a]

[Verse Locator](#)

हा मम आर्ये क्व याता असि हा साध्वि वर वर्णिनि ॥ ३-६२-९
हा स कामा अद्य कैकेयी देवि मे अद्य भविष्यति ।

8b, 9a. haa = ha; mama aarye = my, graceful one; adya = now; kva yaataa asi = to where, strayed, have you; haa saadhvi = ha, chastely lady; vara varNini = oh, best, complexioned one; haa = ha; me = my; devi kaikeyii = lady [queen mother, dowager,] Kaikeyi; sa kaama = with [fulfilled,] ambition; adya bhaviSyati = now, she will be.

"Ha! My graceful lady, to where you have strayed now... Ha! Chastely and best complexioned lady, now the ambition of my queen mother Kaikeyi will be fulfilled, as I breath my last owing to your straying... [3-62-8b, 9a]

[Verse Locator](#)

सीताया सह निर्यातो विना सीताम् उपागतः ॥ ३-६२-१०
कथम् नाम प्रवेक्ष्यामि शून्यम् अन्तः पुरम् मम ।

9b, 10a. siitaayaa saha nir yaataH = with Seetha, along, out, I came - to exile; vinaa siitaam upa aagataH = without, Seetha, towards, arriving - go back to Ayodhya; shuunyam = empty; mama antaH puram = my, inside, palace [palace-chambers]; katham = how; naama = [in all but] name; pravekshyaami = enter [step in.]

"I have come to forests with Seetha and have to go back to Ayodhya without Seetha. How, in all but name, can I step into an oblivion called my palace-chambers? [3-62-9b, 10a]

[Verse Locator](#)

निर्वीर्य इति लोको माम् निर्दयः च इति वक्ष्यति ॥ ३-६२-११

कातरत्वम् प्रकाशम् हि सीता अपनयनेन मे ।

10b, 11a. lokaH maam = populace, of me; nir viirya iti = [a person] without, vigour, thus as; nir dayaH ca = without, pity, also; iti vakshyati = thus, they say [denounce]; siitaa apaa nayanena = in Seetha's, away, leading - regarding abduction; me = my; kaataratvam = timidity [ineptitude]; prakaasham hi = will be self-evident, indeed.

"People will denounce me as a vigourless and pitiless person, and my ineptitude will indeed be self-evident, for Seetha is led away from me by some tactical being... [3-62-10b, 11a]

[Verse Locator](#)

निवृत्त वन वासः च जनकम् मिथिल अधिपम् ॥ ३-६२-१२

कुशलम् परिपृच्छन्तम् कथम् शक्षे निरीक्षितुम् ।

11b, 12a. nivR^itta vana vaasaH ca = on completing, forest, living, also; kushalam paripR^icChantam = wellbeing [of all,] one who asks after [me]; mithila adhipam = Mithila's, king; janakam = to Janaka; niriikshitum = to gaze at [have the face]; katham shakshe = how, I am capable [how can I stand.]

"When the king of Mithila Janaka asks after the wellbeing of all the three of us after the completion of forest living, how do I have the face to stand him? [3-62-11b, 12a]

[Verse Locator](#)

विदेह रजो नूनम् माम् दृष्ट्वा विरहितम् तया ॥ ३-६२-१३

सुता विनाश संतप्तो मोहस्य वशम् एष्यति ।

12b, 13a. videha rajaH = Videha's, king; tayaa virahitam = her [Seetha,] without; maam dR^iSTvaa = me, on seeing; sutaa vinaasha santaptaH = daughter, by perishing, distraught; mohasya vasham eSyati = of perplexity, preponderance, goes under; nuunam = it is definite.

"On seeing me without Seetha the king of Videha will be distraught by the perishing of his daughter, and he defiantly goes under the preponderance of perplexity... [3-62-12b, 13a]

[Verse Locator](#)

अथवा न गमिष्यामि पुरीम् भरत पालितम् ॥ ३-६२-१४

स्वर्गो अपि हि तया हीनः शून्य एव मतो मम ।

13b, 14a. athavaa = instead; bharata paalitam puriim = by Bharata, ruled, to city [Ayodhya]; na gamiSyaami = not, I prefer to go; tayaa hiinaH = her, without; svargaH api = heaven, even; mama = to me; shuunya eva hi = void, thus, indeed; mataH = [is my] belief.

"Instead, I prefer not to go to the city Ayodhya that is ruled by Bharata, because it must be comforting to one and all under his rulership, but not to me as Seetha will not be with me... else if, that end of my life occurs now and if I were to go to heaven, even that heaven will be a void to me without her... I believe so... [3-62-13b, 14a]

[Verse Locator](#)

तत् माम् उत्सृज्य हि वने गच्छ अयोध्या पुरीम् शुभाम् ॥ ३-६२-१५

न तु अहम् ताम् विना सीताम् जीवेयम् हि कथंचन ।

14b, 15a. tat = hence; maam vane utsR^ijya = me, in forest, forsaking; shubhaam ayodhyaa puriim gacCha = to auspicious, city, to Ayoidhya, [you Lakshmana] you go

back; **aham tu** = I, on my part; **taam siitaam vinaa** = her, that Seetha, without; **kathamcana** = in anyway; **na jiiveyam hi** = not, I live on, isn't it.

"Hence, Lakshmana, you go back to that auspicious city Ayodhya forsaking me in forests, because I have no existence without Seetha, isn't it! [3-62-14b, 15a]

[Verse Locator](#)

गाढम् आश्लिष्य भरतो वाच्यो मत् वचनात् त्वया ॥ ३-६२-१६

अनुज्ञातो असि रामेण पालय इति वसुंधराम् ।

15b, 16a. **bharataH gaaDham aashliSy**a = Bharata, [on your] tightly, hugging [him]; **mat vacanaat tvayaa** = my, according to word, by you; **vaacyaH** = is tellable - Bharata is to be said this; **vasundharaam paalaya iti** = the earth, you reign, thus; **raameNa anuGYaataH asi** = by Rama, authorised, you are.

"On tightly hugging Bharata you shall tell him these words as I have said, 'Rama authorises you to reign the earth...' [3-62-16]

[Verse Locator](#)

अंबा च मम कैकेयी सुमित्रा च त्वया विभो ॥ ३-६२-१७

कौसल्या च यथा न्यायम् अभिवाद्या मम अज्ञया ।

रक्षणीया प्रयत्नेन भवता सा उक्त कारिणा ॥ ३-६२-१८

17b, 18. **vibho** = oh, efficacious Lakshmana; **mama ambaa** = my, mother; **kaikeyii sumitraa ca kausalyaa ca** = Kaikeyi, Sumitra, also, Kausalya, also; **tvayaa** = by you; **mama aGYayaa** = by my, order; **yathaa nyaayam** = as per, justification [justifiably]; **abhivaadyaa** = you on revering them; you tell them my good bye; **ukta kaariNaa** = one who does whatever said to him - by Rama, namely Lakshmana; such a you are you say; **bhavataa** = by you; **prayatnena** = effortfully; **saa** = she [Kausalya]; **rakshaNiiyaa** = is to be protected.

"Oh, efficacious Lakshmana, on revering my mothers Kaika, Sumitra, and Kausalya justifiably you tell them my good bye, and you as the one who effectuates whatever is assigned to you, you have to effortfully protect my mother Kausalya by doing whatever she says. [3-62-17b, 18]

[Verse Locator](#)

सीतायाः च विनाशो अयम् मम च अमित्र सूदन ।

विस्तरेण जनन्या विनिवेद्य त्वया भवेत् ॥ ३-६२-१९

19. **a mitra suudana** = un, friendly, subjugator of; **siitaayaaH ca** = Seetha's, also; **mama ca** = mine, also; **ayam** = this; **vinaashaH** = perish; **tvayaa** = by you; **jananyaa** = to mothers; **vistareNa** = in detail; **vi nivedya** = clearly, be informed; **bhavet** = it shall be.

"Oh, the subjugator of unfriendly, Lakshmana... you shall clearly inform in detail about this perish of Seetha, also that of mine, to our mothers. [3-62-19]

[Verse Locator](#)

इति विलपति राघवो तु दीनो

वनम् उपगम्य तया विना सु केश्या ।

भय विकल मुखः तु लक्ष्मणो अपि

व्यथित मना भृशम् आतुरो बभूव ॥ ३-६२-२०

20. **diinaH** = dejected one; **raaghavaH** = Raghava; **vanam upagamyaa** = forest, on nearing [searchingly he neared every corner of forest]; **su keshyaa** = with good, tresses - lady with best

hair-locks; **tayaa vinaa** = her, without - missing from him; **iti vilapati** = thus, bewailing; **lakshmaNaH api** = Lakshmana, even; **bhaya vi kala mukhaH** = by fear, without, lustre, faced [whey-faced]; **vyathita manaa** = frantic, hearted; **bhR^isham aaturaH babhuuva** = highly, overwrought, he became.

Thus Raghava, the dejected, neared every corner of the forest in his search, and bewailed because that lady with best plaits, Seetha, is not found and missing from him. Even Lakshmana became whey-faced, frantic-hearted, highly overwrought, by the fear of uncertainty looming large on them. [3-62-20]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे द्वि षष्टितमः सर्गः

Thus, this is the 62nd chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 62

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 63 Verses converted to UTF-8, Nov 09

Introduction

Rama laments while searching for Seetha and reminiscing over his past, which was spent happily with Seetha. Rama and Lakshmana search for her at riversides of Godavari but she is unseen there. Though Lakshmana continuously encourages Rama for a thorough search without submitting to mere anguish, Rama sinks into his own anguish.

[Verse Locator](#)

स राज पुत्र प्रिया विहीनः
शोकेन मोहेन च पीड्यमानः ।
विषादयन् भ्रातरम् आर्त रूपो
भूयो विषादमप्रविवेश तीव्रम् ॥ ३-६३-१

1. priyaa vihiinaH = ladylove, without; saH raaja putra = he, king's, son, Rama; shokena = by agony; mohena ca = by anguish, even; piiDyamaanaH = being distressed; aarta ruupaH = anxious, in mien; bhraataram = brother Lakshmana; viSaadayan = despairing him; bhuuyaH = again; tiivram viSaadam pravivesha = dire, desperation, drifted into.

That prince Rama whom agony and anguish are distressing has become anxious in his mien, and he again drifted into a dire desperation while despairing his brother Lakshmana. [3-63-1]

[Verse Locator](#)

स लक्ष्मणम् शोक वश अभिपन्नम्
शोके निमग्नो विपुले तु रामः ।
उवाच वाक्यम् व्यसनानुरूपम्
उष्णम् विनिःश्वस्य रुदन् स शोकम् ॥ ३-६३-२

2. vipule shoke nimagnaH tu = in chasmal, sorrow, sunken, but; saH raamaH = he, Rama; sa shokam rudan = with, sorrow, wailing; shoka vasha abhipannam = sorrow, control, obtained - one who has gone under the control of sorrow; lakshmaNam = to Lakshmana; uSNam vi niHshvasya = scorchingly, severely, suspiring; vyasana anuruupam = to [Rama's] sensitivity, seemly; vaakyam uvaaca = sentence, spoke.

Rama who is sunken in a chasmal sorrow spoke this sentence while wailing sorrowfully, suspiring severely and scorchingly, and which sentence is seemly to his sensitivity, to Lakshmana who is already under the sway of sorrow. [3-63-2]

[Verse Locator](#)

न मत् विधो दुष्कृत कर्म कारी
मन्ये द्वितीयो अस्ति वसुंधरायाम् ।
शोक अनुशोको हि परंपराया
माम् एति भिन्दन् हृदयम् मनः च ॥ ३-६३-३

3. **vasundharaayaam** = on earth; **mat vidhaH** = my, kind of; **duSkR^ita** = wrong deed [blameworthy]; **karma kaarii** = deed, [wrong] doer; **dvitiyaH** = second one [another one]; **na asti manye** = not, is there, I deem; **shoka anu shokaH** = woe, followed, by woe; **paramparaayaa** = in seriation; **hR^idayam** = heart; **manaH ca** = mind, even; **bhinda maam eti** = to burst, me, getting at; **hi** = indeed.

"I am second to none among the blameworthy wrongdoers on this earth, thus I deem, and indeed woe followed by woe are getting at me in seriation to burst my heart and mind... [3-63-3]

[Verse Locator](#)

पूर्वम् मया नूनम् अभीप्सितानि
पापानि कर्माणि असत्कृत् कृतानि ।
तत्र अयम् अद्य पतितो विपाको
दुःखेन दुःखम् यद् अहम् विशामि ॥ ३-६३-४

4. **maya** = by me; **puurvam** = earlier [in previous births]; **nuunam** = definitely; **abhiipsitaani** = desirably; **paapaani karmaaNi** = damnable, deeds; **asatkR^it** = habitually; **kR^itaani** = [might be] done [committed]; **tatra** = in that [matter]; **adya ayam** = now, that [result of impious deeds]; **vi paakaH** = very much, ripened; **patitaH** = fallen; **yat** = by which; **aham** = I am; **duHkhena duHkham** = after misery, misery; **vishaami** = entering into.

"I might have definitely, habitually, and desirably committed damnable deeds in my previous births, and now the result of those impious deeds is very much ripened and has fallen on me, whereby I am entering misery after misery... [3-63-4]

As with the accrual of merit by good deeds, sin also accrues with impious or sinful acts **anena janmaantara kR^ita paapa anuruupam phalam bhavati iti arthaH** - **strii parvaaNi** - **nuunam vyapakR^itam puurveShu janmaasu** | **yena maam duHkhabhaageShu dhaataa karmasu yuktkavaan** - **mahaa bhaarata** - **dk** and this ripens and bechances at a later time in the shape of misfortune.

[Verse Locator](#)

राज्य प्रणाशः स्व जनैः वियोगः
पितुर् विनाशो जननी वियोगः ।
सर्वानि मे लक्ष्मण शोक वेगम्
आपूरयन्ति प्रविचिन्तितानि ॥ ३-६३-५

5. **lakshmaNa** = oh, Lakshmana; **raajya praNaashaH** = kingdom, deprived; **sva janaiH viyogaH** = own, from people, departed; **pituH vinaashaH** = father, demised; **jananii viyogaH** = mother, detached from; **sarvaani** = all these; **pra vi cintitaani** = very, deeply, those that are thought over; **me shoka vegam aapuurayanti** = my; agony, haste of, [they are] replenishing.

"I am deprived of the kingdom, departed from my own people, mainly Seetha, my father departed and I am detached from my mother, and Lakshmana, when all these setbacks are very deeply thought over they are replenishing the haste of my agony... [3-63-5]

[Verse Locator](#)

सर्वम् तु दुःखम् मम लक्ष्मण इदम्
शान्तम् शरीरे वनम् एतय क्लेशम् ।
सीता वियोगात् पुनर् अपि उदीर्णम्
काष्ठैः इव अग्निः सहसा प्रदीप्तः ॥ ३-६३-६

6. lakshmaNa = oh, Lakshmana; idam sarvam duHkham = this, all, sadness; [shuunyam] vanam etya = [uninhibited,] to forest, on coming; shariire shaantam = physically, [there is some] peace; siitaa viyogaat = by Seetha's, dissociation; kaaSTaiH sahasaa pradiiptaH agniH iva = by firewood [fuel,] in a flash, flaring up, fire, as with; puna api klesham udiirNam = again, even, misery, is upshot.

"All this sadness of mine has silenced physically and there is some peace on coming to these desolate forests, in association of Seetha, but with the dissociation of Seetha misery is again upshot, as with fire which flares up in a flash when fuel is added... [3-63-6]

[Verse Locator](#)

सा नूनम् आर्या मम राक्षसेन हि
अभ्याहता खम् समुपेत्य भीरुः ।
अपस्वरम् सु स्वर विप्रलापा
भयेन विक्रन्दितवति अभीक्ष्णम् ॥ ३-६३-७

7. mama = my; bhiiruH = meek lady; saa aaryaa = she that, noblewoman; raakshasena abhi aahR^itaa = by demon, [might be] abducted; hi = indeed; kham samupetya = sky, on reaching; su svara vi pralaapaa = with a good, voice, she who chit-chats - converses; bhayena = by fear; abhiikshNam = with a highly; apa svaram = with bad, with tune [untunefully]; vikranditavati = she [must have] shouted; nuunam = it is definite.

"My noblewoman might be abducted by a demon, and on reaching the sky that lady who converses with a sweet voice might have wept a lot fearfully, and it is definite that she must have shouted a lot, untunefully... [3-63-7]

[Verse Locator](#)

तौ लोहितस्य प्रिय दर्शनस्य
सदा उचितौ उत्तम चंदनस्य ।
वृत्तौ स्तनौ शोणित पंक दिग्धौ
नूनम् प्रियाया मम न अभिभात ॥ ३-६३-८

8. lohitasya = reddish [sandal-paste]; priya darshanasya = pleasant, for a look [sandal-paste]; uttama candanasya = for best, [red] sandalwood paste; sadaa ucitau = always, deserve [to bedaub]; vR^ittau = roundish; mama priyaayaaH = my, ladylove's; tau = those two; stanau = breasts; nuunam = definitely; shoNita panka digdhau = blood, mud of, bedaubed; na abhibhaata = not, shining forth.

"Those two roundish bosoms of my ladylove which always deserved the application of pleasantly looking red-sandalwood's paste might definitely be unshiny, as they might be bedaubed with muddy blood when they are extricated from her body for devouring. [3-63-8]

[Verse Locator](#)

तत् श्लक्ष्ण सु व्यक्त मृदु प्रलापम्
तस्या मुखम् कुंचित केश भारम् ।

रक्षो वशम् नूनम् उपगताया
न भ्राजते राहु मुखे यथा इंदुः ॥ ३-६३-९

9. rakshaH vasham upagataayaa = demon's, repression, went into; tasyaa [mukham] = her, [face]; shlakshNa = sweet; su vyakta = very, clear; mR^idu = softish; pralaapam = talkative; kuncita kesha bhaaram = plaited, hair, lumped together; tat mukham = the same, visage; raahu mukhe induH yathaa = in Raahu [eclipsing planet,] in the mouth of [Rahu,] moon, as with; na bhraajate nuunam = not, shiny, definitely.

"She has a sweet, softish, and very clear talkativeness on her lips. That visage with such lips is crowned with a hairdo with hair lumped together and plaited, such as her visage is, it must have become unshiny on her going into the repression of demon, as with an unshiny moon when repressed in the mouth of eclipsing planet Raahu, it is definite... [3-63-9]

[Verse Locator](#)

ताम् हार पाशस्य सदा उचित अंतम्
ग्रीवाम् प्रियाया मम सु व्रताया ।
रक्षांसि नूनम् परिपीतवन्ति
शून्ये हि भित्वा रुधिर अशनानि ॥ ३-६३-१०

10. sadaa = always; haara paashasya = necklaces, chains [wears]; ucita = worthy; antam = at contours; su vrataayaa = of strait, laced one; mama priyaayaa = my, ladylove's; taam griivaam = that, neck; rudhira ashanaani rakshaamsi = blood, eaters [thirsty,] demons; shuunye = in a secluded [place]; bhitvaa = on mangling; nuunam = definitely; pari piitavanti = completely, drank up [her blood.]

"The contours of the neck of that strait-laced ladylove of mine are always worthy for necklaces and chain-wears. The bloodthirsty demons would have indeed mangled that neck in a secluded place and they might have drunk her blood, it is definite... [3-63-10]

[Verse Locator](#)

मया विहीना विजने वने या
रक्षोभिः आहत्य विकृष्यमाणा ।
नूनम् विनादम् कुररि इव दीना
सा मुक्तवती आयत कान्त नेत्रा ॥ ३-६३-११

11. yaa = who [Seetha]; vi jane vane = without, people [uninhabited,] in forest; mayaa vihiinaa = me, without [when I was away]; saa = she [such as she is]; aayata kaanta netraa = broad, bright, eyed one; rakshobhiH aahR^itya = by demons, abducted; vi kR^iSyamaaNaa = while forcibly, hauled; diinaa kurari iva = piteous, she-dove, like; vi naadam = rough, sound [discordantly]; muktavatii = released [shrieked out]; nuunam = definitely.

"While I was away from her in this uninhibited forest demons would have forcibly hauled her up when they are abducting that lady with broad-bright eyes, and she would have discordantly shrieked out like a piteous she-dove, it is definite... [3-63-11]

[Verse Locator](#)

अस्मिन् मया सार्थम् उदार शीला
शिला तले पूर्वम् उपोपविष्टा ।
कान्त स्मिता लक्ष्मण जात हासा
त्वाम् आह सीता बहु वाक्य जातम् ॥ ३-६३-१२

12. lakshmaNa = oh, Lakshmana; udaara shiilaa = well, mannered one - Seetha; kaanta smitaa = with a bright, smile; siitaa = Seetha; asmin = in here; shilaa tale = stone, on surface; mayaa saartham = with me, along with; puurvam = once; upopaviSTaa [upa upa viSTaa] = sat very closely; jaata haasaa = birthed, smiles [with all smiles]; tvaam = you; bahu vaakya jaatam = many, words, set of [verbosely]; aaha = spoke.

"Sitting very close to me on this stone's surface, oh, Lakshmana, she that well-mannered Seetha with bright smiles was speaking to you verbosely with all smiles... [3-63-12]

He is recollecting his romantic dalliances with Seetha at the riverside of Godavari. asmin 'in here, hereabouts which now is devoid of Seetha, she used to playfully tease me in our swimming sports in this River Godavari...' maya saartham where maya sa artham 'I thought I was winning... but, she who is used to have an upper hand... hence, then I became secondary...' udaara shiilaa 'well-mannered' Seetha... for she did not bother me for such a frolicking when we were in Ayodhya, and she with all her mannerliness maintained a distance from me, as there were her father-in-law, mother-in-laws in Ayodhya, but here only two of us who are with ourselves, and we rejoiced freely...' shilaa tale upa upa viSTaa 'on the surface of any stone wherever I wanted to gain a foothold after straining myself in swim-games, she used to reach and sit on each and every acclivitous stone, prior to my reaching it, and she used to spatter water on my face, to continue more swimming... but, I was really fatigued...' then she is one jaata haasaa 'in whom laughter took birth...she used to burst out peals of laughter... that declare me as a defeated one...' And then tvaam bahu vaakya jaata aaha 'she used talk to you a lot, with lots of words, as you are in the habit of always extolling me, and she was saying to you... 'you two are mightier than the mighty, but I am a woman, you two are males and can hunt the cruellest animals, but I am woman, a rabbit in the kitchen... but, see how I defeated your almighty brother...' and the like...'

'A very interesting and linguistically important case of a prepositional verb is provided by the verses [that contain] upopaviSTa... upa vish... originally must have meant 'to sit near'. In course of time, the idea of closeness or proximity was lost and it came to be used in the sense of sitting only. Now when the idea of nearness or proximity had to be expressed one more upa was prefixed to it. Thus, we see how tautological tendencies were influencing Sanskrit in the very hoary past. The Ramayana upopaviSTa has its parallel n Hindi paas baiThnaa [where] baiThnaa is upa veshana which itself means to sit near upa= paas. But still paas is used with baiThnaa...' The Ramayana, A Linguistic Study, Pt. Satya Vrat. And to supplement Panditji's above saying, even in English this is evident and Oxford in saying meaning for proximity, says 'sat in close proximity to them' where 'proximity' itself is one upa and 'close' is another upa... Thus tautology is same everywhere.

[Verse Locator](#)

गोदावरी इयाम् सरिताम् वरिष्ठा
प्रिया प्रियाया मम नित्य कालम् ।
अपि अत्र गच्छेत् इति चिंतयामि
न एकाकिनी याति हि सा कदाचित् ॥ ३-६३-१३

13. saritaam variSTaa = among rivers, best; iyaam godaavari = this, Godavari is; mama priyaayaaH = to my, ladylove; nitya kaalam = all, time; priyaa = cherished [river]; atra gacChet api = thereunto, gone, she would have; iti cintayaami = thus, I think; saa ekaakinii = she, lonely; kadaacit na yaati hi = anytime, not, goes, indeed.

"Among rivers this Godavari is the best and it is an all the time cherished river to my ladylove, and I think she would have gone thereunto. But, at anytime she did not go there, singly... [3-63-13]

[Verse Locator](#)

पद्म आनना पद्म पलाश नेत्रा
पद्मानि वा आनेतुम् अभिप्रयाता ।
तत् अपि अयुक्तम् न हि सा कद्चित्
मया विना गच्छति पंकजानि ॥ ३-६३-१४

14. padma aananaa = lotus, faced; padma palaasha netraa = lotus, petal, eyed Seetha; padmaani aanetum = lotuses, to bring; abhi pra yaataa = towards, well [straightly,]

gone; **vaa** = or; **tat api** = that, even [thought, idea itself]; **a yuktam** = not, congruous; **saa kaddacit** = she, ever; **mayaa vinaa** = me, without; **pankajaani na gacChati hi** = for lotuses, not, she goes, indeed.

"Or, that lotus-faced, lotus-petal eyed Seetha has gone straight to bring lotuses! Nay, that idea itself is incongruous, for she never goes to get lotuses, indeed without me... [3-63-14]

[Verse Locator](#)

कामम् तु इदम् पुष्पित वृक्ष सण्डम्
नाना विधैः पक्षि गणैः उपेतम् ।
वनम् प्रयाता नु तत् अपि अयुक्तम्
एकाकिनी सा अति बिभेति भीरुः ॥ ३-६३-१५

15. **kaamam tu** = voluntarily, but; **puSpita vR^iksha saNDam** = flowered, trees, stand of; **naanaa vidhaiH pakshi gaNaiH upetam** = divers, kinds of, birds, flights, having; **idam vanam prayaataa nu** = this, thicket, went to, really; **tat api a yuktam** = that, even, not, congruent; **bhiiruH** = [as a] timid one; **saa ekaakinii ati bibheti** = she, in solitude, much, scared - to go alone.

"But has she really gone to this stand of thicket which is with flowered trees and with birds of divers kind! Nay, that thought also is incongruent, because she as a timid one is much scared of solitude... [3-63-15]

[Verse Locator](#)

आदित्य भो लोक कृत अकृत ज्ञः
लोकस्य सत्य अनृत कर्म साक्षिन् ।
मम प्रिया सा क्व गता हता वा
शंसव मे शोक हतस्य सर्वम् ॥ ३-६३-१६

16. **loka** = world's; **krR^ita a kR^ita** = performed, not, performed [deeds]; **GYaH** = knower of; **lokasya** = of world; **satya an R^ita karma saakshin** = truth, un, truth [good and bad,] deeds, witnesser; **bho aaditya** = oh, Sun; **mama priyaa** = my, ladylove; **saa** = she; **kva gataa** = where, gone [strolled]; **hR^itaa vaa** = stolen, or; **shoka hatasya** = by woe, writhing [such as I am]; **sarvam me shamsava** = all, to me, you tell.

"Oh, Sun, you are the knower of performed and unperformed deeds in the world, a witnesser of good and bad deeds in the world, tell me, who am woefully writhing, to where my ladylove strolled, or is she stolen... [3-63-16]

[Verse Locator](#)

लोकेषु सर्वेषु न नास्ति किञ्चित्
यत् ते न नित्यम् विदितम् भवेत् तत् ।
शंसस्व वयोः कुल शालिनीम् ताम्
मृता हता वा पथि वर्तते वा ॥ ३-६३-१७

17. **vayoH** = oh, Air; **sarveSu lokeSu** = in all, worlds [wheresoever]; **yat** = which [whichsoever]; **nityam** = at all times [whensoever]; **te** = to you; **na viditam** = not, known; **na bhavet** = not, will be [cannot possibly become]; **tat** = that [whatsoever]; **kimcit na asti** = in the least, not, is there [how can that exist, whencesoever]; **kula shaaliniim** = of noble heritage, a lady; **taam** = of her; **shamsasva** = you tell; **hR^itaa** = stolen; **mR^itaa vaa** = slain, or; **pathi vartate vaa** = from path, strayed, or.

"Oh, Air, whatsoever is there in the world, wheresoever it might be, or whensoever it might have happened, and whichsoever it might be, and whencesoever it might exist, that cannot possibly be unknown to you. Hence, tell me of the lady from noble heritage... is she stolen, or slain, or strayed her steps..." Thus Rama begged of the Eternals for locating Seetha. [3-63-17]

[Verse Locator](#)

इति इव तम् शोक विधेय देहम्
रामम् विसंज्ञम् विलपंतम् एव ।
उवाच सौमित्रिः अदीन सत्त्वः
न्याये स्थितः काल युतम् च वाक्यम् ॥ ३-६३-१८

18. **iti iva** = thus, this way; **shoka vidheya deham** = by anguish, subordinated [routed by,] with physique; **vi sanGYam** = without, sensation; **evam** = that way; **vilapantam** = bewailing; **tam** = to him; **raamam** = to Rama; **saumitriH** = Soumitri; **a diina sattvaH** = not, dispirited, in courage; **nyaaye sthitaH** = in justice, standing [justifiably]; **kaala yutam ca** = time, oriented [timely,] also; **vaakyam uvaaca** = sentence, spoke [suggested.]

To such a Rama whose physique is routed by his anguish in this way and who is insensately bewailing in that way, Soumitri whose courage is un-dispirited gave a justifiable and timely suggestion. [3-63-18]

[Verse Locator](#)

शोकम् विमुंच आर्य धृतिम् भजस्व
सह उत्साहता च अस्तु विमार्गणे अस्याः ।
उत्साहवन्तो हि नरा न लोके
सीदन्ति कर्मसु अति दुष्करेषु ॥ ३-६३-१९

19. **aarya** = oh, noble [brother]; **shokam vimunca** = anguish, release [banish]; **dhR^itim bhajasva** = fortitude, brace yourself; **asyaaH vimaargaNe** = in her, searching; **saha utsaahataa ca astu** = with, spiritedness, also, be there; **loke** = in world; **utsaahavantaH naraaH** = spirited, men; **ati duSkareSu** = [even though they are] highly, impracticable; **karmasu** = in enterprises; **na siidanti** = not, the sink [backslide]; **hi** = indeed.

"Oh, noble brother, banish that anguish and brace yourself with fortitude, and let you be with spiritedness in her searching... indeed, there is no backsliding for spirited men in their enterprises in this world, even though the enterprises are highly impracticable..." [3-63-19]

Lack of fortitude and spiritedness will sink anyone in a chasmal self-centred subjective grief. **anena dhairya utsaahau shokam apanudya kaarya saadhakau iti suucitam - tathaa ca bhaatate - droNa parvaaNi - abhimanyu vadhe dharma putram prati vyaasaH - shocato hi mahaa raaja hi adhame abhivartate | tasmaat shokam parityajya shreyase prayated budhaH | praharSham abhimaanam ca cintayet | evam GYaatvaa sthiro bhuutvaa jahi ariin dhairyam aapnuhi | dk** Thus Vyaasa advises Dharmaraja to have fortitude and courage when he was sinking under the grief for the merciless killing of lonesome Abhimanyu, the son of Arjuna, in Maha Bharata war.

[Verse Locator](#)

इति इव सौमित्रिम् उदग्र पौरुषम्
ब्रुवन्तम् आर्तो रघु वंश वर्धनः ।
न चिंतयामास धृतिम् विमुक्तवान्
पुनः च दुःखम् महत् अभ्युपागमत् ॥ ३-६३-२०

20. **aartaH** = who is anguished; **raghu vamsha vardhanaH** = Raghu's, lineage, enhancer of [Rama]; **iti iva bruvantam** = thus, in this way, about him who is speaking so; **udagra**

pauruSam = one with towering, bravery,, saumitrim = of Soumitri; **na cintayaamaasa** = not, gave heed to; **dhR^itim vimuktavaan** = fortitude, he who castaway; **punaH ca** = again, also; **mahat duHkham abhyupaagamat** = great [inexplicable,] anguish, he encountered with.

When Soumitri of towering bravery is speaking this way, Rama, the enhancer of Raghu's lineage, gave no heed to it, and since he castaway his fortitude he again encountered an inexplicable anguish. [3-63-20]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रि षष्टितमः सर्गः

Thus, this is the 63rd chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 63

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 64 Verses converted to UTF-8, Nov 09

Introduction

Rama finds Seetha's flowers and footprints, followed by heavy footprints of some male massive demon. On detailed probing there appear some more ruins of a combat between two warriors. Concluding that Seetha is definitely abducted by a massive demon, Rama wants to countermove the universe, even by waging a war with gods.

[Verse Locator](#)

स दीनो दीनया वाचा लक्ष्मणम् वाक्यम् अब्रवीत् ।
शीघ्रम् लक्ष्मण जानीहि गत्वा गोदावरीम् नदीम् ॥ ३-६४-१
अपि गोदावरीम् सीता पद्मानि आनयितुम् गता ।

1, 2a. saH = he [such as he is]; diinaH = a pitiable one; diinayaa vaacaa = with pitiable, voice; lakSmaNam = to Lakshmana; vaakyam abraviit = sentence, said; lakSmaNa = oh, Lakshmana; shiighram godaavariim nadiim gatvaa = quickly, to Godavari, river, on going to; siitaa = Seetha; padmaani aanayitum = lotuses, to fetch; godaavariim = to Godavari; api gataa = whether, gone there; jaaniihi = you know - find out.

A pitiable one, such as he is, he spoke to Lakshmana in a pitiable voice, "Lakshmana, go quickly to River Godavari and find out whether Seetha has gone to Godavari to fetch lotuses..." [3-64-1, 2a]

[Verse Locator](#)

एवम् उक्तः तु रामेण लक्ष्मणः पुनः एव हि ॥ ३-६४-२
नदीम् गोदावरीम् रम्याम् जगाम लघु विक्रमः ।

2b, 3a. raameNa evam uktaH = by Rama, thus, one who is said; laghu vikramaH = in briskness, becoming valiant one - quickening his pace; lakSmaNaH = Lakshmana; ramyaam godaavariim nadiim = to charming, Godavari, to river; punaH eva hi = again, thus, indeed; jagaama = went to.

When Rama said thus to him Lakshmana again went to the charming River Godavari quickening his pace. [3-64-2b, 3a]

[Verse Locator](#)

ताम् लक्ष्मणः तीर्थवतीम् विचित्वा रामम् अब्रवीत् ॥ ३-६४-३
नैनाम् पश्यामि तीर्थेषु क्रोशतो न शृणोति मे ।

3b, 4a. lakSmaNaH = Lakshmana; tiirtha vatiim = she which has many declivities, ghats; taam = her [Godavari]; vicitvaa = having searched; raamam abraviit = to Rama, said; enaam = her - Seetha; tiirthesu = at declivities, ghats; na pashyaami = not, I am

seeing; **me kroshataH** = by me, [even if] I shouted; [**saa** = she, Seetha]; **na shR^iNoti** = not, hearing [she is not replying]

Searching at many declivities which River Godavari has on its banks Lakshmana said to Rama, "I do not espy her at ghats, declivities of riverbanks, and she is not replying though I shouted for her. [3-64-3b, 4a]

[Verse Locator](#)

कम् नु सा देशम् आपन्ना वैदेही क्लेश नाशिनी ॥ ३-६४-४
न हि तम् वेद्मि वै राम यत्र सा तनु मध्यमा ।

4b, 5a. **raama** = oh, Rama; **klesha naashinii** = nervousness, neutraliser of; **saa vaidehii** = she, that Vaidehi; **kam [vaa] deshama** = to which, [or,] place; **aapannaa nu** = she reached, in fact; **saa** = she; **tanu madhyamaa** = body, slender [frailty]; **yatra** = where [she is]; **tam [desham] na vedmi** = that [place,] not, I am [not able to] know of - beyond my knowledge; **hi** = really.

"In fact, oh, Rama, to which place she that neutraliser of nervousness, namely Vaidehi, has got round to, or where that frailty is, that place is really incomprehensible to me... [3-64-4b, 5a]

[Verse Locator](#)

लक्ष्मणस्य वचः श्रुत्वा दीनः संताप मोहितः ॥ ३-६४-५
रामः समभिचक्राम स्वयम् गोदावरीम् नदीम् ।
स ताम् उपस्थितो रामः क्व सीते इति एवम् अब्रवीत् ॥ ३-६४-६

5b, 6. **raamaH** = Rama; **lakSmaNasya vacaH shrutvaa** = Lakshmana's, words, on listening; **diinaH** = despaired; **santaapa mohitaH** = by anguish, stupefied; **svayam** = personally; **godaavariim nadiim** = to Godavari, river; **sam abhi cakraama** = straight, towards, went to; **saH raamaH** = he, Rama; **taam** = her [river]; **upa sthitaH** = nearby, staying; **siite kva** = Seetha, where [are you]; **iti evam abraviit** = thus, that way, said [shouted.]

Rama who is already stupefied by anguish is now despaired on listening Lakshmana's words and he personally went straight to River Godavari, and staying nearby that river Rama shouted in this way, "Seetha... where are you?" [3-64-5b, 6]

[Verse Locator](#)

भूतानि राक्षसेन्द्रेण वध अर्हेण हताम् अपि ।
न ताम् शशंसू रामाय तथा गोदावरी नदी ॥ ३-६४-७

7. **vadha arheNa** = to be eliminated, who deserves to be; **raakSasa indreNa** = by demons, chief; **taam** = of her; **hR^itaam iti** = abducted, thus as; **bhuutaani** = creatures [that were already asked]; **tathaa** = likewise; **api godaavarii nadii** = even [now,] Godavari, river [which is being asked]; **raamaaya na shashamsuu** = to Rama, not, informed.

The forest creatures which were asked earlier have not said to Rama that a deservedly destructible demagogue of demons has divested him of Seetha, likewise now River Godavari which is now being asked has not informed Rama about Seetha. [3-64-7]

[Verse Locator](#)

ततः प्रचोदिता भूतैः शंस च अस्मै प्रियाम् इति ।
न च सा हि अवदत् सीताम् पृष्टा रामेण शोचता ॥ ३-६४-८

8. **tataH** = then; **shocataa raameNa pR^iSTaa** = by woeful, Rama, she who is asked; **saa** = she [Godavari]; **priyaam asmai shamsa ca iti** = about ladylove, to him, inform, also, thus [tell Rama the fact of Seetha's abduction]; **[iti** = thus]; **bhuutaiH pracoditaa** = by [all georgic] beings, [though] impelled; **saa** = she [Godavari]; **siitaam** = about Seetha; **na avadat** = not, said.

Though the woeful Rama has asked her, and even though all the georgic beings impelled her to inform Rama the fact about his ladylove, River Godavari then remained mouthless about Seetha. [3-64-8]

[Verse Locator](#)

रावणस्य च तत् रूपम् कर्माणि च दुरात्मनः ।
ध्यात्वा भयात् तु वैदेहीम् सा नदी न शशंस ह ॥ ३-६४-९

9. **saa nadii** = she, that river; **duraatmanaH raavaNasya** = of malefic-minded one, of Ravana; **tat ruupam** = that, form; **karmaaNi ca** = his manoeuvres, also; **dhyaatvaa** = recalling; **bhayaat tu** = owing to fear; **vaidehiim** = about Vaidehi; **na shashamsa ha** = not, informed, indeed.

She that River Godavari has not informed Rama about Vaidehi just out of fear on recalling the mien and manoeuvres of malefic-minded Ravana, lest Ravana may drain her away. [3-64-9]

[Verse Locator](#)

निराशः तु तया नद्या सीताया दर्शने कृतः ।
उवाच रामः सौमित्रिम् सीता दर्शन कर्षितः ॥ ३-६४-१०

10. **siitaa a darshana karshitaH** = Seetha, in not, appearance, who is run-down; **raamaH** = such Rama; **tayaa nadyaa tu** = by her, by that river, on her part; **siitaayaa** = of Seetha; **darshane** = regarding getting a glimpse of her; **nir aashaH kR^itaH** = without, hope, rendered as; **saumitrim uvaaca** = to Soumitri, spoke.

Rama who is already in a rundown condition owing to the non-appearance of Seetha, is further rendered as a hopeless being by River Godavari in the matter of his catching a glimpse of Seetha, and such a Rama spoke to Soumitri. [3-64-10]

[Verse Locator](#)

एषा गोदावरी सौम्य किञ्चन् न प्रतिभाषते ।
किम् नु लक्ष्मण वक्ष्यामि समेत्य जनकम् वचः ॥ ३-६४-११
मातरम् चैव वैदेह्या विना ताम् अहम् अप्रियम् ।

11, 12a. **saumya** = oh, kind Lakshmana; **eSaa godaavaraii** = this, Godavari; **kimcan na prati bhaaSate** = anything, not, in turn, talking - replying; **lakSmaNa** = oh, Lakshmana; **vaidehyaa vinaa** = Vaidehi, without; **aham** = I; **janakam sametya** = king Janaka, on meeting; **maataram caiva** = mother [Vaidehi's mother-in-law, Kausalya,] also thus; **a priyam** = not, pleasant [word]; **[taam** = to them]; **kim nu** = what, really; **vacaH** = word; **vakSyami** = I have to say.

"Oh, kind Lakshmana, this Godavari is talking to me anything but a reply. In the absence of Vaidehi, oh Lakshmana, really what is that unpleasant word I have to say to Vaidehi's father king Janaka, also thus to Vaidehi's mother-in-law and my mother Kausalya, when I meet them! [3-64-11, 12a]

[Verse Locator](#)

या मे राज्य विहीनस्य वने वन्येन जीवतः ॥ ३-६४-१२
सर्वम् व्यपनयत् शोकम् वैदेही क्व नु सा गता ।

12b, 13a: **raajya vihiinasya** = kingdom, one who is destitute of; **vane vanyena jiivataH** = in forests, on forest produce, surviving; **me sarvam shokam** = my, all, anguish; **yaa vaidehii** = which, Vaidehi; **vyapanayat** = led away [who is a remover]; **saa kva gataa nu** = she, to where, went to, really.

"Which Vaidehi is the remover of all my sadness who am a destitute of kingdom and surviving in forests on forest produce, such as she is, where has she gone, really! [3-64-12b, 13a]

[Verse Locator](#)

ज्ञाति वर्ग विहीनस्य राज पुत्रीम् अपश्यतः ॥ ३-६४-१३
मन्ये दीर्घा भविष्यन्ति रात्रयो मम जाग्रतः ।

13b, 14a. GYaati varga vihiinasya = relative, folk, without [though distanced from]; raaja putriim a pashyataH = king's, daughter, not, seen; jaagrataH = awaking [while becoming sleepless]; mama raatrayaH = to me, nights; diirghaaH bhaviSyanti manye = lengthy, they will become, I think.

"Though I am distanced from my relatives I deemed that princess Seetha alone would be an evermore relative of mine. But now when that princess alone is unseen I deem that my sleepless nights would be lengthy. [3-64-13b, 14a]

[Verse Locator](#)

मंदाकिनीम् जनस्थानम् इमम् प्रस्रवणम् गिरिम् ॥ ३-६४-१४
सर्वाणि अनुचरिष्यामि यदि सीता हि लभ्यते ।

14b, 15a: mandaakiniim janasthaanam = Godavari, Janasthaana; imam = this; pravaNam girim = with many, rapids, mountain; sarvaani = all [places]; anu cariSyaami = in tow [of Seetha,] I wish to ramble - I will search; yadi siitaa hi labhyate = if [perhaps,] Seetha, indeed, available.

"I will search all these places of Godavari, Janasthaana and this mountain with many rapids, perhaps Seetha may be available somewhere. [3-64-14b, 15a]

River Mandakini is River Ganga and here River Godavari is said as Ganga as there are five Ganga-s panca gangaa Cauvery, Tungabhadra, Krishna Veni, Gautami [namely Godavari,] Bhaagiirathi. in Southern India and these are held sacred on par with River Ganga.

[Verse Locator](#)

एते महा मृगा वीर माम् ईक्षन्ते पुनः पुनः ॥ ३-६४-१५
वक्तु कामा इह हि मे इंगितानि अनुपलक्षये ।

15b, 16a. viira = oh, brave one; ete mahaa mR^igaa = all these, burly, animals; punaH punaH [muhurmuhuH] maam iikshante = again, again, me, they are seeing; ingitaani anupalakshaye = [when their] body language, on gauging by; me vaktu kaama iha hi = to me, to say [something,] they desire, now - as it were.

"Now all these burly animals are repeatedly looking at me as though to speak to me, oh, brave Lakshmana, this I reckon with their body language as it were. [3-64-15b, 16a]

[Verse Locator](#)

तान् तु दृष्ट्वा नरव्याघ्र राघवः प्रत्युवाच ह ॥ ३-६४-१६
क्व सीत इति निरीक्षन् वै बाष्प संरुद्धया गिरा ।

16b, 17a. naravyaaghra raaghavaH = tigerly-man, Raghava; taan = them - animals; dR^iSTvaa = on seeing; baaSpa samruddhayaa giraa vai = with tears, stifled, voice, indeed; niriikshan = gazing at them; siita kva = Seetha, where is; iti = thus; prati uvaaca ha = to them, asked, at once.

But on seeing them pryingly that tigerly-man Raghava has indeed asked them at once with a voice stifled with tears, "where is Seetha?" [3-64-16b, 17a]

[Verse Locator](#)

एवम् उक्ता नरेन्द्रेण ते मृगाः सहसा उत्थिता ॥ ३-६४-१७

दक्षिण अभिमुखाः सर्वे दर्शयन्तो नभः स्थलम् ।

मैथिली ह्रियमाणा सा दिशम् याम् अभ्यपद्यत ॥ ३-६४-१८

तेन मार्गेण गच्छन्तो निरीक्षन्तो नराधिपम् ।

17b, 18, 19a. narendreNa = by king the best - Rama; evam uktaaH = thus, said to [asked]; te mR^igaaH sahasaa utthitaa = those, animals, in a trice, rose to their feet; sarve dakshiNa abhi mukhaaH = all of them, south, towards, faced - keeping snouts; nabhaH sthalam darshayantaH = sky, plane, while showing [with snouts]; hriyamaaNaa = one who is being abducted; saa maithilii = she, that Maithili; yam disham abhyapadyata = in which, direction, she chanced to go; tena maargeNa gacChantaH = by that, path, while going; naraadhipam = at lord of people - Rama; niriikshante = they looked [back and stared.]

When that best king has asked, those animals rose to their feet in a trice and facing themselves southward showed skyward with their snouts. And while running in the direction in which Maithili is taken away they are stopping to look back at that lord of people, Rama. Thus they are repeatedly running, stopping and staring at Rama. [3-64-17b, 18, 19a]

[Verse Locator](#)

येन मार्गम् च भूमिम् च निरीक्षन्ते स्म ते मृगाः ॥ ३-६४-१९

पुनः नदन्तो गच्छन्ति लक्ष्मणेन उपलक्षिताः ।

19b, 20a. te mR^igaaH = those, animals; yena = by which [reason]; maargam ca = [southerly] course, also; bhuumim ca = [southerly] terrain, also; niriikshantaH sma = peering at [Rama,] they are; punaH nadantaH gacChanti = again, clamorously, going [adopting the very same southerly course]; lakshmaNena upalakshitaaH = by Lakshmana, [that reason is] ascertained.

By which reason those animals are going in a southerly course on a southerly terrain, and stopping to peer at Rama, and again clamorously adopting the very same southerly course, Lakshmana ascertained that reason. [3-64-19b, 20a]

[Verse Locator](#)

तेषाम् वचन सर्वस्वम् लक्षयामास च इङ्गितम् ॥ ३-६४-२०

उवाच लक्ष्मणो धीमान् ज्येष्ठम् भ्रातरम् आर्तवत् ।

20b, 21a. dhiimaan lakshmaNaH = imaginative, Lakshmana; teSaam vacana sarvasvam = their, sentence [language,] essence [lingua franca]; ingitam ca = body language [lingua persona,] even; lakshayaamaasa = started to notice; aarta vat = striver, as a; jyeSTham bhraataram uvaaca = to elder, brother, he spoke.

On noticing the lingua franca and even the lingua persona of those animals, that imaginative Lakshmana spoke to his elder brother, alike a striver striving hard for some information. [3-64-20b, 21a]

[Verse Locator](#)

क्व सीत इति त्वया पृष्टा यथा इमे सहसा उत्थिताः ॥ ३-६४-२१

दर्शयन्ति क्षितिम् चैव दक्षिणाम् च दिशम् मृगाः ।

सधु गच्छावहे देव दिशम् एताम् च नैर्ऋतीम् ॥ ३-६४-२२

यदि तस्य आगमः कश्चित् आर्या वा सा अथ लक्ष्यते ।

21a, 22, 23a. deva = oh godly brother; ime mR^igaaH = these, animals; kva siita iti = where is, Seetha, thus; tvayaa pR^iSTaa = by you, when asked; sahasaa uthitaaH = quickly,

rose up; **kshitim caiva** = ground [track,] also thus; **dakshiNaam disham ca** = southern, direction, also; **yathaa** = as to how; **darshayanti** = they are showing; gauging by it; **etaam nairR^itiim disham** = this one, south-west, towards quarter; **sadhu gacChaavahe** = for sure, we may go; **kashchit aagamaH** = some, information; **yadi tasya [syaat]** = whether, about her, [if available, we get it]; **atha** = or else; **saa aaryaa vaa lakshyate** = she, noble lady, either, may be seen.

"Oh, godly brother, when you have asked these animals, 'where is Seetha,' they quickly rose to their feet, and as to how they are showing the track on the ground and the southern direction as well, thereby we may, for sure, go south-westward to know whether there is some information about her, or else, even that noble lady herself may be available there..." [3-64-21a, 22, 23a]

[Verse Locator](#)

बाढम् इति एव काकुत्स्थः प्रस्थितो दक्षिणाम् दिशम् ॥ ३-६४-२३

लक्ष्मण अनुगत श्रीमान् वीक्ष्यमाणो वसुन्धराम् ।

23b, 24a. **shriimaan kaakutsthaH** = illustrious, Kakutstha Rama; **baaDham iti eva** = yes, thus, that way [on saying]; **lakshmaNa anugata** = Lakshmana, followed by; **vasundharaam viikshyamaaNaH** = earth, while seeing [scrutinising]; **dakshiNaam disham prasthitaH** = towards southern, direction, he sallied forth.

On saying "Yes!" to Lakshmana that illustrious Rama of Kakutstha sallied forth to southern direction followed by Lakshmana, scrutinising the earth on his walkway. [3-64-23b, 24a]

[Verse Locator](#)

एवम् संभाषमाणौ तौ अन्योन्यम् भ्रातरौ उभौ ॥ ३-६४-२४

वसुन्धरायाम् पतित पुष्प मार्गम् अपश्यताम् ।

24b, 25a. **evam anyonyam sambhaaSamaaNau** = in this way, one-to-one, while conversing; **tau ubhau bhraatarau** = those, two, brothers; **vasundharaayaam** = on ground; **patita puSpa maargam** = fallen, flowers, walkway - a walkway bestrewn with flowers; **apashyataam** = they have seen.

Those two brothers who are proceeding while discussing among themselves have seen the walkway bestrewn with flowers fallen from a person. [3-64-24b, 25a]

[Verse Locator](#)

पुष्प वृष्टिम् निपतिताम् दृष्ट्वा रामो मही तले ॥ ३-६४-२५

उवाच लक्ष्मणम् वीरो दुःखितो दुःखितम् वचः ।

25b, 26a. **viiraH raamaH** = valiant, Rama; **mahii tale** = on earth's, surface; **nipatitaam** = fallen down; **puSpa vR^iSTim dR^iSTvaa** = flower, drizzle, on seeing; **duHkhitaH** = anguished one; **duHkhitam lakSmaNam** = to [equally] anguished, Lakshmana; **vacaH uvaaca** = [this] word, said.

That valiant Rama who is anguished to see the drizzle of flowers fallen on the surface of earth spoke this word to Lakshmana who is equally anguished. [3-64-25b, 26a]

[Verse Locator](#)

अभिजानामि पुष्पाणि तानि इमानि इह लक्ष्मण ॥ ३-६४-२६

अपिनद्धानि वैदेह्या मया दत्तानि कानने ।

26b, 27a. **lakSmaNa** = oh, Lakshmana; **iha** = here [fallen on walkway]; **taani** = them; **imaani** = these; **puSpaaNi abhijaanaami** = flowers, I recognise; **kaanane mayaa dattaani** = in forest, by me, given - these flowers; **vaidehyaa** = by Vaidehi; **apinaddhaani** = tied -tucked in her bun.

"I recognise these flowers that are fallen here, oh, Lakshmana. In forest I gave them to Vaidehi and she tucked these very flowers in her bun. [3-64-26b, 27a]

[Verse Locator](#)

मन्ये सूर्यः च वायुः च मेदिनी च यशशिविनि ॥ ३-६४-२७
अभिरक्षन्ति पुष्पाणि प्रकुर्वन्तो मम प्रियम् ।

27b, 28a. suuryaH ca vaayuH ca = sun, also, air, also; yashashivini medinii ca = glorious one, earth, also; mama priyam prakurvantaH = to me, obliging, by doing - proffering a helping hand; puSpaaNi abhi rakshanti = flowers, they are carefully safeguarding; manye = I deem so.

"These flowers are carefully safeguarded by the sun, as they are unwithered yet, by air as they are unswept by it, and by the glorious earth, as they are unspoilt by that, thus I deem that these naturals, sun, air, and earth are really proffering a helping hand to me. [3-64-27b, 28a]

[Verse Locator](#)

एवम् उक्त्वा महाबाहुः लक्ष्मणम् पुरुषर्षभम् ॥ ३-६४-२८
उवाच रामो धर्मात्मा गिरिम् प्रसवण आकुलम् ।

28b, 29a. mahaabaahuH dharmaatmaa raamaH = dextrous, virtue-souled one, Rama; puruSa rSabham lakSmaNam = best of men, to Lakshmana; evam uktvaa = thus, on saying; prasavaNa aakulam = one that is with rapids, uproarious; girim uvaaca = to mountain, spoke [asked.]

On saying thus to best one among men Lakshmana, that virtue-souled and dextrous Rama asked the mountain that is uproarious with rapids. [3-64-28b, 29a]

[Verse Locator](#)

कच्चित् क्षिति भृताम् नाथ दृष्टा सर्वाङ्ग सुंदरीम् ॥ ३-६४-२९
रामा रम्ये वनोद् देशे मया विरहिता त्वया ।

29b, 30a. kshiti bhR^itaam naatha = earth, among bolstered ones, lord [oh, lordly mountain / oh, king]; ramye = in beautiful; vanaat deshe = wood, lands; maya = by me; virahitaa = without [left out, foregone] sarva anga sundariim = all, limbs, beauteous one; raamaa = a beauty; tvayaa kaccit dR^iTaa = by you, somehow, is seen.

"Oh, lord among the earth-bolstered mountains, have you somehow seen a beauty by all her limbs, foregone by me in beautiful woodlands?" [3-64-29b, 30a]

This question contains a reply to Rama in a sort of jugglery of words / parsing as in - able was I ere I saw Elba. kshiti bhR^itaam naatha 'of earth, among bolsterers, lord; oh, lordly bolsterer of earth, oh, king Rama; tvayaa virahitaa 'by you, foregone...' maya dR^iTaa iti kaschit, kaschit= kaama pravedane ' by me, seen...'

Reply of mountain to Rama:"Oh, lordly bolsterer of earth, lord Rama, I have somehow seen a beauty by all her limbs, foregone by you in beautiful woodlands.'

When the question itself becomes an answer it is citra alankaara and the mountain gave that reply in an echo of Rama's verbiage. Rama takes this as a mere echo of the mountain, but not a clear reply, and thus angering at it he wants to splinter it down, as said in next lines.

[Verse Locator](#)

क्रुद्धो अब्रवीत् गिरिम् तत्र सिंहः क्षुद्र मृगम् यथा ॥ ३-६४-३०
ताम् हेम वर्णाम् हेम अङ्गीम् सीताम् दर्शय पर्वत ।
यावत् सानूनि सर्वाणि न ते विध्वंसयामि अहम् ॥ ३-६४-३१

30b, 31a. **tatra** = therein [the matter of unanswered question]; **simhaH kSudra mR^igam yathaa** = [like a] lion, with a puny, animal, as with; **girim** = to mountain; **kruddhaH abraviit** = becoming enraged, he spoke; **parvata** = oh, mountain; **aham** = I; **te** = your; **sarvaaNi saanuuni** = all, apices; **yaavat** = sooner than - before; **na vidhvamsayaami** = not, going to devastate apiece; **taam hema varNaam** = her, golden, tinged; **hema angiim** = golden, limbed; **siitaam darshaya** = Seetha, you show.

Because his question is unanswered he is enraged as with a lion enraging at a puny animal, and then he spoke to the mountain, "show me that golden tinged, golden limbed Seetha, oh, mountain, no sooner than I devastate all your apices, apiece..." [3-64-30b, 31]

[Verse Locator](#)

एवम् उक्तः तु रामेण पर्वतो मैथिलीम् प्रति ।
दर्शयन् इव ताम् सीताम् न दर्शयत राघवे ॥ ३-६४-३२

32. **raameNa** = by Rama; **maithiliim prati** = Maithili, about; **evam uktaH** = in that way, which is spoken to; **parvataH** = mountain; **taam darshayan iva** = her, revealing, as though - by its echo; **raaghava** = to Raghava; **siitaam na darshayata** = Seetha, not, revealed.

When Rama spoke to the mountain in this way, that mountain echoed as if it is revealing Seetha, but actually it has not revealed Seetha to Raghava. [3-64-32]

When the mountain replied echoing the same words of Rama, Rama deemed it silent on other account of Seetha, but just said 'I have seen Seetha...' Hence, that mountain said anything but a proper indication, thus it has dishonoured Rama - Maheshvara Tiirtha. The mountain appeared to have said something but kept mum on other details - Govindaraja. In either way it silent on other details for fear of later time atrocity of Ravana, thereby Rama wanted to subject it to his arrows atrocity, now itself.

[Verse Locator](#)

ततो दाशरथी राम उवाच शिलोच्चयम् ।
मम बाण अग्नि निर्दग्धो भस्मी भूतो भविष्यसि ॥ ३-६४-३३
असेव्यः सततम् चैव निस्तृण द्रुम पल्लवः ।

33, 34a: **tataH daasharathii raama** = then, Dasharatha's, Rama; **shila uccayam uvaaca** = to mountain, hefty one, said to; **mama baaNa agni nirdagdhaH** = to my, arrow's, inferno, completely burnt; **bhasmii bhuutaH** = ashes, on becoming [pared down]; **satatam** = ever; **a sevyaaH** = not, adorable [unworthy to animals or trees, a meritless mountain]; **niS** = devoid of; **tR^iNa druma pallavaH** = grass, tree, tender-leafs; **bhaviSyasi** = you will become.

Then Rama of Dasharatha said to the hefty mountain, "When the infernos of my arrows will burn you down completely and when you will be pared down ashes, you shall be grassless, treeless and tender-leafless, and thus you become a meritless mountain... hence, show Seetha before becoming so... [3-64-33, 34a]

[Verse Locator](#)

इमाम् वा सरितम् च अद्य शोषयिष्यामि लक्ष्मण ॥ ३-६४-३४
यदि न आख्याति मे सीताम् अद्य चन्द्र निभ आननाम् ।

34b, 35b. **lakSmaNa** = oh, Lakshmana; **candra nibha aananaam** = moon, shine, faced; **siitaam** = of Seetha; **adya** = now; **me na aakhyaati yadi** = to me, not, going to tell, if; **adya imaam saritam vaa** = now, this one, river [Godavari,] even; **shoSaiSyami** = I will dry up.

"Lakshmana, if this River Godavari is not going to tell me immediately about that moonshine-faced Seetha, now I will dry her up... [3-64-34b, 35a]

[Verse Locator](#)

एवम् प्ररुषितो रामो दिधक्षन् इव चक्षुषा ॥ ३-६४-३५

ददर्श भूमौ निष्क्रान्तम् राक्षसस्य पदम् महत् ।

त्रस्तया राम काङ्क्षिण्याः प्रधावन्त्या इतः ततः ॥ ३-६४-३६

राक्षसेन अनुवृत्तया वैदेह्या च पादानि तु ।

35b, 36, 37a. **evam pra ruSitaH** = this way, one who is highly, infuriated; **cakSuSaa didhakSan iva** = with eyes, to burn down, as though; **raamaH** = Rama; **bhuumau** = on ground; **niS kraantam** = heavily, trodden; **raakSasasya mahat padam** = demon's, gigantic, foot [footprint]; **[atha** = then]; **trastayaa** = one who was fearful; **raama kaa~NkshiNyaaH** = Rama, desirous of [his arrival]; **itaH tataH** = here, there; **pra dhaavantyaa** = one who ran helter-skelter; **raakshasena anuvR^ittayaa** = by demon, she who is followed; **vaidehyaa paadaani ca** = Vaidehi's, footprints, also; **dadarsha** = he has seen.

This way when Rama is highly infuriated and who appeared to burn down anything just with his eyes, then he has seen on the ground gigantic footprints of a demon, and the footprints of Vaidehi, who appeared to have run fearfully here and there in a helter-skelter manner expecting the arrival of Rama, and which footprints are heavily trodden by a demon who followed her. [3-64-35b, 36, 37a]

[Verse Locator](#)

स समीक्ष्य परिक्रान्तम् सीताया राक्षसस्य च ॥ ३-६४-३७

भंगम् धनुः च तूणी च विकीर्णाम् बहुधा रथम् ।

संभ्रांत हृदयो रामः शशंस भ्रातरम् प्रियम् ॥ ३-६४-३८

37b, 38. **saH raamaH** = he, Rama; **siitaayaa raakSasasya ca** = Seetha's, demon's [footprints,] also; **parikraantam** = overly trodden - ground by way of footprints; **bhangam dhanuH ca** = broken, bow, also; **tuuNii ca** = quivers, also; **bahudhaa vikiirNaam ratham** = variously, strewn, chariot; **samiikSyaa** = on scrutinising; **sambhraanta hR^idayaH** = baffled, hearted - Rama; **priyam bhraataram shashamsa** = to dear, brother, informed.

On scrutinising the overly trodden footprints of Seetha and the demon, and a broken bow, broken quiver, and broken and variously bestrewn chariot also, then Rama became baffle-hearted and said to his dear brother Lakshmana. [3-64-37b, 38]

[Verse Locator](#)

पश्य लक्ष्मण वैदेह्याः कीर्णाम् कनक बिन्दवः ।

भूषणानाम् हि सौमित्रे माल्यानि विविधानि च ॥ ३-६४-३९

39. **saumitre lakSmaNa** = oh, son of Sumitra, oh, Lakshmana; **pashya** = see; **vaidehyaaH bhuuSaNaanaam kanaka bindavaH** = Vaidehi's, of jewellery, golden, beads; **kiirNaam [shiirNaam] hi** = strewn around [dropped down] indeed; **vididhaani maalyaani ca** = many, [bits of] garlands, also - have fallen.

"See Lakshmana, many beads of jewellery and many bits of garlands of Vaidehi have indeed fallen down, and oh, Soumitri, they are strewn around... [3-64-39]

[Verse Locator](#)

तप्त बिन्दु निकाशैः च चित्रैः क्षतज बिन्दुभिः ।

आवृतम् पश्य सौमित्रे सर्वतो धरणी तलम् ॥ ३-६४-४०

40. **saumitre** = oh, Soumitri; **tapta bindu nikaashaiH ca** = molten [golden,] droplets, equal in shine, also; **citraiH kSataja bindubhiH** = variedly [big and small,] blood, with drops; **sarvataH** = everywhere; **aavR^itam** = enclosed [interspersed]; **dharaNii talam** = earth's, surface; **pashya** = you see.

"Also the surface of the earth is everywhere interspersed with big and small blood drops that are akin to golden droplets, you see them Saumitri... [3-64-40]

[Verse Locator](#)

मन्ये लक्ष्मण वैदेही राक्षसैः काम रूपिभिः ।
भित्त्वा भित्त्वा विभक्ता वा भक्षिता वा भविष्यति ॥ ३-६४-४१

40. lakSmaNa = oh, Lakshmana; vaidehii = Vaidehi; kaama ruupibhiH raakSasaiH = by wish, guise-changers, by demons; bhittvaa bhittvaa = ripping, riving; vibhaktaa vaa = divided [into poieces,] or; bhakSitaa vaa = gluttonised, or; bhaviSyati = she will be [she would have been]; manye = I think.

"I think Lakshmana, guise changing demons would have ripped and rived Vaidehi, or divided her into pieces, or they might have gluttonised her. [3-64-41]

[Verse Locator](#)

तस्या निमित्तम् वैदेह्या द्वयोः विवदमानयोः ।
बभूव युद्धम् सौमित्रे घोरम् राक्षसयोः इह ॥ ३-६४-४२

42. saumitre = oh, Soumitri; tasyaaH vaidehyaaH nimittam = for her, of Vaidehi, on account of; vivada maanayoH = those who are clashing for her; dvayoH = among two of them; raakSasayoH = between two demons; iha ghoram yuddham babhuuva = here, a deadly, clash, occurred.

"A deadly clash has occurred here, Soumitri, while two demons were clashing between themselves on account of Vaidehi... [3-64-42]

[Verse Locator](#)

मुक्ता मणि चितम् च इदम् तपनीय विभूषितम् ।
धरण्याम् पतितम् सौम्य कस्य भग्नम् महत् धनुः ॥ ३-६४-४३
राक्षसानाम् इदम् वस्त सुराणाम् अधवा अपि ।

43, 44a. saumya = oh, gentle Lakshmana; kasya = someone's; idam = this; muktaa maNi citam = pearls, gems, studded; ramaNiiya vibhuuSitam = beautifully, decorated; mahat dhanuH = great, bow; bhagnam = on becoming fragmented; dharaNyaam patitam = on earth[battlefield,] fallen; vasta = oh, dear boy Lakshmana; idam = this; raakshasaanaam = [perhaps belongs] to demons; adhavaa api = else, or; suraaNaam = of gods.

"Oh, gentle Lakshmana, studded with pearls and gems this great bow of someone is beautifully decorated, but it is fragmented and fallen to earth. Oh, dear boy, Lakshmana, this bow may perhaps belong to demons, or else to gods... [3-64-43, 44a]

[Verse Locator](#)

तरुण आदित्य संकाशम् वैदूर्य गुलिका चितम् ॥ ३-६४-४४
विशीर्णम् पतितम् भूमौ कवचम् कस्य कांचनम् ।

44b, 45a. taruNa aaditya sankasham = young [rising,] sun, similar in shine; vaiduurya gulikaa citam = lapis gems, beads, studded; kaancanam = golden one; kasya = somebody's; vishiirNam kavacam = splintered, armour; bhuumau patitam = on earth, fallen.

"Studded with lapis gem beads this golden armour of someone is similar to the rising sun in its shine, but it is splintered and fallen to earth... [3-64-44b, 45a]

[Verse Locator](#)

छत्रम् शत शलाकम् च दिव्य माल्य उपशोभितम् ॥ ३-६४-४५

भग्न दण्डम् इदम् कस्य भूमौ सौम्य निपातितम् ।

45b, 46a. **saumya** = oh, gentle Lakshmana; **shata shalaakam** = having hundred, spokes; **divya maalya upashobhitam** = divine, festoons, embellished with; **bhagna daNDam** = wrecked, central-shaft; **idam Chatram** = this, regal-parasol; **kasya** = someone's; **bhuumau** = on to earth; **nipaaititam** = it is felled down.

"This hundred-spoked regal-parasol of someone is embellished with divine festoons, but oh, gentle Lakshmana, its central-shaft is wrecked and it is felled to earth... [3-64-45b, 46a]

[Verse Locator](#)

कान्चन उरः छदाः च इमे पिशाच वदनाः खराः ॥ ३-६४-४६

भीम रूपा महाकायाः कस्य वा निहता रणे ।

46b, 47a. **kaancana uraH ChadaaH ca** = golden, chest, covered with coverings [breastplates,] also; **pishaaca vadanaaH** = ghost, faced; **bhiima ruupaaH** = macabre, in form; **mahaa kaayaaH** = massive, in frame; **raNe nihataa** = in war, hewed down; **ime kharaaH** = these, mules; **kasya** = whose; **vaa** = either.

"These ghost-faced mules with golden breastplates are macabre in form and massive in frame, but they are hewed down in war, whose are they, either... [3-64-46b, 47a]

[Verse Locator](#)

दीप्त पावक संकाशो द्युतिमान् समर ध्वजः ॥ ३-६४-४७

अपविद्धः च भग्नः च कस्य सांग्रामिको रथः ।

47b, 48a. **diipta paavaka samkaashaH** = flaring, fire, similar in shine; **dyutimaan** = irradiant one; **samara dhvajaH** = war, pennon [having]; **kasya vaa** = somebody's; **saamgraamikaH** = one used in combat / combatant's; **rathaH** = chariot; **bhagnaH ca** = is broken, as well; **apa viddhaH ca** = down, battered, also.

"Somebody's combat-chariot is irradiant and similar in shine to the flaring fire with a war-pennon, but it is broken and battered down, as well... [3-64-47b, 48a]

[Verse Locator](#)

रथ अक्ष मात्रा विशिखाः तपनीय विभूषणाः ॥ ३-६४-४८

कस्य इमे निहता बाणाः प्रकीर्णा घोर दर्शनः ।

48b, 49a. **ratha akSa maatraa** = chariot's, axle / crossbar, as much as; **vi shikhaaH** = without [shred,] arrowheads / having very sharp arrowheads; **tapaniyya vibhuuSaNaah** = in gold, decorated; **ni hataa** = down, hit [shredded down by Jataayu]; **ime** = these; **baaNaah** = arrows; **ghora darshanaH** = frightful, for sight; **kasya** = somebody's; **pra kiirNaa** = manifoldly, are strewn around;

"These frightful looking arrows of somebody are gilded and they are as much as a chariot's axle in their thickness, but their arrowheads are shred and they are manifoldly shredded and strewn around... [3-64-48, 49a]

The sizes of Ravana's arrows are calculated differently. This ratha aksha maatra is taken as the length of chariot's wheel and thus it is said four-hundred inches or some 33 feet, which is unacceptable to some as Ravana did not travel in his chariot with a mega body. In another way aksha is taken as the 'eye of axle...' Then the diameter of his arrow is said, 'as thick as an axle...' Some others said the size of arrow is eighty-four inches according to shilpa shastra 'science of chariot making...' taking this 'eye of axle' into consideration.

[Verse Locator](#)

शरावरौ शरैः पूर्णौ विध्वस्तौ पश्य लक्ष्मण ॥ ३-६४-४९

प्रतोद अभीशु हस्तो अयम् कस्य वा सारथिः हतः ।

49b, 50a. lakshmaNa = oh, Lakshmana; sharaiH puurNau = with arrows, packed with; vidhvastau = completely shattered; sharaavarau = two quivers; pashya = you see; pratoda abhiishu hastaH = whip, bridles, in hand; hataH = drop dead; ayam saarathiH = this, charioteer; kasya vaa = whose, either.

"Lakshmana, you see these two quivers packed with arrows are completely shattered, and the charioteer is drop dead with whip and bridles still in his hands... whose charioteer he might be! [3-64-49b, 50a]

The word used here for quivers is sharaavara and for this Dr. Satya Vrat says: 'Another word which is also not noticed by Monier Williams is sharaavara. It means an armour kavaca and occurs at least twice in the Ramayana...' Here and at 3-51-14 of this canto and there it was used in the meaning of armour. If this meaning of armour is adopted here also, then the meaning of the above verse may somewhat be,

Lakshmana, you see... these two armours, one belonging to the combatant from this chariot [that is ripped off by Jataayu and fallen from the body of Ravana,] and the other belonging to this charioteer, both are encrusted fully with arrows [when Jataayu winnowed the very same arrows shot by Ravana with both of his wings and thus shot them back,] thus the two armours are completely shattered... and the charioteer is drop dead with whip and bridles in his hand... either he... whose is he... and where is the presiding combatant of this chariot....

[Verse Locator](#)

पदवी पुरुषस्य एषा व्यक्तम् कस्य अपि राक्षसः ॥ ३-६४-५०

वैरम् शत गुणम् पश्य मम तैः जीवित अंतकम् ।

50b, 51a. eSaa = this is; vyaktam = evidently; kasya api = someone's; puruSasya raakshasaH = of a male, demon's; padavii = footprint [approach / modus operandi]; taiH jiiivita antakam = their, life, ending - eradicate; shata guNam = hundred, fold; mama vairam = my, animosity; pashya = you see.

"Evidently this is the modus operandi of someone who is a male demon, and you see how my animosity has become hundredfold to eradicate them... [3-64-50b, 51a]

This is the reply to Seetha for she wanted no animosity could be nurtured towards the demons without a cause, in the opening chapters of this Aranya Kanda. When she herself became a cause for that animosity, now Rama is indicating the effect of that cause, in saying: 'I have some animosity towards these demons, but I have not eliminated them sweepingly, but for some demons occasionally... I thought that Seetha strayed her way, or eaten away by some pauperised paltry demon... but on seeing the massive footprints I consider this as a calculated and culpable crime... now that my animosity is multiplied hundredfold, whole of the demonic race will be eliminated...'

[Verse Locator](#)

सुघोर हृदयैः सौम्य राक्षसैः काम रूपिभिः ॥ ३-६४-५१

हृता मृता वा सीता हि भक्षिता वा तपस्विनी ।

न धर्मः त्रायते सीताम् ह्रियमाणाम् महावने ॥ ३-६४-५२

51b, 52. saumya = oh, gentle Lakshmana; tapasvinii siitaa = saintly, Seetha; su ghora hR^idayaiH = by very, stony, hearted ones; kaama ruupibhiH = by wish, guise-changers; raakSasaiH = by demons; hR^itaa vaa = is abducted, either; bhakSitaa vaa = gluttonised, either; mR^itaa vaa = dead [killed,] or; mahaa vane = in great forest; hriyamaaNaam siitaam = while being abducted, Seetha is; dharmaH na traayate = rectitude, not, saves - has not saved her.

"The highly stony-hearted demons that are guise-changers by their wish have either abducted, or killed or gluttonised saintly Seetha... but, they say that rectitude saves such saintly persons... yet that rectitude has not saved Seetha while she is being abducted in great forest... [3-64-51b, 52]

Dharma or Righteousness does not go on safeguarding either its adherents or antagonists, everyone, everywhere, everlastingly. dharmo rakshati rakshitaH and suchlike sayings are also time-bound and when the time is negative aapatsu raksha ko dharmaH 'in difficulties which rightness safeguards?' is the ensuing dilemma.

[Verse Locator](#)

भक्षितायाम् हि वैदेह्याम् हतायाम् अपि लक्ष्मण ।
के हि लोके प्रियम् कर्तुम् शक्ताः सौम्य मम ईश्वराः ॥ ३-६४-५३

53. saumya = oh, gentle one; lakSmaNa = oh, Lakshmana; vaidehyaam = of Vaidehi; bhakSitaayaam = whether she is consumed; hR^itaayaam api = whether taken away, or; mama = to me; loka = in this world; ke iishvaraaH = who, are the gods; priyam kartum shaktaaH = benignancy, to do, capable.

"Whether Vaidehi is taken away or taken in by some unknown being, oh, gentle Lakshmana, then who are the gods who can possibly be benignant to me in this world... [3-64-53]

'No god can possibly be non-benignant to me, either in this world or in the other...' Govindaraja.

[Verse Locator](#)

कर्तारम् अपि लोकानाम् शूरम् करुण वेदिनम् ।
अज्ञानात् अवमन्येरन् सर्व भूतानि लक्ष्मण ॥ ३-६४-५४

54. lakSmaNa = oh, Lakshmana; lokaanaam kartaaram = for worlds, creator; api = even if; shuuram = Omnipotent; karuNa vedinam = leniency, heartfelt [a lenient one]; sarva bhuutaani = all, beings; aGYaanaat = by unenlightenment; ava manyeran = dis, respect.

"Lakshmana, someone, even if He were a Creator of Worlds, or an Omnipotent, if He were to be lenient at heart or in His actions, He will be disrespected by all beings, owing to the unenlightenment of those beings... [3-64-54]

[Verse Locator](#)

मृदुम् लोक हिते युक्तम् दांतम् करुण वेदिनम् ।
निर्वीर्य इति मन्यन्ते नूनम् माम् त्रिदश ईश्वराः ॥ ३-६४-५५

55. mR^idum = mellowly being; loka hite yuktam = world's, wellbeing, one who is yoked to; daantam = self-controlled one [magnanimous]; karuNa vedinam = mercy, heartfelt [merciful one]; maam = of me; tridasha iishvaraaH = heavenly, gods; nir viirya iti = without, potency [non-Omnipotent,] thus; manyante = they deem; nuunam = definitely.

"I who am mellowly, magnanimous, merciful and yoked only to the wellbeing of all worlds, such as I am, all of the heavenly gods deem me as non-Omnipotent... it is definite... [3-64-55]

Annex: 'Even if I am capable of creating, maintaining, and destructing all the worlds, I am lenient, for I am benevolent... but the unwise are unable to know me, the real me... evil-doers are revered by one and all, though negatively owing to scare... but a do-gooder is scoffed off, for his deeds are positive and do not yield quick and instant results... and my Omnipotence is looked down as my impotence...' This concept is amplified throughout Bhagavat Gita.

[Verse Locator](#)

माम् प्राप्य हि गुणो दोषः संवृत्तः पश्य लक्ष्मण ।
अद्य एव सर्वं भूतानाम् रक्षसाम् अभवाय च ॥ ३-६४-५६
संहृत्य एव शशि ज्योत्स्नाम् महान् सूर्य इव उदितः ।
संहृत्य एव गुणान् सर्वान् मम तेजः प्रकाशते ॥ ३-६४-५७

56, 57. lakSmaNa = Lakshmana; maam praapya = me, on getting; guNaH = merits [like mercifulness etc.]; doSaH = demerit; sam vR^ittaH hi = contracted - rounded off - indeed; pashya = you behold - Lakshmana; shashi jyotsnaam samhR^itya eva = moon, shine, by quelling, only; uditah mahaan suurya iva = arisen, great [sizzling,] sun, as with; mama tejaH = my, irradiance; sarvaan guNaan samhR^itya eva = all, merits, quelling, only; adya eva = now, itself; sarva bhuutaanaam = of all, beings; rakSasaam ca = of demons, also; a bhavaaya = for non, entity; prakaashte = is irradiating.

"Have you seen Lakshmana how merits like mercifulness, magnanimity and the like are inverted to become demerits on getting at me, thus I am unmerited in forgoing Seetha. As such, as with the sizzle of sun uprisen quelling all the moonshine, now you may see as to how my irradiance radiates quelling all the merits like softness and fairness for the nonentity of all beings proactive to demons, inclusive of demons. [3-64-56, 57]

[Verse Locator](#)

न एव यक्षा न गंधर्वा न पिशाचा न राक्षसाः ।
किन्नरा वा मनुष्या वा सुखम् प्राप्स्यन्ति लक्ष्मण ॥ ३-६४-५८

58. lakSmaNa = oh, Lakshmana; yakSaa = yaksha-s; sukham na praapsyanti = complaisance, will not, obtain [now]; gandharvaa na = gandharva-s, no; pishaacaa na = monsters, no; raakSasaaH na = demons, no; kinnaraa vaa = kinnaraa-s, either; manuSyaa vaa = humans, or.

"Oh, Lakshmana, will the yaksha-s be comfortable now, no; gandharva-s - no; monsters - no; demons - no; either kinnaraa-s or humans - no, none can be comfortable henceforth... [3-64-58]

[Verse Locator](#)

मम अस्त्र बाण संपूर्णम् आकाशम् पश्य लक्ष्मण ।
असंपातम् करिष्यामि हि अद्य त्रैलोक्य चारिणाम् ॥ ३-६४-५९

59. lakSmaNa = Lakshmana; mama astra baaNa = by my, missiles, arrows; sampuurNam aakaasham = packed with, welkin; adya = now; trailokya caariNaam = in three worlds, for treaders among them; a sam paatam = not, well, flyable - not moveable - as an impassable sphere; kariSyami hi = I wish to render, indeed; pashya = you notice.

"Now the welkin will be packed with my arrows and missiles, and I will render it as an impassable sphere for the treaders in the triad of worlds... [3-64-59]

[Verse Locator](#)

संनिरुद्धग्रहगणमावारितनिशाकरम् ।
विप्रनष्टानलमरुद्भास्करद्युतिसंवृतम् ॥ - यद्वा -
संनिरुद्धग्रहगणम् आवारितनिशाकरम् ।
विप्रनष्टानलमरुत्भास्करद्युतिसंवृतम् ॥ ३-६४-६०
विनिर्मथितशैलाग्रशुष्यमाणजलाशयम् ।
ध्वस्तद्रुमलतागुल्मम्विप्रणाशितसागरम् ॥ - यद्वा -
विनिर्मथितशैलाग्रशुष्यमाणजलाशयम् ।

ध्वस्त द्रुम लता गुल्मम् विप्रणाशित सागरम् ॥ ३-६४-६१

त्रै लोक्यम् तु करिष्यामि संयुक्तम् काल कर्मणा ।

60, 61, 62a. **tra**i lokyam = triad, of worlds; **sam ni ruddha** = very, completely blockaded; **graha gaNam** = with planetary, bodies - resulting into quiescence; **kariSyami** = I will make; **aavaarita nishaa karam** = blocked, night, maker [moon]; **vi pra naSTa** = very, utterly ruined; **anala marut bhaaskara dyuti** = fire's, air's, sun's, aura; **samvR^itam** = enshroud - as blackened by darkness; **vi nir mathita** = completely, down, pulverised; **shaila agram** = mountain, tops; **shuSyamaaNaa jalaashayam** = being dried up, water, receptacles [rivers, lakes]; **dhvasta druma lataa gulmam** = as devastated, trees, creeper-plants, shrubberies; **vi pra Naashita** = very, completely, ruined [depleted]; **saagaram** = ocean - oceans; **kaala karmaNaa samyuktam** = Time's, with task [in extinguishing an era,] having [relative to]; **kariSyami** = I render.

"I will make the triad of worlds quiescent by completely blockading all the planetary bodies. The night-maker moon will be barricaded, aurae of fire, air and sun will be devastated, and then everything will be overcast with darkness. Mountaintops will be completely pulverised, water receptacles will be dried out, and trees, creeping-plants and shrubberies will be destroyed, and oceans depleted, thus I will bring the triad of the worlds to nought, relative to the task of Time in extinguishing an era... [3-64-60, 61, 62a]

[Verse Locator](#)

न ते कुशलिनीम् सीताम् प्रदास्यन्ति मम ईश्वराः ॥ ३-६४-६२

अस्मिन् मुहूर्ते सौमित्रे मम द्रक्ष्यन्ति विक्रमम् ।

62b, 63a. **saumitre** = oh, Soumitri; **iishvaraaH** = gods; **siitaam kushaliniim** = Seetha, safely; **mama** = to me; **na pradaasyanti** = not, going to give; **asmin muhūrte** = this, moment; **mama vikramam te drakSyanti** = my, onslaught - blitzkrieg, they, will be seeing.

"If the gods are not going to safely restore Seetha to me, oh, Soumitri, they can see what my blitzkrieg is, at this very moment... [3-64-62b, 63a]

[Verse Locator](#)

न आकाशम् उत्पतिष्यन्ति सर्व भूतानि लक्ष्मण ॥ ३-६४-६३

मम चाप गुण उन्मुक्तैः बाण जालैः निरंतरम् ।

63b, 64a. **lakSmaNa** = oh, Lakshmana; **sarva bhuutaani** = all, beings; **mama caapa guNa unmuktaiH** = my, bow, string, released from; **baaNa jaalaiH** = with arrows, labyrinth; **nir antaram** = without, leeway; **aakaasham** = in sky; **na** = not; **ut patiSyanti** = up and about - they can fly high.

"All beings cannot fly high in the sky, oh, Lakshmana, as there will be a labyrinth of my arrows released from my bowstring, minus an intercolumniation... [3-64-63b, 64a]

[Verse Locator](#)

मर्दितम् मम नाराचैः ध्वस्त भ्रांत मृग द्विजम् ॥ ३-६४-६४

समाकुलम् अमर्यादम् जगत् पश्य अद्य लक्ष्मण ।

64b, 65a. **lakSmaNa** = oh, Lakshmana; **adya mama naaraacaiH** = now, by my, iron-shafts; **marditam** = bombarded; **dhvasta bhraanta mR^iga dvijam** = devastated, dazed, animals, birds; **samaakulam** = put to turmoil; **a maryaadam** = without, order - disorderly - topsy-turvy; **jagat** = world; **pashya** = you may witness.

"Bombarded with my iron-shafts this world will be put to disorderliness, Lakshmana, you may now witness how the animals and birds will be dazed and devastated... [3-64-64b, 65a]

[Verse Locator](#)

आकर्णपूर्णैरिषुभिर्जीवलोकदुरावरैः ॥ - यद्वा -

आकर्ण पूर्णैर् इषुभिर् जीव लोकम् दुरावरैः ॥ ३-६४-६५

करिष्ये मैथिली हेतोः अपिशाचम् अराक्षसम् ।

65b, 66a. **maithilii hetoH** = for Maithili's, because of; **jiiva lokam** = mortal, world; **aakarNa puurNaiH** = up to ear, stretched; **dur aavaraiH** = not, stoppable [arrows]; **iSubhiH** = with arrows; **a pishaacam** = without, phantoms; **a raakSasam** = without, demons; **kariSye** = I will render.

"Because of Maithili I will render this mortal world de-demonical, de-phantasmal by force-stretching my unstoppable arrows up to my ears to release them forcefully... [3-64-65b, 66a]

[Verse Locator](#)

मम रोष प्रयुक्तानाम् विशिखानाम् बलम् सुराः ॥ ३-६४-६६

द्रक्ष्यन्ति अद्य विमुक्तानाम् अमर्षात् दूर गामिनाम् ।

66b, 67. **amarSaat** = with irascibility; **vimuktaanaam** = those that released - from my bow; **vi shikhaanaam** = of great, crested [blaze-crested arrows]; **mama roSa prayuktaanaam** = by my, wrath, projected by; **duura gaaminaam** = distant, going [thoroughgoing]; **[saayakaanaam** = of arrows]; **balam** = impact; **suraaH adya drakSyanti** = gods, now, let them witness.

"Let the gods witness now the impact of the blaze-crested, thoroughgoing arrows of mine, projected by my wrath and released by my irascibility... [3-64-66b, 67a]

[Verse Locator](#)

न एव देवा न दैतेया न पिशाचा न राक्षसाः ॥ ३-६४-६७

भविष्यन्ति मम क्रोधात् त्रैलोक्ये विप्रणाशिते ।

67b, 68. **mama krodhaat** = by my, anger; **trailokye vi praNaashite** = when tri-world, while being completely ruined; **devaaH na eva bhaviSyanti** = gods, not, in that way - that being so, will be there; **daiteyaaH na** = Lady Diti's progeny [demons,] no; **pishaacaaH na** = phantoms, no; **raakSasaaH na** = demons, no.

"That being so, when the triad of worlds is completely ruined by my anger will there be gods, no; demons - no; phantoms - no, none can survive... [3-64-67b, 68a]

[Verse Locator](#)

देव दानव यक्षाणाम् लोका ये रक्षसाम् अपि ॥ ३-६४-६८

बहुधानिपतिष्यन्तिबाणोघैश्शकलीकृताः । - यद्वा -

बहुधा नि पतिष्यन्ति बाण ओघैः शकली कृताः ।

68b, 69a. **deva daanava yakSaaNaam** = gods, monsters, yaksha-s; **rakSasaam api** = of demons, even; **ye** = whatever; **lokaaH** = worlds - are there, they; **baaNa oghaiH** = by arrows, fusillades; **bahudhaa** = variedly [apiece]; **shakalii kR^itaaH** = splinters, made into; **ni patiSyanti** = down, will be falling.

"Whatever worlds of gods, or monsters, or even those of demons are there, they will be splintered and falling down apiece by the fusillades of my arrows... [3-64-68b, 69a]

[Verse Locator](#)

निर्मर्यादानिमाँल्लोकान्करिष्याम्यद्यसायकैः ॥ - यद्वा -

निर् मर्यादान् इमान् लोकान् करिष्यामि अद्य सायकैः ॥ ३-६४-६९

हृताम् मृताम् वा सौमित्रे न दास्यन्ति मम ईश्वराः ।

69b, 70a. **saumitre** = oh, Soumitri; **hR^itaam mR^itaam vaa** = [either] abducted, killed, or; **iishvaraaH** = gods; **[siitaam** = Seetha]; **mama na daasyanti** = to me, not, if going to give back; **adya** = now; **saayakaiH** = with arrows; **imaan lokaan** = these, worlds; **nir maryaadaan** = without, civility [incivility, jeopardise]; **kariSyaami** = I will do.

"Whether she is abducted, or even if she is killed, oh, Soumitri, if the gods are not going to give back my Seetha I will now jeopardise these worlds with my arrows... [3-64-69b, 70a]

[Verse Locator](#)

तथा रूपम् हि वैदेहीम् न दास्यन्ति यदि प्रियाम् ॥ ३-६४-७०

नाशयामि जगत् सर्वम् त्रैलोक्यम् स चर अचरम् ।

यावत् दर्शनम् अस्या वै तापयामि च सायकैः ॥ ३-६४-७१

70b, 71. **tathaa ruupam hi** = that way, in form, indeed [in fine fettle - in 'as is where is' condition]; **priyaam vaidehiim** = ladylove, Vaidehi; **na daasyanti yadi** = not, they are going to return, if; **sarvam** = in entirety; **sa cara a caram** = with, moving, not, moving [mobile, sessile]; **traai lokyam** = triad, of worlds; **naashayaami** = I will annihilate; **yaavat** = as long as; **asyaaH darshanam** = of her, a glimpse - I am going to get; **jagat saayakaiH taapayaami ca** = universe, by arrows, I will swelter.

"If my ladylove is not returned indeed in a fine fettle as she was before my running after Golden Deer, I will be annihilating the triad of world in its entirety, together with its mobile and sessile beings, and I will be sweltering the entire universe with my arrows as long as I am not going to get a glimpse of her." Thus Rama gave a vent to his feelings. [3-64-70b, 71a]

[Verse Locator](#)

इति उक्त्वा क्रोध ताम्र अक्षः स्फुरमाण ओष्ठ संपुटः ।

वल्कल अजिनम् आबद्ध्य जटा भारम् बन्धयत् ॥ ३-६४-७२

71. **iti uktvaa** = thus, on saying; **krodha taamra akshaH** = by fury, reddening, eyes; **sphuramaaNaa oSTa sampuTaH** = jerking spasmodically, lips, lappet-fold; **valkala ajinam aabaddhya** = jute-cloth, deerskin, girded up; **jaTaa bhaaram bandhayat** = matted hair, mass, twined up.

Rama on saying thus with his eyes reddening in fury, his lappet-fold of lips jerking spasmodically, he girded up his jute-cloths and deerskin and twined up the mass of his matted-hair. [3-64-72]

[Verse Locator](#)

तस्य क्रुद्धस्य रामस्य तथा अभूतस्य धीमतः ।

त्रि पुरम् जगनुषः पूर्वम् रुद्रस्य इव बभौ तनुः ॥ ३-६४-७३

73. **tasya dhiimataH** = that, venturesome one; **kruddhasya raamasya tanuH** = infuriated one, of Rama, physique [disposition]; **tathaa abhuutasya** = that way, on becoming; **puurvam** = once; **tri puram** = three, cities; **jagnuSaH** = intended to inflame; **rudrasya iva** = of Rudra, like that of; **babhau** = shone forth.

When the disposition of that venturesome and infuriated Rama has become in that way holocaustic, it is like that of Rudra, the All-Inflamer god, when He became like this in earlier times, intending to inflame the Triple-Cities. [3-64-73]

[Verse Locator](#)

लक्ष्मणात् अथ च आदाय रामो निष्पीड्य कार्मुकम् ।

शरम् आदाय संदीप्तम् घोरम् अशी विष उपमम् ॥ ३-६४-७४

संदधे धनुषि श्रीमान् रामः पर पुरंजयः ।

युग अन्त अग्निः इव क्रुद्धः इदम् वचनम् अब्रवीत् ॥ ३-६४-७५

74, 75. raamaH = delighter of world; shriimaan = illustrious one; para puram jayaH = others [enemy's,] cities [fastnesses,] vanquisher of; raamaH = Rama; [iti uktvaa = thus, on saying]; lakshmaNaat kaarmukam aadaaya = from Lakshmana, bow, on grabbing; niSpiiDya = gripping tightly; sam diiptam = verily, dazzling; ghoram = deadly; ashii viSa upamam = serpent, poisonous, similar to; sharam aadaaya = arrow, unholstering; samdadhe dhanuSi = readied, in bow; atha = then; yuga anta agniH iva = era, end, fire, like; kruddhaH = wrathfully; idam vacanam abraviit = this, sentence, spoke.

On saying so that illustrious Rama, the delighter of world, grabbed his bow from Lakshmana and gripped it tightly, unholstered a deadly and dazzling arrow from his quiver which is like a poisonous serpent, and readying it on the bowstring of his bow, that Rama, the vanquisher of enemies fastnesses, who looked like the Ear-End-Fire, spoke this sentence. [3-64-74, 75]

[Verse Locator](#)

यथा जरा यथा मृत्युः यथा कालो यथा विधिः ।

नित्यम् न प्रतिहन्यन्ते सर्व भूतेषु लक्ष्मण ।

तथा अहम् क्रोध संयुक्तो न निवार्यो अस्मि असंशयम् ॥ ३-६४-७६

76. lakSmaNa = oh, Lakshmana; sarva bhuuteSu = among all, [created] beings; yathaa jaraa = how, ageing; yathaa mR^ityuH = how, dying; yathaa kaalaH = how, time; yathaa vidhiH = how, fate; nityam na prati hanyante = always [at anytime,] not, counter, attacked [countervailed]; tathaa = likewise; krodha samyuktaH aham = fury, coalesced with, I am; na nivaaryaH asmi = not, stoppable [non-countervailed,] I am; a samshayam = doubtlessly.

"As to how all the created beings cannot counteract the ageing, dying, fate and the Time at anytime, likewise I too am non-countervailed, when I am coalesced with fury, no doubt about it..." [3-64-76]

Time is the all-transcending factor and none can countervail it. anena mR^ityu jara aadayoH ashakya pratiikaaraa iti suucitam | tathaa ca droNa parvaani - na hi eSha brahma caryeNa na veda adhyayanena ca | na kriyaabhiH na ca astreNa mR^ityoH kashcin nivartayate | kruura sarva vinaashaaya kaalo asau na ati vartate | mahaa bhaarata - dk

[Verse Locator](#)

पुरा इव मे चारु दतीम् अनिन्दिताम्

दिशन्ति सीताम् यदि न अद्य मैथिलीम् ।

सदेव गन्धर्व मनुष्य पन्नगम्

जगत् स शैलम् परिवर्तयामि अहम् ॥ ३-६४-७७

77. caaru datiim = suavely, teathed [smiles that sparkle her suavely teeth, occasionally]; a ninditaam = [one who will] not, [cause any] reproach - she who will not cause any reproach on my character like the burner of universe, killer of birds and animals etc., - if only I can glimpse her; maithiliim siitaam = [princes of] Mithila, Seetha is; puraa iva = previously, as [she was in fine fettle]; adya = now; me = to me; na dishanti yadi = not, going to show [give,] if; aham = I will; sa deva gandharva manuSyaa pannagam = with, gods, gandharvas [immortals,] humans, reptiles [faunas]; sa shailam = with, mountains [and waters]; jagat = universe; pari vartayaami = counter move.

"If that princess of Mithila, who has suavely and toothy smiles and who causes irreproachability to my character if only I can have a glimpse of her, is not returned to me in fine fettle as she was when she was with me, then I will countermove whole of this universe together with its gods, immortals, humans, flora and fauna, mountains and waters... and whatnot... [3-64-77]

ठे इरेफुल् लमेन्ततिओन् ओफ़ रम

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The expressions of Rama throughout this chapter are not just **weeps, wails, or moans...** but they have aesthetic values of epical hero. But to take up one in the last stanza, it bears inference like this. **puraaH iva** 'as before...' **caaru datiim** 'suavely-toothy-smiling Seetha... when she was smilingly asked me to fetch the Golden Deer, the last glimpse I had of her, still remains on my psyche... hence, in that fine fettle she shall be handed over now...' **a+ ninditaam** 'she is an irreproachable person for herself, no doubt, but she does not land even me into a reproachable situation even if I were to countermove the routine of universe for her, and my action stands rightful, as I am seeking her rightfully...' This argument is supported by Hanuma when he soliloquised on seeing Seetha in Lanka, saying: **yadi raamaH samudra antam mediniim parivartayet | asyaaH kR^ite jagat ca api yuktam iti eva me matiH ||** Sundara, 16-13. 'Even if Rama is going to make this earth with its oceans, or even whole of this universe topsy-turvy for the sake of this wide-eyed Seetha, I opine that Rama is right...' Such Seetha is **siitaa** 'one born in a furrow, a better birth than mine, as I birthed from the womb of my mother Kausalya, like any other human...' Besides, she is **maithilii** 'the daughter of fitly king Janaka and thus she is a fitly consort of mine... such as she is, she is displaced by you gods in the name of fate, fortuity, and fortune... whatever it might be, bring her back to me, or else be prepared for my irreversible counteraction of this universe's routine, which perchance is manned by you, or even for its entire annihilation...' This is **viirocita sambhaaSaNa** 'brave talk of a braving hero...' and the mood is **viira rasa** 'adventurousness...' that too, not at earthly humans or animals or demons, but against the soi-disant gods.

So also is the ire of Arjuna in Maha Bharata. A valiantly victorious person does not sink deep into his own sorrow, but tries to counteract. Here Rama is counteracting with gods and nature, while Arjuna of Maha Bharata had to the same with his brothers and relatives. That is why Gita had to be imbibed into the mind of Arjuna, when he was at loss to know why he shall war his own brothers, teachers, grandparents et al. Having heard whole of Gita and having followed Krishna's advices, Arjuna though bewails a lot when his son Abhimanyu was murdered, becomes infuriated at the treacherous murder of the boy, and then escalated were his guts to fight back his enemies. **anena shoka samaye durbala iva prabalaH shokena na siidati | kintu tat pratiikaaraaya aagraheNa mahaa rathaH pravartata iti uktam | ata eva mahaa puruShasya arjunasya abhimanyu vadha anantaram evam pravR^ittiH - droNa parvaaNi dR^ishyate - haa putra iti niHshvasya vyathito nyapatad bhuvi | pratilabhya tataH sa~Njaam vaasaviH krodha muurechitaH || kampamaano jvareNa niHshvasantu muhurmuhuH | paaNau paaNim viniShpiShya - - - api droNa kR^ipau raajan chaadayaami taan sharaiH - - dk so on and so forth...** Thus, Arjuna takes a severe oath to eliminate his enemies. Here Rama too has a Krishna like counsellor in Lakshmana, but less are Lakshmana's chances in convincing Rama, as Rama is a 'doer' rather than a 'preacher' like Krishna, or a 'student' like Arjuna. However, Lakshmana pacifies the fury of Rama in the next episode.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुः षष्टितमः सर्गः

Thus, this is the 64th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 64

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>
<u>55</u>	<u>56</u>	<u>57</u>	<u>58</u>	<u>59</u>
<u>60</u>	<u>61</u>	<u>62</u>	<u>63</u>	<u>64</u>
<u>65</u>	<u>66</u>	<u>67</u>	<u>68</u>	<u>69</u>
<u>70</u>	<u>71</u>	<u>72</u>	<u>73</u>	<u>74</u>
<u>75</u>	<u>76</u>	<u>77</u>		

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 65

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Introduction

Lakshmana pacifies Rama with reasonable argument in saying that, owing to the felony committed by a single soul, the entire world cannot be put to arrow. But a humanly search is to be conducted first to find him out, who abducted Seetha. If she is unavailable even after a thorough search, then that which is appropriate to the situation obtaining then, it can be effectuated.

[Verse Locator](#)

तप्यमानम् तथा रामम् सीता हरण कर्षितम् ।
लोकानाम् अभवे युक्तम् सांवर्तकम् इव अनलम् ॥ ३-६५-१
वीक्षमाणम् धनुः सज्यम् निःश्वसंतम् पुनः पुनः ।
दग्धु कामम् जगत् सर्वम् युग अन्ते च यथा हरम् ॥ ३-६५-२
अदृष्ट पूर्वम् संक्रुद्धम् दृष्ट्वा रामम् स लक्ष्मणः ।
अब्रवीत् प्राञ्जलिः वाक्यम् मुखेन परिशुष्यता ॥ ३-६५-३

1. **tathaa** = then; **tapyamaanam** = one who is searing [by his anguish]; **raamam** = one who delights world; **siitaa haraNa karshitam** = Seetha's, by abduction, careworn; **saamvartakam** = that which is related to the doomsday; **analam iva** = inferno, alike; **lokaanaam a bhava yuktam** = for [rendering] worlds, in non, being [destruction,] twinned with [the notion of]; **sa jyam** = with, bowstring - stringed to bow; **ghanuH** = at bow; **viikSamaaNam** = one who is seeing - concentrating on, kenning; **punaH punaH niHshvasantam** = again, again, one who is suspiring; **yuga ante haram yathaa** = at era, end, [seeing at] God Hara [Rudra,] as with; **sarvam jagat dagdhu kaamam** = entire, universe, to blaze away at, one who is wishing to - Rama; **a dR^iSTa puurvam** = un, seen, earlier - unseen is such a wrathful mien; **sankruddham** = highly infuriated one; **raamam** = at such Rama; **dR^iSTvaa** = having seen; **saH lakSmaNaH** = he that, Lakshmana; **praanjaliH** = with adjoined palms; **mukhena parishuSyataa** = by face, dried up [pale-facedly]; **vaakyam abraviit** = sentence, said [to Rama.]

Lakshmana on seeing Rama who is searing and careworn owing to the abduction of Seetha, blazing like the doomsday inferno, twinned with the notion of rendering the worlds into nonentity, kenning at his stringed bow, keen to blaze away entire universe, suspiring again and again, and who is alike Rudra at the end of era, and whose highly infuriated persona Lakshmana has not seen previously, became pale-faced and spoke to Rama with folded palms. [3-65-1]

[Verse Locator](#)

पुरा भूत्वा मृदुः दांतः सर्व भूत हिते रतः ।
न क्रोध वशम् आपन्नः प्रकृतिम् हातुम् अर्हसि ॥ ३-६५-४

4. **puraa** = previously; **mR^iduH** = [you are] soft - self-collected; **daantaH** = self-controlled; **sarva bhuuta hite rataH** = all, beings, wellbeing, delighted in; **bhuutvaa** = you

were; **krodha vasham aapannaH** = in fury's, control, slipped into [presently]; **prakR^itim haatum na arhasi** = [your own] disposition, to discard, not, apt of you.

"Previously, you were self-collected and self-controlled and delighted in the wellbeing of all the beings. But presently, slipping into fury you are discarding your own disposition, which is unapt of you... [3-65-4]

[Verse Locator](#)

चन्द्रे लक्ष्मीः प्रभा सूर्ये गतिः वायौ भुवि क्षमा ।
एतत् च नियतम् सर्वम् त्वयि च अनुत्तमम् यशः ॥ ३-६५-५

5. **candre lakSmiiH** = in moon, grandeur; **suurye prabhaa** = in sun, splendour; **vaayau gatiH** = in wind, motion; **bhuvi kSamaa** = in earth, composure; **niyatam** = perpetual; **etat ca** = this [perpetuity,] also; **sarvam** = all; **tvayi** = in you [available]; **ca an uttamam yashaH** = besides, unexcelled, honour.

"Grandeur in moon, splendour in sun, motion in wind, and composure in earth are perpetual and all this perpetuity is available in you, besides an unexcelled honour... [3-65-5]

[Verse Locator](#)

एकस्य न अपराधेन लोकान् हन्तुम् त्वम् अर्हसि ।
न तु जानामि कस्य अयम् भग्नः सांग्रामिको रथः ॥ ३-६५-६
केन वा कस्य वा हेतोः स आयुधः स परिच्छदः ।

6, 7a. **ekasya aparaadhena** = of single soul's, by felony; **lokaan hantum** = worlds, to vandalise; **tvam** = you are; **na arhasi** = not, apt of you; **sa aayudhaH** = with, weaponry; **sa paricChadaH** = with, paraphernalia; **ayam saangraamikaH rathaH** = this, one used in war /combatant's, chariot; **kasya** = whose is; **kena vaa** = by whom, or; **kasya vaa hetoH** = by which, or, reason; **bhagnaH** = shattered; **na jaanaami** = not, but, I know - we do not know.

"It will be unapt of you to vandalise worlds for a single-soul's felony. It is unclear as to whose combat-chariot is this, or by whom, or by what reason it is shattered with its weaponry and paraphernalia... [3-65-6, 7a]

[Verse Locator](#)

खुर नेमि क्षतः च अयम् सिक्तो रुधिर बिन्दुभिः ॥ ३-६५-७
देशो निवृत्त संग्रामः सु घोरः पार्थिव आत्मज ।

7b, 8a. **paarthiva aatmaja** = oh, king's, son - oh, prince; **khura** = hooves; **nemi** = outer circle of horseshoes - like felloies; **kSataH** = grooved; **rudhira bindubhiH siktaH** = with blood, drops, wetted with; **su ghoraH** = very, ghastly; **ayam deshaH** = this, place is; **nivR^itta sangraamaH** = fought and stalled, combat.

"This has become a very ghastly place since it is grooved by the hooves of ungulates and by the felloies of chariot-wheels, and it is wetted with drops of blood, oh, prince, thereby a combat is fought and stalled at this place... [3-65-7b, 8a]

[Verse Locator](#)

एकस्य तु विमर्दो अयम् न द्वयोः वदताम् वर ॥ ३-६५-८
न हि वृत्तम् हि पश्यामि बलस्य महतः पदम् ।

8b, 9a. **vadataam vara** = oh, among articulators, the best; **ayam** = this [combat is]; **ekasya vimardaH** = of a single [combatant's,] combat; **dvayoH na** = among two; **mahataH balasya vR^ittam** = huge, by army, eventuated; **padam** = stamps, footprints; **na hi pashyaami** = not, indeed, I observe.

"This is just a solo-combatant's combat but not among duo, oh, best articulator one among best articulators, I indeed observe that no huge army is eventuated here, nor its stamp... [3-65-8b, 9a]

[Verse Locator](#)

न एकस्य तु कृते लोकान् विनाशयितुम् अर्हसि ॥ ३-६५-९
युक्त दण्डा हि मृदवः प्रशान्ता वसुधा अधिपाः ।

9b, 10a. ekasya kR^ite = by an individual, done - perpetuated wrongdoing; lokaan vinaashayitum na arhasi = all worlds, wish to wreck havoc upon, not, apt of you; hi = why because; vasudhaa adhipaaH = earth's, lords [kings are]; yukta daNDaa = tenable, imposers of punishment; mR^idavaH = good-hearted ones; prashaantaa = good-natured ones.

"It will be inapt of you to wish for wrecking a havoc upon all worlds for an individual's wrongdoing. Why because, the good-hearted, good-natured kings are they who impose tenable punishment... [3-65-9b, 10a]

[Verse Locator](#)

सदा त्वम् सर्वं भूतानाम् शरण्यः परमा गतिः ॥ ३-६५-१०
को नु दार प्रणाशम् ते साधु मन्येत राघव ।

10b, 11a. tvam sarva bhuutaanaam = you are, for all, beings; sadaa sharaNyaH = always, a shelterer; paramaa gatiH = ultimate, recourse; raaghava = oh, Raghava; te daara praNaasham = your, wife's, ravagement; kaH nu = who, really; saadhu manyeta = appreciable [act of grace,] they deem.

"You are always the shelterer for all beings, for you're above all the good-natured and good-hearted ordinary kings, and who can really deem the ravagement of you wife as an act of grace... [3-65-10b, 11a]

[Verse Locator](#)

सरितः सागराः शैला देव गन्धर्व दानवाः ॥ ३-६५-११
न अलम् ते विप्रियम् कर्तुम् दीक्षितस्य इव साधवः ।

10b, 11a saritaH saagaraaH shailaa deva gandharva daanavaaH = rivers, oceans, mountains, gods, celestials, cacodemons; te = to you; saadhavaH = gentle people [altruists]; diikSitasya iva = to one who took a vow to conduct a Vedic-ritual [hallowed person,] as with such a hallowed person; vi priyam = without, pleasance [unpleasant, evoke indignation]; kartum = to do; na alam = not, easily - honestly they cannot do so.

"As no altruist can evoke indignation in a hallowed person who is performing Vedic-ritual, honestly, these rivers, oceans, mountains, gods, celestials, and cacodemons too cannot evoke indignation in you, because they are always gentle to you... isn't so... [3-65-10b, 11a]

[Verse Locator](#)

येन राजन् हता सीता तम् अन्वेषितुम् अर्हसि ॥ ३-६५-१२
मद् द्वितीयो धनुष् पाणिः सहायैः परम ऋषिभिः ।

12b, 13a. raajan = oh, king; dhanuS paaNiH = bow, in hand [you wielding your bow]; mat dvitiiyaH = with me, as second [as standby, me as your squire]; sahaayaiH parama R^iSibhiH = as helping hands, with sublime, sages; siitaa yena hR^itaa = Seetha is, by whom, abducted; tam = him [who abducted Seetha]; anveSitum arhasi = to search, apt of you.

"Oh, king, it will be apt of you to wield your bow and search for him who abducted Seetha, along with me as your squire and standby, and with the help of sublime sages available in this forest... [3-65-12b, 13a]

समुद्रम् च विचेष्यामः पर्वतान् च वनानि च ॥ ३-६५-१३

गुहाः च विविधा घोरा पद्मिन्यो विविधाः तथा ।

13b, 14a. samudram ca parvataaH ca vanaani ca = ocean, also, mountains, also, forests, also; vividhaa ghoraaH guhaaH ca = divers, dreadful, caves, also; thathaa vividhaaH padminyaaH = likewise, different, lotus-lakes; viceSyamaaH = let us search.

"Let us search the oceans, rivers and forests, and even divers dreadful caves and different lotus-lakes... [3-65-13b, 14a]

[Verse Locator](#)

देव गन्धर्व लोकान् च विचेष्यामः समाहिताः ॥ ३-६५-१४

यावत् न अधिगमिष्यामः तव भार्या अपहारिणम् ।

14b, 15a. samaahitaH = intently; tava bhaaryaa apa haariNam = your, wife, for abductor; yaavat na adhigamiSyamaaH = as long as, not, accessible [apprehended]; so long; deva gandharva lokaan ca = gods, celestial, worlds of; viceSyamaaH = let us search.

"Let us intently search the worlds of gods and celestials as long as the abductor of your wife is unapprehended... [3-65-14b, 15a]

[Verse Locator](#)

न चेत् साम्ना प्रदास्यन्ति पत्नीम् ते त्रिदश ईश्वराः ।

कोसल इन्द्र ततः पश्चात् प्राप्त कालम् करिष्यसि ॥ ३-६५-१५

15b, c. kosala indra = oh, Kosala kingdom's, lord of; tridasha iishvaraaH = heavenly, lords; te patniim = your, wife; saamna = propitiously; na pradaasyanti cet = not, going to bestow, if; tataH pashcaat = there, after; praapta kaalam = chanced, time [seasonably]; kariSyasi = you may do.

"Oh, Lord of Kosala kingdom, if the heavenly lords are not going bestow your wife propitiously, rather after our humanly effort, then you may do whatever you want, seasonably... [3-65-15b, c]

[Verse Locator](#)

शीलेन साम्ना विनयेन सीताम्

नयेन न प्राप्स्यसि चेत् नरेन्द्र ।

ततः समुत्सादय हेम पुंखैः

महेन्द्र वज्र प्रतिमैः शर ओघैः ॥ ३-६५-१६

16. narendra = oh, king; shiilena = with your traits of good conduct [sincerity]; saamna = placating enemies and making friendship [solidarity]; vinayena = humbleness in your behaviour [simplicity]; nayena = gaining in scrupulous way [scrupulosity]; siitaam na praapsyasi cet = Seetha, not, you redeem, if; tataH = then; hema punkhaiH = with golden, the arrow-handles where eagle feathers are stuffed - thereby which have swift egress; mahendra = mahendra' vajra pratimaiH = Indra's, Thunderbolt, which mirrors up; shara oghaiH = arrows, by torrents of; sam ut saadaya = completely, up, heave - put whole of universe to turmoil.

"If, oh, king, you with your traits of sincerity, solidarity, simplicity, and scrupulosity are not going to get back Seetha, then you may you may put whole of the universe to turmoil with the torrents of your arrows which have swift egress as they are with golden-handles which are

stuffed with eagle feathers, and which mirror up the Thunderbolts of Mahendra in their trajectories..." Thus Lakshmana appealed to ireful Rama. [3-65-16]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंच षष्ठितमः सर्गः

Thus, this is the 65th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 65

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 66

Verses converted to UTF-8, Nov 09

Introduction

Lakshmana reasons with Rama regarding the drastic action Rama is about to take in annihilating the worlds. He says many pithy references in dissuading Rama. This chapter likens to Bhagavad Gita, as its terse version.

[Verse Locator](#)

तम् तथा शोक संतप्तम् विलपंतम् अनाथवत् ।
मोहेन महता आविष्टम् परिद्यूनम् अचेतनम् ॥ ४-६६-१
ततः सौमित्रिः आश्वास्य मुहूर्तात् इव लक्ष्मणः ।
रामम् संबोधयामास चरणौ च अभिपीडयन् ॥ ४-६६-२

1, 2. tataH = then; saumitriH = Sumitra's son; lakSmaNaH = Lakshmana; tathaa = thus; shoka santaptam = by anguish, scorched; mahataa mohena aaviSTam = by high, passion, possessed by; anaathavat vilapantam = like a forlorn one, who is bewailing; paridyuunam = impoverished; a cetanam = not, animated at heart; tam raamam = him, Rama; muhuurtaat iva aashvaasya = for a moment, to say, having consoled; caraNau abhipiiDayan = feet, gripping tightly [in supplication]; sambodhayaamaasa = started to address.

While Rama is bewailing like a forlorn as his anguish is scorching him, rendered impoverished with an inanimate heart as a high passion possessed him, Lakshmana, the son of Sumitra, suppliantly gripped his feet and started to address him. [4-66-1, 2]

[Verse Locator](#)

महता तपसा राम महता च अपि कर्मणा ।
राज्ञा दशरथेन असि लब्धो अमृतम् इव अमरैः ॥ ४-६६-३

3. raama = oh, Rama; raaGYaa dasharathena = by king, Dasharatha; mahataa tapasaa = by superlative, asceticism; mahataa ca api karmaNaa = by superior, also, even, acts; amaraiH amR^itam iva = by gods, ambrosia, as with; labdhaH asi = reaped, you are.

"Oh, Rama, as gods have reaped ambrosia after a prolonged churning of Milky Ocean, you are a reap of King Dasharatha's superlative asceticism and even by his superior acts... [4-66-3]

The comparison of Rama to ambrosia is noteworthy. Ambrosia is not self-useful but it is manifoldly useful to every other being. If Rama is useful to all created, animate, or inanimate beings, inclusive of gods, and the thought of that prime mover to destruct what it is moving, is self-contradictory. Next, the prime object of ambrosia is to enliven but not to eradicate, thus that thought itself is self-contemptuous. Next, the very same demons turned destructive from day one, and now if Rama destructs everything, it tantamount to brand Rama to have taken sides with demons. This is again a self-critical phenomenon of his incarnation. And so on...

[Verse Locator](#)

तव चैव गुणैः बद्धः त्वत् वियोगात् महिपतिः ।

राजा देवत्वम् आपन्नो भरतस्य यथा श्रुतम् ॥ ४-६६-४

4. **bharatasya** = of [from] Bharata; **yathaa shrutam** = as to how, heard; **mahi patiH** = kingdom, husbander of [an enlivener of his subjects, our father Dasharatha]; **raajaa** = king - Dasharatha; **tava guNaiH baddhaH** = by your, [rosy] endowments, fastened [beholden to]; **tvat viyogaat** = by your, separation; **devatvam aapannaH** = godhood, he obtained.

"Our father was an enlivener of all the subjects and that king was beholden only to your rosy endowments, but he obtained godhood by your separation... this is what we heard from Bharata... [4-66-4]

Annex: 'You know that our father fought demons on behalf of gods and was an ablest and an impeccable ruler... and you said that our father might deride you in saying: 'you are a wilful disobedient, despicable and even that way a dishonest one, such as you are, fie on you...' [as at 3-61-8b, 9a,] but when you resort to undertake still deplorable devastation of worlds, than that of demons, what will he say of you...

[Verse Locator](#)

यदि दुःखम् इदम् प्राप्तम् काकुत्स्थ न सहिष्यसे ।

प्राकृतः च अल्प सत्त्वः च इतरः कः सहिष्यति ॥ ४-६६-५

5. **kaakutstha** = oh, Kakutstha; **praaptam idam duHkham** = chanced, this, anguish; **na sahiSyase yadi** = not, able to withstand, if; **praakR^itaH** = a simpleton; **alpa sattvaH** = one with meagre, boldness; **itaraH kaH sahiSyati** = other man, who, withstands.

"If you are unable to withstand this anguish chanced on you, oh, Kakutstha, then how a simpleton and whose boldness is meagre can withstand it... [4-66-5]

Annex: 'Kakutstha-s are the pure beings shuddha sattva, and you are still purer, because of the speciality of your birth through some divine dessert given by some yaGYa puruSa, a Ritual Deity, therefore you should have some divine endowments, if not all, and why do you compare yourself to a commoner and bewail like this, instead of making humanly efforts... and if a person of your stature sits bewailing and moaning, whereto a commoner has to go in a similar situation...

[Verse Locator](#)

आश्वसिहि नरश्रेष्ठ प्राणिनः कस्य न आपद ।

संस्पृशन्ति अग्निवत् राजन् क्षणेन व्यपयान्ति च ॥ ४-६६-६

6. **narashreSTha** = oh, best one among men [first and foremost man]; **praaNinaH** = for living beings; **kasya na aapada samspR^ishanti** = who is, not, mischance, touches [catches, uncaught]; **agnivat kshaNena vyapayaanti** = fire [-catch,] like, momentarily, takes away [lets up]; **raajan** = oh, king; **aashvasihi** = tell me.

"Oh, first and foremost man, tell me who is uncaught by mischance, which mischance will be catchy like fire-catch, and oh, king, even that, that lets up momentarily... [4-66-6]

Annex: 'I am not imparting any maiden version of Bhagavad Gita to you in saying that gataasuuna agataa suunau na anushocanti panNDitaaH; maatraa sparshaH tu kaunteya shiita uSNam sukha duHkhadaa... Gita 2-11, 13; 'This that irks- / Thy sense-life, thrilling to the elements- / Bringing thee heat and cold, sorrows and joys, / 'Tis brief and mutable!' but we are in an era of action, let us undertake some action, rather than bewailing... all this is but brief and mutable...' but think yourself, what to do next, in a human way...'

[Verse Locator](#)

दुःखितो हि भवान् लोकान् तेजसा यदि धक्ष्यते ।

आर्ताः प्रजा नर व्याघ्र क्व नु यास्यन्ति निर्वृतिम् ॥ ४-६६-७

7. nara vyaaghra = man, the tiger; duHkhitaH = ruefully; bhavaan = you; tejasaa lokaan dhakSyate yadi = by your radiance, worlds, you blaze away, if; aartaaH prajaa = rueful, people; nirvR^itim = for solace; kva yaasyanti nu = where, they go, really.

"If you are going to blaze away worlds with your radiance in your ruefulness, to where the ordinary people in rue shall go for solace, really... [4-66-7]

Annex: 'A farmer fences his farm to not to allow stray cattle to graze the crop... you are an implicit farmer of this universe and you alone fenced this universe with their respective protective areas or spheres, say stratosphere, troposphere and suchlike... thus you have come here explicitly as a fence to this world, and when the fence alone is trampling the crop of the rightness, who else will come to the rescue of that forlorn elements of crop, called the inmates of worlds...'

[Verse Locator](#)

लोक स्वभाव एव एष ययातिः नहुष आत्मजः ।

गतः शक्रेण सालोक्यम् अनयः तम् समस्पृशत् ॥ ४-६६-८

8. eSa loka svabhaavaH eva = this is, world's, disposition, only; nahuSa aatmajaH yayaatiH = Nahusha's, son, Yayaati; shakreNa saalokyam gataH = with Indra, egalitarian. on becoming; anayaH tam samaspR^ishat = writhe, him, touched off

"World's disposition is this way only, even if Nahusha, the son Yayaati, has become an egalitarian with Indra, writhe touched him off... [4-66-8]

Yayaati attains heaven after performing many Vedic-rituals. But when Indra asked Yayaati 'who is the best personality in your kingdom?' Yayaati, as a straightforward person replied 'I am the best in my kingdom...' Then Indra said 'Self-eulogisers have no place in heaven, hence you return to mortal worlds...' thus Yayaati met with a mischance. Instead of telling as Yayaati, he is said to be the 'son of Nahusha' which expression suggests disobedience. Once Nahusha made the Seven Sages, the stars in Ursa Major, as the bearers of his palanquin and hastened them saying sarpa, sarpa... where that word means 'move fast, move fast...' besides its general meaning 'serpent...' Then Sage Agastya curses Nahusha, 'be like that...' i.e., 'become a serpent...' taking the general meaning of that word. Then Nahusha, though a renowned personality, for he is accursed he had to fall supine as a big serpent. So Lakshmana is obliquely suggesting Rama, 'you may be a god supreme... but it is in your realm... not on earth... on earth you have to behave like an earthling... wrecking the system from within is meaningless... have some obedience to the set order...'

[Verse Locator](#)

महाऋषि यः वसिष्ठः तु यः पितुः नः पुरोहितः ।

अह्ना पुत्र शतम् जज्ञे तथैव अस्य पुनर् हतम् ॥ ४-६६-९

9. mahaaR^iSiH = great sage; yaH vasiSThaH = which, Vashishta is there; [yaH = who is]; naH pituH purohitaH = to our, father, he is a priest; asya = to him; ahnaa = in one day; putra shatam jaGYe = sons, hundred, parented; punaH = again; tathaiva = like that; hatam = they are eliminated.

"Which great sage Vashishta is there, who is also the priest of our father, he parented a hundred sons in one day and like that they are all eliminated in one day by Vishvamitra, for which Vashishta also lamented, but not for a long... [4-66-9]

Annex: 'world's disposition is such, a hundred living beings may take birth on one day and even die in hundreds, or thousands in one day... birth entails death... you ordained it to be so, but when the problem has come right under your seat, you go on bewailing without undertaking humanly effort... is this befitting...'

[Verse Locator](#)

या च इयम् जगती माता सर्व लोक नमस्कृता ।

अस्याः च चलनम् भूमेः दृश्यते कोसलेश्वर ॥ ४-६६-१०

10. kosala iishvara = Kosala kingdom, oh, king of; jagataH maataa = worlds, mother; sarva loka namaskR^itaa = by all, [beings in the] world, one who is venerated; yaa

iyam = she who is, this one - this Earth is there; **asyaaH bhuumeH calanam** = her, to this earth, movement [undergoes earth tremors]; **dR^ishyate** = is evident.

"This Mother Earth who is the mother of worlds and venerated by all animate and inanimate, or even celestial beings, oh, king of Kosala kingdom, even she undergoes tremors and earthquakes... [4-66-10]

Mother earth is not only held as a mother of living beings on her surface, but even Moon, Mars etc., planets are said to have emerged from her, and she is lone female in planetary system capable enough to produce offspring, and hence she is regarded as the wife of Vishnu, and hence Vishnu has to incarnate Himself on her periodically, to ease her of her problems. As such 'your weeping for your loss is subjective, while putting your other wife, namely bhuu devi, Mother Earth, to suffering by earthquakes, storms, whirlwinds, twisters, and what not... is it appropriate of you to make her suffer periodically, while you say that your one-time-suffering such as this one is nonpareil... or what... world's disposition is as such... not even you can change it, lest it boomerangs...'

[Verse Locator](#)

यौ धर्मौ जगताम् नेत्रे यत्र सर्वम् प्रतिष्ठितम् ।
आदित्य चन्द्रौ ग्रहणम् अभ्युपेतौ महाबलौ ॥ ४-६६-११

11. **yau** = which pair; **dharmau** = duteous; **jagataam netre** = for world, eyes; **yatra sarvam pratiSThitam** = wherein [in whom,] all [system of world,] is established [peremptory]; **mahaabalau** = highly, influential; **aaditya candrau** = Sun, Moon; **grahaNam abhyupetau [iva]** = eclipse, draw nigh, [as though.]

"Which duteous pair is the pair of eyes of the world in whom all the systems of world are peremptory, though that pair of Sun and Moon are doughtily influential in this solar system, eclipse draws nigh of them... [4-66-11]

Annex: 'for a while you stop thinking that you as Vishnu are reclining on me, aadi sheeSha the Divine-Thousand-hooded-serpent-recline-bed of Vishnu in vaikuNTha, yon the dwaadasha aadtya-s, 'Eleven Suns' and numerous Moons of this Universes... you are now right under the nose of this solar system, and on earth... and in this solar system there is none supreme than this mighty sun, and mellowly moon, a pair of eyes of this system, where one opens one's eye by day and the other closes that eye with his cooling effect by night... and it is also said in Veda-s: **aadityaat jaayate vR^iShTiH - vR^iShTiH tato annam abhijaayate - candramasau oShadhi vanaspatau** 'Sun causes rains, rains cause food, Moon causes herbs and plants of condiments...' and even they, they are eclipsed occasionally, for they are around the mortal world... and what if, your anguish eclipses you, temporarily...'

[Verse Locator](#)

सुमहान्ति अपि भूतानि देवाः च पुरुष ऋषभ ।
न दैवस्य प्रमुंचन्ति सर्व भूतानि देहिनः ॥ ४-६६-१२

12. **puruSa R^iSabha** = oh, bullish man; **su mahaanti bhuutaani** = very, great, beings [incorporates like earth and suchlike planets]; **devaaH ca** = gods, also; **sarva bhuutaani** = all, beings; **dehinaH** = corporeal beings; **daivasya** = from the Supreme Being's [predestine]; **na** = not; **pramuncanti** = unloosened.

"Even very great incorporates like earth and suchlike planets, oh, bullish man, or even the gods, or even all corporeal beings, cannot get release from the predestine of Supreme Being... [4-66-12]

This verse is held as an interpolate or the problem with copyists, by the use of the word bhuutaani twice, and even the last compound is said to be self-contradictory sarva bhuutaani dehinaH or sarva bhuutaadi dehinaH Hence it is up to the grammarians to decide. Some mms use vedaaH for devaaH in first foot, thus 'even all Veda-s put together cannot transcend the Absolute...'

[Verse Locator](#)

शक्र आदिषु अपि देवेषु वर्तमानौ नय अनयौ ।

श्रूयते नर शार्दूल न त्वम् व्यथितुम् अर्हसि ॥ ४-६६-१३

13. **nara shaarduula** = oh, man, tigerly; **shakra aadiSu deveSu api** = Indra, et al., for gods, even; **naya anayau** = in ethical, unethical [course, their resultant agonies and ecstasies]; **vartamaanau** = as functional; **shruuyete** = we hear so; **tvam vyathitum na arhasi** = you, to anguish, not, apt of you.

"Oh, tigerly-man, we hear that whether gods like Indra et al., are ethical and/or unethical, yet they too have the resultant agonies and ecstasies... hence, it is inapt of you to fret thyself... [4-66-13]

The last compound in second foot na tvam vyathitum arhasi is the 'theme instruction' in Gita na tvam shocitum arhasi which again appears in the next verse. This has a near psalm in The Bible: 'Fret not thyself because of the ungodly...' Psalm 37, v 1.

[Verse Locator](#)

हतायाम् अपि वैदेह्याम् नष्टायाम् अपि राघव ।

शोचितुम् न अर्हसे वीर यथा अन्यः प्राकृतः तथा ॥ ४-६६-१४

14. **viira** = oh, brave one; **Raaghava** = oh, Raghava; **vaidehyaam** = Vaidehi is; **hR^itaayaam api** = stolen, whether; **naSTaayaam api** = slain, whether; **praakR^itaH anyaaH yathaa** = primitive [commoner,] other person, as with; **tathaa** = that way; **shocitum na arhase** = to sadden, not, apt of you.

"Whether Vaidehi is stolen or slain, oh, brave one, it will be inapt of you sadden like this as with any other commoner without tracking her whereabouts... [4-66-14]

[Verse Locator](#)

त्वत् विधा नहि शोचन्ति सततम् सर्व दर्शिनः ।

सुमहत्सु अपि कृच्छ्रेषु राम अनिर्विण्ण दर्शनाः ॥ ४-६६-१५

15. **raama** = oh, Rama; **sarva [or, satatam sama] darshinaH** = [always,] all, [equably,] seers [always equable in their outlook]; **a nir viNNa darshanaaH** = non, without, spirit, [non-dispirited,] seers; **tvat vidhaa** = your, like; **su mahatsu api** = in very, high [highly desperate straits,] even; **kR^icChreSu** = in straits; **na shocanti hi** = will not, sadden - non-dispirited, indeed.

"Persons of your like who are always equable in their outlook, oh, Rama, they will remain non-dispirited even if they are undergoing desperate straits, and they will not just sadden like this... [4-66-15]

[Verse Locator](#)

तत्त्वतो हि नरश्रेष्ठ बुद्ध्या समनुचिंतय ।

बुद्ध्या युक्ता महाप्राज्ञा विजानन्ति शुभ अशुभे ॥ ४-६६-१६

16. **narashreSTha** = oh, foremost among men; **tattvataH** = objectively; **buddhyaa sam anu cintaya** = brainily, well [in subtlety,] pursuit, think [ratiocinate]; **mahaa praaGYaa** = great, brains; **buddhyaa yuktaa** = with brain, having [with braininess]; **shubha** = auspicious [good]; **a shubhe** = not, auspicious [bad]; **vi jaananti** = they clearly, comprehend; **hi** = indeed.

"Oh, foremost man among men, you ratiocinate in subtle pursuit, objectively and brainily, and great brains will comprehend good and bad in subtlety with their braininess... [4-66-16]

[Verse Locator](#)

17. a dR^iSTa = not, seen [indiscernible]; guNa doSaaNaam = rights, wrongs; a dhR^ivaaNaam ca = not, definite [indefinite,] also [a dhR^itaanaam = not, firm - infirm]; teSaam karmaNaam = those, of actions; iSTam phalam ca = cherished, fruits; kriyaam antareNa = action, without [performing any action]; [phalam ca = fruits, also]; na vartate = not, will be in existence [nonexistent.]

"Indiscernible are the rights and wrongs of actions, and indefinite are the cherished fruits of those actions, and without performing any action, fruits also will be nonexistent... [4-66-17]

Vividly: We cannot discern the rights or wrongs of any action we perform now in this lifetime, nor we can recollect the actions done us in earlier births, to asses their rights or wrongs. And they are indefinite and infirm, because any action we perform it ceases to exist on its competition. And if we have not performed such an action in last birth, conducive to yield good result in this birth, its fruition is nonexistent. Thereby we may perhaps muse over our actions basing on the results occurring now. In any case, nonexistent is the fruits of action, may it be right or wrong, if there is inaction. This is according to Govindaraja. He uses word a dhR^itaanaam 'infirm' for a dhR^ivaaNaam 'indefinite' and Tilaka uses word ca vartate 'also, happens' for pravartate 'will be in existence' and in either way the meaning is the same. **anena praaptam sukham duHkham vaa puurva karma adhiinam iti uktam - tathaa ca bhaarate - aaraNyake - yaani praapnoti puruShaH tat phalam puurva karmaaNaam | dhaataa api hi sva karmaiva taiH taiH hetubhiH iishvaraH || dk**

Another way of declining the meaning is by ellipting the words from previous verse buddhya yuktaa 'with braininess' as below:

mahaa praaGYaa= great, brains; buddhya yuktaa= with brain, having [with braininess]; a + dR^iSTa= not, seen [indiscernible]; a + dhR^ivaaNaam ca= not, definite [indefinite,] also [a + dhR^itaanaam= not, firm, infirm]; guNa doSaaNaam= rights, wrongs; karmaNaam= of actions; shubha= rights; a shubhe= wrongs; vi jaananti= clearly, comprehending.

"The great brains with their braininess are clearly comprehending the indiscernible, indefinite or infirm rights and wrongs of their actions, thus they translate their thinking into action... and thus they are undertaking humanly possible action... but not sitting back, unlike you...

There is another shade to this verse with some altered verbiage as below:

adR^iShTa guNa doShaaNaam karmasu abhirataaatmaanaam |
na antareNa kriyaam viira phalam iShTam pravartate ||

Oh, brave one, to those that are interested in endeavours, whether or not they are uninterested in the results of their actions, either rights or wrongs, but even to them cherished fruits does not occur, effortlessly...

And the commentaries go on expanding these tenets, till this chapter vies with Bhagavad Gita.

[Verse Locator](#)

माम् एवम् हि पुरा वीर त्वम् एव बहुशो उक्तवान् ।

अनुशिष्यात् हि को नु त्वाम् अपि साक्षात् बृहस्पतिः ॥ ४-६६-१८

18. viira = oh, valiant one; puraa tvam eva = previously, you, alone; maam evam = me, this way; bahushaH uktavaan [anvashaH] hi = repeatedly, you have said [you instructed me,] indeed; saakSaata bR^ihaspatiH api = actually [professedly,] he were to be Jupiter, even [if]; kaH nu = who, really; tvaam anushiSyaat hi = to you, can profess, indeed.

"Oh valiant one, indeed you alone have said this way to me previously and repeatedly, who really can profess you even he were to be professedly the Jupiter... [4-66-18]

[Verse Locator](#)

बुद्धिः च ते महाप्राज्ञ देवैः अपि दुर्न्यया ।

शोकेन अभिप्रसुप्तम् ते ज्ञानम् सम्बोधयामि अहम् ॥ ४-६६-१९

19. mahaapraaGYa = oh, great discerner; te buddhiH = your, thinking process; devaiH api dur anvayaa = by gods, even, impossible, to explicate [non-explicatory]; shokena abhi prasuptam = by sadness, obliquely, utterly, slumberous; te GYaanam = your, to percipience; aham sambodhayaami = I am, addressing.

"Oh, great discerner, your thinking process is non-explicatory even to gods, but now that thinking process is obliquely and utterly slumberous owing to your sadness, hence I am addressing your percipience and this is no schoolteaching... [4-66-19]

[Verse Locator](#)

दिव्यम् च मानुषम् च एवम् आत्मनः च पराक्रमम् ।

इक्ष्वाकु वृषभ अवेक्ष्य यतस्व द्विषताम् वधे ॥ ४-६६-२०

20. kSvaaku vR^iSabha = oh, Ikshvaku's, foremost among; avekSya = contemplate / consider / count; divyam ca maanuSam ca = divineness, also, humanness, also; evam = that way; aatmanaH ca paraakramam = your own, valour; yatasva dviSataam vadhe = try hard, in abser's, elimination.

"Oh, foremost one among Ikshvaku, oh, Rama, contemplate the divineness of those immortals and their pure being in maintaining world order, also consider the humanness of these mortals and their helpless susceptibility to pain, also count on your own valour that which can annihilate the whole of anything... and then come to conclusion whether or not to annihilate everything... but, before that try hard to eliminate the abuser, lest he may abuse many others... [4-66-20]

ओर्

"Oh, best one among Ikshvaku-s, oh, Rama, contemplate the divine valour you have derived, also consider the human valour you have inherited, also count on your own innate valour... hence, try hard to eliminate the abuser...

The second meaning is when 'valour' is taken as main principle. This verse has another shade if the compound in first foot is read as, according to some other ancient mms: divyam ca maanuSam ca astram aatmanaH ca paraakramam | where the word aatmanaH is replaced with astram and then the meaning is 'you have missiles unknown to humans and you also have missiles unknown even to gods, by the courtesy of Vishvamitra and Agastya, and you have your own valour, then try hard for the abuser...'

[Verse Locator](#)

किम् ते सर्व विनाशेन कृतेन पुरुष ऋषभ ।

तम् एव तु रिपुम् पापम् विज्ञाय उद्धर्तुम् अर्हसि ॥ ४-६६-२१

21. puruSa R^iSabha = oh, man, the best; kR^itena sarva vinaashena = by performing, complete, annihilation; te kim = to you, what - what is the use; tam = him; paapam = malevolent; ripum eva = malefactor, alone; viGYaaya = on knowing - on finding out; ut dhartum arhasi = to up, root, apt of you.

"Oh, best one among men, what is it you gain on performing a complete annihilation owing to a single soul's malefaction, hence, mark him... that malefactor and a malevolent of yours, and it will be apt of you to uproot him... him alone... [4-66-21]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षट्सृ षष्ठितमः सर्गः

Thus, this is the 66th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 66

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 67

Verses converted to UTF-8, Nov 09

Introduction

Rama spots Jataayu, whose wings are hacked and who is breathless, and is in his last moments. On conceding to the suggestion of Lakshmana that they should search for Seetha, they start searching the forest and at certain place the mountainous Jataayu is seen. Mistaking him to be a demon Rama wants to kill and speedily approaches Jataayu, but on listening Jataayu's words, Rama recognises and laments for his wretched situation.

[Verse Locator](#)

पूर्वजो अपि उक्त मात्रः तु लक्ष्मणेन सुभाषितम् ।
सार ग्राही महासारम् प्रतिजग्राह राघवः ॥ ३-६७-१

1. saara graahii = essence, taker [best gleaner of the gist]; raaghavaH = Raghava; puurva jaH api = earlier, born [elder brother of Lakshmana,] even though; lakSmaNena ukta maatraH tu = by Lakshmana, when he [Rama] is said, just, but; mahaa saaram = ultimate, tenor; su bhaaSitam = well, said [said expediently]; prati jagraaha = in turn, taken [himself gleaned.]

Even though Rama is elder to Lakshmana he gleaned the ultimate tenor of Lakshmana's words when Lakshmana just said them expediently because Raghava is a best gleaner of the gist of advises. [3-67-1]

If the advice is with ideation it can be taken form youngsters... yukti yuktam vaco graahyam baalaat api subhaaShitam | tathaa ca - anena baalot iiritam api yuktam vaco graahyam iti uktam - tathaa ca bhaarate udyoge - viduraH - api unmatta pralaapato baalaacca parisarpitaH | sarvataH saaram aadadyaat ashmaabhya iva kaancanam | | iti - dk 'youngsters advices can be taken like gold from the coals...'

[Verse Locator](#)

स निगृह्य महाबाहुः प्रवृद्धम् रोषम् आत्मनः ।
अवष्टभ्य धनुः चित्रम् रामो लक्ष्मणम् अब्रवीत् ॥ ३-६७-२

2. saH = such as he is - Rama; mahaabaahuH = dextrous one; raamaH = Rama; pra vR^iddham aatmanaH roSam nigR^ihya = highly heightening, his own, fury, on controlling; citram dhanuH avaSTabhya = bedazzling bow, on that bow, propping against; lakSmaNam abraviit = he, to Lakshmana, said.

Such as he is that dextrous Rama on controlling his highly heightening fury, propping against his bedazzling bow spoke this to Lakshmana. [3-67-2]

[Verse Locator](#)

किम् करिष्यावहे वत्स क्व वा गच्छाव लक्ष्मण ।
केन उपायेन पश्येयम् सीताम् इह विचिन्तय ॥ ३-६७-३

3. **vatsa** = oh, dear boy; **lakSmaNa** = Lakshmana; **kim kariSyaavahe** = what, is to be done by us; **kva vaa gacChaava** = to where, or, we go; **siitaam kena upaayena pashyeyam** = Seetha, by which, device, we can see; **iha vi cintaya** = in this matter, you clearly think.

"What is to be done by us, oh, dear boy... or, whereto we might go, or, by which device Seetha is discernable... Lakshmana, now you think of it, clearly... [3-67-3]

[Verse Locator](#)

तम् तथा परिताप आर्तम् लक्ष्मणो रामम् अब्रवीत् ।
इदम् एव जनस्थानम् त्वम् अन्वेषितुम् अर्हसि ॥ ३-६७-४
राक्षसैः बहुभिः कीर्णम् नाना द्रुम लता आयुतम् ।

4, 5a. **tathaa** = in that manner; **paritaapa aartam** = by anguish, tormented; **tam raamam** = to him, to Rama; **lakSmaNaH abraviit** = Lakshmana, said; **tvam** = you; **bahubhiH raakSasaiH kiirNam** = with many, demons, rife with; **naanaa druma lataa aayutam** = manifold, trees, climber-plants, replete with; **idam janasthaanam eva** = this, Janasthaana, alone; **anveSitum arhasi** = to search, apt of you.

To such a Rama who is tormented by anguish, Lakshmana said, "it will be apt of you to search this Janasthaana alone which is rife with many demons, and replete with manifold trees and climber-plants... [3-67-4]

[Verse Locator](#)

सन्ति इह गिरि दुर्गाणि निर्दराः कंदराणि च ॥ ३-६७-५
गुहाः च विविधा घोरा नाना मृग गण आकुलाः ।
आवासाः किन्नराणाम् च गन्धर्व भवनानि च ॥ ३-६७-६

5b, 6. **iha** = at this place; **giri durgaaNi** = mountains, unclimbable; **nirdaraaH** = glens; **kandaraaNi ca** = glyphs, as well; **vividhaa** = divers; **ghoraa** = pernicious; **naanaa mR^iga gaNa aakulaaH** = with diverse, predators, packs, tumultuous with; **guhaaH ca** = caverns, also; **kinnaraaNam aavaasaaH** = kinnaraa-s, mansions; **gandharva bhavanaani ca** = gandharva-s, palaces, as well; **santi** = are there.

"Here there are unclimbable mountains, glens and glyphs as well. There are divers and pernicious caverns tumultuous with diverse packs of predators, and here are the mansions of kinnaraa-s and palaces of gandharva-s, as well... [3-67-5b, 6]

[Verse Locator](#)

तानि युक्तो मया सार्धम् समन्वेषितुम् अर्हसि ।
त्वत् विधा बुद्धि संपन्ना माहात्मानो नरर्षभ ॥ ३-६७-७
आपत्सु न प्रकंपन्ते वायु वेगैः इव अचलाः ।

7, 8a. [**tvam** = you]; **yuktaH** = steadfastly; **maya saardham** = me, along with; **taani sam anveSitum arhasi** = them, to thoroughly search, apt of you; **nararSabha** = oh, best one among men; **buddhi sampannaaH** = cleverness, those possessed with [literati]; **tvat vidhaa** = your, sort of; **maahaa aatmaanaH** = clever souls; **vaayu vegaiH** = by wind, speed [storms]; **a calaaH** = not, fluctuating ones [i.e., mountains]; **iva** = as with; **aapatsu na pra kampante** = in calamities, will not, fluctuate.

"It will be apt of you to steadfastly search in them along with me, and oh, best one among men, your sort of literati and clever-souls will be unfluctuating in calamities like the mountains unfluctuating in windstorms..." Lakshmana said so Rama. [3-67-6, 7, 8a]

[Verse Locator](#)

इति उक्तः तत् वनम् सर्वम् विचचार स लक्ष्मणः ॥ ३-६७-८

क्रुद्धो रामः शरम् घोरम् संधाय धनुषि क्षुरम् ।

8b, 9a. kruddhaH raamaH = ireful, Rama; iti uktaH = thus, when he is said by Lakshmana; sa lakSmaNaH = along with Lakshmana; dhanuSi = in bow; ghoram = a deadly one; kSuram sharam = razor-sharp / crescent shaped, arrow; sandhaaya = on readying; sarvam tat vanam vicacaara = all, that, forest, he roved.

When Lakshmana said in this way to that ireful Rama, he roved entire forest along with Lakshmana readying a crescent-shaped razor-sharp deadly arrow on his bow. [3-67-8b, 9a]

[Verse Locator](#)

ततः पर्वत कूट आभम् महा भागम् द्विज उत्तमम् ॥ ३-६७-९

ददर्श पतितम् भूमौ क्षतज आर्द्रम् जटायुषम् ।

9b, 10a. tataH = then; parvata kuuTa aabham = mountain, top, in gleam [akin]; mahaa bhaagam = best, beatific; dvija uttamam = [among all] birds, best [brave]; bhuumau patitam = onto earth, fallen; kSataja aardram = blood, wet [bloodstained]; jaTaayuSam = at Jataayu; dadarsha = [Rama] beheld.

Then Rama beheld Jataayu who is akin to a mountaintop in his gleam, and a best beatific brave bird among all the birds, but bloodstained and buckling on earth. [3-67-9b, 10a]

[Verse Locator](#)

तम् दृष्ट्वा गिरि शृंग आभम् रामो लक्ष्मणम् अब्रवीत् ॥ ३-६७-१०

अनेन सीता वैदेही भक्षिता न अत्र संशयः ।

10b, 11a. giri shR^inga aabham = mountain, top, in gleam; tam dR^iSTvaa = him, on beholding; raamaH lakSmaNam abraviit = Rama, to Lakshmana, said; anena = by him [by this one]; vaidehii siitaa bhakSitaa = Videha king's daughter, Seetha, is gluttonised; atra samshayaH na = in that matter, doubt, is not there.

On beholding him who is like a mountaintop in his gleam, Rama said to Lakshmana, "This one has gluttonised Seetha, the princess from Vaidehi, there is no doubt about it... [3-67-10b, 11a]

Comment: 'Here is Valmiki's blatant attempt to add too many words for one Seetha...' so some may say them as: 'Stock epithets for Sita are only three in Ayodhya kaanda, but increase in Aranya kaanda and later, all relating to her being Janaka's daughter and belonging to Mithila and Videha...' in some book called ' Epic Threads ' -- John Brockington on the Sanskrit Epics, by Greg Bailey & Mary Brockington, 366 pages, paperback, New Delhi: Oxford Univ. Press 2000; Reviewed by Pradip Bhattacharya. But we are told by tradition that these are neither stock epithets nor metre fillers, but each has its own significance. Here the word 'Seetha' is for the recollected wife Seetha, and 'Vaidehi' is for the reminisced Videha king. In the same numbered sarga of Bala Kanda 67, and even in Bala 66, Janaka harps on that 'Seetha is a valour's bounty... Seetha is a valour's bounty...' And as a son-in-law, if Rama were to face Janaka later, should he be shamefaced in not protecting Seetha... or shall Rama simply tell Janaka that 'a demon took away or ate away your daughter...' If he says so, what happens to his innumerable epithets - will be the collateral question. This is what Rama said "Oh, kind Lakshmana, this Godavari is talking to me anything but a reply, and on coming across Vaidehi's father Janaka, also thus Vaidehi's mother-in-law and my mother Kausalya, really what is that unpleasant word that I have to say to them, in the absence of Vaidehi..." at 3-64-11, 12a. Again, these are often-repeated epithets of Seetha by Rama after the abduction of Seetha.

Seetha is given to Rama presuming Rama to be a true valiant and befitting husband and the saviour of Seetha, as Rama established his superpower in breaking a non-liftable bow, in any dire situation. But reversed are situations in Aranya as she is likely to be abducted in its early chapters, and really abducted in later chapters. Now Rama has actually not protected Seetha, though capable enough. Leave Rama and Valmiki alone for a while in giving so many epithets to Seetha, can any self-respecting son-in-law, a protective husband, more so, a semi-super power on earth, can possibly face his father-in-law and say smilingly, 'your daughter is lost...' Hence, these 'so many epithets... that too, as Vaidehi, in particular, in this particular Aranya...' have their own meanings and subtexts, which can be known only through commentaries, unlike reading a novel. Ramayana is a dhvani kaavya ' epic with allusions...' and which word has which allusiveness is to be known first, before theorising the craft of Valmiki or the crafty interpolators. 'If the interpolators have interpolated unwittingly, will the Sanskrit grammarians and linguists keep quiet, or wage a war, until it is changed...' is the pursuant exclamation. Hence we appeal to the near extinct species called Sanskrit pundits to record somewhere as which epithet functions in which way.

गृध्र रूपम् इदम् व्यक्तम् रक्षो भ्रमति काननम् ॥ ३-६७-११

भक्षयित्वा विशालाक्षीम् आस्ते सीताम् यथा सुखम् ।

एनम् वधिष्ये दीप्त अग्रैः घोरैः बाणैः अजिह्मगैः ॥ ३-६७-१२

11b, 12. idam rakSaH = this, demon; gR^idhra ruupam = in eagle's, semblance - assuming; kaananam bhramati = in forest, skulks; vyaktam = apparently; vishaalaakSiim siitaam = wide-eyed, Seetha; bhakSayitvaa = having gluttonised; yathaa sukham = as per, his comfort [comfortably]; aaste = reposing [himself]; diipta agraiH = with blazing, arrowheads; ghoraiH = deadly ones; a jihma gaiH = not, crisscross, going [shoot off straightly]; baaNaiH = with bolts; enam vadhiSye = him, I eliminate.

"It is apparent that this demon skulks in the forest in the semblance of an eagle, and having gluttonised that wide-eyed Seetha he is now reposing comfortably. I will eliminate him with deadly arrows, whose arrowheads blaze away and which shoot off straightly..." Thus Rama declared. [3-67-11b, 12]

[Verse Locator](#)

इति उक्त्वा अभ्यपतत् गृध्रम् सन्धाय धनुषि क्षुरम् ।

क्रुद्धो रामः समुद्र अन्ताम् चालयन् इव मेदिनीम् ॥ ३-६७-१३

13. raamaH = Rama; iti uktvaa = thus, saying; kruddhaH = ireful one; dhanuSi kSuram sandhaaya = on bow, razor-sharp / crescent shaped arrow, on readying; samudra antaam mediniim caalayan iva = ocean, up to perimeter, [whole of the] earth, to a-treble, as though; gR^idhram = to eagle; abhyapatat [abhi aa patat = towards, come, and fallen] = rushed towards.

On saying thus and on readying a crescent-shaped razor-sharp deadly arrow on his bow, that ireful Rama rushed towards the eagle, as though to a-tremble the whole of the earth that which is within the perimeter of oceans. [3-67-13]

[Verse Locator](#)

तम् दीन दीनया वाचा स फेनम् रुधिरम् वमन् ।

अभ्यभाषत पक्षी तु रामम् दशरथ आत्मजम् ॥ ३-६७-१४

14. pakSii tu = bird, on its part; sa phenam rudhiram vaman = with, frothy, blood, spewing up; diina = pathetically; tam dasharatha aatmajam raamam = to him, to Dasharatha's, son, to Rama; diinayaa vaacaa = in a pathetic, tone; abhyabhaaSata = uttered [appealed.]

But that bird spewing up frothy blood pathetically appealed to such an ireful son of Dasharatha, namely Rama, in a pathetic tone. [3-67-14]

Jataayu is firstly recollecting his friend Dasharatha on his deathbed, then he recounts this Rama as that Dasharatha's son, and hence, the epithet to Rama is non-non-essential.

[Verse Locator](#)

याम् ओषधिम् इव आयुष्मन् अन्वेषसि महा वने ।

सा देवी मम च प्राणा रावणेन उभयम् हृतम् ॥ ३-६७-१५

15. aayuSman = oh, boy blest is your eternality - oh, Rama; yam = whom; mahaa vane oSadhim iva anveSasi = in vast, of forest, herb, as with, you are searching; saa devii = she, that lady; mama praaNaa ca = my, lives, too; ubhayam = both; raavaNena hR^itam = by Ravana, stolen.

"Oh, boy Rama, blest is your eternality, for whom you are searching as with the search of a rejuvenescent herb in the vast of forest, Ravana stole that lady and my lives, too... [3-67-15]

[Verse Locator](#)

त्वया विरहिता देवी लक्ष्मणेन च राघव ।
ह्रियमाणा मया दृष्टा रावणेन बलीयसा ॥ ३-६७-१६

16. Raaghava = oh, Raghava; tvayaa = with you; lakSmaNena ca = with Lakshmana, as well; virahitaa = without, absented; devii = lady - Seetha; baliiyasaa raavaNena hriyamaaNaa = by brute-forced, by Ravana, while being stolen; mayaa dR^iSTaa = by me, seen.

"I have seen that lady while being stolen by brute-forced Ravana when you and even Lakshmana absented from her... [3-67-16]

[Verse Locator](#)

सीताम् अभ्यवपन्नो अहम् रावणः च रणे मया ।
विध्वंसित रथः च अत्र पातितो धरणी तले ॥ ३-६७-१७

17. aham = I; siitaam = for Seetha; abhyavapannaH [abhi ava pad = towards, nearly, got at to rescue] = outreached to rescue; raNe = in combat; maya = by me; raavaNaH ca = Ravana, also; vidhvansita rathaH ca = [Ravana is rendered as one with a] utterly, battered, chariot, also; atra dharaNii tale paatitaH = there, on earth's, surface, felled [him and that chariot.]

"I outreached to rescue Seetha... and in a combat Ravana is rendered as one with utterly battered chariot... and I felled him and that chariot there... onto earth's surface... [3-67-17]

Some mms use Chatram 'parasol...' for the word atra for 'there...' and prabho 'oh, lord...' for mayaa 'by me...'

[Verse Locator](#)

एतत् अस्य धनुः भग्नम् एतत् अस्य शरावरम् ।
अयम् अस्य रणे राम भग्नः सांग्रामिको रथः ॥ ३-६७-१८

18. raama = oh, Rama; etat asya bhagnam dhanuH = this one is, his, fragmented, bow; etat asya sharaavaram = this one, his, armour; ayam = this one is; asya = his; raNe = in combat; bhagnaH = shattered [by me]; saangraamikaH rathaH = combatant's / used in combats, chariot.

"This one is his fragmented bow and this is his fragmented armour... oh, Rama, this is his combat-chariot... which, in combat shattered by me... [3-67-18]

Some mms use prabho 'oh, lord...' for etat and sharaaH tathaa 'arrows like that' for sharaavaram 'armour...'

[Verse Locator](#)

अयम् तु सारथिः तस्य मत् पक्ष निहतो भुविः ।
परिश्रान्तस्य मे पक्षौ छित्त्वा खड्गेन रावणः ॥ ३-६७-१९
सीताम् आदाय वैदेहीम् उत्पपात विहायसम् ।
रक्षसा निहतम् पूर्वम् न माम् हन्तुम् त्वम् अर्हसि ॥ ३-६७-२०

19. ayam tu = he is, on his part; bhuviH = on earth; mat paksha nihataH = by my, wings, drop dead; tasya saarathiH = his, charioteer; raavaNaH = Ravana; parishraantasya = overtired [such I was]; me pakSau khaDgena Chittvaa = my, two wings, with sword, on gashing; vaidehiim siitaam aadaaya = of Videha, Seetha, on taking; vihaayasam = on

skies; **utpapaata** = fallen in a trice; **rakSasaa puurvam nihatam** = by demon, earlier [already,] killed; **maam** = me; **tvam hantum na arhasi** = to you, to kill, not, apt of you.

"This is his charioteer drop dead onto earth by my wings... when I am overtired Ravana gashed my wings and flew skyward taking Seetha of Videha kingdom with him, and it will be inapt of you to kill me who am already killed by the demon..." Thus Jataayu appealed to Rama. [3-67-19, 20]

[Verse Locator](#)

रामः तस्य तु विज्ञाय सीता सक्ताम् प्रियाम् कथाम् ।
गृध्र राजम् परिष्वज्य परित्यज्य महत् धनुः ॥ ३-६७-२१

21. **raamaH** = Rama; **tasya** = of his - from him; **siitaa saktaam** = Seetha, concerning to; **priyaam kathaam** = desirable, narration - news; **viGYaaya** = came to know; **parityajya mahat dhanuH** = jettisoned, forceful, bow; **gR^idhra raajam pariSvajya** = eagle, kingly, on hugging.

Rama jettisoned his forceful bow when he heard the much desired news about Seetha while hugging that kingly eagle Jataayu. [3-67-21]

[Verse Locator](#)

निपपात अवशो भूमौ रुरोद सह लक्ष्मण ।
द्विगुणीकृत ताप आर्तो रामो धीरतरो अपि सन् ॥ ३-६७-२२

22. **raamaH** = Rama; **dhiira taraH** = bold [person,] higher in degree [comparatively bold person]; **api san** = even though, he is; **a vashaH** = without, control [involuntarily]; **bhuumau** = on earth; **nipapaata** = fell down; **saha lakshmaNa ruroda** = along with, Lakshmana, wept over [the fate of Jataayu]; **dvi guNii kR^ita taapa aartaH** = two, fold, made as [doubled,] he is scorched, by anguish.

Even though Rama is comparatively a bold person he involuntarily fell down to ground, as the onefold scorch of anguish for Seetha is doubled by this predicament of Jataayu, and he wept over Jataayu. [3-67-22]

Rama's weeping is real or unreal, is a haunted notion for commentators. Here also he is weeping over. For this Maheshvara Tiirtha says that he weeps and bewails when his adherents are ill at ease. In Ayodhya **vyasaneShu manuShyaaNaa~N bhR^isha~N bhavati duHkhitaH** || **utsaveShu ca sarveShu piteva parituShyati** | 2-2-40 'Rama feels very sad towards afflictions of men, and feels delighted in all functions celebrated by people on the occasions of child birth and the like, just as their own father does...' So, it must be true in respect of Seetha, even. This is agreeable to Govindaraja, too.

[Verse Locator](#)

एकम् एक अयने कृच्छ्रे निःश्वसन्तम् मुहुर् मुहुः ।
समीक्ष्य दुःखितो रामः सौमित्रिम् इदम् अब्रवीत् ॥ ३-६७-२३

23. **kR^icChre** = [single] strait [supine on pathway]; **eka ayane** = for single [person,] passable - on pathway; **ekam** = singly; **muhuH muhuH niHshvasantam** = again, again [for several times,] suspiring [Jataayu]; **samiikSya** = on seeing; **raamaH duHkhitaH** = Rama, became anguished; **saumitrim idam abraviit** = to Soumitri, this, spoke.

Jataayu is supine on a single-strait passable for a single-person and he is suspiring for several times, and on seeing such Jataayu Rama became anguished and spoke this to Soumitri. [3-67-23]

Here the words **ekaayane kR^irChre** may mean differently. **kR^iChre** 'difficultly...' **ekaayane** 'one-way breathing, breathing in, inhaling difficultly...' and this way of juxtaposing words, 'Jataayu is struggling for a breath...' would mean more near to the scene, than a single-strait, or a narrow pathway, which are not uncommon in forests.

राज्यम् भ्रष्टम् वने वासः सीता नष्टा मृते द्विजः ।
ईदृशी इयम् मम अलक्ष्मीः दहेत् अपि पावकम् ॥ ३-६७-२४

24. raajyam bhraSTam = kingdom, forfeited - misfired; vane vaasaH = in forest, resided [misplaced]; siitaa naSTaa = Seetha, lost [misplaced]; mR^ite dvijaH = [mischance of] death, to bird - or, dvijo hataH = bird, is killed; iidR^ishii iyam = this kind of, this; mama a lakSmiiH = my, mis, fortune; paavakam api dahet = Agni, Fire-god - Divine-Incinerator, even, incinerates.

"Misplaced is my kingdom and I am mislocated into forests, Seetha is misplaced and now this mischance of death on this bird... this kind of misfortune of mine incinerates even Agni, the Divine-Incinerator... [3-67-24]

[Verse Locator](#)

संपूर्णम् अपि चेत् अद्य प्रतरेयम् महोदधिम् ।
सो अपि नूनम् मम अलक्ष्म्या विशुष्येत् सरिताम् पतिः ॥ ३-६७-२५

25. adya = now; sampuurNam mahaa udadhim api = plethoric, limitless, ocean, even; pratareyam cet = sincerely, to take a swim [for the shore of blissfulness,] if - or, pravisheyam cet = I were to enter, if; saH saritaam patiH api = that, rivers, lord, even; mama = owing to my; a lakSmyaa = mis, fortune; vi shuSyet = completely, runs dry; nuunam = definitely.

"Even if it were to be a plethoric and limitless ocean, and now if I were to enter it, or take a swim to the other shore of blissfulness, even that Lord of Rivers runs completely dry, owing to my misfortune, it is definite... [3-67-25]

[Verse Locator](#)

न अस्ति अभाग्यतरो लोके मत्तो अस्मिन् स चराचरे ।
येन इयम् महती प्राप्ता मया व्यसन वागुरा ॥ ३-६७-२६

26. yena = by whom [me]; maya = [suchlike] me; iyam mahatii = this, great [complicated]; vyasana vaaguraa = catastrophic, enmeshment; praaptaa = chanced; mattaH = than me; abhaagyataraH [a bhaagya taraH = un, fortunate, comparatively higher - greater unfortunate being; sa cara acare = [even if] put together, mobile, sessile [all beings]; asmin = in this; loka = in world; na asti = not, is there.

"There will not be any greater unfortunate being in this world than me, even if all the sessile and mobile beings are put together, by whom such a complicated catastrophic enmeshment as this is derived... [3-67-26]

[Verse Locator](#)

अयम् पितृ वयस्यो मे गृध्र राजो जरा अन्वितः ।
शेते विनिहतो भूमौ मम भाग्य विपर्ययात् ॥ ३-६७-२७

27. me pitR^i vayasyaH = my, father's, friend; jaraa anvitaH = decrepitude, having; ayam gR^idhra rajah = this, eagle, king; mama bhaagya = [owing to] my, fortune's; viparyayaat = owing to counteraction; vi nihataH = terminally gashed; bhuumau shete = on floor, he is recumbent.

"This decrepit kingly eagle is the friend of my father who is terminally gashed and recumbent on the floor owing only to the backlash of my fortune..." So lamented Rama for the wounded eagle Jataayu. [3-67-27]

Some mms use the word mahaa balaH 'great mighty' eagle king, while others use jaraanvita 'old aged, decrepit...' for a pathetic touch.

इति एवम् उक्त्वा बहुशो राघवः सह लक्ष्मणः ।

जटायुषम् च पस्पर्श पितृ स्नेहम् निदर्शयन् ॥ ३-६७-२८

28. raaghavaH = Raghava; iti evam bahushaH uktvaa = thus, in that way, in many ways, saying - lamenting; saha lakSmaNaH = with, Lakshmana; pitR^i sneham nidarshayan = parental, regard, instancing; jaTaayuSam pasparsha = Jataayu is, also, patted [on body.]

Thus, lamenting in that way for many times Raghava patted the body of Jataayu along with Lakshmana instancing his parental regard. [3-67-28]

[Verse Locator](#)

निकृत्त पक्षम् रुधिर अवसिक्तम्

तम् गृध्र राजम् परिरभ्य रामः ।

क्व मैथिलि प्राण समा मम इति

विमुच्य वाचम् निपपात भूमौ ॥ ३-६७-२९

29. raamaH = Rama; nikR^itta pakSam = one with hacked off, wings; rudhira avasiktam = with blood, sopped; tam gR^idhra raajam = him, eagle, king; parirabhya = on hugging; mama praaNa samaa = to my, lives, equal; Maithili kva = Maithili, where is; iti vaacam vimucya = thus, words, on releasing - uttering this much; bhuumau nipapaata = onto earth, he fell down.

On hugging that kingly eagle whose wings are hacked off and who is bloodstained, and on uttering this much, "she who is identical with my lives,... where is that Maithili..." Rama collapsed to earth. [3-67-29]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्त षष्ठितमः सर्गः

Thus, this is the 67th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 67

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 68 Verses converted to UTF-8, Nov 09

Introduction

Jataayu names Ravana as the abductor of Seetha while breathing his last. Though he struggles hard to say what all has happened, the Time called death takes him away, at such a time when the important information is about to be said to Rama. Receiving that much information at least, Rama consigns Jataayu to funeral fire, like his own relative and performs other rites, and then proceeds for searching Seetha.

[Verse Locator](#)

रामः प्रेक्ष्य तु तम् गृध्रम् भुवि रौद्रेण पातितम् ।
सौमित्रिम् मित्र संपन्नम् इदम् वचनम् अब्रवीत् ॥ ३-६८-१

1. **raudreNa** = by atrocious - Ravana; **bhuvi paatitam** = on ground, felled by; **tam gR^idhram prekSyā** = at that, eagle, on seeing; **raamaH tu** = Rama, on his part; **mitra sampannam saumitrim** = friendly, asset - who has the assets of companionability,] to Soumitri; **idam vacanam abraviit** = this, sentence, said.

Rama on seeing that eagle felled to ground by the atrocious Ravana, said this sentence to Soumitri who is an asset for good companionability. [3-68-1]

[Verse Locator](#)

मम अयम् नूनम् अर्थेषु यतमानो विहंगमः ।
राक्षसेन हतः संख्ये प्राणान् त्यजति मत् कृते ॥ ३-६८-२

2. **mama artheSu** = in my respect, concerning himself - took trouble for me; **yatamaanaH** = while trying; **ayam vihan gamaH** = this, sky goer [bird]; **sankhye raakSasena hataH** = in combat, by demon, assaulted; **mat kR^ite** = to me, owing to; **[duH tyaje** = impossible to cast off - lives]; **praaNaan tyajati** = lives, leaves; **nuunam** = definitely.

"While this bird is venturing in my concern the demon felled him in combat and he is leaving off his lives owing to me, definitely... [3-68-2]

[Verse Locator](#)

अति खिन्नः शरीरे अस्मिन् प्राणो लक्ष्मण विद्यते ।
तथा स्वर विहीनो अयम् विक्लवम् समुदीक्षते ॥ ३-६८-३

3. **lakSmaNa** = oh, Lakshmana; **[asya = his]**; **asmin shariire** = in this, body; **praaNaH ati khinnaH vidyate** = lives, are very feeble, they appear - obviously; **tathaa hi** = it is natural, isn't it; **ayam** = he is; **svara vi hiinaH** = his voice, very, dull; **vi klavam** = highly anguish [in his looks]; **samudiikSate [sam ut iikshat]** = he is being seen by us - he appears.

"Obviously, lives in his body are very feeble, oh, Lakshmana, it is natural, isn't it, and he looks highly anguished with a dulled voice..." Thus on saying to Lakshmana, Rama then spoke to

जटायो यदि शक्नोषि वाक्यम् व्याहरितुम् पुनः ।
सीताम् आख्याहि भद्रम् ते वधम् आख्याहि च आत्मनः ॥ ३-६८-४

4. jaTaayoH = oh, Jataayu; punaH vaakyam vyaaharitam shaknoSi yadi = again [further,] sentence, to speak, you are able to, if; te bhadram = to you, let safe betide; siitaam aakhyaahi = about Seetha, relate; aatmanaH vadham aakhyaahi ca = your, about murder, you relate, too.

"Oh, Jataayu, if you are in fine fettle to further reiterate words, relate about Seetha, let safe betide you, and recount how you are murdered, too... [3-68-4]

किम् निमित्तो जहार आर्याम् रावणः तस्य किम् मया ।
अपराधम् तु यम् दृष्ट्वा रावणेन हता प्रिया ॥ ३-६८-५

5. raavaNaH = Ravana; kim nimittaH = for what, reason; aaryaam jahaara = noblewoman, he abducted; maya tasya kim aparaadham tu = by me, towards him [in his respect,] what, wrong is committed; yam dR^iSTvaa = which, keeping in view; priyaa raavaNena hR^itaa = my ladylove, by Ravana, is stolen.

"What is the reason for Ravana in stealing that noblewoman, and even what is the wrong I have committed in his respect, keeping which in view that Ravana stole my ladylove... [3-68-5]

कथम् तत् चन्द्र संकाशम् मुखम् आसीत् मनोहरम् ।
सीतया कानि च उक्तानि तस्मिन् काले द्विजोत्तम ॥ ३-६८-६

6. dvijottama = oh, bird, the best; tasmin kale = in that, time - of abduction; candra sankasham = moon, similar; mano haram = heart-stealing one [face]; tat mukham = that, face - of Seetha; katham aasiit = how, it was - when abducted; siitayaa = of Seetha; kaani uktaani = what are [words,] uttered.

"How was that moon similar heart-stealing face of hers at that time of abduction, oh, best bird, and even what are the words she uttered when being abducted... [3-68-6]

कथम् वीर्यः कथम् रूपः किम् कर्मा स च राक्षसः ।
क्व च अस्य भवनम् तात ब्रूहि मे परिपृच्छतः ॥ ३-६८-७

7. saH raakSasaH = he, that demon; katham viiryaH = what is, his stamina; katham ruupaH = what is, his form; kim karma = what are, his actions [strategies]; asya bhavanam kva ca = his, residence [stronghold,] where is it, also; taata = oh, sire; paripR^icChataH = the enquirer [eager to know, inquisitively]; me bruuhi = to me, you tell.

"What is his stamina of that demon? What is his form? And what are his strategies? And where is his stronghold? Oh, sire, tell me while I ask you inquisitively..." Rama urged Jataayu thus for information. [3-68-7]

तम् उद्धीक्ष्य सः धर्मात्मा विलपन्तम् अनाथवत् ।
वाचा विक्लवया रामम् इदम् वचनम् अब्रवीत् ॥ ३-६८-८

8. **dharmaatmaa saH** = virtue souled [warm-hearted,] he that Jataayu; **anaathavat vilapantam** = orphan-like, one who is wailing; **tam udviikSya** = him [at Rama,] seeing up [rolling up his eyes]; **viklavayaa vaacaa** = with a fluttery, voice; **raamam idam vacanam abraviit** = to Rama, this, sentence, said.

Then that warm-hearted Jataayu with his eyes rolling upwards saw Rama and with a fluttery voice said this sentence to Rama who is wailing like an orphan. [3-68-8]

[Verse Locator](#)

सा हृता राक्षसेन्द्रेण रावणेन दुरात्मना ।
मायाम् आस्थाय विपुलाम् वात दुर्दिन संकुलाम् ॥ ३-६८-९

9. **saa** = she is; **dur aatmanaa** = by evil minded [flagitious] one; **raakSasa indreNa raavaNena** = demons, chief, by Ravana; **vaata** = windstorm; **dur dina** = bad, day [cloud cover]; **sankulaam** = tumultuous one [on creating]; **vipulaam maayaam aasthaaya** = immense, maya [illusionistic devices,] resorting to; **hR^itaa** = is abducted.

"Resorting to his illusionistic devices like creating an immense and tumultuous windstorm and cloud-cover, the flagitious chief of demons Ravana abducted Seetha... [3-68-9]

Annex: 'he created such illusion only to render me unsteady in my flight combat... and for his escape in the dark of the day...'

[Verse Locator](#)

परिव्लांतस्य मे तात पक्षौ चित्त्वा निशाचरः ।
सीताम् आदाय वैदेहीम् प्रयातो दक्षिणा मुखः ॥ ३-६८-१०

10. **taata** = oh, dear boy; **nishaacaraH** = night-walker; **pari klaantasya** = over, tired; **me pakSau chittvaa** = my, two wings, on hacking; **vaidehiim siitaam aadaaya** = the princess from Videha, Seetha, on taking; **dakSiNaa mukhaH** = south, faced [southward; **pra yaataH** = went away.

"That night walker hacked both my wings when I was overtired, and went southward taking the princess of Videha, Seetha, along with him... [3-68-10]

[Verse Locator](#)

उपरुध्यन्ति मे प्राणा दृष्टिर् भ्रमति राघव ।
पश्यामि वृक्षान् सौवर्णान् उशीर कृत मूर्धजान् ॥ ३-६८-११

11. **Raaghava** = oh, Raghava; **me praaNaa uparudhyanti** = my, lives, are being obstructed - stifling; **dR^iSTiH bhramati** = sight, is spinning; **ushiira kR^ita muurdhajaan** = cuscus grass, made, as their head-hair - treetops; **sauvarNaan vR^ikSaan pashyaami** = golden, trees, I am seeing.

"My sight is spinning and my lives are stifled, oh, Raghava, I am now seeing golden trees with cuscus grass as their treetops... [3-68-11]

The cuscus grass is the aromatic fibrous root of an Indian grass, *Vetiveria zizanaoides*, used for making fans, screens, etc., Urdu kaskas. This odd combination of trees of gold, instead of wood, and grass instead of leaves, is an omen of death.

[Verse Locator](#)

येन याति मुहूर्तेन सीताम् आदाय रावणः ।
विप्रनष्टम् धनम् क्षिप्रम् तत् स्वामि प्रतिपद्यते ॥ ३-६८-१२
विन्दो नाम मुहूर्तो असौ स च काकुत्स्थ न अबुधत् ।

12, 13a. **kaakutstha** = oh, Kakutstha; **raavaNaH** = Ravana; **yena muhuurtena** = by which - in which, spell of time [of the day]; **siitaam aadaaya yaati** = = Seetha, on taking away, while going - has gone; **asau vindaH naama muhuurtaH** = that one is, Vinda, named, spell of time; **vi pra naSTam dhanam** = very, utterly, lost, riches - even if riches are completely lost in that spell; **tat svaamii** = = its, [original] possessor; **kSipram** = very quickly; **prati padyate** = return, possesses - repossesses; **saH ca** = he that Ravana, even; **na abudhat** = not, aware [unmindful of it.]

"In which spell of time Ravana has gone taking away Seetha, that spell is named as Vinda... if any riches are lost during that spell, the original possessor of those riches will repossess them very quickly... oh, Kakutstha, he that Ravana is unmindful of that fact and stole Seetha only to loose her... [3-68-12, 13a]

The daytime has fifteen spells of time that have their own effects on humans. The fifteen are: **raudraH svetaH maitraH ca tathaa saarabhaTaH smR^itaH** | **saavitro vaishvadevaH ca gaandharva kutapaH tathaa** | **rauhiNaH tilaka caiva vijato naiR^iitiH tathaa** | **shambaro vaaruNaH ca eva bhagaH pa~nca dasa smR^itaH** || and the Vijaya said above is also called as 'Vinda,' the eleventh spell of the day. **bindo naama bindu gulikaH** | **tasmin samaye aarabdham kaaryam kartuH vipariitem bhavati iti suucitam** | **tathaa ca - utpala parimale gauii prakaraNe - manvarka digdantirasaabdhi netraa suuryasya vaara aadi viShaa muhuurtaaH** | **gargamarendraadi muniidraadibR^indaiH te ninditaaH karmasu bindasa~nj~naaH** || - iti - dk Any action initiated in this spell of the day entails adverse effects, in so far as that aim and action of the initiator. Ravana, though an eminent astrologer, and though he is said to have written an astrological treatise called **raavaNa samhita**, did not care about it.

[Verse Locator](#)

त्वत् प्रियाम् जानकीम् हत्वा रावणो राक्षसेश्वर ।
झषवत् बडिशम् गृह्य क्षिप्रम् एव विनश्यति ॥ ३-६८-१३

13b, c. **raakshasa iishvaraH raavaNaH** = demons, chief, Ravana; **tvat priyaam jaanakiim hR^itvaa** = your, ladylove, Janaki, on stealing; **baDisham gR^ihya jhaSa vat** = baited hook, on catching [on swallowing,] fish, as with; **kSipram eva vinashyati** = shortly, only, utterly ruins himself.

"On stealing your ladylove Janaki, that chief of demons, Ravana, will ruin himself, as with a fish which swallows a baited fishhook... [3-68-13b, c]

[Verse Locator](#)

न च त्वया व्यथा कार्या जनकस्य सुताम् प्रति ।
वैदेह्या रंस्यसे क्षिप्रम् हत्वा तम् रणमूर्धनि ॥ ३-६८-१४

14. **tvayaa** = by you; **janakasya sutaam prati** = king Janaka's, daughter, towards; **vyathaa na kaaryaa** = anguishing, not, to be done; **raNa muurdhani** = in war, in vanguard of; **tam kSipram** = hatvaa = him [Ravana,] in no time, on killing; **vaidehyaa ramsyase** = with Vaidehi, you will delight.

"Impractical is your anguishing for the daughter of Janaka, as you will delight yourself with Vaidehi in no time, on killing that Ravana in the vanguard of a war..." Thus saying Jataayu paused for a while. [3-68-14]

[Verse Locator](#)

असंमूढस्य गृध्रस्य रामम् प्रति अनुभाषतः ।
आस्यात् सुस्राव रुधिरम् म्रियमाणस्य स अमिषम् ॥ ३-६८-१५

15. **raamam prati anubhaaSataH** = to Rama, towards, who is speaking on; **a sam muuDhasya** = not, together with, mindlessness [mind not yet inert, with an alert mind]; **mriyamaaNasya** = who is about to die; **gR^idhrasya** = of eagle; **aasyaat** = from mouth; **sa amiSam** = with, flesh [shreds]; **rudhiram** = blood; **su sraava** = freely flowed.

Though Jataayu is speaking on to Rama with an alert mind, blood freely flowed from his mouth with shreds of flesh as death verged on him, even then he struggled to say. [3-68-15]

[Verse Locator](#)

पुत्रो विश्रवसः साक्षात् भ्राता वैश्रवणस्य च ।
इति उक्त्वा दुर्लभान् प्राणान् मुमोच पतगेश्वरः ॥ ३-६८-१६

16. [That demon is]; **vishravasaH putraH** = of Vishravasa, son; **vaishravaNasya saakSaata bhraataa** = of Vaishravana [Kubera,] manifestly [literally,] brother; **iti uktvaa** = thus, on saying; **pataga iishvaraH** = birds, lord of; **dur labhaan** = impossible, to get [unobtainable for oneself]; **praaNaan** = lives; **mumoca** = released.

"That demon is the son of Vishravasa... literally... the brother of Kubera..." on saying thus, that lord of birds released his lives, which are unobtainable for oneself. [3-68-16]

Information about Ravana is given here in the first stanza of the verse, in a half-way-through manner. And the character of Jataayu itself is vanished by a jump cut of the couplet, only to be filled by his brother Sampaati in the later parts of Kishkindha Kanda. In between these two stanzas of one verse, where one brother says one stanza, the other by another, the episodes of Kishkindha come to take part. The second foot just contains the name of Lanka where Ravana dwells. But it is not said here for dramatic effect and for the flow of epic through its own course. Further, Jataayu is not 'dead' but he released his lives. And he is safeguarding his lives so far, only to tell Rama. For this Skanda Puraana says that Seetha blesses Jataayu to live until Rama comes to him, and listens from Jataayu. But she did not stipulate as to how much Rama has to listen or how much Jataayu has to report. **devii maa~N praahaH raajendra yaavat sambhaaShaNam mama | bhavataH taavat aasan me praaNaa iti aaha jaanakii || Maheshvara Tiirtha.** So, the bird called life flew away for bird Jataayu...

[Verse Locator](#)

ब्रूहि ब्रूहि इति रामस्य ब्रुवाणस्य कृताञ्जलेः ।
त्यक्त्वा शरीरम् गृध्रस्य जग्मुः प्राणा विहायसम् ॥ ३-६८-१७

17. **kR^itaanjanaleH raamasya** = one with palm-fold, of Rama [before = very eyes of Rama]; **bruuhi bruuhi iti bruvaanasya** = tell, tell, thus, one who is still speaking; **gR^idhrasya praaNaH** = eagle's, lives; **shariiram tyaktvaa** = body, on leaving; **vihaayasam** = to sky - into thin air; **jagmuH** = went away.

But the lives of Jataayu departing from his body went into thin air before the very eyes of Rama who is still speaking to him with folded-palms, "tell... tell more..." [3-68-17]

[Verse Locator](#)

स निक्षिप्य शिरो भूमौ प्रसार्य चरणौ तदा ।
विक्षिप्य च शरीरम् स्वम् पपात धरणी तले ॥ ३-६८-१८

18. **saH** = he [Jataayu]; **tadaa** = then; **shiraH bhuumau nikSipya** = head, on ground, placing [flopped down]; **caraNau prasaarya** = feet - legs, on sprawling; **svam shariiram dharaNii tale** = his own, body, on earth's, surface; **vi kSipya** = jerkily, writhing; **papaata** = collapsed.

Jataayu flopped his head on earth, sprawled his feet on ground, and then his body collapsed onto the surface of earth writhing jerkily. [3-68-18]

[Verse Locator](#)

तम् गृध्रम् प्रेक्ष्य ताम्र अक्षम् गत असुम् अचलोपमम् ।
रामः सु बहुभिः दुःखैः दीनः सौमित्रिम् अब्रवीत् ॥ ३-६८-१९

19. **su bahubhiH dukhhaiH** = with - very, many, sorrows [mishaps]; **diinaH** = desolate one [worsened one]; **raamaH** = Rama; **taamra akSam** = reddened, eyed one [eyes bloodshot-

jataayu]; **gata asum** = gone, lives; **acala upamam** = mountain, similar; **tam gR^idhram** **prekSya** = him, eagle, on seeing; **saumitrim [idam]abraviit** = to Soumitri, [this way] said.

He who is worsened by very many mishaps that Rama, on seeing the mountainous eagle whose eyes are bloodshot and whose lives have gone, said this way to Soumitri... [3-68-19]

[Verse Locator](#)

बहूनि रक्षसाम् वासे वर्षाणि वसता सुखम् ।
अनेन दण्डकारण्ये विशीर्णम् इह पक्षिणा ॥ ३-६८-२०

20. **rakSasaam vase** = for demons, a habitat; **daNDakaaraNye** = in Dandaka forest; **sukham bahuuni varSaaNi vasataa** = happily [fearlessly,] many, for years together, while living; **anena pakSiNaa** = by this, bird; **[ellipt. mat kR^ite** = because of me]; **vishiirNam** = wilted [to death.]

"This bird which for years together lived fearlessly in Dandaka forest, a habitat of demons, that bird wilted to death, because of me... [3-68-20]

[Verse Locator](#)

अनेक वार्षिको यः तु चिर काल समुत्थितः ।
सो अयम् अद्य हतः शेते कालो हि दुर्भतिक्रमः ॥ ३-६८-२१

21. **an eka** = not, one [many]; **vaarSikaH** = years [of age, though having, longevity]; **yaH** = which - Jataayu; **cira kaala samutthitaH** = for a long, time, strived actively; **saH ayam adya** = such as he was, he is, now; **hataH shete** = killed, prostrating; **[ellipt. mat kR^ite** = because of me]; **kaalaH hi** = time, indeed; **dur ati kramaH** = impossible, to over, step [infringe.]

"He who has longevity over many years, who actively strived for a long for rectitude, he is now killed and prostrating before the Time, because of me... alas... it is indeed impossible to infringe the Time... [3-68-21]

[Verse Locator](#)

पश्य लक्ष्मण गृध्रो अयम् उपकारी हतः च मे ।
सीताम् अभ्यवपन्नो हि रावणेन बलीयसा ॥ ३-६८-२२

22. **lakSmaNa** = oh, Lakshmana; **siitaam** = to Seetha; **abhyavapannaH [abhi ava pannaH]** = who went [dashed] to rescue; **me upakaarii** = to me, who rendered help; **ayam gR^idhraH** = this, eagle; **[ellipt. mat kR^ite** = because of me]; **baliiyasaa raavaNena hataH** = brute-forced, by Ravana, is slain; **pashya** = you see.

"Lakshmana, this eagle which has dashed to rescue Seetha in order to render help to me is slain by that brute-forced Ravana, only because of me, you see... [3-68-22]

[Verse Locator](#)

गृध्र राज्यम् परित्यज्य पितृ पैतामहम् महत् ।
मम हेतोः अयम् प्राणान् मुमोच पतगेश्वरः ॥ ३-६८-२३

23. **ayam patageshvaraH** = this, birds, lord; **pitR^i paitaamaham** = of father, forefathers; **mahat gR^idhra raajyam** = great, eagle's, empire; **parityajya** = on abandoning; **mama hetoH** = for my, sake - on my account; **praaNaan mumoca** = lives, released [abandoned.]

"On abandoning great empire of eagles belonging to his father and forefathers this lord of bird has now abandoned his lives too, only for my sake... [3-68-23]

[Verse Locator](#)

सर्वत्र खलु दृश्यन्ते साधवो धर्म चारिणः ।

शूराः शरण्याः सौमित्रे तिर्यक् योनि गतेषु अपि ॥ ३-६८-२४

24. **saumitre** = oh, Soumitri; **shuuraaH** = valiant ones; **sharaNyaH** = shelterers; **dharma caariNaH** = probity, followers of; **saadhavaH** = principled ones; **sarvatra** = everywhere [universally]; **tiryak yoni gateSu api** = in avian and bestial, uterine, having gone in, even in; **dR^ishyante khalu** = are noticeable, really.

"Universally noticeable are the protective, prepotent, principled ones that are the followers of probity, oh, Soumitri, even though their births are avian or bestial... [3-68-24]

[Verse Locator](#)

सीता हरणजं दुःखम् न मे सौम्य तथा गतम् ।

यथा विनाशो गृध्रस्य मत् कृते च परंतप ॥ ३-६८-२५

25. **parantapa** = oh, enemy-inflamer; **saumya** = oh, gentle one - Lakshmana; **gR^idhrasya vinaashaH** = in perish, of eagle - compared to the perish of eagle; **mat kR^ite** = by me, done [because of me]; **ca** = too [that too]; **yathaa** = as to how; **me** = to me; **siitaa haraNa jam duHkham** = Seetha, by abduction, caused, anguish; **tathaa gatam** = thus, obtained [or, tathaa vidham = that, kind of - that much]; **na** = it is not.

"To me, oh, enemy-inflamer, oh, gentle Lakshmana, anguish caused by Seetha's abduction is not that much, when compared with the anguish caused by the perish of this eagle, that too, because of me... [3-68-25]

[Verse Locator](#)

राजा दशरथः श्रीमान् यथा मम मया यशाः ।

पूजनीयः च मान्यः च तथा अयम् पतगेश्वरः ॥ ३-६८-२६

26. **mahaayashaaH** = highly renowned [Dasharatha]; **shriimaan raajaa dasharathaH** = celebrated, king, Dasharatha; **mama** = to me; **yathaa** = as to how - he is; **puujaniiyaH** = venerable; **maanyaH ca** = honourable, also; **tathaa** = likewise; **ayam patageshvaraH** = this, birds', lord.

"As to how the celebrated and highly renowned king Dasharatha is venerable and honourable for me, likewise this lord of birds is also a venerable and honourable one to me... [3-68-26]

[Verse Locator](#)

सौमित्रे हर काष्ठानि निर्मथिष्यामि पावकम् ।

गृध्र राजम् दिधक्षामि मत् कृते निधनम् गतम् ॥ ३-६८-२७

27. **saumitre kaaSThaani hara** = oh, Soumitri, firewood, get; **paavakam nirmathiSyaami** = fire, churn out [produce by friction]; **mat kR^ite** = me, because of; **nidhanam gatam** = expiry, went into [expired]; **gR^idhra raajam didhakSaami** = eagle's, lord, I wish to incinerate - cremate.

"Oh, Soumitri, get the firewood and I will produce fire by friction of two sticks, as I wish to cremate this lord of birds who expired because of me... [3-68-27]

The fire produced in ritual acts is called **araNi** where a small concavity is made on one stick, and a pointed end to the other, and this pointed end is rubbed in churning mode in the concavity of the other stick, and then both the dry wood-sticks give out a small fire, which then is taken on cotton, to lit a huge pyre.

[Verse Locator](#)

नाथम् पतग लोकस्य चिताम् आरोपयामि अहम् ।
इमम् धक्ष्यामि सौमित्रे हतम् रौद्रेण रक्षसा ॥ ३-६८-२८

28. saumitre = oh, Soumitri; aham = I; raudreNa rakSasaa hatam = by feral, demon, killed; imam = this one; pataga lokasya naatham = birds, of realm, lord of; citaam aaropayaami dhakSyami = onto pyre, mounting, I will incinerate.

"Oh, Soumitri, I will mount this lord of realm of birds onto the pyre and cremate him who is killed by a feral demon..." Thus saying to Lakshmana, Rama said this to dead eagle Jataayu. [3-68-28]

[Verse Locator](#)

या गतिः यज्ञ शीलानाम् आहित अग्नेः च या गतिः ।
अ पर आवर्तिनाम् या च या च भूमि प्रदायिनाम् ॥ ३-६८-२९
मया त्वम् समनुज्ञातो गच्छ लोकान् अनुत्तमान् ।
गृध्र राज महा सत्त्व संस्कृतः च मया व्रज ॥ ३-६८-३०

29, 30. mahaa sattva gR^idhra raja = oh, great, mighty, eagle, king; mayaa = by me; sam anuj~naataH = aptly, consented to; tvam = you; yaj~na shiilaanaam for Vedic-rituals, virtuosos [where virtuoso is a person with a special knowledge of or taste for works of art or virtue, and where virtue is the usu. moral worth inherent in a person or thing]; yaa gatiH = which, worlds, [destined]; a para aavartinaam = not, return, comes [to sanyasi-s, loners, anchorites in forests, or, those that do not retreat in combats]; yaa ca = which, is also - the course / worlds; bhuumi pradaayinaam yaa ca = to land, donors, which, also - is the course / worlds; aahita agneH [= to those who practices amid five Ritual-fires; yaa gatiH = which, is also - the course / worlds; that course / to those worlds; gacCha = you go; mayaa sanskR^itaH = by me, ritually cremated; an uttamaan lokaan vraja = to un, excelled, worlds, you go.

"Oh, greatly mighty king of eagles, by me cremated ritually and by me aptly consented to, you depart to the unexcelled heavenly worlds... you depart to those worlds that are destined for the virtuosos of Vedic-rituals, and to those worlds that are destined for the practisers of asceticism amid Five-Ritual-fires, and to those that are destined for un-retreating combatants, and to those worlds that destined for the donors of lands..." So said Rama to the departed Jataayu. [3-68-29, 30]

'When a Vedic-ritual is performed the resultant factor is undoubtedly puNya 'merit' for those, yaj~naaH shiilam sadvR^ittam yeSaam te and the worlds yaa gatiH gamyata iti gatiH - lokaH. And this is different to that of practising asceticism amid Five-Fires. ahita agne, ahitaH paristhaapitaH agnyaH yaH pancaagnayoH yasya saH... 'But animals or birds have no faculty to perform those rituals and they have their own course of lifecycle after their demise. Then where is the question of a bird going to heaven, which heaven is scheduled to some specialists...' is the objection. But Jataayu acquired all those 'merits' when he combated without any retreat a paraa vartinaam and he is getting a short cut without undergoing too many other kinds of births, and he is given mukti 'emancipation' from lifecycles, for his action on behalf of a godlike Rama is justifiable and befitting to get a final release, by word of Rama by me cremated ritually and by me aptly consented to... where He alone can transcend the manmade rules.

'Then the cremation, that too ritualistic one, is unavailable for birds and animals, how then can Rama perform funerals for birds, or get them performed for monkeys, as in the case of Vali...' For this it is said, 'that's why Rama had to cremate Jataayu and further said by me cremated ritually and by me aptly consented to... as sort of special sanction of mukti, because the animality has no authority in scriptures or its rites. Taking some action, endeavouring to protect dharma, or obstructing a dharma, itself is superior to mere reverencing a god, or performing a daily rot of yaj~na, yaaga-s, etc., which in itself is a subjective performance. Here Jataayu did not attack Ravana keeping Rama or Seetha in view, but attacked Ravana only to play his part in stalling a dharma, which is not that easy, like purchasing some temple tickets to perform some ritual, for and on behalf of ticket holders and their families.

For this it is said in nR^simha puraaNa says that mat kR^ite nidhan yasmaat tvayaa praaptaa tam dvijottama | tasmaat mama prasaadena viShNu lokam avaapyasi || 'because of me you attained your demise, thereby you get the realms of Vishnu...' where 'because of me' is to be taken not as an individual godhood, but

as **dharm**a, 'because of dharm... ' itself. Hence the special sanctions to Jataayu, where such sanctions are absent in the case of Vali, as he followed the course of a **dharm**a and there are many scripts that say Rama gave this emancipation to Jataayu, in chorus **uvaaca gaccha bhadram te mama viShNo paramam padam - aadhyaatma raamaayana - raaghavasya prasaadena sa gR^idhraH paramam padam - padma puraaNa - sugrivo hanumaan R^ikSho gajo grdhrio vaNik patha - tilaka -teShu bhagavad a~NsheShu anuraagiNaH kosala nagara janapadaaH te api tan manasaaH satsaalokyataam aapuH | | viShnu puraaNa**

'Has this Rama got no other work than weeping for his beloved ones and patiently performing obsequies to all lowborn, lowly subjects like dead monkey, birds, or even each individual demonic soldiers... they are all shuudra-s' is haunted feeling to some. For this it is said **na shuudraa bhagavat bhaktaa vipraa bhaagavataa smR^itaa | te shuudraa ye hi a bhaktaa janaardane | |** 'one who is devotee of Vishnu cannot be called a shuudra... he is to be called **vipra**, **Bhaagavata**... but a non-devotee, may he be in any caste, he is a shuudra...' And **shuudra** is **upa lakshaNa** to birds or animals, thereby even animals and birds are on an even footing, if it comes to paying deference to god, and god alone is capable to decree emancipation to every or any being. 'Again it is said that Rama is god, but yet he weeps... is it not self-contradictory...' Not so, when a neighbour weeps for the hardships of his neighbour, won't the neighbourly god weep...' that too on incarnating as a human... **vyasaneShu manuShyaaNaam bhR^isham bhavati duHkhitaH** 'when humans are in difficulties, He wails much...' but waits much also, till those humans can correct or come over their problems on their own, keeping a little faith on Him...' Here also, the sobbing of Rama is comparatively nothing when compared to the sobbing for Seetha, because the action of Jataayu is not that sob-ful, in encountering a **dharm**a... thus Valmiki is aware of 'good' sobbing and 'bad' sobbing in this sob-stuff, called Ramayana.

And for this Dharmakuutam says: **anena mahad anuj~naya uttamaa gatiH bhavati it suucitam | tathaa ca adharvaNii shrutiH - yam yam lokam manasaa sa~Nvibhaati vishuddha sattvaH kaamayate yaashca kaamaan | tam tam lokam jayate taam ca kaamaan tasmaat aatmaj~nam hi arcayet bhuuti kaamaH - bhaaShyam - ukta lakshaNam sarvaatmanam aatmatvena pratipannaH | tasya sarva aatmatvaat eva sarvaa avaapti lakshaNam phalam aaha - - - aatmaj~nam aatmaj~natena vishuddha antaHkaraNam hi arcet puujayet - ataH puujarha eva asau |**

[Verse Locator](#)

एवम् उक्त्वा चिताम् दीप्ताम् आरोप्य पतगेश्वरम् ।
ददाह रामो धर्मात्मा स्व बन्धुम् इव दुःखितः ॥ ३-६८-३१

31. **dharmaatmaa raamaH** = ethical-souled, Rama; **evam uktvaa** = that way, on saying; **patageshvaram citaam aaropya** = bird's, lord, onto pyre, on mounting; **duHkhitaH** = sorrowfully; **sva bandhum iva** = his own, relative, as with; **diiptaam** = in flaring fire; **dadaaha** = incinerated.

On saying that way, that ethical-souled Rama mounted that lord of birds onto the pyre and he sorrowfully incinerated that eagle in a flaring fire of pyre, as he would do in respect of his own deceased relative. [3-68-31]

[Verse Locator](#)

रामो अथ सह सौमित्रिः वनम् यात्वा स वीर्यवान् ।
स्थूलान् हत्वा महा रोहीन् अनु तस्तार तम् द्विजम् ॥ ३-६८-३२

32. **atha** = then; **viiryavaan raamaH** = resolute one, Rama; **saha saumitriH** = with, Soumitri; **vanam yaatvaa** = to forest, on going; **sthuulaan mahaa rohiin hatvaa** = robust-bodied, big, Rohi [or, Kesari animals,] on killing - hunted; **tam dvijam** = for him, the bird; **saH** = he; **anutastaara** = spread sacred grass - to place offerings.

Then that resolute Rama on going into forest along with Soumitri hunted a robust-bodied, big Rohi animal, or, Kesari animal, and then he spread sacred grass on ground to place that offering to the deceased soul of that bird. [3-68-32]

[Verse Locator](#)

रोहि मांसानि च उद्धृत्य पेशी कृत्वा महायशाः ।
शकुनाय ददौ रामो रम्ये हरित शाद्वले ॥ ३-६८-३३

33. **mahaayashaaH** = highly renowned one - for his observance of religious ceremonies; **raamaH** = Rama; **rohi maamsaani** = Rohi animal's, meat; **uddhR^itya** = pulling out; **peshii kR^itvaa** = to gobbets, on lumping it; **ramye harita shaadvale** = on pleasant, greenish, on pastures; **shakunaaya dadau** = for the bird [Jataayu,] gave [as offering.]

On drawing up the flesh of that Rohi animal and lumping it to gobbets, that highly observant Rama placed those gobbets on pleasant greenish pasturelands as obsequial offerings in respect of that bird Jataayu. [3-68-33]

[Verse Locator](#)

यत् तत् प्रेतस्य मर्त्यस्य कथयन्ति द्विजातयः ।

तत् स्वर्गं गमनम् पितृयम् क्षिप्रम् रामो जजाप ह ॥ ३-६८-३४

34. **tat yat** = that, which; **dvijaatayaH** = Brahmans; **pretasya martyasya** = departed, mortal's [soul]; **svarga gamanam** = to heaven, going [leading to]; **kathayanti** = [Brahmans] say; **tat pitryam** = that [chanting of,] in ritual for paternal, manes; **kSipram raamaH jajaapa ha** = immediately, Rama, chanted, indeed.

Rama immediately chanted Vedic hymns that are employed in such funerals of one's own paternal people, as Brahmans say that those hymns are employable in such rites as they lead the soul of the departed to heaven. [3-68-34]

Rama chants two Vedic passages **yaamyaa suukta**, **naaraayaNa suukta** - **aapastamba sutra-s** as they are usually recited by Brahmans in such funeral rites. Here it is 'so imperfectly conducted, because it is for an ineligible bird, that too by an unrelated highborn Kshatriya Rama, reciting unconcerned Vedic hymns...' is the objection. Jataayu is beyond any caste or creed by way his devotion to duty and by his self-sacrifice while on duty. Hence, he is beyond eligibility or opposite of it. Funerals are to be conducted by one's own sons or nearest relatives. If none of the relatives of the dead is present to cremate, they are to be undertaken by the king of that kingdom. When Rama blessed the soul of Jataayu to go to highest realms, which are far beyond the Veda-s of mortals, it is a sacrosanct act to chant those hymns... on human level; hence, Rama's action is clearly pro-Vedic. And in Vaishnavaitenets everything culminates into one - Vishnu. 'the adherents of Vishnu, may it be an animal, like Gajendra, the elephant, or humans, like Shabari et al., or a bird, like Jataayu, by Him, by Vishnu alone, they are led to the Ultimate course of the realm of Vishnu...'

[Verse Locator](#)

ततो गोदावरीम् गत्वा नदीम् नर वर आत्मजौ ।

उदकम् चक्रतुः तस्मै गृध्र राजाय तौ उभौ ॥ ३-६८-३५

35. **tataH** = then; **ubhau tau** = both, of them; **nara vara aatmajau** = among men, notable one, sons of - Dasharatha's sons; **godaavariim nadiim gatvaa** = to Godavari, to river, on going; **tasmai gR^idhra raajaaya** = for him, to eagle's, for king; **udakam cakratuH** = water [oblations] they did [offered.] =

Then both the sons of that notable man, namely Dasharatha, on going to River Godavari they have obliterated waters for that king of eagles, Jataayu. [3-68-35]

[Verse Locator](#)

शास्त्र दृष्टेन विधिना जले गृधाय राघवौ ।

स्नात्वा तौ गृध्र राजाय उदकम् चक्रुः तदा ॥ ३-६८-३६

36. **tadaa** = then; **tau** = both of them; **raaghavau** = both Raghava-s; **shaastra dR^iSTena vidhinaa** = from scriptures, viewpoint, by custom; **gR^idhraaya** = for eagle; **jale snaatvaa** = in waters, bathed - funeral baths, cleansing ceremony; **gR^idhra raajaaya udakam cakruH** = for eagle's, king, waters, made [offered.]

Both of the Raghava-s took funeral baths in the waters of River Godavari and then made water oblations to the king of eagles. [3-68-36]

स गृध्र राजः कृतवान् यशस्करम्
 सु दुष्करम् कर्म रणे निपातितः ।
 महर्षि कल्पेन च संस्कृतः तदा
 जगाम पुण्याम् गतिम् आत्मनः शुभाम् ॥ ३-६८-३७

37. raNe = in combat [with Ravana]; su duS karam = highly, not, possible; yashas karam = credit, worthy; karma kR^itavaan = deed, having performed; nipaatitaH = one who felled down; saH gR^idhra rajah = he, that eagle, king; tadaa = then; maharSi kalpena ca = by sublime-sage, one who is equal to [by such Rama]; sanskR^itaH = consecrated; puNyaam shubhaam = merited, auspicious; aatmanaH = of his own; gatim jagaama = to [heavenly] realms, went away.

That king of eagle Jataayu, who has performed a creditworthy deed of stalling and combating Ravana, but who is felled by that Ravana, went away to the merited and auspicious heavenly realms of his own, as and when consecrated by sublime sage like Rama. [3-68-37]

[Verse Locator](#)

कृतोदकौ तौ अपि पक्षि सत्तमे
 स्थिराम् च बुद्धिम् प्रणिधाय जग्मुतुः ।
 प्रवेश्य सीता अधिगमने ततो मनो
 वनम् सुरेन्द्रौ इव विष्णु वासवौ ॥ ३-६८-३८

38. tau api = those two, even; kR^ ita udakau = having performed, water oblations; pakshi sattame = regarding bird, best one; sthiraam buddhim praNidhaaya = firmed up [assertively,] thought, on keeping [giving thought to Jataayu's information]; tataH = then; siitaa adhigamane = Seetha, to get at [in searching for]; manaH praveshya = mind, entering [mindset to]; sura indrau = gods', chiefs; viSnu vaasavau iva = Vishnu, Indra, like; [ellipt. dakshiNaam] vanam jagmutuH = to [southern] woods, went.

Even those two, Rama and Lakshmana, on performing water oblations in respect of that best bird Jataayu, and on assertively giving thought to the information given by Jataayu, they like the chiefs of gods, namely Vishnu and Indra, went to southerly woods when their mind is set to search for Seetha. [3-68-38]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे अष्ट षष्ठितमः सर्गः

Thus, this is the 68th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 68

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 69 Verses converted to UTF-8, Nov 09

Introduction

Kabandha captures Rama and Lakshmana while they are searching forests for Seetha. In the meantime, a demoness named Ayomukhi wanted to romance with Lakshmana, but Lakshmana cuts her ear and nose and chases away. The episode of Kabandha has a turning point in the epic.

[Verse Locator](#)

कृत्वा एवम् उदकम् तस्मै प्रस्थितौ राघवौ तदा ।
अवेक्षन्तौ वने सीताम् जग्मतुः पश्चिमाम् दिशम् ॥ ३-६९-१

1. **evam** = in this way; **raaghavau** = Raghava-s; **tasmai udakam kR^itvaa** = to him - to Jataayu, water [oblations,] on making [on offering]; **prasthitau** = [again] started; **tadaa** = then; **pashcimaam disham** = westerly, direction [south-westward]; **vane** = in forest; **siitaam avekSantau** = for Seetha, looking for; **jagmatuH** = proceeded.

In this way, Raghava-s on offering water oblations to Jataayu went southwestward in the forest and proceeded looking around for Seetha. [3-69-1]

They firstly have to go westward in order to go south as said by Jataayu, and as continued in next verse onwards.

[Verse Locator](#)

ताम् दिशम् दक्षिणाम् गत्वा शर चाप असि धारिणौ ।
अविप्रहतम् ऐश्वाकौ पन्थानम् प्रतिपेदतुः ॥ ३-६९-२

2. **shara caapa asi dhaariNau** = arrows, bows, swords, handling [wielding ones]; **aikSvaakau** = two Ikshvaku-s; **taam disham dakSiNaam** = in that, direction, southern; **gatvaa** = on going; **a vi pra hatam** = not, verily, regularly, beaten [off the beaten track]; **panthaanam** = a pathway; **pratipedatuH** = came about.

On going in southwest direction, both the Ikshvaku-s wielding bows, arrows, and swords, have come about a pathway which is an off the beaten track. [3-69-2]

[Verse Locator](#)

गुल्मैः वृक्षैः च बहुभिः लताभिः च प्रवेष्टितम् ।
आवृतम् सर्वतो दुर्गम् गहनम् घोर दर्शनम् ॥ ३-६९-३

3. **bahubhiH** = with numerous; **gulmaiH vR^ikSaiH ca [panthaa]** = with hedgerows, trees, also [that pathway]; **lataabhiH ca** = with climber plants; **pra veSTitam** = thickly wrapped; **sarvataH aavR^itam** = all over, penned in; **dur gam** = impossible, to tread [blocked]; **gahanam** = jammed; **ghora darshanam** = horrid, in appearance - such a pathways they have seen.

That pathway is thickly wrapped in and penned up with numerous trees, climber plants, and hedgerows from all over, thus that is jammed, blocked and horrid in its appearance. [3-69-3]

[Verse Locator](#)

व्यतिक्रम्य तु वेगेन गृहीत्वा दक्षिणाम् दिशम् ।
सु भीमम् तन् महाअरण्यम् व्यतियातौ महाबलौ ॥ ३-६९-४

4. **mahaabalau** = spryly energetic twosome [bothers]; **gR^ihiitvaa dakSiNaam disham** = on taking up, southern, direction; **su bhiimam tat mahaa araNyam** = highly horrendous, that, thick, forest; **vegana** = speedily; **vyatikramya [vi ati kram** = verily, over, crossed] **tu** = crossed over, but; **vyatiyaatau [vi ati yaatau** = really, ahead, moved] = crossed over.

On taking up the southern direction, and on crossing over that highly horrendous and thick of the forest, both those spryly energetic brothers moved ahead, speedily. [3-69-4]

[Verse Locator](#)

ततः परम् जनस्थानात् त्रि क्रोशम् गम्य राघवौ ।
क्रौंच अरण्यम् विविशतुः गहनम् तौ महौजसौ ॥ ३-६९-५

5. **tataH param** = there, after; **mahaa ojasau tau raaghavau** = highly, vigorous, those two, Raghava-s; **janasthaanaat** = from Janasthaana; **tri krosham** = three, krosa-s; **gamyā** = on going; **gahanam kraunca araNyam vivishatuH** = impassable, Kraunca, forest, entered.

Thereafter, both the highly vigorous Raghava-s have entered the impassable Kraunca forest, on going three krosa-s from Janasthaana. [3-69-5]

The Ancient Indian measures for distance, as per Kautilya's Artha Shaastra, a republication of Penguin are: 1 **angula** = 3/4 of present day inch; 4 **angula-s** = **dharnugraha** [bow grip]= 3 in; 8 **angula-s** = 1 **dhanurmuSTi** [fist with thumb raised]= 6 in; 12 **angula-s** = 1 **vitasta** [span-distance of stretched out palm between the tips of a person's thumb and little finger]= 9 in; 4 **vitasta-s** = 1 **aratni / hasta** [cubit]= 18 in; 4 **aratni-s** = 1 **danDa / dhanus** [bow]= 6 ft; 10 **danDa-s** = 1 **rajju** = 60 ft; 2 **rajju-s** = 1 **paridesha** = 120 ft; 2000 **dhanus-s** = 1 **krosa / goruTa** = 4000 yards or 2 1/4 miles, nearly 3.66 km; 4 **krosa-s** = 1 **yojana** = 9 miles, nearly 15 km; and this being so, the British revenue measured a **yojana** as a 5 mile distance and Chambers and Oxfords has this 5 mile figure in their dictionaries, while traditionally a **yojana** is said as a distance of 10 miles.

[Verse Locator](#)

नाना मेघ घन प्रख्यम् प्रहृष्टम् इव सर्वतः ।
नाना वर्णैः शुभैः पुष्पैः मृग पक्षि गणैः युतम् ॥ ३-६९-६
दिदृक्षमाणौ वैदेहीम् तत् वनम् तौ विचिक्वतुः ।
तत्र तत्र अवतिष्ठन्तौ सीता हरण दुःखितौ ॥ ३-६९-७

6-7. **siitaa haraNa duHkhitau** = by Seetha's, stealing, disquieted ones; **tau** = those two [brothers]; **vaidehiim** = for Vaidehi; **didR^ikSamaaNau** = agog to find; **tatra tatra** = there, there; **ava tiSThantau** = back, standing [temporizing]; **naanaa megha ghana prakhyam** = many, black-cloud, congeries, known to be [evocative of]; **sarvataH** = everywhere; **pra hR^iSTam iva** = highly, rejoiced, as though - forest, it is happy for being a secluded forest; **naanaa varNaiH shubhaiH** = numerous, colourful, auspicious ones; **puSpaiH** = with flowers; **pakSi gaNaiH** = with birds, flights of; **mR^iga** = animals; **yutam** = having [inclusive of]; **tat vanam** = that, forest; **vi cikyatuH** = intently, explored.

Those two brothers who are disquieted by the abduction of Seetha are now agog to find her, and they intently explored that forest temporising there and there. That forest is evocative of a congeries of many a black-cloud, and it embodies numerous flowers on many a flowered tree, numerous flights of birds flitting over them, and numerous animals sprawling under them, and with them that forest is as though highly rejoiced everywhere. [3-69-6, 7]

ततः पूर्वेण तौ गत्वा त्रि क्रोसम् भ्रातरु तदा ।
 क्रौंचारण्यम् अतिक्रम्य मातंग आश्रम अंतरा ॥ ३-६९-८
 दृष्टा तु तद् वनम् घोरम् बहु भीम मृग द्विजम् ।
 नाना वृक्ष समाकीर्णम् सर्वम् गहन पादपम् ॥ ३-६९-९
 ददृशाः ते गिरौ तत्र दरीम् डशरथ आत्मजौ ।
 पाताल सम गम्भीराम् तमसा नित्य संवृताम् ॥ ३-६९-१०

8, 9, 10. tadaa = then; bhraataru = both brothers; tau = those two; dasharratha aatmajau = Dasharatha's sons; tataH = therefrom; puurveNa = eastward; tri krosam = three, krosha-s [route]; gatvaa = on going; kraunca araNyam atikramya = Kraunca, forest, on passing over; maatanga aashrama antaraa = Matanga, hermitage, in between; ghoram = horrendous; bahu = numerous; bhiima mR^iga dvijam = gigantic, predators, vulturine birds [sprawling]; naanaa vR^iksha sam aakiirNam = with various, trees, overspread; gahana paadapam = impassable, by its [thicketed] trees; sarvam = everywhere; tat vanam = that, forest; dR^iSTaa = on seeing [on scrutinising]; tatra = there; girau = in a mountain; paataala sama = infernal region, equal to; gambhiiraam = abyssal; tamasa nitya samvR^itaam = by gloom, ever, enshrouded; dariim = at a cave; dadR^ishaaH te = saw, they.

Then, both the brothers on passing over that Kraunca forest and on going from there eastwardly on a three-krosha route, those sons of Dasharatha have seen a horrendous forest in between Kraunca forest and Matanga hermitage, which is overspread with various thicketed and impassable trees, and over-sprawled by numerous gigantic predators and vulturine birds, and on scrutinising such a forest everywhere, there they saw a cave in a mountain, which is abyssal, equal to infernal region, and ever enshrouded by gloom. [3-69-8. 9, 10]

Verse Locator

आसाद्य च नरव्याघ्रौ दर्याः तस्या अविदूरतः ।
 ददर्श तु महारूपाम् रक्षसीम् विकृत आननाम् ॥ ३-६९-११

11. naravyaaghrau = manly-tigers; aasaadya = on getting at; tasyaaH daryaaH = of that, cave; a vi duurataH = not, very, far from it [nearby]; mahaa ruupaam = with massive, in shape; vi kR^ita aananaam = anti, made, faced [misshapen faced]; rakshasiim = at a demoness; dadarsha = they have seen.

On getting at that cave those manly-tigers have seen a demoness nearby that cave, who is massive in shape and misshapen in her face. [3-69-11]

Verse Locator

भयदाम् अल्प सत्त्वानाम् भीभत्साम् रौद्र दर्शनाम् ।
 लंबोदरीम् तीक्ष्ण दंष्ट्राम् करालीम् परुष त्वचम् ॥ ३-६९-१२
 भक्षयन्तीम् मृगान् भीमान् विकटाम् मुक्त मूर्धजाम् ।
 अवैक्षताम् तु तौ तत्र भ्रातरौ राम लक्ष्मणौ ॥ ३-६९-१३

12-13. tataH = then; bhraatarau tau raama lakshmaNau = brothers, those, Rama, Lakshmana; alpa sattvaanaam bhaya daam = to less, courageous ones [dunderheaded dullards,] horror, giver [inducer]; bhiibhatsaam = traumatic [in her acts]; raudra darshanaam = truculent, in appearance; lamba udariim = long, stomach [paunchy, pot-bellied]; tiikshNa damSTraam = pierce, fanged; karaaliim = huge [overblown, i.e., of a woman's beauty etc., past its prime, an oldie]; paruSa tvacam = thick, skinned [pachydermatous]; bhiimaan mR^igaan bhakshayantiim = massive, beasts, she who is going on eating; vi kaTaam = disfigured, waisted [lumpy-bumpy in body shape]; mukta muurdha jam =

release, head, born [head hair shaggy]; such a demoness; **tatra** = there; **avaikshataam** = they have seen.

Both the brothers, Rama and Lakshmana, have seen a demoness there, who is an inducer of horror to the dunderheaded dullards, traumatic in her acts and truculent in her appearance, pot-bellied, pierce-fanged, overblown, pachydermatous, head hair shaggy, body shape lumpy-bumpy, and she is going on eating massive beasts. [3-69-12, 13]

[Verse Locator](#)

सा समासाद्य तौ वीरौ व्रजन्तम् भ्रातुः अग्रतः ।
एहि रंस्यावहे इति उक्त्वा समालंबत लक्ष्मणम् ॥ ३-६९-१४

14. **saa** = she; **viirau tau** = valorous duo, them; **samaasaadya** = on coming nigh of; **ehi ramsyaavahe** = come, let us romance; **iti uktvaa** = thus, on saying; **bhraatuH agrataH vrajantam** = [elder] brother, ahead of, who is going; **lakshmaNam** = onto Lakshmana; **sam aalambata** = well, clung - to him.

Drawing nigh of those valorous brothers who are journeying on their way, that demoness actually clung onto Lakshmana who is going ahead of his elder brother, saying, "come... let's romance..." [3-69-14]

[Verse Locator](#)

उवाच च एनम् वचनम् सौमित्रिम् उपगुह्य सा ।
अहम् तु अयोमुखी नाम लाभः ते त्वम् असि प्रियः ॥ ३-६९-१५
नाथ पर्वत दुर्गेषु नदीनाम् पुलिनेषु च ।
आयुः चिरम् इदम् वीर त्वम् मया सह रंस्यसे ॥ ३-६९-१६

15-16. **saa** = she; **saumitrim** = Soumitri is; **upa guhya** = nearly, concealed [on completely closeting him in her embrace]; **enam** = to him; **vacanam uvaaca ca** = sentence, told, also; **aham tu ayomukhii naama** = I am, on my part, Ayomukhi, named one; **te laabhaH** = by you, I am gained [won]; **tvam priyaH asi** = you [alone,] [my] lover, you are; **viira** = oh, hero; **naatha** = oh, [my] husband; **tvam maya saha** = you, me, along with; **idam aayuH ciram** = this, life, long [till the end of this life]; **parvata durgeSu** = on mountain, tops; **nadiinaam** = in rivers; **pulineSu ca** = in sandy isles / banks, also; **ramsyase** = you romance.

Closeting Soumitri in her embrace she told him this sentence, "I am Ayomukhi, by my name... you won me by your heroic personality, by that way, none can win me over... thus, you alone are my lover... oh, hero, oh, my husband... you will romance with me on mountaintops, in rivers, and on sandy isles, till the end of this life..." So is the love prattle of that demoness Ayomukhi. [3-69-15, 16]

[Verse Locator](#)

एवम् उक्तः तु कुपितः खडगम् उद्धृत्य लक्ष्मणः ।
कर्ण नास स्तनम् तस्या निचकर्ता अरिसूदनः ॥ ३-६९-१७

17. **evam uktaH tu** = that way, when he is said to; **arisuudanaH** = enemy-suppressor; **lakshmaNaH** = Lakshmana; **kupitaH** = he became furious; **khaDagam ud dhR^itya** = sword, on upraising; **tasyaaH** = her; **karNa naasa stanam** = one ear, nose, one breast; **nicakartaa** = sheared off.

When said that way that enemy-suppressor Lakshmana became furious, and upraising his sword he sheared off her nose, one ear, and one of her breasts. [3-69-17]

[Verse Locator](#)

कर्ण नासे निकृते तु विस्वरम् विननाद सा ।

यथा आगतम् प्रदुद्राव राक्षसी घोर दर्शना ॥ ३-६९-१८

18. *ghora darshanaa saa raakshasii* = hideous, in mien, she, that demoness; *karNa naase nikR^itte* = ear, nose, when cut off; *vi svaram* = with high, voice; *vi nanaada* = highly, yelled; *yathaa aagatam* = as is, arrival [rushed at]; *pra dudraava* = verily, ran back [rushed off.]

When her nose and ear are cut off that demoness of hideous mien yelled highly in a high voice, and she rushed off as she had rushed in at Lakshmana. [3-69-18]

[Verse Locator](#)

तस्याम् गतायाम् गहनम् व्रजन्तौ वनम् ओजसा ।

आसेदतुः अरि मित्र घ्नौ भ्रातरौ राम लक्ष्मणौ ॥ ३-६९-१९

19. *tasyaam gataayaam* = of her, when she fled; *vrajantau bhraatarau* = who are travelling, brothers; *ari mitra ghnau* = enemy's, friends, eliminators of; *raama lakshmaNau* = Rama, Lakshmana; *ojasaa* = by spiritedness; *gahanam vanam aasedatuH* = dense [area of that,] forest, arrived in - entered into.

When she fled those two brothers who are the eliminators of the friends of their enemies, have travelled further into the forest and entered a dense area of that forest, with their spiritedness as their guiding force. [3-69-19]

[Verse Locator](#)

लक्ष्मणः तु महातेजाः सत्त्ववान् शीलवान् शुचिः ।

अब्रवीत् प्रांजलिः वाक्यम् भ्रातरम् दीप्त तेजसम् ॥ ३-६९-२०

20. *mahaa tejaaH* = highly-fulgent one; *sattvavaan shiilavaan shuciH* = one with preparedness, properness, pureness; such; *lakSmaNaH tu* = Lakshmana, on his part; *praanjaliH* = with palm-fold [prayfully]; *diipta tejasam* = [one with am- radiantly fulgorous [anima]; *bhraataram* = to brother Rama; *vaakyam abraviit* = sentence, said.

Though Lakshmana is the one with preparedness, properness, and pureness and thus a highly fulgent one by his persona, he prayfully said this sentence to his brother Rama whose anima is radiantly fulgorous. [3-69-20]

[Verse Locator](#)

स्पंदन्ते मे दृढम् बाहुः उद्विग्नम् इव मे मनः ।

प्रायशः च अपि अनिष्टानि निमित्तानि उपलक्षये ॥ ३-६९-२१

21. *me baahuH dR^iDham spandante* = my, [left] arm, strongly, shuddering; *me manaH udvignam iva* = my, heart, distraught, as though; *praayashaH ca api* = manifoldly, also, even; *an iSTaani nimittaani* = un, desirable, forebodings; *upalakSaye* = bidding fair.

"My left arm is strongly shuddering and my heart is as though distraught... and even undesirable forebodings are also bidding fair... [3-69-21]

[Verse Locator](#)

तस्मात् सज्जी भव आर्य त्वम् कुरुष्व वचनम् हितम् ।

मम एव हि निमित्तानि सद्यः शंसन्ति संभ्रमम् ॥ ३-६९-२२

22. *aarya* = oh, exalted brother; *tasmaat* = thereby; *tvam sajjii bhaava* = you, at ready, you be; *hitam vacanam kuruSva* = expedient ones, my words, you make happen - mind my

words; **nimittaani** = forebodings; **sadyaH** = immediately ensuing; **sambhramam** = [some] hazard; **mama shamsanti iva hi** = to me, portending, as if, indeed.

"Oh, exalted brother, thereby you be at the ready by paying attention to my expedient words... these forebodings are indeed portending to me as if some hazard is immediately ensuing... [3-69-22]

[Verse Locator](#)

एष वंजुलको नाम पक्षी परम दारुणः ।
आवयोः विजयम् युद्धे शंसन् इव विनर्दति ॥ ३-६९-२३

23. **parama daaruNaH** = eerily, dreadful one; **vanjulakaH naama** = Vanjulaka, known as; **eSa pakSii** = this, bird; **yuddhe** = in [any given] conflict; **aavayoH** = to us; **vijayam** = triumph; **shamsan iva** = presaging, as though; **vi nardati** = loudly, ululating.

"This eerily dreadful bird known to be Vanjulaka is loudly ululating as though presaging our triumph in any given conflict that may ensue..." So said Lakshmana to Rama. [3-69-23]

[Verse Locator](#)

तयोः अन्वेषतोः एवम् सर्वम् तत् वनम् ओजसा ।
संजज्ञे विपुलः शब्दः प्रभञ्जन् इव तत् वनम् ॥ ३-६९-२४

24. **tayoH** = by them; **evam** = that way; **sarvam tat vanam** = in entirety, that, forest; **ojasaa** = steadfastly; **anveSatoH** = when they are searching [for Seetha]; **tat vanam** = that, forest; **pra bhanjan iva** = to completely, shatter down, as though; **vipulaH shabdaH** = broad [boisterous,] brouhaha; **sam jaGYe** = they clearly, noticed.

When those two brothers are searching entire forest for Seetha in that way, they heard a boisterous brouhaha emanated as though to completely shatter down that forest. [3-69-24]

[Verse Locator](#)

संवेष्टितम् इव अत्यर्थम् गहनम् मातरिश्वना ।
वनस्य तस्य शब्दो अभूत् दिवम् आपूरयन् इव ॥ ३-६९-२५

25. **gahanam [gaganam]** = forest [sky]; **ati artham** = too, much [unbearable]; **maatarishvanaa** = by wind [storm]; **samveSTitam iva** = muffle up, as though; **tasya vanasya shabdaH** = that, forest's, sound [cacophony]; **vanam [divam]** = forest [sky]; **[ati artham** = unbearably;] **aapuurayan iva abhuut** = filling up, as though, became [appeared to be.]

As though an unbearable windstorm muffles up the forest, that forest's cacophony appeared to be unbearably filling up that forest.

Or

As though an unbearable windstorm muffles up the sky, that forest's cacophony appeared to be unbearably filling up that forest. [3-69-25]

[Verse Locator](#)

तम् शब्दम् कांक्षमाणः तु रामः खड्गी सह अनुजः ।
ददर्श सु महा कायम् राक्षसम् विपुल उरसम् ॥ ३-६९-२६

26. **tam shabdam** = that, noise; **kaankSamaaNaH tu** = desiring [to know its source,] built; **saha anujaH** = with, younger brother; **raamaH** = Rama; **khaDgii** = wielding sword; **[kakshe** = in a section of forest - a brushwood]; **su mahaa kaayam** = gigantically, giant, bodied one; **raakSasam** = demon; **vipula urasam** = gigantesque, chested one; **dadarsha** = has seen.

But desiring to know the source of that noise that sword-wielder Rama has seen a gigantically giant-bodied and gigantesque-chested demon in a section of brushwood along with his younger brother Lakshmana. [3-69-26]

[Verse Locator](#)

आसेदतुः च तत् रक्षः तौ उभौ प्रमुखे स्थितम् ।
विवृद्धम् अ-शिरो ग्रीवम् कबंधम् उदरे मुखम् ॥ ३-६९-२७

27. tataH = then; tau ubhau = they, both; tatra = there; sthitam = frontally, situated; tat rakshaH = that, demon; pramukhe vi vR^iddham = with overly, grown [body]; a shiraH griivam = without, head, neck - who has no neck, no head; udare mukham = in paunch, who has mouth; kabandham = at Kabandha; aasedatuH = reached - they had to drew nigh of hum because he is waylaying.

Then they both had to drew nigh of a waylaying demon Kabandha, who is situated frontally with an overgrown body, which is neckless, ergo headless, ergo mouth in paunch. [3-69-27]

[Verse Locator](#)

रोमभिर्निश्चितैस्तीक्ष्णैर्महागिरिमिवोच्छ्रितम् - यद्वा -
रोमभिः निचितैः तीक्ष्णैः महागिरिम् इव उच्छ्रितम् ।
नील मेघ निभम् रौद्रम् मेघ स्तनित निःस्वनम् ॥ ३-६९-२८

28. nicitaiH tiikSNaiH romabhiH = with thickset, horripilate, hairs; ucChritam mahaagirim iva = peaking, huge mountain, as with - who is like; niila megha nibham = dark, cloudlike, in gleam; raudram = diabolical; megha stanita [stana antara stanayitnu] = in cloud's, heart [that which is contained in the heart of a cloud, namely the thunder, suchlike]; niH svanam = out, sounding.

That diabolical demon is peaking like a huge mountain, his hair is horripilate and thickset, and his gleam is like a dark cloud, and his sounding is like a thunder. [3-69-28]

[Verse Locator](#)

अग्नि ज्वाल निकाशेन ललाटस्थेन दीप्यता ।
महापक्षेण पिङ्गेन विपुलेन आयतेन च ॥ ३-६९-२९
एकेन उरसि घोरेण नयनेन आशु दर्शिना ।
महा दंष्ट्र उपपन्नम् तम् लेलिहानम् महा मुखम् ॥ ३-६९-३०

29. agni jvaala nikaashena = inferno, tongue of, similar to; lalaaTasthena = situated on forehead; diipyataa = blazing [eye]; mahaa pakSeNa [pakshmeNa] = large, with [winglike] eyelids; pingena vipulena aayatena ca = ochry, broad [beaming,] wide [angled,] also; aashu darshinaa = sharp, sighted; ghoreNa = incisive [sight]; urasi = in chest; ekena = only one; nayanena = with eye; mahaa danSTra upapannam = great [spearhead like,] fangs; lelihaanam = licking [with tongue]; mahaa mukham = with giant, mouth; tam = at him - that demon; [tau ubhau = they, both; aasedatuH = drew nigh of.]

Only one ochry eye blazing like the tongue of an inferno is there on his forehead, which forehead situated on his chest. That single eye with incisive and sharp-sight is broad beaming and wide angling, on which there are winglike eyelids. That monster is now licking his giant mouth that is stuffed with spearhead like fangs, as he has just finished a gobble, and the brothers had to drew nigh of such a demon. [3-69-29, 30]

[Verse Locator](#)

भक्षयन्तम् महा घोरान् ऋक्ष सिम्ह मृग द्विपान् ।
घोरौ भुजौ विकुर्वाणम् उभौ योजनम् आयतौ ॥ ३-६९-३१

31. mahaa ghoraan = highly, brutal; R^ikSa simha mR^iga dvipaana = bears, lions, predators, elephants; bhakSayantam = one who is eating; yojanam aayatau = yojana [distance,] long [stretchable for a yojana]; ghoraubhau bhujau = with deadly, both, shoulders [arms up to shoulders]; vi kurvaaNam = who is out, making [outstretching his arms]; they neared such a demon.

He is eating the highly brutal bears, lions, predators, and elephants, and he is outstretching both of his deadly arms, each of which is stretchable to a yojana distance, and the bothers neared such a demon. [3-69-31]

[Verse Locator](#)

कराभ्याम् विविधान् गृह्य ऋक्षान् पक्षि गणान् मृगान् ।
आकर्षन्तम् विकर्षन्तम् अनेकान् मृग यूथपान् ॥ ३-६९-३२
स्थितम् आवृत्य पन्थानम् तयोः भ्रात्रोः प्रपन्नयोः ।

33, 34a. R^ikshaan = bears; vividhaan = divers; pakSi gaNaan = bird, flights of; mR^igaan = animals; an ekaan = not, one [numerous]; mR^iga yuuthapaan = animals, [choicest in those and those] herds; karaabhyaam gR^ihya = by both hands, on gripping; aa karSantam = in, pulling [catching in]; vi karSantam = without, pulling [hauling, or dropping them off]; prapannayoH tayoH bhraatroH = [two brothers] who chanced there, of both of those, of brothers; panthaanam aavR^itya sthitam = pathway, besieging staying [waylaying]; those two brothers reached.

That demon stayed waylaying the pathway of both the brothers who chanced there, while he is catching bears, divers flights of birds, and numerous choicest animals of those and those herds, gripping them with both of his long-reaching hands and hauling towards his mouth at his paunch, or dropping them off if they are unpalatable, and the brothers reached nearby of such a demon. [3-69-32, 33a]

[Verse Locator](#)

अथ तम् समतिक्रम्य क्रोश मात्रम् ददर्शतुः ॥ ३-६९-३३
महान्तम् दारुणम् भीमम् कबन्धम् भुज संवृतम् ।
कबन्धम् इव संस्थानत् अति घोर प्रदशनम् ॥ ३-६९-३४

33b, 34. atha = then; sam ati kramya = well, over, treading [travelling over]; krosha maatram = krosha [2 1/4 miles,] just [before]; mahaantam = colossal bodied; daaruNam = heinous; bhiimam = hideous; bhuja samvR^itam = by shoulders [and arms,] enclosed [fenced]; samsthaanat = by his physique itself; kabandham iva = a trunk, torso, like; ati ghora pradashanam = very, deadly, in appearance; tam = him; kabandham = at Kabandha; dadarshatuH = they saw.

On travelling just a krosha distance, then they have seen Kabandha, whose body is colossal, and who is heinous and hideous, and who is like living trunk fenced by its shoulders and arms, and who by his physique is very deadly in appearance. [3-69-33b, 34]

Earlier it is said that they saw Kabandha in brushwood and now they are seeing him alone at a distance of 2 1/4 miles away from them. Their seeing him is continuous and thereby the height of Kabandha is established and he can be seen from a distance, as with a hillock. Their pathway is this only and it is waylaid by this demon.

[Verse Locator](#)

स महा बाहुः अत्यर्थम् प्रसार्य विपुलौ भुजौ ।
जग्राह सहितौ एव राघवौ पीडयन् बलात् ॥ ३-६९-३५

35. **mahaa baahuH saH** = overlong, armed, he - that Kabandha; **vipulau bhujau** = broad, shouldered [arms]; **atyartham prasaarya** = overlong, outstretching; **sahitau eva raaghavau** = [keeping them in his fists] side by side, thus, Raghava-s; **balaat piiDayan jagraaha** = by might, by wringing, snatched them.

He that overlong-armed Kabandha outstretching his overlong arms snatched both of the Raghava-s, keeping them side-by-side in his fists, and wringing them with his might. [3-69-35]

Though both the arms of the demon came to these brothers apart and aside, he snatched them and kept his closed fists together, in which they are wrung, so that he can examine them clearly with his single eye. This also gave a chance for the conversation between the brothers. Otherwise, if one arm goes one way and the other in another way, there will be a gap of 2 yojana-s, as each arm can stretch to a yojana distance.

[Verse Locator](#)

खड्गिनौ दृढ धन्वानौ तिग्म तेजौ महा भुजौ ।
भ्रातरौ विवशम् प्राप्तौ कृष्यमाणौ महा बलौ ॥ ३-६९-३६

36. **khaDginau** = twosome with swords [though grapplers of]; **dR^iDha dhanvaanau** = having firm [unerring,] bows [though brandishers of]; **tigma tejau** = having outblazing, pneuma; **mahaa bhujau** = great [outstanding,] armed one [dextrous ones]; **mahaa balau** = great, mighty ones; **bhraatarau** = both brothers; **kR^iSyamaaNau** = while dragged; **vi vasham** = without, control [on themselves, yielded to demon]; **praaptau** = they obtained.

Though they are the grapplers with swords and brandishers of unerring bows, and though outblazing is their pneuma and outstanding is their dexterity, both of those great mighty brothers lost control and had to yield themselves to that demon when he captured and dragged them. [3-69-36]

[Verse Locator](#)

तत्र धैर्यात् च शूराः तु राघवो न एव विव्यधे ।
बाल्यात् अनाश्रयत्वात् च एव लक्ष्मणः तु अतिविव्यधे ॥ ३-६९-३७
उवाच च विषण्णम् सन् राघवम् राघव अनुजः ।

37, 38a. **tatra** = in that [situation]; **shuuraaH raaghavaH** = valiant, Rama; **dhairyaat na eva vi vyadhe** = by courage, not, that way, verily, anguished; **lakshmaNaH tu** = Lakshmana, on his part; **baalyaat** = by boyishness [callowly]; **an aashrayatvaat ca** = un, sheltered - by such a state, also; **ati vi vyadhe** = very, much, anguished; **raaghava anujaH** = Raghava's, later born - younger brother - Lakshmana; **viSaNNam san** = dejectedness, he is in; **raaghavam uvaaca** = to Raghava, said.

In that situation, that valiant Rama, the legatee of Raghava-s, is not verily anguished owing to his courage, but Lakshmana is very much anguished, as if he is callow and in an unsheltered state, and he that younger brother of Raghava, namely Lakshmana, also dejectedly said this to Rama, the legatee of Raghava-s. [3-69-37, 38a]

The expression of 'unsheltered one' of Lakshmana is found as a self-sympathetic and unbecoming to him in a crisis. But, when read with the following dialogue of Lakshmana it is correct. He wanted to edge over Jataayu in self-sacrifice for the sake of brotherhood. And the boyish callowness is to tell that Lakshmana has not recollected for a while, as to how they have handled Viradha, in the opening chapters of this canto. His overalled thinking is that his brother should be safe, at the cost of his own self, if that comes to that.

[Verse Locator](#)

पश्य माम् विवशम् वीर राक्षसस्य वशम् गतम् ॥ ३-६९-३८

मया एकन तु निर्युक्तः परिमुच्यस्व राघव ।

38b-39a. **viira** = oh, valiant brother; **vi vasham** = one without, inner-self-control; **raakshasasya vasham gatam** = demon's, control, gone into; **maam pashya** = me, you see; **Raaghava** = oh, Raghava; **ekana mayaa tu** = by one, me, but; **nir yuktaH** = without, having; **pari mucyasva** = completely, release yourself [by me left, I will leave you, or, you leave me to get yourself released.]

"Oh, valiant brother, see me, who am out of control on my inner-self, and gone into the control of the demon... oh, Raghava, you leave me and get yourself released from the grip of the demon... [3-69-38b, 39a]

[Verse Locator](#)

माम् हि भूत बलिम् दत्त्वा पलास्व यथा सुखम् ॥ ३-६९-३९

अधिगता असि वैदेहीम् अचिरेण इति मे मतिः ।

39b, 40a. **maam** = me; **bhuuta balim dattvaa hi** = to [this] quiddity, as offering, on offering, indeed; **yathaa sukham** = as per, your pleasure; **palaayasva** = seek safety; **vaidehiim** = at Vaidehi; **a cireNa** = not, long after [shortly]; **adhigantaa asi** = reach out, you will; **iti me matiH** = this, my, belief.

"Indeed offer me as an offering to this quiddity, and you seek safety at your pleasure... and you will reach Vaidehi shortly... this is my belief... [3-69-39b, 40a]

[Verse Locator](#)

प्रति लभ्य च काकुत्स्थ पितृ पैतामहम् महीम् ॥ ३-६९-४०

तत्र माम् राम राज्यस्थः स्मर्तुम् अर्हसि सर्वदा ।

40b, 41. **kaakutstha** = oh, Kakutstha; **raama** = oh, Rama; **pitR^i paिताamaham mahiim** = father's, forefather's, [father] land [kingdom]; **prati labhya ca** = in turn, on gaining, also; **tatra raajyasthaH** = there, established in kingdom [enthroned]; **sarvadaa** = always; **maam smartum arhasi** = me, to think of, apt of you.

"Oh, Kakutstha, on regaining the kingdom of our father and forefathers, and when enthroned, oh, Rama, it will be apt of you to reminisce me always..." So said Lakshmana to Rama. [3-69-40b, 41a]

[Verse Locator](#)

लक्ष्मणेन एवम् उक्तः तु रामः सौमित्रिम् अब्रवीत् ॥ ३-६९-४१

मा स्म त्रासम् वृथा वीर न हि त्वा दृक् विषीदति ।

41b, 42a. **lakshmaNena evam uktaH** = by Lakshmana, that way, said; **raamaH saumitrim abraviit** = Rama, to Soumitri, said; **viira** = oh, brave one; **vR^ithaa** = futilely; **traasam maa sma** = fretful, let not, you be - don't fear; **tvaa dR^ik** = your, sort [of a person]; **na viSiidati hi** = not, gets dismayed, indeed.

But when Lakshmana said that way, Rama said to Soumitri, "Fret not thyself, futilely... oh, brave one, your king of persons will not get dismayed, futilely... [3-69-41b, 42a]

[Verse Locator](#)

एतस्मिन् अन्तरे क्रूरो भ्रातरौ राम लक्ष्मणौ ॥ ३-६९-४२

तौ उवाच महाबाहुः कबन्धो दानव उत्तमः ।

42a, 43b. etasmin antare = in this, meantime; kruuraH daanava uttamaH mahaa baahuH kabandhaH = ruthless, demon, best [fiercest one,] long-armed, Kabandha; bhraatarau tau raama lakshmaNau = to brothers, to them, to Rama, Lakshmana; [ghana nirghoSaH = having thunderous voice]; uvaaca = said [asked after.]

In the meantime, that ruthless, log-armed, fiercest demon Kabandha thunderously asked those brothers, Rama and Lakshmana. [3-69-42b, 43a]

[Verse Locator](#)

कौ युवाम् वृषभ स्कन्धौ महा खड्ग धनुर् धरौ ॥ ३-६९-४३
घोरम् देशम् इमम् प्राप्तौ दैवेन मम चाक्षुषौ ।

43b, 44a. vR^iSabha skandhau = bullish [nape of neck - like that of bull,] shouldered; mahaa = broad / long; khaDga dhanuH dharau = sword, bow, handling [brandishing]; ghoram imam deshau praaptau = deadly, province, this one, who came across; yuvaam kau = you two are, who; daivena mama caakshuSau = for god's sake, by my, eyes front; [Chaukambha Version: bhakshau anuttamau = food, unexcelled - most dainty morsel; Eastern Version: bhakshaa upasthitau = as food, staying before; as readymade food.]

"Who are you two? Your shoulders are akin to the bull-humps, and you are shouldering longbows and brandishing broad swords, how have you come about this province? For god's sake, I come across my most dainty morsel... [3-69-43b, 44a]

The last compound has different compositions in different mms. It is taken here, as 'dainty morsel' as the 'eyes' is ill fitting in the compound, as this demon has only one eye.

[Verse Locator](#)

वदतम् कार्यम् इह वाम् किम् अर्थम् च आगतौ युवाम् ॥ ३-६९-४४
इमम् देशम् अनुप्राप्तौ क्षुधा आर्तस्य इह तिष्ठतः ।

44b, 45a. iha vaam [kim,] kaaryam = here, to you, [what,] business; vadatam = that may be said; yuvaam kim artham aagatau = you, for what, reason, arrived; kSudhaa aartasya = by hunger [ravenously,] painful; iha tiSThataH = here, sitting; for me; imam deshau anupraaptau = to this, province, you chanced.

"What business you have here, and for which reason you have come here... you chanced for me who am sitting here and painfully ravenous... [3-69-44b, 45a]

[Verse Locator](#)

स बाण चाप खड्गौ च तीक्ष्ण शृंगौ इव ऋषभौ ॥ ३-६९-४५
मम तूर्णम् उपसंप्राप्तौ दुर्लभम् जीवितम् वाम् ।

45b, 46a. sa baaNa caapa khaDgau ca = with, arrows, bows, swords, also; tiikSNa shR^ingau R^iSabhau iva = sharp, horned, bulls like[you are like bulls with sharp horns]; mama = my; upa sam praaptau = to nigh, well, on reaching; vaam jiivitam = to you, life; tuurNam dur labham = readily, [became] un, gainful.

"Though you are with arrows, bows and swords, and though you are like bulls with sharp horns ready to gore... but they are all a waste, as your life has readily become ungainful on reaching nigh of my sight and arms..." So said Kabandha, in his arrogant tone. [3-69-45b, 46a]

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा कबंधस्य दुरात्मनः ॥ ३-६९-४६
उवाच लक्ष्मणम् रामो मुखेन परिशुष्यता ।

46b, 47a. **duraatmanaH tasya kabandhasya** = vile-souled one, of that, Kabandha's; **tat vacanam shrutvaa** = his, that, sentence, on hearing; **raamaH parishuSyataa mukhena** = Rama, with a drying, face; **lakSmaNam uvaaca** = to Lakshmana, said [this.]

On hearing that sentence of that vile-souled Kabandha, Rama said this to Lakshmana with a wilted face. [3-69-46b, 47a]

[Verse Locator](#)

कृच्छ्रात् कृच्छ्रतरम् प्राप्य दारुणम् सत्य विक्रम ॥ ३-६९-४७
व्यसनम् जीवित अन्ताय प्राप्तम् अप्राप्य ताम् प्रियाम् ।

47b, 48a. **satya vikrama** = oh, truth-valiant Lakshmana; **kR^icChraat** = catastrophe after; **kR^icChra tarām** = catastrophe, worse; **praapya** = having obtained; **priyaam taam** = ladylove, her; **a praapya** = without, come across; **jiivita antaaya** = for life, ending; **daaruNam** = disastrous; **vyasanam** = despair; **praaptam** = came off.

"Oh, truth-valiant Lakshmana, now coming to pass is a worst catastrophe, after a worse catastrophe, after a catastrophe...namely, the expiration at the hands of this demon presently, and the expropriation of Seetha previously, and the expulsion from kingship, still previously... nonetheless, without coming across that ladylove, this disastrous despair of ending our lives is coming about... [3-69-47b, 48a]

[Verse Locator](#)

कालस्य सुमहत् वीर्यम् सर्व भूतेषु लक्ष्मण ॥ ३-६९-४८
त्वाम् च माम् च नरव्याघ्र व्यसनैः पश्य मोहितौ ।

48b, 49a. **naravyaaghra** = oh, manly-tiger; **lakSmaNa** = oh, Lakshmana; **sarva bhuuteSu** = among all, beings; **kaalasya viiryam su mahat** = Time's, efficacy, is pre, ponderant; **vyasanaiH** = by tangles [of life]; **mohitau** = who are entangled; **tvaam ca** = yourself, too; **maam ca** = myself, also; **pashya** = see [at ourselves].

"Oh, Lakshmana, the efficacy of Time is preponderant and proportional among all beings... oh, manly-tiger, why generalisation... see, as to how yourself and even myself are entangled in the tangles of life, even though we assert ourselves to be brave and best... [3-69-48b, 49a]

[Verse Locator](#)

न हि भारो अस्ति दैवस्य सर्व भूतेषु लक्ष्मण ॥ ३-६९-४९
शूराः च बलवन्तः च कृत अस्त्राः च रण आजिरे ।
काल अभिपन्नाः सीदन्ति यथा वालुक सेतवः ॥ ३-६९-५०

49b, 50. **lakSmaNa** = oh, Lakshmana; **[kaalasya] daivasya** = [Time] for God; **sarva bhuteSu** = on all [each and every,] beings [to show its impact]; **bhaaraH** = encumbrance; **na asti** = not, there [unencumbered]; **shuuraH ca** = brave ones, also; **balavantaH ca** = brawny one, also; **raNa aajire** = on battle, fields; **kR^ita astraaH ca** = those that have perfected, their missilery; **kaala abhi pannaaH** = Time, nigh, on chancing; **siidanti** = they founder; **vaaluka setavaH yathaa** = sand, levee, as with.

Oh, Lakshmana, to show its impact on each and every being Time, or God is unencumbered and unremitting... may he be a brave one or a brawny one... or, may they be those that have perfected their missilery... when Time chances their nigh, they have to founder... as with a sandy levee... [3-69-49b, 50]

The use of word God for Time is to say that time is a created phenomenon, and to say Absolute is beyond time and nature as said **na vR^iksha kaalaa prakR^itbhiH yasmaat prapancam parivartae ayam...shvetaashvatara upanishat 6-6.**

[Verse Locator](#)

इति ब्रुवाणो दृढ सत्य विक्रमो
महायशा दाशरथिः प्रतापवान् ।
अवेक्ष्य सौमित्रिम् उदग्र विक्रमम्

स्थिराम् तदा स्वाम् मतिम् आत्मना अकरोत् ॥ ३-६९-५१

51. dR^iDha satya vikramaH = firmly, factually, valorous Rama; mahaayashaa = [by which he earned] great renown; prataapavaan = indomitable one [for he is]; daasharathiH = Dasharatha's son; iti bruvaanaH = thus, telling; udagra vikramam = uprisen [recalcitrantly] vengeful; saumitrim avekSyaa = at Soumitri, on looking over; tadaa svaam = then, his own; sthiraam matim = steadied, thinking; aatmanaa akarot = by himself, has done [he readied himself.]

Rama being the son of Dasharatha is an indomitable one, besides, a firmly and factually valorous one, by which he earned a great renown, and he on telling thus, and on looking over that recalcitrantly vengeful Soumitri, then Rama readied himself by his own steadied thinking. [3-69-51]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एको न सप्ततितमः सर्गः

Thus, this is the 69th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 69

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 70

Verses converted to UTF-8, Nov 09

Introduction

Kabandha's overlong arms are cut off when he wanted to devour Rama and Lakshmana as godsend dainty morsels. Then Kabandha wishes to know who these two are and when Lakshmana informs him of Rama, that demon feels elated for his accursed state is over at the hands of Rama.

[Verse Locator](#)

तौ तु तत्र स्थितौ दृष्ट्वा भ्रातरौ राम लक्ष्मणौ ।
बाहु पाश परिक्षिप्तौ कबन्धो वाक्यम् अब्रवीत् ॥ ३-७०-१

1. baahu paasha pari kSiptau = arms, [hangman's] halter, completely stowed by; tatra sthitau = therein [within the grip,] staying [enduring]; bhraatarau = at brothers; tau raama lakSmaNau = them, at Rama, Lakshmana; dR^iSTvaa = on seeing [prying]; kabandhaH vaakyam abraviit = Kabandha, sentence, said.

On prying at those two brothers, Rama and Lakshmana, who are completely stowed in the hangman's halter-like arms of the demon, and who are enduring within it, Kabandha said this sentence to them. [3-70-1]

[Verse Locator](#)

तिष्ठतः किम् नु माम् दृष्ट्वा क्षुधा आर्तम् क्षत्रिय ऋषभौ ।
आहार अर्थम् तु सन्दिष्टौ दैवेन गत चेतसौ ॥ ३-७०-२

2. kSatriya R^iSabhau = oh, Kshatriya, best ones among; kSudhaa aartam = by hunger, anguished [miserably famished]; maam dR^iSTvaa = me, on seeing; kim nu tiSThataH = what for, really, you stay [cool]; gata cetasaH = gone, your lives [you are almost dead]; daivena aahaara artham tu sandiSTau = by god, food [my gobbets,] for purpose of, only, you are sent.

"Oh, excellent Kshatriya-s, on seeing me who am miserably famished, really what for you stay cool? You are the godsend gobs of mine, and hence now you are almost dead..." So said Kabandha to brothers. [3-70-2]

[Verse Locator](#)

तत् श्रुत्वा लक्ष्मणो वाक्यम् प्राप्त कालम् हितम् तदा ।
उवाच आर्तिम् समापन्नो विक्रमे कृत निश्चयः ॥ ३-७०-३

3. lakSmaNaH = Lakshmana; tat shrutvaa = that, one hearing; tadaa aartim sam aapannaH = then [who is by now,] anguish, possessed by; vikrame kR^ita nishcayaH = in valour [to wreck revenge on demon,] making, determination; praapta kaalam = chanced, time [expedient]; hitam vaakyam uvaaca = advisable, words, said [to Rama.]

Lakshmana who is possessed by anguish, and who is determined to wreck revenge on that demon, said these expedient and advisable words to Rama on hearing that demon's word. [3-70-3]

[Verse Locator](#)

त्वाम् च माम् च पुरा तूर्णम् आदत्ते राक्षस अधमः ।
तस्मात् असिभ्याम् अस्य आशु बाहू चिन्दावहे गुरू ॥ ३-७०-४

4. raakSasa adhamaH = demon, scurrilous; tuurNam = quickly; tvaam ca = you, also; maam ca = me, also; puraa = prior to; aadatte = can take in / hauled us in; tasmaat = therefore; asya = his; guruu baahuu = lengthy, arms; asibhyaam = with two [of our] swords; aashu = swiftly; chindaavahe = we hack off.

"This scurrilous demon quickly hauled in you and me to his face level, and he will quickly take us in, therefore, we will have to swiftly hack off his lengthy arms at his shoulder level... [3-70-4]

[Verse Locator](#)

भिषणो अयम् महाकायो राक्षसो भुज विक्रमः ।
लोकम् हि अति जितम् कृत्वा हि अवाम् हन्तुम् इह इच्छति ॥ ३-७०-५

5. bhiSaNaH = gruesome one; mahaakaayaH = gargantuan bodied; bhuja vikramaH = by arms, triumphing one; ayam raakshasaH = such, a demon; lokam ati jitam kR^itvaa = world [his province,] completely, conquered [devastating,] on making; iha avaam hantum icChati hi = now, us, to finish off, wishes, indeed.

"Gruesome is this gargantuan bodied demon, and triumphing over just with his arms he has utterly devastated this province, and he now wishes to end us... [3-70-5]

[Verse Locator](#)

निश्चेष्टानाम् वधो राजन् कुत्स्तितो जगती पतेः ।
क्रतु मध्य उपनीतानाम् पशूनाम् इव राघव ॥ ३-७०-६

6. raajan raaghava = oh, king, Raghava; niH cheSTaanaam = without, gesticulations [motionless, those that are non-aggressive]; vadhaH = [their] killing; kratu madhya = Vedic-ritual, in the midst of; upa niitaanaam pashuunaam iva = to nigh, led in, animal, like [tantamount to]; jagatii pateH kutstitaH = for world's, lords [kings,] despicable.

"Oh, king Raghava, killing the non-aggressive is tantamount to the killing of animals that are led into Vedic-ritual in its midst is despicable to the kings... [3-70-6]

The text varies with other mms. kratu madhye upa niitaam will change to kratu madhye apa niitaam in Maheshvara Tiirtha's version, then it translates as 'an animal led out of the ritual half way through the ritual...' meaning that 'the animal unbecoming for sacrifice...' And that is to say 1] an animal not prearranged and sanctified right from the beginning, but brought in the middle of ritual; 2] or, one that is brought for ritual which has to yield without being aggressive pratikaara hiina shakti; 3] or, paryagni kR^itaa na araNyaam utsR^ijyam a himsaayaa 'unsanctified or wild animals brought from wilds are to be let off, unhurt...' 4] or, one that which is not at the sacrificial post - it is not to be sacrificed...' and Lakshmana says addressing Rama as 'oh, king, you have to let off those beasts, but not this beastly demon who is aggressive and contemplating a regicide...'

[Verse Locator](#)

एतत् संजल्पितम् श्रुत्वा तयोः क्रुद्धः तु राक्षसः ।
विदार्य आस्यम् ततो रौद्रम् तौ भक्षयितुम् आरभत् ॥ ३-७०-७

7. kruddhaH raakshasaH tu = infuriated, demon, on his part; tataH = then; tayoH = their; sam jalpitam = together, talked [conversation]; etat shrutvaa = all that, on

hearing; **raudram aasyam vidaarya** = ferocious, mouth, broke open - opening wide; **tau bhakshayitum aarabhat** = both, to wolf down, started to.

On hearing all of their conversation that demon is infuriated, and then widely opening his ferocious mouth he started to wolf down both of them. [3-70-7]

[Verse Locator](#)

ततः तौ देश कालज्ञौ खड्गाभ्याम् एव राघवौ ।
अच्छिन्दताम् सुसंहृष्टौ बाहू तस्य अंस देशतः ॥ ३-७०-८

8. **tataH** = then; **su sam hr^iSTau** = very, highly, gladdened; **desha kaalaj~nau** = place, time knowers of [brothers with circumspection]; **tau raaghavau** = those, Raghava-s; **khaDgaabhyaam eva** = with two swords, only; **tasya baahuu** = his, arms; **amsa deshataH** = shoulder joint, from the place of; **acChindataam** = mutilated.

Then both the Raghava-s are very highly gladdened as the demon is hauling them towards his eye at shoulder level, and as they are the brothers with circumspection, they instantly mutilated his arms right at their shoulder joints only with two swords. [3-70-8]

This compound **su sam hr^iSTau** is as per the text of Govindaraja and Maheshvara Tiirtha states this as **su sam vignau** meaning 'very highly agitated...' agitated at the short time available to cut off his hands, before falling into his well-head like mouth. And this expression 'very highly gladdened' is for the righteous advice given by Lakshmana, circumspectly.

[Verse Locator](#)

दक्षिणो दक्षिणम् बाहुम् असक्तम् असिना ततः ।
चिच्छेद रामो वेगेन सव्यम् वीरः तु लक्ष्मणः ॥ ३-७०-९

9. **tataH** = then; **dakSiNaH raamaH** = dextrous, Rama; **a saktam** = not, restrained; **vegena** = with speed; **dakSiNam baahum** = right, arm; **asinaa cicCheda** = with sword, hacked off; **viiraH lakSmaNaH tu** = valiant one, Lakshmana, on his part; **savyam [baahum cicCheda]** = left [arm, hewed down.]

Then that dextrous Rama with an unrestrained speed hacked off the right arm, and valiant Lakshmana on his part hewed down the left arm that speedily. [3-70-9]

[Verse Locator](#)

स पपात महाबाहुः चिन्न बाहुः महा स्वनः ।
खम् च गाम् च दिशः चैव नादयन् जलदो यथा ॥ ३-७०-१०

10. **mahaabaahuH** = overlong-armed; **saH** = he, Kabandha; **chinna baahuH** = with mangled, arms; **mahaa svanaH** = with cacophonous, voice; **jala daH yathaa** = rain, giver [black-thunderous-cloud,] as with; **kham ca** = sky, also; **gaam ca** = earth, also; **[dasha] dishaH caiva** = [ten] points of horizons, also, thus; **naadayan** = reverberating; **papaata** = he, fell down.

He that overlong-armed Kabandha fell down with mangled arms, reverberated the sky, earth, and all of the ten points of horizon with a cacophonous voice, like a black-thunderous-cloud. [3-70-10]

[Verse Locator](#)

स निकृत्तौ भुजौ दृष्ट्वा शोणित ओघ परिप्लुतः ।
दीनः पप्रच्छ तौ वीरौ कौ युवाम् इति दानवः ॥ ३-७०-११

11. **saH daanavaH** = he, that demon; **nikR^ittau bhujau** = at his dissevered, shoulders; **dr^iSTvaa** = on seeing; **shoNita ogha pari plutaH** = blood, gushes, with over,

flowing; **diinaH** = self-piteously; **yuvaam kau** = you two, who; **iti** = thus; **tau viirau papracCha** = those, two bold ones, has asked.

That demon on seeing at his dis severed shoulders on which the gushes of blood are overflowing, he self-piteously asked those two bold ones thus as, "who are you..." [3-70-11]

[Verse Locator](#)

इति तस्य ब्रुवाणस्य लक्ष्मणः शुभ लक्षणः ।

शशंस तस्य काकुत्स्थम् कबंधस्य महाबलः ॥ ३-७०-१२

12. **tasya iti bruvaaNasya** = his, this way, who is speaking [asking]; **shubha lakSaNaH** = one with prosperous, characteristics; **lakSmaNaH** = Lakshmana; **mahaabalaH** [mahaatmaanaH] = great-mighty [or, great souled]; **tasya kabandhasya** = to him, to Kabandha; **kaakutstham shashamsa** = about Kakutstha Rama, informed.

When that great mighty Kabandha is asking thus, Lakshmana who has prosperous characteristics has informed him about Rama of Kakutstha, an unremitting dynasty. [3-70-12]

[Verse Locator](#)

अयम् इक्ष्वाकु दायादो रामो नाम जनैः श्रुतः ।

तस्य एव अवरजम् विद्धि भ्रातरम् माम् च लक्ष्मणम् ॥ ३-७०-१३

13. **ayam** = he is; **raamaH naama** = Rama, by name; **janaiH shrutaH** = by people, heard [known]; **ikSvaaku daayaadaH** = Ikshvaaku's, legatee; **maam tasya avarajam bhraataram** = me, his, later born [younger,] as brother; **lakSmaNam** [naama naamataH] = as Lakshmana [named one by my name]; **viddhi** = you know.

"He is known to people by the name of Rama, the legatee of Ikshvaku dynasty, and you know me as his younger brother, Lakshmana, by my name... [3-70-13]

[Verse Locator](#)

मात्रा प्रतिहतो राज्ये रामः प्रवाजितो वनम् ।

मया सह चरति एष भार्यया च महत् वनम् ॥ ३-७०-१४

14. **eSa** = this one; **raamaH** = Rama; **maatrasa** = by mother; **prati hataH** = counter, vailed; **raajye** = from kingdom; **vanam pra vaajitaH** = to forest, bluntly, sent to; **mayaa saha** = me, along with; **bhaaryayaa ca** = with his wife, also; **mahat vanam carati** = great, forest, he moves about.

"Countervailed from kingdom by mother this Rama is bluntly sent to forests, and he is on the rove in great forests along with me ad his wife... [3-70-14]

[Verse Locator](#)

अस्य देव प्रभावस्य वसतो विजने वने ।

रक्षसा अपहृता भार्या याम् इच्छन्तौ इह आगतौ ॥ ३-७०-१५

15. **vi jane vane** = without, people, in forest; **vasataH** = while living; **deva prabhaavasya** = god [like that of,] in his leverage; **asya bhaaryaa rakSasaa apahR^itaa** = his, wife, by demon, abducted; **yaam icChantau iha aagatau** = whom, wishing [to retrieve,] to here, [we] came.

"A demon stole his wife while he whose leverage is like that of god is living in the unpopulated forest... and wishing to retrieve her we came here... [3-70-15]

[Verse Locator](#)

त्वम् तु को वा किम् अर्थम् वा कबन्ध सदृशो वने ।
आस्येन उरसि दीप्तेन भग्न जन्धो विचेष्टसे ॥ ३-७०-१६

16. tvam tu = you, but; kaH vaa = who, or; kabandha sadR^ishaH = trunk, alike; urasi diiptena aasyena = in chest, infernal, with mouth; bhagna janghaH = broken, calves [legs, legless]; vane = in forest; kim artham vaa = for what, reason, or; vi ceSTase = sprawling.

"But who are you? Your legs are broken, and your mouth is infernal, yet it is on your chest, and alike a topless, rootless tree trunk you are sprawling in the forest, how so, or, for what reason?" Lakshmana asked the demon thus. [3-70-16]

[Verse Locator](#)

एवम् उक्तः कबंधः तु लक्ष्मणेन उत्तरम् वचः ।
उवाच परम प्रीतः तत् इन्द्र वचनम् स्मरन् ॥ ३-७०-१७

17. lakSmaNena evam uktaH = by Lakshmana, that way, when spoken; kabandhaH tu = Kabandha, on his part; tat indra vacanam smaran = that, Indra's, words, on memorising; parama priitaH = highly, delighted; uttaram vacaH uvaaca = in reply, words, spoke.

But Kabandha is highly delighted when Lakshmana spoke that way, as the words of Indra came to his memory, and he said these words in reply. [3-70-17]

[Verse Locator](#)

स्वागतम् वाम् नरव्याघ्रौ दिष्ट्या पश्यामि वाम् अहम् ।
दिष्ट्या च इमौ निकृत्तौ मे युवाभ्याम् बाहु बन्धनौ ॥ ३-७०-१८

18. naravyaaghrau = oh, manly-tigers; vaam svaagatam [su aagatam] = to you, well, come; aham vaam diSTyaa pashyaami = I am, you, providentially, seeing you [instead, you are a revelation to me]; diSTyaa = providentially; yuvaabhyaam = by you two; me imau = my, these; baahu bandhanau = arms, shackles of [or, bondage]; nikR^ittau = sheared.

"Oh, manly tigers, by my providence you are revealed to me... welcome to you... and providentially sheared are these shackles, called my two arms, by you... [3-70-18]

The arms, mouth-to-stomach, and another organ are the epitomes of mortals. A mortal does everything with arms and devours anything with mouth. martyaa kartaa bhoktaa ca Now those shackles of mortality are severed and he is ready for immortality.

[Verse Locator](#)

विरूपम् यत् च मे रूपम् प्राप्तम् हि अविनयात् यथा ।
तत् मे शृणु नरव्याघ्र तत्त्वतः शंसतः तव ॥ ३-७०-१९

19. naravyaaghra = oh, manly tiger; me = my; vi ruupam = dis, figure; yat ruupam = mine, which, form - is there; that; yathaa = as to how; a vinayaat = by dis, respect; praaptam = chanced on me; tava = to you; tattvataH shamsataH = actually, while being narrated; tat me shR^iNu = that, from me, you listen.

"Oh, manly tiger, actually how this form of mine is disfigured, of course owing to my distrustful behaviour, that you may listen while I narrate it to you. [3-70-19]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्ततितमः सर्गः

Thus, this is the 70th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 70

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 71

Verses converted to UTF-8, Nov 09

Introduction

Kabandha requests Rama to incinerate him, so that he would get his divine form and then would be able to give some clues in regaining Seetha. He admits that the present hideous state has chanced only because of his arrogant behaviour, thereby a sort of repentance has occurred in him. A course of conversations occurs among these two, as each is distrustful of the other.

[Verse Locator](#)

पुरा राम महाबाहो महाबल पराक्रम ।
रूपम् आसीत् मम अचिंत्यम् त्रिषु लोकेषु विश्रुतम् ॥ ३-७१-१
यथा सूर्यस्य सोमस्य शक्रस्य च यथा वपुः ।

1, 2a. **mahaabaaho** = oh, great dextrous one; **mahaa bala paraakrama raama** = oh great, daring, dashing, Rama; **puraa** = at one time - my form was; **suuryasya** = sun's; **somasya** = of moon's; **yathaa** = how it was - physiques of those gods; **shakrasya ca** = Indra's [physique,] also; **vapuH** = body; **yathaa** = as to how it is; [**tathaa** = in that way]; **mama ruupam** = my, form - was there; which is; **a cintyam** = unbelievable; **triSu lokeSu vishrutam** = in three, world, renowned; **aasiit** = was there.

"Oh, great dextrous Rama with great daring and dashing, as to how the physique of sun, moon, and even that of Indra is there now, my physique was also like that earlier, an unbelievable mien and renowned in all the three worlds... [3-71-1, 2a]

[Verse Locator](#)

सो अहम् रूपम् इदम् कृत्वा लोक वित्रासनम् महत् ॥ ३-७१-२
ऋषीन् वन गतान् राम त्रासयामि ततः ततः ।

2b, 3a. **raama** = oh, Rama; **saH aham** = such as, I was [with an admirable body]; **loka vitraasanam** = for world, utterly scaring; **mahat idam ruupam kR^itvaa** = horrendous, this sort of, form, on making [on disguising]; **tataH tataH** = there, there; **vana gataan** = forest, gone in - forest moving; **R^iSiin** = sages; **traasayaami** = I was scaring,.

"Such as I was with an admirable body, disguising myself in this kind of horrendous form which is utterly dreadful to the world, I was scaring the forest living sages, there and there... [3-71-2]

[Verse Locator](#)

ततः स्थूलशिरा नाम महर्षिः कोपितो मया ॥ ३-७१-३
संचिन्वन् विविधम् वन्यम् रूपेण अनेन धर्षितः ।

3b, 4a. **tataH** = then - on one day; **vividham vanyam sancinvan** = divers, forest produce, on who is collecting; **sthuulashiraa naama maharSiH** = Sthuulashariira, named, great

sage; **anena ruupeNa dharSitaH** = by this, [ugly] form, [by me] scared; and; **mayaa kopitaH** = by me, he is exasperated.

"On one day, when a great sage named Sthuulashira was collecting divers forest produce for his Vedic-ritual, I scared him with this ugly form and I even exasperated him... [3-71-3b, 4a]

[Verse Locator](#)

तेन अहम् उक्तः प्रेक्ष्य एवम् घोर शाप अभिधायिना ॥ ३-७१-४

एतत् एव नृशंसम् ते रूपम् अस्तु विगर्हितम् ।

4b, 5a. **prekSya** = on seeing [me]; **ghora shaapa abhidhaayinaa** = deadly, curse, enforcer of; **tena aham evam uktaH** = by him, I am, this way, said - cursed; **te** = to you; **nR^ishansam** = diabolic; **vi garhitam** = verily, despicable; **etat** = this; **ruupam eva astu** = [present] form, alone, will be [you will abide in.]

"On seeing me that sage who is an enforcer of deadly curse cursed me in this way, 'that which is presently diabolic and despicable form of yours, hereinafter you will abide in this form alone...' [3-71-4b, 5a]

[Verse Locator](#)

स मया याचितः क्रुद्धः शापस्य अन्तो भवेत् इति ॥ ३-७१-५

अभिशाप कृतस्य इति तेन इदम् भाषितम् वचः ।

5b-6a. **kruddhaH saH** = enraged, he; **abhishaapa kR^itasya** = by blasphemy, committed - wrong of mine; **shaapasya antaH bhavet iti [cet]** = curse's, end, [whether] there is [or not,] thus; **iti mayaa yaacitaH** = thus, by me, when begged; **tena idam vacaH bhaaSitam** = by him, this, word, is spoken.

"When I begged that enraged sage as, 'even if I have committed this blasphemy owing to my blasphemous fate, will there be an end to this blasphemed form of mine, or not...' and then he spoke this word to me... [3-71-5b, 6a]

[Verse Locator](#)

यदा छित्त्वा भुजौ रामः त्वाम् दहेत् विजने वने ॥ ३-७१-६

तदा त्वम् प्राप्स्यसे रूपम् स्वम् एव विपुलम् शुभम् ।

6b-7a. **raamaH** = Rama; **bhujau Chittvaa** = shoulders, on chopping off; **tvaam yadaa vijane vane dahet** = you, when, in uninhibited, forest, incinerates; **tadaa** = then; **tvam** = you; **svam eva** = your own, only; **vipulam shubham ruupam praapsyase** = grand, auspicious form, will be regained

" 'When Rama incinerates you in an uninhibited forest on chopping off your shoulders, then you will regain your own grand and auspicious form...' So said the sage to me... [3-71-6b, 7a]

[Verse Locator](#)

श्रिया विराजितम् पुत्रम् दनोः त्वम् विद्धि लक्ष्मण ॥ ३-७१-७

इन्द्र कोपात् इदम् रूपम् प्राप्तम् एवम् रण आजिरे ।

7b, 8a. **lakSmaNa** = oh, Lakshmana; **danoH** = of Danu; **shriyaa viraajitam** = with splendidness, who shone forth - most handsome; **putram** = as the son of - Danu; **tvam viddhi** = you, know thus; **indra kopaat** = Indra, by ire of; **raNa aajire** = in battle, field; **evam** = in this way; **idam ruupam** = this, form; **praaptam** = chanced.

"Oh, Lakshmana, you may know as the most handsome son of Danu, and this misshapen form has chanced on me owing the ire of Indra in battlefield... [3-71-7b, 8a]

The cause of curse is said so far and now the effect is narrated,
and tiivrataratapaHpratyaaahitapitaamahavaralabhaashastravadhyabhaavadarpitena mayaa raNe vikramya
pradharShita shakraH - so says dk about it.

[Verse Locator](#)

अहम् हि तपसा उग्रेण पितामहम् अतोषयम् ॥ ३-७१-८
दीर्घम् आयुः स मे प्रादात् ततो माम् विभ्रमो अस्पृशत् ।

8b, 9a. aham ugreNa tapasaa = I have, by asceticism, severe; pitaamaham atoSayam = Grandparent Brahma, gladdened; saH me = he, to me; diirgham aayuH praadaat = long, life, granted; tataH maam vibhramaH aspR^ishat = then, to me, headstrongness [a kind of recalcitrance,] touched off [in my mind.]

"I have gladdened Grandparent Brahma with severe asceticism and He granted longevity to me, and then a kind of recalcitrance touched off in my mind... [3-71-8b, 9a]

[Verse Locator](#)

दीर्घम् आयुः मया प्राप्तम् किम् मे शक्रः करिष्यति ॥ ३-७१-९
इति एवम् बुद्धिम् आस्थाय रणे शक्रम् अधर्षयम् ।

9b, 10a. mayaa diirgham aayuH praaptam = by me, long, life, acquired; shakraH me kim kariSyati = Indra, to me, what, can do; iti evam = thus, that kind of; buddhim aasthaaya = certitude, relying upon; raNe shakram adharSayam = in a bout, with Indra, I jousting with.

" 'When longevity is acquired by me what Indra can do to me...' thus relying upon that kind of certitude, I jousting with Indra in a bout... [3-71-9b, 10a]

[Verse Locator](#)

तस्य बाहु प्रमुक्तेन वज्रेण शत पर्वणा ॥ ३-७१-१०
सक्थिनी च शिरः चैव शरीरे संप्रवेशितम् ।

10b, 11a. tasya baahu pramuktena = his, hand, launched; vajreNa shata parvaNaa = by Thunderbolt, of hundred cutting edges; sakthinii ca = thighs, also; shiraH caiva = head, also thus; shariire sam praveshitam = into body, to verily, enter [rammed in.]

"But the Thunderbolt that has a hundred cutting edges and that which is launched from Indra's hand has rammed by head and thighs into my body... [3-71-10b, 11a]

[Verse Locator](#)

स मया याच्यमानः सन् न आनयत् यम सादनम् ॥ ३-७१-११
पितामह वचः सत्यम् तत् अस्ति इति मम अब्रवीत् ।

11b, 12a. saH = he, Indra; mayaa yaacyamaanaH san = by me, begged, even though; yama saadanam na aanayat = to Yama's, residence [world,] not, led [not led me to hell - spared lives]; tat pitaamaha vacaH satyam astu = that [word of,] Grandparent's, word, true, let come; iti = thus; mama abraviit = to me, said.

"When I begged of him saying, 'lead me to the hell of Yama, rather than making me to live this hell of a body...' Then Indra said this to me, 'Let the Grandparent Brahma's word about your longevity come true...' Thus Indra spared me to me... [3-71-11b, 12a]

[Verse Locator](#)

अनाहारः कथम् शक्तो भग्न सक्थि शिरो मुखः ॥ ३-७१-१२
वज्रेण अभिहतः कालम् सु दीर्घम् अपि जीवितुम् ।

12b, 13a. vajreNa abhihataH = by Thunderbolt, hit down [thus, by its impact]; bhagna = broken [disarranged]; sakthi shiraH mukhaH = thighs, head, mouth; an aahaaraH = without, food; su diirgham kaalam = for very, long, time; jiivitum api = to live, at least; katham shaktaH = how, I am capable.

" 'By the impaction of Thunderbolt disarranged are my thighs and head, thereby my mouth went into my stomach... and without thighs how can I prowl, without arms how can I scabble, and without a mouth how can I guzzle... and how am I capable to live on, and even that living too, is destined for too long a time...' [3-71-12b, 13a]

[Verse Locator](#)

स एवम् उक्तः मे शक्रो बाहू योजनम् आयतौ ॥ ३-७१-१३
तदा च आस्यम् च मे कुक्षौ तीक्ष्ण दंष्ट्रम् अकल्पयत् ।

13b, 14a. saH evam uktaH = he, Indra, this way, said to [by me]; shakraH me = Indra, for me; yojanam aayatau baahuu = yojana, long, arms; tadaa ca = that way, also; tiikSNa danSTram aasyam ca = rapier, fanged, mouth, also; me kukSau akalpayat = in paunch, he devised.

"When I said to Indra this way, Indra devised for me yojana long arms, also that way a rapier-fanged mouth in my paunch... [3-71-13b, 14a]

[Verse Locator](#)

सो अहम् भुजाभ्याम् दीर्घाभ्याम् संकृष्य अस्मिन् वने चरान् ॥ ३-७१-१४
सिंह द्विपि मृग व्याघ्रान् भक्षयामि समंततः ।

14b, 15a. saH aham = such as, I am; diirghaabhyaam bhujaabhyaam = with overlong ones, both arms; asmin vane = in this, forest; samantataH caraan = all over, moving; simha dvipi mR^iga vyaaghraan = lions, elephants, animals, tigers; samkR^iSyaa = hauling in; bhakSyaami = I am eating.

"Such as I am, I have been eating the lions, elephants, animals, and tigers that are on the move in this forest, hauling them in with both of my overlong arms... [3-71-14b, 15a]

[Verse Locator](#)

स तु माम् अब्रवीत् इन्द्रो यदा रामः स लक्ष्मणः ॥ ३-७१-१५
छेत्स्यते समरे बाहू तदा स्वर्गम् गमिष्यसि ।

15b, 16a. saH indraH tu = he, that Indra, on his part; maam abraviit = to me, said; yadaa sa lakSmaNaH raamaH = as and when, with, Lakshmana, Rama; samare baahuu Chetsyate = in conflict, arms, hacks off; tadaa svargam gamiSyasi = then, to heaven, you can go.

"Indra has also said to me, 'as and when Rama hacks off your arms along with Lakshmana in a conflict, then you can go to heaven...' Thus Indra said to me and vanished. [3-71-15b, 16a]

[Verse Locator](#)

अनेन वपुषा तात वने अस्मिन् राजसत्तम ॥ ३-७१-१६
यत् यत् पश्यामि सर्वस्य ग्रहणम् साधु रोचये ।

16b, 17a. raja sattama = oh, king, the powerful; taata = oh, sire; asmin vane = in this, forest; anena vapuSaa = with this, body; yat yat pashyaami = what, what [whatever,] I am seeing; sarvasya grahaNam saadhu rochaye = them all, grabbing, meetly, I feel.

"Oh, sire, I am grabbing whatever I see in this forest while living with this body... oh, powerful king, as I feel it meetly and a must for me... [3-71-16b, 17a]

[Verse Locator](#)

अवश्यम् ग्रहणम् रामो मन्ये अहम् समुपैष्यति ॥ ३-७१-१७

इमाम् बुद्धिम् पुरस्कृत्य देह न्यास कृत श्रमः ।

17b, 18a. raamaH = Rama; avashyam grahaNam samupaiSyati [sam up eS] = certainly, into captivity, comes nigh of; thus; aham manye = I, believed; imaam buddhim puras kR^itya = this kind of, determination, confiding in; deha nyaasa = body, to dislodge; kR^ita shramaH = made, toil [I became a toiler.]

"I believed that Rama will certainly come nigh of my captivity, and confiding myself in this kind of determination, presaged by sage Sthuulashira, as well... I have been toiling to dislodge this body... [3-71-17b, 18a]

[Verse Locator](#)

स त्वम् रामो असि भद्रम् ते न अहम् अन्येन राघव ॥ ३-७१-१८

शक्यो हन्तुम् यथा तत्त्वम् एवम् उक्तम् महर्षिणा ।

18b, 19a. raaghava = oh, Raghava; tvam saH raamaH asi = you, that, Rama, you are; te bhadram = safe betides you; maharSiNaa tattvam = by sage, fact [gravamen]; evam = this way; yathaa uktam = as to how, said; thereby; aham anyena hantum shakyaH na = I am, by other [person,] to be killed [mangle,] capable, not.

"Oh, Raghava, as to how this has happened in this way according to the sum and substance told by the sage Sthulashira, you alone are that Rama, let safe betide you, and none other than you is capable to mangle me... [3-71-18b, 19a]

[Verse Locator](#)

अहम् हि मति साचिव्यम् करिष्यामि नर ऋषभ ॥ ३-७१-१९

मित्रम् चैव उपदेक्ष्यामि युवाभ्याम् संस्कृतो अग्निना ।

19b, 20a. nara R^iSabha = oh, man, bullish [impetuous]; aham = I; [yadi cet = if, it were to be]; agninaa samskR^itaH = by Fire, beatified by incineration; yuvaabhyaam = to you two; mati saacivyam = by mind, ministerial help [advice]; kariSyami = I will do [give]; mitram caiva upadekSyami = friend, also thus, I will [further] advise.

"Oh, impetuous man Rama, if I were to be beatified by you two by incinerating me in Fire, I will advice you about the next course of your action... I will further advise you about your prospective friend..." So said Kabandha to Rama. [3-71-19b, 20a]

[Verse Locator](#)

एवम् उक्तः तु धर्मात्मा दनुना तेन राघवः ॥ ३-७१-२०

इदम् जगाद वचनम् लक्ष्मणस्य उपशृण्वतः ।

20b, 21a. tena danunaa = by him, by Danu [Danu's son]; evam uktaH = thus, who is said - Rama; dharmaatmaa raaghavaH = duty-minded, Raghava; lakSmaNasya upa shR^iNvataH = of Lakshmana's, nearby, hearing [while Lakshmana is hearing]; idam vacanam jagaada = this, word, said [to Kabandha]

When Raghava is said thus by that Kabandha, the heir of Danu, that duty-minded Rama said this word to Kabandha while Lakshmana is hearing. [3-71-20b, 21a]

This Kabandha and his lineage is an enigma and variously said at various places, just by deflection of one or two words. This being the riddle of grammarians, we are supposed to know that he is a demon blessed for gandharva-hood, and then accursed to demon-hood, and then becomes a gandharva again and goes to heaven, at the blessing of Rama. The last compound in second stanza differs with that of other mms, in wording, but not in its meaning.

[Verse Locator](#)

रावणेन हृता सीता मम भार्या यशस्विनी ॥ ३-७१-२१

निष्क्रान्तस्य जनस्थानात् सह भ्रात्रा यथा सुखम् ।

21b, 22a. janasthaanaat = from Janasthaana; saha bhraatraa = with, brother; niSkraantasya = one who exited - when I exited; mama bhaaryaa yashasvinii siitaa = my, wife, illustrious, Seetha; raavaNena yathaa sukham hR^itaa = by Ravana, as per, convenience [conveniently,] stolen.

"Ravana conveniently stole my illustrious wife when myself and my brother exited from Janasthaana... [3-71-21b, 22a]

[Verse Locator](#)

नाम मात्रम् तु जानामि न रूपम् तस्य रक्षसः ॥ ३-७१-२२

निवासम् वा प्रभावम् वा वयम् तस्य न विद्महे ।

22b, 23a. tasya rakSasaH = that, of demon; naama maatram tu jaanaami = name, only, but, I know; ruupam na = [his] form, not - I don't know; tasya = his; nivaasam vaa = residence [stronghold,] either; prabhaavam vaa = staying power, or; vayam na vidmahe = we, of his, not, in the know of [unaware of.]

"I only know his name but not the form of that demon... and we are unaware either of his stronghold or of his staying power... [3-71-22b, 23a]

It appears that Rama is dealing with this Kabandha with a half-belief, because he is rehashing the same good old parroting. Here there is a mutual distrust. 'What if this demon when reduced to ashes cannot say anything... like Viraadha...' is the distrust in Rama, and 'what if I am going to say the name of Sugreeva now itself, before they incinerate me, and on knowing the name of Sugreeva, what if this Rama departs quickly to Sugreeva, without burning me...' is the mistrust of Kabandha. The averral of Rama to Kabandha is unclear so far, and in order to put his case straight Rama has to rehash, so he is going over again. The same is the case with Sugreeva. He blatantly lies to Rama that he does not know Ravana, in Kishkindha Kanda. And if insisted Sugreeva, or to that matter of fact Seetha, both are ready with their self-assertive dialogue: kaH na aparaadhyati 'who errs not...'

[Verse Locator](#)

शोक आर्तानाम् अनाथानाम् एवम् विपरिधावताम् ॥ ३-७१-२३

कारुण्यम् सदृशम् कर्तुम् उपकारे च वर्तताम् ।

23b, 24a. shoka aartaanaam = by agony, anguished - we are; a naathaanaam = un, sheltered ones; evam = this way; vi pari dhaavataam = verily, all over, running [we are running helter-skelter]; upakaare vartataam ca = in helpfulness [in your restitution,] [we who will be] following [comply with]; kaaruNyam = mercifulness; sadR^isham kartum [arhasi] = this type of [befitting,] to do, [apt of you to show mercy on us.]

"It will be apt of you to show befitting mercy on us who are anguished by agony, running all over helter-skelter like unsheltered ones, and we who will be compliant for your restitution... [3-71-23b, 24a]

[Verse Locator](#)

काष्ठानि आनीय भग्नानि काले शुष्काणि कुंजरैः ॥ ३-७१-२४

धक्ष्यामः त्वाम् वयम् वीर श्वभ्रे महति कल्पिते ।

24b, 25a. viira = oh, brave Kabandha; kaale kunjaraaiH bhagnaani = at times, by elephants, rent; shuSkaaNi kaaSThaani aaniya = dried up, firewood, on brining in; kalpita mahati shvabhre = on arranging [digging,] large, in trench; vayam tvaam dhakSyaamaH = we, you, will incinerate.

"Oh, brave Kabandha, on bringing dried up firewood that was rent at times by elephants, and on digging a large trench, we will incinerate you in it... [3-71-24b, 25a]

[Verse Locator](#)

स त्वम् सीताम् समाचक्ष्व येन वा यत्र वा हृता ॥ ३-७१-२५
कुरु कल्याणम् अत्यर्थम् यदि जानासि तत्त्वतः ।

25b, 26a. saH tvam = such as, you are; tattvataH jaanaasi yadi = actually, you know, if; siitaam = about Seetha; yena vaa = by whom, or; yatra vaa = to where, or; hR^itaa = stolen; samaacakSva = inform clearly; ati artham = very much - most; kalyaaNam kuru = gracious deed, you do.

"Such as you are, if you actually know who stole Seetha, or whereto she is stolen, either... you clearly inform of her when incinerated, thus you will be rendering a most gracious deed to me, and to all concerned..." Thus Rama made clear of his case. [3-71-25b, 26a]

[Verse Locator](#)

एवम् उक्तः तु रामेण वाक्यम् दनुः अनुत्तमम् ॥ ३-७१-२६
प्रोवाच कुशलो वक्तुम् वक्तारम् अपि राघवम् ।

26b-27a. raameNa = by Rama; evam uktaH = thus, who is spoken - Kabandha; vaktum kushalaH danuH = in articulation, expert, Kabandha of Danu; vaktaaram raaghavam = to enunciator, to Raghava; anuttamam vaakyam = unexcelled [expedient words,] words; provaaca = replied.

When he is said thus that expert articulator Kabandha replied Rama, who is also an expert enunciator, with expedient words. [3-71-26b, 27a]

[Verse Locator](#)

दिव्यम् अस्ति न मे ज्ञानम् न अभिजानामि मैथिलीम् ॥ ३-७१-२७
यः ताम् ज्ञास्यति तम् वक्ष्ये दग्धः स्वम् रूपम् आस्थितः ।

27b, 28a. me divyam GYaanam na asti = to me, divine, knowledge, not, is there; na abhijaanaami maithiliim = not, I can identify, Maithili; dagdhaH = when I am burnt down; svam ruupam aasthitaH = [my] own, form, on assuming; yaH = he; taam = her; GYaasyati = will know [will find out]; tam = him; vakSye = I tell of.

"There is no divine knowledge to me as of now... nor I can identify Maithili... but when I am burnt I assume my own original divine form, and then I will be able tell about him, who will find her out... [3-71-27b, 28a]

[Verse Locator](#)

यो अभिजानाति तद् रक्षः तद् वक्ष्ये राम तत् परम् ॥ ३-७१-२८
अदग्धस्य हि विज्ञातुम् शक्तिः अस्ति न मे प्रभो ।
राक्षसम् तम् महावीर्यम् सीता येन हृता तव ॥ ३-७१-२९

28b, 29. prabho = oh, lord; raama = Rama; yena = by whom; tava siitaa hR^itaa = your, Seetha, is stolen; tam mahaa viiryam raakSasam = about that, great mighty, demon; viGYaatum = to know; a dagdhasya = when not, incinerated - with an unburnt body; me shaktiH na asti = ability, is not, there; tat param hi = there, after, indeed - after incineration; yaH abhijaanaati tat rakshaH = who, can familiarise, that [incineration,] demon; tat vakshye that, I speak about.

"With this unburnt body, oh, Rama, I indeed have no ability to discern anything, hence oh, lord, I will be able to speak about him who can familiarise you with that great mighty demon, by

विज्ञानम् हि महत् भ्रष्टम् शाप दोषेण राघव ।
स्वकृतेन मया प्राप्तम् रूपम् लोक विगर्हितम् ॥ ३-७१-३०

30. raaghava = oh, Raghava; shaapa doSeNa = by curse's, blemish; [mama = my]; viGYaanam = acumen; mahat bhraSTam hi = utterly, distorted, isn't it; mayaa sva kR^itena = by me, by my own, deeds - my own antics towards sages and Indra; loka vigarhitam = world, despicable; ruupam praaptam = form, bechanced.

"Oh, Raghava, utterly distorted is my acumen, indeed, by the blemish of curse... and this form which is despicable to world has bechanced only because of my own antics... [3-71-30]

किम् तु यावत् न याति अस्तम् सविता श्रान्त वाहनः ।
तावत् माम् अवटे क्षिप्त्वा दह राम यथा विधि ॥ ३-७१-३१

31. raama = oh, Rama; kim tu = but; savitaa = Sun; shraanta vaahanaH = one with fatigued, vehicle [here, horses]; astam = to dusk; yaavat na yaati = soon before, not, goes; taavat = sooner than; maam avaTe kSiptvaa = me, in trench, on tossing; yathaa vidhi daha = as per, custom, burn.

"Oh, Rama, soon you have to toss me into trench to burn me customarily, sooner than the Sun's going to Mt. Dusk when his horses are fatigued... [3-71-31]

Now Rama started to believe Kabandha because the simile used by him refers to the dusking Sun with fatigued horses. Though Kabandha is always telling that 'I have no knowledge... I lost my discernment...' etc., half told is the fact that there is someone out there to help Rama. Hence, the believability is bechanced. Sun's horses will never be fatigued, but fatigued is this Kabandha in this grotesque physique, as a vehicle predestined to communicate some information to Rama. And when a dusking Sun is indicated, another dawning Sun is also indicated, in his freshness. So also, Kabandha is about to resurrect after this incineration, as a vehicular messenger for Rama.

दग्धः त्वया अहम् अवटे न्यायेन रघुनन्दन ।
वक्ष्यामि तम् महावीर यः तम् वेत्स्यति राक्षसम् ॥ ३-७१-३२

32. mahaa viira = oh, great valiant Rama; raghunandana = oh, legatee of Raghu; aham tvayaa = I, by you; nyaayena = justifiably [scripturally]; avaTe dagdhaH = in trench, when burnt; yaH = who; tam raakSasam vetsyati = about that, demon, knows [quite fathoms]; tam = about him; vakSyami = I [for sure] tell of.

"Oh, Rama, the legatee of Raghu, when I am scripturally burnt by you in a trench, oh, great valiant Rama, for sure, I will tell of him, who can quiet fathom that demon... [3-71-32]

तेन सख्यम् च कर्तव्यम् न्याय्य वृत्तेन राघव ।
कल्पयिष्यति ते प्रीतः साहाय्यम् लघु विक्रमः ॥ ३-७१-३३

33. raaghava = oh, Raghava; nyaayya vR^ittena = with amicable, comportment; tena sakhyam ca kartavyam = with him, friendship, also, made [effectuated]; laghu vikramaH = that quick-paced, valiant [valiantly alacritous Sugreeva]; priitaH = gladdened; te saahaayyam kalpayiSyati = to you, succour, evolves.

"Oh, Raghava, you have to befriend him with an amicable comportment... and that valiantly alacritous one will be gladdened by the sequel of your friendship, and he will evolve a succour to

न हि तस्य अस्ति अविज्ञातम् त्रिषु लोकेषु राघव ।
सर्वान् परिवृतो लोकान् पुरा वै कारण अन्तरे ॥ ३-७१-३४

34. **raaghava** = oh, Raghava; **triSu lokaSu** = in three, worlds; **tasya** = to him; **a viGYaatam** = not, familiar; **na asti hi** = not, is there, indeed; **puraa** = once; **kaaraNa antare** = on cause, different [causa sine qua non]; **sarvaan lokaan pari vR^itaH vai** = all, worlds, circum, navigated, remarkably.

"Oh, Raghava, nothing is there in all the three worlds that is unfamiliar to him, for he circumnavigated all worlds once, in a different context... [3-71-34]

Even now Kabandha is not naming Sugreeva, only for fear of losing Rama, without burning the half dead Kabandha. Kabandha knows that humans do not burn or bury the undead, and Rama may now leave this dying Kabandha to his natural death, and go away. But Rama is already acquainted with the dying ceremonies of demons, where they die only after a physically dead, perforce, by consigning them to fire or burying them alive, as in the case of Viraadha. Hence this stingy maiming and baiting of Kabandha is continued, to burn him down, perforce.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एक सप्ततितमः सर्गः

Thus, this is the 71st chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 71

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 72

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Introduction

When Rama incinerates Kabandha he resurrects as a celestial being and detailing about Sugreeva he urges Rama to befriend him. He informs Rama that Sugreeva is also in a similar condition and he needs some one to rely upon, in order to overcome his problems, and thus Kabandha asks Rama to help Sugreeva, and get help as requital from Sugreeva.

[Verse Locator](#)

एवम् उक्तौ तु तौ वीरौ कबन्धेन नर ईश्वरौ ।
गिरि प्रदरम् आसाद्य पावकम् विससर्जतुः ॥ ३-७२-१

1. kabandhena = by Kabandha; evam uktau = that way, those two who are said; nara iishvarau = people's, lords; tau viirau = those, brave men; giri pradaram aasaadya = mountain, cleft, on getting at [throwing the body of Kabandha in it]; paavakam visasarjatuH = fire [firewood,] bestrewn [embedded it.]

When Kabandha said that way, both those brave men and lords of people, on throwing the body of Kabandha into a mountain cleft and then embedded it with firewood. [3-72-1]

[Verse Locator](#)

लक्ष्मणः तु महा उल्काभिः ज्वलिताभिः समन्ततः ।
चिताम् आदीपयामास सा प्रजज्वाल सर्वतः ॥ ३-७२-२

2. lakSmaNaH tu = Lakshmana, on his part; jvalitaabhiH = with blazing; mahaa ulkaabhiH = with highly, sparkling torches; samantataH = all over; citaam = pyre; aadiipayaamaasa = started to torch; saa = that - pyre; sarvataH = on all sides; prajajvaala [pra ja jvaaala] = suddenly, blazingly, blazed.

On his part Lakshmana started to torch that pyre with highly sparkling torches from all over, and even that pyre too suddenly blazed with blazes from all over. [3-72-2]

[Verse Locator](#)

तत् शरीरम् कबन्धस्य घृत पिण्ड उपमम् महत् ।
मेदसा पच्यमानस्य मन्दम् दहति पावकः ॥ ३-७२-३

3. medasaa = [full] with fat; pacyamaanasya = while being cooked - being burnt in fire; kabandhasya = Kabandha's; mahat = massy; ghR^ita piNDa upamam = ghee, gob, in simile; tat shariiram = that, body; paavakaH mandam dahati = fire, tardily, burnt it [stewed the body.]

That massy body of Kabandha is full with fat and while it is being cooked, it is in simile with a massy gob of ghee. But the Fire had to stew that body tardily, though that stewed meat is Fire's favourite dish, because of that body's massiveness. [3-72-3]

स विधूय चिताम् आशु विधूमो अग्निर् इव उत्थितः ।
अरजे वाससी बिभ्रत् मालाम् दिव्याम् महाबलः ॥ ३-७२-४

4. mahaabalaH = highly, dynamic; saH = he [Kabandha]; a raje = un, tarnished [lily-white]; vaasasii = vestments; divyaam maalaam = angelic, garlands; bibhrat = attired in; citaam vidhuuya = pyre, on shoving off; aashu = in a trice; vi dhuumaH agniH iva utthitaH = without, fumes, fire, alike [looks like,] zoomed.

In a trice that highly dynamic Kabandha zoomed up shoving off that pyre, and he is now attired in lily-white vestments and angelic garlands, and appeared like a fumeless fire. [3-72-4]

[Verse Locator](#)

ततः चिताया वेगेन भास्वरो विरज अंबरः ।
उत्पपात आशु संहृष्टः सर्व प्रत्यंग भूषणः ॥ ३-७२-५

5. tataH = then; bhaasvaraH = irradiant Kabandha; vi raja ambaraH = with not, sullied, clothing; samhR^iSTaH = highly gladdened; sarva prati anga bhuuSaNaH = on all, every, limb, with fineries; aashu vegena = with quick, speed; citaayaa ut papaata = from pyre, up, jumped [onto sky.]

Then highly gladdened Kabandha jumped up onto sky from the pyre, and there he is irradiant with unsullied clothing, and fineries decorated on every limb. [3-72-5]

[Verse Locator](#)

विमाने भास्वरे तिष्ठन् हंस युक्ते यशस् करे ।
प्रभया च महातेजा दिशो दश विराजयन् ॥ ३-७२-६
सो अन्तरिक्ष गतो वाक्यम् कबन्धो रामम् अब्रवीत् ।

6, 7a. saH kabandhaH he, that Kabandha; antarikSa gataH = to firmament, on going; hamsa yukte = with swans, yoked; yashas kare = renown, endowing; bhaasvare = dazzling; vimaane tiSThan = in aircraft, seated; mahaatejaa = with great glimmer [his own appearance]; prabhayaa ca = glitter also [additional self-refulgence, added now by the sacred incineration by Rama, or by the glitter of heavenly aircraft]; dasha dishaH = ten, quarters; viraajayan = beaming forth; raamam vaakyam abraviit = to Rama, sentence, said.

On going to firmament Kabandha is now seated in a dazzling celestial aircraft yoked with swans, which endows renown because it takes the occupants to the realms of Brahma, and sitting in that celestial aircraft he said this sentence to Rama, while his own great glimmer and glitter beamed forth in all ten quarters. [3-72-6, 7]

[Verse Locator](#)

शृणु राघव तत्त्वेन यथा सीमाम् अवाप्स्यसि ॥ ३-७२-७
राम षड् युक्तयो लोके याभिः सर्वम् विमृश्यते ।
परिमृष्टो दश अन्तेन दश आभागेन सेव्यते ॥ ३-७२-८

7b, 8. raaghava = oh, Raghava; siimaam = Seetha; yathaa avaapsyasi = how, you will regain; tattvena shR^iNu = in essence, listen; raama = oh, Rama; yaabhiH = by which [analyses]; sarvam = everything; vimR^ishyate = will be analysed; SaT yuktayaH = six, ideations; loke = in world [available]; dasha antenna = spell, at end [at nemesis]; parimR^iSTaH = on who is touched down [with such nemesis]; dasha aabhaagena = spell, one deprived of [under the spell of nemesis]; sevyate = adorable.

"Oh, Raghava, how you will regain Seetha, that you listen from me in its essence... oh, Rama, by which and which analyses everything will be analysed, six of such ideations are available in this world... and when a person is touched down by a spell of nemeses, he shall adore one who is equally in such spell of nemesis... [3-72-7b, 8]

The six ideations employed by kings in kingship are 1] **sandhi** a covenant with adverse kings; 2] **vigraha** continuing hostilities; 3] **yaana** waging war; 4] **aasana** sit out for proper time; 5] **dvaiddhi** **bhaava** creating factions and vicissitudes in enemy groups; 6] **samaashraya** taking shelter under a coequal.

[Verse Locator](#)

दश आभाग गतो हीनः त्वम् राम सह लक्ष्मणः ।

यत् कृते व्यसनम् प्राप्तम् त्वया दार प्रधर्षणम् ॥ ३-७२-९

9. **raama** = oh, Rama; **saha lakSmaNaH** = with, Lakshmana; **tvam** = you are; **dasha aabhaaga gataH** = spell, of nemesis, went into; **hiinaH** = underprivileged [of kingdom, kingly comforts]; **yat kR^ite** = by which, doing [reason, that spell has done this]; **tvayaa** = by you; **daara** = wife; **pradharSaNam** = dishonouring [in the form of abducting]; **vyasanam praaptam** = dire straits, obtained.

"Oh, Rama, you along with Lakshmana went into a spell of nemesis, and thus you have become an underprivileged one, and that spell alone has obtained you this dire straits, in the form of abducting your wife... [3-72-9]

[Verse Locator](#)

तत् अवश्यम् त्वया कार्यः स सुहृत् सुहृदाम् वर ।

अकृत्वा न हि ते सिद्धिम् अहम् पश्यामि चिन्तयन् ॥ ३-७२-१०

10. **suhR^idaam vara** = among kind-hearted ones, the best; **tat** = thereby; **saH** = such a soul [in similar dire straits]; **tvayaa** = by you; **avashyam** = certainly; **suhR^it kaaryaH** = friendship, is to be done [befriended]; **a kR^itvaa** = without, doing [if unbefriended]; **te** = your; **siddhim** = accomplishment; **aham cintayan** = I, on thinking; **na pashyaami hi** = not, perceiving, indeed.

"Oh, best among kind-hearted ones, thereby you have to certainly befriend such a soul in similar dire straits... however deeply I may think, I am not able to perceive your accomplishment if you do not befriend with such a soul... [3-72-10]

[Verse Locator](#)

श्रूयताम् राम वक्ष्यामि सुग्रीवो नाम वानरः ।

भ्रात्रा निरस्तः क्रुद्धेन वालिना शक्र सूनुना ॥ ३-७२-११

11. **raama vakSyaaami shruuyataam** = oh, Rama, I tell, that may be listened; **shakra suununaa** = by Indra's, son; **bhraatraa kruddhena** = by brother, furiously [vengefully]; **vaalinaa nirastaH** = by Vali, reneged; **sugriivaH naama vaanaraH** = Sugreeva, named, vanara [is there.]

"Oh, Rama, listen what I tell... a vanara is there by name Sugreeva, who is vengefully reneged by his brother Vali, the son of Indra... [3-72-11]

[Verse Locator](#)

ऋष्यमूके गिरि वरे पंपा पर्यन्त शोभिते ।

निवसति आत्मवान् वीरः चतुर्भिः सह वानरैः ॥ ३-७२-१२

12. **aatmavaan** = self-respecting one - Sugreeva; **viiraH** = valiant one; **pampaa pari anta shobhite** = Pampa Lake, over, end [fringes,] lambent; **R^iSyamuuke** = in Mt. Rishyamuka; **giri**

vare = mountain, best; **caturbhiH vaanaraiH saha** = with four, [other] vanara-s, along with
nivasati = is living.

"That self-respectful valiant Sugreeva is living on the Mt. Rishyamuka, a best mountain
available in the lambent fringes of Pampa Lake, along with four other vanara-s. [3-72-12]

[Verse Locator](#)

वानरेन्द्रो महावीर्यः तेजोवान् अमित प्रभः ।
सत्य संधो विनीतः च धृतिमान् मतिमान् महान् ॥ ३-७२-१३

13. **vaanarendraH** = among vanara-s, masterful; **mahaaviiryaH** = highly
mettlesome; **tejovaan** = self-resplendent; **a mita prabhaH** = ill, limitable, in self-
irradiance; **satya sandhah** = truth bound; **viniitaH ca** = culture-bound, also; **dhR^itimaan** =
taskmaster; **matimaan** = mastermind; **mahaan** = master-hand.

"He that Sugreeva is a masterful one among vanara-s, highly mettlesome, self-resplendent,
and illimitable is his self-radiance... and he is also truth-bound and culture-bound... a mastermind,
master-hand and a taskmaster... [3-72-13]

[Verse Locator](#)

दक्षः प्रगल्भो द्युतिमान् महा बल पराक्रमः ।
भ्राता विवासितो वीर राज्य हेतो महात्मना ॥ ३-७२-१४

14. **dakshaH** = capable [adventurer]; **pragalbhaH** = courageous [exploiter]; **dyutimaan** =
coruscating [in personality]; **viira** = brave one; **mahaa bala paraakramaH** = incomparably
intrepid, incursive - such Sugreeva; **raajya hetuH** = kingdom, for reason of; **mahaatmanaa** = by
great souled [self-conceited, Vali]; **bhraataa** = by [such] brother; **vi vaasitaH** = he is banished.

"He is a capable adventurer, a courageous exploiter and incomparable one in intrepidity
and a brave one in incursions, and his personality will be coruscating ever and anon, for he is the
son of Sun-god... but he is banished by his self-conceited brother owing to the reasons of
kingdom... [3-72-14]

[Verse Locator](#)

स ते सहायो मित्रम् च सीतायाः परिमार्गणे ।
भविष्यति हि ते राम मा च शोके मनः कृधाः ॥ ३-७२-१५

15. **raama** = oh, Rama; **saH te mitram ca** = he, to you, associate, also; **siitaayaaH**
parimaargaNe sahaayaH = of Seetha, in searching, aid; **hite bhaviSyati** = [in your] wellbeing,
he conducts himself; **shoke manaH maa kR^idhaaH** = in agony, heart, do not, do [yield.]

"Oh, Rama, he will be your associate and an aid in searching for Seetha, and he conducts
himself in your wellbeing, hence let not your heart yield to agony... [3-72-15]

[Verse Locator](#)

भवितव्यम् हि यत् च अपि न तत् शक्यम् इह अन्यथा ।
कर्तुम् इक्ष्वाकु शार्दूल कालो हि दुर्क्रमः ॥ ३-७२-१६

16. **ikshvaaku shaarduula** = oh, Ikshvaaku, tigerly; **yat ca api** = what, also, even; **iha**
bhavitavyam hi = now / here in mortal world, ineluctable, indeed; **tat anyathaa kartum** = that,
otherwise, to do [to be countermanded]; **na shakyam** = not, possible; **kaalaH dur ati kramaH** =
Time, impossible, to over, step [countervail against]; **hi** = isn't it.

"Oh, tigerly Ikshvaaku, further nothing can be countermanded in this world which is
indeed ineluctable, and it is impossible to countervail against Time, isn't it... [3-72-16]

[Verse Locator](#)

गच्छ शीघ्रम् इतो वीर सुग्रीवम् तम् महाबलम् ।
वयस्यम् तम् कुरु क्षिप्रम् इतो गत्वा अद्य राघव ॥ ३-७२-१७
अद्रोहाय समागम्य दीप्यमाने विभावसौ ।

17, 18a. viira = oh, bold one - Rama; itaH = from here; shiighram = quickly; mahaabalam tam sugriivam gacCha = to him, great, mighty, Sugreeva, you go; Raaghava = oh, Raghava; adya itaH kSipram gatvaa = now, from here, promptly, on going; samaagamya = on fraternising with him; a drohaaya = un, friendliness - for genuineness; vibhaavasau diipyamaane = fire, while it is blazing; tam vayasyam kuru = him, as a friend, you make.

"Oh, bold one, you go straight from here to that great mighty Sugreeva, and oh, Raghava, on going from here now and promptly you fraternise with Sugreeva... and to not to bode any ill of unfriendliness among you two, you make him a friend before blazing Fire, making that Fire as an Attestor of your friendship... [3-72-17, 18a]

[Verse Locator](#)

न च ते सो अवमन्तव्यः सुग्रीवो वानर अधिपः ॥ ३-७२-१८
कृतज्ञः काम रूपी च सहाय अर्थी च वीर्यवान् ।

18b, 19a. vaanara adhipaH = monkeys, lord of; [other mms vaanaraH api san = even if he is a monkey]; saH sugriivaH = he, Sugreeva; te = by you; na ava mantavyaH = not, to be disregarded; kR^itaGYaH = faithful one; kaama ruupii ca = by wish, guise-changer [wizard], also; sahaaya arthii ca = of help, seeker, also; viiryavaan = valiant one.

"You shall not look down on that lord of monkeys taking him as a lowly simian, why because that Sugreeva is a valiant one, a guise changing wizard and presently he is in the need of a bolsterer, and if you render help he will be obligated to you for ever... [3-72-18b, 19]

[Verse Locator](#)

शक्तौ हि अद्य युवाम् कर्तुम् कार्यम् तस्य चिकीर्षितम् ॥ ३-७२-१९
कृतार्थो वा अकृतार्थो वा तव कृत्यम् करिष्यति ।

19b, 20a. yuvaam = you two; adya = now; tasya = his [of Sugreeva]; cikiirSitam kaaryam = desired, task; kartum = to effectuate; shaktau hi = capable enough, indeed; kR^ita arthaH vaa = achieved, his purpose, whether - Sugreeva is; a kR^ita arthaH vaa = not, achieved, his purpose, or not; tava kR^ityam kariSyati = your, task, he effectuates.

"Now you two are capable enough to effectuate the desired task of Sugreeva, isn't it... whether his own purpose is achieved through you or not, he will effectuate your task... [3-72-19b, 20a]

[Verse Locator](#)

स ऋक्षरजसः पुत्रः पंपाम् अटति शन्कितः ॥ ३-७२-२०
भास्करस्य औरसः पुत्रो वालिना कृत किल्बिषः ।

20b, 21a. R^ikSarajasaH putraH = Riksharaja, son of; bhaaskarasya aurasah putraH = Sun's, direct, son; saH = he, that Sugreeva; vaalinaa = by Vali; kR^ita kilbiSaH = made, sinned [trespassed against]; shankitaH = wary of [Vali's onslaughts]; pampaam aTati = around Pampa, he is wandering.

"Sugreeva is the son of Riksharaja, and the direct son of the Sun, but Vali trespassed against him. Wary of Vali's onslaughts Sugreeva is wandering around Pampa... [3-72-20b, 21a]

[Verse Locator](#)

सनिधाय आयुधम् क्षिप्रम् ऋष्यमूक आलयम् कपिम् ॥ ३-७२-२१

कुरु राघव सत्येन वयस्यम् वन चारिणम् ।

21b-22a. **raaghava** = oh, Raghava; **aayudham** = weapon; **samnidhaaya** = readying / keeping aside / taking oath on it; **vana caariNam** = in forest, wanderer; **R^iSyamuuka aalayam** = Mt. Rishyamuka, residing [taking shelter on]; **kapim** = with monkey - Sugreeva; **satyena** = candidly; **kSipram** = right away; **vayasyam** = as a friend; **kuru** = you make.

"Oh, Raghava, right away and candidly you make that monkey Sugreeva, a wanderer in the forest, sheltering himself on Mt. Rishyamuka, as a friend of yours taking an oath on your weapon besides the Fire-witness... [3-72-21b, 22a]

The compound **aayudham sam ni dhaaya** can mean in the three possible ways as said above. Any one, or three meanings can be obtained, as intensifiers.

[Verse Locator](#)

स हि स्थानानि सर्वाणि कात्स्न्येन कपि कुंजरः ॥ ३-७२-२२

नर मांस अशिनाम् लोके नैपुण्यात् अधिगच्छति ।

22b, 23a. **kapi kunjaraH** = monkey, elephantine - straightforward one among monkeys; **saH** = he that Sugreeva; **loke** = in world; **nara maamsa ashinaam** = of human, flesh, eaters [anthropophagite demons]; **sarvaaNi sthaanaani** = all of, strongholds; **kaartsnyena** = in entirety; **naipuNyaat** = with his expertise; **adhi gacChati hi** = conversant with, indeed.

"With his expertise that straightforward monkey Sugreeva is indeed conversant with all of the strongholds of anthropophagite demons in the world in their entirety... [3-72-22b, 23a]

[Verse Locator](#)

न तस्य अविदितम् लोके किञ्चित् अस्ति हि राघव ॥ ३-७२-२३

यावत् सूर्यः प्रतपति सहस्रांशुः अरिन्दम ।

23b, 24a. **arindama** = oh, enemy-subjugator; **raaghava** = oh, Raghava; **sahasra amshuH suuryaH** = thousand, rayed, sun; **yaavat** = as long as; **pra tapati** = verily, burns - manifestly irradiates; **[taavat** = so long]; **loke** = in world; **tasya** = to him - sun; **a veditam** = not, familiar; **kincit** = in the least; **na asti** = not, is there; **hi** = isn't it.

"Oh, enemy-subjugator Rama, as far as the thousand rayed sun manifestly irradiates the world, oh, Raghava, thus far, nothing in the least is unfamiliar to him, isn't it... [3-72-23b, 24a]

[Verse Locator](#)

स नदीः विपुलान् शैलान् गिरि दुर्गाणि कंदरान् ॥ ३-७२-२४

अन्विष्य वानरैः सार्धम् पत्नीम् ते अधिगमिष्यति ।

24b, 25a. **saH vaanaraiH saardham** = he that Sugreeva, with vanara-s, purposefully; **vipulaan** = extensive; **nadiiH** = rivers; **shailaan** = [extensive] mountains; **giri durgaaNi kandaraan** = mountains, cliffs, caves; **anviSyaa** = on raking over; **te patniim adhigamiSyati** = your, wife, he comes to know.

"He makes the monkeys to purposefully rake over the expansive rivers, extensive mountains and their impassable cliffs and caves in locating your wife... [3-72-24b, 25a]

[Verse Locator](#)

वानरान् च महाकायान् प्रेषयिष्यति राघव ॥ ३-७२-२५

दिशो विचेतुम् ताम् सीताम् त्वत् वियोगेन शोचयतीम् ।

25b, 26. raaghava = oh, Raghava; tvat = by your; viyogena = parting; shocayatiim = made to agony [agonised]; taam siitaam = that, Seetha; vicetum = to search; mahaakaayaan = giant bodied; vaanaraan ca = monkeys, also; dishaH preSayiSyati = to [all] directions, he expedites; raavaNa aalaye = in Ravana's, residence; varaaroahaam = for comely lady; maithiliim anveSyati = Maithili, quests for.

"Oh, Raghava, he expedites giant bodied monkeys in all directions to search for her, who is agonised by your parting, and he quests after the residence of Ravana for that comely lady Maithili... [3-72-25b, 26]

[Verse Locator](#)

स मेरु शृंग अग्र गताम् अनिदिताम्
प्रविश्य पाताल तले अपि वा आश्रिताम् ।
प्लवंगमानाम् ऋषभः तव प्रियाम्
निहत्य रक्षांसि पुनः प्रदास्यति ॥ ३-७२-२७

27. plavangamaanaam = among fly-jumpers; R^iSabhaH = bullish [defiant one]; saH = he [Sugreeva]; a ninditaam = un, reprovable one - Seetha; tava priyaam = your, ladylove; meru shR^inga agra gataam = Mt. Meru's, peak's, top, gone onto [located]; paataala tale aashritaam = nadir of earth, on planes, abiding; vaa api = or else; pravishya = on entering; nihaty rakSaamsi = annihilating, demons; punaH pradaasyati = again he will, bestow [Seetha to you.]

"Whether that unreprouvable ladylove of yours, Seetha, is located on the tops of Mt. Meru's peaks, or abiding on the planes of nadir of the earth, he that defiant one among fly-jumpers, Sugreeva, on entering there and annihilating the demons, he again bestows Seetha to you..." So Kabandha continued his advise to Rama regarding Sugreeva. [3-72-27]

The Suggestion of Kabandha - right or wrong

Kabandha's suggestion that 'a bewailer shall befriend another bewailer...' is apparently a meaningless suggestion, keeping mythical imports aside, for a while. Though Kabandha is unaware about Ravana and his activities, he is aware of Vali and Sugreeva, according to his present narration. He should have advised Rama to befriend Vali, who is in power and a powerful one too, instead of Sugreeva. It is not so, is the reply from the viewpoint of dharma. This Kabandha has suffered his best in taking wrong routes and just now, he resurrected after making many amends, and he is supposed to advise Rama to go on a right path and to a right personality as Vali is already established as a pursuer of wrong path. But Vali when talking to Rama at his death time says that 'I would have brought Maithili in a single day, I would have roped Ravana and brought him like an animal tide with roe around its neck...' etc. But they are all his expressions at death-time-wisdom. He did not care for Tara's advices nor bothered to talk to Rama, as to why Sugreeva is instigated upon him. This being so, when immortal wisdom has dawned on Kabandha, he cannot ask Rama to tread a wrong path to get his task done. This is what the viewpoint of Dharmaakuutam. Though untranslated verbatim the above is the gist of the following.

kaarya siddi artham samprati bhaatru maatra sahaayyasya durdasha aarambaham praaptasya raamabhadrasya dR^iShTa balena daiva balena ca upeta durdashaayaaH samaapti praaptena sugriiveNa sandhi kaarama eva samucitam iti kabandhena uktam | tat anupapannam | yato valii sugriivaat adhika balaH - sakala vaanara senaa pari vR^itaH - sva raajye supratiShTito - raama kR^ita prati upakaara nirapekSho - raavaNa nigraha catura bhuja viirya upapatteh ca | maam eva yadi puurvam tvam etad artham acodayaH | maithilim aham eka aahnaa tava ca aaniitavaan bhaveH || 1-17-49 | raakShasam ca duraatmaanaam tava bhaarya apahaariNam | kaNThe baddhvaa pradadyaam te anihatam raavaNam raNe || 3-17-50 - iti jiiva graaham gR^ihiitvaa raNe vaa tan nihaty - - etaadR^isha saamarthyam avagamane sva kaarya saadhakaH ca | ata eva vaalinam apahaaya ataadR^ishaH sugriivaH katham upadiShTa iti cet na | satya api saamardhye dR^iptavaan - raavaNa mitratvaat raajya sthitatvaat - raama kR^ita upakaara nirapekShatvaat ca raama praathito vaalii sakhyam na angikuryaad eva | aasanna mR^itunaa vaalinaa sakhya karaNam niShphalam ca

|| - - - satyapi saamardhye siitaam aaniya daasyaami iti etaadR^isha buddheH shikShaNa anantara bhavitvena sakhya asakhyaayaam asambhavaat | sva paraakrameNa vinaa anyena saadhita artha angiikaraNasya kShatriyaaNaam adharmyatvaat |

This is to say that **dharm**a is far beyond mere politics, whether monarchical or otherwise. To uphold that **dharm**a, one has to undergo certain painful processes, that may be you, or we, or may they be godlike or godsend Rama or Lakshmana.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे द्वि सप्ततितमः सर्गः

Thus, this is the 72nd chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 72

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book III : Aranya Kanda - Book Of Forest

Chapter [Sarga] 73

Verses converted to UTF-8, Nov 09

Introduction

Kabandha extols Pampa Lake and details Rama about the course to be adopted to proceed to Mt. Rishyamuka to befriend Sugreeva. He details about Matanga hermitage and implores upon Rama to visit an anchoress name Shabari, who is waiting for ages to have a glimpse of Rama.

[Verse Locator](#)

दर्शयित्वा रामाय सीतायाः प्रैमार्गने ।

वाक्यम् अन्वर्थम् अर्थज्ञः कबंधः पुनः अब्रवीत् ॥ ३-७३-१

1. artha j~naH = meaning, knower of [context-sensitive]; kabandhaH = Kabandha; siitaayaaH praimaargane = in Seetha's, questing; [maargam = way out]; darshayitvaa = having shown; anvartham vaakyam = having right concept, sentence - advice; raamaaya = to Rama; punaH abraviit = further, spoke.

On showing a concept for questing after Seetha that context-sensitive Kabandha further spoke this sentence which is inclusive of right concept to Rama. [3-73-1]

[Verse Locator](#)

एष राम शिवः पंथा यत्र एते पुष्पिता द्रुमाः ।

प्रतीचीम् दिशम् आश्रित्य प्रकाशन्ते मनो रमाः ॥ ३-७३-२

जंबू प्रियाल पनसाः प्लक्ष न्यग्रोध तिंदुकाः ।

अश्वत्थाः कर्णिकाराः च चूताः च अन्ये च पादपाः ॥ ३-७३-३

धन्वना नाग वृक्षा तिलका नक्तमालकाः ।

नील अशोक कदंबाः च करवीराः च पुष्पिताः ॥ ३-७३-४

अग्निमुखा अशोकाः च सुरक्ताः परिभद्रकाः ।

2, 3, 4, 5a. raama = oh, Rama; yatra = where; pratiiciim disham aashritya = west, ward, have recourse to; manaH ramaaH = heart, pleasing; puSpitaaH drumaaH = blossomed, trees; jambuu = rose-apple; priyaala = Priyaala; panasaaH = Jackfruit; plakSa = Plaksha, nyagrodha = banyan; tindukaaH = Tinduka; ashvatthaaH = papal; karNikaaraaH ca = Karnikara, also; cuutaaH ca = Mango, also; anye ca = others, also; paadapaaH = trees; dhanvanaa = Dhanva trees; naaga vR^ikshaa = Naaga, trees; tilakaa = Tilaka trees; naktamaalakaaH = Naktamaala trees; niila ashoka = blue Ashoka trees; kadambaaH ca = Kadamba trees, also; puSpitaaH karaviiraaH ca = [fully] flowered, Karaviira trees, even; agnimukhaa = Agnimukha trees; ashokaaH ca = Ashoka trees, also; suraktaaH = red-sandalwood trees; paribhadraakaaH = Neem trees [Azadirachta indica]; ete prakaashante = all these [where these trees, are] shining forth; eSa = that [alone]; shivaH panthaa = optimistic, course.

"Oh, Rama, have a recourse to westward, and where the trees of Rose-apple, Priyaala, Jackfruit, Plaksha, Banyan, Tinduka, Pipal, Karnikara, Mango, and others... and even trees like Dhanva, Naaga, Tilaka, Naktamaala, blue Ashoka, Kadamba, Karaviira, Agnimukha, Ashoka, red-sandalwood trees and Neem trees will be heart-pleasingly shining forth in full blossom, that alone is an optimistic course for you. [3-73-2, 3, 4, 5a]

The botanical terms for some of these trees are given to some of the above in the first chapter of Kishkindha.

[Verse Locator](#)

तान् आरुह्य अथवा भूमौ पातयित्वा च तान् बलात् ॥ ३-७३-५
फलानि अमृत कल्पानि भक्षयित्वा गमिष्यथः ।

5b, 6a. **taan aaruhya** = them [those trees,] on shinning up; **athavaa** = or else; **taan balaat bhuumau paatayitvaa ca** = them, by force, onto ground, pelting down [the fruits, by pelting stones at them, not rain,] even; **amR^ita kalpaani** = ambrosia, similar; **phalaani** = fruits; **bhakSayitvaa** = on devouring; **gamiSyathaH** = move forward [pelt along.]

"On shinning up those trees, or else, even on forcefully pelting those fruits down onto ground, then you may pelt over, devouring those ambrosial fruits... [3-73-5b, 6a]

[Verse Locator](#)

तत् अतिक्रम्य काकुत्स्थ वनम् पुषित पादपम् ॥ ३-७३-६
नंदन प्रतिमम् तु अन्यत् कुरवः उत्तरा इव ।

6b, 7a. **kaakutstha** = oh, Kakutstha; **puSita paadapam** = with blossomy, trees; **tat vanam atikramya** = that, forest, [parkland,] on crossing over; **nandana pratimam tu** = Nandana [heavenly gardens,] a replica of, on its part; **uttaraa kuravaH iva** = northern, Kuru province, like; **anyat** = another [parkland is there.]

"On crossing over that parkland, oh, Kakutstha, another parkland with blossomy flowers is there, which replicates the heavenly Nandana gardens, and a replica of North-Kuru, an all-endowing province... [3-73-6b, 7a]

[Verse Locator](#)

सर्व काल फला यत्र पादपा मधुर स्रवाः ॥ ३-७३-७
सर्वे च ऋतवः तत्र वने चैत्ररथे यथा ।

7b, 8a. **yatra** = wherein; **sarva kaala phalaa** = all, of seasons', fruits having; **paadapaa** = with such - trees; **madhura sravaaH** = nectar, transudes; where such trees are there; **tatra vane** = there, in parkland; **sarve R^itavaH** = all, seasons; **caitrarathe yathaa** = in Caitraratha [Kubera's grdens,] as with.

"Wherein the trees fruit all-season fruits that transude nectar, why fruits alone, in that parkland all seasons are coeval, as they will be in Caitraratha, the celestial gardens of Kubera... [3-73-7b, 8a]

[Verse Locator](#)

फल भार नताः तत्र महा विटप धारिणः ॥ ३-७३-८
शोबन्ते सर्वतः तत्र मेघ पर्वत संनिभाः ।

8b, 9a. **tatra** = in there; **phala bhaara nataaH** = fruit, by weight, crouched down; **megha** = [like] clouds; **parvata** = [like] mountains; **sannibhaaH** = similar in shine; **mahaa viTapa dhaariNaH** = enormous, branches, bearing [trees]; **tatra sarvataH** = there, everywhere; **shobante** = shine forth.

"In there, the trees bear enormous branches which will be crouching under the weight of their own fruits, and everywhere such trees will be shining forth like shiny clouds and shining mountains... [3-73-8b, 9a]

[Verse Locator](#)

तान् आरुह्य अथवा भूमौ पातैत्वा यथा सुखम् ॥ ३-७३-९
फलानि अमृत कल्पानि लक्ष्मणः ते प्रदास्यति ।

9b, 10a. lakshamaNaH = let Lakshmana; taan aaruhya = them, on climbing up; athavaa = or else; yathaa sukham = as per, convenience; bhuumau paataitvaa = onto ground, on pelting down [fruits]; amR^ita kalpaani phalaani = ambrosia, similar to, fruits; te pra daasyati = to you, verily, give [present.]

"Let Lakshmana present those ambrosial fruits to you either by climbing up those trees to pluck them, or else by pelting them to ground, according to his convenience... [3-73-9b-10a]

[Verse Locator](#)

चङ्क्रमंतौ वरान् शैलान् शैलात् शैलम् वनात् वनम् ॥ ३-७३-१०
ततः पुष्करिणीम् वीरौ पंपाम् नाम गमिष्यथः ।

10b, 11a. viirau = oh, valorous two; shailaat shailam = from mountain, to mountain; vanaat vanam = forest, to forest; ca~Nkramantau = while peregrinating; varaan = finest; shailaan = mountains [deshaan = provinces]; tataH = then; pampaam naama = Pampa, named one [called as]; puSkariNiim = at [auspicious] lotus-lake; gamiSyathaH = you will trek to.

"Peregrinating finest places by trekking from mountain to mountain, from forest to forest, oh, valorous ones, you will trek to an auspicious lotus-lake, called Pampa... [3-73-10b, 11a]

[Verse Locator](#)

अशर्कराम् अविभ्रंशाम् सम तीर्थम् अशैवलाम् ॥ ३-७३-११
राम संजात वालुकाम् कमल उत्पल शोभिताम् ।

11b, 12a. raama = oh, Rama; a sharkaraam = not, pebbly; a vi bhramshaam = not, very, slippery; sama tiirtham = equal, quaysides; a shaivalaam = not, [duck] weedy; samjaata = born [formed, emersed]; vaaluukaam = sandbanks; kamala utpala shobhitaam = red-lotuses, blue-lotuses, beautified with - is that Pampa Lake.

"It is un-pebbly, un-slippery, un-weedy thereabouts, oh, Rama, equal are its quaysides and emersed are its sandbanks, red and blue lotuses beautify that Pampa Lake... [3-73-11b, 12a]

[Verse Locator](#)

तत्र हंसाः प्लवाः क्रौड्याः कुरराः चैव राघव ॥ ३-७३-१२
वल्गु स्वरा निकूजन्ति पंपा सलिल गोचराः ।

12b-13a. raaghava = oh, Raghava; tatra = there; pampaa salila gocaraaH = Pampa, water, dwelling in; hamsaaH = swans; plavaaH = cranes; krau~NcaaH = Kraunca; kuraraaH = fish-hawks; caiva = also thus; valgu svaraa = tunefully, voicing; nikuujaanti = peeping.

"There the indwellers of Pampa Lake's waters, oh, Raghava, namely the swans, cranes, Kraunca-s and fish-hawks will be letting out peeps in tuneful voice... [3-73-12a, 13b]

[Verse Locator](#)

न उद्विजन्ते नरान् दृष्ट्वा वधस्य अकोविदाः शुभाः ॥ ३-७३-१३

घृत पिण्ड उपमान् स्थूलान् तान् द्विजान् भक्षयिष्यथः ।

13b, 14a. **vadhasya** = of killing - about hunting; **a kovidaaH** = not, experts - artless to avoid hunting; **shubhaaH** = best - birds; **naraan dR^iSTvaa** = people, on seeing; **na udvijante** = un, flustered; **ghR^ita piNDa upamaan** = ghee, gobs, in simile; **sthuulaan taan dvijaan** = burly, them, birds; **bhakSayiSyathaH** = you may savour.

"Thereabout birds will be unflustered on seeing humans, because they are artless to avoid hunting, because none kills them, and you may savour them because those birds will be best and burley, similar to ghee-gobs... [3-73-13b, 14a]

Comment: A word about Rama's vegetarianism or otherwise is incorporated at endnote.

[Verse Locator](#)

रोहितान् वक्र तुण्डान् च नल मीनान् च राघव ॥ ३-७३-१४

पंपायाम् इषुभिः मत्स्यान् तत्र राम वरान् हतान् ।

निस्त्वक्पक्षानयसतप्तानकृशान्नैककण्टकान् - यद्वा -

निः त्वक् पक्षान् अयस तप्तान् अकृशान् न अनेक कण्टकान् ॥ ३-७३-१५

तव भक्त्या समायुक्तो लक्ष्मणः संप्रदास्यति ।

भृशम् तान् खादतो मत्स्यान् पंपायाः पुष्प संचये ॥ ३-७३-१६

14b, 15, 16a. **raaghava** = oh, Raghava; **raama** = oh, Rama; **tatra pampaayaam** = therein, in Pampa Lake; **iSubhiH hataan** = with arrow, on skewering; **varaan** = best ones; **niH tvak pakSaan** = without, skin [scales,] wings [fins, descaling and de-finning]; **ayasa taptaan** = with iron rod, on broiling; **a kR^ishaan ca** = not, scraggy, also; **na aneka kaNTakaan** = not, many, with thorns [with fish-bones]; **matsyaan** = fishes; **rohitaan** = red-carps [cyprinus carpio]; **vakra tuNDaan** = blunt, snouted [small eatable porpoises]; **nala miinaan ca** = a sort of sprat, also; **lakSmaNaH** = Lakshmana; **bhaktyaa samaayuktaH** = reverence, along with - reverentially; **tava** = to you; **sampradaasyati** = will offer.

"Oh, Rama in that Pampa Lake there are best fishes, red-carps, and blunt-snouted small porpoises, and a sort of sprats, which are neither scraggy, nor with many fish-bones. Lakshmana will reverentially offer them to you on skewering them with arrow, and on broiling them on iron rod of arrow after descaling and de-finning them. [3-73-14b, 15, 16a]

[Verse Locator](#)

पद्म गन्धि शिवम् वारि सुख शीतम् अनामयम् ।

उद्धृत्य स तदा अक्लिष्टम् रूप्य स्फटिक सन्निभम् ॥ ३-७३-१७

अथ पुष्कर पर्णेन लक्ष्मणः पाययिष्यति ।

16b, 18a. **bhR^isham** = many [stomachful, to satiety]; **taan matsyaan** = those, fishes; **khaadataH** = while eating; **puSpa sancaye** = [one in the] flowers', bunches of; **padma gandhi** = lotus, scented; **shivam** = pellucid; **sukha shiitam** = comfortably, cool; **anaamayam** = without disease [uncontaminated]; **sa tadaa akliSTam** = that, that way, unadulterated [pristine water]; **ruupya sphaTika sannibham** = silver, crystal, in shine; **pampaayaaH vaari** = Pampa Lake's, water; **atha lakSmaNaH** = then, Lakshmana; **puSkara parNena** = with lotus, leaf; **uddhR^itya** = on lifting up; **paayayiSyati** = [to you] he offers.

"While you eat those fishes to satiety, Lakshmana will offer you the water of Pampa Lake, which will be in the bunches of flowers of that lake, and which will be lotus-scented, pellucid, comfortably cool, shiny like silver and crystal, uncontaminated and that way pristine, by lifting it up that water with lotus leaf, making that leaf a stoup-like basin... [3-73-16b, 17, 18a]

[Verse Locator](#)

स्थूलान् गिरि गुहा शय्यान् वानरान् वन चारिणः ॥ ३-७३-१८

साय आह्वे विचरन् राम दर्शयिष्यति लक्ष्मणः ।

अपाम् लोभात उपावृत्तान् वृषभान् इव नर्दतः ॥ ३-७३-१९

रूप अन्वितान् च पंपायाम् द्रक्ष्यसि त्वम् नरोत्तम ।

18b, 19, 20a. narottama = oh, man, the best; raama = oh, Rama; sthuulaan = solid [fleshy]; giri guhaa shayyaan = mountain, caves, as their bunk beds; vana caariNaH = forest, movers in; apaam lobhaata upa avR^ittaan = for water, greedy; nearby [lake] coming; vR^iSabhaan iva nardataH = bulls, like, bellowing; ruupa anvitaan ca = [best] shape, having, also; vicaran = moving about; vaanaraan [or, varaahaan] = Vaanara-s, [or, wild boars]; pampaayaam = at Pampa; saaya aahne = evening, of day; lakshmaNa darshayiSyati = Lakshmana, will show you; tvam drakSyasi = you, will see.

"Oh, best one among men Rama, at Pampa you will see best shaped Vanara-s who have their bunk bed in mountain caves, and who will be coming nearby the lake, greedy as they are for water, and those forest movers will be moving about in evening time of the day, bellowing like bulls... oh, Rama, Lakshmana will show them to you... [3-73-18b, 19, 20a]

[Verse Locator](#)

साय अह्वे विचरन् राम विटपीन् माल्य धारिणः ॥ ३-७३-२०

शिव उदकम् च पंपायाम् दृष्ट्वा शोकम् विहास्यसि ।

20b, 21a. raama = oh, Rama; saaya aahne = in evening, of day; vicaran = while roving; maalya dhaariNaH viTapiin = garlands, wearing, trees - trees around which flowers will be like garlands; pampaayaam shiva udakam ca = in Pampa Lake, serenely, water, also; dR^iSTvaa = [should you] see; shokam vihaasyasi = dolour, you will discard.

"While roving in the evenings, oh, Rama, should you see the serenely water of Pampa, with her trees garlanded with their own blooms and twigs, you will discard your own dolour... [3-73-20b, 21a]

The word viTapin was originally an adjective of vR^iksha, viTapi VR^iksha, meaning a tree having twigs. In the course of time the sense of vR^iksha was appropriated [by viTapin] to itself and the use of vR^iksha along with it fell out. There is no more conjecture. Pt. Satya Vrat in 'Ramayana - A Linguistic Study' and here twigs are upa lakshaNa for blooms and then, 'trees garlanded with its own blooms and twigs...'

[Verse Locator](#)

सु मनोभिः चितान् तत्र तिलकान् नक्त मालकान् ॥ ३-७३-२१

उत्पलानि च फुल्लानि पंकजानि च राघव ।

21b, 22a. raaghava = oh, Raghava; tatra = there; su manobhiH = highly, delightful; citaan = wide-ranging; tilakaan = Tilaka trees [that bear vermilion flowers]; nakta maalakaan = Naktamaala trees [Galedupa arborea]; phullaani = [fully] bloomed; utpalaani ca = blue lotuses, also; pankajaani ca = red lotuses, also; [pashyasi = you will see.]

"Oh, Raghava, there you will see highly delightful and wide-ranging trees like Tilaka and Naktamaala, and fully bloomed red and blue lotuses, as well... [3-73-21b, 22a]

[Verse Locator](#)

न तानि कश्चित् माल्यानि तत्र आरोपयिता नरः ॥ ३-७३-२२

न च वै म्लानताम् यान्ति न च शीर्यन्ति राघव ।

22b, 23a. raaghava = oh, Raghava; tatra = there; taani = them [flowers]; maalyaani = as garlands; aaropayitaa = put on [inwreath]; naraH kashcit na = human, someone, none is

there; **m**laanataam **na** yaanti **ca** = drying, not, they go, also; **na** **ca** shiiryanti **vai** = not, also, drop down, indeed.

"Oh, Raghava, there is none someone to inwreathe the garlands of those flowers, and indeed, they neither dry up, nor drop down... [3-73-22b, 23a]

[Verse Locator](#)

मतंग शिष्याः तत्र आसन् ऋषयः सुसमाहितः ॥ ३-७३-२३
तेषाम् भार अभितप्तानाम् वन्यम् आहरताम् गुरोः ।
ये प्रपेतुः महीम् तूर्णम् शरीरात् स्वेद बिन्दवः ॥ ३-७३-२४
तानि माल्यानि जातानि मुनीनाम् तपसा तदा ।
स्वेद बिन्दु समुत्थानि न विनश्यन्ति राघव ॥ ३-७३-२५

23b, 24, 25. **tatra** = there; **su samaahitaH** = self-collected ones; **Matanga** = sage Matanga's; **shiSyaaH** = disciples; **R^iSayaH** = sages; **aasan** = [erst] were there; **guroH** = for their mentor; **vanyam** = forest produce [for rituals]; **aaharataam** = while bringing; **bhaara** = by weight [of ritual paraphernalia]; **abhi taptaanaam** = much, wearied; **teSaam** = from their [the student sages who carried articles]; **shariiraat** = from bodies; **ye** = which; **sveda bindavaH** = [strings of] sweat, drops; **tuurNam** = quickly; **mahiim** = to earth [earthbound]; **prapetuH** = fell down; **taani** = they all [sweat drops]; **tadaa** = then; **muniinaam** = by sages'; **tapasaa** = by merit of asceticism; **maalyaani jaataani** = as strings of flowers, reoccurred; **raaghava** = oh Raghava; **sveda bindu** = from sweat, drops; **samutthaani** = [because those flowers] emerged from; **na vi nashyanti** = not, really, perish.

"Erst there were self-collected sages, the disciples of Sage Matanga, and at one time while they were bringing the forest produce as ritual paraphernalia, they were much wearied by its weight and they were sweating... and all of those earthbound strings of sweat-drops that quickly dropped from their bodies were wafted by air onto trees, and on them they reoccurred as strings of flowers, by the merit of the asceticism of those sages... oh, Raghava, since those flowers have emerged from sweat-drops, they are imperishable, indeed... [3-73-23b, 24, 25]

The above wafting of sweat drops onto trees is as per Govindaraja. In another way, the sweat drops fell onto ground and from them trees grew up, and they flowered unwithered flowers - Then as they laboured through the dell / From limb and brow the heat-drops fell: / Thence sprang and bloomed those wondrous trees: - R.T.H. Griffith

[Verse Locator](#)

तेषाम् गतानाम् अद्य अपि दृश्यते परिचारिणी ।
श्रमणी शबरी नाम काकुत्स्थ चिर जीविनी ॥ ३-७३-२६

26. **kaakutstha** = Oh, Kakutstha Rama; **teSaam** = those sage; **gataanaam** = who have already gone [passed through the pearly gates]; **paricaariNii** = their maidservant [other mms : saha caariNii = she who undertook asceticism with them]; **cira jiivinii** = long, lived one; **shabarii naama** = Shabari, by name; **shramaNii** = anchoress; **adya api dR^ishyate** = today, even, can be seen.

"Oh, Rama of Kakutstha, albeit the passing of those sages through the pearly gates, their maidservant, a long-lived one and an anchoress, named Shabari, can be seen there, even today... [3-73-26]

[Verse Locator](#)

त्वाम् तु धर्मे स्थिता नित्यम् सर्व भूत नमस्कृतम् ।
दृष्ट्वा देव उपमम राम स्वर्ग लोकम् गमिष्यति ॥ ३-७३-२७

27. **raama** = oh, Rama; **nityam dharme sthita** = always, in probity, stands by; **sarva bhuuta namaskR^itam** = for all, beings [one and all,] revered one [you, Rama]; **deva upamam** = god, referent; **tvaam tu dR^iSTvaa** = you, but, on seeing [on attending to]; **svarga lokam gamiSyati** = heaven, sphere of, she departs to.

"Oh, Rama, she who always stands by probity will depart to the sphere of heaven, on attending to you, for you are the referent to god, and a reverent for one and all... [3-73-27]

[Verse Locator](#)

ततः तत् राम पंपायाः तीरम् आश्रित्य पश्चिमम् ।
आश्रम स्थानम् अतुलम् गुह्यम् काकुत्स्थ पश्यसि ॥ ३-७३-२८

28. **kaakutstha** = oh, Kakutstha; **raama** = oh, Rama; **tataH** = thereafter; **pampaayaaH tat pashcimam tiiram** = Pampa's, that, western, bank; **aashritya** = taking course; **a tulam** = un, equalled; **guhyam** = arcane; **aashrama sthaanam pashyasi** = hermitage, place of, you will see.

"Oh, Rama, thereafter on your taking course to that western bank of Pampa Lake, oh, Kakutstha, there you will see the unequalled and arcane place of hermitage of sage Matanga... [3-73-28]

[Verse Locator](#)

न तत्र आक्रमितुम् नागाः शक्नुवन्ति तद् आश्रमे ।
ऋषेः तस्य मतंगस्य विधानात् तत् च काननम् ॥ ३-७३-२९

29. **tatra** = in there; **naagaaH** = elephants; **tat aashrame** = that, in hermitage; **aakramitum** = to trespass on [run amuck]; **na shaknuvanti** = [rendered] not, capable; **tat kaananam** = that, woodland; **tasya matangasya R^iSeH** = by his, Matanga, sage's; **vidhaanaat** = owing to method - arranged by that sage.

"Sage Matanga so methodised that woodland, where even the elephants are rendered incapable to trespass in that hermitage of sage Matanga disturbing its serenity... [3-73-29]

[Verse Locator](#)

मातंग वनम् इति एव विश्रुतम् रघुनंदन ।
तस्मिन् नंदन संकाशे देव अरण्य उपमे वने ॥ ३-७३-३०
नाना विहग संकीर्णे रंस्यसे राम निर्वृतः ।

30, 31a. **raghu nandana** = oh, Raghu's legatee; **nandana samkaashe** = Nandana gardens, similar to; **naanaa vihaga sankiirNe** = divers, birds, overspread with; **deva araNya upame** = godly, forest, in simile, is [that] forest; **maatanga vanam** = Matanga, woodland; **iti eva vishrutam** = thus, that way, renowned; **tasmin vane** = in that, forest; **nirvR^itaH** = on obtaining rejoice; **raama** = oh, Rama; **ramsyase** = you will take delight.

"Oh, the legatee of Raghu, that woodland which in simile is like a godly forest, similar to the heavenly Nandana gardens, overspread with divers birds is renowned as 'Matanga woodland', and oh, Rama, you will take delight rejoicingly in that woodland... [3-73-30, 31a]

[Verse Locator](#)

ऋष्यमूकः तु पंपायाः पुरस्तात् पुष्पित द्रुमः ॥ ३-७३-३१
सु दुःख आरोहणः च एव शिशु नाग अभिरक्षितः ।
उदारो ब्रह्मणा चैव पूर्व काले विनिर्मितः ॥ ३-७३-३२

31b, 32. **pampaayaaH purastaat** = Pampa's, in front of; **puSpita drumaH** = blossomy, trees; **su duHkha** = very, arduous; **aaroNaH ca eva** = to climb, also, thus; **shishu naaga** = by baby, elephants; **abhirakSitaH** = well-protected; **udaaraH** = a bountiful -

mountain; **brahmaNaa** = by Brahma; **puurva kale** = in earlier, times [formerly]; **vi nirmitaH** = purposefully, crafted; **R^iSyamuukaH tu** = Mt. Rishyamuka, on its part - it is there.

"In front of Pampa there is a bountiful but an unclimbable mountain is there with trees in full blossom, which is well-protected by baby elephants, and which in earlier times was purposefully created by Brahma, and that alone is Mt. Rishyamuka... [3-73-31b, 32]

It is difficult to climb this mountain hence Hanuma airlifted Rama and Lakshmana to Sugreeva. Brahma purposefully crafted it, as the only shelter to Sugreeva. Its flowers are ever blossomy and fruited to feed Sugreeva and the other four monkeys in exile. Baby elephants are enough to keep guard for that mountain, then why tell about the capacity of full grown ruttish elephants. This prearrangement is owing to the presage of Brahma.

[Verse Locator](#)

शयानः पुरुषो राम तस्य शैलस्य मूर्धनि ।

यत् स्वप्ने लभते वित्तम् तत् प्रबुद्धो अधिगच्छति ॥ ३-७३-३३

33. **raama** = oh, Rama; **tasya shailasya muurdhani** = its, mountain's, on heights; **shayaanaH puruSaH** = while sleeping, a man; **svapne yat vittam labhate** = in dream, which, riches, he gains; **tat** = that much [money]; **pra buddhaH** = verily, knowing [himself, on waking up]; **adhigacChati** = he gains.

"And should a man sleep on the heights of that mountain, and should he dream of gaining some riches in that sleep, he gains that much when he wakes up... [3-73-33]

[Verse Locator](#)

यः तु एनम् विषम आचारः पाप कर्मा अधिरोहति ।

तत्र एव प्रहरन्ति एनम् सुप्तम् आदाय राक्षसाः ॥ ३-७३-३४

34. **viSama aacaaraH** = diabolic, deportment [one with]; **paapa karma** = devilish, in his comportment; **yaH tu** = who, but; **enam adhirohati** = on that, climbs; **suptam enam aadaaya** = while sleeping, him, on capturing; **raakSasaaH** = demons; **tatra eva** = there, itself; **pra haranti** = , utterly, rough him up [to death.]

"But he who is diabolic in his deportment and devilish in comportment, climbs that and hopes to sleep soundly, demons capture him while he is in sleep, and rough him up to death, there itself... [3-73-34]

[Verse Locator](#)

तत्र अपि शिशु नागानाम् आक्रंदः श्रूयते महान् ।

क्रीडताम् राम पंपायाम् मतंग आश्रम वासिनाम् ॥ ३-७३-३५

35. **raama** = oh, Rama; **tatra api** = there, even [on Mt. Rishyamuka]; **pampaayaam** = at Pampa Lake; **kriiDataam** = amusing themselves; **matanga aashrama vaasinaam** = in Matanga, hermitage, indwellers; **shishu naagaanaam** = of baby, elephants; **mahaan aakrandaH** = blaring, trumpet-blasts; **shruuyate** = audible.

"Oh, Rama, there the blaring trumpet-blasts of baby elephants that amuse themselves at Lake Pampa, and of those that are the indwellers of Matanga hermitage, even there on Mt. Rishyamuka are audible... [3-73-35]

[Verse Locator](#)

सिक्ता रुधिर धाराभिः संहृत्य परम द्विपाः ।

प्रचरन्ति पृथक् कीर्णा मेघ वर्णाः तरस्विनः ॥ ३-७३-३६

36. **megha varNaaH** = [black-] cloud, coloured; **tarasvinaH** = mighty ones; **parama dvipaaH** = massy, elephants; **sam hatya** = together, hitting [hitting head-on]; **rudhira dhaaraabhiH siktaa** = [dripping,] blood, streams, dampened with; **pR^ithak kiirNaa** = separately, dispersing; **pracaranti** = move about.

"The mighty and massy dark-cloud coloured elephants will be hitting head-on, and with dripping blood streams on their jumbo heads and temples, they disperse and move about separately, only to come together for yet another round of head-to-head collision... [3-73-36]

[Verse Locator](#)

ते तत्र पीत्वा पानीयम् विमलम् चारु शोभनम् ।
अत्यन्त सुख संस्पर्शम् सर्व गन्ध समन्वितम् ॥ ३-७३-३७
निवृत्ताः सम्बिगाहन्ते वनानि वन गोचराः ।

37, 38a. **tatra** = there [at Pampa]; **vana gocaraaH** = forest, rangers [elephants]; **te** = those [elephants]; **vi malam** = un, soiled [daintily clean]; **caaru shobhanam** = neatly, clear; **atyanta sukha sam sparsham** = more so, comfortable [springlike,] for touch; **sarva gandha samanvitam** = all, scents, inclusive of; **paaniiyam piitvaa** = drinkables [water,] on drinking; **nivR^ittaaH** = quenched; **vanaani** = into forests; **samvigaahante** = collectively re-entering.

"There the elephants are quenched on drinking water of Pampa Lake, that is daintily clean, and neatly clear, springlike for touch, and in which all scents of flowers of that lake are included, and then they will be collectively re-entering the forests, for they are forest ranging elephants... [3-73-37, 38a]

[Verse Locator](#)

ऋक्षाम् च द्विपिनः चैव नील कोमलक प्रभान् ॥ ३-७३-३८
रुरून् अपेता अपजयान् दृष्ट्वा शोकम् प्रहास्यसि ।

38b, 39a. **R^ikshaam ca** = bears, also; **dvipinaH** = tigers; **caiva** = also thus; **niila komalaka prabhaan** = blue, sapphire, in shine; **ruruun** = Ruru [a species of deer, say gnus with black stripes]; **apetaa apajayaan** = unknown, defeat [triumphant, exultant]; **dR^iSTvaa shokam prahaasyasi** = on seeing [there,] distress, you will discard.

"On your seeing the bears, also thus the tigers and even the exultant sapphire-blue Rurus with black stripes there, you will discard your distress... [3-73-38b, 39a]

[Verse Locator](#)

राम तस्य तु शैलस्य महती शोभते गुहा ॥ ३-७३-३९
शिला पिधाना काकुत्स्थ दुःखम् च अस्याः प्रवेशनम् ।

39b, 40a. **kaakutstha raama** = oh, Kakutstha Rama; **tasya shailasya** = its, of mountain's; **shilaa pidhaanaa** = by boulder stone, lidded; **mahatii guhaa shobhate** = cavernous, cave, outshines; **asyaaH praveshanam duHkham ca** = in it, entering, problematic, also.

"But oh, Rama, a cavernous cave lidded with a boulder stone outshines on that mountain, and oh, Kakutstha, problematic is an entry into it... [3-73-39b, 40a]

[Verse Locator](#)

तस्या गुहायाः प्राक् द्वारे महान् शीत उदको ह्रदः ॥ ३-७३-४०
बहु मूल फलो रम्यो नाना नग समाकुलः ।

40b, 41a. **tasyaa guhaayaaH** = on its, right; **praak dvaare** = eastern, opening; **shiita udakaH** = with cool, water; **bahu muula phalaH [anvita]** = numerous, tubers, fruits [fraught

with]; **ramyaH** = delightful [lake]; **naanaa naga samaakulaH** = divers, tees, fringed with; **mahaan hradaH** = a great, lake - is there.

"On its right at its eastern opening a delightful lake with highly coolant waters is there, fringed with divers trees and fraught with numerous tubers and fruits... [3-73-40b, 41a]

[Verse Locator](#)

तस्याम् वसति सुग्रीवः चतुर्भिः सह वानरैः ॥ ३-७३-४१

कदाचित् शिखरे तस्य पर्वतस्य अपि तिष्ठते ।

41b, 42a. **sugriivaH** = Sugreeva; **caturbhiH saha vaanaraiH** = four, along with, monkeys; **tasyaam** = in that [cave]; **vasati** = dwells; **kadaacit** = at times; **tasya parvatasya** = of that, mountain; **shikhare** = on peaks; **api tiStHate** = even, he will be there.

"Sugreeva dwells in that cave along with four other monkeys, and at times he will be available on the peaks of that mountain, even on its bluffs and cliffs, for he is a terrified monkey..." Thus Kabandha informed them. [3-73-41b, 42a]

[Verse Locator](#)

कबंधः तु अनुशास्य एवम् तौ उभौ राम लक्ष्मणौ ॥ ३-७३-४२

स्रग्वी भास्कर वर्ण आभः खे व्यरोचत वीर्यवान् ।

42b, 43a. **viiryavaan sragvii kabandhaH tu** = impressive, [adorned with divine] garlands, Kabandha, on his part; **tau raama lakSmaNau** = to them, Rama, Lakshmana; **ubhau** = to both [brothers]; **evam anushaasya** = that way, on bidding; **khe** = [abiding] in sky; **bhaaskara varNa aabhaH** = with sun's, dazzle, grandeur of; **yarocata** = scintillated.

That impressive Kabandha adorned with divine garlands and abiding in sky scintillating with the grandeur of the dazzle of the sun has bidden both the brothers, Rama and Lakshmana thus, awaited a bid adieu from them. [3-73-42b, 43a]

[Verse Locator](#)

तम् तु ख स्थम् महाभागम् कबंधम् राम लक्ष्मणौ ॥ ३-७३-४३

प्रस्थितौ त्वम् व्रजस्व इति वाक्यम् ऊचतुः अन्तिके ।

43b, 44a. **prasthitau** = who started off [on their peregrination]; **raama lakSmaNau** = Rama, Lakshmana; **antike kha stham** = in the vicinity of, in sky, staying [temporising]; **mahaabhaagam tam kabandham** = highly providential, to him, to Kabandha; **tvam vrajasva** = you, may go; **iti vaakyam ucatuH** = thus, sentence, said.

Rama and Lakshmana who started off on their peregrination said this sentence to that highly providential Kabandha, who is temporising in the sky in their vicinity, thus as "you may proceed..." [3-73-43b, 44a]

[Verse Locator](#)

गम्यताम् कार्य सिद्धि अर्थम् इति तौ अब्रवीत् च सः ॥ ३-७३-४४

सुप्रीतौ तौ अनुज्ञाप्य कबंधः प्रस्थितः तदा ॥ ३-७३-४५

44b, 45. **tadaa** = then; **prasthitaH saH kabandhaH ca** = ready to exit, he, Kabandha, also; **supriitau tau anuj~naapya** = highly gladdened, from two [of them,] getting orders [for departure]; **kaarya siddhi artham** = task, achievement, for purpose of; **gamyataam** = proceed; **iti tau abraviit ca** = thus, to them two, said, further.

On getting the orders for departure from those two brothers who are highly gladdened at the information given by Kabandha, he that Kabandha who is ready to exit, he further said to them thus, "proceed for the purpose of achieving your task..." [3-73-44b, 45]

स तत् कबंधः प्रतिपद्य रूपम्
 वृतः श्रिया भास्कर सर्व देहः ।
 निदर्शयन् रामम् अवेक्ष्य ख स्थः
 सख्यम् कुरुष्व इति तदा अभ्युवाच ॥ ३-७३-४६

46. saH kabandhaH = he, Kabandha; tat ruupam pratipadya = that, [divine] form, on redeeming; shriyaa vR^itaH = aureole, encircling; bhaasvara sarva dehaH = irradiance, whole, body [mien]; kha sthaH = in sky, staying [after moving further up and reappearing]; raamam avekSya = at Rama, on seeing; nidarshayan = pointing out [the side of Mt. Rishyamuka]; sakhyam kuruSva = friendship, you make [with Sugreeva]; iti tadaa abhyuvaaca = thus, then, reiterated.

Kabandha who redeemed his divine form has now got an aureole around him, and while irradiance is tamping whole of his mien, he moved further up on sky and reappeared. And staying in the sky he pointed out at the side of Mt. Rishyamuka, and then he reiterated, "you befriend Sugreeva..."and then he vanished. [3-73-46]

Vegetarianism of Rama

Lakshmana's killing, dressing of birds and fishes, and Rama's munching them - is a heatedly debated topic in web forums of all sorts. Some commentators of Ramayana have totally contrived the above expressions, to give a touch of vegetarianism. Even when Rama killed Rohi animals as offerings to dead Jataayu, there also it is contrived to mean as some roots or tubers. When Seetha says to Ravana who came in the guise of Brahman friar, that Rama will fetch much meat and I offer that on cooking aamiSam aadaati puSkalam This also is contrived as some tubers and fruits.

This pro-Jain, pro-Buddhist touch of vegetarianism is an enforced virtue on Vedic-ism. The only and real vegetarians of India are the Jains, and Jainism is a 'holier than thou...' sect of Vedic-ism, for their hymns and biija akshara-s are nothing but the derivatives of Vedic hymns. But these are a fed up lot with the then overtures of the practisers of Vedic-ism, and cleaved themselves from Vedic-ism to form Jainism, and even today they stick to their principles of non-violence, even towards the tiniest ant. Then came this Buddhism, a 'peaceable than thou...' sect of the Vedic-ism, for their jaataka katha-s and other teachings are nothing but the Vedic lore. This ism, though called a peaceable one, meaning 'unwarlike...' has conducted many wars and is splintered manifoldly, only because of the overtures of its practisers, allowed by their patronising kings. There used to be another sect caar vaaka-s an 'intellectual than thou...' sect, but they are termed as nihilists atheists, non-believers etc., and their literature is totally ruined as they used to colloid with theists, demanding to prove god, materialistically. These are highly sophisticated, well-versed in all Veda-s, debaters with utmost precision. These three ism are not called separate religions than Vedic-ism, but a vaidika mata-s where mata is not a religion, but a philosophy, viewpoint, a darshana.

Any religion, sect, or a following when patronised by the local sovereign, acquires bullhorns and snake fangs and starts to invade others, keeping themselves under the shade of their patronising king. So is this Buddhism, and it attained its 'warlike' tarnish by the swordsmanship of Ashoka, the Great. Besides spoiling its own original and peaceable tenets, Buddhism has equally spoiled the Vedic-ism, by the time of Ashoka itself. Even Ashoka has not converted himself to Buddhism overnight, but after a series of studies. He was a Buddhist before Kalinga war, but warred and massacred Kalinga, and a Buddhist and butchery - does not go hand in hand. By the way, Buddhists are no vegetarians, including Ashoka, but his edicts ask all others to not to eat meat.

Even today verifiable are the dietary habits in the provinces where the preachers of Buddhism have gone or not sent, or rendered useless, say Bengal. The usual route of Buddhists of Ashoka's period is from Patna to Orissa, and to Andhra. And Andhra was stronghold of Buddhists, once when aacaarya naagarjuna was there, who established a Buddhist University in Andhra, to which students from far Japan used to come. Even today, excavations are going on and Buddhist edicts are coming out, around Naagarjuna Sagar dam. The other route from Andhra is to Sri Lanka, down south. The details about the itinerary of these Buddhists preachers, better call them as door-to-door campaigners of Ashoka's, greatness than Buddhism, can be found in their legend, the third sanghiitini, masterminded by the mentor of Ashoka, namely moggali puttastha vira, , someone like Gobbels of Hitler. And rampant was this pseudo-Buddhism in South India, much abetted by the then pseudo-Jainism, to

where **bhadra saalastha viira** was sent on his way to **mahaa taamra parNi dviipa** present day Sri Lanka, headed by Ashoka's son Mahinda [Mahendra, and along with the sister of Ashoka,] besides, his **duuta-s** to the court Antiochus II Theos [grandson of Seleucus,] Ptolemy II Philadelphus, King of Egypt; King Antigonos Gonatus of Macedon; King Alexander of Epirus... so on. Thus, they successfully propagated about Ashoka, rather than the tenets of pure Buddhism, and as a result, that Buddhism is corrupted, back home.

Though Buddha said at his last stage **vaya dhamma sankara - appamadena sampadeta** 'decay is an innate feature in all beings, acquire your salvation unfalteringly...' where **appamaadena** is a **pramaadena** 'without, carelessness...' But the later time overenthusiastic practisers decayed Buddhism carefully and unfalteringly in its homeland. In these times of Ashoka, the customs and habits of Vedic-ism merged into the then pseudo-Buddhism, and a commixture of Vedic-ism and pseudo-Buddhism resurfaced, and Vedic-ism became pseudomorphic Brahmanism. Along with it, the dietary habits have changed completely, and vegetarianism of Jainism has come to stay, and thereafter it just turned to egg-tarianism, and presently going on to hamburger-ism and pizza-ism.

This being so, the orthodox Hinduism lays taboo on meat eating in respect of Brahmans only, that too by reckoning the eras, the Indian **yuga** theory. In **satya yuga** no distinctions recorded, in **treat yuga, dwaapara yuga-s** of Ramayana and Bharata times, Brahmins are permitted only some non-veg items, called **prokshita aahaara** as can be seen in Rama-Vali conversation, and sage Agastya bans ram's meat, that too only for Brahmins, after Vaataapi-Ilvala episode. In **kali yuga** non-veg is completely banned for Brahmins, not by scriptures, but by the impact of the then despots of pseudo-Buddhism. The **kali puruSa** is entered through Duryodhana in **dwaapara yuga** of Maha Bharata time, but somehow world is saved by Krishna and Arjuna. Now we with a sarcastic affection call that **kali** has entered through Ashoka, and **kali yuga** is the period dating from Ashoka's despotic days. When a state of topsy-turviness occurs to Veda-s themselves in **kali yuga**, where Veda-s are breathing their last at present, there is nothing to speak of dietary habits of those eras.

There are many web pages saying or objecting that Rama is a practiser of a **himsa** not non-violence of Jains, but non-butchery of living beings. Valmiki never said that Rama is a **Buddhist Monk** or a **vardhamaana, tiirthankara** of Jainism, but depicted him as Hindu Kshatriya, and no taboo is prescribed to this warring class in eating meat or chicken. Yet the lamentation will be like this: "Lord Rama, a great, divine exemplar of dharma and virtue for Hindus, himself apparently doesn't care much for vegetarianism and ahimsa..." "[Rama:] 'I must to lonely wilds repair, abstain from flesh, and living there on roots, fruit, honey, hermit's food, pass twice seven years (14 yrs.) in solitude. To Bharata's hand the king will yield the regent power I thought to wield, and me, a hermit, will he send my days in Dandak wood to spend.' " – Ramayana 2:20. [Griffith, Ralph T.H. The Ramayana of Valmiki: translated into English verse. Benares: E.J. Lazarus & Co., 1895. p.117]. It may please be noted that vegetarianism is different from non-violence and it belongs only to Jain tenets, and later to Gandhian principles, but not to Hindus or Buddhists. The meaning of the above verse is 'being a hermit I will abstain from food that inculcates **raajasa, taamasa pravR^itti** an aggressive, assaulting mood... where certain kinds of meat stuff cause an aggressive mood...' and Griffith had his own metrical exigencies to incorporate all the subtexts and underlined meanings in those iambs. It is unclear as to why hairs are counted on eggshells, without grasping the essence of the epic's idea of eliminating vice, where vice is Ravana and his diabolic activities. Rama's character may not be taken as a meek, weak, bleak backbencher, but take it as a blitzkrieg assaulter, aggressive invader, that too only on vice. If he were not to kill an edible animal how can he create a holocaustic extirpator of demons in the last episodes of the epic, or shall he start chanting on battlefield **dhammam sharaNam gaccaami, sangam sharaNam gaccami** that too, to Ravana - needs to be explored. Firstly let us ask ourselves whether we want a Ravana or a Rama, whether they eat meat, chicken 65, or **biryaani**, or Italian ice creams.

Whether Rama is a god or no god, he is the princely Kshatriya, and if a warrior Kshatriya subsists on tubers and fruits, and on other insipid food, we can imagine how grand his warfare would be. If Rama were to be a god, why God created a big fish that eats a small fish, why birds and animals of prey, and why a **niSaada** that kills a bird at the start of Ramayana. Hence, taking dietary habits as acquired habits, but not godsend or tabooed ordinances of scriptures, the meanings of these verses of Kabandha are not contrived to establish any vegetarianism. Incidentally, these are the advices of raw-flesh eating Kabandha and we do not see Rama feasting comfortably on birds, fish, or on Kentucky chicken, at Pampa.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रि सप्ततितमः सर्गः

Thus, this is the 73rd chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - Book Of Forest : Chapter 73

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 74 Verses converted to UTF-8, Nov 09

Introduction

Shabari is emancipated from mortality after her showing Matanga hermitage to Rama. Both the brothers approach Shabari as said by Kabandha and she adores them on their seeking her presence. She honours them as visitant guests and expresses her desire to depart to the spheres where her teachers are. Rama gives consent to it, on which she offers herself into fire and emerges as a divine angel, to ascend to heaven.

[Verse Locator](#)

तौ कबन्धेन तम् मार्गम् पम्पाया दर्शितम् वने ।
आतस्थतुः दिशम् गृह्य प्रतीचीम् नृ वर आत्मजौ ॥ ३-७४-१

1. tau = both; nR^i vara aatmajau = king, best one, sons of; vane pratiiciim disham gR^ihya = in forest, west, side, on taking up; kabandhena darshitam = by Kabandha, shown; tam pampaayaa maargam = that, Pampa's, passage to; aatasthatuH = travelled on.

Both the sons of that best king Dasharatha, on taking up westerly path in that forest travelled on the passage to Pampa as shown by Kabandha. [3-74-1]

[Verse Locator](#)

तौ शैलेषु आचित अनेकान् क्षौद्र कल्प फल द्रुमान् ।
वीक्षन्तौ जग्मतुः द्रष्टुम् सुग्रीवम् राम लक्ष्मणौ ॥ ३-७४-२

2. tau = those two; raama lakSmaNau = Rama, Lakshmana; shaileSu = on mountains; aacitan = studded [thicketed]; an ekaan = not, one [several]; kSaudra kalpa phala drumaan = nectar, similar, fruits having, at trees; viikSantau = while seeing; sugriivam draSTum jagmatuH = Sugreeva, to see, moved forward.

Those two, Rama and Lakshmana, while seeing several of the ticketed trees on mountains which have nectarous fruits on them moved forward to see Sugreeva. [3-74-2]

[Verse Locator](#)

कृत्वा च शैल पृष्ठे तु तौ वासम् रघु नन्दनौ ।
पंपायाः पश्चिमम् तीरम् राघवौ उपतस्थतुः ॥ ३-७४-३

3. tau = those two; raghu nandanau = Raghu's, legatees; raaghavau = Raghava-s; shaila pR^iSThe vaasam kR^itvaa = mountain, on top, sojourn, on making; pampaayaaH pashcimam tiiram = Pampa's, westward, bank's moorland; upatasthatuH = drew nigh of.

Those two legatees of Raghu on making a sojourn on the mountaintop, they the Raghava-s drew nigh of the moorland on the westward of Pampa Lake. [3-74-3]

[Verse Locator](#)

तौ पुष्करिण्याः पंपायाः तीरम् आसाद्य पश्चिमम् ।

अपश्यताम् ततः तत्र शबर्या रम्यम् आश्रमम् ॥ ३-७४-४

4. tataH = then; tau = those two; pampaayaaH puSkariNyaaH = of Pampa, of lotus lake; pashcimam tiiram aasaadya = westward, moorland, on getting at; tatra shabaryaa ramyam aashramam = there, Shabari's, idyllic, hermitage; apashyataam = they have seen [spotted.]

Then on getting at the westward moorland of that lotus-lake Pampa, there those two have spotted the idyllic hermitage of Shabari. [3-74-4]

[Verse Locator](#)

तौ तम् आश्रमम् आसाद्य द्रुमैः बहुभिः आवृतम् ।

सु रम्यम् अभिवीक्षन्तौ शबरीम् अभ्युपेयतुः ॥ ३-७४-५

5. tau = those two; tam aashramam aasaadya = that, hermitage, on getting at; bahubhiH drumaiH aavR^itam = with several, trees, wreathed round; su ramyam = highly, picturesque [environ]; abhi viikSantau = on perusing; shabariim abhyupeyatuH [abhi upa eyuH] = of Shabari, came nigh.

On getting at that hermitage and on perusing at that picturesque environ that is wreathed round with several picturesque trees, those two came nigh of Shabari. [3-74-5]

[Verse Locator](#)

तौ दृष्ट्वा तु तदा सिद्धा समुत्थाय कृतांजलिः ।

पादौ जग्राह रामस्य लक्ष्मणस्य च धीमतः ॥ ३-७४-६

6. tadaa = then; siddhaa = sublimated [by yogic practices, Shabari]; tau dR^iSTvaa tu = them, on seeing, but; kR^ita anjaliH = making, palm-fold; samutthaaya = on getting up; raamasya = of Rama; dhiimataH lakSmaNasya ca = sagacious, of Lakshmana, even; paadau jagraaha = feet, taken [braced.]

On seeing them that sublimated yogi Shabari instinctively made palm-fold, got up imperatively, and then she braced the feet of Rama, and even that of sagacious Lakshmana, impressively. [3-74-6]

[Verse Locator](#)

पाद्यम् आचमनीयम् च सर्वम् प्रददात् यथा विधि ।

ताम् उवाच ततो रामः श्रमणीम् धर्म संस्थिताम् ॥ ३-७४-७

7. paadyam aacamaniiyam ca = water for feet-wash, mouthwash, also; sarvam yathaa vidhi pradadaat = all [viands for the visitants,] as per, custom, she gave; tataH = then; dharma sam sthitaam = in duty [not virtue etc.,] well [unflinchingly,] one abiding in; taam shramaNiim = to her, that anchoress; raamaH uvaaca = Rama, spoke - asked after her.

She gave them water for feet-wash and mouthwash, and other viands customarily affordable to visitants, and then Rama asked after that anchoress who is unflinchingly abiding in her duty. [3-74-7]

[Verse Locator](#)

कच्चित् ते निर्जिता विघ्नाः कच्चित् ते वर्धते तपः ।

कच्चित् ते नियतः कोप आहारः च तपोधने ॥ ३-७४-८

8. tapaH dhane = oh, [lady with] ascesis, as wealth; te vighnaaH = your, deterrents; nir jita = completely conquered [overcome]; kaccit = isn't it [somehow]; te tapaH vardhate

kaccit = your, acetic practises, culminating, isn't it [someway]; **te kopa** = your, annoyance; **aahaaraH ca** = ailment, also; **niyataH kaccit** = regulated [adjusted,] isn't it [somewhat.]

"Oh, ascetically wealthy lady, perchance your deterrents in ascesis are completely overcome, somehow... your ascetic practises culminating, somehow... your annoyances and ailments are adjusted, somewhat... isn't it! [3-74-8]

The word **kaccit** is a phatic expression like 'isn't it?' but without question mark, as a statement of reasoning out as in **hai naa, hai kyaa.../ illeyaa.../ kadaa...** But it had to be said here in a roundabout way. The detrimental factors for loosing balance of mind, as asked by Rama, are **kaama, krodha, lobha: tri vidham narakasya idam dvaaram naashanam aatmanaH | kaamaH krodhaH tathaa lobhaH tasmaat etat trayam tyajet || 16-21 Gita. The Doors of Hell / Are threefold, whereby men to ruin pass,- / The door of Lust, the door of Wrath, the door / Of Avarice. Let a man shun those three! - Sir E. Arnold.**

[Verse Locator](#)

कच्चित् ते नियमाः प्राप्ताः कच्चित् ते मनसः सुखम् ।
कच्चित् ते गुरु शुश्रूषा सफला चारु भाषिणि ॥ ३-७४-९


9. **caaru bhaaSiNi** = oh, suave, speaker; **te niyamaaH praaptaaH kaccit** = your, commitments [to certain pledges, like caandraayaNaadi vrata-s,] achieved, anyway; **te manasaH sukham kaccit** = your, self, appeased, anyway; **te guru shushruuSaa** = your, mentors, subservience to, sa phalaa = with, fruit [brought to fruition]; **kaccit** = isn't it!

"Oh, suave speaker, mayhap your sacred commitments are achieved, anyway... appeased is your self, anyway... and your subservience to your mentors brought to fruition, perchance... isn't it!" Thus Rama enquired with Shabari. [3-74-9]

[Verse Locator](#)

रामेण तापसी पृष्ठा सा सिद्धा सिद्ध सम्मता ।
शशंस शबरी वृद्धा रामाय प्रति अवस्थिता ॥ ३-७४-१०

10. **raameNa pR^iSThaa** = by Rama, she who is asked thus; **siddha** = sublimated yogin; **siddha sammataa** = to sublimated yogis, adherent to; **taapasii** = anchoress; **vR^iddhaa** = senescent lady; **saa shabarii** = she, that Shabari; **prati avasthitaa** = afore, remaining - en face Rama; **raamaaya shashamsa** = to Rama, she informed.

When Rama asked her in this way she that Shabari who is a senescent anchoress, sublimated yogin and an adherent to the sublimated yogis of higher rank, informed Rama remaining in his vis--vis. [3-74-10]

[Verse Locator](#)

अद्य प्राप्ता तपः सिद्धिः तव संदर्शनात् मया ।
अद्य मे सफलम् जन्म गुरवः च सुपूजिताः ॥ ३-७४-११

11. **adya** = just now / today; **tava sam darshanaat** = by your, pleasing appearance - manifestation; **maya** = by me; **tapaH siddhiH praaptaa** = ascesis, accomplishment, is achieved; **adya** = now only / today; **me janma sa phalam** = my, birth, with, fruit - fructified; **guravaH ca su puujitaaH** = to mentors [my subservience,] also, well, hallowed.

"Just now, on your pleasing manifestation before me my ascesis is accomplished, and now only my birth is fructified, and now only my subservience to my mentors is well hallowed... [3-74-11]

Annex: 'My dear boy, you are so late... having come too lately how is that you ask whether everything is sanctified or beatified long back and there is nothing for you to do... here I am too bored to stay in this withered body and I am longing to go to my gurus' place to serve them... not that they are in need of any maidservant, but I need much to be in their presence as a maidservant... whether you are god or no god... that is not my concern...

my teachers told me to stay here until your arrival... and you have arrived now, so fructified is my teachers' saying... what is the result of subservience to teachers... release, deliverance, etc., thus my teachers said... so I got it just now... that way, what is it a commoner birthed on earth wishes... an emancipation from the cycle of births and deaths... so my teachers said... thus I got it just now... on envisioning you... I know that you are unknowable, thus said my teachers, but I have known you, because I have seen you... hence I am redeemed by my gurus... this is the resultant factor of my unswerving servitude to my teachers... by the way, my teachers used to say about it quoting from some sweta Upanishad... now I am unable to recollect it... Lakshmana, can you recite it for me...' Lakshmana: yasya deve paraa bhaktiH yathaa deve tathaa gurau | tasya ete kathitaa hi arthaaH prakaashante mahaatmaaH | prakaashante mahaatmana iti | shvetaashvataropanisad 6-23 'for a noble soul who reposes devotion in god, and an equal devotion in his teacher, to such a noble soul all truths manifests themselves... to such a noble soul all truths manifests themselves...' Shabari: Yes, yes, so also I stand ennobled after envisaging you, just now...'

[Verse Locator](#)

अद्य मे सफलम् तप्तम् स्वर्गः चैव भविष्यति ।
त्वयि देव वरे राम पूजिते पुरुषर्षभ ॥ ३-७४-१२

12. puruSarSabha = oh, best one among men; deva vare = gods, among best; tvayi puujite = in you [now,] when worshipped; raama = oh, Rama; adya me taptam saphalam = now, mine, whatever asceticism I practised, is fruited; svargaH caiva bhaviSyati = heaven, also thus, will be there.

"Oh, best one among men, now all my asceticism is fructified when I personally worshiped you, who are none other than the best god among gods, thus the heaven will also be there for me... [3-74-12]

Annex: 'thus my teachers were discussing about you when you were in Chitrakuta... but I have no knowledge about you or your Being... as said by my teachers you have come, thus my teachers' words came true... then you must be that 'Being' according to my feminine logic... and I could personally see you with these hazy, foggy mortal eyes, which my teachers could not... am I to self-ascertain that I edge over my teachers, though I have not performed any rituals or ceremonies, which my decrepit and doddering teachers painfully did... not so, it is their way of knowing you and this my way of reaching you... they also said that there is a returnless sphere, apart from brahma loka, indra loka... 'abode of Brahma or paradise of Indra...' and when I was saying 'heaven to me...' I intended that returnless 'heaven...' to where my teachers have gone, as they did not wish to go to Indra's paradise to enjoy the dance programs of Rambha or Tilottama, as said by Gita 8-16: aabrahma bhuvana lokaaH punar aavartino arjuna | maam upetya tu kaunteya punar janma na vidyate || The worlds, Arjuna!- even Brahma's world- / Roll back again from Death to Life's unrest; / But they, O Kunti's Son! that reach to Me, / Taste birth no more. - Sir E. Arnold.

[Verse Locator](#)

तव अहम् चक्षुषा सौम्य पूता सौम्येन मानद ।
गमिष्याम्यक्षयांलोकांस्वत्प्रसादादरिन्दम - यद्वा -
गमिष्यामि अक्षयान् लोकान् त्वत् प्रसादात् अरिन्दम ॥ ३-७४-१३

13. saumya = oh, kind one; tava = by your; saumyena cakshuSaa = with kind, eyes; aham puutaa = I am, sanctified; maana da = respect, endower of; tvat prasaadaat = by your, beneficence; a kshayaan = un, diminishing [returnless]; lokaan = worlds; gamiSyami = I wish to go; arin dama = oh, enemy, subjugator.

"Oh, kind one, your blessed sight has sanctified me... and oh, endower of respect, by your beneficence I wish to go to those returnless worlds because I have subjugated those enemies of yours, viz., ari SaD varga-s in me, and I think my prayer to you is justified because you are a subjugator of such enemies... [3-74-13]

Annex: 'Now that you have come I conclude you to be that "Absolute" and I repose the same faith and confidence in you which I have for my mentors... hence give me the worlds of no return, to where my preceptors went...' 'Or, tava saumyena cakshuSaa by your magnanimous visual acuity, gratis visualis, puutaa asmi I am depurated of all of my three fates, sancita, aagaami, praarabdha karma-s, hence, oh, enemy subjugator, subdue all enemies in me, ari SaD varga - kaama, krodha, lobha, moha, mada, maastarya, even the

present lobha, moha for a returnless world, and then tvat prasaadaat by your grace; nirhetuka dayaa kaTaaksha prasaadaat, your unconditional salvation, salvas gratis, grant me those returnless worlds...' Govindaraja. Ravana's ten heads are identified with the above six negativities plus four more as - kama lust; krodha anger; lobha greed; moha delusion; mada pride; maatsarya : envy; manas : mind; buddhi intellect; chitta will; ahamkara ego.

[Verse Locator](#)

चित्रकूटम् त्वयि प्राप्ते विमानैः अतुल प्रभैः ।
इतः ते दिवम् आरूढा यान् अहम् पर्यचारिषम् ॥ ३-७४-१४

14. aham yaan paryacaariSam = I, whom, I was in tendance of; te = those sages [disciples of Matanga]; tvayi citrakuuTam praapte = on your, Chitrakuta, arriving at; atula prabhaiH vimaanaiH = by unequalled, in refulgence, by divine aircrafts; itaH divam aaruuDhaa = from here, to welkin, lifted up.

"Divine aircrafts of unequalled refulgence have lifted those disciples of Sage Matanga in whose tendance I was, to welkin on your arriving at Chitrakuta... [3-74-14]

[Verse Locator](#)

तैः च अहम् उक्ता धर्म ज्ञैः महाभागैः महर्षिभिः ।
आगमिष्यति ते रामः सु पुण्यम् इमम् आश्रमम् ॥ ३-७४-१५
स ते प्रतिग्रहीतव्यः सौमित्रि सहितो अतिथिः ।
तम् च दृष्ट्वा वरान् लोकान् अक्षयान् त्वम् गमिष्यसि ॥ ३-७४-१६

15. dharma GYaiH = probity, knowers of; mahaabhaagaiH ca = highly providential ones, also; taiH maharSibhiH aham uktaa = by those, eminent-saints, I was, told; raamaH = Rama; te su puNyam = your, highly, blest; imam aashramam aagamiSyati = to this, hermitage, will come; saumitri sahitaH = Soumitri, along with; saH te atithiH = he is, your, guest; prati grahiitavyaH = he is to be cordially welcomed; tam dR^iSTvaa = him, on seeing; tvam varaan lokaan = you, to best, worlds; a kSayaan = un, diminishing [in merit]; gamiSyasi = will go.

"Those knowers of probity, highly providential, and eminent-saints have told me, 'Rama will come to this highly blest hermitage of yours along with Soumitri... and you have to cordially welcome them as your guests, and on your seeing him you will go to best worlds, where merit remains undiminished...' [3-74-15, 16]

This suggests that subservience to preceptors will generate the merit that causes deliverance to the student or servant by the active participation of the deliverer. The best world or sphere, or state attainable by soul-searching individuals is kaivalya whereas seeing that deliverer with one's own eyes bhagavad avalokana, is far beyond these worlds or states with nomenclature, and it is mukti, salvation from life cycles. Govindaraja

[Verse Locator](#)

एवम् उक्ता महाभागैः तदा अहम् पुरुषर्षभ ।
मया तु विविधम् वन्यम् संचितम् पुरुषर्षभ ॥ ३-७४-१७
तव अर्थे पुरुषव्याघ्र पम्पायाः तीर संभवम् ।

17. puruSarSabha = oh, man the best; mahaabhaagaiH aham evam uktaa = by highly providential sages thus, I, in this way, was told; tadaa = then onwards; = puruSavyaaghra = oh, manly tiger; puruSarSabha = oh, best of the men; mayaa tu = by me, on my part; tava arthe = for your, sake; pampaayaaH tiira sambhavam = of Pampa Lake, moorlands, occurring on; vividham vanyam samcitam = various, forest [fruits and eatables,] are gleaned.

"Oh, best one among men Rama, thus I was told by those highly providential sages, oh, best one among men, oh, manly tiger, and I have gleaned various forest fruits and eatables that occur on the moorlands of Pampa Lake for your sake..." So said Shabari to Rama. [3-74-17]

Out of the three epithets for Rama, the twice-repeated epithet is **puruSa R^iSabha** 'bull among men...' where The Bull is the bull from the zodiacal sign or constellation Taurus to that of stock exchanges. And it is Latin bulla 'rounded object', in medieval Latin 'seal' or Latin bullire 'to bubble', from bulla 'bubble' etc., where Rama is the rounded off seal for kingship, and even known for his bubbly fermentation to deal with atrocities. The other is **puruSa tilaka** 'the vermilion mark on the forehead of mankind...' rather the husband of mankind, or the husbandman for mankind who cultivates good on the earth as a farmer, after weeding out the weeds called evils. The version of Gita Press has this as the 'flower of humanity...'

And then it is said in vernacular translations as a 'bullish man' is for his impetuosity and aggressiveness towards evil called Ravana, when he started from Ayodhya. The second is to tell that he is a yeoman, a man holding and cultivating a small landed estate, taking care of every weed or withering plant, as he has come to see Shabari, and Shabari like an old plant did not stir out. The third is **puruSa vyaaghra** 'manly tiger...' but this is actually 'man, the lion...' and if a lion sets out he will not take a back step until his pursuit is fulfilled. Thus Shabari is given the lines with three epithets to Rama, as she is already in the know of this Rama, and now on seeing him personally, some divine wisdom dawned and she is able to foresee what this man, rather this lion, is going to achieve at end point. We glean these meanings, one, or two, and we appeal to Sanskrit pundits to derive which epithet is used with which purpose, once again.

By the way, where is the scene of Rama eating fruits and eatables bitten and tasted by Shabari? Has this old woman not offered the fruits to the guests, or just said that they are available? We listen many stories and see many pictures telling that she gave many fruits after biting them with her own teeth to test the taste. All that is not in Valmiki Ramayana. This amplification is from Padma Purana. **phalaani ca supakvaani muulaani madhuraaNi ca | svayam aasaadya maadhuryam pariikShya paribhakShya ca | pashcaat nivedayaamaasa raaghaabhyaam dhR^iDhvrataa |**

[Verse Locator](#)

एवम् उक्तः स धर्मात्मा शबर्या शबरीम् इदम् ॥ ३-७४-१८

राघवः प्राह विज्ञाने ताम् नित्यम् अबहिष्कृताम् ।

18b, 19a. **shabaryaa evam uktaH** = by Shabari, that way, one who is = addressed - Rama; **dharmaatmaa** = graceful souled one; **saH raaghavaH** = he that, Raghava; **nityam** = ever vi GYaane = from clearly, knowing - from gnosis, from esoteric knowledge; **a bahiSkR^itaam** = not, debarred lady - Shabari; **taam shabariim** = to her, to such Shabari; **idam pra aaha** = this, clearly [enquiringly,] said.

When that graceful souled Rama is addressed thus by Shabari, he that Raghava enquiringly said this to that Shabari who is never ever debarred from esoteric knowledge and gnosis. [3-74-18b, 19a]

'though ignoble by birth...' is the assumed finishing line. There are many exclamations and arguments for and against this caste oriented banalities. So taking by those days we may find the characters of this Shabari, tribal king Guha, Dasharatha's minister Sumantra, and the like and then we may examine how much the so-called outcaste is cared for or sought after. They may be ineligible to perform ritual deeds but none is barred from esoteric knowledge.

[Verse Locator](#)

दनोः सकाशात् तत्त्वेन प्रभावम् ते महात्मनः ॥ ३-७४-१९

श्रुतम् प्रत्यक्षम् इच्छामि संद्रष्टुम् यदि मन्यसे ।

19b, 20a. **mahaatmanaH danoH sakaashaat** = great souled, son of Danu's, presence [from the wraith of]; **tattvena shrutam** = in nutshell, what is heard; **te prabhaavam** = your, [and your preceptors'] effectiveness; **manyase yadi** = you feel like, if; **pratyakSam samdraSTum icChaami** = personally, to clearly see, I wish.

"Your and your preceptors' effectiveness is heard in effect from the wraith of the great souled Danu's son, Kabandha, and if you feel showing it like I wish to clearly see it, personally..." Thus Rama asked her to show hermitage. [3-74-19b, 20a]

He is rather showing that hermitage to us in order to emphasise the path followed by the disciples of Matanga, whom this Shabari served that laboriously.

[Verse Locator](#)

एतत् तु वचनम् श्रुत्वा राम वक्त्रात् विनिःसृतम् ॥ ३-७४-२०
शबरी दर्शयामास तौ उभौ तत् वनम् महत् ।

20b, 21a. shabarii = Shabari; raama vaktraat viniHsR^itam = from Rama's, guttural, emerged from [worded gutturally]; etat vacanam shrutvaa = all that, but, sentence [wording,] on hearing; tau ubhau = to, both of them; mahat tat vanam darshayaamaasa = unique one, that, woodland, started to show.

On hearing those words voiced by Rama, Shabari started to show that unique woodland to both of them. [3-74-20]

[Verse Locator](#)

पश्य मेघ घन प्रख्यम् मृग पक्षि समाकुलम् ॥ ३-७४-२१
मतंग वनम् इति एव विश्रुतम् रघुनन्दन ।
इह ते भावित आत्मानो गुरवो मे महाद्युते ।
जुहवान् चक्रिरे नीडम् मंत्रवत् मंत्र पूजितम् ॥ ३-७४-२२

21b-22. raghunandana = oh, delight of Raghu-s lineage, Rama; megha ghana prakhyam = clouds, crammed, comparable; mR^iga pakSi samaakulam = animals, birds, compacted with; matanga vanam iti eva vishrutam = Matanga, woodland, that way, well known; pashya = you see; mahaa dyute = oh, highly, resplendent Rama; bhaavita aatmaanaH = contemplative, souls; me guravaH = my, teachers; iha = here; mantravat = hymn oriented; mantra puujitam = with hymns, worshipped; niiDam = nest, snuggery; te juhavaan cakrire = they, activities of fire [Ritual-fire oblations,] conducted.

"Oh, Rama the delight of Raghu's lineage... this one comparable to a crammed cloud that would be ever ready to yield much cherished cloudbursts, and compacted with animals and birds that are ever ready to enjoy seasonable rains, is that hermitage to which you have come, that way this woodland is well known as Matanga, meaning a cloud, or an elephant, or an elephantine cloud that showers blessings on all... and oh, highly resplendent Rama, you may see this nest, snuggery, where those contemplative souls, my teachers, used to conduct oblations into the Ritual-fires, orienting and worshipping them with Vedic hymns... [3-74-21b, 22]

There is another shade with a little different wording cakruH analam mantravat mantra kovidaaH meaning mantra kovidaaH experts in hymns; mantravat hymn oriented; analam Ritual-fire; juhaavaan oblations in fire; cakruH conducted, worshipped.

[Verse Locator](#)

इयम् प्रत्यक् स्थली वेदी यत्र ते मे सुसत्कृताः ।
पुष्प उपहारम् कुर्वन्ति श्रमात् उद् वेपिभिः करैः ॥ ३-७४-२३

23. me = my [by me]; su satkR^itaaH = highly revered; te = by those [great sages]; yatra = where; shramaat = arduously; ut vepibhiH karaiH = with extremely, doddery, hands; puSpa upahaaram = flower, submittal [worshipped the Altar of Fire]; kurvanti = they used to do; such a; pratyak sthalii vedii = westerly, raised, altar; iyam this = [alone.]

"Where those great sages that are highly revered by me used to offer flowers with their extremely doddery hands in the worship the Altar of Fire, this alone is that Altar of Fire raised at western end... [3-74-23]

The Altar of Fire is the sanctum sanctorum of Vedic-ritual, like that of present day temples. It took some two hours for Rama to enter such a hermitage of Agastya, that too after Agastya's permission. Now a so-called

low-caste woman is able to detail about it, naming by their technical names as **pratyak stalii vedi, praacii sthalii vedi, puSpopahaaram**, and she is detailing their acts of doddering worship, sympathetically. Hence, she should be in proximity at those places when her preceptors actually worshipped the fire offerings. That way, she is a **bahiSkR^itaam - api samiipaata** 'not, debarred lady, even, from the proximity' of Vedic-rituals. These Vedic time **yanGYa-s** were more secular than the present day commercial temple complexes, cf., **ashva medha yaGYa** in Bala Kanda. Nobody debar any in such Vedic ceremonies, but some are not expected to perform them personally, again cf., Vishvamitra-Trishanku episodes. If everybody becomes a Bishop, who will be remaining for appointment as pastoral staff? The Reverend Bishop is the Bishop, but staffers are many.

[Verse Locator](#)

तेषाम् तपः प्रभावेन पश्य अद्य अपि रघूत्तम ।
द्योतयन्ति दिशः सर्वाः श्रिया वेद्यः अतुल प्रभाः ॥ ३-७४-२४

24. **raghuuttama** = oh, best one from Raghu-s; **teSaam tapaH prabhaavena** = by their [my teachers,] ascesis, by efficacy; **a tula** = not, comparable; **prabhaaH** = in irradiance; **vedyaH** = Altars of Fire; **shriyaa** = with solemnity; **adya api** = now, even; **sarvaaH dishaH dyotayanti** = all, directions, irradiating; **pashya** = you see.

"Oh, best one from Raghu-s, by the efficacy of the ascesis of my teachers these Altars of Fire are with incomparable irradiance, and even now they are irradiating all of the directions with solemnity... see them... [3-74-24]

[Verse Locator](#)

अशक्नुवद्भिस्तैर्गन्तुमुपवासश्रमालसैः - यद्वा -
अशक्नुवद्भिः तैः गन्तुम् उपवास श्रम आलसैः ।
चिन्तिते अभ्यागतान् पश्य समेतान् सप्त सागरान् ॥ ३-७४-२५

25. **upavaasa** = by dieting; **shrama** = by straining; **aalasaiH** = enervated; **gantum** = to go [to sea baths]; **a shaknuvadbhiH** = not, capable were they; **taiH cintite** = by their, thought process; **abhyaagataan** = to close by [oceans] came; **sametaan** = in coalescence; **sapta saagaraan** = [all of] seven, seas; **pashya** = see [them.]

"Enervated by dieting and straining they were incapable to go for sea bathing, and just at their thought process all the seven seas came close by, in coalescence... see them... [3-74-25]

That is why Pampa Lake is held sacred. Instead of rivers going into sea, seas flowed back to form this lake for the sake of these old sages. Sea bathing is the best, river bathing is of medium merit, and bathing with well or vessel water is worst, in terms of holy baths.

[Verse Locator](#)

कृत अभिषेकैः तैः न्यस्ता वल्कलाः पादपेषु इह ।
अद्य अपि न विशुष्यन्ति प्रदेशे रघुनन्दन ॥ ३-७४-२६

26. **raghunandana** = oh, Raghu's legatee; **iha kR^ita abhiSekaiH** = here, on performing, holy baths; **taiH** = by them [by sages]; **pradeshe** = in this place; **paadapeSu** = in tees - on trees; **nyastaaH valkalaaH** = kept [spread for drying,] jute-cloths; **adya api** = now, even; **na vi shuSyanti** = not, completely, dried.

"On performing holy baths those sages have spread their jute cloths on those trees with their own doddering hands here at this place and oh, Raghu's legatee, those cloths did not dry even now by the touch of their hands... [3-74-26]

[Verse Locator](#)

देव कार्याणि कुर्वद्भिः यानि इमानि कृतानि वै ।
पुष्पैः कुवलयैः सार्थम् म्लानत्वम् न तु यान्ति वै ॥ ३-७४-२७

27. deva kaaryaaNi kurvadbhiH = for gods, rituals, while doing [while the sages were worshipping gods]; kuvalayaiH saartham puSpaiH = black-lotuses, along with, [other] flowers; yaani = which [garlands]; kR^itaani = were made [knotted together]; imaani = these - these are those garlands, and these are; mlaanatvam na yaanti vai = state of discolour, not, but, going in, indeed.

"Which garlands they have knotted together with black-lotuses and other flowers while they were worshipping gods, these are really those garlands, and indeed there is no discolouration to them... [3-74-27]

[Verse Locator](#)

कृत्स्नम् वनम् इदम् दृष्टम् श्रोतव्यम् च श्रुतम् त्वया ।
तत् इच्छामि अभ्यनुज्ञाता त्यक्ष्यामि एतत् कलेवरम् ॥ ३-७४-२८

28. tvayaa = by you; kR^itsnam idam vanam dR^iSTam = in its entirety, this, woodland, is seen; shrotavyam ca shrutam = listenable, also, listened; tat = thereby; abhyanuGYaataa = to be a permittee [where you are my permitter]; etat = this one; kalevaram [kale aavaram = for aliveness, encasement, body of living being] = sheath, called body; tyakshyaami - tyaktum = to leave off; icChaami = I wish to.

"You have seen what is seeable and you have listened what is listenable of this woodland in its entirety... thereby I wish to become a permittee, where you alone are my permitter, as I wish to castaway this sheathe of soul, called my body... to make that soul to move nigh of my teachers feet... [3-74-28]

[Verse Locator](#)

तेषाम् इच्छामि अहम् गन्तुम् समीपम् भावित आत्मनाम् ।
मुनीनाम् आश्रमो येषाम् अहम् च परिचारिणी ॥ ३-७४-२९

29. aashramaH = [this] hermitage; yeSaam muniinaam = of which, sages - belonged to which sages; aham ca [yeSaam] paricaariNii = I, also, [whose,] maidservant; bhaavita aatmanaam = to contemplative, souled ones; teSaam = to their; samiipam = proximity; aham gantum icChaami = I, to go to, yearn [soulfully.]

"Of which sages this hermitage is, and of which sages I am also a maidservant, I soulfully go the proximity of those contemplative souls..." Thus, she appealed to Rama. [3-74-29]

[Verse Locator](#)

धर्मिष्ठम् तु वचः श्रुत्वा राघवः सह लक्ष्मणः ।
प्रहर्षम् अतुलम् लेभे आश्चर्यम् इदम् च अब्रवीत् ॥ ३-७४-३०

30. saha lakSmaNaH raaghavaH = along with, Lakshmana, Raghava; dharmiSTham vacaH shrutvaa = duty-congruent, [her] words, on hearing; aashcaryam idam [aashramam] = astonishing, is this [hermitage and its inmates]; [iti = thus]; abraviit = he said; atulam pra harsam lebhe = unique, high, rejoice, he obtained.

Rama on hearing those duty-congruous words of Shabari along with Lakshmana, obtained a uniquely high rejoice and he also said, "astonishing is this..." [3-74-30]

Annex: 'astonishing is this hermitage and its inmates... where the inmates praise their bygone masters, as said at gurum prakaashayet dhiimaan 'gurus are to be extolled by true and wise disciples...' and the masters made the environ blissfully livable, all this is without any maya or magic... so, fairness has its own place...'

[Verse Locator](#)

ताम् उवाच ततो रामः शबरी संश्रित व्रताम् ।
अर्चितो अहम् त्वया भद्रे गच्छ कामम् यथा सुखम् ॥ ३-७४-३१

31. tataH = then; raamaH = Rama; samshrita vrataam = one firmed up, in faith [towards her masters]; taam shabarii [shabariim] = to her, to Shabari; uvaaca = spoke; bhadre = oh, saintly lady; aham tvayaa arcitaH = I am, by you, treated with deference; kaamam = as you please; yathaa sukham = as per, your solace, [where you solace yourself with]; gacCha = you may go.

Then Rama spoke to that Shabari who is firmed up in her faith towards her masters, "oh, saintly lady, you treated me with deference... thus may go to your cherished worlds, where you can solace yourself with your masters... [3-74-31]

[Verse Locator](#)

इति एवम् उक्ता जटिला चीर कृष्ण अजिन अंबरा ।
अनुज्ञाता तु रामेण हुत्वा आत्मानम् हुत अशने ॥ ३-७४-३२
ज्वलत् पावक संकाशा स्वर्गम् एव जगाम सा ।

32, 33a. iti evam uktaa = thus, that way, said [by Rama]; jaTilaa = tufted hair wearing; ciira = jute-cloths; kR^iSNa ajina = deer, skin; ambaraa = having for dress; anuGYaataa raameNa = consented to, by Rama; aatmaanam = herself; huta ashane hutvaa = in char, eater [Ritual-fire,] offering as oblation; jvalat paavaka samkaashaa = flaring, fire, similar to; saa svargam eva jagaama = she, to heaven, alone, went to.

Thus that way said by Rama in consent, she who is wearing tufty-matted hair, jute-cloths, and deerskin as her clothing, she offered herself as an oblation into Ritual-fire, and then like a flaring fire, she went to heaven alone. [3-74-32, 33a]

[Verse Locator](#)

दिव्यम् आभरण संयुक्ता दिव्य माल्य अनुलेपना ॥ ३-७४-३३
दिव्य अंबर धरा तत्र बभूव प्रिय दर्शन ।
विराजयन्ती तम् देशम् विद्युत् सौदामिनी यथा ॥ ३-७४-३४

33b, 34. divyam aabharaNa samyuktaa = angelic, ornaments, joined with [bejewelled]; divya maalya anulepanaa = angelical, with flowery tassels, cosmetics; divya ambara dharaa = angle's, wraparound, wearing; vidyut saudaaminii yathaa = electric [spark,] scintillations, as with; tam deshama virajayantii = that, province, scintillating; tatra priya darshana babhuuva = there, angel-like, for a sight, she became.

Now she appeared as an angle bejewelled with angelic ornaments, wearing angle's wraparound and angelical flowery tassels, and bedaubed with suchlike cosmetics, and as with the scintillations of electric sparks she scintillated that province. [3-74-33b, 34]

[Verse Locator](#)

यत्र ते सुकृत आत्मानो विहरन्ति महर्षयः ।
तत् पुण्यम् शबरी स्थानम् जगाम आत्म समाधिना ॥ ३-७४-३५

35. shabarii = Shabari; aatma samaadhinaa = soul, by meditative concentration [for she is a yogin]; su kR^ita aatmaanaH = good, done, souls [blest souls for their good deeds]; te maharSayaH = those, sublime sages; yatra viharanti = where, they saunter; tat puNyam sthaanam = to that, sanctum, locus; jagaama = [she] went to.

Shabari who is a perfect yogin with perfected meditative concentration, now went to that sanctum locus where the blest souls of those sublime sages, namely her masters, saunter. [3-74-35]

For this Dharmaakuutam says: tat udiiritam ati dharmiShTham vacanam aakarNya harSha nirbhara maanaso raameNa samauGYaataa shavarii bhujagii iva jiirNaam tvacaam tanum hutaashane nikShipya divya maalyaa ambara dharaa shirasaa raamam praNamya guru jana maNDala kR^itam puNya sthalam jagaama | | dk She left her body as a female serpent does in its ecdysis. This metaphor of a snake shedding off skin is

repeated time and again in Ramayana and here the commentator is using it. This is indicative of the thousand hooded serpent **aadiseSa** who guards Vishnu like a mosquito net. The fibre like sheath released by a snake will be beautiful for a look as it glitters with all the charms of a charming snake. The minute you finger it, of course when snake went a long way off, then that sheath splinters in hundreds of pieces. That is why this metaphor is used to suggest the world as **viSNu maya**, which remains beautiful and if touched shatters all misconceptions. Saint-singer Tyaagaraaya has a **kR^iti** on this **pannagapu doma tera paikettavemayya...** So Shabari is rid of that illusion, or **maya...**

The meaningfully meaningless caste system of India

At the outset let us say that there is no Hinduism as such but **bhaaratiiya sanskR^iti** is there, and that is not concentrated in an around Indus valley alone. So also there is no caste system in India, but it is to be called **varNa**, **varga** categorisation, class, social stratification etc. Oxford has this to say for the word caste - Spanish and Portuguese *casta* 'lineage, race, breed', fem. of *casto* 'pure, chaste' and we are still lingering ourselves to the unwitting misnomer of Portuguese. In Ch. 1 of Bala Kanda, we put this as - Brahman - teacher-class; Kshatriya - ruler-class; Vyshya - trader-class; Shudra - worker-class. And if the word 'class' is also a pungent word let us use this Latin word **classis** 'assembly...' a near relative of **varNa**, **varga** and which does not mean the colour of skin, but it is meant to be a group. Thus the groups or assemblages are **classis of intelligentsia** and **classis of sovereignty** and **classis of commerce** and **classis of peasantry or smithery** or its various branches. Unfortunately, this word is mixed up to mean nonsense, and it remained to mean only as 'casta' of Portuguese. If it were to mean bloodline, race, or caste, then to which bloodline Kshatriya-s belong, either to Solar dynasty or to Lunar dynasty. Likewise to which bloodline the many kinds of Brahmins, say Vaidic, Niyogi, Bhatt, Caturvedi, Dwivedi, Iyer, Iyyangar, Namboodri etc., belong. By the way, what is the caste of Parashu Rama, or Bhaargava Rama, the sixth incarnation of Vishnu on earth and generally ascribed as a Brahman? His father is Jamadagni, said to be a Brahman, and his mother is Satyavati, the sister of Vishvamitra, a Kshatriya. Thus, the present day confusion and wrong terminology do not apply to Vedic times, because they believed in the 'seed-and-field syndrome' **biiija kshetra nyaaya** and perhaps a phenomenon recently found may match it - ``when we look at the Y-chromosome DNA, we see a very different pattern. The lower castes are most similar to Asians, and the upper castes are more European than Asian... Further, when we look at the different components within the upper caste, the group with the greatest European similarity of all is the warrior class, the Kshatriya, who are still at the top of the Hindu castes, with the Brahmins... But the Brahmins, in terms of their Y-chromosomes, are a little bit more Asian - So the genetic results are consistent with historical accounts that women sometimes marry into higher caste, resulting in female gene flow between adjacent castes. In contrast, males seldom change castes, so Y chromosome" so says geneticist Lynn Jorde of the University of Utah.

This discussion has its orientation in the word **shramaNii** prefixed to Shabari, which originally means a Hindu wandering friar, not to be confused with the monk of Buddhism. Many take her to be a tribal or lowborn woman, and puzzle about the availability of Vedic knowledge or yogic practise to her. It is pertinent to ask why lowborn people and women were not authorised to perform Vedic rituals. We may see the queens of Dasharatha have performed Ashvamedha ritual in Bala Kanda. So women are not barred. Then the **classis laboris** had a different kind of labour to undertake, than this relax-less labour of rituals. So, their manpower was used that way and the brainpower of these Vedic pundits was used this way. The difference belonged more to the occupational interests than congenital inheritance. The lateral thinking or the vertical thinking changed them, and it is now we have a counter-culture than that of Vedic times. We still see sons and daughter of film actors, industrialists, or politicians becoming father-like, but sons of washermen and shore-makers are turning out differently.

Though Shabari is given a direct charge-free flight to heaven but poor Shambuka, another shuudra, is eliminated by Rama. Shambuka is neither a poor, innocent, meekish shuudra. He had to be eliminated when he was practising **haTha yoga** 'meditating upside down...' only to conquer the world with his negative logic like Ravana. He is not even a Yogi, but a **bhogi**, enjoyer and one who started his mission with half-knowledge with **para apakaara dharma**. But Shabari is a yogin by her **aatma samaadhi**, that too a reverential lady by her steadfastness in what she believed **sva dharma**.

Regarding the accessibility of Vedas or Vedic knowledge to each and every body, the first question that arises is 'what for it is required by everyone?' If the answer is 'to know what Vedas say...' then the reply is, 'sun rises in east, cloud brings rain, so it is to be worshipped, and beyond it there are some forces to cause all this, so they are to be known, by which you obtain heaven... this Vedas say...' Therefore, this knowledge was unnecessary for the commoners in those days, because they were on heaven-like earth, so we presume by epics. And there are no such episodes where such questions were raised by some characters. Even Vali, a vanara was an adherer of Veda-s. This knowledge is now sought for because earth is turning into hell. But if Vedas are required for practising to purchase a direct ticket to heaven, the episode of Trishanku is there to tell us what

sort of heaven we gain by short-cut methods. Even if they are taught to one and all and all sit chanting those hymns, since it appears to be an easy job to chant un-understandable hymns, gone is the agriculture, commerce, defence etc., to dogs.

Such a state of turmoil has occurred with the advent of Buddhism and its relative conversions. Then the Magadha and Maurya empires have utterly outdone the Kshatriya-s, by hiring mercenaries as their army. When the defence of a tradition itself is defeated then that tradition had to crumble, and in to that crumbling tradition, many outlandish traditions have intruded to intermingle, so says our known history. But when the question of - caste vs. Vedas - arises, there are many caste-less characters in Veda made eligible to learn Vedas, for e.g., **Jaabaala Satyakaama**, vide **channdogya upaishad** 4-4-1 to 4-4-5. Adi Shankara's commentary on Brahma sutra-s 34-38 refuses the right of practising Vedas by Shudra-s, but his **maniiSaa pancakam** salutes a **caNDAala - caNDAalo astu sa tu dvijostu...** 'may he be a Brahman or a Profaner, salute him [who has right knowledge about the Absolute...]' This appears self-contradictory, but not so, because the ritual acts are prohibitive to women and shuudra-s, but not knowledge or personal excellence in it. Admittance of everyone in every sphere of activity is as good as admitting a nondescript into an operation theatre when heart transplantation is going on. Or, asking an airhostess to build a space shuttle because she has more flight hours on her record. Why all of them, some categories of Brahmins are not allowed in certain areas of rituals though conducted by Brahmins. Vedas say that it is a difficult path to follow them: **uttiShTha jaagrata praapya varaan nibodhata | kShurasya dhaaraa nishitaa dur atyayaa duram pathaH tat kavayo vayanti || 1-3-14 kaThopaishad** 'Arise Awake, resort to best teachers to know 'That...' it is a walk on the razor's edge, difficult to follow, so the wise say...' then, why walk on a razor blade when air-conditioned roads of VB, Java, C , Oracle are there, like Vishvamitra who has taken many chapters to become Brahmin pundit, for no practical purpose. Vedic culture is different to Puranic culture, Puranic culture differs with epical, where examples are Lakshmana's boundary line to Seetha, and Shabari's tasting fruits before giving them to Rama, from Padma Purana, and everything or anything of that time is unavailable now, except these palm-leaf books and this pseudo-casteism. Anyway, let bygones be bygones, and let Veda or Vedic knowledge remain in a showcase of some archaeological museum, and let us revert to the story telling. So in conclusion it is to be said whether Shabari is the Spanish casto lady or Indian **shramaNi** she got what she wanted by her own **sva dharma** , and the portrayal of her divinity in the last but one verse is enough to tell whether she is lowborn human, or high-rising angle.

Though we may not elicit the caste, creed, or classis of Shabari, but she is an important Yogic character according the viewpoint of Yoga on Ramayana. In Yoga **kunDalini** 'the cosmic power in living being...' has a good part to play. It flows though the Sympathetic and Para-sympathetic ganglions though bio plexuses. If we take Ramayana as a humanoid epic, and the gist of the epic as its life force, that force has an upward movement via these ganglions. By the boons of Kaika this élan vital of Ramayana has moved from its serpentine coil reposing in **muula aadhaara cakra** sacro-coccygeal plexus, and reaches **svaadhiSTaana cakra** sacral plexus, when Bharata takes Rama's sandals to enthrone, and then it ascends and spends time in **maNipuura cakra**, the lumbar plexus, in the solacing laps of great saints and hermits like Atri, Anasuya, Agastya, and then it ascends and listens to the noise made by Kabandha at **anaahata cakra** cardiac plexus, where **an aahata** is 'un beaten...' a sound made without any external beating, the lub-dub beating of heart. That noise of heart will be unbearably noisy for cardiac patients. So is the thunderous voicing of Kabandha on his entry. This élan vital of Ramayana, which started with its primeval pureness, touches water and fire in earlier plexuses and now is ready to touch air at cardiac plexus. And air wants an egress and the story wants to go to the next plexus **vi shuddha cakra** 'very clean, pure, friendly and pleasant area...' laryngeal plexus, that of clean Pampa, pure vanara-s, friendly Sugreeva, Hanuma, and pleasant Rishyamuka. But where is outlet for that agonised 'airing of heart' of the epic? Frail Shabari is that slender duct-stem of a lotus, and through her, viz., on exiting her, the story enters into an area where the problems of the characters can be explained to other characters. Having spent some time there, then it enters **aaGYaa cakra** the ordering plexus in between brows. One does what his mind orders. Here that mind is Sugreeva and irrefutable are his orders. When **vishuddha cakra** is available at throat, **svaadhiSTaana cakra** is there at sacral place. The area from throat to sacrum is **madhya kuuTa** Vali's birth is from this place and Sugreeva's birth is from throat of their father turned mother. And what that is throated by Sugreeva is the activity of **aaGYaa cakra** and Seetha is found thereby... - after **raamayaNa paramaartham** by Dr. Ilapaavuluuri Panduranga Rao, a T.T.D publication.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुः सप्ततितमः सर्गः

Thus, this is the 74th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 74

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 75 Verses converted to UTF-8, Nov 09

Introduction

Rama arrives at the auspicious Pampa Lake according to the suggestion of Kabandha. On seeing that pious environ of that lake Rama has a breather and he expects some good to happen now. On further beholding the ladylike Pampa Lake, his thoughts move to Seetha, and he is again dispirited. However, on overcoming that short spell of his anguish, he proceeds with Lakshmana to the nearby of the lake.

[Verse Locator](#)

दिवम् तु तस्याम् यातायाम् शबर्याम् स्वेन तेजसा ।
लक्ष्मणेन सह भ्रात्रा चिन्तयामास राघवः ॥ ३-७५-१

1. **tasyaam** = of her; **shabaryaam** = of Shabari; **svena tejasaa** = by own, [divine] resplendence; **divam yaataayaam** = to heaven, while going; **raaghavaH bhraatraa lakSmaNena saha** = Raghava, brother, Lakshmana, along with; **cintayaamaasa** = started to cogitate.

While Shabari ascended to heaven with her own divine self-resplendence, Raghava who is with Lakshmana started to cogitate over the magnificence of Matanga disciples. [3-75-1]

[Verse Locator](#)

चिंतयित्वा तु धर्मात्मा प्रभावम् तम् महात्मनाम् ।
हित कारिणम् एक अग्रम् लक्ष्मणम् राघवो अब्रवीत् ॥ ३-७५-२

2. **dharmaatmaa** = noble-souled one; **raaghavaH** = Raghava; **mahaa aatmanaam** = of great-souled [disciples of Matanga]; **prabhaavam cintayitvaa** = efficacy, on thinking about; **hita kaariNam** = wellbeing, causer of [maintainer]; **eka agram** = single, minded one; **tam** = to him; **lakSmaNam** = to Lakshmana; **abraviit** = said.

That noble-souled Raghava on thinking about the efficacy of the disciples of Matanga, said to Lakshmana, who is the maintainer of Rama's well being, and who is thinking single-mindedly. [3-75-2]

Rama's thinking is that 'I happened to see a lady of unswerving loyalty to her teachers, by which adoration alone she is going to her desired worlds, and seeing such pious people will definitely yield good results from now on... hence some good shall betide us for we could have a glimpse of pious place and person **puNya sthala**, **puNya purusa**, **puNya aatma sandarshana...**' and Lakshmana thinking is 'this lady has served her teachers with such a devotion by which she is going to the heavens she desired, where placements in heavens will usually be determined by their relative merits... am I serving my brother, teacher, god, and the like... namely Rama, to have an iota of Shabari's merit... or, all the problems to Rama have chanced by my neglect of my duty...'

[Verse Locator](#)

दृष्टो मया आश्रमः सौम्य बहु आश्चर्यः कृत आत्मनाम् ।
विश्वस्त मृग शार्दूलो नाना विहग सेवितः ॥ ३-७५-३

3. **saumya** = oh, gentle Lakshmana; **kR^ita aatmanaam** = made, souls - of self-controlled sages; **bahu aashcaryaH** = highly, astounding; **vishvasta mR^iga shaarduulaH** = faithful [amicable,] deer, tigers having; **naanaa vihaga sevitaH** = by divers, birds, adored by; such a; **aashramaH** = hermitage; **maya dR^iSTaH** = by me, seen.

"I have seen a highly astounding hermitage of self-controlled sages, oh, gentle Lakshmana, in which the deer and tigers are at home, and which is adored by divers birds... [3-75-3]

[Verse Locator](#)

सप्तानाम् च समुद्राणाम् तेषाम् तीर्थेषु लक्ष्मण ।
उपस्पृष्टम् च विधिवत् पितरः च अपि तर्पिताः ॥ ३-७५-४

4. **lakSmaNa** = oh, Lakshmana; **teSaam saptaanaam samudraaNaam** = of those, seven of the, seas; **tiirtheSu** = [in this] holy lake [Pampa]; **upa spR^iSTam** = closely, touched - we took a holy bath in this lake]; **pitaraH ca api vidhivat tarpitaaH** = manes, also, even, dutifully [holier,] we have obliterated.

"Oh, Lakshmana, holy is our taking a bath in this holy Pampa Lake, for it is formed by the waters of seven seas, and even holier is our oblation of this holy waters to manes... [3-75-4]

[Verse Locator](#)

प्रणष्टम् अशुभम् यत् नः कल्याणम् समुपस्थितम् ।
तेन तु एतत् प्रहृष्टम् मे मनो लक्ष्मण संप्रति ॥ ३-७५-५
हृदये हि नर व्याघ्र शुभम् आविर्भविष्यति ।

5, 6a. **yat naH** = what [that was,] for us; **a shubham** = un, propitious; **pra NaSTam** = completely abated; **lakSmaNa** = oh, Lakshmana; **kalyaaNam** = propitiousness; **sam upa sthitam** = verily, in fore, staying [standing en face]; **tena** = thereby; **samprati** = presently; **etat** = this one [heart of mine]; **me manaH** = my, heart; **pra hR^iSTam** = highly, gladdening; **nara vyaaghra** = oh, man, the lion; **hR^idaye shubham aavirbhaviSyati hi** = in heart, auspiciousness [hope,] issues forth [hatches,] indeed.

"What that was unpropitious for us is completely abated by our holy bath and holy oblations, oh, Lakshmana, propitiousness is standing en face us, thereby presently this heart of mine is highly gladdening... oh, lion-like man, indeed, heart alone hatches hope... [3-75-5, 6a]

[Verse Locator](#)

तत् आगच्छ गमिष्यावः पंपाम् ताम् प्रिय दर्शनाम् ॥ ३-७५-६
ऋष्यमूको गिरिः यत्र न अति दूरे प्रकाशते ।
यस्मिन् वसति धर्मात्मा सुग्रीवो अंशुमतः सुतः ॥ ३-७५-७
नित्यम् वालि भयात् त्रस्तः चतुर्भिः सह वानरैः ।

6b, 7-8a. **tat** = thereby; **dharmaatmaa** = right minded one - Sugreeva; **amshumataH sutaH sugriivaH** = one who is having sunrays - sun's, son, Sugreeva; **nityam vaali bhayaat trastaH** = always, Vali, from fear of, who is frightened; **caturbhiH saha vaanaraiH** = with four, along with, vanara-s; **yasmin** = whereon; **vasati** = lives; such a mountain; **R^iSyamuukaH giriH** = Rishyamuka, mountain; **yatra na ati duure prakaashate** = where, not, very, far from, beaming forth; **taam** = to her; **priya darshanaam** = lovely, in its sight [spectacular]; **pampaam** = to Pampa Lake; **gamiSyaavaH** = we go; **aagacCha** = come on [Lakshmana.]

"Thereby, where Mt. Rishyamuka is beaming forth at its nearby, on which that right minded son of the Sun, Sugreeva, is living along with four other vanara-s, always frightened by the fear from Vali, we will go to her, to that spectacular Lake Pampa, come on, Lakshmana... [3-75-6b, 7, 8a]

[Verse Locator](#)

अहम् त्वरे च तम् द्रष्टुम् सुग्रीवम् वानरर्षभम् ॥ ३-७५-८

तत् अधीनम् हि मे कार्यम् सीतायाः परिमार्गणम् ।

8b, 9a. **vaanararSabham** = best one among vanara-s; **tam sugriivam draSTum** = him, Sugreeva, to see; **aham tvare ca** = I am, hasty, also; **me kaaryam** = my, work [enterprise]; namely; **siitaayaaH parimaargaNam** = Seetha's, searching; **tat adhiinam hi** = his, under the aegis of, isn't it.

"I am also hasty to see that best one among vanara-s, Sugreeva, for my enterprise called search for Seetha is under his aegis, isn't it... [3-75-8b, 9a]

[Verse Locator](#)

इति ब्रुवाणम् तम् वीरम् सौमित्रिः इदम् अब्रवीत् ॥ ३-७५-९

गच्छावः त्वरितम् तत्र मम अपि त्वरते मनः ।

9b, 10a. **iti bruvaaNam** = thus, speaking; **tam viiram** = to that, brave one [Rama]; **saumitriH idam abraviit** = Soumitri, said, this; **mama manaH api tvarate** = my, heart is, even, hastening; **tvaritam tatra gacChaavaH** = promptly, to there, let us go.

To that brave Rama who is speaking thus, Soumitri said this, " my heart too is hastening me, let us go there promptly..." [3-75-9b, 10a]

[Verse Locator](#)

आश्रमात् तु ततः तस्मात् निष्क्रम्य स विशाम् पतिः ॥ ३-७५-१०

आजगाम ततः पंपाम् लक्ष्मणेन सहप्रभुः ।

10b, 11a. **tataH** = then; **vishaam patiH** = people's, lord; **saH prabhuH** = he, that lord [of nature]; **tasmaat aashramaat niSkramya** = from that, hermitage, on exiting; **tataH** = from there; **lakSmaNena saha** = Lakshmana, along with; **pampaam aajagaama** = to Pampa, came nigh of.

Then that Lord of People and Lord of Nature on exiting from that hermitage, he then came nigh of Lake Pampa along with Lakshmana. [3-75-10b, 11a]

[Verse Locator](#)

समीक्षमाणः पुष्प आढ्यम् सर्वतो विपुल द्रुमम् ॥ ३-७५-११

कोयष्टिभिः च अर्जुनकैः शत पत्रैः च कीरकैः ।

एतैः च अन्यैः च बहुभिः नादितम् तत् वनम् महत् ॥ ३-७५-१२

स रामो विविधान् वृक्षान् सरांसि विविधानि च ।

पश्यन् काम अभिसंतप्तो जगाम परमम् हृदम् ॥ ३-७५-१३

11b, 12, 13. **saH** = he [such as he is]; **raamaH** = Rama; **tat mahat vanam** = that, great [rosy,] woodland; **sarvataH** = everywhere; **puSpa aaDhyam** = with flowers, thickset; **vipula drumam** = outsized, trees having; **vididhaan vR^ikSaana** = divers, trees; **samiikSamaaNaaH** = while scrutinising; **koyaSTibhiH ca** = with plover [birds,] and; **arjunakaiH** = with peacocks; **shatapatraiH ca** = waterfowls, also; **kiirakaiH** = with parrots; **etaiH ca anyaiH ca** = with these, also, with others, also [suchlike]; **bahubhiH naaditam** = in much ado, trilling; **vididhaani saraamsi ca** = different, lakes, also; **pashyan** = while seeing; **kaama abhisamtaptaH** = by Love-god, impassioned; **paramam hradam jagaama** = to best [lovely,] lake, went to.

Rama on scrutinising that rosy woodland in which everywhere there are outsized and diverse trees that are thickset with flowers, and different lakes loaded with the trilling birds like plovers, peacocks, waterfowls and suchlike, with which that woodland itself is trilling in much

ado, became impassioned as he is instantly rendered thus by Love-god, and thus that Rama went towards that lovely Lake Pampa. [3-75-11b, 12, 13]

Vividly: The pronoun **saH** is continuously repeated word denoting 'such as he is...' when used as opening word in first foot, as used in next verse, until the first verse of next canto. This expression, 'such as he is' is to take us back to the olden days when Seetha was found missing and to remind us about his problems from then on. So the above verse is to be said like this: 'Rama who is so far accustomed to see only blood, wraiths, revenants, and souls is fed up and - such as he is, - he has seen a picturesque lake with a backdrop of pristine nature, and with the background music of trilling birds and rustling waters, then his innate need for visualising Seetha sprang up and he rushed towards lovely Lake of Pampa presuming her to be Lady Seetha...' but we usually take liberty to cut off other words and retain 'he' for pain of retyping.

[Verse Locator](#)

स ताम् आसाद्य वै रामो दूरात् पानीय वाहिनीम् ।
मतंग सरसम् नाम हृदम् समवगाहत ॥ ३-७५-१४

14. **saH** = such as he is; **raamaH** = Rama; **paaniiya vaahiniim** = water, containing - plethoric lake; **taam** = her - Pampa Lake; **duuraat** = from a distance; **aasaadya** = on getting at [by sight]; **matanga sarasam** = Matanga, Lake; **naama hradam** = named, lake; **sam avagaahata** = entered into.

Rama spotted Pampa Lake from a distance which is plethoric with water, but entered into a lake called Matanga Lake on his way to Pampa... [3-75-14]

From here the real confusion about the arrangement of verses occurs, which is ascribed to the wrong copying of copyists. No two versions agree on the placement of verses and some from the next canto Kishkindha are also brought in here. With the result parsing of verses also goes wrong. Yet, this goes on.

[Verse Locator](#)

तत्र जग्मतुः अव्यग्रौ राघवौ हि समाहितौ ।
स तु शोक समाविष्टो रामो दशरथात्मजः ॥ ३-७५-१५

15. **tatra** = to there; **raaghavau** = both Raghava-s; **avyagrau** = dispassionately; **samaahitau** = composedly; **jagmatuH** = they went [though they came there]; **dasharathaاتمajaH** = Rama, Dasharatha's son; **saH raamaH tu** = he, that Rama, on his part; **shoka samaaviSTaH** = by anguish, he is ensorcelled.

Though both Raghava-s came there composedly and dispassionately, but Rama, the son of Dasharatha, is ensorcelled by anguish on seeing a ladylike lake Pampa. [3-75-15]

[Verse Locator](#)

विवेश नलिनीम् रम्याम् पंकजैः च समावृताम् ।
तिलकाशोकपुंनागबकुलोद्दालकाशिनीम् - यद्वा -
तिलक अशोक पुन्नाग बकुल उद्दाल काशिनीम् ॥ ३-७५-१६

16. **tilaka ashoka punnaaga** = Tilaka, Ashoka, Punnaga; **bakula uddaala** = Bakula, Uddala trees; **kaashiniim** = beaming forth [on banks]; **ramyaam naliniim** = beautiful, lake; **pankajaiH sam aa vR^itaam ca** = with lotuses, hemmed in, also; **vivesha** = entered - entered the area of Pampa lake.

Rama entered the area of that beautiful lake which is beaming forth with lotuses hemming in from inside, and trees like Tilaka, Ashoka, Punnaga, Bakula, Uddala, are hemming it from outside. [3-75-16]

[Verse Locator](#)

रम्य उपवन संबाधाम् पद्म संपीडित उदकाम् ।

स्फटिक उपम तोय आढ्याम् श्लक्ष्ण वालुक संतताम् ॥ ३-७५-१७

17. **ramya** = delightful; **upavana** = fringe lands; **sambaadhaam** = huddled with; **padma sampiiDita udakaam** = by lotuses, squeezed, water; **sphaTika upama toya aaDhyaam** = crystal, in simile [crystalline,] water, plethoric; **shlakSNa vaaluka samtataam** = softish, sand, all over.

That lake is huddled with delightful fringe lands and lotuses squeeze it from within, and its water is plethoric and crystalline, and its sand is softish all over. [3-75-17]

[Verse Locator](#)

मत्स्य कच्छप संबाधाम् तीरस्थ द्रुम शोभिताम् ।

सखीभिः इव संयुक्ताम् लताभिः अनुवेष्टिताम् ॥ ३-७५-१८

18. **matsya** = with fishes; **kacChapa** = tortoises; **sambaadhaam** = packed in; **tiirastha druma shobhitaam** = on the bank, trees, beautified with; **lataabhiH anuveSTitaam** = with climber plants, wraparound; **samyuktaam sakhiibhiH iva** = joined with [hugging,] ladylove, like.

That lake is beautified with packs of fishes and tortoises, and packs of trees on its banks, on which climber plants are wraparound like the ladyloves of those trees. [3-75-18]

[Verse Locator](#)

किंनरोगगन्धर्वयक्षराक्षससेविताम् -यद्वा - ।

किन्नर उरग गन्धर्व यक्ष राक्षस सेविताम् ।

नाना द्रुम लता आकीर्णाम् शीत वारि निधिम् शुभाम् ॥ ३-७५-१९

19. **kinnara uraga gandharva yakSa raakshasa** = by sylvan beings, reptilian beings, celestials, georgic beings, elfish being; **sevitaam** = adored by; **naanaa** = divers; **druma lataa aakiirNaam** = trees, tendrils, overcrowded with; **shiita vaari nidhim shubhaam** = coldish, water, trove, fair one.

And that is adored by the beings like sylvan, reptilian, celestial, georgic, and elfish beings, and it is overcrowded with trees and tendrils, and it is a trove for fairish and clodish water. [3-75-19]

[Verse Locator](#)

पद्म सौगन्धिकैः ताम्राम् शुक्लाम् कुमुद मण्डलैः ।

नीलाम् कुवलय उद् घाटैः बहु वर्णाम् कुथाम् इव ॥ ३-७५-२०

अरविन्द उत्पलवतीम् पद्म सौगन्धिक आयुताम् ।

पुष्पित आम्र वणोपेताम् बर्हिण उद् घुष्ट नादिताम् ॥ ३-७५-२१

20, 21. **padma sau gandhikaiH** = lotuses, rich, in fragrance; **taamraam shuklaam** = reddish, whitish; **kumuda maNDalaiH** = lotus, clusters; **niilaam kuvalaya** = blackish, lotuses; **ud ghaaTaiH** = heaps of; **bahu varNaam** = divers, in colours; **kuthaam iva** = a cloth painted or twilled with variegated colours, used to decorate an elephant, picturesquely painted canvas; **aravinda utpalavatiim** = pinkish, lotuses having; **padma saugandhika aayutaam** = whitish lotuses, reddish lotuses, full with; **puSpita aamra vana upetaam** = flowered, mango, orchards, surrounded by; **barhiNa** = peacocks; **ud ghuSTa naaditaam** = up [highly,] screaming, sounded [much] by.

The lotuses of the lake are rich in their fragrance, and with the heaps of clusters of reddish, whitish, and blackish lotuses, and with such pinkish, whitish, and reddish lotuses the sheet of water is like a picturesquely painted canvas and it is surrounded by the orchards of flowered mango trees and sounded much by the screams of peacocks. [3-75-20, 21]

Two words used in the verses here **udghaaTa** a heap of things, which now became 'a public speech or lecture' and the other **kuthaa** detailed as above are said to be rare Sanskrit words in the book: 'Apart from **kutha** the verse quoted above contains one more word which unlike **kutha** is not noticed by Monier Williams in the sense in which it is used in Ramayana. This word is **udghaaTa**. It means a heap **samuuha**. This meaning of the word is very rare...' according to the book - Ramayana - A Linguistic Study, by Pt. Satya Vrata.

[Verse Locator](#)

स ताम् दृष्ट्वा ततः पंपाम् रामः सौमित्रिणा सह ।
विललाप च तेजस्वी कामात् दशरथात्मजः ॥ ३-७५-२२

22. **tataH taam pampaam dR^iSTvaa** = then, at her, at Pampa, on seeing; **saH raamaH saha saumitriNaa** = he, that Rama, with, Soumitri; **tejasvii dasharatha aatmajaH** = self-refulgent, Dasharatha's son; **vilalaapa ca kaamaat** = whimpered over, also, owing to passion [passionate recollection of Seetha.]

Then Rama along with Lakshmana on seeing at that Pampa Lake, that self-refulgent son of Dasharatha whimpered over, owing to his passionate recollection of Seetha. [3-75-22]

[Verse Locator](#)

तिलकैः बीज पूरैः च वटैः शुक्ल द्रुमैः तथा ।
पुष्पितैः करवीरैः च पुन्नागैः च सु पुष्पितैः ॥ ३-७५-२३
मालती कुंद गुल्मैः च भण्डीरैः निचुलैः तथा ।
अशोकैः सप्त पर्णैः च केतकैः अतिमुक्तकैः ॥ ३-७५-२४
अन्यैः च विविधैः वृक्षैः प्रमदा इव उपशोभिताम् ।

23, 24. **tilakaiH** = with Tilaka trees; **biija puuraiH** = seeds full of [trees of citron fruit with many juicy seeds, Anaar, Daanimma]; **ca** = also; **vaTaiH** = banyan trees; **shukla drumaiH** = white, trees; **tathaa** = likewise; **puSpitaiH** = flowered; **karaviiraiH ca punnaagaiH ca** = red oleanders, also, Punnaaga [Rottelara tinctoria]; **su puSpitaiH** = well flowered; **maalatii** = Maalati [Jasminum grandiflorum]; **kunda** = Kunda [Jasminum multiflorum]; **gulmaiH ca** = with shrubs, also; **bhaNDiiraiH** = Madder [Rubia tinctorum] trees; **niculaiH** = Nicula [Eugenia acutangula]; **tathaa** = likewise; **ashokaiH** = Ashoka; **sapta parNaiH** = seven, leaved banana plants; **ca** = also; **ketakaiH** = Ketaki [Mogra, Mogili, Pandanus odora tissimus]; **atimuktakaiH** = Atimukta, Maadhavii Lata Gaertnera racemosa; **anyaiH ca vividhaiH vR^ikSaiH** = with other, also, divers, trees; **pramadaa iva upa shobhitaam** = pulchritudinous lady, like, shone forth, with such trees that lake is wraparound.]

That Pampa Lake is wraparound with the trees of Tilaka, Citron-fruits, Banyan, White-trees, likewise flowered are flowery trees like Red oleanders, Punnaaga, shrubs of Maalati and Kunda, likewise flowered are the trees of Madder, Nicula, Ashoka, and Seven-leaved banana plants, and plants of Mogra and climbers of Maadhavii Lata are also flowered, and with them she that Ladylike Pampa shone forth like a pulchritudinous lady. [3-75-23, 24]

From now until the end of first chapter of Kishkindha with a hundred couplets, we will be entering into the beauty of the nature. Poetics require romantic exaltation of nature, as usual, **varNana aatmakam kavivam**. Rama as Mr. Green extols it with his own tongue. The commentators are very much enthused by this verbal picturing of Valmiki and they have rendered more complex and beautiful compounds for the same verses. Why commentators, Mahaakavi Kalidas is tempted to rewrite Ramayana, but he refrained to do so, because he cannot possibly tell Ramayana in such a simple language of Valmiki. Hence, Kalidas gave it up and embarked on to write another master piece **Raghu Vamsham**, tradition says so. Let us touch Dharmaakuutam, which has many such complexly constructed compounds in Ch. 1 of Kishkindha, and one is brought here for this lady called Lake Pampa, for the reading pleasure our readers.

tadanataram ramaNiiyagandhaphalikaakalikaam nikaayanikaamaabhiraamam tribhuvanavijayodyata
kusumasharaasanaTa~Nkaarasa~NkaavahamadakalakaNThanikvaaNam
adabhramadhusambhramdbhramarajha~Nkaaraa
la~Nkr^itamanjulama~njariipunjapi~njaritadi~NmaNDalavikasitakusumasamudayavilaasahaasamanoharaabhir
lalanaabhi iva lataabhiH

अस्याः तीरे तु पूर्व उक्तः पर्वतो धातु मण्डितः ॥ ३-७५-२५

ऋश्यमूक इति ख्यातः चित्र पुष्पित पादपः ।

25b-26a. puurva uktaH = afore, said; dhaatu maNDitaH parvataH = with [colourful] ores, abounding, mountain; citra puSpita paadapaH = with amazingly, flowered, trees; R^ishyamuuka iti khyaataH = Rishyamuka, thus, renowned; asyaaH tiire tu [aasiit] = on its, bank, but [is there.]

The aforesaid mountain renowned as Rishyamuka which is abounding with colourful ores and amazingly flowered trees is there on the bank of Pampa Lake. [3-75-25b, 26a]

हरेः ऋक्षरजो नाम्नः पुत्रः तस्य महात्मनः ॥ ३-७५-२६

अध्यास्ते तु महावीर्यः सुग्रीव इति विश्रुतः ।

26b, 27b. R^ikSarajaH naamnaH = Risharaja, named; mahaatmanaH = great souled one; tasya hareH putraH = of that, monkey's, son; mahaaviiryaH = highly valiant; sugriiva iti vishrutaH = Sugreeva, thus, renowned; adhyaaste tu [tam] = presides over [that mountain.]

A noble soul by his name Risharaja was there and that monkey's son is the highly valiant Sugreeva, thus he is renowned, and he presides over that mountain. [3-75-26b, 27b]

सुग्रीवम् अभिगच्छ त्वम् वानरेन्द्रम् नरर्षभ ॥ ३-७५-२७

इति उवाच पुनः वाक्यम् लक्ष्मणम् सत्य विक्रमम् ।

कथम् मया विना सीताम् शक्यम् लक्ष्मण जीवितुम् ॥ ३-७५-२८

27b, 28. nararSabha = best one among men - Rama; tvam = you; vaanarendram = vanara-s', chief; sugriivam = to Sugreeva; abhigacCha = make a headway; punaH satya vikramam lakSmaNam = again [further,] to truth, valiant, to Lakshmana; vaakyam iti uvaaca = sentence, this way, said; lakshmaNa = oh, Lakshmana; maya = by me; siitaam vinaa = Seetha, without; jiivitum = to live; katham = how; shakyam = possible.

That best one among men Rama, said this way, "oh, Lakshmana, you make a headway for that chief of monkeys, Sugreeva..." and further said this to Lakshmana whose valiance is truthfulness alone, "how can I possibly live without Seetha..." [3-75-27b, 28]

There is a filler foot in the above verses raajya bhraSTen diinena tasyaam aaskta cetasa 'lorn of my kingdom, lorn is my heart to her, and a lorn one I am... how can then I possibly live...' In view of mishmashed editing of verses even the critical edition has no perfect order of verses, leave alone ancient copies.

इति एवम् उक्त्वा मदन अभिपीडितः

स लक्ष्मणम् वाक्यम् अनन्य चेतनः ।

विवेश पंपाम् नलिनी मनो रमाम्

तम् उत्तमम् शोकम् उदीरयाणः ॥ ३-७५-२९

29. madana abhipiiDitaH = by Love-god, laying a stymie; saH = such as he is Rama; an anya cetanaH = not, otherwise, hearted - one who is thinking on Seetha alone - Rama; lakshmaNam = to Lakshmana; iti evam vaakyam uktvaa = thus, that way, sentence, on saying; shokam udiirayaaNaH = anguish, vocalising; manaH ramaam = which is a - heart,

delighting one; **uttamam nalinii** = to superb, lotus lake; **tam papaam vivesha** = to her, into Pampa [area,] entered [neared.]

Such as he is whose thinking is applying itself to Seetha alone, and who is vocalising his anguish for her, to whom aa stymie is laid by the Love-god just at the appearance that lake, that Rama on saying that sentence in that way to Lakshmana neared that superb and heart delighting lotus Lake Pampa. [3-75-29]

[Verse Locator](#)

क्रमेण गत्वा प्रविलोकयन् वनम्
ददर्श पंपाम् शुभ दर्श काननाम् ।
अनेक नाना विध पक्षि संकुलाम्
विवेश रामः सह लक्ष्मणेन ॥ ३-७५-३०

30. **raamaH saha lakshmaNena** = Rama, with, Lakshmana; **krameNa gatvaa** = step by step, on going; **vanam** = forest; **pra vi lokayan** = intently, ardently, on seeing; **shubha darsha kaananaam** = picturesque, visuals, of forestry; **an eka** = not, one naanaa vidha = numerous, divers; **pakSi** = with birds; **sankulaam** = hurly-burly; **vivesha** = entered [the area of]; **dadarsha pampaam** = has seen, Pampa.

On going step by step, and on going on seeing ardently and intently at that forest which has picturesque visuals of forestry, and which is with hurly-burly birds, not one, but numerous and divers are they, and then Rama along with Lakshmana on entering the area of that lake, has seen that Lake Pampa. [3-75-30]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंचः सप्ततितमः सर्गः

Thus, this is the 75th, and conclusive chapter of Aranya Kanda of Valmiki Ramayana,

om shaantiH shaantiH shaantiH
Om, Let Triple-Peace betide, one and all...

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 75

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				

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Book Four - kishkindha KkANDa

Caveat 1: In this UTF version of kishkindha kANDa proofreading is **not yet done** properly; uploaded to examine the experimental transposal of fonts to UTF-8 encoding.

Caveat 2: Some paragraphs in **pratipadArtha** and **tAtparya** sections will appear in **RED** colour, which has **NO** special meaning, but color tags have overspread them while transposing to UTF fonts.

These will be corrected soon. Please bear with us...

sargas are being posted with verses in UTF as and when completed

1 : Sri Rama at Pampa Lake lamenting for Seetha	sarga / chapter
2 : The fearless Hanuma	sarga / chapter
3 : Hanuma meets Sri Rama	sarga / chapter
4 : Lakshmana's narration to Hanuma	sarga / chapter
5 : Oath of friendship	sarga / chapter
6 : Sugreeva's narration of the abduction	sarga / chapter
7 : Friendly discourse	sarga / chapter
8 : The tale of enmity between Vali and Sugreeva	sarga / chapter
9 : The strength of Vali	sarga / chapter
10 : Banishment of Sugreeva by Vali	sarga / chapter
11 : The incident of Dundubhi	sarga / chapter
12 : The initial challenge	sarga / chapter
13 : Saptajana hermitage	sarga / chapter
14 : The second challenge	sarga / chapter
15 : Tara's advice	sarga / chapter
16 : Sugreeva's second fight and Vali's falling down	sarga / chapter
17 : Vali's questioning Rama's propriety	sarga / chapter
18 : Rama's elucidation of dharma to vali	sarga / chapter
19 : Tara's arrival at Vali in battlefield	sarga / chapter
20 : Tara's lamentation for Vali's death	sarga / chapter
21 : Hanuma consoles Tara	sarga / chapter
22 : Vali's death-time advises	sarga / chapter
23 : Tara's lament for death of Vali	

	sarga / chapter
24 : Tara Sugreeva's resolve to die with Vali	sarga / chapter
25 : Vali's funeral ritual	sarga / chapter
26 : Sugreeva's coronation	sarga / chapter
27 : Rama at Mt. Prasavana	sarga / chapter
28 : Eulogy on Rainy Season	sarga / chapter
29 : Hanuma's advise to Sugreeva	sarga / chapter
30 : Autumn [Sharad R^itu] eulogised	sarga / chapter
31 : Lakshmana's fury	sarga / chapter
32 : Hanuma's advise to Sugreeva	sarga / chapter
33 : Lakshmana's fury, Tara's pacifying	sarga / chapter
34 : Lakshmana upbraids Sugreeva	sarga / chapter
35 : Tara appeases Lakshmana	sarga / chapter
36 : Sugreeva's apology pacifies Lakshmana	sarga / chapter
37 : Monkey chiefs go round the earth	sarga / chapter
38 : Sugreeva approaches Rama	sarga / chapter
39 : Rama mildly admonishes Sugreeva	sarga / chapter
40 : Sugreeva orders Eastside search	sarga / chapter
41 : Sugreeva sends Vanara-s to Southward	sarga / chapter
42 : Sugreeva sends troops to west side	sarga / chapter
43 : Sugreeva sends troops to north	sarga / chapter
44 : Rama gives ring to Hanuma	sarga / chapter
45 : The war cries of monkey soldiers	sarga / chapter
46 : Sugreeva's knowledge of physical world	sarga / chapter
47 : Search for Seetha failed in east, north, and west	sarga / chapter
48 : Hanuma's search for Seetha	sarga / chapter
49 : Angada encourages all of the monkeys	sarga / chapter
50 : Search of Vanaras in Riksha cavity,	sarga / chapter
51 : The legend of Black Cave	sarga / chapter
52 : Vanaras deliverance from black hole	sarga / chapter
53 : Angada proposes fast unto death	sarga / chapter
54 : Hanuma advises Angada	sarga / chapter
55 : Monkeys decide to fast unto death	sarga / chapter
56 : Sampaaati hears of Jataayu's death	sarga / chapter
57: Angada informs their plight to Sampaaati	sarga / chapter
58 : Sampaaati informs Angada about Seetha	sarga / chapter

59 : Sampaaati details Angada about Seetha	sarga / chapter
60 : Sampaaati narrates his legend	sarga / chapter
61 : Sampaaati's legend [contd.]	sarga / chapter
62 : Sampaaati's legend [contd.]	sarga / chapter
63 : Sampaaati gets new wings and flew away	sarga / chapter
64 : Monkeys arrive at seashore	sarga / chapter
65 : Monkeys fear to jump the ocean	sarga / chapter
66 : Legend of Hanuma's birth	sarga / chapter
67 : Hanuma asserts his capabilities to leap the ocean	sarga / chapter

Here concludes the fourth book Kishkindha Kanda, The Empire of Holy Monkeys, in
Valmiki Ramayana.

[Back to main Index](#)



Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 1 Verses converted to UTF-8, Nov 09

Introduction

Rama in his pursuit to regain Seetha reaches Pampa Lake along with Lakshmana. Rama visualises Pampa Lake as a heavenly abode and narrates to Lakshmana the suffering he is undergoing due to the departure of Seetha, i.e., the departure of innate soul from the Supreme. Seetha is the alter ego of Rama, either in heaven or on earth. In heavens she is Goddess Lakshmi and she incarnates herself as Seetha on earth. In the first chapter of Kishkindha Kanda the elaborate description of Pampa Lake and its surroundings is to be taken as a two-fold narration, one pertaining to Divinity, the other to Rama, the human. The area of Pampa Lake metaphors with heavens, and its trees and birds with divine souls, and who incidentally are teachers too. The fragrant breeze metaphors with god's gift, flowers as pure knowers and knowledge, and the tranquil water as clear heart and so on. Rama as hero of the epic is in search of Seetha. Rama as god incarnate is also in search of true devotees who are entrapped in the bodies of living beings. The true devotees are the trees, birds, flowers, waters and other naturals except the humans who cherish the earthly comforts. Thus Rama's sorrowing over Seetha and Bharata is in similitude with the god's sorrowing for the true devotees, who needs salvation from the birth and death cycle. Hence the god incarnate Rama is in search of true devotee like Seetha, who is now in a distant place and needs some education about her release from the embodiment in Lanka. Later Rama finds Hanuma, the teacher, who will be deputed, to Seetha to enlighten her about her release. In the last two chapters of Aranya Kanda there will be some 61 verses detailing about Pampa Lake and Rama's love for Seetha. But in Gorakhpur and Eastern recessions there are 130 verses in this first canto of Kishkindha and some 20 verses in the fag end chapter of Aranya canto. In these many verses Rama expresses his deep-rooted emotion for Seetha, which the ancient commentators have interpreted to be the God's deep-seated love and anguish for the created souls. The comparison is, Rama to Vishnu, Seetha to the created soul, now captivated in the embodiment called Lanka, and Lakshmana as the true devout. God needs a messenger or a Messiah or as per Hindu tradition the Guru, the teacher. That is what Hanuma. Rama as a god incarnate is actually in search of a true teacher, for which the surroundings of Pampa Lake are exemplified as good surroundings for finding such a true teacher. As far as possible, the commentaries of ancients are given in comment section of those verses. At the fag end of this chapter, the mighty monkey hero Sugreeva, moving on the Rishyamuka Mountain sees Rama and Lakshmana entering into his territory, flees into deep forests, fearing them to be enemies.

[Verse Locator](#)

स ताम् पुष्करिणीम् गत्वा पद्म उत्पल झषाकुलाम् ।

रामः सौमित्रि सहितो विललाप अकुलेन्द्रियः ॥ ४-१-१

1. 1. saH = such as he is, [viz. he who took birth in Ayodhya, relegated from kingdom, exiled to forests, lost his wife, and who is searching for her in wilderness, such Rama]; taam puShkariNiim gatvaa = that, lotus lake [Pampa,] arriving at; padma utpala jhaSha aakulaam = lotuses, Costuses, fishes, full with; raamaH saumitri sahitaH = Rama, Sumitra's son,

[Lakshmana,] along with, vilalaapa = lamented; akulendriyaH = disturbed, senses [emotions disturbed.]

Rama, on arriving at that Lake of Lotuses called Pampa along with Lakshmana, which is full with lotuses, costuses, and fishes, lamented as his emotions are disturbed, on seeing the beauty of the Lake comparable with Seetha's face. [4-1-1]

In this very first verse itself the auspicious nature of the land of Kishkindha is implanted. Rama as hero of this epic identifies his heroine Seetha's face with the tranquil sheet of lake's water, her eyes with the lotuses, and her quick glances with the quick swims of the fishes in the lake. Rama as god incarnate observes the tranquil sheet of water as the quiescence of his creation. The red lotuses are meditatively standing, as the devotees ready to be taken away to the feet of their god. The swimming fishes are seen as the souls captivated in human bodies, rushing hither and thither for salvation, which is hindered by the banks of life [here the banks of the lake.] Thus on certain occasions we chance to meet with the different points of view of Rama, one as hero and the other as god incarnate, derived from the metaphors or similes by the ancient commentators.

[Verse Locator](#)

तत्र दृष्ट्वैवा ताम् हर्षात् इन्द्रियाणि चकम्पिरे ।
स कामवशम् आपन्नः सौमित्रिम् इदम् अब्रवीत् ॥ ४-१-२

2. tatra dR^iShTva eva taam = there, on seeing, at it [that lake]; harShaata indriyaaNi chakampire = by gladness, senses, quivered; saH kaamavasham aapannaH = he, by passion, overcame, engrossed; saumitrim idam abraviit = to Lakshmana, this way, spoke.

There, on seeing that Lake of Lotuses, thrilled are his senses with gladness, and he engrossed and overcame by passion spoke this way to Lakshmana. [4-1-2]

[Verse Locator](#)

सौमित्रे शोभते पम्पा वैदूर्य विमल उदका ।
फुल्ल पद्म उत्पलवती शोभिता विविधैः द्रुमैः ॥ ४-१-३

3. Soumitri! vaiduurya vimala udakaa = cat's-eye-gem [lapis lazuli] like, clear, with water; phulla padma utpala vatii = she who has bloomed lotuses [Lythrum fruticosum,] costuses [Saussurea hypoleuca]; vividhaiH drumaiH shobhitaa = with many, trees, beaming forth; shobhate pampaa = magnificent is, Pampa Lake.

"Oh! Soumitri, magnificent is Pampa Lake with its cat's-eye-gem like waters, and she with her fully bloomed lotuses and costuses is beaming forth, along with many trees around her. [3-1-3]

The clear water is devout-soul and the bloomed lotuses are the tranquil faces of the devotees. The water is like cat's eye gem. Cat's eye or Lapis Lazuli is ' a beautiful stone consisting of calcite and other minerals coloured ultramarine...' and a precious stone of Sri Lanka and the Malabar Coast...' thus say Chambers and Oxford dictionaries, and it is Indian, that too South Indian specific. It is one of the nine gems, in nava-ratna combination.

Secondly the usage of vaiduurya vimala udaka is an often-repeated expression, which may not be construed only that the waters are like cats-eye or Lapis Lazule, the precious gem in nava ratna/ nine-gem combination. In fine composition it is smaraNa alankaara , a metaphorical memorabilia. If it were said that the water is like vaiduurya or cat's-eye or Lapis, it reminds us of all other eight gems including a diamond. As such the waters are crystalline and pellucid in their look like priceless gems, for water is the invaluable gem-like gift of nature and flowing waters are the priceless possessions for livelihood as well.

[Verse Locator](#)

सौमित्रे पश्य पम्पायाः काननम् शुभ दर्शनम् ।
यत्र राजन्ति शैला वा द्रुमाः स शिखरा इव ॥ ४-१-४

4. Soumitri! pasya pampaayaaH kaananam = see, Pampa's, forest; shubha darshanam = auspicious one, in appearance; yatra raajanti shailaa = where, lustre, mountains; vaa = or; drumaa = trees; sa shikharaa = with peaks; iva = like.

"Oh! Soumitri, see the forest of Pampa, the auspicious one in its appearance... where the mountains or trees lustre with their mountainous peaks... [4-1-4]

The mountainous trees are teachers, and their mountainous branches are the taught, that depend on their teachers, and both of them depending upon the Pampa Lake, the divine tranquil water... and everything depends on waters, as per Vedic saying: **aapovaa idagam sarvam...** waters are everything...

[Verse Locator](#)

माम् तु शोकाभि सन्तप्तम् आधयः पीडयन्ति वै ॥
भरतस्य च दुःखेन वैदेह्या हरणेन च ॥ ४-१-५

5. **bharatasya duHkhena** = of Bharata, by anguish of; **vaidehyaa haraNena cha** = Vaidehi's [Seetha's,] abduction, also; **shoka abhisantaptam** = by anguish, well seethed; **maam tu** = me, but; **aaadhayaH** = sensibilities distress'; **piiDayanti vai** = distressing, indeed.

"But I, who am well seethed by the anguish of Bharata, and even by the abduction of Seetha, am indeed distressed by my sensibilities and their distresses... [4-1-5]

In some other version like Eastern version the word Maadhava i.e., Love God Manmadha used for **aaadhayaH** because the **alankaara** or the aesthetics demand the description of vasantha requires Manmadha. Then the compound is read as **santaptam maadhavaH piidayanniva** comes there, meaning that 'the Vasanta, the spring season, or the personified Manmadha, the Love God, is distressing me, besides the problems of anguished Bharata and abduction of Seetha.' It is said that Rama remembers Bharata too, along with Seetha at this juncture, because as a god incarnate He remembers the sufferance of these innate souls dedicated to Him. Bharata is another **kainkarya** /dedicatee of Rama, the divine, like Lakshmana.

[Verse Locator](#)

शोकार्तस्य अपि मे पम्पा शोभते चित्र कानना ।
व्यवकीर्णा बहु विधैः पुष्पैः शीतोदका शिवा ॥ ४-१-६

6. **chitra kaananaa** = with delightful, forests; **bahu vidhaiH puSpaiH vyavakiirNaa** = many, diverse, flowers, overspreading; **shiita udakaa** = cool, waters; **shoka aatrasya api** = by anguish, disquieted, even though; me to me; **shivaa pampa** = auspicious, Pampa Lake; **shobhate** = shining forth [appearing pleasantly.]

"This auspicious Pampa is pleasant to me with its delightful forests overspread with many diverse flowers, cool waters, though I am disquieted... [4-1-6]

In grief everything is disquieting, **duHkhite manasi sarvam asahyam...** but these pleasant floral environment of Pampa is admirable to Rama, because nature is divine.

[Verse Locator](#)

नलिनैः अपि संछन्ना हि अत्यर्थ शुभ दर्शना ।
सर्प व्याल अनुचरिता मृग द्विज समाकुला ॥ ४-१-७

7. **nalinaH api samChannaa** = by lotuses, even, enwreathed; **atyartha shubha darshanaa** = remarkably, sacred, its aspect; **sarpa vyaala anucharitaa** = snakes, elephants, rambling; **mR^iga dvija samaakulaa** = deer, birds, bustling with.

"Even enwreathed with lotuses this is remarkably sacred in its aspect... rambling snakes and elephants and restless are the deer and birds flocks, as well... [4-1-7]

Even though serpents etc., are there, the lake with its lotuses is pleasant. This suggests that if a wise-one contains a vice, he is not deplorable... **teSaam tejo visheSeNa pratyavaayo na vidyate...** smriti scriptures.

[Verse Locator](#)

अधिकम् प्रविभाति एतत् नील पीतम् तु शाद्वलम् ।
द्रुमाणाम् विविधैः पुष्पैः परिस्तोमैः इव अर्पितम् ॥ ४-१-८

8. **adhikam pra vibhaati** = much, very, shining; **etat niila piitam tu** = all this, bluish, yellowish, also; **shaadvalam** = grassland; **drumaaNaam vividhaiH puSpaiH** = of trees, variety of, with flowers; **paristomaiH iva arpitam** = blanket, like, covering.

"All this is shining very much with bluish, yellowish grassland with a variety of trees... and with flowers covering it like flowery bed-sheet with variegated colours... [4-1-8]

The green pasturelands have become colourful pastures with variegated flower-fall, means that the a mortal soul on receiving many a teaching from many teachers, where the teachers are trees and flowers are teachings, that mortal is becoming immortal, and becomes an abode to the Supreme soul.

[Verse Locator](#)

पुष्प भार समृद्धानि शिखराणि समन्ततः ।
लताभिः पुष्पित अग्राभिः उपगूढानि सर्वतः ॥ ४-१-९

9. **puSpa bhaara samR^iddhaani** = flower's, onus, on the rise; **shikharaaNi samantataH** = peaks [of trees,] everywhere; **lataabhiH puSpita agraabhiH** = by climbers, flowered, apices; **upa guuDhaani sarvataH** = well, embracing, wholly.

"Everywhere the treetops are fully flowered and the onus of those flowers is on the rise, though they are wholly embraced by climbers and their apices. [4-1-9]

A householder, though embraced by many flowery desires, will stand out, with his own flowers of wisdom, should he be true devotee.

[Verse Locator](#)

सुख अनिलोऽयम् सौमित्रे कालः प्रचुर मन्मथः ।
गन्धवान् सुरभिर् मासो जात पुष्प फल द्रुमः ॥ ४-१-१०

10. **sukha anilaH ayam saumitre** = pleasing, breeze, this one, Soumitri; **kaalaH prachura manmadhaH** = in this time of [season,] prevails, Manmadha, the Love God; **gandhavaan** = prideful [is this month]; **surabhiH** = fragrance; **maasaH** = this month; **jaata pushpa phala drumah** = born [anew,] flowers, fruits, trees.

"Pleasing is this breeze, oh! Soumitri, and Manmadha, the Love God, prevails at this time, and prideful is this month with its fragrance, flowers, fruits and trees... all anew... [4-1-10]

The appreciation of nature is said to be of divine nature, for the Divine creates the nature that itself is of Divine nature. The high crowned trees are the sessile teachers and the flowers and birds are mobile students, who always surround the teachers. Rama in search of some good teacher to convey his message to the captive Seetha finds some other great teachers of nature, but whom he cannot utilise for his purpose because they are sessile. He however praises them while remembering Seetha. The touch of Cupid is for the Rama, the Hero, and the touch of anguish in search of a good teacher is for the god incarnate.

[Verse Locator](#)

पश्य रूपाणि सौमित्रे वनानाम् पुष्प शालिनाम् ।
सृजताम् पुष्प वर्षाणि वर्षम् तोयमुचाम् इव ॥ ४-१-११

11. **pashya ruupaaNi** = see, the figuration; Soumitri; **vanaanaam puShpa shaalinaam** = of the forests, flowers, enriched ones; **sR^ijataam puShpa varShaaNi** = outpouring, flower, rains; **varSam toya muchaam iva** = rain, from watery, rain-clouds, like.

"See this figuration of these forests enriched with these flowers, Soumitri! Outpouring is the flower rain, like the rain from rain-clouds... [4-1-11]

प्रस्तरेषु च रम्येषु विविधाः कानन द्रुमाः ।
वायु वेग प्रचलिताः पुष्पैः अवकिरन्ति गाम् ॥ ४-१-१२

12. **prastareShu cha ramyeShu** = on slopes [of mountains,] also, appeasing ones; **vividhaaH kaanana drumaaH** = many a, forest, trees; **vaayu vega pra chalitaaH** = by air's, speed, well, swung; **puShpaiH avakiranti gaam** = flowers, showering, onto ground.

"Also on those appeasing terraces of mountains there are many forest trees... speed of winds are swinging them to shower flowers onto ground... [4-1-12]

पतितैः पतमानैः च पादपस्थैः च मारुतः ।
कुसुमैः पश्य सौमित्रे क्रीडतीव समन्ततः ॥ ४-१-१३

13. **patitaiH** = fallen; **patamaanaiH** = about to fall; **paadapasthaiH cha** = still on the trees, also; **kusumaiH** = with flowers; **pasya Soumitre** = see, Soumitri; **maarutaH** = wind; **kriiDati iva samantataH** = is playing, as though, everywhere.

"These are the flowers already fallen, about to fall, or still on the trees, but everywhere the air is playing with these flowers, see that Lakshmana... [4-1-13]

The word **patitaH** also synonyms with morally fallen. The three states of flowers viz., fallen, about to fall and yet to fall are not just for flowers but also for those who are in the same state morally. With all of them the god plays in his **kriida, liila** . Presently god's own attribute, namely the Air is playing with them, since air is the **suutra** , string, the thread of whole creation.

विक्षिप्न् विविधाः शाखा नगानाम् कुसुमोत्कटाः ।
मारुतः चलित स्थानैः षट्पदैः अनुगीयते ॥ ४-१-१४

14. **nagaanaam kusumoutkaTaaH** = of trees, flowers, full of; **vividhaiH shaakhaa** = numerous, branches; **maarutaH** = wind; **vikshipan** = when rapidly moved; **chalithaH sthaanaiH** = moved, places [displaced]; **SaT padaiH anugiiyate** = by honeybees [six-footed bees,] in accompaniment, singing.

"The honeybees are displaced when the wind rapidly moved numerous branches of trees with full of flowers, and though displaced those bees are singing as though in accompaniment to the singing breeze... [4-1-14]

The singing of honeybees or of the air amounts to the chanting of Sama Veda hymns at the sight of Absolute, i.e., Rama who now appeared in this environ.

मत्त कोकिल सन्नादैः नर्तयन् इव पादपान् ।
शैल कन्दर निष्क्रान्तः प्रगीत इव च अनिलः ॥ ४-१-१५

15. **shaila kandara nishkraantaH** = from mountain, caves, emerging out; **anila** = breeze; **matta kokila sannaadaiH** = by lusty, black cuckoos, high callings of; **paadapaan nartayan iva** = trees, make them to dance, as though; **pragiita iva cha** = singing, as though [itself singing,] also, the breeze is.

"Breeze coming out from those mountain caves along with the high callings of lusty black cuckoos are making the trees to dance, and the air itself is as though singing as an accompaniment to that dancing... [4-1-15]

The kokila is not exactly a cuckoo, for cuckoo gives out a two note call whereas the kokila gives out a single lengthy call with up and down of its tone, and also replies its imitative cooing of the humans. However it belongs to the same species of cuckoo. Here the 'air itself is singing' has the similitude with singing of Sama Veda hymns, which here is coming out of mountain caves, where the caves themselves are the abode of the hermits and sages, who sing Sama hymns. Later in the canto the monkey heroes also dwell in caves, and are equated with the pre-eminent teaches who always sing in the praise of God, which will be as good as singing the Vedic Hymns. Now the air emerging from the caverns of yonder firmaments is singing Sama Veda applauding Rama, the Divine.

[Verse Locator](#)

तेन विक्षिपता अत्यर्थम् पवनेन समन्ततः ।
अमी संसक्त शाखाग्रा ग्रथिता इव पादपाः ॥ ४-१-१६

16. tena vi kshipataa atyartham = by him [air,] well moved, very much; pavanena samantataH = by air, all over; amii samsakta shaaka agra = these, mingling, branch, spires; gradhitaa iva paadapaaH = entwined, like, trees.

"Entwined are the spires of trees when muchly moved by the air, thus the trees themselves seem to be entwined one with the other... [4-1-16]

Entwined are the devotees in the devotion of their common Supreme.

[Verse Locator](#)

स एव सुख संस्पर्शो वाति चन्दन शीतलः ।
गन्धम् अभ्यवहन् पुण्यम् श्रम अपनयो अनिलः ॥ ४-१-१७

17. sa eva sukha samsparshaH = he [the breeze] thus, happy, for touch; vaati chandana shiitala = breezing, sandalwood like, coolant; gandham abhyavahan = fragrance, carrying; puNyam = merited; shrama apanayanaH anilaH = fatigue, removing, breeze.

"He, this breeze is thus a happy one for touch, carrying a coolant and the fragrance like that of the sandalwood, and this breezing is a merited one and a fatigue remover... [4-1-17]

The fragrance gandha always synonyms with puNya merit. A flower emits fragrance without anybody's request and it is its merit. The flowers of grass are forbidden for worship, for they have no scent. And God is said to be sarva gandhaH sarva rasaH 'He is all the fragrance, He is all the essence...' The appealing sounds of the birds are taken as the recitation of Sama Veda, the top of the trees is parama pada, the heavens, and the flowers are the knowledge-full seers, and the birds are the innate souls captivated in living beings. The flower is an essential item in the worship of any religion and in Maha Naarayana Upanishad we are told it to be carrier of moral merit unto god, like its fragrance that can be felt at a distance without any visible medium. According to; Maha Narayanopanishad Section Eleven, Hymn 1: yathaa vR^ikShasya sampuShpitasya duuraat gandhovaatievam karmaNo duuraadgandho vaati -- maha Narayanopanishad | |

Just in the same manner as the fragrance of a tree in full blossom is wafted by the wind from a distant place, the fragrance of meritorious deeds-- the good name that accrues from them -- spreads to a great distance [as far as heaven.]

Thus the corollary of the teacher and the taught is also applicable here. The flowers are the teachers and their knowledge is fragrance, where the taught are the birds whose cooing is the chanting of Sama Veda. The birds, as the captivated souls, are seeking salvation in their chanting around the teachers i.e., flowers to communicate the same to god, with their fragrant knowledge. This enthralls the god, now Rama.

[Verse Locator](#)

अमी पवन विक्षिप्ता विनन्दन्ती इव पादपाः । षट्पदैः अनुकूजद्भिः वनेषु मधु गन्धिषु ॥ ४-१-१८

18. amii paadapaaH = these, the trees; pavana viksiptaa = by air, vacillated; vi nandantii iva = well, enjoying, like; SaTpadaaiH anu kuujadbhiH = by honeybees, in accompaniment, humming; vaneSu madhu gandhiSu = in forest, with honey's, aroma.

"Air is vacillating these trees in this honey scented forest... and the trees appear to be enjoying their fluttering dance and seem to be swinging their treetops to appreciate the singing of honeybees that are humming in accompaniment to this dance... [4-1-18]

[Verse Locator](#)

गिरि प्रस्थेषु रम्येषु पुष्पवद्भिः मनोरमैः ।
संसक्त शिखरा शैला विराजन्ति महाद्रुमैः ॥ ४-१-१९

19. giri prastheSu ramyeSu = on mountain's, planes, beautiful ones; puSpavadbhiH manoramaiH = with flowered [trees,] pleasant ones; samsakta shikharaaH = entwined, high pinnacles; shailaaH = mountains; vi raajante mahaa drumaiH = indeed, liven up, with great, trees.

"On mountain-planes that are beautiful with fully flowered and pleasant tress that entwine the mountain peaks with their high treetops, and thus these mountains indeed liven up with these great trees...[4-1-19]

[Verse Locator](#)

पुष्प संछन्न शिखरा मारुतः उत्क्षेप चंचला ।
अमी मधुकरोत्तंसाः प्रगीत इव पादपाः ॥ ४-१-२०

20. puSpa samChanna shikharaa = by flowers, covered, apices; maarutaH utksepha chanchalaa = by wind, moved, swinging; amii madhukara uttamsaaH = these, with honeybees, coronet like; pra giita iva paadapaaH = well, singing and dancing, as though, the trees.

"Air is moving the treetops fully covered with flowers to swinging and the coronet like honeybees have to swing around those treetops, thus these trees themselves appear to be dancing to be dancing and singing... [4-1-20]

[Verse Locator](#)

सुपुष्पितास्तु पश्य एतान् कर्णिकारान् समन्ततः ।
हाटक प्रति संच्छन्नान् नरान् पीतांबरान् इव ॥ ४-१-२१

21. su puSipataam tu = fully, flowered, also; pashya etaan karNikaaraan samantataH = see, these, Karnikaara plants [Pentapetes acerifolia,] all over; haaTakaprati sam cChannaan = by golden ornaments, well covered with [wearing]; naraan iva = men like; piita ambaran iva = yellow, cloth, like.

"Fully flowered are these Karnikaara plants all over with golden colour flowers at top and yellow coloured stems, and they look like men wearing golden ornaments on their upper body, while their loin cloth is yellow... [4-1-21]

[Verse Locator](#)

अयम् वसन्तः सौमित्रे नाना विहग नादितः ।
सीतया विप्रहीणस्य शोक सन्दीपनो मम ॥ ४-१-२२

22. ayam vasantaH = this, spring; Soumitri; naanaa vihaga naaditaH = many, birds, sounded by; siithaayaa viprahiiNasya = of Seetha, disunited; shoka sandiipanaH mama = grief, enkindled, in me.

"This spring with the soundings of many birds, oh! Soumitri, is enkindling grief in me, for Seetha is disunited...[4-1-22]

All the innate souls are required to be in unison with the Supreme Soul, and they are not to depart for the worldly illusions. Seetha's illusion to possess the Golden Deer chanced for her abduction, and thus disunited from Rama

माम् हि शोक समाक्रान्तम् संतापयति मन्मथः ।
हृष्टम् प्रवदमानश्च समाह्वयति कोकिलः ॥ ४-१-२३

23. shoka sam aakraantam = by grief, already pervaded; maam = me; manmadha santaapayati = Love God, is sweltering; hR^iSTam = happily; pra vadamaanaH = well, saying [calling]; kokilaH black cuckoo; samaahvayati = me, welcoming [rather derisively].

"I, who am already pervaded by grief, am now well sweltered by the Love God, and this cuckoo that has happy calls is rather calling me down... [4-1-23]

The hero hears the call of cuckoo as heroine's call. The God is listening to the same from the beings of nature, as a call for salvation. Rama, who has not heard any call of Seetha so far, which he will hear at the end of this canto, is in wait for such a call.

Verse Locator

एष दाअत्यूहको हृष्टो रम्ये माम् वन निझरि ।
प्रणदन् मन्मथाविष्टम् शोचयिष्यति लक्ष्मण ॥ ४-१-२४

24. Lakshmana; ramye = exquisite; vana nirjhare = in forest, brooks; hR^iSTaH praNadan = happily, calling; eSa daatyuuhaH = this, gallinule bird; maam = me; manmadhaH aavishtam = by Love God, made me awestricken; shochaiSyati = making me awesome.

"This gallinule bird happily calling in the forest brooks is making me awesome with its calls, as the Love-god has already made me awestricken... [4-1-24]

Verse Locator

श्रुत्वा एतस्य पुरा शब्दम् आश्रमस्था मम प्रिया ।
माम् आहूय प्रमुदिता परमम् प्रत्यनन्दत ॥ ४-१-२५

25. puraa = earlier; aashramasthaa = when in the hermitage; mama priyaa = my, dear one Seetha; etasya shabdham shrutva = this bird's, calling, on hearing; pra muditaa = well, gladdened; maam aahuuya = me, on calling; paramam = highly; pratymanandata = was highly cheerful.

"Earlier when we were in hermitage, on hearing this bird's call, dear Seetha used to call me to listen, and she herself was highly cheerful at this bird's calls... [4-1-25]

Verse Locator

एवम् विचित्राः पतगा नाना राव विराविणः ।
वृक्ष गुल्म लताः पश्य संपतन्ति समन्ततः ॥ ४-१-२६

26. evam vichitraaH patagaa = that kind of, very amusing, birds; naanaa raava viraaviNaH = very, many, sounds, emitting; vR^iksha gulama lataaH = on trees, bushes, creepers; pashya = see; sam patanti samantataH = well, falling [flitting,] all over.

"Very many amusing birds of that kind are flitting all over on trees, bushes, and creepers emitting very many sounds... see them, Lakshmana... [4-1-26]

Verse Locator

विमिश्रा विहगाः पुंभिः आत्म व्यूह अभिनन्दिताः ।
भृङ्गराज प्रमुदिताः सौमित्रे मधुर स्वराः ॥ ४-१-२७

27. vimishraa vihagaaH = well mingled, female birds; pumbhiH = with male ones; aatmavyuuha abhinanditaaH = their own flock, well admired; bhR^ingaraaja pramuditaaH = king-bees, well, gladdened; Soumitri; madhura swaraaH = pleasing, tunes [singing.]

"Well mingled are these female birds with their male ones, for which they are well admired by their own flock, oh! Soumitri, and such birds are calling gladsomely together with the pleasing humming of king-bees... [4-1-27]

[Verse Locator](#)

अस्याः कूले प्रमुदिताः सन्धशः शकुनास्त्विह ।
दात्यूहरति विक्रन्दैः पुंस्कोकिल रुतैः अपि । ४-१-२८
स्वनन्ति पादपाः च इमे माम् अनङ्ग प्रदीपकाः ।

28, 29a. iha = here; asyaaH kuule = at its, shore [of Pampa Lake]; sanghashaH = in groups; shakunaaH pramuditaaH = birds, are rejoicing; ime = these; paadapaaH ca = trees, also; daatyuuha rata vikrandaiH = with gallinule bird's, mating, sounds; pumskokila rutaiH api = male, black cuckoo's, callings, even; maam = in me; ana~Nga pradiipakaaH = love, while inspiring; svananti = calling [inciting.]

"At the shore of this Lake Pampa rejoicing are these birds in groups, and these trees loaded with the mating sounds of gallinule birds, and even loaded the callings of the male black cuckoos, are while inciting me they are inspiring love in me... [4-1-28, 29a]

Prof. R. D. Ranade, the eminent professor of Indian Philosophies said that "Translations are always bound to be uncouth; they are like a heavy cart-load which moves slowly along..." So also Ramayana, whose text itself is a cartload, and the translations become many more cartloads. Much can be said in Kishkindha Kanda, for it comprises of many a derivative, which cannot be compressed and put together. The hero-heroine and the god incarnate aspects, together with some Indian philosophies included, are sufficient to become some more cartloads. The Hindu Love-god, Manmadha, unlike his European counterpart Cupid, has no body. At one time, Shiva burned Him down physically, for arousing lasciviousness in Shiva Himself. But Shiva makes the Love-god Manmadha to thrive without a physical body, at the request of Love God's wife Rati. Hence Love God is also called an anga = without, body. The bodiless nature and only the emotive responses in love are symbolical with the formless activity of romancing aroused by ananga or Manmadha, i.e., Love God. Alternately the word Manmadha not necessarily be taken as a noun, denoting the Love God alone. As a phrasal verb it denotes, mind, churning. mann; manas; madhaH - mannamsi mathate iti manmathaH... to churn. There is a platform called manas, below the subconscious level, and above sensory organs, which receives all the input from the sensory organs, which the manas separates, categorises, analyses and so on, and then sends to databank at subconscious level. Amara Kosha defines it as cittantu cetto hR^idayam svaantam hR^in maanasam manaH | | dhii varga and the separation is chittam, chetaH, hridayam, svaantam, hrit, maanasam, manH and this is not the composite mind, but a faculty of reason, what we generally call, a heart, a mind, a thought etc. Hence the lamentation of Rama is more churned out of his manas for Seetha, not just for amorousness, but for real love. And love, as per good old saying, is togetherness. Having lost that togetherness, Rama is pouring out his heart churned agony. Yet again, Rama the god indulges in those that are indulged in Him, and here his thoughts are constantly indulged in Seetha, his alter ego in heavens and on earth. In the Vaishnava mythologies, Vishnu incarnating on earth always loses his consort, Goddess Lakshmi and roams over to find Her. It is the same situation in narasimha incarnation. Goddess Lakshmi is a treasure house that can be abducted by the greedy, after which Her consort Vishnu searches and retrieves Her, for no one on earth can amass heavenly wealth. In Lakshmi tantra, the Vaishnava agama text Lakshmi states that: aham naaraayanii naama saa sattaa vaiShNavii paraa " I am indeed Naaraayanees [i.e. Lakshmi] the supreme essence of Vishnu..." [Lakshmi Tantra 3.1.] Hence, Seetha may not be taken as yet another princess from this viewpoint.

[Verse Locator](#)

अशोक स्तबक अङ्गारः षट्पद स्वन निस्वनः ॥ ४-१-२९
माम् हि पल्लव ताम्रार्चिः वसन्ताग्निः प्रधक्ष्यति ।

29b, 30a. vasanta agniH = spring season's, fire; ashoka stabaka angaaraH = Hellebore trees', with clusters of red flower blossoms, that are like fireballs; SaTpada svana nisvanaH =

with honeybees, humming, rustles [like campfire sounds]; **pallava taamra archiH** = leaflets, coppery red coloured, fire-like; **maam hi pradhakshyati** = me, indeed, will burn.

"The fire called spring season will burn me down with its fiery paraphernalia like the clusters of red flowers of hellebore that are akin to fireballs, the humming of honeybees that is alike the rustle of campfires, and the coppery red colour of tender leaves just sprouted that is identical to burning fire... [4-1-29b, 30a]

Vasanta or spring is a friendly season, and Kishkindha is a friendly place, [and Rama gets more friends in this place later,] but Rama's lifetime friend and supreme essence is missing. For god, this burning is the sensation or perception of energy as warmth shown by the devout nature, and its blessed souls. Shaiva/Shakta traditions emphasises the power and majesty of the God, whereas the Vaishnava theory demands a heart pouring devotion to achieve the God's saving grace **anugraha**. Hence the lamentation of Rama as god is for the departure of his Shakti, i.e., Goddess Lakshmi, visualising all the nature and its component devotees he created, such as, trees, peacocks, birds, flowers, waters, mountains etc. All of this nature and its components are maddening Him for love from that Shakti.

This point of view requires some understanding of Vaishnava canons and some **paancharaatra agama** expositions. The readers may find them in a great essay of Prof. Samjukta Gupta on Pancharatra, in a 'worm's eye view', [for she calls it that way,] in a book called **Mantra**. It is a collection of essays on the Hindu hymns by eminent Indologists like Frits Staal, Ellison Banks Findly et al, published by the State University of New York Press, State University Plaza, Albany, N.Y., 12246. These are published under their SUNY Series in Religious Studies, and this one is under the editorship of Harvey P. Alper.

For the hero in the epic, it is the want of warmth from the heroine. It may please be noted that if Rama addresses Lakshmana in the verse, it is a dialogue. Otherwise it is to be treated as monologue or soliloquy or aside or the character's heartfelt feelings, aimed for communicating to us, but not to Lakshmana alone. Not all the verses are spoken to Lakshmana. It is a kind of commixture of dramatics and narration. Here the lovelorn Rama views Ashoka trees as the arrow of the Love god, **manmadha**. The Love God has five arrows and they are:

aravindam ashokam ca cuutam ca nava mallikaa
niilotpalam ca pa~Ncai te pa~Nca baaNaa asya saayakaaH ||

1. **aravinda**= a lotus [nelumbum speciosum], 2. **ashoka**= a flower of hellebore origin, 3. **chutam**= mango flower, 4. **nava mallika**= new jasmine, 5. **neela utpala**= blue costus, are the five arrows of Manmadha.

prathamam aravindam urasi pashcaat ashokam adharayoH |
cuuta~N shire navamallikaa~N nayanayoH antataH niilotpala~N yat ki~ncit

(1) Aravindam flower-arrow hits chest (2) Asoka flower-arrow lips (3) mango flower-arrow head (4) new jasmine flower-arrow eyes; (5) blue costuses hits anywhere.

Their functions are: -

unmaadanaH taapanaH ca shoShNa stambhanaH tadaa |
sammohanaH ca kaamasya pa~Nca baaNaaH prakiirtitaH ||

The five states associated with each arrow are: -1. **unmaada**= maniacal state, **tapana**= fervent state, 3. **shoshaNa**= wasting away, 4. **stambhana**= standstillness, 5. **sammohana**= stupifaction.

The Ashoka flower kills natural hunger, Jasmine desciccates, mango flower fades the colour, and lotusess causes criss-cross thinking, and the costuses incite the desire for suicide.

[Verse Locator](#)

न हि ताम् सूक्ष्मपक्षाक्षीम् सुकेशीम् मृदु भाषिणीम् ॥ ४-१-३०

अपश्यतो मे सौमित्रे जीवितेऽस्ति प्रयोजनम् ।

30b, 31a. **na hi taam** = not, indeed, her; **suukshma pakshma akshiim** = slender, eyelids, having eyes; **su keshiim** = with decent, hairdo; **mR^idu bhaaSiNiim** = soft, spoken one; **a pashyataH me** = [if] not, seen, for me; oh, Soumitri; **jiiivite asti prayojanam** = for life, [will there,] be, purposefulness.

"And if she with slender eyelids on her eyes, decent hairdo, and a soft spoken one, Oh! Soumitri, if she is unseen by me will there be any purposefulness of my life? [4-1-30b, 31a]

अयम् हि रुचिरः तस्याः कालो रुचिर काननः ॥ ४-१-३१

कोकिलाकुल सीमान्तः दयिताया मम अनघः ।

31b, 32a. **anagha** = faultless one, [Lakshmana]; **dayitaayaaH** = dear one [to Seetha]; **tasyaaH** = for her [Seetha]; **ruchira kaananaH** = she who has enchanting, woodlands [who liked the enchanting woodlands]; **kokila akula siima antaH** = with black cuckoos, bustling, boundaries, end of [far-flung]; **ayam kaalaH** = season; **hi ruchiraH** = indeed, appealing [to her.]

"My dear Seetha has an enchantment for these enchanting woodlands bustling with koels up to their horizons, and Lakshmana, similarly enchanting is this vernal season to her... [4-1-31b, 32a]

[Verse Locator](#)

मन्मथ आयास संभूतो वसन्त गुण वर्धितः ॥ ४-१-३२

अयम् माम् धक्ष्यति क्षिप्रम् शोकाग्निः न चिरादिव ।

32b, 33a. **ayam shoka agniH** = this, grief, fire of; **manmadhaH aayaasa sambhuutaH** = of love, throes, born out of; **vasanthaH guNa varthitaH** = spring's, by attributes, furthered; **maam kshipram** = me, swiftly; **na chiraat iva** = not, lately [in no time]; **dhakshyati** = burns down.

"This fire of grief born out of the throes of love, and furthered by the attributes of spring season will swiftly burn me down in no time... [4-1-32]

[Verse Locator](#)

अपश्यत ताम् वनिताम् पश्यतो रुचिर द्रुमान् ॥ ४-१-३३

मम अयम् आत्मप्रभवो भूयस्त्वम् उपयास्यति ।

33b, 34a. **taam vanitaatm** = at that, lady; **a pashyataH** = one not, seeing; **ruchira drumaan pashyataH** = one who is seeing beautiful trees; **mama ayam aatma prabhavaH** = me, this, in soul, arising one [Love God, in me]; **bhuuyastvam upayaasyati** = intensity, he gains.

"As the one unable to see that lady but able to see beautiful trees the Love-god in me gains intensity... [4-1-33b, 34a]

[Verse Locator](#)

अदृश्यमाना वैदेही शोकम् वर्धयती इह मे ॥ ४-१-३४

दृश्यमानो वसन्तः च स्वेद संसर्ग दूषकः ।

34b, 35a. **iha** = now; **a dR^ishyamaanaa** = invisible one; **vaidehii** = Seetha; **me shokam vardhayatii** = my, agony, intensifying; **sveda samsarga duushakaH** = sweat's, touch of, remover; **dR^ishyamaanaH vasantha cha** = visible one, spring-season, too [intensifying.]

"Now, that invisible Seetha is intensifying my agony, and this visible spring season, the remover of the touch of sweat too, is doing the same... [4-1-34b, 35a]

[Verse Locator](#)

माम् हि सा मृगशाबाक्षी चिन्ता शोक बलात्कृतम् ॥ ४-१-३५

सन्तापयति सौमित्रे कृडरः चैत्र वनानिलः ।

35b, 36a. **Soumitri**; **saa mR^igashaaba akshii** = she, that deer-eyed [Seetha]; **chintaa shoka balaatkR^itam** = in worry, by grief, overwhelmed one; **maam hi** = me, indeed; **kR^iiraH**

chaitra vana anilaH = cruel, Chaitra month's [April-May], forest, breeze; santaapayati = burning, down.

"Overwhelmed with the grief of worry about that deer eyed Seetha, such as I am, I am burnt down by this cruel vernal breeze of forests...[4-1-35b, 36a]

[Verse Locator](#)

अमी मयूराः शोभन्ते प्रनृत्यन्तः ततः ततः ॥ ४-१-३६

स्त्वैः पक्षैः पवन उद्धूतैः गवाक्षैः स्फाटिकैः इव ।

36b, 37a. tataH tataH = there, and there; pranR^ityantaH = beautifully dancing; amii mayuuraH = these, peacocks; pavana uddhuutaiH = by wind, shoved; sphaaTikaiH gavaakshaiH iva = crystal, windows, like; stvaiH pakshaiH their, wings, [plumage]; shobhante = are shining forth.

"And these peacocks that dance here and there are shining forth with crystal like windows on their plumage, when up-shoved by the wind...[4-1-36b, 37a]

The iridescent eye like spots on the back plumage of the peacock are said to be like a gavaaksha, go aksha cow, eye. There used to be cow-eye like ventilators on the walls of ancient house to permit the air to circulate. Even a single feather of peacock is called the eye of the peacock for its glittering eye like spot. Here the air is permeating these eyes on the plumage of peacock and making those eyes look like crystals. Thus the spring breeze is permeating anywhere, including Rama, causing a want for the togetherness with Seetha. Unlike other birds, the peacocks do not mate often and in open. It has some ritual like dancing and secret in its conduct of mating.

[Verse Locator](#)

शिखिनीभिः परिवृतास्त एते मद मूर्छिताः ॥ ४-१-३७

मन्मथ अभिपरीतस्य मम मन्मथ वर्धनाः ।

37b, 38a. shikhiniibhiH parivR^itaasta = by peahens, surrounded; mada mUrChitaaH = in lust, convulsed; [te] ete = such of those peacocks; manmadha abhi pariitasya = love, muffled in; mama manamadha vardhanaH = in me, lovesickness, intensifying.

"Those peacocks that are surrounded by their peahens and convulsed in love are intensifying longing in me, who am already muffled in love-longing... [4-1-37b, 38a]

[Verse Locator](#)

पश्य लक्ष्मणम् नृत्यन्तम् मयूरम् उपनृत्यति ॥ ४-१-३८

शिखिनी मन्मथ आर्तैः एषा भर्तारम् गिरि सानुनि ।

38b, 39a. pashya lakshmaNa = see, Lakshmana; giri saanushu = on mountain, terraces; manmadha aartaiH = love, longingly; eSaa shikhinii = this, peahen; nR^ityantam bhartaaram mayuoram upa nR^ityanti = dancing, after husband, peacock, at nearby dancing.

"See Lakshmana, on that mountain terrace this peahen longing for love is dancing at the nearby of her husband, that peacock... [4-1-38b, 39a]

[Verse Locator](#)

ताम् एव मनसा रामाम् मयुरोऽपि अनुधावति ॥ ४-१-३९

वितत्य रुचिरौ पक्षौ रुतैः उपहसन् इव ।

39b, 40a. mayuuraH api = peacock, even; vitatya ruchirau pakshau = spreading, beautiful, wings; rutaiH upahasan iva = screams, jokingly, as though; manasaa taam raamaam eva = longingly, after her, female one, only; upadhaavati = running after.

"Spreading his beautiful wings and screaming as though joking, even that peacock is longingly running after his female... [4-1-39b, 40a]

[Verse Locator](#)

मयूरस्य वने नूनम् रक्षसा न हृता प्रिया ॥ ४-१-४०
तस्मात् नृत्यति रम्येषु वनेषु सह कान्तया ।

40b, 41a. nuunam = definitely; mayuurasya priyaa = peacock's, dear; rakshasaa na hR^itaa = by demon, not, abducted; tasmaat = therefore; nR^ityati ramyeSu vaneSu = dancing, in beautiful, forest; saha kaantayaa = with, female one.

"Definitely no demon has abducted that peacock's ladylove, hence he is dancing with her in beautiful forests... [4-1-40b, 41a]

[Verse Locator](#)

मम त्वयम् विना वासः पुष्पमासे सुदुःसहः ॥ ४-१-४१
पश्य लक्ष्मण संरागः तिर्यक् योनिगतेषु अपि ।
यदेषा शिखिनी कामात् भर्तारम् अभिवर्तते ॥ ४-१-४२

41b, 42. puSpa maase = in flowering, month; vinaa ayam = without, her; vaasaH = living; mama tu = for me; su duHsahaH = very, unbearable; pashya = see; Lakshmana; tiryak yoni gateSu api = animal, vaginal [originated,] came from, even; samraagaH = fondness; yadeSaa = like this; shikhinii kaamaat bhartaaram abhivartate = peahen, in passion, her husband, following.

"Living in this flowering month is unbearable for me... Lakshmana, see the fondness even in those originated in animals, thus that peahen in her passion is following her husband... [4-1-41b, 42]

[Verse Locator](#)

माम् अपि एवम् विशालाक्षी जानकी जात संभ्रमा ।
मदनेन अभिवर्तेत यदि न अपहृता भवेत् ॥ ४-१-४३

43. vishaalaakshii = broad-eyed; Jaanaki; yadi apahR^ita na bhavet = if, not, abducted, she is; madanena jaata sambhramaa = with love, born, ecstasy, haste; evam maam api = this way, me, even; abhivartate = would have followed.

"Had she, that broad eyed lady Seetha, not been abducted, she too would have followed me in this way with an ecstatic love... [4-1-43]

[Verse Locator](#)

पश्य लक्ष्मण पुष्पाणि निष्फलानि भवन्ति मे ।
पुष्प भार समृद्धानाम् वनानाम् शिशिरात्यये ॥ ४-१-४४

44. pashya = see; Lakshmana; shishiraaatyaye = in wintry season; puSpa bhaara samR^iddhaanaam = flowers, weighty, with abundance; vanaanaam = forests are; pushpaaNi niSphalaani bhavanti me = flowers, futile, are becoming, to me.

"See Lakshmana, while these forests are abundantly weighty with flowers in wintry season these flowers are becoming futile to me... [4-1-44]

[Verse Locator](#)

रुचिराणि अपि पुष्पाणि पादपानाम् अतिश्रिया ।
निष्फलानि महीम् यान्ति समम् मधुकरोत्करैः ॥ ४-१-४५

45. paadapaanaam = on the trees; pushpaaNi = flowers; atishriyaaH ruchiraaNi api = exceedingly, beautiful, though; niSphalaani mahiim yaanti = wastefully, onto earth, going; samam madhukara utkaraiH = well with, honeybee, swarms.

"Though these flowers on the trees are exceedingly beautiful they are falling onto the earth wastefully, along with the swarms of honeybees hovering over them... [4-1-45.]

[Verse Locator](#)

नदन्ति कावम् मुदिताः शकुना सङ्घशः कलम् ।
आह्वयन्त इव अन्योन्यम् काम उन्मादकरा मम ॥ ४-१-४६

46. muditaaH shakunaaH = blithesome, birds; mama kaama unmaada karaaH = to me, love, madness, causing; anyonyam aahvayanta iva = mutually, inviting, as though; sanghashaH kalam kaamam nadanti = in groups, melodiously, as they like, calling.

"These blithesome birds appear to be inviting each other in mutual consent, and they are melodious calling as they like, and this is causing love madness in me... [4-1-46]

The calling of the birds in-groups suggests the harmonious prayers by the devotees, which is maddening the god to accord salvation to so many of them.

[Verse Locator](#)

वसन्तो यदि तत्र अपि यत्र मे वसति प्रिया ।
नूनम् परवशा सीता सा अपि शोच्यति अहम् यथा ॥ ४-१-४७

47. vasantaH yadi tatra api [vartate] = spring season, if, is there, too [happens also to be there]; yatra me priyaa vasati = where, my, dear one, is living; nuunam paravashaa siita = definitely, in merriment, Seetha; saa api shochyati yathaa aham = she, also, saddens, like, me.

"Should this spring season be there too, where my dear one Seetha is living, she with her unrequited merriment will definitely be saddened like me... [4-1-47]

[Verse Locator](#)

नूनम् न तु वसन्तः तम् देशम् स्पृशति यत्र सा ।
कथम् हि असित पद्माक्षी वर्तयेत् सा मया विना ॥ ४-१-४८

48. yatra saa = where, she is; vasantam tam deshame na spR^ishati = spring season, that, place, does not, touch; nuunam = definite is that; asita padma akshii = black, lotus, eyed one - Seetha; saa mayaa vinaa = she, me, without; katham vartayet hi = how can, [she,] comport, indeed

"Definitely this spring season will not touch that place where she is... and even if this touches that place, how can that lady with black-lotus-eyes can possibly comport without me! [4-1-48]

[Verse Locator](#)

अथवा वर्तते तत्र वसन्तो यत्र मे प्रिया ।
किम् करिष्यति सुश्रोणी सा तु निर् भर्त्सिता परैः ॥ ४-१-४९

49. athavaa = otherwise; me priyaa yatra vartate = my, dear, where, she lives; tatra vasantaH vartate api = there, spring, happens to be there, even if; paraiH nirbhartsitaa = by others, threatened; saa su shroNii kim kariSyati = she, fine waisted one, what can, she do.

"Otherwise, even if the spring happens to be there where my dear is, what can that fine waisted lady do under threat by others? [4-1-49]

[Verse Locator](#)

श्यामा पद्म पलाशाक्षी मृदु भाषा च मेम् प्रिया ।

नूनम् वसन्तम् आसाद्य परित्यक्ष्यति जीवितम् ॥ ४-१-५०

50. shyaamaa padma palaasha akshii = in midst of her youth, lotus, petal, eyed one; mR^idu bhaashiNii cha = soft spoken, also; me priyaa = my dear one; nuunam vasantam aasaadya = definitely, by spring, taken by; parityakshyati jiivitam = completely leaves, life.

"She in midst of her youth, eyes like lotus petals, also soft-spoken one is my dear one... and definitely taken by the spring she leaves her life... [4-1-50]

[Verse Locator](#)

दृढम् हि हृदये बुधिः मम संप्रतिवर्तते ।

न अलम् वर्तयितुम् सीता साध्वी मत् विरहम् गता ॥ ४-१-५१

51. hR^idaye mama budhiH dhR^iDham samparivartate hi = in heart, mine, notion, strong, is prevailing; mat viraham gataa = my, separation, obtained [separated from me,] chaste woman; Seetha; vartayitum = to live; na alam = not, be able to.

"Indeed in my heart a strong notion is prevailing that the chaste lady Seetha will be unable to live separated from me... [4-1-51]

[Verse Locator](#)

मयि भावो हि वैदेह्याः तत्त्वतो विनिवेशितः ।

मम अपि भावः सीतायाम् सर्वथा विनिवेशितः ॥ ४-१-५२

52. mayi bhaavaH tu vaidehyaaH = my, thoughts, alone, of Vaidehi; vi niveshitaH = well, biding; mama api bhaavaH siithaayaam = of me, also, thoughts, in Seetha; sarvadhā vi niveshitaH = always, well, abide.

"My thoughts of Seetha alone are well biding in me, and in Seetha also thoughts about me will always be abiding... [4-1-52.]

[Verse Locator](#)

एष पुष्पवहो वायुः सुख स्पर्शो हिमावहः ।

ताम् विचिन्तयतः कान्ताम् पावक प्रतिमो मम ॥ ४-१-५३

53. eSa puSpa vahaH vaayuH = this, [fragrance of] flowers, carrying, breeze; sukaha sparshaH = pleasant, for touch; himaa vahaH = snowy [coolness,] carrying; taam vi chintayataH kaantaam = of her, very much, worried, of lady; paavaka pratimaH mama = fire, like, to me.

"This breeze carrying fragrance of flowers is though pleasant for touch and though coolish like snow, this alone is like fire to me as I am very much worried about that lady... [4-1-53]

[Verse Locator](#)

सदा सुखम् अहम् मन्ये यम् पुरा सह सीताया ।

मारुतः स विना सीताम् शोक संजनओ मम ॥ ४-१-५४

54. puraa siitaayaa saha = earlier, Seetha, along with; sadaa sukham aham manye = always, happiness, I, felt; yam = by which [breeze]; = saH maarutaH = that, breeze [alone]; vinaa siitaam = without, Seetha; shoka vardhayate mama = anguish, increasing, in me.

"By which breeze I always felt happiness earlier along with Seetha... that breeze alone is increasing anguish in me without Seetha... [4-1-54]

[Verse Locator](#)

ताम् विन अथ विहङ्गो असौ पक्षी प्रणदितः तदा ।

वायसः पादपगतः प्रहृष्टम् अभि कूजति ॥ ४-१-५५

55. tadaa = then; viha~NgaH = on going to sky; praNaditaH = cawed; asau = that; pakShii = bird - crow; vaayasaH = crow; atha = now; taam vina = she, without; paadapagataH = going on tree; prahR^iShTam abhi kuujati = agreeably, well, cawing.

"When Seetha was with me, then this crow flew into the sky and cawed much indicating Seetha's departure from me, and now sitting on a tree it is cawing agreeably indicating early arrival of Seetha... [4-1-55]

[Verse Locator](#)

एष वै तत्र वैदेह्या विहगः प्रतिहारकः ।

पक्षी माम् तु विशालाक्ष्याः समीपम् उपनेष्यति ॥ ४-१-५६

56. tatra = there [then]; vihagaH = gone into sky; vaidehyaaH = of Vaidehi; pratihaarakaH = apahaarak = one who made happen abduction, an indicator; eSa pakshii = this, bird; maam vishaala akshyaaH = me, at that broad eyed Seetha's; samiipam upaneshyati = near to, will lead.

"This bird alone, then roving in the sky indicated about the abduction of Seetha... and this very same bird will now lead me near to that broad eyed one... [4-1-56]

"The boons and curses in Ramayana" is an exclusive subject and there are a variety of books on these subjects. So also, the prognostications are another subject. Special attention will be paid to the cawing of the crow, for Rama blessed the crow. A crow is said to have requested Rama to remove its ugly look. Rama instead of blessing the crow to look like a white-swan blessed it to be proficient in foretelling. The crow's cawing is for both good and bad omens, which even now is an accepted belief. If the crow roves over in the sky continuously cawing, it is bad omen. If it sits on nearby tree or wall and caws incessantly, it is good omen to get desired things or to indicate the arrival of dear ones etc. Such prognostications are available by way of bad dreams etc., at many places in Ramayana.

[Verse Locator](#)

पश्य लक्ष्मण संनादम् वने मद विवर्धनम् ।

पुष्पित अग्रेषु वृक्षेषु द्विजानाम् अवकूजताम् ॥ ४-१-५७

57. pashya lakshmana = see, Lakshmana; vane = in forest; puSpita agreSu vR^iksheSu = flowered, atop, on the trees; dvijaanaam avakuujatam = of birds, callings; mada vi vardhanam = passion, indeed, furthering samnaadam = appealing, tonality.

"Lakshmana, observe the appealing tonality of birds in the forest that calling out atop the flowered trees, that which is indeed furthering one's passion♦ [4-1-57]

[Verse Locator](#)

विक्षिप्ताम् पवनेन एताम् असौ तिलक मञ्जरीम् ।

षट्पदः सहसा अभ्येति मद उद्धूताम् इव प्रियाम् ॥ ४-१-५८

58. asau SaTpadaH pavanena vikshiptaam = that, honeybee, by wind, up-shoved; etaam = to these; tilaka manjariim = tilaka flowers' [red flowers], bouquets; mada uddhuutam priyaam iva = by vigour, up-heaved, loved one, as though; sahasaa abhyeti = quickly, reaching;

"That honeybee is quickly reaching these red flowers bouquets of Tilaka that are like his loved ones that are raising their faces with vigour♦[4-1-58]

The true devotee quickly grasps the nectar of knowledge from the teacher like the honeybee that quickly grasps the nectar of the flower, however vagrant the flower may be.

कामिनाम् अयम् अत्यन्तम् अशोकः शोक वर्धनः ।
स्तबकैः पवन उत्क्षिप्तैः तर्जयन् इव माम् स्थितः ॥ ४-१-५९

59. kaaminaam = to the impassioned ones; atyantam shoka vardhanaH = very much, grief, enhancing; ayam ashokaH = that Ashoka tree; pavana utkshiptaiH = by wind, hustled up; stabakaiH maam tarjayan iva sthitaH = with, clusters of lowers, to daunt, as though, me, it is standing.

"To the impassioned ones that Ashoka tree is very much enhancing grief, and with its bouquets of flowers hustled up by the wind it is sanding as though to daunt me... [4-1-59]

[Verse Locator](#)

अमी लक्ष्मण दृश्यन्ते चूताः कुसुम शालिनः ।
विभ्रम उत्सिक्त मनसः स अङ्गरागा नरा इव ॥ ४-१-६०

60. Lakshmana; kushuma shaalinaH = flowers, bearing; amii chuutaaH = these, mango trees; vibhrama utsikta manasaa = flirtatiously, aroused, with heart; sa anga raaga = with, body, creamed; naraa iva dR^ishyante = men, like, appearing.

" Lakshmana, these mango trees bearing greenish yellow flower are appearing like men whose hearts are flirtatiously aroused, and who have creamed their bodies with greenish-yellow body cream◆ [4-1-60]

[Verse Locator](#)

सौमित्रे पश्य पम्पायाः चित्रासु वन राजिषु ।
किंनरा नरशार्दूल विचरन्ति ततः ततः ॥ ४-१-६१

61. nara shaarduula = manly tiger; Soumitri; pashya = see; pampaayaaH chitraasu vana raajiSu = Pampa's, amazing, forest, ranges; kinnaraa = nymphs; vicharanti tataH tataH = indeed moving, there, and there.

"Oh, tigerly man Soumitri, see these Pampa's amazing forests ranges... and therein the nymphs are moving, hither and yon... [4-1-61]

[Verse Locator](#)

इमानि शुभ गन्धीनि पश्य लक्ष्मण सर्वशः ।
नलिनानि प्रकाशन्ते जले तरुण सूर्य वत् ॥ ४-१-६२

62. pashya = see; Lakshmana; imaani nalinaani shubha gandhiini = these, blue lotuses, propitiously, fragrant; jale sarvashaH = in waters, everywhere; taruna suurya vat = tender, sun, like; prakaashante = glistening,

"See Lakshmana, these fragrant and propitious blue lotuses are everywhere in the waters, glistening like tender sun... [4-1-62]

[Verse Locator](#)

एषा प्रसन्न सलिला पद्म नील उत्पलायुता ।
हंस कारण्डव आकीर्णा पम्पा सौगन्धिका युता ॥ ४-१-६३

63. prasanna salilaa = with tranquil, waters; padma niilotpala yutaa = lotuses, costuses [blue water-lily's,] containing; eSaa this way, hamsa kaarandava akiirNaa = swans, marine birds, permeated with; sougandhikaa yutaa = with red lotuses, along with; eSaa pampaa [shobhate] = this, Pampa Lake, is shining forth.

"This Pampa Lake is shining forth with its tranquil waters, that contain lotuses, blue water-lily's, and red lotuses, along with swans and water-birds that permeate it ♦ [4-1-63]

[Verse Locator](#)

जले तरुण सूर्याभैः षट्पद आहत केसरैः ।
पन्कजैः शोभते पम्पा समन्तात् अभिसंवृता ॥ ४-१-६४

64. **pankajaiH** = with lotuses; **jale** = in water; **taruNa suurya aabhaiH** = tender, sun, with resplendence; **SaTpada ahata kesaraiH** = honeybees, pilfered, pollen grains; **samantaat abhi samvR^itaH** = all over, well wrapped up; **shobhate [eSaa pampaa]** = beams forth, Pampa.

"Lotuses with the resplendence of tender sun enwrapping its waters, pollen grain pilfered by honeybees enwrapping those lotuses ♦ with them this Pampa is beaming forth ♦

[Verse Locator](#)

चक्रवाक युता नित्यम् चित्र प्रस्थ वनान्तरा ।
मातंग मृग यूथैः च शोभते सलिल अर्थिभिः ॥ ४-१-६५

65. **chakravaaka yuta nityam** = ruddy geese, with, always; **chitra prastha vana antara** = amazing, areas, in forest, deeps; **maatanga mR^iga yuudhaiH cha** = elephants, deer, herds of, also; **shobhate** = bedecked; **salila arthibhi** = water, desiring ones [thirsty;][eSaa pampaa shobhate = this, Pampa. beams forth.]

"This Pampa is always bedecked with the ruddy geese, amazing deep areas of the forest, and with water thirsty herds of elephants and deer, and with them it gleams forth... [4-1-65]

There is a discussion whether Pampa is a lake or a river. There are two rivers in Karnataka State of India, one Tunga and the other Bhadra, at whose confluence it is called Tunga Bhadra. The Vijayanagara Empire built their capital Hampi at this place. The regional language Kannada uses ' ha ' for Sanskrit ' pa ' and hence Pampa is now called Hampi. Long before Vijayanagara dynasty, this place is ascribed to be Pampa, where the Kishkinda, the capital of monkey kings was situated. "The kingdom of Vanara or monkey race was in the north and west of Mysore, their chief city being Kishkindha near the village of Hampi on Tungabhadra..." Mysore and Conty Vol. I, page.178--Reie Vol. I pg. 146, and also in Bombay Gazetteer Vol. I pg. 142 of Dr. Bhandarkar. There are four copper plate inscriptions, dating around 3012 BC, at Shimoga District, Karnataka State, ascribing that Janamejaya, son of Parikshat makes grants to the Pampa area, because his great grand father Yudhisthara of Maha Bharata rested on the banks of Tungabhadra at this place. However there is a vast lake like formation at present day Hospet and Hampi in Karnataka State, where three rivers, namely Tungabhadra, Varada and Hagari and their tributaries etc., meet and disperse. This place is geographically at Long. 76♦--78♦, and Lat. 12♦--16♦.

[Verse Locator](#)

पवन आहत वेगाभिः ऊर्मिभिः विमले अंभसि ।
पन्कजानि विराजन्ते ताड्यमानानि लक्ष्मण ॥ ४-१-६६

66. **Lakshmana; vimale ambhasi** = in tranquil, waters; **pavana aahata vegaabhiH** = of wind, throbbed, by the speed; **uurmibhiH** = by ripples; **taaDyamaanaani** = pulsated; **pankajaani viraajante** = lotuses, appear beautifully.

"In the tranquil water the speed of wind is throbbing ripples, and the ripples throb the lotuses, thus the throbbing and rippling lotuses appear beautiful ♦ [4-1-66]

[Verse Locator](#)

पद्म पत्र विशालाक्षीम् सततम् प्रिय पन्कजाम् ।
अपश्यतो मे वैदेहीम् जीवितम् न अभिरोचते ॥ ४-१-६७

67. **padma patra vishhalaakshiim** = lotus, petal like, broad eyed; **satatam priya pankajaam** = always, holds dear, lotuses; **a pashyataH vaidehiim** = not, seeing [finding,]

Vaidehi; **me jiivitam na abhirochate** = to me, life, not, interesting.

"That one with lotus-petal-like broad eyes, who always holds the lotuses dear...without finding that Vaidehi... to me my life is uninteresting... [4-1-67]

Rama's tranquil heart is throbbing like the ripples in the waters, because the resident in that lotus like heart, Seetha is missing. Goddess Lakshmi sits in the lotus holding lotuses, like the pollen, and the vast lake of tranquil waters is the heart of Vishnu.

[Verse Locator](#)

अहो कामस्य वामत्वम् यो गताम् अपि दुर्लभाम् ।
स्मारयिष्यति कल्याणीम् कल्याण तर वादिनीम् ॥ ४-१-६८

68. **aho kaamasya vaamatvam** = Aha! Love God's, deviousness [is deplorable]; **yaH** = he who [that Manmadha]; **gataam dur labham api** = gone away [is Seetha,] can not, regain [her now,] even then; **kalyaaNataravaadiniim** = graciously, articulating one; **kalyaaNiim** = about that graceful lady; **smaara yiSyati** = to reminisce, [love-god] wishes to.

"Aha! Deplorable is the deviousness of Love-god, for he is causing reminisces about that graceful lady who articulates that gracefully, even if she is gone away and cannot be regained now... [4-1-68]

[Verse Locator](#)

शक्यो धारयितुम् कामो भवेत् अभ्यागतो मया ।
यदि भूयो वसन्तो माम् न हन्यात् पुष्पित द्रुमः ॥ ४-१-६९

69. **puSpitaH drumaH** = with its flowered trees; **vasantaH** = this spring; **[yadi] na hanyaat** = [if,] not, going to deaden [me]; **bhuuyaH** = forcefully; **kaamaH** = Love-god; **adya aagataH** = now, came upon; **mayaa** = by me; **dhaarayitum** = to tolerate; **shakyaH** = possible one

"If this spring with its flowered trees is not going to deaden me... the Love-god is a possible one to tolerate, though now he came upon me forcefully...[4-1-69]

[Verse Locator](#)

यानि स्म रमणीयानि तया सह भवन्ति मे ।
तानि एव अरमणीयानि जायन्ते मे तया विना ॥ ४-१-७०

70. **tayaa saha** = her, along with; **yaani me ramNiiyaani bhavanti sma** = which, to me, exhilarating [places or objects,] becoming, they are; **taani eva tayaa vina a ramaNiiyaani jaayante** = they, alone, she, without, un-exhilarating, they are becoming.

"All those places or objects that were delightful ones to me when she was with me, and they alone are now becoming anguishing ones to me...for she parted from me♦ [4-1-70]

[Verse Locator](#)

पद्मकोश पलाशानि द्रष्टुम् दृष्टिः हि मन्यते ।
सीताया नेत्र कोशाभ्याम् सदृशान् इति लक्ष्मण ॥ ४-१-७१

71. **Lakshmana; siithaayaa netra koshaabhyaam** = Seetha's, eyes, pair of; **sadR^ishaan iti** = alike, thus; **dR^iShTiH** = my sight; **padma kosha palaashaani** = lotus, bud's, petals; **draShTum hi manyate** = to gaze, indeed, is fascinated.

"To gaze the petals of the lotus buds my sight is fascinated... and in them I perceive the pair of Seetha's bud-like eyes...Oh! Lakshmana...and they are alike thus... [4-1-71]

[Verse Locator](#)

72. padma = lotuses'; kesara = pollen; sam sR^iSTaH = well, carrying; vR^isksha = trees; antara = interior [in thickets]; vi nissR^ita = well, let out; niH shvaasaa = exhale; iva = like; siithaayaa = of Seetha; vaati = blowing; vaayuH = breeze; manaH = heart; haraH = stealing one.

"This breeze♦ let out from within the thickets of forests, breezing touching the pollen of lotuses, is reminding Seetha's exhale, as such it is heart-stealing♦ [4-1-72]

This verse is well explained by the ancient commentators in many derivatives. Some of them are:

1] Rama wanted to take comfort in the breeze, at least. But that breeze itself is troubling him, because it is carrying the fragrance of the pollen of lotuses, which is like the fragrance of Seetha's breath. surabhi nishvashite dadatahtrishaam as in laxana shaastra . Exhale of the beloved bears a kind of fragrance, which is known only to her lover. Seetha also holds the lotus dear and every aspect of Seetha is lotus oriented and thus Rama's remembering of Seetha by seeing lotuses. [Ibid. satatam priya pankajaam - 4-1-67.]

2] Goddess Lakshmi sits in the middle of the lotus, which will be in the heart of Vishnu. As of now She is stolen and Rama could not avert it. Hence the lotuses are angered at the loss of their resident Goddess Lakshmi, are taking the help of the breeze to carry the scent of the pollen, which is akin to Seetha's breath, and invade Rama's heart, to regain their tenant. Then a question arises as to why Rama confronts the invasion of this spring breeze without going away from there. In reply it is said that this breeze is like Seetha's breath, and it is coming from out of the thickets of the forests. So she must be around and appear to him any moment. Regaining Seetha is prime ordeal than the invasion of the cool spring breeze.

3] Another way of putting this is: -- padma = Goddess Lakshmi; kesara - or - kesaraiH = affection, like fragrant pollen; samshR^iSTaH = carrying; vR^iksha antara vi nissrutha = tree of the Universe, within it, emitted; nishvaasa iva = uninterrupted breathe, like; siithaayaa = of Nature [Seetha the feminine, is symbolised with the whole creative Universe,] vaayuH = all-pervading ether [mythical]; manaH = [sins of] heart; haraH = stealing/obliterating one.

This is based on the ashwattha structure of the Universe.

1 uurdhva muulo'vaak shaakha eSho ashvatthaH sanaatanaH || 2-6-1 - kaThopanishad
2 uurthvamuulam athaH shaakham ashvattha~N praahuravyaya~N || 15_1-3 - bhagavadgiita

The roots of Aswattha tree [the Holy fig tree, Ficus Religiosa, meaning that: shva = tomorrow; na stha = not there; the tree of the Universe that will not be there tomorrow, i.e., this Universe perishes, are in the firmament and its stem, branches, and leaves spread upside down as this Universe. This is similar to the Igdrasil of Scandinavian mythology. Goddess Lakshmi sitting in Her Divine Lotus in empyrean abode exhales Her uninterrupted affection as the all-pervading ether, within the tree i.e., Universe, which is the life principle. When the created being is endowed with Her affection, but becomes a sinner, She recommends even that sinner to the Almighty Vishnu for obliteration of his sins and to accord salvation. Hence Vaishnavites demand heart-pouring devotion to the Almighty, than indulging in earthly cherishing. This is termed as nirhetuka satata dyaa prasaara i.e., without any precondition the grace of Goddess Lakshmi always flows.

[Verse Locator](#)

सौमित्रे पश्य पम्पाया दक्षिणे गिरि सानुषु ।

पुष्पितान् कर्णिकारस्य यष्टिम् परम शोभिताम् ॥ ४-१-७३

73. Soumitri; pashya = see pampayaa = Pampa's; dakSiNe giri saanuSu = southern, hill, on terraces; puSpitaam karNikaarasya = flowered, karnikara trees [Pentepetes Acerifolia]; yaSTim parama shobhitaam = tree-trunks, highly, splendid.

"Soumitri, see those flowered Karnikara trees with their tree-trunks on those southern hill-terraces of Pampa, they are highly splendid... [4-1-73]

[Verse Locator](#)

अधिकम् शैल राजोऽयम् धातुभिः तु विभूषितः ।
विचित्रम् सृजते रेणुम् वायु वेग विघटितम् ॥ ४-१-७४

74. dhaatubhiH = minerals; vibhuuSitaH = ornamented with [impregnated with]; ayam shaila rajaH = this, mountain, kingly; vaayua vega nighaTTitam = by wind's, speed, drifted by; vichitram reNum adhikam sR^ijate = wondrous, dust, muchly, creating [exhausting.]

"That one, that kingly mountain which is ornamentally impregnated with ores and minerals is exhausting much mass of wondrous dust with the colour of its ores, that is drifted by the wind's speed... [4-1-74]

[Verse Locator](#)

गिरि प्रस्थास्तु सौमित्रे सर्वतः संप्रपुष्पितैः ।
निष्पत्रैः सर्वतो रम्यैः प्रदीप्ता इव किंशुकैः ॥ ४-१-७५

75. giri prasthaaH tu = mountain, sides, even; Soumitri; sarvataH sam pra pushpitaH = all over, fully, well, flowered; nisH patraiH sarvataH ramyaiH = without, leaves [hiding the leaves,] all over, exquisite; pradiipta iva kimshukaiH = aglow, like, with Kimshuka trees [Butea frondosa] trees.

"On the mountainsides, Soumitri, all over fully flowered are the exquisite Kimshuka trees, while their leaves are hidden under those reddish flowers, and with them that mountain is as though aglow... [4-1-75]

The mountains always have similitude with kings as they stand high and noble on the land. The Himalaya is King Himavant, the father of Goddess Parvati, Shiva's consort. So also here the Rishyamuka Mountain, where Sugreeva takes asylum, is termed as a kingly mountain and Rama has not yet known the name of this mountain. On this mountain there are coloured dust splashes hiding the greenery of leaves, and the flowers are luminous in red colour, all over. This is indicating that the Kingly Mountain Rishyamuka is inviting the other King Rama or Rama the divine, with an incensed camphor, that will be red in glow and emits coloured smoke. This is the mangala aarati , the auspicious camphor-torch deference offered to kings of deities.

[Verse Locator](#)

पम्पा तीर रुहाः च इमे संसक्ता मधु गन्धिनः ।
मालती मल्लिका पद्म करवीराः च पुष्पिताः ॥ ४-१-७६

76. pampaa tiira ruhaaH = on Pampa's, banks, grown up; ime samsikta madhu gandhinaH = these, wetted, with nectar, fragrance; malatii = Jasminum grandiflorum; mallikaa = jasmine; padma = water-lilies; karaviira = red oleanders; cha pushpitaH = also, flowered.

"On the banks of Pampa these jasmines, water-lilies, red oleanders have grown up and they are now flowered that is wetted with the fragrance of nectar...[4-1-76]

[Verse Locator](#)

केतक्यः सिन्धुवाराः च वासन्त्यः च सुपुष्पिताः ।
माधव्यो गन्धपूर्णाः च कुंदगुल्माः च सर्वशः ॥ ४-१-७७

77. ketakyaH = mogra bushes [Pandanus odra tissimus]; sindhuvaaraaH cha = sinduka [Vitex trifolia]; vaasantyaaH = [Gaertnera racemosa]; su pushpitaH = well, flowered; maadhavyaaH = [Gaertnera racemosa]; gandha puuraaH cha = fragrance, full of, also; kunda gulmaaH cha = jasmine multiflorum, bushes, also; sarvashaH = every where.

"The Mogra bushes, Sinduka, Vaasanti are well flowered. Maadhavi, flowers are also fully fragrant, and everywhere there are bushes of Jasmine... [4-1-77]

[Verse Locator](#)

चिरिबिल्वा मधूकाः च वज्जुला वकुलाः तथा ।

चम्पकाः तिलकाः च एव नागवृक्षाः च पुष्पिताः ॥ ४-१-७८

78. **chira bilwaaH** = saplings of bilva [Eagle marmelos]; **madhuukaaH cha** = [Bassia latifolia]; also; **manjulaaH** = charming are; **vakulaaH tathaa** = Mimusops elengi, like that; **champakaaH** = [Michelia champaca]; **tilkaaH** = tilaka; **cha eva** = also, like that; **naaga vrikshaa** = Mesualferrea trees; **pushpitaah** = well, flowered. [4-1-78]

"Charming are the saplings of Bilva, and Madhooka, and plants like Vakula, Champaka, Tilaka, Naaga trees are well flowered.... [4-1-78]

[Verse Locator](#)

पद्मकाः च एव शोभन्ते नील अशोकाः च पुष्पिताः

लोध्राः च गिरि पृष्ठेषु सिंह केसर पिन्जराः ॥ ४-१-७९

79. **padmakaaH** = Ovieda verticellata; **eva** = thus; **shobhante** = well, flourishing; **niila ashokaH cha** = blue ashoka, also; **pushpitaah** = flowered; **lodhraah cha** = Tynplocos racemosa, also; **griri pR^iSTeshu** = on mountain, terraces; **simha kesara pinjaraah** = lion's, mane, brownish.

"Padmaka plants are well flourishing, and like that Neela, Ashoka are also flowered... trees on the mountain terraces namely Lodhra trees are brownish like lion's mane... [4-1-79]

[Verse Locator](#)

अन्कोलाः च कुरण्टाः च पूर्णकाः पारिभद्रकाः ।

चूताः पाटलयः च अपि कोविदाराः च पुष्पिताः ॥ ४-१-८०

80. **ankolaaH cha** = Alangium trees, also; **kurantaH cha** = Kurntaka, also; **PoornakaaH** = Poornaka trees, also; **PaaribhadraakaaH** = devadaaru [Uvaria longifolia.] chootaaH = mango trees; **paatalayaH** = Bignonia suave olens; **cha eva** = also, like that; **kovidaaraah cha** = Mountain ebony [Bauhinia variegata]; **pushpitaah** = flowered.

"The trees of Alangium, Kurntaka, Poornaka, Devadaaru, and also the Mango trees, and like that Patala trees, and the trees of Mountain ebony are flowered...[4-1-80]

[Verse Locator](#)

मुचुकुन्द अर्जुनाः च एव दृश्यन्ते गिरिसानुषु

केतक उद्दालकाः च एव शिरीषाः शिंशुपा धवाः ॥ १-४-८१

81. **muchukunda** = muchulinda trees; **arjuana** = Terminalia Arjuna trees; **cha eva** = also, like that; **dR^ishyante** = are seen; **giri saanushu** = on mountain terraces; **ketaka** = date trees; **uddaalakaaH** = Gordia myxa trees; **cha eva** = also, like that; **shireesha** = Mimosa sirisha; **simshupa** = simshupa trees; **dhavaa** = dhava trees.

"Muchukunda trees, also Arjuna trees are seen on mountain terraces...Date palm trees, Uddaalaka trees also... like that the Shiriisha tree, simshupa trees, and dhava trees... [4-1-81]

[Verse Locator](#)

शाल्मल्यः किंशुकाः च एव रक्ताः कुरवकाः तथा ।

तिनिशा नक्तमालाः च चंदनाः स्यंदनाः तथा ॥ १-४-८२

82. **shaalmalyaH** = silk cotton trees; **kimshukaaH** = palaasha[Butea frondosa]; **cha eva** = also, like that; **raktaah kuravaka** = red, mehendi [Globe amaranat]; **tathaa** = thus; **tinishaaH** = Dalbergia Oujeinesis; **naktamaalaH** = Galedupa arborea trees; **cha** = also; **chandanaah** = sandalwood trees; **syandanaah** = syandanaa trees; **tathaa** = thus.

"Silk cotton trees, palaasha trees also, like that are red mehendi trees, thus are Tinisha and Naktamaala trees, sandalwood trees, spandana trees are all thus well flowered... [4-1-82]

[Verse Locator](#)

हिन्तालः तिलकाः च एव नाग वृक्षाः च पुष्पिताः ।
पुष्पितान् पुष्पित अग्राभिः लताभिः परिवेष्टितान् ॥ ४-१-८३

83. **hintaalaH** = hintaala trees; **ca eva** = also like that; **tilaka** = tilaka; **naaga vR^iksha** = naagaa trees also; **pushpitaan** = flowered; **pushpita agraabhiH** = flowered, apices; **lataabhiH** = by climber-plants; **pari vesSTitaan** = enfolded.

"Flowered are the trees like hintaala, tilaka, and naaga trees, and they are enfolded by the flowered climber-plants at their apices... [4-1-83]

[Verse Locator](#)

द्रुमान् पश्य इह सौमित्रे पम्पाया रुचिरान् बहून् ।
वात विक्षिप्त विटपान् यथा आसन्नान् द्रुमान् इमान् ॥ ४-१-८४
लताः समनुवर्तन्ते मत्ता इव वर स्त्रियः ।

84, 85a. **drumaan pashya iha** = trees, see, here; Soumitri; **pampaayaa ruchiraan bahuun** = of Pampa, splendid, very many; **vaata vikshipta viTapaan** = by wind, bestirred, branches; **yathaa aasannaan drumaan imaan** = as though, nearby, trees, these are; **lathaaH sam anuvartante** = climber-plants, well, bear upon; **matkaa iva vara striyaH** = passionate, like, doting, women.

"See the splendid trees of Pampa here, oh! Soumitri...their branches bestirred by wind and bend onto other trees, as though these trees are nearby and within the reach of climber-plants... thus the climber-plants passionately bear upon those trees, like the doting of passionate women... [4-1-84, 85a]

[Verse Locator](#)

पादपात् पादपम् गच्छन् शैलात् शैलम् वनात् वनम् ॥ ४-१-८५
वाति न एक रस आस्वाद सम्मोदित इव अनिलः ।

85b. **anila** = breeze; **na eka rasa aasvaada sammodita iva** = not, with one, aroma, on savouring, happy, as though; **paadapaat paadapam** = from tree to tree; **vanaat vanam** = from forest to forest; **shailaat shailam** = from mountain to mountain; **gacchan** = while going; **vaati** = is gliding.

"And the breeze is perhaps unhappy by savouring only one kind of nectarine aroma, hence it appears to be gliding from tree to tree, forest to forest, mountain to mountain... while going from tree to tree, mountain to mountain, forest to forest... [4-1-85b, 86a]

[Verse Locator](#)

केचित् पर्याप्त कुसुमाः पादपा मधु गन्धिनः ॥ ४-१-८६
केचित् मुकुल संवीताः श्याम वर्णा इव आबभुः ।

86b 87a. **madhu gandhinaH** = with nectar, fragrance; **kechit paadapaa** = some, trees; **paryapta kusumaaH** = are full with, flowers; **kechit mukula samviitaa** = some, with buds, enveloped; **shyaamaa varNaa iva babhuH** = dark, in colour, thus, they shine forth.

"Some trees are full with flowers whose nectar is fragrant, and some shine forth with dark colour as they are enveloped with buds... [4-1-86b, 87a]

[Verse Locator](#)

इदम् मृष्टम् इदम् स्वादु प्रफुल्लम् इदम् इत्यपि ॥ ४-१-८७

राग युक्तो मधुकरः कुसुमेषु आवलीयते ॥

87b, 88a. **raaga yuktaH** = fondness, having; **madhu karaH** = honey, maker [honeybee]; **idam mR^iSTam** = this one, pure; **idam svaadu** = this one, delicious; **idam prahullam iti** = this one, well bloomed, thus [assessing]; **kushumeSu eva liiyate** = into flowers, thus, plunging.

"And the honeybee on assessing each of the flower as 'this one is pure... this one is delicious... and this one is well bloomed...' is plunging into them... [4-1-87b, 88a]

[Verse Locator](#)

निलीय पुनर् उत्पत्य सहसा अन्यत्र गच्छति ।

मधु लुब्धो मधुकरः पंपा तीर द्रुमेषु असौ ॥ ४-१-८८

88. **niliya** = on plunging; **punaH utpatya** = again, coming up; **sahasaa anyatra gacChati** = quickly, somewhere else, going; **madhu lubdhaH madhukaraH** = nectar, avaricious, honeybee; **pampa tiira drumeSu asau** = Pampa, banks, among trees, those.

"On plunging into the flowers that nectar-avaricious honeybee is again coming up, and quickly going elsewhere in the trees on the banks of Pampa... [4-1-8]

[Verse Locator](#)

इयम् कुसुम सन्घातैः उपस्तीर्णा सुखा कृता ।

स्वयम् निपतितैः भूमिः शयन प्रस्तरैः इव ॥ ४-१-८९

89. **svayam ni patitaiH** = on their own, indeed, fallen; **kusuma sanghaataiH** = with flowers, clusters of; **shayana prastharaiH iva** = bed, laid on, like; **upastiirNaa** = spread out; **iyam bhuumiH** = this, ground is; **sukhaa kR^iitaH** = comfort, endowing;

"These clusters of flowers that have fallen on their own are spreading out like a bed of flowers laid on, with them the ground appears to endow comfort... [4-1-89]

[Verse Locator](#)

विविधा विविधैः पुष्पैः तैः एव नगसानुषु ।

विस्तेर्णाः पीत रक्ताभा सौमित्रे प्रस्तराः कृताः ॥ १-४-९०

90. **naga saanuSu** = on mountain, slopes; **vividhaiH puSpaiH eva vistiirnaaH** = with varied, flowers, only, spread out; **vividhaa prastaraaH kR^itaa piita rakta aabhaaH** = diverse, mountain, slabs, rendered into, yellow, red, hues.

"On mountain slopes varied flowers are spread out, with them the colour of diverse mountain slabs is rendered into yellow-red hue... [4-1-90]

[Verse Locator](#)

हिमान्ते पश्य सौमित्रे वृक्षाणाम् पुष्प संभवम् ।

पुष्प मासे हि तरवः संघर्षात् इव पुष्पिताः ॥ ४-१-९१

91. **sauumitri** = Soumitri; **hima ante** = winter, at end of; **puSpa maase** = flowering, month [Chaitra, April-May]; **vrR^ikshaaNaam puSpa sambhavam** = of trees, flowers, bloom; **pashya** = see; **taravaH** = trees; **samgharSaat iva puSpitaaH hi** = with competition, flowered, indeed, as though.

"Soumitri see the bloom of flowers in spring after winter, as if the trees have indeed bore the flowers in competition with one another... [4-1-91]

आह्वयन्त इव अन्योन्यम् नगाः षट्पद नादिताः ।
कुसुमोत्तंस विटपाः शोभन्ते बहु लक्ष्मण ॥ ४-१-९२

92. aahvaanyanta iva anyonyam = inviting, as though, mutually [with their swinging branches]; nagaaH = trees; SaTpada naaditaH; honeybee, droned with [where the drones appear to be the talk of trees]; kusuma uttamsa viTapaa = flowers, atop, trees; shobhante bahu = look attractive, highly; Lakshmana.

"The drones of honeybees among the trees with flowered treetops appear to be the talk of trees, and the swinging branches of trees appear to be their invitational gestures to one another, thus those trees look highly attractive... [4-1-92]

[Verse Locator](#)

एष कारण्डवः पक्षी विगाह्या सलिलम् शुभम् ।
रमते कान्ताया सार्थम् कामम् उद्दीपयन् इव ॥ ४-१-९३

93. eSha kaaraNDava pakshii = this, partridge, bird; vigaahya salilam shubham = entering, water, blessed; ramate kaantaayaa saartham = rejoicing, with female, together; kaamam uddiipayan mama = desire, kindling, in me.

"Entering the blessed waters this bird, partridge, is rejoicing together with his female, kindling desire in me too... [4-1-93]

The question of self-control of Rama in indulgence is discussed here. Rama's libido is not expressed after the abduction of Seetha, until his entry into the area of Pampa or its forests. Here, in these surroundings of Pampa, the spring season is at its height and the nature is adding fire to his fuelling desire. What anyone can do but to lament about his unconsummated desire? That too, when Manmadha, the Love God, assumes the charge of this particular Chaitra month, or spring season, it is impossible to play-act celibacy. For more details about such a condition, Gosvami Tulasi Das is perhaps the best poet to narrate in Ram Charita Manas, at Doha 73 to 76 of Baala Kaanda. Narrated in there is, that the saints and sages lost their loincloths, chastity belts peeled off on their own, and entire social order went topsy-turvy, when Manmadha took charge of the Universe for only a few moments, to kindle Shiva's love towards Parvati. As such the nature at Pampa itself has become a love god to Rama, to pour out his passion for Seetha.

[Verse Locator](#)

मंदकिन्यास्तु यदिदम् रूपम् एतन् मनोरम् ।
स्थाने जगति विख्याता गुणाः तस्या मनोरमाः ॥ ४-१-९४

94. etat manaoharam = this sort of, heart-stealing nature; yat idam ruupam = which, this, sort of [atmosphere of Pampa]; mandaakinyaaH tu = for River Ganga are there, but; tasyaa manaaH ramaa guNaaH = its [of Pampa,] heart, pleasing, attributes; jagati vikhyaataa sthaane = in world, renowned, it is reasonable.

"This sort of heart pleasing nature is also available with River Ganga, and that alone reasonably signifies the popularity of River Pampa in the world... [4-1-94]

Mahesvara Tirtha records the meaning of this verse in another way. "If this sort of love kindling atmosphere is there to River Ganga, it would have been the world's best environ..." But River Ganga is a Holy one and this environ cannot be there. This stanza signifies that Pampa is a river but not a vast lake, and all these narrations of longing epitomises the longing for a true friend like Sugreeva or Hanuma, or for Rama's life-mate Seetha.

[Verse Locator](#)

यदि दृश्येत सा साध्वी यदि च इह वसेम हि ।
स्पृहयेयम् न शक्राय न अयोध्यायै रघूत्तम ॥ ४-१-९५

95. Raghu **uttama** = Raghu's, best from - Lakshmana; **saadhvii** = devoted lady; **yadi dR^ishyeta** = if, she is seen [found]; **yadi cha iha vasema hi** = if, also, here only, we reside, indeed; **shakraaya** = not, Indra's [throne]; **na sprR^iha yeyam** = I think of, about that; **na ayodhyaayai** = not, of Ayodhya.

"If that devot lady Seetha is found, and also if we were to stay here only, I neither think about Indra's throne in Heavens nor Ayodhya's throne, which is like Indra's throne on the earth... [4-1-95]

The word **shakraaya** is in Dative case, meaning that the throne of Ayodhya is meant for an Indra-like ruler on earth, and qualifies for a demonstrative adjectival expression in its adjacency principle. As such Rama is pondering over negating the kingdom, i.e., the Rajya Lakshmi, in comparison with Seetha, who is his Bhaagya Lakshmi. Kalidasa, in Raghuvamsha, depicts what this Bhagya Lakshmi has to say, when Rama, basing on some satirical remarks of his lowly subject deserts Seetha.

upasthitaam puurvam apaasya lakShmiim vanam mayaa saarthamasi prapannaH |
tadaaspadam praapya tayaati roShaata soDhaa asmi na tad bhavane vasantii | |
raghuvamsha, XIV.63

"Earlier, you refused the kingdom-fortune, [Rajya Lakshmi,] and came to forests, where I was with you. Now that, that kingdom-fortune, Rajya Lakshmi winning your affection, is jealous of me i.e., Bhagya Lakshmi, and she does not let me live in your palace.

[Verse Locator](#)

न हि एवम् रमणीयेषु शाद्वलेषु तया सह ।
रमतो मे भवेत् चिन्ता न स्पृहा अन्येषु वा भवेत् ॥४-१-९६

96. **na** = nay; **hi evam** = indeed, this way; **ramaNiiyeSu shaadvaleSu** = in pleasant, green meadows; **tayaa saha** = with her, along; **ramataH bhavet** = delighting, happens to be; **na me bhavet chintaa** = not, to me, there will be, worry; **spR^ihaa anyeSu na bhavet** = interestedness, in other, there will not be; **vaa** = either.

"Nay... if I were to take delight this way in these pleasant green meadows along with her, there will be no worry to me... nor interest in other things... [4-1-96]

[Verse Locator](#)

अमी हि विविधैः पुष्पैः तरवो रुचिर च्छदाः ।
कानने अस्मिन् विना कान्ताम् चित्तम् उत्पादयन्ति मे ॥ ४-१-९७

97. **ruchiraH cChadaaH** = with beautiful, leaves; **amii taravaH** = these, trees; **hi vividhaiH puSpaiH** = indeed, with various, flowers; **asmin kaanane** = in this, forest; **vinaa kaantaam** = without, the lady; **chittam unmaadayanti me** = heart, maddening, to me.

"Indeed these beautifully leaved and variously flowered trees are maddening my heart as I am without that lady Seetha in this forest... [4-1-97]

[Verse Locator](#)

पश्य शीत जलाम् च इमाम् सौमित्रे पुष्कर आयुताम् ।
चक्रवाक अनुचरिताम् कारण्डव निषेविताम् ॥ ४-१-९८

98. **pashya** = see; **shiita jalaam cha imam** = cool, water, also, this one; Soumitri; **puSkara aayutam** = blue lotuses, [Nelembium speciosum,] filled with; **chakravaaka anu charitam** = ruddy geese, well, moving; **kaaranDava nishevitaam** = partridge birds, well, venerated.

"See the cool water of this Pampa Lake, Soumitri, filled with blue lotuses, and with ruddy geese well moving in, and well venerated by the partridge birds...[4-1-98]

[Verse Locator](#)

प्लवैः क्रौञ्चैः च संपूर्णाम् महा मृग निषेविताम् ।
अधिकम् शोभते पम्पा विकूजद्भिः विहङ्गमैः ॥ ४-१-९९

99. plavaiH krouncha cha sampuurNaam = waterfowls, curlew birds, also, filled with; mahaa mR^iga niSevitaam = by great animals, adored; adhi kam shobhate pampa = highly, glistens, is this Pampa; vi kuu jadbhiH vihangamaiH = with pleasantly calling, birds.

"Well filled with waterfowls, curlew birds, and adored by great animals, this Pampa glistens much with pleasantly calling birds...[4-1-99]

[Verse Locator](#)

दीपयन्ती इव मे कामम् विविधा मुदिता द्विजाः ।
श्यामाम् चन्द्र मुखीम् स्मृत्वा प्रियाम् पद्म निभ ईक्षणाम् ॥ ४-१-१००

100. diipayantii iva me kaamam = enkindling, as if, my, passion; vividhaa muditaa dvijaa = umpteen, gladdened, birds; shyaamaam chandra mukhiim = mid-in-youth, moon, faced; smR^itvaa priyam = reminding of, dear one; padma nibha iikshNaam = lotus, radiance, in her eyes.

"Enkindling passion in me, are these umpteen gladdened birds, reminding me of my dear one who is in the mid of her youth, moonfaced, and with the radiance of lotuses in her eyes... [4-1-100]

[Verse Locator](#)

पश्य सानुषु चित्रेषु मृगीभिः सहितान् मृगान् ।
माम् पुनः मृग शबाक्षी वैदेह्या विरहीकृतम् ।
व्यधयन्तीव मे चित्तम् संचरन्तः ततः ततः ॥ ४-१-१०१

101. pashya = see; chitreSu saanuSu = on wonderful, mountainsides; mR^igiibhiH sahitaan mR^igaan = with female deer, with, male deer; tataH tataH = there and there; sancharantaH = moving; mR^igashaaba akshyaa = with fawn-eyed one; vaidehyaa = with Vaidehi; virahii kR^itaam = weaned away; maam = me [such as I am]; punaH vyadhayanti iva = further, agonising, as though; me cittam = my, heart is [thus agonised.]

"See that female deer along with male deer moving there and there on those wonderful mountainsides... and at me, who am weaned away from such a fawn-eyed lady Seetha... and such as I am, my heart is further agonised on seeing these wide-eyed deer, and for not seeing her, the wide-eyed Seetha... [4-1-101]

[Verse Locator](#)

अस्मिन् सानुनि रम्ये हि मत्त द्विज गणाकुले ।
पश्य अयम् यदि ताम् कन्ताम् ततः स्वस्ति भवेत् मम ॥ ४-१-१०२

102. ramye = spectacular; matta dwija gaNa akule = [the place with] impassioned, birds, groups, with ado; asmin saanuni hi = on those, terraces; taam kaantaam pashya ayam yadi = her, that lady, if only I can see; tataH mama swasti bhavet = then, to me, peace, will be there.

"If only I can see that lady on those spectacular terraces filled with impassioned bird groups with much ado, then there shall be peace for me... [4-1-102]

[Verse Locator](#)

जीवेयम् खलु सौमित्रे मया सह सुमध्यमा ।
सेवेत यदि वैदेही पम्पायाः पवनम् शुभम् ॥ ४-१-१०३

103. su madhyama = slender-waisted one; vaidehii mayaa saha = Seetha, me, along with; pampaayaaH shubham pavanam = Pampa's, benignant, breeze; seveta yadi = adores, if; jiiveyam khalu = I will live along, surely.

"I live along for sure, Soumitri, if that slender-waisted Vaidehi basks in this benignant breeze of Pampa along with me... [4-1-103]

[Verse Locator](#)

पद्म सौगन्धिक वहम् शिवम् शोक विनाशनम् ।

धन्या लक्ष्मण सेवन्ते पम्पाया वन मरुतम् ॥ ४-१-१०४

104. Lakshmana; padma = lotuses; saugandhika vaham = red lotuses, fragrance carrying; shivam = auspicious one; shoka vinaashanam = melancholy, eliminating one; pampa upavana maarutam = Pampa's, greensward, breeze; dhanyaa = fortunate are; sevante = those that adore it.

""Lakshmana, the breeze from the greenswards of Pampa that carries the fragrance of lotuses including that of red lotuses is an auspicious one, an eliminator of melancholy, and those that adore such a breeze are fortunate ones... [4-1-104]

Another rendering is: padma red lotuses', saugandhika of costuses, vaham = fragrance carrying, i.e. carrying the fragrance of many flowers as though in a garland of flowers on its chest; shivam pure, uncontaminated breeze, i.e., the first breeze of the season. dhanyaaH fortunate, sevante those that await and adore. Those couples that await this first breeze, emerging from the gardens of Pampa Lake, carrying fragrance of many a flower, like that of a garland of flowers, are fortunate.

[Verse Locator](#)

श्यमा पद्म पलाशाक्षी प्रिया विरहिता मया ।

कथम् धरयति प्राणान् विवशा जनकात्मजा ॥ ४-१-१०५

105. shyamaa = youthful; padma palaasha akshii = lotus, petal, eyed; priyaa = my beloved; virahitaa mayaa = without, me; katham = how; dhaarayatii praaNaan = bears, her lives; vivashaa janaka aatmaja = helpless, Janaka's daughter.

"That youthful, lotus-petal eyed beloved of mine, that Janaka's daughter... how can that helpless lady bear her lives without me... [4-1-105]

[Verse Locator](#)

किम् नु वक्ष्यामि धर्मज्ञम् राजानम् सत्य वादिनम् ।

जनकम् पृष्ट सीतम् तम् कुशलम् जन संसदि ॥ ४-१-१०६

106. jana samsadi = among people, host of; pR^iSTa siitam = [when he] questions about, Seetha; dharmaGYam satya vaadinam raajaanam = to virtuous one, truth speaking one, one who is a king; tam = to him; janakam = to king Janaka; kim nu kushalam vakshyaami = what can, indeed, about well-being, I can say.

"What sort of well-being can I say to that virtuous and truth speaking King Janaka, if he enquires about Seetha's well-being among hosts of people? [4-1-106]

Seetha is an unusual princess by birth. Winning her hand in marriage is unusually preconditioned by King Janaka with the lifting of Shiva's bow, which none else could do than Rama. Having won Seetha's hand in marriage, but lost her in the forest, will be ridiculous. Rama reflects here as to how his father-in-law King Janaka would lookdown Rama for not protecting his daughter Seetha.

[Verse Locator](#)

या मम् अनुगता मन्दम् पित्रा प्रस्थापितुम् वनम् ।

सीता धर्मम् समास्थय क्व नु सा वर्तते प्रिया ॥ ४-१-१०७

107. **pitraa prasthaapitam vanam** = ; by father [Dasharatha,] sent to, forest; **mandam maam yaa** = unfortunate one, me, she who; **dharmam samaasthaaya anugataa** = virtuous course, on taking up, accompanied; **saa priyaa kva nu vartate** = such as she is, ladylove, where, really, is staying.

"She who accompanied me, an unfortunate one whom his father sent to forests, taking up a virtuous course... now where will be she, that ladylove of mine, be abiding... [4-1-107]

[Verse Locator](#)

तया विहीनः कृपणः कथम् लक्ष्मण धारये ।
य माम् अनुगता रज्यात् भ्रष्टम् विहत चेतसम् ॥ ४-१-१०८

108. **lakshmaNa** = Lakshmana; **raajyaat bhraSTam vigata chetasam** = from kingdom, forfeited, with forfeited, quintessence; **maam yaa anugataa** = me, she who, accompanied; **tayaa vihiinaH kR^ipaNaaH** = her, without, desolated; **katham dhaaraye** = how, live on.

"Whose kingdom is forfeited, and whose soul succumbed to the circumstance at the time of exile, but she accompanied suchlike me, and Lakshmana, without her how I can I live on in desolation... [4-1-108]

[Verse Locator](#)

तत् चारु अञ्चित पद्माक्षम् सुगन्धि शुभम् अत्रणम् ।
अपश्यतो मुखम् तस्याः सीदति इव मतिः मम ॥ ४-१-१०९

109. **tasyaaH** = her; **chaaru** = pretty; **anchita** = beaming; **padmaaksham** = having lotus-like eyes; **sugandhi shubham** = fragrant, auspicious; **a vranam** = without, scars - scarless; **tat mukham** = that, face; **a pashyataH** = unable to see; **mama matiH siidati iva** = my, mind, is sinking, as though.

"She who has a pretty and beaming face with lotus-like eyes, that is fragrant, auspicious and scarless, and not seeing such a face my mind is as though sinking... [4-1-109]

[Verse Locator](#)

स्मित हास्यान्तर युतम् गुणवत् मधुरम् हितम् ।
वैदेह्याः वाक्यम् अतुलम् कदा श्रोष्यामि लक्ष्मण ॥ ४-१-११०

110. Lakshmana; **vaidehyaaH** = Vaidehi's; **smita haasya antara yutam** = smiling, witty, in between, having; **guNavat** = wisdom-wise; **madhuram** = pleasing; **hitam** = friendly; **atulam vaakyam** = incomparable [unique in its own way,] sentence [conversation]; **kadaa shroSyami** = when, can I hear.

"Lakshmana, when can I hear that conversation of Vaidehi that will have smiles and wits in between... wisdom wise pleasing, friendly and unique one in its own way... [4-1-110]

[Verse Locator](#)

प्राप्य दुःखम् वने श्यामा माम् मन्मथ विकर्षितम् ।
नष्ट दुःखेव हृष्टेव साध्वी साधु अभ्यभाषत ॥ ४-१-१११

111. **shyamaa** = youthful lady; **sadhvii** = decent lady; **praapya duHkham vane** = succumbed, to suffering, in forest; **naSTa duHkha iva** = got rid of, suffering, as though; **hR^iSTaa iva** = gladsome, as though; **maam manmadha vikarshitam** = me, by love, smitten; **saadhu abhyabhaashata** = [very] fondly, speaking.

"That youthful and decent lady though succumbed to suffering in forests used to look as though got rid of her sufferings, and as though gladsome woman, and she used to speak to me,

किम् नु वक्ष्यामि अयोध्यायाम् कौसल्याम् हि नृपात्मज ।
क्व सा स्नुषा इति पृच्छन्तीम् कथम् च अति मनस्विनीम् ॥ ४-१-११२

112. nR^ipa aatmaja = oh! Prince Lakshmana; ayodhyaam = in Ayodhya; saa kva suSnaa = she, where is, daughter-in-law [of mine]; katham api = how is she, even; iti pR^icChantiim = thus, questioning; manasviniim = kind hearted lady kausalyaam = to Kausalya; kim nu vakshyami = what, indeed, can I say.

"What can I say in Ayodhya to that kind hearted lady and my mother Kausalya, oh, prince Lakshmana, when she asks ♦where is she, my daughter-in-law? And how is she? ' [4-1-112]

गच्छ लक्ष्मण पश्य त्वम् भरतम् भ्रातृवत्सलम् ।
न हि अहम् जीवितुम् शक्तः ताम् ऋते जनकात्मजम् ॥ ४-१-११३

113. Lakshmana; tvam gacCha = you, begone; bhraatR^iu vatsalam = towards brothers, affectionate one; bharatam = Bharata; pashya = you may see; aham taam aatmajaam R^ite = I, her, janaka's, daughter, leaving off; jiivitum na shakataH hi = to live, not, be able to, isn't it.

"Begone! Lakshmana.... you may see Bharata, that affectionate one for his brothers... I may not be able to live on leaving off Seetha... isn't so!" [So said Rama to Lakshmana] [4-1-113]

इति रामम् महात्मानम् विलपन्तम् अनाथ वत् ।
उवाच लक्ष्मणो भ्राता वचनम् युक्तम् अव्ययम् ॥ ४-१-११४

114. iti = this way; anaatha vat vilapantam = waif, like, wailing; mahaatmaanam raamam = to great soul, Rama; bhraataa = his brother; Lakshmana; yuktam avyayam vachanam = appropriate, infallible, words; uvaacha = spoke.

To that great-souled Rama who is bewailing that way like a waif, his brother Lakshmana said these appropriate and infallible words. [4-1-114]

संस्थम्भ राम भद्रम् ते मा शुचः पुरुषोत्तम ।
न ईदृङ्शानाम् मतिः मन्दा भवति अकलुषात्मनाम् ॥ ४-१-११५

115. puruSottama = oh, best one among men; Rama; samsthambha = control yourself; bhadram te = let safety betide you; maa shuchaH = do not, lament; iidR^ishaanaam = this kind of; a kaluSa atmaanaam = un, blemished, souls; mandaa matiH na bhavati = languorous, intellect, not, become.

"Oh, best one among men, please control yourself Rama, let safety betide you, do not lament, the intellect of your kind of unblemished souls does not become languorous... [4-1-115]

स्मृत्वा वियोगजम् दुःखम् त्यज स्नेहम् प्रिये जने ।
अति स्नेह परिष्वङ्गात् वर्तिः अर्द्रा अपि दह्यते ॥ ४-१-११६

116. viyogajam duHkham = by departure-caused, sadness; smR^itvaa = on recollecting; sneham priya jane tyaja = fondness, for the loved ones, forsake [to some

extent]; **ati sneha parishvangaat** = too much, friendship, by the embrace of; **vartiH aadraa api dahyate** = wick, even, drenched [in water,] burns.

"Recollect the sadness caused by departure of loved ones, and it may please be forsaken for some extent, with the embrace of too much of friendship of the water-drenched wick with oil, even that water-drenched wick burns in the lamp... [4-1-116]

dur anvaya - wrong parsing of words in verse

The above is the wrong orientation of words used in above two verses. While the word-to-word translation of Ramayana is rare in print medium, the prose versions are giving meanings with such orientation, and they will be usually found in almost all printed books. The above suggests that Lakshmana is asking Rama to forget Seetha, which is meaningless. The following is said to be the reasonable orientation. Other words being same, the rest are:

priya jane= in dear, ones; **sneham smR^itvaa**= fondness, on remembering; **iidR^ishaanaam**= for this kind of; **a + kaluSa atmaanaam**= of un, blemished, souls; **matiH mandaa na bhavati**= intellect, languorous, will not, become; **viyogajam duHkham tyaja**= by separation, caused sadness, leave off.

"On remembering the fondness for dear ones, intellect of your kind of unblemished souls will not become languorous. Leave off the sadness caused by separation.

Such wrong orientations of words used in verses will be found in other verses also, because printed books are carrying them forward, and they need correction by some pundits who can kindly spare time and effort. The above correction is per courtesy of : Pt. Paturi Sitaramanjaneyulu

[Verse Locator](#)

यदि गच्छति पतालम् ततो अभ्यऽधिकम् एव वा ।

सर्वधा रावणः तात न भविष्यति राघव ॥ ४-१-११७

117. oh, Raghava; **raavanaH** = Ravana, the demon; **paataalam tataH adhikam eva vaa** = netherworlds, from there, still deeper, even; **yadi gacChati** = if he, goes to; **sarvadahaa na bhavishyati taavat** = in any way, does not, live on, at all.

"If Ravana goes to the netherworlds, or still deeper worlds from there, oh my brother, still he will not live, Raghava... [4-1-117]

[Verse Locator](#)

प्रवृत्तिः लभ्यताम् तावत् तस्य पापस्य रक्षसः ।

ततः हास्यति वा सीताम् निधनम् वा गमिष्यति ॥ ४-१-११८

118. **paapasya tasya rakshasaH** = sinful one, that, demon's; **pravR^ittiH labhyataam** = emplacement, let it be obtained; **tataH siithaam vaa haasyati** = then, Seetha may be, left of by him; **nidhanam vaa gamiSyati** = doom, or, enter into.

"Let the emplacement of that sinning demon e obtained... and then he either cedes Seetha or enters into his own doom... [4-1-118]

[Verse Locator](#)

यदि याति दितेः गर्भम् रावणः सह सीताया ।

तत्र अपि एनम् हनिष्यामि न चेत् दास्यति मैथिलीम् ॥ ४-१-११९

119. **raavana saha siithaayaa** = Ravana, along with, Seetha; **yadi yaati diteH garbham** = if, enters, Diti's, womb; **na chet daasyati maithiliim** = if, give away, Maithili tatra api enam = there, even, him; **han ishyaami** = to slay, I wish to;

"Even if he enters the womb of Diti along with Seetha, and if he does not give away Seetha, even there I wish to slay him,...[4-1-119]

स्वास्थ्यम् भद्रम् भजस्व आर्यः त्यजताम् कृपणा मतिः ।
अर्थो हि नष्ट कार्यार्थैः न अयत्ने न अधिगम्यते ॥ ४-१-१२०

120. aaryaH = oh, revered one; svaasyatham bhadram bhajasva = rejuvenate, secure, you may attain; tyajataam kR^ipaNa matih = cast-off, pathetic, mood; naSTa kaarya arthaiH = having lost, endeavours, purpose of; arthaH = its results; na a yatne = not, without, try; na adhigamyate = not, regain.

"May you rejuvenate and be secure, oh, revered one, cast-off your pathetic mood... result of purpose will be lost indeed, for the endeavourers without a try, thus nothing can be regained by them... [4-1-120]

उत्साहो बलवान् आर्य नास्ति उत्साहात् परम् बलम् ।
सः उत्साहस्य हि लोकेषु न किञ्चित् अपि दुर्लभम् ॥ ४-१-१२१

121. aarya = oh, noble one; utsaahaH balavaan = vehemence, is a mighty one; utsaahaat param balam naasti = than vehemence, superior, might, is not there; saha utsaahsyaH hi = who, with vehemence, indeed; lokeSu kimchit api durlabham = in the world, slightest, even, impossible.

"Vehemence is might, oh, noble one, there is no superior might than vehemence and to him with vehemence there is no impossibility in the world,... even the slightest... [4-1-121]

उत्साहवन्तः पुरुषा न अवसीदन्ति कर्मसु ।
उत्साह मत्रम् आश्रित्य सीताम् प्रतिलप्स्याम् जनकीम् ॥ ४-१-१२२

122. utsaahavantaH puruSaa = vehement, men; na avasiidanti karmasu = do not, regress, in deeds; utsaaha maatram aashritya = with vehemence, alone, taking hold of; prati lapsyaam = in turn, we regain; jaanakiim = Janaki.

"Vehement men do not regress in deeds, and taking hold of vehemence alone we regain Seetha...[4-1-122]

त्यज्य काम वृत्तत्वम् शोकम् सम् न्यस्य पृष्टतः ।
महात्मानम् कृतात्मानम् आत्मानम् न अवबुध्यसे ॥ ४-१-१२३

123. tyajataam kaama vR^ittatvam = leave off, ardency, enclosure of; shokam sam nyasya pR^iTataH = compassion, let go, behind [pushback]; maha aatmaanam = your great soul; kR^ita aatmaanam = your controlled, soul; na ava budhyase = not, able to know [yourself]

"You leave off this enclosure of ardency and pushback that compassion ... you are not able to know your great and controlled soul...with these thoughts of self-pity and fondness... [4-1-123]

एवम् संबोधितः तेन शोकोपहत चेतनः ।
त्यज्य शोकम् च मोहम् च रामो धैर्यम् उपागमत् ॥ ४-१-१२४

124. **shoka upahata chetanaH** = by emotion, marred, conscience; Rama; **evam sambodhitaH** = thus, addressed [by Lakshmana]; tatra then; **nyasya shoka cha moham cha** = let off, pity, and, fondness, also; **tataH dhairyam upaagamat** = then, courage, he acquired.

Thus addressed by Lakshmana, then Rama whose conscience is marred by emotions, got rid of pity and fondness, and acquired courage, to perform the deed demanded of his incarnation. [4-1-124]

This reflects the saying of Bhagavad Gita **gataasun agataasuumscha naanu shochanti panditaH...** Lakshmana repeats the same words in Yuddha Kanda, the Book of War, chapter 83, verse 43, when Rama laments on receiving information that Indrajit, the son of Ravana killed Seetha. Here the word **shoka** ' stands for pity and **moha** stands for fondness, and god has these two basic attributes towards His creation. Thus the pity and fondness of god is now aimed at releasing the innate soul, namely Seetha, from the captivation.

[Verse Locator](#)

सोऽभ्य अतिक्रामत् अव्यग्रः ताम् अचिन्त्य पराक्रमः ।

रामः पम्पाम् सु रुचिराम् रम्याम् पारिप्लव द्रुमान् ॥ ४-१-१२५

125. **a chintya paraakramaH** = inestimable, valiant; Rama; **a vyagraH** = without, grieving; **su ruchiraam** = well, charming; **ramya paariplava drumaan** = with charm, flapped by winds, those trees are; **taam pampaam** = those, Pampa Lake [areas]; **saH abhyatikraamat** = he, strode forward.

He that inestimable valiant Rama strode forward those areas of charming Pampa Lake, with the charm of wind-flopped trees, getting rid of grief. [4-1-125]

[Verse Locator](#)

निरीक्षमाणः सहसा महात्मा सर्वम् वनम् निर्झर कन्दराम् च ।

उद्विग्न चेताः सह लक्ष्मणेन विचार्य दुःखोपहतः प्रतस्थे ॥ ४-१-१२६

126. **niriikshyamaaNaH sahasaa mahaatmaaaa** = observing, quickly, the great one; **sarvam vanam** = all round, the forest; **nirjhara kandaram cha** = with brooks and caves, also; **udvigna chetaaH** = agonised at heart; **saha Lakshmana vichaarya** = with Lakshmana, reviewing; **duHkha upahata** = anguish, marred [anguished one]; **pratashte** = travelled on.

That great one Rama on observing all over quickly, all round the forest with its brooks and caves, and reviewing with Lakshmana, though agonised at heart that anguished one travelled on. [4-1-126]

[Verse Locator](#)

तम् मत्त मातङ्ग विलास गामी गच्छन्तम् अव्यग्र मनाः महात्मा ।

स लक्ष्मणो राघवम् अप्रमत्तो ररक्ष धर्मेण बलेन च एव ॥ ४-१-१२७

127. **matta maatanga vilaasa gaamii** = robust, with elephant, gait, he while striding; **mahaatma** = the great soul; **iSTa ceSTaH saH LakshmanaH** = agreeable, by his deeds [to Rama,] that, Lakshmana; **gacChantaam** = while [Rama is] walking ahead; **raaghavam** = Raghava is; **a vyagra manaa** = not, despaired, at mind; **apramattaH** = vigilantly; **dharmeNa balena cha eva** = of virtue, and strength, too, thus; **raraksha** = protected.

While that great soul Rama is walking ahead, that great souled Lakshmana whose stride is also like that of an elephant, and whose deeds are agreeable to Rama, vigilantly protected Rama with an un-despaired mind and even by his virtue and strength. [4-1-127]

[Verse Locator](#)

तौ ऋष्यमूकस्य समीप चारी चरन् ददर्श अद्भुत दर्शनीयौ ।

शाखा मृगाणाम् अधिपः तरस्वी वितत्रसे नैव चिचेष्ट चेष्टाम् ॥ ४-१-१२८

128. R^{^i}Syamuukasya sammepa chaarii = Rishyamuka mountain, nearby, one who moves about; tarasvii = mighty one; shaakhaa mR^{^i}igaaNaam adhipa = tree-branch, animals', chief [Sugreeva]; charan = meandering thereabout; adbhuta darshaniiyau = those who are amazing, in look; tau = at those two, Rama and Lakshmana; dadarsha = has seen; vitatrase = frightened; na eva cicheSTa ceSTaam = not, thus, gesticulated, any gestures - he is petrified.

He who is the chief of Vanara-s, who moves about Mt. Rishyamuka, while he is meandering thereabout he happened to see those two who are so amazing for a look, namely Rama and Lakshmana, by which he is so frightened that he is petrified. [4-1-128]

[Verse Locator](#)

स तौ महात्मा गज मन्द गामि शखा मृगः तत्र चिरन् चरन्तौ ।
दृष्ट्वा विषादम् परमम् जगाम चिन्ता परीतो भय भार मग्नः ॥ ४-१-१२९

129. tatra charan gaja manda gaami = there, moving about, elephant, gait like, in stride; mahaatmaa = great-soul [Sugreeva]; saH shaakhaa mR^{^i}igaH = he that [Sugreeva,] tree-branch, animal [Sugreeva]; charantau = those moving about [advancing]; tau = those two Rama, Lakshmana; dR^{^i}STva = having seen; chintaa pariitaH = worry, muffled with; bhaya bhaara magnaH = fear's, weight, engulfed; paramam viSaadam jagaama = profound, agony, derived.

On seeing those two Rama and Lakshmana who are advancing his way, he that great soul who is a tree-branch animal, and he who strides like an elephant, derived profound agony that muffled him in worry, and he is engulfed under the weight of his fear. [4-1-129]

Here Dharmaakuutam depicts this:

tatastu samastalokarakShaNakShamakShitipatilakShaNalakShitau
karakamalagR^{^i}hiitakanakamayasharaasanau parikupitaviShadharanikara-
sadR^{^i}ishanishitasharabharabharitasharadhivilasitavipulabhujashikharau
uddhR^{^i}utapR^{^i}iuthulamaa~NsalamasR^{^i}iuNaayatabhujadaNDamaNDitau
svaparigraheNajaTaavalkayorapisR^{^i}iuhaNiiyataasampadakau gandhasindhuramantharagaaminau
apraakR^{^i}iutalaavaNyaavala~NkR^{^i}itaaraNyau apaa~NgashobhitaaraNyausamupasthitakaaruNyau
sarvasattvasharaNau mahaaviiraagragaNyau sukumarau niriikShyaki~ncidapisa~ncalitaH^{^i}dayaH
sa~ncitaikamatyaiH sahacaturbhiramaatyaiH vipulabalaavaliptabaliimukham R^{^i}ishyamuukam adhivasan
samagraguNanidhaanam sugriivonaama vaanaralokaadhipo vilokayaamaasa

This is for the entrance of Rama and Lakshmana into the life of Sugreeva.

[Verse Locator](#)

तम् आश्रमम् पुण्य सुखम् शरण्यम् सदैव शाखा मृग सेवितान्तम् ।
त्रस्ताः च दृष्ट्वा हरयोः अभिजग्मुः महौजसौ राघव लक्ष्मणौ तौ ॥ ४-१-१३०

130. maha aujasau = highly, vigorous ones; tau = those two Raghava; Lakshmana; dR^{^i}ISTvaa = having seeing; trasthaaH = all [monkeys are] frightened; harayaoH = monkeys; puNya sukham = that is pious, consolatory; sharaNyam sadaiva = sheltering, always; shaakhaa mR^{^i}iga sevita antam = by tree-branch, animals, adored, inland; tam aashramam = towards that, hermitage; abhijagmuH = monkeys, fled.

On seeing those magnificent two, Rama and Lakshmana, the monkeys are frightened and fled towards the pious hermitage of Sage Matanga, which has an inland that is always adored by monkeys for it is consolatory and sheltering them. [4-1-130]

Endnote

This episode is a construct on the hymn at 1-4-3 inBrihadaraanyaka Upanishadic which is as below: --

savai na rame | tasmaat ekaakii na ramate | sa dvitiiyam aicchat |
sahaitaavaanaasayathaa strii pumaamsau sampariShvaktau |----tataH
patishca patniicaa bhavataam ---tatomanuShyo ajaayanta---
BR^ihadaaraNyakopaniShad 1-4-3

God is said to take no delight in Himself alone, and He desired another. He was like an embraced male and female. Man and wife. Hence He felled His body to become two... and from thereon humans originated... Brihadaraanya Upanishat 1-4-3.

The lustful words of Rama are to be construed as pure pleasure for having Seetha at his side, as a longing to have His first creation with himself. This is for deifying Rama as incarnation of Vishnu. All the Ramayana-s or Purana-s which deal with the episode of Rama's reaction on seeing Pampa Lake have the same import. In Skanda Purana there is yet another instance stating that Rama gave curses to such lusty components of nature, for his lust is not satiated. It is as below: -

vaimukhyam gandha phalyaastu bhramaraan ashapat prabhuH |
kokaan nishiidhevishlesham pikam anya vivardhanam |
candanam sarpa nilayam vaayum sarpa ashanam tathaa |
jyostnaam ka¹a~Nka sa~ncchannaanaam shashaasa raghu nandana |
skandapuraaNaa

"Champaka flowers [Hindi: Mogra; Telugu : Sampega; Botanical : Michelia champaka] are not to be touched by Honeybees, chakravaaka, [water-birds, ruddy geese, know for their inseparable swimming] be separated in midnight, Kokila birds [Blackcuckoos] be grownup in other's nests [i.e., in crow's nest] Sandalwood trees become shelters to snakes, the breeze [that is cool and incited Rama's thoughts about Seetha,] shall become food of snakes... thus cursed Rama, in his anguish about his separation from Seetha..." Skanda Purana.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे प्रथमः सर्गः

Thus, this is the 1st chapter in Kishkindha Kanda of Valmiki Ramayana the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 1

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84
85	86	87	88	89
90	91	92	93	94
95	96	97	98	99
100	101	102	103	104

<u>105</u>	<u>106</u>	<u>107</u>	<u>108</u>	<u>109</u>
<u>110</u>	<u>111</u>	<u>112</u>	<u>113</u>	<u>114</u>
<u>115</u>	<u>116</u>	<u>117</u>	<u>118</u>	<u>119</u>
<u>120</u>	<u>121</u>	<u>122</u>	<u>123</u>	<u>124</u>
<u>125</u>	<u>126</u>	<u>127</u>	<u>128</u>	<u>129</u>
<u>130</u>	<u>131</u>			

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 2 Verses converted to UTF-8, Nov 09

Introduction

Hanuma, the Marvellous Monkey of Ramayana is entered in this chapter. The very first assurance given by Sage Valmiki through Hanuma, to one and all is, "Be Fearless..." Even today that assurance of Hanuma is ruling high on the Hindu psyche and Hanuma is to be remembered in any event of fright.

[Verse Locator](#)

तौ तु दृष्ट्वा महात्मानौ भ्रातरौ राम लक्ष्मणौ ।
वर आयुध धरौ वीरौ सुग्रीवः शङ्कितोऽभवत् ॥ ४-२-१

1. vara aayudha dhara viirau mahaatmanau bhraatarau = best, weapons, wielders, audacious ones, great souls, the two brothers - Rama and Lakshmana; tau tu dR^iSTva = them, on seeing; sugriivaH sha~NkitaH abhavat = Sugreeva, ambiguous, he became.

On seeing them the wielders of best weapons and audacious ones, two brothers and great souls, namely Rama and Lakshmana, Sugreeva became ambiguous. [4-2-1]

[Verse Locator](#)

उद्विग्न हृदयः सर्वा दिशः समवलोकयन् ।
न व्यतिष्ठत कस्मिन् चित् देशे वानर पुङ्गवः ॥ ४-२-२

2. vaanara pungavaH = monkey, the foremost; udvigna hR^idayaH = distressed, at heart; sarvaa dishaH sam samavalokayan = in all, directions, well, gazed [blankly]; na vyatiSTata = not, remained; kasmin chit deshe = at any, one place.

Distressed at heart that foremost monkey gazed blankly in all directions and he did not remain at any one place. [4-2-2]

[Verse Locator](#)

नैव चक्रे मनः स्थातुम् वीक्षमाणो महाबलौ ।
कपेः परम भीतस्य चित्तम् व्यवसाद ह ॥ ४-२-३

3. viikshmaaNaH mahaabalau = on seeing, the great mighty ones; na eva chakre manaH sthaatum = not, even, made-up, his mind, steadfast; kapeH parama bhiitasya = the monkey, very much, frightened; chittam vyavasasaada ha = his heart, sunken, really.

On seeing those two great mighty ones that monkey has not even made-up his mind steadfast as he is very much frightened, and his heart is really sunken. [4- 2- 3]

[Verse Locator](#)

चिन्तयित्वा स धर्मात्मा विमृश्य गुरु लाघवम् ।
सुग्रीवः परम उद्विग्नः सर्वैः तैः वानरैः सह ॥ ४-२-४

4. chintayitvaa saH dharmaatmaa = thought over, he, righteous one; vimR^ishya guru laaghavam = considering, [about his own] strength and weakness; Sugreeva; parama udvignaH = much, agitated; sarvaiH taiH vanaraiH saha = with all, those, monkeys, along with.
He that righteous Sugreeva considering his own strength and weakness is much agitated, and along with all the other monkeys too are frightened. [4-2-4]

[Verse Locator](#)

ततः स सचिवेभ्यः तु सुग्रीवः प्लवगाधिपः ।
शशंस परम उद्विग्नः पश्यन् तौ राम लक्ष्मणौ ॥ ४-२-५

5. tataH sa sachiebhyaH tu = then, he, to his ministers, even; Sugreeva; plavagaaH adhipaH = monkey's, chief of; shashamsa parama udvignaH = said to, much, in dreadfulness; pashyan tau rama lakshmaNau = on seeing, those, Rama and Lakshmana.
On seeing Rama and Lakshmana then that chief of monkeys Sugreeva with much dreadfulness said this to his ministers. [4- 2- 5]

[Verse Locator](#)

एतौ वनम् इदम् दुर्गम् वालि प्रणिहितौ ध्रुवम् ।
छद्मना चीर वसनौ प्रचरन्तौ इह आगतौ ॥ ४-२-६

6. chiira vasanau = jute cloths, wearers of; chadmanaa = deceitfully; idam durgam vanam pracharantau = this, in forest, impassable one, moving about; etau vali praNihitaun dhruvam = by Vali, dispatched, definitely; iha aagatau = here, they have come.
"Here they come wearing jute cloths and move about in this impassable forest deceitfully, definitely Vali must have dispatched them... [4-2-6]

[Verse Locator](#)

ततः सुग्रीव सचिवा दृष्ट्वा परम धन्विनौ ।
जग्मुः गिरि तटात् तस्माद् अन्यत् शिखरम् उत्तमम् ॥ ४-२-७

7. tataH sugriiva sachivaa = then, Sugreeva's ministers; dR^iSTvaa parama dhanvinau = on seeing, great, archers; giri taTaata tasmaat = mountain's, terrace, from that; anyat shikharam uttamam = to another peak, higher ones; jagmuH = they went away.
Then on seeing the great archers Rama and Lakshmana the ministers of Sugreeva have gone from that mountain terrace to another high-peaked mountain. [4- 2- 7]

[Verse Locator](#)

ते क्षिप्रम् अभिगम्य अथ यूथपा यूथपर्षभम् ।
हरयो वानर श्रेष्ठम् परिवार्य उपतस्थिरे ॥ ४-२-८

8. atha = then; yuudhapaa = group leaders [of monkeys]; te harayaH = those, monkeys; kSipram abhigamya yuudhapa R^ishabham = quickly, [returned and] approached, group-leader [Sugreeva]; vaanar shreSTam parivaarya = monkey's, chieftain, gathered around; upataH sthire = nearby, stood.

Then the group-leaders of monkeys quickly arrived as they fled, at that lofty monkey group-leader Sugreeva, the chieftain of monkeys, gathering around him there they stood at his nearby. [4-2-8]

एवम् एक आयन गताः प्लवमाना गिरेः गिरिम् ।
प्रकंपयन्तो वेगेन गिरीणाम् शिखराणि च ॥ ४-२-९

9. **evam eka aayana gataaH** = thus, to one, course, reached out; **plavamaanaaH** = hopping; **gireH girim** = mountain, to mountain; **pra kampayantaH vegena** = well, shuddering, by [their] hastiness; **giriiNaam shikaharaaNi api** = mountain's, and their peak's, even.

Thus they reached to one course of return, after hopping from one mountain to the other, shuddering mountains and even their peaks by their trample in hastiness. [4-2-9]

[Verse Locator](#)

ततः शाखा मृगाः सर्वे प्लवमाना महाबलाः ।
बभञ्जुः च नगान् तत्र पुष्पितान् दुर्गम् आश्रितान् ॥ ४-२-१०

10. **tataH shaakhaa mR^igaaH** = then, tree-branch, animals [monkeys]; **sarve plavamaanaa** = all of them, swinging; **mahaa balaaH** = great, in strength; **bhabhanjuH cha** = wrecked down, also; **nagaan tatra puSpitaan** = trees, there, flowered; **durgam aashritaan** = forest, clumped.

Then all of the tree-branch animals, who are great in their strength, have wrecked down the well-flowered trees that are clumped in that forest on that mountain by their swinging. [4- 2- 10]

[Verse Locator](#)

आप्लवन्तो हरिवराः सर्वतः तम् महागिरिम् ।
मृग मार्जार शार्दूलान् त्रासयन्तो ययुः तदा ॥ ४-२-११

11. **hari varaH** = monkeys, the best; **tam mahaagirim** = on that, great mountain; **aaplavantaH sarvataH** = with their hopping, everywhere; **tadaa** = thus; **yuyuH** = they hopped; **traasyantaH** = frightening; **mR^iga maarjaara sharduulaan** = deer, wildcats, tigers.

While those best monkeys hopped everywhere they have frightened deer, wildcats and tigers on that great mountain. [4-2-11]

[Verse Locator](#)

ततः सुग्रीव सचिवाः पर्वतेन्द्रे समाहिताः ।
संगम्य कपि मुख्येन सर्वे प्रांजलयः स्थिताः ॥ ४-२-१२

12. **tataH sugriiva sachivaaH** = then, Sugreeva's, ministers; **parvata indre samaahitaaH** = on the mountain, the best, on assembling; **sangamya kapi mukhyena** = gathering around, monkey's chief; **sarve praanjalayoH sthitaH** = all, with adjoined palms, stood.

Then the ministers of Sugreeva, assembled on that best mountain and gathered around the chief of monkeys Sugreeva, and all stood with their adjoined palms. [4-2-12]

[Verse Locator](#)

ततः तु भय संत्रस्तम् वालि किल्बिष शङ्कितम् ।
उवाच हनुमान् वाक्यम् सुग्रीवम् वाक्य कोविदः ॥ ४-२-१३

13. **tataH** = then; **vaakya kovidaH** = sentence-maker, the ablest hanumaan = Hanuma; **bhaya samtrastam** = then, but, with fear, dismayed; **vaali kilbiSa shankitam** = Vali's, mischief, doubting; **sugriivam** = to Sugreeva; **uvaacha vaakyam** = said, sentence.

Then Hanuma, the ablest sentence-maker, said this sentence to Sugreeva who is dismayed with fear doubting Vali's mischief. [4-2-13]

[Verse Locator](#)

संभ्रमः त्यजताम् एष सर्वैः वालि कृते महान् ।
मलयोऽयम् गिरिवरो भयम् न इह अस्ति वालिनः ॥ ४-२-१४

14. sambhramaH tyajataam eSa = perplexity, ward-off, this sort of; sarvaiH = all of you; vali kR^ite mahaan = by Vali, owing to, great [fear]; malayaH ayam giri varaH = Malaya mountain, this one, mountain, the best; bhayam na iha asti = scare, not, here, is there; VaalinaH = from Vali.

"Perplexity be warded off... all of you discarded that great fear from Vali or his cruelty... there is no scare from Vali here on this best mountain, for it is Mt. Malaya... [4-2-14]

This opening assurance by Hanuma to 'ward off any perplexity...' may be noticed. These statements and deeds are befitting to the fame of Hanuma to ward off any evil force. The sanctity of this mountain and a no-entry to Vali at this place is explained in next few chapters. This vaali kR^itaH and vaalikR^ite are two renderings, where, valikR^itaH is in the present context is for the arrival of Rama and Lakshmana, and vaalikR^ite, is for that which Vali has done previously. In either case, there is no fear on this Mt. Rishyamuka or also called Mt. Malaya, because Vali cannot step on this mountain due to a curse.

[Verse Locator](#)

यस्मात् उद्विग्न चेताः त्वम् विद्रुतो हरिपुंगव ।
तम् क्रूर दर्शनम् क्रूरम् न इह पश्यामि वालिनम् ॥ ४-२-१५

15. hari pungavaH = monkey, the best - oh, Sugreeva; tvam yasmaat udvigna chetaaH = you, by whom, bewildered, at heart; vi drutaH = you ran away; tam = that one; kruura darshanam kruuram vaalinam = ferocious one for sight, atrocious one, Vali; na iha pashyaami = not, here, I see.

"By whom you are bewildered at heart and running away, oh, the best monkey Sugreeva, I do not see that cruel-looking, cruel Vali here... [4- 2-15]

[Verse Locator](#)

यस्मात् तव भयम् सौम्य पूर्वजात् पाप कर्मणः ।
स न इह वाली दुष्टात्मा न ते पश्यामि अहम् भयम् ॥ ४-२-१६

16. yasmaat tava bhayam = from whom, your, fear; saumya = oh gentle one; puurva jaat papa karmaNaH = earlier born one [elder brother,] evildoer; sa na iha = he, not, here; vaalii duStaa atmaa = Vali, harmful, in intent; na te pashyaami aham bhayam = not, by him, perceive, I, fear.

"From whom your fear is spurted, oh, gentle Sugreeva, that elder brother of yours, who is an evildoer and the one with harmful intent... that Vali is not here. Therefore I perceive no fear from him...[4-2-16]

[Verse Locator](#)

अहो शाखा मृगत्वम् ते व्यक्तम् एव प्लवंगम् ।
लघु चित्ततया आत्मानम् न स्थापयसि यो मतौ ॥ ४-२-१७

17. aho = aho; plavangamaH = oh, monkey; yaH = you who are; laghu chittatayaa atmaanam = least-minded [felt small,] yurself; matau na sthaapayasi = not, able to stay firm in mind; te shakhaa mrigatvam vyaktavam eva = your, monkeyshines, is clear, thus.

"Aha! You made a monkey of yourself, oh, monkey, and you feel small, thus you are not able to stay firm in your mind by that fickleness, and your monkeyshines is clear by it... [4-2-17]

[Verse Locator](#)

बुद्धि विज्ञान संपन्न इङ्गितैः सर्वम् आचर ।
न हि अबुद्धिम् गतो राजा सर्व भूतानि शास्ति हि ॥ ४-२-१८

18. **buddhi viGYaana sampannaH** = intellect, wisdom, be possessed with; **i~NgitaiH** = intent expressed [in body language]; **sarvam aachara** = all, you undertake; **a buddhim gataH rajaa** = lacking, ideas, king; **sarva bhuutaani na shaasti hi** = all, his subjects; cannot, control, certainly.

"Keep your intellect and wisdom firm, and express all your intents rightly in your body language in all your undertakings... certainly, a king getting into unintelligence cannot command all his subjects..." So said Hanuma to Sugreeva. [4-2-18]

[Verse Locator](#)

सुग्रीवः तु शुभम् वाक्यम् श्रुत्वा सर्वम् हनूमतः ।
ततः शुभतरम् वाक्यम् हनूमन्तम् उवाच ह ॥ ४-२-१९

19. **sugriiH tu subham vaakyam** = Sugreeva, but, propitious, sentence; **shrutvaa sarvam** = on hearing, entirely; **hanuumataH** = from Hanuma; **tataH** = then; **subhataram vaakyam** = opportune, sentence; **hanuumantam uvaacha ha** = to Hanuma, spoke, indeed.

Sugreeva thus hearing entirely to all the propitious words of Hanuma spoke to Hanuma this opportune sentence, positively. [4-2-19]

[Verse Locator](#)

दीर्घ बाहू विशालाक्षौ शर चाप असि धारिणौ ।
कस्य न स्यात् भयम् दृष्ट्वा हि एतौ सुर सुत उपमौ ॥ ४-२-२०

20. **diirgha baahuu vishaala akshau** = lengthy arms, broad eyed ones; **shara chaapa asi dhaariNau** = arrow, bow, sword, wielders of; **kasya na syaat bhayam** = to whom, will not, be there, scare; **dR^iSTvaa etau** = on seeing, these two; **sura suta upamau** = Divinity's, sons, in simile.

"Lengthy are their arms, broad are their eyes and they are the wielders of arrows, bows and swords... and on seeing them, to whom there will be no scare? These two are like the sons of some divinity..." Sugreeva thus spoke to Hanuma. [4-2-20]

[Verse Locator](#)

वालि प्रणिहितौ एव शन्के अहम् पुरुषोत्तमौ ।
राजानो बहु मित्राः च विश्वासो न अत्र हि क्षमः ॥ ४-२-२१

21. **vaali praNihitau eva** = from Vali, abetted, thus; **shanke aham** = presume, I; **puruSottamau** = best among men [Rama, Lakshmana]; **raajaanaH bahu mitraaH cha** = to kings, many, friends, also; **vishvaasha na atra hi** = trust, not, there, verily; **[na] kshamaH** = not, pardonable [mistake.]

"I presume these two... those best of men are abetted by Vali to assault me... for, the kings like Vali do have many friends and trusting them absolutely is an unpardonable mistake... [4-2-21]

[Verse Locator](#)

अरयः च मनुष्येण विज्ञेयाः छद्म चारिणः ।

विश्वस्तानाम् अविश्वस्ताः छिद्रेषु प्रहरन्ति अपि ॥ ४-२-२२

22. arayaH cha manushyeNa viGYeyaa = enemies, also, by men, to be assessed; chadma chaariNaH = disguised, movers; vishvastaanam = trustful ones are; a vishvastaanam = by distrustful ones [enemies]; chidreSu = on any possible occasion; praharanti = be trounced.

"By men the enemies are to be assessed... for, they move in disguise and distrustful enemies will trounce the complacently self-assured ones that relax in their own self-confidence on any possible occasion... [4-2-22]

[Verse Locator](#)

कृत्येषु वाली मेधावी राजानो बहु दर्शनः ।

भवन्ति पर हन्तारः ते ज्ञेयाः प्राकृतैः नरैः ॥ ४-२-२३

23. kR^ityeSu vaalii medhaavii = in exploits, Vali, is ingenious; raajaanaH bahu darshanaaH = kings, many, observing; bhavanti para hantaaraH = they will be, others [enemies,] eliminators of; te GYeyaaH = they, knowable; praakR^itaiH janaiH = by ordinary, people.

"In exploits Vali is an ingenious one... and the kings will be observing many aspects of their enemies to eliminate them... and they the kings are to be known even by ordinary people... [4- 2-23]

[Verse Locator](#)

तौ त्वया प्राकृतेन एव गत्वा ज्ञेयौ प्लवंगम ।

इङ्गितानाम् प्रकारैः च रूपव्या भाषणेन च ॥ ४-२-२४

24. plavangamaH = oh, monkey Hanuma; tvayaa praakR^itena eva gatvaa = by you, in commoner's form [undistinguished form] alone, on going; tau = their; i~Ngitaanaam = their intentions; prakaaraiH cha = by their conduct; ruupa vyaabhashaNena cha = by semblance, conversation, as well; GYeyau = is to be known

"Begone to them oh, monkey Hanuma, in a commoner's form, for your monkey-hood is distinguishable by Vali's agents, and know the intentions of those two by their conduct, by their semblance, and by their conversation, as well...[4-2-24]

[Verse Locator](#)

लक्षयस्व तयोः भावम् प्रहृष्ट मनसौ यदि ।

विश्वासयन् प्रशंसाभिः इङ्गितैः च पुनः पुनः ॥ ४-२-२५

मम एव अभिमुखम् स्थित्वा पृच्छ त्वम् हरि पुंगव ।

प्रयोजनम् प्रवेशस्य वनस्य अस्य धनुर् धरौ ॥ ४-२-२६

25, 26. haripungavaH = oh, best monkey, Hanuma; lakSayasva tayoH bhaavam = aim at, their, concepts; pra hR^iSTa manasau yadi = well, pleasant, hearted, if; i~NgitaiH cha = conducting yourself, also; prashamshaabhi = commending them; punaH punaH = again and again; vishvaasayan = creating confidence in them; mama abhimukham eva sthitvaa = to me, companionate, alone, facing them; dhanur dharau = those, bow, wielders; asya vanasya praveshsya prayojanam [kim] = in this, forest, entrance's, purposefulness [what is]; tvam pR^icCha = you , ask, inquire.

"Aim at their concepts and if they are pleasant-hearted, duly create confidence in them by conducting yourself, and also commending them again and again... oh, best of monkeys, Hanuma, set their face towards me alone in a compassionate manner, and you inquire about the reason of their entering this forest alone... of those bows wielders... [4-2-25, 26]

For this prahR^iSTa manau yadi, this is said to be the text of Govindaraja, whereas the still ancient manuscripts read this as duSTa manasau yadi, evil-minded if... because Sugreeva's suspicion is not yet ameliorated, and he still views them as evildoers. For the first compound, mama abhimukham eva sthitvaa some said the meaning that Hanuma should stand with his face facing Sugreeva while talking to Rama and Lakshmana. Sugreeva is now on Mt. Rishyamuka and Rama is somewhere at a distant place to where Hanuma takes a flight later. Then keeping Hanuma's face towards Sugreeva, rather than towards Rama and Lakshmana, is appearing to be an uncomfortable position. For this some old translations say, shitvaa keep them, position them towards my friendship and me.

[Verse Locator](#)

शुद्ध आत्मानौ यदि एतौ जानीहि त्वम् प्लवंगम् ।
व्याभाषितैः वा रूपैः वा विज्ञेया दुष्टता अनयोः ॥ ४-२-२७

27. plavangama = oh, monkey; etau shuddha aatmanau yadi = these two, clean, at heart, if; tvam jaanihi = you ,shall know; anayoH duSTataa vaa = their, evil-mindedness, or [otherwise]; vyabhaaSitaiH viGYeyaa = by conversation, be known.

"You shall know whether those two are clean at heart or otherwise, or about their evil-mindedness or otherwise by conversation..." Thus Sugreeva said to Hanuma. [4-2-27]

[Verse Locator](#)

इति एवम् कपिराजेन संदिष्टो मारुतात्मजः ।
चकार गमने बुद्धिम् यत्र तौ राम लक्ष्मणौ ॥ ४-२-२८

28. iti evam kapi raajena sandiSTaH = thus, this way, by monkeys king, ordered; maaruta aatmajaH = Air-god's son, Hanuma; chakaara gamane buddhim = made-up, to go, his mind; yatra tau raama lakshmaNu = where, those two, Rama and Lakshmana [are there.]

Thus this way ordered by Sugreeva, the king of monkeys, Hanuma, the son of Air-god made up his mind to go there, where Rama and Lakshmana are. [4-2-28]

[Verse Locator](#)

तथा इति संपूज्य वचः तु तस्य
कपेः सुभीतस्य दुरासदस्य ।
महानुभावो हनुमान् ययौ तदा
स यत्र रामो अतिबली स लक्ष्मणः ॥ ४-२-२९

29. mahaanubhaavaH = the marvellous one; kapeH hanumaan = monkey, Hanuma; duraasadasya = inaccessible one; su bhiitasya = very much frightened one[Sugreeva]; tasya vachaH tathaa iti = his, words, like that [I will do,] thus; sampuujya = on paying respects; ati balii sa lakshmaNaH saH raamaH = highly mighty one, he, who is with Lakshmana; yatra = where he is; tadaa yayau = then, proceeded.

That marvellous monkey Hanuma agreeing for the words of that inaccessible and very much frightened Sugreeva, and on respectfully replying him saying that, 'I will do accordingly...' proceeded there where that highly mighty Rama is there along with Lakshmana. [4-2-29]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वितीयः सर्गः ॥

Thus, this is the 2nd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 2

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 3 Verses converted to UTF-8, Nov 09

Introduction

Hanuma, at the behest of Sugreeva, approaches Rama and Lakshmana in the guise of an ascetic. The reason to change his original form to that of a sanyasi is that, the intruders in this area Rama and Lakshmana appear in a self-contradictory personage. By their body built, striking features, wielding armoury they look like kings or emperors. But when it comes to their dress and hairdo, they are almost like hermits. Sugreeva is well aware of political milieu and enemy's tactics, and thus asked Hanuma not to approach them in his original monkey form in earlier chapter. Equally well, Rama and Lakshmana doubt the entry of an ascetic i.e., Hanuma in that guise, into this uninhabited place, and they wait cautiously till Hanuma reveals himself. From here up to Sundara Kanda, Hanuma's words and actions are weighted, and need an in-depth study. In this episode, what all Hanuma says is drawn from scriptures and political science, and what all Rama analyses Hanuma, by way of Hanuma's expressiveness, is relevant to scriptures, i.e., Veda-s. In mythology, Hanuma is taken as the **veda vedaanga paarangataH**, knower of all Vedas, and their subsidiary scriptures, **nava vyaakarana panditaH**, scholar in nine schools of grammars, **buddhimata variSTaH**, cleverest of the clever. He is the supreme scholar, teacher, and the cleverest.

[Verse Locator](#)

वचो विज्ञाय हनुमान् सुग्रीवस्य महात्मनः ।
पर्वतात् ऋष्यमूकात् तु पुप्लुवे यत्र राघवौ ॥ ४-३-१

1. Hanumaan; **surgiivasya mahaatmanaH** = of Sugreeva, noble soul; **vachaH vij~naaya** = words, mindful of; **puplave** = took his flight; **parvataat R^iSyamuukaat** = from Mt. Rishyamuka; **yatra Raaghavau** = where, the Raghava-s are.

Mindful of the words of noble-souled Sugreeva, Hanuma took his flight from Mt. Rishyamuka to where Raghavaa-s are. [4-3-1]

[Verse Locator](#)

कपि रूपम् परित्यज्य हनुमान् मारुतात्मजः ।
भिक्षु रूपम् ततो भेजे शठबुद्धितया कपिः ॥ ४-३-२

2. **kapi ruupam parityajya** = monkey's, semblance, cast-off; Hanumaan; **maaruta aatmajaH** = Air's son; **bhikshu ruupam tataH bheje** = ascetic's, persona, then, attained; **kapiH shaTha buddhitayaa** = monkey, with incredulousness, in mind,.

Casting off his monkey's semblance Air-god's son Hanuma attained the persona of an ascetic, for that monkey is incredulous in mind about Raghava-s. [4-3-2]

Sugreeva doubted Rama and Lakshmana to be the mercenaries sent by his elder brother Vali, for kings of that nature will always be on hunt for their enemies. Hence he ordered Hanuma not to approach them in his

original persona that is of a mighty monkey, c.f. 4-2-24. This is the reason why he chose the form of ascetic, thinking that nobody tells a lie to an ascetic, and thus he wanted to gain information in an ascetic's form, but futile is his effort. Rama or Lakshmana will go on listening to what Hanuma says, without any reply. Hanuma himself is vexed at their silence and he has to come out of his guise to reveal his original form, as at 4-3-19.

[Verse Locator](#)

ततः च हनुमान् वाचा श्लक्षण्या सुमनोज्ञया ।
विनीतवत् उपागम्य राघवौ प्रणिपत्य च ॥ ४-३-३
अबभाषे च तौ वीरौ यथावत् प्रशशंस च ।

3, 4a. tataH = then; Hanuma; vaachaa = with a voice; shlakSNayaa su manoj~nayaa = softly, well, pleasingly; viniita vat upaagamya raaghavau = obedient one, like, nearing, Raaghava-s; praNipatya = on hailing them; ababhaaSe ca tau viirau = greeted them [not talking exactly,] also, to those two, valiant ones; yathaa vat prashashamsa ca = befittingly, praising, also.

Then on nearing Raghava-s that Hanuma voicing softly and well pleasingly like an obedient one, that best monkey befittingly hailed, greeted and praised those two valiant ones. [4-3-3, 4a]

[Verse Locator](#)

संपूज्य विधिवद् वीरौ हनुमान् वानरोत्तमः ॥ ४-३-४
उवाच कामतो वाक्यम् मृदु सत्य पराक्रमौ ।

4b, 5a. vaanara uttamaH = monkey, the best; Hanumaan; sampuujya = on making reverent obeisance; satya paraakramau viirau = to both candid, resolutely, valorous ones; vidhivat = customarily; kaamataH = as desired [by Sugreeva]; mR^idu vaakyam uvaacha = soft, words, spoke.

The best Vanara Hanuma spoke soft-wordily, as desired by Sugreeva, to those candidly resolute ones, on making reverent obeisance to both of them. [4-3-4b, 5a]

[Verse Locator](#)

राजर्षि देव प्रतिमौ तापसौ संशित व्रतौ ॥ ४-३-५
देशम् कथम् इमम् प्राप्तौ भवन्तौ वर वर्णिनौ ।
त्रासयन्तौ मृग गणान् अन्याम् च वन चारिणः ॥ ४-३-६

5. raaja R^iSi deva pratimau = kingly, saints, deity-like, similar to; samshrita vratau = with blest, vows; vara vanaariNau = ideally, complexioned ones; taapasau = ascetics; bhavantau = you two; mR^iga gaNaan anyaam traasayantau = animal, herds of, other inhabitants, scaring; imam deshah katham praaptau = this, country-side, how you arrived.

"You two look like kingly saints, or deities by your build, ascetics with blest vows, but with ideal complexions... how come you arrived at this countryside scaring the herds of animals and other inhabitants of this forest... [4-3-5b, 6]

[Verse Locator](#)

पम्पा तीर रुहान् वृक्षान् वीक्षमाणौ समंततः ।
इमाम् नदीम् शुभ जलाम् शोभयन्तौ तरस्विनौ ॥ ४-३-७
धैर्यवन्तौ सुवर्णाभौ कौ युवाम् चीर वाससौ ।
निःश्वसन्तौ वर भुजौ पीडयन्तौ इमाः प्रजाः ॥ ४-३-८

7, 8. pampaa tiira ruhaan vR^ikshaan = on Pampa, banks, grown-on, trees; samantataH viikshamaaNau = all over, watching at; shubha jalaam = having propitious, waters; imaam

nadiim shobhayantau = this one, the river, make to shine; **tarasvinau** = mighty ones8. **dhairyavantau** = courageous ones; **suvarNa aabhau** = golden, in hue; **chiira vaasasau** = jute-cloth, wearers of; **niHshvasantau** = sighing over [repeatedly]; **vara bhuja** = mighty shouldered ones; **imaaH prajaaH piiDayantau** = distressing, these, beings [of this forest]; **kau yuvaam** = who, you are.

"You mighty ones you are watching the trees grown on the banks of Pampa from all over, and owing to your presence on these banks you make this river Pampa with its propitious waters to shine forth... but you with your golden hue appear as courageous ones, yet you sigh over repeatedly, you wear jute-cloths, yet you look mighty shouldered... who are you that distress all the beings in this forest... [4-3-7, 8]

[Verse Locator](#)

सिंह विप्रेक्षितौ वीरौ महाबल पराक्रमौ ।
 शक्र चाप निभे चापे गृहीत्वा शत्रु नाशनौ ॥ ४-३-९
 श्रीमन्तौ रूप संपन्नौ वृषभ श्रेष्ठ विक्रमौ ।
 हस्ति हस्त उपम भुजौ द्युतिमन्तौ नरर्षभौ ॥ ४-३- १०

9, 10. **simha vi prekSitau** = lion-like, sharply, glancing; **viirau** = dauntless ones; **mahaa bala paraakramau** = greatly, bold, brave; **shakra caapa nibhaH** = Indra's, bow, like; **chaape gR^ihiitvaa** = bows, on taking [on wielding]; **shatru naashanau** = enemy, destroyers; **shriimantau** = glorious ones; **ruupa sampannau** = appearance, splendid in; **vR^iSabha shreSTa vikramau** = sacred-bull like, best, impetuous; **asti hasta upama bhuja** = elephant's, trunk, like, arms; **dyutimantau nara R^ishabhau** = self-resplendent ones, of men, foremost..

"Dauntless, bold and brave are you with sharp glances of lions, wielding bows like that of Indra's bow you are the real enemy destroyers... glorious, splendid, and even impetuous you appear like Sacred Bulls... elephant's trunks are your arms... and you foremost among men are self-resplendent... [4-3-9, 10]

[Verse Locator](#)

प्रभया पर्वत इन्द्रः असौ युवयोः अवभासितः ।
 राज्य अर्हौ अमर प्रख्यौ कथम् देशम् इह आगतौ ॥ ४-३-११

11. **asau parvata indraH** = this, mountain, lord-like; **yuvayoH prabhayaa avabhaasitaH** = by your, effulgence, effulgent; **raajya arhau** = kingdom-worthy; **amara prakhyau** = divinities-like; **iha deshama katham aagatau** = now, to country-side, how, you reached.

"This lord-like mountain is effulgent with your effulgence, you two look as kingdom-worthy, or worthy divinities, but how you have reached this countryside now... [4-3-11]

[Verse Locator](#)

पद्म पत्र ईक्षणौ वीरौ जटा मण्डल धारिणौ ।
 अन्योन्य सदृशौ वीरौ देव लोकात् इह आगतौ ॥ ४-३-१२
 यदृच्छयेव संप्राप्तौ चन्द्र सूर्यौ वसुंधराम् ।
 विशाल वक्षसौ वीरौ मानुषौ देव रूपिणौ ॥ ४-३-१३
 सिंह स्कन्धौ महा उत्साहौ समदौ इव गोवृषौ ।

12, 13, 14a. **padma patra iikshaNau** = with lotus, petal-like, eyes; **viirau** = undaunted ones; **jaTaa mandala dhaariNnau** = braided, tufts, wearers; **anyonya sadR^ishau** = to each, identical [look-a-like, cloned beings]; **viirau deva lokaat iha aagatau** = steadfast ones, from gods', world, hither, arrived; **yadricChayeva** = by fortune; **sampraapta** = attained; **vasundharaam** = by earth; **indra suurya iva** = moon, sun, as it were; **vishaala**

vakshasau = broad, chests; viirau = resolute ones; maanuShau deva ruupiNau = humans, deities, form; siMha skandhau = lion-shouldered; mahaa utsaahau = very, vehement; sa madau iva govR^iShau = with, vigour, like, sacred bulls.

"Eyes of yours are like fine lotus petals, are you superhuman... nay, you wear tufts and braids, are you some undaunted human ascetics... nay, you look clonal, are you from some world of gods... nay, you are on earth, does this earth have a chance to receive Sun and Moon on her by her fortune... nay, are you some broad-chested deities in human form... lion-shouldered, very vehement and vigorous like Sacred Bulls... who you might be... [4-3-12, 13, 14a]

[Verse Locator](#)

आयताः च सुवृत्ताः च बाहवः परिघोपमाः ॥ ४-३-१४

सर्व भूषण भूषार्हाः किम् अर्थम् न विभूषिताः ।

14b, 15a. aayataaH su vR^ittaaH baahavaH = lengthy, spherical, too, are arms; parighaH upamaH = clubs, in similarity; sarva bhuuSaNa bhuuSa arhaaH = for all kinds of, ornaments, decor-worthy; kim artham = for what, reason; na vibhuuSitaaH = not decorated.

"Also lengthy are your hands, and spherical are your shoulders similar to clubs... they are worthy for decoration with every kind of ornament, for what reason they are undecorated... [4-3-14b, 15a]

Here in the verse plural number is used for hands, aayataaH, baahavaH, parighaaH, whereas so far, dual number, dvivachana is used to describe any two. The ancient commentators take this as many hands, more than two, as opposite to other dual numbered wording. For this it is said that since Lakshmana is a right hand to Rama, Hanuma sees a three-handed god in Rama. But Hanuma is talking to both Rama and Lakshmana; there shall be two deities with two hands each. The accepted phenomenon is that, Hanuma as a true devotee has seen the fourhanded Vishnu in Rama. This is according to Govindaraja. Next, the arms of Rama are of protective nature to the friendly ones. aayaataaH, lengthily ones - they can be stretched to any extent, and on the other hand, anything can depend on them, as in yopaam aayatanaM veda... and this su vrittaaH, round like the serpent's hoods, or body builder's clubs, is to tell that no one can near them. Thus, the spherical universe can depend on the spherical shoulders of Rama. Thus Hanuma is reminding Rama of his wild-boar incarnation where the whole world is lifted on his snout from waters. The word parighaH, is to say that those spherical shoulders can remove difficulties of those who adore them. The parighaH in simple terms means, clubs, bludgeon, or ancient dumbbell unlike the present day dumbbells of gym, but the word is deciphered to be pari gha fully, removing, or fully, falling to one's lot. That is, here these shoulders are mighty to eliminate Vali and these hands if shook by Sugreeva in friendship, Sugreeva's miseries will be removed completely.

[Verse Locator](#)

उभौ योग्यौ अहम् मन्ये रक्षितुम् पृथिवीम् इमाम् ॥ ४-३-१५

स सागर वनाम् कृत्स्नाम् विन्ध्य मेरु विभूषिताम् ।

15b, 16a. ubhau = reg. you two; aham manye = I, deem; imam sa saagara vanaam = with, oceans, forests; vindhya meru vi bhuushitaam = Mt. Vindhya, Mt. Meru, adorned with; kR^itsnaam pR^ithiivm rakshitum yogyau = entire, earth, to protect, choicest one.

"I deem that each of you are the choicest one to protect the earth adorned with Mt Meru and Vindhya range, and with all her oceans and forests... [4-3-15b, 16a]

[Verse Locator](#)

इमे च धनुषी चित्रे श्लक्ष्णे चित्र अनुलेपने ॥ ४-३-१६

प्रकाशेते यथा इन्द्रस्य वज्रे हेम विभूषिते ।

16b, 17a. ime dhanuSii = these, bows; chitre = awesome; shlakSNe = smooth; chitra anulepane = with odd things, polished; prakaashete yathaa indrasya = brightening, like, Indra's; hema vibhuuSite = in gold, decorated; vajre iva = Thunderbolt, like.

"And these awesome bows are polished with odd things are smooth, and they are brightening like the gilded Thunderbolt of Indra. [4-3-16]

[Verse Locator](#)

संपूर्णाः च शितैः बाणैः तूणाः च शुभ दर्शनाः ॥ ४-३-१७
जीवित अन्तकरैः घोरैः ज्वलद्भिः इव पन्नगैः ।

17b,18a. *subha darshanaaH* = admirable, in appearance; *tuNaaH ca* = quivers, also; *jiivita antakaraiH* = life, terminators; *ghoraiH* = hazardous; *jvladbhiH pannagaiH iva* = fiery, snakes, like; *shitaiH baaNaiH* = sharp, arrows; *sampuurNaaH ca* = full with, also.

"Full with hazardous, life terminating, fiery snake like sharp arrows are these quivers, admirable in their appearance... [4-3-17b, 18a]

[Verse Locator](#)

महा प्रमाणौ विपुलौ तप्त हाटक भूषणौ ॥ ४-३-१८
खड्गौ एतौ विराजेते निर्मुक्त भुजगौ इव ।

18b, 19a. *mahaa pramaaNau vipulau* = amply, broad, wide; *tapta haaTaka bhuuSitau* = burnt [refined,] gold, decorated with; *khaDagau etau viraajete* = swords, these two, are dazzling; *nirmukta bhujagau iva* = released [from moulted skin,] snakes like.

"Dazzling are these amply wide, broad and gilded swords like the snakes just released from their moults... [4-3-18b, 19a]

[Verse Locator](#)

एवम् माम् परिभाषन्तम् कस्माद् वै न अभि भाषतः ॥ ४-३-१९
सुग्रीवो नाम धर्मात्मा कश्चित् वानर पुंगवः ।
वीरो विनिकृतो भ्रात्रा जगत् भ्रमति दुःखितः ॥ ४-३-२०

19b, 20. *evam maam paribhaaSantam* = this way, to me, talking; *kasmaat vai* = what for; verily; *na abhibhaaSathaH* = [you] do not, speak to [me]; *sugriiva naama dharmaatmaa* = Sugreeva, named, virtuous one; *kaschit vaanara pungavaH viiraH* = somebody, among monkeys, worthily one; *vi nikR^itaH bhraatraa* = verily, expelled, by brother; *jagat bhramati duHkhitaH* = over world, roaming, sorrowfully.

"When I have been talking to you this way, what for you don't speak up... one named Sugreeva, somebody virtuous and worthily one among monkeys is expelled by his brother Vali, and he is roaming all over the world sorrowfully... [4-3-19b, 20]

A monkey cannot be teased this far, for it will show its teeth, if exceeded. Hanuma is vexed with their silence. So far he has been talking all flattering words, which he has drawn from many scriptures, i.e., scriptures. Their apparels and hair tufts are like those of sages and hermits, along with their self-contradictory resemblance as would-have-been emperors, and their mighty weaponry, and every other thing he said are the quotes from lakshana shaatra, the scripture that prescribes the qualities of great emperors. This is what the other two listeners are assessing about the questioner also. In the midst of this unpopulated thick forest, some ascetic comes in, talks at length, that too without offence to the scriptures, is the doubt of those two brothers. This particular questioner is not definitely any ascetic or sage, because he is roaming in deep forests, rather than around some villages where he may get some charities. And also that, generally ascetics will talk, only when they are talked to, but this one with some purpose behind, is almost pestering to reveal the identity of the intruders. Hence the brothers took Hanuma to be another demon or anyone sent by somebody, for they already knew about the Vali-Sugreeva episode. Apart from this, Rama is following his own Imperial protocol of assessing the person approaching on his own, who is talking like this one, and who has high knowledge of all the scriptures. This analysis, Rama gives to Lakshmana after a few more verses. For now, Hanuma had to yield to high resistance from those two brothers, and is going to reveal himself, with a come-what-may attitude.

[Verse Locator](#)

प्राप्तः अहम् प्रेषितः तेन सुग्रीवेण महात्मना ।

राजा वानर मुख्यानाम् हनुमान् नाम वानरः ॥ ४-३-२१

21. **mahaatmanaa** = by that great soul; **vaanara mukhyaanaam raaj~naa** = monkeys, of important ones, by king; **tena SugreeveNa** = by him, by that Sugreeva; **preSitaH** = delegated; **praaptaH aham** = come, I have; **hanumaan naama vaanaraH** = Hanumaan, named, monkey.

"Delegated by that great soul and the king of important monkeys Sugreeva, I have come here and by name I am Hanuma, another Vanara... [4-3-21]

[Verse Locator](#)

युवाभ्याम् स हि धर्मात्मा सुग्रीवः सख्यम् इच्छति ।

तस्य माम् सचिवम् वित्तम् वानरम् पवनात्मजम् ॥ ४-३-२२

भिक्षु रूप प्रति च्छन्नम् सुग्रीव प्रिय कारणात् ।

ऋश्यमूकात् इह प्राप्तम् कामगम् कामचारिणम् ॥ ४-३-२३

22. **saH dharmatmaa sugriivaH** = he, that righteous one, Sugreeva; **yuvaabhyaam sakhyam icChatI hi** = with you two, friendship, desiring, indeed; **maam vittam** = me, you know; **sugriiva priya kaaraNaat** = Sugreeva, to appease, by reason of; **bhikshu ruupa praticChannam** = ascetic's, form, undercover of; **tasya sachivaH** = his, minister; **R^iSyamuukaat iha praaptam** = from Mt. Rishyamuka, here, I reached; **kaama gam kaama ruupinam** = by wish, wend, by wish, guise alter; **pavana aatmajam vaanaram** = son of, Air-god, a monkey [thus you may know me.]

"He that righteous Sugreeva is desiring friendship with you two, and know me as a monkey and his minister, the son of Air-god... I had to come here from Mt. Rishyamuka in an ascetic's form only to appease that Sugreeva, and I can wend my way by my will, and wear any guise as I wish..." Hanuma said so to those brothers. [4-3-22, 23]

[Verse Locator](#)

एवम् उक्त्वा तु हनुमाम् तौ वीरौ राम लक्ष्मणौ ।

वाक्यज्ञो वाक्य कुशलः पुनः न उवाच किञ्चन ॥ ४-३-२४

24. **vaakya j~naH** = sentence, knower [wordsmith]; **vaakya kushalaH** = sententiousness, expert in; Hanumaan; **tau viirau** = to those, valorous ones; Rama; Lakshmana; **evam utkvaa tu** = thus, saying, only; **punaH kinchanaH na uvaacha** = further, anything, not said.

Saying thus to those valorous Rama and Lakshmana, Hanumaan, the sententious wordsmith, spoke nothing further. [4-3-24]

[Verse Locator](#)

एतत् श्रुत्वा वचः तस्य रामो लक्ष्मणम् अब्रवीत् ।

प्रहृष्ट वदनः श्रीमान् भ्रातरम् पार्श्वतः स्थितम् ॥ ४-३-२५

25. **shriimaan** = illustrious one; **ramaH** = Rama; **tasya etat vachaH shrutvaa** = his, all those, words, on hearing; **pra hR^iSTta vadana** = well, pleased, facially; **paarshvataH sthitaH** = at his side, standing; **bhraataram lakshmanam abraviit** = to his brother, to Lakshmana, spoke.

Hearing all those words said by Hanuma, that illustrious Rama is well pleased facially, spoke to his brother Lakshmana who is standing at his side. [4-3-25]

Again Rama is following his imperial protocol. As an emperor he does not enter into any direct conversation with envoys or ambassadors. Later Rama asks Lakshmana to conduct the dialogue with Hanuma. This is said to have another reason. Because Lakshmana is another wordsmith, equalling Hanuma by way of his

knowledge in scriptures, Rama assigns that duty to Lakshmana. Now Rama's analysis of this envoy's knowledge, thereby gauging his master's virtuousness, is made know to Lakshmana in the following verses.

[Verse Locator](#)

सचिवो अयम् कपीन्द्रस्य सुग्रीवस्य महात्मनः ।
तम् एव काङ्क्षमाणस्य मम अन्तिकम् इह आगतः ॥ ४-३-२६

26. **ayam** = he is; **kapiindrasya mahaaatmanaH sugriivasya sachivaH** = monkey's king's, noteworthy soul, Sugreeva's, minister; **tam eva kaankshamaaNasya mama antikam upaagataH** = him, alone, [I am] cherishing, at my, near, he arrived.

"He is the minister of that noteworthy soul and king of monkeys, Sugreeva... whom alone I cherish, but he himself has drew nigh of me, on his own... [4-3-26]

[Verse Locator](#)

तम् अभ्यभाष सौमित्रे सुग्रीव सचिवम् कपिम् ।
वाक्यज्ञम् मधुरैः वाक्यैः स्नेह युक्तम् अरिन्दम ॥ ४-३-२७

27. Soumitri; **vaakya j~nam** = sententious one; **sneha yuktam** = friendliness, withal; **arindamam** = with enemy destroyer [Hanuma]; **sugriiva sachivam kapim** = Sugreeva's, minister, the monkey; **madhuraiH vaakyaiH** = with pleasing, words; **tam abhyabhaaSaa** = to him, you exchange pleasantries.

"Soumitri, with this minister of Sugreeva, the knower of sententiousness and a pleasant worded one, and one with friendliness you exchange pleasantries with that enemy destroyer Hanuma... [4-3-27]

The word **arindamam** meaning 'to the enemy destroyer' is to pertain to Lakshmana as oh, enemy destroyer, because Rama has not yet concluded on Hanuma's epithets. In Chaukambha version, in Gorakhpur version and in Eastern versions it is **arindama**, in vocative case only, but Baroda and Tokunaga versions and some more have this as **arindamam**, objective case. Similar usage can be found in this chapter at 4-3-36, **vaajyaj~naH, vaakyaj~nam** etc.

[Verse Locator](#)

न अन् ऋग्वेद विनीतस्य न अ\-\-यजुर्वेद धारिणः ।
न अ\-\-साम वेद विदुषः शक्यम् एवम् विभाषितुम् ॥ ४-३-२८

28. **na** = not; **an R^igveda viniitasya** = non, Rig Veda, knower of; **na** = not; **a yajurveda dhaariNaH** = non, Yajur Veda, remembering; **na** = not; **a saamaveda viduSaH** = non, Saama Veda, scholar; **shakyam** = possible; **evam vi bhaaSitum** = this way, truly, to speak.

"Nay...the non-knower of Rig Veda, or the non-rememberer of Yajur Veda, or the non-scholar of Saama Veda... can possibly, or truly speak this way... [4-3-28]

From hereon Rama's analysis of Hanuma is depicted. In Rig Veda every letter has too many phonetically deflected variations, in many ways to mean many things. It is practically impossible to contain that knowledge, unless the recitalist has complete control over it. Hence the word, **viniita**, 'well trained' is used. In Yajurveda many **anuvaaka**-s or passages occur recursively, with different utilisation. Remembering not to mix one with the other is a difficult process. Hence the recitalist has to have enormous remembrance. In Saamaveda the pitch and duration of the rendering is of high importance, as such it requires a scholarly bent to control vocal notes. The three words, **vinaya**, schooling; **dhaaraNa**, remembrance and **vedana** knowledge are required to each of the above Veda-s. Atharva Veda, on the other hand, has no recital performance other than the above. Hence, it is said, is not quoted by Rama. Hanuma said 'you two are eligible to rule the earth' as at 4-3-15, which tantamount to the quote **brhamaa vaa idam ekaeva agra aasiit...** from Rigveda aitereya. Next he said that you are deities inhuman form at 4-3-13, which has its bearing on the Yajurveda quote **ajaayamaano bahudhaa vijaayate...** Then Rama is said having lotus-petal like eyes, at 4-3-11, taking clue from cChandogya of Saamaveda, **myathaakapyaasam punDariikam evaakshiNii....** Hence these utterances of Hanuman are said to have direct base in the Veda-s.

नूनम् व्यकरणम् कृत्स्नम् अनेन बहुधा श्रुतम् ।
बहु व्याहरता अनेन न किञ्चित् अप शब्दितम् ॥ ४-३-२९

29. nuunam definitely; **anena** = by him; **vyaakaraNam kR^istsnam** = grammar, comprehensively; **bahudhaa shrutam** = severally, heard [learnt]; **bahu vyaaharataa anena** = much, said, by him; **na kimchit** = not, a single word; **apa shabditam** = amiss, verbiage.

"Definitely grammar is severally and comprehensively learnt by him... and though much is said by him not a single word has gone amiss of verbiage... [4-3-29]

Earlier Vedic knowledge of Hanuma is analysed. Now his knowledge of grammar, the essential part of Vedic learning is analysed. Without the knowledge of subsidiary scriptures of Veda-s, like, **vyaakarana**, **nirukta**, **sikhsha**, **chandaa**, the study of Vedas and its ancillaries itself is futile. Reading and reciting the Vedic hymns is of no use in practical life, for the knowledge learnt thereon is to be implemented in society. A simple recitalist is known as **chaa.ndasa** orthodox fellow, while the user of that knowledge for the good of society is **vyavahaarta** practical fellow. Hence Hanuma is implementing the grammar and training received originally as a Vedic scholar, because he is a practical one.

Verse Locator

न मुखे नेत्रयोः च अपि ललाटे च भ्रुवोः तथा ।
अन्येषु अपि च सर्वेषु दोषः संविदितः क्वचित् ॥ ४-३-३०

30. **mukhe netrayaoH vaa api** = on face, in eyes, or even; **lalaaTe** = on forehead; **tathaa bhruvoH** = like that, on eyebrows; **anyeSu api ca** = other parts [of face,] even, also; **sarveSu kvachit doSaH na samviditaH** = in all [faculties,] at the least, fault, is not, found.

"On his face or eyes, or on forehead or brows, or on other faculties of expression no fault is found...even at the least... [4-3-30]

Now the behavioural niceties of a Vedic scholar are being analysed. The **siksha** part of Veda-s imposes certain rules while reciting the hymns. There will be some **paaTaka athama-s**, Reciters, the worst. The following verse elucidates the skills of such worst reciters.

giitii shiighrii shiraH kampii tathaa likhita paaThakaH |
anarthaj~no'lpaa kanNThaH ca ShaT ete paaThakaadhamaa | |

giitii= stretching; **shiighrii**= quickening the pace; **shiraH kampii**= head, one who nods; **tathaa**= thus; **likhita paaThakaH**= written-text readers; **anartha j~naH**= unknowing the meaning; **alpaa kanNThaaH**= weak-voiced; **Sat ete**= six, of these; **paaThaka athamaH**= reciters, the worst.

1] Undue stretching, 2] quickening the pace, 3] nodding the head 4] reading by seeing written texts without memorising 5] unknowing the meaning, 6] weak-voiced, are thus the six sorts of worst reciters of Vedic hymns.

Verse Locator

अविस्तरम् असंदिग्धम् अविलम्बितम् अव्यथम् ।
उरःस्थम् कण्ठगम् वाक्यम् वर्तते मध्यमे स्वरम् ॥ ४-३-३१

31. **vaakyam** = [his] sentence; **a vistaram** = un, expanded; **a sandighdham** = un, doubtful; **a vilambitam** = un, delaying; **a vyatham** = non, dissonant; **urastham kanThagam** = in chest, in throat; **vartate madhyame svare** = comports, [speech,] in medium, tone.

"Unexpanded, un-doubtful, un-delaying and non-dissonant is the tenor of his speech, and it comports in his chest or throat in a medium tone...[4-3-31]

After elucidating the reciters, the worst, now the recitation, the worst is being analysed.

shankitam bhiitam udghuShTam avyaktam anunaasikam |
kaaku svaram shiirShagatam tathaa sthaana varjitam |
visvaram virasam caiva vishliShTam viShamaanvitam |
vyaakulam taalu bhinnam ca paaTha doShaaH cartur dashaH ||

shankitam= doubting; bhiitam= fearing; udghuSTam = shouting; avyaktam= unclear; anunaasikam= nasal; kaaku svaram= shrieking; shiirsha gatam=high-pitched; tathaa= like that; sthaana varjitam= placed, improper; vi svaram=melody-less; virasam= rude; eva= also, like; vishlishtam= torn apart; vishama anvitam= negatively meaning; vyaakulam= chaotic; taalu bhinnam=labiovelar; paaTha doshaaH= all, reading, mistakes.

Reading scriptures with 1] doubting, 2] fearing, 3] shouting, 4] unclear, 5] nasal, 6] shrieking, 7] high-pitched, and like with 8]improper sounds placement, 9] melody-less, 10] rudely, and also 11] letters torn apart, 12] rendering negative meaning, 13] chaotic, 14] labiovelar, are the fourteen reciting mistakes.

[Verse Locator](#)

संस्कार क्रम संपन्नाम् अब्हुताम् अविलम्बिताम् ।
उच्चारयति कल्याणीम् वाचम् हृदय हर्षिणीम् ॥ ४-३-३२

32. samskaara krama sampannaanaam = refinement, orderly, he has; adbhutam = remarkable; a vilambitam = un-delaying; uccaarayati kalyaaNiim vaacha = speaks, propitious, words; hrR^idaya harSiNiim = heart-pleasing ones.

"He has orderly refinement in speech that is remarkable and un-delaying, and he speaks propitious words that are heart-pleasing...[4-3-32]

Best reciters will render phonetics as below, as contained in siikhsha of Veda-s:

maadhuryam akSharavyaktiH pada cchedaH tadaa tvaraa
dhairyam laya samanvitam ca ShaT ete paaThakaaH guNaaH

maadhuryam= sweet-voiced; akshara vyaktiH= syllables, enunciated; pada cChedaH= parting of words; tathaa= likewise; tvaraa= quickness; dhairyam= confidently; laya samanvitam= rhythm included; SaT ete paaTHagaa gunNaH= are the six abilities of the reciters.

With sweet voice, enunciated syllables, properly parting the words, quick and confident, and rhythm included are the six best qualities of best reciters.

[Verse Locator](#)

अनया चित्रया वाचा त्रिस्थान व्यंजनस्थयाः ।
कस्य न आराध्यते चित्तम् उद्यत् असे अरेः अपि ॥ ४-३-३३

33. anayaa chitrayaa vaachaa = by his, enthralling, speech; tri sthaana vyanjanasthayaa = in three, places, generated; kasya na aaraadhyate chittam = who, not, adores, by heart [whose heart does not become enchanted]; udyat aseareH api = raised, sword, of enemy, even [even an enemy, after raising his sword.]

"His speech is generated in three places is enthralling... and whose heart is it that is disenchanted, even that of an enemy after raising his sword at him, on hearing his speech...[4-3-33]

Three places to generate speech are urashi at chest, shirashi at head, kanTha at throat. A real speaker of his mind has to generate his speech in these three areas, without rendering any lip service. Again this is the rule of Vedic siksha namely the training.

[Verse Locator](#)

एवम् विधो यस्य दूतो न भवेत् पार्थिवस्य तु ।
सिद्ध्यन्ति हि कथम् तस्य कार्याणाम् गतयोऽनघ ॥ ४-३-३४

34. **anagha** = oh, the faultless Lakshmana; **yasya paarthivasya** = to which, king's; **duutaH evam vidhaH na bhavet** = emissary, this kind of, not, going to be; **tasya gatayaH kaaryaaNaam katham siddhyanti** = his, works [means,] ways, how, they will accomplish.

"Oh, faultless Lakshmana, if this sort of envoy is not there to a king, really how can that king accomplishes his ways and means... [4-3-34]

[Verse Locator](#)

एवम् गुण गणैर् युक्ता यस्य स्युः कार्य साधकाः ।
तस्य सिद्ध्यन्ति सर्वेऽर्था दूत वाक्य प्रचोदिताः ॥ ४-३-३५

35. **yasya** = to whom; **evam guNa gaNaiH yuktvaa** = this kind of, virtue, varieties of, having; **kaarya saadhakaaH** = work, accomplishes; **syuH** = will be there; **tasya sarve arthaaH** = to him, all, objectives; **duuta vaakya prachoditaaH** = envoy's, words, impelled by; **siddhyanti** = are achieved;

"Should a king have this kind of work accomplishes with a variety of virtues, all his objectives will be achieved impelled by such an envoy's words..." Rama thus said to Lakshmana. [4-3-35]

[Verse Locator](#)

एवम् उक्तः तु सौमित्रिः सुग्रीव सचिवम् कपिम् ।
अभ्यभाषत वाक्यज्ञो वाक्यज्ञम् पवनात्मजम् ॥ ४-३-३६

36. **evam uktaH tu** = thus, said [by Rama,] only; **saumitriH** = Lakshmana; **sugriiva sachivam kapim** = to Sugreeva's minister, that monkey; **abhya bhaaSata** = spoke to; **vaakya j~naH** = wise-worded one; **vaakyaj~nam** = to [another] wise-worded one; **pavamaanaa atmajam** = Air's, son.

When said thus by Rama, wise-worded Lakshmana spoke to that monkey and the minister of Sugreeva, namely Hanuma, the son of Air-god, who is equally a wise-worded one. [4-3-36]

[Verse Locator](#)

विदिता नौ गुणा विद्वन् सुग्रीवस्य महात्मनः ।
तम् एव च अवाम् मार्गावः सुग्रीवम् प्लवगेश्वरम् ॥ ४-३-३७

37. **vidvan** = oh scholar; **sugriivasya mahaatmanaH** = of Sugreeva, great-soul; **guNaaH viditaa nau** = virtues, are known, to both of us; **avaam** = we; **maargaavaH** = are searching for; **tam plavanga iishvaram sugriivam eva** = him, that fly-jumpers, lord of, Sugreeva, alone.

"The virtues of that great soul Sugreeva are known to us, oh, scholarly monkey, we for our part are in search of that lord of fly-jumpers Sugreeva alone... [4-3-37]

[Verse Locator](#)

यथा ब्रवीषि हनुमान् सुग्रीव वचनाद् इह ।
तत् तथा हि करिष्यावो वचनात् तव सत्तम ॥ ४-३-३८

38. **sattama hanumaan** = oh gentle one, Hanuma; **iha sugriiva vachanaat** = now, by Sugreeva's, words; **yathaa braviiSi** = as, you speak [as you communicated]; **tat** = that; **tava vacanaat** = according, to your words; **tathaa hi kariSyaavaH** = like that, we wish to do, indeed.

"As you communicated the words of Sugreeva, oh, gentle Hanuma, by them and by your words we indeed wish to do accordingly... [4-3-38]

[Verse Locator](#)

तत् तस्य वाक्यम् निपुणम् निशम्य
प्रहृष्ट रूपः पवनात्मजः कपिः ।
मनः समाधाय जय उपपत्तौ
सख्यम् तदा कर्तुम् इयेष ताभ्याम् ॥ ४-३-३९

39. kapiH = that monkey, Hanuma; tasya nipuNam tat vakyam nishmya = his [Lakshmana's,] operative, that, sentence, on observing; prahR^iSTa ruupaH = gladdened, in composure; jaya upapattau = victory, in resulting; manaH samaadhaaya = mind, kept at ease; tadaa taabhyaam sakhyam kartum iyeSa = then, to them, friendship, to materialise [at the earliest,] he wished to.

On observing that operative sentence of Lakshmana the monkey Hanuma is gladdened, as seen from his composure, and kept his mind at ease at the prospective victory, and then he wished to materialise the pact of friendship between Rama ad Sugreeva, at the earliest. [4-3-39]

A Note on Verses

The research scholars point out that these many verses are not there in some ancient manuscripts and only the following verses are available. Even the tailor-made Baroda edition ends at verse 4-3-27. The above aspects of Rama's analysis etc., is available in the Eastern and Gorakhpur and other untailored manuscripts. There is an extensive commentary on these so-called extra verses, rendered in a rare commentary Dharmaakuutam dating back to 1600's, and even in earlier commentaries. The verses found in ancient manuscripts are said to be this one and half stanzas:

tataH sa~ncintya manasaa raamo lakShmanam abraviit |
sacivo'yam kapiindrasya sugriivasya mahaatmanaH ||
tam aabhaaSvasa soumitre mat samiipam uupaagamat |
vaakyaj~nam madhuraiH vaakyaiH satyaj~nam pavanaatmajam ||

Taking clue of the last foot, namely vaakyajnam etc., and to glorify Hanuma through the tongue of Rama, these verses from 4-3-28 to 4-3-35, are said to be crafted later, without throwing light on when and where. Rama is going to give aachaarya, Teacher status to Hanuma to educate the innate soul - Seetha in Lanka - about the Almighty. So, to receive that status, according to Vaishnavaites stipulates, a guru should possess certain qualities like:

aacaaryo veda sampanno viShNu bhakto vimatsaraH |
mantraj~no mantra bhaktaH ca sadaa mantraarthaH shuciH |
guru bhakti samaayuktaH puraaNaj~no visheShataH |
evam lakShaNa sampanno guru ityabhi dhiiyate ||

A teacher is to be well-equipped with all Veda-s, a devotee of Vishnu, always purified by hymnal purity, devotion to his own teacher, knower of mythologies, in particular, and one who is endowed with these qualities alone is called the Guru.

And Hanuma is one such according to popular belief, though not from the viewpoints of researches. It is therefore unclear whether the modern day researchers are right or the ancient commentators.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे तृतीयः सर्गः

Thus, this is the 3rd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 3

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	



Book IV : Kishkindha Kanda -The Empire of Holy Monkeys

Chapter [Sarga] 4 Verses converted to UTF-8, Nov 09

Introduction

Lakshmana explains about Seetha's abduction and their inability to trace her whereabouts. As informed earlier by a demon freed from his curse and who became a celestial, Lakshmana says that they are searching for one Sugreeva, King of Vanmara-s, to befriend him in order to take help in searching for Seetha. Hanuma who is on a similar mission to befriend these two warriors, as instructed by Sugreeva in the earlier chapter, comes to a conclusion that the needs of both the friends would be fulfilled. Then Hanuma takes the two bothers on his back to the place where Sugreeva is hiding from Vali.

[Verse Locator](#)

ततः प्रहृष्टो हनुमान् कृत्यवान् इति तत् वचः ।
श्रुत्वा मधुर भावम् च सुग्रीवम् मनसा गतः ॥ ४-४-१

1. **tataH** = then; **kR^ityavaan** = one who does good deeds; Hanuma; **iti** = thus; **tat vacaH** = that, words [of Lakshmana]; **shrutvaa** = having heard; **madhura bhaavam ca** = finely meaningful, also [on knowing]; **prahR^iSTaH** = rejoicing; **manasaa** = by mind; **sugriivam** = about Sugreeva; **gataH** = reached [recalled Sugreeva in mind.]

Then that Hanuma, who has good deeds for his credit, on hearing the words of Lakshmana, and even knowing that they are finely meaningful, he rejoicingly recalled in his mind that Sugreeva's effort is going to fructify. [4-4-1]

[Verse Locator](#)

भाव्यो राज्यागमः तस्य सुग्रीवस्य महात्मनः ।
यत् अयम् कृत्यवान् प्राप्तः कृत्यम् च एतत् उपागतम् ॥ ४-४-२

2. **mahaatmanaH** = the great soul; **tasya sugriivasya** = of that Sugreeva's; **raajya aagama** = kingdom, coming [retrieval of kingdom]; **bhaavyaH** = is conceivable; **yat** = because; **kR^ityavaan** = purposive one ayam = he [Rama]; **praaptaH** = has come; **etat** = all this; **kR^ityam cha** = deed, also [desired by Rama]; 'upa aagatam = came by.

"Conceivable is the retrieval of the kingdom by that great souled Sugreeva...and for which deed, this purposive Rama has come, and that deed desired by Rama is also achievable by Sugreeva, and thus all this has come by..." thus thought Hanuma. [4-4-2]

[Verse Locator](#)

ततः परम संहृष्टः हनुमान् प्लवगोत्तमः ।
प्रति उवाच ततो वाक्यम् रामम् वाक्य विशारदः ॥ ४-४-३

3. **tataH** = then; **parama samhR^iSTaH** = very, gladdened; Hanuma; **plvaga uttama** = flyer, the ablest; **prati uvaacha tataH** = in turn, spoke, then; **Ramam** = to Rama; **vaakya**

vishhaaradaH = sentence, maker [learned one.]

Then Hanuma, the ablest flyer is thus very gladdened...and in turn then spoke to that very learned one, namely Rama. [4- 4-3]

Ramayana is said to have been composed basing on the letters of Gayatri Hymn. The letter **ga** in **plavagottama** is the 10th letter in Gayatri hymn, and up to now 9,000 verses are over, out of 24,000 of the total epic.

[Verse Locator](#)

किम् अर्थम् त्वम् वनम् घोरम् पम्पा कानन मण्डितम् ।
आगतः सानुजो दुर्गम् नाना व्याल मृग आयुतम् ॥ ४-४-४

4. **sa anujaH** = with, brother; **pampaa kaanana maNDitam** = Pampa, forests, hemmed in; **dur gam** = impenetrable; **naanaa vyaala mR^iga aayutam** = many a, serpents, animals, abound with; **ghoram vanam** = perilous forest; **kim artham** = what, for; **tvam** = you; **aagataH** = have come.

"What for you have come into these perilous forests hemming in Pampa Lake along with your brother, for these are impenetrable forests abounding with many a serpent and animal?" Thus Hanuma asked Rama. [4-4-4]

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा लक्ष्मणो राम चोदितः ।
आचक्षे महात्मानम् रामम् दशरथात्मजम् ॥ ४-४-५

5. **tasya tat vachanam shrutvaa** = his [Hanuma's,] that, sentence, on hearing; Lakshmana; **rama choditaH** = by Rama, motivated; **aachachakSe** = narrated; **maha aatmaanam** = of that great soul; **raamam** = of Rama [about Rama]; **dasharatha atmajam** = son of Dasharatha.

On hearing the words of Hanuma, Lakshmana motivated by Rama, narrated about the great soul Rama, the son of Dasharatha. [4-4-5]

[Verse Locator](#)

राजा दशरथो नाम द्युतिमान् धर्म वत्सलः ।
चातुर् वर्ण्यम् स्व धर्मेण नित्यम् एव अभिपालयन् ॥ ४-४-६

6. **raajaa dasharathaH naama** = king, Dasharatha, named; **dyutimaan** = resplendent one; **dharma vatsala** = virtue, patron of; **chaatur varNyam** = four caste system [and its rectitude]; **sva dharmeNa** = by his own rectitude; **nityam eva** = always, thus; **abhipaalyan** = ruling.

"The king named Dasharatha, a resplendent one and the patron of virtue was ruling the four-caste system with its, and by his own rectitude, for he is also bound within that four-caste system... [4-4-6]

[Verse Locator](#)

न द्वेष्टा विद्यते तस्य स तु द्वेष्टि न कंचन ।
स तु सर्वेषु भूतेषु पितामह इव अपरः ॥ ४-४-७

7. **tasya dvesSTaa na vidyate** = his, despiser, not to seen; **sa tu na dveSTi kancha** = he, also, despised, none; **saH sarva bhuuteSu** = he, but, for all, living beings; **pitaamaH iva aparaH** = Grandparent Brahma, like, on earth.

There is none despising him, nor he despised any and for all the living beings he is like the Grandparent Brahma on earth... [4-4-7]

अग्निष्टोमादिभिः यज्ञैः इष्टवान् आप्त दक्षिणैः ।

तस्य अयम् पूर्वजः पुत्रो रामो नाम जनैः श्रुतः ॥ ४-४-८

8. agniSToma aadibhiH = agniStoma, and the like; yaj~naiH = with rituals; iSTavaan = performed; aapta dakshiNaiH = given are, the charities [liberal charities are given in rituals by him]; tasya = his; ayam = this one; puurvajaH putraH = eldest, son; Rama; naama janaiH shrutaH = by name, by people, heard [known.]

"And he, King Dasharatha who performed rituals agniSToma and the like Vedic rituals wherein he donated liberally, and this one is his eldest son, and he is renowned among people by the name of Rama... [4-4-8]

[Verse Locator](#)

शरण्यः सर्व भूतानाम् पितुः निर्देश पारगः ।

ज्येष्ठो दशरथस्य अयम् पुत्राणाम् गुणवत्तरः ॥ ४-४-९

राज लक्षण संयुक्तः संयुक्तो राज्य सम्पदा ॥

राजात् भ्रष्टो मया वस्तुम् वने सार्धम् इह आगतः ॥ ४-४-१०

9, 10. sharaNyaH = protector; sarva bhuutaanaam = of all beings; pituH nirdesha paaragaH = father's, directives, follower; jyeSTaH = eldest one; putraaNaam = among the sons; dasharathasya = of Dasharatha; guNavat taraH = has high virtues; raja lakshaNa samyuktaH = king's, qualities, possessing; samyuktaH raajya sampadaa = possessing, royal, fortune; ayam = he is; raajyaat bhraSTaH = from kingdom, deprived; vastum vane = to live, in forest; saardham = along with; maya = with me; iha aagataH = hither, he came.

"He is the protector of all beings and the follower of father's directives, he is the eldest one among the sons of King Dasharatha... possessor of high virtues, qualities and royal fortune befitting to a king... but he is deprived of his kingdom, and came hither to dwell in the forests... nevertheless, followed by me...[4-4-9, 10]

[Verse Locator](#)

भार्यया च महाभाग सीतया अनुगतो वशी ।

दिन क्षये महातेजाः प्रभ एव दिवाकरः ॥ ४-४-११

11. mahaabhaagaa = oh highly fortunate [Hanuma]; [Rama being] vashii = self-controlled one; mahaatejaa = highly resplendent one; dina kshaye = day, abating; divaakaraH m = Sun's; prabhayaa eva = with resplendence / Sun's consort Prabha, like; bhaaryaayaa cha = with his wife, also; siitaayaa anugataH = with Seetha, following him.

"With his wife Seetha following him, oh, highly fortunate Hanuma, this self-controlled and highly resplendent Rama came to forests like the Sun followed by his consort Prabha, who vanishes when the day is abated...

Or

With his wife Seetha following him, oh, highly fortunate Hanuma, this self-controlled and highly resplendent Rama came to forests like sun with his dwindling resplendence when the day is abated... [4-4-11]

[Verse Locator](#)

अहम् अस्य अवरः भ्राता गुणैः दास्यम् उपागतः ।

कृतज्ञस्य बहुज्ञस्य लक्ष्मणो नाम नामतः ॥ ४-४०-१२

12. aham = I am; kR^itaj~nasya bahu~nasya = of this faithful one, knowledgeable one; asya gunaiH = by his, justness; daasyam upaagataH = servitude, one who obtained; avaraH bhraataa = younger, brother; Lakshmana; naama naamathaH = named, by name.

"I am the one who obtained servitude by the justness of this faithful and knowledgeable one, and his younger brother, by name I am named as Lakshmana... [4-4-12]

[Verse Locator](#)

सुखार्हस्य महार्हस्य सर्वभूत हितात्मनः ।
ऐश्वर्येण विहीनस्य वनवासे रतस्य च ॥ ४-४-१३
रक्षस अपहृता भार्या रहिते काम रूपिणा ।
तत् च न ज्ञायते रक्षः पत्नी येन अस्य वा हृता ॥ ४-४-१४

13, 14. sukha arhasya = for comforts, one who is eligible; mahaa arhasya = for respectability, one who is eligible; sarva bhuuta hita aatmanaH = for all, beings, well-being, he who aspires to; aishvaryeNa vi hiinasya = of prosperousness, one who is devoid of; vana vaase ratasya cha = forests, dwelling, predisposed, also; [tasya bhaaryaa = such as he is, his wife is]; rahite = in lonely place; kaama ruupiNaH = by guise-changing; rakshasaa apahR^itaa bhaaryaa = by demon, abducted, is his wife; yena vaa = by whom, either; asya patnii hR^itaa = his, wife, is stolen; tat raksha cha = that, demon, even; na j~naayate = not, known.

"He who aspires to keep up the well-being of all the beings, and he who is merited for all comforts and respectability is now devoid of his prosperity and predisposed to forest dwelling... such as he is, his wife is abducted by a guise changing demon in a lonely place, of whom we know not... we know not which demon stole his wife... [4-4-13, 14]

The aspect of ♦helping the destitute' is retold here. Though Rama could have rejoiced in the nearby forests bordering Ayodhya for fourteen years without a bother, and could have regained his comforts and respectability, his mission to help the piteous sages and saints, and other god-forsaken creatures had to trigger off somewhere in the deep of woods. So while in woods his wife is stolen, paving a way for him to embark on his above mission.

[Verse Locator](#)

दनुः नाम दितेः पुत्रः शापात् राक्षसताम् गतः ।
आख्यातः तेन सुग्रीवः समर्थो वानराधिपः ॥ ४-४-१५
स ज्ञास्यति महावीर्यः तव भार्या अपहारिणम् ।
एवम् उक्त्वा दनुः स्वर्गम् भ्राजमानो दिवम् गतः ॥ ४-४-१६

15, 16. danuH naama = Danu, named; diteH putraH = Diti's, son; shaapaat = by curse; raakshasataam gataH = demon-hood, obtained; aakhyaataH tena = said, by him; Sugreeva; vaanara adhipaH = monkey's, chief; samarthaH = is capable one; saH = he; mahaa viiryaH = that great valorous one; j~naasyasi = can know; tava bhaaryaa = your wife's; apahaaNinam = abductor; evam uktvaa danuH = thus, saying, Danu; bhraajamanaH svargam = while becoming self-luminous to heavens; divam gataH = skyward, went away.

"One named Danu, son of Diti, who acquired demon-hood by curse had said that Sugreeva, the chief of monkeys, is a capable one, and he even said, "that great valorous Sugreeva can know about the abductor of your wife..." saying thus that Danu is released from the curse of his demon-hood, moved skyward and went away to heavens while becoming self-luminous... [4-4-15, 16]

[Verse Locator](#)

एतत् ते सर्वम् आख्यातम् याथातथ्येन पृच्छतः ।
अहम् चैव च रामः च सुग्रीवम् शरणम् गतौ ॥ ४-४-१७

17. etat = all this; te = to you; sarvam aakhyaatam = all, is informed; yathaa tathaaena = as it is; pR^icChataH = as asked; aham cha = I, and; eva RamaH cha = thus, also, Rama; sugriivam = of Sugreeva; sharaNam gatau = recourse to, we [already] went into [upon our word.]

"All this is informed to you, as it is as you have asked..Myself and Rama, we now have our recourse to Sugreeva alone... [4-4-17]

[Verse Locator](#)

एष दत्त्वा च वित्तानि प्राप्य च अनुत्तमम् यशः ।
लोकनाथः पुरा भूत्वा सुग्रीवम् नाथम् इच्छति ॥ ४-४-१८

18. eSaH = he, Rama; dattvaa cha vittaani = gave away, riches; praapya cha = obtained, also; anuttamam yasha = unequalled, renown; lokanaathaH puraa bhuutvaa = world lord, earlier, he was; sugriivam naatham icChati = Sugreeva, ass lordship, accepts.

"He who gave away riches in charity, who obtained unequalled renown and who himself was the lord of this world earlier, now accepts the lordship of Sugreeva... [4-4-18]

[Verse Locator](#)

सीता यस्य स्नुषा च आसीत् शरण्यो धर्मवत्सलः ।
तस्य पुत्रः शरण्यस्य सुग्रीवम् शरणम् गतः ॥ ४-४-१९

19. yasya dharmavatsalaH sharaNyaH = to which, patron of dharma, shelterer; sharaNyasya asya = shelterer, such a - namely Dasharatha's; snuSaa siitaa aasiit = daughter-in-law, Seetha, is there; tasya putraH = his, son; Sugreeva's; shaNanam gataH = in shelter, take refuge.

"Who was a patron of virtue and who himself was a shelterer, to whom Seetha is the daughter-in-law, such a shelterer's son Rama is now taking shelter under Sugreeva... [4-4-19]

[Verse Locator](#)

सर्व लोकस्य धर्मात्मा शरण्यः शरणम् पुरा ।
गुरुर् मे राघवः सोऽयम् सुग्रीवम् शरणम् गतः ॥ ४-४-२०

20. sarva lokasya = of all the world; dharmaatmaa = virtuous one; sharaNyaH = protector; sharaNam puraa = only refuge, earlier; guruH me = mentor, mine; Raaghava; saH = he; ayam sugriivam = that, Sugreeva; sharaNam gataH = refuge seeking.

"He who is a virtuous one and protector of all the world, and who is the only refuge for all in earlier times... such a Raaghava, my mentor, is now seeking refuge with Sugreeva... [4-4-20]

[Verse Locator](#)

यस्य प्रसादे सततम् प्रसीदेयुः इमाः प्रजाः ।
स रामः वानरेन्द्रस्य प्रसादम् अभिकाङ्क्षते ॥ ४-४-२१

21. yasya = by whose; prasaade = beneficence; satatam = always; prasiideyuH = delighted; imaaH prajaaH = these people; saH raamaH = he that, Rama; vaanara indrasya = of the lord of monkeys; prasaadam abhikaa~Nkshate = benefaction, seeking.

"By whose beneficence all these people are always delighted, he that Rama is now seeking benefaction from the lord of monkeys... [4-4-21]

[Verse Locator](#)

येन सर्व गुणोपेताः पृथिव्याम् सर्व पार्थिवाः ।
मानिताः सततम् राज्ञा सदा दशरथेन वै ॥ ४-४-२२
तस्य अयम् पूर्वजः पुत्रः त्रिषु लोकेषु विश्रुतः ।
सुग्रीवम् वानरेन्द्रम् तु रामः शरणम् आगतः ॥ ४-४-२३

22, 23. raaj~naa = by that king; yena dasharathena = by which, Dasharatha; pR^ithivyaam = on earth; sarva guNopetaaH = all kinds of, good attributes having; sarva paarthivaaH = all, the [other] kings are; sadaa = of all times; satatam = always; maanitaH = esteemed; tasya puurvajaH putraH = his [Dasharatha's,] eldest, son; triSulokeSu vishrutaH = in three, worlds, renowned one [for his sheltering]; ayam raamaH = this, Rama; vaanara indram = monkeys, lord, sugriivam = of Sugreeva, sharaNam gataH = shelter, taken.

"By which king Dasharatha, are all the kings with all possible good attributes are always, and at all the times were esteemed to be safeguarded as defensible kings, such king's eldest son Rama, renowned in all the three worlds for his own sheltering the needy, has now taken shelter under monkeys lord Sugreeva... [4-4-22, 23]

[Verse Locator](#)

शोक अभिभूते रामे तु शोक आर्ते शरणम् गते ।
कर्तुम् अर्हति सुग्रीवः प्रसादम् सह यूथपैः ॥ ४-४-२४

24. shoka abhibhuute = by sadness, one who is rebuffed; shoka aarte = by sadness, agonised; sharaNam gate = refuge, already sought; raame = in respect of Rama; Sugreeva; saha yuudhapaiH = along with, other monkey commanders; prasaadam kartum arhati = favour, to do, apt of him.

"One who is rebuffed by sadness, and even agonised by it had already sought refuge, hence it is apt of Sugreeva to do favour in Rama's respect along with other vanara commanders..." Lakshmana said thus to Hanuma. [4-4-24]

[Verse Locator](#)

एवम् ब्रुवाणम् सौमित्रिम् करुणम् स अश्रु पातनम् ।
हनुमान् प्रति उवाच इदम् वाक्यम् वाक्य विशारदः ॥ ४-४-२५

25. karuNam = piteously; sa ashru paatanam = with, tears, falling out; evam bruvaaNam = thus, telling; saumitrim = to Lakshmana; vaakya vishaaradaH = lettered, eminent one; to Hanumaan; idam vaakyam = this sentence; prati uvaacha = in return said.

To Lakshmana, who is telling that piteously with tears falling out, the eminently lettered Hanumaan said this in his return. [4-4-25]

[Verse Locator](#)

ईदृशा बुद्धि संपन्ना जितक्रोधा जितेन्द्रियाः ।
दृष्टव्या वानरेन्द्रेण दिष्ट्या दर्शनम् आगताः ॥ ४-४-२६

26. iidR^ishaaH = this kind of; buddhi sampannaaH = intellect, having; jita krodhaa = conquered, anger; jita indriyaH = conquered, senses; diSTyaa = godsend; darshanam aagataaH = advent, has come to; vanarendNena = by monkey's chief; draSTavyaa = are to be seen.

"Intellectuals of your kind, who have conquered anger and senses are to be seen by the chief of monkeys Sugreeva, for your advent is godsend... [4-4-26]

[Verse Locator](#)

स हि राज्यात् च विभ्रष्टः कृत वैरः च वालिना ।

हृत दारो वने त्रस्तः भ्रात्रा विनिकृतः भृशम् ॥ ४-४-२७

27. valinaa = by Vaali; kR^ita vairaH cha = rendered, as an enemy, also; bhraataraa = by his brother; hR^ita daaraH = abducted, wife; bhR^isham = very much; vinikR^itaH = one who is insulted; raajyaat vi bhraSTaH = from kingdom, abrogated; sa hi = he [Sugreeva], indeed; trastaH = fearing; vane = in forests; [bhramati = roaming about.]

"He who is made as an enemy, very muchinsulted, and abrogated from kingdom by his own brother Vali, that Sugreeva is roaming about forests fearing him alone, his own brother Vali... [4-4-27]

[Verse Locator](#)

करिष्यति स साहाय्यम् युवयोः भास्करात्मजः ।

सुग्रीवः सह च अस्माभिः सीतायाः परिमार्गणे ॥ ४-४-२८

28. bhaaskara aatmajaH = Sun god's, son; Sugreeva; saha asmaabhiH = along, with us - vanara forces; siithaayaaH = of Seetha's; parimaargaNe = searching; youvayoH kariSyati sa sahaayyam = to you two, he will render, help.

"He that son of Sun, Sugreeva, will render help to you two, joining forces of our like Vanaras in searching Seetha..." [4-4-28]

[Verse Locator](#)

इति एवम् उक्त्वा हनुमान् श्लक्ष्णम् मधुरया गिरा ।

बभाषे साधु गच्छामः सुग्रीवम् इति राघवम् ॥ ४-४-२९

29. Hanumaan; mathurayaa giraa = with harmonious words; shlakshnam = politely; iti evam uktvaa = thus, that way, spoke; saadhu = good; abhigacChema sugriivaH = we now, approach, Sugreeva; iti = thus; babhaaSaH = said to; raaghavam = to Raaghava.

Thus Hanuman on speaking melodious words with politeness, also said to Raghava as, "good, we may now approach Sugreeva...." [4-4-29]

[Verse Locator](#)

एवम् ब्रुवन्तम् धर्मात्मा हनूमन्तम् स लक्ष्मणः ।

प्रतिपूज्य यथा न्यायम् इदम् प्रोवाच राघवम् ॥ ४-४-३०

30. dharmaatmaa = virtuous one; saH Lakshmana = that, Lakshmana; evam bruvaaNam hanumantam = thus, who is saying, to that Hanuma; yathaa nyaayam = as per, custom; pratipuujya cha = in return, on adoring, also; raaghavam idam provaacha = to Raaghava, this, he spoke.

Hanuma when said thus virtuous Lakshmana adored him customarily in the way befitting to an envoy, and spoke this to Rama... [4-4-30]

[Verse Locator](#)

कपिः कथयते हृष्टो यथा अयम् मारुतात्मजः ।

कृत्यवान् सोऽपि संप्राप्तः कृत कृत्योऽसि राघव ॥ ४-४-३१

31. Raaghava; maaruta aatmajaH = Air-god's son; ayam kapiH = this, monkey; yathaa kathayate = in happiness, as to how, he is telling; hR^ishtaH = he is happy; saH api = he, also; kR^ityavaan = aspirant of some deed; sampraaptaH = neared us; kR^ita kR^ityaH asi = mission, full-filled, you will be.

"Raghava, as to how this monkey seems to be happy in meeting us, by way of his narration, and he too neared us as an aspirant of some deed to be performed by us, hence joining them seems to fulfil your mission... [4-4-31]

[Verse Locator](#)

प्रसन्न मुख वर्णः च व्यक्तम् हृष्टः च भाषते ।
न अनृतम् वक्ष्यते वीरो हनूमान् मारुतात्मजः ॥ ४-४-३२

32. **vyaktam** = lucid expression; **prasanna mukha varNaH cha** = pleasing, facial, tinge, also; **hR^iSTaH cha bhaaSate** = gladdened, also, he is talking; **hanumaan maarutaatmaJaH** = Hanuma, son of Air-god; **viiraH na anR^itam vakshyate** = valiant one, no, untruth, telling.

"He is talking with a lucid expression and pleasing facial tinge by which he seems to be gladdened at his heart... needless is telling untruths to such a valiant son of Air-god, Hanuma, isn't it!" So said Lashmana to Rama [4-4-32]

[Verse Locator](#)

ततः स सुमहाप्राज्ञः हनुमान् मारुतात्मजः ।
जगाम आदाय तौ वीरौ हरि राजाय राघवौ ॥ ४-४-३३

33. **tataH** = then; **mahaapraaj~naH** = very intelligent one; **maaruta atmajaH** = Lord Air's son; **saH** = he that; Hanumaan; **viirau tau aadaaya** = valorous ones those two, Raghava-s, on taking; **hari raajaaya** = to monkeys' king; **jagaama** = started to.

Then he that very intelligent son of Air-god Hanuma, took those two valorous Raghava-s to go to the king of monkeys Sugreeva. [4-4-33]

[Verse Locator](#)

भिक्षु रूपम् परित्यज्य वानरम् रूपम् आस्थितः ।
पृष्ठम् आरोप्य तौ वीरौ जगाम कपिकुङ्जरः ॥ ४-४-३४

34. **kapi kunjaraH** = monkey, the elephant like estimable one; **bhikshu ruupam** = ascetic's, semblance; **parityajya** = on discarding; **vaanara ruupam aasthitaH** = monkey's, form, came to; **tau viirau pR^iSTam aaropya** = those, two valiant ones, onto his back, on mounting; **jagaama** = proceeded.

On discarding the ascetic's semblance that estimable monkey Hanuma obtained his own monkey's form, and mounting those two valiant ones onto his back he proceeded towards Sugreeva. [4-4-34]

[Verse Locator](#)

स तु विपुल यशाः कपि प्रवीरः पवनसुतः कृत कृत्यवत् प्रहृष्टः ।
गिरि वरम् उरुविक्रमः प्रयातः स शुभमतिः सह राम लक्ष्मणाभ्याम् ॥ ४-४-३५

35. **vipula yashaaH** = extensively renowned; **kapiH pra viiraH** = monkey, very, heroic; **saH pavana sutaH** = he, that Air-god's son; **prahR^iSTaH kR^ita kR^itya vat** = gladdened, deed accomplished one, like; **subha matiH** = pious, minded; **uru vikramaH** = highly audacious one; **saH** = he, Hanuma; **saha raama lakshmanaabhyam** = along with, Rama, Lakshmana; **giri varam** = mountain, the great; **prayaataH** = travelled to.

Hanuma, the extensively renowned heroic son of Air-god with pious mind and highly audacious nature, is then gladdened like the one whose difficult deed is just accomplished, thus he gladly travelled to that mountain where Sugreeva is abiding, along with Rama and Lakshmana. [4-4-35]

Thus, this is the 4th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda -The Empire of Holy Monkeys : Chapter 4

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35				

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Book IV : Kishkindha Kanda - The Kingdom of Holy Monkeys

Chapter [Sarga] 5 Verses converted to UTF-8, Nov 09

Introduction

Hanuma fetches Rama and Lakshmana to Sugreeva, and advises him to befriend Rama. Accordingly Rama and Sugreeva take the oath of friendship before an altar of fire and Rama assures to eliminate Vali the vice, from the face of earth.

[Verse Locator](#)

ऋश्यमूकात् तु हनुमान् गत्वा तम् मलयम् गिरिम् ।
आचक्षे तदा वीरौ कपि राजाय राघवौ ॥ ४-५-१

1. hanumaan = Hanuma; R^iSamuukaat tu = from Mt. Rishyamuka; tam malayam giram gatvaa = to that, Mt. Malaya, having gone; kapi raajaaya = to the king of monkeys; raaghavau tadaa = then; viirau = about the valiant ones; aachachakSe = has reported.

Hanuma on going from Mt. Rishyamuka to Mt. Malaya, has reported to the king of monkeys Sugreeva, about the two valiant Raghava-s. [4-5-1]

[Verse Locator](#)

अयम् रामो महाप्राज्ञ संप्राप्तो दृढ विक्रमः ।
लक्ष्मणेन सह भ्रात्रा रामोऽयम् सत्य विक्रमः ॥ ४-५-२

2. mahaa praaj~naH = oh, great discerner - Sugreeva; ayam raamaH = this is Rama; dhR^iDha vikramaH = oh, stubbornly, valiant one; bhraatraa lakshmanena = along with his brother, Lakshmana; sampraaptaH = arrived; saH raamaH ayam = Rama, he is; satya vikramaH = virtuously valiant one.

"Oh! great discerner Sugreeva, this is Rama... oh, stubbornly valiant Sugreeva, this virtuously valiant Rama arrived along with his brother Lakshmana... [4-5-2]

[Verse Locator](#)

इक्ष्वाकूणाम् कुले जातो रामो दशरथात्मजः ।
धर्मे निगदितः च एव पितुर् निर्देश कारकः ॥ ४-५-३

3. iksvaakuuNaam kule jaataH dasharatha aatmajaH = in Ikshvaku, dynasty, born, Dasharatha's, son; Rama; dharme nigaditaH ca = in virtue, adept, also; eva = thus; pituH nirdesha kaarakaH = thus, father's, orders, adherent.

"Rama is the son of king Dasharatha, one born in Ikshvaku dynasty, an adept one in virtue and thus an adherent of his father's orders... [4-5-3]

[Verse Locator](#)

राजसूय अश्वमेधैः च वह्निः येन अभितर्पितः ।

दक्षिणाः च तथा उत्सृष्टा गावः शत सहस्रशः ॥ ४-५-४

तपसा सत्य वाक्येन वसुधा येन पालिता ।

स्त्री हेतोः तस्य पुत्रोऽयम् रामः अरण्यम् समागतः ॥ ४-५-५

4. yena = by whom; raajasuuya ashvamedhaiH ca = by rajayasuuya, ashvametha rituals, also; vahniH = ritual fire; abhi tarpitaH = is well worshipped; tathaa = likewise; shata sahasrashaH gaavaH dakSiNaaH uthsR^iSTaa = in hundreds and thousands, cows, as charities, were given; yena = by whom; tapasaa = devoutly; satya vaakyena = truthful to his word; vasudhaa = this earth; paalitaa = was ruled; tasya putraH ayam raamaH = his, son, is this, Rama; strii hetoH araNyam samaagataH = a lady, being the reason, to forests, he came.

"By whom the ritual fire is well worshipped in Vedic rituals like rajasuuya, ashvametha, and thus cows in hundreds and thousands are donated in those rituals, by whom this earth is ruled devoutly and truthful to his word, such Dasharatha's son is this Rama, who has to come to forests owing to a woman... [4-5-4, 5]

[Verse Locator](#)

तस्य अस्य वसतो अरण्ये नियतस्य महात्मनः ।

रावणेन हृता भार्या स त्वाम् शरणम् आगतः ॥ ४-५-६

6. vasataH araNye = when dwelling, in forests; niyatasya = principled one; tasya = his; asya = this; mahaatmanaH bhaaryaa = great soul Rama's, wife; raavaNena hR^itaa = by Ravana, stolen; saH tvaam sharaNam aagata = such as he is, to you, for shelter, he came.

"Ravana stole the wife of this principled one and great soul Rama when dwelling in forests, such as he is, he came seeking your refuge... [4-5-6]

[Verse Locator](#)

भवता सख्य कामौ तौ भ्रातरौ राम लक्ष्मणौ ।

प्रगृह्य च अर्चयस्व एतौ पूजनीयतमौ उभौ ॥ ४-५-७

7. tau bhraatarau = those two, brothers; raama lakSmaNau = Rama, Lakshmana; bhavataa sakhya kaamau = with you, friendship, interested; puujaniiyatamau = most venerable are; imau = them; ubhau = two; pragR^ihya = you receive them; arcayasva = worship.

"These two brothers Rama and Lakshmana, are interested to make friendship with you... thus you receive these two and worship them, for they are most venerable ones..." Hanuma thus advised Sugreeva. [4-5-7]

Here Hanuma's role as teacher is depicted. God comes to the rescue of the needy, and communicates through a competent teacher. Only the teacher can visualize the god and his intent, and thus narrate it to the taught. That is what Hanuma's advise to Sugreeva.

[Verse Locator](#)

श्रुत्वा हनुमतो वाक्यम् सुग्रीवो वानर अधिपः ।

दर्शनीयतमो भूत्वा प्रीत्या उवाच राघवम् ॥ ४-५-८

8. vaanara adhipaH = monkey's chief; sugriivaH = Sugreeva; shrutvaa = on hearing; hanumataH vaakyam = Hanuma's, words; darshaniiyatamaH bhuutvaa = presentable, he became; priityaa = gladly; uvaaca raaghavam = spoke to, Rama.

On hearing Hanuma's words Sugreeva, the chief of monkeys has become presentable and gladly spoke to Rama. [4-5-8]

Sugreeva is not in a presentable form till now because he is outrageously furious with 'friend-or-foe' syndrome, on seeing Rama and Lakshmana. None can calm these vanara heroes down, except their own favourable interests. On listening from Hanuma that the entrants are friends, Sugreeva got his cool back, and thus became 'presentable,' befitting to his honourable kingship.

[Verse Locator](#)

भवान् धर्म विनीतः च सुतपाः सर्व वत्सलः ।
आख्याता वायुपुत्रेण तत्त्वतो मे भवद् गुणाः ॥ ४-५-९

9. **bhavaan** = you; **dharma viniitaH** = virtue knower [you are trained to tread virtuous path]; **su tapaaH** = best, scrupulous one; **sarva vatsala** = to all, kindlier one; **aakhyaataa vaayu putreNa** = said so by, Air's son, Hanuma; **tattvataH** = in subtlety; **me** = to me; **bhavat guNaaH** = your, attributes.

"You are a trained one in treading righteous path, best by your scruples, and a kindlier one to all, so said Air-god's son Hanuma to me about your attributes, in subtlety.. [4-5-9]

[Verse Locator](#)

तन् मम एव एष सत्कारो लाभः च एव उत्तमः प्रभो ।
यत् त्वम् इच्छसि सौहार्दम् वानरेण मया सह ॥ ४-५-१०

10. **h** **prabho** = oh, lord; **tat tvam vaanareNa mayaa saha sauhaardam icChasi** = therefor, you, with a monkey, [like] me, along with, friendship, you wish to have; **iti yat** = thus, that which topic is there; **eSa** = this way; **mama eva** = for me, only; **satkaaraH uttamaH laabhaH ca** = an honour, best, achievement, also.

"Therefor oh, lord, you wish to make friendship with a monkey like me, thereby this is an honour and a best achievement to me alone... [4-5-10]

[Verse Locator](#)

रोचते यदि मे सख्यम् बाहुः एष प्रसारितः ।
गृह्यताम् पाणिना पाणिः मर्यादा बध्यताम् ध्रुवा ॥ ४-५-११

11. **me sakhyam rocate yadi** = my friendship, you aspire, if; **eSa baahuH prasaaritaH** = here is, arm, is extended; **paaNinaa paaNiH gR^ihyataam** = hand, by hand, be taken; **dhruvaa** = stably; **maryaadaa badhyataam** = convention, make fast.

"If you aspire my friendship here I extend my arm, take this hand of mine into yours, thus let the convention be stably made fast..." Thus Sugreeva proffered friendship to Rama. [4-5-11]

[Verse Locator](#)

एतत् तु वचनम् श्रुत्वा सुग्रीवस्य सुभाषितम् ।
संप्रहृष्ट मना हस्तम् पीडयामास पाणिना ॥ ४-५-१२
हृष्टः सौहृदम् आलम्ब्य पर्यष्वजत पीडितम् ।

12, 13a. **etat tu** = all those; **ugriivasya su bhaashitam vacanam shrutvaa** = Sugreeva's, well-said, words, listening; **samprahR^iSTa manaa** = gladdened, at heart [Rama]; **paaNinaa** = with hand; **hastam** = [Sugreeva's] hand; **piiDayaamaasa** = started to clutch; **sauhR^idam aalambya** = friendship, while abiding; **hR^iSTaH** = happily; **piiditam** = grippingly; **paryaSvajata** = embraced.

Rama is gladdened at heart on listening all those words well said by Sugreeva, and then clutched Sugreeva's hand in his, and ardently abiding by the vow of friendship he embraced Sugreeva, grippingly and happily. [4-5-12, 13a]

[Verse Locator](#)

ततो हनूमान् संत्यज्य भिक्षु रूपम् अरिन्दमः ॥ ४-५-१३

काष्ठयोः स्वेन रूपेण जनयामास पावकम् ।

दीप्यमानम् ततो वह्निम् पुष्पैः अभ्यर्च्य सत्कृतम् ॥ ४-५-१४

तयोर् मध्ये तु सुप्रीतो निदधौ सुसमाहितः ।

13b, 14, 15a. tataH = then; arindamaH hanuumaan = enemy destroyer, Hanuma; bhikshu ruupam samtyajya = ascetic's guise, leaving off; svena ruupeNa = with his own, form; kaaSThayoH paavakam janayaamaasa = with two sticks, fire, started to ignite; tataH = then; vahnim diipyamaanam satkR^itam = fire, making to glow, decorated; puSpaiH = with flowers; abhyarcya = worshipped; supriitaH = gladdened; susamaahitaH = devoutly; tayoH madhye nidadhe = them, in between, placed.

Then the destroyer of enemies Hanuma discarding the guise of ascetic assumed his original monkey form, and on producing fire with two sticks then made it to glow. decorated, worshipped with flowers, then gladly and devoutly placed that fire in between Rama and Sugreeva. [4-5-13b,14,15a]

The holy fire used to kindle the ritual fire in a yaj~na will be produced by constantly rubbing two dry wood sticks, and this is called as araNi . When sparkles of fire and a little fume appear, it will be put into the Altar of Fire. Here, Hanuma has changed his ascetic form to his original monkey shape. This form changing at their will and wish is called kaamaruupa vidya, changing guise at will, which will be useful to Hanuma in the coming episodes of Ramayana.

[Verse Locator](#)

ततो अग्निम् दीप्यमानम् तौ चक्रतुः च प्रदक्षिणम् ॥ ४-५-१५

सुग्रीवो राघवः च एव वयस्यत्वम् उपागतौ ।

15b, 16a. tataH = then; tau diipyamaanam agnim pradakshiNam cakratuH = they two, glowing, at fire, circumambulations, they made; Sugreeva; Raaghava; ca = also; eva = thus; vayasyatvam = friendship; upaagatau = entered into.

Then those two performed circumambulations to that well glowing ritual fire, and thus, Rama and Sugreeva entered into the pact of friendship. [4-5-15, 16a]

[Verse Locator](#)

ततः सुप्रीत मनसौ तौ उभौ हरि राघवौ ॥ ४-५-१६

अन्योन्यम् अभिवीक्षन्तौ न तृप्तिम् अभिजग्मतुः ।

16b, 17a. tataH = then; supriita manasau = gladdened, at heart; tau ubhau = those, two; hari = monkey; raaghavau = Raghava anyonyam = at each other; abhi viikshantau = gazing at; na = not; tR^iptim = satisfaction; upajagmatuH = they got.

And then gladdened at heart are those two, that monkey and Raghava, gazed enough at each other eye-to-eye, but their hearts did not derive any fraternal satisfaction. [4-5-16b, 17a]

[Verse Locator](#)

त्वम् वयस्योऽसि हृद्यः मे हि एकम् दुःखम् सुखम् च नौ ॥ ४-५-१७

सुग्रीवो राघवम् वाक्यम् इति उवाच प्रहृष्टवत् ।

17b, 18a. tvam me hR^idyaH vayasyaH asi = you, are my, amiable, friend, you are; nau sukham duHkham ca ekam = our, mirth, misery, are one [the same]; iti sugriivaH prahr^iStavat raaghvam vaakyam uvaacha = thus, Sugreeva, rejoicingly, to Raghava, sentence, said.

Sugreeva rejoicingly said to Raghava, "you are the amiable friend of mine, henceforth our mirth or miseries are same for us..." [4-5-17b, 18a]

ततः सुपर्ण बहुलाम् भंक्त्वा शाखाम् सुपुष्पिताम् ॥४-५-१८

सालस्य आस्तीर्य सुग्रीवः निषसाद स राघवः ।

18b, 19a. tataH = then; Sugreeva; saalasya parNa bahulaam = of sala tree, with leaves, many; supuSpitaam = well flowered; shaakham chitvaa = branch of tree, snapped off; aastirya = spread it; sa raaghavaH = along with, Rama; niSasaada = sat on it.

And then Sugreeva snapped off and spread a fully flowered tree-branch of sala tree with many leaves, and sat on it along with Rama. [4-5-18b, 19a]

[Verse Locator](#)

लक्ष्मनाय अथ संहृष्टो हनुमान् मारुतात्मजः ॥ ४-५-१९

शखाम् चन्दन वृक्षस्य ददौ परम पुष्पिताम् ।

19b, 20a. atha = then; samhR^iSTaH = gladly; maaruta aatmajaH = Air's son; Hanuma; chandana vR^ikshasya = of sandalwood, tree; parama puSpitaam = well, flowered; shakhaam = branch of; laksmanaaya = for Lakshmana; dadau = gave.

Then Hanuma the son of Air, gladly gave a well-flowered branch of sandalwood tree to Lakshmana... [4-5-19b, 20a]

[Verse Locator](#)

ततः प्रहृष्टः सुग्रीवः श्लक्ष्णम् मधुरया गिरा ॥ ४-५-२०

प्रति उवाच तदा रामम् हर्ष व्याकुल लोचनः ।

20b, 21a. tataH = then; prahR^iSTaH = that delighted one; Sugreeva; madhurayaa giraa = with sweet, words; harsha = with happiness; vyaakula = quavering; lochanaH = eyes; shlakshnam = softly; tadaa = that way; prati uvaacha = replied; Rama.

Then that delighted Sugreeva with his sweet words, and with his eyes quavering in happiness, replied Rama softly. [4-5-20b, 21a]

[Verse Locator](#)

अहम् विनिकृतो राम चरमि इह भय आर्दितः ॥ ४-५-२१

हृत भार्यो वने त्रस्तो दुर्गम् एतत् उपाश्रितः ।

21b, 22a. Rama; aham = I am; vinikR^itaH = ridiculed; hR^ita bhaaryaH = stolen, wife; bhaya aarditaH = fear haunting me; iha vane charami = here about, in forest, I am moving; trastaH = dread; durgam = impenetrable; etat = this forest; upaashritaH = took refuge.

"Rama, I am ridiculed, stolen is my wife, I move here about in these forests with dread and fear haunting me... I took refuge in this impenetrable forest... [4-5-21b, 22a]

[Verse Locator](#)

सोऽहम् त्रस्तो वने भीतो वसामि उद् भ्रान्त चेतनः ॥ ४-५-२२

वालिना निकृतो भ्रात्रा कृत वैरः च राघव ।

22b, 23a. Raaghava; bhraatraa = by my brother; vaalinaa = by Vali; nikR^itaH = denounced; kR^ita vairaH ca = made, an enemy, also; saH aham = such as I am; trastaH = fearing; udbhraanta chetanaH = with dismayed, vitality; vane = in forests; abhiitaH = scared; vasaami = I am living.

"Oh, Raghava, my brother denounced me, he even made me an enemy of his, such as I am I am living in these forests with scare and fear, and with dismayed vitality... [4-5-22b, 23a]

वालिनो मे महाभाग भय आर्तस्य अभयम् कुरु ॥ ४-५-२३

कर्तुम् अर्हसि काकुत्स्थः भयम् मे न भवेद् यथा ।

23b, 24a. **mahaabhaaga** = oh! highly fortunate one Rama; **vaalinaH** = from Vaali; **bhaya aartasya** = in fear, intimidated; **me** = to me; **a bhayam kuru** = no, fear [fearlessness] give me; **kaakutsthaH** = Rama; **me yathaa bhayam na bhavet** = to me, as to how, fear, will not, be there; [**tathaa** = that way]; **kartum arhasi** = to do so, apt of you.

"Oh, highly fortunate Rama, affirm fearlessness to me from Vali by who I am highly intimidated, and as to how there will be fearlessness to me from him, it will be apt of you to accomplish that, that way... [4-5-23b, 24a]

[Verse Locator](#)

एवम् उक्तः तु तेजस्वी धर्मज्ञो धर्म वत्सलः ॥४-५-२४

प्रति अभाषत काकुत्स्थः सुग्रीवम् प्रहसन् इव ।

24b, 25a; **evam** = thus; **uktaH tu** = who is said so; **tejasvii** = resplendent one; **dharmaj~naH** = righteous one; **dharm vatsalaH** = virtue, patron; **kaakutsthaH** = Rama; **sugriivam** = to Sugreeva; **prati abhaaSata** = in turn, spoke [replied]; **prahasan iva** = laughing off, as though.

When thus said, that resplendent and righteous one being the patron of virtue Rama replied Sugreeva, as though laughing off. [4-5-24b, 25a]

[Verse Locator](#)

उपकार फलम् मित्रम् विदितम् मे महाकपे ॥४-५-२५

वालिनम् तम् वधिष्यामि तव भार्य अपहारिणम् ।

25b, 26a. **mahaa kapeH** = oh, great monkey; **mitram** = a friend has; **upakaara phalam** = helpfulness, as resultant fruit; **viditam me** = known to, me; **tava bhaarya apahaarinaam** = your, wife's, adductor; **tam vaalinam** = that one, Vali; **vadhishyaami** = I intend to kill [eliminate.]

"A friend is the resultant factor of helpfulness... that I know... oh, great monkey I intend eliminate that Vali, the abductor of your wife... [4-5-2b, 26a5]

[Verse Locator](#)

अमोघोः सूर्य संकाशाः मम इमे निशिताः शराः ॥ ४-५-२६

तस्मिन् वालिनि दुर्वृत्ते निपतिष्यन्ति वेगिताः ।

कन्क पत्र प्रतिच्छन्ना महेन्द्र अशनि संनिभाः ॥ ४-५-२७

तीक्ष्णाग्रा ऋजुपर्वाणः स रोषा भुजगा इव ।

26b, 27, 28a. **amoghaaH** = unfailing; **suurya sankaaashaaH** = sun-like; **nishitaaH** = sharp; **kanka patra praticChannaa** = eagle's, feathers, tied with; **mahendra ashani sannibhaaH** = Indra's, Thunderbolt, similar to; **tiikshNa agraa** = sharp, pointed; **R^iju parvaaNaH** = with straight, egress; **sa roSaaH bhujagaa iva** = with rage, snakes, like; **ime mama sharaaH** = these, my, arrows; **vegitaaH** = speeded [in shooting]; **durvR^itte** = vicious one; **tasmin vaaalini nipatiSyanti** = on that, Vali, will fall.

"Unfailing are these arrows of mine, scorchers like sun, sharp ones tied with eagle feathers, similar to Indra's Thunderbolts, sharp are their point and straight is their egress, similar to enraged snakes, and these arrows of mine will be speeded up to fall on that vicious Vali... [4-5-26b, 27, 28a]

तम् अद्य वालिनम् पश्य तीक्ष्णैः आशी विष उपमैः ॥ ४-५-२८

शरैः विनिहितम् भूमौ प्रकीर्णम् इव पर्वतम् ।

28b, 29a. adya = now; aashii visha upamaiH = snakes, venomous, in similarity; kruuraiH sharaiH vinihitam = by cruel, arrows, completely ruined; bhuumau = on ground; prakiirNam = splintered; parvatam = mountain; iva = like; vaalinam = Vali; pashya = you see.

"You will see now itself the falling of Vali like a splintered mountain onto ground, when completely ruined by these cruel arrows that are similar to venomous snakes..." Thus Rama inculcated confidence in Sugreeva. [4-5-28b, 29a]

Verse Locator

स तु तद् वचनम् श्रुत्वा राघवस्य आत्मनोहितम् ।

सुग्रीवः परम प्रीतः परमम् वाक्यम् अब्रवीत् ॥ ४-५-२९

29b, c. saH tu = he, also; sugriiva = Sugreeva; aatmanaH hitam = for himself, appeasing; raaghavasya tat vachanam = of Raghava, that saying; shrutvaa = on hearing; parama priitaH = completely satisfied; sumahat = fine; vaakyam = sentence; abraviit = said.

On hearing Raghava's words that are appeasing for his self, Sugreeva is very completely satisfied and said this fine sentence. [4-5-29b, c]

Verse Locator

तव प्रसादेन नृसिंह वीर

प्रियाम् च राज्यम् च समाप्नुयाम् अहम् ।

तथा कुरु त्वम् नर देव वैरिणम्

यथा न हिंस्यत् स पुनर् मम अग्रजम् ॥ ४-५-३०

30. tava prasaadena = by you, grace; nR^i simha = lion, among men; viira = valiant one; aham = I will; priyaam cha = wife, also; raajyam ca = kingdom, too; sam aapnuyaam = let me regain; nara deva = humans', god; saH = he; punaH = again; yathaa = as to how; na = not to; hinsyat = suffer me; tathaa tvam kuru = like that, you, do; vairiNam = to my enemy; mama agrajam = my elder brother.

"By your grace, oh, lion among men, let me regain my wife and kingdom too... oh, god of humans, as to how he does not suffer me again, thus you may please make happen... let not my elder brother turned as an enemy of mine suffer me again... [4-5-30]

Verse Locator

सीत कपीन्द्र क्षणदा चराणाम्

राजीव हेम ज्वलनोपमानानि ।

सुग्रीव राम प्रणय पसङ्गे

वामानि नेत्राणि समम् स्फुरन्ति ॥ ४-५-३१

31. Sugreeva; Rama; praNaya = friendly; prasa~Nge = conversation; siita = Seetha's; kapi indra = monkeys, lord's [Vali's]; kshaNadaa charaanaam = night, walker's [Ravana's]; raajiiva = lotus; hema = golden; jvalana = fireball; upamaanaani = in similitude; vaamaani = left side; netraaNi = eyes; samam = equally; sphuranti = fluttered.

During the friendly conversation of Rama and Sugreeva, the left eyes of Seetha, Vali and Ravana that bear similitude with lotuses, golden orbs, and fireballs respectively have fluttered

equally. [4-5-31]

This verse is in **krama alankaara**, an equated metaphoric expression, by juxtaposing words equally to compare Seetha's eyes with lotuses, Vali's eyes with golden-balls for his complexion is golden, and Ravana's eyes with fireballs. But all are left eyes only that have fluttered. The flutter of left eye to the male is a bad omen while to the female it is a good omen. Hence the friendship of Rama and Sugreeva is the seedling point for eradication of vice, namely Vali and Ravana, from face of the earth.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे पञ्चमः सर्गः

Thus, this is the 5h chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Kingdom of Holy Monkeys : Chapter 5

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 6 Verses converted to UTF-8, Nov 09

Introduction

After befriending Rama Sugreeva promises him to bring back Seetha from whatever place she is held captive. He informs that he has seen Seetha travelling overhead in the sky while being abducted. He also says that the lady while being abducted has dropped her ornaments wrapping in her upper cloth at their place atop the mountain. Then Sugreeva shows the ornaments to Rama asking him to identify them. Rama recognises the ornaments and the upper cloth of Seetha, and angered at the scandalous act of abduction he avows to eradicate that demon along with his clansmen.

[Verse Locator](#)

पुनरेव अब्रवीत् प्रीतः राघवम् रघुनन्दनम् ।
अयम् आख्याति ते राम सेवकः मन्त्रि सत्तमः ॥ ४-६-१
हनुमान् यन् निमित्तम् त्वम् निर्जनम् वनम् आगतः ।
लक्ष्मणेन सह भ्रात्रा वसतः च वने तव ॥ ४-६-२
रक्षसा अपहृता भार्या मैथिली जनक आत्मजा ।
त्वया वियुक्ता रुदती लक्ष्मणेन च धीमता ॥ ४-६-३

1, 2, 3. **priitaH** = gladdened; Sugreeva; **raghu nandanam raaghavam** = to Rama; **punaH eva** = again, thus; **abraviit** = said; **raama** = oh, Rama; **tvam** = you; **bhraatraa** = brother; **lakshmaNena saha** = Lakshmana, along with; **yat nimittam** = what, for; **nir janam vanam** = to uninhabited, forest; **aagataH** = have come; **te** = your; **sevakaH** = servant; **mantri sattamaH** = minister, the best; **ayam** = he; **hanumaan** = Hanuma; **aakhyaati** = has said; **vane** = in forest; **vasataH** = while living; **tava** = your; **tvayaa** = your; **bhaaryaa** = wife; **dhiimataa** = courageous one; **lakshmaNena ca** = without Lakshmana also; **viyuktaa** = not alongside of [her]; **rudatii** = wailing; **janaka aatma jaa** = King Janaka's, daughter; **maithilii** = Maithilee [Seetha]; **rakshasaa** = by demon; **apahR^itaa** = stolen.

Then Sugreeva who is gladdened again spoke to Rama of Raghu's dynasty, "My best minister and this servant of yours Hanuma informed me of the reason for which you have come to uninhabited forests along with your brother Lakshmana, and that while living in the forest, and when you and this courageous Lakshmana are not her alongside a demon stole your wife Maithili, the daughter of Janaka, wailing as she was. [4-6-3]

[Verse Locator](#)

अन्तरम् प्रेप्सुना तेन हत्वा गृध्रम् जटायुषम् ।
भार्या वियोगजम् दुःखम् प्रापितः तेन रक्षसा ॥ ४-६-४

4. **antaram** = opportune time; **prepsunaa** = waiting for; **tena** = by an arch demon?; **tena rakshasaa** = by him, that demon; **JaTaayusham gR^idhram hatvaa** = one named Jataayu, eagle,

on killing; **bhaaryaa viyogajam** = wife, separation; **duhkham** = agony; **praapitaH** = he caused to you; **hanuma aakhyaati** = Hanuma, has said.

"And he also said about that arch demon's killing an eagle named Jatayu on waiting for an opportunity, and his causing an agony in you by way of separating your wife. [4-6-4]

[Verse Locator](#)

भर्या वियोगजम् दुःखम् न चिरात् त्वम् विमोक्ष्यसे ।
अहम् ताम् आनयिष्यामि नष्टाम् वेदश्रुतीम् इव ॥ ४-६-५

5. **tvam bharyaa viyogajam duHkham** = you, wife, caused by separation, agony; **na chiraat** = not, long [before long]; **vimokshyase** = you will get rid off; **aham** = I; **taam** = her; **aanayishyaami** = will fetch; **naSTaam** = lost; **veda shrutim** = Veda, scriptures; **yathaa** = like.

"Before long you will get rid off your agony caused by the separation of wife, for I will fetch her very soon, like the retrieval Vedic Scriptures. [4-6-5]

When four Veda-s were stolen by demons called Madhu and Kaitabha, Vishnu retrieved them, in his Fish incarnation. Again when demons called Somakaasura stole them Vishnu in the form of Hayagreeva, Horse-faced Divinity, retrieved them. Here it is suggested that Sugreeva is reminding Rama of his earlier incarnation like the fish and horse-faced Hayagriiva, and compares Seetha with the Veda-s, that cannot be humbled down or controlled, or stolen by any single being.

[Verse Locator](#)

रसातले वा वर्तन्तीम् वर्तन्तीम् वा नभः तले ।
अहम् आनीय दास्यामि तव भार्याम् अरिन्दम ॥ ४-६-६

6. **arindama** = oh, enemy destroyer Rama; **rasaatale vartantiim vaa** = in netherworlds, let her be abiding, either; **nabhahtale** = in empyrean worlds; **vartantiim vaa** = be in, or; **aham** = I will; **aaniya** = will bring back; **daasyaami tava** = will give, you; **bhaaryaam** = your wife;

"Oh! Enemy destroyer, Rama, I will fetch your wife to give her to you whether she is in netherworlds or even in empyrean worlds. [4-6-6]

[Verse Locator](#)

इदम् तथ्यम् मम वचः त्वम् अवेहि च राघव ।
न शक्या सा जरयितुम् अपि सः इन्द्रैः सुर असुरैः ॥ ४-६-७
तव भार्या महाबाहो भक्ष्यम् विष कृतम् यथा ।

7, 8a. Raaghava; **mama idam vacaH tathyam** = my, this, word, is definite; **tvam avehi** = you, know it; **mahaabaahuH** = oh, dextrous one; **tava bhaaryaa** = your wife; **saa** = she is; **viSakR^itam bhakshyam yathaa** = with poison, [made-up] foodstuff, as with; **sa IndraiH sura asuraiH api** = along with Indra, by gods, or by demons, even; **jarayitum** = to digest; **na shakyaa** = not, possible she is.

"You may know that this word of mine is definite oh, Raghava. Your wife is as good as an indigestible foodstuff made with poison, indigestive even to Indra, put together with all gods and demons. [4-6-7, 8a]

[Verse Locator](#)

त्यज शोकम् महाबाहो ताम् कान्ताम् आनयामि ते । ४-६-८
अनुमानात् तु जानामि मैथिली सा न संशयः ।
ह्रियमाणा मया दृष्टा रक्षसा रौद्र कर्मणा ॥ ४-६-९

क्रोशन्ती राम रामेति लक्ष्मणेति च विस्वरम् ।

स्फुरन्ती रावणस्य अन्के पन्नगेन्द्र वधूः यथा ॥ ४-६-१०

8b, 9,10. **mahaabaahuH** = great-shouldered one; **tyaja shokam** = give-up, lamentation; **te kaantaam taam aanayaami** = your, lady, her, I will bring back; **rakshasaa raudra karmanaa** = by demon, with cruel, deeds; **hriyamaaNaa** = while being abducted; **rama raama iti** = Rama, Rama thus; **Lakshmana iti ca** = Lakshmana, thus, also; **visvaram** = piteously; **kroshantii** = crying; **yathaa pannaga indra vadhuh** = as with, serpent, lord's, wife; **raavaNasya anke** = in Ravana's, flank; **sphurantii** = writhing; **mayaa dR^iSTaa** = by me, seen; **saa maithilii** = she, [is definitely,] Seetha; **anumaanaat jaanaami** = by inference, but, I know; **tu na samshayaH** = but, no, doubt.

"Give-up your lamentation, oh, great-shouldered one, for I will bring back that lady for you. And by inference I know her... undoubtedly I have seen Maithilee while that demon with cruel deeds was abducting her... then she was crying piteously calling 'Rama, Rama...' and also calling 'Lakshmana...' and she was writhing in the flanks of Ravana like the wife of serpent's lord... [4-6-8b, 9, 10]

[Verse Locator](#)

आत्मना पञ्चमम् माम् हि दृष्ट्वा शैल तले स्थितम् ।
उत्तरीयम् तया त्यक्तम् शुभानि आभरणानि च ॥ ४-६-११

11. **shaila tale sthitam** = on mountain's, cliff, staying; **aatmanaa** = myself; **pancamam** = being the fifth one; **maam dR^iSTvaa** = me, on seeing; **tayaa uttariiyam tyaktam** = by her, her upper cloth, was dropped; **shubhaani** = auspicious; **aabharaNaani ca** = jewellery also.

"Myself being the fifth one on the cliff of the mountain, on seeing me she dropped the upper cloth of her sari along with auspicious jewellery. [4-6-11]

While there are four more besides Sugreeva on the cliff of the mountain, like Hanuma, Nala, Neela, and Taara, Seetha 'has seen' Sugreeva 'alone' and dropped the bundle of jewellery aiming at Sugreeva. It is said that Seetha has blessed Sugreeva by mercifully eying him, and thus his turmoil is going to alleviate at the grace of her divine look, for she is Goddess Lakshmi.

[Verse Locator](#)

तानि अस्माभिः गृहीतानि निहितानि च राघव ।
आनयिष्यामि अहम् तानि प्रत्यभिज्ञातुम् अर्हसि ॥ ४-६-१२

12. **taani** = them; **asmaabhiH** = we; **gR^ihiitaani** = took; **nihitaani ca** = stored, too; **Raaghava; aham taani aanayiSyaami** = I, them, will get; **prati abhij~naatum arhasi** = to identify, apt of you.

"We took those jewellery items and stored them, Raaghava... I will get them and it will be apt of you to identify them..." thus said Sugreeva to Rama. [4-6-12]

[Verse Locator](#)

तम् अब्रवीत् ततः रामः सुग्रीवम् प्रिय वादिनम् ।
आनयस्व सखे शीघ्रम् किम् अर्थम् प्रविलम्बसे ॥ ४-६-१३

13. **tataH** = then; **raamaH** = Rama; **tam priya vaadinam** = to him, to that pleasant talker; **sugriivam** = to Sugreeva; **abraviit** = said thus; **shiighram** = quickly; **aanayasva** = get them; **sakhe** = my friend; **kim artham** = what, for; **pravilambase** = you are delaying.

Then Rama said to that pleasant talker Sugreeva, "Get them quickly, my friend, what for you are delaying." [4-6-13]

[Verse Locator](#)

एवम् उक्तः तु सुग्रीवः शैलस्य गहनाम् गुहाम् ।
प्रविवेश ततः शीघ्रम् राघव प्रिय काम्यया ॥ ४-६-१४

14. **evam uktaH tu** = thus, said to; **Sugreeva**; **raaghava priya kaamyayaa** = for Raghava's, yearning, to fulfil; **tataH** = then shailasya = of the mountain's; **gahanaam** = cavernous; **guhaam** = cave; **shiighram** = quickly; **pravivesha** = on entering.

Thus said Sugreeva then entered the cavernous cave of that mountain quickly, to fulfil the yearning of Raghava. [4-6-14]

[Verse Locator](#)

उत्तरीयम् गृहीत्वा तु स तानि आभरणानि च ।
इदम् पश्य इति रामाय दर्शयामास वानरः ॥ ४-६-१५

15. **uttariiyam** = upper cloth [the parcel]; **gR^ihiitvaa tu** = taken, also; **shubhaani aabharanaani ca** = auspicious, jewellery, also; **idam pashya** = this, you see; **iti Raamaaya** = thus, to Rama; **vaanaraH** = the monkey; **darshayaamaasa** = started to show.

On taking and bringing the parcel of that upper cloth with the auspicious jewellery, "This, you see..." saying thus that monkey started to show them to Rama. [4-6-15]

[Verse Locator](#)

ततो गृहीत्वा वासः तु शुभानि आभरणानि च ।
अभवत् बाष्प समुद्धः नीहारेण इव चन्द्रमाः ॥ ४-६-१६

16. **tataH** = then; **gR^ihiitvaa** = on taking; **tat vaasaH** = that, cloth; **shubhaani aabharanaani ca** = auspicious, jewellery, too; **abhavat** = became; **baaSpa samruddhaH** = tears, obscured [overfilled]; **niihaareNa iva candramaaH** = by mist, like, the Moon.

Then on taking that cloth and also the auspicious jewellery, Rama became like mist filled moon with overfilling tears. [4-6-16]

[Verse Locator](#)

सीता स्नेह प्रवृत्तेन स तु बाष्पेण दूषितः ।
हा प्रिये इति रुदन् धैर्यम् उत्सृज्य न्यपतत् क्षितौ ॥ ४-६-१७

17. **saH tu** = he, but; **siita sneha pravR^ittena** = for Seetha's, friendship, outpoured; **baaSpeNa duuSitaH** = by tears, blemished; **haa priye** = oh, dear; **iti rudan** = thus, wailing; **dhairyam** = courage; **utsR^ijya** = leaving off; **nyapatat** = fallen; **kshitau** = on ground.

But he who is blemished by tears that outpoured in all his friendship with Seetha, leaving off his courage fell on the ground wailing, 'oh, dear... oh, dear...' [4-6-17]

[Verse Locator](#)

हृदि कृत्वा स बहुशः तम् अलंकारम् उत्तमम् ।
निशश्वास भृशम् सर्पः बिलस्थ इव रोषितः ॥ ४-६-१८

18. **saH** = he; **alankaaram uttamam** = decorative ornaments, the best ones; **bahushaH** = many times; **hR^idi kR^itvaa** = at heart, closely kept [on hugging]; **roshitaH bilastha sarpaH iva** = wrathful, in snake pit, serpent, as with; **bhR^isham** = much; **nishashvaasa** = sighed [hissed.]

The more he hugged those best decorative ornaments close to his heart, the more he hissed like a wrathful serpent in a snake pit. [4-6-18]

[Verse Locator](#)

अविच्छिन्न अश्रु वेगः तु सौमित्रिम् प्रेक्ष्य पार्श्वतः ।

परिदेवयितुम् दीनम् रामः सम् उपचक्रमे ॥ ४-६-१९

19. Rama; a vicChinna ashru vegaaH tu = un, ending, tears, with rush of; paarshvataH = at his side; Saumitrim = at Lakshmana; prekshya = on seeing; diinam = piteously; paridevayitum = to wail; sam upacakrame = he started to.

With the unending rush of tears he saw Lakshmana at his side and started to wail piteously. [4-6-19]

[Verse Locator](#)

पश्य लक्ष्मण वैदेह्या संत्यक्तम् ह्रियमाणया ।

उत्तरीयम् इदम् भूमौ शरीराद् भूषणानि च ॥ ४-६-२०

20. Lakshmana; hriyamaaNayaa = while being abducted; vaidehyaa = from Vaidehi's; shariiraat = from body [on shedding]; bhuumau = onto ground; sam tyaktam = dropped; idam uttariyam = this, upper cloth; bhuushaNaani ca = ornaments, too; pashya = you see.

"Lakshmana, see this upper cloth and these ornaments too of Vaidehi, shed from her body and dropped onto the ground while she is being abducted. [4-6-20]

[Verse Locator](#)

शाद्वलिन्याम् ध्रुवम् भूम्याम् सीतया ह्रियमाणया ।

उत्सृष्टम् भूषणाम् इदम् तथा रूपम् हि दृश्यते ॥ ४-६-२१

21. hriyamaaNayaa = when being abducted; siitayaa = by Seetha; idam bhuushaNam = these ornaments; utsR^iSTam = dropped; shaadvalinyaam = with green pastures; bhuumyaam = on the ground; dhruvam = undoubtedly; tathaa ruupam = in their original shape; dR^ishyate hi = are appearing, indeed.

"Seetha must have definitely dropped these ornaments onto pastureland, for they appear to be in their original shape, indeed." So said Rama to Lakshmana. [4-6-21]

[Verse Locator](#)

एवम् उक्तसः तु रामेण लक्ष्मणो वाक्यम् इदम् अब्रवीत् ।

न अहम् जानामि केयूरे न अहम् जानामि कुण्डले ॥ ४-६-२२

नूपुरे तु अभिजानामि नित्यम् पाद अभिवंदनात् ।

22. evam uktaH tu raameNa = thus said, but, by Rama; lashmanaH = Lakshmana; vaakyam idam abraviit = sentence, this said; aham keyuure na jaanaami = I, bracelets, do not, know; aham na jaanaami kunDale = I, do not, know, earrings; nityam paada abhivandanaat = always, to feet, because I salute; nuupure tu = anklets, but; abhijanaami = I know them well.

When Rama thus said Lakshmana said this, "I know not the bracelets and I know not the earrings But because I always salute her feet I know these anklets well..."[4-6-22]

This is a celebrated and controversial stanza. This is not found in ancient manuscripts or in Baroda version. Hanuma inspects the ornaments of Seetha in captivity in Sundara Kanda and a list is narrated there. But here, though no such listing is given, Lakshmana says he does not know the ornaments of upper body, but is aware of the anklets, for he always adores the feet of Seetha. The traditionalists attribute the kainkary, the dedicated character to Lakshmana, and establish this verse as a supreme characterization of Lakshmana. Lakshmana regards Seetha as one of his mother. The wife of an elder brother is just another mother.

[Verse Locator](#)

ततः तु राघवो वाक्यम् सुग्रीवम् इदम् अब्रवीत् ॥ ४-६-२३

ब्रूहि सुग्रीव कम् देशम् ह्रियन्ती लक्षिता त्वया ।

रक्षसा रौद्ररूपेण मम प्राणप्रिया प्रिया ॥ ४-६-२४

23. tataH = then; saH = he; Raaghava; sugriivam = to Sugreeva; diina = sadly; idam abraviit = this, spoke; Sugreeva; mama praaNa [praaNaiH] priyaa priyaa = than my, own life-like [more than my life,] dearer; dear one; rakshasaa raudra ruupeNa = by demon, ferocious, in look; kam deshah hriyanti = towards which, country, while being abducted; lakshitaa tvayaa = spotted, by you; bruhi = tell.

" Then Rama sadly asked to Sugreeva, "tell me Sugreeva, towards which country that ferocious looking demon abducted my dear one dearest than my lives, as spotted by you... [4-6-23]

[Verse Locator](#)

क्व वा वसति तत् रक्षजः महत् व्यसनदम् मम ।

यन् निमित्तम् अहम् सर्वान् नाशयिष्यामि राक्षसान् ॥ ४-६-२५

25. aham = I; yat nimittam = in respect of which [demon]; sarvaan raakshasaan naashayiSyami = all, demons, I wish to eliminate; tat mama mahat vyasana dam = that, to me, great, woe, causer [troublemaker]; kva vaa vasati = where, either, lives.

"For the sake of which demon I wish to eliminate whole of the demons, that troublemaker of mine, where does he live, either... [4-6-25]

[Verse Locator](#)

हरता मैथिलीम् येन माम् च रोषयता ध्रुवम् ।

आत्मनो जीवित अन्ताय मृत्यु द्वारम् अपावृतम् ॥ ४-६-२६

26. yena = by whom; maithiliim harataa = of Maithili, abductor of; maam roSayataa ca = me, caused indignation, even; dhruvam aatmanaH jiivita antaaya definitely, by himself, his life, to end [suicidally]; mR^ityu dvaaram apaavR^itam = death's, doors, opened up.

"By whom Maithili is abducted and thus caused indignation in me, he has opened up the doors of his death suicidally. [4-6-26]

[Verse Locator](#)

मम दयित तमा हृता वनात् रजनिचरेण विमथ्य येन सा ।

कथय मम रिपुम् तम् अद्य वै प्लवगपते यम सन्निधिम् नयामि ॥ ४-६-२७

27. plavagapate = fly-jumper's, king; yena rajani chareNa = by which, night-walker; mama dayita tamaa = my, dearest than all; saa = she who is; vimathya vanaat hR^itaa = molesting, in forests, stolen; mama ripum tam kathaya = of my, enemy, about him, you tell; adya vai = today, for sure; yama sannidhim = Yama's, fore of; nayaami = lead him, I will.

" Oh, king of the fly-jumpers, tell me which demon forcibly stole her, my dearest one than all, by molesting her in the forest, tell me about that enemy of mine, for sure I will lead him to the fore of Death today itself... [4-6-27]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे षष्ठः सर्गः

Thus, this is the 6th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 6

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 7 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva consoles Rama soothingly and advises him to come out of his frenzy emotion at the loss of Seetha, which is not befitting to a person like Rama. Rama recovering from his emotional state, promises Sugreeva to be truthful to his word in alleviating the fear of Vali for Sugreeva. And Sugreeva also promises to make all his efforts to search for Seetha.

[Verse Locator](#)

एवम् उक्तः तु सुग्रीवः रामेण आर्तेन वानरः ।
अब्रवीत् प्राञ्जलिः वाक्यम् सबाष्पम् बाष्प गद्गदः ॥ ४-७-१

1. **aartena** = one in agony; **raameNa** = by Rama; **evam uktaH tu** = thus, said; Sugreeva; **vaanaraH** = the monkey; **baaSpa gadgadaH** = with tears, trembling voice; **sa baaSpam** = with tears; **pra anjaliH** = with adjoined palms; **vaakyam** = sentence; **abraviit** = said.

Thus said by Rama in agony that monkey Sugreeva with his palms adjoined, and with tears rolling in eyes and also voice trembling with tears said this to Rama. [4-7-1]

[Verse Locator](#)

न जाने निलयम् तस्य सर्वथा पाप रक्षसः ।
सामर्थ्यम् विक्रमम् वा अपि दौष्कुलेयस्य वा कुलम् ॥ ४-७-२

2. **daushkuleyasya** = of that sinister dynasty; **tasya paapa rakshasaH** = of his, of that sinning, demon's; **nilayam** = residence; **saamarthyam** = capability; **vikramam** = valour; **vaa** = either; **api** = even; **kulam vaa** = his lineage, even; **sarvathaa** = at all; **na jaane** = not, familiar.

"Unfamiliar is the residence, or capability, or valour, or lineage of that sinning demon from a sinister dynasty, in any wise... [4-7-2]

[Verse Locator](#)

सत्यम् तु प्रतिजानामि त्यज शोकम् अरिन्दम ।
करिष्यामि तथा यत्नम् यथा प्राप्स्यसि मैथिलीम् ॥ ४-७-३

3. **arindama** = oh, enemy destroyer; **te satyam pratijaanaami** = to you, truthfully, I am promising; **maithiliim yathaa praapsyasi** = Maithili, as to how, you get back; **tathaa yatnam karishyaami** = therefor, make effort, I strive to; **tyaja shokam** = discard, anguish.

"Truthfully I am promising you, oh, enemy destroyer, as to how you will get back Maithili therefor I strive to make effort, let anguish be discarded... [4-7-3]

[Verse Locator](#)

रावणम् सगणम् हत्वा परितोष्य आत्म पौरुषम् ।
तथा अस्मि कर्ता नचिराद् यथा प्रीतो भविष्यसि ॥ ४-७-४

4. raavanam sa gaNam hatvaa = Ravana, with, henchmen, on killing; paritoSyas = satisfying your; aatma pauruSam = self, pride; yathaa priitaH bhaviSyasi = as to how, you will be gladdened; tathaa na ciraat kartaa asmi = that way, not, before long, done, by me.

"As to how you will satisfy yourself on killing Ravana along with his henchmen, and as to how to you pride yourself thereby, I will make it happen in that way in no longer a time... [4-7-4]

[Verse Locator](#)

अलम् वैक्लव्यम् आलम्ब्य धैर्यम् आत्मगतम् स्मर ।
त्वत् विधानाम् न सदृशम् ईदृशम् बुद्धि लाघवम् ॥ ४-७-५

5. alam vaiklavyam aalambya = enough, despair, clinging on to; aatma gatam dhairyam smara = soul gone in [inherent,] courage, you recollect; tvat vidhaanaam = your like persons; iidR^isham buddhi laaghavam = this sort of, mental, ineptness; na sadR^isham = not, seemly.

"Enough is this clinging on to despair, recollect your inherent courage, and it is unseemly for persons of your sort to have this kind of mental ineptness... [4-7-5]

[Verse Locator](#)

मया अपि व्यसनम् प्राप्तम् भार्या विरहजम् महत् ।
न अहम् एवम् हि शोचामि धैर्यम् न च परित्यजे ॥ ४-७-६

6. mayaa api = by me, too; bhaaryaa = wife's; viraha jam = separation, caused by; mahat = greatly; vyasanam = yearning; praaptam = came upon; na ca aham = not, also, I; evam = this way; shocaami = despaired; na ca dhairyam = not, also, courage; parityaje = forsook.

"Upon me too this yearning caused by the separation of wife has chanced, but I did not despair this way, nor I have forsaken my courage... [4-7-6]

[Verse Locator](#)

न अहम् ताम् अनुशोचामि प्राकृतो वानरो अपि सन् ।
महात्मा च विनीतः च किम् पुनर् धृतिमान् महान् ॥ ४-७-७

7. aham praakR^itaH vaanaraH api san = I am, being primitive, monkey, even though; taam anu shochaami = of her [for distancing wife,] not, [totally] disheartening; mahaatmaa ca = great soul, also; viniitaH ca = well-read one, also; dhR^itimaan = courageous one; bhavaan kim punaH = you are, what again [why tell about you.]

"Though I am a primitive monkey I am not totally disheartened for the distancing of wife, why tell about a great soul like you who are well read and courageous... [4-7-7]

[Verse Locator](#)

बाष्पम् आपतितम् धैर्यात् निग्रहीतुम् त्वम् अर्हसि ।
मर्यादाम् सत्त्व युक्तानाम् धृतिम् न उत्स्रष्टुम् अर्हसि ॥ ४-७-८

8. tvam aa patitam baashpam dhairyaat nigrahiitum arhasi = you, trickling, tears, with courage, to control, apt of you; sattva yuktaanaam = that which belonging to self-controlled ones; maryaadaam = propriety; dhR^itim = courage; na utsraSTum arhasi = not, to discard, apt of you.

"It is apt of you to control trickling tears with courage, and equally it is inapt of you to discard the courage and propriety of self-controlled people... [4-7-8]

[Verse Locator](#)

व्यसने वा अर्थ कृच्छ्रे वा भये वा जीवितान्तगे ।
विमृशन् वै स्वया बुद्ध्या धृतिमान् न अवसीदति ॥ ४-७-९

9. **vyasane vaa** = in a riddle, or; **artha kR^icChre vaa** = financial loss, or; **jiivita antage** = life, at end of; **bhaye vaa** = in fear, either; **dhR^itimaan** = courageous one; **svayaa buddhyaa** = in ones own, mind; **vimR^ishan** = by introspection; = verily; **na avasiidati vai** = not, sinks down, indeed.

"Either in a riddle, or in financial loss, or at the end of life, or in fear, a courageous one does not sink down, but indeed introspects in his own mind... [4-7-9]

[Verse Locator](#)

बालिशस् तु नरो नित्यम् वैक्लब्यम् योऽनुवर्तते ।
स मज्जति अवशः शोके भार आक्रान्ता इव नौः जले ॥ ४-७-१०

10. **yaH naraH** = which, man; **baalisaH nityam vaiklabyam anuvartate** = like stupid, always, self-pity, he who follows; **saH** = he; **a vasaH** = not, self-controlled; **bhaara aakraantaa** = by weight, overpowered [overweighing]; **nauH jale iva** = ship, in waters, like; **shoke majjati** = in sadness, drowns.

"Stupid is that man who always follows self-piteous sadness unable to control himself, and he drowns down in that melancholy like a overweighing ship in waters... [4-7-10]

[Verse Locator](#)

एषो अन्जलिः मया बद्धः प्रणयात् त्वाम् प्रसादये ।
पौरुषम् श्रय शोकस्य न अन्तरम् दातुम् अर्हसि ॥ ४-७-११

11. **mayaa eSaH anjaliH baddhaH** = by me, this, palms, adjoined; **praNayaat tvaam prasaadaye** = in friendship, you, I beseech; **pauruSam shraya** = self-esteem, bear up; **shokasya antaram daatum na arhasi** = for sadness, leeway, to give, not, apt of you.

"Adjoined are my palms in this way beseeching you in friendship, kindly bear up your self-esteem and you should not give any leeway to sadness... [4-7-11]

[Verse Locator](#)

ये शोकम् अनुवर्तन्ते न तेषाम् विद्यते सुखम् ।
तेजः च क्षीयते तेषाम् न त्वम् शोचितुम् अर्हसि ॥ ४-७-१२

12. **ye** = those; **shokam anuvartante** = moroseness, delve into; **na teSaam** = not, to them; **vidyate sukham** = enjoy, happiness; **tejaH cha** = brilliance, too; **kshiiyate** = dwindle; **teSaam** = their; **na tvam shocitum arhasi** = not, your, saddening, is apt.

"Those that delve deep into moroseness, to them there is no happiness, and their brilliance too dwindles, thus saddening is inapt on your part... [4-7-12]

[Verse Locator](#)

शोकेन अभिप्रपन्नस्य जीविते च अपि संशयः ।
स शोकम् त्यज राजेन्द्र धैर्यम् आश्रय केवलम् ॥ ४-७-१३

13. **raajendra** = oh, king of kings; **shokena** = by sadness; **abhi prapannasya** = well, engulfed; **jiivite cha api** = of life, also, even; **samshayaH** = doubts; **saH shokam** = such as you

are, sadness; **tyaja** = leave off; **kevalam dhairyam aashraya** = just, courage, hold on to.

"One well-engulfed in sadness doubts even his life, oh, king of kings, leave off that sadness and just hold on to courage...[4-7-13]

[Verse Locator](#)

हितम् वयस्य भावेन ब्रूमि न उपदिशामि ते ।
वयस्यताम् पूजयन् मे न त्वम् शोचितुम् अर्हसि ॥ ४-७-१४

14. **hitam** = benefiting; **vayasya bhaavena** = friendly, thought; **bruumi** = I tell; **na upadishaami te** = not, instructing, you; **vayasyataam** = friendship; **puujayan** = regarding; **me** = of mine; **na tvam shocitum arhasi** = not, your, saddening, is apt.

"I am telling a benefiting and friendly thought, but not instructing you, should you regard my friendship then your saddening is inapt..." [Thus said Sugreeva to Rama.] [4-7-14]

[Verse Locator](#)

मधुरम् सान्त्वितः तेन सुग्रीवेण स राघवः ।
मुखम् अश्रु परि क्लिन्नम् वस्त्र अन्तेन प्रमार्जयत् ॥ ४-७-१५

15. **tena sugriivena** = by that, Sugreeva; **madhuram** = sweetly; **saantvitaH** = solaced; **saH raaghavaH** = that Rama; **ashru pari klinnam** = by tears, fully covered; **mukham** = face; **vastra antena** = with cloth's, edge; **pramaarjayat** = dabbed.

Sweetly solaced thus by that Sugreeva Rama dabbed his face with the edge of cloth, which is covered fully with tears. [4-7-15]

[Verse Locator](#)

प्रकृतिः स्थः तु काकुत्स्थः सुग्रीव वचनात् प्रभुः ।
संपरिष्वज्य सुग्रीवम् इदम् वचनम् अब्रवीत् ॥ ४-७-१६

16. **prabhuH** = the lord; **kaakutsthaH** = Rama; Sugreeva; **vacanaat** = by words of; **prakR^itiH sthaH tu** = in his own nature, steadied himself; **sugriivam** = Sugreeva is; **sam pariSvajya** = on embracing; **idam vacanam abraviit** = this, sentence, said.

Lord Rama steadied himself in his own nature by the words of Sugreeva, and on embracing him Rama said this sentence to him. [4-7-16]

[Verse Locator](#)

कर्तव्यम् यत् वयस्येन स्निग्धेन च हितेन च ।
अनुरूपम् च युक्तम् च कृतम् सुग्रीव तत् त्वया ॥ ४-७-१७

17. Sugreeva; **snigdghena hitena ca** = by a friend, friendly one, also; **vayasyena yat kartavyam** = by friend, that which, is to be done; **anuruupam ca** = timely, also; **yuktam ca** = befitting, also; **tat tvayaa** = that which, by you; **kR^itam** = is done.

"Sugreeva, a friendly obligation that which is to be done, a benefiting, befitting and a timely one too, is what you have performed with your friendly advise... [4-7-17]

[Verse Locator](#)

एष च प्रकृतिः स्थः अहम् अनुनीतः त्वया सखे ।
दुर्लभो हि ईदृशो बन्धुः अस्मिन् काले विशेषतः ॥ ४-७-१८

18. **sakhe** = oh, friend; **tvayaa** = by you; **anuniitaH** = implored; **eSa aham** = this, I am; **prakR^itiH sthaH** = in my nature, I steadied myself; **iidR^ishaH bandhuH durlabhaH hi** =

this kind of, friend, impossible to get, indeed; **asmin kaale** = in these times; **visheshataH** = especially.

"Oh, friend, I steadied myself in my own nature when implored by you... it is impossible to get this kind of friend, especially at these times... [4-7-18]

[Verse Locator](#)

किम् तु यत्नः त्वया कार्यो मैथिल्याः परिमार्गणे ।

राक्षसस्य च रौद्रस्य रावणस्य दुरात्मनः ॥ ४-७-१९

19. **kim tu** = but; **tvayaa maithilyaaH** = by you, Maithili's; **duraatmanaH raakshasasya raudrasya raavaNasya** = evil-minded one, of demon's, furious, Ravana's; **parimaargaNe yatnaH kaaryaH** = search for, endeavour, is to be done.

"But, trying to search for Maithili and that furious, evil-minded demon Ravana, is your endeavour... [4-7-19]

[Verse Locator](#)

मया च यद् अनुष्ठेयम् विस्रब्धेन तत् उच्यताम् ।

वर्षासु इव च सुक्षेत्रे सर्वम् संपद्यते तव ॥ ४-७-२०

20. **mayaa ca yat anuSTeyam** = by me, also, what, that is to be done; **visrabdhena** = in believability; **tat ucyataam** = that, be said; **tava sarvam** = your, all endeavour; **varSaasu su kshetre iva** = in rainy season, in good lands, as though [seeded crop]; **sampadyate** = be reaped.

"What is to done by me that be said in all believability, and all your endeavour will reap like the crops planted during rainy season in good lands... [4-7-20]

[Verse Locator](#)

मया च यदिदम् वाक्यम् अभिमानात् समीरितम् ।

तत् त्वया हरिशार्दूल तत् त्वम् इति उपधार्यताम् ॥ ४-७-२१

21. **hari shaarduula** = oh, monkey, the tiger; **mayaa** = by me; **abhimaanaat** = in self-confidence; **yat idam vaakyam samiiritam** = which, this, word, is spoken; **tat tvayaa** = that, by you; **tattvam iti** = factually, thus; **upadhaaryataam** = they may be deemed.

"What that is spoken by me is in my self-confidence but not in any self-conceit, oh, tigerly-monkey, deem them as doubtless facts... [4-7-21]

[Verse Locator](#)

अनृतम् न उक्त पूर्वम् मे न च वक्ष्ये कदाचन ।

एतत् ते प्रतिजानामि सत्येन एव शपामि अहम् ॥ ४-७-२२

22. **me** = by me; **anR^itam na ukta puurvam** = untruth, not, said, earlier; **kadaacana na ca vakshye** = anytime[from now,] not, also, will speak; **etat te pratijaanaami** = this, to you, I promise; **aham satyena eva shapaami** = I am, by truthfulness, alone taking oath.

"Untruth is not uttered by me earlier nor will be at anytime from now, and all this I am promising you taking oath on that truthfulness alone.. [4-7-22]

[Verse Locator](#)

ततः प्रहृष्टः सुग्रीवः वानरैः सचिवैः सह ।

राघवस्य वचः श्रुत्वा प्रतिज्ञातम् विशेषतः ॥ ४-७-२३

23. tataH = then; sacivaiH = vaanaraiH saha = with ministers, monkeys, along with; Sugreeva; raaghavasya vacaH = Rama's word; shrutvaa = on hearing; visheshataH = especially; pratijnaatam = of promise; prahR^iSTaH = is gladdened.

Then on hearing the words of Rama Sugreeva along with his monkey ministers is gladdened, especially of Rama promise. [4-7-23]

[Verse Locator](#)

एवम् एकान्त संपृक्तौ ततः तौ नर वानरौ ।
उभौ अन्योन्य सदृशम् सुख दुःखम् अभाष्टाम् ॥ ४-७-२४

24. tataH = then; evam = thus; ekaanta = in privacy; sampR^iktau = met; tau = those two; nara = man; vaanarau = monkey; ubhau = both; anyonya sadR^isham = mutually befitting; sukha duHkham = pleasure and pain; abhaashtaam = discussed.

Then those two, the man and the monkey, met in privacy and both discussed in a mutually befitting manner about their pleasures and pains. [4-7-24]

[Verse Locator](#)

महानुभावस्य वचो निशम्य
हरिर् नृपाणाम् अधिपस्य तस्य ।
कृतम् स मेने हरिवीर मुख्यः
तदा च कार्यम् हृदयेन विद्वान् ॥ ४-७-२५

25. vidvaan = the intellectual; saH hari viira mukhyaH = he that one, among monkey, heroes, chief; hariH = monkey - Sugreeva; mahaanubhaavasya = highly capable one's [Rama's]; tasya = of his; nR^ipaaNaam adhipasya = among kings, the best king [Rama]; vacaH = word; nishamya = on hearing; tadaa ca = then; kR^itam = accomplished; kaaryam = manoeuvre; hR^idayena = at heart; mene = he [Sugreeva], thought so.

On hearing the word of that intellectual, highly capable one and the best king among kings, namely Rama, he that Sugreeva, the chief among the monkey heroes, thought at heart that his manoeuvre to surpass his dominant brother Vali is accomplished. [4-7-25]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे सप्तमः सर्गः

Thus, this is the 7th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 7

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				



Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 8 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva gives a report to Rama about his plight for fear of Vali, who made his own brother an enemy and abducted Sugreeva's wife. Rama asks Sugreeva to inform him about the real cause of enmity, so that he can decide correctly. Sugreeva narrates his woeful condition.

[Verse Locator](#)

परितुष्टः तु सुग्रीवः तेन वाक्येन हर्षितः ।

लक्ष्मणस्य अग्रजम् शूरम् इदम् वचनम् अब्रवीत् ॥ ४-८-१

1. Sugreeva; **tena vaakyena** = by that, sentence; **harSitaH** = gladdened; **parituSTaH tu** = satisfied; **shuuram** = to that valiant one, Rama; **lakshmanasya agrajam** = Lakshmana's, elder; **idam vacanam** = this, sentence; **abraviit** = said.

Sugreeva is gladdened and satisfied too by that sentence, and said this sentence to Lakshmana's elder brother, Rama the valiant one. [4-8-1]

[Verse Locator](#)

सर्वथा अहम् अनुग्राह्यो देवतानाम् न संशयः ।

उपपन्नः गुण उपेतः सखा यस्य भवान् मम ॥ ४-८-२

2. **upapannaH** = possessor of [all kinds of endowments]; **guNa upetaH** = having good virtues, with; **bhavaan yasya mama sakhaa** = you, whose, mine, friend; [on becoming so]; **aham** = sarvathaa = I, in everyway; **devataanaam anugraahyaH** = to gods [also]; worthy to be blessed; **na samshayaH** = no, doubt.

"When you with all kinds of endowment and good virtues are my friend, doubtlessly I am worthy to be blessed by all gods in everyway. [4-8-2]

[Verse Locator](#)

शक्यम् खलु भवेत् राम सहायेन त्वया अनघ ।

सुर राज्यम् अपि प्राप्तुम् स्व राज्यम् किमुत प्रभो ॥ ४-८-३

3. **anagha** = oh, merited one; oh, Rama; **tvayaa sahaayena** = with your, help; **sura raajyam api praaptum shakyam bhavet** = god's, kingdom, even, to achieve, possible, it will be; **sva raajyam kim utaH prabho** = one's own, why tell about, oh , lord.

"Oh, merited one, with your help it will be possible to achieve kingdom of gods, oh, lord, then why tell about one's own kingdom... [4-8-3]

[Verse Locator](#)

सोऽहम् सभाज्यो बन्धूनाम् सुहृदाम् चैव राघव ।
यस्य अग्नि साक्षिकम् मित्रम् लब्धम् राघव वंशजम् ॥ ४-८-४

4. **yasya** = to whom such like me; **raaghava vamsha jam** = in Raghava's, dynasty, one born in; **mitram** = as friend; **agni saakshikam** = fire, as witness; **labdham** = gained by; **saH aham** = such as, I am; **bandhuunaam** = among, relatives; **ca iva** = also, like that; **su hR^idaam** = kind-hearted friends; **sabhaajyaH** = estimable.

"He who has gained the one born in Raghava-s dynasty as friend, to which sacred fire bore the witness, such a being like me is estimable among his relative, more so among his kind-hearted friends... [4-8-4]

[Verse Locator](#)

अहम् अपि अनुरूपः ते वयस्यो ज्ञास्यसे शनैः ।
न तु वक्तुम् समर्थोऽहम् त्वयि आत्मगतान् गुणान् ॥ ४-८-५

5. **aham api** = I am, even; **anuruupaH** = matching; **vayasyaH** = friend; **te** = to you; **j~naasyase** = you will know; **shanaiH** = soon; **aham aatma gataan gunaan** = I am my in soul, having [inherent,] capabilities; **tvayi** = to you; **vaktum** = to speak; **na tu samarthaH** = not, capable [inexpedient.]

"Even though I am a matching friend to you, that you will know soon, it will be inexpedient of myself to talk about my inherent capabilities. [4-8-5]

[Verse Locator](#)

महात्मनाम् तु भूयिष्ठम् त्वत् विधानाम् कृत आत्मनाम् ।
निश्चला भवति प्रीतिः धैर्यम् आत्मवताम् वर ॥ ४-८-६

6. **maha aatmanaam tu** = for great souls; **bhuuyiSTham** = generally; **tvat vidhaanaam** = in your manner; **kR^ita aatmanaam** = purified, at heart; **nishcalaa** = stable; **bhavati** = will be; **priitiH** = friendship; **dhairyam** = courage; **aatmavataam vara** = among hearty ones, the best [amiable one.]

"Great souls of your kind, whose hearts are purified like yours, oh, amiable Rama, their friendship and courage will generally be stable. [4-8-6]

[Verse Locator](#)

रजतम् वा सुवर्णम् वा शुभानि आभरणानि च ।
अविभक्तानि साधूनाम् अवगच्छन्ति साधवः ॥ ४-८-७

7. **saadhuunaam** = among gentle souls; **rajatam vaa** = silver, or; **suvarNam vaa** = gold, or; **shubhaani aabharaNaani cha** = prosperous ornaments, even; **a vibhaktaani** = not, in an apportioned manner; **[thus] saadhavaH** = by gentle souls; **avagachanti** = will be knowing.

"Gentle souls will be knowing that silver or gold, or even prosperous ornaments are not to be apportioned among themselves as this is mine and that is yours. [4-8-7]

[Verse Locator](#)

आढ्यो वा अपि दरिद्रो वा दुःखितः सुखितोऽपि वा ।
निर्दोषः च सदोषः च वयस्यः परमा गतिः ॥ ४-८-८

8. **aaDhyaH vaa api** = rich, or, even; **daridraH vaa** = poor, or; **dukhitaH** = saddened; **sukhitaH api vaa** = gladdened, even, or; **nir doSaH ca** = without flaw, or; **sa doshaH vaa** = with flaw, or; **vayasyaH** = friend is; **paramaa gatiH** = ultimate, recourse.

"May he be rich or poor, saddened or gladdened, flawless or flawed, a friend is the ultimate recourse to any. [4-8-8]

[Verse Locator](#)

धन त्यागः सुख त्यागो देश त्यागोऽपि वा अनघः ।
वयस्यार्थे प्रवर्तन्ते स्नेहम् दृष्ट्वा तथा विधम् ॥ ४-८-९

9. **anaghaH** = oh impeccable one; **sneham** = friendship; **dR^iSTvaa tathaa vidham** = on observing, thus, course of [friendship]; **vayasya arthe** = for friend's, sake; **dhana tyagaH** = wealth, devoting; **sukha tyagaH** = pleasure devoting; **desha tyagaH vaa api** = country, devoting, or, even; **pravartante** = conducts [they don't hesitate to forgo, extend.]

"On observing the course of friendship and knowing which is true friendship, the true friends do not hesitate to extend wealth, pleasure or even their own country for the sake of friendship." Sugreeva thus extolled Rama and his friendship. [4-8-9]

[Verse Locator](#)

तत् तथा इति अब्रवीत् रामः सुग्रीवम् प्रिय दर्शनम् ।
लक्ष्मणस्य अग्रतः लक्ष्म्या वासवस्य इव धीमतः ॥ ४-८-१०

10. **raamaH** = Rama; **vaasavasya iva dhiimataH** = Indra, as with, sagacious one; **lakshmyaa** = one who is resplendent; **lakshmanasya agrataH** = [such] Lakshmana's, before; **priya darshanam sugriivam** = one who looks pleasant [soft-natured in his for the onlookers, to such] Sugreeva; **tat tathaa iti abraviit** = that, that way, only, [thus] said Rama.

"That is thus only," said Rama before Lakshmana, which Lakshmana is sagacious, resplendent and who vies with Indra, about what is said by Sugreeva, which Sugreeva is by now soft-natured in his looks, doffing off his jittery look. [4-8-10]

[Verse Locator](#)

ततो रामम् स्थितम् दृष्ट्वा लक्ष्मणम् च महाबलम् ।
सुग्रीवः सर्वतः चक्षुः वने लोलम् अपातयत् ॥ ४-८-११

11. **tataH** = then; Sugreeva; **sthitam raamam dR^iSTvaa** = standing there, at Rama, on seeing; **mahaabalam** = greatly mighty; **lakshmaNam ca** = Lakshmana, also; **lolam** = rolling - bolting; **cakshuH** = eyes; **sarvataH** = around; **vane** = in forest; **apaatayat** = thrown [he cast sight.]

Then on seeing Rama standing there with greatly mighty Lakshmana, Sugreeva cast his sight with his bolting eyes around that forest. [4-8-11]

[Verse Locator](#)

स ददर्श ततः सालम् अविदूरे हरीश्वरः ।
सुपुष्पम् ईषत् पत्र आढ्यम् भ्रमरैः उपशोभितम् ॥ ४-८-१२

12. **tataH** = then; **saH hariishvaraH** = he that, monkeys, lord,; **aviduure su puSpam** = not far off, well flowered; **iiSat patra aadhyam** = with some, leaves, covering; **bhramaraiH** = with honeybees; **upa shobhitam** = well bedecked; **saalam** = sala tree; **dadarsha** = has seen.

He that lord of monkeys Sugreeva has then seen a well flowered sala tree not far off from there, covered with some leaves and bedecked with honeybees. [4-8-12]

[Verse Locator](#)

तस्य एकाम् पर्णं बहुलाम् शाखाम् भङ्क्त्वा सुशोभिताम् ।

रामस्य आस्तीर्य सुग्रीवो निषसाद स राघवः ॥ ४-८-१३

13. sugriivaH = Sugreeva; tasya = its, tree's; parNa bahulaam = leaves, many; su sobhitaam = well, charming one; ekaam = one; shaakhaam = branch; bhanktvaa = broke off; raamasya aastiirya = for Rama, spread out; saH raaghavaH = with Raghava; niSasaada = sat on it.

And Sugreeva broke off one branch of that sala tree that is with many leaves and a well charming one, and spreading it out for Rama, he sat on it with Raghava. [4-8-13]

[Verse Locator](#)

तौ आसीनौ ततः दृष्ट्वा हनूमान् अपि लक्ष्मणम् ।

साल शाखाम् समुत्पाद्य विनीतम् उपवेशयत् ॥ ४-८-१४

14. tataH = then; hanuumaan = Hanuma; api = even; aasiinau = sitting; tau = those two; dR^stvaa = on seeing; saala shaakhaam = sala, branch; sam utpaaTya = on breaking; viniitam = modest one; lakshmaNam = to Lakshmana; upaveshayat = sat on.

On seeing those two sitting on a branch then Hanuma also broke a branch of sala tree for the modest Lakshmana and seated Lakshmana on it. [4-8-14]

This verse and some more will look alike to verses 18, 19, 20 and some more in 5th chapter of this canto, meaning that these actions are repeated whenever Rama and Lakshmana are standing, these monkeys broke the branches of trees and spread its leaves like a leafy mat as a comfortable seat to Rama with their veneration. Some other verses dealing with the agony of Sugreeva and assurances of Rama are also there, indicating that Rama assured the doubting monkeys repeatedly.

[Verse Locator](#)

सुख उपविष्टम् रामम् तु प्रसन्नम् उदधिम् यथा ।

साल पुष्पाव संकीर्णे तस्मिन् गिरिवर उत्तमे ॥ ४-८-१५

ततः प्रहृष्टः सुग्रीवः श्लक्ष्णया शुभया गिरा ।

उवाच प्रणयाद् रामम् हर्षं व्याकुलित अक्षरम् ॥ ४-८-१६

15, 16. tataH = then; Sugreeva; prahR^iSTaH = who is pleased; saala puSpa = with sala tree's, flowers; samkiirNne = all over bestrewn with; tasmin girivara uttame = there, on that mountain, the best; sukha upaviSTam = comfortably, one who is sitting; prasannam yathaa udadhim = quiet, like, ocean; raamam tu = one who causes delight to heart; raamam = to such a Rama; shlakshnam shubhayaa giraa = with gentle, gracious, words; harSa vyaakulita aksharam = in happiness, fluttering, with words; praNayaat = in friendship; uvaaca = said.

Then to him, who by now is comfortably sitting on a flowery mat laid by the bestrewn flowers of sala trees on that best mountain like a quiet ocean, to such Rama who by his very presence delights hearts, that gladsome Sugreeva said this in friendship with his gentle and gracious words that fluttered with happiness while he spoke. [4-8-15, 16]

[Verse Locator](#)

अहम् विनिकृतो भ्रात्रा चरामि एष भयार्दितः ।

ऋष्यमूकम् गिरि वरम् हृत भार्यः सुदुःखितः ॥ ४-८-१७

17. bhraatraa vinikR^itaH = by brother, calumniated; eSaH aham = this, me; bhayaarditaH = with fear haunting; hR^ita bhaaryaH = stolen, wife; su duHkhitaH = highly, anguished; giri varam = mountain the best; Rishyamuukam = on Mt. Rishyamuka; caraami = I am moving.

"My brother calumniated me and stole my wife, with his fear and my anguish haunting me I am moving about this best mountain Rishyamuka. [4-8-17]

[Verse Locator](#)

सोऽहम् त्रस्तः भये मग्नः वने संब्रान्त चेतनः ।
वालिना निकृतः भ्रात्रा कृत वैरः च राघव ॥ ४-८-१८

18. Raghava; **bhraatraa** = by brother; **vaalinaa** = by Vali; **nikR^itaH** = insulted - affronted; **kR^ita vairaH** = made, enemy; **ca** = also; **saH aham** = such as, I am; **trastaH** = scared; **sambhraanta** = dazed; **cetanaH** = vitality; **vasaami** = living; **bhaye magnaH** = in fear, flung in.

"Affronted by my brother, oh, Raghava, I am made as his enemy, such as I am, I am living on with a scared and dazed vitality far flung in fear. [4-8-18]

[Verse Locator](#)

वालिनः मे भय आर्तस्य सर्वलोक अभयंकर ।
मम अपि त्वम् अनाथस्य प्रसादम् कर्तुम् अर्हसि ॥ ४-८-१९

19. **sarva loka** = for all worlds; **a bhayam kara** = no, fear - protection, giver [protector]; **me** = my - from my brother; **vaalinaH** = from Vali; **bhaya aartasya** = in fear, agonized; **a naathasya** = un, protected one [I am]; **mama api** = to me, even; **tvam** = you; **prasaadam kartum arhasi** = protection, to accord, able you are.

"I am agonized by the fear from Vali, oh, protector of all the worlds, you protect me too for I am unprotected, and able are you to accord protection." Thus Sugreeva appealed to Rama. [4-8-19]

[Verse Locator](#)

एवम् उक्तः तु तेजस्वी धर्मज्ञो धर्म वत्सलः ।
प्रत्युवाच स काकुत्स्थः सुग्रीवम् प्रहसन् इव ॥ ४-८-२०

20. **evam uktaH tu** = thus, said; **tejasvii** = resplendent; **dharmaj~naH** = virtuous; **dharma vatsalaH** = righteousness, the patron of; **saH kaakutsthaH** = he that, Rama; **pra hasan iva** = laughing it off, as though; **sugriivam** = to Sugreeva; **prati uvaaca** = in turn, said - replied.

Thus said by Sugreeva, the resplendent and virtuous Rama, the patron of righteousness replied Sugreeva as though laughing off the task. [4-8-20]

[Verse Locator](#)

उपकार फलम् मित्रम् अपकारो अरि लक्षणम् ।
अद्य एव तम् वधिष्यामि तव भार्या अपहारिणम् ॥ ४-८-२१

21. **upakaara phalam mitram** = helping, fruit of, is a friend; **apakaaraH ari lakshaNam** = harming, is enemy's, trait; **adya eva** = today, only; **vadh iSyaami** = to kill, I wish to; **tam tava bhaaryaa apahaariNam** = him, your, wife's, abductor.

"Helping is the fruit of friendship while harming is enemy's trait, hence I wish to kill him today only, that abductor of your wife..." Rama continued thus. [4-8-21]

[Verse Locator](#)

इमे हि मे महाभाग पत्रिणः तिग्म तेजसः ।
कार्तिकेय वन उद्भूताः शरा हेम विभूषिताः ॥ ४-८-२२

22, 23. mahaa bhaagaaH = oh, highly fortunate one - Sugreeva; me ime patriNaH sharaa = my, these, winged [pinion to hern,] arrows; tigma tejasaH = sharply, sparkling; kaartikeya vana udbhuutaaH = from Kartikeya's, forest, begotten; hema vibhuuSitaH = gold, decorated with; kanka patrai pari cChannaaH = with eagle's, feathers, tied with as fins; mahendra = Indra's; ashani sannibhaaH = Thunderbolt, like; su parvaanaH = having smooth, nodes, even knots; su tiikshNa agraa = very, sharply, tipped; sa roSaaH = with rage; bhujagaa iva = snakes, like.

"These are my arrows winged from pinion of the hern, oh, highly fortunate Sugreeva, these that are decorated in gold sparkle sharply like the Thunderbolts of Indra, and they are begotten from the reed forest of Kartikeya, ends tied with eagles feathers for fins, smooth are their nodes, sharp are their tips that pierce sharply, and these will be like enraged snakes. [4-8-22, 23]

Please see Ch 37 in Bala Kanda for the legend of Karthikeya and his emergence.

[Verse Locator](#)

वालि सज्जम् अमित्रम् ते भ्रातरम् कृत किल्बिषम् ।

शरैः विनिहतम् पश्य विकीर्णम् इव पर्वतम् ॥ ४-८-२४

24. te bhraataram = your brother; kR^ita kilbisham = who has done, malice; vaali sa~njam = Vali, denotative by, named; a mitram = unfriendly - intimidating one; sharaiH = with arrows; vi nihatam = verily, eradicated; vikiirNam iva parvatam = splintered, like, mountain; pashya = you may see.

"You may see your malicious and intimidating brother, someone denotative by name Vali, eradicated with these very arrows and splintered down like a mountain." Rama said so to Sugreeva. [4-8-24]

[Verse Locator](#)

राघवस्य वचः श्रुत्वा सुग्रीवो वाहिनी पतिः ।

प्रहर्षम् अतुलम् लेभे साधु साध्विति च अब्रवीत् ॥ ४-८-२५

25. raaghavasya = Raghava's; vacaH = words; shrutvaa = heard; sugriivaH = Sugreeva; vaahinii patiH = monkey-force, lord of; praharSam = happiness; atulam = much; lebhe = attained; saadhu saadhu iti ca = good, good, thus, also; abraviit = said.

On hearing Raghava's words, the lord of monkey-force Sugreeva attained much happiness and said, 'good, good...' [4-8-25]

[Verse Locator](#)

राम शोक अभिभूतो अहम् शोक आर्तानाम् भवान् गतिः ।

वयस्य इति कृत्वा हि त्वयि अहम् परिदेवये ॥ ४-८-२६

26. Rama; aham = I am; shoka abhibhuutaH = by sadness, confounded in; shoka aartaanaam = for sadly, lamenting ones; bhavaan gatiH = you are, the recourse; vayasya iti kR^itvaa = friend, thus, on making [because you are a friend]; hi = verily; tvayi aham = in you, I am; paridevaye = beseeching [I open up my woes before you.].

"Rama, I am confounded in sadness, and for those lamenting sadly you are the only recourse, and because you have befriended me I am opening up my woes before you. [4-8-26]

[Verse Locator](#)

त्वम् हि पाणि प्रदानेन वयस्यो मे अग्नि साक्षिकम् ।
कृतः प्राणैः बहुमतः सत्येन च शपामि अहम् ॥ ४-८-२७

27. tvam = you are; paaNi pradaanena = hand, by extending; agni aakshikam = of fire, by witness; kR^itaH = befriended; [me, therefore]; praaNaiH bahumataH vayasyaH me hi = than life, you are dearest, friend you are, of minbe, indeed; aham = I am satyena api shapaami = by truth, only, taking oath.

"By extending a helping hand and befriending me while sacred fire bore witness, you have indeed become my dearest friend on par with my life, and hence I take promise on truth to broach. [4-8-27]

[Verse Locator](#)

वयस्य इति कृत्वा च विस्रब्धः प्रवदामि अहम् ।
दुःखम् अन्तर्गतम् तन् मे मनो हरति नित्यशः ॥ ४-८-२८

28. vayasya iti kR^itvaa ca = friend, thus, making, also; aham = I am; visrabddham = in believability [without hitches and hold-ups]; pra vadaami = clearly, saying; tat antargatam duHkham manaH harati nityashaH = that which, internal, sorrow is there, my, heart, stealing [rending,] always.

"By befriending you I am able to say clearly about my internal sorrow without any hitches and hold-ups, which is always rending my heart..." So said Sugreeva to Rama. [4-8-28]

[Verse Locator](#)

एतावत् उक्त्वा वचनम् बाष्प दूषित लोचनः ।
बाष्प दूषितया वाचा न उच्चैः शक्नोति भाषितुम् ॥ ४-८-२९

29. etaavat = up to here; uktvaa vacanam = said, sentence; baashpa duuSitayaa locanaH = with tears, abused, eyes; baashpa duuSitayaa vaacaa = tears, abused, voice; na = not; ucCaiH = aloud; shknoti = able; bhaashitum = to talk.

Sugreeva said this much sentence with tears abusing his eyes and his voice is unable talk aloud since it is equally abused by tears. [4-8-29]

[Verse Locator](#)

बाष्प वेगम् तु सहसा नदी वेगम् इव आगतम् ।
धारयामास धैर्येण सुग्रीवः राम संनिधौ ॥ ४-८-३०

30. Sugreeva; sannidhau = in the presence of; Rama; nadii vegam iva = river's, speed, like; sahasaa = suddenly; aagatam = came up; baashpa vegam tu = tears, speed of; dhairyeNa = courageously; dhaarayaamaasa = controlled.

Sugreeva courageously controlled the sudden haste of tears that came up hastily and suddenly like a river in the presence of Rama. [4-8-30]

[Verse Locator](#)

स निगृह्य तु तम् बाष्पम् प्रमृज्य नयने शुभे ।
विनिःश्वस्य च तेजस्वी राघवम् पुनरुचिवान् ॥ ४-८-३१

31. tejasvii = bright one; saH = he; tam baashpam = those, tears; nigR^ihya tu = controlled; pramR^ijya shubhe nayane = on wiping out, his fortunate, eyes; vi nisHvasya ca = verily, sighed, also; raaghavam vaakyam punaH uucivaan = to Raghava, sentence, again started to speak.

He that bright Sugreeva controlled those tears, and on wiping his fortunate eyes, but sighing heavily he again started to speak this sentence to Raghava. [4-8-31]

[Verse Locator](#)

पुरा अहम् वलिना राम राज्यात् स्वात् अवरोपितः ।
परुषाणि च संश्राव्य निर्धूतो अस्मि बलीयसा ॥ ४-८-३२

32. **puraa** = earlier; **aham** = I was; **baliyasaa valinaa svaat raajyaat avaropitaH** = by forceful, Vali, from my, kingdom, dismounted [deposed]; **paruSaaNi ca samshraavya nirdhuutaH asmi** = harsh words, also, made to listen [spoke by him,] shoved off [banished,] I am.

"Earlier he that forceful Vali deposed me from my kingdom, oh Rama, and speaking harsh words he even banished me. [4-8-32]

[Verse Locator](#)

हता भार्या च मे तेन प्राणेभ्यो अपि गरीयसी ।
सुहृदः च मदीया ये संयता बन्धनेषु ते ॥ ४-८-३३

33. **tena** = by him; **praaNebhyaH api gariiyasii** = of lives, even, loftier; **me bhaaryaa ca hR^itaa** = my, wife, is also, stolen; **madiiyaa ye suhR^idaH** = my, those, sympathisers are thee; [**te** = they are]; **bandhaneSu samyataa** = in prisons, tied down.

"My wife who is loftier than my lives is stolen by him, and those that are my sympathisers they are also captivated and imprisoned by him. [4-8-33]

[Verse Locator](#)

यत्नवान् च स दुष्टात्मा मद् विनाशाय राघव ।
बहुशः तत् प्रयुक्ताः च वानरा निहता मया ॥ ४-८-३४

34. Raghava; **saH duSTa atmaa** = he that, evil, minded one; **mat vinaashaaya** = for my, annihilation; **yatnavaan ca** = he tried, also; **bahushaH** = many times; **tat** = by him; **prayuktaaH ca** = deployed, also; **vaanaraaH** = monkeys [combatants]; **nihataa mayaa** = are killed, by me.

"He that very evil minded one tried many times to annihilate me, and Raghava, I killed those combatants monkeys that are deployed by Vali to kill me. [4-8-34]

[Verse Locator](#)

शंकया एतया अहम् च दृष्ट्वा त्वाम् अपि राघव ।
न उपसर्पामि अहम् भीतो भये सर्वे हि बिभ्यति ॥ ४-८-३५

35. Raaghava; **aham ca** = I, too; **etayaa** = with the same; **shankayaa tve** = doubt; **tvaam api iha dR^iSTvaa** = you, even, here, on seeing; **na upasarpaami** = not, I neared you; **bhaye sarve bibhyati hi** = in fear, all, will be fearsome, isn't it.

"With the same doubt I did not even near you when I saw you... in fear everything will be fearsome, isn't it... [4-8-35]

[Verse Locator](#)

केवलम् हि सहाया मे हनुमत् प्रमुखास्त्विमे ।
अतः अहम् धारयामि अद्य प्राणान् कृच्छ्र गतः अपि सन् ॥ ४-८-३६

36. **kevalam ime hanumat pramukhaaH** = just, these, Hanuma, important ones; **me sahaayaa** = my, helping hands; **ataH aham kR^icChra gataH api san** = thereby, I am, in tribulations, gone in, though, I am; **dhaarayaami praaNaan adya** = I bear, my lives, even today.

"Though I am engulfed in tribulations I still bear my lives even today due to these important monkeys like Hanuma and others, who are the only helping hands of mine. [4-8-36]

[Verse Locator](#)

एते हि कपयः स्निग्धा माम् रक्षन्ति समन्ततः ।
सह गच्छन्ति गन्तव्ये नित्यम् तिष्ठन्ति च स्थिते ॥ ४-८-३७

37. **snigdhaa** = friendly; **ete kapayaH maam rakshanti samantataH** = these, monkeys, me, guarding, from all over; **gantavye saha gacChanti nityam sthite tiSThanti ca** = while I go, along with, they go, always, while staying, the stay.

"These are the friendly monkeys guarding me all over, while I go they go along with me, and if I were to stay they too will stay. [4-8-37]

[Verse Locator](#)

संक्षेपः ते एष मे राम किम् उक्त्वा विस्तरम् हि ते ।
स मे ज्येष्ठो रिपुः भ्राता वाली विश्रुत पौरुषः ॥ ३-८-३८

38. Rama; **eSa me samkshepaH** = this, is my, brief account; **te vistaram uktvaa kim** = to you, in detail, telling, why [what is the use in elaborating it]; **me jyeSThaH bhraataa** = my, elder, brother; **vishruta paurushaH** = who is renowned, for his intrepidity; **saH Vali mama ripu** = that, Vali, is my, enemy.

"Rama, this is briefly my sad-story and why tell this very broadly to you as it would be too tedious... my elder brother Vali is a renowned one for his intrepidity, and he that Vali alone is my enemy. [4-8-38]

[Verse Locator](#)

तद् विनाशे अपि मे दुःखम् प्रमृष्टम् स्यात् अनन्तरम् ।
सुखम् मे जीवितम् चैव तद् विनाश निबन्धनम् ॥ ३-८-३९

39. **tat vinaashe api** = his, end, only; **me duHkham pra mR^iSTtam syaat** = my, distress, is wiped out [end,] it will be; **anantaram** = later; **me sukham jiivitam ca eva** = my, quietude, life, also, thus; **tat vinaasha nibandhanam** = his, destruction, subjected to.

"His end ends my distress and my later life and quietude are subjected to his destruction. [4-8-39]

[Verse Locator](#)

एष मे राम शोकान्तः शोक आर्तेन निवेदितः ।
दुःखितः सुखितः वा अपि सख्युः नित्यम् सखा गतिः ॥ ३-८-४०

40. **shoka aartena** = by grief, stricken one; **me eSa shoka antaH** = this, misery's, end, [end for my misery]; **niveditaH** = is submitted; **sakhyuH duHkhitaH sukhitaH vaa api** = for a friend, saddened, gladdened, or, even if; **nityam sakhaa gatiH** = at any time, friend, is recourse.

"Grief stricken such as I am, I have submitted as to how my misery ends, whether one is gladdened or saddened he has recourse only to his friend." So said Sugreeva to Rama. [4-8-40]

[Verse Locator](#)

श्रुत्वा एतत् च वचः रामः सुग्रीवम् इदम् अब्रवीत् ।
किम् निमित्तम् अभूत् वैरम् श्रोतुम् इच्छामि तत्त्वतः ॥ ३-८-४१

41. Rama; **etat vacaH shrutvaa** = all this, words, on hearing; **sugriivam** = to Sugreeva; **idam abraviit** = this, said; **kim nimittam** = what, for; **abhuut vairam** = chanced,

enmity; **tattvataH shrotum icChaami** = in its reality, to listen, interested I am.

Hearing all that is spoken by Sugreeva, Rama asked, "What for chanced the enmity? I am interested to listen, in its reality...[4-8-41]

[Verse Locator](#)

सुखम् हि कारणम् श्रुत्वा वैरस्य तव वानर ।
आनन्तर्यद् विधास्यामि संप्रधार्य बलाबलम् ॥ ३-८-४२

42. **vaanara** = oh, monkey; **tava vairasya kaaraNam shrutvaa** = yours, of enmity, cause, on listening; **bala abalam sampradhaarya** = strength and weakness, on deciding; **aanantaryaat** = after a proper thought; **sukham vidhaasyaami** = easily, I will enforce [do the needful.]

"On knowing the cause of your enmity, oh, monkey, and after a proper thought, and deciding upon the strength and weakness of the cause of enmity, or of the enmity itself, I will do the needful very easily. [4-8-42]

[Verse Locator](#)

बलवान् हि मम अमर्षः श्रुत्वा त्वाम् अवमानितम् ।
वर्धते हृदय उत्कम्पी प्रावृड् वेग इव अंभसः ॥ ३-८-४३

43. **shrutvaa** = on hearing; **tvaam** = you are; **avamaanitam** = insulted; **utkampii** = that can flutter; **mama** = my; **hR^idaya** = heart; **balavaan** = intense; **amarSaH** = anger [is coming to pass, like]; **ambhasaH praavR^iD vega iva varthate** = of waters, rainy season's, speediness, like, increasing.

"On hearing that you are insulted my intense anger that can flutter my heartbeat is intensifying like the intensifying speed of waters in rainy reason. [4-8-43]

[Verse Locator](#)

हृष्टः कथय विस्रब्धो यावत् आरोप्यते धनुः ।
सृष्टः च हि मया बाणो निरस्तः च रिपुः तव ॥ ३-८-४४

44. **mayaa** = by me; **yaavat** = before; **dhanuH aaropyate** = bow, is aimed; **baaNaH sR^iSTaH ca** = arrow, is released; **tava ripuH nirastaH ca** = your, enemy, become helpless [he dies]; [within that time]; **hR^iSTaH visrabdhaH kathaya** = gladly, in belief, you tell.

"Be glad to say in belief, Sugreeva, before I take aim with my bow, and even before I release the arrow, and even before silencing your enemy." Rama assured Sugreeva in this way. [4-8-44]

[Verse Locator](#)

एवम् उक्तः तु सुग्रीवः काकुत्स्थेन महात्मना ।
प्रहर्षम् अतुलम् लेभे चतुर्भिः सह वानरैः ॥ ३-८-४५

45. **mahaatmanaa kaakutsthena evam uktaH tu** = by great souled, Rama, thus, when said; **sugriivaH** = he that Sugreeva; **caturbhiH vaanaraiH saha** = with four, vanara-s, along with; **praharSam atulam lebhe** = rejoice, very much, obtained.

Thus said by the great souled Rama, Sugreeva is very much rejoiced along with four of vanara-s available in his attendance. [4-8-45]

[Verse Locator](#)

ततः प्रहृष्टवदनः सुग्रीवः लक्ष्मणाग्रजे ।
वैरस्य कारणम् तत्त्वम् आख्यातुम् उपचक्रमे ॥ ३-८-४६

46. tata = then; prahR^iSTa vadanaH = with pleased, countenance; Sugreeva; Lakshmana
 agraje = to Lakshmana's elder, to Rama; vairasya kaaraNam = enmity's, cause; tattvam =
 truthfully; aakhyaatum = to tell; upacakrame = started.

Then with a pleased countenance Sugreeva started to tell Rama about the cause of the
 enmity, it all its truthfulness. [4-8-46]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे अष्टमः सर्गः

Thus, this is the 8th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic
 poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 8

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45				

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 9 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva reports the incident that sparked off the indignation and ire of Vali towards Sugreeva. Sugreeva describes to Rama about the strength and heartless nature of Vali, with a kind of indirect portrayal of his enemy's capabilities.

[Verse Locator](#)

वाली नाम मम भ्राता ज्येष्ठः शत्रु निषूदनः ।
पितुः बहुमतः नित्यम् मम च अपि तथा पुरा ॥ ४-९-१

1. **shatru niSuudanaH** = oh, enemy, destroyer - Rama; **vaalii naama mama jyeSThaH bhraataa** = Vali, named, my elder brother; **pituH** = to our father, **bahumataH** = very dear; **nityam** = always; **puraa** = earlier; **mama ca api** = for me, to, even; **tathaa** = like that.

"Oh, great enemy destroyer Rama, my elder brother Vali is a very dear one to our father, and even for me too he was so, earlier. [4-9-1]

[Verse Locator](#)

पितरि उपरते तस्मिन् ज्येष्ठो अयम् इति मंत्रिभिः ।
कपीनाम् ईश्वरो राज्ये कृतः परम सम्मतः ॥ ४-९-२

2. **tasmin pitari uparate** = that, father, on demise of; **ayam jyeSThaH iti** = he is, elder one, thus deciding; **raajye parama sammataH** = in kingdom, immense, on glorification; **mantribhiH kR^itaH** = ministers, he is made as **kapiinaam iishvaraH** = for monkeys, king.

After the demise of our father all the ministers have glorified him immensely and made him the king of all the monkeys as he is the elder. [4-9-2]

[Verse Locator](#)

राज्यम् प्रशासतः तस्य पितृ पैतामहम् महत् ।
अहम् सर्वेषु कालेषु प्रणतः प्रेष्यवत् स्थितः ॥ ४-९-३

3. **aham** = I am; **mahat pitR^u paitaamaham** = great, father's, forefather's; **raajyam** = kingdom; **prashaasataH** = while ruling; **tasya** = to him; **sarveSu** = in all; **kaaleSu** = times; **praNataH** = bowed down; **preSyavat** = like a servant; **sthitaH** = stood by.

While he was ruling the great kingdom of my father and forefathers, I have always bowed down to him like a servant and stood by him. [4-9-3]

[Verse Locator](#)

मायावी नाम तेजस्वी पूर्वजो दुन्दुभेः सुतः ।

तेन तस्य महद् वैरम् वालिनः स्त्री कृतम् पुरा ॥ ४-९-४

4. dundubheH puurvajaH = Dundubhi's, elder brother; [mayaH] sutaH = Maya's, son; maayaavii naama tejasvii [aasiit] = Maayaavi, named, fierce one [was there]; puraa tasya vaalinaH = previously, with him, that Vali; tena = to him [to Dundubhi]; strii kR^itam = female, due to; mahat vairam = great enmity; [aasiit = was there.]

There was a fierce demon named Maayaavi, the elder brother of Dundubhi and the son of one demon named Maya. There was a great enmity between this Maayaavi and Vali owing to some female. [4-9-4]

[Verse Locator](#)

स तु सुप्ते जने रात्रौ किष्किन्धा द्वारम् आगतः ।

नर्दति स्म सुसम्रब्धो वालिनम् च आह्वयत् रणे ॥ ४-९-५

5. raatrau = in night; supte jane = while sleeping, people are; saH tu = he, but that Maayaavi; kishkindhaa dvaaram aagataH = Kishkindha's, at the doors of, arrived; su samrabdhaH = very, blaring; nardati sma = shouting, he was; vaalinam ca rane aahvayat = Vali is, invited, for a fight.

He that Maayaavi arrived at the doors of Kishkindha in a night when the people are sleeping, and blared very much inviting Vali for a fight. [4-9-5]

[Verse Locator](#)

प्रसुप्तः तु मम भ्राता नर्दितो भैरव स्वनम् ।

श्रुत्वा न ममृषे वाली निष्पपात जवात् तदा ॥ ४-९-६

6. tadaa = then; pra suptaH tu = well, sleeping, but; mama bhraataa = my brother; Vali; narditaH bhairava svanam shrutvaa = bellowing, in a clamouring voice, on hearing; na mamR^ishe = not tolerated; javaat = speedily; niSpapaata = fell out [palace chambers,] came out.

Then my brother who was also sleeping well, on hearing that bellowing in a clamouring voice, did not tolerate and came out speedily. [4-9-6]

[Verse Locator](#)

स तु वै निःसृतः क्रोधात् तम् हन्तुम् असुरोत्तमम् ।

वार्यमाणः ततः स्त्रीभिः मया च प्रणत आत्मना ॥ ४-९-७

7. tataH = then; saH tu = he [Vali,] but; striibhiH = by women; praNata aatmanaa = bowing, themselves [while requesting]; mayaa ca = by me, also; vaaryamaanaH = though prevented; tam asurottamam = him, demon, the best; hantum = to kill; krodhaat = in anger; nihsR^itaH vai = came out, really.

Though the females and myself bowed reverently to prevent Vali, he came out of palace in all his anger to kill that great demon. [4-9-7]

[Verse Locator](#)

स तु निर्धूय सर्वान् नो निर्जगाम महाबलः ।

ततः अहम् अपि सौहार्दान् निःसृतः वालिना सह ॥ ४-९-८

8. saH tu = he, but; mahaabalaH = greatly strengthened one; sarvaan naH = all of us; nirdhuuya = on spurning away; nirjagaama = forged ahead; tataH = then; aham api = I also; sauhaardaat = by predisposition; nihsR^itaH = started; vaalinaa saha = Vali, along with.

But Vali spurned all of us away and forged ahead, and then I also have started to go along with Vali in all my predisposition. [4-9-8]

[Verse Locator](#)

स तु मे भ्रातरम् दृष्ट्वा माम् च दूरात् अवस्थितम् ।
असुरो जात संत्रासः प्रदुद्राव तदा भृशम् ॥ ४-९-९

9. saH tu = he, also; asuraH = the demon; me bhraataram = my, brother; dR^iSTvaa = on seeing; maam ca = me, also; duuraat avasthitam = from a distance, coming on; tadaa = then; jaata sam traasaH = induced, with, fear; pra dudraava = well, ran away; bhR^isham = quickly.

A great fear was induced in that demon on seeing my brother and me too coming from a distance, and then he quickly ran away. [4-9-9]

[Verse Locator](#)

तस्मिन् द्रवति संत्रस्ते हि आवाम् द्रुततरम् गतौ ।
प्रकाशः अपि कृतः मार्गः चन्द्रेण उद्गच्छता तदा ॥ ४-९-१०

10. sam traste = with, fear; tasmin = he; dravati = while running away; aavaam = we two; druta taram = very quickly; gatau = followed; tadaa = then; udgacChataa candreNa maargaH api prakaashaH kR^itaH = just arising, by moon, the way, even, to brightness, it is made [way is lit by moonlight alone.]

While he is running away in fear we quickly followed him on a path that is barely lit by moonlight of the moon who is just coming up. [4-9-10]

[Verse Locator](#)

स तृणैः आवृतम् दुर्गम् धरण्या विवरम् महत् ।
प्रविवेश असुरः वेगात् आवाम् आसाद्य विष्ठितौ ॥ ४-९-११

11. saH asuraH = he, that demon; dharaNyaa = in ground; dur gam = an un-enterable one; tR^iNaiH = with grass; aavR^itam = covered; mahat vivaram = a great, cleavage, cavity; vegaat = speedily; pravivesha = entered; aavaam = we; vegaat = speedily; aasaadya = reached at [that cleavage] viSThitau = stood there [for a while.]

That demon speedily entered an un-enterable cavity under the ground, covered with grass, and we too having reached there speedily stood at the aperture of that cavity for a while. [4-9-11]

[Verse Locator](#)

तम् प्रविष्टम् रिपुम् दृष्ट्वा बिलम् रोष वशम् गतः ।
माम् उवाच ततो वाली वचनम् क्षुभित इन्द्रियः ॥ ४-९-१२

12. tataH = then; bilam praviSTam tam ripum dR^iSTvaa = in the hole, entered, him, that enemy, on observing; Vali; roSa vasham gataH = fury's, enfold, gone into; kSubhita indriyaH = one with outraged, senses; maam vacanam uvaaca = to me, this sentence, said.

Then Vali has gone into the enfoldment of fury on observing the entry of that demon into the hole, whereby his senses felt outraged, and he said this sentence to me. [4-9-12]

[Verse Locator](#)

इह तिष्ठ अद्य सुग्रीव बिल द्वारि समाहितः ।
यावत् अत्र प्रविश्य अहम् निहन्मि समरे रिपुम् ॥ ४-९-१३

13. Sugreeva; **aham atra pravishya** = I, into this, on entering; **samare ripum yaavat nihanmi** = in fight, enemy, till, I destroy [and come back]; **samaahita** = on the alert; **adya** = now; **iha** = here; **bila dvaari** = at hole's, entrance; **tiSTha** = you stay.

Then Vali said to me, "Now you stay here on the alert, Sugreeva, at the entrance of this hole till I return on destroying the enemy in a fight on my entering this hole..." [4-9-13]

[Verse Locator](#)

मया तु एतत् वचः श्रुत्वा याचितः स परंतपः ।
शापयित्वा च माम् पद्भ्याम् प्रविवेश बिलम् ततः ॥ ४-९-१४

14. **etat vacaH shrutvaa** = those, words, on hearing; **mayaa tu param tapaH yaacitaH** = by me, but, great tormentor [of enemies,] is requested [for my entering the hole]; **saH** = he that Vali; **maam padbhyaam shaapayitvaa** = me, on his feet, made me to swear; **tataH bilam pravivesha** = then, the hole, he entered.

On hearing those words I requested him to allow me too to come in to the hole, but he being the great tormentor of his enemies disallowed it, and he made me to swear on his feet and entered that hole. [4-9-15]

[Verse Locator](#)

तस्य प्रविष्टस्य बिलम् साग्रः संवत्सरः गतः ।
स्थितस्य च बिल द्वारि सः कालः व्यत्यवर्तत ॥ ४-९-१५

15. **bilam praviSTasya tasya** = cleavage, entered, to him; **sa agraH** = well, over; **samvatsaraH** = a year; **gataH** = is over; **mama** = me too; **dvaari** = at the entrance; **sthitasya ca** = stayed, also; **saH** = that; **kaalaH** = time; **vyatyavartata** = passed away.

Well over a year is over after his entering into that cleavage, and to me too who stayed at the entrance of the cleavage that much time had passed away. [4-9-15]

[Verse Locator](#)

अहम् तु नष्टम् तम् ज्ञात्वा स्नेहात् आगत संभ्रमः ।
भ्रातरम् न प्रपश्यामि पाप शङ्कि च मे मनः ॥ ४-९-१६

16. **aham tu** = I, but; **naSTam tam** = lost, him; **j~naatvaa** = on knowing [on thinking]; **snehaat** = in fondness; **aagata sambhramaH** = came upon, alarm; **bhraataram** = bother; **na cha pashyaami** = not, also, able to see; **me manaH paapa shanki ca** = my, mind, harm, doubting.

I thought I lost him for my brother is unseen, and in all fondness towards him my mind started to doubt about some harm might have befallen on him. [4-9-16]

[Verse Locator](#)

अथ दीर्घस्य कालस्य बिलात् तस्मात् विनिःसृतम् ।
सः फेनम् रुधिरम् दृष्ट्वा ततो अहम् भृशदुःखितः ॥ ४-९-१७

17. **atha** = afterwards; **diirghasya kaalasya** = a long time; **tasmaat** = from that; **bilaat** = from hole; **vi nisR^itam** = well, gush out; **sa phenam** = with, foam; **rudhiram** = blood; **dR^istvaa** = on seeing; **tataH aham** = then, I am; **bhR^isha dukhitaH** = deeply, saddened.

After a long time blood with foam gushed out that hole, and on seeing it I was deeply saddened. [4-9-17]

[Verse Locator](#)

नर्दताम् असुराणाम् च ध्वनिः मे श्रोत्रम् आगतः ।

न रस्तस्य च संग्रामे क्रोशतो अपि स्वनो गुरोः ॥ ४-९-१८

18. nardataam = screams; asuraaNaam ca = of the demon, also; dhvaniH = sounds; me shrotram aagataH = to my, ear, came; sangraame ratasya = in fight, involved in; kroshataH api = on who is screeching, even; guroH = of my brother; svanaH = sounds; na ca = not, even [heard.]

Sounds of screaming demon came to my ear, but the screeches of my brother who is involved in fight are unheard, in the least. [4-9-18]

[Verse Locator](#)

अहम् तु अवगतः बुद्ध्या चिह्नैः तैः भ्रातरम् हतम् ।
पिधाय च बिल द्वारम् शिलया गिरि मात्रया ॥ ४-९-१९
शोकार्तः च उदकम् कृत्वा किष्किन्धाम् आगतः सखे ।
गूहमानस्य मे तत्त्वम् यत्नतः मंत्रिभिः श्रुतम् ॥ ४-९-२०

19. sakhe = oh, friend; aham tu = I, but; taiH cihnaiH = by those, indications; bhraataram hatam buddhyaa avagataH = brother, ended, with a mind, with thinking [infer doubtfully, surmised]; giri maatrasyaa shilayaa = mountain, just in measure, with boulder; bila dvaaram pidhaaya ca = cavity's, entrance, on covering, even; shoka artaH ca udakam kR^itvaa = in sadness, pained, also, waters, performed [having obliterated]; kiSkindhyaam = to Kishkindha; aagataH = returned; me = by me; guhamaanasya = one who is concealing; tattvam yatnataH = actuality, by persuasion; mantribhiH shrutam = by ministers, was heard.

Oh, friend, Rama... I have surmised and concluded in mind by the indications that my brother is finished, and covered the cavity's opening with a mountain similar boulder, and performed water oblations to my deceased brother with saddening pain, and then returned to Kishkindha. But the ministers have persuaded and heard from me the actual happening though I was concealing it. [4-9-19, 20]

[Verse Locator](#)

ततः अहम् तैः समागम्य समेतैः अभिषेचितः ।
राज्यम् प्रशासतः तस्य न्यायतो मम राघव ॥ ४-९-२१
आजगाम रिपुम् हत्वा दानवम् स तु वानरः ।

21, 22a. tataH = then; sametaiH taiH samaagamya = all of them [the ministers,] by those ministers, summoned; aham abhishecitaH = I am, crowned; Raghava; tasya mama = such as I am, by me; raajyam nyaayataH pra shaasataH = kingdom, judiciously, while being ruled; saH vaanaraH = he, that semi-human; ripum daanavam hatvaa = enemy, demon, on killing; aajagaama = he returned.

Then duly summoned by all of those ministers I was crowned, and while I was ruling the kingdom judiciously, oh, Raghava, that semi-human Vali returned on killing that demoniac enemy. [4-9-21, 22a]

[Verse Locator](#)

अभिषिक्तम् तु माम् दृष्ट्वा कोपात् संरक्त लोचनः ॥ ४-९-२२
मदीयान् मंत्रिणः बद्ध्वा परुषम् वाक्यम् अब्रवीत् ।

22b, 23a. abhishiktam tu maam dR^iSTvaa = who is crowned, but, me, on seeing; kopaat = in anger; sam rakta locanaH = well, reddened, eyes; madiiyaan = of

me; mantriNaH = ministers; baddhvaa = arrested; paruSam vaakyam abraviit = rude, sentences, spoke.

But on seeing me crowned his eyes were reddened in anger, and he arrested all my ministers as he spoke rudely. [4-9-22b, 23a]

[Verse Locator](#)

निग्रहे च समर्थस्य तम् पापम् प्रति राघव ॥ ४-९-२३

न प्रावर्तत मे बुद्धिः भ्रातृ गौरव यन्त्रिता ।

23b, 24a. Oh, Raghava; nigrahe api samarthasya = to counter him, even though, I am capable; me buddhiH = my, reason; bhraatR^i gaurava yantritaa = brotherhood, in esteem, controlled by; tam paapam prati = that, sin [of defying brother,] towards; na praavartata = not, disposed to.

And oh, Raghava, though I was capable enough to counter him, my reason was controlled by my esteem to brotherhood, and I was indisposed to commit that sin of defying brotherhood. [4-9-23b, 24a]

[Verse Locator](#)

हत्वा शत्रुम् सः मे भ्राता प्रविवेश पुरम् तदा ॥ ४-९-२४

मानयन् तम् महात्मानम् यथावत् च अभिवादायम् ।

उक्ताः च न आशिषः तेन संतुष्टेन अन्तरात्मना ॥ ४-९-२५

24b, 25. me bhraataa saH = my, brother, he that Vali; hatvaa shatrum tadaa pravivesha puram = having destroyed, enemy, then, entered, capital tam; maha aatmaanam maanayan = him that audacious soul, while respecting; yathaavat ca abhivaadayam = as usual, also, hailed; tena samtusTena antaraatmanaa = by him, with satisfied, inner self; aashiSaH na uktaaH ca = blessings, not, said, even.

He that brother of mine entered the capital thus on destroying the enemy, and I hailed him as usual while respecting that audacious soul, but his inner self is unsatisfied and I remained unblest. [4-9-24b, 25]

[Verse Locator](#)

नत्वा पादौ अहम् तस्य मुकुटेन अस्पृशम् प्रभो ।

अपि वाली मम क्रोधात् न प्रसादम् चकार सः ॥ ४-९-२६

26. prabhuH = oh, lord Rama; aham natvaa tasya paadau mukuTena aspr^isham = I, though bowed, at his, feet, with crown, though touched; api = even then; saH vaali krodhaat = he, that Vali, with rancour; mama prasaadam na chakaara = leniency [quarter,] not, done [showed no quarter.]

Oh, lord Rama, though I bowed with the crown touching his feet, he that rancorous Vali showed no quarter towards me." So said Sugreeva to Rama. [4-9-25]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे नवमः सर्गः ।

Thus, this is the 9th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 9

Top of Page	1	2	3	4
-----------------------------	-------------------	-------------------	-------------------	-------------------

<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>			

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 10 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva informs Rama that Vali could not be appeased in spite of repeated requests as he is resolved to accept Sugreeva as an enemy. Vali banishes Sugreeva from the kingdom with the same thinking.

[Verse Locator](#)

ततः क्रोध समाविष्टम् सम्रब्धम् तम् उपागतम् ।
अहम् प्रसादयान् चक्रे भ्रातरम् हित काम्यया ॥ ४-१०-१

1. tataH aham = then, I; prasaadayaan cakre = begged of him; krodha samaaviSTam = by anger, enveloped; samrabdham = capricious one; upaagatam = who arrived; tam bhraataram = him, brother; hita kaamyayaa = well-being, desiring.

"Then desiring both of our well-being I have begged of my brother who is enveloped in anger and behaving capriciously. [4-10-1]

[Verse Locator](#)

दिष्ट्या असि कुशली प्राप्तो निहतः च त्वया रिपुः ।
अनाथस्य हि मे नाथः त्वम् एको अनाथ नन्दनः ॥ ४-१०-२

2. anaatha aanandanaH = oh, orphan's, delight Rama; diSTyaa tvayaa ripuH nihataH = luckily, by you, enemy, is eliminated; kushalii praaaptaH asi = safely, returned, you are; anaathasya me tvam ekaH naathaH = to an orphaned one, to me, you, alone, are the protector.

"Oh, orphan's, delight Rama, I addressed him like this, "Luckily you have eliminated the enemy and returned safely, and to an orphaned one like me you alone are the protector. [4-10-2]

[Verse Locator](#)

इदम् बहु शलाकम् ते पूर्ण चन्द्रम् इव उदितम् ।
छत्रम् स वाल व्यजनम् प्रतीच्छस्व मया धृतम् ॥ ४-१०-३

3. te = to you; mayaa dhR^itam = by me, held; bahu shalaakam = with many, spikes; uditam puurNa candram iva = arisen, full, moon, like; sa vaala vyajanam = with, [accompanying] fur, fans; idam Chatram pratiicChasva = this, [regal] umbrella, you accept.

Let this regal umbrella unfolded like a full moon, with its many of its spikes, and with accompanying fur-fans may please be accepted while I hold it for you. [4-10-3]

[Verse Locator](#)

आर्तस्य अथ बिला द्वारि स्थितः संवत्सरम् नृप ।
दृष्ट्वा च शोणितम् द्वारि बिलात् च अपि समुत्थितम् ॥ ४-१०-४
शोक संविग्न हृदयो भृशम् व्याकुलित इन्द्रियः ।
अपिधाय बिल द्वारम् शैल शृङ्गेण तत् तदा ॥ ४-१०-५
तस्मात् देशात् अपाक्रम्य किष्किन्धाम् प्राविशम् पुनः ।

4, 5, 6a. nR^ipa = oh, king; aartaH = saddened [I was]; samvatsaram = for one year; bila dvaarii sthitaH = at that, cave's entrance, I stayed; atha bilaat samutthitam shoNitam dvaari dR^iSTvaa = then, from cave, started to flow, blood, at entrance, having seen; shoka samvigna hR^idayaH = sadness, engulfed, with a heart; bhR^isham vyaakulita indriyaH = much, perturbed, senses; tadaa tat bila dvaaram = then, that, cave's, entrance; shaila shringeNa apidhaaya = with a hill, top, having covered; tasmaat deshaat apaakramya = from that, place, moving away; punaH kiSkindhaam praavisham = again, Kishkindha, I entered.

"Saddened I was after staying at the entrance of the cave for one year, oh, king, and on seeing the blood that started to flow from out the cave in the entrance my heart is engulfed in sadness and my senses perturbed very much, and then covering that cave's entrance with a hilltop, and departing from that country, I re-entered Kishkindha. [4-10-4, 5, 6a]

[Verse Locator](#)

विषादात् इह माम् दृष्ट्वा पौरैः मंत्रिभिर् एव च ॥ ४-१०-६
अभिषिक्तो न कामेन तन्मे क्षन्तुम् त्वम् अर्हसि ।

6b, 7a. viSaadaat iha maam dR^iSTvaa = with grief, [on my coming] here, me, on seeing; pouraiH mantribhiH eva ca = citizens, ministers, alike, also; abhishikhtaH = crowned me; na kaamena = not, [at my] desire; tat me kshantum tvam arhasi = therefore, me, to pardon, apt of you.

"On seeing me returning with grief, the citizens and ministers alike crowned me, but that is not at my desire, therefore it is apt of you pardon me. [4-10-6b, 7a]

[Verse Locator](#)

त्वम् एव राजा मानार्हः सदा च अहम् यथा पुरा ॥ ४-१०-७
राजभावे नियोगः अयम् मम त्वत् विरहात् कृतः ।
स अमात्य पौर नगरम् स्थितम् निहत कण्टकम् ॥ ४-१०-८

7b, 8. maanaarhaH raajaa tvam eva = estimable, king, you, alone; aham ca puraa yathaa = I will be, as earlier, as I was; mama ayam raja bhaave niyogaH tvat virahaat kR^itaH = my, this, in kingship, establishment, with your, unavailability, it is done; sa amaatyaa paura nagaram = with, ministers, citizens, capital; nihata kantakam = eliminated, thorniness; sthitam = is there.

"As an estimable one you alone are the king, and I will be as I was, and establishing me in kingship is owing to your unavailability, but the capital with citizens and ministers is kept up without thorniness. [4-10-7b, 8]

[Verse Locator](#)

न्यास भूतम् इदम् राज्यम् तव निर्यातयामि अहम् ।
मा च रोषम् कृथाः सौम्य मम शत्रु निषूदन ॥ ४-१०-९

9. nyaasa bhuutam = custodial, one[kingdom]; idam raajyam = this, kingdom; tava = to you; niryatayaami = returning; aham = I am; shatru niSuudana = oh enemies,

eliminator; **saumya** = oh, gentle one; **mama** = in my respect; **roSam** = anger / hostility; **maa kR^ithaaH** = do not, you make.

"Oh, gentle one, I am now returning this custodial kingdom to you, oh, enemy eliminator, you need not be hostile towards me. [4-10-9]

[Verse Locator](#)

याचे त्वाम् शिरसा राजन् मया बद्धो अयम् अंजलिः ।
बलात् अस्मिन् समागम्य मंत्रिभिः पुर वासिभिः ॥ ४-१०-१०
राजभावे नियुक्तो अहम् शून्य देश जिगीषया ।

10, 11a. **raajan** = oh king; **shirasaa tvaam yaace** = with head bowed, you, I beg; **mayaa ayam anjaliH baddhaH** = by me, this, [prayerful] palm-fold, is made; **mantribhiH pura vaasibhiH** = by the ministers, capital, dwellers; **samaagamya** = coming together; **shuunya desha jigiishayaa** = empty [kingless,] kingdom, to have control on; **aham** = I was; **asmin** = to this [kingship]; **rajabhaave** = in kingship; **balaat** = forcibly; **niyuktaH** = nominated.

"I beg you with my bowed head and with my prayerful palm-fold, the ministers and the city dwellers have collectively and forcibly nominated me to the kingship, only to keep the kingless kingdom under control. [4-10-10, 11a]

[Verse Locator](#)

स्निग्धम् एवम् ब्रुवाणम् माम् स विनिर्भर्त्स्य वानरः ॥ ४-१०-११
धिक् त्वाम् इति च माम् उक्त्वा बहु तत् तत् उवाच ह ।

11b, 12a. **saH vaanaraH** = he, that monkey; **evam snigdham bruvaaNam** = this way, politely, while I was saying; **maam nirbhartsya** = me, on threatening; **dhik** = fie; **tvaam** = upon you; **iti ca** = thus, also; **maam uktvaa** = to me said; **tat tat** = that, that, [expletives]; **bahu** = many; **uvaaca ha** = he said, indeed.

"While I was speaking that politely he threatened me and indeed used many expletives starting from 'fie, fie, upon you.' and the like. [4-10-11b, 12a]

[Verse Locator](#)

प्रकृतीः च समानीय मंत्रिणः चैव सम्मतान् ॥ ४-१०-१२
माम् आह सुहृदाम् मध्ये वाक्यम् परम गर्हितम् ।

12b, 13a. **prakR^itiiH ca** = people, also; **sammataan** = venerable ones; **mantriNaH caiva** = ministers, also, thus; **samaaniya** = on summoning; **suhR^idaam madhye** = friends, amongst; **maam** = to me; **parama garhitam vaakyam** = very, abusive, words; **aaha** = he said / hurled.

"And summoning people and venerable ministers he hurled very abusive words at me among friends. [4-10-12b, 13a]

[Verse Locator](#)

विदितम् वो मया रात्रौ मायावी स महाअसुरः ॥ ४-१०-१३
माम् समाह्वयत क्रुद्धो युद्ध कांक्षी तदा पुरा ।

13b, 14a. **puraa mahaaasuraH maayaavii** = earlier, the gigantic, Maayaavi; **kruddhaH** = rancorous; **yuddha kaankshii** = duel, desiring one; **tadaa raatrau** = in that, night; **maam** = me; **samaahvayata** = invited; **vaH** = that; **viditam** = you are aware of.

"You all are aware that earlier the gigantic and rancorous demon Maayaavi invited me desiring a duel in that night. [4-10-13b, 14a]

तस्य तद् भाषितम् श्रुत्वा निःसृतः अहम् नृपाअलयात् ॥ ४-१०-१४

अनुयातः च माम् तूर्णम् अयम् भ्राता सुदारुणः ।

14b, 15a. tasya tat = his, that; bhaaSitam = saying [calling for duel]; shrutvaa = on hearing; niHsR^itaH = went out; aham = I am; nR^ipa aalayaat = from royal, palace su daaruNaH = very, hazardous one; ayam bhraataa = this, brother; anuyaataH ca = followed, also; tuurNam = quickly; maam = me.

"On hearing his call for a duel I went out of the royal palace, and this very hazardous brother of mine quickly followed me. [4-10-14b, 15a]

[Verse Locator](#)

स तु दृष्ट्वा एव माम् रात्रौ स द्वितीयम् महाबलः ॥ ४-१०-१५

प्राद्रवत् भय संत्रस्तो वीक्ष्य आवाम् समुपागतौ ।

अभिद्रुतः तु वेगेन विवेश स महाबिलम् ॥ ४-१०-१६

15b, 16. mahaabalaH = formidable one; saH = that demon; raatrau sa dvitiiyam maam dR^iSTvaa eva = in night, with, a second one, me, on seeing, just by; pra adravat = he ran away; samupaagatau aavaam viikshya = those that reached nearly, at us, on seeing; bhaya samtrastaH = fear, fraught by; vegena abhidrutaH = speedily, he ran; saH = he; mahaabilam = great, cavity; vivesha = entered.

"And that formidable demon Maayaavi ran away as he was fraught with fear on seeing me with a second one at my side, and he speedily entered a great cavity of earth on seeing us two nearly reaching him. [4-10-15b, 16]

[Verse Locator](#)

तम् प्रविष्टम् विदित्वा तु सुघोरम् सुमहद् बिलम् ।

अयम् उक्तो अथ मे भ्राता मया तु क्रूर दर्शनः ॥ ४-१०-१७

17. tam = him; praviSTam = entered into; viditvaa tu = on knowing; su ghoram = great, precarious; sumahat bilam = great cavity; atha = then; kruura darshanaH = cruel to look; ayam me bhraataa = this, brother, of mine; mayaa uktaH by me, said.

"On knowing the demon's entry into that great precarious cavity, I said to this one, this cruel looking brother of mine. [4-10-17]

[Verse Locator](#)

अहत्वा न अस्ति मे शक्तिः प्रति गन्तुम् इतः पुरीम् ।

बिल द्वारि प्रतीक्ष त्वम् यावत् एनम् निहन्मि अहम् ॥ ४-१०-१८

18. a hatvaa = without, killing; itaH = from here; puriim = to capital; prati gantum = return to go; me = to me; shaktiH = power; na asti = not, there; aham = I am; enam = him, the demon; yaavat = till; nihanmi = I kill; tvam = you; bila dvaari = at cavity's, entrance; pratiiksha = wait.

"My power will not let me return from here to the capital without killing that demon, hence you wait at this cavity's entrance, till I kill that demon and come out of the cavity. [4-10-18]

[Verse Locator](#)

स्थितोऽयम् इति मत्वा अहम् प्रविष्टः तु दुरासदम् ।

तम् मे मार्गयतः तत्र गतः संवत्सरः तदा ॥ ४-१०-१९

19. **sthitaH** = stayed; **ayam iti** = he thus; **matvaa aham** = believing, I have; **pravishatH** = entered, thus; **duraasadam** = impenetrable cave; **tadaa** = then; **tatra** = there; **tam** = him, that demon; **maargamaanasya** = while searching; **me** = for me; **gataH** = elapsed; **samvatsaraH** = one year.

"Believing that he stayed at the entrance of the cavity I entered that impenetrable cavity, and then in searching for that demon there one year elapsed. [4-10-19]

[Verse Locator](#)

स तु दृष्टो मया शत्रुः अनिर्वेदात् भयावहः ।
निहतः च मया सद्यः सः सर्वैः सह बन्धुभिः ॥ ४-१०-२०

20. **bhayaaavahaH** = terrified one; **saH shatruH** = he that, enemy; **mayaa** = by me; **a nirvedaat** = without, worry - effortlessly; **dr^iSTaH** = is seen; **saH sarvaiH bandhubhiH saha** = he, all of his, relatives, along with; **mayaa** = by me; **sadyaH nihataH** = immediately, killed.

"I have seen that terrified enemy of mine effortlessly, and I killed him immediately along with all of his relatives. [4-10-20]

[Verse Locator](#)

तस्य आस्यात् तु प्रवृत्तेन रुधिरौघेण तद् बिलम् ।
पूर्णम् आसीत् दुराक्रामम् स्वनतः तस्य भूतले ॥ ४-१०-२१

21. **bhuutale** = on ground; **svanataH** = [fallen] yelling; **tasya aasyaat tu** = from his, mouth, but; **pravR^ittena, rudhira aughena** = emanating, by blood, gushes of; **tat bilam puurNam** = that, cavity, is filled up; **dur aakraamam aasiit** = impossible, to tread, it has become.

"That cavity has become impassable, since it is fully filled with the gushes of blood emanating from the mouth of that demon who fell yelling onto ground. [4-10-21]

[Verse Locator](#)

सूदयित्वा तु तम् शत्रुम् विक्रान्तम् तम् अहम् सुखम् ।
निष्क्रामम् न एव पश्यामि बिलस्य पिहितम् मुखम् ॥ ४-१०-२२

22. **aham** = I; **tam shatrum vikraantam** = that, enemy, who was invading; **sukham** = easily; **suudayitvaa** = having killed; **nishkraamam** = exit; **na eva** = not, thus; **pashyaami** = saw; **bilasya pihitam mukham** = cavity's, closed, face.

"On my killing that invading enemy easily, I could not see any exit from that cavity as its mouth was closed. [4-10-22]

[Verse Locator](#)

विक्रोशमानस्य तु मे सुग्रीव इति पुनः पुनः ।
यतः प्रतिवचो नास्ति ततः अहम् भृश दुःखितः ॥ ४-१०-२३

23. **sugriiva iti** = oh Sugreeva, thus; **punaH punaH** = again and again; **vi kroshamaanasya** = while I loudly shouted; **me** = to me; **yataH** = what for; **prativacaH** = reply; **na asti** = not, there; **tataH** = by that; **aham** = I am; **bhr^isha dukkhitaH** = very, saddened.

"Wherefore I did not get a reply though I repeatedly shouted, 'Sugreeva, oh, Sugreeva.' thereby I was very saddened. [4-10-23]

[Verse Locator](#)

पाद प्रहारैः तु मया बहुभिः परिपातितम् ।

ततः अहम् तेन निष्क्रम्य पथा पुरम् उपागतः ॥ ४-१०-२४

24. **mayaa** = by me; **bahubhiH** = with many; **paada prahaaraiH** = with foot, poundings; **paripaatitam** = [lidded hilltop] is smashed; **tataH** = then; **aham** = I have; **tena pathaa** = by that, way; **nishkramya** = exited; **punaH upaagataH** = again, arrived here.

"With my foot I pounded and smashed that lidded hilltop, and from there I exited that way and arrived here. [4-10-24]

[Verse Locator](#)

तत्र अनेन अस्मि समुद्धः राज्यम् मृगयत आत्मनः ।
सुग्रीवेण नृशंसेन विस्मृत्य भ्रातृ सौहृदम् ॥ ४-१०-२५

25. **aatmanaH** = for himself; **raajyam** = kingdom; **mR^igayata** = fantasizing; **nR^ishamsena anena** = by cruel one, by this one; **vismR^itya bhraatR^i sauhR^idam** = forgetting, brotherly, good heartedness - clannishness; [**aham** = I was]; **tatra** = there; **samruddhaH** = trammelled; **sugriiveNa** = by Sugreeva; **asmi** = I was.

"As such this cruel fantasist of kingdom trammelled me in there forgetting the clannishness." So said Vali to all the courtiers. [4-10-25]

[Verse Locator](#)

एवम् उक्त्वा तु माम् तत्र वस्त्रेण एकेन वानरः ।
तदा निर्वासयामास वाली विगत साध्वसः ॥ ४-१०-२६

26. **vaanaraH** = that monkey; **vaalii** = Vali; **tatra** = in there, in court; **maam** = to me; **evam uktvaa** = thus, saying; **vigata saadhvasaH** = gone [leaving off,] ruth; **tadaa** = then; **vastreNa ekena** = clothing, one only; **nirvaasayaamaasa** = started to render me homeless - banished me.

"On saying thus that monkey ruthlessly banished me, then and there in the court itself, who am with a single clothing on my body. [4-10-26]

[Verse Locator](#)

तेन अहम् अपविद्धः च हृत दारः च राघव ।
तत् भयात् च महीम् सर्वान् क्रान्तवान् स वन अर्णवाम् ॥ ४-१०-२७

27. **Raaghava**; **tena aham** = by him, I am; **apaviddhaH ca** = thrown away, also; **hR^ita daaraH ca** = stolen, wife, also; **tat bhayaat ca** = by his, fear, alone; **sa vana arNavaa** = withal, forests, oceans sarvaan = all over the; **mahiim** = earth; **kraantaavaan** = I have roamed.

"Thus he threw me away and even stole my wife, oh, Rama, and owing to his fear alone I roamed all over the earth with its forests and oceans. [4-10-27]

[Verse Locator](#)

ऋश्यमूकम् गिरि वरम् भार्या हरण दुःखितः ।
प्रविष्टो अस्मि दुराधर्षम् वालिनः कारणान्तरे ॥ ४-१०-२८

28. **bhaaryaa haraNa duHkhitaH** = wife, by stealing, I who am saddened; **kaaraNa antare** = by another reason; **vaalinaH duraadharSham** = by Vali, impenetrable one; **giri varam** = mountain, safest; **Rishyamuukam** = Mt. Rishyamuka; **praviSTaH asmi** = entered, I have;

"I who am saddened by stealing my wife have entered this safest mountain Rishyamuka, which is impenetrable for Vali by another reason. [4-10-28]

एतत् ते सर्वम् आख्यातम् वैर अनुकथनम् महत् ।
अनागसा मया प्राप्तम् व्यसनम् पश्य राघव ॥ ४-१०-२९

29. Raaghava; **etat mahat vaira anukathanam** = all this, notable, enmity, account of; **sarvam te aakhyaatam** = all to you, is reported; **pashya** = you may see - examine; **anaagasaa** = without fault; **mayaa praaptam** = by me, attained; **vyasanam** = dire straits.

"All this notable account of enmity is reported to you, oh, Raghava, and you may examine the dire straits befallen on me at no fault of mine. [4-10-29]

[Verse Locator](#)

वालिनः च भयात् तस्य सर्वलोक भयापह ।
कर्तुम् अर्हसि मे वीर प्रसादम् तस्य निग्रहात् ॥ ४-१०-३०

30. **sarva loka bhayaa apahaa** = to all, worlds, fear, remover - oh, Rama; **vaalinaH ca** = of Vali, only; **tasya bhayaat** = from that, fear; **me** = to me; **prasaadam** = invulnerability; **viira** = oh, valiant one; **tasya nigrahaat** = him, rein [him] in; **kartum arhasi** = to bestow, apt of you.

"Oh, Rama, the fear-remover of all the worlds, it is apt of you to bestow me invulnerability from the fear of Vali, and oh, valiant one, as well as to rein him in." Sugreeva requested Rama thus. [4-10-30]

[Verse Locator](#)

एवम् उक्तः स तेजस्वी धर्मज्ञो धर्म संहितम् ।
वचनम् वक्तुम् आरेभे सुग्रीवम् प्रहसन् इव ॥ ४-१०-३१

31. **evam uktaH** = thus, one who is said - Rama; **tejasvii** = resplendent one; **dharmaj~naH** = virtuous one; **saH** = he, that Rama; **prahasan iva** = laughing off, as though; **dharma samhitam vacanam** = in virtue, abiding, sentence; **sugriivam** = to Sugreeva; **vaktum** = to speak; **aarebhe** = started.

When he is requested thus by Sugreeva, that virtuous and resplendent Rama started to tell Sugreeva, the words that abide by virtue, as though trivializing the task on hand. [4-10-31]

[Verse Locator](#)

अमोघाः सूर्य संकाशा निशिता मे शरा इमे ।
तस्मिन् वालिनि दुर्वृत्ते पतिष्यन्ति रुष अन्विताः ॥ ४-१०-३२

32. **amoghaaH** = admirable; **suurya samkaashaa** = sun-like; **rusha anvitaaH** = [my] wrath, mingled with; **nishitaaH** = sharp; **mama** = my; **ete** = these; **sharaaH** = arrows; **durvR^itte** = evil minded one; **tasmin vaalini** = on that, Vali; **patiSyanti** = will fall.

"Admirable and sun-like burners are these arrows of mine that are now mingled with my wrath, and they are bound fall on that evil minded Vali. [4-10-32]

[Verse Locator](#)

यावत् तम् न हि पश्येयम् तव भार्य अपहारिणम् ।
तावत् स जीवेत् पापात्मा वाली चारित्र दूषकः ॥ ४-१०-३३

33. **tava** = your; **bhaarya apahaarinam** = wife, stealer; **tam** = him; **yaavat** = till which time; **na pashyeyam** = not, I see; **taavat** = only till then; **paapaatmaa caaritra duushakaH** = evil minded, history, abuser; **saH vaalii jiivet** = he, that, Vali, will live.

"He that stealer of your wife, that evil-minded abuser of history lives as long as I descry. [4-10-33]

[Verse Locator](#)

आत्म अनुमानात् पश्यामि मग्नः त्वाम् शोक सागरे ।
त्वाम् अहम् तारयिष्यामि बाढम् प्राप्स्यसि पुष्कलम् ॥ ४-१०-३४

34. tvaam shoka saagare magnam = you; in sadness, sea of, deluged; aatma anumaanaat = by self, inference -by my own experience; pashyaami = I see; tvaam aham taarayishyaami = you, I will, make you to get across; baaDham = definitely; praapsyasi = you will regain; pushkalam = abundantly.

"By my experience I see how you are deluged in a sea of sadness, but I will make you to get over that sea, and you will definitely regain abundantly whatever you lost." Rama assured Sugreeva thus. [4-10-34]

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा हर्ष पौरुष वर्धनम् ।
सुग्रीवः परम प्रीतः सु महत् वाक्यम् अब्रवीत् ॥ ४-१०-३५

35. tasya harSa pauruSa vardhanam = happiness, self-esteem, enhancing; tat vacanam shrutvaa = his, that, sentence, having heard; Sugreeva; parama priitaH = verily, gladdened; su mahat vaakyam abraviit = very, great, sentence, [further] said.

Hearing that sentence of Rama, which is enhancing happiness and self-esteem, Sugreeva is very gladdened and further said this great sentence. [4-10-35]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे दशमः सर्गः

Thus, this is the 10th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 10

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35				

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 11 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva narrates Vali's bravery and intrepidity in fighting and how he fought with a mountainous buffalo demon named Dundubhi. Also narrated is the curse of Sage Matanga that prohibited Vali's entrance into Mt. Rishyamuka area. In order to imbibe confidence in Sugreeva, Rama starts to show his valour and might.

[Verse Locator](#)

रामस्य वचनम् श्रुत्वा हर्ष पौरुष वर्धनम् ।
सुग्रीवः पूजयाम् चक्रे राघवम् प्रशशंस च ॥ ४-११-१

1. sugriivaH = Sugreeva raamasya = Rama's; harSa pauruSa vardhanam = happiness, pride, inculcating; vacanam shrutvaa = words, on hearing; raaghavam = at Raghava; puujayaam cakre = to adore, started; prashashamsa ca = started extolling, also.

Sugreeva started to adore and extol Raghava on hearing the words of Rama that are inculcating happiness and pride. [4-11-1]

[Verse Locator](#)

असंशयम् प्रज्वलितैः तीक्ष्णैर् मर्म अतिगैः शरैः ।
त्वम् दहेः कुपितो लोकान् युगान्त इव भास्करः ॥ ४-११-२

2. pra jvalitaiH tiikSNaiH = highly, blazing, incisive; marma atigaiH sharaiH = stealthy places, invading, with arrows; kupitaH tvam = when angered, you; yuga ante bhaaskaraH iva = at era, end, sun, like; lokaan daheH = worlds, you burn; a samshayam = no, doubt.

"It is doubtless that you will burn down everything when you are angry, like the blazing sun at the end of era, with these arrows of yours that are highly blazing, incisive and invaders on stealthy places." Thus Sugreeva started extolling Rama. [4-11-2]

[Verse Locator](#)

वालिनः पौरुषम् यत् तद् यत् च वीर्यम् धृतिः च या ।
तन् मम एक मनाः श्रुत्वा विधत्स्व यद् अनन्तरम् ॥ ४-११-३

3. vaalinaH = Vali's; yat pauruSam = which, impetuosity is there; tat = that; and; yat viiryaam = which, is his bravery; tat ca = that, also; yaa dhR^itiH ca = which, courageousness is there, that also; mama = from me; eka manaaH = in single, mindedness; shrutvaa = on hearing; yat anantaram = which, later to be done; vidhatsva = that you impose.

"That which is impetuosity of Vali, that which is his bravery and courageousness are there, they may be listened from me single-mindedly, and later you impose that which need be imposed. [4-11-3]

समुद्रात् पश्चिमात् पूर्वम् दक्षिणाद् अपि च उत्तरम् ।
क्रामति अनुदिते सूर्ये वाली व्यपगत क्लमः ॥ ४-११-४

4. **vaalii vyapagata klamaH** = Vaali, removed, weariness [unwearied]; **suurye an udite** = sun, not, risen - before dawn; **pashcimaat samudraat puurvam** = from western, ocean, to eastern; **dakSiNaat api ca uttaram** = from south, even, also, to north; **kraamati** = he strides.

"Before the dawn of sun Vali unweariedly strides from western ocean to eastern, and even from southern to northern for offering water oblations to the rising sun. [4-11-4]

Here Vali is said to be following the Vedic custom of sandhyopaasana. Before the wee hours of sunrise is brahma muhurtam, at which time water oblations to Ushas are to be offered. Vali does not sit on riverside nor on any bund of lake to perform these daily chores, but swings to eastern ocean for his daily bath, and from there to southern sea, to make aachamana, sipping water for self-purification, and then to western oceans to give arghya, water oblation, and from there to other ocean for japam and suuryopasthaana, meditation and welcome to daily sun. This same expression Tara, wife of Vali tells Ravana, in utara kaanda of Ramayana, when Ravana becomes impatient to meet Vali immediately.

caturbhyo api samudrebhyaH sandhyaam anvaasya ravaNa | imam muhuurtam aayaati vaalii tiShTa muhuurtam || "Please wait Ravana, Vali comes after offering oblations in four oceans..." So says Tara to Ravana.

Verse Locator

अग्राणि आरुह्य शैलानाम् शिखराणि महान्ति अपि ।
ऊर्ध्वम् उत्पात्य तरसा प्रति गृह्णाति वीर्यवान् ॥ ४-११-५

5. **viiryavaan** = that mighty one; **shailaanaam agraani aaruhya** = mountains, heights, on ascending; **mahaanti shikharaaNi tarasaa api** = greatest, peaks, by might, even them; **uurdhvam utpaatya** = upwards, he volleys; **prati gR^ihNaati** = again, catches.

"Ascending the heights of mountains and even rending their greatest peaks, that mighty one volleys them upwards and in turn catches them, as though they are play balls. [4-11-5]

Verse Locator

बहवः सारवन्तः च वनेषु विविधा द्रुमाः ।
वालिना तरसा भग्ना बलम् प्रथयता आत्मनः ॥ ४-११-६

6. **aatmanaH balam prathayataa** = his own, might, to exhibit; **vaalinaa** = by Vali; **vaneSu** = in forest; **saaravantaH vividhaa bahavaH drumaaH** = fertile [sturdy,] various, many, trees; **tarasaa bhagnaa** = by his might, felled.

"As a show his strength Vali used to personally fell many sturdy trees of diverse origin by his might. [4-11-6]

Verse Locator

महिषो दुन्दुभिर् नाम कैलास शिखर प्रभः ।
बलम् नाग सहस्रस्य धारयामास वीर्यवान् ॥ ४-११-७

7. **kailaasa shikhara prabhaH** = Mt. Kailash, peak like, in gloss [in size]; **viiryavaan mahiSaH** = mighty one, buffalo; **dundubhiH naama** = Dundubhi, named; **naaga sahasrasya balam** = elephants, a thousand, might of; **dhaarayaamaasa** = he was bearing.

"One named Dundubhi was there in the form of a buffalo, whose size shone forth like Mt. Kailash and who bears the strength of a thousand elephants." Thus Sugreeva started telling Dundubhi's episode to Rama. [4-11-7]

स वीर्य उत्सेक दुष्टात्मा वर दानेन च मोहितः ।

जगाम स महाकायः समुद्रम् सरिताम् पतिम् ॥ ४-११-८

8. saH = he was; viirya utseka vara daanena ca = by vigour's, vanity, by boon, bestowal, also; mohitaH duSTa atmaa = bemused, evil, minded one; mahaa kaayaH saH = colossal, bodied one, he that Dundubhi; saritaam patim samudram jagaama = to rivers', lord - ocean, he went to.

"He that evil-minded and colossal bodied Dundubhi was bemused by the vanity of his own vigour, and by the boon bestowed on him, and once he went to the lord of rivers, namely the Ocean. [4-11-8]

Verse Locator

ऊर्मिमंतम् अतिक्रम्य सागरम् रत्न संचयम् ।

मम युद्धम् प्रयच्छ इति तम् उवाच महार्णवम् ॥ ४-११-९

9. uurmi mantam = wave, container; ratna sancayam = gems, garner of; saagaram = ocean; ati kramya = over, walk [walkover, on deriding]; mama yuddham pra yacCha = to me, fight, verily, give; iti tam mahaa arNavam uvaaca = thus, to him, to vastly, ocean, he spoke.

"Deriding the garner of weaves and gems he said to that vastly ocean "give me a fight" [4-11-9]

Verse Locator

ततः समुद्रो धर्मात्मा समुत्थाय महाबलः ।

अब्रवीद् वचनम् राजन् असुरम् काल चोदितम् ॥ ४-११-१०

10. raajan = oh, king [Rama]; tataH = then; dharmaatmaa mahaabalaH samudraH = virtue-minded one, highly powerful one, ocean; sam utthaaya = on rising-up; kaala coditam asuram = one by time, driven, to that demon; abraviit vacanam = said, words.

"Then, oh, Rama, that virtue-minded and very powerful ocean rose up from his tabular position to heights, and spoke these words to that demon Dundubhi who is driven to doom by his own time. [4-11-10]

Verse Locator

समर्थो न अस्मि ते दातुम् युद्धम् युद्ध विशारद ।

श्रूयताम् त्वम् अभिधास्यामि यत् ते युद्धम् प्रदास्यति ॥ ४-११-११

11. yuddha vishaarada = oh, war, expert; te daatum yuddham = to you, to give, a fight; samarthaH na asmi = capable, not, I am; yat te yuddham pra daasyati = he who, to you, fight, accords; abhi dhaasyaami = I name him; shruuyataam = let it be listened.

"I am not capable to give you a fight, oh, war-expert, but I will name him who can give you a fight, listen." So said ocean to the demon. [4-11-11]

Verse Locator

शैल राजो महारण्ये तपस्वि शरणम् परम् ।

शंकर श्वशुरो नाम्ना हिमवान् इति विश्रुतः ॥ ४-११-१२

महा प्रस्रवण उपेतो बहु कन्दर निर्झरः ।

स समर्थः तव प्रीतिम् अनुलाम् कर्तुम् अर्हति ॥ ४-११-१३

12, 13. param tapasvi sharaNam = sublime one, sages', shelter of; shankara shvashuraH = Shankara's, father-in-law; himavaan iti = Himavan, thus as; naamnaa vi shrutaH = by name, well, known one; mahaa pra sravaNa upetaH = with great, cataracts, embodying; bahu kandara nir jharaH = with many, caves, out, pours - cascades; shaila rajaH = mountains', king of; mahaa araNye = in great, forests he is; saH samarthaH = he is, capable; tava a tulaam priitim kartum arhati = your, not, matchable, happiness, to accord, he is capable.

"A sublime shelter for sages and the father-in-law of Shankara is there in great forests, well-know by the name Himavan, the king of mountains, and he embodies great cascades, cataracts, and caves, and he alone is capable to accord a matchless happiness to you in the form of a fight." So said ocean to Dundubhi. [4-11-12, 13]

[Verse Locator](#)

तम् भीतम् इति विज्ञाय समुद्रम् असुरोत्तमः ।
हिमवद् वनम् आगम्य शरः चापाद् इव च्युतः ॥ ४-११-१४
ततः तस्य गिरेः श्वेता गजेन्द्र प्रतिमाः शिलाः ।
चिक्षेप बहुधा भूमौ दुन्दुभिर् विननाद च ॥ ४-११-१५

14, 15. asura uttamaH dundubhiH = demon, noted one, Dundubhi; tam samudram bhiitam iti vij~naaya = him, that ocean, is scared, thus, knowing [fathoming]; caapaat cyutaH sharaH iva = from bow, darted, from arrow, as with; himavat vanam aagamy = Himavan's, forest, arrived at; tataH tasya gireH = then, its, mountain's; shvetaa gajendra pratimaaH shilaaH = white, elephant in figuration, rock-faces; bahudhaa bhuumau = in many ways, onto ground; cikSepa = tossed; vi na naada ca = verily, blared [discordantly,] also.

"Fathoming that ocean to be scared of him that noted demon Dundubhi arrived at the forests of Himavan like an arrow darted from bow, and that Dundubhi started to blare discordantly and toss the rock-faces of that mountain that are like white elephants in their figuration, severally. [4-11-14, 15]

[Verse Locator](#)

ततः श्वेत अम्बुद आकारः सौम्यः प्रीति कर आकृतिः ।
हिमवान् अब्रवीद् वाक्यम् स्व एव शिखरे स्थितः ॥ ४-११-१६

16. tataH shveta ambuda aakaaraH = then, white, cloud, in figuration; saumyaH = gentle one; priitikara aakR^itiH = delightful, in apperance; himavaan = Himavan; sva eva shikhare sthitaH = on his own, cliff, staying; abraviit vaakyam = spoke, words.

"Then he who is like a silver cloud in his figuration, a gentle and delightful one in his appearance, that Himavan spoke these words to the demon staying on his own cliff. [4-11-16]

[Verse Locator](#)

क्लेष्टुम् अर्हसि माम् न त्वम् दुन्दुभे धर्म वत्सल ।
रण कर्मसु अकुशलः तपस्वि शरणो हि अहम् ॥ ४-११-१७

17. dharma vatsala dundubhe = virtue, adherer, oh, Dundubhi; tvam maam kleSTum na arhasi = you, me, to annoy, not, apt of you; tapasvi sharaNaH hi = sages', shelter, just [I am]; aham = I am; raNa karmasu a kushalaH = in war, actions - in fighting, not, skilled one.

"It is inapt of you to annoy me, oh, virtuous Dundubhi, I am just a shelterer of sages, and an unskilled one in fights." So said Himavan to Dundubhi. [4-11-17]

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा गिरि राजस्य धीमतः ।

उवाच दुन्दुभिर् वाक्यम् क्रोधात् संरक्त लोचनः ॥ ४-११-१८

18. **dundubhiH** = Dundubhi; **dhiimataH tasya giri raajasya** = modest one, of that, mountain, king's; **tat vacanam shrutvaa** = his, that, sentence, on hearing; **krodhaat sam rakta locanaH** = in anger, with, bloodshot, eyes; **uvaaca vaakyam** = said, sentence.

"On hearing the words of that modest king of mountains Dundubhi's eyes are bloodshot and he said this sentence. [4-11-18]

[Verse Locator](#)

यदि युद्धे असमर्थः त्वम् मद् भयाद् वा निरुद्यमः ।

तम् आचक्ष्व प्रदद्यात् मे यो हि युद्धम् युयुत्सतः ॥ ४-११-१९

19. **tvam yuddhe a samarthaH yadi** = you, to fight, not, capable, whether; **vaa** = or else; **mat bhayaat nir udyamaH** = me, fearing, not, venturing; **yaH yuyutsataH** = who is he, combatively; **me yuddham pra dadyaat** = to me, a fight, who can accord; **tam aacakSva** = about him, you clarify.

"Whether you are incapable to fight with me, or not venturing me as you are scared of me is not my concern, but tell me who can really give me a very combative fight,. [4-11-19]

[Verse Locator](#)

हिमवान् अब्रवीद् वाक्यम् श्रुत्वा वाक्य विशारदः ।

अनुक्त पूर्वम् धर्मात्मा क्रोधात् तम् असुरोत्तमम् ॥ ४-११-२०

20. **vaakya vishaaradaH** = sentence, expert [Himavan]; **dharmaatmaa** = honest one; **himavaan shrutvaa** = Himavan, on hearing [Dundubhi's words]; **tam asura uttamam** = to that, demon, fierce one; **krodhaat** = in anger; **vaakyam an uktaH puurvam** = words, never, said, earlier; **abraviit** = said.

On hearing Dundubhi's arrogant words that honest Himavan being an expert in sentence-making, had to say angry words to that fierce demon that were never uttered by him earlier. [4-11-20]

[Verse Locator](#)

वाली नाम महा प्राज्ञः शक्र पुत्र प्रतापवान् ।

अध्यास्ते वानरः श्रीमान् किष्किन्धाम् अतुल प्रभाम् ॥ ४-११-२१

21. **mahaa praa~naH** = oh, well, versed demon [in warfare]; **shakra putra** = Indra's, son; **shriimaan** = glorious one; **prataapavaan** = very brave one; **vaalii naama vaanaraH** Vali, named, monkey; **atula prabhaam kiSkindhaam adhyaaste** = matchless city, in pomp, Kishkindha, he presides over.

"Oh, war-expert Dundubhi, Indra's son is there, a brave and glorious one by name Vali, and he is now presiding over the matchlessly pompous city Kishkindha. [4-11-21]

[Verse Locator](#)

स समर्थो महा प्राज्ञः तव युद्ध विशारदः ।

द्वन्द्व युद्धम् स दातुम् ते नमुचिः इव वासवः ॥ ४-११-२२

22. **saH** = he is; **mahaa praa~naH** = highly intelligent one; **yuddha vishaaradaH** = in war, expert one; **saH** = he; **vaasavaH namuciH iva** = Indra to Namuchi, like; **tava** = to you; **dvandva yuddham** = duel, fight; **te datum** = to you, to give; **saH** = he is; **samarthaH** = capable one.

"He is a highly intelligent one and a war-expert too, and he is the capable one to give you a duel, like Indra to Namuchi. [4-11-22]

Indra, father of Vali, gave such a duel to one demon called Namuchi in early times and killed him. This Namuchi is the son of one Viprachit, who is the progeny of Kashyapa, and his demon-brothers are Raahu, Ketu, Vaataapi, Ilvala Naraka, Puloma and others.

[Verse Locator](#)

तम् शीघ्रम् अभिगच्छ त्वम् यदि युद्धम् इह इच्छसि ।
स हि दुर्मर्षणो नित्यम् शूरः समर कर्मणि ॥ ४-११-२३

23. iha yuddham icChasi yadi = now, fight, you desire, if; tvam = you; tam shiighram abhigacCha = him, promptly, you approach; shuuraH = intrepid one; saH = he is; nityam = always; samara karmaNi = in war, manoeuvres; dur marSaNaH hi = not, assailable one, indeed.

"Approach him promptly if you desire a fight now, and he is an intrepid one who will always be in the manoeuvres of war, and indeed none can assail him." Thus said Himavan to that demon Dundubhi. [4-11-23]

[Verse Locator](#)

श्रुत्वा हिमवतो वाक्यम् कोप आविष्टः स दुन्दुभिः ।
जगाम ताम् पुरीम् तस्य किष्किन्धाम् वालिनः तदा ॥ ४-११-२४

24. tadaa = then; saH dundubhiH = he, that Dundubhi; himavataH vaakyam shrutvaa = Himavan's, words, having hearing; kopa aaviSTaH = anger, convulsed in; tasya vaalinaH taam puriim kiSkindhaam jagaama = his, Vali's, to that, city, Kishkindha, proceeded.

"Then on hearing Himavan's words he that Dundubhi is convulsed in anger and proceeded to Vali's city Kishkindha.. [4-11-24]

[Verse Locator](#)

धारयन् माहिषम् रूपम् तीक्ष्ण शृङ्गो भयावहः ।
प्रावृषि इव महा मेघः तोय पूर्णो नभस्तले ॥ ४-११-२५
ततः तु द्वारम् आगम्य किष्किन्धाया महाबलः ।
ननर्द कम्पयन् भूमिम् दुन्दुभिर् दुन्दुभिर् यथा ॥ ४-११-२६

25. mahaabalaH = great mighty one; dundubhiH = Dundubhi; maahiSam ruupam dhaarayan = buffalo's, form, bearing; tiikSNa shR^i~NgaH = one with sharp, horns; bhayaavahaH = awe-inspiring; praa vR^iSi = in rainy-season; nabhaH tale = on the edge of firmament; toya puurNaH mahaa meghaH iva = water, filled, massive, cloud, as with; kiSkindhaayaa dvaaram aagama = Kishkindha's, at gateway, on arriving; kampayan bhuumim = quaking, earth; dundubhiH yathaa = war-drum, like; na narda = clamorously, na narda = bellowed.

"That great mighty demon Dundubhi wearing the look of a buffalo with sharp horns was awe-inspiring, and like the arrival of a massive dark cloud in rainy season full with water on the edge of firmament, he arrived at the gateway of Kishkindha and bellowed clamorously like a war-drum as though to quake the earth. [4-11-25, 26]

[Verse Locator](#)

समीपजान् द्रुमान् भञ्जन् वसुधाम् दारयन् खुरैः ।
विषाणेन उल्लिखन् दर्पात् तद् द्वारम् द्विरदो यथा ॥ ४-११-२७

27. samiipa jaan drumaan bhanjan = nearby, rooted, trees, uprooting; vasudhaam khuraiH daarayan = earth, with hooves, scooping; darpaat = insolently; viSaaNena = with horns; tat dvaaram = that, gateway; dviradaH yathaa = elephant, as with; ullikhan = by goring; [na narda = bellowed.]

"He bellowed uprooting trees that are rooted nearby, scooping the earth with hooves, and insolently goring the gateway with horns like a goring elephant. [4-11-27]

[Verse Locator](#)

अन्तःपुर गतो वाली श्रुत्वा शब्दम् अमर्षणः ।
निष्पपात सह स्त्रीभिः ताराभिः इव चंद्रमाः ॥ ४-११-२८

28. antaHpura gataH vaalii = palace chambers, went into, Vali; shrutvaa shabdam = on hearing, noise; a marSaNaH not, tolerant; taaraabhiH iva candramaaH = with stars, like, moon; striibhiH saha = ladies, along with; niS papaata = out, fall [from chambers.]

"Vali who by then went into his palace chambers became intolerant to hear that noise and fell out from there along with ladies, like the moon with stars. [4-11-28]

[Verse Locator](#)

मितम् व्यक्त अक्षर पदम् तम् उवाच स दुन्दुभिम् ।
हरीणाम् ईश्वरो वाली सर्वेषाम् वन चारिणाम् ॥ ४-११-२९

29. vana caariNaam = forest, dwellers; sarveSaam = to all of them; hariiNaam iishvaraH = monkey's, lord; saH vaalii = he, that Vali; tam dundubhim = to him, that Dundubhi; vyakta akSara padam = clearly, lettered, words; mitam vaakyam = brief, sentence; uvaaca = said.

"Vali being the lord of monkeys, and of all the other forest-dwellers as well, spoke a clearly worded brief sentence to Dundubhi. [4-11-29]

[Verse Locator](#)

किम् अर्थम् नगर द्वारम् इदम् रुद्ध्वा विनर्दसे ।
दुन्दुभे विदितो मेऽसि रक्ष प्राणान् महाबल ॥ ४-११-३०

30. dundubhe = oh, Dundubhi; idam nagara dvaaram = this one, city's, gateway; ruddhvaa = having impeded; kim artham vi nardase = what, for, you are bellowing; me viditaH asi = to me, known, you are; mahaabala = oh, great mighty one; rakSa praaNaan = save, lives [of yours.]

"Oh, Dundubhi, impeding the gateway of this city what for you are bellowing, I know you, oh, might one, save your lives." Vali cautioned that demon that way. [4-11-30]

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा वानरेन्द्रस्य धीमतः ।
उवाच दुन्दुभिर् वाक्यम् क्रोधात् संरक्त लोचनः ॥ ४-११-३१

31. dhiimataH = of that tactful one [Vali]; tasya vaanara indrasya = his, that monkey's, lord's; tat vacanam shrutvaa = that, sentence, on hearing; dundubhiH krodhaat samrakta locanaH = Dundubhi became, in anger, bloodshot, eyes; uvaaca vaakyam = said, sentence.

"On hearing that sentence of Vali, the tactful lord of monkeys, Dundubhi said this sentence with his eyes bloodshot in anger." Thus Sugreeva continued his narration to Rama. [4-11-31]

[Verse Locator](#)

न त्वम् स्त्री सन्निधौ वीर वचनम् वक्तुम् अर्हसि ।
मम युद्धम् प्रयच्छ अद्य ततो ज्ञास्यामि ते बलम् ॥ ४-११-३२

32. viira = oh, valiant one [oh, Vali]; tvam strii sannidhau = ladies, in vicinity of; vacanam vaktum na arhasi = words, to speak, not, apt of you; adya mama yuddham prayacCha = now, to me, fight, you give; tataH te balam j~naasyaami = then, your, might, I will know, I appreciate.

"It is inapt of you to speak words in the vicinity of ladies, oh, valiant Vali, give me a duel now and then I can appreciate your might." [4-11-32]

[Verse Locator](#)

अथवा धारयिष्यामि क्रोधम् अद्य निशाम् इमाम् ।
गृह्यताम् उदयः स्वैरम् काम भोगेषु वानर ॥ ४-११-३३

33. vaanara = oh, monkey; athavaa = otherwise; adya imaam nishaam = now, for this, night; dhaarayiSyaami krodham = I bear up, rage; udayaH = untill morning; svairam kaama bhogeSu = unrestrainedly, in voluptuous, gratifications; gR^ihyataam = be taken up - delight yourself.

"Otherwise I bear up my rage for this night, oh, monkey, you may unrestrainedly delight yourself till morning in your voluptuous gratifications, for you are now surrounded by your ladies." [4-11-33]

[Verse Locator](#)

दीयताम् संप्रदानम् च परिष्वज्य च वानरान् ।
सर्व शखा मृगेन्द्रत्वम् संसादय सुहृज्जनम् ॥ ४-११-३४

34. vaanaraan pariSvajya = monkeys, on embracing; sampradaanam diiyataam = endowments, be bequeathed; sarva shakhaa mR^iga indratvam = all, tree-branch, animal's, you being the king; su hR^it janam = your good, hearted, people; samsaadaya = bidding adieu.

"Also embrace all the monkeys and bequeath endowments to them, and you may bid adieu to all the good-hearted people of yours for you are the king of all the tree-branch animals, as you may not see them later. [4-11-34]

[Verse Locator](#)

सु दृष्टाम् कुरु किष्किन्धाम् कुरुष्व आत्म समम् पुरे ।
क्रीडयस्व च समम् स्त्रीभिः अहम् ते दर्प शासनः ॥ ४-११-३५

35. kiSkinthaam su dR^iSTaam kuru = Kishkindha, clearly, seen city, you make - see all Kishkindha as last-sight to your satisfaction; pure aatma samam kuruSva = in city, your equalling one, be made - keep someone similar to you as in charge of city; striibhiH samam kriiDayasva = females, along with, you rejoice; aham te darpa shaasanaH = I am, your, egotism, destroyer.

"Let Kishkindha city be seen clearly by you as last sight, and keep someone equalling you as in charge of city, and also rejoice with the females till sunrise as there is no tomorrow to you. [4-11-35]

[Verse Locator](#)

यो हि मत्तम् प्रमत्तम् वा भग्नम् वा रहितम् कुशम् ।
हन्यात् स भ्रूणहा लोके त्वद् विधम् मद मोहितम् ॥ ४-११-३६

36. yaH = he who is; mattam = drunken one; pra mattam vaa = unvigilant one, or; bhagnam vaa = shattered - defeated one, or; rahitam = one without [weapons]; kR^isham = atrophied one; mada mohitam = by lust, lured one; hanyaat = if kills; saH = he; loke = in world; bhruuNa haa = foeticide [sin of]; tvat vidham = your, way - your present state is on par with those that are not to be killed.

"He who kills a drunken one, unvigilant one, defeated one, or one without weapons, or an atrophied one, he get the sin of foeticide in the world, and your present state is suchlike." Dundubhi incited Vali in this way. [4-11-36]

[Verse Locator](#)

स प्रहस्य अब्रवीत् मन्दम् क्रोधात् तम् असुरेश्वरम् ।
विसृज्य ताः स्त्रियः सर्वाः तारा प्रभृतिकाः तदा ॥ ४-११-३७

37. tadaa saH pra hasya = then, he, laughing off; taaraa prabhR^itikaH taaH sarvaaH striyaH vi sR^ijya = Tara, and others, them, all, women, on discharging; mandam = to stupid one [Dundubhi]; tam asura iishvaram = to him, demon, lord; krodhaat = in anger; abraviit = spoke.

"Then Vali laughed that demon off, discharged all the females namely Tara and others, and then he spoke to that stupid lord of demons in anger. [4-11-37]

[Verse Locator](#)

मत्तो अयम् इति मा मंस्था यदि अभीतो असि संयुगे ।
मदो अयम् संप्रहारे अस्मिन् वीर पानम् समर्थताम् ॥ ४-११-३८

38. ayam mattaH iti = he is, drunk, thus; maa maMsthaa = do not, surmise; samyuge a bhiitaH asi yadi = in fight, not, afraid, you are, if; ayam madaH = this, drunkenness; asmin sam prahaare = in this, deadly fight; viira paanam samarthyataam = as gallant's, toast, be regarded.

"Don't surmise that I am drunk, and should you be unafraid of a fight, regard this drunkenness of mine as the toast of a gallant fighter in this deadly fight." Vali said so to Dundubhi. [4-11-38]

[Verse Locator](#)

तम् एवम् उक्त्वा संक्रुद्धो मालाम् उत्क्षिप्य कांचनीम् ।
पित्रा दत्ताम् महेन्द्रेण युद्धाय व्यवतिष्ठत ॥ ४-११-३९

39. tam evam uktvaa = to him, that way, saying; sam kruddhaH = becoming highly, enraged; pitraa mahendreNa dattaam = by father, by Mahendra given; maalaam utkSipya kaancaniim = necklace [chest-pendant,] on heaving up, a golden one; yuddhaaya vyavatiSThata = for fight, stood firm.

"Saying that way to that Dundubhi that highly enraged Vali heaved up the golden chest-pendant around his neck on to his chest, which was given by his father Mahendra, and stood firm for fight. [4-11-39]

[Verse Locator](#)

विषाणयो गृहीत्वा तम् दुन्दुभिम् गिरि संनिभम् ।
आविध्यत तथा वाली विनदन् कपि कुंजरः ॥ ४-११-४०

40. tathaa = then; kapi kunjaraH = monkey, the elephant; vaalii = Vali; giri sannibham = mountain, similar; tam dundubhim = him, that Dundubhi; viSaaNayaH gR^ihiitvaa = by horns, taking; vi nadan = highly, booming; aavidhyata = [whirled and] bumped on ground.

"Then that elephantine monkey Vali took that mountain-similar Dundubhi by horns, and booming highly he whirled and bumped him onto ground. [4-11-40]

[Verse Locator](#)

वाली व्यापादयाम् चक्रे ननर्द च महास्वनम् ।
श्रोत्राभ्याम् अथ रक्तम् तु तस्य सुस्राव पात्यतः ॥ ४-११-४१

41. **vaalii vyaapaadayaan** [vi aa pat yaan] **cakre** = Vali, to whirl and throw on ground, he did; **na narda ca mahaa svanam** = verily, blaring, with great, sound; **atha paatyataH** = then, while falling; **tasya shrotraabhyaam raktam su sraava** = of his [Dundubhi's,] from two ears [of Dundubhi,] blood, gushed out.

"Vali while blaring highly with great sound repeatedly whirled him and thrown onto ground, and while Dundubhi was hurled and thrown to ground, blood gushed out of his two ears. [4-11-41]

[Verse Locator](#)

तयोः तु क्रोध संरम्भात् परस्पर जयैषिणोः ।
युद्धम् समभवत् घोरम् दुन्दुभेर् वालिनः तथा ॥ ४-११-४२

42. **krodha samrambhaat** = fury's, impetuosity; **paraspara jaya iiSiNaH** = each other, victory, aspiring; **tayoH** = among two; **dundubheH vaalinaH tathaa** = of Dundubhi, Vali, like that; **ghoram yuddham sam abhavat** = gruesome fight, occurred.

"There occurred a gruesome fight among those two, Dundubhi and Vali, who by their fury are impetuous and who aspired victory over the other. [4-11-42]

[Verse Locator](#)

अयुध्यत तदा वाली शक्र तुल्य पराक्रमः ।
मुष्टिभिर् जानुभिः पद्भिः शिलाभिः पादपैः तथा ॥ ४-११-४३

43. **tadaa** = then; **shakra tulya paraakramaH** = Indra, similar, in fortitude; **vaalii** = Vali; **muSTibhiH jaanubhiH padbhiH** = with fists, knees, feet; **tathaa** = like that; **shilaabhiH paadapaiH** with boulders, trees; **a yudhyata** = fought.

"Then Vali who is similar to Indra in his fortitude fought with him with his fists, knees and feet, and like that with boulders and trees. [4-11-43]

[Verse Locator](#)

परस्परम् घ्नतोः तत्र वानर असुरयोः तदा ।
आसीत् हीनो असुरो युद्धे शक्र सूनुः व्यवर्धत ॥ ४-११-४४

44. **tadaa tatra** = then, there; **vaanara asurayoH** = of monkey, demon; **parasparam ghnatoH** = each other, assaulting; **yuddhe asuraH hiinaH aasiit** = in fight, demon, impaired, he became; **shakra suunuH vyavardhata** = Indra's, son, toughened.

"While each is assaulting the other in that fight between that monkey and demon, that demon is impaired and Indra's son Vali toughened. [4-11-44]

Vali is wearing the golden chest-pendent given by his father Indra, wearing which depletes half of the opponent's strength. Hence, the strength of Dundubhi is depleted now. Vali does not wear the same chest pendent when fighting with Sugreeva when killed by Rama. For this it is said, Vali wanted to punish Sugreeva that which is befitting to an errant younger brother, but Vali never considered Sugreeva as a real threat or an enemy to the core.

[Verse Locator](#)

तम् तु दुन्दुभिम् उद्यम्य धरण्याम् अभ्यपातयत् ।
युद्धे प्राणहरे तस्मिन् निष्पिष्टो दुन्दुभिः तदा ॥ ४-११-४५

45. tam dundubhim = him, Dundubhi is; udyamya dharaNyaam abhyapaatayat [abhi aa paatayat] = on lifting, on to ground, flung him; tadaa praaNa hare tasmin yuddhe = then, life, taking, in that, fight; dundubhiH = Dundubhi is; niS piSTaH = completely pounded out.

"In that life-taking fight when Dundubhi is lifted up and flung to ground, he is completely pounded out. [4-11-45]

[Verse Locator](#)

स्रोत्रेभ्यो बहु रक्तम् तु तस्य सुस्राव पात्यतः ।
पपात च महाबाहुः क्षितौ पंचत्वम् आगतः ॥ ४-११-४६

46. paatyataH tasya srotrebhyaH = while he is felled, from his vent-holes -ears, nose etc; bahu raktam su sraava = much, blood, much flown; mahaabaahuH pancatvam aagataH kSitau pa paata = great-shouldered one [mighty one,] fifth-stated, has come [attained.] and fell, on ground.

"While he is felled down much blood is flown out from the vent-holes of his body, nine of them, ears, nose, eyes etc., and on his falling that mighty one Dundubhi attained the fifth-state. [4-11-46]

The 'fifth state' of a living being is death, where the other four states are [1 jaagR^it avastha, waking state, [2 swapna avastha, dreaming state, [3 suSupta avastha, deep sleep, [4 turriya avastha, fourth state, that which is above the three preceding states. Then the fifth state is death.

[Verse Locator](#)

तम् तोलयित्वा बाहुभ्याम् गत सत्त्वम् अचेतनम् ।
चिक्षेप वेगवान् वाली वेगेन एकेन योजनम् ॥ ४-११-४७

47. vegavaan vaalii = hastiest one, Vali; gata sattvam = he who lost, stamina; a cetanam = inanimate one; tam baahubhyaam tolayitvaa = him, with both arms, by swaying; ekena vegena yojanam cikSepa = in a single, flick, to a yojana length, hurled.

"Then the hastiest Vali swayed that dead and inanimate demon with both of his hands and hurled him a yojana distance in a single flick. [4-11-47]

[Verse Locator](#)

तस्य वेग प्रविद्धस्य वक्त्रात् क्षतज बिन्दवः ।
प्रपेतुः मारुत उत्क्षिप्ता मतंगस्य आश्रमम् प्रति ॥ ४-११-४८

48. vega pra viddhasya = hastily, well, thrown one; tasya = his [Dundubhi's]; vaktraat kSataja bindavaH = from mouth, fallen, drops [of blood]; maaruta utkSiptaa = by air, uplifted; matangasya aashramam prati = Sage Matanga's, hermitage, towards pra petuH = fallen.

"And while he is thrown that hastily blood drops oozed from his mouth, and flung by air they fell in the hermitage of sage Matanga. [4-11-48]

[Verse Locator](#)

तान् दृष्ट्वा पतिताम् तत्र मुनिः शोणित विप्रुषः ।
क्रुद्धः तस्य महाभाग चिन्तयामास कोन्वम् ॥ ४-११-४९

49. **mahaabhaaga** = oh, great opportune one [Rama]; **muniH** = the sage; **tatra patitaam** = there fallen; **taan** = them; **shoNita vipruSaH** = blood, drops; **dR^iSTvaa** = on seeing; **tasya** = of him - on the one who dropped blood; **kruddhaH** = enraged; **ayam kaH nu** = he, who is, indeed [thus as]; **cintayaamaasa** = thought of.

"On seeing the blood drops fallen there, oh Rama, that sage is enraged and thought, 'who is he indeed, who dropped the blood...' Thus Sugreeva narrated to Rama. [4-11-49]

[Verse Locator](#)

येन अहम् सहसा स्पृष्टः शोणितेन दुरात्मना ।
कोऽयम् दुरात्मा दुर् बुद्धिः अकृतात्मा च बालिशः ॥ ४-११-५०

50. **yena** = by which; **dur aatmanaa** = evil-minded one; **aham sahasaa spR^iSTaH shoNitena** = I am, abruptly, touched, by blood; **dur aatmaa** = evil-minded; **dur buddhiH** = evil-minded one [malevolent one]; **a kR^ita atmaa** = disobedient one; **kaH ayam baalishaH** = who is, this, child-like [reckless one.]

"By which evil-spirited one I am abruptly touched with blood? Who is that evil-minded one? Who is that malevolent, disobedient and a reckless one?' Thus the sage Matanga pondered. [4-11-50]

[Verse Locator](#)

इति उक्त्वा स विनिष्क्रम्य ददृशे मुनिसत्तम ।
महिषम् पर्वत आकारम् गत असुम् पतितम् भुवि ॥ ४-११-५१

51. **saH muni sattama** = he, that sage, celebrated one; **iti uktvaa vi niSkramya** = thus, said [thinking,] verily, exiting [from hermitage, coming out]; **gata asum** = gone, lives [lifeless]; **bhuvi patitam** = on ground, fallen; **parvata aakaaram mahiSam dadR^ishe** = mountain, in shape, buffalo, he has seen,

"Thinking thus and coming out of hermitage that celebrated sage has seen the mountainous buffalo fallen on ground lifelessly. [4-11-51]

[Verse Locator](#)

स तु विज्ञाय तपसा वानरेण कृतम् हि तत् ।
उत्ससर्ज महा शापम् क्षेप्तारम् वानरम् प्रति ॥ ४-११-५२

52. **saH tat** = he, that [deed]; **vaanareNa kR^itam** = by monkey, done; **tapasaa vij~naaya** = by ascetic power, on knowing; **kSeptaaram vaanaram prati** = who tossed, that monkey, towards him; **mahaa shaapam** = great, curse; **utsasarja** = released.

"On knowing by his ascetic power that this deed is done by the monkey, he released a great curse on him who tossed the cadaver of buffalo. [4-11-52]

[Verse Locator](#)

इह तेन अप्रवेष्टव्यम् प्रविष्टस्य वधो भवेत् ।
वनम् मत् संश्रयम् येन दूषितम् रुधिर स्रवैः ॥ ४-११-५३

53. **mat samshrayam vanam** = my, sheltering, woods; **yena** = by whom; **rudhira sravaiH duuSitam** = by blood, squirts of, is stained; **tena** = by him; **iha** = in here; **a praveSTavyam** = not, enterable; **praviSTasya vadhaH bhavet** = if enters, fatality, occurs.

"Untreadable is this sheltering wood of mine to him who has stained it with squirts of blood, and if he enters this place peradventure, fatality occurs on him. [4-11-53]

[Verse Locator](#)

क्षिपता पादपाः च इमे संभग्नाः च असुरीम् तनुम् ।
समन्तात् आश्रमम् पूर्णम् योजनम् मामकम् यदि ॥ ४-११-५४
आगमिष्यति दुर्बुद्धिः व्यक्तम् स न भविष्यति ।

54, 55a. asuriim tanum kshipataa = demon's, body, by him who hurled; ime paadapaaH ca sam bhagnaaH = these trees, also, completely destroyed; samantaat puurNam yojanam = around, full, one yojana; maamakam aashramam aagamiSyati yadi = mine, hermitage, he places foot, if; durbuddhiH = evil-minded; saH na bhaviSyati vyaktam = he, will not, exists, evidently.

"By his hurling the demon's body these trees are also completely destroyed, hence he ought not set his foot in a distance of one full yojana around this hermitage, and if that evil-minded one places his foot then he evidently does not exist. [4-11-54, 55a]

[Verse Locator](#)

ये च अस्य सचिवाः केचित् संश्रिता मामकम् वनम् ॥ ४-११-५५
न च तैः इह वस्तव्यं श्रुत्वा यांतु यथा सुखम् ।

55b, 56a. maamakam vanam samshritaa = belonging to me, woods, depending on; ye kechit asya sachivaaH = those, few, his, ministers [friends] are there; taiH ca = by them, also; iha na vastavya = here, not, to live; shrutvaa = on hearing - my word; yaantu yathaa sukham = let them go, as for, comfortably - solace themselves with my mercy.

"And some of his friends that are dependent on my woods shall not live here and they may depart on hearing my words and solace themselves with my words. [4-11-55b, 56a]

[Verse Locator](#)

ते अपि वा यदि तिष्ठन्ति शपिष्ये तान् अपि ध्रुवम् ॥ ४-११-५६
वने अस्मिन् मामके नित्यम् पुत्रवत् परिरक्षते ।
पत्र अंकुर विनाशाय फल मूल अभवाय च ॥ ४-११-५७

56b, 57. nityam putravat pari rakSate = always, son-like, protected; maamake asmin vane = belonging to me, in this, forest; te api = they, even; patra ankura vinaashaaya = leaves, sprouts, for destruction; phala muula a bhavaaya ca vaa = fruits, tubers, for non-existence, also, or; tiSTanti yadi = stay behind, if; taan api shapiSyeh dhruvam = them, even, I curse, definitely.

"This forest of mine is always protected like my own son, and if the monkeys of Vali wish to stay behind in this forest alone for further destruction of leaves or sprouts, or even for the non-existence of fruits and tubers of this forest, defiantly they too will be cursed. [4-11-57]

[Verse Locator](#)

दिवसः च अद्य मर्यादा यम् द्रष्टा श्वः अस्मि वानरम् ।
बहु वर्षं सहस्राणि स वै शैलः भविष्यति ॥ ४-११-५८

58. adya divasaH maryadaa = today, is the day, of limit; shvaH yam vaanaram = tomorrow, which, monkey; draSTaa asmi = I will see; saH = that monkey; bahu varSa sahasraaNi = for many, years, thousands to come; shailaH bhaviSyati vai = he, stone, he becomes, [petrified.] indeed.

"And today is the day of limit and the monkey whom I will see tomorrow, he will be petrified for many thousand years to come. [4-11-58]

[Verse Locator](#)

ततः ते वानराः श्रुत्वा गिरम् मुनि समीरिताम् ।

निश्चक्रमुः वनात् तस्मात् तान् दृष्ट्वा वालिर् अब्रवीत् ॥ ४-११-५९

59. tataH te vaanaraaH = then, they, monkeys; muni sam iiritaam giram shrutvaa = by sage, clearly, said, words, on hearing; tasmaat vanaat niH chakramuH = from that, forest, to out, they started; taan dR^iSTvaa vaaliH abraviit = them, on seeing, Vali, spoke.

"Then those monkeys on hearing the clear wording of the sage started out from that forest, and on their coming to Kishkindha, Vali saw them and spoke this way to them. [4-11-59]

[Verse Locator](#)

किम् भवन्तः समस्ताः च मतंग वन वासिनः ।

मत् समीपम् अनुप्राप्ता अपि स्वस्ति वनौकसाम् ॥ ४-११-६०

60. matanga vana vaasinaH = Matanga, forest, dwellers; bhavantaH samastaaH = you, all; kim mat samiipam anupraaptaa = why, in my, presence, arrived; vana okasaam api svasti = forest, dwellers, even, safeness [is there or not.]

" 'Why all of you dwellers of Matanga forest arrived in my presence, even so, are you the dwellers of that forest safe?' Thus Vali asked all. [4-11-60]

[Verse Locator](#)

ततः ते कारणम् सर्वम् तथा शापम् च वालिनः ।

शशंसुर् वानराः सर्वे वलिने हेममालिने ॥ ४-११-६१

61. tataH = then; sarve te vaanaraaH = all, of those, monkeys; sarvam kaaraNam = all, reasons; tathaa = likewise; vaalinaH shaapam ca = to Vali, curse, also; valine hema maaline = to Vali, golden, with chain [on his chest]; shashamsuH = reported.

"Then all of those monkeys have reported to Vali, the one with a golden chest-pendant, all the reasons for their exit, likewise the curse to Vali. [4-11-61]

[Verse Locator](#)

एतत् श्रुत्वा तदा वाली वचनम् वनर ईरितम् ।

स महर्षिम् समासाद्य याचते स्म कृत अंजलिः ॥ ४-११-६२

62. tataH = then; saH vaalii = he, that Vali; vanara iiritam = by monkeys, uttered; etat vacanam shrutvaa = those, words, on hearing; kR^ita anjaliH maharSim sam aasaadya = making, folded palms, that great sage, on approaching; yaacate sma = begged, he has.

"Then on hearing all those words narrated by monkeys Vali approached that great sage and begged of him on becoming humble with palm-fold. [4-11-62]

[Verse Locator](#)

महर्षिः तम् अनादृत्य प्रविवेश आश्रमम् प्रति ।

शाप धारण भीतः तु वाली विह्वलताम् गतः ॥ ४-११-६३

63. maharSiH tam an aadR^itya = great sage, him, not, considering; pravivesha aashramam prati = entered - withdrew, hermitage, into; vaalii = Vali; shaapa dhaaraNa bhiitaH tu = curse, to bear, fearing for; vihvalataam gataH, distraught, went into.

"The sage inconsiderate of Vali's request withdrew into hermitage, and fearing to bear the brunt of the curse Vali was distraught and withdrew from that place. [4-11-63]

[Verse Locator](#)

ततः शाप भयात् भीत ऋश्यमूकम् महागिरिम् ।
प्रवेष्टुम् न इच्छति हरिः द्रष्टुम् वा अपि नरेश्वर ॥ ४-११-६४

64. tataH = from then; shaapa bhayaat bhiitaH = then, by curse, fearing, who is dreaded; hariH = monkey -Vali; R^ishyamuukam mahaa girim = into Rishyamuka, great, mountain; praveSTum = to enter; nara iishvara = oh, people's, lord Rama; draSTum vaa api = to look at, or, even; na icChatI = not, wishes to.

"Then, dreaded by the fear of curse that monkey Vali does not aspire to enter the great mountain Rishyamuka, oh, people's lord, Rama, or he does not even wish to look at it." Thus Sugreeva continued his narration. [4-11-64]

[Verse Locator](#)

तस्य अप्रवेशम् ज्ञात्वा अहम् इदम् राम महावनम् ।
विचरामि सह अमात्यो विषादेन विवर्जितः ॥ ४-११-६५

65. aham = I; tasya a pravesham j~naatvaa = his, non, entering, knowing; viSaadena vi varjitaH = of agony, got rid of; saha amaatyaH = with, ministers; idam mahaa vanam = this, great forest; raama = Rama; vi caraami = I am moving.

"Knowing the inaccessibility of this forest to him I got rid of my agony, Rama, and I move here about in this great forest along with my ministers. [4-11-65]

[Verse Locator](#)

एषो अस्थिनिचयः तस्य दुन्दुभेः संप्रकाशते ।
वीर्य उत्सेकात् निरस्तस्य गिरि कूट निभो महान् ॥ ४-११-६६

66. viirya utsekaat nirastasya = by valour's, vanity, hurled; tasya dundubheH = his, Dundubhi's; giri kuuTa nibhaH = mountain's, peak, in similarity; mahaan eSaH asthi nicayaH = huge one, this is, bones, heap; sam prakaashate = shining forth.

"This huge heap of bones that is shining forth like a mountaintop is that of Dundubhi, which Vali once hurled by the vanity of his valour. [4-11-66]

[Verse Locator](#)

इमे च विपुलाः सालाः सप्त शाखा अवलंबिनः ।
यत्र एकम् घटते वाली निष् पत्रयितुम् ओजसा ॥ ४-११-६७

67. shaakhaa avalambinaH = branches, dangling [full with]; ime sapta vipulaaH saalaaH = these, seven, enormous, sala trees; yatra ekam = among whom, one - one at a time; vaalii ojasaa Vali, by his vigour; niS patrayitum = without, leaves to make it; ghaTate = will be trying, or he is capable.

"Also these are the seven enormous sala trees full with their branches, and Vali is capable to make each of them leafless by his vigour, of course, one at a time. [4-11-67]

[Verse Locator](#)

एतत् अस्य असमम् वीर्यम् मया राम प्रकाशितम् ।
कथम् तम् वालिनम् हन्तुम् समरे शक्यसे नृप ॥ ४-११-६८

68. raama = oh, Rama; asya a samam = his, un, equalled; etat viiryaam mayaa prakaashitam = all this, his vitality, by me, apprised; nR^ipa = oh, king; samare tam vaalinam hantum = such a, Vali, to kill; katham shakSyase = how, is it possible for you.

"Oh, Rama, I am apprising all this to tell about the unequalled vitality of Vali, and oh, king, then how is it possible for you to eliminate Vali in war." Thus Sugreeva enquired with Rama. [4-11-68]

[Verse Locator](#)

तथा बृउवाणम् सुग्रीवम् प्रहसन् लक्ष्मणो अब्रवीत् ।
कस्मिन् कर्मणि निर्वृत्ते श्रद्धया वालिनः वधम् ॥ ४-११-६९

69. lakshmaNaH = Lakshmana; tathaa bR^iuvaaNam sugriivam = thus, speaking, to Sugreeva; prahasan abraviit = smilingly, said; kasmin karmaNi nirvR^itte = which, act, on performing; vaalinaH vadham shraddadhyaa = Vali's, killing, you have confidence.

When Sugreeva spoke that way Lakshmana a little smiled and asked him, "On performing which act do you confide in the possibility of Vali's elimination?" [4-11-69]

[Verse Locator](#)

तम् उवाचथ सुग्रीवः सप्त सालन् इमान् पुरा ।
एवम् एकैकशो वाली विव्याथ अथ स असकृत् ॥ ४-११-७०

70. tataH = then; sugriivaH tam uvaachatha = Sugreeva, to him, said; puraa saH vaalii = earlier, he, Vali; imaan sapta saalan = these, seven, sala trees; evam = that way; eka ekashaH = one, after other; atha asakR^it = that way, on many occasions; vi vyaatha = agitated them.

Then Sugreeva said to Lakshmana, "earlier Vali used to agitate each of the trees, one after the other, on many occasions." [4-11-70]

Here some translations say that Vali pierced one arrow without using bow in one tree, or in leaves, then removing that arrow again pierced, and gone on piercing for many times hurting the trees with many holes. While some more translations contain the meaning, taking the clue from niSpatraa kurute or niSpatraayitum ghaTate as in verse 67 above, meaning it to be, 'aimed arrow and pierced the trees and when the arrow exited out of the tree, made its fin-feathers to come out.' In either way, 'arrow' has no place in monkey's hands. The very birth of this monkey race is to fight with their nails, teeth, and tree-trunks and branches. Hence, the word vivyaadha means that Vali tortures the trees by shaking their trunks, and shattering all the leaves in his show of strength.

[Verse Locator](#)

रामो निर्दारयेद् एषाम् बाणेन एकेन च द्रुमम् ।
वालिनम् निहतम् मन्ये दृष्ट्वा रामस्य विक्रमम् ॥ ४-११-७१

71. raamaH = Rama; eSaam drumam = among them, one tree; ekena baaNena nirdaarayet = with one, arrows, if rends; raamasya vikramam dR^iSTvaa = Rama's, valour, on seeing; vaalinam nihatam manye = Vali is, utterly dead, I construe.

"If Rama can rend one tree out of the seven with only one arrow, then on seeing Rama's valour I can construe that Vali is utterly dead at his hand. [4-11-71]

[Verse Locator](#)

हतस्य महिषस्य अस्थि पादेन एकेन लक्ष्मण ।
उद्यम्य प्रक्षिपेत् च अपि तरसा द्वे धनुः शते ॥ ४-११-७२

72. lakshmaNa = oh, Lakshmana; hatasya mahiSasya asthi = dead, buffalo's, bone [skeleton]; ekena paadena udyamya = by one, foot, lifting; tarasaa dve shate dhanuH = with might, two, hundred, bow [lengths, two hundred bow-lengths]; prakSipet ca api = kicks and throws, also, even.

"Lakshmana, if he lifts and kicks the skeleton of this dead buffalo by the might of his foot, and makes it fall at a distance of two hundred bow-lengths, I can confide." So said Sugreeva to Lakshmana. [4-11-72]

[Verse Locator](#)

एवम् उक्त्वा तु सुग्रीवो रामम् रक्तान्त लोचनम् ।
ध्यत्वा मुहूर्तम् काकुत्स्थम् पुनरेव वचो अब्रवीत् ॥ ४-११-७३

73. sugriivaH = Sugreeva; rakta anta lochanam raamam = to red, corner, eyed, to Rama; evam uktvaa = thus, when said; muhuurtam dhyatvaa = for a awhile, on thinking; punaH eva kaakutstham vachaH abraviit = again, thus, to Rama, words, spoke.

Sugreeva paused for a while on saying thus to Rama, for Rama's eye-corners are reddened with anger towards Vali, and then Sugreeva again spoke to Rama. [4-11-73]

[Verse Locator](#)

शूरः च शूरमानी च प्रख्यात बल पौरुषः ।
बलवान् वानरः वाली संयुगेषु अपराजितः ॥ ४-११-७४

74. shuuraH ca shuura maanii ca = intrepid, also, his intrepidity, he esteems, also; prakhyaata bala pauruSaH = well, renowned, by might, tenacity; balavaan vaanaraH vaalii = mighty one, monkey, Vali; samyugeSu a paraajitaH = in combats, not, defeated.

"Vali is a mighty monkey, an intrepid one, who esteems his own intrepidity, and one who is well renowned by his might and tenacity, and in combats he is an undefeated one. [4-11-74]

[Verse Locator](#)

दृश्यन्ते च अस्य कर्माणि दुष्कराणि सुरैः अपि ।
यानि संचिन्त्य भीतः अहम् ऋष्यमूकम् उपाश्रितः ॥ ४-११-७५

75. suraiH api = for gods, even; duSkaraaNi asya karmaaNi = impracticable, are his, deeds; dR^ishyante = are obvious; yaani samcintya bhiitaH aham = which, on recollecting, scared, I am; and; R^iSyamuukam upaashritaH = Rishyamuka, depended upon - took shelter.

"His deeds that are impracticable even for gods are obvious, and scared for recollecting them I took shelter of Mt. Rishyamuka. [4-11-75]

[Verse Locator](#)

तम् अजय्यम् अधृष्यम् च वानरेन्द्रम् अमर्षणम् ।
विचिन्तयन् न मुंचामि ऋष्यमूकम् अमुम् तु अहम् ॥ ४-११-७६

76. tam = him; vaanara indram = monkey's, lord Vali is; a jayyam a dhR^iSyam a marSaNam = to be unconquerable, unattackable, unsympathetic; vichintayan = on concluding to be; amum R^iSyamuukam = this one, Rishyamuka; aham na muncaami = I am, not, leaving.

"Concluding that the lord of monkeys Vali to be an unconquerable, unattackable, unsympathetic one I am not leaving this Mt. Rishyamuka. [4-11-76]

[Verse Locator](#)

उद्विग्नः शंकितः च अहम् विचरामि महावने ।
अनुरक्तैः सह अमात्यैः हनुमत् प्रमुखैः वीरैः ॥ ४-११-७७

77. aham = I am; udvignaH shankitaH = disconcerted, sceptical; anuraktaiH viiraiH = with earnest ones, brave ones; hanumat pramukhaiH = Hanuma, and other significant

ones; **saha amaatyaiH** = with, ministers; **vi caraami mahaavane** = moving about, in great forest.

"I am moving about these forests along with earnest ministers like Hanuma and other significant ones, only because I am disconcerted and sceptical of him. [4-11-77]

[Verse Locator](#)

उपलब्धम् च मे श्लाघ्यम् सन् मित्रम् मित्र वत्सल ।
त्वाम् अहम् पुरुषव्याघ्र हिमवन्तम् इव आश्रितः ॥ ४-११-७८

78. **shlaaghyam sanmitram** = laudable one, true, friend; **me upalabdham** = by me, chanced on you; **mitra vatsala** = oh, friend's, patron; **puruSavyaaghra** = oh, Tigerly-man; **aham himavantam iva tvaam aashritaH** = I am, Mt. Himavan, like, in you, I take shelter.

"I chanced upon a laudable and true friend in you, oh, Rama, the patron of friends, hence I take shelter in you, oh, tigerly man, for you are the final resort for those seeking salvation, like Mt. Himavan. [4-11-78]

[Verse Locator](#)

किम् तु तस्य बलज्ञः अहम् दुर्भ्रातुः बलशालिनः ।
अप्रत्यक्षम् तु मे वीर्यम् समरे तव राघव ॥ ४-११-७९

79. **kim tu** = but; **aham** = I am; **balashaalinaH** = mighty one's; **dur bhraatuH** = of brother, the malice; **tasya bala j~naH** = his [Vali's,] might, knower, I am; **raaghava** = oh, Raghava; **samare** = in combat; **tava viiryaam tu** = your, valour, but; **me a pratyaksham** = to me, un, clear - imprecise.

"I know the might of that mighty brother-the-malice of mine, and oh, Raghava, but your valour in combat is imprecise to me." [4-11-79]

[Verse Locator](#)

न खलु अहम् त्वाम् तुलये न अवमन्ये न भीषये ।
कर्मभिः तस्य भीमैः च कातर्यम् जनितम् मम ॥ ४-११-८०

80. **aham tvaam na khalu tulaye** = I am, you, not, definitely, weighing - not examining you; **na ava manye** = not, down, valuing [demeaning]; **na bhiiSaye** = not, intimidating; **tasya bhiimaiH karmabhiH** = by his, macabre, exploits; **mama kaataryam janitam** = to me, cowardice, caused.

"Definitely I am neither examining, nor demeaning, nor intimidating you, but his macabre exploits caused cowardice in me. [4-11-80]

[Verse Locator](#)

कामम् राघव ते वाणी प्रमाणम् धैर्यम् आकृतिः ।
सूचयन्ति परम् तेजो भस्म च्छन्नम् इव अनलम् ॥ ४-११-८१

81. **raaghava** = Raghava; **te vaaNii pramaaNam dhairyam aakR^itiH** = your, word, courage, physique; **bhasma cChannam iva analam** = ashes, covered, as with, fire; **param tejaH suuchayanti** = sublime, radiance, they denote; **kaamam** = definitely.

"It is definite, oh, Raghava, your word, courage, and physique denote some sublime radiance in you, as with ash covered fire." So said Sugreeva to Rama. [4-11-81]

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा सुग्रीवस्य महत्मनः ।

स्मित पूर्वम् अथः रामः प्रति उवाच हरिम् प्रति ॥ ४-११-८२

82. raamaH = Rama; tasya sugriivasya mahatmanaH = of that, great-soul, Sugreeva's; tat vachanam shrutvaa = that, word, on hearing; athaH = then; harim prati = monkey, towards; smita puurvam = smiling, ahead; prati uvaacha = replied.

On hearing that word of great-souled Sugreeva, Rama smilingly replied that monkey in his turn. [4-11-82]

[Verse Locator](#)

यदि न प्रत्ययो अस्मासु विक्रमे तव वानर ।

प्रत्ययम् समरे श्लाघ्यम् अहम् उत्पादयामि ते ॥ ४-११-८३

83. vaanara = oh, monkey; vikrame = in respect of valour; asmaasu tava pratyayaH na yadi = is us, your, confidence, is not there, if; aham = I will; samare shlaaghyam pratyayam = in combat, commendable, confidence; te utpaadayaami = in you, I shall cause - ingrain.

"If you are unable to confide in the intrepidity of ours, oh, monkey, I shall ingrain commendable confidence in you with respect to our action." Thus Rama said to Sugreeva. [4-11-83]

[Verse Locator](#)

एवम् उक्त्वा तु सुग्रीवम् सान्त्वयन् लक्ष्मणाग्रजः ।

राघवो दुन्दुभेः कायम् पाद अंगुष्ठेन लीलया ॥ ४-११-८४

तोलयित्वा महाबाहुः चिक्षेप दश योजनम् ।

असुरस्य तनुम् शुष्कम् पादांगुष्ठेन वीर्यवान् ॥ ४-११-८५

84, 85. raaghavaH = Raghava; who is; lakshmaNa agrajaH = Lakshmana's, elder brother; mahaabaahuH = dextrous one; viiryavaan = vigorous one; evam uktvaa = thus, saying; sugriivam saantvayan = Sugreeva, comforting; dundubheH kaayam = Dundubhi's, body - skeleton; liilayaa = sportively; paada anguSThena = with foot's, big-toe; tolayitvaa = swung it - lifting it; asurasya tanum shuSkam = demon's, body, withered one; paada anguSTena = with foot's, big-toe; dasha yojanam cikSepa = at ten, yojana-s, flung it - flicked it.

Saying so to Sugreeva in a comforting manner, he that dextrous, vigorous Rama, the elder brother of Lakshmana sportively flipped the skeleton of Dundubhi with his big toe, and flicked that withered body of the demon with his big toe itself to a ten yojana distance without lifting his foot. [4-11-84, 85]

[Verse Locator](#)

क्षिप्तम् दृष्ट्वा ततः कायम् सुग्रीवः पुनर् अब्रवीत् ।

लक्ष्मणस्य अग्रतो रामम् तपन्तम् इव भास्करम्

हरीणाम् अग्रतो वीरम् इदम् वचनम् अर्थवत् ॥ ४-११-८६

86. sugriivaH = Sugreeva; kSiptam kaayam dR^iSTvaa = hurled, body, on seeing; tataH = then; lakSmaNasya agrataH Lakshmana, before in the presence of; tapantam iva bhaaskaram = blazing, like, sun; viiram raamam = to valiant, Rama; hariiNaam agrataH = [other] monkeys, before; punaH = again; arthavat idam vacanam abraviit = meaningful, this, word, said.

Then on seeing at the hurled body, and at valiant Rama who by now is like the blazing sun, again Sugreeva said this meaningful word to Rama in the presence of Lakshmana and other monkeys. [4-11-86]

आर्द्रः स मांसः प्रत्यग्रः क्षिप्तः कायः पुरा सखे ।

परिश्रान्तेन मत्तेन भ्राता मे वालिना तदा॥ ४-११-८७

87. sakhe = oh, friend; tadaa = at that time; parishraantena = tired; mattena = tipsy; me bhraataa = by my, brother; vaalinaa = by Vali; puraa = earlier; aardraH = wet [with blood]; sa maamsaH = with, flesh; pratyagraH = unspoilt; kaayaH = body; kSiptaH = was flung.

"Oh, friend, at that time when my tired and tipsy brother Vali tossed this body it was unspoilt, wet with blood and full with flesh. [4-11-87]

[Verse Locator](#)

लघुः संप्रति निर्मासः तृण भूतः च राघव ।

क्षिप्ता एवम् प्रहर्षेण भवता रघुनन्दन ॥ ४-११-८८

88. Raaghava = Raghava; samprati = now; laghuH = sleazy; nir maamsaH = without, flesh; tR^iNa bhuutaH ca = strawy, rendered into, also; raghu nandana = Raghu's, descendent; praharSeNa bhavataa evam kshiptaa = merrily - energetically, by you, this way, flipped.

"Raghava, now this body is sleazy, without flesh, also rendered into a strawy condition, and oh, Raghu's delight, you too flipped it because you are now energetic. [4-11-88]

[Verse Locator](#)

न अत्र शक्यम् बलम् ज्ञातुम् तव वा तस्य वा अधिकम् ।

आर्द्रम् शुष्कम् इति हि एतत् सुमहद् राघव अन्तरम् ॥ ४-११-८९

89. atra = in this matter; tava balam adhikam vaa = your, might, is more, or; tasya vaa = of his, either; j~naatum na shakyam = to know, not, possible; raaghava = Raghava; aardram shuSkam iti = wet, dried, thus in them; etat su mahat antaram hi = in this, very much, difference will be there, isn't it.

"If it be said something is wet or dried up there chances a lot of difference, oh, Raghava, thereby it may not be possible to assess whether you might is greater or his, as the gravity of the case depends much on that wetness or dryness alone, isn't it." [4-11-89]

[Verse Locator](#)

स एव संशयः तात तव तस्य च यद् बलम् ।

सालम् एकम् विनिर् भिद्या भवेत् व्यक्तिः बलाबले ॥ ४-११-९०

90. taata = oh, sire; tava = your; tasya ca = [or] his, also; yat balam = what, strength is there; in that matter only; sa eva samshayaH = that, alone, is the uncertainty; ekam saalam vinirbhidya = one only, sala tree, if completely ripped; balaa abale = of ability, inability; vyaktiH bhavet = evident, they will be.

"That alone is the uncertainty in that matter, sire, whether your strength is superior or his, and if a single sala tree is ripped in an outright manner the ability or otherwise will be evident. [4-11-90]

[Verse Locator](#)

कृत्वा एतत् कार्मुकम् सज्यम् हस्ति हतम् इव अपरम् ।

आकर्ण पूर्णम् आयम्य विसृजस्व महाशरम् ॥ ४-११-९१

91. **aparam hasti hatam iva** = another, elephant, trunk, like; **etat kaarmukam sajyam kR^itvaa** = this, bow, with bowstring, on making; **aakarNa puurNam aayamya** = up to ear, entirely, stretch out; **mahaa sharam sR^ijasva** = great, arrow, you release.

"String the bowstring to this bow of yours, an alternate of elephant's trunk, and stretch it out up to your ear, and release a great arrow. [4-11-91]

[Verse Locator](#)

इमम् हि सालम् प्रहितः त्वया शरो
न संशयो अत्र अस्ति विदारयिष्यति ।
अलम् विमर्शेन मम प्रियम् ध्रुवम्
कुरुष्व राजन् प्रति शापितो मया ॥ ४-११-९२

92. **raajan** = oh, king; **tvayaa prahitaH sharaH** = by you, projected, arrow; **imam saalam vidaarayiSyati** = this, sala tree, will rip; **atra samshayaH na asti** = there in that matter, doubt, is not, there; **alam vimarshena** = enough, is thinking; **dhruvam mama priyam kuruSva** = definitely, to me, favour, you do; **maya prati shaapitaH** = by me, you are sworn.

"Darted by you your arrow will rip off this sala tree, oh, king, there is no doubt in that matter, enough is this thinking of yours and you will definitely do me this favour, I pray and swear upon me." [4-11-92]

[Verse Locator](#)

यथा हि तेजस्सु वरः सदा रविः
यथा हि शैलो हिमवान् महा अद्रिषु ।
यथा चतुष्पात्सु च केसरी वरः
तथा नराणाम् असि विक्रमे वरः ॥ ४-११-९३

93. **tejassu raviH yathaa** = in resplendence, Sun, as to how the great; **mahaa adriSu himavaan shailaH yathaa** = among mountains, Himavan, mountain, as to how; **chatuS paatSu kesarii yathaa** = among four-footed animals, as to how, lion is; **varaH** = the best; **tathaa** = likewise; **naraaNaam** = among men; **vikrame** = in valour; **varaH asi** = the best, you are.

"As to how the sun is unsurpassed among all brilliances, as to how Himavan is unmatched among all mountains, as to how the lion is unequalled among all quadrupeds, so you are among all men for your unique valour." So said Sugreeva to Rama. [4-11-93]

इति वाल्मीकि रामायणे अद्विकाव्ये किष्किन्ध काण्डे एकादशः सर्गः

Thus, this is the 11th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 11

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39

<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>
<u>55</u>	<u>56</u>	<u>57</u>	<u>58</u>	<u>59</u>
<u>60</u>	<u>61</u>	<u>62</u>	<u>63</u>	<u>64</u>
<u>65</u>	<u>66</u>	<u>67</u>	<u>68</u>	<u>69</u>
<u>70</u>	<u>71</u>	<u>72</u>	<u>73</u>	<u>74</u>
<u>75</u>	<u>76</u>	<u>77</u>	<u>78</u>	<u>79</u>
<u>80</u>	<u>81</u>	<u>82</u>	<u>83</u>	<u>84</u>
<u>85</u>	<u>86</u>	<u>87</u>	<u>88</u>	<u>89</u>
<u>90</u>	<u>91</u>	<u>92</u>	<u>93</u>	

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 12 Verses converted to UTF-8, Nov 09

Introduction

Rama to imbue confidence in Sugreeva hurtles his arrow that penetrates seven sala trees and also the subterranean planes of earth and returns into his quiver. Sugreeva obliging the prowess of Rama submits himself to Rama, who encourages Sugreeva to challenge Vali for a duel. Accordingly a duel ensues wherein Vali assaults Sugreeva and chases him off. Battered and belittled, Sugreeva implores upon Rama why he did not come to his rescue. Rama apologetically states that he could not make out difference between the two brothers for they are alike. Rama asks Sugreeva to wear a garland and again challenge Vali, so with that identification of garland he could aim his arrow at the other dueller. Again they all advance towards Kishkindha for the duel with Vali.

[Verse Locator](#)

एतच् च वचनम् श्रुत्वा सुग्रीवस्य सुभाषितम् ।
प्रत्ययार्थम् महातेजा रामो जग्राह कार्मुकम् ॥ ४-१२-१

1. **mahaatejaa raamaH** = great-resplendent, Rama; **sugriivasya su bhaaSitam** = of Sugreeva, well, spoken; **etat ca vacanam shrutvaa** = them, also, words, on hearing; **pratyaya artham** = credence, to inculcate; **jagraaha kaarmukam** = took up, bow.

On hearing the well-spoken words of Sugreeva that expressed doubt about Rama's valour, that great resplendent Rama took-up bow to inculcate credence in Sugreeva. [4-12-1]

[Verse Locator](#)

स गृहीत्वा धनुर् घोरम् शरम् एकम् च मानदः ।
सालम् उद्दिश्य चिक्षेप पूरयन् स रवैः दिशः ॥ ४-१२-२

2. **maana daH** = dignity, bestower; **saH gR^ihiitvaa dhanuH ghoram** = he, on taking, bow, dreadful one; **puurayan sa [jyaa] ravaiH dishaH** = filling - reverberating, with [of bowstring,] twans, in all directions; **saalam uddishya** = at sala tree, aiming; **ekam sharam cikSepa** = one, arrow, darted.

Rama, the bestower of dignity to the sufferers, took up his dreadful bow, aimed at a sala tree, and darted single arrow, by which all the directions reverberated with the twang of his bowstring. [4-12-2]

[Verse Locator](#)

स विसृष्टो बलवता बाणः स्वर्ण परिष्कृतः ।
भित्त्वा सालान् गिरि प्रस्थम् सप्त भूमिम् विवेश ह ॥ ४-१२-३

3. **balavataa** = by mighty Rama; **vi sR^iSTaH svarNa pariSkR^itaH** = released is, in gold, decorated; **saH baaNaH** = that, arrow; **sapta saalaan giri prastham bhittvaa** = seven, sala trees,

mountain, heights, on perforating; **bhuumim vivesha ha** = into earth, entered, indeed.

The golden arrow released by the mighty Rama perforated all the seven sala trees, and even the levelled areas of mountain, and then entered the earth. [4-12-3]

[Verse Locator](#)

सायकः तु मुहूर्तेन सालान् भित्त्वा महाजवः ।
निष्पत्य च पुनः तूर्णम् तम् एव प्रविवेश ह ॥ ४-१२-४

4. **saayakaH tu mahaa javaH** = arrow, but, with great, briskness; **muhuurtena saalaan bhittvaa** = in a moment, sala trees, on drilling; **niS patya ca** = out, coming, also - came up from earth; **punaH tuurNam tam eva pravivesha ha** = again, swiftly, that, only [that quiver of Rama,], entered, indeed.

Thus that arrow which briskly drilled all the sala trees, came up in a moment from under the earth, and again swiftly re-entered the quiver of Rama. [4-12-4]

That arrow not only drilled one tree as asked by Sugreeva, but all the seven, and also a mountain from peak to core, and even entered the seventh earthly plane, that which is beneath the sixth plane of the earth, where **atala, vitala, sutala, paataala, rasaatal, talaatala** are the names of six strata of earth.

[Verse Locator](#)

तान् दृष्ट्वा सप्त निर्भिन्नान् सालान् वानरपुंगवः ।
रामस्य शर वेगेन विस्मयम् परमम् गतः ॥ ४-१२-५

5. **vaanara pungavaH** = monkey, the best; **nir bhinnaan taan sapta saalaan dR^iSTvaa** = profoundly, fissured, those, seven, sala trees, on seeing; **raamasya shara vegena** = by Rama's, arrow's, rapidity; **paramam vismayam gataH** = stunning, astonishment, went into.

On seeing them the seven sala trees that are profoundly fissured, that best monkey Sugreeva went into a stunning astonishment at the rapidity of Rama's arrow. [4-12-5]

[Verse Locator](#)

स मूर्ध्ना न्यपतत् भूमौ प्रलंबीकृत भूषणः ।
सुग्रीवः परम प्रीतो राघवाय कृतांजलिः ॥ ४-१२-६

6. **parama priitaH saH sugriivaH** = highly, gladdened, he, that Sugreeva; **raaghavaaya kR^ita anjaliH** = towards Raghava, makin palm fold; **pra lambiikR^ita bhuuSaNaH** = while his ornaments, made to dangling [on his crouching]; **muurdhnaa nyapatat bhuumau** = with head touching, fallen, on ground.

Highly gladdened Sugreeva made palm-fold in that astonishment, kneeled while his ornaments dangled, and prostrated before Raghava with his head touching the ground. [4-12-6]

[Verse Locator](#)

इदम् च उवाच धर्मज्ञम् कर्मणा तेन हर्षितः ।
रामम् सर्व अस्त्र विदुषाम् श्रेष्ठम् शूरम् अवस्थितम् ॥ ४-१२-७

7. **tena karmaNaa harSitaH** = by that, deed, overjoyed is that Sugreeva is; **dharma j~nam** = to virtue-knower [Rama]; **sarva astra viduSaam shreSTham** = among all, missiles, experts, proficient one; **shuuram** = valorous one; **avasthitam** = present before; **mam** = to Rama; **idam ca uvaaca** = this, also, said.

Overjoyed with that deed Sugreeva said this to that virtue-knower, the one who is proficient among all experts of missiles, namely the valorous Rama, who is just in his presence him. [4-12-7]

[Verse Locator](#)

स इन्द्रान् अपि सुरान् सर्वान् त्वम् बाणैः पुरुषर्षभ ।
समर्थः समरे हन्तुम् किम् पुनर् वालिनम् प्रभो ॥ ४-१२-८

8. puruSa rSabha = oh, best one among men; prabho = oh, lord; tvam samare = you, in battle; sa indraan sarvaan suraan api = with, Indra, all of them, the gods, even; baaNaiH hantum samarthaH = with arrows, to eliminate, you are capable of; vaalinam kim punaH = of Vali, why, again [speak of him.]

"You with your arrows, oh, best one among men, are capable of eliminating all the gods including Indra, oh, lord, then why to speak of Vali. [4-12-8]

[Verse Locator](#)

येन सप्त महा साला गिरिर् भूमिः च दारिताः ।
बाणेन एकेन काकुत्स्थ स्थाता ते को रण अग्रतः ॥ ४-१२-९

9. kaakutstha = oh, Rama; yena = by whom; ekena baaNena = by a single, arrow; sapta mahaa saalaa = seven, great, sala trees; giriH bhuumiH ca = mountain, earth, also; daaritaaH = are ripped off; te = such as you are, in your before; raNa agrataH = at war's, vanguard; kaH sthaataa = who, stands.

"By whom seven great sala trees, a mountain and also the earth is ripped off with only one arrow, oh Kakutstha, who then can stand up to you in the vanguard of war. [4-12-9]

[Verse Locator](#)

अद्य मे विगतः शोकः प्रीतिर् अद्य परा मम ।
सुहृदम् त्वाम् समासाद्य महेन्द्र वरुणोपमम् ॥ ४-१२-१०

10. adya = today; mahendra varuNa upamam = to Indra and to Rain-god, in similitude; tvaam suhR^idam samaasaadya = you, kind-hearted one, on gaining; me shokaH vigataH = to me, distress, is gone; adya mama paraa priitiH = now, to me, heightened, is the joy.

"Today on gaining a kind-hearted friend like you, who is similar to Indra and Rain-god who accord favour on their own, my distress is gone and my joy is heightened. [4-12-10]

[Verse Locator](#)

तम् अद्य एव प्रियार्थम् मे वैरिणम् भ्रातृ रूपिणम् ।
वालिनम् जहि काकुत्स्थ मया बद्धो अयम् अंजलिः ॥ ४-१२-११

11. kaakutstha = oh, Rama; me bhraatR^i ruupiNam vairiNam = my, in brother's, semblance, an enemy; tam vaalinam = him, that Vali be; adya eva priyartham = today, only, for my happiness; jahi = kill; mayaa baddhaH ayam anjaliH = by me, joined, this, palms - in supplication.

"Oh, Rama, today itself you eliminate that enemy of mine in a brother's semblance for my happiness, for which I adjoin my palms in supplication." Thus Sugreeva requested Rama. [4-12-11]

[Verse Locator](#)

ततो रामः परिष्वज्य सुग्रीवम् प्रिय दर्शनम् ।
प्रत्युवाच महाप्राज्ञो लक्ष्मणानुगतम् वचः ॥ ४-१२-१२

12. tataH = then; mahaa praaaj~naH = raamaH highly, percipient one, Rama; priya darshanam = pleasant one, in look [Sugreeva]; lakSmaNa anugata sugriivam pariSvajya = Lakshmana's, alternate of, Sugreeva, on embracing; vacaH prati uvaaca = wrods, replied.

That great percipient Rama embraced Sugreeva, which Sugreeva is pleasant in his look for he gained confidence by now, and who is an alternate of Lakshmana to partake Rama's affection, and then Rama said these words to such a Sugreeva in reply. [4-12-12]

[Verse Locator](#)

अस्माद् गच्छाम किष्किन्धाम् क्षिप्रम् गच्छ त्वम् अग्रतः ।
गत्वा च आह्वय सुग्रीव वालिनम् भ्रातृ गन्धिनम् ॥ ४-१२-१३

13. sugriiva = oh, Sugreeva; asmaat = from here; kSipram kiSkindhaam gacChaama = quickly, to Kishkindha, we will go; tvam [kshipram = quickly]; agrataH gacCha = in advance, you move; gatvaa = having gone; bhraatR^i gandhinam = Vali, brotherhood, oe who is redolent of; vaalinam = Vali be; aahvaya = you invite.

""Let us quickly go from here to Kishkindha, oh, Sugreeva, you move in advance, and on going there you invite that Vali, one redolent of your brotherhood." So said Rama to Sugreeva. [4-12-13]

This word bhaatrgandhin is a unique expression for 'name sake,' and is said to be anarthaka bhaatR^i vyapadesham where an+arthaka is not, meaningful - meaningless; bhaatR^i brotherhood's; vyapadesham nomenclature. '

A meaningless nomenclature called a brother' for that brother who has no brotherliness for his brothers. Sugreeva do have such a brother Vali, from whom he got the redolence of cruelty alone, but not any brotherliness. Rama Tilaka.

[Verse Locator](#)

सर्वे ते त्वरितम् गत्वा किष्किन्धाम् वालिनः पुरीम् ।
वृक्षैः आत्मानम् आवृत्य हि अतिष्ठन् गहने वने ॥ ४-१२-१४

14. te sarve vaalinaH puriim kiSkindhaam = they, all, to Vali's, city, to Kishkindha; tvaritam gatvaa = quickly, on going; gahane vane vR^ikSaiH aatmaanam aavR^itya = in thickets, of forests, with trees themselves, covering themselves; atiSThan = stayed waited on.

They all on quickly going to Kishkindha, the city of Vali, hedged themselves in the thickets of forest trees and waited. [4-12-14]

[Verse Locator](#)

सुग्रीवो अपि व्यनदद् घोरम् वालिनो ह्वान कारणात् ।
गाढम् परिहितो वेगान् नादैः भिन्दन् इव अंबरम् ॥ ४-१२-१५

15. sugriivaH api = Sugreeva, even; gaaDham parihitaH = firmly, tightening [girdle-cloth]; vegaat naadaiH bhindan ambaram iva = with rapidity, of shouting, to crack, the sky, as though; vaalinaH hvaana kaaraNaat = Vali, to invite, for the purpose of; vyanadat ghoram = shouted, boisterously.

Sugreeva firmly tightened his girdle-cloth for the duel and shouted boisterously for the purpose of inviting Vali for a duel, and his rapidity in shouting appeared as though to crack the sky. [4-12-15]

[Verse Locator](#)

तम् श्रुत्वा निनदम् भ्रातुः क्रुद्धो वाली महाबलः ।
निष्पपात सुसंरब्धो भास्करो अस्त तटात् इव ॥ ४-१२-१६

16. mahaabalaH vaalii = great, mighty, Vali; bhraatuH tam ninadam shrutvaa = brother's, that, shouting. on hearing; kruddhaH = is infuriated; su samrabdhaH = impetuously

[came out]; **asta taTaata bhaaskaraH iva** = dusking, from brink, Sun, like; **niS papaata** = out fallen - fell out.

On hearing his brother's shouting that great mighty Vali is infuriated and impetuously rushed out of his palace chambers, like the sun falling back onto sky from his dusking brink. [4-12-16]

Here Vali is compared with the dusking sun, who is also said to fall back onto the sky before his total dusking into western side. Some say 'because Vali is going to see the dusk of his day this simile is suitable,' while some say that 'Vali is not going to see his dusk of the day now itself hence this is unsuitable.' And some other older mms, contain this simile as **toyadaat iva bhaaskaraH** i.e., 'came out like blazing sun from behind the black cloud.'

[Verse Locator](#)

ततः सुतुमुलम् युद्धम् वालि सुग्रीवयोः अभूत् ।
गगने ग्रहयोः घोरम् बुध अंगारकयोः इव ॥ ४-१२-१७

17. **tataH** = then; **vaali sugriivayoH** = between Vali, Sugreeva; **gagane budha angaarakayoH grahayoH iva** = in skies, among Mercury, Mars, among planets, like; **su tumulam ghoram yuddham abhuut** = very, tumultuous, awful, fight, occurred;

Then a very tumultuous and awful fight occurred between Vali and Sugreeva, which is like the awful fight between the planets Mercury and Mars in skies. [4-12-17]

"The encounter between Michael and Satan is similarly said to have been as if : "Two planets rushing from aspect malign / Of fiercest opposition in midsky / Should combat, and their jarring spheres / compound." Paradise Lost. Book VI. - So say Griffith.

[Verse Locator](#)

तलैः अशनि कल्पैः च वज्र कल्पैः च मुष्टिभिः ।
जघ्नतुः समरे अन्योन्यम् भ्रातरौ क्रोध मूर्च्छितौ ॥ ४-१२-१८

18. **krodha muurcChitau** = in frenzy, convulsed; **bhraatarau** = among two brothers; **ashani kalpaiH** = thunderbolts, similar; **talaiH** = with palms; **vajra kalpaiH muSTibhiH** = lightning, similar, with fists; **samare anyonyam jaghnatuH** = in fight, each other battered.

Those two brothers who are convulsed in frenzy battered each other in that fight with their thunderbolt-like palms, and lightning-like fists. [4-12-18]

[Verse Locator](#)

ततो रामो धनुष् पाणिः तौ उभौ समुदैक्षत ।
अन्योन्य सदृशौ वीरौ उभौ देवौ इव अश्विनौ ॥ ४-१२-१९

19. **tataH** = then; **raamaH dhanuS paaNiH** = Rama, with bow, wielding in hand; **devau ashvinau ubhau iva** = gods, Ashwin, twins, like; **anyonya sadR^ishau** = each other, similar to the other; **tau ubhau viirau samudaikshata [sam ut iikshata]** = those two, valiant ones, watched them.

Then Rama wielding bow in his hand watched those valiant ones that are alike in their appearance, like the Ashwin twins among gods. [4-12-19]

The Twins of Gemini, as known in European astronomy by names Castor and Pollux, or the Dioskuri are the Ashwin twins of Hindus.

[Verse Locator](#)

यत् न अवगच्छत् सुग्रीवम् वालिनम् वा अपि राघवः ।
ततो न कृतवान् बुद्धिम् मोक्तुम् अन्तकरम् शरम् ॥ ४-१२-२०

20. raaghavaH = Raghava; sugriivam = Sugreeva; vaalinam vaa api = Vali, or, either; yat = by which reason; na avagacChat = not, descried; tataH = thereby; anta karam sharam = end, making [deadening,] arrow moktum = to release; buddhim = mind; na kR^itavaan = not, made.

For which reason Raghava could not differentiate between Sugreeva or Vali, for the same reason did not make up his mind to release his arrow, otherwise it would have been a deadening arrow, as confusion is the only reason for Rama. [4-12-20]

[Verse Locator](#)

एतस्मिन् अन्तरे भग्नः सुग्रीवः तेन वालिना ।
अपश्यन् राघवम् नाथम् ऋश्यमूकम् प्रदुद्रुवे ॥ ४-१२-२१

21. etasmin antare = in the, while; tena vaalinaa = by that, Vali; bhagnaH sugriivaH = broken - whacked, Sugreeva; naatham = the benefactor; raaghavam = Raghava; a pashyan = not, seeing; R^ishyamuukam pra dudruve = to Rishyamuka, immediately, fled to.

Meanwhile Sugreeva is unable to spot out his benefactor Raghava as Vali whacked him down, and thereby he immediately fled to Mt. Rishyamuka. [4-12-21]

[Verse Locator](#)

क्लान्तो रुधिर सिक्त अंगो प्रहारैः जर्जरी कृतः ।
वालिना अभिद्रुतः क्रोधात् प्रविवेश महावनम् ॥ ४-१२-२२

22. vaalinaa krodhaat abhi drutaH = by Vali, by fury, confronted / ran chasing; klaantaH rudhira sikta angaH = debilitated, blood, soaking, body-parts; prahaaraiH jarjarii kR^itaH = by thwacking, enervate, made into [enervated]; that Sugreeva; pravivesha mahaavanam = entered, great forest.

Sugreeva is debilitated and enervated by Vali's thwacking till his limbs soaked in blood, and he entered the great forest of Rishyamuka as Vali chased him. [4-12-22]

[Verse Locator](#)

तम् प्रविष्टम् वनम् दृष्ट्वा वाली शाप भयात् ततः ।
मुक्तो हि असि त्वम् इति उक्त्वा स निवृत्तो महाबलः ॥ ४-१२-२३

23. vanam praviSTam tam dR^iSTvaa = forest, entered, him [Sugreeva,] on seeing; mahaabalaH saH vaalii = great mighty, he that, Vali; tvam muktaH asi hi = you are, let off, indeed; iti uktvaa = thus, saying; shaapa bhayaat tataH nivR^ittaH = by curse's, fear, from there, returned.

On seeing Sugreeva's entry into the forest of Rishyamuka, Vali said to him "you are let off for now..." and saying so he returned to Kishkindha from there in view of fear from curse of Sage Matanga. [4-12-23]

[Verse Locator](#)

राघवो अपि सह भ्रात्रा सह चैव हनूमता ।
तदेव वनम् आगच्छत् सुग्रीवो यत्र वानरः ॥ ४-१२-२४

24. raaghavaH api = Raghava, also; saha bhraatraa = with, brother [Lakshmana]; hanuumataa ca saha eva = Hanuma, with, also, like that; yatra vaanaraH

sugriivaH = where, monkey, Sugreeva is there; **tat eva vanam aagacChat** = to that, forest, alone, he came.

Raghava also came to that forest, along with his brother Lakshmana and along with Hanuma, where that monkey Sugreeva fled. [4-12-24]

[Verse Locator](#)

तम् समीक्ष्य आगतम् रामम् सुग्रीवः सह लक्ष्मणम् ।
ह्रीमान् दीनम् उवाच इदम् वसुधाम् अवलोकयन् ॥ ४-१२-२५

25. **sugriivaH** = Sugreeva; **aagatam saha lakSmaNam** = one who arrived, with, Lakshmana; **tam raamam samiikSyā** = him, that Rama, on seeing; **hriimaan vasudhaam avalokayan** = ashamed one, ground, while looking at; **diinam uvaaca idam** = piteously, spoke, this.

Seeing the arrival of Rama with Lakshmana, Sugreeva ashamedly turned his eyes down to earth and piteously spoke this without eyeing Rama [4-12-25]

[Verse Locator](#)

आह्वयस्व इति माम् उक्त्वा दर्शयित्वा च विक्रमम् ।
वैरिणा घातयित्वा च किम् इदानीम् त्वया कृतम् ॥ ४-१२-२६

26. **aahvayasva iti maam uktvaa** = invite [Vali,] thus, to me, on saying [encouraging]; **darshayitvaa ca vikramam** = showing, also, dexterity; **vairiNaa ghaatayitvaa ca** = by enemy, got battered; **tvayaa idaanii kim kR^itam** = by you, now, what is, done.

"Showing your dexterity you encouraged me to invite Vali for fight, but you got me battered by my enemy, what is this done by you." [4-12-26]

[Verse Locator](#)

ताम् एव वेलाम् वक्तव्यम् त्वया राघव तत्त्वतः ।
वालिनम् न निहन्मि इति ततो न अहम् इतो व्रजे ॥ ४-१२-२७

27. **Raaghava** = oh, Raghava; **taam velaam eva** = at that, time, only; **vaalinam na nihanmi** = Vali, I do not, kill, iti tattvataH tvayaa vaktavyam = thus, truly, by you, should have been told; **tataH** = then; **aham itaH na vraje** = I, to here, would not, have come.

"You should have truly made it known at that time only, oh, Raghava, that you will not kill Vali, then I would not have come here, to Kishkindha. [4-12-27]

[Verse Locator](#)

तस्य च एवम् ब्रुवाणस्य सुग्रीवस्य महात्मनः ।
करुणम् दीनया वाचा राघवः पुनर् अब्रवीत् ॥ ४-१२-२८

28. **mahaatmanaH tasya sugriivasya** = great-souled one, of that, Sugreeva; **diinayaa vaacaa** = with pathetic, words; **karuNam evam bruvaaNasya** = woefully, this way, while saying; **raaghavaH punaH abraviit** = Raghava, again, said.

Rama replied that great-souled Sugreeva who is speaking woefully with pathetic words in this way. [4-12-28]

[Verse Locator](#)

सुग्रीव श्रूयताम् तात क्रोधः च व्यपनीयताम् ।
कारणम् येन बाणो अयम् स मया न विसर्जितः ॥ ४-१२-२९

29. **taata sugriiva** = dear, Sugreeva; **yena** = by which reason; **saH ayam baaNaH** = this, that, arrow - the arrow such as this; **mayaa na visarjitaH** = by me, not, let off; **kaaraNam shruuyataam** = reason, be heard; **krodhaH vyapaniiyataam [vi apa niiyataam]** = anger, be, aside, distanced - discarded.

"Sugreeva, by which reason I have not let-off an arrow such as that of mine, that reason may be heard and let the anger be discarded. [4-12-29]

[Verse Locator](#)

अलंकारेण वेषेण प्रमाणेन गतेन च ।

त्वम् च सुग्रीव वाली च सदृशौ स्थः परस्परम् ॥ ४-१२-३०

30. **alamkaareNa** = by ornamentation; **veSeNa** = by attire; **pramaaNena** = in physicality **gatena ca** = by movements, also; **tvam ca** = you, and; **sugriiva** = oh, Sugreeva; **vaalii ca** = Vali, also; **parasparam sadR^ishau sthaH** = to each other, resemble, you both are there.

"By ornamentation, attire, physicality and movements, you and Vali look-alike. [4-12-30]

[Verse Locator](#)

स्वरेण वर्चसा च एव प्रेक्षितेन च वानर ।

विक्रमेण च वाक्यैः च व्यक्तिम् वाम् न उपलक्षये ॥ ४-१२-३१

31. **vaanara** = oh monkey; **svareNa** = by voice; **varcasaa** = by bodily glow; **ca eva** = also, thus; **prekSitena** = by your looking; **vikrameNa ca vaakyaiH ca** = by bravery, also, by speech; **vaam vyaktim na upalakSaye** = among you, difference, not, spotted.

"By your voice, bodily glow also thus in your looking, also in bravery and in speech, oh monkey, I could not mark any difference. [4-12-31]

[Verse Locator](#)

ततो अहम् रूप सादृश्यात् मोहितो वानरोत्तम ।

न उत्सृजामि महावेगम् शरम् शत्रु निबर्हणम् ॥ ४-१२-३२

32. **vaanara uttama** = oh, monkey, the best; **tataH** = thereby; **ruupa saadR^ishyaat mohitaH** = by personalities, similarity, confused; **aham** = I; **mahaa vegam** = great, speeded; **shatru nibarhaNam** = enemy, annihilating one; **sharam** = arrow; **na utsR^ijaami** = not, released.

"Thereby, oh, great monkey, I have not released this great speeded and enemy annihilating arrow of mine as I was confused in the similarity of your personalities. [4-12-32]

[Verse Locator](#)

जीवित अन्तकरम् घोरम् सादृश्यात् तु विशंकितः ।

मूलघातो न नौ स्याद्धि द्वयोः इति कृतो मया ॥ ४-१२-३३

33. **saadR^ishyaat tu** = by similarity, but; **vi shankitaH** = being ambiguous; **jiivita antakaram ghoram** = life, terminator, ghastly one; [arrow I did not release]; **nau dvayoH muula ghaataH syaat hi** = to two of us, basic [object,] ruined, it will be, isn't it; hence; **iti maya kR^itaH** = thus [thinking,] by me, not done.

"I was ambiguous by your similarities, as such I have not released this ghastly and life-taking arrow, otherwise the basic object of ours will be ruined, isn't it. [4-12-33]

[Verse Locator](#)

त्वयि वीर विपन्ने हि अज्ञान् लाघवान् मया ।

मौढ्यम् च मम बाल्यम् च ख्यापितम् स्यात् कपीस्वर ॥ ४-१२-३४

34. **viira** = oh, brave one; **kapiisvara** = oh, monkey's, lord; **a j~naat** = un, knowingly - by my unawareness; **laaghavaat** = by [my] fallacy; **tvayi vipanne** = you, when you become afflicted with hazard; **maya** = by me; **mama** = my; **mauDhyam ca baalyam ca** = imbecility, also; my, naivety, also; **khyaapitam syaat** = established, they will be [isn't it.]

"When my unawareness and fallacy hazardously afflicts none but you in the form of my own arrow, oh, brave lord of monkeys, then I will be establishing my own imbecility and naivety, isn't it. [4-12-34]

[Verse Locator](#)

दत्त अभय वधो नाम पातकम् महत् अब्धुतम् ।

अहम् च लक्ष्मणः च एव सीत च वरवर्णिनी ॥ ४-१२-३५

त्वत् अधीना वयम् सर्वे वने अस्मिन् शरणम् भवान् ।

35, 36a. **datta abhaya vadhaH naama** = given, protection, killing, means [killing one who is protected means]; **paatakam mahat adbhutam** = sin, highest, terrifying; **aham ca lakshmaNaH ca eva** = myself, also, Lakshmana, thus; **vara varNinii siita ca** = of exquisite, glow, Seetha, also; **vayam sarve tvat adhiinaa** = we, all, are under your, control - dependent on you; **bhavaan asmin vane sharaNam** = you are, in forest, this one, shelter,

"Eliminating one who is protected means a terrifying sin of highest order, even so, myself and Lakshmana and also thus Seetha with her exquisite glow are all dependent on you, and you are our shelterer in this forest. [4-12-35, 36a]

[Verse Locator](#)

तस्मात् युध्यस्व भूयस्त्वम् मा शंकी च वानर ॥ ४-१२-३६

एतन् मुहूर्ते तु मया पश्य वालिनम् आहवे ।

निरस्तम् इषुणा एकेन वेष्टमानम् महीतले ॥ ४-१२-३७

36. **vaanara** = oh, monkey; **tasmaat tvam bhuuyaH yudhyasva** = therefore, you, again, fight; **maa** = me; **maa shankii** = don't, doubt; **etat muhurte tu** = at this, moment, only; **mayaa** = by me; **aahave** = in fight; **ekena iSuNaa nirastam** = with single, arrow, render him ineffective; **mahii tale veSTamaanam** = on earth's, surface, squirming; **vaalinam pashya** = Vali, you may see.

"Therefore, oh, monkey, again you fight with him without doubting me, and I will render him ineffective at this moment only with a single arrow of mine, and you can see Vali squirming on the ground. [4-12-36, 37],

[Verse Locator](#)

अभिज्ञानम् कुरुष्व त्वम् आत्मनो वानरेश्वर ।

येन त्वाम् अभिजानीयाम् द्वन्द्व युद्धम् उपागतम् ॥ ४-१२-३८

38. **vaanareshvara** = oh, monkey's, lord; **aatmanaH abhij~naanam kuruSva tvam** = for yourself, identity, make, you; **yena tvaam abhijaaniyaam** = by which, you, be identified; **dvandva yuddham upaagatam tvaam** = in duel, fight, engaged in, you.

"You have an identification for yourself, oh lord of monkeys, by which you can be identified when you are engaged in duel. [4-12-38]

[Verse Locator](#)

गज पुष्पीम् इमाम् फुल्लाम् उत्पात्य शुभ लक्षणाम् ।
कुरु लक्ष्मण कण्ठे अस्य सुग्रीवस्य महात्मनः ॥ ४-१२-३९

39. lakSmaNa = oh, Lakshmana; imaam phullaam shubha akSaNaam gaja puSpiim = these, bloomed, beautiful, in their aspect, gaja, creeper; utpaaTya = on extracting - picking up; mahaatmanaH asya sugriivasya = noble-souled one, his, Sugreeva's; kaNThe kuru = around neck, you make you [place.]

"Lakshmana, pick up this gaja creeper that is beautiful in its appearance and let this noble souled Sugreeva be garlanded with that." So said Rama to Lakshmana. [4-12-39]

[Verse Locator](#)

ततो गिरि तटे जाताम् उत्पात्य कुसुमायुताम् ।
लक्ष्मणो गज पुष्पीम् ताम् तस्य कण्ठे व्यसर्जयत् ॥ ४-१२-४०

40. tataH = then; lakSmaNaH = Lakshmana; giri taTe jaataam = at mountain, step, growing; kusuma aayutaam = flowers, together with; taam gaja puSpiim utpaaTya = that, gaja, creeper, on plucking; tasya kaNThe vyasarjayat [vi ava sarjayat] = his [Sugreeva's], around neck, slung it.

Then Lakshmana plucked that gaja creeper with flowers growing at the foot of the mountain, and slung it like a garland around the neck of that Sugreeva. [4-12-40] n

[Verse Locator](#)

स तथा शुशुभे श्रीमान् लतया कण्ठ सक्तया ।
मालया इव बलाकानाम् ससंध्य इव तोयदः ॥ ४-१२-४१

41. shriimaan = prosperous one [Sugreeva]; saH kaNTha saktayaa = he, with creeper, around neck; latayaa = with creeper; sa sandhya = with, sunset [colour]; toya daH = water-giver [black cloud]; balaakaanaam maalayaa iva = with herons, train of, like; shushubhe = shone forth.

He that prosperous Sugreeva with that flowery-creeper adorning his neck then shone forth like a black rain cloud against a backdrop of rich ochry colour of sunset, and with a train of herons adorning that cloud like a garland. [4-12-41]

[Verse Locator](#)

विभ्राजमानो वपुषा राम वाक्य समाहितः ।
जगाम सह रामेण किष्किंधाम् पुनराप सः ॥ ४-१२-४२

42. vapuSaa vi bhraajamaanaH = by physique, verily effulgent; saH = he that Sugreeva; raama vaakya samaahitaH = by Rama's, words, emboldened; saha raameNa = with, Rama; jagaama punaH kiSkinthaam = advanced, again, to Kishkindha; aapa = he reached it.

He that Sugreeva whose physique became effulgent by that creeper-garland is again emboldened by Rama's words, and he again advanced to Kishkindha with Rama, and reached it again. [4-12-42]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वादशः सर्गः

Thus, this is the 12th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 12

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42		



Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 13 Verses converted to UTF-8, Nov 09

Introduction

After encouraging Sugreeva to challenge Vali for a second time duly wearing a flower garland as a mark of identification between the two brothers, Rama and others proceed to Kishkindha. On their way they chance to see a divine hermitage called **sapta jana aashrama** 'Hermitage of Seven Sages.' On worshipping it they proceed to Kishkindha.

[Verse Locator](#)

ऋश्यमूकात् स धर्मात्मा किष्किन्धाम् लक्ष्मण अग्रजः ।

जगाम सह सुग्रीवो वालि विक्रम पालिताम् ॥ ४-१३-१

समुद्यम्य महत् चापम् रामः कांचन भूषितम् ।

शराम् च आदित्य संकाशान् गृहीत्वा रण साधकान् ॥ ४-१३-२

1, 2. dharmaatmaa saH lakSmaNa agrajaH = righteous one, he, Lakshmana's, elder; raamaH = Rama; sam udyamya = on readying; kaancana bhuuSitam = in gold, decorated; mahat caapam = great, bow; aaditya samkaashaan = blazing sun, similar; raNa saadhakaan = in war, victorious; sharaam ca = arrows, also; gR^ihiitvaa = on taking; saha sugriivaH = with, Sugreeva; R^ishyamuukaat = from Rishyamuka; vaali vikrama paalitaam = by Vali's, valour, ruled; kiSkindhaam jagaama = to Kishkindha, proceeded.

That righteous Rama readying his great bow decorated with gold, and on taking blazing sun similar arrows that are victory-oriented in wars, proceeded from Rishyamuka along with Sugreeva to the city ruled by the valour of Vali, namely Kishkindha. [4-13-1, 2]

[Verse Locator](#)

अग्रतः तु ययौ तस्य राघवस्य महात्मनः ।

सुग्रीवः संहत ग्रीवो लक्ष्मणः च महाबलः ॥ ४-१३-३

3. mahaatmanaH tasya raaghavasya = great soul, of that, Raghava; agrataH = ahead; samhata griivaH sugriivaH = stern, necked one, Sugreeva; mahaabalaH lakSmaNaH ca = great mighty one, Lakshmana, also; yayau = storde.

Stern-necked Sugreeva and the great mighty Lakshmana strode ahead of that great soul Rama. [4-13-3]

[Verse Locator](#)

पृष्ठतो हनुमान् वीरो नलो नीलः च वीर्यवान् ।

तारः चैव महातेजा हरि यूथप यूथपाः ॥ ४-१३-४

4. pR^iSThataH viiraH hanumaan = rearward, brave one Hanuma; viiryavaan nalaH niilaH ca = dauntless ones, Nala, Neela, also; mahaatejaa hari yuuthapa yuuthapaaH taaraH =

of great energy, monkeys, captain of, captains Tara. [yayau = proceeded.]

The brave Hanuma, dauntless Nala and Neela, and the captain of monkey's captains Tara of great energy followed them rearward. [4-13-4]

[Verse Locator](#)

ते वीक्षमाणा वृक्षाम् च पुष्प भार अवलम्बिनः ।
प्रसन्न अंबुवहाः चैव सरितः सागरम् गमाः ॥ ४-१३-५

5. te = they; puSpa bhaara avalambinaH vR^ikSaam = by flowers, weight, drooping, trees; prasanna ambu vahaaH = pleasant, water, carrying; saagaram gamaaH = to ocean, coursing; saritaH rivers; viikSamaaNaa = [yayau] = looking at, they moved on.

They moved on looking at the trees that are drooping with the weight of their flowers, and at the rivers that are carrying pleasant water while themselves are coursing towards ocean. [4-13-5]

[Verse Locator](#)

कन्दराणि च शैलाम् च निर्दराणि गुहाः तथा ।
शिखराणि च मुख्यानि दरीः च प्रिय दर्शनाः ॥ ४-१३-६

6. kandaraaNi = [house-like] caverns; shailaam = crags; nirdaraaNi guhaaH tathaa = ravines, caves, like that; shikharaaNi ca mukhyaani = peaks, also, monumental ones; dariiH ca priya darshanaaH = valleys, of pleasant, sight.

They on seeing house-like caverns, crags, ravines and caves, and monumental peaks, cavities that are pleasant for sight have moved on. [4-13-6]

The words kandara, and guha have different meanings. kandaraaNi = mandira aakaara parvata vivaraaNi = house-like mountain cavities; nir+daraaNi = shaila vivaraaNi; guhaaH = deva khaata giri bilvaani-deep mountain caves made by divinities - Rama Tilaka.

[Verse Locator](#)

वैदूर्य विमलैः तोयैः पद्मैः च आकोश कुड्मलैः ।
शोभितान् सजलान् मार्गे तटाकान् च अवलोकयन् ॥ ४-१३-७

7. maarge = on way; taTaakaan = lakes; vaiduurya vimalaiH toyaiH = cat's eye-like [gem-like,] without, slime, waters; padmaiH ca aakosha kuDmalaiH = lotuses, to their orifices, buds; shobhitaan sa jalaan = glistening, with, waters; avalokayan = on observing; yayau = they went.

On their way they observed lakes that are glistening forth with gem-like waters without slime, and with lotus buds in budding stage. [4-13-7]

The word aakoshakuDmalaiH has other renderings. One is as above, saying the lotuses in lakes are still in the budding stage and they have not started to bloom. The other is that they are neither large nor tiny in size. Another is that the stem is having all buds from below to its end, if the compound is separated as aa kosha kuDmalaiH .

Secondly the usage of vaiduurya vimala udaka is an often-repeated expression, which may not be construed that the waters are just like cat's-eye or Lapis Lazule, the precocious gem in nava ratna / nine-gem combination. In fine composition it is smaraNa alankaara , a metaphorical memorabilia. If it is said that the water is like vaiduurya or cat's-eye or Lapis, it reminds us of all other eight gems including a diamond. As such the waters are crystalline and pellucid in their look like priceless gems, for water is the invaluable gem-like gift of nature and flowing waters are the priceless possessions for livelihood as well.

The following two verses contain the foots in one samaasa/ one compound which if read in a spell will be rhythmic. The first foot of verse nine is one samaasa / one compound only. Both the unbroken compound and segregated word order are given below for reading pleasure.

कारण्डैस्सारसैर्हंसैर्वज्जुलैर्जलकुक्कुटैः ।

चक्रवाकैस्थाचान्यैश्शकुनैर्प्रतिनादितान् ॥ - यद्वा -

कारण्डैः सारसैः हंसैः वंजुलैः जल कुक्कुटैः ।

चक्रवाकैः तथा च अन्यैः शकुनैः प्रतिनादितान् ॥ ४-१३-८

8. kaaraNDaiH saarasaiH hamsaiH vanjulaiH jala kukkuTaiH = Karandava, Saarasa, Swans, Vanjula water, fowls; cakravaakaiH = Chakravaaka; tathaa ca = like that, also; anyaiH shakunaiH = with other, birds; prati naaditaan = in reverb, sounding [reverberant.]

Those lakes are reverberant with Karandava-s, Saarasa-s, Swans, Vanjula-s and other waterfowls, also like that with Chakravaaka-s and other birds. [4-13-8]

Verse Locator

मृदुशष्पाङ्कुराअहारान्निर्भयान्वनगोचरान् ।

चरतांसर्वतोपश्यन्स्थलीषु हरिणान्स्थितान् ॥ - यद्वा -

मृदु शष्प अंकुर आहारान् निर्भयान् वन गोचरान् ।

चरताम् सर्वतो अपश्यन् स्थलीषु हरिणान् स्थितान् ॥ ४-१३-९

9. mR^idu shaSpa ankura aahaaraan = soft, grass, blade, feeding on; nir bhayaan vana gocaraan = without, fear, forest, movers; sthaliisSu = at places; sarvataH = everywhere; carataam sthitaan = moving, standing; apashyan hariNaan = have seen, deer.

They have seen fearless deer feeding on soft grass blades everywhere, somewhere moving here and there in the forest, and else where standing. [4-13-9]

Verse Locator

तटाक वैरिणः च अपि शुक्ल दन्त विभूषितान् ।

घोरान् एकचरान् वन्यान् द्विरदान् कूल घातिनः ॥ ४-१३-१०

10. ghoraan = dangerous; taTaaka vairiNaH = lake, enemies; shukla danta vibhuuSitaan = white, tusks, ornamented with; eka caraan = elephantine, in oneness, moving; kuula ghaatinaH = lakebeds, destroyers; vanyaam dviradaan = forest, elephants; [they saw.]

They have also seen the forest elephants that have white tusks for their ornaments and that are moving in herds, and which are the dangerous enemies of lakes as they destroy lakebeds. [4-13-10]

Verse Locator

मत्तन् गिरि तट उद्घुष्टान् पर्वतान् इव जंगमान् ।

वानरान् द्विरद प्रख्यान् मही रेणु समुक्षितान् ॥ ४-१३-११

11. mattan vaanaraan = vigorous monkeys; giri taTa udghuSTaan = on mountain's, ridges, making noisy; jangamaan parvataan iva = mobile, mountains, like; dvirada prakhyaan = elephantine, in aspect; mahii reNu samukshitaan = earth's, dust, covered [on bodies.]

Also seen are the vigorous and elephantine monkeys that are like mobile mountains, begrimed with dust, and bellowing on mountain ridges. [4-13-11]

If the first foot mattaan giri taTa udghuSTaan is connected with verse 10, it can also be said in respect of elephants like 'the elephants in rut are moving like mobile mountains and noisy on the mountain crags.'

वने वन चराम् च अन्यान् खेचराम् च विहंगमान् ।
पश्यन्तः त्वरिता जग्मुः सुग्रीव वश वर्तिनः ॥ ४-१३-१२

12. sugriiva vasha vartinaH = Sugreeva's, under control, that move - followers of Sugreeva; vane = in forest; anyaan vana caraam ca = other, forest movers, also; khe caraam viham gamaan = aloft, movers, sky, flyers; pashyantaH = on seeing; tvaritaa jagmuH = quickly, moved.

On seeing other forest beings in that forest and birds moving aloft in sky, those followers of Sugreeva quickly moved on. [4-13-12]

The two words vihangama and khecara mean a bird. But the vihangama is the cognate word and khecara is its adjective, as observed by Dr. Satya Vrat in his: The Ramayana - A Linguist Study.

Verse Locator

तेषाम् तु गच्छताम् तत्र त्वरितम् रघुनंदनः ।
द्रुम षण्ड वनम् दृष्ट्वा रामः सुग्रीवम् अब्रवीत् ॥ ४-१३-१३

13. teSaam tvaritam gacChataam = they, while quickly, going; raghu nandanaH raamaH = Raghu's, delight of, Rama; tatra = there; druma SaNDa vanam = tree, clump, forest; dR^iSTvaa = on seeing; sugriivam abraviit = to Sugreeva, said.

While they are quickly going, Rama, the delight of Raghu's dynasty, saw there a clump of forest trees and he asked Sugreeva like this. [4-13-13]

Verse Locator

एष मेघ इव आकाशे वृक्ष षण्डः प्रकाशते ।
मेघ संघात विपुलः पर्यन्त कदली वृतः ॥ ४-१३-१४

14. eSa vR^ikSa = SaNDaH = this, trees, cluster of; megha sanghaata vipulaH = like clouds, accumulation, extensive - thick; pari aanta = all, around; kadalii vR^itaH = plantain trees, surrounded by; aakaashe megha iva prakaashate = in sky, cloud [cloudscape,] like, shining forth.

"This cluster of trees surrounded with plantain trees is like an accumulation of thick clouds, and this is shining forth like a cloudscape in sky. [4-13-14]

Verse Locator

किम् एतत् ज्ञातुम् इच्छामि सखे कौतूहलम् मम ।
कौतूहल अपनयनम् कर्तुम् इच्छामि अहम् त्वया ॥ ४-१३-१५

15. sakhe = oh, friend; kim etat = what, this; j~naatum icChaami = to know, I wish to; kautuuhalam mama = inquisitive, of mine; kautuuhala apanayanam kartum aham icChaami tvayaa = inquisitiveness, to be clear, be made, I, wish to, by you.

"What is this? I wish to know and oh, friend, I wish you to clear this inquisitiveness of mine. [4-13-15]

Verse Locator

तस्य तद् वचनम् श्रुत्वा राघवस्य महात्मनः ।
गच्छन् एव आचक्षे अथ सुग्रीवः तत् महद् वनम् ॥ ४-१३-१६

16. mahaatmanaH tasya raaghavasya = great-soul, that, Raghava's; tat vacanam shrutvaa = that, sentence, on hearing; tataH = then; sugriivaH = Sugreeva; gacChann eva =

while proceeding, only; **tat mahat vanam aacacakSe** = that, significance, of forest, described.

On hearing that sentence of that great soul Raghava, then Sugreeva described about the significance of that forest while proceeding on the way. [4-13-16]

[Verse Locator](#)

एतद् राघव विस्तीर्णम् आश्रमम् श्रम नाशनम् ।

उद्यान वन संपन्नम् स्वादु मूल फल उदकम् ॥ ४-१३-१७

17. **raaghava** = Raghava; **udyaana vana sampannam** = pleasure, gardens, abundant in; **svaadu muula phala udakam** = having dainty, tubers, fruits, water; **vistiirNam** = spacious; **etat shrama naashanam aashramam** = this, weary, removing, hermitage

"Raghava, this spacious hermitage with abundant gardens and dainty tubers, fruits and water is a weary remover." Thus Sugreeva started telling Rama. [4-13-17]

[Verse Locator](#)

अत्र सप्तजना नाम मुनयः संशित व्रताः ।

सप्त एव आसन् अधः शीर्षा नियतम् जल शायिनः ॥ ४-१३-१८

18. **atra** = in there; **samshita vrataaH** = dourly, vowed ones; **niyatam** = scrupulously; **adhaH shiirSaa** = downward, with heads; **jala shaayinaH** = always, in water reclining; **saptajanaa naama** = sapta jana [Seven Persons,] named; **sapta eva** = seven, thus; **munayaH aasan** = hermits, were there.

"There were hermits named **sapta jana**, Seven Persons, who were dourly vowed with their heads pendulous downward and legs up, as in **shiirSa aasana**, the upside-down yogic body posture, and who always reclined in water. [4-13-18]

[Verse Locator](#)

सप्त रात्रे कृत आहारा वायुना अचल वासिनः ।

दिवम् वर्ष शतैः याताः सप्तभिः सकलेवराः ॥ ४-१३-१९

19. **sapta raatre** = for seven, nights [and days]; **vaayunaa** = on air; **kR^ita aahaaraa** = making, diet; **a cala vaasinaH** = not, waveringly, they were living; **saptabhiH varSa shataiH** = seven years, hundred - for seven hundred years [of their asceticism]; **sa kalevaraaH divam yaataaH** = with, bodies, to heaven, they went.

"They were making diet on air alone that too once in seven days, and living unwaveringly in that way they practised their asceticism for seven hundred years and went to heavens with their bodies. [4-13-19]

[Verse Locator](#)

तेषाम् एतत् प्रभावेण द्रुम प्राकार संवृतम् ।

आश्रमम् सुदुराधर्षम् अपि स इन्द्रैः सुर असुरैः ॥ ४-१३-२०

20. **druma praakaara samvR^itam** = trees, compound wall, encircled with; **etat aashramam** = this, hermitage; **teSaam prabhaaveNa** = by their, influence; **sa indraiH sura asuraiH api** = with, Indra, by gods, by demons, even; **su duraadharSam** = highly, unassailable.

"This hermitage that has encircling trees for its compound wall has become highly unassailable even for Indra together with all gods and demons. [4-13-20]

[Verse Locator](#)

पक्षिणो वर्जयन्ति एतत् तथा अन्ये वनचारिणः ।

विशन्ति मोहाद् ये अपि अत्र न निवर्तन्ते ते पुनः ॥ ४-१३-२१

21. pakSiNaH = birds; tathaa anye vana caariNaH = thus, other, forest movers [animals]; etat varjayanti = this hermitage, they forbear; ye mohaata atra vishanti = those, unknowingly, in there, enter; te punaH na nivartante = they, again, not, returning.

"Birds and other forest moving animals forbear this hermitage and those that unknowingly enter in there they do not return. [4-13-21]

[Verse Locator](#)

विभूषण रवाअः च अत्र श्रूयन्ते सकलाक्षराः ।

तूर्य गीत स्वनाअः च अपि गन्धो दिव्यः च राघव ॥ ४-१३-२२

22. Raaghava = Raghava; atra = there; sakala = sa kala akSaraaH = with, artistically, worded; vibhuuSaNa ravaaH ca = ornament's, sounds, also; tuurya giita svanaaaH ca api = instrumental, lyrical, tunes; shruuyante = are audible; gandhaH divyaH = ca fragrance, divine, also - you can smell.

"From there artistically worded lyrical and instrumental tunes, and even the sounds of ornaments are audible, and oh, Raghava, one can sense a divine fragrance too. [4-13-22]

[Verse Locator](#)

त्रेताग्नयो अपि दीप्यन्ते धूमो हि एष प्रदृश्यते ।

वेष्टयन् इव वृक्ष अग्रान् कपोत अंग अरुणो घनः ॥ ४-१३-२३

23. tretaagnayaH api diipyante = triadic, ritual-fires, even, glow; vR^ikSa agraan = tree, tops; veSTayan iva = muffling, as though; kapota anga aruNaH = pigeon, body's, ochre-coloured [unlike those of white or grey Columba livia species]; ghanaH = thick; eSa dhuumaH pradR^ishyate hi = this, smoke, is apparent, indeed.

"Even the triadic ritual-fires glow there, and their thick and ochry coloured smoke like that of a reddish-brown pigeon is apparent muffling the treetops. [4-13-23]

[Verse Locator](#)

एते वृक्षाः प्रकाशन्ते धूम संसक्त मस्तकाः ।

मेघ जाल प्रतिच्छन्ना वैदूर्य गिरयो यथा ॥ ४-१३-२४

24. dhuuma samsakta mastakaaH = smoke, mantled, with heads - at treetops; ete vR^ikshaaH = these, trees; megha jaala praticChannaaH = clouds, cluster of, overlaid; vaiduurya girayaH yathaa = lapis', mountains [gem-mountains,] as with; prakaashante = they beam forth.

"When that smoke is mantling their tops these trees are beaming forth like mountains of gems overlaid with clusters of clouds. [4-13-24]

[Verse Locator](#)

कुरु प्रणामम् धर्मात्मन् तेषाम् उद्दिश्य राघवः ।

लक्ष्मणेन सह भ्रात्रा प्रयतः संयत अंजलिः ॥ ४-१३-२५

25. dharmaatman = oh, righteous one; raaghavaH = Raghava; teSaam uddishya = them [the sages,] addressing; bhraatraa lakSmaNena saha = brother, along with, Lakshmana; prayataH = determinedly; samyata anjaliH = adjoining, palms; kuru praNaamam = offer, salutation.

"Offer salutations determinedly and adjoining palms addressing the sages called Seven Persons, oh Raghava, along with brother Lakshmana [4-13-25]

[Verse Locator](#)

प्रणमन्ति हि ये तेषाम् ऋषीणाम् भावित आत्मनाम् ।
न तेषाम् अशुभम् किञ्चित् शरीरे राम दृश्यते ॥ ४-१३-२६

26. raama = Rama; bhaavita aatmanaam teSaam R^iSiiNaam = contemplated souls, at them, those sages; ye praNamanti = those, who offer salutations; teSaam shariire = to them, in bodies [bodily]; kimcit = in the least; a shubham = not, auspicious - trauma; na vidyate = not, found.

"Those that offer salutations to those sages with contemplated souls will evince no bodily trauma in the least." Thus said Sugreeva to Rama. [4-13-26]

[Verse Locator](#)

ततो रामः सह भ्रात्रा लक्ष्मणेन कृताञ्जलिः ।
समुद्दिश्य महात्मानः तान् ऋषीन् अभ्यवादयत् ॥ ४-१३-२७

27. tataH raamaH saha bhraatraa lakSmaNena = then, Rama, with, brother, Lakshmana; kR^ita anjaliH = adjoining, palms; mahaatmaanaH taan R^iSiin samuddishya = great souled ones, them the sages, on addressing; abhyavaadayat = offered salutations.

Then Rama along with brother Lakshmana adjoined palms, addressed himself to the great-souled sages known as Seven Persons, and offered salutations to them. [4-13-27]

[Verse Locator](#)

अभिवाद्य च धर्मात्मा रामो भ्राता च लक्ष्मणः ।
सुग्रीवो वानराअः चैव जग्मुः संहृष्ट मानसाः ॥ ४-१३-२८

28. dharmaatmaa = righteous one; raamaH bhraataa lakSmaNaH sugriivaH vaanaraaaaH caiva = Rama, brother, Lakshmana, Sugreeva, monkeys, also thus; abhivaadya = on worshipping; jagmuH sam hR^iSta maanasaaH = proceeded, well, pleased, at heart.

That righteous Rama along with brother Lakshmana, Sugreeva and other monkeys having worshipped those sages proceeded to Kishkindha well-pleased at heart. [4-13-28]

[Verse Locator](#)

ते गत्वा दूरम् अध्वानम् तस्मात् सप्त जन आश्रमात् ।
ददृशुः ताम् दुराधर्षाम् किष्किन्धाम् वालि पालिताम् ॥ ४-१३-२९

29. te tasmaat saptajana aashramaat = they, from that, Saptajana, hermitage; duuram adhvaanam gatvaa = long, on way, on going; vaali paalitaam duraadharSaam taam kiSkinthaam dadR^ishuH = by Vali, ruled, unassailable one, her, that Kishkindha, they saw.

Having gone a long way from that hermitage of Seven Persons they have seen that unassailable and Vali ruled city namely Kishkindha. [4-13-29]

[Verse Locator](#)

ततस्तु रामानुज राम वानराः
प्रगृह्य शस्त्राणि उदित उग्र तेजसा ।
पुरीम् सुरेश आत्मज वीर्य पालिताम्
वधाय शत्रोः पुनर् आगताः इह ॥ ४-१३-३०

30. tataH = then; u dita ugra tejasaa = up surged, fiery, with flare of; raama anuja = Rama's, [younger] brother - Lakshmana; raamaH = Rama; vaanaraaH = monkeys; shastraani pragR^ihya = weapons, on taking, wielding; shatroH vadhaaya = enemy, to eliminate; suresha atmaaja = gods, lord - Indra's, son - Vali; viirya paalitaam = by his brawn, ruled; puriim = to city; punaH iha aagataaH = again, to here, they came.

Then Rama's bother Lakshmana, Rama, and other monkeys wielding their weapons and flaring with their upsurged fiery again came to eliminate that enemy Vali to the city that is ruled by the brawn of the same Vali, the son of Indra. [4-13-30]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे त्रयोदशः सर्गः

Thus, this is the 13th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 13

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 14 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva again requests Rama to ascertain whether he is prepared to eliminate Vali this time. Rama assures Sugreeva that he will not deviate from what he has promised, and he never would, and asks Sugreeva to challenge Vali by way of inviting him for a duel. Sugreeva blares out inciting Vali to the duel.

[Verse Locator](#)

सर्वे ते त्वरितम् गत्वा किष्किन्धाम् वालिनः पालिताम् ।
वृक्षैर् आत्मानम् आवृत्य व्यतिष्ठन् गहने वने ॥ ४-१४-१

1. te sarve vaalinaH puriim kiSkindhaam = they, all, to Vali's, city, to Kishkindha; tvaritam gatvaa = quickly, on going; gahane vane vR^ikSaiH aatmaanam aavR^itya = in thickets, of forests, with trees, themselves, covering [themselves - camouflaging]; atiSThan = stayed waited on.

They all on quickly going to Kishkindha, the city of Vali, hedged themselves in the thickets of forest trees and waited. [4-14-1]

[Verse Locator](#)

विसार्य सर्वतो दृष्टिम् कानने कानन प्रियः ।
सुग्रीवो विपुल ग्रीवः क्रोधम् आहारयद् भृशम् ॥ ४-१४-२

2. kaanana priyaH = forest, lover; vipula griivaH sugriivaH = tumultuous, voiced one, Sugreeva; kaanane sarvataH dR^iSTim visaarya = in forest, everywhere, his sight, on spreading out; bhR^isham krodham aahaarayad = tremendous, fury, he assumed.

That forest lover with tumultuous voice Sugreeva cast his eye everywhere and assumed tremendous fury. [4-14-2]

[Verse Locator](#)

ततः तु निनदम् घोरम् कृत्वा युद्धाय च आह्वयत् ।
परिवारैः परिवृतो नादैर् भिन्दन् इव अंबरम् ॥ ४-१४-३
गर्जन् इव महामेघो वायु वेग पुरस्सरः ।

3. parivaaraiH parivR^itaH = with his followers, encompassed by; tataH naadaiH = then, with shouting; ambaram bhindan iva = sky, ripping, as though; vaayu vega purassaraH = by air's, dash, accelerated; mahaa meghaH iva garjan = great cloud, like, thundering; ghoram ninadam kR^itvaa = ghastly, noise - war-whoop, on making; yuddhaaya ca ahvayat = for fight, also invited.

Then Sugreeva encompassed by his followers war-whooped ghastly, like a great cloud that emerged accelerated by gusty wind and that is thundering as though to rip the sky, inviting Vali for fight. [4-14-3]

[Verse Locator](#)

अथ बालार्क सदृशो दृप्त सिंह गतिः ततः ॥ ४-१४-४
दृष्ट्वा रामम् क्रिया दक्षम् सुग्रीवो वाक्यम् अब्रवीत् ।

4b, 5a. *atha baala arka sadR^ishaH* = then, young, sun [rising sun,] alike; *dR^ipta simha gatiH* = proud, lion, in stride; *sugriivaH* = Sugreeva; *kriyaa dakSam* = in deeds, expert [adroit one]; *raamam* = at Rama; *dR^iSTvaa* = on seeing; *tataH vaakyam abraviit* = then, sentence, said;.

Then Sugreeva who is like the rising sun and whose stride is like that of a proud lion saw the adroit Rama and then said this sentence. [4-14-4b, 5a]

[Verse Locator](#)

हरि वागुरया व्याप्तम् तप्त कांचन तोरणाम् ॥ ४-१४-५
प्राप्ताः स्म ध्वज यंत्र आढ्याम् किष्किन्धाम् वालिनः पुरीम् ।

5b, 6a. *hari vaagurayaa vyaaptaam* = monkey's, by snares, she who is spread out [Kishkindha]; *tapta kaancana toraNaam* = burnt [purified] golden, [decorated with] having arch-ways; *dhvaja yantra aaDhyaam* = flags, machinery, impregnated with; *vaalinaH puriim kiSkinthaam praaptaaH sma* = Vali's, city, at Kishkindha, arrived, we are.

"She whose arch-way is decorated in gold, who is spread out with snares of monkeys, and who is impregnated with flags and machinery, we arrived at such city of Vali, Kishkindha. [4-14-5b, 6a]

[Verse Locator](#)

प्रतिज्ञा या कृता वीर त्वया वालि वधे पुरा ॥ ४-१४-६
सफलाम् कुरु ताम् क्षिप्रम् लताम् काल इव आगतः ।

6b, 7a. *viira* = oh, brave one; *tvayaa vaali vadhe* = by you, in Vali's, killing; *puraa yaa pratij~naa kR^itaa* = earlier, which, promise, is made; *taam* = that; *aagataH kaalaH lataam iva* = on arrival, of time, creeper-plant, like; *kSipram sa phalaam kuru* = on time, with, fruition - make happen, you make.

"Oh Brave one, you make happen the promise you earlier made regarding the elimination of Vali on time, like the time of sprouting that enables a creeper-plant to bear a sprout on time. [4-14-6b, 7a]

The use of sprouting of a tendril, or fruition at this juncture is to express that Sugreeva is like the slender leafless shoot of a climbing plant that requires some firm-rooted tree to hang on and flourish. It is said *lata*, *kavita*, *vanita na shobhate ashrayam vinaa* climbing plant, poetry, or an young girl do not prosper without patronage. So Sugreeva is submitting himself, as a *kainkarya* to the patronage of Rama, like Lakshmana.

[Verse Locator](#)

एवम् उक्तः तु धर्मात्मा सुग्रीवेण स राघवः ॥ ४-१४-७
तम् एव उवाच वचनम् सुग्रीवम् शत्रु सूदनः ।

7b, 8a. *sugriiveNa evam uktaH* = Sugreeva, this way, when said; *dharmaatmaa* = by righteous; *shatru suudanaH* = enemy, destroyer; *saH raaghavaH* = he, that Raghava; *tam eva uvaaca vacanam* = to him [to Sugreeva,] only, said, words.

When thus said by Sugreeva that enemy-destroyer and righteous Raghava said this word Sugreeva. [4-14-7b, 8a]

[Verse Locator](#)

कृत अभिज्ञान चिह्नः त्वम् अनया गज साह्वया ॥ ४-१४-८
लक्ष्मणेन समुत्पाट्य एषा कण्ठे कृता तव ।

8b, 9a. [yaa = by which]; eSaa lakshmaNena samutpaaTya = this, by Lakshmana, on plucking out; tava kaNThe kR^itaa = at neck, of yours, is made - what for it is garlanded; anayaa gaja saahvayaa = by this, gaja-flower, creeper-garland; tvam kR^ita abhij~naana cihnaH = you are, made, identification, is marked.

"By which creeper-garland that Lakshmana plucked out and garlanded you, by this creeper-garland of gaja-flowers alone your identification is marked. [4-14-8b, 9a]

[Verse Locator](#)

सोभासे अपि अधिकम् वीर लतया कण्ठसक्तया ॥ ४-१४-९
विपरीत इव आकाशे सूर्यो नक्षत्र मालया ।

9b, 10a. viira = oh, brave one; kaNTha saktayaa latayaa = at neck, laced, by creeper-garland; aakaashe = in sky; vipariitaH = entwined / in night; suuryaH iva = sun, like / moon, like; adhikam sobhaase = impressively, you shine forth.

"Oh brave-one, you are shining forth with this creeper-garland laced at your neck like the night time sun with a garland of stars. [4-14-9b, 10a]

The usage of words vipariite and suuryaH iva are given many meanings. 1] pariita is said to be day and vi pariita is night and the Moon that traverses in the mid of night is called the Sun.

pariitam tu divaaproktam vipariitam tu shaarvarii |
raakaa madhyagataH candraH suurya iti abhidhiyate ||

So Sugreeva is like the sun at night with the garland of stars, a metonymical expression.

2] Sugreeva is like the Sun in sky with a necklace of night-stars, which is impossible and hence it is abbhuta upama, hyperbole.

3] Moon takes the sunrays and illumines the night thus the expression vipariite suurya iva metaphors Moon with Sun as in bimbapрати bimba nyaaya , mirror-image syndrome.

[4] vipariite kale = the word kale that is at an extraordinary time when some catastrophe is foreseen, then it is 'like the Sun shining in the night with stars, Sugreeva is also shining thus. For this astrology says:

raatrau indra dhanuH darshe divaa nakShtra darshane |
tad raashTra naadha naasha syaat iti garga bhaashitam ||

Appearance of rainbow during night and appearance of night stars during daytime causes the destruction of the leader of that state, Garga says so.

Now that Sugreeva is appearing like the blazing Sun with garland of night stars, for he is wearing the gaja-flower garland, Rama foresees the destruction of the present lord of Kishkindha, namely Vali. Further Sugreeva is from Lord Sun's lineage. Govindaraja and Maheshvara Tiiratha agree on the last rendering.

[Verse Locator](#)

अद्य वालि समुत्थम् ते भयम् वैरम् च वानर ॥ ४-१४-१०
एकेन अहम् प्रमोक्ष्यामि बाण मोक्षेण संयुगे ।

10b, 11a. vaanara = oh, monkey; adya aham = today, I will; samyuge = in fight; ekena baaNa mokSeNa = with single, arrow, on releasing; te = to you; vaali samuttham = by Vali, whipped up; bhayam vairam ca = fear, enmity, as well; pramokSyami = I will set free.

"Oh Vanara, today itself I will set you free from the fear and enmity whipped up by Vali by releasing a single arrow in fight. [4-14-10b, 11a]

[Verse Locator](#)

मम दर्शय सुग्रीव वैरिणम् भ्रातृ रूपिणम् ॥ ४-१४-११
वाली विनिहतो यावद् वने पांसुषु चेष्टते ।

11b, 12a. sugriiva = oh, Sugreeva; vairiNam bhraatR^i ruupiNam = enemy, in brother's, mien; mama darshaya = to me, you show; vaalii vinihataH = Vali, eliminated; vane paamsuSu = in forest, in dust; yaavat ceSTate = by then, he rolls.

"You show me your enemy in a brother's mien, oh, monkey, by then he will be rolling in the dust of this forest eliminated by me. [4-14-11b, 12a]

[Verse Locator](#)

यदि दृष्टि पथम् प्राप्तो जीवन् स विनिवर्तते ॥ ४-१४-१२
ततो दोषेण मा गच्छेत् सद्यो गर्हेच्च माम् भवान् ।

12b, 13a. dR^iSTi patham praaptaH = [my] sight, in the way, he gets [should I catch sight of him]; saH jiivan vinivartate yadi = [and if] he, to live, returns, if; tataH bhavaan = then, you can; sadyaH = immediately; maa doSeNa gacChet = me, with fault, you can find fault with me; maam garhet ca = me, you can deride, also.

"If he returns to live even after my spying him then immediately you can find fault with me, you can even deride me. [4-14-12b, 13a]

[Verse Locator](#)

प्रत्यक्षम् सप्त ते साला मया बाणेन दारिताः ॥ ४-१४-१३
ततो वेत्सि बलेन अद्य वालिनम् निहतम् मया ।

13b, 14a. te pratyakSam = in your, presence; mayaa baaNena = by me, by arrow; sapta saalaa daaritaaH = seven, saala trees, are rived; tataH = thereby; adya maya balena = now, by my, might; vaalinam nihatam vetsi = Vali will be, dispatched, you will be knowing - be sure.

"Seven saala trees are rived with a single of arrow of mine in your presence, thereby be sure that Vali will be dispatched now, by my might. [4-14-13b, 14a]

[Verse Locator](#)

अनृतम् न उक्त पूर्वम् मे चिरम् कृच्छ्रे अपि तिष्ठता ॥ ४-१४-१४
धर्म लोभ परीतेन न च वक्ष्ये कथंचन ।

14b, 15a. kR^icChre ciram tiSThataa api = in distress, for a long time, situated in - involved in, even if; dharma lobha pariitena = rectitude, in the interest of, bound by - bound by the anxiousness to implement righteousness; me anR^itam na ukta puurvam = by me, untruth, not, spoken, earlier; kathancana na ca vakSyee = in anyway, not, also, going to be said.

"Just bound by the anxiousness to implement righteousness untruth is unsaid by me earlier though I am involved in distresses for a long time, and hereafter it will not be said in anyway. [4-14-14b, 15a]

[Verse Locator](#)

सफलाम् च करिष्यामि प्रतिज्ञाम् जहि संभ्रमम् ॥ ४-१४-१५
प्रसूतम् कलमक्षेत्रे वर्षेण इव शतक्रतुः ।

15b, 16a. shatakratuH varSeNa prasuutam kalama kSetre iva = Indra [fructifies,] by rain, sprouted, rice, field, as with; pratij~naam saphalaam kariSyaami = promise, fructify - will make happen, I will do; jahi sambhramam = kill, perplexity.

"As Indra fructifies the sprouted paddy field I will make happen my promise, hence leave off your perplexity." [4-14-15b, 16a]

[Verse Locator](#)

तद् आह्वान निमित्तम् च वालिनो हेममालिनः ॥ ४-१४-१६
सुग्रीव कुरु तम् शब्दम् निष्पतेद् येन वानरः ।

16b, 17a. sugriiva = Sugreeva; tat = thereby; hema maalinaH vaalinaH = one with golden pendant, Vali 's; aahvaana nimittam = for invitation, sake of; tam shabdam kuru = that [such a,] sound, you make; yena vaanaraH niSpatet = by which, monkey [Vali,] comes out.

"Thereby to invite that Vali with golden pendant, oh, Sugreeva, you make such a war-cry by which that monkey Vali comes out. [4-14-16b, 17a]

[Verse Locator](#)

जितकाशी जयश्लाघी त्वया च अधर्षितः पुरात् ॥ ४-१४-१७
निष्पतिष्यति असंगेन वाली स प्रियसम्युगः ।

17b, 18a. jita kaashii = by victory, one who shines forth; jaya shlaaghii = by triumphs, one who is given ovation; tvayaa a dharSitaH = by you, not, assailed, not defeated; priya samyugaH = dearer, is combats [Vali is always a willing fighter]; saH = such as he is; vaali = that Vali; a sangena = without, association - hindrance; puraat = from city [Kishkindha]; niSpatiSyati = comes out.

"Vali is a willing fighter who shines forth by his victories and one who is given ovation for his triumphs, and undefeated by you as yet, such as he is he may be incited with war-whoop so that he comes out without any hindrance. [4-14-17b, 18a]

Here the word jaya - bala shlaaghii gives another meaning that Vali lauds the opponent's might but discredits it to be inferior than his own might. Likewise tvayaa ca a dharSita also means that 'by you not overcome yet...' Sugreeva has just returned to Rama after a fight with Vali. So it is said that adharSaNa is in nishchaya ardhaka, and since Sugreeva encountered Vali once, Vali will not tolerate any more war cries from Sugreeva, thus comes out of Kishkindha.

ripunagara gopura dvaaram uparudhya vyuthaaya bahir aagaccheti samud ghoshaya | tadasahamaano vaali yuddha sannadho bahir nirgacched eva --- iti raama vacanam - dharmaakuutam

[Verse Locator](#)

रिपूणाम् धर्षितम् श्रुत्वा मर्षयन्ति न संयुगे ॥ ४-१४-१८
जानन्तः तु स्वकम् वीर्यम् स्त्री समक्षम् विशेषतः ।

18b, 19a. svakam viiryam jaanantaH = his own, valour, knowers - assertive; samyuge = in brawl; ripuuNaam dharSitam shrutvaa = of enemies, daring, on hearing; na marSayanti = will not, tolerate; strii samakSam visheSataH = ladies, presence, especially.

"One who is assertive of his own valour will not tolerate to hear enemy's daring in a brawl, that too in the presence of ladies." So said Rama to Sugreeva. [4-14-18b, 19a]

[Verse Locator](#)

स तु राम वचः श्रुत्वा सुग्रीवो हेमपिंगलः ॥ ४-१४-१९
ननर्द क्रूर नादेन विनिर्भिन्दन् इव अम्बरम् ।

19b, 20a. hema pingalaH = one who has golden, yellow in hue; saH sugriivaH = that, Sugreeva; raama vacaH shrutvaa = Rama's, words, on hearing; ambaram vi nir bhindan = very, completely, to rend; iva = as though; kruura naadena nanarda = with a gruesome, blare, blared.

On hearing the words of Rama he that Sugreeva with golden yellow complexion blared a gruesome blare as though to completely rend the sky. [4-14-19b, 20a]

[Verse Locator](#)

तत्र शब्देन वित्रस्ता गावो यान्ति हतप्रभाः ॥ ४-१४-२०

राजदोष परामृष्टाः कुलस्त्रिय इव आकुलाः ।

20b, 21a. tatra = there; shabdena vitrastaa = by sound, highly scared; gaavaH = cows; yaanti hata prabhaaH = are running, marred, in their splendour; raaja doSa = king, at fault [misrule]; paraa mR^iSTaaH = by outsiders - invaders, mishandled - ill-treated; kula striya iva = well-born, ladies, like; aakulaaH = perturbed; [dudrave = fled helter-skelter.]

By that sound of Sugreeva the splendour of cows is marred and they are running helter-skelter like the well-born ladies who are mishandled by invaders due to the misrule of their own king. [4-14-20b, 21a]

[Verse Locator](#)

द्रवन्ति च मृगाः शीघ्रम् भग्नाः इव रणे हयाः ।

पतन्ति च खगा भूमौ क्षीण पुण्या इव ग्रहाः ॥ ४-१४-२१

21b, c. raNe bhagnaa hayaaH iva = in war, broken - defeated, horses, like; mR^igaaH shiighram dravanti = deer, hurriedly, fleeing; kSiiNa puNyaa grahaaH iva = diminished, merit, planets/stars, as if; khagaa bhuumau patanti ca = bird, onto ground, falling, also.

And deer are hurriedly fleeing like war worsted horses, and the sky-flying birds are falling to ground like planets or stars when their merit diminishes. [4-14-21b, c]

Sugreeva's blare made the mild cows, which so far not habituated to such sounds run hither and thither like horses. And they the running of cows also look like the scramble of well-born ladies when they are ill-treated, handling by their braids, by the invaders who conquer the kingdom due to the misrule of the king in throne. The deer is famous for speedy springing. But the noise made by Sugreeva impaired the faculty of springing of deer and the deer are now limping to flee like impaired war-horses in the war field. Some translations say the impairment is for horses. The sky flying birds need not touch the ground but they are now falling onto the ground due to the impact of the sound made by Sugreeva. Their falling is like the meteors falling onto ground. It is said that every liberated soul becomes a star in the sky, like the star of North Pole, dhruva tara . So also the planets and stars are the liberated soul of eminent saints or sages. Thus the falling of birds is compared to the falling of stars, planets, or meteors. This expression is shleSa with kaanti guNa ; Metaphoric colligates.

[Verse Locator](#)

ततः स जीमूत कृत प्रणादो

नादम् हि अमुंचत् त्वरया प्रतीतः ।

सूर्यात्मजः शौर्यं विवृद्ध तेजाः

सरित् पतिर्वा अनिल चंचल ऊर्मिः ॥ ४-१४-२२

22. tataH = then; suurya aatmajaH = Sun's, son; pratiitaH = well known; for jiimuuta kR^ita praNaadaH = like a cloud, who can make, great sounds; shaurya vivR^iddha tejaaH = by bravery, reinforced, vigour; anila cancala uurmiH = by air, drifted, waves; sarit patiH iva = rivers', husband [ocean] like; tvarayaa naadam amuncat hi = promptly, sound, he released, indeed.

Sugreeva, the son of Sun, who is well-known for cloud like thundering, and whose vigour is now reinforced by his bravery, then promptly released an oceanic roar like an ocean with splashing waves drifted by gales. [4-14-22]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे चतुर्दशः सर्गः

Thus, this is the 14th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 14

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 15 Verses converted to UTF-8, Nov 09

Introduction

Lady Tara is entered here. She is the granddaughter of Brihaspati, the Jupiter and wife of Vali and she is one of the exemplary females in this epic. She is entered only thrice in the vast of this epic, presently here, next at the fall of Vali and later to pacify the ire of Lakshmana. But her personality for analytical intelligence does not exit from the minds of readers. Here she advises Vali not to confront Sugreeva, as long as Rama stands guard to him. Further she says after a logical discourse and reasons, why not Sugreeva be made the Prince Regent of Kishkindha, even at this juncture, where she foresees a calamity to Vali. But Vali, maddened in his intellect by his brawny might slights her far fetching advice.

[Verse Locator](#)

अथ तस्य निनादम् तम् सुग्रीवस्य महात्मनः ।

शुश्राव अन्तःपुर गतो वाली भ्रातुर् अमर्षणः ॥ ४-१५-१

1. tataH = then; mahaatmanaH bhraatuH tasya sugriivasya = great-souled [plain-spoken] one, brother's, his, Sugreeva's; tam ninaadam = that, outcry; antaH-pura gataH = to palace chambers, one who is in; amarSaNaH = illiberal one; vaalii shushraava = Vali, clearly heard.

Then the illiberal Vali has clearly heard that outcry of his plain-spoken brother Sugreeva from his palace chambers. [4-15-1]

[Verse Locator](#)

श्रुत्वा तु तस्य निनदम् सर्वभूत प्रकंपनम् ।

मदः च एकपदे नष्टः क्रोधः च आपादितो महान् ॥ ४-१५-२

2. tasya = his [Sugreeva's]; sarva bhuuta pra kampanam = all, beings, highly, shuddering; ninadam shrutvaa = outcry, on hearing; eka pade = in a trice; madaH ca naSTaH = [Vali's,] insolence, is diminished; mahaan krodhaH aapaaditaH ca = high, furore, superimposed, also.

On hearing Sugreeva's outcry that is shuddering all beings Vali's insolence is diminished as high furore superimposed on it. [4-15-2]

[Verse Locator](#)

ततो रोष परीत अंगो वाली स कनक प्रभः ।

उपरक्त इव आदित्यः सद्यो निष्प्रभताम् गतः ॥ ४-१५-३

3. tataH = then; roSa pariita angaH = embitterment, overspreading, on limbs; saH vaalii = he, that Vali; kanaka prabhaH = one in golden, hue; uparakta aadityaH iva = eclipsed / after sunset, sun, like; sadyaH niS prabhataam gataH = immediately, without, luminosity, went into [rendered as.]

Then, embitterment overspreading on all his limbs Vali with golden-hue is immediately rendered non-luminous like the eclipsed sun. [4-15-3]

[Verse Locator](#)

वाली दंष्ट्रा करालः तु क्रोधाद् दीप्त अग्नि लोचनः ।
भाति उत्पतित पद्माभः समृणाल इव हृदः ॥ ४-१५-४

4. **damSTraa karaalaH** = with teeth, asymmetrical; **krodhaat** = by fury; **diipta agni locanaH** = burning, fire like, eyed; **vaalii** = Vali; **ut patita padma aabhaH** = [like] up, rooted, lotuses, in shine; **sa mR^iNaala hradaH iva** = with, stalks, lake, like bhaati = he shone forth.

With asymmetrical teeth and with burning fireball like eyes Vali is reflective of a lake whose red-lotuses are uprooted leaving stalks afloat. [4-15-4]

Vali's aspect is like a lake into which an elephant on its entry creates turmoil and uproots its red-lotuses, thus leaving the pond with their stalks afloat and its clear water turning reddish due to the elephant's heaving of the slushy red-mud. Maheshvara Tiirtha.

[Verse Locator](#)

शब्दम् दुर्मर्षणम् श्रुत्वा निष्पपात ततो हरिः ।
वेगेन च पद न्यासैर् दारयन् इव मेदिनीम् ॥ ४-१५-५

5. **tataH** = then; **hariH** = monkey Vali; **shrutvaa dur marSaNam shabdam** = on hearing, not, tolerable, noise; **vegana pada nyaasaiH** = speedily, by foot, placing [thumping feet]; **mediniim daarayan iva** = earth, shattering, as though; **niSpapaata** = bolted out.

That monkey Vali then on hearing that intolerable noise bolted out of palace chambers thumping his feet as though to shatter the earth. [4-15-5]

[Verse Locator](#)

तम् तु तारा परिष्वज्य स्नेहाद् दर्शित सौहृदा ।
उवाच त्रस्त संभ्रांता हित उदकम् इदम् वचः ॥ ४-१५-६

6. **taaraa** = Lady Tara; **tam snehaat pariSvajya** = him, in amity, on hugging; **darshita sauhR^idaa** = one who has shown, good will; **trasta sambhraantaa** = in fear, bewildered; **hita udarkam idam vacaH** = beneficial, futurity, this, word; **uvaaca** = said.

His wife Tara stepped in and showing goodwill and amity hugged him, for she is in fear and bewilderment, and said this word that is beneficial in its futurity if Vali heeds it. [4-15-6]

[Verse Locator](#)

साधु क्रोधम् इमम् वीर नदी वेगम् इव आगतम् ।
शयनाद् उत्थितः काल्यम् त्यज भुक्ताम् इव स्रजम् ॥ ४-१५-७

7. **viira** = oh, brave one; **nadii vegam iva aagatam** = river's, speediness [gush,] like, that came; **imam krodham** = this, anger; **kaalyam** = in early hours; **shayanaat utthitaH** = from bed, on getting up; **bhuktaam srajam iva** = enjoyed, chaplet, like; **saadhu tyaja** = gently, leave off.

"Oh brave one, you better gently leave off this anger that is coming on like a gushing river as is done with an enjoyed chaplet on getting up from bed in early hours. [4-15-7]

[Verse Locator](#)

काल्यम् एतेन संग्रामम् करिष्यसि च वानर ।
वीर ते शत्रु बाहुल्यम् फल्गुता वा न विद्यते ॥ ४-१५-८

8. **vaanara** = oh, monkey; **etena kaalyam samgraamam kariSyasi** = with him, in early hours / or at appropriate time, fighting, you can do; **viira** = oh brave one; **te shatru baahulyam** = to you, enemies, divers; **phalgutaa vaa na vidyate** = [your valour] trivialised, or, not, evident.

"Oh, monkey, you can fight with him in early hours of tomorrow, oh, brave one, evidently you neither have divers enemies nor your valour is trivialised."

Or

"You can fight with him at appropriate time, thereby your enemy is neither glorified nor you are trivialised evidently, for you are a braving one. [4-15-8]

Fighting on next day morning means that Sugreeva has come in the evening time. This is not accepted by some and they give meaning to the word **kaalyam** differently.

[Verse Locator](#)

सहसा तव निष्क्रामो मम तावत् न रोचते ।
श्रूयताम् अभिधास्यामि यन् निमित्तम् निवार्यते ॥ ४-१५-९

9. **sahasaa tava niSkraamaH** = quickly, your, exiting; **mama na rocate taavat** = for me, not, pleasing - disagreeable; **yan nimittam nivaaryate** = by what, reason, you are dissuaded; **shruuyataam abhidhaasyaami** = let it be heard, I will tell.

"Your quick exiting is disagreeable for me, and what for you are dissuaded that may be listened as I tell. [4-15-9]

[Verse Locator](#)

पूर्वम् आपतितः क्रोधात् स त्वाम् आह्वयते युधि ।
निष्पत्य च निरस्तः ते हन्यमानो दिशो गतः ॥ ४-१५-१०

10. **puurvam krodhaat aa patitaH** = earlier, in anger came, falling on - came assaulting; **tvaam yudhi aahvayate** = you, for fight, he is inviting; **te** = to you [by you]; **niS patya** = on going out; **nirastaH** = defeated - made a nonentity; **hanyamaanH dishaH gataH** = by you, being battered, into directions, fled.

"Earlier Sugreeva came assaulting and inviting you for a combat, and you also have gone out and rendered him as a nonentity, and being battered by you he fled in all directions. [4-15-10]

[Verse Locator](#)

त्वया तस्य निरस्तस्य पीडितस्य विशेषतः ।
इह एत्य पुनर् आह्वानम् शंकाम् जनयति इव मे ॥ ४-१५-११

11. **tvayaa** = by you; **nirastasya** = who is undone; **visheSataH piiDitasya** = especially, tortured; **tasya** = such a one; **iha punaH etya** = to here, again, on coming; **aahvaanam** = inviting you - for duel; **me shankaam janayati iva** = to me, doubt, causing, like that.

"He who is undone earlier by you, particularly after torturing by you, his coming here again and inviting you for a duel is causing a doubt in me. [4-15-11]

[Verse Locator](#)

दर्पः च व्यवसायः च यादृशः तस्य नर्दतः ।
निनादस्य च संरंभो न एतत् अल्पम् हि कारणम् ॥ ४-१५-१२

12. **nardataH** = one who is shouting; **tasya darpaH ca** = his, arrogance, also; **vyavasaayaH ca** = endeavour, also; **ninaadasya ca samrambhaH** = furore's, also, rampage; **etat alpam kaaraNam na hi** = all this, with trivial, reason, not, isn't it.

"The arrogance and endeavour of the shouter, and even the rampage of his furore, all these will not have a trivial reason, isn't it. [4-15-12]

[Verse Locator](#)

न असहायम् अहम् मन्ये सुग्रीवम् तम् इह आगतम् ।
अवष्टब्ध सहायः च यम् आश्रित्य एष गर्जति ॥ ४-१५-१३

13. iha aagatam tam sugriivam = to here, who came, that, Sugreeva is; a sahaayam aham = not, assisted; na manye = not, I think; avaSTabdha sahaayaH ca = foregathering [unflinching,] support, also; yam aashritya eSaH garjati = whom, depending on, he is [Sugreeva is,] roaring.

"I do not think that Sugreeva has come here unaccompanied, and on whom he is dependant must be an unflinching support foregathered by Sugreeva. [4-15-13]

[Verse Locator](#)

प्रकृत्या निपुणः चैव बुद्धिमान् चैव वानरः ।
न अपरीक्षित वीर्येण सुग्रीवः सख्यम् एष्यति ॥ ४-१५-१४

14. prakR^ityaa nipuNaH caiva = by nature, [Sugreeva is] an expert, also thus; buddhimaan = clever one; vaanaraH = that monkey [Sugreeva]; a pariikSita viiryeNa = without, examining, mettle; sugriivaH sakhyam = Sugreeva, friendship; na eSyati = will not, engage [in friendship.]

"By his nature Sugreeva is an expert and even so a clever one, and he does not enter into friendship with anyone without examining his mettle. [4-15-14]

[Verse Locator](#)

पूर्वम् एव मया वीर श्रुतम् कथयतो वचः ।
अंगदस्य कुमारस्य वक्ष्यामि अद्य हितम् वचः ॥ ४-१५-१५

15. viira = oh, brave one; puurvam eva kathayataH = already, only, [to me] told - briefed; kumaarasya angadasya vacaH = [our] son by Angada's, word - information; maya shrutam = by me, heard; hitam vacaH adya vakSyami = helpful, word, now, I will tell.

"I am already briefed by our son Angada's information, and what I have heard I will now relate that helpful word to you. [4-15-15]

[Verse Locator](#)

अंगदः तु कुमरो अयम् वनांतम् उपनिर्गतः ।
प्रवृत्तिः तेन कथिता चारैः असीत् निवेदिता ॥ ४-१५-१६

16. kumaraH ayam angadaH tu = son, this, Angada, but; vana antam upanirgataH = in forest, interior, [went and] came out of; tena pravR^ittiH kathitaa = by him, an account, is said; caaraiH niveditaa asiit = by spies, reported, it is.

"Son Angada said this account when he returned from forests, and to him spies are said to have reported this. [4-15-16]

[Verse Locator](#)

अयोध्य अधिपतेः पुत्रौ शूरौ समर दुर्जयौ ।
इक्ष्वाकूणाम् कुले जातौ प्रथितौ राम लक्ष्मणौ ॥ ४-१५-१७
सुग्रीव प्रिय कामार्थम् प्राप्तौ तत्र दुरासदौ ।

17, 18a. ikshvaakuNaam kule jaatau = Ikshvaku, dynasty, born in; ayodhya adhipateH putrau = Ayodhya's, king's, two sons; shuurau = valiant ones; samara dur jayau = in war, not, conquerable ones; raama lakshmaNau = Rama, Lakshmana; prathitau = are available [and moving in this country]; dur aasadau = those two being not, assailable ones; sugriiva priya kaama artham = Sugreeva's, longing, desire, to fulfil; tatra praaptau = there [at Sugreeva's place Rishyamuka,] arrived.

"Those that are born in Ikshvaku dynasty, sons of the king of Ayodhya, valiant and unconquerable ones in war, called Rama and Lakshmana are there in this country. These two unassailable ones have chanced there at Sugreeva's place to fulfil the longing desire of Sugreeva. [4-15-17, 18a]

[Verse Locator](#)

स ते भ्रातुर् हि विख्यातः सहायो रण कर्मणि ॥ ४-१५-१८

रामः पर बलमर्दी युगान्त अग्निः इव उत्थितः ।

18b, 19a. raNa karmaNi vikhyaataH = in war, works, acclaimed one; utthitaH yuga anta agniH iva = flared up, era, end of, fire, like; para bala mardii = other's [enemy's,] strength, shatterer of; saH raamaH = that, Rama; te bhraatuH sahaayaH hi = your, brother's, helpmate, they say so.

"He is an acclaimed one for his warfare, and like the fire flaring up at the end of era he shatters the strength of enemies, and he is Rama your brother's helpmate, they say so. [4-15-18b, 19a]

[Verse Locator](#)

निवास वृक्षः साधूनाम् आपन्नानाम् परा गतिः । ४-१५-१९

आर्तानाम् संश्रयः चैव यशसः च एक भाजनम् ।

19b, 20a. saadhuunaam nivaasa vR^ikSaH = for the polite, a habitable, tree; aapannaanaam paraa gatiH = for woebegone, ultimate, course; aartaanaam sam shrayaH caiva = for agonised, a good, hospice; yashasaH ca eka bhaajanam = for grace, also, the only, abode.

"And he is said to the habitable tree for the polite, the ultimate course for the woebegone, a hospice for the agonised, and for grace Rama is the only abode. [4-15-19b, 20a]

[Verse Locator](#)

ज्ञान विज्ञान संपन्नो निदेशो निरतः पितुः ॥ ४-१५-२०

धातूनाम् इव शैलेन्द्रो गुणानाम् आकरो महान् ।

20b, 21. j~naana vi j~naana sampannaH = knowledge [of mundane things,] knowledge [of ultra-mundane things,] endowed with; pituH nideshaH nirataH [sthitaH = abides] = in father's, directive, always involved, [or, one who abides]; = ; dhaatuunaam iva shaila indraH = for elements, like, mountain, the great -Himalayas; guNaanaam mahaan aakaraH = for merits, greatest, mine.

"He is endowed with the knowledge of mundane and ultra-mundane things, he always abides in the directives of his father, and as with Mt. Himalayas for all natural elements he is the greatest mine of merits. [4-15-20b, 21a]

[Verse Locator](#)

तत् क्षमो न विरोधः ते सह तेन महात्मना ॥ ४-१५-२१

दुर्जयेन अप्रमेयेण रामेण रण कर्मसु ।

21b, 22a. tat = by that reason; mahaatmanaa = with great souled one; raNa karmasu durjayena = in conflicts, unconquerable one; a prameyeNa = not, estimable - imponderable one; saha tena raameNa = with that, Rama; te virodhaH na kSamaH = your, enmity, not, admissible - inadmissible, inappropriate, inapposite.

"By that reason, with that unconquerable on in conflicts, an imponderable one and a great-soul Rama, your enmity is inapposite. [4-15-21b, 22a]

For the above three stanzas very lengthy commentary is rendered of which some points are detailed here. Lady Tara is elucidating the whole being of Rama as gathered by her from her son Angada. The second foot of verse 19 starts with the words nivaasa vR^iksha a habitable tree; if it be asked why Rama is compared with a tree, then it is said that tree requires no formalities like 'may I come in...' or 'rights of admission reserved...' etc., as with any other house or habitation, for taking hold of its shade. A tree first gives its shade to the traveller who seeks it and then affords its fruits or flowers satisfying the basic needs of the needy. So Rama is such a tree that protects and nourishes, should anybody seek his grace.

Next is saadhuunaam for polite supplicants he is the ultimate course. Tara is saying indirectly that Vali is not at all polite in treating Sugreeva either as crown prince of Kishkindha or as his own younger brother. As such Vali cannot supplicate to Rama at this stage for his impoliteness to Sugreeva and to Ruma, wife of Sugreeva, which is intolerable to Rama, and hence Vali shall not confront Rama. aartaanaam for earnest and anguished supplicants Rama is the ultimate recourse. This is what later said in Bhagavat Gita at 9-22, yoga skhemam vahamyaham... Vali may dismiss this idea saying that 'if Rama is the ultimate course for the polite supplicants, I have my recourse to other supreme lords, i.e., none other than Indra, my father...' And for this Tara is supplementing her thought in saying, yashasaH ca eka bhaajanaH the grace Rama is the only ultimate abode, where Indra and others are but penultimate. Hence as long as Rama is standing guard to Sugreeva, Sugreeva cannot be trivialised and this again as said in Bhagavad Gita, na me bhaktaH praNashyati... at 9-31.

Alternately, it is again as said later in Gita at 7-16 that chaturvidhaa bhajante maam... 'four kinds of devotees worship me...' Those four are, one who is seeking knowledge saadhuunaam; those that are interested in salvation, kaivalya kaamuka; like King Priikshit. One seeking of material gains aapannaanaam; those that seek the material gains that were not there previously to them, also called artha ardhii; like Sugreeva, Dhruva. One who is distraught aartaanaam; those that are in anguish like Gajendra, the Elephant caught in lake by crocodile in gajendra moksha. And the fourthly one who is a wise person yashasaH j~naani; gloriously enlightened one, like Shuka, Sanaka, Naarada, Bhiishma, Prahlada. And this wise one is impossible to exist and if he is there 'he is my soul j~naanii tu aatmaiva me matam...' Gita 7-18. For all these four kinds Rama is ...eka bhaajanam..., the only recourse.

Next is j~naana, vij~naana sampatti In that j~naana is privy to the materialistic, worldly, kingly affairs. vij~naana is the knowledge derived from the scriptures, providentially profound. Or, through karmadhaaraya, j~naanaH ca asau vij~naa sampannaH ca... corporeally he is the knowledge, and spiritually he is gnostic as well. Hence he is the phenomenon of the Supreme Being in maintaining dharma. In order to maintain that dharma Rama is now observant of his father's orders pituH nideshe nirataH. This pursuit of father's orders is but one of the many other attributes of his dharma, and that alone is said here as secondary attribute, upa lakshaNa. Hence in pursuing his dharma Rama may eradicate adharma of Vali, insofar as Vali's misdemeanours towards Sugreeva and his wife Ruma are concerned. guNaanaam aakaraH; with his auspicious merits he is a Great Mine. Usually these guNa-s, attributes of Vishnu are six as per Vaishnavaitic classification, consolidating them as ShaDguNa sampatti, which are aishvarya, viirya, yashas, shrii, j~naana, vairaagya. And there are many more in the depth of the soul of Rama hitherto unexcavated. As such, there are innumerable and auspicious elements, or merits, in him dhaatuunaam shailendraH. These elements neither subdivide nor shake him off his Himalayan personality, in the pursuit to establish dharma.

[Verse Locator](#)

शूर वक्ष्यामि ते किञ्चिन् न च इच्छामि अभ्यसूयितुम् ॥ ४-१५-२२

श्रूयताम् क्रियताम् चैव तव वक्ष्यामि यद् हितम् ।

22b, 23a. shuura = oh, dauntless one; te kimcit vakSyaami = to you, a little, I will say; abhyasuuyitum = you to find fault in good merits, you to become overcritical; na ca icChaami = not, also, I wish; tava hitam yat vaksyaami = to you, what that is beneficial, that, I am saying; shruuyataam = be heard; kriyataam caiva = be done, also.

"Oh dauntless one, I tell you this much that you shall not become overcritical of him, and what I say is beneficial to you that may now be listened and even implemented. [4-15-22b, 23a]

यौवराज्येन सुग्रीवम् तूर्णम् साधु अभिषेचय ॥ ४-१५-२३

विग्रहम् मा कृथा वीर भ्रात्रा राजन् यवीयसा ।

23b, 24a. viira = oh, resolute one; raajan = oh, king; tuurNam = quickly; sugriivam = Sugreeva be; yauvaraajyena = as prince regent; saadhu abhiSecaya = gently - decorously, anoint; yaviiyasaa bhraatraa = with younger, brother; vigraham maa kR^ithaa = hostility, not, be made.

"Oh, king, let Sugreeva be decorously and quickly anointed as prince regent, and oh, resolute one, let there be no hostility to your own younger brother. [4-15-23b, 24a]

[Verse Locator](#)

अहम् हि ते क्षमम् मन्ये तेन रामेण सौहृदम् ॥ ४-१५-२४

सुग्रीवेण च संप्रीतिम् वैरम् उत्सृज्य दूरतः ।

24b, 25a. vairam duurataH utsR^ijya = enmity, far away, discard; sugriiveNa sampriitim = with Sugreeva, harmony - unanimity; tena raameNa sauhR^idam = with him, Rama, solidarity; te kSamam aham manye hi = to you, appropriate, I, deem, in effect.

"Achieving unanimity with Sugreeva and solidarity with Rama by discarding enmity, in effect is appropriate for you, thus I deem. [4-15-24b, 25a]

[Verse Locator](#)

लालनीयो हि ते भ्राता यवीयान् एष वानरः ॥ ४-१५-२५

तत्र वा सन्निहस्थो वा सर्वथा बन्धुः एव ते ।

25b, 26a. yaviiyaan bhraataa = younger, brother; eSa vaanaraH = this, monkey Sugreeva; te laalaniyaH hi = to you, to be keen about him, isn't it; tatra san vaa = there, he is, either; iha sthaH vaa = here, he is there, or; sarvathaa te bandhuH eva = in any way, kinsman, just, of yours.

"This Sugreeva is your younger brother and you should be keen about him, isn't it... and whether he is here or there in Rishyamuka he is just your brother. [4-15-25b, 26a]

[Verse Locator](#)

नहि तेन समम् बन्धुम् भुवि पश्यामि किञ्चन ॥ ४-१५-२६

दान मानादि सत्कर्तुः कुरुष्व प्रत्यनन्तरम् ।

वैरम् एतत् सम् उत्सृज्य तव पार्श्वे स तिष्ठतु ॥ ४-१५-२७

26b, 27. tena samam bandhum = his, coequal, kindred spirit; kimcana = anyone; bhuvi na pashyaami hi = on earth, not, I see, indeed; etat vairam samutsrR^ijya = all this, enmity, completely leaving off; daana maana aadi satkarraiH = with bestowals, felicitations, and the like, honours; prati anantaram = like one who is very close / like one who is your legatee; kuruSva = you make; saH tava paarshve tiSThatu = him, by your, side, be kept.

"Indeed, I do not see anyone on earth a coequal to him in kindred spirit, hence leave off this enmity and honour him with bestowals and felicitations as an insider, and retain him at your side. [4-15-26b, 27]

[Verse Locator](#)

सुग्रीवो विपुल ग्रीवो महाबन्धुः मतः तव ।

भ्रातृ सौहृदम् आलम्ब्य न अन्या गति इह अस्ति ते ॥ ४-१५-२८

28. vipula griivaH = broad, throated - boisterously, voiced; sugriivaH = Sugreeva; tava mahaa bandhuH mataH = your, an excellent, kinsman, accepted as - indisputable kinsman; bhraatR^i sauhR^idam aalambya = brother's, fondness, brace yourself; te iha anyaa gati na asti = to you, now, another, way out, is not, there.

"That boisterously voiced Sugreeva is indisputably an excellent kinsman of yours, and hence brace yourself with the fondness of brotherhood, as there is no other way out to you. [4-15-28]

[Verse Locator](#)

यदि ते मत् प्रियम् कार्यम् यदि च अवैषि माम् हिताम् ।
याच्यमानः प्रियत्वेन साधु वाक्यम् कुरुष्व मे ॥ ४-१५-२९

29. te mat priyam kaaryam [aveSi] yadi = to you, to me, dear, deed [if you consider,] if; maam hitaam avaiSi yadi ca = me, as expedient, means of attaining an end, [if you] believe, if; priyatvena = in loving attachment; yaacyamaanaH = you are being begged; me vaakyam saadhu kuruSva = my, word [of advise,] simply, you make happen.

"If you look upon to do my favoured deed, and if you look upon me as an expedient one, I beg of you in our loving attachment that my gentle word of advise be done. [4-15-29]

[Verse Locator](#)

प्रसीद पथ्यम् शृणु जल्पितम् हि मे
न रोषम् एव अनुविधातुम् अर्हसि ।
क्षमो हि ते कोशल राज सूनुना
न विग्रहः शक्र सम तेजसा ॥ ४-१५-३०

30. prasiida = be graceful; shruNu me pathyam jalpitam = listen, to my, expedient, small talk; roSam eva = rancour, alone; anuvidhaatum na arhasi = to follow up, not, becoming of you; shakra sama tejasaa = with Indra, equal, in dynamism; koshala raaja suununaa = with Kosala, king's, son; te vigrahaH na kshamaH hi = to you, confrontation, not, pardonable, indeed.

"Be graceful and it behove you to listen to my small but expedient talk, and following up rancour alone is unbecoming of you, thereby your confrontation with the Prince of Kosala will be unpardonable for his dynamism equals that of Indra." Thus Tara spoke to her husband Vali. [4-15-30]

[Verse Locator](#)

तदा हि तारा हितम् एव वाक्यम्
तम् वालिनम् पथ्यम् इदम् बभाषे ।
न रोचते तद् वचनम् हि तस्य
काल अभिपन्नस्य विनाश काले ॥ ४-१५-३१

31. tadaa hi taaraa = then, indeed, Tara; tam vaalinam = to him, Vali; hitam pathyam = beneficial, advisable [though]; idam vaakyam babhaaSe = this, sentence, spoke; kaala abhipannasya = by fatality, impounded; tasya = to him to Vali; vinaasha kale = at doom, time; tat vacanam na rocate = that, word, is not, impressive.

Then, though Tara spoke beneficial and advisable words they are unimpressive to Vali for he is impounded by fatality and driven by time to his doom. [4-15-31]

Thus, this is the 15th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 15

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31			



Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 16 Verses converted to UTF-8, Nov 09

Introduction

Vali dismissing Tara's words, who is dissuading him to confront Rama, starts out to fight out Sugreeva. A ghastly fight ensues in which Vali depletes Sugreeva's strength by the boon and Indra's chest-plate, and thus Sugreeva seeks Rama's help. Rama shoots his arrow which hits Vali on chest, but does not render him dead immediately. Thus that great mighty and unassailable Vali is brought down to ground.

[Verse Locator](#)

ताम् एवम् ब्रुवतीम् ताराम् ताराधिप निभ आननाम् ।
वाली निर्भर्त्स्यामास वचनम् च इदम् अब्रवीत् ॥ ४-१६-१

1. **evam bruvatiim taaraa adhipa nibha aananaam** = stars', lord's [moon,] in shine, faced one; **taam taaraam** = to her, to Tara; **vaalii nirbhartsayaamaasa** = Vali, daunted; **idam vacanam abraviit** = this, word, said.

While Tara with a face that shines like the lord of stars is speaking thus, Vali dauntingly spoke to her with these words. [4-16-1]

[Verse Locator](#)

गर्जतो अस्य च सुसंरब्धम् भ्रातुः शत्रोर् विशेषतः ।
मर्षयिष्यामि केन कारणेन वरानने ॥ ४-१६-२

2. **vara aanane** = oh, pretty, faced one - Tara; **bhraatuH** = [younger] brother; **visheSataH shatroH** = particularly, an adversary; **asya su samraddham garjataH** = he, very frenetically, while raving; **kena api kaaraNena** = by which [by any,] even, by reason; **marSayiSyaami** = I can tolerate [tell me.]

"He is an younger brother and an adversary in particular, oh, pretty-faced Tara, can I by any reason tolerate him when he kept raving on frenetically, tell me. [4-16-2]

[Verse Locator](#)

अधर्षितानाम् शूराणाम् समरेषु अनिवर्तिनाम् ।
धर्षणाम् अर्षणम् भीरु मरणात् अतिरिच्यते ॥ ४-१६-३

3. **bhiiru** = oh, shyly one; **samareSu a nivartinaam** = in battle, not, retreating ones; **adharSitaanaam** = un, assailed ones [not get assailed by their incompetence]; **shuuraaNam** = [to such] valorous ones; **dharSaNaam arSaNam** = confrontation [overweening calls,] endurance of; **maraNaat atiricyate** = death, more than.

"To those valiant ones who neither give ground nor get assailed in wars, oh, shyly, endurance of a overweening war-whoop is more than death. [4-16-3]

सोढुम् न च समर्थो अहम् युद्ध कामस्य संयुगे ।
सुग्रीवस्य च संरंभम् हीन ग्रीवस्य गर्जतम् ॥ ४-१६-४

4. aham samyuge = I, in duel; yuddha kaamasya = brawl, desiring, hiina griivasya = feeble, voiced [dumbly]; garjatam = bawling; sugriivasya = of Sugreeva; samrambham = commotion; soDhum na ca samarthaH = to withstand, not, also, I am capable.

"I am incapable of withstanding that dumbly Sugreeva's bawling commotion desiring a bawling duel. [4-16-4]

Verse Locator

न च कार्यो विषादः ते राघवम् प्रति मत् कृते ।
धर्मज्ञः च कृतज्ञः च कथम् पापम् करिष्यति ॥ ४-१६-५

5. mat kR^ite = in my, respect - some harm to me; raaghavam prati = Raghava, about [running co; te viSaadaH na ca kaaryaH = to you, botheration, not, also, to be done - you need not bother; dharmaj~naH ca kR^itaj~naH ca = virtue-knower, diligent one; paapam katham kariSyati = sin, how, can do - I wonder.

"Also, you need not bother about Raghava's doing some harm to me, as I wonder how a diligent man and knower of virtue can commit sin. [4-16-5]

Verse Locator

निवर्तस्व सह स्त्रीभिः कथम् भूयो अनुगच्छसि ।
सौहृदम् दर्शितम् तावत् मयि भक्तिः त्वया कृता ॥ ४-१६-६

6. saha striibhiH nivartasva = with, [other] females, you return; bhuuyaH katham anugacChasi = again, how, you follow me; tvayaa sauhR^idam darshitam taavat = by you, friendliness, is shown - expressed, truly; mayi bhaktiH kR^itaa = in me, devotion, owing to.

"How do you follow me again, you return with all these females, truly you have expressed your friendliness owing to your devotion to me. [4-16-6]

Verse Locator

प्रति योत्स्यामि अहम् गत्वा सुग्रीवम् जहि संभ्रमम् ।
दर्पम् च अस्य विनेष्यामि न च प्राणैर् वियोक्ष्यते ॥ ४-१६-७

7. aham gatvaa sugriivam prati yotsyaami = I, on going, with Sugreeva, counter, attack - retaliate; sambhramam jahi = perplexity, do away with; asya darpam ca vi neSyami = his, arrogance, also, I will drive out; praaNaiH na viyokSyate = by lives, not, [he will] be released - his lives will not be released.

"You may do away with your perplexity as I will retaliate Sugreeva on my going there only to drive him and his arrogance out, but without letting his lives loose. [4-16-7]

Verse Locator

अहम् हि अजि स्थितस्य अस्य करिष्यामि यत् ईप्सितम् ।
वृक्षैः मुष्टि प्रहारैः च पीडितः प्रति यास्यति ॥ ४-१६-८

8. aham hi = I, indeed; aji sthitasya = in combat, firmed up; asya yat iipsitam = his, which, desired; [that = that]; kariSyami = I wish to effectuate; vR^ikshaiH muSTi prahaaraiH ca = [by caning] with trees, fist, fights, also; piiDitaH prati yaasyati = roughed up, return, he goes.

"As he is firmed up for a combat, I will indeed have to effectuate what his desire is, by caning with trees and fistfights, by which roughed up he returns. [4-16-8]

[Verse Locator](#)

न मे गर्वितम् आयस्तम् सहिष्यति दुरात्मवान् ।
कृतम् तारे सहायत्वम् दर्शितम् सौहृदम् मयि ॥ ४-१६-९

9. **dur aatmavaan** = malign minded [Sugreeva]; **me garvitam aayastam** = my, nerve, pace [of combat]; **na sahiSyati** = cannot, tolerate; **tare** = oh, Tara; **sahaayatvam kR^itam** = [intellectual] help, is done [by you]; **mayi sauhR^idam darshitam** = in me, friendliness, shown [by you, it is enough.]

"My nerve and pace of combat will be insufferable to that malign minded Sugreeva, oh, Tara, you have offered your helping suggestion and you have shown all your friendliness to me, it is enough. [4-16-9]

[Verse Locator](#)

शापिता असि मम प्राणैः निवर्तस्व जनेन च ।
अलम् जित्वा निवर्तिष्ये तम् अहम् भ्रातरम् रणे ॥ ४-१६-१०

10. **mama praaNaiH shaapitaa asi** = on my, lives, sworn, you are; **janena ca nivartasva** = with followers, also, you return; **aham** = I; **tam bhraataram** = that, brother; **raNe alam jitvaa nivartiSyee** = in combat, easily, on defeating, I return [revert Sugreeva.]

"I adjured you on my lives, return with your followers, and I shall return to you on easily defeating and returning that 'brother of mine.'" Said Vali to Tara. [4-16-10]

[Verse Locator](#)

तम् तु तारा परिष्वज्य वालिनम् प्रिय वादिनी ।
चकार रुदती मन्दम् दक्षिणा सा प्रदक्षिणम् ॥ ४-१६-११

11. **priya vaadinii** = pleasant, articulator; **dakSiNaa** = talented one [in advising]; **saa taaraa** = she, that Tara; **tam vaalinam pariSvajya** = him, that Vali, on hugging; **mandam rudatii** = repressively, moaning; **pradakSiNam cakaara** = circumambulation, made [round Vali.]

She that pleasant articulator and talented Tara then hugged and circumambulated Vali, suppressing her moaning, as an honour to the braver. [4-16-11]

[Verse Locator](#)

ततः स्वस्त्ययनम् कृत्वा मंत्रवित् विजय एषिणी ।
अंतःपुरम् सह स्त्रीभिः प्रविष्टा शोक मोहिता ॥ ४-१६-१२

12. **tataH** = then; **mantra vit** = hymn, knower - Tara; **vijaya eSiNii** = triumph, wishing; **svasti ayanam kR^itvaa** = blessings, for journey [bon voyage,] on making; **shoka mohitaa** = by sadness, disoriented; **striibhiH saha antaHpuram praviSTaa** = with, females, palace chambers, entered.

Then she who is a hymnodist that Tara has performed a hymnal bon voyage wishing triumph to Vali, and entered palace chambers along with other females, disoriented by her own sadness. [4-16-12]

The **swatyayana** is a Vedic formality performed by the mothers / wives of the combating gallants at the time of the departure of heros to battlefields, by placing red **tilaka** on forehead, **aarati**, with camphor burning, **akshata**, sprinkling grain on head, handing him his bow or sword, all with respective Vedic hymns. The weaponry of these heroes will be in the custody of their wives, for they have to worship the weaponry that

brings victory to their husbands. Seetha also gives Rama his bow and sword in Aranya Kanda, on his departure to forests from Suteekshna's hermitage as at 3-8-18.

[Verse Locator](#)

प्रविष्टायाम् तु तारायाम् सह स्त्रीभिः स्वम् आलयम् ।
नगर्या निर्ययौ क्रुद्धो महा सर्प इव श्वसन् ॥ ४-१६-१३

13. taaraayaam = Tara; striibhiH saha = females, along with; svam aalayam praviSTaayaam = her, own chambers, on entering; kruddhaH = infuriated; mahaa sarpa iva shvasan = great, snake, like, hissing; nagaryaa niryayau = from city, came out.

On Tara entering her own palace chambers along with other females, Vali emerged out of the city hissing like an infuriated great snake. [4-16-13]

[Verse Locator](#)

स निःश्वस्य महारोषो वाली परम वेगवान् ।
सर्वतः चारयन् दृष्टिम् शत्रु दर्शन कांक्षया ॥ ४-१६-१४

14. maha roSaH = highly, rancorous; saH vaalii = he that, Vali; parama vegavaan = one with high, audacious; niHshvasya = suspired; shatru darshana kaankSayaa = enemy, sighting, intending to; sarvataH dR^iSTim caarayan = everywhere, his sight, spread out.

He that highly rancorous Vali suspired with high audacity and spread his sight everywhere intending to sight his enemy. [4-16-14]

[Verse Locator](#)

स ददर्श ततः श्रीमान् सुग्रीवम् हेम पिङ्गलम् ।
सुसंवीतम् अवष्टब्धम् दीप्यमानम् इव अनलम् ॥ ४-१६-१५

15. tataH = then; shriimaan saH = celebrated one, he [Vali]; hema pi~Ngalam = with golden, ochre [body brilliance]; su samviitam = well, tying up [girdle cloth]; avaSTabdham = self-confidence; diipyamaanam iva analam = blazing, like, fire; sugriivam dadarsha = at Sugreeva, [Vali] saw.

Then that celebrated Vali saw Sugreeva who is in golden-ochre hue, whose girdle cloth is tightened for a fight, and who is with an air of self-confidence, blazing like fiery-fire. [4-16-15]

[Verse Locator](#)

तम् स दृष्ट्वा महाबाहुः सुग्रीवम् पर्यवस्थितम् ।
गाढम् परिदधे वासो वाली परम कोपिनः ॥ ४-१६-१६

16. parama kopanaH = highly, provoked; mahaabaahuH = strong armed one; saH vaalii = he that, Vali; paryavasthitam [pari ava sthitam] = [fully, nearly, available] proximately available; tam sugriivam dR^iSTvaa = him, that Sugreeva, on seeing; vaasaH gaaDham paridadhe = cloth, tightly, he wore [tightened his own girdle cloth.]

That strong armed Vali who is highly provoked has also tightened his girdle cloth on seeing proximately available Sugreeva. [4-16-16]

[Verse Locator](#)

स वाली गाढ संवीतो मुष्टिम् उद्यम्य वीर्यवान् ।
सुग्रीवम् एव अभिमुखो ययौ योद्धुम् कृत क्षणः ॥ ४-१६-१७

17. gaaDha samviitaH = strongly, tightening [girdle cloth]; viiryavaan = formidable one; saH vaalii = he, Vali; muSTim udyamya = fist, uplifting; yoddhum = to fight; kR^ita

kSaNaH = made, moment [timed well]; sugriivam eva abhimukhaH yayau = Sugreeva, only, towards, proceeded.

He that formidable Vali strongly tightening his girdle-cloth too, and proceeded towards Sugreeva in a well timed manner uplifting fists to fight him off. [4-16-17]

[Verse Locator](#)

श्लिष्टम् मुष्टिम् समुद्यम्य संरब्धतरम् आगतः ।
सुग्रीवो अपि समुद्दिश्य वालिनम् हेम मालिनम् ॥ ४-१६-१८

18. sugriivaH api = Sugreeva, even; shliSTam muSTim samudyamya = tightening, fist, lifting at the ready; hema maalinam vaalinam = one with golden, pendent, at Vali; samuddishya = well-aiming; samrabdha taram aagataH = hasty, highly [hastiest imprudent Vali] has come at.

Even Sugreeva has come at that imprudent Vali with golden pendant, on tightening his fists, lifting them up at the ready, and aiming them well at Vali. [4-16-18]

[Verse Locator](#)

तम् वाली क्रोध ताम्राक्षः सुग्रीवम् रण कोविदम् ।
आपतंतम् महा वेगम् इदम् वचनम् अब्रवीत् ॥ ४-१६-१९

19. vaalii = Vali; krodha taamra akSaH = by fury, reddened, eyed; raNa kovidam = fighting, expert in; mahaa vegam = one with great, speed - expeditious one; aa patantam = coming, falling - swooping down; tam sugriivam = to him Sugreeva; idam vacanam abraviit = this, word, said.

Vali spoke this word to that Sugreeva who is swooping down on him, whose eyes are reddened in fury, and who is an expert and expeditious in fighting. [4-16-19]

[Verse Locator](#)

एष मुष्टिर् महान् बद्धो गाढः सुनियत अंगुलिः ।
मया वेग विमुक्तः ते प्राणान् आदाय यास्यति ॥ ४-१६-२०

20. su niyata anguliH = well, clenching, fingers; gaaDhaH = firmly clenched; eSa baddhaH mahaan muSTiH = this, clenched, great, fist; mayaa vega vi muktaH = by me, very, speedily, while released [pitched]; te praaNaan aadaaya = you, lives, on taking; yaasyati = it goes off [unclenched.]

"Properly clenching fingers this great fist of mine is firmly clenched, and it will unclench only on taking your lives when I pitch this on you at full speed." So said Vali threateningly to Sugreeva. [4-16-20]

[Verse Locator](#)

एवम् उक्तः तु सुग्रीवः क्रुद्धो वालिनम् अब्रवीत् ।
तव च एष हरन् प्राणान् मुष्टिः पततु मूर्धनि ॥ ४-१६-२१

21. evam uktaH tu sugriivaH = thus, said, but, Sugreeva; kruddhaH = one with high dudgeon; vaalinam abraviit = to Vali said; eSa muSTiH = this is, [my fist]; tava praaNaan haran = your, lives, to take; muurdhani patatu = on forehead, shall fall.

Thus said, Sugreeva with high dudgeon said, "this fist of mine shall fall on your forehead plundering your lives." [4-16-21]

[Verse Locator](#)

ताडितः तेन तम् क्रुद्धः समभिक्रम्य वेगतः ।

अभवत् शोणित उद्गारी सापीड इव पर्वतः ॥ ४-१६-२२

22. **vegataH** = instantaneously; **samabhikramya** [sam abhi kramaya] = coming nearby; **tena** = by him, by Vali; **taaDitaH** = one who is hit [Sugreeva - spilled blood]; **kruddhaH** = is enraged; **shoNita udgaarii** = blood, streaming; **saa piiDaH** = with torrents; **parvataH iva** = mountain, like; **abhavat** = he became.

Coming near instantaneously Vali hit him, whereby Sugreeva is enraged and became like a mountain streaming blood in its torrents. [4-16-22]

[Verse Locator](#)

सुग्रीवेण तु निःशंकम् सालम् उत्पात्य तेजसा ।

गात्रेषु अभिहतो वाली वज्रेण इव महा गिरिः ॥ ४-१६-२३

23. **sugriiveNa tu** = by Sugreeva, but; **tejasaa** = by his force; **niHshankam** = unhesitatingly; **saalam utpaaTya** = saala tree, on uprooting; **vaalii** = Vali is; **vajreNa mahaa giriH iva** = by thunderbolt, great mountain, as with; **gaatreSu abhihataH** = on limbs, struck.

But Sugreeva unhesitatingly uprooted a saala tree with his force and thrashed the limbs of Vali as with the thunderbolt thrashing a great mountain. [4-16-23]

[Verse Locator](#)

स तु वृक्षेण निर्भग्नः साल ताडन विह्वलः ।

गुरु भार भर आक्रान्ता नौः ससार्था इव सागरे ॥ ४-१६-२४

24. **saala taaDana vihvalaH** = with saala tree, by thwacking, one who is staggered; **saH tu** = he, that Vali, but; **saagare** = in ocean; **guru bhaara bhara aakraantaa** = heavy, weight, filled with, brimming with; **sa saarthaa nauH iva** = with, merchants, [tossing] ship, like; **nirbhagnaH** = [on the brink of] wrecking.

But Vali when thwacked with saala tree had staggered and looked like a tossing ship in an ocean filled with heavy weight of merchandise and brimming with merchants, but on the brink of wrecking. [4-16-24]

[Verse Locator](#)

तौ भीम बल विक्रान्तौ सुपर्ण सम वेगिनौ ।

प्रयुद्धौ घोर वपुषौ चन्द्र सूर्यौ इव अंबरे ॥ ४-१६-२५

परस्परम् अमित्र घ्नौ च्छिद्र अन्वेषण तत्परौ ।

25, 26a. **bhiima bala vikraantau** = sensational, with energy, triumphing zeal; **suparNa sama veginau** = Divine Eagle, Garuda, equalling, in swiftness; **ghora vapuSau** = with frightful, body builds; **paraH param** = one to another - each other; **cChidra anveSaNa tatparau** = perilous [body-parts,] in exploring, vigilant ones; **a mitra ghnau** = un, friendly ones [enemies,] killers of; **tau** = those two, Vali and Sugreeva; **ambare candra suuryau iva** =] in sky, Moon, sun, like [which is an inconceivable fight]; **pra yuddhau** = frighteningly, fought.

Those two, Vali and Sugreeva, with their sensational energy, triumphing zeal, frightful physiques, swiftness as good as the Divine Eagle Garuda, vigilance in exploring perilous body parts of one another, ravagement of their own enemies fought frighteningly, like the sun and moon in the sky, which is inconceivable. [4-16-25, 26a]

[Verse Locator](#)

ततो अवर्धत वाली तु बल वीर्य समन्वितः ॥ ४-१६-२६

सूर्य पुत्रो महावीर्यः सुग्रीवः परिहीयत ।

26b, 27a. tataH = afterwards; bala viirya samanvitaH = by might, vigour, one possessing; vaalii tu = Vali, but; avardhata = progressed; mahaaviiryaH suurya putraH sugriivaH = greatly, mighty, sun's, son, Sugreeva; pari hiiyata = totally, declined - retrogressed.

But Vali being the possessor of might and vigour progressed and though greatly mighty is son of sun, Sugreeva, regressed. [4-16-26b, 27a]

[Verse Locator](#)

वालिना भग्न दर्पः तु सुग्रीवो मन्द विक्रमः ॥ ४-१६-२७

वालिनम् प्रति सामर्षो दर्शयामास राघवम् ।

27b, 28a. vaalinaa bhagna darpaH tu = by Vali, routed, pride; sugriivaH manda vikramaH = Sugreeva, retardant, in aggression; sa a marSaH = with, no, happiness [with exasperation]; vaalinam prati = Vali, to counteract; raaghavam = for Raghava; darshayaamaasa = started to see.

Sugreeva became retardant in aggression when Vali routed his pride and then he exasperatedly started searching for Raghava to counteract Vali. [4-16-27]

[Verse Locator](#)

वृक्षैः स शाखैः शिखरैः वज्र कोटि निभैः नखैः ॥ ४-१६-२८

मुष्टिभिः जानुभिः पद्भिः बाहुभिः च पुनः पुनः ।

तयोः युद्धम् अभूत् घोरम् वृत्र वासवोः इव ॥ ४-१६-२९

28b, 29. tayoH = among those two; vR^ikshaiH sa shaakhaiH = with trees, with, branches; shikharaiH = peaks [of mountains]; vajra koTi nibhaiH nakhaiH = thunderbolts, edges, similar [in sharpness,] with [edged] nails; muSTibhiH jaanubhiH padbhiH = with fists, with knees, with feet; baahubhiH ca = with arms, also; vR^itra vaasavoH iva = among demon Vritra, Indra, like [as has happened]; punaH punaH = again, again; ghoram yuddham abhuut = deadly, fight, there happened.

Among those two there happened a deadly fight time and again using trees with branches, peaks of mountains, their own nails that are similar to the razor-sharp edges of thunderbolts, and with fists, knees, feet, and arms, like the fight that once chanced between demon Vritra and Indra. [4-16-28b, 29]

[Verse Locator](#)

तौ शोणितात्कौ युध्येताम् वानारौ वन् चारिणौ ।

मेघौ इव महा शब्दैः तर्जमानौ परस्परम् ॥ ४-१६-३०

30. vana caariNau tau vaanaarau = forest, movers, those, vanara-s; shoNit aatkau = with blood, wetted [soaked]; parasparam tarjamaanau = each to each, threatening; mahaa shabdaiH = with great, uproars; meghau iva = clouds, like; yudhyetaam = gone on fighting.

Those forest moving vanara-s that are soaked in blood have gone on clashing, threatening each other, like two clouds clashing uproariously. [4-16-30]

[Verse Locator](#)

हीयमानम् अथ अपश्यत् सुग्रीवम् वानरेश्वरम् ।

प्रेक्षमाणम् दिशः च एव राघवः स मुहुर् मुहुर् ॥ ४-१६-३१

31. **atha** = then; **saH raaghavaH** = he, that Raghava; **muHuH muHuH** = again, again; **dishaH prekshamaaNam** = directions, started seeing [for help]; **vaanaraiishvaram sugriivam** = vanara, lord of, at Sugreeva; **hiiyamaanam eva ca** = deteriorating, even, also; **apashyat** = has seen.

Raghava has then seen the lord of monkeys Sugreeva who is repeatedly eyeing all sides for help and who is even deteriorating in his enterprise. [4-16-31]

[Verse Locator](#)

ततो रामो महातेजा आर्तम् दृष्ट्वा हरीश्वरम् ।
स शरम् वीक्षते वीरो वालिनो वध कांक्षया ॥ ४-१६-३२

32. **tataH** = then; **mahaatejaa viiraH saH raamaH** = great, refulgent one, fearless one, he that Rama; **hari iishvaram** = monkey's, lord - Sugreeva; **aartam dR^iSTvaa** = in forlornness, on seeing; **vaalinaH vadha kaankshayaa** = for Vali's, elimination, aiming at; **sharam viikshate** = he [Rama,] arrow, scanned for.

On seeing the lord of monkeys Sugreeva in a forlornness, then the refulgent and fearless Rama scanned for an arrow aiming to eliminate Vali. [4-16-32]

[Verse Locator](#)

ततो धनुषि संधाय शरम् आशी विष उपमम् ।
पूरयामास तत् चापम् काल चक्रम् इव अन्तकः ॥ ४-१६-३३

33. **tataH** = then; **aashii viSa upamam** = which has fang's, venom, in simile - venomous serpent like; **sharam dhanuSi sandhaaya** = arrow, in bow, on tautening; **antakaH kaala cakram iva** = Terminator, Time, disc, like [bow]; **puurayaamaasa tat caapam** = started to draw out [the string,] that, bow.

Then on tautening a venomous serpent like arrow in the bow, Rama started to draw out bowstring, whereby that bow attained a similitude with the Time-disc of the Terminator. [4-16-33]

[Verse Locator](#)

तस्य ज्यातल घोषेण त्रस्ताः पत्ररथेश्वराः ।
प्रदुद्रुवुर् मृगाः च एव युगांत इव मोहिताः ॥ ४-१६-३४

34. **tasya** = that bow's; **jyaa tala ghoSeNa** = bowstring's, surface, blast; **trastaaH** = panicked; **patra ratha iishvaraH** = by wings, charioting - birds, lordly ones [very big birds, leave alone small birds]; **mR^igaaH ca eva** = animals, also, thus; **yuga anta mohitaaH iva** = at era, end, those that are startled, like; **pra dudruvuH** = verily, fled.

At the blast of bowstring the lordly birds and animals are panicked, like those that will be startled by the approach of ear ending, and they all fled. [4-16-34]

[Verse Locator](#)

मुक्तस्तु वज्र निर्घोषः प्रदीप्त अशनि संनिभः ।
राघवेण महा बाणो वालि वक्षसि पातितः ॥ ४-१६-३५

35. **raaghavaNa muktaH** = by Raghava, released; **vajra nirghoSaH** = thunderbolt's, with sound of - boom of thunderclap; **pradiipta ashani sannibhaH** = flashing, lightning, similar to; **mahaa baaNaH** = great, arrow; **vaali vakSasi paatitaH** = on Vali's, chest, fallen.

The arrow released by Raghava that has the boom of thunderbolt's thunderclap and the flashes of a lightning fell on the chest of Vali. [4-16-35]

[Verse Locator](#)

ततः तेन महातेजा वीर्य युक्तः कपीश्वरः ।
वेगेन अभिहतो वाली निपपात मही तले ॥ ४-१६-३६

36. tataH = then; mahaatejaa = highly, magnificent one; viirya yuktaH = intrepidity, one having; kapi iishvaraH = monkey's, lord [Vali]; tena = by it [by arrow]; vegena abhihataH = by fleetness, hit; mahii tale nipapaata = on earth's, plane, fell down.

Hit by the fleetness of that arrow then that highly magnificent and intrepid lord of monkeys Vali fell onto the plane of earth. [4-16-36]

[Verse Locator](#)

इन्द्र ध्वज इव उद्धूत पौर्ण मास्याम् महीतले ।
अश्वयुक् समये मासि गत सत्त्वो विचेतनः ।
बाष्प संरुद्ध कण्ठस्तु वाली च आर्त स्वरः शनैः ॥ ४-१६-३७

37. ashvayuk samaye = Ashvayuja / Ashvin, period; maasi paurNa maasyaam = by month, in full-moon month [fortnight]; mahiitale = onto ground; uddhuuta indra dhvaja iva = thrown down, Indra's, flag, like; vaalii = Vali is; gata sattvaH = depleted, energy; vi cetanaH = without [dissipated,] vitality; shanaiH = slowly; baaSpa samruddha kaNThaH = tear, blocked, with throat; aarta svaraH = with painful, voicing - with piteous moan [fell down.]

Like the flag that will be raised in honour of Indra during the month of ashvin on a full-moon day, but thrown onto earth along with its flagstaff after the festival, Vali with depleted energy and dissipated vitality slowly fell onto ground, and with tears blocking throat he moaned piteously. [4-16-37]

This indra dhvaja ustava, festival of Indra's flagstaff will be undertaken after the sixth lunar month of year, usually after summer in order to appease Indra to cause rains. On full-moon day in Ashvayuja month [October-November] this will be performed and after the ritual the flag / flagstaff will be thrown to ground.

[Verse Locator](#)

नरोत्तमः काल युगांतकोपमम् शरोत्तमम् कांचन रूप्यभूषितम् ।
ससर्ज दीप्तम् तम् अमित्र मर्दनम् स धूममग्निम् मुखतो यथा हरः ॥ ४-१६-३८

38. nara uttamaH = among men, best one Rama; kaala = at the time of era end; yuga antaka upamam = era, ender, in simile; kaancana ruupya bhuuSitam = in gold, silver, decorated; diiptam = glowing; a mitra mardanam = unfriendly ones, subduer of; tam shara uttamam = that, arrow, best one; haraH mukhataH = Shiva's, from face; sa dhuumam agnim yathaa = with [emitting,] smoke, fire, as with; shara uttamam = arrow, the best; sasarja = let go, released.

That best one among men Rama released a blazing and enemy subjugating arrow which in simile is like an Epoch-ender at the end of era, and that best arrow decorated in gold and silver looked like the glance from the Third-Eye of Rudra, emitting fire with smoke. [4-16-38]

[Verse Locator](#)

अथ उक्षितः शोणित तोय विस्रवैः
सुपुष्पित अशोक इव अचलोद्गतः ।
विचेतनो वासव सूनुर् आहवे
प्रभ्रज्जित इन्द्र ध्वजवत् क्षितिम् गतः ॥ ४-१६-३९

39. atha = then; vaasava suunuH = Indra's, son; aahave = in battle [battlefield]; shoNita toya visravaiH = blood, water [sweat,] with streams of; ukSitaH = dampened; acala udgataH = on mountain, stemmed up [standing high on mountain]; anila uddhata = by wind, felled; su

puSpita ashoka iva = well, bloomed, Ashoka tree, like; vi cetanaH = without, vigour - anima is undone; pra bhra~nshita = altogether, dislodged; indra dhvaja vat = Indra's, flagstaff, like; kSitim gataH = onto earth, gone [abandoned.]

That Indra's son Vali, dampened with blood and sweat, then looked like just felled Ashoka tree which has stemmed up and so far standing high on a mountain with fully bloomed clusters of its blood-red flowers, and when his anima is undone he even looked like the flagstaff on which a flag is raised in honour of Indra, but which is altogether dislodged and abandoned on the ground. [4-16-39]

Ashoka tree by itself stands high and stout with its blood red flowers, and by virtue of its growing on high of mountains it is more gloriously standing till now, like Vali, but that is felled too suddenly.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे षोडशः सर्गः

Thus, this is the 16th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 16

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 17 Verses converted to UTF-8, Nov 09

Introduction

Rama's arrow hits Vali on chest and Vali fallen down. But Vali is not dead yet. When Rama and Lakshmana approach dying Vali, he questions the propriety of Rama in killing him. Vali's questioning explicitly is straightforward befitting to the defeated mighty Vanara King. But implicitly, there are ancient commentaries that deduce many more meanings in picturising Vali as a devotee of Rama, who wanted to die at the hand of Rama, like Viraadha and others, as a means of salvation.

[Verse Locator](#)

ततः शरेण अभिहतो रामेण रण कर्कशः ।
पपात सहसा वाली निकृत्तैव पादपः ॥ ४-१७-१

1. tataH = then; raNa karkashaH vaalii = in war, scourger, Vali; raameNa shareNa abhi hataH = by Rama , by his arrow, completely hit; nikR^itta paadapaH iva = whittled down, tree, as with; sahasaa papaata = suddenly, fell down.

When Rama's arrow hit him then Vali, the scourger in war, suddenly fell down like a hewed down tree. [4-17-1]

[Verse Locator](#)

स भूमौ न्यस्त सर्वाङ्गः तप्त काञ्चन भूषणः ।
अपतत् देव राजस्य मुक्त रश्मिर् इव ध्वजः ॥ ४-१७-२

2. tapta kaancana bhuuSaNaH = one with melted, golden, ornaments [who glittered]; saH = he that Vali; mukta rashmiH = on release, of ropes; deva raajasya dhvajaH iva = god's, king's [Indra's,] ensign, like; bhuumau nyasta sarva angaH = he, on earth [into dust,] kept [sank,] all, body-parts; a patat = fell down.

He who glittered with pure golden ornaments, that Vali fell down on earth while all of his limbs sank to dust, like the flag of Indra when released from its ropes. [4-17-2]

[Verse Locator](#)

अस्मिन् निपतिते भूमौ हरि ऋषाणाम् गणेश्वरे ।
नष्ट चन्द्रम् इव व्योम न व्यराजत मेदिनी ॥ ४-१७-३

3. hari R^ikSaaNaam gaNa iishvare = for monkeys, for bears, hosts of, lord's; asmin bhuumau nipatite = on his, on earth, when fell; medinii = earth; naSTa candram vyoma iva = lost, moon, welkin, like; na vyaraajata [vi a raajata] = not, forsooth, illuminated.

On the fall of that lord of hosts of monkeys and bears onto earth, unilluminated is the earth like the welkin that has forsooth lost its moon. [4-17-3]

भूमौ निपतितस्य अपि तस्य देहम् महात्मनः ।

न श्रीर्जहाति न प्राणा न तेजो न पराक्रमः ॥ ४-१७-४

4. **bhuumau nipatitasya api** = on earth, fallen, though; **mahaatmanaH tasya deham** = of great-soul one, his, from body; **shriiH na jahaati** = brilliance, not, leaving - unfettering; **praaNaa na** = lives, neither; **tejaH na** = resplendence, neither; **paraakramaH na** = bravery, neither.

Though that great souled Vali fell onto earth, neither his brilliance, nor lives, nor resplendence, nor his bravery are unfettering from his body. [4-17-4]

[Verse Locator](#)

शक्र दत्ता वरा माला कान्चनी रत्न भूषिता ।

दधार हरि मुख्यस्य प्राणान् तेजः श्रियम् च सा ॥ ४-१७-५

5. **shakra dattaa** = by Indra, given; **kaancanii ratna bhuuSitaa** = golden, gem, studded; **varaa** = superb one; **saa maalaa** = that, chest pendant; **hari mukhyasya** = monkey, chief's; **praaNaan tejaH shriyam ca** = lives, resplendence, brilliance, also; **dadhaara** = sustained.

That superb and gem-studded golden pendent given by Indra sustained that monkey chief's lives, resplendence and brilliance. [4-17-5]

[Verse Locator](#)

स तया मालया वीरो हैमया हरियूथपः ।

संध्यानुगत पर्यन्तः पयोधर इव अभवत् ॥ ४-१७-६

6. **viiraH saH hari yuuthapaH** = brave one, he that Vali, monkeys, general of; **haimayaa tayaa maalayaa** = golden one, by that [by wearing it,] pendant; **sandhya anugata** = colour of sunset, traced with - smeared with; **pari antaH** = all, around edges; **payaH dhara iva abhavat** = water, bearing [black-cloud,] like, he became [appeared to be.]

By still wearing that golden chest-pendant around his neck, that brave general of monkeys Vali appeared like a black-cloud smeared with the colour of golden sunset all around its edges. [4-17-6]

[Verse Locator](#)

तस्य माला च देहः च मर्मघाती च यः शरः ।

त्रिधा इव रचिता लक्ष्मीः पतितस्य अपि शोभते ॥ ४-१७-७

7. **patitasya api** = fallen one, though; **tasya maalaa ca dehaH ca** = his, chest-plate, also, body, also; **marma ghaatii yaH sharaH** = crucial-organ [heart in chest,] striking, which, arrow is; along with it; **tridhaa racitaa lakSmiiH iva** = in three ways, written [crafted, devising,] splendour, as though; **shobhate** = effulgent.

Even though Vali has fallen on ground his splendour is as though refulgent devising itself into three aspects, namely by his body, chest-pendant, and the arrow of Rama, which arrow is given to strike the crucial body parts alone, and which is still stuck in Vali's chest. [4-17-7]

[Verse Locator](#)

तत् अस्त्रम् तस्य वीरस्य स्वर्ग मार्ग प्रभावनम् ।

राम बाणासन क्षिप्तम् आवहत् परमाम् गतिम् ॥ ४-१७-८

8. svarga maarga prabhaavanam = to heaven, pathway, effectuating; raama baaNa aasana kSiptam = Rama's, arrow's, seat [bowstring,] discharged from; tat astram = that, arrow; tasya viirasya = for that, brave one Vali; paramaam gatim aa vahat = ultimate, course - redemption, brought forth.

That arrow which effectuates the pathway to heaven, now discharged from the bow of Rama has brought forth that redemption to brave Vali . [4-17-8]

[Verse Locator](#)

तम् तथा पतितम् संख्ये गत अर्चिषम् इव अनलम् ।
ययातिम् इव पुण्यान्ते देव लोकात् परिच्युतम् ॥ ४-१७-९
आदित्यम् इव कालेन युगान्ते भुवि पातितम् ।
महेन्द्रम् इव दुर्धर्षम् उपेन्द्रम् इव दुस्सहम् ॥ ४-१७-१०
महेन्द्र पुत्रम् पतितम् वालिनम् हेम मालिनम् ।
व्यूढ उरस्कम् महाबाहुम् दीप्तास्यम् हरि लोचनम् ॥ ४-१७-११
लक्ष्मण अनुचरो रामो ददर्श उपसर्प च ।

9, 10, 11, 12a. sankhye tathaa patitam = in war, thus, fallen; gata arcisam analam iva = extinct, flames, fire, as with; puNya ante = at merit's, end; deva lokaat paricyutam = from god's, world, fallen; yayaatim iva = [who is] Yayaati, like; aadityam kaalena iva = Sun, by Time-ender, like; yuga ante bhuvi paatitam = at era, end, on earth, flung; mahendram iva durdharSam = Indra, like, unassailable; upendram iva dussaham = Upendra, like, intolerable [in war]; mahendra putram = Indra's, son - at Vali; hema maalinam = one with golden, pendent; vyuuDha uraskam = enormous, chested; mahaa baahum = having mightily, arms; diipta asyam = glowing, faced one; hari locanam = green, eyed one; tam vaalinam = him, to that Vali; lakSmaNa anucaraH raamaH = Lakshmana, following, Rama; patitam = as has fallen; dadarsha upasasarpa ca = seen, and neared, also.

Then on seeing him who has fallen in war, the one with golden pendant, enormously chested, mightily armed, face golden, eye greenish, but who is like a fire extinct of its flame; who is like Indra in unassailability and like Upendra in indomitability; and who like Yayaati who has fallen from heaven, as well like the sun who falls onto earth from solar orbit when Time-ender flings him at the end of era; such as he is, on seeing that son of Indra, who forsooth has fallen, Rama neared him followed by Lakshmana. [4-17-9, 10, 11, 12a]

Yayaati is the son of Nahusha, who was a king of repute. After a rigorous penance Yayaati attains heaven. But he starts his self-praise and goes on narrating his achievements. Indra tries to tell him that 'this is heaven, here there is no you-ness and I-ness...' but in vain. Later unable to contend with Yayaati's self-eulogy Indra pushes him back to mortal worlds. Vali is in the same predicament as he took pride in his own brawny strength but now battered by still mightier person.

[Verse Locator](#)

तम् तथा पतितम् वीरम् गत अर्चिष्मतम् इव अनलम् ॥ ४-१७-१२
बहुमान्य च तम् वीरम् वीक्षमाणम् शनैरिव ।
उपयातौ महावीर्यौ भ्रातरौ राम लक्ष्मणौ ॥ ४-१७-१३

12b, 13. tam viiram = him, brave one, Vali; tathaa patitam = like that, fallen; gata arcisamatam analam iva = extinguished, tongues of flame, fire, like; shanaiH iva viikshamaaNam = slowly - droopily, thus, who is seeing; tam viiram = him that brave one; bahumaanya = honouring him; mahaa viiryau bhraatarau = great, valiant, brothers; raama lakshmaNau = Rama , Lakshmana; upayaatau = neared him.

On seeing the brave Vali fallen like that, who by now is like fire with extinguished tongues of flames, and who is seeing droopily, those two valiant brothers, Rama and Lakshmana, neared him with due honour. [4-17-12b, 13]

तम् दृष्ट्वा राघवम् वाली लक्ष्मणम् च महाबलम् ।
 अब्रवीत् परुषम् वाक्यम् प्रश्रितम् धर्म संहितम् ॥ ४-१७-१४
 स भूमौ अल्पतेजोसुः निहतो नष्ट चेतनः ।
 अर्थ सहितया वाचा गर्वितम् रण गर्वितम् ॥ ४-१७-१५

14. ni hata = flatly, hurt; alpa tejosuH = with trifling, energy and lives; naSTa cetanaH = trivialised, vigour; bhuumau = who is on earth [fallen to earth]; saH vaalii = he that, Vali; raNa garvitam = [to Rama who in this] conflict, taking pride [of victory]; tam raaghavam = him, at Raghava; mahaa balam lakSmaNam ca = at greatly, mighty, Lakshmana, also; dR^iSTvaa = having seen; artha sahitayaa vaacaa = meaning, containing, with words - with meaningful words; paruSam = sarcastic; prashritam = with politeness; dharma samhitam = rightness, abiding with - self-righteous; vaakyam = sentence, words; garvitam = in proper pride [in self-respect]; abraviit = spoke.

On seeing Rama and the great mighty Lakshmana as well, he who fell to ground flatly hurt by arrow, and whose energy and lives are trifling and vigour trivialised thereby, that Vali spoke these sarcastic words in his proper pride to Rama, who is taking pride in this conflict as a victor, which words at the same time have meaning, politeness, and self-righteousness. [4-17-14, 15]

Verse Locator

त्वम् नराधिपतेः पुत्रः प्रथितः प्रिय दर्शनः ।
 पराङ्मुख वधम् कृत्वा को अत्र प्राप्तः त्वया गुणः ।
 यदहम् युद्ध सम्रब्धः त्वत् कृते निधनम् गतः ॥ ४-१७-१६

16. tvam nara adhipateH putraH = you are, people's, king's, son; prathitaH = renowned one; priya darshanaH = with pleasing looks; yuddha samrabdhaH = conflict, one who is in commotion of; aham = I; tvat kR^ite = by you, done - owing to you; yat nidhanam gataH = which [kind of death, ignoble death,] demise, I went - I got death; paraa~Nmukha vadham kR^itvaa = one facing away [from you,] killing him, on undertaking; atra = in this [matter]; kaH guNaH tvayaa praaptaH = what, merit, by you, achieved.

"You are a renowned prince with pleasing looks.. but, which kind of death I am getting now, that too when I was in the commotion of conflict with another, alas, that ignoble death is owing to you, and what merit is achieved by you in this undertaking of yours to kill someone who is facing away from you... [4-17-16]

From hereon the sentences of Vali and also of Rama in next chapter are commented variously and voluminously. Apart from upholding Rama's deed as a rightful one, Vali's position is also kept up, by deducing meaning from these utterances and Vali is pictured as a dedicate to the Absolute. Maheshvara Tiirtha in his Ramayana tattva diipika gives many tones for these aspects, mainly as innuendo of praise, vyaaja ninda.

In this verse itself Vali's expression is said to be like this: paraa~Nmukha vadham kR^itvaa = 'one who is faced way - not in battlefield, but in the battle field like life, say from morality and doing all unethical things, like exiling younger brother and captivating his wife... killing of such an antagonist is rightful of you...' For another compound kaH atra praaptaH tvayaa guNaH other mms use kaH nu praaptaH tvayaa guNaH in that nu has a special usage in Ramayana, as at 1-1-2 konvasmin saampratam loke etc. Here also, taking kaH nu guNaH it is said that 'verily invaluable merit is achieved by you and your godhood is established by absolving me. For me, getting killed at your hand is no less a merit, by which I am rid of all sins, and I am now going to heavens...' This is supported by scriptures raajatva shaashan paapasyatadaapnoti kilbiSam 'one who is rightfully punished by the king is rid of all sins'; and according to the saying as well: raaja bhidhR^ita daNDaastu kR^itvaa paapaani maanavaaH | nirmalaH svargam aayaanti santa sukR^ito yathaa and I will go to heavens without blemish'.

For the last compound tvat kR^ite nidhanam gataH other mms use shareNa urasi taaditaH 'with arrow, on chest, struck...' establishing that Rama did not backstab Vali, but hit on chest as said at 4-16-35: vaali vakSasi paatitaH.

कुलीनः सत्त्व संपन्नः तेजस्वी चरितव्रतः ।

रामः करुणवेदी च प्रजानाम् च हितेरतः ॥ ४-१७-१७

सानुक्रोशो महोत्साहः समयज्ञो दृढव्रतः ।

इति एतत् सर्व भूतानि कथयन्ति यशो भुवि ॥ ४-१७-१८

17. **raamaH** = Rama is; [said to be]; **kuliinaH** = high-born; **sattva sampannaH** = mightiness, gifted with; **tejasvii** = resplendent; **carita vrataH** = pursuer, of vows; **karuNa vedii ca** = mercy, mindful of, also; **prajaanaam hite rataH ca** = people's, welfare, delighted in, also; **saanukroshaH** = sympathetic; **mahaa utsaahaH** = greatly, enthusiastic [in good deeds]; **samaya j~naH** = time, knower of - knower of timely action; **dR^iDha vrataH** = assertively, committed; **iti** = thus; **etat** = all these; [**te** = your]; **yashaH** = [your] renown; **sarva bhuutaani bhuvi kathayanti** = all, living beings, on earth, are relating.

"Rama is high-born, they say, gifted with mightiness, resplendent, pursuer of vows, mindful of mercy, delighter in people's welfare, sympathetic, greatly enthusiastic and assertively committed in doing good deeds, knower of time-and-action, all these living-beings on earth are thus relating your renown, aren't they. [4-17-17, 18]

Explicitly it is Vali's harsh accusation of Rama, but implicitly it is a praise offered to Rama, since his arrow accords heavens to Vali. This is the same with the following two verses. **vyaaJa ninda** innuendo of praise.

Verse Locator

दमः शमः क्षमा धर्मो धृति सत्यम् पराक्रमः ।

पथिवानाम् गुणा राजन् दण्डः च अपकारिषु ॥ १-१७-१९

19. **raajan** = oh, king; **damaH** = controlling senses; **shamaH** = controlling [manas] will; **kshamaa** = forgiveness; **dharmaH dhR^iti satyam** = conscientiousness, resoluteness, truthfulness; **para aakramaH** = adventurousness; **apakaariSu daNDaH ca** = wrongdoers, punishing of, also; **parthivaanaam guNa** = for kings, aptitudes.

"To be able to control senses and will, forgiveness, conscientiousness, resoluteness, truthfulness, and adventurousness, oh, king, are the aptitudes of a king, and even punishing the wrongdoers, too. [4-17-19]

Verse Locator

तान् गुणान् संप्रधार्य अहम् अग्र्यम् च अभिजनम् तव ।

तारया प्रतिषिद्धो अपि सुग्रीवेण समागतः ॥ १-१७-२०

20. **aham** = I; **taan guNaan** = those, [kingly] characteristics [will be obtainable in you]; **tava agryam abhijanam ca** = of your, noble, dynasty, also [judging by your dynasty]; **sampradhaarya** = concluding from [them]; **taarayaa pratiSiddhaH api** = by Tara, dissuaded, even though; **sugriiveNa samaagataH** = with Sugreeva, confronted.

"Concluding that those kingly characteristics will be obtainable in you, and even judging by the noble dynasty of yours, I have confronted Sugreeva though Tara dissuaded me. [4-17-20]

Verse Locator

न माम् अन्येन संरब्धम् प्रमत्तम् वेद्धुम् अर्हसि ।

इति मे बुद्धिर् उत्पन्ना बभूव अदर्शने तव ॥ १-१७-२१

21. **tava** = your; **a darshane** = by non, appearance; **anyena samrabdham** = with another, combating; **pramattam** = unvigilant one; **maam** = me; **veddhum [katham] na arhasi** = to

wound [to hurt,] [how] not, apt of him; iti me buddhiH utpannaa babhuuva = thus, my, concept, came up, became.

"When you have not appeared before me when I confronted Sugreeva my concept was, 'it will be inapt of Rama to hurt me while I am combating with another combatant, besides, when I will be unvigilant in that fight...' [4-17-21]

[Verse Locator](#)

न त्वाम् विनिहत आत्मानम् धर्म ध्वजम् अधार्मिकम् ।
जाने पाप समाचारम् तृणैः कूपम् इव आवृतम् ॥ १-१७-२२

22. na jaane tvaam = not, known, you; vinihataaatmaanam [vi ni hata aatmaanam] = completely, down, trodden, minded - one who killed one's own soul;] na jaane tvaam = not, known, you; dharma dhvajam a dhaarmikam = virtue, flag-bearer, un, virtuous one; paapa sam aacaaram = of evil, conduct - devious; na jaane = not, known; tR^iNaiH aavR^itam kuupam iva = with straw, covered, water-well, like.

"Not known that your soul is put to death, not known that you are the unrighteous flag bearer of righteousness, to me not known that you are insidious like straw covered well. [4-17-22]

In the verse the two words na, jaane 'not known to me' are used only once. While bringing it two more times for filling the ellipses, adhyaahaara, meaning is drawn to all three expressions as above i.e., 'Unknown are the three things... etc.' Vali is said to have admitted that Supreme Soul is not a struck-out entity or killable, and either sin or profanity is attachable to Him, as per the saying in Bhagavad Gita, kam ghaatayati hanti kam? 'who can stab the soul, who hurts it... na enam chindanti shasraaNi 'knife can cleave It not...' as at 2-21 and its successive verses. Here Vali has said that 'nobody knows, including me... that you are flag-bearer of virtue above individual souls, sins...'

[Verse Locator](#)

सताम् वेष धरम् पापम् प्रच्छन्नम् इव पावकम् ।
न अहम् त्वाम् अभिजानामि धर्म छद्माभि संवृतम् ॥ १-१७-२३

23. sataam veSa dharam = benign-soul's, outfit, wearing; paapam = sinner; pracChannam paavakam iva = [ash] covered, fire, like; dharma Chadma abhi samvR^itam = probity, garb, explicitly mantled with; tvaam aham na abhijaanaami = you, I, not, have known.

"I have no knowledge that you are a sinner, one in the garb of a benign soul, and explicitly mantled under the garb of probity like ash covered fire. [4-17-23]

The word paapam is either sin or sinner. If it is said as sin, then it is attached to next compound then it is read as the admission of Vali in noticing Rama as Supreme Person, paapam pracChannam iva paavakam, 'as fire will burn the one who is covered with sin, you also will burn...' And there is no 'garb of dharma...' to you, for you are dharma itself. Thus Vali said to have noticed Supreme in Rama, as said at apahata paapmatvaadi guNa vishiSTa 'Supreme Person is one who is above the words like sins, merits' etc.

[Verse Locator](#)

विषये वा पुरे वा ते यदा पापम् करोमि अहम् ।
न च त्वाम् अवजाने अहं कस्मात् त्वम् हंसि अकिल्बिषम् ॥ १-१७-२४
फल मूल अशनम् नित्यम् वानरम् वन गोचरम् ।
माम् इह अप्रतियुध्यन्तम् अन्येन च समागतम् ॥ १-१७-२५

24, 25. aham = I; yadaa = when [by the reason of]; te viSaye vaa pure vaa = I your, country, or, city, or; paapam na karomi = sin - misdeed, not, I did; tvaam = you; na ca avajaane = not, also, taunted; [for that reason I am]; a kilbiSam = non, guilty; nityam = always; phala muula ashanam = fruits, tuber, eater; vana gocaram = in forest, mover; vaanaram = Vaanara; iha = now; a prati yudhyantam = not, countering [you, not en

face] while combating; **anyena samaagatam ca** = with another, involved, furthermore; **maam tvam kasmaat hamsi** = me, you, what for, torturing.

"I am non-guilty as I have not committed any misdeed either in your country or in your city, nor I have taunted you; I am a vanara subsisting on fruits and tubers and always moving in forests alone; such as I am, what made you to torture me when I was not combating with you en face, furthermore, when I was involved with another? [4-17-24, 25]

'You do not kill any guiltless beings, **tvam api a+kilbiSam na himsi**, but you are now killing me because there is some guilt in my deeds, of which I am well aware, but waited for you to come...' This is the subtext of Vali's retrospection.

[Verse Locator](#)

त्वम् नराधिपतेः पुत्रः प्रतीतः प्रियदर्शनः ।

लिङ्गम् अपि अस्ति ते राजन् दृश्यते धर्म संहितम् ॥ १-१७-२६

26. **tvam priya darshanaH** = you are, pleasing, in your looks; **nara adhipateH putraH** = humans, lord's, son - prince; **pratiitaH** = [thus you are] renowned; **raajan** = oh, king; **te dharma samhitam** = in you, rectitude, agreeable with; **lingam api asti** = indication, even, to be there; **dR^ishyate** = appearing.

"You are renowned to be a prince with charming looks, oh, king, and indications agreeable to rectitude are also appearing on your body. [4-17-26]

[Verse Locator](#)

कः क्षत्रिय कुलेजातः श्रुतवान् नष्टसंशयः ।

धर्म लिंग प्रतिच्छन्नः क्रूरम् कर्म समाचरेत् ॥ १-१७-२७

27. **kSatriya kule jaataH** = in Kshatriya, family, one born in; **shrutavaan** = well-heard [one learned in Veda-s]; **naSTa samshayaH** = rid of, ambiguities [of right and wrong]; **dharma linga praticChannaH** = probity, air of, cloaked in; **kaH** = who [will anybody]; **kruuram karma samaacaret** = ruthless, deed [like this one, killing me,] executes.

"Will anybody born in Kshatriya's family, a learned one in Veda-s, thereby who is rid of ambiguities with respect to right and wrong, and who is cloaked in an air of probity, execute such a ruthless deed like this? [4-17-27]

[Verse Locator](#)

राम राघव कुले जातो धर्मवान् इति विश्रुतः ।

अभव्यो भव्य रूपेण किम् अर्थम् परिधावसे ॥ १-१७-२८

28. **raama** = oh Rama; **raaghava kule jaataH** = in Raghava, dynasty, born; **dharmavaan iti vishrutaH** = moralist, thus, renowned; such as you are, you are actually; **a bhavyaH** = while being amoral; **bhavya ruupeNa** = in moral, aspect; **kim artham pari dhaavase** = for what, purpose, you run after - run around.

"Though born in Raghava's dynasty and renowned as a moralist you are actually amoral, and for what purpose you run around with this moral aspect? [4-17-28]

'Oh, Rama, you took birth, not so, emerged as an incarnation in Raghava's dynasty, **artham purposefully... abhavya san** 'though cruel...' **bhavya ruupeNa paridhaavasi, kim?** you are moving about with a superficial aspect of a morally sagacious person, or what? No definitely. **kruura karma samaacaret?** or did you do a wrongdoing in killing me? Not so.

If it is said that you are an incarnate on earth, there cannot be duality in your inner aspect or outer aspect. You cannot have a cruel heart with a charming face of a prince, when you alone are the protector of Universe. Equally, taking birth in Raghava-s lineage you cannot move about with a sagely appearance and go on killing beings like me. So, there shall be some purpose in killing me. **artham kim** 'what is that purpose...'

This is Vali's self-assurance that Rama is the Supreme Being, but killed him with some purpose, and he would like to know that purpose. In this sequence, Vali assumes that Rama killed him in his search for Seetha, and thus Vali tells Rama 'if that is the only reason I would have brought Seetha in one day without any bloodshed...' The purpose for Vali's elimination is nothing but the elimination of Ravana.

[Verse Locator](#)

साम दानम् क्षमा धर्मः सत्यम् धृति पराक्रमौ ।
पार्थिवानाम् गुणा राजन् दण्डः च अपि अपकारिषु ॥ १-१७-२९

29. **raajan** = oh, king; **saama daanam kSamaa dharmaH satyam** = influencing, largesse, forbearance, probity; **dhR^iti paraakramau** = candour, conquering; **apakaariSu daNDaH api ca** = wrong, doers, punishing, also, even; **paarthivaanaam guNaa** = king's, aptitudes.

"Influencing, largesse, forbearance, probity, candour, and conquering are the attributes of the kings, oh, king, and even punishing the wrongdoers. [4-17-29]

'The first said political strategies **saama, daana, bheda**, may not work with me because I am not a coequal of yours in kingship, so the last one, **daNda**, 'punishing the wrongdoer,' is enough to eliminate me, for I must have committed wrongs.'

[Verse Locator](#)

वयम् वनचरा राम मृगा मूल फल अशनाः ।
एषा प्रकृतिर् अस्माकम् पुरुषः त्वम् नरेश्वरः ॥ १-१७-३०

30. **raama** = oh, Rama; **vayam muula phala ashanaaH** = we, tubers, fruit, eaters; **vanacaraa mR^igaaH** = forest, moving, animals; **eSaa asmaakam prakR^itiH** = this is, our, nature; **tvam nara iishvaraH puruSaH** = you are, human's, king, a man; the following gist is expanded.

"We as animals live in forests while you are city dwellers, we live by eating fruits and tubers while you enjoy feasts and banquets, our nature is such to kill and get killed, thus you and me have no correlation. And you, even if you are a man and a prince for humans, you resorted to this animalistic way of killing me lying in the wait, thus your action is worse than that of an animal, if not subhuman or un-princely. [4-17-30]

The stress of Vali is on his animality. Being a man why killing a monkey unworthy in rituals or in diet, is his question. [cf. 38 and 39 verses of this chapter.] Are they just monkeys - is the subsequent question. If these Vanara-s were to be a just fruit-eating animals why Vali used to offer **sandhya**, time-oriented oblations to gods as stipulated in Veda-s, in an unusual way of swinging from one ocean to the other. And why Tara, who is said to be the knowers of Vedic hymns, as in previous chapter bid **swastyayanam**, bon voyage with Vedic hymns to Vali? This is because of the superiority of vanara race than animals.

The other argument of Vali is like this: 'We are animals living in forests and unlike elephants, horses and the like, we are not even fit to render service to mankind, doing which those animals enjoy high grade foods than us, while we are destined to eat fruits and tubers. When there is no rapport between you humans and we monkeys, and then there can be no enmity between you and me, because enmity crops up only when there is a correlation. Apart from this, I am no equal of yours, but inferior and worthless vanara, and hence your killing me is only to give me salvation.' Maheshvara Tiirtha.

[Verse Locator](#)

भूमिर् हिरण्यम् रूपम् च निग्रहे कारणानि च ।
तत्र कः ते वने लोभो मदीयेषु फलेषु वा ॥ १-१७-३१

31. **nigrahe** = to hold back [to counteract somebody]; **bhuumiH hiraNyam ruupam ca** = territory, gold, silver, also; **kaaraNaani ca** = causes, also; **tatra** = in that case; **te** = to you; **vane** = in forest; **madiiyeSu phaleSu vaa** = mine, in fruits, either; **kaH lobhaH** = what is, decoy.

"Territory, gold, and silver will be the causes while counteracting somebody, in that case, by what you are decoyed into these forests of mine or in the fruits of mine. [4-17-31]

The statements of 'my forests... my fruits...' will be retorted by Rama in the next chapter.

[Verse Locator](#)

नयः च विनयः च उभौ निग्रह अनुग्रहौ अपि ।

राज वृत्तिर् असंकीर्ण न नृपाः काम वृत्तयः ॥ १-१७-३२

32. **nayaH ca vinayaH ca** = in propriety, also, in compliance, also,; **nigraha anugraha** = in punishment, in pardoning; **ubhau api** = both [in the pair,] even; **a samkiirNa** = without, admixture; **raaja vR^ittiH** = king's, craft; **nR^ipaaH kaama vR^ittayaH na** = kings, volitionally, conduct themselves, they do not.

"In the pairs of propriety and compliance, punishment and pardoning, no admixture is exercised in kingcraft, for the kings do not conduct themselves volitionally. [4-17-32]

Vali's statement is: 'Even the ordinary rulers on earth do not conduct themselves without adhering to their codes of conduct, then what is there to speak of you who is the Ruler of Universe. So, you must have imposed this punishment without mixing the pairs of opposites that results in my salvation...'

[Verse Locator](#)

त्वम् तु काम प्रधानः च कोपनः च अनवस्थितः ।

राज वृत्तेषु संकीर्णः शरासन परायणः ॥ १-१७-३३

33. **tvam tu** = you, but; **kaama pradhaanaH ca** = [achievement of your own] desire, is primary to you [self-interested]; **kopanaH ca** = wrathful one, also; **an avasthitaH** = inconstant, capricious; **raaja vR^itteSu samkiirNaH** = in king's, duties, concocting - contriver of kingcraft; **shara aasana paraayaNaH** = arrow, seating [on the taut of bowstring,] engaged in, [shooting-happy archer.]

"But, to you your self-interests are primary, and you are a wrathful, capricious, contriver of kingcraft, and an impetuous shooting-happy archer. [4-17-33]

[Verse Locator](#)

न ते अस्ति अपचितिः धर्मे न अर्थे बुद्धिर् अवस्थिता ।

इन्द्रियैः काम वृत्तः सन् कृष्यसे मनुजेश्वर ॥ १-१७-३४

34. **manuja iishvara** = oh, people's, lord; **te** = to you; **dharma** = in probity; **apacitiH** = devotion; **na asti** = is not, there; **buddhiH arthe na avasthita** = [your] intellect, in material gains, not, firm; **kaama vR^ittaH san** = by wishes, operating [free willed,] as you are; **indriyaiH kR^iSyase** = by senses, being drawn [distracted.]

"Oh, king, you have no devotion to probity, nor your mind is firm about material gains, but as a free-willed one you are distracted by senses. [4-17-34]

"The 'Lord of People' is the Supreme Person incarnated himself as a king of humans as per the derivation of the word **naaraayaNa**, one who conducts humans to and fro from him. **tvam** 'you...'; Here the **tu** is as in verse at 4-17-33, i.e., **kim ardhaka**, **kim** Are you? ; So, **tvam kaama pradhaanaH** 'you are the primary one to humans to aspire for. While all the created beings aspire one thing or the other, humans have many more wants. But above all these human wants, you are the primary-want to be desired or aspired for salvation.' **avaapta samasta kaamanaH** 'you do not have any aspiration or desire for yourself...' **kopanaH** 'in punishing the wrongdoers you are a wrathful one...' **anavasthitaH** 'unstable, ever-moving, dynamic in maintaining universe.' **raaja vR^ittaiH ca samkiirNaH** is read otherwise as **raaja vR^itteSu samkiirNaH** 'concocted is your kingly orientation, for you wear cloths like a saint and yet handle weaponry, whereas in actuality there no garb for you.' The first compound in 4-17-34 is read as **te dharme apacitiH na** 'you have no sincerity in ordinary scripture-laid virtues...' and then it is said, 'scriptures and canons are for ordinary humans but you are above them... so you are beyond the ordinary canons that emerged for humans' **kaama vR^itte san** 'you are independent in your deeds or

movements...' indriyaiH kR^iSyase, kim? 'are you drawn away by senses, or what? No. You cannot be drawn away by the horses called senses for you are the holder of their reins. So you are the jana iishvara Supreme Lord for the people, as king of people, or as the Supreme Person who took incarnation as Rama.

[Verse Locator](#)

हत्वा बाणेन काकुत्स्थ माम् इह अनपराधिनम् ।
किम् वक्ष्यसि सताम् मध्ये कर्म कृत्वा जुगुप्सितम् ॥ १-१७-३५

35. kaakutstha = oh, Rama; an aparaadhinam = un, offending one; maam iha baaNena hatvaa = me, now, by arrow, on killing; jugupsitam karma kR^itvaa = detestable, deed, on doing; sataam madhye kim vakSyasi = gentlemen, amongst, what, you will tell - how you are answerable.

"How you are answerable to gentlemen, Rama, when you have done this detestable deed of killing an unoffending one like me with your arrow? [4-17-35]

Since this killing of Vali is an intricate act, some may point out that Rama is at fault in killing Vali. But Vali states here inversely that, "you may inform gentlemen who may point out that this act of yours in killing me is a wrongdoing... you may say them that 'I have killed a wrongdoer so I am not at fault...' " Vali has no need to say repeatedly that he is killed by the arrow of Rama, as he is not killed by a sword or cudgel. But, it is to be repeated necessarily to remind that the arrow came from an unknown destination.

[Verse Locator](#)

राजहा ब्रह्महा गोघ्नः चोरः प्राणिवधे रतः ।
नास्तिकः परिवेत्ता च सर्वे निरय गामिनः ॥ १-१७-३६

36. raaja haa = king, slayer [regicide]; brahma haa = Brahman, slayer of; go ghnaH = cow, slayer of; praaNi vadhe rataH = beings, in killing, one engaged in - an inveterate killer; choraH = thief; naastikaH = atheist; parivettaa ca = who marries before the marriage of his elder brother; sarve niraya gaaminaH = all, hell, goers.

"A regicide, a Brahman-cide, a cow-slayer, a thief, an inveterate killer, an atheist, and an younger brother who marries before his elder, all of them will go to hell. [4-17-36]

[Verse Locator](#)

सूचकः च कदर्यः च मित्रघ्नो गुरुतल्पगः ।
लोकं पापात्मानम् एते गच्छन्ते न अत्र संशयः ॥ १-१७-३७

37. suucakaH ca kadaryaH ca = slander-monger, also, skinflint; mitra ghnaH = friend, killer; guru talpa gaH = with teacher's, bed, enterer [love-maker with teacher's wife]; ete = these; paapa aatmaanam lokam gacChante = of evil, souled ones, to worlds, they go; na atra samshayaH = not, there, doubt.

"A slander-monger, skinflint, friend-killer and one who makes love with his teacher's wife, they all go to the worlds of evil-souls, no doubt about it. [4-17-37]

[Verse Locator](#)

अधार्यम् चर्म मे सद्भ्री रोमाणि अस्थि च वर्जितम् ।
अभक्ष्याणि च मांसानि त्वत् विधैः धर्मचारिभिः ॥ १-१७-३८

38. me carma a dhaaryam = my, skin is, un, wearable; romaaNi asthi ca = hair, bones, too; sadbhii varjitam = by holy people, discarded - forbidden; tvat vidhaiH dharma caaribhiH = your, kind of, by virtue, pursuers - reputable people; maamsaani a bhakSyaaNi ca = meat, un, eatable, also.

"My skin is unwearable, holy people forbid my hair and bones, and uneatable is my meat for your kind of reputable people. [4-17-38]

Tiger's skin is used as carpet, its two canine teeth are used in golden necklaces, its other body parts are said to contain medicinal properties, and hence the numbers of tigers are dwindling, especially in India. Elephant's tusks are great decorative articles. Camel's bones are made into bangles and bracelets. Rhino's horn has religious use as well as a decorative article. Caamara, Himalayan-yak's hair is used for royal fanning instruments. Deerskin has its own place in high religious seats of saints and sages. Hence the poachers are making a fortune on this fauna. But the skin, bones, or hair of monkey, or to that matter of fact any item of a monkey is not of any use either in religious or in medicinal or for decorative purposes. Hence, they are not killed for food, game or poaching.

[Verse Locator](#)

पंच पंच नखा भक्ष्या ब्रह्म क्षत्रेण राघव ।

शल्यकः श्वाविधो गोधा शशः कूर्मः च पंचमः ॥ १-१७-३९

39. **raaghava** = oh, Raghava; **brahma kSatreNa** = by Brahmans, Kshatriya-s; **shalyakaH** = a wild-rodent with defensive quills; **shvaavidhaH** = a kind of boar that kills dogs, wolves etc; **godhaa** = a lizard with unimaginable grip; **shashaH** = hare; **pancamaH kuurmaH ca** = fifthly, tortoise, also; **panca** = five [kinds of]; **panca nakhaa** = five nailed animals; **bhakSyaa** = are edible.

"Raghava, five kinds of five-nailed animals, viz., a kind of wild rodent, a kind of wild-boar, a kind of lizard, a hare and fifthly the turtle are edible for Brahmans and Kshatriya-s. [4-17-39]

[Verse Locator](#)

चर्म च अस्थि च मे राजन् न स्पृशन्ति मनीषिणः ।

अभक्ष्याणि च मांसानि सो अहम् पंच नखो हतः ॥ १-१७-४०

40. **raajan** = oh, king; **maniiSiNaH** = sensible people; **me carma ca asthi ca** = my, skin, also, bones, also; **na spR^ishanti** = will not, touch; **maamsaani ca** = meats, also a **bhakSyaaNi** = not, to be eaten; **panca nakhaH** = five, nailed one; **saH aham hataH** = such as I am, I am killed.

"Sensible people will not touch my skin and bones, oh, king, nor meats from my body are to be eaten, such as I am, a five-nailed animal, I am killed. [4-17-40]

'There appears to be no reason as to why a five-nailed animal like me is to be killed, when there is no reason for political, religious, hunting, or food purposes. Then this act of yours shall have an ultimate purpose isn't it....'

[Verse Locator](#)

तारया वाक्यम् उक्तो अहम् सत्यम् सर्वज्ञया हितम् ।

तद् अतिक्रम्य मोहेन कालस्य वशम् आगतः ॥ १-१७-४१

41. **sarvaj~nayaa taarayaa** = by all-knowing, Tara; **aham satyam hitam vaakyam uktaH** = I am, truthful, favourable, words, said - appraised; **mohena** = with delusion; **tat** = that advise; **ati kramya** = on over stepping - disregarding; **kaalasya vasham aagataH** = under Time's, control, I have gone in.

"Though Tara appraised me with truthful and favourable words, I just disregarded her advise owing to my own delusion, and gone into the control of Time. [4-17-41]

Though dissuaded by Tara, **kaalasya vasham aagataH, satyam**; I am bound to come here for my time is over and I am destined to die at the hands of the Supreme Being. Or, to say clearly **iishvarasya vasham aagataH, satyam** 'I have come under the control Supreme, truly...' where **kaalaH**, Time, is another name for Supreme Being; **kaalo asmi loka kshaya kR^it pravaddhaH... kala**

[Verse Locator](#)

त्वया नाथेन काकुत्स्थ न सनाथा वसुंधरा ।

प्रमदा शील संपूर्णा पति एव च विधर्मिणा ॥ १-१७-४२

42. kaakutstha = oh, Rama; vasumdharaa naathena tvayaa = earth, by husband, by you - you as her husband; shiila sampuura pramadaa = with chastity, endowed, lady - as with; vi dharmiNa pati iva = without, rectitude, husband, as with; na sa naathaa = not, with spouse.

"With you as her espouser the Earth is not with a correct spouse, as with any lady who is with full-fledged chastity, but with a husband who is without rectitude. [4-17-42]

The king is usually the lord of land. Vishnu is the husband of Earth, bhuu devi. Here Rama is both. Here Vali's contention is, 'unlike a husband without rectitude, you will safeguard the land truthfully as you have all the attributes of a lord of land and a good husband. duSta nigrabatvaadi kalyaNa guNa rupeNa. So, you will protect Earth by eradicating evildoers on it... like me...'

[Verse Locator](#)

शठो नैकृतिकः क्षुद्रो मिथ्या प्रश्रित मानसः ।

कथम् दशरथेन त्वम् जातः पापो महात्मना ॥ १-१७-४३

43. shaThaH naikR^itikaH kSudraH = artful, felonious, knavish; mithyaa prashrita maanasaH = falsely, modest, at mind - subconsciously; paapaH = evil-minded; katham = how; tvam mahaatmanaa dasharathena jaataH = you are, by great-souled, Dasharatha, given birth.

"How are you borne to that great-souled Dasharatha when you are artful, felonious, knavish, disposed to a false modesty subconsciously, and an evildoer? [4-17-43]

'You are born to great-souled Dasharatha, yato mahaatmanaa dasharathena jaataH... katham shaThaH? 'being the son of such a great-soul Dasharatha, how can you be artful, felonious?

[Verse Locator](#)

छिन्न चारित्र्य कक्ष्येण सताम् धर्म अतिवर्तिना ।

त्यक्त धर्म अंकुशेन अहम् निहतो राम हस्तिना ॥ १-१७-४४

44. Chinna caaritrya kakSyeNa = one who snapped, tradition's, girdle-cord; sataam dharma ati vartinaa = righteous people's, conventions, over, stepping - infringed; tyakta dharma ankushena = discarded, virtue's, goad; raama hastinaa = by Rama, [named] elephant; aham nihataH = I am, killed.

"I am killed by an elephant called Rama that snapped off its girdle-cord called tradition, that infringed the conventions of righteous people, and that discarded the goad called virtue. [4-17-44]

The girdle-cords, called vaari in Sanskrit foot-cords or girdle cords. The goads of rulebooks etc., are required to the humanly elephants that move in herds, break their cords of traditions, cultures and social values. The Supreme Being is not so, as said later by himself naiva tasya kR^ite na artho in Bhagavad Gita at 3-18 and also at saMkarsaya ca kartaa syaam 3-24. 'So getting eliminated from this mortality by no less than the Supreme Being is my fortune.'

[Verse Locator](#)

अशुभम् च अपि अयुक्तम् च सताम् च एव विगर्हितम् ।

वक्ष्यसे च ईदृशम् कृत्वा सद्भिः सह समागतः ॥ १-१७-४५

45. a shubham a yuktam ca = un, propitious, un, justified; sataam ca eva vi garhitam = by righteous people, also, thus, condemned; iidR^isham kR^itvaa = this sort of deed - killing, on accomplishing; sadbhiH saha samaagataH = godly men, with, on meeting; [kim = what]; vakshyase = you can say.

"On accomplishing this sort of unpropitious, unjustified killing, which is condemned by the righteous people, what can you say when you meet the godly men? [4-17-45]

Vali is saying in vyaaja ninda praise in innuendo. Taking the last word Vali is prompting Rama to say like this: samaagataH is cleaved as saH maagataH, maam gataH 'he, that Vali, Me, reached...' Vali attained salvation

and reached Me. a+shubham ca a+yuktam ca api san, maam gataH 'Though Vali's actions are unpropitious, unjustified and condemnable by the righteous, but by Me eliminated he attained Me, the Supreme Being...' And this agrees with mR^ityuH sarva haraH ca aham Gita - 10-34 'I am the death, an all- exhausting-one.'

[Verse Locator](#)

उदासीनेषु यो अस्मासु विक्रमो अयम् प्रकाशितः ।
अपकारिषु ते राम न एवम् पश्यामि विक्रमम् ॥ १-१७-४६

46. raama = oh, Rama; udaasiineSu asmaasu = unprejudiced ones, in respect of us; yaH ayam vikramaH prakaashitaH = which, this kind of, valour, shown; evam vikramam = such a, valour; te apakaariSu = in respect of your, evil doers [enemies like Ravana]; na pashyaami = not, I see.

"The valour that which is displayed on the unprejudiced few like us, oh, Rama, I do not see that sort of valour is shown by you in respect of your enemies. [4-17-46]

The word vikrama is triumphing, and treading as well. Taking the meaning of Rama's treading up to Vali it is said as below. apakaariSu 'perpetrating evil on your dedicates like Sugreeva, Hanuma et al' ; asmaasu 'on us, myself, Tara, and Angada' te your yaH 'those feet, that are impossible to be seen by Brahma and others; vikrama valour / treading; pradarshitaH udaasiinesu that are displayed, to great-souls and saints; na pashyaami hitherto I have not seen.

You have shown mercy on us namely myself, Tara, Angada and other adherents of mine, though we have perpetrated evil in respect of your adherents like Sugreeva, Hanuma et al. You have shown mercy by way of your treading towards me on your divine feet, which feet will not be revealed even to Brahma, but at times you reveal them to sages and saints. I have seen them now. Had I seen these Divine Feet earlier, I would have suddenly fallen on them long back, like Sugreeva. But, I do not foresee advancement of the same feet towards the real wrongdoers, namely Ravana, Kumbhakarna and Indrajit, as yet.

[Verse Locator](#)

दृश्यमानः तु युध्येथा मया युधि नृपात्मज ।
अद्य वैवस्वतम् देवम् पश्येः त्वम् निहतो मया ॥ १-१७-४७

47. nR^ipa aatmaja = oh, king's, son; yudhi dR^ishyamaanaH = in war, while you are being seen - confronting me; mayaa yudhyethaa = with me, if you have combated; mayaa nihataH = by me, killed; adya tvam vaivasvatam devam pashyeH = by now, you, Yama, god, would have seen.

"Had you been in combat with me en face oh, prince, you would have been killed by me and by now you would have seen the death-god Yama. [4-17-47]

Rama might have cut a sorry face for he did not confront Vali vis-à-vis on field, but shot his arrow from afar. Vali says for this, 'it is impossible for others to confront me... but to you nothing is impossible... and you might have confronted me.' Here the word yadi is used in sense kim arthaka i.e., 'or what?' adya mayaa dR^ishyamaanaa san, yuddhyethaa api 'today even if you fight with me manifestly, that too before me... mayaa hataH san, vaivasvata devam pasheH, kim?' 'by me killed though, do you see Yama, Death-god, or what?

'It is impossible for others to confront me in combat, and for you there is nothing called impossibility. Other way round, though you confront me in person can I fight you back? Can I kill an unkillable entity? Thinking that, though I am capable of killing you, and hopefully kill you, do you wish to see a lesser god like Yama in naraka the Hell. Improbable and impossible are all these suppositions, and thus this act of eliminating me cannot be called a killing, but 'according salvation' by you the Supreme, in person.'

[Verse Locator](#)

त्वया अदृश्येन तु रणे निहतो अहम् दुरासदः ।
प्रसुप्तः पन्नगेन इव नरः पाप वशम् गतः ॥ १-१७-४८

48. duraasadaH aham = unassailable one, that is what I am; raNe a dR^ishyena tvayaa = in fight, un, seen - invisible one, by you; paapa [paana] vasham gataH = sin [drunkenness,]

control, going into; **prasuptaH naraH** = well slept, man; **pannagena iva** = by a snake, like; **nihataH** = killed.

"An unassailable one, such as I am, I am killed by you while you remained invisible on the field of fight, as with a sinner bitten by a snake while he is asleep. [4-17-48]

Vali is said to be lamenting to have lost his chance to confront Rama face to face in fight. The word **paapavasham gato aham** is read as **paana vasham gato aham** in other mms. Meaning that 'a drunken man bitten by snake' and this drunkenness is attributed to Vali and said as:

'In my own drunkenness of unassailable might, I could not see and confront you in fight, and had I been sober, though dead at your hands, I would have been victorious in going to heavens...'

Secondly, it is not Rama that has not shown himself up, it is Vali who did not try to find where Rama is. Rama is aware of the boon given by Brahma to Vali

aahuuya vaalinam brahmaa dadau varam anuttamam | pratiipavarti nobhuuyaath artha balam arindama |

Summoning Vali, Brahma gave an unexcelling boon... any combatant confronting Vali will loose half of his strength to Vali...

Knowing this through Sugreeva, and honouring Brahma's boon Rama did not come face to face with Vali. This is said at 4-16-27, and 4-16-31. The same is the situation when Hanuma is bound by Brahma missile in Sundara Kanda, where he obliges Brahma's decree.

[Verse Locator](#)

सुग्रीव प्रिय कामेन यद् अहम् निहतः त्वया ।
माम् एव यदि पूर्वम् त्वम् एतद् अर्थम् अचोदयः ।
मैथिलिम् अहम् एक आह्वा तव च आनीतवान् भवेः ॥ १-१७-४९
राक्षसम् च दुरात्मानाम् तव भार्य अपहारिणम् ।
कण्ठे बद्ध्वा प्रदद्याम् ते अनिहतम् रावणम् रणे ॥ ३-१७-५०

49. **sugriiva priya kaamena eva** = Sugreeva, good, intending to do, only; **tvayaa aham** = by you, I am; **yat** = for which purpose; **nihataH** = killed; **tvam etat artham** = you, for that, reason; **puurvam maam eva acodayaH yadi** = earlier, me, only, should have prayed, if - if you have assigned me alone, earlier; **aham eka aahnaa** = I, in one, day; **tava bhaarya apahaariNam** = your, wife, abductor; **duraatmaanaam** = evil-minded one; **raakshasam raavaNam** = demon, Ravana would have been; **raNe a nihatam** = in fight, without, being killed; **kaNThe baddhvaa** = by neck, fastening; **te pradadyaam** = to you, would have given; **maithilim ca aaniitavaan bhavaH** = Maithili, also, is brought, she would have been.

"For which purpose I am killed, intending to do good to Sugreeva is incidental to it, you should have assigned me for that purpose in the first instance itself, and I would have brought that evil-minded demon Ravana, the abductor of your wife in one day, that too without killing him in any fight, but by fastening him by neck, and I would have presented Maithili to you. [3-17-49, 50]

Rama's approaching Vali for help is an impossible thing. Rama has come all along searching for Sugreeva and befriended him. Also given is the word to Sugreeva to kill Vali. Rama's going back on his own word can never happen. puts it as:

abhaye vaaline datte pratij~na parihiyate | raavaNasya sakhaa vaalii raavaNo api vrajettu maam | raavaNasya vadha abhaavaat avataara phalam na hi |

If Vali is excused, promise given to Sugreeva fails. Ravana is Vali's friend and even Ravana may come running to Rama seeking refuge, and then leaving Ravana without killing, leaves no fruits of incarnation. Vali's logic is that Ravana alone is the evil minded one in abducting Seetha. How about his own action in incarcerating Ruma, Sugreeva's wife? If this is asked Vali might have replied to save his face, 'I am an animal and those adductions, seductions etc., do not work in our animal kingdom, and we enjoy what we want.' But it is not so

with Veda practising Vanara-s. Hence this race is given the title of Vanara, neither animal, nor monkey, nor human.

[Verse Locator](#)

न्यस्ताम् सागर तोये वा पाताले वा अपि मैथिलीम् ।
आनयेयम् तव आदेशात् श्वेताम् अश्वतरीम् इव ॥ ४-१७-५१

51. saagara toye vaa = in ocean, water, either; paataale vaa api = in netherworld, or, even; nyastaam maithiliim = lodged, Maithili; tava aadeshaat = by your, order; shvetaam ashvatariim iva = as White, Horse, like; aanayeyam = I would have brought.

"I would have brought Maithili at your order even if she is lodged in oceanic waters or in nether worlds, as with the White Horse of Vedic lore. [4-17-51]

There is one Upanishad called shveta ashvatara Upanishad and when it was in the shape of white female horse, this horse was stolen by Madhu and Kaitabha demon-brothers and later retrieved by Hayagreeva, another aspect of Vishnu.

[Verse Locator](#)

युक्तम् यत् प्रप्नुयात् राज्यम् सुग्रीवः स्वर् गते मयि ।
अयुक्तम् यद् अधर्मेण त्वया अहम् निहतो रणे ॥ ४-१७-५२

52. mayi svar gate = me, heavens, on going; sugriivaH [raajyam] praapnuyaat iti yat = Sugreeva, [kingdom,] will get, thus, that which [fact is]; yukata = is proper; aham raNe tvayaa = I am, in war, by you; a dharmeNa nihata iti yat = un, righteously, killed, thus, that which; a yukatam = is improper.

"The fact of Sugreeva's getting the kingdom after my going to heaven is proper, but the fact of your killing me in war, unrighteously, is improper. [4-17-52]

Why Vali banished Sugreeva from kingdom is being explained. a + dharmeNa 'un-righteously ...'; by the unjust deed of Sugreeva's closing the face of cave when I was fighting with Dundubhi, wishful of my death and thus; sugriivaH raajyam praapnuyaat iti yat tat a + yuktam 'Sugreeva's getting this kingdom unrighteously, is improper.' aham tvayaa raNe nihataH itaH param mayi svar gatena ata sugriivo raajyam raajyam praapnuyaat iti yat tat yukatam 'on my going to heavens his getting the kingdom is proper.'

'As long as I am alive Sugreeva can never get a chance to rule the kingdom, because he ascended throne improperly and unrighteously when I am alive in the cave. Because he closed the entrance of the cave, wishing me to die therein, when I was still fighting with Dundubhi, I had to banish him. Now that I am going to heaven at your mercy, his getting the throne of Kishkindha at your mercy, and as its one time regent, is proper.'

[Verse Locator](#)

कामम् एवम् विधम् लोकः कालेन विनियुज्यते ।
क्षमम् चेत् भवता प्राप्तम् उत्तरम् साधु चिंत्यताम् ॥ ४-१७-५३

53. lokaH evam vidham = world is, this, way; kaamam = admittedly; kaalena viniyujoyate = by time, preordained; kSamam cet = possible, if; bhavataa praaptam uttaram = by you relevant, reply; saadhu cintyataam = gently, think of.

"Admittedly the world is this way, and if possible a relevant reply may gently be thought of about your propriety in killing me..." So said Vali to Rama. [4-17-53]

For the above the latent meaning of Vali is: lokaH 'people, living beings...'; evam vidhaH cet 'like me sinners, if they become...'; kaamam kaalena viyujoyate 'desirably by Time, Yama, people will be disposed'; bhavataa praaptam uttaram 'from you, received, reply - in the shape of killing me; uttamam 'the best'; kshamam 'proper one'; cintyataam 'you shall think that way only';

If people become sinners like me, Time, Yama disposes them off desirably, and the reply for my sins received from you in the shape of your arrow in my chest, is the best and a proper one too, so it shall be thought

इति एवम् उक्त्वा परिशुष्क वक्त्रः
 शर अभिघातात् व्यथितो महात्मा ।
 समीक्ष्य रामम् रवि संनिकाशम्
 तूष्णीम् बभौ वानर राज सूनुः ॥ ४-१७-५४

54. shara abhighaataat = by arrow, impaled; vyathitaH = agonised; mahaatmaa = great-souled one; vaanara raaja suunuH = Vanara, king's, son - Vali; pari shuSka vaktraH = wholly, dried up, mouth; ravi samnikaasham raamam = sun, equalling, at Rama; samiikSyaa = on seeing keenly; iti evam uktvaa = thus, that way, on saying; tuuSNiim babhau = silent, remained.

That great-souled son of a vanara king Vali, whom the arrow impaled and agonised, on keenly seeing Rama whose resplendence equals the brightness of the sun, said that much and remained silent when his mouth has dried up. [4-17-54]

Rama has not used any great or deadly arrow on Vali, but a third rated or lesser one is shot at, because Vali is still lingering with the same arrow in his chest. The same is said in Yuddha kanda, 67th chapter, 154 verse, where Valmiki himself is amazed to say that Kumbhakarna is not killable with that sort of arrow which pierced through seven great sala trees, and which has killed the greatest Vali. yaiH saayakaiH saala varaa nikR^ittaa, vaalii hato vaanara pu~NgavaH ca... and narrating thus the poet says that Vali is nothing when compared with Kumbhakarna and others in Lanka.

Killing Vali - the riddle

Vali's killing is a puzzle from the viewpoint of imperial politics and dharma. Hence Vali questions logically about it, even at his dying stage. The questions are as below:

1 - paraa~Nmukha vadham kR^itvaa ko atra praaptaH tvayaa guNaH; 2 - daNDayaH ca api apakaariShu; 3 - na maam anye sa~Nrabdham pramattam veddum arhasi; 4 - viShaye vaa pure na apakaaromi;l 5 - hi~Nsya aakilbiSham; 6 - phala muula ashina nityam; 7- bhuumiH hiraNyam ruupyam ca vighrahe kaaraNaani na; 8 - tvam tu kama pradhaanaH ca; 9 - hatvaa maam iha kim vakShyasi sataam madhye; 10 coraH praaNi vadhe rataH aadi niraya gaaminaH; 11 - adhaaryam carmam abhakShyaaNi ca maa~Nsaani; 12 pa~nca pa~nca nakaa a bhakShyaaH; 13 maithiliim aham ca aaniitavaan bhava; -- dharmaakuutam

1] By killing one who is facing away, what worth is achieved by you?; 2] You have not punished the wrongdoer; 3] Killed one who is combating with another and an unvigilant one; 4] In your country or city I did no misdeed; 5] Non-guilty being is hurt; 6] Fruits, tuber eating being is killed; 7] No dispute of land, gold or silver; 8] You primary aspiration is to kill without probing into good or bad; 9] How do you face criticism by scholars?; 10] Unnecessary killers are hell-goers; 11] Un-wearable is my skin uneatable is my flesh; 12] Five kinds of five-nailed animals are usable by humans; 13] I would have brought back Maithili in one day.

For all these questions Rama answers in next chapter and speaks as to how justified is this elimination, to Vali and to all of us.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे सप्तदशः सर्गः

Thus, this is the 17th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 17

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 18 Verses converted to UTF-8, Nov 09

Introduction

Rama explains to dying Vali as to why he gave such a punishment. Rama categorically explains all the question put by Vali in the last chapter from the viewpoint of scriptures that lay down principle for **sanaatana dharma**, eternal tradition, as well as **raaja dharma**, king's duty. Vali finally concludes that there is someone superior to him and thus seeks refuge in Rama.

[Verse Locator](#)

इति उक्तः प्रश्रितम् वाक्यम् धर्म अर्थ सहितम् हितम् ।
परुषम् वालिना रामो निहतेन विचेतसा ॥ ४-१८-१

1. **raamaH** = Rama; **nihatena** = hit down; **vicetasaa** = without vitality [collapsing]; **vaalinaa** = with Vali; **dharma artha sahitam** = probity, meaning, containing; **hitam** = expedient; **paruSam vaakyam** = exacting, words; **prashritam** = [but] humbly; **iti uktaH** = thus, [Rama,] was addressed [by Vali.]

Thus, Vali who is hit down by arrow and who is collapsing humbly spoke exacting words that contained probity, meaningfulness, and expedience, to Rama. [4-18-1]

[Verse Locator](#)

तम् निष्प्रभम् इव आदित्यम् मुक्त तोयम् इव अंबुदम् ।
उक्त वाक्यम् हरि श्रेष्ठम् उपशांतम् इव अनलम् ॥ ४-१८-२
धर्म अर्थ गुण संपन्नम् हरि ईश्वरम् अनुत्तमम् ।
अधिक्षिप्तः तदा रामः पश्चात् वालिनम् अब्रवीत् ॥ ४-१८-३

2. **tadaa** = then; **raamaH** = Rama; **adhikSiptaH** = he who is arraigned [find fault with; call into question, an action or statement, imputed, Rama by Vali]; **niS prabham aadityam iva** = without, luster, sun, like - to lusterless Vali; **mukta toyam ambudam iva** = released, waters, cloud, like; **upashaantam analam iva** = quenched, fire, like; **hari shreSTham** = to monkey, the best; **hari iishvaram** = to monkeys, lord; **an uttamam** = unexcelled one; **dharma artha guNa sampannam** = righteousness, meaningfulness, attributes, abounding with - in the words of Vali; **ukta vaakyam** = on who has the words spoken, Vali; **vaalinam** = to Vali; **pashcaat abraviit** = [Rama] subsequently, spoke.

Then to him who is rendered like a lusterless sun, fizzling out like a cloud that released its water, and who became like a quenched fire, to such a best monkey and an unexcelled lord of monkeys who has just now imputed Rama with words that are abounding with righteousness and meaningfulness, Rama spoke subsequently. [4-18-3, 4]

The words Vali spoke contain righteousness from his viewpoint, when he said 'How did you hit me without confronting me...' and the meaningfulness in the words like 'a quarrel comes when gold and silver are the cause, I should have brought Ravana without bloodshed, I would have brought Maithili and presented

before your....' etc. But these words are with the death time wisdom of Vali, and they become parroted saying but cannot be practical with the kind of righteousness followed by Vali.

[Verse Locator](#)

धर्मम् अर्थम् च कामम् च समयम् च अपि लौकिकम् ।
अविज्ञाय कथम् बाल्यात् माम् इह अद्य विगर्हसे ॥ ४-१८-४

4. dharmam artham ca kaamam ca = probity, prosperity, pleasures gaining; laukikam samayam = social, conventions; ca api = also, even; a vij~naaya = un, knowingly - uncaring; iha adya baalyaat = in this matter, now, childishly; maam katham vigarhase = me, how, rebuking.

"Uncaring for probity, prosperity, pleasure deriving, and even for the social conventions, now how do you rebuke me childishly in this matter? [4-18-4]

[Verse Locator](#)

अपृष्ट्वा बुद्धि संपन्नान् वृद्धान् आचार्य संमतान् ।
सौम्य वानर चापल्यात् त्वम् माम् वक्तुम् इह इच्छसि ॥ ४-१८-५

5. buddhi sampannaan = intellectually, enriched; aacaarya sammataan = to mentors, agreeable ones; vR^iddhaan = doyens [of your race]; a pR^iSTvaa = without, asking, un, asking - unconsulting [about the deeds you undertook]; tvam = you; saumya = o, gentle one; [or saumyam maam = gentle, me]; maam = with me; vaanara caapalyaat = a monkey's [primate's,] with caprice; iha vaktum = in this matter, to talk - to debate; [katham = how do]; icChasi = you wish.

"Unconsulted are the doyens of your race that are intellectually well off and agreeable to your mentors about rights and wrongs about your deeds, oh, gentle one, how do you wish to debate with me in this matter with your primate's caprice. [4-18-5]

[Verse Locator](#)

इक्ष्वाकूणाम् इयम् भूमिः स शैल वन कानना ।
मृग पक्षि मनुष्याणाम् निग्रह अनुग्रहेषु अपि ॥ ४-१८-६

6. sa shaila vana kaananaa = with, mountains, woods, forests; iyam bhuumiH = this, earth; mR^iga pakSi manuSyaaNaam = of animals, of birds, of humans; nigraha anugraheSu api = [authority] to control, to punish, to condone, even in; ikSvaakuuNaam = [this belongs to] Ikshvaku-s.

"This earth with its mountains, woods, and forests, even along with the authority to condone or condemn the animals, birds, and humans on it belongs to Ikshvaku-s. [4-18-6]

Vali's question No. 4] 'I have not done any misdeed either in your country or city...' is answered in this, "when entire earth belongs to us where is the question of a city or a particular country?"

[Verse Locator](#)

ताम् पालयति धर्मात्मा भरतः सत्यवान् ऋजुः ।
धर्म काम अर्थ तत्त्वज्ञो निग्रह अनुग्रहे रतः ॥ ४-१८-७

7. dharmaatmaa satyavaan R^ijuH = virtue-souled one, one who abides truth; straightforward - plain-speaking; dharma kaama artha tattva j~naH = probity, pleasures prosperity, import, knower of; nigraha anugrahe rataH = in controlling, in condoning, concerned in; bharataH = Bharata; taam paalayati = her [earth,] is ruling.

"He who is virtue-souled, truth-abiding, plain-speaking, and the knower of the import of probity, pleasures, and prosperity, and the one who is concerned in controlling or condoning his

नयः च विनयः च उभौ यस्मिन् सत्यम् च सुस्थितम् ।
विक्रमः च यथा दृष्टः स राजा देश कालवित् ॥ ४-१८-८

8. yasmin = in whom; nayaH ca vinayaH ca ubhau = scrupulousness, also, benignancy, both are there; satyam ca su sthitam = truthfulness, also, firmly, abides in; vikramaH ca yathaa dR^iSTaH = valour, also, as has been, seen [stipulated by scriptures]; saH desha kaala vit raajaa = he is, place, time, knower, king.

"In whom both scrupulousness and benignancy are there, truthfulness is firmed up, and valour as evinced by scriptures is evident, and he who is the knower of time and place is the king, namely Bharata. [4-18-8]

तस्य धर्म कृत आदेशा वयम् अन्ये च पार्थिवः ।
चरामो वसुधाम् कृत्स्नाम् धर्म संतानम् इच्छवः ॥ ४-१८-९

9. tasya = his [by him]; dharma kR^ita aadeshaa = for righteousness, made, decree; holding; vayam = we [Rama, Lakshmana]; anye paarthivaH ca = other, kings, also; dharma sam taanam = rightness, good, continuity - continuum; icChavaH = while desiring for; kR^itsnaam vasudhaam caraamaH = entire, on earth, we are moving.

"Holding his virtuous decree desiring to keep up the continuum of righteousness, we and some other kings are wayfaring this earth in its entirety. [4-18-9]

The 'virtuous decree to keep up virtue' dharma kR^ita aadesha is not that of Bharata, but by the king raaaja dharma kR^ita aadesha. Bharata as younger brother cannot order his elder, and that too, a 'would-have-been-king,' but the throne demands it to be done by any subject, and now Bharata is in that throne. Actually Bharata did not give any explicit orders to Rama or others making them responsible for the upkeep of dharma, on his behalf. Rama himself orders Bharata as at: tvam raajaa bharata bhava svayam naraaNaam | vanyaanaam aham api raaja raaNmR^igaaNaam | Ayodhya Kanda II, 1-674-17 'Bharata, you become the king of humans, and I shall be the king of forest-beings...' Thus, taking responsibility on his own shoulders, in his own duty as a Kshatriya to keep up dharma, Rama is trekking forests. Some 'other kings' roaming like this are not detailed.

तस्मिन् नृपति शार्दूल भरते धर्म वत्सले ।
पालयति अखिलाम् पृथ्वीम् कः चरेत् धर्म विप्रियम् ॥ ४-१८-१०

10. nR^ipati shaarduula = kingly, tiger; dharma vatsala = righteousness, patron of; tasmin bharate = that, Bharata; akhilaam pR^ithviim paalayati = entire, earth, while ruling; kaH = who; dharma vi priyam = to morality, un, acceptable [way]; charet = [who] conducts.

"While that Bharata, the kingly-tiger and a patron of virtue, is ruling the earth in its entirety, who is there to conduct himself in an unacceptable way to morality on it? [4-18-10]

ते वयम् मार्ग विभ्रष्टम् स्वधर्मे परमे स्थिताः ।
भरत आज्ञाम् पुरस्कृत्य निगृह्णीमो यथा विधि ॥ ४-१८-११

11. parame sva dharme sthitaH = pre-eminent, our own, righteousness, abiding; vayam = we; bharata aaj~naam puraskR^itya = Bharata's, orders, abided by; maarga

vibhraSTam = of path, deviant one; yathaa vidhi = according to, custom; nigR^ihNiimaH = we control = punish.

"Abiding in our own pre-eminent righteousness, and even abiding by the order of Bharata we punish him who deviated from the path of morality, according to custom. [4-18-11]

[Verse Locator](#)

त्वम् तु संक्लिष्ट धर्मः च कर्मणा च विगर्हितः ।
काम तंत्र प्रधानः च न स्थितो राज वर्त्मनि ॥ ४-१८-१२

12. tvam tu = as for you; samkliSTa dharmaH = complicated - decadent, virtue is made to; karmaNaa ca vigarhitaH = by deeds - decadent behaviour, also, reprovable; kaama tantra pradhaanaH ca = carnality, doctrine, primary, also; raaja vartmani na sthitaH = in king's, route [conduct,] not, abided.

"As for you, you brought virtue to a state of decadence, rendered yourself reprovable by your own decadent behaviour, for carnality alone has become your primary doctrine, and thus you have not abided by the conduct meetly to a king. [4-18-12]

Vali's question 5. 'Non-guilty being is hurt...' is answered: 'your only guilt is that you have not abided by conduct a king should have...' The nature of that guilt is narrated in next verses.

[Verse Locator](#)

ज्येष्ठो भ्राता पिता चैव यः च विद्याम् प्रयच्छति ।
त्रयः ते पितरो ज्ञेया धर्मे च पथि वर्तिनः ॥ ४-१८-१३

13. dharme pathi vartinaH = [for him who] in virtuous, way, treader; jyeSThaH bhraataa pita ca eva = elder, brother, is father, also, thus; yaH ca = he who; vidyaam prayacChatI = education, endows; he too; te trayaH pitaraH j~neyaa = they, three, fathers, thus are to be known.

"It is to be known by him who treads the way of righteousness that he has three fatherly personages, namely his own father, his elder brother, and the one who accords education to him. [4-18-13]

[Verse Locator](#)

यवीयान् आत्मनः पुत्रः शिष्यः च अपि गुणोदितः ।
पुत्रवत् ते त्रयः चिंत्या धर्मः चैव अत्र कारणम् ॥ ४-१८-१४

14. yaviiyaan = younger brother; putraH = son; guNoditaH shiSyaaH ca api = with good characteristics, disciple, also, even; te trayaH = these, three; aatmanaH putra vat = one's, own, son like; cintyaa = are to be deemed; atra dharmaH caiva kaaraNam = there - in that matter, rectitude, alone, is the base.

"An younger brother, a son, and a disciple with good characteristics, these three are to be deemed as one's own sons, for such matters take base on rectitude alone. [4-18-14]

[Verse Locator](#)

सूक्ष्मः परम दुर्ज्ञेयः सताम् धर्मः प्लवंगम् ।
हृदिस्थः सर्व भूतानाम् आत्मा वेद शुभाशुभम् ॥ ४-१८-१५

15. plavamgama = oh, fly-jumper Vali; sataam dharmaH su ukSmaH = by principled people, probity [practised,] is very, subtle; parama dur j~neyaH = highly, not, ponderable; sarva bhuutaanaam hR^idi sthaH aatmaa = in all, beings, in heart, abiding, soul; shubha a shubham = good and bad, just and unjust; veda = knows - differentiates.

"The probity practised by principled people is very subtle and highly imponderable, and the soul that abides in the hearts of all beings alone can differentiate between just and unjust. [4-18-15]

In another way the above is: 'I am that Supreme Soul residing in the hearts of all beings. So I alone will decide what is right and what is wrong...' Vali's question 8 is taken up. 'Your primary aspiration is to kill without probing into good or bad...' is answered saying that 'I am the decider...'

[Verse Locator](#)

चपलः चपलैः सार्धम् वानरैः अकृत आत्मभिः ।
जात्यंध इव जात्यन्धैः मंत्रयन् द्रक्ष्यसे नु किम् ॥ ४-१८-१६

16. **capalaH** = [you are a] vacillant; **a kR^ita aatmabhiH** = un, controlled [frantic,] minded ones; **capalaiH vaanaraiH saardham** = with vacillant, monkeys, your kind of; **jaati andha jaati andhaiH iva** = by birth, blind, with them who by birth, blind, like; **mantrayan** = by counselling; **drakSyase nu kim** = can you see, [can you fathom, distinguish, what is just and unjust,] really, what?

"Like a blind by birth counselling with similarly blind, you being a vacillant, on your counselling only with frantic minded vacillant monkeys, what can you really fathom about right and wrong? [4-18-16]

[Verse Locator](#)

अहम् तु व्यक्तताम् अस्य वचनस्य ब्रवीमि ते ।
न हि माम् केवलम् रोषात् त्वम् विगर्हितुम् अर्हसि ॥ ४-१८-१७

17. **aham** = I; **asya vacanasya** = about these, words [of mine]; **vyaktataam** = will clarify; **te braviimi** = to you, I am telling; **tvam kevalam roSaata** = you, just by, outrage; **maam vigarhitum** = me, to disdain, scorn; **na arhasi hi** = not, apt of you, indeed.

"I will clarify about the words I have said, but I tell you that it is indeed inapt of you to disdain me just out of your outrage. [4-18-17]

[Verse Locator](#)

तत् एतत् कारणम् पश्य यत् अर्थम् त्वम् मया हतः ।
भ्रातुर् वर्तसि भार्यायाम् त्यक्त्वा धर्मम् सनातनम् ॥ ४-१८-१८

18. **tvam yat artham mayaa hataH** = you are, by which, reason, by me, killed; **tat etat kaaraNam pashya** = that, this, reason, behold; **sanaatanam dharmam tyaktvaa** = perpetual, tradition, on forsaking; **bhraatuH bhaaryaayaam vartasi** = in brother's, wife, you misbehaved.

"Realise this reason by which I have eliminated you... you misbehaved with your brother's wife, forsaking the perpetual tradition. [4-18-18]

With this one and only reason Rama suffices all the thirteen questions of Vali, as summarised in endnote of last chapter. Beyond this Rama also answers other paltry questions, later.

[Verse Locator](#)

अस्य त्वम् धरमाणस्य सुग्रीवस्य महात्मनः ।
रुमायाम् वर्तसे कामात् स्नुषायाम् पाप कर्मकृत् ॥ ४-१८-१९

19. **mahaatmanaH asya sugriivasya** = great-souled, his, Sugreeva's; **dharamaaNasya** = while alive; **paapa karma kR^it** = sinful, act, while doing; **kaamaat** = with lust; **snuSaayaam rumaayaam vartase** = in daughter-in-law, in Ruma, you misbehaved.

"While the great-souled Sugreeva is still alive, you with your habit of sinful acts have lustily misbehaved with Sugreeva's wife Ruma, who should be counted as your daughter-in-law. [4-18-19]

Vali being a king, he committed incest transgressing tradition. **vaalii taavat sva raajye sthitvaa dharmaat** kramam kR^itavaan | **dharm** duuShakaH ca raajaa avashyam daNDaniyaH | **dharm**akuutam This is the very fault found by Rama when expressing 'vaalii caaritra duuSakaH 'abuser of history/tradition...' in Kishkindha, 4-10-33.

[Verse Locator](#)

तद् व्यतीतस्य ते धर्मात् काम वृत्तस्य वानर ।
भ्रातृ भार्या अभिमर्शे अस्मिन् दण्डो अयम् प्रतिपादितः ॥ ४-१८-२०

20. **vaanara** = oh, vanara; **tat** = thereby; **dharmaat vyatiitasya** = from tradition / virtue, he who transgressed; **kaama vR^ittasya** = in immorality, who is abiding - for dissolute; **te** = to you; **asmin** = in this [for the sin]; **bhraatR^i bhaaryaa abhimarshe** = brother's, wife, for touching - abusing; **ayam daNDaH pratipaaditaH** = this, punishment, proposed - imposed.

"Thereby, oh, vanara, this punishment is imposed on you, for your dissolute sinning in abusing your brother's wife, thereby for your transgression of tradition and virtue. [4-18-20]

Vali's question 10, 'inveterate killers are hell-goers...' is replied, 'killing a sinner is no sin and no hell is ensuing thereby...' is the reply, establishing Vali's sin.

[Verse Locator](#)

न हि लोक विरुद्धस्य लोक वृत्तात् अपेयुषः ।
दण्डात् अन्यत्र पश्यामि निग्रहम् हरि यूथप ॥ ४-१८-२१

21. **hari yuuthapa** = oh, monkey's, chief; **loka viruddhasya** = to world - society, contrary one; **loka vR^ittaat apeyuSaH** = world's, convention, one who is deviant; **daNDaat anyatra** = from punishment, other than; **nigraham** = [other sort of] control; **na pashyaami hi** = not, I see, indeed.

"I foresee no other kind of control other than punishment to him who conducts himself contrary to the society and who is deviant of conventions. [4-18-21]

Vali's question: 2] 'you are not punishing the wrongdoer...' is answered. **saama daanam kSamaa dharm**aH **satyam dhR^iti** 'influencing, largesse, forbearance, probity, candour' etc., will work with kings of equal status and worthiness in political strategies. But you are an inferior with an immodest conduct. Then, why should I waste that much of political manoeuvre in your regard? Thus you are eliminated straightaway...' Vali may counter Rama in asking for a lesser punishment than killing, like exiling etc., which he has given to Sugreeva. For this Rama is ready to say that no other punishment is evident than the one said by Manu: **sapiN**Daapatya **daareShu** (**retaH siktvaa**) **praaNa tyaago vidhi**iyate - - manu **smR^iti**.

[Verse Locator](#)

न च ते मर्षये पापम् क्षत्रियो अहम् कुलोद्गतः ।
औरसीम् भगिनीम् वा अपि भार्याम् वा अपि अनुजस्य यः ॥ ४-१८-२२
प्रचरेत नरः कामात् तस्य दण्डो वधः स्मृतः ।

22, 23a. **kula udgataH kshtriyaH** = [from best] dynasty, emerged, as a Kshatriya; **aham te paapam na marSaye** = I, your, wrongdoing, do not, tolerate; **yaH naraH** = which, person; **aurasiim** = with daughter; **bhaginiim vaa api** = with sister, or, even; **anujasya bhaaryaam vaa api** = with brother's, wife, or, even; **kaamaat pracareta** = lustfully, involves with; **tasya daNDaH vadhaH smR^itaH** = his [to him,] punishment, elimination, recalled [from scriptures, specified.]

"As a Kshatriya emerged from a best dynasty I do not tolerate your wrongdoing, and the punishment to the one who lustfully indulges with his daughter, or with his sister, or with the wife of his younger brother is his elimination, as recalled from scriptures. [4-18-22, 23a]

[Verse Locator](#)

भरतः तु महीपालो वयम् तु आदेश वर्तिनः ॥ ४-१८-२३

त्वम् च धर्मात् अतिक्रान्तः कथम् शक्यम् उपेक्षितुम् ।

23b, 24a. **bharataH tu mahii paalaH** = Bharata, but, of land, land; **vayam tu aadesha vartinaH** = we, but, in his orders, moving ones - proxies adhering to; **tvam ca dharmaat atikraantaH** = you, also, from rightness, over, stepped; **upekSitum katham shakyam** = to be lenient, how, possible.

While Bharata is the lord of land and we are his proxies adhering to his orders, and while you too have overstepped the bounds of rightness, then how is it possible to be lenient? [4-18-23b, 24a]

[Verse Locator](#)

गुरु धर्म व्यतिक्रान्तम् प्राज्ञो धर्मेण पालयन् ॥ ४-१८-२४

भरतः काम युक्तानाम् निग्रहे पर्यवस्थितः ।

24b, 25a. **praaaj~naH** = sensible - Bharata; **guru dharma vyati kraantam** = = weighty - momentous, virtue, [one who] over steps; **[him - nighnan** = while punishing-Bharata]; **dharmeNa paalayan** = with righteousness, while ruling; such as he is; **bharataH** = Bharata; **kaama yuktaanaam** = lust, those that are with it; **nigrahe paryavasthitaH** = to put down, is poised for.

"While ruling righteously sensible Bharata punishes him who oversteps the momentous virtue, and he is poised to put down lustful ones. [4-18-24b, 25a]

[Verse Locator](#)

वयम् तु भरत आदेशम् विधिम् कृत्वा हरीश्वर ।

त्वत् विधान् भिन्न मर्यादान् निग्रहीतुम् व्यवस्थिताः ॥ ४-१८-२५

25 b, c. **hari iishvara** = oh, monkey's, lord; **vayam tu** = as for us; **bharata aadesham** = brother's, orders; **vidhim** = duty; **kR^itvaa** = on effectuating; **bhinna maryaadaan** = one who shattered, ethics; **tvat vidhaan** = your, kind of; **nigrahiitum vyavasthitaH** = to curb, we stand for.

"As for us, oh, monkey's lord, we effectuate our brother's orders and our duty, and we stand for curbing your kind of shatterers of ethics. [4-18-25b, c]

[Verse Locator](#)

सुग्रीवेण च मे सख्यम् लक्ष्मणेन यथा तथा ।

दार राज्य निमित्तम् च निःश्रेयसकरः स मे ॥ ४-१८-२६

26. **sugriiveNa me sakhyam** = with Sugreeva, my, association; **lakSmaNena yathaa tathaa** = with Lakshmana, as with, so it is; **daara raajya nimittam ca** = wife, kingdom, owing to, also [our friendship materialised]; **saH me** = he, to me; **niHshreyasa karaH** = succour, he does.

"My association with Sugreeva is as good as that with Lakshmana, nevertheless it betided with an understanding to regain Sugreeva's wife and kingdom, and he will give succour to me. [4-18-26]

Vali's question 13] 'I would have brought back Maithili in one day...' is given an answer. Bringing Maithili from the captivity of Ravana would have averted Vali's death - so Vali thought. But who will bring Ruma, wife of Sugreeva, and give her back to Sugreeva? Vali does not consider this, and in this alone Vali's transgression is said to have been proved. Thus any truce between Vali and Rama is an impossible and improbable proposition.

What all Rama wanted is the 'search for Seetha...' not bring her to his fore. Elimination of Ravana is to be done by Rama alone, for which Seetha is to be located first. If a truce is struck between Vali and Rama, Vali

straightway goes to Ravana and asks for Seetha. If Ravana yields Seetha there is no cause left for his elimination. Ravana for sure refuses to yield her. Then a combat ensues between Ravana and Vali. But Vali can combat one-to-one in a duel and he may not encounter a magical war of Indrajit or Kumbhakarna. Then all the demons will combine to eliminate Vali, thus the epic concludes there haphazardly. Other way round, if Vali seeks help of Ravana and his military to combat Rama, Vali's forces and Ravana's forces will come down on a handful warriors like Rama, Sugreeva Hanuma, and Jambavanta et al. Then the whole of monkey force will be with Vali, and these few warriors will be routed down mercilessly. Above all, Rama has promised Sugreeva to eliminate Vali, the abuser of tradition, and Rama becomes blameworthy if he fails in his word. Hence the simplest formula 'enemy's friend is my enemy too...' works well and Rama followed that only.

[Verse Locator](#)

प्रतिज्ञा च मया दत्ता तदा वानर संनिधौ ।

प्रतिज्ञा च कथम् शक्या मत् विधेन अनवेक्षितुम् ॥ ४-१८-२७

27. tadaa maya = then - at the time of befriending, by me; vaanara sannidhau = vanara-s, in presence; pratij~naa ca dattaa = promise, also, is given; mat vidhena = by my, type of [person]; pratij~naa = promise; an avekSitum = not, to honour; katham shakya = how is, possible.

"I gave a promise to Sugreeva at the time of befriending him in the presence of vanara-s, and how is it possible for my kind to dishonour a given promise? [4-18-27]

In Aranya Kanda he tells Seetha, that he even leaves his life than to feign his promise. api aham jiivitam jahyaam tvaam vaa siite sa lakSmaNaam || 4-10-18. Hence there is no question of his going back on the word given to them that crave for his mercy.

[Verse Locator](#)

तत् एभिः कारणैः सर्वैर् महद्भिः धर्म संहितैः ।

शासनम् तव यत् युक्तम् तत् भवान् अनुमन्यताम् ॥ ४-१८-२८

28. tat = thereby; dharma samhitaH = virtue, abounding; sarvaiH mahadbhiH = with all of them, with supreme values; ebhiH kaaraNaiH = due to these, reasons; tava yat shaasanam = to you, which, punishment; yuktam = befitting; tat bhavaan anumanyataam = that, by you, you infer.

"Thereby you have to infer that a befitting punishment is given to you, owing to all these great reasons that abound with virtue and with supreme value. [4-18-28]

[Verse Locator](#)

सर्वथा धर्म इति एव द्रष्टव्यः तव निग्रहः ।

वयस्यस्य उपकर्तव्यम् धर्मम् एव अनुपश्यता ॥ ४-१८-२९

29. tava nigrahaH = your, control [keeping you under control, punishing you]; sarvathaa dharmaH iti eva = anyway, is righteous - condign, legitimate, thus, only; draSTavyaH = is to be seen [you shall regard it]; dharmam anupashyataa = rectitude, he who is guided by it; vayasasya upakartavyam eva = to a friend, has to render assistance, alone - in any event.

"Anyway, you have to regard the punishment given to you is legitimate, and he whom rectitude guides has to render assistance to his friend, in any event. [4-18-29]

[Verse Locator](#)

शक्यम् त्वया अपि तत् कार्यम् धर्मम् एव अनुवर्तता ।

श्रूयते मनुना गीतौ श्लोकौ चारित्र वत्सलौ ॥

गृहीतौ धर्म कुशलैः तथा तत् चरितम् मयाअ ॥ ४-१८-३०

30. dharmam eva anuvartataa = righteous, only, if seen - if pursued [had you pursued]; tvayaa api = by you, even; tat kaaryam shakyam = that, deed [deed of imposing such a punishment,] possible - you too would have done the same; manunaa = by Manu; caaritra vatsalau = good convention, advocates of [the verses said next]; shlokau = two verses - verses of law; giitau = said to be sung - as said to be; shruuyate = we hear so; dharma kushalaiH = in rightness, experts; gR^ihiitau = they [verses] taken - accepted; mayaaa tat tathaa caritam = by me, that [way,] likewise, done - I have conducted myself.

"Had you pursued rightness you too would have done the same deed in imposing such a punishment, and we hear two verses that are given to the advocacy of good conventions, which the experts of rightness have also accepted, and which are said to be coined by Manu, and I too conducted myself only as detailed in those verses of law. [4-18-30]

[Verse Locator](#)

राजभिः धृत दण्डाः च कृत्वा पापानि मानवाः ।
निर्मलाः स्वर्गम् आयान्ति सन्तः सुकृतिनो यथा ॥ ४-१८-३१

31. maanavaaH = humans; paapaani kR^itvaa = sins, on making; raajabhiH dhR^ita daNDaaH ca = by kings, imposed, punishment, also; nirmalaaH sukR^itinaH santaH yathaa = unblemished - sinless, with good deeds, pious souled ones, as with; svargam aayaanti = to heaven, they come.

" 'When kings impose proper punishment on the humans who have sinned, they become sinless and enter heaven as with the pious souls with good deeds.' So says one verse of Manu. [4-18-31]

[Verse Locator](#)

शसनात् वा अपि मोक्षात् वा स्तेनः पापात् प्रमुच्यते ।
राजा तु अशासन् पापस्य तद् आप्नोति किल्बिषम् ॥ ४-१८-३२

32. stenaH = a thief; shasanaat vaa api mokshaat vaa = by punishment, either, even, by releasing - by clemency, or; paapaat pramucyate = from sin, will be released; a shaasan raajaa tu = un, punishing, king, but; paapasya tat kilbiSam aapnoti = sin's, that, blot, he derives.

" 'Either by punishment or by clemency a thief will be absolved from sin, but the king who does not impose proper punishment will derive the blot of that sin.' So says the other verse of Manu. [4-18-32]

[Verse Locator](#)

आर्येण मम मान्धात्रा व्यसनम् घोरम् ईप्सितम् ।
श्रमणेन कृते पापे यथा पापम् कृतम् त्वया ॥ ४-१८-३३

33. mama aaryeNa maandhaatraa = by my [ancestor,] venerable, Maandhaata; tvayaa yathaa paapam kR^itam = by you, as you have, sin, done - committed; likewise; shramaNena paape kR^ite = by renouncer, [as with] sin, committed; iipsitam ghoram vyasanam = what is desired, terrible, problem [punishment is given.]

"When a renouncer has committed sin like that of the one committed by you, my venerable ancestor Maandhaata has given punishment which he desired. [4-18-33]

This is according to the meaning derived by ancient commentators which do not go well with the import of earlier verse 'the king derives the blot if he does not punish properly' or with the next one. Rama's ancestor Maandhaata should have got that blot for not punishing a renouncer in proper way. Other mms has this verse like this: puurveNa mama maandhaataa sampraaptam vyasanam mahat | shramaNena kR^ite paape yathaa paapam kR^itam tvayaa | | And which verse is to be kept, it is up to the pundits.

Rama is quoting a precedent from his own dynasty. Maandhaata has to impose capital punishment to a sage, for that sage committed some immoral act. Here also the shramaNa is used for a wandering sage,

called **yati**. Because he is religious person is he to let off; a religious person's sinning is doubly punishable; are the problems of Maandhaata. This word **shramaNa yati**, need not be equated with a Buddhist monk, for they also have same titles, and Maandhaata is said to have existed long before Buddha's era.

[Verse Locator](#)

अन्यैः अपि कृतम् पापम् प्रमत्तैः वसुधा अधिपैः ।
प्रायश्चित्तम् च कुर्वन्ति तेन तत् शाम्यते रजः ॥ ४-१८-३४

34. **anyaiH api** = by others, even; **kR^itam paapam** = committed [acquired,] sin; **pramattaiH vasudhaa adhipaiH** = by unobservant, land, lords [kings]; **praayashcittam ca kurvanti** = make amends, also, do; **tena tat rajaH shaamyate** = by that, that, filth of sin, they mitigate.

"Such sin is acquired even by other kings who are unobservant in imposing proper punishment, and those kings had to make amends for it at appropriate time, by that propitiation they used to mitigate that filth of that sin. [4-18-34]

The kings who are otherwise busy may not hanker after thieves and sinners always, thus they become unobservant of each and every individual's behaviour. So the kings used to make amends at appropriate time. It is up to the individual to comport properly or improperly. An offender may escape hundred offences, but if caught once, he has to pay for all his wrongdoings.

[Verse Locator](#)

तत् अलम् परितापेन धर्मतः परिकल्पितः ।
वधो वानरशार्दूल न वयम् स्व वशे स्थिताः ॥ ४-१८-३५

35. **vaanara shaarduula** = Vanara, the tiger; **tat alam paritaapena** = thereby, enough, with annoyance; **vadhaH dharmataH parikalpitaH** = [your] elimination, righteously, devised; **vayam sva vashe na sthitaah** = we, our own, control, not, abiding - we are not independent.

"Thereby, enough with your annoyance, oh, tigerly vanara, as your elimination is devised righteously, and we too are not independent. [4-18-35]

They are bound by duty. They are not at their free will to act on their own whims and fancies. Vali's question: 9] 'How do you face criticism by scholars?' is answered. 'None can criticise because I have not acted on my own, but bound by scriptures and precedents...' **yaa vaa na vadhasya vadhe taavaan vadhasya mokShNe | adharmo nR^ipateH dR^iShTo dharmastu viniyacchataH - manu smR^iti 9-249**-'How much sin is acquired by executing a murderer, that much sin is acquired by executing a non-murderer...' which again is somewhat similar to the present day saying, 'let hundred criminals go unpunished, but let no innocent be punished.'

[Verse Locator](#)

शृणु च अपि अपरम् भूयः कारणम् हरिपुंगव ।
तत् श्रुत्वा हि महत् वीर न मन्युम् कर्तुम् अर्हसि ॥ ४-१८-३६

36. **mahat viira** = oh, great, brave one; **hari pungava** = monkey's, best of; **bhuuyaH aparam kaaraNam shruNu** = further, another, reason, you hear; **tat mahat shrutvaa** = that, important [cause,] on hearing; **manyum kartum na arhasi** = fury, to do, not, apt of you - you will not be infuriated.

"Oh, brave and best one among monkeys, further listen to another cause, and on listening that important cause you will not be infuriated. [4-18-36]

[Verse Locator](#)

न मे तत्र मनस्तापो न मन्युः हरिपुंगव ।
वागुराभिः च पाशैः च कूटैः च विविधैः नराः ॥ ४-१८-३७

37, 38a. **tatra** = in that matter - of my killing you, or, your reviling me; **me** = to me; **manaH taapaH** = at heart, grief - angst; **manyuH** = ire; **na** = are not there; **hari pungava** = oh, monkey, the best; **naraaH** = people; **vaaguraabhiH ca** = with snares, also; **paashaiH ca** = with loops, also; **vividhaiH kuuTaiH ca** = numerous, by contrivances, even; **praticChannaaH ca dR^ishyaaH ca** = covertly, either, overtly, or; **su bahuun** = very many; **mR^igaan gR^ihNanti** = animals, they capture.

"I have neither angst nor ire in this matter of my eliminating you, or, your reviling me, oh, best monkey, but listen to the other point I wish to make clear. People will be capturing several animals, either covertly or overtly, with snares, springes and even with numerous contrivances. [4-18-37, 38a]

So far Rama replied Vali with a view that Vanara-s are a species of Vedic-beings who hold fast to Vedic duties like **sandhyaa vandana**, **suuryopasthaana** performed by Vali, and **swasthyana** performed by Tara, and the other their daily routines of Veda-s. But Vali takes a U-turn declaring himself an animal and asks: 6] Why fruits, tubers eating being is killed; 11] Un-wearable is my skin uneatable is my flesh; 12] Five kinds of five-nailed animals are usable by humans...' Rama started to tell how humans deal with animals, should Vali declare himself an animal, if not a specific Vedic-being.

[Verse Locator](#)

प्रधावितान् वा वित्रस्तान् विस्रब्धान् अतिविष्टितान् ॥ ४-१८-३८

प्रमत्तान् अप्रमत्तान् वा नरा मांस अशिनो भृशम् ।

विध्यन्ति विमुखाम् च अपि न च दोषो अत्र विद्यते ॥ ४-१८-३९

38b, 39. **maamsa ashinaH naraaH** = meat, eating, humans; **pra dhaavitaan vaa** = speedily, sprinting away, or, vi trastaan = fully, dismayed; **vi srabdhaan** = without, dismay - roaming with confidence; **ati viSThitaan** = steadily, standing; **pra mattaan** = very, vigilant ones; **a pramattaan vaa** = un, vigilant ones, or; **vi mukhaam ca api** = away, faced, also, even; **bhR^isham vidhyanti** = undeniably, will kill; **atra doSaH na vidyate ca** = in that, blame [sacrilege,] not, evident.

"Meat eating people will undeniably kill animals, either they are speedily sprinting or standing steadily, fully dismayed or undismayed, vigilant or unvigilant, and even if they are facing away, in that there is no sacrilege. [4-18-38b, 39]

[Verse Locator](#)

यान्ति राजर्षयः च अत्र मृगयाम् धर्म कोविदाः ।

तस्मात् त्वम् निहतो युद्धे मया बाणेन वानर ।

अयुध्यन् प्रतियुध्यन् वा यस्मात् शाखा मृगो हि असि ॥ ४-१८-४०

40. **atra** = in this [world]; **dharma kovidaaH** = in virtue, well versed ones; **raaja R^iSayaH** = kings, sagely; **mR^igayaam yaanti ca** = for hunting, they go, even; **vaanara** = oh, vanara; **tvam** = you; **a yudhyan** = not, combating; **prati yudhyan vaa** = counter, combating, or; **asmaat shaakhaa mR^igaH asi** = by which reason [because,] tree-branch, animal, you are; **tasmaat** = therefore; **mayaa yuddhe baaNena nihataH hi** = by me, in combat, with arrow, I felled, indeed.

"In this world even the kingly sages well-versed in virtue will go on hunting, and hunting is no face to face game, as such, oh, vanara, therefore I felled you in combat with my arrow because you are a tree-branch animal, whether you are not combating with me or combating against me. [4-18-40]

'Whether you face this way or that you are an animal, as you alone said, besides being an enemy of my friend...' For this Griffith says - I cannot understand how Valmiki could put such an excuse as this into Rama's mouth. Rama with all solemn ceremony, has made a league of alliance with Vali's younger brother whom he

regards as a dear friend and almost as an equal, and now he winds up his reasons for killing Vali by coolly saying: 'Besides you are only a monkey, you know, after all, and as such I have every right to kill you how, when, and where I like.'

[Verse Locator](#)

दुर्लभस्य च धर्मस्य जीवितस्य शुभस्य च ।
राजानो वानरश्रेष्ठ प्रदातारो न संशयः ॥ ४-१८-४१

41. **vaanara shreSTha** = oh, Vanara, the best; **raajaanaH** = kings are; **dur labhasya dharmasya** = un, obtainable, of righteousness; **shubhasya jiivitasya ca** = of propitious, lifestyles, also; **pra daataaraH** = are bounteous, benefactors; **na samshayaH** = no, doubt.

"Kings are the bounteous benefactors of the unobtainable righteousness and propitious lifestyles, oh, best vanara, no doubt about it. [4-18-41]

[Verse Locator](#)

तान् न हिंस्यात् न च आक्रोशेन् न आक्षिपेन् न अप्रियम् वदेत् ।
देवा मानुष रूपेण चरन्ति एते मही तले ॥ ४-१८-४२

42. **taan na himsyaat** = them, not, to be harmed; **na ca aakroshet** = not, also, reproved; **na aakSipet** = not, disparaged; **na a priyam vadet** = not, dis, pleasing, to be spoken to them; **ete devaaH** = these, divinities [the kings]; **maanusa ruupeNa** = in human, form; **mahii tale caranti** = earth's, plane, they are moving - conducting themselves.

"They the kings are not to be harmed, also not to be reproved, not disparaged and nothing displeasing is spoken to them, as they are the divinities conducting themselves in human form on the plane of earth. [4-18-42]

[Verse Locator](#)

त्वम् तु धर्मम् अविज्ञाय केवलम् रोषम् आस्थितः ।
विदूषयसि माम् धर्मे पितृ पैतामहे स्थितम् ॥ ४-१८-४३

43. **tvam tu** = as for you; **dharmam a vij~naaya** = righteousness, without, knowing; **kevalam roSam aasthitaH** = solely, to rancour, clinging to; **pitR^i paitaamahe dharme sthitam** = of fathers, forefathers, in righteousness, abiding by; **maam viduSayasi** = me, you revile.

"I am abiding by the ethicalness practised by my father and forefathers, but you revile me without the knowledge of rightness, just by clinging to your rancour." Thus said Rama to dying Vali. [4-18-43]

There is none to say that Vali is 'unkillable...' or 'not to be killed...' But to every one a doubt occurs as to why Rama did not come face to face with and killed him? Why hit him from a remote place? For these doubts, the above said arguments may not suffice or satisfactory, either to Vali or to us, the readers. Dharmaakuutam, the only commentary on Ramayana insofar as dharma is concerned explains that for us.

evam ca adya eva tam haniShyaamiiti pratij~naa paripaalanam tadaa bhavet yadaa pracchannatayaa hanam iti ? prakaashatayaa yuddhaaya aahuutastu, bhayaan aagacchet - rumaam gR^ihiitvaa deshaantaram vaa gacchet - raavaNam vaa samaashrayet - sharaNam vaa samaagacchet - sa sahaayam sugriivam avalokya sakala vaanara senayaa yuddhaartham samaagacchet - vaa tatra adya pakShatraye tad hananasya cirakaala saadhyatvena adyaiva tam haniShyaami rumaam raajyam ca tava daasyaami iti puurva pratij~naa kaalatipaata syaat | pratij~naakaalaatipaate ca doShaH sharanaagatam anapakShe ca sharaNaagato vaalii hanyeta vaa na vaa - na adyaH - sharaNaagata hananasya niShiddhatvaat - - - - raama kR^ite vaali vadhaH adharmadhaayako na bhavati - kim tu dharma eva

When it is said by Rama that 'today only I will kill Vali...' then it may be countered by saying, 'then why killing him from distance, why not confront him?' If Rama comes to fore, fear may grip Vali, then he may take Ruma, Sugreeva's wife, and to insult, Sugreeva further, Vali may go to a distant place with her. Or, he may seek

shelter with Ravana. Or, he may even take refuge in Rama like Sugreeva. Or, on seeing Sugreeva with enough support, he may summon all his Vanara army to fight with Sugreeva and his supporters. Then it will prolong for a time. Then the promise of Rama made to Sugreeva to accord his wife and his kingdom by killing Vali, also prolongs. Justice delayed is denied. Otherwise, if Vali surrenders to Rama, as the killing of a refugee is not a merited act, Rama has to pardon Vali. Whether Vali takes refuse or not, killing Vali on that day itself, and establishing Sugreeva in Kishkindha are the promises made by Rama, at the time of befriending Sugreeva. The word given is to be kept up. So Rama did it and there is no unrighteous deed done by Rama. And Vali also accepts this in the coming stanzas.

[Verse Locator](#)

एवम् उक्तः तु रामेण वाली प्रव्यथितो भृशम् ।
न दोषम् राघवे दध्यौ धर्मे अधिगत निश्चयः ॥ ४-१८-४४

44. raameNa evam uktaH tu = by Rama, that way, he who is said [categorically]; vaalii bhR^isham pravyathitaH = Vali, muchly, distressed [at heart of hearts]; dharme adhigata nishchayaH = in righteousness, deriving, decisiveness - resolve; raaghave doSam na dadhyau = in Rama, incorrectness, not, found.

Vali is much distressed at heart of hearts when Rama has said categorically in that way, whereby, deriving certitude about rightness he found no incorrectness with Rama. [4-18-44]

From here on Vali's repentance is narrated.

ata eva vaalinaa sakala dharma abhij~nena - bhavataa anabhij~no aham na prati vaktum arhasi - atra ca dharmo'dhigataniscaya iti visheSheNa puurva kR^itam akhilam api raama duuShaNam aj~naana pravR^ittam eva | itaH param vakShyamaaNam akhilam dharmyam eva vadati iti avagatam : dharmaakuutam-Whatever spoken by Vali earlier is without proper knowledge of dharma, and whatever said hereafter is in conformity with righteousness [owing to the dawn of death-time wisdom.] Dharmaakuutam.

[Verse Locator](#)

प्रत्युवाच ततो रामम् प्रांजलिर् वानरेश्वरः ।
यत् त्वम् आत्थ नरश्रेष्ठ तत् तथा एव न अत्र संशयः ॥ ४-१८-४५

45. tataH vaanara iishvaraH = then, vanara-s, lord Vali; praanjaliH = with adjoined-palms; raamam prati uvaaca = to Rama, inreturn, spoke - replied; nara shreSTha = man, the best among men; tvam yat aattha = you, what, said; tat tathaa eva = that, that way, only - proper; atra samshayaH na = in that, doubt, is not there.

That lord of vanara-s then replied Rama with adjoined palms, "oh, best one among men, what all you have said is that way proper, undoubtedly. [4-18-45]

[Verse Locator](#)

प्रतिवक्तुम् प्रकृष्टे हि न अपकृष्टः तु शक्नुयात् ।
यत् अयुक्तम् मया पूर्वम् प्रमादात् वाक्यम् अप्रियम् ॥ ४-१८-४६
तत्र अपि खलु माम् दोषम् कर्तुम् न अर्हसि राघव ।

46, 47a. raaghava = oh, Raghava; prakR^iSTe = in respect of nobleman; apa kR^iSTaH = ignoble; prati vaktum = in turn, speak - to rebut, disprove; na shaknuyaat hi = not, capable, indeed; mayaa puurvam = by me, earlier; pramaadaat = accidentally - fortuitously; yat = which; a yuktam = un, desirable; a priyam = not, proper; vaakyam [uktam] = words, [spoken]; tatra api = in there, even - with regard to them; maam = towards me; doSam kartum = blame, to make; khalu na arhasi = truly, not, apt of you.

"Indeed an ignoble cannot disprove a nobleman, Raghava, and with regards to the undesirable and improper words I have unwittingly spoken earlier, in that matter too it will be truly unapt of you to make me blameworthy, as I spoke them in anguish and ignorance. [4-18-46, 47a]

त्वम् हि दृष्टार्थं तत्त्वज्ञः प्रजानाम् च हिते रतः ।
कार्यं कारणं सिद्धौ च प्रसन्ना बुद्धिः अव्यया ॥ ४-१८-४७

47b, c. tvam hi dR^iSTa artha tattvaj~naH = you, alone, seen [knower of,] means [recourses, and their] real nature; prajaanaam ca hite rataH = in people's, also, welfare, delighted in; avyayaa buddhiH = with faultless, intellect; kaarya kaaraNa siddhau ca = effect, cause, in accomplishment; prasannaa = serene, clear.

"You alone are the knower of recourses and their real nature, namely probity, prosperity, pleasure seeking, and emancipation; dharma, artha, kaama, moksha ; and you take delight in the welfare of subjects, and your faultless intellect is clear in accomplishing ends by judging the causes and effects. [4-18-47b, c]

Verse Locator

माम् अपि अवगतम् धर्मात् व्यतिक्रान्तं पुरस्कृतम् ।
धर्मं संहितया वाचा धर्मज्ञं परिपालय ॥ ४-१८-४८

48. dharmaj~na = oh, knower of probity, Rama; dharmaat avagatam [apa gatam?] = from righteousness, known [digressed]; vyatikraanta [vi ati kraanta] puraskR^itam = [among] transgressors, forerunner; maam api = me, even; dharma samhitayaa vaacaa = righteousness, abounding with, words; paripaalaya = command me - care for me, give me absolution.

"Oh, Rama, the knower of probity, I am the one who digressed from the rightness and a forerunner among such transgressors, such as I am, give absolution even to me with words abounded with rightness." Vali is thus saying to Rama. [4-18-48]

Verse Locator

बाष्पं संरुद्धं कण्ठः तु वाली स आर्तं रवः शनैः ।
उवाच रामम् संप्रेक्ष्य पंकलग्नं इव द्विपः ॥ ४-१८-४९

49. panka lagna dvipaH iva = in slough, plumped, elephant, like; vaalii = Vali; baaSpa sam ruddha kaNThaH tu = tears, fully, impeding, throat, but; sa aarta ravaH = with, agonised, moaning; raamam samprekSyaa = Rama, keenly, on viewing; shanaiH uvaaca = slowly, [continued] to say.

Vali who like an elephant plumped in slough continued to say slowly, with tears fully impeding his throat and with an agonised moan, on keenly observing Rama. [4-18-49]

Verse Locator

न च आत्मानम् अहम् शोचे न ताराम् न अपि बान्धवान् ।
यथा पुत्रम् गुणश्रेष्ठम् अंगदम् कनकांगदम् ॥ ४-१८-५०

50. guNa shreSTham = in virtue, the best; kanaka angadam = one with golden, bicep-lets; putram angadam = about son, Angada; yathaa = as to how [I am worrying]; aham aatmaanam na ca shoche = I, for myself, even, not, worried; taaraam na = about Tara, no; baandhavaan api na = about relative, even, no.

"Also, I neither worry for myself, nor for Tara, nor even for any relatives of mine, as I do for my son Angada, the best-virtuous one with golden bicep-lets. [4-18-50]

Verse Locator

स मम अदर्शनात् दीनो बाल्यात् प्रभृति लालितः ।
तटाक इव पीताम्बुः उपशोषम् गमिष्यति ॥ ४-१८-५१

51. **baalyaat prabhR^iti** = childhood, right from; **laalitaH** = [Angada is] nourished looked after fondly; **saH** = he, that Angada; **mama a darshanaat** = my, non, appearance - not seeing me; **diinaH** = he will be dejected; **piita ambuH taTaaka iva** = drunk, water, lake, like - like a lake whose waters are drained; **upa shoSam gamiSyati** = dry out - wither, gets into.

"Right from his childhood I fondly looked after Angada, and he will be dejected when he sees me no more, and he withers away like a lake with its water drained for a drink. [4-18-51]

[Verse Locator](#)

बालः च अकृतबुद्धिः च एक पुत्रः च मे प्रियः ।
तारेयो राम भवता रक्षणीयो महाबलः ॥ ४-१८-५२

52. **raama** = Rama; **baalaH ca** = he is a boy; **a kR^ita buddhiH ca** = boyish, also, not, made-up, mind [juvenile]; **me priyaH eka putraH ca** = to me, dear, only, son, also; **mahaabalaH** = great-mighty one; **taareyaH** = Tara's son Angada; **bhavataa rakshaNiiyaH** = by you, needs to be protected.

"He is boyish, juvenile, and the only dear son of mine, oh, Rama, as such that great-mighty son of Tara needs your protection. [4-18-52]

[Verse Locator](#)

सुग्रीवे च अंगदे चैव विधत्स्व मतिम् उत्तमाम् ।
त्वम् हि गोप्ता च शास्ता च कार्याकार्य विधौ स्थितः ॥ ४-१८-५३

53. **sugriive ca angade caiva** = in Sugreeva, also, in Angada, thus; **uttamaam matim vidhatsva** = best, mind - you make - treat both of them with equal compassion; [**tvam** = you]; **kaarya a kaarya vidhau sthitaH** = in practicable, not, practicable, procedures, you abide in - you have firm convictions; **tvam hi goptaa ca** = you, alone, protector, also; **shaastaa ca** = punisher, also.

"You have firm convictions about practicable and impracticable procedures, and you alone are the protector of the good and punisher of the bad, hence treat both Sugreeva and Angada with equal compassion. [4-18-53]

[Verse Locator](#)

या ते नरपते वृत्तिः भरते लक्ष्मणे च या ।
सुग्रीवे च अंगदे राजन् ताम् चिंतयितुम् अर्हसि ॥ ४-१८-५४

54. **nara pate** = oh, men's lord; **raajan** = oh, king; **bharate** = in Bharata; **te yaa vR^ittiH** = your, which, outlook is there; **lakSmaNe ca** = of Lakshmana, too; **yaa** = which - stance is there; **taam** = that [bent] alone; **sugriive angade ca** = towards Sugreeva, Angada, even; **cintayitum arhasi** = to think about - show, apt of you.

"Oh, lord of men, it will be apt of you to show the same kind of outlook towards Sugreeva, oh, king, even towards Angada, which you have for Bharata and Lakshmana. [4-18-54]

[Verse Locator](#)

मत् दोष कृत दोषाम् ताम् यथा ताराम् तपस्विनीम् ।
सुग्रीवो न अवमन्येत तथा अवस्थातुम् अर्हसि ॥ ४-१८-५५

55. **mat doSa kR^ita doSaam** = my, fault, done [occurring,] fault; **tapasviniim taam taaraam** = self-reproachful, her, regarding Tara; **sugriivaH** = Sugreeva; **yathaa** = as to how; **na avamanyeta** = not, going to dishonour - look down on; **tathaa avasthaatum arhasi** = thus, to establish - you may see to it, apt of you.

"The fault occurring from my fault of maltreating Sugreeva may not light upon that self-reproachful Tara, and it will be apt of you to see that Sugreeva will not look down on her treating her as the wife his rival. [4-18-55]

[Verse Locator](#)

त्वया हि अनुगृहीतेन शक्यम् राज्यम् उपासितुम् ।
त्वत् वशे वर्तमानेन तव चित्त अनुवर्तिना ॥ ४-१८-५६
शक्यम् दिवम् च आर्जयितुम् वसुधाम् च अपि शासितुम् ।

56, 57a. tvayaa anugR^ihiitena hi = [one who is] by you, approved, indeed; tvat vashe vartamaanena = under you, control, while abiding; tava citta anuvartinaa = your, heart, following; raajyam upaasitum shakyam = kingdom, to run [govern,] capable of; shakyam = possible [even to]; vasudhaam shaasitum ca api = earth, to rule, also, even; divam aarjayitum ca = heaven, to achieve, also.

"When you indeed approve someone, he is capable enough to govern the kingdom, abiding himself under your control and following your heart, why a kingdom, he can rule the earth, why earth, he can even achieve the heaven itself. [4-18-56, 57a]

[Verse Locator](#)

त्वतः अहम् वधम् आकांक्षयन् वार्यमाणो अपि तारया ॥ ४-१८-५७
सुग्रीवेण सह भ्राता द्वन्द्व युद्धम् उपागतम् ।
इति उक्त्वा वानरो रामम् विरराम हरीश्वरः ॥ ४-१८-५८

57b, 58. aham taarayaa vaaryamaaNah api = I, by Tara, dissuaded, though; tvataH vadham aakaankshayan = by you, I, elimination, [as though] aspiring; bhraataa sugriiveNa saha = with brother, Sugreeva, along with; dvandva yuddham upaagatam = duel, combat, I obtained - met with; hari iishvaraH = monkeys, king of; vaanaraH = vanara, Vali; raamam iti uktvaa = to Rama, thus, on saying; viraraama [vi ra raama] = paused a while.

"Though Tara dissuaded me I met with my brother Sugreeva in a duel as though aspiring elimination at your hand.." On saying thus to Rama that vanara, Vali the lord of monkeys' paused for a while. [4-18-57b, 58]

Any combatant is self-assertive until he is defeated. Here Vali is telling that he came here to die on his own. This statement has two kinds of meaning. One is, Vali being an all-daring Vanara came out, in 'come-what-may' sense and readying himself to confront even Rama, if Rama affronts him. His argument with Tara at the start of 16th chapter details this. He asks Tara, 'If Rama is a virtue-knower and a diligent one, how then he can sin, in killing me?' Vali, unlike Ravana, never goes to a duel unless provoked. Vali being a wilful combatant and Sugreeva is coming for a second time with the support of Rama, he wanted to defeat that unknown Rama, along with suppressing Sugreeva's trivial pride. Vali promises Tara that he is not going to kill Sugreeva, but wanted to take him to task. On coming to field Rama is not evident. Then Vali wanted to see to Sugreeva first and then search for Rama. But what happened is the reverse of it. Perhaps gorilla war tactics started from this point onwards.

[Verse Locator](#)

स तम् आश्वासयत् रामो वालिनम् व्यक्त दर्शनम् ।
साधु सम्मतया वाचा धर्म तत्त्वार्थ युक्तया ॥ ४-१८-५९

59. saH raamaH = he, that Rama; vyakta darshanam = one who has clear, view - clear thought; tam vaalinam = him, that Vali; saadhu sammatayaa = to savants, agreeable; and; dharma tatva artdha yuktayaa = probity's, essence, meaning, containing; vaacaa = with words; aashvaasayat = consoled.

Rama consoled Vali with words that are agreeable to savants and that contain the essence and meaning of rightness, while Vali is with an evincible perspective of righteousness by now.

न संतापः त्वया कार्यम् एतत् अर्थम् प्लवंगम् ।
 न वयम् भवता चिंत्या न अपि आत्मा हरिसत्तम ।
 वयम् भवत् विशेषेण धर्मतः कृत निश्चयाः ॥ ४-१८-६०

60. **plavan gama** = oh, fly-jumper; **etat artham** = for this, reason; **tvayaa sataapaH na kaaryaH** = by you, remorse, not, doable; **hari sattama** = oh, monkey, the best; **bhavataa vayam** = by you, we [who are now left behind you, Tara, Angada and us]; **na cintyaa** = not, those that are to be bothered; **aatmaa api na** = about yourself, even, not [to be bothered]; **vayam** = we; **bhavat** = in your respect; **visheSeNa** = [anugraha buddhyaa] = considerateness; **dharmataH** = according to rightness; **kR^itaH nishcayaaH** = made, decision - we took a decision.

"Oh, fly-jumper, you need not be remorseful about your wife, son and others you leave behind, because we take care of them... nor you should bother about us thinking that we have arbitrarily eliminated you, nor necessarily bother about yourself for committing sins, as we took this decision according to rightness and considerateness in your respect. [4-18-60]

दण्ड्ये यः पातयेत् दण्डम् दण्ड्यो यः च अपि दण्ड्यते ।
 कार्य कारण सिद्धार्थो उभौ तौ न अवसीदतः ॥ ४-१८-६१

61. **yaH** = he who; **daNDye** = regarding the punishable one; **daNDam paatayet** = punishment, let falls - imposes; **yaH ca api** = he, who is, even; **daNDyaH** = is punishable; **daNDyate** = gets punished; **kaarya kaaraNa siddha arthau** = effect, cause, accomplished, with means; **tau ubhau** = those, two; **na ava siidataH** = will not, sink down - doomed, get condemned.

"He who administers punishment to the punishable, and he who is punishable and gets punished, both of them will achieve the results of cause and effect, where punishment is the effect from the cause of wrongdoing, and they both thereby will not be condemned. [4-18-61]

तत् भवान् दण्ड सम्योगात् अस्मात् विगत कल्मषः ।
 गतः स्वाम् प्रकृतिम् धर्म्याम् धर्म दिष्टेन वर्त्मना ॥ ४-१८-६२

62. **tat** = thereby; **bhavaan** = you are; **asmaat daNDa sam yogaat** = with this, punishment, by linkage - by virtue of; **vi gata kalmaSaH** = [you are] completely, divested, of blemish; **dharma diSTena vartmanaa** = by rightness, given, course - as contained in the scriptures of rightness; **dharmyaam** = agreeable to righteousness; **svaam prakR^itim gataH** = your own, nature, you got into - obtained.

"Thereby, by virtue of the punishment you are completely divested of your blemish, and as contained in the scriptures on rightness you attained your true nature, that which is agreeable to rightness. [4-18-62]

त्यज शोकम् च मोहम् च भयम् च हृदये स्थितम् ।
 त्वया विधानम् हर्यग्र्य न शक्यम् अतिवर्तितुम् ॥ ४-१८-६३

63. **hari agrya** = oh, monkeys, supreme of; **hR^idaye sthitam** = in heart, abiding; **shokam ca moham ca bhayam ca** = distress, desire, dread, also; **tyaja** = you discard; **tvayaa** = by

you; **vidhaanam** = system - destiny; **ati vartitum** = to over, step - to transcend; **na shakyam** = not, possible.

"Let distress, desire and even dread that abide in your heart be discarded, oh, monkey's supreme, you cannot possibly transcend destiny. [4-18-63]

[Verse Locator](#)

यथा त्वयि अंगदो नित्यम् वर्तते वानरेश्वरः ।
तथा वर्तते सुग्रीवो मयि च अपि न संशयः ॥ ४-१८-६४

64. **vaanara iishvaraH** = oh, vanara-s, lord; **angadaH tvayi yathaa vartate** = Angada, with you, as has been, conducting himself; **sugriive** = with Sugreeva; **mayi ca api** = me, even with; **tathaa nityam varteta** = likewise, always, he will conduct himself; **na samshayaH** = no, doubt.

"As Angada has always been conducting himself with you, thus he will conduct himself with Sugreeva and also even with me, without doubt." Thus Rama spoke to Vali. [4-18-64]

[Verse Locator](#)

स तस्य वाक्यम् मधुरम् महात्मनः
समाहितम् धर्म पथानुवर्तिनः ।
निशम्य रामस्य रणावमर्दिनो
वचः सुयुक्तम् निजगाद वानरः ॥ ४-१८-६५

65. **saH vaanaraH** = he, that vanara - Vali; **mahaatmanaH** = of great-souled Rama; **dharma patha anuvartinaH** = in righteousness, path, one who treads; **raNa avamardinaH** = in war, absolute, crusher [of enemy]; **tasya raamasya** = his, of that Rama; **madhuram** = agreeable; **samaahitam** = assertive; **vaakyam nishamya** = sentence, on listening; **su yuktam vacaH nijagaada** = well, disposed, words, [Vali] spoke.

On hearing the agreeable and assertive words of that great-souled Rama, who is the treader on the path of rightness and an absolute crusher of enemies in war, Vali, the vanara, spoke these well-disposed words to Rama. [4-18-65]

[Verse Locator](#)

शराभितप्तेन विचेतसा मया
प्रदूषितः त्वम् यद् अजानता विभो ।
इदम् महेन्द्रोपम भीम विक्रम
प्रसादितः त्वम् क्षम मे नरेश्वर ॥ ४-१८-६६

66. **vibho** = oh, lord; **mahendra upama** = oh, one similar to, Indra; **bhiima vikrama** = oh, tremendously, braving one; **nareshvara** = oh, people's lord; Rama; **shara abhi taptena** = by arrow, verily, sweltered; **vi cetasaa** = without, vitality [of mind - unable to think, imbecile]; **ajaanataa** = un, knowingly; **mayaa tvam yat pra duuSitaH** = by me, you are, which, muchly, one who is blamed; **me idam kSama** = my [blaming,] this, you excuse; **tvam prasaaditaH** = you are, appeased.

"Oh, lord, oh, tremendously braving one, oh, Rama, the lord of people, I blamed you when your arrow sweltered and rendered me imbecile, thus I blamed you unthinkingly for which I may please be pardoned, I appease you for the same. [4-18-66]

There are three kinds of giving. Grudge giving, duty giving, and thanksgiving. Grudge giving says ' I have to...' Duty giving says " I ought to..." Thanksgiving says " I want to..." The first comes from constraint; the second from a sense of obligation; the third from a full heart. This being the saying by an unknown, Vali gave torture to Sugreeva because he had to, Rama gave punishment to Vali because he ought to, and Sugreeva given himself to Rama, because he wanted to. Rama befriends Sugreeva only to take his help in searching Seetha, because Danu, the demon, after release from his curse advises Rama to do so. The killing of Vali is incidental to that befriending. To take help of Sugreeva, he is to be uplifted from his nasty state, and the abuser of tradition Vali is to be resolved. -diinasya sugreevasya rakShanam raamasya dharmaH | raaj~naa diina jana rakShnasya parama dharmatvaat | vastuaH tu mukhya dharmaanusaareNa eva vaali hananam | -- dharmaakuutam

In **aananda raamayana**, **saara kaanDa** another treatise of Ramayana, tells that Rama not only accords salvation to Vali but accords a boon to become a tribal in Krishna's incarnation, and kill Krishna at the end, as retaliation to the present killing.

yadi api tvam duraacaaro nihato asi raNe mayaa | tathaa api bhilla ruupeNa dvaapara ante anghri mama | bhitvaa prabhaase baaNena puurva vaireNa vaanara

But **bhagavata puraaNa** or **padma puraaNa** do not quote this sort of sanction by Rama. It is said in Anada Ramayana only to extol Rama's kind-heartedness.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे अष्टदशः सर्गः

Thus, this is the 18th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 18

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 19 Verses converted to UTF-8, Nov 09

Introduction

Lady Tara rushes out to reach her slain husband while the monkey generals seek of her to anoint Angada as king immediately or leave Kishkindha, for Sugreeva and his men may come occupying the city. She chides their advises away and proceeds to meet Vali. She arrives at that place, sees Rama and his brother Lakshmana, her husband Vali and his brother Sugreeva. She faints and wails for the departing soul of Vali.

[Verse Locator](#)

स वानर महाराजः शयानः शर पीडितः ।
प्रत्युक्तो हेतुमद् वाक्यैः न उत्तरम् प्रत्यपद्यत ॥ ४-१९-१

1. shara piiDitaH shayaanaH = agonised by, arrow, lying - sprawling; saH vaanara mahaa raajaH = he, vanara, great, king Vali; hetumat vaakyaiH = with reasonable, sentences; prati uktaH = in return, who is said [replied by Rama]; uttaram = reply; na prati apadyata = not, in turn, he derived, - find another reply.

That great vanara king Vali who is sprawling agonised by arrow, and to whom Rama gave a reply with well-reasoned words did not find any other reply to be given to Rama. [4-19-1]

[Verse Locator](#)

अश्मभिः परिभिन्न अंगः पादपैर् आहतो भृशम् ।
राम बाणेन च आक्रान्तो जीवित अंते मुमोह सः ॥ ४-१९-२

2. ashmabhiH pari bhinna angaH = with boulders, variously, cracked, with limbs; paadapaiH bhR^isham aahataH = with trees, heavily, thrashed; raama baaNena ca = by Rama's, arrow, also; aakraantaH = vanquished; saH jiivita ante mumoha = he, at life, ending - at the time of breathing last, fainted.

He who is heavily thrashed with trees, whose limbs are variously cracked with boulders, and whom Rama's arrow finally vanquished, that Vali fainted at the time of his breathing his last. [4-19-2]

[Verse Locator](#)

तम् भार्या बाण मोक्षेण राम दत्तेन संयुगे ।
हतम् प्लवग शार्दूलम् तारा शुश्राव वालिनम् ॥ ४-१९-३

3. plavaga shaarduulam = monkey, the tiger; tam vaalinam = him, about Vali; samyuge = in fight; raama dattena = by Rama, given - accorded; baaNa mokSeNa = by arrow, release of; hatam = as perished; bhaaryaa taaraa shushraava = wife, Tara, heard.

Tara, wife of Vali, heard that the tigerly monkey Vali perished in fight by the arrow released by Rama.

This is also said as 'by the salvation accorded by Rama through his arrow...' raama datten shara moksheNa, but it is said to be a squeezed meaning according to the style of old Sanskrit.

[Verse Locator](#)

सा सपुत्र अप्रियम् श्रुत्वा वधम् भर्तुः सुदारुणम् ।
निष्पपात भृशम् तस्मात् उद्विग्ना गिरि कंदरात् ॥ ४-१९-४

4. sa putra = with, son; saa = she; bhartuH = husband's; su daaruNam = very, gruesome; a priyam = un, pleasant; vadham shrutvaa = about killing, on hearing; bhR^isham udvignaa = highly, anguished; tasmaat giri kandaraat = from, that mountain's, cave - say Kishkindha; niSpapaata = fell out - rushed out.

On hearing the very gruesome killing of her husband that is unpleasant, she is highly anguished and rushed out of Kishkindha along with Angada. [4-19-4]

[Verse Locator](#)

ये ते अंगद परीवारा वानरा हि महाबलाः ।
ते सकार्ष्णिकम् आलोक्य रामम् त्रस्ताः प्रदुद्रुवुः ॥ ४-१९-५

5. angada pariivaaraa = Angada's, escorts; ye mahaabalaaH vaanaraa = those, very mighty vanara-s are there; te = they; sa kaarmukam = with, bow; raamam aalokya = Rama, on seeing; trastaaH = scared [to death]; pradudravuH [pra du druvuH] = very, quickly, fled.

On seeing Rama with bow those very mighty vanara-s that form the escort of Angada are scared to death, and they very quickly fled from there towards Kishkindha. [4-19-5]

[Verse Locator](#)

सा ददर्श ततः त्रस्तान् हरीन् आपततो द्रुतम् ।
यूथाद् इव परिभ्रष्टान् मृगान् निहत यूथपान् ॥ ४-१९-६

6. tataH = then; saa = she - Tara; trastaan = those who are scared; drutam = hastily; aa patataH = coming, falling - fleeing away disorderly; nihata yuuthapaan = that have killed, troop leader - master; yuuthaat = from herd; pari bhraSTaan = wandered off; mR^igaan iva = animal, like; hariin dadarsha = monkeys, she saw.

Then on her way towards field of combat she saw the monkeys that are frightened and fleeing in disorder, like those animals that have wandered off from their herd when their master is killed. [4-19-6]

[Verse Locator](#)

तान् उवाच समासाद्य दुःखितान् दुःखिता सती ।
राम वित्रासितान् सर्वान् अनुबद्धान् इव इषुभिः ॥ ४-१९-७

7. duHkhitaan = who are distressed; iSubhiH anu baddhaan iva = by arrows, followed closely - tracked down, as though; raama vi traasitaan = by Rama, highly, frightened; taan = them, the vanara-s; samaasaadya = on nearing; duHkhitaa satii = distressed, as she is; sarvaan uvaaca = to all, spoke.

Nearing those monkeys that are already distressed at the fall of Vali, and that are highly frightened by Rama, and that are fleeing as though Rama's arrow is still tracking them down, Tara spoke to all of them, distressed as she is. [4-19-7]

[Verse Locator](#)

वानरा राज सिंहस्य यस्य यूयम् पुरः सराः ।

तम् विहाय सुवित्रस्ताः कस्माद् द्रवत दुर्गताः ॥ ४-१९-८

8. **vaanaraaH** = oh Vanara-s; **yuuyam** = you all; **yasya raaja simhasya** = to which, king, best; **puraH saraaH** = preceding, going before - ushers; **tam vihaaya** = him leaving off; **suvitrastaaH - su vi trastaaH** = very, highly, frightened; **dur gataaH** = woe, entered ones [woebegone, in desperation]; **kasmaat dravata** = what for, you run away.

"Oh! Vanara-s, what for you are running away in utter fright and desperation, leaving off your best king to whom all of you are ushers?" Thus Tara enquired with the monkeys. [4-19-8]

[Verse Locator](#)

राज्य हेतोः स चेत् भ्राता भ्रात्रा कृरेण पातितः ।

रामेण प्रसृतैः दूरात् मार्गणैः दूर पातिभिः ॥ ४-१९-९

9. **kR^iireNa bhraatraa** = by cruel, brother [by Sugreeva]; **bhraataa** = brother; **saH** = he [Vali]; **raajya hetoH** = kingdom, for the reason of; **raameNa** = by Rama; **duuraat** = from distance; **pra sR^itaiH** = well, surging; **duura paatibhiH** = distantly, falling; **maargaNaiH** = with arrows; **paatitaH** = felled; **cet** = if / whether.

"Whether or not a cruel brother made his brother to fall for the reason of kingdom with the arrows of Rama which can surge well from distance and fall on distant target? Aver it. [4-19-9]

There is a grammarian's problem in this verse. The word **chet** usually used for 'if...' Then the meaning obtained is "If a brother is felled by his brother for the sake of kingdom, what if and why do you fear?" Then this may not justify Tara's decency. And if this **cet** is taken as **prashnaarthaka** 'interrogative...' then it may mean that she is trying to ascertain whether Vali is dead or still alive, to have a last glimpse. And enquiring in anguish would be normal in such situations. It may be correct to use 'whether' because it ensues 'not' and also as an alternative interrogative. And 'if' is used it is 'if of ignorance' but not 'of certainty' or 'of chance'. Anyway she is interested in information and orderliness of monkeys.

[Verse Locator](#)

कपि पत्न्या वचः श्रुत्वा कपयः काम रूपिणः ।

प्राप्त कालम् अविश्लिष्टम् ऊचुर् वचनम् अंगनाम् ॥ ४-१९-१०

10. **kaama ruupiNaH kapayaH** = at wish, guise-changers, monkeys; **kapi patnyaa** = of monkey [Vali's,] wife; **vacaH shrutvaa** = words, on hearing; **praapta kaalam** = chanced, time - befitting to time; **avishliSTam [a vi shliSTam]** = not, very, coherent] - coherently; **vacanam** = sentence; **anganaam uucuH** = to lady [Tara,] spoke.

On hearing the words of monkey's wife those guise-changing monkeys spoke this sentence coherently to lady Tara, befitting to present time of chaos. [4-19-10]

[Verse Locator](#)

जीवपुत्रे निवर्तस्व पुत्रम् रक्षस्व च अन्दगम् ।

अंतको राम रूपेण हत्वा नयति वालिनम् ॥ ४-१९-११

11. **jiiva putre** = alive, son - oh, one with a living son; **ni vartasva** = re, turn; **putram andagam rakSasva ca** = son, Angada, you safeguard, also; **antakaH raama ruupeNa** = Terminator, in Rama's, in form; **vaalinam hatvaa nayati** = Vali, on killing, leading away - taking away.

"Return, oh, lady with a living son, and safeguard Angada, for the Terminator in the form of Rama is taking away Vali on killing. [4-19-11]

[Verse Locator](#)

क्षिप्तान् वृक्षान् समाविध्य विपुलाः च शिलाः तथा ।
वाली वज्र समैर् बाणैर् वज्रेण इव निपातितः ॥ ४-१९-१२

12. kSiptaan vR^ikSaan = hurled, trees [at him]; tathaa = likewise; vipulaaH shilaaH = massive, boulders; vajra samaiH baaNaiH = thunderbolt, similar, with arrows; sam aavidhya = completely, on shattering; vaalii = Vali; vajreNa iva nipaatitaH = by thunderbolt, as if, felled.

"Shattering trees and massive boulders that Vali hurled at him with thunderbolt like arrows Rama felled Vali as if by thunderbolt. [4-19-12]

The plural number given to the 'arrows' may be observed. Rama shot Vali with only one arrow but each monkey is multiplying one arrow to become many. Rumours multiply thus.

[Verse Locator](#)

अभिभूतम् इदम् सर्वम् विद्रुतम् वानरम् बलम् ।
अस्मिन् प्लवग शार्दूले हते शक्र सम प्रभे ॥ ४-१९-१३

13. shakra sama prabhe = Indra, similar, in brilliance; asmin plavaga shaarduule = this one [Vali's,] flier, tiger among; hate = when killed; idam sarvam vaanaram balam = this, all, vanara, force; abhibhuutam vidrutam = vanquished - felt defenceless, fled.

"When that tigerly fly-jumper Vali whose brilliance is similar to Indra is killed all this vanara force felt defenceless and fled. [4-19-13]

[Verse Locator](#)

रक्ष्यताम् नगरम् शूरैर् अंगदः च अभिषिच्यताम् ।
पदस्थम् वालिनः पुत्रम् भजिष्यन्ति प्लवंगमाः ॥ ४-१९-१४

14. nagaram shuuraiH rakSyataam = city, by brave ones, be safeguarded; angadaH ca abhiSicyataam = Angada, also, be anointed; pada stham = in place [who is on throne]; vaalinaH putram = Vali's, son Angada; plavamgamaaH bhajiSyanti = fly-jumpers, will adore - stand by.

"Let the city of Kishkindha be safeguarded and let Angada be anointed, and when Vali's son Angada is enthroned all the fly-jumpers will stand by him. [4-19-14]

[Verse Locator](#)

अथवा अरुचितम् स्थानम् इह ते रुचिरानने ।
आविशन्ति हि दुर्गाणि क्षिप्रम् अद्य एव वानराः ॥ ४-१९-१५

15. rucira anane = oh, one with pleasant, face Tara; athavaa = or; iha te sthaanam = here, your, staying; a rucitam = not, good; vaanaraaH = monkeys [of Sugreeva]; adya eva = today, only; kSipram durgaaNi = promptly, in to strongholds; aavishanti hi = they enter, indeed.

"Or, your staying here is not good, oh, one with a pleasant visage, for those monkeys of Sugreeva will promptly enter our strongholds on this day itself. [4-19-15]

[Verse Locator](#)

अभार्याः सह भार्याः च सन्ति अत्र वन चारिणः ।
लुब्धेभ्यो विप्रलब्धेयः तेभ्यो नः सुमहद् भयम् ॥ ४-१९-१६

16. a bhaaryaaH = without, wives; saha bhaaryaaH ca = with, wives, also; vana caariNaH atra santi = forest, moving ones, in there [in Kishkindha,] are there; lubdhebhyaH = by the

cravers [of wives]; **vipralabdhebhyaH** [vi pra labdheyaH] = those that are victimised by us; **tebhyaH** = from them; **naH** = to us; **su mahat** = very, great; **bhayam** = danger is there.

"There are foresters in Kishkindha, some with wives and some without, some hankering after wives, some whom we have victimised, and from them we have very great danger." So said monkeys to Tara. [4-19-16]

Even in capital many followed the suite of Vali in incarcerating other's wives. Now they all may turn up since Sugreeva won the battle, assaulting such followers of Vali's style of living. This is the fear of individuals reported to Tara.

[Verse Locator](#)

अल्पांतर गतानाम् तु श्रुत्वा वचनम् अंगना ।
आत्मनः प्रतिरूपम् सा बभाषे चारु हासिनी ॥ ४-१९-१७

17. **alpa antara gataanaam** = small, distance, on going; **vacanam shrutvaa** = sentence, on hearing; **caaru haasinii** = one with winsome, smile; **saa anganaa** = she, that lady; **aatmanaH praturupam** = for herself, befitting; **babhaaSe** = she said.

On going a small distance ahead after listening those words, she whose smile will be winsome, that lady Tara said this befitting to her personality. [4-19-17]

The word **apla antara** is usually 'a little after...' But Prof. Satya Vrat includes this under rare words/expressions of Ramayana and gives meaning as 'small distance...' In any way a pause occurs now for her to reply. She is going towards the place where Vali is and monkeys are following her. She paced still ahead, gained a pause and then started to speak to them.

[Verse Locator](#)

पुत्रेण मम किम् कार्यम् किम् राज्येन किम् आत्मना ।
कपि सिम्हे महा भागे तस्मिन् भर्तरि नश्यति ॥ ४-१९-१८

18. **kapi simhe** = monkey, the lion; **mahaa bhaage** = of great, honour; **tasmin bhartari** = that, my husband's; **nashyati sati** = perished, when; **mama** = to me; **putreNa kim kaaryam** = by son, what, avail of; **raajyena kim** = by kingdom, what; **aatmanaa kim** = for myself, what [is the use.]

"Of what avail is a son, or a kingdom, or I to myself when my husband that lion like monkey with great honour perished. [4-19-18]

[Verse Locator](#)

पाद मूलम् गमिष्यामि तस्य एव अहम् महात्मनः ।
यो असौ राम प्रयुक्तेन शरेण विनिपातितः ॥ ४-१९-१९

19. **yaH asau** = who, he is; **raama prayuktena shareNa** = by Rama, projected, with arrow; **vinipaatitaH** = felled down; **mahaatmanaH** = of that great-souled one; **tasya paada muulam eva** = his, foot, at base, only; **aham gamiSyaami** = I, wish to go - I consign myself [on pyre.]

"I wish to consign myself at the base of foot of that great-soul, who is felled down by the arrow projected by Rama." So said Tara to fleeing monkeys. [4-19-19]

[Verse Locator](#)

एवम् उक्त्वा प्रदुद्राव रुदती शोक मूर्च्छिता ।
शिरः च उरः च बाहुभ्याम् दुःखेन समभिघ्नती ॥ ४-१९-२०

20. **evam uktvaa** = thus, saying; **rudatii** = while wailing; **shoka muurcChitaa** = in agony, convulsing; **duHkhena** = in anguish; **shiraH ca uraH ca** = head, also, chest,

also; **baahubhyaam** = with two hands; **samabhighnatii** [**sam abhi ghnatii**] = while slapping; **pradudraava** = speedily, rushed [towards Vali.]

Saying thus she started to wail and convulse in agony, and slapped her head and chest with both of her hands while she speedily rushed towards Vali. [4-19-20]

[Verse Locator](#)

सा व्रजन्ती ददर्श अथ पतिम् निपतितम् भुवि ।
हन्तारम् दानव इन्द्राणाम् समरेषु अनिवर्तिनाम् ॥ ४-१९-२१

21. **saa vrajantii** = she, while advancing - trudging; **atha** = then; **daanava indraaNaam** = demons, arch-; **hantaaram** = destroyer of; **samareSu a nivartinaam** = in combats, back, coming - not, retreating; **bhuvi nipatitam** = on ground, fallen down; **patim dadarsha** = husband, she saw.

While she is still trudging then she saw her husband who is the destroyer of arch-demons like Maayaavi and Dundubhi, and who never retreated in combats, but now fallen down on ground. [4-19-21]

[Verse Locator](#)

क्षेप्तारम् पर्वत इन्द्राणाम् वज्राणाम् इव वासवम् ।
महावात समाविष्टम् महामेघ औघ निःस्वनम् ॥ ४-१९-२२

22. **vajraaNaam vaasavam iva** = for thunderbolts, Indra, as with; **parvata indraaNaam kSeptaaram** = mountains, the lofty ones, flinger of; **mahaa vaata sama aviSTam** = great, gust of winds, similar, having blast; **mahaa megha augha niHsvanam** = great, black-clouds, cluster, a roarer; [**saa dadarsha** = she, saw.]

She saw Vali who is a flinger of loftiest mountains as with Indra flinging his thunderbolt, who is a blaster as with great gusty winds, and who is a roarer as with a cluster of great black-clouds. [4-19-22]

[Verse Locator](#)

शक्रतुल्य पराक्रांतम् वृष्ट्वा इव उपरतम् घनम् ।
नर्दन्तम् नर्दताम् भीमम् शूरम् शूरेण पातितम् ।
शार्दूलेन आमिषस्य अर्थे मृग राजम् इव आहतम् ॥ ४-१९-२३

23. **shakra tulya para aakraantam** = Indra, equal, others, in invading; **nardantam nardataam bhiimam** = a thunderer, to [other] thunderers, violent; **shuuram shuureNa paatitam** = braving one [Vali,] by braver [Rama,] felled; **aamiSasya arthe** = for flesh, for the purpose of; **shaarduulena** = by tiger; **aahatam** = killed; **mR^iga raajam iva** = animal, the best, like; **vR^iSTvaa uparatam ghanam iva** = on downpour, quietened, black-cloud, like; [he is sprawling; **saa dadarsha** = she, saw.]

He who equals Indra in the invasion of enemies, a violent thunderer at the opponent thunderers, a brave one felled by still brave one, and who is like a best animal killed by a tiger for the purpose of flesh, and quietened like black-cloud at the end of downpour, At him she saw. [4-19-23]

Some commentators negate this simile of tiger to Rama, saying it **abhuuta upama** 'impossible smile...' By virtue Rama himself is the lion-king and comparing him with a lesser animal like tiger is objected, though Rama did not eliminate Vali for flesh or meat. The word **shaarduula** textually means a tiger in the present day context. For this commentators bring in the rulebook **vyjayanti** which says **shaarduula** also means a lion -**si~Nho mR^iga indraH pa~ncaasyo haryakShaH shveta pi~NgalaH vyaadiirnaasyo mahaanaadaH shaarduulo amita vikrama**

[Verse Locator](#)

अर्चितम् सर्वं लोकस्य सपताकम् सवेदिकम् ।

नाग हेतोः सुपर्णेन चैत्यम् उन्मथितम् यथा ॥ ४-१९-२४

24. **sarva lokasya arcitam** = by all, people, worshipped; **sa pataakam** = with, flags - decorated with; **sa vedikam** = with, podium; **suparNena** = by eagle; **naaga hetoH [yathaa]** = snake, for the reason of, [as with]; **un mathitam** = highly, ravaged; **caityam yathaa** = a sanctum, as with; **[paatitam saa dadarsha** = fallen, she, saw.]

He who is like a sanctum that is hitherto worshipped by all people, that is decorated with flags and demarcated with podia, but just ravaged by an eagle for the sake of a snake which sneaked into that sanctum, and Tara saw such a Vali plumped on the ground. [4-19-24]

The word **chaitya** is not to be confounded with Buddhist monastery. In villages, even today, people will prepare a makeshift sanctum adorning it with a podium and flags for worships, and that being an open place snakes sneak in, for which eagles will come and sit on the flagstaff, and when catching its prey that eagle kicks off the flag post, and by the fall of that flagstaff that makeshift sanctum gets plumped onto ground.

[Verse Locator](#)

अवष्टभ्य अवतिष्ठन्तम् ददर्श धनुर् ऊर्जितम् ।

रामम् रामानुजम् चैव भर्तुः चैव तथा अनुजम् ॥ ४-१९-२५

25. **uurjitam dhanuH** = very powerful, bow; **avaSTabhya** = abutting on; **ava tiSThantam** = standing; **raamam raama anujam caiva** = at Rama, Rama's, younger brother - Lakshmana, also thus; **tathaa** = likewise; **bhartuH anujam caiva** = husband's, younger brother - Sugreeva, also thus; **dadarsha** = she saw.

She saw Rama standing and abutting on his very powerful bow, and his younger brother Lakshmana, even at the younger brother of her husband, namely Sugreeva. [4-19-25]

This verse reminds us of the results from brotherly love-hate, younger-elder brother relation. Lakshmana is appearing behind Rama while Sugreeva, over dying Vali.

[Verse Locator](#)

तान् अतीत्य समासाद्य भर्तारम् निहतम् रणे ।

समीक्ष्य व्यथिता भूमौ संभ्रांता निपपात ह ॥ ४-१९-२६

26. **taan atiitya** = them, going past; **raNe nihatam** = in combat routed; **bhartaaram samaasaadya** = at husband, on reaching; **samiikSya** = on observing closely; **vyathitaa** = distraught; **sambhraantaa** = dumbfounded; **bhuumau nipapaata [ni pa paata] ha** = on earth, fell down, indeed.

Going past them she reached her husband who is routed in combat, and on observing him closely she indeed fell down on earth as she is distraught and dumbfounded. [4-19-26]

[Verse Locator](#)

सुप्ता इव पुनर् उत्थाय आर्य पुत्र इति वादिनी ।

रुरोद सा पतिम् दृष्ट्वा सम्वीतम् मृत्यु दामभिः ॥ ४-१९-२७

27. **saa** = she; **suptaa iva** = sleeping, as though; **punaH utthaaya** = again, rising up - reawakened; **aarya putra iti vaadinii** = noble's, son, thus, while saying; **mR^ityu daamabhiH sam viitam** = by death's, strings, fast, bound; **patim dR^iSTvaa** = husband, having seeing; **ruroda** = she wept.

On getting up as though reawakened from sleep she saw her husband bound fast by the strings of death, and then she wailingly addressed him as, "oh, nobleman's son..." [4-19-27]

[Verse Locator](#)

ताम् अवेक्ष्य तु सुग्रीवः क्रोशन्तीम् कुररीम् इव ।

विषादम् अगमत् कष्टम् दृष्ट्वा च अंगदम् आगतम् ॥ ४-१९-२८

28. sugriivaH = to Sugreeva; kurariim iva kroshantiim = female osprey, like, wailing one; taam avekSyā = her, on observing; aagatam angadam ca dR^iSTvaa = one who arrived, Angada, also, on seeing; kaSTam viSaadam agamat = miserable, remorse, came upon him.

On observing her who is wailing like a female osprey, and even on looking at Angada who arrived there, a miserable remorse came upon Sugreeva. [4-19-28]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एकोनविंशः सर्गः

Thus, this is the 19th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 19

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 20 Verses converted to UTF-8, Nov 09

Introduction

Tara's lamentation for her departing husband Vali. She unlike other forest beings who just forsake the dead partner, weeps bitterly for Vali and holds Sugreeva and Rama responsible for the untimely death of Vali. The common nature of humans is portrayed through the Vanara empress.

[Verse Locator](#)

राम चाप विसृष्टेन शरेण अंतकरेण तम् ।
दृष्ट्वा विनिहतम् भूमौ तारा ताराधिप आनना ॥ ४-२०-१
सा समासाद्य भर्तारम् पर्यष्वजत भामिनी ।

1, 2a. taara adhipa aananaa = stars, lord, faced one [having a lovely face like moon, Tara]; bhaaminii = resentful lady; saa taaraa = such as she is, that Tara; raama caapa visR^iSTena = Rama's, bow, released; antakareNa shareNa = terminator [like,] with arrow; vinihatam = fallen down; tam bhartaaram bhuumau dR^iSTvaa = him, that husband, on floor, on seeing; samaasaadya paryaSvajata = reached, and embraced.

On seeing her husband felled to ground with a terminator like arrow released by Rama, that resentful lady Tara whose face is lovely like the moon, reached and embraced him. [4-20-1]

[Verse Locator](#)

इषुणा अभिहतम् दृष्ट्वा वालिनम् कुंजरोपमम् ॥ ४-२०-२
वानरम् पर्वत इन्द्र आभम् शोक संतप्त मानसा ।
तारा तरुम् इव उन्मूलम् पर्यदेवयत् आतुरा ॥ ४-२०-३

2b, 3. iSuNaa abhihatam = by arrow, shot down; kunjara upamam = elephant, in simile; parvata indra aabham = [like] mountain, best one, in shine; unmuulam tarum iva = uprooted, tree, like; vaanaram vaalinam dR^iSTvaa = vanara, at Vali, on seeing; taaraa aaturaa = Tara, agonised; shoka samtapta maanasaa = by grief, scorched, with heart; paryadevayat = wailed fretfully.

Tara is agonised when she saw the elephantine and mountainous vanara, namely Vali, reduced to no more than an uprooted tree, and she wailed fretfully with grief scorching heart. [4-20-2b, 3]

[Verse Locator](#)

रणे दारुण विक्रान्त प्रवीर प्लवताम् वर ।
किम् इदीनाम् पुरो भागाम् अद्य त्वम् न अभिभाषसे ॥ ४-२०-४

4. raNe daaruNa = in fight, a stern one; vikraanta = victorious one; pra viira = best, valiant; plavataam vara = among fliers, the best; idiinaam = now - so far; puraH bhaagaam = before, you behind - not blamed you; a puraH bhaagam = not, before, your side [at your behind, I who never blamed you before or behind you]; such as I am; tvam kim adya na abhibhaaSase = you, why, now, not, greet - talk.

"Oh, stern one in fights, oh, victorious one, oh, best valiant, oh, best flier, I have never blamed you either in your presence or in your absence, why do not you talk to me now? [4-20-4]

[Verse Locator](#)

उत्तिष्ठ हरि शार्दूल भजस्व शयन उत्तमम् ।
न एवम् विधाः शेरते हि भूमौ नृपति सत्तमाः ॥ ४-२०-५

5. hari shaarduula uttiSTha = oh, monkey, the tiger, arise; bhajasva shayana uttamam = take, bed, best one; evam vidhaaH nR^ipati sattamaaH = this, kind of, by kings, the best; bhuumau na sherate hi = on soil, will not, repose, isn't it.

"Arise, oh, tigerly monkey, you have to make use of a best bed as best kings will not on repose on soil in this way, isn't it. [4-20-5]

[Verse Locator](#)

अतीव खलु ते कांता वसुधा वसुधाधिप ।
गत असुर् अपि ताम् गात्रैः माम् विहाय निषेवसे ॥ ४-२०-६

6. vasudhaa adhipa = land, lord - oh, king; te vasudhaa atiiva kaantaa khalu = to you, earth, highly, cherished [darling,] indeed; gata asuH api = gone - drained, lives, though; maam vihaaya = me, leaving off; gaatraiH taam niSevase = with limbs, her, you adore - embrace.

"The earth seems to be a highly cherished darling of yours, oh, lord of the land, as you still embrace her with your limbs leaving me off, even when your lives are drained. [4-20-6]

These dialogs of Tara are not statements of facts but a kind of question like imperatives as, "Is this earth a highly cherished darling of yours than me, that is why you still cling to her leaving me off, am I that bad..." "Have you built a heavenly city in the pathway of heaven and you go there leaving me, am I unfit to come with you..." and the like.

[Verse Locator](#)

व्यक्तम् अद्य त्वया वीर धर्मतः संप्रवर्तता ।
किष्किंधा इव पुरी रम्या स्वर्ग मार्गे विनिर्मिता ॥ ४-२०-७

7. viira = oh, valiant one; dharmataH = righteously; sampravartataa [sam pra vartataa] = who conducts himself; tvayaa = by you; adya kiSkindhaa iva = now, Kishkindha, like; ramyaa purii = delightful, city; svarga maarge = to heaven, on path; vi nirmिता = well built; vyaktam = it is evident.

"It is evident that you, who conduct yourself righteously, must have built a Kishkindha-like delightful city in the pathway to heaven by your leaving lovely Kishkindha. [4-20-7]

[Verse Locator](#)

यानि अस्माभिः त्वया सार्धम् वनेषु मधु गंधिषु ।
विहृतानि त्वया काले तेषाम् उपरमः कृतः ॥ ४-२०-८

8. tvayaa = by you; asmaabhiH saardham = with us, along with; madhu gandhiSu vaneSu = sweet smelling [or, with liquor, odour,] in forests; yaani vihR^itaani kaale = which, pleasure trips, in time - from time to time; teSaam uparamaH tvayaa kR^itaH = to them, stoppage - bring to an end, by you, made.

"You bring an end to the pleasure trips you made along with us in the sweet smelling forests from time to time by your departing. [4-20-8]

[Verse Locator](#)

निरानंदा निराशा अहम् निमग्ना शोक सागरे ।
त्वयि पंचत्वम् आपन्ने महायूथप यूथपे ॥ ४-२०-९

9. mahaa yuuthapa yuuthape = oh, great, chief, of chiefs [of monkeys]; tvayi pancatvam aapanne = on you, fifth state, befallen; aham = I am; nir aanandaa = without, happiness; nir aashaa = without, hope; shoka saagare nimagnaa = sadness, sea, drowned.

"When this fifth state betiding you, oh, great chief of chiefs of monkeys, I am dejected, despaired and drowned in the sea of sadness. [4-20-9]

Where the preceding four states of living beings are, waking state, dream state, and the state of deep sleep. There is another undistinguished fourth called turriya Death is the fifth one.

[Verse Locator](#)

हृदयम् सुस्थिरम् मह्यम् दृष्ट्वा विनिहतम् भुवि ।
यन् न शोक अभिसंतप्तम् स्फुटते अद्य सहस्रधा ॥ ४-२०-१०

10. mahyam = for me; hr^idayam su sthiram = heart is, very, sturdy; yat = why because; vinihatam bhuvi [patitam] = killed, on ground, [fallen you]; dR^iSTvaa = on seeing; shoka abhisamtaptam = in sorrow, tormented; adya = now; sahasradhaa na sphuTate = into thousand [splints,] not, splintering.

"My heart is very sturdy - perhaps, even on seeing you slain and fallen to ground, it is not splintering now into thousand splints, though it is tormented by sorrow. [4-20-10]

[Verse Locator](#)

सुग्रीवस्य त्वया भार्या हृता स च विवासितः ।
यत् तत् तस्य त्वया व्युष्टिः प्राप्ता इयम् प्लवगाधिप ॥ ४-२०-११

11. plavaga adhipa = oh, fliers, chief of; tvayaa = by you; yat = for which [reason]; sugriivasya = Sugreeva's; bhaaryaa hr^itaa = wife, snatched away; saH ca vivaasitaH = he, also, expelled [from Kishkindha]; tat = by that reason; tvayaa = by you; tasya = of that [misdeed]; iyam vyuSTiH praaptaa = this, result, obtained.

"By which reason you have snatched away Sugreeva's wife, oh, chief of fliers, and even expelled him from Kishkindha, that is the reason why you got this result. [4-20-11]

[Verse Locator](#)

निःश्रेयस परा मोहात् त्वया च अहम् विगर्हिता ।
या एषा अब्रुवम् हितम् वाक्यम् वानरेन्द्र हित एषिणी ॥ ४-२०-१२

12. vaanara indra = oh, monkey, the best; niHshreyasa paraa = well-being, interested in; hita eSiNii = welfare, wishing; yaa = she who is; eSa = = this me; hitam vaakyam abruvam = beneficial, word, when said; aham tvayaa mohaata vi garhitaa = I, by you, unmindfully, refused - brushed me aside.

"I am she who said a beneficial word to you with an interest in your well-being and wishing your welfare, but oh, best monkey, you unmindfully brushed me off. [4-20-12]

[Verse Locator](#)

रूप यौवन दृप्तानाम् दक्षिणानाम् च मानद ।

नूनम् अप्सरसाम् आर्य चित्तानि प्रमथिष्यसि ॥ ४-२०-१३

13. **maana da** = of honour, endower of; **aarya** = oh, honourable one; **ruupa yauvana dR^iptaanaam** = by beauty, by youthfulness, those who are proud of; **dakshiNaanaam** = by experts in romance; **apsarasaam** = celestial's, of apsara-s; **cittaani** = hearts; **pramathiSyasi** = you will stir up; **nuunam** = definitely.

"Oh, endower of honour, apsara-s, the celestial dancers, will be proud of their beauty, youthfulness, and expertise in romance, and oh, honourable one, you can stir up their hearts towards you by your gallantry, definite is that. [4-20-13]

[Verse Locator](#)

कालो निःसंशयो नूनम् जीवित अंतकरः तव ।

बलात् येन अवपन्नो असि सुग्रीवस्य अवशो वशम् ॥ ४-२०-१४

14. **niH samshayaH** = without, doubting - undoubtable; **kaalaH** = Time [or, death]; **tava** = for you; **jiivita anta karaH** = life, end, made [ended your life]; **nuunam** = definitely; **yena** = by which [Time/Death]; **a vashaH** = uncontrollable such as you are; **balaat** = perforce / capability; **sugriivasya vasham ava pannaH asi** = Sugreeva's, control, obtained [Time brought you down,] you are.

"The Time which is an undoubtable factor in respect of anybody has ended your life, definite is that, and that Time alone perforce brought you, who are otherwise an uncontrollable force, to the control of Sugreeva.

Or

The Death / Time no doubt has a concern with anyone for it is the ender of life, and definitely it chanced upon you by the capability of Sugreeva in getting support of Rama, and Sugreeva alone controlled you, who are otherwise an uncontrollable force. [4-20-14]

[Verse Locator](#)

अस्थाने वालिनम् हत्वा युध्यमानम् परेण च ।

न संतप्यति काकुत्स्थः कृत्वा सुगर्हितम् ॥ ४-२०-१५

15. **kaakutsthaH** = Rama; **pareNa yudhyamaanam** = with other, fighting; **vaalinam** = Vali; **a sthaane** = not, in proper place, or, in an unbecoming method; **hatvaa** = on killing; **su garhitam [karma]** = highly, deplorable [deed]; **kR^itvaa** = on doing; **na sam tapyati** = not, at all, worried.

"Rama's killing Vali when he is fighting with another is unbecoming in its method, and he too is not at all worried for doing such a highly deplorable deed. [4-20-15]

This verse is not found in some texts like critical edition and in Eastern recension etc.

[Verse Locator](#)

वैधव्यम् शोक संतापम् कृपणम् अकृपणा सती ।

अदुःख उपचिता पूर्वम् वर्तयिष्यामि अनाथवत् ॥ ४-२०-१६

16. **puurvam** = in early times - so far; **a kR^ipaNam satii** = not, doleful, I am; **a duHkha upacitaa** = not, sadness, accompanied with - not saddened; **anaatha vat** = desolated one, as with; **kR^ipaNaa** = dolefulness; **vaidhavyam** = widowhood; **shoka samtaapam** = sadness, seethed by; **vartayiSyami** = I have to undergo.

"So far I am not doleful or saddened, but now as a desolate seethed by sorrow I have to undergo widowhood and dolefulness. [4-20-16]

लालितः च अंगदो वीरः सुकुमारः सुखोचितः ।

वत्स्यते काम् अवस्थाम् मे पितृव्ये क्रोध मूर्च्छिते ॥ ४-२०-१७

17. pitR^ivye krodha muurcChite = when paternal-uncle, in fury, fit of; laalitaH = one who is raised fondly; sukumaaraH = graceful one; sukha ucitaH = for comforts, used to; viiraH = brave one; me angadaH = my, Angada; kaam avasthaam vatsyate = which, predicament, he undergoes.

"My Angada is raised fondly, a brave one with gracefulness and one who is accustomed to comforts, but which will be the predicament he has to undergo when his paternal-uncle Sugreeva gets into a fit of fury. [4-20-17]

[Verse Locator](#)

कुरुष्व पितरम् पुत्र सुदृष्टम् धर्म वत्सलम् ।

दुर्लभम् दर्शनम् तस्य तव वत्स भविष्यति ॥ ४-२०-१८

18. putra = oh, son Angada; dharma vatsalam = virtue, patron of; tava pitaram = your, father; su dR^iSTam = one who is clearly seen; kuruSva = make - see your father clearly; vatsa = oh, boy; tasya darshanam durlabham bhaviSyati = his, sight, impossible, it will be [from now on.]

"Oh, son Angada, clearly see your father, a patron of virtue, oh, boy, later it is impossible to catch a glimpse of him." Thus Tara said to her son Angada. [4-20-18]

[Verse Locator](#)

समाश्वासय पुत्रम् त्वम् संदेशम् संदिशस्व मे ।

मूर्ध्नि च एनम् समाग्राय प्रवासम् प्रस्थितो हि असि ॥ ४-२०-१९

19. tvam putram = you, let son be; sam aashvaasaya = assuage - well, reassured; enam muurdhni samaaghraaya- him, on forehead, on smelling [kissing]; me samdesham samdishasva = to me, message, give; pravaasam prasthitaH asi hi = to another world, you started, you are, isn't it..

"You have started towards other world, isn't it, so reassure your son, kiss goodbye on his forehead, and give me your parting messages." So said Tara to Vali. [4-20-19]

[Verse Locator](#)

रामेण हि महत् कर्म कृतम् त्वाम् अभिनिघ्नता ।

आनृण्यम् तु गतम् तस्य सुग्रीवस्य प्रतिश्रवे ॥ ४-२०-२०

20. tvaam = you; abhinighnataa [abhi ni ghnataa] = [when he] hit you down; raameNa mahat karma kR^itam hi = by Rama, great, deed, is done, really; sugriivasya pratishrave = to Sugreeva, [in the matter of] promise; tasya = his - Rama's; a nR^iNyam = no, debt - debtless; gatam tu = obtained, but.

"Really, Rama has not only done a great deed of hitting you down, but he also achieved indebtedness towards Sugreeva, both in a single promise. [4-20-20]

[Verse Locator](#)

सकामो भव सुग्रीव रुमाम् त्वम् प्रतिपत्स्यसे ।

भुंक्ष्व राज्यम् अनुद्विग्नः शस्तो भ्राता रिपुः तव ॥ ४-२०-२१

21. sugriiva = oh, Sugreeva; sa kaamaH bhava = fulfilled, desires [with contentment,] you be; tvam rumaam prati patsyase = Ruma, you, again, you get; an udvignaH = un, ruffled; raajyam bhunkSva = kingdom, you wallow in; tava ripuH bhraataa shastaH = your, enemy, brother, is hushed - silenced.

"Now, you are to your heart's content Sugreeva as you regain your wife Ruma, you may even wallow in the kingdom unworriedly as your enemy-brother is silenced." So said Tara to Sugreeva. [4-20-21]

[Verse Locator](#)

किम् माम् एवम् प्रलपतीम् प्रियाम् त्वम् न अभिभाषसे ।
इमाः पश्य वरा बह्वयः भार्याः ते वानरेश्वर ॥ ४-२०-२२

22. vaanara iishvara = oh, vanara-s, lord; evam = this way; pra lapatiim = highly, one who is prattling; priyaam = to dear one; maam = to me; tvam kim na abhi bhaaSase = you, why, not, talk to me; te bahvayaH varaaH bhaaryaaH = your, several, comely, wives; imaaH = here they are; pashya = you see.

"Oh, lord of monkeys, why do not you talk to me, the dear wife of yours, when I am prattling at length, by the way, several of your comely wives are here, they are here, see them." Thus Tara lamented. [4-20-22]

[Verse Locator](#)

तस्या विलपितम् श्रुत्वा वानर्यः सर्वतः च ताः ।
परिगृह्य अंगदम् दीना दुःख आर्ताः परिचुक्रुशुः ॥ ४-२०-२३

23. sarvataH = those that are around; taaH vaanaryaH = those, vanara females; tasyaa vilapitam shrutvaa = her [Tara's], lamentation, on listening; angadam parigR^ihya = Angada, on embracing; diinaa = becoming pathetic; dukkha aartaaH = saddened, pitiably; paricukrushuH = piteously wept.

On listening Tara's lamentation the vanara females that are around became plaintive, saddened pitiably and wept piteously embracing Angada. [4-20-23]

[Verse Locator](#)

किम् अंगदम् स अंगद वीर बाहो
विहाय यातो असि अद्य चिरम् प्रवासम् ।
न युक्तम् एवम् गुण संनिकृष्टम्
विहाय पुत्रम् प्रिय पुत्रम् प्रिय चारु वेषम् ॥ ४-२०-२४

24. sa angada viira baahuH = with, bicep-lets, mighty, armed one [Vali]; priya putram angadam vihaaya = dear, son, Angada, on leaving; ciram pravaasam = eternal, abode; kim yaataH asi = why, going, you are; guNa samnikR^iSTam = with qualities, come close to - one with best aptitudes; priya caaru veSam = in pleasant, exquisite, getup; putram son [in such a getup]; vihaaya = on leaving; evam = this way of going; na yuktam = not, befitting.

"Oh, one with bracelets on your mighty arms, why you are going to an eternal abode leaving your dear son Angada? Your going away leaving such a son, who possesses best aptitudes that comes close to your abilities, and the one who always wears an exquisitely pleasant getup, is unbecfitting. [4-20-24]

[Verse Locator](#)

यदि अप्रियम् किञ्चिद् असंप्रधार्य
कृतम् मया स्यात् तव दीर्घ बाहो ।

25. **diirgha baaho** = oh, long, armed one - masterful one; **hari vamsha naatha** = oh, monkeys, lineage, lord of; **viira** = oh, brave one; **a sampradhaarya** = not, discriminatingly; **mayaa tava** = by me, to you [with you]; **a priyam** = un, desirable; **kimcit** = in the lest; **kR^itam syaat yadi** = done, is there, if; **me tat kSamasva** = me, for that, pardon me; **muurdhnaa tava paadau vrajaami** = with forehead, at your, two feet, I am going - I bow down.

"If I have done any undesirable deed in an indiscriminate way, even in the least, I may be pardoned for that, and here I bow down at your feet... oh, masterful one... oh, the lord of monkeys lineage... oh, brave one... [Thus Tara wept for Vali.] [4-20-25]

[Verse Locator](#)

तथा तु तारा करुणम् रुदंती
भर्तुः समीपे सह वानरीभिः ।
व्यवस्यत प्रायम् अनिन्द्य वर्णा
उपोपवेष्टुम् भुवि यत्र वाली ॥ ४-२०-२६

26. **a nindya varNaa** = un, blemished, complexion - one with; **taaraa** = Tara; **bhartuH samiipe** = husband's, in proximity; **vaanariibhiH saha** = female Vanara-s, along with; **tathaa** = that way; **karuNam rudantii** = pitiably, weeping; **vaalii yatra** = Vali, where he is; **bhuvi** = [there] on ground; **praayam** = death; **upa upaveSTum** = to sit nearby of [death, self-immolation]; **vyavasyata [vi ava syata]** = she dropped down.

That Tara with her unblemished complexion is seated in the close proximity of her husband along with other vanara females, and weeping pitiably in that way, she decided to self-immolate, and thus she flounced down onto ground where Vali is slouching. [4-20-26]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे विंशः सर्गः

Thus, this is the 20th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 20

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			



Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 21 Verses converted to UTF-8, Nov 09

Introduction

Hanuma tries to console Tara. He asserts that Angada will not be looked down. Though Vali is put to his plight, Hanuma says, that Tara alone is the empress to lead Kishkindha kingdom. But Tara prefers self-immolation along with her husband Vali.

[Verse Locator](#)

ततो निपतिताम् ताराम् च्युताम् ताराम् इव अंबरात् ।
शनैः आश्वासयामास हनूमान् हरि यूथपः ॥ ४-२१-१

1. tataH = then; ambaraat cyutaam taaraam iva = from sky, fallen, a star, like; nipatitaam taaraam = fallen to ground, at Tara; hari yuuthapaH hanuumaan = monkey's, leader, Hanuma; shanaiH aashvaasayaamaasa = slowly, consoled.

Hanuma, the leader of monkeys, then neared and slowly consoled Tara who has fallen to ground like a star from sky. [4-21-1]

[Verse Locator](#)

गुण दोष कृतम् जंतुः स्वकर्म फल हेतुकम् ।
अव्यग्रः तद् अवाप्नोति सर्वम् प्रेत्य शुभ अशुभम् ॥ ४-२१-२

2. jantuH = living beings; guNa doSa kR^itam = merit, demerit, doings [whether done in good intention or bad]; phala hetukam = results, cause of; sarvam tat = all, that; shubha a shubham karma = good, not, good, deed; pretya = on demise; a vyagraH avaapnoti = un, repentantly, one gets.

"Living beings on doing the deeds of merit or demerit, or knowingly or unknowingly, will derive the resultant fruits of those deeds according to one's own destiny even after demise, and they shall bear them unrepentantly, may they be provident or improvident... [4-21-2]

For this verse Dharmaakuutam says: atra ca sva karama phala hetukamiti visheShaNena anaadi bhava parampara aasaadita dharma artha vaasanaa vashena shubham ashubham vaa karma anuShThaaya tad auruupam sukaam duHkham vaa phalam avaapnoti iti uktam -- dharmaakuutam Thus Hanuma is saying that Vali is not dead at the hand of Sugreeva but dead due his own demerits.

[Verse Locator](#)

शोच्या शोचसि कम् शोच्यम् दीनम् दीना अनुकंपसे ।
कः च कस्य अनुशोच्यो अस्ति देहे अस्मिन् बुद्धुद उपमे ॥ ४-२१-३

3. shocyaa = a lamentable [you yourself]; shocyam kam shocasi = lamentable one, about whom, you are lamenting; diinaa = pitiable on [you yourself]; diinam = [for which] piteous

one; **anukampase** = quivering [pitying]; **asmin dehe budbuda upame** = for this, body, bubble, in similitude; **kaH kasya anushocyaH asti** = who, for whom, lamentable, is there.

"Of which lamentable one you lament while you yourself are in a lamentable state? Of which pitiable one you take pity while you yourself are in a pitiable condition? Who is pitiable by whom in these bubbles like bodies? [4-21-3]

[Verse Locator](#)

अंगदः तु कुमारो अयम् द्रष्टव्यो जीव पुत्रया ।
आयत्या च विधेयानि समर्थानि अस्य चिन्तय ॥ ४-२१-४

4. **jiiva putrayaa** = one who has a living, son; by you; **kumaaraH ayam angadaH draSTavyaH** = young one, this, Angada, is to be looked after; **aayatya ca** = forthcoming - ensuing, also; **asya vidheyaani samarthaani** = by him, deeds of duty [funerals of Vali,] deeds for well-being; **cintaya** = are to be thought of.

"You are the one with a living son, and you have to look after this young one Angada, and you have to think of the forthcoming activities for his well-being and for his performance of duty towards his father. [4-21-4]

[Verse Locator](#)

जानासि अनियताम् एवम् भूतानाम् आगतिम् गतिम् ।
तस्मात् शुभम् हि कर्तव्यम् पण्डितेन इह लौकिकम् ॥ ४-२१-५

5. **bhuutaanaam aagatim gatim** = living being's, coming, going [birth and death]; **anuyataam evam** = not, certain, thus; **jaanaasi** = you are aware; **tasmaat** = therefore; **paNDitena** = by prudent one; **iha laukikam shubham kartavyam hi** = in here, worldly things, auspicious ones, are to be done, indeed.

"You are aware that the coming and going of beings, in their subtle forms of earth, water, fire, air and space into this mortal life and back is uncertain, thereby the prudent ones have to perform auspicious worldly deeds here in this world, say, the funeral of Vali. [4-21-5]

[Verse Locator](#)

यस्मिन् हरि सहस्राणि शतानि नियुतानि च ।
वर्तयन्ति कृत आशानि सो अयम् दिष्टान्तम् आगतः ॥ ४-२१-६

6. **yasmin** = in whom [Vali]; **kR^ita aashaani** = reposing, confidence; **hari sahasraaNi shataani** = monkeys, thousands, hundreds; **niyutaani ca** = harboured, also; **vartayanti** = abiding - living basing on him; **saH ayam** = such as he is; **diSTa antam aagataH** = fate's, end, he came.

"In whom hundreds and thousands of monkeys are harboured and astir, for they have reposed their confidence in him alone, that Vali has arrived at his end. [4-21-6]

[Verse Locator](#)

यद् अयम् न्याय दृष्ट अर्थः साम दान क्षमा परः ।
गतो धर्म जिताम् भूमिम् न एनम् शोचितुम् अर्हसि ॥ ४-२१-७

7. **nyaaya dR^iSTa arthaH** = by justice, observed, having means - one who is observant of rationality, conducted himself judiciously; **saama daana kSamaa paraH** = friendliness, courteousness, forgivingness he was observing; **ayam** = this Vali; **yat** = by which reason; **dharma jitaam bhuumim gataH** = by rightness, conquered, to domain, has gone; **na enam shocitum arhasi** = not, for him, your sorrowing, apt of you.

"By which reason this Vali conducted himself judiciously, observing friendliness, courteousness and forgivingness, by that reason alone Vali is going to a domain in heavens which he righteously conquered for himself, and it is unapt of your sorrowing for him. [4-21-7]

[Verse Locator](#)

सर्वे च हरि शार्दूलाः पुत्रः च अयम् तव अंगदः ।
हरि ऋक्ष पति राज्यम् च त्वत् सनाथम् अनिन्दिते ॥ ४-२१-८

8. a nindite = oh, impeccable one, Tara; sarve hari shaarduulaaH = all, monkey, tigers; tava putraH = your, son; ayam angadaH ca = this, for Angada, and; hari R^ikSa pati raajyam ca = monkeys, bear, lords, kingdom of, also; tvat = in you; sa naatham = is with, guardian.

"All the tigerly-monkeys, oh, impeccable Tara, including this son of yours Angada, and all the lords of monkeys and bears have their guardian angel in you. [4-21-8]

[Verse Locator](#)

तौ इमौ शोक संतप्तौ शनैः प्रेरय भामिनि ।
त्वया परिगृहीतो अयम् अंगदः शास्तु मेदिनीम् ॥ ४-२१-९

9. bhaamini = oh, lady; shoka samtaptau tau imau = in grief, searing, these, two = Sugreeva, Angada; shanaiH preraya = slowly, inspirit; tvayaa parigR^ihiitaH = by you, taken up [acquiesce to]; ayam angadaH mediniim shaastu = this, Angada, the earth, rule over.

"Oh, lady, inspirit these two, Sugreeva and Angada, that are searing in grief, and if you acquiesce then this Angada will rule over the earth. [4-21-9]

[Verse Locator](#)

संततिः च यथा दृष्टा कृत्यम् यत् च अपि सांप्रतम् ।
राज्ञः तत् क्रियताम् सर्वम् एष कालस्य निश्चयः ॥ ४-२१-१०

10. santatiH yathaa dR^iSTaa = progeny, as to how, seen kin scriptures - anticipated from a male descendent; saampratam raaj~naH = presently, for king; yat kR^ityam ca api = which, is to be done, also even; tat sarvam kriyataam = that, all, is to done; eSa kaalasya nishcayaH = this is, [befitting to] time's, decision.

"Whatever duty anticipated from a male descendent towards his father, and whatever activity that is to be done presently in respect of the dying king, let them be done, and that would be a timely decision. [4-21-10]

This expression also means smashaana vyraagya 'burial-ground renunciation...' In that, 'all this has happened so according to Time's decision...' arthaa gR^ihaat nivartante aa smashaanaat tu baandhava | suK^itam duShkR^itam caiva gacchantam anucacHgati | | 'wealth and means remain in house, relatives come up to graveyard, only Merit and Demerit follow the goer...'

[Verse Locator](#)

संस्कार्यो हरि राजः तु अंगदः च अभिषिच्यताम् ।
सिंहासन गतम् पुत्रम् पश्यन्ती शान्तिम् एष्यसि ॥ ४-२१-११

11. hari raajaH samskaaryaH = monkeys, king, is to be cremated; angadaH ca abhiSicyataam = Angada's, also, be anointed; simha aasana gatam = lion's, seat [throne,] invested; putram pashyantii shaantim eSyasi = son, on seeing, peace, you can obtain.

"Cremation of the king of monkeys and anointment of Angada are the present time affairs, and seeing your son invested on the throne you can obtain peace." Thus spoke Hanuma to Tara. [4-21-11]

सा तस्य वचनम् श्रुत्वा भर्तृ व्यसन पीडिता ।
अब्रवीत् उत्तरम् तारा हनूमन्तम् अवस्थितम् ॥ ४-२१-१२

12. **bhartR^i vyasana piiDitaa** = husband's, by plight, tormented; **saa taaraa** = she, Tara; **tasya vacanam shrutvaa** = his [Hanuma's,] words, on hearing; **avasthitam hanuumantam** = available nearby, to Hanuma; **uttaram abraviit** = reply, spoke.

On hearing Hanuma's words she who is tormented by the plight of her husband, that Tara replied Hanuma who is standing nearby. [4-21-12]

[Verse Locator](#)

अंगद प्रतिरूपाणाम् पुत्राणाम् एकतः शतम् ।
हतस्य अपि अस्य वीरस्य गात्र संश्लेषणम् वरम् ॥ ४-२१-१३

13. **angada prati ruupaaNaam** = Angada like, alternative, reflections - selfsame Angada-s; **shatam** = , hundred; **putraaNaam** = sons; **ekataH** = on one side; **hatasya api asya viirasya** = struck dead, though, this, brave one's; **gaatra samshleSaNam varam** = body, for embracing, the best.

"Let there be a hundred selfsame Angada-s on one side, and this brave one the other, for me embracing him who is put to death is the best [4-21-13]

This verse is said to be difficulkt one to derive meaning **kiSTa anvaya**. There is another narration of this verse omitting the first foot of next stanza and it reads: **kim kaaryam pati hiinayaaH putraaNaam ayutaiH api | pitR^ivyaH tasya sugriivaH sarva kaaryeShu anantaraH | |**

[Verse Locator](#)

न च अहम् हरि राज्यस्य प्रभवामि अंगदस्य वा ।
पितृव्यः तस्य सुग्रीवः सर्व कार्येषुऽनन्तरः ॥ ४-२१-१४

14. **aham hari raajyasya ca** = I am, for monkey's, kingdom, either; **angadasya vaa** = of Angada, or; **na prabhavaami** = not, capable - who am I; **tasya** = his [Angada's]; **pitR^ivyaH sugriivaH** = paternal-uncle, Sugreeva; **sarva kaaryeSu anantaraH** = in all, affairs, close at hand.

"Who am I either for conducting the monkeys kingdom or to anoint Angada when Angada's paternal-uncle Sugreeva is close at hand? [4-21-14]

[Verse Locator](#)

न हि एषा बुद्धिः आस्थेया हनूमन् अंगदम् प्रति ।
पिता हि बंधुः पुत्रस्य न माता हरि सत्तम ॥ ४-२१-१५

15. **hanuman** = oh, Hanuma; **angadam prati** = Angada, towards; **eSaa buddhiH** = this kind of, thinking; **na aastheyaa hi** = not, to be pursued, indeed; **hari sattama** = oh monkey, the best; **putrasya** = for son; **pitaa hi bandhuH** = father, really, is the defender; **na maataa** = not, mother.

"Hanuma, this thinking of yours that Angada is to be crowned is really untenable, oh, best monkey, father is the real defender of a son, but not the mother. [4-21-15]

[Verse Locator](#)

न हि मम हरि राज संश्रयात्
क्षमतरम् अस्ति परत्र च इह वा ।

अभिमुख हत वीर सेवितम्
शयनम् इदम् मम सेवितुम् क्षमम् ॥ ४-२१-१६

16. **mama** = to me; **iha vaa** = here, either; **paratra ca** = other where, also; **hari raaja** = monkey's, king's; **samshrayaat** = than patronage; **kSama taram** = befitting, highly; **na asti hi** = not, there, indeed; **abhi mukha hata** = when facing away, who is killed; **viira sevitam** = by such brave one, adored; **idam shayanam** = this, [death] bed; **sevitum mama kSamam** = to adore - join in the death bed, to me, befitting.

"Indeed there is nothing highly befitting to me, either in this world or in the other, than the auspices of the king of monkeys, and now to me the only befitting thing is to join in this brave one on this death bed, which he is adoring when put to death while he is facing away. [4-21-16]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एक विंशः सर्गः

Thus, this is the 21st chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 21

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16			

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 22 Verses converted to UTF-8, Nov 09

Introduction

Vali recovers from his swoon and gives his parting messages to Sugreeva and Angada. He also gives his miraculous pendant, given by his father Indra, to Sugreeva and asks him to assume authority of Kishkindha kingdom, for he won it in this fight. Angada is advised to conduct appropriately for he is becoming a father-less son now. Then Vali breathes his last to pave the way for Seetha's search.

[Verse Locator](#)

वीक्षमाणः तु मंदासुः सर्वतो मंदम् उच्छवसन् ।
आदौ एव तु सुग्रीवम् ददर्श अनुजम् अग्रतः ॥ ४-२२-१

1. **manda asuH** = slowed, lives; **mandam ucChvasan** = slowly, respiring; such as Vali is; **sarvataH viikSamaaNah tu** = everywhere, glancing, but; **aadau eva** = firstly, thus; **agrataH anujam sugriivam dadarsha** = afore, brother, at Sugreeva, seen.

With his life-force slowing down Vali respired slowly glancing everywhere, and he firstly saw his brother Sugreeva afore him. [4-22-1]

[Verse Locator](#)

तम् प्राप्त विजयम् वाली सुग्रीवम् प्लवग ईश्वरम् ।
आभाष्य व्यक्तया वाचा सस्नेहम् इदम् अब्रवीत् ॥ ४-२२-२

2. **praapta vijayam** = at one who achieved, triumph; **plavaga iishvaram** = fly-jumper's, lord of; **tam sugriivam** = him, at Sugreeva; **vaalii** = Vali; **aabhaaSya** = greeted - nodded at; **vyaktayaa vaacaa** = unambiguous, with tone; **sa sneham** = with, amicability; **idam abraviit** = this, spoke.

Vali nodding at Sugreeva, who achieved triumph and became the lord of fly-jumpers, amicably spoke this to him in an unambiguous tone. [4-22-2]

[Verse Locator](#)

सुग्रीव दोषेण न माम् गन्तुम् अर्हसि किल्बिषात् ।
कृष्यमाणम् भविष्येण बुद्धि मोहेन माम् बलात् ॥ ४-२२-३

3. **sugriiva** = oh, Sugreeva; **maam** = me; **doSeNa gantum** = by fault, to know - reckon me by iniquities; **na arhasi** = not, apt of you; **kilbiSaat** = owing to sin - impropriety; **bhaviSyena** = futurity; **buddhi mohena** = mind's, covetousness - obduracy; **balaat maam kR^iSyamaaNam** = forcibly, me, one who is all the while attracted - hauled, [thus you reckon.]

"Sugreeva, reckon me not by my iniquities, but reckon as one who is all the while forcibly hauled into this futurity owing to my impropriety and obduracy. [4-22-3]

युगपद् विहितम् तात न मन्ये सुखम् अवयोः ।
सौहार्दम् भ्रातृ युक्तम् हि तद् इदम् जातम् अन्यथा ॥ ४-२२-४

4. **taata** = oh boy; **avayoH** = for two of us; **sukham** = blissfulness; **yuga pad** = yoked, walk in unison = simultaneously; **vihitam** = ordained - fated to [share]; **na manye** = not, I deem; **bhraatR^i yuktam** = for brothers, seemly to; **tat idam** = that, this - therefore; **sauhaardam** = amity; **anyathaa jaatam** = otherwise, cropped up.

"I do not think that we two are fated to share blissfulness simultaneously, oh, boy, therefore the amity seemly to brothers has cropped up otherwise. [4-22-4]

[Verse Locator](#)

प्रतिपद्य त्वम् अद्य एव राज्यम् एषाम् वन ओकसाम् ।
माम् अपि अद्य एव गच्छन्तम् विद्धि वैवस्वत क्षयम् ॥ ४-२२-५

5. **tvam adya eva** = you, now, only; **eSaam vana okasaam raajyam** = this one, forest, dwellers, kingdom; **pratipadya** = propose yourself; **maam api** = me, even; **adya eva** = now, only; **vaivasvata kSayam gacChantam** = Time-god's, abode, one who is going to; **viddhi** = you know - you realize.

"You realize that I am going to the abode of Time-god now itself, and hence propose yourself as king of this forest-dweller's kingdom, now itself. [4-22-5]

Vali's supremacy does not die with him. Here also he is taking a high profile and he himself is proposing the kingship to Sugreeva, without any grudge or grouse, on two counts. One, Sugreeva is the triumphant one and thus he shall get the kingdom forthwith, not Angada, as proposed by Hanuma. Next, Sugreeva is the next best choice for the kingship, rather than Angada, and a younger brother and also as a one-time prince regent. In either way the dying Vali is keeping his nobility high up, as an unrivalled champion and even as an elderly brother.

[Verse Locator](#)

जीवितम् च हि राज्यम् च श्रियम् च विपुलाम् इमाम् ।
प्रजहामि एष वै तूर्णम् अहम् च अगर्हितम् यशः ॥ ४-२२-४-२२-६

6. **eSa aham** = this, me such as I am - who is going to Yama; **jiivitam ca hi raajyam ca** = life, also, verily, kingdom, also; **[tathaa = like that]**; **imaam vipulaam shriyam ca** = this, immense, prosperity, too; **a garhitam yashaH ca** = un, enviable, glory, also; **tuurNam pra jahaami vai** = right away, forgoing, indeed.

"Such as I am, I am indeed forgoing my life, kingdom, and this immense prosperity and even the unenviable glory which adduces that 'Vali is unkillable,' right away. [4-22-6]

[Verse Locator](#)

अस्याम् त्वम् अहम् अवस्थायाम् वीर वक्ष्यामि यद् वचः ।
यदि अपि असुकरम् राजन् कर्तुम् एव तद् अर्हसि ॥ ४-२२-७

7. **viira** = oh, valiant one; **raajan** = oh, king; **asyaam avasthaayaam** = in this, situation; **aham yat vacaH vakSyami** = I, which, word, going to speak; [them]; **a su karam** = not, easily, doable - difficult; **yadi api** = even if; **tat kartum eva** = that, to do, only - infeasible; **tvam arhasi** = you are, apt of.

"Oh, valiant Sugreeva, it will be apt of you to make happen the word I am going to say even in such a situation in which now I am, and oh, king, even if that word of mine is infeasible. [4-22-7]

[Verse Locator](#)

सुखार्हम् सुख संवृद्धम् बालम् एनम् अबालिशम् ।
बाष्प पूर्ण मुखम् पश्य भूमौ पतितम् अंगदम् ॥ ४-२२-८

8. **sukha arham** = happiness, privileged for; **sukha sam vR^iddham** = in comforts, well, brought up; **baalam** = at boy; **a baalisham** = not, immature [mannerly one]; **baaSpa puurNa mukham** = tear, filled, faced; **bhuumau patitam** = on ground, fallen; **enam angadam pashya** = at this, Angada, have a look at.

"Have a look at this Angada, who is privileged for all happiness, brought up in all comforts, though a boy he is mannerly, and who with his tear-filled face fallen onto ground. [4-22-8]

[Verse Locator](#)

मम प्राणैः प्रियतरम् पुत्रम् पुत्रम् इव औरसम् ।
मया हीनम् अहीनार्थम् सर्वतः परिपालय ॥ ४-२२-९

9. **mama praaNaiH** =] by my, lives; **priya taram** = dearer, than; **mayaa hiinam putram** = me, without [deprived of me,] son; **aurasam putram iva** = your own, son, as if; **sarvataH** = in every way; **a hiina artham** = not, sparse, of resources; **paripaalaya** = you foster.

"More dear than my own lives is my son, and when he is deprived of me you have to foster him as if he is your own son, with no resources becoming sparse in every way. [4-22-9]

[Verse Locator](#)

त्वम् अपि अस्य पिता दाता च परित्राता च सर्वतः ।
भयेषु अभयदः चैव यथा अहम् प्लवगेश्वर ॥ ४-२२-१०

10. **plavaga iishvara** = oh, fly-jumper's, king; **aham yathaa** = I, as to how; thus you; **tvam api** = you, even; **asya** = his; **pitaa daataa** = father, patron; **sarvataH pari traataa ca** = from all sides, overall, protector, also; **bhayesu abhaya da caiva** = in fear, assurance, giver, also thus.

"Oh, king of fly-jumpers, as with me you too are his father, patron, an overall protector from all sides, and also thus an assurer in fear. [4-22-10]

[Verse Locator](#)

एष तारात्मजः श्रीमान् त्वया तुल्य पराक्रमः ।
रक्षसाम् च वधे तेषाम् अग्रतः ते भविष्यति ॥ ४-२२-११

11. **shriimaan** = admirable one; **tvayaa tulya paraakramaH** = to you, coequal, triumphant; **eSa taara aatmajaH** = this, Tara's, son - Angada; **teSaam rakSasaam vadhe** = those, demons, in elimination; **te agrataH bhaviSyati** = your, in fore, he will be - will be in advance guard.

"This admirable son of Tara is a coequal of yours in triumphs, and in eliminating those demons he will be in your advance guard. [4-22-11]

[Verse Locator](#)

अनुरूपाणि कर्माणि विक्रम्य बलवान् रणे ।
करिष्यति एष तारेयः तरस्वी तरुणो अंगदः ॥ ४-२२-१२

12. **balavaan** = mighty one; **taareyaH** = Tara's [son]; **tarasvii** = sinewy; **taruNaH** = youthful one; **eSa angadaH** = this, Angada; **raNe vikramya** = in war, on overtaking; **anuruupaaNi karmaaNi** = reflective [of me, seemly for my son,] actions; **kariSyati** = he performs - undertakes.

"This mighty and sinewy son of Tara is youthful, and on overtaking in war this Angada will undertake actions seemly for a son of mine. [4-22-12]

[Verse Locator](#)

सुषेण दुहिता च इयम् अर्थ सूक्ष्म विनिश्चये ।
औत्पातिके च विविधे सर्वतः परिनिष्ठिता ॥ ४-२२-१३

13. suSeNa duhitaa = Sushena's, daughter; **iyam ca** = this one, also - this Tara, also; **artha suukSma vinishcaye** = meaning, subtlety, in deciding; **vividhe autpaatike ca** = diverse in presages, also; **sarvataH pari niSThitaa** = in every way, an insightful one.

"In deciding meanings in all their subtleties and also in presages of diverse nature this daughter of Sushena, Tara, is an insightful one in every way. [4-22-13]

A parable is said about SusheNa, who is now being called as Tara's father. Tara is said to be the outcome from the churning of Milky Ocean by gods and demons, and she emerged as one among many items that emerged from that Milky Ocean. Seeing her and knowing her as the descendent of Brihaspati, the Jupiter, Vali and Sushena have held her by her hand. Vali held her by her right hand and Sushena held her by her left hand and started to quarrel for her wifedom. Then the elderly sages and gods intervened and decided that one who held her by her right hand is her husband and the other who held her by her left hand is her father. Thus Sushena is said to have become the father of Tara.

[Verse Locator](#)

यद् एष साधु इति ब्रूयात् कार्यम् तन् मुक्त संशयम् ।
न हि तारा मतम् किञ्चित् अन्यथा परिवर्तते ॥ ४-२२-१४

14. eSa yat saadhu iti bruuyaat = by her, which, proper, thus, is said; **tat** = that; **mukta samshayam** = leaving off, doubt - indubitably; **kaaryam** = can be done; **taaraa matam** = Tara's, opinion; **kimcit** = in the least; **anyathaa na parivartate hi** = contrarily, not, it deflects [happens,] indeed.

"Whatever is said by her as proper that is doable indubitably, indeed nothing contrary happens to her opinions, in the least. [4-22-14]

[Verse Locator](#)

राघवस्य च ते कार्यम् कर्तव्यम् अविशंकया ।
स्यात् अधर्मो हि अकरणे त्वाम् च हिंस्यात् अमानितः ॥ ४-२२-१५

15. raaghavasya kaaryam ca = Raghava's, mission, too; **te** = to you; **a vi shankayaa** = without, too much, doubt - without a shadow of doubt; **kartavyam** = is to be accomplished; **a akaraNe** = in not, doing; **a dharmaH** = un, righteousness - infraction; **syaaat hi** = will be there, indeed; **a maanitaH** = not, honoured [Rama]; **tvaam himsyaat ca** = you, he will torture [punish,] even.

"You have to accomplish Raghava's mission undoubtedly, and if it is unaccomplished there will be infraction on your part because you befriended him before an altar of fire, and you may even be punished for dishonouring him and your given word to him. [4-22-15]

[Verse Locator](#)

इमाम् च मालाम् आधत्स्व दिव्याम् सुग्रीव काञ्चनीम् ।
उदारा श्रीः स्थिता हि अस्याम् संप्रजह्यात् मृते मयि ॥ ४-२२-१६

16. sugriiva = oh, Sugreeva; **kaancaniim imaam maalaam aadhatsva** = golden one, this, pendant, wear; **asyaam sthitaa** = in it, ensconced in; **udaaraa shruiH** = bounteous, goddess of triumph; **mayi mR^ite** = I, when die; **sam pra jahyaat** = will leave it off completely; **hi** = isn't it.

"The bounteous goddess of triumph ensconced in this golden pendant will completely leave it off on my death, avoiding the flaw of touching a corpse, isn't it... hence oh, Sugreeva, you wear it." Thus Vali spoke to Sugreeva. [4-22-16]

Sugreeva may not inherit any fortune of invincibility from this invincible pendant, but Vali has to safeguard it without getting into an insulting touch of his dead body **shava sparsha doSa**. As such, he is giving it Sugreeva, in preference to Angada.

[Verse Locator](#)

इति एवम् उक्तः सुग्रीवो वालिना भ्रातृ सौहृदात् ।
हर्षम् त्यक्त्वा पुनर् दीनो ग्रह ग्रस्त इव उडु राट् ॥ ४-२२-१७

17. **vaalinaa** = by Vali; **bhraatR^i sauhR^idaat** = with brother's, kind-heartedness; **iti evam uktaH** = thus, that way, who is spoken; **sugriivaH** = Sugreeva; **harSam tyaktvaa** = joy, leaving off [joy of winning Vali]; **punaH diinaH** = again, depressed he became; **[raahu] graha grasta uDu raaT iva** = by [Rahu, eclipsing,] planet, eaten, star's, lord [moon,] as with - he became.

Thus, that way when Vali spoke to Sugreeva with brotherly kind-heartedness, Sugreeva again waned away forgoing his spiritedness, like the lord of stars, namely the Moon, when eaten away by the planet, namely Rahu, during lunar eclipse. [4-22-17]

Mythologically there are two planets called Raahu and Ketu in Indian astrology. These two have no counterparts in western astrology. These two are neither gods, nor demons, not planets. At the time of churning Milky Ocean one demon had a share of amR^ita, the Divine nectar. But on noticing it the Sun and Moon report that episode to Vishnu. Vishnu slits that demon's throat with his disc. Then that Rahu became a two-piece entity, one with head, named as Raahu and the other with trunk - tail, named as Ketu. Because Sun and Moon reported the wrongdoing of this two-piece entity, that entity prays to subsist on eating away Sun and Moon. That prayer is granted subject to condition, that this eating will be done only occasionally. Those are the occasions of eclipses of either Sun or Moon. Recent astrology gave names to these two entities as 'Dragon with Head' is Raahu and the 'Dragon with Tail' is Ketu.

[Verse Locator](#)

तत् वालि वचनात् शान्तः कुर्वन् युक्तम् अतन्द्रितः ।
जग्राह सो अभ्यनुज्ञातो मालाम् ताम् चैव कांचनीम् ॥ ४-२२-१८

18. **saH** = he that Sugreeva; **tat vaali vacanaat** = by that, Vali's, word; **shaantaH** = is quietened; **a tandritaH** = without, lethargy - inattention - attentively; **yuktam** = befitting deeds; **kurvan** = while doing; **abhyanuj~naataH** = authorised [by Vali]; **kaancaniim taam maalaam jagraaha** = golden one, that, pendant, taken.

Quietened by Vali's words and conducting himself befittingly and attentively in the given situation, Sugreeva has then taken that golden chain only when Vali authorised him. [4-22-18]

[Verse Locator](#)

ताम् मालाम् कांचनीम् दत्त्वा वाली दृष्ट्वा आत्मजम् स्थितम् ।
संसिद्धः प्रेत्य भावाय स्नेहात् अंगदम् अब्रवीत् ॥ ४-२२-१९

19. **kaancaniim taam maalaam dattvaa** = golden, that, pendant, having given; **sthitam aatmajam ca dR^iSTvaa** = available [nearby,] his son, also, on seeing; **pretya bhaavaaya samsiddhaH** = to lay down his life, resolved to, readying himself; **vaalii snehaat angadam abraviit** = Vali, affectionately, to Angada, spoke.

On giving away that golden pendant, and on seeing his son who is available nearby, readying himself towards his end that is setting in, Vali affectionately spoke to Angada. [4-22-19]

[Verse Locator](#)

देश कालौ भजस्व अद्य क्षममाणः प्रिय अप्रिये ।

सुख दुःख सहः काले सुग्रीव वशगो भव ॥ ४-२२-२०

20. **adya** = now [from now on]; **priya a priye** = pleasant, un, pleasant; **kSamamaaNah** = while tolerating; **desha kaalau bhajasva** = of place, time, be observant of; **kaale** = according to time; **sukha duHkha sahaH** = mirth, misery, while enduring; **sugriiva vasha gaH bhava** = Sugreeva's, control, go into - abide by, you be.

"From now on, observing time and place you have to tolerate pain or pleasure, endure mirth or misery on your going under the control of Sugreeva. [4-22-20]

The vividness of the above parting message is: "On your going under the control of Sugreeva, whether his orders are pleasant or unpleasant to you, you have to execute them enduringly, for you have to conduct yourself according to time and place of your locus standi, and also you have to endure the mirth or misery caused at his behest... for you are no more independent from now on..."

[Verse Locator](#)

यथा हि त्वम् महाबाहो लालितः सततम् मया ।

न तथा वर्तमानम् त्वाम् सुग्रीवो बहु मन्यते ॥ ४-२२-२१

21. **mahaabaahuH** = oh, dextrous Angada; **tvam satatam mayaa yathaa** = you, always, by me, as to how; **laalitaH** = you are nurtured - entertained; **vartamaanam** = conducting yourself; **tathaa** = like that - such a behaviour; **tvaam sugriivaH na bahumanyate** = you, Sugreeva, may not, approve of it.

"Oh dextrous Angada, as to how I have entertained you in whichever way you conducted yourself with me, Sugreeva may not approve of such a puerile behaviour of yours, if you resort to it. [4-22-21]

[Verse Locator](#)

ना अस्य अमित्रैः गतम् गच्छेः मा शत्रुभिः अरिंदम ।

भर्तुः अर्थ परो दान्तः सुग्रीव वशगो भव ॥ ४-२२-२२

22. **arindama** = oh, enemy, destroyer; **asya** = his; **a mitraiH** = with un, friendly ones; **gatam** = going - associating; **maa gacCheH** = don't, get into; **shatrubhiH maa** = enemies, don't [come near]; **bhartuH** = lord's - Sugreeva's; **artha paraH** = in purposes, be interested in; **daantaH** = having self-control; **sugriiva vashagaH bhava** = in Sugreeva's, control, you shall be.

"Do not reach at his unfriendly ones, nor come near his enemies, oh, enemy-destroyer Angada, you shall be in the control of Sugreeva attending to the purposes of your lord with self-control. [4-22-22]

[Verse Locator](#)

न च अतिप्रणयः कार्यः कर्तव्यो अप्रणयः च ते ।

उभयम् हि महादोषम् तस्मात् अंतर दृक् भव ॥ ४-२२-२३

23. **na ca ati praNayaH** = not, also, excessive, affinity; **te na kaaryaH** = for you, not, to be done; **a praNayaH ca** = non, affinity, also, [na] kartavyaH = [not] to be done; **ubhayam mahaa doSam** = this pair, has a flaw; **tasmaat antara dR^ik bhava** = therefore, intermediary, in outlook, you be - you cultivate.

"Do not conduct yourself with excessive friendliness or unfriendliness, as this pair of opposites itself has a flaw, therefore you cultivate an intermediary outlook." Vali thus spoke to Angada. [4-22-23]

[Verse Locator](#)

इति उक्त्वा अथ विवृत्त अक्षः शर संपीडितो भृशम् ।
विवृतैः दशनैः भीमैः बभूव उत्क्रान्त जीवितः ॥ ४-२२-२४

24. bhR^isham shara sam piiDitaH = highly, by arrow, highly, tortured; iti uktvaa = thus, on saying; atha = thereafter; vi vR^itta akSaH = having rolled-up, eyes; vi vR^itaiH bhiimaiH dashanaiH = wide, opened [mouth hung open baring,] horrid, teeth; ut kraanta jiivitaH = took wings, who has his life - whose life took to flight; babhuuva = he became.

He who is highly tortured by the arrow of Rama spoke to Angada in that way, and afterwards his eyeballs rolled-up, mouth hung open baring his horrid teeth, and his life too took to flight from his body. [4-22-24]

om shantiH shantiH shantiH

[Verse Locator](#)

ततो विचुक्रुशुर् तत्र वानरा हत यूथपाः ।
परिदेवयमानाः ते सर्वे प्लवग सत्तमाः ॥ ४-२२-२५

25. tataH = then; plavaga sattamaaH = fly-jumpers, the best; sarve te vaanaraaH = all, those, monkeys; hata yuuthapaaH = those that have a dead, chief; paridevayamaanaaH = started to weep; tatra = in that matter of Vali's death; vi cukrushuH = loudly, squawked as a complaint.

Then, all those best monkeys available there have started to weep when their monkey chief is dead, and for that matter they have loudly squawked at his death in this way. [4-22-25]

[Verse Locator](#)

किष्किन्धा हि अथ शून्या च स्वर् गते वानरेश्वरे ।
उद्यानानि च शून्यानि पर्वताः कानानि च ॥ ४-२२-२६
हते प्लवग शार्दूले निष् प्रभा वानराः कृताः ।

26, 27a. vaanara iishvare svar gate = monkey's, lord, on going, to heaven; atha kiSkinthaa shuunyaa hi = Kishkindha, is now, empty - derelict, indeed; udyanaani ca shuunyaani = gardens, also, empty; parvataaH kaanaani ca = mountains, forests, as well as [are void]; plavaga shaarduule hate = among fly-jumpers, tiger, when killed; vaanaraaH = monkeys; niS prabhaa kR^itaaH = without, brightness - lacklustre, they are made led into a lacklustre life.

"When the lord of monkeys departed to heaven Kishkindha is indeed rendered derelict, dreary are the gardens, deserted are the mountains and forests as well, and when the tiger among fly-jumpers is dead all the vanara-s are rendered up into a lacklustre life. [4-22-26, 27a]

[Verse Locator](#)

यस्य वेगेन महता काननानि वनानि च ॥ ४-२२-२७
पुष्प ओघेण अनुबद्धन्ते करिष्यति तत् अद्य कहः ।

27b, 28a. yasya mahataa vegena = whose, by great, rapidity - by impetus of it; kaananaani vanaani ca = in forests, in woodlands, also; puSpa ogheNa = flowers, by torrents of; anu baddhante = trailed after, bindingly - flowers followed and enwreathed him; tat = that [type of feat]; adya kaH kariSyati = now, who, can do - who has such impetus.

"And by the impetus of whose great rapidity flowers available in forests and woodlands used to shower on him in torrents and enwreathed him from behind, that Vali is no more, and now who has got such an impetus? [4-22-27b, 28a]

This verse also means: "He who has perfected the gardens and forests with full of flowers and thereby with fruits on which the monkeys subsist, and now who can make these areas so fructified to let all the monkeys

thrive?"

This flowers following Vali is the same situation with Hanuma when he jumps from Mt. Mahendra to Lanka. A volley of flowers shower on him owing to kick-start and follow him up to some distance into ocean, as though to worship him.

[Verse Locator](#)

येन दत्तम् महत् युद्धम् गन्धर्वस्य महात्मनः ॥ ४-२२-२८

गोलभस्य महाबाहुः दश वर्षाणि पञ्च च ।

न एव रात्रौ न दिवसे तत् युद्धम् उपशाम्यति ॥ ४-२२-२९

28b, 29. yena mahaatmanaH = by which, great souled one - Vali; mahaabaahuH golabhasya gandharvasya = great armed, Golabha's, to gandharva / celestial; dasha panca varSaaNi ca = ten, five, years, also [fifteen years]; mahat yuddham dattam = ferocious, fight - duel, is given; tat yuddham = that, fight; raatrau = in nights; na eva upa shaamyati = not, only, thus, ceased; divase na = in daytime, not.

"By which great-souled Vali a ferocious duel was given to the celestial, namely the great armed Golabha, which did not cease either in the daytime or night till Vali felled Golabha, that Vali is no more. [4-22-28b, 29]

This Sanskrit expression 'giving a duel' is the same that is available in English like - 'give me a duel.' etc.

[Verse Locator](#)

ततः षोडशमे वर्षे गोलभो विनिपातितः ।

तम् हत्वा दुर्विनीतिम् तु वाली दंष्ट्र करालवान् ।

सर्वा अभयम् करः अस्माकम् कथम् एष निपातितः ॥ ४-२२-३०

30. tataH tu = thereafter, but; SoDashame varSe = in sixteenth, year; golabhaH = Golabha is; vinipaatitaH [vi ni paatitaH = surely, down, felled] = unquestionably felled; danSTra karaalavaan = teeth, one with sawteeth, zigzagged teet; vaali = Vali; dur viniitim tu = evil, minded one is, but; tam hatvaa = him - that Golaka, on killing; asmaakam = for us; sarvaa a bhayam karaH = to all of us, no, fear, accorder; eSa vaalii = this, Vali; katham nipaatitaH = how, he is felled.

"Thereafter, in the sixteenth year Vali unquestionably felled Golabha, and on killing that evil-minded Golabha with his zigzag teeth Vali accorded fearlessness to all of us, how such a Vali is felled now?" Thus the monkeys raised hue and cry. [4-22-30]

[Verse Locator](#)

हते तु वीरे प्लवगाधिपे तदा

प्लवंगमाः तत्र न शर्म लेभिरे ।

वने चराः सिंह युते महावने

यथा हि गावो निहते गवाम् पतौ ॥ ४-२२-३१

31. simha yute mahaavane = lion, possessing with - in great forests a in a lion riddled forest,; gavaam patau nihate = cows, husbander - bull, while killed; vane caraaH gaavaH yathaa = in forest, moving, cows, as with; likewise; viire plavaga adhipte hate tu = brave one, monkeys', lord, when killed, but; tatra = in that matter [of Vali's death]; plavamgamaaH sharma na lebhire = fly-jumpers, quietude, not, obtained - went into a freneticness.

But when that fly-jumper's brave lord Vali is killed, those fly-jumpers have gone into a freneticness in that matter of Vali's killing, as with the cows becoming frenetic when their husbanding bull is killed while moving in a great forest that is riddled with a lion. [4-22-31]

ततः तु तारा व्यसन अर्णव प्लुता
 मृतस्या भर्तुर् वदनम् समीक्ष्य सा ।
 जगाम भूमिम् परिरभ्य वालिनम्
 महा द्रुमम् छिन्नम् इव आश्रिता लता ॥ ४-२२-३२

32. tataH tu saa taaraa = then, but, that, Tara; vyasana arNava plutaa = affliction, ocean, whelmed under; mR^itasyaa bhartuH vadanam sam iikSya = dead, husband's, face, closely, on observing; Chinnam mahaa drumam aashritaa = hacked, giant, tree, hinging on; lataa iva = creeper plant, as with; vaalinam pari rabhya bhuumim jagaama = Vali, embraced, onto earth, gone - collapsed.

But then Tara, whelmed under a ocean called affliction closely observed her dead husband's face, embraced him and collapsed onto ground as with any creeper plant when the giant tree on which it is hinging is hacked down. [4-22-32]

End Note

Thus Vali the bad monkey is dead. Even today we have the monkey menace, that too from bad monkeys. In Patiala's Motibagh Bir Zoo there is penitentiary for primates where all bad monkeys are jailed without parole, and there will be a signboard, asking visitor to not to go nearby the enclosure, because it will be dangerous. Each of its inmates is caught, even across Punjab and other places, when that monkey is destroying property, thieving and attacking people and creating havoc. Hence monkey menace is something different from monkey havoc. Throughout India we have monkey menace, which is very frequently beamed by Discovery and National Geography channels, but it is rarely said about bad monkeys. Killing a monkey, however bad it is, is a taboo and sustaining its havoc is an altogether unbearable affair. Now that the bad monkey of Ramayana is eliminated, search for Seetha is possible.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वा विंशः सर्गः

Thus, this is the 22nd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 22

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		



Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 23 Verses converted to UTF-8, Nov 09

Introduction

Tara's lamentation is narrated in here. Seeing at her departed husband Vali, Tara pitiaably wails for his demise as any ordinary woman would.

[Verse Locator](#)

ततः समुपजिघ्रंती कपि राजस्य तत् मुखम् ।
पतिम् लोकश्रुता तारा मृतम् वचनम् अब्रवीत् ॥ ३-२३-१

1. tataH = then; loka shrutaa = by world, well-heard - renowned; [lokaat cyutam = fell out from this world - Vali]; taaraa = Tara; kapi raajasya tat mukham = monkey, king's, that, face; samupajighrantii [sam upa jighrantii] = very, closely, on whiffing; mR^itam patim vacanam abraviit = to dead, husband, words, spoke.

Then that renowned Tara closely whiffed that face of monkey's king Vali and spoke these words to her dead husband. [3-23-1]

[Verse Locator](#)

शेषे त्वम् विषमे दुःखम् अकृत्वा वचनम् मम ।
उपल उपचिते वीर सुदुःखे वसुधा तले ॥ ३-२३-२

2. viira = oh, brave one; mama vacanam a kR^itvaa = my, word, not, doing - heedless of my word; tvam = you; viSame = on an uneven; upala upacite = stones, spread over; su duHkhe = very, rough; vasudhaa tale = on earth's, surface; duHkham sheSe = miserably, you are reposing.

"Heedless of my word, oh, brave one, you are reposing miserably on a very rough and uneven ground spread with stones. [3-23-2]

[Verse Locator](#)

मत्तः प्रियतरा नूनम् वानरेन्द्र मही तव ।
शेषे हि ताम् परिष्वज्य माम् च न प्रतिभाषसे ॥ ३-२३-३

3. vaanara indra = monkey's, the best; mahii = earth; tava to you; mat taH = than me; nuunam priya taraa = definitely, dear, more; hi = why because; taam pariSvajya sheSe = her - earth, on embracing, you repose; maam na prati bhaaSase = to me, not, in turn, speaking -replying.

"This earth must definitely be your beloved one, oh, best of monkeys, why because, you still embrace her while you recline on her, without replying me. [3-23-3]

[Verse Locator](#)

सुग्रीवस्य वशम् प्राप्तो विधिः एष भवत्य अहो ।
सुग्रीव एव विक्रांतो वीर साहसिक प्रिय ॥ ३-२३-४

4. **viira** = oh, valiant one; **saahasika priya** = oh, in adventures, enthusiast sugriivasya vasham praaptaH = Sugreeva's, control, you obtained - you have gone in; **sugriiva eva vikraantaH** = Sugreeva, alone, triumphed; **eSa vidhiH bhavati** = this way, fate, is happening [in an interrogative]; **aho** = oho.

"You have gone into the control of Sugreeva and Sugreeva alone triumphed, oh, brave one, oh, enthusiast in adventures, oho, is it fated to happen this way. [3-23-4]

[Verse Locator](#)

ऋक्ष वानर मुख्याः त्वाम् बलिनम् पर्युपासते ।
तेषाम् विलपितम् कृच्छ्रम् अंगदस्य च शोचतः ॥ ३-२३-५
मम च इमा गिरः श्रुत्वा किम् त्वम् न प्रतिबुध्यसे ।

5, 6a. **R^ikSa vaanara mukhyaH** = bears, monkeys, chiefs; **balinam** = as worshipful one [not lexical mighty]; **tvaam pari upaasate** = [you as the] mightiest one, you, wholly, are adoring; **teSaam kR^icChram vilapitam** = their, despairing, wailing; **shocataH angadasya ca** = lamentation, of Angada, also; **mama imaa giraH ca** = mine, these, utterances [in keen]; **shrutvaa** = on hearing; **kim tvam na** = why, you, not; **prati budhyase** = in turn, wake up, come to senses.

"These chiefs of bears and monkeys are adoring you in every respect as their most worshipful one, and on hearing their despairing wailing, and the lamentation of Angada, and even these utterance of mine in keen, why do not you comeback to senses. [3-23-5, 6a]

[Verse Locator](#)

इदम् तत् वीर शयनम् तत्र शेषे हतो युधि ॥ ३-२३-६
शायिता निहता यत्र त्वया एव रिपवः पुरा ।

6b, 7a. **tvayyaiva [tvayaa eva]** = by you, only; **puraa nihataa ripavaH** = once, eliminated, enemies; **yatra shaayitaa** = where, made to recline [by you]; **tat viira shayanam** = that, the brave, bed of; **idam yudhi hataH** = in this, fight, felled; **tatra sheSe?** = there [on the very daybed,] do you wish to recline; **[kim** = or, what.]

"Do you wish to repose on the very daybed on which you have laid your enemies to rest when you have once felled them in fights, or what? [3-23-6b, 7a]

[Verse Locator](#)

विशुद्ध सत्त्व अभिजन प्रिययुद्ध मम प्रिय ॥ ३-२३-७
माम् अनाथाम् विहाय एकाम् गतः त्वम् असि मानद ।

7b, 8a. **vishuddha sattva abhijana** = pristine, calibre, successor of clan; **priya yuddha** = oh, one fond of - a devotee of, fighting; **maana da** = oh, dignity, accorder of; **mama priya** = oh, my, dear one - devout one to me; **tvam** = you; **a naatham** = without, husband - protector; **maam ekaam vihaaya** = me, lonely, on leaving; **gataH asi** = gone, you are.

"Oh, successor of a clan with pristine calibre, oh, accorder of dignity, oh, devotee of fighting, oh, my dear, have you gone on leaving me without a protector and lonely? [3-23-7b, 8a]

[Verse Locator](#)

शूराय न प्रदातव्या कन्या खलु विपश्चिता ॥ ३-२३-८
शूर भार्याम् हताम् पश्य सद्यो माम् विधवाम् कृताम् ।

8b, 9a. **vi pashcita** = by really, considerate ones [father of brides]; **kanyaa** = brides; **shuuraaya na pradaatavyaa khalu** = to adventurers, not, to be proposed, they say; **sadyaH** = immediately, in a trice; **vi dhavaam kR^itaam** = without, husband, made [widow, rendered as]; **hataam** = left in the lurch; **shuura bhaaryaam** = adventurer's, wife; **maam pashya** = me, see.

"Really considerate fathers shall never propose brides to adventurers, they say. Yes! See me the wife of an adventurer, in a trice rendered as a war-widow left in the lurch. [3-23-8b, 9a]

For this Sage Kaatyaana says : **duurasthaanaam avidyaanaam mokSha maarga anusaariNaam | shuuraanaam nir dhanaanaam ca na deyaa kanyakaa budhaiH |** | 'to those bridegrooms who reside in distant places, uneducated, seekers of salvation, daring ones, un-wealthy brides shall not be given by wisemen...'

[Verse Locator](#)

अवभग्नः च मे मानो भग्ना मे शाश्वती गतिः ॥ ३-२३-९

अगाधे च निमग्ना अस्मि विपुले शोक सागरे ।

9b, 10a. **me maanaH** = my, self-respect, honour as an empress; **ava bhagnaH ca** = down, broken - degenerated, also; **me shaashvatii gatiH** = my, eternal, course - happiness; **bhagnaa** = broken - disintegrated; **agaadhe vipule shoka saagare** = in abyssal, boundless, anguish, [called] ocean; **nimagnaa asmi** = deluged, I am.

"My honour is degenerated and my eternal happiness is disintegrated, and I am deluged in an abyssal boundless ocean called anguish. [3-23-9b, 10a]

[Verse Locator](#)

अश्म सारमयम् नूनम् इदम् मे हृदयम् दृढम् ॥ ३-२३-१०

भर्तारम् निहतम् दृष्ट्वा यत् न अद्य शतधा गतम् ।

10b, 11a. **nihatam bhartaaram dR^iSTvaa** = killed, husband, on seeing; **yat** = which [heart]; **adya shatadhaa na gatam [kR^itam]** = now, in hundredfold, not, gone into [splintered]; **[tat** = that heart]; **me dR^iDham idam hR^idayam** = mine, solid, this, heart; **ashma saara mayam** = metallic, substance, dense with; **nuunam** = definitely.

"And dense with metallic substance is this heart of mine in its solidity, since it is not splintering into hundredfold even on seeing my husband killed, it is definite. [3-23-10b, 11a]

[Verse Locator](#)

सुहृत् चैव हि भर्ता च प्रकृत्या च मम प्रियः ॥ ३-२३-११

प्रहारे च पराक्रान्तः शूरः पंचत्वम् आगतः ।

11b, 12a **mama** = to me **prakR^ityaa priyaH** = by nature, beloved one; **su hR^it caiva** = good, hearted one, also thus; **bhartaa ca** = husband, also; **prahaare para aakraantaH ca** = in assaults, others - enemies, overcoming [triumphant one]; **shuuraH** = valiant one; such as you are, you have; **pancatvam aagataH** = fifth state, come over by.

"By your nature you are my beloved, besides, you are a good-hearted one, more so, you are my husband, moreover, you are a valiant triumphing over your enemies in assaults, such as you are you have attained the fifth state, the death. [3-23-11b, 12a]

[Verse Locator](#)

पति हीना तु या नारी कामम् भवतु पुत्रिणी ॥ ३-२३-१२

धन धान्य समृद्धा अपि विधवा इति उच्यते जनैः ।

12b, 13a. **yaa naarii** = which, woman; **pati hiinaa** = husband, without; **putriNii bhavatu kaamam** = mothered [many children,] she may be, perhaps; **dhana dhaanya sam vR^iddhaa api** = riches, food grains [yields,] well, prosperous with, even if; **janaiH [budhiaH]** = by people

[by elders]; **vi dhavaa** = departed, husband [a widow]; **iti** = thus as; **ucyate** = will be said, called.

"Perhaps a woman might have mothered many children, and perhaps affluent with riches and crops, still people will call her a widow, if she is without husband. [3-23-12b, 13a]

[Verse Locator](#)

स्व गात्र प्रभवे वीर शेषे रुधिर मण्डले ॥ ३-२३-१३

कृमि राग परिस्तोमे स्वकीये शयने यथा ।

13b, 14a. **viira** = oh, brave one; **sva gaatra prabhava** = you own, body parts, emerging; **rudhira maNDale** = blood, sheet of; **kR^imi raaga** = insect, red [the red coloured insects, namely Indragopa insect, a bed sheet in that colour]; **paristome** = spread-sheet, bed sheet spread over a bed; **svakiiye shayane yathaa** = on your own, bed, as if; **sheSe** = you repose now.

"How do you repose now on a sheet of blood flowing from your own body, oh, brave one, as if you are reclining on your own bed spread with a bed sheet of red blood colour? [3-23-13b, 14a]

[Verse Locator](#)

रेणु शोणित संवीतम् गात्रम् तव समंततः ॥ ३-२३-१४

परिरब्धुम् न शक्नोमि भुजाभ्याम् प्लवगर्षभ ।

14b, 15a. **plavaga R^iSabha** = oh, fly-jumper, the best; **samantataH** = all over; **reNu shoNita samviitam** = dust, blood, covered over; [when these blood of vengeance and dust of dishonour comes in between us]; **tava gaatram** = your, body; **bhujaabhyaam** = with my two arms; **pari rabdhum** = to fully, embrace; **na shaknomi** = not, able to I have no strength.

"I have no strength to closely embrace you with both my arms, oh, best fly-jumper, when the blood and dust covering your body comes in between. [3-23-14b, 15a]

[Verse Locator](#)

कृत कृत्यो अद्य सुग्रीवो वैरे अस्मिन् अतिदारुणे ॥ ३-२३-१५

यस्य राम विमुक्तेन हृतम् एक इषुणा भयम् ।

15b, 16a. **ati daaruNe asmin vaire** = highly, deplorable, in this, enmity [between you and Sugreeva]; **adya sugriivaH kR^ita kR^ityaH** = now, Sugreeva, is ambition is fulfilled - accomplished one; **yasya bhayam** = whose [which Sugreeva's,] fear; **raama vimuktena** = by Rama, released; **eka iSuNaa hR^itam** = by single, arrow, vanished; [gist in vividness.]

"Single arrow released by Rama has doubly benefited Sugreeva in this highly deplorable enmity between you and Sugreeva, as his ambition to become the king is fulfilled and his fear from your persecution, too, is vanished. [3-23-15b, 16a]

[Verse Locator](#)

शरेण हृदि लग्नेन गात्र संस्पर्शने तव ॥ ३-२३-१६

वार्यामि त्वाम् निरीक्षन्ती त्वयि पंचत्वम् आगते ।

16b, 17a. **tvayi pancatvam aagate** = for you, fifth state - death, when it came on - fatality has descended; **tvaam** = you; [though]; **nir iikSantii** = without wink, seeing - watching intently; **tava hR^idi lagnena shareNa** = in your, chest, stuck, by arrow; **gaatra samsparshane** = body, for touching - for embracing; **vaaryaami** = I am hindered.

"In vain, I have been watching you without a wink, on whom fatality has descended, as this arrow stuck in your chest is hindering me to embrace you..." Thus wailed Tara. [3-23-16b, 17a]

[Verse Locator](#)

उद्धर्ह शरम् नीलः तस्य गात्र गतम् तदा ॥ ३-२३-१७

गिरि गह्वर संलीनम् दीप्तम् आशी विषम् यथा ।

17b, 18a. tataH = then; Nila; tasya gaatra gatam sharam = his [Valis's,] body - chest, gone in [stuck in,] arrow; giri gahvara = in mountain's, cavity; sam liinam = firmly, wedged in; diiptam = sparkling [arrow]; aashiiviSam yathaa = serpent [like arrow,] as with; ut babarha = out, pulled - extricated.

"Then the monkey chief Nila extricated that arrow which is stuck in the chest of Vali, as with the extraction of a firmly wedged sparkling snake from the cavity of a mound. [3-23-17b, 18a]

[Verse Locator](#)

तस्य निष्कृष्यमाणस्य बाणस्य च बभौ द्युतिः ॥ ३-२३-१८

अस्त मस्तक संरुद्धो रश्मिः दिनकरात् इव ।

18b, 19a. niSkR^iSyamaaNasya = while being extracted; tasya baaNasya dyutiH = that, arrow's, sparkle; dinakaraat = from sun - that which is extricated from sun; asta mastaka = dusk-time [western mountain's,] summit; sam ruddhaH = fully, obstructed - as contrasted with [the hue of dusk]; rashmiH iva = sparkling rays, like; babhau = it became - shone forth.

The sparkle of Rama's arrow while it is being extracted from Vali's chest is much the same as the sparkles of more brilliant sunrays that are extracted by the end of daytime, when the sun is sinking beyond the summit of dusky western mountain, and as contrasted with the hue of dusk. [3-23-18b, 19a]

More brilliant days are indicated for the arrows of Rama as the dusky day of Vali has ended.

[Verse Locator](#)

पेतुः क्षतज धाराः तु व्रणेभ्यः तस्य सर्वशः ॥ ३-२३-१९

ताम्र गैरिक संपृक्ता धारा इव धरा धरात् ।

19b, 20a. tasya vraNebhyaH = from his, gashes; kSataja dhaaraaH = blood, streams; dharaa dharaat = from the one borne, by earth - from mountain; taamra gairika sampR^iktaa = coppery, mineral-ore, saturated with; dhaaraa iva = streams of water, as with; sarvashaH petuH = all over, fell out.

The blood streams flown out of the gashes of Vali fell everywhere like the streams of water flowing from a mountain saturated with coppery mineral-ores. [3-23-19b, 20a]

[Verse Locator](#)

अवकीर्णम् विमार्जन्ती भर्तारम् रण रेणुना ॥ ३-२३-२०

अस्रैः नयनजैः शूरम् सिषेच अस्त्र समाहतम् ।

20b, 21a. raNa reNunaa = of war, with dust; ava kiirNam = all over, muffled up; bhartaaram = her husband; vi maarjantii = out, rubbing - dusting, wiping off; astra samaahatam [sam aa hatam] = by missile, summarily hit; shuuram = valorous one; nayana jaiH asraiH = eyes, born to, tears - eyes gushing tears; siSeca = drenched.

On wiping off war dust with which her husband is muffled up, with tears gushing from her eyes she drenched that valiant one who is summarily hit by the missile of Rama. [3-23-20b, 21a]

[Verse Locator](#)

रुधिरोक्षित सर्वान्गाम् दृष्ट्वा विनिहतम् पतिम् ॥ ३-२३-२१

उवाच तारा पिङ्गाक्षम् पुत्रम् अङ्गदम् अङ्गना ।

21b, 22a. **anganaa taaraa** = lady, Tara; **vinihatam** = he who is killed; **rudhira ukSita sarva** **angam** = by blood, wet, all, limbs; **patim** = at husband; **dR^iSTvaa** = on seeing - on giving attention; **putram uvaaca pinga akSam** = to son, to coppery red, eyed one; **angadam uvaaca** = to Angada, said.

On giving attention to all of the blood wet limbs of her slain husband that lady Tara spoke to her son Angada whose eyes are coppery-red. [3-23-21b, 22a]

[Verse Locator](#)

अवस्थाम् पश्चिमाम् पश्य पितुः पुत्र सुदारुणाम् ॥ ३-२३-२२
संप्रसक्तस्य वैरस्य गतो अन्तः पाप कर्मणा ।

22b, 23a. **putra** = oh, son; **pituH su daaruNaam** = of father, oh, son, highly, harrowing; **pashcimaam** = western [dusking, end]; **avasthaam pashya** = plight, you see; **paapa karmaNaa** = by sinful, deeds; **samprasaktasya [sam pra saktasya** = very, closely, attached] harnessed by; **vairasya** = enmity; **antaH gataH** = end, he reached.

"See the highly harrowing end time plight of your father, oh, son, he reached his end owing to the enmity harnessed by sinful deeds. [3-23-22b, 23a]

[Verse Locator](#)

बाल सूर्योज्ज्वल तनुम् प्रयातम् यम सादनम् ॥ ३-२३-२३
अभिवादय राजानम् पितरम् पुत्र मानदम् ।

23b, 24a. **putra** = oh, son; **baala suurya ujjala tanum** = young [rising,] son, [as with in] dazzle, bodied - whose physical splendour is; **yama saadanam prayaatam** = to Time-god's, abode, he journeyed [dead]; **raajaanam maana dam** = to king, honour, accorder; **pitaram** = to father; **abhivaadaya** = pay you [last] obeisance.

"To him, whose physical splendour vied with the dazzle of rising sun, to that father, king, and the accorder of honour you pay you last obeisance as he journeyed to the abode of Time-god." Thus Tara said to Angada. [3-23-23b, 24a]

[Verse Locator](#)

एवम् उक्तः समुत्थाय जग्राह चरणौ पितुः ॥ ३-२३-२४
भुजाभ्याम् पीन वृताभ्याम् अंगदो अहम् इति ब्रुवन् ।

24b, 25a. **evam uktaH** = thus, who is said to, Angada; **sam utthaaya** = swiftly, on rising up; **aham angadaH** = I am, Angada; **iti bruvan** = thus, saying; **piina vR^itaabhyaam** = with sinewy, spherical shoulders; **bhujaabhyaam** = with arms; **pituH caraNau jagraaha** = father's, feet, he took.

When he is said so, Angada swiftly rose and touched the feet of his father with both of his rotund-shouldered sinewy arms saying, "father, I am Angada..." [3-23-24b, 25a]

[Verse Locator](#)

अभिवादयमानम् त्वाम् अंगदम् त्वम् यथा पुरा ॥ ३-२३-२५
दीर्घ आयुर् भव पुत्र इति किम् अर्थम् न अभिभाषसे ।

25b, 26a. **tvaam** = at you; **abhivaadayamaanam** = to him who is paying respects; **angadam** = at Angada; **tvam** = you; **putra** = oh, son; **diirgha aayuH bhava** = long, live, you be; **iti** = thus as; **kim artham** = what, for - why don't you; **yathaa puraa** = as, earlier; **abhibhaaSase** = not, speaking [blessing.]

"Why do not you bless Angada saying, 'long live, son...' when he is paying respects to you, as earlier?" Thus Tara is addressing Vali in her anguish. [3-23-25b, 26a]

अहम् पुत्र सहाया त्वाम् उपासे गत चेतनम् ।
सिंहेन पातितम् सद्यो गौः स वत्सा इव गो वृषम् ॥ ३-२३-२६

26b, c. **sadyaH** = just now; **simhena paatitam** = lion, felled; **go vR^iSam** = cow, male [when bull is felled]; **sa gauH vatsaa iva** = with, calf, [a helpless] cow, as like; **putra sahaayaa** = son, with the help of; **aham** = I; **gata cetanam** = [you who] lost, vitality - lifeless; **tvaam** = to you [at your near]; **upaase** = sitting close - living through.

"I am living through seeing the lifeless state of yours with the help of my son, no more than a helpless cow that sits near her bull with its calf, when that bull is slain by a lion, just now. [3-23-26b, c]

[Verse Locator](#)

इष्ट्वा संग्राम यज्ञेन राम प्रहरण अभसा ।
अस्मिन् अवभृथे स्नातः कथम् पत्न्या मया विना ॥ ३-२३-२७

27. **sangraama yaj~nena iSTvaa** = war, ritual, on performing; **patnyaa mayaa vinaa** = wife, me, without; **raama praharaNa ambhasaa** = Rama's, weapon [arrow,] [called] waters; **asmin avabhR^ithe** = in there, avabridtha, [ritual bath]; **katham snaataH** = how, you take bath [singly.]

"How can you singly take the ultimate bath of a Vedic ritual after your conducting a ritual like combat, in the waters called bloodstreams caused by Rama's arrow, that too, when I, your wife, am available like a co-officiator of a Vedic ritual? [3-23-27]

This **avabhR^itha** is a religious bath taken after completion of the Vedic ritual by the conductor of that ritual along with his wife. Vedic ritual itself is forbidden to a wifeless person, and taking this final bath after **puurNa aahuti**, total oblation, is against the rules of ritual if taken without his wife. Here Vali, an adorer of combats as good as Vedic rituals is taking that bath for himself in the bloodstreams, called ritual waters, and Tara is questioning him about her propriety to participate in it.

[Verse Locator](#)

या दत्ता देव राजेन तव तुष्टेन संयुगे ।
शात कौम्भीम् प्रियाम् मालाम् ताम् ते पश्यामि न इह किम् ॥ ३-२३-२८

28. **samyuge** = in combat [about your conduct in combats]; **tuSTena deva raajena** = by the satisfied, gods, king - Indra; **yaa tava dattaa** = which one, to you, given; **taam** = that one; **shaata kaumbhiim** = golden one; **te priyaam maalaam** = to you, a treasured, pendant; **ih kim na pashyaami** = now, why, not, I see.

"Now where is that treasured golden pendant of yours which the king of gods gave to you when he is satisfied with your conduct in wars, I don't see it? [3-23-28]

[Verse Locator](#)

राज्यश्रीः न जहाति त्वाम् गत असुम् अपि मानद ।
सूर्यस्य आवर्तमानस्य शैल राजम् इव प्रभा ॥ ३-२३-२९

29. **maana da** = dignity, accorder; **shaila raajam aavartamaanasya** = mountain, best [Mt. Meru,] circumnavigating; **suuryasya prabhaa iva** = sun's, shine, as with; **raajya shrriH** = kingly, pomp [majesty]; **gata asum api** = one with gone, lives, even if; **tvaam na jahaati** = you, not, leaving.

"Majesty is not deserting you even if your lives have departed, oh, accorder of dignity, as with the sunshine that departs the sun while he circumnavigates Mt. Meru, which mount is supposed to overshadow everything by its vastness. [3-23-29]

न मे वचः पथ्यम् इदम् त्वया कृतम्
 न च अस्मि शक्ता हि निवारणे तव ।
 हता सपुत्रा अस्मि हतेन संयुगे
 सह त्वया श्रीः विजहाति माम् अपि ॥ ३-२३-३०

30. tvayaa = by you; me = my; pathyam idam vacaH = expedient, this, words [my advise]; na kR^itam = not, done [heeded]; tava nivaaraNe = you, forestalling; shaktaa na asmi ca hi = capable, not, I am, also, indeed; samyuge hatena = in fight, by you who is killed; sa putraa = along with, son; hataa asmi = doomed, I am; shriiH = Grace; tvayaa saha = you, along with; maam api = me, even; vi jahaati = completely, deserting.

"Neither you heeded my word of expediency, nor I was indeed capable to forestall you, and I am doomed along with my son when you are exterminated in fight, whereby the Grace that forsook you, is deserting me too, in its entirety. [3-23-30]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे त्रयो विंशः सर्गः

Thus, this is the 23rd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 23

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 24 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva and Tara lament Vali's death. Sugreeva seeks permission of Rama to enter the funeral pyre of his brother Vali to self-immolate himself for his wrongdoing in getting his own brother killed. Tara asks Rama to kill her with the same arrow with which Vali is killed, so that she too can go to heavens to meet her husband.

A word about this chapter. The bardic tradition is in the habit of including everything, while the critical editions exclude anything arbitrary. This chapter is excluded in the critical editions, but traditional versions retained it, and all publications publish this. The scholars have also said that all the forty-four verses in here have no stamp of Valmiki, the verbiage and verbosity are heightened, even the meter is overfilled, and even the word positioning does not yield proper meaning. Even so, all are retained in all publications. However, it may be mentioned that if some Valmiki Jr. written and included this chapter, it should have been ages before, but not in the known ages, because Dharmaakuutam, Govindaraja and others have commentaries on chapter. In all the commentaries an exhaustive commentary is there on two verses uttered by Tara, which is included here also.

[Verse Locator](#)

तम् आशु वेगेन दुरासदेन तु अभिप्लुताम् शोक महार्णवेन ।
पश्यन् तदा वालि अनुजः तरस्वी भ्रात्रुः वधेन अप्रतिमेन तेपे ॥ ४-२४-१

1. **duraasadena** = intolerable; **shoka mahaa arNavena** = anguish, called vast ocean; **vegena** = speedy [ocean]; **aashu** = quickly; **abhiplutaam** = one who is deluged; **tam pashyan** = her, on seeing; **tadaa** = then; **tarasvii vaali anujaH** = mighty one, Vali's, brother; **apratimena** = matchless [brother Vali]; **bhraatruH vadhehena [bhraatruH] tepe** = for brother's, killing, [brother Sugreeva] regretted.

On seeing Tara who quickly deluged in a speedy and vast ocean of intolerable anguish, then that Vali's mighty brother Sugreeva regretted for the killing of his matchless brother. [4-24-1]

[Verse Locator](#)

स बाष्प पूर्णेन मुखेन् पश्यन् क्षणेन निर्विण्ण मना मनस्वी ।
जगाम रामस्य शनैः समीपम् भृत्यैः वृत्तः संपरिदूयमानः ॥ ४-२४-२

2. **baaSpa puurNena mukhen** = with tears, filled, face; **kshaNena** = for a moment; **pashyan** = while seeing [Tara]; **nirviNna manaa** = despaired, at heart; **manasvii** = one who has kind heart; **saH** = he that Sugreeva; **sam pariduuyamaanaH** = verily, lamenting; **bhR^ityaiH vR^ittaH** = with attendants, surrounded by; **shanaiH raamasya samiipam jagaama** = slowly, to Rama's, near, paced towards.

While that kind hearted Sugreeva observed Tara for a moment he is despaired at heart, tears filled his face, and lamenting very much he slowly paced to the near of Rama, surrounded by his attendants. [4-24-2]

[Verse Locator](#)

स तम् समासाद्य गृहीत चापम् उदात्तम् आशी विष तुल्य बाणम् ।
यशश्चिनम् लक्षण लक्षित अंगम् अवस्थितम् राघवम् इति उवाच ॥ ४-२४-३

3. saH = he that Sugreeva; gR^ihiita caapam = one who is handling, bow [Rama]; udaattam = majestic one [Rama]; aashii viSa tulya baaNam = serpent, similar, arrow; yashashvinam = distinguished one; lakshaNa lakshita angam = with great attributes, adorned, limbs - magnificent one; ava sthitam = who stood nearby; tam raaghavam aasaadya = him, that Raghava, on nearing; iti uvaaca = this way, said.

On approaching him who is majestic, who is still handling his bow and snake-like arrow, a distinguished person with all of his limbs adorned with great attributes that an emperor should have by birth, to such a Raghava who is standing nearby, Sugreeva spoke this way. [4-24-3]

Rama is still wielding his bow and arrow throughout this chapter. Perhaps he is on his own guard to confront any hopping of any monkey at him, with indignation for killing Vali.

[Verse Locator](#)

यथा प्रतिज्ञातम् इदम् नरेन्द्र कृतम् त्वया दृष्ट फलम् च कर्म ।
मम अद्य भोगेषु नरेन्द्र सूनो मनो निवृत्तम् हत जिवितेन ॥ ४-२४-४

4. narendra = oh, best king; tvayaa yathaa pratij~naatam = by you, as to how, promised; idam dR^iSTa phalam karma kR^itam = this, eventual, fruition, deed with, is done - accomplished; narendra suunuH = king's, son - oh, prince; hata jivitena = with flawed - became despicable, with life; adya mama manaH = now, my, heart; bhogeSu nivR^ittam = extravagances, backslidden.

"As promised, oh, best king, you have accomplished this deed with its eventual fruition of getting back the kingdom and my wife, but now, oh, prince, my heart is backsliding from extravagances of kingdom and kingship, as my life itself is rendered despicable, for I got my brother killed. [4-24-4]

[Verse Locator](#)

अस्याम् महिष्याम् तु भृशम् रुदत्याम् पुरे अति विक्रोशति दुःख तप्ते ।
हते नृपे संशयिते अंगदे च न राम राज्ये रमते मनो मे ॥ ४-२४-५

5. raama = oh, Rama; nR^ipe hate = king, when killed; asyaam mahiSyaaam bhR^isham rudatyaam = this, empress, bitterly, weeping; duHkha tapte = sadness, scorched in; pure ati vikroshati = in city, much, wailing is there; angade ca = Angada is, also; samshayite = when in doubtful state; me manaH = my, heart; raajye na ramate = in kingdom, not, taking delight.

"When the king is killed, this empress is wailing bitterly, much wailing is there in city scorched in sadness, and Angada too is in a doubtful state of sustaining his lives in the fond of his father, as such oh, Rama, my heart is not taking delight in kingdom. [4-24-5]

[Verse Locator](#)

क्रोधाद् अमर्षाद् अतिविप्रधर्षाद् भ्रातुर् वधो मे अनुमतः पुरस्तात् ।
हते तु इदानीम् हरि यूधपे अस्मिन् सुतीक्ष्णम् इक्ष्वाकु वर प्रतप्स्ये ॥ ४-२४-६

6. purastaat = in the first instance; krodhaat = by anger; a marSaat = by intolerance; ati vi pradharaat = by too, much, ignominy; bhraatuH vadhaH me anumataH brother's, killing, by me, agreed to; hari yuudhape ikshvaaku vara = oh, Ikshvaku, best of; idaaniim tu = now,

but; **asmin hate** = that, monkey's, chief, on dying; **su tiikshNam** = very, extremely; **pra tapsye** = highly, remorseful I am.

"In the first instance I have agreed for the elimination of my brother owing to my anger, intolerance and as I was subjected to too much ignominy, but now, oh, best one from Ikshvaku-s, when the chief of monkeys Vali is put to death, I am painfully remorseful. [4-24-6]

[Verse Locator](#)

श्रेयो अद्य मन्ये मम शैल मुख्ये तस्मिन् हि वासः चिरम् ऋष्यमूके ।
यथा तथा वर्तयतः स्व वृत्त्या न इमम् निहत्य त्रिदिवसय लाभः ॥ ४-२४-७

7. **adya** = now; **sva vR^ityaa** = in my own, nature [befitting to a monkey]; **yathaa tathaa** = as is, where is; **vartayataH** = spending life; **mama** = to me; **tasmin shaila mukhye R^iSyamuuke** = on that, mountain, the best, on Rishyamuka; **ciram vaasaH shreyaH** = for ever, living, is better; thus; **manye** = I think; **imam nihatya** = him, on killing; **tridivasaya laabhaH** = heaven, achieving; **na** = no - good.

"I think it would be better for me to live on that best mountain Rishyamuka for ever in an as is where is condition, somehow spending life befitting to a monkey, and achieving even heaven on killing my brother is of no good. [4-24-7]

[Verse Locator](#)

न त्वा जिघांसामि चर इति यत् माम् अयम् महात्मा मतिमान् उवाच ।
तस्य एवे तत् राम वचो अनुरूपम् इदम् वचः कर्म च मे अनुरूपम् ॥ ४-२४-८

8. **raama** = oh, Rama; **mahaatmaa matimaan ayam** = great-souled, rational one, this one [Vali]; **tvaa na jighamsaami** = you, not, I wish to kill; **cara** = begone; **iti yat maam uvaaca** = thus, which, to me, spoke; **tat vacaH** = that [sort of] word; **tasya eve anuruupam** = to him, alone, befitting; **idam vacaH karma ca me anuruupam** = this [sort of,] word, deed, also, to me, befitting.

"The words which he used to speak to me saying, 'I do not wish to kill you, begone...' are befitting to that great-souled and rational vanara, and my words in asking you to him to kill him, and my deeds in getting him killed are befitting to me, as an irrational vanara. [4-24-8]

[Verse Locator](#)

भ्राता कथम् नाम महा गुणस्य भ्रातुर् वधम् राम विरोचयेत ।
राजस्य दुःखस्य च वीर सारम् विचिन्तयन् काम पुरस्कृतो अपि ॥ ४-२४-९

9. **raama** = oh, Rama; **viira** = oh, brave one; **kaama puraskR^itaH api** = avarice, keeping before [in prospect,] even if; **bhraataa** = of brother [killing]; **raajasya** = of kingdom [gaining]; **duHkhasya ca** = of distress, also [thru them]; **saaram vi cintayan** = crux, while discriminating; **mahaa guNasya bhraatuH vadham** = highly, honoured, brother's, in killing; **katham naama** = how, indeed; **vi rocayeta** = takes pleasure in.

"Indeed, oh, brave Rama, whether killing one's own brother will be self-torturous? Or, taking pleasure in kingdom on killing that brother will be more? Or, the distress ensuing that killing will be the most? Without truly discriminating these cruces, even if one has one's own own avarice in prospect, who is he that is going to take pleasure in killing his own highly honoured brother? Excepting me! [4-24-9]

[Verse Locator](#)

वधो हि मे मतो न असीत् स्व महात्म्या अव्यतिक्रमात् ।
मम आसीत् बुद्धिः दुरात्म्यात् प्राण हारी व्यतिक्रमः ॥ ४-२४-१०

10. **sva mahaatmyaa a vyatikramaat** = his own, probity, without, violating; **me vadhaH** = me, killing; **mataH na asiit hi** = verily, intent [of Vali,] not, is there; indeed; **mama buddhiH dur aatmyaat** = my, intent's, by evil; **praaNa haarii** = lives, taking; **vyatikramaH aasiit** = violation, is there.

"Killing me is not in the intent of Vali violating his probity, but my intent has become evilly life taking, violating my own probity. [4-24-10]

[Verse Locator](#)

द्रुम शाका अवभग्नो अहम् मुहुर्तम् परिनिष्टनम् ।
स्वान्तयित्वा अनेन उक्तः न पुनः कर्तुम् अर्हसि ॥ ४-२४-११

11. **druma shaakaa avabhagnaH** = with tree, branch, thrashed [- as if that tree branch is a schoolmaster's cane]; **muhurtam** = for a time; **pariniSTanan aham** = whining, I was; **anena svaantayitvaa** = by him, comforted; **punaH kartum na arhasi uktaH** = not, again, to do so, not, you shall; **uktaH** = I was said.

"I was whining for a time when Vali thrashed me with a tree branch, as if with a schoolmaster's cane, but later on comforting me he said this to me, 'do not do this again, this daring me to fight you back.' [4-24-11]

[Verse Locator](#)

भ्रातृत्वम् आर्य भावः च धर्मः च अनेन रक्षितः ।
मया क्रोधः च कामः च कपित्वम् च प्रदर्शितम् ॥ ४-२४-१२

12. **anena** = by him; **bhraatR^itvam** = brotherliness; **aarya bhaavaH** = dignity; **dharmah ca** = probity, also; **rakshitaH** = conserved; **mayaa** = by me; **krodhaH ca kaamaH ca** = furiousness, also, enviousness, also; **kapitvam ca pradarshitam** = naughtiness of a monkey, also, exhibited.

"Fraternity, dignity and also probity are conserved by him, while I exhibited furiousness, enviousness and also naughtiness of a monkey. [4-24-12]

[Verse Locator](#)

अचिंतनीयम् परिवर्जनीयम्
अनीप्सनीयम् न अन्वेक्षणीयम् ।
प्राप्तो अस्मि पाप्मानम् वयस्य
भ्रातुः वध त्वाष्ट्र वधात् इव इन्द्रः ॥ ४-२४-१३

13. **vayasya** = oh, friend; **bhraatuH vadha** = by brother's, killing; **tvaaSTra vadhaat indraH iva** = Tvastha, by killing, Indra, as with; **a cintaniiyam** = un, imaginable; **pari varjaniyam** = wholly, discardable; **an iipsaniiyam** = un, desirable; **na anvekshaNiiyam** = not, sightly - unsightly - a horrible spectre; **[imam = this]**; **paapmaanam praaptaH asmi** = sin, derived, I have.

"As Indra acquired sin on killing Vishvarupa, the son of Tvastha, I too derived a sin by killing my brother, which sin is absolutely unimaginable for quantification, totally undesirable at any given time, wholly discardable by sagacious souls, and a disgustingly horrible spectre of brotherly hate. [4-24-13]

Mythical parable: Once Brihaspati, the Jupiter and the Divine Counsellor of Indra was irritated at Indra and went in hiding for some days. Then gods have fetched one named Vishvarupa, a son of TvaSTa, where TvaSTa himself is Brahma's brainchild, and made Vishvarupa to sit on the high seat of Brihaspati. This Vishvarupa becoming partial to demons used to give portions of ritual oblations to demons. Knowing this Indra kills Vishvarupa, and thus gets attached to sin called **brahma paataka paapa**, sin for slaying a Brahman.

[Verse Locator](#)

पाप्मानम् इन्द्रस्य मही जलम् च वृक्षाः च कामम् जगूहुः स्त्रियः च ।

को नाम पाप्मानम् इमम् सहेत शाखा मृगस्य प्रतिपत्तुम् इच्छेत् ॥ ४-२४-१४

14. **indrasya paapmaanam** = Indra's, sin; **mahii jalam vR^ikshaaH ca striyaH ca** = earth, waters, trees, also, women, also; **jagR^ihuH kaamam** = too [the burden of sin,] perhaps; **shaakhaa mR^igasya** = tree branch, animal - monkey - such as I am, my sin; **imam paapmaanam** = this, sin; **kaH naama** = who, in name; **saheta** = will tolerate - will bear the burden of it; **pratipattum icChet** = to share, wishes to.

"Earth, waters, trees and women took the burden of Indra's sins, but who in name will bear the burden of this sin of mine, that too the sin of a monkey, who wishes to share? [4-24-14]

Myth: Indra seeks the help of earth, trees, waters and women to get rid of the sin of Brahman-slaying when he killed Vishvarupa, the son of TvaStā. These four in turn barter with Indra for some boons to them. Earth wanted automatic refill of dugout portions, trees wanted regrowth of cut branches, waters wanted an all purifying effect, and women wanted to have never decreasing sexual desire. When Indra agreed to these conditions, then the earth has taken a part of Indra's sin by which it acquired sinful wastelands, waters got froth, trees exudation, and women menstruation. This is as detailed in **bhaagavata puraNa**, sixth canto.

[Verse Locator](#)

ना अर्हामि सन्मानम् इमम् प्रजानाम् न यौव राज्यम् कुत एव राज्यम् ।

अधर्म युक्तम् कुल नाश युक्तम् एवम् विधम् राघव कर्म कृत्वा ॥ ४-२४-१५

15. **raaghava** = oh, Raghava; **a dharma yuktam** = un, just, along with - includes; **kula naasha yuktam** = race, ruination, along with - involves; **evam vidham karma kR^itvaa** = this, sort, deed, having done; **prajaanaam imam sanmaanam** = subjects', this sort of, for accolade; **na arhaami** = not, I am suitable; **yauva raajyam na** = prince regent, no - unfit for; **raajyam kuta eva** = for kingdom - for kingship, where from.

"On undertaking this sort of deed that includes unjust and involves ruination of one's own race, I am unsuited for this sort of accolade from the subjects of this kingdom, and when I am ineligible to be the prince regent of this kingdom, wherefore to become its regent? [4-24-15]

[Verse Locator](#)

पापस्य कर्ता अस्मि विगर्हितस्य

क्षुद्रस्य लोक अपकृतस्य लोके ।

शोको महान् मम अभिवर्तते अयम्

वृष्टेः यथा निम्नम् इव अम्बु वेगः ॥ ४-२४-१६

16. **loke** = in world; **vi garhitasya** = verily, damnable [felony]; **kshudrasya** = debased [felony]; **loka apakR^itasya** = to world, a pernicious [felony]; **paapasya** = sin - felony; **kartaa asmi** = committer, I am; **vR^iSTeH ambu vegaH iva** = of rain, water's, speed, as with; **mahaan ayam shokaH** = irresistible, this, misery; **mama** = me; **nimnam yathaa abhivartate** = declivity, as with, following - rushing in.

"In this world, I am a committer of a felony which is debased, highly damnable and pernicious to the world itself, whereupon this irresistible misery is rushing in on me, as with the rush of speeding rainy-waters towards a declivity. [4-24-16]

[Verse Locator](#)

सोदर्य अघाता अपर गात्र वालः संताप हस्त अक्षि शिरो विषाणः ।

एनोमयो माम् अभिहन्ति हस्ती दृप्तो नदी कूलम् इव प्रवृद्धः ॥ ४-२४- १७

17. **[enaH** = sin - is in the shape of]; **sodarya aghaataa apara gaatra vaalaH** = brother's, killing, hind part, of body, with tail; **samtaapa hasta akshi shiraH viSaaNaH** = agony, trunk,

eyes, head, tusks; **enaH mayaH** = sin, full with; **dR^iptaH** = berserk; **pra vR^iddhaH** = well, grown up - monstrous; **hastii** = elephant; **maam** = me; **nadii kuulam iva** = river, bed, as with; **abhi hanti** = forcibly, thumping me.

"The sin of mine in killing my brother assumed a form of an elephant, where my sinister motives of killing my own brother have assumed that elephant's hind and tail, and my causing agony to my own brother has become that elephant's head, eyes, trunk, and tusks, with them that berserk and monstrous elephant called sin, is goring me as it would gore a riverbed. [4-24- 17]

[Verse Locator](#)

अहो बतेदम् नृ वर अविषह्य निवर्तते मे हृदि साधु वृत्तम् ।
अग्नौ विवर्णम् परितप्य मानम् किट्टम् यथा राघव जात रूपम् ॥ ४-२४-१८

18. **nR^i vara** = oh, king, the best; **raaghava** = oh, Raghava; **me hR^idi saadhu vR^ittam** = from my, heart, good, behaviour [breeding]; **idam amhaH** = this, sacrilege; **a vi Sahya** = in, verily, sufferable; **agnau pari tapya maanam** = in fire, wholly, melted; **vi varNam** = without, colour - alloyed; **jaatarupam** = gold; **kiTTam yathaa** = intolerant of scum, as with; **nivartate** = shedding off - casting away; **bata** = how difficult.

"How difficult is this insufferable sacrilege of mine, oh, best king, owing to which my good breeding is shed from my heart, as with the gold, which if alloyed will be intolerant of that filth, but oh, Raghava, even the gold sheds itself from scum when melted, and though I melt in grief this scum of sacrilege is unshed. [4-24-18]

[Verse Locator](#)

महा बलानाम् हरि यूथपानाम् इदम् कुलम् राघव मन् निमित्तम् ।
अस्य अंगदस्य अपि च शोक तापात् अर्थ स्थित प्राणम् इतीव मन्ये ॥ ४-२४-१९

19. **raaghava** = oh, Raghava; **mat nimittam** = me, because of; **asya angadasya** = this, Angada's; **shoka taapaat ca api** = in anguish, searing, also, even; **mahaabalaanaam hari yuuthapaanaam** = great-mighty ones, of monkey, commanders; **idam kulam** = this, clan of - body of; **artha sthita praaNam** = in half, withstanding, lives, [half-dead, half-living]; **itiiva manye** = thus, I think.

"I think this body of great-might monkey commanders is withstanding its lives in a halfway, oh, Raghava, just because of me and this Angada who is searing in anguish, for it is half-dead with the death of Vali. [4-24-19]

[Verse Locator](#)

सुतः सुलभः सुजनः सुवश्यः कुतः तु पुत्रः सदृशः अंगदेन ।
न च अपि विद्येत स वीर देशो यस्मिन् भवेत् सोदर संनिकर्षः ॥ ४-२४-२०

20. **angadena sadR^ishaH** = with Angada, similar to; **su janaH** = easygoing su vashyaH sutaH = easy to deal with, a son; **putraH** = such a son; **kutaH sulabhaH [su labhyaH]** = wherefrom, easily available; **viira** = oh, brave Rama; **yasmin** = wherein; **sodara sannikarSaH** = brother's, nearness; **bhavet** = will be there; **saH deshaH ca api na vidyeta** = that, place : world is, also, even, not, evident.

"It is easy to get an easygoing and easy to deal with son, but where to get a son similar to Angada, oh, valiant Rama, also where to get even such a place wherein there will be an easy access to the nearness to one's own brother?

Or

It is somehow easy to get a son who is an easygoing, easy to deal with like Angada in this world, but, oh, valiant Rama, where is the world wherein I can get Vali-like brother and wherein can be in his vicinity? [4-24-20]

For this Dharmaakuutam says: anena suguNaH putro durlabhaH sodara sannikarSho api alabhyaH iti uktamand also refers to another wording of Rama in Yuddha Kanda deshe deshe kalatraaNi deshe deshe ca baandhavaaH | tam tu desham na pashyaami yatra bhraataa sahodaraH || meaning that 'wives and relatives can be there in various countries, but I do not see a country where one's own brother lives avoiding his own brothers.

[Verse Locator](#)

अद्य अंगदो वीर वरो न जीवेत् जीवेत माता परि पालनार्थम् ।
विना तु पुत्रम् परिताप दीना सा नैव जीवेत् इत् निश्चितम् मे ॥ ४-२४-२१

21. adya = now; viira varaH = brave one, best of; angadaH na jiivet = Angada, not, lives; maataa paripaalana artham jiiveta = mother, foster, purpose of, may live; putram vinaa tu = son, without, but; paritaapa diinaa = by misery, miserable; saa na eva jiivet = she, not, thus, lives; iti me nishcitam = thus, my, resolve is.

"This best of brave ones, Angada, will not live reft of his father, but his mother Tara has to live to foster her son Angada, but if Angada dies with his heartbroken for his farther, then without her son her misery will become miserable, and then she too may not live... this is my resolve. [4-24-21]

[Verse Locator](#)

सो अहम् प्रवेक्ष्यामि अति दीप्तम् अग्निम्
भ्रत्रा च पुत्रेण च सख्यम् इच्छन् ।
इमे विचेष्यन्ति हरि प्रवीराः
सीताम् निदेशे परिवर्तमानाः ॥ ४-२४-२२

22. saH aham = such as I am; bhratraa ca = with brother, also; putreNa ca = with son, also; sakhyam = amity; icChan = seeking; ati diiptam agnim pravekshyaami = highly, blazing, fire, I wish to enter; ime = these; hari pra viiraaH = monkey, best, valiant ones; nideshe = under your control; pari vartamaanaaH = conducting themselves; siitaam vi ceSyanti = for Seetha, thoroughly search.

"Such as I am, I wish to enter a highly blazing fire seeking amity with my departed brother and as well with son Angada, and these best valiant monkeys will search for Seetha duly conducting themselves under your control. [4-24-22]

[Verse Locator](#)

कृत्स्नम् तु ते सेत्स्यति कार्यम् एतत् मयि अपि अतीते मनुजेन्द्र पुत्र ।
कुलस्य हन्तारम् अजीवन अर्हम् राम अनुजानीहि कृत अगसम् माम् ॥ ४-२४-२३

23. manuja indra putra = men, lord's, son - oh, prince; raama = Rama; mayi = I am; atiite api = dead, even though; te kR^itsnam etat kaaryam = your, entire, this, mission; setsyati = will be achieved; kulasya hantaaram = [propriety of] race, eliminator of; a jiivana arham = not, to live, worthy of; kR^ita agasam = one who perpetrated, infraction; maam anujaanihi = me, you permit.

"Oh, prince, even if I am dead your mission will be achieved in its entirety, and oh, Rama, having perpetrated infraction I have become an eliminator of the propriety of our race, hence I have become an unworthy one to live, and hence permit me to commit myself to fire..." Thus Sugreeva said to Rama. [4-24-23]

[Verse Locator](#)

इति एवम् आर्तस्य रघु प्रवीरः श्रुत्वा वचो वालि जघन्य जस्य ।
संजात बाष्प पर वीर हन्ता रामो मुहूर्तम् विमना बभूव ॥ ४-२४-२४

24. raghu praviiraH = Raghu-dynasty's, best valiant one; para viira hantaa = other, valiant ones, eliminator of - eliminator of enemy-side valiant ones; raamaH = Rama; aartasya = one who is anguished; vaali jaghanya jasya = to Vali, later, born - younger brother - Sugreeva's; iti evam vacaH shrutvaa = thus, that kind of, words, on hearing; samjaata baaSpa = with born, tears; muhuurtam vi manaa babhuuva = Rama, for a moment, without, proper heart [perturbed,] became.

On hearing the anguished words of the younger brother of Vali, namely Sugreeva, the eyes of Rama, the best valiant one from Raghu's dynasty and the eliminator of valiant enemies, are moistened and he became perturbed for a moment. [4-24-24]

Here a question is raised asking: whether Rama performed all the great feats like piercing stout trees, sub-terrains of earth, and sturdy chest of Vali only to shed tears? It is not so. The tears or joys of his adherents are his own tears or joys, for he involves so deep in such matters personally. At the time of befriending Rama, Sugreeva says that 'our mirth or misery too, are same for us from now on...' at 4-5-17. They are the tears of complaisance, but not due to any wailing or moaning at the declaration of Sugreeva to self-immolate with his dead brother.

[Verse Locator](#)

तस्मिन् क्षणे अभीक्ष्णम् अवेक्षमाणः क्षिति क्षमावान् भुवनस्य गोप्ता ।
रामो रुदन्तीम् व्यसने निमग्नाम् समुत्सुकः सः अथ ददर्श ताराम् ॥ ४-२४-२५

25. kshiti kshamaavaan = earth [like,] in perseverance; bhuvanasya goptaa = universe's, protector; saH raamH = he, that Rama; tasmin kshaNe = at that, moment; samutsukaH = concernedly; abhiiikshNam avekshamaaNaaH = who is repeatedly, looking [around, Tara]; vyasane nimagnaam = in desperation, deluged in; rudantiim = she who is wailing; atha = then; taaraam dadarsha = Tara, he saw [and paced towards her.]

At that moment, Rama whose perseverance is like that of the earth and who is the protector of earth has seen Tara, who is wailing and repeatedly looking around as she is deluged in desperation, and then with all his concernedness Rama paced towards her. [4-24-25]

[Verse Locator](#)

ताम् चारु नेत्राम् कपि सिंह नाथाम् पतिम् समाश्लिष्य तद शयानाम् ।
उत्थापयामासुः अदीन सत्त्वाम् मन्त्रि प्रधानाः कपि राज पत्नीम् ॥ ४-२४-२६

26. caaru netraam = pleasant, eyed one - Tara; kapi simha naathaam = who has monkey, lion, as her husband; tada patim sam aashliSya = thus, husband, on tightly hugging; shayaanaam = reposing [fell flat on him]; a diina sattvaam = not, piteous, at intellect [of unfailing intellect]; kapi raaja patniim = monkey, king's, wife; taam = her; mantri pradhaanaaH = ministers, prominent ones; utthaapayaamaasuH = started to raise her up.

The prominent monkey ministers then started to raise her up, whose eyes are pleasant and intellect unfailing, and who had the lion among monkeys as her husband, but now collapsed on ground hugging her departed husband. [4-24-26]

[Verse Locator](#)

सा विस्फुरंती परिरभ्यमाणा भर्तुः समीपात् अपनीयमाना ।
ददर्श रामम् शर चाप पाणिम् स्व तेजसा सूर्यम् इव ज्वलंतम् ॥ ४-२४-२७

27. parirabhyamaaNaa = while hugging her husband; bhartuH samiipaata = from husband's, nearness, apa niiyamaanaa = while being disengaged; saa = she; vi sphurantii = highly wriggling; shara caapa paaNim = one with bow, arrow, in hand; sva tejasaa suuryam iva jvalantam = by his own, resplendence, sun, like, resplendent; raamam dadarsha = Rama, she saw.

She who is hugging her husband wriggled highly when she is disengaged from him, and at a particular stage she saw Rama with his bow and arrow in his hands and who is resplendent like

sun, by his own resplendence. [4-24-27]

In the presently available universe self-luminosity is the feature of only one planet, namely Sun. All the others have to beg - like trees and plants; borrow like - moon, stars; or steal like - earth, she steals and hoards it in the form of fire, lava etc. And there must be someone or something that has given this luminosity to sun and if so that entity must have his/its own undiminished self-luminosity than this sun. That one is designated as Supreme Person and now it/he is in the form of Rama. **padama puraNa** says all these incarnations are just lamps lit by another, rather the original lamp, call that entity what you may: **nR^isi~Nha raama kR^iShNeShu ShaaDguNyam paripuuritam | paraa avasthaa tu devesha diipaat utpannam diipa vat | | padma puraaNa**

[Verse Locator](#)

सु संवृत्तम् पार्थिव लक्षणैः च तम् चारु नेत्रम् मृगशाव नेत्रा ।
अदृष्ट पूर्वम् पुरुष प्रधानम् अयम् स काकुत्स्थ इति प्रजज्ञे ॥ ४-२४-२८

28. **mR^iga shaava netraa** = deer, calf of, eyed [fawn-eyed Tara]; **paarthiva lakshaNaiH ca** = one with king's, attributes; **su sam vR^ittam** = very, well, enveloped with - fully endowed with; **caaru netram** = one with graceful, eyes; **a dR^iSta puurvam** = un, seen, earlier [so far]; **puruSa pradhaanam** = among men, best one - Supreme Person; **tam** = him; **ayam** = he alone; **saH kaakutstha iti** = that, Rama, thus; **pra jaj~ne** = well, discerned - she realized.

On seeing at him whose eyes are graceful, one endowed with all kingly attributes, who looked best among men, and who is unseen so far, that fawn-eyed Tara realized him alone as that Rama. [4-24-28]

She came to know him as 'that' Rama, 1] of whom Angada told her earlier; 2] who killed Vali; 3] of whom saintly people talk about. Eyes talk a lot, thus that fawn-eyed lady's eyes met those divine eyes of Rama, as 'great people perceive each other's greatness by a simple look...' **vidvaan eva vijaanaati vidavad jana parishrama**

[Verse Locator](#)

तस्य इन्द्र कल्पस्य दुरासदस्य महानुभावस्य समीपम् आर्या ।
आर्त अति तूर्णम् व्यसनम् प्रपन्ना जगाम तारा परिविह्वलन्ती ॥ ४-२४-२९

29. **aaryaa** = noble-vanara female; **aarta** = anguished one; **vyasanam prapannaa** = misfortune, chanced upon her; such; **taaraa** = Tara; **pari vihvalantii** = with highly, squirming movements; **indra kalpasya** = to Indra, one matching to; **dur aasadasya** = un, reachable one; **mahaanubhaavasya** = of highly-exalted one; **tasya samiipam** = to his, nearby; **ati tuurNam** = very, quickly; **jagaama** = she went.

She on whom misfortune has chanced and who is anguished, that noble lady Tara went very quickly with highly squirming movements to the near of the highly exalted soul Rama, who matches Indra in his valour and an unreachable one for his enemies. [4-24-29]

Though Rama started towards her she herself advanced to his fore thus establishing her humble nature, demanded of the noblemen/women when dealing with higher beings.

[Verse Locator](#)

तम् सा समासाद्य विशुद्ध सत्त्वम् शोकेन संभ्रांत शरीर भावा ।
मनस्विनी वाक्यम् उवाच तारा रामम् रण उत्कर्षण लब्ध लक्ष्यम् ॥ ४-२४-३०

30. **shokena** = - by grief; **sambhraanta shariira bhaavaa** = with flustered, body, nature of - disconcerted is her bodily behaviour; **manasvinii** = self-respectful lady - hence angry at Rama; **saa taaraa** = she, that Tara; **vi shuddha sattvam** = him that - very, pure, being; **raNa utkarSaNa labdha lakshyam** = in war, by perfection, received - achieved, object - one who perfectly hit object, Vali, in war; **tam raamam sam aasaadya** = him, that Rama, on nearing; **vaakyam uvaaca** = sentence, said.

The body language of Tara which is so far disconcerted by the grief felt for Rama's perfect hitting, felling and achieving his object in war, namely Vali, is now disoriented to anger on seeing

the very same Rama, as she is a self-respectful lady. But on arriving at the near of that very pure being Rama, that ireful body language of hers again reoriented itself to a sort of serenity, and then she spoke this to him. [4-24-30]

It is said that she rushed to Rama wishing to hurl a mouthful of swears at him in her anger by the use of words **manasvini** contrasted with **vishuddha sattvam**. On nearing a pure being **shuddha sattva**, the other two human traits, namely anger and stupidity **rajo tamo guNaH**, have quietened in her and she became very polite and started to eulogise him. When she advised Vali to not to confront this Rama, then also she spoke about the attributes of Rama, but it is on hearsay information. Now to be in his presence, she is rendered as a pure consciousness. Other mms ascribe **vishuddha sattvaa** to Tara, as Rama's pure being is already known to all. The nearness of a pure being automatically provides a serene mind to anyone.

[Verse Locator](#)

त्वम् अप्रमेयः च दुरासदः च जितेन्द्रियः च उत्तम धर्मकः च ।
अक्षीण कीर्तिः च विचक्षणः च क्षिति क्षमवान् क्षतजोपमा अक्षः ॥ ४-२४-३१

31. **tvam** = you are; **a prameyaH ca** = in, determinable one, also; **dur aasadaH ca** = in, accessible one, also; **jita indriyaH ca** = [one who] conquered, senses - above senses, also; **uttama dharmakaH ca** = supreme, among righteous ones, also; **a kshiiNa kiirtiH ca** = [one with] un, mitigated, glory, also; **vi cakshaNaH ca** = verily, discriminative, also; **kshiti kshamavaan** = earth-like, in endurance; **kshataja upamaa akshaH** = blood, similar, eyed.

"You are an indeterminable one, an inaccessible one, one with his self conquered, the supreme among righteous souls, your glory is unmitigated, and you are the one with clear discrimination, and in endurance earth-like, and your eyes are blood streaked like those of an emperor. [4-24-31]

There are voluminous commentaries on this and next verse of Tara, of which some excerpts from Govindaraja commentary are given here.

tvam 'you... of whom I am about to give a positive picture, though presently contrary to that is your aspect and action...' **aprameyaH ca** 'indeterminate is your aspect...' 'Veda-s themselves have no consolidation of your aspect when said as, **vedaahametam purusam mahaantam** 'Supreme Person is endless in nature...' and as **ka ithaa vedaa** 'who knows that the being is like this or that...' and further **shvetashvataropanishad** at 4-19 and also **mahaa naaraayaNa upanishad** at I-10 say:

na enam uurthvam na tirya~ncam na madhya parijagrabhat |
na tasya pratimaa asti yasya naama mahad yashaH ||

"None has ever grasped Him by his upward limit, or His middle portion, or His limit across... His name is 'great glory' for nothing limits His nature by definition..."

Veda-s also said that he does not know of himself **so anga veda yadi vaa na veda**. But Rama is evident before her eyes. That is not the reality of that being, so disputes Tara. This present aspect is only a namesake. While we worship the unknown we conceive a picture or statue to our contemplation but not for his benefit. **upaasakaanaam kaaryartham brahmaNo ruupa kalpanaa** 'he does not need any benefits from us should we be benevolent.' The singular **tvam** 'you...' implies his singularity. 'You are without any other divine paraphernalia and yet you can manage the entire universe, singularly... but presently you appear to be manlike, with arrows and a bow... may be you are hiding your divine disc and conch shell etc., thus we are unable to elicit whether you are 'that' or 'this' being with our limited physical faculties.'

Though we are unable to know you by our physical faculties, can we know by our mental faculties? Even that is impossible for us, because you are **duraasadaH** 'an inaccessible entity...' **dur aa sada** the root **sad - Sa d`al`** after two preverbs **dur, aa**, has three meanings **Sa d`al` visharaNa gati avasaaneSu** 1] **visharaNa=jiirNatvam, shidhilatvam** perish, pine away; 2] **gati= gamana** dynamism. For this Monier William's lexicon has no equalling word, but recorded in there is the word, 'watch, wait for' an act in the nature of dynamism; 3] **avasaadana** ruin, distress, depression. Then she said this way, 'because you are eternal there is no perish, because you are ever dynamic no impasse can occur, because you are ever blissful no depression can occur, either to you or to your administration of dharma...' This is what is told in Bhagavad-Gita at 11-53: **na aham vedaiH na tapasaa na daanena na ca ijjayaa | shakya evam vidho draSTum...** 'not through Veda-s, not through charities, not through rituals I can be discerned...'

She further analyses: 'Because you are such an inaccessible being, but we are all accessible to you, can you excite yourself to grab this kingdom or the females or riches in it? You cannot do so, because you are **jitendriyaH** 'one with his senses conquered...' You will give away all this to Sugreeva. You are said to be not eyeing at other's wives. **na raamaH para daaran vai cakshubhyaam api pashyate** then how you eye at us? You cannot.' This goes with the saying of **shveta ashvatara upanishad, 3-19: apaaNi paado javano grahiitaa pashyatya cakshuH na shR^iNoti karnaH** 'no hands no legs, He goes everywhere, no ears no eyes He sees everything...' Thus the sensory organs and their activities are for the mortals, immortal is beyond them. Thus you have conquered all such physicality.'

'I thought you to be an unrighteous person in killing my husband, but you are **uttama dhaarmikaH** supreme among the righteous souls, because you have helped Sugreeva without any personal greed...' A person who undertakes and does a deed only for himself is a base-level righteous person. One, who does so for his benefit, and for the benefit of a few others, is a middle-level righteous one. And a highest level righteous one undertakes anything to protect righteousness alone. In killing Vali, Rama has got only one point in view, 'to eliminate an abuser of tradition, **caaritra duuSaka...** and not even bothering for the searchers of Seetha. When Rama can eliminate fourteen thousand demons of Khara in Aranya Kanda and also when he can put the sea to turmoil, can he not fling his arrow to the other side of that ocean to kill Ravana? He can, but he has to course through Sugreeva's friendship to punish Vali, among other things. 'So you are supreme among these kinds of benefactors, because you have paved way to Vali to go to heavens instead of netherworlds... so no discredit ensues...'

Rama may question as to 'why you are eulogising me when I got discredit in killing Vali without confronting him?' For this she said **a + kshayya kiirti** 'unmitigated is your glory...' 'you are renowned not by a few of us but all the Veda-s extol you...' This is what is available in Bhagavad-Gita at 15-15 **vedaiH ca sarvaiH aham eva vedyo** 'by all Veda-s, I alone can be known...' and the Vedic saying **tasya naama mahad yashaH** is also there.

'You are a very discriminating person because you are... **vicakshiNaH** 'because you have eliminated only one scandalous Vali but not the entire race. You yourself said, 'I will eliminate all the demonic race...' when you wanted to punish Ravana the abductor of your wife, when you have seen Seetha's ornaments as at 4-6-25. That analogy is not shown here in Kishkindha. When Sugreeva examined your capacity, you also examined the capacities of Vali and Sugreeva in their first round of fight. Because Sugreeva prayed for your mercy you simply did not kill Vali, but a calculated approach is adopted by you, in the second round, and hence you are very discriminating...'

You are **kshiti kshamavaan** 'earth-like, in endurance...' and as told by Narada to Valmiki **kshamayaa pR^ithvii samaH** 'in perseverance equals with earth...' Bala Kanda 1-1-18. You are tolerant of us, the other monkeys, though we were on the side of erring Vali. You have not taken us on en masse because of your tolerance.

Your eyes are blood-streaked like those of an emperor, unlike the bloodshot eyes of a murderer, **raamo rakta anta locanaH** and **kshataja upamaa akshaH** for a sovereign should have roseate eyes, mouth and palms... **rakta aasya netra paaNiH; tritaamra** as per **saamudrika shastra** the physiognomic canons. Even though your eyes are reddish, you are not looking like **nara-simha** man-lion incarnation...'

The words like 'ca' 'tu' 'eva' either play a havoc or go in drain in their usage. Here 'ca' is used for six attributes while two more are not suffixed with it. The usage of 'ca' to six of the attributes is to tell that those aspects are available in the Supreme alone. The last two attributes are not suffixed with this 'ca' because these two are Rama's attributes in his personal humanly nature and the Supreme is above these things.

Leaving all the above to a side for a moment, there is another viewpoint for these aspects. The word '**ca**' if taken as 'alone' or 'only' **aprameyaH ca** becomes 'you are knowable 'only' by your adherents [alone,] despisers cannot know you...' **duraasadaH ca** becomes 'you are inaccessible to others and accessible 'only' to your adherents [alone...] **jitendriyaH ca** 'indulgent in your adherents 'only / alone' and by conquering your senses you do not cast your glance at the disavowed...' **uttama dhaarmikaH ca** 'you are the 'only' supreme Dharma, or you alone is Supreme Dharma...' **vicakshanaH ca** 'you 'only' can discriminate good from bad, right from wrong... as you alone have said **mitra bhaavena sampraaptam na tyajae ayam katham ca na** 'I will not leave off one who befriends me...' **kshiti kshamavaan ca** 'the only/alone forbearing being...' Here also the 'ca' can be brought in as per **dehalii diipa nyaaya**, the syndrome of 'portico-lamp' a lamp kept in portico beams a little inside the house. Thus Govindaraja comments on this verse.

"You with your proportionate physis are a mighty one handling bows and arrows, but your bodily magnificence is more than that of magnificent humanly body.

She for a while grasped some divine nature of Rama and in that trance she uttered these expressions about divinity etc. This culminates into the Bhagavad-Gita's saying at 9-11: **ava jaananti maam muuDhaa maanuShiim tanum aashritam | param bhaavamajaananto mama bhuuta maheshvaram** || 'I the Supreme can not be known by the mindless for I am in human form...' Telling Gita is a happening in a split-second. This is the same condition of Arjuna prior to listening Gita. There also, we are told, that the real time is frozen by Krishna while he rendered those many verses of Gita. After enlightenment by listening Gita, Arjuna proceeds to perform his duty. Here also Tara comes to her real nature of vanara-female, after visualising a kind of **vishva ruupa** 'the Image of Supreme...' at the time of above addressing, which is not voiced intentionally but sprang forth from her pure consciousness **shuddha sattva**, while she she continues her wailing and pleading with Rama, at a later time. Thus the divine revelations have their own stunning effects.

[Verse Locator](#)

त्वम् आत्त बाणासन बाण पाणिः महाबलः संहनन उपपन्नः ।
मनुष्य देहाभुदयम् विहाय दिव्येन देहाभ्युदयेन युक्तः ॥ ४-२४-३२

32. **aatta [aapta] baaNaasana baaNa paaNiH** = taking, arrow's seat [bow,] arrows, in palm; **mahaabalaH** = highly mighty one; **samhanana upapannaH** = proportionally, limbed - magnificently limbed; **tvam** = you; **manuSyA deha abhudayam** = human, body's magnificence; **vihaaya** = leaving off - more than; **divyena deha abhyudayena** = divine, being's magnificence; **yuktaH** = you have.

"You with your proportionate physic are a mighty one handling bows and arrows, but your bodily magnificence is more than that of magnificent humanly body. [4-24-32]

She for a while grasped some divine nature of Rama and in that trance she uttered these expressions about divinity etc. This culminates into the Bhagavad-Gita's saying at 9-11: **ava jaananti maam muuDhaa maanuShiim tanum aashritam | param bhaavamajaananto mama bhuuta maheshvaram** || 'I the Supreme can not be known by the mindless for I am in human form...' Telling Gita is a happening in a split-second. This is the same condition of Arjuna prior to listening Gita. There also, we are told, that the real time is frozen by Krishna while he rendered those many verses of Gita. After enlightenment by listening Gita, Arjuna proceeds to perform his duty. Here also Tara comes to her real nature of vanara-female, after visualising a kind of **vishva ruupa** 'the Image of Supreme...' at the time of above addressing, which is not voiced intentionally but sprang forth from her pure consciousness **shuddha sattva**, while she she continues her wailing and pleading with Rama, at a later time. Thus the divine revelations have their own stunning effects.

[Verse Locator](#)

एन एव बाणेन हतः प्रियो मे तेन एव बाणेन हि माम् जहि हि ।
हता गमिष्यामि समीपम् अस्य न माम् विना वीर रमेत वाली ॥ ४-२४-३३

33. **viira** = oh, brave one; **ena eva baaNena me priyaH hataH** = which, alone, with arrow, my, dear one, is killed; **tena baaNena eva** = with that, arrow, only; **maam** = me; **jahi hi** = leave off [kill]; **hataa** = when killed; **asya samiipam gamiSyami** = to his, near, I wish to go; **maam vinaa** = me, without; **vaalii na rameta** = Vali, will not, takes delight.

"Oh, brave one, kill me too with the same arrow with which you have killed my dear husband, and on getting killed at your hand I wish to reach his near, as Vali takes no delight without me. [4-24-33]

[Verse Locator](#)

स्वर्गे अपि पद्म अमल पत्र नेत्र समेत्य संप्रेक्ष्य च माम् अपश्यन् ।
न हि एष उच्चावच ताम्र चूडा विचित्र वेषाः अप्सरो अभजिष्यत् ॥ ४-२४-३४

34. **padma a mala patra netra** = lotus', un, blemished, petal, eyed one [here Vali, not Rama]; **eSaH** = he, Vali; **svarge sametya api** = to heaven, reached, though; **samprekshya** = on looking around [in heaven for me]; **maam a pashyan** = me, not, seeing; **uccaavaca taamra cuuDaa** = [those with] towering, with red, tiaras; **vicitra veSaaH** = with amazing, costumes; **apsaraaH** = apsara-s; **na abhajiSyat** = he will not, make love to celestials.

"Though Vali with eyes like unblemished lotus petals reaches heaven he looks around for me, and not finding me there, he does not have a romance with celestial apsara-s though they will be in amazing costumes and wear red-coloured towering tiaras. [4-24-34]

[Verse Locator](#)

स्वर्गे अपि शोकम् विवर्णताम् च मया विना प्राप्स्यति वीर वाली ।
रम्ये नगेन्द्रस्य तटा अवकाशे विदेह कन्या अरहितो यथा त्वम् ॥ ४-२४-३५

35. **viira** = oh, valiant one; **videha kanyaa rahitaH** = Vidheha kingdom, damsel, without - without Vaidehi; **tvam** = you; **naga indrasya** = of mountain, the best; **ramye taTa avakaashe** = pleasant, mountainsides', in stretches; **yathaa** = as to how you are; likewise; **vaalii svarge api** = Vali is, in heaven, even in; **mayaa vinaa** = me, without; **shokam vi varNataam ca** = despair, without, colour [pale-faced, despond,] also; **praapsyati** = he derives.

"Even though Vali is in heaven he will derive despair and despondency without me, like you, who are despondent and despaired on the pleasant stretches of mountainsides of that best mountain Rishyamuka, as you are without Seetha. [4-24-35]

[Verse Locator](#)

त्वम् वेत्थ तावत् वनिता विहीनः
प्राप्नोति दुःखम् पुरुषः कुमारः ।
तत् त्वम् प्रजानन् जहि माम् न वाली
दुःखम् मम अदर्शनजम् भजेत ॥ ४-२४-३६

36. **kumaaraH puruSaH** = youthful one - virile, person; **vanitaa vihiinaH** = woman, without; **duHkham praapnoti** = discomfort, he derives; that; **tvam vettha taavat** = you, know, that much; **tat** = thereby; **pra jaanan** = verily, while aware of it; **maam jahi** = me, you kill; **vaalii** = Vali; **mama** = my; **a darshana jam** = not, seeing - find, born out of - owing to; **duHkham** = discomfort; **na bhajeta** = not, may [not] get.

"How a virile person derives discomfort without his woman, that much you know, isn't it! Because you are aware of it, you kill me; let not Vali get any discomfort when he does not find me. [4-24-36]

[Verse Locator](#)

यत् च अपि मन्येत भवान् महात्मा
स्त्री घात दोषः तु भवेन् न मह्यम् ।
आत्मा इयम् अस्य इति हि माम् जहि त्वम्
न स्त्री वधः स्यात् मनुजेन्द्र पुत्र ॥ ४-२४-३७

37. **manuja indra putra** = great, king's, son - oh, prince; **mahaatmaa** = great-souled one; **bhavaan** = you are; **mahyam** = to me [to Rama]; **strii ghaata doSaH** = woman, killing, blemish - sin; **na bhavet** = not, happen - befall; thus; **manyeta yat ca** = if you deem, even if; **iyam asya aatmaa** = she is, his, soul; **iti** = thus as; **maam tvam jahi** = me, you, kill; **strii vadhaH na syaat** = woman, killing, will not be, there.

"Oh, prince, as a high souled one even if you think that, "sin of killing a female will not befall on me?" But deem me as his soul, as scriptures say that the wife is the soul of husband, and hence kill me, then there will not be any blemish of woman killing. [4-24-37]

[Verse Locator](#)

शास्त्र प्रयोगात् विविधाः च वेदात् अनन्य रूपाः पुरुषस्य दाराः ।

दार प्रदानात् न हि दानम् अन्यत् प्रदृश्यते ज्ञानवताम् हि लोके ॥ ४-२४-३८

38. shaastra prayogaat = scriptures, in implementing; vividhaaH ca vedaat = various, also, Vedic sayings; daaraaH puruSasya = wife is, man's; an anya ruupaaH = not, other, aspect [entity]; loka daara pradaanaat = in world, wife, endowment; anyat = another, other than; daanam = endowment; j~naanavataam = by wise men; na pradR^ishyate hi = not, verily seen - countenanced, isn't it.

"In the course of implementing scriptural rituals, and even as contained in various Vedic sayings, wife is not a separate entity than her husband, and no better endowment than endowing a wife to an eligible bridegroom by bride's father is countenanced by the wise men in the world, isn't it. [4-24-38]

There are many Vedic sayings on this, and the rituals are also to be conducted with a wife on the side of that person who conducts the rituals. Thus wife is the other entity of her husband. artho vaa eSa yat patnii... aatmaa vai daaraa... vaidika vaakyaani... The Maha Bharata says in its aadi parva what a married woman is: artham bhaaryaa manuShyasya bhaaryaa shreShThatamaH sakhaa | 'man's better half is wife, and man's best friend is the wife.'

[Verse Locator](#)

त्वम् च अपि माम् तस्य मम प्रियस्य प्रदास्यसे धर्मम् अवेक्ष्य वीर ।
अनेन दानेन न लप्स्यसे त्वम् अधर्म योगम् मम वीर घातात् ॥ ४-२४-३९

39. viira = oh, valiant one; tvam ca api = you, also, even; dharmam avekshya = good, on examining; maam = me; mama priyasya tasya = my, dear one, to him; pradaasyase = you may bestow; viira = oh, brave one; tvam anena daanena = you, by this, endowment; mama ghaataat = me, by killing; a dharma yogam = not, rightness, touch of - touch of sin; na lapsyase = not, you attain.

"Even you, oh, valiant one, on examining good and bad bestow me to my dear husband, and by that way, oh, brave one, by such an endowment of a wife to her husband, by way of killing and sending her to her husband, you too will not get any touch of sin. [4-24-39]

[Verse Locator](#)

आर्ताम् अनाथाम् अपनीयमानाम् एवम् गताम् न अर्हसि माम् अहन्तुम् ।
अहम् हि मातंग विलास गामिना प्लवंगमानाम् ऋषभेण धीमता ।
विना वरार्होत्तम हेम मालिना चिरम् न शक्यामि नरेन्द्र जीवितुम् ॥ ४-२४-४०

40. narendra = oh, king the best; aartaam = one who is anguished one; a naathaam = un, protected one; apaniiyamaanaam = distracted [from dead-husband]; evam gataam = such as I am; maam = me; a hantum = to not, to kill; na arhasi = not, apt of you; aham = I; maatanga vilaasa gaaminaa = elephant's, sprightly, with gait [Vali]; dhiimataa = courageous one [intellectual one, secondarily]; vara arha uttama hema maalinaa = [one with] precious, exquisite, golden, pendant; plavangamaanaam R^iSabheNa = among fly-jumpers, the best; vinaa = without [such a Vali]; ciram jiivitum = for a long time, to live; na shakshyaami = not, capable I am.

"Anguished and unprotected, such as I am, oh, king, I am being distracted from my departed husband by these Vanara misters, and it is unapt of you to not to kill me, as I am incapable to live without him, whose sprightly gait is like that of an elephant, a best one among fly-jumping Vanara-s, a courageous one, and who wears a precious and exquisite golden pendant..." Thus Tara pleaded with Rama for a mercy-death. [4-24-40]

[Verse Locator](#)

इति एवम् उक्तः तु विभुः महात्मा ताराम् समाश्वास्य हितम् बभाषे ।
मा वीर भार्ये विमतिम् कुरुष्व लोको हि सर्वो विहितो विधात्रा ॥ ४-२४-४१

41. iti evam uktaH = thus, that way, who is spoken; vibhuH mahaatmaa = that lord [Rama,] great-souled one; taaraam = at Tara; sam aashvaasya = on consoling; hitam babhaaSe = expedient, spoke to her; viira bhaarye = oh, valiant one's, wife; vi matim = out of, mind - mind go raving; maa kuruSva = don't, make; sarvaH lokaH vidhaatraa vihitaH hi = all, world, by Creator, decreed [to be in this way,] isn't it.

Thus that way when Tara spoke to that lord and great-souled Rama, Rama consoling Tara well, spoke this word of expediency, "oh, wife of valiant one, let not your mind go raving, the Creator decreed all the world to be in this way, isn't so! [4-24-41]

[Verse Locator](#)

तम् चैव सर्वम् सुख दुःख योगम् लोको अब्रवीत् तेन कृतम् विधात्रा ।
त्रयो अपि लोका विहितम् विधानम् न अति क्रमन्ते वशगा हि तस्य ॥ ४-२४-४२

42. tam sukha duHkha yogam caiva = that, mirth, misery, their association, also thus; sarvam = everything; tena vidhaatraa kR^itam- by him, creator, made - ordained; lokaH abraviit = [so sagely] people, say; trayaH api lokaaH = three, even, worlds; tasya vashagaa hi = under his, control, indeed; vihitam vidhaanam = foreordained, process - predestination; na ati kramante = not, over, step [transgress, worlds.]

"And the same Creator has ordained mirth and misery, and even their association, so say sagely people. And even the triad of worlds is indeed under his control, and that triad too, cannot transgress the foreordained predestination. [4-24-42]

[Verse Locator](#)

प्रीतिम् पराम् प्राप्स्यसि ताम् तथा एव पुत्रः च ते प्राप्स्यति यौव राज्यम् ।
धात्र विधानम् विहितम् तथा एव न शूर पत्न्यः परिदेवयन्ति ॥ ४-२४-४३

43. paraam taam priitim praapsyasi = paramount, that sort of [as before,] appeasement, you get; te putraH ca = your, son, also; yauva raajyam praapsyati = crown, prince, he will get; dhaatra vidhaanam = by God, destiny; tathaa eva = that way, only; vihitam = has ordained; shuura patnyaH na paridevayanti = valiant one's, wives, will not, mourn emotionally.

"You will get paramount appeasement as before, and your son will become the crown prince, God has ordained destiny only in that way. Wives of the valiant ones will not mourn emotionally." Thus Rama consoled Tara. [4-24-43]

It is said that Tara is pacified by this single assurance of Rama that Angada will not be looked down, or banished, or killed by the forthcoming regime, and she is self-assured that Rama effectuates his promise. Not only this but her status of an empress is also protected because Sugreeva remarries her. Can a Hindu woman remarry? Yes she can, and should.

naShTe mR^ite pravraje kliibe ca patite tathaa | pa~ncastu aapastu patiH anye vidhiyate | 'a husband if lost, dead, deserted, becomes eunuch, in these five situations another husband is ordained...'

There are some more rulings besides this. A woman is at liberty to remarry under 'certain' circumstances. It appears that Tara is given equally to Vali and Sugreeva by gods, like Draupadi to Pandava-s. But in such wife-sharing system some strict rules are to be observed like time, months, years, turns etc., as has been done by Pandava-s. That was lacking with Vali. Vali's thinking is that Sugreeva wants Tara more than Kishkindha, so Vali did not kill Sugreeva but chased him away from Kishkindha, presuming the begrudging of Sugreeva is too trivial. The actual cause of rivalry between these two is Tara. But this cannot be over stated. Sugreeva informs Rama while narrating episode of Dundubhi, 'due to some woman there was a rivalry...' Sugreeva too does not overstate this. This is as per Govindaraja commentary.

Regarding the chastity of Tara no doubt is to be expressed by any for she is a celestial, emerged from the churning of Milky Ocean. She is equated with Seetha, Draupadi, Ahalya, and listening their episodes is said to remove any evil-visualisations, as in this verse:

ahalyaa draupadii taaraa siitaa manDodarii tathaa |
pa~nca kanyaaH paThet nityam duHsvapnam tasya na pashyati ||

[Verse Locator](#)

आश्वासिता तेन महत्मना तु प्रभाव युक्तेन परंतपेन ।
सा वीर पत्नी ध्वनता मुखेन सुवेष रूपा विरराम् तारा ॥ ४-२४-४४

44. prabhaava yuktena = persuasion, one who has; param tapena = by enemy-burner; mahatmanaa = by noble-souled one; tena = by him, Rama; aashvaasitaa tu = consoled, but; viira patnii = brave one's, wife; dhvanataa mukhena = sounding, faced - with a puling expression; su veSa [su] ruupaa = properly, attired, fair in aspect; saa taaraa viraraam = she, Tara, paused - her plaint.

Thus consoled by that persuasive, noble-souled and enemy-burner Rama, that brave one's wife whose aspect is fair and whose attire is proper, she paused her plaint, but with a puling expression. [4-24-44]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे चतुर् विंशः सर्गः

Thus, this is the 24th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 24

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 25 Verses converted to UTF-8, Nov 09

Introduction

Rama hurries up Sugreeva to proceed with the funeral ceremony of Vali instead of sitting around the body and wailing endlessly. Rama tersely tells about living being's dependency on the eternal Time, Fate and the Absolute. Then Sugreeva takes charge of the situation and arranges for the monarchical funeral to Vali. At the final departure of her husband, Tara again laments. Ultimately Vali's body is committed to fire for his voyage to heavens on a remote avenue.

[Verse Locator](#)

स सुग्रीवम् च ताराम् च स अंगदाम् सह लक्ष्मणः ।
समान शोकः काकुत्स्थः सांत्वयन् इदम् अब्रवीत् ॥ ४-२५-१

1. saha lakshmaNaH = along with, Lakshmana; samaana shokaH = one with similar, disquiet; saH kaakutsthaH = he, that Rama; sugriivam ca = to Sugreeva, also; sa angadaam taaraam ca = together with, Angada, to Tara, also; saantvayan idam abraviit = while palliating, this, said.

While a similar disquiet of Sugreeva is prevailing over Rama and Lakshmana, Rama palliatively said this to Sugreeva, and even to Tara together with Angada. [4-25-1]

[Verse Locator](#)

न शोक परितापेन श्रेयसा युज्यते मृतः ।
यद् अत्र अनंतरम् कार्यम् तत् समाधातुम् अर्हथ ॥ ४-२५-२

2. shoka paritaapena = by mourning, sorrowfully; mR^itaH shreyasaa ne yujyate = deceased one, with bliss, not, be coupled - will not derive; atra = in this matter; yat anantaram kaaryam = which, subsequent, work to be done; tat samaadhaatum arhatha = that, to arrange, appropriate to.

"Deceased will not derive bliss by sorrowful mourning, hence it will be appropriate to arrange for that work which is subsequent in this matter. [4-25-2]

[Verse Locator](#)

लोक वृत्तम् अनुष्ठेयम् कृतम् वो बाष्प मोक्षणम् ।
न कालाद् उत्तरम् किञ्चित् कर्म शक्यम् उपासितुम् ॥ ४-२५-३

3. loka vR^ittam anuSTheyam = worldly, observance, is to be observed; vaH baaSpa mokSaNam kR^itam = your, tears, releasing, is [adequately] done; kaalaat uttaram = time, later to, if lapsed; kimcit karma = any, work - by any remote activity; na upaasitum shakyam = not, to undertake, possible.

"Worldly observances are to be observed, thus your activity of tear-shedding this far is justifiable, but after the lapse of time of any individual, it is impossible to activate that individual by any other remote activity like weeping.

Or

"Worldly observances are to be observed, thus your activity of tear-shedding this far is justifiable, it is impossible to undertake any other ritual work if time is lapsed just by weeping. [4-25-3]

A person comes to life after ten months incarceration in mother's womb; lives for a hundred year period, but on death, dead body is to be removed within ten hours. If a dead body is kept unattended for more than ten hours of death, a blemish called **paryuSita doSa** occurs. Thus, it is said, 'The duties ordained according to their time value are to be attended on time, otherwise if you lapse that particular time by shedding tears alone, there is no merit to the departed soul...' Maheshvara Tiirtha

[Verse Locator](#)

नियतिः कारणम् लोके नियतिः कर्म साधनम् ।

नियतिः सर्व भूतानाम् नियोगेषु इह कारणम् ॥ ४-२५-४

4. **loke** = in world; **niyatiH** = SOP standard operating procedure of universe, Fate, God, Time; **kaaraNam** = is the cause; **niyatiH karma saadhanam** = Fate, for action, instrument of; **iha** = here, in this world; **sarva bhuutaanaam** = for all, beings; **niyogeSu** = in motivation; **niyatiH** = regularity, Fate, God, Time; **kaaraNam** = deciding factor.

"Fate is the cause of all the worlds, Fate is the instrument for action, Fate is the deciding factor for motivation of all beings in these worlds. [4-25-4]

Here the word **niyati** has three deflections, **svabhaava vaada** Nature-theory, **niyati vaada** Fate-theory, **kaala vaada** Time-theory, and all these culminate into Theism, for theologises. Atheists hold the above three in each of its own. **svabhaava**: **kaaraNam vinaa eva sarvam bhavati iti svabhaava vaada...** 'without any apparent reason everything happens on its own, where the question of merit or sin does not arise...' and the adherents of karmic-cycle say, **niyati**: **puurva janma aarjita dharma adharmau niyati, sa eva sarvasya kaaraNam...** 'the merit or sin earned or accrued in last births brings forth the fruits of the present and future births...' **kaala** Time, the undisputable time factor is the reason for everything, also called 'god'.

If the attribute of god to the Time is removed and seen only as time with its watches, Rama is said to have spoken in the perfect tongue of perfect atheists in these four or five verses given below. However, if there is an All-Supervisory-God, these three will culminate in Him and then He becomes the Time, the presiding authority of worlds. For this the **shveta ashvatara upanishad**: has this hymn at its 1-2: **kaalaH svabhaavo niyatiH yadR^icaa bhuutaani yoniH puruSha iti cintyaa** | 'time, nature, fate, chance, material, power, intellect... thus all these are [thought to be the cause, but in vain...] Thus the words used as 'Fate' 'Time' are alterable with 'Supreme Being/Person.'

[Verse Locator](#)

न कर्ता कस्यचित् कश्चित् नियोगे च अपि न ईश्वरः ।

स्वभावे वर्तते लोकः तस्य कालः परायणम् ॥ ४-२५-५

5. **kasyacit** = somebody; **niyoge** = in motivating; **kashcit** = somebody else; **na kartaa** = not, the doer - instrument; **iishvaraH api ca na** = lord [not a controlling entity of others,] even, also, he is not; **lokaH sva bhaave vartate** = world, in its own, nature, functions; **tasya** = to it - to that worlds; **kaalaH paraayaNam** = Time, is cardinal.

"None is an instrument in motivating someone else to do something or otherwise, none is also a controlling entity of others, and even the world functions in its own nature, and that Time is cardinal for that world. [4-25-5]

Unlike Bhagavad Gita, which says everything in first person, here Rama is saying that he alone is Supreme, but naming Time, Fate etc., instead of using first person and declaring about himself.

[Verse Locator](#)

न कालः कालम् अत्येति न कालः परिहीयते ।

स्वभावम् च समासाद्य न कश्चित् अतिवर्तते ॥ ४-२५-६

6. **kaalaH kaalam na atyeti** = Time, over Time, will not, transcend; **kaalaH na parihiiyate** = Time, will not, transgress; **kashcit** = anything; **svabhaavam sam aasaadya** = nature, on attaining; **na ati vartate** = will not, over, step.

"Time will not transcend Time, neither Time transgresses itself, and on attaining the nature endowed by Time nothing can overstep its own Fate. [4-25-6]

[Verse Locator](#)

न कालस्य अस्ति बंधुत्वम् न हेतुर् न पराक्रमः ।

न मित्र ज्ञाति संबन्धः कारणम् न आत्मनो वशः ॥ ४-२५-७

7. **kaalasya bandhutvam na asti** = to Time, kinship, not, is there; **hetuH na** = instrumental, no; **paraakramaH na** = who can override it, no; **mitra j~naati** = friends, relations, sambandhaH na kaaraNam = = such connectivity, is not, the causative factor.

"Time has no kinship, thus it has no partiality, there is nothing instrumental to override Time, hence nothing can override it, and there are no causative factors to Time that connect through friends or relatives, hence all are equal in its viewpoint. [4-25-7]

[Verse Locator](#)

किम् तु काल परीणामो द्रष्टव्यः साधु पश्यता ।

धर्मः च अर्थः च कामः च कालक्रम समाहिताः ॥ ४-२५-८

8. **kim tu** = but; **saadhu pashyataa** = while clearly, on who is perceiving; by him; **kaala pariiNaamaH draSTavyaH** = Time's, mutation, is observable; **dharmaH ca arthaH ca kaamaH ca** = virtue, also, wealth, also, pleasures, also; **kaala krama samaahitaaH** = in Time's, course, well, cumulated.

"But even the mutations brought forth by Time are observable by a perceiver with a clear vision, and the virtue, wealth, pleasures are to be perceived as cumulated during the course of Time. [4-25-8]

If it is asked that, 'If Time takes care of everything what is it humans have to do, except to live like other animals?' For this the above verse says that 'a gentle perceiver has to perceive the changes brought in by the course of Time and according to them and also taking the help of scriptural dictates, one has to intelligently undergo the course of events, without asserting himself of his own achievements or without blaming himself or that imposing Time, should the results be distasteful. This is the way to attain the humanly-means, **puruSa artha** -s. And this is the way to live different from animals.

[Verse Locator](#)

इतः स्वाम् प्रकृतिम् वाली गतः प्राप्तः क्रिया फलम् ।

साम दान अर्थ संयोगैः पवित्रम् प्लवग ईश्वर ॥ ४-२५-९

9. **plavaga iishvaraH** = fly-jumper's, king; **vaalii** = Vali; **itaH** = from here; **svaam prakR^itim gataH** = his own, nature [of subtle-soul, on attaining, departed; **saama daana artha samyogaiH** = friendly, courteous, forgiving, connected with; **pavitram kriyaa phalam praaptaH** = pious, exploits, fruits [of actions befitting to a king,] obtained.

"That king of fly-jumpers Vali departed from here on attaining his own nature of subtle-soul, and he obtained pious fruits connected with his one time actions befitting to a king like, friendliness, courteousness, and forgivingness required of a king. [4-25-9]

[Verse Locator](#)

स्व धर्मस्य च संयोगात् जितः तेन महात्मना ।

स्वर्गः परिगृहीतः च प्राणान् अपरिरक्षता ॥ ४-२५-१०

10. praaNaan = lives; a pari rakSataa = without, completely, guarding - uncaring for himself; tena mahaatmanaa = by him, great-souled one; sva dharmasya samyogaat ca = his own, rightness, by association of - by virtue of; svargaH pari gR^ihiitaH ca = heavens, he acquired.

"That great-souled Vali did not care to safeguard his own lives in combat, and by virtue of his own rightness of a true combatant unworried of his life, he acquired heaven. [4-25-10]

This is to say Vali has attained a higher heaven than the routine heaven ruled by Indra, where the merit and demerit are metered. These higher heavens are impossible abodes for usual seekers of release from karmic cycle, but they chance upon certain blessed souls like Vali, who is sent from here to vaikunTha Vishnu's Milky-Oceanic abode, by no less than Rama himself.

[Verse Locator](#)

एषा वै नियतिः श्रेष्ठा याम् गतो हरि यूथपः ।

तत् अलम् परितापेन प्राप्त कालम् उपास्यताम् ॥ ४-२५-११

11. hari yuuthapaH = monkey's, commander, Vali; yaam gataH = which, course [he has taken]; eSaa niyatiH shreSThaa = this, course of fatality, is the choicest; tat = thereby; paritaapena alam = sorrowing, is enough; praapta kaalam = chanced, time[works incumbent on present time]; upaasyataam vai = be reverently attended to, indeed.

"Which course the commander of monkeys undertook is the choicest course of fatality, and hence, enough is this sorrowing, and let works incumbent on the present time be undertaken reverently..." So said Rama to Sugreeva. [4-25-11]

This is choicest course Vali sought after is to die in the course of fighting. For this it is said in Dharmaakuutam: atra niyati shabdaapara paryaayam janmaantara kR^ita karma kaalam apekShya phalati | kalo api puurva kR^ita karma saapekShya eva | na svatantra | evam kaala karma paraadhiinaH puruSho api na karmaNi svatantraH | 'by the word niyati the results of earlier births come to fruition abiding the Time... Time is bound by the results of earlier births... as such no independency to Time... thus, bound by the Time cycle, an individual is also not independent...'

[Verse Locator](#)

वचन अन्ते तु रामस्य लक्ष्मणः पर वीर हा ।

अवदत् प्रश्रितम् वाक्यम् सुग्रीवम् गत चेतसम् ॥ ४-२५-१२

12. raamasya vacana ante tu = of Rama, sentence, at close of, but; para viira haa = foes, braving ones, eliminator of; Lakshmana; gata cetasaam = lost, animation [disconcerted]; sugriivam = to Sugreeva; prashritam vaakyam avadat = courteous, sentence, spoke.

At the close of Rama's sentence Lakshmana, the eliminator of braving foes, spoke this courteous sentence to the disconcerted Sugreeva. [4-25-12]

[Verse Locator](#)

कुरु त्वम् अस्य सुग्रीव प्रेत कार्यम् अनंतरम् ।

तारा अंगदाभ्याम् सहितो वालिनो दहनम् प्रति ॥ ४-२५-१३

13. sugriiva = oh, Sugreeva; tvam = you; taaraa angadaabhyaam sahitaH = Tara, Angada, along with; asya = his; anantaram = subsequent works; preta kaaryam = funeral, works; kuru = carry out - you attend to; vaalinaH dahanam prati = Vali's, cremation, [arrange] for.

"Sugreeva, you attend to the funeral rites, to be performed subsequently along with those two, Tara and Angada, and arrange for the cremation of Vali. [4-25-13]

[Verse Locator](#)

समाज्ञापय काष्ठानि शुष्काणि च बहूनि च ।
चन्दनानि च दिव्यानि वालि संस्कार कारणात् ॥ ४-२५-१४

14. **shuSkaaNi bahuuni kaaSThaani** = dried, many - substantial, for firewood; **divyaani candanaani ca** = for finest, sandalwood also; **vaali samskaara kaaraNaat** = Vali's, exequies, for purpose of; **sam aaj~naapaya** = at once, you order.

"Order at once for substantial dry firewood, likewise for finest sandalwood, for the purpose of the exequies of Vali. [4-25-14]

[Verse Locator](#)

समाश्वासय दीनम् त्वम् अंगदम् दीन चेतसम् ।
मा भूः बालिश बुद्धिः त्वम् त्वत् अधीनम् इदम् पुरम् ॥ ४-२५-१५

15. **tvam** = you; **diina cetasam** = down, hearted one; **diinam angadam samaashvaasaya** = miserable, Angada, you bolster up; **tvam baalisha buddhiH** = you, boyish [frivolous,] in thinking; **maa bhuuH** = do not, become; **idam puram tvat adhiinam** = this, city, on you, dependent.

"Bolster up that miserable Angada who is heartbroken, you too should not become frivolous in thinking as this city Kishkindha is now dependant on you. [4-25-15]

[Verse Locator](#)

अंगदः तु आनयेत् माल्यम् वस्त्राणि विविधानि च ।
घृतम् तैलम् अथो गन्धान् यत् च अत्र समनंतरम् ॥ ४-२५-१६

16. **angadaH tu** = Angada, but; **maalyam vividhaani vastraaNi ca** = wreaths, different, cloths, also; **ghR^itam tailam** = ghee [clarified butter,] oils; **athatH gandhaan** = further, perfumes; **atra yat ca** = therein, whatever, also; **sam anantaram** = consequently [other items useful in funeral.]

"Let Angada bring wreaths, different cloths, ghee, oils, as well perfumes and other items that are consequently useful in funeral. [4-25-16]

[Verse Locator](#)

त्वम् तार शिबिकाम् शीघ्रम् आदाय आगच्छ संभ्रमात् ।
त्वरा गुणवती युक्ता हि अस्मिन् काले विशेषतः ॥ ४-२५-१७

17. **taara** = oh, Lieut. Tara; **tvam sambhramaat** = you, readily [go]; **shibikaam** = palanquin, [covered litter of the dead, sedan chair]; **aadaaya shiighram aagacCha** = on taking, quickly, you come back; **tvaraa guNavatii** = despatch [2 performing business, a task, etc., promptly; is a merit; **visheSataH** = especially; **asmin kaale yuktaa hi** = at this, moment, worthwhile, truly.

"And Lt. Tara, you go quickly and come readily fetching a palanquin of the dead, for despatch is a merit, which is truly worthwhile, especially at these times. [4-25-17]

[Verse Locator](#)

सज्जी भवन्तु प्लवगाः शिबिक वाहन उचिताः ।
समर्था बलिनः चैव निर्हरिष्यन्ति वालिनम् ॥ ४-२५-१८

18. **shibika vaahana ucitaaH** = litter of the dead, bearers, suitable ones; **samarthaa** = proficient ones; **balinaH caiva** = sturdy ones, also thus; **plavagaaH** = such fly-jumpers - Vaanaras; **sajjii bhavantu** = at the ready, be there; **vaalinam** = to Vali; **nir hariSyanti** = out, carry off - to cart him away.

"Let suitable, proficient and sturdy Vaanara-s be at the ready as the bearers of the litter of the dead to carry away Vali." Thus said Lakshmana to Sugreeva. [4-25-18]

[Verse Locator](#)

एवम् उक्त्वा तु सुग्रीवम् सुमित्र आनन्द वर्धनः ।
तस्थौ भ्रातृ समीपस्थो लक्ष्मणः पर वीरहा ॥ ४-२५-१९

19. **sumitra aananda vardhanaH** = Sumitra's, delight, enhancer - Saumitri; **para viira haa** = foes, braving ones, eliminator of; Lakshmana; **sugriivam** = to Sugreeva; **evam uktvaa** = thus, on saying; **bhraatR^i samiipasthaH tasthau** = at brother's, nearby staying, stepped back-withdrawn.

Speaking thus to Sugreeva that enhancer of his mother Sumitra's delight and the eliminator of braving foes, Lakshmana stepped off and stayed behind his brother Rama. [4-25-19]

[Verse Locator](#)

लक्ष्मणस्य वचः श्रुत्वा तारः संभ्रान्त मानसः ।
प्रविवेश गुहाम् शीघ्रम् शिबिका आसक्त मानसः ॥ ४-२५-२०

20. **taaraH** = Lieut. Tara; **lakSmaNasya vacaH shrutvaa** = Lakshmana's, words, on hearing; **sambhraanta maanasaH** = hectic, in mood; **shibikaa aasakta maanasaH** = litter of the dead, firmed up, in mood; **shiighram guhaam pravivesha** = fleetly, into cave - into Kishkindha, entered.

On hearing the words of Lakshmana Lt. Tara's mood became hectic and he fleetly entered Kishkindha with his mood firmed up to get the litter of the dead. [4-25-20]

[Verse Locator](#)

आदाय शिबिकाम् तारः स तु पर्यापयत् पुनः ।
वानरैः उह्यमानाम् ताम् शूरैः उद्धहन उचितैः ॥ ४-२५-२१

21. **saH taaraH** = he, that Lt. Tara; **udvahana ucitaiH shuuraiH** = to carry, suitable, gritty ones; **vaanaraiH** = by vanara-s; **uhyamaanaam taam shibikaam** = being carried, that litter; **aadaaya** = on fetching; **punaH** = again; **paryaapatat [pari aa patat** = return, came, falling - rebound that quickly] = came back in a trice.

Lt. Tara came back in a trice fetching that litter of the dead, getting it carried by gritty and suitable Vanara-s. [4-25-21]

[Verse Locator](#)

दिव्याम् भद्र आसन युताम् शिबिकाम् स्यंदन उपमम् ।
पक्षि कर्मभिः आचित्राम् द्रुम कर्म विभूषिताम् ॥ ४-२५-२२
अचिताम् चित्र पत्तीभिः सुनिविष्टाम् समंततः ।
विमानम् इव सिद्धानाम् जाल वात आयान आयुताम् ॥ ४-२५-२३
सुनियुक्तानाम् विशालाम् च सुकृताम् शिल्पिभिः कृतात् ।
दारु पर्वतकोपेताम् चारु कर्म परिष्कृताम् ॥ ४-२५-२४
वर आभरण हारैः च चित्र माल्य उपशोभिताम् ।

गुहागहन संच्छन्नाम् रक्त चन्दन भूषिताम् ॥ ४-२५-२५

पुष्प ओघैः समभिच्छन्नाम् पद्म मालाभिः एव च ।

तरुण आदित्य वर्णाभिः भ्राजमानभिः आवृताम् ॥ ४-२५-२६

22, 23, 24, 25, 26. divyaam bhadra aasana yutaam = divine, majestic, throne, having; [divyaam] syandana upamam = [divine] chariot, similar to; pakshi karmabhiH aacitraam = birds, works [figurines,] adorned with; druma karma vi bhuuSitaam = tree, figurines, well, beautified; citra pattiibhiH acitaam = striking [figures,] of foot soldiers, carved with; sam antataH = all, over su ni viStaam = well, in, set,; siddhaanaam vimaanam iva = of gifted-souls, aircraft, as with; jaala vaata aayaana aayutaam = grills, air, to enter [with small ventilators,] which has. su niyuktaanaam = we, seamed in [its parts]; vishaalaam ca = spacious, also; su kR^itaam shilpibhiH kR^itaam = well, crafted, by craftsmen, made; daaru parvataka upetaam = wooden, plat-hills, having; caaru karma pariSkR^itaam = with fine, artistry [of polishing,] finishing touches given; vara aabharaNa haaraiH ca = best, ornaments, strings, also; citra maalya upashobhitaam = amazing, flowery-tassels, elaborated with; guhaa gahana sam cChannaam = cave [cabin,] sky [roof,] well, covered over; rakta candana bhuuSitaam = red, sandalwood woodcraft, ornamented with; puSpa oghaiH = with flower, lots of; sam abhi cChannaam = well, over, covered; taruNa aaditya varNaabhiH = tender, sun, in shade; bhraajamaanabhiH = shining forth; padma maalaabhiH eva ca = red-lotus, garlands, even, also; aavR^itaam = garlanded with; shibikaam [aadaaya paryaapatat] = such a palanquin, [Tara brought on his coming.]

That palanquin is having a majestic throne and in similarity it is like a divine chariot which is adorned and beautified with figurines of birds and trees in high relief. From all over it is well set in with strikingly carved figures of foot soldiers, and it is like an aircraft of the gifted souls, namely siddha-s, with grills and ventilators. Well seamed-in are its parts and also spacious it is, and well crafted by the crafty craftsmen it has wooden play-hills carved in its walls, and finishing touches with a fine artistry of polishing are given to that palanquin. It is elaborated with best ornaments and strings of pearls, gems, beads and the like, and even with amazing flowery-tassels. Its cabin's roof is covered with an ornamental woodcraft of red-sandalwood. It is well covered over with lots of flowers, and in its shade it is like a tender sun, while garlands of red-lotuses are further brightening it. And Lt. Tara brought such a litter of the dead. [4-25-22, 23, 24, 25, 26]

These few verses describing the royal palanquin are not available in critical edition and even in some ancient mms. The word guhaa gahana is not 'deep cave' as in ordinary sense. It is one among the rare expressions used in Ramayana. guhaa gahana shabdena shibika upari prasaarya maaNaanaam pa~njaram ucyate... 'the roof of the cabin / cage of the palanquin...' is the meaning of the above words. Tilaka. [After Dr. Satya Vrat.].

[Verse Locator](#)

ईदृशी शिबिकाम् दृष्ट्वा रमो लक्ष्मणम् अब्रवीत् ।

क्षिप्रम् विनीयताम् वली प्रेत कार्यम् विधीयताम् ॥ ४-२५-२७

27. iidR^ishii shibikaam dR^iSTvaa = such sort of, palanquin, on seeing; ramaH lakshmaNam abraviit = Rama, to Lakshmana, said; valii kshipram viniyataam = Vali be, quickly, taken away; preta kaaryam vidhiyataam = corpse, rites [funeral ceremony,] be undertaken.

On seeing such a sort of palanquin Rama said to Lakshmana, "Let Vali be taken away quickly and funeral ceremony be undertaken." [4-25-27]

[Verse Locator](#)

ततो वालिनम् उद्यम्य सुग्रीवः शिबिकाम् तदा ।

आरोपयत विक्रोशन् अंगदेन सह एव तु ॥ ४-२५-२८

28. tataH = afterwards; angadana saha eva tu = Angada, along with [others,] thus, but; sugriivaH vikroshan = Sugreeva, painfully squalling; vaalinam udyamya = Vali, on lifting

up; **tadaa** = then; **shibikaam aaropayata** = into litter, set him in - lodged.

Thereafter Sugreeva along with Angada and others lifted up and then lodged Vali in the litter of the dead squalling woefully. [4-25-28]

[Verse Locator](#)

आरोप्य शिबिकाम् चैव वालिनम् गत जीवितम् ।
अलंकारैः च विविधैः माल्यैः वस्त्रैः च भूषितम् ॥ ४-२५-२९
आज्ञापयत् तदा राजा सुग्रीवः प्लवग ईश्वरः ।
और्ध्व देहिकम् आर्यस्य क्रियताम् अनुरूपतः ॥ ४-२५-३०

29, 30. **tadaa** = then; **plavaga iishvaraH raajaa sugriivaH** = fly-jumper, the best, king, Sugreeva; **vividhaiH alankaaraiH ca** = with diverse, decorations, also; **maalyaiH vastraiH ca bhuuSitam** = garlands, cloths, also, one who is adorned with, Vali; **gata jiivitam** = lost, life; **vaalinam** = Vali is; **shibikaam aaropya** = into litter, on getting up; **aaj~naapayat** = [Sugreeva] ordered; **aaryasya** = of the noble [brother of mine, Vali's]; **aurdhva dehikam** = upward, subtle-body-journey rites [funeral ceremony]; **anu ruupataH** = befitting his kingly status - magnificently; **kriyataam** = shall be undertaken.

Thus setting that deceased Vali who is diversely decorated and adorned with garlands and cloths onto the palanquin, then Sugreeva, the king of best fly-jumpers, has ordered, "let the funeral ceremony of this noble brother of mine be undertaken, befitting to his magnificence... [4-25-29, 30]

[Verse Locator](#)

विश्राणयन्तो रत्नानि विविधानि बहूनि च ।
अग्रतः प्लवगा यान्तु शिबिका तद् अनंतरम् ॥ ४-२५-३१

31. **plavagaaH** = fly jumpers; **vividhaani bahuuni ca** = various, plentiful, also; **ratnaani vishraaNayantaH** = gems, strewing [on pathway]; **agrataH yaantu** = in van, proceed; **shibika tat anantaram** = palanquin, that, afterward [let go.]

"Let the vanara-s proceed in van strewing various gems plentifully, and the palanquin afterward... [4-25-31]

[Verse Locator](#)

राज्ञाम् ऋद्धि विशेषा हि दृश्यन्ते भुवि यादृशाः ।
तादृशैः इह कुर्वन्तु वानरा भ्रतुः सत् क्रियाम् ॥ ४-२५-३२

32. **bhuvi raaj~naam** = on earth, for kings; **yaadR^ishaaH** = which kind of; **R^iddhi visheSaa dR^ishyante** = opulence, elements of [grandiose,] are conspicuous; **taadR^ishaiH** = that kind of; **vaanaraaH** = vanara-s; **bhratR^iu** = to lord; **sat kriyaam** = good, action - honour, immortalisation; **iha kurvantu** = now, to be performed.

"In which way the grandiose of monarchical opulence will be conspicuous on earth when kings decease, in a similar way the Vanara-s have to immortalise lord Vali now," Sugreeva ordered monkeys in that way. [4-25-32]

[Verse Locator](#)

तादृशम् वालिनः क्षिप्रम् प्राकुर्वन् और्ध्वदैहिकम् ।
अंगदम् परिरभ्य आशु तार प्रभृतयः तथा ॥ ४-२५-३३
क्रोशन्तः प्रययुः सर्वे वानरा हत बान्धवाः ।

33, 34a. **vaalinaH taadR^isham** = to Vali, that kind of; **aurdhva daihikam** = funeral, rites - service to the dead; **kshipram praa kurvan** = immediately, on doing; **tathaa** = then; **hata baandhavaaH** = is dead, those whose relative is; **taara prabhR^itayaH** = monkey chief Tara, and others; **sarve vaanaraaH** = all, vanara-s; **angadam parirabhya** = Angada, hemming round; **kroshantaH** = while weeping; **aashu prayayuH** = promptly, started out.

On performing services to the dead in the same way as ordered by Sugreeva, then all of those vanara-s like Lt. Tara and others, have promptly started out hemming round Angada, keening over their dead relative Vali. [4-25-33, 34a]

[Verse Locator](#)

ततः प्रणिहिताः सर्वा वानर्यो अस्य वशानुगाः ॥ ४-२५-३४
चुक्रुशुः वीर वीर इति भूयः क्रोशन्ती ताः प्रियम् ।

34b, 35a. **tataH** = then; **asya vasha anu gaaH** = his [Vali's,] under control, in tow, going - adherents; **sarvaa vaanaryaaH praNihitaaH** = all vanara females, coming together; **viira viira iti** = oh, brave one, oh, brave one, thus as; **cukrushuH** = wept; **taaH priyam bhuuyaH kroshantii** = they, for their beloved, repeatedly, wept.

Then all the female adherents of Vali came together and wept saying, 'oh, brave one, oh, brave one...' and they repeatedly wept thus for their departed dear. [4-25-34b, 35a]

[Verse Locator](#)

तारा प्रभृतयः सर्वा वानर्यो हत बान्धव ॥ ४-२५-३५
अनुजग्मुः च भर्तारम् क्रोशन्त्यः करुण स्वनाः ।

35b, 36a. **hata baandhava** = those that have a killed, relative - husband; **taaraa prabhR^itayaH** = lady Tara, and others; **sarvaa** = all; **vaanaryaaH** = female vanara-s; **karuNa svanaaH kroshantyaH** = in pathetic, tone, wailing; **bhartaaram anujagmuH ca** = their husband, followed, also.

Lady Tara and all other female Vanara-s, whose husband is dead, followed the funeral procession wailing in a pathetic tone. [4-25-35b, 36a]

[Verse Locator](#)

तासाम् रुदित शब्देन वानरीणाम् वन अंतरे ॥ ४-२५-३६
वनानि गिरयः चैव विक्रोशन्ति इव सर्वतः ।

36b, 37a. **vana antare** = forest, in the interior of; **taasaam vaanariiNaam rudita shabdena** = their, of female vanara-s, wailing, by the din of; **sarvataH vanaani** = everywhere, forests; **girayaH caiva** = hillocks, also thus; **vikroshanti iva** = is much - noisily wailing, as though [it appeared.]

With the din of wailing of those Vanara females in the interiors of the forest, that forest along with its hillocks appeared to be wailing noisily. [4-25-36b, 37a]

[Verse Locator](#)

पुलिने गिरि नद्याः तु विविक्ते जल संवृते ॥ ४-२५-३७
चिताम् चक्रुः सुबहवो वानरा वन चारिणः ।

37b, 38a. **vana caariNaH** = forest, movers in; **su bahavaHvaanaraaH** = very, many, vanara-s; **giri nadyaaH tu** = from hill, cascading river's, but; **jala samvR^ite** = water, encircled; **vi vikte** = un, populated; **puline** = on isle of sand; **citaam cakruH** = funeral pile, arranged.

Many Vanara-s have arranged a funeral pile on an unpopulated sandy isle, around which brooks from the cascades of hills are encircling. [4-25-37b, 38a]

[Verse Locator](#)

अवरोप्य ततः स्कंधात् शिबिकाम् वानरोत्तमाः ॥ ४-२५-३८
तस्थुः एकांतम् आश्रित्य सर्वे शोक परायणाः ।

38b, 39a. tataH = then; sarve vaanara uttamaaH = all, vanara-s, the best; skandhaat shibikaam avaropya = from shoulders, palanquin, on lifting down; shoka paraayaNaaH = in melancholy, weltered in; ekaantam aashritya tasthuH = lonely [aside,] stood aside.

All of those best vanara-s then lifted down that palanquin from their shoulders and stood aside weltered in melancholy. [4-25-38b, 39a]

[Verse Locator](#)

ततः तारा पतिम् दृष्ट्वा शिबिका तल शायिनम् ॥ ४-२५-३९
आरोप्य अंके शिरः तस्य विललाप सुदुःखिता ।

39b, 40a. tataH taaraa = then, Tara; shibikaa tala shaayinam = litter's, on plane [on bier,] recumbent; patim dR^iSTvaa = at husband, on seeing; su duHkhitaa = much, anguishing; tasya shiraH anke aaropya = his, head, in lap, on bringing up; vi lalaapa = verily, wailed.

Lady Tara on seeing at her husband Vali recumbent on the bier of the litter of the dead, she then brought his head onto her lap, and wailed painfully. [4-25-39b, 40a]

[Verse Locator](#)

हा वानर महाराज हा नाथ माम् वत्सल ॥ ४-२५-४०
हा महार्हः महाबाहो हा मम प्रिय पश्य माम् ।
जनम् न पश्यसि इमम् त्वम् कस्मात् शोक अभिपीडितम् ॥ ४-२५-४१

40b, 41. haa vaanara mahaaraaja = ha, monkey's, great king; haa maam naatha = ha, my, husband; haa mahaa arhaH = ha, highly deserving - meritorious king; mahaa baahuH = greatly, skilful - mighty one; haa mama priya = ha, my, dear; maam pashya = me, you see; tvam = you; shoka abhi piiDitam = by grief, much, harassed ones; imam janam = at this, creature [that is me]; kasmaat na pashyasi = why for, not, you see.

"O, great king of monkeys... o, my consort... my dear... o, meritorious one, o, mighty one, o, my dear... see me... why do not you see this grief-stricken creature, that is me... [4-25-40b, 41]

[Verse Locator](#)

प्रहृष्टम् इह ते वक्त्रम् गत असौः अपि मानद ।
अस्त अर्क सम वर्णम् च दृश्यते जीवतो यथा ॥ ४-२५-४२

42. maanada = oh, dignity-awarder; gata asoH api = gone, lives, even if; te = your; asta arka sama varNam ca = at dusking mountain, sun, similar, shade [dazzle of sun]; vaktram = face; jiivataH yathaa = [face of] one who is living, as with; iha pra hR^iSTam dR^ishyate = now, highly, enchanting, is appearing.

"Though your lives have gone your face is appearing to be highly enchanting as if it has a similar dazzle of the sun on dusking mountain, as it had when you were alive. [4-25-42]

[Verse Locator](#)

एष त्वाम् राम रूपेण कालः कर्षति वानर ।
येन स्म विधवाः सर्वाः कृता एक इषुणा रणे ॥ ४-२५-४३

43. **vaanara** = oh, vanara; **kaalaH** = Time-god; **eSaH raama ruupeNa** = this, in Rama's, mien; **tvaam karSati** = you, he is dragging away; **yena** = by which Rama's; **raNe eka iSuNaa** = in fight, with one, arrow; **sarvaaH vidhavaaH kR^itaa sma** = all are, as widows, rendered, we are.

"Time-god in the mien of this Rama is hauling you away, oh, vanara, on rendering all of us as widows by flinging a single arrow in the fight. [4-25-43]

[Verse Locator](#)

इमाः ताः तव राजेन्द्र वानर्यो अप्लवगाः तव।
पादैः विकृष्टम् अध्वानम् आगताः किम् न बुध्यसे ॥ ४-२५-४४
तव इष्टा ननु चैव इमा भार्याः चन्द्र निभ आननाः ।

44, 45a. **raajendra** = oh, best king; **tava** = your; **taaH** = those; **imaaH** = these; **vaanaryaaH** = female-vanara-s; **a plavagaaH** = not, by leaping and jumping; **paadaiH** = by feet; **tava** = your; **vikR^iSTam** = much dragged - lengthy; **adhvaanam aagataaH** = on pathway, they came; **kim na budhyase** = why, not, mind them; **imaaH** = these; **candra nibha aananaaH bhaaryaaH** = moon, shine, faced, wives; **tava iSTaa nanu** = to you, dearest ones, isn't it.

"These are those female vanara-s of yours, oh, best king, unable to come by leaping and jumping as they are wont to, they have come treading a much lengthy way of yours, why do not you mind them? They with their faces like moonshine are your cherished wives, isn't it! [4-25-44]

[Verse Locator](#)

इदानीम् न ईक्षसे कस्मात् सुग्रीवम् प्लवग ईश्वरम् ॥ ४-२५-४५
एते हि सचिवा राजन् तार प्रभृतयः तव ।
पुर वासि जनः च अयम् परिवार्य विषीदति ॥ ४-२५-४६

45b, 46. **idaaniim** = now; **plavaga iishvaram sugriivam** = fly-jumper, lord of, at Sugreeva; **kasmaat na iikSase** = what for, not, you are seeing; **raajan** = oh, king; **taara prabhR^itayaH** = Lt. Tara, and others; **ete tava sacivaa** = these all, your, ministers [are lamenting]; **ayam pura vaasi janaH ca** = this, city, dwelling, people, also; **parivaarya vi Siidati** = gathering round, very much, sinking down; **[kim na budhyase** = why, not, mind them.]

"What for you are not seeing the lord of fly-jumpers Sugreeva, and these Lt. Tara and others are all your ministers, oh, king, and even the people dwelling in Kishkindha city have gathered around you and sinking down, why do not you mind them? [4-25-45b, 46]

[Verse Locator](#)

विसर्जय एनान् सचिवान् यथा उचितम् अरिन्दम ।
ततः क्रीडामहे सर्वा वनेषु मदनोत्कटाः ॥ ४-२५-४७

47. **arindama** = enemy, subjugator of; **enaan** = them; **sacivaan** = ministers; **yathaa ucitam** = as, apropos - as usual; **[in other mms - yathaa puram** = as earlier - where puram is a rare word]; **visarjaya** = leave off - bid adieu; **tataH** = then; **madana utkaTaaH** = Love-god, with ecstasy of [voluptuously]; **sarvaa** = we all; **vaneSu kriiDaamahe** = in woods, we sport with [you.]

"Bid adieu to these ministers as usual, oh, enemy subjugator, then we all can sportfully wander in the woods in voluptuousness." Thus Tara mourned for Vali. [4-25-47]

[Verse Locator](#)

एवम् विलपतीम् ताराम् पति शोक परीवृताम् ।
उत्थापयन्ति स्म तदा वानर्यः शोक कर्षिताः ॥ ४-२५-४८

48. **evam vilapatiim** = that way, who is wailing; **pati shoka pariivR^itaam** = for husband, by grief, enwrapped; **taaraam tadaa** = Tara is, then; **shoka karshitaaH vaanaryaH** = by grief, haggard, vanara females; **utthaapayanti sma** = started to lift up, they have [taken her away.]

While Tara is enwrapped in the grief for her husband and wailing that way, then other female Vanara-s, who are equally haggard by grief have lifted her up and took her away from the body of Vali. [4-25-48]

[Verse Locator](#)

सुग्रीवेण ततः सार्धम् अंगदः पितरम् रुदन् ।
चिताम् आरोपयामास शोकेन अभिप्लुत इन्द्रियः ॥ ४-२५-४९

49. **tataH** = then; **saH angadaH** = that, Angada, along with; **sugriiveNa saardham** = with Sugreeva, along with; **rudan** = while weeping; **shokena abhi pluta indriyaH** = by grief, fully, deluged, senses; **pitaram citaam aaropayaamaasa** = father, onto pyre, started to mount.

Angada wailing along with Sugreeva, started to mount his father's body onto pyre in an involuntary way, as his senses are deluged under grief. [4-25-49]

[Verse Locator](#)

ततो अग्निम् विधिवत् दत्त्वा सो अपसव्यम् चकार ह ।
पितरम् दीर्घम् अध्वानम् प्रस्थितम् व्याकुल इन्द्रियः ॥ ४-२५-५०

50. **tataH** = then; **saH** = he, Angada; **vyaakula indriyaH** = with dismayed, senses; **vidhivat agnim dattvaa** = procedurally, fire, on giving; **diirgham adhvaanam prasthitam** = on a remote, avenue, voyaging; **pitaram** = to father; **apa savyam** = anti, circumambulations, [moving around in anticlockwise direction]; **cakaara ha** = made, indeed.

On giving fire to the pyre procedurally, then Angada with dismayed senses performed circumambulations in an anticlockwise direction to his father, who is voyaging on a remote avenue. [4-25-50]

The word **apa savya** means another way, 'to keep the sacred thread on the right shoulder...' which will be observed only in funeral ceremonies. Usually this sacred thread of Hindus is sling on the left shoulder, which is called **savyam**. In funeral rites it is occasionally changed onto right shoulder. In temples when circumambulations are performed, the devotee faces the idol, keeping his right to left of the idol and moves on his left, around sanctum sanctorum. This is called **savya pradakshiNa** and in funerals it is other way round, called **apa savya pradakshiNa**.

[Verse Locator](#)

संस्कृत्य वालिनम् तम् तु विधिवत् प्लवगर्षभाः ।
आजग्मुः उदकम् कर्तुम् नदीम् शुभ जलाम् शिवाम् ॥ ४-२५-५१

51. **plavagarSabhaaH** = fly-jumpers, the best; **tam vaalinam** = to him to Vali; **vidhivat samskR^itya** = procedurally, on cremating; **udakam kartum** = water, to make - to offer water oblations; **shubha jalaam** = one with auspicious, waters; **shivaam** = propitious; **nadiim** = to river; **aajagmuH** = arrived.

On cremating Vali procedurally those best fly-jumpers arrived at the propitious river with auspicious waters to offer water oblations to the departed soul. [4-25-51]

[Verse Locator](#)

ततः ते सहिताः तत्र हि सः अंगदम् स्थाप्य च अग्रतः ।
सुग्रीव तारा सहिताः सिषिचुः वानरा जलम् ॥ ४-२५-५२

52. tataH = then; sugriiva taaraa sahitaH = Sugreeva, Lady Tara, along with; te vaanaraaH = those, vanara-s; tatra sahitaH = there, gathering together; angadam agrataH sthaapya ca = Angada, in front, locating, also; jalam siSicuH = water, drenched - offered waters.

Those vanara-s on coming together along with Sugreeva and Lady Tara, and then locating Angada in their front, they have offered water oblations to the soul of Vali. [4-25-52]

[Verse Locator](#)

सुग्रीवेण एव दीनेन दीनो भूत्वा महाबलः ।

समान शोकः काकुत्स्थः प्रेत कार्याणि अकारयत् ॥ ४-२५-५३

53. mahaabalaH kaakutsthaH = great mighty, Rama; diinena sugriiveNa eva = with hapless one, with Sugreeva, thus; samaana shokaH = even up, in sadness - on becoming; diinaH bhuutvaa = hapless, on becoming; preta kaaryaaNi akaarayata = funeral, rites, effectuated.

He whose sadness evened up with that of Sugreeva, and who became one with Sugreeva in haplessness, that great mighty Rama effectuated the funeral rites of Vali. [4-25-53]

[Verse Locator](#)

ततो अथ तम् वालिनम् अग्न्य पौरुषम्

प्रकाशम् इक्ष्वाकु वर इषुणा हतम् ।

प्रदीप्य दीप्त अग्नि सम ओजसम् तदा

स लक्ष्मणम् रामम् उपेयवान् हरिः ॥ ४-२५-५४

54. tataH tu = then, but; agnya pauruSam = one with lofty, aplomb; prakaasham = of manifest-renown; ikshvaaku vara iSuNaa hatam = Ikshvaku-s, best one from, by arrow, eliminated; agni sama ojasam = fire, equalling, by his flare; tam vaalinam = him that Vali is; pra diipya = well, inflaming [cremating Vali on pyre]; tadaa = then; sa lakshmaNam = with, Lakshmana; diipta = flaming; [ellipt: agni sama ojasam = = fire, equalling, by his flare;] raamam hariH upeyavaan = to Rama, monkey [Sugreeva]; approached the nearby of.

On cremating Vali of lofty aplomb and manifest-renown and whom the arrow of that Rama, the best of Ikshvaku dynasty has eliminated, Sugreeva then approached that Rama, who is with Lakshmana at his side, and whose flair equals a flaming fire. [4-25-54]

In fact Sugreeva is fully wet with river waters and effusing is water from his clothing and body, yet he is compared with flaming blaze, only to say that Sugreeva has washed off the sin called Vali and bathed in the pious waters called Rama's mercy, thus his resplendence is pure and fire-like. Govindaraja. By these observances of funeral rites, water oblations etc., the Vanara- may not be regarded as monkeys or as other mammals, but this race is to be regarded a divine race adherent to Vedic practises. They took birth at the hest of Brahma.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे पंच विंशः सर्गः

Thus, this is the 25th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 25

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 26 Verses converted to UTF-8, Nov 09

Introduction

Hanuma proposes that the coronation of Sugreeva is to be performed under the aegis of Rama. But Rama says that he cannot enter villages or cities during exile, and asks the chiefs of monkeys to perform the same. Rama also suggests that Angada may also be crowned as crown prince. Accordingly, Sugreeva is anointed as king and Angada as crown prince of Kishkindha. The regal splendour of the coronation is narrated in here.

[Verse Locator](#)

ततः शोक अभिसंतप्तम् सुग्रीवम् क्लिन्न वासनम् ।
शाखा मृग महामात्राः परिवार्य उपतस्थिरे ॥ ४-२६-१

1. tataH shoka abhi sam taptam = then, in grief, very much, seared; klinna vaasanam = who is with damp, cloths; sugriivam = at Sugreeva; shaakhaa mR^iga mahaamaatraaH = tree-branch, animals', eminent, ministers; parivaarya upatasthire = arriving around, stood nearby - stood accessible to Sugreeva.

The eminent ministers of tree-branch animals then surrounded Sugreeva, who is very much seared in grief and who is still wearing damp cloths, as he just a while ago offered watery oblations to his deceased brother, stood accessible to him. [4-26-1]

[Verse Locator](#)

अभिगम्य महाबाहुम् रामम् अक्लिष्ट कारिणम् ।
स्थिताः प्रांजलयः सर्वे पितामहम् इव ऋषयः ॥ ४-२६-२

2. sarve = all - monkeys; pitaamaham R^iSayaH iva = at Forefather - Brahma, sages, as with; mahaabaahum = at dexterous one; a kliSTa kaariNam = without, complication, deeds doer - effortless, adroit; raamam = Rama; abhi gamya = towards, on going; praanjalayaH sthitaH = with palms-adjoined, they stood.

On going towards the dexterous Rama, whose exploits are effortless, all of those monkeys tarried with their palms adjoined as with the sages tarrying in the presence of Brahma, the Forefather. [4-26-2]

[Verse Locator](#)

ततः कांचन शैल आभः तरुण अर्क निभ आननः ।
अब्रवीत् प्रांजलिर् वाक्यम् हनुमान् मारुत आत्मजः ॥ ४-२६-३

3. tataH = then; kaancana shaila aabhaH = golden, mountain, [Mt. Meru] in sheen of; taruNa arka nibha aananaH = tender, sun, in glint, with visage; maaruta aatma jaH = Air-

god's, soul, son - direct son; **hanumaan** = Hanuma; **pra anjaliH vaakyam abraviit** = well - reverently, adjoining palms, sentence, spoke.

Hanuma, the son of Air-god, whose sheen is like that of the golden mountain Meru, and whose visage is like that of the tender sun in its glint, then spoke this sentence reverently adjoining his palms. [4-26-3]

[Verse Locator](#)

भवत् प्रसादात् काकुत्स्थ पितृ पैतामहम् महत् ।
वानराणाम् सुदंष्ट्राणाम् संपन्न बलशालिनाम् ॥ ४-२६-४
महात्मानाम् सुदुष्प्रापम् प्राप्तम् राज्यम् इदम् प्रभो ।

4, 5a. **prabho** = oh, lord Rama; **kaakutstha** = oh, Kakutstha; **su damSTraaNaam** = of best, teethed monkeys [armed with the teeth, as in armed to the teeth]; **sampanna balashaalinaam** = having a privileged, might; **mahaatmaanaam** = of great-souled ones - rather, deferential ones; **vaanaraaNaam** = of monkeys; **pitR^i paitaamaham** = belonging to father, forefathers; **mahat** = magnificent [kingdom]; **su duS praapam** = verily, impossible, to gain; **idam raajyam** = this, kingdom; **bhavat prasaadaat** = with your, grace; **praaptam** = has obtained - Sugreeva regained.

"Oh, lord Rama, this magnificent kingdom of deferential monkeys who are armed with the teeth, and whose might is a privileged one - since our might is not dependent on any weapons or other tactical warfare, except our own bodily strength - and oh, Kakutstha, that which belongs to his father and forefathers, and that which is otherwise impossible for him to regain, Sugreeva regained such a kingdom with your grace. [4-26-4, 5a]

[Verse Locator](#)

भवता समनुज्ञातः प्रविश्य नगरम् शुभम् ॥ ४-२६-५
संविधास्यति कार्याणि सर्वाणि ससुहृत् गणः।
स्नातो अयम् विविधैर् गन्धैर् औषधैः च यथा विधि ॥ ४-२६-६

5b, 6. **ayam** = he, this Sugreeva; **sa su hR^it gaNaH** = along with, good, hearted, friend's, groups; **bhavataa** = by you; **sam anuj~naataH** = well, authorized - if you permit, empower; **shubham nagaram pravishya** = propitious, city, on entering; **vividhaiH gandhaiH auSadhaiH ca** = with various, essences, herbal-extracts, also; **yathaa vidhi** = as per, procedure; **snaataH** = when anointed - as king; **sarvaaNi kaaryaaNi sam vidhaasyati** = all, activities, well, set right - he can revamp administration.

"And if you empower, this Sugreeva will enter the propitious city Kishkindha along with a group good-hearted friends, and he will get anointed procedurally with various essences and herbal-extracts as its king, and thus he can revamp all the administration. [4-26-5b, 6]

[Verse Locator](#)

अर्चयिष्यति माल्यैः च रत्नैः च त्वाम् विशेषतः ।
इमाम् गिरि गुहाम् रम्याम् अभिगन्तुम् त्वम् अर्हसि ॥ ४-२६-७
कुरुष्व स्वामि संबन्धम् वानरान् संप्रहर्षयन् ।

7, 8a. **maalyaiH ca ratnaiH ca** = with garlands, also, with precious gems, also -with best possible ; **visheSataH** = remarkably; **tvaam** = you; **arcayiSyati** = he honours; **tvam** = you; **ramyaam imaam giri guhaam** = delightful one, in this, mountain, cave [Kishkindha]; **abhi gantum arhasi** = into, going [entering,] apt of you; **vaanaraan** = for Vanara-s [the governed, the subjects]; **svaami** = governor; **sam bandham** = congenial, affinity - tie up; **kuruSva** = make happen - you may please consolidate; **sam pra harSayan** = for the very, high, exhilaration - of monkeys.

"He would like to honour you in a remarkable way with garlands and precious gems, hence it will be apt of you to enter this delightful mountain cave, namely Kishkindha, and you may kindly consolidate the congenial affinity between the governor and the governed for the very high exhilaration of Vanara-s." Hanuma appealed Rama in this way. [4-26-7, 8a]

[Verse Locator](#)

एवम् उक्तो हनुमता राघवः पर वीरहा ॥ ४-२६-८
प्रत्युवाच हनूमन्तम् बुद्धिमान् वाक्य कोविदः ।

8b, 9a. **hanumataa evam uktaH** = by Hanuma, thus, who is said - Rama; **para viira haa** = foes, valiant ones, destroyer of - Rama; **vaakya kovidaH** = in sentence making, scholar - enunciator, Rama; **buddhimaan** = intellectual - Rama; **raaghavaH hanuumantam prati uvaaca** = Raghava, to Hanuma, in reply, spoke.

When Hanuma said so, Rama the destroyer of valiant foes, an intellectual and an enunciator replied Hanuma in this way. [4-26-8b, 9a]

[Verse Locator](#)

चतुर्दश समाः सौम्य ग्रामम् वा यदि वा पुरम् ॥ ४-२६-९
न प्रवेक्ष्यामि हनुमन् पितुर् निर्देश पालकः ।

9b, 10a. **saumya hanuman** = oh, gentle, Hanuma; **pituH nirdesha paalakaH** = father's, directives, as a conformist to; **catur dasha samaaH** = four, ten, years; **graamam vaa** = village, or; **yadi vaa** = or, else; **puram** = city; **na pravekSyaami** = not, I enter.

"As a conformist to the directives of my father, oh, gentle Hanuma, I am not supposed to enter either a village or a city. [4-26-9b, 10a]

[Verse Locator](#)

सुसमृद्धाम् गुहाम् दिव्याम् सुग्रीवो वानरर्षभः ॥ ४-२६-१०
प्रविष्टो विधिवत् वीरः क्षिप्रम् राज्ये अभिषिच्यताम् ।

10b, 11a. **su samR^iddhaam** = highly, flourishing; **divyaam guhaam praviSTaH** = statuesque, cave - Kishkindha, one who has entered - Sugreeva; **viiraH vaanara rSabhaH sugriivaH** = valorous one, Vanara-s, best one among, Sugreeva; **kSipram** = immediately; **raajye vidhivat abhiSicyataam** = in kingdom, procedurally, be anointed, enthroned.

"As and when the best one among Vanara-s valorous Sugreeva enters the highly flourishing and statuesquely Kishkindha, he shall be enthroned in the kingdom, immediately and procedurally. [4-26-10b, 11a]

[Verse Locator](#)

एवम् उक्त्वा हनूमन्तम् रामः सुग्रीवम् अब्रवीत् ॥ ४-२६-११
वृत्तज्ञो वृत्त संपन्नम् उदार बल विक्रमम् ।

11b, 12a. **vR^itta j~naH** = social attitude - etiquette, knower of; **raamaH** = Rama; **hanuumantam evam uktvaa** = to Hanuma, this way, on saying; **vR^itta sampannam** = social attitude - politesse, rich in; **udaara bala vikramam** = imposing, by might, by valour - Sugreeva; **sugriivam abraviit** = to Sugreeva, spoke.

Replying Hanuma thus, that knower of the etiquette Rama, also spoke to Sugreeva, who is rich in politesse and an imposing one by his might and valour. [4-26-11b, 12a]

[Verse Locator](#)

इमम् अपि अंगदम् वीरम् यौवराज्ये अभिषेचय ॥ ४-२६-१२

ज्येष्ठस्य हि सुतो ज्येष्ठः सदृशो विक्रमेण च ।

अंगदो अयम् अदीनात्मा यौवराज्यस्य भाजनम् ॥ ४-२६-१३

12b, 13a. viiram imam angadam api = brave one, this, Angada, even; yauvaraajye abhiSecaya = in crown princedom, you crown him; jyeSThasya = [your] elder [brother's]; jyeSThaH sutaH = eldest, son; vikrameNa sadR^ishaH ca = by bravery, similar to, even [to Vali, or to you]; a diina aatmaa = not, pathetic, at heart - enthusiastic one, Angada on becoming]; ayam angadaH = this one, Angada; yauva raajyasya = for crown, princedom; bhaajanam = well-chosen one.

"You may even crown this brave Angada as crown prince, he is the eldest son of your elder brother, his bravery is kindred to that of his father, and thus this enthusiastic Angada will be a well-chosen designee for the crown-princship. [4-26-12b, 13]

The eldest son with kingly merits, though parented by an elder brother, need be crowned as crown prince anena jyShTho guNavaan jyeShTha bhraatR^i putro api yauva raajye abhiShecaniia iti uktam - dharmakuutamThe whole Maha Bharata is based on this rule till a gruesome war has chanced.

[Verse Locator](#)

पूर्वो अयम् वार्षिको मासः श्रावणः सलिल आगमः ।

प्रवृत्ताः सौम्य चत्वारो मासा वार्षिक संज्ञिताः ॥ ४-२६-१४

14. saumya = oh, gentle - Sugreeva; vaarSika sanj~nitaaH = of rainy season, indicated as - months specified as rainy season; catvaaraH maasaa = are four, months; pravR^ittaaH = emerged, commenced; ayam = this is; salila aagamaH = [much] water, coming - showering many showers; vaarSikaH = of rainy season; puurvaH = first one; shraavaNaH maasaH = Shravana, month.

"The four month period specified for rainy season has commenced, oh gentle Sugreeva, and this is shravaNa, the first month of rainy season that brings many showers. [4-26-14]

This month shrvaNa, compares nearly with July-August months. There are elaborate accounts for calculating the duration of Ramayana basing on the months indicated here and there, and they cannot be included here for these calculations vary in themselves. The Hindu seasons are six as detailed in Bala Kanda 1-12-1.

[Verse Locator](#)

न अयम् उद्योग समयः प्रविश त्वम् पुरीम् शुभाम् ।

अस्मिन् वत्स्यामि अहम् सौम्य पर्वते सह लक्ष्मणः ॥ ४-२६-१५

15. saumya = oh, gentle Sugreeva; ayam udyoga samayaH = this, for striving, time; na = is not; tvam shubhaam puriim pravisha = you, propitious, city, enter; aham saha lakSmaNaH = I, with, Lakshmana; asmin parvate vatsyaami = on this, mountain, I will stay.

"This is not a time for any striving, hence you enter the propitious city Kishkindha, oh, gentle Sugreeva, and I for my part will stay on this mountain along with Lakshmana. [4-26-15]

[Verse Locator](#)

इयम् गिरि गुहा रम्या विशाला युक्त मारुता ।

प्रभूत सलिला सौम्य प्रभूत कमल उत्पला ॥ ४-२६-१६

16. saumya = oh, gentle one; iyam giri guhaa ramyaa = this, mountain, cave, is heart-pleasing; vishaalaa = spacious; yukta maarutaa = having creditable, breeze; around this place; prabhuuta salilaa = copious, is water; prabhuuta kamala utpalaa = aplenty, red-lotuses, blue-lotuses.

"This mountain cave is heart-pleasing by being spacious with worthwhile breeze, oh, gentle one, water is copious and red and blue lotuses are aplenty about this place. [4-26-16]

[Verse Locator](#)

कार्तिके समनुप्राप्ते त्वम् रावण वधे यत ।
एष नः समयः सौम्य प्रविश त्वम् स्वम् आलयम् ॥ ४-२६-१७
अभिषिंचस्व राज्ये च सुहृदः संप्रहर्षय ।

17, 18a. **kaartike sam anu praapte** = kaartika month, well, near, on the advent of; **tvam raavaNa vadhe yata** = you, for Ravana's, in the matter of elimination, make effort; **eSa naH samayaH** = this way, our, accordance is; **saumya** = oh, gentle one; **tvam svam aalayam pravisha** = you, your own, mansion enter - for now; **raajye abhiSincasva ca** = in kingdom, be enthroned, as well; **su hR^idaH** = good-hearted ones - your friends; **sam pra harSaya** = full, well, gladden - exhilarate.

"On the advent of **kaartika** month, October, say post-rainy season, you shall do your best in the cause of Ravana's elimination, and this is our covenant, and hence oh, gentle Sugreeva, for now enter your mansion, be enthroned in kingdom as well, and exhilarate your friends." [4-26-17, 18a]

[Verse Locator](#)

इति राम अभ्यनुज्ञातः सुग्रीवो वानरर्षभः ॥ ४-२६-१८
प्रविवेश पुरीम् रम्याम् किष्किंधाम् वालि पालिताम् ।

18b, 19a. **iti raama abhi anuj~naataH** = thus, by Rama, well, permitted - countenanced in; **sugriivaH vaanara rSabhaH** = Vanara-s, best; **vaali paalitaam** = by Vali, ruled; **ramyaam kiSkinthaam puriim** = charming, in Kishkindha, in city; **pravivesha** = entered.

Thus when Rama countenanced that best vanara Sugreeva entered the charming city Kishkindha which is so far ruled by Vali. [4-26-18b, 19a]

[Verse Locator](#)

तम् वानर सहस्राणि प्रविष्टम् वानर ईश्वरम् ॥ ४-२६-१९
अभिवार्य प्रहृष्टानि सर्वतः प्लवगेश्वरम् ।

19b, 20a. **vaanara iishvaram** = vanara-s, sovereign; **praviSTam** = who has entered; **tam abhivaarya** = him, on surrounding; **vaanara sahasraaNi prahr^iSTaani** = vanara-s, in thousands, very gladsomely; **sarvataH plavaga iishvaram** = from all over, fly-jumper's, lord of; **[vaanara sahasraaNi praviSThaani** = vanara-s, in thousands, who have [also] entered; **paryavaarayan** = gathered round - they fenced him in.]

When the sovereign of vanara-s Sugreeva has entered the city, very gladly thousands of vanara-s have also entered and fenced off that lord of fly-jumpers from all over. [4-26-19b, 20a]

[Verse Locator](#)

ततः प्रकृतयः सर्वा दृष्ट्वा हरि गण ईश्वरम् ॥ ४-२६-२०
प्रणम्य मूर्ध्ना पतिता वसुधायाम् समाहिताः ।

20b, 21a. **tataH** = then; **sarvaaH prakR^itayaH** = all, natives - inmates and ministers in Kishkindha; **hari gaNa iishvaram** = monkey, throng, lord of; **dr^iSTvaa** = on seeing - as protocol; **muurdhnaa praNamya** = with heads [head-bent,] on revering; **samaahitaaH** = attentively - with assiduously polite attitude; **vasudhaayaam patitaaH** = on ground, they fell - prostrated.

All the inmates and ministers in Kishkindha then revered the lord of monkey throngs Sugreeva with their head-bent, and they have also prostrated before him with an assiduously polite attitude. [4-26-20b, 21a]

[Verse Locator](#)

सुग्रीवः प्रकृतीः सर्वाः संभाष्य उत्थाप्य वीर्यवान् ॥ ४-२६-२१

भ्रातुर् अंतः पुरम् सौम्यम् प्रविवेश महाबलः ।

21b, 22a. viiryavaan = valiant one; mahaabalaH = highly mighty one; sugriivaH = such a Sugreeva; sarvaaH prakR^itiiH utthaapya = all, rank-and-file members, on raising them up; sambhaaSya = conversed - exchanging greetings; bhraatuH saumyam antaH puram pravivesha = brother's, beautiful [not gentle here,] inner, palace - palace-chambers, entered.

Raising the rank-and-file members from their prostration, and on exchanging a word or two with them, that valiant and highly mighty Sugreeva entered the beautiful palace-chambers of his brother. [4-26-21b, 22a]

[Verse Locator](#)

प्रविष्टम् भीम विक्रांतम् सुग्रीवम् वानरर्षभम् ॥ ४-२६-२२

अभ्यर्षिंचंत सुहृदः सहस्राक्षम् इव अमराः ।

22b, 23a. praviSTam = one who entered palace; bhiima vikraantam = prodigiously, venturesome; vaanara rSabham sugriivam vanara-s, arch - arch-vanara, Sugreeva is; su hR^idaH = good, hearted ones - his cohorts; abhyaSincanta = anointed; amaraaH sahasra akSam iva = gods, thousand, eyed one - Indra, as with.

When that prodigiously venturesome arch-vanara Sugreeva has entered the palace his cohorts anointed him as gods would anoint the Thousand-eyed Indra. [4-26-22b, 23a]

[Verse Locator](#)

तस्य पाण्डुरम् आजहुः छत्रम् हेम परिष्कृतम् ॥ ४-२६-२३

शुक्ले च वाल व्यजने हेम दण्डे यशस्करे ।

तथा सर्वाणि रत्नानि सर्व बीज औषधानि च ॥ ४-२६-२४

स क्षीराणाम् च वृक्षाणाम् प्ररोहान् कुसुमानि च ।

शुक्लानि चैव वस्त्राणि श्वेतम् चैव अनुलेपनम् ॥ ४-२६-२५

सुगंधीनि च माल्यानि स्थलजानि अंबुजानि च ।

चन्दनानि च दिव्यानि गन्धाम् च विविधान् बहून् ॥ ४-२६-२६

अक्षतम् जात रूपम् च प्रियंगु मधु सर्पिषी ।

दधि चर्म च वैयाघ्रम् परार्थ्ये च अपि उपानहौ ॥ ४-२६-२७

समालंभनम् आदाय गोरोचनम् मनः शिलाम् ।

आजग्मुः तत्र मुदिता वराः कन्याः च षोडश ॥ ४-२६-२८

23b, 24, 25, 26, 27, 28. paaNDuram = pure white; hema pariSkR^itam = in gold, highly ornate; Chatram = parasol; hema daNDe yashas kare = having golden, handles, celebrity, enhancers; shukle vaala vyajane = white, long-furred, royal-fans; tasya aajahruH = for him, they fetched; tathaa = likewise; SoDasha muditaa varaaH kanyaaH ca = sixteen, cheerful, best, maidens, also; sarvaaNi ratnaani = all kinds, of jewels; sarva biija auSadhaani ca = all, seeds, herbs, also; sa kSiiraaNaam vR^ikSaaNaam prarohaani = with, milky exude [latex,] of trees, sprouts; kusumaani ca = flowers, also; shuklaani vastraani caiva = white, royal robes, also thus; shvetam anulepanam caiva = white, body-cream, also thus; sugandhiini maalyaani ca = fragrant, tassels of flowers, also; sthala jaani ambu-jaani ca = on earth, [birthed] bloomed, in

water-bloomed - lotuses, lotuses bloomed on dry-land, also; **divyaani candanaani ca** = best, sandal paste, also; **vividhaan** = various; **bahuun** = numerous; **gandhaam ca** = perfumes, also; **akSatam** = holy-yellow-rice; **jaataruupam ca** = gold, also; **priyangu** = a small fragrant seed [Nauclea cadamba]; **madhu** = honey; **sarpiSii** = ghee; **dadhi** = curds; **vaiyaaghram carma ca** = pertaining to tiger, skin, also; **paraardhye upaanahau ca api** = invaluable, sandal shoes, also, even; **sam aa lambhanam** = fully, over, spreading-paste - unguents, paste spread on body before oil bath; **gorocanam** = gorocana - yellow arsenic, orpiment from animal; **manaH shilaam** = mind, stone - realgar, red arsenic, another orpiment for using as tilaka]; **aadaaya** = on taking; **tatra aajagmuH** = there, arrived.

A white parasol highly ornate in gold, long-furred royal-fans with golden handles that are the enhancers of celebrity are brought for Sugreeva's anointment. Likewise, on taking all kinds of jewels, seeds, herbs, sprouts of trees that are still exuding milky latex, also flowers, and white royal-robos and white body-cream, lotuses bloomed on dry-land, best sandal paste, also various and numerous perfumes, Holy-yellow-rice, gold, seeds that are small and fragrant called priyangu, honey, ghee, curds, skin of tiger, tassels of fragrant flowers, and invaluable sandal shoes, unguents before oil bath, orpiment preparations one in yellow called gorochana, and the other in red called Manshila, there arrived sixteen best and cheerful damsels. [4-26-23b, 24, 25, 26, 27, 28]

[Verse Locator](#)

ततः ते वानर श्रेष्ठम् अभिषेक्तुम् यथा विधि ।
रत्नैर् वस्त्रैः च भक्ष्यैः च तोषयित्वा द्विजर्षभान् ॥ ४-२६-२९

29. **tataH** = then; **ratnaiH vastraiH bhakSyaiH ca** = with jewels, garments, delicacies, also; **dvija rSabhaan toSayitvaa** = Brahmans, the eminent, on appeasing; **te** = they the Vanara-s; **yathaa vidhi** = as per, tradition; **vaanara shreSTham** = Vanara, best of; **abhiSektum** = to anoint - they started.

They the Vanara-s have then started to anoint that best Vanara Sugreeva according to the tradition, having appeased the eminent Brahmans with jewels, garments and delicacies. [4-26-29]

[Verse Locator](#)

ततः कुश परिस्तीर्णम् समिद्धम् जात वेदसम् ।
मंत्र पूतेन हविषा हुत्वा मंत्रविदो जनाः ॥ ४-२६-३०

30. **tataH** = then; **mantra vidaH janaaH** = hymnal, authority, scholars; **kusha pari stiirNam** = then, sacred grass [Kusha-grass,] over, spread; **samiddham** = enkindled **jaatavedasam** = ritual-fire; **mantra puutena haviSaa** = with hymns, sanctified, with fire-oblations; **hutvaa** = having obliterated - they commenced enthronement.

Authoritative scholars in Vedic-hymns then spreading the ritual grass around the Fire-altar which is with enkindled Ritual-fire obliterated fire oblations into it duly sanctifying them with hymns. [4-26-30]

[Verse Locator](#)

ततो हेम प्रतिष्ठाने वर आस्तरण संवृते ।
प्रासाद शिखरे रम्ये चित्र माल्य उपशोभिते ॥ ४-२६-३१
प्राङ्मुखम् विधिवत् मंत्रैः स्थापयित्वा वर आसने ।
नदी नदेभ्यः संहृत्य तीर्थेभ्यः च समंततः ॥ ४-२६-३२
आहृत्य च समुद्रेभ्यः सर्वेभ्यो वानरर्षभाः ।
अपः कनक कुंभेषु निधाय विमलम् जलम् ॥ ४-२६-३३
शुभैः वृषभ शृङ्गैः च कलशैः च एव कांचनैः ।

शास्त्र दृष्टेन विधिना महर्षि विहितेन च ॥ ४-२६-३४

गजो गवाक्षो गवयः शरभो गंधमादनः ।

मैन्दः च द्विविदः चैव हनूमान् जांबवान् तथा ॥ ४-२६-३५

अभ्यर्षिचंत सुग्रीवम् प्रसन्नेन सुगंधिना ।

सलिलेन सहस्राक्षम् वसवो वासवम् यथा ॥ ४-२६-३६

31, 32, 33, 34, 35, 36. tataH = then; praasaada = on a beautiful, a raised platform for spectators - rostrum; shikhare = atop rostrum; hema pratiSThaane = one a golden, pedestal - a throne with golden standard - legs; vara aastaraNa samvR^ite = best, overlain - throne overlain with best upholstery; citra maalya upashobhite = with various, flower-tassels, shining forth; ramye vara aasane = on a splendid, choicest, seat - throne; mantraiH = with hymn-chants; vidhivat = procedurally; praa~N mukham sthaapayitvaa = east, facing, on establishing - making him to sit; nadii nadebhyaH = from eastward rivers, from westward rivers; samantataH tiirthebhyaH ca = from everywhere, from sacred declivities - bath places of rivers, also; apaH samhR^itya ca = water, on collecting, also; sarvebhyaH samudrebhyaH ca = all of the, from oceans, also; vi malam jalam = un, blemished - pure, waters; aahR^itya ca = on collecting, also; kanaka kumbheSu = in golden, flasks; nidhaaya = on storing; vaanararSabhaaH = Vanara-s, the best ones; like; gajaH gavaakSaH gavayaH sharabhaH gandhamaadanaH maindaH dvividaH = Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, Mainda, Dvividha; hanuumaan tathaa jaambavaan caiva = Hanuma, likewise, Jambavanta, also thus; prasannena su gandhinaa salilena = pellucid, well, perfumed, waters; shaastra dR^iSTena = scriptural [Vedic,] viewpoint [revealed]; maharSi vihitena ca = by great-sages, defined; with such; vidhinaa = procedures; shubhaiH vR^iSabha shR^ingaiH ca = through - auspicious, bull, horns, also; kaancanaiH kalashaiH ca eva = with golden, vessels, also, even; vasavaH = by Vasu-s - gods; sahasra akSam vaasavam yathaa = thousand, eyed, Indra, as with; sugriivam abhyaSincanta = Sugreeva, is anointed by them.

On a splendid, choicest and finely upholstered throne with golden legs that is kept atop a rostrum that is shining forth with various flower tassels, Sugreeva is procedurally inducted to sit facing east to the chanting of Vedic hymns. Then, Vanara-s like Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, Mainda, Dvividha, also thus Hanuma, Jambavanta have started pouring pure water on Sugreeva, which the best vanara-s have collected from the rivers flowing to east, as well as to west, from each of the sacred-declivity of rivers, from every ocean, and stored in golden flasks. Thus those have anointed Sugreeva with those pellucid and well-perfumed waters poured from golden vessels through the auspicious horns of bulls as revealed in scriptures and as great sages have defined, which anointment is like eight of Vasu-gods anointing the Thousand-eyed Indra. [4-26-31, 32, 33, 34, 35, 36]

Hindu tradition draws its methodology of religious ceremonies mainly from two sources shruti Veda-s, and smR^iti, suutra-s rules framed by sages. In the above verse it is said that water is poured through the horns of bulls. It is a practise to do so to achieve religious merit. So also bathing God Shiva through the horn of rhino is said to be the highest method of abhiSeka anointment.

[Verse Locator](#)

अभिषिक्ते तु सुग्रीवे सर्वे वानर पुंगवाः ।

प्रचुक्रुशुर् महात्मानो हृष्टाः शत सहस्रशः ॥ ४-२६-३७

37. sugriive abhiSikte tu = while Sugreeva, is being anointed; shata sahasrashaH = hundreds, and thousands of; sarve mahaatmaanaH = all, great-souled ones; vaanara pungavaaH = Vanara-s, the best; hR^iSTaaH = cheerily = pra cukrushuH = highly, shouted - chattered, raised hullabaloo.

Hundreds and thousands of the great-souled and prominent vanara-s that are there, all of them have cheerily raised high hullabaloo while Sugreeva is anointed. [4-26-37]

[Verse Locator](#)

रामस्य तु वचः कुर्वन् सुग्रीवो हरि पुंगवः ।

अंगदम् संपरिष्वज्य यौवराज्ये अभिषेचयत् ॥ ४-२६-३८

38 hari pungavaH sugriivaH = among monkeys, best one, Sugreeva; raamasya vacaH kurvan = Rama's, word, to effectuate; angadam sam pariSvajya = Angada, on graciously embracing; yauvaraajye abhiSecayat = in crown principedom, anointed.

The best one among monkeys Sugreeva graciously embraced Angada and anointed his as crown prince in order to effectuate Rama's word. [4-26-38]

[Verse Locator](#)

अंगदे च अभिषिक्ते तु सानुक्रोशाः प्लवंगमाः ।

साधु साधु इति सुग्रीवम् महात्मानो हि अपूजयन् ॥ ४-२६-३९

39. angade ca abhiSikte tu = on Angada, also, when anointed, but; sa anu kroshaaH = with, entailing, sadness - those that are sympathetic to Angada; mahaatmaanaH = great-souled; plavangamaaH = fly-jumpers; saadhu saadhu iti = merciful, merciful, thus; sugriivam apuujayan hi = at Sugreeva, worshipped - acclaimed, indeed.

On the anointment of Angada those fly-jumpers that have sympathy for him have acclaimed Sugreeva saying, 'well done, well done.' [4-26-39]

[Verse Locator](#)

रामम् च एव महात्मानम् लक्षणम् च पुनः पुनः ।

प्रीताः च तुष्टुवुः सर्वे तादृशे तत्र वर्तिनि ॥ ४-२६-४०

40. tatra = there; taadR^ishe = that kind of - pompous anointment; vartini = while taking place; sarve priitaaH ca = all, are gladdened, also; mahaatmaanam raamam ca eva = great-souled, at Rama, that way; lakshmaNam ca = at Lakshmana, also; punaH punaH tuSTuvuH = again, again, extolled.

While that kind of pompous anointment is taking place all are gladdened and that way they repeatedly extolled the great-souled Rama, and even Lakshmana too. [4-26-40]

[Verse Locator](#)

हृष्ट पुष्ट जन आकीर्णा पताका ध्वज शोभिता ।

बभूव नगरी रम्या क्षिकिंधा गिरि गह्वरे ॥ ४-२६-४१

41. giri gahvare = that are in mountain's, cavern; pataakaa dhvaja shobhitaa = with flags [of triumph,] flag staffs, splendidous; ramyaa kSikindhaa nagarii = magnificent, Kishkindha, city; hR^iSTa puSTa jana aakiirNaa = with blithe, bulgy, people - monkeys, overspread with.

That magnificent city Kishkindha situated in the cave of mountain which is already splendidous with flags of triumph and banners is further splendidous with blithe and burly monkeys overspreading it. [4-26-41]

[Verse Locator](#)

निवेद्य रामाय तदा महात्मने

महा अभिषेकम् कपि वाहनी पतिः ।

रुमाम् च भार्याम् उपलभ्य वीर्यवान्

अवाप राज्यम् त्रिदश अधिपो यथा ॥ ४-२६-४२

42. tadaa = then; viiryavaan = valiant; kapi vaahanii patiH = of monkeys, army's, king - Sugreeva; mahaa atmane raamaaya = to great, souled one, to Rama; mahaa abhiSekam =

about grand, anointment; **nivedya** = apprised; **bhaaryaam rumaam ca upalabhya** = wife, Ruma, also, on regaining; **tridasha adhipaH yathaa** = divinities, chief [Indra,] as with; **raajyam avaapa** = kingdom, achieved.

The valiant Sugreeva who is by now the king of monkeys army, then apprised the great-souled Rama about his grand anointment, and thus he not only regained his wife Ruma but also secured the kingdom, like the chief of divinities Indra. [4-26-42]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे षड् विंशः सर्गः

Thus, this is the 26th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 26

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42		

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 27 Verses converted to UTF-8, Nov 09

Introduction

After Sugreeva's enthronement, Rama and Lakshmana arrive at a mountain called Prasavana for their stay during rainy season. This mountain contains rich flora and fauna as extolled by Rama. On seeing the beauty of nature Rama's thoughts wander over Seetha and he sinks down in his anguish. But Lakshmana comes to rescue imbuing hopeful thoughts in retrieving her with the help of Sugreeva.

The readers familiar with critical edition may find only twenty-three verses in that edition, whereas this traditional version contains forty-eight of them. Twenty-five verses that account the names of trees, river-flows, beauty of nature etc., extolling nature are here as an ingredient of epical literature that aim to remind us about the need for a good environment, rather than to worry about global warming, ozone depletion, deforestation etc.

[Verse Locator](#)

अभिषिक्ते तु सुग्रीवे प्रविष्टे वानरे गुहाम् ।

आजगाम सह भ्रात्रा रामः प्रस्रवणम् गिरिम् ॥ ४-२७-१

1. abhiSikte vaanare sugriive tu = anointed, vanara, Sugreeva, on his part; guhaam praviSTe = into cave - Kishkindha, while entering; raamaH bhraatraa saha = Rama, brother, along with; prasravaNam girim aajagaama = to Prasavana, mountain, reached.

Rama along with his brother Lakshmana reached Mt. Prasavana while the enthroned Sugreeva entered the cave-city Kishkindha. [4-27-1]

[Verse Locator](#)

शार्दूल मृग संघुष्टम् सिंहैः भीम रवैः वृतम् ।

नाना गुल्म लता गूढम् बहु पादप संकुलम् ॥ ४-२७-२

ऋक्ष वानर गोपुच्छैः माजरिः च निषेवितम् ।

मेघ राशि निभम् शैलम् नित्यम् शुचिकरम् शिवम् ॥ ४-२७-३

2. shaarduula mR^iga sam ghuSTam = with tigers, beasts, verily [noisily,] growling; bhiima ravaiH simhaiH vR^itam = mightily, roaring, with lions, pervaded; naanaa gulma lataa guuDham = divers, shrubs, creeper-plants, compacted with; bahu paadapa samkulam = many, trees, overspread; R^ikSa vaanara gopucChaiH maarjaaraiH ca = with bears, monkeys, baboons, wildcats, also; niSevitam = adored by; megha raashi nibham = clouds, heap of, in shine with; nityam shucikaram shivam shailam [suchi jala aashayam] = always sanctifying, tranquil, mountain, [with unspoilt, water, resorts]; Rama reached such a mountain.

Mt. Prasavana is pervaded with noisily growling tigers and beasts, mightily roaring lions, compacted with diverse shrubs and creeper-plants, overspread with many a kind of tree, thus it is adored by bears, monkeys, baboons, and even by wildcats, and that mountain which is always sanctifying and tranquil is like a heap of clouds in its shine. [4-27-2, 3]

As a mass of clouds always showers water this cloudlike mountain also appears to be always showering unspoilt and sanctifying water by way of its rapids, waterfalls and cascades and other water resorts. Hence, it is water giving earthly cloud.

[Verse Locator](#)

तस्य शैलस्य शिखरे महतीम् आयताम् गुहाम् ।
प्रत्यगृह्णीत वासार्थम् रामः सौमित्रिणा सह ॥ ४-२७-४

4. raamaH saumitriNaa saha = Rama, Saumitri, along with; tasya shailasya shikhare = on that, mountain's, cliff; mahatiim aayataam guhaam = ample, spaced, cave; vaasaartham pratyagR^ihNiita = for residence, has taken up.

Rama along with Lakshmana has taken up an ample spaced cave as residence on the cliff of that mountain. [4-27-4]

[Verse Locator](#)

कृत्वा च समयम् रामः सुग्रीवेण सह अनघ ।
काल युक्तम् महद् वाक्यम् उवाच रघुनन्दन ॥ ४-२७-५
विनीतम् भ्रातरम् भ्राता लक्ष्मणम् लक्ष्मि वर्धनम् ।

5, 6a. anaghaH = faultless one; raghu nandanaH = Raghu's dynasty, delighter of; bhraataa raamaH = brother, Rama; sugriiveNa saha samayam kR^itvaa ca = with Sugreeva, an accord, having made; viniitam bhraataram lakshmi vardhanam = humble one, prosperity, enhancer of, with Lakshmana; kaala yuktam mahat vaakyam = time, bound - befitting to that time, significant, word; uvaaca = spoke.

Rama, the faultless one and the elder brother of Lakshmana, who is the delight of Raghu's dynasty, and who made an accord with Sugreeva regarding cessation of activity during rainy season, spoke these significant and timely words to his humble brother Lakshmana who is the enhancer of prosperity. [4-27-5, 6a]

[Verse Locator](#)

इयम् गिरि गुहा रम्या विशाला युक्त मारुता ॥ ४-२७-६
अस्याम् वस्त्याम सौमित्रे वर्ष रात्रम् अरिंदम ।

6b, 7a. arindama saumitre = oh, enemy-destroyer Soumitri; ramyaa iyam giri guhaa = delightful one, this, mountain, cave; vishaalaa = is spacious; yukta maarutaa = with adequate, breeze - pleasantly windy - breezy; varSa raatram = during rainy, nights; asyaam vastyaama = in here, we live.

"This delightful mountain cave is spacious and breezy, hence, oh, enemy destroyer Soumitri, let us stay in this during rainy nights. [4-27-6]

[Verse Locator](#)

गिरि शृंगम् इदम् रम्यम् उत्तमम् पार्थिवात्मज ॥ ४-२७-७
श्वेताभिः कृष्ण ताम्राभिः शिलाभिः उपशोभितम् ।
नाना धातु समाकीर्णम् नदी दर्दुर संयुतम् ॥ ४-२७-८
विविधैः वृक्ष षण्डैः च चारु चित्र लता युतम् ।

नाना विहग संघुष्टम् मयूर वर नादितम् ॥ ४-२७-९

मालती कुंद गुल्मैः च सिंदुवारैः शिरीषकैः ।

कदंब अर्जुन सर्जैः च पुष्पितैः उपशोभितम् ॥ ४-२७-१०

7b, 8, 9, 10. paarthiva aatmaja = oh, king's, son - oh, prince; shvetaabhiH kR^iSNa taamraabhiH = white ones, black ones, coppery ones; shilaabhiH = with boulders - rock faces; upa shobhitam = embellished with; naanaa dhaatu sam aakiirNam = with diverse, ores, fully, overspread; nadii dardura [nirjhara] samyutam = rivers, frogs [rivulets,] bristling with; vividhaiH vR^iksha SaNDaiH ca = various, tree, clumps, also - brimming with; caaru citra lataa yutam = beautiful, amazing, creeper-plants, along with - it is elaborated; naanaa vihaga samghuSTam = diverse, birds, well, reverberated with; mayuura vara naaditam = peacocks, best, filled with screeches of; maalatii kunda gulmaiH ca = Maalati, Jasmine, with bushes, also; sinduvaaraiH shiriiSakaiH = Sindhuvara trees, Shirrishika trees, also; puSpitaiH kadamba arjuna sarjaiH ca = with bloomed, Kadamba, Arjuna, Sarja, also; upashobhitam = it is brightened with; uttamam idam giri shR^ingam = admirable, mountain's, peak; ramyam = is delightful.

"This admirable peak of mountain is embellished with white, black and coppery rock faces, oh, prince, thus this is fully overspread with diverse ores. Bristling with rivers and frogs, and brimmed with clumps of various trees along with beautiful and amazing creeper-plants it is elaborated. It is highly reverberated with diverse birds and filled with the screeches of best peacocks. And bloomed Maalati and Jasmine bushes, also trees like Sindhuvara, Shirrishika, further the trees like Kadamba, Arjuna, and Sarja in bloom, are brightening it and it is delightful. [4-27-7b, 8, 9, 10]

The botanical names for these trees are provided in chapter 1 of Kishkindha, where some more elaborate description of nature is available. These may please be referred there. These lists of trees may not be taken as just for page filling, but they may be regarded as the esteemed natural resources that cause natural and timely rainfalls, which occurs in the next chapter.

[Verse Locator](#)

इयम् च नलिनि रम्या फुल्ल पंकज मण्डितैः ।

न अति दूरे गुहाया नौ भविष्यति नृपात्मज ॥ ४-२७-११

11. nR^ipa aatmaja = oh, king's, son; phulla pankaja maNDitaiH = blossomy, lotuses, enwreathed with; ramyaa = pleasant one; iyam nalini ca = this one, lotus-lake, also; nau guhaayaa = to our, cave; na ati duure = not, very, far from; bhaviSyati = is available.

"This pleasant lake of lotuses enwreathed with its blossomy lotuses, oh, prince, is available not far away from our cave. [4-27-11]

[Verse Locator](#)

प्राग् उदक् प्रवणे देशे गुहा साधु भविष्यति ।

पश्चात् च एव उन्नता सौम्य निवाते अयम् भविष्यति ॥ ४-२७-१२

12. saumya = oh, gentle one; praak udak pravaNe deshe = that is in - east, north, sloppy, place; guhaa = cave; saadhu bhaviSyati = good, it will be - homely; pashcaat unnataa ca eva = in west, upraised, also, thus; ayam = this one - cave; ni vaataa bhaviSyati = without, gust, it will be.

"This cave with its north-easterly slope will be homely for us since the inrush of rainwater will be less, oh, gentle one, also thus with its upraised westerly portion this cave will be less of gusts that come from east. [4-27-12]

[Verse Locator](#)

गुहा द्वारे च सौमित्रे शिला सम तला शिवा ।

कृष्णा च एव आयता चैव भिन्न अंजन चय उपममा ॥ ४-२७-१३

13. **saumitre** = oh, Soumitri; **guhaa dvaare ca** = at cave's, doorway, also; **sama talaa** = even, surfaced; **kR^iSNaa aayataa caiva** = black, broad one, also thus; **bhinna anjana caya upamamaa** = spattered, mascara, mound, in simile; **shilaa** = stone - available; **shivaa** = is pleasant.

"The black stone available at the doorway of the cave that looks like a spattered mound of mascara is broad, even-surfaced, and will be pleasant for a repose. [4-27-13]

[Verse Locator](#)

गिरि शृंगम् इदम् तात पश्य च उत्तरतः सुभम् ।

भिन्न अंजन चय आकारम् अंभोधरम् इव उदितम् ॥ ४-२७-१४

14. **taata** = dear boy; **uttarataH** = on northern side; **bhinna anjana caya aakaaram** = scattered, mascara, mound, in shape; **uditam** = rose up; **ambhaH dharam iva** = water, carrier - black-cloud, like - cloud turned upside down; **subham idam giri shR^ingam pashya ca** = auspicious one, this, mountain, peak, see, also.

"See this mountain peak that looks like a scattered mound of mascara, dear boy, which rose up like a black-cloud on the sky, and it is an auspicious one for it is in northern side. [4-27-14]

[Verse Locator](#)

दक्षिणस्याम् अपि दिश स्थितम् श्वेतम् इव अंबरम् ।

कैलास शिखर प्रख्यम् नाना धातु विराजितम् ॥ ४-२७-१५

15. **dakshiNasyaam disha api** = in southern, quarter, even in; **sthitam** = available; **shvetam ambaram iva** = white, cloth, as if; **kailaasa shikhara prakhyam** = Mt. Kailash, peak, vies with; **naanaa dhaatu viraaajitam** = many, ores, abounding in; **[pashya** = you see, another mountain.]

"Even see this mountain available in the southerly direction as if a white cloth is spread on sky, which is vying with Mt. Kailash and abounding with many an ore. [4-27-15]

[Verse Locator](#)

प्राचीन वाहिनीम् चैव नदीम् भृशम् अकर्दमम् ।

गुहायाः परतः पश्य त्रिकूटे जह्नुवीम् इव ॥ ४-२७-१६

चन्दनैः तिलकैः सालैः तमालैः अतिमुक्तकैः ।

पद्मकैः सरलैः चैव अशोकैः चैव शोभितम् ॥ ४-२७-१७

16, 17. **praaciina vaahiniim caiva** = to east, streaming, at river, also thus; **bhR^isham a kardamam** = unusually, without, sludge; **candanaiH tilakaiH saalaiH tamaalaiH atimuktakaiH** = with trees like - Sandalwood, tilaka, Saala, Tamaala, Atimukta; **padmakaiH saralaiH caiva** = Padmaka, Sarala, also thus; **ashokaiH caiva** = with Ashoka trees, even; **shobhitam** = spruced up; **trikuuTe jahnviim iva** = in Trikuta, Jahnvi [Ganga,] like; **nadiim** = such a river; **guhaayaaH parataH pashya** = cave's, wide of, see.

"Also see this river unusually sludge-less, flowing from the wide of the cave and streaming eastward, spruced up with trees like Sandalwood, Tilaka, Saala, Tamaala, Atimukta, Padmaka, Sarala, and even with Ashoka trees, and it looks as if River Ganga is flowing in Trikuta. [4-27-16, 17]

They are now in Kishkindha and Trikuta is in Himalayan range. There at Mt. Trikuta or Mt. Meru or Himalayan mountains it is River Jahnvi or Ganga and here at Mt. Prasavana the river is Tungabhadra, which is

वानीरैः तिमिदैः चैव वकुलैः केतकैः अपि ।
 हिन्तालैः तिनिशैः नीपैः वेतसैः कृतमालकैः ॥ ४-२७-१८
 तीरजैः शोभिता भाति नाना रूपैः ततः ततः ।
 वसन आभरण उपेत प्रमद एव अभ्यलंकृता ॥ ४-२७-१९

18. tiira jaiH = on riverbank, born; naanaa ruupaiH = various, in their shapes; tataH tataH = there, there; available; vaaniiraiH timidaiH vakulaiH ketakaiH = with trees like Vaaniira, Timida, Vakula, Ketaka; hintaalaiH tinishaiH niipaiH vetasaiH kR^itamaalakaiH = Hintala, Tinisha, Niipa, Vetasa, Kritamaala trees; shobhitaa = brightened with; that river; vasana aabharaNa upeta = raiment, ornaments, along with; abhi alankR^itaa = finely, bedecked; pramada iva bhaati = lady, as if, [river is] appears to be.

"With the trees born on the riverbank and available here and there in various shapes, like Vaaniira, Timida, Vakula, Ketaka, and with Hintala, Tinisha, Niipa, Vetasa, Kritamaala trees, that river is brightened up, and thus that river appears as a dame finely bedecked with raiment and ornaments. [4-27-18, 19]

शतशः पक्षि सन्धैः च नाना नाद विनादिता ।
 एकैकम् अनुरक्तैः च चक्रवाकैः अलंकृता ॥ ४-२७-२०
 पुलिनैः अति रम्यैः च हंस सारस सेविता ।
 प्रहसंती इव भाति एषा नारी रत्न विभूषिता ॥ ४-२७-२१

20, 21. shatashaH pakshi sanghaiH ca = in hundreds, of bird, flights; naanaa naada vi naaditaa = diverse, calls, verily - fairly, resonated with; eka ekam anuraktaiH ca = one, another, doting upon, also; cakravaakaiH alankR^itaa = with Cakravaka [Ruddy gees,] beautified; ati ramyaiH pulinaiH ca = with highly, appealing, sand-isles, also; hamsa saarasa sevita = by swans, Indian cranes, admired; eSaa = she - this river is; naarii ratna vibhuuSita [naanaa ratna samanvitaa] = damsel, jewels, decorated with; [many, jewels, having]; pra hasantii iva bhaati = well, smiling - with a toothy grin, like, appearing to be.

"This river is fairly resonated with the calls of diverse birds in hundreds of flights, beautified with ruddy gees that are doting one upon the other, and admired by the swans and cranes upon her highly appealing sand-isles, thus she appears to be a damsel decorated with jewels with a toothy grin. [4-27-20, 21]

These accounts come under vipra lambha sR^ingaara, dear-departed-romanticism. The ruddy gees are this river-damsel's rubbing breasts under her breast-band. The sandy-mounds are her buttocks, or her pearl-white teeth, saarasa Indian cranes are her eyes. The swans, by their nature they are famous for their majestic floating. With such a floating of swans the majestic cruise of the maiden called river is perceptible. The clucking sounds of the birds are like the tinkles from the tinkling bells of that maiden's anklets. alankaara : utprekhsa say, hyperbolic rhetoric.

क्वचित् नीलोत्पलैः च्छन्न भाति रक्तोत्पलैः क्वचित् ।
 क्वचित् भाति शुक्लैः च दिव्यैः कुमुद कुड्मलैः ॥ ४-२७-२२

22. kvacit niila utpalaiH = somewhere, with blue, water-lilies; kvacit rakta utpalaiH = elsewhere, with red, water-lilies; cChannaa = overspread with; bhaati = river is - shining forth; kvacit = somewhere else; shuklaiH ca = with white [lilies,] also; divyaiH kumuda kuDmalaiH = beautiful, with water-lilies, buds; bhaati = shimmering.

"Somewhere overspread with blue water-lilies, elsewhere with red water-lilies she is shining forth, and she is also shimmering with the beautiful buds of white water-lilies, somewhere else. [4-27-22]

[Verse Locator](#)

पारिप्लव शतैः जुष्टा बर्हि क्रौन्च विनादिता ।
रमणिया नदी सौम्य मुनि संघ निषेविता ॥ ४-२७-२३

23. paariplava shataiH juSTaa = waterfowls, in hundreds, cherished by; barhi krauncha vi naaditaa = by peacocks, by curlews, much, noised - reverberant with screams cackles; muni sangha niSevitaa = by saint, assemblages, served by - bustling around; saumya nadii ramaNiyaa = gracious, river, is heart-pleasing.

"With hundreds of waterfowls cherishing it, screeches of peacocks and cackles of curlews reverberating around, assemblages of sages bustling about, this gracious river is heart-pleasing. [4-27-23]

[Verse Locator](#)

पश्य चंदन वृक्षाणाम् पंक्ती सुरुचिरा इव ।
ककुभानम् च दृश्यन्ते मनसा इव उदिताः समम् ॥ ४-२७-२४

24. candana vR^ikshaaNaam = of sandalwood, trees; suruciraa iva = captivating, as if - virtually; panktiiH pashya = rows, you see; samam = uniformly; manasaa = [seeded] by the wish of [some divine creativity]; uditaaH = sprang forth; iva = as if; they appear; kakubhaanam [panktii] ca dR^ishyante = Kakubha - Arjuna trees, [rows of,] also - appear in similar pattern.

"As if seeded by the wish of some divine creativity the rows of sandalwood trees that are virtually captivating have sprang forth uniformly, so also, the rows of Arjuna trees too appear in a similar pattern. [4-27-24]

[Verse Locator](#)

अहो सुरमणीयो अयम् देशः शत्रु निषूदन ।
दृढम् रंस्याव सौमित्रे साधु अत्र निवसावहे ॥ ४-२७-२५

25. shatru niSuudana saumitre = oh, enemy, eliminator, Soumitri; ayam deshaH su ramaNiiyaH = this, locale is, very, exhilarating; aho = aha; atra saadhu nivasaavahe = here, happily, we reside; dR^iDham ramsyaava = certainly, we take delight - in this environ.

"Aha! Soumitri, very exhilarating is this locale and we can happily reside here, oh, enemy-eliminator, we can certainly take delight in this environ. [4-27-25]

[Verse Locator](#)

इतः च न अति दूरे सा किष्किंधा चित्र कानना ।
सुग्रीवस्य पुरी रम्या भविष्यति नृपात्मज ॥ ४-२७-२६

26. nR^ipaاتمजा = oh, king's, son; citra kaananaa = with charming, groves - hedged in; ramyaa = exquisite one; sugriivasya purii = Sugreeva's, city; saa kiSkinthaa = she, that Kishkindha; itaH = from here; na ati duure ca = not, very, far off, further; bhaviSyati = it will be.

"Further, oh, prince, hedged in charming groves that exquisite Kishkindha, the city of Sugreeva, will not be very far off from here. [4-27-26]

[Verse Locator](#)

गीत वादित्र निर्घोषः श्रूयते जयताम् वर ।

नदताम् वानराणाम् च मृदंग आडंबरैः सह ॥ ४-२७-२७

27. jayataam vara = oh, among triumphant ones, best one; giita vaaditra nir ghoSaH = singing, musical instrument's, out flowing - melodies; nadataam vaanaraaNaam ca = blares of, Vanara-s, also; saha mR^idanga aaDambaraiH = along with, drum's - showy extravaganza; shruuyate = is heard - from here.

"The melodies of singing and the tunes of musical instruments played and sung in Kishkindha are heard from here, oh, the best-triumphant Lakshmana, and even the blares of vanara-s together with their snobbish drumming is heard, hence it is not far away. [4-27-27]

[Verse Locator](#)

लब्ध्वा भार्याम् कपिवरः प्राप्य राज्यम् सुहृत् वृतः ।

ध्रुवम् नंदति सुग्रीवः संप्राप्य महतीम् श्रियम् ॥ ४-२७-२८

28. kapi varaH sugriivaH = monkey, the best, Sugreeva; bhaaryaam labdhvaa = wife, on winning back; raajyam praapya = kingdom, on winning; mahatiim shriyam sam praapya = choicest, prosperity, having won,; su hR^it = with good, hearted ones - friends; vR^itaH = surrounded with; nandati = he must be exuberant; dhruvam = definite is that.

"It is definite that the best monkey Sugreeva must be surrounded by his friends, thus he must be exuberant, as he won an utmost prosperity in winning back his wife and winning the kingdom." Rama thus spoke to Lakshmana. [4-27-28]

[Verse Locator](#)

इति उक्त्वा न्यवसत् तत्र राघवः सह लक्ष्मणः ।

बहु दृश्य दरी कुंजे तस्मिन् प्रस्रवणे गिरौ ॥ ४-२७-२९

29. raaghavaH iti uktvaa = Raghava, thus, on saying; bahu dR^ishya darii kunje = with many, sightly, caves, arbours; tasmin prasravaNe girau = in there, on Prasavana, mountain; tatra = there; saha lakSmaNaH nyavasat = with, Lakshmana, resided.

Raghava having said thus resided on that Mt. Prasavana along with Lakshmana, whereat many sightly caves and arbours are there. [4-27-29]

[Verse Locator](#)

सुसुखे हि बहु द्रव्ये तस्मिन् हि धरणी धरे ।

वसतः तस्य रामस्य रतिः अल्पा अपि न अभवत् ॥ ४-२७-३०

30. su sukhe hi = very, comfortable, admittedly; bahu dravye = with many, objects - like flowers, water etc; tasmin dharaNii dhare = therein, by earth, borne one - on mountain; vasataH = while residing; tasya raamasya = for him, to Rama; alpaa api = least, even - in the least; ratiH na abhavat hi = bliss, not, chanced, indeed.

Though that mountain is indeed very comfortable, though it possess many objects of nature like flowers, fruits and waters, indeed, there is no slightest bliss to Rama while he resided there. [4-27-30]

[Verse Locator](#)

हताम् हि भार्याम् स्मरतः प्राणेभ्यो अपि गरीयसीम् ।

उदय अभ्युदितम् दृष्ट्वा शशांकम् च विशेषतः ॥ ४-२७-३१

31. visheSataH = especially; udayat abhi uditam shashaankam dR^iSTvaa = from eastern mountain, just, risen, moon, on seeing; hR^itaam = one who is kidnapped; praaNebhyaH api

gariiyasiim hi = than lives, even, loftier, indeed; bhaaryaam smarataH = wife, on reminiscing over; he became despondent.

He felt despondent in reminiscing about his wife who is loftier than his lives, but who is kidnapped, especially on seeing the moon just risen on the eastern mountain. [4-27-31]

[Verse Locator](#)

आविवेश न तम् निद्रा निशासु शयनम् गतम् ।
तत् समुत्थेन शोकेन बाष्प उपहत चेतसम् ॥ ४-२७-३२

32. tat = that; samutthena shokena = well- high, surging, anguish; baaSpa upahata cetasam = by tears, marred, with a bosom; nishaasu shayanam gatam = in nights, to bed, on going; tam = him; nidraa na aavivesha = sleep, has not, taken hold of - ineffective.

That anguish which is surging high in him has rendered him with a bosom marred with tears, thereby sleep has no effect on him even if he has gone to bed in nights. [4-27-32]

[Verse Locator](#)

तम् शोचमानम् काकुत्स्थम् नित्यम् शोक परायणम् ।
तुल्य दुःखो अब्रवीद् भ्राता लक्ष्मणो अनुनयम् वचः ॥ ४-२७-३३

33. shocamaanam = he who is pensive; nityam shoka paraayaNam = always, to grief, who is subjected to; tam kaakutstham = him, that Rama; anunayan = while pacifying; tulya duHkhaH = one who is - similarly, sad - for his brother; bhraataa lakSmaNaH = brother, Lakshmana; vacaH abraviit = words, said.

While pacifying Rama who is pensive and who is always subjected to grief, his brother Lakshmana who is similarly sad for his brother's sadness spoke these words. [4-27-33]

[Verse Locator](#)

अलम् वीर व्यथाम् गत्वा न त्वम् शोचितुम् अर्हसि ।
शोचतो हि अवसीदन्ति सर्व अर्था विदितम् हि ते ॥ ४-२७-३४

34. viira = oh, brave one; vyathaam gatvaa alam = anguish, undergoing, is enough; tvam shocitum na arhasi = you, to dishearten, not, apt; shocataH = one who goes on anguishing; sarva arthaa = all, [his] purposes; avasiidanti = will sink down - backslides; te viditam hi = to you, known, indeed - you know it clearly.

"Oh, brave one, enough is this anguishing of yours, and it will be inapt of you to dishearten. All objectives will backslide for them who will be ceaselessly anguishing. That you know clearly. [4-27-34]

[Verse Locator](#)

भवान् क्रिया परो लोके भवान् देव परायणः ।
आस्तिको धर्म शीलः च व्यवसायी च राघव ॥ ४-२७-३५

35. raaghava = oh, Raghava; loke bhavaan kriyaa paraH = in world, you are, results, oriented; bhavaan deva paraayaNaH = you are, to gods, dedicated to - in achieving proper results of your deeds; aastikaH = theist; dharma shiilaH ca = righteous, in conduct [moralist]; vyavasaayii ca = industrious - mobilizer, also.

"Oh, Raghava, in the world you are a result-oriented person, and a devotee of gods for achieving those desired results, you are the theist, moralist, and also the mobilizer.

ओर्

"You are the only master in all the worlds to undertake certain tasks, and for achieving results of those humanly actions of yours you worship god, leaving the fruits of your action in god... you will do your duty as ordained... you are a theist, for you alone are **tat** 'that' 'Supreme Person...' thus you cannot self-contradict yourself to behave only in a humanly attitude... and then you are bound to be a moralist for you have all the preceding attributes... you alone are the mobilizer, for none other can accomplish certain tasks for which you are mobilised by all the divinities and you have also come this far... [4-27-35]

[Verse Locator](#)

न हि अव्यवसितः शत्रुम् राक्षसम् तम् विशेषतः ।
समर्थः त्वम् रणे हन्तुम् विक्रमैः जिह्म कारिणम् ॥ ४-२७-३६

36. a **vyavasitaH** = if you are - without, endeavouring - lackadaisical; **tvam** = you; **vikramaiH** = by your daring enterprises; **jihma kaariNam** = trick, one who caused - trickster; **shatrum** = enemy; **visheSataH raakSasam** = especially, a demon; **tam** = him - Ravana; **raNe hantum** = in war, to kill; **na samarthaH hi** = not, capable, indeed.

"If you are much too lackadaisical, indeed, you will not be capable to eliminate the enemy in war, specially a demon, especially a trickster, let alone all of your daring enterprises. [4-27-36]

[Verse Locator](#)

समुन्मूलय शोकम् त्वम् व्यवसायम् स्थिरी कुरु ।
ततः सपरिवारम् तम् राक्षसम् हन्तुम् अर्हसि ॥ ४-२७-३७

37. **tvam shokam sam unmuulaya** = you, agony, completely, root out; **vyavasaayam sthirii kuru** = endeavour, you stabilise; **tataH sa parivaaram tam raakSasam** = then, with, followers, him, that demon - Ravana; **hantum arhasi** = to kill, you will be able to.

"On completely rooting out that agony then you stabilise your endeavour, and then you will be able to eliminate that demon Ravana along with his followers. [4-27-37]

[Verse Locator](#)

पृथिवीम् अपि काकुत्स्थ ससागर वन अचलाम् ।
परिवर्तयितुम् शक्तः किम् पुनः तम् हि रावणम् ॥ ४-२७-३८

38. **kaakutstha** = oh, Kakutstha; **sa saagara vana acalaam** = with, oceans, forests, mountains; **pR^ithiviim api** = earth, even; **pari varta yitum** = reverse, motion, to cause - to inverse the order of; **shaktaH** = you are capable; **tam raavaNam kim punaH hi** = him, about Ravana, why, [talk about] again, all the more.

"Oh, Kakutstha, you are capable to inverse the order of earth along with all of its oceans, forests, and mountains, then what to speak of that Ravana, all the more. [4-27-38]

[Verse Locator](#)

शरत् कालम् प्रतीक्षस्व प्रावृट् कालो अयम् आगतः ।
ततः स राष्ट्रम् स गणाम् रावणम् तम् वधिष्यसि ॥ ४-२७-३९

39. **ayam praa vR^iT kaalaH aagataH** = this one is, heavy, rainy, season, that has come; **sharat kaalam prati iikshasva** = autumnal, season, forward, look on - look forward to; **tataH** = thereafter; **sa raaSTram sa gaNaam** = with, his city-state, with, his followers; **tam raavaNam vadhiSyasi** = him, Ravana, you will eradicate.

"Look forward to the autumnal season, as this season that has come is of heavy rains, and thereafter, you will eradicate that Ravana along with his city-state and his followers. [4-27-39]

[Verse Locator](#)

अहम् तु खलु ते वीर्यम् प्रसुप्तम् प्रतिबोधये ।

दीप्तैः आहुतिभिः काले भस्म चन्नम् इव अनलम् ॥ ४-२७-४०

40. **aham tu** = I, on my part; **kaale** = on time; **diiptaiH aahutibhiH** = enkindling, by offering of flammable fire-oblations; **bhasma channam analam iva** = by embers, concealed, fire, as with; **te** = about your; **pra suptam viiryam** = well, slept, vitality; **prati bodhaye khalu** = in turn, edifying - awakening in you, just.

"I am just awakening the fast sleeping vitality of yours, no more than rekindling fire concealed under embers with the timely offerings of flammable fire-oblations." Thus said Lakshmana to Rama. [4-27-40]

[Verse Locator](#)

लक्ष्मणस्य हि तद् वाक्यम् प्रतिपूज्य हितम् शुभम् ।

राघवः सुहृदम् स्निग्धम् इदम् वचनम् अब्रवीत् ॥ ४-२७-४१

41. **raaghavaH** = Raghava; **lakSmaNasya hitam shubham tat vaakyam** = Lakshmana's, expedient, propitious, that, sentence - advise; **pratipuujya** = on honouring; **suhR^idam snigdham** = to good-hearted, good-natured - Lakshmana; **idam vacanam abraviit** = this, sentence, spoke.

Honouring that expedient and propitious advise of Lakshmana, Raghava spoke this sentence to that good-hearted and good-natured Lakshmana. [4-27-41]

[Verse Locator](#)

वाच्यम् यद् अनुरक्तेन स्निग्धेन च हितेन च ।

सत्य विक्रम युक्तेन तद् उक्तम् लक्ष्मण त्वया ॥ ४-२७-४२

42. **lakSmaNa** = oh, Lakshmana; **anuraktena snigdhen ca hitena ca** = by an affectionate one, amiable one, cordial one, also; **satya vikrama yuktena** = truth, courage, one who has it; by such a person; **yat vaacyam** = which, word is to be said; **tat tvayaa uktam** = that, by you, said.

"What is to be said by an affectionate, amiable and cordial person, also whose courage is truth itself, that you have said it, Lakshmana. [4-27-42]

[Verse Locator](#)

एष शोकः परित्यक्तः सर्व कार्य अवसादकः ।

विक्रमेषु अप्रतिहतम् तेजः प्रोत्साहयामि अहम् ॥ ४-२७-४३

43. **sarva kaarya ava saadakaH** = all, functions, down, casting - retrogressive; **eSa shokaH pari tyaktaH** = this, distress, is completely, cast-off; **aham** = I am; **vikrameSu** = in triumphs; **a prati hatam** = not, back, strikable - not possible for a strike back - undefeatable; **tejaH** = ebullience; **protsaahayaami** = invigorating.

"Yes! Distress is retrogressive to all the functions. I am casting-off this distress completely. As an undefeatable one in my triumphs I am invigorating my ebullience. [4-27-43]

[Verse Locator](#)

शरत् कालम् प्रतीक्षिष्ये स्थितो अस्मि वचने तव ।

सुग्रीवस्य नदीनाम् च प्रसादम् अनुपालयन् ॥ ४-२७-४४

44. **sugriivasya nadiinaam ca** = of Sugreeva, of rivers, also; **prasaadam anupaalayan** = kindness [kind-heartedness,] awaiting for; **sharat kaalam pratiikshiSy** = autumn, season, I look forward; **tava vacane sthitaH asmi** = your, word, staying, I am - I abide by your words.

"Awaiting for the kind-heartedness of Sugreeva, and for the kindness of the rivers in their abatement, I look forward for the autumn remaining true to your words. [4-27-44]

[Verse Locator](#)

उपकारेण विरः तु प्रतिकारेण युज्यते ।
अकृतज्ञो अप्रतिकृतो हन्ति सत्ववताम् मनः ॥ ४-२७-४५

45. **upakaareNa** = one who extends - succour; **viraH tu** = valiant one, on his part; **pratikaareNa yujyate** = with requital, conjoined - indebted with; **a kR^itaj~naH** = un, faithful one; further; **a pratikR^itaH** = who does not, requite; **satvavataam manaH** = those with soft, hearts; **hanti** = wounds.

"A valiant one who is succoured will be indebted with some requital on his part, but besides being unfaithful, if one who does not make requital for all the favours done in his interest, he will be wounding the hearts of soft-hearted people." Rama said so to Lakshmana, keeping Sugreeva in view. [4-27-45]

[Verse Locator](#)

तत् एव युक्तम् प्रणिधाय लक्ष्मणः
कृत अंजलि तत् प्रतिपूजय भाषितम् ।
उवाच रामम् स्वभिराम दर्शनम्
प्रदर्शयन् दर्शनम् आत्मनः शुभम् ॥ ४-२७-४६

46. **lakshmaNaH** = Lakshmana; **tat eva** = that, alone - what Rama said about their waiting for cessation of rains; **yuktam praNidhaaya** = as candid, visualising; **kR^ita anjali** = making, adjoined-palms; **tat bhaaSitam pratipuujaaya** = that, what is said by Rama, honouring - praisefully; **aatmanaH shubham darshanam pradarshayan** = his own, opportune, viewpoint, to clarify; **sva abhi raama darshanam** = one with his - own, best, delightful, aspect - Rama; **raamam uvaaca** = to Rama, said.

Visualising what Rama said about their waiting for pre-winter season to be candid, and praisefully making palm-fold at that determination of Rama, and even to clarify his own opportune viewpoint, Lakshmana spoke to Rama who by his own aspect is a delightful one for a ken. [4-27-46]

[Verse Locator](#)

यथोक्तम् एतत् तव सर्वम् ईप्सितम्
नरेन्द्र कर्ता न चिरात् तु वानर ।
शरत् प्रतीक्षः क्षमताम् इमम् भवान्
जल प्रपातम् रिपु निग्रहे धृतः ॥ ४-२७-४७

47. **narendra** = oh, lord of people; **yathaa uktam** = as, said; like that; **vaanaraH** = vanara - Sugreeva; **na ciraat tu** = not, lately, but; **tava iipsitam** = by you, desired; **etat sarvam kartaa** = everything, completely, he will be doing; **ripu nigrahe** = enemy, in disciplining - elimination; **dhR^itaH bhavaan** = steadfast, as you are; **sharat pratiikshaH** = autumn, while awaiting; **imam** = this; **jala pra paatam** = waters, heavy, falling - rainy season; **kshamataam** = you may bear with.

"Oh, lord of people, Sugreeva will be effectuating everything you have desired and said, not later but soon, hence awaiting autumn you may please bear up these heavy rainfalls, besides bearing with the idea of disciplining the enemy. [4-27-47]

[Verse Locator](#)

नियम्य कोपम् प्रतिपाल्यताम् शरत्
क्षमस्व मासाम् चतुरो मया सह ।
वस अचले अस्मिन् मृग राज सेविते
संवर्तयन् शत्रु वधे समर्थः ॥ ४-२७-४८

48. shatru vadhe samarthaH [samudyayan] = in enemy, elimination, capable as you are [gearing up]; kSamasva = have patience, unlike a lion; kopam niyamyā = anger, while containing; sharat pratipaalyataam = autumn, may be awaited; caturaH maasaam samvartayan = four, months, come to pass - spending time; mR^iga raaja sevite = animals', king, adored by; asmin acale = on this, mountain; mayaa saha vasa = me, along with, you stay.

"Let autumn be awaited while containing your anger, and along with me you may stay on this mountain which is adored by lions, and spend these four rainy months here like a monsoon lion, although you are capable to eliminate the enemy at any moment like a lion. [4-27-48]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे सप्त विंशः सर्गः

Thus, this is the 27th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 27

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 28 Verses converted to UTF-8, Nov 09

Introduction

Rama eulogises the rainy season for a heavenly elixir is showered for all the living beings. This is one among the other eulogies to seasons. On this narration about rainy season, there are extensive commentaries by the ancient commentators as rainy season occupies a prime ordeal status among other seasons, and some of them are included here.

[Verse Locator](#)

स तदा वालिनम् हत्वा सुग्रीवम् अभिषिच्य च ।
वसन् माल्यवतः पृष्टे रामो लक्ष्मणम् अब्रवीत् ॥ ३-२८-१

1. **vaalinam hatvaa** = Vali, on eliminating; **sugriivam abhiSicya ca** = Sugreeva, anointment, also; **tadaa** = ensuing; **maalyavataH pR^iSTe** = Mt. Malayavata - Prasavana, on upland of - mountainside; **vasan** = while residing; **saH raamaH lakSmaNam abraviit** = he, Rama, to Lakshmana, spoke.

Rama spoke to Lakshmana while residing on the mountainside of Mt. Malayavata, also known as Mt. Prasavana, ensuing the elimination of Vali and enthronement of Sugreeva. [3-28-1]

[Verse Locator](#)

अयम् स कालः संप्राप्तः समयो अद्य जल आगमः ।
संपश्य त्वम् नभो मेघैः संवृतम् गिरि संनिभैः ॥ ३-२८-२

2. **saH** = that - time, of which we thought; **ayam** = is this; **kaalaH** = time; **sam praaptaH** = has come to pass; **adya jala aagamaH samayaH** = now, waters, coming [rains,] season; **giri sannibhaiH** = mountain, similar; **meghaiH** = with clouds; **samvR^itam** = fully covered; **nabhaH** = sky; **tvam sampashya** = you, see.

"This is that time of which we thought and it has come to pass. Now it is rainy season. You see the sky fully covered with mountainous clouds. [3-28-2]

[Verse Locator](#)

नव मास धृतम् गर्भम् भास्कारस्य गभस्तिभिः ।
पीत्वा रसम् समुद्राणाम् द्यौः प्रसूते रसायनम् ॥ ३-२८-३

3. **dyauH** = heaven - sky; **bhaaskaarasya gabhastibhiH** = with sun's, sunrays; **samudraaNaam rasam piitvaa** = of oceans, essence, on guzzling; **nava maasa dhR^itam** = nine, months, after sustaining; **rasaayanam garbham** = of elixir [of life,] to the pregnancy; **prasuute** = is giving birth.

"Sustaining a nine-month pregnancy, impregnated through the Sun with his sunrays guzzling the essence of oceans, the heaven is giving birth to the elixir of life. [3-28-3]

The atmosphere bears pregnancy of rain water drawing through the sunrays, keeping that essence in air consolidating them to become watery clouds for a nine month period from the month of **kaartiika** to **aaSaaDha**. That is roughly from November to July. Then it delivers rainwater, the elixir of life, in the month of **shraavaNa**. It is an extract of six **rasa-s** elixirs, for the utilisation of various crops.

atra meghaaH suurya rashmi marut aadibhiH samudram udakam gR^ihiitvaa garbhavt kaartiika maasa prabhR^iti nava maasa dhR^itam sasyaanaam ShaD rasa sampatti hetu bhuutam shuddham udakam shraavaNe maasi muncati it suucitam -- dharmaakuutam

[Verse Locator](#)

शक्यम् अंबरम् आरुह्य मेघ सोपान पंक्तिभिः ।

कुटज अर्जुन मालाभिः अलंकर्तुम् दिवाकरम् ॥ ३-२८-४

4. **megha sopaana panktibhiH** = with cloud's, stairs, flight of; **ambaram aaruhya** = sky, climbing up; **divaa karam** = day, maker - sun can be; **kuTaja arjuna maalaabhiH** = with wild-jasmines, Arjuna-flowers, garlands; **alankartum shakyam** = to adorn, it is possible - in these days.

"It is very likely to climb up the flight of stairs of clouds to bedeck the sun with the garlands of white wild-jasmines, and red Arjuna flowers, in these days. [3-28-4]

Vishnu or Narayana is located in the solar orb in the aspect of sun, calle **suurya naarayaNa** and he is to be adored in these days of rain before any bodily activity like eating or drinking is undertaken. **dhyeyaH sadaa savitR^i maNDala madhya vartii naaraayaNam** and this Vishnu is a 'decoration-happy' deity **alankaara priyo vishNuH** and thus He can easily be reached by the stepladder formation of clouds and he can be garlanded easily. To do so a wife must be at his side **sa patnyaa vishaalaakshyaa naaraayanam upaagamat** 'adore that Narayana along with your wife...' and now if Rama were to adore that Supreme, Seetha is not at his side. Govindaraja.

[Verse Locator](#)

संध्या राग उत्थितैः ताम्रैः अंतेषु अधिक पाण्डुरैः ।

स्निग्धैः अभ्र पट च्छेदैः बद्ध व्रणम् इव अंबरम् ॥ ३-२८-५

5. **sandhyaa raaga utthitaiH** = sunset time, with the hue of, extending - mottled with; **taamraiH** = with redness; **anteSu adhika paaNDuraiH** = at edges, much, whitish - pure white; **snigdhaiH** = with soft; **abhra paTa cChedaiH** = cloud, [called] cloth, pieces - bandages; **ambaram** = sky; **baddha vraNam iva** = bandaged, gash, like.

"Those clouds with pure white edges, and with reddish hue of sunset extending on them, look like soft pieces of cloth bandaged on the gashes of sky. [3-28-5]

The sky's parturition in the form of rain is just over and she is bandaged with cotton-like whitish and softish clouds, while the colour of spilt blood is still appearing on those dressings borrowed from the colour of sunset.

[Verse Locator](#)

मन्द मारुत निःश्वासम् संध्या चंदन रंजितम् ।

आपाण्डु जलदम् भाति काम आतुरम् इव अंबरम् ॥ ३-२८-६

6. **manda maaruta niH shvaasam** = slothful, breezes, out, breathing - as sighs; **sandhyaa candana ranjitam** = sunset, sandal-paste, tinged with; **aapaaNDu** = with very white - blanched; **jaladam** = clouds; floating on her face; **ambaram** = sky is; **kaama aaturam iva** = one with - love, longing, as if; **bhaati** = appearing.

"Slothful breezes as her sighs, sunset tingeing her as sandal paste, the sky with blanched clouds on her face appears like the one sighing for love. [3-28-6]

The birthing of rain is over and to give next birth to next rain, the sky is ready as a wooable female with sighs and daubing of sandal pastes to cool off her yearning for love.

एषा घर्म परिवर्लिष्टा नव वारि परिप्लुता ।

सीता इव शोक संतप्ता मही बाष्पम् विमुंचति ॥ ३-२८-७

7. **gharma pari kliSTaa** = by searing-summer, overly, agonised; **nava vaari pari plutaa** = by new, waters, thoroughly, flooded - wetted; **eSaa mahii** = this, earth; **shoka santaptaa** = by grief, fully, searing; **siitaa iva** = Seetha, like; **baaSpam vi muncati** = earth, tears, verily - implacably, outpouring.

"Overly agonised with the searing-summer, but thoroughly wetted with new waters, this earth looks like Seetha, both implacably outpouring tears. [3-28-7]

The earth that becomes heated in summer vents out hot vapours on the fall of first rains releasing its agony of heat. The first act of humans to vent out agony is to shed tears. Now the earth is shedding humid tears and she is like Seetha who is also in the same predicament of earth, as the heat called the atrocity of Ravana sears Seetha.

Verse Locator

मेघ उदर विनिर्मुक्ताः कर्पूर दल शीतलाः ।

शक्यम् अंजलिभिः पातुम् वाताः केतकि गन्धिनः ॥ ३-२८-८

8. **megha udara vinirmuktaaH** [**vi nir muktaH - vaataaH**] = from cloud's, womb, verily, out, freed [breezes; **karpura** [**kalhaara**] **dala shiitalaaH** = minty-camphor [yellow camphor,] [or, red-lotuses] leaves, with coolness of; **ketaki gandhinaH** = Ketaki plant [Pandanus odora tissimus, Mogra,] with perfume of; **vaataaH** = breezes; **anjaliabhiH paatum shakyam** = with palms-bowl, to draught, possible to.

"Freed from the wombs of clouds, cool as the leaves of minty-camphor, perfumed with the fragrance of Mogra plants, such as these breezes are it is possible to have a draught of them with the bowl of palms. [3-28-8]

Verse Locator

एष फुल्ल अर्जुनः शैलः केतकैः अधिवासितः ।

सुग्रीव इव शान्त अरिः धाराभिः अभिषिच्यते ॥ ३-२८-९

9. **phulla arjunaH** = fully bloomed, with Arjuna trees' flowers; **ketakaiH** = with Ketaka trees' flowers; **abhi vaasitaH** = further, fragranced; **eSa shailaH** = this, mountain; **shaanta ariH** = is silenced, whose enemy; **sugriiva iva** = Sugreeva, like; **dhaaraabhiH abhiSicyate** = downpours, anointing.

"This mountain with fully bloomed Arjuna flowers, further fragranced by Ketaka flowers is being anointed with downpours on a par with Sugreeva, who is anointed when his enemy is silenced. [3-28-9]

This Mountain Prasavana is full with its blooming Arjuna flowers, like the colourful garlands on the chest of Sugreeva. It is further fragranced with Ketaka flowers, like the fragrant items brought for Sugreeva's anointment. As with Sugreeva who after silencing his enemy Vali is anointed on time with the pouring down of all kinds of waters from golden flasks, this is mountain after silencing its enemy called sun-sear, is also being anointed by rainy downpours.

Verse Locator

मेघ कृष्ण अजिन धरा धारा यज्ञ उपवीतिनः ।

मारुत आपूरित गुहाः प्राधीता इव पर्वताः ॥ ३-२८-१०

10. **megha kR^iSNa ajina dharaa** = clouds, black, deerskin, donning; **dhaaraa yaj~na upaviitinaH** = showers, ritual, mantled with - wearing sacred thread; **maaruta aapuurita**

guhaaH = by breeze, replete with, caves; parvataaH = mountains; pra adhiitaa iva = well, studying - reciting ones [young-scholars,] are like.

"Donning clouds as black deer skins, torrents as sacred-threads, and caves replete with breezes as vocals, the mountains look like young-scholars reciting Veda-s. [3-28-10]

The duty of young scholars of Vedic studies is to wear black deerskin and sacred thread as their initiation into Vedic studies. In these rainy days, there will be no other activity to them than sitting tight to recite their texts. The caves of mountains are its own mouths and they are replete with air and air gives out a din, and even the Vedic recitation gives out a din of its own kind. Thus, the mountains appear to be like humble young-scholars of Veda-s, voicing out their chanting like the hum of the air in caves.

atra parvataanaam kR^iShNa ajina yaj~nopaviita aadi dharma kalpena adhyetR^iu saadR^ishya pratipaadanaat adhyetR^iuuNaam brahmacaariNaam kR^iShNa ajina yaj~nopaviita aadi dhaaraNam dharma iti uktam - dk.

[Verse Locator](#)

कशाभिः इव हैमीभिः विद्युद्भिः इव ताडितम् ।
अन्तः स्तनित निर्घोषम् सवेदनम् इव अंबरम् ॥ ३-२८-११

12. haimiibhiH kashaabhiH iva = with golden, whips, as if; vidyudbhiH = by flashes of lightening; [ambaram] taaDitam iva = [sky is] whipped, as though; stanita = rattle of thunder; nir ghoSam = out letting; ambaram = sky is; antaH sa vedanam iva = internally, with, throes, as though having - internally suffering with them.

"While the flashes of lightning are whipping the sky as if they are the golden whips, it is letting out rattle of thunders holding out against its inly throes. [3-28-11]

[Verse Locator](#)

नील मेघ आश्रिता विद्युत् स्फुरन्ती प्रतिभाति मे ।
स्फुरन्ती रावणस्य अंके वैदेही इव तपस्विनी ॥ ३-२८-१२

12. niila megha aashritaa = blue, cloud, hingeing on; sphurantii vidyut = squirming, lightening; raavaNasya anke sphurantii = in Ravana's, grasp, squirming; tapasvinii vaidehii iva = penitent - sorry state, Vaidehi, as if; pratibhaati me = appears to be, to me.

"That lightning hingeing on the blue cloud is squirmy, to me it appears like woeful Vaidehi squirming in the grasp of Ravana. [3-28-12]

[Verse Locator](#)

इमाः ता मन्मथवताम् हिताः प्रतिहता दिशः ।
अनुलिप्ता इव घनैः नष्ट ग्रह निशा कराः ॥ ३-२८-१३

13. manmathavataam hitaaH = for lovers having beloveds, [the precincts are] advantageous; pratihataa = [precincts are] marred [unclear]; naSTa graha nishaa karaaH = lost, planets, night, maker - moon; imaaH taaH dishaH = these, they, directions; ghanaiH anuliptaa iva = with clouds, begrimed, as though.

"For those who are with their beloveds these precincts are advantageous, as their directions, as to which east and which is west, are unclear; and to loverless ones like me they are disadvantageous, because the same precincts have their planets and even their moon lost, and they look as though begrimed with dark-clouds. [3-28-13]

[Verse Locator](#)

क्वचित् बाष्प अभिसंरुद्धान् वर्ष आगम समुत्सुकान् ।
कुटजान् पश्य सौमित्रे पुष्टितान् गिरि सानुषु ।

14. **saumitre** = oh, Soumitri; **kvacit** = somewhere; **baaSpa** = tears / droplets of vapour; **abhisamruddhaan** [abhi sam ruddhaan] = thickly, covered; **varSa aagama samutsukaan** = of rainy season, by arrival of, feeling happy; **giri saanuSu sthitaan** = on mountain, terraces, standing; **puSTitaan** = flowered ones; **mama shoka abhibhuutasya** = my, sorrow, verily, one who is let down; **kaama samdiipanaan** = passion, inciters [plants on mountain]; such plants; **kuTajaan pashya** = wild-jasmines, you see.

"Feeling happy with the arrival of rain wild jasmine plants standing somewhere on the terraces of mountain are flowered, and they are thickly covered with droplets of vapour, as if they are the tears of happiness hovering round the flower like faces of ladyloves at the arrival of their lovers, and such plants are becoming inciters of passion in me, who am let down by my sorrow for my ladylove. [3-28-14]

While some natural beings are enthused to take delight in the process of nature, **brahma anubhava santuSTha**, or Supreme Self, some others are refuting it. Thus my passion is increasing to bring back those perverts onto correct path.

[Verse Locator](#)

रजः प्रशांतम् स हिमो अद्य वायुः
निदाघ दोष प्रसराः प्रशांताः ।
स्थिता हि यात्रा वसुधा अधिपानाम्
प्रवासिनो यांति नराः स्व देशान् ॥ ३-२८-१५

15. **adya** = now; **rajaH prashaantam** = dust, is quietened; **vaayuH sa himaH** = breeze, together with, chill; **nidaagha doSa prasaraaH** = summer's, vile, pervasions; **prashaantaaH** = quietened; **vasudhaa adhipaanaam** = of land, lords- kings; **yaatraa** = expeditions - conquests; **sthitaa hi** = came to a halt, indeed; **pravaasinaH naraaH sva deshaan yaanti** = in outstation, those men who are, one's, own, to countries, they are going - returning.

"In these days the dust is quietened, breeze is chilly, vile pervasions of summer are also quietened, conquests of kings indeed came to a halt, and the people in outstation are returning to their own countries. [3-28-15]

This verse speaks about the one who is blessed by the Supreme Being by way of His beneficence in the form of rain. For such a blessed soul **rajaH** which also means **rajo guNa**, 'over-activism...' apart from the meaning of 'dust..' is silenced. This is one among the three attributes **sattva**, **rajaH**, **tamo guNaa**-s 'purity, activity, stolidity...' and thus **rajaH prashaantam** 'the quality of over-activity is quietened, along with the quality of stolidity...' thus, only 'purity' is evident in him in his worldly activities. **sa himo vaayuH** 'with, coldness, is air...' the word 'air' denotes 'breathing humans' and those blest human's heart breaths a cool breeze, rather than fumes and fires, that which is the attitude of a person who is dominated by **rajo guna** 'attribute of over-activity...' Thus, they the blessed souls have no evil effects of searing or scorching of summer. The compound **nigadha doSa...** **prashantaaH** means worldly affairs, are silenced, where vile of summer is the personified vile of worldly affairs. And even their worldly expeditions to conquer, to possess, and to become significant etc., are stalled for the blessed souls **sthitaaH...** **adhipaanaam**. They have nothing to do here on earth because they are immigrants onto earth. So, they are returning to their own country, quarters, or abode, **pravaasino...** **sva deshaan**. Their own place **sva desha** is **vaikunTha**. Thus the divine rain blesses them with salvation.

[Verse Locator](#)

संप्रस्थिता मानस वास लुब्धाः
प्रिय अन्विताः संप्रति चक्रवाकः ।
अभीक्षण वर्ष उदक विक्षतेषु
यानानि मार्गेषु न संपतन्ति ॥ ३-२८-१६

16. **samprati** = presently; [**hamsaaH** = swans]; **maanasa vaasa lubdhaaH** = at Lake Maanasa, to live, eager to; **sam prasthitaa** = readily, started to journey; **cakravaakaH priya anvitaH** = Cakravaka [ruddy gees,] with beloved one, conjoined with; **abhiikSNa varSa udaka vikSateSu** = oftentimes, by rainy, waters, verily battered; **maargeSu** = in roadways; **yaanaani** = vehicles; **na sam patanti** = not, verily, falling - not moving ahead.

"Presently swans have started journey to Lake Manasa eager to live there, but the Cakravaka birds, ruddy gees, that are together with their beloveds are not departing, and vehicles are not taking to road as the rainwater has battered the roadways oftentimes. [3-28-16]

The swans do not like muddy waters so they aspire the clear waters of Lake Maanasa in Himalayas. The great sages, averse to muddy worldly affairs, are also called 'swans, supreme swans' **hamsa, parama hamsa** for they wander all over acquiring and disseminating spirituality to world. But they take break in rainy season in a vow called **caatur maasyam** and contemplate in their own **manas** 'mind' about the Supreme Being. If the swans tend to go to Himalayan Maanasa Lake, these sagely-swans tend to gain entry into their own mind in search of Supreme. And, like swans that can search and separate milk from water to drink milk alone, the sages can search for their being. The compound **sam prasthitaa**, indicates a journey towards Supreme. And **priya anvita** indicates involvement in worldly affairs, nominally indicated here as 'together with their lovers'. Contrarily, those ruddy gees bound by attachments do not flee away, but they will stick to their worldly interests. Thus, this rainy season is sagely, to enable the seekers to seek the Supreme, without any bickerings due from the world.

[Verse Locator](#)

क्वचित् प्रकाशम् क्वचिद् अप्रकाशम्
नभः प्रकीर्णा अंबु धरम् विभाति ।
क्वचित् क्वचित् पर्वत संनिरुद्धम्
रूपम् यथा शान्त महार्णवस्य ॥ ३-२८-१७

17. **pra kiirNaa ambu dharam** = widely bestrewn with, water, carriers - clouds; **kvacit** = somewhere; **prakaasham** = bright; **kvacit** = somewhere else; **a prakaasham** = not, bright; **nabhaH** = sky; **kvacit kvacit** = somewhere, somewhere else - hear and there; **parvata sam niruddham** = with mountains, verily, dammed up; **shaanta mahaa arNavasya** = peaceful [tideless,] vast, of ocean; **ruupam yathaa** = in aspect, as with; **vi bhaati** = well, gleaming.

"Widely bestrewn with clouds the sky is bright somewhere, and not so bright somewhere else, thus it is gleaming well with an aspect of vast but tideless ocean that is by far dammed up with cloudlike mountains. [3-28-17]

The sky, or heaven, is also called Supreme Being, according to the saying **kham brahma** 'Sky is Brahman.' This is apparently shiny at places where the clouds of ignorance are not hovering on the minds of the discerners, and it is unshiny and unapparent at other places because of the gloom in the mind of the beholder about the disposition of that sky, or Supreme Being.

[Verse Locator](#)

व्यामिश्रितम् सर्ज कदंब पुष्पैः
नवम् जलम् पर्वत धातु ताम्रम् ।
मयूर केकाभिः अनुप्रयातम्
शैल अपगाः शीघ्रतरम् वहन्ति ॥ ३-२८-१८

18. **shaila apa gaaH** = from mountains, water, goings - mountain rapids; **sarja kadamba puSpaiH** = with Sarja, with wild-jasmine, flowers; **vyaa mishritam** = well, coalesced; **parvata dhaatu taamram** = with mountain's, ores, became coppery; **mayuura kekaabhiH** = with peacock's, screeches; **anu prayaatam** = at behind, transiting; such a; **navam jalam** = new, water; **shiighra taram vahanti** = swiftly, in higher degree, carrying away - flowing.

"Coalesced with Sarja and Wild-jasmine flowers, and also with the coppery ores of the mountain, the new waters are swiftly transiting towards ocean, while screams of peacocks

haunting them. [3-28-18]

The flowers and mineral ores are mingling in waters and flowing as one with the waters. This is indicative of purposeful devotion, **saatvika guNa prathaana bhakti** 'devotion in its pureness.' The **sattva guNa** from the standpoint of mind is **sukha** 'devotion in pleasure....' and the **rajo guNa** is 'pain...' thus that sort of devotion is **rajo guNa prathaana bhakti** is 'devotion in pain...' Thus in pleasure or pain devoutness is evident. Apart from these two, there are some simple devotees. They do not have any higher values/purposes in view, except to extol, praise, and sing for the Ultimate. Thus, the screaming and screeching peacocks indicate such simple devotees. Govindaraja.

[Verse Locator](#)

रस आकुलम् षट्पद संनिकाशम्
प्रभुज्यते जंबु फलम् प्रकामम् ।
अनेक वर्णम् पवन अवधूतम्
भूमौ पतति आम्र फलम् विपक्वम् ॥ ३-२८-१९

19. **rasa aakulam** = lusciousness, full of; **SaT pada sam nikaasham** = six, footed [honeybee,] nearly, equalling - that resemble; **jambu phalam** = Jambu tree's, fruit - rose-apple; **pra kaamam** = much, delightedly; **pra bhujiyate** = well, devoured **aneka varNam** = diversely, coloured - discoloured; **vi pakvam** = verily, ripened - over-ripe, putrefied; **aamra phalam** = mango, fruit; **pavana ava dhuutam** = by wind, down, heaved; **bhuumau patati** = on ground, falling;.

"The fruits of rose-apple that resemble honeybees are delightedly devoured as they are highly luscious, but the mango fruits that are discoloured and putrefied are falling to ground heaved down by wind. [3-28-19]

The falling of fruits on their own by the gusts of wind is indicative of the fall of fruits for a true devotee, and to him the ripened fruit is made available. Though Rose apple is an insignificant fruit it is consumed. It has a medicinal property in this rainy season. And though mango is a rich fruit it is not the season to consume it. So it is not picked now. Thus it is becoming a wasted fruit. Fruits of actions are therefore according to actions but not according to their richness or otherwise.

[Verse Locator](#)

विद्युत् पताकाः स बलाक मालाः
शैलेन्द्र कूट आकृति संनिकाशाः ।
गर्जन्ति मेघाः समुदीर्ण नादा
मत्त गजेन्द्रा इव संयुगस्थाः ॥ ३-२८-२०

20. **vidyut patakaaH** = electric-charges, as [fluttering] flags; **sa balaaka maalaaH** = with, cranes, as garlands; **shaila indra kuuTa aakR^iti sam nikaashaaH** = mountain, lordly, pinnacles, in build, very, similar to; such; **meghaaH** = clouds; **samyuga sthaaH** = in a fight, standing up to; **matta** = vigorous; **gaja indraa iva** = elephant, lordly ones; as with; **sam udiirNa naadaa** = with verily, high-pitched, voice; **garjanti** = are thundering.

"Electric-charges as their fluttering flags of war, flights of cranes as their garlands of gallantry, those clouds very similar in their build to the pinnacles of lordly mountains are thundering with very high pitched voices like invigorated lordly elephants standing up to a fight. [3-28-20]

The towering mountains, or the haughty elephants stand tall among all, and their thunderous grumblings are akin to the rumblings of Vedic scholars who stand tall to establish Vedic tenets, though they come to fistfights with opponents.

[Verse Locator](#)

वर्ष उदक आअप्यायित शाद्वलानि
प्रवृत्त नृत्त उत्सव बर्हिणानि ।
वनानि निर्वृष्ट बलाहकानि
पश्य अपराह्णेषु अधिकम् विभान्ति ॥ ३-२८-२१

21. varSa udaka aaapyaayita shaadvalaani = by rain, water, satiated, pasturelands; pravR^itta nR^itta utsava barhiNaani = stimulated, for dance, carnivals, of peacocks; nir vR^iSTa balaahakaani = completely, rained, by clouds; vanaani = woodlands; aparaahNeSu = in afternoons; adhikam vi bhaanti = extremely, well, splendorous; pashya = you behold them.

"When clouds have completely rained on the greenery pasturelands are satiated with rainwater and peacocks are stimulated to dancing carnivals, thus it is extremely splendorous in afternoons, behold it. [3-28-21]

The Divine couple Lakshmi and Narayana have grown this garden called earth, watering each of its plant with their Divine hands. Thus, due to the divine beneficence of that couple in the form of rain, that which is sprinkled on that garden, the desires of living beings and their means are fulfilled. Govindaraja. The aparaahNa is the fourth part of daytime, among the five, and they are: praataH, sangavaH, madhyaahna, aparaahNa, saayaahna early morning, morning, noon, afternoon, and evening.

[Verse Locator](#)

सम् उद् वहन्तः सलिल अति भारम्
बलाकिनी वारि धरा नदन्तः ।
महत्सु शृंगेषु मही धराणाम्
विश्रम्य विश्रम्य पुनः प्रयान्ति ॥ ३-२८-२२

22. salila ati bhaaram = with water, much, weighty - contained inside the wombs of clouds; sam ud vahantaH = well, up, carrying - transporting; balaakinaH = clouds adorned with - cranes; vaari dharaa = water, carriers - clouds; nadantaH = while rumbling; mahii dharaaNaam = by earth, born ones - of mountains; mahatsu shR^ingeSu = loftiest, on peaks; vishramya vishramya = reposing, and reposing; punaH prayaanti = again, journeying; like pregnant women.

"Clouds adorned with cranes around them are rumbling to transport them, and the weighty water contained inside their wombs, and reposing on the loftiest mountain peaks they are moving, moving and again reposing, like pregnant women. [3-28-22]

The saintly persons and pregnant mothers are indicated by these clouds. hR^idayena ud vahan harim 'The Supreme is to be carried along by one's own heart...' thus with their complete knowledge about that Supreme the saintly persons are repeatedly reposing at a sinful situation, and proceeding further when that sin is absolved. Thus they journey further towards total salvation. A pregnant woman also moves haltingly like a cloud carrying water. The clouds are pregnant not only by the weighty water but also by carrying the weight of cranes. The cranes fly high up to the clouds to mate. Thus, the clouds are loaded down with their own water and even with the flying cranes, both trying to carry the seed, the Supreme Being, in their wombs.

[Verse Locator](#)

मेघ अभिकामा परिसंपतन्ती
सम्मोदिता भाति बलाक पंक्तिः ।
वात अवधूता वर पौण्डरीकी
लंब इव माला रुचिर अंबरस्य ॥ ३-२८-२३

23. meghaabhi kaamaa = cloud, much, desirous of; pari sam patantii = above, well, falling - flying all over; sammoditaa = highly delightful; balaaka panktiH = cranes, row

of; **ambarasya** = of sky; **vaata avadhuutaa vara pauNDariikii** = by wind, upheaved, best, white-lotuses; **ruciraa lamba maalaa iva** = dangling, lovely, flowery-tassel, as with; **bhaati** = shining forth.

"Highly delighted cranes are flying all over in rows highly desirous of the clouds, and they are shining forth like the best and lovely festoons of white lotus flowers as if wind has upheaved and dangled them on the sky. [3-28-23]

The white flying cranes desire black clouds for their mating. It indicates that the pure white conscious is desiring the Supreme abiding beyond the dark/obscured quarters and thus this pure white conscious of the true devotee is flying up above the normal planes to merge into that unknown, dark, or obscured zone to have a glimpse of that Supreme, whose body colour is said to be 'blue' or 'blue-black' **kaala megha shyaama, niila megha shyaama** like that of the colourless sky.

[Verse Locator](#)

बाल इन्द्रगोप्ता अंतर चित्रितेन
विभाति भूमिः नव शाद्वलेन ।
गात्र अनुपृक्तेन शुक प्रभेण
नारी इव लाक्ष उक्षित कंबलेन ॥ ३-२८-२४

24. **baala indragoptaa** = by young, Indragopa - red-beetles; **antara citritena** = innerly, painted - dappled; **nava shaadvalena** = with new, meadows; **bhuumiH** = meadowland; **gaatra anu pR^iktena** = body, around, wrapped; **shuka prabheNa** = parrot-green, in shine; **laaksha ukshita kambalena** = lac-red, besprinkled - embroidered, with shawl - with wraparound; **naarii iva** = woman, as if; **vi bhaati** = verily, shining.

"The meadowland is with its new meadows which are medially dappled with young and small red-beetles, and it is shining forth as if she is a woman wearing a parrot-green wraparound on which lac-red spots are embroidered. [3-28-24]

It is usual for the insects to swarm on the new pasturelands by which the earth is appearing to be wearing a parrot-green colour sari embroidered with exotic red spots. The red colour is indicative of mercy of Supreme Being appearing opportunely, and the green pastures are His fertile kindness that reveal after humanly suffering, say summer heat.

[Verse Locator](#)

निद्रा शनैः केशवम् अभ्युपैति
द्रुतम् नदी सागरम् अभ्युपैति ।
हृष्टा बलाका घनम् अभ्युपैति
कान्ता स कामा प्रियम् अभ्युपैति ॥ ३-२८-२५

25. [**iha** = now, these days]; **nidraa shanaiH keshavam abhi upaiti** = sleep, slowly, to Keshava [Vishnu,] closely, getting at; **nadii drutam saagaram abhyupaiti** = river, rapidly, to ocean, closer, getting at; **hR^iSTaa balaakaa ghanam abhyupaiti** = gleefully, female crane, to cloud, closely, getting at; **sa kaamaa kaantaa priyam abhyupaiti** = with, passion, woman, to beloved, closely, getting at.

"These days sleep is slowly getting closer to Vishnu, rivers are rapidly getting closer to oceans, cranes are gleefully getting closer to clouds, and women are passionately getting closer to their beloveds. [3-28-25]

Vishnu goes into yogic trance from **aaSaaDha ekaadashii** to **kaartiika shuddha ekaadashi** thus He concentrates on the sustenance of the Universe, as an expression of His satisfaction **liila**. He is **sheshin** 'lord' and all other beings are **shesha** 'servants.' Thus, all the servants are eager to get in touch with the master. Govindaraja. Dharmaakuutam put this as:

atra caturShvapi paadeShu nidraa nadii balaakaa kaantaanaam sva sva priyataan keshava samudra
ghana patiinaan prati svata eva abhisaraNa kathanaat patim pratyabhisaraNashiilaa abhisaarikaa suucitam --
varShaa kaale striiNaam kaamodreka uktaH -- balaakaanaam garbha dhaaraNaartham sajalam ghanam prati
gamamanam uktam -- dk

Further he quotes from Kalidasa's megha sandesha :

garbhaadhaan kShaNa paricayaan nuunam aabaddha maalaaH | sevante nayana subhagam khe
bhavantam balaakaaH || meghasandesha.

[Verse Locator](#)

जाता वनान्ताः शिखि सुप्रनृत्ता
जाताः कदंबाः स कदंब शाखाः |
जाता वृषा गोषु समान कामा
जाता मही सस्य वन अभिरामा || ३-२८-२६

26. vana antaaH = forest, interiors; shikhi su pra nR^ittaa = for peacocks, very, well, to
dance; jaataa = became - meetly; kadambaaH = Kadamba trees; sa kadamba shaakhaaH = with,
Kadamba, branches of; jaataaH = adaptive; vR^iSaa goSu samaana kaamaa jaataa = bulls, in
cows, matching, in sensualities, adaptive; mahii sasya vana abhiraamaa = earth, with crops,
orchards, enrapturing; jaataa = became adaptive.

"Interiors of forests have become adaptive for the peacocks to dance very well, Kadamba
trees have become adaptive to their branches and bouquets, bulls with matching sensualities
became adaptive to cows, and adaptive is this earth with its enrapturing crops and orchards, and
all are adaptive to the season's gaiety. [3-28-26]

[Verse Locator](#)

वहन्ति वर्षन्ति नदन्ति भान्ति
ध्यायन्ति नृत्यन्ति समाश्वसन्ति |
नद्यो घना मत्त गजा वन अन्ताः
प्रिया विहीनाः शिखिनः प्लवंगाः || ३-२८-२७

27. vahanti nadyaa = surging, rivers; varshanti ghanaa = showering, clouds; nadanti
matta gajaa = trumpeting, ruttish, elephants; bhaanti vana antaaH = shining, forests,
interiors; dhyaayanti priyaa vihiinaa = reminiscing, beloved, without; nR^ityanti shikhinii =
dancing, peacocks; aashvasanti plavamgamaaH = resolved to, monkeys.

"Rivers are surging, clouds are showering, ratty elephants are shrilling, forest interiors are
shining, loverless are speculating, and peacocks are rocking, monkeys are resolving to stay at one
place, for this is the rainy season. [3-28-27]

The monkeys have resolved to stay at one place without hopping hither and thither as the fruits for them
are abundant at any one place.

[Verse Locator](#)

प्रहर्षिताः केतक पुष्प गन्धम्
आघ्राय मत्ता वन निझरिषु |
प्रपात शब्द आकुलिता गजेन्द्राः
सार्धम् मयूरैः स मदा नदन्ति || ३-२८-२८

28. ketaka puSpa gandham = Ketaka [Mogra,] flower, fragrance; aaghraaya = = on
whiffing; pra harSitaaH = highly, gladdened; gajendraaH = lordly elephants; mattaa =
becoming excited; vana nirjhareSu = in forest, in streams; pra paata shabda aakulitaa = well,

falling, by sounds, baffled; **sa madaa** = with, rut - elephants; **mayuuraiH saardham** = = peacocks, together with; **nadanti** = blaring.

"On whiffing the fragrance of new Ketaka flowers the lordly elephants are highly joyous and became excited, but they are baffled at the sounds made by the fall of water in the streamlets of forest, and those best ruttish elephants are blaring along with screaming peacocks. [3-28-28]

The elephants are confused at the sounds of mountain rapids falling to form brooklets in the forest and they construe those sounds are from an attacking elephant, thus they are giving out their challenge trumpeting. The peacocks are also screaming at the same sounds of rapids thinking them to be rainfall, as they welcome the rainfall to start dancing in the rain.

[Verse Locator](#)

धारा निपातैः अभिहन्यमानाः
कदंब शाखासु विलंबमानाः ।
क्षण अर्जितम् पुष्प रस अवगाढम्
शनैर् मदम् षट् चरणाः त्यजन्ति ॥ ३-२८-२९

29. **dhaaraa nipaataiH** = streams, by falling down - by downpours of rain; **abhihanyamaanaaH** = being knocked down; **kadamba shaakhaasu vilambamaanaaH** = Kadamba trees, branches of, drooping [languishing]; **SaT caraNaaH** = six, footed ones - hexapods, honeybees; **kSaNa arjitam** = in a moment, acquired - which is acquired in a trice; that; **puSpa rasa avagaaDham** = in flower's, nectar, plunged into; **madam** = intemperance; **shanaiH tyajanti** = slowly, forfeiting.

"Honeybees languishing on the branches of Kadamba trees are knocked down by the downpour of rain, thereby they are slowly forfeiting the intemperance which they acquired in a trice by plunging themselves into the nectar of flowers. [3-28-29]

[Verse Locator](#)

अंगार चूर्ण उत्कर संनिकाशैः
फलैः सुपर्याप्त रसैः समृद्धैः ।
जंबू द्रुमाणाम् प्रविभान्ति शाखा
निपीयमाना इव षट्पद ओघैः ॥ ३-२८-३०

30. **angaara cuurNa utkara samnikaashaiH** = coal, powder, heap [globes,] equalling in aspect; **suparyaapta rasaiH** = with profuse, juice; with such; **samR^iddhaiH phalaiH** = in abundance, fruits; **jambuu drumaaNaam shaakhaaH** = Jambu [Rose-apple] trees, branches of; **SaTpada oghaiH** = by honeybees, multitude of - hives of; **nipiiyamaanaa [niliiyamaana] iva** = swilling, as though; **pra vibhaanti** = highly, shining forth.

"Rose-apple trees contain abundant fruits with profuse juice which look like the globated coal powder, with them the branches of those trees shine forth as though swilled by hives of honeybees. [3-28-30]

[Verse Locator](#)

तडित् पताकाभिः अलंकृतानाम्
उदीर्ण गंभीर महा रवाणाम् ।
विभान्ति रूपाणि बलाहकानाम्
रण उत्सुकानाम् इव वारणानाम् ॥ ३-२८-३१

31. **taDit pataakaabhiH alankR^itaanaam** = lightning, with flags, ornamented; **udiiirNa gambhiira mahaa ravaaNaam** = having whooping, profound, great, having sounds -

booms; **balaahakaanaam** = of clouds; **ruupaaNi** = appearances; **raNa utsukaanaam** = war, enthusiasts; **vaaraNaanaam** [**vaanaraaNaam**] iva = elephants, [vanara-s,] like; **vi bhaanti** = verily, shining.

"Ornamented with the flags of lightning, and that have whooping, profound and blaring booms, those clouds by their appearances are verily shining forth like the elephants enthusiastic for a war. [3-28-31]

[Verse Locator](#)

मार्ग अनुगः शैल वन अनुसारी
संप्रस्थितो मेघ रवम् निशम्य ।
युद्ध अभिकामः प्रतिनाद शन्की
मत्तो गजेन्द्रः प्रतिसंनिवृत्तः ॥ ३-२८-३२

32. **megha ravam nishamya** = cloud's, thundering, on listening; **prati naada shankii** = return, shout [challenge of another elephant,] doubting; **yuddha abhikaamaH** = for a fight, interested towards - for a head-on collision; **sam prasthitaH** = readily started for; **shaila maarga anugaH** = mountain, way, follower - minding the track of mountain; **vana anusaarii** = forest, going towards; **mattaH gajendraH** = energetic, lordly, an elephant; **sam ni vR^ittaH** = well, not, proceeding - turning around.

"That energetic and lordly elephant which readily started going towards the forest minding the track of that mountain, heard the thundering of the cloud, and doubting it a the war-whoop of another elephant took a right about turn wishing for a head-on collision with it. [3-28-32]

The 'warring elephant' is indicative of Vedic proponent, where any such scholar on hearing the profound and uproarious challenge of his opponent, he will re-echo the same in order to retain his stand in the war of blaring words. Thus, he takes an elephantine U-turn to colloid headlong with his opponent to establish the Vedic dharma.

[Verse Locator](#)

क्वचित् प्रगीता इव षट्पद ओघैः
क्वचित् प्रवृत्ता इव नील कण्ठैः ।
क्वचित् प्रमत्ता इव वारण इन्द्रैः
विभाति अनेक आश्रयिणो वनान्ता ॥ ३-२८-३३

33. **aneka aashrayiNaH** = to many, a retreat - to birds, animals etc; **vana antaa** = forest, interiors of; **kvachit SaTpada oghaiH pra giitaa iva** = somewhere, with hexapods - honeybees, by swarms of, well, sung, as if; **kvacit niila kaNThaiH pra vR^ittaa [nR^ittaa] iva** = elsewhere, purple colour, necked ones - peacocks, pleasantly, bestirring [well danced,] as if; **kvacit vaaraNa indraiH pra mattaa iva** = somewhere else, with elephants, lordly, highly, excited, as if; **vi bhaati** = verily, beaming forth.

"Somewhere the interiors of forests are finely singing, in affect, as they have swarms of singing honeybees; elsewhere, they are richly dancing, practically, as the purple-necked peacocks are bestirring; somewhere else, they are highly excited, virtually, as lordly elephants are highly excited, thus the interiors of forests are beaming forth as retreats to many bees, birds and animals. [3-28-33]

[Verse Locator](#)

कदंब सर्जा अर्जुन कंदल आढ्या
वनान्त भूमि मधु वारि पूर्णा ।

34. **kadamba sarjaa arjuna kandala aaDhya** = with Kadamba, Sarja, Arjuna, Kandala trees, plentiful in; **madhu vaari puurNaa** = nectar, water, aplenty; **vana anta bhuumi** = forest's, interior, land; **mayuura mattaa abhi ruta pravR^ittaiH** = with peacocks, excited, well, by screaming, by stirring up [dancing]; **apaana bhuumi pratimaa vibhaati** = liquor, land [alehouses,] similar to, impressive.

"Plentiful in Kadamba, Sarja, Arjuna, Kandala trees and with the heaps of their reddish flowers fallen on ground, and well-excited peacocks screaming and dancing like the tipplers of that liquor like nectar, thus the interiors of forest are aplenty with nectar of those fallen flowers flowing like water, thus they are impressively similar to the lands of liquor, say watering-holes. [3-28-34]

The ancient Indian liquor lounges are rather open spaces with palm/toddy trees in and around. The boozers used to wear flowery garlands and flowery armlets and they used to drink in the pinkish buds of banana flowers, which served mostly like the present day 'use and throw' plastic mugs. The screaming and dancing of nectar-drunk peacocks is metaphoric with the liquor-drunk boozers, or, say cabaret artists, and the land itself is boozy.

[Verse Locator](#)

मुक्ता समाभम् सलिलम् पतत् वै
सुनिर्मलम् पत्र पुटेषु लग्नम् ।
हृष्टा विवर्णं च्छदना विहंगाः
सुरेन्द्र दत्तम् तृषिताः पिबन्ति ॥ ३-२८-३५

35. **sura indra dattam** = gods, king - Indra, given - gift of; **muktaa sama aabham** = pearls, similar, in shine; **patat** = that which is falling; **su nir malam** = verily - pure, without, dirt - extremely clear; **patra puTeSu** = leaf, in hallows of; **lagnam** = clinching on; such; **salilam** = water rainwater; **tR^iShitaa** = thirsty; **vi varNa cChadanaa** = verily, altered, coloured [discoloured,] having wings; **vihangaaH** = birds; **hR^iSTaa** = delightedly; **pibanti** = guzzling down.

"Extremely clear, pure, pearl-similar rainwater given as a gift by Indra is falling down and clinching the hallows of leaves, such as it is, it is heartily guzzled down by the thirsty birds whose wings are discoloured by the same water. [3-28-35]

Indra is the administrative authority to accord rain through the presiding deity of Rain, namely varuNa, the Rain-God. So also, all the other aspects of nature like air, fire, thunders, thunderbolts, crops, famines, earthquakes, and the whole of natural happenings are at Indra's behest.

[Verse Locator](#)

षत्पद तंत्री मधुर अभिधानम्
प्लवंगम् उदीरित कण्ठ तालम् ।
आविष्कृतम् मेघ मृदंग नादैः
वनेषु संगीतम् इव प्रवृत्तम् ॥ ३-२८-३६

36. **vaneSu** = in forests; **Satpada tantrii madhura abhidhaanam** = honeybee's, string bass, melodious, stringendo; **plavangam udiirita kaNTha taalam** = by frogs, croaked, vocal, rhythm; **megha mR^idanga naadaiH** = with cloud's, drum, beats; **aaviSkR^itam** = commenced; **sangiitam pravR^ittam iva** = music, programmed, as though - the environs filled with such music.

"Melodious string bass of honeybees as stringendo, frogs crocking as vocal rhythm, fortissimos of clouds as drumbeats, music has commenced in the forest as though programmed. [3-28-36]

On this and next verses that contain the aspect of 'Nature's Music' **dharmakuutam** records extensive commentary with reference to the 'Art of Music' **sangiita shastra** Here only three instruments, namely sting instrument **viiNa** percussion instrument **mR^iida~Nga** and vocalised rhythm beat **taala** are suggested. But these do not exclude the other components of music. The commentator says that the dancing and singing are also inclusive of it, as contained in the next verse: **atra viiNaa taala mR^ida~Nga vaadya maatram pratipaadya sangiitam pravrittam iti uktvaa vakShyamaanam nR^itta giita api abhipretam - giitam vaadyam tathaa nR^ityam trayaH sangiitam uccyate -- shaara~Nga deva...** Then the commentator proceeds to say that whole of the epic is replete with music for it is rendered as singable poetry:

tathaa ca bhagavataa vaalmiiki maharShiNaa svasya parama puruSha ruupa abhidhyaana artham giiti ruupam raama caritam varNitam | gaana arthatayaa raama nikaTe kusha lavayoH preShaNam tu.

[Verse Locator](#)

क्वचित् प्रनृतैः क्वचित् उन् नदद्भिः
क्वचित् च वृक्ष अग्र निषण्ण कायैः |
व्यालंब बर्ह आभरणैः मयूरैः
वनेषु संगितम् इव प्रवृत्तम् || ३-२८-३७

37. **kvacit pra nR^ittaiH** = somewhere, those that are dancing well; **kvachit ud nadadbhiH** = elsewhere, high, pitched voicing; **kvacit vR^iksha agra niSaNNa kaayaiH ca** = somewhere else, of tree, on high, seated, with bodies, also; **vyaalamba barha aabharaNaiH** = dangling, plumaged-tail, as decoration; with such; **mayuuraiH** = with peacocks; **vaneSu sangitam pravR^ittam iva** = in forest, music [and dance,] commenced, as though.

"Somewhere dancing well, elsewhere voicing in high pitch, and somewhere else seated high on the trees are the peacocks with plumaged tails as their dangling decorations, and it appears as the music and dance have commenced in the forests as programmed. [3-28-37]

The dancing peacocks are the dancers, the voicing peacocks around the dancing peacocks are the singers and instrumentalists, and the peacocks that are sitting atop trees dangling their tails and conducting the ballet are the virtuosos/maestros.: **atra nR^ityanto mayuuraa nartakaa iva bhavanti | unnadanto mayuuraaH gaayakaa vaadakaa iva ca bhavanti | ucca sthaana sthita sabhaa naayakaa iva bhavanti | dk.**

[Verse Locator](#)

स्वनैः घनानाम् प्लवगाः प्रबुद्धा
विहाय निद्राम् चिर संनिरुद्धाम् |
अनेक रूपा आकृति वर्ण नादा
नव अंबु धारा अभिहता नदन्ति || ३-२८-३८

39. **ghanaanaam svanaiH** = of clouds, by thunders; **pra buddhaa** = well, awakened - called up; **aneka ruupaa aakR^iti varNa naadaa** = of various, cast, carve, colour, with crocks; **plavagaaH** = frogs; **cira sam niruddhaam** = for a long, verily, obstructed; **nidraam** = sleep; **vihaaya** = casting off; **nava ambu dhaaraa abhi hataa** = by new, water, streams, verily, scourged; **nadanti** = crocking.

"Thunders of clouds called up the frogs, and casting off their long-time captivity in sleep, frogs of various casts, carves, colours and crocks are crocking scourged heavily by the streams of new waters. [3-28-38]

Frogs are the foretellers of rain and they quickly respond to the rainfall because they cherish water and land alike, as amphibians, for their happy dwelling.

[Verse Locator](#)

नद्यः समुद्राहित चक्रवाका
तटानि शीर्णानि अपवाहयित्वा ।
दृप्ता नव प्राभृत पूर्ण भोगा
द्रुतम् स्व भर्तारम् उपोप यान्ति ॥ ३-२८-३९

39. sam ud vaahita cakravaakaa = well, up, hauled, Cakravaka - river water is sweeping ruddy gees up and along with its course - seesawing; dR^iptaa = prideful; nadyaH = rivers; shiirNaani taTaani = cleaved, riverbanks; apa vaahayitvaa = remove, carrying - overflowing; nava praa bhR^ita puurNa bhogaa = new, well, lugging, full-fledged, seducible - nubile limbs, pair of breasts, and other fruits and flowers used in meeting lovers, now immersed in the river waters; sva bhartaaram = to one's own, husband - lover; drutam upa upa yaanti = swiftly, to his near, to his near, surging.

"Prideful rivers are swiftly surging near and near of their lover-like ocean overflowing their own battered riverbanks, and in doing so they are swinging and seesawing flights of ruddy gees flying on their bosom, where the curvatures of bird-flight look like the new, full-fledged, seducible, nubile breasts of the river, and in doing so the river is also lugging other items of romance, namely flowers and fruits, steeped in their new waters. [3-28-39]

The rivers are the nubile girls and the over flying pairs/flights of Cakravaka birds are their heaving breasts. These girls called rivers are rushing towards their beloveds carrying flowers and fragrances etc., and they look like those girls that rush heaving their new breasts, uncaring for the elders of the house, or others in society around them, as though their lust is overflowing the brims of riverbanks, called the society.

[Verse Locator](#)

नीलेषु नीला नव वारि पूर्णा
मेघेषु मेघाः प्रविभान्ति सक्ताः ।
दवाग्नि दग्धेषु दवाग्नि दग्धाः
शैलेषु शैला इव बद्ध मूलाः ॥ ३-२८-४०

40. words employed: niileSu - niilaa - nava - vaari - puurNaa - megheSu - meghaaH - pravibhaanti - saktaaH - davaagni - dagdheSu - davaagni - dagdhaaH - shaileSu - shailaa - iva - baddha - muulaaH; meanings: niileSu megheSu = among swarthy, clouds; saktaa = attached - docked; nava vaari puuNaa = with new, water, full of; niilaH meghaaH = swarthily, clouds; davaagni dagdheSu shaileSu = by forest fire, burnt, among mountains; baddha muulaaH = wedged, at bases; davaagni dagdhaaH shailaaH iva = by forest fire, burnt, mountains, like; prabhaanti = shining forth.

"When the swarthy clouds full with new waters are docking among swarthily clouds, they are shining forth like mountains burnt by wildfire docking among other mountains that are already burnt by wildfire, both moored at mountain-bases. [3-28-40]

[Verse Locator](#)

प्रमत्त संनाददित बर्हिणानि
स शक्रगोप अकुल शाद्वलानि ।
चरन्ति नीप अर्जुन वासितानि
गजाः सुरम्याणि वन अन्तराणि ॥ ३-२८-४१

41. gajaaH = elephants - are moving where; pramatta samnaadadita barhiNaani = voluptuously, well, screaming, peahens; sa shakragopa akula shaadvalaani = with, red-beetles, overspread, pasturelands; niipa arjuna vaasitaani = by Niipa, Arjuna flowers, fragranced; su ramyaani vana antaraani = in verily, pleasant, forest, interiors; caranti = [elephants are] moving.

"Elephants are moving about the very pleasant interiors of forests where peahens are voluptuously screaming, pasturelands are overspread with red-beetles, and where they are fragranced with the flowers of Niipa and Arjuna trees. [3-28-41]

[Verse Locator](#)

नव अंबु धार आहत केसराणि
द्रुतम् परित्यज्य सरोरुहाणि ।
कदंब पुष्पाणि स केसराणि
नवानि हृष्टा भ्रमराः पिबन्ति ॥ ३-२८-४२

42. hRⁱSTaa bhramaraaH = joyful, honeybees; nava ambu dhaara aahata kesaraaNi = with new, water, streams, lashed, fibrils; saroruhaaNi = lotuses; drutam parityajya = quickly, leaving off; sa kesaraaNi = lotuses that are - with, fibrils; navaani = new ones; kadamba puSpaaNi pibanti = Kadamba, flowers, quaffing.

"Lashed are the fibrils of lotuses with the downpour of new waters, hence quickly leaving them off the joyful honeybees are quaffing the Kadamba flowers with new fibrils. [3-28-42]

[Verse Locator](#)

मत्ता गजेन्द्रा मुदिता गवेन्द्रा
वनेषु विक्रांततरा मृगेन्द्राः ।
रम्या नगेन्द्रा निभृता नरेन्द्राः
प्रक्रीडितो वारि धरैः सुरेन्द्रः ॥ ३-२८-४३

43. gaja indraa mattaa = elephants, lordly ones, are ruttish; vaneSu = in forests; gava indraa muditaa = bulls, lordly ones, are delighted; mRⁱga indraaH vikraanta taraa = of animals, lordly ones - lions, are triumphant, to a better degree; naga indraa ramyaa = mountains, lordly ones, are heart-pleasing; nara indraaH = peoples, lords of; nibhRⁱtaaa = withdrawing - from conquests; sura indraH = gods, lord; vaari dharaiH pra kriiDitaH = with water, carries [clouds,] well, playing.

"In forests lordly elephants are ruttish, ideal bulls that are delighted, peerless lions are triumphant to a better degree, lofty mountains are heart-pleasant, lords of people are withdrawing from their campaigns, and the lord of gods, Indra, is playing well with water giving clouds. [3-28-43]

[Verse Locator](#)

मेघाः समुद् भूत समुद्र नादा
महाजल ओघैः गगन अवलंबाः ।
नदीः तटाकानि सरांसि वापिः
महीम् च कृत्स्नाम् अपवाहयन्ति ॥ ३-२८-४४

44. mahaa jala oghaiH = with great, waters, streams; sam ud dhuuta samudra naadaa = verily, over, thrown - spurning, ocean's, boom; gagana avalambaaH = on skies, dangling - soaring; such as they are, the; meghaaH = clouds; nadiiH taTaakaani saraamsi vaapiH = rivers, lakes, pools, tanks; kRⁱtsnaam mahiim ca = entire, earth, also; apa vaahayanti = making to outflow - inundating.

"The clouds having torrential water are soaring the sky, and spurning the booms of oceans with their rumbles they are inundating rivers, lakes, pools, tanks and even the earth. [3-28-44]

[Verse Locator](#)

वर्ष प्रवेगा विपुला पतन्ति
प्रवान्ति वाताः समुदीर्ण वेगाः ।
प्रनष्ट कूलाः प्रवहन्ति शीघ्रम्
नद्यो जलम् विप्रतिपन्न मार्गाः ॥ ३-२८-४५

45. vipulaa varSa pravegaa patanti = substantially, rains, speedily, falling; samudiiirNa vegaaH vaataaH pravaanti = intensified, in speediness, gales, are blowing; pra naSTa kuulaaH = verily, damaged - eroded, having riverbanks; vi pratipanna maargaaH = contradictory, having their course - out of ordinary course, far afield; nadyaH = rivers; shiighram jalam pravahanti = speedily, water, conducting.

"Rains are falling substantially and speedily, gales are blowing intensified in their speediness, while rivers are conducting water speedily over their eroded riverbanks and far afield of their course. [3-28-45]

[Verse Locator](#)

नरैः नरेन्द्रा इव पर्वतेन्द्राः
सुरेन्द्र नीतैः पवन उपनीतैः ।
घन अंबु कुम्भैः अभिषिच्यमाना
रूपम् श्रियम् स्वाम् इव दर्शयन्ति ॥ ३-२८-४६

46. parvata indraaH = mountain, lordly; sura indra niitaiH = gods, lord - by Indra, brought - sent; pavana upa niitaiH = by Air-god, to near, wafted; ghana ambu kumbhaiH = cloud, water, with pots of; naraiH = by people; nara indraa iva = people's, lord, like; abhiSicyamaanaa = while being anointed; ruupam = aspect [of mountains]; svaam shriyam iva = one's own, grandeur, as if; darshayanti = showing.

"Lords of people will be anointed by people with water carried in pots on their shoulders, and then those kings show their propitious aspect of a humanly king with applied divinity, whereas the lords of mountains are being anointed with the water sent directly by Indra and hitherto wafted straight by Air-god in the pots called black-clouds, thus these lordly mountains are standing alone as if showing their grandeur and divinity on earth. [3-28-46]

[Verse Locator](#)

घन उपगूढम् गगनम् न तारा
न भास्करो दर्शनम् अभ्युपैति ।
नवैः जल ओघैः धरणी वितृप्ता
तमो विलिप्ता न दिशः प्रकाशाः ॥ ३-२८-४७

47. gaganam ghana upa guuDham = sky is, by clouds, closely, enshrouded; bhaaskaraH darshanam na abhyupaiti = sun, to see, not, getting around - imperceivable; taaraa na = stars, not - seen; dharaNii navaiH jala oghaiH = earth, with new, water, torrents; vi tR^iptaa = fully, satiated; tamaH vi liptaa dishaH na prakaashaaH = by obscurity, verily, swathed, precincts, not, illuminated.

"Sky is closely enshrouded with clouds, neither sun nor stars are getting around for a glimpse, earth is fully satiated with the torrents of new water, enswathed in obscurity the precincts are unilluminated... [3-28-47]

The statement of 'obscurity and illumination' is suggestive of the Vedic import tamasomaa jyotirgamaya 'from darkness lead me unto light...' When the earth itself is satisfied with the gift of nature the earthlings are still hankering after inaccessible desires, thus they cycle through the karmic cycle.

[Verse Locator](#)

महान्ति कूटानि मही धराणाम्
धारा विधौतानि अधिकम् विभान्ति ।
महा प्रमाणैः विपुलैः प्रपातैः
मुक्त कलापैः इव लंबमानैः ॥ ३-२८-४८

48. mahii dharaaNaam = by earth, born ones - of mountains; dhaaraa vi dhautaani = by torrents, clearly washed; mahaanti kuuTaani = paramount, pinnacles; lambamaanaaiH = pendulous; mukta kalaapaiH iva = pearl's, necklaces, as if; mahaa pramaaNaiH vipulaiH pra paataiH = of large, volume - voluminous, widespread, that pitches down - torrential rains; adhikam vi bhaanti surpassingly, verily, shining forth.

"The paramount pinnacles of the mountains are thoroughly washed by the torrential rains and are shining forth surpassingly, and the voluminous and widespread torrents that are pitching down are like the pearly necklaces pendulous on the chests of mountains. [3-28-48]

[Verse Locator](#)

शैलोपल प्रस्खलमान वेगाः
शैलोत्तमानाम् विपुलाः प्रपाताः ।
गुहासु संनादित बर्हिणासु
हारा विकीर्यन्त इव अवभान्ति ॥ ३-२८-४९

49. shaila upala pra skhalamaana vegaaH = on mountain, stones, verily, falling, speedily; vipulaaH prapaataaH = widespread, torrents; shaila uttamaanaam = on mountain, lofty ones; samnaadita barhiNaasu = that are with - highly screaming, peacocks; in such; guhaasu = caves; haaraa vi kiiryanta iva ava bhaanti = lavalieres, strewn around, like, well, gleaming.

"Washing the mountain stones speedily the torrents on the lofty mountains are widespread and entering the caves, in which peacocks are highly screaming, and thus they are in the gleam of lavalieres strewn around. [3-28-49]

The mountain rapids are running helter-skelter on the mountain washing the boulders speedily. But the boulders according to their nature obstruct these rapids. When obstructed they have the only recourse to enter the nearest cave. The caves by then are already full with screaming and colourful peacocks. Adding to the lustre of those peacock's variegated colours, the pearly-white water has also entered the caves. Then these three, pearly water, colourful peacocks, blackish caves are giving out sparkles of their own, like necklaces studded with many colourful gems, and if many such pendants are strewn around, each of its studded stone emits its own colour.

[Verse Locator](#)

शीघ्र प्रवेगा विपुलाः प्रपाता
निर्धौत शृंग उपतला गिरीणाम् ।
मुक्ता कलाप प्रतिमाः पतन्तो
महा गुह उस्त्संग तलैः ध्रियन्ते ॥ ३-२८-५०

50. shiighra pravegaa = having high, speed; vipulaaH = wide ones; giriiNaam = of mountains; nir dhauta shR^inga upa talaa = on neatly, washing, on crest of mountains, nearby, planes; muktaa kalaapa pratimaaH = pearly, necklaces, in shape; patantaH = that are falling; prapaataa = waterfalls; mahaa guha utsanga talaiH = cavernous, caves, in recess's [surfaces,] planes; dhriyante = wearing.

"On neatly washing the crests of wide mountains and their nearby planes, the high-speeded waterfalls are falling like pearl-necklaces and the mountains are wearing them at the planes of their cavernous caves. [3-28-50]

The mountains are noblemen in simile. The mountain rapids are pearly-necklaces firstly falling around their necks, and then drooping onto their chests, thus culminating at their locket-position, i.e., at the caves, on the chest of mountains. Those caves are glittering with the colours of peacocks, pearly water and blackish caves. Thus the **utsanga** 'heart of hearts...' these noblemen's hearts of hearts are covered with such necklaces and lockets.

[Verse Locator](#)

सुरताम् अर्द विच्छिन्नाः स्वर्ग स्त्री हार मौक्तिकाः ।
पतन्ति च अतुलाः दिक्षु तोय धाराः समन्ततः ॥ ३-२८-५१

51. **surataam arda vicChinnaaH** = in lovemaking, in friction, broke apart; **svarga strii haara mauktikaaH** = heavenly, females', strings, of pearls; **atulaaH toya dhaaraaH** = excellent, water, streams; **samantataH dikshu** = all over, in directions; **patanti** = are falling.

"Like the strings of pearls of heavenly females plopping down when broken in the friction of lovemaking, excellent streams of water are falling all over and in all directions. [3-28-51]

[Verse Locator](#)

विलीयमानैः विहगैः निमीलद्भिः च पंकजैः ।
विकसन्त्या च मालत्या गतो अस्तम् ज्ञायते रविः ॥ ३-२८-५२

52. **viliiyamaanaiH vihagaiH** = by crouching in - returning to nests, of birds; **nimiiladbhiH pankajaiH ca** = doubling up, with lotuses, also; **vikasantyaa maalatyaa ca** = blooming up, of Jasmine flowers, also with; **raviH astam gataH j~naayate** = sun, into dusk, gone, known to be.

"With the return of birds to nests, doubling up of lotuses, and blooming up jasmines, the sun is know to have gone into dusk. [3-28-52]

[Verse Locator](#)

वृत्ता यात्रा नरेन्द्राणाम् सेना पथि एव वर्तते ।
वैराणि चैव मार्गाः च सलिलेन समीकृताः ॥ ३-२८-५३

53. **nara indraaNaam yaatraa vR^ittaa** = people's, lords - of kings, campaigns, reversed; **senaa pathi eva vartate** = armies, on path, only, remaining - marooned; **salilena** = by water; **vairaaNi caiva maargaaH ca** = conflicts, and also, roadways; **samiikR^itaaH** = evened out - neutralised.

"Reversed are the campaigns of kings as the armies are marooned and thus rainwater has neutralised conflicts and roadways. [3-28-53]

[Verse Locator](#)

मासि प्रौष्ठपदे ब्रह्म ब्राह्मणानाम् विवक्षताम् ।
अयम् अध्याय समयः सामगानाम् उपस्थितः ॥ ३-२८-५४

54. **prauSThapade maasi** = Bhaadrapada, in month; **brahma** = for Vedic-studies; **vivakSataam** = having concern; **saama gaanaam** = Sama Veda, those that sing; **braahmaNaanaam** = for such Brahmans; **ayam adhyaaya samayaH** = this one, learnable, time; **upasthitaH** = has come forth.

"The month of Bhaadrapada, August-September, is the time for learning the singing of Sama Veda, and this is the time that has come for those Brahmans who concern themselves for learning the singing of Sama Veda. [3-28-54]

During this time a vow called **caatur maasya vrata** will be observed by all adherers of Veda-s, and during this time young celibates are initiated into Vedic studies which commences on **bhaadrapada shukla tR^itiiya** 'third day in the white-fortnight of this Bhaadrapada month.'

निवृत्त कर्म आयतनो नूनम् संचित संचयः ।

आषाढीम् अभ्युपगतो भरतः कोसल अधिपः ॥ ३-२८-५५

55. nivR^itta karma aayatanaH = one who has carried out, affairs, domestic; sancita sancayaH = garnering, goods; kosala adhipaH bharataH = Kosala's, king, Bharata; aaSaaDhiim = full moon day - pertaining to aaSaadha month; abhyupagataH = reached - undertaken; nuunam = definitely.

"On carrying out all the domestic affairs and completely garnering the goods for rainy season, Bharata, the king of Kosala, might have definitely undertaken the 'four-month-vow' on the full moon day of aSaaDha month. [3-28-55]

Verse Locator

नूनम् आपूर्यमाणायाः सरय्वा वधते रयः ।

माम् समीक्ष्य समायान्तम् अयोध्याया इव स्वनः ॥ ३-२८-५६

56. aa puurya maaNaayaaH = with water - being fully filled; sarayvaa = of River Sarayu; rayaH = swashing; sam aayaantam = verily, on coming back; maam samiikSya = me, on beholding; ayodhyaayaa svanaH iva = Ayodhya's, commotion, as with; nuunam vardhate = definitely, must be increasing.

"Definitely the River Sarayu must be overfilling and its swashing must be mounting as with the commotion of Ayodhya on beholding my returning to city. [3-28-56]

Ayodhya and its people used to create hubbubs whenever Rama used to return to city after his short trips to outside. Such is the affection of the inmates of Ayodhya to Rama, and now Rama is reminiscing that hubbub of people and swashing of Sarayu, as both soundalike.

Verse Locator

इमाः स्फीत गुणा वर्षाः सुग्रीवः सुखम् अश्नुते ।

विजित अरिः स दारः च राज्ये महति च स्थितः ॥ ३-२८-५७

57. vi jita ariH = one who has - verily, conquered, enemy - Sugreeva on conquering Vali; sa daaraH ca = with, wife, also; mahati raajye sthitaH ca = in an admirable, kingdom, instituted; such; sugriivaH = Sugreeva; sphiita guNaa imaaH varSaaH = that have - manifold, merits - inbuilt facilities, these, rains - in rainy season; sukham ashnute = luxuries, he partakes - he luxuriate in.

"This rainy season as such has manifold inbuilt facilities for self-contained entertainment, so Sugreeva must be luxuriating in them, besides, revelling for conquering his enemy, regaining his wife, and instituting himself as a king of an admirable kingdom. [3-28-57]

Verse Locator

अहम् तु हत दारः च राज्यात् च महतः च्युतः ।

नदी कूलम् इव क्लिन्नम् अवसीदामि लक्ष्मण ॥ ३-२८-५८

58. lakSmaNa = Lakshmana; hR^ita daaraH ca = with stolen, wife; mahataH raajyaat cyutaH ca = from a great, kingdom, fallen - toppled from; such as I am; aham tu = I am, on my part - as for me; klinnam nadii kuulam iva = wetted - toppled over, river, bank, like; avasiidaami = I am sinking down.

"As for me, Lakshmana, I am the one who is toppled from a great kingdom, whose wife is stolen, such as I am, I am toppling down like a riverbank that is toppled over. [3-28-58]

Verse Locator

शोकः च मम विस्तीर्णो वर्षाः च भृश दुर्गमाः ।

रावणः च महान् शत्रुः अपारम् प्रतिभाति मे ॥ ३-२८-५९

59. mama shokaH ca vistiirNaH = my, anguish, is also, boundless; varSaaH ca bhR^isha dur gamaaH = rains, also, definitely, not, passable - pathways are impassable; raavaNaH ca mahaan shatruH = Ravana is, but, formidable, enemy; me = to me; a paaram = not, possible to cross over - not, negotiable - insurmountable obstacles; pratibhaati = appears, to me.

"Also my anguish is boundless, the rains have definitely made the pathways impassable, my enemy Ravana is a formidable one, thus these three appear to me as insurmountable obstacles. [3-28-59]

[Verse Locator](#)

अयात्राम् चैव दृष्ट्वा इमाम् मार्गाम् च भृश दुर्गमान् ।

प्रणते चैव सुग्रीवे न मया किञ्चित् ईरितम् ॥ ३-२८-६०

60. sugriive praNate caiva = Sugreeva is, very, humble, also thus; imaam = this; a yaatraam = not, possible for a campaign; bhR^isha durgamaan = highly, impassable; maargaam ca = pathways, also; dR^iSTvaa = on visualising; mayaa kimcit na iiritam = by me, anything, not, uttered.

"Though Sugreeva is very humble to embark on a campaign, visualising the rainy season as an impossible one for any campaign, and even the pathways are rendered highly impassable I have not said anything to him in the affirmative. [3-28-60]

[Verse Locator](#)

अपि च अति परिक्लिष्टम् चिरात् दारैः समागतम् ।

आत्म कार्य गरीयस्त्वात् वक्तुम् न इच्छामि वानरम् ॥ ३-२८-६१

61. api ca = even, so; ati pari kliSTam = much, entirely, difficulties - that Sugreeva has undergone; ciraat daaraiH samaagatam = after a long while, with wife, united with; vaanaram = to such vanara; aatma kaarya gariiyastvaat = our, work, owing to loftiness of due to magnitude involved in our task; vaktum na icChaami = to speak [insist,] not, I desired.

"Even Sugreeva has undergone many difficulties in their entirety, after a long while he is united with his wife, and even owing to the magnitude involved in our task of tracking down Ravana I did not desire to insist on that monkey. [3-28-61]

[Verse Locator](#)

स्वयम् एव हि विश्रम्य ज्ञात्वा कालम् उपागतम् ।

उपकारम् च सुग्रीवो वेत्स्यते न अत्र संशयः ॥ ३-२८-६२

62. sugriivaH = Sugreeva; vishramya = after respite; kaalam upa aagatam j~naatvaa = time's, closely, coming in, on realising; upakaaram ca = requital, also; svayam eva vetsyate hi = on his own, thus, will know, isn't it; atra samshayaH na = in that, doubt, is not there.

"After a respite Sugreeva will realise on his own that the time has come, and he will also realise the he has something to requite, isn't it! So, there needn't be any doubt in that matter. [3-28-62]

[Verse Locator](#)

तस्मात् काल प्रतीक्षो अहम् स्थितो अस्मि शुभ लक्षण ।

सुग्रीवस्य नदीनाम् च प्रसादम् अभिकांक्षयन् ॥ ३-२८-६३

63. shubha lakSaNa = oh, one with felicitous aspect, Lakshmana; tasmaat = therefore; aham = I am; sugriivasya nadiinaam ca = of Sugreeva, of rivers, also; prasaadam abhikaankshayan = generosity, expectant of; sthitaH kaala pratiikSaH asmi = abiding, time, looking forward to, I am.

"I therefore stay abidingly looking forward for the time, oh, Lakshmana with felicitous aspects, expectant of the generosity of Sugreeva and of these rivers. [3-28-63]

[Verse Locator](#)

उपकारेण वीरो हि प्रतिकारेण युज्यते ।
अकृतज्ञो अप्रतिकृतो हन्ति सत्त्ववताम् मनः ॥ ३-२८-६४

64. upakaareNa = one who extends - succour; viraH tu = valiant one, on his part; pratikaareNa yujyate = with requital, conjoined - indebted with; a kR^itaj~naH = un, faithful one; further; a pratikR^itaH = who does not, requite; satvavataam manaH = those with soft, hearts; hanti = wounds.

"A valiant one who is succoured will be indebted with some requital on his part, but besides being unfaithful, if one who does not make requital for all the favours done in his interest, he will be wounding the hearts of soft-hearted people." Rama said so to Lakshmana, keeping Sugreeva in view. [3-28-64]

[Verse Locator](#)

अथ एवम् उक्तः प्रणिधाय लक्ष्मणः
कृत अंजलिः तत् प्रतिपूज्य भाषितम् ।
उवाच रामम् स्वभिराम दर्शनम्
प्रदर्शयन् दर्शनम् आत्मनः शुभम् ॥ ३-२८-६५

65. lakshmaNaH = Lakshmana; tat eva = that, alone - what Rama said about their waiting for cessation of rains; yuktam praNidhaaya = as candid, visualising; kR^ita anjali = making, adjoined-palms; tat bhaaSitam pratipuujaya = that, what is said by Rama, honouring - praisefully; aatmanaH shubham darshanam pradarshayan = his own, opportune, viewpoint, to clarify; sva abhi raama darshanam = one with his - own, best, delightful, aspect - Rama; raamam uvaaca = to Rama, said.

Visualising what Rama said about their waiting for pre-winter season to be candid, and praisefully making palm-fold at that determination of Rama, and even to clarify his own opportune viewpoint, Lakshmana spoke to Rama who by his own aspect is a delightful one for a ken. [3-28-65]

[Verse Locator](#)

यत् उक्तम् एतत् तव सर्वम् ईप्सितम्
नर इन्द्र कर्ता नचिरा हरि ईश्वरः ।
शरत् प्रतीक्षः क्षमताम् इमम् भवान्
जल प्रपातम् रिपु निग्रहे धृतः ॥ ३-२८-६६

66. narendra = oh, lord of people; yathaa uktam = as, said; like that; vaanaraH = vanara - Sugreeva; na ciraat tu = not, lately, but; tava iipsitam = by you, desired; etat sarvam kartaa = everything, completely, he will be doing; ripu nigrahe = enemy, in disciplining - elimination; dhR^itaH bhavaan = steadfast, as you are; sharat pratiikshaH = autumn, while awaiting; imam = this; jala pra paatam = waters, heavy, falling - rainy season; kshamataam = you may bear with.

"Oh, lord of people, Sugreeva will be effectuating everything you have desired and said, not later but soon, hence awaiting autumn you may please bear up these heavy rainfalls, besides bearing with the idea of disciplining the enemy." So said Lakshmana to Rama. [3-28-66]

The last three verses are a repeat of 45, 46, and 47th verses of Ch 27 of this Kishkindha kaanda. Many of the verses in this canto bear the blemish of interpolations.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे अष्ट विंशः सर्गः

Thus, this is the 28th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 28

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66			

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 29 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva on his enthronement and gaining an interval of rainy reason, lapses into lavish enjoyment of sensual pleasures. His indulgence becomes overindulgence and makes him to forget his promise-oriented duty to search for Seetha. As an intelligent minister, Hanuma approaches Sugreeva and enlightens Sugreeva about his duty for the requital of help rendered by Rama. Ordering Niila, a commander of monkey forces, for foregathering all monkey troops within fifteen days, Sugreeva re-enters his palace-chambers, dragged by his sensual pleasures.

[Verse Locator](#)

समीक्ष्य विमलम् व्योम गत विद्युत् बलाहकम् ।
सारसा आकुल संघुष्टम् रम्य ज्योत्स्ना अनुलेपनम् ॥ ४-२९-१
समृद्ध अर्थम् च सुग्रीवम् मन्द धर्मार्थ संग्रहम् ।
अत्यर्थम् च असताम् मार्गम् एकांत गत मानसम् ॥ ४-२९-२
निवृत्त कार्यम् सिद्धार्थम् प्रमद अभिरतम् सदा ।
प्राप्तवन्तम् अभिप्रेतान् सर्वान् एव मनोरथान् ॥ ४-२९-३
स्वाम् च पात्नीम् अभिप्रेताम् ताराम् च अपि समीप्सिताम् ।
विहरंतम् अहो रात्रम् कृतार्थम् विगत ज्वरम् ॥ ४-२९-४
क्रीडन्तम् इव देवेशम् गन्धर्व अप्सरसाम् गणैः ।
मंत्रिषु न्यस्त कार्यम् च मंत्रिणाम् अनवेक्षकम् ॥ ४-२९-५
उच्छिन्न राज्य संदेहम् काम वृत्तम् इव स्थितम् ।
निश्चित अर्थो अर्थ तत्त्वज्ञः काल धर्म विशेष वित् ॥ ४-२९-६
प्रसाद्य वाक्यैः मधुरैः हेतुमद्भिः मनो रमैः ।
वाक्यवित् वाक्य तत्त्वज्ञम् हरीशम् मारुतात्मजः ॥ ४-२९-७
हितम् तथ्यम् च पथ्यम् च साम धर्म अर्थ नीतिमत् ।
प्रणय प्रीति संयुक्तम् विश्वास कृत निश्चयम् ॥ ४-२९-८
हरीश्वरम् उपागम्य हनुमान् वाक्यम् अब्रवीत् ।

1, 2, 3, 4, 5, 6, 7, 8, 9a. vimalam = clear; gata vidyut balaahakam = on which gone are, electric charges - lightning, back-clouds; saarasaa aakula sam ghuSTam = with Saarasa birds, bustles, well, vibrant; ramya jyotsnaa anulepanam = with delightful, moonshine, smudged with; vyoma = sky; on seeing, and; samR^iddha artham = one with abundant, riches; manda dharma artha sangraham = who slowed down, in probity, prosperity, in accumulating; ati

artham = too, much; a sataam maargam = one who is following - un, virtuous ones, course of, of transgression; ekaanta gata maanasam = privacy, gone in, with a heart; nivR^itta kaaryam = one who turned away, from [other] pursuits; siddha artham = one who achieved, goals; sadaa pramada abhiratam = always, in females, indulged; sarvaan manorathan = all, dearest longings; and; abhipretaam = one who is choicest; svaam paatniim abhipretaam ca = his own, wife; and; samiipsitaam taaraam ca api = highly coveted, Tara, also even; praaptavantam = one who gained; ahaH raatram viharantam = day, night [day in and day out,] merrymaking; kR^ita artham = one who is making much of, his fortune; vigata jvaram = gone, fever - getting rid of other problems; gandharva apsarasaam gaNaiH kriiDantam = with gandharva-s, apsara-s, with cohorts, sporting; devesham iva = god's, king - Indra, one who is like; mantriSu nyasta kaaryam ca = among ministers, reposing, activity - of kingdom, also; mantriNaam = at ministers; an avekSakam = one who does - not making eyes at; ucChinna raajya a sandeham = about disrupted, kingdom, not, doubting - doubtless of the kingdom which once was disrupted from his control; kaama vR^ittam iva sthitam = with eroticism, encompassed, as though, continuing - wallowing in promiscuity; at such; hari iisham = who is monkeys, king; sugriivam ca = Sugreeva, also; samiikSya = on observing; nishcita arthaH = one who is assertive - forthright, regarding norms; artha tattva j~naH = of norms, subtleties, knower of; kaala dharma visheSa vit = time, duty [rubrics of,] an exceptional, the knower of; vaakyam vit = articulator - golden-tongued, [after silver-tongued]; maaruta aatmajaH = who is Air-god's, son; such as he is; Hanuma; vaakyam tattva j~nam = of words, import, knower of - to the explicator, to Sugreeva; upa aagamyam = to his near, on coming - seeking his presence; madhuraiH = sweet ones; hetumadbhiH = reasonable - words; manaH ramaiH = heart, pleasing - words; vaakyaiH = with words; prasaadya = on winning grace - of Sugreeva; words that are; hitam = beneficial; tathyam ca pathyam ca = pragmatic, also, profitable, also; saama dharma artha niitimat = the words that are - impressive, immaculate, imperative, impartial; praNaya priiti samyuktam = love, affection - care and concern, inclusive of; vishvaasa kR^ita nishcayam = belief, making, determination - determining with a belief that Sugreeva will pay heed to his words; vaakyam abraviit = words, spoke.

On observing clear sky on which back-clouds and electric charges have disappeared, on which Saarasa birds are vibrantly bustling and delightful moonshine is coated, and even on observing him whose riches are abundant, who has slowed down in accumulating probity and prosperity from the viewpoint of rectitude, highly engrossed in the course of unvirtuous profligates, whose heart is given to undisturbed privacy, and the one who on achieving his goals and dearest longings has turned away from other pursuits, who regained his choicest wife, and gained highly covetable Lady Tara, thus, who is always indulged in females, merrymaking day in and day out on a par with Indra, which Indra will be sporting with the cohorts of gandharva and apsara females, thereby he who is making much of his fortune on getting rid of other problems, besides, he who reposed the activity of kingdom in his ministers, yet, who does not make eyes at those ministers as he is doubtless of the kingdom which was once disrupted from his control, because, that kingdom is looked after well by the very same ministers, as such he is wallowing in promiscuity, such as he is, seeking the presence of such a Sugreeva, king of monkeys and an explicator, and even on winning his grace, he who is forthright regarding norms of ethics, an exceptional knower of subtleties of transactions and the rubrics of duty and time, that golden-tongued Hanuma, the son of Air-god, spoke sweet words that are reasonable, heart-pleasing, beneficial, pragmatic, profitable, impressive, immaculate, imperative, and impartial, and which words are also inclusive of care and concern of Hanuma, on making a determination with a belief that Sugreeva will pay heed to his words. [4-29-1, 2, 3, 4, 5, 6, 7, 8, 9a]

[Verse Locator](#)

राज्यम् प्राप्तम् यशः चैव कौली श्रीः अभिवर्धिता ॥ ४-२९-९

मित्राणाम् संग्रहः शेषः तत् भवान् कर्तुम् अर्हति ।

9b, 10a. raajyam = kingdom; yashaH ca = glory, as well; praaptam = is acquired; kaulii - kulasya = familial - dynastic; shriiH = prosperity; eva = that way; abhivarthitaa = is enriched; mitraaNaam samgrahaH sheSaH = of friends, foregathering - companionability, is remnant; tat bhavaan kartum arhati = that, you, to do, apt of you.

"Acquired is the kingdom and glory as well, thus enriched is your dynastic prosperity, but foregathering friends is still remaining, and it will be apt of you to negotiate it. [4-29-9b, 10a]

[Verse Locator](#)

यो हि मित्रेषु कालज्ञः सततम् साधु वर्तते ॥ ४-२९-१०
तस्य राज्यम् च कीर्तिः च प्रतापः च अपि वर्धते ।

10b, 11a. yaH hi = who, indeed; kaala j~naH = time, knower - punctual; satatam mitreSu saadhu vartate = always, with friends, amiably, conducts; tasya raajyam ca kiirtiH ca = his, kingdom, glory, also; prataapaH ca api = valour, also, even; vardhate = flourishes.

"Indeed, he who really conducts himself punctually and amicably with friends, his kingdom, glory and valour will flourish. [4-29-10b, 11a]

[Verse Locator](#)

यस्य कोशः च दण्डः च मित्राणि आत्मा च भूमिप ।
समानि एतानि सर्वाणि स राज्यम् महत् अश्नुते ॥ ४-२९-११

11b, c. bhuumi pa = oh, land, ruler of; yasya = whose; koshaH ca = treasury, also; daNDaH ca = army - who are punishers of enemies; also; mitraaNi aatmaa ca = friends, his own self - his own sovereignty, also; etaani sarvaaNi = these, all; samaani = will be balancing; saH mahat raajyam ashnute = he, matchless, kingdom, enjoys.

"Matchless kingdom is his who can keep his treasury, army, friends and his own sovereignty - all these four, in equiponderance. [4-29-11b, c]

[Verse Locator](#)

तत् भवान् वृत्त संपन्नः स्थितः पथि निरत्यये ।
मित्रार्थम् अभिनीतार्थम् यथावत् कर्तुम् अर्हति ॥ ४-२९-१२

12. tat = therefore - to balance of your power; vR^itta sampannaH = in conduct, well-off - one with straightforward actions; bhavaan = you; nir atyaye = without, peril; pathi sthitaH = on path, abiding - resort to an unimperilled course of action; abhi niita artham = towards, approached, purpose of - the purpose for which Rama and Lakshmana came towards your fore, as promised by you; mitra artham = a friend, purpose of; yathaavat = dutifully; kartum arhati = to make it to happen - you have to achieve, apt of you.

"Therefore, as the one with straightforward actions firstly you resort to an unimperilled course of action, lest any peril is imminent, and it will be apt of you to dutifully achieve the purpose of your friend Rama, for which alone Rama along with Lakshmana came to you, thus let your power preponderate. [4-29-12]

[Verse Locator](#)

संत्यज्य सर्व कर्माणि मित्रार्थम् यो न वर्तते ।
संभ्रमात् हि कृत उत्साहः सः अनर्थेन अवरुध्यते ॥ ४-२९-१३

13. yaH = who; sarva karmaaNi sam tyajya = all, [other] activities, leaving off; sambhramaat = expeditiously; kR^ita utsaahaH = made, enthusiasm - enthusiastic - in personal affairs; mitra artham na vartate = for friend's, sake, will not, strive; saH = he; an arthena = by bad luck, misadventure; avarudhyate hi = he will be thwarted, indeed.

"Adversity thwarts him who comports himself with overenthusiasm only in self-indulgences, and who does not expeditiously strive for the sake of his friend leaving off all other activities of self-indulgence. [4-29-13]

Here Hanuma is indirectly reprimanding Sugreeva for his lascivious way of living forgetting Rama's work. This can be said this way also in a general tone: "No misfortune can constrain him who strives enthusiastically and expeditiously for his friend's mission." But Hanuma's dutifulness is to be kept in view.

[Verse Locator](#)

यो हि काल व्यतीतेषु मित्र कार्येषु वर्तते ।
स कृत्वा महतो अपि अर्थान् न मित्रार्थेन युज्यते ॥ ४-२९-१४

14. yaH kaala vyatiiteSu = he, on time's, elapsing - belatedly; mitra kaaryeSu vartate hi = in friend's, mission, functions, indeed; saH mahataH arthaan kR^itvaa api = he, great, deeds, done, even if; mitra arthena yujyate na = by friend's, purpose - mission, will not, associate.

"One who belatedly functions for the present mission of his friend, he will indeed be unassociated with that mission, despite of the fact that he has once performed great deeds in respect of the same friend. [4-29-14]

[Verse Locator](#)

तत् इदम् मित्रकार्यम् नः काल अतीतम् अरिंदम ।
क्रियताम् राघवस्य एतत् वैदेह्याः परिमार्गणम् ॥ ४-२९-१५

15. arindama = oh, enemy-destroyer; tat = hence; naH = our; idam = this; mitra kaaryam = friend's, task; kaala atiitam = time, lapsed - is delayed; vaidehyaaH parimaargaNam = Vaidehi's, search of; raaghavasya = of Raghava; etat = this; kriyataam = let it be done.

"Hence, the task of our friend is delayed, oh, enemy-destroyer, searching for Vaidehi is Raghava's mission and let it be done. [4-29-15]

[Verse Locator](#)

न च कालम् अतीतम् ते निवेदयति कालवित् ।
त्वरमाणो अपि स प्राज्ञः तव राजन् वशानुगः ॥ ४-२९-१६

16. raajan = oh, king; praaj~naH = insightful one; kaalavit = knower of time - punctual one; saH = he - Rama; tvaramaaNaH api = hurrying, even though; tava vasha anu gaH = in your, , control, in tow, goer - following you abidingly; atiitam kaalam = about lapsed, time; te na nivedayati = to you, not, indicating.

"Though the time is lagging, oh, king, that insightful and punctual Rama is not indicating about it to you, though he is hurrying to complete his mission within a time-frame, because he is following you alone abiding under the control abiding by your promise. [4-29-16]

[Verse Locator](#)

कुलस्य हेतुः स्फीतस्य दीर्घ बन्धुः च राघवः ।
अप्रमेय प्रभावः च स्वयम् च अप्रतिमो गुणैः ॥ ४-२९-१७

17. raaghavaH = Raghava is; sphiitasya kulasya hetuH = of dynasty - a multitude of homogenous beings, for augmentation, cause; diirgha bandhuH ca = long-lasting, friend [covenantor,] also; svayam = personally; a prameya prabhaavaH ca = un, definable, in proficiency, also; guNaiH pratimaH ca = by his merits - grace, un, paralleled one.

"Raghava is the cause for augmentation of multitudes, a long-lasting covenantor, and even an undefinable one in his proficiency, and an unparalleled one by his grace. [4-29-17]

The 'augmenter of multitudes of homogeneous groups...' is not limited to Rama's Ikshvaku dynasty or to the monkey race, or to birds like Jatayu, or to squirrels or bears. Rama is the causer of the augmentation of any

living being's group, if they tread the path of virtuousness, thus he is the sustainer of universe in peace. Any violator to that peaceful coexistence will be put to an end, may it be Viradha, Kabandha, Vali or Ravana.

[Verse Locator](#)

तस्य त्वम् कुरु वै कार्यम् पूर्वम् तेन कृतम् तव ।
हरीश्वर हरि श्रेष्ठान् आज्ञापयितुम् अर्हसि ॥ ४-२९-१८

18. hari iishvara = oh, monkeys, lord; puurvam tena = previously, by him; tava kaaryam kR^itam = your, work, is done - accomplished your objective; tvam tasya [kaaryam] kuru vai = you, his, objective, accomplish, certainly; hari shreSThaan aaj~naapayitum arhasi = monkeys, best ones, to order - summon for searching Seetha, apt of you.

"Certainly you have to carry through his mission as he has carried out your mission previously, and oh, lord of monkeys, it will be apt of you to summon worthy monkeys for searching Seetha. [4-29-18]

[Verse Locator](#)

न हि तावत् भवेत् कालो व्यतीतः चोदनात् ऋते ।
चोदितस्य हि कार्यस्य भवेत् काल व्यतिक्रमः ॥ ४-२९-१९

19. codanaat R^ite = by impelling, without - without Rama prodding us; kaalaH vyatiitaH = time, lapsed; na taavat bhavet hi = not, till then, will be, indeed - it may not be construed as such; coditasya kaaryasya = if impelled, for work - if he comes and prods us to action; then; kaala vyati kramaH bhavet hi = time, transgression of, will be, indeed.

"As long as Rama is not going to prod us for action deem that there is no time lapse, but the minute he does deem it as lapsed. [4-29-19]

[Verse Locator](#)

अकर्तुर् अपि कार्यस्य भवान् कर्ता हरीश्वर ।
किम् पुनः प्रतिकर्तुः ते राज्येन च वधेन च ॥ ४-२९-२०

20. hariishvara = oh, king of monkeys; kaaryasya a kartuH api = deed, not, doer, even - even if no help is rendered to you; bhavaan kartaa = you are, doer [helpful one]; vadhena ca = by killing [Vali,] also; raajyena ca = by kingdom, even; te = to you; prati kartuH = in [your] respect, one who has done - one who helped you; kim punaH = why, again - tell about it - blurt out.

"You are a helpful one even to those that are unhelpful to you, oh, king of monkeys, then why repeat about him who helped you in getting your kingdom, and even in killing your enemy, Vali.

Or

"Even if Rama did not help you in getting your kingdom and killing Vali you have to render your help to Rama, for you are a beacon of friendship and you are a helpful one without seeking any requital... then why you are delaying...[4-29-20]

A true friendship does not require barter. A timely help is the only virtue of true friendship, and thankless friends will neglect it: anena kR^ita upakaarasya guNaaDhyasya kaaryam kaala anatikrameNa sarva prakaareNa api saadhaniiyam | adharmiShTsyas tu mitra kaaryam upekShaNiiyam iti suucitam | dk

[Verse Locator](#)

शक्तिमान् अतिविक्रान्तो वानर ऋष्य गण ईश्वर ।
कर्तुम् दाशरथेः प्रीतिम् आज्ञायाम् किम् नु सज्जसे ॥ ४-२९-२१

21. **vaanara R^iSka gaNa iishvara** = monkey, bears, multitude's, lord of; **shaktimaan ati vikraantaH** = powerful one, highly, adventurous; such as you are, you; **daasharatheH priitim kartum** = of Dasharatha's son, desire, to fulfil; **aaj~naayaam kim nu sajjase** = to issue orders, why, really, delaying - temporising.

"Highly adventurous and powerful vanara as you are, oh, lord of multitudes of monkeys and bears, why do you really temporise in issuing orders to fulfil the cherish of Rama. [4-29-21]

[Verse Locator](#)

कामम् खलु शरैः शक्तः सुर असुर महा उरगान् ।
वशे दाशरथिः कर्तुम् त्वत् प्रतिज्ञाम् अवेक्षते ॥ ४-२९-२२

22. **daasharathiH** = Rama of Dasharatha; **sharaiH** = with arrows; **sura asura mahaa uragaan** = gods, demons, great-vipers; **vashe kartum** = in control, to keep; **kaamam shaktaH khalu** = if need be, capable of, really; **tvat pratij~naam avekshate** = from you, [fulfilment of] promise, he is anticipating.

"If need be Rama of Dasharatha is really capable of keeping gods, demons and great-vipers under his control with his arrows, but he is anticipating fulfilment of your promise. [4-29-22]

[Verse Locator](#)

प्राण त्याग अविशंकेन कृतम् तेन महत् प्रियम् ।
तस्य मार्गाम वैदेहीम् पृथिव्याम् अपि च अंबरे ॥ ४-२९-२३

23. **praaNa tyaaga** = life, forgoing; **a vi shankena** = not, much, doubting; **tena mahat priyam kR^itam** = by him, an exceptional, cherish [of yours,] is done; **tasya vaidehiim** = his, [wife] Vaidehi; **pR^ithivyaam** = on earth; **ambare api ca** = on sky, even, also; **maargaama** = we search.

"He fulfilled an exceptional cherish of yours without much doubting for the forfeiture of his own life, hence we search for his wife Vaidehi anywhere on earth or even on skies. [4-29-23]

[Verse Locator](#)

न देवा न च गंधर्वा न असुरा न मरुत् गणाः ।
न च यक्षा भयम् तस्य कुर्युः किम् इव राक्षसाः ॥ ४-२९-२४

24. **devaaH** = gods; **tasya** = to him; **bhayam na kuryuH** = dismay, will not, cause; **gandharvaa na** = gandharva-s, no; **asuraa na** = asura-s, no; **marut gaNaaH na** = Wind-gods, multitudes of, no; **yakSaa na ca** = Yaksha-s, not, even; **raakSasaaH kim iva** = raakshasa-s, why, thus.

"Gods cannot cause dismay to him, then gandharva-s - no; multitudes of wind-gods - no; asura-s - no; yaksha-s - no; and then wherefore the raakshasa-s can? [4-29-24]

[Verse Locator](#)

तत् एवम् शक्ति युक्तस्य पूर्वम् प्रिय कृतः तथा ।
रामस्य अर्हसि पिंगेश कर्तुम् सर्व आत्मना प्रियम् ॥ ४-२९-२५

25. **pinga iisha** = oh, monkeys, lord of; **tat** = therefore; **evam shakti yuktasya** = that kind of, energy, having - to energetic one; **tathaa** = likewise; **puurvam priya kR^itaH** = earlier, aspiration [of yours], one who fulfilled; **raamasya** = of such a - Rama; **sarva aatmanaa priyam kartum arhasi** = any, wise - at all events, desired thing, to do, apt of you.

"Therefore, oh, lord of monkeys, that Rama is energetic to exert himself, but he fulfilled your aspiration earlier, and it will be apt of you requite him with his aspiration at all events. [4-29-25]

न अधस्तात् अवनौ न अप्सु गतिः न उपरि च अम्बरे ।
कस्यचित् सज्जते अस्माकम् कपीश्वर तव आज्ञया ॥ ४-२९-२६

26. kapiishvara = oh, king of monkeys; tava aaj~nayaa = by your, order if your order; asmaakam = among us - vanara-s; kasyacit = whosoever; gatiH = impetus; adhastaa na sajjate = in netherworlds, not, hampered; avanau = on earth; apsu = in waters; na = will not - retard; upari ambare ca = up above, on sky, even; na = will not.

"In case you were ordering us, oh, king of monkeys, among us whosoever he may be his impetus will be unhampered either in netherworlds, or in water, or up above on the sky. [4-29-26]

[Verse Locator](#)

तत् आज्ञापय कः किम् ते कुतो वा अपि व्यवस्यतु ।
हरयो हि अप्रधृष्याः ते सन्ति कोटि अग्रतो अनघ ॥ ४-२९-२७

27. anagha = oh, merited one; tat = therefore; aaj~naapaya = command us; kaH kutaH kim = who, wherefrom, what for - for which purpose; vaa api = or, even; vyavasyatu [vi avasyatu] = exerts himself; te = to you; koTi agrataH = crore - ten million, more than; a pradhR^iSyaaH = not, really, challengeable - indomitable; harayaH = monkeys; santi = are there.

"Therefore command us, oh, merited one, as you have more than ten million unchallengeable monkeys under your command, as to who should start from where and for which purpose, and as to how one should exert himself." Thus Hanuma appealed to Sugreeva. [4-29-27]

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा काले साधु निरूपितम् ।
सुग्रीवः सत्त्व संपन्नः चकार मतिम् उत्तमाम् ॥ ४-२९-२८

28. tasya = his - Hanuma's; kaale saadhu niruupitam = in time, validly, demonstrated - argued; tat vacanam shrutvaathat = that, words, on hearing; sattva sampannaH = one whose soldiery, is substantial; such; sugriivaH = Sugreeva; uttamaam matim cakaara = noble, mind, made up - took a decision.

On hearing the words of Hanuma that are validly demonstrated on time, Sugreeva whose soldiery is substantial, took a noble decision. [4-29-28]

[Verse Locator](#)

संदिदेश अति मति मान् नीलम् नित्य कृत उद्यमम् ।
दिक्षु सर्वासु सर्वेषाम् सैन्यानाम् उपसंग्रहे ॥ ४-२९-२९

29. ati matimaan = noble, minded one; Sugreeva; sarvaasu dikSu = [those available] in all, directions; sarveSaam sainyaanaam = all of the, monkey-forces; upasamgraha = in foregathering; nitya kR^ita udyamam = one who always, makes, endeavour - strives to foregather military; niilam sandidesha = to Nila, directed.

And the noble minded Sugreeva directed Nila, one of the commanders of vanara army, and who always strives to foregather vanara army, to foregather all of the monkey-forces available in all the directions. [4-29-29]

[Verse Locator](#)

यथा सेना समग्रा मे यूथपालाः च सर्वशः ।
समागच्छन्ति असंगेन सेनाग्राणि तथा कुरु ॥ ४-२९-३०

30. me samagraa senaa = my, in entirety, army; yuutha paalaaH ca = corps, commanders, even; sarvashaH = from all over; a sangena = without, delay; yathaa = as to how; sena agraani = army, in the van of - cutting edge; samaagacChanti [sam aa gacChanti] = will marshal towards; tathaa kuru = that way, you make happen.

"You have to have organise that way as to how my army in its entirety and from all over, together with corps commanders, is to be marshalled to stay in the cutting edge of army. [4-29-30]

[Verse Locator](#)

ये तु अंतपालाः प्लवगाः शीघ्रगा व्यवसायिनः ।

समानयंतु ते शीघ्रम् त्वरिताः शासनात् मम ।

स्वयम् च अनंतरम् सैन्यम् भवान् एव अनुपश्यतु ॥ ४-२९-३१

31. anta paalaaH = senaa paryanta paalakaaH = army's, perimeter, managers defenders; shiighra gaa = quick, stepped ones; vyavasaayinaH = venturesome; ye plavagaaH = which fly-jumpers - are there; te = they; mama shaasanaat = by my, order; tvaritaH = quickly; shiighram = speedily; sam aanayantu = be fetched; anantaram = later; sainyam = army; [kaaryam = works - later time works]; bhavaan eva = you, alone; svayam ca = personally, also; anu pashyatu = closely, see to it - you monitor - in making it as a unified whole, without heterogeneity.

"Those that are the quickstepped, venturesome fly-jumpers who are the defenders on the perimeter of army, they shall be fetched quickly and speedily at my order, and oh, Niila, you on your own have to personally and closely monitor the military establishment without any heterogeneity. [4-29-31]

[Verse Locator](#)

त्रि पंच रात्रात् ऊर्ध्वम् यः प्राप्नुयात् इह वानरः ।

तस्य प्राण अन्तिको दण्डो न अत्र कार्या विचारणा ॥ ४-२९-३२

32. yaH vaanaraH = which, vanara; tri panca raatraat uurdhvam = three, five [3x5 = 15, fifteen,] nights, above - after; iha praapnuyaat = to here, reaches; tasya praaNa antikaH daNDaH = to him, life, termination, is the punishment; na atra kaaryaa vicaaraNaa = not, there, business, to adjudicate - further.

"And, the monkey who arrives here after fifteen nights, to him termination of life is the punishment, there is no business for further adjudication. [4-29-32]

[Verse Locator](#)

हरीन् च वृद्धान् उपयातु स अंगदो

भवान् मम आज्ञाम् अधिकृत्य निश्चितम् ।

इति व्यवस्थाम् हरि पुंगव ईश्वरो

विधाय वेश्म प्रविवेश वीर्यवान् ॥ ४-२९-३३

33. sa angadaH = you - along with, Angada; bhavaan = you; mama aaj~naam adhikR^itya = by my, order, authorised; nishcitam = what has been decided - by me; vR^iddhaan hariin ca = to elderly, monkeys, also; upa yaatu = near, you go - approach; thus Sugreeva said and; viiryavaan = doughty one; hari pungava iishvaraH = monkeys, best ones, king of; iti vyavasthaam vidhaaya = thus, set-up, on assigning; veshma pravivesha = palace-chambers, entered.

"Associated with Angada you shall approach elderly monkeys like Jambavanta and others, according to my decision and authorised by my order." Thus, Sugreeva, the king of best monkeys on assigning the set-up, and ordering Niila, the Commander of Vanara Forces, that glorious Sugreeva re-entered his palace-chambers. [4-29-33]

Here it is said that Sugreeva re-entered his palace-chambers. This is due to the impulsive nature towards his sensual gratifications. He should have realised that he shall approach Rama to report the arrangements made, or at least he should have asked Hanuma to inform Rama about these orders to Niila. Without doing either of them, he re-entered the palace-chambers by which Hanuma has landed into a dilemma. Hanuma cannot go to Rama on his own for he is a minister of Sugreeva and inform about the orders of Sugreeva to Niila without the permission of the king, namely Sugreeva, nor as a minister, he can persuade Sugreeva to go to Rama to report the actions taken by monkey forces to search Seetha. In reality, monkey forces are being gathered, but that information is not passed on to Rama. This communication gap creates a furious emotion in Rama and he bids Lakshmana to go to Kishkindha and take Sugreeva to task, and even Lakshmana jumps on Sugreeva like a firebrand, in the coming chapters.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एकोन त्रिंश सर्गः

Thus, this is the 29th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 29

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 30 Verses converted to UTF-8, Nov 09

Introduction

Rama's exaltation of **sharad R^itu** post-rainy or pre-autumnal season is the theme here. This season, which will be conducive to lovers, is painful to Rama in the absence of Seetha. This agony is compounding and turning into his ire, since Sugreeva's efforts in searching for Seetha are neither seen nor heard. Hence, Rama sends Lakshmana as an envoy to Kishkindha to decide whether Sugreeva's support is there or liquefied in the spree of his drinking and merrymaking.

A word about this chapter. Readers acquainted with critical version of Ramayana may find some 35 verses in this chapter that are unknown to them. They occur in all the other traditional versions and they carry the blemish of interpolation. They are inescapable in traditional versions, as age-old commentators have commented on them at length.

[Verse Locator](#)

गुहाम् प्रविष्टे सुग्रीवे विमुक्ते गगने घनैः ।
वर्ष रात्रे स्थितो रामः काम शोक अभिपीडितः ॥ ४-३०-१
पाण्डुरम् गगनम् दृष्ट्वा विमलम् चन्द्र मण्डलम् ।
शारदीम् रजनीम् चैव दृष्ट्वा ज्योत्स्न अनुलेपनाम् ॥ ४-३०-२
काम वृत्तम् च सुग्रीवम् नष्टाम् च जनक आत्मजाम् ।
दृष्ट्वा कालम् अतीतम् च मुमोह परम आतुरः ॥ ४-३०-३

1. **sugriive guhaam praviSTe** = Sugreeva, into cave, while entering; **gagane ghanaiH vimukte** = sky, of clouds, while releasing - while rains are ceasing; **varSa raatre** = in rainy, nights; **kaama shoka abhi piiDitaH** = of yearning, by misery, verily, distressed; **sthitaH** = staying - who spent rainy nights during his stay; **raamaH** = Rama; **paaNDuram gaganam** = whitish - silvern, sky is; **vimalam candra maNDalam** = with immaculate, moon's, sphere; **dR^iSTvaa** = on seeing; **gyotsna anulepanaam** = with moonbeams, enamelled; **shaaradiim rajaniim caiva** = autumnal, nights, also, thus; **dR^iSTvaa** = on observing; **kaama vR^ittam sugriivam ca** = in lust, engrossed, of Sugreeva, also; and; **naSTaam janaka aatmajaam ca** = lost - hopeless, of Janaka's, daughter - of Seetha, also; **atiitam kaalam ca** = time, rolled by, furthermore; **dR^iSTvaa** = on observing; **parama aaturaH** = with highly, impatience; **mumoha ca** = swooned, even.

On Sugreeva's entering the cave-like Kishkindha, Rama who spent rainy nights on that mountain with much distress owing to the misery of yearning for Seetha, has seen the immaculate sphere of moon on silvern sky freed by ceasing rains, and even autumnal nights that are enamelled with moonshine, and thus he observed that Seetha is lost hopelessly, engrossed in lust Sugreeva is lost to world intractably, and furthermore time too is being lost irretrievably, and thus he became highly impatient and even swooned. [4-30-1, 2, 3]

[Verse Locator](#)

स तु संज्ञाम् उपागम्य मुहूर्तात् मतिमान् नृपः ।

मनः स्थाम् अपि वैदेहीम् चिंतयामास राघवः ॥ ४-३०-४

4. matimaan = a thoughtful one; nR^ipaH = the king; saH raaghavaH = he, that Raghava; muhuurtaat samj~naam upaagamya = in a moment, consciousness, getting; manaH sthaam api vaidehiim = in heart, abiding, though, of Vaidehi; cintayaamaasa = started to think.

But on getting consciousness in a moment, that thoughtful king Raghava started to think of Vaidehi who is abiding in his heart, though not at his side. [4-30-4]

[Verse Locator](#)

दृष्ट्वा च विमलम् व्योम गत विद्युत् बलाहकम् ।

सारस आरव संघुष्टम् विललाप आर्तया गिरा ॥ ४-३०-५

5. gata vidyut balaahakam = one which is - set free, of electric-discharges [lightning,] dark-clouds; saarasa aarava samghuSTam = with Saarasa birds, shrieks, [now] vibrant with; vimalam ca = spotless, also; vyoma dR^iSTvaa = sky, on seeing; aartayaa giraa vilalaapa = with woeful, words, bemoaned.

On seeing the sky to be spic and span when set free of black-clouds and lightning, and even vibrant with the shrieks of Saarasa birds, Rama bemoaned in woeful words. [4-30-5]

[Verse Locator](#)

आसीनः पर्वतस्य अग्रे हेम धातु विभूषिते ।

शारदम् गगनम् दृष्ट्वा जगाम मनसा प्रियाम् ॥ ४-३०-६

6. parvatasya = of mountain; hema dhaatu vibhuuSite = gold, [and other] ores, embellished with; agre = on summit; aasiinaH = while sitting; raama shaaradam gaganam dR^iSTvaa = autumn, skyscape, on beholding; manasaa priyaam = conceptually, to his ladylove; jagaama = journeyed - on the rove [and he soliloquised his thoughts in this way.]

Rama's concepts are on the rove towards his ladylove when he beheld the skyscape of autumn while sitting on the summit of a mountain that is embellished with gold and other ores, and he soliloquised his thoughts in this way. [4-30-6]

[Verse Locator](#)

सारस आरव संनादैः सारस आरव नादिनी ।

या आश्रमे रमते बाला सा अद्य मे रमते कथम् ॥ ४-३०-७

7. saarasa aarava naadinii = Saarasa bird-like, callings, sounding - alike, Seetha; yaa baalaa = which, young one - Seetha; aashrame = in hermitage - of ours; me = to me - with me; saarasa aarava sannaadaiH = Saarasa birds, callings, with the resonance of; ramate = used to take delight; saa = she - Seetha; adya katham ramate = now, how, she can delight herself without me.

"Young Seetha with a voice that is a soundalike to the callings of Saarasa birds used to take delight in these resonant calls of Saarasa birds when we were together in hermitage, but how she might be taking delight in these chirrups now without me. [4-30-7]

When we were in hermitage, on listening the callings of Saarasa birds, Seetha used to call me to observe these birds in a voice that soundalike the Saarasa birds, and we were delighted to listen the callings of those birds together. But now staying among demons how can she take delight in seeing these seasonal birds or call me for help with such a voice, because her voice is lost in the blare of bawling demons.

[Verse Locator](#)

पुष्पिताम् च आसनान् दृष्ट्वा कांचनान् इव निर्मलान् ।
कथम् सा रमते बाला पश्यंती माम् अपश्यती ॥ ४-३०-८

8. puSpitaam kaancanaan iva = flowered, gold, as if like; nirmalaan = flawless; aasanaan = Asana trees [Terminalia alata tomentosa, Bandhuuka trees]; dR^iSTvaa = on seeing; pashyantii = for me - while seeing, checking up for me; maam a pashyatii = me, not, seeing - not finding me; saa baalaa = she, that dame; katham ramate = how, can she be happy.

"On seeing the flawless Asana trees flowered as if with golden flowers, she checks up for my availability thereabout, but now finding me nowhere near her, how can she be happy. [4-30-8]

On seeing these flowers Seetha used to go near the trees to check their beauty, and even used to check up for my availability to show their beauty to me. Now if she sees these seasonal flowers in that place where she is captivated, at least for a moment, but if she does not find me there, she loses her heart for these flowers.

[Verse Locator](#)

या पुरा कलहंसानाम् स्वरेण कल भाषिणी ।
बुध्यते चारु सर्वाङ्गी सा अद्य मे रमते कथम् ॥ ४-३०-९

9. caaru sarva angii = enchanting, by all, her limbs; kala bhaaSiNii = clucky, voiced; yaa = which Seetha; puraa = earlier; kala hamsaanaam = of clucking-swans; svareNa [kalena] = melodious callings; [me] budhyate = [me] knowing myself, [waking up]; me saa = my, she - she who is mine; adya katham ramate = now, how, she takes delight.

"She who is enchanting to me by her well-proportioned limbs that clucky-voiced Seetha earlier used to wake me up in tune with the melodious callings of clucking-swans, but how that ladylove of mine might be amusing herself now. [4-30-9]

The word budhyate means 'waking up' apart from 'knowing' etc. Thus, 'earlier, when I was with Seetha I used to know myself as the 'Being' as and when her divine and swanlike voice used to address me, which voice is incidentally equals the hymn Gayatri, and which I used to hear continuously. But now without her, Shri, Goddess Lakshmi, I am presently not able to know myself.'

'Earlier when in hermitage Seetha used to wake me up with her clucky-voice synchronising with the clucking of swans. On my awakening, I used to see her auspicious face and all-charming physique, by that I daily used to have a waking up protocol, suprabhaata seva, now how she can do it or how I can enjoy her sight every morning.

[Verse Locator](#)

निःस्वनम् चक्रवाकानाम् निशम्य सहचारिणाम् ।
पुण्डरीकविशालाक्षी कथम् एषा भविष्यति ॥ ४-३०-१०

10. puNDariika vishaala akSii = white-lotus like, broad, eyed one; eSaa = this - Seetha; saha caariNaam cakravaakaanaam = [that always] together - in couples, moving, of Cakravaka birds; niH svanam nishamya = out, cry - sharp notes, on listening; katham bhaviSyati = how, she, will be - what becomes of her.

"On hearing the sharp notes of Cakravaka birds that always move together in couples, what will become of this white-lotus-like broad-eyed Seetha, since she is not together with me. [4-30-10]

[Verse Locator](#)

सरांसि सरितो वापीः काननानि वनानि च ।
ताम् विना मृगशावाक्षीम् चरन् न अद्य सुखम् लभे ॥ ४-३०-११

11. saraamsi saritaH vaapiiH = lakes, rivers, tanks - which are naturally enjoyable; kaananaani vanaani ca = forests, woodlands, also; caran = while wandering; adya =

now; **taam mR^igashaavaakSiim vinaa** = her, deer-eyed lady, without; **sukham na labhe** = joy, not, - I am - able to get.

"I am not able to enjoy myself without that deer-eyed lady though wandering around enjoyable lakes, rivers, tanks, forests and woodlands, whose thirst is drenched by rainwater and my thirsting for her is not. [4-30-11]

[Verse Locator](#)

अपि ताम् मत् वियोगात् च सौकुमार्यात् च भामिनीम् ।
सुदूरम् पीडयेत् कामः शरत् गुण निरंतरः ॥ ४-३०-१२

12. **sharat guNa nir antaraH** = autumnal, features, without, gap - with plethora of provocative features of autumn; **kaamaH** = Love-god; **saukumaaryaat** = by her frailty; **mat viyogaat ca** = by my, separation, also; **taam bhaaminiim** = her, that lady; **su duuram** = very, long - prolongedly; **piiDayet api** = will agonise, is it - won't he.

"The Love-god with a plethora of provocative autumnal features will be prolongedly agonising her, because she is separated from me, and because her ladyship is a frailty - won't he?" Thus Rama worried for Seetha. [4-30-12]

'Will the Love-god Manmatha, with all his paraphernalia of licentious autumnal aspects, like even-climate, even-circumstance and even-desire, will he leave Seetha? Even on knowing fully well that she is separated from me besides being a delicate person, will that Love-god leave her alone? No, He will not... for, merciless is that Manmatha, God of Love, and He may agonise Seetha till death, for she is an unyielding woman to others **spati vrata**, nor I am at her side.'

[Verse Locator](#)

एवम् आदि नरश्रेष्ठो विललाप नृपात्मजः ।
विहंग इव सारंगः सलिलम् त्रिदशेश्वरात् ॥ ४-३०-१३

13. **nara shreSThaH** = among men, the best one; **nR^ipa aatmajaH** = king's, son - Rama; **tridasha iishvaraat** = divinities, from the king of - from Indra; **salilam** = for water, requiring water; **saarangaH** = Caataka, Saaranga, Rain-cuckoo; **vihanga iva** = bird, as with; **evam aadi** = so on, so forth; **vilalaapa** = keened over.

So on and so forth that best one among men and the son of a king keened over, like a Rain-cuckoo which will be keen on Indra, the king of divinities, for rainy-water. [4-30-13]

The Caataka or Saaranga birds are said to be a sort of bird-flock which thrive on rain water alone, but not on water in rivers or brooks. They fly up to skies to swill the water directly from clouds granted by Indra. So also Rama is desirous of Seetha alone for his theory is 'one-man-one-wife.' Thereby he does not eye other women. In epical aesthetics this is called **anukuula naayaka lakshaNa** 'hero in harmony.'

[Verse Locator](#)

ततः चंचूर्य रम्येषु फलार्थी गिरि सानुषु ।
ददर्श पर्युपावृत्तो लक्ष्मीवान् लक्ष्मणो अग्रजम् ॥ ४-३०-१४

14. **tataH** = then; **phala arthii** = fruits, seeker - one gone in search of; **ramyeSu giri saanuSu** = pleasant, on mountain, terraces; **cancuurya** = after meandering; **paryupaavR^ittaH** [pari upa aa vaR^ittaH] = who returned; **lakSmiivaan lakSmaNaH** = propitious, Lakshmana; **agrajam dadarsha** = at his elder brother, has seen.

Meandering on the pleasant mountain-terraces in search of fruits brilliant Lakshmana returned and has seen his elder brother Rama. [4-30-14]

[Verse Locator](#)

स चिन्तया दुस्सहया परीतम्
विसंज्ञम् एकम् विजने मनस्वी ।
भ्रातुर् विषादात् त्वरितो अति दीनः
समीक्ष्य सौमित्रिः उवाच रामम् ॥ ४-३०-१५

15. **manasvii** = noble-hearted one; **saH saumitriH** = he, that Saumitri; **vi jane** = without, people - in lonely place; **ekam** = he who is - lone one; **duH sahayaa** = un, bearable; **cintayaa pariitam** = sadness, beset with; **vi sanj~nam** = without, awareness - with a vacuous posture; **samiikSya** = on observing - Rama; **bhraatuH viSaadaat** = owing to brother's, sadness; **ati diinaH** = on becoming - very, miserable Lakshmana; **tvaritaH raamam uvaaca** = fretfully, to Rama, spoke.

Noble-hearted Saumitri, on observing lone Rama in a lonely place, who is beset with unbearable sadness and whose posture is vacuous, became very miserable for the sad condition of his brother, and spoke to Rama fretfully. [4-30-15]

[Verse Locator](#)

किम् आर्य कामस्य वशम् गतेन
किम् आत्म पौरुष्य पराभवेन ।
अयम् ह्रिया संह्रियते समाधिः
किम् अत्र योगेन निवर्तितेन ॥ ४-३०-१६

16. **aarya** = oh, noble one; **kaamasya vasham gatena** = of passion, fetters, get into; **kim prayojanam** = what, is the use; **aatma pauruSya paraabhavena** = soul's, bold-temper, by trouncing; **kim** = what - is the use and; **hriyaa** = remorseful - with sadness; **ayam samaadhiH** = this, self-concentration - self-assurance; **sam hriyate** = verily, stealing - arrogated; **atra nivartitena yogena** = now, with reverted, association - with the aim, by retracing your steps from the goal]; **kim** = what - purpose can be achieved.

"Oh, noble one, what is the use in getting into fetters of passion, what for soul's bold-temper is being trounced, this remorseful sadness is arrogating self-assurance, and what purpose can be achieved now in retracing steps from the goal. [4-30-16]

"The time when one has to keep up his bold-temper, without subjugation to passional temperance has arrived now, namely the autumn, and now loosing heart to shameful sadness, and loosing manly boldness to seasonal passions... what purpose can be achieved by it?" Maheshvara Tiirtha.

[Verse Locator](#)

क्रियाभियोगम् मनसः प्रसादम्
समाधि योग अनुगतम् च कालम् ।
सहाय सामर्थ्यम् अदीन सत्त्वः
स्व कर्म हेतुम् च कुरुष्व तात ४-३०-१७

17. **taata** = oh, dear sir; **a diina sattvaH** = becoming un, deterred, in spirit; **kriya abhiyogam [kuruSva]** = in mission, you engage in; **manasaH prasaadam [kuruSva]** = mind's, good disposition [make happen]; **samaadhi yoga anugatam** = concentration [steadfastness,] yogic thinking [ideation,] following [in accordance with,] also; **kaalam ca** = time [kuruSva = you have to controll]; **sahaaya saamarthyam [kuruSva]** = helpmate's, capabilities [kuruSva = be gathered by you]; **hetum** = basis [for achieving results]; **sva karma ca** = your own, endeavour [daily rituals to gods,] also; **hetum** = as means; **kuruSva** = you perform.

"Oh, dear sir, engage yourself in your mission with an undeterred spirit and with a good disposition of mind, and bring time under control with steadfastness and ideation, and the

capabilities of your helpmates, say Sugreeva and others who were gathered, and the basis for your achievements, say daily rituals towards gods, be performed by you as your means. [4-30-17]

[Verse Locator](#)

न जानकी मानव वंश नाथ
त्वया सनाथा सुलभा परेण ।
न च अग्नि चूडाम् ज्वलिताम् उपेत्य
न दह्यते वीर वरार्ह कश्चित् ॥ ४-३०-१८

18. **maanava vamsha naatha** = oh, human, kindred's, lord of; **tvayaa sa naathaa jaanakii** = you, having, as husband, Janaki; **pareNa su labhaa** = by others, easily, attainable; **na** = she is not; **viira** = oh, brave one; **vara arha** = oh, for high honour, eligible one - oh, Rama; **jvalitaam agni cuuDaam** = flaring, fire's, tongue; **upetya** = on nearing; **kashcit** = anyone; **na dahyate** = will not, bur; **iti [cet na]** = thus, if said, no - not so.

"Oh, the lord of human kindred, with you as her husband Janaki is not an easily attainable one for others, oh, highly honourable one, if it is said that none will be burnt if he nears the tongues of flaming fire, oh, brave one, it is not so, for Janaki is a flaming fire, and anyone nearing her in ill-will will be burnt to ashes like a grass-hopper." Thus Lakshmana said to Rama. [4-30-18]

[Verse Locator](#)

सलक्षणम् लक्षणम् अप्रधृष्यम्
स्वभावजम् वाक्यम् उवाच रामः ।
हितम् च पथ्यम् च नय प्रसक्तम्
ससाम धर्मार्थ समाहितम् च ॥ ४-३०-१९

19. **sa lakSaNam** = which words are - seemly; **a pradhR^iSyam** = un, deniable; **svabhaava jam** = natural [of Lakshmana's nature,] emerged from; **hitam ca pathyam ca** = expedient, also, tasteful, also; **naya prasaktam** = moral, abiding; **sa saama** = which are - with, friendliness; **dharma artha samaahitam ca** = righteousness, meaningfulness, abounding in, also; **raamaH** = Rama; **lakSmaNam** = to Lakshmana; **vaakyam** = words; **uvaaca** = spoke;

Or

raamaH = Rama; **sa lakSaNam** = he who is with, seemliness - Lakshmana; **a pradhR^iSyam** = un, deniable one; **lakSmaNam** = to Lakshmana; **svabhaava jam** = natural [of Rama's words,] emerged; **hitam ca pathyam ca** = expedient, also, tasteful, also; **naya prasaktam** = moral, abiding; **sa saama** = which are - with, friendliness; **dharma artha samaahitam ca** = righteousness, meaningfulness, abounding in, also; **vaakyam** = words; **uvaaca** = spoke;

Lakshmana with his seemliness spoke those undeniable and expedient words that emerged from his very nature, which are tasteful, morally abiding, and further abounding with friendliness, righteousness, and meaningfulness, and on listening such words Rama spoke to Lakshmana.

Or

Rama spoke to seemly and undeniable Lakshmana with words that emerged from his very nature, which are tasteful, morally abiding, and further abounding with friendliness, righteousness, and meaningfulness.[4-30-19]

[Verse Locator](#)

निस्संशयम् कार्यम् अवेक्षितव्यम्
क्रिया विशेषो अपि अनुवर्तितव्यः ।

न तु प्रवृद्धस्य दुरासदस्य
कुमार वीर्यस्य फलम् च चिन्त्यम् ॥ ४-३०-२०

20. kumaara = oh, boy; niH samshayam = without, doubt; kaaryam avekSitavyam = accomplishment [of task,] is to be kept in view; kriyaa visheSaH api anu vartitavyaH = task's, factors, even, in tow, are to be followed; pra vR^iddhasya = well, intensified - unwieldy; dur aasadasya = un, attainable; viiryasya [kaaryasya] = of formidability] of task; phalam ca = fruit, about; cintyam = is to be thought over; na nu = isn't it.

"Doubtless accomplishment of the task is to be held in view, even oh, boy, the factors that contribute to its accomplishment, like enthusiasm, helpmates etc., are to be followed through, and not only these aspects but we also have to observe the fruition of task when that task is becoming unwieldy, unattainable and formidable, along with the lapse of time and lapsing of help." Thus Rama said to Lakshmana. [4-30-20]

[Verse Locator](#)

अथ पद्म पलाश अक्षीम् मैथिलीम् अनुचिन्तयन् ।
उवाच लक्ष्मणम् रामो मुखेन परिशुष्यता ॥ ४-३०-२१

21. atha = thereafter; raamaH = Rama; padma palaasha akSiim = lotus, petal, eyed one; maithiliim anucintayan = of Maithili, thinking about; pari shuSyataa mukhena = with verily, dried-up, face; lakSmaNam uvaaca = to Lakshmana, spoke.

On thinking about the fruit of his mammoth task, namely that lotus-petal-eyed Maithili, thereafter Rama spoke to Lakshmana with a dried-up face. [4-30-21]

[Verse Locator](#)

तर्पयित्वा सहस्राक्षः सलिलेन वसुंधराम् ।
निर्वर्तयित्वा सस्यानि कृत कर्मा व्यवस्थितः ॥ ४-३०-२२

22. sahasra akSaH = thousand, eyed Indra; salilena vasundharaam tarpayitvaa = with waters, mother earth, on oblatting - satisfying; sasyaani nirvartayitvaa = crops, having accomplished; kR^ita karmaa vyavasthitaH = on accomplishing, his task, is complacent.

"On satisfying mother earth with rainwater and on effectuating the crops on earth, the Thousand-eyed Indra is complacent as his task is effectuated, whereas my task is yet to take off. [4-30-22]

Here a selfless philanthropist who accords benefits on his own without any petition or prayer is suggested in referring to Indra and rains, and Rama has not yet done such act in respect of Seetha.

[Verse Locator](#)

दीर्घ गंभीर निर्घोषाः शैल द्रुम पुरोगमाः ।
विसृज्य सलिलम् मेघाः परिश्रान्ता नृप आत्मज ॥ ४-३०-२३

23. nR^ipa aatmaja = oh, king's, son; diirgha gambhiira nirghoSaaH = protracted, profound, with peals; shaila druma puraH gamaaH = mountains, trees, overhead, going; meghaaH salilam visR^ijya = clouds, waters, on let loosening; pari shraantaa = retired.

"Clouds roving on the tops of mountains and trees with their protracted and profound peals have let the water loose and they are now retired, oh, prince, but tireless are rumbles and grumbles in my heart, thus I cannot retire. [4-30-23]

[Verse Locator](#)

नील उत्पल दल श्यामः श्यामी कृत्वा दिशो दश ।

विमदा इव मातंगाः शान्त वेगाः पयो धराः ॥ ४-३०-२४

24. *niila utpala dala shyaamaH* = blue, lotus, petal-like, blue-blackish; *payaH dharaaH* = water, carriers - clouds; *dasha dishaH* = ten, quarters; *shyaamii kR^itvaa* = black, on making - directions; *vi madaa maatangaaH iva* = without, rut, elephants, as with; *shaanta vegaaH* = quietened, in nimbleness.

"On blackening ten quarters of earth blue-black clouds that looked like petals of blue-lotuses are now quietened in their nimbleness like rut-less elephants. [4-30-24]

There are eight elephants carrying the universe from its eight corners *aSTa diggaja-s*. They and the elephantine-clouds that give waters, both kinds of elephants are responsible for world's sustenance, but they now are nonchalant on performing their duties, along with their administrator Indra. Rama is not able to do his duty due to slackness of Sugreeva, and thus he is questioning himself whether his mission / incarnation is going to be futile or worthwhile.

[Verse Locator](#)

जल गर्भा महा वेगाः कुटज अर्जुन गंधिनः ।

चरित्वा विरताः सौम्य वृष्टि वाताः समुद्यताः ॥ ४-३०-२५

25. *saumya* = oh, gentle one; *jala garbhaa mahaa vegaaH [meghaaH]* = water, in womb, high, speeded [clouds]; *kuTaja arjuna gandhinaH* = Kutaja, Arjuna flowers, fragranced; *samudyataaH* = which swooped; *vR^iSTi vaataaH* = rain's, with winds; *caritvaa vi rataaH* = on wafting, without, activity - paused.

"Now pausing are the high-speeded rainy-winds, which once speedily swooped with water in their wombs, and wafted the fragrance of Kutaja and Arjuna flowers. [4-30-25]

[Verse Locator](#)

घनानाम् वारणानाम् च मयूराणाम् च लक्ष्मण ।

नादः प्रस्रवणानाम् च प्रशान्तः सहसा अनघ ॥ ४-३०-२६

26. *anagha* = oh, merited one; *lakSmaNa* = Lakshmana; *ghanaanaam vaaraNaanaam ca* = of clouds, of elephants, also; *mayuuraanaam ca* = of peacocks, also; *prasravaNaanaam ca* = of freshets, also; *naadaH* = rales; *sahasaa prashaantaH* = suddenly, quietened.

"The rales of clouds, elephants, peacocks, and oh, merited Lakshmana, of the freshets too, are suddenly quietened. [4-30-26]

[Verse Locator](#)

अभिवृष्टा महा मेघैः निर्मलाः चित्र सानवः ।

अनुलिप्ता इव आभान्ति गिरयः चन्द्र रश्मिभिः ॥ ४-३०-२७

27. *mahaa meghaiH abhivR^iSTaa* = by colossal, clouds, well, rain-scoured; *nirmalaaH citra saanavaH* = without grime, amusing, having terraces; *girayaH* = mountains; *candra rashmibhiH* = , with moon, beams; *anuliptaa iva aabhaanti* = enamelled, as though, shining forth.

"Scoured well by rains from colossal clouds those amusing mountain terraces are grime-less and they shine forth as though enamelled with the moonbeams. [4-30-27]

[Verse Locator](#)

शाखासु सप्त च्छद पादपानाम्

प्रभासु तार अर्क निशा करणाम् ।

28. **adya** = presently; **sharat** = autumn; **sapta cChada paadapaanaam shaakhaasu** = seven, covered [by leaves,] of plants [the banana plants covered by their seven leaves] on branches; **taara arka nishaa karaaNaam prabhaasu** = of stars, sun, night, maker [moon,] in their brilliance; **uttama vaaraNaanaam liilaasu caiva** = of best, elephants, frolicking, also thus; **shriyam vibhajya pravR^ittaa** = charm, on dividing, has shown itself.

"Presently autumn has shown itself dividing its charm on the branches of seven-leaved banana plants, on the stars, sun and moon, and also on those best elephants that are rollicking. [4-30-28]

The seven-leaved banana plants are bearing whitish-buds, the luminosity of sun, moon and stars is blanced and because such a congenial atmosphere of autumn is prevailing the elephants are frolicking, since no other season can make those pachyderms joyous.

[Verse Locator](#)

संप्रति अनेक आश्रय चित्र शोभा
लक्ष्मीः शरत् काल गुण उपपन्ना ।
सूर्य अग्र हस्त प्रतिबोधितेषु
पद्माकरेषु अभ्यधिकम् विभाति ॥ ४-३०-२९

29. **samprati** = now; **aneka aashraya citra shobhaa** = many, resorting to, which is fascinating, which is glistening; **sharat kaala guNa upapannaa** = autumnal, season's, merits of, derived from; **lakshmiH** = such - grandeur; **suurya agra hasta prati bodhiteSu** = sun's, first [dawning,] by hands [by rays,] in turn, made known [awakened, flourished]; **padma aakareSu** = lotuses', mines of [lotus-lakes]; **abhyadhikam vibhaati** = very much [splendidly,] shining forth.

"Fascinatingly glistening grandeur of autumn that is derived from the merits of the season and that resorts to many objects of the season, is now splendidly shining in the lotus lakes that are flourished by the rays of dawning sun. [4-30-29]

Those that are graced by the Almighty, their splendidly glistening visages are indicated by the gleaming lotuses. In autumn the sun does not scorch, thus by his first rays awakened are the pink, blue, and white lotuses, and there are many such lotus-lakes, which also gleam with their gleaming lotuses, and thus 'Lakshmi' - the affluence, splendour, grandeur, of nature is glorified through the sage-like lotuses' bloom.

[Verse Locator](#)

सप्त च्छदानाम् कुसुमोप गंधी
षट् पाद वृन्दैः अनुगीयमानः ।
मत्त द्विपानाम् पवन अनुसारी
दर्पम् विनेष्यन् अधिकम् विभाति ॥ ४-३०-३०

30. **SaT paada vR^indaiH** = six, footed ones [hexapods, honeybees,] by swarms of; **anugiiyamaanaH** = in accompaniment, singing; **pavana anu saarii** = breeze, in tow, following [unceasingly]; **sapta cChadaanaam kusuma upaH gandhii** = seven, leaves-covered [banana plants,] flower's, covered, fragrance [is wafted by the breeze]; **matta dvipaanaam darpam** = of rutted, elephants, pride of rut; **vi neSyam** = verily, to remove; **adhikam vibhaati** = highly, glistening.

"The breeze is wafting the fragrance of flowers of seven-leaved banana plants, and the swarms of honeybees that are singing in accompaniment to the rustle of breeze are tagging along that breeze for its fragrance, and because that breeze is breezing unceasingly, that alone is

fetching the pride of rut for the already rutted elephants, and thus this autumnal season is highly glistening. [4-30-30]

[Verse Locator](#)

अभ्यागतैः चारु विशाल पक्षैः
सरः प्रियैः पद्म रजो अवकीर्णैः ।
महा नदीनाम् पुलिन उपयातैः
क्रीडन्ति हंसाः सह चक्रवाकैः ॥ ४-३०-३१

31. **hamsaaH** = swans; **abhi aagataiH** = that have come near; **caaru vishaala pakshaiH** = with cute, broad, wings; **saraH priyaiH** = lakes, fond of; **padma rajaH avakiirNaiH** = lotus, pollen, dust, overspread; **mahaa nadiinaam** = in vast, river's; **pulina upa yaataiH** = sand-dunes, nearby, coming; **cakravaakaiH saha kriiDanti** = Cakravaka birds, along with, they are larking.

"Broad and cute winged Cakravaka birds that are fond of lakes and that have pollen of lotuses overspread on them have come to the sand-dunes of vast rivers, and with them that have come nigh the swans are larking. [4-30-31]

Swans and Cakravaka birds are said to be born enemies. But due to autumnal effect, they have stopped their infighting and came together on the sand dunes, for their mating games.

[Verse Locator](#)

मद प्रगल्भेषु च वारिणेषु
गवाम् समूहेषु च दर्पितेषु ।
प्रसन्न तोयासु च निम्न गासु
विभाति लक्ष्मीः बहुधा विभक्ता ॥ ४-३०-३२

32. **mada pragalbheSu vaariNeSu** = by rut, overbearing, in elephants; **darpiteSu gavaam samuuheSu** = haughty ones, in bulls, herds of; **prasanna toyaasu ca nimna gaasu** = in limpid, waters, also, to slope, going - that are slopping down; **bahudhaa vibhaktaa** = variously, divided; **lakshmiiH** = glory - of autumn; **vibhaati** = verily, shining forth.

"Divided variously the autumnal glory is shining forth among the overbearingly ruttish elephants that are trumpeting, among the herds of haughty bulls bellowing, and among the limpid waters that are murmuringly slopping down. [4-30-32]

[Verse Locator](#)

नभः समीक्ष्या अंबु धरैः विमुक्तम्
विमुक्त बर्ह आभरणा वनेषु ।
प्रियासु अरक्ता विनिवृत्त शोभा
गत उत्सवा ध्यान परा मयूराः ॥ ४-३०-३३

33. **vaneSu** = in forests; **mayuuraaH** = peacocks; **ambu dharaiH** = water, carriers - - clouds; **vi muktam** = verily, set free of; **nabhaH sam iikshyaa** = at sky, well, exploring; **vi mukta barha aabharaNaa** = verily, setting free, peacocks, of their ornaments - colourful tails; **priyaasu** = in their dear ones - peahens; **a raktaa** = un, interested; **vinivR^itta [vi ni vR^itta]** = [verily, back, turning back] divested of; **shobhaa** = their splendour; **gata utsavaa** = divested, with festivity; **dhyaana paraa** = in musing, abiding in.

"Exploring the sky well which is now set free by the clouds, the peacocks are setting their ornamental plumaged-tails free, and they are even divested of their dear peahens as they are

uninterested in them, and thus divested of their festivity those peacocks are abiding in their muse. [4-30-33]

Rama's musing is similar to that of the peacocks. Not that he is disinterested in Seetha, but his present priority is to conquer Ravana, for which Ravana is to be located first. Further, gone is the festivity to Rama, which chanced while befriending Sugreeva, who then was in a similar state, but now completely transformed into a frivolous monkey. Thus, Rama is pondering over the possibility of locating and conquering Ravana by himself, should Sugreeva refuse the pact.

[Verse Locator](#)

मनोज्ञ गन्धैः प्रियकैः अनल्पैः
पुष्प अति भार अवनत अग्र शाखैः ।
सुवर्ण गौरैः नयन अभिरामैः
उद्योतितान् इव वन अन्तराणि ॥ ४-३०-३४

34. **manoj~na gandhaiH** = pleasingly, fragrant; **puSpa ati bhaara ava nata agra shaakhaiH** = flowers, much, weighty, down, bent [sagged down,] apices, of boughs; **suvarNa gauraiH** = golden, yellow in hue; **nayana abhiraamaiH** = for eyes, delightful ones; **an alpaiH** = not, less [umpteens]; **priyakaiH** = with Priyaka flowers of Asana trees; **vana antaraaNi** = forests, interiors; **udyotitaan iva** = are illuminated, as though.

"Umpteens are those Priyaka trees with their pleasingly fragrant flowers, the apices of the boughs of those trees are sagging down by their much weighty flowers-bunches, and eye-delighting is the golden-yellow hue of those flowers, and with them the interiors of these forests look as though illuminated, lit with golden lamps. [4-30-34]

[Verse Locator](#)

प्रिय अन्वितानाम् नलिनी प्रियाणाम्
वन प्रियाणाम् कुसुम उद्धतानाम् ।
मद उत्कटानाम् मद लालसानाम्
गज उत्तमानम् गतयो अद्य मन्दाः ॥ ४-३०-३५

35. **adya** = now; **priya anvitaanaam** = dear ones, that are along with; **nalinii priyaaNaam** = lotus-lakes, fond of; **vana priyaaNaam** = forests, fond of; **kusuma uddhataanaam** = by flowers, up-heaved - excited on smelling fragrance of flowers; **mada laalasaanaam** = in rut, indulgent; **mada utkaTaanaam** = ruttish lather, flowing on temples; **gaja uttamaanam** = elephants, best ones; **gatayaH mandaaH** = strides, slackened.

"On scenting the fragrance of the seven-leaved banana plants, the ruttish lather of those best elephants that have a fond for forests and lotus-lakes has started to flow on their temples, thus they are indulgent in rut and their strides are slackening while they are moving along with their beloved female elephants. [4-30-35]

[Verse Locator](#)

व्यक्तम् नभः शस्त्र विधौत वर्णम्
कृश प्रवाहानि नदी जलानि ।
कल्लार शिताः पवनाः प्रवान्ति
तमो विमुक्ताः च दिशः प्रकाशाः ॥ ४-३०-३६

36. **vyaktam [vybhram** = clear of clouds] = clear; **nabhaH** = sky is; **shastra vi dhauta varNam** = weapon, well-scoured - whetted, in tinge; **nadii jalaani** = river, waters; **kR^isha pravaahaani** = with thinned, flows; **kahlaara shitaH pavanaaH** = red-lotuses, chilly, breezes

are; **pravaanti** = well-wafting; **tamaH vi muktaaH dishaH prakaashaaH ca** = from darkness, well, released, directions, are bright.

"The sky is clear as with the tinge of just whetted weapon, lessened are the flows of river-waters, breeze is chilly while wafting the chillness of red-lotuses, and all the directions released from the darkness are looking bright. [4-30-36]

[Verse Locator](#)

सूर्य आतप क्रामण नष्ट पंका
भूमिः चिर उद्धाटित सांद्र रेणुः ।
अन्योन्य वैरेण समायुतानाम्
उद्योग कालो अद्य नर अधिपानाम् ॥ ४-३०-३७

37. **suurya aatapa kraamaNa naSTa pankaa** = sun's, heat, by overcoming, lost [dried out,] sludge; **bhuumiH** = earth is with; **cira udghaaTita saandra reNuH** = after a long time [at last,] up-heaved, dense, dust; **anyonya vaireNa** = mutually, in animosity; **sam aayutaanaam** = to fore, gather [forces]; **nara adhipaanaam** = for people's, lords; **adya udyoga kaalaH** = now, strive [against,] time.

"Overcome by the sun's heat dried out is the sludge, at last the earth is dense with the up-heaved dust, and for the lords of people who have mutual animosity this is the time to foregather their forces to strive against one another. [4-30-37]

[Verse Locator](#)

शरत् गुण आप्यायित रूप शोभाः
प्रहर्षित पांशु समुक्षित अंगाः ।
मद उत्कटाः संप्रति युद्ध लुब्धा
वृषा गवाम् मध्य गता नदन्ति ॥ ४-३०-३८

38. **sharat guNa aapyaayita ruupa shobhaaH** = autumn, nature of, enhanced by, features [of bulls,] grandeur [of bulls, bullishness]; **praharSitaaH paamshu samukshita angaaH** = well-gladdened - ecstatic, with dust, covered, on limbs [bodies of nulls]; **mada utkaTaaH** = by vigour, pepped-up; **gavaam madhya gataa** = cows, midst, staying; **vR^iSaa** = bulls; **samprati yuddha lubdhaa** = presently, for fight [bullfight,] hankering for; **nadanti** = are bellowing.

"The nature of autumn has enhanced the features of bulls' bullishness and with their bodies covered with dust and their vigour pepping them up they are ecstatic, and staying in the midst of cowherd they are bellowing hankering for bullfights. [4-30-38]

[Verse Locator](#)

स मन्मथ तीव्रतर अनुरागा
कुलान्विता मन्द गतिः करेणुः ।
मदान्वितम् संपरिवार्य यान्तम्
वनेषु भर्तारम् अनुप्रयाति ॥ ४-३०-३९

39. **sa manmadha** = with, passion; **tiivratara anuraagaa** = with intensified, attachment; **kula anvitaa** = class of elephants [homogenous,] along with - along with other she-elephants of the same order; **manda gatiH** = slow, paced one; **kareNuH** = she-elephant; **vaneSu** = in forests; **yaantam** = which is - going; **mada anvitam** = which is - rut, having; such an elephant who is; **bhartaaram** = her husband; **sam parivaarya** = well, encircling - rubbing and bumping into; **anu prayaati** = tagging along.

"While a ruttish male elephant is going in the forest the slow paced she-elephant is tagging along her male along with other elephants of her breed, and with an intensified attachment and passion she is bumping and rubbing her husband. [4-30-39]

[Verse Locator](#)

त्यक्त्वा वराणि आत्म विभूषणानि
बर्हाणि तीर उपगता नदीनाम् ।
निर्भर्त्स्यमाना इव सार ओघैः
प्रयान्ति दीना विमना मयूराः ॥ ४-३०-४०

40. **aatma vibhuuSaNaani** = to themselves, that are ornaments; **varaaNi barhaaNi tyaktvaa** = excellent, plumaged-tails, on loosing - flaked out; **nadiinaam tiira upagataa** = of rivers, to riverbanks, arrived near; **mayuuraaH** = peacocks; **saara oghaiH** = by Saarasa birds, flocks of; **nirbhartsyamaanaa iva** = intimidated, as if; **diinaa vi manaa** = despondently, without heart - dispiritedly; **prayaanti** = going - turning back.

"The excellent plumaged-tails that form their individual ornaments of peacocks are now cast out, and the plumeless peacocks on nearing the banks of rivers they look as if intimidated by the Saarasa birds, thus they had to turn back despondently and dispiritedly. [4-30-40]

The peacocks are like those that have enjoyed their fortunes once but now divested of them. Thus, they have to turn away from the newly fortunate Saarasa birds, whose fortune is enriched by this autumn, though they are inferior to peacocks in anyway. This is because the lusty twitters of Saarasa birds are more or less insulations to these one-time-fortunate peacocks. So also, should the one-time-fortunate Rama, be insulted by the newly fortunate Sugreeva?

[Verse Locator](#)

वित्रास्य कारण्डव चक्रवाकान् ।
महा रवैः भिन्न कटा गजेन्द्राः ।
सरस्सु बद्ध अंबुज भूषणेषु
विक्षोभ्य विक्षोभ्य जलम् पिबन्ति ॥ ४-३०-४१

41. **bhinna kaTaa** = with slit, temples; **gajendraaH** = elephants, kingly; **mahaa ravaiH** = with great, alarums - blaring trumpeting; **kaaraNDava cakravaakaan vi traasya** = Karandava, Cakravaka birds, on alarming; **baddha [buddha] ambu ja bhuuSaNeSu** = bonded, [blooming,] with water, born [lotuses,] embellished with; **sarassu** = in lakes; **jalam** = water; **vi kshobhya vi kshobhya** = agitating, verily, agitating [swishing and swashing]; **pibanti** = drinking.

"With their blaring trumpeting lordly elephants with slit temples are alarming Karandava and Cakravaka birds abiding in lakes that are embellished with blooming lotuses, and those elephants are drinking water after swishing and swashing the tranquillity of those lakes. [4-30-41]

The tranquillity of Rama's lake-like heart in which Seetha abides in blooming lotus is swished and swashed by a ruttish elephant, called Sugreeva, whose sudden fortune like the seasonal water in lakes, that too made available by Rama, is making him to swill only a few mouthfuls of watery toddy-liquor. For that Rama, who is flitting so far from forest to forest, is alarmed like the flitting birds called Kaarandava and Cakravaka-s.

[Verse Locator](#)

व्यपेत पंकजासु स वालुकासु
प्रसन्न तोयासु स गो कुलासु ।
स सारसा राव विनादितासु
नदिषु हंसा निपतन्ति हृष्टाः ॥ ४-३०-४२

42. **vyapeta pankajaasu** = de-silted, is the silt; **sa vaalukaasu** = with, sand-dunes
prasanna toyaasu = in serene, waters; **sa go kulaasu** = , with, cows, stock; **sa saarasaa raava**
vinaaditaasu = with, Saarasa birds', clucking, well-sounded; **nadiSu** = in such - rivers; **hamsaa**
hR^iSTaaH nipatanti = swans, delightedly, falling down [diving deeply.]

"De-silted is the silt of rivers and they are with sand-dunes and serene waters, and cow-stock is gathering there, besides, they are resonant with clucking of Saarasa birds, in such rivers swans are delightedly taking deep dives. [4-30-42]

[Verse Locator](#)

नदी घन प्रस्रवण उदकानाम्
अति प्रवृद्ध अनिल बर्हिणानाम् ।
प्लवंगमानाम् च गत उत्सवानाम्
ध्रुवम् रवाः संप्रति संप्रणष्टाः ॥ ४-३०-४३

43. **samprati** = presently; **nadii ghana prasravaNa udakaanaam** = river's [ruffles,] cloud's [rumbles,] mountain-rapid's [rattles,] of waters; **ati pravR^iddha anila barhiNaanaam** = much, amplified, wind's [gust,] peacock's [screams]; **gata utsavaanaam** = gone, is their festivity; **plavangamaanaam ca** = of frogs' [croaking,] also; **ravaaH** = noises; **sam pra NaSTaaH** = very, well, undone; **dhruvam** = definitely.

"The ruffles of rivers, rumbles of clouds, rattles of rapids, such rackets of waters are quietened, and much amplified gusts of wind, and screams of peacocks along with crocks of frogs, are now completely undone as their festivity is definitely lost with the rains. [4-30-43]

[Verse Locator](#)

अनेक वर्णाः सुविनष्ट कायाः
नव उदितेषु अंबुधरेषु नष्टाः ।
क्षुध अर्दिता घोर विषा बिलेभ्यः
चिर उषिता विप्रसरन्ति सर्पाः ॥ ४-३०-४४

44. **ambu dhareSu** = water, carriers - clouds; **nava uditeSu** = newly, emerged ones when they have come, in rainy season; **naSTaaH** = lost - lost in snake holes; **su vi naSTa kaayaaH** = well, contracted, bodies - highly emaciated; **aneka varNaaH** = variously, coloured ones; **kshudha arditaa** = by hunger, stricken; **ghora viSaa** = dangerously, venomous ones; **cira uSitaa** = for long time, stayed - in pits and holes; **sarpaaH** = such - snakes; **bilebhyaH** = from holes - snake pits; **vi prasaranti** = verily, snaking out.

"Variously coloured and dangerously venomous snakes have contracted into their snake pits with the advent of new rain clouds, and containing in there for a long time they are highly emaciated for they are hunger-stricken, but now they are snaking out of those pits. [4-30-44]

While frogs welcome the rain snakes despise the same. In the game of hunter-hunted, snakes are now on spree for their hunt, because the festivity of frogs is over and they can fall prey to snakes. But where is the prey, namely Ravana, for the snaky arrows of Rama?

[Verse Locator](#)

चंचत् चन्द्र कर स्पर्श हर्ष उन्मीलित तारका ।
अहो रागवती संध्या जहाति स्वयम् अंबरम् ॥ ४-३०-४५

45. **cancat candra** = shining, moon's; **kara** = moonbeam; **sparsha** = by touch of; **harSa** = delightedly; **unmiilita** = unfolding; **taarakaa** = stars; **raaga vatii** = a damsel in love; **sandhyaa** = twilight; **svayam** = on her own; **ambaram** = sky; **jahaati** = is releasing; **aho** = Aha!;

Or

cancat candra = shining, moonlike lover's; kara = hand of lover; sparsha = by touch of; harSa = delightedly; unmiilita = widening; taarakaa = pupils; raaga vatii = damsel in love; svayam = on her own; sandhyaa = ochry; ambaram = robe; jahaati = disrobing; aho = Aha!

"Aha! By the touch of the moonbeam of the shining moon, the damsel called twilight is delightedly unfolding the stars releasing her ochry hue off the sky on her own, in all her love for the moon.

Or

"Aha! By the touch of the hand of her twinkling hero a damsel in all her love to him is delightedly widening her pupils and disrobing her ochry robe on her own. [4-30-45]

[Verse Locator](#)

रात्रिः शशांक उदित सौम्य वक्त्रा
तारा गण उन्मीलित चारु नेत्रा ।
ज्योत्स्ना अंशुक प्रावरणा विभाति
नारी इव शुक्ल अंशुक संवृत अंगी ॥ ४-३०-४६

46. shashaanka udita saumya vaktraa = moon, risen, genteel, with face; taaraa gaNa unmiilita caaru netraa = stars, myriad of, twinkling, with eyes; jyotsnaa amshuka pravaranaa = moonlight, cloth, well, veiled; raatriH = night; shukla amshuka sam vR^ita angii = white, clothing, fully, enfolded, limbs; naarii iva = damsel, like; vibhaati = glistening.

"Damsel-night is with the risen-moon as her genteel-face, myriad-stars as her twinkling-eyes, moonlight as her veiling-cloth, and she is glistening like the one who fully-enfolded her limbs within a whitish-cloth-like moonshine. [4-30-46]

[Verse Locator](#)

विपक्व शालि प्रसवानि भुक्त्वा
प्रहर्षिता सारस चारु पंक्ति ।
नभः समाक्रामति शीघ्र वेगा
वात अवधूता ग्रथित इव माला ॥ ४-३०-४७

47. vi pakva shaali prasavaani = richly, ripened, rice, yield; bhuktvaa = on eating; praharSitaa = delighted; saarasa caaru pankti = Saarasa bird's, delightful, bird-line; shiighra vegaa = swift, in speed; vaata avadhuutaa = by wind, heaved up; grathita maalaa iva = stringed, flower-tassel, as with; nabhaH sam aakramati = sky, well, overrun;

"On eating richly ripened yield of rice delighted are the Saarasa birds, and in a delightful bird-line with swift speed they are overrunning the sky like a stringed flowery-tassel up-heaved by wind. [4-30-47]

[Verse Locator](#)

सुप्त एक हंसम् कुमुदैः उपेतम्
महा ह्रदस्थम् सलिलम् विभाति ।
घनैः विमुक्तम् निशि पूर्ण चन्द्रम्
तारा गण कीर्णम् इव अंतरिक्षम् ॥ ४-३०-४८

48. supta eka hamsam = having sleeping, one, swan; kumudaiH upetam = white-lotuses, thick with; mahaa hradastham salilam = in a vast, lake, water; nishi = in night; ghanaiH vimuktam = by clouds, disengaged; taaraa gaNa kiirNam = stars, with clusters of, strewn [star-

studded]; **puurNa candram** = having full, moon; **antariksham iva vibhaati** = skyscape, as though, appear to be.

"One swan is sleeping in the water of a vast lake thick with white-lotuses, and that lake is glistening like the star-studded nightly skyscape that is disengaged from clouds, and that has the full-moon. [4-30-48]

Very deep and vast is the tank in which clear and unruffled water is there. On that water one white swan is sleeping around which white-lotuses are thickset. It is like the nightly autumnal vault of heaven brightened with one full moon and many stars, clear of any cloud.

[Verse Locator](#)

प्रकीर्ण हंसा अकुल मेखलानाम्
प्रबुद्ध पद्म उत्पल मालिनीनाम् ।
वापीः उत्तमानाम् अधिक अद्य लक्ष्मीः
वर अंगनाम् इव भूषितानाम् ॥ ४-३०-४९

49. **pra kiirNa hamsaa akula mekhalaanaam** = well, spread around, swans, swaying, as girdle; **pra buddha padma utpala maaliniinaam** = well, bloomed, pink-lotuses, blue-lotuses, as flowery-tassels; **vaapiiH uttamaanaam** = of tanks, best ones; **lakshmiiH** = resplendence; **adya** = now; **bhuuSitaanaam vara anganaam iva** = embellished, best, dame, like; **adhika** = is very much - heightening.

"With swans spreading and swaying around as her swaying girdle-ornaments, and with well-bloomed red and blue lotuses as her swinging flowery-tassels, the resplendence of those best tanks is now heightening as with a dame embellished with girdle-ornaments and flowery-tassels. [4-30-49]

The swaying swan-lines are the girdles of the lake-maid, and lotus-rows are her flowery tassels, and with the floating of the swans the water ruffles, then that ruffled water is ruffling those girdles and tassels on the sheet of water, thus the tank is appearing like a maiden on whose body girdles and tassels are swaying and swinging.

[Verse Locator](#)

वेणु स्वर व्यंजित तूर्य मिश्रः
प्रत्यूष काले अनिल संप्रवृत्तः ।
संमूर्च्छितो गह्वर गो वृषाणाम्
अन्योन्यम् आपूरयति इव शब्दः ॥ ४-३०-५०

50. **veNu svara vyanjita tuurya mishraH** = flute's, tune, in tune, mixed up - tuned up; **anila sam pra vR^ittaH** = by breeze, well, started to broadcast; **sam muurcChitaH** = well, spreading out; **shabdaH** = sound; **pratyuuSa kaale** = in dawn, time; **gahvara go vR^iSaaNaam** = from caves, cows, bulls; **anyonyam aapuurayati iva** = one another, permeating - outdoing, as though.

"In tune with the tunes of flute the dawn-time breeze is tuned-up, and it is spreading to broadcast the tuneful tunes from the caves, cows and bulls, and the sounds are as though surpassing one another. [4-30-50]

The dawn time bustle is indicated. At this time various tunes like the rhythmic churning of milk, cows bellowing for their calves to give milk, and bulls in rut bellowing for cows, and the fluting of the transverse flutes of cattle-boys, and the chanting of Vedic hymns that are audible like the sound emitted from mountain caves are permeating into the breeze. And the tuneful breeze is supplementing that intermixed sound, and thus all are commixed and broadcast by that breeze to the delight of the inhabitants of that locale.

[Verse Locator](#)

नवैः नदीनाम् कुसुम प्रहासैः
व्या धूयमानैः मृदु मारुतेन ।
धौत अमल क्षौम पट प्रकाशैः
कूलानि काशैः उपशोभितानि ॥ ४-३०-५१

51. nadiinaam kuulaani = river's, banks; kusuma prahaasaiH = with flowers, as smiles; mR^idu maarutena = by softy, breeze; vyaa dhuuyamaanaH = being up, heaved - swayed; dhauta amala kshauma paTa prakaashaiH = well-washed, white, silk, cloth, with shine; navaiH kaashaiH = with new, reed-beds; upa shobhitaani = shining forth.

"The riverbanks are with smiley white flowers of new reeds that are softly swayed by the gentle breeze, and the silken reed-bed on them is shining forth like a well-washed white silk-cloth that is shiny. [4-30-51]

While the reed-beds with white flowers on either side of two banks of the river are like a white silky outfit, the two riverbanks beneath them are the two buttocks of that lady-river. Since her water is tossing against each bank, her buttocks appear swinging and thereby the silk clothe like reed-bed is swinging.

[Verse Locator](#)

वन प्रचण्डा मधु पान शौण्डाः
प्रिय अन्विताः षट् चरणाः प्रहृष्टाः ।
वनेसु मत्ताः पवन अनु यात्राम्
कुर्वन्ति पद्म आसन रेणु गौराः ॥ ४-३०-५२

52. vana pracaNDaa = in forest, rampant ones - on the loose; madhu paana shauNDaaH = honey, drinking, roguish ones; prahr^iTaaH = delightedly; mattaaH = saucily; padma aasana reNu gauraaH = lotuses, Asana flowers', with pollen, yellowed; such; SaT caraNaaH = six, footed - hexapods, honeybees; priya anvitaH = lady-loves, along with; pavana anu yaatraam = breeze, in tow, journey; kurvanti = making - journeying.

"Honeybees that are on the loose in forests and roguish in drinking honey are yellowed with the pollen of lotuses and asana flowers when they had bouts of nectar, and they are saucily but delightedly making their journey along with their lady-loves in tow with the forest breeze. [4-30-52]

[Verse Locator](#)

जलम् प्रसन्नम् कुसुम प्रहासम्
क्रौन्च स्वनम् शालि वनम् विपक्वम् ।
मृदुः च वायुः विमलः च चन्द्रः
शंसन्ति वर्ष व्यपनीत कालम् ॥ ४-३०-५३

53. kusuma prahaasam = with flower, smiles - blooming; kraunca svanam = with crane-birds, noisy; prasannam = tranquilly; jalam = water; vipakvam shaali vanam = ripely, rice, crops; mR^iduH vaayuH ca = softly, breeze, also; vimalaH ca candraH = brightly, also, moon; varSa = rains; vyapaniita [vi apa niita] = removed, phased out; kaalam = time; shamsanti = denoting.

"Waters are standing tranquilly, flowers are smiley, crane-birds are noisily, rice-crops are ripely, breeze is softly, and moon is brightly, thus they denote the time of rains has phased out. [4-30-53]

[Verse Locator](#)

मीन उप संदर्शित मेखलानाम्
नदी वधूनाम् गतयो अद्य मंदाः ।
कान्त उपभुक्त अलस गामिनीनाम्
प्रभात कालेषु इव कामिनीनाम् ॥ ४-३०-५४

54. **miina upa sam darshita mekhalaanaam** = fish, closely, very, seen, girdle ornament; **nadii vadhuunaam** = river, dames; **gatayaH** = strutting; **adya** = nowadays; **prabhaata kaaleSu** = at dawn, time - early morning; **kaanta upa bhukta alasa gaaminiinaam** = with lover, on romancing, tiresomely, that are strutting; **kaaminiinaam iva** = lady-loves, as with; **mandaaH** = slothful.

"In the dame-like rivers fish are very closely seen as if they are girdle ornaments of that dame, and nowadays these dames are strutting slothfully like ladyloves who strut tiresomely in the early morning of next day, after a nightlong romancing with their lovers. [4-30-54]

[Verse Locator](#)

स चक्रवाकानि स शैवलानि
काशैः दुकूलैः इव संवृतानि ।
स पत्र रेखाणि स रोचनानि
वधू मुखानि इव नदी मुखानि ॥ ४-३०-५५

55. **sa cakravaakaani** = with, Cakravaka birds; **sa shaivalaani** = with, river-weeds; **dukuulaiH iva** = silk-cloths, as if with; **kaashaiH sam vR^itaani** = with reeds, well, enwrapped [half-veiling]; **nadii mukhaani** = such - river's, faces - river-declivities; **sa patra rekhaaNi** = with, foliage, lines; **sa rocanaani** = with, vermilion-colour [painted]; **vadhuu mukhaani iva** = maiden's, faces, are like.

"With Cakravaka birds, with riverweeds, and with reeds that lookalike a veiling silk-cloth, half-veiled are the river-shores and they look painted with foliage-lines in vermilion, like the faces of maidens. [4-30-55]

The face of a river is its **ghat**, river-shore where the holy-dips, worships etc., are performed. The **citra rekhaa-s** are the artistic lines drawn on visible limbs with vegetable colours, namely foliages, a design in art, resembling that of leaves. It resembles the inerasable tattooing, whereas this sort of lines are crafted with vegetable colours or with the orpiment like Gorocana, which will fade away after some days, like henna **mehandi**. This is a handicraft of womenfolk who sophisticatedly draw the shapes of leafs, creeper-plants etc. Nowadays these leafy-lined decorations are coming as stickers.

[Verse Locator](#)

प्रफुल्ल बाण आसन चित्रितेषु
प्रहृष्ट षट्पदानि कूजितेषु ।
गृहीत चापः उद्यत दण्ड चण्डः
प्रचण्ड चारो अद्य वनेषु कामः ॥ ४-३०-५६

56. **adya** = these days; **praphulla baaNa aasana citriteSu** = flourishing, Baana, Asana trees, portrayed with; **prahR^iSTa SaTpadaani kuujiteSu** = elatedly, honeybees, in which they are humming; **vaneSu** = in such forests; **gR^ihiita caapaH udyata daNDa caNDaH** = taking, bow, to punish, unimpededly; **kaamaH** - Love-god, Manmatha; **pracaNDa caaraH** = predominantly, moving.

"In the forest that is portrayed with the flourishing Baana and Asana trees, where the honeybees are humming elatedly, there alone the Love-god, Manmatha, is moving about unimpededly taking his bow to punish the lovesick. [4-30-56]

लोकम् सुवृष्ट्या परितोषयित्व
नदीः तटाकानि च पूरयित्वा ।
निष्पन्न सस्याम् वसुधाम् च कृत्वा
त्यक्त्वा नभः तोय धराः प्रणष्टाः ॥ ४-३०-५७

57. toya dharaaH = water, giver of torrents - black clouds; su vR^iSTyaa = by good, rains; lokam paritoSayitva = world, having appeased; nadiiH taTaakaani puurayitvaa ca = rivers, tanks, filling, also; vasudhaam niSpanna sasyaam kR^itvaa ca = earth, deriving, harvests, on making, also; nabhaH tyaktvaa = sky, on forsaking; praNaSTaaH = dissipated.

"On appeasing the world with good rains, on filling the rivers and tanks, and on making the earth to derive good harvests also, clouds have dissipated forsaking the sky. [4-30-57]

[Verse Locator](#)

दर्शयन्ति शरन् नद्यः पुलिनानि शनैः शनैः ।
नव संगम सव्रीडा जघनानि इव योषितः ॥ ४-३०-५८

58. nava sangama sa vriiDaa = new, tryst, with, shying; yoSitaH jaghanaani iva = a bride's, hips, as with; sharat nadyaH = autumnal, rivers; pulinaani dunes; shanaiH shanaiH darshayanti = slowly, slowly, showing.

"The autumnal rivers are showing their dunes slowly and slowly, as with shying brides showing hips in their new trysts, slowly and slowly. [4-30-58]

[Verse Locator](#)

प्रसन्न सलिलाः सौम्य कुरराभिः विनादिताः ।
चक्रवाक गण आकीर्णा विभांति सलिल आशयाः ॥ ४-३०-५९

59. saumya = oh, gentle Lakshmana; prasanna salilaaH = that have - clear, waters; kuraraabhiH = by fish -hawks; vi naaditaaH = verily, sounded; cakravaaka gaNa aakiirNaa = with Cakravaka birds, teams, teemed; salila aashayaaH = such - water, receptacles - lakes; vibhaanti = verily, glistening.

"Oh, gentle Lakshmana, with clear waters, well sounding fish-hawks, teeming teams of Cakravaka birds the lakes are glistening well. [4-30-59]

[Verse Locator](#)

अन्योन्य बद्ध वैराणाम् जिगीषूणाम् नृपात्मज ।
उद्योग समयः सौम्य पार्थिवानाम् उपस्थितः ॥ ४-३०-६०

60. nR^ipaatmaja = oh, king's, son; saumya = oh, gentle one; anyonya baddha vairaaNaam = reciprocally, bound, by hostility; jigiiSuuNaam = desirous of victory; such; paarthivaanaam = of kings; udyoga samayaH = striving, time; upa sthitaH = for kings, came to the fore.

"Oh, prince, those that are reciprocally bound by hostilities and desirous of victory, oh, gentle Lakshmana, for those kings their striving time has come up. [4-30-60]

Rama is also bound by hostile mood and anxious to start his campaign against evil as muhuurta 'opportune time...' has come. Please refer to verse 78 in this chapter for details.

[Verse Locator](#)

इयम् सा प्रथमा यात्रा पार्थिवानाम् नृपात्मज ।

न च पश्यामि सुग्रीवम् उद्योगम् वा तथा विधम् ॥ ४-३०-६१

61. nR^ipaatamjaja = oh, king's, son; iyam paarthivaanaam = this is, for kings; saa = such as it is - that; prathamaa yaatraa [samayaH] = starting, journey [invasion, time]; sugriivam = [either] Sugreeva; tathaa vidham = in that, way - as such; udyogam vaa = [his] striving, or; na ca pashyaami = not, even, I perceive.

"This is the starting time for invasions of the kings, but I do not even perceive Sugreeva, or his striving for any invasion as such. [4-30-61]

[Verse Locator](#)

असनाः सप्त पर्णाः च कोविदाराः च पुष्पिताः ।

दृश्यन्ते बन्धुजीवाः च श्यामाः च गिरि सानुषु ॥ ४-३०-६२

62. giri saanuSu = on mountain, terraces; puSpitaaH = flowered; asanaaH sapta parNaaH ca = Asana trees, seven-leaved banana plants, also; kovidaaraaH ca Kovidara, also; bandhujiivaaH ca shyaamaaH ca = Bandhujiva trees, also, shyaama creepers; dR^ishyante = are appearing.

"On mountain terraces there appear flowered Asana trees, seven-leaved banana plants, Kovidara, Bandhujiiva trees, and the Shyaama creepers. [4-30-62]

[Verse Locator](#)

हंस सारस चक्राद्वैः कुररैः च समंततः ।

पुलिनानि अवकीर्णानि नदीनाम् पश्य लक्ष्मण ॥ ४-३०-६३

63. lakshmaNa = Lakshmana; nadiinaam pulinaani = rivers, dunes; hamsa saarasa cakraahvaiH kuraraiH ca = Swans, Saarasa-s, Cakravaka-s, Kraunca birds, also; samantataH = all over; vyavakiirNaani [vi ava kiirNam] = fully, overspread with; pashya = see them.

"On the sand-dunes of rivers Swans, Saarasa-s, Cakravaka-s, also Kraunca birds are fully overspreading from all over, see Lakshmana. [4-30-63]

Here it is said that there is a problem with the copyist of palm-leaf books. These two verses 62 and 63 occur prior to the verse 60 in some mms. The thought of Rama is about Sugreeva as spoken at verse 61, and these two verses suddenly switching over to trees and birds, thus they are mismatching in the placement.

[Verse Locator](#)

चत्वारो वार्षिका मासा गता वर्ष शत उपमाः ।

मम शोक अभितप्तस्य तथा सीताम् अपश्यतः ॥ ४-३०-६४

64. siitaam = Seetha; a pashyataH = one who is not seeing; tathaa = likewise; shoka abhitaptasya = one who - in grief, seething; mama = such as I am, to me; varSa shata upamaaH years, hundred, in simile; vaarSikaaH = pertaining to rainy season; catvaaraH maasaa gataa = four, [rainy] months, rolled by.

"Four rainy months have rolled by and to me they are like a hundred years, for I have not seen Seetha, likewise I am seethed in grief. [4-30-64]

[Verse Locator](#)

चक्रवाकी इव भर्तारम् पृष्टतो अनुगता वनम् ।

विषमम् दण्डकारण्यम् उद्यान वनम् इव च अंगना ॥ ४-३०-६५

65. anganaa = lady[Seetha]; bhartaaram = husband, that is what I am; viSamam vanam daNDaka araNyam = to precarious, forest, of Dandaka, forest; udyana vanam iva = to park, lands, as though; cakravaakii iva = Cakravaka female bird, as with; pR^iSTataH anugataa = rearward, followed.

"Like a female Cakravaka bird that follows rearward of her husband, that lady Seetha followed her husband, that is what I am, to the precarious forest of Dandaka, as if she is going to pleasure-gardens. [4-30-65]

[Verse Locator](#)

प्रिया विहीने दुःख आर्ते हत राज्ये विवासिते ।
कृपाम् न कुरुते राजा सुग्रीवो मयि लक्ष्मण ॥ ४-३०-६६

66. lakSmaNa = Lakshmana; priyaa vihiine = I am with - dear, departed; duHkha aarte = in anguish, agitated - in desperate straits; hR^ita raajye = plundered, kingdom; vi vaasite = rendered, homeless - exiled; such as I am; mayi = in me; raajaa sugriivaH = king, Sugreeva; kR^ipaam na kurute = benevolence, not, doing.

"Dear departed, kingdom plundered, rendered homeless, and one in desperate straits, such as I am Lakshmana, king Sugreeva is not benevolent to me. [4-30-66]

[Verse Locator](#)

अनाथो हत राज्यो अयम् रावणेन च धर्षितः ॥
दीनो दूर गृहः कामी माम् चैव शरणम् गतः ॥ ४-३०-६७

67. ayam = he is; a naathaH = one without, husband - insecure; hR^ita raajyaH = forfeited, of kingdom; raavaNena dharSitaH ca = by Ravana, persecuted, also; diinaH = who is dismal; duura gR^ihaH = distanced, house - came from a distant home; kaamii = a swain; maam caiva = me, alone [Sugreeva]; sharaNam gataH = shelter, gone in - thus Sugreeva may be thinking, coupled with next verse.

" 'He is insecure, kingdom forfeited, persecuted by Ravana, a dismal, came from a distant home, lovelorn and sought shelter in me alone...' thus Sugreeva may be thinking of me.

Or

" ' Since his kingdom is forfeited, he is an insecure person... since he is persecuted by a powerful demon Ravana, he is dismal... since he came from a distant homeland, he hasn't got a leg to stand on... since he is lovelorn, he sought my shelter faint-heartedly...' thus Sugreeva may be thinking of me. [4-30-67]

[Verse Locator](#)

इति एतैः कारणैः सौम्य सुग्रीवस्य दुरात्मनः ।
अहम् वानर राजस्य परिभूतः परंतप ॥ ४-३०-६८

68. saumya = oh, gentle Lakshmana; parantapa = oh, enemy-blazer Lakshmana; iti = thus; etaiH = with these; kaaraNaiH = reasons; dur aatmanaH = spite, minded one; vaanara raajasya = by vanara, king; sugriivasya = by Sugreeva; aham = I am; paribhuutaH = scoffed off.

"By these reasons, oh gentle Lakshmana, I am perhaps scoffed off by the spiteful king of Vanara-s Sugreeva oh, the enemy-blazer, Lakshmana. [4-30-68]

[Verse Locator](#)

स कालम् परिसंख्याय सीतायाः परिमार्गणे ।
कृतार्थः समयम् कृत्वा दुर्मतिः न अवबुध्यते ॥ ४-३०-६९

69. dur matiH = base, minded one; saH = he; kR^ita arthaH = on achieving his means; siitaayaaH parimaargaNe = in Seetha's, in searching; kaalam pari sankhyaaya = he, time, well-computed - on informing; samayam kR^itvaa = treaty, on making [entering into]; na ava budhyate = not, not, minding [unmindful.]

"He computed the time for search of Seetha well, and entered into a treaty with me as well, but on achieving his means that base-minded one is unmindful of it. [4-30-69]

[Verse Locator](#)

स किष्किंधाम् प्रविश्य त्वम् ब्रूहि वानर पुंगवम् ।
मूर्खम् ग्राम्य सुखे सक्तम् सुग्रीवम् वचनात् मम ॥ ४-३०-७०

70. [ellipt. parantapa = oh, enemy-blazer Lakshmana;] saH = such as you are; tvam kiSkinthaam pravishya = you, Kishkindha, on entering; vaanara pungavam = Vanara, the arch-[enemy of mine]; muurkham = to stupid one; graamya sukhe saktam = one in uncouth, pleasures, tangled up; sugriivam = to Sugreeva; mama vacanaat bruuhi = of mine, upon word, you tell him.

"Oh, enemy blazer Lakshmana, such as you are, you enter Kishkindha and upon my word speak to that arch-vanara Sugreeva, which stupid is tangled up in uncouth pleasures. [4-30-70]

[Verse Locator](#)

अर्थिनाम् उपपन्नानाम् पूर्वम् च अपि उपकारिणाम् ।
आशाम् संश्रुत्य यो हन्ति स लोके पुरुषाधमः ॥ ४-३०-७१

71. upapannaanaam = who came to your fore [for your shelter]; puurvam upakaariNaam ca api = earlier, cooperators, also, even; arthinaam = to requesters; samshrutya = well-appraised [promised]; aashaam = their hope; yaH hanti = who, breaks it - will not fulfil; loke = in world; saH puruSa adhamaH = he, person, the worst.

" 'He who promises the requesters that have come under his shelter, and especially those that have cooperated earlier, but breaks that promise, and even shatters their hope, he is the worst fellow in the world. [4-30-71]

'We are the earnest requesters for the searching for Seetha and we have come seeking your shelter for achieving that purpose through you, and earlier we have even cooperated with you, viz., in killing your enemy and in enthroning you, and to such like us you have promised hope but now breaking it off, thus you tend to become a worst individual. Hence oh, Sugreeva, do not become the worst person in the world...' Thus, Rama is putting words in the mouth of Lakshmana to be spoken to Sugreeva.

[Verse Locator](#)

शुभम् वा यदि वा पापम् यो हि वाक्यम् उदीरितम् ।
सत्येन परिगृह्णाति स वीरः पुरुषोत्तमः ॥ ४-३०-७२

72. yaH hi = who, indeed; shubham vaa = good, either; yadi vaa paapam = if, or, bad; udiiritam vaakyam = spoken, word - promise; satyena pari gR^ihNaati = truthfully, wholly, takes - makes it a reality; saH viiraH puruSa uttamaH = he, is [counted as] a champion, among men, a best one.

" 'Whether it is good or bad, he who promises a word, and truthfully takes action for its accomplishment, indeed he is the champion and a best one among men. [4-30-72]

Promising in a helpless condition and unable to fulfil it in the same helpless situation does not make matters worse. But having attained a state of fulfilling that promise and not heedful of it, then the 'word-of-honour' conflict occurs.

[Verse Locator](#)

कृतार्था हि अकृतार्थानाम् मित्राणाम् न भवन्ति ये ।

तान् मृतान् अपि क्रव्यादाः कृतघ्नान् न उपभुञ्जते ॥ ४-३०-७३

73. ye = those; kR^ita arthaa hi = one on achieving, means, indeed; a kR^ita arthaanaam = un, achieved, means - to them that still have their means unachieved; mitraaNaam = to friends; na bhavanti = will not, be - come to the rescue of friends; mR^itaan kR^itaghnaan = dead ones, ingrates; taan = them; kravya aadaaH api = flesh [carrion,] eaters [devourers, vulturine species]; na upabhunjate = will not, devour.

" 'Indeed, those that have achieved their means through their friends, but do not come to the rescue of the same friends whose means are still unachieved, the carrion-devourers will not devour even the flesh of those ingrates after their death. [4-30-73]

Here these morals are said threadbare. Whereas these are explained vividly in Maha Bharata in episodes like naaDii jangha, and others. Thus some hold the opinion that Maha Bharata is an explanatory treatise to Ramayana because more than hundred upa aakhyaana-s 'sub-episodes' of Ramayana are incorporated in it and in detail. In detailing these episodes of Ramayana, that epic Maha Bharata has become more voluminous than this one.

[Verse Locator](#)

नूनम् कांचन पृष्ठस्य विकृष्टस्य मया रणे ।

द्रष्टुम् इच्छसि चापस्य रूपम् विद्युत् गण उपमम् ॥ ४-३०-७४

74. nuunam = definitely; kaancana pR^iSThasya = that has golden, in the rear-side - bow of Rama; raNe mayaa vikR^iSTasya = in war, by me, fully, stretched; caapasya = of the bow; vidyut gaNa upamam = electric-charges, clusters, in simile; ruupam = facet - of bow; draSTum icChasi = to see, you aspire.

" 'You definitely aspire to see that facet of the gold-spined bow of mine which in simile will be like a cluster of electric-discharges when I fully stretch it in war. [4-30-74]

[Verse Locator](#)

घोरम् ज्या तल निर्घोषम् क्रुद्धस्य मम संयुगे ।

निर्घोषम् इव वज्रस्य पुनः संश्रोतुम् इच्छसि ॥ ४-३०-७५

75. samyuge kruddhasya = in war, of the enraged one; mama = mine; vajrasya nirghoSam iva = Thunderbolt's, crashing thunder, as with; ghoram = calamitous; jyaa tala = bowstring, from the surface of - flat, linear bowstring; nirghoSam = crashing boom; punaH sam shrotum icChasi = once more, clearly, to hear, you are desirous of.

" 'Once more you desire to clearly hear that calamitous crashing boom from my bowstring, which is a soundlike with the crash of thunderbolt, when I angrily clang the unbent bowstring in a given war. [4-30-75]

[Verse Locator](#)

कामम् एवम् गते अपि अस्य परिज्ञाते पराक्रमे ।

त्वत् सहायस्य मे वीर न चिन्ता स्यात् नृपात्मज ॥ ४-३०-७६

76. nR^ipaاتمजा = oh, king's, son; viira = oh, brave Lakshmana; asya = his - Sugreeva's; pari j~naate paraakrame = fully, made known, [my] valour; kaamam evam gate api = perhaps, that way, happened, even if - be that as it may; tvat sahaayasya = with you, as an associate; me = to me; cintaa na syaat = alarm, is not, there.

"But, oh, prince Lakshmana, Sugreeva is fully aware of my valour... be that as it may... oh, brave one, I am not alarmed as I have you as my associate. [4-30-76]

'Sugreeva is in complete knowledge about my valour for he testified it for himself when asking me to pierce the sala trees, lift the carcass of Dundubhi, and finally in killing Vali. He is aware as to why I killed Vali, viz., for transgressing the righteous path. Equally, that Sugreeva should be alarmed by now, for time is lapsed. Further, he should be alarmed, as I will eliminate him too, because he has gone back on his word, because a 'given word' is dearer to me. Furthermore, has he forgotten that my selfsame brother is at my side? Even then, does it not matter to him?

Another way of getting meaning is: **asya parij~naate paraakrame kaamam evam gate api san** 'his, made, know, valour [of Sugreeva,] may be, that way, vanished, even...' 'Sugreeva's valour which was made known to me at the time of befriending, though that might have vanished...' **tvat sahaayasya me cintaa na syaat...** 'by your help, to me, alarm, not, there...' 'Even then, I am un-alarmed as long as your help is there... Thus, oh, Lakshmana, you may tell Sugreeva that I depend less on his help, but I wish to eliminate him too, as he failed in his promise...'

[Verse Locator](#)

यद् अर्थम् अयम् आरंभः कृतः पर पुरम् जय ।
समयम् न अभिजानाति कृतार्थः प्लवगेश्वरः ॥ ४-३०-७७

77. **para puram jaya** = oh, enemy's, capitals, vanquisher - Lakshmana; **yat artham ayam aarambhaH kR^itaH** = for what, reason, this, venture [of his enthronement,] commenced; **samayam** = time - timeframe of that mission; **kR^ita arthaH plavaga iishvaraH** = one who achieved, his ends, fly-jumpers', king - Sugreeva; **na abhijaanaati** = is not, recognising.

"For which reason this venture of eliminating Vali and its sequel is commenced, oh, the vanquisher of enemy-capitals, Lakshmana, and the timeframe set for it, that king of fly-jumpers Sugreeva is not recognising, as his ends are achieved. [4-30-77]

[Verse Locator](#)

वर्षा समय कालम् तु प्रतिज्ञाय हरीश्वरः ।
व्यतीतान् चतुरो मासान् विहरन् न अवबुध्यते ॥ ४-३०-७८

78. **hariishvaraH** = Vanara-s, king; **varSaa samaya kaalam tu** = rainy, season, time, but; **prati~naaya [pratiikshya iti]** = on promising [you await, thus]; **viharan** = wallowing in; **vyatiitaan caturaH maasaan** = slipped away, four, months; **na avabudhyate** = not, sensible of it.

"But on promising to get back after rainy season that king of vanara-s is insensible to the slipping away of those four months time of rainy season, for he is wallowing in his pleasures. [4-30-78]

The Hindu season is calculated as two-month-period of Gregorian calendar and thus there are six seasons in Indian calendar. But here it said that four months time is elapsed and it is captioned to be rainy season. The commentary of Kulluka Bhatt says that four are the months for rainy season.

vaarShikaam caturo maasaan yathaa indro abhi pra varShati - ShraavaNaadii~N caturo maasaasaan... When the specified season is calculated as four month period it takes part in the preceding and succeeding seasons. Thus griiSma 'summer' takes part in vasanta 'spring' and sharat 'post rainy season' in varSa 'rainy season' and shishira 'cold' in hemanta 'winter' season. Thus the month to start campaigns is maargashira roughly 'Nov-Dec' has come, for which arrangements have to be made in kaartika 'Sept - Oct' month.

[Verse Locator](#)

स अमात्य परिषत् क्रीडन् पानम् एव उपसेवते ।
शोक दीनेषु न अस्मासु सुग्रीवः कुरुते दयाम् ॥ ४-३०-७९

79. **sugriivaH sa amaatyaa pariSat kriiDan** = Sugreeva, with, ministers, council of, while frolicking; **paanam eva upasevate** = drinking, alone, absorbed in; **shoka diineSu asmaasu** = by

grief, agonising, in us; na kurute dayaam = not, doing [bestowing,] sympathy.

"Frolicking with all in the council of ministers Sugreeva is absorbed in drinking alone, and he is not sympathising with us who are agonised by grief. [4-30-79]

[Verse Locator](#)

उच्यताम् गच्छ सुग्रीवः त्वया वीरः महाबल ।

मम रोषस्य यत् रूपम् ब्रूयाः च एनम् इदम् वचः ॥ ४-३०-८०

80. mahaabala = oh, great-mighty one; viiraH = oh, brave one; gacCha = you go - to Kishkindha; tvayaa = by you - through you; sugriivaH = [let] Sugreeva; mama roSasya yat ruupam = mine, fury's, which, shape - takes; ucyataam = let it be said; enam = to him; idam vacaH bruuyaaH ca = this, word, be told, also.

"Oh, great-mighty Lakshmana, you may proceed to Kishkindha and let Sugreeva know through you as to how my fury takes shape, and oh, brave one, he may be told this word also. [4-30-80]

[Verse Locator](#)

न स संकुचितः पंथा येन वाली हतो गतः ।

समये तिष्ठ सुग्रीव मा वालि पथम् अन्वगाः ॥ ४-३०-८१

81. sugriiva = oh, Sugreeva; samaye tiSTha = by commitment, you abide; hataH vaalii = killed, Vali; yena = by which - path; gataH = has gone; that; pamthaaH = that path; na ca samkucitaH = not, even, tapered off; vaali patham maa anvagaaH = Vali's, path, do not, follow.

" 'Oh, Sugreeva, abide by your commitment. The path by which slain Vali has gone is not tapered off, as such do not tread Vali's path. [4-30-81]

[Verse Locator](#)

एक एव रणे वाली शरेण निहतो मया ।

त्वाम् तु सत्यात् अतिक्रान्तम् हनिष्यामि स बान्धवम् ॥ ४-३०-८२

82. mayaa raNe = by me, in conflict; shareNa = with arrow; eka vaalii eva nihataH = singly, Vali, alone, is killed; satyaat ati kraantam = from truthfulness, over, stepped; tvaam tu = you, but; sa baandhavam haniSyaami = along with, kith and kin, I wish to slay.

" 'In a clash Vali is slain singly with my arrow, but I wish to slay you along with your kith and kin since you have transgressed truthfulness. [4-30-82]

[Verse Locator](#)

तत् एवम् विहिते कार्ये यत् हितम् पुरुषर्षभ ।

तत् तत् ब्रूहि नरश्रेष्ठ त्वर काल व्यतिक्रमः ॥ ४-३०-८३

83. puruSarSabha = oh, best one among men - Lakshmana; nara shreSTha = oh, foremost of men - Lakshmana; tat = therefore; kaarye evam vihite = in mission - of search, this way, is scheduled - hampered; yat hitam = which is, appropriate; tat tat bruuhi that, that - all in all, you speak about; tvaraa = hurry up; kaala vyatikramaH = time, lapse [let not time lapse.]

"Oh, best one among men, Lakshmana, when the mission of searching for Seetha is scheduled in this way but hampered, you speak about all things that are appropriate for us and for Sugreeva even, oh, foremost one among men, hurry up, let there be no time lapse. [4-30-83]

[Verse Locator](#)

कुरुष्व सत्यम् मम वानरेश्वर
 प्रतिश्रुतम् धर्मम् अवेक्ष्य शाश्वतम् ।
 मा वालिनम् प्रेत गतो यम क्षयम्
 त्वम् अद्य पश्येः मम चोदितः शरैः ॥ ४-३०-८४

84. vaanareshvara = oh, monkeys king; shaashvatam = perpetual; dharmam = virtuousness; avekSya = on apperceiving; mama pratishrutam = to me, what is promised; satyam kuruSva = as a reality, render it; adya tvam mama sharaiH coditaH = now, you, by my, arrows, driven; preta gataH = dead body, on getting - after death; vaalinam yama kSayam maa pashyeH = to Vali, in Yama, Time-god's, house [hell,] do not, see.

" 'Oh, king of monkeys, on apperceiving the perpetual virtuousness in what you have promised to me, render it as a reality. Otherwise, now driven by my arrows to death, and on going to Yama, the Time-god's Inferno, you will see Vali " Thus Rama appraised Lakshmana about his thinking of Sugreeva. [4-30-84]

[Verse Locator](#)

स पूर्वजम् तीव्र विवृद्ध कोपम्
 लालप्यमानम् प्रसमीक्ष्य दीनम् ।
 चकार तीव्राम् मतिम् उग्र तेजा
 हरीश्वरे मानव वंश वर्धनः ॥ ४-३०-८५

85. maanava vamsha varthanaH = Manu's, dynasty, augments of; ugra tejaa = intensively, resplendent one; saH = he that Lakshmana; tiivra vivR^iddha kopam = by far, verily intensified, with anger - who became ruthlessly uncompassionate; diinam laalapyaamaanam = pitiable, prating - small talk; puurva jam = earlier, born one -elder brother; pra samiikSya = clearly, on examining; hariishvare = towards monkeys', king - Sugreeva; tiivram matim cakaara = hostile, mood, he made.

On clearly examining his elder brother Rama, who has become ruthlessly uncompassionate and pitiable prating, the mood of that intensively resplendent Lakshmana, who is an augments of Manu's dynasty, has become hostile towards the monkey-king Sugreeva. [4-30-85]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे त्रिंश सर्गः

Thus, this is the 30th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 30

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59

<u>60</u>	<u>61</u>	<u>62</u>	<u>63</u>	<u>64</u>
<u>65</u>	<u>66</u>	<u>67</u>	<u>68</u>	<u>69</u>
<u>70</u>	<u>71</u>	<u>72</u>	<u>73</u>	<u>74</u>
<u>75</u>	<u>76</u>	<u>77</u>	<u>78</u>	<u>79</u>
<u>80</u>	<u>81</u>	<u>82</u>	<u>83</u>	<u>84</u>
<u>85</u>				

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 31 Verses converted to UTF-8, Nov 09

Introduction

Enraged Lakshmana goes to the extent of saying that Sugreeva is to be eliminated and then Angada and others will search for Seetha. Perturbed by his brother's vehemence Rama pacifies him and sends to Kishkindha where on seeing the infuriated, hissing, snakelike Lakshmana monkeys are upset. Lakshmana sends Angada to Sugreeva to inform about his arrival. Sugreeva could not comprehend firstly because he is in an inebriated condition, but later comes to senses on the advise of his ministers.

[Verse Locator](#)

स कामिनम् दीनम् अदीन सत्त्वः
शोक अभिपन्नम् समुदीर्ण कोपम् ।
नरेन्द्र सूनूर् नरदेव पुत्रम्
रामानुजः पूर्वजम् इति उवाच ॥ ४-३१-१

1. **nara indra suunuH** = people's, king's, son - prince Lakshmana; **saH raama anujaH** = he that, to Rama, later born one - younger one - Lakshmana; **kaaminam diinam** = one who is yearning, thereby pitiable - Rama; but; **a diina sattvaH** = not, deterred, in stamina; **shoka abhipannam** = by grief, who is overcome; **sam udiirNa kopam** = one with well, intensified, anger; **nara deva putram** = to people's, godlike-king's, son - to prince Rama; **puurva jam** = to earlier, born one - to Rama, the elder brother; **iti uvaaca** = this way, spoke.

When Rama of undeterred stamina has become pitiable while yearning for Seetha, overcome with grief while the search for Seetha is becoming futile, overwrought with anger while Sugreeva is reneging on his promise, to such an elder prince-brother from a godlike king, his younger prince-brother Lakshmana spoke in this way. [4-31-1]

[Verse Locator](#)

न वानरः स्थास्यति साधु वृत्ते
न मन्यते कर्म फल अनुषंगान् ।
न भोक्ष्यते वानर राज्य लक्ष्मीम्
तथा हि न अभिक्रमते अस्य बुद्धिः ॥ ४-३१-२

2. **vaanaraH** = forester - Sugreeva; **saadhu vR^itte na sthaasyati** = in gentlefolk's, conduct, will not, abide; **karma phala anuSangaan** = of deed, fruits, incidental events; **na manyate** = not, appreciative of; **vaanara raajya lakSmiim** = Vanara, kingdom's, prosperity of; **na bhokSyate** = will not, enjoy; **tathaa hi** = obviously, isn't it; **asya buddhiH na abhi kramate** = his, mind, not, forward, strides - his prudence is behindhand.

"As a forester Sugreeva will not abide by the conduct of gentlefolk, he is not appreciative of the fruits of incidental events like gaining kingdom and regaining wife occurring out of your deed of eliminating Vali, thus he will not enjoy the prosperity of the kingdom anymore. Obviously his prudence is behindhand, isn't it! [4-31-2]

"Remaining adherent in the thick and thin of friends is friendship. That is the least kindness expected of a friend. Because Sugreeva is a fickle monkey, he may not abide by the oath of friendship taken before fire altar, whereby you eliminated Vali, and enthroned Sugreeva; but, he may not keep that pact or its fruits holy, as nothing is evincible of his help...

[Verse Locator](#)

मति क्षयात् ग्राम्य सुखेषु सक्तः
तव प्रसाद अप्रतिकार बुद्धिः ।
हतो अग्रजम् पश्यतु वालिनम्
न राज्यम् एवम् विगुणस्य देयम् ॥ ४-३१-३

3. tava = your; prasaada = beneficence; a prati kaara buddhiH = not, in turn, making - for requital, a mind for - without the notion for requital; mati kSayaan = sanity, by impairment - with an unsound mind - insanelly; graamya sukheSu saktaH = in primitive, pleasures, he is involved in; hatH = when slain [by you]; agrajam vaalinam pashyatu = [his] elder-brother [Vali,] let him see; evam = that is why; vi guNasya = to one - without, honesty; raajyam na deyam = kingdom, not, to be given.

"Without any notion of requiting the beneficence you have accorded he is insanelly involved in primitive pleasures, such as he is, let him see his elder brother Vali when slain. Hence, kingdoms are unaffordable to dishonest. [4-31-3]

[Verse Locator](#)

न धारये कोपम् उदीर्ण वेगम्
निहन्मि सुग्रीवम् असत्यम् अद्य ।
हरि प्रवीरैः सह वालि पुत्रो
नरेन्द्र पुत्र्या विचयम् करोतु ॥ ४-३१-४

4. udiirNa vegam kopam = tiding, quickly, anger; na dhaaraye = not, bearable; adya a satyam sugriivam nihanmi = now, un, truthful one, Sugreeva, I will kill; vaali putraH = Vali's, son - Angada; hari pra viiraiH saha = monkey, best, braving ones, along with; narendra putryaa = of king's, daughter - of princess, Seetha; vicayam karotu = searching, will do.

"Unbearable is this anger that is tiding quickly, now I shall kill that unfaithful Sugreeva and the best braving monkeys shall search for that princess Seetha, remaining under the command of Vali's son, Angada." Thus said Lakshmana to Rama. [4-31-4]

[Verse Locator](#)

तम् आत्त बाण आसनम् उत्पतंतम्
निवेदित अर्थम् रण चण्ड कोपम् ।
उवच रामः पर वीर हन्ता
स्व वेक्षितम् स अनुनयम् च वाक्यम् ॥ ४-३१-५

5. para viira hantaa = others [enemy-side] braving ones, slayer of; raamaH = Rama; nivedita artham = one who has apprised, his intention; raNa caNDa kopam = with wartime, irrepressible, one with such anger; aatta baaNa aasanam = who took, arrows, seat of - bow; ut patantam = up, surging - leaping at; tam = to him - to Lakshmana; sva vekSitam =

verily, thought over; **sa anunayam ca vaakyam** = with, persuasion, also, sentence; **uvaca** = Rama spoke.

Rama, the slayer of braving enemies, spoke this well thought sentence that includes persuasiveness to Lakshmana who is with an irrepressible wartime anger, who has apprised his intention to slay Sugreeva, and who on taking his bow is now leaping at Kishkindha. [4-31-5]

[Verse Locator](#)

न हि वै त्वत् विधो लोके पापम् एवम् समाचरेत् ।
कोपम् आर्येण यो हन्ति स वीरः पुरुषोत्तमः ॥ ४-३१-६

6. **tvat vidhaH** = your, kind of - person; **loke** = in world; **evam paapam** = this type of, sin; **na hi sam aacaret** = not, certainly, will commit; **yaH** = who; **aaryeNa [aarya bhaavena]** = with a noble gesture; **kopam hanti** = anger, kills [that anger]; **saH viiraH** = he, is valorous one; **puruSottamaH vai** = best one among men, really.

"Certainly none of your kind shall commit this sort of sin in this world, and if such a situation occurs, he who by his noble gesture kills his own anger is a valorous one, and he really becomes the best one among men." Thus Rama is saying to Lakshmana. [4-31-6]

[Verse Locator](#)

न इदम् अत्र त्वया ग्राह्यम् साधु वृत्तेन लक्ष्मण ।
ताम् प्रीतिम् अनुवर्तस्व पूर्व वृत्तम् च संगतम् ॥ ४-३१-७

7. **lakSmaNa** = oh, Lakshmana; **saadhu vR^ittena tvayaa** = of righteous, conduct, by you; **atra** = in this matter; **idam na graahyam** = this, not, to be understood [undertaken]; **taam** = them [those aspects of]; **priitim** = friendliness; **puurva vR^ittam** = earlier, existed; **sangatam ca** = affinity, also; **anuvartasva** = you adhere to.

"Lakshmana, as person with righteous conduct you are not supposed to understand this matter in this way, or undertake in this way, but you are supposed to adhere to those aspects of friendliness with Sugreeva and the affinity earlier existed in dealing with him. [4-31-7]

In the last chapter Rama says that he wants to kill Sugreeva for his faithlessness. Now Lakshmana is parroting out those very words. But Rama is now telling that 'killing a friend is a sin, so you do not commit it...' Is Rama contradicting his own statements in last chapter? In reply it is said, not so. Last time Rama gave a picture of his ire about Sugreeva, to the extent of eliminating him, if Sugreeva still avoids any arrangement. But Lakshmana, being straight-to-nose person and a textualist, has started to Kishkindha to eliminate Sugreeva and to enthrone Angada, under whose leadership the other monkeys can search Seetha. It is same situation with Hanuma in Sundara, where Hanuma is asked just to elicit the whereabouts of Seetha, but he burns down Lanka, and if anybody questions, Hanuma is apt to say that he is monkeyish with Lanka. Such an occasion shall not happen in Kishkindha, that too through Lakshmana. Thus, Rama is pacifying Lakshmana in saying that 'my words shall not be understood that way, and killing of Sugreeva is not to be undertaken forthwith.'

[Verse Locator](#)

साम उपहितया वाचा रूक्षाणि परिवर्जयन् ।
वक्तुम् अर्हसि सुग्रीवम् व्यतीतम् काल पर्यये ॥ ४-३१-८

8. **kaala paryaye** = when time, lapsed - flouted timeframe; **vyatiitam sugriivam** = to reneger, to Sugreeva; **ruukSaaNi parivarjayan** = caustic [remarks,] leaving off; **saama upahitayaa vaacaa** = placate, having in them [placatory,] words; **vaktum arhasi** = to talk, apt of you.

"It will be apt of you to speak to that reneger Sugreeva with placating words rather than with caustic remarks, as his sin is no more than flouting the timeframe." Thus Rama said to Lakshmana. [4-31-8]

[Verse Locator](#)

सो अग्रजेन अनुशिष्ट अर्थो यथावत् पुरुषर्षभः ।

प्रविवेश पुरीम् वीरो लक्ष्मणः पर वीर हा ॥ ४-३१-९

9. **agrajena** = by elder brother; **yathaavat** = as expedient; **anushiSTa arthaH** = who is schooled, about means; **puruSarSabhaH** = among men, the best one; **para viira haa** = enemy, brave ones, slayer of; **viiraH** = brave one; **saH lakSmaNaH** = such, Lakshmana; **puriim pravivesha** = city, entered - proceeded to enter.

That brave one and the slayer of braving enemies Lakshmana thus schooled expediently by his elder brother about the means of gainfulness, that best one among men proceeded to enter the city of Kishkindha. [4-31-9]

[Verse Locator](#)

ततः शुभ मतिः प्राज्ञो भ्रातुः प्रियहितेरतः ।

लक्ष्मणः प्रतिसंरब्धो जगाम भवनम् कपेः ॥ ४-३१-१०

शक्र बाणासन प्रख्यम् धनुः कालांतक उपमः ।

प्रगृह्य गिरि शृंगाभम् मन्दरः सानुमान् इव ॥ ४-३१-११

10. **tataH shubha matiH** = right, minded one; **praaj~naH** = well-informed one; **bhraatuH priya hite rataH** = brother's, agreeable, beneficial, bent on; **prati sam rabdhaH** = reversing, exasperation - swallowing his ire; **kaala antaka upamaH** = era, ender, in simile; such a; **lakSmaNaH** = Lakshmana; **shakra baaNaasana prakhyam** = Indra's, bow, identical with; **giri shR^inga aabham** = mountain, ridge, in shine with; **dhanuH pragR^ihya** = bow, wielding; **mandaraH** = Mt. Mandhara; **saanu maan** = one which has peaks - peaking mountain; **iva** = like; **kapeH bhavanam jagaama** = of monkey - Sugreeva 's, to palace, proceeded.

That right-minded and well-informed Lakshmana who is bent on doing only that which is agreeable and beneficial to his elder brother, then swallowing his exasperation and wielding a bow which is shining forth like the bow of Indra, and which is standing out like a peaking mountain proceeded towards the palace of the monkey, namely Sugreeva, and with such a bow he appeared to be the peaking Mt. Mandhara and like the Era-Enders. [4-31-10, 11]

[Verse Locator](#)

यथा उक्त कारी वचनम् उत्तरम् चैव स उत्तरम् ।

बृहस्पति समो बुद्ध्या मत्वा रामानुजः तदा ॥ ४-३१-१२

काम क्रोध समुत्थेन भ्रातुः कोपाग्निना वृतः ।

प्रभंजन इव अप्रीतः प्रययौ लक्ष्मणः तदा ॥ ४-३१-१३

12, 13. **tadaa** = then; **yathaa ukta kaarii** = as, said, doer - who does exactly what Rama tells - who does not defy Rama's words; **raama anujaH** = to Rama, later born one - younger brother, adherer; **bhraatuH** = brother's; **kaama krodha samutthana** = by desire, caused fury, fired up - of Rama; **kopa agninaa vR^itaH** = fury, fire, enwrapped in; **buddhyaa bR^ihaspati samaH** = by intelligence, Brihaspati [the planet, Gods'-mentor, Jupiter,] coequal with; such a; **lakSmaNaH** = Lakshmana; **saha uttaram** = of reply [of Sugreeva]; **uttaram vacanam caiva** = later words - counter-reply [by Lakshmana,] also thus; **mattvaa** = on mulling over; **tadaa** = then; **prabhanjana iva** = whirlwind, like; **a priitaH** = one who is - not, satisfied - embittered; **prayayau** = proceeded.

Lakshmana the non-defying adherer of Rama, a coequal of Brihaspati-Jupiter, in intelligence, then mulled over the exact words of Rama to be spoken to Sugreeva, possible reply of Sugreeva on them, and his own sensible counter-reply to them, enwrapped as he is in a furious fire fired up by the desire of Rama for Seetha, proceeded to Sugreeva's palace like an embittered whirlwind aided and abetted by a furious fire. [4-31-12, 13]

साल ताल अश्व कर्णम् च तरसा पातयन् बलात् ।
 पर्यस्यन् गिरि कूटानि द्रुमान् अन्याम् च वेगितः ॥ ४-३१-१४
 शिलाः च शकली कुर्वन् पद्भ्याम् गज इव आशु गः ।
 दूरम् एक पदम् त्यक्त्वा ययौ कार्यवशात् द्रुतम् ॥ ४-३१-१५

14. aashu gaH gaja iva = fleetly, going, elephant, as with; vegitaH = he who is making haste; tarasaa = with his might; saala taala ashvakarNaam ca = Saala, Palm, Ashvakarna trees, also; paatayan = felling; anyaaam drumaan ca = others, trees, also; on felling; giri kuuTaani = mountain, crests; balaat paryasyan = by strength, razing; padbhyaam shilaaH shakalii kurvan ca = with both feet, boulders, to splinters, rendering into, also; duuram eka padam - duuraam eka padiim = long, single, step - pathway / long, first foot; tyaktvaa = leaving off / on placing; kaarya vashaat drutam yayau = mission, impelled by, swiftly, proceeded.

While knocking down Saala, Palm, Ashvakarna trees with his might, razing mountain-crests and even other trees with his strength, splintering boulders underfoot, Lakshmana made haste through an enmeshed path leaving off one-foot-pathway as with an elephant striding fleetly, and proceeded swiftly impelled by the mission. [4-31-15]

The wording in the second foot is as per Chaukambha publication: duuraam eka padam tyaktvaa as in other publications, which then gives meaning 'leaving off a distant one-foot-pathway Lakshmana strode in a shortcut way through the thick of trees...' or duuram eka padiim tyaktvaa in another way 'releasing the first foot in a longer stride he made haste.' This is to show Lakshmana's vehemence and valour are better than that of Vanara-s, which was explained by the sage-poet at the time of creation of Vanara-s by celestials at 1-17-25 onwards. When Vanara-s can fell trees or volley the peaks of mountains with some effort, Lakshmana can do the same effortlessly.

Verse Locator

ताम् अपश्यत् बल आकीर्णम् हरिराज महापुरीम् ।
 दुर्गाम् इक्ष्वाकु शार्दूलः किष्किंधाम् गिरि संकटे ॥ ४-३१-१६

16. ikSvaaku shaarduulaH = in Ikshvaku dynasty, tigerly one; giri sankate = among mountains, entrenched in; bala aakiirNaam = with army, impregnated with; dur gaam = not, passable; hari raaja mahaa puriim = monkey, king's, magnificent, citadel; taam kiSkindhaam apashyat = at her, at Kishkindha, he saw.

Entrenched among mountains, impregnated with vanara-army is the magnificent citadel of the king of monkeys, and the tigerly-Ikshvaku, Lakshmana, has seen such an impassable city, namely Kishkindha. [4-31-16]

This is what Sugreeva told Rama when they come for second time to fight Vali 'Spread out by the snares of monkeys... [we arrived at gate of Kishkindha city...] [4-14-5]' thus Lakshmana again saw that impregnable Kishkindha, but with a different reception to him at this time.

Verse Locator

रोषात् प्रस्फुरमाण ओष्ठः सुग्रीवम् प्रति लक्ष्मणः ।
 ददर्श वानरान् भीमान् किष्किंधाया बहिः चरान् ॥ ४-३१-१७

17. sugriivam prati = Sugreeva, towards; roSaat = owing to rancour; pra sphuramaaN aOSThaH = verily, quivering, lips - one with such lips; lakSmaNaH = Lakshmana; kiSkindhaayaa bahiH caraan = Kishkindha's, outer [at outposts,] that moving about; bhiimaan vaanaraan dadarsha = formidable, Vanara-s, has seen.

While his lips are quivering owing to rancour towards Sugreeva, Lakshmana saw formidable Vaanara-s at the outposts of Kishkindha. [4-31-17]

Verse Locator

तम् दृष्ट्वा वानराः सर्वे लक्ष्मणम् पुरुषर्षभम्
शैल शृंगाणि शतशः प्रवृद्धाम् च महीरुहान् ।
जगृहुः कुंजर प्रख्या वानराः पर्वत अंतरे ॥ ४-३१-१८

18. parvata antare = mountains, in midst - in gorges; kunjara prakhyaa = elephant, comparable [elephantine]; vaanaraaH = Vanara-s; puruSa rSabham tam lakshmaNam dR^iSTvaa = the best among men, him, at Lakshmana, on seeing; sarve vaanaraaH = all, vanara-s; shatashaH = hundreds of; shaila shR^ingaaNi = mountain, crests; pra vR^iddhaam mahii ruhaan ca = well, developed [gigantic,] on earth, grown - trees, also; jagR^ihuH = grabbed.

On seeing the most notable one among men, Lakshmana all of the elephantine vanara-s available in the gorges of mountain have grabbed hundreds of mountain-crests and gigantic trees, and they are at the ready. [4-31-18]

[Verse Locator](#)

तान् गृहीत प्रहरणान् सर्वान् दृष्ट्वा तु लक्ष्मणः ।
बभूव द्विगुणम् क्रुद्धो बहु इंधन इव अनलः ॥ ४-३१-१९

19. lakSmaNaH = Lakshmana; gR^ihiita praharaNaan = handling, assaultive [trees and peaks]; taan sarvaan dR^iSTvaa tu = them, at all of them, on seeing, but; bahu indhana analaH iva = with much fuel, [added,] fire, as with; dvi guNam kruddhaH = with two, fold, fury babhuuva = he became.

But on seeing all of them handling assaultive peaks and trees, Lakshmana's fury has become twofold as with a fire to which much fuel is added. [4-31-19]

[Verse Locator](#)

तम् ते भयपरीत अंगाः खसुब्धम् दृष्ट्वा प्लवंगमाः ।
काल मृत्यु युगांताअभम् शतशो विद्रुता दिशः ॥ ४-३१-२०

20. shatashaH te plavamgamaaH = hundreds [troops and troops of,] of those, fly-jumpers; kshubdham = who is overexcited; kaala mR^ityu = Time-god, of Death; yuga anta aabham = epoch, ender, in sheen; tam = at him, at Lakshmana; dR^iSTvaa = on seeing; bhaya pariita angaaH = with scare, enfolded - coiling, bodies; dishaH = to all - directions; vi drutaa = quickly, ran away.

On seeing overexcited Lakshmana who is like the Time-god and the Epoch-Ender, troops and troops of those fly-jumpers quickly fled away in all directions with scare coiling their bodies. [4-31-20]

[Verse Locator](#)

ततः सुग्रीव भवनम् प्रविश्य हरिपुंगवाः ।
क्रोधम् आगमनम् चैव लक्ष्मणस्य न्यवेदयन् ॥ ४-३१-२१

21. tataH hari pungavaaH = then, monkeys, the best of them; sugriiva bhavanam pravishya = Sugreeva's, palace, on entering; lakSmaNasya = Lakshmana's; aagamanam = about arrival; krodham caiva = about his fury, also thus; nyavedayan = submitted [appraised.]

Then on entering the palace of Sugreeva, some best ones among monkeys have appraised about the arrival of Lakshmana, and even about his fury. [4-31-21]

[Verse Locator](#)

तारया सहितः कामी सक्तः कपिवृषः तदा ।

न तेषाम् कपि वीराणाम् शुश्राव वचनम् तदा ॥ ४-३१-२२

22. tadaa = at that time; kaamii = who is in lustful [mood]; taarayaa sahitaH = Tara, in company of; rahaH saktaH = in privacy, enmired; such a; kapi vR^iSaH = monkey, the bullish one - foremost monkey - Sugreeva; teSaam kapi viiraaNaam = of those, monkey, bold ones'; vacanam = words; na shu shraava = not, clearly heard - unheedful of.

At that time, he who is in a lustful mood, who is in the company of Lady Tara and who is enmired in privacy, that foremost monkey Sugreeva is unheedful of the words of those bold monkeys who brought the message. [4-31-22]

[Verse Locator](#)

ततः सचिव संदिष्टा हरयो रोमहर्षणाः ।

गिरि कुंजर मेघ आभा नगर्या निर्ययुः तदा ॥ ४-३१-२३

23. tataH = then; roma harSaNaH = hair, raisers - frightening in appearance ones; giri kunjara megha aabhaa = mountains, elephants, black-clouds, similar one in sheen; harayaH = monkeys; sachiva samdiSTaa = by ministers, directed [in order to ascertain the reason for Lakshmana's fury]; tadaa = then; nagaryaa nir yayuH = from city, out, gone.

Then, as directed by ministers of Kishkindha in order to figure out the mood of Lakshmana, some of the elephantine monkeys who are frightening just by their appearance, who in sheen are similar to mountains and dark-clouds have gone out of the city. [4-31-23]

[Verse Locator](#)

नख दंष्ट्र आयुधा सर्वे वीराः विकृत दर्शनाः ।

सर्वे शार्दूल दर्पाः च सर्वे च विकृत आननाः ॥ ४-३१-२४

24. sarve = all; viiraaH = brave ones; nakha damSTra aayudhaa = have nails, teeth, as weapons; vikR^ita darshanaaH = hideous, in look; sarve shaarduula darpaaH ca = all, tigerish, in pride, also; sarve vikR^ita aananaaH ca = all, horrendous, in face, also.

All of those brave vanara-s are armed with their own teeth and nails, all are with tigerish pride, all are hideous in look and horrendous by their faces. [4-31-24]

[Verse Locator](#)

दश नाग बलाः केचित् केचित् दश गुणोत्तराः ।

केचित् नाग सहस्रस्य बभूवुः तुल्य वर्चसः ॥ ४-३१-२५

25. kecit = some are; dasha naaga balaaH = ten, elephants, with might of, kecit dasha guNa uttaraaH = some, ten, times, more; kecit naaga sahasrasya = some, elephants, a thousand of; tulya varcasaH babhuuvuH = matching, in vigour, are there.

Some of those vanara-s are with the might of ten elephants, some ten times more, and some with vigour matching that of a thousand elephants. [4-31-25]

[Verse Locator](#)

ततः तैः कपिभिर् व्याप्ताम् द्रुम हस्तैर् महाबलैः ।

अपश्यत् लक्ष्मणः क्रुद्धः किष्किंधाम् ताम् दुरासदम् ॥ ४-३१-२६

26. tataH = then; kruddhaH lakSmaNaH = infuriated, Lakshmana; taiH = with them; druma hastaiH = trees, with hands [flaunting]; mahaabalaiH = great-mighty ones; kapibhiH vyaaptaam = with monkeys, spreading throughout; dur aasadam = not, assailable - city; taam kiSkindhaam apashyat = at her, Kishkindha, saw.

Infuriated Lakshmana has then seen Kishkindha, an unassailable city, as those great-mighty monkeys flaunting trees are spreading throughout it. [4-31-26]

[Verse Locator](#)

ततः ते हरयः सर्वे प्राकार परिख अंतरात् ।
निष्क्रम्य उदग्र सत्त्वाः तु तस्थुर् आविष्कृतम् तदा ॥ ४-३१-२७

27. tataH = then; ut agra sattvaaH = those with - up, risen, might - ebullient in spirit; sarve te harayaH = all of those, monkeys; praakaara parikha antaraat = compound-wall's, iron-latches [of gateway,] from inside; niSkramya = on exiting; tadaa aaviSkR^itam = then, unfolded - showing themselves, revealingly; tasthuH = stood up to.

All of those monkeys then exiting from the inside of the compound-wall of the castle and coming underneath of the iron-latches of the castle's gateway, they became visible and stood up to Lakshmana with their ebullient might. [4-31-27]

The word parigha is sometimes taken as bastions of the fort-wall.

[Verse Locator](#)

सुग्रीवस्य प्रमादम् च पूर्वजस्य अर्थम् आत्मवान् ।
दृष्ट्वा कोप वशम् वीरः पुनर् एव जगाम सः ॥ ४-३१-२८

28. aatmavaan = sensible one; saH viiraH = that, valiant one; sugriivasya pramaadam ca = Sugreeva's, blunder, also; puurvajasya artham ca = elder brother's, expediency, also; dR^iSTvaa = on envisaging; punaH eva = again, thus; kopa vasham = into anger's, control; jagaama = went into.

On envisaging Sugreeva's blunder and of his elder-brother's expediency, that sensible one and fury restrained Lakshmana, again went into the restraint of fury on seeing the monkeys. [4-31-28]

[Verse Locator](#)

स दीर्घ उष्ण महा उच्छवासः कोप संरक्त लोचनः ।
बभूव नर शार्दूल स धूम इव पावकः ॥ ४-३१-२९

29. diirgha uSNa mahaa ucChvaasaH = long, fiery, endless, exhales; kopa samrakta locanaH = by fury, bloodshot, eyes; nara shaarduula = man, tiger; saH = he, Lakshmana sa dhuuma paavakaH iva = with, fumes, fire, like; babhuuva = is there.

With his long, fiery, and endless exhales and eyes bloodshot in fury, that tigerly-man Lakshmana is like a fuming fire. [4-31-29]

[Verse Locator](#)

बाण शल्य स्फुरत् जिह्वः सायक आसन भोगवान् ।
स्व तेजो विष संघातः पंच आस्य इव पन्नगः ॥ ४-३१-३०

30. baaNa shalya sphurat jihvaH = arrow, head, motile, tongue; saayaka aasana bhogavaan [bhogaH vaan] = arrows, seat [curvi-bow,] serpent-hood, wielder of; sva tejaH viSa sam ghaataH = by own, fervency, with venom, well, multiplied - proliferating; panca aasya pannagaH iva = five, faced, serpent, like [identical to.]

Lakshmana has become identical to a five-faced serpent as his curvi-bow looked like the curvi-hood of a serpent, arrowheads looked like the poking tongues of the serpent, and as his own fervency is proliferating as that serpent's venom. [4-31-30]

The words used in verse **bhogavaan**, **samghaata** also means 'enjoyer of bow, assortment of these aspects...' but **bhoga** is yet another name for 'snake-hood' besides its coils and **ghaata** is 'that which obtained after multiplication...'

[Verse Locator](#)

तम् दीप्तम् इव कालाग्निम् नागेन्द्रम् इव कोपितम् ।
समासाद्य अंगदः त्रासात् विषादम् अगमत् परम् ॥ ४-३१-३१

31. **angadaH** = Angada; **diiptam kaala agnim iva** = aglow, perdition, fire of, as with; **kopitam naaga indram iva** = [perforce] infuriated, serpent's, king, as with; **tam** = him - Lakshmana; **samaasaadya** = on nearing; **traasaat param viSaadam agamat** = by scare, high, sadness, he [Angada] succumbed to.

Angada succumbing to high despair caused by the scare neared Lakshmana who is aglow like the Fire of Perdition and like **aadi seSa**, the Thousand-hooded King of Serpents, who is perforce infuriated. [4-31-31]

[Verse Locator](#)

सो अंगदम् रोष ताम्राक्षः संदिदेश महायशः ।
सुग्रीवः कथ्यताम् वत्स मम आगमनम् इति उत ॥ ४-३१-३२

32. **roSa taamra akSaH** = by rancour, reddened, eyed one; **mahaayashaaH saH** = highly adorable, he that Lakshmana; **angadam** = to Angada; **vatsa** = oh, boy; **sugriivaH mama aagamanam kathyataam** = let Sugreeva, about my, arrival, be told; **iti uta** = thus, this way - said; **samdidesha** = sent a word.

With his eyes reddened in rancour that highly adorable Lakshmana sent a word through Angada, saying "oh, boy, let Sugreeva be informed about my arrival," and said this way. [4-31-32]

[Verse Locator](#)

एष रामानुजः प्राप्तः त्वत् सकाशम् अरिन्दमः ।
भ्रातुर् व्यसन संतप्तो द्वारि तिष्ठति लक्ष्मणः ॥ ४-३१-३३
तस्य वाक्यम् यदि रुचिः क्रियताम् साधु वानरः ।
इति उक्त्वा शीघ्रम् आगच्छ वत्स वाक्यम् अरिन्दम ॥ ४-३१-३४

33. **arindama** = oh, enemy-destroyer; **vatsa** = oh boy - Angada; you say this to Sugreeva; **arindamaH** = oh, enemy-destroyer - Sugreeva; **bhraatuH vyasana santaptaH** = brother's - Rama's, distress, distressed by; **raama anujaH** = Rama's brother; **eSa lakSmaNaH** = this one, Lakshmana; **tvat sakaasham** = to your, fore; **praaptaH** = having arrived; **dvaari tiSThati** at door, abiding - waiting; **vaanaraH** = oh, Vanara [Sugreeva]; **ruciH yadi** = interest, if - if you are interested; **tasya vaakyam** = his [Lakshmana's,] words - advise; **saadhu kriyataam** = nicely, be done - listen to it; **iti vaakyam uktvaa** = thus, words, on saying; **shiighram aa gacCha** = quickly, come and go [come back.]

"Oh, enemy-destroyer Angada, oh, boy, you may say these words to Sugreeva, 'oh, enemy-destroyer Sugreeva, distressed by the distress of his brother this Lakshmana has arrived in your presence and waiting at the door, oh, Sugreeva, the vanara, if you are interested it will be apt of you to listen to his advise, either by coming here or inviting him inside...' saying so oh, boy Angada, you comeback quickly." Thus Lakshmana spoke to Angada. [4-31-33, 34]

[Verse Locator](#)

लक्ष्मणस्य वचः श्रुत्वा शोकाविष्टो अंगदो अब्रवीत् ।
पितुः समीपम् आगम्य सौमित्रिः अयम् आगतः ॥ ४-३१-३५

35. lakSmaNasya vacaH shrutvaa = Lakshmana's, word, on hearing; shoka aaviSTaH = in grief, muffled up; angadaH = Angada; pituH samiipam aagamyā = to father's, near, on arriving; ayam saumitriH aagataH = he, Soumitri, has come; abraviit = spoke informed.

On hearing the words of Lakshmana Angada is muffled up in grief, and on arriving in the presence of his father Sugreeva he informed "Soumitri has come." [4-31-35]

[Verse Locator](#)

अथ अंगदः तस्य सुतीव्र वाचा
संभ्रांत भावः परिदीन वक्त्रः ।
निर्गत्य पूर्वम् नृपतेः तरस्वी
ततो रुमायाः चरणौ ववन्दे ॥ ४-३१-३६

36. atha = then; tarasvii angadaH = mighty one, Angada; tasya = his, Lakshmana's; su tiivra vaacaa = by very, sharp, words; sambhraanta bhaavaH = bewildered, in perception; pari diina vaktraH = over, sadness, on face - assuming a very sad face; nir gatyā = out, going - exiting for the palace; puurvam nR^ipateH = firstly, to king's [Sugreeva's]; tataH rumaayaaH = then, to Ruma's; caraNau vavande = feet, saluted.

Bewildered in his perception at the very sharp words of Lakshmana, mighty Angada then has gone to the palace assuming a very sad face, and there he firstly saluted the feet of his father Sugreeva and then at the feet of Ruma, wife of Sugreeva. [4-31-36]

[Verse Locator](#)

संगृह्य पादौ पितुः उग्रतेजा
जग्राह मातुः पुनर् एव पादौ ।
पादौ रुमायाः च निपीडयित्वा
निवेदयामास ततः तत् अर्थम् ॥ ४-३१-३७

37. ugra tejaa = one with intense, vitality [Angada]; pituH paadau sam gR^ihya = father's, feet, on clinching to; punaH eva = later, thus; maatuH paadau jagraaha = mother's [Tara's,] feet, took; rumaayaaH paadau ca = of Ruma, feet, also - on clasping; nipiiDayitvaa = squeezing [latching on to]; tat artham = about that, import [about the message of Lakshmana]; tataH nivedayaamaasa = then, started to appeal.

Angada whose vitality is intense clinched himself to the feet of his father Sugreeva, and later clung to the feet of his mother Tara, and he even clasped the feet of his paternal-aunt Ruma, and latching on to the feet of his parents then he stated to appeal to them about the message of Lakshmana. [4-31-37]

[Verse Locator](#)

स निद्रा मद संवीतो वानरो न विबुद्धवान् ।
बभूव मद मत्तः च मदनेन च मोहितः ॥ ४-३१-३८

38. nidraa mada samviitaH = with drowsiness, dizziness, bound up in; saH vaanaraH = he, Vanara - Sugreeva; na vi buddhavaan = not, verily, comprehend; mada mattaH ca = by intoxication, benumbed, also; madanena ca mohitaH = with lust, also - in its torpor, bemused [numbed down]; babhuuva = he became.

Sugreeva, the vanara, who is bound up in drowsiness and dizziness could not comprehend clearly what Angada is talking about, as he is benumbed with intoxication, and even numbed down with the torpor of lustfulness. [4-31-38]

[Verse Locator](#)

ततः किल किलाम् चक्रुः लक्ष्मणम् प्रेक्ष्य वानराः ।

प्रसादयन्तः तम् क्रुद्धम् भय मोहित चेतसः ॥ ४-३१-३९

39. tataH = then; kruddham lakshmaNam prekshya = infuriated - on the warpath, Lakshmana, on seeing; vaanaraaH = monkeys - who are around Lakshmana; bhaya mohita cetasaH = with fear, flustered, at hearts; tam = him - Lakshmana; prasaadayantaH = so as to appease him; kila kilaam cakruH = sounds like kila, kila [jibber-jabber,] they made.

The hearts of mobbing monkeys are flustered with fear when they pored over infuriated Lakshmana, thus they jibber-jabbered so as to appease him. [4-31-39]

The words kila kila, hala hala are the onomatopoeic words for the chatter of monkeys or hues and cries of others. - A Linguistic Study of Ramayana, Pt. Satya Vrat.

[Verse Locator](#)

ते महा ओघ निभम् दृष्ट्वा वज्र अशनि सम स्वनम् ।

सिंह नादम् समम् चक्रुर् लक्ष्मणस्य समीपतः ॥ ४-३१-४०

40. te = they - monkeys; dR^iSTvaa = on observing - Lakshmana; mahaa ogha nibham = stormy, torrent, similar to; vajra ashani sama svanam = thunderbolt's, thunder, similar, din - hubbub; simha naadam = lion's, roar; samam = instantly; lakSmaNasya samiipataH = of Lakshmana, nearby; cakruH = they made.

And those monkeys on observing Lakshmana instantly raised a hubbub at his nearby that is similar to a storm of a torrent, thunder of a thunderbolt, and the roar of a lion. [4-31-40]

[Verse Locator](#)

तेन शब्देन महता प्रत्यबुध्यत वानरः ।

मद विह्वल ताम्राक्षो व्याकुल स्रग्वि भूषणः ॥ ४-३१-४१

41. mahataa tena shabdena = uproarious, by that, noise; vaanaraH = Vanara - Sugreeva; mada vihvala taamra akSaH = by stupor, out of control [unable to open eyelids widely, helter-skelter] with coppery, eyed; vyaakula sragvi bhuuSaNaH = topsy-turvy, garlands, ornaments; pratyabudhyata = came to senses.

With that uproarious noise of monkeys Sugreeva came to his senses, but because of stupor his coppery eyes are helter-skelter and his garlands and ornaments are topsy-turvy. [4-31-41]

[Verse Locator](#)

अथ अंगद वचः श्रुत्वा तेन एव च समागतौ ।

मंत्रिणो वानरेन्द्रस्य सम्मत उदार दर्शिनौ ॥ ४-३१-४२

प्लक्षः च एव प्रभावः च मंत्रिणौ अर्थ धर्मयोः ।

वक्तुम् उच्चावचम् प्राप्तम् लक्ष्मणम् तौ शशंसतुः ॥ ४-३१-४३

42. atha angada vacaH shrutvaa = then, Angada's, words, on hearing; tena eva ca sam aagatau = with him [with Angada,] thus, also, well, came with; sam mata udaara darshinau = agreeable, in thought [advise,] appreciable, in their aspect; mantriNau = two ministers; plakSaH ca eva prabhaavaH ca = Plaksha, also, thus, Prabhava, also; tau = those two; mantriNaH vaanara indrasya = ministers, of Vanara, king; lakSmaNam = Lakshmana; artha dharmayoH = prosperity, probity; uccaavacam vaktum = variously, to discuss; praaptam = has come; shashamsatuH = apprised.

On hearing the words of Angada two ministers who are agreeable in their advice and appreciable in their aspect have come along with him, and those two ministers of the king of

vanara-s, namely Plaksha and Prabhava, have appraised Sugreeva that Lakshmana has arrived to discuss variously about the prosperity and probity. [4-31-42, 43]

[Verse Locator](#)

प्रसादयित्वा सुग्रीवम् वचनैः स अर्थ निश्चितैः ।
आसीनम् पर्युपासीनौ यथा शक्रम् मरुत्पतिम् ॥ ४-३१-४४

44. **aasiinam sugriivam** = who is sitting, Sugreeva; **marut patim shakram yathaa** = wind-gods', king, Indra, as with; **pari upa asiinau** = [ministers,] around, nearby, sitting; **sa artha nishcitaiH vacanaiH** = with meaning, expressive, words; **prasaadayitvaa** = on appeasing; and they spoke to Sugreeva as below.

Those two ministers sitting around and nearby Sugreeva, who is seated like the king of wind-gods, namely Indra, on appeasing him with meaningful and expressive words they spoke to him in this way. [4-31-44]

[Verse Locator](#)

सत्य संधौ महाभागौ भ्रातरौ राम लक्ष्मणौ ।
वयस्य भावम् संप्राप्तौ राज्य अर्हौ राज्य दायिनौ ॥ ४-३१-४५

45. **satya sandhau** = those by truth, abided; **mahaa bhaagau** = highly, providential; **raajya arhau** = kingdom, worthy of; **raajya daayinau** = kingdom, bestowers; **bhraatarau raama lakSmaNau** = brothers, Rama, Lakshmana; **vayasya bhaavam sampraaptau** = friendship, disposition, secured - they have become your true friends.

"Rama and Lakshmana are the brothers who abide by truth, highly-providential, and though they are worthy enough to rule kingdom for themselves they have bestowed the kingdom to you, such as they are, they have become your true friends." Thus started the ministers to say to Sugreeva. [4-31-45]

[Verse Locator](#)

तयोः एको धनुष्पाणिर् द्वारि तिष्ठति लक्ष्मणः ।
यस्य भीताः प्रवेपन्ते नादान् मुंचन्ति वानराः ॥ ४-३१-४६

46. **tayoH ekaH** = of them two, one; **lakSmaNaH** = Lakshmana; **dhanuS paaNiH** = bow, in hand - at loggerheads; **dvaari tiSThati** = door, staying; **yasya bhiitaaH** = by whom, panicked; **pra vepante** = utterly, shuddering [monkeys]; **vaanaraaH naadaan muncanti** = monkeys, alarms, giving vent to.

"One among those two, Lakshmana, is biding at the door wielding his bow, by whom the monkeys are panicked and venting out alarms shuddering utterly. [4-31-46]

[Verse Locator](#)

स एष राघव भ्राता लक्ष्मणो वाक्य सारथिः ।
व्यवसाय रथः प्राप्तः तस्य रामस्य शासनात् ॥ ४-३१-४७

47. **tasya raamasya shaasanaat** = by his, Rama's, decree; **raaghava bhraataa** = Raghava's, brother; **saH eSa lakSmaNaH** = he, this, Lakshmana; **vaakya saarathiH** = word [of Rama,] as charioteer; **vyavasaaya rathaH** = endeavour, as chariot; **praaptaH** = has come.

"This Lakshmana, the brother of Raghava, has arrived here at the decree of Rama on the chariot called his 'endeavour', charioted by the charioteer called 'the word of Rama.' [4-31-47]

This is 'a case of delightful figurative use' of the word **vaakya saaradhi** 'Rama's word as charioteer...' meaning 'directed by Rama's word...' - Ramayana A Linguistic Study, Pt. Satya Vrat.

[Verse Locator](#)

अयम् च तनयो राजन् ताराया दयितो अंगदः ।

लक्ष्मणेन सकाशम् ते प्रेषितः त्वरया अनघ ॥ ४-३१-४८

48. **anagha** = oh, merited one; **raajan** = oh, king; **taaraayaa dayitaH tanayaH** = Tara's, loving, son; **ayam angadaH** = this, Angada; **lakshmaNena tvarayaa** = by Lakshmana, hastily; **te sakaasham preSitaH** = to your, presence, is ushered.

"Oh, merited one, even Lakshmana has ushered this Angada hastily, oh, king, the precious son of Tara, to your presence. [4-31-48]

[Verse Locator](#)

सः अयम् रोष परीताक्षो द्वारि तिष्ठति वीर्यवान् ।

वानरान् वानरपते चक्षुसा निर्दहन इव ॥ ४-३१-४९

49. **vaanara pate** = oh, monkeys, king of; **viiryavaan** = brave one; **saH ayam** = such as he is; Lakshmana; **roSa pariita akshaH** = rancour, awning, with eyes; **cakshusaa vaanaraan nir dahana iva** = with eyes, monkeys, to burn down, as if; **dvaari tiSThati** = at door, standing - sticking fast.

"Oh, king of monkeys, such as he is, that brave Lakshmana is sticking fast at the door with an awning of rancour on his eyes and as if to burn down the monkeys just with his eyes. [4-31-49]

[Verse Locator](#)

तस्य मूर्ध्ना प्रणम्य त्वम् स पुत्र सह बान्धवः ।

गच्छ शीघ्रम् महाराज रोषो हि अद्य उपशम्यताम् ॥ ४-३१-५०

50. **mahaaraaja** = oh, great-king; **tvam** = you; **sa putra saha baandhavaH** = with, son, with, relatives; **shiighram gacCha** = quickly, you go; **muurdhnaa tasya praNamya** = with forehead - bowing down, to him, on revering; **adya roSaH upashamyataam hi** = now, Lakshmana's - bitterness, be pacified, indeed.

"You may approach him quickly along with your son and relatives, oh, great-king, prostrate yourself before him holding him in reverence, and thus let his bitterness be indeed pacified now. [4-31-50]

[Verse Locator](#)

यथा आह रामो धर्मात्मा तत् कुरुष्व समाहितः ।

राजन् तिष्ठ स्व समये भव सत्य प्रतिश्रवः ॥ ४-३१-५१

51. **raajan** = oh, king; **dharmaatmaa raamaH** = virtue-souled, Rama; **yat aaha** = what, he is saying - whatever he says; **tat samaahitaH kuruSva** = that, wholeheartedly, you implement; **satya pratishravaH tiSTha** = forthrightness, of promise, you abide; **sva samaye bhava** = in your own, pact, stand by it.

"Whatever that virtue-souled Rama says that you have to implement wholeheartedly, oh, king, you abide by the forthrightness of your promise, stick up for the pact you made." Thus the ministers advised Sugreeva. [4-31-51]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एक त्रिंश सर्गः

Thus, this is the 31st chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 31

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51			

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 32 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva is disturbed at the unfounded anger of Lakshmana and wanted his ministers to elicit the cause for that anger. Hanuma informs Sugreeva that causing delay is the only fault of Sugreeva, for which Sugreeva is advised to pray for the mercy of Lakshmana personally.

[Verse Locator](#)

अंगदस्य वचः श्रुत्वा सुग्रीवः सचिवैः सह ।
लक्ष्मणम् कुपितम् श्रुत्वा मुमोच आसनम् आत्मवान् ॥ ४-३२-१

1. **aatmavaan sugriivaH** = sensible one, Sugreeva; **sacivaiH saha** = ministers [others like Hanuma, apart from Plaksha, Prabhava,] along with; **angadasya vacaH shrutvaa** = Angada's, words, on hearing; **lakSmaNam kupitam shrutvaa** = Lakshmana, as angered one, on hearing - on knowing; **aasanam mumoca** = seat, released - got up from seat.

On hearing the words of Angada along with those of his ministers, namely Hanuma, Plaksha, and Prabhava et al, also on knowing that Lakshmana is angered, that sensible Sugreeva stirred from seat. [4-32-1]

[Verse Locator](#)

स च तान् अब्रवीत् वाक्यम् निश्चित्य गुरु लाघवम् ।
मंत्रज्ञान् मंत्र कुशलो मंत्रेषु परिनिष्ठितः ॥ ४-३२-२

2. **mantra kushalaH** = in strategy, an expert; **mantreSu pariniSThitaH** = in strategies, diligent one; **saH** = he, Sugreeva; **guru laaghavam** = weightiness, lightness [pros and cons]; **nishcitya** = on discriminating; **mantraj~naan** = to strategists [to ministers]; **taan vaakyam abraviit** = to them, sentence, spoke.

On discriminating the pros and cons Sugreeva spoke this sentence to the strategist-ministers, for he himself is an expert in strategies and a diligent one in carrying out those strategies. [4-32-2]

[Verse Locator](#)

न मे दुर् व्याहृतम् किञ्चित् न अपि मे दुर् अनुष्ठितम् ।
लक्ष्मणो राघव भ्राता क्रुद्धः किम् इति चिंतये ॥ ४-३२-३

3. **me** = to me - by me; **kimcit** = in the least; **na dur vyaahR^itam** = not, ill, spoken; **me** = by me; **dur anuSThitam api** = evil, undertaken, even; **na** = is not there; **raaghava bhraataa lakSmaNaH** = Raghava's, brother, Lakshmana; **kim kruddhaH** = why, angered - take offence; **iti cintaye** = thus, it is being thought - by me.

"I have not in the least spoken any ill of them, nor committed any misdeed in their respect, thus I am thinking why should Raghava's brother Lakshmana take offence at me? [4-32-3]

[Verse Locator](#)

असुहृद्भिः मम अमित्रैः नित्यम् अन्तर दर्शिभिः ।
मम दोषान् असंभूतान् श्रावितो राघवानुजः ॥ ४-३२-४

4. **raaghava anujaH** = Raghava's, younger brother is; **a su hR^idbhiH** = un, kind, hearted ones - by unsympathetic rivals; who; **nityam** = always; **antara darshibhiH** = for scope, searchers - by opportunists, fabricators; **mama** = my; **a mitraiH** = un, friendly ones - rivals; **mama** = my; **a sambhuutaan** = non, existent - fabricated; **doSaan** = faults; **shraavitaH** = made to listen - ear-filled.

"Unsympathetic rivals of mine, who will always be snoop for scope, might have ear-filled Raghava's brother about the fabricated faults of mine. [4-32-4]

[Verse Locator](#)

अत्र तावत् यथा बुद्धि सर्वैः एव यथा विधि ।
भावस्य निश्चयः तावत् विज्ञेयो निपुणम् शनैः ॥ ४-३२-५

5. **atra** = in here - in this situation; **taavat** = on your part; **sarvaiH eva** = by you all, thus; **yathaa buddhi** = according to, [your] perspective; **yathaa vidhi** = according to, proper way - meticulously; **bhaavasya** = attitude [of Lakshmana, or, issue of fact]; **nishcayaH** = determination; **nipuNam** = diligently; **shanaiH** = steadily; **vij~neyaH taavat** = find out, firstly.

"In this situation, all of you on your part and according to your perspectives have to find out firstly and meticulously about the attitude of Lakshmana, along with a steady but diligent determination thereof. [4-32-5]

[Verse Locator](#)

न खलु अस्ति मम त्रासो लक्ष्मणान् न अपि राघवात् ।
मित्रम् तु अस्थान कुपितम् जनयति एव संभ्रमम् ॥ ४-३२-६

6. **mama** = to me; **lakSmaNaat** = from Lakshmana; **traasaH na asti khalu** = scare, not, is there, definitely; **raaghavaat api na** = from Raghava even, no; **a sthaana** = not, founded - unfounded / out of context; **kupitam** = one who is provoked, angered; **mitram tu** = friend, but; **sambhramam janayati eva** = disquiet, giving rise to, alone.

"Definitely there is no fear for me from Lakshmana, not even from Raghava, but an unfounded ire of a friend alone is giving rise to disquiet. [4-32-6]

The word **a + sthaana kupitam** - **a + sthaana kopam**, is twofold in its meaning, one is 'unfounded anger' and the other is 'angered out of place, context.' Lakshmana who has so far not visited Kishkindha has darted into Kishkindha and showing his ire here, which is out of context. Lakshmana should have summoned Sugreeva or any other monkey, or he should have come as a calm and collected emissary, and then he can become ireful if Sugreeva rejects any help. But Lakshmana's entry itself is 'unfounded or unreasonable.' This one statement of Sugreeva makes him lofty of virtue in his heart of hearts for he reposed full confidence in Rama and thus fearless of a trusted friend.

[Verse Locator](#)

सर्वथा सुकरम् मित्रम् दुष्करम् प्रतिपालनम् ।
अनित्यत्वात् तु चित्तानाम् प्रीतिः अल्पे अपि भिद्यते ॥ ४-३२-७

7. **sarvathaa** = in any way; **mitram** = a friend is; **su karam** = easy, to make - easy to befriended; **prati paalanam** = in turn, to manage; **duS karam** = not, practicable; **cittaanaam** =

hearts, sentiments; a nityatvaat tu = not, permanent [impermanency, transient nature,] owing to; alpe api = in a trifle, even; priitiH bhidyate = friendliness, splits off.

"It is always practicable to befriend any, but in turn it is impracticable to manage that friendship, even a trifle splits off that friendliness for sentiments are transient. [4-32-7]

[Verse Locator](#)

अतो निमित्तम् त्रस्तो अहम् रामेण तु महात्मना ।
यन् मम उपकृतम् शक्यम् प्रतिकर्तुम् न तन् मया ॥ ४-३२-८

8. ataH nimittam = on that, score, aham = I am; mahaatmanaa raameNa tu = from noble-souled, Rama, but; trastaH = flustering; mama = to me; yat upakR^itam = which, favour is made; tat mayaa = for that, by me; prati kartum = to requite; na shakyam = not, possible.

"On that score I am flustering because of the noble-souled Rama, and I cannot possibly requite the favour that has been done to me." So said Sugreeva to his ministers. [4-32-8]

[Verse Locator](#)

सुग्रीवेण एवम् उक्ते तु हनुमान् हरि पुंगवः ।
उवाच स्वेन तर्केण मध्ये वानर मंत्रिणाम् ॥ ४-३२-९

9. sugriiveNa evam ukte tu = by Sugreeva, that way, while being said, but; hari pungavaH hanumaan = among monkey's, eminent one, Hanuma; vaanara mantriNaam madhye = Vanara, ministers, among; svena tarkeNa = with his own, by logic [with a dint of his expediency]; uvaaca = spoke.

While Sugreeva is saying that way, the eminent-monkey Hanuma spoke with a dint of his own expediency, from among the Vanara ministers. [4-32-9]

[Verse Locator](#)

सर्वथा न एतद् आश्चर्यम् यत् त्वम् हरिगणेश्वर ।
न विस्मरसि सुस्निग्धम् उपकारम् कृतम् शुभम् ॥ ४-३२-१०

10. hari gaNa iishvara = oh, monkey, troops, lord of; tvam = you; su snigdham = with deep regard; kR^itam shubham upakaaram = rendere, advantageous, help; [or, upakaara kR^itam = help, who has rendered - Rama]; na vismarasi = not, forgetting; iti yat = that which point is there; etat = that point; sarvathaa aashcaryam na = in any way, astonishing, it is not.

"In any case, it is not astonishing to say, oh, king of monkey troops, that you with a deep regard have not forgotten the advantageous help rendered to you, since it is natural for you. [4-32-10]

[Verse Locator](#)

राघवेण तु वीरेण भयम् उत्सृज्य दूरतः ।
त्वत् प्रिय अर्थम् हतो वाली शक्र तुल्य पराक्रमः ॥ ४-३२-११

11. viireNa raaghavaNa tu = by braving, Raghava, on his part; bhayam duurataH utsR^ijya = [his] fear, distantly, tossing away; tvat priya artham = your, cherish, to fulfil; shakra tulya paraakramaH = Indra, coequal, in valour; hataH vaalii = Vali, killed.

"On his part Raghava tossed off his fear distantly and eliminated Vali, whose valour equals that of Indra, only to fulfil your cherish. [4-32-11]

[Verse Locator](#)

सर्वथा प्रणयात् क्रुद्धो राघवो न अत्र संशयः ।

भ्रातरम् संप्रहितवान् लक्ष्मणम् लक्ष्मि वर्धनम् ॥ ४-३२-१२

12. raaghavaH = Raghava is; sarvathaa praNayaat kruddhaH = anyway, in friendliness, is annoyed; atra samshayaH na = in that, doubt, is not there; bhraataram lakSmi vardhanam lakSmaNam = brother, prosperity, enhancer, Lakshmana; sam prahitavaan = he [Rama] expedited.

"Anywise, by virtue of his friendliness with you Raghava must be annoyed, hence he must have expedited his brother Lakshmana, whose disposition in effect to is enhance prosperity. [4-32-12]

[Verse Locator](#)

त्वम् प्रमत्तो न जानीषे कालम् कलविदाम् वर ।

फुल्ल सप्त च्छद श्यामा प्रवृत्ता तु शरत् शिवा ॥ ४-३२-१३

13. kala vidaam vara = among time, knowers - a timekeeper, [a person as regards punctuality,] the best; tvam pra mattaH = you were, verily, - on the moon, ecstatic; kaalam na jaaniiSe = [about the slippage of] time, not, aware; phulla sapta cChada shyaamaa = unfolded, seven-leaved, covering [canopying seven-leaved-plantain trees,] with dark-greenness; shivaa sharat tu = sedate, autumn, on its part; pravR^ittaa = is underway.

"You have become ecstatic, oh, the best of the best timekeepers, hence you are unaware of the slippage of time, but the sedate and dark-green autumn on its part is underway unfolding dark-green leaves canopying seven-leaved banana plants. [4-32-13]

Sugreeva is ascribed as a great disciplinarian and punctualist and his order sugriiva aaj~na ' Sugreeva's order...' a Sanskrit phrase still ruling high, is an inalienable, do-or-die order for the rank and file of Vanara-s.

[Verse Locator](#)

निर्मल ग्रह नक्षत्रा द्यौः प्रनष्ट बलाहका ।

प्रसन्नाः च दिशः सर्वाः सरितः च सरांसि च ॥ ४-३२-१४

13. pranaSTa balaahakaa dyauH = with extinct, clouds, sky is; nirmala graha nakSatraa = clear, with planets, stars; sarvaaH dishaH ca = all, directions, also, are clear; saritaH ca saraamsi ca = rivers, also, lakes, too; prasannaaH = are equable.

"Clear is the sky with its planets and stars as clouds have vanished on it, even all the ten directions are clear, and the rivers and lakes too are equable. [4-32-14]

[Verse Locator](#)

प्राप्तम् उद्योग कालम् तु न अवैषि हरिपुंगव ।

त्वम् प्रमत्त इति व्यक्तम् लक्ष्मणो अयम् इह आगतः ॥ ४-३२-१५

15. hari pungava = oh, among monkeys, ablest one; praaptam udyoga kaalam tu = chanced, campaign, time, but; na avaiSi = not, you realised - not got the drift of it; tvam pra matta = you are, verily, slumberous; iti = thus as; ayam lakSmaNaH iha aagataH = this one, Lakshmana, to here, came; vyaktam = it is obvious.

"Because the time for campaigns has chanced, oh, the ablest monkey, and because you were very slumberous you have not got the drift of it, as such Lakshmana must have come here, and it is obvious. [4-32-15]

[Verse Locator](#)

आर्तस्य हृत दारस्य परुषम् पुरुष अन्तरात् ।

वचनम् मर्षणीयम् ते राघवस्य महात्मनः ॥ ४-३२-१६

16. aartasya = one who is anguished; hR^ita daarasya = abducted, whose wife is; mahaatmanaH = benevolent-souled one - magnanimous in giving kingdom; raaghavasya = of such a Raghava; puruSa antaraat = [through] person, another one - thru Lakshmana; paruSam vacanam = [sent] bitter, words; te marSaNiiyam = to you, tolerable - endurable.

"Raghava's bitter words are endurable by you as he is primarily an anguished person, further he is the one whose wife is abducted, and furthermore he is magnanimous in giving kingdom to you, besides, he is reproachful through another person, namely Lakshmana. [4-32-16]

[Verse Locator](#)

कृत अपराधस्य हि ते न अन्यत् पश्यामि अहम् क्षमम् ।

अंतरेण अंजलिम् बद्ध्वा लक्ष्मणस्य प्रसादनात् ॥ ४-३२-१७

17. anjalim baddhvaa = palms, adjoining; lakSmaNasya prasaadanaat = of Lakshmana, seeking appeasement -pardon; antareNa = other than; kSamam = appropriate; anyat = another [means]; kR^ita aparaadhasya = one who committed, a blunder; te = to you; aham na pashyaami hi = I, do not, foresee, indeed.

"Indeed, I do not foresee any other appropriate means for you, as a blunder is committed by you, other than seeking Lakshmana's pardon duly adjoining your palms. [4-32-17]

The clasping and adjoining of palms in supplication is the highest gesture to appease others and it yields beneficence of even gods quickly. an~jaliH paramaa mudraa kshipram deva prasaadinii'Adjoining palms reverently is the highest gesture, and gods will bestow grace by it.' Here it is said in singular meaning that 'you appease Lakshmana single-mindedly... soulfully...'

[Verse Locator](#)

नियुक्तैः मंत्रिभिः वाच्यो अवश्यम् पार्थिवो हितम् ।

इत एव भयम् त्यक्त्वा ब्रवीमि अवधृतम् वचः ॥ ४-३२-१८

18. niyuktaiH mantribhiH = designated ones, by ministers; paarthivaH = king; avashyam hitam vaacyaH = without hesitation, beneficial, is to be spoken - advised; ita eva = that is, why; bhayam tyaktvaa = fear, discarding; avadhR^itam vacaH braviimi = emphatic - which I hold fast, words, I am saying.

"A king is to be advised beneficially and unhesitatingly by the minister designates, that is why I am speaking what I hold fast discarding fear. [4-32-18]

[Verse Locator](#)

अभिक्रुद्धः समर्थो हि चापम् उद्यम्य राघवः ।

स देव असुर गंधर्वम् वशे स्थापयितुम् जगत् ॥ ४-३२-१९

19. abhikruddhaH = [if] highly infuriated; raaghavaH caapam udyamya = Raghava, on hitching up, bow; sa deva asura gandharvam = along with, gods, demons, gandharva-s; jagat = world; vashe sthaapayitum samarthaH hi = in control, to keep, capable, isn't it.

"If Raghava is highly infuriated he is capable to keep the world under his control along with gods, demons, gandharva-s just on hitching up his bow, isn't it! [4-32-19]

[Verse Locator](#)

न स क्षमः कोपयितुम् यः प्रसाद्य पुनर् भवेत् ।
पूर्व उपकारम् स्मरता कृतज्ञेन विशेषतः ॥ ४-३२-२०

20. **puurva upakaaram smarataa** = earlier, beneficence, remembering; **visheSataH kR^itaj~nena** = especially, as one beholden to him; such as you are, by you; **yaH** = he who is - Rama; **punaH prasaadya** = [time and] again, who is to be placated; **saH** = he; **kopayitum** = to be infuriated; **na kSamaH bhavet** = not, seemly, it becomes.

"It becomes unseemly to infuriate him who is to be placated time and again, especially when remembering his earlier beneficence to you and when you are beholden to him. [4-32-20]

[Verse Locator](#)

तस्य मूर्ध्ना प्रणम्य त्वम् स पुत्रः स सुहृत् जनः ।
राजन् तिष्ठ स्व समये भर्तुः भार्या इव तत् वशे ॥ ४-३२-२१

21. **raajan** = oh, king; **sa putraH sa su hR^it janaH** = along with, son, with, kind, hearted, people [friends and relatives]; **tvam** = you; **tasya** = to him; **muurdhnaa praNamya** = with forehead, pay deference - prostrate yourself; **sva samaye** = in your own, accord; you stay; like; **bhartuH bhaaryaa iva** = for husband, wife, as with; **tat vashe tiSTha** = in his, control, you stay - remain under his auspices.

"Prostrate yourself before him along with your son, friends and relatives to pay deference, oh, king, and abide by your own accord you made with him remaining under his auspices, like a wife abiding in the care of her husband. [4-32-21]

[Verse Locator](#)

न राम रामानुज शासनम् त्वया
कपीन्द्र युक्तम् मनसा अपि अपोहितुम् ।
मनो हि ते ज्ञास्यति मानुषम् बलम्
स राघवस्य अस्य सुरेन्द्र वर्चसः ॥ ४-३२-२२

22. **kapiindra** = oh, monkeys, king; **raama raama anuja shaasanam** = Rama's, Rama's, brother's, ruling; **tvayaa** = by you; **manasaa api** = at heart, even - even in imagination; **apohitum** = to set aside - keep it at bay, fend off; **na yuktam** = not, seemly; **saH raaghavasya** = together with, the legatee of Raghu - here, Lakshmana; **surendra varcasaH** = king of gods, Indra, having resplendence; **asya** = his, Rama's; **maanuSam balam** = humanly, tenacity [keeping a firm hold of principles, life]; **te manaH j~naasyati hi** = your, heart, knows it, isn't it.

"It will be unseemly to fend off the ruling of Rama, or of his brother Lakshmana even in your imagination, oh, king of monkeys, as your heart is aware of the humanly tenacity of that Rama, whose resplendence vies with that of Indra, and who is associated with selfsame Lakshmana, isn't it." Thus Hanuma spoke to Sugreeva. [4-32-22]

For the usage of words **maanuSam balam** it is said as 'his humanly adventures are already known to you, yet his divine expeditions are to be known by you.'

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वा त्रिंशः सर्गः

Thus, this is the 32nd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 32

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 33 Verses converted to UTF-8, Nov 09

Introduction

The magnificence and luxury of Kishkindha and its inmates is depicted here. Lakshmana on the invitation of Angada proceeds through the streets of the city examining its glory. On reaching palace-chambers, feeling shy to enter inside where the women are moving about and also infuriated at Sugreeva's callousness, Lakshmana makes a thunderous noise with his bowstring. Listening that sound Sugreeva is terrorised and bids Tara to approach Lakshmana to pacify him. Accordingly, Tara approaches Lakshmana and pacifies his anger and invites him to their palace.

This chapter vies with the 33rd chapter of Aranya Kanda in the attitudes of a king and his kingship. Here Sugreeva is indulged in bodily pleasures with his own females and in Aranya Kanda, as accused by Shurpanakha, Ravana is hankering after other's women. Here Sugreeva dizzy with drinks and in Aranya Ravana is dizzy with his supremacy. These two chapters, as detailed by ancient commentators, equally deal with **raaja niiti shastra** 'political science.' Here the only rescue to Sugreeva is Tara, who saves the face of Sugreeva before Lakshmana, whereas Ravana has none to come to his aid when chided by Shurpanakha. Out of total 66 verses that are here in this traditional edition, verses from 25 to 62 are unavailable in critical edition, perhaps estimating them to be lateral interpolations, and there this chapter is quickly concluded. These verses belong to the exposition of 'kingly vices...' on which Tara rationally defends.

[Verse Locator](#)

अथ प्रतिसंआदिष्टो लक्ष्मणः परवीरहा ।

प्रविवेश गुहाम् रम्याम् किष्किंधाम् राम शासनात् ॥ ४-३३-१

1. **atha** = then; **prati sam aadiSTaH** = towards, well, invited [invited inside]; **para viira haa** = enemy, braving, slayer of; **lakSmaNaH** = Lakshmana; **raama shaasanaat** = at Rama's, orders; **ramyaam guhaam** = delightful, cave; **kiSkindhaam pravivesha** = Kishkindha, entered.

Then on invitation to inside, Lakshmana, the slayer of braving enemies, entered that delightful cavelike Kishkindha at Rama's orders. [4-33-1]

Angada on informing Sugreeva about the arrival of Lakshmana came back to Lakshmana and invited him to come inside Kishkindha.

[Verse Locator](#)

द्वारस्था हरयः तत्र महाकाया महाबलाः ।

बभूवुः लक्ष्मणम् दृष्ट्वा सर्वे प्रांजलयः स्थिताः ॥ ४-३३-२

2. **tatra** = there; **dvaara sthaa** = at gateway, staying - available; **mahaa kaayaa mahaa balaaH** = huge, bodied, highly, mighty; **harayaH** = monkeys; **sarve lakSmaNam dR^iSTvaa** = all, at Lakshmana, on seeing; **praanjalayaH sthitaH babhuuvuH** = with adjoined-palms, stood [back,] they became.

On seeing Lakshmana the huge bodied and highly mighty monkeys available at the gateway stood back with their palms adjoined in supplication. [4-33-2]

[Verse Locator](#)

निःश्वसन्तम् तु तम् दृष्ट्वा क्रुद्धम् दशरथ आत्मजम् ।
बभूवुः हरयः त्रस्ता न च एनम् पर्यवारयन् ॥ ४-३३-३

3. harayaH = monkeys; niHshvasantam = one who is exhaling [fuming]; kruddham tam dasharatha aatmajam = infuriated, at him, Dasharatha's, at son; dR^iSTvaa = on seeing; trastaa babhuuvuH = scared they became; enam na paryavaarayan ca = him, not, circumscribed, also.

But on seeing at the fumingly infuriated son of Dasharatha, all the monkeys have become scared and they did not even gather around him. [4-33-3]

[Verse Locator](#)

स तम् रत्नमयीम् दिव्याम् श्रीमान् पुष्पित काननाम् ।
रम्याम् रत्न समाकीर्णाम् ददर्श महतीम् गुहाम् ॥ ४-३३-४

4. shriimaan saH = glorious, he - Lakshmana; ratnamayiim = crafted with jewels; divyaam = superb one; puSpita kaananaam = with flowered, parklands [orchards]; ratna sam aakiirNaam = gemlike [objects d'art,] richly rife with; ramyaam = splendid - cave; taam mahatiim guhaam = her, colossal, cave [of Kishkindha]; dadarsha he has seen.

Glorious Lakshmana has seen the splendid Kishkindha which is a colossal cave crafted with jewels, replete with flowered orchards and richly rife with gemlike-objects d'art. [4-33-4]

[Verse Locator](#)

हर्म्य प्रासाद संबाधाम् नाना रत्नोपशोभिताम् ।
सर्व काम फलैः वृक्षैः पुष्पितैः उपशोभिताम् ॥ ४-३३-५

5. harmya praasaada sambaadhaam = mansions, multi-storied buildings, compacted with; naanaa ratna upashobhitaam = various, precious stones, embellished with; sarva kaama [kaala] phalaiH = every, relish, [seasonal,] fruits; puSpitaiH = blossomed; vR^ikSaiH = with trees; upashobhitaam = by them enlivened; dadarsha = Lakshmana has seen.

Kishkindha is compacted with mansions and multi-storied buildings that are embellished with various precious stones, and it is enlivened with blossomed trees that bear fruit of every relish and of every season, and Lakshmana has seen such a Kishkindha. [4-33-5]

[Verse Locator](#)

देव गंधर्व पुत्रैः च वानरैः काम रूपिभिः ।
दिव्य माल्य अम्बर धारैः शोभिताम् प्रिय दर्शनैः ॥ ४-३३-६

6. deva gandharva putraiH = with gods, gandharva-s, with the children of; kaama ruupibhiH = by wish, guise-changers; divya maalya ambara dhaaraiH = marvellous, garlands, garments, attired in; priya darshanaiH vaanaraiH shobhitaam = with prepossessing appearances, by Vanara-s, [Kishkindha] is brightened; dadarsha = Lakshmana has seen.

That city is brightened with vanara-s who with their prepossessing appearances are attired in marvellous garlands and garments, and who can change their guise just by their wish, as they are the children of gods and gandharva-s, and Lakshmana has seen such a city. [4-33-6]

[Verse Locator](#)

चन्दन अगरु पद्मानाम् गन्धैः सुरभि गन्धिताम् ।

मेरेयाणाम् मधूनाम् च सम्मोदित महा पथाम् ॥ ४-३३-७

7. **surabhi gandhitaam** [**gandhinaam**] = fragrantly, fragranced [to smell-faculty, pleasing - city itself is perfumed]; **candana agaru padmaanaam** = of sandal-scent, true aloe-scent, lotuses; **maireyaaNaam** = of flower-liquors; **madhuunaam ca** = with grape-wine; **gandhaiH** = with fragrances; **sam modita** = highly, exhilarated; **mahaa pathaam** = wide, avenues [of Kishkindha]; Lakshmana saw.

She is perfumed with the fragrances that are pleasing the sense of smell like sandal-scent, true-aloe-scent, and the scents of lotuses, and her wide avenues are highly exhilarated with the bouquet of flower-liquors and grape-wines, and Lakshmana has seen such a sweet-scented city Kishkindha. [4-33-7]

The sandalwood paste, aloe scents, lotus scents are used as body rubs. Thus everyone is using them and hence fragrant, and due to the continuous preparation of wines prepared from the flowers of **guDa puSpa**, *Bassia latifolia*, or from flowers *Lythrum fruticosum*, brewed with the juice of sugarcane and also even from grapes, that city itself is odorous and the streets are boozy.

[Verse Locator](#)

विंध्य मेरु गिरि प्रख्यैः प्रासादैः न एक भूमिभिः ।

ददर्श गिरि नद्यः च विमलाः तत्र राघवः ॥ ४-३३-८

8. **raaghavaH** = Lakshmana; **tatra** = in that city; **na eka** = not, single, **bhuumibhiH** = surface, flat - storey, i.e., not single-storied but multi-storied; **vindhya meru giri prakhyaiH** = Vindhya, Meru, mountain, semblable to; **praasaadaiH** = with buildings; and; **vi malaaH** = without, slime - pure watered; **giri nadyaH ca** = mountain, rapids - waterfalls, even; **dadarsha** = saw.

In that city Lakshmana of Raghava dynasty has seen buildings that are not single-storied but multi-storied, semblable with Mt. Vindhya and Mt. Meru, and he even saw mountain-rapids with pure water. [4-33-8]

[Verse Locator](#)

अंगदस्य गृहम् रम्यम् मैन्दस्य द्विविदस्य च ।

गवयस्य गवाक्षस्य गजस्य शरभस्य च ॥ ४-३३-९

विद्युन्मालेः च संपातेः सूर्याक्षस्य हनूमतः ।

वीरबाहोः सुबाहोः च नलस्य च महात्मनः ॥ ४-३३-१०

कुमुदस्य सुषेणस्य तार जाम्बवतोः तथा ।

दधिवक्त्रस्य नीलस्य सुपाटल सुनेत्रयोः ॥ ४-३३-११

एतेषाम् कपि मुख्यानाम् राज मार्गे महात्मनाम् ।

ददर्श गृह मुख्यानि महासाराणि लक्ष्मणः ॥ ४-३३-१२

9, 10, 11, 12. **lakSmaNaH** = Lakshmana; **angadasya ramyam gR^iham** = Angada's, exquisite, mansion; **maindasya dvividasya** = of Mainda, of Dvidida; **gavayasya gavaakSasya gajasya sharabhasya** = Gavaya's, Gavaaksha's, Gaja's, Sharabha's; **vidyunmaaleH ca sampateH suuryaakSasya hanuumataH** = of Vidyunmaali, Sampaati, Suuryaaksha, Hanuma; **viirabaahoH subaahoH** = of Virabaahu, Subaahu; **mahaatmanaH nalasya ca** = noble-souled one, of Nala, also; **tathaa** = likewise; **kumudasya suSeNasya taara jaambavatoH** = of Kumuda, Sushena, Lt. Taara, Jambavanta; **dadhivaktrasya niilasya supaaTala sunetrayoH** = of Dadhivaktra, Niila, Supaatala, Sunetra; **eteSaam** = of these; **mahaatmanaam kapi mukhyaanaam** = of noble-souled, monkey, chiefs; **mahaa saaraaNi** = of great, essence - lavish mansions; **gR^iha mukhyaani** = mansions, of distinction; **raaja maarge** = on king's, way; **dadarsha** = beheld.

On the kings-way Lakshmana has seen the exquisite mansion of Angada, likewise the lavish mansions of distinction pertaining to the other vanara chiefs, namely Dvividā, Gavaya, Gavaaksha, Gaja, and Sharabha, Vidyunmaali, Sampāati, Suuryaaksha, Hanuma, and that of the noble-souled Nala, and even those of Virabaahu, Subaahu, Kumuda, Sushena, Lt. Taara, Jambavanta, Dadhivaktra, Niila, Supaatala, and that of Sunetra. [4-33-9, 10, 11, 12]

[Verse Locator](#)

पाण्डुर अभ्र प्रकाशानि गन्ध माल्य युतानि च ।
प्रभूत धन धान्यानि स्त्री रत्नैः शोभितानि च ॥ ४-३३-१३

13. paaNDura abhra prakaashaani = whitish [silver,] cloud, in glitter; gandha maalya yutaani ca = scents, tassels of flowers, having, also; prabhuuta dhana dhaanyaani = in possession of, wealth, grains; strii ratnaiH shobhitaani ca = with female-vanara-s, gemlike ones, [those mansions are] beaming with, also.

Those mansions that glitter like silver-clouds, fragrant with scents and festooned with flower-tassels, replete with wealth and food grains, are beaming with gemlike female-vanara-s, and Lakshmana saw them on his way. [4-33-13]

[Verse Locator](#)

पाण्डुरेण तु शैलेन परिक्षिप्तम् दुरासदम् ।
वानरेन्द्र गृहम् रम्यम् महेन्द्र सदन उपमम् ॥ ४-३३-१४
शुल्कैः प्रासाद शिखरैः कैलास शिखर उपमैः ।
सर्व काम फलैः वृक्षैः पुष्पितैः उपशोभितम् ॥ ४-३३-१५
महेन्द्र दत्तैः श्रीमद्भिः नील जीमूत संनिभैः ।
दिव्य पुष्प फलैः वृक्षैः शीत छायैः मनोरमैः ॥ ४-३३-१६
हरिभिः संवृत द्वारम् बलिभिः शस्त्र पाणिभिः ।
दिव्य माल्य आवृतम् शुभ्रम् तप्त कांचन तोरणम् ॥ ४-३३-१७
सुग्रीवस्य गृहम् रम्यम् प्रविवेश महाबलः ।
अवार्यमाणः सौमित्रिः महाअभ्रम् इव भास्करः ॥ ४-३३-१८

14, 15, 16, 17, 18. paaNDureNa shailena parikSiptam = with white, mountain, immured; duraasadam = inaccessible; mahendra sadana upamam = great Indra's, palace, in simile to; ramyam = grand; vaanara indra gR^iham = Vanara, king's, palace; Lakshmana has seen, and which is; shulkaiH kailaasa shikhara upamaiH = with silver-white, Mt. Kailash, peaks, similar to; with such; praasaada shikharaiH = with palace's, spires; sarva kaama phalaiH = all, desires [relish fulfilling,] fruits [yielding]; puSpitaiH vR^ikSaiH upa shobhitam = with blossomed, trees, shining forth; mahendra dattaiH = by great Indra, that are endowed; shriimadbhiH = with providential [trees]; niila jiimuuta sannibhaiH = blackish, cloud, equalling in shine; having such; divya puSpa phalaiH = which are with - divine, flowers, fruits; shiita cChaayaiH = with cool, shades; manaH ramaiH = heart, pleasing; vR^ikSaiH = with trees; [upa shobhitam = shining forth]; balibhiH = robust ones; shastra paaNibhiH = weapons, in hands [wielding]; haribhiH samvR^ita dvaaram = by [such] monkeys, covered - screened for protection, having doorways; divya maalya aavR^itam = excellent, garlands, strung round [palace]; shubhram = [white or shining forth] splendidous; tapta kaancana toraNam = molten [refined,] golden, with [main] archway; ramyam = fascinating; sugriivasya gR^iham = Sugreeva's, palace; mahaabalaH saumitriH = very bold, Saumitri; bhaaskaraH = sun; mahaa ab bhram = colossal, water, carrier - into cloud; iva = as with; a vaaryamaaNaiH = without, being impeded; pravivesha = entered.

The grand palace of the king of monkeys, Sugreeva, which vies with the palace of Indra is inaccessibly immured in a whitely mountain. The spires of that palace are similar to the peaks of

Mt. Kailash and it is shining forth with fully blossomed trees yielding fruits that can fulfil every relish of everyone. Some more providential and heart-pleasing trees available there are the endowment of Indra, which in shine are equal to blackish rainy-clouds, yielding divine flowers and fruits, and casting cool shades. Excellent garlands are strung round the palace and robust monkeys wielding weapons are screening its gateways, while its main archway cast in refined golden is splendorous. And the very bold Lakshmana unimpededly entered such a fascinating palace of Sugreeva, as with the sun entering a colossal cloud. [4-33-14, 15, 16, 17, 18]

[Verse Locator](#)

स सप्त कक्ष्या धर्मात्मा यान आसन समावृताः ।
प्रविश्य सुमहत् गुप्तम् ददर्श अंतःपुरम् महत् ॥ ४-३३-१९
हैम राजत पर्यन्कैः बहुभिः च वर आसनैः ।
महा अर्ह आस्तरण उपेतैः तत्र तत्र समावृतम् ॥ ४-३३-२०

19, 20. **dharmaatmaa** = high-minded one [duty-bound]; **saH** = he, Lakshmana; **yaana aasana samaavR^itaaH** = carriers [palanquins, sedans etc] settees, spread over; **sapta kakSyaa** = seven, courtyards; **pravishya** = on passing through; **su mahat guptam** = very, highly, protected; **mahat** = prodigious - chamber; **haima raajata paryankaiH** = with golden, silver, love-beds; **mahaa arha aastaraNa upetaiH** = highly, valuable, [spread-covers] upholstery, consisting of; **bahubhiH vara aasanaiH ca** = with numerous, best, divans, also; **tatra tatra samaavR^itam** = there, there, [palace-chambers] covered - stuffed with; **antaHpuram** = palace-chambers; **dadarsha** = he saw.

Passing through a set of seven courtyards in which carriers like palanquins, sedans, and even settees are spread over, that duty-bound Lakshmana has seen the highly protected and prodigious palace-chambers of Sugreeva, which is stuffed here and there with numerous golden and silver love-beds and divans on which highly valuable upholstery is provided. [4-33-19, 20]

[Verse Locator](#)

प्रविशन् एव सततम् शुश्राव मधुर स्वनम् ।
तंत्री गीत समाकीर्णम् सम ताल पदाक्षरम् ॥ ४-३३-२१

21. **pravishan eva** = while entering, alone; **tantrii giita samaakiirNam** = of string-instrument, lyrical, commixture of; **sama taala pada akSaram** = equable, rhythm, word, lettered; **satatam** = ongoing; **madhura svanam** = melodious, tunes; **shushraava** = came to ear - heard.

On his very entry Lakshmana heard the ongoing melodious tunes commixed with lyrics and strains of string-instruments, and all are unvarying in cadence, wording and lettering.

Or

On his very entry Lakshmana heard the ongoing melodious tunes of lyrics with pulsing wording and lettering, conjoined with strains from string-instruments, like Veena etc., and all have a pulsating cadency. [4-33-21]

[Verse Locator](#)

बह्वीः च विविध आकारा रूप यौवन गर्विताः ।
स्त्रियः सुग्रीव भवने ददर्श स महाबलः ॥ ४-३३-२२

22. **mahaabalaH** = great-mighty; **saH** = he, that Lakshmana; **sugriiva bhavane** = in Sugreeva's, palace; **vividha aakaaraa** = with diverse, features; **ruupa yauvana garvitaaH** = beauty, youth, prideful of; **bahviiH striyaH** = many, females, **dadarsha** = saw.

And the great-mighty Lakshmana has seen many females in Sugreeva's palace with diverse features and prideful of their beauty and youth. [4-33-22]

दृष्ट्वा अभिजन संपन्नाः तत्र माल्य कृत स्रजः ।
 वर माल्य कृत व्यग्रा भूषण उत्तम भूषिताः ॥ ४-३३-२३
 न अतृप्तान् न अति च व्यग्रान् न अनुदात्त परिच्छदान् ।
 सुग्रीव अनुचरान् च अपि लक्षयामास लक्ष्मणः ॥ ४-३३-२४

23, 24. lakSmaNaH = Lakshmana; tatra = in there; abhijana sampannaaH = bloodline, of worthy [females]; maalya kR^ita srajaH = with [worthily] flowers, made, garlands; vara maalya kR^ita vyagraa = best [worthwhile,] flower-tassels, in making, engrossed in; bhuuSaNaH = jewellery, with worthiest, adorned with; at such females; dR^iSTvaa = on observing; na a tR^iptaan = none, without, satisfaction - overawed lot; na ati vyagraan ca = not, overly, strained ones, also - overstrained ones; na an udaatta paricChadaan = not, without, best, dressed - not dressed to nines, not spruced up; sugriiva anucaraan ca api = at Sugreeva's, attendants chambermaids, also, even; lakSayaamaasa = made a mark of.

On observing the females of a worthy bloodline in the palace of Sugreeva, who are wearing garlands of worthily flowers, engrossed in making worthwhile flower-tassels and even adorned with worthiest jewellery, he also made a mark of the chambermaids. None of them is overawed, overstrained, and everyone is over-embellished in dressiness. [4-33-23, 24]

Verse Locator

कूजितम् नूपुराणाम् च कंचनीम् निःस्वनम् तथा ।
 स निशम्य ततः श्रीमान् सौमित्रिः लज्जितो अभवत् ॥ ४-३३-२५

25. tataH = later on; shriimaan = fulgorous; saH saumitriH = he, Saumitri; nuupuraaNaam kuujitam ca = of silver-anklets; chimes, also; tathaa = likewise; kancaniim niHsvanam = golden cincture's, tintinnabulation; nishamya = on listening; lajjitaH abhavat = [Saumitri] embarrassed, became, to inside the palace-chamber.

Thereafter on hearing the chimes of silver-anklets and tintinnabulations of golden cinctures of female vanara-s that refulgent Saumitri is embarrassed to proceed further. [4-33-25]

Verse Locator

रोष वेग प्रकुपितः श्रुत्वा च आभरण स्वनम् ।
 चकार ज्या स्वनम् वीरो दिशः शब्देन पूरयन् ॥ ४-३३-२६

26. viiraH = valiant - Lakshmana; aabharaNaH svanam shrutvaa = jewellery's [of female vanara-s,] tinkles, on hearing; roSa vega pra kupitaH = by bitterness's, speed of, highly, provoked; dishaH shabdena puurayan = compass points, with sound - twang, filling; jyaa svanam = bowstring's, sound; cakaara = made - twitched bowstring.

On hearing the tinkles of the jewellery of female vanara-s valiant Lakshmana is highly provoked with an instantaneous bitterness, and he twitched bowstring as though to fill all the points of compass with twanging. [4-33-26]

Verse Locator

चारित्रेण महाबाहुः अपकृष्टः स लक्ष्मणः ।
 तस्थौ एकांतम् आश्रित्य राम शोक समन्वितः ॥ ४-३३-२७

27. raama shoka sam anvitaH = Rama's, anguish, possessed with / alongside - which is in his heart; mahaabaahuH saH lakshmanaH = dextrous one, he, Lakshmana; caaritreNa = by [his celibate, decent] conduct; apakR^iSTaH = hauled down; ekaantam aashritya tasthau = loneliness, contingent on, stood aside.

His decent conduct hauling him down dextrous Lakshmana stood aside contingent on isolation, and alongside his heartfelt anguish of Rama. [4-33-27]

Lakshmana is in no mood to be in pleasing circumstances. Further, he dashed in to the palace uncaring for what to see. But seen are nymph-like females moving there about, uncaring for the presence of the male members of the palace, or even for the entrance of Lakshmana. That is why the entry into palaces is associated with certain protocols. **anena parasya antaHpure sahasaa na praveSTavyam iti suucitam - dk** Lakshmana is searing with his duty consciousness and this seventh heaven like atmosphere is irritating. To vent out his ire there is none in his audience, and hence he twanged his bowstring, which communicates his wrath to Sugreeva, who has not yet surfaced from the depths of his palace-chambers.

[Verse Locator](#)

तेन चाप स्वनेन अथ सुग्रीवः प्लवगाधिपः ।
विज्ञाय आगमनम् त्रस्तः स चचाल वर आसनात् ॥ ४-३३-२८

28. **atha** = then; **plavaga adhipaH saH sugriivaH** = fly-jumper's, king, he, Sugreeva; **tena caapa svanena** = by that, bow's, twanging; **aagamanam** = arrival; of [Lakshmana]; **vij~naaya** = on discerning - ensured; **trastaH** = startled; **vara aasanaat cacaala** = form exquisite, seat, jerked up.

With that twang of the bowstring the king of fly-jumpers Sugreeva is startled and jerked up from his exquisite seat as he ensured that Lakshmana has arrived. [4-33-28]

[Verse Locator](#)

अंगदेन यथा मह्यम् पुरस्तात् प्रतिवेदितम् ।
सुव्यक्तम् एष संप्रप्तः सौमित्रिः भ्रातृ वत्सलः ॥ ४-३३-२९

29. **purastaat** = earlier; **angadena** = by Angada; **mahyam** = to me; **yathaa prativeditam** = as to how, indicated; like that; **bhraatR^i vatsalaH** = brother's, a votary of; **eSa saumitriH sampraptaH** = this, Saumitri, has come - down on; **su vyaktam** = it is very, clear.

"As Angada indicated to me earlier, Saumitri, the votary of his brother, has come down on... it is very clear..." Thus Sugreeva exclaimed. [4-33-29]

[Verse Locator](#)

अंगदेन समाख्यतो ज्या स्वनेन च वानरः ।
बुबुधे लक्ष्मणम् प्राप्तम् मुखम् च अस्य व्यशुष्यत ॥ ४-३३-३०

30. **angadena** = by Angada [as has been said]; **jyaa svanena ca** = by bowstring's, clang of, even; **sam aakhyataH** = Sugreeva who is - well, apprised; **vaanaraH** = Vanara, Sugreeva; **lakshmaNam praaptam bubudhe** = Lakshmana, as arrived, made up his mind; **asya mukham ca vyashuSyata [vi a shuSyata]** = his, face, is also, verily dried up - whey-faced.

As has been apprised by Angada earlier, and even now by the twang of bowstring, that vanara Sugreeva made up his mind about Lakshmana's arrival, and he has become whey-faced. [4-33-30]

[Verse Locator](#)

ततः ताराम् हरि श्रेष्ठः सुग्रीवः प्रिय दर्शनाम् ।
उवाच हितम् अव्यग्र त्रास संभ्रांत मानसः ॥ ४-३३-३१

31. **tataH** = then; **traasa sam bhraanta maanasaH** = by dismay, bewildered, with such a heart; **hari shreSThaH sugriivaH** = monkey's, chief, Sugreeva; **priya darshanaam taaraam** = to the one with - pleasant, appearance - exquisite lady, to Tara; **hitam** = beneficial - advantageous word; **a vyagram** = without, impulsiveness - staidly; **uvaaca** = spoke.

The chief of monkeys Sugreeva then staidly spoke this advantageous word to the exquisite lady Tara while his heart is bewildered with dismay. [4-33-31]

[Verse Locator](#)

किम् नु रुट् कारणम् सुभ्रु प्रकृत्या मृदु मानसः ।
स रोष इव संप्राप्तो येन अयम् राघवानुजः ॥ ४-३३-३२

32. **su bhru** = oh, suavely, eye-browed, Tara; **prakR^ityaa mR^idu maanasaH** = by nature, mellow, hearted; **ayam raaghava anujaH** = he, Raghava's, brother - Lakshmana; **yena** = by what; **sa roSa iva** = with, disdain, as if; **sampraaptaH** = turned up; **ruT kaaraNam kim nu** = to grudge, reason, what is, really.

"This brother of Raghava is mellow-hearted by his nature, oh, suavely eye-browed Tara, but he turned up as if with some disdain, really what must be the reason for a grudge! [4-33-32]

The word used **su bhruu** 'good-eye-browed-one' has some relevancy to Tara's composure. Though certain people's tongues cheer, their eyebrows chide. Tara is not a double-tongued lady but she speaks her heart in all rationality and her eyebrows do not belie what she states.

[Verse Locator](#)

किम् पश्यसि कुमारस्य रोष स्थानम् अनिन्दिते ।
न खलु अकारणे कोपम् आहरेत् नरपुंगवः ॥ ४-३३-३३

33. **a nindite** = oh, not, peccable one, oh, impeccable Tara; **kumaarasya** = young man's - Lakshmana's; **roSa sthaanam** = for spite, basis; **kim pashyasi** = as what, you see; **nara pungavaH** = man, the best - Lakshmana; **a kaaraNe** = without, reason - to a fault; **kopam na aaharet** = despite, will not, invoke; **khalu** = indeed.

"What do you see as the basis of this young man's spite, oh impeccable Tara, this best one among men will not invoke despite, indeed, to a fault. [4-33-33]

[Verse Locator](#)

यदि अस्य कृतम् अस्माभिः बुध्यसे किञ्चित् अप्रियम् ।
तत् बुध्या संप्रधार्य आशु क्षिप्रम् एव अभिधीयताम् ॥ ४-३३-३४

34. **asmaabhiH** = by us; **asya** = to him; **kimcit a priyam kR^itam** = in the least, not, pleasant, is done; **budhyase yadi** = consider, if you; **tat aashu** = that, quickly; **budhyaa sampradhaarya** = with thinking - quicjk-wittedness, be determined; **kshipram eva abhidhiyataam** = immediately, thus, made known.

"If you consider that we have done something objectionable to him, in the least, let that be quickly determined by your nimble-wittedness and let that be made known immediately. [4-33-34]

[Verse Locator](#)

अथवा स्वयम् एव एनम् द्रष्टुम् अर्हसि भामिनी ।
वचनैः स्वांत्व युक्तैः च प्रसादयितुम् अर्हसि ॥ ४-३३-३५

35. **athavaa** = otherwise; **bhaaminii** = oh, lady; **enam** = him; **svayam eva draSTum arhasi** = in person, alone, to see, apt of you; **svaantva yuktaiH vacanaiH ca** = mitigatory, blent with, with words; **prasaadayitum arhasi** = to appease him, apt of you.

"Otherwise, oh, lady, you alone are apt to see him in person, and it will be apt of you to appease him with words blent with mitigation. [4-33-35]

[Verse Locator](#)

त्वत् दर्शने विशुद्ध आत्मा न स कोपम् करिष्यति ।

न हि स्त्रीषु महात्मानः क्वचित् कुर्वन्ति दारुणम् ॥ ४-३३-३६

36. vi shuddha aatmaa = highly, pure, souled one; saH = he that Lakshmana; tvat darshane = on your, appearance - on seeing you; kopam na kariSyati = anger, he will not, make - will not vent his spleen; mahaatmaanaH = great-souls; kvacit = anywhere; striiSu daaruNam na kurvanti hi = on women, rampage, will not, do - vent out, isn't it.

"Just on seeing you he that highly pure-souled Lakshmana will stop venting his spleen, by the way, great-souls will not be rampageous with women, isn't it! [4-33-36]

The real valorous heroes will not exhibit their warring faculties before palace bound ladies:

anena mahaa puruShaaH striiShu kopam na kurvanti iti suucitam - tathaa ca raaja dharme - devateShu visheSheNa raajasu braahmaNe Shu ca | niyantrya sadaa krodho vR^iddha strii baala rogiShu || dk On this premise Sugreeva is using all his kingly tactics to appease Lakshmana, while Tara is no less in her political thinking, which will be evident soon.

[Verse Locator](#)

त्वया स्वांतवैः उपक्रांतम् प्रसन्न इन्द्रिय मानसम् ।

ततः कमलपत्राक्षम् द्रक्ष्यामि अहम् अरिंदमम् ॥ ४-३३-३७

37. svaantvaiH = with propitiatory - words; tvayaa = by you; upa kraantam = to his nearby, stepping in - who is approached at his nearby; prasanna indriya maanasam = pacified, senses, heart; kamala patra aksham = lotus-petal-eyed one - Lakshmana; arindamam = enemy-destroyer; tataH = then; aham drakshyaaami = I will, see.

"If you seek his presence with propitiatory words his heart and senses will be pacified, and then I will be able to see that lotus-petal-eyed Lakshmana, the destroyer of his enemies." Sugreeva thus spoke to Tara. [4-33-37]

[Verse Locator](#)

सा प्रस्खलंती मद विह्वल अक्षी

प्रलंब कांची गुण हेम सूत्रा ।

सलक्षणा लक्ष्मण संनिधानम्

जगाम तारा नमित अंग यष्टिः ॥ ४-३३-३८

38. mada vihvala akshii = tipsily, flustering, eyed one; pralamba kaancii guNa hema suutraa = with dangling, cincture's, rivière, golden, strings; sa lakshaNaa = with, [queenly / lustful / natural] exquisite features; namita anga yaSTiH = bent, body, stick - bending sticklike - slender bodied Tara; saa taaraa = she, that Tara; pra skhalantii = with much, waddling gait; lakshmaNa sannidhaanam = Lakshmana's, proximity; jagaama = went to.

Exquisitely featured Tara went to the proximity of Lakshmana with a waddling gait, tipsily flustering eyes, rivière-strings of golden cincture dangling, and with a sticklike gracile body humbly bent. [4-33-38]

The inferences drawn on these expressions are: mada vihvala akshii 'dizzy are her eyes either by drinking or by the insatiate sexual hunger...' pralamba kaaancii guNa hema suutraa 'girdle ornament loosened on her love-bed is not readjusted for a public appearance...' namita anga yaSTi 'sticklike body is bent...' the body may be bent due to her humbleness, or by the weight of her breasts, or due to the ceaseless mating... sa lakshaNa 'with features of a queen, or with the features of coital expressions, or of a humble lady...' praskhalantii gamane 'a waddling gait...' due to her natural swanlike walk, or stumble of a tipsy one, or due to the fatigue of incessant coition...' If it were asked whether it is appropriate of Tara to approach Lakshmana in this condition, it is said to be quiet befitting to her. Lakshmana is son-like to her and she can see him any time. Further Lakshmana treats other females as his own mothers, that way also she can near him. Apart from these social problems, there is an imminent danger with this Lakshmana, which is more precarious

than these presentational problems. Hence she rushed to him in 'as is where is' condition concerning herself with the fate of Sugreeva and that of Kishkindha.

[Verse Locator](#)

स ताम् समीक्ष्य एव हरि ईश पत्नीम्
तस्थौ उदासीनतया महात्मा ।
अवाङ्मुखो आभूत् मनुजेन्द्र पुत्रः
स्त्री सन्निकर्षात् विनिवृत्त कोपम् ॥ ४-३३-३९

39. **mahaatmaa** = great-souled one; **saH** = he; **manuja indra putraH** = humans, king's, son [prince]; **hari iisha patniim** = monkeys', king's, wife; **taam samiikshya eva** = her, on observing, thus; **udaasiinatayaa** = unemotionally; **tasthau** = stood back; **strii sannikarSaata** = owing to female's, nearness - because of the presence of females; **vinivR^itta** [**vi ni vR^itta** = verily, back, coiled] backed down on; **kopam** = anger; **avaa~N mukhaH aabhuut** = down, faced, he became.

On observing the wife of the king of monkeys, the great-souled son of the king of humans stood aside unemotionally, and because of the presence of females he backed down on his anger with his face cast down. [4-33-39]

[Verse Locator](#)

सा पान योगात् च निवृत्त लज्जा
दृष्टि प्रसादात् च नरेन्द्र सूनोः ।
उवाच तारा प्रणय प्रगल्भम्
वाक्यम् महार्थम् परिसांतव रूपम् ॥ ४-३३-४०

40. **paana yogaat ca** = inebriety, by virtue of, also; **narendra suunoH** = king, best's, son [prince's]; **dr^iSTi prasaadaat ca** = glance, by the grace of, also; **nivR^itta lajjaa** = ceased, embarrassment - she who is unblushing; **saa taaraa** = she, that Tara; **maha artham** = highly, noteworthy; **pari saantva ruupam** = entirely, mitigatory, in its aspect - in its vein; **praNaya pragalbham** = in friendliness, bold in speech - dauntless; **vaakyam uvaaca** = sentence, spoke.

She who is unblushing by virtue of her inebriety and even by the gracious look of the prince Lakshmana, such a Tara spoke a highly noteworthy sentence that is dauntless in friendliness and entirely mitigatory in its vein. [4-33-40]

[Verse Locator](#)

किम् कोप मूलम् मनुजेन्द्र पुत्र
कः ते न सन्तिष्ठति वाक् निदेशे ।
कः शुष्क वृक्षम् वनम् आपतन्तम्
दवाग्निम् आसीदति निर्विशंकः ॥ ४-३३-४१

41. **manuja indra putra** = people-king's, son - oh, prince; **kopa muulam kim** = of anger, root [cause,] what is; **te vaak nideshe** = in your, oral, order; **kaH na santiSThati** = who is, not, abiding by; **shuSka vR^iksham vanam** = with dried up, trees, towards forest; **aa patantam** = coming, falling [befalling]; **davaagnim** = to wildfire; **kaH** = who is; **nir vi shankaH** = without, much, doubt - without a shadow of doubt; **asiidati** = drawing nigh.

"Oh, prince, what is the cause of your anger? Who is not abiding by your oral order? And who is he that draweth nigh of a wildfire that is befalling on a forest of dried-up trees, without a shadow of doubt?" Tara enquired thus with Lakshmana. [4-33-41]

[Verse Locator](#)

स तस्य वचनम् श्रुत्वा सांत्व पूर्वम् अशंकितः ।

भूयः प्रणय दृष्टार्थम् लक्ष्मणो वाक्यम् अब्रवीत् ॥ ४-३३-४२

42. saH lakshmaNaH = he, that Lakshmana; saantva puurvam = propitiatory, with a prelude of; bhuuyaH praNaya dR^iSTa artham = by far, of friendship, evincing, purpose; tasya vacanam shrutvaa = her, words, on hearing; a shankitaH = not, distrustful - Lakshmana becoming trustful; vaakyam abraviit = words, spoke.

On hearing her words which are with a prelude of propitiation, and which by far evince friendship for all practical purposes, Lakshmana trustfully spoke these words. [4-33-42]

[Verse Locator](#)

किम् अयम् काम वृत्तः ते लुप्त धर्मार्थ संग्रहः ।

भर्ता भर्तृ हिते युक्ते न च एवम् अवबुध्यसे ॥ ४-३३-४३

43. bhartR^i hite yukte = oh, Tara - in husband's, prosperity, associate of; te bhartaa = your, husband; ayam = he is; kaama vR^ittaH = lustfulness - profligacy, involved in; lupta dharma artha sangrahaH = remiss of, rectitude, [licit] riches, garnering; kim = why - he has become like that; evam = about him; na ca avabudhyase = not, also, you recognise - his dereliction is unbeknownst to you, or what.

"Oh, Tara, the associate of husband's prosperity! Why your husband is bound up in profligacy alone, remiss in garnering rectitude and riches, and his dereliction is unbeknownst to you, is it! [4-33-43]

[Verse Locator](#)

न चिंतयति राज्यार्थम् सः अस्मान् शोक परायणान् ।

स अमात्य परिषत् तारे कामम् एव उपसेवते ॥ ४-३३-४४

45. taare = oh, Tara; sa amaत्या pariSat = [your husband] with, ministers, council of; saH = he; raajya artham = kingdom, interests of; shoka paraayaNaan asmaan = in anguish, absorbed - cringing, us; na cintayati = not, thinking; kaamam eva upasevate = lechery, alone, devoted to.

"Without thinking either about the interests of the kingdom or about us that are cringing to anguish, oh, Tara, your husband along with his council of ministers is indulged in lechery. [4-33-44]

[Verse Locator](#)

स मासान् चतुर कृत्वा प्रमाणम् प्लवगेश्वरः ।

व्यतीतान् तान् मद उदग्री विहरन् न अवबुध्यते ॥ ४-३३-४५

45. saH plavageshvaraH = he, that fly-jumpers' king; catura maasaan pramaaNam kR^itvaa = four, months, criterion, on making - stipulating an embargo; mada udagraH = insensible, frantically; viharan = luxuriating in; taan vyatiitaan = them [months,] as elapsed; na avabudhyate = not, realizing.

"On stipulating a four month criterion for an embargo the king of fly-jumpers is not able to realise the completion of that period as he is frantically insensible. [4-33-45]

[Verse Locator](#)

न हि धर्मार्थ सिद्ध्यर्थम् पानम् एवम् प्रशस्यते ।

पानात् अर्थस्य कामः च धर्मः च परिहीयते ॥ ४-३३-४६

46. dharma artha siddhi artham = rectitude, riches, to achieve, for the purpose of; **evam** paanam prashasyate hi = this way, drinking, not, appreciable, isn't it; **paanaat** = by drinking; **arthasya kaamaH ca dharmaH ca** = prosperity, aspirations, also, probity, even; **parihiiyate** = will be defeated, brought to ruin.

"For the purpose of achieving rightly rectitude and rightful riches this way of bacchanalia is inappreciable, isn't it! Just going on drinking will bring prosperity, aspirations and even probity to ruin. [4-33-46]

[Verse Locator](#)

धर्म लोपो महान् तावत् कृते हि अप्रति कुर्वतः ।
अर्थ लोपः च मित्रस्य नाशे गुणवतो महान् ॥ ४-३३-४७

47. **kr^ite** = while [favour] is being done; **a prati kurvataH** = not, in turn, rendering - one who does not requite; **taavat** = thereby; **mahaan dharma lopaH hi** = awful, to rectitude, detriment [will occur,] isn't it; **guNavataH mitrasya naashe** = a noble, friend, in loosing - in loosing a noble friend; **mahaan artha lopaH ca** = great, purpose, shortcoming - a great shortcoming will also occur in his purposes.

"If one is not going to requite the favour done in his respect an awful detriment occurs in his own rectitude, isn't it. Thereby, that reneger will loose a highly noble friend and thereby a great shortcoming occurs to him in achieving his purposes. Thus a threefold ill befalls on that reneger. [4-33-47]

[Verse Locator](#)

मित्रम् हि अर्थ गुण श्रेष्ठम् सत्य धर्म परायणम् ।
तत् द्वयम् तु परित्यक्तम् न तु धर्मे व्यवस्थितम् ॥ ४-३३-४८

48. **satya dharma paraayaNam** = truthful, virtue, avowed one; such a; **mitram** = friend; **artha guNa shreSTham hi** = [than] means, [than] aspirations, greater, indeed; **tat dvayam** = that, pair [means, aspirations]; **pari tyaktam** = fully, who forsook; **[te bharta** = your husband]; **dharme vyavasthitam na tu** = in probity, standing by, not even.

"Indeed a friend avowed to truthfulness and virtuousness is greater than one's own means and aspirations, but you husband forsaking that pair of his means and aspirations that have been fulfilled by such a righteous friend, he is not even standing by the probity. [4-33-48]

[Verse Locator](#)

तत् एवम् प्रस्तुते कार्ये कार्यम् अस्माभिः उत्तरम् ।
यत् कार्यम् कार्यं तत्त्वज्ञे त्वम् उदाहर्तुम् अर्हसि ॥ ४-३३-४९

49. **kaarya tattva j~ne** = oh, task, brunt of, knower of; **tat** = therefore; **prastute kaarye** = present, task; **evam** = this way - it is unfinished; **asmaabhiH** = by us; **yat uttaram kaaryam** = what, subsequent, task; **kaaryam** = is to be undertaken; **tvam udaahartum arhasi** = you, to exemplify, apt of you.

"Therefore, when our present task is standstill in this way due to the bouts of your husband, oh, the knower of the brunt of tasks, what is it we can undertake hereafter...you yourself may aptly give an example..." Thus, Lakshmana spoke curtly to Tara. [4-33-49]

[Verse Locator](#)

सा तस्य धर्मार्थ समाधि युक्तम्
निशम्य वाक्यम् मधुर स्वभावम् ।

50. **saa taaraa** = she, that Tara; **tasya** = his - Lakshmana's; **dharma artha samaadhi yuktam** = merit, means, reconciliation, contained with; **madhura svabhaavam** = with mellow, tendency; **vaakyam nishamya** = words, on hearing; **gata arthe manu jendra kaarye** = lost, purpose, of people's, king's son [Rama's]; in that task; **vishvaasa yuktam** = confidence, having / reposing; **tam bhuuyaH uvaaca** = to him, again said.

On hearing his words containing means, merit and reconciliation, and of mellowly tendency of Lakshmana, Tara realized that the purpose of Rama is lapsed, but having confidence in ultimate success she again said to him.

Or

On hearing his words containing means, merit and reconciliation, and of mellowly tendency of Lakshmana, and even on realizing the lapse committed by Sugreeva in the purpose of Rama, yet reposing her confidence in Sugreeva's capability to achieve results, she again said to Lakshmana. [4-33-50]

[Verse Locator](#)

न कोप कालः क्षितिपाल पुत्र
न च अपि कोपः स्व जने विधेयः ।
त्वत् अर्थ कामस्य जनस्य तस्य
प्रमादम् अपि अर्हसि वीर सोढुम् ॥ ४-३३-५१

51. **kshiti paala putra** = oh, earth's, lord's, son; **kopa kaalaH na** = anger, time, this is not; **sva jane kopaH na ca api vidheyaH** = on own, people, anger, not, also, even, imposed - shown; **viira** = oh, brave one; **tvat artha kaamasya** = for your, results, who is desirous of; **tasya janasya** = that, person's [of Sugreeva]; **pramaadam api** = fault, even; **soDhum arhasi** = to tolerate, apt of you.

"Oh, prince, this not the time for angering, also your own people shall not be subjected to anger, and it will be apt of you to tolerate Sugreeva's fault because he is desirous of achieving results for you. [4-33-51]

[Verse Locator](#)

कोपम् कथम् नाम गुण प्रकृष्टः
कुमार कुर्यात् अपकृष्ट सत्त्वे ।
कः त्वत् विधः कोप वशम् हि गच्छे
सत्त्व अवरुद्धः तपसः प्रसूतिः ॥ ४-३३-५२

52. **kumaara** = oh, lad; **guNa pra kR^iSTaH** = by merits, high-minded one [superior]; **apa kR^iSTa sattve** = on one with - deducted, mightiness - mightless, on inferior being; **kopam** = anger; **katham naama kuryaat** = how, in name, will be made; **sattva** = by purity - by perfection; **ava ruddhaH** = held back - one who is restrained; **tapasaH prasuutiH** = for contemplation, gravitas [and other aspects of abstemiousness,] source of; **tvat vidhaH** = your, kind of; **kaH kopa vasham gacChe hi** = who, in anger's, control, enters [submits himself,] indeed.

How in name can a meritoriously high-minded being will show his anger on a relatively mightless inferior being, say Sugreeva, whose mightiest brother's mightiness and essence, say that of Vali, are deducted by none other but by your brother associated with you, and oh, lad, who goes into the control of fury, say of your kind, while he is restrained by his perfection, and a source of abstemiousness. [4-33-52]

जानामि कोपम् हरि वीर बन्धोः
 जानामि कार्यस्य च काल संगम् ।
 जानामि कार्यम् त्वयि यत् कृतम् नः
 तत् च अपि जानामि यत् अत्र कार्यम् ॥ ४-३३-५३

53. hari viira bandhoH = oh, monkey, champion's [Sugreeva's], friend of [of Rama]; kopam jaanaami = anger, [Rama's anger,] I am aware of; kaaryasya kaala sangam ca jaanaami = of task, time, association [lapse,] also, I am aware; tvayi = in your respect; naH = to us - by us; yat kR^itam = what, is done - which fault is done by us; kaaryam = that work - delay; jaanaami = I am aware of; atra yat kaaryam = in this matter, which [is to be done; tat ca api = jaanaami = that, also, even, I am aware of.

"I am aware of the fury of Rama, the friend of champion of the monkeys, namely Sugreeva, I am also aware of the time lapse in the task, I am even aware of the folly we have committed, and what need be done in this matter, I am well aware. [4-33-53]

Verse Locator

तत् च अपि जानामि यथा अविषह्यम्
 बलम् नरश्रेष्ठ शरीरजस्य ।
 जानामि यस्मिन् च जने अवबद्धम्
 कामेन सुग्रीवम् अस्तकम् अद्य ॥ ४-३३-५४

54. nara shreSTha = oh, best one among men; shariira jasya = body, generated - bodily pleasures / or, of Love-god; balam = intensity of; yathaa = as to how; a vi Sahyam = not, verily, tolerable - highly intolerable; tat ca api = that, also, even; jaanaami = I am aware; yasmin = in which; jane = people - female vanara-s; sugriivam astakam = Sugreeva, incessantly; adya kaamena = now, with lust; avabaddham = bound up in; jaanaami = I am aware.

"As to how the intensity of bodily pleasure-seeking will be highly intolerable, I am aware even of that, and I am equally aware of those female vanara-s with whom Sugreeva is now incessantly bound up with lust. [4-33-54]

The females with whom Sugreeva is bound up are his wives, and there may be a self-forgetting involvement but there is no illegitimacy in it.

Verse Locator

न काम तन्त्रे तव बुद्धिः अस्ति
 त्वम् वै यथा मन्यु वशम् प्रपन्नः ।
 न देश कालौ हि न च अर्थ धर्मौ
 अवेक्षते काम रतिः मनुष्यः ॥ ४-३३-५५

55. tvam yathaa manyu vasham prapannaH = you, as to how, fury's, control, gone into; gauging by it; tava buddhiH kaama tantre na asti = your, mind, in sensual, spells, is not, there - you are disinclined to bodily pleasures, hence you do not understand; kaama ratiH manuSyah = those in sensualities, delighted in, man - humans; desha kaalau = place, time; na avekshate hi = will not, observe, isn't it; artha dharmau ca = [ethical] means, [holy] merits, also - he does not care.

"Gauging by your mindset which is presently bridled by fury, you appear to be disinclined towards spells of sensualities, thus these aspects are past your comprehension. All right! If a man were to be voluptuary he will be inadvertent of place and time, isn't it! Then, how about ethicalities, or rights and wrongs? [4-33-55]

तम् काम वृत्तम् मम सन्निकृष्टम्
काम अभियोगात् च विमुक्त लज्जम् ।
क्षमस्व तावत् पर वीर हन्तः
तव भ्रातर्म वानर वंश नाथम् ॥ ४-३३-५६

56. para viira hantaH = oh, enemy, braving, eradicator of; kaama vR^ittam = in lust, one who is delighting; mama sannikR^iSTam = in my, available in my presence - consorted with me; kaama abhiyogaat ca = in lusty, vehemence, also; vimukta lajjam = one who shunned, decency; such a; tava bhraataram = your, brother - brother-like; vaanara vamsha naatham = Vanara, dynasty, protector of; taavat kshamasva = ergo, you condone.

"He who shunned decency because of the vehemence of randiness, oh, the eradicator of braving enemies, and he who is delighting in lust is consorted with me, ergo condone your brother-like Sugreeva, the protector of Vaanara dynasty. [4-33-56]

[Verse Locator](#)

महर्षयो धर्म तपोभिरामाः
कामा अनुकामाः प्रति बद्ध मोहाः ।
अयम् प्रकृत्या चपलः कपिः तु
कथम् न सज्जेत सुखेषु राजा ॥ ४-३३-५७

57. tapaH dharma abhiraamaaH = pious asceticism, in holy merit, delight in; maharSayaH = esteemed sages; they are; kaamaa anukaamaaH = desire [fulfilment,] in tow followers; pratibaddha mohaaH = entangled, in lust; kapiH tu = monkey, on his part; prakR^ityaa capalaH = [Sugreeva] by nature, impulsive; such as he is; ayam raajaa = this one - Sugreeva, [besides being a] king; sukheSu katham na sajjeta = enjoyments, how, not, wallows in.

"Esteemed sages who take delight in their holy merit and pious asceticism, they themselves will be closely following the course of their desire fulfilment when entangled in lust, then how about this one, namely Sugreeva, being an impulsive monkey, besides being a king, how he cannot wallow in enjoyments. [4-33-57]

There are numerous examples for this saying of Tara that great saints and sage are disturbed in the ascetic practises by womanly charms. For this Dharmaakuutam says: anena atyanta strii kaamuko dharma vibhrShTo bhavati it suucitam - anena maharShibhiH api apariharyaH kaamaH praakR^itaiH katham pari hartum shakya iti uktam - tathaa ca praaciinaaH - vishvaamitra paraashara prabhR^itayo vaata ambu parNa ashanaaH te api strii mukha pankajam sulalitam dR^iShTvaiva moham gataaH | dk 'when the great sages like Vishvamitra and Paraashara, who thrive on air, water and leaves, when sensed the delicate scent of the face of a female, they are lured by those females...' an ancient saying.

[Verse Locator](#)

इति एवम् उक्त्वा वचनम् महार्थम्
सा वानरी लक्ष्मणम् अप्रमेयम् ।
पुनः स खेदम् मद विह्वलाक्षी
भर्तुर् हितम् वाक्यम् इदम् बभाषे ॥ ४-३३-५८

58. mada vihvala akshii = by inebriety, fluttery, eyed one; saa vaanarii = she, that vanara female - Tara; aprameyam lakshmaNam = with inestimable, Lakshmana; iti evam uktvaa = this, way, on saying; mahaa artham vacanam = of great import, sentence; punaH = again; sa khedam = with, anguish - sentimentally [sa khelam = with, vivaciousness -

vivaciously]; **bhartuH hitam** = for husband's, in wellbeing of; **idam vaakyam babhaaSe** = this, sentence, spoke.

She that vanara female Tara whose eyes are fluttery under the influence having said this way, she again picked up where she left off and sentimentally spoke this sentence to Lakshmana whose brunt is inestimable, in the interest of her husband's wellbeing. [4-33-58]

[Verse Locator](#)

उद्योगः तु चिर आज्ञप्तः सुग्रीवेण नरोत्तम ।
कांस्य अपि विधेयेन तव अर्थ प्रति साधने ॥ ४-३३-५९

59. **nara uttama** = oh, among people, best one; **kaamsya vidheyena api** = of pleasures, in servility, even though; **sugriiveNa** = by Sugreeva; **tava artha prati saadhane** = your, objective, towards, achieving; **udyogaH tu** = endeavour, on its part; **cira aaj~naptaH** = long ago, ordered.

"On the part of his endeavour in your task, oh, best one among men, he has ordered long before for its operation aiming to achieve your objective, despite of the fact that he is servile to overindulgence. [4-33-59]

[Verse Locator](#)

आगता हि महा वीर्या हरयः काम रूपिणः ।
कोटि शत सहस्राणि नाना नग निवासिनः ॥ ४-३३-६०

60. **mahaa viiryaa** = marvellously, intrepid; **kaama ruupiNaH** = by wish, guise-changers; **naanaa naga nivaasinaH** = on various, on mountains, residents of; **koTi shata sahasraaNi** = in millions, hundreds, thousands; **harayaH aagataa hi** = monkeys, have come, by all means.

"By all means, marvellously intrepid Vanara-s that are the residents of various mountains and that can change guise just by their wish have come in hundreds, in thousands, in millions. [4-33-60]

[Verse Locator](#)

तत् आगच्छ महाबाहो चारित्रम् रक्षितम् त्वया ।
अच्छलम् मित्र भावेन सताम् दरा अवलोकनम् ॥ ४-३३-६१

61. **mahaa baahuH** = oh, dextrous one; **tat** = hence; **aagacCha** = oh, come on; **tvayaa caaritram rakshitam** = by you, tradition, is upheld; **sataam** = for good-willers; **mitra bhaavena** = with friendly, intent; **daraa avalokanam** = [friend's] wives, peering at; a cChalam not, deceitful - not, impolite.

"Hence oh, dextrous one, get inside the palace-chambers for you have been standing here at the door coyly unwilling to behold womenfolk inside, and enough is this upholding of tradition by you. Oh, come on, peering at the wives of friends with a friendly intent is not at all impolite for good-willers." Thus Tara affectionately invited Lakshmana inside the palace-chambers. [4-33-61]

[Verse Locator](#)

ताराया च अभ्यनुज्ञात त्वरया चा अपि चोदितः ।
प्रविवेश महाबाहुः अभ्यंतरम् अरिन्दमः ॥ ४-३३-६२

62. **mahaabaahuH** = dextrous one; **arindamaH** = enemy-destroyer; Lakshmana; **taaraayaa ca api** = by Tara, also, even; **abhyanuj~naata** = welcomed; **tvarayaa ca coditaH** = by haste, also, even, hastened; **pravivesha abhyantaram** [mandiram, or, abhi antaram] entered, select-chambers [interiors,].

ततः सुग्रीवम् आसीनम् कांचने परम आसने ।
महाअर्ह आस्तरणोपेते ददर्श आदित्य संनिभम् ॥ ४-३३-६३
दिव्य आभरण चित्रांगम् दिव्य रूपम् यशस्विनम् ।
दिव्य माल्यांबर धरम् महेन्द्रम् इव दुर्जयम् ॥ ४-३३-६४
दिव्य आभरण माल्याभिः प्रमदाभिः समावृतम् ।
संरब्धतर रक्ताक्षो बभूव अंतक संनिभः ॥ ४-३३-६५

63, 64, 65. tataH = then; mahaa arha aastaraNa upete = great, worth, upholstery, having; kaancane parama aasane = golden, on high, seat; aasiinam = he who is sitting; aaditya sannibham = Sun, similar in shine; divya aabharaNa citra angam = with excellent, ornaments, remarkable, bodied; divya ruupam = marvellous, in appearance; yashasvinam = at glorious one; divya maalya ambara dharam = exquisite, garlands, robes, wearing; mahendram iva = Mahendra, as with; dur jayam = not, conquerable one; divya aabharaNa maalyaabhiH = that are with precious, ornamentation, garlands; pramadaabhiH sam aavR^itam = womenfolk, well, [Sugreeva is] enwreathed; at such a; sugriivam = at Sugreeva; dadarsha = has seen; and Lakshmana became; samrabdhatara rakta akshaH = with very frantic, bloodshot, eyed; antaka sannibhaH babhuuva = Terminator, similar to, he became.

Lakshmana has then seen him who is seated like the Sun in firmament on a choicest golden seat which is elaborated with worthiest upholstery, whose body is remarkable besides being spruced up with excellent ornaments, who is wearing exquisite garlands and robes, who is glorious with a marvellous appearance and even appeared as an unconquerable as with Indra, and who is presently enwreathed with vanara-females who are also bedecked with precious ornamentation and garlands, and on seeing him Lakshmana with frantically bloodshot eyes appeared as the Terminator. [4-33-63, 64, 65]

रुमाम् तु वीरः परिरभ्य गाढम्
वर आसनस्थो वर हेम वर्णः ।
ददर्श सौमित्रिम् अदीन सत्त्वम्
विशाल नेत्रः स विशाल नेत्रम् ॥ ४-३३-६६

66. rumaam gaaDham parirabhya = Ruma [his wife,] tightly, on hugging; vara aasana sthaH = who on an exquisite, seat, seated; vara hema varNaH = who with - rich, golden, in complexion; vishaala netraH = who is a wide, eyed one, [Sugreeva, in suspicion]; viiraH = brave one; saH = he, that Sugreeva; a diina sattvam = one who is - un, flinching, in quintessence; vishaala netram = broad, eyed one [in fury]; at such; saumitrim = at Saumitri; dadarsha = saw.

Sugreeva whose complexion is like that of rich gold is seated on an exquisite seat tightly hugging his wife Ruma, and that brave one has seen Lakshmana whose quintessence is never-flinching, thus, that suspiciously wide-eyed Sugreeva made sheep eyes at the furiously broad-eyed Lakshmana. [4-33-66]

Thus, this is the 33rd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 33

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66			



Book IV : Kishkindha Kanda - The Holy Empire of Monkeys

Chapter [Sarga] 34 Verses converted to UTF-8, Nov 09

Introduction

Lakshmana enters the interior of Sugreeva's chamber. Sugreeva finding him there is alarmed and approaches him in all his humbleness. Then Lakshmana chastens Sugreeva with harsh words and cautions him to face the wrath of the arrows of Rama.

[Verse Locator](#)

तम् अप्रतिहतम् क्रुद्धम् प्रविष्टम् पुरुषर्षभम् ।
सुग्रीवो लक्ष्मणम् दृष्ट्वा बभूव व्यथित इन्द्रियः ॥ ४-३४-१

1. sugriivaH = Sugreeva; a prati hatam = unimpededly; praviSTam = he who entered; kruddham = infuriated one; puruSar Sabham = illustrious one; tam lakSmaNam dR^iSTvaa = him, Lakshmana, on seeing; vyathita indriyaH = with agitated, senses; babhuuva = became.

On seeing the illustrious Lakshmana who entered unimpededly and infuriately, Sugreeva became one with agitated senses. [4-34-1]

[Verse Locator](#)

क्रुद्धम् निःश्वसमानम् तम् प्रदीप्तम् इव तेजसा ।
भ्रातुर् व्यसन संतप्तम् दृष्ट्वा दशरथ आत्मजम् ॥ ४-३४-२
उत्पपात हरिश्रेष्ठो हित्वा सौवर्णम् आसनम् ।
महान् महेन्द्रस्य यथा स्वलंकृत इव ध्वजः ॥ ४-३४-३

2. kruddham niHshvasamaanam = one who is - exasperated, exhaling [heavily]; tejasa pra diiptam iva = by flare, verily, fiery [firestorm,] as with; bhraatuH vyasana santaptam = in brother's [Rama's,] anguish, searing with; tam dasharatha aatmajam = at him, Dasharatha's, son; dR^iSTvaa = having seen; harishreSThaH = monkey, the best - Sugreeva; sauvarNam aasanam hitvaa = golden, seat, discarding; mahendrasya = Mahendra's; svalankR^ita mahaan dhvajaH iva = highly decorated, lofty, flagstaff, like; ut papaata = hopped up, got down - tottered.

On seeing Lakshmana, the son of Dasharatha, who is exasperated and exhaling heavily, and who searing in the anguish of his brother is flaring up like a firestorm, Sugreeva hopped up from his golden seat and tottered like the highly decorated flagstaff of Indra, which will be wobbly before it is thrown to ground after the ritual. [4-34-2, 3]

[Verse Locator](#)

उत्पतंतम् अनूत्पेतू रुमा प्रभृतयः स्त्रियः ।
सुग्रीवम् गगने पूर्णम् चंद्रम् तारा गणा इव ॥ ४-३४-४

4. rumaa prabhR^itayaH striyaH = Ruma, et al, females; ut patantam = up, falling - jumping up; sugriivam = with Sugreeva; gagane puurNam candram = in sky, with full, moon; taaraa gaNaa iva = stars, cluster, as with; anu utpetuu = following, jumped up.

While Sugreeva is jumping up stumblingly, stumbled with him are Ruma and the other females in tow, who are so far clinging to him, like the clusters of stars that spring up on the emergence of full moon in sky. [4-34-4]

[Verse Locator](#)

संरक्त नयनः श्रीमान् संचचार कृतांजलिः ।

बभूव अवस्थितः तत्र कल्प वृक्षो महान् इव ॥ ४-३४-५

5. sam rakta nayanaH shriimaan = bloodshot, eyed, fortunate [Sugreeva]; kR^ita anjaliH = making, palms-adjointed; samcacaara [sam ca caara] = verily, flurried towards [Lakshmana]; mahaan kalpa vR^ikSaH iva = lofty, wish-fulfilling, tree, as with; tatra avasthitaH babhuuva = there, remained standing, he became.

That fortunate Sugreeva whose eyes are bloodshot with drinking flurried towards Lakshmana adjoining palms in supplication, and became standstill at his nearby, like a lofty kalpa vriksha wish-fulfilling tree. [4-34-5]

This kalpa vR^iksha is a mythological tree that fulfils any expectation of its devotee and it fetches from pin to elephant, if sought in earnest. There is another of this kind called kaama dhenu 'wish-fulfilling cow' which does the same function for which many mythological wars were waged. This attribute, all-endower, is sometimes given to Lakshmana in this verse, but here Sugreeva is the giver and Lakshmana is the taker, so this belongs to Sugreeva now.

[Verse Locator](#)

रुमा द्वितीयम् सुग्रीवम् नारी मध्य गतम् स्थितम् ।

अब्रवीत् लक्ष्मणः क्रुद्धः स तारम् शशिनम् यथा ॥ ४-३४-६

6. sa taaram = with, stars; shashinam yathaa = moon, as with; rumaa dvitiiyam = Ruma, as second one - at side; naarii madhya gatam = females, amid, one who is; sthitam = staying; sugriivam = to Sugreeva; kruddhaH lakSmaNaH abraviit = infuriated, Lakshmana, spoke.

Infuriate Lakshmana spoke to Sugreeva who like the star clustered moon is standing with his wife Ruma at his side amid other vanara females. [4-34-6]

[Verse Locator](#)

सत्त्व अभिजन संपन्नः स अनुक्रोशो जितेन्द्रियः ।

कृतज्ञः सत्य वादी च राजा लोके महीयते ॥ ४-३४-७

7. sattva = having force dynamic; abhi jana sampannaH = having close, people [best troopers, or best lineage,] abounding with; sa anukroshaH = with, sympathy; jita indriyaH = with conquered, senses; kR^ita j~naH = faithful one; satya vaadii ca = truth, advocate of, also; such a; raajaa = king; loke mahiiyate = in world, thrives.

"One who is dynamic, abounding with best troopers, sympathetic, senses conquered, a faithful one and an advocate of truth, he alone thrives as a king in the world. [4-34-7]

[Verse Locator](#)

यस्तु राजा स्थितो अधर्मे मित्राणाम् उपकारिणाम् ।

मिथ्या प्रतिज्ञाम् कुरुते को नृशंस तरः ततः ॥ ४-३४-८

8. yaH raajaa tu = which, king, but; a dharme sthitaH = in dishonesty, abiding; [yaH sthitaH raajaa tu a dharme sthitaH = he who, is enthroned, as king, but, anchored himself, to dishonesty]; upakaariNaam mitraaNaam = to helpful, friends; mithyaa pratij~naam kurute = fake, assurance, makes; tataH = than him; nR^ishamsa taraH = ruthless, higher in degree - more than; kaH = who is there.

"He who is enthroned as a king but anchored himself to dishonesty and makes fake assurances to helpful friends, who can be more ruthless than him? [4-34-8]

[Verse Locator](#)

शतम् अश्व अनृते हन्ति सहस्रम् तु गव अनृते ।
आत्मानम् स्व जनम् हन्ति पुरुषः पुरुष अनृते ॥ ४-३४-९

9. puruSaH = a person; ashva a nR^ite = horse, un, truth - becomes untruthful in respect of a horse, and its donation; shatam hanti = hundred, killing; gava anR^ite = cows, in belying; sahasram = a thousand - in the case of belied hope of donating a cow he is killing a thousand; puruSa anR^ite = a man, in belying - in the case of belying to a man to help; aatmaanam sva janam hanti = himself, own, people [kith and kin,] he kills.

"A person gets attached to the sin of killing of a hundred of his manes, deified souls of his own ancestors, if he promises to gift one horse but fails to do so, and in promising to gift one cow but failing in it he gets the sin of killing a thousand manes, and if he promises to a person to do the needful help and fails in rendering that help, then he gets the sin of suicide along with the sin of killing his own kith and kin. [4-34-9]

The above verse will be generally translated as 'A person gets attached to the sin of killing of a hundred horses if he promises to gift one horse but fails to do so, and in promising to gift one cow but failing in it he gets the sin of killing a thousand cows, and if he belies to a person to do the needful help, he then gets the sin of killing himself along with his own kith and kin...' But, it is not the sin of killing hundred horses or thousand cows, but it the sin of killing those many numbers of killer's manes, the deified souls of one's own dead ancestors. This is as per Manu dharma and it is detailed in Dharmaakuutam as:

atra ashva viShaye anR^itam vaktaa sva puurva puruShaaNaam shatam hanti - svargaat pracyavya narakam tiryak yonim vaa praapayati - gava anR^ite sahasram sva puurva puruShaam tathaa karoti - puruSha viShaye anR^ite sa baandhavaH svayam eva narakam tiryak yoni vaa praapnoti iti uktam - - maanave - - yaavato baandhavaan asmin hanti saakShe anR^itam vadan - - panca pashva anR^itam hanti dasa hanti gava anR^ite - - dk& and he goes on quoting Prahlada and Dudhanva discussion in Maha Bharata, Udyoga parva. Killing the already dead souls is lesser sin than the killing of living beings and committing suicide.

[Verse Locator](#)

पूर्वम् कृतार्थो मित्राणाम् न तत् प्रति करोति यः ।
कृतघ्नः सर्व भूतानाम् स वध्यः प्लवगेश्वर ॥ ४-३४-१०

10. plavageshvara = oh, monkey's, king; puurvam = earlier; kR^ita arthaH = fulfilled, purposes - whose purposes are fulfilled; yaH = he who is; mitraaNaam = to friends; tat = for that - for that helpful deed; na prati karoti = not, in return, does - will not requite; kR^itaghnaH = such a - unfaithful - treacherous one; saH = he is; sarva bhuutaanaam = for all, beings; vadhyaH = killable.

"He who gets his means fulfilled earlier through his friends but does not requite them, oh, king of monkeys, such a treacherous one is eliminable for all beings. [4-34-10]

[Verse Locator](#)

गीतो अयम् ब्रह्मणा श्लोकः सर्व लोक नमस्कृतः ।
दृष्ट्वा कृतघ्नम् क्रुद्धेन तम् निबोध प्लवगाम ॥ ४-३४-११

11. plavamgama = oh, fly-jumper; kR^itaghnam dR^iSTvaa = perfidious one, on observing; sarva loka namaskR^itaH = by all, worlds, revered; krudhdhena brahmaNaa =

ireful, by Brahma; **ayam shlokaH** = this, verse; **giitaH** = sung - declared; **tam nibodha** = that, you be informed.

"On seeing such perfidious soul, oh, fly-jumper, Brahma irefully declared this verse which is revered by all the worlds, you too may know it. [4-34-11]

Here Brahma may either be the Four-faced creator of worlds or His brainchild Svayambhu Manu who constructed the **manu dharma shaastra**'the moral and social code for humans.'

[Verse Locator](#)

गो घ्ने च एव सुरापे च चौरै भग्न व्रते तथा ।
निष्कृतिर् विहिता सद्भिः कृतघ्ने न अस्ति निष्कृतिः ॥ ४-३४-१२

12. **go ghne** = in respect of - cow, slayers; **suraape ca eva** = liquor-drinkers, also, thus; **caure** = for thieves; **tathaa** = likewise; **bhagna vrata** = infringers, of solemnity; **sadbhiH niSkR^itiH vihitaa** = by savants, atonement, ordained; **kR^ita ghne niSkR^itiH na asti** = for treacherous one, atonement, not, available.

"The savants have ordained atonement for slayers of cows, for drinkers of liquors, thus for thieves and infringers of solemnity, but no atonement is available to a treacherous person. [4-34-12]

[Verse Locator](#)

अनार्य त्वम् कृतघ्नः च मिथ्या वादी च वानर ।
पूर्वम् कृतार्थो रामस्य न तत् प्रतिकरोषि यत् ॥ ४-३४-१३

13. **vaanara** = oh, vanara; **puurvam kR^ita arthaH** = firstly, fulfilled are, your means; **tvam** = you; **yat** = by which reason; **raamasya na pratikaroSi** = for Rama, not, reciprocating; **tat** = thereby; **an aarya** = you are - un, cultured; **kR^itaghnaH ca** = unfriendly; **mithyaa vaadii ca** = illusive, of you word, also.

"Oh, Vanara, firstly you have got your purpose fulfilled and by that reason you are not reciprocating help to Rama, thereby you are an uncultured and unfriendly one, and illusive is your word of honour. [4-34-13]

[Verse Locator](#)

ननु नाम कृतार्थेन त्वया रामस्य वानर ।
सीताया मार्गणे यत्नः कर्तव्यः कृतम् इच्छता ॥ ४-३४-१४

14. **vaanara** = oh, Vanara; **kR^itaarthena [tvayaa]** achieved means, [by you]; **raamasya kR^itam** = by Rama, done [kaaryam = favour]; **icChataa** = wishing [to fulfil]; **tvayaa** = such as you are, by you; **siitaayaaH maargaNe** = Seetha, in quest of; **yatnaH** = endeavour; **nanu naama kartavyaH** = is it not, I wonder, doable - duty.

"Oh, Vanara, you achieved your means through Rama, and Rama is wishing for his endeavour through you, and I wonder whether the search for Seetha is not your duty? [4-34-14]

[Verse Locator](#)

स त्वम् ग्राम्येषु भोगेषु सक्तो मिथ्या प्रतिश्रवः ।
न त्वाम् रामो विजानीते सर्पम् मण्डूक राविणम् ॥ ४-३४-१५

15. **mithyaa pratishravaH** = one who made - illusive, promise; **saH tvam** = such as you are; **graamyeSu bhogeSu saktaH** = in churlish, pleasures, conjugated - basking in; **raamaH** = Rama; **tvaam** = you; **maNDuuka raaviNam sarpam** = with frog's, sounding - croaking, as a serpent; **na vijaaniite** = not, realized.

"An illusive promisor basking in churlish pleasures, such as you are, Rama has not realised that you are a serpent with the croaking of a frog. [4-34-15]

[Verse Locator](#)

महाभागेन रामेण पापः करुण वेदिना ।

हरीणाम् प्रापितो राज्यम् त्वम् दुरात्मा महात्मना ॥ ४-३४-१६

16. mahaa bhaagena = highly, prudent; maha aatmanaa = from noble-souled one; karuNa vedinaa = compassion, knower of [compassionate Rama]; raameNa = by Rama; paapaH = sinner [Sugreeva]; dur aatmaa = evil-souled one; such a you are; tvam = you; hariiNaam raajyam praapitaH = monkey's, kingdom, made as gained - you got kingdom indirectly.

"By the highly prudent and compassionate Rama, you the sinner got the kingdom of monkeys, and it is a gain of an evil-soul from a noble-soul. [4-34-16]

[Verse Locator](#)

कृतम् चेत् न अभिजानीषे राघवस्य महात्मनः ।

सद्यः त्वम् निशितैर् बाणैर् हतो द्रक्ष्यसि वालिनम् ॥ ४-३४-१७

17. tvam = you; mahaatmanaH raaghavasya kR^itam = by the noble-souled one, by Raghava, what is done; na abhijaaniiSe yadi cet = not, you recognise, if; sadyaH = = instantly; nishitaiH baaNaiH hataH = with incisive, arrows, when killed; vaalinam drakSyasi = Vali, you will see.

"If you do not recognise what the noble-souled Raghava has done to you, you will be instantly killed with incisive arrows enabling you to see Vali. [4-34-17]

[Verse Locator](#)

न च संकुचितः पन्था येन वाली हतो गतः ।

समये तिष्ठ सुग्रीव मा वालि पथम् अन्वगाः ॥ ४-३४-१८

18. sugriiva = oh, Sugreeva; samaye tiSTha = by commitment, you abide; hataH vaalii = killed, Vali; yena = by which - path; gataH = has gone; that; pamthaaH = that path; na sa samkucitaH = not, that path, tapered off; vaali patham maa anvagaaH = Vali's, path, do not, follow.

"Oh, Sugreeva, abide by your commitment. The path by which slain Vali has gone that path is not tapered off, as such do not tread Vali's path. [4-34-18]

This verse is the same as the one at 4-30-81 in Rama's words and Lakshmana is reproducing the same.

[Verse Locator](#)

न नूनम् इक्ष्वाकु वरस्य कार्मुकात्

शरान् च तान् पश्यसि वज्र संनिभान् ।

ततः सुखम् नाम विषेवसे सुखी

न राम कार्यम् मनसा अपि अवेक्षसे ॥ ४-३४-१९

19. nuunam = definitely; ikSvaaku varasya = Ikshvaku dynasty, best one from; kaarmukaat = from bow; vajra sannibhaan = Thunderbolt, similar; taan sharaan ca = them, arrows, even; na pashyasi = not, you see; tataH = thereby; sukhii = joyously; sukham vi Sevase [ni Sevase] naama = luxuries, you are enjoying, probably; manasaa api = at heart, even; raama kaaryam = about Rama's, mission; na avekSase = not, envisaging - giving a thought to it.

"Definitely you are not envisaging the Thunderbolt similar arrows from the bow of the best one from Ikshvaku dynasty, Rama, thereby you are enjoying luxuries joyously without giving a thought to Rama's mission even at your heart. [4-34-19]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे चतुर् त्रिंशः सर्गः

Thus, this is the 34th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Holy Empire of Monkeys : Chapter 34

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 35 Verses converted to UTF-8, Nov 09

Introduction

Tara appeases Lakshmana and reasons with him about the delay, which is held as delay by Rama, but in actuality it is the preparatory time lag. She gives an account o Ravana's forces that cannot be countered without proper assistance of Vanara military. She informs Lakshmana that all the Vanara forces are mobilized and they present themselves before Rama on this very day.

[Verse Locator](#)

तथा ब्रुवाणम् सौमित्रिम् प्रदीप्तम् इव तेजसा ।
अब्रवीत् लक्ष्मणम् तारा तारा अधिप निभ आनना ॥ ४-३५-१

1. **tathaa bruvaaNam** = then, who is speaking; **tejasaa pra diiptam iva** = with his resplendence, highly, blazing, as though; **saumitrim** = to Sumitra's son; **lakSmaNam** = to Lakshmana; **taaraa adhipa nibha aananaa** = stars', lord's [moon,] in shine, faced one; **taaraa abraviit** = Tara, spoke.

Tara with her visage that shines like the Lord of Stars, namely the Moon, then spoke to the son of queen Sumitra, namely Lakshmana, who while he is speaking is as though blazing with his own resplendence. [4-35-1]

[Verse Locator](#)

न एवम् लक्ष्मण वक्तव्यो न अयम् परुषम् अर्हति ।
हरीणाम् ईश्वरः श्रोतुम् तव वक्त्रात् विशेषतः ॥ ४-३५-२

2. **lakSmaNa** = oh, Lakshmana; **ayam** = this; **hariiNaam iishvaraH** = for monkeys, king - Sugreeva; **evam na vaktavyaH** = this way, not, speakable - addressed; **visheSataH** = especially; **tava vaktraat** = from your, mouth [tongue]; **paruSam** = harsh - words, tongue-lashing; **shrotum na arhati** = [he] to listen, not, apt - not the right one.

"Let not this king of monkeys be addressed in this way, oh, Lakshmana, and he is not warranted to listen such tongue-lashing, especially from your tongue. [4-35-2]

[Verse Locator](#)

न एव अकृतज्ञः सुग्रीवो न शठो न अपि दारुणः ।
न एव अनृत कथो वीर न जिह्मः च कपीश्वरः ॥ ४-३५-३

3. **viira** = oh, brave Lakshmana; **kapiishvaraH sugriivaH** = monkey-king, Sugreeva; **a kR^itaj~naH na** = un, thankful, he is not; **shaThaH na** = treacherous, not; **daaruNaH api na** = iniquitous one, not; **a nR^ita kathaH** = un, truth, utterer; **na eve** = not, even; **jihmaH ca na** = duplicitous, also, not.

"Sugreeva is not an unthankful one, oh, brave Lakshmana, a treacherous one - no; a flagitious one - no; an utterer of untruth - no; a duplicitous one, no, this king of monkeys is not even that. [4-35-3]

[Verse Locator](#)

उपकारम् कृतम् वीरो न अपि अयम् विस्मृतः कपिः ।
रामेण वीर सुग्रीवो यत् अन्यैः दुष्करम् रणे ॥ ४-३५-४

4. **viira** = oh, valiant Lakshmana; **kapiH** = monkey; **ayam sugriivaH** = this, Sugreeva; **raNe** = in combat; **yat anyaiH duSkaram** = which, for others, is impractical; such impractical deed is; **raameNa kR^itam** = by Rama, that has been done - in eliminating Vali; **upakaaram** = that favour; **na vismR^itaH api** = not, forgotten - disregarded, also.

"Although he is a monkey this Sugreeva has not dismissed from his mind even the favour Rama has done in his respect, oh, valiant Lakshmana, which in combat is impractical for others. [4-35-4]

[Verse Locator](#)

राम प्रसादात् कीर्तिम् च कपि राज्यम् च शाश्वतम् ।
प्राप्तवान् इह सुग्रीवो रुमाम् माम् च परंतप ॥ ४-३५-५

5. **parantapa** = oh, enemy-scorcher Lakshmana; **sugriivaH** = Sugreeva; **iha** = now; **raama prasaadaat** = by Rama's, beneficence; **kiirtim ca** = reputation, also; **shaashvatam kapi raajyam ca** = everlasting, monkeys, kingdom - kingship, also; **rumaam ca** = Ruma, also; **maam ca** = me, also; **praaptavaan** = has obtained - privileged with.

"By the beneficence of Rama, oh, the enemy-scorcher Lakshmana, now Sugreeva is privileged with reputation, everlasting kingship of monkeys, more so with Ruma and me as well. [4-35-5]

[Verse Locator](#)

सुदुःख शयितः पूर्वम् प्राप्य इदम् सुखम् उत्तमम् ।
प्राप्त कालम् न जानीते विश्वामित्रो यथा मुनिः ॥ ४-३५-६

6. **puurvam** = hitherto; **su duHkha shayitaH** = high, anguish, tolerated [or, reposed agonisingly]; **uttamam idam sukham praapya** = excellent, this, comfort [of kingship,], on getting; **vishvaamitraH muniH yathaa** = Vishvamitra, saint, as with; **praapta kaalam** = attained, time [timely action]; **na jaaniite** = not, aware of - not oriented himself.

"Hitherto he has tolerated high anguish and on the attainment of this high comfort of kingship he has not oriented himself to the time-oriented actions as with saint Vishvamitra. [4-35-6]

[Verse Locator](#)

घृताच्याम् किल संसक्तो दश वर्षाणि लक्ष्मण ।
अहो अमन्यत धर्मात्मा विश्वामित्रो महामुनिः ॥ ४-३५-७

7. **lakSmaNa** = oh, Lakshmana; **dharmaatmaa mahaa muniH vishvaamitraH** = virtue-souled, great-sage, Vishvamitra; **dasha varSaani** = for ten, years; **ghR^itaacyaam sansaktaH** = with Ghritaachi, clinging together; **ahaH amanyata kila** = as one day, he regarded as, forsooth.

"Oh, Lakshmana, that great-sage Vishvamitra clinging together with Ghritaachi, an angelic apsara, for a period of ten years, forsooth that virtue-souled sage regarded that period as one day. [4-35-7]

In Bala Kanda the legend of Vishvamitra is there. And there his association with Menaka is narrated. Some say the Menaka and Ghritaachi are the same apsara-s. But others say that Ghritaachi is a separate apsara. Vishvamitra gives up even his daily routines **sandhya upaasana**, **nitya karma**, required of a Vedic sage, in all the ten years of his association with Ghritaachi.

[Verse Locator](#)

स हि प्राप्तम् न जानीते कालम् कालविदाम् वरः ।
विश्वामित्रो महातेजाः किम् पुनर् यः पृथग् जनः ॥ ४-३५-८

8. **kaala vidaam varaH** = [among] timeliness, knowers, best one; **mahaatejaaH saH vishvaamitraH** = great-resplendent, he, that Vishvamitra; **praaptam kaalam na jaaniite** = occasioned, time, not, privy to; **yaH pR^ithag janaH** = who is, a common, man [commoner; about him; kim punaaH why, again - to talk of.

"When he who is a best one among the time-knowers, that great-resplendent Sage Vishvamitra himself is not privy to the occasioned time for a good many years, why talking about a commoner again. [4-35-8]

[Verse Locator](#)

देह धर्म गतस्य अस्य परिश्रान्तस्य लक्ष्मण ।
अवितृप्तस्य कामेषु रामः क्षन्तुम् इह अर्हति ॥ ४-३५-९

9. **lakSmaNa** = oh, Lakshmana; **deha dharma gatasya** = bodily, nature [appetites,] one who is undergoing; **pari shraantasya** = over, wrought [and, overtired]; **kaameSu** = in concupiscence; **a vi tR^iptasya** = not, verily, satisfied - absolutely discontent; **asya** = his - in his respect; **raamaH iha kSantum arhati** = Rama, to excuse - bear with him, for a while, apt of him [Rama.]

"He who is overwrought and now undergoing natural bodily appetites, oh, Lakshmana, and who is overtired as he is absolutely discontent in the concupiscence, such as Sugreeva is, it will be apt of Rama to bear with him for a while. [4-35-9]

The ever-alive bodily appetites common for any living being are four **aahaara**, **nidraa**, **maithuna**, **bhaya**, **bhaya** 'food, sleep, sex, and fear.'

[Verse Locator](#)

न च रोष वशम् तात गंतुम् अर्हसि लक्ष्मण ।
निश्चयार्थम् अविज्ञाय सहसा प्राकृतो यथा ॥ ४-३५-१०

10. **taata lakSmaNa** = oh, young man, Lakshmana; **nishcaya artham a vij~naaya** = decisive, reason - realities, without, knowing; **praakR^itaH yathaa** = commoner, as with; **sahasaa roSa vasham gantum** = hastily, rancour's, control, to enter; **na ca arhasi** = not, also, apt of you.

"Without knowing realities, oh, young man Lakshmana, it will be extraneous of you to hastily enter into the control of your rancour like a commoner. [4-35-10]

[Verse Locator](#)

सत्त्व युक्ता हि पुरुषाः त्वत् विधाः पुरुषर्षभ ।
अविमृश्य न रोषस्य सहसा यान्ति वश्यताम् ॥ ४-३५-११

11. **puruSa rSabha** = oh, best of men; **sattva yuktaa** = conscientiousness, one who is having; **tvat vidhaaH** = of your, kind; **puruSaaH** = persons; **a vi mR^ishya** = not, verily, conscious of - inconsiderately; **sahasaa roSasya vashyataam** = hurriedly, rancour's, getting under the control of; **na yaanti** = will not, go - get clutched.

"Men of your kind having conscientiousness, oh, best one among men, do not hurriedly rush in and get clutched by their own rancour, unconscionably. [4-35-11]

[Verse Locator](#)

प्रसादये त्वाम् धर्मज्ञ सुग्रीवार्थे समाहिता ।
महान् रोष समुत्पन्नः संरंभः त्यज्यताम् अयम् ॥ ४-३५-१२

12. dharmaj~na = oh, virtue-knower; samaahitaa = equably; sugriiva arthe = Sugreeva's, in the interest of; prasaadaye = I beg for you grace; roSa sam utpannaH = by indignation, verily, upshot; mahaan = great; ayam samrambhaH tyajyataam = this, [anger's] clangour, leave off - dispel.

"I beg for your grace, oh, virtue-knower, in the interest of Sugreeva with all my equability, and you may dispel this clangour upshot in high dudgeon of yours. [4-35-12]

[Verse Locator](#)

रुमाम् माम् च अंगदम् राज्यम् धन धान्य पशूनि च ।
राम प्रियार्थम् सुग्रीवः त्यजेत् इति मतिर् मम ॥ ४-३५-१३

13. sugriivaH = Sugreeva; raama priya artham = Rama's, pleasure, for purpose of - in honour of, if need be; rumaam = Ruma; maam ca = me, even; angadam raajyam = Angada, kingdom; dhana dhaanya pashuuni [vauuni] ca = riches, cereals, livestock [jewels,] also; tyajet = disowns; iti mama matiH = thus, my, inference.

"In the honour of Rama, Sugreeva will disown his wife Ruma, even me, even Angada, why us, he will disown whole kingdom with its riches, food grains, livestock and whatnot, as I can infer. [4-35-13]

[Verse Locator](#)

समानेष्यति सुग्रीवः सीतया सह राघवम् ।
शशांकम् इव रोहिण्या हत्वा तम् राक्षस अधमम् ॥ ४-३५-१४

14. sugriivaH = Sugreeva; raakshasa adhamam = demon, the worst; tam = him - Ravana; hatvaa = on eliminating; shashaankam rohiNyaa iva = to Moon, with Rohini, as with; raaghavam siitayaa saha Raghava, Seetha, along with,; samaaneSyati [sam an iSyati] to bring together - coalesces.

"On eliminating that worst demon Ravana, Sugreeva can bring Seetha together with Raghava, as with the coalescing of star Rohini with the Moon. [4-35-14]

Rohini is one of the twenty-seven stars of Indian Astrology, commencing from aashvani, bharaNi, kR^ittika, rohiNi... et al These are the daughters of Daksha Prajapati and wives of Moon. But the Moon is much interested in Rohini and used to neglect other twenty-six. Then all the twenty-six stars went to their father and complained, basing on which Daksha Prajapati issues a curse to Moon that he shall wane away. When his waning is beyond the reason, again the twenty-six stars have gone to their father and requested him to withdraw his curse. As an amendment to his curse Daksha says that the Moon shall wax for fifteen days and wane for the other fifteen days and the Moon shall take holy bath on no-moon day in one of the Holy Rivers, namely River Saraswati, now extinct, at a place called Prabhaasa. Then all the twenty-six other stars stopped interfering with the coalescence of Moon with Rohini.

[Verse Locator](#)

शत कोटि सहस्राणि लंकायाम् किल रक्षसाम् ।
अयुतानि च षट् त्रिंशत् सहस्राणि शतानि च ॥ ४-३५-१५

15. lankaayaam = in Lanka; rakSasaam = demons; shata koTi sahasraaNi = hundred, ten millions, thousands [trillion]; SaT trimshat = thirty-six; ayutaani ca = a unit of ten-thousand,

also; **sahasraaNi shataani ca [raakshasaaH]** = thousands, hundreds, [of demons,] also; **kila** = they say.

"It is said that the demons in Lanka are a trillion, plus thirty-six thousands of units of military, where one unit consists of a ten-thousand warriors, and hundreds and thousands of other demons are there, thus they say. [4-35-15]

This military census is interpreted variously and in the above way it comes to 'one trillion thirty-nine thousand and six hundred; 1,000,000,399,600 plus many more in hundreds and thousands (?) However, the picture we get is that Lanka is a garrison of warriors, except for some sane citizens like Vibheeshana and his family, Mandodari, Sulocana wt al. Apart from them there is an invaluable wealth amassed by Ravana. And there are many sages and women that are held captive in that island.

[Verse Locator](#)

अहत्वा ताम् च दुर्धर्षान् राक्षसान् काम रूपिणः ।
न शक्यो रावणो हंतुम् येन सा मैथिली हता ॥ ४-३५-१६

16. **durdharSaan** = unassailable ones; **kaama ruupiNaH** = guise-changers by wish; **taam raakSasaan a hatvaa** = them, demons, without killing; **yena saa maithilii hR^itaa** = by whom, she, Maithili, is abducted; such; **raavaNaH** = Ravana; **hantum** = to kill; **na shakyaH** = not, practicable.

"Without eliminating those unassailable and guise changing demons, it is impracticable to eliminate him who has abducted Maithili, namely Ravana. [4-35-16]

[Verse Locator](#)

ते न शक्या रणे हंतुम् असहायेन लक्ष्मण ।
रावणः क्रूर कर्मा च सुग्रीवेण विशेषतः ॥ ४-३५-१७

17. **lakSmaNa** = oh, Lakshmana; **te** = those - demons; and; **kruura karmaa raavaNaH ca** = of cruel, deeds, Ravana, also; **a sahaayena** = one without, assistance - either by unassisted Rama, or by unsupported Sugreeva; **raNe hantum** = in war, to kill; **na shakya** = he is - not, a possible one to get killed - Ravana is an unkillable entity; **sugriiveNa visheSataH** = by Sugreeva, especially, more so.

"Oh, Lakshmana, it is impossible to kill those demons, or that Ravana, the evil-doer and abductor of Seetha, without any assistance, more so to Sugreeva... [4-35-17]

On this verse some commentaries are having the meaning that 'Sugreeva cannot encounter those demons or Ravana, without any assistance of his forces...' Rama never wanted Sugreeva to wage war but sought help from Sugreeva in searching Seetha. Tara is a little ahead in her thinking and narrating the military capabilities of Ravana, as heard from Vali. Thus her opinion according to Tilaka commentary is 'Sugreeva cannot eliminate Ravana single-handedly and without assistance, and when Rama needs Sugreeva's help, Sugreeva needs his military assistance consequentially, which is a possibility only after Vali's elimination.' **visheSataH sugriiveNa** This verse is recorded in another method: **na ca shakya raNe hantum asahaayena raakshasaaH | raameNa kR^Ira karmaNaH sugriiva sahiteNa vai |** 'Rama cannot kill these many demons without assistance, more so Sugreeva. So Sugreeva summoned all his forces to assist him. Sugreeva in turn can assist Rama along with his millions and millions of troops.' This is keeping the import of the verse 19 also in view.

[Verse Locator](#)

एवम् आख्यातवान् वाली स हि अभिज्ञो हरीश्वरः ।
आगमः तु न मे व्यक्तः श्रवात् तस्य ब्रवीमि अहम् ॥ ४-३५-१८

18. **vaalii evam aakhyaatavaan** = Vali, in this way, he was saying; **saH hariishvaraH** = he, the king of monkeys - Vali; **abhij~naH hi** = aware, isn't it; **aagamaH** = arrival - of these many demons under the aegis of Ravana; **tu** = but; **me na vyaktaH** = to me, not, clear; **tasya** = his - Vali's telling; **shravaat** = on hearing; **aham braviimi** = I am, telling.

"This way Vali was saying and that king of monkeys is well-informed in these aspects, isn't it! But how Ravana mustered up these many troops is unclear to me, and I am saying what I heard from Vali. [4-35-18]

It is also unclear as to when Vali informed Tara of this military strength. For this the commentators deduce a situation where Vali might have told Tara. When Tara said to Vali that Angada informed her about Rama's befriending Sugreeva, Vali making fun of Sugreeva might have detailed Ravana's capabilities to Tara, 'This Sugreeva by himself is a useless fellow, and Ravana has got these many capabilities, then why that helpless Rama shall befriend this hopeless Sugreeva? Rama should have sought my help, instead!' This might be the occasion for Vali to give details of Ravana's capabilities to Tara.

[Verse Locator](#)

त्वत् सहाय निमित्तम् हि प्रेषिता हरिपुंगवाः ।
आनेतुम् वानरान् युद्धे सुबहून् हरिपुंगवान् ॥ ४-३५-१९

19. **tvat** [tat] = for you, [or, for that reason]; **yuddhe** = in war; **sahaaya nimittam** = assistance, for the purpose of; **hari pungavaan** = monkey, the best ones; **su bahuun** = very, many; **vaanaraan aanetum** = monkeys, to muster up; **hari pungavaaH** = monkey, the best ones; **preSitaa** = are hastened.

"Intending that assistance to you in war, best monkeys are hastened in all directions, to muster up very many best of the best monkeys. [4-35-19]

Tara's reasoning is logical in calculating that a war is imminent and in the compound, **tat yuddhe sahaaya nimittam** if the word **tat** is used then it will be: 'for the reason of helping that war'; and if **tvat** is used it will be: 'as a help to you...'. In any way, 'the war is yours, and we are here to help...' is the final output. Then the gist of her dialogue will be 'without attending to these pre-confrontation strategies what is the use of Sugreeva's or Hanuma's coming to you and sitting before you two, except to sing **bhajan-s**, **kiirtan-s** 'musical exalts and extols.' Thereby Sugreeva has done the need of the hour at the advise of Hanuma.'

[Verse Locator](#)

ताम् च प्रतीक्षमाणो अयम् विक्रान्तान् सुमहा बलान् ।
राघवस्य अर्थ सिद्धि अर्थम् न निर्याति हरि ईश्वरः ॥ ४-३५-२०

20. **ayam hari iishvaraH** = this, king of monkeys; **raaghavasya artha siddhi artham** = of Raghava, objective, achieving, for the purpose of - determined; **vikraantaan** = venturesome ones - that are sent out; **su mahaa balaan** = very, great, mighty ones; **taam** = them; **pratiikSamaaNaH** = while he is awaiting for them; **na niryaati** = not, out, started - has not come to you.

"Determined to achieve the objective of Raghava this king of monkeys Sugreeva has not bestirred himself while awaiting the return of those venturesome and very great mighty monkey-warriors who are sent out. [4-35-20]

[Verse Locator](#)

कृता सुसंस्था सौमित्रे सुग्रीवेण यथा पुरा ।
अद्य तैः वानरैः सर्वैः आगतव्यम् महाबलैः ॥ ४-३५-२१

21. **saumitre** = oh, Soumitri; **sugriiveNa** = by Sugreeva; **puraa** = earlier; **su samsthaa** = good, organised - groundwork; **yathaa kR^itaa** = as to how, it is made; according to it; **mahaabalaiH** = by great-mighty ones; **sarvaiH** = all of them; **taiH vaanaraiH** = by those, monkeys; **adya aagantavyam** = to day, they have to come.

"According to the well-organised groundwork earlier made by Sugreeva, oh, Saumitri, all of those great-mighty monkeys have to arrive here today itself. [4-35-21]

[Verse Locator](#)

ऋक्ष कोटि सहस्राणि गोलांगूल शतानि च ।
अद्य त्वाम् उपयास्यन्ति जहि कोपम् अरिन्दम
कोट्यो अनेकाः तु काकुत्स्थ कपीनाम् दीप्त तेजसाम् ॥ ४-३५-२२

22. arindama = oh, enemy-repressor; kaakutstha = oh, Kakutstha; adya = today; R^ikSa koTi sahasraaNi = bears, two million, thousands [millions and millions]; golaanguula shataani ca = baboons, hundreds [in hundredfolds,] also; diipta tejasaam = firebrand-like, by their own flare; kapiinaam = of monkeys; an ekaaH = not, one - innumerable; koTyaH tu = millions, but in; tvaam upa yaasyanti = to your, fore, they arrive; kopam jahi = anger, rebut.

"Only today millions and millions of bears and hundredfold millions of baboons, and innumerable monkeys who by their own flare are like firebrands will arrive in your fore, oh, Lakshmana, thereby, oh, the enemy-repressor, therefore rebut your rage. [4-35-22]

[Verse Locator](#)

तव हि मुखम् इदम् निरीक्ष्य कोपात्
क्षतज समे नयने निरीक्षमाणाः ।
हरि वर वनिता न यान्ति शान्तिम्
प्रथम भयस्य हि शन्किताः स्म सर्वाः ॥ ४-३५-२३

23. hari vara vanitaa = monkey, chief's, females; tava idam mukham niriikSya = your, this [this sort of angry,] face, on seeing; kopaat kSataja same nayane niriikSamaaNaaH = by anger, blood, similar, [your] eyes, on their gazing; shaantim na yaanti = peace, not, they get into; sarvaaH = all of us; prathama bhayasya hi = of first, fear, indeed - fear caused by the elimination of Vali in first instance; shankitaaH sma = with premonition, we are.

"On staring at this angry face of yours, and on gazing at the angrily bloodshot eyes of yours, unsecured is the peace to the females of monkeys chief, and with the fear caused at first by Vali's elimination we are all indeed premonished about such a happening in respect of Sugreeva too. [4-35-23]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे पंच त्रिंशः सर्गः

Thus, this is the 35th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 35

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 36 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva's apology pacifies Lakshmana. On knowing that Lakshmana is pacified by Tara's reasoning Sugreeva makes his apologetic statement and affirms his support to Rama. Then Lakshmana's rage comes to a halt and he too is appeased by the open declaration of Sugreeva about his adherence to Rama, and Lakshmana asks him to come to Rama.

[Verse Locator](#)

इति उक्तः तारया वाक्यम् प्रश्रितम् धर्म संहितम् ।
मृदु स्वभावः सौमित्रिः प्रतिजग्राह तत् वचः ॥ ४-३६-१

1. iti taarayaa = in that way, by Tara; prashritam = having submissiveness - words; dharma samhitam vaakyam = probity, imbibed, sentence - argument; uktaH = he who is said - Lakshmana; mR^idu svabhaavaH saumitriH = of tender, nature - soft-natured one, Soumitri; tat vacaH prati jagraaha = that, word, received - assented her perspective.

In that way when Tara has submissively argued with words containing probity, Saumitri gave assent to her perspective as he is soft by his nature. [4-36-1]

[Verse Locator](#)

तस्मिन् प्रतिगृहीते तु वाक्ये हरि गण ईश्वरः ।
लक्ष्मणात् सुमहत् त्रासम् वस्त्रम् क्लिन्नम् इव अत्यजत् ॥ ४-३६-२

2. tasmin pratigR^ihiite tu vaakye = that [word,] on conceding, but, [by Lakshmana]; hari gaNa iishvaraH = monkey, troops, king; lakSmaNaat su mahat traasam = of Lakshmana, highly, intense, scare; klinnam vastram iva = cloth, dampened, as with; atyajat got rid of.

And when Lakshmana conceded to that argument of Tara, Sugreeva, the king of monkey-troops, got rid of his highly intense scare of Lakshmana, like the riddance of a dampened cloth. [4-36-2]

This may be said as: 'Sugreeva lost his scare as a dampened cloth loses its water on squeezing it. But here there is no squeezing.

[Verse Locator](#)

ततः कण्ठ गतम् माल्यम् चित्रम् बहु गुणम् महत् ।
चिच्छेद विमदः च आसीत् सुग्रीवो वानर ईश्वरः ॥ ४-३६-३

3. tataH = then; vaanara iishvaraH sugriivaH = Vanara-s, king, Sugreeva; kaNTha gatam = neck, enwreathing; citram = admirable; bahu guNam = having several, attributes [according gratifications, or, one with several strands]; such a; mahat maalyam = superb,

garland; **cicCheda** = ripped apart; **vi madaH ca aasiit** = without, insobriety, also, he became - he became sober.

Sugreeva, the king of vanara-s, then ripped apart the superb garland which is so far enwreathing his neck, and which has several strands according several gratifications, and he also became sober as though the insobriety is ripped from his mind. [4-36-3]

[Verse Locator](#)

स लक्ष्मणम् भीम बलम् सर्व वानर सत्तमः ।
अब्रवीत् प्रश्रितम् वाक्यम् सुग्रीवः संप्रहर्षयन् ॥ ४-३६-४

4. **sarva vaanara sattamaH** = among all, Vaanara-s, [most] powerful one; **saH sugriivaH** = he, Sugreeva; **bhiima balam lakSmaNam** = one with [most] formidable, prowess, to Lakshmana; **sam pra harSayan** = very, well, to please - placatingly; **prashritam vaakyam abraviit** = humble, sentence, he spoke.

Sugreeva who is the most powerful one among all vanara-s, then placatingly spoke this humble sentence to Lakshmana, whose prowess is most formidable. [4-36-4]

[Verse Locator](#)

प्रनष्टा श्रीः च कीर्तिः च कपि राज्यम् च शाश्वतम् ।
राम प्रसादात् सौमित्रे पुनः च आप्तम् इदम् मया ॥ ४-३६-५

5. **saumitre** = O, Soumitri; **pra naSTaa** = completely lost - mislaid; **shriiH ca kiirtiH ca** = prosperity, also, prominence, also; **shaashvatam kapi raajyam ca** = perpetual, kingdom, of monkeys, also; **idam** = all this; **raama prasaadaat** = at Rama's, beneficence; **mayaa punaH aaptam ca** = by me, again, recouped, also.

"My prosperity, prominence and this perpetual kingdom of monkeys are once mislaid, but oh, Soumitri, I regained all this just by the beneficence of Rama. [4-36-5]

[Verse Locator](#)

कः शक्तः तस्य देवस्य ख्यातस्य स्वेन कर्मणा ।
तादृशम् प्रतिकुर्वीत अंशेन अपि नृपात्मज ॥ ४-३६-६

6. **nR^ipa aatmaja** = O, king's, son [prince]; **svena karmaNaa khyaatasya** = by his own, course of action, renowned; **devasya tasya** = of lord, of him [Rama]; **shaktaH kaH** = a capable one, who is; **amshena api** = by fraction, even; **taadR^isham** = that kind of [inestimable help, or that kind of Rama]; **prati kurviita** = who is, in turn, to do [requital, or, doing against, repudiate.]

"Who is capable of requiting Rama, oh, prince Lakshmana, even by a fraction of that kind of inestimable help taken from him, as that lord is renowned by actions particular to himself, like daring and eliminating Vali.

Or

"Who is capable of repudiating such a lordly Rama, even by a fraction of one's own bravery, unless he is prepared to tread that kind of path on which Vali has gone. [4-36-6]

[Verse Locator](#)

सीताम् प्राप्स्यति धर्मात्मा वधिष्यति च रावणम् ।
सहाय मात्रेण मया राघवः स्वेन तेजसा ॥ ४-३६-७

7. **dharmaatmaa raaghavaH** = virtue-souled, Raghava; **sahaaya maatreNa mayaa** = assistance, barely [in name only,] with me - while I and my assistance remain in name; **svena**

tejasaa = by his own, resplendence siitaam praapsyati = Seetha, he acquires; raavaNam vadhiSyati ca = Ravana, he exterminates, also.

"Virtue-souled Raghava reacquires Seetha, and even exterminates Ravana by himself with his own resplendence, while I and my assistance remain only in name. [4-36-7]

[Verse Locator](#)

सहाय कृत्यम् किम् तस्य येन सप्त महाद्रुमाः ।
शैलः च वसुधा चैव बाणेन एकेन दारिताः ॥ ४-३६-८

8. yena = by whom; sapta mahaa drumaaH = seven, gigantic-trees; shailaH ca = mountain, even; vasudhaa caiva = earth, also thus; enena baaNena daaritaaH = with one, arrow, ripped; tasya = to him; sahaaya kR^ityam kim = succour, measures, why - why extending help.

"Basically, why some measures of succour need be extended to him who has ripped seven gigantic-trees, a mountain, and even the earth, all just with one arrow! [4-36-8]

[Verse Locator](#)

धनुर् विस्फारमाणस्य यस्य शब्देन लक्ष्मण ।
स शैला कम्पिता भूमिः सहायैः किम् नु तस्य वै ॥ ४-३६-९

9. lakSmaNa = oh, Lakshmana; dhanuH visphaaramaaNasya = bow, to one who is outstretching it; yasya = whose - Rama's; shabdena = by clangour [of bowstring that ensues]; sa shailaa bhuumiH kampitaa = with, mountains, earth, quaked; tasya sahaayaiH kim nu vai = to him, with aides, what, really [is the use,] verily.

"He who outstretches his bow with a clangour by which the earth with its mountains quakes, oh, Lakshmana, to him these aides are really of what aid, indeed! [4-36-9]

[Verse Locator](#)

अनुयात्राम् नर इन्द्रस्य करिष्ये अहम् नरषभ ।
गच्छतो रावणम् हन्तुम् वैरिणम् स पुरःसरम् ॥ ४-३६-१०

10. narar Sabha = O, best among men [Lakshmana]; sa puraHsaram = along with, vanguards [of Ravana]; vairiNam raavaNam = enemy, Ravana; hantum gacChataH = to eliminate, he who is going [charging of Rama]; nara indrasya = of people's, king [Rama]; aham = I; anu yaatraam kariSyee = behind, treading, I can do - I will just follow Rama.

"Lakshmana, I just can tread behind that king of people, Rama, on his charging to eliminate enemy Ravana along with all of his vanguards, that's all. [4-36-10]

[Verse Locator](#)

यदि किञ्चित् अतिक्रान्तम् विश्वासात् प्रणयेन वा ।
प्रेष्यस्य क्षमितव्यम् मे न कश्चिन् न अपराध्यति ॥ ४-३६-११

11. vishvaasaat = either by faithfulness; praNayena vaa = in friendliness, or; kimcit ati kraantam yadi = a little, over, stepped, if; preSyasya = one who moves under another's will [messenger, attendant]; me = mine [that fault, if any]; kSamitavyam = it is to be pardoned; kashcit na aparaadhyati na [kascit na aparaadhyati iti na] = someone, not, causes offence [offender, thus, not there; none is unoffending.]

"If I have overstepped either in faith or friendliness, in the least, that may be pardoned for I am an attendant of yours. By the way, none is unoffending. [4-36-11]

As to why and how the offence of one's own folk is to be pardoned, is explained. kimcit 'in the least...' if the fault is very negligible it is to be excused, for greater the intensity of the mistake, greater will be the

impossibility to pardon, and to my mind it appears that I have not committed any fault in the least. **yadi** 'if at all...' any fault is there, now there is none at all, but if you think there is a trace of it, you pardon it. **vishvaasaat** 'by faith...' taking the advantage of the faith you reposed in me, I have not done any wrong. **praNayena** 'in friendliness...' taking our friendship as a casual connection and thinking that Rama will not harm me even if were to do whatever I like... even thus I have not offended. **preSyasya** 'moved by my will...' I have not committed any crime **manasaa, vacaa, karmaNaa** 'by mind, speech and action... or, by body, mind and soul...' But if you still estimate that I have offended you, you ought to pardon for I am yours, and if you go on punishing your own folk for very small reasons, who is there that is not a wrongdoer, whom do you leave off, and at the end who are they that remain to be protected by you?' Seetha also says 'who is there that causes no offence?' in Sundara Kanda.

[Verse Locator](#)

इति तस्य ब्रुवाणस्य सुग्रीवस्य महात्मनः ।

अभवत् लक्ष्मणः प्रीतः प्रेम्णा च इदम् उवाच ह ॥ ४-३६-१२

12. **mahaa aatmanaH tasya sugriivasya** = great-souled one, his, of Sugreeva; **iti bruvaaNasya** = in this way, while speaking; **lakSmaNaH priitaH abhavat** = Lakshmana, pleased, he became; **premNaa idam uvaaca ha** = with friendliness, this, said, indeed.

Lakshmana is pleased with that great-souled Sugreeva who is speaking thus, and said this he said to him, indeed, in friendliness. [4-36-12]

[Verse Locator](#)

सर्वथा हि मम भ्राता स नाथो वानरेश्वर ।

त्वया नाथेन सुग्रीव प्रश्रितेन विशेषतः ॥ ४-३६-१३

13. **vaanar eshvara** = O, king of Vaanaras; **sugriiva** = O, Sugreeva; **naathena** = with defender [of his own word]; **visheSataH prashritena tvayaa** = especially, humble one, with you; **mama bhraataa** = my, brother; **sarvathaa** = in anyway; **sa naathaH** = is together with, a defender; **hi** = indeed.

"In anyway, my brother indeed has a defender with him, oh, king of vanara-s Sugreeva, especially you, who are a defender of your own word and a deferential one towards Rama. [4-36-13]

[Verse Locator](#)

यः ते प्रभावः सुग्रीव यत् च ते शौचम् ईदृशम् ।

अर्हः तम् कपि राज्यस्य श्रियम् भोक्तुम् अनुत्तमाम् ॥ ४-३६-१४

14. **sugriiva** = Sugreeva; **te yaH prabhaavaH** = your, which, preponderance - is there; **iidR^isham yat te shaucam ca** = this kind of, which, your, purity [plainness,] also; **tam** = that - [tvam = you]; **kapi raajyasya** = of monkey, kingdom's; **anuttamaam shriyam bhoktum** = unexcelled, prosperity of Kishkindha, to enjoy; **arhaH** = you are fitly.

"With this kind of preponderance and plainness you possess, Sugreeva, you are the only merited one to enjoy this unexcelled kingdom of monkeys. [4-36-14]

[Verse Locator](#)

सहायेन च सुग्रीव त्वया रामः प्रतापवान् ।

वधिष्यति रणे शत्रून् अचिरात् न अत्र संशयः ॥ ४-३६-१५

15. **sugriiva** = oh, Sugreeva; **sahaayena tvayaa** = as his supporter, with you; **prataapavaan raamaH** = undaunted, Rama; **shatruun raNe** enemies, in war; **aciraat** = before long; **vadhiSyati** = will eliminate; **atra samshayaH na** = therein, doubt, is not there.

"Before long, Sugreeva, dauntless Rama will be eliminating enemies in a war with you as his supporter, there is no doubt about it. [4-36-15]

[Verse Locator](#)

धर्मज्ञस्य कृतज्ञस्य संग्रामेषु अनिवर्तिनः ।

उपपन्नम् च युक्तम् च सुग्रीव तव भाषितम् ॥ ४-३६-१६

16. sugriiva = oh, Sugreeva; you are; dharmaj~nasya kR^itaj~nasya = virtue-knower, gratitude-knower; sangraameSu a ni vartinaH = in battlegrounds, not, back, going [un-retreating one]; such as you are; tava bhaaSitam = your, spoken word; upapannam ca yuktam ca = conclusive, also, coherent, also.

"You are the knower of virtuousness and gratefulness and you do not retreat from battlegrounds, or, on your own word, thus what you have said is conclusive as well as coherent. [4-36-16]

[Verse Locator](#)

दोषज्ञः सति सामर्थ्ये को अन्यो भाषितुम् अर्हति ।

वर्जयित्वा मम ज्येष्ठम् त्वाम् च वानर सत्तम ॥ ४-३६-१७

17. vaanara sattama = among Vanara-s, oh, ablest one; mama jyeSTham = my, elder [brother]; tvaam ca = you, also; varjayitvaa = leaving alone; anyaH = other one; kaH saamarthyae sati = whoever, having capability, that being so; doSa j~naH = [one's own] lapse, knower; bhaaSitum arhati = to speak, it behoves him.

"Even though one has capability to know his own lapse and speak it up, oh, ablest among Vanara-s, who is he that behoves outspokenly, excepting my elder brother and you. [4-36-17]

[Verse Locator](#)

सदृशः च असि रामस्य विक्रमेण बलेन च ।

सहायो दैवतैः दत्तः चिराय हरि पुंगव ॥ ४-३६-१८

18. hari pungava = oh, monkey, the best; daivataiH ciraaya dattaH = by gods, after a long time, [you are] given - godsend; sahaayaH = aide; such as you are; vikrameNa balena ca = by [your] valour, vigour, also; raamasya sadR^ishaH asi = to Rama, a coequal, you are.

"You are a coequal to Rama by your valour and vigour and oh, best one among monkeys, gods have given you after a long time. [4-36-18]

The godsend and God-given has some discussion, where mythological import is that these Vanara-s are God-given and they existed even before the birth of Rama as Brahma ordered all gods to their progeniture. But Lakshmana is saying that Sugreeva is godsend gift and that too after a long time of their searching for Seetha, as they have come searching for Sugreeva according to the advise of demon Kabandha.

[Verse Locator](#)

किम् तु शीघ्रम् इतो वीर निष्क्राम त्वम् मया सह ।

सान्त्वयस्व वयस्यम् च भार्या हरण दुःखितम् ॥ ४-३६-१९

19. kim tu = however, but; viira = oh, brave one; tvam mayaa saha = you, me, along with; itaH shiighram niSkraama = from here, quickly, start; bhaaryaa haraNa duHkhitam = by wife's, despoil, anguishing; vayasyam saantvayasva ca = your friend, embolden, also.

"However, you quickly start from here along with me, oh, brave one, and embolden your friend who is anguishing in the despoilment of his wife. [4-36-19]

[Verse Locator](#)

यत् च शोक अभिभूतस्य श्रुत्वा रामस्य भाषितम् ।

मया त्वम् परुषाणि उक्तः तत् क्षमस्व सखे मम ॥ ४-३६-२०

20. sakhe = oh, friend; shoka abhibhuutasya raamasya = by anguish, downhearted, of Rama; bhaaSitam shrutvaa = that which spoken, on hearing; mayaa = by me; tvam = you are [spoken to harshly]; parusaaNi uktaH = bitter-words, you are spoken to by me; [iti yat = that which topic is there]; tat = that topic; kshamasva = that may be pardoned.

"Oh, friend, on hearing that which querulously spoken by Rama, who is downhearted in his anguish, I too reflexively spoke bitter-words to you, and thus whatever I spoke that may be pardoned. [4-36-20]

This expression has detailed commentary insofar as the man-god relation. ucyamaano api parusam na uttaram prati padyate 'though harsh words are spoken to Rama he does not rebut them...' This is evident when Khara, Duushana, Trishira, Vali, and other opponents confronted Rama. But here Rama querulously spoke of Sugreeva before despatching Lakshmana to Sugreeva. Because Sugreeva is his own adherent and such adherents to duty should not sidetrack themselves into earthly matters when an incredible mission is to be completed by them. That is why Rama came searching for Sugreeva alone basing of the information given by Kabandha.

If 'to err is human...' but 'to realize that error and making amends to it is divine...' That is what Sugreeva has done, at the suggestion of Hanuma, saying that: 'You pay deference to him with your forehead-bent...' as at 4-32-21. Sugreeva openly comes out to declare, 'who is he that does not err?' but he equally has the courage to accept what is amiss with him. From this it is concluded, that even if one does wrong, or sins, if he repentantly seeks pardon, his god, any god chosen by that devotee, will pardon him. This is the a kimcinatva 'selflessness in the least...' This is one among the many tenets of sharaNaagati 'dedication...' and this dedication is by manasaa, vacaa, karmaNaa 'by mind, speech and action... or, by body, mind and soul...' That is why Sugreeva says that he has not wronged by vishvaasaat, praNayena, preSyasya i.e., by body, mind or soul... so I am a true dedicate.

Then it may be asked as to why Lakshmana is enraged at Sugreeva. This is replied in two fold, 1] unable to see his brother's anguish Lakshmana vented out his ire; 2] Lakshmana being a total dedicate he wanted to reprimand the new dedicate Sugreeva and save him from his fickle-mindedness. That is why Lakshmana says sorry for what he has uttered in ire, earlier to the assertion of Sugreeva of his faithfulness. He asks Sugreeva to come to Rama, not to console Rama, but to embolden Rama saying that there is a real adherent in Sugreeva.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे षट् त्रिंशः सर्गः

Thus, this is the 36th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 36

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 37 Verses converted to UTF-8, Nov 09

Introduction

Monkey chiefs go round the earth at the behest of Sugreeva, to fetch all the monkey champions on earth to the presence of Sugreeva. They all go to different mountain, rivers, oceans, and forests and motivate all monkeys to reach Sugreeva at once. Further, having gone to Himalayas they find divine fruits, tubers and medicinal herbs there, which they fetch as royal gifts to Sugreeva. They all return to Sugreeva in the same time when Sugreeva is with Lakshmana and prior to the other monkeys that are summoned.

[Verse Locator](#)

एवम् उक्तः तु सुग्रीवो लक्ष्मणेन महात्मना ।
हनूमन्तम् स्थितम् पार्श्वे वचनम् च इदम् अब्रवीत् ॥ ४-३७-१

1. *mahaatmanaa lakSmaNena* = by great-souled one, by Lakshmana; *evam uktaH tu sugriivaH* = thus, who is spoken, but, Sugreeva; *paarshve sthitam hanuumantam* = at side, available, to Hanuma; *idam vacanam abraviit ca* = this, word, said, also.

When the great-souled Lakshmana spoke to Sugreeva in this way, Sugreeva spoke this word to Hanuma who is available at his side. [4-37-1]

[Verse Locator](#)

महेन्द्र हिमवत् विंध्य कैलास शिखरेषु च ।
मन्दरे पाण्डु शिखरे पंच शैलेषु ये स्थिताः ॥ ४-३७-२
तरुण आदित्य वर्णेषु भ्राजमानेषु नित्यशः ।
पर्वतेषु समुद्र अंते पश्चिमस्याम् तु ये दिशि ॥ ४-३७-३
आदित्य भवने चैव गिरौ संध्या अभ्र संनिभे ।
पद्म ताल वनम् भीमाः संश्रिता हरि पुंगवाः ॥ ४-३७-४
अंजन अंबुद संकाशाः कुंजर प्रतिम ओजसः ।
अंजने पर्वते चैव ये वसन्ति प्लवंगमाः ॥ ४-३७-५
महाशैल गुहा आवासा वानराः कनक प्रभाः ।
मेरु पार्श्व गताः चैव ये च धूम्र गिरिम् श्रिताः ॥ ४-३७-६
तरुण आदित्य वर्णाः च पर्वते ये महाअरुणे ।
पिबंतो मधु मैरेयम् भीम वेगाः प्लवंगमाः ॥ ४-३७-७
वनेषु च सुरम्येषु सुगन्धिषु महत्सु च ।

तापस आश्रम रम्येषु वन अन्तेषु समंततः ॥ ४-३७-८

तान् तान् त्वम् आनय क्षिप्रम् पृथिव्याम् सर्व वानरान् ।

साम दान आदिभिः कल्पैः वानरैः वेगवत्तरैः ॥ ४-३७-९

2, 3, 4, 5, 6, 7, 8, 9. mahendra himavat vindhya kailaasa shikhareSu ca = Mahendra, Himalaya, Vindhya, Kailash, in mountain-summits of, also; paaNDu shikhare mandare = on whitish, peak, of Mandara; panca shaileSu ye sthitaah = on these - five, mountains, who [Vanara-s,] available; samudra ante = at ocean's, edge [at seashore]; nityashaH bhraajamaaneSu = always, dazzling - like; taruNa aaditya varNeSu = youthful, sun, in colour; parvateSu = on [such] mountains [in east - udaya giri]; pashcimaayaam dishi = on western, quarter [ghats, Astagiri]; ye = which of those vanara-s are there, they; sandhyaa abhra sannibhe = evening, cloud, like ochry in shine; aaditya bhavane = Sun's, palace; girau caiva = on those mountains, also thus; bhiimaaH hari pungavaaH = catastrophic, monkey, chiefs - that are there; padma taala vanam samshritaa = those in Padma, palm, groves, taking shelter of; anjane parvate = on Anjana, mountain; anjana ambuda samkaashaaH = those that are - black-mascara, water-giver [black-cloud] similar in shine; kunjara pratima ojaah = elephant, matching, in vigour; ye = which of those; plavan gamaah = fly, jumpers; vasanti caiva = who are living, also, thus; mahaashaila guhaa aavaasaa = Mahaashaila [Great-Mountain,] in caves of, dwelling in; kanaka prabhah vaanaraah = golden, in hue, which of those vanara-s have that hue; meru paarshva gataah caiva = Mt. Meru's, on sides of, attained, also thus; ye ca = those, also; dhumra girim shrithaaH = on Dhumra, [Red-Black,] on mountain, that are staying; mahaa aruNe parvate on Mahaaruna, [Great-Ochre,] on mountain,; maireyam madhu pibantah = maireya [palm-toddy,] liquor, those that enjoy swilling - such a liquor; bhiima vegaaH plavamgamaah = such of those - topmost, speeded, fly-jumpers; ye = who will be in; taruNa aaditya varNaah ca = tender, sun, in tinge, also; su ramyeSu = very, delightful ones; su gandhiSu = richly, fragrant; mahatsu ca = lofty, also; vaneSu ca = in woodlands, also; taapasa ashrama ramyeSu = sage's, hermitages, delightful ones; samantataH = surrounded with; vana anteSu = in forest, interiors; ye = those that are there; pr^ithivyaam = on earth; taan taan = those, and those; sarva vaanaraanall = all of the, monkeys; saama daana adibhiH kalpaiH = by conciliations, concessions, et cetera, procedures; vegavattarah = those that dash fleetly; vaanarah = by vanara-s; kSipram tvam aanaya = quickly, you, fetch them [make them to come.]

"Convoke the Vaanara-s available on the summits of these five mountains, namely Mt. Mahendra, Mt. Himalaya, Mt. Vindhya, and Mt. Kailash and those that are on the whitish peak of Mt. Mandara. As well as those that are on the mountains at seashore, udaya adri, namely 'sunrise-mountain,' which mountains will always be dazzling with the tinge of youthful sun. And them that are on the mountains which shine in the ochry hue of evening clouds, asta adri, namely 'sunset-mountain' and which mountains are situated at the Palace of Sun. And the catastrophic monkey chiefs that are abiding in the palm groves of Mt. Padma. Also thus, the fly-jumpers who are similar to black-mascara and black-clouds in their shine, and who match elephants in their vigour, and who live on Mt. Anjana, they too are to be convened. Those fly-jumpers whose complexion will be golden and dwell in the caves of Great-Mountain, besides those who are on the mountainsides of Mt. Meru, and those biding on the Black-Red mountain, along with those topmost speeded fly-jumpers living on Mt. Great-Ochre swilling palm-toddy, these are to be summoned. Further, the vanara-s who will be in the tinge of rising sun and who dwell in the highly delightful, richly fragrant and lofty woodlands that are surrounded with the delightful hermitages of sages are to be summoned. Along with them, the vanara-s who are in the interiors of forests, they are also to be called for. Why citing a few? Those and those monkeys that are on the earth, all of them are to be assembled. Oh, Hanuma, you quickly summon all of the topmost speeded vanara-s by employing concessions, conciliations and the like procedures. [4-37-2, 3, 4, 5, 6, 7, 8, 9]

Parable: The assumed Sun's Palace is to the East of earth. He dawns in the morning in east, travels westward, dusks in west, goes to his abode circling the earth to east, and for us he takes rest in his palace for the night and continues his next day's routine.

प्रेषिताः प्रथमम् ये च मया आज्ञाताः महाजवाः ।

त्वरण अर्थम् तु भूयः त्वम् संप्रेषय हरीश्वरान् ॥ ४-३७-१०

10. **mayaa aaj~naataaH** = by me, commanded by; **mahaa javaaH** = highly speedy ones; **ye** = which of those vanara-s; **prathamam preSitaH ca** = in first instance, sent; **tvaraNa artham tu** = to hasten them, for purpose of, but; **tvam bhuuyaH** = you, again; **hariishvaraan** = [some more] monkey, chiefs; **sam preSaya** = quickly, you hasten.

"In the first instance highly speedy vanara-s are hastened at my commanded, however, you hasten some more monkey chiefs for the purpose of hastening them. [4-37-10]

[Verse Locator](#)

ये प्रसक्ताः च कामेषु दीर्घ सूत्राः च वानराः ।

इह आनयस्व तान् शीघ्रम् सर्वान् एव कपीश्वरान् ॥ ४-३७-११

11. **ye vaanaraaH** = which of those, vanara-s; **kaameSu pra saktaaH ca** = in creature comforts, verily, involved; **diirgha suutraaH ca** = lengthily, stringy [dawdlers,] also; **taan** = sarvaan eva = them, all, in that way; **kapiishvaraan** = monkey, chiefs; **shiighram iha aanayasva** = quickly, to here, you lead them in.

"Those that are entangled with creature comforts, and those that are stringy dawdlers, you quickly lead all of those monkey chiefs in here. [4-37-11]

[Verse Locator](#)

अहोभिः दशभिः ये च न आगच्छन्ति मम आज्ञया ।

हन्तव्याः ते दुरात्मानो राज शासन दूषकाः ॥ ४-३७-१२

12. **ye** = such of those vanara-s; **mama aaj~nayaa** = by my, command; **dashabhiH ahobhiH** = by ten, days; **na aagacChanti** = not, going to come; **raaja shaasana duuSakaaH** = king's, decree, abusers; **te duraatmaanaH** = those, miscreants, are eliminable.

"And such of those vanara-s that do not arrive within ten days by my command, those miscreants are eliminable as the abusers of king's decree. [4-37-12]

[Verse Locator](#)

शतानि अथ सहस्राणि कोट्यः च मम शासनात् ।

प्रयान्तु कपि सिंहानाम् निदिशे मम ये स्थिताः ॥ ४-३७-१३

13. **mama nidishe** = in my, direction - control; **ye sthitaH** = those, that are abiding; such of those vanara-s; **kapi simhaanaam** = monkeys, lion like ones; **shataani atha sahasraaNi koTyaaH ca** = in hundreds, then, in thousands, in millions; **mama shaasanaat** = by my, command; **prayaantu** = shall start in - to this place.

"Let all the lionly monkeys available on earth that abide by my control start coming to this place in hundreds, thousands, even in millions, by my command. [4-37-13]

[Verse Locator](#)

मेघ पर्वत संकाशाः छादयन्त इव अंबरम् ।

घोर रूपाः कपि श्रेष्ठा यान्तु मत् शासनात् इतः ॥ ४-३७-१४

14. **megha parvata sankaaashaaH** = clouds, mountains, those who are similar in shine; **ghora ruupaaH** = of ghastly, aspect; **kapi shreSThaa** = among monkeys, champions; **ambaram Chaadayanta iva** = sky, to overcast, as though; **mat shaasanaat itaH yaantu** = by my, command, towards this way - to here, they start to come.

"The champions of monkeys with ghastly aspects and similar in shine with the mountains and clouds shall start coming here by my command, fly-jumping as though to overcast the sky. [4-37-4]

[Verse Locator](#)

ते गतिज्ञा गतिम् गत्वा पृथिव्याम् सर्व वानराः ।
आनयन्तु हरीन् सर्वान् त्वरिताः शासनान् मम ॥ ४-३७-१५

15. **gati j~naa** = route-knowers; **te sarva vaanaraaH** = such of those, all, vanara-s; **tvaritaaH** = becoming expeditious; **gatim gatvaa** = on quick [routes,] on going; **pR^ithivyaam sarvaan hariin** = on earth, all, Vanara-s; **mama shaasanaat** = by my, command; **aanayantu** = lead them in.

"Let those vanara-s who know the routes to the dwelling places of other monkeys expeditiously proceed on quick-routes, and gather all of the monkeys available on earth at my command." Sugreeva ordered Hanuma that way. [4-37-15]

[Verse Locator](#)

तस्य वानर राजस्य श्रुत्वा वायु सुतो वचः ।
दिक्षु सर्वासु विक्रान्तान् प्रेषयामास वानरान् ॥ ४-३७-१६

16. **vaayu sutaH** = Air's son - Hanuma; **tasya vaanara raajasya** = his, Vanara, king's; **vacaH shrutvaa** = sentence [order,] on hearing; **sarvaasu dikSu** = in all, directions; **vi kraantaan vaanaraan preSayaamaasa** = valorous, monkeys, started to send.

On hearing the order of Sugreeva, the king of vanara-s, Hanuma, the son of Air-god has started to dispatch valorous monkeys in all directions. [4-37-16]

[Verse Locator](#)

ते पदम् विष्णु विक्रान्तम् पतत्रि ज्योतिः अध्वगाः ।
प्रयाताः प्रहिता राज्ञा हरयः तु क्षणेन वै ॥ ४-३७-१७

17. **raaj~naa prahitaa** = by king, sent off; **te harayaH** = those, monkeys; **patatri jyotiH adhva gaaH** = birds, stars, path of, on getting; **kSaNena** = in a split-second; **viSNu vikraantam padam** = by Vishnu, treaded, place [sky]; **prayaataaH** travelled to [skyrocketed to skies]; **vai** = indeed.

In a split-second, the vanara-s that are sent by the king of vanara-s have skyrocketed to the airways of birds and stars on their way, and indeed reached the vault of heaven, which was once trodden by Vishnu. [4-37-17]

Vishnu stretched his foot heavenward and covered the intermediate sky with that single foot in Vamana, that Dwarf Boy, incarnation. From then on heaven is also called as **tridiva**. Thus it is said that the monkeys skyrocketed heavenward, i.e., to skies, but not to heaven.

[Verse Locator](#)

ते समुद्रेषु गिरिषु वनेषु च सरःसु च ।
वानरा वानरान् सर्वान् राम हेतोः अचोदयन् ॥ ४-३७-१८

18. **te vaanaraaH** = those, monkeys [after skyrocketing reached]; **samudreSu giriSu vaneSu ca saraHsu ca** = in oceans, in mountains, in forests, also, in lakes [living at these places,]; **sarvaan vaanaraan** = all of the, with monkeys; **raama hetoH acodayan** = for Rama's, cause, motivated.

After skyrocketing those monkeys have reached the monkeys that are living at seashores and islands, in the caves and crags of mountains, and at lakeshores and their surrounds, and

मृत्यु काल उपमस्य आज्ञाम् राज राजस्य वानराः ।
सुग्रीवस्य आययुः श्रुत्वा सुग्रीव भय शन्किताः ॥ ४-३७-१९

19. **vaanaraaH** = Vanara-s; **mR^ityuH** = Death-god; **kaala** = Time-god, **upamasya** = in simile - Sugreeva's; **raaja raajasya sugriivasya** = king, of kings, of Sugreeva; **aaj~naam shrutvaa** = command, on hearing; **sugriiva bhaya shankitaa** = of Sugreeva, terror, haunted by; **aayayuH** = arrived - all monkeys arrived.

On hearing that command of the king of kings of Vanara-s, Sugreeva, who is semblable with the Death-god and Time-god, all of the monkeys have arrived with the terror of Sugreeva haunting them. [4-37-19]

ततः ते अंजन संकाशा गिरेः तस्मात् महाजवाः ।
तिस्रः कोट्यः प्लवंगानाम् निर्ययुर् यत्र राघवः ॥ ४-३७-२०

20. **tataH** = then; **te plavangaanaam** = those, fly-jumpers; **anjana samkaashaa** = to mascara, similar in shine; **mahaa javaaH** = terribly swift; **tasmaat gireH** = from that [from Mt. Anjana,] mountain; **tisraH koTyaH** = three, crores [thirty million]; **raaghavaH yatra** = Raghava, where he is; to there [to Prasavana mountain]; **nir yayuH** = out, travelled - sallied forth.

Then thirty million fly-jumpers whose swiftness is inconceivable, and whose shine is like that of black-mascara have sallied forth from mountain Anjana to there where Raghava is camping, i.e., Mt. Prasavana. [4-37-20]

अस्तम् गच्छति यत्र अर्कः तस्मिन् गिरिवरे रताः ।
संतप्त हेम वर्ण आभा तस्मात् कोट्यो दश च्युताः ॥ ४-३७-२१

21. **yatra** = where; **arkaH astam gacChati** = sun, into dusk, goes; **tasmin giri vare rataaH** = on that, mountain, the best, who take delight [on that mountain,] **samtapta hema varNa aabhaa** = well, burnt, gold, in the tinge of, in shine with; **dasha koTyaH** = ten, crores, [hundred million monkeys]; **tasmaat cyutaaH** = from there, fallen - jumped in.

Hundred million monkeys who take delight on the best mountain where the sun goes into dusk, namely the westerly mountains, **asta adri**, and whose hue is similar to the refined gold, for dusk has a golden hue, have jumped in. [4-37-21]

कैलास शिखरेभ्यः च सिंह केसर वर्चसाम् ।
ततः कोटि सहस्राणि वानराणाम् समागमन् ॥ ४-३७-२२

22. **tataH** = then; **simha kesara varcasaam** = lion's, mane, in the hue of; **vaanaraaNaam** = of Vanara-s; **koTi sahasraaNi** = thousand, crores [hundred billion]; **kailaasa shikharebhyaH ca** = from Kailash, pinnacles of, also; **samaagaman** = turned up.

Vanara-s who are in the hue of lion's mane have turned up in thousand crores, say hundred billion, from the pinnacles of Mt. Kailash. [4-37-22]

फल मूलेन जीवन्तो हिमवन्तम् उपाश्रिताः ।

तेषाम् कोटि सहस्राणाम् सहस्रम् समवर्तत ॥ ४-३७-२३

23. phala muulena jiivantaH = by fruits, by tubers, subsisting on; himavantam upaashritaH = Himalayas, sheltered in; teSaam = their - of monkeys; koTi sahasraaNaam sahasram = crores, thousand, thousand of [thousand of thousand crores, thousand billion, trillion]; samavartata = arrived.

Those that are sheltered on Himalayas subsisting on fruits and tubers have arrived in a thousand of thousand crores, say a trillion. [4-37-23]

[Verse Locator](#)

अंगारक समानानाम् भीमानाम् भीम कर्मणाम् ।

विंध्यात् वानर कोटीनाम् सहस्राणि अपतन् द्रुतम् ॥ ४-३७-२४

24. vindhyaat = from Mt. Vindhya; angaaraka samaanaanaam = planet Mars, equal with; bhiimaanaam = gruesome ones; bhiima karmaNaam = with gruesome, deeds; vaanara koTiinaam sahasraaNi = vanara-s, crores, thousands - millions and millions; apatan drutam = fallen - alighted, swiftly.

Millions and millions of Vanara-s whose looks and deeds are gruesome, and who equal the planet Mars in their crimson-flush, as they dwell on the hotbeds of Mt. Vindhya, have swiftly alighted from Mt. Vindhya. [4-37-24]

[Verse Locator](#)

क्षीर उद वेला निलयाः तमाल वन वासिनः ।

नारि केल अशनाः चैव तेषाम् संख्या न विद्यते ॥ ४-३७-२५

25. kSiira uda velaa nilayaaH = milk, waters, coast, domiciled; tamaala vana vaasinaH = Tamaala, woodlands, residents of; naarikela [naari kera] ashanaaH caiva = coconuts, who feed on - i.e., dwelling in coconut groves; teSaam samkhyaa na vidyate = their, count, not, known [uncountable.]

The count of those vanara-s who are basically domiciled at the coasts of milky ocean, the residents of Tamala woodlands, and those who feed on coconuts dwelling in coconut groves, and who have presently come from those places is uncountable. [4-37-25]

The milky ocean referred here is not to be construed as that of Vishnu. The word used for coconut here is naari kela whereas the real Sanskrit word is naari kera. While discussing some phonetic tendencies, Dr. Satya Vrat says 'Inter change of certain sounds is an accepted phonetic phenomena in Sanskrit. Many classical Sanskrit poets have based their double entendres on this... Ramayana, however, is somewhat different... it preserves only an odd instance of each of the interchange of 'Da' and 'la' and 'ra' and 'la'....' The phonetic licence takes from the rulings like: Da la yoH abhedaH; ra la yoH abhedaH; va ba yoH abhedaH 'there is no phonetic difference between Da or la, and ra or la, and va or ba'. At 7-26-6 of uutara raamayna the commonly known naari kela is used as naari kera, in its original phonetic form. And the Bengalis even now pronounce ba for va. Even the English keyboard of typewriters too, provide b adjacent to v .

[Verse Locator](#)

वनेभ्यो गह्वरेभ्यः च सरित्भ्यः च महाबलाः ।

आगच्छत् वानरी सेना पिबन्ति इव दिवा करम् ॥ ४-३७-२६

26. mahaabalaaH = highly, forceful ones; vaanarii senaa = Vanara's, military forces; divaa karam pibanti iva = day, maker - Sun, drinking up, as though; vanebhyaH gahvarebhyaH ca = from forests, from caverns, also; saridbhyaH [sarit bhyaH] ca from rivers, also, aagacChat came forth.

That highly forceful military force of vanara-s has arrived from forests, caverns and riversides with their leaping and bounding on the sky blocking up the sun as if they have gulped him down. [4-37-26]

It does not mean that these monkeys have devoured the sun as Hanuma did in his childhood. It is intended to say that the irrefutable sugreeva aaj~na 'Sugreeva's command...' as said in his order at 'monkeys have to come as though to overcast the sky', at 4-37-14 above, is effectuated by these troops of monkeys, who seem to overcast the sky as if they are going to gorge the sun.

[Verse Locator](#)

ये तु त्वरयितुम् याता वानराः सर्व वानरान् ।
ते वीरा हिमवत् शैले ददृशुः तम् महाद्रुमम् ॥ ४-३७-२७

27. ye vaanaraaH tu = such of those, vanara-s, on their part; sarva vaanaraan = all, [other] Vanara-s; tvarayitum yaataa = to hasten up, who went; te viiraa = those, champions; himavat shaile = on Himalaya, mountains; tam mahaadrumam dadR^ishuH = that, great-tree, they have seen; [or, te viiraa dadR^ishuH tam himavat mahaadrumam = those, champions, saw, that Himalayan, mountain, having exceptional trees.]

The Vanara-s who went from Kishkindha to hasten up all the other monkeys of all quarters, those champions have reached Himalayan Mountains and saw exceptional trees on them. [4-37-27]

Usually it is said that 'they saw a great tree on Himalayan mountains...' which offers no speciality to the following verses. Instead of one tree, some decipher the meaning, that 'they have seen Himalayas with many a great tree...' thereby it will be reinforcing the 'doubt that occurred to Hanuma' in identifying Sanjivini herb among many trees.

[Verse Locator](#)

तस्मिन् गिरि वरे पुण्ये यज्ञो माहेश्वरः पुरा ।
सर्व देव मनः तोषो बभूव सु मनोरमः ॥ ४-३७-२८

28. puNye tasmin giri vare = auspicious one, on that, mountain, the best; puraa = once; sarva deva manaH toSaH = to all, gods, heart, pleasing; su manaH ramaH = verily, heart, delighting - a glorious ritual; maaheshvaraH = Shiva's, aiming Shiva; yaj~naH babhuuva = Vedic-ritual, took place.

On that best and auspicious mountain, once a glorious Vedic-ritual intending God Shiva took place, which pleased the hearts of all gods. [4-37-28]

[Verse Locator](#)

अन्न निस्यंद जातानि मूलानि च फलानि च ।
अमृत स्वादु कल्पानि ददृशुः तत्र वानराः ॥ ४-३७-२९

29. tatra = at there; vaanaraaH = Vanara-s; anna nisyanda jaataani = food [oblational material,] by spattering, originated from; amR^ita svaadu kalpaani = nectar, luscious, similar to; muulaani ca phalaani ca = tubers, fruits, also; dadR^ishuH = they saw.

There the vanara-s have seen luscious tubers and fruits similar to nectar, which have originated from the oblational food material spattered in the Vedic-ritual for Shiva. [4-37-29]

[Verse Locator](#)

तत् अन्न संभवम् दिव्यम् फलम् मूलम् मनोहरम् ।
यः कश्चित् सकृत् अश्नाति मासम् भवति तर्पितः ॥ ४-३७-३०

30. tat anna sambhavam = that, from food [oblational material,] birthed; divyam = divine; manaH haram = heart, stealing; phalam muulam = fruits, tubers; yaH kashcit sakR^it ashnaati = who, a little, at one time, eats; maasam bhavati tarpitaH = a month, remains, satiated.

If one eats for one time, a little of those divine and heart-pleasing fruits and tubers that have taken their origin from that oblational food material, he remains satiated for a month. [4-37-30]

[Verse Locator](#)

तानि मूलानि दिव्यानि फलानि च फल अशनाः ।
औषधानि च दिव्यानि जगृहृर् हरि पुंगवाः ॥ ४-३७-३१

31. phala ashanaaH hari pungavaaH = fruit, eaters, monkeys, the best; divyaani = divine ones; taani muulaani phalaani ca = those, tubers, fruits, also; divyaani auSadhaani ca = unique divine, medicinal-herbs, even; jagR^ihuH = collected.

The best monkeys that are fruit-eaters have collected those divine fruits, tubers, and even the divine medicinal herbs. [4-37-31]

[Verse Locator](#)

तस्मात् च यज्ञ आयतनात् पुष्पाणि सुरभीणि च ।
आनिन्युर् वानरा गत्वा सुग्रीव प्रिय कारणात् ॥ ४-३७-३२

32. vaanaraa gatvaa = vanara-s, on going; tasmaat yaj~na aayatanaat ca = from that, Vedic-ritual's, cardinal ground, also; surabhiiNi puSpaaNi ca = highly fragrant, flowers, also; sugriiva priya kaaraNaat = Sugreeva, pleasing, for purpose of; aaninyuH [aa nin yuH] = fetched.

On going to the cardinal ground of Vedic-ritual which was performed once, those vanara-s fetched highly fragrant flowers in order to please Sugreeva. [4-37-32]

[Verse Locator](#)

ते तु सर्वे हरिवराः पृथिव्याम् सर्व वानरान् ।
संचोदयित्वा त्वरितम् यूथानाम् जग्मुर् अग्रतः ॥ ४-३७-३३

33. sarve te hari varaaH tu = all of those, monkeys, best ones, on their part; pR^ithivyaam sarva vaanaraan = on earth, all of the, monkeys; samcodayitvaa = on motivating; yuuthaanaam = of troops of [other] monkeys; agrataH = ahead of - earlier than; tvaritam jagmu = quickly, went [to Kishkindha.]

On motivating all of the monkeys on earth, all those best monkeys who proceeded to forgather other monkeys, quickly returned to Kishkindha ahead of the forgathered troops of monkeys. [4-37-33]

[Verse Locator](#)

ते तु तेन मुहूर्तेन कपयः शीघ्र चारिणः ।
किष्किंधाम् त्वरया प्राप्ताः सुग्रीवो यत्र वानरः ॥ ४-३७-३४

34. shiighra caariNaH = quick, paced ones; te kapayaH = those, monkeys [motivators]; tena muhuurtena = by the very, moment; vaanaraH sugriivaH = vanara, Sugreeva; yatra = where he is; to there; kiSkindhaam tvarayaa praptaaH = to Kishkindha, quickly, arrived.

Those quick paced monkeys quickly reached Kishkindha just at that moment when Lakshmana is still with Sugreeva, and those monkeys arrived at that place where Sugreeva is

ते गृहीत्वा ओषधीः सर्वाः फल मूलम् च वानराः ।
तम् प्रतिग्राहयामासुर् वचनम् च इदम् अब्रुवन् ॥ ४-३७-३५

35. te vaanaraaH sarvaaH = those, vanara-s, all of them; oSadhiH phala muulam ca = medicinal-herbs, fruits, tubers, also; gR^ihiitvaa = taking with them; tam = him [Sugreeva]; prati graahayaamaasuH = in turn, obliged to take them [fruits, tubers]; idam vacanam ca abruvan = this, word, also, they spoke.

Taking the medicinal herbs, fruits, and tubers along with them, all of those Vaanaras obliged Sugreeva to accept fruits, tubers and herbs as royal gifts, and they also spoke this word to Sugreeva. [4-37-35]

सर्वे परिसृताः शैलाः सरितः च वनानि च ।
पृथिव्याम् वानराः सर्वे शासनात् उपयान्ति ते ॥ ४-३७-३६

36. sarve = all of the; shailaaH saritaH ca vanaani ca = mountains, rivers, also, forests, even; pari sR^itaaH = round, circled - all are covered by us; [te] shaasanaat = by [your] command; pR^ithivyaam sarve vaanaraaH = on earth, all of the, vanara-s; te upa yaanti = for you, coming near.

"We have rounded up all the mountains, rivers, and forests even, and all of the Vanara-s available on earth are fetched to your fore according to your command." Thus the monkeys said to Sugreeva. [4-37-36]

एवम् श्रुत्वा ततो हृष्टः सुग्रीवः प्लवग अधिपः ।
प्रतिजग्राह च प्रीतः तेषाम् सर्वम् उपायनम् ॥ ४-३७-३७

37. tataH = then; plavaga adhipaH sugriivaH = fly-jumper's, king, Sugreeva; evam shrutvaa hR^iStaH = thus - these words, on listening, gladdened; teSaam sarvam upaayanam = from them, all, gifts; priitaH = gladly; prati jagraaha ca = in turn, taken - accepted, also.

On listening these words then the king of fly-jumpers Sugreeva is gladdened and accepted the gifts brought from Himalayas from all of them. [4-37-37]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे सप्त त्रिंशः सर्गः

Thus, this is the 37th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 37

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37		



Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 38 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva approaches Rama and falls prostrate on Rama's feet as though seeking pardon for the delay. Rama gets him up and mildly admonishes him. Then Sugreeva while giving the account of legions that are coming in, informs Rama that all the Vanara armies on earth are coming for confronting Ravana in battle. On asserting that Sugreeva is at his job, Rama is pleased heartily.

[Verse Locator](#)

प्रतिगृह्य च तत् सर्वम् उपानयम् उपाहतम् ।
वानरान् सान्त्वयित्वा च सर्वान् एव व्यसर्जयत् ॥ ४-३८-१

1. **upaahR^itam** = that are brought in; **tat sarvam upaanayam** = that, all gifts - all those gifts from Himalayas; **pratigR^ihya ca** = on receiving, also; **saantvayitvaa ca** = on speaking good words - approbation, also; **sarvaan eva** = all of them, thus; **vaanaraan vyasarjayat** = Vanara-s, left them off - dispersed them.

On receiving all those gifts brought in by the Vanara-s from Himalayas, Sugreeva dispersed them all with approbation. [4-38-1]

[Verse Locator](#)

विसर्जयित्वा स हरीन् सहस्रान् तान् कृत कर्मणः ।
मेने कृतार्थम् आत्मानम् राघवम् च महाबलम् ॥ ४-३८-२

2. **saH** = he that Sugreeva; **kR^ita karmaNaH** = who effectuated, their errand; **sahasraan taan hariin visarjayitvaa** = thousands of, them monkeys, on dispersing; **aatmaanam** = for himself; **mahaabalam raaghavam ca** = great-mighty, Raghava, also; **kR^ita artham** = achieved, aspirations; **mene** = deemed.

On dispersing thousands of monkeys who have effectuated their errand of summoning all monkeys on the earth, Sugreeva deemed that his own aspirations and as well as those of that great-mighty Rama are achieved. [4-38-2]

[Verse Locator](#)

स लक्ष्मणो भीम बलम् सर्व वानर सत्तमम् ।
अब्रवीत् प्रश्रितम् वाक्यम् सुग्रीवम् संप्रहर्षयन् ॥ ४-३८-३
किष्किंधाया विनिष्क्राम यदि ते सौम्य रोचते ।

3, 4a. **saH lakSmaNaH** = he that, Lakshmana; **bhiima balam** = indomitably, mighty; **sarva vaanara sattamam** = of all, vanara-s, an indomitable one - Sugreeva; **sugriivam** = to Sugreeva; **sam pra harSayan** = to gladden; **prashritam vaakyam abraviit** = courteous, sentence,

spoke to; **saumya** = oh, gentle one; **te rocate yadi** = to you, it pleases, if - if it pleases you; **kiSkindhaayaa vi niSkraama** = from Kishkindha, verily, make an exit.

Gladdening Sugreeva who is indomitably mighty and the indomitable one among all vanara-s, Lakshmana spoke these courteous words to him, "oh, gentle one, if it please you, make an exit from Kishkindha." [4-38-3, 4a]

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा लक्ष्मणस्य सुभाषितम् ॥ ४-३८-४

सुग्रीवः परम प्रीतो वाक्यम् एतत् उवाच ह ।

एवम् भवतु गच्छामः स्थेयम् त्वत् शासने मया ॥ ४-३८-५

4b, 5. **sugriivaH** = Sugreeva; **su bhaaSitam** = well, said - courteous words; **tasya lakSmaNasya** = of his, Lakshmana's; **tat vacanam shrutvaa** = that, sentence, on hearing; **parama priitaH** = while extremely, pleased; **etat vaakyam uvaaca ha** = this, sentence, spoke, indeed; **evam bhavatu** = that way, it will be - so be it; **gacChaamaH** = let us go; **mayaa** = by me; **tvat** = in your; **shaasane** = command; **stheyam** = remain biddable - amenable to.

On hearing the courteous words of Lakshmana Sugreeva is extremely pleased and he indeed spoke this sentence to him, "So be it. Let us go. I remain biddable in your command." [4-38-4b, 5]

[Verse Locator](#)

तम् एवम् उक्त्वा सुग्रीवो लक्ष्मणम् शुभ लक्षणम् ।

विसर्जयामास तदा तारा अद्याः च एव योषितः ॥ ४-३८-६

6. **sugriivaH** = Sugreeva; **shubha lakSaNam** = to one with auspicious, features; **tam lakSmaNam** = to him, to Lakshmana; **evam uktvaa** = thus, on speaking; **tadaa** = then; **taaraa aadyaH** = to Tara, and other; **yoSitaH eva ca** = females, thus, also; **visarjayaamaasa** = started to disperse.

Sugreeva speaking thus to Lakshmana, whose person itself is auspicious, then bade adieu to Lady Tara and the other female vanara-s. [4-38-6]

[Verse Locator](#)

एहि इति उच्चैः हरि वरान् सुग्रीवः समुदाहरत् ।

तस्य तद् वचनम् श्रुत्वा हरयः शीघ्रम् आययुः ॥ ४-३८-७

बद्ध अंजलि पुटाः सर्वे ये स्युः स्त्री दर्शन क्षमाः ।

7, 8a. **sugriivaH** = Sugreeva; **ehi** = come here; **iti ucChaiH** = thus, sharply; **hari varaan** = at monkey, the best ones; **sam udaaharat** = shouted for; **tasya tat vacanam shrutvaa** = his, that, word [call,] on hearing; **ye** = which of those; **strii darshana kSamaaH** = at ladies, to see, who are spared; **syuH** = will be there; **sarve harayaH** = all of those, monkeys; **baddha anjali puTaaH** = with adjoined, palms, fold; **shiighram aayayuH** = swiftly, came.

Sugreeva shouted sharply saying, "come here," at the best monkey-adjutants and on hearing his call all of those monkeys that are spared to see the ladies of palace chambers have come there swiftly with their palms adjoined in supplication. [4-38-7]

[Verse Locator](#)

तान् उवाच ततः प्राप्तान् राजा अर्क सदृश प्रभः ॥ ४-३८-८

उपस्थापयत क्षिप्रम् शिबिकाम् मम वानराः ।

8b, 9a. **tataH** = then; **arka sadR^isha prabhaH** = sun, similar, in refulgence; **raajaa** = king; **praaptaan taan uvaaca** = [monkeys] who arrived, to them, spoke; **vaanaraaH** = oh,

vanara-s; **mama shibikaam** = my, palanquin; **kSipram upa sthaapayata** = immediately, at hand, be positioned.

Then the king Sugreeva whose refulgence is kindred to that of sun has said to those vanaras that have arrived there, "oh, vanara-s, immediately position my palanquin before me." [4-38-8b, 9a]

[Verse Locator](#)

श्रुत्वा तु वचनम् तस्य हरयः शीघ्र विक्रमाः ॥ ४-३८-९
समुपस्थापयामासुः शिबिकाम् प्रिय दर्शनाम् ।

9b, 10a. **shiighra vikramaaH** = in agility, adept ones; **harayaH** = monkeys; **tasya vacanam shrutvaa** = his, words, on hearing; **priya darshanaam shibikaam** = an exquisite one, in its appearance, such a palanquin; **sam upa sthaapayaamaasuH** = readily, nearby, started to position.

On hearing his words those monkeys who are the adept ones in their agility right away brought an exquisite palanquin and readily started to position it at his nearby. [4-38-9b, 10a]

[Verse Locator](#)

ताम् उपस्थापिताम् दृष्ट्वा शिबिकाम् वानराधिपः ॥ ४-३८-१०
लक्ष्मण आरुह्यताम् शीघ्रम् इति सौमित्रिम् अब्रवीत् ।

10b, 11a. **vaanara adhipaH** = monkeys, king - Sugreeva; **upasthaapitaam taam shibikaam dR^iSTvaa** = nearby, positioned, that, palanquin, on seeing; **lakSmaNa shiighram aaruchyataam** = Lakshmana, quickly, mount it; **iti saumitrim abraviit** = thus, to Soumitri, said.

And on seeing palanquin positioned at his nearby the king of monkeys Sugreeva said to Soumitri, "you mount it, Lakshmana, be quick." [4-38-10b, 11a]

[Verse Locator](#)

इति उक्त्वा कांचनम् यानम् सुग्रीवः सूर्य सन्निभम् ॥ ४-३८-११
बहुभिः हरिभिः युक्तम् आरुरोह स लक्ष्मणः ।

11b, 12a. **sugriivaH iti uktvaa** = Sugreeva, so, saying; **suurya sannibham** = sun, similar in shine [palanquin]; **bahubhiH haribhiH yuktam** = many, monkeys, having [as carriers]; **kaancanam yaanam** = golden, carriage; **sa lakSmaNaH aaruroha** = with Lakshmana, climbed into it.

Saying so Sugreeva got into that golden carriage which in shine is like the sun and which has many monkey-carriers along with Lakshmana. [4-38-11b, 12a]

[Verse Locator](#)

पाण्डुरेण आतपत्रेण ध्रियमाणेन मूर्धनि ॥ ४-३८-१२
शुक्लैः च वाल व्यजनैः धूयमानैः समंततः ।
शंख भेरी निनादैः च वन्दिभिः च अभिवन्दितः ॥ ४-३८-१३
निर्ययौ प्राप्य सुग्रीवो राज्य श्रियम् अनुत्तमाम् ।

12b, 13, 14a. **sugriivaH** = Sugreeva; **an uttamaam** = un, excelled one; **raajya shriyam praapya** = of kingdom, magnificence, on achieving; **vandibhiH abhi vanditaH ca** = by panegyrist, highly extolling, also; **muurdhani** = atop head; **dhriyamaaNena** = held on [as shade]; **paaNDureNa aata patreNa** = white, sun, shade - by parasol; **samantataH** = all over; **dhuuyamaanaiH shuklaiH vaala vyajanaiH ca** = being fanned, white, with fur-fans, also; **shankha bherii ni naadaiH ca** = of conch-shell, of drums, with high, sounds, also; **nir yayau** = out, started.

Sugreeva who achieved the kingdom of unexcelled magnificence has started out that magnificently to the high extolment of panegyrist, while a white royal-parasol spread overhead the palanquin, white fur-fans fanning him from all over, and while conch-shells are blowing loud and drums are drumming high. [4-38-12b, 13, 14a]

[Verse Locator](#)

स वानर शतैः तीष्णैः बहुभिः शस्त्र पाणिभिः ॥ ४-३८-१४

परिकीर्णो ययौ तत्र यत्र रामो व्यवस्थितः ।

14b, 15a. saH = he - Sugreeva; shastra paaNibhiH = weapons, in hands - wielders; tiiSkNaiH = confrontational ones; bahubhiH vaanara shataiH = with many, vanara-s, along with, hundreds of; pari kiirNaH = around, spreading - surrounded with; raamaH yatra vyavasthitaH [vi ava sthitaH] = Rama, where he is, ensconced; tatra yayau = to there, they travelled.

Sugreeva travelled thus surrounded with many hundreds of vanara-s, who look confrontational and who wielded weapons, to the place where Rama is staying. [4-38-14b, 15a]

[Verse Locator](#)

स तम् देशम् अनुप्राप्य श्रेष्ठम् राम निषेवितम् ॥ ४-३८-१५

अवातरत् महातेजाः शिबिकायाः स लक्ष्मणः ।

15b, 16a. mahaatejaaH = great-resplendent one, Sugreeva; sa lakSmaNaH = along with, Lakshmana; saH = he - Sugreeva; raama niSevitam = by Rama, adored - place adored by Rama while staying there; shreSTham tam deshama = choicest, that, province; anupraapya = on attaining; shibikaayaaH = from palanquin; avaa tarat = down, climbed.

On reaching the province where Rama is staying in all his adoration to that place, the great-resplendent Sugreeva descended the palanquin along with Lakshmana. [4-38-15b, 16a]

[Verse Locator](#)

आसाद्य च ततो रामम् कृत अंजलि पुटो अभवत् ॥ ४-३८-१६

कृत अंजलौ स्थिते तस्मिन् वानराः च अभवन् तथा ।

16b, 17a. tataH = then; raamam aasaadya ca = Rama, on reaching, also; kR^ita anjali puTaH abhavat = making, adjoined, palm-fold, he became; tasmin = his; kR^ita anjalau sthite = making, palms adjoined, when he remained; vaanaraaH ca = [all of the] monkeys, also; tathaa = like that; abhavat = they became - all stood with adjoined palms.

When Sugreeva reached Rama he stood still with adjoined-palms, and when he remained still with palm-fold all the other monkeys stood still with palm-fold. [4-38-16b, 17a]

[Verse Locator](#)

तटाकम् इव तम् दृष्ट्वा रामः कुड्मल पंकजम् ॥ ४-३८-१७

वानराणाम् महत् सैन्यम् सुग्रीवे प्रीतिमान् अभूत् ।

17b, 18a. raamaH = Rama; kuDmala pankajam = with buds, of lotuses; tam = it [vanara fore]; taTaakam iva = a lake, as if - it is; vaanaraaNaam mahat sainyam = of Vaanaras, massive, army; dR^iSTvaa = on seeing; sugriive priitimaan abhuut = in Sugreeva, exultant, he became.

Rama became exultant of Sugreeva on seeing the massive army of Vanara-s which is just like a vast lake plethoric with buds of lotuses. [4-38-17b, 18a]

Terrible looking monkeys are compared with delicate lotus buds - is this a simile at all? Not So. The 'sense' dhvani in this is like this. The folded and adjoined palms of all the monkeys are looking like lotus buds.

While adjoining palms they raised hands over their heads, where their bodies are appearing similar to the stems of lotuses, and folded palms are like unfolded lotus buds. Rama is gladdened because the lake called Sugreeva contains these many prayerful devotees who are praying with lotus-bud-like folded palms.

[Verse Locator](#)

पादयोः पतितम् मूर्ध्ना तम् उत्थाप्य हरीश्वरम् ॥ ४-३८-१८
प्रेम्णा च बहुमानात् च राघवः परिष्वजे ।

18b, 19a. raaghavaH = Raghava; muurdhnaa paadayoH patitam = with head - headlong, on feet [of Rama,] fallen; tam hariishvaram = him, monkey's king - Sugreeva; utthaapya = on raising up; premNaa ca bahumaanaat ca = with care, and, credit, also; pari Sa svaje = tightly, hugged him.

Raghava raised and tightly hugged the king of monkeys Sugreeva, who has prostrated himself with his head touching the feet of Rama, with care and credit. [4-38-18b, 19a]

[Verse Locator](#)

परिष्वज्य च धर्मात्मा निषीद इति ततो अब्रवीत् ॥ ४-३८-१९
निषण्णम् तम् ततो दृष्ट्वा क्षितौ रामो अब्रवीत् ततः ।

19b, 20a. tataH = then; dharmaatmaa raamaH = virtue-souled one, Rama; pariSvajya ca = on hugging, also; tataH = then; niSiida iti abraviit = be seated, thus, said - to Sugreeva; tataH = then; kSitau niSaNNam = on ground, who is sitting - Sugreeva; tam dR^iSTvaa abraviit = him, on seeing, spoke.

After hugging Sugreeva that virtue-souled Rama then said to him, "be seated." Then on seeing Sugreeva who took seat on ground Rama spoke to him. [4-38-19b, 20a]

[Verse Locator](#)

धर्मम् अर्थम् च कामम् च काले यः तु निषेवते ॥ ४-३८-२०
विभज्य सततम् वीर स राजा हरिसत्तम ।

20b, 21a. viira = oh, valiant one; hari sattama = oh, monkey's, the best; yaH = he who; satatam = always; dharmam artham ca kaamam ca = probity, prosperity, also, pleasure-seeking, also; kaale = according to time; vibhajya = by dividing; niSevate = devote oneself to; saH raajaa = he [alone,] is the king.

"He alone is the king, oh, valiant Sugreeva, who always divides time for devoting himself to probity, prosperity and pleasure-seeking. [4-38-20b, 21a]

Say, mornings for duty-bound affairs, afternoons for financial matters, and nights for pleasure-seeking programs.

[Verse Locator](#)

हित्वा धर्मम् तथा अर्थम् च कामम् यः तु निषेवते ॥ ४-३८-२१
स वृक्ष अग्रे यथा सुप्तः पतितः प्रतिबुध्यते ।

21b, 22a. yaH = he who; dharmam tathaa artham ca = probity, like that, prosperity, also; hitvaa = on discarding; kaamam tu niSevate = to pleasure-seeking, alone, devotes to; saH = he; vR^ikSa agre suptaH yathaa = on tree, top, one who slept, as with; patitaH prati budhyate = after falling, in turn, wakes up [awakens.]

"If one devotes himself to pleasure-seeking alone, casting off the probity and like that the prosperity also, he is like the one who slept on a treetop who awakens only after falling down. [4-38-21b, 22a]

An out-and-out pleasure-seeker wakes up only when he runs into troubles. Till such time he uses slender branches and tender leaves available on the infirm treetop, called his pleasuring area, as his cushion bed and foam pillows.

[Verse Locator](#)

अमित्राणाम् वधे युक्तो मित्राणाम् संग्रहे रतः ॥ ४-३८-२२
त्रिवर्ग फल भोक्ता च राजा धर्मेण युज्यते ।

22b, 23a. a mitraaNaam vadhe yuktaH = un, friendly ones, in killing, bound up in; mitraaNaam sangrahe rataH = of friends, forgathering, bound up with; such a; raajaa = king; dharmeNa yujyate = with righteousness, enjoined with; tri varga phala bhoktaa ca = three, fold [probity, prosperity, pleasures] fruit, enjoyer, also - he becomes.

"And the king who is bound up in eliminating unfriendly ones and bound up with forgathering friends, he will be enjoined with righteousness, and he even becomes the real enjoyer of the fruit of threefold virtues, namely **dharma**, **artha**, **kaama** - probity, prosperity and pleasures. [4-38-22b, 23a]

A sheer pleasure-seeker will be awakened when he suddenly falls from heights of pleasures, may it be due any factor like wealth, age or destitution. This happens if only he summarily rejects the other two, probity in life and pursuance to acquire real and everlasting prosperity, in lifetime. And a real king worth his kingship is the one who practises and enjoys all the threefold virtues, namely probity, prosperity and pleasures at appropriate timings and at appreciable limits, unlike Sugreeva who is indulgent in only one among those three, namely pleasures.

[Verse Locator](#)

उद्योग समयः तु एष प्राप्तः शत्रु निषूदन ॥ ४-३८-२३
संचिंत्यताम् हि पिंगेश हरिभिः सह मंत्रिभिः ।

23b, 24a. shatru niSuudana = oh, enemy, eliminator; pinga iisha = oh, monkeys, king of - Sugreeva; eSa udyoga samayaH praaptaH = this is, for endeavour, time, has chanced; mantribhiH haribhiH saha = with monkeys, ministers, along with - jointly; sam cintyataam = let it be thought over; hi = indeed.

"Oh, enemy-eliminator, time for endeavour has come, oh, king of monkeys, let this be discussed along with your monkey-ministers." Thus Rama spoke to Sugreeva. [4-38-23b, 24a]

[Verse Locator](#)

एवम् उक्तः तु सुग्रीवो रामम् वचनम् अब्रवीत् ॥ ४-३८-२४
प्रनष्टा श्रीः च कीर्तिः च कपि राज्यम् च शाश्वतम् ।
त्वत् प्रसादात् महाबाहो पुनः प्राप्तम् इदम् मया ॥ ४-३८-२५

24b, 25. evam uktaH tu sugriivaH = thus, who is spoken to, on his part, Sugreeva; raamam vacanam abraviit = to Rama, words, said; mahaabaahuH = oh dextrous one; pra naSTaa shriiH ca kiirtiH ca = verily, mislaid, prosperity, also, popularity, also; shaashvatam = everlasting one; idam kapi raajyam ca = this, monkeys, kingdom, also; mayaa = by me; tvat prasaadaat = by your, beneficence, punaH praaptam = again, achieved.

When Rama addressed him in this way, Sugreeva said these words to Rama, "oh, dextrous Rama, by your beneficence I have repossessed prosperity, popularity and this everlasting kingdom of monkeys which are actually mislaid. [4-38-24b, 25]

[Verse Locator](#)

तव देव प्रसदात् च भ्रातुः च जयताम् वर ।

कृतम् न प्रतिकुर्यात् यः पुरुषाणाम् स दूषकः ॥ ४-३८-२६

26. **deva** = oh, god; **jayataam vara** = oh, among victors, the best one; **tava** = your; and; **bhraatuH ca** = [your] brother's; **prasadaat** = by benevolence; **kR^itam** = done; **[upakaaram** = favour]; **yaH** = he, who; **na prati kuryaat** = doest not, in turn, does - does not requite; **saH puruSaaNaam duuSakaH** = he, among people, is a vitiator [of probity.]

"Oh, god, by your and your brother's benevolence alone I regained what I lost, oh, victorious one among victors, and he who does not requite the favour that has been done for him will become the vitiator of probity among men. [4-38-26]

[Verse Locator](#)

एते वानर मुख्याः च शतशः शत्रु सूदन ।

प्राप्ताः च आदाय बलिनः पृथिव्याम् सर्व वानरान् ॥ ४-३८-२७

ऋक्षाः च वानराः शूरा गीलांगूलाः च राघव ।

कांतार वन दुर्गाणाम् अभिज्ञा घोर दर्शनाः ॥ ४-३८-२८

27. **shatru suudana** = oh, enemy, subjugator; **shatashaH** = hundreds are; **ete vaanara mukhyaaH ca** = these, Vanara, chiefs, also; **pR^ithivyaam** = on earth available; **balinaH sarva vaanaraan aadaaya** = forceful ones, all of the, Vanara-s, on fetching; **praaptaaH ca** = they came, also - they just returned on forgather.

"These are the hundreds of vanara chiefs, oh, enemy-subjugator, who have just returned on forgather all of the forceful vanara-s on earth. [4-38-27]

[Verse Locator](#)

देव गन्धर्व पुत्राः च वानराः काम रूपिणः ।

स्वैः स्वैः परिवृताः सैन्यैः वर्तन्ते पथि राघव ॥ ४-३८-२९

28. **raaghava** = one born in Raghu's dynasty; **raaghava** = oh, Raghava; **abhij~naaH** = knowers [experts of places that are] **kaantaara** = impenetrable forests; **vana** = woodlands; **dur gaaNaam** = not, passable - say mountains; **ghora darshanaaH** = those that are dreadful, in look; **R^ikSaaH ca** = bears, also; **vaanaraaH** = monkeys; **shuuraaH golaanguulaaH ca** = brave ones; baboons, also; **deva gandharva putraaH ca** = of gods, of gandharva-s, sons, also; **kaama ruupiNaH** = by wish, guise-changers; such; **vaanaraaH** = Vanara-s; **svaiH svaiH sainyaiH** = their, their [their own,] with forces; **parivR^itaaH** = fenced round; **pathi vartante** = in path, are on the move.

"Oh, Raghava, the legatee of Raghu, those vanara-s with dreadful appearance, and who are the experts in permeating the impenetrable forests, woodlands and impassable mountains are coming. And the bears, monkeys and brave baboons who are the children of gods and gandharva-s, and who change their guise just by their wish are halfway through on their path duly fenced round with one's own forces. [4-38-28, 29]

[Verse Locator](#)

शतैः शत सहस्रैः च कोटिभिः च प्लवंगमाः ।

अयुतैः च आवृता वीरा शंकुभिः च परंतप ॥ ४-३८-३०

अर्बुदैः अर्बुद शतैः मध्यैः च अन्तैः च वानराः ।

समुद्राः च परार्धाः च हरयो हरि यूथपाः ॥ ४-३८-३१

आगमिष्यन्ति ते राजन् महेन्द्र सम विक्रमाः ।

मेघ पर्वत संकाशा मेरु विन्ध्य कृत आलयाः ॥ ४-३८-३२

30, 31, 32. **paran tapa** = oh, enemy-flamer; **raajan** = oh, king; **viira** = oh, valiant one; **plavan gamaaH** = fly-jumpers; **shataiH** = in hundreds; **shata sahasraiH ca** = in hundred, thousands, even - in lakhs; **tathaa** = likewise; **koTibhiH ca** = in crores [millions]; **ayutaiH ca** = in legion named aayuta; **shankubhiH ca** = with legions named shanku-s, also; **arbudaiH** = with legions named arbuda; **arbuda shataiH** = such arbuda-s, hundreds of; **madhyaiH ca** = with legions named madhya-s, also; **antaiH ca** = with legions named antaH-s; **aavR^itaa** = surrounded with such legions; **vaanaraaH** = Vanara-s; [**pathi vartante** = are on the path]; **samudraaH ca paraardhaaH ca** = with legions named as - samudra-s, also, paraardha-s; **harayaH** = monkeys; **mahendra sama vikramaaH** = Mahendra, [vanara-s who] equal, in valour; **megha parvata samkaashaa** = clouds, mountains, similar to; **meru vindhya kR^ita aalayaaH** = on Mt. Meru, Mt. Vindhya, who made, their domicile; **te** = for you for your purpose; **hari yuuthapaaH** = monkey, commanders; **aagamiSyanti** = will be coming.

"Oh, king, some of the fly-jumpers that are arriving are with a hundred-legion, some with a hundred-thousand legion, and even some with millions of legions, while the some are on the way with specific legions like aayuta-s, shanku-s. And oh, valiant one Rama, some with legions of arbuda-s, and some with hundreds of arbuda-s, some with madhya-s, and some with antaH-s are coming. Some more are coming with samudra-s and some with paraardha-s legions of monkeys. Oh, enemy-flamer Rama, the legions of monkeys along with their monkey commanders who are viable to Mahendra in valour, and who compare with massive clouds and mountains, and who domiciled on Mt. Meru and Mt. Vindhya will be coming in your service. [4-38-30, 31, 32]

In the Indian counting system hundred thousands becomes one lakh, [1,00, 000.] One hundred lakhs become one crore, [10,000,000.] The ancient Indian legionaries have names like **aayuta** 'one thousand per unit...' **shanku** 'one lakh crores...' a trillion - 10^{12} . One **arbuda** 'thousand shanku-s...' **madhyama** 'ten arbuda-s...' **antam** 'ten madhyama-s...' **samudra** 'twenty antya-s...' **paraardha** 'thirty samudra-s...' Rama Tilaka says that by giving these numbers it is to be understood that 'innumerable monkeys are coming...' But others hold the view that the ancients have organised military pattern hence particular nomenclature is given to each, apart from the generalisation of Rama Tilaka.

Govindaraja takes up the enumeration as given in Indian Astrology, which multiplies ten times each, as said in verse:

ekam dasha shatam asmaat sahasram ayutam tataH param lakSham | prayutam koTim atha arbudam vR^inde kharvam nikharvam ca | tasmaat mahaa sarojam shankum saritaam patim tvat antam | madhyam paraadham aaruuhya atha uttaram dasha guNam tathaa j~neyam || 'one, ten, hundred, thousand, ten thousand, one lakh, **prayutam** 'ten lakhs or a million, then a crore and then an **arbuda** ten-crore or a billion, and then ten arbuda-s makes one **bR^inda** and ten brinda-s make one **kharva** and ten kharva-s make one **nikharva** and ten nikharva-s make one **mahaa padma** and ten mahaa padma-s make one **shanku** 'one lakh crores or a trillion, and ten shanku-s make one **samudra** and then ten samudra-s make one **anta** and ten anta-s make a **madhyama** and ten madhyama-s make one **paraardha** it may be known thus...

By this, the nomenclature of million, billion and trillion was there in ancient days and this may be observed by the names: **prayutam** 'a million...' **arbuda** 'a billion..' and **shanku** 'a trillion...' and this exactly relates to the decimal system which is based on the number ten, in which the smaller units are related to the principal units as powers of ten [units, tens, hundreds, thousands, etc.]

[Verse Locator](#)

ते त्वाम् अभिगमिष्यन्ति राक्षसम् योद्धुम् आहवे ।

निहत्य रावणम् युद्धे हि आनयिष्यन्ति मैथिलीम् ॥ ४-३८-३३

33. [**ye** = which of those vanara-s]; **yuddhe yoddhum** = in war, to combat - whoi are combative; **aahave raakSasam raavaNam nihatya** = in war, demon, Ravana, on killing; **maithiliim aanayiSyanti** = Maithili, who can bring her; **te** = such of those vanara-s; **tvaam abhi gamiSyanti** = you, they will be approaching; **hi** = surely.

"Those vanara-s who are combative in wars, and those who can fetch Maithili on eliminating Ravana in war, will be approaching you soon." Thus Sugreeva informed Rama. [4-38-33]

[Verse Locator](#)

ततः समुद्योगम् अवेक्ष्य वीर्यवान्
हरि प्रवीरस्य निदेश वर्तिनः ।
बभूव हर्षात् वसुधा अधिप आत्मजः
प्रबुद्ध नील उत्पल तुल्य दर्शनः ॥ ४-३८-३४

34. tataH = then; viiryavaan = valorous one - Rama; vasudhaa adhipa aatmajaH = of earth, king's, son - prince Rama; nidesha vartinaH = under order [of Rama,] operating; hari pra viirasya = monkey, prominent, valorous one's - Sugreeva's; sam udyogam = perfect, effort; avekSyā = on observing; harSaat = by jubilation; pra buddha niila utpala tulya = well, bloomed, blue, Costus - a kind of Indian lotus, similar; darshanaH = with such eyes - not appearance in general; babhuuva = became.

Then on seeing the perfect effort made by the prominent one among all monkeys, Sugreeva, who is operating under his control, the eyes of valorous prince Rama are widened in jubilation, like the well-bloomed blue-lotuses. [4-38-34]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे अष्टा त्रिंशः सर्गः

Thus, this is the 38th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 38

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 39 Verses converted to UTF-8, Nov 09

Introduction

Millions and millions of monkeys arrive with their troop-leaders to the control of Sugreeva. Rama's intent to wage war with Ravana is informed to Sugreeva. And Sugreeva who is interested for requital of the help rendered by Rama informs that all the monkeys on earth are ushered to remain in the service of Rama. While Sugreeva is informing about the arrival of monkeys, in a split-second that place is further crammed up with troops and troops of monkey-warriors.

[Verse Locator](#)

इति ब्रुवाणम् सुग्रीवम् रामो धर्मभृताम् वरः ।
बाहुभ्याम् संपरिष्वज्य प्रत्युवाच कृताञ्जलिम् ॥ ३-३९-१

1. **dharma bhR^itaam varaH** = probity, proponent of, the best; **raamaH** = Rama; **iti bruvaaNam kR^itaanjalim** = thus, who is speaking, with his palms-adjoined; **sugriivam** = to such Sugreeva; **baahubhyaam** = with both arms; **sam pari Svajya** = well embracing; **prati uvaaca** = in reply, spoke - replied.

Rama, the best proponent of probity, happily embraced Sugreeva with both of his arms and replied him who is speaking in this way suppliantly adjoining palms at Rama. [3-39-1]

[Verse Locator](#)

यत् इन्द्रो वर्षते वर्षम् न तत् चित्रम् भविष्यति ।
आदित्यो असौ सहस्रांशुः कुर्यात् वितिमिरम् नभः ॥ ३-३९-२
चन्द्रमा रजनीम् कुर्यात् प्रभया सौम्य निर्मलाम् ।
त्वत् विधो वा अपि मित्राणाम् प्रीतिम् कुर्यात् परंतप ॥ ३-३९-३

2, 3. **parantapa** = oh, enemy-flamer; **saumya** = oh, kind one - Sugreeva; **indraH varSam** = Indra, rain; **yat varSate** = what for, he rains - the fact that Indra gives rain through Rain-god; **sahasra amshuH** = thousands of, rayed one - one with umpteen sunrays; **asau aadityaH** = that, sun; **nabhaH vi timiram** = sky, without, darkness; **kuryaat** = makes - the fact that the sun removes darkness; **candramaa prabhayaa rajaniim nirmalaam** = moon, with his shine, night, shiny; **kuryaat** = makes - the fact of moon's illumining the night; there is no wonder in them, so also; **vaa api** = or, even; **tvat vidhaH** = your, kind of [helpful being]; **mitraaNaam priitim kuryaat** = to friends, gladness, makes - the fact of gladdening friends; **tat** = that - sort of helpful nature; **na citram bhaviSyati** = no, wonder, it will be.

"There is no wonder, oh, enemy-flamer, if Indra gives rain, or if that thousand-rayed sun makes the sky undark, or if the moon makes night shiny with his moonshine, so also oh, gentle one, if a true-friend of your kind gladdens his indigent-friend, there is no wonder. [3-39-2, 3]

[Verse Locator](#)

एवम् त्वयि तत् न चित्रम् भवेत् यत् सौम्य शोभनम् ।

जानामि अहम् त्वाम् सुग्रीव सततम् प्रिय वादिनम् ॥ ३-३९-४

4. **saumya** = oh, nice one; **sugriiva** = oh, Sugreeva; **evam** = in this way; **tvayi** = [which is prevailing] in you; **tat** = that [helpful nature in doing good deeds]; **yat shobhanam** = which is, decorous; **citram na bhavet** = wonder, not, it will be; **tvaam** = you; **satatam priya vaadinam** = always, as affability, exponent of; **aham jaanaami** = I am, aware of.

"In this way, oh, nice Sugreeva, that helpful nature which is decorously prevailing in you, ushering you for organising the worthwhile, will not be a wonder but natural. I am aware that you have always been the exponent of affability. [3-39-4]

[Verse Locator](#)

त्वत् स नाथः सखे संख्ये जेता अस्मि सकलान् अरीन् ।

त्वम् एव मे सुहृत् मित्रम् साहाय्यम् कर्तुम् अर्हसि ॥ ३-३९-५

5. **sakhe** = oh, friend; **tvat sa naathaH** = with you, as, helmsman; **sankhye sakalaan ariin** = in war, all, enemies; **jetaa asmi** = triumphing, I will be; **su hR^it mitram** = good-hearted, friend; **tvam eva** = you, alone; **me saahaayyam kartum arhasi** = to me, helping hand, to proffer, worthy of you.

"With you as the helmsman, oh, friend, I will be triumphing over all the enemies, and you alone are worthy to proffer a helping hand to me as a good-hearted friend of mine. [3-39-5]

[Verse Locator](#)

जहार आत्म विनाशाय वैदेहीम् राक्षस अधमः ।

वंचयित्वा तु पौलोमीम् अनुह्लादो यथा शचीम् ॥ ३-३९-६

6. **raakSasa adhamah** = demon, knavish; **vancayitvaa vaidehiim** = on deceiving, Vaidehi; **anuhlaadaH** = demon Anuhlaada; **paulomiim** = Puloma's daughter; **shaciim** = Sachi Devi; **yathaa** = as with; **aatma vinaashaaya** = for self, extinction; **jahaara** = carried off.

"That knavish demon Ravana deceitfully carried off Vaidehi for his own extinction, as demon Anuhlaada carried off Sachi Devi, the daughter of Puloma. [3-39-6]

Myth: Shaci Devi, the wife of Indra, is the daughter of a demon called Puloma, the son of Danu. One named Anuhlaada, the son of Hiranyakshyapa, on deceiving Indra abducted Shaci Devi with the consent of her father Puloma. Then Indra infuriated at Puloma, the father of Sachi Devi, for making the abduction possible, killed him. Thereby Indra got a name Pulomajit.

[Verse Locator](#)

न चिरात् तम् हनिष्यामि रावणम् निशितैः शरैः ।

पौलोम्याः पितरम् दृप्तम् शत क्रतुः इव अरिहा ॥ ३-३९-७

7. **tam raavaNam** = him, that Ravana; **na ciraat** = not, long after [as soon as possible]; **ari haa** = enemy, slayer; **shata kratuH** = hundred, ritual performer [Indra]; **paulomyaaH** = Paulomii [Shaci's]; **dR^iptam pitaram iva** = insolent, father, as with; **nishitaiH sharaiH han iSyaami** = with sharp, arrows, I wish to eliminate.

"As soon as possible I wish to eliminate that Ravana with sharp arrows, as has been done by the enemy slyer Indra when he eliminated the insolent father of Sachi Devi, namely Puloma." Thus Rama is about to tell other things to Sugreeva, but... [3-39-7]

[Verse Locator](#)

एतस्मिन् अन्तरे च एव रजः समभिवर्तत ।

उष्णाम् तीव्राम् सहस्रांशोः छादयत् गगने प्रभाम् ॥ ३-३९-८

8. **etasmin antare** = in this, meanwhile; **gagane** = on sky; **sahasra amshoH** = of thousand-rayed one [sun's]; **uSNaam tiivraam prabhaam** = scorching, intense, radiation; **Chaadayat** = covering; **rajaH** = dust; **sam abhivartata** = started - dust started to overcast sky.

In the meanwhile dust started to overcast the sky covering the intensely scorching radiation of the sun. [3-39-8]

[Verse Locator](#)

दिशः पर्याकुलाः च आसन् तमसा तेन दूषिताः ।

चचाल च मही सर्वा स शैल वन कानना ॥ ३-३९-९

9. **tena** = by that; **tamasaa** = by darkness - [rajasaa = dust]; **duuSitaaH** = stained; **dishaH paryaakulaaH ca aasan** = directions, confound, also, became; **sa shaila vana kaananaa** = with, mountains, woods, forests; **sarvaa mahii ca** = entire, earth, also; **cacaala** = wobbled.

Stained with that darkness the directions are confounded, and the entire earth together with its mountains, woods, and forests has wobbled. [3-39-9]

[Verse Locator](#)

ततो नगेन्द्र संकाशैः तीक्ष्ण दन्ष्ट्रैः महाबलैः ।

कृत्स्ना संछादिता भूमिः असंख्येयैः प्लवंगमैः ॥ ३-३९-१०

निमेष अंतर मात्रेण ततः तैः हरि यूथपैः ।

कोटी शत परीवारैः कामरूपिभिः आवृता ॥ ३-३९-११

नादेयैः पार्वतेयैः च सामुद्रैः च महाबलैः ।

हरिभिः मेघ निहृदैः अन्यैः च वन वासिभिः ॥ ३-३९-१२

तरुण आदित्य वर्णैः च शशि गौरैः च वानरैः ।

पद्म केसर वर्णैः च श्वेतैः मेरु कृत आलयैः ॥ ३-३९-१३

10, 11, 12, 13. **tataH** = then; **naga indra samkaashaiH** = monkeys who are - mountain, lofty, similar to - mountainous in size; **tiikSNa danSTraiH** = with excruciating, fangs; **mahaabalaiH** = abnormally mighty ones; **a sankhyeyaiH** = in not, calculable - masses; **plavangamaiH** = with fly-jumpers; **kR^itsnaa bhuumiH** = entire, earth; **nimeSa antara maatreNa** = split-second, within, just; **sam Chaaditaa** = verily, overspread; **tataH** = then; **hari yuuthapaiH** = with monkey, commanders; **koTii shata pariivaaraiH** = with crores [millions,] hundreds of, legions [of monkeys]; **kaama ruupibhiH** = with by wish, guise-changers; who are from; **naadeyaiH** = pertaining to rivers; **paarvateyaiH ca** = pertaining to mountains, also; **saamudraiH ca** = pertaining to oceans, also; **mahaabalaiH haribhiH** = of amazing, strength, with monkeys; **megha nirhraadaiH** = whose blaring will be like - clouds, crashing; **anyaiH** = with others; **vana vaasibhiH ca** = forests, dwellers, also; **taruNa aaditya varNaiH ca** = tender, sun, in colour [complexion,] also; **shashi gauraiH ca** = moon, white [in complexion,] also; **padma kesara varNaiH ca** = lotus, fibril, with [body] colour, also; **shvetaiH meru kR^ita aalayaiH** = who are snow-white ones, who on Mt. Meru, made, their dwelling; with such; **taiH vaanaraiH** = by [such of] them, vanara-s; **[bhuumiH** = ground is]; **aavR^itaa** = enshrouded with them.

In a split-second the entire ground is then enshrouded with incalculable fly-jumpers whose size is mountainous, fangs excruciating, and might abnormal, and each monkey commander is surrounded with hundreds of millions of legions of monkeys, who by their wish can change of their guise, and these monkeys of amazing strength have come crashing war-whoops as clouds letting out thunders while they are on their way from their habitation like riversides, seashores,

mountains, and some other monkeys have come from forests as they are forest dwellers, and in the vast of masses their complexion alone remained as an identity to their habitation, like the stripe of tender-sun of some monkeys is marking them from the place of rising sun, moon-white body colour of some more telling that they are from the place of nightly moon, and the colour of skin looking like lotus-fibrils of many more indicates that they are from fertile watery lands, and the snow-white complexion of yet some more indicates that the dwelling place of those monkeys is Mt. Meru. [3-39-10, 11, 12, 13]

[Verse Locator](#)

कोटी सहस्रैः दशभिः श्रीमान् परिवृतः तदा ।
वीरः शतबलिः नाम वानरः प्रत्यदृश्यत ॥ ३-३९-१४

14. **tadaa** = at that time; **dashabhiH koTii sahasraiH** = ten, crore, thousands - ten thousand crores - a lakh of crores; **pari vR^itaH** = around, encircled - hemmed in; **shriimaan viiraH** = distinguished, valorous one; **shatabaliH naama vaanaraH** = brave, Shatabali, named, Vanara; **pratyadR^ishyata [prati a dR^ishyata]** = = came into view - by Rama and others.

In the meantime the arrival of a distinguished and valorous vanara named Shatabali, hemmed in with ten thousand crores of vanara-s, came into the view of Rama and others. [3-39-14]

[Verse Locator](#)

ततः कांचन शैल आभः ताराया वीर्यवान् पिता ।
अनेकैः बहु साहस्रैः कोटिभिः प्रत्यदृश्यत ॥ ३-३९-१५

15. **tataH kaancana shaila aabhaH** = then, golden, mountain, in sheen; **taaraayaa pitaa** = Lady Tara's, father [Sushena]; **viiryavaan** = valorous one; **bahu saahasraiH koTibhiH** = many, thousands, of crores; **an ekaiH** = with not one, with multitudinous monkeys; **pratyadR^ishyata** = appeared.

Sushena, the father of Lady Tara, a valorous one with the sheen of golden mountain then appeared with very many thousands of crores of vanara-s. [3-39-15]

[Verse Locator](#)

तथा अपरेण कोटीनाम् साहस्रेण समन्वितः ।
पिता रुमयाः संप्राप्तः सुग्रीव श्वशुरो विभुः ॥ ३-३९-१६

16. **tathaa** = like that; **vibhuH** = most efficient [vanara-chief]; **rumayaaH pitaa** = Ruma's, father; **sugriiva shvashuraH** = Sugreeva's, father-in-law; **apareNa** = with another; **koTiinaam saahasreNa samanvitaH** = of crores, a thousand, followed by - monkey troops; **sampraaptaH** = has bechanced - arrived.

Like that the most efficient vanara-chief Taara, the father of Ruma and Sugreeva's father-in-law, turned up with another thousand crores of vanara-s following him. [3-39-16]

[Verse Locator](#)

पद्म केसर संकाशः तरुण अर्क निभ आननः ।
बुद्धिमान् वानर श्रेष्ठः सर्व वानर सत्तमः ॥ ३-३९-१७
अनीकैः बहु साहस्रैः वानराणाम् समन्वितः ।
पिता हनुमतः श्रीमान् केसरी प्रत्यदृश्यत ॥ ३-३९-१८

17. **padma kesara samkaashaH** = lotus, fibril, in gleam; **taruNa arka nibha aananaH** = young, sun, glittering, visage; **buddhimaan** = intellectual; **vaanara shreSThaH** = among vanara-s, the prominent one; **sarva vaanara sattamaH** = among all, vanara-s, graceful one; **hanumataH**

pitaa = Hanuma's, father; **shriimaan kesarii** = honourable, Kesari; **bahu saahasraiH** = very, many, thousands of; **vaanaraaNaam** = of vanara-s; **aniikaiH** = with army; **samanvitaH** = associated with; **pratyadR^ishyata** = came into view.

Honourable Kesari, the father of Hanuma, with his bodily gleam like that of the fibrils of lotuses and visage glittering in the gleam of nascent sun, and who is an intellectual, graceful and prominent vanara among all the vanara-s, then came into view associated with thousands and thousands of armies of vanara-s. [3-39-17]

[Verse Locator](#)

गो लांगूल महाराजो गवाक्षो भीम विक्रमः ।

वृतः कोटि सहस्रेण वानराणाम् अदृश्यत ॥ ३-३९-१९

19. **vaanaraaNaam koTi sahasreNa** = vanara-s, crores, thousand; **vR^itaH** = encircled by; **golaanguula mahaaraajaH** = baboons, sovereign; **bhiima vikramaH** = formidably, adventurous one; **gavaakSaH adR^ishyata** = Gavaaksha, is seen.

Gavaaksha, the formidably adventurous sovereign of baboons is then seen encircled by a thousand crore vanara-s. [3-39-19]

[Verse Locator](#)

ऋक्षाणाम् भीम वेगानाम् धूम्रः शत्रु निबर्हणः ।

वृतः कोटि सहस्राभ्याम् द्वाभ्याम् समभिवर्तत ॥ ३-३९-२०

20. **shatru nibarhaNaH** = enemy, destroyer; **dhumraH** = Dhumra; **bhiima vegaanaam R^ikSaaNaam** = of frightful, fastness, with bears; **dvaabhyaam koTi sahasraabhyaam** = with two, crore, thousands; **vR^itaH** = surrounded by; **sam abhi vartata** = verily, to fore, coursed - marched forward.

Dhumra, the enemy destroyer, marched to the fore of Rama and others surrounded with two thousand crores of bears which have frightful fastness. [3-39-20]

[Verse Locator](#)

महा अचल निभैः घोरैः पनसो नाम यूथपः ।

आजगाम महावीर्यः तिसृभिः कोटिभिः वृतः ॥ ३-३९-२१

21. **panasaH naama** = Panasa, named; **mahaaviiryaH** = highly valorous; **yuuthapaH** = a commander; **tisR^ibhiH koTibhiH** = with three, crores - of vanara-s; who are; **mahaa acala nibhaiH ghoraiH** = gigantic, mountain, beaming forth like, horrendous; **vR^itaH** = attended by; **aajagaama** = came up.

The highly valorous commander named Panasa has then arrived attended by a three crore legion of horrendous vanara-s who are beaming forth like gigantic mountains. [3-39-21]

[Verse Locator](#)

नील अंजन चय आकारो नीलो नाम अथ यूथपः ।

अदृश्यत महाकायः कोटिभिः दशभिः वृतः ॥ ३-३९-२२

22. **atha** = now; **dashabhiH koTibhiH** = with ten, crores - of vanara-s; **vR^itaH** = encircled by; **niila anjana caya aakaaraH** = black, mascara, mound, in shape; **mahaa kaayaH** = colossally, bodied; **niilaH naama yuuthapaH** = Niila, named, then, commander; **adR^ishyata** = has come into view.

Commander Niila has then come into view with his colossal and blackish mascara mound-like body encircled by ten crores of vanara-s that are selfsame to their leader. [3-39-22]

[Verse Locator](#)

ततः कांचन आभौ गवयो नाम यूथपः ।

आजगाम महावीर्यः कोटिभिः पंचभिः वृतः ॥ ३-३९-२३

23. tataH = then; kaancana [shaila] aabhaH = golden, [mountain,] in sheen; mahaaviiryaH = great-mighty one; gavayaH naama yuuthapaH = Gavaya, named, commander; pancabhiH koTibhiH vR^itaH = with five, crores - of army, surrounded by; aajagaama = came forth.

Then the great-mighty commander named Gavaya whose bodily sheen is like that of a golden mountain has come forth surrounded by five crores of vanara-s. [3-39-23]

[Verse Locator](#)

दरीमुखः च बलवान् यूथपो अभ्याययौ तदा ।

वृतः कोटि सहस्रेण सुग्रीवम् समुपस्थितः ॥ ३-३९-२४

24. tadaa = then; balavaan dariimukhaH ca = mighty one, Dariimukha, also; yuuthapaH = commander; koTi sahasreNa = crores, thousand; vR^itaH = along with; abhyaayayau [abhi aa yayau] = came nigh of; sugriivam sam upa sthitaH = to Sugreeva, verily, nearby, stayed.

Dariimukha, the mighty commander then came along with a thousand crore vanara-s and he stayed nearby Sugreeva drawing nigh of him. [3-39-24]

[Verse Locator](#)

मैन्दः च द्विविदः च उभौ अश्वि पुत्रौ महाबलौ ।

कोटि कोटि सहस्रेण वानराणाम् अदृश्यताम् ॥ ३-३९-२५

25. mahaa balau = great-mighty ones; ashvi putrau = Ashvani twin's, sons of; maindaH ca dvididaH ca = Mainda, also, Dvidida, also; ubhau = two of them; vaanaraaNaam = of vanara-s; koTi koTi sahasreNa = crore, crore, with thousand - each with a thousand crore vanara-s; adR^ishyataam = are seen.

Both Mainda and Dvidida, the great-mighty sons Ashvini-twin gods have then appeared, each with a thousand crore vanara-s. [3-39-25]

[Verse Locator](#)

गजः च बलवान् वीरः त्रिसृभिः कोटिभिः वृतः ।

आजगाम महातेजाः सुग्रीवस्य समीपतः ॥ ३-३९-२६

26. balavaan viiraH mahaatejaaH = mighty, braving, highly resplendent one; gajaH ca = Gaja, also; trisR^ibhiH koTibhiH vR^itaH = three, corers [of vanara-s,] encompassed by; sugriivasya samiipataH aajagaama = to Sugreeva's, nearby, came forth.

The mighty, braving and highly resplendent Gaja came forth to the near of Sugreeva encompassed by three crores of vanara-s. [3-39-26]

[Verse Locator](#)

ऋक्ष राजो महातेजा जांबवान् नाम नामतः ।

कोटिभिः दशभिः व्याप्तः सुग्रीवस्य वशे स्थितः ॥ ३-३९-२७

27. mahaatejaa = highly resplendent one; naamataH jaambavaan naama = by name, Jambavanta, renowned one; R^iksha raajaH = bears, king; dashabhiH koTibhiH = ten, crores - of bears; vyaaptaH = spreading around him; sugriivasya vashe sthitaH = Sugreeva's, under control, stayed - stood firm.

A great resplendent one who is renowned by his name Jambavanta has then come with a brigade of ten crore bears spreading around him and stood firm under the control of Sugreeva. [3-39-27]

[Verse Locator](#)

रुमणो नाम तेजस्वी विक्रान्तैः वानरैः वृतः ।

आगतो बलवान् तूर्णम् कोटि शत समावृतः ॥ ३-३९-२८

28. vi kraantaiH vaanaraiH vR^itaH = with highly, venturesome, vanara-s, surrounded by; tejasvii balavaan rumaNaH naama = blaze like, mighty one, Rumana, named; koTi shata samaavR^itaH = crore, hundred, along with; tuurNam aagataH = swiftly, came.

A blaze-like mighty vanara named Rumana came swiftly surrounded with a hundred crore legion of vanara-s who are highly venturesome. [3-39-28]

[Verse Locator](#)

ततः कोटि सहस्राणाम् सहस्रेण शतेन च ।

पृष्ठतो अनुगतः प्राप्तो हरिभिः गंधमादनः ॥ ३-३९-२९

29. tataH koTi sahasraaNaam = then, crore, thousand; sahasreNa shatena ca = thousand, hundreds, also; haribhiH = with vanara-s; pR^iSThataH anugataH = at behind, followed by; gandha maadanaH = Gandhamaadana; praaptaH = has arrived.

Gandhamaadana has then arrived while ten thousand crores and hundred thousand crores of monkeys are following him at his behind. [3-39-29]

[Verse Locator](#)

ततः पद्म सहस्रेण वृतः शङ्कु शतेन च ।

युव राजो अंगदः प्राप्तः पितृ तुल्य पराक्रमः ॥ ३-३९-३०

30. tataH = then; pitR^i tulya paraakramaH = father [Vali,] matching, in valour; yuva raajaH angadaH = crown-prince, Angada; padma sahasreNa = padma-s, a thousand of; shanku shatena ca = shanku, a hundred of, also; vR^itaH = encompassed by; praaptaH = turned up;.

Angada, the crown prince of Kishkindha, who matches his father Vali in valour has then turned up with a thousand padma legions and a hundred shanku legions of vanara-s. [3-39-30]

[Verse Locator](#)

ततः तारा द्युतिः तारो हरिः भीम पराक्रमः ।

पञ्चभिः हरि कोटीभिः दूरतः प्रत्यदृश्यत ॥ ३-३९-३१

31. tataH = then; taaraa dyutiH = stars, who has the sparkle of; bhiima paraakramaH = of remarkable, valour; taaraH hariH = Tara, the monkey; pancabhiH hariH koTiibhiH = with five, monkey, crores; duurataH = at a distance; pratyadR^ishyata = has appeared.

Tara, the vanara-commander, whose sparkle is as that of stars and whose valour is remarkable then appeared at a distance with five crore monkeys. [3-39-31]

[Verse Locator](#)

इन्द्रजानुः कपिः वीरो यूथपः प्रत्यदृश्यत ।

एकादशानाम् कोटीनाम् ईश्वरः तैः च सम्वृतः ॥ ३-३९-३२

32. ekaadashaanaam koTiinaam = for eleven, crores [of monkeys]; iishvaraH = chief of; viiraH yuuthapaH = very bold, commander; indrajaanuH kapiH = Indrajaaanu, [named]

monkey; **taiH** = with them - with such a kind of, selfsame vanara-s; **samvR^itaH** = encompassed by; **praty adR^ishyata** = appeared.

Indrajaanu, the brave monkey commander who is the chief of eleven crores of monkeys has appeared then encompassed by selfsame vanara troopers. [3-39-32]

[Verse Locator](#)

ततो रंभः तु अनुप्राप्तः तरुण आदित्य संनिभः ।
आयुतेन वृतः चैव सहस्रेण शतेन च ॥ ३-३९-३३

33. **tataH** = then; **taruNa aaditya sannibhaH** = tender, sun, similar in shine; **rambhaH** = Rambha; **aayutena sahasreNa** = with aayuta-s, thousand of; **shatena ca** = plus a hundred, also; **vR^itaH** = surrounded by; **anupraaptaH** = has come.

Rambha whose bodily glow is like that of tender-sun has then come forth fenced in a thousand plus a hundred of **aayuta**-s of vanara legions. [3-39-33]

[Verse Locator](#)

ततो यूथ पतिः वीरो दुर्मुखो नाम वानरः ।
प्रत्यदृश्यत कोटिभ्याम् द्वाभ्याम् परिवृतो बली ॥ ३-३९-३४

34. **tataH** = then; **yuutha patiH** = legion, commander; **viiraH** = braving one; **balii** = powerful one; **durmukhaH naama vaanaraH** = Durmukha, named, vanara; **dvaabhyaam koTibhyaam parivR^itaH** = with two, crores [of vanara-s,] encompassed by; **pratyadR^ishyata** = has appeared.

A braving and powerful legion commander of vanara-s named Durmukha has then appeared encompassed with two crores of vanara-s. [3-39-34]

[Verse Locator](#)

कैलास शिखर आकारैः वानरैः भीम विक्रमैः ।
वृतः कोटि सहस्रेण हनुमान् प्रत्यदृश्यत ॥ ३-३९-३५

35. **hanumaan** = Hanuma; **kailaasa shikhara aakaaraiH** = Mt. Kailash, summits, in shape of; **bhiima vikramaiH** = of formidable, bravery; **koTi sahasreNa** = crore, thousand; **vaanaraiH** = with vanara-s; **vR^itaH** = encompassed by; **pratyadR^ishyata** = appeared.

Then Hanuma appeared with a thousand crore vanara-s encompassing him who in shape are like the summits of Mt. Kailash and whose bravery is formidable. [3-39-35]

[Verse Locator](#)

नलः च अपि महावीर्यः संवृतो द्रुम वासिभिः ।
कोटी शतेन संप्राप्तः सहस्रेण शतेन च ॥ ३-३९-३६

36. **mahaaviiryaH** = highly, vigorous one; **nalaH ca api** = Nala, also, even; **koTii shatena** = crores, hundred; **saahasreNa shatena ca** = thousand, hundred; **druma vaasibhiH** = on tree, dwellers [monkeys]; **samvR^itaH** = surrounded with; **sampraaptaH** = arrived.

Highly vigorous Nala has also arrived while he is surrounded with a hundred crore one thousand and one hundred monkeys, the dwellers on trees. [3-39-36]

[Verse Locator](#)

ततो दधिमुखः श्रीमान् कोटिभिः दशभिः वृतः ।
संप्राप्तो अभिनदन् तस्य सुग्रीवस्य महात्मनः ॥ ३-३९-३७

37. tataH = then; shriimaan dadhimukhaH = salutary one, Dadhimukha; dashabhiH koTibhiH vR^itaH = ten, crores, encircled by; abhi nadan = highly, blaring; tasya mahaa atmanaH sugriivasya = to that, great-souled one, to Sugreeva; sampraaptaH = arrived.

Dadhimukha, the salutary vanara-chief then arrived at the near of that great-souled Sugreeva encircled by a ten crore vanara-s who are all blaring highly. [3-39-37]

[Verse Locator](#)

शरभः कुमुदो वह्निः वानरो रंहः एव च ।
एते च अन्ये च बहवो वानराः काम रूपिणः ॥ ३-३९-३८
आवृत्य पृथिवीम् सर्वाम् पर्वतान् च वनानि च ।
यूथपाः समनुप्राप्ता एषाम् संख्या न विद्यते ॥ ३-३९-३९

38, 39. sharabhaH kumudaH = Sharabha, Kumuda; vaanaraH vahniH = vanara, Vahni; ramhaH eva ca = Ramha, even, also; ete kaama ruupiNaH = these are, by wish, guise-changers; anye ca bahavaH = others, also, many of them; eSaam sankhyaa na vidyate = whose, count, not, known; such of those; vaanaraaH = vanara-s; yuuthapaaH = their commanders; sarvaam = in entirety; pR^ithiviim = earth; parvataam ca vanaani ca = mountains, also, forests, also; aavR^itya = overspreading; samanupraaptaa = presented themselves.

Sharabha, Kumuda, Vahni, also even Ramha, these and many other vanara-s have come who by their wish are the guise-changers. And many of those other commanders who have presented themselves along with their troops, overspreading the earth inclusive of its mountains and forests, their count is unknown. [3-39-38, 39]

[Verse Locator](#)

आगताः च निविष्टाः च पृथिव्याम् सर्व वानराः ।
आप्लवंतः प्लवंतः च गर्जतः च प्लवंगमाः ।
अभ्यवर्तन्त सुग्रीवम् सूर्यम् अभ्र गणा इव ॥ ३-३९-४०

40. plavamgamaaH = fly-jumpers; aaplavantaH = by swinging; plavantaH ca = by flying, also; garjantaH ca = thundering, also; pR^ithivyaam sarva vaanaraaH = on earth, all, monkeys; aagataaH ca niviSTaaH ca = arrived, also, settled down, also; suuryam abhra gaNa iva = at sun, clouds [cramming,] number of, like; sugriivam = at Sugreeva; abhyavartanta [abhi ava vR^it = before, they moved,] presented themselves before Sugreeva.

All those fly-jumpers arrived by swinging, flying and thundering, and all of the monkeys on earth have arrived thus, presented themselves and settled down around Sugreeva as if a number of clouds are cramming the sun. [3-39-40]

[Verse Locator](#)

कुर्वाणा बहु शब्दान् च प्रकृष्टा बलशालिनः ।
शिरोभिः वानरेन्द्राय सुग्रीवाय न्यवेदयन् ॥ ३-३९-४१

41. prakR^iSTaaH = outstanding ones; baahu shaalinaH = having sturdy arms, arms are the only weapons to them; bahu shabdaan kurvaaNaaH ca = many, hues and [war] cries, while making, also [while they are arriving]; shirobhiH = with [raised] heads; vaanara idraaya sugriivaaya = to vanara-king, Sugreeva; nyavedayan = submitted [themselves - informed of their arrival with raised heads.]

While arriving those monkeys made many a hue and cry of war, and those outstanding monkeys who are armed with a pair of their own arms have informed the vanara king Sugreeva about their arrival by tilting up their heads as in roll-call or in headcount. [3-39-41]

[Verse Locator](#)

अपरे वानर श्रेष्ठाः संगम्य च यथा उचितम् ।

सुग्रीवेण समागम्य स्थिताः प्राञ्जलयः तदा ॥ ३-३९-४२

42. **apare** = some other; **vaanara shreSThaaH** = vanara, leaders; **yathaa ucitam** = as, befitting; **sangamya ca** = coming together, also; **sugriiveNa samaagamya** = with Sugreeva, on meeting; **tadaa** = then; **praanjalayaH sthitaH** = with palms-adjoined, stayed behind.

As befitting to them the other vanara leaders have come together to meet Sugreeva, and on their meeting with Sugreeva then they stayed behind with their palms adjoined. [3-39-42]

[Verse Locator](#)

सुग्रीवः त्वरितो रामे सर्वान् तान् वानरर्षभान् ।

निवेदयित्वा धर्मज्ञः स्थितः प्रान्जलिः अब्रवीत् ॥ ३-३९-४३

43. **dharmaj~naH** = rectitude, knower of; **sugriivaH** = Sugreeva; **tvaritaH** = promptly; **praanjaliH sthitaH** = with adjoined palms, staying; **taan sarvaan vaanara R^iSabhaan** = them, all, vanara-s, prominent ones; **raame** = to Rama; **nivedayitvaa** = having informed about them; **abraviit** = addressed [the monkeys that are forgathered.]

Then Sugreeva, the knower of rectitude, promptly informed about all of those paramount monkeys to Rama as to who is who, and staying with folded palms he addressed the forgathered monkey chiefs. [3-39-43]

[Verse Locator](#)

यथा सुखम् पर्वत निझरिषु

वनेषु सर्वेषु च वानरेन्द्राः ।

निवेशयित्वा विधिवत् बलानि

बलम् बलज्ञः प्रतिपत्तुम् ईष्टे ॥ ३-३९-४४

44. **vaanara indraaH** = oh, vanara-chiefs; **parvata nirjhareSu** = on mountains, at riversides; **sarveSu vaneSu ca** = everywhere, in forests, also; **yathaa sukham** = according, to you comfort; **vidhivat** = procedurally; **balaani niveshayitvaa** = troops, on camping if you camp the troops properly; **bala j~naH** = force-knower - Rama; **balam** = forcefulness [of your troops]; **pratipattum** = to infer; **iiSTe** = he - Rama - desires to - he expects to, as a kind of guard of honour.

"Oh, chiefs of vanara-s, on procedurally camping your forces everywhere on mountains, at riversides, and in forests according their comfort, the knower of absolute force, Rama, expects to inspect them to infer the forcefulness of your forces. [3-39-44]

The count of the monkeys who followed their leaders cannot be rendered into million, billion counts, precisely. But when all of them are put together they result into the numerals as contained in Yajur Veda taittiriya as said in Dharmaakuutam. ekaa ca dasha shatam ca sahasram ca ayutam ca prayutam ca nyavrindam ca samudraH ca madhyam ca antaH ca paraadhaH Yajur Veda taittiriya vaanara pramukhaa mahaa prabhaavaa dasha sahasra koTi bR^inda khara nikharva anta madhya paraardha aneka paraardha sa~NkhyaaakaiH aprameya paraakramaiH vaanaraiH parivR^itaa samaagataaH sugriiveNa ca yathaa sukham viniveshitaH ca -Dharmaakuutam - Further he goes on to quote Leelavati mathematics: liilaavatii gaNita shaastre siddhanta shiromaNe -

eka dasha shata sahasra aayuta lakSha prayuta koTyaH kramashaH |
arbudam abdam kharva nikharvam mahaapadmam shankhavaH tasmaat | |
nidhiH ca antam madhyam paraardham iti dasha guNa uttaram samj~naaH |
samkhyaaayaaH sthaanaanaam vyavahaara artham kR^itaaH puurvaiH iti | |

Thus, this is the 39th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 39

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 40 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva orders vanara-s to search east under the leadership of Vinata, a mighty vanara. Firstly he dedicates all the vanara forces to Rama, but Rama desired to know whether Seetha is alive or not, and if so at what place. Then Sugreeva commissioning Vinata explains the topography and geography of Eastern side of the **jambuu dwiipa**, 'the Indian subcontinent,' and its eastward, comprising whole of South-East Asia. This is the first chronicle ever recorded about the lands and oceans, islands and dwellers in there, as far as Ancient Indian Geography is concerned.

[Verse Locator](#)

अथ राजा समृद्ध अर्थः सुग्रीवः प्लवगेश्वरः ।
उवाच नरशार्दूलम् रामम् परबलार्दनम् ॥ ४-४०-१

1. **plavaga iishvaraH** = fly-jumper's, lord; **raajaa sugriivaH** = king, Sugreeva; **samR^iddha arthaH** = abound, in means; **atha** = then; **nara shaarduulam** = to tigerly-man; **para bala ardanam** = enemy, might, to vanquisher; **raamam uvaaca** = to Rama, said.

The lord of fly-jumpers, king Sugreeva, who by now is replete with every means, then spoke to the tigerly-man and the vanquisher of enemy's might, Rama. [4-40-1]

[Verse Locator](#)

आगता विनिविष्टाः च बलिनः कामरूपिणः ।
वानरेन्द्रा महेन्द्र आभा ये मत् विषय वासिनः ॥ ४-४०-२

2. **ye mat viSaya vaasinaH** = those, my, in province, dwellers; **balinaH kaama ruupiNaH** = mighty ones, at wish, guise-changers; **mahendra aabhaa** = like that of Mahendra, whose sheen is; **vaanara indraa** = vanara, chiefs; **aagataaH** = arrived; **vi niviSTaaH ca** = properly encamped, also.

"The mighty vanara chiefs who are guise-changers by their wish and who in sheen are like Mahendra, and who dwell in my province have arrived and they are properly encamped too. [4-40-2]

[Verse Locator](#)

त इमे बहु विक्रान्तैः बलिभिः भीम विक्रमैः ।
आगता वानरा घोरा दैत्य दानव संनिभाः ॥ ४-४०-३

3. **ghoraaH** = ghastly ones; **daitya daanava sannibhaaH** = to monsters, ogres, matching to; **ta ime [te ime** = those [vanara-chiefs, these [with their soldiers]; **vaanaraaH** = vanara-s; **bhiima vikramaiH** = terribly, victorious ones; **balibhiH** = mighty ones; **bahu vikraantaiH** = diversely, triumphant ones; **aagataa** = arrived.

"Those ghastly vanara-chiefs who are a match to the monsters and ogres have arrived with these diversely triumphant, terribly victorious and mighty vanara-soldiers. [4-40-3]

[Verse Locator](#)

ख्यात कर्म अपदानाः च बलवन्तो जित क्लमाः ।
पराक्रमेषु विख्याता व्यवसायेषु च उत्तमाः ॥ ४-४०-४
पृथिवि अंबु चरा राम नाना नग निवासिनः ।
कोटि ओघाः च इमे प्राप्ता वानराः तव किंकराः ॥ ४-४०-५

4. **raama** = oh, Rama; **khyaata karma** = acclaimed, deeds; **apadaanaaH ca** = accomplished tasks, also; **balavantaH** = powerful ones; **jita klamaaH** = they overcame, their weariness; **paraakrameSu vikhyaataa** = in confrontation, renowned ones; **vyavasaayeSu uttamaaH ca** = in manoeuvres, also, noteworthy ones; **pR^ithivi ambu caraa** = on earth, on water, they travel; **naanaa naga nivaasinaH** = on diverse, mountains, dwellers; such as they are; **ime vaanaraaH** = these, vanara-s; **koTi oghaaH** = in crores, of clusters [millionfold]; **tava kinkaraaH** = as your, servants; **praaptaaH** = they came.

"Oh, Rama, these vanara-s are acclaimed for undertaking impossible deeds, and they will accomplish whatever task they have undertaken. They are powerful ones who have overcome weariness. They are renowned for their confrontation and noteworthy in their manoeuvres. These who are the dwellers on diverse mountains can travel either on earth or on water. Such as they are these vanara-s have come in millionfold as your servants. [4-40-4, 5]

Vividly: 'These vanara-s are acclaimed for their impossible deeds like jumping over oceans, swinging from mountains to mountains, even lifting mountainous mass etc., thus any impracticable task is assignable to them, and hitherto each and every infeasible task undertaken by them is accomplished by each of them, thus they all are dependable... these are not only powerful individually, but they also have overpowered their individual weariness, thus they pursue any task unweariedly... and these are renowned for their complicate confrontations and noteworthy manoeuvres...'

[Verse Locator](#)

निदेश वर्तिनः सर्वे सर्वे गुरु हिते स्थिताः ।
अभिप्रेतम् अनुष्ठातुम् तव शक्यन्ति अरिंदम ॥ ४-४०-६

6. **arindama** = oh, enemy-repressor, Rama; **sarve nidesha vartinaH** = all of them, in orderliness, they abide; **sarve guru hite sthitaH** = all, in mentor's [king's, welfare, abide by; **tava abhipretam anuSThaatum shakSyanti** = at your, discretion, to discharge, they will be able to.

"All of them will conduct themselves in orderliness and all abide by the welfare of their king, and oh, Rama, the enemy-repressor, they will be able to discharge whatever task entrusted to them at your discretion. [4-40-6]

[Verse Locator](#)

त इमे बहु साहसैः अनेकैः बहु विक्रमैः ।
आगता वानरा घोरा दैत्य दानव संनिभाः ॥ ४-४०-७

7. **ghoraaH** = ghastly ones; **daitya daanava sannibhaaH** = to monsters, ogres, matching to; **ta ime [te ime** = those [vanara-chiefs, these [with their soldiers]; **vaanaraaH** = vanara-s; **bhiima vikramaiH** = terribly, victorious ones; **balibhiH** = mighty ones; **bahu vikraantaiH** = diversely, triumphant ones; **aagataa** = arrived.

"Such of those ghastly vanara-chiefs who are a match to the monsters and ogres have arrived with these diversely triumphant, terribly victorious and mighty vanara-soldiers. [4-40-7]

This verse may appear similar to verse 3 above but differs in mood of the dialogue.

यत् मन्यसे नरव्याघ्र प्राप्त कालम् तत् उच्यताम् ।
तत् सैन्यम् त्वत् वशे युक्तम् आज्ञापयितुम् अर्हसि ॥ ४-४०-८

8. nara vyaaghra = oh, manly, tiger Rama; yat = whichever; praapta kaalam = chanced, according to time [seasonable]; manyase = you think fit; tat ucyataam = that, may be said; tvat vashe = under your, control; yuktam = that has joined; tat sainyam = that, military force; aaj~naapayitum arhasi = to give orders, apt of you.

"Oh, the manly-tiger Rama, whichever you think fit and seasonable that may be said. It will be apt of you to give orders to this vanara force since this has joined up under your command. [4-40-8]

Verse Locator

कामम् एषाम् इदम् कार्यम् विदितम् मम तत्त्वतः ।
तथा अपि तु यथा युक्तम् आज्ञापयितुम् अर्हसि ॥ ४-४०-९

9. idam kaaryam = this, task - of yours; mama = to me; tattvataH = in its nature; viditam kaamam = is known, in fact; tathaa api = then, even; yathaa yuktam = as, befitting; eSaam = them; aaj~naapayitum arhasi = to give orders [to them, apt of you.

"In fact, this task of yours is known to me in its nature. Even then, it will be apt of you to give them orders as befitting." Thus Sugreeva spoke to Rama. [4-40-9]

This verse has different shades in different mms. Dharmaakuutam has this as kaamam eSaam idam kaarye viditam viira tattvataH then it means that 'I know how to use them in this task...' Some other mms have it to mean: 'Myself and these vanara-s know the task but we are waiting for formal orders from you...' anena prabhu sannidhau svena svaatantryam na avalambaniiyam | kintu tad uktam eva srotavyam iti suucitam - dk'In the presence of the supreme commander, a lower level commander cannot and should not act independently. Whatever is said by the chief is to be carried out...' This is the foremost discipline required of any army personnel.

Verse Locator

तथा ब्रुवाणम् सुग्रीवम् रामो दशरथात्मजः ।
बाहुभ्याम् संपरिष्वज्य इदम् वचनम् अब्रवीत् ॥ ४-४०-१०

10. dasharatha aatmajaH raamaH = Dasharatha's, son, Rama; tathaa bruvaaNam sugriivam = thus, who is speaking, to Sugreeva; baahubhyaam sam pariSvajya = with both arms, well [heartily hugging; idam vacanam abraviit = this, word, said.

While Sugreeva is speaking thus, Rama the son of Dasharatha heartily hugged him with both of his arms and said this word to him. [4-40-10]

Verse Locator

ज्ञायताम् सौम्य वैदेही यदि जीवति वा न वा ।
स च देशो महाप्राज्ञ यस्मिन् वसति रावणः ॥ ४-४०-११

11. mahaa praj~na = oh, well-informed one [Sugreeva]; saumya = oh, gracious one; yadi vaidehii jiivati vaa = whether, Vaidehi, alive, either; na vaa = not, or; raavaNaH yasmin vasati = Ravana, wherein, dwells; sa deshaH ca = that, place, likewise; j~naayataam = it is to be known.

"Oh, gracious Sugreeva, whether Vaidehi is alive or not - it shall be known. Likewise, oh, well-informed one that place in which Ravana dwells - it is to be determined, at the outset. [4-40-11]

Verse Locator

अधिगम्य तु वैदेहीम् निलयम् रावणस्य च ।

प्राप्त कालम् विधास्यामि तस्मिन् काले सह त्वया ॥ ४-४०-१२

12. **vaidehiim** = about Vaidehi; **raavaNasya nilayam ca** = Ravana's, dwelling place, also; **adhigamya tu** = on knowing, only; **tasmin kaale** = at that, time; **tvayaa saha** = with you, in association - on deliberating with you; **praapta kaalam** = befitting, to time [timely action]; **vidhaasyaami** = I will order for.

"Only on knowing about Vaidehi, also about the dwelling place of Ravana, I will order for the timely action at that time, that too, after deliberating with you. [4-40-12]

[Verse Locator](#)

न अहम् अस्मिन् प्रभुः कार्ये वानरेन्द्र न लक्ष्मणः ।

त्वम् अस्य हेतुः कार्यस्य प्रभुः च प्लवगेश्वर ॥ ४-४०-१३

13. **plavaga iishvara** = oh, fly-jumper's king; **vaanarendra** = vanara chief; **aham asmin kaarye prabhuH na** = I am, in this, task, capable [sufficient unto, master, not; **lakSmaNaH na** = Lakshmana, is not; **tvam asya kaaryasya** = you are, this, task's; **hetuH prabhuH ca** = catalyst, and master, also.

"Oh, chief of vanara-s, I am not the master of this task, nor Lakshmana is, but you, oh king of fly-jumpers, are the catalyst and master of this task of searching Seetha. [4-40-13]

[Verse Locator](#)

त्वम् एव आज्ञापय विभो मम कार्यं विनिश्चयम् ।

त्वम् हि जानासि यत् कार्यम् मम वीर न संशयः ॥ ४-४०-१४

14. **vibhoH** = oh, lord [of vanara-s]; **mama kaarya vi nishcayam** = in my, of task, for the right determination - what is to be done in my task; **tvam eva aaj~naapaya** = you, alone, give orders; **viira** = oh, valiant one; **mama yat kaaryam** = my, what, task is there; **tvam jaanaasi hi** = you are, aware of it, isn't it; **na samshayaH** = need not, have doubt - about it, your giving orders is inoffensive.

"Oh, lord of vanara-s, you alone have to give orders for the right determination of my task, and what my task is, oh, valiant one, you are fully aware of it, isn't it. And it is inoffensive of you to issue orders in this regard. [4-40-14]

[Verse Locator](#)

सुहृद् द्वितीयो विक्रान्तः प्राज्ञः काल विशेष वित् ।

भवान् अस्मत् हिते युक्तः सुहृद् आप्तो अर्थवित्तमः ॥ ४-४०-१५

15. **bhavaan suhR^it** = you are, kind-hearted; **dvitiiyaH [viniitaH]** = second-best one [first one is Lakshmana, if it is vinnita = a benign one]; **vikraantaH** = valorous one; **praaj~naH** = an intellectual; **kaala visheSa vit** = time's, speciality [scope, knower of; **asmat hite yuktaH** = you, in our, welfare, join forces with; **suhR^it** = good-hearted [partner]; **aaptaH** = helpful one [patron]; **artha vit tamaH** = intention, knower, the best - best one among the knowers of our intentions.

"You are a kind-hearted one. To me you are the second-best one, first being Lakshmana. More so, you are a valorous vanara, an intellectual, a knower of the scope of the time and you joined forces with us in our welfare, a partner and a patron of ours, and the best one among all those who are aware of our intentions." Thus Rama said to Sugreeva. [4-40-15]

The often repeated word of Rama 'my task, my mission...' is not just regaining Seetha, but the complete elimination of demon's clan, for which Seetha is the conditional and instrumental entity. The masters have to repose absolute confidence in servants unconditionally to get things done: **anena prabhuNaa api aaptatame abhij~ne artha saadhake svaatantryam aadhaaya kaaryam saadhaniiyam iti suucitam** - dk

एवम् उक्तः तु सुग्रीवो विनतम् नाम यूथपम् ।
 अब्रवीत् राम सांनिध्ये लक्ष्मणस्य च धीमतः ॥ ४-४०-१६
 शैलाभम् मेघ निर्घोषम् ऊर्जितम् प्लवगेश्वरम् ।

16, 17a. *evam uktaH tu sugriivaH* = thus, said to, on his part, Sugreeva; *raama saannidhye* = in Rama's, presence; *dhiimataH lakSmaNasya ca* = the observant, of Lakshmana's [in presence, also; *yuuthapam* = to vanara-commander; *shaila aabham* = mountain, in sheen; *megha nirghoSam* = cloudlike, in thundering; *uurjitam* = mightiest; *vinatam naama* = to Vinata, named; *plavageshvaram abraviit* = to fly-jumpers, chief, spoke.

When Rama said so, Sugreeva spoke in the presence of Rama and the observant Lakshmana, to a mightiest chief of fly-jumpers, named Vinata, who is a commander of vanara army, who is like a mountain in his sheen and who thunders like a cloud. [4-40-16, 17a]

Verse Locator

सोम सूर्य निभैः सार्धम् वानरैः वानरोत्तम ॥ ४-४०-१७
 देश काल नयैः युक्तः विज्ञः कार्य विनिश्चये ।
 वृतः शत सहस्रेण वानराणाम् तरस्विनाम् ॥ ४-४०-१८
 अधिगच्छ दिशम् पूर्वाम् स शैल वन काननाम् ।

17b, 18, 19a. *vaanara uttama* = oh, vanara [Vinata, the best; *desha kaala nayaiH yuktaH* = place, time, probity, in consonance with - you are aware of; *kaarya vinishcaye vij~naH* = task, in determination, you are an expert; such as you are you with; *soma suurya nibhaiH* = who are - moon, sun, in glow; *vaanaraiH saardham* = vanara-s, along with; *tarasvinaam vaanaraaNaam shata sahasreNa* = powerful ones, with vanara-s, in hundreds, thousands; *vR^itaH* = accompanied with; *sa shaila vana kaananaam* = with, mountains, woodlands, forests; *puurvaam disham adhigacCha* = eastern, direction, you go over.

"Oh, Vinata, the best vanara, you are an expert in determining the tasks in consonance with time, place and probity. Hence, you along with vanara-s, whose glow shall be like the moon and sun for they shall be from the progeny of Sun and Moon, and even accompanied with a hundred thousand, say one lakh, other powerful vanara-s, shall go over Eastern direction of the earth inclusive of its mountains, woodlands and forests. [4-40-17b, 18, 19a]

In some translations the second foot's gist is also attributed to Vinata, i.e., Vinata is with the glow of sun, moon etc., but it is for the progeny of the Sun and Moon gods, who are to follow Vinata.

Verse Locator

तत्र सीताम् च वैदेहीम् निलयम् रावणस्य च ॥ ४-४०-१९
 मार्गध्वम् गिरि दुर्गेषु वनेषु च नदीषु च ।

19b, 20a. *tatra* = there; *vaidehiim siitaam ca* = princes from Videha kingdom, of Seetha, also; *raavaNasya nilayam ca* = of Ravana, residency, also; *giri durgeSu* = in mountains, impassable places; *vaneSu ca* = in forests, even; *maargadhvam* = shall be searched.

"There in the East, the forests, mountains and impassable places shall be searched for the princess from Videha kingdom, namely Seetha, and even for the residency of Ravana. [4-40-19b, 20a]

The eastside is not the eastside of Kishkindha, but to the East of *jambuu dviipa* 'Indian subcontinent... inclusive of South-East Asia...' The meridian of the *Saraswati Triveni* - the confluence of rivers *Ila*, *Bharati*, and *Saraswati* - is still the prime meridian for Indian astronomers. The first observatory *Ujjain Observatory* is on this meridian. *uddicya pascimottaraH tasyaaH sharaavatyaH avadheH yaH pascimottaH* - sa *uddicya iti*

ucyate Taking Ujjain, the place where one ancient river flowed circuitously in Central India, named Sharavati, as the centre of the country, the ancient astronomers have decided the quarters. So, Sugreeva said about the absolute east of India but not about the east of his small kingdom.

[Verse Locator](#)

नदीम् भागीरथीम् रम्याम् सरयूम् कौशिकीम् तथा ॥ ४-४०-२०
कालिंदीम् यमुनाम् रम्याम् यामुनम् च महागिरिम् ।
सरस्वतीम् च सिंधुम् च शोणम् मणि निभ उदकम् ॥ ४-४०-२१
महीम् कालमहीम् चैव शैल कानन शोभिताम् ।
ब्रह्ममालान् विदेहान् च मालवान् काशि कोसलान् ॥ ४-४०-२२
मागधाम् च महाग्रामान् पुण्ड्रान् अंगाम् तथैव च ।
भूमिम् च कोशकाराणाम् भूमिम् च रजत आकराम् ॥ ४-४०-२३

20b, 21, 22, 23. nadiim bhaagiirathiim = River, Bhaagiirathi [Ganga]; ramyaam sarayuum = delightful one, River Sarayu; tathaa kaushikiim = likewise, River Kaushiki; kaalindiim ramyaam yamunaam = river emerging from Mt. Kalinda, pleasing [river,] River Yamuna; yaamunam ca mahaa girim = the source of River Yamuna, also, great, mountain; sarasvatiim ca sindhum ca = River Saraswati, also, River Sindhu, also; maNi nibha udakam = one with - gemlike, lustrous, waters; shoNam = River Shona; mahiim = River Mahii; shaila kaanana shobhitaam = with mountains, forests, brightened by; kaalamahiim = River Kaalamahi; ca eva = also thus; brahmamaalaan = [kingdoms like Brahmamaala; videhaan ca = Videha, also; maalavaan kaashi kosalaan = Malava, Kaashi, Kosala; maagadhaam mahaa graamaan ca = pertaining to Maagadha kingdom, also, grand villages; puNDraan angaam = Pundra, Anga [kingdoms]; tathaa eva ca = like, that, only; koshakaaraaNaam bhuumim ca = of Koshakaara kings, provinces, also; rajata aakaraam = [places pertaining to silver, mines; bhuumim ca = lands [provinces, also; [maargadhvam = shall be searched.

"Search shall be conducted at the riversides of heartening rivers like River Bhaagiirathi, another name for River Ganga, and River Sarayu, like that at River Kaushiki, and at the pleasing surrounds of River Yamuna, and on Mt. Kalinda, as well at River Saraswati, River Sindhu and at the river whose waters are lustrous like gems, namely River Shona, and further at River Mahi and River Kaalamahi which rivers are brightened by mountains and forests surrounding them. And the kingdoms like Brahmamaala, Videha, Maalva, Kaashi, and Kosala, and in Maagadha, which kingdom has grand villages, and in that way, also in the kingdoms of Pundra and Anga, and in the countries of the kings called Koshakaara, and in the provinces of silver mines search is to be conducted. [4-40-20b, 21, 22, 23]

The mention of these two western rivers, Saraswati and Sindhu, at this eastern place, to where Vinata is being sent, is a disputed matter. The River Saraswati is the river of Vedic period that once coursed but later disappeared or is coursing underground. This river is 'this creative centre of Man, River Saraswati, was made by the deva-s...' Rig Veda, 3.33.4, and 'all life takes its origin from your [Saraswati womb... Rig Veda, 2-4, 9-17. Presently research work is undertaken to find out this river under the banner 'Saraswati Nadi Shodh Abhiyaan' and they are trying to find out the palaeodrainage, the buried course of this river. It is believed that this perennial river was flowing from Himalayas through Punjab, Haryana, Western Rajasthan, and through the Rann of Kutch in Gujarat, and it is said that if this could be traced an abundant source of underground water could be established.

Likewise, the mention about Sindhu at this place does not relate to westerly Indus River, because any river or rivulet is generally called Sindhu: deshe nada visheSe abdausindhurnaa sariti striyaam - amara kosha. Sugreeva separately indicates Indus river at 15th verse, chapter 42: sindhu saagarayoH caiva sangame... Hence it is taken as another easterly river called Indusa.

So also the river Mahi as said in next verse, on which Griffith says that 'The Mahii River rises in Malwa [Malwa Plateau, Madhya Pradesh, and falls in the Gulf of Cambay after a westerly course of 280 miles...' But the Ancient Geography of India says that 'the mention of this river is out of place here and is probably due to erroneous transposition of the verses...'

It is generally accepted that many verses in these episodes of Sugreeva's narrating the geography are shuffled. The River Shona is present day Shon, and Kaushiki is Koshi, and she is the sister of Vishvamitra. That sage explains about the emergence of this river in Bala Kanda.

Videha is Mithila, the kingdom from where Seetha came to Ayodhya, this and Anga kingdoms were roughly present West Bengal. Magadha is the famous post Buddhist period kingdom, ruling from present-day Bihar. Huen Tsong recorded that 'to the north of Magadha, River Ganga courses, to the west of it Kaashi province is there, and in east **hiraNya parvata** [Maanghir is there, and in south **giraNa suvarNa** [singa bhuumi is there... and its capital is **kusuma pura** [paaTalii putra present day Patna. Next, the word '**koshakaara** is literally a silkworm or one who makes scabbards or a lexicographer. It is also referred to the kings of these clans.

[Verse Locator](#)

सर्वम् च तत् विचेतव्यम् मार्गयद्भिः ततः ततः ।
रामस्य दयिताम् भार्याम् सीताम् दशरथः स्नुषाम् ॥ ४-४०-२४

24. **raamasya dayitaam bhaaryaam** = Rama's, dear, wife; **dasharathaH snuSaam** = Dasharatha's, daughter-in-law; **siitaam** = such Seetha; **tataH tataH** = there, there - thereabout; **maargayadbhiH** = while you are exploring; **tat sarvam vicetavyam ca** = that [those places, in entirety, shall be searched, also.

"While you explore those places in their entirety, thereabout you have to search for Rama's dear wife and king Dasharatha's daughter-in-law Seetha. [4-40-24]

[Verse Locator](#)

समुद्रम् अवगाढान् च पर्वतान् पत्तनानि च ।
मंदरस्य च ये कोटिम् संश्रिताः केचित् आलयाः ॥ ४-४०-२५
कर्ण प्रावरणाः चैव तथा च अपि ओष्ठ कर्णकाः ।
घोर लोह मुखाः चैव जवनाः च एक पादकाः ॥ ४-४०-२६
अक्षया बलवंतः च तथैव पुरुष आदकाः ।
किराताः तीक्ष्ण चूडाः च हेमाभाः प्रिय दर्शनाः ॥ ४-४०-२७
आम मीन अशनाः चापि किराता द्वीप वासिनः ।
अंतर् जल चरा घोरा नरव्याघ्रा इति स्मृताः ॥ ४-४०-२८
एतेषाम् आश्रयाः सर्वे विचेयाः कानन ओकसः ।
गिरिभिर् ये च गम्यन्ते प्लवनेन प्लवेन च ॥ ४-४०-२९

25, 26, 27, 28, 29. **kaanana okasaH** = oh, forest, dwellers [vanara-s]; **samudram avagaaDhaan** = in ocean, [places steeped deep into; **parvataan pattanaani ca** = mountains, townships, also; **mandarasya** = of Mt. Mandara; **aalayaaH** [aayataam = as their dwelling [extensive beings, as in some mms, thereby unsightly beings]; **koTim** = on peak of; **samshritaaH** = harbouring; **kecit** = some beings; **karNa pra aavaraNaaH** = ears, verily, covered ones [ears covered over, i.e., with invisible ears, or without ears like snakes]; **tathaa ca api** = like that, also, even; **oStha karNakaaH** = lips, as their ears; **ghora loha mukhaaH caiva** = grisly, iron, faced ones, also thus; **javanaaH** = very rapid beings; **eka paadakaaH ca** = single, footed beings, also; **a kSayaa** = not, deteriorating - unkillable beings; **balavantaH ca** = mighty ones, also; **tathaiva** = also thus; **puruSa aadakaaH** = men, eaters; **kiraataaH** = [other tribals; **tiikshNa cuuDaaH ca** = those with towering, wisps, also; **priya darshanaaH** = [some more pleasant, in appearance; **hema aabhaaH** = golden, in shine - complexioned; **aama miina ashanaaH** = uncooked [raw, fish, eaters; **caapi** = also, even; **dviipa vaasinaH** = on islands, dwellers; **kiraataa** = [other tribals; **nara vyaaghraa iti smR^itaaH** = man, tiger, thus, renowned - tigers like men; **antar jala caraa** = inside, water, those who budge up; **ghoraa** = horrific beings; **eteSaam sarve aashrayaaH** = of these beings, all of the, dwelling places; **viceyaaH** = are to be searched; **ye** = which - which of those dwelling places; **giriibhiH** = by [climbing

mountains; **plavanena** = by hopping; **plavena ca** = by boating, also; **gamyante** = reachable - you have to reach them in those modes of transport.

"Oh, forest dwelling vanara-s, you shall search on the mountains and in the townships that are steeped in the ocean. And you have to search on the peak of Mt. Mandara, where some extensive and unsightly beings are harboured, and at places where some other beings live with odd physical features. Some of them have no ears, while some have their lips as their ears. Some are with grisly faces like iron-faced-beings while some beings, although they are single-footed, yet they are very rapid. While some tribals are unkillable and mighty man-eaters, some other have golden complexion, and they will be pleasant in their appearance with towering wisps. Some other tribals who live on islands budging underwater as they are raw fish eaters and they are observed upon as horrific man-tigers i.e., half-man and half-tiger, like mermaids. All of their dwellings are to be searched in **jambuu dwiipa**, the tableland that contains **bharata varSa**, namely India. And you have to go beyond this to other easterly places that are reachable either by mountaineering, or by hopping, or even by boating. [4-40-25, 26, 27, 28, 29]

[Verse Locator](#)

यत्नवन्तो यव द्वीपम् सप्त राज्य उपशोभितम् ।
सुवर्ण रूप्यकम् द्वीपम् सुवर्ण आकर मण्डितम् ॥ ४-४०-३०
यव द्वीपम् अतिक्रम्य शिशिरो नाम पर्वतः ।
दिवम् स्पृशति शृङ्गेण देव दानव सेवितः ॥ ४-४०-३१
एतेषाम् गिरि दुर्गेषु प्रपातेषु वनेषु च ।
मार्गध्वम् सहिताः सर्वे राम पत्नीम् यशस्विनीम् ॥ ४-४०-३२

30, 31, 32. **sapta raajya upa shobhitam** = with seven, kingdoms, splendid; **yava dviipam** = Yava, in island; **suvarNa aakara maNDitam** = with gold, mines, enwreathed; **suvarNa ruupyakam dviipam** = Golden, Silver, islands; **yatnavantaH** = you strive in there; **yava dviipam atikramya** = Yava, island, crossing over; **shishiraH naama** = Shishira, named; **deva daanava sevitaH** = god, demons, which is adored by; **parvataH** = [there is a mountain; **shR^ingeNa divam spR^ishati** = with its peak, heaven, which touches; **sarve sahitaH** = you all, collectively; **eteSaam** = in these - islands; **giri durgeSu** = mountains, impassable [mountains]; **pra paateSu** = in great, falls [waterfalls]; **vaneSu ca** = in forests, also; **yashasviniim raama patniim maargadhvam** = for glorious one, Rama's, wife, you rake through.

"You strive hard in the island of Yava, which will be splendid with seven kingdoms, like that even in Golden and Silver islands that are enwreathed with gold-mines, in and around Yava islands. On crossing over Yava Island, there is a mountain named Shishira, which touches heaven with its peak, and which gods and demons adore. You shall collectively rake through all the impassable mountains, waterfalls, and forests in these islands for the glorious wife of Rama. [4-40-30, 31, 32]

The Yava Island is taken as the present day Jawa Island, and the seven kingdoms referred may compare to Jawa, Sumatra, Bali, Indonesia etc. It is believed that around 10 to 8 millennia B.C., there used to be a continuous landmass from Burma to Central America, which is why Maya civilization has flourished there via this route. Later in time due to tectonic activity, the northern India's landmass rose up and southern sunk down. [Chronology of Ancient Bharath, by Prof. K. Srinivasa Raghavan, published by 'Sri Aurobindo Study Circle, Triplicane, Chennai, in year 1896. It is therefore presumable that the islands of Indian Archipelago are so numerous and so nearly situated. However, this splintering of islands may have happened by the time of Ramayana, since the Sage-poet of Ramayana is citing them as **dwiipa**, islands.

Regarding the difference between the names of **Yava** and **Jawa** the word **ya** in Sanskrit becomes **ja** in vernaculars **tadbhava pada**. Hence Yava became Java, as **simha pruri** 'lion-city' became the present day **Singapore**.

On this point of Yava/Java island as said in Ramayana, Sri Kedarnath Basu notes in his 'Hindu Civilization': 'The reader may note here that **java dwiipa** described as consisting of seven kingdoms was

probably the group of islands now called the Indian Archipelago, of which Java was at that time the most powerful. The chief islands of this group are Sumatra, [say, **su mitra**= good friend, Java, Bali, [the benefactor; Borneo, [or **varuNa**, the Rain-god, and Celebes. More details are with: Vivekananda Kendra, Kanyakumari, who are publishing 'Vivekananda Kendra Patrika' an encyclopaedic journal on Ancient India.

[Verse Locator](#)

ततो रक्त जलम् प्राप्य शोण आख्यम् शीघ्र वाहिनीम् ।
गत्वा पारम् समुद्रस्य सिद्ध चारण सेवितम् ॥ ४-४०-३३
तस्य तीर्थेषु रम्येषु विचित्रेषु वनेषु च ।
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४०-३४

33. **tataH** = then; **rakta jalam** = that has - red, waters; **shiighra vaahiniim** = speedily, drifting; **shoNa aakhyam** [agaadham = Shona, reputed as, [or a very deep river]; **praapya** = on getting at; **samudrasya** = of ocean; **siddha caaraNa sevitam** = siddha-s, carana-s, adored; such a; **paaram** = other coast; **gatvaa** = having gone to; **tasya ramyeSu tiirtheSu** = at its [Shona river's, beautiful, ghats [declivities]; **vicitreSu vaneSu ca** = in amazing, forests [alongshore, also; **tataH tataH** = there, and there; **vaidehyaaH** = of Vaidehi; **saha** = together with - as well as; **raavaNaH** = Ravana; **maargitavyaH** = be scouted around; then you proceed to Plaksha Island.

"Then, having gone to the other coast of the ocean you reach River Shona, waters of which will be reddish with deep and speedy drift, and which is adored by siddha-s and carana-s. You have to scout thereabout for Vaidehi as well as for Ravana, at those beautiful ghats, say littorals of that Shona River, and in the amazing forests alongshore. Then proceed to an island called Plaksha Island. [4-40-34]

[Verse Locator](#)

पर्वत प्रभवा नद्यः सुभीम बहु निष्कुटाः ।
मार्गितव्या दरीमन्तः पर्वताः च वनानि च ॥ ४-४०-३५

35. **su bhiima** = very, vast; **bahu niSkuTaaH** = with many, [pleasure gardens; **parvata prabhavaa nadyaH** = from mountain, emerging, rivers; **dariimantaH parvataaH ca** = cavernous, mountains, also; **vanaani ca** = forests, also; **maargitavyaa** = are to be searched; then proceed to Ikshu island.

"On that Plaksha Island very vast rivers emerge from mountains, but alongshore they have many pleasure gardens. You have to search in those gardens and at rivers together with cavernous mountains and forests of that island, and then proceed to Ikshu Island. [4-40-35]

[Verse Locator](#)

ततः समुद्र द्वीपान् च सुभीमान् द्रष्टुम् अर्हथ ।
ऊर्मिमन्तम् महारौद्रम् क्रोशन्तम् अनिल उद्धितम् ॥ ४-४०-३६

36. **tataH** = then; **su bhiimaan samudra dviipaan ca** = extremely, ghastly, ocean's, [Ikshu islands, also; **mahaa raudram** = terribly, furious; **anila uddhitam** = by wind, up-heaved - tempestuous; **kroshantam** = blaring; **uurmimantam** = tide-ripped; **[ikshu samudram ca** = salt ocean, also]; **draSTum arhatha** = to see, apt of you.

"It will be apt of you to proceed from there and see the terribly furious, tempestuous, blaring, and tide-ripped ocean called **ikshu samudra**, Salt Ocean, and that ocean's islands which will be extremely ghastly. [4-40-36]

[Verse Locator](#)

तत्र असुरा महाकायाः छायां गृह्णन्ति नित्यशः ।
 ब्रह्मणा समनुज्ञाता दीर्घ कालम् बुभुक्षिताः ॥ ४-४०-३७
 तम् काल मेघ प्रतिमम् महोरग निषेवितम् ।
 अभिगम्य महानादम् तीर्थेन एव महोदधिम् ॥ ४-४०-३८

37, 38. **kaala megha pratimam** = dark, cloud, mirroring; **mahaa uraga niSevitam** = great, by serpents, hallowed by; **mahaa naadam** = blatantly, blaring; such a; **tam mahaa udadhim** = that, great, ocean; **tiirthena eva** = by shores [or by tact, only; **abhigamya** = traversing, on navigating; **tatra** = there; **mahaa kaayaaH** = colossal, bodied ones; **diirgha kaalam bubhukSitaH** = for a long, time, who are in hungriness; **brahmaNaa sam anuj~naataa** = by Brahma, well, endued by; **nityashaH Cchaayaam gR^ihNanti** = always, by shadow, who capture; such; **asuraa** = demons; **[prekSyatha** = you will see.

"That ocean which mirrors a dark cloud and hallowed by great serpents, and which blares blatantly is to be traversed only by its shores or tactfully, to avoid shadow-capturing of its inhabitants. There you will see colossal bodied demons with everlasting hunger inhibiting that ocean, which demons always capture prey by the shadow of prey as endued by Brahma. [4-40-37, 38]

[Verse Locator](#)

ततो रक्तजलम् भीमम् लोहितम् नाम सागरम् ।
 गत्वा प्रेक्ष्यथ ताम् चैव बृहतीम् कूटशाल्मलीम् ॥ ४-४०-३९

39. **tataH rakta jalam** = from there, red, water; **bhiimam** disastrous; **lohitam naama saagaram** = Lohita [Red Ocean, named, ocean; **gatvaa** = on getting at; **bR^ihatiim taam kuuTashaalmaliim** = colossal, that one, Kutashalmali tree; **prekSyatha** = you shall see.

"From there, on going to the disastrous ocean named Lohita, Red Ocean, for its waters are red, you shall see the colossal tree Kuuta-shalmali. This island is called **shaalmali dwiipa**, Shaalmali Island because of this tree. [4-40-39]

This **kuuTa-shalmali** tree in Indian variety is *Andersonia Rohitaka*, and in Malayan, Malaysian variety, it is Kapok tree, [Ceiba pentandra, the seeds of which are covered with silk cotton. Because it is on Shalmali Island, one among Java, Sumatra etc., islands, it is called **kuuTa shalmali** tree. The Red Ocean is also called **madhu samudra** 'Wine Ocean.'

[Verse Locator](#)

गृहम् च वैनतेयस्य नाना रत्न विभूषितम् ।
 तत्र कैलास संकाशम् विहितम् विश्वकर्मणा ॥ ४-४०-४०

40. **tatra** = there; **naanaa ratna vibhuuSitam** = numerous, jewels, decorated with; **kailaasa sankasham** = to Mt. Kailash, in similarity; **vishvakarmaNaa vihitam** = by Vishvakarma, ordered [constructed by]; **vainateyasya gR^iham ca** = Vinata's son [Garuda's, mansion, also; **[prekSyatha** = you shall see.

"On that Shalmali Island in Wine Ocean you will be seeing the mansion of Vinata's son, namely Garuda, the Eagle-vehicle of Vishnu, which is decorated with numerous jewels, and which in sheen will be like Mt. Kailash, the abode of Shiva. This mansion is a construction of Vishvakarma, the Heavenly Architect. [4-40-40]

[Verse Locator](#)

तत्र शैल निभा भीमा मन्देहा नाम राक्षसाः ।
 शैल शृंगेषु लंबन्ते नाना रूपा भयावहाः ॥ ४-४०-४१

41. tatra = thereabout; shaila shR^ingeSu = from mountain, peaks; shaila nibhaa = mountain, similar; bhiimaa = merciless ones; naanaa ruupaaH = with various, shapes; bhaya aavahaaH = horror, bringing - horrifying beings; mandehaa naama raakSasaaH = Mandeha, named demons; lambante = will be dangling [upside down].

"Thereabout horrifying and merciless demons of various shapes and similar to mountains in size, called Mandeha-s, will be dangling upside down from mountain peaks. [4-40-41]

[Verse Locator](#)

ते पतन्ति जले नित्यम् सूर्यस्य उदयनम् प्रति ।
अभितप्ताः च सूर्येण लंबन्ते स्म पुनः पुनः ॥ ४-४०-४२
निहता ब्रह्म तेजोभिः अहनि अहनि राक्षसाः ।

42, 43a. te = those; raakshasaaH = demons [Mandeha-s]; ahani ahani = day, [after day; suuryasya udayanam prati = Sun's, rising, towards [at the time of]; nityam suuryeNa abhi taptaaH ca = always [every day, by Sun, verily, burnt down, also; brahma tejobhiH = by Brahma's [Gayatri hymn's, impetus; nihataa = felled; jale patanti = in water, they will be falling; punaH punaH lambante sma = again, again, dangling, they will be.

"Day after day those demons will be falling in water when sun always burns them at sunrise and when the impetus of Gayatri hymn fells them down, yet they will be resurfacing and dangling on the mountaintops day after day. [4-40-42, 43a]

Mandeha beings will try to hinder the path of the Sun daily at the time of sunrise to grasp Him. At that time, the devout Gayatri hymn chanters will be chanting Gayatri and offering water oblations to Gayatri. These watery oblations and the force of Gayatri hymn will hit the Mandeha-s out, making the Sun's path clear of any obstruction. And the Sun proceeding on his way will burn them down. But Mandeha-s regain their lives and start repeating the same obstruction of Sun's path on next morning by dangling from the peaks of mountain and they are again tossed into oceans, by water oblations and Gayatri hymn, day after day.

The hymn in yajur veda taittiriya says about this: tadu ha vaa ete brahma vaadinaH puurvaa abhimukhaH saandhyaayaam gaayatryaa abhimantryaa aapa uurdhvam vikShipanti - taa etaa aape vajrii bhuutvaa taani rakShaamsi mandehaa aaruNe dviipe prakShipanti .

[Verse Locator](#)

ततः पाण्डुर मेघाभम् क्षीरौदम् नाम सागरम् ॥ ४-४०-४३
गत्वा द्रक्ष्यथ दुर्धर्षा मुक्ता हारम् इव ऊर्मिभिः ।

43b, 44a. dur dharSaa = oh, unassailable [vanara-s - Sugreeva's addressing]; tataH gatvaa = from there, having gone; paaNDura megha aabham = whitish, cloud, similar in shine; uurmibhiH = with [swaying ripples; muktaa haaram iva = which will be like swaying - pearl, necklaces, like; kSiira udam = milk, having as waters - milk ocean; naama saagaram = with that - name, an ocean; drakSyatha = you shall see.

"Oh, unassailable vanara-s, on your going therefrom you shall see the milk ocean, which will be like a whitish cloud in its shine, and even like a pearly necklace while her ripples will be swaying. [4-40-43b, 44a]

Here Here some more Indian Mythological oceans like sarpi, dadhi etc., are not said. The mythological oceans are lavaNa, ikshu, suraa, sarpi, dadhi, dugdha jalaiH samam salt, sugar-cane juice, ghee [clarified butter, curds, milk - oceans. Further, some islands like Kusha, Kraunca etc., are also unsaid. Though all are not explicitly listed in the text, the vanara-s are supposed to search those unsaid oceans and islands implicitly.

[Verse Locator](#)

तस्य मध्ये महा श्वेतो ऋषभो नाम पर्वतः ॥ ४-४०-४४
दिव्य गन्धैः कुसुमितै आचितैः च नगैः वृतः ।

सरः च राजतैः पद्मैः ज्वलितैः हेम केसरैः ॥ ४-४०-४५

नाम्ना सुदर्शनम् नाम राजहंसैः समाकुलम् ।

44b, 45, 46a. **tasya madhye** = in its, centre [of milk ocean]; **divya gandhaiH** = with heavenly, fragrances; **kusumitaiH** = [ever flowered]; **aacitaiH** = closely [growing]; **nagaiH vR^itaH** = with trees, surrounded with; **R^iSabhaH naama** = Rishabha, named; **mahaan parvataH** = colossal, mountain; **shvetaH** = white - mountain; **jvalitaiH hema kesaraiH** = with sparkling, golden fibrils; **raajataiH padmaiH** = with silver [like, lotuses [- which is replete with]; **raaja hamsaiH samaakulam** = with kingly, swans, scampered; **naamnaa sudarshanam naama** = by name, as Sudarshana, renowned as; **saraH ca** = lake, also; [**assit** = are there.]

"In the centre of that milk ocean there is a white mountain of colossal size, named Rishabha, surrounded with closely growing trees ever flowered with flowers of heavenly fragrance. And a lake renowned as Lake Sudarshana is also there, which is replete with silvery lotuses whose fibrils are golden in sparkle, and in which kingly swans will be scampering about. [4-40-44b, 45, 46a]

[Verse Locator](#)

विबुधाः चारणा यक्षाः किन्नराः स अप्सरो गणाः ॥ ४-४०-४६

हृष्टाः समधिगच्छन्ति नलिनीम् ताम् रिरंसवः ।

46b, 47a. **vi budhaaH** = supreme, intellectuals [gods, caaraNaa yakSaaH kinnaraaH = caarana-s, yaksha-s, kinnaraa-s; **sa apsaraH gaNaaH** = with, apsara, hosts of; **hR^iSTaaH** = gladly; **riramsavaH** = to enjoy frolicking - frolicsomenely; **taam naliniiim** = that, lotus-lake [Sudarshana Lake]; **samadhigacChanti** = they will be arriving at.

"To enjoy frolicking in that Sudarshana Lake the gods, caarana-s, yaksha-s, kinnaraa-s and hosts of apsara females will be arriving at that lotus-lake gladsomely. [4-40-46b, 47a]

[Verse Locator](#)

क्षीरोदम् समतिक्रम्य ततो द्रक्ष्यथ वानराः ॥ ४-४०-४७

जलोदम् सागरम् शीघ्रम् सर्वं भूत भयावहम् ।

47b, 48a. **vaanaraaH** = oh, vanara-s; **kSiirodam samatikramya** = milky ocean, on crossing over; **sarva bhuuta bhayaavaham** = for all, beings, frightening; **jala** = soft-water; **udam saagaram** = as waters, ocean [ocean with soft water; **tataH shiighram drakSyatha** = then, immediately, you shall see.

"And on crossing over the milky ocean, oh vanara-s, then you will be immediately seeing the soft-water ocean which will be frightening to all beings. [4-40-47b, 48a]

[Verse Locator](#)

तत्र तत् कोपजम् तेजः कृतम् हयमुखम् महत् ॥ ४-४०-४८

अस्य आहुः तन् महावेगम् ओदनम् स चराचरम् ।

48b, 49a. **tatra** = there; **tat kopa jam** = that, from anger, originated - originated from the anger of Aurasa; **mahat** = fantastic one; **haya mukham** = horse, face; **tejaH kR^itam** = by refulgent Fire, made - by the anger of Aurasa; **sa cara a caram** = with, mobile, not, mobile [sessile beings]; **mahaa vegam** = highly speedy [waves of ocean]; **tat** = that [water of ocean]; **asya odanam aahuH** = its [to the Fire,] victuals, said to be.

"There exists a fantastically refulgent Fire in the form of Horse's Face that originated from the anger of Sage Aurasa. The victuals to that Fire is said to be that highly speedy waves of the ocean, together with all of the mobile and sessile beings of the world at the close of each Era. [4-40-48b, 49a]

Aurasa derives from the word **uuru**, meaning 'the thigh.' The mother of this sage hid him under her thigh when some kings came to kill, as such he got this name. Then with vengeance this sage started to burn the world with his yogic fire, but his manes came to him to pacify and asked him to release his yogic fire in oceanic water. When he did so, that fire remained underwater, ready to emerge from a cavity like that of a she-horse's mouth, from beneath the ocean from the South Pole. This fire is called **vaDaba agni**, or **baDaba anala**, referred here as Horse's Face. At the time of **yuga anta**, End of Era, that fire emerges out, and the whole creation, with all its sessile and mobile beings, becomes its fuel, as said in next verse. This episode is detailed in **aadi parva**, First Canto, Maha Bharata.

[Verse Locator](#)

तत्र विक्रोशताम् नादो भूतानाम् सागर ओकसाम् ।
श्रूयते च असमर्थानाम् दृष्ट्वा तत् वडवा मुखम् ॥ ४-४०-४९

49b, c. **tatra** = there; **tat vaDavaa mukham dR^iSTvaa** = that, Fire from Horse Mouth, on seeing [on feeling it]; **a samarthaanaam** = not, capable - incapacitated beings; **vi kroshataam** = highly, squealing; **saagara okasaam bhuutaanaam** = in ocean, dwellers, of beings; **naadaH shruuyate** = sounds, are audible.

"There the high squealing sounds of oceanic beings dwelling undersea are audible, and although they are capable ones, they are incapacitated on feeling Fire from the Horse Mouth as such they yell. [4-40-49b, c]

[Verse Locator](#)

स्वादु उदस्य उत्तरे देशे योजनानि त्रयोदश ।
जातरूप शिलो नाम सुमहान् कनक प्रभः ॥ ४-४०-५०

50. **svaadu udasya uttare deshe** = soft, water's [ocean's northern, province; **trayaH dasha yojanaani** = three, ten [thirteen,] yojana-s - in spread; **su mahaan** = hugely, enormous; **kanaka prabhaH** = golden, in glitter; **jaataruupa shilaH naama** = Jaataruupa-shila, Golden, Rock, famed as [mountain; **asiit** = is there.]

"On the northern province of that soft-water ocean there is a hugely enormous mountain named Jaataruupa-shila, Golden Rock Mountain, which glitters like gold and which spreads across thirteen yojana-s. [4-40-50]

[Verse Locator](#)

तत्र चन्द्र प्रतीकाशम् पन्नगम् धरणी धरम् ।
पद्म पत्र विशालाक्षम् ततो द्रक्ष्यध वानराः ॥ ४-४०-५१
आसीनम् पर्वतस्य अग्रे सर्व भूत नमस्कृतम् ।
सहस्र शिरसम् देवम् अनंतम् नील वाससम् ॥ ४-४०-५२

51, 52. **vaanaraaH** = oh, vanara-s; **tataH** = then; **tatra** = there; **parvatasya agre aasiinam** = on mountain's, top of, one who is sitting; **candra pratiikaasham** = moon, one reflecting like - in brilliance; **padma patra vishaala aksham** = lotus, petal, broad, eyed one; **sarva bhuuta namas kR^itam** = by all, beings, revered; **sahasra shirasam** = thousand, headed [hooded]; **niila vaasasam** = with black, clothing; **devam** = god; **dharaNii dharam** = earth, one who sustains on his head; **anantam pannagam** = Ananta, serpent; **drakshyadha** = you shall see.

"There you shall see then, oh, vanara-s, the lotus-petal broad-eyed thousand-hooded serpent god in black clothing, namely Ananta, sitting on the top of that mountain and sustaining the earth on his head, who will be like moon in his brilliance and whom all beings hold in reverence. [4-40-51, 52]

Ananta means infinite, the infinite Thousand-hooded serpent-god also called as **aadi shSa** the couch of Vishnu. This word **ananta** is also symbolic with the infinite space that is supporting the galaxies, planets, and stars, of which earth is but one globe.

त्रिशिराः कांचनः केतुः तालः तस्य महात्मनः ।

स्थापितः पर्वतस्य अग्रे विराजति स वेदिकः ॥ ४-४०-५३

53. mahaa aatmanaH = great-souled one's; tasya parvatasya = that, mountain's; agre = on peak; sthaapitaH ketuH = staked, pylon of insignia is; tri shiraaH = three, headed [branched]; kaancanaH sa vedikaH = golden one, with, podium; taalaH = palm tree; viraaajati = will be lustrous.

"A golden pylon resembling a palm tree with three branches as its heads is established on the peak of that mountain as the insignia of that great-souled Ananta, and it will be lustrous with a golden podium. [4-40-53]

Verse Locator

पूर्वस्याम् दिशि निर्माणम् कृतम् तत् त्रिदशेश्वरैः ।

ततः परम् हेममयः श्रीमान् उदय पर्वतः ॥ ४-४०-५४

तस्य कोटिः दिवम् स्पृष्ट्वा शत योजनम् आयता ।

जातरूपमयी दिव्या विराजति स वेदिका ॥ ४-४०-५५

54. tat = that; nirmaaNam = construction - of golden pylon of palm tree; puurvasyaam dishi = easterly, direction; tridasha iishvaraiH = by celestial, gods kR^itam = it is done; tataH param = there, after - beyond that; hemamayaH = completely golden; shriimaan udaya parvataH = august one, Udaya [Sunrise,] Mountain; is there; tasya = its; jaataruupamayii = completely golden; divyaa = divine one; sa vedikaa = with, pedestals; shata yojanam aayataa = hundred, yojana, in height; koTiH divam spR^iSTvaa = pinnacle, heavens, touching; viraaajati = greatly glitters.

"That pylon of palm tree is constructed as the easterly compass by celestials gods, and beyond that a completely golden mountain is there, namely the august Udaya Mountain, the Mt. Sunrise, beyond which it is all west. The pinnacles of Mt. Sunrise will be touching heavens for their height is hundred yojana-s and that divine mountain greatly glitters for it is completely golden, and it is pedestalled with suchlike glittering mountains. [4-40-54, 55]

William's Vishnu Purana states: 'here is an interesting reference to the physical phenomena of the apparent diurnal motion of the sun, which sets in the west [America, and reappears again in the east jambu dviipa, the central continent, Asia...'

Verse Locator

सालैः तालैः तमालैः च कर्णिकारैः च पुष्पितैः ।

जातरूपमयैः दिव्यैः शोभते सूर्य सन्निभैः ॥ ४-४०-५६

56. jaataruupamayaiH = completely golden - in hue; divyaiH = with beautiful ones; suurya sannibhaiH = sun, similar to; puSpitaiH = well flowered; saalaiH taalaiH tamaalaiH ca = with saala trees, palm trees, Tamala trees, also; karNikaaraiH ca = Karnikaara trees, also; shobhate = divine, splendorous - that Mt. Sunrise will be splendorous.

"That Mt. Sunrise will be splendorous with well flowered and beautiful saala, palm, Tamaala, and Karnikaara trees which are completely golden in hue and which will be glittering similar to sun. [4-40-56]

Verse Locator

तत्र योजन विस्तारम् उच्छ्रितम् दश योजनम् ।

शृंगम् सौमनसम् नाम जातरूपमयम् ध्रुवम् ॥ ४-४०-५७

57. **tatra yojana vistaaram** = there, yojana, width; **dasha yojanam ucChritam** = ten, yojana-s, with height [at apex]; **jaata ruupa mayam** = completely golden; **dhruvam** = very firm; **saumanasam naama shR^ingam** = Saumanasa, named, pinnacle - is there.

"On the apex of that Mt. Sunrise there is another pinnacle with one yojana width and ten yojana-s height named Saumanasa, which is completely golden and very firm. [4-40-57]

[Verse Locator](#)

तत्र पूर्वम् पदम् कृत्वा पुरा विष्णुः त्रिविक्रमे ।
द्वितीयम् शिखरम् मेरोः चकार पुरुषोत्तमः ॥ ४-४०-५८

58. **puruSa uttamaH** = Person, Supreme; **viSNuH** = Vishnu; **puraa trivikrame** = earlier, in Trivikrama incarnation; **puurvam** = firstly; **tatra** = there - on that peak; **padam kR^itvaa** = foot - foothold, making; **dvitiiyam** = second one - foot; **meroH shikharam cakaara** = on Mt. Meru's, peak, he made - he placed.

"Earlier while treading the three worlds in the incarnation of Trivikrama, the Supreme Person Vishnu made His first foothold on that pinnacle Saumanasa, and the second on the pinnacle of Mt. Meru to tread the heavens. [4-40-58]

[Verse Locator](#)

उत्तरेण परिक्रम्य जंबू द्वीपम् दिवाकरः ।
दृश्यो भवति भूयिष्ठम् शिखरम् तन् महोच्छ्रयम् ॥ ४-४०-५९

59. **divaakaraH** = day-maker [Sun]; **jambuu dviipam uttareNa parikramya** = to Jambu Dwiipa, by north, on circling; **mahat ucChrayam tat shikharam** = zenithal, that, pinnacle; **[praapya** = on reaching]; **bhuuyiSTham dR^ishyaH bhavati** = by far, discernable, he will be.

"The Sun is by far discernable in Jambu Dwiipa when he rises on this zenithal pinnacle Saumanasa, after he had circled the Jambu Dwiipa in a northerly route. [4-40-59]

The sunrises in the East on the peak of this Saumanasa which is on the zenith of Udaya Mountain. Then he traverses above Jambu Dwiipa, Indian Subcontinent, including South-East Asia, and sets in the West on the mountains called **asta adri**, 'the Sunset Mountain.' Then he courses northerly on the other side of the globe via Mt. Meru in heavens at the other side of Jambu Dwiipa, only to rise again on this Mt. Sunrise. As Jambu Dwiipa, the subcontinent lies southerly to that heavenly Mt. Meru, and down East-South of Saumanasa, this subcontinent can happily see the First Sun, daily. This gives raise to the Indian name of India, that is **Bhaarata**, **bhaa rataH** Sun, delights...' The place where the Sun delights firstly, that is **bhaarata**..'

[Verse Locator](#)

तत्र वैखानसा नाम वालखिल्या महर्षयः ।
प्रकाशमाना दृश्यन्ते सूर्य वर्णाः तपस्विनः ॥ ४-४०-६०

60. **tatra** = there; **suurya varNaaH** = in sun's, tinge - in resplendence; **tapasvinaH** = ascetics; **vaikhaanasaa naama** = Vaikhanasa, of nomenclature; **vaalakhilyaa maha rSayaH** = Vaalakhilyaa-s [named,] great-sages; **prakaashamaanaa** = while they are luminous; **dR^ishyante** = they come into view.

"There the great-sages with nomenclature of Vaikhanasa-s and Vaalakhilyaa-s will come into view with an ambience of luminosity, for those ascetics will be with the resplendence of the Sun. [4-40-60]

Valakhilya-s and Vaikhaanasaa-s are two different groups of ascetics and these sages Vaalakhilyaa-s are sixty thousand in number as said in Vishnu Purana. Their account is given in the opening chapters of Aranya Kanda.

[Verse Locator](#)

अयम् सुदर्शनो द्वीपः पुरो यस्य प्रकाशते ।

तस्मिन् तेजः च चक्षुः च सर्व प्राणभृताम् अपि ॥ ४-४०-६१

61. **yasya puraH** = whose, in front of - in the presence of which illumination; **sarva praaNa bhR^itaam api** = for all, life, sustaining beings, even; **cakSuH ca** = eyes, even; **prakaashate** = will be illuminated - enlightened; **tat tejaH** = that, illumination - illuminating entity of the universe, namely the Sun; **yasmin** = where - sun will be sojourning; **ayam sudarshanaH dviipaH** = this is - that one, that Sudarshana, island.

"In the presence of which resplendence the eyes of all living beings will become enlightened, and whereat that illuminating entity of universe, namely the Sun, will be sojourning, this is that Sudarshana Island, named so because it contains Sudarshana lake. [4-40-61]

[Verse Locator](#)

शैलस्य तस्य पृष्ठेषु कंदरेषु वनेषु च ।

रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४०-६२

62. **tasya shailasya pR^iSTheSu** = of that, mountain's - Mt. Udaya, Mt. Sunrise top of [not at behind]; **kandareSu vaneSu ca** = in caves, in forests, also; **tataH tataH** = there, and there; **raavaNaH vaidehyaa saha** = Ravana, together with, Vaidehi; **maargitavyaH** = shall be searched.

"On the top of that Mt. Sunrise, and even in its cave and forests of that island Ravana is to be searched, together with Seetha. [4-40-62]

[Verse Locator](#)

कांचनस्य च शैलस्य सूर्यस्य च महात्मनः ।

आविष्टा तेजसा संध्या पूर्वा रक्ता प्रकाशते ॥ ४-४०-६३

63. **kaancanasya ca shailasya** = of golden [hue,] also, of mountain [Udaya, Mt. Sunrise]; **suuryasya ca mahaatmanaH** = of Sun, also great-souled [the beneficent one]; **tejasaa aaviSTaa** = with resplendence, imbricates; **puurvaa sandhyaa** = eastern, aurora; **raktaa prakaashate** = redly, glows.

"The eastern aurora glows redly because the golden hue of Mt. Sunrise imbricates the resplendence of the beneficent Sun. [4-40-63]

[Verse Locator](#)

पूर्वम् एतत् कृतम् द्वारम् पृथिव्या भुवनस्य च ।

सूर्यस्य उदयनम् चैव पूर्वा हि एषा दिक् उच्यते ॥ ४-४०-६४

64. **puurvam etat** = in the beginning, this one [Mt. Sunrise]; **pR^ithivyya** = of earth; **bhuvanasya ca** = of heaven, also; **dvaaram** is the gateway; **suuryasya udayanam caiva** = Sun's, rising place, also thus; **kR^itam** = made [ordained by Brahma, the Creator]; as such; **eSaa puurvaa dik ucyate hi** = this, eastern, quarter, is said, indeed.

"In the beginning Brahma, the Creator, ordained this Mt. Sunrise to be the gateway for the earth to heaven, and even as the rising place for the Sun, as such this is verily said as the 'eastern quarter' of the compass. [4-40-64]

Dharmaakuutam says that Maha Bharata defines these quarters in detail: **anena purva nirmita dviipa yogaat vaa puurvam suuryasya tatra darshanaad vaa iyam dik puurve iti ucyata iti uktam | ittham ca puurvasya dishaH itaraasaam ca dishaam nirvacanam udyoga parve -dk - yasmaat udayate puurvam sarva loka pradiipaka || savitaa yatra saadhyaanaam prathamam vartate tapaH | mahaa bhaarata**

[Verse Locator](#)

तस्य शलस्य पृष्ठेषु निझरेषु गुहासु च ।

रावणः सह वैदेह्या मार्गतव्या ततः ततः ॥ ४-४०-६५

65. tasya shailasya pR^iSTheSu = of that, mountain's, on peaks; nirjhareSu guhaasu ca = in rapids, caverns, also; raavaNaH = Ravana; saha vaidehyaa = together with, Vaidehi; tataH tataH = there, there; maargatavyaa = be ransacked.

"Ransack that mountain's peak, even thereabout the rapids and caverns of that mountain for Vaidehi, and even for Ravana. [4-40-65]

[Verse Locator](#)

ततः परम् अगम्या स्यात् दिक् पूर्वा त्रिदश आवृता ।

रहिता चन्द्र सूर्याभ्याम् अदृश्या तिमिर आवृता ॥ ४-४०-६६

66. tataH param = from there, beyond; tridasha aavR^itaa = by gods, hemmed in - gather; candra suuryaabhyaam = without, Moon, Sun, - both of them; rahitaa = without - void of; timira aavR^itaa = by oblivion, hedged in; such a; puurvaa dik = easterly, quarter; a gamyaa syaat = not, passable, it will be; a dR^ishyaa = not, discernable - it will be imperceivable.

"Beyond Mt. Sunrise the eastern quarter is impassable. It will be hemmed in with gods since it the gateway to heaven, and everything is imperceivable hedged in oblivion, since it will be void of both Sun and Moon. [4-40-66]

[Verse Locator](#)

शैलेषु तेषु सर्वेषु कंदरेषु वनेषु च ।

ये च न उक्ता मयोद्देशा विचेया तेषु जानकी ॥ ४-४०-६७

67. teSu shaileSu = in those, mountains; sarveSu kandareSu vaneSu ca = in all, in caverns, in forests, even; mayaa ye uddeshaaH = by me, those, that are indicated; na uktaa ca = not, said, also; teSu jaanakii viceyaa = in them, Janaki, shall be searched.

"Janaki shall be scouted out on all those mountains, caverns and forests that are indicated by me, and even at places that are not indicated by me. [4-40-67]

[Verse Locator](#)

एतावत् वानरैः शक्यम् गन्तुम् वानर पुंगवाः ।

अभास्करम् अमर्यादम् न जानीमः ततः परम् ॥ ४-४०-६८

68. vaanara pungavaaH = oh, vanara-s, the best; etaavat = up to there; vaanaraiH gantum shakyam = by vanara-s, to go, it is possible; a bhaaskaram = without, sun [sunless]; a maryaadam = not, with boundaries [boundless realms]; about them; tataH param = there, after - that are there; na jaaniimaH = not, we know - I do not know.

"It is possible for the vanara-s to go only up to there, oh, best vanara-s, and we have no knowledge of those sunless and boundless realms available far and beyond. [4-40-68]

[Verse Locator](#)

अभिगम्य तु वैदेहीम् निलयम् रावणस्य च ।

मासे पूर्णे निवर्तध्वम् उदयम् प्राप्य पर्वतम् ॥ ४-४०-६९

69. udayam parvatam praapya = Udaya [Sunrise,] mountain, on attaining at; vaidehiim = for Vaidehi; raavaNasya nilayam ca = of Ravana, residency, also; abhigamya = on reaching out - on finding; maase = a month; a puurNe = without, completion [within a month]; nivartadhvam = you shall comeback.

"You shall comeback within a month on finding out Vaidehi and the residency of Ravana after your reaching Mt. Sunrise. [4-40-69]

[Verse Locator](#)

ऊर्ध्वम् मासात् न वस्तव्यम् वसन् वध्यो भवेन् मम ।
सिद्ध अर्थाः संनिवर्तध्वम् अधिगम्य च मैथिलीम् ॥ ४-४०-७०

70. **maasaat uurdhvam** = than a month, above - after more than a month; **na vastavyam** = not, to stay behind; **vasan** = if stayed behind; **mama vadhyaH bhavet** = to me, killable, he becomes; the words killable, executable, eliminable, eradicable are not comfortable. Hence, 'I have to exercise coupe de grace,' because it is not sure killing, but with some options; **siddha arthaaH** = on becoming accomplished, of purpose; **maithiliim adhigamya ca** = Maithili, on reaching - exploring for her; **sam nivartadhvam** = [you all] verily, shall return.

"And none shall stay behind for more than a month, and if anyone stays I have to exercise coup de grace. So, you shall return with your purpose accomplished in exploring for Maithili. [4-40-70]

[Verse Locator](#)

महेन्द्र कांताम् वन षण्ड मण्डिताम्
दिशम् चरित्वा निपुणेन वानराः ।
अवाप्य सीताम् रघु वंशज प्रियाम्
ततो निवृत्ताः सुखिनो भविष्यथ ॥ ४-४०-७१

71. **vaanaraaH** = oh, vanara-s; **mahendra kaantaam** = by Mahendra, cherished; **vana SaNDa maNDitaam** = forests, groves, circuited by - decorated by; such a; **disham** = quarter - eastern quarter; **nipuNena caritvaa** = expertly, on treading - on searching; **raghu vamsha ja** = Raghu's, dynasty's, born in [one who is born in Raghu's, dynasty, Rama]; **priyaam** = [Rama's dear [wife]; **siitaam avaapya** = Seetha, on getting - finding; **tataH nivR^ittaaH** = from there, on returning; **sukhinaH bhaviSyatha** = happily, livelong.

"On searching the eastern quarter expertly, which quarter is cherished by no less than Mahendra and which is circuited by the grooves of forests, and on attaining Seetha, the dear wife of the one born in Raghu's dynasty, namely Rama, and on returning from that Far East, you all may livelong happily." Thus Sugreeva addressed the vanara-s that are being sent to East under the leadership of Vinata. [4-40-71]

This is the irrefutable **sugriiva aaj~na** 'Sugreeva's order,' and it always annexes the wording 'you will be killed, executed, or eradicated, if you fail to accomplish...' which indicates his style as an autocratic disciplinarian of his subordinates in getting things done for his master, Rama. And he himself becomes one such subordinate before his masters, Rama and Lakshmana. This is the **kainkarya** 'dedication.' Rama's appreciation is winnable with such 'dedication to duty, friendship, of to given word.

Lakshmana's dedication is of the sort of **daasya bhaava** 'dedication in servitude...' while Sugreeva's is **sevaa bhaava** 'a dedication in servitorship...' and Hanuma's **bhakti bhaava** 'dedication in reverence...' a true devotee, and thus in whatever way one shall strive, everything culminates in one selfless entity, the Supreme Person.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे चत्वारिंशः सर्गः

Thus, this is the 40th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 40

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71			

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 41 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva sends Vanara-s to southward which troop includes Hanuma, Jambavanta, Niila and others and Angada is its leader. Sugreeva gives a vivid picture of the southern side of Jambu dviipa up to the south-most part of passable regions, next to which the abode of Yama, the Terminator is there. This troop is also given one month's time to find the whereabouts of Seetha.

[Verse Locator](#)

ततः प्रस्थाप्य सुग्रीवः तन् महत् वानरम् बलम् ।
दक्षिणाम् प्रेषयामास वानरान् अभिलक्षितान् ॥ ४-४१-१

1. sugriivaH = Sugreeva; mahat tat vaanaram balam prasthaapya = great one, that, vanara, force [to East,] on sending; tataH = then; abhi lakSitaan = well, chosen - tried and true; vaanaraan = vanara-s; dakSiNaam preSayaamaasa = to South, started to send.

On sending that great vanara force to east, Sugreeva started to send tried and true vanara-s to south. [4-41-1]

[Verse Locator](#)

नीलम् अग्नि सुतम् चैव हनूमन्तम् च वानरम् ।
पितामह सुतम् चैव जांबवंतम् महोजसम् ॥ ४-४१-२
सुहोत्रम् च शरारिम् च शरगुल्मम् तथा एव च ।
गजम् गवाक्षम् गवयम् सुषेणम् वृषभम् तथा ॥ ४-४१-३
मैन्दम् च द्विविदम् चैव सुषेणम् गन्धमादनम् ।
उल्कामुखम् अनंगम् च हुतशन सुतौ उभौ ॥ ४-४१-४
अंगद प्रमुखान् वीरान् वीरः कपि गण ईश्वरः ।
वेग विक्रम संपन्नान् संदिदेश विशेषवित् ॥ ४-४१-५

2, 3, 4, 5. viiraH = brave one; visheSa vit = specialities, knower of [well-informed one - Sugreeva]; kapi gaNa iishvaraH = monkey, troops, lord - Sugreeva; agni sutam niilam = Fire-god's, son, Neela; vaanaram hanuumantam ca = vanara, Hanuma, also; pitaamaha sutam = Grandfather's [Brahma's,] son; mahaa ojasam = highly vigorous one; jaambavantam caiva = Jaambavanta, also thus; suhotram ca sharaarim ca = Suhotra, also, Sharaari, also; tathaa eva ca = like, that, only; sharagulmam = Sharagulma; gajam gavaakSam gavayam suSeNam vR^iSabham tathaa = Gaja, Gavaaksha, Gavaya, Sushena, Vrishabha; maindam ca dvididam caiva = Mainda, also, Dvidida, also thus; suSeNam gandha maadanam ulkaamukham anangam ca = Sushena, Gandhamaadana, Ulkaamukha, Ananga, also; hutashana sutau ubhau = Ritual-fire's, son, two of them; angada pramukhaan = Angada, and other prominent; vega vikrama

sampannaan = in dash, dare, full-fledged ones; **viiraan** = valorous ones; **sandidesha** = commissioned, beckoned.

Sugreeva, the well-informed and brave lord of monkey troops, then beckoned Angada and the other prominent vanara-s who are valorous ones with full-fledged dash and dare, like the son of Fire-god Neela, and the exceptional vanara Hanuma, the highly vigorous son of Grandparent Brahma, namely Jaambavanta, also others like Suhotra, Sharaari, Sharagulma Gaja, Gavaaksha, Gavaya, Sushena, Vrishabha, Mainda, Dvividha, Sushena, Gandhamaadana, and the two sons of Ritual-fire called Ulkaamukha, Ananga. [4-41-2, 3, 4, 5]

Sushena said in above verses is not the father of Tara. Sugreeva addresses him later when sending another direction.

[Verse Locator](#)

तेषाम् अग्रेसरम् चैव बृहद् बलम् अथ अंगदम् ।
विधाय हरि वीराणाम् आदिशद् दक्षिणाम् दिशम् ॥ ४-४१-६

6. **atha** = then; **teSaam hari viiraanaam** = for them, monkeys, valiant ones - search party; **br^ihat balam** = formidably, mighty; **angadam** = Angada; **agresaram vidhaaya** = as chief, on making; **dakSiNaam disham aadishat** = southerly, direction, [Sugreeva] ordered.

Sugreeva made the formidably mighty Angada as the chief of those valiant monkeys forming search party and ordered southern direction for them. [4-41-6]

[Verse Locator](#)

ये केचन समुद्देशाः तस्याम् दिशि सुदुर्गमाः ।
कपीइशः कपि मुख्यानाम् स तेषाम् समुदाहरत् ॥ ४-४१-७

7. **tasyaam dishi** = in that, direction of compass; **su dur gamaaH** = verily, impossible, to pass - highly impassable; **ye ke cana** = which of those few; **sam ut deshaaH** = well, intended, countries - some countries that need be explained; about them; **saH kapi iishaH** = he that, monkeys, king of - Sugreeva; **teSaam kapi mukhyaanaam** = to them, monkey, prominent ones; **sam udaaharat** = well, illustrated - gave a picture of.

The king of monkeys Sugreeva gave a picture about some of the highly impassable countries available in southern quarter that need an introduction to those prominent monkeys bound south. [4-41-7]

[Verse Locator](#)

सहस्र शिरसम् विंध्यम् नाना द्रुम लता आयुतम् ।
नर्मदाम् च नदीम् रम्याम् महोरग निषेविताम् ॥ ४-४१-८
ततो गोदावरीम् रम्याम् कृष्णावेणीम् महानदीम् ।
वरदाम् च महाभागाम् महोरग निषेविताम् ।
मेखलान् उत्कलाम् चैव दशार्ण नगराणि अपि ॥ ४-४१-९
अब्रवंतीम् अवंतीम् च सर्वम् एव अनुपश्यत ।
विदर्भान् ऋष्टिकान् चैव रम्यान् माहिषकान् अपि ॥ ४-४१-१०

8. **sahasra shirasam** = thousands, of heads [crests]; **naanaa druma lataa aayutam** = numerous, trees, climbers, abounding in; **vindhyam** = Vindhya Range; **mahaa uraga ni Sevitaam** = great, snakes, adored by; **ramyaam narmadaam nadiim ca** = delightful one, Narmada, river, also; **tataH** = then; **ramyaam godaavariim** = wonderful one, River Godavari; **mahaanadiim** = River Mahaanadi; **kr^iSNaaVeNiim** = River Krishnaveni, or Krishna; **mahaa bhaagaam** = highly, auspicious one; **mahaa uraga niSevitaam** = by great, snakes, adored by; **varadaam ca** = River Varada, also; **mekhalaan utkalaam caiva** = Mekhala,

Utkala [in territories,] also thus; **dashaarNa nagaraaNi api** = Dashaarna, in cities, also; **abravantiim avantiim ca** = Abravanti, Avanti, also; **vidarbhaan R^iSTikaan caiva** = Vidarbha, Rishtika, also, thus; **ramyaan maahiSakaan api** = charming [kingdom,] in Maheeshaka, even; **sarvam eva anu pashyata** = all [everywhere,] thus, closely, see - search thoroughly.

"Search the thousand crested Vindhya mountains abounding with numerous tress and climbers, then the delightful Narmada river coursing a little southerly to that range, which is adored by great snakes, along with wonderful River Godavari, as well as River Krishnaveni and Maha Nadi, and then the greatly auspicious River Varada which is an adoration to great snakes. And the territories of Mekhala, Utkala, the cities of Dashaarna, kingdoms of Abravanti, Avanti, and Vidarbha, also thus the charming kingdom of Maheehaka, are to be searched thoroughly. [4-41-10]

If Mahaanadi is taken as a separate entity it is in Orissa, which kingdom was called earlier as Utkala or Kalinga kingdom. Otherwise Krishnaveni becomes a 'great river' by the adjectival wording **mahaanadi**. Mekhala territory, whose earlier name is **amara kanTaka parvata**, is the mountain from where the River Narmada emerges. The River Varada is now called Wardha in Maharashtra. The order of rives narrated is not according to the present day mapping, other wise Mahaanadi would have come earlier to Godavari.

Some mms contain **ashvavanti** 'kingdom with horses...' instead of **abravanti** and then the age old Avanti kingdom, which is a gateway for Arabian horses will be the famed kingdom for horses. This is the present day Ujjain in Madhya Pradesh. Dharmakuutam has this as **abruvantiim bruvantimm** roughly forming part of the speech of Sugreeva 'spoken and unspoken areas by me...' However, these areas are in the Southwest of India, and it appears the order of positing the rivers or kingdoms, one after the other is not maintained or may be shuffled.

[Verse Locator](#)

तथा वङ्गान् कलिङ्गाम् च कौशिकान् च समन्ततः ।
अन्वीक्ष्य दण्डक अरण्यम् स पर्वत नदी गुहम् ॥ ४-४१-११
नदीम् गोदावरीम् चैव सर्वम् एव अनुपश्यत ।
तथैव आन्ध्रान् च पुण्ड्रान् च चोलान् पाण्ड्यान् केरलान् ॥ ४-४१-१२

11, 12. **tathaa** = like that; **vangaan kalingaam ca** = , Vanga, Kalinga [kingdoms,] also; **sam antataH** = verily, at its fringes; available; **kaushikaan ca** = Kaushika [territories,] also; you search and then; **sa parvata nadii guham daNDaka araNyam** = with, mountains, rivers, Dandaka, forest, caves; **anviikSyaa** = on seeing - on searching Dandaka; **godaavariim nadiim caiva** = Godavari, river, also, thus; **tathaiva** = like that; **aandhraan ca** = Andhra territory; **puNDraan ca colaan paaNDyaan keralaan** = Pundra, Chola, Paandya, Kerala [provinces]; **sarvam eva** = all of them; **anu pashyata** = closely, see - make a through search.

"Like that Vanga, Kalinga territories shall be searched along with Kaushika territories available on their fringes, then cast about the Dandaka forest all over its mountains, rivers, and its caves, then River Godavari that courses through Dandaka forest, and then the provinces of Andhra, Pundra, Chola, Paandya, Kerala are to be searched thoroughly. [4-41-11, 12]

Some other mms have Matsya desha in this verse instead of the Vanga desha. The Vanga is the present day Bengal and this territory retained its epical name, but while pronouncing it becomes **bang** because the Sanskrit grammar allows to pronounce or write **va** as **ba** by the rule **va ba yoH abhedaH** and thus it is called Baangla or Bengal as British used to call. Kaushika in some other mms is read as **kaashika**. Kalinga is Orissa which touches Bengal at its north, and it is the **Kie-ling-kia** as said by Huet Tsang.

The Andhra is the present day Andhra Pradesh and Chola is the present Tamil Nadu, especially northern area, and Pundra is roughly in between Andhra and Chola. Paandya is south-most area where in Kanyakumari district the Cape Camorin is there, and Kerala is the present Kerala state from Gokarna to Kanyakumari. Its historical name was **chera raajya** and in Ashoka's time, it was called **kerala putra**.

[Verse Locator](#)

अयोमुखः च गंतव्यः पर्वतो धातु मण्डितः ।

विचित्र शिखरः श्रीमान् चित्र पुष्पित काननः ॥ ४-४१-१३

सुचंदन वनोद्देशो मार्गितव्यो महागिरिः ।

13, 14a. dhaatu maNDitaH = with ores, crowded with; vi citra shikharaH = verily, amazing, with crests; shriimaan = prosperous [mountain]; citra puSpita kaananaH = motley, flowered, with forests; such a; ayaH mukhaH parvataH = iron, mouths, mountain - a mountain having iron-ore mines in the shape of mouths, namely Mt. Malaya; gantavyaH = reachable - you shall go to; su candana vanaat deshaH = best, sandalwood trees, with copses, places; mahaa giriH maargitavyaH = great mountain, is to be searched.

"You shall go to the prosperous Mt. Malaya which is crowded with iron-ore mines as its vast mouths, and with amazing crests and motley flowered forests. Search shall be carried out on that great mountain in the places that are with the copses of sandalwood trees. [4-41-13, 14a]

This Mountain is also called Agastyamalai and it is in Western Ghats from which River Tamraparni emerges.

[Verse Locator](#)

ततः ताम् आपगाम् दिव्याम् प्रसन्न सलिलाशयान् ॥ ४-४१-१४

तत्र द्रक्ष्यथ कावेरीम् विहृताम् अप्सरो गणैः ।

14b, 15a. tataH = from there; divyaam = divine one; prasanna salila ashayaan = limpid, waters, receptacle of; apsaraH gaNaiH vihr^itaam = by apsara, throngs, make pleasure-trips; taam kaaveriim = her, Kaveri; aapa gaam = water, flowing [river]; tatra drakSyatha = there, you shall see.

"From there you shall go and see the divine River Kaaveri there, a receptacle of limpid waters, to where throngs of apsara-s will be making pleasure-trips. [4-41-14b, 15a]

The River Kaaveri is the best river in southern peninsula of India that flows from Brahman Giri Mountains in Coorg of Western India to the East draining in Bay of Bengal and irrigating a major chunk of land. Many legends are associated with this river, of which one is that when Sage Agastya was bringing waters of River Ganga, they sprinkled from his kamandulau, the handy water-vessel, and flooded like Kaaveri. The original Tamil name is kakaviri where kaakam is 'crow...' viri 'spread out...' When Agastya is bringing water it sprinkled from his handy vessel and flooded the kaa 'the garden...' in Tamil, the garden of Indra. Then it is called kaaviri, but Shilpadikkaaram records its name as Kaaveri only pulavoy vazhi kaaveri... nadanthai vazhi kaaveri...

[Verse Locator](#)

तस्य आसीनम् नगस्य अग्रे मलयस्य महोजसम् ॥ ४-४१-१५

द्रक्ष्यथ आदित्य संकाशम् अगस्त्यम् ऋषि सत्तमम् ।

15b, 16a. mahaa ojasam = highly resplendent [mountain]; tasya malayasya nagasya agre = of that, Mt. Malaya, mountain, on the top of it; aasiinam = who is sitting; aaditya sankasham = Sun, in similarity; R^iSi sattamam agastyam drakSyatha = Sage, the eminent, Agastya, you shall see.

"You shall see the eminent sage Agastya, whose resplendence is akin to that of the Sun, and who will be sitting on the top of that highly resplendent Mt. Malaya. [4-41-15b, 16a]

[Verse Locator](#)

ततः तेन अभ्यनुज्ञाताः प्रसन्नेन महात्मना ॥ ४-४१-१६

ताम्रपर्णीम् ग्राह जुष्टाम् तरिष्यथ महानदीम् ।

16b, 17a. tataH = from there; prasannena mahaa aatmanaa = when he becomes complaisant, great-soul [Agastya]; tena = by him; abhi anuj~naataaH = well permitted; graaha juSTaam taamraparNiim = capturers [crocodiles,] highly cherished by, River Taamraparni; such a; mahaa nadiim = great river; tariSyatha = you shall cross over.

"And when that great-souled Agastya complaisantly permits you, then you shall leave that mountain and cross over the great River Taamraparni, a highly cherished river of crocodiles. [4-41-16b, 17a]

[Verse Locator](#)

सा चन्दन वनैः चित्रैः प्रच्छन्ना द्वीप वारिणी ॥ ४-४१-१७

कान्ता इव युवती कान्तम् समुद्रम् अवगाहते ।

17b, 18a. citraiH candana vanaiH = with amazing, sandalwood trees, copses; pracChannaa dviipa vaariNii = with overlapped, islands, water; saa = she [the river]; yuvatii = a young woman [Taamraparni]; kaantaa = one who is yearning for; kaantam iva = for whom she is yearning - her love, as with; samudram = to ocean; avagaahate = [she will be] rendezvousing.

"She whose water is overlapped with amazing copses of sandalwood trees and islands that River Taamraparni will be drifting for a rendezvous with her much yearned lover, namely the ocean, as with a young woman who will be courting to have a rendezvous with her yearned lover. [4-41-17b, 18a]

The romantic touch is that the River Taamraparni has sandalwood trees alongshore and by constant rubbing of her waters, those trees that yield sandalwood paste to her. And her island-like breasts are smeared with that sandal paste supplied by the trees alongshore, while she is nearing her husband, namely the ocean.

The name of the river Taamraparni or Tamiravarani or Taamravarni derives from the words taamra 'coppery...' varNa 'colour...' 'a river with coppery riverbanks...' where those riverbanks have light coppery sandalwood trees. And she flows from Agastyamalai in Western Ghats of India, and courses through Papanaasham, a holy place. And covering Tirunalveli it drains into Bay of Bengal at the Gulf of Mannaar. There are hosts of vainavatiruppadigal 'Vaishnavaites temples...' throughout its riverbanks and this river is held holy. There are many legends about it, of which one says that Sage Agastya led the course of this river to the ocean for twenty-seven days from its source.

Down south of the River Taamraparni it is simhala desha or senga-kia-lo the present day Sri Lanka. This was first made known to the European world by the expedition of Alexander, as Taprobane. The true form however would appear to be Ta'mba panni or the 'red-leaved one...' from the Sanskrit T'amparni and Ptolemy calls it Salike, corrupt from Simhalaka Abu Rihaan gives the form of Singal-dip and then the Arabic name Tilaan came and that resulted into Cylone. After a long lost time they have renamed it as per the nomenclature given in Ramayana as Lanka, but adding a Sri before it. [After Ancient Geography of India.]

[Verse Locator](#)

ततो हेममयम् दिव्यम् मुक्ता मणि विभूषितम् ॥ ४-४१-१८

युक्तम् कवाटम् पाण्ड्यानाम् गता द्रक्ष्यथ वानराः ।

18b, 19a. vaanaraaH = oh, vanara-s; tataH = from there; yuktam = joined to - braced to the wall of fortress; hemamayam divyam = full with gold, beautiful one; muktaa maNi vibhuuSitam = pearls, gemstones, decorated with; paaNDyaanaam kavaaTam = of Paandya [kingdom's,] castle-door; gataaH = having gone there; drakSyatha = you shall see; search inside that gateway.

"From there, on going to the Paandya Kingdome you shall see a fully golden castle-door bracing the compound-wall of the fortress, which is decorated with pearls and jewels, and conduct your search even in that kingdom. [4-41-18b, 19a]

[Verse Locator](#)


ततः समुद्रम् आसाद्य संप्रधार्य अर्थं निश्चयम् ॥ ४-४१-१९

अगस्त्येन अन्तरे तत्र सागरे विनिवेशितः ।

चित्र सानु नगः श्रीमान् महेन्द्रः पर्वतोत्तमः ॥ ४-४१-२०

जात रूपमयः श्रीमान् अवगाढो महार्णवम् ।

19b, 20, 21a. tataH samudram aasaadya = then, [southern] ocean, on reaching; artha nishcayam sampradhaarya = purpose's, resolve, on resolving; agastyena = by Agastya; tatra = there; saagare antare vi niveshitaH = in ocean, inside, verily, penned up [one end of mountain]; citra saanu nagaH = one with marvellous, terraces, trees; shriimaan mahendraH = glorious, Mt. Mahendra; parvata uttamaH = among mountains, best one; jaataruupamayaH = completely golden; shriimaan mahaa arNavam = august [Mt. Mahendra,] into great, ocean; avagaaDhaH = will be steeping in.

"Then on reaching the southern ocean, and on taking a resolve with regard to the purpose of your task, viz., importance of the mission undertaken vis--vis your individual capacities to leap the ocean, you reach the glorious Mt. Mahendra. Sage Agastya once penned its one end in the ocean, and the other end is now visible. That august and best one among all mountains will be completely golden with marvellous terraces and trees, and it will be steeping into ocean on the other side of land, and this mountain becomes the jumping-off point for you vanara-s. [4-41-19b, 20, 21a]

There are three mountains in Kanyakumari district, the southern promontories of India, at the end of Western Ghats, namely Thadaka malai, Mahendra giri, Marunthuva malai, where the word malai, giri is 'mountain...' in Tamil. The Thadakamalai is held as the forest of Tataka, the demoness, and Rama is believed to have come up to this south most part of India to eliminate Tataka in his boyhood. The Mahendragiri is the mountain from which Hanuma leaps to Lanka and the river that emerges from this mountain is named after Hanuma. The Marunthuvamalai is believed to be a mound fallen from the main Himalayan mountain which Hanuma brought while bringing sanjiivini herb, to bring Lakshmana to conscious. Even now, the local people benefit from the herbs that grow on this mountain and even the bitter leaves when cooked on this mountain will turn to sweet taste. This is being the story of this end of the ocean for Herbal Mountain, on the other end in Sri Lanka also there is a similar herbal mountain called Rhumassala Kanda, in Singhalese.

[Verse Locator](#)

नाना विधैः नगैः फुल्लैः लताभिः च उपशोभितम् ॥ ४-४१-२१

देव ऋषि यक्ष प्रवरैः अप्सरोभिः च सेवितम् ।

सिद्ध चारण संघैः च प्रकीर्णम् सुमनोहरम् ॥ ४-४१-२२

तम् उपैति सहस्राक्षः सदा पर्वसु पर्वसु ।

21b, 22, 23a. naanaa vidhaiH = numerous, sorts of; phullaiH nagaiH = with flowered, trees; lataabhiH ca upashobhitam = with climbers, also, glorified; deva R^iSi yakSa pravaraiH = by gods, sages, yaksha-s, important ones; apsarobhiH ca = by apsara-s, even; sevitam = adored; siddha caaraNa sanghaiH ca = by siddha-s, caarana, groups of, also; pra kiirNam = well, overspread; su manaH haram = truly, heart-stealing [for a look]; tam = it - to that mountain; sahasraakSaH = Thousand-eyed Indra; parvasu parvasu = on auspicious day, on auspicious day - on every auspicious day; sadaa = always - regularly; upaiti = he comes.

"Mt. Mahendra is glorified with numerous kinds of flowered trees and climbers. Important gods, sages, yaksha-s and even apsara-s will adore it, and it is overspread with the groups of siddha-s and caarana-s, and thus it will be heart-stealing for a look. And the Thousand-eyed Indra will always be visiting that Mt. Mahendra on every auspicious day. [4-41-21b, 22, 23a]

The auspicious day for Tamil almanac is no moon day amavaashya because of its neutrality from the wax and wane affects of lunar phases. So, it is believed that Indra will come to this mountain on every no-moon-day in the Indian month.

[Verse Locator](#)

द्वीपः तस्य अपरे पारे शत योजन विसृतः ॥ ४-४१-२३

अगम्यो मानुषैः दीप्तः तम् मार्गध्वम् समंततः ।

23b, 24a. **tasya** = its - Mt. Mahendra's; **apare paare** = on the other, shore; **shata yojana visR^itaH** = hundred, yojana, in breadth; **maanusaH** = by humans; **a gamyaH** = not, passable; **diiptaH** = a dazzling; **dviipaH** = island - is there; **tam samantataH margadhvam** = that, till its fringes, you have to search.

"There is a dazzling island on the other side of the shore of Mt. Mahendra, which is breadthwise a hundred yojana-s, and which is an impassable one for humans, and you have to search that island up to its fringes. [4-41-23b, 24a]

This island on the other shore of the ocean is Ravana's Lanka, and it is believed to be the present day Sri Lanka. That island's association with River Taamraparni is as noted above.

[Verse Locator](#)

तत्र सर्व आत्मना सीता मार्गितव्या विशेषतः ॥ ४-४१-२४

स हि देशः तु वध्यस्य रावणस्य दुरात्मनः ।

राक्षस अधिपतेः वासः सहस्राक्ष समद्युतेः ॥ ४-४१-२५

24b, 25. **tatra** = there; **siitaa visheSataH** = Seetha, especially; **sarva aatmanaa** = anyway; **maargitavyaa** = shall be searched; **saH deshaH tu** = that, place, but it is; **vadhyasya** = killable one; **dur aatmanaH** = vile-minded one; **raakSasa adhipateH** = demon, king's; **sahasra akSa sama dyuteH** = Thousand-eyed Indra, equal, one in resplendence; such a; **raavaNasya** = Ravana's; **vaasaH** = dwelling.

"Anywise Seetha is searchable especially there on that island because it is the dwelling place of the king of demons Ravana, who is the coequal of Indra in his resplendence and which vile-minded demon is to be rooted out. [4-41-24b, 25]

A controversy is there regarding this statement of Sugreeva. Earlier Sugreeva said, "Not known is the domain of that sinning demon at all, nor his capabilities... or valour...or even about his sinister dynasty or lineage..." [4-7-2] And now he is specifically stating that Ravana will be on an island. Then it may be asked whether Sugreeva bluffed to Rama as at 4-7-2, for which it is said that Sugreeva being an intelligent kingly being he did not reveal the truth as an 'official secret.' Otherwise, if Sugreeva told Rama in the first instance where Ravana is, Rama goes straight to Lanka to eliminate Ravana, thereby Sugreeva's politics, i.e., the elimination of Vali or getting Kishkindha, will not work.

It is correct that Sugreeva knows that Ravana dwells in Lanka. But on abducting Seetha where is the guarantee that he is still in Lanka along with Seetha. Hence a doubtful situation cannot be stated assertively, that too, to a friend, for it ensues mitra droha 'cheating a friend...'

On the other hand, it is said that Sugreeva came to know about the details of Ravana through Tara, because Tara also explains to Lakshmana about the establishment of Ravana. But Sugreeva as the prince regent of Kishkindha and participant in all the activities of the kingdom, knowing about Ravana through Tara is an evasive statement. Hence, it is said that Sugreeva purposefully did not reveal the details about Ravana to Rama, because his own interests are to be met with firstly.

In turn it is asked as to why Sugreeva should send so many monkeys to all corners of compass when the kidnapper and his location are known, for which it is said that no thief hides his booty in his own place. Like cat changing the places of kitten, a thief too changes his own place, as well as the place of stolen thing. To justify this, it is said that throughout this and in the previous, and in the next chapters Sugreeva goes on repeating his order, 'search for Seetha and for the residency of Ravana...'

Even here, Sugreeva is not able to describe the interior of Lanka as he is not well acquainted with it. Rama, who is astounded at this geographical description of Sugreeva, does not ask Sugreeva as to why this particular place of Ravana is not indicated to him earlier. So, the denial of information earlier by Sugreeva is completely political, and now giving orders to search Seetha is for his requital.

[Verse Locator](#)

दक्षिणस्य समुद्रस्य मध्ये तस्य तु राक्षसी ।

अंगारक इति विख्याता चायाम् आक्षिप्य भोजिनी ॥ ४-४१-२६

26. tasya dakSiNasya samudrasya madhye = that, southern, ocean's, in the centre; chaayaam aakSipyā bhojinii = by shadow, on grabbing [prey,] a she-eater; angaaraka iti vi khyātaa = Angaaraka, thus, as well-known; raakSasii tu = demoness, but [is there.]

"But a well-known demoness named Angaaraka is there in the midst of southern ocean who eats prey by grabbing its shadow when flying overhead. [4-41-26]

This demoness is also termed as Simhika whom Hanuma tears apart in Sundara Kanda.

[Verse Locator](#)

एवम् निःसंशयान् कृत्वा संशयान् नष्ट संशयाः ।

मृगयध्वम् नरेन्द्रस्य पत्नीम् अमित ओजसः ॥ ४-४१-२७

27. evam = in this way; samshayaan niH samshayaan kR^itvaa = about doubtful [places,] without, doubt [you have to become doubtless,] on making [by thorough search]; naSTa samshayaaH = losing, doubts [doubts when cleared]; amita ojasāH = of one with - infinite, vital power - Rama; nara indrasya patniim = people's, king's, wife - Seetha; mR^igayadhvam = shall be searched.

"In this way, you should clear your doubts about the presence of Seetha at any doubtful place by thorough searching, and you have to go on searching somewhere else for Seetha, the wife of the king of people with infinite vitality, namely Rama, only after getting rid of your doubts about her possible presence at any given place. [4-41-27]

[Verse Locator](#)

तम् अतिक्रम्य लक्ष्मीवान् समुद्रे शत योजने ।

गिरिः पुष्पितको नाम सिद्ध चारण सेवितः ॥ ४-४१-२८

28. tam = that [isle]; ati kramya = on over, stepping [crossing over]; shata yojane samudre = hundred, yojana-s, in ocean - hundred yojana-s after that island; lakSmiivaan = an august one; siddha caaraNa sevitaH = by siddha-s, caarana-s, adored; puSpitakaH naama = Pushpitaka, named; giriH = mountain; is there.

"On crossing over that isle and after a hundred yojana-s a mountain named Pushpitaka is there in that august ocean, which is adored by the celestials like siddha-s, caarana-s. [4-41-28]

[Verse Locator](#)

चन्द्र सूर्य अंशु संकाशः सागर अंबु समाश्रयः ।

भ्राजते विपुलैः शृङ्गैः अम्बरम् विलिखन् इव ॥ ४-४१-२९

29. candra suurya amshu sankāshaH = moon's, sun's, rays, similar to; saagara ambu sam aashrayaH = in oceanic, waters, well, settled in; vipulaiH shR^ingaiH = with lofty, crests; ambaram vi likhan iva = on sky, verily, scribbling, as if; bhraajate = [that mountain] shines forth.

"Well-settled in oceanic waters that Mt. Pushpitaka will be shining forth with a resplendence similar to sunrays on one side and with that of moonshine on the other, and its lofty crests will look as if they are scribbling on the sky. [4-41-29]

[Verse Locator](#)

तस्य एकम् कांचनम् शृङ्गम् सेवते यम् दिवाकरः ।

श्वेतम् राजतम् एकम् च सेवते यम् निशाकरः ।

30. tasya = its; **ekam shR^ingam kaancanam** = one, summit, is golden; **yam** = which; **divaa karaH** = day-maker [Sun]; **sevate** = will be adoring [on his rising]; **ekam shvetam raajatam ca** = one, whitish, silver, also; **yam** = which; **nishaa karaH** = night-maker [Moon]; **sevate** = will be adoring [on his rising]; **tam** = it - that mountain; **kR^itaghnaaH** = unfaithful ones; **na pashyanti** = not, will be seeing; **nR^ishamsaaH na** = unkindly ones, no; **naastikaaH na** = unbelievers, no.

"One of its summit will be golden which the Sun adores, and the other will be silvery whitish which the Moon adores, and that mountain is unperceivable to the unfaithful ones, or to the unkindly ones or to unbelievers. [4-41-30]

[Verse Locator](#)

प्रणम्य शिरसा शैलम् तम् विमार्गथ वानराः ।

तम् अतिक्रम्य दुर्धर्षम् सूर्यवान् नाम पर्वतः ॥ ४-४१-३१

अध्वना दुर्विगाहेन योजनानि चतुर्दश ।

31, 32a. **vaanaraaH** = oh, vanara-s; **tam shailam** = that, mountain; **shirasaa** = with head [bowing]; **praNamya** = on venerating; **vi maargatha** = thoroughly, search; **dur dharSam** = inviolable; **tam atikramya** = that - mountain, on going across; **durvigaahena [dur vi gaahena]** = by highly, impassable; **adhvanaa** = by route; **catur dasha yojanaani** = after four, ten, yojana-s; **suuryavaan naama parvataH** = Suuryavaan, named, mountain; is there.

"Oh, vanara-s, venerate that Mt. Pushpitaka by bowing your heads and search it thoroughly. Then on going across that inviolable mountain and taking a highly impassable route there is a mountain named Suuryavaan after fourteen yojana-s from Mt. Pushpitaka. [4-41-31, 32a]

[Verse Locator](#)

ततः तम् अपि अतिक्रम्य वैद्युतो नाम पर्वतः ॥ ४-४१-३२

सर्व काम फलैः वृक्षैः सर्व काल मनोहरैः ।

32b, 33a. **tataH** = from there; **tam api** = that, even; **atikramya** = on crossing over; **sarva kaama phalaiH** = for all, tastes, [fulfilling] with fruits; **sarva kaala manoharaiH** = all, times, heart-pleasing ones; **vR^ikSaiH** = [with such] trees; **vaidyutaH naama parvataH** = Vaidyuta, named, mountain; is there.

"On crossing over even that Mt. Suuryavaan after searching, there is a mountain named Vaidyuta whose trees will be all-time heart-pleasing and they yield fruits satiating every taste. [4-41-32b, 33a]

[Verse Locator](#)

तत्र भुक्त्वा वर अर्हाणि मूलानि च फलानि च ॥ ४-४१-३३

मधूनि पीत्वा जुष्टानि परम् गच्छत वानराः ।

33b, 34a. **vaanaraaH** = oh, vanara-s; **tatra** = there - at that place, on Mt. Vaidyuta; **vara arhaaNi** = for chosen few, appropriate - choicest fruits and tubers; **muulaani ca phalaani ca** = tubers, also, fruits, also; **bhuktvaa** = on devouring; **juSTaani madhuuni piitvaa** = precious, honey, on drinking; **param gacChata** = farther, you proceed.

"Oh, vanara-s, you proceed farther after devouring choicest fruits and tubers growing on Mt. Vaidyuta, and even on consuming precious honey at that place. [4-41-33b, 34a]

[Verse Locator](#)

तत्र नेत्र मनः कांतः कुंजरो नाम पर्वतः ॥ ४-४१-३४

अगस्त्य भवनम् यत्र निर्मितम् विश्वकर्मणा ।

34b, 35a. **tatra** = at that place; **netra manaH kaantaH** = to eye, heart, one that is pleasing; **kunjaraH naama parvataH** = Kunjara, named, mountain - is there; **yatra** = where - on which; **vishvakarmaNaa** = by Vishvakarma; **agastya bhavanam nirmitam** = Agastya's, mansion, is built.

"At that place a mountain named Kunjara is there which will be pleasing both to eye and heart, on which Vishvakarma built the mansion of Agastya. [4-41-34b, 35a]

[Verse Locator](#)

तत्र योजन विस्तारम् उच्छ्रितम् दश योजनम् ॥ ४-४१-३५

शरणम् कांचनम् दिव्यम् नाना रत्न विभूषितम् ।

35b, 36a. **tatra** = there - on that mountain; **yojana vistaaram** = a yojana, in breadth; **dasha yojanam ucChritam** = ten, yojana-s, in height; **divyam** = a beautiful one; **naanaa ratna vibhuuSitam** = numerous, gemstones, decorated with; **kaancanam sharaNam** = a golden, abode - Agastya's mansion - is there.

"There the golden abode of Agastya will be beautiful decorated with numerous gemstones, and it measures a yojana breadthwise and ten yojana-s in height. [4-41-35b, 36a]

[Verse Locator](#)

तत्र भोगवती नाम सर्पाणाम् आलयः पुरी ॥ ४-४१-३६

विशाल रथ्या दुर्धर्षा सर्वतः परिरक्षिता ।

रक्षिता पन्नगैः घोरैः तीष्ण दम्ष्ट्रैः महा विषैः ॥ ४-४१-३७

सर्प राजो महाघोरो यस्याम् वसति वासुकिः ।

36b, 37, 38a. **tatra** = there; **vishaala rathyaa** = with broad, roads; **durdharSaa** = unvanquishable - city; **sarvataH parirakSitaa** = everywhere, safeguarded; **ghoraiH** = deadly; **tiiSkNa damSTraiH** = with harrowing, fangs; **mahaa viSaiH** = having fatal, venom; **pannagaiH rakSitaa** = by [such] serpents, protected; **sarpaaNaam aalayaH** = for snakes, an abode of; **bhogavatii naama purii** = Bhogavati, named, city - is there; **yasyaam** = in which; **sarpa raajaH** = serpents, king; **mahaa ghoraH** = highly, hazardous one; **vaasukiH vasati** = Vasuki, will be dwelling.

"There is a city named Bhogavati which is an abode of the snakes. It has broad roads and safeguarded from everywhere, and thus it becomes an unvanquishable city. Deadly serpents with harrowing fangs and fatal venom will be protecting it, in which the highly hazardous king of serpents, namely Vasuki, will be dwelling. [4-41-36b, 37. 38a]

[Verse Locator](#)

निर्याय मार्गितव्या च सा च भोगवती पुरी ॥ ४-४१-३८

तत्र च अंतरोद्देशा ये केचन समावृताः ।

38b, 39a. **saa bhogavatii purii** = she, Bhogavati, city; **maargitavyaa** = is to be searched; **nir yaaya** = out, coming [on coming out of that city]; **tatra samaavR^itaaH** = there, surrounding - surrounding fringes; **ye kecana** those, some; **antaroddeshaaH** = intermediate zones; **[maargitavyaa** = shall also be searched.]

"That Bhogavati city is to be searched for Seetha and on coming out of that city, you have to search even in the fringes surrounding that city including the intermediate zones from city to its fringes. [4-41-38b, 39a]

तम् च देशम् अतिक्रम्य महान् ऋषभ संस्थितिः ॥ ४-४१-३९

सर्व रत्नमयः श्रीमान् ऋषभो नाम पर्वतः ।

39b, 40a. tam desham atikramya = that, province, on crossing over; mahaan R^iSabha samsthiH = great, Holy Bull [like,] staying [resembling]; sarva ratnamayaH = every [kind of gem,] replete with gems; shriimaan = glorious one; R^iSabhaH naama parvataH = Rishabha, named, mountain; is there.

"On crossing over that province there will be a glorious mountain named Rishabha, as that great mountain looks like a Holy Bull, and it is replete with every kind of gemstone. [4-41-39b, 40a]

Verse Locator

गोशीर्षकम् पद्मकम् च हरिश्यामम् च चन्दनम् ॥ ४-४१-४०

दिव्यम् उत्पद्यते यत्र तत् चैव अग्नि सम प्रभम् ।

40b, 41a. yatra = where - on which Mt. Rishabha; goshiirSakam = ochry-yellow; padmakam ca = lotus-leaf-greenly, also; harishyaamam ca = sky-blue, [coloured]; candanam = sandalwood trees; agni sama prabham = Fire, like, in glow, also thus - sandalwood; divyam tat caiva = most attractive, that, also thus; utpadyate = will be producing.

"Whereon the sandalwood trees of ochry-yellow, lotus-leaf-greenly, sky-blue colours, and even the most attractive sandalwood trees which will be in the glow of Fire are produced, that mountain is this Rishabha. [4-41-40b, 41a]

These nomenclatures of sandalwood trees are rendered variously in translations because these varieties of sandalwood trees are perhaps unknown. The ochry-yellow colour is given to the mountain itself in 40th verse in some, thus nominating only two varieties of sandalwood, namely greenish, and bluish varieties as extra. In some other translations the Fire-like glow of the mountain is added as another variety of sandalwood and then four varieties are counted as 1] ochry, 2] greenish, 3] bluish, and 4] fire-like sandalwood trees.

Verse Locator

न तु तत् चन्दनम् दृष्ट्वा स्मष्टव्यम् च कदाचन ॥ ४-४१-४१

रोहिता नाम गंधर्वा घोरम् रक्षन्ति तद् वनम् ।

41b, 42a. tat candanam dR^iSTvaa = those, sandalwood trees, on seeing; kadaacana = never; na spraSTavyam tu = not, to be touched, but; ghoram tat vanam = dangerous one, that, woodlands; rohita naama gandharvaa = Rohita, named, [genre of] gandharva-s; rakSanti = will be protecting.

"But never touch those sandalwood trees when you see them, as a genre of Gandharva-s called Rohita will be protecting that dangerous woodland of sandalwood trees. [4-41-41b, 42a]

Verse Locator

तत्र गंधर्व पतयः पंच सूर्य सम प्रभाः ॥ ४-४१-४२

शैलूषो ग्रामणीः शिक्षः शुको बभ्रुः तथैव च ।

रवि सोम अग्नि वपुषा निवासः पुण्य कर्मणाम् ॥ ४-४१-४३

42b, 43. tatra = there; shineshailuuSaH graamaNiiH shikSaH shukaH = Shailuusha, Gramani, Shiksha, Shuka,; tathaa eva = like that; babhruH ca = Bhabru, also; suurya sama prabhaaH = sun, similar, in resplendence; panca gandharva patayaH = five, gandharva, kings; will be residing there; ravi soma agni = [like] Sun, Moon, Fire; vapuSaa = with physique; puNya karmaNaam = for those beings with pious, activities; nivaasaH = it is a dwelling place.

"Five gandharva kings, namely Shailuusha, Gramani, Shiksha, Shuka, and Bhabru, whose resplendence is similar to that of Sun will be residing there. It is also the dwelling place of those who achieved ethereality by their pious activities, of whom some resemble the Sun, some Moon, and some Fire by their physique. [4-41-42b, 43]

[Verse Locator](#)

अन्ते पृथिव्या दुर्धर्षाः ततः स्वर्ग जितः स्थिताः ।
ततः परम् न वः सेव्यः पितृ लोकः सुदारुणः ॥ ४-४१-४४

44. tataH = therefrom; pR^ithivyaa ante = of earth, at terminus; durdharSaaH = invulnerable - beings; svarga jitaH = heaven, who won; sthitaH = are there; tataH param = there, after [after the abode of beings who won heavens]; su daaruNaH = most, dreadful - netherworld; pitR^i lokaH = manes, world of [realm of Yama, the Terminator]; vaH sevyah = by you, be adored [be regarded, you need not think of going there]; na = it is not.

"From Mt. Rishabha to the terminus of the earth the invulnerable beings who won heavens will be staying. After that, farther from earth there is the most dreadful world of manes, namely the abode of Yama, the Terminator, and you need not consider going there. [4-41-44]

[Verse Locator](#)

राजधानी यमस्य एषा कष्टेन तमसा आवृता ।
एतावत् एव युष्माभिः वीरा वानर पुंगवाः ।
शक्यम् विचेतुम् गन्तुम् वा न अतो गतिमताम् गतिः ॥ ४-४१-४५

45. viiraa vaanara pungavaaH = oh, brave, vanara-s, the best ones; eSaa yamasya raajadhaanii = this is, of Yama, capital city; kaSTena tamasaa aavR^itaa = by an alarming, darkness, it is encompassed; yuSmaabhiH = by you; etaavat eva = up to here, only; vicetum = to search; gantum vaa = to go, or; shakyam = it is possible; ataH = there after; gatimataam gatiH = for beings with motor organs [mortals,] way in; na = is not there.

"You can go or search only up to this point, oh, the best braving vanara-s, as that world of manes will be encompassed with an alarming darkness, and it is the capital city of Yama, the Terminator. After that there is no entry into the abode of Yama for the mortals. [4-41-45]

This is the Indian mythological naraka 'The Hell...' and there are various sections in this hell for various sins committed while alive or on rebirth.

[Verse Locator](#)

सर्वम् एतत् समालोक्य यत् च अन्यत् अपि दृश्यते ।
गतिम् विदित्वा वैदेह्याः संनिवर्तितम् अर्हथ ॥ ४-४१-४६

46. etat sarvam = all these [places,] in entirety; anyat = other [places]; yat ca api = which are there, also, even; dR^ishyate = which will be seen; in those places; sam aalokya = closely, on seeing - searching thoroughly; vaidehyaaH gatim veditvaa = of Vaidehi, course, on knowing; sam nivartitam = quickly, to return; arhatha = apt of you.

"It will be apt of you to return quickly on knowing the course of Vaidehi after thoroughly searching all these places in their entirety, and even in those other places you happen to see, whether I have mentioned them or not. [4-41-46]

[Verse Locator](#)

यः च मासान् निवृत्तो अग्रे दृष्टा सीत इति वक्ष्यति ।
मत् तुल्य विभवो भोगैः सुखम् स विहरिष्यति ॥ ४-४१-४७

47. yaH = he [who], maasaat agre = than a month, before; nivR^ittaH = having returned; siita dR^iSTaa = Seetha, seen; iti vakSyati = thus, says; saH = he; mat tulya vibhavaH = with me, on a par, high-living; bhogaiH = with luxuries; sukham vihariSyati = comfortable living, rides high - he enjoys.

"He who returns before a month and informs that 'Seetha is seen,' he enjoys a comfortable living on a par with me in high-living and luxuries. [4-41-47]

Hanuma speaks the same wording 'Seetha seen,' in Sundara Kanda on finding Seetha, for which commentators have given a very great value.

[Verse Locator](#)

ततः प्रियतरो न अस्ति मम प्राणात् विशेषतः ।
कृत अपराधो बहुशो मम बन्धुः भविष्यति ॥ ४-४१-४८

48. tataH = than him; priya taraH na asti = dear one, more than, not, is there; mama praaNaat visheSataH = my, than lives, particularly - he becomes a dear one; bahushaH kR^ita aparaadhaH = many times, committed, misdeeds - even if; he; mama bandhuH bhaviSyati = my, associate, he becomes.

"He who says so will be more dearer to me than anyone, rather than my own life in particular, and even if he has committed many misdeeds he becomes my confidant. [4-41-48]

[Verse Locator](#)

अमित बल पराक्रमा भवन्तो
विपुल गुणेषु कुलेषु च प्रसूताः ।
मनुज पति सुताम् यथा लभध्वम्
तत् अधिगुणम् पुरुषार्थम् आरभध्वम् ॥ ४-४१-४९

49. bhavantaH = you all; amita bala paraakramaaH = with infinite, might, and bravery; vipula guNeSu kuleSu prasuutaaH ca = wide-ranging, attributes, in a hierarchy, born in also; manuja pati sutaam = people's, king's, daughter - Seetha; yathaa labhadhvam = as to how, to get - regain; tat adhi guNam = to that, appropriate to; puruSa artham = manly, purpose - helping other, expedient effort; aarabhadhvam = start off.

"You are with infinite might and bravery, and you are born in those hierarchies that have wide-ranging attributes viz., gust of the Air-god, gush of Rain-god, glare of Fire-god etc. Conjoining your own attributes to them that are already inherited you start off on your expedient effort, and you search appropriately with a thinking as to how to regain Seetha. [4-41-49]

All the while Sugreeva is addressing the so-called monkeys as 'vanara-s' and suddenly he concluded his addressing asking them to make puruSa artha saadhanam 'a humanly effort...' thus the monkeys or vanara-s suddenly do not become humans. For this puruSa artha saadhanam 'this man's, purpose, to achieve... start off to achieve this man's, namely Rama's purpose...' or 'to achieve the purpose of parama puruSa 'the Supreme Person...' in eradicating evil on earth...' you start on your mission.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एक चत्वारिंशः सर्गः

Thus, this is the 41st chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 41

Top of Page	1	2	3	4
5	6	7	8	9

<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 42 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva sends troops to west side to search for Seetha under the leadership of Sushena, the father of lady Tara. Describing the various and magnificent mountains that are situated at the northwest of India, and also the ocean down south to it, namely the present Arabian Sea and almost up to Persian provinces, he orders monkey troops to return within one month's time.

[Verse Locator](#)

ततः प्रस्थाप्य सुग्रीवः तान् हरीन् दक्षिणाम् दिशम् ।
अब्रवित् मेघ संकाशम् सुशेषणम् नाम वानरम् । ४-४२-१

1. **sugriivaH** = Sugreeva; **hariin** = monkeys; **dakSiNaam disham prasthaapya** = to southern, direction, on sending; **tataH** = then; **saH** he - Sugreeva; **megha sankasham** = to [massive] cloud, one who looked like; **susheSaNam naama vaanaram** = Sushena, named, to vanara; **abravit** = spoke to.

On sending monkeys to southern direction Sugreeva spoke to a vanara named Sushena who looked like a massive cloud. [4-42-1]

[Verse Locator](#)

तारायाः पितरम् राजा श्वशुरम् भीम विक्रमम् ।
अब्रवीत् प्रांजलिः वाक्यम् अभिगम्य प्रणम्य च ॥ ४-४२-२

2. **raajaa** = king [Sugreeva]; **taaraayaaH pitaram** = Lady Tara's, father; **shvashuram** = to [his own] father-in-law; **bhiima vikramam** = of awesome, valour - Sushena; **abhigamya praNamy ca** = approached, venerated [- Sushena,] also; **praanjaliH** = with palms-folded; **vaakyam abraviit** = sentence, spoke.

On approaching and venerating that awesomely valorous Sushena, the father of Lady Tara, thereby his own father-in-law, king Sugreeva spoke this sentence while adjoining palms in supplication. [4-42-2]

[Verse Locator](#)

महर्षि पुत्रम् मारीचम् अर्चिष्मन्तम् महाकपिम् ।
वृ^डितम् कपिवरैः शूरैः महेन्द्र सदृ^इश द्युतिम् ॥ ४-४२-३
बुद्धि विक्रम सम्पन्नान् वैनतेय सम द्युतिम् ।
मरीचि पुत्रान् मारीचान् अर्चिर्माल्यान् महबलान् ॥ ४-४२-४
ऋषि पुत्रान् च तान् सर्वान् प्रतीचीम् आदिशत् दिशम् ।

3, 4, 5a. maharSi putram maariicam = to the great-sage's, son, Mareecha; mahaa kapim = superb, monkey; shuuraiH kapi varaiH vR^i^itam = with braving, monkeys, exceptional ones, surrounded with; mahendra sadR^i^isha dyutim = Mahendra, coequal, in resplendence; buddhi vikrama sampannaan = in brilliance, bravery, one endowed with; vainateya sama dyutim = Vinata's, son, equal, in sheen [outstanding speed]; arciSmantam = [one who is known as] Arcishman; mariici putraan = Sage Mareecha's sons,; arcirmaalyaan = [known as] Arcishmaalyaa-s; maha balaan = greatly, mighty ones; R^iSi putraan ca = sage's, sons, also; taan sarvaan maariicaan = them, all, [called as] Maareecha-s [brothers of Arcishman]; pratiiciim disham = to western, direction; aadishat = ordered.

Sugreeva ordered the superb monkey son of great-sage Mareecha, called Arcishman, to western direction, who is a surrounded with exceptional and braving monkeys, a coequal to Indra in his resplendence, endowed with brilliance and bravery and whose speed equals that of the son of Vinata, namely Garuda, the Eagle-vehicle of Vishnu. Along with him Sugreeva also ordered the greatly mighty brothers of Arcishman i.e., the other vanara sons of Sage Mareecha, known as Arcishmaalyaa-s, also called as Mareecha-s. [3, 4, 5a]

[Verse Locator](#)

द्वाभ्याम् शत सहस्राभ्याम् कपीनाम् कपि सत्तमाः ॥ ४-४२-५

सुशेषण प्रमुखा यूयम् वैदेहीम् परिमार्गथ ।

5b, 6a. kapi sattamaaH = oh, monkeys, outstanding ones; yuuyam = you all; susheSaNa pramukhaa = Sushena, in fore, front [as leader]; kapiinaam = of monkeys; dvaabhyaam shata sahasraabhyaam = with two, hundred, thousands - two lakhs of monkeys; vaidehiim parimaargatha = let Vaidehi, be tracked down.

"Oh, outstanding monkeys, you shall search for Vaidehi proceeding with two hundred thousand monkeys, say two lakhs, and Sushena as your leader." Thus, Sugreeva started to speak to vanara troops. [4-42-5b, 6a]

[Verse Locator](#)

सौराष्ट्रान् सह बाह्लीकान् चंद्रचित्रान् तथैव च ॥ ४-४२-६

स्फीतान् जन पदान् रम्यान् विपुलानि पुराणि च ।

पुंनाग गहनम् कुक्षिम् वकुल उद्दालक आकुलम् ॥ ४-४२-७

तथा केतक खँडान् च मार्गध्वम् हरि पुंगवाः ।

6b, 7, 8a. hari pungavaaH = oh, monkeys, the best; sauraaSTraan = Suraashtra province; tathaiva ca = like that, also; saha baahliikaan = along with, Baahlika province; candracitraan = Candracitra province; sphiitaan = extensive ones; ramyaan = delightful ones; jana padaan = rural, areas; vipulaani puraaNi ca = spacious, cities, also; punnaaga gahanam = in Punnaga tree, woods; vakula uddaalaka aakulam = Vakula, Uddaalaka trees, [areas] filled with; kukSim = in stomach - in interiors; tathaa = like that; ketaka khanDaan ca = in Ketaka, thickets, also; maargadhvam = be searched.

"Oh, best monkeys, conduct search in the Suraashtra, Baahlika and Candracitra provinces, including their extensive and delightful rural areas and spacious cities, as well as in their woods with Punnaaga trees, areas filled with Vakula, and Uddalaka trees and in their interiors, and even in the thickets of Ketaka trees. [4-42-6b, 7, 8a]

The province of Candracitra, the present day Mathura and is also mentioned as shuura desha 'Shuura province...' in other mms, and the Suraashtra is identified with present day Suraashtra, a peninsula in Gujarat.

[Verse Locator](#)

प्रत्यक् स्रोतो वहाः चैव नद्यः शीतजलाः शिवाः ॥ ४-४२-८

तापसानाम् अरण्यानि कांतारा गिरयः च ये ।

तत्र स्थलीः मरुप्राया अति उच्च शिखराः शिलाः ॥ ४-४२-९

गिरि जाल आवृताम् दुर्गाम् मार्गित्वा पश्चिमाम् दिशम् ।

ततः पश्चिमम् आगम्य समुद्रम् द्रष्टुम् अर्हथ ॥ ४-४२-१०

तिमि नक्र आकुल जलम् गत्वा द्रक्ष्यथ वानराः ।

8b, 9, 10, 11a. **vaanaraaH** = oh, vanara-s; **pratyak srotaH vahaH** = to west, flowing, flows - rivers flowing westward; **shiita jalaaH** = with cool, waters; **shivaaH** = blest ones; **nadyaH ca eva** = rivers, also thus; **taapasaanaam araNyaani** = of sages, forests; **ye** = which - are there; **kaantaaraa girayaH ca** = in forests, mountains, also; are there, they are to be searched; **tatra** = there; [**ye** = which of those that are]; **maru praayaaH sthaliH** = waterless, virtually, lands - are there, they also; [**ye** = which of those that are there]; **ati ucca shishiraaH shilaaH** = highly, towering, chilly, mountains; [**ye** = which of those that are there]; **giri jaala aavR^itaam** = mountain, meshes of, encircled; [**ye** = which of those that are there]; **durgaam** = impassable places - are there; such a; **pashcimaam disham maargitvaa** = western, quarter, on searching; **tataH** = then; **pashcimam samudram aagama** = to western, ocean, on coming; **draSTum arhatha** = to see, apt of you; **gatvaa** = having gone there - to western ocean; **timi nakra aakula jalam** = with sharks, crocodiles, ruffled, waters; **drakshyatha** = you shall see.

"Oh, vanara-s, search at the blest rivers in the west whose cool water flows westward, as well as in the forests of sages and on the mountains of those forests, and even in lands that are virtually waterless and on the highly towering mountains that are chilly. On searching such an impassable western quarter encircled with enmeshed mountains, then it will be apt of you to come and see Western Ocean. Having come to Western Ocean, you will see seawater ruffled by sharks and crocodiles. [8b, 9, 10, 11a]

[Verse Locator](#)

ततः केतक खँडेषु तमाल गहनेषु च ॥ ४-४२-११

कपयो विहरिष्यन्ति नारिकेल वनेषु च ।

11b, 12a. **tataH** = later; **kapayaH** = monkeys; **ketaka khanDeSu** = in Ketaka plant, shrubberies of; **tamaala gahaneSu ca** = Tamaala plant's, copses, also; **naarikela vaneSu ca** = in coconut, boscages, also; **vihariSyanti** = may ramble.

"Later the monkeys may ramble in the shrubberies of Ketaka plants, in copses of Tamaala plants and in the boscages of coconut trees. [4-42-11b, 12a]

[Verse Locator](#)

तत्र सीताम् च मार्गध्वम् निलयम् रावणस्य च ॥ ४-४२-१२

वेलातल निवेष्टेषु पर्वतेषु वनेषु च ।

मुरची पत्तनम् चैव रम्यम् चैव जटा पुरम् ॥ ४-४२-१३

अवंतीम् अंगलेपाम् च तथा च अलक्षितम् वनम् ।

राष्ट्राणि च विशालानि पत्तनानि ततः ततः ॥ ४-४२-१४

12b, 13, 14. **tatra** = there; **velaa tala niveSTeSu** = sea, on edge [shore,] sitting pretty; **parvateSu** = in mountains; **vaneSu ca** = forests, also; **siitaam ca** = Seetha, and; **raavaNasya nilayam ca** = of Ravana, residency, also; **maargadhvam** = shall be searched; **muracii pattanam caiva** = Muraci, city, also, thus; **ramyam jaTaapuram caiva** = delightful, Jaatapura city, also thus; **avantiim angalepaam ca** = Avanti, Angalepa, also; **tathaa** = like that; **alakSitam vanam ca** = Alakshita, forest, also; **tataH tataH** = there, and there; **raaSTraaNi ca** = [nearby] provinces, also; **vishaalaani pattanaani** = spacious, townships; [**maargadhvam** = shall be searched.]

"Seetha shall be searched along with the residency of Ravana on the mountains that are sitting pretty on the seashore, as well as in the forests on those mountains. Further, the delightful cities available alongshore like Muraci, Jaatapura, Avanti and Angalepa are to be searched together with the forest of Alakshita, including the nearby provinces and spacious townships. [4-42-12b, 13, 14]

These are said as cities with names of muralii, jaTiipuram, in other mms, and it is also said to be Maurvi. The said Avanti is not the Avanti already said to the monkeys who were sent to east. is 'un-cared-for' as the thick woods at its periphery make the interiors of forest neglected.

[Verse Locator](#)

सिंधु सागरयोः चैव संगमे तत्र पर्वतः ।
महान् हेम गिरिः नाम शत शृंगो महाद्रुमः ॥ ४-४२-१५

15. sindhu saagarayoH sangame = of Sindhu, of ocean, at junction; tatra = there; hemagiriH naama = Hemagiri [or, Somagiri,] named; shata shR^ingaH = with hundreds of, summits; mahaa drumaH = with gigantic, trees; mahaan parvataH = huge, mountain; is there.

"At the junction of River Sindhu with the ocean, Mouth of Indus, there is a huge mountain named Hemagiri, Golden-Mountain, which is with hundreds of summits and gigantic trees. [4-42-15]

[Verse Locator](#)

तत्र प्रस्थेषु रम्येषु सिंहाः पक्ष गमाः स्थिताः ।
तिमि मत्स्य गजाम्बु चैव नीडानि आरोपयन्ति ते ॥ ४-४२-१६

16. tatra = = there; ramyeSu prastheSu = on beautiful, mountain ridges; pakSa gamaaH simhaaH sthitaH = with wings, going, lions, are there [flying lions]; te = they; timi matsya gajaam caiva = sharks, fish, elephants [elephant seals,] also thus; niiDaani aaropayanti = to nests [to lairs in mountains,] uplifts [winching.]

"On the beautiful ridges of that mountain flying-lions are inhibiting and they will be winching sharks, fish and elephant seals to their lairs. [4-42-16]

[Verse Locator](#)

तानि नीडानि सिंहानाम् गिरि शृंग गताः च ये ।
दृप्ताः तृप्ताः च मातंगाः तोयद स्वन निःस्वनाः ॥ ४-४२-१७
विचरन्ति विशाले अस्मिन् तोय पूर्णे समन्ततः ।

17, 18a. giri shR^inga gataaH = on mountain, top, gone in [inhibiting]; toya da svana niH svanaaH = water, giver [cloud,] sound [thunder,] emitting, sound [trumpeting like thundering clouds]; dR^iptaaH = conceited ones; tR^iptaaH ca = contented ones, also; ye = which; maatangaaH = elephants - are there, they; samantataH = everywhere; toya puurNe = water, filled [water abutted area of the mountain]; asmin vishaale = in that, vast [area]; taani = at those [of flying-lions]; simhaanaam niiDaani = of flying-lions, at lairs; vicaranti = verily, move about.

"The elephants inhibiting on the top of that mountain are contended and conceited, and trumpeting like thunderous clouds they will be moving everywhere in that vast area of the mountain abutted by water and near at the lairs of flying-lions. [4-42-17, 18a]

[Verse Locator](#)

तस्य शृंगम् दिव स्पर्शम् कांचनम् चित्र पादपम् ॥४-४२-१८
सर्वम् आशु विचेतव्यम् कपिभिः काम रूपिभिः ।

18b, 19a. **diva sparsham** = heaven, touching; **citra paadapam** = having, amazing, trees; **kaanacanam** = golden one; **tasya shR^ingam** = its, peak; **sarvam** = in entirety; **kaamaruupibhiH kapibhiH** = by wish, guise-changers, by monkeys; **aashu vicetavyam** = quickly, to be searched.

"The monkeys who can change their guise by their wish have to quickly and entirely search the golden peak of that Hemagiri which will be touching the sky and which has amazing trees on it. [4-42-18b, 19a]

[Verse Locator](#)

कोटिम् तत्र समुद्रे तु कांचनीम् शत योजनम् ॥ ४-४२-१९

दुर्दर्शाम् पारियात्रस्य गता द्रक्ष्यथ वानराः ।

19b, 20a. **vaanaraaH** = oh, vanara-s; **tatra gataa** = there, having gone - on seagoing; **samudre tu** = in ocean, but [waterlogged in ocean]; **paariyaatrasya** = of Mt. Paariyaatra; **shata yojanaam** = hundred, yojana-s [in height]; **kaancaniim** = golden; **dur darshaam** = impossible, to see [because it is blindingly glittering]; **koTim** = mountain peak; **drakSyatha** = you shall see.

"On your seagoing there, oh, vanara-s, you will see the golden peak of a waterlogged mountain called Mt. Paariyaatra, which peak will be hundred yojana-s in height, and which is difficult to see as it will be blindingly glittering. [4-42-19b, 20a]

[Verse Locator](#)

कोट्यः तत्र चतुर्विंशत् गंधर्वाणाम् तरस्विनाम् ॥ ४-४२-२०

वसन्ति अग्नि निकाशानाम् घोराणाम् काम रूपिणाम् ।

20b, 21a. **tatra** = there - on that mountain; **tarasvinaam** = mighty ones; **agni nikaashaanaam** = fire, similar in glow; **ghoraaNaam** = atrocious ones; **kaama ruupiNaam** = by wish, guise-changers; such of those; **gandharvaaNaam** = of Gandharva-s; **catur vimshat koTyaH** = four, twenty, crores, [a host of twenty-four crores]; **vasanti** = are living.

"Twenty four crores of mighty and atrocious Gandharva-s whose glow is similar to the fire and who can change their guise at their wish are living there on that mountain Paariyaatra. [4-42-20b, 21a]

The Gandharva-s said here are not the celestial musicians but human Gandharva-s and the Paariyaatra Mountain may perhaps belong to one in Suleiman Range, now in Pakistan, but not the one among Vindhya Range.

[Verse Locator](#)

पावक अर्चिः प्रतीकाशाः समवेताः समन्ततः ॥ ४-४२-२१

न अति आसादयित्वाः ते वानरैः भीम विक्रमैः ।

21b, 22a. **samantataH** = everywhere; **samavetaaH** = thronging together [if offended]; **paavaka arciH pratiikaashaaH** = fire, tongues of, those that are reflective of - who resemble; **te** = those [Gandharva-s]; **bhiima vikramaiH vaanaraiH** = awfully, courageous, by vanara-s; **na** = not; **ati aasaadayitvaaH** = closely, to be approached [provoked.]

"If those Gandharva-s who resemble the tongues of fire are given offence, they will be thronging together from everywhere, as such even awfully courageous vanara-s shall not provoke them. [4-42-21b, 22a]

[Verse Locator](#)

न अदेयम् च फलम् तस्मात् देशात् किञ्चित् प्लवंगमैः ॥ ४-४२-२२

दुरासदा हि ते वीराः सत्त्ववन्तो महाबलाः ।

22b, 23. **tasmaat deshaat** = from that, province; **plavamgamaiH** = by fly-jumpers; **phalam kimcit na aadeyam ca** = fruit, at least, not, to be picked, also; **sattva vantaH** = assiduous ones; **mahaabalaaH** = highly mighty ones; **te viiraaH** = those, valiant ones - Gandharva-s; **dur aasadaa** = impossible, for overtures; **hi** = isn't it; **bhiima vikramaaH** = appallingly, audacious ones; **te** = those - Gandharva-s; **tatra** = there; **phala muulaani** = fruits, tubers; **rakSante** = will be safeguarding.

"And the fly-jumpers shall not pluck at least a fruit in that province. Because those assiduous, highly mighty and valiant Gandharva-s are impossible for overtures, isn't it. Moreover, those appallingly audacious Gandharva-s will be safeguarding fruits and tubers there. [4-42-22, 23]

This area must be in and around present day Afghanistan because it is famous for dry fruits and it is the age-old practice of Kabuli Walla-s to sell most delicious dry-fruits. When they grow that kind of high-grade fruits which orchardist allows a monkey to pluck and plunder them.

[Verse Locator](#)

तत्र यत्नः च कर्तव्यो मार्गितव्या च जानकी ।

न हि तेभ्यो भयम् किञ्चित् कपित्वम् अनुवर्तताम् ॥ ४-४२-२४

24. **tatra** = there; **yatnaH ca** = put oneself in devoir, also; **kartavyaH** = doable - by you; **jaanakii maargitavyaa ca** = Janaki, is searchable, also; **kapitvam** = monkey-hood; **anuvartataam** = to those who are following it - who practise monkey tricks; **tebhyaH** = from them - Gandharva-s; **bhayam kimcit** = scare, in the least; **na hi** = is not there, indeed.

"There you have to put yourself in devoir and search for Janaki. In the event of your following just monkey-hood and its antics, without becoming adventuresome, there will be no scare from those Gandharva-s. Then you proceed from that Mt. Paariyaatra to Mt. Vajra. [4-42-24]

[Verse Locator](#)

तत्र वैदूर्य वर्णाभो वज्र संस्थान संस्थितः ।

नाना द्रुम लता आकीर्णो वज्रः नाम महागिरिः ॥ ४-४२-२५

श्रीमान् समुदितः तत्र योजनानाम् शतम् समम् ।

गुहाः तत्र विचेतव्याः प्रयत्नेन प्लवंगमाः ॥ ४-४२-२६

25, 26. **plavangamaaH** = oh, fly-jumpers; **tatra** = there - in sea next to Mt. Paariyaatra; **vaiduurya varNa abhaH** = lapis gemstone, hue, similar in shine; **vajra samsthaana samsthitaH** = a diamond, in structure, standing - standing like a diamond in its shape; **naanaa druma lataa aakiirNaH** = diverse, trees, climbers, spread over; **shriimaan** = glorious one; **vajraH naama mahaa giriH** = Vajra, named, great mountain; **tatra** = there; **yojanaanaam shatam** = yojana-s, hundred; **samam** = squarely; **samuditaH** = soaring high; **tatra** = there on that mountain; **guhaaH** = caverns; **prayatnena vicetavyaaH** = pursuantly, are to be searched.

"Oh, fly-jumpers, there is a great mountain named Mt. Vajra in that sea beyond Mt. Paariyaatra. It will be with a shine similar to the hue of the gemstone lapis, and it will be standing like a diamond in its shape, hence it is diamondiferous. There that glorious mountain will be soaring high, squarely for a hundred yojana-s, and diverse trees and climbers will be spreading over it. There, on that mountain you have to search pursuantly including its caverns. [4-42-25, 26]

[Verse Locator](#)

चतुर् भागे समुद्रस्य चक्रवान् नाम पर्वतः ।

तत्र चक्रम् सहस्रारम् निर्मितम् विश्वकर्मणा ॥ ४-४२-२७

27. samudrasya catur bhaage = of ocean, in fourth, quarter; cakravaan naama parvataH = Cakravaan, named, mountain - is there; tatra = there [on that mountain]; vishvakarmaNaa = by Vishvakarma; sahasra aram cakram = thousand, spoked, wheel; nirmitam = is constructed.

"In the fourth quarter of that ocean from land a mountain named Cakravaan is there. Vishvakarma, the Divine Architect, constructed a thousand-spoked wheel on it. [4-42-27]

This is not just a wheel with thousand spokes, but said to be a machine of weaponry with thousand parts or sub-weapons. The Divine Architect Vishvakarma constructs such marvellous things not only for to gods, but even to the demons, while coming under duress, as and when demons conquer Indra's paradise. In the following verses, a connected legend is also touched.

[Verse Locator](#)

तत्र पंचजनम् हत्वा हयग्रीवम् च दानवम् ।
आजहार ततः चक्रम् शंखम् च पुरुषोत्तमः ॥ ४-४२-२८

28. tatra = there - on mountain; puruSa uttamaH = Person, Supreme - Vishnu; hayagriivam daanavam hatvaa = Hayagreeva, demon, on slaying; tataH = from there [from him]; cakram = wheel; he took, and; pancajanam = Pancajana; [hatvaa = on slaying]; shankham ca = conch-shell, also; aajahaara = snatched away.

puraaNa/Legend: "Once upon a time in the crusades of gods-demons, Vishnu assuming the form of puroSottama 'Supreme Person' slew the horse-faced demon named Hayagreeva on that mountain, and snatched away the wheel-weapon from him. Until then, this wheel-weapon existed under the custody of that demon Hayagreeva. Purushottama also put another demon Pancajana to death on that very mountain and took away his backbone, which is a conch-shell. Thus the conch-shell handled by Vishnu is known as paancha janya shankha 'Paanchajanya conch.' Thus, this Cakravaan named mountain assumes legendary importance to search for Seetha. [4-42-28]

[Verse Locator](#)

तस्य सानुषु रम्येषु विशालासु गुहासु च ।
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४२-२९

29. tasya = its - Mt. Cakravaan's; ramyeSu saanuSu = on delightful, cliffs; vishaalaasu guhaasu ca = spacious, caves, also; raavaNaH = Ravana; vaidehyaa saha = Vaidehi, together with; maargitavyaH = be searched; tataH tataH = there, there - here, there, and everywhere.

"Vaidehi is to be searched on the delightful cliffs of that Mt. Cakravaan and also in its spacious caves, together with Ravana, and search for her here, there, and everywhere. [4-42-29]

[Verse Locator](#)

योजनानि चतुः षष्टिः वराहो नाम पर्वतः ।
सुवर्णं शृंगः सुमहान् अगाधे वरुण आलये ॥ ४-४२-३०

30. agaadhe = in the abyss of; varuNa aalaye = in Rain-god's, adobe - in ocean; catuH SaSTiH yojanaani = four, six [after sixty-four] yojana-s; suvarNa shR^ingaH = golden, peaked; varaahaH naama = Varaha, named; su mahaan parvataH = very, great, mountain - is there.

"After sixty-four yojana-s another very great mountain with golden peaks is there in abyss of the abode of Rain-god, namely the ocean, and it is named as Mt. Varaaha. [4-42-30]

[Verse Locator](#)

तत्र प्राक् ज्योतिषम् नाम जातरूपमयम् पुरम् ।
यस्मिन् वसति दुष्ट आत्मा नरको नाम दानवः ॥ ४-४२-३१

31. tatra praakjyotiSam naama = there, Praagjyotisha, named; jaataruupamayam puram = completely golden, city - is there; yasmin = wherein; duSTa aatmaa = evil, minded one; narakaH naama daanavaH = Naraka, named, demon; vasati = lives.

"A city named Praagjyotisha is there which is completely golden, wherein the evil-minded demon named Naraka is living. [4-42-31]

This Praagjyotisha is held as the present Assam as has been referred by Kalidasa in his works and some say that this place should not have been referred here. The inclusion of this verse is said to be the problem with the copyist. S.M. Ali in 'The Geography of the Puranas' says: 'this was the famous janapada on the fringe of the Eastern country...' and it corresponds roughly with the middle Brahmaputra valley...' The name is derived as praak 'firstly, easterly...' jyotiSh 'planet, Sun, and his light' that is to say, 'the place which takes the first light...', that is the east of India...' i.e., Assam. The said demon Naraka is not just "the buffalo-demon" who was eliminated by Goddess Durga.

[Verse Locator](#)

तत्र सानुषु रम्येषु विशालासु गुहासु च ।
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४२-३२

32. tatra ramyeSu saanuSu = there [on Mt. Varaaha,] on delightful, cliffs; vishaalaasu guhaasu ca = spacious, caves, also; raavaNaH = Ravana; vaidehyaa saha = Vaidehi together with; maargitavyaH tataH tataH = be searched, there, there.

"There on the delightful cliffs and spacious caves of that Mt. Varaaha, including that city Praagjyotisha, Ravana shall be searched together with Vaidehi. [4-42-32]

[Verse Locator](#)

तम् अतिक्रम्य शैलेन्द्रम् कांचनान् अन्तर दर्शनम् ।
पर्वतः सर्व सौवर्णो धारा प्रस्रवण आयुतः ॥ ४-४२-३३

33. tam = that [Mt. Varaaha]; kaancanaan antara darshanam [nirdaraam] = with gold-deposits, inlaid, appears [with golden caves]; shailendram = mountain, the best; atikramya = on ranging; dhaaraa prasravaNa aayutaH = waterfalls, rapids, containing; sarva sauvarNaH parvataH = entirely, golden, mountain - is there, called Meghavanta.

"On ranging from that best Mt. Varaaha, whose caves are inlaid with gold-deposits apparent to the naked eye, there is an entirely golden mountain containing waterfalls and rapids called Meghavanta. [4-42-33]

[Verse Locator](#)

तम् गजाः च वराहाः च सिंहा व्याघ्राः च सर्वतः ।
अभिगर्जन्ति सततम् तेन शब्देन दर्पिताः ॥ ४-४२-३४

34. sarvataH = all around; gajaaH ca varaahaaH ca simhaa vyaaghraaH ca = elephants, also wild-boars, also, lions, tigers, also; tena shabdena = by its [mountain's,] sound [on listening the reverberating sounds of rapids and falls of that mountain]; darpitaaH = proud-heartedly; satatam = always; abhi garjanti = facing towards [mountain,] [elephants will be] roaring.

"Listening the sonorous sounds of waterfalls and rapids of that mountain, and construing them to be the roars of their opponent beasts, the elephants, wild boars, lions, and tigers will always be facing that mountain and roaring proud-heartedly all around it, by which that Mt. Meghavanta itself appears to be roaring, proud-heartedly. [4-42-34]

[Verse Locator](#)

यस्मिन् हरि हयः श्रीमान् महेन्द्रः पाकशासनः ।

अभिषिक्तः सुरै राजा मेघो नाम स पर्वतः ॥ ४-४२-३५

35. hari hayaH = green, horses - one who has, Indra ; shriimaan = distinguished one; paaka shaasanaH = demon Paka, controller of; mahendraH = Mahendra; yasmin = where - on which mountain; suraiH = by gods; raajaa = as king; abhiSiktaH = is anointed; saH = such a; meghaH naama parvataH = Megha, named, mountain - it is.

"On which mountain the distinguished Mahendra, whose horses are green and who is the controller of demon Paka, is anointed by gods as their king, such a mountain is this named Mt. Megha, or Mt. Meghavanta, which you have to scour. [4-42-35]

[Verse Locator](#)

तम् अतिक्रम्य शैलेन्द्रम् महेन्द्र परिपालितम् ।

षष्टिम् गिरि सहस्राणि कांचनानि गमिष्यथ ॥ ४-४२-३६

तरुण आदित्य वर्णानि भ्राजमानानि सर्वतः ।

जातरूपमयैः वृक्षैः शोभितानि सुपुष्पितैः ॥ ४-४२-३७

36, 37. mahendra paripaalitam = by great Indra, ruled; tam shailendram = that, mountain the best - Mt. Meghavanta; atikramya = going further; taruNa aaditya varNaani = young, sun, in tinge with; sarvataH bhraajamaanaani = all around, radiant; su puSpitaiH = with fully flowered; jaataruupamayaiH = completely golden in hue; vR^ikSaiH = with such - trees; shobhitaani = resplendent with; kaancanaani = golden ones; SaSTim = sixty; giri sahasraaNi = mountain, thousands [a range of sixty thousand mountains]; gamiSyatha = you shall go to.

"On going further from that best mountain ruled by Mahendra, namely Mt. Meghavanta, you shall go to the range of sixty thousand golden mountains. Those mountains are radiant all around with the tinge of young Sun, and with the resplendence of fully flowered trees which are wholly golden in hue. [4-42-36, 37]

[Verse Locator](#)

तेषाम् मध्ये स्थितो राजा मेरुः उत्तम पर्वतः ।

आदित्येन प्रसन्नेन शैलो दत्त वरः पुरा ॥ ४-४२-३८

38. teSaam madhye = their, in midst; raajaa meruH uttama parvataH = kingly, Meru, unique, mountain; sthitaH = is there; puraa = once upon a time; shailaH = that mountain; prasannena aadityena = by generous, Sun; datta varaH = accorded, boon.

"There is a unique and kingly mountain in the midst of that range of golden mountains, which is called Mt. Meru, or Saavarni Meru, to which mountain generous Sun has once given a boon. [4-42-38]

[Verse Locator](#)

तेन एवम् उक्तः शैलेन्द्रः सर्व एव त्वत् आश्रयाः ।

मत् प्रसादात् भविष्यन्ति दिवा रात्रौ च कांचनाः ॥ ४-४२-३९

त्वयि ये च अपि वत्स्यन्ति देव गन्धर्व दानवाः ।

ते भविष्यन्ति भक्ताः च प्रभया कांचन प्रभाः ॥ ४-४२-४०

39, 40. shaila indraH = unique, mountain - Mt. Saavarni Meru; tena = by him - by Sun; evam uktaH = this way, said; tvat aashrayaaH = by you, sheltered; sarva eva = all of the - [whatever trees, boulders, brooks,] thus; divaa raatrau ca = by day, by night, also; mat prasaadaat = by my, beneficence; kaancanaaH bhaviSyanti = [transmute into] golden [in hue,]

they become; **ye** = which of those; **deva gandharva daanavaaH** = gods, gandharva-s, demons; **tvayi** = in you [on you]; **vatsyanti** = will be residing; **te ca api** = they, also, even; **bhaktaaH ca** = votaries [of mine, i.e., the Sun,] also; **prabhayaa** = by resplendence; **kaancana prabhaaH** = in golden, glitter; **bhaviSyanti** = they will become.

"The Sun said to that unique Mt. Meru Saavarni in this way, 'by my beneficence whatever that is sheltered by you, say trees, climbers, rapids, boulders, all of them will transmute into golden hue, either by day or by night. Even those that reside on you, say gods, gandharva-s, or demons, they too shall thrive as my votaries and as far as their resplendence is concerned they will be glittering like gold, i.e., in the ochry golden hue of the eventide. [4-42-39, 40]

[Verse Locator](#)

विश्वेदेवाः च वसवो मरुतः च दिव ओकसः ।
आगत्य पश्चिमाम् संध्याम् मेरुम् उत्तम पर्वतम् ॥ ४-४२-४१
आदित्यम् उपतिष्ठन्ति तैः च सूर्यो अभिपूजितः ।
अदृश्यः सर्व भूतानाम् अस्तम् गच्छति पर्वतम् ॥ ४-४२-४२

41, 42. **vishvedevaaH ca** = Vishvedeva-s, also; **vasavaH** = Vasava-s; **marutaH ca** = Marut-s, and; **diva okasaH** = heaven, dwellers - other celestials; **pashcimaam sandhyaam** = at vesperal time; **uttama parvatam merum** = unique, mountain, to Mt. Meru; **aagatya** = having come; **aadityam** = at Sun; **upa tiSThanti** = nearby, sit tight - as in seated worship - they will worship; **suuryaH taiH abhipuujitaH** = Sun, by them, well worshipped; **sarva bhuutaanaam** = for all, beings; **a dR^ishyaH** = un, seen - sun becomes - evanishes; **astam parvatam gacChati** = to dusking, mountain [Astagiri,] he goes.

"On their coming to that unique mountain Mt. Meru Saavarni at vespers Vishvedeva-s, Vasava-s, Marut-s, and the other celestials will bide their time for the dusking Sun, and when they all have worshipped him, the Sun goes to the Mt. Astagiri, the Dusking Mountain, and evanishes for all beings for that day. [4-42-41, 42]

The above list may not mention others but it is construed to be inclusive of **ekaadasha rudra-s**, who are twenty-one in number, while the **vishvedevaaH** are thirteen, **vasavaaH** are eight, **maruts** are seven, **aadityaa-s** 'the other Suns in other galaxies...' are twelve.

[Verse Locator](#)

योजनानाम् सहस्राणि दश तानि दिवाकरः ।
मुहूर्त अर्धेन तम् शीघ्रम् अभियाति शिल उच्चयम् ॥ ४-४२-४३

43. **divaakaraH** = day, maker [Sun]; **muhuurta ardhen** = hour, and half; **yojanaanaam** = of yojana-s; **taani** = those; **dasha sahasraaNi** = ten, thousand, [ten thousand yojana-s]; **shila uccayam** = towards mountain, highest, [Mt. Astagiri, Mt. Dusk]; **shiighram abhi yaati** = quickly, towards, goes.

"The Sun courses across those ten thousand yojana-s from Mt. Meru Saavarni to Mt. Astaadri in one and half hours, and quickly reaches Mt. Astagiri, or Mt. Dusk. [4-42-43]

[Verse Locator](#)

शृंगे तस्य महत् दिव्यम् भवनम् सूर्य संनिभम् ।
प्रासाद गण संबाधम् विहितम् विश्वकर्मणा ॥ ४-४२-४४

44. **tasya shR^inge** = on its, pinnacle, [Mt. Astagiri's pinnacle]; **praasaada gaNa sambaadham** = building with stories, multi, compacted with; **suurya sannibham** = Sun, similar [in shine]; **mahat** = a supreme; **divyam** = a heavenly; **bhavanam** = manor-house; **vishvakarmaNaa vihitam** = by Vishvakarma, arranged - is there.

"On the pinnacle of Mt. Astagiri, or the Mt. Dusk, there is a supreme and heavenly manor-house compacted with multi-storied buildings, which in shine will be similar to Sun and which is arranged by Vishvakarma, the Divine Architect. [4-42-44]

[Verse Locator](#)

शोभितम् तरुभिः चित्रैः नाना पक्षि समाकुलैः ।
निकेतम् पाश हस्तस्य वरुणस्य महात्मनः ॥ ४-४२-४५

45. citraiH = with amazing ones; naanaa pakSi sam aakulaiH = with diverse, birds, well [musically,] twittering; tarubhiH shobhitam = with trees, brightened with; mahaa aatmanaH = great-souled one; paasha hastasya = tether, in hand [wielder of]; varuNasya niketam = Rain-god Varuna's, villa - is there.

"That villa is brightened by amazing trees, on which diverse birds will be twittering musically, belongs to the great-souled Varuna, the Rain-god, who wields a tether. [4-42-45]

[Verse Locator](#)

अन्तरा मेरुम् अस्तम् च तालो दश शिरा महान् ।
जातरूपमयः श्रीमान् भ्राजते चित्र वेदिकः ॥ ४-४२-४६

46. merum astam ca = Mt. Meru, Mt. Astaadri [Mt. Dusk,] also; antaraa = in between; dasha shiraa = ten, headed [ten leaved]; jaataruupamayaH = completely golden; shriimaan = glorious one; citra vedikaH = with marvellous, podium; mahaan taalaH = gigantic, Date-palm-tree; bhraajate = shines forth.

"In between Mt. Meru and Mt. Astaadri there is a gigantic ten-leaved Date-palm-tree, which is completely golden and shines forth with a marvellous podium. [4-42-46]

This area must be the present day Arabian and the ancient Persian province, because the Date-palm tree is the highly respected tree at there or even throughout south East Asia. The three kinds of Dates trees are called as dry-grass-palm trees, as said in Amara Kosha.kharjuura, ketakii, talii, kharjuurii ca tR^iNa drumaa: amara kosha 'Date, Pandanus odora tissimus, Corypha Talliera and Wild Date are dry-grass-palms, and these grow in abundance around oases.

[Verse Locator](#)

तेषु सर्वेषु दुर्गेषु सरस्सु च सरित्सु च ।
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४२-४७

47. sarveSu = in all of them; teSu = in those; durgeSu sarassu ca saritsu ca = mountains, lakes, also, rivers, also; tataH tataH = there, there; vaidehyaa = Vaidehi; saha raavaNaH = together with, Ravana; maargitavyaH = shall be searched.

"On all those mountains, lakesides and riversides Vaidehi shall be searched together with Ravana, far and wide. [4-42-47]

[Verse Locator](#)

यत्र तिष्ठति धर्मज्ञः तपसा स्वेन भावितः ।
मेरु सावर्णिर् इति एष ख्यातो वै ब्रह्मणा समः ॥ ४-४२-४८

48. dharmaj~naH = virtue knower; svena tapasaa bhaavitaH = by his own, asceticism, an enlightened one; brahmaNaa samaH = to Brahma, selfsame; eSa = who is; merusaavarNiH iti = Sage MerusaavarNi, thus; khyaataH = is renowned; yatra tiSThati vai = where, he abides, indeed - that place is this Mt. Meru Saavarni.

"This is where the virtue-knower, an enlightened one by his own asceticism, a selfsame personality to Brahma and one renowned as Sage MerusaavarNi indeed resides. [4-42-48]

प्रष्टव्यो मेरुसावर्णिः महर्षिः सूर्य संनिभः ।

प्रणम्य शिरसा भूमौ प्रवृत्तिम् मैथिलीम् प्रति ॥ ४-४२-४९

49. suurya sannibhaH = Sun, similar in shine; maharSiH merusaavarNiH = great-sage, Merusaavarni; shirasaa bhuumau praNamyā = with head-bent, onto ground, venerating - prostration yourself before him; maithiliim prati = of Maithili, about - tidings about Maithili; pravR^ittim praSTavyaH = her whereabouts, he can be asked.

"And that sage Merusaavarni who is Sun-similar in his shine can be asked, only on your prostration before him in veneration, about the tidings of Maithili, and her whereabouts. [4-42-49]

[Verse Locator](#)

एतावत् जीव लोकस्य भास्करो रजनी क्षये ।

कृत्वा वितिमिरम् सर्वम् अस्तम् गच्छति पर्वतम् ॥ ४-४२-५०

50. bhaaskaraH = Illuminator - Sun; jiiva lokasya = of mortal, world; etaavat = up to here; rajanii kSaye = night, decline of - in day; vi timiram = without, darkness; kR^itvaa = on making - effacing; astam parvatam gacChati = to Astagiri, mountain [Mt. Dusk,] goes to.

"On effacing the utter darkness of all the mortal world up to here, the illuminator of mortal world and the decliner of night, namely the Sun, will go to the Mt. Astagiri, say Mt. Dusk. [4-42-50]

[Verse Locator](#)

एतावत् वानरैः शक्यम् गन्तुम् वानर पुंगवाः ।

अभास्करम् अमर्यादम् न जानीमः ततः परम् ॥ ४-४२-५१

51. vaanara pungavaaH = oh, vanara-s, the best; etaavat = up to there; vaanaraiH gantum shakyam = by vanara-s, to go, it is possible; a bhaaskaram = without, sun [sunless]; a maryaadam = not, with boundaries [boundless realms]; about them; tataH param = there, after - far and beyond; na jaaniimaH = not, we know - I do not know.

"It is possible for the vanara-s to go only up to there, oh, best vanara-s, and we have no knowledge of those sunless and boundless realms available far and beyond. [4-42-51]

In 'The Ancient Geography of India' K. Basu records: 'the reader should notice here that Valmiki makes mention of a few places only, most of which are mountains in the west and ends with the poetic land of the setting Sun. This shows that little was known at that time of the famed nations of the west, in spite of the great antiquity claimed by Egypt, Assyria, and Greece and one might be led to the thinking that these nations had not yet risen to power in the time of Valmiki, or if they existed at all, communication was not yet opened between them and the Indian Aryans...'

The words a+bhaaskaram, a + maryaadam are also taken in the sense, 'without, enlightenment; without, proper conduct, i.e., propriety...' 'Those places are with primitives who are unenlightened and with impropriety, that are incongruous with Ancient Indian principle of living...' Thus, these cultures west to Persia are held as pre-Babylonian or pre-Assyrian cultures. Moreover, it is assumed that Sugreeva has said this way: 'because Ravana is a highly educated and cultured demon, in his own way, he too despises those lowly cultures despite of his obstinacy. For sure, he will not be there with Seetha, and hence Seetha need not be searched in those countries.'

[Verse Locator](#)

अवगम्य तु वैदेहीम् निलयम् रावणस्य च ।

अस्तम् पर्वतम् आसाद्य पूर्णे मासे निवर्तत ॥ ४-४२-५२

52. vaidehiim = about Vaidehi; raavaNasya nilayam ca = of Ravana, residency, also; avagamyā tu = on knowing, but; astam parvatam aasaadya = Dusk, mountain, on

reaching; **maase puurNe** = month, while completing [within a month]; **nivartata** = you shall come back.

"You shall return within a month on knowing about Vaidehi and also about the residency of Ravana, or on your reaching Mt. Astagiri, say Mt. Dusk. [4-42-52]

[Verse Locator](#)

ऊर्ध्वम् मासान् न वस्तव्यम् वसन् वध्यो भवेन् मम ।
सह एव शूरो युष्माभिः श्वशुरो मे गमिष्यति ॥ ४-४२-५३

53. **maasaat uurdhvam na vastavyam** = than a month, above [more than,] not, to stay away; **vasan** = if stayed; **mama vadhyaH bhavet** = to me, executable, [he] becomes - I have to exercise coup de grace; **yuSmaabhiH saha eva** = you, along with, thus; **me shuuraH shvashuraH** = my, valorous, father-in-law; **gamiSyati** = will proceed.

"And none shall stay behind for more than a month, and if anyone stays, I have to exercise coup de grace in his respect. By the way, my valorous father-in-law, namely Sushena, is proceeding along with you. [4-42-53]

[Verse Locator](#)

श्रोतव्यम् सर्वम् एतस्य भवद्भिः दिष्ट कारिभिः ।
गुरुः एष महाबाहुः श्वशुरो मे महाबलः ॥ ४-४२-५४

54. **diSTakaaribhiH** = by the achievers ordered tasks; **bhavadbhiH** = by you; **etasya** = his [Sushena's orders]; **sarvam shrotavyam** = all [orders,] give ear to - give heed to; **mahaabaahuH** = highly dextrous; **mahaabalaH** = great-mighty one; **eSa me shvashuraH** = he is, my, father-in-law; **guruH** = a venerable one.

"As achievers of ordered tasks you shall give heed to all of the orders given by him. He who is highly dextrous and great mighty such a Sushena is my father-in-law, thus he is a venerable to me, as well as to you. [4-42-54]

[Verse Locator](#)

भवन्तः च अपि विक्रान्ताः प्रमाणम् सर्वे एव हि ।
प्रमाणम् एनम् संस्थाप्य पश्यध्वम् पश्चिमाम् दिशम् ॥ ४-४२-५५

55. **vikraantaaH** = triumphant ones; **sarve bhavantaH ca api** = all of, you, also, even; **pramaaNam eva hi** = archetypes [by yourselves,] thus, indeed; **enam pramaaNam samsthaapya** = him, as archetype, on instituting; **pashcimaam disham pashyadhvam** = western, direction, you shall see - search.

"Even all of you are triumphant ones and indeed archetypes by yourselves, but instituting him as your archetype you shall search the western direction. [4-42-55]

[Verse Locator](#)

दृष्टायाम् तु नरेन्द्रस्या पत्न्याम् अमित तेजसः ।
कृत कृत्या भविष्यामः कृतस्य प्रतिकर्मणा ॥ ४-४२-५६

56. **amita tejasH** = of unlimited, vitality; **nara indrasya patnyaam** = humans, king's, wife; **dr^iSTaayaam** = while being seen - if located; **tu** = only then; **kR^itasya prati karmaNaa** = what has been done [for us,] in turn, by doing [by reciprocating]; **kR^itakR^ityaa bhaviSyaamaH** = fulfilled, we all will become.]

"We all fulfil ourselves in reciprocating him who has done good to us, only if we can locate Seetha, the wife of the king of humans whose vitality is unlimited, namely Rama. [4-42-56]

[Verse Locator](#)

अतो अन्यत् अपि यत् कार्यम् कार्यस्य अस्य प्रियम् भवेत् ।

संप्रधार्य भवद्भिः च देश काल अर्थ संहितम् ॥ ४-४२-५७

57. *asya kaaryasya* = this, work; *ataH* = more than; *anyat api* = other one, even; *yat priyam bhavet* = which, conducive to, will be; *desha kaala artha sam hitam* = place, time, purpose, verily, which will be conducive to; that task; *bhavadbhiH sampradhaarya ca* = by you all, on deciding, also; *kaaryam* = it may be done.

"Even if any other task than this is there, that which shall be conducive to this task, and which shall also be conducive to time, place and purpose, you shall undertake that task also on deciding about it among yourselves." Sugreeva spoke thus to the monkeys going to western direction. [4-42-57]

[Verse Locator](#)

ततः सुषेण प्रमुखाः प्लवंगमाः
सुग्रीव वाक्यम् निपुणम् निशम्य ।
आमन्त्र्य सर्वे प्लवगाधिपम् ते
जग्मुर् दिशम् ताम् वरुण अभिगुप्ताम् ॥ ४-४२-५८

58. *tataH* = then; *suSeNa pramukhaaH plavangamaaH* = Sushena, [other] important, fly-jumpers; *sugriiva vaakyam nipuNam nishamya* = Sugreeva's, sentence, sedulously, on hearing; *te sarve* = they, all of them; *plavaga adhipam* = from fly-jumpers, king - Sugreeva; *aamantrya* = taking leave; *varuNa abhi guptaam* = by Varuna - Rain-god, verily, cloistered; *taam disham jagmuH* = to that [west,] direction, they proceeded.

On hearing the sentences of Sugreeva sedulously, then Sushena and the other important fly-jumpers took leave of the king of fly-jumpers, namely Sugreeva, and proceeded along with their individual troops to that western direction which is well cloistered by Varuna, the Rain-god. [4-42-58]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वि चत्वारिंशः सर्गः

Thus, this is the 42nd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 42

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	



Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 43 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva sends troops to north in search of Seetha. He gives an account of the snowy regions and provinces of northern side and asks them to search in the places of Yavana, Kuru, and Darads etc., civilisations. Sugreeva specially informs them about a divine province called Uttara Kuru and a heavenly mountain called Mt. Soma on which Brahma, Vishnu and Shiva make sojourn for its sacredness.

[Verse Locator](#)

ततः संदिश्य सुग्रीवः श्वशुरम् पश्चिमाम् दिशम् ।
वीरम् शतबलिम् नाम वानरम् वानरेश्वर ॥ ४-४३-१

1. **vaanara iishvara sugriivaH** = vanara-s', king, Sugreeva; **shvashuram pashcimaam disham sandishya** = father-in-law, to westerly, direction, on sending; **tataH** = then; **shatabalim naama** = Shatabali, named; **viiram vaanaram** = to valorous, vanara; [**uvaaca** = spoke to.]

On sending his father-in-law, namely Susheshana, to westerly direction then the king of Vanara-s Sugreeva, spoke to a valorous vanara named Shatabali. [4-43-1]

[Verse Locator](#)

उवाच राजा सर्वज्ञः सर्व वानर सत्तम ।
वाक्यम् आत्म हितम् चैव रामस्य च हितम् तदा ॥ ४-४३-२

2. **raajaa sarva j~naH** = king, all, knowing - knowledgeable - Sugreeva; **sarva vaanara sattama** = among all, vanara-s, powerful one [Sugreeva]; **tadaa** = thereafter; **aatma hitam** = for himself, advantageous; **hitam raamasya ca** = beneficial, for Rama, even; **vaakyam uvaaca** = words, spoke.

That knowledgeable and the powerful one among all monkeys, King Sugreeva, spoke words to Shatabala that are advantageous to himself, and beneficial to Rama as well. [4-43-2]

[Verse Locator](#)

वृतः शत सहस्रेण त्वत् विधानाम् वन ओकसाम् ।
वैवस्वत सुतैः सार्धम् प्रविष्ट सर्व मंत्रिभिः ॥ ४-४३-३

3. **tvat vidhaanaam** = your, kind of; **vana okasaam** = forest, dwellers [monkeys]; **shata sahasreNa** = with a hundred, thousand; **vR^itaH** = surrounded with - accompanied with; **sarva mantribhiH** = with all, misters; **vaivasvata sutaiH saardham** = Yama, Terminator's, sons, along with; **praviSTha** = you enter - you proceed.

"Accompanied with a hundred thousand forest-dwelling monkeys of your kind, and also with all of your ministers who the sons of Yama, the Terminator, you have to proceed. [4-43-3]

दिशम् हि उदीचीम् विक्रान्त हिम शैल अवतंसिकाम् ।
सर्वतः परिमार्गध्वम् राम पत्नीम् यशस्विनीम् ॥ ४-४३-४

4. **vikraanta** = oh, venturesome one - Shatabala; **hima shaila avatansikaam** = [the north that has] snowy, mountains, as its crown; **udiciim disham** = northern, quarter; **yashasviniim raama patniim** = glorious, Rama's, for wife; **sarvataH parimaargadhvam** = everywhere, scouted out.

"Oh, venturesome Shatabala, you scout out whole of the northern quarter that has snowy Himalayan mountains as its crown for the glorious wife of Rama. [4-43-4]

[Verse Locator](#)

अस्मिन् कार्ये विनिवृत्ते कृते दाशरथेः प्रिये ।
ऋणान् मुक्ता भविष्यामः कृत अर्था अर्थविदाम् वराः ॥ ४-४३-५

5. **artha vidaam varaaH** = purposiveness, among experts of, oh, best ones - oh, enterprising vanara-s; **asmin kaarye vinivR^itte** = in this, mission, on being completed; **daasharatheH priye kR^ite** = to Dasharatha's son - to Rama, agreeable [task,] when we effectuate; **R^iNaan muktaa** = from debt, freed; **kR^ita arthaa** = accomplished, of purpose; **bhaviSyaamaH** = we will become.

"Oh, enterprising vanara-s, when this mission is complete and when we can effectuate a task agreeable to Rama, we will become debt-free and accomplished of our purpose. [4-43-5]

[Verse Locator](#)

कृतम् हि प्रियम् अस्माकम् राघवेण महात्मना ।
तस्य चेत् प्रतिकारो अस्ति सफलम् जीवितम् भवेत् ॥ ४-४३-६

6. **mahaa aatmanaa** = raaghavaNa = by great-souled, Raghava; **asmaakam priyam kR^itam hi** = for us, cherish [a favour,] done, isn't it; **tasya prati kaaraH asti cet** = its [deed's,] reciprocation, is there, if; **jiivitam** = life sa phalam = with, fruit [fruitful]; **bhavet** = becomes.

"Great-souled Raghava has indeed done a favour to us, isn't it. If there is reciprocation to that kind deed, our lives will become fruitful. [4-43-6]

[Verse Locator](#)

अर्थिनः कार्यं निर्वृत्तिम् अकर्तुम् अपि यः चरेत् ।
तस्य स्यात् सफलम् जन्म किम् पुनः पूर्व कारिणः ॥ ४-४३-७

7. **yaH** = he who; **a kartuH api** = not, doing, even - even if one does not reciprocate; **arthinaH kaarya nirvR^ittim** = requester, deed, completion; **caret** = if he does; **tasya janma saphalam syaat** = his, life, fruitful, becomes; **puurva kaariNaH** = earleir, one who has done - one who has already rendered help; **kim punaH** = why, again - telling.

"He who completes the deed of a requester, even though that requester has not rendered any help earlier, his life becomes fruitful. Then what is there to say again about him who has already received help from the requester? [4-43-7]

[Verse Locator](#)

एताम् बुद्धिम् समास्थाय दृश्यते जानकी यथा ।
तथा भवद्भिः कर्तव्यम् अस्मत् प्रिय हित एषिभिः ॥ ४-४३-८

8. **etaam buddhim samaasthaaya** = such a, thinking, abiding by; **asmat** = our; **priya** = well-being; **hita** = welfare; **eSibhiH** = by wishers; **bhavadbhiH** = by you all; **jaanakii** = Janaki; **yathaa dR^ishyate** = as to how, can be seen - can be found; **tathaa kartavyam** = that way, it [task] may be undertaken.

"Let all of you abide by such a thinking as you are the well-wishers of our well-being and welfare, and undertake your mission in such a way as to how Seetha can be found in your search. [4-43-8]

[Verse Locator](#)

अयम् हि सर्व भूतानाम् मान्यः तु नर सत्तमः ।

अस्मासु च गतः प्रीतिम् रामः पर पुरम् जयः ॥ ४-४३-९

9. **ayam nara sattamaH** = this, among men, the best one - Rama; **para puram jayaH** = others [enemies'], cities [fastnesses], champion of; such a; **raamaH** = Rama; **sarva bhuutaanaam maanyaH tu** = for all, beings, estimable one, on his part; **asmaasu priitim gataH hi** = with us, interest, he entered into, indeed - he befriended us.

"On his part this Rama, who is the best on among men and the champion of enemies' fastnesses, is the estimable one for all beings, and his interests have indeed fell in with ours. [4-43-9]

[Verse Locator](#)

इमानि बहु दुर्गाणि नद्यः शैल अंतराणि च ।

भवन्तः परिमार्गन्तु बुद्धि विक्रम संपदा ॥ ४-४३-१०

10. **bhavantaH** = you all; **buddhi vikrama sampadaa** = wisdom, valour, with a wealth of; **imaani** = these; **bahu durgaaNi** = many, impassable - places; **nadyaH shaila antaraaNi ca** = rivers, mountains, canyons also; **parimaargantu** = rake over.

"Let all of you with your assets of wisdom and valour rake over all of these impassable places, rivers, mountains and also their canyons. [4-43-10]

[Verse Locator](#)

तत्र म्लेच्छान् पुलिन्दान् च शूरसेनान् तथैव च ।

प्रस्थालान् भरतान् चैव कुरूम् च सह मद्रकैः ॥ ४-४३-११

कांबोज यवनान् चैव शकान् पत्तनानि च ।

अन्वीक्ष्य दरदान् चैव हिमवन्तम् विचिन्वथ ॥ ४-४३-१२

11, 12. **tatra** = there - in north; **mlecChaan pulindaan ca** = Mleccha-s, Pulinda-s - provinces of; **tathaiva** = like that; **shuurasenaan ca** = Shurashena, also; **prasthaalaan bharataan caiva** = Prasthala, Bharata, also, thus; **madrakaiH saha** = Madraka, along with; **kuruum ca** = Kuru, also; **kaamboja yavanaan caiva** = Kaambhoja, Yavana [countries], also, thus; **shakaan pattanaani ca** = of Shaka, cities, also; **daradaan caiva** = Darada, also, thus; **anviikshya** = on scrutinizing; **himavantam vicinvatha** = at Himavanta [Himalayas], search out.

"There in the north, the provinces of Mleccha-s, Pulinda-s, that way Shurashena - Prasthala - Bharata - Kuru - Madraka - Kaambhoja - Yavana shall be scrutinized along with the cities of Shaka and Darada, and then search in Himalayas. [4-43-11,12]

The Mleccha is the province of the then India to the North-West and it is defined as: **pratyanto mleccha syaat** - 'at the end of the country there is Mleccha province... **amarakosha**; **go maa~Nsa bhakShako yastu viruddham bahu bhaaShate sarva aacaara vihiinaH ca mleccha itiu abhidhiyate** - **bodhaayana**; -- 'eaters of beef, talkers of odd languages, devoid of all ethics [with reference to Indian scriptural ethics, especially marriage as an institution, immoralities etc.,] and they are called Mleccha-s...' **bodhaayana** aphorisms.

Some hold the view that Ramayana was written more lately to Greek's invasion on India on seeing the names like this Yavana, Shaka etc. for this please see the endnote for some more information

[Verse Locator](#)

लोध्र पद्मक खण्डेषु देवदारु वनेषु च ।

रावणः सह वैदेह्या मार्गितव्या ततः ततः ॥ ४-४३-१३

13. lodhra padmaka khaNDeSu = in Lodhra, Padmaka tree, stands; devadaaru vaneSu ca = Devadaru trees, woods, also; raavaNaH = Ravana; tataH tataH = there, there; vaidehyaa saha = Videhi, together with; maargitavyaa = be searched.

"In the stands of Lodhra trees, Padmaka trees and in the woods of Devadaru, or Deodar trees, Ravana is to be searched there and there, together with Seetha. [4-43-13]

Lodhra trees are of Tymolocos racemosa, and Devadaru tree is of Uvaria longifolia, commonly called as Deodar trees.

[Verse Locator](#)

ततः सोम आश्रमम् गत्वा देव गन्धर्व सेवितम् ।

कालम् नाम महासानुम् पर्वतम् तम् गमिष्यथ ॥ ४-४३-१४

14. tataH = then; deva gandharva sevitam = gods, gandharva-s, adored by; soma aashramam gatvaa = to Soma, hermitage, on going; mahaa saanum = great, peaked; kaalam naama = Kala, named; tam parvatam gamiSyatha = to that, mountain, you go.

"You to Soma hermitage, which is adored by the gods and gandharva-s, and then you go to that great-peaked mountain named Mt. Kala. [4-43-14]

[Verse Locator](#)

महत्सु तस्य शैलेषु पर्वतेषु गुहासु च ।

विचिन्वत महाभागाम् राम पत्नीम् अनिन्दिताम् ॥ ४-४३-१५

15. tasya mahatsu shaileSu = its, on grand, cliffs; parvateSu = on mountainsides; guhaasu ca = in caves, also; mahaa bhaagaam = highly, fortunate one; a ninditaam = not, peccable one - impeccable Seetha; raama patniim = Rama's, wife; vicinvata = shall be searched.

"On its cliffs, mountainsides and in caves the highly fortunate and impeccable wife of Rama shall be searched. [4-43-15]

[Verse Locator](#)

तम् अतिक्रम्य शैलेन्द्रम् हेम गर्भम् महागिरिम् ।

ततः सुदर्शनम् नाम पर्वतम् गन्तुम् अर्हथ ॥ ४-४३-१६

16. hema garbham = gold, impregnated with; shaila indram = mountain, lordly; tam mahaa girim = that, great-mountain; atikramya = on going across; tataH = afterwards; sudarshanam naama parvatam = to Sudarshan, named, mountain; gantum arhatha = to go, apt of you.

"On going across that lordly mountain Kala, which great-mountain is impregnated with gold, it will be apt of you to go to the mountain named Sudarshana afterwards. [4-43-16]

[Verse Locator](#)

ततो देवसखो नाम पर्वतः पतग आलय ।

नाना पक्षि समाकीर्णो विविध द्रुम भूषितः ॥ ४-४३-१७

17. tataH = latter; pataga aalaya = birds, a sanctuary of; naanaa pakshi sam aakiirNaH = with diverse, birds, verily, overspread; vividha druma bhuuSitaH = varied, trees, adorned with; devasakhaH naama parvataH = Devasakha, named, mountain - will be there.

"Latter there will be a mountain overspread with various birds and adorned with varied trees named Devasakha which is a sanctuary for birds. [4-43-17]

[Verse Locator](#)

तस्य कानन खण्डेषु निझरिषु गुहासु च ।
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४३-१८

18. tasya = in its - mountain's; kaanana khaNDeSu = woods, in segments; nirjhareSu [nirdareSu] guhaasu ca = in waterfalls, [in valleys,] in caverns, even; raavaNaH = Ravana vaidehyaa saha = Vaidehi, together with; tataH tataH maargitavyaH = there, there, quested for.

"Let Ravana be quested after in the segments of woods, at waterfalls, and even in caverns of that mountain, together with Vaidehi. [4-43-18]

[Verse Locator](#)

तम् अतिक्रम्य च आकाशम् सर्वतः शत योजनम् ।
अपर्वत नदी वृक्षम् सर्व सत्त्व विवर्जितम् ॥ ४-४३-१९

19. tam = that - Mt. Devasakha; atikramya ca = on crossing, even; a parvata = devoid of, mountains; nadii vR^ ikSam = rivers, trees; sarva sattva vi varjitam = by all, beings, verily, discarded; sarvataH shata yojanam = all around, hundred, yojana-s; aakaasham = sky - void land; is there.

"On crossing Mt. Devasakha, there is a vacant land to a span of hundred yojana-s all around, which is devoid of mountains, rivers and even trees, and discarded by all beings. [4-43-19]

[Verse Locator](#)

तत् तु शीघ्रम् अतिक्रम्य कांतारम् रोम हर्षणम् ।
कैलासम् पाण्डुरम् प्राप्य हृष्टा यूयम् भविष्यथ ॥ ४-४३-२०

20. kaantaaram = wilds; roma harSaNaam = hair, raising one; tat tu = that, on its part; shiighram atikramya = quickly, on traversing; paaNDuram kailaasam praapya = whitish, Mt. Kailash, on attaining; yuuyam = you all; hR^iSTaa bhaviSyatha = overjoyed, you will be.

"But you all will be overjoyed on traversing that hair-raising wasteland quickly and on attaining Mt. Kailash. [4-43-20]

'The Kailash mountain believed to be the abode of Shiva, the tutelary god of the Snowy Range of Central Asia and the wealth god Kubera, was to the north of Himalayas. It would appear to correspond with the Kwenlun Range, which extends northwards and connects with the Altai chain. The route indicated must have been by the south skirts of the desert towards the west, to pass by the Kailash Range...' Ancient Geography. This is presently in Tibet.

[Verse Locator](#)

तत्र पाण्डुर मेघाभम् जाम्बूनद परिष्कृतम् ।
कुबेर भवनम् रम्यम् निर्मितम् विश्वकर्मणा ॥ ४-४३-२१

21. tatra = there; vishva karmaNaa nirmitam = by Vishvakarma [the Divine Architect,] constructed; paaNDura megha aabham = white, cloudlike, in shine; jaambuunada pariSkR^itam = gold, processed with; ramyam = delightful one; kubera bhavanam = Kubera's, mansion; is there.

"There is the delightful mansion of Kubera, which in shine will be like a silver cloud and processed with gold, and the Divine Architect Vishvakarma has constructed it. [4-43-21]

[Verse Locator](#)

विशाला नलिनी यत्र प्रभूत कमलोत्पला ।
हंस कारण्डव आकीर्णा अप्सरो गण सेविता ॥ ४-४३-२२

22. **yatra** = where; **prabhuuta kamala utpalaa** = replete with, lotuses, costuses; **hamsa kaaraNDava aakiirNaa** = swans, partridges, overrun by; **apsaraH gaNa sevita** = apsara, throngs, adored by; **vishaalaa nalinii** = expansive, lotus-lake; is there that is the place of Kubera.

"Where an expansive lake is there, which is replete with lotuses and costuses, overrun by swans and partridges, and adored by throngs of apsara-s, that is the place of Kubera, Deity for Wealth-Management. [4-43-22]

[Verse Locator](#)

तत्र वैश्रवणो राजा सर्व भूत नमस्कृतः ।
धनदो रमते श्रीमान् गुह्यकैः सह यक्ष राट् ॥ ४-४३-२३

23. **tatra** = there - at that place; **vaishravaNaH** = son of Vaishravana; **sarva bhuuta namaskR^itaH** = by all, beings, revered; **yakSa raaT** = yaksha-s, king; **shriimaan dhanadaH** = fortunate one, Money-giver [Kubera]; **raajaa** = king; **guhyakaiH saha** = with Guhyaka-s [yaksha-s,] with; **ramate** = he rejoices.

"The son of Sage Vaishravana and king of yaksha-s, who is revered by all beings for he is the money giver, that fortunate king will be rejoicing there along with guhyaka-s, viz., yaksha-s. [4-43-23]

[Verse Locator](#)

तस्य चन्द्र निकशेषु पर्वतेषु गुहासु च ।
रावणः सह वैदेह्या मार्गितव्यः ततः ततः ॥ ४-४३-२४

24. **tasya** = its [Mt. Kailash's]; **candra nikasheSu** = moon, similar in shine; **parvateSu guhaasu ca** = in [nearby] mountains, in their caves, even; **tataHtataH** = there, there; **raavaNaH** = Ravana; **maargitavyaH** = shall be searched; **vaidehyaa saha** = Vaidehi, together with.

"Ravana shall be searched on Mt. Kailash, and even in the caves of nearby mountains which will be shining like moon, together with Vaidehi. [4-43-24]

Ravana is a brother of Kubera and the aircraft of Kubera, namely Pushpaka, is seized from this very Kubera. Thus, there is every chance to hide Seetha at Kubera's place bringing Kubera under duress.

[Verse Locator](#)

क्रौन्चम् तु गिरिम् आसाद्य बिलम् तस्य सुदुर्गम् ।
अप्रमत्तैः प्रवेष्टव्यम् दुष्प्रवेशम् हि तत् स्मृतम् ॥ ४-४३-२५

25. **krauncam tu girim aasaadya** = Kraunca, but, mountain, on reaching [thereafter]; **su dur gamam** = highly, not, passable one; **tasya bilam** = its, tunnel; **a pramattaiH** = without, incautiously [cautiously]; **praveSTavyam** = is to be entered; **tat** = that - tunnel; **duS pravesham** = un, enterable; **smR^itam hi** = known to be, indeed - they say.

"Thereafter on reaching Mt. Kraunca you shall cautiously enter into a highly impassable tunnel of that mountain to search Seetha. That tunnel, they say, is an un-enterable one. [4-43-25]

Kumara or Skanda, the son of Shiva-Parvati-Ganga made this bore by using His shakti prayoga 'Divine power.' This is his birthplace, and the legend of His birth and growth are detailed in Bala Kanda.

[Verse Locator](#)

वसन्ति हि महात्मानः तत्र सूर्य सम प्रभाः ।

देवैः अभ्यर्थिताः सम्यक् देव रूपा महर्षयः ॥ ४-४३-२६

26. **tatra** = in there - in that tunnel; **suurya sama prabhaaH** = Sun, similar, in resplendence; **devaiH abhyarthitaaH** = by gods, requested; **deva ruupaa** = godly, in mien; **mahaatmaanaH** = great-souled ones; such; **maharSayaH** = great-sages; **samyak vasanti** = very well, living - in that tunnel.

"In that tunnel great-souled sages reside at the request of gods, and those great-sages are similar to Sun in their resplendence and godly in their mien. Even then, you search for Ravana therein that tunnel. [4-43-26]

[Verse Locator](#)

क्रौन्चस्य तु गुहाः च अन्याः सानूनि शिखराणि च ।

निर्दराः च नितंबाः च विचेतव्याः ततः ततः ॥ ४-४३-२७

27. **krauncasya tu** = Mt. Kraunca, but [besides the main peak of Mt. Kraunca]; **anyaaH** = other; **guhaaH ca** = caves, also; **saanuuni shikharaaNi ca** = terraces, peaks, also; **nirdaraaH ca** [dardaraaH ca] = crevices, also; **nitambaaH ca** = buttocks [of mountain, midriffs,] also; **tataH tataH** = there, there; **vicetavyaaH** = shall be searched.

"Besides the main peak of Mt. Kraunca, its other peaks, terraces, crevices and midriffs shall be searched, far and wide. [4-43-27]

[Verse Locator](#)

अवृक्षम् काम शैलम् च मानसम् विहग आलयम् ।

न गतिः तत्र भूतानाम् देवानाम् न च रक्षसाम् ॥ ४-४३-२८

28. **a vR^ikSam** = without, trees; **vihaga aalayam** = birds, abode; **maanasam** = Mt. Maanasa; **kaama shailam ca** = Kaama, mountain, also; are to be searched; **tatra** = there; **bhuutaanaam gatiH na** = for beings, inlet, no; **devaanaam ca rakSasaam** = for gods, even, for demons; [gatiH = inlet]; **na** = no.

"The treeless Mt. Kaama and the abode of birds Mt. Maanasa are also to be searched, and there is no inlet for any being, let alone gods or demons. [4-43-28]

These mountains Maanasa and Kaama are said differently in other translations, like 'the wish-endower Kaama and the bird-less Maanasa Mountains.' That is to say, 'even birds cannot enter there then where is the question of entry to other beings...' If that place is un-enterable even for birds or gods how these few monkeys can enter, is the question that ensues. Sugreeva gives the answer to Rama at the start of this exodus of monkeys, saying that these monkeys can do any undoable task, which is peculiar to these genera.

[Verse Locator](#)

स च सर्वैः विचेतव्यः स सानु प्रस्थ भूधरः ।

क्रौन्चम् गिरिम् अतिक्रम्य मैनाको नाम पर्वतः ॥ ४-४३-२९

29. **sa saanu prastha bhuu dharaH** = with, mountainsides, grades, fringe, mountains; **saH** = that Kraunca mountain; **sarvaiH vicetavyaH** = by you all, is to be searched; **krauncam girim atikramya** = from Kraunca, mountain, moving away; **mainaakaH naama parvataH** = Mainaaka, named, mountain - is there.

"You all have to search Mt. Kraunca inclusive of its mountainsides, grades, and its fringe mountains, and on moving away from that Mt. Kraunca, a mountain named Mainaaka is there. [4-

This Mainaaka is different from the one that wanted to give hospitality to Hanuma during his flight across ocean in Sundara Kanda.

[Verse Locator](#)

मयस्य भवनम् तत्र दानवस्य स्वयम् कृतम् ।
मैनाकः तु विचेतव्यः स सानु प्रस्थ कंदरः ॥ ४-४३-३०
स्त्रीणाम् अश्व मुखीनाम् च निकेताः तत्र तत्र तु ।

30, 31a. tatra = there; daanavasya mayasya = demon, Maya's; svayam kR^itam = himself, made [built]; bhavanam = mansion - is there; sa saanu prastha kandaraH = with, crests, grades, caves; mainaakaH tu vicetavyaH = Mt. Mainaaka, but, searched out; tatra tatra tu = there, there - thereabout; ashva mukhiinaam striiNaam ca = horse, faced ones, of females, also - of kimpurusha females; niketaaH = dwelling - is there.

"The mansion of the demon Maya is there which is built by himself and that Mt. Mainaaka is to be searched out, inclusive of its crests, grades and caves. Thereabout the dwellings of horse-faced females, namely KimpuruSa-s, are there and you have to search them also. [4-43-30, 31a]

The word ashvamukhi is taken as one word to explain the genera of kimpuruSa , a kind of sylvan beings like yaksha-s, caarana-s and the like, whereas some take it as horse-faced beings.

[Verse Locator](#)

तम् देशम् समतिक्रम्य आश्रमम् सिद्ध सेवितम् ॥ ४-४३-३१
सिद्धा वैखानसाः तत्र वालखिल्याः च तापसाः ।

31b, 32a. tam desham sam atikramya = that, province, verily, over crossing; siddha sevitam ashramam = by siddha-s [resolved-souls,] adored by, hermitage - is there; tatra = there; siddhaa vaikhaanasaaH = siddha-s, vaikhaanasa-s, vaalakhilyaaH ca taapasaaH = vaalakhilyaa-s, also, sages.

"On crossing over that province there is the hermitage adored by siddha-s, the resolved-souls. There the sages, namely siddha-s, vaikhaanasa-s, and vaalakhilyaa-s will be there. [4-43-31b, 32a]

[Verse Locator](#)

वन्दितव्याः ततः सिद्धाः तापसा वीत कल्मषाः ॥ ४-४३-३२
प्रष्टव्याः च अपि सीतायाः प्रवृत्तिम् विनय अन्वितैः ।

32b, 33a. tataH = then; taapasaa viita kalmaSaaH = by asceticism, those who are relieved of, blemishes; siddhaaH = accomplished souls; vanditavyaaH = are to be revered; vinaya anvitaiH = humbleness, having; by you; siitaayaaH pravR^ittim = of Seetha, course [whereabouts]; praSTavyaaH ca api = [they may be] asked after, also, even.

"Then you venerate those sages with accomplished souls, whose asceticism alone has effaced their blemishes, and you may even humbly ask them after Seetha's whereabouts. [4-43-32b, 33a]

[Verse Locator](#)

हेम पुष्कर संछन्नम् तत्र वैखानसम् सरः ॥ ४-४३-३३
तरुण आदित्य संकाशैः हंसैः विचरितम् शुभैः ।

33b, 34a. tatra = there; hema puSkara sanChannam = golden, lotuses, overspread with; taruNa aaditya sankashaiH = tender, sun, similar in resplendence; shubhaiH hamsaiH =

with prosperous, swans; **vi caritam** = verily, moving about; **vaikhaanasam** = pertaining to Vaikhaanasa sages; **saraH** = lake - is there.

"There is the lake belonging to Vaikhaanasa sages, overspread with golden lotuses, and overrun with prosperous swans whose resplendence will be similar to the tender sun. [4-43-33b, 34a]

[Verse Locator](#)

औपवाह्यः कुबेरस्य सर्वभौम इति स्मृतः ॥ ४-४३-३४

गजः पर्येति तम् देशम् सदा सह करेणुभिः ।

34b, 35a. **sarvabhauma iti smR^itaH** = Saarvabhauma, thus, known as - in legends; **kuberasya aupavaahyaH gajaH** = of Kubera, carrier, elephant; **kareNubhiH saha** = she-elephants, along with; **sadaa** = always; **tam desham** = to that, place; **pari eti** = goes over - will be visiting.

"The carrier elephant of Kubera known as Saarvabhauma will always be visiting that place along with she-elephants. [4-43-34b, 35a]

[Verse Locator](#)

तत् सारः समतिक्रम्य नष्ट चन्द्र दिवाकरम् ।

अनक्षत्र गणम् व्योम निष्पयोदम् अनादितम् ॥ ४-४३-३५

35b, c. **tat saaraH samatikramya** = that, lake, on passing over; **naSTa candra divaakaram** = devoid of, moon, sun; **a nakSatra gaNam** = without, star, clusters; **niS payodam** = without, clouds; **a naaaditam** = less of, noise [noiseless]; **vyoma** = sky - is there.

"Passing that lake there will be just sky which will be devoid of moon, or sun, or the clusters of stars, and it will be cloudless and noiseless. [4-43-35b, c]

[Verse Locator](#)

गभस्तिभिः इव अर्कस्य स तु देशः प्रकाशते ।

विश्राम्यद्भिः तपः सिद्धैः देव कल्पैः स्वयंप्रभैः ॥ ४-४३-३६

36. **deva kalpaiH** = gods, like; **svayam prabhaiH** = self, resplendent ones; **vishraamyadbhiH** = who are taking rest; **tapaH siddhaiH** = in asceticism, accomplished ones; **sa deshaH** = that, place; **arkasya gabhastibhiH iva** = sun's, [innumerable] sunrays, as with; **prakaashate** = [that place will be] luminescent.

"That place will be luminescent with the self-resplendence of godlike sages who have accomplished their asceticism and who are taking rest at that place, as if illuminated with innumerable rays of the sun. [4-43-36]

[Verse Locator](#)

तम् तु देशम् अतिक्रम्य शैलोदा नाम निम्नगा ।

उभयोः तीरयोः तस्याः कीचका नाम वेणवः ॥ ४-४३-३७

ते नयन्ति परम् तीरम् सिद्धान् प्रत्यानयन्ति च ।

37, 38a. **tam desham atikramya** = that, province, on crossing over; **shailodaa naama** = Shailoda, named; **nimna gaa** = deep, going - flowing river - is there; **tasyaaH ubhayoH tiirayoH** = on its, both, banks; **kiicakaa naama veNavaH** = Keecaka, named, bamboo - brakes - are there; **te** = they [bamboos]; **siddhaan** = siddha-s; **param tiiram nayanti** = to other, bank, they take; **prati aanayant ca** = in turn, bring back, also

"On crossing over that province there is a deep flowing river named Shailoda. On both of its riverbanks bamboo brakes called as Keecaka-s will be there. Those bamboos will be enabling the movement of siddha-s, accomplished souls, from one bank to the other. [4-43-37, 38a]

Keecaka is the term to denote that 'when air is puffed in the bamboo, whistles or fluting can be done...' and this variety of bamboos is used to make the transverse flutes in India in contrast to the present day metal flutes, where the diameter and wall-thickness of each bamboo stick is carefully selected to produce a desired tone and pitch. The travel to the other bank is by the entwined bamboo-sticks-bridges across the river, and these monkeys shall make use of those bridges because anyone/anything falling in that river will be petrified, say frozen to petrification.

[Verse Locator](#)

उत्तराः कुरवः तत्र कृत पुण्य प्रतिश्रियाः ॥ ४-४३-३८

ततः कांचन पद्माभिः पद्मिनीभिः कृतोदकाः ।

नील वैदूर्य पत्राढ्या नद्यः तत्र सहस्रशः ॥ ४-४३-३९

रक्तोत्पल वनैः च अत्र मण्डिताः च हिरण्मयैः ।

38b, 39, 40a. tatra = there; kR^ita puNya pratishriyaaH = achieved, divine merit, dwelling; uttaraaH kuravaH = northern, Kuru - is there; tataH tatra = then, there; kaancana padmaabhiH = with golden, lotuses; padminiibhiH = lotus-leaf-stalks - runners of lotuses; kR^itaH udakaaH = made [mingled,] waters [from other lakes]; niila vaiduurya patra aaDhyaa = blue, lapis [Lapis Lazuli Blue-like,] leaves, filled with; nadyaH = rivers; sahasrashaH = in thousands - are there; atra = here - at this place; hiraNmayaiH = golden in hue; rakta utpala vanaiH = with red, Costuses, thickets; maNDitaaH ca = decorated with, also.

"Then there is the North Kuru, the dwelling of those who have achieved divine merit in their previous births and now born in that country to enjoy the fruits of that divine merit, thus that country itself is earmarked for meritorious beings. At that place, the lotuses in the rivers will be golden in hue. The runners and stalks of lotus plants bear lotus-leaves that are bluish like the bluishness of lapis lazuli. There will be thousands of such rivers filled with such plants in water, and with waters mingled with the waters of other lakes, and decorated with the thickets of red Costuses alongshore. [4-43-38b, 39, 40a]

The Costus is a lotus-like plant grwoing on land, like Kashmir's Saussurea hypoleuca, Latinised from Greek 'kostos'.

[Verse Locator](#)

तरुण आदित्य संकाशा भान्ति तत्र जलाशयाः ॥ ४-४३-४०

महाअर्ह मणि पत्रैः च कांचन प्रभ केसरैः ।

नीलोत्पल वनैः चित्रैः स देशः सर्वतो वृतः ॥ ४-४३-४१

40b, 41. sa deshaH = that, province; sarvataH = everywhere; mahaa arha maNi patraiH [ratnaiH] ca = with highly, valuable, sapphirine [in hue,] leaves [gemstones,] also; kaancana prabha kesaraiH = golden, in shine, with fibrils; citraiH = amazing ones; niila utpala vanaiH = blue, costuses, with thickets of; taruNa aaditya sankaaashaa jala aashayaaH = tender, Sun, similar, with water, receptacles [lakes]; vR^itaH = surrounded with; tatra bhaanti = there, shines forth.

"Everywhere that province shines forth with highly valuable leaves which will be in the hue of sapphires, with fibrils in the hue of gold, and with amazing thickets of blue costuses around lakes, which lakes will be surrounding that province with a resplendence similar to sun. [4-43-40b, 41]

[Verse Locator](#)

निस्तुलाभिः च मुक्ताभिः मणिभिः च महाधनैः ।

उद्भूत पुलिनाः तत्र जातरूपैः च निम्नगाः ॥ ४-४३-४२

42. tatra = there; niH tulaabhiH ca muktaabhiH = un, weighable [incomparable,] also, with pearls; mahaa dhanaiH maNibhiH ca = with highly, valuable, jewels; nimnagaaH = deep flowing rivers; jaataruupaiH = with gold; udbhuuta pulinaaH = mixed, sand dunes - will be there.

"There the sand dunes of deep flowing rivers are lumped together with incomparable pearls, highly valuable jewels and gold. [4-43-42]

[Verse Locator](#)

सर्व रत्नमयैः चित्रैः अवगाढा नगोत्तमैः ।

जातरूपमयैः च अपि हुताशन सम प्रभैः ॥ ४-४३-४३

43. citraiH = amazing ones [mountains]; sarva ratnamayaiH = all, jewels filled with; jaataruupamayaiH ca api = golden in aspect also; hutaashana sama prabhaiH = to Ritual-fire, similar, in splendour; naga uttamaiH = with mountain, lofty ones; avagaaDhaa = intercalated - into rivers.

"That province is with amazing mountains that are replete with every kind of jewel, golden in hue, splendorous like Ritual-fire, and they are intercalated into the deep flowing rivers. [4-43-43]

Perhaps these poetic accounts of golden, jewelled riverbanks and golden lotuses etc. might have attracted the then invaders towards India, presuming that the loot is over there on the riverbanks like sand. However mythical these accounts might be, they portray that the lands and rivers are self-contained and self-sufficient.

[Verse Locator](#)

नित्य पुष्प फलाः तत्र नगाः पत्ररथ आकुलाः ।

दिव्य गन्ध रस स्पर्शाः सर्व कामान् स्रवन्ति च ॥ ४-४३-४४

नाना आकाराणि वासांसि फलन्ति अन्ये नगोत्तमाः ।

44, 45a. tatra nagaaH = there, trees are; nitya puSpa phalaaH = with eternal, flowers, fruits; patra ratha [nitya] aakulaaH = by wings, charioting [birds,] [endlessly] squawking; divya gandha rasa sparshaaH = divine, for smell, for taste, for touch; sarva kaamaan sravanti ca = for all, desires [delicacies,] spill forth their yield, also; anye naga uttamaaH = other, trees, best ones; naanaa akaaraaNi vaasaansi = numerous, shapes, of clothing; phalanti bear fruits - they yield.

"There the trees will be eternally flowering and fruiting on which birds will be endlessly squawking. Their yield will be spilling forth meeting every delicacy with a divine smell, taste and touch. Some other best trees will yield clothing in numerous shapes. [4-43-44, 45a]

[Verse Locator](#)

मुक्ता वैदूर्य चित्राणि भूषणानि तथैव च ।

स्त्रीणाम् यानि अनुरूपाणि पुरुषाणाम् तथैव च ॥ ४-४३-४५

सर्व ऋतु सुख सेव्यानि फलन्ति अन्ये नगोत्तमाः ।

महा अर्हाणि मणि चित्राणि फलन्ति अन्ये नगोत्तमाः ॥ ४-४३-४६

45, 46. anye naga uttamaaH = yet other, best, trees; yaani = which of those - adornments; striiNaam = for females; tathaiva ca = like that, also; puruSaaNaam anuruupaaNi = for males, are befitting to; muktaa vaiduurya citraaNi = pearly, lapis gems like,

wondrous ones; **tathaivaca** = like that, also; **sarva R^itu sevyaani** = in all, seasons, happily, wear; **bhuuSaNaani** = adornments; **phalanti** = will be fruiting - yielding; **anye naga uttamaaH** = other, trees, best ones; **mahaa arhaaNi** = highly people, applicable to [to noblesse]; **maNi citraaNi [aabharaNaani]** = gemlike, marvellous [ornaments]; **phalanti** = will be producing.

"Some of the best trees will be yielding such of those adornments which will be vying with ornament made with pearls or with lapis gemstones, and suitable both for women and men. Like that, they can be worn happily in all seasons. Some other best trees will be yielding gemlike marvellous decorations applicable to noblesse. [4-43-45, 46]

[Verse Locator](#)

शयनानि प्रसूयन्ते चित्र आस्तारणवन्ति च ।
मनः कान्तानि माल्यानि फलन्ति अत्र अपरे द्रुमाः ॥ ४-४३-४७
पानानि च महा अर्हाणि भक्ष्याणि विविधानि च ।

47, 48a. **atra apare drumaaH** = there, other, trees; **citra aastaaraNavanti ca** = astonishing, with upholsteries, also; **shayanaani** = [wooden-] beds; **prasuuyante** = will be producing; **manaH kaantaani maalyaani** = heart, longing [attracting,] garlands; **phalanti** = they yield; **mahaa arhaaNi paanaani ca** = for highly, choicest ones, juices, also; **vividhaani bhakSyaaNica** = diverse, foodstuffs, also.

"There are other trees that produce wooden-beds with astonishing upholsteries, and even garlands that will be attractively heartening, while some other trees will be yielding juices and foodstuffs that are relevant to highly choicest consumers. [4-43-47]

[Verse Locator](#)

स्त्रियः च गुण संपन्ना रूप यौवन लक्षिताः ॥ ४-४३-४८
गन्धर्वाः किंनरा सिद्धा नागा विद्याधराः तथा ।
रमन्ते सहिताः तत्र नारीभिः भास्वर प्रभाः ॥ ४-४३-४९

48b, 49. **guNa sampannaaH** = attributes, enriched with; **ruupa yauvana lakSitaH** = handsomeness, youthfulness, along with - having; **striyaH ca** = females, also; that Uttara Kuru has; **bhaasvara prabhaaH** = radiantly, bright; **gandharvaaH kinnaraa siddhaa naagaa** = gandharva-s, kinnaraa-s, siddha-s; **tathaa vidyaadharaaH** = likewise, vidyaadharaa-s; **tatra** = there; **naariibhiH sahitaH ramante** = females, along with, delight in.

"The females of Uttara Kuru province will be handsome and youthful and they are rich by their attributes. There the radiantly bright celestials like gandharva-s, kinnaraa-s, siddha-s, vidyaadharaa-s will be delighting along with their own females. [4-43-48b, 49]

Some say that the females are also born out of the very same trees by adding the word **prasuuyante** to these compounds of trees. Nevertheless, it is better taken as 'daughters of soil.'

[Verse Locator](#)

सर्वे सुकृत कर्माणः सर्वे रति परायणाः ।
सर्वे काम अर्थ सहिता वसन्ति सह योषितः ॥ ४-४३-५०

50. **sarve** = all of them - inhabitants of Uttara Kuru; **sukR^ita karmaaNaaH** = good deeds, carried through; **sarve rati paraayaNaaH** = all of them, in passion, engaged; **sarve kaama artha sahitaH** = all of them, pleasures, prosperity, having; **saha yoSitaH** = with, youthful females; **vasanti** = they will be dwelling - there.

"All the inhabitants of North Kuru have carried out good deeds in earlier births, hence they are accorded with paradisiacal pleasures now. All are engaged in passion, all of them live in pleasure and prosperity along with their youthful females. [4-43-50]

गीत वादित्र निर्घोषः स उत्कृष्ट हसित स्वनः ।
श्रूयते सततम् तत्र सर्व भूत मनोरमः ॥ ४-४३-५१

51. sa utkR^iSTa hasita svanaH = with, heightened [vivacious,] laughing, sounds - mixed with vivacious peels of laughter; sarva bhuuta manoramaH = for all, beings, heart-stealing; giita vaaditra nir ghoSaH = vocal, instrumental [musical notes,] out flowing, sound; tatra satatam shruuyate = there, always, comes to ears.

"The notes of vocal and instrumental music will be flowing out mixed with the peals of vivacious laughter, which will always come to ears in a heart-stealing manner for all beings. [4-43-51]

Verse Locator

तत्र न अमुदितः कश्चिन् न अत्र कश्चित् असत् प्रियः ।
अहनि अहनि वर्धन्ते गुणाः तत्र मनोरमाः ॥ ४-४३-५२

52. tatra = there; a muditaH = not, felicitous one; kashcit na = someone, none; a sat priyaH = not, truth, loving ones, - friendly to untruthful ones; atra = there; kashcit na = someone, none; tatra = in that province; ahani ahani = day, by day; manaH ramaaH guNaaH = heart, pleasing, attributes; vardhante = will be enhancing.

"There is none who is infelicitous and there is none who is friendly to untruthful ones, and in that province these heart-pleasing attributes of those blessed souls like rejoicing, festivity etc. will be enriching day by day. [4-43-52]

Verse Locator

तम् अतिक्रम्य शैलेन्द्रम् उत्तरः पयसाम् निधिः ।
तत्र सोम गिरिर् नाम मध्ये हेममयो महान् ॥ ४-४३-५३

53. tam shailendram atikramya = that, mountain, the best, on passing beyond; uttaraH paysaam nidhiH = north, waters, treasure trove of - vast of Northern Ocean is there; tatra madhye = in its, midst; hema mayaH = completely golden one; mahaan = a gigantic one; soma giriH naama = Soma, mountain, named; mountain is there.

"On passing beyond that mountain in Uttara Kuru, there is a treasure trove of waters, namely vast of Northern Ocean, in the mid of which there is gigantic golden mountain named Mt. Soma. [4-43-53]

The north of Himalayas is referred as the northern ocean. It is held that Himalayas have emerged from an ocean to where Vali used to leap everyday in the early hours to offer water oblation to the Sun.

Verse Locator

इन्द्र लोक गता ये च ब्रह्म लोक गताः च ये ।
देवाः तम् समवेक्षन्ते गिरि राजम् दिवम् गताः ॥ ४-४३-५४

54. ye = those; indra loka gataa = Indra's, in world, are there; ye brahma loka gataaH ca = Brahma's, world, have gone, also; such of those; devaaH = gods; divam gataaH = sky, on attaining - from the sky; tam giri raajam = at it, mountain, lordly; sam avekSante = they will be clearly seeing.

"Those who have gone to the sphere of Indra, and those who have gone to the sphere of Brahma can clearly see that lordly Mt. Soma, situated in the vast of ocean from the vast of heavens. [4-43-54]

Verse Locator

स तु देशो विसूर्यो अपि तस्य भासा प्रकाशते ।
सूर्य लक्ष्म्या अभिविज्ञेयः तपता इव विवस्वता ॥ ४-४३-५५

55. saH deshaH = that, place; vi suuryaH api = without, sun, even though; suurya lakSmyaa = with Sun's, resplendence; abhi vi j~neyaH = comprehensible; tapataa vivasvataa iva = irradiated, by Sun, as though; tasya bhaasaa prakaashate = its own [mountain's,] resplendence, illuminated with.

"Even though that place is sunless it is comprehensible as if with sunshine, since it is illuminated with the resplendence of Mt. Soma itself, which will be irradiating that place as if with the resplendence of the Sun. [4-43-55]

[Verse Locator](#)

भगवान् तत्र विश्वात्मा शम्भुः एकादश आत्मकः ।
ब्रह्मा वसति देवेशो ब्रह्म ऋषि परिवारितः ॥ ४-४३-५६

56. tatra = there; bhagavaan vishva aatmaa = God, Cosmic-Soul - Vishnu; eka dasha aatmakaH shambhuH = one, ten [an embodiment of eleven selfsame] Souls [eleven Rudra-s, or, eleven souled god,] Shiva; brahma R^iSi parivaaritaH = Brahma-Sages, surrounded by; deva iishaH brahmaa = gods, god, Brahma; vasati = sojourn - there on Mt. Soma.

"The God and Cosmic-Souled Vishnu and Shambhu or Shiva, an embodiment of eleven selfsame Souls, called ekaadasha rudra-s, and the god of gods Brahma who is surrounded by Brahma-Sages, will be sojourning on that Mt. Soma. [4-43-56]

Here the Cosmic-Souled God is said as Vishnu, because He alone has shown His vishva ruupa 'cosmic aspect...' in Maha Bharata, and He has the attributes of SaDguNa sampatti 'the six-ingredients...' and also by bringing the saying from Nrisimha Puraana: evam eva mahaan shabdo maitreya bhagavaan iti | parama brahma bhuutasya vaasudevasya na anyagaH || nR^isimha puraaNa 'the bhagavaan is the term for vaasu deva, naaraayaNa, Vishnu and there is no other course than to accept otherwise...' The ekaadasha rudra-s are 1. aja 2. ekapaada 3. ahirbudhni 4. hara 5. shambhu 6. tryambaka 7. aparaajita 8. iishaana 9. tribhuvana 10. tvaSTa 11. rudra These are called the brain-children of Rudra and at times of Brahma. Then the Trinity is said to be there, without exception.

[Verse Locator](#)

न कथंचन गंतव्यम् कुरूणाम् उत्तरेण वः ।
अन्येषाम् अपि भूतानाम् न अनुक्रामति वै गतिः ॥ ४-४३-५७

57. kuruuNaam uttareNa = from Kuru, to north of; kathancana = under any circumstances; vaH na gantavyam = you, not, to go; anyeSaam bhuutaanaam api = to other, beings, even; gatiH = a course, passage; na anukraamati = not, follows - no course is there; vai = indeed.

"Under any circumstances you shall not go to the north of Kuru province as there is no other way out to follow, even for other beings like daitya, daanava, yaksha, gandharva-s, though they possess some extraordinary capabilities. [4-43-57]

'Here we have a glimpse of the Arctic region with the Aurora Borealis to the north of the Uttara Kuru realms. The Uttara Kurus, it should be remembered, may have been a real people, as they mentioned in the aitareya braahmaNa viii-14 wherefore the several nations who dwell in this northern quarter beyond the Himalayas, the Uttara Kurus and the Uttara Madras are consecrated to glorious dominion and people term them glorious...' Mouris, Sanskrit Series, Vol. I

[Verse Locator](#)

सा हि सोम गिरिः नाम देवानाम् अपि दुर्गमः ।
तम् आलोक्य ततः क्षिप्रम् उपावर्तितुम् अर्हथ ॥ ४-४३-५८

58. soma giriH naama = Soma, mountain, named; saa hi = that, indeed; devaanaam api durgamaH = to gods, even, impassable; tam aalokya = that, on seeing; tataH = from there; kSipram = quickly; upa aa vartitum = to return; arhatha = apt of you.

"That mountain named Soma is an impassable one even for gods, and it will be apt of you to quickly return from there on seeing that mountain. [4-43-58]

[Verse Locator](#)

एतावत् वानरैः शक्यम् गंतुम् वानर पुंगवाः ।

अभास्करम् अमर्यादम् न जानीमः ततः परम् ॥ ४-४३-५९

59. vaanara pungavaaH = oh, vanara-s, the best; etaavat = up to there; vaanaraiH gantum shakyam = by vanara-s, to go, it is possible; a bhaaskaram = without, sun [sunless]; a maryaadam = not, with boundaries [boundless realms]; about them; tataH param = there, after - far and beyond; na jaaniimaH = not, we know - I do not know.

" It is possible for the vanara-s to go only up to there, oh, best vanara-s, and we have no knowledge of those sunless and boundless realms available far and beyond. [4-43-59]

[Verse Locator](#)

सर्वम् एतत् विचेतव्यम् यन् मया परिकीर्तितम् ।

यत् अन्यत् अपि न उक्तम् च तत्र अपि क्रियताम् मतिः ॥ ४-४३-६०

60. mayaa yat parikiirtitam = by me, which [province,] is extolled - explained; etat sarvam vicetavyam = all these [provinces,] in entirety, are to be searched; anyat api = others, even; yat na uktam ca = which, not, spoken of [by me,] also; tatra api = in them, even; for searching; matiH kriyataam = your mind, you make up.

"You shall thoroughly search in all those provinces that are explained by me, and you have to make up your mind for searching in other places that are not referred by me. [4-43-60]

[Verse Locator](#)

ततः कृतम् दाशरथेः महत् प्रियम्

महत्तरम् च अपि ततो मम प्रियम् ।

कृतम् भविष्यति अनिलोअनलौपमा

विदेहजा दर्शनजेन कर्मणा ॥ ४-४३-६१

61. anila anala upamaa = oh, Air-god, Wind-god, similar vanara-s; tataH = thereby; videha jaa = in Videha kingdom, born in [Vaidehi's]; darshana jena = by seeing her; karmaNaa = by that task; daasharatheH = to Dasharatha's son [to Rama]; mahat priyam = extremely, desirable [deed]; kR^itam = [considered as] done; tataH = thereby; api mama ca = even, to me, also; mahat taram = higher, still; priyam kR^itam bhaviSyati = propitious, accomplishment, it becomes.

"Thereby, oh, Air-godlike and Wind-godlike vanara-s, on your seeing the princess born in Videha kingdom, namely Vaidehi, an extremely desirable task for the sake of Dasharatha's son Rama is considered as done. Thereby it becomes a still privileged accomplishment even for me achieved through your efforts. [4-43-61]

[Verse Locator](#)

ततः कृतार्थाः सहिताः सबान्धवा

मया अर्चिताः सर्व गुणैः मनो रमैः ।

62. plavangamaaH = oh, fly-jumpers; tataH = latter; kR^ita arthaaH = purpose, accomplished; sa hitaaH sa baandhavaa = with, friends, with, relatives; mayaa = by me; manaH ramaiH = heart, pleasing; sarva guNaiH = with all, attributes [concessions]; arcitaaH = adored; shaanta shatravaaaH = with silenced, enemies; saha priyaa = with, beloveds ones; bhuuta dharaaH = beings, sustaining [fostering progeny]; urviim [prati] cariSyatha = on earth, over, rove - rove over.

"Thereafter, oh, fly-jumpers, when you with accomplished purpose and adored by me with heart-pleasing concessions, and when your enemies are silenced, you will rove over the earth with your friends and relatives and with your beloveds, also fostering your progeny." Thus Sugreeva said to the monkeys going to North. [4-43-62]

The Problem of Mapping and Dating Ramayana

On seeing the names like this **Yavana**, **Shaka** etc., some hold the view that Ramayana was written more later to Greek's invasion on India. Max Muller in his 'What Can India Teach Us?' says: 'If I call the invasion which is generally called the invasion of the Shakas, or the Scythians, or the Indo-Scythians, or **Turushkas**, the Turanian invasion... who took possession of India, from about first century BC to the third century BC.' Again classifying Sanskrit literature he says, 'we divide the whole of the Sanskrit literature into there two periods, one anterior to the great Turanian invasion, the other posterior to it, we may call the former period as ancient and natural, that of the later modern and artificial.' Thus, Ramayana belonged to the modern and artificial literary period and Veda-s to ancient. According to Indians the **Turushkas** are not the Scythians but Turkish, and the **Yavanas**, are clearly the Greek. Michelson in his 'Linguistic Archaisms of the Ramayana...' adds another phase called Epical period. Thus, there are three, Vedic, Epical, and the rest of it is modern and artificial. At the same time Max Muller says: 'At the time of Solomon, there was a channel of communication open between India and Syria and Palestine is established beyond doubt, I believe, by certain Sanskrit words which occur in the Bible such as ivory, apes, peacock, and sandalwood, which, taken together, could not have been exported from any country but India...' So Solomon, Bible, Turanian invasion, Ramayana... all occasioned at one time, i.e., around 0 BC. So many professors, so many researchers have not said a date agreeable to Indians as well as to the world.

At one place, it is said that there was a rapport among these places India-Syria-Palestine and even up to Egypt, but at other place, the Indian thought, that the Indian had Greeks and Greeks had Indians, is dismissed. What prevents to agree that both hold up mirror to almost the same culture, though diverse in its practise, right from the belief of Greeks, viz., 'the sense of many gods are there near at hand' to various gods, to their names, to the epical literature, and also to myths and legends and dramas etc, is unknown. But when it comes to dating and mapping 'the earliest date known for certain in Indian history is the invasion of Alexander in 326 BC...' and 'The chronology has been built up form the identification of Sandracrottus of Greek writers with Chandragupta Maurya... yet it is said 'In the seventh century BC India was divided into sixteen **Mahajanapada-s...**' as per 'An Historical Atlas of Indian Peninsula', Oxford. Peculiarly those sixteen Janapada-s did not contain the names of Yavana, Shaka provinces in atlases.

'The Greeks, evidently descended from tribes who had come westwards from the early home of Indo-Europeans in South-Central-Asia, first settled in the land which we know as Greece about 2000 B.C....' according to The Encyclopaedia of Myths and Legends of All Nations, Kaye & Ward Ltd., London. Their history about Ion, the king of Helice, and his war with Elsenians, the confederacy of Lonia in Asia Minor etc., speaks about their origin and shuffling, i.e., from east to west and again from west to east. It is they who have adopted Vedic Rain-god **Mitra** as their **Mithras** and many a temple was built all over Europe for Mithras. Even Goddess Lakshmi has Her counterpart in Greece 'Pallas Athene' known as early as 2 B.C., and the comedies of Strattis, like Fragmenta Comic of Greece has Indian fables as early as 400 B.C. Hence, if these Theories of Borrowing are negated with the Theories of Commonality, it would suffice to say that Ramayana is antecedent to the settlement of Greeks in Greece itself.

Without lingering on these carbon-testing for the verses of Ramayana that contain Yavana and Shaka named provinces, if the astronomical data available in Ramayana itself is believed, it throws some light on dating. If anybody would care to see the book **Vastav Ramayan**, by Dr.P.V.Vartak, in Marathi, **Vedvidnyana Mandal, Pune**, and a web site is available about this, **Astronomical Dating of the Ramayana** where another

approach can be seen, which just does not revolve around one or two names of places. It is said there; 'Therefore, Ramayana 'must have' occurred 9600 years ago, which is 7600 B.C. approximately...' which again is disputable because this is going against the **Yuga and Kalpa** Theory of Puraana-s, as Ramayana is said to be the legend of **Treta Yuga**.

The provinces Shuurasena, Bharata, Kuru are the downlands of Himalayas. The Kaambhoja is the province northwest to India, where the Russia touches India, as mapped by 'An Historical Atlas of the Indian Peninsula' of Oxford University. Then the Yavana and Shaka should be around there, prior to their migration to the presently known Greece, because Greeks originated from so called 'South-Central-Asia' as called by the historians, and perhaps the historians might be hesitating to call it as 'Himalayan region of India'. They were originally called Ionians, a corrupt or generic name from Indian naming of Yavana or Javana. The word Æoni can be cleaved as a + yoni; [ayogya] yonim gata 'unbefitting, uterus, obtained birth...' 'one who is born to an unbefitting mother... say, a bastard...' That is what Œdepus Rex proved later. The ethics of these Yavana and Shaka cultures are clearly explained in **Karna-Shalya samvaada** 'the debate of Karna and Shalya...' in **Karna parva, Maha Bharata**.

The Shakas are again the nomadic tribes inhabiting Central Asia, and they are the Scythes of Greeks and the Indo-Scythians of Ptolemy, inhibited in the Hindu Kush Range of Himalayas. Both of these are categorised under Mleccha people by Ramayana because their ethics do not conform to the Vedic stipulations of living, even though they lived together.

'The Varadas - The Bengali recension has Daradas instead. They are said to be Dards whose name is still retained in modern Durdstan along the course of the Indus, above the Himalayas, just before it descends to India...' Griffith, Ancient Geography.

It may be noticed that Ramayana did not refute any other religion, or sects, or the divergent philosophies of Hinduism itself, but it has agreed that Mleccha-s are there and there is no bother from them. Gods of Ramayana are purely Vedic, unlike the later time, rather modern or artificial literary period's poetry of Kalidasa et al, and their puranic deities like Kali, Uma, and Kumara etc. The literary style of Ramayana is mostly un-Paninian. It has the episodes like **Rama-Jaabaali samvaada**, where Sage Jaabaali being a nihilist starts preaching nihilism to Rama. When this epic could accommodate information about nihilists' preaching nihilism to Rama, it can as well afford a few lines of information about other philosophies, religions, if they were to be there. Then the present day's Unity in Diversity is not apparent and thus it is being assigned to a post-Vedic period, where Veda-s themselves are not written by some good old sages with white beards, sitting under banyan trees, at any one particular time.

Because the ancient history of Greeks came to light firstly, thereby India history is chronicled, and the epic Ramayana is known subsequently, relegating the history of Ramayana later to the Greek's invasion on India, may not be appropriate. History has its own black-ages.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे त्रि चत्वारिंशः सर्गः

Thus, this is the 43rd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 43

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59

60	61	62	
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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 44 Verses converted to UTF-8, Nov 09

Introduction

Rama gives ring to Hanuma as a memorabilia enabling Seetha to recognise Hanuma without dismay. Sugreeva holds Hanuma's capabilities very high and reposes full confidence in him for locating Seetha. On seeing Sugreeva assigning the task to Hanuma, Rama perceives that Hanuma alone can achieve results and thus hands over his ring to Hanuma. Then Hanuma starts on the expedition with others.

[Verse Locator](#)

विशेषेण तु सुग्रीवो हनूमति अर्थम् उक्तवान् ।
स हि तस्मिन् हरि श्रेष्ठे निश्चितार्थो अर्थ साधने ॥ ४-४४-१

1. **sugriivaH** = Sugreeva; **visheSeNa tu** = expressly, on its part; **hanuumati** = with Hanuma; **artham** = [this] topic; **uktavaan** = has broached; **saH** = he - Sugreeva; **artha saadhane** = purpose, in achieving; **tasmin hari shreSThe** = in that, monkey, the best - Hanuma; **nishcita arthaH hi** = decidedly, determined, indeed.

Sugreeva expressly broached the topic of searching Seetha with Hanuma, as Sugreeva is decidedly determined about Hanuma, because that best one among monkeys, namely Hanuma, alone is decidedly the achiever of purpose. [4-44-1]

By the word **visheSeNa** it is observed that Sugreeva purposefully instructed Hanuma that Rama is Vishnu's in human form as said at:

vaayu putra samiipam tu gatvaa tam vaakyam abraviit | shR^iNu mat vacanam viira hanumaan
maaruta aatmaja | ayam ikShvaaku daayaado raajaa raamaH prataapavaan | sarva aatmaa sarva lokesho
vishNuH maanuSha ruupa dhR^it | - nR^isimha puraaNa; 'on nearing Air-god's son Sugreeva spoke, 'oh,
Hanuma listen to my saying, he this Rama, the valorous scion of Ikshvaku, is the Cosmic Soul and Vishnu in human form...' Nrisimha Puraana.

[Verse Locator](#)

अब्रवीत् च हनूमंतम् विक्रंतम् अनिल आत्मजम् ।
सुग्रीवः परम प्रीतः प्रभुः सर्व वन ओकसाम् ॥ ४-४४-२

2. **sarva vana okasaam prabhuH** = of all, forest, residents - monkeys, king of; **sugriivaH** = Sugreeva; **parama priitaH** = well, pleased; **vikrantam anila aatmajam** = venturesome, to Air-god's, son; **hanuumantam** = to Hanuma; **abraviit ca** = spoke to, also.

The king of all the residents of forest Sugreeva is well pleased to pick and choose Hanuma for the purpose, and spoke to the venturesome son of Air-god, Hanuma. [4-44-2]

[Verse Locator](#)

न भूमौ न अंतरिक्षे वा न अंबरे न अमर आलये ।

न अप्सु वा गति संगम् ते पश्यामि हरि पुमाव ॥ ४-४४-३

3. **hari pungava** = oh, monkey, the foremost; **bhuumau te gati sangam** = on earth, to your, transit, impediment; **na pashyaami** = not, I foresee; **antarikSe vaa na** = in wild blue yonder, either, no; **ambare na** = in high skies, no; **amara aalaye na** = in immortals, abode of, no; **apsu vaa na** = in waters, or; no.

"Oh, foremost monkey, Hanuma, I do not foresee any impediment in your transit on land where homogenous enemies will usually obstruct one another, or in high skies where there is no foothold, thus only birds and clouds hover there, or in the wild blue yonder where celestial bodies alone gravitate at random, nor in waters where there is no underwater movement for earthly beings, nor in the heaven, the abodes of immortals, where those immortals will not allow mortals like us to meander as we like. [4-44-3]

[Verse Locator](#)

स असुराः सह गंधर्वाः स नाग नर देवताः ।

विदिताः सर्व लोकाः ते स सागर धरा धराः ॥ ४-४४-४

4. **sa asuraaH** = with, demons; **saha gandharvaaH sa naaga nara devataaH** = with, gandharva-s, with, naaga-s, humans, gods; **sa saagara dharaa dharaaH** = with, oceans, earth, sustained by [that are sustained by earth, namely, mountains]; **sarva lokaaH** = all, worlds; **te viditaaH** = to you, known.

"All the worlds that contain demons, gandharva-s, naaga-s, humans, gods, and the oceans and mountains therein are known to you. [4-44-4]

[Verse Locator](#)

गतिः वेगः च तेजः च लाघवम् च महाकपे ।

पितुः ते सदृशम् वीर मारुतस्य महा ओजसः ॥ ४-४४-५

5. **viira** = oh, valiant one; **mahaa kape** = oh, marvellous, monkey; **te gatiH** = your, mobility; **vegaH ca tejaH ca laaghavam ca** = celerity, also, vivacity, also, ability, also; **pituH** = [your] father; **mahaa ojaH** = of marvelling, dynamism; **maarutasya** = of Air-god; **sadR^isham** = identical to.

"With your unusual mobility, unstoppable celerity, unremitting vivacity, and untold ability you are identical to your father Maaruti, the Air-god of marvelling dynamism. [4-44-5]

[Verse Locator](#)

तेजसा वा अपि ते भूतम् न समम् भुवि विद्यते ।

तत् यथा लभ्यते सीता तत् त्वम् एव अनुचिंतय ॥ ४-४४-६

6. **tejasaa vaa api** = by radiancy, or, even; **te samam bhuutam** = your, a coequal, being; **bhuvi na vidyate** = on earth, not, evident; **tat** = for that reason; **siitaa yathaa labhyate** = Seetha, as to how, accessible; **tat** = that - process; **tvam eva anucintaya** = you, alone, have to think about.

"Or even by your radiancy none on earth is coming to mind who can be a coequal of yours, thereby you alone shall think about that process as to how to access Seetha. [4-44-6]

[Verse Locator](#)

त्वयि एव हनुमन् अस्ति बलम् बुद्धिः पराक्रमः ।

देश काल अनुवृत्तिः च नयः च नय पण्डित ॥ ४-४४-७

7. **naya paNDita** = in ethics, oh, scholar - ethicist; **hanuman** = oh, Hanuma; **balam buddhiH paraakramaH** = brawniness, astuteness, venturesomeness; **desha kaala anuvR^ittiH ca** = place, time, you conduct yourself - in abidance with; **nayaH ca** = ethicality, also; **tvayi eva asti** = in you, alone, are there.

"Oh, Hanuma, in you alone there are brawniness, astuteness and venturesomeness, and oh, ethicist, you conduct yourself in abidance with time, place and ethicality." Thus Sugreeva said to Hanuma. [4-44-7]

[Verse Locator](#)

ततः कार्य समासंगम् अवगम्य हनूमति ।
विदित्वा हनुमन्तम् च चिन्तयामास राघवः ॥ ४-४४-८

8. **tataH** = then; **raaghavaH** = Raghava; **hanuumati** = in Hanuma; **kaarya** = task's; **sam aasangam [aasan~njana, aasajjana]** = entrustment of - onus of the task; **avagamya** = on cognising; **hanumantam ca viditvaa** = about Hanuma, also, on comprehending; **cintayaamaasa** = started ponderation.

Raghava started ponderation when he is cognisant of the entrustment of the task to Hanuma and on cognising Hanuma as an efficient cause. [4-44-8]

[Verse Locator](#)

सर्वथा निश्चित अर्थो अयम् हनूमति हरि ईश्वरः ।
निश्चित अर्थतरः च अपि हनुमान् कार्य साधने ॥ ४-४४-९

9. **ayam** = this [Sugreeva]; **hari iishvaraH** = monkeys, king [Sugreeva]; **sarvathaa** = anyway; **hanuumati** = [reposed] in Hanuma; **nishcita arthaH** = definitive, in resolve; **kaarya saadhane** = task, in achieving; **hanuumaan** = Hanuma; **nishcita artha taraH ca api** = definite, resolute, highly, also, even

"This king of monkeys, Sugreeva, is anyway definitive in his resolve reposed in Hanuma, and Hanuma is definitely resolute in achieving the task. [4-44-9]

[Verse Locator](#)

तत् एवम् प्रस्थितस्य अस्य परिज्ञातस्य कर्मभिः ।
भर्त्रा परिगृहीतस्य ध्रुवः कार्य फलोदयः ॥ ४-४४-१०

10. **tat** = by that reason; **evam prasthitasya** = in this way, who started out - Hanuma; **karmabhiH** = by [his earlier] tasks; **parij~naatasya** = one who is well-known - has good track record; **bhartraa** = by husband [preserver, king]; **pari gR^ihiitasya** = well-received, well chosen one; **asya** = his / of this task; **kaarya phala udayaH** = task, fruit, dawn - fruition of task; **dhruvaH** = is certain.

"By that reason Hanuma must have good track record of the tasks he accomplished earlier, besides, he is specifically chosen by his king. As such, this Hanuma will certainly bring task to fruition.

Or

"This Sugreeva is well-aware of each individual's accomplishments and hence he specifically chose Hanuma, and Hanuma who is now transiting must be individually well-known for accomplishment of any task assigned to him. Hence the fruition of the task is certain." Thus, Rama pondered. [4-44-10]

[Verse Locator](#)

तम् समीक्ष्य महातेजा व्यवसायोत्तरम् हरिम् ।

कृतार्थ इव संहृष्टः प्रहृष्ट इन्द्रिय मानसः ॥ ४-४४-११

11. mahaatejaaH = highly resplendent [Rama]; vyavasaayaat taram = by his endeavours, ablest one; tam harim = at that, monkey - Hanuma; samiikSya = on perusing; prahR^iSTa indriya maanasaH = with gladdened, senses, heart; kR^itaartha iva = archived, purpose, as if; sam hR^iSTaH = highly, delighted - Rama.

On perusing Hanuma who is the ablest one in his endeavours, the highly resplendent Rama is immensely delighted, and his heart and senses are elated as if his purpose has been achieved. [4-44-11]

[Verse Locator](#)

ददौ तस्य ततः प्रीतः स्व नामांक उपशोभितम् ।

अंगुलीयम् अभिज्ञानम् राजपुत्र्याः परंतपः ॥ ४-४४-१२

12. tataH = then; parantapaH = enemy-inflamer [Rama]; priitaH = happily; sva naama anka upa shobhitam = his own [Rama's,] with name, sign, shining forth; anguliiyam = ring; raaja putryaaH = for king's daughter - for princess Seetha; abhij~naanam = as a remembrancer; tasya = to him [to Hanuma]; dadau = gave.

Then that enemy-inflamer Rama happily gave his ring that is shining forth with his own name engraved as sign to Hanuma, as a remembrancer for princess Seetha. [4-44-12]

When Rama shed all his regalia while coming to forests how he kept a ring on his finger, and when Angada is there as troop leader why this ring is given to Hanuma - are the debated topics. Please refer to the endnote.

[Verse Locator](#)

अनेन त्वाम् हरिश्रेष्ठ चिह्नेन जनकाअत्मजा ।

मत् सकाशात् अनुप्राप्तम् अनुद्विग्ना अनुपश्यति ॥ ४-४४-१३

13. harishreSTha = oh, best monkey; anena cihnena = by this, emblematic [ring]; janaka aatmajaa = Janaka's, daughter [Seetha]; tvaam = you; mat sakaashaat anupraaptam = from my, proximity, has arrived; an udvignaa = without, apprehension; anupashyati = she identifies.

"By this emblematic ring, oh, best monkey, Janaka's daughter Seetha identifies you to have reached her from my proximity, without apprehension. [4-44-13]

[Verse Locator](#)

व्यवसायः च ते वीर सत्त्व युक्तः च विक्रमः ।

सुग्रीवस्य च संदेशः सिद्धिम् कथयति इव मे ॥ ४-४४-१४

14. viira = oh, brave one; vyavasaayaH = enthusiasm; sattva yuktaH vikramaH ca = vital-force, combined with, venturesomeness, also; sugriivasya sandeshaH ca = Sugreeva's, message, also; me siddhim = to me, achievement; kathayati iva = heralding, as if.

"Oh, brave one, your enthusiasm, vital-force combined with your venturesomeness, and also the message of Sugreeva to you, are as if heralding achievement to me." Thus, Rama spoke to Hanuma while giving his ring. [4-44-14]

[Verse Locator](#)

स तत् गृह्य हरिश्रेष्ठः स्थाप्य मूर्ध्नि कृतांजलिः ।

वन्दित्वा चरणौ चैव प्रस्थितः प्लवगर्षभः ॥ ४-४४-१५

15. **plavagarSabhaH** = monkey, foremost one; **saH harishreSThaH** = he that, monkey, noteworthy one - Hanuma; **tat gR^ihya** = that [ring,] on taking; **muurdhni sthaapya** = on head, placing it; **kR^ita anjaliH** = making, palm-fold; **caraNau caiva vanditvaa** = at two feet, having revered - Rama; **prasthitaH** = started off.

On taking the ring that foremost monkey Hanuma kept it on his own head, and making palm-fold he revered the feet of Rama, and then that noteworthy monkey started off. [4-44-15]

[Verse Locator](#)

स तत् प्रकर्षन् हरिणाम् महत् बलम्
 बभूव वीरः पवनात्मजः कपिः ।
 गत अंबुदे व्योम्नि विशुद्ध मण्डलः
 शशी इव नक्षत्र गणोपशोभितः ॥ ४-४४-१६

16. **hariNaam mahat tat balam** = of monkeys, massive, that, force; **prakarSan** = dragging along - like a dragoon without coercion - leading monkey; **viiraH** = brave one; **pavana aatmajaH saH kapiH** = Air-god's, son, he, that monkey - Hanuma; **gata ambude vyomni** = gone, clouds, on sky - on a cloudless sky; **vi shuddha maNDalaH** = with very, clear, sphere; **nakSatra gaNa upashobhitaH** = stars, with clusters, brightened by; **shashii iva** = moon, like; **babhuuva** = he became - appeared to be.

That brave monkey-son of Air-god leapt to sky along with that massive force of monkeys as if he is hauling them up, and he who is brightened by monkeys around him on the skyscape appeared like the moon in a very clear lunar sphere on a cloudless sky brightened by clusters of stars around. [4-44-16]

[Verse Locator](#)

अतिबल बलम् आश्रितः तव अहम्
 हरि वर विक्रम विक्रमैः अनल्पैः ।
 पवन सुत यथा अधिगम्यते सा
 जनक सुता हनुमन् तथा कुरुष्व ॥ ४-४४-१७

17. **ati bala** = oh, highly, powerful one [Hanuma]; **hari vara vikrama** = monkey, the best, venturesome one [or, lion, the best, charging, i.e., a best lion charging - this synonym of hari as lion is not taken here]; **pavana suta** = oh, Air-god's, son; **hanuman** = oh, Hanumaan; **aham tava balam aashritaH** = I [Rama,] on your, vivacity, relying upon; **an alpaiH** = not, with inconsequential; **vikramaiH** = by adventures; **saa janaka sutaa** = she, that Janaka's, daughter; **yathaa adhigamyate** = as to how, she can be accessed; **tathaa kuruSva** = in that way, you do - you make happen.

"Oh, highly powerful Hanuma, I rely upon your vivacity, being the best venturesome monkey, oh, son of Air-god, showing your adventures that are not inconsequential you make happen as to how access can be gained to Janaka's daughter, Seetha." Thus, Rama shouted at Hanuma flying in the sky. [4-44-17]

Rama's Ring

The ring of Rama assumes a great importance in the course of Ramayana. Though Valmiki says nothing extraordinary, commentators attach many good reasons and attributes to this episode. After the two foots of verse 4-4-12 the following foot is traditionally read, in affection.

suvarNasya su varNasya su-varnasya a~Nguliiyakam

That is to say **suvarNasya** 'golden ring...' **su varNasya** 'greatly glittering...' **su-varNasya** 'good lettered...' 'That ring is golden, that too highly glittering, [rather high in carats, maybe 48 carats,] and has very good letters

on it...' That ring has one jewel on upper side and two jewels below that. The upper jewel has a carving of the letter **shri** and lower two **raa**, **ma...** so goes the tradition.

When Rama abdicated everything and no other jewellery is evident on his body, though his bow and arrows have golden finishing, then why this lone ring is still there with him - is the debatable question. This indicates the custom of exchanging rings in marriage. This is the ring got prepared by Seetha in her kingdom Mithila and she herself put it on Rama's finger in their marriage as **vara varaNa** 'selecting the wooer...' When Hanuma gives this ring to Seetha in Sundara Kanda the reaction of Seetha is: **gR^ihiitvaa prekShamaaNaa saa bhartR^i kara vibhuuShaNam** | 'on taking the adornment of her husband's hand she looked at it...' at 5-36-4.

This ring to men is almost like the **mangala suutra** 'the sacred marriage-time pendant of Hindu ladies. Thus, none can ask a man to remove his wedding ring as long as his wife is alive and attached.

Next, 'in giving such ring to Hanuma, bypassing the troop leader Angada, Rama slighted the imperial protocol...' and 'Sugreeva being a king why eulogise Hanuma this much, a simple minister? Is it to deify Hanuma? This is another objection. For this Dharmaakuutam gives a vivid and extensive commentary, saying it is not at all a violation of protocol. The objection is:

na anvatra yuvaraaje bala adhyakShe a~Ngade sati hanumataH svatantratayaa puraskaaraH abij~naana pradanaadikam ca anucitam-'when prince regent Angada is there, entrusting some work to Hanuma independently, that too after eulogising him, is unbecoming...' This is countered by the commentator saying that:

evam ca avishvasaniyam angadam apahaaya vishvasaniyo hanumati bishShyua puraskaaraadikam yuktam eva |-'still Angada has not gained the confidence of the king, though he is anointed as prince regent, thus entrusting a piece of work to Hanuma by Sugreeva is reasonable...' Then the counter-question is 'why Angada is anointed as prince regent, at all...' for this it is said:

tathaa ca angadasya j~naatitvaat avishvasaniyatvaat aparityaagena rakShaNiiyatvaadviniitam vidhaaya yauva raajye abhiShecaniiyatvaat ca rakShaNa yauvaraajya abhiShecana kaarya niyojanaadikam - mantiNaH ca hanumataH sakala kaaryeShu vishvasaniiyasya svaatnatreNa puraskaaraadikam yuktam eva | 'a blood relation is to be anointed as a prince regent to look after the affairs of the kingdom, and here too, Angada is nominated as the troop leader of the expedition to look after the safety of this particular troop, and it does not preclude the king to entrust certain work to some of his true believable adherents...' This being so, Angada also expresses his resentment against Sugreeva and openly criticises Sugreeva at the end of this canto on similar lines, when they are unable to leap the ocean.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे चतुः चत्वारिंशः सर्गः

Thus, this is the 44th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 44

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17		

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 45 Verses converted to UTF-8, Nov 09

Introduction

The war cries of monkey soldiers in their enthusiasm to conquer Ravana are uttered in the audience of Sugreeva, when all of them started to their designated directions. This suggests the **sugriiva aaj~na** 'the inviolable order of Sugreeva.'

[Verse Locator](#)

सर्वाः च आहूय सुग्रीवः प्लवगान् प्लवगर्षभः ।
समस्तान् च अब्रवीत् राजा राम कार्यार्थं सिद्धये ॥ ४-४५-१
एवम् एतत् विचेतव्यम् भवद्भिः वानरोत्तमैः ।

1, 2a. **plavaga rSabhaH** = of fly-jumper, the best one; **raajaa sugriivaH** = king [of monkeys,] Sugreeva; **sarvaaH plavagaan aahuuya** = all of them, fly-jumpers, calling forth; **raama kaarya artha siddhaye** = Rama's, task, purpose, to achieve; **samastaan** = to all of them; **abraviit** = spoke to; **vaanara uttamaiH** = vanara-s, best ones; **bhavadbhiH** = by you; **evam etat** = in this way [as I detailed,] all this [earth]; **vicetavyam** = shall be searched.

On calling forth all the fly-jumpers for achieving the purpose of Rama's task the best fly-jumper and the king of monkeys Sugreeva spoke to all of them, "oh, best vanara-s, you shall search all of this earth as I have detailed." Sugreeva said so to all monkeys. [4-45-1, 2a]

[Verse Locator](#)

तत् उग्र शासनम् भर्तुर् विज्ञाय हरि पुंगवाः ॥ ४-४५-२
शलभा इव संछाद्य मेदिनीम् संप्रतस्थिरे ।

2, 3a. **hari pungavaaH** = monkey, best ones; **bhartuH** = of husband [king of vanara-s]; **tat ugra shaasanam** = that, arduous, order; **vij~naaya** = on understanding; **mediniim shalabhaaH iva** = earth, grasshoppers, as with; **samChaadya** = covering over; **sam pra tasthire** = well started out.

Understanding that arduous order of the king of monkeys Sugreeva those best monkeys started out covering the earth like grasshoppers. [4-45-2, 3a]

[Verse Locator](#)

रामः प्रसवणे तस्मिन् न्यवसत् सह लक्ष्मणः ॥ ४-४५-३
प्रतीक्षमाणः तम् मासम् यः सीता अधिगमे कृतः ।

3b, 4a. **raamaH** = Rama; **saha lakSmaNaH** = with, Lakshmana; **yaH siitaa adhigame kR^itaH** = which, for Seetha's, reaching out, made - marked for locating Seetha; **tam maasam** = that, month; **prati iikSamaaNaH** = forward, looking to; **tasmin prasravaNe nyavasat** = on that, Prasrvana [mountain,] he dwelled - remained.

Rama remained on that Mt. Prasravana along with Lakshmana looking forward to that month which is marked for locating Seetha. [4-45-3b, 4a]

[Verse Locator](#)

उत्तराम् तु दिशम् रम्याम् गिरि राज समावृताम् ॥ ४-४५-४
प्रतस्थे सहसा वीरो हरिः शतबलिः तदा ।

4b, 5a. tadaa = then; shatabaliH viiraH hariH = Shatabali, brave, monkey; giri raaja sam aavR^itaam = by mountain, king - Himalayas, encompassed by; ramyaam uttaraam disham = to beautiful, northern, direction; sahasaa pratasthe = swiftly, transited.

Then the brave monkey Shatabali swiftly started towards the beautiful northern quarter that is encompassed by the king of mountains, namely Himavanta. [4-45-4b, 5a]

[Verse Locator](#)

पूर्वाम् दिशम् प्रति ययौ विनतो हरि यूथपः ॥ ४-४५-५
तारा अंगदादि सहितः प्लवगः पवनात्मजः ।
अगस्त्य चरिताम् आशाम् दक्षिणाम् हरि यूथपः ॥ ४-४५-६

5b, 6. hari yuuthapaH vinataH = monkey, troop-commander, Vinata; puurvaam disham prati yayau = to eastern, direction, towards, journeyed; hari yuuthapaH = monkey, leader; pavana aatmajaH = Air-god's, son; plavagaH = fly-jumper - Hanuma; taaraa angada aadi sahitaH = Tara, Angada, others, along with; agastya caritaam = by Agastya, trodden; dakSiNaam aashaam = direction, southerly; [yayau = travelled to.

The monkey-troop commander Vinata journeyed towards the eastern direction, and the fly-jumper, leader of monkeys and Air-god's son Hanuma travelled towards southerly quarter that is once trodden by Sage Agastya, along with Lt. Tara, Prince-regent Angada, and others. [4-45-5b, 6]

[Verse Locator](#)

पश्चिमाम् तु दिशम् घोरात् सुषेणः प्लवगेश्वरः ।
प्रतस्थे हरि शार्दूलो दिशम् वरुण पालिताम् ॥ ४-४५-७

7. plavaga iishvaraH = fly-jumper's, commander; hari shaarduulaH = monkey, tigerly one; suSeNaH = Sushena; varuNa paalitaam disham = by Rain-god, ruled, direction; ghoraam pashcimaam disham = horrifying, western, direction; pratasthe = started out.

The commander of fly-jumpers and a tigerly monkey Sushena started out towards the horrifying western direction that is ruled by Varuna, the Rain-god. [4-45-7]

[Verse Locator](#)

ततः सर्वा दिशो राजा चोदयित्वा यथा तथम् ।
कपि सेना पतीन् वीरो मुमोद सुखितः सुखम् ॥ ४-४५-८

8. tataH = latter; viiraH raajaa = valorous, king - Sugreeva; kapi senaa patiin = monkey, army, commanders; yathaa tatham = according to their capabilities; sarvaa dishaH codayitvaa = to all, directions, having sent; sukhitaH = is contented; sukham mumoda = contentedly [to his heart's content,] gladdened.

Then on disposing the commanders of monkey army to all directions according to their capabilities, that valorous king Sugreeva who is contented earlier by way of gaining his kingdom through Rama, is now gladdened to his heart's content for sending monkey troops to all directions as a requital to Rama's help. [4-45-8]

[Verse Locator](#)

एवम् संचोदिताः सर्वे राज्ञा वानर यूथपाः ।

स्वाम् स्वाम् दिशम् अभिप्रेत्य त्वरिताः संप्रतस्थिरे ॥ ४-४५-९

9. **raaj~naa evam sam coditaaH** = by king [Sugreeva,] in this way, who are sent; **sarve vaanara yuuthapaaH** = all of the, vanara, lieutenants; **svaam svaam disham** = his own, his own, direction; **abhi pretya** = readying to go; **tvaritaaH sampratasthire** = expeditiously, started out.

In this way when despatched by their king Sugreeva all the vanara lieutenants expeditiously started towards one's own direction. [4-45-9]

[Verse Locator](#)

नदन्तः च उन्नदन्तः च गर्जन्तः च प्लवंगमाः ।

क्ष्वेलन्तो धावमानाः च विनदन्तो महाबलाः ॥ ४-४५-१०

10. **mahaabalaaH plavan gamaaH** = great mighty, fly-jumpers; **nadantaH ca** = bawling, also; **ud nadantaH ca** = highly, blaring, also; **garjantaH ca** = thundering, also; **kSvelantaH [or, kshhveDantaH]** = roaring like lions; **vi [vicitra naada] nadantaH** = oddly, bellowing; **dhaava maanaaH** = they started to dash off.

When those great mighty fly-jumpers have started to dash off some are bawling, some highly blaring, some more thundering, and some more oddly bellowing, while some more are roaring like lions. [4-45-10]

[Verse Locator](#)

एवम् संचोदिताः सर्वे राज्ञा वानर यूथपाः ।

आनयिष्यामहे सीताम् हनिष्यामः च रावणम् ॥ ४-४५-११

11. **raaj~naa** = by king - Sugreeva; **evam samcoditaaH** = this way, well-motivated; **sarve vaanara yuuthapaaH** = all of the, vanara, lieutenants; **aanayiSyaamahe siitaam** = we will lead forth, Seetha; **raavaNam haniSyaamaH ca** = Ravana, we wish to kill, also; **[vacanam uucuH ca]** = words, boasted, also.]

Well-motivated this way by the king Sugreeva those vanara lieutenants put their fortitude into boastful words and said, "we lead forth Seetha, we wish to kill Ravana." [4-45-11]

[Verse Locator](#)

अहम् एको वधिष्यामि प्राप्तम् रावणम् आहवे ।

ततः च उन्मथ्य सहसा हरिष्ये जनक आत्मजाम् ॥ ४-४५-१२

12. **aham ekaH** = I, single-handedly; **aahave praaptam raavaNam** = on battlefield, chanced, **vadhiSyaami** = I wish to kill; **tataH ca** = then, also; **unmathya** = on drubbing; **[itara raakshasaan** = other, demons]; **sahasaa janaka aatmajaam aahariSye** = quickly, daughter, Seetha, I bring back.

"I will kill Ravana single-handedly if he chances on battlefield, and then on drubbing the other demons I will quickly bring back Janaka's daughter, Seetha." Another monkey soldier said so. [4-45-12]

[Verse Locator](#)

वेपमानम् श्रमेण अद्य भवद्भिः स्थायताम् इति ।

एक एव आहरिष्यामि पातालात् अपि जानकीम् ॥ ४-४५-१३

13. **vepamaanam shrameNa adya** = shivering [Seetha,] by enervation; **jaanakiim** = Janaki; **paataalaat api** = from netherworld, even; **eka eva** = by myself; **aahariSyaami** = I will

bring back; **adya** = now; **bhavadbhiH sthiyataam** = by you [monkey colleagues,] stay back; **iti** = thus - one more monkey said.

"I alone will bring back Janaki even from netherworlds, who might be shivering owing to enervation, and you my monkey-soldier colleagues, you all may stay behind now." Thus another monkey-hero said. [4-45-13]

[Verse Locator](#)

विधमिष्यामि अहम् वृक्षान् दारयिष्यामि अहम् गिरीन् ।
धरणीम् दारयिष्यामि क्षोभयिष्यामि सागरान् ॥ ४-४५-१४

14. **aham** = I will; **vR^ikSaan** = trees; **vidhamiSyaami** [**vi dham iSyaami**] = can completely, shatter; **aham giriin daara yiSyaami** = I will, mountains, shred; **dharaNiim daarayiSyaami** = earth, I wish to split; **saagaraan kSobha yiSyaami** = oceans, I wish to storm.

"I will completely shatter the trees, shred the mountains, split the earth and storm the oceans." Thus another monkey gave war cry. [4-45-14]

[Verse Locator](#)

अहम् योजन संख्यायाः प्लविता न अत्र संशयः ।
शतम् योजन संख्यायाः शतम् समधिकम् हि अहम् ॥ ४-४५-१५

15. **aham yojana sankhyaayaaH shatam** = I will, yojana numbers, a hundred, - hundred yojana-s in number; **plavitaa atra na sanshayaH** = can fly-jump, there is, no, doubt; **aham** = I; [**plavitaa** = can leap]; **shatam yojana sankhyaayaaH** = hundred, yojana, in number; **sam adhikam** = even, more; **hi** = for sure; [I will fly-jump.]

"I can fly-jump a hundred yojana-s, undoubtedly," said one monkey while the other said, "I can jump even more than a hundred yojana-s, for sure." [4-45-15]

[Verse Locator](#)

भू तले सागरे वा अपि शैलेषु च वनेषु च ।
पातालस्य अपि वा मध्ये न मम आच्छिद्यते गतिः ॥ ४-४५-१६

16. **bhuu tale** = on earth's, plane; **saagare vaa api** = in ocean, or, even; **shaileSu ca vaneSu ca** = in mountains, also, in forests, also; **paataalasya api vaa madhye** = in netherworld, even, or, in the core of; **mama gatiH** = my, transit; **na aacChidyate** = not, thwarted.

"My transit cannot be thwarted either on the plane of earth, or in the ocean, or on mountains or in forests, or in the netherworld, or in its core." This is the slogan of another monkey-warrior. [4-45-16]

[Verse Locator](#)

इति एकैकः तदा तत्र वानरा बल दर्पिताः ।
ऊचुः च वचनम् तस्य हरि राजस्य सन्निधौ ॥ ४-४५-१७

17. **tadaa** = then; **vaanaraa** = vanara-s; **bala darpitaH** = by might, in proper pride; **tatra** = there; **tasya hari raajasya sannidhau** = that, monkey, king's, in audience; **eka ekaH** = one by one; **iti** = in this way; **vacanam uucuH** = words [war whoops,] uttered - and departed.

Thus each individual vanara gave war-whoops with the proper proud of his might in the audience of monkeys king Sugreeva and departed. [4-45-17]

Thus, this is the 45th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 45

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17		

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 46 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva's knowledge of physical world is acquired when Vali put him to flight. Rama enquires with Sugreeva as to how Sugreeva has many details of lands, countries, rivers, and mountains. In reply, Sugreeva says that when repulsed by Vali he was on the run to pillar to post, until he finally settled on Mt. Rishyamuka. During such a plighted flight, Sugreeva says, he acquired a direct and personal knowledge of earth.

[Verse Locator](#)

गतेषु वानरेन्द्रेषु रामः सुग्रीवम् अब्रवीत् ।
कथम् भवान् विजानीते सर्वम् वै मण्डलम् भुवः ॥ ४-४६-१

1. **vaanara indreSu gateSu** = monkey-troop, chiefs of, when gone; **raamaH sugriivam abraviit** = Rama, to Sugreeva, spoke; **bhavaan** = you; **bhuvaH sarvam maNDalam** = of earth, in entirety, globe; **katham vi jaaniite vai** = how, very-well know, indeed.

When the chiefs of monkey-troops are on their way Rama spoke to Sugreeva, "Indeed, how do you know very-well about the globe of earth in its entirety?" [4-46-1]

[Verse Locator](#)

सुग्रीवः च ततो रामम् उवाच प्रणत आत्मवान् ।
श्रूयताम् सर्वम् आख्यास्ये विस्तरेण वचो मम ॥ ४-४६-२

2. **tataH** = then; **sugriivaH praNata aatmavaan** = Sugreeva, bowing down, himself; **raamam uvaaca** = to Rama, spoke; **sarvam vistareNa aakhyaasye** = all, vividly, I will narrate; **mama vacaH shruuyataam** = my, words, may be heard.

Then Sugreeva bowing down before Rama said, "I will narrate all vividly, and let my words be heard." [4-46-2]

[Verse Locator](#)

यदा तु दुंदुभिम् नाम दानवम् महिष आकृतिम् ।
परिकालयते वाली मलयम् प्रति पर्वतम् ॥ ४-४६-३
तदा विवेश महिषो मलयस्य गुहाम् प्रति ।
विवेश वाली तत्र अपि मलयम् तत् जिघांसया ॥ ४-४६-४

3. **vaalii** = Vali; **mahiSa aakR^itim** = in buffalo's, shape; **dundubhim naama** = Dundubhi [Dundubhi's son Maayaavi,] named; **daanavam** = demon; **yadaa** = when; **malayam parvatam prati** = Mt. Malaya, mountain, towards; **parikaalayate** = repulsed; **tadaa mahiSaH** = then, buffalo-demon; **malayasya guhaam prati vivesha** = Mt. Malaya's, cave, towards [into,]

entered; **vaalii** = Vali; **tat jighaamsayaa** = that [buffalo,] wishing to kill; **tatra api malayam vivesha** = even, there, Mt. Malaya's [cave,] entered.

"When Vali repulsed the buffalo-shaped demon Dundubhi towards Malaya mountain, then that buffalo entered the cave of Mt. Malaya, and even Vali entered therein wishing to kill that buffalo. [4-46-3, 4]

This buffalo-demon Dundubhi was killed by Vali in Kishkindha and its carcass was hurled into the precincts of Sage Matanga's hermitage. While that demon was killed there, Sugreeva is now telling that this demon was killed in a cave. The demon killed in cave was Maayaavi, as said in Ch. 9 of this canto. Maayaavi and Dundubhi are brothers and sons of Maya. Maheshvara Tiirtha says because Dundubhi is the son of buffalo-demon Maya, i.e., Dundubhi Sr., thus he can be called as Dundubhi. And Govindaraja says:

dundubheH puurvajaH agrajaH sutaH mayasya iti seShaH vakShyatu uttara kaaNDe mayaH - maayaavii prathamaH staat dundubhiH tat anantaram iti... 'Maayaavi is the first son and the second one is Dundubhi- as said by Maya in Uttara Kanda...' Then it is assumed that both Maayaavi and Dundubhi have come in the first instance for a fight with Vali. But on seeing Vali and Sugreeva, Dundubhi might have entered into the cave with Maayaavi and somehow escaped from there, and thus only Maayaavi is killed by Vali. Later Dundubhi came at the gate of Kishkindha and was killed by Vali. Hence, Sugreeva's referring to Dundubhi here includes both Maayaavi and Dundubhi.

[Verse Locator](#)

ततो अहम् तत्र निक्षिप्तो गुहा द्वारि विनीतवत् ।
न च निष्क्रमते वाली तदा संवत्सरे गते ॥ ४-४६-५

5. **tataH** = then; **viniitavat** = as an amenable [brother]; **aham tatra guhaa dvaari** = I, there, at cave's, mouth; **nikSiptaH** = I was kept at [by Vali]; **tadaa samvatsare gate** = then, a year, lapsed; **vaalii na niS kramate** = Vali, not, out, coming - exiting from cave.

"Vali then kept me at the mouth of the cave as I was an amenable brother, but Vali did not exit from cave even after one full year. [4-46-5]

[Verse Locator](#)

ततः क्षतज वेगेन आपुपूरे तदा बिलम् ।
तत् अहम् विस्मितो दृष्ट्वा भ्रातुः शोक विष अर्दितः ॥ ४-४६-६

6. **tataH** = then; **bilam** = cavity; **kSata ja** = from gash, that emerges - blood; **vegena** = by its rush; **aapu puure** = fully filled; **tadaa aham tat dR^iSTvaa** = ten, I, that, having seen; **vismitaH** = dumbfounded; **bhraatuH shoka viSa arditaH** = for brother's [loss,] anguish, by venom, I was agonised.

"I was dumbfounded to see that cave is then fully filled with blood, and then a venom like anguish called the loss of my brother agonised me. [4-46-6]

[Verse Locator](#)

अथ अहम् गत बुद्धिः तु सुव्यक्तम् निहतो गुरुः ।
शिला पर्वत संकाशा बिल द्वारि मया कृता ॥ ४-४६-७
अशक्नुवन् निष्क्रमितुम् महिषो विनशिष्यति ।

7, 8a. **atha** = then; **guruH** = brother; **su vyaktam nihataH** = very, clearly [unmistakably,] killed; thus; **aham gata buddhiH tu** = I, acquired, mind [concluded,] on my part; **mahiSaH** = buffalo; **niS kramitum** = out, to go - to exit; **a shaknuvan** = not, possible; **vi nashiSyati** = completely, gets destroyed [in cave]; thinking so; **mayaa** = by me; **parvata sankashaa shilaa** = mountain, similar, boulder; **bila dvaari kR^itaa** = cavity, in mouth, made [fixed];

"Then I concluded that 'my brother is unmistakably killed,' and then I fixed a mountain similar boulder in the mouth of that cavity with a thinking that it will be impossible for that

ततो अहम् आगाम् किष्किंधाम् निराशः तस्य जीविते ॥ ४-४६-८
राज्यम् च सुमहत् प्राप्य ताराम् च रुमया सह ।
मित्रैः च सहितः तत्र वसामि विगत ज्वरः ॥ ४-४६-९

8b, 9. tataH = then; aham = I; tasya jiivite = in his [Vali's,] aliveness; nir aashaH = without, hope; kiSkindhaam aagaam = to Kishkindha, I came; su mahat raajyam ca = very magnificent, kingdom, also; rumayaa saha taaraam ca = Ruma, along with Lady Tara, also; praapya = on getting; mitraiH sahitaH ca = friends, along with, also; vigata jvaraH = without, febrility [disquiet, owing to brother's loss, i.e., peaceably]; tatra vasaami = there [in Kishkindha,] I was staying.

"Unhopeful of Vali's aliveness then I arrived in Kishkindha, and on getting the very magnificent kingdom of Kishkindha, and also Ruma along with Tara, I was peaceably staying there with friends. [4-46-8, 9]

आजगाम ततो वाली हत्वा तम् दानवर्षभः ।
ततो अहम् अददाम् राज्यम् गौरवात् भय यंत्रितः ॥ ४-४६-१०

10. tataH = then; tam daanava R^iSabhaH [R^iSabham] hatvaa = him, demon, great one, on killing; vaalii aajagaama = Vali, came back; tataH aham = then, I; bhaya yantritaH = by fear, spellbound; gauravaat raajyam adadaam = owing to deference, kingdom, gave back.

"Vali then came back to Kishkindha on killing that great demon, and then I was spellbound in fear of Vali's killing me, and I gave back the kingdom to Vali owing to my deference to him. [4-46-10]

स माम् जिघांसुः दुष्टात्मा वाली प्रव्यथित इन्द्रियः ।
परिकालयते क्रोधात् धावंतम् सचिवैः सह ॥ ४-४६-११

11. duSTa aatmaa saH vaalii = evil, minded one, he that, Vali; pra vyathita indriyaH = highly, perturbed, at senses; sacivaiH saha maam dhaavantam = ministers, along with, me, while I was running away; jighaansuH = wishing to kill - me; krodhaat pari kaalayate = furiously, further repulsed.

"That evil-minded Vali becoming highly perturbed at his senses furiously repulsed me further and further away, even though I was running away from him with my ministers, as he wished to kill me. [4-46-11]

ततो अहम् वालिना तेन सानुबन्धः प्रधावितः ।
नदीः च विविधाः पश्यन् वनानि नगराणि च ॥ ४-४६-१२

12. tataH = then; tena vaalinaa anubandhaH = by him, by Vali, pursued - chased; saH aham = such as I was; vividhaaH = diverse; nadiiH vanaani nagaraaNi ca = rivers, forest, cities, also; pashyan = on seeing; pra dhaavitaH = rapidly, made to run away - chased away.

"Such as I was, who is repulsed by Vali, I was made to run away rapidly, and during that fleeing I went on seeing diverse rivers, forests and cities. [4-46-12]

आदर्श तल संकाशा ततो वै पृथिवी मया ।

अलात चक्र प्रतिमा दृष्टा गोष्पदवत् तदा - कृता ॥ ४-४६-१३

13. tataH = then; mayaa = by me; pR^ithivii = earth; aadarsha tala sankaaashaa = mirror's, surface [reflection on the surface of a mirror,] like; alaata cakra pratimaa = fireball, circle, akin to; dR^iSTaa = seen [by me]; tadaa goSpadavat [kR^itaa] vai = then, analogous to cow-hoof-print, [made as,] indeed.

"I have then really seen the earth as in the reflection on the surface of a mirror, where the mirror shows all the objects in exactness, and the earth is like the circle of a fireball, where it is encircled with fire-like reddish, brownish, ochreish minerals and ores, and it appeared to me in my high flight like a cow-hoof-print in the mirror, called my perception. [4-46-13]

[Verse Locator](#)

पूर्वम् दिशाम् ततो गत्वा पश्यामि विविधान् द्रुमान् ।

पर्वतान् स दरीन् रम्यान् सरांसि विविधानि च ॥ ४-४६-१४

14. tataH = then; puurvam dishaam gatvaa = eastern, to direction, on going; vividhaan drumaan = various, trees; sa dariin ramyaan parvataan = with, caves, enchanting, mountains; vividhaani saraamsi ca = numerous, lakes, also; pashyaami = I saw.

"Then on going to eastern direction I saw various trees, enchanting mountains with caves, and also numerous lakes. [4-46-14]

[Verse Locator](#)

उदयम् तत्र पश्यामि पर्वतम् धातु मण्डितम् ।

क्षीरोदम् सागरम् चैव नित्यम् अप्सर आलयम् ॥ ४-४६-१५

15. tatra = there; dhaatu maNDitam = with ores, wreathed in; udayam parvatam = Udaya - Sun-Rise, mountain; nityam apsara aalayam = forever, apsara-s, an abode of; kshiira udam saagaram caiva = Milk Water, oceans, also thus; pashyaami = I saw.

"There I saw the mountain wreathed in with ores, namely Mt. Udaya, the Sun-Rise, and I have also seen the Milk Water Oceans which is forever an abode for apsara-s. [4-46-15]

[Verse Locator](#)

परिकाल्यमानः तदा वालिना अभिद्रुतः हि अहम् ।

पुनः आवृत्य सहसा प्रस्थितो अहम् तदा विभो ॥ ४-४६-१६

16. vibho = oh, lord Rama; vaalinaa parikaalyamaanaH = by Vali, being repulsed; aham tadaa abhidrutaH = I was, then, fleeing speedily; tadaa = then; punaH aavR^itya = again, returned; aham = I; sahasaa = quickly; vaalinaa [punaH] prasthitaH = by Vali, [again,] made to travel - chased to flee.

"I fled speedily when Vali repulsed me, but oh, lord Rama, when I returned he again made me to flee forthwith. [4-46-16]

[Verse Locator](#)

दिशः तस्याः ततो भूयः प्रस्थितो दक्षिणम् दिशम् ।

विन्ध्य पादप संकीर्णम् चन्दन द्रुम शोभिताम् ॥ ४-४६-१७

17. tataH = then; tasyaaH dishaH bhuuyaH = from that [east,] direction, again; vindhya paadapa samkiirNaam = [both] Vindhya Range mountains, trees, thick with; candana druma shobhitaam = with sandalwood, trees, enriched; dakshiNam disham prasthitaH = to southern, direction, I was fled.

"Then from that eastern direction I fled to southern direction, which is thick with Vindhya Range mountains and diverse trees, especially with sandalwood trees. [4-46-17]

[Verse Locator](#)

द्रुम शैल अन्तरे पश्यन् भूयो दक्षिणतो अपराअम् ।
अपराम् च दिशम् प्राप्तो वालिना समभिद्रुतः ॥ ४-४६-१८

18. **druma shaila antare** = trees, mountains, in interiors; **dakshiNataH aparaaam** = from south, another [direction]; **pashyan** = while I was seeing; **bhuuyaH vaalinaa samabhidrutaH** = again, by Vali, made to run; **[samabhidrutaH** = having fled]; **aparaam disham praaptaH** = western, direction, I reached. [Here aparaaam means doubly 1. another, 2. west quarter.]

"While I was seeing the interiors of forest and mountains again I was made to run by Vali, who was setting upon me from within the interiors of those forests and mountains, and then I reached the western direction. [4-46-18]

[Verse Locator](#)

स पश्यन् विविधान् देशान् अस्तम् च गिरि सत्तमम् ।
प्राप्य च अस्तम् गिरि श्रेष्ठम् उत्तरम् संप्रधावितः ॥ ४-४६-१९

19. **saH** = such as I was; **vividhaan deshaan** = diverse, countries; **giri sattamam** = mountain, best one; **astam ca** = Asta, Dusk, also, [Astagiri, Mt. Dusk]; **pashyan** = on seeing; **giri shreSTham astam ca** = mountain, excellent one, Mt. Dusk, also; **praapya** = on reaching; **uttaram** = to north; **sam pra dhaavitaH** = very, much [by a long way,] ran [took to my heels.]

"Such as I was, on seeing diverse cities and the best mountain Astagiri, Mt. Dusk, I reached that excellent Mt. Dusk also, and since Vali is at my heel, I took to my heels, by a long way to north. [4-46-19]

[Verse Locator](#)

हिमवंतम् च मेरुम् च समुद्रम् च तथा उत्तरम् ।
यदा न विन्दे शरणम् वालिना समभिद्रुतः ॥ ४-४६-२०
ततो माम् बुद्धि संपन्नो हनुमान् वाक्यम् अब्रवीत् ।

20. **himavantam ca merum ca** = Himalayas, also, Meru, also; **tathaa** = likewise; **uttaram samudram ca** = to northern, ocean, also; I ran towards; **vaalinaa sam abhi drutaH** = by Vali, driven back [even from north]; **yadaa** = when; **sharaNam** = shelter [or clemency from Vali, or, foothold on earth;] **na vinde** = not, known - I could not see, or get; **tataH** = then; **buddhi sampannaH hanumaan** = wisdom, his prosperity, Hanuma; **maam vaakyam abraviit** = to me, word, said.

"Even at Himalayas, Mt. Meru, like that at the Northern Ocean, Vali drove me back, and when the clemency from Vali, or a shelter, or even a foothold on earth was indeterminable, then Hanuma, whose prosperity is his wisdom, said a word to me. [4-46-20, 21a]

[Verse Locator](#)

इदानीम् मे स्मृतम् राजन् यथा वाली हरीश्वरः ॥ ४-४६-२१
मतंगेन तदा शप्तो हि अस्मिन् आश्रम मण्डले ।
प्रविशेत् यदि वै वाली मूर्धा अस्य शतधा भवेत् ॥ ४-४६-२२
तत्र वासः सुखो अस्माकम् निर्ऋदिग्नो भविष्यति ।

21b, 22, 23a. **raajan** = oh, king Sugreeva; **hari iishvaraH vaalii** = monkeys, king, Vali; **tadaa** = at that time; **matangena yathaa shaptaH hi** = by Sage Matanga, as to how, cursed,

indeed; [tat = that topic], me idaaniim smR^itam = to me, now, came to remembrance; vaalii asmin aashrama maNDale = Vali, in that [Matanga's,] hermitage, in fringes; pravishet yadi vai = enters, if, really; asya muurdhaa shatadhaa bhavet = his [Vali's,] head, in hundred ways, becomes [splinters - Vali's head gets splintered]; tatra asmaakam vaasaH sukhaH = there, for us, dwelling, peaceful; nir udvignaH = without, high tension [imperturbable]; bhaviSyati = it will be.

" 'Oh, king Sugreeva, now I remember how Sage Matanga cursed the king of monkeys Vali at that time. If Vali really enters the fringes of the hermitage of Sage Matanga, Vali's head gets splintered in hundred ways. Hence dwelling in sage Matanga's hermitage will be peaceful and imperturbable for us.' Thus Hanuma spoke to me. [4-46-21b, 22, 23a]

[Verse Locator](#)

ततः पर्वतम् आसाद्य ऋश्यमूकम् नृपात्मज ॥ ४-४६-२३
न विवेश तदा वाली मतंगस्य भयात् तदा ।
एवम् मया तदा राजन् प्रत्यक्षम् उपलक्षितम् ।
पृथिवी मण्डलम् सर्वम् गुहाम् अस्मि आगतः ततः ॥ ४-४६-२४

23b, 24. nR^ipaata maja = oh, prince Rama; tataH = then; R^ishyamuukam parvatam aasaadya = Rishyamuka, mountain, on reaching; vaalii = Vali; matangasya bhayaat = of Sage Matanga, fearing from; tadaa na vivesha = then, not, entered - came to mountain; raajan = oh, king Rama; evam = in this way; tadaa = at that time; sarvam pR^ithivii maNDalam = entire, earth, globe; tadaa = in that way; pratyakSam mayaa upalakSitam = apparently, by me, closely seen; tataH = then; guhaam aagataH asmi = to cave, came, I am - I have come to the cave of Rishyamuka.

"Oh, prince Rama, then Vali though reached Mt. Rishyamuka, he did not enter into its precincts at that time fearing Sage Matanga and his curse, oh, king Rama, thus this globe of earth is apparently and closely sighted by me in its entirety, and then I came into the cave of Rishyamuka and did not stir out." So said Sugreeva to Rama. [4-46-23b, 24]

Why Praise Globe

This and last few chapters that describe the topography and geography of earth may seem redundant or a wasteful narration. No purpose is apparently solved in narrating at such a length and in such vividness, when the main purpose is searching Seetha. Sugreeva might have simply said 'go and search everywhere...' This is as inquired by the commentator of Dharmaakuutam.

na anvatra janaka tanaya gaveShaNaaya prasthitaan vaanaraan prati praacyaadi dikShu gavesaNiia pradesha visheShaNaanaam vishiShya kathanam na prayojanavat |

For this it is replied that at the outset of undertaking a high-risk task like the elimination of Ravana, some pious deeds of seeing, hearing, or telling about the pious lands, mountains, rivers, and sages that dwell thereabout, are to be undertaken. A laudatory salutation to Mother Earth is a sacred act. So Sugreeva has earned some merit in eulogising places and sending his troops to all places as a kind of tiirtha yaatra 'a pilgrimage...' as said by the commentator:

saamaanya uktyaa preShaNa sambhavaat iti cet ucyate - prabalatara shatru vadhaaadi mahaa kaaryam saadhayataa prathamataH tasmaat ardha daayakam tapaH caraNa puNya tiirtha kShetra deva brahma raaja R^iShaya samkiirtana shravaNa darshana smaraNaadiShu puNyatameShu yat kimcit kartavyam | sugriiveNa api kimcit puNyam karma kartavyam - puNya desha tiirtha maharShiNaam tat upeta bhuu golasya ca samkiirtana shravaNaadikam prashastam | - This is the same situation when Rama and Lakshmana venerated sapta jana aashrama 'the Seven-Sage's hermitage...' when Sugreeva proceeded with them for attacking Vali, in the second instance, in Kishkindha Ch. 13. Rama was not successful in the first round of attacking Vali, as he venerated none such tutelary in first round.

Thus, this is the 46th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 46

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 47 Verses converted to UTF-8, Nov 09

Introduction

Search for Seetha failed in east, north, and west directions. The monkey chiefs who went there have come back to inform that she is not found and they all hoped Hanuma to find her out, because he is pursuing the direction in which Seetha was taken away.

[Verse Locator](#)

दर्शनार्थम् तु वैदेह्याः सर्वतः कपि कुंजराः ।
व्यादिष्टाः कपि राजेन यथा उक्तम् जग्मुर् अंजसा ॥ ४-४७-१

1. kapi raajena vyaadiSTaaH [vi aa dish] = by monkeys, king, commanded; kapi kunjaraaH = monkeys, elephantine; yathaa uktam = as, said [true to command]; vaidehyaaH darshanaartham = of Vaidehi, for a glimpse; anjasaa = with post-haste; sarvataH jagmuH = everywhere, essayed at.

As commanded by the king of monkeys Sugreeva all of the elephantine monkeys essayed everywhere with post-hast for a glimpse of Vaidehi. [4-47-1]

[Verse Locator](#)

ते सरांसि सरित् कक्षान् आकाशम् नगराणि च ।
नदी दुर्गान् तथा शैलान् विचिन्वन्ति समन्ततः ॥ ४-४७-२

2. te = those - monkeys; saraamsi saritaH kakSaan = at lakes, river's [on riverbanks,] chambers, [creeper-pens]; aakaasham nagaraaNi ca = sky [empty space, unpeopled lands,] cities, also; tathaa = thus; nadii dur gaan shailaan = with rivers, not, passable places, mountains; samantataH vi cinvanti = everywhere, thoroughly, searched out.

Those monkeys have thoroughly searched at lakes, in the pens of creepers on riverbanks, in vacant lands and in crowded cities and at impassable places with rivers and mountains. [4-47-2]

[Verse Locator](#)

सुग्रीवेण समाख्याताः सर्वे वानर यूथपाः ।
तत्र देशान् प्रविचिन्वन्ति स शैल वन काननान् ॥ ४-४७-३

3. sugriiveNa sam aakhyaataaH = by Sugreeva, well-said [explicitly, commanded]; sarve vaanara yuuthapaaH = all, monkey's, commanders; tatra = in that matter; pra sa shaila vana kaananaan = inclusive of, mountains, woodlands, thick forests; [sarvaan = all of the]; deshaan = provinces; vi cinvanti = carefully, searched.

All the monkey commanders explicitly commanded by Sugreeva, very carefully searched all the provinces inclusive of mountains, woodlands, and thick forests of those provinces. [4-47-3]

विचिन्त्य दिवसम् सर्वे सीता अधिगमने धृताः ।
समायान्ति स्म मेदिन्याम् निशा कालेषु वानराः ॥ ४-४७-४

4. sarve vaanaraaH = all of the, monkeys; siitaa adhigamane dhR^itaaH = in Seetha's, attaining, firmed up; divasam vicintya = by day, on searching; nishaa kaaleSu = at night, time; medinyaam = onto earth; sam aayaanti sma = well [together,] come, they are.

All the Vanara-s firmed up in finding Seetha have searched nooks and corners of earth by day, and at nighttimes they used to come together onto earth at scheduled places. [4-47-4]

Verse Locator

सर्व ऋतुकान् च देशेषु वानराः स फलान् द्रुमान् ।
आसाद्य रजनीम् शय्याम् चक्रुः सर्वेषु अहस्सु ते ॥ ४-४७-५

5. te vaanaraaH = those, Vanara-s; sarveSu ahassu [te] = in all [those,] days; sarva R^itukaan ca = all, seasonal, also; sa phalaan drumaan = with, fruits, trees; desheSu aasaadya = in [those and those] provinces, on getting at; rajaniim shayyaam cakruH = at nights [at bedtime,] bed, made.

In all those days those Vanara-s used to come to trees which have fruits of all seasons, to make those trees as their beds at bedtime. [4-47-5]

Or to say in another way: drumaan saphalaan cakruH= 'trees, blessed to be fruitful...' Fruting trees will be aplenty with fruits, if monkeys visit them. Because monkeys resided on all the trees of all provinces, Rama blesses all of the trees of those and those countries through those monkeys, namely the agents of Rama, to be full of fruits. Even now allowing a troop of monkeys into orchard or groves is tolerable and sacred. But after a sumptuous meal, they start all their monkey tricks and ransack gardens, which is intolerable and then they are driven out.

Verse Locator

तत् अहः प्रथमम् कृत्वा मासे प्रस्रवणम् गताः ।
कपि राजेन संगम्य निराशाः कपि कुंजराः ॥ ४-४७-६

6. tat ahaH prathamam kR^itvaa = that, day [of their starting,] first, on making [counting]; maase = in month; kapi kunjaraaH = monkey, elephants; nir aashaaH = without, hope; prasravaNam gataaH = , Mt. Prasavana, went [returned]; kapi raajena sangamya = with monkey, king, joined - met with Sugreeva.

Counting the day of their starting as day one, those elephantine monkeys returned to Mt. Prasavana within one month, hopeless of Seetha, and met Sugreeva, the king of monkeys, who is with Rama awaiting the return of monkeys. [4-47-6]

Verse Locator

विचित्य तु दिशम् पूर्वाम् यथा उक्ताम् सचिवैः सह ।
अदृष्ट्वा विनतः सीताम् आजगाम महाबलः ॥ ४-४७-७

7. mahaabalaH = great-mighty one; vinataH = Cmdr. Vinata; sacivaiH saha = 1] ministers, 2] colleagues, together with; yathaa uktaam = as, said [as advised by Sugreeva]; puurvaam disham vicitya = eastern, quarter, on searching; siitaam a dR^iSTvaa = Seetha, not, seeing [finding]; aa jagaama = came back.

Cmdr. Vinata, the great-mighty vanara, came back after searching eastern quarter as Sugreeva had advised, but without finding Seetha there. [4-47-7]

Verse Locator

दिशम् अपि उत्तराम् सर्वाम् विविच्य स महाकपिः ।

आगतः सह सैन्येन वीरः शतबलिः तदा ॥ ४-४७-८

8. tadaa = then; viiraH mahaa kapiH shatabaliH = valiant one, matchless, monkey, Shatabali; sainyena saha = army, along with; sarvaam uttaraam disham api = whole of, northern, direction, even; vi vicia = = explored; [siitaam a dR^iSTvaa = Seetha, without seeing]; saH = such as he is; aagataH = he came back.

Even the valiant and matchless monkey Shatabali explored whole of the northern direction along with his army, but he too came back as Seetha is undiscovered there. [4-47-8]

[Verse Locator](#)

सुषेणः पश्चिमाम् आशाम् विविच्य सह वानरैः ।

समेत्य मासे पूर्णे तु सुग्रीवम् उपचक्रमे ॥ ४-४७-९

9. suSeNaH vaanaraiH saha = Sushena [father-in-law of Sugreeva,] vanara-s, along with; pashcimaam aashaam vivicia = in western, direction, on searching; maase puurNe tu = a month, on completion, but; [a dR^iSTvaa siitaam = without seeing, Seetha]; sametya = came back; sugriivam upacakrame = to Sugreeva, nearby arrived.

Sushena, the father-in-law of Sugreeva, searching whole of western quarter along with vanara-s, but not finding Seetha there, he came back when one month is completed, and approached Sugreeva. [4-47-9]

[Verse Locator](#)

तम् प्रस्रवण पृष्ठस्थम् समासाद्य अभिवाद्य च ।

आसीनम् सह रामेण सुग्रीवम् इदम् अब्रुवन् ॥ ४-४७-१०

10. raameNa saha aasiinam = Rama, along with, one who is seated; prasravaNa pR^iSThastham = Mt. Prasavana, on peak of; tam sugriivam = him, Sugreeva; sam aasaadya = on reaching; abhivaadya ca = on revering, also; idam abruvan = this, [all the expeditionists] spoke.

All of the expeditionists have reached and venerated Sugreeva who is sitting along with Rama on the peak of Mt. Prasavana and spoke this to him. [4-47-10]

[Verse Locator](#)

विचिताः पर्वताः सर्वे वनानि गहनानि च ।

निम्नगाः सागर अन्ताः च सर्वे जनपदाः तथा ॥ ४-४७-११

11. sarve parvataaH vicitaaH = all, mountains, are searched; gahanaani vanaani ca = serried, forests, also; nimn agaaH = low, going [flowing, rivers that slope down]; saagara antaaH ca = ocean's, edge of [or, along the rivers that slope down into oceans]; tathaa = likewise; sarve jana padaaH = all, people's, places [inhabitations - are thoroughly searched.]

"All of the mountains, all of the serried forests, all of the riversides up to the edge of oceans, likewise, all of the inhabitations have been searched. [4-47-11]

[Verse Locator](#)

गुहाः च विचिताः सर्वा याः च ते परिकीर्तिताः ।

विचिताः च महागुल्मा लता वितत संतताः ॥ ४-४७-१२

12. sarvaaH = all; te pari kiirtitaaH = by you, explicitly, extolled; yaaH = which of those; guhaaH = caves are there; they too; vicitaaH = thoroughly searched; lataa vitata

santataaH = climbers, entwined with, thickly; **mahaa gulmaaH** = immense, shrubby hutches; **vicitaaH ca** = rummaged, also.

"Those caves that were explicitly extolled by you, they are all thoroughly searched, and immense shrubby hutches that are thickly entwined with climber plants have also been rummaged. [4-47-12]

[Verse Locator](#)

गहनेषु च देशेषु दुर्गेषु विषमेषु च ।
सत्त्वानि अतिप्रमाणानि विचितानि हतानि च ।
ये चैव गहना देशा विचिताः ते पुनः पुनः ॥ ४-४७-१३

13. **gahaneSu** = in compacted places; **dur geSu** = impenetrable areas; **viSameSu ca** = asymmetrical, [lopsided lands]; **desheSu** = in such provinces; **ati pramaaNaani** = too much, in size [colossal beings]; **sattvaani** = living beings [creatures]; **vicitaani** = are hunted out; **hataani ca** = are killed [by us,] also; **gahanaaH ye deshaaH** = impassable ones, which of those, provinces are there; **te** = they are; **punaH punaH vicitaaH** = again, again, searched high and low.

"Search is conducted in the compacted, lopsided, and impenetrable provinces, and colossal beings are hunted out and killed presuming that Ravana might have assumed those odd shapes, and the impassable provinces are searched high and low, time and again. [4-47-13]

[Verse Locator](#)

उदार सत्त्व अभिजनो हनूमान्
स मैथिलीम् ज्ञास्यसि वानरेन्द्र ।
दिशम् तु याम् एव गता तु सीता
ताम् आस्थितो वायु सुतो हनूमान् ॥ ४-४७-१४

14. **vaanarendra** = oh, Vanara king; **udaara sattva abhijanaH** = exceptionally, mighty, high-born one; **saH hanuumaan** = he that, Hanuma; **maithiliim j~naasyasi** = about Maithili, he ascertains; **siitaa yaam eva disham gataa** = Seetha, in which, direction, alone, has gone [taken away]; **taam** = that direction; **vaayu sutaH hanuumaan** = Air-god's, son, Hanuma; **aasthitaH** = resorted to.

"Hanuma is high-born and exceptionally mighty, oh, Sugreeva, the king of vanara-s, he will ascertain about Maithili, because the son of Air-god, Hanuma, resorted to the direction in which Seetha is taken away." Thus, monkey chiefs reported to their king Sugreeva. [4-47-14]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे सप्त चत्वारिंशः सर्गः

Thus, this is the 47th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 47

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14



Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 48 Verses converted to UTF-8, Nov 09

Introduction

Hanuma's search for Seetha, together with Angada and others is started. They search certain mountains and forests belonging to Vindhya, but in vain. They enter many uninhabited forests and places. Angada kills a demon presuming him to be Ravana. Their hearts sadden when their search became futile at these places.

[Verse Locator](#)

सह तार अंगदाभ्याम् तु सहसा हनुमान् कपिः ।
सुग्रीवेण यथा उद्दिष्टम् तम् देशम् उपचक्रमे ॥ ४-४८-१

1. kapiH hanumaan = the monkey, Hanuma; taara angadaabhyaam saha = Lt. Tara, Angada and others, along with; sahasaa = quickly; sugriiveNa yathaa uddiSTam = by Sugreeva, as, indicated; tam desham [gantum] upacakrame = that, province, [to go to,] started out.

Hanuma, the monkey, quickly started along with Angada, Lt. Tara, and others to that province which Sugreeva has indicated, namely the south. [4-48-1]

[Verse Locator](#)

स तु दूरम् उपागम्य सर्वैः तैः कपि सत्तमैः ।
ततो विचित्य विन्ध्यस्य गुहाः च गहनानि च ॥ ४-४८-२
पर्वताग्र नदी दुर्गान् सरांसि विपुल द्रुमान् ।
वृक्ष खण्डान् च विविधान् पर्वतान् वन पादपान् ॥ ४-४८-३

2, 3. saH = he Hanuma; sarvaiH taiH kapi sattamaiH = with all, of them, monkey, powerful ones; duuram upaagama = remote [place,] arriving at; tataH = then; vindhyasya guhaaH ca gahanaani ca = Vindhya mountain's, caves, also, forests, also; viciya = having searched; parvata agra nadii durgaan = mountain, tops, [and] rivers, impassable ones; saraamsi = lakes; vipula drumaan vR^ikSa khaNDaan ca = wide, trees, trees, stands of, also - forest areas having beamy trees; vividhaan parvataan vana paadapaan = diverse, mountains, forests, trees; he searched.

Arriving at a remote place with all of those powerful monkeys, then Hanuma searched the caves and forests of Vindhya Mountains, and on their mountaintops, at impassable places, at rivers and lakes, and in stands of trees with beamy trees, also on diverse mountains, forests and trees. [4-48-2, 3]

[Verse Locator](#)

अन्वेषमाणाः ते सर्वे वानराः सर्वतो दिशम् ।
न सीताम् ददृशुर् वीरा मैथिलीम् जनक आत्मजाम् ॥ ४-४८-४

4. viiraaH te vaanaraaH = brave ones, those, vanara-s; sarve sarvataH disham = all, in all, quarters; anveSamaaNaaH = while searching; maithiliim janaka aatmajaam siitaam = Maithili, Janaka's, daughter, Seetha; na dadR^ishuH = not, seen.

Though all of those brave vanara-s have searched in all directions they have not noticed the princess of Mithila and the daughter of Janaka, namely Seetha. [4-48-4]

[Verse Locator](#)

ते भक्षयन्तो मूलानि फलानि विविधानि अपि ।
अन्वेषमाणा दुर्धर्षा न्यवसन् तत्र तत्र ह ॥ ४-४८-५

5. durdharSaa te = invulnerable, those - vanara-s; vividhaani muulaani phalaani api = various [unlike,] tubers, fruits, even; bhakSayantaH = on eating; anveSamaaNaa = during their search; tatra tatra nyavasan ha = there, there, sojourned, indeed.

Feeding upon unlike fruits and tubers, sojourning here and there, those invulnerable vanara-s conducted their search. [4-48-5]

[Verse Locator](#)

स तु देशो दुर्न्येषो गुहा गहनवान् महान् ।
निर्जलम् निर्जनम् शून्यम् गहनम् घोर दर्शनम् ॥ ४-४८-६

6. guhaa gahanavaan = having caves, forests; saH mahaan deshaH tu = that, great, province, on its part; dur anveSaH = difficult, to search - inscrutable one; nir jalam = without, water; nir janam = without, people; shuunyam = a void; gahanam ghora darshanam = forest [impenetrable,] ghastly, for a sight.

But that province is an inscrutable one, deeply caved, deeply forested, much less of water and still less of people, a void and an impenetrable one with a ghastly look. [4-48-6]

[Verse Locator](#)

ता दृशानि अन्या अपि अरण्यानि विचित्य भृङ्श पीडिताः ।
स देशः च दुर्न्येष्यो गुहा गहनवान् महान् ॥ ४-४८-७

7. taa dR^ishaani = that sort of - province; anyaa araNyaani api = other, forests, even; vicitya = having searched; bhR^iisha piiDitaaH = muchly, tormented [for Seetha is unseen]; guhaa gahanavaan mahaan = having caves, forests, abstruse one; saH deshaH ca = that, province, also; dur anveSyah = un, searchable.

They are highly tormented when they vainly searched there, and even in another province that is also of the same kind, waterless and people-less, and an unreachable one, abstrusely caved and forested. [4-48-7]

[Verse Locator](#)

त्यक्त्वा तु तम् ततः देशम् सर्वे वै हरि यूथपाः ।
देशम् अन्यम् दुराधर्षम् विविशुः च अकुतो भयाः ॥ ४-४८-८

8. sarve hari yuuthapaaH = all, monkey, commanders; tataH tam desham tyaktvaa = then, that - province, giving up; a kutaH bhayaaH = not, in anyway, fearing ones; duraadharSam anyam desham vivishuH impermeable one, another, province, they entered into; vai = indeed.

Then all of those monkey commanders gave up that province and entered another impermeable province as they are fearless from any quarter. [4-48-8]

[Verse Locator](#)

यत्र वन्ध्य फला वृक्षा विपुष्पाः पर्ण वर्जिताः ।

निस्तोयाः सरितो यत्र मूलम् यत्र सुदुर्लभम् ॥ ४-४८-९

9. **yatra** = whereat; **vR^ikSaaH vandhya phalaa** = trees, with infertile, fruits - fruitless trees; **vi puSpaaH** = without, flowers; **parNa varjitaH** = leaves, destitute of; **yatra** = where; **saritaH** = brooks **nis toyaaH** = deprived of, waters; **yatra** = where; **muulam** = tubers; **su dur labham** = highly, impossible, to get.

Whereat the trees are infertile for fruiting, destitute of leaves and flowers, and whereat the brooks are deprived of waters, and whereat it is highly impossible to get even tubers, there they entered. [4-48-9]

[Verse Locator](#)

न सन्ति महिषा यत्र न मृगा न च हस्तिनः ।

शार्दूलाः पक्षिणो वा अपि ये च अन्ये वन गोचराः ॥ ४-४८-१०

10. **yatra** = where; **mahiSaa na santi** = buffalos, not, are there; **mR^igaaH na** = animals, not there; **hastinaH shaarduulaaH** = elephants, tigers; **na** = not there; **pakSiNaH vaa api** = birds, or, even; **vana gocaraaH** = forest moving beings; **ye anye ca** = those, any other [animals,] also; **na** = not there.

Where there are no buffalos, no elephants, no animals, nor even birds or tigers, or no other forest moving beings are there, for they do not have their feed there, they entered such a province. [4-48-10]

[Verse Locator](#)

न च अत्र वृक्षा न ओषध्यो न वल्ल्यो न अपि वीरुधः ।

स्निग्ध पत्राः स्थले यत्र पद्मिन्यः फुल्ल पंकजाः ॥ ४-४८-११

प्रेक्षणीयाः सुगन्धाः च भ्रमरैः च वर्जिताः ।

11, 12a. **yatra** = where; **vR^ikshaa na** = [useful] trees, are not there; **oSadhyaH na** = herbal plants, not; **vallyaH na** = climber-plants, not; **viirudhaH** = plants creeping on ground; **na api** = not, even; **atra** = there; **snigdha patraaH** = soft, leaves [of lotuses]; **sthale** = in the place [where they grow]; **padminyaH** = lotus-creepers; **phulla panka jaaH** = bloomed, from mud, birthed [lotuses birthed in lakes]; **su gandhaaH ca** = richly, fragranced, also; **prekSaNiiyaaH** = pleasing fro sight; **bhramaraiH ca** = by honeybees, also; **varjitaH** = discarded.

Where there are no useful trees, nor herbal plants, nor climbing plants on trees, nor creeping plants on earth, and lotus-lakes which will be normally pleasing for sight have no soft leaves, nor bloomed lotuses on their creepers, and even honeybees are discarding them as they are not richly fragranced, in such a province those vanara-s have entered. [4-48-11,12a]

[Verse Locator](#)

कण्डुर् नाम महाभागः सत्य वादी तपो धनः ॥ ४-४८-१२

महर्षिः परम अमर्षी नियमैः दुष्प्रधर्षणः ।

12b, 13a. **satya vaadii** = veracious one; **mahaabhaagaH** = highly fortunate one; **tapaH dhanaH** = by asceticism, wealthy; **parama amarSii** = highly, short-tempered one; **niyamaiH** = by his self-discipline; **duS pra dharSaNaH** = impossible, verily, one to subjugate; **kaNDuH naama** = Kandu, known as; **maharSiH** = great-sage; **[tatra aasiit** = there, he is.]

A highly fortunate, veracious, ascetically wealthy sage known as Kandu is there in that province, and that great sage is a highly short-tempered, and an impossible one to subjugate by virtue of his own self-discipline. [4-48-12b, 13a]

तस्य तस्मिन् वने पुत्रो बालको दश वार्षिकः ॥ ४-४८-१३

प्रणष्टो जीवित अन्ताय क्रुद्धः तेन महामुनिः ।

13b, 14a. **tasmin vane** = in that, forest; **tasya** = his - sage's; **dasha vaarSikaH** = ten, year old one; **putraH baalaka** = son, a boy; **jiivita antaaya praNaSTaH** = by the end of, lost, life [boy]; **tena** = by that; **mahaa muniH kruddhaH** = great, sage, is infuriated.

In that forest that sage lost his son, a ten-year-old boy, as that boy's life ended there by which that great sage is infuriated. [4-48-13b, 14a]

[Verse Locator](#)

तेन धर्मात्मना शप्तम् कृत्स्नम् तत्र महद् वनम् ॥ ४-४८-१४

अशरण्यम् दुराधर्षम् मृग पक्षि विवर्जितम् ।

14b, 15a. **tatra** = thereby; **mahat kR^itsnam vanam** = great [forest,] in entirety, forest; **a sharaNyam** = not, inhabitable; **duraadharSam** = impermeable [forest]; **mR^iga pakSi vivarjitam** = by animals, birds, completely, abandoned; to become like that; **tena dharmaaatmanaa shaptam** = by him, by that virtue-souled one, cursed.

Thereby that virtue-souled sage cursed that great forest in it entirety to become an uninhabitable and impermeable forest abandoned by birds and animals. [4-48-14b, 15a]

[Verse Locator](#)

तस्य ते कानन अन्तान् तु गिरीणाम् कन्दराणि च ॥ ४-४८-१५

प्रभवाणि नदीनाम् च विचिन्वन्ति समाहिताः ।

15b, 16a. **te** = those [monkeys]; **samaahitaaH** = conscientiously; **tasya** = its [that forest's]; **kaanana antaan tu** = forest, up to its fringes, but; **giriiNaam kandaraaNi ca** = mountains, caves, even; **nadiinaam** = of rivers; **prabhavaaNi ca** = fountains, also; **vicinvanti** = searched.

But those monkeys conscientiously searched such a forest up to its fringes, including its mountains, caves, fountains, and rivers. [4-48-15b, 16a]

[Verse Locator](#)

तत्र च अपि महात्मानो न अपश्यन् जनक आत्मजाम् ॥ ४-४८-१६

हर्तारम् रावणम् वा अपि सुग्रीव प्रिय कारिणः ।

16b, 17a. **mahaatmaanaH** = noble-mined ones [monkeys]; **sugriiva priya kaariNaH** = to Sugreeva, acceptable deeds, perfecters of; **tatra ca api** = there, also, even; **janaka aatmajam** = Janaka's, daughter; **hartaaram raavaNam vaa api** = kidnapper, Ravana, or, even; **na apashyan** = while not, on seeing; they entered another forest.

But not finding the daughter of Janaka or even her kidnapper Ravana there, those monkeys who are the perfecters of that which is acceptable to Sugreeva, have entered another fearsome forest. [4-48-16b, 17a]

[Verse Locator](#)

ते प्रविश्य तु तम् भीमम् लता गुल्म समावृतम् ॥ ४-४८-१७

ददृशुः भीम कर्माणम् असुरम् सुर निर्भयम् ।

17b, 18a. **te** = they; **lataa gulma sam aavR^itam** = with climbers, shrubberies, overly encompassed with; **bhiimam** = fearsome [another forest]; **pravishya** = on entering; **bhiima**

karmaaNam = of fiendish, deeds; sura nir bhayam = from gods, un, fearing; asuram dadR^ishuH = a demon, they saw.

On entering another fearsome forest which is overly encompassed with climbers and shrubberies they saw a demon of fiendish deeds who is fearless of gods. [4-48-17b, 18a]

[Verse Locator](#)

तम् दृष्ट्वा वनरा घोरम् स्थितम् शैलम् इव असुरम् ॥ ४-४८-१८

गाढम् परिहिताः सर्वे दृष्ट्वा तम् पर्वत उपमम् ।

18b, 19a. sarve vanaraa = all of the, vanara-s; shailam iva sthitam = boulder, like, standing; ghoram tam asuram dR^iSTvaa = fiendish, him, at demon, on seeing; they are amazed; parvata upamam = mountain, similar [demon]; tam dR^iSTvaa = him, on seeing; gaaDham pari hitaaH = tightly, around, girthed - their wrestler's girdle-cloth.

All of those vanara-s are amazed to see that fiendish demon standing similar to a mountainous boulder, and apprehending an imminent danger on observing that mountain similar demon, those vanara-s have tightly girthed their wrestler's girdle-cloth. [4-48-18b, 19a]

[Verse Locator](#)

सो अपि तान् वानरान् सर्वान् नष्टाः स्थ इति अब्रवीत् बली ॥ ४-४८-१९

अभ्यधावत सम्क्रुद्धो मुष्टिम् उद्यम्य संगतम् ।

19b, 20a. balii = mighty one [demon]; saH api = he [demon,] even; naSTaaH = you [are all are] dead; stha = stay; iti = thus; taan sarvaan vaanaraan abraviit = to them, to all vanara-s, said - shouting; sam kruddhaH = highly, frenzied; sangatam muSTim udyamya = clenched, fist, shoving up; abhyadhaavata = towards [monkeys,] rushed.

Even that mighty demon shouting at all vanara-s, 'you are all dead... stay,' rushed towards them shoving up his clenched fist. [4-48-19b, 20a]

[Verse Locator](#)

तम् आपतन्तम् सहसा वालि पुत्रो अंगदः तदा ॥ ४-४८-२०

रावणो अयम् इति ज्ञात्वा तलेन अभिजघान ह ।

20b, 21a. tadaa vaali putraH angadaH = then, Vali's, son, Angada; aa patantam tam = coming, falling upon, at him; ayam raavaNaH iti j~naatvaa = he is, Ravana, thus, knowing [presuming]; sahasaa talena abhijaghaana ha = quickly, with his palm, thwacked, indeed.

Angada, the son of Vali, then presumed him who is onrushing as Ravana and saying, 'he is Ravana...' he quickly thwacked that demon indeed with his palm. [4-48-20b, 21a]

[Verse Locator](#)

स वालि पुत्र अभिहतो वक्त्रात् शोणितम् उद्धमन् ॥ ४-४८-२१

असुरो न्यपतत् भूमौ पर्यस्त इव पर्वतः ।

21b, 22a. vaali putra abhigataH = by Vali's, son, one who is whacked; saH asuraH = he, that demon; vaktraat shoNitam ud vaman = from throat, blood, up spewed [spewed forth]; paryasta = upside down - inverted; bhuumau = on ground; parvataH iva = mountain, alike; nyapatat = fell down.

When Vali's son whacked him that demon spewed forth blood from his throat and fell onto ground alike an inverted mountain. [4-48-21b, 22a]

[Verse Locator](#)

ते तु तस्मिन् निर् उच्छवासे वानरा जित काशिनः ॥ ४-४८-२२

व्यचिन्वन् प्रायशः तत्र सर्वम् तत् गिरि गह्वरम् ।

22b, 23a. **tasmin** = he [demon]; **nir ucChvaase** = without, exhales [breathed his last]; **jita kaashinaH** = with triumphal, shimmer; **te** = those [monkeys]; **tatra** = there; **praayashaH** = wellnigh; **sarvam tat giri gahvaram vyacinvan** = all, that [demon's,] mountain, cave, they searched.

When that demon breathed his last all of those monkeys with triumphal shimmer have wellnigh searched everywhere, and even in that cave of that mountain where that demon appeared, presuming that cave belonged to Ravana. [4-48-22b, 23a]

[Verse Locator](#)

विचितम् तु ततः सर्वम् सर्वे ते कानन ओकसः ॥ ४-४८-२३

अन्यत् एव अपरम् घोरम् विविशुर् गिरि गह्वरम् ।

23b, 24a. **sarve te kaanana okasaH** = all, those, forest, as their dwelling - monkeys; **vicitam tu sarvam** = searched, but, all [everywhere else]; **tataH** = then; **anyat eva** = another, like that; **ghoram** = horrible one **aparam** = nearby one; **giri gahvaram** = mountain, cave; **vivishuH** = entered.

Then all those forest dwelling monkeys searched everywhere else, and like that they entered another horrible cave which is nearby. [4-48-23b, 24a]

[Verse Locator](#)

ते विचित्य पुनः खिन्ना विनिष्पत्य समागताः ।

एकांते वृक्ष मूले तु निषेदुर् दीन मानसाः ॥ ४-४८-२४

24. **te punaH vicitya** = they, again, on searching; **khinnaaH** = saddened; **viniSpatya** = came out; **samaagataaH** = came together; **diina maanasaaH** = saddened, at heart - downheartedly; **ekaante vR^ikSa muule** = at a lonely, tree, at its base; **niSeduH** = sat down.

On searching that cave they came out saddened as their search is futile, and coming together they sat down at the base of a lonely tree downheartedly as their efforts are unsuccessful in searching Seetha. [4-48-24]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे अष्ट चत्वारिंशः सर्गः

Thus, this is the 48th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 48

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 49 Verses converted to UTF-8, Nov 09

Introduction

Angada encourages all of the monkeys for searching Seetha and it makes those enervated monkeys to come to their animation. He points out to the wrath of Sugreeva and to its consequences, if the monkeys fail to implement Sugreeva's directive. Though all are fatigued to ramble in wildwoods, where even potable water is scarce, they are invigorated by Angada's advises and again start searching Vindhya ranges, from the beginning.

[Verse Locator](#)

अथ अंगदः तदा सर्वान् वानरान् इदम् अब्रवीत् ।
परिश्रान्तो महा प्राज्ञः समाश्वास्य शनैर् वचः ॥ ४-४९-१

1. **atha** = then; **pari shraantaH mahaa praa~naH** = overly, tired, highly, diligent one; **angadaH** = Angada; **sarvaan vaanaraan samaashvaasya** = all of the, vanara - s, on comforting; **tadaa** = then; **shanaiaH idam vacaH abraviit** = slowly, this, word, spoke.

Then on comforting all of those vanara-s the highly diligent one but overly tired Angada slowly spoke this word to them. [4-49-1]

[Verse Locator](#)

वनानि गिरयो नद्यो दुर्गाणि गहनानि च ।
दरी गिरि गुहाः चैव विचिता नः समंततः ॥ ४-४९-२
तत्र तत्र सह अस्माभिः जानकी न च दृश्यते ।
तथा रक्षः अपहर्ता च सीतायाः चैव दुष्कृती ॥ ४-४९-३

2. **asmaabhiH saha** = by us, in oneness; **vanaani girayaH nadyaH** = forests, mountains, rivers; **dur gaaNi gahanaani ca** = impassable, unfathomable ones, also; **vicitaa** = searched; **darii giri guhaaH caiva** = cavities, mountain, caves, even so; **naH** = by us; **sam antataH** = up to end; **tatra tatra vicitaa** = there, there, searched; **jaanakii na dR^ishyate** = Janaki, not, seen; **tathaa** = like that; **siitaayaaH apahartaa** = of Seetha, abductor of; **duS kR^itii** = ill, natured one; **rakSaH ca** = demon, also - not seen.

"We in oneness have searched there and thereabouts in the impassable forests, mountains, and rivers, and unfathomable cavities and in mountain caves up to their end, but we have not seen Janaki, so also that ill-natured demon, the abductor of Seetha, is not seen. [4-49-2, 3]

[Verse Locator](#)

कालः च नः महान् यातः सुग्रीवः च उग्र शासनः ।
तस्मात् भवन्तः सहिता विचिन्वन्तु समंततः ॥ ४-४९-४

4. naH = for us; mahaan kaalaH yaataH ca = great [deal of,] time, lapsed also - from the day of starting; sugriivaH ca ugra shaasanaH = Sugreeva, also, severe, ruler [disciplinarian]; tasmaat = therefore; bhavantaH = by you all; sahitaH samantataH vicinvantu = collectively, all over, let search be conducted.

"We started a long time back and a great deal of time is lapsed, and Sugreeva is a severe disciplinarian, therefore let the search continued everywhere collectively. [4-49-4]

[Verse Locator](#)

विहाय तन्द्रीम् शोकम् च निद्राम् चैव समुत्थिताम् ।
विचिनुध्वम् तथा सीताम् पश्यामो जनक आत्मजाम् ॥ ४-४९-५

5. sam utthitaam = verily, come up against [you now]; tandriim = sluggishness; shokam ca = sorrowfulness, also; nidraam caiva = sleep, also thus; vihaaya abandon - do not surrender / submit / slouch; janaka aatmajaam siitaam = Janaka's, daughter, Seetha; [yathaa] pashyaamaH = [as to how,] we can see [find out]; tathaa = in that way; vicinudhvam = you shall search.

"Surrender not to sluggishness, submit not to sorrowfulness, slouch not to sleep, as these lethargies are presently have come up against you. Let all of you search in such a way how best we can find the daughter of Janaka, Seetha. [4-49-5]

[Verse Locator](#)

अनिर्वेदम् च दाक्ष्यम् च मनसः च अपराजयम् ।
कार्यं सिद्धिं कराणि आहुः तस्मात् एतत् ब्रवीमि अहम् ॥ ४-४९-६

6. a nir vedam ca = without, lack, of knowledge, [unrelenting, insistency] also; daakSyam ca = expertise [ingenuity] also; manasaH ca = of heart, also; a paraa jayam = without, re-bounced, victory, [indomitability of heart]; kaarya siddhi karaaNi aahuH = work's [results,] to achieve, causes, are said as; tasmaat aham etat braviimi = therefore, I am all this, speaking.

"Insistency, ingenuity and indomitability of heart are said to be the causes for achieving results, therefore I am speaking all this. [4-49-6]

Relentless efforts will bring the fruits of pursuit. On taking up an activity it is to be continued without abandoning for reasons of personal disinterestedness or laxity. anena anirvedaadayaH kaarya siddhikaraa iti uktam - tathaa ca - bhaarate - udyoge viduraH - anirvedaH shriyo muulam dharmasya ca | mahaan bhavati anirvisaNNo bhayam na mahat dR^icchatu | - dk

[Verse Locator](#)

अद्य अपि इदम् वनम् दुर्गम् विचिन्वन्तु वन ओकसः ।
खेदम् त्यक्त्वा पुनः सर्वम् वनम् एतत् विचिन्वताम् ॥ ४-४९-७

7. adya api = now, even; vana okasaH = forest, dwellers; durgam idam vanam vicinvantu = impenetrable one, this, forest, can search; khedam tyaktvaa = rue, on getting rid of; punaH etat vanam sarvam vicinvataam = again, all this, forest, in entirety, let it be searched.

"Even now the forest dwellers can search this impenetrable forest, thus get rid of your rue and let all of this forest be searched in its entirety. [4-49-7]

[Verse Locator](#)

अवश्यम् कुर्वताम् दृश्यते कर्मणः फलम् ।
परम् निर्वेदम् आगम्य न हि नः मीलनम् क्षमम् ॥ ४-४९-८

8. **kurvataam** = one who endeavours in an activity; [**tasya** = its]; **karmaNaH phalam** = work's [pursuit's], fruit; **avashyam dR^ishyate** = definitely, it is perceptible -will become evident; **param** = if not, on the other hand; **nirvedam aagamyā** = high, dejection, coming upon - deriving; **naH** = for us; **miilanam** = shutting [eyes]; **na kSamam hi** = not, forgivable, indeed.

"Fruit of pursuit will definitely be evident for those who undertake an endeavour earnestly, on the other hand, it will be unforgivable to shut our eyes deriving a high dejection. [4-49-8]

[Verse Locator](#)

सुग्रीवः क्रोधनो राजा तीक्ष्ण दण्डः च वानराः ।

भेतव्यम् तस्य सततम् रामस्य च महात्मनः ॥ ४-४९-९

9. **vaanaraaH** = oh, vanara-s; **raajaa sugriivaH krodhanaH** = king, Sugreeva, is irascible; **tiikSNa daNDaH ca** = ruthless, persecutor, also; **tasya** = to him [to Sugreeva]; **mahaatmanaH raamasya ca** = great-souled one - self-reliant one, of Rama, also; **satatam** = always; [**naH** = for us]; **bhetavyam** = [we shall be,] frightened.

"King Sugreeva is irascible and he is a ruthless persecutor too, oh, vanara-s, we shall always be frightened of him, and of self-reliant Rama as well. [4-49-9]

[Verse Locator](#)

हितार्थम् एतत् उक्तम् वः क्रियताम् यदि रोचते ।

उच्यताम् हि क्षमम् यत् तत् सर्वेषाम् एव वानराः ॥ ४-४९-१०

10. **vaanaraaH** = oh, vanara-s; **vaH hita artham** = for your, well-being, for the purpose of; **etat uktam** = all this, is said [by me]; **rocate yadi** = you like it, if; **kriyataam** = it may be done - further searching for Seetha; **yat sarveSaam eva kSamam** = which, for all of us, befitting; **tat ucyataam hi** = that, may be said, indeed.

"All this is being said in the interest of your well-being, and if it is obliging to you it may be done in this way as I have said, if not, any other way out is there which will be conducive for all of us, oh, vanara-s, it may be said." Thus Angada spoke to the troops of monkeys. [4-49-10]

[Verse Locator](#)

अंगदस्य वचः श्रुत्वा वचनम् गंधमादनः ।

उवाच व्यक्तया वाचा पिपासा श्रम खिन्नया ॥ ४-४९-११

11. **angadasya vacaH shrutvaa** = Angada's, words, on hearing; **gandha maadanaH** = Gandhamaadana - vanara; **pipaasaa shrama khinnayaa** = thirst, fatigue, one enervated with; **avyaktayaa vacaa** = with inexplicit, words; **vacanam uvaaca** = sentence, said.

On hearing Angada's words, Gandhamaadana who is enervated with thirst and fatigue spoke this sentence with inexplicit words. [4-49-11]

[Verse Locator](#)

सदृशम् खलु वः वाक्यम् अंगदो यत् उवाच ह ।

हितम् च एव अनुकूलम् च क्रियताम् अस्य भाषितम् ॥ ४-४९-१२

12. **angadaH yat vaakyam uvaaca ha** = Angada, what, words, said, indeed; that; **vaH** = to you; **sadR^isham khalu** = is appropriate, isn't it; **hitam ca eva** = advantageous, also, thus; **anukuulam ca** = pragmatic, also; **asya bhaaSitam kriyataam** = his, as said, may be done.

"What Angada has said that is indeed appropriate, isn't it! It is advantageous and pragmatic also. Let us carry out as said by him. [4-49-12]

[Verse Locator](#)

पुनः मार्गामहे शैलान् कन्दराम् च शिलान् तथा ।
काननानि च शून्यानि गिरि प्रस्रवणानि च ॥ ४-४९-१३

14. punaH = again; shailaan kandaraam ca tathaa shilaan = mountains, caves, also, thus, rocks - rocky places; shuunyaani kaana naani ca = uninhabited, forests, also; giri prasravaNaani ca = mountain, rapids, too; maargaamahe = let us search out.

"Again let us search out mountains, caves, crags, also like that the uninhabited forests and mountain rapids, too. [4-49-13]

[Verse Locator](#)

यथा उद्दिष्टानि सर्वाणि सुग्रीवेण महात्मना ।
विचिन्वन्तु वनम् सर्वे गिरि दुर्गाणि संगताः ॥ ४-४९-१४

14. sarve sangataaH = all [of us,] collectively; maha aatmanaa sugriiveNa yathaa uddiSThaani = great-souled one [self-assertive,] by Sugreeva, [places] as indicated; sarvaaNi giri durgaaNi = all of the, mountain, gorges; vanam = forest; vicinvantu = let them be searched.

"Let us all collectively search all of the places with forests, mountains and gorges as indicated by that self-assertive Sugreeva." Thus Gandhamaadana spoke to all monkeys. [4-49-14]

[Verse Locator](#)

ततः समुत्थाय पुनः वानराः ते महाबलाः ।
विन्ध्य कानन संकीर्णाम् विचेरुर् दक्षिणाम् दिशम् ॥ ४-४९-१५

15. tataH = then; mahaa balaaH te vaanaraaH = great-mighty ones, those, vanara-s; punaH samutthaaya = again, on getting up - bestirring themselves; vindhya kaanana sankiirNaam = Vindhya, forests, overspread with; dakSiNaam disham = southern, quarter; viceruH = searched.

Those great-mighty vanara-s again perking themselves up searched the southern compass that is overspread with Vindhya forests. [4-49-15]

[Verse Locator](#)

ते शारद अभ्र प्रतिमम् श्रीमत् रजत पर्वतम् ।
शृंगवन्तम् दरीवंतम् अधिरुह्य च वानराः ॥ ४-४९-१६
तत्र लोध्र वनम् रम्यम् सप्त पर्ण वनानि च ।
विचिन्वन्तो हरि वराः सीता दर्शन कान्क्षिणः ॥ ४-४९-१७

16. siitaa darshana kaankSiNaH = Seetha, to glance at, desirous of; hari varaaH = among monkeys, best ones; te vaanaraaH = those, vanara-s; shaarada abhra pratimam = they, autumn, [silvery] cloud, statuesque of; shriimat = magnificent one; shR^ingavantam = having [many] peaks; dariivantam = having caverns; rajata parvatam = Silver, Mountain; adhiruhya ca = clambered up, also; tatra ramyam lodhra vanam = there, delightful Lodhra trees, wood of; sapta parNa vanaani ca = seven, leaved [groves of banana plants] also; vicinvantaH = they searched.

Those vanara-s who are the best among monkeys who are desirous of getting a glance of Seetha have clambered up a magnificent Silver Mountain which in statuesque is like an autumnal silvery cloud, and which has many zeniths and caverns, and searched there in the delightful woods of Lodhra trees, and even in the groves of seven-leaved banana plants. [4-49-16, 17]

[Verse Locator](#)

तस्य अग्रम् अधिरूढाः ते श्रान्ता विपुल विक्रमाः ।
न पश्यन्ति स्म वैदेहीम् रामस्य महिषीम् प्रियाम् ॥ ४-४९-१८

18. tasya agram adhiruuDhaaH = its [mountain's,] top, on ascending;; vipula vikramaaH te = [though] immensely, venturesome, they the vanara-s; shraantaa = are fatigued; raamasya priyaam mahiSiim vaidehiim = Rama's, dear, queen, at Vaidehi; na pashyanti sma = not, seen [found,] they are.

Though they searched everywhere on ascending the mountaintop they have not found Seetha, the dear queen of Rama, and though they are immensely venturesome they are fatigued. [4-49-18]

[Verse Locator](#)

ते तु दृष्टि गतम् दृष्ट्वा तम् शैलम् बहु कंदरम् ।
अध्यारोहन्त हरयो वीक्षमाणाः समंततः ॥ ४-४९-१९

19. te harayaH = those, monkeys; dR^iSTi gatam = sight, obtained [come into sight]; bahu kandaram = with many, caves; tam shailam = that, mountain; dR^iSTvaa = having seen - searched; sam antataH = all over; viikSamaaNaaH adhyaarohanta = [yet] keeping an eye on [that mountain,] they descended.

On searching what all they could see all over on that many caved mountain those monkeys descended yet keeping an eye on all over that mountain. [4-49-19]

[Verse Locator](#)

अवरुह्य ततो भूमिम् श्रान्ता विगत चेतसः ।
स्थित्वा मुहूर्तम् तत्र अथ वृक्ष मूलम् उपाश्रिताः ॥ ४-४९-२०

20. tataH = then; bhuumim avaruhya = towards earth, on climbing down; shraantaa = tired; vi gata cetasaH = verily, gone, are their faculties [with inanity]; tatra = there; muhuurtam sthitvaa = for a moment, staying; atha vR^ikSa muulam upaashritaaH = then, at tree, base, took shelter.

Then on climbing down the mountain they reached ground and became tired and inane, and staying there for moment they took shelter at the base of a tree. [4-49-20]

[Verse Locator](#)

ते मुहूर्तम् समाश्वस्ताः किञ्चित् भग्न परिश्रमाः ।
पुनर् एव उद्यताः कृत्स्नाम् मार्गितुम् दक्षिणाम् दिशम् ॥ ४-४९-२१

21. te muhuurtam samaashvastaaH = they, for a moment, took respite; kimcit bhagna parishramaaH = a little, intermitted, laboriousness; punaH eva = again, thus; kR^itsnaam dakSiNaam disham = in entirety, southern, direction; maargitum udyataaH = to search ventured.

They took respite for a moment and when their laboriousness intermitted a little, again they ventured to search the southern direction in its entirety. [4-49-21]

[Verse Locator](#)

हनुमत् प्रमुखाः ते तु प्रस्थिताः प्लवग ऋषभाः ।
विंध्यम् एव आदितः कृत्वा विचेरुः ते समंततः ॥ ४-४९-२२

22. te tu = they, on their part; hanumat pramukhaaH = Hanuma, [and other] chieftains; plavaga R^iSabhaaH = fly-jumpers, the best; prasthitaaH = started journey; aaditaH

kR^itvaa = from starting [point,] on making; vindhyam eva = Vindhya, only; samantataH te viceruH = all over, they, searched - for Seetha.

Again making Mt. Vindhya as the starting point of search, those best fly-jumpers, namely Hanuma and the other chieftains of vanara-s, have searched all over the southern direction for Seetha. [4-49-22]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एको न पंचाशः सर्गः

Thus, this is the 49th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 49

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 50 Verses converted to UTF-8, Nov 09

Introduction

Monkeys enter Riksha cavity, an unsightly and gloomy one, during their search in southern direction. While groping in that dark they loose time set by Sugreeva. Finally, they see luminosity and extraordinarily built mansions, woodlands, trees and lakes. Thereupon they catch sight of an elderly sainted lady and they all approach her asking after the legend of that cavity.

[Verse Locator](#)

सह तारा अंगदाभ्याम् तु संगम्य हनुमान् कपिः ।
विचिनोति च विन्ध्यस्य गुहाः च गहनानि च ॥ ४-५०-१

1. **kapiH hanumaan** = monkey, Hanuma; **taaraa angadaabhyaam saha** = Lt. Tara, Angada and others, along with; **sangamya** = associated with; **vindhyasya guhaaH ca gahanaani ca** = Vindhya's, caves, also, thick forests, also; **vicinoti ca** = searched, also.

Associated with Angada, Lt. Tara and others, the monkey Hanuma searched the caves and thick forests of Vindhya Range. [4-50-1]

[Verse Locator](#)

सिंह शार्दूल जुष्टाः च गुहाः च परितः तथा ।
विषमेषु नग इन्द्रस्य महा प्रस्रवणेषु च ॥ ४-५०-२

2. **tathaa** = then; **paritaH** = all around; **simha shaarduula juSTaaH ca** = by lions, tigers, jammed in, also; **guhaaH ca** = caves, also; **naga indrasya** = of mountain, king [Mt. Vindhya]; **viSameSu** = in crags; **mahaa pra sravaNeSu ca** = towering, rapids, also; **[vicinoti sma** = he has searched.]

Hanuma has searched in the caves of that kingly Mt. Vindhya, which are jammed in with lions and tigers, and even at the towering rapids. [4-50-2, 3a]

[Verse Locator](#)

आसेदुः तस्य शैलस्य कोटिम् दक्षिण पश्चिमाम् ।
तेषाम् तत्र एव वसताम् स कालो व्यत्यवर्तत ॥ ४-५-३

3. **tasya shailasya** = that, mountain's; **dakshiNa paschimaam koTim** = on south, west, peak; **aaseduH** = reached; **teSaam tatra eva vasataam** = for them, thereat, alone, on staying [overstaying]; **sa kaalaH vyatyavartata** = that, time, swiftly elapsed.

They reached the southwest peak of that mountain during their search and the time set by Sugreeva swiftly lapsed while they are overstaying thereat that Mt. Vindhya alone.

[Verse Locator](#)

स हि देशो दुरन्वेष्टो गुहा गहनवान् महान् ।
तत्र वायु सुतः सर्वम् विचिनोति स्म पर्वतम् ॥ ४-५०-४

3b. 4. guhaa gahanavaan mahaan saH deshaH = with caves, impenetrable forests, extensive one, that place; dur anveSyaH hi = not, searchable, indeed; vaayu sutaH = Air's, son [Hanuma]; tatra sarvam parvatam = there, everywhere, on mountain; vicinoti sma = he is searching.

Though that extensive province is indeed an unsearchable one with its impenetrable caves and forests, yet Hanuma, the son of Air-god, searched everywhere on that mountain. [4-50-3b, 4]

[Verse Locator](#)

परस्परेण रहिता अन्योन्यस्य अविदूरतः ।
गजो गवाक्षो गवयः शरभो गन्धमादनः ॥ ४-५०-५
मैन्दः च द्विविदः चैव हनुमान् जांबवान् अपि ।
अंगदो युव राजः च तारः च वनगोचरः ॥ ४-५०-६
गिरि जाल आवृतान् देशान् मार्गित्वा दक्षिणाम् दिशम् ।
विचिन्वन्तः ततः तत्र ददृशुः विवृतम् बिलम् ॥ ४-५०-७
दुर्गम् ऋक्ष बिलम् नाम दानवेन अभिरक्षितम् ।

5, 6, 7, 8a. gajaH gavaakSaH gavayaH sharabhaH gandhamaadanaH = Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana; maindaH ca dvididaH caiva = Mainda, also, Dvidida, also thus; hanumaan jaambavaan api = Hanuma, Jaambavanta, even; yuva raajaH angadaH ca = crown, prince, Angada, also; vana gocaraH taaraH ca = forest-mover, Lt. Tara, also; paraspareNa rahitaa = mutually, without - distancing from one another; anyonyasya = in mutuality; a vi duurataH = not, very, far-flung - one another; giri jaala aavR^itaan deshaan = mountains, mesh of, encompassed by, province; maargitvaa = having searched; tataH dakSiNaam disham vicinvantaH = then, southern, direction, on searching; tatra = there; daanavena abhi rakshitam = by a demon, well-guarded; durgam = impassable one; R^iksha bilam naama = Riksha, cavity, known as; vi vR^itam bilam = very, wide, cavity; dadR^ishuH = they observed.

Without pressing one another closely, yet not distancing from one another largely, Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, also thus Mainda, Dvidida, and Hanuma, and even Jaambavanta, crown prince Angada, also the forest-mover Lt. Tara have searched that province in southern direction that is encompassed with interlocked mountains, and during their search there they have observed a wide-opened and impassable cavity known as Riksha cavity which is well guarded by a demon called Maya. [4-50-5, 6, 7, 8a]

[Verse Locator](#)

क्षुत् पिपासा परीताः तु श्रान्ताः तु सलिल अर्थिनः ॥ ४-५०-८
अवकीर्णम् लता वृक्षैः ददृशुः ते महा बिलम् ।

8b, 9a. kSut pipaasaa pariitaaH = hunger, thirst, wrapped up in [invaded by]; shraantaaH = fatigued; salila arthinaH = water, cravers of; te = they - the monkeys; lataa vR^ikSaiH avakiirNam = with climbers, trees, enwrapped; mahaa bilam dadR^ishuH = capacious, cavity, they beheld.

Thirst and hunger invading them they are fatigued and craving for water, and such as they are they beheld that capacious cavity which is enwrapped in climbers and trees. [4-50-8, 9a]

[Verse Locator](#)

तत्र क्रौन्चाः च हंसाः च सारसाः च अपि निष्क्रमन् ॥ ४-५०-९

जल आर्द्राः चक्रवाकाः च रक्त अंगाः पद्म रेणुभिः ।

9b,10a. **tatra** = there; **krauncaH ca hamsaaH ca saarasaaH ca** = Kaunca waterfowls, also, swans, also, Saarasa waterfowls, also; **jala aardraaH** = by water, drenched; **padma reNubhiH** = with lotus, pollen; **rakta angaaH** reddened, with bodies; **cakravaakaaH ca api** = Cakravaka waterfowls, also, even; **niSkraman** = exiting; **[dadR^ishuH** = they saw.]

There they have seen the swans and the waterfowls like Kraunca, Saarasa, and even Cakravaka waterfowls exiting from the cavity with their bodies drenched in water and reddened with the dapples of lotuses' pollen. [4-50-9b, 10a]

[Verse Locator](#)

ततः तत् बिलम् आसाद्य सुगन्धि दुरतिक्रमम् ॥ ४-५०-१०

विस्मय व्यग्र मनसो बभूवुः वानरर्षभाः ।

10b, 11a. **tataH** = then; **vaanara R^iSabhaaH** = vanara-s, bullish [best] ones; **sugandhi** = fragranced [cave]; **dur ati kramam** = not, to over, step [un-enterable anyway]; **tat bilam aasaadya** = that, cavity, on nearing; **vismaya vyagra manasaH** = with amaze, dismayed, at heart [disheartened with amazement]; **babhuuvuH** = they became.

When those best vanara-s have neared that fragrant and impermeable cavity they are disheartened with amazement. [4-50-10b, 11a]

[Verse Locator](#)

संजात परिशंकाः ते तत् बिलम् प्लवग उत्तमाः ॥ ४-५०-११

अभ्यपद्यन्त संहृष्टाः तेजोवन्तो महाबलाः ।

11b, 12a. **tejovantaH** = highly resplendent ones; **mahaa balaaH** = great-mighty ones; such as they are; **te** = those; **plavaga uttamaaH** = fly-jumpers, the best; **sanjaata pari shankaaH** = evoked, general, suspicion - a high suspicion is evoked in them; **sam hR^iSTaaH** = rejoicing; **tat bilam** = that, to cavity; **abhi aapadyanta** = towards, draw near.

Though a suspicion in general is evoked in them, as they presumed that cavity to be Naraka, The Hell of Yama, or Paataala, the Netherworld of Emperor Bali, those highly resplendent and great mighty fly-jumpers have neared it, rejoicing for the availability of water in there. [4-50-11b, 12a]

[Verse Locator](#)

नाना सत्त्व समाकीर्णम् दैत्य इन्द्र निलय उपमम् ॥ ४-५०-१२

दुर्दर्शम् इव घोरम् च दुर्विगाह्यम् च सर्वशः ।

12b, 13a. **naanaa sattva samaakiirNaam** = diverse, beings, dispersed with; **daitya indra nilaya upamam** = demon's, emperor's [Emperor Bali,] residence, similar; **dur darsham iva** = not, to see [unsightly,] like; **ghoram** = hideous; **sarvashaH** = from anywhere; **dur vi gaahyam ca** = impossible, verily, to enter [un-enterable cavity,] also.

That hideous cavity is dispersed with diverse beings, similar to the residence of the emperor of demons, namely Emperor Bali, in Paataala, the Netherworld, and it is unsightly and impermeable from anywhere. [4-50-12b, 13a]

[Verse Locator](#)

ततः पर्वत कूट आभो हनुमान् मारुत आत्मजः ॥ ४-५०-१३

अब्रवीत् वानरान् घोरान् कान्तार वन कोविदः ।

13b, 14a. tataH = then; parvata kuuTa aabhaH = mountain, top, similar in gloss; kaantaara vana kovidaH = about inscrutable, forests, a mastermind; maaruta aatmajaH hanumaan = Air-god's, son, Hanuma; ghoraan [sarvaan] vaanaraan abraviit = to formidable ones [or, to all of the,] Vanara-s, spoke to.

The son of Air-god Hanuma whose glossiness is like that of a mountaintop and who is a mastermind in scrutinising every inscrutable forest, then spoke to all of the formidable Vanara-s. [4-50-13b, 14a]

[Verse Locator](#)

गिरि जाल आवृतान् देशान् मार्गित्वा दक्षिणाम् दिशम् ॥ ४-५०-१४
वयम् सर्वे परिश्रान्ता न च पश्याम मैथिलीम् ।

14b, 15a. vayam sarve = we, all; giri jaala aavR^itaan deshaan = mountains, meshes, enmeshed, places; dakSiNaam disham = southern, direction; maargitvaa = having searched; pari shraantaa = overly, fatigued; maithiliim = Maithili; na ca pashyaama = not, also [yet,] seen.

"We all have searched the southern quarter including those places that are enmeshed with meshes of mountains, and we are overly fatigued, but Maithili is unnoticed. [4-50-14b, 15a]

[Verse Locator](#)

अस्मात् च अपि बिलात् हंसाः क्रौन्चाः च सह सारसैः ॥ ४-५०-१५
जल आर्द्राः चक्रवाकाः च निष्पतन्ति स्म सर्वशः ।
नूनम् सलिलवान् अत्र कूपो वा यदि वा ह्रदः ॥ ४-५०-१६
तथा च इमे बिल द्वारे स्निग्धाः तिष्ठन्ति पादपाः ।

15b, 16, 17a. asmaat bilaat = from this, cavity; hamsaaH saarasaiH saha = swans, along with, also, Saarasa waterfowls; krauncaaH ca = Kraunca birds, also; jala aardraaH cakravaakaaH ca = water, drenched, Cakravaka waterfowls, also; sarvashaH niSpatanti sma = from all over, out falling - coming out, they are; atra = there - in cavity; salilavaan = having water; kuupaH vaa = a wellspring, or; yadi vaa hradaH = otherwise, or, a pond; nuunam = certainly; shall be there; tathaa = like that; ime = these; bila dvaare paadapaaH = cavity, at doorway, trees are; snigdhaaH tiSThanti = glisten, they are - they are verdant.

"Swans along with waterfowls like Saarasa, Kruanca, and water drenched Cakravaka birds are coming out of this cavity from all over, and even the trees available at its doorway are verdant. Certainly there must be a wellspring, or otherwise a pond with water." Thus Hanuma spoke to all monkeys. [4-50-15b, 16, 17a]

[Verse Locator](#)

इति उक्ताः तत् बिलम् सर्वे विविशुः तिमिर आवृतम् ॥ ४-५०-१७
अचन्द्र सूर्यम् हरयो ददृशू रोम हर्षणम् ।

17b. 18a. iti uktaaH = thus, they are spoken [by Hanuma]; sarve = all of them; timira aavR^itam = by darkness, enfolded in; tat bilam vivishuH = that, cavity, they entered; harayaH = monkeys; a candra suuryam = devoid of, moon, sun [unilluminated by]; roma harSaNam = hair, raising [cavity]; dadR^ishuu = they saw.

When Hanuma spoke to them thus as a kind of assurance, all those monkeys entered the cavity and found it as a sunless or moonless cavity, enfolded in hair-raising darkness. [4-50-17b, 18a]

[Verse Locator](#)

निशम्य तस्मात् सिंहाः च तान् तान् च मृग पक्षिणः ॥ ४-५०-१८

प्रविष्टा हरि शार्दूला बिलम् तिमिर आवृतम् ।

18b, 19a. hari shaarduulaa = monkeys, tigerly ones; tasmaat = therefrom - coming from cavity; simhaaH ca = lions, also; taan taan ca = those, those - various, also; mR^iga pakshiNaH = animals, birds; nishamya = on seeing; timira aavR^itam = by obscurity, shrouded; bilam praviSTaaH = cavity, they entered.

Those tigerly monkeys have also seen lions and various other animals and birds exiting therefrom, and entered that cavity which is enshrouded in obscurity. [4-50-18b, 19a]

[Verse Locator](#)

न तेषाम् सज्जते दृष्टिः न तेजः न पराक्रमः ॥ ४-५०-१९

वायोः इव गतिः तेषाम् दृष्टिः तम् अपि वर्तते ।

19b, 20a. teSaam = for them; dR^iSTiH na sajjate = eyesight, not, fit enough [became unfit, ineffectual / obstructed]; tejaH na = their vigour, no; paraakramaH na = valorousness, no; teSaam gatiH = their, permeation; vaayoH iva = air [gust,] like; dR^iSTiH tamasi vartate = eyesight, in gloominess, actuated.

Their eyesight, or their vigour, or their valorousness is rendered ineffectual, and their permeation is just like the directionless air as their eyesight is thwarted in gloominess.

Or

Despite of the gloominess of that cavity, unobstructed is their eyesight, or their vigour or their valorousness, and their permeation is like that of the gust of air as their eyesight is actuated even in darkness. [4-50-19, 20a]

[Verse Locator](#)

ते प्रविष्टाः तु वेगेन तत् बिलम् कपि कुंजराः ॥ ४-५०-२०

प्रकाशम् च अभिरामम् च ददृशुः देशम् उत्तमम् ।

20b, 21a. tat bilam vegena praviSTaaH tu = that, cavity, speedily, on entering [going further,] but; te kapi kunjaraaH = those, monkeys, elephantine; prakaasham ca = luminous [phosphorescent, visible in darkness,] also; abhiraamam ca = lovely, also; uttamam deshambadR^ishuH = a best, place, they saw.

But on their going further into that cavity speedily, those elephantine monkeys beheld a best place that is luminous, as well as lovely. [4-50-20b, 21a]

[Verse Locator](#)

ततः तस्मिन् बिले भीमे नाना पादप संकुले ॥ ४-५०-२१

अन्योन्यम् संपरिष्वज्य जग्मुर् योजनम् अंतरम् ।

21b, 22a. tataH = then; anyaaH anyam sam pariSvajya = each, to each, tightly, bracing [hand in hand]; bhiime = in awful - cavity; naanaa paadapa sankule = various, trees, compacted with; tasmin bile = in that, cavity; yojanam antaram jagmuH = a yojana, interstice, advanced further.

In that awful cave that is compacted with various trees, then they advanced further an interstice of yojana distance, hand in hand lest one may miss the other. [4-50-21b, 22a]

[Verse Locator](#)

ते नष्ट संज्ञाः तृषिताः संभ्रांताः सलिल अर्थिनः ॥ ४-५०-२२

परिपेतुर् बिले तस्मिन् कंचित् कालम् अतन्द्रिताः ।

22b, 23a. naSTa sanj~naaH = lost, track of; tR^iSitaaH = thirsty; sam bhraantaaH = highly perplexed; salila arthinaH = water, cravers; te = those; a tandritaaH = without, becoming weary - unwearyingly; tasmin bile = in that, cavity; kancit kaalam = for some, time [for a good while]; pari petuH = over, hopped [hopped over.]

Though they are craving for water, highly perplexed, and lost track of their destination or any waterway, and yet hopeful of their mission they unwearyingly hopped in that cavity for a good while. [4-50-22b, 23a]

[Verse Locator](#)

ते कृशा दीन वदनाः परिश्रान्ताः प्लवंगमाः ॥ ४-५०-२३

आलोकम् ददृशुः वीरा निराशा जीविते यदा ।

23b, 24a. kR^ishaa = enervated; diina vadanaaH = sad, faced; parishraantaaH = overly tired; such as they are; te = they; viiraaH plavangamaaH = brave, fly-jumpers; yadaa = when; jiivite niraashaaH = of life, despaired; then; aalokam dadR^ishuH = a seeable thing [luminescence,] they perceived.

Those fly-jumpers are presently enervated and overly tired, and sad faced, and when those brave ones are despaired of their life, just then they perceived a luminescence. [4-50-23b, 24a]

[Verse Locator](#)

ततः तम् देशम् आगम्य सौम्याः वितिमिरम् वनम् ॥ ४-५०-२४

ददृशुः कान्चनान् वृक्षान् दीप्त वैश्वानर प्रभान् ।

सालान् तालान् तमालान् च पुन्नागान् वंजुलान् धवान् ॥ ४-५०-२५

चंपकान् नाग वृक्षान् च कर्णिकारान् च पुष्पितान् ।

स्तबकैः कांचनैः चित्रैः रक्तैः किसलयैः तथा ॥ ४-५०-२६

आपीडैः च लताभिः च हेम आभरण भूषितैः ।

तरुण आदित्य संकाशान् वैदूर्यमय वेदिकान् ॥ ४-५०-२७

विभ्राजमानान् वपुषा पादपान् च हिरण्मयान् ।

नील वैदूर्य वर्णाः च पद्मिनीः पतगैः आवृताः ॥ ४-५०-२८

महद्भिः कांचनैः वृक्षैः वृता बाल अर्क संनिभैः ।

24b, 25, 26, 27, 28, 29a. saumyaaH = amenable - monkeys; tataH = then; tam deshamaagamyaa = at that, province, on arriving; vi timiram vanam = without, shadow, woodland; diipta vaishvaanara prabhaan = irradiated, ritual-fire like, in irradiance; kaancanaan vR^ikSaan = golden, trees; saalaan taalaan tamaalaan ca = Saala, Taala [Palmyra,] Tamaala [trees], also; punnaagaan vanjulaan dhavaan = Punnaaga, Vanjula, Dhava [trees]; campakaan = Campaka-s; naaga vR^ikSaan ca = Naaga, trees, also; puSpitaan karNikaaraan ca = flowered, Karnikaara, also; kaancanaiH citraiH stabakaiH = golden, amazing, with bunches of lowers; tathaa = like that; raktaiH kisalayaiH aapiiDaiH = with reddish, leaflets, as towering diadems; lataabhiH ca = with climbers, also; hema aabharaNa bhuuSitaiH = golden, with jewellery, decorated with; taruNa aaditya sankaaashaan = tender, sun, similar in shine; vaiduuryamaya vedikaan = wholly lapis gem's, with pedestals; vapuSaa vibhraajamaanaan hiraNmayaan paadapaan ca = by their bodies, glittering, with golden, trees, also; niila vaiduurya varNaaH ca = blue, lapis lazuli gems, in hue, also; patagaiH = with birds; aavR^itaaH = encircling [flying around]; baala arka sannibhaiH = tender, sun, similar in shine; kaancanaiH = golden ones; mahadbhiH = broad [with petals]; padmaiH vR^itaa = with

lotuses, encompassed by, **padminiH** = with lotus lakes [or, lotus-creepers,] **dadR^ishuH** = they beheld.

Those amenable monkeys on arriving at that province then beheld a shadowless woodland with golden trees which in irradiance is like the irradiated Ritual-fire. They beheld Saala, Taala [Palmyra,] Tamaala trees and some flowered trees like Punnaaga, Vanjula, Dhava, Campaka, Naaga, also Karnikaara trees. The bunches of their flowers are golden and amazing, leaflets are reddish, and like that the climbers enwreathing at their tops are like their towering diadems and since those trees have golden fruits, they look as though decorated with golden jewellery. Those golden-bodied tress are shining forth like tender sun and their pedestals are completely studded with lapis gems. The birds encircling those trees are in the hue of lapis lazuli gems. The lotus lakes are encompassed with golden lotuses with broad petals, which in shine are similar to tender sun. [4-50-24b, 25, 26, 27, 28, 29a]

Some mms use 'lofty trees' instead of the 'golden lotuses with broad petals' then it means that 'the stand of trees is surrounded by both the lotus-lakes and lofty trees...' In the next verse also some use the word 'tortoises' is used instead of 'lotuses.' This is said to be the problem with copyists.

[Verse Locator](#)

जातरूपमयैः मत्स्यैः महद्भिः च अथ पन्कजैः ॥ ४-५०-२९

नलिनीः तत्र ददृशुः प्रसन्न सलिल आयुताः ।

29b, 30a. **atha** = then; **jaataruupamayaiH matsyaiH** = totally golden, with fishes; **mahadbhiH pankajaiH [kacChapaiH]** = with beamy, lotuses [tortoises]; **prasanna salila aayutaaH naliniiH** = serene, waters, containing, lotus-lakes; **tatra dadR^ishuH** = there, they beheld;

Then they beheld there the lotus-lakes containing serene waters and stocky lotuses and burly fishes that are golden. [4-50-29b, 30a]

[Verse Locator](#)

कांचनानि विमानानि राजतानि तथा एव च ॥ ४-५०-३०

तपनीय गवाक्षाणि मुक्ता जाल आवृतानि च ।

हैम राजत भौमानि वैदूर्य मणिमन्ति च ॥ ४-५०-३१

ददृशुः तत्र हरयो गृह मुख्यानि सर्वशः ।

30b, 31, 32a. **harayaH** = monkeys; **tatra** = there; **kaancanaani** = golden ones; **tathaa eva ca** = like that, also; **raajataani** = silver ones; **vimaanaani** = having domes; **tapaniia gavaakSaaNi** = [ore purified by melting] golden, with windows; **muktaa jaala aavR^itaani ca** = pearly, laceworks, covered by, also; **haima raajata bhaumaani** = golden, silver, having multi-stories; **vaiduurya maNimanti ca** = lapis, gem-studded, also; **gR^iha mukhyaani** = mansions, choicest ones; **sarvashaH** = everywhere; **dadR^ishuH** = they beheld.

There the monkeys beheld choicest mansions everywhere made out of gold and silver, some with golden and some with silver domes, while some with golden and some with silver multi-stories, but all are studded with lapis gems with golden windows covered with laceworks of pearls. [4-50-30b-32a]

[Verse Locator](#)

पुष्पितान् फलिनो वृक्षान् प्रवाल मणि संनिभान् ॥ ४-५०-३२

कांचन भ्रमरान् चैव मधूनि च समन्ततः ।

32b, 33a. **puSpitaan phalinaH** = flowered, fruited; **pravaala maNi sannibhaan** = red corals, rubies, similar in shine; **vR^ikSaan** = trees; **kaancana bhramaraan caiva** = golden,

honeybees, also, thus; **madhuuni ca** = honeys, also; **samantataH** = everywhere; [**dadR^ishuH** = they beheld.]

They have also seen everywhere flowered and fruited trees that are similar in shine to red corals and rubies, and golden honeybees, as well as honeys. [4-50-32b, 33a]

[Verse Locator](#)

मणि कांचन चित्राणि शयनानि आसनानि च ॥ ४-५०-३३

विविधानि विशालानि ददृशुः ते समन्ततः ।

हेम रजत कांस्यानाम् भाजनानाम् च राशयः ॥ ४-५०-३४

33b, 34. **te** = they; **maNi kaancana citraaNi** = gems, gold, amazingly crafted; **vividhaani vishaalaani** = diverse, capacious; **shayanaani aasanaani ca** = beds, seats, also; **hema rajata kaansyaanaam** = of golden, silver, bell-metal; **bhaajanaanaam raashayaH** = utensils, stacks of; **samantataH dadR^ishuH** = everywhere, they beheld.

They beheld everywhere diverse and capacious beds and seats that are amazingly crafted with gemstones and gold, and also stacks of utensils made of gold, silver and bell metal. [4-50-33b, 34]

[Verse Locator](#)

अगुरूणाम् च दिव्यानाम् चंदनानाम् च संचयम् ।

शुचीनि अभ्यवहाराणि मूलानि च फलानि च ॥ ४-५०-३५

35. **divyaanaam aguruuNaam** = with heavenly, aloe vera substance; **candanaanaam sancayam** = sandalwood sticks, stockpiles; **shuciini abhyavahaaraaNi** [**abhi ava hR^i**] = depurated, [to throw down - swallowable victuals]; **muulaani ca phalaani ca** = tubers, also, fruits, also; [**dadR^ishuH te** = saw, they.]

They saw the stockpiles of heavenly aloe vera substances and sandalwood sticks and depurated eatables, tubers and fruits. [4-50-35]

[Verse Locator](#)

महा अर्हाणि च पानानि मधूनि रसवन्ति च ।

दिव्यानाम् अम्बराणाम् च महा अर्हाणाम् च संचयान् ॥ ४-५०-३६

कंबलानाम् च चित्राणाम् अजिनानाम् च संचयान् ।

36, 37a. **mahaa arhaaNi ca** = top-graded, also; **paanaani** = soft-drinks; **rasavanti madhuuni ca** = luscious, honeys, also; **divyaanaam** = divinely; **mahaa arhaaNaam** = finest quality; **ambaraaNaam sancayaan** = clothing, heaps of; **citraaNaam kambalaanaam ca** = exotic ones, blankets, also; **ajinaanaam ca sancayaan** = deerskins, sheaves, also - they saw.

They have also seen top-grade soft drinks, luscious honeys, heaps of finest quality clothing, exotic blankets and sheaves of deerskins. [4-50-36, 37a]

[Verse Locator](#)

तत्र तत्र विन्यस्तान् दीप्तान् वैश्वानर प्रभान् ॥ ४-५०-३७

ददृशुः वानराः शुभ्रान् जातरूपस्य संचयान् ।

37b, 38a. **vaanaraaH** = Vanara-s; **tatra tatra vinyastaaN** = there, there, kept - set up; **diiptaan vaishvaanara prabhaan** = glowing, ritual-fire, with glow; **shubhraan** = undefiled; **jaataruupasya sancayaan** = gold's, mounds of; **dadR^ishuH** = they observed.

Vanara-s have also observed mounds of undefiled gold stockpiled here and there glowing with the glow of ritual fire. [4-50-37b, 38a]

तत्र तत्र विचिन्वन्तो बिले तत्र महा प्रभाः ॥ ४-५०-३८

ददृशुः वानराः शूराः स्त्रियम् कांचित् अदूरतः ।

38b, 39a. mahaa prabhaaH shuuraaH vaanaraaH = of high, resplendence, valiant ones, Vanara-s; tatra bile = in that, cavity; tatra tatra vicinvantaH = there, there, when searching; a duurataH = not, far-off; kaamcit = someone; striyam = a lady; dadR^ishuH = they perceived.

When searching here and there in that cavity those valiant vanara-s of high resplendence have perceived some lady rather not far from them. [4-50-38b, 39a]

[Verse Locator](#)

ताम् च ते ददृशुः तत्र चीर कृष्ण अजिन अम्बराम् ॥ ४-५०-३९

तापसीम् नियत आहाराम् ज्वलन्तीम् इव तेजसा ।

39b, 40a. te tatra = they, there; ciira kR^iSNa ajina ambaraam = jute- cloth, deer, skin, attired in; niyata aahaaraam = one with controlled, diet; tejasaa jvalantiim iva = by her luminescence [of asceticism,] one who is glowing, as with; taapasiim taam dadR^ishuH = a sainted lady, at her, they saw.

They saw a sainted lady there who is attired in jute-cloths and who is on a controlled diet and who is like a luminiferous entity by her own luminescence of asceticism. [4-50-38b, 39a]

[Verse Locator](#)

विस्मिता हरयः तत्र व्यवतिष्ठन्त सर्वशः ।

प्रपच्छ हनुमान् तत्र का असि त्वम् कस्य वा बिलम् ॥ ४-५०-४०

40b, 40c. harayaH vismitaaH = monkeys, are wondered; tatra sarvashaH vyavatiSTanta [vi ava tiSTanta] = there, all about, stood [still]; tatra hanumaan prapacCha = there [in that matter,] Hanuma, asked about; tvam kaa asi = you, who, are; bilam kasya vaa = cavity, whose, either.

In wonderment the monkeys stood still all over, and in the matter of her identity Hanuma asked her, "Who are you? Whose cavity is this, either? [4-50-40b, 40c]

[Verse Locator](#)

ततो हनूमान् गिरि सन्निकाशः

कृत अंजलिः ताम् अभिवाद्य वृद्धाम् ।

पप्रच्छ का त्वम् भवनम् बिलम् च

रत्नानि च इमानि वदस्व कस्य ॥ ४-५०-४१

41. tataH = then; giri sannikaashaH = mountain, similar in shine; hanuumaan = Hanuma; kR^ita anjaliH = making, palm-fold; taam vR^iddhaam = her, at aged lady; abhivaadya = on reverencing; papracCha = asked; tvam kaa = you, who [are]; bhavanam bilam ca = mansion, cavity, and; imaani ratnaani ca = these, jewels, also; kasya = whose; vadasva = [please] speak.

Then Hanuma whose shine is similar to that of a mountain making palm-fold and reverencing that aged lady asked, "Who are you? Whose is this cavity, or the mansion or these jewels? Please speak." [4-50-41]

Thus, this is the 50th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 50

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41			



Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 51 Verses converted to UTF-8, Nov 09

Introduction

The legend of Black Cave is informed to Hanuma and others by Swayamprabha, the sainted lady who safeguards the paradisaical creation of a demon named Maya. Maya crafted this cave as a heaven on earth, for which the infuriated Indra eliminated Maya. Hema, an apsara, nymphal-virtuoso accords this fantastic creation to Swayamprabha. Swayamprabha offers hospitality to all the monkeys who entered that cave.

[Verse Locator](#)

इति उक्त्वा हनुमान् तत्र पुनः कृष्ण अजिन अंबराम् ।
अब्रवीत् ताम् महाभागाम् तापसीम् धर्म चारिणीम् ॥ ४-५१-१

1. iti uktvaa hanumaan tatra = thus, on saying, Hanuma, there; punaH kR^iSNa ajina ambaraam = again, to one with black deer, skin, dressed in; abraviit taam mahaabhaagaam = spoke, to her, most reverential lady; taapasiim dharma caariNiim = sainted lady, in probity, conducting herself.

Thus, Hanuma on saying therein [that subject,] again spoke to that most reverential and sainted lady who is dressed in black deerskin and conducting herself in probity. [4-51-1]

[Verse Locator](#)

इदम् प्रविष्टाः सहसा बिलम् तिमिर संवृतम् ।
क्षुत् पिपासा परिश्रान्ताः परिखिन्नाः च सर्वशः ॥ ४-५१-२

2. idam [vayam] praviSTaaH sahasaa = here, [we,] entered, suddenly; bilam timira samvR^itam = cavity, with darkness, overspread; kSut pipaasaa parishraantaaH = with hunger, thirst, overtired; pari khinnaaH ca sarvashaH = overawed, also, anywise.

"Overtired with hunger and thirst we are overawed anywise, and we suddenly entered this cavity, which is overspread with darkness..." [Thus Hanuma is speaking to her.] [4-51-2]

[Verse Locator](#)

महत् धरण्या विवरम् प्रविष्टाः स्म पिपासिताः ।
इमाम् तु एवम् विधान् भावान् विविधान् अब्रुत उपमान् ॥ ४-५१-३
दृष्ट्वा वयम् प्रव्यथिताः संभ्रान्ता नष्ट चेतसः ।
कस्य एते कांचना वृक्षाः तरुण आदित्य सन्निभाः ॥ ४-५१-४

3, 4. mahat dharaNyaa vivaram = extensive, earth's, hollow; praviSTaaH sma pipaasitaah = entered, we, thirstily; imaam tu evam vidhaan bhaavaan = these, but, this, kind of, mansion; vividhaan adbhuta upamaan = diverse, marvel, similar [marvellous ones]; dR^iSTvaa vayam pravyathitaaH sambhraantaa naSTa cetasaH = on seeing, we are,

verily agitated, verily amazed, lost, hearts [agonised]; **kasya ete kaancanaa vR^ikSaaH** = whose, all these, golden, trees; **taruNa aaditya sannibhaaH** = young, sun, splendid like.

"We entered this extensive hollow of earth thirstily, but on seeing this kind of these diverse and marvellous mansions we are verily amazed [presuming that this is a dominion of some demon,] and we are agitated [in not knowing dos and don'ts,] and agonised [at our incarceration...] whose trees are all these golden ones, splendid like young sun... [4-51-3, 4]

[Verse Locator](#)

शुचीनि अभ्यवहार्याणि मूलानि च फलानि च ।
कांचनानि विमानानि राजतानि गृहाणि च ॥ ४-५१-५
तपनीय गव अक्षाणि मणि जाल आवृतानि च ।

5, 6a **shuciini abhyavahaaryaaNi** = depurated, edibles; **muulaani ca phalaani ca** = tubers, also, fruits, also; **kaancanaani vimaanaani** = golden, aircrafts; **raajataani gR^ihaaNi ca** = silvern, mansion, also; **tapaniia gavaakSaaNi** = molten god [golden,] ventilators; **maNi jaala aavR^itaani ca** = jewelery, laces, overspread [encased,] also.

"The edibles, tubers, and fruits are all depurated... golden are the aircrafts... mansions silvern... ventilators golden and encased in jewelery laces... [4-51-5, 6a]

[Verse Locator](#)

पुष्पिताः फालवन्तः च पुण्याः सुरभि गन्धयः ॥ ४-५१-६
इमे जांबूनदमयाः पादपाः कस्य तेजसा ।

6b, 7a. **puSpitaaH phaalavantaH ca** = flowered, fruited, also; **puNyaaH surabhi gandhayaH** = auspicious, scented, aromatically; **ime jaambuunadamayaaH paadapaaH** = these, completely golden, trees; **kasya tejasaa** = by whose, splendour.

"Flowered and fruited and also aromatically scented are these auspicious and completely golden trees... by whose splendour [they are rendered thus?] [4-51-6b, 7a]

[Verse Locator](#)

कांचनानि च पद्मानि जातानि विमले जले ॥ ४-५१-७
कथम् मत्स्याः च सौवर्णा दृश्यन्ते सह कच्छपैः ।

7b, 8a. **kaancanaani ca padmaani** = golden, also, lotuses; **jaataani vimale jale** = born, in limpid, water; **katham matsyaaH ca sauvarNaa** = how, fishes, also, are golden; **dR^ishyante saha kacChapaiH** = ostensibly, with, tortoises.

"Also how the lotuses born in limpid water are golden, and how the fishes along with tortoises are ostensibly golden? [4-51-7b, 8a]

[Verse Locator](#)

आत्मानः अनुभावात् वा कस्य वै एतत् तपो बलम् ॥ ४-५१-८
अजानताम् नः सर्वेषाम् सर्वम् आख्यातुम् अर्हसि ।

8b, 9a. **aatmaanaH anu bhaavaat vaa** = of yours, innate, owing to prodigy, or; **kasya vai etat tapaH balam** = whose, indeed, all this, asceticism, prowess; **a jaanataam naH sarveSaam** = not, knowing [oblivious of,] us, all of; **sarvam aakhyaatum arhasi** = all of it, to narrate, apt of you.

"Or, is all this owing to the innate prodigy of yours or to whose asceticism's prowess all this is owed... as all of us are oblivious of it, so it will be apt of you to narrate all of it..." [Thus Hanuma requested that sainted lady.] [4-51-8b, 9a]

एवम् उक्ता हनुमता तापसी धर्म चारिणी ॥ ४-५१-९

प्रति उवाच हनूमन्तम् सर्व भूत हिते रता ।

9b, 10a. **evam uktaa hanumataa** = thus, she is addressed, by Hanuma; **taapasii dharma caariNii** = sainted lady, righteous, of conduct; **prati uvaaca hanuumantam** = in turn, spoke [replied,] to Hanuma; **sarva bhuuta hite rataa** = all, beings, in well-being, blissful one.

Thus when Hanuma addressed her, that sainted lady, and a blissful one in the well being of all the beings, she replied Hanuma. [4-51-9b, 10a]

[Verse Locator](#)

मयो नाम महातेजा मायावी दानवर्षभः ॥ ४-५१-१०

तेन इदम् निर्मितम् सर्वम् मायया कांचनम् वनम् ।

10b, 11a. **mayaH naama mahaatejaa [aasiit]** = Maya, named, great-resplendent one [a marvellous fantasist] [was there]; **maayaavii daanava R^iSabhaH** = a wizard, demon, bullish; **tena idam nirmitam** = by him, this is, constructed; **sarvam maayayaa kaancanam vanam** = all this, with expertise in illusiveness [phenomenal expertise,] golden, woodland.

"A marvellous fantasist by name Maya was there, a bullish demon of wizardry and by him with his phenomenal expertise all this golden woodland is constructed..." [Thus, that sainted lady started her narration.] [4-51-10b]

[Verse Locator](#)

पुरा दानव मुख्यानाम् विश्वकर्मा बभूव ह ॥ ४-५१-११

येन इदम् कांचनम् दिव्यम् निर्मितम् भवन उत्तमम् ।

11b, 12a. **puraa daanava mukhyaanaam** = once, for demons, lords; **vishva karmaa babhuuva ha** = universal, craftsman, [he] became, indeed; **yena idam kaancanam divyam** = by whom, this, golden, heavenly; **nirmitam bhavana uttamam** = constructed, mansion, superb.

"Once he was the Universal Craftsman to the lords of demons by whom this divinely golden and superb mansion was constructed... [4-51-11]

[Verse Locator](#)

स तु वर्ष सहस्राणि तपः तप्त्वा महत् वने ॥ ४-५१-१२

पितामहात् वरम् लेभे सर्वम् औशसनम् धनम् ।

12b, 13a **saH tu varSa sahasraaNi** = he, but, years, thousands; **tapaH taptvaa mahat vane** = asceticism, on practising, in [this] horrendous, forest; **pitaamahaat varam lebhe** = from Forefather [Brahma,] boon, obtained; **sarvam aushasanam dhanam** = entire, of Sage Shukra, wealth [the architecture or, the wealth of immoderate beseechers of wealth.]

"But he on practising asceticism for thousands of years in this horrendous forest, obtained a boon from Brahma, the Forefather, [which entails acquirement of] entire wealth of Sage Shukra...

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"But he on practising asceticism for thousands of years in this horrendous forest, obtained a boon from Brahma, the Forefather, [which entails acquirement of] entire wealth of those people, who immoderately and avariciously beseech all the available gods, to accord all wealth to them only...[4-51-12b, 13a]

Sage Shukra, better known as Shukraacharya, is the mentor and clan-priest of demons. He was an astounding expert to canonise the Architectural Engineering, creating paradisiacal constructions, materialising

materials just from out of thin air and the like. Likewise, many humans beseech gods near at hand, to bestow wealth as godsend without an iota of their personal strain, with a confidence that when Shukraacaarya could deliver material comforts to demons from out of thin air, gods must also be bestowing riches on them, as gods have no other function than this. Hence, this demon Maya, being a demon, wanted to loot the wealth of his own demon-priest Shukraacaarya, viz., the Architectural Engineering. And Brahma granted it, as a crosswise benefit to gods.

[Verse Locator](#)

विधाय सर्वम् बलवान् सर्व काम ईश्वरः तदा ॥ ४-५१-१३

उवास सुखितः कालम् कंचित् अस्मिन् महावने ।

13b, 14a. vidhaaya sarvam balavaan = methodised, everything, dynamic one; sarva kaama iishvaraH tadaa = all, wishes, ruler of [invested with privileges for all wishes,] then; uvaasa sukhitaH = resided, comfortably; kaalam kamcit asmin mahaavane = time, some, in this, great, forest.

"That dynamic one methodised everything and then resided comfortably in this great forest for some time, privileged with all his wishes... [4-51-13b, 14a]

[Verse Locator](#)

तम् अप्सरसि हेमायाम् सक्तम् दानव पुंगवम् ॥ ४-५१-१४

विक्रम्य एव अशनिम् गृह्य जघान ईशः पुरंदरः ।

14b, 15a. tam apsarasi hemaayaam saktam = him [demon Maya,] in apsara, [the paradisiacal nymph,] with Hema, engaged with; daanava pungavam = demon, eminent one; vikramya eva ashanim gR^ihya = charging, thus, Thunderbolt, on taking; jaghaana iishaH purandaraH = eliminated, administrator [of worlds,] enemy-strongholds destroyer, namely Indra.

"Indra, the Administrator of Worlds and destroyer of enemy citadels, on taking His Thunderbolt eliminated Maya, when that eminent demon was engaged with an apsara, a paradisiacal nymph, called Hema... [4-51-14b, 15a]

[Verse Locator](#)

इदम् च ब्रह्मणा दत्तम् हेमायै वनम् उत्तमम् ॥ ४-५१-१५

शाश्वतः काम भोगः च गृहम् च इदम् हिरण्मयम् ।

15b, 16a. idam ca brahmaNaa dattam = this one, also, by Brahma, beneficed; hemaayai vanam uttamam = for Hema, woodland, marvellous one; shaashvataH kaama bhogaH ca = everlasting, wish, enjoyments [fulfillers,] also; gR^iham ca idam hiraNmayam = mansion, also, this one, golden.

"This marvellous woodland, these everlasting wish-fulfillers, and this golden mansion, are beneficed by Brahma for Hema... [4-51-15]

[Verse Locator](#)

दुहिता मेरुसावर्णेः अहम् तस्याः स्वयंप्रभा ॥ ४-५१-१६

इदम् रक्षामि भवनम् हेमाया वानरोत्तम ।

16b, 17a. duhita merusaavarNeH aham = daughter, of Merusaavarni, I am; tasyaaH svayamprabhaa = of her [of that apsara,] Swayamprabha named [meaning Self-Splendent]; idam rakSaami bhavanam = this, safeguarding, mansion; hemaayaa vaanarottama = of Hema, oh, best monkey.

"I am the daughter of Merusaavarni, oh, best monkey, named Swayamprabha and I am safeguarding this mansion of her, [that apsara] Hema... [4-51-16b, 17a]

मम प्रिय सखी हेमा नृत्त गीत विशारदा ॥ ४-५१-१७

तया दत्त वरा च अस्मि रक्षामि भवनम् महान् ।

17b, 18a. **mama priya sakhii hema** = my, dearest, nymphean-friend, Hema; **nR^itta giita vishaaradaa** = in dance, music, virtuoso; **tayaa datta varaa ca asmi** = by her, bestowed, boon, also, I am; **rakSaami bhavanam mahaan** = safeguarding, mansion, superb.

"Hema is a virtuoso in dance and music and my dearest nymphean-friend, and she bestowed a boon upon me [by which none can dishonour me, and thus] I am safeguarding this superb mansion... [4-51-17b, 18a]

The Universal Architect is given the title of **vishva karma** and he will be proficient, right from the skills of a blacksmith to that of an outstanding engineer. His works are always guided and as directed by Indra. Indra's logic is that there shall be one **vishva karma** in all three worlds, like one Indra to three worlds. But whenever Indra lies low, the demons get works done through the heavenly **vishva karma**, instead of appointing their own architect as their clan-priest Shukraacaarya's treasure of architecture is lost. This treasure of architecture of Shukraacaarya is usurped by this demon Maya, through Brahma. As Indra cannot defy the boon of Brahma, he baited this Hema, the apsara, to make Maya to woo her. Accordingly, demon Maya brought the nympha-virtuoso Hema to this cavernous paradisiacal mansion and was subjected to elimination by Indra. After the elimination of this Wonder Architect, Hema departed to Brahma's abode, bequeathing this mansion to Swayamprabha. From then on Hema resided in **brahma loka** 'Brahma's abode...' as said at: **ghR^itaaciim atha vishvaaciim.... naaga datam ca hemaam ca...** in Ayodhya part II, Ch. 91, verse 17. When Sage Bharadwaja gave hospitality to Bharata, that sage says this.

Verse Locator

किम् कार्यम् कस्य वा हेतोः कांताराणि प्रपद्यथ ॥ ४-५१-१८

कथम् च इदम् वनम् दुर्गम् युष्माभिः उपलक्षितम् ।

18b, 19a. **kim kaaryam kasya vaa hetoH** = what, work [effort,] which, or, reason; **kaantaaraaNi prapadyatha** = impervious forests, come to pass; **katham ca idam vanam durgam** = how, also, this, forest, impassable; **yuSmaabhiH upalakSitam** = by you all, is seen [discovered.]

"What is your effort or for what reason you came to pass this impervious forest, and how you all have discovered this impassable forest... [4-51-18b, 19a]

Verse Locator

शुचीनि अभ्यवहार्याणि मूलानि च फलानि च ।

भुक्त्वा पीत्वा च पानीयम् सर्वम् मे वक्तुम् अर्हथ ॥ ४-५१-१९

19b, 19c. **shuciini abhyavahaaryaaNi** = wholesome, edibles; **muulaani ca phalaani ca** = tubers, also, fruits, also; **bhuktvaa** = on dining; **piitvaa ca paaniiyam** = on drinking, also, soft-drinks; **sarvam me vaktum arhatha** = about all, to me, to say [inform,] apt of you.

"Dine on these wholesome edibles, fruits and tubers, also on drinking soft drinks, it is apt of you to inform me all about [your mission..." Thus Swayamprabha gave hospitality to the monkeys.] [4-51-19b, 19c]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एक पंचाशः सर्गः

Thus, this is the 51st chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 51

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 52 Verses converted to UTF-8, Nov 09

Introduction

Vanara-s deliverance from black hole is effectuated by Sainted Lady Swayamprabha. On listening to Hanuma about the plight of monkeys by which they entered this cavity in searching for Seetha, Sainted Lady Swayamprabha becomes sympathetic and offers guestship. When entreated by Hanuma for an exit from that incarceration, and as the time frame set by Sugreeva is lapsed in this very cavity, Swayamprabha uses her ascetic powers to transport the monkeys from that cave, which exit is otherwise impossible for any other intruder, in his aliveness.

[Verse Locator](#)

अथ तान् अब्रवीत् सर्वान् विश्रांतान् हरि यूथपान् ।
इदम् वचनम् एकाग्रा तापसी धर्म चारिणी ॥ ४-५२-१

1. **atha** = then; **dharma caariNii** = she who in probity, pursuer of; **eka agraa** = single-mindedly concentrative; **taapasii** = sainted lady; **vishraantaan** = when relaxed; **taan sarvaan hari yuuthapaan** = to them, all, monkey commanders; **idam vacanam abraviit** = this, word, spoke.

When those monkey commanders are relaxed after refreshments, then that sainted lady, who concentrates single-mindedly and who is a pursuer of probity, spoke this word to all of them. [4-52-1]

[Verse Locator](#)

वानरा यदि वः खेदः प्रनष्टः फल भक्षणात् ।
यदि च एतत् मया श्राव्यम् श्रोतुम् इच्छामि कथताम् ॥ ४-५२-२

2. **vaanaraaH** = oh, Vanara-s; **phala bhakSaNaat** = fruits, by devouring; **vaH khedaH** = your, enervation; **pranaSTaH yadi** = eased off, if; **etat** = all that [episode of yours]; **mayaa shraavyam yadi** = by me, listenable, if; [**taam** = that]; **kathataam** = episode; **shrotum icChaami** = to listen, I wish.

"Oh, vanara-s, if your enervation is eased off by devouring fruits, and if I may listen to that episode of yours, I wish to listen to it." Thus Swayamprabha addressed the monkeys. [4-52-2]

[Verse Locator](#)

तस्याः तत् वचनम् श्रुत्वा हनुमान् मारुत आत्मजः ।
आर्जवेन यथा तत्त्वम् आख्यातुम् उपचक्रमे ॥ ४-५२-३

3. **maaruta aatmajaH hanumaan** = Air-god's, son, Hanuma; **tasyaaH tat vacanam shrutvaa** = of hers, that, sentence, on hearing; **aarjavena** = sincerely; **yathaa tattvam** = as per, in its pithiness; **aakhyaatum upacakrame** = to narrate, stated.

Hanuma, the son of Air-god, sincerely started to narrate their episode in its pithiness on hearing her words. [4-52-3]

[Verse Locator](#)

राजा सर्वस्य लोकस्य महेन्द्र वरुण उपमः ।
रामो दाशरथिः श्रीमान् प्रविष्टो दण्डका वनम् ॥ ४-५२-४
लक्ष्मणेन सह भ्रात्रा वैदेह्या च अपि भार्यया ।
तस्य भार्या जनस्थानात् रावणेन हृता बलात् ॥ ४-५२-५

4, 5. sarvasya lokasya raajaa = of all, world, king; mahendra varuNa upamaH = Mahendra, Rain-god, who is similar to; daasharathiH = son of Dasharatha; shriimaan raamaH = illustrious one, Rama; bhraatraa lakSmaNena saha = bother, Lakshmana, along with; bhaaryayaa vaidehyaa api ca = along with wife, Vaidehi, even also; daNDakaa vanam praviSTaH = Dandaka, forest, entered; tasya bhaaryaa = his, wife; raavaNena = by Ravana; janasthaanaat balaat hR^itaa = from Janasthaana, coercively, abducted.

"The king of all the world and one similar to Mahendra and Rain-god, such an illustrious Rama of Dasharatha entered Dandaka forest with his bother Lakshmana, even along with his wife Vaidehi, but Ravana coercively abducted his wife from Janasthaana. [4-52-4, 5]

[Verse Locator](#)

वीरः तस्य सखा राज्ञः सुग्रीवो नाम वानरः ।
राजा वानर मुख्यानाम् येन प्रस्थापिता वयम् ॥ ४-५२-६

6. viiraH = valiant one; vaanara mukhyaanaam raajaa = of Vanara-s, important ones, king; sugriivaH naama = Sugreeva, one known as; vaanaraH = a Vanara; tasya raaj~naH sakhaa = that, king's [Rama's,] friend; yena vayam prasthaapitaa = by whom, we are, expedited.

"A valiant one and the king of important vanara-s known as Sugreeva is a vanara and the friend of that kingy Rama, and that vanara king expedited us. [4-52-6]

[Verse Locator](#)

अगस्त्य चरिताम् आशाम् दक्षिणाम् यम रक्षिताम् ।
सहैभिर्वानरैर्मुख्यैरङ्गदप्रमुखैर्वयम् - यद्वा -
सह एभिः वानरैः मुख्यैः अंगद प्रमुखैः वयम् ॥ ४-५२-७
रावणम् सहिताः सर्वे राक्षसम् काम रूपिणम् ।
सीतया सह वैदेह्या मार्गध्वम् इति चोदिताः ॥ ४-५२-८

7, 8. sarve sahitaH = [you] all, collectively; vaidehyaa siitayaa saha = for one from Videha kingdom, for Seetha, together with; kaama ruupiNam raakSasam raavaNam = by wish, guise-changer, for demon, for Ravana; maargadhvam = [you] shall search; iti = saying so; vayam = we; angada pra mukhaiH = Angada, et al; ebhiH mukhyaiH vaanaraiH saha = these, with important, vanara-s, along with; agastya caritaam = by Sage Agastya, trodden [walkabout]; yama rakSitaam = by Yama, the Death-god, watched over; dakSiNaam aashaam coditaaH = to southern, prospect [direction,] we are mobilised.

"He mobilised us along with these important vanara-s and Angada as helmsman to this southerly prospect, which is the walkabout of Sage Agastya and watched over by Yama, the Death-god, saying, 'you all shall collectively search for Seetha of Videha kingdom together with the demon Ravana, a guise-changer by his wish.' [4-52-7, 8]

[Verse Locator](#)

विचित्य तु वयम् सर्वे समग्रम् - समुद्रम् - दक्षिणाम् दिशम् ।

वयम् बुभुक्षिताः सर्वे वृक्ष मूलम् उपाश्रिताः ॥ ४-५२-९

9. **vayam sarve** = we, all; **samagram** = in entirety; [or] **samudram** = at ocean - other than southern ocean; **dakSiNaam disham** = southerly, direction; **vicitya** = on searching out; **bubhukSitaah** = we were hungry; **vayam sarve** = we, all; **vR^ikSa muulam upa aashritaaH** = tree, at stem, nearby, dependent on [gathered around.]

"On searching out the southerly direction in its entirety we are all hungered and we all gathered around at a tree-stem. [4-52-9]

[Verse Locator](#)

विवर्ण वदनाः सर्वे सर्वे ध्यान परायणाः ।

न अधिगच्छामहे पारम् मग्नाः चिन्ता महाअर्णवे ॥ ४-५२-१०

10. **sarve** = [we] all; **vi varNa vadanaaH** = without, colour faced - became whey-faced; **sarve dhyaana paraayaNaaH** = [we] all, in propositions, preoccupied; **cintaa mahaa arNave** = despair, great [depthless,] ocean [the deep of]; **magnaaH** = deluged; **paaram** = other shore [of despair ocean]; **na adhi gacChaamahe** = not, over, reached by us.

"All of us were whey-faced, all of us were preoccupied with propositions, thus deluged in the depthless deep of our despair we could not overreach the other shore of our oceanic despair. [4-52-10]

[Verse Locator](#)

चारयन्तः ततः चक्षुः दृष्टवन्तो महद् बिलम् ।

लता पादप संछन्नम् तिमिरेण समावृतम् ॥ ४-५२-११

11. **tataH** = then; **cakSuH caarayantaH** = [our] eyes, while straggling; **lataa paadapa sanChannam** = with creepers, woody trees, wrapped up in; **timireNa samaavR^itam** = by darkling, enwrapped; **mahat bilam** = wide, cavity; **dR^iSTavantaH** = we became perceivers of - we perceived.

"Then straggling our eyes we perceived this wide cavity wrapped up with vines and woods and enwrapped in darkling. [4-52-11]

[Verse Locator](#)

अस्मात् हंसा जल क्लिन्नाः पक्षैः सलिल रेणुभिः ।

कुरराः सारसाः चैव निष्पतन्ति पतत्रिणः ॥ ४-५२-१२

12. **asmaat** = from it [cavity]; **salila reNubhiH pakSaiH** = with water, drops, [with such flapping] wings; **jala klinnaaH** = water, drenched; [sprinkling]; **hamsaaH** = swans; **kuraraaH saarasaaH caiva** = fish-hawks, saarasa waterfowls, also thus; **patatriNaH** = birds; **niS patanti** = out, falling [coming out.]

"Swans, water-hawks, saarasa-waterfowls were coming out of this cavity drenched in water and sprinkling drops of water with the flaps of their wings. [4-52-12]

[Verse Locator](#)

साधु अत्र प्रविशाम इति मया तु उक्ताः प्लवंगमाः ।

तेषाम् अपि हि सर्वेषाम् अनुमानम् उपागतम् ॥ ४-५२-१३

13. **atra saadhu pravishaama iti** = therein, good, we enter, thus; **mayaa tu plavangamaaH uktaaH** = by me, on my part, fly-jumpers are, said; **teSaam sarveSaam api hi** = for them, all of them, even, indeed; **anumaanam** = inference of water; **upaagatam** = came about.

"I said to all of them, 'Good! Let us enter it,' while they too had some inference about the availability of water in here. [4-52-13]

[Verse Locator](#)

अस्मिन् निपतिताः सर्वे अपि अथ कार्यं त्वरान्विताः ।
ततो गाढम् निपतिता गृह्य हस्तौ परस्परम् ॥ ४-५२-१४

14. **atha** = then; **kaarya tvara anvitaH** = by task's, haste, having [hastened by our task]; **sarve api** = all [of us,] even; **tataH ni patitaa [nipatana arthaaya]** = then, down, fell [readied ourselves to fall in cavity]; **paraspam** = each of each; **hastau gaaDham gR^ihya** = hands, tightly, taking [clasping]; **asmin ni patitaaH** = in it, down, fell - we fell down in this cavity.

"As our task was hastening us then we all readied ourselves to fall in the cavity by tightly clasping each other's hand, and then we fell in this cavity. [4-52-14]

[Verse Locator](#)

इदम् प्रविष्टाः सहसा बिलम् तिमिर संवृतम् ।
एतत् नः कार्यम् एतेन कृत्येन वयम् आगताः ॥ ४-५२-१५
त्वाम् च एव उपगताः सर्वे परिद्यूना बुभुक्षिताः ।

15, 16a. **timira samvR^itam** = darkness, shrouded in - Black Cavity; **idam bilam sahasaa praviSTaaH** = this, cavity, readily we entered,; **etat naH kaaryam** = this much, our, work [here in cavity]; **etena kR^ityena vayam aagataaH** = by this, escapade [for water,] we all, have come; **bubhukSitaaH** = who are ravenous; **paridyuunaa** = who are retrogressive; **sarve** = all [of us]; **tvaam upagataaH** = at you, came near.

"Thus we readily entered this Black Cavity, and this much is our activity in here as we all have come here by our escapade for water, and we neared you when we were ravenous and retrogressing. [4-52-15, 16a]

[Verse Locator](#)

आतिथ्यं धर्मं दत्तानि मूलानि च फलानि च ॥ ४-५२-१६
अस्माभिः उपभुक्तानि बुभुक्षा परिपीडितैः ।

16b, 17a. **bubhukSaa paripiiDitaiH** = by hunger, overly harassed ones; **asmaabhiH** = by us; **aatithya dharma dattaani** = hospitality, by grace of, offered [by you]; **muulaani ca phalaani** = tubers, also, fruits, also; **upabhuktaani** = devoured.

"And we who are overly harassed by hunger have devoured the fruits and tubers you have offered with the grace of your hospitality. [4-52-16]

[Verse Locator](#)

यत् त्वया रक्षिताः सर्वे म्रियमाणा बुभुक्षया ॥ ४-५२-१७
ब्रूहि प्रत्युपकारं अर्थम् किम् ते कुर्वन्तु वानराः ।

17b, 18a. **bubhukSayaa mriyamaaNaa** = with hunger, on the verge of death; **sarve** = all of us; **yat** = by which reason; **tvayaa rakSitaaH** = by you, rescued; by that reason alone; **vaanaraaH** = vanara-s; **te** = to you; **prati upakaara artham** = in turn, favour's, sake [in requital]; **kim kurvantu** = what, can they do; **bruuhi** = you tell.

"You have rescued all of us who were on the verge of hunger-deaths, and what is to be done by vanara-s for you in requital that you may please tell." Thus Hanuma spoke to that sainted lady. [4-52-17b, 18a]

[Verse Locator](#)

एवम् उक्ता तु सर्वज्ञा वानरैः तैः स्वयंप्रभा ॥ ४-५२-१८

प्रत्युवाच ततः सर्वान् इदम् वानर यूथपान् ।

18b, 19a. taiH vaanaraiH = by those, by vanara-s; evam uktaa = thus, she is spoken; sarva j~naa = omniscient; svayamprabhaa = Swayamprabha; tataH = then; sarvaan vaanara yuuthapaan = to all, monkey, commanders; idam prati uvaaca = this, in turn, said [replied.]

When she is spoken thus by those vanara-s then that omniscient Swayamprabha replied this to all of the vanara commanders. [4-52-18b, 19a]

[Verse Locator](#)

सर्वेषाम् परितुष्टा अस्मि वानराणाम् तरस्विनाम् ॥ ४-५२-१९

चरंत्या मम धर्मेण न कार्यम् इह केनचित् ।

19b, 20a. tarasvinaam sarveSaam vaanaraaNaam = mighty ones, with all, of vanara-s; pari tuSTaa asmi = overly [very,] happy, I am; dharmeNa carantyya = with equity, conducting myself; mama = to me; iha kenacit = now, in the least; kaaryam na = work, no - I do not need anything.

"I am very happy with all of the mighty vanara-s and what I have done to you is a part of my conduct in equity, hence nothing need be done now in my favour, in the least. [4-52-9b, 20a]

The other versions of Ramayana complete this chapter with this verse and place the following subject in a separate chapter.

[Verse Locator](#)

एवम् उक्तः शुभम् वाक्यम् तापस्या धर्म संहितम् ॥ ४-५२-२०

उवाच हनुमान् वाक्यम् ताम् अनिन्दित लोचनाम् ।

20b, 21a. taapasyaa = by sainted lady; evam = that way; dharma samhita = , propriety, agreeable to; shubham vaakyam = blessed, word; uktaH hanumaan = one who is spoken to, Hanuma; a nindita locanaam = not, reprovably, eyed [rather, one with such discernment]; taam = to her; vaakyam uvaaca = sentence, said.

When Hanuma is said that blessed word by that sainted lady in that way, that which is agreeable to propriety, then Hanuma said this sentence to her who is with an unreprouvable discernment. [4-52-20b, 21a]

[Verse Locator](#)

शरणम् त्वाम् प्रपन्नाः स्मः सर्वे वै धर्मचारिणिम् ॥ ४-५२-२१

यः कृतः समयो अस्माकम् सुग्रीवेण महात्मना ।

स तु कालो व्यतिक्रान्तो बिले च परिवर्तताम् ॥ ४-५२-२२

21b, 22. dharma caariNim = scrupulosity, comporting yourself; tvaam = in you; sarve sharaNam prapannaaH smaH = [we] all, auspice, we obtained [we are under]; mahaatmanaa sugriiveNa = noble-souled one, by Sugreeva; asmaakam = for us; yaH samayaH kR^itaH = which, time, made [stipulated]; saH kaalaH = that, time; bile = in cavity; pari vartataam = around, while roving; yatikraanta [vi ati kraantaH = verily, over, stepped] we lapsed it.

"We are now under the auspices of your ladyship comporting yourself in scrupulosity. We lapsed the time stipulated for us by the noble-souled Sugreeva by our roving around in this cavity. [4-52-21b, 22]

[Verse Locator](#)

सा त्वम् अस्मात् बिलात् अस्मान् उत्तारयितुम् अर्हसि ।

तस्मात् सुग्रीव वचनात् अतिक्रान्तान् गत आयुषः ॥ ४-५२-२३

23. **saa** = such as you are - a righteous lady; **tvam** = you; **tasmaat sugriiva vacanaat atikraantaan** = that, Sugreeva's, word [order, of timeframe] overextended; **gata aayuSaH** = lost [threatened,] with longevity; **asmaan** = us; **asmaat bilaat uttaarayitum arhasi** = from this, cavity, to crossover, apt of you.

"Such as you are, a righteous lady, it will be apt of you to cross us over this cavity, as we have overextended the timeframe fixed by Sugreeva, whereby our longevity itself is threatened. [4-52-23]

[Verse Locator](#)

त्रातुम् अर्हसि नः सर्वान् सुग्रीव भय शन्कितान् ।

महत् च कार्यम् अस्माभिः कर्तव्यम् धर्मचारिणि ॥ ४-५२-२४

तत् च अपि न कृतम् कार्यम् अस्माभिः इह वासिभिः ।

24, 25a. **dharma caariNi** = oh, prudent lady; **sugriiva bhaya shankitaan** = from Sugreeva, fear, [we who have become] hesitators - haunted by; **naH sarvaan** = us, all; **traatum arhasi** = to sail through, apt of you; **asmaabhiH** = by us; **mahat kaaryam ca kartavyam** = admirable, achievement, also, is achievable; **iha vaasibhiH** = here, living - held up; **asmaabhiH** = by us; **tat kaaryam ca api** = that, deed, also, even; **na kR^itam** = not, done.

"Oh, prudent lady, sail all of us through. We are rendered as hesitators with the fear from Sugreeva. We still have to achieve an admirable achievement and that deed is also left undone as we are held-up in here." Thus Hanuma spoke to her. [4-52-24, 25a]

[Verse Locator](#)

एवम् उक्ता हनुमता तापसी वाक्यम् अब्रवीत् ॥ ४-५२-२५

जीवता दुष्करम् मन्ये प्रविष्टेन निवर्तितुम् ।

25b, 26a. **hanumataa evam uktaa taapasii** = by Hanuma, thus, she who is said, sainted lady; **vaakyam abraviit** = sentence, said; **praviSTena** = he who entered - for incomers; **jiivataa nivartitum** = while living, outgoing - from this cavity; **duSkaram manye** = impracticable, I believe.

When Hanuma said thus that sainted lady said sentence, "I believe outgoing is impracticable for the incomers in aliveness from this cavity. [4-52-25b, 26a]

[Verse Locator](#)

तपसः सुप्रभावेन नियम उपार्जितेन च ॥ ४-५२-२६

सर्वान् एव बिलात् अस्मात् तारयिष्यामि वानरान् ।

26b, 27a. **niyama upa arjitena** = by self-restraints, acquired; **tapasaH su prabhaavena** = by asceticism, sublime, efficacy; **sarvaan eva vaanaraan** = all of the, thus, vanara-s; **asmaat bilaat taarayiSyaami** = from this, cavity, I wish to sail them through - make you departure from cavity.

"By the sublime efficacy of asceticism acquired through my practices of numerous self-restraints I wish to sail all of the vanara-s through the incarceration, called this cavity. [4-52-26b, 27a]

[Verse Locator](#)

निमीलयत चक्षुन्धि सर्वे वानर पुंगवाः ॥ ४-५२-२७

न हि निष्क्रमितुम् शक्यम् अनिमीलित लोचनैः ।

27b, 28a. sarve vaanara pungavaaH = all of you, vanara-s, the best; cakSuunSi nimiilayata = eyes [eyelids,] close; a nimiilita locanaiH = not, shut, with eyes; niSkramitum = trying to exit; na shakyam hi = not, possible, indeed.

"All of you best vanara-s shall close up your eyelids, for it is indeed impossible to attempt an exit with unclosed eyes." Thus that sainted lady said to monkeys. [4-52-27b, 28a]

[Verse Locator](#)

ततो निमीलिताः सर्वे सुकुमार अंगुलैः करैः ॥ ४-५२-२८

सहसा पिदधुः दृष्टिम् हृष्टा गमन कान्क्षिणः ।

28b, 29a. tataH = then; gamana kaankSiNaH = departure, desirers; hR^iSTaa = gladdened; sarve nimiilitaaH = all, closed [their eyes]; sahasaa = immediately; sukumaara angulaiH karaiH = with delicate, fingered, with hands; dR^iSTim pidadhuH = eyesight, lidded.

Then all of those desirers of departure are gladdened and immediately shut their eyelids, and further they lidded them with their delicately fingered hands. [4-52-28b, 29a]

[Verse Locator](#)

वानराः तु महात्मानो हस्त रुद्ध मुखाः तदा ॥ ४-५२-२९

निमेष अन्तर मात्रेण बिलात् उत्तारिताः तथा ।

29b, 30a. tadaa = then; hasta ruddha mukhaaH = with hands, blocked - covered, with faces; mahaatmaanaH vaanaraaH tu = noble-souled, vanara-s, on their part; [tayaa = by her]; tathaa = that way; nimeSa antara maatreNa = a minute, within, barely; bilaat = from cavity; ut taaritaH = up, sailed through.

She then sailed those noble souled vanara-s who covered their faces with their hands through that cavity barely within a minute. [4-52-29b, 30a]

[Verse Locator](#)

उवाच सर्वान् तान् तत्र तापसी धर्म चारिणी ॥ ४-५२-३०

निःसृतान् विषमात् तस्मात् समाश्वस्य इदम् अब्रवीत् ।

30b, 31a. dharma caariNii = in righteousness, she who is conducting herself - a virtuous lady; taapasii = sainted lady; tatra = there - at the exterior of cavity; taan sarvaan uvaaca = to them, all, spoke; viSamaat tasmaat niHsR^itaan = precarious, from that [cavity,] those who came out; samaashvaasya idam abraviit = on comforting, even this, spoke.

That virtuous and sainted lady on comforting all of the monkeys, who are taken out of that precarious cavity, spoke this to them at the exterior of cavity. [4-52-30b, 31a]

[Verse Locator](#)

एष विन्ध्यो गिरिः श्रीमान् नाना द्रुम लता आयुतः ॥ ४-५२-३१

एष प्रसवणः शैलः सागरो अयम् महा उदधिः ।

स्वस्ति वो अस्तु गमिष्यामि भवनम् वानरर्षभाः ।

इति उक्त्वा तत् बिलम् श्रीमत् प्रविवेश स्वयम्प्रभा ॥ ४-५२-३२

31b, 32. eSa = this; shriimaan = magnificent one; naanaa druma lataa aayutaH = with diverse, trees, vines, surrounded by; vindhyaH giriH = is Vindhya, mountain; eSa prasavaNaH shailaH = this is, Prasavana, [named] mountain; ayam saagaraH mahaa udadhiH = this one,

ocean, vast expanse, of water; **vaanararSabhaaH** = oh, Vanara-s, best ones; **vaH svasti astu** = to you, safe, may betide; **bhavanam gamiSyaami** = to [my] mansion, I wish to go [back]; **iti uktvaa** = thus, on saying; **svayamprabhaa** = Swayamprabha; **shriimat tat bilam** = ostentatious one, that, cavity; **pravivesha** = [re] entered.

"This one which is surrounded by diverse trees and vines is the magnificent Vindhya Mountain, this mountain is Prasravana, and this vast expanse of water is the southerly ocean. Now I wish to return to my mansion... oh, best vanara-s, let safety betide you." saying thus Swayamprabha the Sainted Lady, re-entered the ostentatious cavity, called Riksha Bila. [4-52-31b, 32]

Luminescence vs. non-luminescence

The episode of Swayamprabha is usually taken as a matter of fact scene, and almost un-commentated by ancient commentators, but it has some bearing on the import of the famous Vedic saying **a-sato maa sat-gamaya, tamaso maa jyotir gamaya, mR^ityor maa a-mR^itam gamaya** 'from unreality lead me unto reality, from darkness lead me unto light, from mortality lead me unto immortality...' Here the monkeys on duty have entered a black hole, saw an unreal world, and are on the verge of hunger-deaths, and they want release from the three, viz., **darkness, unreality and death**. Then a real being Swayamprabha, with her own self-luminosity appeared and gave them the real food, saved them from mortality and led them to luminance from 'their' darkness, rather than from the 'cavity's' darkness.

The entry of monkeys into a gloom is the pathless search in their duty, seeing an unreal world is deeming their search as unreal, rather meaningless, and hunger-death is not in their physical aspect, it is the hungering for finding Seetha, as Swayamprabha alone says **tarasvinaH vaanaraaH** 'mighty monkeys...' as such they are they can sustain for some more days or months without food, but they are mortal and their hope of finding Seetha is now subjected to mortality. In view of these facts they needed a torch, a beacon, a blind-lamp in blinding darkness, called a 'way-out for Seetha's search...'

Hanuma is not that diffident a monkey to speak very humble pleasantries as at verses 16 and 17. He addressed the sainted lady, 'as you have led us to light from darkness, also saved us from physical deaths, lead us unto reality, truth, a correct way to reach our destination and let this dying hope in search become immortal in finding Seetha...' Accordingly, Swayamprabha being a godsend transported them to the southerly side of the cavity, avoiding other directions. If they are transported to northern side they have to return to Kishkindha, only to die at the hand of Sugreeva. Why she has transported them to southern side is because, she is **sarvaj~na** an 'all-knower...' knower of past, present and the future course of Ramayana. On this southern side there is an ocean and whether to cross it or die on that seashore is up to the monkeys. As a torchbearer and illuminator of the gloomy thoughts of monkeys, her role-play is over and she retunes to her cavity. In the next few chapters the monkeys quarrel among themselves, but Hanuma is the only one to learn lesson from Swayamprabha's action in transporting them to this end of ocean, takes lead in future events. Hence, Swayamprabha led Hanuma to the three positives, the truth, luminescence, and liveness of their mission.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वि पंचाशः सर्गः

Thus, this is the 52nd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 52

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		



Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 53 Verses converted to UTF-8, Nov 09

Introduction

Angada proposes fast unto death as this troop of monkeys failed to find Seetha, and the timeframe fixed by Sugreeva has also lapsed, and if they return to Kishkindha, it is sure that Sugreeva takes them to task. As they are caught between the devil and the deep sea, Sugreeva and southern Indian Ocean, they resort to lay their lives by fasting unto death.

[Verse Locator](#)

ततः ते ददृशुः घोरम् सागरम् वरुण आलयम् ।
अपारम् अभिगर्जन्तम् घोरैः ऊर्मिभिः आकुलम् ॥ ४-५३-१

1. tataH te = then, they; ghoram = inexorable; varuNa aalayam = Rain-god's, realm; a paaram = without, [visible other] shore; abhi garjantam = out, roaring; ghoraiH uurmibhiH aakulam = implacable, with waves, tumultuous; saagaram = ocean; dadR^ishuH = saw.

Then they saw an inexorable ocean, the realm of Rain-god, tumultuous with out-roaring and implacable waves, and shoreless elsewhere. [4-53-1]

[Verse Locator](#)

मयस्य माया विहितम् गिरि दुर्गम् विचिन्वताम् ।
तेषाम् मासो व्यतिक्रान्तो यो राज्ञा समयः कृतः ॥ ४-५३-२

2. teSaam = for them; mayasya maayaa vihitam = demon Maya's, by wizardry, arranged [concocted cavity]; giri durgam = mountains, impassable areas; vicinvataam = while searching out; yaH raaj~naa samayaH kR^itaH = which [month,] by king, time, made [timeframe,] set; [saH = that]; maasaH vyatikraantaH = month, passed off.

Which month is set as timeframe for the monkeys by king Sugreeva that month passed off while the monkeys are searching mountains, impassable areas and within the cavity concocted by the wizardry of demon Maya. [4-53-2]

[Verse Locator](#)

विन्ध्यस्य तु गिरेः पादे संप्रपुष्पित पादपे ।
उपविश्य महात्मानः चिन्ताम् आपेदिरे तदा ॥ ४-५३-३

3. tadaa = then; mahaatmaanaH = virtue-souled ones; sam pra puSpita paadape = very, well, flowered, with trees; vindhyasya gireH paade = of Mt. Vindhya, mountain's, at foot - foothill; upavishya = seated; cintaam aapedire = desperation, they obtained.

Sitting on a foothill of Mt. Vindhya which is with fully flowered trees those virtue-souled monkeys are then driven in desperation. [4-53-3]

ततः पुष्पातिभाराग्रौल्लाशतसमावृतान् -यद्वा -
ततः पुष्प अतिभार अग्रान् लता शत समावृतान् ।
द्रुमान् वासन्तिकान् दृष्ट्वा बभूवुः भय शन्किताः ॥ ४-५३-४

4. tataH = then; puSpa ati bhaara agraan = with flowers, much, weighty, tops; lataa shata sam aavR^itaan = vines, hundreds of, well, enshrouded; vaasantikaan drumaan = of spring-season, trees; dR^iSTvaa = on seeing; bhaya shankitaaH babhuuvuH = by fright, incredulous, they became.

Then on seeing the treetops of spring season, weighty with flowers and enshrouded with hundreds of vines, they became incredulous with the fright of failing Sugreeva's timeframe. [4-53-4]

ते वसंतम् अनुप्राप्तम् प्रतिवेद्य परस्परम् ।
नष्ट संदेश काल अर्था निपेतुर् धरणी तले ॥ ४-५३-५

5. te = they; vasantam anu praaptam = spring season, towards, bechanced; paraH param = each, to the other; prati vedya = in turn, on knowing [on discussing]; naSTa sandesha kaala arthaa = lost, message, timely, purpose of; nipetuH dharaNii tale = plumped down, on earth's, surface.

On discussing among themselves they found that spring season has arrived, and they also found the purpose of timely messaging about Seetha to Sugreeva is lost, thus they plumped down onto the surface of earth. [4-53-5]

The trees like mangos etc flower in shashira cold season, Feb - Apr., and yield in vasanta spring season, Apr. - June. On seeing the blossom of flowers they are dismayed for chanced is springtime. Sugreeva called for armies in maargashira month, nearly Jan., after the completion of sharat 'post-rainy season' Oct. - Dec., and fixed puSyaa month, nearly Feb., as their timeframe. That puSyaa month is lapsed while they were searching at other places in south and the next maagha month, nearly March, they spent in the Dark Hole. Hence this must be phaalguna nearly April, and in their overstaying for two months they are frightened of Sugreeva.

ततः तान् कपि वृद्धान् च शिष्टान् चैव वनौकसः ।
वाचा मधुरया अभाष्य यथावत् अनुमान्य च ॥ ४-५३-६
स तु सिंह ऋषभ स्कंधः पीन आयत भुजः कपिः ।
युवराजो महाप्राज्ञ अंगदो वाक्यम् अब्रवीत् ॥ ४-५३-७

6, 7. tataH = then; simha R^iSabha skandhaH = leonine [lion-like,] bull-like, one having such a nape of the neck; piina aayata bhujaH kapiH = sturdy, lengthy, one having such arms; yuvarajaH mahaa praaj~naH = crown prince, great, foreseer; saH kapiH angadaH = he that, monkey, Angada; taan kapi vR^iddhaan ca = to those, monkey, elder ones; shiSTaan vana okasaH caiva = to other, forest, dwellers, also thus; madhurayaa vaacaa = melodiously [modestly,] with words; abhaaSyaa = on greeting; yathaavat anumaanya ca = as usual, respecting, also; vaakyam abraviit = sentence, spoke.

The crown prince and a great foreseer Angada, the monkey, whose nape of neck is leonine and bullish, arms lengthy and sturdy, then as usual paying respects to elderly monkeys greeted all of the forest dwellers and spoke this sentence in a modest voice. [4-53-6, 7]

शासनात् कपि राजस्य वयम् सर्वे विनिर्गताः ।

मासः पूर्णो बिलस्थानाम् हरयः किम् न बुध्यते ॥ ४-५३-८

8. harayaH = oh, monkeys; vayam sarve = we, all; kapi raajasya shaasanaat = monkey, king's, by command of; vi nir gataaH = verily, out, came [came out, started]; bila sthaanaam = in black-hole, while we were; maasaH puurNaH = month, zeroed out; kim na budhyate = why, not, be sensible of it - are you aware of it?

"Oh, monkeys, we all have started at the command of the king of monkeys, and the month fixed by him is zeroed out while we were in Black Cavity. Are you aware of it?" Thus Angada started to speak his mind. [4-53-8]

[Verse Locator](#)

वयम् आश्वयुजे मासि काल संख्या व्यवस्थिताः ।

प्रस्थिताः सो अपि च अतीतः किम् अतः कार्यम् उत्तरम् ॥ ४-५३-९

9. vayam = we; kaala sankhyaa vyavasthitaH = time, calculation, scheduled to; aashvayuje maasi = in aashviiyuja, month; prasthitaH = sent out; saH api atiitaH ca = that, even, lapsed, also; ataH = thereby; uttaram kaaryam kim = next, to be done, what.

"We were sent out scheduling time calculating from the month of aashviiyuja nearly October. Even that time fixed for us has also lapsed. Thereby, what is to be done next? [4-53-9]

Vividly: 'we the monkey forces were summoned in aashviiyuja month, within a fifteen days of notice, as suggested by Hanuma. Then again when Lakshmana was furious we were summoned in maargashira month, with a ten day notice period. Then the full month of puSyami is the timeframe fixed by Sugreeva to search for Seetha. Thus, when we are scheduled meticulously by days and months we are not supposed to be unaware of the time factor.'

The Indian months are twelve : caitra -vaishaakha - jyeShTa -aashaaDha - shraavaNa - bhaadrapada - aashviiyuja - kaartiika margashirsha - pouSha - maagha - phaalguNa ---The year cycle as per these months is given at the endnote of Bala 12th chapter. Some take this aashviiyuja maase as kaartiika maasa by deciphering this maasi as saamiipya suuchaka adhikaraNa saptami 'because of the proximity it is taken in seventh case...' and thus say this as the end part of kaartiika maasa and Sugreeva ordered maarga shira maasa for searching Seetha, and one intervening month puSyami is lapsed in cavity, thus this is phalguNa maasa. This analogy is based on the analogy used when Rama said to Sugreeva kaartiika samanupraapte tvam raavaNam dheyata "On the advent of kaartika month [October, post-rainy season,] you shall try for the elimination of Ravana... this is our accord... hence oh, gentle one, enter your mansion for now..." at 4-26-17.

[Verse Locator](#)

भवन्त प्रत्ययम् प्राप्ता नीति मार्ग विशारदाः ।

हितेषु अभिरता भर्तुः निसृष्टाः सर्व कर्मसु ॥ ४-५३-१०

10. bhavanta pratyayam praaptaa = you all, credibility, notched up; niiti maarga vishaaradaaH = principles, pathways, pioneers; bharttuH hiteSu abhi rataa = in lord's [Sugreeva's,] in well-being, well, disposed; sarva karmasu = in all [any,] exploits; niH sR^iSTaaH = out, drawn - unsheathed, contrivers of.

"You all the pioneers in the pathway of principles, you have notched up the credibility of your king, you are all well-disposed in the well-being of your king, and you are the contrivers of any exploit. [4-53-10]

[Verse Locator](#)

कर्मसु अप्रतिमाः सर्वे दिक्षु विश्रुत पौरुषाः ।

माम् पुरस्कृत्य निर्याताः पिन्गाक्ष प्रतिचोदिताः ॥ ४-५३-११

11. sarve = all of you ['all' is now ellipted to all attributes]; karmasu a pratimaaH = in tasks, not, paralleled ones; dikshu vishruta pauruSaaH = in directions, renowned, asperity; pinga aksha praticoditaaH = ochreish, eyed [Sugreeva,] impelled by; maam puraskR^itya niryaataaH = me, keeping afore - as helmsman, started out.

"All of you are unparalleled in all tasks, all your asperity is renowned in all directions, and all of you have come impelled by that ochreish eyed Sugreeva keeping me as your helmsman. [4-53-11]

[Verse Locator](#)

इदानीम् अकृत अर्थानाम् मर्तव्यम् न अत्र संशयः ।
हरि राजस्य संदेशम् अकृत्वा कः सुखी भवेत् ॥ ४-५३-१२

12. idaaniim = as of now; a kR^ita arthaanaam = not, done [completed,] purpose - our mission is incomplete; hence; martavyam = we have to die [at the hand of Sugreeva]; atra sanshayaH na = in this matter, doubt, is not there; hari raajasya sandesham = monkeys, king's, directive; a kR^itvaa = by not, doing - keeping it incomplete; kaH sukhii bhavet = who, complacent, can be.

"As of now our mission is incomplete hence we are scheduled to die, and there is no doubt about it. Who can be complacent by keeping the directive of monkey's king incomplete? [4-53-12]

[Verse Locator](#)

आस्मिन् अतीते काले तु सुग्रीवेण कृते स्वयम् ।
प्रायोपवेशनम् युक्तम् सर्वेषाम् च वन ओकसाम् ॥ ४-५३-१३

13. sugriiveNa kR^ite = by Sugreeva, made [set]; aasmin kaale = this, time [timeframe]; atiite = when lapsed; sarveSaam vana okasaam = for all of [us,] forest, dwellers; svayam praayopaveshanam yuktam = personally - voluntarily, fast unto deaths, is appropriate.

"But in this matter of course, as the time set by Sugreeva is lapsed, it is appropriate for all of us forest dwelling monkeys to voluntarily undertake fasting unto death. [4-53-13]

[Verse Locator](#)

तीक्ष्णः प्रकृत्या सुग्रीवः स्वामि भावे व्यवस्थितः ।
न क्षमिष्यति नः सर्वान् अपराध कृतो गतान् ॥ ४-५३-१४

14. sugriivaH prakR^ityaa tiikSNaH = Sugreeva, instinctively, is a tormentor; svaami bhaave vyavasthitaH = in lord's, poise [in lordship, he is now] institutionalised; gataan = those who return; aparaadha kR^itaH transgression, done; naH = us; sarvaan na kSamiSyati = all [any of us,] not, condones.

"Instinctively Sugreeva is a tormentor and now he is institutionalised in lordship, thus he will not condone any of us as we will be as good as transgressors if we were to return. [4-53-14]

[Verse Locator](#)

अप्रवृत्तौ च सीतायाः पापम् एव करिष्यति ।
तस्मात् क्षमम् इह अद्य एव गंतुम् प्रायोपविशनम् ॥ ४-५३-१५
त्यक्त्वा पुत्रन् च दारान् च धनानि च गृहाणि च ।

15, 16a. siitaayaaH = about Seetha; a pravR^ittau = without, tidings - not knowing tidings; paapam eva kariSyati = sinning [of killing us,] alone, he does [Sugreeva commits]; tasmaat = therefore; putran ca daaraan ca dhanaani ca gR^ihaaNi ca = sons, also, wives, also, riches, also, house and homes, too; tyaktvaa = on leaving off; iha adya eva = here,

now, only; **praayopa vishanam** = fasting unto death - by sprawling; **gantum kSamam** = to enter upon, it is pertinent.

"Sugreeva commits sin alone in our respect by killing all of us as we failed in the facts about Seetha, therefore it is pertinent to enter upon fasting unto, leaving off our sons, wives, riches and houses and homes, too. [4-53-15, 16a]

[Verse Locator](#)

ध्रुवम् नः हिंसते राजा सर्वान् प्रतिगतान् इतः ॥ ४-५३-१६
वधेन अप्रतिरूपेण श्रेयान् मृत्युः इह एव नः ।

16b, c. **raajaa** = king; **itaH prati gataan** = from here, back, on going; **naH sarvaan** = us, all; **a prati ruupeNa** = un, mirrored, in shape [in a freakish manner]; **vadhena** = by slaying; **dhruvam hinsate** = definitely, will torture; **naH iha eva** = for us, here, only; **mR^ityuH shreyaan** = death [suicide,] worthwhile [justifiable.]

"That king Sugreeva definitely and freakishly tortures all of us on our going back futilely, hence suicide at this place is justifiable for all us. [4-53-16b, c]

[Verse Locator](#)

न च अहम् यौवराज्येन सुग्रीवेण अभिषेचितः ॥ ४-५३-१७
नरेन्द्रेण अभिषिक्तो अस्मि रामेण अक्लिष्ट कर्मणा ।

17, 18a. **aham** = I am; **sugriiveNa yauvaraajyena** = by Sugreeva, to crown-princedom; **na abhiSecitaH** = not, anointed; **a kliSTa karmaNaa** = not, with difficulty, does tasks [indefatigable Rama, or, one whose deeds are unbigoted]; **narendreNa raameNa** = by people's king, by Rama; **abhiSiktaH asmi** = anointed, I am.

"I am not anointed to crown-princedom by Sugreeva, but I am anointed by the unbigoted Rama, the king of people. [4-53-17b, 18a]

[Verse Locator](#)

स पूर्वम् बद्ध वैरो माम् राजा दृष्ट्वा व्यतिक्रमम् ॥ ४-५३-१८
घातयिष्यति दण्डेन तीक्ष्णेन कृत निश्चयः ।

18b, 19a. **puurvam baddha vairaH** = earlier [already,] bound up in, animosity; **saH raajaa** = he [Sugreeva,] king; **vytikramama [vi ati kramam]** = transgressing [his directive]; **dr^iSTvaa** = on observing; **kr^ita nishcayaH** = on making, decision [decisively]; **maam** = me; **tiikSNena daNDena** = with tyrannous, victimisation; **ghaata yiSyati** = wish to liquidate.

"That king Sugreeva who is already bound up in animosity with my father, and thus with me too, now on observing me transgressing his directive will decisively wish to liquidate me by a tyrannous victimisation. [4-53-18a, 19a]

[Verse Locator](#)

किम् मे सुहृद्भिः व्यसनम् पश्यद्भिः जीवितांतरे ।
इह एव प्रायम् आसिष्ये पुण्ये सागर रोधसि ॥ ४-५३-१९

19b, c. **jiivita antare** = life, in midst of; **me vyasanam pashyadbhiH** = me, torturing, on witnessing; **su hr^idbhiH** = by good, hearted [kith and kin of mine]; **kim** = what [use]; **iha eva** = here, alone; **puNye saagara rodhasi** = sacred, ocean's, at blockade [of ocean, seashore]; **praayam aasiSye**, fast unto death, sit out [outwait.]

"Of what use is the witnessing of my kith and kin at me when I am tortured in the prime of my life, hence here on this sacred seashore alone I will outwait my death fasting unto it." Thus

एतत् श्रुत्वा कुमारेण युव राजेन भाषितम् ।
सर्वे ते वानर श्रेष्ठाः करुणम् वाक्यम् अब्रुवन् ॥ ४-५३-२०

20. *yuva raajena kumaareNa* = by crown, prince, by youngish [Angada]; *bhaaSitam etat shrutvaa* = uttered, all that, on hearing; *sarve te vaanara shreSThaaH* = all, those, Vanara, prominent ones; *karuNam vaakyam abruvan* = sympathetically, words, spoke.

On hearing all that uttered by that youngish Angada, the crown prince, all of those prominent Vanara-s sympathetically spoke these words. [4-53-20]

तीक्ष्णः प्रकृत्या सुग्रीवः प्रिया रक्तः च राघवः ।
समीक्ष्य अकृत कार्यान् तु तस्मिन् च समये गते ॥ ४-५३-२१
अदृष्टायाम् च वैदेह्याम् दृष्ट्वा चैव समागतान् ।
राघव प्रिय कामाय घातयिष्यति असंशयम् ॥ ४-५३-२२

21, 22. *sugriivaH prakR^ityaa tiikSNaH* = Sugreeva, instinctively, hot-tempered one; *raaghavaH ca priyaa raktaH* = Raghava, is also, in beloved [wife,] interested; *vaidehyaam a dR^iSTaayaam* = Vaidehi, not, seen when she is not spotted; *tasmin samaye gate* = that, time, lapsed; *sam aagataan* = returnees; *a kR^ita kaaryaam* = not, performed, deed - those who have not completed assignment; *samiikshya* = on seeing - us; *dR^iSTvaa* = on seeing - on thinking; *raaghava priya kaamaaya* = to Raghava, likeable, [doing] desirous of - to satisfy Raghava; *a sanshayam* = without, doubt; *ghaatayiSyati* = he wishes to liquidate.

"Instinctively Sugreeva is a hot-tempered vanara and Raghava is interested in his beloved wife. The timeframe is lapsed and Vaidehi is unspotted. If we go back to Kishkindha now, on seeing us returning without completing our assignment, and with a thinking to satisfy Rama Sugreeva wishes to liquidate us without any doubt. [4-53-21, 22]

न क्षमम् च अपराद्धानाम् गमनम् स्वामि पार्श्वतः ।
प्रधानबूताः च वयम् सुग्रीवस्य समागताः ॥ ४-५३-२३

23. *aparaaddhaanaam* = for culprits - like us; *svaami paarshvataH gamanam* = lord, at the side of, going; *na kSamam* = not, tolerable - inexcusable; *sugriivasya* = of Sugreeva; *pradhaanabuutaaH ca* = being chieftains, also; *vayam samaagataaH* = we, are co-ordinated [and sent here.]

"It will be inexcusable for the culprits to pass at the sideways of lords, then where is the question of their coming into king's audience, and we should be barefaced to return because we are all the chieftains of Sugreeva who are coordinated and sent here. [4-53-23]

इह एव सीताम् अन्वीक्ष्य प्रवृत्तिम् उपलभ्य वा ।
नः चेत् गच्छाम तम् वीरम् गमिष्यामो यम क्षयम् ॥ ४-५३-२४

24. *iha eva siitaam anviikshya* = here, only, Seetha, we search out; *pravR^ittim upalabhya vaa* = tidings, we educe, or; *tam viiram* = to him, champion Sugreeva; *naH gacChaama cet* = we, approach, not - if we do not go with information; *yama kshayam gamiSyamaH* = Yama, the Terminator's, realm, we will to go.

"If we do not return to that champion Sugreeva on searching somewhere here for Seetha, or on our educating some information about her, we will rather enter the realm of Yama, the Terminator." Thus the other monkeys discussed among themselves. [4-53-24]

[Verse Locator](#)

प्लवंगमानाम् तु भय अर्दितानाम्
श्रुत्वा वचः तार इदम् बभाषे ।
अलम् विषादेन बिलम् प्रविश्य
वसाम सर्वे यदि रोचते वः ॥ ४-५३-२५

25. taaraH = Lt. Tara; bhaya arditaanaam plavangamaanaam = by fear, tormented by, of fly-jumpers; vacaH shrutvaa = words, on hearing; idam babhaase = this, spoke; viSaadena alam = desperation, enough; vaH rocate yadi = you, interested, if; sarve bilam pravishya vasaama = we all, cavity, on entering, we live [therein.]

On hearing the words of fly-jumpers, who are tormented by fear of Sugreeva, Lt. Tara spoke this to them, "enough is your desperation, if you all are interested let us enter that cave again where we can live. [4-53-25]

[Verse Locator](#)

इदम् हि माया विहितम् सुदुर्गमम्
प्रभूत वृक्ष उदक भोज्य पेयम् ।
इह अस्ति नः न एव भयम् पुरंदरात्
न राघवात् वानर राजतो अपि वा ॥ ४-५३-२६

26. maayaa vihitam = by demon Maya, contrived; prabhuuta vR^ikSa udaka bhojya peyam = abundant with, trees, water, eatables, potables; idam = this - cavity; su durgamam hi = highly, impassable [cavity,] isn't it; iha naH = here, to us; purandaraat bhayam na eva asti = from Indra, fear, not, even, is there; raaghavaat na = from Raghava, no [fear]; vaanara raajataH api vaa = from monkeys, king, either.

"That highly impassable cavity is contrived by the demon Maya and it is abundant with trees, water, eatables and potables, and there is no fear even from Indra in that cavity, nor from Raghava, nor from Sugreeva, the king of monkeys." So said Lt. Tara to all. [4-53-26]

[Verse Locator](#)

श्रुत्वा अंगदस्य अपि वचो अनुकूलम्
ऊचुः च सर्वे हरयः प्रतीताः ।
यथा न हन्येम तथा विधानम्
असक्तम् अद्य एव विधीयताम् नः ॥ ४-५३-२७

27. angadasya vacaH shrutvaa = Angada's, words, on hearing; sarve harayaH pratiitaaH = all, monkeys, having believability - in his and Tara's words; anukuulam uucuH = compliantly, said; yathaa na hanyema = in which way, we are not, killed; tathaa = in that way; naH = for us; adya eva = now, only; vidhaanam = a method; asaktam vidhiiyataam = promptly, make happen.

On hearing Angada's words, as well as the words of Lt. Tara that are trended to Angada's words, all the monkeys compliantly spoke with believability, "in which way we all will not be killed that way may be waymarked, and promptly make it happen now only." So said all the monkeys to Angada. [4-53-27]

[Verse Locator](#)

Thus, this is the 53rd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 53

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		



Book IV : Kishkindha Kanda The Empire of Holy Monkeys

Chapter [Sarga] 54 Verses converted to UTF8, Nov 09

Introduction

Hanuma advises Angada to not to desert the mainstream kingdom to establish a separate one, which will definitely attract the fury of Sugreeva. Hanuma uses political tactics in pacifying Angada, who is utterly terrorised of Sugreeva in the event of the failure of the task under his leadership.

[Verse Locator](#)

तथा ब्रुवति तारे तु तारा अधिपति वर्चसि ।
अथ मेने हतम् राज्यम् हनुमान् अंगदेन तत् ॥ ४५४१

1. taaraa adhipati varcasi = stars, lord [moon, similar in] shine; taare tathaa bruvati = by Lt. Tara, that way, has spoken; atha = then; hanumaan = Hanuma; angadena tat raajyam hR^itam = by Angada that, kingdom, stolen [laying siege to]; [iti] mene = [thus,] deemed.

When Lt Tara whose resplendence is similar to moonshine has spoken that way, then Hanuma deemed that Angada is laying siege to that kingdom of Vanaras. [4541]

[Verse Locator](#)

बुद्ध्या हि अष्ट अंगया युक्तम् चतुर् बल समन्वितम् ।
चतुर् दश गुणम् मेने हनुमान् वालिनः सुतम् ॥ ४५४२

2. hanumaan = Hanuma; vaalinaH sutam = of Vali's, son; aSTa angayaa buddhya yuktam hi = with eight, parts [eightfold,] intelligence, having, indeed; catuH bala sam anvitam = four, capabilities[tactics,] having; catuH dasha guNam = [having] four, ten [fourteen,] traits; mene = considered as.

Hanuma considered Vali's son Angada indeed as having eightfold intelligence, fourfold tactics, fourteen traits. [4542]

The IQ of an average person is eightfold as said: -shushruuSha shavaNam caiva grahaNam dhaaraNam tathaa | uuha apoha artha vij~naanam tattva j~naanam ca dhii guNaaH

shushruuSa assiduously polite - 1] attentiveness; shravaNam ardently listening - 2] heedfulness; grahanam instantly grasping - 3] receptiveness; dhaaraNam continually remembering - 4] retentiveness; uuha discrimination of pros and cons - 5] speculativeness; apoha indecisiveness about the undesirables and receiving the worthwhile - 6] fastidiousness; artha vij~naanam substance's, comprehensive knowledge - 7] omniscience; tattva j~naanam quintessence's, profundity - 8] acumen.

The fourfold tactics or abilities are saama, daana, bheda, danDa 1] plaction, 2] presentation, 3] partition, 4] persecution. The other way these four are four abilities mano bala, baahu bala, upaaya bala, bandhu bala self-assuring strengths of self-opinion, self-shoulder strtength, self-ideation and self-consistent supporters.

desha kaalaj~nata daarDhyam sarva klesha sahiShNuta | sarva vij~naanitaa daakShyam uurjaH
samvR^ita mantrataa | avisamviditaa shauryam shaktij~natvam kR^itaj~nataa | sharaNa aagata vatslyam
amarShatvam acaalana | 1] knowledge of place and time, 2] sturdiness, 3] enduring troubles, 4] knowing all
possible, 5] skilfulness, 6] self-defence, 7] maintaining confidentiality of strategies, 8] avoiding unwanted
debates [or, not uttering lies, 9] courageousness, 10] recognising strengths and weaknesses of one's own and of
others also, 11] faithfulness, 12] sheltering the seekers of shelter, 13] showing anger at appropriate times, 14]
unwavering in opinions or actions.

[Verse Locator](#)

आपूर्यमाणम् शश्वत् च तेजो बल पराक्रमैः ।
शशिनम् शुक्ल पक्ष आदौ वर्धमानम् इव श्रिया ॥ ४५४३
बृहस्पति समम् बुद्ध्या विक्रमे सदृशम् पितुः ।
शुश्रूषमाणम् तारस्य शुक्रस्य इव पुरंदरम् ॥ ४५४४
भर्तुः अर्थे परिश्रान्तम् सर्व शास्त्र विशारदः ।
अभिसंधातुम् आरेभे हनुमान् अंगदम् ततः ॥ ४५४५

3, 4, 5. shashvat = steadily; tejaH bala paraakramaiH = with spiritedness, mightiness, valorousness; aapuuryamaaNam = he who is brimming over; shukla pakSa aadau = white, fortnight, starting from; shashinam iva = moon, as with; shriyaa vardhamaanam [angadam] = with grandeur, being broadened, [at Angada]; buddhya = by sagacity; bR^ihaspati samam = Brihaspati [Jupiter,] one who is comparable to; vikrame pituH sadR^isham = in intrepidity, father, who mirrors up; shukrasya purandaram iva = for Shukraacaarya, Indra, as with; taarasya = of Lt. Tara his advices; shushruuSamaaNam = one who is assiduously attentive; bhartuH arthe pari shraantam = in husbander's [king's, Sugreeva's] in concern, overly enervated [Angada]; angadam = to [such] Angada; sarva shastra vishaaradaH = in all, scriptures, scholarly Hanuma; or, sarva shastra vidaam varam = in all, scripture, knowers, best one i.e., to Angada; hanumaan = Hanuma; tataH = then; abhisamdhaatum [abhi sam dhaatum] = to confederate with Sugreeva; aarebhe = started to.

Angada who is steadily brimming over with his spiritedness, mightiness, valorousness, and waxing like the moon starting from day one of White Fortnight of a month, who is comparable to Brihaspati, the Jupiter, in sagacity, who mirrors up his father Vali in intrepidity, but who is now assiduously attentive to the rebellious teachings of Lt. Tara, like Indra who once listened to the unlistenable teachings of demon's mentor, namely Shukraacaarya, as that Angada is overly enervated to fulfil the concerns of the king Sugreeva. Then Hanuma who is the scholar in all scriptures started to confederate the confidence of Angada with the present regime of Sugreeva. [4543, 4, 5]

Indian categorisation of a month does not directly jump to weeks, but firstly into two fortnights, later into weeks and then to days: 1] paurnami, poorNima White Fortnight - where the moon will be waxing from new-moon-day; 2] amaavaasya Black Fortnight - where the moon will be waning to no-moon-day.

[Verse Locator](#)

स चतुर्णाम् उपायानाम् तृतीयम् उपवर्णयन् ।
भेदयामास तान् सर्वान् वानरान् वाक्य संपदा ॥ ४५४६

6. saH = he Hanuma; caturNaam upaayaanaam = among four, ideations; tR^itiiyam upavarNayan = third one, while exemplifying; taan sarvaan vaanaraan = them, all, vanaras; vaakya sampadaa = by words', wealth, [rhetorically]; bhedayaamaasa = schismatically started to secede.

Hanuma then rhetorically started to the schismatic secession of all those vanaras, who are desirous of avoiding Sugreeva and desiring a hideout, exemplifying the third ideation, namely the partition, among the four political ideations, viz., placation, presentation, partition, persecution. [4546]

तेषु सर्वेषु भिन्नेषु ततो अभीषय अंगदम् ।
भीषणैः विविधैः वाक्यैः कोप उपाय समन्वितैः ॥ ४५४७

7. **teSu sarveSu bhinneSu** = in them, in all, in defection [from Angada's idea of defecting from Sugreeva]; **tataH** = then; **kopa upaaya samanvitaiH** = anger [persecutory,] ideation, containing; **bhiiSaNaiH vividhaiH vaakyaiH** = with awesome, diverse, sentences [orations]; **angadam abhiiSayat** = Angada, is overawed by Hanuma.

When Hanuma made all of the vanaras to defect from Angada's idea of defecting Sugreeva, then Hanuma further overawed Angada with diverse and awesome orations containing the fourth ideation, namely the persecutory measures, employable by Sugreeva on defectors. [4547]

त्वम् समर्थ तरः पित्रा युद्धे तारेय वै ध्रुवम् ।
दृढम् धारयितुम् शक्तः कपि राज्यम् यथा पिता ॥ ४५४८

8. **taareya** = oh, Lady Tara's son Angada; **tvam yuddhe** = you, in warfare; **pitraa samartha taraH** = with your father, able, more [abler than]; **dhruvam** = undeniably; **pitaa yathaa** = your father, as with; **kapi raajyam dR^iDham dhaarayitum shaktaH** = monkey, kingdom, unquestionably, to sustain, capable.

"As with your father you are undeniably abler in warfare, oh, the son of Lady Tara, and as with your father you are unquestionably capable enough to sustain the monkey kingdom." Thus Hanuma started to address Angada. [4548]

नित्यम् अस्थिर चित्ता हि कपयो हरि पुंगव ।
न आज्ञाप्यम् विषहिष्यन्ति पुत्र दारान् विना त्वया ॥ ४५४९

9. **hari pungava** = oh, monkey, the best; **kapayaH nityam a sthira cittaa hi** = monkeys, always, not, consistent, at will, isn't it; **putra daaraan vinaa** = sons, wives, without separated from them; **tvayaa** = by you; **aaj~naapyam** = to be ordered to remain under your control; **na vi SahiSyanti** = not, verily, tolerate they will not abide.

"Oh, best monkey, Angada, monkeys will be inconsistent at their will, isn't it! Separated from their sons and wives they cannot tolerate to remain under your control for a long. [4549]

त्वाम् न एते हि अनुयुंजेयुः प्रत्यक्षम् प्रवदामि ते ।
यथा अयम् जांबवान् नीलः सुहोत्रः च महाकपिः ॥ ४५४१०
न हि अहम् ते इमे सर्वे साम दान आदिभिः गुणैः ।
दण्डेन न त्वया शक्याः सुग्रीवात् अपकर्षितुम् ॥ ४५४११

10, 11. **pratyakSam te yathaa pra vadaami** = obviously, to you, as how, I am telling I am plainly telling what is obvious; **ayam jaambavaan** = this, Jambavanta; **niilaH** = Niila; **mahaa kapiH suhotraH ca** = great, monkey, Suhotra, also; **ete** = all these [monkeys]; **tvam** = [after] you; **na anu yunjeyuH hi** = not, at heel, join, isn't it they won't tagalong you; **[tathaa** = likewise]; **aham na hi** = I [too,] will not, definitely, [tagalong you]; **te ime** = those, these such as they are they, or, we are; **sarve** = all of [us]; **saama daana aadibhiH guNaiH** = placation, presentation, and the like, by tactics; **daNDena** = [even] by persecution; **tvayaa sugriivaat** = by you, from Sugreeva; **apa karSitum** = away, pull to sidetrack; **na shakyaH** = not, possible.

"I plainly tell you what is obvious. This Jambavanta, these monkeys like Niila, and great monkey Suhotra and others do not definitely tagalong you, isn't it. Likewise I too do not definitely tagalong you. Such as we are, it will be impossible for you to sidetrack us from Sugreeva using tactics like placation, presentation or even persecution, isn't so! [45410, 11]

[Verse Locator](#)

विगृह्य आसनम् अपि आहुः दुर्बलेन बलीयसा ।
आत्म रक्षा करः तस्मात् न विगृह्णीत दुर्बलः ॥ ४५४१२

12. **baliiyasaa dur balena** = with mighty, less, mighty; **vi gR^ihya** = verily, antagonising [at odds with]; **aasanam api aahuH** = to linger on, even if, [so to] speak; **tasmaat aatma rakSaa karaH** = therefore, yourself, safeguard, do [guard yourself]; **durbalaH na vigR^ihNiita** = less mighty [mediocre mighty, mediocrities] not, will be at odds.

"Even if a mightless is at odds with the mighty he can linger on, so to speak, therefore guard yourself, for no mediocrity will be at odds... [45412]

Vividly: 'though moralists say that the mighty shall not fall afoul of the mightless, but their relations will always be in estrangement... and the foulness of mightless with the mighty will run the relations afoul... thus, purchasing the wrath of the mighty by the mightless is futile... and such as you are, you seek asylum in such a cavity as counselled haphazardly by all these fickle monkeys... thus, beware that the mightless is the one who shall strive for selfguarding against the mighty, but not contrariwise...

[Verse Locator](#)

याम् च इमाम् मन्यसे धात्रीम् एतत् बिलम् इति श्रुतम् ।
एतत् लक्ष्मण बाणानाम् ईषत् कार्यम् विदारणे ॥ ४५४१३

13. **yaam imaam dhaatriim** = of which, this one, of earth [going underground]; **manyase** = you suppose; **etat bilam iti shrutam** = this one, cavity [Black Hole,] thus, heard [by you from Lt. Tara]; **lakSmaNa baaNaanaam** = for Lakshmana's, arrows; **etat vi daaraNe** = all this [Black Hole] by far, to split apart; **iiSat kaaryam** = is a trifling, deed.

"This matter of going underground into that Black Hole which you suppose as a hideout from Sugreeva, as you heard from Lt. Tara and others, but it is a deed of trifle to Lakshmana's arrows, not necessarily for Rama's arrows, in splitting apart whole of that Black Hole in a trice. [45413]

[Verse Locator](#)

स्वल्पम् हि कृतम् इन्द्रेण क्षिपता हि अशनिम् पुरा ।
लक्ष्मणो निशितैः बाणैः भिन्द्यात् पत्र पुटम् यथा ॥ ४५४१४

14. **puraa ashanim kSipataa hi** = once, Thunderbolt, thudded, indeed; **indreNa svalpam kR^itam hi** = by Indra, trivial [deed,] done, indeed; **lakSmaNaH nishitaiH baaNaiH** = Lakshmana, with acute, arrows; **patra puTam yathaa** = leafy, bowl, as if [it is a]; **bhindyaaat** = will splinter.

"Indeed, once Indra thudded his Thunderbolt on this very underground illusory place, but that act was indeed a trivial deed for that Thunderbolt made a single demonsized aperture to eliminate a single demon, Maya, which we now call **Riksha bila**, Black Hole, nevertheless Lakshmana will splinter whole of this Black Hole with his acute arrows, as if it is leafy bowl. [45414]

[Verse Locator](#)

लक्ष्मणस्य च नाराचा बहवः सन्ति तत् विधाः ।
वज्र अशनि सम स्पर्शा गिरीणाम् अपि दारकाः ॥ ४५४१५

15. **vajra ashani sama sparshaa** = Thunderbolt, Lightning Flash, equal, in touch [punch]; **giriiNaam api daarakaaH** = mountains, even, splitters of; **tat vidhaaH** = that, type of Thunderboltlike; **bahavaH lakSmaNasya naaraacaa santi** = numerous, Lakshmana's, ironarrows, are there.

"There are numerous ironarrows with Lakshmana that are kindred to Thunderbolt of Indra, whose punch will be equalling that of Thunderbolt and Lightning Flashes, and which are the splitters of mountains. [45415]

Annex: 'of which you all may have heard, but a few of us like Jaambavanta, Nala, Neea, Lt. Tara and myself bear witness, personally... on piercing the seven sturdy trees Rama's arrow penetrated into the nethermost terrain of earth and resurfaced... then, Lakshmana's arrow can pulverise mountains, isn't so...'

[Verse Locator](#)

अवस्थाने यदा एव त्वम् आसिष्यसि परंतप ।
तदा एव हरयः सर्वे त्यक्ष्यन्ति कृत निश्चयाः ॥ ४५४१६

16. **parantapa** = oh, enemyburner Angada; **tvam yadaa eva** = you, as and when; **ava sthaane** = down, place [underground, or, an unworthy place for a crown prince]; **aasiSyasi** = you settle down; **tadaa eva** = then, only; **sarve harayaH** = all, monkeys; **kR^ita nishcayaaH** = on making, resolve; **tyakSyanti** = will desert [you.]

"As and when you settle down in that underground, more so, an unbefitting place for a crown prince, oh, enemyburner Angada, then and there all the monkeys will desert you resolvedly. [45416]

[Verse Locator](#)

स्मरंतः पुत्र दाराणाम् नित्य उद्विग्ना बुभुक्षिताः ।
खेदिता दुःख शय्याभिः त्वाम् करिष्यन्ति पृष्ठतः ॥ ४५४१७

17. **putra daaraaNaam smarantaH** = sons, wives, reminiscing; **nitya udvignaa** = always, sulking; **bubhukSitaH** = hungered [for palatability]; **duHkha shayyaabhiH** = on lament, beds; **kheditaaH** = made to lament; **tvaam pR^iSThataH kariSyanti** = you, backwards, they render they push you back.

"Always sulking and reminiscing on their sons and wives, and hungered for the proximity of their kinfolk and hungered for diverse palatability as any monkey would cherish, even so, lamenting on the beds of lament they push you backwards. [45417]

[Verse Locator](#)

स त्वम् हीनः सुहृद्भिः च हित कामैः च बंधुभिः ।
तृणात् अपि भृश उद्विग्नः स्पंदमानात् भविष्यसि ॥ ४५४१८

18. **su hR^idbhiH ca** = with good, hearted ones; **hita kaamaiH bandhubhiH ca** = well, wishers, with relatives, also; **hiinaH** = devoid of; **saH tvam** = he, you such as you are; **spandamaanaat tR^iNaat api** = shaking, than a strawblade, even; **bhR^isha udvignaH** = muchly, sullen [highly frightened]; **bhaviSyasi** = you will become [end up.]

"Devoid of goodhearted friends and wellwishing relatives, you will become highly sullen in solitariness. Such as you are you will end up as a highly frightened monkey, even from the shaking of a piece of straw.

Or

"Devoid of goodhearted friends and wellwishing relatives, you will become highly sullen in solitariness. Such as you are you will end up as a highly frightened monkey and you will end up much the same as a seamy shaky piece of straw. [45418]

He will become 'a crown prince of straw...' anena parijanaiH pari tyaktaH tR^iNaat api laghu taro
bhavati iti suucitam - dk if he discards his own people.

[Verse Locator](#)

अति उग्र वेगा निशिता घोरा लक्ष्मण सायकाः ।

अपवृत्तम् जिघांसन्तो महावेगा दुरासदाः ॥ ४५४१९

19. lakSmaNa saayakaaH = Lakshmana's, arrows; ati ugra vegaa = by far, fiercely, speeded [frantic]; nishitaaH = twingeing; ghoraH = terrifyingly; apa aavR^ittam = to side, going sidestepping, you; jighaamsantaH = intended to kill if targeted to kill you; mahaa vegaa duraasadaaH = highly, speedy [fierily frenetic arrows,] unassailable [here, irreversible.]

"By far, those fiercely frantic arrows of Lakshmana if targeted to kill you, in case you become a sidestepper from loyalties, will be terrifyingly twingeing. Further, those fierily frenetic arrows are irreversible. [45419]

[Verse Locator](#)

अस्माभिः तु गतम् सार्धम् विनीतवत् उपस्थितम् ।

आनुपूर्व्यात् तु सुग्रीवो राज्ये त्वाम् स्थापयिष्यति ॥ ४५४२०

20. tu = but; asmaabhiH saa ardham gatam = us, along with, resolute [resolutely,] if gone [if returning to Kishkindha]; viniitavat = like an obedient one; upa sthitam = nearby, staying [staying at his side, flanker]; tvaam = you; sugriivaH = Sugreeva; raajye = in kingdom; aanupuurvyaat = as before, only; sthaapayiSyati = establishes.

"But, if you return to Kishkindha along with us, and if you obediently become Sugreeva's flanker, he establishes you only in kingdom as before. [45420]

[Verse Locator](#)

धर्म राजः पितृव्यः ते प्रीति कामो दृढ व्रतः ।

शुचिः सत्य प्रतिज्ञः च स त्वाम् जातु न नाशयेत् ॥ ४५४२१

21. te pitR^ivyaH = your, paternaluncle Sugreeva; dharma raajaH = with probity, he gleams he gleams with probity; priiti kaamaH = affection, desirer of; dR^iDha vrataH = staunchly, dedicated; shuciH = clean [exonerative]; satya pratij~naH ca = to principles, pledged, also; saH tvaam jaatu = he, you, in no way; na naashayet = not, liquidates.

"Your paternaluncle Sugreeva's gleam is his honesty as he is free of dishonesty, his desire is affection as he is free of aversion, his dedication is staunch as he is free of prevarication, and he himself is exoneration as he is free from exploitation, thus in no way he liquidates you. [45421]

[Verse Locator](#)

प्रिय कामः च ते मातुः तत् अर्थम् च अस्य जीवितम् ।

तस्य अपत्यम् च न अस्ति अन्यत् तस्मात् अंगद गम्यताम् ॥ ४५४२२

22. te maatuH priya kaamaH ca = you, mother's, well, wisher, also; asya jiivitam tat artham ca = his [Sugreeva's, strife of] life, for that, reason [for the sake of Lady Tara]; tasya anyat apatyam ca na asti = to him [to Sugreeva,] other, posterity, also, not, is there; angada = oh, Angada; tasmaat gamyataam = oh, Angada, therefore, begone [to Kishkindha.]

"He is your mother's wellwisher, the strife of Sugreeva's life is for her only, more so, there is no other posterity to him than you. Oh, Angada, therefore go back to Kishkindha, rather than deflecting, deviating and deserting your own kingdom. [45422]

By these words of advise Hanuma is said to have used all the four tactics of saama, daana, bheda, daNda upaayaaH 'political ideations of 1] placation, 2] presentation, 3] partition, 4] persecution. This is how that is

explained: atra tvam samartha taraH pitraa 4548 iti anena saama uktam | nityam asthira cittaa 4549 iti anena bheda uktaH | tvaam jaatu na naashayet 45421 anena daNda uktaH | asmaabhiH tu gatam saardham anena daanam uktam | evam bhedo api hanumataa saama daana danNDa puurvaka eva kR^itaH | tena bhedanaa angado api bivhiiShitaH | dk As these references are already there, they are not reiterated here.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे चतुः पंचाशः सर्गः

Thus, this is the 54th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda The Empire of Holy Monkeys : Chapter 54

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book IV . Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 55 Verses converted to UTF-8, Nov 09

Introduction

Monkeys decide to fast unto death as they failed in executing Sugreeva command. Sugreeva already said that anyone returning after timeframe might deem himself as dead. Thus, Angada casting aspersions on Sugreeva and his ruthless commands, takes this decision on many counts. All the other monkeys follow the suite.

[Verse Locator](#)

श्रुत्वा हनुमतो वाक्यम् प्रश्रितम् धर्म संहितम् ।
स्वामि सत्कार संयुक्तम् अंगदो वाक्यम् अब्रवीत् ॥ ४-५५-१

1. **hanumataH** = from Hanuma; **prashritam** = polite; **dharma samhitam** = to probity, compliant [righteous words]; **svaami** = to lord [of Hanuma]; **satkaara samyuktam** = respect, having [yeomanly]; **vaakyam** = words; **shrutvaa** = on hearing; **angadaH vaakyam abraviit** = Angada, sentence, said.

On hearing the polite and righteous words of Hanuma, which are just yeomanly towards Hanuma's lord, namely Sugreeva, Angada said these sentences. [4-55-1]

[Verse Locator](#)

स्थैर्यमात्ममनःशौचमानृशंस्यमथाअर्जवम् - यद्व -
स्थैर्यम् आत्म मनः शौचम् आनृशंस्यम् अथ आर्जवम् ।
विक्रमः चैव धैर्यम् च सुग्रीवे न उपपद्यते ॥ ४-५५-२

2. **sthairyam** = steadiness; **aatma manaH shaucam** = of soul, heart, cleanliness; **aa nR^ishamsyam** = not, cruelty [harmlessness]; **atha** = then [further more]; **aarjavam** = frankness; **vikramaH caiva** = salience, also thus; **dhairyam ca** = valiance, even; **sugriive na upapadyate** = in Sugreeva, not, deducible.

"Un-deducible in Sugreeva are his steadiness, or harmlessness, or frankness, also thus salience, or even valiance, further more cleanliness of heart or soul. [4-55-2]

[Verse Locator](#)

भ्रातुः ज्येष्ठस्य यो भार्याम् जीवितो महिषीम् प्रियाम् ।
धर्मेण मातरम् यः तु स्वीकरोति जुगुप्सितः ॥ ४-५५-३
कथम् स धर्मम् जानीते येन भ्रात्रा दुरात्मना ।
युद्धाय अभिनियुक्तेन बिलस्य पिहितम् मुखम् ॥ ४-५५-४

3, 4. **jugupsitaH** = despicable one; **yaH** = which - Sugreeva; **jyeSThasya bhraatuH jiivitaH** = elder, brother, while alive and well; **dharmeNa maataram** = morally, [his -

Sugreeva's] mother [like]; **bhaaryaam** = [his brother's] wife; **priyaam mahiSiim** = lady love, [and an] empress; **sviikaroti** = has taken - arrogated; **yaH duraatmanaa** = which, by that bad-minded [nefarious, Sugreeva]; **bhraatraa yuddhaaya abhi niyuktena** = who by brother [Vali,] to fightback [the demon,] assigned; **yena** = by whom; **bilasya mukham pihitam** = cavity's, mouth, closed; **saH** = he - Sugreeva; **dharmam katham jaaniite** = rectitude, how, he knows.

"Which Sugreeva has arrogated his elder brother's wife when that elder brother is still alive and well, where she is morally his motherlike, an empress and a lady love of that elder brother, thus he is despicable, and which Sugreeva closed the mouth of the cavity when his brother in all his belief assigned and stationed him alone at the mouth of the cavity to fightback the demon Dundubhi if he tries to escape, all the more when his own brother is still inside the cavity, thus he is nefarious, how then he can be said as one conversant with moral rectitude? [4-55-3, 4]

[Verse Locator](#)

सत्यात् पाणि गृहीतः च कृत कर्मा महायशाः ।
विस्मृतो राघवो येन स कस्य सुकृतम् स्मरेत् ॥ ४-५५-५

5. **satyaat paaNi gR^ihiitaH ca** = truthfully, hand, on taking [handshake, befriending,] also; **kR^ita karmaa mahaayashaaH** = facilitated, task, great-glorious one [Rama]; **raaghavaH** = Raghava is; **yena** = by whom [by which Sugreeva]; **vismR^itaH** = is overlooked; **saH kasya su kR^itam smaret** = he [Sugreeva,] whose [others like us,] good, services, he remembers.

"Which Sugreeva has overlooked no less than the great glorious Raghava, whom he truthfully befriended and from whom his own task of arrogating my kingdom by eliminating my father is facilitated, how then can he remember the good services of others like us? [4-55-5]

For this statement Hanuma may retort saying 'Sugreeva has not overlooked Rama but otherwise engrossed in material comforts. He sent all of us all over to search for Seetha in requital to the help rendered by Rama... is it not the upright conduct of Sugreeva?' For that Angada is ready with an answer as.

[Verse Locator](#)

लक्ष्मणस्य भयेन इह न अधर्म भय भीरुणा ।
आदिष्टा मार्गितुम् सीताम् धर्मः तस्मिन् कथम् भवेत् ॥ ४-५५-६

6. **iha** = to here; **lakSmaNasya bhayena** = of Lakshmana, from fear; **siitaam maargitum aadiSTaaH** = for Seetha, to search, we are ordered [and sent]; **a dharma bhaya bhiiruNaa** = un-, scrupulousness, fearing, as a coward; **na** = not; not as a coward fearing his own unscrupulousness; **tasmin dharmaH katham bhavet** = in him, scrupulosity, how, manifests.

"He has ordered and sent us for searching Seetha owing to the fear from Lakshmana, but not as a coward fearing his own unscrupulousness, how then can scrupulosity be manifest in him? [4-55-6]

[Verse Locator](#)

तस्मिन् पापे कृतघ्ने तु स्मृति भिन्ने चल आत्मनि ।
आर्यः को विश्वसेत् जातु तत् कुलीनो विशेषतः ॥ ४-५५-७

7. **paape** = sinner - shameful one; **kR^itaghne** = unthankful one; **smR^iti bhinne [hiine]** = remembrance, goes against - contrary to tradition, unmindful one; **cala aatmani** = wavering, mind having - changeful one; **tasmin** = in him - Sugreeva; **jaatu** = at anytime; **aaryaH** = a respectable one; **kaH vishvaset** = who, believes; **visheSataH** = especially; **tat kuliinaH** = to his, one belonging - one belonging to his family.

"Who is that respectable one who can put belief in Sugreeva, while that Sugreeva is shameful by his shameless act of eliminating my father, and unmindful of tradition in usurping my mother and throne, and unthankful in requiting Rama by himself, instead of using us as

pawns, and changeable in ignoring his promise to Rama, but in fearing for Lakshmana? Will it be possible especially for one like me belonging to his family? [4-55-7]

[Verse Locator](#)

राज्ये पुत्रः प्रतिष्ठाप्यः स गुणो निर्गुणो अपि वा ।
कथम् शत्रु कुलीनम् माम् सुग्रीवो जीवयिष्यति ॥ ४-५५-८

8. sa guNaH vaa nir guNaH api = with, honesty, or, without, honesty, whether; putraH raajye pratiSThaapyaH = son, in kingdom, is investable; sugriivaH = Sugreeva; shatru kuliinam = enemy's, familial; maam katham jiivayiSyati = me, how, let live.

"Whether a son is honest or dishonest he alone is investable in the kingdom. How then can Sugreeva let me, the one from the family of his enemy, live on? [4-55-8]

This is in reply to Hanuma's advise, 'he establishes you only in kingdom, as before...' as at 4-54-20. But Hanuma cannot rebut Angada for he has no valid proof to show to Angada about Sugreeva's goodness towards Angada, as sermonised by Hanuma in the earlier chapter. Hence, 'better to follow the leader, than to argue...' is the only option left to Hanuma.

[Verse Locator](#)

भिन्न मन्त्रो अपराद्धः च हीन शक्तिः कथम् हि अहम् ।
किष्किन्धाम् प्राप्य जीवेयम् अनाथ इव दुर्बलः ॥ ४-५५-९

9. bhinna mantraH = broken [backfired, my secret] slyness; aparaaddhaH ca = culpable, also; hiina shaktiH = less, power; aham = such as I am; kiSkindhaam praapya = Kishkindha, on reaching; durbalaH anaatha iva = a caitiff, like, a wretch; katham jiiveyam hi = how, I can live, indeed.

"My slyness in planning to live in Black Hole has backfired, I am now culpable in not finding Seetha being the troop leader, and I am a powerless as you all are Sugreeva's side, how then can I live on indeed after reaching Kishkindha, like caitiff turned into a wretch. [4-55-9]

[Verse Locator](#)

उपांशु दण्डेन हि माम् बंधनेन उपपादयेत् ।
शठः क्रूरो नृशंसः च सुग्रीवो राज्य कारणात् ॥ ४-५५-१०

10. shaThaH = disingenuous; kruuraH = ferocious; nR^ishamsaH = barbarous; such as he is; sugriivaH = Sugreeva; raajya kaaraNaat = kingship, for the reason of; maam = me; upaamshu daNDena = by mysterious, punishment; bandhanena = for trammelling; upapaadayet hi = surceases, indeed.

"Indeed he surceases me by some mysterious trammelling punishment, for that Sugreeva becomes disingenuous, ferocious, also barbarous just for the reason of his kingship. [4-55-10]

[Verse Locator](#)

बंधनात् च अवासादात् मे श्रेयः प्रायोपवेशनम् ।
अनुजानंतु माम् सर्वे गृहम् गच्छंतु वानराः ॥ ४-५५-११

11. bandhanaat ca avasaadaat me = than trammels, also, than tramples, to me; praayopaveshanam shreyaH = fast unto death, behoves; sarve vaanaraaH = all, Vanaras; maam anujaanantu = my [proposal]; be acquiescent; gR^iham gacChantu = to dwelling place, may go back.

"Fast unto death behoves me than trammels and tramples, thus you all be acquiescent to my proposal and you may go back to your dwellings. [4-55-11]

[Verse Locator](#)

अहम् वः प्रतिजानामि न गमिष्यामि अहम् पुरीम् ।

इह एव प्रायम् आसिष्ये श्रेयो मरणम् एव मे ॥ ४-५५-१२

12. aham vaH pratijaanaami = I am, to you all, reiterating; aham puriim na gamiSyaami = I am, to city, not, I wish to go; iha eva praayam aasiSye = here, only, fast unto death, I will sit out; me maraNam eva shreyaH = to me, death, alone, is expedient.

"I am reiterating to you all that I do not wish to go to the city of Kishkindha, and here only I sit fasting unto death, as death alone is expedient to me. [4-55-12]

[Verse Locator](#)

अभिवादन पूर्वम् तु राजा कुशलम् एव च ।

अभिवादन पूर्वम् तु राघवौ बलशालिनौ ॥ ४-५५-१३

वाच्यः तातः यवीयान् मे सुग्रीवो वानर ईश्वरः ।

13, 14a. balashaalinau = formidable two; raaghavau = Raghava-s; abhivaadana puurvam tu = deference, afore, but [firstly paying deference]; [kushalam eva ca = well-being, thus, also asked about]; vaanara iishvaraH = vanara-s, lord; me yaviiyaan taataH = my, younger, father; raajaa sugriivaH = king, Sugreeva; abhivaadana puurvam tu kushalam = deference, afore, but [firstly paying deference]; eva ca = thus, only; vaacyaH = be asked after.

"On my behalf Raghava-s wellbeing may be enquired firstly paying deference to them, so also the wellbeing of my paternal uncle and king may be enquired, only after paying deference to that lord of vanara-s. [4-55-13, 14a]

[Verse Locator](#)

आरोग्य पूर्वम् कुशलम् वाच्या माता रुमा च मे ॥ ४-५५-१४

मातरम् चैव मे ताराम् आश्वासयितुम् अर्हथ ।

प्रकृत्या प्रिय पुत्रा सा सानुक्रोशा तपस्विनी ॥ ४-५५-१५

विनष्टम् माम् इह श्रुत्वा व्यक्तम् हास्यति जीवितम् ।

14b, 15, 16a. me maataa rumaa ca = my, [step-] mother, Ruma, also; aarogya puurvam = [her] healthiness, regarding; kushalam vaacyaa = well-being, be spoken [asked after]; me maataram taaraam caiva = my, of mother, Lady Tara, also thus; aashvaasayitum arhatha = to solace, apt of you; prakR^ityaa saanukroshaa = by her nature, warm-hearted; priya putraa = having cherished, son [who cherishes her more]; tapasvinii = austere one; saa = she - such as she is - my mother Lady Tara; iha = now; maam vinaSTam shrutvaa = me, as perished one, on hearing; vyaktam jiivitam haasyati = obviously, life, leaves off.

"My step-mother Ruma may be asked after regarding her healthiness. And it will be apt of you to solace my mother Lady Tara, who by her nature is a warm-hearted and austere lady who cherishes her son more, and such as she is she will obviously leave off her life on hearing that I breathed my last." So said Angada to all monkeys. [4-55-14b, 16a]

[Verse Locator](#)

एतावत् उक्त्वा वचनम् वृद्धान् तान् अभिवाद्य च ॥ ४-५५-१६

विवेश अंगदो भूमौ रुदन् दर्भेषु दुर्मनाः ।

16b, 17a. etaavat vacanam uktvaa = to that point, words, on speaking; taan vR^iddhaan abhivaadya ca = them, older [vanara-s, available there,]on paying deference, also; angadaH = Angada; rudan = while puling; dur mukhH = bad-faced - glum, facedly; bhumau darbheSu vivesha = on ground, on sacred grass, entered - reclined.

On speaking to that point and after paying deference to older vanara-s available there, Angada puling glum facedly reclined on the sacred grass spread on ground. [4-55-16b, 17a]

[Verse Locator](#)

तस्य संविशतः तत्र रुदन्तो वानर ऋषभाः ॥ ४-५५-१७
नयनेभ्यः प्रमुमुचुः उष्णम् वै वारि दुःखिताः ।

17b, 18a. **tasya tatra samvishataH** = his [Angada's,] apropos to, his becoming recumbent; **vaanara R^iSabhaaH** = vanara-s, [other] outstanding ones; **duHkhitaaH rudantaH** = emotionally, sobbing; **naayanebhyaH uSNam vaari** = from pairs of eyes, heated [seething,] verily [effusive,] water [teardrops]; **pramumucuH** = sluiced down.

Apropos to Angada's recumbency on ground, the other outstanding Vanara-s snivellingly sluiced down seethingly effusive teardrops emotionally. [4-55-17b, 18a]

[Verse Locator](#)

सुग्रीवम् चैव निन्दन्तः प्रशंसन्तः च वालिनम् ॥ ४-५५-१८
परिवार्य अंगदम् सर्वे व्यवस्यन् प्रायम् आसितुम् ।

18b, 19a. **sarve sugriivam nindantaH** = they all, of Sugreeva, disesteeming; **vaalinam prashansantaH ca** = of Vali, esteeming, also; **angadam parivaarya** = Angada, gathering around; **praayam aasitum** = for fast unto death, to sit down; **vyavasyan** = decided to.

While disesteeming Sugreeva but esteeming Vali, all of the vanara-s have gathered around Angada deciding to sit down for fasting unto death in step with Angada. [4-55-18b, 19a]

[Verse Locator](#)

तत् वाक्यम् वालि पुत्रस्य विज्ञाय प्लवग ऋषभाः ॥ ४-५५-१९
उपस्पृश्य उदकम् सर्वे प्राक् मुखाः समुपाविशन् ।
दक्षिण अग्रेषु दर्भेषु उदक् तीरम् समाश्रिताः ॥ ४-५५-२०
मुमूर्षवओ हरिश्रेष्ठा एतत् क्षमम् इति स्म ह ।

19b, 20, 21a. **vaali putrasya** = Vali, son of; **tat vaakyam** = that, sentence; **vij~naaya** = on discerning; **plavaga R^iSabhaaH** = fly-jumpers, best ones; **sarve hari shreSTaa** = = all, monkey, best ones; **etat** = all this [as said by Angada]; **kshamam iti** = appropriate, thus [agreeing]; **mumuurSavaH** = bent on self-immolation; **upaspR^ishya udakam** = on touching, water; **udak tiiram** = northern, shore; **samaashritaaH** = positioning [themselves]; **praak mukhaaH** = eastward, facing; **dakSiNa agreSu darbheSu** = on southerly, edges [of grass,] on sacred grass; **sam upaavishan** = readily, became decumbent. **sma ha** = they are, indeed.

Those best ones among fly-jumpers on discerning the words of Angada, the son of Vali, and agreeing to what all said by Angada as appropriate, they positioned themselves on the sacred grass after touching waters sacramentally. The sacred-grass is spread as sacred beds to cast off their lives. The edges of grass blades are positioned southward. As they are on that northern shore of southern ocean, all those best monkeys who are bent on to self-immolation, they became recumbent facing eastward. [4-55-19b, 21a]

[Verse Locator](#)

रामस्य वन वासम् च क्षयम् दशरथस्य च ॥ ४-५५-२१
जनस्थान वधम् चैव वधम् चैव जटायुषः ।
हरणम् चैव वैदेह्या वालिनः च वधम् तथा ।
राम कोपम् च वदताम् हरीणाम् भयम् आगतः ॥ ४-५५-२२

21b, 22. raamasya vana vaasam ca = Rama's, forest, living, also; dasharathasya kshayam ca = of Dasharatha, dying, also; janasthaana vadham caiva = Janasthaana's, causing calamity, also thus; jaTaayuSaH vadham caiva = of Jataayu, casualty, also thus; vaidehyaa haraNam caiva = of Vaidehi, stealing, also thus; tathaa = thus; vaalinaH ca vadham = Vali's, slaying; raama kopam ca = Rama's, anger [at Sugreeva]; vadataam = while they are talking - about those topics; hariiNaam bhayam aagataH = for monkeys, dread, came upon [the monkeys.]

An unknown apprehensive dread came upon those monkeys when they discussed Rama's living in forests, Dasharatha's demise, calamity caused to Janasthaana, casualty to Jataayu, like that the stealing of Vaidehi and slaying of Vali. [4-55-21, 22]

Here Maheshvara Tiirtha says that 'an apprehensive dread swept over them subconsciously..' not because of the past episodes, but due to some future events, where their becoming pray to some unknown carnivore, namely Sampaati, is apprehended. Thus, their fasting unto death, as per scriptural sanction is going to fail.

[Verse Locator](#)

स संविशद्भिः बहुभिः महीधरो
महाअद्रि कूट प्रमितैः प्लवंगमैः ।
बभूव सन्नादित निर्दर अन्तरो
भृशम् नदद्भिः जलदैः इव अंबरम् ॥ ४-५५-२३

23. samvishadbhiH = while recumbent; mahaa adri kuuTa pramitaiH = great, mountain, top, mirroring; bahubhiH plavangamaiH = many, by fly-jumpers; bhR^isham = highly; sannaadita = made stridently; nirdara antaraH = caves, entrails; saH mahiidharaH = that, mountain; nadadbhiH = while strident; jaladaiH ambaram iva = [filled] with clouds, skyscape, as with; babhuuva = became.

While those many fly-jumpers who mirror up great mountaintops by their physique are recumbent discussing stridently, the entrails of caves of mountain are rendered strident, and that mountain itself appeared like skyscape filled with strident clouds about to burst a good fortune. [4-55-23]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे पंच पंचाशः सर्गः

Thus, this is the 55th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV . Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 55

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 56 Verses converted to UTF-8, Nov 09

Introduction

Sampaati hears about Jataayu's death when Angada cites it while lamenting for their misfortune. He praises that Jataayu is better off than the vanara-s for he encountered Ravana and attained martyrdom. On listening his brother's name and news of his death, Sampaati, who firstly wanted to gluttonise all the vanara-s, seeks their help to lower him down from mountain heights, to listen more of his brother Jataayu.

[Verse Locator](#)

उपविष्टाः तु ते सर्वे यस्मिन् प्रायम् गिरि स्थले ।
हरयो गृध्र राजः च तम् देशम् उपचक्रमे ॥ ४-५६-१
सांपातिः नाम नाम्ना तु चिर जीवी विहंगमः ।
भ्राता जटायुषः श्रीमान् प्रख्यात बल पौरुषः ॥ ४-५६-२

1, 2. te sarve harayaH = those, all, monkeys; yasmin giri sthale = at which, mountain, tableland; praayam upaviSTaaH tu = self-immolation, sat down; tam desham = to that, area; cira jivii = long, lived [sempiternal]; gR^idhra raajaH = eagle, kingly; naamnaa saampaatiH naama = by name, Sampaati, known as; jaTaayuSaH bhraataa = Jataayu's, brother; shriimaan = celebrated one; prakhyaata bala pauruSaH = one renowned, for forcefulness, aggressiveness; vihamgamaH upacakrame = sky-flyer [eagle,] arrived there.

At which mountain's tableland those monkeys sat down for self-immolation, to that area the elder brother of Jataayu, a kingly eagle known as Sampaati by name, one renowned one for his forcefulness and aggressiveness, and a celebrated and sempiternal sky-flying eagle has arrived. [4-56-1, 2]

[Verse Locator](#)

कंदरात् अभिनिष्क्रम्य स विन्ध्यस्य महागिरेः ।
उपविष्टान् हरीन् दृष्ट्वा हृष्टात्मा गिरम् अब्रवीत् ॥ ४-५६-३

3. saH = he [Sampaati]; mahaa gireH = from great-mountain; vindhyasya = of Vindhya; kandaraat = from cave; abhi niS kramya = on coming out; upaviSTaan hariin dR^iSTvaa = those who sat down, monkeys, on seeing; hR^iSTa atmaa giram abraviit = gladdened, at heart, words, spoke.

On coming out of the cave of the great-mountain Vindhya, Sampaati is gladden at heart to see the monkeys sitting down there, and he spoke these words. [4-56-3]

[Verse Locator](#)

विधिः किल नरम् लोके विधानेन अनुवर्तते ।
यथा अयम् विहितो भक्ष्यः चिरात् मह्यम् उपागतः ॥ ४-५६-४

4. **loke** = in world; **vidhiH** = fate / god; **vidhaanena** = procedurally [fatefully]; **naram** = after human; **anuvartate kila** = follows, indeed; **yathaa** = why because; **ciraat** = long-awaited; **mahyam vihitaH** = to me, fated; **ayam bhakSyaH upa aagataH** = this, food, came nigh of me.

"Whether it is good or bad, fate indeed follows humans in this world procedurally, why because, this fated and long-awaited food has now come nigh of me... [4-56-4]

[Verse Locator](#)

परंपराणाम् भक्षिष्ये वानराणाम् मृतम् मृतम् ।
उवाच एतत् वचः पक्षी तान् निरीक्ष्य प्लवंगमान् ॥ ४-५६-५

5. **vaanaraaNaam paramparaaNaam** = of vanara-s, in the series; **mR^itam mR^itam** = dead one, on dying - whoever is dead while fasting, or, whomever I kill sequentially; **bhakSiSye** = I wish to eat; **taan plavamgamaan niriikSya** = them, fly-jumpers, on seeing; **pakSii** = bird Sampaati; **etat vacaH uvaaca** = these, words spoke.

"I wish to eat them frugally, killing one by one and eating one by one, preying on one on one day, and then preying upon the other on the other day..." thus that bird spoke those words on seeing the massy fly-jumpers. [4-56-5]

Here some translate this as 'I wish to eat the one by one as and when that monkey falls dead, then the next, on its falling dead...' In such a case, Angada would not have bothered or feared for this eagle, because it wants to vulture upon a cadaver. No need to fear if death occurs prior to their becoming prey to Sampaati. He feared to become the prey of eagle, whereby their sacred immolation is also going to fail along with other failures like searching Seetha, transgressing timeframe, hiding in Black Hole etc. Besides, a vulture is the most unpredictable bird, if it comes to it food.

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा भक्ष लुब्धस्य पक्षिणः ।
अंगदः परम् आयस्तो हनूमंतम् अथ अब्रवीत् ॥ ४-५६-६

6. **bhakSa lubdhasya** = food, greedy [gormandising]; **tasya pakSiNaH tat vacanam shrutvaa** = that, bird's, that, word, on hearing; **atha** = then; **angadaH param aayastaH** = Angada, becoming highly, breathless; **hanuumantam abraviit** = to Hanuma, spoke.

On hearing the words of that gormandising bird, Angada became highly breathless and then spoke to Hanuma. [4-56-6]

[Verse Locator](#)

पश्य सीता - गृध्रा - अपदेशेन साक्षात् वैवस्वतो यमः ।
इमम् देशम् अनुप्राप्तो वानराणाम् विपत्तये ॥ ४-५६-७

7. **siitaa apadeshena** = Seetha, in the name of; [or, **gR^idhraa apadeshena** = eagle, in the name of]; **vaivasvataH yamaH** = Sun's son, Yama, the Terminator; **saakSaat** = manifestly; **vaanaraaNaam vipattaye** = for monkeys', fatality; **imam desham anupraaptaH** = to this, area, arrived; **pashya** = look.

"Look! In the name of an eagle, the son of the Sun, Yama, the Terminator, has manifestly arrived at this area for the fatality of monkeys... thus ill luck is still haunting us... [4-56-7]

Some mms have the name of Seetha compared to Yama, saying that Yama come in the name of Seetha, while some say it is Sampaati. Here Sampaati is taken as the manifestation of Death, rather than Seetha.

[Verse Locator](#)

रामस्य न कृतम् कार्यम् न कृतम् राज शाशनम् ।
हरीणाम् इयम् अज्ञाता विपत्तिः सहसा आगता ॥ ४-५६-८

8. raamasya kaaryam na kR^itam = Rama's, task, not, done; raaja shaashanam na kR^itam = king's, decree, not, done; by us; hariiNaam = for monkeys; iyam a j~naataa vipattiH = this, not, known, catastrophe; sahasaa aagataa = abruptly, bechanced.

"We fulfilled neither Rama's task, nor the decree of our king, but this unknown catastrophe has abruptly bechanced for the monkeys... [4-56-8]

[Verse Locator](#)

वैदेह्याः प्रिय कामेन कृतम् कर्म जटायुषा ।

गृध्र राजेन यत् तत्र श्रुतम् वः तत् अशेषतः ॥ ४-५६-९

9. vaidehyaaH priya kaamena = for Vaidehi, to please [to do good,] wishing to; gR^idhra raajena = eagle, by kingly; jaTaayuSaa = by Jataayu; tatra = there [in Janasthaana]; yat karma kR^itam = which, deed, is done; tat = that - deed of confronting Ravana; a sheSataH = without, remainder [completely]; vaH shrutam = by you al, heard.

"You all have heard in its entirety what deed the kingly Jataayu has done wishing to do good to Vaidehi... [4-56-9]

[Verse Locator](#)

तथा सर्वाणि भूतानि तिर्यक् योनि गतानि अपि ।

प्रियम् कुर्वन्ति रामस्य त्यक्त्वा प्राणान् यथा वयम् ॥ ४-५६-१०

10. tathaa = like that; tiryak yoni gataani api = in animal, uterus, gone in [birthed in animality,] even; sarvaaNi bhuutaani = all, beings; praaNaan tyaktvaa = lives. o forgoing; raamasya priyam kurvanti = for Rama, agreeable things, are doing; yathaa vayam = as with, us.

"Like that all beings, even those birthed in animality, are doing what that is agreeable to Rama even on forgoing their own lives, as with us... [4-56-10]

[Verse Locator](#)

अन्योन्यम् उपकुर्वन्ति स्नेह कारुण्य यन्त्रिताः ।

ततः तस्य उपकार अर्थम् त्यजत आत्मानम् आत्मना ॥ ४-५६-११

11. sneha kaaruNya yantritaH = camaraderie, concern, by instinct; [tiryak yoni gataani api = in animal, uterus, birthed in, even]; anyonyam upakurvanti = mutually, succouring; tataH = therefore; tasya = for his [Rama's]; upakaara artham = succour, for purpose of; aatmaanam aatmanaa tyajata = one's self [soul,] by oneself [soulfully,] may leave off.

"Even animals will be mutually succouring by their instinct of concern and camaraderie, therefore, let each of us leave off our souls, soulfully... [4-56-11]

[Verse Locator](#)

प्रियम् कृत्वा हि रामस्य धर्मज्ञेन जटायुषा ।

राघव अर्थे परिश्रान्ता वयम् संत्यक्त जीविताः ॥ ४-५६-१२

कांताराणि प्रपन्नाः स्म न च पश्याम मैथिलीम् ।

12, 13a. dharmaj~nena jaTaayuSaa = right, knowing [conscientious,] by Jataayu; raamasya priyam kR^itvaa hi = for Rama, likable [act,] is done, isn't it; vayam = we [too]; raaghava arthe = = Raghava, in the cause of; parishraantaa = overtired; samtyakta jiivitaaH = on leaving [the fear of,] our lives - without caring for our lives; kaantaaraaNi prapannaaH sma = in forests, obtained, we have; maithiliim na ca pashyaama = Maithili, not, even, we saw.

"Conscientious Jataayu has done a deed much liked by Rama, and we too have been trekking the forests without caring even for our lives in the cause of Rama, but we have not seen Maithili... [4-56-12, 13a]

[Verse Locator](#)

स सुखी गृध्र राजः तु रावणेन हतो रणे ।

मुक्तः च सुग्रीव भयात् गतः च परमाम् गतिम् ॥ ४-५६-१३

13b, 13c. raNe raavaNena hataH = in combat, by Ravana, one who is killed; saH gR^idhra raajaH tu = he that, eagle, kingly one, on his part; sukhii = a happy [soul]; sugriiva bhayaat muktaH ca = from Sugreeva, fear of, relieved, also; paramaam gatim gataH ca = Sublimity, on Avenue, departed, also.

"He that kingly eagle Jataayu who is killed by Ravana is a happy soul, and he is even relieved from the fear of Sugreeva as he departed on the Avenue of Sublimity... [4-56-13b, c]

Sugreeva is not only the sovereign of monkeys but to all animal worlds also, and even to all birds of Aves kingdom, nidificatis aves, apes, oves... as Virgil would say. So slain by Ravana, Jataayu is absolved of sin and fear of Sugreeva, as well. Maheshvara Tiirtha.

[Verse Locator](#)

जटायुषो विनाशेन राज्ञो दशरथस्य च ।

हरणेन च वैदेह्याः संशयम् हरयो गताः ॥ ४-५६-१४

14. jaTaayuSaH vinaashena = Jataayu's, by the ending; raaj~naH dasharathasya ca = king, Dasharatha's [end,] also; vaidehyaaH haraNena ca = of Vaidehi, purloin, also; harayaH samshayam gataaH = monkeys, in doubt [predicament,] piled into.

"By the ending of Jataayu and by the end of Dasharatha, also by the purloin of Vaidehi, all of the monkeys are piled into a predicament... [4-56-14]

Vividly: 'If Jataayu is not killed Seetha would not be abducted, even if Seetha is abducted, should Jataayu be living he might have detailed that abduction, and Rama might not have come to Kishkindha, but would have gone to Lanka straightaway. At least, if Dasharatha is not dead he would have called Rama and others back to Ayodhya, thus the question of Seetha's abduction does not arise. Because these two are dead, Seetha is abducted and their deaths became a deadly predicament for us... the monkeys...'

[Verse Locator](#)

राम लक्ष्मणयोः वासाम् अरण्ये सह सीतया ।

राघवस्य च बाणेन वालिनः च तथा वधः ॥ ४-५६-१५

राम कोपात् अशेषाणाम् राक्षसाम् च तथा वधम् ।

कैकेय्या वर दानेन इदम् च विकृतम् कृतम् ॥ ४-५६-१६

15, 16. kaikeyyaa vara daanena = to Kaikeyi, boon, by giving; siitayaa saha = Seetha, along with; araNye = in forest; raama lakSmaNayoH = of Rama, Lakshmana; vaasaam = dwelling; tathaa = as a result; raaghavasya baaNena = by Raghava's, arrow; vaalinaH vadhaH ca = Vali's, slaying, also; tathaa = as a result; raama kopaat = Rama, by fury; a sheSaaNaam = without, leftovers; raakSasaam vadham ca = of demons, eliminating, also; idam vi kR^itam ca = this, wrong, deed [quandary,] also; kR^itam = is done [bechanced.]

"Just by giving boons to Kaikeyi, the quandaries like Rama's dwelling in forests along with Seetha and Lakshmana, as a result Rama's fury eliminating complete demons of Janasthaana, and as a result Raghava's arrow exterminating Val, have come to pass." Thus Angada is lamenting. [4-56-15,16]

[Verse Locator](#)

तत् असुखम् अनुकीर्तितम् वचो

भुवि पतितान् च निरीक्ष्य वानरान्।

भृश चकित मतिः महामतिः

कृपणम् उदाहृतवान् स गृध्रराजः ॥ ४-५६-१७

17. **anu kiirtitam** = eulogised; **a sukham** = not, comfortable; **tat vacaH** = that, word - that information; **[shrutvaa** = on hearing]; **bhuvi patitaan vaanaraan niriikshya** = on ground, fallen [lay recumbent,] at monkeys, on observing; **mahaamatiH** = high, minded; **saH gR^idhra rajaH [raaT]** = he, eagles, king; **bhR^isha** = highly; **cakita** = perturbed; **matiH** = with mind; **kR^ipaNam udaahR^itavaan** = sorrowfully, spelled out - said word to the wise.

On observing the monkeys who lay recumbent on ground and on hearing them eulogising the death of Jataayu he that king of eagles Sampaaati is highly perturbed at that uncomfortable information about Jatayu, and that high minded Sampaaati sorrowfully spelled out this word. [4-56-17]

Some versions of Valmiki Ramayana end this chapter with this verse and continue next verses in the next chapter.

[Verse Locator](#)

तत् तु श्रुत्वा तदा वाक्यम् अंगदस्य मुख उद्गतम्।

अब्रवीत् वचनम् गृध्रः तीक्ष्ण तुण्डो महास्वनः ॥ ४-५६-१८

18. **tiikSNa tuNDaH** = sharp [shredder,] billed; **mahaa svanaH** = thunderously, voicing; **gR^idhraH** = eagle; **angadasya mukha udgatam** = from Angada's, mouth, came out; **tadaa** = thus; **tat vaakyam shrutvaa** = that, sentence, on hearing; **vacanam abraviit** = sentence, said.

That shredder-billed eagle Sampaaati said this sentence voicing thunderously on hearing words voiced by Angada. [4-56-18]

[Verse Locator](#)

को अयम् गिरा घोषयति प्राणैः प्रियतरस्य मे।

जटायुषो वधम् भ्रातुः कंपयन् इव मे मनः ॥ ४-५६-१९

19. **me to me**; **praaNaiH priya tarasya** = by lives, precious, more than; **bhraatuH jaTaayuSaH vadham** = of [my] bother, Jataayu's, about slaying; **me manaH kampayan iva** = my, heart, to quake, as though; **giraa ghoSayati** = by speech, who announces; **ayam kaH** = this one, who is.

"Who speaks to announce as though to quake my heart that Jatayu, the more precious brother of mine than my own lives, is slain? [4-56-19]

[Verse Locator](#)

कथम् आसीत् जनस्थाने युद्धम् राक्षस गृध्रयोः।

नामधेयम् इदम् भ्रातुः चिरस्य अद्य मया श्रुतम् ॥ ४-५६-२०

20. **janasthaane** = in Janasthaana; **raakshasa gR^idhrayoH** = between demon, eagle; **yuddham** = combat; **katham aasiit** = how, occasioned; **bhraatuH idam naamadheyam** = of brother this, name; **mayaa adya** = by me, today; **cirasya shrutam** = after a long time, heard.

"How a combat occasioned between that eagle and a demon in Janasthaana, and how am I hearing this name of my brother after a long time... [4-56-20]

[Verse Locator](#)

इच्छेयम् गिरि दुर्गात् च भवद्भिः अवतारितुम् ।
यवीयसो गुणज्ञस्य श्लाघनीयस्य विक्रमैः ॥ ४-५६-२१
अति दीर्घस्य कालस्य परितुष्टो अस्मि कीर्तितनात् ।

21, 22a. giri durgaat = from mountain, soars; bhavadbhiH ava taaritam = by you, to down, lowered; icCheyam = I wish to; guNa j~nasya = virtue, knower - straightforward; vikramaiH shlaaghaniiyasya = by valour, praiseworthy; yaviiyasaH = of younger brother; ati diirghasya kaalasya = after much, long, time; kiirtitanaat = by [your] praising; parituSTaH asmi = gladdened, I am.

"I wish you to get me down from these mountain soars. After a long time I have heard about my younger brother who is straightforward, praiseworthy for his valour, and I am glad that too spoke of him praisefully... [4-56-21, 22a]

[Verse Locator](#)

तत् इच्छेयम् अहम् श्रोतुम् विनाशम् वानर ऋषभाः ॥ ४-५६-२२
भ्रातुः जटायुषः तस्य जनस्थान निवासिनः ।

22b, 23a. vaanara R^iSabhaaH = oh, vanara, bullish ones - best ones; tat = thereby; aham = I; janasthaana nivaasinaH = in Janasthaana, dweller - when he was in bhraatuH = [as he is my] brother; tasya jaTaayuSaH = of his, of Jataayu; vinaasham shrotum icCheyam = of death, to listen, I wish to.

"Thereby, oh, best vanara-s, I wish to listen about the death of my brother Jataayu when he was in Janasthaana... [4-56-22b, 23a]

[Verse Locator](#)

तस्य एव च मम भ्रातुः सखा दशरथः कथम् ॥ ४-५६-२३
यस्य रामः प्रियः पुत्रो ज्येष्ठो गुरु जन प्रियः ।

23b, 24a. guru jana priyaH raamaH = for doyen, people, pleasant [creditable to,] Rama; yasya = whose [Dasharatha's]; priyaH putraH jyeSThaH = dear, son, eldest one; dasharathaH = [such a] Dasharatha; mama bhraatuH tasya eva ca sakhaa = my, bother, his [to Jataayu,] alone, also, friend; katham [mR^itam] = how, [died.]

"Whose eldest and dear son is Rama, the creditable one for doyens, that Dasharatha is the friend of my brother Jatayu/ But how did Dasharatha pass away? [4-56-23b, 24a]

[Verse Locator](#)

सूर्य अंशु दग्ध पक्षत्वात् न शक्नोमि विसर्पितुम् ।
इच्छेयम् पर्वतात् अस्मात् अवतर्तुम् अरिन्दमाः ॥ ४-५६-२४

24b, c. arindamaaH = oh, enemy-chasteners; suurya amshu dagdha pakSatvaat = by Sun's, rays, burnt, owing to such wings; vi sarpitum = to widely, spread - lessened wing-spread; na shaknomi = not, capable I am; [tasmaat = therefore]; asmaat parvataat = from this, mountain; ava tartum = down, climb; icCheyam = I wish to.

"I am incapable to spread my wings widely as they are burnt by Sun's rays, hence oh, enemy-chasteners, I wish you to lower me down from this mountain..." Thus Sampati sought for the help of monkeys. [4-56-24b, c]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे षट् पंचाशः सर्गः

Thus, this is the 56th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 56

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24



Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 57 Verses converted to UTF-8, Nov 09

Introduction

Angada informs Sampāati of their plight in searching for Seetha. As a part of it, he also details the plight of Rama. He explains that Seetha is unseen even after their meticulous search, thereof they transgressed the order of Sugreeva, thereby they did not return to Kishkindha, and therefore they resorted to fast-unto-death.

[Verse Locator](#)

शोकात् भ्रष्ट स्वरम् अपि श्रुत्वा ते हरि यूथपाः ।

श्रद्धधुः न एव तत् वाक्यम् कर्मणा तस्य शङ्किताः ॥ ४-५७-१

1. hari yuuthapaaH = monkey, commanders; shokaat bhraSTa svaram api = by sadness, spoiled [husky,] voiced, though; tat vaakyam shrutvaa = that, word [of Sampāati,] on hearing; but; tasya karmaNaa shankitaaH = by his [Sampāati's,] deed - fact [as a powerful eagle,] doubting; na eva shraddadhuH = not, even, believed - disbelieved Sampāati.

Though Sampāati's voice is turned husky by his sadness for the demise of his brother Jātāyū, the monkey commanders doubtfully disbelieved neither him nor even his words by the fact of his being an eagle intending to kill and eat up all the monkeys. [4-57-1]

[Verse Locator](#)

ते प्रायम् उपविष्टाः तु दृष्ट्वा गृध्रम् प्लवंगमाः ।

चक्रुः बुद्धिम् तदा रौद्राम् सर्वान् नः भक्षयिष्यति ॥ ४-५७-२

2. praayam upaviSTaaH = for fast-unto-death, those who sat on; te plavamgamaaH = those, fly-jumpers; gR^idhram dR^iSTvaa = eagle, on seeing; tadaa = then; naH sarvaan bhakSayiSyati = us, all of us, it wishes to eat; thinking so; raudraam buddhim cakruH = furious, thinking, they made - they are furious at eagle.

On seeing the eagle those fly-jumpers who sat for fast-unto-death have become furious at the eagle thinking that, "that eagle wishes to eat up all of us..." Thus, the monkeys deliberated the eagle's words. [4-57-2]

[Verse Locator](#)

सर्वथा प्रायम् आसीनान् यदि नः भक्षयिष्यति ।

कृत कृत्या भविष्यामः क्षिप्रम् सिद्धिम् इतो गताः ॥ ४-५७-३

3. praayam aasiinaan = for fast-unto-death, we who sit with; naH bhakSayiSyati yadi = us, it wishes to eat, if; itaH kSipram siddhim gataaH = from here, quickly, deliverance, on going into - on getting; sarvathaa kR^ita kR^ityaa bhaviSyaamaH = anywise, achieved, with achievement, we will be - our ends will be achieved.

"We are sitting for fast-unto-death and if that eagle wishes eat us let it be so... then our deliverance will be achieved in anyway and we will go to heaven from here..." Thus, some other monkeys gave thought to lower that eagle down. [4-57-3]

[Verse Locator](#)

एताम् बुद्धिम् ततः चक्रुः सर्वे ते हरि यूथपाः ।
अवतार्य गिरेः शृंगात् गृध्रम् आह अंगदः तदा ॥ ४-५७-४

4. tataH = then; te sarve hari yuuthapaaH = they, all, monkey, chiefs; etaam buddhim cakruH = this kind of, thinking, they made; gR^idhram gireH shR^ingaat = eagle from mountain's, top; avataarya = brought down; tadaa angadaH = then, Angada; aaha = spoke to it.

When all of the monkey chiefs made up their mind in this way, then some of them on going to the mountaintop brought that eagle down, and then Angada spoke to the eagle. [4-57-4]

[Verse Locator](#)

बभूवुः ऋक्षरजो नाम वानरेन्द्रः प्रतापवान् ।
मम आर्यः पार्थिवः पक्षिन् धार्मिकौ तस्य च आत्मजौ ॥ ४-५७-५
सुग्रीवः चैव वली च पुत्रौ घन बलौ उभौ ।
लोके विश्रुत कर्मा अभूत् राजा वाली पिता मम ॥ ४-५७-६

5, 6: pakSin = oh, bird; prataapavaan = valorous one; vaanarendraH = among monkeys, outstanding one; mama aaryaH = to me, noble [my grandfather]; R^ikSarajaH naama = Rikshaja, known as; paarthivaH babhuuvuH = king, was there; ghana balau = greatly, mighty ones; ubhau = both; sugriivaH caiva valii ca = Sugreeva, also thus, Vali, also; tasya = his; dhaarmikau = generous ones; aatmajau putrau = own, sons; mama pitaa vaalii = my, father, Vali; loke vishruta karma = in world, highly renowned, [bold] acts; raajaa abhuut = king, he became.

"Oh, bird, my noble grandfather is known as Rikshaja who was a valorous and an outstanding monkey among all monkeys, was the king of monkeys. He has two generous and great mighty sons namely Vali and Sugreeva. My father Vali was highly renowned in the world for his bold acts, and he became the king later to my grandfather... [4-57-5, 6]

[Verse Locator](#)

राजा कृत्स्नस्य जगतः इक्ष्वाकूणाम् महारथः ।
रामो दाशरथिः श्रीमान् प्रविष्टो दण्डका वनम् ॥ ४-५७-७
लक्ष्मणेन सह भ्रात्रा वैदेह्या च अपि भार्यया ।
पितुः निदेश निरतो धर्मम् पन्थानम् आश्रितः ॥ ४-५७-८

7, 8: ikSvaakuuNaam = among Ikshvaku-s; mahaarathaH = great-charioteer; kR^itsnasya jagataH raajaa = for entire, world, king; shriimaan = peerless person; daasharathiH = Dasharatha's, son; raamaH = Rama; pituH nidesha nirataH = father's, directives, abides by; dharmam panthaanam aashritaH = righteous, course of conduct, opting for; bhraatraa lakSmaNena saha = brother, Lakshmana, along with; bhaaryayaa vaidehyaa ca api = wife, Vaidehi, also, even; daNDakaa vanam praviSTaH = Dandaka, forest, moved into.

"Among Ikshvaku-s there is a great-charioteer, a king for the entire world, a peerless person, and he is the son of Dasharatha, namely Rama, and abiding by his father's directives and opting for righteous course of conduct, he moved into Dandaka forests along with his brother Lakshmana and even with his wife Vaidehi... [4-57-7, 8]

[Verse Locator](#)

तस्य भार्या जनस्थानात् रावणेन हृता बलात् ।
रामस्य च पितुः मित्रम् जटायुः नाम गृध्र राट् ॥ ४-५७-९
ददर्श सीताम् वैदेहीम् ह्रियमाणाम् विहायसा ।

9, 10a: tasya bhaaryaa = his, wife; janasthaanaat raavaNena = from Janasthaana, by Ravana; balaat hR^itaa = forcibly, is abducted; raamasya pituH mitram = Rama's, father's, friend; jaTaayuH naama gR^idhra raaT = Jataayu, named, eagle, king; vihaayasaa = by skyway; hriyamaaNaaM vaidehiim siitaam = being abducted, princess from Videha kingdom; at Seetha; dadarsha = saw.

"Ravana forcibly abducted his wife from Janasthaana, namely Seetha, the princess from Videha kingdom, and a kingly eagle named Jataayu, who is a friend of Rama's father Dasharatha, has seen her while she was being abducted by skyway. [4-57-9, 10a]

[Verse Locator](#)

रावणम् विरथम् कृत्वा स्थापयित्वा च मैथिलीम् ।
परिश्रान्तः च वृद्धः च रावणेन हतो रणे ॥ ४-५७-१०

10b, c. raavaNam vi ratham kR^itvaa = Ravana is, without [defective,] chariot, on making; sthaapayitvaa ca maithiliim = on holding over, even, Maithili [from abduction]; pari shraantaH ca = overly, tired, also; vR^iddhaH ca = being old; raNe raavaNena hataH = in confrontation, by Ravana, killed.

"Jatayu is overly tired when he made Ravana's chariot defective and withheld Maithili from abduction as he is senescent, then Ravana killed him in that conflict... [4-57-10b, c]

[Verse Locator](#)

एवम् गृध्रो हतः तेन रावणेन बलीयसा ।
संस्कृतः च अपि रामेण गतः च गतिम् उत्तमाम् ॥ ४-५७-११

11. gR^idhraH = eagle; evam = in this way; baliiyasaa tena raavaNena hataH = by mighty, by him, by Ravana, is killed; raameNa sanskR^itaH ca api = by Rama, solemnised by [performed], obsequies, also, even; uttamaam gatim gataH = sublime, on avenue, he departed.

"Thus that eagle was killed by that mighty Ravana, but solemnised by the obsequies performed by Rama, he departed on a sublime avenue to heavens... [4-57-11]

[Verse Locator](#)

ततो मम पितृव्येण सुग्रीवेण महात्मना ।
चकार राघवः सख्यम् सः अवधीत् पितरम् मम ॥ ४-५७-१२
मम पित्रा विरुद्धो हि सुग्रीवः सचिवैः सह ।
निहत्य वालिनम् रामः ततः तम् अभिषेचयत् ॥ ४-५७-१३

12, 13. tataH raaghavaH mama pitR^ivyeNa = then, Raghava, with my, paternal uncle; mahaa aatmanaa sugriiveNa sakhyam cakaara = with great-souled [intellectual autocrat,] with Sugreeva, made, friendship; saH mama pitaram avadhiit = he [Sugreeva,] my, father, got killed; sugriivaH sacivaiH saha = Sugreeva, ministers, along with; mama pitraa viruddhaH = with my, father, antagonised; so my father interdicted them; raamaH vaalinam nihatya = Rama, Vali, on killing; tataH tam abhiSecayat- then, him [Sugreeva,] is anointed.

"Then Raghava made friendship with my paternal uncle Sugreeva, an intellectual autocrat, and Sugreeva got my father killed. Since Sugreeva antagonised my father, my father interdicted him along with his ministers, and Rama killed my father Vali and anointed Sugreeva... [4-57-12, 13]

स राज्ये स्थापितः तेन सुग्रीवो वानरेश्वरः ।

राजा वानर मुख्यानाम् तेन प्रस्थापिता वयम् ॥ ४-५७-१४

14. **tena raajye sthaapitaH** = by him [by Rama,] in kingdom, established [enthroned]; **vaanara iishvaraH saH sugriivaH** = vanara-s', ruler, he, that Sugreeva; **vaanara mukhyaanaam raajaa** = of [all] vanara, chiefs, he is the king; **tena vayam prasthaapitaa** = by him, we all are, expedited.

"Rama enthroned Sugreeva as the ruler of all vanara-s and that king of all vanara chiefs expedited all of us... [4-57-14]

[Verse Locator](#)

एवम् राम प्रयुक्ताः तु मार्गमाणाः ततः ततः ।

वैदेहीम् न अधिगच्छामो रात्रौ सूर्य प्रभाम् इव ॥ ४-५७-१५

15. **evam raama prayuktaaH tu** = thus, by Rama, spearheaded, though; **tataH tataH maargamaaNaaH** = there, there, while searching; **raatrau suurya prabhaam iva** = in night, sun, shine, as with; **vaidehiim na adhigacChaamaH** = at Vaidehi, not, we attained.

"Though we are spearheaded by Rama and though we searched thereabouts for Vaidehi at the behest of Sugreeva, as with a nightly sunshine Vaidehi is unattainable for us... [4-57-15]

[Verse Locator](#)

ते वयम् दण्डकारण्यम् विचित्य सुसमाहिताः ।

अज्ञानात् तु प्रविष्टाः स्म धरण्या विवृतम् बिलम् ॥ ४-५७-१६

16. **te vayam** = they, we were - such as we were; **su samaahitaaH** = very, meticulously; **daNdaka araNyam** = Dandaka forest; **vicitya** = having searched, a j~naanaat tu = without, knowledge [unwittingly,] but; **dharaNyaa vivR^itam bilam** = earth's, wide-opened, hole [Black Hole]; **praviSTaaH sma** = entered, we have.

"Such as we were we searched Dandaka forest very meticulously, but we unwittingly entered into a wide-opened Black Hole of the earth... [4-57-16]

[Verse Locator](#)

मयस्य माया विहितम् तत् बिलम् च विचिन्वताम् ।

व्यतीतः तत्र नः मासः यः राज्ञा समयः कृतः ॥ ४-५७-१७

17. **mayasya maayaa vihitam** = by demon Maya's, with wizardary, crafted; **tat bilam vicinvataam** = that, hole, while searching; **naH** = for us; **yaH raaj~naa samayaH kR^itaH** = which, by king, time, framed; **maasaH** = month; **tatra vyatiitaH** = in there, elapsed.

"During our search in that Black Hole, which was crafted by the wizardry of demon Maya, the month fixed by our king for our return has been elapsed... [4-57-17]

[Verse Locator](#)

ते वयम् कपि राजस्य सर्वे वचन कारिणः ।

कृताम् संस्थाम् अतिक्रान्ता भयात् प्रायम् उपासिताः ॥ ४-५७-१८

18. **kapi raajasya vacana kaariNaH** = monkey, king's, word [order,] executives [bound]; **sarve te vayam** = all, such as, we are; **kR^itaam samsthaam ati kraantaa** = made [established,] norm, over, stepped; **bhayaat praayam upaasitaaH** = owing to fear [from Sugreeva,] fast-unto-death, we sat down.

"We who are all supposed to execute the order of our king, we have exceeded the established norm of timeframe, and for fear of fury from our king Sugreeva we sat down for fast-unto-death... [4-57-18]

[Verse Locator](#)

क्रुद्धे तस्मिन् तु काकुत्स्थे सुग्रीवे च स लक्ष्मणे ।
गतानाम् अपि सर्वेषाम् तत्र नः न अस्ति जीवितम् ॥ ४-५७-१९

19. **tasmin kaakutsthe** = that, Kakutstha Rama; **sa lakSmaNe** = with, Lakshmana; **sugriive ca** = with Sugreeva, also; **kruddhe** = while becoming infuriated; **tatra** = there [to Kishkindha]; **gataanaam api** = on going, even; **naH sarveSaam jiivitam na asti** = for us, all, survival, not, will be there.

"When Rama along with Lakshmana, and even Sugreeva will be infuriated by our infringement of time, and even on our going to Kishkindha, as infringers there will be no survival for all of us..." Thus Angada narrated their plight to Sampaaati. [4-57-19]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे सप्त पंचाशः सर्गः

Thus, this is the 57th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 57

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 58 Verses converted to UTF-8, Nov 09

Introduction

Sampaati informs Angada about Seetha, Ravana, and Lanka after narrating his and his brother Jataayu's flights and plights. Sampaati narrates what he has seen when Seetha was abducted by Ravana and concludes her to be Seetha for she was incessantly calling for Rama's help. He gives an account of the lavish city Lanka as an eagle which has seen that city from this shore of ocean, though he cannot fly as the scorching sun previously burnt both of his wings. Then the returnless monkeys on getting a bare beacon of indication from the lighthouse called Sampaati, they feel highly rejoiced on the seashore.

[Verse Locator](#)

इति उक्तः करुणम् वाक्यम् वानरैः त्यक्त जीवितैः ।
स बाष्पो वानरान् गृध्रः प्रत्युवाच महास्वनः ॥ ४-५८-१

1. *tyakta jiivitaiH vaanaraiH* = with [almost] purged, lives, by vanara-s; *iti karuNam vaakyam uktaH* = in this way, in dreary, words, one who is spoken to - Sampaati; *mahaa svanaH gR^idhraH* = thunder, voiced, eagle [Sampaati]; *sa baaSpaH* = with, tears; *vaanaraan uvaaca* = to vanara-s, spoke.

When those monkeys whose lives are almost purged spoke to Sampaati with such dreary words, that thunder-voiced eagle tearfully spoke to those vanara-s. [4-58-1]

[Verse Locator](#)

यवीयान् मम स भ्राता जटायुः नाम वानराः ।
यम् आख्यात हतम् युद्धे रावणेन बलीयसा ॥ ४-५८-२

2. *vaanaraaH* = oh, vanara-s; *yam* = whom; *baliyasaa raavaNena* = by mighty one, by Ravana; *yuddhe hatam [iti] aakhyaata* = in combat, felled, [thus,] being said; *jaTaayuH naama* = Jataayu, named one; *saH mama yaviiyaan bhraataa* = he is, mine, younger, brother.

"Oh, vanara-s, of whom it is enounced that mighty Ravana felled him in a combat, that one is my younger brother named Jatayu... [4-58-2]

[Verse Locator](#)

वृद्ध भावात् अपक्षत्वात् शृण्वन् तत् अपि मर्षये ।
न हि मे शक्तिः अद्य अस्ति भ्रातुः वैर विमोक्षणे ॥ ४-५८-३

3. *tat shR^iNvan api* = that, though hearing, even; *vR^iddha bhaavaat* = old, owing to [oldness]; *a pakSatvaat* = without, wings [owing to winglessness]; *marSaye* = I have to resign myself; *me adya* = to me, now - presnetly I am; *bhraatuH vaira vimokSaNe* = brother's, enemy's, to release [to retaliate]; *shaktiH na asti hi* = capacity, not, is there, indeed.

"Even though I hear that my brother is slain I have to resign myself from any activity owing to my oldness and my winglessness, and presently I am indeed incapacitated to retaliate my brother's enemy... [4-58-3]

[Verse Locator](#)

पुरा वृत्र वधे वृत्ते स च अहम् च जय एषिणौ ।
आदित्यम् उपयातौ स्वो ज्वलन्तम् रश्मि मालिनम् ॥ ४-५८-४

4. **puraa vR^itra vadhe vR^itte** = once, demon Vritta's, elimination, was taking place; **saH ca aham ca** = he, also, I, also; **jaya eSiNau** = surpassing, desiring us two; **jvalantam rashmi maalinam** = scorching, rays, having [sun]; **aadityam upa yaatau** = to sun, near, we travelled; **svaH** = we are happening to be - [in historical present tense,] we happened to be - we flew sunward.

"Once, when the elimination of demon Vritta was taking place at the hand of Indra, we two eagle-brothers sportively desiring to surpass each other flew sunward, and we have gone very near to the scorch-rayed sun... [4-58-4]

[Verse Locator](#)

आवृत्य आकाश मार्गेण जवेन स्वर् गतौ भृशम् ।
मध्यम् प्राप्ते च सूर्ये च जटायुः अवसीदति ॥ ४-५८-५

5. **aakaasha maargeNa aavR^itya** = by sky, way, spreading over - covering [the sky]; **bhR^isham javena svar gatau** = with high, speed, to firmament, we have gone; **[jvalantam] suurye** = [scorching of] sun; **madhyam praapte [tu]** = mid [day, noontide,] bechanced, when; **jaTaayuH avasiidati** = Jataayu, [started to] founder.

"Covering the skyway we have gone to firmament much speedily, then bechanced is noontide and thus bechanced is the scorching of the noontime sun, and then Jataayu started to founder... [4-58-5]

[Verse Locator](#)

तम् अहम् भ्रातरम् दृष्ट्वा सूर्य रश्मिभिः अर्दितम् ।
पक्षाभ्यम् छादयामास स्नेहात् परम विह्वलम् ॥ ४-५८-६

6. **bhraataram tam** = brother, at him; **suurya rashmibhiH arditam** = by sun's, rays, one who is thwarted; **dR^iSTvaa** = on seeing; him, who is; **parama vihvalam** = highly, fretful [Jataayu]; **aham** = I have; **snehaat** = by friendship [by brotherliness]; **pakSaabhyam Chaadayaamaasa** = by [my] both wings, I started to cover.

"On seeing him who is being thwarted by scorching sunrays, then I started to cover my highly fretful brother with both of my wings in all my brotherliness... [4-58-6]

[Verse Locator](#)

निर्दग्ध पत्रः पतितो विन्ध्ये अहम् वानरर्षभाः ।
अहम् अस्मिन् वसन् भ्रातुः प्रवृत्तिम् न उपलक्षये ॥ ४-५८-७

7. **vaanararSabhaaH** = oh, vanara chiefs; **aham** = I; **nir dagdha patraH** = with completely, burnt, wings; **vindhya patitaH** = in Vindhya [mountains, I] fell down; **asmin** = in there - in Vindhya range; **vasan** = while living [constrainedly]; **aham bhraatuH pravR^ittim** = I, brother's, experiences [tidings]; **na upa lakSaye** = not, towards, I marked out - I gave no attention.

"And oh, vanara-chiefs, when sunrays have utterly burned my wings I fell down on this Mt. Vindhya, and while living hereabouts constrainedly, I could pay no attention to my brother's experiences or, at least his existence, or otherwise..." So lamented old Sampaati. [4-58-7]

जटायुषः तु एवम् उक्तो भ्रात्रा सम्पातिना तदा ।
युव राजो महाप्राज्ञः प्रत्युवाच अंगदः तदा ॥ ४-५८-८

8. tadaa = then; jaTaayuSaH bhraatraa sampaatinaa = Jataayu's, brother, by Sampaati; evam uktaH = in that way, he who is spoken - Angada; mahaa praa~naH = highly, discerning; yuva raajaH angadaH = young, king [crown prince,] Angada; tadaa prati uvaaca = again, replied.

When Sampaati the brother of Jataayu spoke in that way, then the highly discerning crown prince Angada replied him. [4-58-8]

Verse Locator

जटायुषो यदि भ्राता श्रुतम् ते गदितम् मया ।
आख्याहि यदि जानासि निलयम् तस्य रक्षसः ॥ ४-५८-९

9. te gaditam = by you, said; mayaa shrutam = by me, heard - I consider what you have said; jaTaayuSaH bhraataa yadi = of Jataayu, you are brother, if; jaanaasi yadi = you know, if; tasya rakSasaH nilayam = that, demon's, residence [whereabouts]; aakhyaahi = you tell; [or, yadi jaTaayuSaH bhraataa asi = if, Jataayu's, brother, you are; yadi mayaa gaditam te shrutam = if, by me, said, by you, heard. That is, 'if you are the brother of Jataayu and if you have heard whatever I have said in praise of Jataayu, you please tell...]

"If you are the brother of Jataayu, if you have heard whatever I have said in praise of Jataayu, and if you are aware of the whereabouts of Ravana... please tell it... [4-58-9]

Verse Locator

अदीर्घ दर्शिनम् तम् वा रावणम् राक्षसाधिपम् ।
अन्तिके यदि वा दूरे यदि जानासि शंस नः ॥ ४-५८-१०

10. a diirgha darshinam = not, long, sighted [near-sighted, bigoted]; raakshasa adhamam = demon, knavish; tam raavaNam = about him, that Ravana; antike vaa = [his location,] nearby, whether; duure yadi vaa = faraway, if, or; jaanaasi yadi = you know, if; naH shamsa = to us, you inform.

"If you are aware of the location of that bigoted and knavish demon Ravana, please inform us. Doesn't matter whether that location is nearby or far off as we can search far and wide..." Thus Angada asked Sampaati. [4-58-10]

Verse Locator

ततो अब्रवीत् महातेजा भ्राता ज्येष्ठो जटायुषः ।
आत्म अनुरूपम् वचनम् वानरान् संप्रहर्षयन् ॥ ४-५८-११

11. tataH = then; jaTaayuSaH jyeSThaH bhraataa = of Jataayu, elder, brother; mahaa tejaa = high, spirited - Sampaati; vaanaraan = monkeys; sam pra harSayan = well, highly, gladdening; aatma anuruupam = self, befitting; vacanam = words; abraviit = spoke.

Then Sampaati, the high-spirited elder brother of Jataayu, spoke these words that are self-befitting and that would highly gladden the monkeys. [4-58-11]

Verse Locator

निर्दग्ध पक्षो गृध्रो अहम् गत वीर्यः प्लवम् गमाः ।
वाङ् मात्रेण तु रामस्य करिष्ये साह्यम् उत्तमम् ॥ ४-५८-१२

12. **plavam gamaaH** = oh, fly-jumpers; **nirdagdha pakSaH** = completely burnt, one having such wings; **gata viiryaH** = vanished, valiance; **gR^idhraH aham** = eagle, I am; **vaak maatreNatu** = verbally, in the least, but; **raamasya uttamam saahyam kariSye** = of Rama [task,] best, service, I wish to render.

"I am an eagle with utterly burnt wings and vanished valiance, even then, I wish to render a best service in the task of Rama, at least verbally... [4-58-12]

[Verse Locator](#)

जानामि वारुणान् लोकान् विष्णोः त्रैविक्रमान् अपि ।
देव असुर विमर्दाम् च हि अमृतस्य च मंथनम् ॥ ४-५८-१३

13. **vaaruNaan lokaan** = pertaining to Rain-god, [nether] worlds; **traivikramaan** = pertaining to triple treading [on all universe]; **viSNoH api [lokaan]** = of Vishnu, even, [about upper worlds - trodden by Vishnu]; **deva asura vi mardaam ca** = gods, demons, ghastly, combats, also; **amR^itasya manthanam ca** = ambrosia's, churning, also; **jaanaami** = I know [I saw]

"I have seen the netherworlds of Rain-god viz., earth and its substrata like **atala. vitala, sutala, paataala** terrains... and I have even seen those empyrean worlds that were triply trodden by Vishnu, and the intermediary regions of upper and lower worlds where gods and demons combated ghastlily, and because I am that aged I have also seen the unseeable Milky Ocean when it was churned for ambrosia... [4-58-13]

[Verse Locator](#)

रामस्य यत् इदम् कार्यम् कर्तव्यम् प्रथमम् मया ।
जरया च हतम् तेजः प्राणाः च शिथिला मम ॥ ४-५८-१४

14. **raamasya yat idam kaaryam** = Rama's, that which, this, task - is there, that one is; **maya prathamam kartavyam** = by me, firstly, to be done; **jarayaa mama tejaH hatam** = by oldness, my, vigour is, marred; **praaNaaH ca shithilaa** = vitality, is also, decrepit.

"It is I who am to render service in this task of Rama firstly, than you vanara-s, as the common enemy of Rama and Jataayu is my first enemy, but I am decrepit as oldness has marred my vigour and vitality... [4-58-14]

[Verse Locator](#)

तरुणी रूप संपन्ना सर्व आभरण भूषिता ।
ह्रियमाणा मया दृष्टा रावणेन दुरात्मना ॥ ४-५८-१५
क्रोशन्ती राम राम इति लक्ष्मण इति च भामिनी ।
भूषणानि अपविध्यन्ती गात्राणि च विधुन्वती ॥ ४-५८-१६

15. **dur aatmanaa** = by black, hearted one; **raavaNena hriyamaaNaa** = by Ravana, being stolen away; **taruNii** = a young lady; **ruupa sampannaa** = in mien, richly; **sarva aabharaNa bhuuSitaa** = all [every,] jewellery, embellished with; **raama raama iti** = Rama, Rama, thus; **lakSmaNa iti ca** = Lakshmana, thus, even; **kroshantii** = she who is bewailing; **bhuuSaNaani apa vidhyantii** = ornament, down, throwing; **gaatraaNi vi dhunvatii ca** = limbs, highly, wriggling, also; **bhaaminii** = a lady in fury; **mayaa dR^iTaa** = by me, seen.

"I have seen a youngish lady while she is being stolen away by the black-hearted demon Ravana. She richly in her mien, embellished with every befitting jewellery for a princess, and that lady in fury was bewailing calling, 'Rama... Rama...' even calling 'Lakshmana...' and she was throwing her ornaments down and her limbs were highly wriggly to set herself free from that demon... [4-58-15, 16]

[Verse Locator](#)

सूर्य प्रभा इव शैल अग्रे तस्याः कौशेयम् उत्तमम् ।
असिते राक्षसे भाति यथा वा तडित् अंबुदे ॥ ४-५८-१७

17. **asite raakSase** = blackish, in demon [demon's flank]; **tasyaaH uttamam kausheyam** = her, best, ochry silk sari; **[asite] shaila agre** = [blackish] mountain, on top; **suurya prabhaa iva** = sun, shine, as with; **vaa** = or; **[asite] ambude taDit yathaa** = [in blackish,] in waters [of ocean,] lightning, as with; **bhaati** = dazzling.

"In the flank of that blackish demon her best ochry silk-sari was dazzling like sunshine atop a blackish mountain, or like lighting athwart a blackish ocean... [4-58-17]

Thus expression **ambude taDit yathaa** is also said as **vidyut iva ambare** - **vidyut iva ambude** in other mms, meaning 'lightning with a backdrop of blue-black sky or ocean...'

[Verse Locator](#)

ताम् तु सीताम् अहम् मन्ये रामस्य परिकीर्तनात् ।
श्रूयताम् मे कथयतो निलयम् तस्य रक्षसः ॥ ४-५८-१८

18. **raamasya pari kiirtanaat** = Rama's, excessive, by laudation of; **taam tu siitaam aham manye** = her, on her part, as Seetha, I, deem; **tasya rakSasaH** = of that, demon's; **nilayam** = location; **kathayataH** = while I say; **me shruuyataam** = from me, you hear.

"Thus, I deem her to be Seetha by her excessive laudation of Rama, and let the location of that demon be heard from me while I say about it... [4-58-18]

[Verse Locator](#)

पुत्रो विश्रवसः साक्षात् भ्राता वैश्रवणस्य च ।
अध्यास्ते नगरीम् लंकाम् रावणो नाम राक्षसः ॥ ४-५८-१९

19. **vishravasaH putraH** = of Vishravasa, son; **saakSaat** = manifestly [literally]; **vaishravaNasya bhraataa ca** = of Vaishravana [Kubera's,] brother; **raavaNaH naama** = Ravana, known as; **raakshasaH** = a demon; **lankaam nagariim adhyaaste** = Lanka, city, presides over.

"Literally, he is the son of Vishravasa and brother of Kubera, and he presides over the city named Lanka and he is known as Ravana... [4-58-19]

Here the style of Valmiki is extolled. Jataayu tells the very same first foot of this verse in Aranya Kanda, and when he was about to say this verse's second foot, he dies. It will be like this in Aranya Kanda at 3-68-16: **putro vishravasaH saakshaat bhrataa vaishravaNasya ca | iti uktvaa durlabhaan praaNaan mumoca patageshvara |** And if Jataayu would have said the second foot as above, stating that 'he is Ravana and he is Lanka...' there would be no Kishkindha canto, nor Vali, nor Sugreeva, nor even Hanuma, and his Sundara Kanda, as Rama would have gone to Lanka, straightaway. Ramayana is still living as great literary work because it has this kind of melodramatic montages on very many occasions. The family tree of Ravana is given in the endnote.

[Verse Locator](#)

इतो द्वीपे समुद्रस्य संपूर्णे शत योजने ।
तस्मिन् लंका पुरी रम्या निर्मिता विश्वकर्मणा ॥ ४-५८-२०

20. **itaH** = from here; **sampuurne shata yojana** = all in all, hundred, yojana-s - in distance; **samudrasya dviipe [dviipaH]** = in oceanic, island [an island - is there]; **tasmin** = therein; **vishvakarmaNaa nirmitaa** = by Vishvakarma, Divine-Architect, built; **ramyaa lankaa purii** = lavish. Lanka, city - is there.

"There is a lavish city in the oceanic island afar a hundred yojana-s all in all from here, which Vishvakarma, the Divine-Architect, has built, and it is called Lanka. [4-58-20]

जांबूनदमयैः द्वारैः चित्रैः कांचन वेदिकैः ।

प्रासादैः हेम वर्णैः च महद्भिः सुसमाकृता ॥ ४-५८-२१

प्राकारेण अर्क वर्णेन महता च समन्विता ।

21, 22a. jaambuunadamayaiH citraiH dvaaraiH = with completely golden, amazing, doors; kaancana vedikaiH = with golden, podia [of verandas]; hema varNaiH ca = golden, in tinge; mahadbhiH praasaadaiH = huge ones, with multi-storey buildings; su samaa kR^itaa = very, evenly [symmetrically,] made [built]; arka varNena = with sun, coloured - dazzling like sun; mahataa praakaareNa = with gigantic, rampart; sam anvitaa = well [securely,] joined [closed in.]

"Its multi-storied buildings are built very symmetrically and they will be in golden tinge with completely golden doors. The golden podia of verandas are amazing. That city is securely enclosed in a gigantic rampart that will be dazzling in the colour of sun... [4-58-21, 22a]

Verse Locator

तस्याम् वसति वैदेही दीना कौशेय वासिनी ॥ ४-५८-२२

रावण अन्तःपुरे रुद्धा राक्षसीभिः सुरक्षिता ।

जनकस्य आत्मजाम् राज्ञः तस्याम् द्रक्ष्यथ मैथिलीम् ॥ ४-५८-२३

22b, 23. diinaa = pitiable one; kausheya vaasinii = ochry-silk-sari, wearer of; vaidehii = such a Vaidehi; tasyaam = therein that Lanka; raavaNa antaHpure = in Ravana's, palace-chambers; ruddhaa = baulked; raakSasiibhiH su rakSitaa = by demonesses, highly, sentineled; vasati = lives [she is lodged]; tasyaam = in there [in Lanka]; raaj~naH janakasya aatmajaam = king, Janaka's, daughter; maithiliim = Maithili; drakSyatha = you can see [find.]

"Therein that Lanka pitiable Vaidehi wearing ochry silk sari is lodged in the palace-chambers of Ravana, highly sentineled and baulked by demonesses, and you can find king Janaka's daughter Maithili in there... [4-58-22b, 23]

The ochry silk sari is for continuity reasons. As there were no continuity girls or continuity men, [namely, the persons responsible for agreement of detail between different sessions of filming,] the poet himself became one and repeats this 'gold-yellow-red coloured silk sari of Seetha...' oft times.

Verse Locator

लंकायाम् अथ गुप्तायाम् सागरेण समंततः ।

संप्राप्य सागरस्य अंतम् संपूर्णम् शत योजनम् ॥ ४-५८-२४

आसाद्य दक्षिणम् तीरम् ततो द्रक्ष्यथ रावणम् ।

तत्र एव त्वरिताः क्षिप्रम् विक्रमध्वम् प्लवंगमाः ॥ ४-५८-२५

24. plavamgamaaH = oh, fly-jumpers; sampuurNam shata yojanam = overalled, hundred, yojana-s [in width]; saagarasya antam sampraapya = ocean's, end, [northern end of southern ocean - northern shoreline of island] on reaching; atha = now; dakSiNam tiiram aasaadya = southerly, shore [northern seashore of southerly island, Lanka,] on getting at; tataH = then; sam antataH = all over; saagareNa guptaayaam lankaayaam = by ocean, secluded, in [such water-walled] Lanka; raavaNam drakSyatha = Ravana, you can see; tvaritaaH = by hurrying up; tatra eva = there, only; kSipram = promptly; vikramadhvam = you triumph over.

"Now, oh, fly-jumpers, first get to the other shore of the island in southern ocean, which ocean spans in an overalled width of hundred yojana-s from this side of seashore, then landing on the other seashore you can see Lanka secluded all around by ocean, and in such a water-walled Lanka you can see Ravana... hence, hurry up, and promptly triumph over Lanka... [4-58-24, 25]

Verse Locator

ज्ञानेन खलु पश्यामि दृष्ट्वा प्रत्यागमिष्यथ ।

आद्यः पन्थाः कुलिङ्गानाम् ये च अन्ये धान्य जीविनः ॥ ४-५८-२६

द्वितीयो बलि भोजानाम् ये च वृक्ष फल अशिनः ।

भासाः तृतीयम् गच्छन्ति क्रौन्चाः च कुररैः सह ॥ ४-५८-२७

श्येनाः चतुर्थम् गच्छन्ति गृध्रा गच्छन्ति पञ्चमम् ।

26, 27, 28a. j~naanena pashyaami khalu = by gnosis [prognosis,] I see [foresee,] definitely; dR^iSTvaa prati aagamiSyatha = on [your] seeing [Seetha,] in turn [from there,] you will come back [return]; kulingaanaam = for Kulinga birds [like house sparrows]; anye dhaanya jiivinaH = other [similar birds,] on food-grains, which live on grain; ye = which - birds are there, for them; aadyaH panthaaH = first, [in sky they fly in] path - level of flight; bali bhojaanaam = leftovers, for the eaters of [like crows etc which eat leftovers]; vR^ikSa phala ashinaH = for tree, fruits, eaters - like parrots etc; dvitiiyaH = second - is their flight path; bhaasaaH = for Bhaasa birds [like parrots]; kuraraiH saha = Kurara birds, along with; krauncaH ca = Kraunca birds, also; tR^itiiyam gacChanti = in third [flight path,] they will be going; shyenaaH caturtham gacChanti = hawks, in fourth [flight path,] go [fly-by]; gR^idhraa pancamam gacChanti = vultures, in fifth [flight path,] will be flying.

"I foresee by my prognosis that your sighting Seetha is definite at that place, and definite is your return from there. The first flight level of birds is that of the small Kulinga birds, house sparrows, songbirds and the like subsisting on food-grains. The second flight level is that of the birds that are the eaters of leftovers like crows and doves, or the eaters of tree-fruits like parrots. The third flight level is that of the wading birds like Bhaasa, Kraunca, Kurara birds and cranes, herons and the like. The fourth flight level is that of hawks and the fifth is that of the vultures. [4-58-26, 27, 28a]

[Verse Locator](#)

बल वीर्य उपपन्नानाम् रूप यौवन शालिनाम् ॥ ४-५८-२८

षष्ठः तु पन्था हंसानाम् वैनतेय गतिः परा ।

वैनतेयात् च नः जन्म सर्वेषाम् वानरर्षभाः ॥ ४-५८-२९

28b, 29. vaanararSabhaaH = oh, best vanara-s; bala viirya upapannaanaam = by valour, vigour, rich in; ruupa yauvana shaalinaam = handsomeness, youthfulness, bright with; hamsaanaam = [flight level] of swans; SaSThaH panthaa = sixth, flight path; vainateya = of Vianata's sons [one Garuda, other Anuuru]; gatiH = course of; paraa = the next [uppermost than the sixth]; sarveSaam = all of us [the eagles]; naH janma = our, birth [lineage]; vainateyaat ca = from Divine Eagle, also.

"And the sixth flight level is that of the swans which derive their valour, vigour, handsomeness and youthfulness by their majestic birth. But the uppermost path is that of the sons of Lady Vinata, namely the Divine Eagle Garuda, and Anuuru, the non-stopping charioteer of Sun. Because we eagles have our lineal descent from the Divine Eagle, we can soar to the uppermost flyable path and see keenly... [4-58-28b, 29]

Lady Vinata's account is available in Aranya canto 14, where Jataayu gives accounts of procreation of birds. Anuuru and Garuda are two bird-sons of Vinata. Garuda is the eagle-vehicle of God Vishnu, while Aruna, also called Anuuru, an+uuruH 'without, thighs - thigh-less being...' is the charioteer of Sun's seven-horse chariot. Further, Sun rides a single-wheeled chariot!?

Some quoting yajur veda say, that the chariot of Sun is not drwan by any seven horses, and the word sapta - in sapta ashva samArUDham etc is the name of only one horse drawing the chariot of Sun.

However, the seven horses of Sun's chariot are generally taken the seven - vibgyor - colours of light as in a rainbow. Aruna, the Colour of Dawn, is another aspect of Anuuru that appears before the advent of the Sun himself. These two are of avian origination and attributed to be the speediest propellers. And Jataayu and Sampaati, for that matter of fact, all eagles belong to that lineage, for their keen vision and powerful flight.

गर्हितम् तु कृतम् कर्म येन स्म पिशित अशनाः ।
प्रतिकार्यम् च मे तस्य वैरम् भ्रातृ कृतम् भवेत् ॥ ४-५८-३०

30. yena = by whom - by Ravana; garhitam karma kR^itam = deplorable, deed is done; tasya pishita ashanaaH = to that, raw-flesh-eater; bhraatR^i kR^itam vairam = in respect of [my] brother, caused, animosity/vendetta; prati kaaryam = return, deed [retaliation]; bhavet = will result in [fulfilled]; sma = it will be.

"By which raw-flesh-eating demon this deplorable deed of abducting Seetha is done, if that demon is retaliated by Rama and you all, my vendetta towards the very same demon, caused by his animosity towards my brother Jataayu will also be fulfilled... [4-58-30]

Verse Locator

इह स्थः अहम् प्रपश्यामि रावणम् जानकीम् तथा ।
अस्माकम् अपि सौपर्णम् दिव्यम् चक्षुर् बलम् तथा ॥ ४-५८-३१

31. iha sthaH = here, staying; aham = I am; raavaNam tathaa jaanakiim = at Ravana, like that, at Janaki; pra pashyaami = clearly, seeing; asmaakam api = for us [eagles,] even; sauparNam = belonging to Suparna, namely Garuda, the Divine Eagle; divyam cakSuaH = excellent, eyes' [sight]; tathaa balam = like that, power - we too have them.

"Staying here I am clearly seeing Ravana and like that Janaki... even for us eagles, our sight and power will be excellent like that of Garuda, the Divine Eagle... [4-58-31]

Verse Locator

तस्मात् आहार वीर्येण निसर्गेण च वानराः ।
आयोजन शतात् साग्रात् वयम् पश्याम नित्यशः ॥ ४-५८-३२

32. vaanaraaH = oh, vanara-s; tasmaat = thereby; vayam = we - eagles; aahaara viiryeNa = food, by the might of [dietetically mighty]; nisargeNa ca = lineage [congenitally,] also; sa agraat = with, end [till end, comprehensively]; aayojana shataat = end of yojana, hundred; nityashaH pashyaama = always, we can see.

"Thereby, oh, vanara-s, dietetically and congenitally we eagles can always see till the end of hundred yojana-s, comprehensively... [4-58-32]

The expression 'dietetically and lineally' indicates as to why eagle always prefers fresh meat unlike vultures subsisting on carrion. It is only for the enrichment of their sight, might and flight.

atra aahaara vireyaNa iti uktyaa maamsa vishesha bhakShaNa shiilaanaam gR^idhraaNaam cakShushya maamsa bhakShaNa duura darshana saamardhyam uktam | nisargeNa iti visheShaNa ca jaati svabhaavyaat api duura darshitam uktam | tadaa api vaidya nighaNTa - daaskhasye duura druma agre vajra cuncu su dR^iShTikaH - iti | ca kaareNa anirodhena vaativiNmuutraadi utsargaadikam cakShuShyam iti ukatam - dk Thus, the innate, fixed, pattern of behaviour in kingly eagles is recorded in response to certain stimuli.

Verse Locator

अस्माकम् विहिता वृत्तिः निसर्गेण च दूरतः ।
विहिता पाद मूले तु वृत्तिः चरण योधिनाम् ॥ ४-५८-३३

33. asmaakam = for us; vR^ittiH = livelihood; nisaargeNa = heritably; duurataH vihitaa ca = distantly, destined, alas; caraNa yodhinaam = for legs, fighters [cocks, fighters with legs in cockfights]; paada muule tu = at foot, base; vR^ittiH = livelihood; vihitaa = destined

"The leg-fighters, namely cocks, are destined to have their livelihood just at the base of their feet, but our livelihood is to be obtained from the farthest... alas... [4-58-33]

For living beings if one thing is on plus's side, just at its back a minus point will also be there, like a night after day, sorrow after rejoice. Eagles may see long or fly high, but food for them is a rarity. Here Sampaaati is self-piteous, as his son has not yet arrived bringing food for that day.

[Verse Locator](#)

उपायो दृश्यताम् कश्चित् लघने लवण अंभसः ।
अभिगम्य तु वैदेहीम् समृद्ध अर्था गमिष्यथ ॥ ४-५८-३४

34. lavaNa ambhasaH = salty, water container [ocean]; langhane = to leap; kashcit upaayaH dR^ishyataam = some, idea, may be looked over; vaidehiim abhi gamya = to Vaidehi, towards, going [finding]; samR^iddha artha = productive, of objective; gamiSyatha = you will return [to Kishkindha.]

"Let some idea be searched to leap the salty ocean. For sure, you will return to Kishkindha on your finding Vaidehi, and on your becoming productive of you objective... [4-58-34]

[Verse Locator](#)

समुद्रम् नेतुम् इच्छामि भवद्भिः वरुण आलयम् ।
प्रदास्यामि उदकम् भ्रातुः स्वर् गतस्य महात्मनः ॥ ४-५८-३५

35. bhavadbhiH = by you [shifted]; varuNa aalayam = Rain-god's, residence; samudram netum icChaami = to ocean, to reach, I wish to; svar gatasya mahaatmanaH bhraatuH = to heaven, one who has gone, great-souled one, for brother; udakam pra daasyaami = waters, verily, I oblate.

"I wish you would shift me to the residence of Rain-god, namely the ocean, for oblatting water in respect of my great-souled brother Jataayu who departed to heaven..." Thus Sampaaati spoke to the monkeys. [4-58-35]

[Verse Locator](#)

ततो नीत्वा तु तम् देशम् तीरे नद नदी पतेः ।
निर्दग्ध पक्षम् संपातिम् वानराः सुमहौओजसः ॥ ४-५८-३६
तम् पुनः प्रत्यानयित्वा वै तम् देशम् पतग ईश्वरम् ।
बभूवुः वानरा हृष्टाः प्रवृत्तिम् उपलभ्य ते ॥ ४-५८-३७

36. su mahaa ojasH = of very, great [utmost,] dynamism; vaanaraaH = vanara-s; nir dagdha pakSam = completely burnt, one with wings; sampaatim = Sampaaati; tataH = then; nada nadii pateH = of rivulets, rivers, husband of - ocean; tiire = on shoreline; tam deshah niitvaa = to that, place, on taking [Sampaaati]; tam pataga iishvaram = him, birds', king; punaH = again; tam deshah = to that, to [his own] place; prati aanayitvaa = in turn, bringing back; after water oblations in sea; te vaanaraa = those, vanara-s; pravR^ittim = indication - of Seetha; upalabhya = deriving; hR^iSTaaH = gladdened [returned is their gladness]; babhuuvuH = they became.

Then those vanara-s of utmost dynamism on taking wing-burnt-bird Sampaaati to the husband rivulets and rivers, namely the ocean, placed him on the shoreline. Again, the vanara-s sincerely brought back that king of birds, Sampaaati, after his offering oblations to Jataayu, and lodged him as a returnee at his own place. On deriving indication from Sampaaati regarding Seetha, Ravana and Lanka, those returnless vanara-s returned to their search while their gladness returning to them. [4-58-36, 37]

The Decahedron Ravana and his lineage

One of Brahma's brainchild is Pulastya and from his wife named Havirbhuk he begot two sons, namely Agastya and Vishvasras. This Vishvasras has four wives. His first wife is Ilabila from whom he got Kubera as son.

Second wife is Sumaali's daughter Kaikasi. Lady Kaikasi gave birth to three sons Ravana, Kumbhakarna, and Vibheeshana. The third wife of Vishravasa is puShpotkaTa, the sister of Kaikasi, and this Pushpotkata gave birth to Mahodara, Paarshvaada and others whom we meet in Great War canto. Vishravasa's fourth wife is the other sister of Kaikasi, named Raaka, who gave birth to Suurpanakha.

Ravana's wife and empress of Lanka is Mandodari, the daughter of Maya, the son of Diti. Mandodari's characterisation vies equally with Seetha, Savitri, Anasuuya, Ahalya, Draupadi, and with other great ladies. Her name has some significance. When Shurpanakha was claiming herself a befitting female for Rama, and belittling Seetha she uses words like **krishodari**, **shaatodari** meaning 'a female with **feeble womb**... So also **manda udari** means 'slow, womb... and hence she is lady with slow conception...' Mandodari gives birth to one Indrajit, son of Ravana, an extraordinary fighter, and all-conquering warrior. Had Mandodari given birth to one or two more Indrajit-s, a dozen Rama-s have to take incarnation. Indrajit's wife is Sulocana, another lady of high nobility and chastity, counted on par with other husband-devout ladies like Seetha.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे अष्ट पंचाशः सर्गः

Thus, this is the 58th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 58

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37		

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 59 Verses converted to UTF-8, Nov 09

Introduction

Sampaati details his narration telling monkeys as to how he knew the abduction of Seetha. He says that his son Supaarshva is the eyewitness in her abduction and narrates that account to monkeys, which his son narrated to him.

A word about this and next four chapters. These chapters from 59 to 63 do not find place in various other mms, besides having some contradictory statements in their verses. Hence, these are said to be interpolated chapters. However, if it is questioned as to why they are still being incorporated in translations, in spite of the irregularities noticed, for this the reply is 'because most ancient commentators have given elaborate commentaries on them they are stettet...' and thus these chapters are held valid.

[Verse Locator](#)

ततः तत् अमृत आस्वादम् गृध्र राजेन भाषितम् ।
निशम्य मुदितो हृष्टाः ते वचः प्लवगर्षभाः ॥ ४-५९-१

1. tataH = then; amR^ita aasvaadam = ambrosia [like,] relishable; gR^idhra raajena bhaaSitam = by eagle, king, spoken; tat vacaH = that, word - about Seetha; nishamya = on listening; plavagarSabhaaH = fly-jumpers, the best; muditaH hR^iTaaH = are gladdened, rejoiced.

On hearing the words of that kingly eagle Sampaati that are relishable like ambrosia, then those best fly-jumpers are gladdened and rejoiced. [4-59-1]

[Verse Locator](#)

जांबवान् वानर श्रेष्ठः सह सर्वैः प्लवंगमैः ।
भू तलात् सहसा उत्थाय गृध्र राजानम् अब्रवीत् ॥ ४-५९-२

2. vaanara shreSThaH jaambavaan = among vanara-s, best one, Jambavanta; sarvaiH plavam gamaiH saha = all, fly-jumpers, along with; bhuu talaat = from land's, surface; sahasaa utthaaya = quickly, on getting up; gR^idhra raajaanam abraviit = to eagle, kingly, spoke to.

Then the best fly-jumper Jambavanta got up along with all of the fly-jumpers from the surface of earth on which they sat for self-immolation, and spoke to kingly eagle Sampaati. [4-59-2]

[Verse Locator](#)

क्व सीता केन वा दृष्टा को वा हरति मैथिलीम् ।
तत् आख्यातु भवान् सर्वम् गतिः भव वन ओकसाम् ॥ ४-५९-३

3. siitaa kva = Seetha, where is; kena vaa dR^iTaa = by whom, or, she is [actually] seen; maithiliim kaH vaa harati = Maithili is, abducts, or, who - who abducted her; bhavaan

tat sarvam aakhyaatu = you, that, all [vividly,] tell; vana okasaam = for forest, dwellers; gatiH bhava = recourse, you become you help them out.

"You please tell vividly as to where is Seetha, who has actually seen her, who has abducted Maithili, and thus you help all these forest-dwellers. [4-59-3]

[Verse Locator](#)

को दाशरथि बाणानाम् वज्र वेग निपातिनाम् ।
स्वयम् लक्ष्मणम् मुक्तानाम् न चिंतयति विक्रमम् ॥ ४-५९-४

4. vajra vega nipaatinaam = thunderbolt, as with the speed of, falling; daasharathi baaNaanaam = Dasharatha's son Rama's, of arrows; svayam lakSmaNam muktaanaam = personally, by Lakshmana, bolted [of arrows]; vikramam = onslaught [of arrows]; kaH who; na cintayati = not, thinking [inadvertent]

"Who is inadvertent of the onslaught of Rama's arrows, or of those that are personally bolted by Lakshmana, which arrows will be falling with the speed of thunderbolts?" Thus, Jambavanta and others asked Sampati. [4-59-4]

[Verse Locator](#)

स हरीन् प्रति संयुक्तान् सीता श्रुति समाहितान् ।
पुनः आश्वासयन् प्रीत इदम् वचनम् अब्रवीत् ॥ ४-५९-५

5. saH = he [Sampati]; priitaH = is gladdened; prati samyuktaan = to them who refrained from self-immolation; siitaa shruti samaahitaan = about Seetha, to listen, contemplating; hariin = to monkeys; aashvaasayan = cheering them up; punaH idam vacanam abraviit = again, this, sentence, said.

Sampati is gladdened at the monkeys who refrained from self-immolation, and he gladly said this sentence to them so as to cheer them up who are now contemplating to listen about Seetha. [4-59-5]

[Verse Locator](#)

श्रूयताम् इह वैदेह्या यथा मे हरणम् श्रुतम् ।
येन च अपि मम आख्यातम् यत्र च आयत लोचना ॥ ४-५९-६

6. vaidehyaa haraNam = of Vaidehi, abduction; me yathaa shrutam = by me, as to how, listened; yena ca api = by whom, also, even; mama aakhyaatam = to me, said; aayata locanaa yatra ca = wide, eyed Seetha, where she is, also; iha shruuyataam = now, I will narrate.

"I will now narrate as to how I have listened about the abduction of Vaidehi, by whom it is said to me, and where that wide-eyed Seetha is... [4-59-6]

[Verse Locator](#)

अहम् अस्मिन् गिरौ दुर्गे बहु योजनम् आयते ।
चिरात् निपतितो वृद्धः क्षीण प्राण पराक्रमः ॥ ४-५९-७

7. bahu yojanam aayate = many, yojana-s, in breadth; asmin girau durge = in this, mountain, impassable one; ciraat nipatitaH = at one time, fell down; aham = I am; vR^iddhaH = with advanced age; kSiiNa praaNa paraakramaH = slackened, liveliness, forcefulness.

"At one time I fell down on this impassable mountain which is breadth-wise in many yojana-s, whereupon my age has advanced and my liveliness and forcefulness have slackened... [4-59-7]

[Verse Locator](#)

तम् माम् एवम् गतम् पुत्रः सुपाश्वो नाम नामतः ।
आहारेण यथा कालम् बिभर्ति पतताम् वरः ॥ ४-५९-८

8. **evam gatam** = this way [dire straits,] gone in [deteriorated]; **tam maam** = such, me; **patataam varaH** = among all birds, the best one; **naamataH supaarshvaH naama** = by name, Supaarshva, named; **putraH** = son; **yathaa kaalam** = as per, time; **aahaareNa bibharti** = with food, he is sustaining.

"My son who is the best one among all birds, and who is named as Supaarshva by his name is sustaining me who am deteriorated to dire straits, with timely sustenance... [4-59-8]

[Verse Locator](#)

तीक्ष्ण कामाः तु गंधर्वाः तीक्ष्ण कोपा भुजंगमाः ।
मृगाणाम् तु भयम् तीक्ष्णम् ततः तीक्ष्ण क्षुधा वयम् ॥ ४-५९-९

9. **gandharvaaH tiikSNa kaamaaH** = gandharva-s, are with exigent, passion; **bhujam gamaaH** = by shoulder, goes [snakes]; **tiikSNa kopaa** = are with exigent, aggression; **mR^igaaNaam** = to deer; **bhayam tiikSNam** = exigent, is fear; **tataH** = like that; **vayam** = we [eagles]; **tiikSNa kSudhaa** = are with exigent, hunger.

"Passion is exigent to the celestial-artists gandharva-s, aggression is exigent to snakes, fear is exigent to deer, like that hunger is exigent to us, the eagles... [4-59-9]

[Verse Locator](#)

स कदाचित् क्षुधा आर्तस्य मम आहार कान्क्षिणः ।
गत सूर्यो अहनि प्राप्तो मम पुत्रो हि अनामिषः ॥ ४-५९-१०

10. **kadaacit** = on some day; **mama putraH** = my, son; **saH** = he that Supaarshva; **mama** = I was; **aahaara kaankSiNaH** = for food, one awaiting for; **kSudhaa aartasya** = hunger, aching by; **ahani gata suuryaH** = in day, went away, sun - till sun is down on that day; **an aamiSaH** = without, flesh; **praaptaH** = he turned up.

"On some day when hunger was aching me and I was aching for food, my son Supaarshva turned up without flesh when the sun of the day went down... [4-59-10]

[Verse Locator](#)

स मया आहार संरोधात् पीडितः प्रीति वर्धनः ।
अनुमान्य यथा तत्त्वम् इदम् वचनम् अब्रवीत् ॥ ४-५९-११

11. **aahaara samrodhaat** = food, deprived of; **mayaa piiDitaH** = by me, reproved; **saH** = he [my son]; **priiti vardhanaH** = [to me] gladness, enhancer; **anumaanya** = [me] pacifying; **yathaa tattvam** = as has happened; **idam vacanam abraviit** = this, sentence, said.

"I reproved him as I was deprived of food, and my son who is an enhancer of my gladness pacified me and said this sentence about what has actually happened ... [4-59-11]

[Verse Locator](#)

अहम् तात यथा कालम् आमिष अर्थी खम् आप्लुतः ।
महेन्द्रस्य गिरेः द्वारम् आवृत्य च सुसमाश्रितः ॥ ४-५९-१२

12. **taata** = oh, father; **aham** = I; **aamiSa arthii** = of flesh, as a desirer; **yathaa kaalam** = as per, time; **kham aaplutaH** = to sky, flew up; **mahendrasya gireH** = Mahendra, mountain's; **dvaaram aavR^itya ca** = entrance, overspreading; **su sam aashritaH** = very, well, depended [hovered on it.]

" 'Oh, father, I as a desirer of flesh flew up to skies in time and overspreading the Mt. Mahendra, I very well hovered on it... [4-59-12]

[Verse Locator](#)

तत्र सत्त्व सहस्राणाम् सागर अन्तर चारिणाम् ।
पंथानम् एको अध्यवसम् संनिरोद्धुम् अवाङ् मुखः ॥ ४-५९-१३

13. **tatra** = there; **saagara antara caariNaam** = in ocean, under, moving [underwater beings]; **sattva sahasraaNaam** = beings, thousands of; **panthaanam** = pathway; **sam niroddhum** = completely, to impede; **ekaH** = I by myself; **avaa~N mukhaH** = down, with face [looking down]; **adhyavasam [adhi avasan]** = while staying - I hovered.

" 'I have been hovering there looking downward to completely impede the pathway of thousands of underwater beings of the ocean on my own... [4-59-13]

[Verse Locator](#)

तत्र कश्चित् मया दृष्टः सूर्य उदय सम प्रभाम् ।
स्त्रियम् आदाय गच्छन् वै भिन्न अंजन चय उपमः ॥ ४-५९-१४

14. **suurya udaya sama prabhaam** = = sun, dawn - aurora, equal, in shine; **striyam aadaaya gacChan vai** = lady; on taking [captivating,] going away, really; **bhinna anjana caya upamaH** = shoved, mascara, heap, in simile; **kashcit** = someone; **maya** = by me; **tatra** = there; **dR^iSTaH** = is seen.

" 'There I have seen someone who in simile is like a shoved heap of mascara and he is going away captivating a lady who equals the aurora in her shine. [4-59-14]

[Verse Locator](#)

सो अहम् अभ्यवहार अर्थम् तौ दृष्ट्वा कृत निश्चयः ।
तेन साम्ना विनीतेन पन्थानम् अनुयाचितः ॥ ४-५९-१५

15. **saH aham** = such as I am; **tau** = them two; **dR^iSTvaa** = on seeing; **abhyavahaara [abhi ava haara] artham** = food, for purpose of; **kR^ita nishcayaH** = making, resolution - decided to us them up; **vi niitena** = without, moral dignity [basely]; **tena** = by him - the abductor; **saamnaa** = benignly; **panthaanam** = way - way-leave - for their traversal; **anuyacitaH** = sincerely [beggarly,] besought.

" 'On seeing two of them I resolved to use them up for the purpose of food, but he benignly, basely and beggarly besought way-leave for their traversal... [4-59-15]

[Verse Locator](#)

न हि साम उपपन्नानाम् प्रहर्ता विद्यते भुवि ।
नीचेषु अपि जनः कश्चित् किम् अङ्ग बत मत् विधः ॥ ४-५९-१६

16. **saama upapannaanaam** = one who amiably, derives - one who is entreating beggarly; **prahartaa janaH** = assaulting, person - who assaults; **niiceSu api** = basely people, even among; **kashcit** = someone; **bhuvi** = on earth; **na vidyate hi** = will not be, evident, isn't it; then; **mat vidhaH** = [about] my, type of [noble ones]; **kim a~Nga** = what, [else is there] to say; **bata** = aha!

" 'There will be none assaulting those that entreat in a beggarly manner, even someone among basely people, isn't it! Then what else is to be said of my kind, aha! [4-59-16]

[Verse Locator](#)

स यातः तेजसा व्योम संक्षिपन् इव वेगतः ।

अथ अहम् खे चरैः भूतैः अभिगम्य सभाजितः ॥ ४-५९-१७

17. saH = he; vegataH = hastily; tejasaa vyoma samkSipan iva = by [his] vigour, sky, enshrouding, as though; yaataH = went away; atha aham = then, I was; khe caraiH bhuutaiH = in firmament, moving, beings; abhigamya sabhaajitaH = [I was] approached, [I was] applauded.

" 'He hastily went away as though enshrouding the skies with his vigour, and then the beings that move in the firmament have approached and applauded me... [4-59-17]

[Verse Locator](#)

दिष्ट्या जीवति सीत इति हि अब्रुवन् माम् महर्षयः ।

कथंचित् स कलत्रः असौ गतः ते स्वस्ति असंशयम् ॥ ४-५९-१८

18. siita diSTyaa jiivati hi = Seetha is, by fortune, living, indeed; asau = he [Ravana]; sa kalatraH = along with, one who is to be protected - Seetha; kathamcit = somehow; gataH = gone away; te a samshayam svasti = to you, without, doubt, safeness will be there; iti = in this way; maharSayaH maam abruvan = great-sages, to me, said - blessed.

" 'The great-sages who approached me in firmament have said to me, 'fortunately Seetha is alive, somehow he that Ravana has gone away with Seetha who in fact is to be protected by one and all like you, anyhow your are blest without a doubt... [4-59-18]

Some other mms contain the wording diSTyaa jiivasi taata where taata 'my boy...' is an addressing to the son of Sampaaati and then the meaning is: 'my boy, though Seetha is a saveable, defendable person and though you have shown your concern to stall Ravana like your paternal uncle Jataayu... you have not done it and left him off, then unhurt by Ravana you are living, fortunately...'

[Verse Locator](#)

एवम् उक्तः ततो अहम् तैः सिद्धैः परम शोभनैः ।

स च मे रावणो राजा रक्षसाम् प्रतिवेदितः ॥ ४-५९-१९

पश्यन् दाशरथेः भार्याम् रामस्य जनक आत्मजाम् ।

भ्रष्ट आभरण कौशेयाम् शोक वेग पराजिताम् ॥ ४-५९-२०

राम लक्ष्मणयोः नाम क्रोशन्तीम् मुक्त मूर्धजाम् ।

19, 20, 21a. tataH aham = then, I; parama shobhanaiH = really, divine; taiH siddhaiH = by those, siddha-s; evam uktaH = thus, said; pashyan = on their seeing - and on showing to me; daasharatheH raamasya bhaaryaam = Dasharatha's, Rama's, wife; janaka aatmajaam = Janaka's, daughter; bhraSTa = disorderly; aabharaNa = ornaments; kausheyaam = silk sari; shoka vega paraajitaam = by anguish, speediness, vanquished; mukta muurdhajaam = released [tousle,] haired; raama lakSmaNayoH = Rama, Lakshmana; naama = names; kroshantiim = yelling; such as she is; [haran = abducting her]; saH ca = him, also; rakSasaam raajaa = demons, king; raavaNaH = Ravana; [iti = thus]; me = to me; prati veditaH = towards [to me,] I was informed [by siddha-s.]

" 'Then those siddha-s, the celestial sages, have informed me on showing her whose ornaments and ochry-silk-sari are disorderly, and who is vanquished by the speediness of her anguish, and who is yelling both the names of Rama and Lakshmana, as the wife of Dasharatha's Rama, the daughter of Janaka. They have also informed on showing him who is abducting her as Ravana, the king of demons. [4-59-19, 20, 21a]

[Verse Locator](#)

एष काल अत्ययः तात इति वाक्यविदाम् वरः ॥ ४-५९-२१

एतत् अर्थम् समग्रम् मे सुपार्श्वः प्रत्यवेदयत् ।

21b, 22a. taata = oh, father; eSa = this is - hence; kaala atyayaH = time, lapse of - in my coming home; iti vaakyavidaam varaH = thus, sentence maker the best; supaarshvaH = Supaarshva; etat artham = all this, drift; samagram = in entirety; me pratyavedayat = to me, informed.

" 'And hence, oh, father, the lapse of time in my returning home...' thus that best sentence maker Supaarshva informed me all the drift in its entirety..." Thus SampaatI is continuing his narration to monkeys. [4-59- 21b, 22a]

[Verse Locator](#)

तत् श्रुत्वा अपि हि मे बुद्धिः न आसीत् काचित् पराक्रमे ॥ ४-५९-२२

अपक्षो हि कथम् पक्षी कर्म किंचित् समारभेत् ।

22b, 223a. tat shrutvaa api hi = that, on listening, even, indeed; me = to me; paraakrame = in daring [Ravana]; kaacit = in the least; buddhiH na aasiit = mind, not, is there - no thought occurred to me; a pakSaH = without, wings; pakSii = a bird; kimcit karma = any, action; katham samaarabhet hi = how, initiates, indeed.

"Even on listening that it has not come to my mind to dare Ravana. How a wingless bird can initiate any action, indeed! [4-59-22b, 23a]

[Verse Locator](#)

यत् तु शक्यम् मया कर्तुम् वाक् बुद्धि गुण वर्तिना ॥ ४-५९-२३

श्रूयताम् तत्र वक्ष्यामि भवताम् पौरुष आश्रयम् ।

23b, 24a. vaak buddhi guNa vartinaa = talking [advising,] thinking, qualities, a votary of; maya = by me [I advise]; yat tu kartum shakyam = what, but, to do, possible to; bhavataam = by your; pauruSa aashrayam = on [your,] bravery, dependent - an action; tatra = in this matter; vakSyaami = I narrate; shruuyataam = let it be heard.

"But that which is possible for me to do is advising as a votary with the qualities of thinking and advising. Let it be heard as I narrate and in that matter of translating my information into action it certainly depends on your bravery. [4-59-23b, 24a]

[Verse Locator](#)

वाक् मतिभ्याम् हि सार्वेषाम् करिष्यामि प्रियम् हि वः ॥ ४-५९-२४

यत् हि दाशरथेः कार्यम् मम तत् न अत्र संशयः ।

24b, 25a. saarveSaam vaH = to all, of you; vaak matibhyaam priyam kariSyaami hi = with words [information,] mind [analysis,] exuberant, I wish to make [you,] indeed; yat daasharatheH kaaryam = which is, of Rama of Dasharatha, task; tat mama = that [task,] is mine [too]; na atra samshayaH = no, in that matter, doubt.

"Indeed with my analysis and information to you I wish to make all of you exuberant as I deem that I have done my bit, because whatever task of Rama, the son of Dasharatha, is there that task is mine too. There is no doubt about it. [4-59-24b, 25a]

[Verse Locator](#)

तत् भवन्तो मति श्रेष्ठा बलवन्तो मनस्विनः ॥ ४-५९-२५

प्रहिताः कपि राजेन देवैः अपि दुरासदाः ।

25b, 26a. tat = thereby; mati shreSThaa = in aptitude, best ones; manasvinaH = good at attitude; balavantaH = having fortitude; devaiHapi duraasadaaH = by gods, even, invincible ones; bhavantaH = such as you are; kapi raajena = by monkeys, king Sugreeva; prahitaaH = you are shepherded.

"Thereby, I reckon you as the best ones by your aptitude, fortitude and attitude, and as invincible ones even for gods, hence Sugreeva, the king of monkeys, shepherded you... [4-59-25, 26a]

[Verse Locator](#)

राम लक्ष्मण बाणाः च निशिताः कंक पत्रिणः ॥ ४-५९-२६
त्रयाणाम् अपि लोकानाम् पर्याप्ताः त्राण निग्रहे ।

26b, 27a. kanka patriNaH = eagle, feathered ones; nishitaaH = excruciating ones; raama lakSmaNa baaNaaH ca = by Rama's, by Lakshmana's, arrows, what is more; trayaaNaam lokaanaam api = three, worlds, even for; traana nigrahe = for defending, and for offending; paryaaptaaH = are enough.

"What is more, the excruciating eagle-feathered arrows of Rama and Lakshmana are enough to give defence or offence to all the three worlds. [4-59-26b, 27a]

[Verse Locator](#)

कामम् खलु दशग्रीवः तेजो बल समन्वितः ।
भवताम् तु समर्थानाम् न किञ्चित् अपि दुष्करम् ॥ ४-५९-२७

27b, c. dashagriivaH = Decahedral demon; tejaH bala samanvitaH khalu kaamam = power, pride, possessor of, definitely, perchance; tu = but; samarthaanaam bhavataam = capable ones, by you; duSkaram = impossible; kimcit api = in the least, even; na = is not there.

"Perchance that Decahedral demon is definitely a powerful and prideful demon. But, as capable vanara-s there is nothing impossible to you, even in the least. [4-59-27]

[Verse Locator](#)

तत् अलम् काल संगेन क्रियताम् बुद्धि निश्चयः ।
न हि कर्मसु सज्जन्ते बुद्धिमन्तो भवत् विधाः ॥ ४-५९-२८

28. tat = thereby; kaala sangena = with time, lapse; alam = enough; buddhi nishcayaH kriyataam = mental, determination, be done; bhavat vidhaaH = your, like - adventurers; buddhimantaH = prudent ones; karmasu na sajjante hi = in tasks, will not, backslide, isn't it.

"Thereby, enough is the time-lapse and make a mental determination. Adventurers and prudent souls of your kind with not backslide in tasks, isn't it! [4-59-28]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एको न षष्ठितमः सर्गः

Thus, this is the 59th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 59

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 60 Verses converted to UTF-8, Nov 09

Introduction

Sampaati narrates his legend to Angada and others. He explains how he has fallen on Mt. Vindhya and how he reached a sage called Nishaakara descending Mt. Vindhya with great difficulty.

[Verse Locator](#)

ततः कृत उदकम् स्नातम् तम् गृध्रम् हरि यूथपाः ।
उपविष्टा गिरौ रम्ये परिवार्य समन्ततः ॥ ४-६०-१

1. tataH = then; hari yuuthapaaH = monkey, commanders; kR^ita udakam = then, who made [offered,] water-oblations; snaatam = bathed [for purification]; tam gR^idhram = him, that eagle; samantataH parivaarya = all over, surrounding him; ramye girau upaviSTaaH = on beautiful, mountain, they sat.

Then the monkey commanders sat on that beautiful mountain surrounding the eagle from all over, after that eagle has offered water-oblations for his deceased Jataayu and bathed for purification. [4-60-1]

[Verse Locator](#)

तम् अंगदम् उपासीनम् तैः सर्वैः हरिभिः वृतम् ।
जनित प्रत्ययो हर्षात् संपातिः पुनः अब्रवीत् ॥ ४-६०-२

2. taiH sarvaiH haribhiH vR^itam = by them, all, monkeys, surrounded by; upaasiinam = who sat nearby; tam angadam = to him, to Angada; janita pratyayaH = who caused, trust [trustworthy Sampaati]; sampaatiH = Sampaati; harSaat punaH abraviit = with gladness, again, spoke.

Sampaati who earned trustworthiness of monkeys, and who is sitting surrounded by all monkeys, again gladly spoke to Angada who sat at his close by. [4-60-2]

[Verse Locator](#)

कृत्वा निःशब्दम् एक अग्राः शृण्वन्तु हरयो मम ।
तथ्यम् संकीर्तयिष्यामि यथा जानामि मैथिलीम् ॥ ४-६०-३

3. harayaH = oh, monkeys; maithiliim yathaa jaanaami = about Maithili, as to how, I came to know; tathyam = in actuality; samkiirtayiSyaami = I wish to recount; niH shabdham kR^itvaa = without, sound, on making - you become silent, and; eka agraaH = single, pointedly [alertly]; mama shR^iNvantu = mine [words,] you listen.

"Oh, monkeys, you all be quiet and listen to my words alertly as I wish to recount the actuality as to how I came to know about Maithili... [4-60-3]

[Verse Locator](#)

अस्य विन्ध्यस्य शिखरे पतितो अस्मि पुरा अनघ ।

सूर्य ताप परीत अंगो निर्दग्धः सूर्य रश्मिभिः ॥ ४-६०-४

4. **anagha** = oh, impeccable [Angada]; **puraa** = once; **suurya rashmibhiH nirdagdhah** = by sunrays, completely, burnt down; **suurya taapa pariita angaH** = by sun's, heat, overspread, limbs [sun's heat overspreading my limbs]; **asya vindhyasya shikhare** = this, Vindhya's, on peak; **patitaH asmi** = fallen, I was

"Oh, impeccable Angada, once I have fallen on the peak of this Mt. Vindhya when sunrays completely burned my wings and limbs scorching in sun's heat... [4-60-4]

[Verse Locator](#)

लब्ध संज्ञः तु षड् रात्रात् विवशो विह्वलन् इव ।

वीक्षमाणो दिशः सर्वा न अभिजानामि किंचन ॥ ४-६०-५

5. **SaD raatraat** = six, nights after; **labdha sanj~naH tu** = on getting, sensitivity, but; **vihvalan iva** = frantic, like; **vi vashaH** = out, of control [helpless]; **sarvaaH dishaH viikSamaaNaH** = in all, directions, on looking; **kimcana** = in the least; **na abhijaanaami** = not, I recognised.

"On getting sensitivity after six days, and on looking in all directions I could not recognise anything in the least, as I was helpless and frantic... [4-60-5]

[Verse Locator](#)

ततः तु सागरान् शैलान् नदीः सर्वाः सरांसि च ।

वनानि च प्रदेशान् च समीक्ष्य मतिः आगताम् ॥ ४-६०-६

6. **tataH tu** = then, but; **sarvaaH saagaraan shailaan nadiiH** = all, oceans, mountains, rivers; **saraamsi ca vanaani ca pradeshaan ca** = lakes, also, forests, also, provinces, also; **niriikSya** = on observing; **matiH aagataam** = to senses, came [I could sense it.]

"But then on observing all the oceans, mountains, rivers, lakes, provinces and forests, I could regain senses... [4-60-6]

[Verse Locator](#)

हृष्ट पक्षि गण आकीर्णः कन्दर उदर कूटवान् ।

दक्षिणस्य उदधेः तीरे विन्ध्यो अयम् इति निश्चितः ॥ ४-६०-७

7. **hR^iSTa pakSi gaNa aakiirNaH** = cheerful, bird, group [flocks, teams] teeming; **kandara udara kuuTavaan** = caves, at midriffs, with peaks; **ayam** = this one is this mountain is; **dakSiNasya udadheH tire** = southerly, ocean's, at coast of; **vindhyaH iti nishcitaH** = Mt. Vindhya, thus, I resolved.

"Since this mountain is teeming with teams of birds, caves in its midriffs, and it is with peaks of its own kind, thus I resolved this to be Mt. Vindhya at the coast of southern ocean... [4-60-7]

[Verse Locator](#)

आसीत् च अत्र आश्रमम् पुण्यम् सुरैः अपि सुपूजितम् ।

ऋषिः निशाकरो नाम यस्मिन् उग्र तपा अभवत् ॥ ४-६०-८

8. **atra** = there; **suraiH api su puujitam** = by gods, even, well, revered; **puNyam aashramam aasiit** = a sacred, hermitage, is there; **yasmin** = wherein; **nishaakaraH naama** = sage Nishaakara, known as; **ugra tapaaH** = of intense, asceticism; **R^iSiH abhavat** = a sage, was there.

"There was a sacred hermitage belonging to a sage of intense asceticism known as Sage Nishaakara which was revered even by gods. [4-60-8]

[Verse Locator](#)

अष्टौ वर्ष सहस्राणि तेन अस्मिन् ऋषिणा गिरौ ।
वसतो मम धर्मज्ञो स्वर्गते तु निशाकरे ॥ ४-६०-९

9. **dharmaj~naH** = probity, knower of; **nishaakare** = of Nishaakara's; **svar gate tu** = to heaven, after going, on his part; **tena R^iSiNaa** = by him, that sage; [**vinaa** = without]; **asmin girau vasataH** = on this, mountain, while living; **mama** = for me; **aSTau varSa sahasraaNi** eight, years, thousand - eight thousand years; [**gatau** = lapsed.]

"Eight thousand years have lapsed while I was living here on this mountain after the departure of that probity knowing sage Nishakara to heaven. [4-60-9]

[Verse Locator](#)

अवतीर्य च विन्ध्य अग्रात् कृच्छ्रेण विषमात् शनैः ।
तीक्ष्णदर्भाम् वसुमतीम् दुःखेन पुनर् आगतः ॥ ४-६०-१०

10. **viSamaat vindhya agraat** = lopsided [mountainsides,] from Vindhya's, peak; **shanaiH** = slowly; **kR^icChreNa** = onerously; **ava tiirya** = down, scending - on descending; **tiikSNa darbhaam** = sharp [thorny,] sacred-grass-blades having; **vasumatiim** = earth; **duHkhena punaH aagataH** = with distress, again, I reached.

"I again reached the earth descending from the lopsided peak of Mt. Vindhya, onerously and slowly, whereat the sacred-grass-blades are thorny... [4-60-10]

The grass blades became thorny because sages nipped their apices and they dried up and became thorny for a wingless eagle perching almost on its belly.

[Verse Locator](#)

तम् ऋषिम् द्रष्टु कामो अस्मि दुःखेन अभ्यागतो भृशम् ।
जटायुषा मया चैव बहुशो अभिगतो हि सः ॥ ४-६०-११

11. **bhR^isham duHkhena abhyaagataH** = with much, with anguish, one who neared - such as me; **tam R^iSim draSTu kaamaH asmi** = him, sage, to see, desiring, I have become; **saH** = he - that sage; **jaTaayuSaa mayaa caiva** = by Jataayu, by me, also thus; **bahushaH abhigataH hi** = many times, [he was] approached, indeed.

"As I was desiring to see that sage I neared that place with much anguish, because I and Jataayu approached that sage for many a time in earlier times... [4-60-11]

[Verse Locator](#)

तस्य आश्रमपदाभ्याशे ववुः वाताः सुगन्धिनः ।
वृक्षो न अपुष्पितः कश्चित् अफलो वा न दृश्यते ॥ ४-६०-१२

12. **tasya aashrama padaabhyaashe** = his, hermitage near about; **su gandhinaH vaataaH vavuH** = sweet, smelling, wind, whiffled; **a puSpitaH vR^ikSaH** = not, flowered, trees; **kashcit** = whatsoever; **na dR^ishyate** = not, seen; **a phalaH vaa** = without, fruits, either; **na** = is not seen.

"Near about his hermitage wind wiffles with a sweet-smell, and no tree is flowerless and no tree is fruitless, whatsoever it is... [4-60-12]

[Verse Locator](#)

उपेत्य च आश्रमम् पुण्यम् वृक्ष मूलम् उपाश्रितः ।

द्रष्टु कामः प्रतीक्षे च भगवंतम् निशाकरम् ॥ ४-६०-१३

13. puNyam aashramam = to sacred, hermitage; upetya [upa etya = near, on going] = drawing nigh of; vR^ikSa muulam upa aashritaH = at a tree, base, near, sheltering [myself]; bhagavantam nishaakaram = at godly, Nishaakara; draSTu kaamaH = to see, desirous of; pratiikSe = I am awaiting - [historical present] I awaited.

"On nearing that sacred hermitage and sheltering myself at the base of a tree, I waited there desirous to see that godly Nishaakara... [4-60-13]

[Verse Locator](#)

अथ पश्यमि दूरस्थम् ऋषिम् ज्वलित तेजसम् ।

कृत अभिषेकम् दुर्धर्षम् उपावृत्तम् उदन् मुखम् ॥ ४-६०-१४

14. atha = then; kR^ita abhiSekam = on performing, holy bath; upa aavR^ittam = return, returning; udan mukham = north, facing; jvalita tejasam = irradiating [the ambience,] with radiance; durdharSam = unassailable one; duura stham R^iSim = distantly, available, sage; pashyami = I am seeing - I saw.

"Then I saw the sage available distantly, returning facing north after performing his holy bath, an unassailable sage irradiating the ambience with his radiance... [4-60-14]

[Verse Locator](#)

तम् ऋक्षाः सूमरा व्याघ्राः सिंहानाना सरी सृपाः ।

परिवार्य उपगच्छन्ति दातारम् प्राणिनो यथा ॥ ४-६०-१५

15. praaNinaH = by living beings; daataaram [dhaataaram] yathaa = after a donor [or, after Brahma,] as with - the following; tam = him - sage; pari vaarya = around, surrounding; R^ikSaaH sR^imaraa vyaaghraaH simhaa = bears, antelopes, tigers, lions; naanaa sarii sR^ipaaH = diverse, reptiles, snakes; upa gacChanti = at heel, they are going - following him.

"Bears, antelopes, tigers, lions, and diverse reptiles and snakes are following him at his heel, as with living beings following a donor, or all-donating Brahma... [4-60-15]

[Verse Locator](#)

ततः प्राप्तम् ऋषिम् ज्ञात्वा तानि सत्त्वानि वै ययुः ।

प्रविष्टे राजानि यथा सर्वम् स अमात्यकम् बलम् ॥ ४-६०-१६

16. raajani praviSTe = on a king's, entry [into palace-chambers]; sarvam sa amaatyakam balam = all of the, with, ministerial, military staff; yathaa = as to how [they retrace their steps]; R^iSim praaptam = sage's, entry [into hermitage]; j~naatvaa = on noticing; tataH taani sattvaani vai yayuH = then, those, beings [animals etc.,] went away.

"As to how the ministerial and military staff retrace steps when a king enters his place-chambers, so also the animals and other beings on knowing the sage's entry into his hermitage, retraced their steps and went away... [4-60-16]

[Verse Locator](#)

ऋषिः तु दृष्ट्वा माम् तुष्टः प्रविष्टः च आश्रमम् पुनः ।

मुहूर्तमात्रान् निर्गम्य ततः कार्यम् अपृच्छत ॥ ४-६०-१७

17. R^iSiH tu dR^iSTvaa maam = sage, on his part, on seeing, me; tuSTaH = gladdened; aashramam praviSTaH = into hermitage, [though] entered; tataH = then; punaH =

again; **muhuurta maatraan** = in a moment, that much [after]; **nir gamya** = out, on coming; **kaaryam apR^icChata** = then, work [objective of my coming,] he asked about.

"But the sage is gladdened on seeing me and though he has entered into his hermitage he again came out in a moment and asked about the objective of my visit... [4-60-17]

[Verse Locator](#)

सौम्य वैकल्यताम् दृष्ट्वा रोम्णाम् ते न अवगम्यते ।
अग्नि दग्धौ इमौ पक्षौ प्राणाः चापि शरीरके ॥ ४-६०-१८

18. **saumya** = oh, gentle [Sampaati]; **te romNaam vaikalyataam** = your, hair's [feathers'] deformity; **dR^iSTvaa** = on seeing; **na avagamyate** = not, being identified [you are]; **imau pakSau agni dagdhau** = these two, wings, by fire, burnt; **praaNaaH caapi shariirake** = lives, only, [remaining] in body.

" 'On seeing the deformity of your feathers, oh, gentle Sampaati, you unidentifiable. These two wings of yours are fire burnt, but lives are let out in your body...' Thus, the sage started to talk to me... [4-60-18]

[Verse Locator](#)

गृध्रौ द्वौ दृष्ट पूर्वौ मे मातरिश्व समौ जवे ।
गृध्राणाम् चैव राजानौ भ्रातरौ काम रूपिणौ ॥ ४-६०-१९

19. **gR^idhraaNaam raajaanau** = for [among] eagles, kingly ones; **jave maatarishva samau** = in speed, to Fire-god [but, here it is his friend Wind-god,] similar to; **kaama ruupiNau** = by wish, form-changers - this is an inconsistent statement; **bhraatarau dvau gR^idhrau** = bothers, two, eagles; such as you two are, you are; **me** = by me; **dR^iSTa puurvau** = were seen, earlier.

" 'I have earlier seen you two eagle brothers, kingly eagles among eagles, similar in your speed to Wind-god and form-changers by your wish... [4-60-19]

[Verse Locator](#)

ज्येष्ठो अवित स्त्वम् तु संपाते जटायुः अनुजः तव ।
मानुषम् रूपम् आस्थाय गृह्णीताम् चरणौ मम ॥ ४-६०-२०

20. **sampaate** = oh, Sampaati; **tvam tu** = you, on your part; **jyeSThaH** = are the elder; **avita** = really - isn't it; **tava anujaH jaTaayuH** = your, younger brother is, Jataayu; **maanuSam ruupam aasthaaya** = human, forms, taking up; **mama caraNau gR^ihNiitaam** = my, feet, you took - you touched my feet.

" 'You are the elder, isn't it! And Jataayu is your younger brother. You used to touch my feet taking up human forms... [4-60-20]

[Verse Locator](#)

किम् ते व्याधि समुत्थानम् पक्षयोः पतनम् कथम् ।
दण्डो वा अयम् धृतः केन सर्वम् आख्याहि पृच्छतः ॥ ४-६०-२१

21. **te** = to you; **vyaadhi samutthaanam** = illness, result of; **kim** = what is it; **pakSayoH patanam katham** = wings, falling, how; **kena** = by whom; **ayam daNDaH dhR^itaH vaa** = this, scourge, is imposed, either; **pR^icChataH** = while I am asking - inquire into; **sarvam aakhyaahi** = all, you tell.

"Is this falling of wings a result of any illness, if so what is it... or is this any scourge imposed on you, if so, who is he... tell me all who am inquiring into those details... [4-60-21]

Thus, this is the 60th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 60

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21			

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 61 Verses converted to UTF-8, Nov 09

Introduction

Sampaati details Sage Nishaakara as to how his wings were burnt, when he and his brother Jataayu were flying competitively near at the sun. He says that he wanted to commit suicide, as his two wings, eagle kingdom, valour and even brother, are lost.

[Verse Locator](#)

ततः तत् दारुणम् कर्म दुष्करम् साहसात् कृतम् ।
आचक्षे मुनेः सर्वम् सूर्य अनुगमनम् तथा ॥ ४-६१-१

1. tataH = then; saahasaat kR^itam = indiscreetly, done; duS karam = not, practicable; daaruNam tat karma = impossible one, that, deed; tathaa = as well; suurya anugamanam = Sun, following; sarvam muneH = all of it, to sage [Nishaakara]; aacacakSe = [I have] informed.

"Then I have informed the Sage Nishaakara all about that impossible and impracticable deed done indiscreetly by me and Jataayu and our following the Sun in red heat, as well..." Thus Sampaati continued his legend. [4-61-1]

[Verse Locator](#)

भगवन् व्रण युक्तत्वात् लज्जया च अकुल इन्द्रियः ।
परिश्रान्तो न शक्नोमि वचनम् परिभाषितुम् ॥ ४-६१-२

2. bhagavan = oh, godly [sage]; vraNa yuktatvaat = ulcers, due to having them; lajjayaa ca = by shame, also; akula indriyaH = perturbed, senses; parishraantaH = haggard; such as I am; vacanam pari bhaaSitum = words, to elaborately, to speak on; na shaknomi = no, capable I am.

"Oh, godly sage, scorching sun has ulcerated me, shame perturbed my senses for not protecting Jatayu, further I am haggard to descend this mountain to come to you, such I am I am incapable to speak on, elaborately... [4-61-2]

[Verse Locator](#)

अहम् चैव जटायुः च संघर्षात् दर्प मोहितौ ।
आकाशम् पतितौ दूरात् जिज्ञासन्तौ पराक्रमम् ॥ ४-६१-३

3. aham caiva jaTaayuH ca = I am, also thus, Jataayu, also; darpa mohitau = by arrogance, fascinated; paraakramam jij~naasantau = of [our relative] triumphs, inquisitive about; sangharSaat = competitively; duuraat aakaasham patitau = far-away, on sky, we two fell - we flew up.

"Fascinated by our arrogance and inquisitive of our relative triumphs, myself and Jataayu competitively flew up far-away on the sky... [4-61-3]

[Verse Locator](#)

कैलास शिखरे बद्ध्वा मुनीनाम् अग्रतः पणम् ।
रविः स्यात् अनुयातव्यो यावत् अस्तम् महागिरिम् ॥ ४-६१-४

4. **kailaasa shikhare** = on Kailash, peak of; **muniinaam agrataH** = sages, before; **mahaa girim** = great mountain; **astam** = dusking [westerly mountain]; **yaavat** = till [sun reaches]; **raviH anuyaatavyaH syaat** = Sun, to be followed, he will be; thus; **paNam baddhvaa** = a stake, bound - staked by two of us.

"Before the sages on the peak of Mt. Kailash we have staked a stake that we two shall follow the Sun till he reaches the great westerly mountain, namely Mt. Dusk... [4-61-4]

[Verse Locator](#)

अपि आवाम् युगपत् प्राप्तौ अपश्याव मही तले ।
रथ चक्र प्रमाणानि नगराणि पृथक् पृथक् ॥ ४-६१-५

5. **api aavaam** = even, we; **yugapat** = in a trice; **praaptau** = reached [the sky]; **mahii tale** = on earth's, surface; **ratha cakra pramaaNaani** = chariot, wheel, of a size; **nagaraaNi** = towns; **pR^ithak pR^ithak** = separately, singly; **apashyaava** = we have seen.

"We reached the sky in a trice to a height wherefrom we could see each of the townships on the surface of earth, separately and singly, in the size of a chariot's wheel... [4-61-5]

[Verse Locator](#)

क्वचित् वादित्र घोषः च क्वचित् भूषण निःस्वनः ।
गायन्तीः स्म अंगना बह्वीः पश्यावो रक्त वाससः ॥ ४-६१-६

6. **kvacit vaaditra ghoSaH ca** = somewhere, instrumental, music, also; **kvacit bhuvSaNa niHsvanaH** = somewhere else, jewellery, tinkling; **gaayantiiH** = singing; **rakta vaasasaH** = those who in red, dressed; **bahviiH anganaa** = many, ladies; **pashyaavaH sma** = we saw; we have.

"We have seen and heard instrumental music somewhere, and somewhere else tinkling of jewellery, and elsewhere singing of many ladies dressed in red... [4-61-6]

[Verse Locator](#)

तूर्णम् उत्पत्य च आकाशम् आदित्य पथम् आस्थितौ ।
आवाम् आलोकयावः तत् वनम् शाद्वल संस्थितम् ॥ ४-६१-७

7. **aakaasham tuurNam utpatya** = to sky, quickly, on flying up; **aaditya patham aasthitau** = solar, path, abiding in; **aavaam** = we; **tat vanam shaadvala samsthitam** = that, forest, pasture [a patch of pasture,] positioned as; **aalokayaavaH** = we observed.

"On our quick rising to the sky and abiding in solar path we have observed that a forest is positioned just as a patch of pasture on earth... [4-61-7]

[Verse Locator](#)

उपलैः इव संछन्ना दृश्यते भूः शिल उच्चयैः ।
आपगाभिः च संवीता सूत्रैः इव वसुंधरा ॥ ४-६१-८

8. **bhuuH** = earth; **shila uccayaiH** = with mountains, heights; **upalaiH samChannaa iva** = with shingles, covered, as with; **dR^ishyate** = appearing to be; **aapa gaabhiH ca** = by water,

goers [by rivers]; **vasundharaa** = [surface of] earth; **suutraiH samviitaa iva** = with yarn, interwoven, as with; [appeared to be.]

"From there the earth covered with pebble like mountain heights appeared shingly, and interwoven with yarn like rivers the surface of the earth is thready... [4-61-8]

[Verse Locator](#)

हिमवान् चैव विन्ध्यः च मेरुः च सुमहान् गिरिः ।
भू तले संप्रकाशन्ते नागा इव जल आशये ॥ ४-६१-९

9. **himavaan ca eva** = Himalaya, also, even; **vindhyaH ca** = Vindhya, also; **su mahaan giriH** = very, high, mountain; **meruH ca** = Meru, even; **bhuu tale** = on earth's, surface; **jala aashaye** = in water, receptacles [lakes]; **naagaa iva** = elephants, like; **sam prakaashante** = shining forth.

"Himalayas, even Mt. Vindhya, and even the very high mountain Mt. Meru, shone forth like elephants in lakes... [4-61-9]

[Verse Locator](#)

तीव्रः स्वेदः च खेदः च भयम् च आसीत् तदा अवयोः ।
समाविशत मोहः च ततो मूर्च्छा च दारुणा ॥ ४-६१-१०

10. **tadaa** = then; **avayoH** = to two of us; **tiivraH** = abnormal; **svedaH ca** = sweating, also; **khedaH ca** = tiredness, also; **bhayam ca** = fear, also; **aasiit** = bechanced; **tataH** = then; **mohaH** = stupor; **daaruNaa muurcChaa ca** = severe, vertigo, also; **sam aavishata ca** = overspread - invaded us.

"Then there bechanced an abnormal sweating, tiredness and fear, and then stupor invading both of us, we two underwent a severe vertigo... [4-61-10]

[Verse Locator](#)

न च दिक् ज्ञायते याम्या न आग्नेयी न च वारुणी ।
युग अन्ते नियतो लोको हतो दग्ध इव अग्निना ॥ ४-६१-११

11. **yaamyaa dik** = Yama's, direction of [south]; **na ca j~naayate** = not, also, in the know; **aagneyii na** = direction of Fire-god [south-east,] not known; **vaaruNii na** = direction of Rain-god [west,] not known; **lokaH** = world; **yuga ante** = at era, end; **agninaa dagdha** = by fire, burnt down; **hataH iva** = destructed, as though; **niyataH** = routine.

"We are not in the know of southern direction which belongs to Yama, the Terminator, nor of south-east which belongs to Fire-god, also not of west which belongs to Rain-god... and the world appeared as though burnt down by the fire at the end of era and destructed of its routine... [4-61-11]

Some good words from an unknown author: 'the air of great height must be treated with caution. When all the gods have been dethroned and nothing is left but the 'Self' beware of Vertigo. It was this that made Vivekananda careful in his ascent not to hurry the whole mass of souls as yet uninured to the precipices and the wind of chasms. He made each one to climb by small stages leaning upon the staff of his own religion or of the providential spiritual credos of his age and country. But too often his followers were impatient and sought to gain the summits without due rest and preparation. Hence it was hardly surprising that some fell and in their fall they were not only a danger to themselves but to those ho knew themselves to be inferior...'

This we may say **niraalamba avyakta upaasana** and Gita has to say something about this 'baseless and bottomless adoration of the un-manifest...'

klesho adhikatarah teShaam avyakta aasakta cetasaam | avyaktaaH hi gatiH duHkham dehavadbhiH avaapyate | | Gita, 12-5-

मनः च मे हतम् भूयः चक्षुः प्राप्य तु संश्रयम् ।
यत्नेन महता हि अस्मिन् मनः संधाय चक्षुषी ॥ ४-६१-१२
यत्नेन महता भूयो भास्करः प्रतिलोकितः ।
तुल्यः पृथ्वी प्रमाणेन भास्करः प्रतिभाति नौ ॥ ४-६१-१३

12. me manaH hatam = my, brainpower, is deranged; cakshuH samshrayam praapya = eyes, dependency, on obtaining - depending on my sight; mahataa yatnena = laboriously, by trying; asmin = on that [sun]; bhuuyaH = again; manaH cakshuSii sandhaaya = brainpower, sight, keeping fixedly; bhuuyaH mahataa yatnena = again, strenuously, by trying; bhaaskaraH prati lokitaH = Sun, towards, seen by us - saw the sun directly; bhaaskaraH = Sun; pR^ithvii pramaaNena tulyaH = earth, of a size, equal to; nau pratibhaati = to us, appeared.

"Though my brainpower is deranged I again tried laboriously just depending on my sight. I again tried strenuously concentrating my brainpower and sight on Sun and I have directly seen the Sun. Then the Sun appeared in a size equal to the earth. [4-61-12, 13]

जटायुः माम् अनापृच्छ्य निपपात महीम् ततः ।
तम् दृष्ट्वा तूर्णम् आकाशात् आत्मानम् मुक्तवान् अहम् ॥ ४-६१-१४

14. jaTaayuH maam = Jataayu, me; an aapR^icChya = without, asking [informing]; mahiim nipapaata = on earth, fell down [tripped over]; tataH = then; aham = I; tam dR^iSTvaa = him, on seeing; tuurNam = quickly; aakaashaat = from sky; aatmaanam = myself; muktavaan = let loose- flew down.

"Without informing me Jataayu started to trip over the earth, and then on seeing him I too let myself loose from the sky... [4-61-14]

पक्षभ्याम् च मया गुप्तो जटायुः न प्रदह्यत ।
प्रमादात् तत्र निर्दग्धः पतन् वायु पथात् अहम् ॥ ४-६१-१५

15. mayaa = by me; pakSabhyaam guptaH = with both wings, hidden - from sun; jaTaayuH = Jataayu; na pra dahyata = not, much, burnt [by Sun]; tatra = there - in sky; pramaadaat = accidentally; vaayu pathaat = from air's, way [sky]; patan = while falling - flying down; aham = I am; nir dagdhaH = completely, burnt - by sun.

"I have hidden Jataayu in sky with both my wings from the scorching Sun... hence, he is not burn that much... but I am completely burnt when falling from the sky... [4-61-15]

आशन्के तम् निपतितम् जनस्थाने जटायुषम् ।
अहम् तु पतितो विन्ध्ये दग्ध पक्षो जडी कृतः ॥ ४-६१-१६

16. tam jaTaayuSam = him, about Jataayu; janasthaane nipatitam aashanke = in Janasthaana, fell down, I supposed; aham tu = I, for my part; dagdha pakSaH = burnt, winged [bird]; jaDii kR^itaH = insensate, made as; vindhye = on Vindhya; patitaH = fell down.

"I supposed that Jataayu as has fallen in Janasthaana, but I have fallen on Mt. Vindhya, as a wing-burnt and insensate eagle... [4-61-16]

राज्यात् हीनो भ्रात्रा च पक्षाभ्याम् विक्रमेण च ।

सर्वथा मर्तुम् एव इच्छन् पतिष्ये शिखरात् गिरेः ॥ ४-६१-१७

17. raajyaat = from kingdom; bhraatraa ca = from brother, also; pakSaabhyaam = of both wings; vikrameNa ca = of valance, too; hiinaH = one who is divested of; such as I was I; sarvathaa = anyway; martum eva icChan = to die, only, wishing to; gireH shikharaat patiSye = of mountain, from top, I wished to fall.

"As one who is divested of his kingdom, his brother, both of his wings, and his own valance too, such as I was I wished to fall from the mountaintop to die, in any way... [4-61-17]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एक षष्ठितमः सर्गः

Thus, this is the 61st chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 61

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17		

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 62 Verses converted to UTF-8, Nov 09

Introduction

Sage Nishaakara asks Sampaat to wait for monkeys who arrive at the behest of Rama in search of Seetha. This sage also accords small wings and vigour to the eagle for survival until the arrival of harbinger monkeys of Rama, as this eagle has to guide the monkeys towards the location where Seetha is incarcerated.

[Verse Locator](#)

एवम् उक्त्वा मुनिश्रेष्ठम् अरुदम् भृश दुःखितः ।
अथ ध्यात्वा मुहूर्तम् तु भगवान् इदम् अब्रवीत् ॥ ४-६२-१

1. *evam munishreSTham uktvaa* = that way, to sage the best, having said; *bhR^isha duHkhitaH arudam* = highly, despaired, I wept; *atha* = then; *bhagavaan* = that godly sage; *muhuurtam dhyaatvaa idam abraviit* = on meditating, for a while, this, said.

"On informing the sage in this way I wept as I was highly despaired. Then on meditating for a while that sage said this..." Thus Sampaat continued his narration, and now he reports to Angada and others what that is said by Sage Nishaakara to him. [4-62-1]

[Verse Locator](#)

पक्षौ च ते प्रपक्षौ च पुनः अन्यौ भविष्यतः ।
चक्षुषी चैव प्राणाः च विक्रमः च बलम् च ते ॥ ४-६२-२

2. *te* = to you; *punaH anyau pakSau ca* = again, other, wings; *pra pakSau ca* = good [small,] wings, also; *bhaviSyataH* = [anew] they become [they emerge]; *te* = your; *cakSuSii ca praaNaaH ca vikramaH ca balam ca* = eyes [sight,] also, lives' [force,] also, valour, also, power, also; *[bhaviSyanti* = will be there, they comeback.]

" 'Again both of your wings will emerge as small wings anew, also thus your valour, power, and life-force will comeback...' Thus Sage Nishaakara started to console Sampaat. [4-62-2]

[Verse Locator](#)

पुराणे सुमहत् कार्यम् भविष्यम् हि मया श्रुतम् ।
दृष्टम् मे तपसा चैव श्रुत्वा च विदितम् मम ॥ ४-६२-३

3. *su mahat kaaryam bhaviSyam hi* = very, great, happening, will happen, indeed; *puraaNe mayaa shrutam* = in olden days, by me, heard; *me tapasaa caiva* = by me, ascetically, also thus; *dR^iSTam* = perceived; *shrutvaa mama viditam* = by hearing, to me, known.

" 'In olden days I have heard that a very great happening is going to happen indeed, and it is known to me as I perceived it ascetically...' [4-62-3]

राजा दशरथो नाम कश्चित् इक्ष्वाकु वर्धनः ।

तस्य पुत्रो महातेजा रामो नाम भविष्यति ॥ ४-६२-४

4. dasharathaH naama = Dasharatha, known as; ikSvaaku vardhanaH = Ikshvaku dynasty, enhancer of; kashcit raajaa = someone, a king - is there; tasya = to him; raamaH naama = Rama, known as; mahaatejaa putraH bhaviSyati = great-resplendent, son, will be there.

"There is some king known as Dasharatha, an enhancer of Ikshvaku dynasty, and to him there will be a great-resplendent a son who will be known as Rama... [4-62-4]

[Verse Locator](#)

अरण्यम् च सह भ्रात्रा लक्ष्मणेन गमिष्यति ।

तस्मिन् अर्थे नियुक्तः सन् पित्रा सत्य पराक्रमः ॥ ४-६२-५

5. satya para aakramaH = truth, valiant one - Rama; pitraa = by father; tasmin arthe niyuktaH san = in that, objective, assigned, he is; bhraatraa lakSmaNena saha = brother, Lakshmana, along with; araNyam gamiSyati = to forest, he goes.

" 'When his father assigns him for that objective of his going to forests, that truth-valiant Rama goes to forests along with his brother Lakshmana... [4-62-5]

[Verse Locator](#)

नैर्ऋतो रावणो नाम तस्य भार्याम् हरिष्यति ।

राक्षसेन्द्रो जनस्थानात् अवध्यः सुर दानवैः ॥ ४-६२-६

6. janasthaanaat = from Janasthaana; tasya bhaaryaam = his [Rama's,] wife; raakSasendraH = demons', chief; sura daanavaiH a vadhyaH = [even] by gods, demons, an un-, killable one; raavaNaH naama = Ravana, known as; nairR^itaH = demon; hariSyati = abducts.

" 'A demon named Ravana, the chief of demons, and an unkillable one even for gods or demons abducts Rama's wife from Janasthaana... [4-62-6]

[Verse Locator](#)

सा च कामैः प्रलोभ्यन्ती भक्ष्यैः भोज्यैः च मैथिली ।

न भोक्ष्यति महाभागा दुःख मग्ना यशस्विनी ॥ ४-६२-७

7. mahaabhaagaa = highly privileged; duHkha magna = in sorrow, sunken; yashasvinii = prestigious lady; saa maithilii = she, that Maithili; kaamaiH = by desirable [items]; bhakSyaiH bhojyaiH ca = by masticatory, swallowable foods [feasts and banquets]; pralobhyantii = verily lured; na bhokSyati = not, enjoys them - does not touch them.

" 'She that Maithili, a highly privileged and prestigious lady does not touch any food, though she is highly lured by banquets and feasts by that Ravana, for she will be sunken in sorrow... [4-62-7]

[Verse Locator](#)

परमान्नम् च वैदेह्या ज्ञात्वा दास्यति वासवः ।

यत् अन्नम् अमृत प्रख्यम् सुराणाम् अपि दुर्लभम् ॥ ४-६२-८

8. **vaasavaH j~naatvaa** = Indra, on knowing [Seetha's plight]; **suraaNaam api dur labham** = for gods, even, un, attainable - food; **amR^ita prakhyam** = nectarous, renowned as; **yat annam** = which food - is there in all three worlds, that; **parama annam** = nectarean, food; **vaidehyaa daasyati** = for Vaidehi, he gives.

" 'On knowing Seetha's plight Indra gives a nectarean food for Vaidehi, which food is renowned to be Nectarous and unattainable even by gods... [4-62-8]

[Verse Locator](#)

तत् अन्नम् मैथिली प्राप्य विज्ञाय इन्द्रात् इदम् तु इति ।
अग्रम् उद्धृत्य रामाय भू तले निर्वपिष्यति ॥ ४-६२-९

9. **maithilii tat annam praapya** = Maithili, that, food, on getting; **idam indraat iti** = this [food is,] from Indra, thus; **vij~naaya** = on knowing; **agram uddhR^itya** = first [part, first morsel,] taking up; **raamaaya** = for Rama; **bhuu tale** = on earth's, surface; **nirvapiSyati [nir vap iSyati]** = out, sows, she dispenses it - she cedes it as seeds in sowing.

" 'But on getting that food, and on knowing that it is from Indra, Maithili takes up the first morsel and dispenses it on the surface of earth for Rama, saying... [4-62-9]

[Verse Locator](#)

यदि जीवति मे भर्ता लक्ष्मणो वा अपि देवरः ।
देवत्वम् गतयोः वा अपि तयोः अन्नम् इदम् तु इति ॥ ४-६२-१०

10. **me bhartaa jiivati yadi** = my, husband, is living, if; **devaraH lakSmaNaH vaa api** = younger brother-in-law, Lakshmana, or, even; **[jiivati yadi** = is living, if]; **devatvam gatayoH vaa api** = godhood, gone into [attained,] or, even; **tayoH** = to both of them; **idam annam** = this is, food; **iti** = thus - on saying she will offer food.

" 'If my husband is living, or even my younger brother-in-law Lakshmana is living, or even if they have attained godhood, this food belongs to both of them...' Saying so Seetha offers oblation to them... [4-62-10]

[Verse Locator](#)

एष्यन्ति प्रेषिताः तत्र राम दूताः प्लवंगमाः ।
आख्येया राम महिषी त्वया तेभ्यो विहंगम ॥ ४-६२-११

11. **vihaN gama** = oh, sky-flyer [Sampaati]; **raama duutaaH plavan gamaaH** = Rama's, harbingers, fly-jumpers; **preSitaaH** = sent by [Rama]; **tatra eSyanti** = to there [where Seetha is,] will be coming; **tvayaa** = by you; **tebhyaH** = to them; **raama mahiSii** = [about] Rama's, queen; **aakhyeyaa** = tellable - you inform them about her.

" 'Ushered by Rama, oh, sky-flyer Sampaati, fly-jumpers will be going over to the place where Seetha is captivated as harbingers of Rama, and you ought to tell those monkeys about the queen of Rama... [4-62-11]

[Verse Locator](#)

सर्वथा तु न गंतव्यम् ईदृशः क्व गमिष्यसि ।
देश कालौ प्रतीक्षस्व पक्षौ त्वम् प्रतिपत्स्यसे ॥ ४-६२-१२

12. **sarvathaa na gantavyam** = in any case, not, to be gone [go-as-you-please]; **iidR^ishaH kva gamiSyasi** = this kind [of a wingless eagle,] where, you wish to go; **desha kaalau pratiikSasva** = place [scene,] time, be awaiting for; **tvam pakSau pratipatsyase** = you, both wings, will regain.

" 'In any case you ought not to go-as-you-please... a wingless eagle of your kind where you wish to go... await the times and scenes, you will regain both of your wings... [4-62-12]

[Verse Locator](#)

उत्सहेयम् अहम् कर्तुम् अद्य एव त्वाम् स पक्षकम् ।
इह स्थः त्वम् तु लोकानाम् हितम् कार्यम् करिष्यसि ॥ ४-६२-१३

13. aham tvaam = I, you; adya eva sa pakSakam = now, itself, you as, with, wings [as a winged eagle]; kartum utsaheyam = to make, I am capable; tu = but; tvam iha sthaH = you, staying, here only; lokaanaam hitam kaaryam kariSyasi = for worlds, agreeable, deed, you do - can you do?

" 'I am capable of making you a winged eagle now itself, but how can you stay here and do an agreeable deed to the worlds! So you have to wait. [4-62-13]

[Verse Locator](#)

त्वया अपि खलु तत् कार्यम् तयोः च नृप पुत्रयोः ।
ब्राह्मणानाम् गुरूणाम् च मुनीनाम् वासवस्य च ॥ ४-६२-१४

14. tvayaa api = by you, even; tayoH nR^ipa putrayoH = to both of, king's, sons; braahmaNaanaam guruuNaam muniinaam = to Brahmins, to teachers, to sages; vaasavasya ca = of Indra, also; tat kaaryam = that, deed; khalu = is to be done, isn't it.

" 'That deed aimed at the wellbeing of both those princes, Rama and Lakshmana, and of Brahmins, teaches, sages and also of Indra is to be done by you alone, isn't it! [4-62-14]

[Verse Locator](#)

इच्छामि अहम् अपि द्रष्टुम् भ्रातरौ राम लक्ष्मणौ ।
न इच्छे चिरम् धारयितुम् प्राणान् त्यक्ष्ये कलेवरम् ।
महर्षि तु तत् अब्रवीत् इदम् दृष्ट तत्त्व अर्थ दर्शिनः ॥ ४-६२-१५

15. aham api = I, even; bhraatarau raama lakSmaNau = brothers, Rama, Lakshmana; draSTum icChaami = to see, I wish to; ciram praaNaan dhaarayitum = prolongedly, lives, to bear; na icChe = not, I wish; kalevaram tyakSye = mortal body, I castaway; dR^iSTa tattva artha darshinaH = had discerned, of quintessence, essence [sum and substance,] a discernor; maharSi tu = great sage, on his part; tat idam abraviit = that, this, [- in this way,] said - to me.

" 'Even I wish to see those brothers, Rama and Lakshmana, but I do not wish to bear lives prolongedly, hence I castaway my mortal body...' and thus that is what the great sage Nishakara said to me. Saying so that sage, who is a discernor who discerned the sum and substance of Supreme Person castaway his mortal body in his ascent to heaven." Sampati continued his narration in this way. [4-62-15]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वि षष्ठितमः सर्गः

Thus, this is the 62nd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 62

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14



Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 63 Verses converted to UTF-8, Nov 09

Introduction

Sampaati regains his wings when he passes information to the monkeys. Sampaati flies away for flight-test of his newborn wings wishing the monkeys success. Then the enthused monkeys journey on to southern direction, as directed by Sampaati.

[Verse Locator](#)

एतैः अन्यैः च बहुभिः वाक्यैः वाक्य विशारदः ।

माम् प्रशस्य अभ्यनुज्ञाप्य प्रविष्टः स स्वम् आलयम् ॥ ४-६३-१

1. **vaakya vishaaradaH** = sentences, expert in; **saH** = he that sage; **etaiH** = with these; **anyaiH ca** = with other, also; **bahubhiH vaakyaiH** = with many, words; **maam prashasya** = me, on encouraging; **abhi anuj~naapya** = making me to take leave of him; **svam aalayam praviStaH** = his own, hermitage / heavens [dwelling,] he entered.

"That expert in sentences, namely sage Nishaakara, entered his own dwelling on saying these and many other words of encouragement and after permitting me to take leave. [4-63-1]

[Verse Locator](#)

कंदरात् तु विसर्पित्वा पर्वतस्य शनैः शनैः ।

अहम् विंध्यम् समारुह्य भवतः प्रतिपालये ॥ ४-६३-२

2. **aham** = I; **parvatasya kandaraat** = of mountain, from cave; **shanaiH shanaiH** = slowly, slowly; **visarpitvaa** = on creeping; **vindhyam samaaruhya** = Mt. Vindhya, on clambering up; **bhavataH pratipaalaye** = towards your [arrival,] looking forward.

"But on creeping slowly and slowly from the cave of that mountain I clambered up the Mt. Vindhya and I am looking forward for your arrival... [4-63-2]

[Verse Locator](#)

अद्य तु एतस्य कालस्य साग्रम् वर्षं शतम् गतम् ।

देश काल प्रतीक्षो अस्मि हृदि कृत्वा मुनेः वचः ॥ ४-६३-३

3. **adya tu** = as of now, but; **etasya kaalasya** = of this, time; **sa agram** = with, a little more; **varSa shatam** = years, hundred; **gatam** = slipped by; **muneH vacaH** = sage's, words; **hR^idi kR^itvaa** = in heart, on making [minding]; **desha kaala pratiikSaH asmi** = place [events,] time, awaiting.

"As of now, a little more than a hundred years have slipped by, and I am awaiting events and times minding sage's words in my heart... [4-63-3]

There is an inconsistency in accounting the years of Sage Nishaakara's living, dying and Sampaati's continuation on that mountain after sage's demise. It is said: 'for me lapsed are eight thousand years, without him...' at 4-60-9 by Sampaati and here he alone is saying that one hundred years are elapsed. For this there is another shade given to this verse in other mms and the compound **varSa shatam gatam** is replaced with **varSa shata trayam** 'years, hundred, three, three hundred years...' then the meaning will be 'that sage lived for eight thousand years, and he died a hundred years back, and I have been waiting for three hundred years after his demise...'

[Verse Locator](#)

महाप्रस्थानम् आसाद्य स्वर गते तु निशाकरे ।
माम् निर्दहति संतापो वितर्कैः बहुभिः वृतम् ॥ ४-६३-४

4. **nishaakare mahaa prasthaanam aasaadya** = Nishaakara, great, voyage - to heavens, on obtaining; **sva gate** = to heaven, having gone; **bahubhiH** = with many; **vi tarkaiH** = illogical, thoughts; **vR^itam** = one who is enfolded in; such; **maam** = me; **santaapaH nirdahati** = anguish, burning [me] down.

"But many illogical thoughts crowded round me when Sage Nishaakara has gone on great voyage to heaven, thus my anguish burned me down... [4-63-4]

[Verse Locator](#)

उदिताम् मरणे बुद्धिम् मुनि वाक्यैः निवर्तये ।
बुद्धिः या तेन मे दत्ता प्राणानाम् रक्षणे मम ॥ ४-६३-५
सा मे अपनयते दुःखम् दीप्ता इव अग्नि शिखा तमः ।

5, 6a. **maraNe uditaam buddhim** = for dying [suicide,] cropped up, thought; **muni vaakyaiH nivartaye** = sage, by words of, I am reversing; **mama praaNaanaam rakSaNe** = my, lives, regarding safeguarding; **tena me yaa buddhiH dattaa** = by him [sage,] to me, which, thought [pracodana = afflatus = a divine creative impulse, inspiration,] given [endowed]; **saa** = that afflatus; **diiptaa agni shikhaa tamaH iva** = flaring, fire, tongue of, to darkness, as with; **me duHkham** = my, anguish; **apa nayate** = away, taking.

"I have been reversing the thought cropped up for my suicide by virtue of the afflatus endowed to me by that sage, and I have been safeguarding my lives as that afflatus is taking away my anguish, as a tongue of flaring fire takes away darkness... [4-63-5, 6a]

[Verse Locator](#)

बुध्यता च मया वीर्यम् रावणस्य दुरात्मनः ॥ ४-६३-६
पुत्रः संतर्जितो वाग्भिः न त्राता मैथिली कथम् ।

6b, 7a. **duraatmanaH raavaNasya viiryam** = dirty-minded one, Ravana's, valour; **budhyataa** = aware of; **mayaa maithilii** = by me, Maithili; **katham na traataa** = how, [she is] not, saved; [iti = thus]; **vaagbhiH** = with words; **putraH** = [my] son is; **sam tarjitaH** = well, rebuked.

"Though I am aware of the valour of that dirty-minded Ravana, I was rebuking my son saying, 'how you have not saved Maithili?' [4-63-6b, 7a]

[Verse Locator](#)

तस्या विलपितम् श्रुत्वा तौ च सीता वियोजितौ ॥ ४-६३-७
न मे दशरथ स्नेहात् पुत्रेण उत्पादितम् प्रियम् ।

7b, 8a. **tasyaa vilapitam shrutvaa** = her, bewailing, on hearing; **tau ca siitaa viyojitau** = those two [Rama, Lakshmana,] also, as separated [from Seetha]; **me dasharatha snehaat** = my,

with Dasharatha's, owing to friendship; **putreNa priyam** = by [my] son, a cherish [of mine]; **na utpaaditam** = not, effectuated.

"My son has not effectuated my cherish even on hearing the bewail of Seetha, or at least on hearing that Rama and Lakshmana are separated from Seetha, or at least on knowing my friendship with Dasharatha..." Thus Sampati spoke to monkeys. [4-63-7b, 8a]

[Verse Locator](#)

तस्य तु एवम् ब्रुवाणस्य संहतैः वानरैः सह ॥ ४-६३-८
उत्पेततुः तदा पक्षौ समक्षम् वन चारिणाम् ।

8b, 9a. **tadaa** = then; **samhataiH vaanaraiH saha** = clustered around, monkeys, with; **tasya** = to him; **evam bruvaaNasya** = in this way, who is speaking; **vana caariNaam samakSam** = of forest, movers - monkeys, before eyes; **pakSau** = wings; **ut petatuH** = to up, flew - cropped up.

Both the wings of Sampati have then cropped up just before the eyes of those monkeys who are clustering around him, while Sampati is speaking in this way to those monkeys... [4-63-8b, 9a]

[Verse Locator](#)

स दृष्ट्वा स्वाम् तनुम् पक्षैः उद्गतैः अरुण च्छदैः ॥ ४-६३-९
प्रहर्षम् अतुलम् लेभे वानरान् च इदम् अब्रवीत् ।

9b, 10a. **saH** = he tht Sampati; **aruNa cChadaiH** = with reddish [feathers,] covered [feathered]; **udgataiH pakSaiH** = emerged, wings; **svaam tanum dR^iSTvaa** = his own, body, on seeing; **a tulam praharSam lebhe** = not, comparable, rejoice, he obtained; **vaanaraan idam abraviit ca** = to vanara-s, this, said, also.

On looking at his own body which is now covered with newborn reddish-feathered wings Sampati obtained an incomparable rejoice, and he also said this to vanara-s. [4-63-9b, 10a]

[Verse Locator](#)

निशाकरस्य राजर्षेः प्रभावात् अमित ओजसः ॥ ४-६३-१०
आदित्य रश्मि निर्दग्धौ पक्षौ पुनः उपस्थितौ ।

10b, 11a. **amita ojasaH** = of illimitable, magnificence; **raajarSeH** = of kingly sage; **nishaakarasya prabhaavaat** = Nishaakara's, by efficacy; **aaditya rashmi nirdagdhau** = by Sun's, rays, burnt down; **pakSau punaH upasthitaH** = both wings, again, present themselves [resurfaced.]

By the efficacy of that kingly sage of illimitable magnificence both the wings of Sampati that were burnt down by sunrays have resurfaced again. [4-63-10b, 11a]

[Verse Locator](#)

यौवने वर्तमानस्य मम आसीत् यः पराक्रमः ॥ ४-६३-११
तम् एव अद्य अवगच्छामि बलम् पौरुषम् एव च ।

11b, 12a. **yauvane vartamaanasya** = in youth, what that was prevailing; **mama** = my; **yaH paraakramaH** = which, valour; **aasiit** = was present; **tam eva adya avagacChaami** = that [valour,] alone, now, I am getting at [experiencing]; **balam pauruSam eva ca** = vigour, valiance, like that, also.

"Which valour, vigour, and valiance were prevailing in my youth, now I am experiencing them alone... [4-63-11b, 12a]

[Verse Locator](#)

सर्वथा क्रियताम् यत्नः सीताम् अधिगमिष्यथ ॥ ४-६३-१२

पक्ष लाभो मम अयम् वः सिद्धि प्रत्यय कारकः ।

12b, 13a. sarvathaa yatnaH kriyataam = anyway, let endeavour, be made; siitaam adhi gamiSyatha = Seetha, [for sure,] you will obtain - come by her; mama ayam pakSa laabhaH = my, this, wings, regaining; vaH siddhi pratyaya kaarakaH = to you all, for accomplishment, credibility, causer of.

"Let an endeavour be made by all of you. For sure, you will come by Seetha. This event of my regaining wings shall be the causer of credibility in you all... [4-63-12b, 13a]

[Verse Locator](#)

इति उक्त्वा तान् हरीन् सर्वान् संपातिः पतगोत्तम ॥ ४-६३-१३

उत्पपात गिरेः शृंगात् जिज्ञासुः ख गमो गतिम् ।

13b, 14a. pataga uttama = bird, the best; sampaatih = Sampaatih; sarvaan taan hariin = to all of, those, monkeys; iti uktvaa = thus, on saying; kha gamaH = of a sky, goer's - of a bird; gatim = plight / flight; jij~naasuH = to ascertain; gireH shR^ingaat ut papaata = from mountain's, top, up, fallen - took wing.

On saying thus to all of those monkeys that best bird Sampaatih took wing from that mountaintop to ascertain the plight of a sky-going bird when anew on the wing. [4-63-13b, 14a]

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा प्रतिसंहृष्ट मानसाः ।

बभूवुः हरि शार्दूला विक्रम अभ्युदय उन्मुखाः ॥ ४-६३-१४

14b, c. hari shaarduulaa = monkeys, tigerly ones; tasya tat vacanam shrutvaa = his [Sampaati's,] that, word, on hearing; prati samhR^iSTa maanasaaH = in turn, gladdened, at hearts; vikrama abhyudaya unmukhaaH = valour, inspirited, proactive; babhuuvuH = they became.

On hearing that word of Sampaati those tigerly monkeys are heartily gladdened and while their valour inspiring them they have become proactive towards their task. [4-63-14]

[Verse Locator](#)

अथ पवन समान विक्रमाः

प्लवग वराः प्रतिलब्ध पौरुषाः ।

अभिजित् अभिमुखाम् दिशम् ययुः

जनक सुता परिमार्गण उन्मुखाः ॥ ४-६३-१५

15. atha = then; pavana samaana vikramaaH = with air [gustily,] equal, in their gusto; pratilabdha pauruSaaH = redeemed, certitude; plavaga varaaH = fly-jumpers, the best; abhijit abhimukhaam = abhijit, [an opportune time,] who are waiting towards; janaka sutaa pari maargaNa = Janaka's, daughter, in search; un mukhaaH = forward, faced [pioneers]; disham = to [southern] direction; yayuH = they journeyed on.

Those best fly-jumpers having redeemed their certitude, then with a gustily gusto waited for an opportune time called abhijit lagna and then journeyed on to the southern direction, as they are the pioneers in searching Seetha, the daughter of Janaka. [4-63-15]

The auspicious and opportune time in a day is called abhijit lagna a little later to noon time. This is as said in astrology suuryaH ca caturdhakam lagnam abhijit pari kiirtitam | sarva doSha haram caiva prashastam shubha karmasu |

The chapters from 59 to 63 are treated as interpolated ones and to support that statement, the action of Sampaaati in flying away without offering further cooperation to monkeys in the search for Seetha, is exemplified. 'As and when he got wings he flew away like any ordinary bird as it goes as-it-pleases. If Sampaaati were to be a true friend of Dasharatha and an admirer of Rama, he should have at least followed the monkeys up to seashore...' is the argument of those who hold these chapters as interpolated ones. But contradicting them, the others say, 'Sampaaati is given small wings for his locomotive purpose, but not to fly aggressively... further, his part ends as and when he informs about the direction of Seetha and Ravana, as the role of Swayamprabha ended when she brought the monkeys out of Black Hole... hence these chapters are not interpolated...' thus the debate continues, endlessly...

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे त्रि षष्टितमः सर्गः

Thus, this is the 63rd chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 63

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15				

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 64 Verses converted to UTF-8, Nov 09

Introduction

Monkeys on arriving at seashore are awestruck to have a glimpse of unnavigable ocean, which is tumultuous with many sea-creatures. Angada noticing the baffle of monkeys pacifies them and elicits information about each monkey's capability to jump over the ocean.

[Verse Locator](#)

आख्याता गृध्र राजेन समुत्प्लुत्य प्लवंगमाः ।
संगताः प्रीति संयुक्ता विनेदुः सिंह विक्रमाः ॥ ४-६४-१

1. gR^{idhra} raajena aakhyaataa = by eagle, king, those who are informed - monkeys; simha vikramaaH- lion [like,] courageous [lion-hearted]; plavan gamaaH = fly-jumpers; sangataaH = in league; priiti samyuktaa = gladness, associated with - gladly; samutplutya [sam ut plutya] = jumped [and loped]; vineduH = screamed.

Those lion-hearted fly-jumpers who are informed thus by the kingly eagle Sampaaati have gladly jumped and loped and screamed in league [4-64-1]

[Verse Locator](#)

संपातेः वचनम् श्रुत्वा हरयो रावण क्षयम् ।
हृष्टाः सागरम् आजग्मुः सीता दर्शन कान्क्षिणः ॥ ४-६४-२

2. harayaH = monkeys; sampaaateH vacanam shrutvaa = Sampaaati's, words, on hearing; hRⁱSTaaH = becoming delighted; siitaa darshana kaankSiNaH = Seetha, a glimpse of, longing for; raavaNa kSayam = [to go to] Ravana's, residence; saagaram = to ocean; aa jagmuH = come, and went - they have arrived.

On hearing the words of Sampaaati, the monkeys have delightedly come to the ocean to go to the residence of Ravana, longing for a glimpse of Seetha. [4-64-2]

[Verse Locator](#)

अभिक्रम्य तु तम् देशम् ददृशुर् भीम विक्रमाः ।
कृत्स्नम् लोकस्य महतः प्रतिबिम्बम् इव स्थितम् ॥ ४-६४-३

3. bhiima vikramaaH = superbly, venturesome ones; tam deshama bhikramya = that, province, passing across; mahataH lokasya = of great, world; kR^{its}nam = entire; prati bimbam iva sthitam [samudram] = great, mirror-image, like [appearing to be,] available [ocean]; dadR^{ishu}H = they saw.

Passing across that province those superbly venturesome monkeys have seen the ocean available there, appearing like a great mirror image of the world in its entirety. [4-64-3]

Here the word pratibimba is taken as entire ocean with its shores, and the ocean is said as a mirror, 'a mirror framed by its shores.' Thus, the ocean is said to contain all the items of entire world and it is becoming a

दक्षिणस्य समुद्रस्य समासाद्य उत्तराम् दिशम् ।
संनिवेशम् ततः चक्रुः सहिता वानर उत्तमाः ॥ ४-६४-४

4. **vaanara uttamaaH** = among monkeys, the best ones; **dakSiNasya samudrasya** = southern, ocean's; **uttaraam disham** = northern, side; **samaasaadya** = on reaching; **tataH** = then; **sahitaaH samnivesham cakruH** = collectively, camp, they made.

On reaching the northern side of southern ocean those best monkeys have collectively made a camp there. [4-64-4]

Here in this mms of Gorakhpur one verse is not given which is available in other versions. That verse is given here for an easy comprehension of the later verses.

sattvair mahadbhir vikR^itaiH kriiDadbhir vividhair jale |
vyaatta aasyaiH sumahaa kaayair uurmibhiH ca samaakulam || extra verse

sattvaiH= with beings; mahadbhiH= gigantic ones; vikR^itaiH= misshapen ones; kriiDadbhiH= sporting; vividhaiH jale= divers, in water; vyaatta aasaiH= with largely opened, mouths; su mahaa kaayaiH= with very large bodied ones; uurmibhiH ca samaakulam= with tides, also, uproarious.

That ocean is uproarious with its tides, and with its gigantic and misshapen beings that are sporting in water with their wide-opened mouths.

प्रसुप्तम् इव च अन्यत्र क्रीडन्तम् इव च अन्यतः ।
क्वचित् पर्वत मात्रैः च जल राशिभिः आवृतम् ॥ ४-६४-५
संकुलम् दानव इन्द्रैः च पाताल तल वासिभिः ।
रोम हर्ष करम् दृष्ट्वा विषेदुः कपिकुंजराः ॥ ४-६४-६

5, 6. **anyatra** = somewhere; the ocean is; **pra suptam iva** = well, slept, as though; **anyataH** = somewhere else; **kriiDantam iva** = sporting, as though; **kvacit** = elsewhere; **parvata maatraiH** = mountain, as high as; **jala raashibhiH aavR^itam** = by water, heaps [tidewater,] overspread; **paataala tala vaasibhiH** = of netherworld, on surface, residents; **daanava indraiH** = with demonic, best being - demons living in paatala; **samkulam** = tumultuous with; **roma harSa karam** = hair, grin [raising,] causer of; **[samudram** = ocean]; **dR^iSTvaa** = on seeing; **kapi kunjaraaH** = monkey, elephants; **viSeduH** = despaired.

Somewhere that ocean is as though sleeping well, and somewhere else it is as though sporting, elsewhere it is overspread with tidewaters as high as mountains, somewhere else it is tumultuous with the best demonic beings who are the residents on the plane of netherworld, and the elephantine monkeys despaired on seeing such a hair-raising ocean.. [4-64-5, 6]

आकाशम् इव दुष्पारम् सागरम् प्रेक्ष्य वानराः ।
विषेदुः सहिता सर्वे कथम् कार्यम् इति ब्रुवन् ॥ ४-६४-७

7. **sahitaa sarve vaanaraaH** = collectively [each to each,] all, vanara-s; **aakaasham iva duS paaram** = sky [endless,] like, impossible, to navigate [shoreless, hence unnavigable]; **saagaram prekSyaa** = ocean, on seeing; **viSeduH** = despaired; **katham kaaryam** = how, to do [vault]; **iti bruvan** = thus, saying.

On seeing the shoreless ocean that is like an endless sky, hence unnavigable, the vanara-s are despaired and said each to each, "how to vault this ocean?" [4-64-7]

[Verse Locator](#)

विषण्णाम् वाहिनीम् दृष्ट्वा सागरस्य निरीक्षणात् ।
आश्वासयामास हरीन् भय आर्तान् हरि सत्तमः ॥ ४-६४-८

8. hari sattamaH = monkey, the best [Angada]; saagarasya nir iikSaNaat = at ocean, gazing; viSaNNaam vaahiniim dR^iSTvaa = despaired, army [of monkeys,] on seeing; bhaya aartaan hariin = by fear, anguished, monkeys; aashvaasayaamaasa = started to inspirit.

Then the best one among monkeys, Angada, started to inspirit the army of monkeys who are anguished by fear on their gazing at the ocean. [4-64-8]

[Verse Locator](#)

न विषादे मनः कार्यम् विषादो दोषवत्तरः ।
विषादो हन्ति पुरुषम् बालम् क्रुद्ध इव उरगः ॥ ४-६४-९

9. viSaade manaH = to dismay, heart [loosing]; na kaaryam = not, workable; viSaadaH doSavattaraH = dismaying, is detrimental; kruddha uragaH baalam iva [hanti] = vicious, viper, [innocent] child, like, [ruins - a vicious viper unnecessarily ruins an innocent child]; puruSam viSaadaH hanti = person, dismay, ruins.

"Loosing heart to dismay is an unworkability, because dismaying itself is detrimental, and dismay alone ruins a person, as a vicious viper unworkably ruins an innocent child... [4-64-9]

[Verse Locator](#)

यो विषादो प्रसहते विक्रमे समुपस्थिते ।
तेजसा तस्य हीनस्य पुरुष अर्थो न सिद्ध्यति ॥ ४-६४-१०

10. vikrame sam upasthite = [time for] venturesomeness, when verges on; yaH viSaadaH prasahate = who, despair, readily tolerates [readily braces himself]; tejasa hiinasya tasya = by vitality, one who is lacking, to him; puruSa arthaH = personal, purpose [individual achievement]; na siddhyati = not, achievable.

"Individual achievement will be unachievable to him who readily braces himself with despair when the time for venturesomeness verges on, because of the lacking of his own vitality..." So said Angada and then the nightfall has occurred. [4-64-10]

These two sayings of Angada, and suchlike at other places, become precedent for the sayings of Krishna in Bhagavad Gita, esp., in the Ch. of arjuna viSaadayoga 'Arjuna's Despair'.

[Verse Locator](#)

तस्याम् रात्र्याम् व्यतीतायाम् अंगदो वानरैः सह ।
हरि वृद्धैः समागम्य पुनर् मंत्रम् अमंत्रयत् ॥ ४-६४-११

11. tasyaam raatryaam vyatiitaayaam = that, night, while elapsing; angadaH = Angada; hari vR^iddhaiH vaanaraiH saha = old, monkeys [golden-agers,] along with; samaagamya = meeting with; punaH mantram amantrayat = again, deliberations, deliberated.

While that night is elapsing into the wee hours of next day, Angada met all the golden-ager monkeys, and again deliberated with them. [4-64-11]

[Verse Locator](#)

सा वानराणाम् ध्वजिनी परिवार्य अंगदम् बभौ ।

वासवम् परिवार्य इव मरुताम् वाहिनी स्थिता ॥ ४-६४-१२

12. **vaanaraaNaam** = monkey's; **saa** = she [that]; **dhvajinii** = the hoister of army-flag [army troops]; **angadam** = around Angada; **parivaarya** = encircling; **sthitaa** = staying - stood around; **vaasavam parivaarya** = Indra, encircling; **marutaam vaahinii iva** = gods', army, like; **babhau** = beamed forth.

When those troops of monkey army stood encircling Angada, it beamed forth like the army of gods encircling Indra. [4-64-12]

[Verse Locator](#)

को अन्यः ताम् वानरीम् सेनाम् शक्तः स्तंभयितुम् भवेत् ।

अन्यत्र वालि तनयात् अन्यत्र च हनूमतः ॥ ४-६४-१३

13. **vaali tanayaat anyatra** = than Vali's, son, differently - other than; **hanuumataH anyatra** = than Hanuma, other than; **anyaH** = the other; **kaH** = who; **taam vaanariim senaam** = that, monkey's, army; **stambhayitum shaktaH bhavet** = to consolidate, capable, he will be.

Who can capably consolidate that army of monkeys, other than Vali's son Angada, or, other than Hanuma? None. Because that army itself is an army of fickly, tickly monkeys. [4-64-13]

Angada is the crown prince and Hanuma is [non-commissioned] commander-in-chief of monkey forces. It is usual in the military etiquette not to use high rankers in the first instance itself. Here also the same protocol is being followed. In this way, Duryodhana requests Bhishma to become his commander-in-chief:

anena sena patiH prabalaH kartavyam iti suucitam | tathaa ca udyoge bhaarate - bhiiShmam prati duryodhanaH - bhavaanushanasaa tulyo hita eShii ca sadaa mama | asamhaaryaH sthito dharme sa naH senapatiH bhava | | dk Now, excepting Angada and Hanuma, some other vaulter is needed.

[Verse Locator](#)

ततः तान् हरि वृद्धान् च तत् च सैन्यम् अरिन्दमः ।

अनुमान्य अंगदः श्रीमान् वाक्यम् अर्थवत् अब्रवीत् ॥ ४-६४-१४

14. **tataH** = then; **arindamaH** = enemy-subjugator; **shriimaan angadaH** = illustrious, Angada; **taan hari vR^iddhaan ca** = them, monkey, old-agers, also; **tat sainyam ca** = that, army, even; **anumaanya** = on revering = - paying respects; **arthavat vaakyam abraviit** = meaningful, sentence, spoke.

Then that enemy-subjugator and illustrious Angada, on revering the old-ager monkeys and paying due respects to the army of monkeys, spoke this meaningful sentence. [4-64-14]

[Verse Locator](#)

क इदानीम् महातेजा लंघयिष्यति सागरम् ।

कः करिष्यति सुग्रीवम् सत्य सन्धम् अरिन्दमम् ॥ ४-६४-१५

15. **idaaniim** = now; **mahaatejaa** = great-resplendent one; **kaH** = who; **saagaram langhayiSyati** = ocean, vaults over; **kaH** = who; **arindamam sugriivam** = enemy-repressor, Sugreeva; **satya sandham** = truth [truthful word,] bounden; **kariSyati**, makes [facilitates.]

"Now, who is that great-resplendent one who can vault over the ocean and who is he who can facilitate the enemy-repressor Sugreeva to become truthful to his word... [4-64-15]

[Verse Locator](#)

को वीरो योजन शतम् लंघयेत् प्लवंगमाः ।

इमान् च यूथपान् सर्वान् मोचयेत् को महाभयात् ॥ ४-६४-१६

16. **plavangamaaH** = oh, fly-jumpers; **viiraH** = a brave one [hurdler]; **kaH** = who; **yojana shatam langhayeta** = yojana-s [distance,] hundred, hurdles over; **imaan yuuthapaan sarvaan** = these, [monkeys] commanders, all of them; **mahaa bhayaat** = from great fear [of Sugreeva]; **kaH mocayet** = who will, emancipate.

"Who is that brave hurdler who can hurdle over a hundred yojana distance, oh, fly-jumpers, who is he who can even emancipate all these monkey commanders from the great fear of Sugreeva... [4-64-16]

[Verse Locator](#)

कस्य प्रसादात् दारान् च पुत्रान् चैव गृहाणि च ।

इतो निवृत्ताः पश्येम सिद्ध अर्थाः सुखिनो वयम् ॥ ४-६४-१७

17. **vayam** = we; **kasya prasaadaat** = by whose, benignancy; **siddha arthaaH** = on achieving, purpose; **sukhinaH** = as rejoicers; **itaH** = from here; **nivR^ittaaH** = on going back; **daaraan ca putraan caiva** = wives, also, sons, also thus; **gR^ihaaNi ca** = houses [and homes,] even; **pashyema** = we can see.

"By whose benignancy we can rejoicingly see our wives, sons, houses and homes on going back from here after achieving the purpose of our task... [4-64-17]

[Verse Locator](#)

कस्य प्रसादात् रामम् च लक्ष्मणम् च महाबलम् ।

अभिगच्छेम संहृष्टाः सुग्रीवम् च महाबलम् ॥ ४-६४-१८

18. **kasya prasaadaat** = by whose, benevolence; **samhR^iSTaaH** = gladly [trouble-free, unworriedly]; **raamam ca** = to Rama, also; **mahaa balam lakSmaNam ca** = great-mighty one [irascible,] to Lakshmana, also; **mahaabalam sugriivam ca** = great-mighty one [here, ruthless one,] to Sugreeva, as well; **abhigacChema** = we can approach.

"By whose benevolence we can unworriedly approach Rama, or even that irascible Lakshmana, or ruthless Sugreeva, as well... [4-64-18]

[Verse Locator](#)

यदि कश्चित् समर्थो वः सागर प्लवने हरिः ।

स ददातु इह नः शीघ्रम् पुण्याम् अभय दक्षिणाम् ॥ ४-६४-१९

19. **vaH** = among you; **kashcit hariH** = someone, a monkey; **saagara plavane** = ocean, to jump over; **samarthaH yadi** = competent enough, if; **saH** = he; **iha** = now; **naH** = to us; **shiighram** = quickly; **puNyaam** = solemn; **a bhaya** = not, fear [impunity]; **dakSiNaam** = munificence; **dadaatu** = let him give.

"If someone among you is competent enough to jump over the ocean, that monkey may now quickly give us all, a munificence, called a solemn impunity from Sugreeva..." Angada addressed monkeys in this way. [4-64-19]

[Verse Locator](#)

अंगदस्य वचः श्रुत्वा न कश्चित् किञ्चित् अब्रवीत् ।

स्तिमिता इव अभवत् सर्वा सा तत्र हरि वाहिनी ॥ ४-६४-२०

20. **angadasya vacaH shrutvaa** = Angada's, words, on hearing; **kashcit kimcit** = someone, something; **na abraviit** = not, said; **tatra** = there [in the matter]; **sarvaa saa hari vaahinii** = all,

that, monkey, troop; **stimitaa iva abhavat** = standstill [dumbfounded,] as though, became.

On hearing Angada's words there is none someone to say something in that matter, as the entire monkey troop is as though dumbfounded. [4-64-20]

[Verse Locator](#)

पुनर् एव अंगदः प्राह तान् हरीन् हरि सत्तमः ।

सर्वे बलवताम् श्रेष्ठा भवन्तो दृढ विक्रमाः ।

व्यपदेश्य कुले जाताः पूजिताः च अपि अभीक्ष्णशः ॥ ४-६४-२१

21. **hari sattamaH** = monkey, the best; **angadaH** = Angada; **taan hariin** = to those, monkeys; **punaH eva praaha** = again, thus, clearly said; **bhavantaH sarve balavataam shreSThaa** = you, all of you, among the powerful, the best; **dR^iDha vikramaaH** = determinedly, venturesome; **vyapadesha [vi apa desha] kule jaataaH** = flawless, family, born in; **abhiikSNashaH puujitaaH ca api** = again and again, adored ones [for your adventures,] also, even.

Again that best one among monkeys Angada clearly said to those monkeys thus, "all of you are the best ones among powerful monkeys, you all are determinedly venturesome, born in flawless families and even adored again and again for your adventures... [4-64-21]

[Verse Locator](#)

न हि वो गमने संगः कदाचित् अपि कस्यचित् भवेत् ।

ब्रुवध्वम् यस्य या शक्तिः प्लवने प्लवगर्षभाः ॥ ४-६४-२२

22. **vaH** = among you; **kasyacit** = to whomsoever; **kadaacit** = whensoever; **gamane sangaH na bhavet hi** = in going [jumping,] barrier, not, will be there, isn't it; **plavagarSabhaaH** = oh, best fly-jumpers; **plavane** = in jumping - jump-leaping ocean; **yasya yaa shaktiH** = whose, what, capability - is there, that; **bruvadhvam** = let it be said.

"There will be no barrier to whomsoever, whensoever he wanted essay wheresoever, isn't it! Hence, oh, best fly-jumpers, each one you may give an account as to which one has got which capability in jump-leaping the ocean. [4-64-22]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे चतुः षष्टितमः सर्गः

Thus, this is the 64th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 64

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 65 Verses converted to UTF-8, Nov 09

Introduction

Monkeys are perturbed to see ocean which is breadthwise a hundred yojana-s, say a thousand miles, as none can leap a. Every important monkey says that his capability is just lesser than that. Angada is again despaired as none is coming forward, nor he is allowed to go, in the name of his prospective kingship. But Jambavanta pacifies and starts to encourage and invigorate Hanuma to undertake the task of leaping the ocean.

[Verse Locator](#)

अथ अंगद वचः श्रुत्वा सर्वे ते वानर उत्तमाः ।
स्वम् स्वम् गतौ समुत्साहम् ऊचुः तत्र यथा क्रमम् ॥ ४-६५-१
गजो गवाक्षो गवयः शरभो गंधमादनः ।
मैन्दः च द्विविदः चैव सुषेणो जांबवान् तथा ॥ ४-६५-२

1. *atha angada vacaH shrutvaa* = then, Angada's, words, on hearing; *gajaH gavaakSaH gavayaH sharabhaH ga.ndhamaadanaH maindaH* = Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, Mainda; *ca* = also; *dvididaH* = Dvidida; *caiva* = also thus; *suSeNaH* = Susheshana; *tathaa* = like that; *jaambavaan* = Jambavanta; *sarve te vaanara uttamaaH* = all, those, vanara, best ones; *yathaa kramam* = according to, their turn; *tatra gatau* = therein [matter of leaping,] in leaping; *svam svam samutsaaham* = one's own, one's own [individual,] ability; *uucuH* = said.

Then on hearing the words of Angada those best vanara-s, anamely Gaja, Gavaaksha, Gavaya, Sharabha, Gandhamaadana, Mainda and Dvidida, and Susheshana, and like that Jambavanta have individually said about their abilities in the matter of leaping the ocean according to their turn. [4-65-1]

[Verse Locator](#)

आबभाषे गजः तत्र प्लवेयम् दश योजनम् ।
गवाक्षो योजनानि आह गमिष्यामि इति विंशतिम् ॥ ४-६५-३

3. *tatra* = in that matter; *gajaH dasha yojanam plaveyam aababhaaSe* = Gaja, ten, yojana-s, I can fly, said; *gavaakSaH vimshatim yojanaani gamiSyaami* = Gavaaksha, twenty, yojana-s, I can go; *iti aaha* = thus, he said.

In that matter Gaja said, "I can fly ten yojana-s..." and Gavaaksha said, "I can go over twenty yojana-s..." [4-65-3]

[Verse Locator](#)

शरभो वानरः तत्र वानरान् तान् उवाच ह ।
त्रिंशत् गमिष्यामि योजनानाम् प्लवंगमाः ॥ ४-६५-४

ऋषभो वानरः तत्र वानरान् तान् उवाच ह ।
 चत्वारिंशत् गमिष्यामि योजनानाम् न संशयः ॥ ४-६५-५
 वानरान् तु महातेजा अब्रवीत् गंधमादनः ।
 योजनानाम् गमिष्यामि पंचाशत् तु न संशयः ॥ ४-६५-६
 मैन्दः तु वानरः तत्र वानरान् तान् उवाच ह ।
 योजनानाम् परम् षष्टिम् अहम् प्लवितुम् उत्सहे ॥ ४-६५-७
 ततः तत्र महातेजा द्विविदः प्रत्यभाषत ।
 गमिष्यामि न संदेहः सप्ततिम् योजनानि अहम् ॥ ४-६५-८
 सुषेणः तु महातेजाः सत्त्ववान् कपि सत्तमः ।
 अशीतिम् प्रतिजाने अहम् योजनानाम् पराक्रमे ॥ ४-६५-९

4, 5, 6, 7, 8, 9. tatra = in that matter; sharabhaH vaanaraH = Sharabha, one vanara; taan vaanaraan = to them, monkeys; uvaaca ha = said, indeed; plavangamaaH = oh, fly-jumpers; yojanaanaam trinshat gamiSyaami = yojana-s, up to thirty, I can go; tatra = there; R^iSarabhaH vaanaraH = Rishabha, vanara; taan vaanaraan uvaaca ha = to them, monkeys, said, indeed; yojanaanaam catvaarimshat gamiSyaami = yojana-s, up to forty, I can go; samshayaH na = doubt, is not there; mahaatejaa gandhamaadanaH = great-resplendent, Gandhamaadana; vaanaraan abraviit = to monkeys, said; yojanaanaam pancaashat gamiSyaami = yojana-s, fifty, I can go; samshayaH na = doubt, is not there; tatra = in that matter; maindaH vaanaraH tu = Mainda, vanara, on his part; taan vaanaraan uvaaca ha = to them, monkeys, said, indeed; aham = I; yojanaanaam SaSTim param = yojana-s, sixty, up to; plavitum utsahe = to jump, I venture; tataH = then; mahaatejaa dvididaH = great-resplendent, Dvidida; tatra = in that matter; pratyabhaaSata = informed them; aham saptatim yojanaani gamiSyaami = I, seventy, yojana-s, can go; sandehaH na = doubt, is not there; mahaatejaaH = great-resplendent one; sattvavaan = mightiest; suSeNaH tu = Shushena; kapi sattamaH = monkey, the best - said; aham paraakrame = I, in leaping; yojanaanaam ashiitim pratijaane = yojana-s, eighty, I promise.

In that matter the vanara Sharabha said to the monkeys, "oh, fly-jumpers, I can indeed go up to thirty yojana-s..." The vanara Sharabha said, "I can go up to forty yojana-s, undoubtedly..." The great-resplendent Gandhamaadana said, "I can go up to fifty yojana-s, no doubt..." The vanara Mainda said the monkeys in that matter, "I venture to jump just sixty yojana-s..." Then the great-resplendent Dvidida informed, "I can go up to seventy yojana-s, no doubt..." But mighty Shushena, the best and the great resplendent monkey said, "I promise to jump eighty yojana-s..." [4-65-4]

[Verse Locator](#)

तेषाम् कथयताम् तत्र सर्वान् तान् अनुमान्य च ।
 ततो वृद्धतमः तेषाम् जांबवान् प्रत्यभाषत ॥ ४-६५-१०

10. tataH = then; teSaam vR^iddha tamaH = oldest, of all; jaambavaan = Jambavanta; teSaam tatra kathayataam = by them, in that matter, while saying so; taan sarvaan anumaanya = them, all, on appreciating; pratyabhaaSata = to them said - in this way.

Jambavanta, the oldest one among all of them, appreciating them who are telling about their jumping capacities, has informed them in this way. [4-65-10]

[Verse Locator](#)

पूर्वम् अस्माकम् अपि आसीत् कश्चित् गति पराक्रमः ।
 ते वयम् वयसः पारम् अनुप्राप्ताः स्म सांप्रतम् ॥ ४-६५-११

11. puurvam asmaakam api = previously, for us, even; kashcit gati paraaakramaH aasiit = some, traversal, adventurousness, was there; te = such as we were; vayam = we

are; **saampratam** = presently; **vayasaH paaram anupraaptaaH sma** = of age, other shore, reached, we are - I am.

"Previously there was some traversal daredevilry even for us, such as we were, we are presently on the other shore of our age... [4-65-11]

The use of the word 'us' is to mean 'for me...' as a kind of royal 'we'.

[Verse Locator](#)

किम् तु न एवम् गते शक्यम् इदम् कार्यम् उपेक्षितम् ।
यद् अर्थम् कपि राजः च रामः च कृत निश्चयौ ॥ ४-६५-१२

12. **kim tu** = how, ever; **evam gate** = this, being so; **yat artham** = for which, purpose; **kapi raajaH ca** = monkey's, king, also; **raamaH ca** = Rama, even; **kR^ita nishcayau** = decisively, decided - on getting their task solved; **idam kaaryam** = this, task; **upekSitum** = for a non-observance - marginalize; **na** = not; **shakyam** = possible.

"That being so, for which purpose the king of monkeys Sugreeva and even Rama are decisively decided on this task, it is impossible for us to marginalize this task... [4-65-12]

Jambavanta is cautioning the monkeys, who are evasive on the issue of going to Ravana's Lanka. When Sugreeva sent the very same monkeys to all directions, he said 'you all have an unimpeded egress and no limits for your capabilities...' etc., but here, all the monkeys are telling their capacity is 'a little lesser than a hundred yojana long jump...' It is not exactly their lack of aptitude to 'just jump' but it is their 'fear for Ravana' that is deterring them. As such, here Jambavanta as the senior most member had to reprimand them with words like 'non-observance, heedlessness...' etc.

[Verse Locator](#)

सांप्रतम् कालम् अस्माकम् या गतिः ताम् निबोधत ।
नवतिम् योजनानाम् तु गमिष्यामि न संशयः ॥ ४-६५-१३

13. **saampratam kaalam** = in present, time - at this age; **asmaakam** = for us [for me]; **yaa gatiH taam nibodhata** = what, cruise, that, while I say [you understand]; **yojanaanaam navatim gamiSyaami** = yojana-s, ninety, I [we] can go; **samshayaH na** = doubt, is not there.

"While we say you may hear what cruise we have at this age... we can go up to ninety yojana-s, undoubtedly... [4-65-13]

[Verse Locator](#)

तान् च सर्वान् हरि श्रेष्ठान् जांबवान् इदम् अब्रवीत् ।
न खलु एतावत् एव आसीत् गमने मे पराक्रमः ॥ ४-६५-१४

14. **sarvaan taan hari shreSThaan** = to all of, those, to monkey, best ones; **jaambavaan idam ca abraviit** = Jambavanta, this, also, said; **me gamane paraakramaH** = to me, in [the stint of] going, capability; **etaavat eva** = thereunto, only; **na aasiit khalu** = not, is there [limited,] definitely.

Jambavanta further said this to all of those best monkeys, "my capability in the stint of going was not definitely limited only thereunto... [4-65-14]

[Verse Locator](#)

मया वैरोचने यज्ञे प्रभविष्णुः सनातनः ।
प्रदक्षिणी कृतः पूर्वम् क्रममाणः त्रिविक्रमः ॥ ४-६५-१५

15. **maya** = by me; **puurvam** = once; **vairocane yaj~ne** = in Vairocana's legatee's [Emperor Bali's,] Vedic-ritual's - at the time of]; **kramamaaNah** = when He was

treading; **prabhaviSNuH** = Omnipresent; **sanaatanaH** = Eternal [Vishnu]; **trivikramaH** = [in the incarnation of] Trivikrama; **pradakSiNii kR^itaH** = circumambulation, He was made by me.

"Once I have performed circumambulation around the Omnipresent and Eternal Vishnu in His incarnation as Trivikrama, when He grandiosely increased His physique from that of a Divine-Dwarfish Brahman boy to that of an Omnidirectional Being, thus filling whole of the Universe to tread all the three worlds, during the time of Vedic-ritual of Emperor Bali, the legatee of Vairocana... [4-65-15]

[Verse Locator](#)

स इदानीम् अहम् वृद्धः प्लवने मन्दविक्रमः ।

यौवने च तदा आसीत् मे बलम् अप्रतिमम् परम् ॥ ४-६५-१६

16. **idaaniim vR^iddhaH** = presently, [I am] old [decrepit]; **saH aham** = such as I am; **plavane manda vikramaH** = in fly-jumping, slow, soldier of [mis-]fortune; **tadaa yauvane** = then, in youth; **me balam a pratimam** = my, energy was, un, matched; **param** = unsurpassed; **aasiit** = it was.

"Such as I was, I am presently old and decrepit and I have become slow jumping soldier of misfortune, though my energy in youth was unmatchable and unsurpassable. [4-65-16]

[Verse Locator](#)

संप्रति एतावत् एव अद्य शक्यम् मे गमने स्वतः ।

न एतावता च संसिद्धिः कार्यस्य अस्य भविष्यति ॥ ४-६५-१७

17. **samprati** = in the present [at this age]; **adya me svataH gamane** = now, for me, on my own, in going; **etaavat eva shakyam** = thereunto, only, is possible; **etaavataa** = by that much [endeavour]; **asya kaaryasya samsiddhiH** = that, task's, accomplishment; **na bhaviSyati** = not, will be there.

"Now, at this age it is possible for me to go on my own only thereunto... and by that much endeavour that task will be unaccomplished..." So said Jambavanta to monkeys. [4-65-17]

[Verse Locator](#)

अथ उत्तरम् उदार अर्थम् अब्रवीत् अंगदः तदा ।

अनुमान्य महाप्राज्ञो जांबवंतम् महाकपिम् ॥ ४-६५-१८

18. **atha** = later; **tadaa** = then; **mahaapraaj~naH angadaH** = highly intelligent, Angada; **mahaakapim jaambavantam anumaanya** = great monkey, Jambavanta, on reverencing; **udaara artham** = with salutary, meaningful [words]; **uttaram** = reply; **abraviit** = said.

Then on reverencing the great monkey Jambavanta, the highly intelligent Angada thereafter said these salutary words. [4-65-18]

Though Jambavanta is a bear he is reckoned as one with monkeys because bear's nature and behaviour 'nearly' equals that of gorillas, chimps, or even monkeys.

[Verse Locator](#)

अहम् एतत् गमिष्यामि योजनानाम् शतम् महत् ।

निवर्तने तु मे शक्तिः स्यात् न वा इति न निश्चितम् ॥ ४-६५-१९

19. **aham** = I; **mahat etat yojanaanaam shatam** = great [broadwise,] this, yojana-s, hundred [ocean's breadth,]; **gamiSyaami** = I can go [vault over]; **nivartane me shaktiH syaat** = in returning, to me, capability, is there; **na vaa** = not, or; **iti** = that; **nishcitam na** = definite, not.

"I can vault over this ocean which is broadwise in a hundred yojana-breadth, but whether I am capable of coming back or not, it is indefinite... [4-65-19]

[Verse Locator](#)

तम् उवाच हरि श्रेष्ठो जांबवान् वाक्य कोविदः ।
ज्ञायते गमने शक्तिः तव हरि ऋक्ष सत्तम ॥ ४-६५-२०

20. **vaakya kovidaH jaambavaan** = sentence making, expert, Jambavanta; **tam hari shreSThaH [hari shreSTham]** = him, to monkey, the best - Angada; **uvaaca** = said; **hari R^ikSa sattama** = oh, among monkeys, bears, best one - oh, Jambavanta; **gamane tava shaktiH j~naayate** = in traversal, your, capability, is known.

That expert in sentence making, Jambavanta said to the best one among monkeys namely Angada, "oh, Angada, the best one among monkeys and bears, I know about your capability in traversal... [4-65-20]

[Verse Locator](#)

कामम् शत सहस्रम् वा न हि एष विधिः उच्यते ।
योजनानाम् भवान् शक्तो गन्तुम् प्रतिनिवर्तितुम् ॥ ४-६५-२१

21. **bhavaan** = you are; **yojanaanaam** = yojana-s; **shata sahasram vaa** = hundred, thousand, even; **gantum pratinivartitum** = to go, return; **shaktaH kaamam** = capable, if need be; **eSa vidhiH** = this, method; **na hi ucyate** = not, indeed, said [uncanonical.]

"Why a hundred, if need be you are capable to go up to a hundred thousand yojana-s and come back... but this method of our sending you is uncanonical... [4-65-21]

[Verse Locator](#)

न हि प्रेषयिता तात स्वामी प्रेष्यः कथंचन ।
भवता अयम् जनः सर्वः प्रेष्यः प्लवग सत्तम ॥ ४-६५-२२

22. **taata** = oh, dear one; **preSayitaa svaamii** = sender [assigner,] a lord; **kathancana** = in anyway; **preSyah** = to be sent [be an assignee]; **na hi** = not, indeed; **plavaga sattama** = oh, fly-jumper, the best - Angada; **sarvaH ayam janaH** = all, these, people - monkeys; **bhavataa preSyah** = by you, sendable [assignable.]

"Oh, dear Angada, in anyway lord assigner cannot be an assignee, hence oh, best fly-jumper, all of these people are assignable by you... [4-65-22]

[Verse Locator](#)

भवान् कलत्रम् अस्माकम् स्वामि भावे व्यवस्थितः ।
स्वामी कलत्रम् सैन्यस्य गतिः एषा परंतप ॥ ४-६५-२३

23. **parantapa** = oh, enemy-inflamer; **svaami bhaave vyavasthitaH** = as lord, in notion of, established; **bhavaan** = you are; **asmaakam kalatram** = for us, you are to be protected; **svaamii sainyasya kalatram** = lord, for army, is to be protected; **eSaa gatiH** = this is, the method.

"You are notionally established as our lord and we have to become your protectionists and, oh, enemy-inflamer Angada, lord becomes the protectionist of army... this alone is the method... [4-65-23]

The word kalatra meaning 'that which need be protected,' has other meanings like 'wife, buttock...' etc.

[Verse Locator](#)

अपि वै एतस्य कार्यस्य भवान् मूलम् अरिम् दम ।

तस्मात् कलत्रवत् तात प्रतिपाल्यः सदा भवान् ॥ ४-६५-२४

24. **taata** = oh, dear one; **arimdama** = oh, enemy-subjugator; **etasya kaaryasya** = of this, task; **bhavaan muulam api vai** = you are, linchpin, even, really; **tasmaat** = thereby; **bhavaan** = you are; **kalatravat** = protected like; **sadaa paalyaH** = always, to be safeguarded.

"Oh, enemy-subjugator, really you are the linchpin to this mission, thereby oh, dear Angada, you are always to be protected like anything that needs safeguarding... [4-65-24]

[Verse Locator](#)

मूलम् अर्थस्य संरक्ष्यम् एष कार्यविदाम् नयः ।

मूले हि सति सिध्यन्ति गुणाः पुष्प फल उदयः ॥ ४-६५-२५

25. **arthasya muulam samrakSyam** = of purpose [task,] prime mover, is to be safeguarded; **eSa kaarya vidaam nayaH** = this is, task, master's, byword; **muule sati** = prime mover, if only it is there; **phala udayaH** = fruits, yielding; **sarve guNaaH sidhyanti** = all, endowments, will accrue.

"The prime mover of a task is to be safeguarded...' is the byword of the taskmasters, and indeed if only the prime mover is there, all the endowments are achievable that yield fruits... [4-65-25]

[Verse Locator](#)

तद् भवान् अस्य कार्यस्य साधनम् सत्य विक्रमः ।

बुद्धि विक्रम संपन्नो हेतुः अत्र परंतपः ॥ ४-६५-२६

26. **satya vikramaH** = oh, truth, valiant one; **tat bhavaan asya kaaryasya saadhanam** = thereby, you are, of this, task's, instrument; **parantapaH** = oh, enemy-inflamer; **atra** = in this [task of searching Seetha]; **buddhi vikrama sampannaH** = sagacity, audacity, privileged with; **hetuH** principle - you are the keystone.

"Thereby, oh, truth-valiant Angada, you are instrumental to this task and as you are privileged with sagacity and audacity, oh, enemy-inflamer, you are the keystone for this task of searching Seetha... [4-65-26]

[Verse Locator](#)

गुरुः च गुरु पुत्रः च त्वम् हि नः कपि सत्तम ।

भवन्तम् आश्रित्य वयम् समर्था हि अर्थ साधने ॥ ४-६५-२७

27. **kapi sattama** = oh, monkey, the best; **naH guru putraH ca** = for us, respected one's [Vali's,] son, too; **tvam guruH ca** = you are, a respectable one, also; **vayam bhavantam aashritya** = we, by you, sheltered; **artha saadhane samarthaaH hi** = objective [of our task,] in achieving, we will be capable, indeed.

"For us you are indeed a respectable one by yourself, and as the son of respected Vali too, and oh, best monkey, sheltered by you we are indeed capable of achieving the objective of our task..." So said Jambavanta to Angada. [4-65-27]

[Verse Locator](#)

उक्त वाक्यम् महाप्राज्ञम् जांबवंतम् महाकपिः ।

प्रत्युवाच उत्तरम् वाक्यम् वालि सूनुः अथ अंगदः ॥ ४-६५-२८

28. **atha** = then; **mahaakapiH** = great monkey; **vaali suunuH angadaH** = Vali's, son, Angada; **ukta vaakyam** = to one who has said his sentence - to Jambavanta; **mahaapraaj~nam**

jaambavantam = to highly sagacious, to Jambavanta; **uttaram vaakyam** = answer, sentence; **prati uvaaca** = in reply, said.

When that highly scholarly Jambavanta has said thus, the great monkey and the son of Vali Angada said this sentence in reply as an answer. [4-65-28]

[Verse Locator](#)

यदि न अहम् गमिष्यामि न अन्यो वानर पुंगवः ।
पुनः खलु इदम् अस्माभिः कार्यम् प्रायोपवेशनम् ॥ ४-६५-२९

29. **aham na gamiSyaami yadi** = I, not, to proceed, if; **anyaH vaanara pungavaH na [gamiSyasi]** = other, monkey, the best, not [does not go]; **asmaabhiH punaH** = by us, again [then]; **idam praayopaveshanam kaaryam khalu** = this, self-immolation, is to be undertaken, is it not.

"If I am not proceeding to Lanka, nor any other monkey is proceeding, then we have to undertake self-immolation once again, isn't it! [4-65-29]

[Verse Locator](#)

न हि अकृत्वा हरि पतेः संदेशम् तस्य धीमतः ।
तत्र अपि गत्वा प्राणानाम् न पश्यामि परिरक्षणम् ॥ ४-६५-३०

30. **dhiimataH** = intellectual one [resolute one]; **tasya hari pateH** = of that, monkeys, husband's [king's]; **sandesham a kR^itvaa** = bidding, without, fulfilling; **tatra gatvaa api** = to there [to Kishkindha,] on going, even; **praaNaanaam** = for [our] lives; **pari rakSaNam** = secure protection = na pashyaami = not, I perceive.

"I do not perceive any secure protection for our lives on our going to Kishkindha without fulfilling the bidding of that resolute king of monkeys Sugreeva... [4-65-30]

[Verse Locator](#)

स हि प्रसादे च अत्यर्थम् कोपे च हरिः ईश्वरः ।
अतीत्य तस्य संदेशम् विनाशो गमने भवेत् ॥ ४-६५-३१

31. **saH hariH** = he, that monkey - Sugreeva; **prasaade ca** = in forgiveness, also; **kope ca** = in furiousness, also; **atyartham iishvaraH** = immoderately, a lord - will lord over; **tasya sandesham atiitya** = his, bidding, trespassing; **gamane** = in going [to Kishkindha]; **vinaashaH bhavet** = doom, occurs; [or, **vinaashaH** = doom; **gamane** = entering into; **bhavet** = will be - it I as good as entering our own doom.]

"Sugreeva is a lord who shows either forgiveness or furiousness immoderately... and our going to Kishkindha trespassing his bidding is as good as our entering into our own doom... [4-65-31]

[Verse Locator](#)

तत् तथा हि अस्य कार्यस्य न भवति अन्यथा गतिः ।
तत् भवान् एव दृष्ट अर्थः संचिंतयितुम् अर्हति ॥ ४-६५-३२

32. **tat tathaa hi** = that, that way, only - it will happen in that way only; **asya kaaryasya gatiH** = that, task's [our return to Kishkindha,] course - result; **anyathaa na bhavati** = other way round, not, will become - it will not be other way round; **tat** = thereby; **dR^iSTa arthaH** = envisioned, meaning [implications]; **bhavaan eva** = you, alone; **samcintayitum arhati** = to deeply think, apt of you.

"It will happen in that way only as our going back to Kishkindha results in no other way, thereby it will be apt of you to think deeply, as you can envision the implications..." Thus Angada

सः अंगदेन तदा वीरः प्रत्युक्तः प्लवगर्षभः ।

जांबवान् उत्तमम् वाक्यम् प्रोवाच इदम् ततो अंगदम् ॥ ४-६५-३३

33. **angadena tadaa pratyuktaH** = by Angada, that way, who is replied [Jambavanta]; **viiraH** = valiant one; **plavagarSabhaH** = fly-jumper, the best; **saH jaambavaan** = he, that Jambavanta; **tataH** = then; **angadam** = to Angada; **uttamam idam vaakyam provaaca** = best, this one, the sentence, spoke - advised.

When that best and valiant fly-jumper Jambavanta is said that way by Angada, then Jambavanta advised him in this best sentence to Angada. [4-65-33]

तस्य ते वीर कार्यस्य न किञ्चित् परिहास्यते ।

एष संचोदयामि एनम् यः कार्यम् साधयिष्यति ॥ ४-६५-३४

34. **viira** = oh, brave Angada; **te** = yours; **tasya kaaryasya** = of this, mission; **kimcit na parihaasyate** = in the least, not, be thwarted; **eSa** = this [me]; **kaaryam yaH saadhayisyati** = mission, who, achieves success; **enam samcodayaami** = him, I will motivate.

"Oh, brave Angada, this mission of yours will not be thwarted in the least. I will motivate him who achieves success of this mission of searching Seetha... [4-65-34]

ततः प्रतीतम् प्लवताम् वरिष्ठम्

एकांतम् आश्रित्य सुखोपविष्टम् ।

संचोदयामास हरि प्रवीरो

हरिप्रवीरम् हनुमंतम् एव ॥ ४-६५-३५

35. **tataH** = then; **hari praviiraH** = among monkeys, outstanding one [Jambavanta]; **pratiitam** = at the distinguished one; **plavataam variSTham** = among fly-jumpers, exceptional one [Hanuma]; **ekaantam aashritya** = at lonely place, abiding; **sukha upaviSTam** = comfortably, sitting; **hari pra viiram hanumantam eva** = among moneys, marvellous one, Hanuma, alone; **samcodayaamaasa** = started to motivate.

Then Jambavanta, the outstanding one among monkeys started to motivate the exceptional fly-jumper, and a marvellous one among all the monkeys, and who by now is comfortably sitting abiding a lonely place, namely Hanuma. [4-65-35]

Here Hanuma is said to be sitting 'comfortably' far from the madding crowd of monkeys. When everybody is clamorous how can this monkey sit comfortably - is the doubt. In reply it is said, that he is apparently comfortable but in his heart of hearts the problem of vaulting over the ocean is churning. On one hand, Rama gave his golden ring to Hanuma in the presence of these very same monkey heroes, and on the other Angada is asking all the other monkeys to jump over the ocean. Hanuma is fully aware that all the other monkeys are somehow escaping the situation, not because they cannot jump just a hundred yojana ocean, but owing to the fear of Ravana. Hanuma neither fears Ravana nor cares his stooge-demons, but his concern himself with his duty. If somebody comes forward to leap, then it is well and good and Hanuma has to accompany that monkey as a standby, because he is handling the ring of Rama. If none comes forward, even in that event he has go to Lanka unaccompanied. In either case it is Hanuma who has to go, hence the 'comfortableness' is 'decisiveness' and thus he is decided of his duty. A verse from Skanda Puraana says this only:

niilo a~Ngado hanuumaan ca jaambavaan atha kesarii | samudra tiiram aagama na shekuH spanditum padam | raavaNasya balam j~naatvaa tiire nada nadii pateH | skaanda puraaNa

Thus, this is the 65th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 65

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35				



Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 66 Verses converted to UTF-8, Nov 09

Introduction

Legend of Hanuma's birth is eulogised together with his innate capabilities. Jambavanta familiarises Hanuma of his capabilities giving an account of his birth, rather what for he took birth, and extols his unready faculty. In the sixty-sixth chapter of Bala Kanda, Valmiki very concisely narrates the birth of Seetha. But here Valmiki elaborately informs about the birth of Hanuma through Jambavanta. Some information about Hanuma is included in the endnote.

[Verse Locator](#)

अनेक शत साहस्रीम् विषण्णाम् हरि वाहिनीम् ।
जांबवान् समुदीक्ष्य एवम् हनुमंतम् अथ अब्रवीत् ॥ ४-६६-१

1. **jaambavaan** = Jambavanta; **viSaNNaam** = crestfallen; **aneka shata saahasriim** = many, hundreds, thousands [soldiers] having; **hari vaahiniim** = monkey, soldiery; **samudiikSya** = on overseeing; **atha** = then; **hanumantam evam abraviit** = to Hanuma, this way, said.

On overseeing the crestfallen monkey-soldiery, which is with many hundreds and thousands of soldiers, then Jambavanta sad this way to Hanuma. [4-66-1]

[Verse Locator](#)

वीर वानर लोकस्य सर्व शास्त्र विदाम् वर ।
तूष्णीम् एकांतम् आश्रित्य हनुमन् किम् न जल्पसि ॥ ४-६६-२

2. **vaanara lokasya** = of vanara, world; **viira** = oh, valiant one; **sarva shaastra vidaam vara** = in all, scriptures, among scholars, eminent one; **hanuman** = oh, Hanuma; **tuuSniim ekaantam aashritya** = calmly, loneliness, resorting to; **kim na jalpasi** = why, not, mumble [something.]

"Oh, valiant one in the world of vanara-s, being an erudite scholar among all the scriptural scholars, Hanuma, why do not you mumble something, why do you resort to a calmly loneliness... [4-66-2]

[Verse Locator](#)

हनुमन् हरि राजस्य सुग्रीवस्य समो हि असि ।
राम लक्ष्मणयोः च अपि तेजसा च बलेन च ॥ ४-६६-३

3. **hanuman** = oh, Hanuma; **tejasaa ca balena ca** = by brilliance, also, by brawn, as well; **hari raajasya sugriivasya** = monkey's, king, Sugreeva's; **raama lakSmaNayoH ca api** = to Rama, Lakshmana, also, even to; **samaH asi hi** = you match up to, you are, indeed.

"By your brilliance and brawn, oh, Hanuma, you match up to king of monkeys Sugreeva, or even to Rama and Lakshmana, as well... [4-66-3]

अरिष्टनेमिनः पुत्रो वैनतेयो महाबलः ।

गरुत्मान् इव विख्यात उत्तमः सर्व पक्षिणाम् ॥ ४-६६-४

4. ariSTaneminaH putraH = Aristanemi, [another name of Kashyapa Prajapati,] son of; sarva pakSiNaam uttamaH = among all, birds, best bird; vainateyaH = son of Lady Vinata; mahaabalaH = superbly mighty one; garutmaan iva [iti] vi khyaata = Garuda, thus, universally, renowned as - such a bird is there.

"The son of Kashyapa Prajapati and Lady Vinata is the best bird among all the birds who is superbly mighty and who is universally renowned as Garuda... [4-66-4]

[Verse Locator](#)

बहुशो हि मया दृष्टः सागरे स महाबलः ।

भुजगान् उद्धरन् पक्षी महावेगो महायशाः ॥ ४-६६-५

5. mahaa balaH = he, great mighty; mahaa vegaH = rapidly, speedy; mahaa yashaaH = highly, glorious; saH pakSii = that, bird; saagare = from ocean; bhujagaan uddharan = reptiles, on upheaving; mayaa bahushaH dR^iSTaH hi = by me, oftentimes, is seen, indeed.

"Indeed, I have oftentimes seen that highly glorious, rapidly speedy, great mighty bird Garuda, pecking up reptiles from ocean... [4-66-5]

[Verse Locator](#)

पक्षयोः यत् बलम् तस्य तावत् भुज बलम् तव ।

विक्रमः च अपि वेगः च न ते तेन अपह्रीयते ॥ ४-६६-६

6. tasya pakSayoH yat balam = his, of wings, which, might - is there; tava bhuja balam taavat = your, arms, strength of, is that much; te vikramaH ca api = by your, daring, also, even; vegaH ca = dash, too; tena = by him [his dash and dare]; na apahiiyate = underwhelmed [unreprovable.]

"Whatever is the strength of his wings, that much is the strength of you arms, and even by the yardsticks of his dash and dare, yours too, are unreprovable... [4-66-6]

[Verse Locator](#)

बलम् बुद्धिः च तेजः च सत्त्वम् च हरि सत्तम ।

विशिष्टम् सर्व भूतेषु किम् आत्मानम् न सज्जसे ॥ ४-६६-७

7. hari sattama = oh, monkey, forthright one; your; balam buddhiH ca tejaH ca sattvam ca = [your] force, faculty, also, flair, also, fortitude, also; sarva bhuuteSu = among all, beings; vishiSTam = is finest; aatmaanam kim na sajjase = yourself, why, not, readying [yourself.]

"Oh, forthright monkey, you are the finest among all beings by the dint of your force, faculty, flair, and fortitude... why then is your unreadiness in this task of leaping ocean... [4-66-7]

[Verse Locator](#)

अप्सर अप्सरसाम् श्रेष्ठा विख्याता पुंजिकस्थला ।

अंजना इति परिख्याता पत्नी केसरिणो हरेः ॥ ४-६६-८

8. punjikasthalaa = Punjikasthala; apsarasaam shreSThaa = among apsara-s, nicest one; vikhyaataa = renowned one; anjanaa iti pari khyaataa = [yclept] Anjana, thus, made, known - known as; apsara = such apsara; hareH kesariNaH patnii = of a monkey, of Kesari, wife of.

"Punjikasthala yclept Anjana is the nicest apsara among all apsara-s and she is the wife of Kesari, the monkey... [4-66-8]

[Verse Locator](#)

विख्याता त्रिषु लोकेषु रूपेणा अप्रतिमा भुवि ।
अभिशापात् अभूत् तात कपित्वे काम रूपिणी ॥ ४-६६-९

9. **taata** = dear boy; **ruupeNaa a pratimaa** = by mien, [she] not, paralleled - as an unparalleled apsara; **triSu lokeSu vikhyaataa** = in three, worlds, she is distinguished; such as she is; **abhishaapaat** = by a curse; **bhuvi** = on earth; **kaama ruupiNii** = by wish, form changer; **kapitve** = with monkey-hood; **abhuut** = she became [took rebirth.]

"She who is distinguished for her unparalleled mien in the three worlds, oh, dear boy Hanuma, had to take a rebirth on earth as a monkey who can change her form by her wish, owing to a curse... [4-66-9]

[Verse Locator](#)

दुहिता वानर इन्द्रस्य कुंजरस्य महात्मनः ।
मानुषम् विग्रहम् कृत्वा रूप यौवन शालिनी ॥ ४-६६-१०
विचित्र माल्य आभरणा कदाचित् क्षौम धारिणी ।
अचरत् पर्वतस्य अग्रे प्रावृड् अंबुद सन्निभे ॥ ४-६६-११

10, 11. **vaanara indrasya** = of monkey, chief's; **mahaatmanaH** = great souled one; **kunjarasya** = of Kunjara; **duhitaa [aabhuutaa]** = daughter, [on taking birth]; **ruupa yauvana shaalinii** = form [rarity of beauty], nubility, when shining forth with them; **kadaacit** = at one time; **maanusaM vigrahaM kR^itvaa** = human, physique, on assuming; **vicitra maalya aabharaNaa** = amazing, garlands, decorations having; **kshauma dhaariNii** = silken-clothes, dressed in; **praavR^iD ambuda sannibhe** = rainy season's, black-cloud, similar in shine; **[adhyadhaara / elliptic: vidyut iva]** = streak of lightning, like] parvatasya agre = mountain, on top; **acarat** = she ambled.

"She who took birth as the daughter of great souled monkey chief Kunjara, on assuming a human physique, putting on caparisons of amazing garlands, dressed in silken clothing, and shining forth with rarity of her beauty and nubility, at one time ambled on the top of a mountain like a streak of lightning athwart a black-cloud of rainy season. [4-66-10, 11]

[Verse Locator](#)

तस्या वस्त्रम् विशालाक्ष्याः पीतम् रक्त दशम् शुभम् ।
स्थितायाः पर्वतस्य अग्रे मारुतो अपहरत् शनैः ॥ ४-६६-१२

12. **parvatasya agre sthitaayaaH** = on mountain's, top, when she is staying [strolling]; **vishaala akSyaaH** = of broad, eyed one; **tasyaaH** = hers; **piitam rakta dasham shubham vastram** = ochry, with red, having such rouches, auspicious, [silky] apparel; **maarutaH shanaiH apaharat** = Air-god, slowly, stolen [air-flown, lifted up.]

"When she is strolling on the mountaintop Air-god has slowly lifted up that broad-eyed lady's auspicious and ochry silk apparel with red rouches... [4-66-12]

[Verse Locator](#)

स ददर्श ततः तस्या वृत्तौ ऊरू सुसंहतौ ।
स्तनौ च पीनौ सहितौ सुजातम् चारु च आननम् ॥ ४-६६-१३

13. **tataH saH** = then, he that Air-god; **tasyaa** = of her; **vR^ittau** = roundish; **su sam hatau** = well, twinned, thickset; **uuruu** = thighs; **piinau sahitaU stanau** = plumpish, paired off,

breasts; **su jaatam** = well, proportioned [becomingly build]; **caaru aananam ca** = beautiful, face, also; **dadarsha** = he beheld.

"Then the Air-god beheld her well-twinning, thickset, roundish thighs, and even the paired off plumpish breasts, and her beautiful face which is well proportioned in its build... [4-66-13]

[Verse Locator](#)

ताम् बलात् आयत श्रोणीम् तनु मध्याम् यशस्विनीम् ।
दृष्ट्वा एव शुभ सर्वान्गीम् पवनः काम मोहितः ॥ ४-६६-१४

14. **balaat** [vishaala] **aayata shroNiim** = one with - fatly [broad,] ample, pelvic girdle; **tanu madhyaam** = body, medium [slender-waisted]; **yashasviniim** = gorgeous one; **shubha sarva angiim** = pristine, by all, her limbs; **taam** = her; **dr^iSTvaa eva** = catching sight of, just on; **pavanaH** = Air-god; **kaama mohitaH** = by enamour, enamoured.

"Just on catching the sight of that gorgeous one, whose pelvic-girdle is fat and ample and who is slender-waisted, and who by all her limbs is pristine, the Air-god is enamoured... [4-66-14]

[Verse Locator](#)

स ताम् भुजाभ्याम् दीर्घाभ्याम् पर्यष्वजत मारुतः ।
मन्मथ आविष्ट सर्वान्गो गत आत्मा ताम् अनिन्दिताम् ॥ ४-६६-१५

15. **a ninditaam** = not, blameable [immaculate lady]; **taam** = towards her; **gata aatmaa** = he who - lost, his heart; **saH maarutaH** = he, that Air-god; **manmatha aaviSTa sarva angaH** = by Love-god, ensorcelled by, in all, limbs; **diirghaabhyaam bhujaabhyaam** = with long, arms; **taam** = her; **paryaSvajata** = embraced.

"He that Air-god who is ensorcelled by Love-god in all of his limbs, though he is limbless and existing in thin air, embraced that immaculate lady with both of his far-flung arms, as he lost his heart for her... [4-66-15]

[Verse Locator](#)

सा तु तत्र एव संभ्रांता सुवृत्ता वाक्यम् अब्रवीत् ।
एक पत्नी व्रतम् इदम् को नाशयितुम् इच्छति ॥ ४-६६-१६

16. **tatra** = therein [the matter of invisible hugging]; **eva sambhraantaa** = just, perplexed; **su vR^ittaa** = of good, principles [conscientious lady]; **saa tu** = she, on her part; **vaakyam abraviit** = sentence, said; **idam eka patnii vratam** = this, single, wifeness, vow - one-man-one-wife principle of mine; **kaH naashayitum icChati** = who, to despoil, wishes to.

"But she that conscientious lady perplexedly said this sentence in that matter of invisible hugging, 'who wishes to despoil my vow of one-man-one-wife...' [4-66-16]

[Verse Locator](#)

अंजनाया वचः श्रुत्वा मारुतः प्रत्यभाषत ।
न त्वाम् हिंसामि सुश्रोणि मा भूत् ते मनसोऽभयम् ॥ ४-६६-१७

17. **anjanaayaa vacaH shrutvaa** = Anjana's, words, on listening; **maarutaH prati abhaaSata** = by Air-god, in reply, spoke; **sushroNi** = oh, high-hipped one; **tvaam na himsaami** = you, not, I assault [archaic = dishonour]; **te manasaH bhayam maa bhuut** = to your, heart, fear, let not, be there.

"On listening the words of Anjana the Air-god spoke this in reply, 'oh, high-hipped one, I don't dishonour you, hence let there be no fear in your heart, for I am the all-permeating Air-god... [4-66-17]

[Verse Locator](#)

मनसा अस्मि गतो यत् त्वाम् परिष्वज्य यशस्विनि ।
वीर्यवान् बुद्धि संपन्नः पुत्रः तव भविष्यति ॥ ४-६६-१८

18. **yashasvini** = oh, honourable lady; **yat** = by which reason; **tvaam pariSvajya** = you, on embracing; **manasaa gataH** = by sense [supersensorily,] entered [impregnate within you]; **asmi** = I am; by that reason; **tava** = to you; **viiryavaan** = valiant one; **buddhi sampannaH** = intellect, endowed with; **putraH bhaviSyati** = son, will be there [takes birth.]

" 'By which reason I embraced you and impregnate myself within you, by that reason you are impregnated in a supersensory manner, thereby you will beget a valiant son endowed with intellect... [4-66-18]

[Verse Locator](#)

महासात्त्वो महातेज महाबल पराक्रमः ।
लघने प्लवने चैव भविष्यति मया समः ॥ ४-६६-१९

19. **mahaa saattvaH** = admirably, brave; **mahaa teja** = bravely [formal: splendid, spectacular - make a brave show,] dazzling; **mahaa bala** = dazzlingly [intr. archaic; [of eyes] be dazzled,] forceful; **paraakramaH** = [elliptic: forcefully] overpowering; **langhane plavane caiva** = in fly off, jump off, also thus; **[putraH** = a son]; **mayaa samaH** = with me, a coequal; **bhaviSyati** = will be there.

" 'An admirably brave, and a bravely dazzling, and a dazzlingly forceful, and a forcefully overpowering son will be there, also thus, he will be a coequal of mine in flying off and jumping up...' Thus, the Air-god said to Anjana. [4-66-19]

[Verse Locator](#)

एवम् उक्ता ततः तुष्टा जननी ते महाकपेः ।
गुहायाम् त्वाम् महाबाहो प्रजज्ञे प्लवगर्षभ ॥ ४-६६-२०

20. **mahaabaahuH** = oh, ambidextrous one; **mahaakapeH** = great [arcane,] monkey - Hanuma; **evam uktaa** = that way, when she is said [by Air-god]; **te jananii tuSTaa** = your, mother, is gratified; **tataH** = thereby; **plavagarSabha** = oh, fly-jumper, the best; **tvaam guhaayaam** = you, in a cave; **pra ja j~ne** = very, well, divined [tr. discover by guessing, intuition, inspiration, or magic - not a uterine birth.]

"Oh, arcane monkey Hanuma, when Air-god said so to her, oh, ambidextrous one, your mother is gratified, and then, oh, bullish fly-jumpers, your mother very well divined you in a cave... [4-66-20]

[Verse Locator](#)

अभ्युत्थितम् ततः सूर्यम् बालो दृष्ट्वा महा वने ।
फलंचेतिजिघृक्षुस्त्वमुत्प्लुत्याभ्युत्पतोदिवम् - यद्वा -
फलम् च इति जिघृक्षुः त्वम् उत्प्लुत्य अभिउत्पतो दिवम् ॥ ४-६६-२१

21. **tataH** = thereafter; **baalaH** = [when you were a] boy; **tvam mahaa vane** = you, in vast, forest; **abhi utthitam suuryam dR^iSTvaa** = just, risen, sun, on seeing; **phalam ca iti** = fruit, just, thus [thinking]; **jighR^ikSuH** = thinking it to be a best catch; **ut plutya** = up, hopped; **divam** = onto sky; **abhi ut pataH** = towards, on, fell up - flew up.

"Thereafter, when you were a boy you have see the just risen sun in the vast of forest, and deeming it to be a just ripen reddish fruit, and thinking it to be a best catch, you hopped up and flew towards sun on the sky... [4-66-21]

[Verse Locator](#)

शतानि त्रीणि गत्वा अथ योजनानाम् महाकपे ।

तेजसा तस्य निर्धूतो न विषादम् ततो गतः ॥ ४-६६-२२

22. **mahaakape** = oh, brave monkey; **atha** = then; **yojanaanaam triiNi shataani gatvaa** = yojana-s, three, hundreds, on going [on flying up]; **tasya** = his [sun's]; **tejasaa nirdhuutaH** = by radiation, [though] puffed and blown down; **tataH viSaadam na gataH** = by it, into anguish [scare,] not, you got into [you were indefatigably courageous.]

"Even on your flying up three hundred yojana-s, oh, brave monkey, and even when sun's radiation puffed and blown you down, you did not get into any anguish as were indefatigable... [4-66-22]

[Verse Locator](#)

त्वाम् अपि उपगतम् तूर्णम् अंतरीक्षम् महाकपे ।

क्षिप्तम् इन्द्रेण ते वज्रम् कोप आविष्टेन तेजसा ॥ ४-६६-२३

23. **mahaakape** = oh, mighty monkey; **tuurNam** = quickly; **antariiksham** = to vault of heaven; **upagatam** = coming near; **tvaam api** = at you, even [on seeing you]; **kopa aaviSTena** = one who with - anger, captivated by; **indreNa** = by Indra; **tejasaa** = by his effulgence; **vajram** = Thunderbolt; **te** = [at] you; **kSiptam** = catapulted.

"Oh, mighty monkey, even on seeing you who are coming near the vault of heaven, Indra is captivated by anger and by his effulgence he catapulted his Thunderbolt at you... [4-66-23]

[Verse Locator](#)

तदा शैलाग्र शिखरे वामो हनुर् अभज्यत ।

ततो हि नाम धेयम् ते हनुमान् इति कीर्तितम् ॥ ४-६६-२४

24. **tadaa shailaagra shikhare** = then, on mountaintop, highest one [after your falling on it]; **vaamaH hanuH abhajyata** = left, cheekbone [zygomatic arch,] broken; **tataH** = thereupon; **te** = your; **naamadheyam** = name-phrasing; **hanu maan** = cheekbone, one who has; one who is having a broken left cheekbone, thus hanuumaan; **iti** = thus; **kiirtitam hi** = averred to be, indeed.

"Then, your left cheekbone, zygomatic arch, is broken when you fell down on a highest mountaintop, from thereupon your name-phrase is indeed averred as **Hanumaan**... [4-66-24]

The word hanu also means 'wisdom...' and Hanuma is one having an absolute wisdom. He is also addressed as **Hanumanta**, **Hanuma** and at certain places Valmiki terms him as **Hani**... nectareous...

[Verse Locator](#)

ततः त्वाम् निहतम् दृष्ट्वा वायुः गन्ध वहः स्वयम् ।

त्रैलोक्यम् भृश संक्रुद्धो न ववौ वै प्रभञ्जनः ॥ ४-६६-२५

25. **tataH** = then; **gandha vahaH** = scent, carrier; **pra bhanjanaH** = in their entirety, breaker - of trees etc., by his wind-storms, tempestuous Air-god; **vaayuH** = Air-god; **tvaam nihitam dR^iSTvaa** = you, mutilated, on observing; **svayam** = personally - physically; **bhR^isha sankruddhaH** = highly, infuriated; **trailokyam** = in triad of worlds; **na vavau vai** = not, circulate, really.

"Then on observing that you are mutilated, highly infuriated is that scent-wafter Air-god and that tempestuous Air-god has not physically circulated throughout the triad of worlds... [4-66-25]

[Verse Locator](#)

संभ्रांताः च सुराः सर्वे त्रैलोक्ये क्षुभिते सति ।

प्रसादयन्ति संक्रुद्धम् मारुतम् भुवनेश्वराः ॥ ४-६६-२६

26. trailokye kSubhite sati = triad of worlds, roiled, while being; bhuvana iishvaraH = universe's, lords - administrative gods; sarve suraaH = all, [such] gods; sambhraantaaH = are bewildered; samkruddham maarutam prasaadayanti = enraged, Air-god, started to supplicate for grace.

"When the triad of worlds is being roiled with breathlessness, all the administrative gods of universe are bewildered, and they started to supplicate the Air-god for his grace... [4-66-26]

[Verse Locator](#)

प्रसादिते च पवने ब्रह्मा तुभ्यम् वरम् ददौ ।

अशस्त्र वध्यताम् तात समरे सत्य विक्रम ॥ ४-६६-२७

27. samare satya vikrama = oh, one - in war, chivalric, warrior - Hanuma; taata = oh, bear boy; pavane prasaadite = Air-god, while being supplicated; brahmaa = Brahma; tubhyam = to you; a shastra vadyataam = not, by [any] missile, destructibility; varam dadau = boon, gave.

"Oh, chivalric warrior at war, while the Air-god is being supplicated, oh, dear boy, Brahma gave you a boon decreeing your 'indestructibility by any missile...' [4-66-27]

[Verse Locator](#)

वज्रस्य च निपातेन विरुजम् त्वाम् समीक्ष्य च ।

सहस्र नेत्रः प्रीत आत्मा ददौ ते वरम् उत्तमम् ॥ ४-६६-२८

स्वच्छंदतः च मरणम् तव स्यात् इति वै प्रभो ।

28, 29a. prabhuH = oh, ablest Hanuma; sahasra netraH = Thousand-eyed one - Indra; vajrasya nipaaten = of Thunderbolt, falling - on you, hit by it; tvaam = you; vi rujam = without, hurt; samiikSya = on scrutinising; priita atmaa = glad, at heart [kind-heartedly]; tava = for you; svacChandataH maraNam syaat = by volition, death, let there be; iti = saying so; te = to you; uttamam varam dadau = choicest, boon, he gave.

"On scrutinising that you are unhurt even after hit by Thunderbolt, oh, ablest Hanuma, the Thousand-eyed Indra kind-heartedly gave you a choicest boon saying that your death occurs only by your own volition... [4-66-28, 29a]

[Verse Locator](#)

स त्वम् केसरिणः पुत्रः क्षेत्रजो भीम विक्रमः ॥ ४-६६-२९

मारुतस्य औरसः पुत्रः तेजसा च अपि तत् समः ।

त्वम् हि वायु सुतो वत्स प्लवने च अपि तत् समः ॥ ४-६६-३०

29b, 30. bhiima vikramaH = one who is - frightful, venturer [fist fighter - pugilist]; saH tvam = such as, you are; kesariNaH = Kesari's; kSetra jaH = arable, born [wife's son, where wife is an arable land, and its crop is his son]; putraH = son; maarutasya = Air-god's; aurasah putraH = direct-descendent, son; tejasaa = by spiritedness [gusting]; tat samaH ca = his [Air-god,] selfsame, also; vatsa = oh, dear boy; vaayu sutaH = [as] Air-god's, son; tvam plavane tat samaH hi = in flying, his [Air-god's,] selfsame, in all respects.

"Such as you are, you are Kesari's son through his wife, oh, frightful pugilist, and you are the lineal son of Air-god, and even by your gusting you are selfsame to Air-god, and even by your flying also you are his selfsame to Air-god, in all respects... [4-66-29b, 30]

There used to be many systems to beget children in the bygone eras, called **kshetraja**, one's own, **aurasa**, in one's own wife but by other supernatural entities, **niyoga**, in one's own though other superior human beings or supernatural beings, and **kr^itrima**, by artificial methods like the present day cloning or by 'test tube baby' methods, and by **datta**, adaptation etc. Here Hanuma is said to be both the **kshetraja** as well as **aurasa** where his **aurasa** sonship is said for its **gauNa artha** latent and incidental meaning to endow him with the attributes of Air-god. Dharmakuutam narrates about these system and some of it is: **atra maaruta aurasatvam maaruta viirya utpannatva matreNa gauNam bodhyam | sa~NskR^ite sva kShetre sva viiryaat utpannasya aurasa shabda mukhya arthatvaat | tathaa ca auras aadi vibhaaga pratipaadanam upassaram tallakShaNam darshitaani manunaa - auras kShetrajaH caiva dattaH kr^itrima eva ca | guuDHotpannao apaviddhaH ca daayaasaa baandhavaaH ca ShaT | | - teShaam lakShaNaaNi api sa eva aaha - sva kShetre sa~NskR^itaayaam tu svayam utpaaditaH ca yaH | tam aurasamvijaaniyaat putram prathama kalpitam | | sva dharmeNa niyuktaayaam kShetrajaH smR^itaH | sadR^isham priiti samyuktam sa j~neyaH kr^itrimaH sutaH | manu -**
- And these systems of begetting children is a taboo and banned for this Kali Yuga era:

eteShu datta auras vyatiriktaanaam putratve parigraH kalau niShiddhaH | candrika smR^iti artha saara aadau kali yuga dharma madhye parigaNanaat - iti; And the verse 20 says that Anjana has 'divined Hanuma...' pra ja j~ne = very, well, divined... [tr. discover by guessing, intuition, inspiration, or magic]; but not 'delivered' manually through routine labour.

[Verse Locator](#)

वयम् अद्य गत प्राणा भवान् अस्मासु सांप्रतम् ।
 दाक्ष्य विक्रम संपन्नः कपि राज इव अपरः ॥ ४-६६-३१

31. adya vayam gata praaNaa = now, we are [I am,] gone, lives [as good as dead]; bhavaan = you; saampratam = presently; asmaasu = among us; daakSya vikrama sampannaH = competence, valiance, rife with; aparaH kapi raaja iva = the other, monkey's, king [Sugreeva,] like.

"Presently we are as good as dead, and among us presently you are the only one rife with competence and valiance, you are the other Sugreeva, the king of monkeys, to us... [4-66-31]

[Verse Locator](#)

त्रिविक्रमे मया तात स शैल वन कानना ।
 त्रिः सप्त कृत्वः पृथिवी परिक्रान्ता प्रदक्षिणम् ॥ ४-६६-३२

32. taata = oh, dear boy; trivikrame = in Trivikrama [during the period of incarnation]; sa shaila vana kaananaa = with, mountains, forests, thickets; pR^ithivii = earth is; maya = by me; triH sapta kr^itvaH = three*seven = twenty-one, times, on making - multiplying; pradakSiNam parikraantaa = circumambulations, moved around.

"During the period of Trivikrama incarnation I have circumambulated the earth inclusive of its mountains, forests and thickets for twenty-one times, moving rightward around it... [4-66-32]

[Verse Locator](#)

तथा च ओषधयो अस्माभिः संचिता देव शासनात् ।
 निर्मथ्यम् अमृतम् याभिः तदा तदानीम् नो महत् बलम् ॥ ४-६६-३३

33. tadaa = then; tathaa = that way; deva shaasanaat = by gods, orders; yaabhiH = by which [herbs]; amR^itam nirmathyam = ambrosia, is to be churned; [taabhiH = such]; oSadhayaH = herbal plants; asmaabhiH = by us [by me]; sancitaaH = collected; tadaaniim = then; naH balam mahat = for us [to me, there used to be] great, energy.

"Like that, by the order of gods we ourselves have collected those herbal plants with which ambrosia had to be churned from Milky Ocean, and in that way, then there used to be a great energy for us... [4-66-33]

The expressions 'we' and 'us' 'ourselves' are royal the 'we-s', 'us-s' and 'ourselves...'

[Verse Locator](#)

स इदानीम् अहम् वृद्धः परिहीन पराक्रमः ।

साम्प्रतम् कालम् अस्माकम् भवान् सर्व गुण अन्वितः ॥ ४-६६-३४

34. **idaaniim vR^iddhaH** = presently, an aged one; **saH aham** = such as I am; **pari hiina** = completely, lessened; **paraakramaH** = valiance; **saampratam kaalam** = at present, time; **bhavaan asmaakam** = you, among us; **sarva guNa anvitaH** = with all, endowments, endowed with.

"Such as I am, I am now aged and my valiance is completely lessened... but at the present time, you alone are endowed with all endowments among us... [4-66-34]

[Verse Locator](#)

तत् विजृंभस्व विक्रांतः प्लवताम् उत्तमो हि असि ।

त्वत् वीर्यम् द्रष्टु कामा इयम् सर्वा वानर वाहिनी ॥ ४-६६-३५

35. **vikraantaH** = oh, vanquisher; **tat** = thereby; **vijR^imbhasva** = give a jump-start - to leap ocean; **plavataam uttamaH asi hi** = among fly-jumpers, the best, you are, indeed; **sarvaa iyam vaanara vaahinii** = entire, this, vanara, army; **tvat viiryaam** = your, prowess; **draSTu kaama** = to witness, is anxious.

"Thereby oh, vanquisher Hanuma, you give a jump-start to leap the ocean. Indeed, you alone are the best one among all fly-jumpers, and this entire vanara army is anxious to witness your prowess... [4-66-35]

[Verse Locator](#)

उत्तिष्ठ हरि शार्दूल लंघयस्व महा अर्णवम् ।

परा हि सर्व भूतानाम् हनुमन् या गतिः तव ॥ ४-६६-३६

36. **hari shaarduula** = oh, monkey, lion-like; **hanuman** = oh, Hanuma; **uttiSTha** = arise; **mahaa arNavam langhayasva** = vast, ocean, you leap; **tava** = your; **yaa gatiH** = which, cruise [escape velocity = the minimum velocity needed to escape from the gravitational field of a body]; that is; **sarva bhuutaanaam** = all, beings - escape velocity of all beings; **paraa hi** = unlike / the other, indeed.

"Arise, oh, lion-like monkey, leap over this vast ocean, oh, Hanuma, your escape velocity is indeed unlike that of all the other beings... [4-66-36]

[Verse Locator](#)

विषाण्णा हरयः सर्वे हनुमन् किम् उपेक्षसे ।

विक्रमस्व महावेग विष्णुः त्रीन् विक्रमान् इव ॥ ४-६६-३७

37. **hanuman** = oh, Hanuma; **sarve harayaH viSaaNNaa** = all, monkeys, are dispirited; **kim upekSase** = why, indolence of yours; **mahaa vega** = highly, speedy [speedier than sound, light and thought - supersonic, super-photic, super-cerebric;]; **viSNuH triin [lokaan] vikramaan iva** = Vishnu, three [who trod the triad of worlds in a trice,] trod, as with; **vi kramasva** = boldly, triumph over. {(aadaraartham punarukti) vi kramasva = boldly, triumph over.}

"Oh, Hanuma, all these monkeys are dispirited. Why this indolence of yours? You boldly triumph over the ocean as your speed is highest, supersonic, super-photic, super-cerebric is your celerity. As with Vishnu who trod the triad of worlds in a trice, you too triumph over..." Thus Jambavanta persuaded Hanuma to get ready for action. [4-66-37]

The bracketed words are in remembrance of the regularly chanted eulogy of Hanuma:

manojavam maaruta tulya vegam jitendriyam buddhimataam variShTham | vaataaatmajam vaanara yuudha mukhyam shrii raama duutam shirasaa namaami || in that mano javam is 'speedier than thought...'

ततः कपीनाम् ऋषभेण चोदितः
 प्रतीत वेगः पवन आत्मजः कपिः ।
 प्रहर्षयन् ताम् हरि वीर वाहिनीम्
 चकार रूपम् महत् आत्मनः तदा ॥ ४-६६-३८

38. tataH kapiinaam R^iSabheNa coditaH = thereafter, of monkeys, bullish [Jambavanta] motivated by; pratiita vegaH = familiar, one whose speed [coupled with his irresistible enterprise]; pavana aatmajaH kapiH = Air-god's, son, monkey; taam hari viira vaahiniim = her, monkey, army; pra harSayan = to highly, gladden; tadaa = then; aatmanaH = his own; ruupam = form - physique; mahat cakaara = enormously, made.

Thereafter, when the best monkey among monkeys, namely Jambavanta, the king of bears has motivated, then that son of Air-god, Hanuma, whose speed is familiar coupled with his irresistible enterprise, enormously increased his physique as though to gladden the army of monkeys. [4-66-38]

Some parables of Hanuma

Apart from trying to snatch Sun-fruit, Hanuma's childhood-rascaling was intolerable for some sages and hermits. Hanuma used to tease and tickle the sages by snatching away their personal belongings, by spoiling well arranged worship articles etc. Knowing that Hanuma is indomitable by the blessings of Brahma and Indra and all the celestials, and as a severe punishment is uncalled for, as he is simple little monkey, the sages gave him a minor curse. That curse is 'Hanuma does not remember his might on his own, but recollects it whenever others remind him about it...' If Hanuma were to be aware of his own might, the course of Ramayana would have been otherwise. He would have simply enlarged his body and brought whole of Lanka island to Rama, as he has lifted sanjivini mountain, to enliven Lakshmana in the war with Ravana's son, Indrajit. So this was a necessary curse upon Hanuma. Hence Jambavanta had to harangue Hanuma.

The word kapi also means 'Sun...' kam= water; pi= drinker, drinker of waters... the Sun. kaparkayebhavaanaraaH Sun, monkey, elephant are the meanings for kapi. As Sun drinks waters only to give rain Hanuma drinks raama rasa amR^ita to shower wisdom on anyone, may it be Sugreeva, Angada or Seetha. Hanuma is the student of a guru no less than Sun-god. On ascertaining that nobody is prepared to teach him scriptures, and fied him as a fickle monkey, he approaches Sun, as Sun is an all-knowing teacher, karma saakshi, an eternal witness of all deeds. Hanuma raises his body to solar orbit and requests Sun to accept his studentship. Sun declines saying, "I am ever on my wheels, where can I be standstill to teach you leisurely, I have my unending duty to perform..." and thus continued His solar traversal. But Hanuma undeterred by Sun's dismissing, still enhances his body, placing one leg on the eastern mountain range and the other on the western, face turned toward the travelling Sun. Hanuma again requested Sun in this posture saying, "my face will always be towards you, in whichever orbit you go, but teach me...oh! God..." Pleased by the pertinence of Hanuma, Sun teaches all the scriptures to Hanuma. So also Hanuma is a witness to all the happenings in Ramayana, like Sun, and also performing whatever duty assigned to him. Even today any student is asked to adore Hanuma, to obtain such a stubborn health, enduring education, and above all a reverential scholarship.

Hanuma is having a benefit of icChaa maraNam 'death at his wish...' but he is not yet dead, believably, for he is chiranjiivi 'eternal entity on earth...' When Rama is crowned as emperor, after his exile and eliminating Ravana, Rama and Seetha gave gifts to all of their friends. When it was turn to Hanuma to choose a gift, shunning the heavens or other higher planes or other things, he asks for living in this mortal world as long as the name Rama is audible. Then Seetha blesses Hanuma with that gift saying " Oh! Hanuma, wherever you are, there will be plenty of fruits and eatables, and further, in villages, public shelters, temples, houses, gardens, cowsheds, cities, and at riversides, crossroads, pilgrimages, water tanks, trunks of banyan trees, and on mountains, caves, peaks and wherever people stroll, your image will be installed, so that you can listen Rama's name, uttered by the people from all corners of the earth..." Thus Hanuma is believed to be still living, as the name of Rama is still audible. He is also called an old monkey living from ages till now, which is reflected in Maha Bharata, when Bhima could not lift the tail of this old monkey, on his way in forests. Even today one can see huge images, statues of Hanuma at all these places, as said by Seetha, either installed ages ago, or recently.

Another parable is told that Hanuma is the first one to script Ramayana on claytablets, recording each and every detail of what Rama did. Having finished his writing he brought those claytablets to Rama, to bless that work. Rama humbly said to Hanuma, "I have not done anything great to be recorded this laboriously... I have done my righteous duty...that's all..." Then Hanuma was upset. Dejected by the slighting away of 'his great deeds as simple acts of duty' by Rama, Hanuma brought those clay tablets to seashore, recited each verse, and broke each tablet on his knee and threw them into sea. This writing is called **hanumad ramayana**. This work is unavailable from that time. But one tablet came to shore afloat on the sea, which is retrieved during the period of Mahakavi Kalidasa, and hung at a public place to be deciphered by scholars. On that tablet only one foot of a stanza is available. That foot says "Oh! Ravana, those your ten heads, on which you lifted of Mt. Kailah, the abode of Shiva, are now bumped on battlefield by the claws of crows and eagles, know what has happened to your high-headed Decahedral pride, at the hands of virtue..." Kalidasa deciphers this stanza and informs that it is from **hanumad ramayana**, recorded by Hanuma, but an extinct script. And Kalidasa salutes that clayplate for he is fortunate enough to see at least one stanza of **hanumad ramaayana**. It is said that none can conclusively narrate about Hanuma, for he is many faceted. He is symbolic for unwavering dedication to righteousness, unstinting performance of entrusted duties, unfailing talents in service. So the tradition holds Hanuma dear...

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे षट् षष्ठितमः सर्गः

Thus, this is the 66th chapter in Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 66

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			

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Book IV : Kishkindha Kanda - The Empire of Holy Monkeys

Chapter [Sarga] 67 Verses converted to UTF-8, Nov 09

Introduction

Hanuma comes forward to leap the ocean at the repeated encouragement given by Jambavanta. Then he increases his physique, fit enough to take a leap, and starts declaring his capabilities, by which the other monkeys feel jubilant. Then Hanuma climbs Mt. Mahendra, by which whole of that mountain is put to turmoil. And he reaches Lanka, instinctually, as he has the speed of Air-god and of the Thought Process, i.e., **mano javam, maaruta tulya vegam...** Thus, with this chapter this book of Kishkindha Kanda, 'The Empire of Holy Monkeys...' concludes.

[Verse Locator](#)

तम् दृष्ट्वा जृम्भमाणम् ते क्रमितुम् शत योजनम् ।
वेगेन आपूर्यमाणम् च सहसा वानरोत्तमम् ॥ ४-६७-१
सहसा शोकम् उत्सृज्य प्रहर्षेण समन्विताः ।
विनेदुः तुष्टुवुः च अपि हनूमन्तम् महाबलम् ॥ ४-६७-२

1, 2. **shata yojanam kramitum** = hundred, yojana [ocean], to cross over; **jR^imbhamaaNam** = burgeoning; **sahasaa** = quickly; **vegana** = progressively; **aa puurya maaNam ca** = filling up, also [stupendously maximising body]; **vaanara uttamam** = monkey, the best; **mahaabalam** = staggeringly, mighty one; **hanuumantam** = at Hanuma; **dR^iSTvaa** = on seeing; **te** = those [the other monkeys]; **sahasaa shokam utsR^ijya** = instantly, sadness, shunning off; **praharSeNa samanvitaaH** = jubilation, along with [jubilantly]; **vineduH** = raved; **tuSTuvuH ca api** = rhapsodize over, also, even.

On seeing that best monkey Hanuma, who is burgeoning to cross over the hundred yojana-ocean and who is also quickly, progressively, and stupendously maximising his body, the other monkeys instantly shunning off their sadness, raved and rhapsodized over that staggeringly mighty monkey, Hanuma. [4-67-1, 2]

[Verse Locator](#)

प्रहृष्टा विस्मिताः च अपि ते वीक्षन्ते समंततः ।
त्रिविक्रम कृत उत्साहम् नारायणम् इव प्रजाः ॥ ४-६७-३

3. **samantataH** = all over [available]; **te** = those [monkeys]; **pra hR^iSTaa** = altogether, buoyed up; **vismitaaH ca api** = utterly, astounded, also, even; **prajaaH** = [as with] people; **trivikrama kR^ita utsaaham** = in Trivikrama [incarnation,] made [when tri-world was trodden by Vishnu,] enthusiastically [as with the enthusiasm then shown by the people]; **naaraayaNam iva viikshante** = at Narayana, as with, [monkeys] are seeing [at Hanuma.]

Those monkeys available all over there are altogether buoyed up and utterly astounded, and as with the people who have enthusiastically seen Narayana when He maximised His

physique to tread the triad of worlds in His Trivikrama incarnation, these monkeys too are looking at Hanuma who is now maximising his body. [4-67-3]

[Verse Locator](#)

संस्तूयमानो हनुमान् व्यवर्धत महाबलः ।
समाविद्ध्य च लांगूलम् हर्षात् बलम् उपेयिवान् ॥ ४-६७-४

4. **mahaabalaH** = [already an] outmatching one in energy; **hanumaan** = Hanuma; **samstuuyamaanaH** = while being extolled; **harSaat** = by gladness [owing to extolling]; **balam upeyivaan** = [added] energy, [Hanuma] on accruing; **laanguulam** = tail; **samaavidhya [sam aa vidh]** = impetuously lashing; **vyavardhata [vi a vardh]** = outsized himself.

Hanuma who is already an outmatching monkey by way of his energy, has now accrued added energy obtained through the gladness derived by the way of extolment from other monkeys, and then he impetuously lashed his tail and oversized himself. [4-67-4]

[Verse Locator](#)

तस्य संस्तूयमानस्य सर्वैः वनर पुंगवैः ।
तेजसा आपूर्यमाणस्य रूपम् आसीत् अनुत्तमम् ॥ ४-६७-५

5. **sarvaiH vanara pungavaiH** = by all, monkey, chiefs; **samstuuyamaanasya** = while being eulogised; **tejasaa apuuryamaaNasya** = by resplendence, being reinforced; **tasya ruupam** = his, physique; **an uttamam aasiit** = not, surpassed, it became.

His physique which is being reinforced with resplendence while all the monkey chiefs are eulogising him has become unsurpassed in its form. [4-67-5]

[Verse Locator](#)

यथा विजृंभते सिंहो विवृते गिरि गह्वरे ।
मारुतस्य औरसः पुत्रः तथा संप्रति जृंभते ॥ ४-६७-६

6. **vivR^ite** = in wide-open [or, spacious]; **giri gahvare** = in mountain's, in cave / den; **simhaH yathaa vijR^imbhate** = a lion, as to how, prances about; **maarutasya aurasah putraH** = Air-god's, lineal, son; **samprati tathaa jR^imbhate** = now, like that, prancing around.

Hanuma, the lineal son of Air-god, is now prancing about as with a lion prancing around a wide-open den of a mountain. [4-67-6]

[Verse Locator](#)

अशोभत मुखम् तस्य जृंभमाणस्य धीमतः ।
अंबरीष उपमम् दीप्तम् विधूम इव पावकः ॥ ४-६७-७

7. **jR^imbhamaaNasya dhiimataH** = while he is inflating, of that clever one; **tasya mukham** = his, face; **diiptam** = red hot; **ambariiSa upamam** = frying-pan, in simile; **vi dhuuma paavakaH iva** = without, fumes, Ritual-fire, like; **ashobhata** = shone forth.

While he is inflating the face of that clever Hanuma shone forth like a red-hot frying pan and like the fumeless white-hot Ritual-fire. [4-67-7]

[Verse Locator](#)

हरीणाम् उत्थितो मध्यात् संप्रहृष्ट तनू रुहः ।
अभिवाद्य हरीन् वृद्धान् हनुमान् इदम् अब्रवीत् ॥ ४-६७-८

8. **hariiNaam madhyaat utthitaH** = from monkeys, from the mid of, on bestirring himself; **sam pra hr^iSta** = highly gladdened; **tanuu ruhaH** = from body, rose [hairs, hair-

raising bodied, with a spine-tingling sensation in his body]; **hanumaan** = Hanuma; **vR^iddhaan hariin abhivaadya** = elderly, monkeys, on reverencing; **idam abraviit** = this, said.

On bestirring himself from among the monkeys, and on reverencing the elderly monkeys, Hanuma said this, with a spine-tingling sensation in his body. [4-67-8]

[Verse Locator](#)

अरुजन् पर्वत अग्राणि हुताशन सखी अनिलः ।
बलवान् अप्रमेयः च वायुः आकाश गोचरः ॥ ४-६७-९

9. **hutaashana sakhaH** = Fire-god's, friend; **aprameyaH ca** = inestimable, also; **balavaan** = formidable one [in formidableness]; **aakaasha gocaraH** = in skies, meandering one; **anilaH [gamana shiilaH]** = expeditious one; **vaayuH** = Air-god; **parvata agraaNi arujan** = mountain, tops, [while] toppling down.

"He who is an inestimable one in his formidableness, and an expeditious one in his meandering in the skies, that Air-god who is the friend of Fire-god will be toppling mountaintops..... [4-67-9]

[Verse Locator](#)

तस्य अहम् शीघ्र वेगस्य शीघ्र गस्य महात्मनः ।
मारुतस्य औरसः पुत्रः प्लवने च अस्मि तत् समः ॥ ४-६७-१०

10. **shiighra vegasya** = high, speeded one ; **shiighra gasya** = brisk, paced one; **mahaa aatmanaH [praaNa rakshakaH]** = great-souled [life-sustainer]; **tasya** = his; **maarutasya** = of Air-god; **aurasaH putraH** = lineal, son; **aham** = such as I am; **plavane tat samaH asmi** = in flight, his [Air-god,] coequal, I am.

"I am the lineal son of that high-speeded, brisk paced, life-sustaining Air-god, hence I am a coequal to him in flights... [4-67-10]

Hanuma narrates many of his capabilities to his fellow monkeys and on listening them Jambavanta blesses him to find Seetha. This is not a self-exaltation but self-assertion of his capabilities. Hence these are to be taken as expressions of strong assertions, rather than a self-eulogy or wishful thinking, and hence it is said here in 'shall I? Do you want me to?' fashion.

[Verse Locator](#)

उत्सहेयम् हि विस्तीर्णम् आलिखंतम् इव अंबरम् ।
मेरुम् गिरिम् असंगेन परिगंतुम् सहस्रशः ॥ ४-६७-११

11. **vistiirNam** = broad; **ambaram** = [scribing on] sky; **aalikhantam iva** = scratching [standing like lofty scribe-pawl,] like; **merum girim** = Meru, mountain; **a sangena** = un, remitting - unremittingly; **sahasrashaH** = for thousands [of times]; **pari gantum** = round, to go - circumabulate; **utsaheyam hi** = I venture to, indeed.

"Indeed shall I venture to go round the Mt. Meru, which is standing like a broad and lofty scribe-pawl scribing on the sky, for thousands of times, that too, unremittingly... [4-67-11]

Annex: 'As none has ventured to measure its circumference nor its height, so far...'

[Verse Locator](#)

बाहु वेग प्रणुन्नेन सागरेण अहम् उत्सहे ।
समाप्लावयितुम् लोकम् स पर्वत नदी ह्रदम् ॥ ४-६७-१२

12. **aham** = I; **baahu vega** = by [undulating] arm's, speed; **pra Nunnena** = skewing down [for spiralling waters up]; **saagareNa** = of ocean; **sa parvata nadii hradam** = together with,

mountains, rivers, lakes; **lokam** = world; **samaaplaavayitum** [sam aa plava] = to completely inundate; **utsahe** = I venture to.

" Or, shall I venture to skew down the ocean with the speed of my undulating arms to spiral up its waters, in order to completely inundate the world together with its mountains, rivers and lakes... [4-67-12]

Annex: 'As none has turned the table of ocean, nor the ocean swam beyond its shoreline in a fashion of misdemeanour, all through the creation, shall I make it so, now...

[Verse Locator](#)

मम ऊरु जन्घा वेगेन भविष्यति समुत्थितः ।

समुत्थित महा ग्राहः समुद्रो वरुण आलयः ॥ ४-६७-१३

13. **varuNa aalayaH samudraH** = Rain-god's, abode, ocean; **mama uuru janghaa vegena** = my, thighs, calves, by speed of; **sam utthitaH** = shoved up; **samutthita mahaa graahaH** = shoved up, [will be its,] great, capturers [sharks and the like]; **bhaviSyati** = happens to be - spilling over.

"Shall I shove up the ocean, the abode of Rain-god, with the speed of my thighs and calves in order that its underwater beings like sharks, alligators and crocodiles will be shoved up and spilled all over... [4-67-13]

Annex: 'unheard is the fact that marine fauna has ever came out onto land... shall I make them come out of it now, and offer as an easy prey to Garuda... as Garuda helps a lot in the Great War with Ravana, in future...

[Verse Locator](#)

पन्नग अशनम् आकाशे पतन्तम् पक्षि सेवितम् ।

वैनतेयम् अहम् शक्तः परिगंतुम् सहस्रशः ॥ ४-६७-१४

14. **pannaga ashanam** = viper, diner; **pakSi sevitam** = birds, one who is adored by [lord of birds]; **aakaashe patantam** = in sky, when fallen - flying on the sky; **vainateyam** = [around] Garuda; **sahasrashaH** = for thousands of [times]; **parigantum** = to circumambulate; **aham shaktaH** = I am, capable.

"Shall I make circumambulations for thousands of times around the Lord of Birds and the viper-diner, Garuda, while he is on the wing in the sky... [4-67-14]

Annex: 'unknown is one who can dare to approach or trespass Garuda's flight path, and all the birds slide-slip if He comes into sight... shall I orbit Him now, as he is considerate of me...

[Verse Locator](#)

उदयात् प्रस्थितम् वा अपि ज्वलंतम् रश्मि मालिनम् ।

अन् अस्तमितम् आदित्यम् अभिगंतुम् समुत्सहे ॥ ४-६७-१५

ततो भूमिम् असंस्पृष्ट्वा पुनः आगन्तुम् उत्सहे ।

प्रवेगेन एव महता भीमेन प्लवगर्षभाः ॥ ४-६७-१६

15-16. **plavagarSabhaaH** = oh, fly-jumpers, the best; **vaa api** = or, even; **udayaat** = from Mt. Udaya [Mt. Sunrise]; **prasthitam** = started journeying; **jvalantam** = flaming; **rashmi maalinam** = [flaming] sunrays, having as a garland of [corona]; **aadityam** = to Sun; **an astamitam** = not, dusk [before sundown]; **abhigantum** = towards going; **utsahe** = I venture; **tataH** = then; **bhuumim** = land; **a samspr[^]iSTvaa** = without, touching; **bhiimena** = with astounding [speed]; **mahataa** = with astonishing; **pra vegena** = with high, speedily [impetuosity]; **punaH** = again - revolving around; **aagantum** = to comeback; **samutsahe** = I venture to.

"Oh, best fly-jumpers, just by my astounding and astonishing impetuosity shall I venture to start with the Sun who starts his journey of the day from Mt. Sunrise, and shall I go to Mt. Dusk before Sun, and again shall I venture to comeback even before the sundown towards the same day's flaming Sun when he is garlanded with flaming sunrays around him in midday, that too without my touching the land... [4-67-15, 16]

[Verse Locator](#)

उत्सहेयम् अतिक्रांतुम् सर्वान् आकाश गोचरान् ।
सागरम् शोषयिष्यामि दारयिष्यामि मेदिनीम् ॥ ४-६७-१७

17. **aakaasha go caraan** = sky, way, wayfarers; **sarvaan** = all of them; **atikraantum** = to overtake; **utsaheyam** = I venture to; **saagaram shoSayiSyaami** = ocean, I wish to dry up; **mediniim daarayiSyaami** = earth, I wish to pare off.

"Shall I overtake all the wayfarers in skyway, or shall I parch down the ocean, or pare off the earth... [4-67-17]

These capabilities of these vanara-s are already said in Bala Kanda, as their congenital capabilities as at 1-17-27: 'They can also speedily agitate the Lord of Rivers, the Ocean...tear off the ground with their two feet, and can leap great oceans...'

[Verse Locator](#)

पर्वतान् चूर्णयिष्यामि प्लवमानः प्लवंगमाः ।
हरिष्यामि ऊरु वेगेन प्लवमानो महाअर्णवम् ॥ ४-६७-१८

18. **plavangamaaH** = oh, fly-jumpers; **plavamaanaH** = while fly-jumping; **parvataan cuurNaSyaami** = mountains, I wish to pulverise; **plavamaanaH** = while I fly over; **uuru vegena** = by my thigh's, speed; **mahaaarNavam** = great ocean [hariSyaami] = I wish to expropriate - wish to deplete.

"Or, shall I pulverise the mountains while fly-jumping on them, or oh, fly-jumpers, shall I splash out the waters great ocean just by the speed of my thighs while I fly over it, by which all of its water will trail after my tail... [4-67-18]

[Verse Locator](#)

लतानाम् विविधाम् पुष्पम् पादपानाम् च सर्वशः ।
अनुयास्यति माम् अद्य प्लवमानम् विहायसा ॥ ४-६७-१९
भविष्यति हि मे पन्थाः स्वातेः पन्था इव अंबरे ।

19. **adya** = now; **vihaayasaa plavamaanam** = by sky, while I fly; **maam** = me; **lataanaam paadapaanaam ca** = of [every] climbing plants, of trees, also; **vividhaam** = divers; **puSpam** = flower; **sarvashaH** = from all over; **anuyaasyati** = straggle after me; then; **ambare** = in sky; **me panthaaH** = my, [flight] path; will be like that of; **svaateH panthaa iva** = Star Swati's, path, like; **bhaviSyati hi** = it will be, indeed.

"Or, shall I now let divers flowers of every climbing plant and tree straggle after me when I fly by the sky... then my flight path will become like that of Star Swati and its constellate stars twinkling in the sky... [4-67-19]

Annex: 'these flowers pay a floral tribute to my flight as a bon voyage... would you like to see it now...' The star Swati is Arcuturus, as forming the 13th and 15th lunar asterism, and esteemed as deity bringing fresh rains and thereby crops. Hence, this adventure of Hanuma will yield crops in finding Seetha.

[Verse Locator](#)

चरन्तम् घोरम् आकाशम् उत्पतिष्यन्तम् एव च ॥ ४-६७-२०

द्रक्ष्यन्ति निपतन्तम् च सर्व भूतानि वानराः ।

20b, 21b. **vaanaraaH** = oh, vanara-s; **ghoram aakaasham** = in terrible [vast of,] sky; **ut pati Syantam eva ca** = falling up [ascent on northern side,] even, also; **carantam** = while going [while I am in movement across the sky]; **nipatantam ca** = falling down [descent on southern side]; **sarva bhuutaani** = all, beings; **drakSyanti** = shall see.

"Oh, vanara-s, shall I make all beings see my northerly ascent to the sky, my movement across the vast of sky, and my southerly descent from the sky... [4-67-20b, 21a]

[Verse Locator](#)

महा मेरु प्रतीकाशम् माम् द्रक्ष्यध्वम् प्लवंगमाः ॥ ४-६७-२१

दिवम् आवृत्य गच्छन्तम् ग्रसमानम् इव अंबरम् ।

21b, 22a. **plavangamaaH** = oh, fly-jumpers; **mahaa meru pratiikaasham** = a prodigious one, to Mt. Meru, similar in shine - such as I am; **divam aavR^itya** = sky, spanning on; **gacChantam** = while going [a propulsive force]; **ambaram grasamaanam iva** = sky, to swallow up, as though; **maam drakSyadhvam** = me, you shall see.

"Oh, fly-jumpers, shall I show you a prodigious me spanning the sky like massive Mt. Meru and flying with a propulsive force as though to swallow the sky... [4-67-21b, 22a]

Annex: 'so far you have seen one massive Mt. Meru swallowing a bit of sky with its massy peak... but I will be a flying mountain and I will swallow all of the sky, not only with a mountainy peak but with a mountainous base, as well...'

[Verse Locator](#)

विधमिष्यामि जीमूतान् कंपयिष्यामि पर्वतान् ।

सागरम् शोषयिष्यामि प्लवमानः समाहितः ॥ ४-६७-२२

22b, 22c. **samaahitaH** = self-assuredly; **plavamaanaH** = while flying; **jiimuutaan** = clouds [cloudscape]; **vi dhamiSyami** = verily, swipe at [helter-skelter]; **parvataan kampa yiSyami** = mountains, I wish to swirl, [topsy-turvy]; **saagaram shoSayiSyami** = ocean, I wish to sere.

"While flying self-assuredly shall I swipe at the cloudscape helter-skelter, or shall I swirl the mountains topsy-turvy, or shall I sere the ocean pell-mell... [4-67-22b, 22c]

Annex: 'all can be done not individually, but I do it all at a time, in my gustily alacritous single flight...'

[Verse Locator](#)

वैनतेयस्य वा शक्तिः मम वा मारुतस्य वा ।

ऋते सुपर्ण राजानम् मारुतम् वा महाबलम् ।

न तत् भूतम् प्रपश्यामि यत् माम् प्लुतम् अनुव्रजेत् ॥ ४-६७-२३

23. **vainateyasya vaa** = of Garuda, or; **maarutasya vaa** = of Air-god, or; **[yaa] shaktiH** = [which,] forcefulness - is there to them; **[saa] mama** = [that forcefulness,] I have [mine vies with them]; **plutam maam** = while flying, me; **yat bhuutam** = which, being; **anuvrajet** = follow up on; **tat** = that - such a being; **suparNa raajaanam** = eagle's, king; **mahaabalam maarutam vaa** = great mighty, Air-god, or; **R^ite** = except for - those two; **na prapashyaami** = not, I see [intangible.]

"Which forcefulness either the Divine Eagle, Garuda, or Air-god has, mine vies with that... and no being is tangible who can follow up on me to overtake while I am on the wing, excepting for the king of eagles, Garuda and the almighty Air-god... [4-67-23]

Here the anu vrjet 'follow up on me...' is not straggling after me...' but 'who can follow me to overtake me in the race...' Hence 'many can follow me but it can be called, a treading after me, as none can surpass me in my speed...'

[Verse Locator](#)

निमेष अन्तर मात्रेण निरालंबनम् अंबरम् ।
सहसा निपतिष्यामि घनात् विद्युत् इव उत्थिता ॥ ४-६७-२४

24. **ghanaat utthitaa** = from black-cloud, uprisen; **vidyut iva** = electric-flash, as with; **nimeSa antara maatreNa** = a minute, within, just by [in a split-second]; **sahasaa** = in a trice; **nir aalambanam ambaram** = without, support [supportless,] sky; **nipatiSyaami** = I wish to fall onto - such a sky.

"Shall I penetrate the supportless sky in a split-second, like an electric-flash rocketing from a black-cloud in a trice? [4-67-24]

[Verse Locator](#)

भविष्यति हि मे रूपम् प्लवमानस्य सागरम् ।
विष्णोः प्रक्रममाणस्य तदा त्रीन् विक्रमान् इव ॥ ४-६७-२५

25. **saagaram plavamaanasya** = ocean, while jumping over; **me ruupam** = my, aspect; **tadaa** = then [in those days]; **triin vikramaan** = with three, paces; **pra krama maaNasya viSNoH iva** = easily, pacing [three worlds,] Vishnu's, like that of; **[adya** = now]; **bhaviSyati hi** = will become, indeed.

"When I am jumping over the ocean, now my aspect will indeed become like that of Vishnu who in those days easily paced the triad of worlds just in three paces... [4-67-25]

[Verse Locator](#)

बुद्ध्या च अहम् प्रपश्यामि मनः चेष्टा च मे तथा ।
अहम् द्रक्ष्यामि वैदेहीम् प्रमोदध्वम् प्लवंगमाः ॥ ४-६७-२६

26. **plavangamaaH** = oh, fly-jumpers; **aham** = I am; **buddhya ca prapashyaami** = by percipience, also, clearly perceiving; **me manaH ceSTaa ca** = by my, perspicacity's, strokes [different strokes like twitches of eyes and arms, etc., forebodings]; **tathaa** = is like that - similarly prognostic; **aham drakSyaami vaidehiim** = I [avouch that I] will, descry, Vaidehi; **pramodadhvam** = rejoice yourselves.

"Oh, fly-jumpers, I am clearly perceiving by my percipience and the different strokes of my perspicacity are similarly prognostic... and I avouch that I will descry Vaidehi... hence, rejoice yourselves... [4-67-26]

[Verse Locator](#)

मारुतस्य समो वेगे गरुडस्य समो जवे ।
अयुतम् योजनानाम् तु गमिष्यामि इति मे मतिः ॥ ४-६७-२७

27. **vege maarutasya samaH** = in speed, Air-god, equal to; **jave garuDasya samaH** = in fleetness, Garuda, coequal to; **yojanaanaam ayutam tu** = yojana-s, ten-thousand, even; **gamiSyaami** = I can traverse; **iti me matiH** = thus, my, certitude is.

"I who am a coequal of Air-god in speediness, and of Garuda in fleetness, can traverse ten-thousand yojana-s at a stretch... that is my certitude... [4-67-27]

[Verse Locator](#)

वासवस्य स वज्रस्य ब्रह्मणो वा स्वयंभुवः ।

विक्रम्य सहसा हस्तात् अमृतम् तत् इह आनये ॥ ४-६७-२८

लंकाम् वा अपि समुत्क्षिप्य गच्छेयम् इति मे मतिः ।

28, 29a. **vikramya** = on spring up; **sa vajrasya vaasavasya** = one who is - with, Thunderbolt, of Indra - either; **svayam bhuvaH brahmaNaH vaa** = Self-created, Brahma, or; **hastaat** = from [their] hand; **sahasaa** = fleetly; **amR^itam** = Elixir; **iha aanaye** = to here, I fetch; **lankaam** = Lanka [island itself]; **samutkSipya [sam up kshipya]** = on upheaving - extracting it from ocean; **gacCheyam** = go away - I can bring; **iti me matiH** = thus, my, mind [confidence.]

"I will fetch that Elixir from the hands of Self-created Brahma, or from hands of Indra even if he is wielding his Thunderbolt just on fleetly triumphing over him... or, I can even bring isle of Lanka itself extracting it from the ocean... thus is my confidence..." So said Hanuma to other monkeys. [4-67-28]

[Verse Locator](#)

तम् एवम् वानर श्रेष्ठम् गर्जन्तम् अमित प्रभम् ॥ ४-६७-२९

प्रहृष्टा हरयः तत्र समुदैक्षन्त विस्मिताः ।

29b, 30a. **tatra** = therein [the matter of leaping the ocean]; **evam** = that way; **garjantam** = one who is roaring out [his capabilities]; **amita prabham** = one with illimitable, resplendence; **tam vaanara shreSTham** = at him, that vanara, the choicest one; **harayaH** = monkeys; **prahR^iSTaa** = extremely gladdened; **vismitaaH** = stunned; **samudaikshanta [sam ud iiksha]** = stared upward [for he increased his body enormously.]

While that choicest vanara with illimitable resplendence, namely Hanuma, is roaring out his capabilities in the matter of leaping ocean on enormously increasing his physique, all the other monkeys are stunned to stare overhead at his aggrandized form and thus they are extremely gladdened.. [4-67-29b]

[Verse Locator](#)

तत् च अस्य वचनम् श्रुत्वा ज्ञातीनाम् शोक नाशनम् ॥ ४-६७-३०

उवाच परिसंहृष्टो जांबवान् प्लवगेश्वरः ।

29b, 30a. **asya** = his [Hanuma's]; **tat** = that; **j~naatiinaam shoka naashanam vacanam** = kinsmen's, anguish, annihilating, word [avouchment of Hanuma]; **shrutvaa** = on hearing; **plavageshvaraH** = fly-jumper's, king; **jaambavaan** = Jambavanta; **pari sam hR^iSTaH** = very, much, gladdened; **uvaaca** = [and] said.

On hearing the avouchment of Hanuma, which itself is an annihilator of the anguish of his kinsmen, then the king of fly-jumpers Jambavanta is very much gladdened and said. [4-67-29b, 30a]

[Verse Locator](#)

वीर केसरिणः पुत्र वेगवन् मारुत आत्मज ॥ ४-६७-३१

ज्ञातीनाम् विपुलः शोकः त्वया तात प्रणाशितः ।

3b, 31a. **viira** = oh, brave one; **kesariNaH putra** = oh, Kesari's, son; **vegavan** = oh, speediest one; **maaruta aatmaja** = oh, Air-god's, son; **taata** = oh, dear boy; **tvayaa** = by you; **j~naatiinaam** = for kinsmen; **vipulaH shokaH** = boundless, bother; **praNaashitaH** = entirely wiped out.

"Oh, brave one, oh, son of Kesari, oh, son of Air-god, oh, dear boy, you have wiped out the boundless bother of your kinsmen in its entirety.. [4-67-30b, 31a]

तव कल्याण रुचयः कपि मुख्याः समागताः ॥ ४-६७-३२

मंगलम् कार्यं सिद्धिं अर्थम् करिष्यन्ति समाहिताः ।

31b, 32a. tava kalyaanaH rucayaH = in your, blessedness [the enjoyment of divine favour,] enamoured of; samaagataaH kapi mukhyaH = who forgathered [here,] monkey, leaders; samaahitaH = devoutly; kaarya siddhi artham = object, for attainment, for the purpose of; mangalam kariSyanti = benedictions [orisons,] they will do [they all obsecrate.]

"The monkey leaders forgathered here are enamoured of your blessedness, and for the purpose of your attainment of the object, they all obsecrate orisons, devoutly... [4-67-31b, 32a]

[Verse Locator](#)

ऋषीणाम् च प्रसादेन कपि वृद्धं मतेन च ॥ ४-६७-३३

गुरुणाम् च प्रसादेन प्लवस्व त्वम् महाअर्णवम् ।

32b-33b. R^iSiiNaam prasaadena = of sages, by compassion; kapi vR^iddha matena ca = of monkey, elders, by choice, also; guruuNaam prasaadena ca = of [oracular] teachers, by consideration, also; tvam mahaaarNavam plavasva = you, extensive, ocean, you leap.

"You will leap over the extensive ocean with the compassion of sages, choice of elderly monkeys, and with the consideration of our oracular teachers... [4-67-32b, 33a]

The course he adopts in jumping over ocean is that of siddha-s, caarana-s who are teacherly, and by these references of Jambavanta, Hanuma is going to perform a teacherly mission in teaching Seetha, about the relativity of soul-body-supreme, in Sundara Kanda.

[Verse Locator](#)

स्थास्यामः च एक पादेन यावत् आगमनम् तव ॥ ४-६७-३४

त्वत् गतानि च सर्वेषाम् जीवितानि वन ओकसाम् ।

33b, 34a. tava aagamanam yaavat = your, arrival, until; eka paadena sthaasyaamaH = on single, foot, we stay [here]; sarveSaam vana okasaam jiivitaani = of all, forest, dwellers, lives; tvat gataani ca = at you, reached - they are following you, also.

"Each of us will stay here on one's own single-foot till you arrive, as the lives of all the forest dwelling monkeys are following you..." Thus Jambavanta blessed Hanuma to initiate action. [4-67-33b, 34a]

Annex: 'we stand in a yogic posture of standing on a single-foot, as though in ascesis, awaiting your successful arrival, as all our lives are now accompanying you... and it is apt of you to comeback successfully and return our lives to us... so that we have a breather...'

[Verse Locator](#)

ततः च हरि शार्दूलः तान् उवाच वन ओकसः ॥ ४-६७-३५

को अपि लोके न मे वेगम् प्लवने धारयिष्यति ।

34b, 35a. tataH = then; hari shaarduulaH = monkey, the tiger [Hanuma]; taan vana okasaH uvaaca = them, forest, dwellers, said to; loke plavane = in world, in flying; me vegam = my, speed [brunt of bouncing]; kaH api = whosoever, even; na dhaarayiSyati = cannot, [possibly] bear.

Then that tigerly monkey Hanuma said to the forest dwelling monkeys, "Even so, in this world whosoever he might be, either animate or inanimate being, he cannot possibly bear the brunt of my bouncing... [4-67-34b, 35a]

This verse ordinarily means, 'who is he who can bear the brunt of my take-off...' It also means that 'there is someone who can bear it, he is Rama...' as per the analogy of a Vedic hymn that says, **kasmai devaaya haviSaa vidhema** 'to which god we oblate... as none is manifest...' For this Adi Shankara says **eka asmai devaaya haviSaa vidhema** because this hymn misses one **è - èkaaratva lopena** 'to that single Almighty we offer oblations...' Here too Hanuma is allusively referring to Rama, 'except for Rama who is other who can possibly do so...'

[Verse Locator](#)

एतानि हि नगस्य अस्य शिला संकट शालिनः ॥ ४-६७-३६

शिखराणि महेन्द्रस्य स्थिराणि च महान्ति च ।

35b, 36a. **shilaa sankata shaalinaH** = with boulders, altitudinal cliffs, beaming forth; **asya** = of this; **mahendrasya nagasya** = of Mt. Mahendra, mountain's; **etaani shikharaaNi** = these, crests; **sthiraaNi ca** = tough, also; **mahaanti ca hi** = towering, even, indeed.

"This Mt. Mahendra is beaming forth with boulders and altitudinal cliffs, and the crests of this mountain are indeed tough, and even towering... [4-67-35b, 36a]

[Verse Locator](#)

येषु वेगम् गमिष्यामि महेन्द्र शिखरेषु अहम् ॥ ४-६७-३७

नाना द्रुम विकीर्णेषु धातु निष्पन्द शोभिषु ।

36b, 37a. **naanaa druma vikiirNeSu** = divers, trees, outspreaded with; **dhaatu niSpanda shobhiSu** = from ores, transuded [from mountain's interstices,] shining forth; **yeSu mahendra shikhareSu** = in these, Mt. Mahendra's, in peaks; **aham vegam gamiSyaami** = I, into speed, I go [I gain speed for my kick-start.]

"Diversely outspreaded are its trees, and divers are its transuding ores, thus this mountain is shining forth... hence, from the peaks of this Mt. Mahendra I will gain speed for my kick-start... [4-67-36b, 37a]

[Verse Locator](#)

एतानि मम वेगम् हि शिखराणि महान्ति च ॥ ४-६७-३८

प्लवतो धारयिष्यन्ति योजनानाम् इतः शतम् ।

37b, 38a. **itaH** = from here; **yojanaanaam shatam** = yojana-s, hundred; **plavataH** = while [on the verge] to fly [in upstart]; **mama** = of mine; **vegam** = speed [impetus of kick start]; **mahaanti ca** = sturdy, also; **etaani shikharaaNi** = these, crags; **dhaarayiSyanti hi** = can withstand, for sure.

"On the verge of my upstart from here for a hundred yojana-s, these sturdy crags are sure to withstand the impetus of that kick-start... [4-67-37b, 38a]

'Are these monologues self-extolling or are they for encouraging the monkeys who are on the verge of self-ruin...' is an objection ex parte. For this it is said 'a combatant's self-eulogy is no self-eulogy at all, but what all said by him will come under the category of 'war whooping or battle crying...'

na anvatra hanumataa aatma stutiH kR^ita iti pratipaaditam | tacca anupapannam - aatma prasha~Nsaa para garhaam iti varjayet iti - aapastamba suutreNa aatma stuteH niShiddhatyaa mahaa puruSheNa hanumataa tat kaaraNa sambhavaat iti cet na - aatma stuteH viira vaadatvena adoShatatvaat - viira vaada ruupayaa aatma stute adoShatvam - iti vaanaraan protsaahayan bala mardino janaardana iva pravR^iddha kalevaro hanumaan a~Ngada jaambavabhi anuj~nayaa raavaNa mandira darshana kutuuhalena mahendra girim aaruroha ||
dharmaakuutam- Thus Hanuma climbs Mt. Mahendra.

[Verse Locator](#)

ततः तु मारुत प्रख्यः स हरिः मारुत आत्मजः ।
 आरुरोह नग श्रेष्ठम् महन्द्रम् अरिर्नर्दमः ॥ ४-६७-३९
 वृतम् नाना विधैः पुष्पैः मृग सेवित शाद्वलम् ।
 लता कुसुम संबाधम् नित्य पुष्प फल द्रुमम् ॥ ४-६७-४०
 सिंह शार्दूल चरितम् मत्त मातंग सेवितम् ।
 मत्त द्विज गण उद् धुष्टम् सलिल उत्पीड संकुलम् ॥ ४-६७-४१

39, 40, 41. tataH = then; maaruta prakhyaH = Air-god, renowned as [as an alternative Air-god, selfsame to]; maaruta aatmajaH = Air-god's, son; arinardamaH = enemy-subjugator; saH hariH = such as he is, that monkey - Hanuma; naanaa vidhaiH puSpaiH = diverse, kinds, of flowers; vR^itam = hedged in [that mountain is]; mR^iga sevita shaadvalam = by deer, adored by [sweethearts,] pastures; lataa kusuma sambaadham = climber's, flowers of, constrictive; nitya puSpa phala drumam = always [ever,] flowering, fruiting, trees - having; simha shaarduula caritam = lions, tigers, freely moving; matta maatanga sevitam = ruttish, elephants, adore [love it]; matta dvija gaNa ut dhuSTam = lusty, bird, flights, up, roaring [tr. say, sing, or utter (words, an oath, etc.) in a loud tone; uproarious]; salila = waters; ut piiDa = up, pent [pent-up with rapids]; sankulam = clangourous [with rapids]; such a; naga shreSTham = mountain, best [towering]; mahendram = Mt. Mahendra; aaruroha = he shinned up.

Then that monkey who is the son of Air-god and a selfsame of Air-god shinned up that towering mountain Mahendra, as he is an enemy-subjugator about to subjugate the arch rival Ravana, where that mountain is hedged in with diverse flowers, its pastures are the sweethearts of deer, it is constrictive with diverse flowers of ever flowering, ever fruiting trees and with the flowers of climbers as well, and where lions and tigers are freely moving and ruttish elephants love it, and where the flights of birds are uproarious, and pent-up rapids are clangourous. [4-67-39, 40, 41]

[Verse Locator](#)

महद्भिः उच्छ्रितम् शृणौः महेन्द्रम् स महाबलः ।
 विचचार हरिश्रेष्ठो महेन्द्र साम विक्रमः ॥ ४-६७-४२

42. mahendra saama vikramaH = [heavenly] Mahendra, equal, in valour; mahaabalaH = highly energetic one; harishreSThaH = grand monkey Hanuma; mahadbhiH shR^ingaiH ucChritam = with loftiest, crags, towery; saH = he / that / such a mountain; mahendram vicacaara = on Mahendra, ambled.

He who is equal in valour to the Paradisiacal Mahendra, that highly energetic and grand monkey Hanuma ambled on loftiest and towery crags of such a mountain. [4-67-42]

[Verse Locator](#)

बाहुभ्याम् पीडितः तेन महाशैलो महात्मना ।
 ररास सिंह अभिहतो महान् मत्त इव द्विपः ॥ ४-६७-४३

43. mahaatmanaa = by high souled one; tena = by him that Hanuma; baahubhyaam piiDitaH = by both arms [and hands,] squeezed; mahaashailaH = lofty mountain; simha abhihataH = by lion, paw-hit; matta mahaan dvipaH iva = brutish, elephantine, elephant, as if; raraasa = trumpeted.

When squeezed by both the arms and hands of that high souled Hanuma, that lofty mountain trumpeted, as if it is a lion-paw-hit brutish-elephantine-elephant. [4-67-43]

Some mms use the word padbhyaam 'by feet...' instead of baahubhyaam 'by arms and hands...' where mountaineering is basically done firstly with hands, and where the foothold comes later. And this padbhyaam can be ellipted in next verse.

मुमोच सलिल उत्पीडान् विप्रकीर्ण शिलौच्चयः ।
वित्रस्त मृग मातंगः प्रकंपित महा द्रुमः ॥ ४-६७-४४

44. [padbhyaam = by his foot-stepping] vi pra kiirNa = virtually, widely, bestrewn; shila uccayaH = boulders, heaps of; vi trasta mR^iga maatangaH = actually, scared, [all] animals, elephants; pra kampita mahaa drumaH = essentially, rocked, gigantic, trees; salila utpiiDaan mumoca = water [as waterfalls,] of rapids, spouted out.

Virtually and widely bestrewn are the heaps of boulders, essentially scared are all the animals and elephants, and actually rocked are the gigantic trees, and its rapids and waterfalls have spouted out of that mountain by the impact of foot-stepping of Hanuma. [4-67-44]

Verse Locator

नानागंधर्वमिथुनैर्पानसंसर्गकर्कशैः ।
उत्पतद्भिर्विहंगैश्चविद्याधरगणैरपि - यद्वा -
नाना गन्धर्व मिथुनैः पान संसर्ग कर्कशैः ।
उत् पतद्भिः विहंगैः च विद्याधर गणैः अपि ॥ ४-६७-४५
त्यज्यमान महा सानुः संनिलीन महा उरगः ।
शैल शृङ्गा शिला उत्पातः तदा अभूत् स महा गिरिः ॥ ४-६७-४६

45, 46. tadaa = then; saH mahaa giriH = that, colossal, mountain; mahaa saanuH = lofty, cliffs; paana = in drinking; sansarga = indulged in; karkashaiH = inebriated; naanaa gandharva mithunaiH = numerous, with gandharva-s, with couples; ut patadbhiH = up, falling [put to flight]; vihangaiH ca = with birds, also; vidyaadharaa gaNaiH api = with vidyaadharaa, with hordes of, even; tyajyamaana = being forsaken; sam niliina mahaa uragaH = completely, slouched, spanking, snakes; shaila shR^inga = mountain's, tops; shilaa ut paataH = stones, rising up, falling down; abhuut = have become [desolated.]

Then, the numerous gandharva couples and the hoards of vidhyaadhara-s even, that are indulged in drinking and inebriated on that mountain are forsaking those lofty cliffs of that mountain, and even the birds are put to flight, spanking snakes are completely slouching, and rising up and falling down are the stones of that mountaintops to each step of Hanuma, and thus that colossal mountain is desolated. [4-67-45, 46]

Verse Locator

निःश्वसद्भिस्तदातैतुभुजगैरर्धनिःसृतैः ।
सपताकैवाभातिसतदाधरणीधरः ॥ - यद्वा -
निःश्वसद्भिः तदा तैः तु भुजगैः अर्ध निःसृतैः ।
स पताक इव आभाति स तदा धरणी धरः ॥ ४-६७-४७

47. tadaa = then; saH dharaNii dharaH = he, earth, borne [Mt. Mahendra]; niH shvasadbhiH = out, breathing [exhaling, hissing]; ardha niH sR^itaiH = half, out, came [popped up]; taiH bhujagaiH = by those, with snakes; sa pataaka iva aabhaati tadaa = with, [flying] flags, appeared to be, gleaming, that way.

With snakes popping up halfway through their snake-pits with their hoods swaying and tongues hissing that earth-borne mountain Mahendra appeared to be a gleaming mountain with flying flags. [4-67-47]

Vividly: The snakes popped up from the snake pit only with half of their body, ready to slither away if Hanuma treads them underfoot. The flutters of a flags are the hissings of snakes and swaying of hoods are the

waving flags, and numerous are those snaky-flags, and equally numerous are their colours, and with them the mountain itself is with flying colours.

[Verse Locator](#)

ऋषिभिः त्राससंभ्रान्तैस्त्यज्यमानशिलोच्चयः - यद्वा -

ऋषिभिः त्रास संभ्रान्तैः त्यज्यमानः शिला उच्चयः ।

सीदन् महति कांतारे सार्थ हीन इव अध्व गः ॥ ४-६७-४८

48. **traasa sambhraantaiH R^iSibhiH** = by scare, bewildered, by sages; **tyajya maanaH** = being forsaken; **shilaa uccayaH** = mountain, towering; **sa artha hiina** = with, one's associates, without [desolated]; **mahati kaantaare** = in vast, of thick of forest; **siidan** = wilting; **adhva gaH iva** = way, farer [like,] appeared to be.

While the sages are forsaking that towering mountain as their own scare bewildering them, that mountain appeared to be one who is desolated by his associates in the vast of a thick of forest, as a wilting wayfarer. [4-67-48]

[Verse Locator](#)

स वेगवान् वेग समाहित आत्मा

हरि प्रवीरः पर वीर हन्ता ।

मनः समाधाय महाअनुभावो

जगाम लंकाम् मनसा मनस्वी ॥ ४-६७-४९

49. **vegavaan** = expeditious one; **vega samaahita aatmaa** = in speediness, quite staid, with a soul; **para viira hanta** = other [enemy,] stalwart, eliminator; **manasvii** = a conscientious one; **mahaaanubhaavaH** = highly, proficient one; **saH** = he that; **hari pra viiraH** = among monkeys, importantly, brave one [Hanuma]; **manaH samaadhaaya** = impulses, on stabilising; **manasaa lankaam jagaama** = instinctually, to Lanka, went to - made headway.

And he who is an importantly brave monkey among all the monkeys, an eliminator of enemy stalwarts, that highly proficient, expeditious, and conscientious Hanuma, on stabilising his impulses and making soul is quite staid in speediness, he made head away to Lanka, instinctually. [4-67-49]

Why give credit to Hanuma's flight?

It may look oddish in narrating this chapter, only to eulogise the effort of Hanuma in taking a flight over the ocean, when the oldish-girlish-hottish Shurpanakha is easily taking flights across ocean with or without visa. Or even that stooge of Ravana, namely Akampana, who rushes to Ravana to carry the news of annihilation of Khara, Dushana and others, and he even comes to Ravana before Shurpanakha crossing ocean without difficulty. However, Ravana is the lone one who uses a chariot-like aircraft that brays like a supersonic jet. In such a case an objection is raised in questioning - 'are they not speedier than Hanuma?' It is not so, it is said, the effort and preparation of Hanuma are on the level of earthly beings, whereas the artifice of Ravana with tricks and trickery, with more tricky and technical aircrafts of demons, is an infra-mundane action, if not witchery and wizardry. No doubt, Ravana's machines and vehicles are the derivatives of Atharvana Veda, but they are all counterproductive, revulsive, and phobic to the wellbeing of society. Uncongenial to atmosphere and thus unwelcome stratagems. And here it is said by Hanuma, one to too many times 'I will do it by the speed of my arms, thighs and calves...' etc., which itself is reflective of his innate, inherent, personal traits, talents, and capabilities, than more technical or contrived paraphernalia of the demons. Hence, Hanuma is identified as a self-assured, self-active, self-propelling dedicatee to duty, and his flight is on a separate footing.

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे सप्त षष्ठितमः सर्गः

Thus, this is the 66th, and conclusive chapter of Kishkindha Kanda of Valmiki Ramayana, the First Epic poem of India.

shriirastu
All Be Blest

Verse Locator for Book IV : Kishkindha Kanda - The Empire of Holy Monkeys : Chapter 67

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49

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Book Five - Sundara Kanda

Caveat 1: In this UTF version of sundara kANDa perfect proofreading is **not yet done** properly; uploaded to examine the experimental transposal of fonts to UTF-8 encoding.

Caveat 2: Some paragraphs in **pratipadArtha** and **tAtparya** sections will appear in **RED** colour, which has **NO** special meaning, but color tags have overspread them while transposing to UTF fonts.

These will be corrected soon. Please bear with us...

All sargas are posted with verses in UTF pending perfect proofing

1 : Hanuma's Flight over Ocean	sarga/chapter
2 : The city of Lanka	sarga/chapter
3 : Hanuma conquers Lanka	sarga/chapter
4 : Hanuma enters the city of Lanka	sarga/chapter
5 : Ravana's palace	sarga/chapter
6 : Inside the palace	sarga/chapter
7 : Hanuma sees Pushpaka in Ravana's inner city	sarga/chapter
8 : Description of the Pushpaka	sarga/chapter
9 : The inner buildings of Ravana's house	sarga/chapter
10 : Hanuma enters Ravana's house	sarga/chapter
11 : Hanuma continues search for Seetha	sarga/chapter
12 : Hanuma's depression	sarga/chapter
13 : Hanuma starts to search in Ashoka garden	sarga/chapter
14 : Hanuma enters the Ashoka garden	sarga/chapter
15 : Hanuma sees Seetha	sarga/chapter

16 : Hanuma's grief at the plight of Seetha	sarga/chapter
17 : Hanuma sees Seetha with ogresses	sarga/chapter
18 : Ravana comes to Seetha	sarga/chapter
19 : Seetha in Ashoka garden	sarga/chapter
20 : Ravana talks to Seetha	sarga/chapter
21 : Seetha's reply	sarga/chapter
22 : Ravana gives deadline	sarga/chapter
23 : Ogres frighten Seetha	sarga/chapter
24 : Seetha's reply to Ogres	sarga/chapter
25 : Seetha bursts into a wail	sarga/chapter
26 : Seetha decides to give up life	sarga/chapter
27 : Trijata's dream	sarga/chapter
28 : Seetha recollects the time limit	sarga/chapter
29 : Seetha experiences some good omens	sarga/chapter
30 : Hanuma falls in dilemma	sarga/chapter
31 : Hanuma began to narrate story of to Seetha	sarga/chapter
32 : Seetha is shocked to see Hanuma	sarga/chapter
33 : Seetha antecedents to Hanuma	sarga/chapter
34 : Hanuma reveals himself to be a messenger of	sarga/chapter
35 : Seetha asks Hanuma to describe the characteristics	sarga/chapter
36 : Hanuma gives Seetha, the signet ring sent by	sarga/chapter
37 : Seetha was both delighted and depressed	sarga/chapter
38 : Hanuma asks Seetha to give him a token of remembrance	sarga/chapter
39 : To urge and Lakshmana	sarga/chapter
40 : Hanuma consoles Seetha and travels northward	sarga/chapter
41 : Hanuma thinks to meet Ravana	sarga/chapter
42 : Female-demons enquires Seetha about Hanuma	sarga/chapter
43 : Hanuma thinks of destroying a sacred sanctuary of demons	sarga/chapter
44 : Ravana sends Jambumali	sarga/chapter
45 : Hanuma kills Prahasta's seven sons	sarga/chapter
46 : Ravana sends five army-generals	sarga/chapter

47 : Ravana sends his son Aksha	sarga/chapter
48 : Ravana sends his son Indrajit	sarga/chapter
49 : Hanuma sees well-adorned Ravana	sarga/chapter
50 : Hanuma declares himself to be a messenger of	sarga/chapter
51 : Hanuma narrates the story of	sarga/chapter
52 : Ravana orders Hanuma to be killed	sarga/chapter
53 : Later Ravana orders to set fire to his tail	sarga/chapter
54 : Hanuma makes up his mind to set fire the city of Lanka	sarga/chapter
55 : Hanuma doubts whether Seetha dies in the fire	sarga/chapter
56 : Hanuma again visits Ashoka garden and sees Seetha	sarga/chapter
57 : Hanuma leaps from Lanka and touches Mount Mainaka	sarga/chapter
58 : Jambavan requests Hanuma to narrate clearly the happenings	sarga/chapter
59 : Hanuma describes the plight of Seetha to his fellow monkeys	sarga/chapter
60: Jambavan's wise guidelines	sarga/chapter
61 : Monkeys took halt at Madhuvana	sarga/chapter
62 : Dadhimukha departs to Kishkindha	sarga/chapter
63 : Dadhimukha reports Madhuvana destruction to Sugreeva	sarga/chapter
64 : Hanuma apprises of the discovery of Seetha	sarga/chapter
65 : Hanuma conveys Seetha's message to .	sarga/chapter
66 : urges Hanuma, to repeat the words spoken by Seetha.	sarga/chapter
67 : Hanuma narrates an incident connected with a crow	sarga/chapter
68 : Seetha expressed her grave doubt	sarga/chapter

Thus concludes the fifth book Sundara Kanda, in Valmiki Ramayana.
It is customary to read [Sri Pattabhishekam](#) Sarga after completing Sundara Kanda **pArAyaNa**.

[Back to main Index](#)



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 1 Verses converted to UTF-8, Nov 09

Introduction

This first chapter of Sundara Kanda describes Hanuma's preparations to cross the ocean in search of Seetha. Mighty Hanuma's flight over the ocean is described in a glorious detail. Hanuma's encountering of Mainaka, Surasa and Simhika form important phases of His flight.

[Verse Locator](#)

ततो रावणनीतायाः सीतायाः शत्रुकर्शनः ।
इयेष पदमन्वेष्टुं चारणाचरिते पथि ॥५-१-१

1. **tataH** = after that; **shatrukarshanaH** = the destroyer of foes (Hanuma); **iyeshha** = desired to (travel in); **pathi** = the path; **chaaraNaa charite** = tread by chaaranas; **anveshhTum** = to search for; **siithayaaH padam** = Seetha's place; **raavaNa niitaayaaH** = taken away by Ravana.

After that, Hanuma, the destroyer of foes, desired to travel in the sky where celestials like chaaranas tread, to search for Seetha, who was taken away by Ravana.

[Verse Locator](#)

दुष्करं निष्प्रतिद्वन्द्वं चिकीर्षन् कर्म वानरः ।
समुदग्रशिरोग्रीवो गवांपतिरिवाबभौ ॥ ५-१-२

2. **vaanaraH** = The monkey (Hanuma); **chikiirshhan** = who desired to perform; **karma** = a deed; **dushhkaram** = (which is) impossible to do; **babhau** = shone; **gavaam pati iva** = like a bull; **nishhpratidvandvam** = without any obstacles; **samudagrashirogriivaH** = with a raised head and neck.

Hanuma who desired to perform a deed done by no one else, shone like a bull without any obstacles, with his stretched neck and raised head.

[Verse Locator](#)

अथ वैदूर्यवर्णेषु शाद्वलेषु महाबलः ।
धीरः सलिलकल्पेषु विच्चार यथासुखम् ॥५-१-३

3. **atha** = after that; **mahaabalaH** = the mighty one; **dhiiraH** = the courageous one; **vichachaara** = roamed about; **yathaa sukham** = at ease; **shaadvaleshhu** = on the lawns; **vaiDuura varNeshhu** = with the hue of an emerald; **salilakalpeshhu** = and same as (still) water (from a distance).

After that, the mighty and courageous Hanuma roamed at ease on the lawns with the hue of an emerald, which looked like still water from a distance.

[Verse Locator](#)

द्विजान् वित्रासयन् धीमानुरसा पादपान् हरन् ।
मृगांश्च सुबाहुन्निघ्नन् प्रवृद्ध इव केसरी॥ ५-१-४

4. **dhiimaan** = the thoughtful (Hanuma); **pravR^iddhaH kesarii iva** = (trode) like a rampant lion; **dvijaan vitraasayan** = making birds to fear; **haran** = destroying; **paadapaan** = trees; **urasaa** = by his breast; **nighnan** = killing; **subahuun** = many; **mR^igaaMshcha** = animals also.

The thoughtful Hanuma tread like a rampant lion, making birds fear, uprooting trees by his breast and also killing many animals.

[Verse Locator](#)

नीललोहितमाञ्जिष्ठपत्रवर्णैः सितासितैः ।
स्वभावविहितैश्चित्रैर्धातुभिः समलंकृतम् ॥५-१-५
कामरूपिभिराविष्टमभीक्षणं सपरिच्छिदैः ।
यक्षकिन्नरगन्धर्वैर्देवक्ल्पैश्च पन्नगैः ॥५-१-६
स तस्य गिरिवर्यस्य तले नागवरायुते ।
तिष्ठन् कपिवरस्तत्र हृदे नाग इवाबभौ ॥५-१-७

5;6;7. **saH** = that; **kapivaraH** = great monkey; **babhau** = shone; **naagaH iva** = like an elephant; **hrade** = in a lake; **tishhThan** = being located; **tasya girivarasya** = on that great mountain's; **tale** = foot; **naagavaraayute** = which had best of elephants; **tatra** = there; **samalaMkR^itam** = was decorated by; **svabhaavavihitaiH** = naturally formed; **dhaatubhiH** = mineral rocks; **chitraiH** = of varied hues; **sitaasitaiH** = (like) black and white; **niilalohitamaaJNjishhThapatravarnaiH** = blue; red; yellow; leaf color (green); **abhiikshNam aavishhTam** = surrounded to a great extent by; **yakshakinnaragandharvaiH** = Yakshas- Kinnaras-Gandharvas; **kaamaruupibhiH** = who could assume desired form; **saparichchhadaiH** = together with their families; **cha deva kalpaiH pannagaiH** = and godly serpents.

That great monkey Hanuma shone like an elephant in a lake, standing on the foot of that great mountain by the name of Mahendra, where many elephants of good breed resided, which was beautifully decorated with many naturally formed mineral rocks of varied hue like black, white, red, blue, yellow and green and which was surrounded by godly serpents and Yakshas, Kinnaras, Gandharvas who were capable of assuming desired form, together with their families.

[Verse Locator](#)

स सूर्याय महेन्द्राय पवनाय स्वयंभुवे ।
भूतेभ्यश्चाञ्जलिं कृत्वा चकार गमने मतिम् ॥ ५-१-८

8. **saH** = He; **kR^itvaa** = performed; **aJNjaliM** = salutation with joined palms; **suuryaaya** = to Sun-God; **mahendraaya** = to Lord Indra; **pavanaaya** = to the God of Wind; **svayaMbhuve** = to Lord Brahma; **cha bhuutebhyaH** = and to Bhutas; **matim chakaara** = (and) set his mind; **gamane** = to leave.

He saluted with joined palms to the Sun-God, Lord Indra, God of Wind, Lord Brahma and Bhutas and decided to leave.

[Verse Locator](#)

अञ्जलिं प्राङ्मुखः कृत्वा पवनायात्मयोऽनयो ।
ततो हि ववृधे गन्तुं दक्षिणो दक्षिणां दिशम् ॥ ५-१-९

9. praaN^mukhaH = (Hanuma) facing east; kR^itvaa = offered; aJNjalim = salutation; pavanaaya = Lord of Wind; aatma yonaye = responsible for his own birth; tataH = and then; vavR^idhe hi = increased (his body); gantuM = to go; dakshiNaam dishaM = the southern direction.

Hanuma turned towards east, saluted his father, the Lord of Wind and increased his body to go towards southern direction.

[Verse Locator](#)

प्लवङ्गप्रवरैर्दृष्टः प्लवने कृतनिश्चयः ।
ववृधे रामवृद्ध्यर्थम् समुद्र इव पर्वसु ॥ ५-१-१०

10. dR^ishhTaH = being seen; plavaN^gapravaraiH = by best of Vaanaras; kR^ita nishchayaH = with a strong resolve; plavane = to fly; vavR^idhe = grew; raama vR^iddhyarthaM = for Rama's success; samudraH iva = like the ocean; parvasu = on full moon days.

With all the Vaanaras seeing, Hanuma decided to fly and like an ocean swelling on full moon days, grew for Rama's success.

[Verse Locator](#)

निष्प्रमाणशरीरः सन् लिलङ्घयिषुर्णवम् ।
बाहुभ्यां पीडयामास चरणाभ्यां च पर्वतम् ॥ ५-१-११

11. lilaN^ghayishhuH = Desiring to leap; arNavam = the ocean; nishhpramaaNa shariiraH = with an immeasurable body; piiDayaamaasa = pressed; parvatam = the mountain; baahubhyaam = with hands; cha charaNaabhyaam = and feet.

With a desire to cross the ocean, Hanuma grew his body immeasurably and pressed the mountain with his feet and hands.

[Verse Locator](#)

स चचालाचलश्चापि मुहूर्तं कपिपीडितः ।
तरूणां पुष्पिताग्राणां सर्वं पुष्पमशातयत् ॥ ५-१-१२

12. kapipiiDitaH = tormented by Hanuma; saH achalaH api = even that mountain; chachaala = shook; muhuurtam = for an instant; ashaatayat = (and) showered; sarvam = all; pushhpam = flowers; taruuNaam = of trees; pushhpitaagraaNaam = with flowered ends.

Thus tormented by Hanuma, that mountain shook for an instant and showered all flowers of trees on it.

[Verse Locator](#)

तेन पादपमुक्तेन पुष्पौघेन सुगन्धिना ।
सर्वतः संवृतः शैलो बभौ पुष्पमयो यथा ॥ ५-१-१३

13. saMvR^itaH = covered; sarvataH = all through; sugandhinaa pushhpaughena = by groups of fragrant flowers; tena paadapamuktena = left by those trees; shailaH = (that) mountain; babhau = shone; yathaa = like; pushhpamayo = being made of flowers.

Covered all through by those fragrant flowers which fell down from the trees, that mountain shone like a mountain made of flowers.

[Verse Locator](#)

तेन चोत्तमवीर्येण पीड्यमानः स पर्वतः ।

सलिलं संप्रसुस्राव मदं मत्त इव द्विपः ॥५-१-१४

14. saH parvataH = that mountain; saMprasusraava = shed; salilam = water; madam iva = like rut juice; mathaH dvipaH = (from) an elephant in rut; piiDyamaanaH = being pressed; tena uttama viiryeNa = by that powerful Hanuma.

That mountain shed water like an elephant in rut emitting rut juice, after being pressed by the mighty Hanuma.

[Verse Locator](#)

पीड्यमानस्तु बलिना महेन्द्रस्तेन पर्वतः ।

रीतीर्निर्वर्तयामास काञ्चनाञ्जनराजतीः ॥५-१-१५

15. piiDyamaanaH = tormented; tena balinaa = by that mighty Hanuma; riitiiH = lines; kaaJNchanaaJNjana raajatiiH = gold; silver and black kind; nirvartayaamaasa = were made to form; mahendraH parvataH = (on) the mountain of Mahendra.

Pressed by that mighty Hanuma, streaks of gold silver and antimony color appeared on the Mahendra mountain.

[Verse Locator](#)

मुमोच च शिलाः शैलो विशालाः समनःशिलाः ।

मध्यमेनार्चिषा जुष्टो धूमराजीरिवानलः ॥५-१-१६

16. shailaH = mountain; mumocha cha = also emitted; vishaalaaH = vast; shilaaH = boulders; samanaH shilaaH = with rocks of Sulfur; dhumaraajiiriva = like columns of smoke; analaH = (from a) fire; jushhTaH = with; madhyamena archishhaa = with a medium flame.

Huge Rocks of Sulfur were also shot forth from that mountain, just as a fire burning with a medium flame would emit columns of smoke.

[Verse Locator](#)

गिरिणा पीड्यमानेन पीड्यमानानि सर्वशः ।

गुहाविष्टानि भूतानि विनेदुर्विकृतैः स्वरैः ॥५-१-१७

17. piiDyamaanaani = being pressed; sarvashaH = on all sides; giriNaa = by the mountain; piiDyamaanena = which was being tormented (by Hanuma); bhuutaani = creatures; guhaavishhTaani = living in caves; vineduH = shrieked; vikR^itaiH = in horrifying; svaraiH = tones.

Being pressed on all sides by the mountain which itself was being pressed by Hanuma, creatures living in the caves of that mountain shrieked in horrifying tones.

[Verse Locator](#)

स महासत्त्वसंनादः शैलपीडानिमित्तजः ।

पृथिवीं पूरयामास दिशश्चोपवनानि च ॥५-१-१८

18. saH = that; mahaasattvasaMnaadaH = loud noise from creatures; shailapiiDaanimittajaH = formed because of the stress to the mountain; puurayaamaasa = filled; pR^ithiviim = the earth; cha dishaH = all the directions; cha upavanaani = and forests (near that mountain).

That loud noise from creatures which emanated because of stress caused to the mountain, filled the earth and all four directions and forests near that mountain.

[Verse Locator](#)

शिरोभिः पृथुभिः सर्पा व्यक्तस्वस्तिकलक्षणैः ।

वमन्तः पावकं घोरं ददंशुर्दशनैः शिलाः ॥५-१-१९

19. sarpaaH = Snakes; vyakta svastika lakshaNaiH = with clear swastika signs (on the hoods); vamantaH = spewed out; ghoram paavakam = frightening flame; pR^ithubhiH shirobhiH = with (their) great heads; dadaMshuH = (and) bit; shilaaH = rocks; dashanaiH = with (their) teeth.

Great snakes with clear swastika signs on their hoods, spewed out frightening flames with their great heads and bit the rocks with their teeth.

[Verse Locator](#)

तास्तदा सविषैर्दष्टाः कुपितैस्तैर्महाशिलाः।

जज्ज्वलुः पावकोद्दीप्ता बिभिदुश्च सहस्रधा ॥५-१-२०

20. tadaa = then; taaH mahaashilaaH = those great rocks; dashhTaaH = bit; taiH = by those (snakes); kupitaiH = with anger; savishhaiH = (and) with venom; jajvaluH = burned; paavakoddiiptaaH = encouraged by the flame; bibhidushcha = and split; sahasrathaa = into thousand pieces.

Then those great rocks bit by those snakes with anger and venom, burned due to the flame and split into thousand pieces.

[Verse Locator](#)

यानि चौषधजालानि तस्मिन् जातानि पर्वते ।

विषघ्नान्यपि नागानां न शेकुः शमितुं विषम्॥ ५-१-२१

21. yaani aushhadhajaalaani = whatever medicinal herbs; jaataani = born; tasmin parvate = on that mountain; vishhaghnaanyapi = although destroyers of poison; na shekuH = (were) not capable; shamitum = of neutralizing; vishham = poison; naagaanaam = of the snakes.

Medicinal herbs from that mountain, although capable of destroying ordinary poisons, could not neutralize the poison from those snakes.

[Verse Locator](#)

भिद्यतेऽयं गिरिर्भूतैरिति मत्त्वा तपस्विनः ।

त्रस्ता विद्याधरास्तस्मादुत्पेतुः स्त्रीगणैः सह॥ ५-१-२२

पानभूमिगतं हित्वा हैममासवभाजनम् ।

पात्रणि च महार्हाणि करकांश्च हिरण्मयान् ॥५-१-२३

लेह्यानुच्चावचान् भक्ष्यान् मांसानि विविधानि च ।

आर्षभाणि च चर्माणि खड्गांश्च कनकत्सरून् ॥ ५-१-२४

22; 23; 24. **tapasvinaH** = ascetics; **mattvaa** = thought; **iti** = that; **ayam** = this **giriH** = mountain; **bhidyate** = is being shattered; **bhuutaiH** = by bhutas; **utpetuH** = (and) flew away; **vidhyaadharaaH** = Vidhyaadharaas; **trastaaH** = who became afraid; **hitvaa** = left; **haimam** = golden; **aasavabhajanam** = jugs of wine; **paanabhoomigatam** = in the liquor house; **mahaarhaaNi** = golden hued; **karakaaMshcha** = vases; **uchchaavachaan** = lot of; **lehyaan** = sauces to be licked; **bhakshyaan** = eatables; **vividhaani** = various; **maaMsaani** = meats; **charmaaNi** = skins; **aarshhabhaaNi** = of oxen; **khaDgaamshcha** = and swords; **kanakatsaruun** = with gold hilts; **utpetuH** = (and) flew; **strii ganaiH saha** = along with their women folk.

Ascetics residing on that mountain flew away from there thinking that some demons were destroying it. Vidhyadharas who lived there, became afraid and flew away with their women folk, leaving behind them golden jugs of wine in the liquor house, gold vases, a varieties of sauces that can be licked, eatables, various meats, skins of oxen and swords with golden hilts.

[Verse Locator](#)

कृतक्ण्ठगुणाः क्षीबा र्क्तमाल्यानुलेपनाः ।

र्क्तक्षाः पुष्कराक्षाश्च गगनं प्रतिपेदिरे ॥ ५-१-२५

25. **kshiiibaaH** = the intoxicated (Vidhyadharas); **kR^ita kanTha guNaaH** = with garlands around neck; **rakta maalyaanulepanaaH** = with red flower garlands and smeared with sandal paste; **raktaakshaaH** = with reddened eyes; **pushhparaakshaashcha** = and with lotus like eyes; **pratipedire** = obtained; **gaganam** = the sky.

The intoxicated Vidyadharas with garlands around their neck decked with red flower garlands and smeared with sandal paste, with reddened eyes, and with lotus shaped eyes, obtained the sky.

[Verse Locator](#)

हारनूपुरकेयूरपारिहार्यधराः स्त्रियः ।

विस्मिताः सस्मितास्तस्थुराकाशे रमणैः सह ॥ ५-१-२६

26. **striiyaH** = Women; **haara nuupura keyuura paarihaarya dharaaH** = wearing necklaces; anklets; armlets and bangles; **tastuH** = stood; **aakaashe** = in the sky; **vishmitaaH** = with surprise; **sasmitaaH** = (and) with smiles; **ramaNaiH saH** = along with their loved ones.

Vidyadhara women wearing necklaces, anklets, armlets and bangles stood in the sky with surprise and with smiles along with their loved ones.

[Verse Locator](#)

दर्शयन्तो महाविद्यां विद्याधरमहर्षयः ।

सहितास्तस्थुराकाशे वीक्षाञ्चक्रुश्च पर्वतम् ॥ ५-१-२७

27. **vidyaadhara maharshhayaH** = Vidyadharas and great sages; **tastuH** = stood; **aakaashe** = in the sky; **sahitaaH** = in a group; **darshayantaH** = showing; **mahaavidyaam** = great prowess; **viikshaaJNchakrushcha** = and viewed; **parvatam** = the mountain.

Vidyadharas and great sages stood in the sky in a group, showing their great prowess and viewed the mountain.

[Verse Locator](#)

शुश्रुवुश्चतदा शब्दमृषीणां भावितात्मनाम्।
चारणानां च सिद्धानां स्थितानांविमलेऽम्बरे॥ ५-१-२८

28. tadaa = then; shushruvuH = (they) heard; shabdam = words; charaNaanaam = of Charanas; siddhaanaam = Siddhas; cha R^ishhiNaam = and Rishis; bhaavitaatmaanaam = with pure hearts; sthitaanaam = located; vimale ambare = in (that) clear sky.

Then they heard words of Charanas, Siddhas and pure hearted Rishis who were located in that clear sky.

[Verse Locator](#)

एष पर्वतसंकाशो हनूमान् मारुतात्मजः ।
तितीर्षति महावेगः समुद्रं मकरालयम् ॥५-१-२९

29. eshaH = this; hanumaan = Hanuma; parvatasaMkaashaH = who is equal to a mountain; maarutaatmajaH = who is the son of Vayu; mahaavegaH = with great speed; titiirshhati = wants to cross; samudram = the ocean; makaraalayam = which is abode to crocodiles.

"This Hanuma, who is equal to a mountain, who is the son of Vayu, and who has great speed, wants to cross the ocean which is abode to crocodiles."

[Verse Locator](#)

रामार्थं वानरार्थं च चिकीर्षन् कर्मदुष्करम् ।
समुद्रस्य परं पारं दुष्प्रापं प्राप्तुमिच्छति॥ ५-१-३०

30. ichchhati = (He) wants; praaptum = to obtain; samudrasya param paaram = the other side of ocean; dushhpraapam = which is hard to obtain; chikiirshhan = (and) has decided to perform; dushhkaram = (this) impossible; karma = task; raamaartham = for Rama; vaanaraaratham = and for Vanaras.

"Hanuma has decided to perform an impossible task for the sake of Rama and Vanaras and wants to obtain the other side of ocean which is hard to obtain."

[Verse Locator](#)

इति विद्याधराः श्रुत्वा वचस्तेषां महात्मनाम् ।
तमप्रमेयं ददृशुः पर्वते वानरर्षभम् ॥५-१-३१

31. vidyadharaaH = Vidyadharas; shrutvaa = listened; vachaH = words; teshhaam mahaatmaanaam = of those great people; iti = thus; dadR^ishuH = (and) looked; tam vaanarashhabhaH = (at) that best of Vanaras; aprameyam = who is incomparable; parvate = (standing) on the mountain.

Vidyadharas thus listened to the words of those great people and looked at the incomparable Hanuma, best among Vanaras, standing on the mountain.

[Verse Locator](#)

दुधुवे च स रोमाणि चकम्पे चाचलोपमः ।
ननाद सुमहानादं सुमहानिव तोयदः ॥ ५-१-३२

32. saH = He; achalopamaH = equal to a mountain; dudhuve cha = shook; romaani = hair; chakampe cha = quivered (his body); nanaada = (and) sounded; sumahaanaadam = a great roar; iva sumahaan toyadaH = like a vast cloud.

He, who is equal to a mountain, shook his hair, quivered his body and let out a great roar like from a vast cloud.

[Verse Locator](#)

आनुपूर्व्येण वृत्तं च लाङ्गूलं लोमभिश्चितम् ।
उत्पतिष्यन् विचिक्षेप पक्षिराज इवोरगम् ॥५-१-३३

33. utpatishhyan = About to fly; vichikshepa = (Hanuma) jolted; laaN^guulaM = tail; aanupuurvyeNa vR^ittam = (rolled) in a circle from top to bottom; chitam = covered; lomabhiH = with hair; yathaa = like; pakshi raajaH = the king of birds (Garuda); uragam = (jolts) a snake.

About to fly, Hanuma jolted his tail, which was rolled into a circle from top to bottom, and which was covered with hair, just as Garuda, the king of birds would jolt a snake.

[Verse Locator](#)

तस्य लाङ्गूलमाविद्धमात्तवेगस्य पृष्ठतः ।
ददृशे गरुडेनेव ह्रियमाणो महोरगः ॥ ५-१-३४

34. tasya aattavegasya = receiving his vigor; laaN^guulam = tail; aaviddham = curled; pR^ishhThataH = (at) his back; dadR^ishe = was seen; mahoragaH iva = like a great serpent; hriyamaaNah = being stolen; garudena = by Garuda.

Receiving his vigor, the tail curled at his back was seen like a great serpent being stolen by Garuda.

[Verse Locator](#)

बाहू संस्तंभयामास महापरिघसंनिभौ ।
ससाद च कपिः कट्यां चरणौ संचुकोच च ॥५-१-३५

35. kapiH = Hanuma (lit. monkey); saMstambhayaamaasa = supported;; baahuu = his arms; mahaa parigha sannibhau = which resembled huge iron clubs; sasaada = crouched; kaTyaam = the waist; cha saMchukocha = and contracted; charaNau = feet.

Hanuma firmly supported his arms (on the mountain surface) which resembled huge iron clubs, crouched the waist and contracted his feet.

[Verse Locator](#)

संहृत्य च भुजौ श्रीमांस्तथैव च शिरोधराम् ।
तेजः स्त्वं तथा वीर्यमाविवेश स वीर्यवान् ॥५-१-३६

36. saMhR^itya = bending; bhujau cha = shoulders; tathaiva cha = and also; shirodharaam = neck; saH = that (Hanuma); shrimaan = (who is) glorious; viiryavaan = mighty; aavivesha = increased; tejaH = energy; sattvam = strength; tathaa = and; viiryam = courage.

Bending shoulders and neck, that mighty and glorious Hanuma, increased his energy, strength and courage.

[Verse Locator](#)

मार्गमालोकयन्दूरादूर्ध्वं प्रणिहितेक्षणः ।
रुरोध हृदये प्राणानाकाशमवलोकयन् ॥ ५-१-३७

37. uurdhvam praNihitekshaNaH = With eyes raised up; aalokayan = seeing; maargam = the way; dooraat = from a distance; avalokayan = viewing; aakaasham = the sky; rurodha = (he) held; praaNaan = breath; hR^idaye = in heart.

With his eyes raised up, seeing the way from a distance, viewing the sky, he held his breath in his heart.

[Verse Locator](#)

पद्भ्यां दृढमवस्थानं कृत्वा स कपिकुञ्जरः ।
निकुञ्च्य कर्णौ हनुमानुत्पतिष्यन् महाबलः ।
वानरान् वानरश्रेष्ठ इदं वचनमब्रवीत् ॥ ५-१-३८

38. saH hanumaan = that Hanuma; kapikuJNjaraH = who is equal to an elephant among monkeys; mahaabalaH = the mighty one; vaanarashreshhThaH = the best among Vaanaraas; kR^itvaa = performed; avasthaanam = standing; dR^iDham = firmly; padbhyaam = with his feet; nikuJNchya = bending; karNau = ears; utpatishhyan = before flying; abraviit = spoke; idam vachanam = these words; vaanaraan = to Vaanaraas.

That mighty Hanuma, equal to an elephant among monkeys and the best among Vaanaraas, stood firmly with his legs, bent his ears and before flying spoke these words to the Vaanaraas.

[Verse Locator](#)

यथा राघवनिर्मुक्तः शरः श्वसनविक्रमः ।
गच्चेत्तद्वद्गमिष्यामि लङ्कां रावणपालिताम् ॥ ५-१-३९
न हि द्रक्ष्यामि यदि तां लङ्कायां जनकात्मजाम् ।
अनेनैव हि वेगेन गमिष्यामि सुरालयम् ॥ ५-१-४०
यदि वा त्रिदिवे सीतां न द्रक्ष्याम्यकृतश्रमः ।
बद्ध्वा राक्षसराजानमानयिष्यामि रावणम् ॥ ५-१-४१
सर्वथा कृतकार्योऽहमेष्यामि सह सीतया ।
आनयिष्यामि वा लङ्कां समुत्पाट्य सरावणाम् ॥ ५-१-४२

39-42. gamishhyaami = I will go; laN^kaaM = to Lanka; raavaNapaalitaam = ruled by Ravana; yathaa = as; sharaH = an arrow; raaghava nirmuktaH = released by Rama; gachchhet = will go; tadvat = like that; shvasana vikramaH = with wind-like speed; yadi = if; na hi drakshyaami = I do not see; taam janakaatmajaam = that daughter of Janaka; laN^kaayaam = in Lanka; anena vegenaina hi = with the same speed; gamishhyaami = I will go; suraalayam = to the abode of gods; yadi = if; na drakshyaami vaa = I do not see; siitaam = Seetha; tridive = in heaven; aanayishhyaami = I will get; raavaNam = Ravana; raakshasaraajaanam = the king of raakshasaas; baddhvaa = tied up (in chains); akR^ita shramaH = without effort; aham eshhyami = I will return; sarvathaa = in all events; kR^itakaaryaH = successfully; siitayaa saha = along with Seetha; vaa = or; aanayishhyaami = I will get; laN^kaaM = Lanka; saraavaNaam = along with Ravana; samutpaaTya = (after) uprooting (it).

"I will go to the city of Lanka, ruled by Ravana just like an arrow released by Rama will go, with wind-like speed. If I do not see the daughter of Janaka there, I will go with the same speed to the abode of gods. If I do not see Seetha there in heaven, I will get Ravana the king of raakshasaas tied up in chains without any effort. I will, in all events, return successfully along with Seetha or I will get Lanka along with Ravana after uprooting it."

[Verse Locator](#)

एवमुक्त्वा तु हनुमान्वानरान्वानरोत्तमः ॥ ५-१-४३

उत्पपाताथ वेगेन वेगवानविचारयन् ।

सुपर्णमिव चात्मानं मेने स कपिकुञ्जरः ॥ ५-१-४४

43-44. **vaanarottamaH** = the best among Vaanaraas; **hanumaan** = Hanuma; **uktvaa tu** = spoke; **evam** = this; **vaanaraan** = to Vaanaraas; **atha** = (and) after that; **avichaarayan** = without thinking (anything else); **utpapaata** = flew up; **vegena** = with speed; **mahaa vegavaan** = (being) with lot of vigor; **saH kapikuNjaraH** = that great monkey; **mene cha** = also thought; **aatmaanam** = himself; **suparNamiva** = as being equal to Garuda.

The best among Vaanaraas, Hanuma, spoke in this way to Vaanaraas and then without thinking about anything else, flew up with lot of vigor. That great monkey also thought himself equal to Garuda, the king of birds.

[Verse Locator](#)

समुत्पतति तस्मिंस्तु वेगात्ते नगरोहिणः ।

संहृत्य विटपान् सर्वान् समुत्पेतुः समन्ततः ॥ ५-१-४५

45. **tasmin samutpatati** = while he was rising up; **vegaat** = due to the force; **te nagarohiNaH** = trees on that mountain; **samutpetuH** = flew away; **samantataH** = in all directions; **saMhR^itya** = drawing together; **sarvaan viTapaan** = all branches.

While he was flying up, due to that force, all trees on that mountain flew away in all directions, drawing together all their branches.

[Verse Locator](#)

स मत्तकोयष्टिभकान् पादपान् पुष्पशालिनः ।

उद्धहन्तूरुवेगेन जगाम विमलेऽम्बरे ॥ ५-१-४६

46. **saH** = He; **ambare jagaama** = went in the sky; **udvahan** = taking aloft (with him); **uuruvegena** = with the force of his thighs; **paadapaan** = trees; **pushhpashaalinaH** = shining with flowers; **matta koyashhTi bhakaan** = (and) with fattened lapwing birds.

While flying in the sky, he took along with him, because of the force of his thighs, trees shining with flowers and with fattened lapwing birds.

[Verse Locator](#)

ऊरुवेगोन्मथिता वृक्षा मुहूर्तं कपिमन्वयुः ।

प्रस्थितं दीर्घमध्वानं स्वबन्धमिव बान्धवाः ॥ ५-१-४७

47. **vR^ikshaaH** = the trees; **uuruvegotthitaaH** = held aloft by the force of thighs; **anvayuH** = followed; **kapim** = Hanuma; **muhuurtam** = for some time; **baandhavaaH** = like relatives; **svabandhum** = (following) a relative; **prasthitam** = embarking; **diirgham maargam** = on a long distance.

The trees thus being held aloft by the speed of Hanuma's thighs, followed him for a while just as relatives would follow their loved ones embarking on a long journey.

[Verse Locator](#)

तमूरुवेगोन्मथिताःसालाश्चन्ये नगोत्तमाः।

अनुजगमुर्हनूमन्तं सैन्या इव महीपतिम् ॥ ५-१-४८

48. **uuruvegonmathitaaH** = uprooted by the force of (Hanuma's) thighs; **saalaashcha** = Sal and; **anye nagottamaaH** = other excellent trees; **anujagmuH** = followed; **hanuumantam** = Hanuma; **sainyaaH mahiipatim iva** = like soldiers (following their) king.

Uprooted by the force of Hanuma's thighs, Sal and other excellent trees followed Hanuma like soldiers following their king.

[Verse Locator](#)

सुपुष्पिताग्रैर्बहुभिः पादपैरन्वितः कपिः ।

हनुमान् पर्वताकारो बभूवाद्भुतदर्शनः ॥ ५-१-४९

49. **hanumaan** = Hanuma; **kapiH** = the monkey; **babhuuva** = became; **adbhuta darshanaH** = a wonderful sight; **parvataakaaraH** = with a mountain-like appearance; **anvitaH** = together with; **paadapaiH** = trees; **supushhpitaagraiH** = with well flowered ends.

Hanuma the great monkey presented a wonderful sight, with his mountain-like appearance together with the well flowered trees.

[Verse Locator](#)

सारवन्तोऽथ ये वृक्षा न्यमज्जन् लवणाम्भसि ।

भयादिव महेन्द्रस्य पर्वता वरुणालये ॥ ५-१-५०

50. **atha** = after that; **ye** = whatever; **vr^ikshhaaH** = trees; **saaravantaH** = (which were) powerful; **nyamajjan** = sank; **lavaNaambhasi** = in the salt ocean; **iva** = like; **parvataaH** = mountains; **varuNaalaye** = in ocean; **bhayaat** = due to fear; **mahendrasya** = of Mahendra.

After that, powerful trees sank into the salt ocean like mountains sinking into ocean due to fear of Mahendra.

[Verse Locator](#)

स नानाकुसुमैः कीर्णः कपिः साङ्कुरकोरकैः ।

शुशुभे मेघसंकाशः खद्योतैरिव पर्वतः ॥ ५-१-५१

51. **saH kapiH** = that Hanuma; **meghasaMkaashaH** = equal to a cloud; **kiirNaH** = covered; **saaN^kurakorakaiH** = shoots and buds; **naanaakusumaiH** = (and) flowers of various kinds; **shushubhe** = shone; **iva** = like; **paravataH** = a mountain; **khadyotaiH** = with fireflies.

That Hanuma who was equal to a cloud, covered with flowers of various kinds, shoots and buds, shone like a mountain with fireflies.

[Verse Locator](#)

विमुक्तास्तस्य वेगेन मुक्त्वा पुष्पाणि ते द्रुमाः ।

अवशीर्यन्त सलिले निवृत्ताः सुहृदो यथा ॥ ५-१-५२

52. **te drumaaH** = those trees; **vimuktaaH** = released; **tasya vegena** = by His (Hanuma's) speed; **muktvaa** = dropped; **pushhpaaNi** = flowers; **avashiiryanta** = (and) fell down; **salile** = in water; **yathaa** = like; **suhR^ido** = friends; **nivR^ittaaH** = going back.

Those trees which were released by Hanuma's speed, dropped flowers and fell down in the water like friends going back after bidding farewell to their dear one.

[Verse Locator](#)

लघुत्वेनोपपन्नं तद्विचित्रं सागरेऽपतत् ।

द्रुमाणां विविधं पुष्पं कपिवायुसमीरितम् ॥ ५-१-५३

ताराचितमिवाकाशं प्रबभौ च महार्णवः ।

53. **kapi vaayu samiiritam** = set in motion by the wind (from the movement) of Hanuma; **tat** = that; **vividham** = variety of; **pushhpam** = blossom; **drumaaNaam** = of the trees; **vichitram** = with different hues; **apatat** = fell down; **saagare** = in sea; **mahaarNavaH** = (That) great ocean; **prababhau cha** = also shone; **aakaashamiva** = like the sky; **taaraachitam** = filled with stars.

Set in motion by the wind from the movement of Hanuma, that variety of blossom, with various hues, from the trees fell down into the sea. That great ocean shone like the sky filled with stars.

[Verse Locator](#)

पुष्पौघेनानुबद्धेन नानावर्णेन वानरः ।

बभौ मेघ इवाकाशे विद्युद्गणविभूषितः ॥ ५-१-५४

54. **vaanaraH** = Hanuma; **babhau** = shone; **meghaH iva** = like a cloud; **aakaashe** = in the sky; **vidyudgaNavibhuushhitaH** = decorated by lightening; **naanaavarNena pushhpaughena** = by flowers of various hues; **anubaddhena** = attached (to his body).

Hanuma shone like a cloud in the sky decorated by lightening, with flowers of various hues sticking to his body.

[Verse Locator](#)

तस्य वेगसमाधूतैः पुष्पैस्तोयमदृश्यत ॥ ५-१-५५

ताराभिरभिरामाभिरुदिताभिरिवाम्बरम् ।

55. **toyam** = (sea) water; **adR^ishyata** = looked; **ambaramiva** = like the sky; **abhiraamaabhiH taaraabhiH** = with delightful stars; **uditaabhiH** = rising up; **pushhpaiH** = with the flowers; **tasya vega samaadhuutaiH** = being flown up by His (Hanuma's) speed.

That sea water looked like the sky with delightful stars rising up, with flowers flown up by Hanuma's speed.

[Verse Locator](#)

तस्याम्बरगतौ बाहू ददृशाते प्रसारितौ ॥ ५-१-५६

पर्वताग्राद्विनिष्क्रान्तौ पञ्चास्याविव पन्नगौ ।

56. **tasya ambaragatau** = That sky-borne Hanuma's; **baahuu** = arms; **prasaaritau** = which were spread out; **dadR^ishaate** = were seen; **panchasyau pannagau iva** = like five-headed serpents; **vinishhkraantau** = coming out of; **parvataagraat** = a mountain's peak.

That sky-borne Hanuma's arms which were spread out, were seen like five-headed serpents coming out of a mountain's peak.

[Verse Locator](#)

पिबन्निव बभौ चापि सोओर्मिमालं महार्णवम् ॥ ५-१-५७

पिपासुरिव चाकाशं ददृशे स महाकपिः ।

57. **saH mahaakapiH** = that great monkey Hanuma; **babhau** = shone; **pibanniva** = like one who is drinking; **mahaarNavam** = the great sea; **sormimaalam** = together with

waves; **dadR^ishe** = (He also) looked; **pipaasuriva** = like one who desires to drink; **aakaasham** = the sky.

That great monkey shone like one who is drinking the great sea together with its waves. He also seemed like one who desires to drink the whole of sky.

[Verse Locator](#)

तस्य विद्युत्प्रभाकारे वायुमार्गानुसारिणः ॥५-१-५८
नयने विप्रकाशेते पर्वतस्थाविवानलौ ।

58. **nayane** = The eyes; **tasya vaayumaarganusaariNaH** = of that Hanuma who was following the path of sky; **vidyutprabhaakaare** = with a brilliance equal to that of lightening; **viprakaashete** = were shining; **parvatasthau analau iva** = like two fires on a mountain.

The eyes of that Hanuma, who was following the path of sky, which had a brilliance equal to that of lightening, were shining like two fires on a mountain.

[Verse Locator](#)

पिङ्गे पिङ्गाक्षमुख्यस्य बृहती परिमण्डले ॥ ५-१-५९
चक्षुषी संप्रकाशेते चन्द्रसूर्याविवोदितौ ।

59. **chakshhushhii** = eyes; **piN^gaaksha mukshasya** = of the best among the reddish brown eyed monkeys; **piN^ge** = were reddish brown; **bR^ihatii** = wide; **parimaNDale** = round; **saMprakaashete** = shone; **uditau chandra suuryaaviva** = like fully risen sun and moon.

The round, wide, reddish brown eyes of Hanuma, the best among the monkeys shone like fully risen sun and moon.

[Verse Locator](#)

मुखं नासिकया तस्य ताम्रया ताम्रमाबभौ ॥ ५-१-६०
सन्ध्यया समभिस्पृष्टं यथा तत्सूर्यमण्डलम् ।

60. **taamram mukham** = ruddy face; **tasya** = of Hanuma; **taamrayaa naasikayaa** = with reddish nose; **aababhau** = shone; **suurya manDalam yathaa** = like the Sun; **samabhispr^ishhTam** = touched; **sandhyayaa** = by twilight.

The ruddy face of Hanuma, with His reddish face shone like the Sun touched by twilight.

[Verse Locator](#)

लाङ्गूलं च समाविद्धं प्लवमानस्य शोभते ॥५-१-६१
अम्बरे वायुपुत्रस्य शक्रध्वज इवोच्छ्रितः ।

61. **laaNguulam** = tail; **vaayuputrasya** = of the son of Vayu; **plavamaanasya** = floating; **ambare** = in sky; **samaaviddham** = which was risen up; **shobhate** = was shining; **shakra dhvajaH iva** = like the pillar of Indra; **ucchritaH** = standing straight.

The tail of Hanuma, the son of Vayu floating in the sky, being risen up looked like the pillar erected in honour of Indra.

[Verse Locator](#)

लाङ्गूलचक्रेण महान् शुक्लदंष्ट्रोऽनिलात्मजः ॥ ५-१-६२
व्यरोचत महाप्राज्ञः परिवेषीव भास्करः ।

62. **anilaatmajaH** = Son of Vayu (Hanuma); **mahaan** = with his great body; **shukla daMshhTraH** = with white teeth; **mahaapraajNaH** = with great intellect; **vyarochata** = shone; **bhaaskaraH iva** = like the Sun; **pariveshhii** = surrounded by; **laaJNuula chakreNa** = by his circle shaped tail.

The great intellectual Hanuma, with his great body, and with white teeth, shone like the Sun, being surrounded by his circular tail.

[Verse Locator](#)

स्फिग्देशेनाभिताम्रेण रराज स महाकपिः ॥ ५-१-६३

महता दारितेनेव गिरिर्गैरिकधातुना ।

63. **saH mahaa kapiH** = that great monkey Hanuma; **abhitaamreNa sphigdesheNa** = with his red colored buttocks; **raraaja** = shone; **daaritena giriH iva** = like a mountain; **mahataa gairika dhaatunaa** = with great 'gairika' herb; **daaritena** = broken apart.

That great monkey Hanuma, with his red colored buttocks, shone like a mountain with a large deposit of red Gairika herb broken into pieces.

[Verse Locator](#)

तस्य वानरसिंहस्य प्लवमानस्य सागरम् ॥ ५-१-६४

कक्षान्तरगतो वायुर्जीमूत इव गर्जति ।

64. **vaayuH** = Air; **tasya vaanara siMhasya kakshaantaragataH** = passing through the lion among monkeys Hanuma's armpits; **plavamaanasya** = who was crossing; **saagaram** = the ocean; **garjati** = is roaring; **jiimuutaH iva** = like a cloud (during lightening)

Air passing through the lion among monkeys Hanuma's arm pits sounded like a thundering cloud.

[Verse Locator](#)

खे यथा निपतन्त्युल्का ह्युत्तरान्ताद्विनिःसृता ॥ ५-१-६५

दृश्यते सानुबन्धा च तथा स कपिकुञ्जरः ।

65. **yathaa** = how; **ulkaa** = meteor; **saanubandhaa cha** = which is darting; **viniHsR^itaa** = with great speed; **khe** = in the sky; **uttaraantaat** = from the northern direction; **dR^ishyate** = will be seen; **saH kapikuJNjaraH** = that best among monkeys Hanuma; **tathaa** = (was seen) just like that.

The best among monkeys Hanuma flying thus in the sky, looked like a meteor darting away with great speed in the sky from northern direction.

[Verse Locator](#)

पतत्पतङ्गसंकाशो व्यायतः शुशुभे कपिः ॥ ५-१-६६

प्रवृद्ध इव मातङ्गः कक्षया बध्यमानया ।

66. **patatpataN^gasaMkaashaH** = With a fast pace equal to that of Sun god; **vyaayataH** = the tall one; **kapiH** = Hanuma; **shushubhe** = shone; **maataN^gaH iva** = like an elephant; **pravR^iddhaH** = increased in size; **badhyamaanayaa** = (when) being festered; **kakshyaa** = by a rope.

With a fast pace equaling that of Sun god, the tall Hanuma shone like an elephant which increases its size when being festered by a rope.

[Verse Locator](#)

उपरिष्ठाच्छरीरेण छायाया चावगाढया ।

सागरे मारुताविष्टा नौरिवासीत्तदा कपिः ॥ ५-१-६७

67. tadaa = then; kapiH = Hanuma; uparishhTaata shariireNa = with His body on the above; cha saagare avagaaDhayaa chaayayaa = and with his shadow immersed in the sea below; aasiit nauriva = like a boat; maarutaavishhTaa = driven by wind.

Then Hanuma who was flying above the ocean with his body above the ocean and his shadow being immersed in the sea below, looked like a boat being driven by wind.

[Verse Locator](#)

यं यं देशं समुद्रस्य जगाम स महाकपिः ।

स स तस्योरुवेगेन सोन्माद इव लक्ष्यते । ५-१-६८

68. yam yam desham = whatever place; samudrasya = of the ocean; saH mahaakapiH = that great monkey; jagaama = went; saH saH = that place; lakshyate = was seen; sonmaadaH = to be in agitation; tasya uuruvegena = by the force of His thighs.

Whatever place Hanuma went towards on the ocean, that place became agitated due to the force of thighs.

[Verse Locator](#)

सागरस्योओर्मिजालानामुरसा शैलवर्ष्णाम् ।

अभिघ्नंस्तु महावेगः पुप्लुवे स महाकपिः । ५-१-६९

69. saH mahaavegaH mahaakapiH = that great monkey with great speed; pupluve = flew; abiGhnan = striking; urasaa = with his chest; uurmijaalaanaam = series of waves; saagarasya = of the sea; shailavarshhmaNaam = with a body like that of mountains.

That great monkey with great speed flew in the sky striking with his chest series of waves which had a great body like that of mountains.

[Verse Locator](#)

कपिवातश्च बलवान् मेघवातश्च निःसृतः ।

सागरं भीमनिर्घोषं कम्पयामासतुर्भृशम् ॥ ५-१-७०

70. balavaan kapivaataashcha = wind from the mighty Hanuma; meghavaashcha niHsR^itaH = wind released from the clouds; kaMpayaamaasatuH = caused to shake; bhR^isham = a lot; saagaram = the ocean; bhiima nirGhoshham = with a fearful sound.

Wind from the mighty Hanuma and the wind released from the clouds caused the ocean with a fearful sound to shake a lot.

[Verse Locator](#)

विकर्षन्मूर्मिजालानि बृहन्ति लवणाम्भसि ।

पुप्लुवे कपिशार्दूलो विकिरन्निव रोदसी ॥ ५-१-७१

71. kapishaarduulaH = Hanuma; pupluve = flew; vikarshhan = dragging; bR^ihanti uurmijaalaani = big waves; lavaNaAMbhasi = in the ocean; vikiranniva = as though sprinkling (them); rodasii = in the sky.

Hanuma flew in the sky dragging along with him big waves from the ocean as though he were sprinkling them in the sky.

मेरुमन्दरसंकाशानुद्धतान् स महार्णवे ।

अत्यक्रामन्महावेगस्तरङ्गान् गणयन्निव ॥ ५-१-७२

72. mahaavegaH = Hanuma with great speed; atyakraamat = crossed; taraN^gaan = waves; merumandarasaMkaashaan = equal in height to the mountains Meru and Mandara; uddhataan = (that had) risen up; mahaarNave = in the ocean; gaNayanniva = as if counting them.

Hanuma with great speed crossed waves which were equal to Mount Meru and Mount Mandara, that had risen up in the sea, as if counting them.

[Verse Locator](#)

तस्य वेगसमुद्धूतं जलं सजलदं तदा ।

अम्बस्थं विबभ्राज शारदाभ्रमिवाततम् ॥ ५-१-७३

73. tadaa = then; jalam sajaladam = water together with clouds; samuddhuutam = which was driven up; tasya vegam = by Hanuma's speed; ambarastham = being in the sky; vibabhraaja = shone; shaaradaabhramiva = like autumnal cloud; atatam = stretched out.

Then the water together with clouds which was driven up by the force of Hanuma, shone like a stretched autumnal cloud in the sky.

[Verse Locator](#)

तिमिनक्रझषाः कूर्मा दृश्यन्ते विवृतास्तदा ।

वस्त्रापकर्षणेनेव शरीराणि शरीरिणाम् ॥ ५-१-७४

74. tadaa = then; timinakrajhushhaaH = whales; crocodiles; fish and turtles; vivR^itaaH dR^ishyante = were being seen; shariiraaNiiva = like the bodies; shariiriNaam = of humans; vastraapakarshheNa = due to removal of clothes.

Then various whales, fishes, turtles and crocodiles were being seen clearly in the sea just as bodies of humans would be seen when clothes are removed.

[Verse Locator](#)

प्लवमानं समीक्ष्यथ भुजङ्गाः सागरालयाः ।

व्योम्नि तं कपिशार्दूलं सुपर्ण इति मेनिरे ॥ ५-१-७५

75. atha = after that; bhujaN^gaaH = serpents; saagaraalayaaH = living in the sea; samiikshya = saw; tam kapishaarduulam = the best among monkeys Hanuma; plavamaanam = flying; vyomni = in the sky; menire = (and) thought; suparNaH iti = that it was Garuda; the king of birds.

Serpents living in the sea saw Hanuma flying in the sky and thought that it was Garuda, the king of birds.

[Verse Locator](#)

दशयोजनविस्तीर्णा त्रिंशद्योजनमायता ।

छाया वानरसिंहस्य जले चारुतराभवत् ॥ ५-१-७६

76. chaayaa = shadow; vaanara siMhasya = of Hanuma; dasha yojana vistirNaa = which was ten yojanas wide; trimshat yojanam aayataa = (and) thirty yojanas long; abhavat = appeared; chaarutaraa = very beautiful; jale = on water.

Hanuma's shadow which was ten yojanas wide and thirty yojanas long appeared very beautiful on water.

Comment : "Yojana" is a measure of length in ancient India like the modern mile. However its value does not seem to be a standard even within India. Some consider it as six miles, some as eight miles and some as two and half miles. Hence it is difficult to have an accurate conversion from yojanas to miles.

[Verse Locator](#)

श्वेताभ्रघनराजीव वायुपुत्रानुगामिनी ।
तस्य सा शुशुभे छाया वितता लवणाम्भसि ॥ ५-१-७७

77. **saa chaayaa** = that shadow; **tasya** = of His; **vaayuputraanugaaminii** = which was following the son of Vayu - Hanuma; **vitataa** = spread; **lavaNaaMbhasi** = on the sea; **shushubhe** = shone; **shvetaabhraghana raajiiva** = like a series of dense white clouds.

That shadow which was following Hanuma and spread on the ocean, shone like a series of dense white clouds.

[Verse Locator](#)

शुशुभे स महातेजा महाकायो महाकपिः ।
वायुमार्गे निरालम्बे पक्षवानिव पर्वतः ॥ ५-१-७८

78. **saH mahaakapiH** = that great monkey; **mahaatejaaH** = the great resplendent one; **mahaakaayaH** = with a great body; **shushubhe** = shone; **parvataH iva** = like a mountain; **pakshavaan** = with wings; **vaayumaarge** = in the path of Vayu - the God of wind; **niraalambe** = without any support.

That great monkey Hanuma, the great resplendent one with a huge body, shone like a mountain with wings flying in the sky without any support underneath.

[Verse Locator](#)

येनासौ याति बलवान् वेगेन कपिकुञ्जरः ।
तेन मार्गेण सहसा द्रोणीकृत इवार्णवः ॥ ५-१-७९

79. **yena maargeNa** = whatever path; **asau kapikuJNjaraH** = this Hanuma; **balavaan** = the mighty one; **yaati** = went; **tena** = in that path; **aarNavaH** = the ocean (beneath); **sahasaa** = immediately; **droNiikr^itaH iva** = appeared like trough.

In whatever path Hanuma the mighty one went, in that path, there immediately appeared a trough in the ocean below.

[Verse Locator](#)

आपाते पक्षिसंघानां पक्षिराज इव व्रजन् ।
हनुमान् मेघजालानि प्रकर्षन् मारुतो यथा ॥ ५-१-८०

80. **hanumaan** = Hanuma; **vrajan** = coursing; **pakshi saMghaanaam aapaate** = through the sky (the path of birds); **pakshiraajaH iva** = like the king of birds - Garuda; **prakarshhan** = dragging (with him); **meghajaalaani** = series of clouds; **maaruto yathaa** = like the god of wind.

Hanuma while coursing through the path of birds like the king of birds Garuda, dragged with him series of clouds like the god of wind.

[Verse Locator](#)

पाण्डुरारुणवर्णानि नीलमाज्जिष्ठकानि च ।

कपिनाकृष्यमाणानि महाभ्राणि चकाशिरे ॥ ५-१-८१

81. mahaabhraaNi = Great clouds; paaNDuraarunNa varNaani = with white and red colors; cha niilamaaNjashhTakaani = and also blue and madder colored ones; chakaashire = shone; aakR^ishhyamaaNi = being dragged; kapinaa = by Hanuma.

Great clouds with white, red, blue and madder colors shone on being dragged by Hanuma.

[Verse Locator](#)

प्रविशन्नभ्रजालानिनिष्पतंश्च पुनः पुनः ।

प्रच्चन्नश्च प्रकाशश्च चन्द्रमा इव लक्ष्यते ॥ ५-१-८२

82. punaH punaH = repeatedly; pravishan = entering; nishhpataMshcha = and leaving; abhrajalaani = series of clouds; lakshyate = (Hanuma) is being seen; chandramaaH iva = like moon; prachchannashcha = (who is) being covered; prakaashashcha = and shining (alternately).

Hanuma who is repeatedly entering and leaving series of clouds as He flies in the sky, is being seen like the moon who shines and is hidden alternately.

[Verse Locator](#)

प्लवमानं तु तं दृष्ट्वा प्लवङ्गं त्वरितं तदा ।

ववर्षुः पुष्पवर्षणि देवगन्धर्वदानवाः ॥ ५-१-८३

83. tadaa = then; deva gandharva daanavaaH = Devas - Gandharvas - Danavas; vavarshuH = showered; pushhpavarshhaaNi = a rain of flowers; dR^ishhTvaa = seeing; tam plavaN^gaM = that Hanuma; tvaritam plavamaanam = flying quickly.

Then, on seeing Hanuma flying quickly in the sky, Devas, Gandharvas and Danavas showered flowers on him.

[Verse Locator](#)

तताप न हि तं सूर्यः प्लवन्तं वानरोत्तमम् ।

सिषेवे च तदा वायू रामकार्यादथसिद्धये ॥ ५-१-८४

84. tadaa = then; suuryaH = Sun God; na hi tataapa = did not scorch; tam vaanarottamam = that best of Vanaras; plavantam = who was flying; raama kaaryarthasiddhaye = for Rama's benefit; vaayuH cha = Vayu also; sishheve = served (Him).

Then, the Sun did not scorch Hanuma, the best among Vanaras, who was flying for Rama's welfare. The wind god Vayu also served him with a delightful breeze.

[Verse Locator](#)

ऋषयस्तुष्टुवुश्चैव प्लवमानं विहायसा ।

जगुश्च देवगन्धर्वाः प्रशंसन्तो महौजसम् ॥ ५-१-८५

85. R^ishhayaH = Sages; tushhTuvushchaiva = praised; mahaujasam = the great resplendent Hanuma; plavamaanam = flying; vihaayasaa = by sky; devagandharvaaH = Devas and Gandharvas; jagushcha = also sang; prashaMsantaH = praising Him.

Sages praised the great resplendent Hanuma flying in the sky. Devas and Gandharvas also sang in His praise.

नागाश्च तुष्टुवुर्यक्षा रक्षांसि विबुधाः खगाः ॥ ५-१-८६

प्रेक्ष्य सर्वे कपिवरं सहसा विगतक्लमम् ।

86. sahasaa = immediately; naagaaH = Nagas; cha yakshaaH = and Yakshas; rakshaaMsi = Rakshasas; vibudhaaH = Devas; khagaaH = birds; sarve = all; tushhTuvuH = praised; prekshya = seeing; kapivaram = best among monkeys Hanuma; vigataklamam = (flying) without any effort.

Immediately on seeing the best among monkeys, Hanuma, flying without any effort, Nagas, Yakshas, Rakshasas, Devas and birds all praised Him.

[Verse Locator](#)

तस्मिन् प्लवगशार्दूले प्लवमाने हनूमति ॥ ५-१-८७

इक्ष्वाकुकुलमानार्थी चिन्तयामास सागरः ।

87. tasmin hanuumati = (while) that Hanuma; plavaga shaarduule = best among monkeys; plavamaane = was flying; saagaraH = the god of ocean; chintayaamaasa = thought (thus); ikshvaaku kula maanaarthii = for the respect of Ikshvaaku dynasty.

While that best among vanaras, Hanuma, was flying, the god of ocean thought thus for the respect of Ikshvaaku dynasty:

[Verse Locator](#)

साहाय्यं वानरेन्द्रस्य यदि नाहं हनूमतः ॥ ५-१-८८

करिष्यामि भविष्यामि सर्ववाच्यो विवक्षताम् ।

88. yadi = if; aham = I; na saahaayyam karishhyaami = do not do help; hanuumataH = to Hanuma; vaanarendrasya = the best among vanaras; bhavishhyaami = I shall become; sarva vaachyaH = (prone to) all kinds of ill-talk; vivakshataam = for those who want to speak (against me).

"If I do not help this best among vanaras Hanuma, I shall become prone to all kinds of ill-talk by those who want to speak against me."

[Verse Locator](#)

अहमिक्ष्वाकुनाथेन सगरेण विवर्धतः ॥ ५-१-८९

इक्ष्वाकुसचिचश्चायं नावसीदितुमर्हति ।

89. aham = I; vivardhitaH = was developed; sagareNa = by Sagara; ikshvaakunaathena = of Ikshvaku dynasty; ayam = this Hanuma; ikshvaaku sachivaH = who is helping that descendant of Ikshvaaku; na arhati = is not eligible; avasiiditum = to become tired.

"I was developed by Sagara of Ikshvaaku dynasty. This Hanuma who is helping a descendant of that dynasty should not become tired."

[Verse Locator](#)

तथा मया विधातव्यं विश्रमेत यथा कपिः ॥ ५-१-९०

शेषं च मयि विश्रान्तः सुखेनातिपतिष्यति ।

90. yathaa = how; kapiH = Hanuma; vishrameta = will take rest; tathaa = in that way; vidhaatam = to be behaved; mayaa = by me; vishraantaH = after resting; mayi = in

me; **atipashhyati** = (He) can cross; **sessham** = the remaining (distance); **sukhena** = with comfort.

"I have to behave in such a way that Hanuma would take rest. After resting in me for a while, He can cross the remaining distance with comfort."

[Verse Locator](#)

इति कृत्वा मतिं साध्वीं समुद्रश्चन्नमम्भसि ॥ ५-१-९१
हिरण्यनाभं मैनाकमुवाच गिरिसत्तमम् ।

91. **samudraH** = Samudra; **iti** = thus; **saadhviim matim kR^itvaa** = making a good thought; **uvaacha** = spoke; **mainaakam** = to Mainaka; **giri sattamam** = best among mountains; **hiraNyanaabham** = with gold in the middle; **chhannam** = covered; **ambhasi** = in water.

Samudra thus making a good thought, spoke to Mainaka, the best among mountains with gold in the middle hidden in water.

[Verse Locator](#)

त्वमिहासुरसंघानां पाताळतलवासिनां ॥ ५-१-९२
देवराज्ञा गिरिश्रेष्ठ परिघः संनिवेशितः ।

92. **giri shreshhTha** = O best among mountains; **tvam** = you; **saMniveshitaH** = have been positioned; **iha** = here; **devaraajJNa** = by Devendra; **parighaH** = as an obstacle; **asurasaMghaanaam** = to the groups of asuras; **paataaLatalavaasinaam** = living in paataala.

"O best among mountains Mainaka! You have been positioned here by Devendra as an obstacle to the groups of asuras living in paataala."

[Verse Locator](#)

त्वमेषां जातवीर्याणां पुनरेवोत्पतिष्यताम् ॥ ५-१-९३
पाताळस्याप्रमेयस्य द्वारमावृत्य तिष्ठसि ।

93. **tvam** = you; **tishhThasi** = are standing; **aavR^itya** = surrounding; **dvaaram** = the entrance; **paataaLasya** = of patala; **aprameyasya** = which is immeasurable; **eshhaam** = (when) these (asuras); **jaataviiryaaNaam** = courageous by birth; **utpatishhyataam** = are trying to rise up; **punareva** = again.

"You are standing at the entrance of paataala which is difficult to measure, fully covering it, when asuras courageous by birth are trying to rise up again."

[Verse Locator](#)

तिर्यगूर्ध्वमधश्चैव शक्तिस्ते शैल वर्धितुम् ॥ ५-१-९४
तस्मात्संचोदयामि त्वामुत्तिष्ठ गिरिसत्तम ।

94. **shaila** = O mountain; **te shaktiH** = there is capability to you; **vardhitum** = to grow; **tiryak** = wide; **uurdhvam** = up; **adhashchaiva** = and down; **girisattama** = O best among mountains; **tasmaat** = for that reason; **saMchodayaami** = I am encouraging; **tvaam** = you; **uttishhTha** = raise up.

"O mountain, you have capability to grow wide, up or down. O best among mountains, for that reason I am encouraging you. Raise up."

[Verse Locator](#)

न एष कपिशार्दूलस्त्वमुपर्येति वीर्यवान् ॥ ५-१-९५

हनूमान्नामकार्यार्थं भीमकर्मा खमाप्लुतः ।

95. **kapishaarduulaH** = the best among monkeys; **viiryavaan** = courageous one; **bhiima karmaa** = with a fearful task; **saH eshhaH** = such this; **hanumaan** = Hanuma; **aaplutaH** = flying; **kham** = in the sky; **raama kaaryartham** = for Rama's task; **eti** = is coming; **tvaam upari** = over you.

"Hanuma, the best among monkeys, the courageous one, who has taken up a fearful task for the benefit of Rama, that such Hanuma while flying in the sky is coming over you."

[Verse Locator](#)

अस्य साह्यं मया कार्यमिक्ष्वाकुकुलवर्तिनः ॥ ५-१-९६

मम हीक्ष्वाकवः पूज्याः परं पूज्यतमास्तव ।

96. **adya** = now; **asya** = to this Hanuma; **ikshvaaku kula vartinaH** = who is a follower of the Ikshvaaku dynasty; **saahyam** = help; **kaaryam** = should be done; **mayaa** = by me; **ikshvaakavaH** = descendants of Ikshvaaku; **puujyaaH** = are respectable; **mama** = to me; **puujyatamaaH** = even more respectable; **tava** = to you.

"To this Hanuma, who is a follower of the Ikshvaaku dynasty, help should be done by me now. Descendants of Ikshvaaku are respectable to me. They are even more respectable to you."

[Verse Locator](#)

कुरु साचिव्यमस्माकं न नः कार्यमतिक्रमेत् ॥ ५-१-९७

कर्तव्यमकृतं कार्यं सतां मन्युमुदीरयेत् ।

97. **kuru** = do; **saachivyam** = help; **asmaakam** = to us; **naH** = our; **kaaryam** = task; **na atikramet** = may not be miscarried; **kaaryam** = a task; **kartavyam** = which needs to be performed; **akR^itam** = not done; **udirayet** = will increase; **manyum** = the anger; **sataam** = of good people.

"Do help to us. Our task may not be miscarried. A task which needs to be performed and not done, will increase the anger of good people."

[Verse Locator](#)

सलिलादूर्ध्वमुत्तिष्ठ तिष्ठत्वेष कपिस्त्वयि ॥ ५-१-९८

अस्माकमतिथिश्चैव पूज्यश्च प्लवतां वरः ।

98. **uttishTha** = get up; **uurdhvam** = above; **salilaat** = from water; **eshhaH kapiH** = this Hanuma; **varaH** = best; **plavataam** = among fliers; **atithishchaiva** = (is a) guest; **puujyashcha** = and one to be worshipped; **asmamakam** = for us; **tishhThatu** = let Him stand; **tvayi** = on you.

"Raise up above from the water. This Hanuma is the best among fliers and is a guest to be worshipped for us. Let him stand on you."

[Verse Locator](#)

चामीकरमहानाभ देवगन्धर्व सेवित ॥ ५-१-९९

हनुमांस्त्वयि विश्रान्तस्ततः शेषं गमिष्यति ।

99. **chaamiikara mahaanaabha** = O (mountain) with golden hued huge middle area; **devagandharva sevit** = O one who is served by Devas and Gandharvas; **hanumaan** = Hanuma; **vishraantaH** = can take rest; **tvayi** = on you; **tataH** = and then; **gamishhyati** = can go; **sheshham** = the rest (of the distance).

"O mountain with golden hued middle area and one who is served by Devas and Gandharvas! Hanuma can take rest on you and then traverse rest of the distance."

[Verse Locator](#)

काकुत्थसस्यानृशंस्यं च मैथिल्याश्च विवासनम् ॥ ५-१-१००
श्रमं च प्लवगेन्द्रस्य समीक्ष्योत्थातुमर्हसि ।

100. arhasi = (you are) fit; utthaatum = to raise up; samiikshya = after seeing; aanR^ishamsyam cha = the gentleness of; kaakutthasya = of Sri Rama; vivaasanam cha = and the exile; maithilyaaH = of Sita; shhramam cha = and the effort; plavagendrasya = of Hanuma.

"You are fit to raise up after seeing the gentleness of Sri Rama, and the exile of Seetha, and the effort of Hanuma."

[Verse Locator](#)

हिरण्य नाभो मैनाको निशम्य लवणाम्भसः ॥ ५-१-१०१
उत्पपात जलान्तूर्णं महाद्रुमलतायुतः ।

101. hiraNyanaabhaH = The mountain with golden central area; mainaakaH = Mainaka; nishamya = listening; lavaNaambhasaH = the words of the salty ocean; utpapaata = got up; jalaat = from the water; tuurNam = quickly; mahaa drumata yutaH = together with great trees and creepers.

The mountain with gold in the middle, Mainaka, listening to the words of the salty ocean, got up quickly from the water, together with great trees and creepers.

[Verse Locator](#)

स सागरजलं भित्त्वा बभूवाभ्युत्थितस्तदा ॥ ५-१-१०२
यथा जलधरं भित्त्वा दीप्तरश्मिर्दिवाकरः ।

102. tadaa = then; saH = that Mainaka; babhuuva = became; abhyutthitaH = risen up; bhittvaa = passing through; saagara jalam = the ocean water; yathaa = like; divaakaraH = the Sun; bhittvaa = piercing through; jaladharam = a cloud; diipta rashmiH = with shining rays.

Then that Mainaka became in the risen state, passing through the ocean water, just like the Sun piercing through a cloud with His shining rays.

[Verse Locator](#)

स महात्मा मुहूर्तेन सर्वतः सलिलावृतः ॥ ५-१-१०३
द्रश्यामास शृङ्गाणि सागरेण नियोजितः ।
शातकुम्भमयैः शृङ्गैः सकिन्नरमहोरगैः ॥ ५-१-१०४
आदित्योदयसंकाशैरालिखद्भिरिवाम्बरम् ।

103; 104. saH mahaatmaa = that great Mainaka; shR^iN^gaiH = (with) peaks; sakinnaramahoragaiH = which had Kinnaras and great serpents; aadityodaya saMkaashaiH = which were equal to sunrise; ambaram aalikhadbhiH iva = which seemed to touch the sky; shaata kumbha mayaiH = which had a golden hue; salilaavR^itaH = (and) who was covered by water; sarvataH = in all directions; niyojitaH = (being) ordered; saagareNa = by the ocean; darshayaamaasa = showed; shR^iN^gaaNi = (his) peaks; muhuurtena = in an instant.

That great Mainaka who was covered by water in all directions, who had peaks with Kinnaras and great serpents, which were equal to a sun rise, which were touching the sky, and which had a golden hue, being ordered by the ocean, showed his peaks in an instant.

[Verse Locator](#)

तप्तजाम्बूनदैः शृङ्गिणाः पर्वतस्य समुत्थितैः ॥ ५-१-१०५
आकाशं शस्त्रसंकाशमभवत्काञ्चनप्रभम् ।

105. aakaasham = sky; shastrasaMkaasham = which had a bluish hue like that of sword; abhavat = became; kaaJNchana prabham = shining with a golden color; shR^iN^gaiH = by the peaks; parvatasya = of the mountain; samutthitaiH = which rose up; taptajaambuunadaiH = (and) which was like molten gold.

The sky which had a bluish tinge like that of a sword, shone with a golden hue because of the peaks of the mountain which rose up and which was like molten gold.

[Verse Locator](#)

जातरूपमयैः शृङ्गैर्भ्रजमानैः स्वयंप्रभैः ॥ ५-१-१०६
आदित्यशतसंकाशः सोऽभवद्गिरिसत्तमः ।

106. saH = that; girisattamaH = best among mountains; abhavat = became; aaditya shata saMkaashaH = equal to a hundred suns; shR^iN^gaiH = with peaks; jaataruupamayaiH = which had a golden hue; bhraajamaanaiH = and which were shining; svayamprabhaiH = with self generated shine.

That best among mountains became equal to a hundred suns with its peaks which had a golden hue and which were shining with a self generated shine.

[Verse Locator](#)

तमुत्थितमसंगेन हनुमानग्रतः स्थितम् ॥ ५-१-१०७
मध्ये लवणतोयस्य विघ्नोऽयमिति निश्चितः ।

107. hanumaan = Hanuma; nishchitaH = decided; tam = (that) the mountain; agrataH = which stood before Him; asangena = suddenly; utthitam = rising up; lavaNatoyasya madhye = from the middle of the salty ocean; viGhnaH iti = (as) an obstacle.

Hanuma on seeing the mountain which stood before Him, rising up from the middle of the salty ocean suddenly, decided that it as an obstacle.

[Verse Locator](#)

स तमुच्छ्रित मत्यर्थं महावेगो महाकपिः ॥ ५-१-१०८
उरसा पातयामास जीमूतमिव मारुतः ।

108. saH mahaa kapiH = that great monkey Hanuma; mahaa vegaH = one with a great speed; paatayaamaasa = brought down; tam atyartham ucchritam = that great tall mountain; urasaa = with His chest; maarutaH jiimuutamiva = like the God of wind to a cloud.

That great monkey Hanuma with a great speed, brought that great tall mountain with His chest just as the God of wind would a cloud.

[Verse Locator](#)

स तथा पातितस्तेन कपिना पर्वतोत्तमः ॥ ५-१-१०९
बुद्ध्वा तस्य कपेर्वेगं जहर्ष च ननन्द च ।

109. saH parvatottamaH = that best among mountains - Mainaka; tathaa = thus; paatitaH = fell down; tena kapinaa = by Hanuma; buddhvaa = recognized; vegam = speed; tasya kapeH = of Hanuma; jaharshha cha = lauded Him; nananda cha = and was also pleased.

That best among mountains Mainaka, thus being fell down by that Hanuma, recognized Hanuma's speed and lauded him with pleasure.

[Verse Locator](#)

तमाकाशगतं वीरमाकाशे समुपस्थितः ॥ ५-१-११०

प्रीतो हृष्टमना वाक्यमब्रवीत्पर्वतः कपिम् ।

मानुषं धारयन् रूपमात्मनः शिखरे स्थितः ॥ ५-१-१११

110; 111. parvataH = Mount Mainaka; priitaH = with love; hR^ishhTamanaaH = and with gladdened heart; dhaaayan = obtaining; maanushham ruupam = human form; sthitaH = and standing; aatmanaH shikhare = on its peak; abraveet = spoke; vaakyam = (these) words; samupasthitaH = approaching; aakaashe = in the sky; taM viiram kapim = that courageous Hanuma; aakaashagatam = who was in the sky.

Mount Mainaka with love and with gladdened heart obtained a human form and standing on its own peak, spoke these words approaching that courageous Hanuma in the sky.

[Verse Locator](#)

दुष्करं कृतावन्कर्म त्वमिदं वानरोत्तम ।

निपत्य मम शृङ्गेषु विश्रमस्व यथासुखम् ॥ ५-१-११२

112. vaanarottama = O best among Vanaras!; tvam = you; kR^itavaan = have done; idam = this; dushhkaram = impossible; karma = task; nipatya = get down; mama shR^ingeshtu = on my peaks; vishramasva = and rest; yathaa sukham = for comfort.

"O the great Vanara! You have performed this impossible task of flying over the ocean. Do come down on to my peaks and rest for a while to your comfort."

[Verse Locator](#)

राघवस्य कुले जातैरुदधिः परिवर्धितः ।

स त्वां रामहिते युक्तं प्रत्यर्चयति सागरः ॥ ५-१-११३

113. udadhiH = the ocean; parivarthitaH = has been developed; raaghavasya kule jaataiH = by people born in the dynasty of Sri Rama; saH saagaraH = that such ocean; pratyachayati = is worshipping (in lieu of Sri Rama); tvaam = you; raama hite yuktam = who is desirous of Sri Rama's welfare.

"The ocean was developed by people born in Sri Rama's dynasty. That such ocean is worshipping in lieu of Sri Rama, you who is desirous of Sri Rama's welfare."

[Verse Locator](#)

कृते च प्रतिकर्तव्यमेष धर्मः सनातनः ।

सोऽयं तत्प्रतिकारार्थी त्वत्तः संमानमर्हति ॥ ५-१-११४

114. kR^ite = when a service has been done; pratikartavyam = a return service needs to be done; eshaH = this is; sanaatanaH = ancient; dharmaH = law; saH ayam = such this ocean; tatpratikaaraarthii = who wants to do service to the Raghu dynasty; arhati = is suitable; saMmaanam = for respect; tvattaH = from you.

"When a service is done, a return service needs to be rendered. This is an ancient tradition. Such this ocean who wants to do a return service to the Raghu dynasty, is suitable for respect by you."

[Verse Locator](#)

त्वन्निमित्तमनेनाहं बहुमानात्प्रचोदितः ।
योजनानां शतं चापि कपिरेष समाप्लुतः ॥ ५-१-११५
तव सानुषु विश्रान्तः शेषं प्रक्रमतामिति ।
तिष्ठ त्वं हरिशार्दूल मयि विश्रम्य गम्यताम् ॥ ५-१-११६

115; 116. samaaplutaH = (after) flying; yojanaanaam shatam = a hundred yojanas; eshhaH kapiH = (let) this Hanuma; vishraantaH = rest; tava saanushhu = on your peak; prakramataam = (and) travel; seshham = the rest (of the distance); iti = thus; aham = I; prachoditaH = have been encouraged; anena = by this samudra; bahumaanaat = due to great respect; tvannimittam = for your sake; hari shaarduula = O best among Vanaras - Hanuma; tvam = you; tishhTha = stop; gamyataam = (and you) shall leave; vishramya = (after) resting; mayi = on me.

"After flying a hundred yojanas, let this Hanuma rest on your peak and then travel the rest of distance." - Thus I have been encouraged by this ocean for your sake due to His great respect for you. O best among vanaras! Stop for a while and then go after resting on me."

[Verse Locator](#)

तदिदं गन्धवत्स्वादु कन्दमूलफलं बहु ।
तदास्वाद्य हरिश्रेष्ठ विश्रान्तोऽनु गमिष्यसि ॥ ५-१-११७

117. hari shreshhTha = O best among vanaras!; tat = for that (reason); idam = here is; bahu = lot of; kandamuulaphalam = (a mass of) roots; fruits and others; gandhavat = (which is) fragrant; svaadu = (and) sweet; gamishhyasi = may you leave; anu = after; aasvaadya = eating; tat = that; vishraantaH = (and) resting.

"O best among vanaras! For that reason, here is lots of roots, fruits and other eatables which are fragrant and sweet. May you leave after eating that and resting here for a while."

[Verse Locator](#)

अस्माकमपि सम्बन्धः कपिमुख्य त्वयास्ति वै ।
प्रख्यातस्त्रिषु लोकेषु महागुणपरिग्रहः ॥ ५-१-११८

118. kapi mukhya = O chief among vanaras!; asti vai = there exists; saMbandhaH = a relationship; prakhyaataH = which is famous; trishhu lokeshhu = in all the three worlds; mahaaguNaparigrahaH = based on great virtues; asmaakamapi = for us also; tvayaa = with you.

"O chief among vanaras! Besides this, there also exists a relationship which is famous in all the three worlds, which is based on great virtues, for us with you."

[Verse Locator](#)

वेगवन्तः प्लवन्तो ये प्लवगा मारुतात्मज ।
तेषां मुख्यतमं मन्ये त्वामहं कपिकुञ्जर ॥ ५-१-११९

119. maarutaatmaja = O son of Vayu; kapi kuNJara = best among vanaras; aham = I; manye = am thinking; tvaam = you; mukhyatamam = as being very important; ye teshhaam = (among) those vanaras; vegavantaH = who are fast; plavantaH = (and) who can fly.

"O son of Vayu, the god of wind! O best among vanaras! I am thinking you as being very important among those vanaras who are fast and who are capable of flying."

[Verse Locator](#)

अतिथिः किलपूजार्हः प्राकृतोऽपि विजानता ।
धर्मं जिज्ञासमानेन किं पुनस्त्वादृशो महान् ॥ ५-१-१२०

120. jijJNaasa maanena = By one who wants to know; dharmam = dharma; vijaanataa = by one who knows dharma; atithiH = a guest; praakR^ito api = even though ordinary; puujaarhaH = is suitable to be respected; mahaan = (for) a great man; tvaadR^ishaH = like you; kiM punaH = what else to say.

"By a person who wants to know dharma or by one who knows dharma, a guest even though ordinary is to be respected. What else can I say in the case of a great guest like you."

[Verse Locator](#)

त्वं हि देववरिष्ठस्य मारुतस्य महात्मनः ।
पुत्रस्तस्यैव वेगेन सदृशः कपिकुञ्जर ॥ ५-१-१२१

121. kapi kuJNjara = O best among vanaras!; tvam = you; putraH hi = are son indeed; maarutasya = of Vayu; mahaatmanaH = the great one; devavarishhThasya = and the best among Devas; vegena = in speed; sadR^ishaH = (you are) equal; tasyaiva = to him alone.

"O best among vanaras! You are the son of the great Vayu - the God of wind, who is best in speed among the Devas. In speed you are equal to him alone."

[Verse Locator](#)

पूजिते त्वयि धर्मज्ञ पूजां प्राप्नोति मारुतः ।
तस्मात्त्वं पूजनीयो मे शृणु चाप्यत्र कारणम् ॥ ५-१-१२२

122. dharmajJNa = O one who knows dharma! tvayi puujite = if you are being worshipped; maarutaH = Vayu; praapnoti = gets; puujaam = worship; tasmaat = for that reason; tvam = you; puujaniiyaH = are to be respectable; me = to me; shR^iNu = (also) listen; kaaraNam cha = to the reason; atra = in this matter.

"O knower of Dharma! If you are worshipped, Vayu also gets worship. For that reason you are to be worshipped by me. Also listen to another reason in this matter."

[Verse Locator](#)

पूर्वं कृतयुगे तात पर्वताः पक्षिणोऽभवन् ।
ते हि जग्मुर्दिशः सर्वा गरुडानिलवेगिनः ॥ ५-१-१२३

123. taata = O son! puurvam = earlier; kR^ita yuge = in the Krita yuga; parvataaH = mountains; abhavan = became; pakshiNaH = with wings; te = those; garuDaanilaveginaH = having speed equal to Garuda and Vayu; jagmuH = went; sarvaaH dishaH = in all directions.

"O son! Earlier in the Krita yuga, mountains had wings. With speed equal to that of Garuda and Vayu, they went in all directions."

[Verse Locator](#)

ततस्तेषु प्रयातेषु देवसंघः सहर्षिभिः ।
भूतानि च भयं जग्मुस्तेषां पतनशङ्कया ॥ ५-१-१२४

124. tataH = after that; teshhu prayaateshhu = when they were going; deva saMghaaH = groups of devas; bhuutaani cha = and living creatures; saharshhibhiH = together with sages; jagmuH = obtained; bhayam = fear; patana shaN^kayaa = due to the doubt of destruction; teshhaam = of those mountains.

"After that when those mountains were thus flying freely, Devas and living creatures together with sages obtained fear in the doubt that those mountains might fall down."

[Verse Locator](#)

ततः क्रुद्धः सहस्राक्षः पर्वतानां शतक्रतुः ।
पक्षान् चिच्छेद वज्रेण तत्र तत्र सहस्रशः ॥ ५-१-१२५

125. tataH = after that; kruddhaH = angry; sahasraakshaH = Devendra; shata krataH = with a hundred yajnas; chichheda = cut off; pakshaan = wings; sahasrashaH parvataanaam = of thousands of mountains; vajreNa = by his weapon vajra; tatra tatra = then and there.

"Then the angry Devendra who performed a hundred Asvamedha rituals, cut off the wings of thousands of mountains by his weapon vajra then and there."

[Verse Locator](#)

स मामुपागतः क्रुद्धो वज्रमुद्यम्य देवराट् ।
ततोऽहं सहसा क्षिप्तः स्वसनेन महात्मना ॥ ५-१-१२६

126. saH = that; devaraaT = Devendra; upaagataH = reached; maam = me; kruddhaH = with anger; udyamya = raising; vajram = vajra; tataH = then; aham = I; kshiptaH = was thrown away; sahasaa = immediately; mahaatmanaa shvasanena = by the great Vayu.

"That Devendra angrily reached me with raised vajra. Then I was thrown away immediately by the great Vayu."

[Verse Locator](#)

अस्मिन्लवणतोये च प्रक्षिप्तः प्लवगोत्तम ।
गुप्तपक्षसमग्रश्च तव पित्राभिरक्षितः ॥ ५-१-१२७

127. plavagottama = O best among vanaras! gupta paksha samagrashcha = with saved full wings; prakshiptaH = being thrown down; asmin lavaNatoye = in this salt ocean; abhirakshitaH = I have been protected; tava pitraa = by your father.

"O best among vanaras! With saved full wings, being thrown down into this salt ocean, I have been protected by your father."

[Verse Locator](#)

ततोऽहं मानयामि त्वां मान्यो हि मम मारुतः ।
त्वया मे ह्येष संबन्धः कपिमुख्य महागुणः ॥ ५-१-१२८

128. kapi mukhya = O chief among vanaras! maarutaH = Vayu; maanyaH hi = is indeed respectable; mama = to me; tataH = for that reason; aham = I; maanayaami = am respecting; tvaam = you; me = my; eshaH = this; saMbandhaH = relationship; tvayaa = with you; mahaa guNaH = has great virtues.

"O chief among vanaras! Vayu is thus indeed respectable to me. For that reason I am respecting you. My this relationship with you has great virtues."

[Verse Locator](#)

अस्मिन्नेवंगते कार्ये सागरस्य ममैव च ।

प्रीतिं प्रीतमनाः कर्तुं त्वमर्हसि महाकपे ॥ ५-१-१२९

129. mahaa kape = O great vanara ! asmin kaarye = (because) this matter; evaMgate = goes like this; tvam = you; arhasi = are suitable; kartum = to do; priitim = happiness; saagarasya = to Sagara; mamaiva cha = and to me; priitamanaaH = with a gladdened heart.

"O great Vanara! Because this matter is like this, you are suitable to make myself and Sagara happy, with a gladdened heart."

[Verse Locator](#)

श्रमं मोक्षय पूजां च गृहाण कपिसत्तम ।

प्रीतिं च बहुमन्यस्व प्रीतोऽस्मि तव दर्शनात् ॥ ५-१-१३०

130. kapisattama = O best among Vanaras! mokshaya = reduce; shramam = tiredness; gR^ihaaNa = accept; puujaam cha = (our) worship also; bahumanyasva = respect; priitim = (our) love; priitaH asmi = I am happy; tava darshanaat = by your appearance.

"O best among Vanaras! Reduce your fatigue. Accept our worship also. Respect our love. I am happy by your manifestation."

[Verse Locator](#)

एवमुक्तः कपिश्रेष्ठस्तं नगोत्तममब्रवीत् ।

प्रीतोऽस्मि कृतमातिथ्यं मन्युरेषोऽपनीयताम् ॥ ५-१-१३१

131. kapi shhreshhThaH = Hanuma; evam uktaH = thus being talked to; abraviit = spoke (thus); taM nagottamam = to that best among mountains; priitaH asmi = I am happy; aatithyam = hospitality; kR^itam = has been done; esshaH manyuH = (let) this anger (or ill feeling); apaniiyataam = be removed.

Hanuma listening to the best mountain's words, spoke thus : "I am happy. Hospitality has been done. Let this ill feeling be removed."

[Verse Locator](#)

त्वरते कार्यकालो मे अहश्चाप्यतिवर्तते ।

प्रतिज्ञा च मया दत्ता न स्थातव्यमिहान्तरे ॥ ५-१-१३२

132. kaalaH = time; me kaaryaH = (to perform) my duty; tvarate = is hastening (me); ahaH cha = the day too; ativartate = is passing; pratijJNaa = a promise; dattaa cha = has also been given; mayaa = by me; na sthaatavyam = (I) should not stand; antare = in the middle; iha = here (neglecting my duty).

"The time to perform my duty is hastening me. The day too is passing. A promise has also been given by me. I should not stand here in the middle neglecting my duty."

[Verse Locator](#)

इत्युक्त्वा पाणिना शैलमालभ्य हरिपुङ्गवः ।

जगामाकाशमाविश्य वीर्यवान् प्रहसन्निव ॥ ५-१-१३३

133. viiryavaan = the courageous; haripuN^gavaH = Hanuma; uktvaa = saying; iti = thus; aalabhya = touching; shailam = the mountain; paaNinaa = with His hand; aavishhya = entering sky; jagaama = went; prahasanniva = with a smile.

The courageous Hanuma saying thus, touched the mountain with His hand, entered the sky and flew on with a smile.

[Verse Locator](#)

स पर्वतसमुद्राभ्यां बहुमानादवेक्षितः ।
पूजितश्चोपपन्नाभिराशीर्भिरनिलात्मजः ॥ ५-१-१३४

134. saH = that; anilaatmajaH = Hanuma; avekshitaH = was seen; bahumaanaat = with great respect; parvata samudraabhyaam = by the ocean and the mountain; puujitaH = and also worshipped; upapannabhiH aashiirbhiH = with suitable blessings.

That Hanuma was thus seen with great respect by the ocean and the mountain, and also worshipped with suitable blessings.

[Verse Locator](#)

अथोर्ध्वं दूरमुत्प्लुत्य हित्वा शैलमहार्णवौ ।
पितुः पन्थानमास्थाय जगाम विमलेऽम्बरे ॥ १-५-१३५

135. atha = after that; hitvaa = leaving; shaila mahaarNavau = the mountain and the great ocean; utplutya = flying; uurdhvam = up; duuram = far; vimale ambare = in the clear sky; jagaama = went; aasthaaya = following; panthaanam = the path; pituH = of (His) father.

After that leaving the mountain and the great ocean, and flying up far into the clear sky, Hanuma followed the path of his father.

[Verse Locator](#)

भूयश्चोर्ध्वं गतिं प्राप्य गिरिं तमवलोकयन् ।
वायुसूनुर्निरालम्बे जगाम विमलेऽम्बरे ॥ १-५-१३६

136. vaayu suunuH = the son of Vayu; praapya = obtained; gatim = speed; uurdhvam = in the upper portion; bhuuyaH cha = again; avalokayan = seeing; tam girim = that mountain (below); jagaama = went; vimale ambare = in the clear sky; niraalambe = which had no support.

The son of Vayu obtained the speed to fly still higher into the sky and seeing that mountain below, went in the clear sky which had no support.

[Verse Locator](#)

तद्वितीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम् ।
प्रशंसुः सुराः सर्वे सिद्धाश्च परमर्षयः ॥ १-५-१३७

137. dR^ishhTvaa = seeing; hanumataH = Hanuma's; tat = that; sudushhkaram = very difficult; dvitiiyam = second; karma = task; sarve = all; suraaH = Devas; siddhaashcha = Siddhas and; paramarshhayaH = great sages; prashashaMsuH = praised (Him).

Seeing Hanuma perform that very difficult second task (first one being the flight over ocean), all Devas, Siddhas and great sages praised Him.

[Verse Locator](#)

देवताश्चाभवन् हृष्टास्तत्रस्थास्तस्य कर्मणा ।
काञ्चनस्य सुनाभस्य सहस्राक्षश्च वासवः ॥ १-५-१३८

138. devataashcha = Devas and; sahasraakshaH = the thousand eyed; vaasavashcha = Devendra; tatrasthaaH = who were there; abhavan = became; hR^ishhTaaH = happy; karmaNaa = by the task; tasya kaaJNchanasya = of that golden hued; sunaabhasya = Mainaka.

Devas and the thousand eyed Devendra who were there, became happy by the task of that golden hued Mainaka.

[Verse Locator](#)

उवाच वचनं धीमान् परितोषात्सगद्गदम् ।
सुनाभं पर्वतश्रेष्ठं स्वयमेव शचीपतिः ॥ १-५-१३९

139. dhimaan = the wise; shachiipatiH = Devendra; svayameva = himself; uvaacha = spoke; vachanam = words; sagadgadam = through faltering tones; paritoshhaat = due to intense happiness; sunaabham = to Mainaka; parvata shreshhTham = the best among mountains.

The wise Devendra himself spoke these words through faltering tones due to extreme happiness, to Mainaka, the best among mountains.

[Verse Locator](#)

हिरण्यनाभ शैलेन्द्र परितुष्टोऽस्मि ते भृशम् ।
अभयं ते प्रयच्छामि तिष्ठ सौम्य यथासुखम् ॥ ५-१-१४०

140. hiraNya naabha = O Mainaka! shailendra = the king of mountains! bhR^isham paritushhtaH asmi = I am very happy; te = in you; saumya = O gentle one! prayachhaami = I am giving; abhayam = protection; te = to you; yathaa sukham tishhTha = proceed according to your comfort.

"O Mainaka, the king of mountains! I am very happy with you. O gentle one! I am giving protection to you. Proceed according to your comfort."

[Verse Locator](#)

साह्यं ते सुमहद्विक्रान्तस्य हनूमतः ।
क्रमतो योजनशतं निर्भयस्य भये सति ॥ ५-१-१४१

141. hanuumataH = (To) Hanuma; vikraantasya = who is courageous; kramataH = crossing; yojana shatam = hundred yojanas; nirbhayasya = who is fearless; bhaye sati = even when there is reason to be afraid; sumahat = great; saahyam = help; kR^itam = has been done; te = (by) you.

To the dauntless Hanuma crossing hundred yojanas, who is fearless even when there is reason to be afraid, a great help has been done by you.

[Verse Locator](#)

रामस्यैष हितायैव याति दाशरथेर्हरिः ।
सत्क्रियां कुर्वता तस्य तोषितोऽस्मि दृढं त्वया ॥ ५-१-१४२

142. eshhaH hariH = this Vanara; yaati = is going; hitaayaiva = for the benefit; raamasya = of Sri Rama; daasaratheH = the son of Dasaratha; dR^idham toshhitaH asmi = I am very happy; tvayaa = with you; kurvataa = (who is) doing; satkriyaam = respect; tasya = to Him.

This Vanara Hanuma is going for the benefit of Sri Rama, the son of Dasaratha. I am very happy with you who is doing respect to Him.

ततः प्रहर्षमगमद्विपुलं पर्वतोत्तमः ।
देवतानां पतिं दृष्ट्वा परितुष्टं शतक्रतुम् ॥ ५-१-१४३

143. tatH = thereafter; parvatottamaH = the best among mountains; agamat = obtained; vipulam = great; praharshham = happiness; dR^ishhTvaa = seeing; shatakratum = Devendra; patim = lord; devataanaam = of Devas; paritushhTam = being happy.

Thereafter, the best among mountains obtained great happiness on seeing Devendra, the lord of Devas being happy.

[Verse Locator](#)

स वै दत्तवरः शैलो बभूवावस्थितस्तदा ।
हनुमांश्च मुहूर्तेन व्यतिचक्राम सागरम् ॥ ५-१-१४४

144. tadaa = then; saH = that; shailaH = mountain; datta varaH = with a given boon; babhuuva = became; avasthitaH = situated there; hanumaamshcha = Hanuma also; vyatichakraama = crossed; saagaram = (over that portion of) the ocean; muhuurtena = in an instant.

Then that mountain with a given boon from Devendra stood still there. Hanuma also leaped over that part of the ocean in an instant.

[Verse Locator](#)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ।
अब्रूवन् सूर्यसंकाशां सुरसां नागमातरम् ॥ ५-१-१४५

145. tataH = after that; devaaH = Devas; sagandharvaaH = together with Gandharvas; siddhaashcha = Siddhas; paramarshhayaH = and great sages; abruvan = spoke (thus); surasaam = to Surasa; naagamaataram = mother of the Nagas; suuryasaMkaasham = equal to the Sun (in brilliance).

Thereafter, Devas together with Gandharvas, Siddhas and great sages spoke thus to Surasa, the mother of Nagas, equal to the Sun in brilliance.

[Verse Locator](#)

अयं वातात्मजः श्रीमान्प्लवते सागरोपरि ।
हनुमान्नाम तस्य त्वं मुहूर्तं विघ्नमाचर ॥ ५-१-१४६
राक्षसं रूपमास्थाय सुघोरं पर्वतोपमम् ।
दंष्ट्रकराळं पिङ्गाक्षं वक्त्रं कृत्वा नभःसमम् ॥ ५-१-१४७

146; 147. ayam = this; shriimaan = glorious one; vaataatmajaH = son of Vayu; hanumaannaama = with the name of Hanuma; plavate = is flying; saagaropari = on the ocean; tvam = you; aasthaaya = obtain; sughoram = a horrible; parvatopamam = mountain like; raakshasam = demonic; ruupam = appearance; kR^itvaa = (and) make; vaktram = a face; daMshhTraakaraaLam = (with) fearful tusks; piN^gaaksham = red-brown eyes; nabham samam = and (vast) like the sky; aachara = (and) create; vighnam = an obstacle; tasya = to Him; muhuurtam = for an instant.

"This glorious son of Vayu, going by the name of Hanuma is flying over the ocean. You obtain a horrible mountain like demonic appearance and make a face with fearful tusks, red-brown eyes and as vast as the sky, and create an obstacle to Him for an instant."

[Verse Locator](#)

बलमिच्छामहे ज्ञातुं भूयश्चास्य पराक्रमम् ।
त्वां विजेष्यत्युपायेन विषादं वा गमिष्यति ॥ ५-१-१४८

148. **icchaamahe** = (We are) desiring; **jjNaatum** = to find out; **asya** = (if) by His; **balam** = strength; **bhuuyaH** = and also; **paraakramam cha** = and courage; **upaayena** = and intelligence; **vijeshhyati** = (can He) win; **tvaam** = you; **vaa** = or; **gamishhyati** = get; **vishhadam** = sorrow.

"We are desiring to find out if by His strength and also courage and intelligence He can win over you or obtain sorrow."

[Verse Locator](#)

एवमुक्ता तु सा देवी दैवतैरभिसत्कृता ।
समुद्रमध्ये सुरसा बिभ्रती राक्षसं वपुः ॥ ५-१-१४९
विकृतं च विरूपं च सर्वस्य च भयावहम् ।
प्लवमानं हनूमन्तमावृत्येदमुवाच ह ॥ ५-१-१५०

149;150. **saa devii** = that Goddess; **surasaa** = Surasa; **evam** = thus; **uktaa** = spoken to; **daivataiH** = by Devas; **abhisatkR^itaa** = and also respected (by them); **bibhratii** = wearing; **vikR^itam** = a horrible; **viruupam cha** = disfigured; **raakshasam vapuH** = appearance of a demon; **samudra madhye** = in the middle of the ocean; **bhayaavaham** = causing fear; **sarvasya** = to all; **aavR^itya** = and stopping; **hanuumantam** = Hanuma; **plavantam** = who was flying; **uvaacha ha** = (and) spoke; **idam** = these words.

That Goddess Surasa, thus spoken to by Devas and also being respected by them, wearing a horrible disfigured appearance of a demon in the middle of the ocean which caused fear to all, and stopping Hanuma who was flying, spoke these words.

[Verse Locator](#)

मम भक्षः प्रदिष्टस्त्वमीश्वरैर्वानरर्षभ ।
अहं त्वा भक्षयिष्यामि प्रविशेदं ममाननम् ॥ ५-१-१५१

151. **vaanararshhabha** = O best among Vanaras! **tvam** = you; **pradishhTaH** = have been given; **eesvaraiH** = by Devas; **mama** = (as) my; **bhakshaH** = food; **aham** = I; **bhakshayishhyaami** = will eat; **tvaam** = you; **pravisha** = enter; **idam** = (in) this; **mama** = my; **aananam** = face.

"O best among Vanaras! You have been given by Devas as my food. I will eat you. Enter inside my mouth."

[Verse Locator](#)

एवमुक्तः सुरसया प्राञ्जलिर्वानरर्षभः ।
प्रहृष्टवदनः श्रीमानिदं वचनमब्रवीत् ॥ १-५-१५२

152. **evam** = thus; **uktaH** = spoken to; **surasayaa** = by Surasa; **shriimaan** = the glorious; **vaanararshhabhaH** = best among Vanaras; **prahR^ishhTa vadanaH** = with a happy face; **praaJNaliH** = (and) with folded hands; **abraviit** = spoke; **idam vachanam** = this sentence.

Thus spoken to by Surasa, the glorious Hanuma, with a happy face and with folded hands, spoke these words to Surasa.

[Verse Locator](#)

रामो दाशरथिर्नाम प्रविष्टो दण्डकावनम् ।

लक्ष्मणेन सह भ्रात्रा वैदेह्या चापि भार्यया ॥ ५-१-१५३

153. **daasharathiH** = the son of Dasaratha; **raamo naama** = with the name of Rama; **pravishhTaH** = entered; **daNDakaavanam** = the forest of Dandaka; **saha** = together with; **bhraatraa** = His brother; **lakshmaNena** = Lakshmana; **bharyayaa** = (and with His) wife; **vaidehyaa** = Seetha.

"The son of Dasaratha, with the name of Rama entered the forest of Dandaka together with His brother Lakshmana and wife Seetha."

[Verse Locator](#)

अन्यकार्यविषक्तस्य बद्धवैरस्य राक्षसैः ।

तस्य सीत हृता भार्या रावणेन यशस्विनी ॥ ५-१-१५४

154. **tasya** = that Sri Rama; **baddha vairasya** = with a bitter enmity; **raakshasaiH** = with Rakshasas. **anya kaarya vishhaktasya** = being diverted in another task; **bharyaa** = His wife; **siitaa** = Seetha; **yashasvinii** = the famous one; **hR^itaa** = had been stolen; **raavaNena** = by Ravana.

"When that Sri Rama, with a bitter enmity towards Rakshasas, was diverted in another task, His famed wife Seetha had been taken away by Ravana."

[Verse Locator](#)

तस्याः सकाशं दूतोऽहं गमिष्ये रामकारणात् ।

कर्तुमर्हसि रामस्य साह्यं विषयवासिनि ॥ ५-१-१५५

155. **aham** = I; **gamishhye** = can go; **raama kaaraNaat** = for Rama's sake; **duutaH** = as a messenger; **tasyaaH** = (to find) Her; **sakaasham** = presence; **vishhaya vaasinii** = O subject (of Sri Rama)! arhasi = (you are) suited; **kartum** = to do; **saahyam** = help; **raamasya** = of Rama.

"I am going for Rama's sake as a messenger to find Her presence. O subject of Sri Rama! You are suited to help Rama."

[Verse Locator](#)

अथवा मैथिलीं दृष्ट्वा रामं चाक्लिष्टकारिणम् ।

आगमिष्यामि ते वक्त्रं सत्यं प्रतिशृणोमि ते ॥ ५-१-१५६

156. **athavaa** = otherwise; **dR^ishhTvaa** = (after seeing); **maithiliim** = Seetha; **raamam cha** = and Rama; **aklishhTa kaariNam** = who makes (Seetha) without troubles; **aagamishhyaami** = (I will) obtain; **te** = your; **vaktram** = face; **pratishR^iNomi** = I am promising; **satyam** = truthfully; **te** = to you.

"Otherwise after seeing Seetha and informing that to Sri Rama who makes Seetha without troubles, I will obtain your mouth. I am promising truthfully to you."

[Verse Locator](#)

एवमुक्ता हनुमता सुरसा कामरूपिणी ।

अब्रवीन्नातिवर्तेत कश्चिदेष वरो मम ॥ ५-१-१५७

157. **evam** = thus; **uktaa** = spoken to; **hanumataa** = by Hanuma; **surasaa** = Surasa; **kaamaruupiNii** = with power to take desired form; **abraviit** = spoke (thus); **kashchit** = No one; **naativarteta** = can overcome (me); **eshhaH** = this; **mama** = (is) my; **varaH** = boon.

Thus being spoken to by Hanuma, Surasa with power to take desired form, spoke thus: "No one can overcome me. This is my boon."

[Verse Locator](#)

तं प्रयान्तं समुद्वीक्ष्य सुरसा वाक्यमब्रवीत् ।
बलं जिज्ञासमाना वै नागमाता हनूमतः ॥ ५-१-१५८

158. naaga maataa = Mother of Nagas; surasaa = Surasa; jijjNaasamaanaa vai = desiring to know; balam = strength; hanuumataH = of Hanuma; abraviit = spoke; vaakyam = (these) words; samudviikshya = seeing; tam = Him; prayaantam = going away.

Mother of Nagas, Surasa, desiring to know the strength of Hanuma, spoke these words on seeing Him going away.

[Verse Locator](#)

प्रविश्य वदनं मेऽद्य गन्तव्यं वानरोत्तम ।
वर एष पुरा दत्तो मम धात्रेति सत्त्वरा ॥ ५-१-१५९
व्यादाय विपुलं वक्त्रं स्थिता सा मारुतेः पुरः ।

159;160. vaanarottama = O best among Vanaras! adya = now; gantavyam = (you) have to go; pravishya = after entering; me = my; vadanam = face; eshhaH varaH = this boon; dattaH = had been given; mama = to me; puraa = long back; dhaatraa = by Brahma; iti = (speaking) thus; satvaraa = with quickness; saa = she; vyaadaaya = opened; vipulam vaktram = wide mouth; sthitaa = (and) stood; puraH = before; maaruteH = Hanuma.

"O best among Vanaras! You are bound to go only after entering my mouth. This boon had been given to me long ago by Brahma." - speaking thus, with quickness she opened her wide mouth and stood before Hanuma.

[Verse Locator](#)

एवमुक्तः सुरसया क्रुद्धो वानरपुङ्गवः ॥ ५-१-१६०
अब्रवीत्कुरु वै वक्त्रं येन मां विषहिष्यसे ।

160. tadaa = then; hanumaan = Hanuma; iti uktvaa = speaking thus; surasaam = to Surasa; kruddhaH = became angry; babhuuva = and became; dasha yojanam = ten yojanas; aayataH = long; dasha yojana vistaaraH = (and) ten yojanas wide.

Then Hanuma speaking thus to Surasa, became angry and became ten yojanas long and ten yojanas wide.

[Verse Locator](#)

प्रविश्य वदनं मेऽद्य गन्तव्यं वानरोत्तम ।
वर एष पुरा दत्तो ममम् धात्रेति सत्त्वरा ॥ ५-१-१६१
व्यादाय विपुलं वक्त्रं स्थिता सा मरुतेः पुरः ।

161. dR^ishhTvaa = seeing; tam = Him; megha saMkaasham = equal to a cloud; dasha yojanam aayatam = ten yojanas long; surasaa cha = Surasa also; chakaara = made; aasyam = (Her) mouth; vimshadyojanam aayatam = twenty yojanas long.

Seeing Hanuma, who looked like a cloud, being ten yojanas long, Surasa also made her mouth twenty yojanas long.

[Verse Locator](#)

तं दृष्ट्वा मेघसंकाशं दशयोजनमायतम् ॥ ५-१-१६२

चकार सुरसा चास्यं विंशद्योजनमायतम् ।

162. tataH = thereafter; hanumaaMstu = Hanuma; kruddhaH = became angry; triMshadyojanam aayataH = became thirty yojanas long; surasaa = Surasa; chakaara = made; vaktram = mouth; chatvaariMshat = forty yojanas; ucchritam = high; viiraH = the courageous; hanumaan = Hanuma; babhuuva = became; paJNchaashadyojanocchritaH = fifty yojanas high.

Thereafter, Hanuma got angry and became thirty yojanas long. Surasa made her mouth forty yojanas high. The courageous Hanuma then became fifty yojanas high.

[Verse Locator](#)

हनुमांस्तु ततः क्रुद्धस्त्रिंशद्योजनमायतः ॥ ५-१-१६३

चकार सुरसा वक्त्रं चत्वारिंशत्तथोच्छ्रितम् ।

बभूव हनुमान्वीरः पञ्चाशद्योजनोच्छ्रितः ॥ ५-१-१६४

163;164. 163; 164. tataH = thereafter; hanumaaMstu = Hanuma; kruddhaH = became angry; triMshadyojanam aayataH = became thirty yojanas long; surasaa = Surasa; chakaara = made; vaktram = mouth; chatvaariMshat = forty yojanas; ucchritam = high; viiraH = the courageous; hanumaan = Hanuma; babhuuva = became; paJNchaashadyojanocchritaH = fifty yojanas high.

Thereafter, Hanuma got angry and became thirty yojanas long. Surasa made her mouth forty yojanas high. The courageous Hanuma then became fifty yojanas high.

[Verse Locator](#)

चकार सुरसा वक्त्रं षष्टियोजनमायतम् ।

तथैव हनुमान्वीरः सप्ततीयोजिनोच्छ्रितः ॥ ५-१-१६५

165. surasaa = Surasa; chakaara = made; vaktram = her mouth; shhashhTi yojanam aayatam = sixty yojanas long; viiraH = the courageous; hanumaan = Hanuma; tathaiva = in the same way; saptatii yojanocchritaH = became seventy yojanas high.

Surasa then made her mouth sixty yojanas long. The mighty Hanuma in the same fashion, became seventy yojanas high.

[Verse Locator](#)

चकार सुरसा वक्त्रंशीतीयोजनोच्छ्रितम् ।

हनुमानचलप्रख्यो नवतीयोजनोच्छ्रितः ॥ ५-१-१६६

166. surasaa = Surasa; chakaara = made; vaktram = her mouth; ashiitii yojanaocchritam = eighty yojanas high; achala prakhyaH = the mountain-like; hanumaan = Hanuma; navatii yojanocchritaH = became ninety yojanas high.

Surasa made her mouth eighty yojanas high. The mountain-like Hanuma then became ninety yojanas high.

[Verse Locator](#)

तदृष्ट्वा व्यादितं त्वास्यं वायुपुत्रः सुबुद्धिमान् ।

दीर्घजिह्वं सुरसया सुघोरं नरकोपमम् ॥ ५-१-१६७

सुसंक्षिप्यात्मनः कायं बभूवाज्गुष्ठमात्रकः ।

167. subuddimaan = the great wise; vaayuputraH = Hanuma; dR^ishhTvaa = seeing; tat aasyam = that mouth; diirgha jihvam = with a long tongue; sughoram; which was horrible; narakopamam = equal to hell; vyaaditam surasyaa = opened by Surasa; susaMkshipya = greatly reducing; aatmanaH kaayam = His own body; babhuuva = became; angushhTha maatraH = the size of a thumb.

The great wise Hanuma seeing that mouth with a long tongue which was horrible and equal to hell being opened by Surasa, greatly reduced His own body and became the size of a thumb.

[Verse Locator](#)

सोऽभिपत्याशु तद्वक्त्रं निष्पत्य च महाजवः ।
अन्तरिक्षे स्थितः श्रीमानिदं वचनमब्रवीत् ॥ ५-१-१६८

168. shrimaan = the glorious one; mahaajavaH = with great speed; saH = that Hanuma; ashu = quickly; abhipatya = obtained; tadvaktram = that mouth of Surasa; nishhpatya cha = and came out; sthitaH = and standing; antarikshe = in the sky; abraviit = spoke; idam = this; vachanam = word.

The glorious Hanuma with great speed, quickly entered Surasa's mouth and came out of it and standing in the sky spoke these words to Surasa.

[Verse Locator](#)

प्रविष्टोऽस्मि हि ते वक्त्रं दाक्षायणि नमोऽस्तु ते ।
गमिष्ये यत्र वैदेही सत्यं चासीद्वरस्तव ॥ ५-१-१६९

169. daakshaayaNii = O daughter of Daksha! asmi hi = I indeed; pravishhTaH = entered; te = your; vaktram = mouth; namaH astu = (my) regards; te = to you; gamishhye = I will go; yatra = where; vaidehii = Seetha (is located); tava = your; varaH cha = boon also; aasiit = became; satyam = true.

"O daughter of Daksha! I indeed entered your mouth. My regards to you. I will now go where Seetha is. Your boon also came true."

[Verse Locator](#)

तं दृष्ट्वा वदनान्मुक्तं चन्द्रं राहुमुखादिव ।
अब्रवीत्सुरसा देवी स्वेन रूपेण वानरम् ॥ ५-१-१७०

170. dR^ishhTvaa = seeing; tam vaanaram = that Vanara; muktam = being released; vadanaat = from (her) mouth; chandramiva = like the moon; raahumukhaat = from the mouth of Rahu; surasaa devii = the goddess Surasa; abraviit = spoke; svena = with her own; ruupeNa = form.

Seeing that Vanara being released from her mouth like the moon from the mouth of Rahu, goddess Surasa spoke these words assuming her normal form.

[Verse Locator](#)

अर्थसिद्ध्यै हरिश्रेष्ठ गच्छ सौम्य यथासुखम् ।
समानयस्व वैदेहीं राघवेण महात्मना ॥ ५-१-१७१

171. saumya = O gentle; harishreshhTha = best among Vanaras; gaccha = go; yathaa sukham = according to your comfort; artha siddhyai = for the (desired) task; samaanayasva = bring together; vaidehiim = Seetha; mahaatmanaa raaghaveNa = with the great Sri Rama.

"O gentle Hanuma! Go according to your comfort to achieve the desired task. Bring Seetha together with the great Sri Rama."

तत्तृतीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम् ।
साधु साध्विति भूतानि प्रशंसुस्तदा हरिम् ॥ ५-१-१७२

172. dR^ishhTvaa = seeing; tat tR^itiiyam = that third; sudushhkaram = very difficult; karma = task; hanumato = of Hanuma; tadaa = then; bhuutaani = all creatures; prashashaMsuH = praised; harim = Hanuma; saadhu saadhu iti = saying "good! good!".

Seeing that third very difficult task of Hanuma, all the creatures then praised Hanuma saying "Good! Good!".

Verse Locator

स सागरमनाधृष्यमभ्येत्य वरुणालयम् ।
जगामाकाशमाविश्य वेगेन गरुडोपमः ॥ ५-१-१७३

173. saH = that Hanuma; garuDopamaH = equal to Garuda; vegena = in speed; abhyetya = neared; saagaram = the ocean; varuNaalayam = abode of Varuna; aavishya = entered; aakaasham = the sky; jagaama = (and) went (in his path).

That Hanuma, equal to Garuda in speed, neared the ocean which is the abode of Varuna, entered the sky and went in His original path.

Verse Locator

चरिते कैशिकाचार्यैरिरावतनिषेविते ॥ ५-१-१७४
सिंहकुञ्जरशार्दूलपतगोरगवाहनैः ।
विमानैः संपतद्भिश्च विमलैः समलंकृते ॥ ५-१-१७५
वज्राशनिसमाघातैः पावकैरुपशोभिते ।
कृतपुण्यैर्महाभागैः स्वर्गजिद्धिरलंकृते ॥ ५-१-१७६
वहता हव्यमत्यर्थं सेविते चित्रभानुना ।
ग्रहनक्षत्रचन्द्रार्कतारागणविभूषिते ॥ ५-१-१७७
महर्षिगणगन्धर्वनागयक्षसमाकुले ।
विविक्ते विमले विश्वे विश्वावसुनिषेविते ॥ ५-१-१७८
देवराजगजाक्रान्ते चन्द्रसूर्यपथे शिवे ।
विताने जीवलोकस्य वितते ब्रह्मनिर्मिते ॥ ५-१-१७९
बहुशः सेविते वीरैर्विद्याधरगणैर्वरैः ।
जगाम वायुमार्गे तु गरुत्मानिव मारुतिः ॥ ५-१-१८०

174-180. maarutiH = Hanuma; jagaama = went; vaayumaarge = in the sky; garutmaaniva = like Garuda; sevite = served; vaaridhaaraabhiH = by streams of water; nishhevite = served; patagaishcha = also by birds; charite = tread; kaishikaachaaryaiH = by masters of music and dancing (Tumbura and others); airaavata nishhevite = served by Airavata; siMhakunjarashaarduulapatagoragavaahanaiH = (borne by) lions; elephants; tigers; birds and serpents; samalaMkR^ite = decorated; vimalaiH vimaanaiH = by clear Vimanas; saMpatadbhiH = moving with great speed; upashobhite = shone; paavakaiH = by fires; vajraashanisamaaghaataiH = with thunderous jolt equal to Vajra; alaMkR^ite =

decorated; **kR^itapuNyaiH** = by people with good deeds; **mahaabhaagaiH** = people with great luck; **svargajidbhiH** = who conquered heaven; **sevite** = served; **chitrabhaanunaa** = by the God of fire; **vahataa** = carrying; **atyartham havyam** = great quantities of oblations; **grahanakshatrachandraarkataaraagaNavibhuushhite** = shone by planets; stars; moon; sun and starlets; **maharshhigandharvanaagayakshasamaakule** = occupied by groups of great sages; Gandharvas; Nagas; Yakshas; **vivikte** = unpopulated (by humans); **vimale** = (which is) clear; **vishve** = all pervasive; **vishvaivasu nishevite** = served by the gandharva king called Vishvaivasu; **devaraajagajaakraante** = roamed by the elephants of Devendra; **chandra suurya pathe** = (which is the) path of moon and the sun; **shive** = auspicious one; **vitata vitaane** = a wide canopy; **brahma nirmite** = constructed by Brahma; **jiiva lokasya** = of the earth; **sevite** = served; **bahushaH** = in various ways; **varaiH** = (by) excellent; **viiraiH** = courageous; **vidyaadhara gaNaiH** = groups of Vidyadharas.

Hanuma went, like Garuda, in the sky served by clouds (or streams of water), served also by birds, tread by masters of music Tumbura and other Gandharvas, served by Airavata, borne by lions, elephants, tigers, birds and serpents, decorated by clear Vimanas moving with great speed, shone by fires with thunderous jolt equal to that of Vajra - the weapon of Devendra, decorated by people with good deeds, people with great luck who conquered the heavens, served by the God of fire carrying great quantities of oblations, shone by planets, stars, moon, sun and starlets, occupied by groups of great sages, Gandharvas, Nagas, Yakshas but unpopulated by humans, clear and all pervasive, served by the gandharva king Vishvaivasu, roamed by elephants of Devendra, the path of the moon and the sun, the auspicious one, a wide canopy of the earth constructed by Brahma, served in various ways by excellent courageous groups of Vidyadharas.

[Verse Locator](#)

प्रदृश्यमानः सर्वत्र हनुमान्मारुतात्मजः ।
भेजेऽम्बरं निरालम्बं लम्बपक्ष इवादिराट् ॥ ५-१-१८१

181. **hanumaan** = Hanuma; **maarutaatmajaH** = the son of Vayu; **pradR^ishyamaanaH** = being shown; **sarvatra** = everywhere; **bheje** = obtained; **ambaram** = the sky; **niraalambam** = without any support; **adriraaT iva** = like the king of birds; **lambda pakshaH** = with long wings.

Hanuma, the son of Vayu, visible everywhere, obtained the sky without support, like the king of birds with long wings.

[Verse Locator](#)

प्लवमानं तु तं दृष्ट्वा सिंहिका नाम राक्षसी ।
मनसा चिन्तयामास प्रवृद्धा कामरूपिणी ॥ ५-१-१८२

182. **raakshasii** = A demoness; **simhikaa naama** = by the name of Simhika; **kaamaruupiNii** = with the power to assume desired form; **dR^ishhTvaa** = seeing; **tam** = Him; **plavamaanam** = flying; **pravR^iddhaa** = increased in size; **chintayaamaasa** = and thought; **manasaa** = in her mind.

A demoness by the name of Simhika with the power to assume desired form, saw Hanuma flying, increased in size and thought thus in her mind.

[Verse Locator](#)

अद्य दीर्घस्य कालस्य भविष्याम्यहामाशिता ।
इदं हि मे महत्सत्त्वं चिरस्य वशमागतम् ॥ ५-१-१८३

183. **chirasya** = (after) a long time; **idam** = this; **mahat** = great; **sattvam** = animal; **aagatam** = came; **me** = (into) my; **vasham** = grasp; **diirghasya** = (after) long; **kaalasya** = time; **adya** = today; **bhavishyaami** = I will; **aashitaa** = have (my) meal.

"After a long time, this great animal came into my grasp. After long time, today I will enjoy my meal."

[Verse Locator](#)

इति संचिन्त्य मनसा छायामस्य समाक्षिपत् ।
छायायां गृह्यमाणायां चिन्तयामास वानरः ॥ ५-१-१८४

184. **iti** = thus; **samchintya** = thinking; **manasaa** = with mind; **samaakshipat** = (she) attracted; **asya** = His; **chaayaam** = shadow; **chaayaayaam gR^ihyamaaNaayaam** = while the shadow was being grasped; **vaanaraH** = Hanuma; **chintayaamaasa** = thought (thus).

Thinking thus in her mind, Simhika attracted His shadow. While the shadow was thus being grasped, Hanuma thought thus.

[Verse Locator](#)

समाक्षिप्तोऽस्मि तरसा पजूकृतपराक्रमः ।
प्रतिलोमेन वातेन महानौरिव सागरे ॥ ५-१-१८५

185. **mahaa nauriva** = like a great boat; **saagare** = in the ocean; **pratilomena** = (with) opposing; **vaatena** = wind; **asmi** = I am becoming; **samaakshiptaH** = pulled; **tarasaa** = forcefully; **pajNuutaparaakramaH** = with disabled power.

"Like a great boat in the ocean with opposing winds, I am being pulled back forcefully, with disabled power."

[Verse Locator](#)

तिर्यगूर्ध्वमधश्चैव वीक्षिमाणस्ततः कपिः ।
ददर्श स महत्सत्त्वमुत्थितं लवणाम्भसि ॥ ५-१-१८६

186. **tataH** = after that; **kapiH** = Hanuma; **viikshamaaNaH** = looking; **tiryak** = sideways; **uurdhvam** = upwards; **athashchaiva** = and downwards; **dadarsha** = saw; **mahat** = big; **sattvam** = animal; **utthitam** = raised up; **lavaNaambhasi** = in the salty ocean.

After that, Hanuma looking sideways, upwards and downwards, saw a big animal raised up in the salty ocean.

[Verse Locator](#)

छाय्तद्भृष्ट्वा चिन्तयामास मारुतिर्विकृताननम् ।
कपिराजेन कथितं सत्त्वमद्भुतदर्शनम् ॥ ५-१-१८७

187. **maarutaH** = Hanuma; **dR^ishhTvaa** = saw; **tat** = that (animal); **vikR^itaananam** = with a horrible face; **chintayaamaasa** = and thought; **idam** = this animal; **adbhutadarshhanam** = with a strange appearance; **mahaaviiryam** = with great strength; **chaayaagraahi** = attracting shadow; **tat** = (is indeed) that; **sattvam** = animal; **kathitam** = as told; **kapiraajena** = by Sugriva; **na** = no; **saMshayaH** = doubt; **atra** = in this.

Hanuma saw that animal with a horrible face and thought: "This animal with a strange appearance, with great strength attracting shadow, is indeed the animal that had been told by Sugriva. There is no doubt in that."

[Verse Locator](#)

आग्राहि महावीर्यं तदिदं नात्र संशयः ।

स तां बुद्ध्वार्थतत्त्वेन सिंहिकां मतिमान्कपिः ।

व्यवर्धत महाकायः प्रवृषीव वलाहकः ॥ ५-१-१८८

188. saH matimaan = that wise; kapiH = Hanuma; buddhvaa = recognizing; taam = that; artatattvena = correctly; simhikaam = as Simhika; vyavarthata = grew; mahaa kaayaH = (into) one with great body; valaahakaH iva = like a cloud; praavR^ishi = in rainy season.

That wise Hanuma recognizing that animal correctly as Simhika, increased His body greatly, like a cloud in rainy season.

[Verse Locator](#)

तस्य सा कायमुद्वीक्ष्य वर्धमानं महाकपेः ॥ ५-१-१८९

वक्त्रं प्रसारयामास पाताळान्तरसन्निभम् ।

189. saa = that Simhika; udviikshya = seeing; vardhamaanam = growing; kaayam = body; mahaakapeH = of the great Hanuma; prasaarayaamaasa = spread; vaktram = mouth; paataaLaantara sannibham = (to be) equal to the middle of Patala.

That Simhika seeing the growing body of the great monkey Hanuma, spread her mouth to be equal to the middle of Patala.

[Verse Locator](#)

घनराजीव गर्जन्ती वानरं सम्भिद्रवत् ॥ ५-१-१९०

स ददर्श ततस्तस्या विवृतं सुमहन्मुखम् ।

कायमात्रं च मेधावी मर्माणि च महाकपिः ॥ ५-१-१९१

190; 191. garjantii = roaring; ghanaraajiiva = like a dense cloud; samabhidravat = (she) ran; vaanaram = (towards) the Vanara; tataH = then; medhaavii = the wise; mahaakapiH = great Hanuma; dadarsha = saw; tasyaaH = her; vivR^itam = opened; sumahat = very big; mukham = mouth; kaayamaatram = equal to (His own) body; marmaaNi cha = and also the internal organs.

Roaring like a dense cloud, she ran towards the Vanara. Then the wise Hanuma saw her opened very big mouth equal to His own body and also her internal organs.

[Verse Locator](#)

स तस्या विवृते वक्त्रे वज्रसंहननः कपिः ।

संक्षिप्य मुहुरात्मानं निष्पपात महाबलः ॥ ५-१-१९२

192. saH kapiH = that Hanuma; mahaabalaH = one with great strength; vajrasaMhananaH = with a body equal (in strength) to a diamond; muhuH = repeatedly; saMkshipya = contracting; aatmaanam = Himself; nishhpapaata = fell; tasyaaH vivR^ite vaktre = into her opened mouth.

That Hanuma with great strength and with a body equal to a diamond, repeatedly contracted His body and fell into her opened mouth.

[Verse Locator](#)

आस्ये तस्या निमज्जन्तं ददृशुः सिद्धचारणाः ।

ग्रस्यमानं यथा चन्द्रं पूर्णं पर्वणि राहुणा ॥ ५-१-१९३

193. **siddha chaaraNaH** = Siddhas and Charanas; **dadrushuH** = saw; **nimajjantam** = (Hanuma) sinking; **tasyaaH** = in her; **aasye** = mouth; **puurNam chandram yathaa** = like the full moon; **parvaNi** = on a full moon day; **grasyamaanam** = being swallowed; **raahuNaa** = by Rahu.

Siddhas and Charanas saw Hanuma sinking in her mouth, like the full moon on a full moon day being swallowed by Rahu.

[Verse Locator](#)

ततस्तस्या नखैस्तीक्ष्णैर्मर्माण्युत्कृत्य वानरः ।
उत्पपाताथ वेगेन मनः संपातविक्रमः ॥ ५-१-१९४

194. **tataH** = then; **vaanaraH** = Hanuma; **utkR^itya** = rending; **marmaaNi** = internal organs; **tasyaaH** = of Simhika; **tiikshNaiH nakhaiH** = with sharp nails; **atha** = and after that; **utpapaata** = flew up; **manaH sampataa vikramaH vegena** = with a speed equal to that of thought.

Then Hanuma rend her internal organs with His sharp nails and after that flew up with a speed equal to that of thought.

[Verse Locator](#)

तां तु दृष्ट्वा च धृक्त्वा च दाक्षिण्येन निपात्य च ।
स कपिप्रवरो वेगाद्वृधे पुनरात्मवान् ॥ ५-१-१९५

195. **saH aatmavaan** = that wise; **kapipravaraH** = Hanuma; **nipaatyaa** = felling; **taam** = her; **dR^ishhTyaa cha** = with His vision; **dhR^ityaa cha** = courage; **daakshiNyena cha** = and ability; **vavR^idhe** = developed; **punaH** = again; **vegaat** = by speed.

That wise Hanuma felling Simhika down with His vision, courage and ability, developed again by speed.

[Verse Locator](#)

हतहत्सा हनुमता पपात विधुराम्भसि ।
तां हतां वानरेणाशु पतितां वीक्ष्य सिंहिकाम् ॥ ५-१-१९६
भूतान्याकाशचारीणी तमूचुः प्लवगोत्तमम् ।

196. **saa** = that Simhika; **hR^ita hR^it** = with heart rend; **hanumataa** = by Hanuma; **papaata** = fell; **ambhasi** = in water; **vidhuraa** = with sorrow; **viikshya** = seeing; **simhikaam** = Simhika; **hataam** = killed; **vaanareNa** = by Hanuma; **bhutaani** = creatures; **aakaasha chaariNii** = roaming in the sky; **uuchuH** = spoke (thus); **tam plvagottamam** = to that best among Vanaras.

That Simhika with heart rend by Hanuma fell in water with sorrow. Seeing Simhika killed by Hanuma, creatures roaming in the sky spoke thus to that best among Vanaras.

[Verse Locator](#)

भीममद्य कृतं कर्म महत्सत्त्वं त्वया हतम् ॥ ५-१-१९७
साधयार्थमभिप्रेतमरिष्टं प्लवतां वर ।

197. **plavataam vara** = O best among Vanaras! **mahat** = a huge; **sattvam** = animal; **hatam** = has been killed; **tvayaa** = by you; **adya** = now; **bhiimam** = a great; **karma** = task; **kR^itam** = has been done; **saadhaya** = perform; **artham** = the task; **abhipretam** = dear to you; **arishhTam** = auspiciously.

"O best among Vanaras! A huge animal has been killed by you. A great task has been done. Perform the task dear to you auspiciously."

यस्य त्वेतानि चत्वारि वानरेन्द्र यथा तव ॥ ५-१९८

धृतिर्दृष्टिर्मतिर्दाक्ष्यं स कर्मसु न सीदति ।

198. **vaanarendra** = O best among Vanaras! **yasya** = whoever; **dhR^itiH** = (has) courage; **dR^ishhTiH** = vision; **matiH** = intellect; **daakshyam** = skill; **etaani** = (all) these; **chatvaari** = four (virtues); **tava yathaa** = like you; **saH** = that (him); **na siidati** = will not fail; **karmasu** = in (any) tasks.

"O best among Vanaras! Whoever has the four qualities of courage, vision, intellect and skill, all these four virtues like you, such a person will not fail in any task."

[Verse Locator](#)

स तैः संभावितः पूज्यः प्रतिपन्नप्रयोजनः ॥ ५-१-१९९

जगामाकाशमाविश्य पन्नगाशनवत्कपिः ।

199. **saH kapiH** = that Hanuma; **puujyaH** = the respectable one; **sambhaavitaH** = (thus) respected; **taiH** = by them; **pratipanna prayojanaH** = with a determined goal; **aavishya** = entered; **aakaasham** = the sky; **jagaama** = and went; **pannagaashanavat** = like the Garuda.

That Hanuma the respectable one, thus respected by them, entered the sky and went like the Garuda with a determined goal.

[Verse Locator](#)

प्राप्तभूयिष्ठपारस्तु सर्वतः प्रतिलोकयन् ॥ ५-१-२००

योजनानां शतस्यान्ते वनराजिं ददर्श सः ।

200. **saH** = that Hanuma; **praaptabhuuyishhTha paarastu** = almost reaching the other shore; **pratilokan** = looking; **sarvataH** = in all directions; **dadarsha** = saw; **vanaraajim** = a series of trees; **ante** = at the end; **shatasya yojanaanaam** = of hundred yojanas.

Hanuma after almost reaching the other shore, looked in all directions and saw a series of trees at the end of his journey of hundred yojanas.

[Verse Locator](#)

ददर्श च पतन्नेव विविधद्रुमभूषितम् ॥ ५-१-२०१

द्वीपं शाखामृगश्रेष्ठो मलयोपवनानि च ।

201. **shaakhaa mR^iga shreshhThaH** = the best among Vanaras; **patanneva** = immediately after getting down; **dadarsha cha** = also saw; **dviipam** = an island; **vividha drumabhuushhitam** = decorated by various trees; **malayopa vanaani cha** = and also forests in the region of Malaya.

The best among Vanaras, Hanuma, immediately after getting down also saw an island decorated by a variety of trees and also the forests in the region of Malaya.

[Verse Locator](#)

सागरं सागरानूपं सागरानूपजान् दुमान् ॥ ५-१-२०२

सागरस्य च पत्नीनां मुखान्यपि विलोकयन् ।

स महामेघसंकाशं समीक्ष्यात्मानमात्मवान् ॥ ५-१-२०३

निरुन्धन्तमिवाकाशं चकार मतिमान् मतिम् ।

202; 203. **saH** = that Hanuma; **aatmavaan** = with controlled senses; **matimaan** = with good thoughts; **vilokayan** = looking; **saagaram** = the ocean; **saagaraanuupam** = bay; **drumaan** = trees; **saagaraanupajaan** = born in the bay; **mukhaanyapi cha** = and also the faces; **saagarasya patniinaam** = of the wives of the ocean (rivers); **samiikshya** = observed; **aatmaanam** = Himself; **mahaameghasaMkaasham** = equal to a great cloud; **nirundhantamiva** = as though stopping; **aakaasham** = the sky; **chakaara** = made; **matim** = thought (thus).

That Hanuma with controlled senses and with good thoughts looked at the ocean, the bay and the trees born in the bay, and also the faces of the wives of the ocean (rivers are considered wives of ocean), observed Himself to be equal in size to a great cloud as though stopping the sky, and thought thus.

Comment : It is considered an auspicious sign to be welcomed by married women. Hanuma seeing the wives of Sagara coming to meet their husband thus bodes well for Hanuma.

[Verse Locator](#)

कायवृद्धिं प्रवेगं च मम दृष्ट्वव राक्षसाः ॥ ५-१-२०४
मयि कौतूहलं कुर्युरिति मेने महाकपिः ।

204. **dr^ishhTvaiva** = after seeing; **mama** = my; **kaayavR^iddhim** = grown body; **pravegam cha** = and speed; **raakshsaaH** = Rakshasas; **kuryuH** = will do; **kautuuhalam** = curiousness; **iti** = thus; **mene** = thought; **mahaakapiH** = the great Hanuma.

"After seeing my huge body and the speed, Rakshasas will become curious." - thus thought the great Hanuma.

[Verse Locator](#)

ततः शरीरं संक्षिप्य तन्महीधरसन्निभम् ॥ ५-१-२०५
पुनः प्रकृतिमापेदे वीतमोह इवात्मवान् ।

205. **tataH** = for that reason; **saMkshipya** = reducing; **tat** = that; **mahiidhara sannibham** = mountain-like; **shariiram** = body; **aapede** = obtained; **prakR^itim** = nature; **aatmavaaniva** = like one who realized self; **viitamohaH** = free from infatuations.

For that reason, Hanuma reduced His mountain-like body and obtained the nature of one who reached self-realization, free from infatuations.

[Verse Locator](#)

तद्रूपमतिसंक्षिप्य हनुमान् प्रकृतौ स्थितः ॥ ५-१-२०६
त्रीन् क्रमानिव विक्रम्य बलिवीर्यहरो हरिः ।

206. **hanumaan** = Hanuma; **atisaMkshipya** = greatly reducing (His size); **prakR^itau sthitaH** = became (normal) in nature; **tat** = (regaining) that; **ruupam** = (original) appearance; **hariH iva** = lie Vishnu; **baliviiryaharaH** = who mitigated the strength of Bali; **triin kramaan vikramya** = by taking three strides.

Hanuma greatly reducing His size became normal in nature regaining His original form, like Vishnu who mitigated the strength of Bali by taking three strides.

[Verse Locator](#)

स चारुनानाविधरूपधारी ।
परं समासाद्य समुद्रतीरम् ।

207. saH = Hanuma; chaarunaanaavidharuupadhaarī = capable of assuming many different beautiful forms; ashakyaH paraiH = who cannot be defeated by enemies; samaasaadya = obtained; param samudra tiiram = the other side of ocean; samiikshitaatmaa = cognizant of Himself; pratipanna ruupaH = with restored form; samavekshitaarthaH = (and became) with a decided mission.

Hanuma capable of assuming many different beautiful forms, who cannot be defeated by enemies, obtained the other side of ocean and being cognizant of Himself restored His own form and became with a decided mission.

[Verse Locator](#)

ततः स लम्बस्य गिरेः समृद्धे ।

विचित्रकूटे निपपात कूटे ।

सकेतकोद्दालकनाळिकेरे ।

महाभ्रकूटप्रतिमो महात्मा ॥ ५-१-२०८

208. tataH = after that; saH = that; mahaatmaa = great one; mahaabhrakuuTa pratimaH = (who looked) like a huge mass of clouds; nipapaata = alighted; lambasya gireH kuuTe = on the mountain peak of Lamba; vichitra kuuTe = with wonderful (lower) peaks; samR^iddhe = abundant with various things; saketa koddaalakanaaLikere = filled with Ketaka; Uddaalaka and Coconut trees.

After that great one who looked like a huge mass of clouds, alighted on the mountain peak of Lamba with wonderful lower peaks, abundant with various things and filled with Ketaka, Uddalaka and coconut trees.

[Verse Locator](#)

ततस्तु संप्राप्य समुद्रतीरं ।

समीक्ष्य लङ्कां गिरिवर्यमूर्ध्नि ।

कपिस्तु तस्मिन्निपपात पर्वते ।

विधूय रूपं व्यथयन्मृगद्विजान् ॥ ५-१-२०९

209. tataH = after that; kapiH tu = Hanuma for His part; sampraapya = obtained; samudra tiiram = ocean shore; samiikshya = observed; laN^kaam = Lanka; girivaryamuurdhni = from the top of the mountain; vidhuuya = leaving; ruupam = (His original) form; vyathayan = tormenting; mR^iga dvijaan = animals and birds; nipapaata = alighted; tasmin parvate = on that mountain.

After that Hanuma for His part obtained the ocean shore, observed the city of Lanka from the top of the mountain, leaving His original form, tormenting animals and birds, alighted on that mountain.

[Verse Locator](#)

स सागरं दानवपन्नगायुतं ।

बलेन विक्रम्य महोर्मिमालिनम् ।

निपत्य तीरे च महोदधेस्तदा ।

ददर्श लङ्काममरावतीमिव ॥ ५-१-२१०

210. **vikramya** = having crossed; **balena** = by the dint of his strength; **saagaram** = over the ocean; **daanava pannagaayutam** = infested with demons and reptiles; **mahormimaalinam** = and endowed with series of huge waves; **nipatya** = and alighting; **tire mahodadheH** = on the shore of the great sea; **saH** = Hanuma; **tadaa** = then; **dadarsha** = saw; **laN^kaam** = the City of Lanka; **amaraavatiimiva** = having a semblance of Amaravati; the capital City of Indra.

Having tranersed, by the dint of his strength over the ocean which was infested with demons and reptiles and endowed with series of huge waves, and alighting on the shore of the great sea, Hanuma then saw the City of Lanka having a resemblance of Amaravati, the capital City of Indra.

इत्यर्शे श्री मद्रामायणे आदिकाव्ये सुन्दरकाण्डे प्रथमः सर्गः

Thus, this is the 1st chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 1

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84
85	86	87	88	89
90	91	92	93	94
95	96	97	98	99
100	101	102	103	104
105	106	107	108	109
110	111	112	113	114
115	116	117	118	119
120	121	122	123	124
125	126	127	128	129
130	131	132	133	134
135	136	137	138	139
140	141	142	143	144
145	146	147	148	149
150	151	152	153	154
155	156	157	158	159
160	161	162	163	164
165	166	167	168	169
170	171	172	173	174

<u>175</u>	<u>176</u>	<u>177</u>	<u>178</u>	<u>179</u>
<u>180</u>	<u>181</u>	<u>182</u>	<u>183</u>	<u>184</u>
<u>185</u>	<u>186</u>	<u>187</u>	<u>188</u>	<u>189</u>
<u>190</u>	<u>191</u>	<u>192</u>	<u>193</u>	<u>194</u>
<u>195</u>	<u>196</u>	<u>197</u>	<u>198</u>	<u>199</u>
<u>200</u>	<u>201</u>	<u>202</u>	<u>203</u>	<u>204</u>
<u>205</u>	<u>206</u>	<u>207</u>	<u>208</u>	<u>209</u>
<u>210</u>				

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 2 Verses converted to UTF-8, Nov 09

Introduction

This chapter introduces us to the glorious city of Lanka and Hanuma's first encounter with it. The geography around the island where Lanka is located is described herein. The chapter also depicts the initial reaction of Hanuma on seeing the city and his initial thoughts about the feasibility of the task of overcoming the Rakshasas and Ravana to reunite Sri Rama with mother Seetha. As the book progresses, we shall see how Hanuma overcomes these thoughts and moves toward achieving this task.

[Verse Locator](#)

स सागरमनाधृष्यमतिक्रम्य महाबलः ।
त्रिकूटशिखरे लङ्कां स्थितां स्वस्थो ददर्श ह ॥ ५-२-१

1. saH = that Hanuma; mahaabalaH = one with great strength; atikramya = crossed; anaadhrishhyam = the insurmountable; saagaram = ocean; svasthaH = (stayed) healthy (without any physical tiredness); dadarsha ha = and viewed; laN^kaam = the city of Lanka; sthitaam = situated; trikuuTa sikhare = on the peak of Mount Trikuta.

That Hanuma with great strength crossed the insurmountable ocean without becoming tired and viewed the city of Lanka located on the peak of Mount Trikuta.

[Verse Locator](#)

ततः पादपमुक्तेन पुष्पवर्षेण वीर्यवान् ।
अभिवृष्टः स्थितस्तत्र बभौ पुष्पमयो यथा ॥ ५-२-२

2. tataH = after that; viiryavaan = the powerful Hanuma; sthitaH = standing; tatra = there; babhau = shone; pushhpamayo yathaa = like one (with a body) of flowers; abhivR^ishhTaH = being showered; pushhpavarshheNa = by a rain of flowers; paadapamuktena = released by trees.

After that, the powerful Hanuma standing there shone like one made of flowers being showered by a rain of flowers released by trees.

Comment : Being showered by flowers is considered auspicious.

योजनानां शतं श्रीमांस्तीर्त्वाप्युत्तमविक्रमः ।
अनिःस्वसन् कपिस्तत्र न ग्लानिमधिगच्छति ॥ ५-२-३

3. **shriimaan** = the glorious; **kapiH** = Hanuma; **uttama vikramaH** = with the best courage; **tiirtvaapi** = even though crossing; **shatam** = a hundred; **yojanaanaam** = yojanas; **aniHshvan** = was without a sigh; **na adhigachhati** = (and) did not obtain; **glaanim** = tiredness; **tatra** = there.

The glorious Hanuma with the best courage, even though crossing a hundred yojanas, was without a sigh and did not obtain any tiredness.

Comment : This verse and others clearly mention that Hanuma crossed an ocean of hundred yojanas. At the present time the shore to shore distance between southern tip of India and Northern tip of Sri Lanka is around sixty miles. Even with a measure of 2.5 miles per yojana, hundred yojanas translate to 250 miles. To explain this anomaly, we need to consider that around the time of Ramayana, the distance was lot more than the current sixty miles. This is in sync with the current theories by geologists that the ocean between India and the current Sri Lanka had been replaced by land mass over a period of time. Most of the land to the south of current Raghunatha Pura had been covered by landmass in antiquity. Also according to Ramayana, the mountains Trikuta, Lamba and Suvela were to the north of Lanka, but currently the mountains are found in the southern part of Lanka. This suggests that the northern parts of current Lanka were submerged in water during the Ramayana period.

[Verse Locator](#)

शतान्यहं योजनानां क्रमेयं सुबहुन्यपि ।
किं पुनः सागरस्यान्तं संख्यातं शतयोजनम् ॥ ५-२-४

4. **aham** = I; **krameyam** = will cross; **subahuunyapi** = a lot of; **shataanyapi yojanaanaam** = hundreds of yojanas also; **kim punaH** = what to say; **antam** = (about) the end; **saagarasya** = of the ocean; **saMkhyaatam** = counted; **shata yojanam** = to be hundred yojanas (long) .

"I can cross many hundreds of yojanas. What to say about the end of the ocean which had been counted to be hundred yojanas long?"

[Verse Locator](#)

स तु वीर्यवतां श्रेष्ठः प्लवतामपि चोत्तमः ।
जगाम वेगवान् लङ्कां लङ्घयित्वा महोदधिम् ॥ ५-२-५

5. **saH tu** = that Hanuma; **shresahhThaH** = best; **viiryavataam** = among the powerful ones; **uttamaH** = foremost; **plavataamapi** = also among those who fly; **jagaama** = went; **vegavaan** = with (good) speed; **lan^kaam** = for Lanka; **laJNGhayitvaa** = crossing; **mahodadhim** = the great ocean.

That Hanuma, the best among powerful ones and the foremost also among those who can fly, reached the city of Lanka by crossing the great ocean with good speed.

[Verse Locator](#)

शाद्वलानि च नीलानि गन्धवन्ति वनानि च ।
गण्डवन्ति च मध्येन जगाम नगवन्ति च ॥ ५-२-६

6. **jagaama** = (He) passed; **madhyena** = in the middle of; **vanaani cha** = forests; **niilaani** = (with) dark green hued; **gandhavanti** = fragrant; **shaadvalaani cha** = lawns; **gaNDavanti cha** = with great rocks; **nagavanti cha** = and also hills.

He passed through forests with dark green hued fragrant lawns and also consisting of great rocks and hills.

[Verse Locator](#)

शैलांश्च तरुसंचन्नान् वनराजीश्च पुष्पिताः ।
अभिचक्राम तेजस्वी हनुमान् प्लवगर्षभः ॥ ५-२-७

7. **hanumaan** = Hanuma; **plavagarshhabhaH** = the best among Vanaras; **tejasvii** = the radiant one; **abhichakraama** = tread; **shailaaMshcha** = on mountains; **tarusaMchannaan** = covered with trees; **vanaraajiishcha** = and on series of trees; **pushhpitaaH** = (which were) blooming.

Hanuma, the best among Vanaras and the radiant one, tread on mountains covered with trees and on series of trees full of flowers.

[Verse Locator](#)

स तस्मिन्नचले तिष्ठन्वनान्युपवनानि च ।
स नगाग्रे च तां लङ्कां ददर्श पवनात्मजः ॥ ५-२-८

8. **saH pavanaatmajaH** = that Hanuma; **tishhThan** = stood; **tasmin achale** = on that mountain; **dadarsha** = and saw; **vanaani** = forests; **upavanaani cha** = and gardens; **taam laN^kaam** = (and also) that city of Lanka; **nagaagre** = situated on the top of a mountain.

That son of God Vayu stood on a mountain and saw forests and gardens and also the city of Lanka situated on the top of a mountain.

[Verse Locator](#)

सरळान् कर्णिकारांश्च खर्जूरांश्च सुपुष्पितान् ।
प्रियाळान्मुचुळिन्दांश्च कुटजान् केतकानपि ॥ ५-२-९
प्रियङ्गून् गन्धपूर्णांश्च नीपान् सप्तच्छदांस्तथा ।
असनान् कोविदारांश्च करवीरांश्च पुष्पितान् ॥ ५-२-१०
पुष्पभारनिबद्धांश्च तथा मुकुळितानपि ।
पादपान् विहगाकीर्णान् पवनाधूतमस्तकान् ॥ ५-२-११
हंसकारण्डवाकीर्णान्वापीः पद्मोत्मलायुताः ।
आक्रीडान् विविधान् रम्यान्विविधांश्च जलाशयान् ॥ ५-२-१२
संततान् विविधैर्वक्रैः सर्वर्तुफलपुष्पितैः ।
उद्यानानि च रम्याणि ददर्श कपिकुञ्जरः ॥ ५-२-१३

9;10;11;12;13. **kapi kuJNaraH** = The elephant among monkeys (Hanuma); **dadarsha** = saw; **saraLaan** = pine trees; **karNikaaraaMshcha** = Karnikaras; **kharjuuraMshcha** = date-palms; **supushhpitaan** = in full blossom; **priyaalaan** = Priyalas; **muchulindas** = lemon trees; **kutajaan** = wild jasmine trees; **ketakaanapi** = mogra trees; **priyaJNguuMshcha** = long pepper trees; **gandhapuurNaan** = filled with fragrance; **niipaan** = Kadamba trees; **tathaa** = and; **saptachchhadaan** = seven leaved banana trees; **asanaan** = Asanas; **kovidaaraaMshcha** = Kovidaras; **karaviiraaMshcha** = Karaviras; **pushhpitaan** = in full blossom; **padapaan** = trees; **pushhpabhaara nibaddhaaMshcha** = tied by the weight of flowers; **tathaa** = and; **mukulitaanapi** = with flower buds; **vihagaakiirNaan** = distressed by birds; **pavanaadhuutamastakaan** = with (their) peaks moved by wind; **vaapiiH** = wells; **vividhaan** = (and) various; **ramyaan** = glorious; **aakriiDaan** = pleasure-groves; **vividhaiH vR^ikshaiH** = (filled) by various trees; **sarvartuphalapushhpitaiH** = that give fruits and flowers

in all seasons; **ramyaaNi** = (and) beautiful; **udyaanaani cha** = gardens also; **saMtataa** = surrounded by; **vividhaan** = various; **jalaashayaaMshcha** = ponds; **haMsakaaraNDa vaakiirNaaH** = consisting of swans and ducks.

Standing on that mountain, the elephant among monkeys, Hanuma, saw pine trees, Karnikaras, date-palms in full blossom, Priyalas, lemon trees, wild jasmine trees, mogra trees, long pepper trees filled with sweet fragrance, Kadamba trees and seven leaved banana trees, Asana trees, Kovidaras, Karaviras in full blossom, trees that were tied by the weight of their flowers and flower buds, that were distressed by birds, with their crests moved by wind, wells and various glorious pleasure-groves filled by various trees that give fruits and flowers in all seasons and beautiful gardens also, surrounded by various ponds consisting of swans and ducks.

[Verse Locator](#)

समासाद्य च लक्ष्मीवन् लङ्कां रावणपालिताम् ।
परिखाभिः सपद्माभिः सोत्पलाभिरलंकृताम् ॥ ५-२-१४
सीतापहरणार्थेन रावणेन सुरक्षिताम् ।
समन्ताद्विचरद्भिश्च राक्षसैरुग्रधन्विभिः ॥ ५-२-१५
काञ्चनेनावृतां रम्यां प्राकारेण महापुरीम् ।
गृहैश्च ग्रहसंकाशैः शारदाम्बुदसन्निभैः ॥ ५-२-१६
पाण्डुराभिः प्रतोळीभिरुच्चाभिरभिसंवृताम् ।
अट्टालकशताकीर्णा पताकाध्वजमालिनीम् ॥ ५-२-१७
तोरणैः काञ्चनैर्दिव्यैर्लतापङ्क्तिविचित्रितैः ।
ददर्श हनुमान् लङ्कां दिवि देवपुरीं यथा ॥ ५-२-१८

14; 15; 16; 17; 18. **lakshmiivaan** = the glorious; **hanumaan** = Hanuma; **samaasaadya** = neared; **laN^kaam** = the city of Lanka; **raavaNa paalitaam** = ruled by Ravana; **alaMkR^itaam** = decorated by; **parikhaabhiH** = moats; **sapadmaabhiH** = filled with lotuses; **sotpalaabhiH** = and water-lilies; **surakshitaam** = well protected; **siitaapaharaNaarthena** = due to the reason of Seetha's abduction; **raavaNena** = by Ravana; **raakshasaiH** = (and also) by Rakshasas; **ugradhvanibhiH** = with horrifying voices; **vicharadbhiH** = roaming; **samantaat** = around; **aavR^itaam** = surrounded; **kaaJNchanena praakaareNa** = by a golden boundary wall; **ramyaam** = the beautiful; **mahaapuriim** = great city; **abhisaMvR^itaam** = consisting; **gR^ihaishcha** = houses; **girisamkaashaiH** = equal to mountains; **shaaradaambudasannibhaiH** = equal to the autumnal clouds; **pratoliibhiH** = (and) main streets; **paaNDuraabhiH** = which were white (plastered); **uchchaabhiH** = (and) which were elevated; **pataakaadhvaja maaliniim** = decorated with flags and pennons; **toraNaiH** = archways; **divyaiH** = excellent; **kaaJNchanaiH** = golden hue; **lataapaN^kti vichitritaiH** = adorned with sculpted rows of climbers; **dadarsha** = (Hanuma) saw; **laN^kaam** = (that) Lanka; **devapurrimiva** = like the city of Gods; **divi** = in heaven.

The glorious Hanuma neared the city of Lanka ruled by Ravana, and saw the city which looked like the city of Gods in heaven, decorated by moats filled with lotuses and water-lilies, which was well protected, since the time of Seetha's abduction, by Ravana and by Rakshasas with horrifying voices roaming around, which was surrounded by a golden boundary wall, that beautiful great city consisted of houses equal in height to mountains and which looked like autumnal clouds, with white and elevated main streets, decorated with flags and pennons, with excellent golden hue archways adorned with sculpted rows of vines.

[Verse Locator](#)

गिरिमूर्ध्नि स्थितां लङ्कां पाण्डुरैर्भवनैः शुभैः ।

ददर्श स कपिश्रेष्ठः पुरमाकाशगं यथा ॥ ५-२-१९

19. saH = that; kapi shreshhThaH = best among monkeys Hanuma; dadarsha = saw; laN^kaam = the city of Lanka; bhavanaiH = with buildings; paaNDuraiH = white in color; shubhaiH = beautiful ones; sthitaam = situated; giri muurdhni = on the top of a mountain; aakaashagam puram yathaa = like a city located in the sky.

That best among monkeys Hanuma saw the city of Lanka with beautiful white buildings situated on the top of a mountain like a city located in the sky.

[Verse Locator](#)

पालितां राक्षसेन्द्रेण निर्मितां विश्वकर्मणा ।

प्लवमानामिवाकाशे ददर्श हनुमान् पुरीम् ॥ ५-२-२०

20. hanumaan = Hanuma; dadarsha = saw; puriim = that city; paalitaam = ruled; raakshasendreNa = by the king of Rakshasas; nirmitaam = constructed; vishvakarmaNaa = by Visvakarma - the architect of Gods; plavamaaniva = looked as though it were floating; aakaashe = in the sky.

Hanuma saw that city of Lanka ruled by Ravana the king of Rakshasas, constructed by Visvakarma (architect of Gods), and which looked as though it were floating in the sky.

[Verse Locator](#)

पप्रप्राकारजघनां विपुलाम्बुनवाम्बराम् ।

शतघ्नीशूलकेशान्तामट्टालकवतंसकाम् ॥ ५-२-२१

मन्सेव कृतां लङ्कां निर्मितां विश्वकर्मणा ।

द्वारमुत्तरमासाद्य चिन्तयामास वानरः ॥ ५-२-२२

21; 22. vaanaraH = Hanuma (saw); laN^kaam = city of Lanka; vaprapraakaara jaghanaam = (with) buttress and enclosure wall as her hip and loins; vipulaambunavaambaraam = the vast body of water (in the moat) as her raiment; shataghni shuula keshantaam = Satagnis and Sulas as her locks; aTTaalakavataMsakaam = the mansions as her earrings; nirmitaam = constructed; manasaa = by thought; (He) aasaadya = reached; uttaram dvaaram = the northern gate; chintayaamaasa = and thought (thus -) .

Hanuma saw the city of Lanka with buttress and enclosure wall as her hip and loins, the vast body of water in the moat as her raiment, Satagnis and Sulas as her locks, the mansions as her earrings, constructed by thought. He reached the northern gate and thought thus.

[Verse Locator](#)

कैलासशिखरप्रख्यामालिखस्तीमिवाम्बरम् ।

डीयमानामिवाकाशमुच्छ्रितैर्भवनोत्तमैः ॥ ५-२-२३

संपूर्णां राक्षसैर्घोरिर्नागैर्भोगवतीमिव ।

अचिन्त्यां सुकृतां स्पष्टां कुबेराध्युषितां पुरा ॥ ५-२-२४

दंष्ट्रिभिर्बहुभिः शूरैः शूलपट्टिसपाणिभिः ।

रक्षितां राक्षसैर्घोरिर्गुहामाशीविषैरिव ॥ ५-२-२५

तस्याश्च महतीं गुप्तिं सागरं च निरीक्ष्य सः ।

रावणं च रिपुं घोरं चिन्तयामास वानरः ॥ ५-२-२६

23; 24; 25; 26. **kailaasa shikhara prakhyaam** = (Hanuma saw the city of Lanka) equal to the peak of Kailasa; **aalikhantiimiva** = as though touching; **ambaram** = the sky; **Diiyamaanaamiva** = as though flying; **aakaasham** = for sky; **ucchritaiH bhavanottamaiH** = with its best mansions; **saMpuurNaam** = filled; **ghoraiH** = (with) horrible; **raakshasaiH** = Rakshasas; **bhogavatiimiva** = like in the city of Bhogavati; **naagaiH** = and by Serpents; **achintyaam** = one which is unfathomable; **sukR^itaam** = well arranged one; **spashhTaam** = the clear one; **kuberaadhyushhitaam** = governed by Kubera; **puraa** = in earlier times; **rakshitaam** = protected; **aashiivishhaiH** = by serpents; **raakshasaiH** = (and) Rakshasas; **guhaamiva** = (with a mouth) like a cave; **daMshhTribhiH** = with sharp teeth; **shuuraiH** = courageous ones; **shuulapattisa paanibhiH** = with spikes and Pattisas in their hands; **ghoraiH** = horrible ones; **saH vaanaraH** = that Hanuma; **niriikshya** = saw; **tasyaaH** = that Lanka's; **mahatiim** = great; **guptim** = protection; **saagaram cha** = and the ocean; **raavaNam cha** = and Ravana; **ghoram ripum** = the horrible enemy; **chintayaamaasa** = and thought thus.

Hanuma saw the city of Lanka equal to peak of Kailasa as though touching the sky, as though flying to reach the sky, with its best mansions, filled with horrible rakshasas and serpents like the city of Bhogavati (capital of Patala), one which was unfathomable, a well arranged and a clear city governed by Kubera in earlier times, protected by courageous, horrible serpents and Rakshasas with mouths with sharp teeth like a cave, with spikes and Pattisas (spears) in their hands. Hanuma saw that Lanka's great protection and the ocean and Ravana the horrible enemy and thought thus.

[Verse Locator](#)

आगत्यापीह हरयो भविष्यन्ति निररथकाः ।

न हि युद्धेन व लङ्का शक्या जेतुं सुरैरपि ॥ ५-२-२७

27. **harayaH** = vaanaras; **aagatyaapi** = even (if they) could come; **iha** = here; **bhavishhyanti** = they would become; **nirarthakaaH** = without success; **laN^kaa** = Lanka; **na shakyaa hi** = is not possible; **jetum** = to be overcome; **yuddhena** = in war; **surairapi** = even by Suras.

"Even if Vanaras were to come here they would not meet with success. It is not possible even for Devas to be victorious against Lanka in war".

[Verse Locator](#)

इमां तु विषमां दुर्गा लङ्कां रावणपालिताम् ।

प्राप्यापि स महाबाहुः किम् करिष्यति राघवः ॥ ५-२-२८

28. **praapyaapi** = even after reaching; **imaam** = this; **vishhamaam** = very difficult; **durgaam** = impenetrable; **laN^kaam** = Lanka; **raavaNa paalitaam** = ruled by Ravana; **kiM karishhyati saH mahaabaahuH raaghavaH** = what can that Sri Rama with mighty arms do?.

"Even if He reaches this very difficult and impenetrable Lanka ruled by Ravana, what can that Sri Rama with mighty arms do"?

[Verse Locator](#)

अवकाशो न सान्त्वस्य रक्षसेष्वभिगम्यते ।

न दानस्य न भेदस्य नैव युद्धस्य दृश्यते ॥ ५-२-२९

29. **raakshaseshhu** = in (the matter of overcoming) rakshasas; **avakaashaH na abhigamyate** = no opportunity can be obtained; **saantvasya** = for persuasion; **na daanasya** = no (opportunity for) gift; **na bhedasya** = no (opportunity for) dissension; **yuddhasya** = (an opportunity for) war; **naiva drishyate** = is not even to be seen.

"In the matter of overcoming rakshasas, there seems to be no opportunity for persuasion, gifts, dissension or even war".

[Verse Locator](#)

चतुर्णामेव हि गतिर्वनराणां महात्मनाम् ।
वालिपुत्रस्य नीलस्य मम राज्ञश्च धीमतः ॥ ५-२-३०

30. **chaturNaam eva hi** = only four; **mahaatmaanaam** = great; **vaanaraaNaam** = vanaras; **gatiH hi** = (have) the possibility of coming (here); **vaaliputrasya** = for the son of Vali - Angada; **niilasya** = for Nila; **mama** = for me; **dhiimataH raaNjNashcha** = and for the wise king Sugriva.

"Only four great Vanaras can come here - the son of Vali (Angada), Nila, myself and the wise king Sugriva".

[Verse Locator](#)

यावज्जानामि वैदेहीं यदि जीवति वा न वा ।
तत्रैव चिन्तयिष्यामि दृष्ट्वा तां जनकात्मजाम् ॥ ५-२-३१

31. **yaavat jaanaami** = I will find out; **vaidehiim** = about Seetha; **yadi jeevati vaa** = if she is alive or; **na** = not; **chintayishhyaami** = I will think; **tatriava** = there; **dR^ishhTvaa** = after seeing; **taam janakaatmajaam** = that Seetha.

"I will first find out if Seetha is alive or not. I will think all this later, after seeing that daughter of Janaka".

[Verse Locator](#)

ततः स चिन्तयामास मुहूर्तं कपिकुञ्जरः ।
गिरिशृङ्गे स्थितस्तस्मिन् रामस्याभ्युदये रतः ॥ ५-२-३२

32. **tataH** = after that; **saH kapikuJNaraH** = that elephant among monkeys Hanuma; **rataH** = interested; **abhyudaye** = in the welfare; **raamasya** = of Sri Rama; **sthitaH** = stood; **tasmin girishR^iJNge** = on that mountain peak; **chintayaamaasa** = and thought; **muhuurtam** = for an instant.

After that, that elephant among monkeys Hanuma who was interested in the welfare of Sri Rama, stood on that mountain peak and thought for an instant.

[Verse Locator](#)

अनेन रूपेण मया न शक्या रक्षसां पुरी ।
प्रवेष्टुं राक्षसैर्गुप्ता क्रूरैर्बलसमन्वितैः ॥ ५-२-३३

33. **na shakya** = it is not possible; **praveshhTum** = to enter; **mayaa** = by me; **anena ruupeNa** = in this appearance; **purii** = the city; **rakshasaam** = of rakshasa; **guptaa** = protected; **raakshasaiH** = by rakshasas; **kruuraiH** = (who are) cruel; **balasamanvitaiH** = (and) with strength.

"It is not possible for me to enter the city of ogres protected by cruel and strong rakshasas, with this appearance".

[Verse Locator](#)

उग्रौजसो महावीर्या बलवन्तश्च राक्षसाः ।

वञ्चनीया मया सर्वे जानकीं परिमार्गता ॥ ५-२-३४

34. **raakshasaaH sarve** = all rakshasas; **ugraujasaH** = who are with extraordinary energy; **mahaaviiryaH** = great prowess; **balavantashcha** = and of might; **vaN^chaniiyaaH** = are to be cheated; **mayaa** = by me; **parimaargataa** = who is searching; **jaanakiim** = Seetha.

"All these mighty ogres with extraordinary energy and great prowess are to be cheated by me while engaged in the search of Seetha".

[Verse Locator](#)

लक्ष्यालक्ष्येण रूपेण रात्रौ लङ्का पुरी मया ।

प्रवेष्टुं प्राप्तकालं मे कृत्यं साधयितुं महत् ॥ ५-२-३५

35. **saadhayitum** = to acheive; **me** = my; **mahat** = great; **kR^ityam** = task; **mayaa** = by me; **praveshhTum** = to enter; **laN^kaapurii** = city of Lanka; **lakshyaalakshyeNa** = in a seen-unseen (barely seen); **ruupeNa** = form; **raatrau** = at night; **praaptakaalam** = is a timely (thing).

"To achieve this great deed successfully, entering the city of Lanka in a small form at night is a timely thing to do" .

[Verse Locator](#)

तां पुरीं तादृशीं दृष्ट्वा दुराधर्शा सुरासुरैः ।

हनुमान् चिन्तयामास विनिश्चित्य मुहुर्मुहुः ॥ ५-२-३६

36. **hanumaan** = Hanuma; **dR^ishhTvaa** = saw; **taadR^ishiim** = such; **taam** = that; **puriim** = city; **duraadharshham** = difficult to overcome; **suraasuraiH** = (even for) devas or asuras; **chintayaamaasa** = (and) thought; **muhurmuhuH** = repeatedly.

Hanuma saw such that city of Lanka, which was difficult to overcome even for Devas or asuras, and thought thus repeatedly.

[Verse Locator](#)

केनोपायेन पश्यं मैथिलीं जनकात्मजाम् ।

अदृष्टो राक्षसेन्द्रेण रावणेन दुरात्मना ॥ ५-२-३७

37. **kena** = By which; **upaayena** = idea; **pashyeyam** = can I see; **maithiliim** = Seetha; **janakaatmajaam** = the daughter of Janaka; **adR^ishhTaH** = unseen; **duraatmanaa raavaNena** = by the wicked Ravana; **raakshasendreNa** = the king of ogres.

"By what idea can I see Seetha the daughter of Janaka, unseen by the wicked Ravana, the king of the ogres.

[Verse Locator](#)

न विनश्येत्कथं कार्यं रामस्य विदितात्मनः ।

एकामेकश्च पश्येयं रहिते जनकात्मजाम् ॥ ५-२-३८

38. **katham** = how; **kaaryam** = (can) the task; **viditaatmanaH raamsya** = of Sri Rama; the knower of self; **na vinashyet** = not be destroyed; **pashyeyam ekashcha** = (How) can I alone see; **janakaatmajaam** = Seetha; **ekaam** = alone; **rahite** = in a place devoid of people.

"How can the task of Sri Rama, one who knows self, not be destroyed? How can I alone see Seetha alone in a place devoid of people?."

भूताश्चार्था विपद्यन्ते देशकालविरोधिताः ।
विक्लबं दूतमासाद्य तमः सूर्योदये यथा ॥ ५-२-३९

39. aasaadya = obtaining; duutam = a messenger; viklabam = with a gloomy mind; deshakaalavirodhitaaH = being against the place and time; bhuutaaH = ready; arthaaH = tasks; vipadyante = get harmed; tamaH yathaa = like darkness (getting destroyed); suuryodaye = at dawn.

"With a mediator who has an unsteady and gloomy mind working against time and place, tasks that are otherwise ready to succeed get harmed, like the darkness that gets destroyed at dawn".

[Verse Locator](#)

अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते ।
घातयन्ति हि कार्याणि दूताः पण्डितमानिनः ॥ ५-२-४०

40. nishchitaaH buddhirapi = even a decided mind; na shobhate = will not shine; arthaanarthaantare = (when vacillating) between gain and loss; duutaaH = messengers; paNDitamaaninaH = who are respected by scholars; ghaatayanti hi = will also harm; kaaryaaNi = tasks (due to their arrogance).

"Even a decided mind will not shine when thinking about gain and loss. Mediators who are respected by scholarly people will also harm tasks due to their arrogance."

[Verse Locator](#)

न विनश्येत्कथं कार्यं वैक्लब्यम् न कथं भवेत् ।
लङ्घनं च समुद्रस्य कथं नु न वृथा भवेत् ॥ ५-२-४१

41. katham = how; kaaryam = the task (at hand); na vinashyet = will not be harmed; katham = how; vaiklabyam = gloominess; na bhavet = will not be got; katham nu = how; laJNghanam cha = crossing; samudrasya = of the ocean; na bhavet = will not become; vR^idhaa = waste.

"How will the task at hand be not harmed? How will my mind not get gloominess? How will not the crossing of ocean go waste?."

[Verse Locator](#)

मयि दृष्टे तु रक्षोभी रामस्य विदितात्मनः ।
भवेद्ध्यर्थमिदं कार्यं रावणानर्थमिच्छतः ॥ ५-२-४२

42. mayi dR^ishhTe tu = If I am seen; rakshobhiH = by rakshasas; idam kaaryam = this task; raamasya = of Sri Rama; viditaatmanaH = one with famed mind; icchataH = who desires; raavaNaanartham = the slaying of Ravana; bhavet = will become; vyartham = wasteful.

"If I were to be seen by rakshasas, this task of Sri Rama, with a famed mind, who desires the slaying of Ravana will become wasteful."

[Verse Locator](#)

न हि शक्यं क्वचित् स्थातुमविज्ञातेन राक्षसैः ।
अपि राक्षसरूपेण किमुतान्येन केनचित् ॥ ५-२-४३

43. na shakya hi = it is not possible; sthaatum = to be; kvachit = in any place; raakshasa ruupeNaapi = with the form of a rakshasa; aviNJaatena = not being known; raakshaiH = by rakshasas; kimuta = what to say; anyena kenachit = (about) any other form.

"It is not possible to be in Lanka even in the form of a rakshasa. What to say about being there in any other form?"

[Verse Locator](#)

वायुरप्यत्र नाज्ञातश्चरेदिति मतिर्मम ।
न ह्यस्त्यविदितं किञ्चिद्राक्षसानां बलीयसाम् ॥ ५-२-४४

44. iti = this; mama matiH = is my thought; vaayurapi = even wind; na charet = cannot pass; atra = here; aNjgnaataH = without being known; naasti hi kiMchit = there is nothing; aviditam = not known; baliyasaam raakshasaanaam = to the mighty rakshasas.

"My thought goes thus: Even wind cannot pass here without being known. There is nothing not known to the might rakshasas."

[Verse Locator](#)

इहाहं यदि तिष्ठामि स्वेन रूपेण संवृतः ।
विनाशमुपयास्यामि भर्तुरर्थश्च हीयते ॥ ५-२-४५

45. aham tishhThaami yadi = if I stay; iha = here; svena ruupeNa saMvR^itaH = consisting of my usual form; upayaasyaami = I can obtain; vinaasham = destruction; arthashcha = the task; bhartuH = of Lord Sri Rama; hiiyate = will also be harmed.

"If I stay here with my usual form, I can be destroyed. The task of the Lord will also be harmed."

[Verse Locator](#)

तदहं स्वेन रूपेण रजन्यां ह्रस्वतां गतः ।
लङ्कामभिपतिष्यामि राघवस्यार्थसिद्धये ॥ ५-२-४६

46. tat = for that (reason); aham = I; gataH = will obtain; hrasvataam = smallness; svena ruupeNa = in my usual form; abhipatishhyaami = and will enter; laN^kaam = Lanka; rajanyaam = at night; artha siddhaye = for the success of the task; raaghavasya = of Sri Rama.

"For that reason, I will become small in my appearance and will enter Lanka at night for the success of the task of Sri Rama."

[Verse Locator](#)

रावणस्य पुरीं रात्रौ प्रविश्य सुदुरासदाम् ।
विचिन्वन् भवनं स्वं द्रक्ष्यामि जनकात्मजाम् ॥ ५-२-४७

47. pravishya = entering; suduraasadaam = the unapproachable; puriim = city; raatrau = at night; vichinvan = searching; sarvam bhavanam = all the mansion; raavaNasya = of Ravana; drakshyaami = I can see; janakaatmajaam = Seetha.

"Entering the unapproachable city of Lanka at night and searching all the mansion of Ravana, I can see Seetha."

[Verse Locator](#)

इति संचिन्त्य हनुमान् सूर्यस्यास्तमयं कपिः ।

आचकांक्षे ततो वीरो वैदेह्या द्रशनोतुसकः ॥ ५-२-४८

48. viiraH kapiH = the courageous monkey; hanumaan = Hanuma; iti = thus; saMchintya = thinking; darshanotsukaH = interested in discovery; vaidehyaaH = of Seetha; tadaa = then; aachakaaMkshe = desired; suuryasya astamayam = the sun set.

The courageous Hanuma thus thinking and being interested in discovering Seetha, then desired the sun to set.

[Verse Locator](#)

सूर्ये चास्तं गते रात्रौ देहं संक्षिप्य मारुतिः ।

वृषदंशकमात्रः सन् बभूवाद्भुतदर्शनः ॥ ५-२-४९

49. suurye astaMgate cha = After the sun had set; maarutiH = Hanuma; saMkshipya = reduced; deham = body; raatrau = at night; vR^ishhadaMshaka maatraH san = with a body size equal to that of a cat; babhuuva = became; adhuta darshanaH = a wonderful sight (to behold).

After the sun had set, Hanuma reduced His body at night with a size equal to that of a cat and became a wonderful sight to behold.

[Verse Locator](#)

प्रदोषकाले हनुमांस्तूर्णमुत्प्लुत्य वीर्यवान् ।

प्रविवेश पुरीं रम्यां सुविभक्तमहापथाम् ॥ ५-२-५०

50. viiryavaan = the courageous; hanumaan = Hanuma; tuurNam = quickly; utplutya = flew; pradoshhakaale = during the evening time; pravivesha = (and) entered; ramyaam = beautiful; puriim = city of Lanka; suvibhaktamahaapathaam = with well divided main pathways.

The courageous Hanuma quickly flew during evening time and entered the beautiful city with well divided main pathways.

[Verse Locator](#)

प्रासादमालाविततां स्तम्भैः काञ्चनराजतैः ।

शातकुम्भमयैर्जलैर्गन्धर्वनगरोपमाम् ॥ ५-२-५१

सप्तभौमाष्टभौमैश्च स ददर्श महापुरीम् ।

तलैः स्फटिकसंकीर्णैः कार्तस्वरविभूषितैः ॥ ५-२-५२

51; 52. saH = Hanuma; dadarsha = saw; mahaapuriim = (that) great city; praasaada maalaa vitataam = filled with series of mansions; kaaN^chana raajataiH = (with) golden hued; sthambhaiH = pillars; jaalaiH = and windows; gandharvanagaropamaam = equal to the city of Gandharvas; saptabhaumaashhTabhaumai cha = (consisting of) seven and eight storied houses; talaiH = (with) top portions; sphaTika saMkiirNaiH = inlaid with crystals; kaartasvaravibhuushhitaiH = and decorated with gold.

Hanuma saw that great city filled with series of mansions, golden hued pillars and window lattices, which was equal to the city of Gandharvas, consisting of seven and eight storied buildings with their top portions studded with crystals and pearls and decorated with gold.

[Verse Locator](#)

वैडूर्यमणिचित्रैश्च मुक्ताजालविभूषितैः ।

तलैः शुशुभिरे तानि भवनान्यत्र रक्षसाम् ॥ ५-२-५३

53. atra = there (in that city of Lanka); bhavanaani = the houses; rakshasaam = of rakshasas; shushubhire = shone; talaiH = with top portions; vaiDuuryamaNi chitraiH = painted by cats-eyes and emeralds; muktaajalavibhuushhitaiH = decorated by groups of pearls.

There in that city of Lanka, the houses of rakshasas shone with top portions painted by cats-eyes and emeralds and decorated by groups of pearls.

[Verse Locator](#)

काञ्चनानि च चित्राणि तोरणानि च रक्षसाम् ।

लङ्कामुद्द्योतयामासुः सर्वतः समलंकृताम् ॥ ५-२-५४

54. kaaN^chanaani = golden; toraNaani = archways; chitraaNi = with strange hues; uddyotayaamaasuH = illuminated; samalaMkR^itaam = well decorated; laN^kaam = city of Lanka; sarvataH = in all directions.

Golden archways with strange hues illuminated the well decorated city of Lanka in all directions.

[Verse Locator](#)

अचिन्त्यामद्भुताकारां दृष्ट्वा लङ्कां महाकपिः ।

आसीद्विष्ण्डो हृष्टश्च वैदेह्या दर्शनोत्सुकः ॥ ५-२-५५

55. mahaakapiH = Hanuma; dR^ishhTvaa = seeing; achintyaam = the unimaginable; laN^kaam = city of Lanka; adbhutaakaaraam = with a wonderful appearance; darshanotsukaH = eager in discovery; vaidehyaaH = of Seetha; aasiit = became; vishhaNNaH = sad; hR^ishhTashcha = and happy.

Hanuma on seeing the unimaginable city of Lanka with a wonderful appearance became sad thinking about the prospect of capturing Lanka and also happy being eager to see Seetha.

[Verse Locator](#)

स पाण्डुराविद्धविमानमालिनीं ।

महार्हजाम्बूनदजालतोरणाम् ।

यशस्विनीं रावणबाहुपालितां ।

क्षपाचरैर्भिम्बलैः समावृताम् ॥ ५-२-५६

56. saH = Hanuma (saw Lanka); paaNDuraaviddhavimaanamaaliniim = with white; closely built series of buildings; mahaarhajaambuunadajalatoraNaam = having golden windows and doorways of great value; yashasviniim = of great fame; samaavR^itaam = consisting; kshapaacharaiH = of ogres; bhimmabalaiH = of great strength; raavaNabaahupaalitaam = ruled by the hands of Ravana.

Hanuma saw that city of Lanka of great fame, with white, closely built buildings having golden windows and doorways of great value, consisting of ogres of great strength and ruled by the hands of Ravana.

[Verse Locator](#)

चन्द्रोऽपि साचिव्यमिवास्य कुर्व ।

स्तारागणैर्मध्यगतो विराजन् ।

57. **naikasahasrarashmiH chandro~pi** = Moon with many thousands of rays; **taaraa gaNaiH** = together with a retinue of stars; **madhyagataH** = obtaining the center of stars; **viraajan** = shining; **vitatya** = (and) covering; **lokam** = the earth; **jyotsnaa vitaanena** = with canopy of moon-light; **uttishhThate** = rose up; **kurvanniva** = as though performing; **saachivyam** = help; **asya** = to Him (Hanuma) . **saH hari praviiraH** = that Hanuma; **dadarsha** = saw; **chandram** = the moon; **udgachchhamaanam** = rising up; **shaNJkhaprabham** = with a glow of a conch; **vyavabhaasamaanam** = shining; **kshiiramR^iNaala varNam** = with milky white hue like a lotus-fiber; **haMsamiva** = like a swan; **popluuyamaanam** = swimming; **sarasi** = in a lake.

The shining moon too rose up with its many thousands of rays, as though performing help to Hanuma, being at the middle of its retinue of stars and covering the earth with a canopy of light. That Hanuma saw the moon rising up with a glow of a conch shell, shining with a milky white hue of a lotus-fiber, like a swan swimming in a lake.

[Verse Locator](#)

शङ्खप्रभं क्षीरमृणालवर्ण ।

मुद्गच्छमानं व्यवभासमानम् ।

ददर्श चन्द्रं स हरिप्रवीरः ।

प्लोप्लूयमानं सरसीव हंसम् ॥ ५-२-५८

58. **saH haripraviiraH** = that Hanuma; **dadarsha** = saw; **chandram** = the moon; **udgachha maanam** = who was rising up; **shaN^kha prabham** = with the splendour of a couch-shell; **vyavabhaasamaanam** = shining; **kShiiramR^iNaala varNam** = in white colour as milk and lotus-fibre; **hamsamiva** = and looking like a swan; **popluuyamaanam** = swimming; **sarasi** = in a lake.

That Hanuma saw the moon, who was rising up in the sky with the splendour of a couch-shell, shining in white colour as milk or lotus-fibre, and looking like a swan swimming in a lake.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे द्वितीयः सर्गः

Thus, this is the 2nd chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 2

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 3 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Hanuma faces Lanka, the city of Lanka herself in the form of a demoness.

[Verse Locator](#)

स लम्ब शिखरे लम्बे लम्ब तोयद सन्निभे ।
सत्त्वम् आस्थाय मेधावी हनुमान् मारुत आत्मजः ॥ ५-३-१
निशि लन्काम् महा सत्त्वः विवेश कपि कुन्जरः ।
रम्य कानन तोय आढ्याम् पुरीम् रावण पालिताम् ॥ ५-३-२

1;2. saH = That; hanumaan = Hanuma; medhaavii = the intellectual; maarutaatmajaH = son of God of Wind; mahaasattvaH = one with great might; kapikunjaraH = best among monkeys; lambe = on the mountain called Lamba; lamba shikhare = with high peaks; lambatoyada sannibhe = equalling a high cloud; aasthaaya = gathered; sattvam = courage; vivesha = and entered; nishi = at night; laN^kaam puriim = the city of Lanka; raavaNa paalitaam = ruled by Ravana; ramya kaanana toyaaDhyaam = and filled with beautiful forests and (places of) water.

That Hanuma, best among monkeys, the intellectual son of Vayu, one with great might, stood on the moutain called Lamba with its high peaks equalling a high cloud, gathered courage and entered at night the city of Lanka ruled by Ravana and filled with beautiful forests and places of water such as lakes.

[Verse Locator](#)

शारद अम्बु धर प्रख्यैः भवनैः उपशोभिताम् ।
सागर उपम निर्घोषाम् सागर अनिल सेविताम् ॥ ५-३-३
सुपुष्ट बल समुप्लाम् यथैव विटपावतीम् ।
चारु तोरण निर्यूहाम् पाण्डुर द्वार तोरणाम् ॥ ५-३-४

3;4. upashobhitaam = (city of Lanka was) shone; bhavanaiH = by buildings; shaaradaambhudhara prakhyaiH = equalling autumnal clouds; saagaropama

nirghoshhaam = with a sound resembling that of an ocean; saagara anila sevitaam = served by ocean breeze; supushhTa bala saMpushhTaam = filled by mighty armies; yathaiva = like; viTapaavatiim = Vitapavati; chharu toraNa niryuuhaam = with elephants standing at archways; paaNDuradvaara toraNaam = with white gates and archways.

The city of Lanka was shone by buildings equalling autumnal clouds. With a sound resembling that of an ocean, it was served by ocean breeze. It was filled with well fed and mighty armies like Vitapati, the capital of Kubera. It had elephants positioned at archways and had white gates and archways.

[Verse Locator](#)

भुजग आचरिताम् गुप्ताम् शुभाम् भोगवतीम् इव ।
ताम् सविद्युत् घन आकीर्णाम् ज्योतिः मार्ग निषेविताम् ॥ ५-३-५
चण्ड मारुत निर्हादाम् यथा इन्द्रस्य अमरावतीम् ।
शातकुम्भेन महता प्राकारेण अभिसम्बृताम् ॥ ५-३-६
किन्किणी जाल घोषाभिः पताकाभिः अलम्कृताम् ।
आसाद्य सहसा हृष्टः प्राकारम् अभिपेदिवान् ॥ ५-३-७

5;6;7. sahasaa = quickly; aasaadya = approaching; taam = that Lanka; bhujagaacharitaam = with serpents moving about; guptaam = and being protected by them; shubhaam bhogavatiimiva = like auspicious city of Bhogavati; savidyudghanaakiirNaam = spread with lightening clouds; jyotirmaarga nishhevitaam = served by pathway of stars; manda maaruta saMchaaraam = with a light breeze; indrasya amaraavatiim yathaa = like Indra's city of Amaravati; abhisaMVR^itaam = surrounded; mahataa praakaareNa = by a city wall; shaatakumbhena = with a golden hue; alaMkR^itaam = decorated; pataakaabhiH = by flags; kinkiNii jaala ghoshhaabhiH = with sounds from groups of bells; hrishhTaH = became happy; ahipedivaan = and obtained; praakaaram = the wall.

Quickly approaching that city of Lanka which was protected by Rakshasas, like the the auspicious city of Bhogavati being protected by serpents moving about, spread with cloud illumined by flashes of lightening, served by pathways of stars, with a light breeze like the Indra's city of Amaravati, surrounded by a wall with a golden hue, decorated by flags with sounds from groups of small bells. He became happy and leapt up the wall.

[Verse Locator](#)

विस्मय आविष्ट हृदयः पुरीम् आलोक्य सर्वतः ।
जाम्बूनदमयैः द्वारैः वैदूर्य कृत वेदिकैः ॥ ५-३-८
मणि स्फटिक मुक्ताभिः मणि कुट्टिम भूषितैः ।
तप्त हाटक निर्यूहैः राजत अमल पाण्डुरैः ॥ ५-३-९
वैदूर्य तल सोपानैः स्फाटिक अन्तर पांसुभिः ।
चारु सम्जवन उपेतैः खम् इव उत्पतितैः शुभैः ॥ ५-३-१०
क्रौन्च बर्हिण सम्घुष्टे राज हंस निषेवितैः ।
तूर्य आभरण निर्घोषैः सर्वतः प्रतिनादिताम् ॥ ५-३-११
वस्वोकसारा प्रतिमाम् समीक्ष्य नगरीम् ततः ।
खम् इव उत्पतिताम् लन्काम् जहर्ष हनुमान् कपिः ॥ ५-३-१२

8;9;10;11;12. aalokya = seeing; puriim = the city; sarvataH = everywhere; vismayaavishhTa hR^idayaH = (Hanuma) became surprised at heart; tataH = thereafter; kapiH hanumaan = Hanuma; the monkey; jaharshha = became happy; viikshya = seeing; dvaaraiH = with doors; jaambuunadamayaiH = which were golden hues; vaiDurrya kR^ita vedikaiH = with platforms of cat's eye gems; vajrasphatikamuktaabhiH = inlaid with diamonds; crystals and pearls; maNi kuttima bhuushhitaiH = embellished with floors of gems; taptahaaTakaniryuu haiH = graced with elephants made of refined gold; raajataamal paaNDuraiH = crowned with spotless white silver; vaiduurya kR^ita sopaanaiH = stairs studded with cat's eye gems; sphaaTikaantarapaaMsubhiH = with inside walls made of crystal free from dust; chaarusaMja vanopetaiH = provided with lovely assembly halls; krauncha barhiNa saMghashhTaiH = with sounds of Krauncha birds and peacocks; raajahaMsa nishevitaiH = served by royal swans; utpatitairiva = as though flying; kham = towards the sky; shubhaiH = with auspicious houses; prati naaditaam = resounding; sarvataH = everywhere; tuuryaabharaNa nirghoshhaiH = with the sounds of clarionets and ornaments; vasvaukasaaraapratimaam = equalling the city of Vasvaukasaara; utpatitaam iva = as though flying; kham = towards sky.

Seeing the city everywhere Hanuma became surprised at heart. Thereafter Hanuma the monkey, became happy seeing the doors which were of golden color, with platforms of cat's eye gems, inlaid with diamonds, crystals and pearls, embellished with floors of gems, graced with elephants made of refined gold, crowned with spotless white silver, stairs studded with cat's eye gems, with inside walls made of crystal free from dust, provided with lovely assembly halls, with sounds of Krauncha birds and peacocks, served by royal swans, looking as though flying toward the sky, with auspicious houses resounding everywhere with the sounds of clarionets and ornaments, equalling the city of Vasvaukasaara, as though flying towards the sky.

[Verse Locator](#)

ताम् समीक्ष्य पुरीम् लन्काम् राक्षस अधिपतेः शुभाम् ।
अनुत्तमाम् ऋद्धि युताम् चिन्तयाम् आस वीर्यवान् ॥ ५-३-१३

13. samiikshya = seeing; taam puriim = that city; raakshsaadhipateH = of the king of rakshasas; anuttamam = best one; buddhiyutaam = with wealth; ramyaam = beautiful one; shubhaam = auspicious one; viiryavaan = that powerful Hanuma; chintayaamaasa = thought (thus).

Seeing that city of Ravana, which was best among cities, a wealthy city, a beautiful and auspicious city, that powerful Hanuma thought thus.

[Verse Locator](#)

न इयम् अन्येन नगरी शक्या धर्षयितुम् बलात् ।
रक्षिता रावण बलैः उद्यत आयुध धारिभिः ॥ ५-३-१४

14. na shakya = (it is) not possible; dharshhayitum = to oppose; balaat = by strength; anyena = by anyone else; iyam nagarii = this city; rakshitaa = guarded; raavaNa balaiH = by armies of Ravana; udyataayudha dhaaribhiH = with raised weapons.

"It is not possible for anyone else to oppose this city, by strength alone, which is being guarded by armies of Ravana with raised weapons."

[Verse Locator](#)

कुमुद अन्गदयोः वा अपि सुषेणस्य महा कपेः ।
प्रसिद्धा इयम् भवेत् भूमिः मैन्द द्विविदयोः अपि ॥ ५-३-१५

15. iyam = this; bhuumiH = land; prasiddhaa bhavet = may become conquerable; kumuda angadayorvaapi = to Kumuda or Angada; mahaa kapeH sushheNasya = to the great monkey Sushena; mainda dvividayorapi = to Mainda or Dvidida.

This land may be conquerable by Kumuda or Angada, to the great monkey Sushena or to Mainda or Dvividā.

[Verse Locator](#)

विवस्वतः तनूजस्य हरेः च कुश पर्वणः ।
ऋक्षस्य केतु मालस्य मम चैव गतिः भवेत् ॥ ५-३-१६

16. **gatiH bhavet** = there may be access; **vivasvataH tanuujasya** = to son of Sun God - Sugreeva; **hareH** = the monkey; **kushaparvaNaH** = Kusaparvana; **kapi mukhyasya R^ikshasa** = to the chief among monkeys Riksha; **mama cha eva** = and to me.

There may be access to this land to the son of Sun God Sugreeva, to the monkey Kusaparvana, to the chief among monkeys Riksha and to me.

[Verse Locator](#)

समीक्ष्य तु महा बाहः राघवस्य पराक्रमम् ।
लक्ष्मणस्य च विक्रान्तम् अभवत् प्रीतिमान् कपिः ॥ ५-३-१७

17. **samiikshya** = considering; **mahabaahoH** = the great armed; **raaghavasya** = scion of Raghu's; **paraakramam** = strength; **lakshmaNasya cha** = and Lakshmana's; **vikraantam** = valour; **kapiH** = Hanuma; **abhavat** = became; **priitimaan** = happy.

Considering the long armed Sri Rama's strength and Lakshmana's valour, Hanuma became happy.

[Verse Locator](#)

ताम् रत्न वसन उपेताम् कोष्ठ आगार अवतंसकाम् ।
यन्त्र अगार स्तनीम् ऋद्धाम् प्रमदाम् इव भूषिताम् ॥ ५-३-१८
ताम् नष्ट तिमिराम् दीपैः भास्वरैः च महा गृहैः ।
नगरीम् राक्षस इन्द्रस्य ददर्श स महा कपिः ॥ ५-३-१९

18;19. **saH mahaakapiH** = that great monkey; **dadarsha** = saw; **taam** = that; **raakshasendrasya nagariim** = city of king of rakshasas; **pramdaam iva** = like a woman; **budhhaam** = with wealth; **bhuushhitaam** = decorated; **ratnavasanopetaaam** = with diamonds for her clothes; **koshhThaagaaravataMsakaam** = with various storage houses as earrings; **antraagaarastaniim** = with armouries for her breasts; **nashhTa timiraam** = losing darkness; **mahaaR^ihaiH** = by great houses; **bhaasvaraishcha** = radiating; **diiptaiH** = being illuminated by(lamps).

That great monkey saw that city of king of rakshasas like a wealthy woman decorated with diamonds for her clothes, with various storage houses as earrings, with armouries for her breasts. Due to the lamps that illuminated the radiant great houses, all darkness was lost.

[Verse Locator](#)

अथ सा हरिशार्दूलम् प्रविशन्तिम् महाबलम् ।
नगरी स्वेन रूपेण ददर्श पवनात्मजम् ॥ ५-३-२०

20. **atha** = thereafter; **saa nagarii** = (guardian of) that city; **svena ruupeNa** = in her own form; **dadarsha** = saw; **hari shaarduulam** = best among monkeys; **mahaa balam** = one with great strength; **pavanaatmajam** = Hanuma; **pravishantam** = entering.

Thereafter, the guardian of that city, in her own form, saw Hanuma, the best among monkeys and the mighty one, entering.

सा तम् हरिवरम् दृष्ट्वा लङ्का रावणपालिता ।
स्वयमेवोत्थिता तत्र विकृताननदर्शना ॥ ५-३-२१

21. dR^ishhTvaa = seeing; tam harivaram = that Hanuma; tatra = there; saa laN^kaa = that Lanka; raavaNa paalitaa = ruled by Ravana; uthitaa = rose up; svayameva = herself; vikR^ita aanana darshanaa = with a horrific appearance of face and eyes.

Seeing that best among monkeys Hanuma there, that Lanka ruled by Ravana, rose up herself with a horrific appearance of face and eyes.

[Verse Locator](#)

पुरस्तत्क पिवर्यस्य वायुसूनोरतिष्ठत ।
मुञ्चमाना महानादमब्रवीत्पवनात्मजम् ॥ ५-३-२२

22. atishhThata = stood; purastaat = in front; vaayusuunoH = of Hanuma; kapivarasya = the best among Vanaras; munchamaanaa = leaving; mahaaa naada = a great sound; abraviit = spoke; pavanaatmajam = to Hanuma.

She stood in front of the best among Vanaras Hanuma. She made a great sound and spoke to Hanuma thus.

[Verse Locator](#)

कस्त्वम् केन च कार्येण इह प्राप्तो वनालय ।
कथय स्वेह यत्तत्त्वम् यावत्प्राणा धरन्ति ते ॥ ५-३-२३

23. vanaalaya = O one who lives in gardens; tvam kaH = who are you; kena kaaryeNa = for what reason; praaptaH iha = did you come here; yaavat dharanti = as long as (you) sustained; te praaNaaH = your lives; (before that); kathayasva = tell; yat = whatever; tattvam = truth; iha = here.

"O one who lives in gardens! Who are you? For what reason did you come here? As long as your lives are sustained, tell me the truth here before that."

[Verse Locator](#)

न शक्यम् खल्वियम् लङ्का प्रवेष्टुम् वानर त्वया ।
रक्षिता रावणबलैरभिगुप्ता समन्ततः ॥ ५-३-२४

24. vaanara = O Vanara; na shakyam khalu = it is indeed not possible; tvayaa = by you; praveshhTum = to enter; iyam laN^kaa = this Lanka; rakshitaa = protected; raavaNa balaiH = by Ravana's forces; abhiguptaa = guarded; samantataH = all around.

"O Vanara! It is indeed not possible for you to enter this city of Lanka which is protected by Ravana's forces and strongly guarded all around."

[Verse Locator](#)

अथ तामब्रवीद्वीरो हनुमानग्रतः स्थिताम् ।
कथयिष्यामि ते तत्त्वम् यन्मम् त्वम् परिपृच्छसि ॥ ५-३-२५

25. atha = thereafter; viiraH = the mighty; hanumaan = Hanuma; abraviit = spoke; taam = to her; sthitaam = who stood; agrataH = in front (of Him); yat = whatever; tvam = you; paripR^cchasi = are asking; maam = me; kathayishhyaami = I will tell; te = you; tattvam = that truth.

Therafter the mighty Hanuma spoke to Lanka standing in front of Him as follows :
"Whatever matter you are asking me, I will tell you that truthfully."

[Verse Locator](#)

का त्वम् विरूपनयना पुरद्वारेऽवतिष्ठसि ।
किमर्थम् चापि माम् रुद्ध्वा निर्भर्त्सयसि दारुणा ॥ ५-३-२६

26. avatishhThasi = you are standing; puradvaare = at the entrance to city; viruupanayanaa = O one with ugly eyes; tvam kaa = who are you; daaruNaa = O horrible one; ruddhvaa = stopping; maam = me; kimartham = for what reason; nirbhatyasi = are you threatening me.

"You are standing at the entrance to the city. O one with ugly eyes! Who are you? O horrible one! Stopping me, for what reason are you threatening me?"

[Verse Locator](#)

हनुमद्वचनम् श्रुत्वा लङ्का सा कामरूपिणी ।
उवाच वचनम् क्रुद्धा परुषं पवनात्मजम् ॥ ५-३-२७

27. shrutvaa = listening; hanumat vachanam = to Hanuma's words; sa laN^kaa = that Lanka; kaamaruupiNii = with ability to change form according to will; krudhhaa = became angry; uvaacha = and spoke; parushham = strong; vachanam = words; pavanaatmajam = to Hanuma.

Listening to Hanuma's words, that Lanka, with ability to achieve desired form, became angry and spoke these strong words to Hanuma.

[Verse Locator](#)

अहम् राक्षसराजस्य रावणस्य महात्मनः ।
आज्ञाप्रतीक्षा दुर्धर्षा रक्षामि नगरीमिमाम् ॥ ५-३-२८

28. aham = I; rakshaami = protect; imaam = this; nagariim = city; durdharshhaa = being invincible; aaJNaa pratiikshaa = waiting for orders; raakshasa raajasya = of the king of rakshasas; raavaNasya = of Ravana; mahaatmanaH = the great souled one.

"I protect this city, being invincible. I wait for the orders of the king of demons Ravana, the great one."

[Verse Locator](#)

न शक्या मामवज्ञाय प्रवेष्टुम् नगरी त्वया ।
अद्य प्राणैः परित्यक्तः स्वप्स्यसे निहतो मया ॥ ५-३-२९

29. avajNaaya = humiliating; maam = me; na shakya = it is not possible; tvayaa = by you; praveshhTum = to enter; nagarii = the city; adya = now; nihataH = being beaten; mayaa = by me; parityaktaH = leaving; praaNaiH = life; svapsase = you will sleep (forever).

"After humilliating me it is not possible for you to enter the city. Being beaten by me, you will leave life and have a permanent sleep."

[Verse Locator](#)

अहम् हि नगरी लङ्का स्वयमेव प्लवङ्गम ।
सर्वतः परिरक्षामि ह्येतत्ते कथितम् मया ॥ ५-३-३०

30. **plavangama** = O Vanara! aham = I; **parirakshaami** = am protecting; **laNkaa nagarii** = the city of Lanka; **sarvataH** = in all directions; **etat** = this matter; **kathitam** = has been indeed told; **te** = to you; **mayaa** = by me.

"O Vanara! I am protecting this city of Lanka in all directions. This matter has been already told to you by me."

[Verse Locator](#)

लङ्काया वचनम् श्रुत्वा हनुमान् मारुतात्मजः ।
यत्नवान्स हरिश्रेष्ठः स्थितश्शैल इवापरः ॥ ५-३-३१

31. **maarutaatmajaH** = Son of Vayu - Hanuma; **hari shreshhThaH** = the best among Vanaras; **shrutvaa** = hearing; **laNkayaaH vachanam** = Lanka's words; **sthitaH** = stood up; **aparaH shailaH iva** = like a second mountain; **yatnavaan** = with a purpose.

The son of Vayu and best among Vanaras heard Lanka's words and stood up like a second mountain, with a purpose.

[Verse Locator](#)

स ताम् स्त्रीरूपविकृताम् दृष्ट्वा वानरपुङ्गवः ।
आबभाषेऽथ मेधावि सत्त्वान् प्लवगर्षभः ॥ ५-३-३२

32. **atha** = thereafter; **saH** = that Hanuma; **methaavii** = the wise one; **sattvaan** = with strength; **plavagarshhabhaH** = best among those who can fly; **vaanara puNgavaH** = best among Vanaras; **dr^ishhTvaa** = saw; **aam** = that Lanka; **strii ruupa ikR^itaam** = in the form of a lady and ugly; **aababhaashhe** = spoke thus.

Thereafter that Hanuma the wise one, with great strength, best among those who can fly and best among Vanaras, saw that city of Lanka in the form of an ugly woman and spoke thus.

[Verse Locator](#)

द्रक्ष्यामि नगरीम् लङ्काम् साट्टप्राकारतोरणाम् ।
इत्यर्थमिह सम्प्राप्तः परम् कौतूहलम् हि मे ॥ ५-३-३३

33. **drakshyaami** = I should like to see; **laN^kaam nagariim** = the city of lanka; **saaTTaa praakaara toraNaam** = with its palaces; defensive walls and archways; **iti artham** = for this reason; **saMppraaktaH** = (I) came; **iha** = here; **param kautuuhalam** = (there is) lot of curiosity; **me** = to me.

"I should like to see the city of Lanka with its palaces, defensive walls and archways. I came here for that reason. I am very curious to see them."

[Verse Locator](#)

वनान्युपवनानीह लङ्कायाः काननानि च ।
सर्वतो गृहमुख्यानि द्रष्टुमागमनम् हि मे ॥ ५-३-३४

34. **me aagamanm** = my arrival; **iha** = here; **drashhTum hi** = to indeed see; **laN^kaayaaH** = Lanka's; **vanaani** = gardens; **upavanaani** = parks; **kaananaani cha** = and forests; **gR^iha mukhyaani** = important houses; **sarvataH** = all over

"My arrival here is indeed to see Lanka's gardens, parks, forests and important houses all over."

[Verse Locator](#)

तस्य तद्वचनम् श्रुत्वा लङ्का सा कामरूपिणी ।

भूय एव पुनर्वाक्यम् बभाषे परुषाक्षरम् ॥ ५-३-३५

35. **shrutvaa** = listening; **tasya** = to His; **tat vachanam** = those words; **laN^kaa kaama ruupiNii** = Lanka with the ability to change form according to will; **babhaashhe** = spoke; **punaH** = again; **parushhaaksharam** = strong words; **bhuuyaH eve** = stronger than before.

Listening to Hanuma's words, Lanka with the ability to assume desired form, spoke harsh words stronger than before.

[Verse Locator](#)

मामनिर्जत्य दुर्बद्धे राक्षसेश्वरपालिता ।

न शक्यमद्य ते द्रष्टुम् पुरीयम् वनराधम ॥ ५-३-३६

36. **vaanaraadhama** = O lowly Vanara! **durbuddhe** = with evil mind; **na shakyam** = it is not possible; **te** = to you; **drashhTum** = to see; **adya** = now; **iyam purii** = this city; **raakshaseswara paalita** = ruled by king of rakshasas; **anirjitya maam** = without defeating me.

"O lowly Vanara with an evil mind! It is not possible for you to see this city ruled by king of rakshasas, without first defeating me."

[Verse Locator](#)

ततः स कपिशार्दूलस्तामुवाच निशाचरीम् ।

दृष्ट्वा पुरीमिमाम् भद्रे पुनर्यास्ये यथागतम् ॥ ५-३-३७

37. **tataH** = then; **saH kapi shaarduulaH** = that tiger among Vanaras Hanuma; **uvaacha** = spoke; **taam nishaachariim** = to that demon; **bhadre** = O auspicious one! **dR^ishhTvaa** = after seeing; **imaam puriim** = this city; **yaasye** = I will return; **punaH** = again; **yataagatam** = as I came.

Then that tiger among Vanaras Hanuma spoke to that demon : "O auspicious one! After seeing this city I will return back again to where I came from."

[Verse Locator](#)

ततः कृत्वा महानादम् सा वै लङ्का भयावहम् ।

तलेन वानरश्रेष्ठम् ताडयामास वेगिता ॥ ५-३-३८

38. **tataH** = thereafter; **saa lankaa** = that Lanka; **kR^itvaa** = made; **mahaanaadam** = a great sound; **bhayaavaham** = causing terror; **taaDayaamaasa** = hit; **vaanarashreshhTham** = the best among Vanaras; **talena** = with the palm; **vegita** = quickly.

Thereafter that Lanka made a great sound causing terror and hit Hanuma, the best among Vanaras, with her palm quickly.

[Verse Locator](#)

ततः स कपिशार्दुलो लङ्काया ताडितो भृशम् ।

ननाद सुमहानादम् वीर्यवान् पवनात्मजः ॥ ५-३-३९

39. **tataH** = then; **saH kapishaarduulaH** = that tiger among Vanaras; **viiryavaan** = the powerful; **pavanaatmajaH** = son of Vayu; **taaDitaH** = being hit; **lankayaa** = by Lanka; **bhR^isham** = a lot; **nanaada** = made; **sumahaanaadam** = a great sound.

Then that tiger among Vanaras, the powerful son of Vayu, being hit powerfully by Lanka made a great sound.

[Verse Locator](#)

ततः सम्वर्तयामास वामहस्तस्य सोऽङ्गुलीः ।
मुष्टिनाभिजघूनैनाम् हनुमान् क्रोधमूर्चितः ॥ ५-३-४०
स्त्री चेति मन्यमानेन नातिक्रोधः स्वयम् कृतः ।

tataH = thereafter; saH hanumaan = that Hanuma; krodhamuurchitaH = became dizzy with anger; saMvartayaamaasa = folded; aN^guLiiH = fingers; vaamahastasya = of left hand; abhihaghaana = hit; enaam = her; mushhTinaa = with His fist; strii cha iti = she is a woman (thus); manyamaanena = thinking; ati krodhaH = great anger; svayam na kR^itaH = was not done by Himself.

Thereafter that Hanuma became dizzy with anger and folded his fingers of left hand. He then hit her with His fist. "She is a woman" - thinking thus He did not show much anger by Himself.

[Verse Locator](#)

सा तु तेन प्रहारेण विह्वलाङ्गी नीशाचरी ॥ ५-३-४१
पपात सहसा भूमौ विकृताननदर्शना ।

saa nishaacharii tu = that demon; papaata = fell; bhuumau = on land; sahasaa = immediately; tena prahaareNa = by that hit; vihvlaaN^gii = with a distressed body; vikR^itaanana darshanaa = and became with a horrific face in appearance.

That demon fell on land immediately by that hit with a distressed body and appeared with a horrific face.

[Verse Locator](#)

ततस्तु हनुमान् प्राज्ञस्ताम् दृष्ट्वा विनिपातिताम् ॥ ५-३-४२
कृपाम् चकार तेजस्वी मन्यमानः स्त्रियम् तु ताम् ।

tataH = thereafter; praJNaH = the intellectual; tesjasvii = the glorious one; hanumaan = Hanuma; dR^ishhTvaa = saw; taam = her; vinipaatitaam = fallen down; manya maaaanaH = thinking; taam = her; striyam = to be woman; chakaara = made; kR^ipaam = kindness.

Thereafter the intellectual and glorious Hanuma saw her fallen down and thinking her to be woman, showed kindness.

[Verse Locator](#)

ततो वै भृशसम्बिग्ना लङ्का गद्गदाक्षरम् ॥ ५-३-४३
उवाचागर्वितम् वाक्यम् हनूमन्तम् प्लवङ्गमम् ।

tataH = thereafter; saa lan^kaa = that Lanka; bhR^isha saMvignaa = being very gloomy; uvaacha = spoke; gadgadaaksharam = with faltering tone; vaakyam = these words; agarvitam = without being proud; hanuumantam = to Hanuma; plavaN^gam = the Vanara.

Thereafter that Lanka being very gloomy spoke with a faltering tone without pride these words to Hanuma the Vanara.

[Verse Locator](#)

प्रसीद सुमहाबाहो त्रायस्व हरिसत्तम ॥ ५-३-४४

समये सौम्य तिष्ठन्ति स्त्ववन्तो महाबलाः ।

su mahaabaaho = O long armed one!; **hari sattama** = O best among Vanaras!; **prasiida** = get propitiated; **traayasva** = protect me; **saumya** = O gentle one!; **mahaabalaaH** = those with great strength; **sattvavantaH** = with courage; **tishhThanti** = stand; **samaye** = on tradition.

"O long armed one! O best among Vanaras! Get propitiated and protect me. O gentle one! Those with great strength and courage always stand firm on tradition."

[Verse Locator](#)

अहं तु नगरी लङ्का स्वयमेव प्लवङ्गम ॥ ५-३-४५

निर्जिताहम् त्वया वीर विक्रमेण महाबल ।

plavangama = O Vanara! aham tu = I am; **lankaanagaryeva** = city of Lanka itself; **svayameva** = myself; **mahaa bala** = O strong one! viia = O courageous one! aham = I; **nirjitaa** = have been defeated; **tvayaa vikrameNa** = by your strength.

"O Vanara! I am myself the city of Lanka. O strong one! O courageous one! I am defeated by your strength."

[Verse Locator](#)

इदम् तु तथ्यम् शृणु वै ब्रुवन्त्य मे हरीश्वर ॥ ५-३-४६

स्वयम्भुवा पुरा दत्तम् वरदानम् यथा मम ।

harrishvaraa = O lord of Vanaras! puraa = in earlier times; **yathaa** = how; **varadaanam** = a gift of boon; **dattam** = had been given; **mama** = to me; **svayambhuvaa** = by Brahma; **shR^iNu vai** = hear; **me** = by me; **bruvanyaaH** = being spoken; **idam tathyam tu** = this truth.

"O lord of Vanaras! In earlier times I had been given a boon by Lord Brahma. Hear from me about this matter."

[Verse Locator](#)

यदा त्वाम् वानरः कश्चिद्विक्रमाद्वशमानयेत् ॥ ५-३-४७

तदा त्वया हि विज्ञेयम् रक्षसाम् भयामागतम् ।

yadaa = whenever; **kashchit vaanaraH** = one Vanara; **vikramaat** = by his prowess; **tvaam vasham aanayet** = conquers you; **tadaa** = then; **bhayam** = fear; **aagatam** = will come; **rakshasaam** = for Rakshasas; **tvayaa vigneayam** = let it be known by you.

"Let this be known by you - whenever a Vanara conquers you with his might, then a fear will come for Rakshasas."

[Verse Locator](#)

स हि म् समयः सौम्य प्राप्तोऽय तव द्रशनात् ॥ ५-३-४८

स्वयम्भूविहितः सत्यो न तस्यास्ति व्यतिक्रमः ।

saumya = O gentle one! tava darshanaat = with your apparance; **adya** = now; **saH samayaH praaptaH** = that time has arrived; **me** = for me; **svayambhuuvihitaH** = the ordinance of Brahma; **satyaH** = is true; **naasti** = there is no; **vyatikramaH** = change; **tasya** = to that.

"O gentle one! With your appearance now, that time has come for me. Ordinance of Brahma is the truth and is immutable."

सीतानिमित्तम् राजस्तु रावणस्य दुरात्मनः ॥ ५-३-४९

विधत्स्व सर्वकार्याणि यानि यानिह वाञ्छसि ।

vinaashaH = destruction; **samupaagataH** = has come; **raavaNasya** = of Ravana; **durraatmanaH** = the evil minded; **raaJNAH** = king; **sarveshhaam rakshasaam cha** = and to all Rakshasas; **siitaa nimittam** = due to Seetha.

"The destruction has come for Ravana the evil minded king and to all Rakshasas due to Seetha."

[Verse Locator](#)

तत्प्रविश्य हरिश्रेष्ठम् पुरीम् रावणपालिताम् ॥ ५-३-५०

विधत्स्व सर्वकार्याण् यानि यानीह वाञ्छसि ।

hari shreshhTha = O best among Vanaras! **tat** = for that reason; **pravishya** = enter; **puriim** = the city; **raavaNa paalitaam** = ruled by Ravana; **i vidhtva** = do; **yaani yaani** = whatever; **vaanchasi** = you desire; **sarva kaaryaaNi** = all those tasks; **iha** = here.

"O best among Vanaras! For that reason, enter the city of Lanka ruled by Ravana and do here whatever tasks you want to."

[Verse Locator](#)

प्रविश्य शापोपहताम् हरीश्वर ।

शुभाम् पुरीम् राक्षसराजपालिताम् ।

यदृच्छया त्वम् जनकात्मजाम् सतीम् ।

विमार्ग सर्वत्र गतो यथासुखम् ॥ ५-३-५१

hariishvaraa = O lord of Vanaras! **pravishya** = enter; **puriim** = the city; **yadR^ichhayaa** = freely; **shaapopahataam** = stuck by curse; **raakshasa raaja paalitaam** = ruled by the king of Rakshasas; **shubhaam** = auspicious one; **tvam** = you; **sarvatra gataH** = being gone everywhere; **vimaargasva** = search; **satiim janakaatmajaam** = the chaste wife Seetha; **yathaa sukham** = according to comfort.

"O lord of Vanaras! Enter the auspicious city of Lanka stuck by the curse, ruled by the king of Rakshasas, roam everywhere and search for the chaste wife Seetha according to your comfort."

॥ इति श्रीमद्रामायणे आदिकाव्ये सुन्दरकान्डे तृतयः सर्गः ॥

Thus completes the third chapter of Sundara Kanda in Valmiki Ramayana, the first poem.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 3

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39

<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>			



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 4 Verses converted to UTF-8, Nov 09

Introduction

Entering Lanka at night by placing His left foot desiring the destruction of enemies, Hanuma hears various musical instruments being played upon inside. He also observes enemies' forces and moves towards the royal gynaeceum.

[Verse Locator](#)

स निर्जत्य पुरीम् लण्का श्रेष्ठाम् ताम् कामरूपिणीम् ।

विक्रमेण महातेजा हनुमान् कपिसत्तमः ॥ ५-४-१

अद्वारेण मःआतेजा हौमान् कपिसत्तमः ।

1. saH hanumaan = that Hanuma; kapisattamaH = the best among Vanaras; mahaatejaaH = the great radiant one; mahaa baahuH = the long armed one; nirjitya = conquered; vikrameNa = by strength; taam laN^kaam = that Lanka; shreeshhThaam = the best one; kaamaruupiNiim = capable of assuming desired form; abhipuyluve = leapt; praakaaram = (over) fortress wall; advaareNa = at a non-entry gate.

That Hanuma the best among Vanaras, the great radiant one, the long armed one, conquered with His might the best Lanka who is capable of assuming desired form. He then leapt over the city wall at a place that was not a gate.

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प्रविश्य नगरीम् लङ्काम् कपिराजहितम्करः ॥ ५-४-२

चक्रेणाऽथ पदम् सव्यम् शत्रूणाम् स तु मूर्धनि ।

2. kapiraaaja hitaMkaraH = desiring the benefit of the king of Vanaras; saH = that Hanuma; pravishya = entered; laN^kaam nagariim = the city of Lanka; atha = and; chakre = made; savyaM paadam = left foot; shatruuNaam muurdhani = on enemies' head.

Desiring the benefit of the king of Vanaras Sugreeva, that Hanuma entered the city of Lanka and thus actually placed His left foot on the enemies' heads.

Comment : When entering a city of enemies, one who wishes their destruction should always place one's left foot first into the city.

प्रविष्टः सत्त्वसंपन्नो विशायाम् मारुतात्मजः ॥ ५-४-३
 स महापथमास्थाय मुक्तापुष्पविराजितम् ।
 ततस्तु ताम् पुरीम् लङ्काम् रम्यामभिययौ कपिः ॥ ५-४-४

3;4. saH maarutaatmajaH = that son of Vayu; sattva saMpannaH = endowed with great strength; praishhTaH = entered; nishaayaam = at night; aasthaaya = and took; mahaa patham = the grand road; muktaa pushhpa viraajitam = shone by pearls and flowers; tataH = then; kapiH = Hanuma; abhiyayau = went; taam ramyaam la^kaam puriim = towards that beautiful city of Lanka.

That son of Vayu endowed with great strength, entered the city at night and took the grand road shone by flowers and pearls. After that Hanuma went towards that beautiful city of Lanka.

Verse Locator

हसित उद्बुष्ट निनदैः तूर्य घोष पुरः सरैः ।
 वज्र अन्कुश निकाशैः च वज्र जाल विभूषितैः ॥ ५-४-५
 गृह मेधैः पुरी रम्या बभासे द्यौः इव अम्बुदैः ।

5. ramyaa purii = the beautiful city; babhaase = shone; dyaauriva = like the sky; ambudaiH = with clouds; gR^iha meghaiH = with cloud like houses; hasitotkR^ishhTa ninadaiH = with sounds of laughter; tuurya ghoshha puraH saraiH = with sounds of musical instruments at the interior; vajraaMkusha nikaashaishcha = equal (in strength) to diamonds and clubs; vajra jaala vibhuushhitaiH = with windows decorated with diamonds.

The beautiful city shone like the sky together with clouds, with its cloud like houses filled with sounds of laughter and with sounds of musical instruments at the interior, equal in strength to diamonds and clubs and with windows decorated with diamonds.

Verse Locator

प्रजज्वाल तदा लन्का रक्षः गण गृहैः शुभैः ॥ ५-४-६
 सित अभ्र सदृशैः चित्रैः पद्म स्वस्तिक संस्थितैः ।
 वर्धमान गृहैः च अपि सर्वतः सुविभाषितैः ॥ ५-४-७

6;7. tataH = then; (the city) prajajvaalaa = shone; suvibhuushhitaa = being well decorated; sarvataH = everywhere; rakshogaNagR^ihaiH = by houses of Rakshasas; varthamaana gR^ihaishchaai = and also modern houses; sitaabhra sadR^ishaiH = equalling white clouds; chitraiH = surprising ones; padmasvastika saMsthitaiH = with the shape of lotus and swastika; shubhaiH = (and) auspicious.

Then that city of Lanka shone brilliantly being well decorated by the houses of Rakshasas. These were modern houses which equalled white clouds, which were surprising with the shape of lotus and swastika and which were auspicious.

Verse Locator

ताम् चित्र माल्य आभरणाम् कपि राज हितम् करः ।
 राघव अर्थम् चरन् श्रीमान् ददर्श च ननन्द च ॥ ५-४-८

8. kapi raaja hitaM karaH = performer of good deeds for the king of monkeys; shriimaan = the glorious Hanuma; charan = moving; raaghavaartham = for the sake of Sri Rama; dadarsha = saw; taam = that city; chitramaalyaa bharaNaam = with wonderful garlands and jewellery; nananda cha = and became happy too.

That glorious Hanuma, performer of beneficial deeds for Sugreeva the king of monkeys, moved around the city of Lanka which had wonderful garlands and jewellery, for the sake of Sri Rama. He saw the city and became happy too.

[Verse Locator](#)

भवनाद्भवन् गच्छन् ददर्श पवनात्मजः ।
विविधाकृतिरूपाणि भवनानि ततस्ततः ॥ ५-४-९

9. **gacchan** = going; **bhavanaat bhavanam** = from one building to another; **pavanaatmajaH** = Hanuma; **dadarsha** = saw; **bhavanaani** = buildings; **vividhaakR^iti ruupaaNi** = in various shapes and forms; **tatastataH** = on every side.

Going from one building to another, Hanuma saw buildings in various shapes and forms on every side.

[Verse Locator](#)

शुश्राव मधुरम् गीतम् त्रि स्थान स्वर भूषितम् ।
स्त्रीणाम् मद समृद्धानाम् दिवि च अप्सरसाम् इव ॥ ५-४-१०

10. **apsarasaam iva** = like Apsarasa women; **divi** = in heaven; **mada samR^iddhaanaam** = filled with love; **striiNaam** = of women; **tristhaanasvarabhuvuSitam** = decorated by sounds born from the three areas- Mandra; Madhya; Tara; **shushraava** = heard; **giitam** = song; **madhuraam** = which was sweet.

Hanuma heard a sweet song which was decorated by sound from the three svaras - Mandra, Madhya and Tara of love lorne women like Apsara women in heaven.

[Verse Locator](#)

शुश्राव कान्ची निनदम् नूपुराणाम् च निहस्वनम् ।
सोपान निनदामः चैव भवनेषु महात्मनम् ॥ ५-४-११

11. **shushraava** = (He) heard; **tataH tataH** = there and there; **mahaatmanam bhavaneshhu** = in houses of wealthy people; **kaanciininadamnuupuraaNaam nihsvanam** = tinkling of ornaments worn around the waist ; **sopaana ninadaam cha iva** = sound footfall over stairs; **aspotita ninaadamcha** = sound from warriors due to clapping of arms; **kshveLitaamshcha** = roar of ogres.

Hanuma also heard there and there sound from the tinkling of ornaments worn around the waist in the houses of wealthy people, sounds of footfall over stair, sound from clapping of arms by warriors and roar of ogres.

[Verse Locator](#)

आस्फोटित निनादामः च क्ष्वेडितामः च ततः ततः ।
शुश्राव जपताम् तत्र मन्त्रन् रक्षोगृहेषु वै ॥ ५-४-१२

12. **shushraava** = (He) heard; **tataH tataH** = there and there; **mahaatmanam bhavaneshhu** = in houses of wealthy people; **kaanciininadamnuupuraaNaam nihsvanam** = tinkling of ornaments worn around the waist ; **sopaana ninadaam cha iva** = sound footfall over stairs; **aasphoTita ninaadaamH ca** = sound from warriors due to clapping of arms; **kSveDitaamH ca** = roar of ogres.

Hanuma also heard there and there sound from the tinkling of ornaments worn around the waist in the houses of wealthy people, sounds of footfall over stair, sound from clapping of arms by warriors and roar of ogres.

स्वाध्याय निरतामः चैव यातु धानान् ददर्श सः ।

रावण स्तव सम्युक्तान् गर्जतः राक्षसान् अपि ॥ ५-४-१३

13. shushraava = (He) heard; mantraan = ritual chantings; japataam = chanted by ogres; tatra = there; rakshogR^iheshhu = in the house of rakshasas; saH = He; dadarsha = saw; yatudhaanaam = a class of ogres; svadhyaayanirataan = engaged in study of Vedas; dadarsha = saw; raakshasaanapi = also rakshasas; garjataH = roaring; ravanastatasamyuktaan = who came together praise to Ravana.

There Hanuma heard ritual chantings muttered by rakshasas in their houses. He saw ogres engaged in study of Vedas. He also saw roaring rakshasas who came together to praise Ravana.

Verse Locator

राज मार्गम् समावृत्य स्थितम् रक्षः बलम् महत् ।

ददर्श मध्यमे गुल्मे राक्षसस्य चरान् बहून् ॥ ५-४-१४

14. dadarsha = (He) saw; bahuun caraan = many spies; raavanasya = of Ravana; rakshobalam = army of ogres; mahat = which was a big one; stitam = which stood; raajamaargam smaavR^itya = surrounding royal highway; madhyame gulme = in the central zone of the city.

He saw many spies of Ravana and a big army of ogres which stood surrounding the royal highway in the central zone of city.

Verse Locator

दीक्षितान् जटिलान् मुण्डान् गः अजिन अम्बर वाससः ।

दर्भ मुष्टि प्रहरणान् अग्नि कुण्ड आयुधामः तथा ॥ ५-४-१५

कूट मुद्गर पाणीमः च दण्ड आयुध धरान् अपि ।

एक अक्ष अनेक कर्णामः च चलल् लम्ब पयः धरान् ॥ ५-४-१६

करालान् भुग्न वक्त्रामः च विकटान् वामनामः तथा ।

धन्विनः खड्गिनः चैव शतघ्नी मुसल आयुधान् ॥ ५-४-१७

परिघ उत्तम हस्तामः च विचित्र कवच उज्ज्वलान् ।

नातिस्थूलान् नातिकृशान् नातिदीर्घ अतिह्रस्वकान् ॥ ५-४-१८

नातिगौरान्नातिकृष्णान्नातिकुब्जान् वामनान् ।

विरूपान् बहु रूपामः च सुरूपामः च सुवर्चसः ॥ ५-४-१९

15;16;17;18;19. dadarsha = (He)saw; diikshitaan = those who were initiated into various Vedic practices; jaTilaan = those who wore matted locks on their head; muNDaan = those who had shaven heads; gojinaambaravasinaH = those who had worn cow hides and other clothing; darbhamushhTipraharaNaan = those who were carrying Kusa grass as weapons; tadhaa = and also; agnikunDaayudhaan = those who had fire vessels as weapons; kuuTamudgarapaaNiimshca = those who carried hammers and clubs in their hands; daNDaayudhadharaanapi = and also those who had worn staffs as weapons; ekaakshaan = those who were one-eyed; ekakarNaamshca = those who had one ear; lambodarapayodharaan = those who were pot-bellied and with hanging breast; karaaLaan = those who had horrible appearances; bhugnavaktramshca = those with twisted mouths; vikaTaan = those who were horrific; tadhaa = and also; vaamanaaan = short people; dhanvinaH = those who carried bows and arrows; khaDGinashcaiva = those who carried swords; shataghnimusalaayudhaan = those who carried pestles and clubs as

weapons; **parighottamanastaamshca** = those who carried excellent Parighas in their hands; **vicitrakavacojjvalaan** = those who shone with strange armour; **naatisthuulaan** = those who were not very fat; **naatikR^ishaan** = those who were not too thin; **naatidhiirghaatihrasvaakaan** = those who were neither tall nor short; **naatigauraan** = those who were not very fair; **naatikR^ishhNaan** = those who were not very dark; **naatikubjaan** = those who were not very hunchbacked; **na vaamananaan** = those who were not very short; **viruupaan** = those who had distorted appearance; **bahuruupanshca** = those who had multiple appearances; **suruupaaMshca** = those who had a good appearance; **suvarcasaH** = those who had great brilliance; **dhvajiin** = those who carried banners; **pataakinashcaiva** = those who carried flags; **vividhaayudhaan** = those who carried different weapons.

Hanuma saw those who were initiated into various Vedic practices, those who wore matted locks on their head, those who had shaven heads, those who wore cow hides and other clothing, those who were carrying Kusa grass as weapons and also those who had fire vessels as weapons, those who carried hammers and clubs in their hands and also those who had worn staffs as weapons, those who were one-eyed, those who had one ear, those who were pot-bellied and with hanging breast, those who had horrible appearances, those with twisted mouths, those who were horrific and also short people, those who carried bows and arrows those who carried swords, those who carried pestles and clubs as weapons, those who carried excellent Parighas in their hands, those who shone with strange armour, those who were not very fat, those who were not too thin, those who were neither tall nor short, those who were not very fair, those who were not very dark, those who were not very hunchbacked, those who were not very short, those who had great brilliance, those who carried banners, those who carried flags and those who carried different weapons.

[Verse Locator](#)

ध्वजीन् पताकिनश्चैव ददर्श विविधायुधान् ।
 शक्ति वृक्ष आयुधामः चैव पट्टिश अशनि धारिणः ॥ ५-४-२०
 क्षेपणी पाश हस्तामः च ददर्श स महा कपिः ।
 स्रग्विणः त्व अनुलिप्तामः च वर आभरण भूषितान् ॥ ५-४-२१
 नानावेषसमायुक्तान्यथास्वैरगतान् बहून् ।
 तीक्ष्ण शूल धरामः चैव वज्रिणः च महा बलान् ॥ ५-४-२२

20;21;22. **mahaakapiH** = Hanuma; **dadarsha** = saw; **shektivR^ikshayudhaamshcaiva** = those who carried javelins and trees as weapons; **paTisashenidhaariNaH** = or holding Pattisa and thunderbolts; **kshepaNiipaashahastaamshcha** = and holding a sling and noose in their hands; **sragviNaH** = those who carried flower garlands; **anuliptaamshcha** = those who wore sandal pastes; **varaabharanabhooshhitaan** = decorated with best jewellery; **naanaaveshhasamaayuktaan** = with various kinds of appearances; **yadhaasvairagataan** = moving about at will; **bahuun** = many people; **tiikshnastuuladhaaranshchaiva** = those who carried sharp spikes; **vajrinashcha** = along with thunderbolt; **mahaabalaan** = those who had great might

Hanuma saw many people, who had great might, who carried javelins and trees as weapons, those who carried Pattisas and thunderbolts, those who carried in their hands sling and nooses, those who carried flowered garlands, wearing sandal paste and decorated with best jewellery, those who had various kinds of appearances roaming freely at will, those who carried sharp spikes and thunderbolts.

[Verse Locator](#)

शत साहस्रम् अव्यग्रम् आरक्षम् मध्यमम् कपिः ।
 रक्षोधिपतिनिर्दिष्टम् ददर्शान्तिःपुराग्रतः ॥ ५-४-२३

23. kapiH = Hanuma; dadarsha = saw; antaHpuraagrataH = (stationed) before inner city; madhyamaMaaraksham = central protective force; avyagram = attentive; setasahasram = equal in hundred thousand; rakhodhipatinirdishhTam = positioned at the command of Ravana.

Hanuma saw at the front of inner city, a hundred thousand central protective force which was attentive and was positioned there at the command of Ravana.

[Verse Locator](#)

स तदा तद्गृहम् दृष्ट्वा महाहाटकतोरणम् ।
राक्षसेन्द्रस्य विख्यातमद्रिमूर्ध्नि प्रतिष्ठितम् ॥ ५-४-२४
पुण्डरीकावतंसाभिः परिखाभिरलम्कृतम् ।
प्राकार आवृतम् अत्यन्तम् ददर्श स महा कपिः ॥ ५-४-२५

24;25. saH = that; mahaakapiH = Hanuma; dadarsha = saw; tat gR^iham = that house; raakshasendrasya = of Ravana; mahaahatakaToraNam = with a great golden doorway; ardrimuurdriNi = on a top of mountain; pratishhThitam = situated; vikyaatam = famous; pudariikavatamsaabhiH = with lotuses as decorations; parikaabhiHalamkR^itam = garnished by moats; praakaaravR^itam = surrounded by a compound wall; tadaa = then; dR^ishhtvaa = seeing; atyantam = a lot.

That Hanuma saw Ravana's house with a golden doorway. That famed house was on the top of a mountain. Motes filled with white lotuses surrounded it. It was also surrounded by a compound wall. He watched the house again and again.

[Verse Locator](#)

त्रिविष्टप निभम् दिव्यम् दिव्य नाद विनादितम् ।
वाजि हेषित सम्घुष्टम् नादितम् भूषणैः तथा ॥ ५-४-२६
रथैः यानैः विमानैः च तथा गज हयैः शुभैः ।
वारणैः च चतुः दन्तैः श्वेत अभ्र निचय उपमैः ॥ ५-४-२७
भूषितम् रुचिर द्वारम् मत्तैः च मृग पक्षिभिः ।
राक्षस अधिपतेः गुप्तम् आविवेश गृहम् कपिः ॥ ५-४-२८

26;27;28.. mahaakapiH = The great Hanuma; aavivesha = entered; guptam = secretly; raakshasaadhipateeH = Ravana's inner city; trivishhTapaHnibham = (which was like a) paradise; divyam = best one; vaajighoshhitasangushhTam = resonating with neighing of horses; tadhaa = and; naaditam = made noisy; bhuushhanaiH = with ornaments; radhaiH = by chariots; yaanaiH = by vehicles; vimaanaishca = and by aerial-cars; tadhaa = and; bhuushhitam = decorated by;; subhaiHhayagajaiH = by auspicious horses and elephants; swetaabranicayopamaiH = equalling a group of white clouds; vaaraNaishca = by great elephants; caturdantaiH = with four tusks; mR^igapakshibhiH = by animals and birds; mattaiH = in heat; ruciradvaaram = with a beautiful entrance; rakshitam = protected; yaatudhaanaiH = by raksasas; sumahaaviiraiH = with great strength; shahasrasheH = in thousands.

The great Hanuma entered secretly Ravana's inner city which was equal to paradise, rendered noisy by neighing of horses and tinkling of ornaments, by chariots, vehicles and aerial-cars and decorated by auspicious elephants and horses and great elephants with four tusks and by birds and animals in heat. It had beautiful entrances and was protected by thousands of rakshasas with great strength.

[Verse Locator](#)

सहेमजाम्बूनदचक्रवाळम् ।
महार्ह मुक्तामणिभूषितान्तम् ।
परार्थकालागुरुचन्दनाक्तम् ।
स रावणान्तःपुरमाविवेश ॥ ५-४-२९

29. saH = Hanuma; aavivesha = entered; raavanaataHpuram = the in inner city of Ravana; sahema = filled with gold; jaabuunadacakravaaLam = with a golden court-yard; mahaaraHmuktaamaNibhuushhitaantam = with a central area decorated by pearls and diamonds of great value; paraardhyakaalaagurucandanaaktam = and which was sprinkled with water containing superb agallocom and sandal-wood.

Hanuma entered the inner city of Ravana which was filled with gold, which had a golden court-yard , with a central area decorated by pearls and diamonds of great value and sprinkled daily with water containing superb agallocom and sandal-wood.

॥ इति रामायने सुन्दरकाण्डे चतुर्थः सर्गः ॥

Thus, this is the 4th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 4

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 5 Verses converted to UTF-8, Nov 09

Introduction

Hanuma sees the denizens of city of Lanka rendered beautiful by the glorious moon, Hanuma also become anxious had not become to able to find Seetha.

[Verse Locator](#)

ततः स मध्यंगतमंशुमन्तं ।
ज्योत्स्नावितानम् महदुद्रमन्तम् ।
ददर्श धीमान् दिवि भानुमन्तम् ।
गोष्ठे वृषं मत्तमिव भ्रामन्तम् ॥५-५-१

1. tataH = thereafter; dhiimaan saH = that intellectual Hanuma ; dadarsha = saw; bhaanuvantam = the moon; divi = in the sky; madhyamgatam = who obtaining the middle of sky; aomshumantam = who had rays; udvamanantam = who spread; mahatjyotsnaavitaanam = a great quantity of moon shine; vr^ishhamiva = moon looked like a bull; mattam = in heat; goshhThebhramantam = among cows.

Thereafter that intellectual Hanuma saw the moon in the sky shining with rays, obtaining the middle portion of sky. Spreading a great quantity of moon shine, moon looked like a bull in heat among cows.

[Verse Locator](#)

लोकस्य पापानि विनाशयन्तम् ।
महोदधिं चापि समेधयन्तम् ।
भूतानि सर्वाणि विराजयन्तम् ।
ददर्श शीतांशुमथाभियान्तम् ॥ ५-५-२

2. atha = after that; dadarsha = (He) saw; shiitaamshum = the moon; abhiyaantam = coming up; vinaashayantam = destroying; lokasyapaapaani = the sins of the world; samedhayantam cha api = and also causing the growth of; mahodadhim = the great ocean; viraaayantam = causing to shine; sarvaanibhuutaani = all the living beings.

After that Hanuma saw the moon coming up destroying the sins of the world, causing the great ocean to grow and causing all living beings to shine.

[Verse Locator](#)

या भाति लक्ष्मीर्भुवि मन्दरस्था ।
तथा प्रदोषेषु च सागरस्था ।
तथैव तोयेषु च पुष्करस्था ।
रराज सा चारुनिशाकरस्था ॥ ५-५-३

3. yaa = what ever; lakshmiH = splendour; mandarasthaabhaati = shines over Mount Mandara; bhuvi = on earth; tathaa = in the same way; saagarasthaa = over ocean; pradoshheshhu = during evenings; tathaiva = in the same way; pushhkarastaatoyeshhu = over lotuses in the waters; saa = the same splendour; raraaja = shone; charunishaakarastaa = on the beautiful moon.

What ever splendour shines over Mount Mandara on earth, on the ocean during evenings, over the lotuses in the waters, the same splendour shone on the beautiful moon.

[Verse Locator](#)

हंसो यथा राजतपज्जरसथः ।
सिंहो यथा मन्दरकन्दरस्थः ।
वीरो यथा गर्वितकुज्जरस्थ ।
श्चन्द्रो विबभ्राज तथामभरस्थः ॥ ५-५-४

4. haMsaHyadaa = like a swan; raajatapaJNjarasthaH = in a silver cage; siMhahayathaa = like a lion; mandharakandarasthaH = in a cave of Mount Mandara; viiraHyathaa = like a warrior; garvitakuJNjarastaH = on proud elephant; tathaa = in the same way; ambarasthaH = in the sky; chandraHvibabhraaja = the moon shone.

Like a swan in a silver cage, like a lion in the cave of Mount Mandara, like a warrior on a proud elephant, in the same way the moon shone in the sky.

[Verse Locator](#)

स्थितह् ककुद्मानिव तीक्ष्णशृङ्गो ।
महाचलः श्वेत इवोच्चशृङ्गः ।
हस्तीव जाम्बूनदबद्धश्ङ्गो ।
रराज चन्द्रह् परिपूर्णशृङ्गः ॥ ५-५-५

5. candraH = the full moon; paripoorNasR^igaH = with its horn like spot; raraaja = shone; kakudmaaniva = like a high humped ox; stitaH = standing tiikshnasR^igaH = with a high hump; mahaachalaHiva = like a great mountain; svetaH = white in colour; vuchhasR^igaH = with tall summits; hastiiva = like an elephant; jaabuunada baddasR^igaH = with golden tusks.

The full moon with its horn like spot shone like a sharp horned standing ox with a high hump, like a great white mountain with tall summits, like an elephant with golden tusks.

[Verse Locator](#)

विनष्टशीताम्बुतुषारपङ्को ।

महाग्रहग्राहविनष्टपङ्कः ।

प्रकाशलक्ष्म्याश्रयनिर्मलाङ्को ।

रराज चन्द्रो भगवान् शशाङ्कः ॥ ५-५-६

6. **bhagavaan** = Divine; **chandraH** = the moon; **vinashhTashiitaambutushhaarapaN^kaH** = who lost cold water and frost; **mahaagrahagraahavinashhTapaN^kaH** = with lost stain due to the eclipse of the sun; **prakaashalakshmyaashrayanirmalaaN^kaH** = one who has a calm spot which is an abode of brilliant splendour; **shashaaN^kaH** = with a symbol of hare; **raraaja** = shone brilliantly.

The Divine moon who lost the stain of cold water and frost, with lost stain due to eclipse by the great planet sun, one who has a calm spot which is an abode of brilliant splendour, with a symbol of hare, shone brilliantly.

[Verse Locator](#)

शीलातलम् प्राप्य यथा मृगेन्द्रो ।

महारणम् प्राप्य यथा गजेन्द्रह ।

राज्यम् समासाद्य यथा नरेन्द्र ।

स्तथाप्रकाशो विरराज चन्द्रः ॥ ५-५-७

7. **yathaa** = in whatever way; **mR^igendraH** = a lion; **praapya** = obtaining; **shilaatalam** = a level surfaced rock(shines); **yathaa** = in whatever way; **gajendraH** = best elephant; **praapya** = obtaining; **mahaaraNam** = a great battle; **yathaa** = in whatever way; **narendraH** = a king; **samaasaadhyaa** = obtaining; **raajyam** = kingdom; **tathaa** = in the same way; **prakaashaH** = the clear; **candraH** = moon; **viraraaja** = shone.

In whatever way a lion obtaining a level surfaced rock (shines), in whatever way best elephant obtaining a great battle(shines), in whatever way a king obtaining kingdom(shines), in the same way the clear moon shone.

[Verse Locator](#)

प्रकाशचन्द्रोदयनष्टदोषः ।

प्रवृत्तरक्षः पिशिताशदोषः ।

रामाभिरामेरितचित्तदोषः ।

स्वर्गप्रकाशो भगवान् प्रदोषः ॥ ५-५-८

8. **bhagavaan** = the Divine; **pradoshhaH** = evening; **prakaashachandrodayanashhTadoshhaH** = with lost stain due to rise of shining moon; **pravR^ittarakshaHpishitaashadoshhaH** = with the stain due to meal of flesh eating rakshasas ; **raamaabhiraameritacittadoshhaH** = and in which the bitterness of mind of young women and their lover is wiped away; **svargapraakaashaH** = became with a heavenly glow.

The Divine evening with lost stain due to rise of shining moon, with the stain due to meal of flesh eating rakshasas, and in which the bitterness of mind of young women and their lovers is wiped away, became with a heavenly glow.

[Verse Locator](#)

तन्त्रीस्वनाह् कर्णसुखाः प्रवृत्ताः ।

स्वपन्ति नार्यः पतिभिः सुवृत्ताः ।

नक्तंचराश्चापि तथा प्रवृत्ता ।

विहर्तुमत्यद्भुतरौद्रवृत्ताः ॥ ५-५-९

9. **tantriisvanaaH** = musical notes from stringed instruments; **karNasukhaaH** = which were comforting to ears; **pravR^ittaaH** = started ; **naaryaH** = women; **suvR^ittaaH** = with good character; **svapanti** = were sleeping; **patibhiH** = with husbands; **tathaa** = and also; **nattamcharaashchaapi** = rakshasas also; **atyadbhutaraudravR^ittaaH** = with extremely strange character; **pravR^ittaah** = started; **vihartum** = to roam.

Musical notes from stringed instruments which were comforting to ears started. Women with good character were sleeping with husbands and also rakshasas with extremely strange character started to roam.

[Verse Locator](#)

मत्तप्रमत्तानि समाकुलानि ।

तथाश्वभद्रासनसम्कुलानि ।

वीरः श्रिया चापि समाकुलानि ।

ददर्श धीमान् स कपिः कुलानि ॥ ५-५-१०

10. **saHkapiH** = that Hanuma; **viiraH** = the courageous one; **dhiimaan** = the intellectual one; **dadarsha** = saw; **kulaani** = houses; **mattapramattaani** = with people in heat; **samaakulaani** = filled with people; **rathaashvabhadraasanasaMkulaani** = filled chariots; horses; elephants and best furniture; **shriyaa chaapi samaakulaani** = and also full of wealth.

That Hanuma the courageous one, the intellectual one, saw houses with people in heat, houses filled with people, full chariots, horses, elephants and best furniture and also full of wealth.

[Verse Locator](#)

परस्परं चाधिकमाक्षिपन्ति ।

भुआंश्च पीनानधिनिक्षिपन्ति ।

मत्तप्रलापानधिकम् क्षिपन्ति ।

मत्तानि चान्योन्यमधिक्षिपन्ति ॥ ५-५-११

11. **adikhamaakshipanti** = (Hanuma saw rakshasas) railing a lot; **parasparam** = at one another; **adhinikshipanti** = moving; **piinaanabhujaanca** = their shoulders; **kshipanti** = throwing; **adhikanmattapralapaan** = wild and incoherent words a lot; **adhikshipanti** = insulting; **parasparam** = one another; **mathtaani** = being intoxicated.

Hanuma saw rakshasas railing a lot at one another moving their heavy shoulders, throwing wild and incoherent words a lot, insulting one another being intoxicated.

[Verse Locator](#)

रक्षांसि वक्षांसि च विक्षिपन्ति ।

गात्राणि कान्तासु च विक्षिपन्ति ।

रूपाणि चित्राणि च विक्षिपन्ति ।

दृढानि चापानि च विक्षिपन्ति ॥ ५-५-१२

12. (Hanuma saw) **rakshaamsi** = rakshasas; **vikshipanti** = who smote; **vakaamsi** = breast; **vikshipanti** = those who threw; **gaatraani** = limbs; **kaantaasu** = on

women; **vikshipanti** = those who were spreading; **chitraaNiruupaaNi** = their strange forms; **vikshipanti** = sporting; **dR^iDaani chaapaani** = their strong bows.

(Hanuma saw) rakshasas who smote breast, those who threw limbs on women, those who were spreading their strange forms sporting their strong bows.

[Verse Locator](#)

ददर्श कान्ताश्च समालभन्त्य ।
स्तथा परास्तत्र पुनः स्वपन्त्यः ।
सुरूपवक्त्राश्च तथा हसन्त्यः ।
क्रुद्धाः पराश्चपि विनिःश्वसन्त्यः ॥ ५-५-१३

13. (Hanuma saw) **kaantaHcha** = some women; **samaalabhantyaH** = applying sandal paste on their bodies; **tathaa** = and also; **aparaaHpunaH** = some other women; **svapantyaH** = sleeping; **tatra** = there; **tathaa** = in the same way; **suruupavraHcha** = some women with good appearance; **hasantyaH** = were smiling; **paraaHcha** = and some other women; **viniHshvasantyaH** = were sighing; **kR^iddaaH** = in anger.

Hanuma saw some women applying sandal paste on their bodies and also some other women sleeping there, in the same way some women with good appearance were smiling, and some other women were sighing in anger.

[Verse Locator](#)

महागजैश्चापि तथा नदद्भिः ।
सुपूजितैश्चापि तथा सुसद्भिः ।
रराज वीरैश्च विनिःश्वसद्भिः ।
हृदो भुजङ्गैरिव निःश्वसद्भिः ॥ ५-५-१४

14. **tathaa** = in the same way; **raraaja** = (the city of Lanka) shone; **mahaagajaishchaapi** = with great elephants making sound; **tathaa** = and; **susadbhiH chaapi** = also with gentlemen; **supuujitaiH** = well respected; **raraaja** = shone; **viiraishcha** = with warriors; **viniHsvasabhiH** = with long sighs; **bhujaN^gairiva** = like serpents in a lake; **nisvasadbhiH** = hissing.

Hanuma saw (the city of Lanka that) shone with great elephants making sound and also with gentlemen well respected, shone with warriors in a wrestling bout, with long sighs, like serpents in a lake hissing.

[Verse Locator](#)

बुद्धिप्रधानान् रुचिराभिधानान् ।
संश्रद्धधानान् जगतः प्रधानान् ।
नानाविधानान् रुचिराभिधानान् ।
ददर्श तस्याम् पुरि यातुधानान् ॥ ५-५-१५

15. **dadarsha** = (Hanuma) saw; **yaatuddhaanaan** = yatudhanaa; **buddhipradhaanaan** = who were intellectuals; **ruchiraabhidhaanaanan** = who were good talker's; **samshraddadhaanaan** = who had good devotion; **jagataH pradhanaan** = important people to the world; **naanaavidhaanaan** = who had various ways; **ruchiraavidhaanaanan** = who had beautiful names; **tasyaam puri** = in that city.

Hanuma saw Yatudhanaas who were intellectuals, who were good talkers, who had good devotion, important people to the world, who had various ways, and people who had beautiful

ननन्द दृष्ट्वा स च तान् सुरूपा ।
 नानागुणानात्मगुणानुरूपान् ।
 विद्योतमानान्स तदानुरूपान् ।
 ददर्श कांश्चिच्च पुनर्विरूपान् ॥ ५-५-१६

16. saH = That Hanuma; dR^ishhTvaa = seeing; suruupaan = people with good appearance; naanaaguNaan = who had various good virtues; atmaguNaanuruupaan = those who were according to their character; vidyotamaanaann = those who were radiant; taan = all those; nananda = became happy; tadaa = then; saH = that Hanuma; dadarsha = saw; virupaan = those who had horrific appearance; anurupaan = those who were according to their appearance; kaaMshchichcha = some of those too.

That Hanuma seeing people with good appearance, who had various good virtues, those who were according to their character, those who were radiant, all those - became happy. Then that Hanuma saw those who had horrific appearance, those who were according to their appearance - some of those too.

ततो वरार्हः सुविशुद्धभावा ।
 स्तेषाम् स्त्रियस्तत्र महानुभावाह ।
 प्रियेषु पानेषु च सक्तभावा ।
 ददर्श ताराइव सुप्रभावाः ॥ ५-५-१७

17. dadarsha = Hanuma saw; tataH = thereafter; tatra = there; streshhaaMstriyaH = their women; varaarhaaH = those who were eligible for distinction; mahaanubaaH = those who were of great skill; saktabhaavaa = with an interested heart; priyeshhu = in lovers; paaneshhucha = and in drinks; taaraaHiva = like stars; supraabhaavaaH = with good effect.

Hanuma saw thereafter there, their women - those who were eligible for distinction, those who were of great skill with an interested heart in lovers and in drinks and those who were like stars with good effect.

श्रिया ज्वलन्तीस्त्रपयोगूढा ।
 निशीथकाले रमणोपगूढाः ।
 ददर्श काश्चित्प्रमदोपगूढा ।
 यथा विहङ्गाः कुसुमोपगूढाः ॥ ५-५-१८

18. dadarsha = Hanuma saw; kaashchit = some women; jvalantiH = who were brilliant; shriyaaH = with radiance; upaguuDaaH = adorned a lot; trapaya = with bashfulness; ramaNopaguuDhaaH = those who were hugged by lovers; nishiithakaale = in the middle of night; pramadopaguuDaaH = those who were hugged with great pleasure; kusumopaguuDhaaH = those who were hugged by flowers; vihaN^gaH = like birds.

Hanuma saw some women who were brilliant with radiance, adorned a lot with bashfulness, those who were hugged by lovers in the middle of night, those who were hugged with great pleasure, those who were hugged by flowers like birds.

अन्याः पुनर्हर्म्यतलोपविष्टा ।
 स्तत्र प्रियाङ्केषु सुखोपविष्टाः ।
 भर्तुः प्रिया धर्मपरा निविष्टा ।
 ददर्श धीमान् मदनाभिविष्टाः ॥ ५-५-१९

19. dhiimaan = the intellectual Hanuma; dadarsha = saw; anyaaH = some other women; tatra = there; priyaan^keshhu sukhopavishhTaaH = comfortably sitting on the laps of the lovers; nivishhTaaH = sitting; harmyatalopavishhTaaH = at the top of their buildings; bhartuH priyaaH = dear to their husbands(some other women); dharmaparaaH = interested in virtuous deeds; madanaabhivishhTaaH = (some other women) possessed by the lord of love.

The intellectual Hanuma saw some other women there comfortably sitting on the laps of their lovers, at the top of their buildings, dear to their husbands and (some other women) interested in virtuous deeds, and some possessed by the lord of love.

[Verse Locator](#)

अप्रावृताः काञ्चनराजिवर्णाः ।
 काश्चित्पराथ्यास्तपनीयवर्णाः ।
 पुनश्च काश्चिच्छलक्ष्मवर्णाः ।
 कान्तप्रहीणारुचिराङ्गवर्णाः ॥ ५-५-२०

20. kaaJNchanaraajivarNaaH = (Hanuma saw)women with a golden complexion; apraavR^itaH = lacking clothes; tapaniiyavarNaaH = women with a complexion of refined gold; paraarthyaH = suitable for mating; kaashchit = and some other women; punashcha = also; shashalakshmavarNaaH = with the colour of moon; kaashchit = and some other women; ruchiraaN^gavarNaaH = with beautiful bodies; kaantaprahiiNaaH = lacking lovers.

Hanuma saw women with golden complexion lacking clothes, women with a complexion of refined gold suitable for mating and some other women also with the colour of moon and some other women with beautiful bodies lacking a lover.

[Verse Locator](#)

ततह् प्रियान् प्राप्य मनोभिरामान् ।
 सुप्रीतियुक्ताः सुमनोभिरामाः ।
 गृहेषु हृष्टाः परमाभिरामाः ।
 हरिप्रवीरः स ददर्श रामाः ॥ ५-५-२१

21. tataH = thereafter; haripraviiraH = that Vanara warrior; dadarsha = saw; supriitayuktaaH = those with great happiness; priyaanpraapya = obtained lovers; manobhiraamaan = who entertained (them); sumanobhiraamaaH = those who attracted like flowers; paramaabhiraamaaH = those with great beauty; raamaaH = and women; hR^ishhTaaH = filled with happiness; gR^iheshhu = in their houses.

Thereafter that Vanara warrior saw those with great happiness, those who obtained lovers who entertained, those who attracted like flowers, those with great beauty and women in their houses filled with happiness.

[Verse Locator](#)

चन्द्रप्रकाशाश्च हि वक्त्रमाला ।
वक्राक्षिपक्ष्माश्च सुनेत्रमालाः ।
विभूषाणानाम् च ददर्श मालाः ।
शतहृदानामिव चारुमालाः ॥ ५-५-२२

22. **dadarsha** = (Hanuma) saw; **vaktramaalaashcha** = rows faces; **chandraprakaashaaH** = shining like the moon; **sunetramaalaaH** = beautiful rowus of eyes; **vkraakshipakshmaashcha** = with curved eyebrows; **vibhuushhaNaanaam cha** = and rowus of ornaments; **chaarumaalaaH** = like beautiful rowus; **satahradaanaam** = of lighting.

Hanuma saw rows of faces shining like the moon, beautiful rows of eyes with curved eyebrows and rows of ornaments like beautiful rows of lighting.

[Verse Locator](#)

न त्वेव सीताम् परमाभिजाताम् ।
पथि स्थिते राजकुले प्रजाताम् ।
लताम् प्रपुल्लामिव साधु जाताम् ।
ददर्श तन्वीम् मनसाभिजाताम् ॥ ५-५-२३

23. **nadadarsha** = Hanuma did not see; **siitaamtu** = Seetha; **paramaabhijaataam** = one with great beauty; **prajaataam** = born; **raajakule** = in a royal family; **pathi sthite** = in virtuous path; **saadhujaataam** = well brought up; **lathaamiva** = like a creeper; **prapullaam** = in full blossom; **tanviim** = one who was thin; **abhijaataam** = born; **manasaa** = from the mind(of creator).

Hanuma did not see Seetha, one with great beauty born in a royal family following a virtuous path, well brought up, like a creeper in full blossom, one who was thin, and one who was born from the mind (of creator).

[Verse Locator](#)

सनातने वर्त्मानि सन्निविष्टाम् ।
रामेक्षणां तां मदनाभिविष्टाम् ।
भर्तुर्मनः श्रीमदनुप्रविष्टाम् ।
स्त्रीभ्यो वराभ्यश्च सदा विशिष्टाम् ॥ ५-५-२४

24. **(Hanuma did not see) taam** = that Seetha; **saMnivishhTaam** = who stood; **sanaatane vartmaani** = in the path of ancient righteousness; **raamekshaNaam** = with Her sight on Sri Rama; **madanaabhivishhTaam** = who was possessed by the love for Sri Rama; **anupravishhTaam** = who entered; **shrrimatmanaH** = the glorious mind; **bhartuH** = of husband; **sadaa** = always; **vishishhtaam** = the best; **striibhyashcha** = among women; **varaabhyaH** = who were the best.

Hanuma did not see that Seetha who stood in the path of ancient righteousness with Her sight on Sri Rama, who was possessed by the love for Sri Rama, who entered the glorious mind of husband and always the best among women who were the best.

[Verse Locator](#)

उष्णार्दिताम् सानुसृतास्रकण्ठीम् ।
पुरा वरार्होत्तमनिष्ककण्ठीम् ।

सुजातपक्ष्मामभिरक्तकण्ठीम् ।
वनेऽप्रनुत्तामिव नीलकण्ठीम् ॥ ५-५-२५

25. (Hanuma did not see Seetha) ushhNaarditaam = touched by separation from Sri Rama; saanusR^itaashrakhanThiim = with unabounding tears in her throat; puraa = in earlier times; varaarhottamanishhkakaNThiim = who had invaluable and best jewellery on her neck; sujaatapakshmaam = born with beautiful eyebrows; abhiraktakaNThiim = with a sweet voice; niilakaNThiim iva = like a she hen; apranuttaan = who did not dance; vane = in a forest.

Hanuma did not see Seetha, tortured by separation from Sri Rama, with unabounding tears in her throat, in earlier times who had invaluable and best jewellery on her neck, born with beautiful eyebrows, with a sweet voice, like a she- hen who did not dance in a forest because of Her current sorrow.

[Verse Locator](#)

अव्यक्तरेखामिव चन्द्ररेखां ।
पांसुप्रदिग्धामिव हेमरेखाम् ।
क्षतप्ररूढामिव बाणरेखां ।
वायुप्रभिन्नामिव मेघरेखाम् ॥ ५-५-२६

26. (Hanuma did not see Seetha)chandrarekhaamiva = like a crescent; avyaktarekhaam = with a blurred outline; hemarekhaamiva = like a streak of gold; paamsupradhigdhaam = coated by dust; baaNarekhaamiva = like an arrow; kshatapraruuDhaamiva = in an injury; megharekhaamiva = like a series of clouds; vaayuprabhinnaan = scattered by wind.

Hanuma did not see Seetha who was like a crescent with a blurred outline, like a streak of gold coated by dust, like an arrow in an injury, like a series of clouds scattered by wind.

[Verse Locator](#)

सीतामपश्यन् मनुजेश्वरस्य ।
रामस्य पत्नीम् वदताम् वरस्य ।
बभूव दुःखाभिहतश्चिरस्य ।
प्लवङ्गमो मन्द इवाचिरस्य ॥ ५-५-२७

27. plavaN^gamo = Hanuma; babhuva = became; mandaH iva = like a numb minded one; achirasya = for sometime; dukhaabhi hataH = stricken with grief; apashyan = not seeing; chirasya = for a moment; siitaam = Seetha; patniim = wife; raamasya = of Sri Rama; varasya = the best; vadataam = among those who talk; manujeshvarasya = the lord of all humans.

Hanuma became a numb minded one for sometime, stricken with grief not seeing for a moment Seetha, wife of Sri Rama the best among those who talk, and the lord of all humans.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दर काण्डे पञ्चमः सर्गः

Thus, this is the 5th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 6 Verses converted to UTF-8, Nov 09

Introduction

Hanuma moves about the city of Lanka, going from one house to another in search of mother Seetha. He finds amazing wealth and riches abounding in that city of Ravana. He finally enters the huge house of Ravana.

[Verse Locator](#)

स निकामम् विमानेषु विषण्णः काम रूपधृत् ।
विचचार पुनर्लङ्काम् लाघवेन समन्वितः ॥ ५-६-१

1. saH = that Hanuma; kaamaruupadR^it = who could assume any desire form; vimaaneshhu = (searching) among houses; nikaamamvishhaNNaH = had a lot of grief; laaghavenasamanvitaH = endowed with great speed; vichachaara = roamed; punaH = again; laN^kaam = the city of Lanka.

That Hanuma who could assume any desire form, searching among houses had a lot of grief. Endowed with great speed, He roamed again the city of Lanka.

[Verse Locator](#)

आससाद अथ लक्ष्मीवान् राक्षस इन्द्र निवेशनम् ।
प्राकारेण अर्क वर्णेन भास्वरेण अभिसम्न्तम् ॥ ५-६-२

2. atha = after that; lakshmivaan = the glorious Hanuma; asasaada = neared; raakshasendraniiveshanam = the house of Ravana; bhaasvareNa = shining; arkavarNena = with the hue of Sun; abhisamvR^itam = surrounded; praakaareNa = by a compound wall.

After that, the glorious Hanuma neared the house of Ravana shining with the golden hue of Sun, surrounded by a compound wall.

[Verse Locator](#)

रक्षितम् राक्षसैर् भीमैः सिम्हैर् इव महद् वनम् ।

समीक्षमाणो भवनम् चकाशे कपि कुन्जरः ॥ ५-६-३

3. kapikunJNjaraH = Hanuma; chakaashe = shined; samiikshamaaNaiH = purveying; bhavanam = the building; rakshitaam = protected; bhiimaiH raakshasaihi = by horrible rakshasas; mahaavanamiva = like a forest; simhaiH = by lions.

Hanuma shined purveying the building protected by horrible rakshasas, like a forest by lions.

[Verse Locator](#)

रूप्य कोप हितैः चित्रैः तोरणैर् हेम भूषितैः ।

विचित्राभिः च कक्ष्याभिर् द्वारैः च रुचिरैर् वृत्तम् ॥ ५-६-४

4. vR^itam = (Ravana's house)consisted of; toraNaiH = archways; ruupyakopahitaiH = decorated with sliver; chitraiH = surprising one's; hemabhhuushhitaiH = decorated with gold; vichitraabhi = strange; kakshyaabhiH = entrances; ruchiraiH dvaaraishcha = and beautiful doors.

Ravana's house consisted of surprising archways decorated with sliver and gold, strange entrances and beautiful doors.

[Verse Locator](#)

गज आस्थितैर् महा मात्रैः शूरैः च विगत श्रमैः ।

उपस्थितम् असम्हार्यैर् हयैः स्यन्दन यायिभिः ॥ ५-६-५

5. upasthitam = (Ravana's house)waited upon; gajaasthitaiH = by men on elephants; shuuraiH = warriors; vigatasramaiH = people with removed tiredness; mahaamaatraiH = drivers of elephants; asamhaaraiH hayaiH = by undefeatable horses; syandanayaayibhiH = by charioteers.

Ravana's house waited upon by men on elephants, warriors, people with removed tiredness, drivers of elephants, by undefeatable horses, and by charioteers.

[Verse Locator](#)

सिम्ह व्याघ्र तनु त्राणैर् दान्त कान्चन राजतैः ।

घोषवद्भिर् विचित्रैः च सदा विचरितम् रथैः ॥ ५-६-६

6. (Hanuma saw Ravana's house) simhavyaaghraatanutraaNaiH = with protective shields made of lion and tiger skins; daantakaaJNchanaraajataiH = decorated with ivory; gold and silver; vicharitam = being roamed; sadaa = always; vichiraiHradhaiH = by strange chariots; ghoshhavadbhiH = with great sound.

Hanuma saw Ravana's house with protective shields made of lion and tiger skins, decorated with ivory, gold and silver, being roamed always by strange chariots with great sound.

[Verse Locator](#)

बहु रत्न समाकीर्णम् पर अर्ध्य आसन भाजनम् ।

महा रथ समावासम् महा रथ महा आसनम् ॥ ५-६-७

7. (Hanuma saw Ravana's house) bauratnasamaakiirNam = filled with a lot of diamonds; paraardhyaasanabhaajanam = having valuable seats and utensils; mahaarathasamaavaasam = abode of great warriors; mahaarathamahaasanam = with great chariots and great utensils.

Hanuma saw Ravana's house filled with a lot of diamonds, having valuable seats and utensils, abode of great warriors, with great chariots and great utensils.

[Verse Locator](#)

दृश्यैः च परम उदारैः तैः तैः च मृग पक्षिभिः ।
विविधैर् बहु साहसैः परिपूर्णम् समन्ततः ॥ ५-६-८

8. **paripuurnam** = filled all around with; **taiH taiH** = those and those; **vividhaiH** = various kinds of; **mR^igapakshibhiH** = animals and birds; **bahusaahasraiH** = in those thousands; **dR^ishyaiH** = lovely to watch; **paramodaaraiH** = very beautiful ones.

Filled all around with those and those various kinds of animals and birds in thousands, lovely to watch - very beautiful ones.

[Verse Locator](#)

विनीतैर् अन्त पालैः च रक्षोभिः च सुरक्षितम् ।
मुख्याभिः च वर स्त्रीभिः परिपूर्णम् समन्ततः ॥ ५-६-९

9. **surakshitam** = well protected; **rakshobhi** = by rakshasas; **viniitaiH** = well trained one's; **antapaalaiH** = protecting the inner area; **paripuurnam** = filled; **samantataH** = all over; **varastriibhiH** = by best women; **mukhyaabhiH** = who were important.

Well protected by well trained rakshasas, protecting the inner area, filled all over by best women who were important.

[Verse Locator](#)

मुदित प्रमदा रत्नम् राक्षस इन्द्र निवेशनम् ।
वर आभरण निह्मदैः समुद्र स्वन निहस्वनम् ॥ ५-६-१०

10. **muditapramaadaaratnam** = having happy women; **raakshasendraniveshanam** = the abode of Ravana; **varaabharaNasamhraadaiH** = with the tinkling of best jewellery; **samudrasvananisvanam** = had a sound like that of an ocean.

Having happy women, the abode of Ravana with the tinkling of best jewellery had a sound like that of an ocean.

[Verse Locator](#)

तद् राज गुण सम्पन्नम् मुख्यैः च वर चन्दनैः ।
भेरी म्दन्ग अभिरुतम् शन्ख घोष विनादितम् ॥ ५-६-११

11. **raajaguNasampannam** = together with royal insignia; **mukhaiH agaruchandanaiH** = with best scents and sandal woods; **samaakiirNam** = spread with; **mahaajanaiH** = great number of people; **mahatvanamiva** = like a great forest; **simhaiH** = with lions.

Together with royal insignia, with best scents and sandal wood, spread with great number of people like a great forest with lions.

[Verse Locator](#)

भेरीमृदङ्गाभिरुतम् शङ्खघोषनिनादितम् ।
नित्य अर्चितम् पर्व हुतम् पूजितम् राक्षसैः सदा ॥ ५-६-१२

12. **bheriimR^idaN^gabhirutam** = resounded by bheris and mrindagas; **shankhaghoshhitaninaaditam** = resounded by the sound of conch-

shells; **nityaarchitam** = prayed upon daily; **parvahutam** = with rituals on festivals; **sadaa** = always; **puujitam** = worshipped; **rakshaiH** = by rakshasas.

Resounded by bheris and mridagas, resounded by the sound of conch-shells, prayed upon daily by Rakshsas, with rituals on festivals, always worshipped by rakshasas.

[Verse Locator](#)

समुद्रम् इव गम्भीरम् समुद्रम् इव निहस्वनम् ।
महात्मानो महद् वेश्म महा रत्न परिच्वदम् ॥ ५-६-१३
महा जन समाकीर्णम् ददर्श स महा कपिः ।

13. **samahaakapiH** = the great Hanuma; **dadarsha** = saw; **mahaatmanaH** = the wealthy Ravana's; **mahatveshma** = big house; **ghambhiiram** = inscrutable; **samudramiva** = like an ocean; **nissvanam samudramiva** = like a noiseless ocean; **mahaaratna parichchhadam** = with a roof embedded with great diamonds; **mahaaratnasamaakiirNam** = filled with great diamonds.

The great Hanuma saw the wealthy Ravana's huge house, inscrutable like an ocean, like a noiseless ocean, with a roof embedded with great diamonds and filled with great diamonds.

[Verse Locator](#)

विराजमानम् वपुषा गज अश्व रथ सम्कुलम् ॥ ५-६-१४
लन्का आभरणम् इति एव सो अमन्यत महा कपिः ।
चचार हनुमांस्तत्र रावणस्य समीपतः ॥ ५-६-१५

14;15. **saH** = that great Hanuma; **amanyata** = thought; **viraajamaanam** = (the house which was) shining; **vipushhaa** = with its form; **gajaashvarathasankulam** = filled with elephants; horses; chariots; **laN^kaabharaNam ityeva** = to be the jewel of Lanka; **hanumaan** = Hanuma; **chachaara** = walked about; **tatra** = there; **samiipataH** = near hood; **raavaNasya** = of Ravana;

That great Hanuma thought the house, which was shining with its form filled with elephants, horses, chariots, to be the jewel of Lanka. Hanuma walked about there in the near-hood of Ravana.

[Verse Locator](#)

गृहाद् गृहम् राक्षसानाम् उद्यानानि च वानरः ।
वीक्षमाणो हि असम्त्रस्तः प्रासादामः च चचार सः ॥ ५-६-१६

16. **saH** = That Hanuma; **chchaara** = moved about; **gR^ihaat gR^iham** = from one house to another; **rakshaanaam** = of rakshasas; **vudyaanaanicha** = and also parks; **viikshamaanaH api** = and observing; **sarvashaH** = in all directions; **asantrastaH** = without fear; **praasaadaamshcha** = and also courtyards.

That Hanuma moved about from one house to another of Rakshasas and also parks and observing in all directions without fear and also courtyards.

[Verse Locator](#)

अवप्लुत्य महा वेगः प्रहस्तस्य निवेशनम् ।
ततो अन्यत् पुप्लुवे वेश्म महा पार्श्वस्य वीर्यवान् ॥ ५-६-१७

17. **mahaaviiryaH** = Hanuma with great prowess; **mahaavegaH** = and one with great speed; **avaplutya** = jumping; **niveshanam** = for the house; **prahastasya** = of Prahasta; **tataH** =

and from there; **plupluve** = leapt; **anyatveshma** = for another house; **mahaapaarshvasya** = that of Mahaparshva.

Hanuma with great prowess, and one with great speed, jumped for the house of Prahasta and from there leapt for another house that of Mahaparshva.

[Verse Locator](#)

अथ मेघ प्रतीकाशम् कुम्भ कर्ण निवेशनम् ।
विभीषणस्य च तथा पुप्लुवे स महा कपिः ॥ ५-६-१८

18. **atha** = thereafter; **mahaakapiH** = the great Hanuma; **plupluve** = leapt; **kumbhakarNaniveshanam** = for the house of Kumbhakarna; **meghapratiikaasham** = which resembled a cloud; **tathaa** = and in the same way; **vibhiishhanasya** = for the house of Vibhishana.

Thereafter the great Hanuma leapt for the house of Kumbhakarna which resembled a cloud and in the same way for the house of Vibhishana.

[Verse Locator](#)

महा उदरस्य च तथा विरूप अक्षस्य चैव हि ।
विद्युज् जिह्वस्य भवनम् विद्युन् मालेः तथैव च ॥ ५-६-१९
वज्र दम्ष्ट्रस्य च तथा पुप्लुवे स महा कपिः ।

19. **saH mahaakapiH** = That great Hanuma; **tathaa** = in the same way; **plupluve** = leapt; **bhavanam** = for the house; **mahodarashya** = of Mahodara; **viruupaakshasya caivaH** = and also that of Virupaaksha; **viddyujjihvasya** = that of Viddutjihva; **tathaivacha** = and in the same fashion; **vidyunmaaleH** = that of Vidhunmaali; **tathaiva** = and in the same way; **vjradamshhTrasya** = that of Vajradamshhtra.

That great Hanuma in the same way leapt for the house of Mahodara and also that of Virupaaksha, that of Viddutjihva.

[Verse Locator](#)

शुकस्य च महा वेगः सारणस्य च धीमतः ।
तथा च इन्द्रजितो वेश्म जगाम हरि यूथपः ॥ ५-६-२०

20. **hariyuudhapaH** = Hanuma the commander of Vanara army; **mahaatejaaH** = with great radiance; **jagaama** = went; **shukasya** = for Suka's house; **dhiimataH shukasya** = for the intellectual Suka's house; **saaraNasya** = for Sarana's house; **tathaa** = in the same way; **gR^iham** = for the house; **indrajitaH** = of Indrajit.

Hanuma the commander of Vanara army with great radiance went for the intellectual Suka's house, for Sarana's house, and in the same way for the house of Indrajit.

[Verse Locator](#)

जम्बु मालेः सुमालेः च जगाम हरि यूथपः ॥ ५-६-२१
रश्मि केतोः च भवनम् सूर्य शत्रोः तथैव च ।
वज्रकायस्य च तथा पुप्लुवे स महाकपिः ॥ ५-६-२२

21;22. **harisattamaH** = the best among Vanaras Hanuma; **jagaama** = went; **jambumaaleH** = for the house of Jambumali; **sumaaleshcha** = and for the house of Sumali; **saH mahaakapiH** = the great Hanuma; **pupluve** = jumped; **rashmiketoH** = for the house of Rasmiketu; **tathaivacha** = and in the same way; **suryaketoH** = for the house of

Suryaketu; **tathaa** = and in that way; **bhavanam** = for the building; **vajrakaayasya** = of Vajrakaaya.

The best among Vanaras Hanuma went for the house of Jambumali and for the house of Sumali. The great Hanuma jumped for the house Rasmiketu and in the same way for the house of Suryaketu and in that way for the building of Vajrakaaya.

[Verse Locator](#)

धूम्र अक्षस्य च सम्पातेर् भवनम् मारुत आत्मजः ।
विद्युद् रूपस्य भीमस्य घनस्य विघनस्य च ॥ ५-६-२३
शुक नाभस्य वक्रस्य शठस्य विकटस्य च ।
ह्रस्व कर्णस्य दम्ष्ट्रस्य रोमशस्य च रक्षसः ॥ ५-६-२४
युद्ध उन्मत्तस्य मत्तस्य ध्वज ग्रीवस्य नादिनः ।
विद्युज् जिह्व इन्द्र जिह्वानाम् तथा हस्ति मुखस्य च ॥ ५-६-२५
करालस्य पिशाचस्य शोणित अक्षस्य चैव हि ।

23;24;25. **maarutaatmajaH** = Hanuma (jumped); **dhumraakshhasaya** = for Dhumrah's house; **sampaateH** = for Sampati's house; **vidhudtruupasaya** = for Vidhudrupa's; **bhiimasya** = for Bhimaa's house; **ghanasya** = for Ghana's house; **vighanasyacha** = and Vighana's house; **shukanaasasya** = for Sukhana's house; **vakrasya** = for Vakra's; **shaThasya** = for Satha's house; **vikaTasyacha** = and also for Vikatasaa house; **brahmakarnasya** = for Brahmakarnas house; **damshhtrasya** = for Damshra's house; **romashyasya** = for Romasas house; **rakshasaH** = for Rakshasas house; **yuddhonmatasya** = for Ydhonmata's house; **mattasya** = for Mattaas house; **dvaja griivasya** = for Dvajagriva's house; **naadinaH** = for Naadi's house; **vidhyujjihvendrajihvaanaam** = for Vidhutjiva's and Indrajihva's houses; **tathaa** = in the same way; **hastimukhasya** = and also Hastimukaas house; **karaaLasya** = for Karaala's house; **pishchasya** = for Pisha's house; **shoNitaakshasyachaivaH bhavan** = and also for the building of Shonita.

Hanuma jumped for Dhumrah's house, for Sampati's house, for Vidhudrupa's, Bhiima's house, for Ghana's house and Vighana's house, for Sukhana's house, for Vakra's, for Satha's house and also for Vikata's house, for Brahmakarna's house, for Damshra's house, for Roma's house, for Raksha's house, for Ydhonmata's and Indrajihva's house, in the same way for Hastimukas house, for Karala's house, for Pisacha's house, and also for the building of Shonita.

[Verse Locator](#)

क्रममाणः क्रमेण एव हनूमान् मारुत आत्मजः ॥ ५-६-२६
तेषु तेषु महा अर्हेषु भवनेषु महा यशाः ।
तेषाम् रूढिमताम् ऋद्धिम् ददर्श स महा कपिः ॥ ५-६-२७

26;27. **maarutaatmajaH** = the son of Vayu; **mahaayashaaH** = one with great fame; **mahaakapiH** = great one among Vanaras; **saH hanumaan** = that Hanuma; **dadarsha** = saw; **teshhaam buddhim** = the wealth of those rakshasas; **bhuddhimataam** = who were rich; **kramamaaNaaH** = moving; **krameNaiva** = in a sequence; **teshu teshu** = (in) those and those; **mahaarheshhu bhavaneshhu** = best buildings.

The son of Vayu, one with great fame, great one among Vanaras , moving about in a sequence in those and those best buildings, saw the wealth of those rakshasas, who were rich.

[Verse Locator](#)

सर्वेषाम् समतिक्रम्य भवनानि समन्ततः ।

आससाद अथ लक्ष्मीवान् राक्षस इन्द्र निवेशनम् ॥ ५-६-२८

28. lakshmivaan = the glorious Hanuma; samati kramya = passing; sarveshham bhavanaani = every ones houses; samantataH = all round; tathaa = there after; asasaada = neared; raakshasendraniveshanam = the house of Ravana.

The glorious Hanuma passing everyone's houses all round, there-after neared the house of Ravana.

[Verse Locator](#)

रावणस्य उपशायिन्यो ददर्श हरि सत्तमः ।

विचरन् हरि शार्दूलो राक्षसीर् विकृत ईक्षणाः ॥ ५-६-२९

शूल मुद्गल हस्ताः च शक्तो तोमर धारिणीः ।

29. harisattamaH = Hanuma best among Vanaras; harishaardulaH = tiger among Vanaras; vicharan = moving about; dadarsha = saw; raakshasiiH = Rakshasa women; raavaNasya upashaayinya = those who were sleeping near to Ravana; vikR^itekshaaH = those who had horrific eyes; shuulamudgarahastaashcha = those who had Sulaas; Mudgaras in their hands; shaktitomaradhaariNiiH = those who had Shaktis and Tomaras.

Hanuma best among Vanaras, tiger among Vanaras, moving about saw Rakshas women, those who were sleeping near to Ravana, those who had horrific eyes, those who had Sulaas, Mudgaras in their hands, those who had Shaktis and Tomaras.

[Verse Locator](#)

ददर्श विविधान् गुल्मामः तस्य रक्षः पतेर् गृहे ।

राक्षसांश्च महाकायान्नानाप्रहरणोद्यतान् ॥ ५-६-३०

30. dadarsha = (Hanuma) saw; tasyagR^ihe = in that house; rakshaHpate = of Ravana; vividhaangulmaan = a variety of army divisions; raakshasaamshcha = and also rakshasas; mahaakaayaan = those who had huge bodies; naanaapraharaNodhyataan = having different weapons raised up.

Hanuma saw in that house of Ravana a variety of army divisions and also Rakshasas those who had huge bodies having different weapons raise up.

[Verse Locator](#)

रक्तान् श्वेतान् सितामः चैव हरीमः चैव महा जवान् ॥ ५-६-३१

कुलीनान् रूप सम्पन्नान् गजान् पर गज आरुजान् ।

निष्ठितान् गज शिखायाम् ऐरावत समान् युधि ॥ ५-६-३२

निहन्त्स्व पर सैन्यानाम् गृहे तस्मिन् ददर्श सः ।

क्षरतः च यथा मेघान् स्रवतः च यथा गिरीन् ॥ ५-६-३३

मेघ स्तनित निर्घोषान् दुर्धर्षान् समरे परैः ।

32;33. saH = that Hanuma; tasmingR^ihe = in that house; dadarsha = saw; hariim chaapi = horses; raktaan = in red colour; shvethaan = in white colour; stitaamshchaiva = slightly whitish; mahaanjavaan = capable of great speed; gajaan = elephants; puliinaan = born in a good breed; ruupasampannaan = having good appearance; paragajaarujaan = capable of harassing enemy's elephants; nishhThitaan = skilled; gajashikhsaayaam = in good elephant

training; **airaavatasamaan** = equalling Iraavata; **nihantruun** = capable of killing; **parasainyaanaam** = enemies armies; **yudhi** = in war; **ksharataH** = rutting; **meghaanyathaa** = like raining clouds; **giriinyathaa** = like mountains; **sravataH** = (with water falls)that are pouring down; **meghastanitanirghoshhaan** = with trumpeting resembling thundering of clouds; **durdharshhaan** = unassailable; **paraiH** = by enemies; **samare** = in a battle.

That Hanuma in that house saw horses in red colour and in white colour, slightly whitish, capable of great speed, elephants born in a good breed having good appearance capable of harassing enemy's elephants, skilled in good elephant training, equalling Iraavata, capable of killing enemies armies in war, rutting like raining clouds, like mountains with water falls that are pouring down, with trumpeting resembling thundering of clouds, unassailable by enemies in a battle.

[Verse Locator](#)

सहस्रम् वाहिनीः तत्र जाम्बूनद परिष्कृताः ॥ ५-६-३४
हेम जालैर् अविच्छिन्नाः तरुण आदित्य सन्निभाः ।
ददर्श राक्षस इन्द्रस्य रावणस्य निवेशने ॥ ५-६-३५

34;35. **tatra** = there; **dadarsha** = (Hanuma) saw; **niveshane** = in the house; **raavaNasya** = of Ravana; **rakshasendrasya** = the king of rakshasas; **vaahiniiH** = army divisions; **sahasram** = in thousands; **jaabuunadaparishhkR^itaaH** = decorated with gold; **hemajaalaparichchannaH** = covered with heaps of gold; **taruNaadityasannibhaaH** = equalling the sun who has fully come up.

There Hanuma saw in the house of Ravana, the king of rakshasas, army divisions in thousands decorated with gold, covered with heaps of gold, equalling the Sun who has fully come up.

[Verse Locator](#)

शिविका विविध आकाराः स कपिर् मारुत आत्मजः ।
लता गृहाणि चित्राणि चित्र शाला गृहाणि च ॥ ५-६-३६
क्रीडा गृहाणि च अन्यानि दारु पर्वतकान् अपि ।
कामस्य गृहकम् रम्यम् दिवा गृहकम् एव च ॥ ५-६-३७
ददर्श राक्षस इन्द्रस्य रावणस्य निवेशने ।

36;37. **saH kapiH** = that Hanuma; **maarutaatmajaH** = the son of Vayu; **dadarsha** = saw; **niveshane** = in the house; **ravanasya** = of Ravana; **rakshasendrasya** = the king of Rakshasas; **shibikaaH** = palanquins; **vividhaakaaraaH** = of various shapes; **chitraaNilathaagR^ihaaNi** = wonderful bowers; **chitraashaalaagR^ihaaNi** = art galleries; **anyaani** = and other; **kriiDaagR^ihaaNi** = pleasure houses; **daaruparvatakaanapi** = (which were constructed) with wooden mountains; **kaamasyagR^ihakam** = house for sexual delights; **ramyam divaagR^ikamevacha** = and a beautiful diurnal house.

That Hanuma the son of Vayu saw in the house of Ravana the king of rakshasas, palanquins of various shapes, wonderful bowers, art galleries and other pleasure houses which were constructed with wooden mountains, house for sexual delight and a beautiful diurnal house.

[Verse Locator](#)

स मन्दर तल प्रख्यम् मयूर स्थान सम्कुलम् ॥ ५-६-३८
ध्वज यष्टिभिर् आकीर्णम् ददर्श भवन उत्तमम् ।

अनन्त रत्न निचयम् निधि जालम् समन्ततः ॥ ५-६-३९

धीर निष्ठित कर्म अन्तम् गृहम् भूत पतेर् इव ।

38;39. saH = That Hanuma; dadarsha = saw; bhaanuvantam = the best among building; mandaragiriprakhyaam = equalling mount Mandara; mayuurasthaanasamkulam = filled with pens for peacocks; aakiirNam = spread; dhvajayashhTibhiH = by flag staffs; dhiiranishhThatakarmaantam = managed by courageous one's; bhuutapateHgR^ihamiva = like the house of Kubera; anekaratnasamkiirNam = filled with many diamonds; nidhijaalam = and also heaps of riches.

That Hanuma saw the best among buildings equalling mount Mandara filled with pens for peacocks, spread by flag staffs managed by courageous ones like the house of Kubera filled with many diamonds and also heaps of riches.

[Verse Locator](#)

अर्चिर्भिः च अपि रत्नानाम् तेजसा रावणस्य च ॥ ५-६-४०

विरराज अथ तद् वेश्म रश्मिमान् इव रश्मिभिः ।

40. tat = That; veshma = building; viraraaja = shone; archirbhishchaapi = by the rays; ratnaanaam = of diamonds; tejasaacha = by the splendour; raavaNasya = of Ravana; rashmimaaniva = like the Sun; rashmibhiH = by rays.

That building shone by the rays of diamonds, by the splendour of Ravana like the Sun by rays.

[Verse Locator](#)

जाम्बू नदमयानि एव शयनानि आसनानि च ॥ ५-६-४१

भाजनानि च शुभ्राणि ददर्श हरि यूथपः ।

41. hariyuudhapaH = leader of Vanaras; Hanuma; dadarsha = saw; shayanaani = couches; aasanaanicha = and seats; mukhyaani = and chief vessels; jaambuunadamayaanyeva = all made with gold.

Hanuma leader of Vanaras saw couches and seats and chief vessels all made with gold.

[Verse Locator](#)

मध्व् आसव कृत क्लेदम् मणि भाजन सम्कुलम् ॥ ५-६-४२

मनो रमम् असम्बाधम् कुबेर भवनम् यथा ।

नूपुराणाम् च घोषेण कान्चीनाम् निनदेन च ॥ ५-६-४३

मृदन्ग तल घोषैः च घोषवद्भिर् विनादितम् ।

प्रासाद सम्घात युतम् स्त्री रत्न शत सम्कुलम् ॥ ५-६-४२

सुव्यूढ कक्ष्यम् हनुमान् प्रविवेश महा गृहम् ।

42;43;44. hanumaan = Hanuma; pravivesha = entered; mahaagR^iham = the big house; madhvaasavakR^itakledam = moistened by liquor made of honey; maNibhaajanashankulam = filled with vessels made of gems; manoramam = delightful one; asambaadham = un-congested one; kuberabhavanamyathaa = like the building of Kubera; ninaaditam = resounded; nuupuraaNaamghoshheNa = by the sound of tinkles; kaaJNchiinaam ninadena = by the sound waist ornaments; mR^idaN^gatalaghoshhaiishcha = by the sound of percussion on Mrudangas; ghoshhvidbhiH = with deep sound; praasaadasamgaatayutam = which consisted of

many mansions; **striirathashetasamkulam** = filled with hundreds of best women; **suvyuuDhakakshyam** = encircled by many spacious enclosures.

Hanuma entered the big house moistened by liquor made of honey, filled with vessels made of gems delightful one, un-congested one like the building of Kubera resounded by the sound of tinkles by the sound of waist ornaments, by the sound of percussion on Mrudangas with deep sound, which consisted of many mansions filled with hundreds of best women, encircled by many spacious enclosures.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दर काण्डे षष्ठः सर्गः

Thus, this is the 6th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 6

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 7 Verses converted to UTF-8, Nov 09

Introduction

Hanuma continues his search for mother Seetha in Ravana's inner city. He sees the aerial plane Pushpaka in Ravana's building.

[Verse Locator](#)

स वेश्म जालम् बलवान् ददर्श ।

व्यासक्त वैदूर्य सुवर्ण जालम् ।

यथा महत् प्रावृष्णि मेघ जालम् ।

विद्युत् पिनद्धम् सविहम्ग जालम् ॥ ५-७-१

1. saH = That Hanuma; balavaan = the strong one; dadarsha = saw; veshmajaalam = a group of houses; vyaasaktavaiDuuryasuvarNajaalam = with windows in golden hue embedded with cats eye gems; mahat meghajaalam yathaa = like a great group of clouds; praavR^ishhi = in rainy season; vidyutpinaddham = made with lighting; savihaN^gajaalam = together with a group of birds.

That Hanuma, the strong one, saw a group of houses with windows in golden hue, embedded with cat's-eye gems, like a great group of clouds in rainy season with lighting, together with a group of birds.

[Verse Locator](#)

निवेशनानाम् विविधाः च शालाः ।

प्रधान शन्ख आयुध चाप शालाः ।

मनो हराः च अपि पुनर् विशाला ।

ददर्श वेश्म अद्रिषु चन्द्र शालाः ॥ ५-७-२

2. dadarsha = (Hanuma) saw; vividhaaH shaalaaH = various halls; niveshanaanaam = of the houses; pradhaanashaN^khaayudhachaapashaayudhaaH = important buildings storing conches; bows; and other weapons; punaH = and also; manoharaaH = heartening; vishaalaaH chandrashaalaaH = spacious attics; veshmaadR^ishhu = on the top of mountain like houses.

Hanuma saw various halls of the houses, important buildings storing conches, bows, and other weapons, and also heartening spacious attics at the top of mountain- like houses.

[Verse Locator](#)

गृहाणि नाना वसु राजितानि ।
देव असुरैः च अपि सुपूजितानि ।
सर्वैः च दोषैः परिवर्जितानि ।
कपिर् ददर्श स्व बल अर्जितानि ॥ ५-७-३

3. **kapiH** = Hanuma; **dadarsha** = saw; **gR^ihaaNi** = houses; **naanaavasuraaajitaani** = glittered by various riches; **supuujitaaNi** = well worshipped; **devaasuraishchaapi** = by devas and asuraas; **parivarjitaani** = left; **sarvaiHdoshhaiH** = by all flaws; **svabaalaarjitaani** = obtained by the self-might of rakshasas;

Hanuma saw houses glittered by various riches, well worshipped by Devas and Asuras, devoid of all flaws and obtained by the self-might of rakshasas.

[Verse Locator](#)

तानि प्रयत्न अभिसमाहितानि ।
मयेन साक्षाद् इव निर्मितानि ।
मही तले सर्व गुण उत्तराणि ।
ददर्श लन्का अधिपतेर् गृहाणि ॥ ५-७-४

4. **dadarsha** = (Hanuma) saw; **taaNigR^ihaaNi** = those houses; **laN^kaadhipateH** = of the ruler of Lanka; **prayanaabhisamaahitaani** = constructed by great effort; **nirmitaaniiva** = as though constructed; **saakshaatmayena** = by Mayaa himself; **mahiitale** = on Earth; **sarvaguNottaraaNi** = with all best qualities.

Hanuma saw those houses of the ruler of Lanka, constructed by great effort as though constructed by Mayaa himself on earth with all best qualities.

[Verse Locator](#)

ततो ददर्श उच्चित मेघ रूपम् ।
मनो हरम् कान्चन चारु रूपम् ।
रक्षो अधिपस्य आत्म बल अनुरूपम् ।
गृह उत्तमम् हि अप्रतिरूप रूपम् ॥ ५-७-५

5. **tataH** = thereafter; **dadarsha** = Hanuma saw; **gR^ihottamam** = the best house; **rakshodhipasya** = of the lord of Rakshas; **uchchhitamegharuupamam** = having the appearance of a cloud; **manoharam** = soul-captivating one; **kaanchanachaarurupam** = having a beautiful form made of gold; **apratiruparuupam** = with that has no comparison; **aatmabalaanuruupam** = suitable of Ravana's might.

Thereafter Hanuma saw the best house of the lord of rakshasas, having the appearance of a cloud, soul-captivating one having a beautiful form made of gold which has no comparison, suitable of Ravana's might

[Verse Locator](#)

मही तले स्वर्गम् इव प्रकीर्णम् ।
श्रिया ज्वलन्तम् बहु रत्न कीर्णम् ।
नाना तरूणाम् कुसुम अवकीर्णम् ।
गिरेर् इव अग्रम् रजसा अवकीर्णम् ॥ ५-७-६

6. (Hanuma saw Ravana's house) svargamiva = like heaven; prakiirNam = thrown; mahiitale = upon earth; jvalantam = effulgent; shriyaa = with glory; bahuratnakiirNam = embedded with variety of diamonds; kusumaavakiiraNam = covered by flowers; naanaataruuNaam = of various trees; gireH agramiva = like the summit of a mountain; avakiirNam = covered; rajasaa = by pollen.

Hanuma saw Ravana's house like heaven thrown upon earth, effulgent with glory, embedded with variety of diamonds covered by flowers of various trees, like the summit of a mountain covered by pollen.

[Verse Locator](#)

नारी प्रवेकैर् इव दीप्यमानम् ।
तडिद्भिर् अम्भोदवद् अर्च्यमानम् ।
हंस प्रवेकैर् इव वाह्यमानम् ।
श्रिया युतम् खे सुक्ताम् विमानम् ॥ ५-७-७

7. diipyamaanamiva = being shone; naaripravekaaH = by the best among the women; ambhodavat = like a cloud; taTidbhiH = by lightening; archyamaanam = being worshipped; vaahyamaanamiva = like being carried; hamsapravekaiH = by the best swans; shriiyaayutam = full of splendor; vimaanam = (like an) aerial car; sukR^itaam = of good people; khe = in sky.

Being shone by the best among women like a cloud by lightening, being worshipped, like being carried by the best swans, like an aerial car full of splendor, of good people in sky.

[Verse Locator](#)

यथा नग अग्रम् बहु धातु चित्रम् ।
यथा नभः च ग्रह चन्द्र चित्रम् ।
ददर्श युक्ती कृत मेघ चित्रम् ।
विमान रत्नम् बहु रत्न चित्रम् ॥ ५-७-८

8. dadarsha = Hanuma saw; vimaanaratnam = the best house; yuktiikR^ita meghachitram = like a beautiful cloud endowed with many hues; nabhaH yathaa = like the sky; graHchandrachitram = illumined by planets including the moon; bahuratnachitram = decked with numerous precious stones; nagaagram yathaa = like a mountain peak; bahudhaatu chitram = looking picturesque with numerous minerals.

Hanuma saw the best house like a beautiful cloud endowed with many hues, like the sky illumined by planets including the moon, decked with numerous precious stones like a mountain peak, looking picturesque with numerous minerals.

[Verse Locator](#)

मही कृता पर्वत राजि पूर्णा ।
शैलाः कृता वृक्ष वितान पूर्णाः ।

वृक्षाः कन्ताः पुष्प वितान पूर्णाः ।

पुष्पम् कन्तम् केसर पत्र पूर्णम् ॥ ५-७-९

9. mahii = the earth; kR^itaa = was made; parvataraajapuurNa = to be full of mountain ranges; shailaaH = the mountains; kR^itaaH = were made; vR^ikshavitaanapuuraNaaH = to be abounding of tree; vR^ikshaaH = the trees; kR^itaaH = were made; pushhpavitaahpuuraNaaH = to be full of flowers; pushhpam = the flower; kR^itam = was made; kesarapatrapuuraNam = to be full of filaments and petals.

The earth was made to be full of mountain ranges. The mountains were made to be abounded of trees. The trees were made to be full of flowers. The flower was made to be full of filaments and petals.

[Verse Locator](#)

कृतानि वेश्मानि च पाण्डुराणि ।

तथा सुपुष्पा अपि पुष्करिण्यः ।

पुनः च पद्मानि सकेसराणि ।

धन्यानि चित्राणि तथा वनानि ॥ ५-७-१०

10. paanDuraaNi veshmaani cha = white mansions were also; kR^itaani = built; tathaa = in the same way; pushhkaraaNicha = lakes also; supushhpaaNi = with beautiful flowers; punashcha = and also; padmaani = lotuses; sakesaraaNi = together with filaments; tathaa = and; vanaani = forest; dhanyaani chitraaNi = (that were) the best and wonderful.

White mansions were also built in the same way. Lakes also with beautiful flowers and also lotuses together with filaments and forest that were the best and wonderful.

[Verse Locator](#)

पुष्प आह्वयम् नाम विराजमानम् ।

रत्न प्रभाभिः च विवर्धमानम् ।

वेश्म उत्तमानाम् अपि च उच्च मानम् ।

महा कपिः तत्र महा विमानम् ॥ ५-७-११

11. tatra = there; mahaakapiH = the great Hanuma(saw); mahaavimaanam = a great aerial car; veshmottamaanaamapi uchchamaanam = the best among best of aerial cars; naamaviraajamaanam = shining with the name; pushhpaaHvayam = of Pushpaka; ratnaprabhaabhiH = with the rays of precious stones; vighuurNamaanam = capable of traveling long distances.

There the great Hanuma saw a great aerial car, the best among best of aerial cars, shining with the name of Pushpaka with the rays of precious stones, and capable of traveling long distances.

[Verse Locator](#)

कृताः च वैदूर्यमया विहग्मा ।

रूप्य प्रवालैः च तथा विहग्माः ।

चित्राः च नाना वसुभिर् भुजग्मा ।

जात्या अनुरूपाः तुरगाः शुभ अग्नाः ॥ ५-७-१२

12. vihaN^gaaH = birds; vaiDuuryamayaaH = of cats eye gems; tathaa = as well as; vihaN^gaaH = birds; ruupyapravaaLaishcha = made of silver and coral; chitraaH bhujaN^gaaH = wonderful serpents; naanaavasubhiH = made of various jewels; turagaaH = horses; subhaaN^gaaH = of beautiful limbs; anuruupaaH = suitable; jaatyaa = by their noble breed; kR^itaa = were arranged.

Artificial birds made of cat's-eye gems, as well as birds made of silver and coral, wonderful serpents made of various jewels, horses of beautiful limbs suitable by their noble breed were arranged.

[Verse Locator](#)

प्रवाल जाम्बूनद पुष्प पक्षाः ।
सलीलम् आवर्जित जिह्म पक्षाः ।
कामस्य साक्षाद् इव भान्ति पक्षाः ।
कृता विहग्माः सुमुखाः सुपक्षाः ॥ ५-७-१३

13. vihaN^gaaH = birds; kR^itaaH = were made; pravaaLajaambuunadapushhpapakshaaH = with corals on their wings and with golden flowers; supakshaaH = with good wings; aavarjitajihmapakshaaH = with curved and bent wings; saliilam = in a playful way; bhaanti = shining; pakshaaHiva = like helpers; kaamasya = of the god of love; saakshaat = himself.

Birds were made with corals on their wings and together with golden flowers, with good wings, with curved and bent wings in a playful way, shining like helpers of the god of love himself

[Verse Locator](#)

नियुज्यमानाः च गजाः सुहस्ताः ।
सकेसराः च उत्पल पत्र हस्ताः ।
बभूव देवी च कृता सुहस्ता ।
लक्ष्मीः तथा पद्मिनि पद्म हस्ता ॥ ५-७-१४

14. gajaaH = Elephants; padmini = in a lotus-pool; sakesaraashcha = with filaments of lotus petals on body; suhastaa = with shapely trunks; utpalapatrahastaaH = with lotus petals held in their trunks; niyuajyamaanaaH tu = devoted to the worship; lakshmiH = of Goddess Lakshmi; tathaa = and deviicha = (an image of) Goddess Lakshmi also; suhastaa = with graceful hands; padmahastaa = holding lotus in Her hand; kR^itaa babhuuva = was made to exist in Pushpaka;

Images of elephants in a lotus-pool with filaments of lotus on body, with lotus petals held in their trunks, were devoted to the worship of an image of Goddess Lakshmi. And also an image of Goddess Lakshmi with four graceful hands and holding lotus in Her hand was made to exist in Pushpaka.

[Verse Locator](#)

इति इव तद् गृहम् अभिगम्य शोभनम् ।
सविस्मयो नगम् इव चारु शोभनम् ।
पुनः च तत् परम सुगन्धि सुन्दरम् ।
हिम अत्यये नगम् इव चारु कन्दरम् ॥ ५-७-१५

15. itiiva = in this fashion; abhigamyaa = nearing; tatgR^iham = that house; shobhanam = which was shining; nagamiva = like a mountain; chaarushobhanam =

with a beautiful glow; **savismayaH** = became surprised; **punashcha** = and saw (again); **tat** = that house; **paramasugandhi** = with a great sweet fragrance; **sundaram nagamiva** = like a beautiful mountain; **himaatyaye** = during spring; **chaarukandaram** = with beautiful case.

In this fashion, nearing that house which was shining like a mountain with a beautiful glow that house with great sweet fragrance like a beautiful mountain during spring, with beautiful cave became surprised and saw (again).

[Verse Locator](#)

ततः स ताम् कपिर् अभिपत्य पूजिताम् ।
चरन् पुरीम् दश मुख बाहु पालिताम् ।
अदृश्य ताम् जनक सुताम् सुपूजिताम् ।
सुदुःखिताम् पति गुण वेग निर्जिताम् ॥ ५-७-१६

16. **tataH** = thereafter; **saH kapiH** = that Hanuma; **abhipatyaa** = nearing; **taam puriim** = that city of Lanka; **pujitaam** = worshipped (by Rakshasas) **dashamukhabaahupaalitaam** = ruled by arms of ten-headed Ravana; **charan** = moving(thereabout); **sudukhita** = became very gloomy; **adR^ishyaa** = (on) not seeing; **taamjanakasutaam** = that Seetha; **supuujitaam** = well worshipped (by all); **patiguNaveganirjitaam** = greatly conquered by the virtues of Her husband Sri Rama.

Thereafter that Hanuma nearing that city of Lanka worshipped by Rakshasas, ruled by arms of ten-headed Ravana, moving thereabout became very gloomy on not seeing that Seetha well worshipped by all and greatly conquered by the virtues of Her husband Sri Rama

[Verse Locator](#)

ततः तदा बहु विध भावित आत्मनः ।
कृत आत्मनो जनक सुताम् सुवर्त्मनः ।
अपश्यतो अभवद् अतिदुःखितम् मनः ।
सुचक्षुषः प्रविचरतो महात्मनः ॥ ५-७-१७

17. **tataH** = Thereafter; **tadaa** = then; **manaH** = the heart; **mahaatmanaH** = of the great souled Hanuma; **bahuvidhabhaavitaatmanaH** = who contemplated supreme Spirit in many ways; **kR^itaatmanaH** = with a disciplined mind; **suvartmanaH** = following ritues path; **suchakshushhaH** = with good eyes; **pravicharataH** = moving about(in the city of Lanka) ; **abhavat** = became; **atidukhitam** = greatly sorrowful; **apasyataH** = not seeing; **janakasutaam** = Seetha;

Thereafter then the heart of the great souled Hanuma who contemplated supreme spirit in many ways with a disciplined mind following righteous path, with good observant eyes, moving about in the city of Lanka became greatly sorrowful on not seeing Seetha.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दर काण्डे सप्तमः सर्गः

Thus, this is the 7th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 7

Top of Page	1	2	3	4
5	6	7	8	9

<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>		

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 8 Verses converted to UTF-8, Nov 09

Introduction

This chapter describes Pushpaka in glorious and amazing detail.

[Verse Locator](#)

स तस्य मध्ये भवनस्य संस्थितम् ।
महद्विमानम् मणिवज्रचित्रितम् ।
प्रतप्तजाम्बूनदजालकृत्रिमम् ।
ददर्श वीरः पवनात्मजः कपिः ॥ ५-८-१

1. saH kapiH = that Hanuma; viiraH = the courageous one; pavanaatmajaH = the son of Lord Vayu; dadarsha = saw; mahat vimaanam = a great aerial plane; samsthitam = standing; madhye = in the middle; tasya bhavanasya = of that building; maNivajrachitritam = with a surprising hue due to diamonds and gems; prataptajaambuunadajalakR^itrimam = decorated by series of refined gold.

That Hanuma the courageous one, the son of Lord Vayu, saw the great aerial plane standing in the middle of that building with a surprising hue, due to diamonds, and gems decorated by series of refined gold.

[Verse Locator](#)

तदप्रमेयाप्रतिकारकृत्रिमम् ।
कृतम् स्वयम् साध्विति विश्वकर्मणाः ।
दिवम् गतम् वायुपथप्रतिष्ठितम् ।
व्यराजतादित्यपथस्य लक्ष्मिवत् ॥ ५-८-२

2. tat = that plane; vyaraajata = shone; lakshmavat = like symbol; aadityapathasya = for solar path; vaayupathapratishhThatam = standing in the aerial path; divamgatam = obtaining in the sky; kR^itam = manufactured; svyam vishvakarmaNaa = by Vishvakarma himself; saadhviti = and praised by him; aprameyaapratikaarakR^itrimam = one without comparison in beauty.

That plane shone like symbol for solar path standing in the aerial path obtaining the sky.
Manufactured by Vishvakarma himself and praised by him as one without comparison in beauty.

[Verse Locator](#)

न तत्र किञ्चिन्न कृतम् प्रयत्नतो ।
न तत्र किञ्चिन्न महर्हरत्नवत् ।
न ते विशेषा नियताः सुरेष्वपि ।
न तत्र किञ्चिन्न महाविशेषवत् ॥ ५-८-३

3. **tatra** = In that plane; **na kimchit na kR^itam** = there is not even a small thing that is not made; **prayatnataH** = with effort; **tatra** = in that; **na kimchit** = there is nothing; **na mahaarharatnavat** = without the best diamonds; **te visheshhaaH** = those characteristics; **naniyataaH** = definitely are not; **sureshhvapi** = in Devas also; **tatra** = in that; **kimchit na** = there is nothing; **na mahaavisheshhavat** = that is not great significance.

In that plane there is not even a small thing that is not made with great effort, in that there is nothing without the best diamonds, those characteristics definitely are not in Devas also, in that there is nothing that is not of great significance.

[Verse Locator](#)

तपह्समाधानपराक्रमार्जितम् ।
मनःसमाधानविचारचारिणम् ।
अनेकसंस्थानविषेणनिर्मितम् ।
ततस्ततस्तुल्यविशेषदर्शनम् ॥ ५-८-४

4. **tapHsamaadhaanaparaakramaarjitam** = one that has been obtained by austerities and by prowess; **manaHsamaadhaanavichaarachaariNam** = one that moves about by the thoughts of concentrated mind; **anekasamsthaanavisheshhanirmitam** = made from various significant parts; **tulyavisheshhanadarshanam** = with an appearance of parts of equal significance; **tataH tataH** = (collected from) here and there

One that has been obtained by austerities and by prowess, one that moves about by thoughts of concentrated mind, made from various significant parts with an appearance of parts of equal significance, collected from here and there from all over the world.

[Verse Locator](#)

विशेषमालम्ब्य विशेषसंस्थितम् ।
विचित्रकूटम् बहुकूटमण्डितम् ।
मनोऽभिरामम् शरदन्दुनिर्मलम् ।
विचित्रकूटम् शिखरम् गिरिर्यथा ॥ ५-८-५

5. **aalambya** = obtaining; **visheshham** = a special construction; **visheshhasamsthitam** = stood as a special object; **vichitrakuuTam** = like a mountain with wonderful peaks; **bahukuuTamaNDitam** = adorned by many peaks; **mano.abhiraamaan** = attractive to soul; **sharadindunirmalam** = calm like an autumnal moon; **shikaram yadaa** = like the peak; **gireH** = of a mountain; **vichitrakuuTam** = with other wonderful small peaks.

Obtaining a special construction as a special object, like a mountain with wonderful peaks adorned by many peaks, attractive to soul, calm like an autumnal moon, like the peak of a mountain with other wonderful small peaks.

[Verse Locator](#)

वहन्ति यम् कुण्डशोभितानना ।

महाशना व्योमचरा निशाचराः ।

विवृत्तविध्वस्तविशाललोचना ।

महाजवा भूतगणाः सहस्रशः ॥ ५-८-६

6. (Hanuma saw that aerial plane) yam = which; nishaacharaaH = rakshasas; mahaashanaaH = who were great eaters; kunDalashobhitaananaaH = with a face beautified by earrings ;vyomacharaaH = who roamed around in the sky; sahasrashaH buutagaNaaH = (and) thousands of genii; nivR^ittavidhvastavishaalalochanaaH = with round eyes; crooked eyes and wide eyes; mahaajavaaH = capable of great speed; vahanti = carried.

Hanuma saw that aerial plane which rakshasas who were great eaters, with a face beautified by earnings, who roamed around in the sky and thousands of genii with round eyes, crooked eyes and wide eyes capable of great speed carrying it.

[Verse Locator](#)

वसन्तपुष्पोत्करचारुदर्शनम् ।

वसन्तमासदपि कान्तदर्शनम् ।

स पुष्पकम् तत्र विमानमुत्तमम् ।

ददर्श तद्धानरवीरसत्तमः ॥ ५-८-७

7. saH = that Hanuma; vanaraviirasattamaH = the best among Vanara warriors; dadarsha = saw; tatra = there; uttamam vimaanam = a best plane; pushhpakam = with the name of Pushpaka; vasantapushhpotkarachaarudarshanam = with a more beautiful appearance than a group of flowers during spring; kaantadarshanam = a more attractive appearance; vasantamaasaadapi = than even the spring season.

That Hanuma the best among Vanara warriors saw there a best plane with the name of Pushpaka with a more beautiful appearance than a group of flowers during spring, a more attractive appearance than even the spring season.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दर काण्डे अष्टमः सर्गः

Thus, this is the 8th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 8

Top of Page	1	2	3	4
5	6	7		

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 9 Verses converted to UTF-8, Nov 09

Introduction

This chapter further describes the inner buildings of Ravana's house. Hanuma passess through a hall filled with Ravana's wives.

[Verse Locator](#)

तस्य आलय वरिष्ठस्य मध्ये विपुलम् आयतम् ।
ददर्श भवन श्रेष्ठम् हनूमान् मारुत आत्मजः ॥ ५-९-१

1. **hanumaan** = Hanuma; **maarutaatmajaH** = the son of Vayu; **dadarsha** = saw; **bhavanashreshhTam** = a best building; **aayatam** = which was a tall one; **vipulam** = and a wide one; **madhye** = in the middle; **tasyaalayavarishhTasya** = of that best group of houses.

Hanuma, the son of Vayu, saw a best tall building and a wide one in the middle of that best group of houses.

[Verse Locator](#)

अर्ध योजन विस्तीर्णम् आयतम् योजनम् हि तत् ।
भवनम् राक्षस इन्द्रस्य बहु प्रासाद सम्कुलम् ॥ ५-९-२

2. **tat** = that; **bhavanam** = building; **raakshasendrasya** = of Ravana; **bahupraasaadashamkulam** = filled with many edifices; **ardhayojanavisthiirNam** = (was) half a Yojana long; **yojanam aayatam** = and one Yojana tall.

That building of Ravana filled with many edifices was half a Yojana long and one Yojana tall.

[Verse Locator](#)

मार्गमाणः तु वैदेहीम् सीताम् आयत लोचनाम् ।
सर्वतः परिचक्राम हनूमान् अरि सूदनः ॥ ५-९-३

3. **hanumaan** = Hanuma; **arisuudanaH** = the destructor of enemies; **parichakraama** = moved around; **sarvataH** = in all directions; **maargamaaNah tu** = searching; **siitaam** =

Seetha; **aayatalochanaam** = the wide eyed; **viadehiim** = the daughter of King of Videha.

Hanuma, the destructor of enemies, moved around in all directions searching for Seetha the wide eyed daughter of King of Videha

[Verse Locator](#)

उत्तमम् राक्षसावासम् हनुमानवलोकयन् ।
आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम् ॥ ५-९-४
चतुर् विषाणैर् द्विरदैः त्रिविषाणैः तथैव च ।
परिक्षिप्तम् असम्बाधम् रक्ष्यमाणम् उदायुधैः ॥ ५-९-५

4;5. **atha** = thereafter; **hanumaan** = Hanuma; **lakshmiivaan** = the glorious one; **aasasaada** = neared; **uttamam raakshasaavaasam** = the best residence of Rakshas; **raakshasendraniveshanam** = (and) the house of Ravana; **parikshiptam** = containing; **chaturvishhaaNaiH** = (elephants) with four tusks; **tathaivacha** = and also; **trivishhaaNaiH** = those with three tusks; **dviradaiH** = two tusks; **asambaadham** = not crowded; **rakshyamaaNam** = protected; **udaayudhaiH** = by those bearing raised weapons; **avalokayan** = observing (it).

Thereafter, Hanuma the glorious one neared and observed the best residence of Rakshasas and the house of Ravana, containing elephants with four tusks and also those with three tusks, those with two tusks and still not crowded. It was protected by soldiers bearing raised weapons.

[Verse Locator](#)

राक्षसीभिः च पत्नीभी रावणस्य निवेशनम् ।
आहन्ताभिः च विक्रम्य राज कन्याभिर् आवृत्तम् ॥ ५-९-६
तन् नक्र मकर आकीर्णम् तिमिम्लि झष आकुलम् ।
वायु वेग समाधूतम् पन्नगैर् इव सागरम् ॥ ५-९-७

6;7. **tat niveshanam** = that building; **aavR^itam** = surrounded; **raavaNasyapatniibhiH** = by the wives of Ravana; **raakshasiibhiH** = by demonesses; **raajakanyaabhiH** = princesses; **aahR^itaabhiH** = brought; **vikramya** = by strength; **saagaram iva** = (was) like an ocean; **nakramakaraakiirNam** = by crocodiles; big fishes; **timiN^gilajhashhaakulam** = filled with sharks and other fishes; **vaayuveghasamaadhuutam** = moved by the speed of wind; **pannagaiH** = and together with serpents.

That building surrounded by the wives of Ravana, by demonesses, and princesses brought by strength, was like an ocean filled with crocodiles, big fishes, sharks and other fishes, moved by the speed of wind, and together with serpents.

[Verse Locator](#)

या हि वैश्वरणे लक्ष्मीर् या च इन्द्रे हरि वाहने ।
सा रावण ग्न्हे सर्वा नित्यम् एव अनपायिनी ॥ ५-९-८

8. **yaa lakshmiH** = whatever wealth; **vaishravaNe** = is at Kubera; **yaa lakshmiH** = whatever riches; **indre cha** = at Indra; **harivaahane** = with green horses; **saa sarvaa** = all that affluence; **raavaNagR^ihe** = was at Ravana's house; **nityameva** = always; **aanapaayinii** = without reduction.

Whatever wealth is at Kubera, whatever riches at Indra with green horses, all that affluence was at Ravana's house. That wealth was always without reduction.

[Verse Locator](#)

या च राज्ञः कुबेरस्य यमस्य वरुणस्य च ।

तादृशी तद् विशिष्टा वा बुद्धी रक्षो गृहेष्व इह ॥ ५-९-९

9. **yaa** = whatever fortune; **kuberasya** = of Kubera; **raajJNaH** = the King of Yakshaas; **yamasya** = of Yama; **varuNasya cha** = and of Varuna; **taadrushii** = the same fortune; **vaa tadvishishhTaa** = or even greater; **buddiH** = treasure; **iha raakshogR^iheshhu** = was at this house of Ravana.

Whatever was the fortune of Kubera the King of Yakshas, of Yama and of Varuna, the same fortune or even greater treasure was at this house of Ravana.

[Verse Locator](#)

तस्य हर्म्यस्य मध्यस्थम् वेश्म च अन्यत् सुनिर्मितम् ।

बहुनिर्यूह सम्कीर्णम् ददर्श पवन आत्मजः ॥ ५-९-१०

10. **pavanaatmajaH** = Hanuma; **dadarsha** = saw; **anyatveshma** = another house; **madhyastham** = in the middle; **tasya harmyasya** = of that house; **sunirmitam** = a well build one; **bahuniryuhssamkiirNam** = consisting of many elephants in rut.

Hanuma saw another house in the middle of that house, a well built one consisting of many elephants in rut.

[Verse Locator](#)

ब्रह्मणो अर्थे क्तम् दिव्यम् दिवि यद् विश्व कर्मणा ।

विमानम् पुष्पकम् नाम सर्व रत्न विभूषितम् ॥ ५-९-११

परेण तपसा लेभे यत् कुबेरः पितामहात् ।

कुबेरम् ओजसा जित्वा लेभे तद् राक्षस ईश्वरः ॥ ५-९-१२

11. **yat** = whatever; **divyam vimaanam** = wonderful aeroplane; **pushhpakam naama** = by the name of Pushpaka; **sarvaratnavibhuushhitam** = decorated with all kinds of precious stones; **kR^itam** = made; **visvakarmaNa** = by Visvakarma; **divi** = in heaven; **brahmaNaH arthe** = for lord Brahma; **yat** = whatever plane; **kuberaH** = Kubera; **lebhe** = obtained; **pareNa tapasaa** = by great austerity; **pitaamahaat** = from Lord Brahma; **raakshasheshvaraH** = Ravana; **lebhe** = obtained; **tat** = that plane; **ojasaa** = by prowess; **jitvaa** = defeating; **kubera** = Kubera.

Whatever wonderful aeroplane by the name of Pushpaka, decorated with all kinds of precious stones, made by Visvakarma in heaven for lord Brahma, whatever plane Kubera obtained by great austerity from Lord Brahma, Ravana obtained that plane by prowess defeating Kubera.

[Verse Locator](#)

ईहा म्ना समायुक्तैः कार्यं स्वर हिरण्मयैः ।

सुक्तैर् आचितम् स्तम्भैः प्रदीप्तम् इव च श्रिया ॥ ५-९-१३

मेरु मन्दर सम्काशैर् उल्लिखद्भिर् इव अम्बरम् ।

कूट अगारैः शुभ आकारैः सर्वतः समलम्बन्तम् ॥ ५-९-१४

13;14. **aachitam** = supported; **stambhiaH** = by pillars; **iihaamR^igasamaayuktaiH** = decorated with images of wolves; **kaartasvarahiraNmayaiH** = with silver and golden hue; **sukR^itaiH** = (and that were) well made; **pradiiptamiva** = radiant; **shriyaa** = with splendour; **sarvataH samalankR^itam** = decorated all around; **kuuTaagaaraiH** = with rooms; **merumandarasamkaashaiH** = equalling Mount Meru and Mount Mandara; **ambaram vullikhabhiriva** = as though touching the sky; **subhaakaaraiH** = with an auspicious shape.

Supported by pillars decorated with images of wolves, with silver and golden hue and which were well made, radiant with splendour, decorated all around with rooms equalling Mount Meru and Mount Mandara, as though touching the sky with an auspicious shape.

[Verse Locator](#)

ज्वलन अर्क प्रतीकाशम् सुक्न्तम् विश्व कर्मणा ।
हेम सोपान सम्युक्तम् चारु प्रवर वेदिकम् ॥ ५-९-१५

15. **sukR^itam** = well made; **vishvakarmaNa** = by Visvakarma; **jvalanaarkapratiiakasham** = resembling Fire and Sun(in splendour); **hemasopaanasamyuktam** = with stairways made of gold; **chaarupravaravedikam** = with beautiful and best platforms.

Well made by Visvakarma and resembling Fire and Sun in splendour, with stairways made of gold and with beautiful and best platforms;

[Verse Locator](#)

जाल वात अयनैर् युक्तम् कान्चनैः स्थाटिकैर् अपि ।
इन्द्र नील महा नील मणि प्रवरवेदिकम् ॥ ५-९-१६

16. **jaalavaataanaiH yuktam** = with windows and ventilation holes; **kaaJNchanaiH** = made of gold; **spaTikairapi** = and also made of crystal; **indraniilamahaaniilamaNipravaravedikam** = with platforms made of sapphires and emeralds.

With windows and ventilation holes made of gold and also made of crystal, with platforms made of sapphires and emeralds;

[Verse Locator](#)

विद्रुमेण विचित्रेण मणिभिश्च महाधनैः ।
विस्तुलाभिश्च मुक्ताभिस्तलेनाभिविराजितम् ॥ ५-९-१७

17. **abhiviraajitam** = shone; **talena** = by floors; **vichitreNa vidrumeNa** = embellished with corals of strange hue; **maNibhishcha** = and with precious stones; **mahaadhanaiH** = of great value; **muktaabhiH** = with pearls; **nistulaabhiH** = without comparison.

Shone by floors embellished with corals of strange hue and with precious stones of great value, with pearls without comparison;

[Verse Locator](#)

चन्दनेन च रक्तेन तपनीयनिभेन च ।
सुपुण्यगन्धिना युक्तमादित्यतरुणोपमम् ॥ ५-९-१८

18. **raktena** = reddish; **tapaniiyanibhenacha** = and resembling gold; **yuktam** = together; **chandanena** = with sandal wood; **supuNyagandhinaa** = having a good smell; **aaditya taruNopamam** = (brilliant) like the Sun at noon.

Reddish and resembling gold, together with sandal wood having a good smell and brilliant like the Sun at noon;

[Verse Locator](#)

कूटागारैर्वराकारैर्विविधैः समलम्कृतम् ।
विमानम् पुष्पकम् दिव्यम् आरुरोह महा कपिः ॥ ५-९-१९

19. **mahaakapiH** = the great Hanuma; **aaruroha** = alighted; **divyam pushhpakam vimaanam** = the best aeroplane called Pushpaka; **varaakaaraiH** = with an excellent form; **samalankR^itam** = decorated; **kuutaagaaraiH** = by rows of upper floors

The great Hanuma alighted the best aeroplane called Pushpaka with an excellent form decorated by rows of upper floors.

[Verse Locator](#)

तत्रस्थः स तदा गन्धम् पान भक्ष्य अन्न सम्भवम् ।
दिव्यम् सम्मूर्चितम् जिघ्रन् रूपवन्तम् इव अनिलम् ॥ ५-९-२०

20. **saH** = that Hanuma; **tadaa** = then; **tatrasthaH** = being there; **jighram** = smelled; **divyamgandham** = a wonderful sweet fragrance; **anilamiva** = like wind; **ruupavantam** = with an appearance; **paanabhakshyaannsambhavam** = created from drinks and foods including cooked rice; **sammuurchhitam** = diffused on all sides.

That Hanuma then being there, smelled a wonderful sweet fragrance like wind with an appearance, created from drinks and foods, including cooked rice diffused on all sides.

[Verse Locator](#)

स गन्धः तम् महा सत्त्वम् बन्धुर् बन्धुम् इव उत्तमम् ।
इत एहि इति उवाच इव तत्र यत्र स रावणः ॥ ५-९-२१

21. **saH gandhaH** = that sweet smell; **uvaacheva iti** = was as though saying thus; **tam** = to that Hanuma; **itaH ehi** = come here; **bandhuriva** = like a relative; **uttamam bhandhum** = to a best relative; **tatra** = there; **yatra** = wherever; **saH raavaNaH** = that Ravana(was).

That sweet smell was as though saying thus to that Hanuma : "Come here!", like a relative to a best relative pointing to there wherever that Ravana was.

[Verse Locator](#)

ततः ताम् प्रस्थितः शालाम् ददर्श महतीम् शुभाम् ।
रावणस्य मनः कान्ताम् कान्ताम् इव वर स्त्रियम् ॥ ५-९-२२

22. **prasthitaH** = Hanuma started; **tataH** = thereafter; **tataH** = there(in that direction); **dadarsha** = and saw; **shubhaam** = in auspicious; **mahatiimshaalaam** = great hall; **manaH kaantaam** = close to heart; **raavanasya** = of Ravana; **kaantaam varastriyamiva** = like a delightful best woman.

Hanuma started thereafter there (in that direction) and saw an auspicious great hall, close to heart of Ravana, like a delightful best woman.

[Verse Locator](#)

मणि सोपान विक्न्ताम् हेम जाल विराजिताम् ।
स्फाटिकैर् आवन्त तलाम् दन्त अन्तरित रूपिकाम् ॥ ५-९-२३

23. (That hall was)**maNisopaanavkR^itaam** = made of stairways embedded with diamonds; **hemajaalavibhuushhitaam** = decorated with golden windows; **spatikaiH aavR^itatalaam** = with a floor embellished with crystal; **dantaantaritaruupikaam** = with shapes made ivory in the middle.

That hall was made of stairways embedded with diamonds, decorated with golden windows, with a floor embellished with crystal, with shapes made from ivory in the middle.

[Verse Locator](#)

मुक्ताभिः च प्रवालैः च रूप्य चामी करैर् अपि ।

विभूषिताम् मणि स्तम्भैः सुबहु स्तम्भ भूषिताम् ॥ ५-९-२४

24. vibhuushhitaam = well decorated; muktaabhishcha = with pearls; pravaaLaishca = with corals; ruupyachaamiikarairapi = and also with silver and gold; maNistambhaiH = and with diamond studded pillars; shubhahusthambhabhuushhitaam = and also decorated with many pillars.

Well decorated with pearls, corals and also with silver and gold and with diamond studded pillars and also decorated with many pillars.

[Verse Locator](#)

नम्रैरृजुभिरत्युच्चैः समन्तात्सुविभूषितैः ।

स्तम्भैः पक्षैर् इव अत्युच्चैर् दिवम् सम्प्रस्थिताम् इव ॥ ५-९-२५

25. stambhaiH = by pillars; namraiH = slightly bent; R^ijubhiH = with no distortion; atyuchchaiH = which were very tall; suvibhuushhitaiH = and well decorated; samantaat = all over; samprasthitaamiva = (that hall) was like starting; divam = for sky; atyuchchaiH pakshaiH = with very high wings.

By pillars slightly bent with no distortion, which were very tall and well decorated all over, that hall was as though starting for sky with very high wings.

[Verse Locator](#)

महत्या कुथय आस्त्रीणम् पृथिवी लक्षण अन्कया ।

पृथिवीम् इव विस्तीर्णाम् सराष्ट्र गृह मालिनीम् ॥ ५-९-२६

26. aasthiirNaam = covered; mahatyaa kuthayaa = by a wonderful large carpet; pR^ithiviilakshaNaan^kayaa = with all earth's characteristics (like rivers mountains; oceans; forests; painted over); vistiirNaam pR^ithiviimiva = (that hall was)like the vast earth; saraashhTragR^ihamaaliniim = together with states and rows of houses.

Covered by a wonderful large carpet with all earth's characteristics like rivers, mountains, oceans, forests, painted over, that hall was like the vast earth together with states and rows of houses.

[Verse Locator](#)

नादिताम् मत्त विहगैर् दिव्य गन्ध अधिवासिताम् ।

पर अर्घ्य आस्तरण उपेताम् रक्षो अधिप निषेविताम् ॥ ५-९-२७

27. naaditaam = resounded; mattavihagaiH = by birds in heat; divyagandhaadhivaasitaam = made fragrant by excellent perfumes; paraarthyastaraNopetaam = hung with best tapestries; rakshodhipanishhevitaam = inhabited by the King of rakshasas.

It was resounded by birds in heat, made fragrant by excellent perfumes, hung with best tapestries and inhabited by the king of rakshasas

[Verse Locator](#)

धूम्राम् अगरु धूपेन विमलाम् हंस पाण्डुराम् ।

चित्राम् पुष्प उपहारेण कल्माषीम् इव सुप्रभाम् ॥ ५-९-२८

28. dhuumraam = smokey; agarudhuupena = by the fumes of agalocum; vimalaam = a pure one; hamsapaaNDuraam = white like a swan; chitraam =

wonderful; **pushhpopahaareNa** = by the decoration of flowers; **kalmaashhiimiva** = like divine cow; **suprabhaam** = with a great radiance.

It was made smokey by the fumes of agallocum. It was a pure one white like a swan, wonderful by the decoration of flowers, like divine cow with a great radiance.

[Verse Locator](#)

मनः सम्ह्लाद जननीम् वर्णस्य अपि प्रसादिनीम् ।
ताम् शोक नाशिनीम् दिव्याम् श्रियः सम्जननीम् इव ॥ ५-९-२९

29. **taam divyaam** = that excellent hall; **manaHsamhlaadajananiim** = causing happiness to heart; **prasaadiniim** = causing; **varnasyaapi** = a fair complexion; **sokanaashaniim** = destroying sorrow; **samjananiim iva** = and was as though producing; **sriyaH** = prosperity.

That excellent hall was causing happiness to heart, causing a fair complexion, destroying sorrow and was as though producing prosperity.

[Verse Locator](#)

इन्द्रियाणि इन्द्रिय अर्थैः तु पन्च पन्चभिर् उत्तमैः ।
तर्पयाम् आस माता इव तदा रावण पालिता ॥ ५-९-३०

30. **maateva** = like a mother; **tadaa** = then; **raavaNapaalita** = that hall governed by Ravana; **tarpayaamaasa** = caused satisfaction; **paJNchadriyaaNii** = to all five sense organs; **uttamaiH paJNchabhiH indriyaarthaiH** = with the excellent five objects of the senses.

Like a mother, then that hall governed by Ravana caused satisfaction to all five sensory organs with all the excellent five objects of the senses.

[Verse Locator](#)

स्वर्गो अयम् देव लोको अयम् इन्द्रस्य इयम् पुरी भवेत् ।
सिद्धिर् वा इयम् परा हि स्याद् इति अमन्यत मारुतिः ॥ ५-९-३१

31. **maarutiH** = Hanuma; **amanyataa** = thought; **iti** = thus; **iyam svargaH** = this is heaven; **iyam devalokaH** = this is the aboard of Devas; **iyam** = this; **bhavet** = is; **indrasya purii** = a city of Indra; **iyam** = this; **syaadvaa** = might be; **paraasiddhiH** = the result of great austerity.

Hanuma thought thus : "This is heaven! This is indeed the abode of Devas! This is a city of Indra. This might be the result of a great austerity."

[Verse Locator](#)

प्रध्यायत इव अपश्यत् प्रदीपामः तत्र कान्चनान् (ःइअतुस्!)|
धूर्तान् इव महा धूर्तैर् देवनेन पराजितान् ॥ ५-९-३२

32. **dhuurtaaniva** = like gamblers; **paraajitaan** = defeated; **mahaadhuuraiH** = by greater gamblers; **devanena** = in gambling; **apashyat** = Hanuma saw; **kaaJNchanaan pradiipaan** = golden hued lamps; **pradhyata iva** = being still as though in thought.

Like gamblers defeated by greater gamblers in gambling, Hanuma saw golden hued lamps being still, as though in thought.

[Verse Locator](#)

दीपानाम् च प्रकाशेन तेजसा रावणस्य च ।

अर्चिर्भिर् भूषणानाम् च प्रदीप्ता इति अभ्यमन्यत ॥ ५-९-३३

33. amanyata = Hanuma thought; iti = thus; pradiipta = (this building) shines; diipaanaamprakaashena = by the light of lamps; raavaNasya tejasaa cha = and the brilliance of Ravana; bhushhNaanaam archirbhiH cha = and also due to the radiance of jewellery.

Hanuma thought thus : "This building shines by the light of lamps and the brilliance of Ravana and also due to the radiance of jewellery."

[Verse Locator](#)

ततो अपश्यत् कुथा आसीनम् नाना वर्ण अम्बर स्रजम् ।

सहस्रम् वर नारीणाम् नाना वेष विभूषितम् ॥ ५-९-३४

34. tataH = thereafter; apasyat = Hanuma saw; sahasram = a thousand; varanaariiNaam = of best women; kuthaasiinam = sitting on the rug; naanaavarNaambarasrajam = with clothing of various colours; naanaaveshavibhuushhitam = and decorated in a variety of ways.

Thereafter Hanuma saw a thousand of best women sitting on the rug with clothing of various colours and decorated in a variety of ways.

[Verse Locator](#)

परिवृत्ते अर्ध रात्रे तु पान निद्रा वशम् गतम् ।

क्रीडित्वा उपरतम् रात्रौ सुष्वाप बलवत् तदा ॥ ५-९-३५

35. tadaa = then; ardharatrepavR^itte = at the turn of midnight; shushhvaapa = (that women folk)slept; balavat = deeply; uparatam = resting; raatraukriiDitvaa = after playing during night; paananidraavasham gatam = getting the sleep caused by liquor.

Then at the turn of midnight, those women slept deeply resting after playing during night, with a deep sleep caused by liquor.

[Verse Locator](#)

तत् प्रसुप्तम् विरुरुचे निहृशब्द अन्तर भूषणम् ।

निहृशब्द हंस भ्रमरम् यथा पद्म वनम् महत् ॥ ५-९-३६

36. tat prasuptam = that sleeping group of women; nishabdaantarabhuushhaNam = adorned with jewels which were not making sound; viruruche = shone; mahat padmavanam yathaa = like a great park of lotuses; niHshebdahamsabramaram = with calm swans and bees.

That sleeping group of women, adorned with jewels which were not making sound, shone like a great park of lotuses with calm swans and bees.

[Verse Locator](#)

तासाम् सम्वृन्त दन्तानि मीलित अक्षाणि मारुतिः ।

अपश्यत् पद्म गन्धीनि वदनानि सुयोषिताम् ॥ ५-९-३७

37. maarutiH = Hanuma; apasyat = saw; vadanaani = faces; taasaam shuyoshhitaam = of those best women; samvR^itadantaani = with teeth covered (by lips); miilitaakshiiNi = with closed eyes; padmaghandhiini = and with lotus fragrance.

Hanuma saw faces of those best women, with teeth covered by lips with closed eyes and with lotus fragrance.

[Verse Locator](#)

प्रबुद्धानि इव पद्मानि तासाम् भूत्वा क्षपा क्षये ।
पुनः सम्वृत्त पत्राणि रात्राव् इव बभुः तदा ॥ ५-९-३८

38. tadaa = at that time; taasaam = those faces; babhuH = shone; prabudhaaniva padmaaniva bhuutvaa = became like lotuses in blossom; kshaapakshyaye = during day time; punaH = and again; samvR^itapatraaNiiva = were like lotuses with closed petals; raatrau = at night.

At that time, those faces shone which became like lotuses in blossom during day time and again were like lotuses with closed petals at night.

[Verse Locator](#)

इमानि मुख पद्मानि नियतम् मत्त षट्पदाः ।
अम्बुजानि इव फुल्लानि प्रार्थयन्ति पुनः पुनः ॥ ५-९-३९

39. (Hanuma thought that) mattashhaTpadaaH = drunk bees; niyatam = definitely; praatrhayantii = are desiring; punaH punaH = again and again; imaanii = these; mukhapadmaani = lotuses faces; pullaani ambujaaniiva = like lotuses in blossom.

Hanuma thought that drunk bees definitely are desiring again and again these lotus faces like lotuses in blossom.

[Verse Locator](#)

इति वा अमन्यत श्रीमान् उपपत्त्या महा कपिः ।
मेने हि गुणतः तानि समानि सलिल उद्भवैः ॥ ५-९-४०

40. shriimaan = the glorious; mahaakapiH = the great Hanuma; amanyata = thought; itiiva = thus; upapatya = by reason; mene hi = thought also that; taani = those faces; samaani = equal salilodbhavaH = lotuses; guNataH = by their qualities.

The glorious great Hanuma thought as above by recourse to reason. He also thought thus "Those faces equal lotuses by their qualities such as beauty, fragrance, and others".

[Verse Locator](#)

सा तस्य शुशुभे शाला ताभिः स्त्रीभिर् विराजिता ।
शारदी इव प्रसन्ना द्यौः ताराभिर् अभिशोभिता ॥ ५-९-४१

41. saa shaalaa = that hall; tasya = of Ravana's; viraajitaa = being shone; tabhiHstriibhi = by those women; shushubhe = glittered; prasannaa dyauH iva = like a calm cloudless sky; shaaradiiva = in autumn; abhishobhitaa = shone; taaraabhiH = by stars.

That hall of Ravana's being shone by those women, glittered like a calm cloudless sky in autumn shone by stars.

[Verse Locator](#)

स च ताभिः परिवृत्तः शुशुभे राक्षस अधिपः ।
यथा हि उडु पतिः श्रीमामः ताराभिर् अभिसंवृत्तः ॥ ५-९-४२

42. saH raakshasaadhipaH = that lord of Rakshasas; parivR^itaH = surrounded; taabhH = by those women; shushubhe = shone; hyuDupathiH yathaa = like the moon; sriimaan = with radiance; abhisamvR^itaH = surrounded; taaraabhiH = by stars.

That lord of Rakshasas surrounded by those women shone like the radiant moon surrounded by stars.

[Verse Locator](#)

याः च्यवन्ते अम्बरात् ताराः पुण्य शेष समाव्न्ताः ।
इमाः ताः समाताः क्त्स्ना इति मेने हरिः तदा ॥ ५-९-४३

43. tadaa = then; hariH = Hanuma; mene = thought; iti = thus; yaaH = whatever; taaraaH = meteors; puNyasheshhasamaavR^itaaH = together with residue of piety; chyavante = fall down; ambaraat = from the sky; taaH kR^istnaaH = all those meteors; imaaH sangataaH = had been together as these women.

Then Hanuma thought thus : "Whatever meteors together with residue of piety fall down from the sky, all those meteors had been together as these women".

[Verse Locator](#)

ताराणाम् इव सुव्यक्तम् महतीनाम् शुभ अर्चिषाम् ।
प्रभा वर्ण प्रसादाः च विरेजुः तत्र योषिताम् ॥ ५-९-४४

44. tatra = there; prabhaavarNaprasaadaashcha = the luster; complexion and grace; yoshhitaam = of those women; suvyaktam = clearly; mahatiinaam taaraaNaam iva = resembled great stars; virejuhu = which emitted; shubhaarchishhaam = an auspicious radiance.

There the luster, complexion and grace of those women clearly resembled great stars which emitted an auspicious radiance.

[Verse Locator](#)

व्यावन्त गुरु पीन स्रक् प्रकीर्ण वर भूषणाः ।
पान व्यायाम कालेषु निद्रा अपहन्त चेतसः ॥ ५-९-४५

45. vyaavR^ittagurupiinasrakprakiirNavarabhuushhaNaaH = those women with dishevelled large thick garlands and scattered excellent jewels; paanavyaayamakaaleshu = during the time of drinking dancing etc.; nidraapahR^itachetasaH = were with a consciousness stolen by sleep.

Those women with dishevelled large thick garlands and scattered excellent jewels during the time of drinking, dancing etc., were with consciousness stolen by sleep.

[Verse Locator](#)

व्यावन्त तिलकाः काश्चित् काश्चिद् उद्भ्रान्त नूपुराः ।
पार्श्वे गलित हाराः च काश्चित् परम योषितः ॥ ५-९-४६

46. kaashchitparamayoshhitaH = best women; vyaavR^ittatilakaaH = became with disturbed marks on forehead; kaashchitkaashchidudbhraantanuupuraaH = became with displaced anklets; kaashchitkaagaLitahaaraashcha = became with necklaces fallen off; paarshve = to side.

Best women with disturbed sacred marks (tilaka) on forehead became with displaced anklets, became with necklaces fallen off to side.

[Verse Locator](#)

मुखा हार वृत्ताः च अन्याः काश्चित् प्रस्रस्त वाससः ।

व्याविद्ध रशना दामाः किशोर्य इव वाहिताः ॥ ५-९-४७

47. anyaaH = some other women; muktaahaaraavR^itaaH = became tied with pearl necklaces; kaashchit = some others; visrastavaasasaH = became with tropped raiment; vyaavidddharashanaadaamaaH = (some others) became with tied-up waist ornaments; kishoryaH iva = (and) resembled young female horses; vaahitaaH = who had walked long.

Some other women became tied with pearl necklaces, some others became with tied-up waist ornaments (and) resembled young female horses who had walked long.

[Verse Locator](#)

सुकुण्डल धराः च अन्या विच्चिन्न म्दित स्रजः ।

गज इन्द्र म्दिताः फुल्ला लता इव महा वने ॥ ५-९-४८

48. anyaaH = some others; sukuNDala dharaaH = wearing nice earrings; vicchinna mR^idita srajaH = with flower garlands that were torn and disturbed; lataaH iva = resembled creepers; gajendra mR^iditaaH iva = tread upon by an elephant; mahaavane = in a big forest.

Some others wearing nice earrings with flower garlands that were torn and disturbed, resembled creepers, tread upon by an elephant in a big forest.

[Verse Locator](#)

चन्द्र अंशु किरण आभाः च हाराः कासांचिद् उत्कटाः ।

हंसा इव बभुः सुप्ताः स्तन मध्येषु योषिताम् ॥ ५-९-४९

49. utkaTaaH = big; haaraaH = (pearl) necklaces; chandraaMshhu kiraNaabhaashcha = with the radiance of moon rays; stana madhyeshhu = in the middle of breasts; kaasaaMchit yoshhitaam = of some other women; babhuH = shone; suptaaH haMsaaH iva = like sleeping swans.

Big pearl necklaces with the radiance of moon-rays in the middle of breasts of some other women shone like sleeping swans.

[Verse Locator](#)

अपरासाम् च वैदूर्याः कादम्बा इव पक्षिणः ।

हेम सूत्राणि च अन्यासाम् चक्र वाका इव अभवन् ॥ ५-९-५०

50. aparaasaaM cha = And for some other women; vaiDuuryaaH = necklaces made with cat's eye gems; kaadaMbaaH pakshiNaH iva = resembled birds called Kadambas; anyaasaam = and for some others; hemasuutraaNi = golden chains; abhavan chakravaakaaH iva = were like Chakravaka birds.

And of some other women, necklaces made with cat's eye gems resembled birds called Kadambas and for some others golden chains were like Chakravaka birds.

[Verse Locator](#)

हंस कारण्डव आकीर्णाः चक्र वाक उपशोभिताः ।

आपगा इव ता रेजुर् जघनैः पुलिनैर् इव ॥ ५-९-५१

51. taaH = those women; jaghanaiH = with buttocks; pulinairiva = resembling sand dunes; rejuH = shone; aapagaa iva = like rivers; hamsa kaaranDavapakshrNaaH = filled with

swans and bird called Karandas; **chakravaakopishobhitaH** = and decorated by Chakravaka birds.

Those women with buttocks resembling sand dunes, shone like rivers filled with swans and birds called Karandas and decorated by Chakravaka birds.

[Verse Locator](#)

किन्किणी जाल सम्काशाः ता हेम विपुल अम्बुजाः ।
भाव ग्राहा यशः तीराः सुप्ता नद्य इव आबभुः ॥ ५-९-५२

52. **suptaaH** = those sleeping women; **aababhuH** = shone; **nadyaH iva** = like rivers; **kiN^kiNiijaalashaMkoshaaH** = with their smiles as flower buds; **haimavipulaaMbujaH** = with golden jewellery as big lotuses; **bhaava graahaaH** = with their behaviours as crocodiles; **yashastiiraaH** = with fame as banks.

Those sleeping women shone like rivers with their smiles as flower buds, with golden jewellery as big lotuses, with their behaviours as crocodiles, with fame as banks.

[Verse Locator](#)

मृदुष्व् अन्गेषु कासांचित् कुच अग्रेषु च संस्थिताः ।
बभूवुर् भूषणानि इव शुभा भूषण राजयः ॥ ५-९-५३

53. **shubhaaH** = auspicious; **bhuushhaNa raajayaH** = lines of decoration; **saMstitaaH** = which were; **mR^idushhu aNgeshhu** = on smooth parts; **kaasaaMchit** = of some other women; **kuchaagreshhu cha** = and on nipples; **babhuuvuH** = were; **bhuushhaNaaniiva** = were like jewellery.

Auspicious lines of decoration which were on smooth parts of some other women and on nipples, were like jewellery.

[Verse Locator](#)

अंशु कान्ताः च कासांचिन् मुख मारुत कम्पिताः ।
उपरि उपरि वक्त्राणाम् व्याधूयन्ते पुनः पुनः ॥ ५-९-५४

54. **amshukantaashcha** = Edges of clothing (worn by them); **mukha maaruta kampitaaH** = disturbed by air from breathing; **kaasaamchit** = of some other women; **vyaadhuuyante** = were being fluttered; **punaH punaH** = again and again; **vaktraaNaam uparyupari** = on their faces.

Edges of clothing (worn by them) disturbed by air from breathing of some other women, were being fluttered again and again on their faces.

[Verse Locator](#)

ताः पाताका इव उद्धूताः पत्नीनाम् रुचिर प्रभाः ।
नाना वर्ण सुवर्णानाम् वक्त्र मूलेषु रेजिरे ॥ ५-९-५५

55. **taaH** = Those edges of clothes; **naanaa varNa suvarNaanaam** = with various beautiful colours; **rejire** = shone; **patniinaam vaktra muuleshhu** = at the base of Ravana's wives' throats; **ruchira prabhaaH pataakaaH** = like flags of beautiful shine; **uddhuutaaH** = hoisted.

Those edges of clothes with various beautiful colours, shone at the base of Ravana's wives' throats like hoisted flags of beautiful shine.

[Verse Locator](#)

ववल्गुः च अत्र कासांचित् कुण्डलानि शुभ अर्चिषाम् ।

मुख मारुत संसर्गान् मन्दम् मन्दम् सुयोषिताम् ॥ ५-९-५६

56. atra = Here; kuNDalaani = ear-rings; kaasaamchit suyoshhitaam = of some beautiful women; shubhaarchishhaam = with a good glory; vavalgushcha = also moved; mandam mandam = lightly; mukha maaruta saMsargaat = due to the air from breathing (of those women).

Here ear-rings of some beautiful women with a good glory, also moved lightly due to the air from breathing of those women.

[Verse Locator](#)

शर्कर आसव गन्धः स प्रक्न्त्या सुरभिः सुखः ।

तासाम् वदन निहृश्वासः सिषेवे रावणम् तदा ॥ ५-९-५७

57. tadaa = then; sukhaH = comforting; vadananiHshvaasaH = breath from the faces; taasaam = of those women; prakR^ityaa = by nature; surabhiH = fragrant; sharkaraasava gandhaishcha = with the smell of liquor made of Sarkara; sishheve = served; raavaNam = Ravana.

Then comforting breath from the faces of those women, by nature fragrant with the smell of liquor made of Sarkara, served Ravana.

[Verse Locator](#)

रावण आनन शन्काः च काश्चिद् रावण योषितः ।

मुखानि स्म सपत्नीनाम् उपाजिघ्रन् पुनः पुनः ॥ ५-९-५८

58. kaashchit = Some; raavaNa yoshhitaH = women of Ravana; upaajighran = smelled; sapatniinaam = co-wives'; mukhaani = faces; punaH punaH = again and again; raavaNaanana shaNkaashcha = imagining them to be face of Ravana.

Some women of Ravana smelled co-wives' faces again and again imagining them to be face of Ravana.

[Verse Locator](#)

अत्यर्थम् सक्त मनसो रावणे ता वर स्त्रियः ।

अस्वतन्त्राः सपत्नीनाम् प्रियम् एव आचरमः तदा ॥ ५-९-५९

59. taaH = those; varastriyaH = best women; atyartham saktamanasaH = with greatly devoted mind; raavaNe = in Ravana; tadaa = then; asvatantraaH = not being on own will; aacharan = brought; priyameva = delight only; sapatniinaam = to their co-wives.

Those best women with greatly devoted mind in Ravana, then not being on own will, brought delight only to their co-wives.

[Verse Locator](#)

बाहून् उपनिधाय अन्याः पारिहार्य विभूषिताः ।

अंशुकानि च रम्याणि प्रमदाः तत्र शिश्यिरे ॥ ५-९-६०

60. anyaaH = some other; pramadaaH = women; shishyire = slept; tatra = there; upanidhaayaa = making as pillows; baahuun = their arms; paarihaarya vibhuushhitaan = decorated with bracelets; ramyaaNi amshukaaNi = and beautiful clothes.

Some other women slept there, making as pillows their arms decorated with bracelets and beautiful clothes.

[Verse Locator](#)

अन्या वक्षसि च अन्यस्याः तस्याः काचित् पुनर् भुजम् ।
अपरा त्व् अन्कम् अन्यस्याः तस्याः च अपि अपरा भुजौ ॥ ५-९-६१

61. **anyaa** = another woman; **anyasyaaH vakshasii** = (slept) on another's bosom; **kaachitpunaH** = again another women; **tasyaaH bhujam** = (slept) on her shoulder; **aparaatu** = another woman; **anyasyaaH aN^kam** = (slept) on another woman's thigh; **aparaa** = another; **tasyaaH kuchau** = (slept) on her breasts.

Another woman slept on another's bosom, again another woman slept on her shoulder, another woman slept on another woman's thigh and another slept on her breasts.

[Verse Locator](#)

ऊरु पार्श्व कटी ञ्छम् अन्योन्यस्य समाश्रिताः ।
परस्पर निविष्ट अन्यो मद स्नेह वश अनुगाः ॥ ५-९-६२

62. **madasneH** = overcome with heat and friendship; **samaashritaaH** = resorting; **uurupaarshva kaTiipR^ishhTam** = to thighs; sides; waist and back; **anyonyasya** = of one another; **parasparanivishhTaaN^gyaH** = with mutual limbs placed on one another.

Overcome with heat and friendship, they resorted to thighs, sides, waist and back of one another, with mutual limbs placed on one another.

[Verse Locator](#)

अन्योन्यस्य अंग संस्पर्शात् प्रीयमाणाः सुमध्यमाः ।
एकी कन्त भुजाः सर्वाः सुषुपुः तत्र योषितः
अन्योन्य भुज सूत्रेण स्त्री माला ग्रथिता हि सा ।
माला इव ग्रथिता सूत्रे शुशुभे मत्त षट्पदा ॥ ५-९-६३

63. **saa** = that; **striimaalaa** = garland of women; **grathitaa** = tied; **anyonyabhujasuutreNa** = with the rope of each other's shoulders; **shushubhe** = shone; **maaleva** = like a flower garland; **mattashhTpataa** = with dragon flies on it; **ghrathitaa** = tied; **suutre** = in thread.

That garland of women tied with the rope of each other's shoulders shone like a flower garland with dragon flies on it tied in thread.

[Verse Locator](#)

लतानाम् माधवे मासि फुल्लानाम् वायु सेवनात् ।
अन्योन्य माला ग्रथितम् संसक्त कुसुम उच्चयम् ॥ ५-९-६४
व्यतिवेष्टित सुस्कन्धम् अन्योन्य भ्रमर आकुलम् ।
आसीद् वनम् इव उद्धूतम् स्त्री वनम् रावणस्य तत् ॥ ५-९-६५

64;65. **tat striivanam** = that group of women; **raavanasya** = of Ravana; **anyonyamaalaagrathitam** = tied by each other as garland; **samsaktkusumochchhayam** = with mixed group of flowers; **vyativeshhTitasuskhandham** = with beautiful shoulders entwined; **anyonyabhramalaakulam** = promiscuously hair; **aasiit** = was; **uddhutam vanamiva** = like an exalted garden; **anyonyamaalaagrathitam** = with a flower garland tied

together; **lataanaam** = of creepers; **pullaanaam** = in bloom; **vaayusamsevanaat** = due to the caress of the lord of wind; **madhavemaasi** = in the vernal in the month of Vaisaakha; **vyativeshhTitasuskhandam** = with entwined beautiful trees

That group of women of Ravana, tied by each other as garland with mixed group of flowers, with beautiful shoulders entwined promiscuously, hair like an exalted garden with a flower garland tied together of creepers in bloom due to the caress of the lord of wind in the vernal in the month of Vaisakha, with entwined beautiful trees.

[Verse Locator](#)

उचितेष्व् अपि सुव्यक्तम् न तासाम् योषिताम् तदा ।

विवेकः शक्य आधातुम् भूषण अन्ग अम्बर स्रजाम् ॥ ५-९-६६

66. **tadaa** = then; **na shekyaH** = it was not possible; **aadhaatum** = to make; **suvyaktam** = clear; **vivekaH** = the knowledge; **bhuushhN^gaambarasrajam** = of jewellery body parts and clothes; **taasaamyoshhitaam** = of those women; **vuchiteshhvapi** = even for those used (to them).

Then it was not possible to make clear the knowledge of jewellery, body parts and clothes of those women even for those used to them.

[Verse Locator](#)

रावणे सुख सम्विष्टे ताः स्त्रियो विविध प्रभाः ।

ज्वलन्तः कान्चना दीपाः प्रेक्षन्त अनिमिषा इव ॥ ५-९-६७

67. **raavaNe shukhasamvishhTe** = while Ravana slept comfortably; **kaaJNchanaaH diipaaH** = golden lamps; **jvalantaH** = shining brilliant; **praikshanta iva** = were as though seeing; **animishhaaH** = without closing eyes; **taaH striyaH** = those women; **vividhaprabhaaH** = of various glows.

While Ravana slept comfortably, golden lamps shining brilliant, were as though seeing without closing eyes, those women of various glows.

[Verse Locator](#)

राज न्धि पितृ दैत्यानाम् गन्धर्वाणाम् च योषितः ।

रक्षसाम् च अभवन् कन्याः तस्य काम वशम् गताः ॥ ५-९-६८

68. **yoshhitaH** = women; **raajarshhipitrudaityaanaam** = of royal sages; brahmanas and demons; **gandharvaNaam** = and of Gandharvas; **raakshasaanaam** = of Rakshasas; **yaaH kanyaaH** = all those unmarried girls; **kaamavasham gataaH** = surrendered from lust; **tasya** = to Ravana.

Women of royal sages, brahmanas and demons and of Gandharvas, of Rakshasas - all those unmarried girls surrendered from lust to Ravana.

[Verse Locator](#)

युद्धकामेन ताः सर्वा रावणेन हताः स्त्रियः ।

समदा मदनेनैव मोहिताः काश्चिदागताः ॥ ५-९-६९

69. **sarvaaH** = all; **taaH striyaH** = those women; **hR^itaaH** = have been stolen; **raavaNena** = by Ravana; **yuddhakaamena** = with a desire for war; **kaashchit** = some; **samadaa** = together with heat (of youth); **aagataaH** = obtained (Ravana); **madanenaivamohitaaH iva** = being desired by god of love.

All those women had been stolen by Ravana with a desire for war, some together with heat of youth obtained Ravana being desired by god of love.

[Verse Locator](#)

न तत्र काचित् प्रमदा प्रसह्य ।

वीर्य उपपन्नेन गुणेन लब्धा ।

न च अन्य कामा अपि न च अन्य पूर्वा ।

विना वर अर्हाम् जनक आत्मजाम् तु ॥ ५-९-७०

70. **tatra** = there; **kaachitpramada** = even one woman; **na labhdhaa** = has not been obtained; **prasahya** = forcefully; **viiryopapannena** = by the strong Ravana; **taam janakaatmajaam vinaa** = except for that daughter of Janaka Seetha; **varaarhaam** = the best among women; **guNena** = (every other woman has been obtained) by character; **na cha** = and there is no(woman); **anyakaamaapi** = who had desire in another(man); **na anyapuurvaacha** = and also there was no one with another (lover).

There, even one woman had not been obtained forcefully by the strong Ravana, except for that daughter of Janaka, Seetha. Every other woman had been obtained by her character alone and there was no woman who had desire in another man, and there also was none with another lover.

[Verse Locator](#)

न च अकुलीना न च हीन रूपा ।

न अदक्षिणा न अनुपचार युक्ता ।

भार्या अभवत् तस्य न हीन सत्त्वा ।

न च अपि कान्तस्य न कामनीया ॥ ५-९-७१

71. **na cha abhavat** = and there was no; **tasya bhaarya** = wife of his; **akuliinaa** = without a good lineage; **nahiina ruupaacha** = and there was no one with less beauty; **na adakshiNaa** = no one without skill; **na anupachaara yuktaa** = no one without service; **na hiinastvaa** = none with low intellect; **na** = no one; **kaantasya na kaamaniyyaa cha** = without causing desire to lover.

And there was no wife of his without a good lineage, there was no one with less beauty, no one without skill, no one without service, none with low intellect, no one without causing desire to lover.

[Verse Locator](#)

बभूव बुद्धिः तु हरि ईश्वरस्य ।

यदि ईद्शी राघव धर्म पत्नी ।

इमा यथा राक्षस राज भार्याः ।

सुजातम् अस्य इति हि साधु बुद्धेः ॥ ५-९-७२

72. **iti budhistu** = following thought; **babhuuva** = occurred; **hariishvarasya** = to Hanuma; **saadhubudhhe** = with a pious mind; **sujaatam** = it is good; **asya** = for this Ravana; **raaghava dharmapatniim** = (if) the virtuous wife of Rama(had been left happy with her husband) **idR^ishii yatha** = in the same such manner; **imaaH rakshasaraaja bhaaryaaH** = as these wives of the king of rakshasas.

Following thought occurred to Hanuma with a pious mind : "It would have been good for this Ravana if the virtuous wife of Rama had been left happy with her husband in the same such

पुनः च सो अचिन्तयद् आर्त रूपो ।
 ध्रुवम् विशिष्टा गुणतो हि सीता ।
 अथ अयम् अस्याम् कन्तवान् महात्मा ।
 लन्का ईश्वरः कष्टम् अनार्य कर्म ॥ ५-९-७३

73. saH = Hanuma; aartharuupaH = became gloomy; punashcha so.achintayat = and thought (thus;); siitaa = Seetha; dhruvamvishishhTaaH = is definitely the best guNataH = by virtues; atha = then; ayam laN^keshvaraH = this lord of Lanka; mahaatma = even though being great otherwise; kR^itavaan = did; kashhTam = evil; anaaryam = (and)an un-gentlemanly deed) asyaam = with her.

Hanuma became gloomy and thought thus: "Seetha is definitely the best by virtues; then this lord of Lanka even though being great otherwise, did an evil and an un-gentlemanly deed with her.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दर काण्डे नवमः सर्गः

Thus, this is the 9th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 9

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 10 Verses converted to UTF-8, Nov 09

Introduction

In this Chapter Hanuma has first glimpse of Ravana in his house. He also observes various wives of Ravana sleeping in the house. He sees Mandodari and thinks her to be Seetha.

[Verse Locator](#)

तत्र दिव्य उपमम् मुख्यम् स्फाटिकम् रत्न भूषितम् ।
अवेक्षमाणो हनुमान् ददर्श शयन आसनम् ॥ ५-१०-१
दान्तकाञ्चनिचित्राङ्गैर्वेश्व वरासनैः ।
महार्हस्तरणोपेतैरुपपन्नम् महाधनैः ॥ ५-१०-२

1;2. tatra = in that house; avekshamaaNaiH = while observing; hanumaan = Hanuma; dadarsha = saw; shayanaasanam = (a portion of house with) beds and couches; upetam = consisting of; varaasanaiH = best couches; divyopamam = equaling those in heaven; mukhyam = best; sphaaTikam = made of crystal; ratnabhuushhitam = decorated with diamonds; daantakaaJNchana chitraaN^gaiH = with wonderful parts made of ivory and gold; vyDuuryaiH mahaarH aastaraNa upetaiH = covered with best beds made of cat's eye gems; mahaadhanaiH = of great value.

In that house, while observing, Hanuma saw a portion of house with beds and couches, consisting of best couches equaling those in heaven, made of crystal decorated with diamonds, with wonderful parts made of ivory and gold, covered with best beds made of cat's eye gems of great value.

[Verse Locator](#)

तस्य च एकतमे देशे सो अग्र्य माल्य विभूषितम् ।
ददर्श पाण्डुरम् चत्रम् तारा अधिपति सन्निभम् ॥ ५-१०-३

3. saH = Hanuma; dadarsha = saw; ekatamedeshe = in a part; tasya = of that room; chhatram = an umbrella; paaNDuram = white in colour; agryamaalaavibhuushhitam = decorated with best flower garlands; taaraadhipatisannibham = and resembling moon the lord of stars.

Hanuma saw in a part of that room, an umbrella white in colour decorated with best flower garlands and resembling moon - the lord of stars.

[Verse Locator](#)

जातरूपपरिक्षिप्तम् चित्रभानुसमप्रभम् ।
अशोकमालाविततम् ददर्श परमासनम् ॥ ५-१०-४

4. **dadarsha** = (Hanuma) saw; **paramaasanam** = an excellent couch; **jaataruupapariikshiptam** = made of gold; **chitrabhaanusamaprabham** = with radiance equaling that of fire; **asokamaalaavitatam** = spread by garlands of Ashoka flowers.

Hanuma saw an excellent couch made of gold with radiance equaling that of fire, spread by garlands of Ashoka flowers.

[Verse Locator](#)

वाल व्यजन हस्ताभिर् वीज्यमानम् समन्ततः ।
गन्धैः च विविधैर् जुष्टम् वर धूपेन धूपितम् ॥ ५-१०-५

5. **viijyamaanam** = fanned; **vaalavyajanahastaabhiH** = by women with fans in their hands; **samantataH** = in all the four directions; **jushhTam** = obtained; **vividhaiH gandhaiH** = by various fragrances; **dhuupitam** = fumigated; **paradhuupena** = by the best incense.

Fanned by women with fans in their hands in all the four directions and obtained by various fragrances fumigated by the best incense.

[Verse Locator](#)

परम आस्तरण आस्तीर्णम् आविक अजिन सम्प्रतम् ।
दामभिर् वर माल्यानाम् समन्ताद् उपशोभितम् ॥ ५-१०-६

6. **paramaastharaNaastiirNam** = covered by an excellent bed; **aavikaajinasamvR^itam** = spread by sheep skin; **samantaat** = everywhere; **upashobhitam** = shone; **damabhiH** = by rows; **varamaalyaanaam** = of excellent garlands.

Covered by an excellent bed, spread by sheep skin everywhere and shone by rows of excellent garlands.

[Verse Locator](#)

तस्मिन् जीमूत सम्काशम् प्रदीप्त उत्तम कुण्डलम् ।
लोहित अक्षम् महा बाहुम् महा रजत वाससम् ॥ ५-१०-७

7. (Hanuma saw Ravana) **tasmin** = in that; **jiimuutasamkaasham** = equaling a cloud; **pradiiptottamakuNDalam** = wearing earrings with a brilliant shine; **lohitaaksham** = with red eyes; **mahaabaahum** = with long arms; **mahaarajatavaasasam** = wearing gold clothes.

Hanuma saw Ravana in that house, equaling a cloud, wearing earrings with a brilliant shine with red eyes and with long arms wearing gold clothes.

[Verse Locator](#)

लोहितेन अनुलिप्त अङ्गम् चन्दनेन सुगन्धिना ।
संध्या रक्तम् इव आकाशे तोयदम् सतडिद् गुणम् ॥ ५-१०-८

8. **anuliptaaN^gam** = with body smeared; **lohitenaachandanena** = with red sandal wood; **sugandhinaa** = with good fragrance; **sandhyaaraktaam aakaashe toyadam iva** = like a cloud in the red sky at sunset; **sataTidgaNam** = together with groups of lightening.

With his body smeared with red sandal-wood with good fragrance like a cloud in the red sky at sunset, together with groups of lightening.

[Verse Locator](#)

वृतम् आभरणैर् दिव्यैः सुरूपम् काम रूपिणम् ।

सद्रक्ष वन गुल्म आढ्यम् प्रसुप्तम् इव मन्दरम् ॥ ५-१०-९

9. **vR^itam** = filled; **divyaiH aabharaNaiH** = with excellent jewellery; **surrupam** = with a good appearance; **kaamaruupiNam** = with ability to assume desired form; **mandaram iva** = resembling mount Mandara; **prasuptam** = in sleep; **savR^ikshavanagulmaaDhyam** = together with groups of trees and bushes.

Ravana was filled with excellent jewellery, with a good appearance, with an ability to assume desired form, resembling mount Mandara in sleep, together with groups of trees and bushes.

[Verse Locator](#)

क्रीडित्वा उपरतम् रात्रौ वर आभरण भूषितम् ।

प्रियम् राक्षस कन्यानाम् राक्षसानाम् सुख आवहम् ॥ ५-१०-१०

10. **uparatam** = resting; **kriiDitvaa** = after having pleasure; **raatrau** = at night; **varaabharaNabhuushhitam** = bedecked with the best ornaments; **priyam** = lover; **raakshasakanyaanaam** = to the Rakshasa girls; **sukhaavaham** = causing comfort; **raakasaanaam** = to rakshasas.

Resting after having pleasure at night, bedecked with the best ornaments, he was a lover to the rakshasa girls and causing comfort to rakshasas.

[Verse Locator](#)

पीत्वा अपि उपरतम् च अपि ददर्श स महा कपिः ।

भास्करे शयने वीरम् प्रसुप्तम् राक्षस अधिपम् ॥ ५-१०-११

11. **sa mahaakapiH** = that great Hanuma; **dadarsha** = saw; **viiram** = the gallant; **raakshasaadhipam** = king of rakshasas; **prasuptam** = in the sleep; **uparatam** = resting; **piitvaa** = after drinking; **bhaasvare shayane** = on a shining couch.

That great Hanuma saw the gallant king of rakshasas in sleep on a shining couch resting after drinking.

[Verse Locator](#)

निहृष्वसन्तम् यथा नागम् रावणम् वानर उत्तमः ।

आसाद्य परम उद्विग्नः सो अपासर्पत् सुभीतवत् ॥ ५-१०-१२

12. **saH vaanararshhabhaH** = that Hanuma; best among Vanaras; **aasaadya** = neared; **raavaNam** = Ravana; **paromdvignaH** = became very gloomy; **apaasarpata** = (and) moved away; **subhiitavat** = with great dread; **niHshvasantam naagam yathaa** = as though from a hissing serpent.

That Hanuma, best among Vanaras neared Ravana, became very gloomy and moved away with great dread, as though from a hissing serpent.

[Verse Locator](#)

अथ आरोहणम् आसाद्य वेदिका अन्तरम् आश्रितः ।

सुप्तम् राक्षस शार्दूलम् प्रेक्षते स्म महा कपिः ॥ ५-१०-१३

13. **atha** = thereafter; **mahaakapiH** = the great Hanuma = **aasaadya** = neared; **aarohaNam** = staircase; **aashritaH** = sought; **vedikaantaram** = another dais; **prekshate sma** = (and) observed closely; **raakshasa shaarduulam** = Ravana.

Thereafter the great Hanuma neared staircase, sought another dais and observed closely Ravana.

[Verse Locator](#)

शुशुभे राक्षस इन्द्रस्य स्वपतः शयन उत्तमम् ।

गन्ध हस्तिनि सम्विष्टे यथा प्रस्रवणम् महत् ॥ ५-१०-१४

14. **shayanottamam** = the excellent couch; **svapataH raakshasendrasya** = of the sleeping Ravana; **shushubhe** = shone; **mahat prasravaNam yathaa** = like a great lake; **gandhahastini samvishhThe** = when a scented elephant resides (in it).

The excellent couch of the sleeping Ravana shone like a great lake when a scented elephant resides in it.

[Verse Locator](#)

कान्चन अन्गद नद्धौ च ददर्श स महात्मनः ।

विक्षिप्तौ राक्षस इन्द्रस्य भुजाव् इन्द्र ध्वज उपमौ ॥ ५-१०-१५

15. **saH** = that Hanuma; **dadarsha cha** = also saw; **mahaatmana** = the wealthy; **raakshasendrasya** = Ravana's; **bhujaaH** = arms; **kaaJNchnaaN^gadanaddhau** = tied with golden armlets; **vikshiptau** = thrown apart; **indradhvajoptamau** = resembling flag staffs(raised in honor) of Indra.

That Hanuma also saw the wealthy Ravana's arms tied with golden armlets thrown apart, resembling flag staffs raised in honor of Indra.

[Verse Locator](#)

ऐरावत विषाण अग्रैर् आपीडित क्रतु व्रणौ ।

वज्र उल्लिखित पीन अंसौ विष्णु चक्र परिक्षितौ ॥ ५-१०-१६

16. **aapiiDanakR^itavraNau** = (those arms had) wounds made by stabbing; **airaavatavishhaaNaagraiH** = from the pointed edges of tusks of Iraavata; **vajrollikhitapiinaamsau** = fleshy shoulders smeared with diamond; **vishhNuchakraparikshatau** = hit by Vishnu chakra;

Those arms had wounds made by stabbing from the pointed edges of tusks of Iraavata and fleshy shoulders smeared with diamond and hit by Vishnu chakra.

[Verse Locator](#)

पीनौ समसुजात अंसौ समातौ बल सम्युतौ ।

सुलक्षण नख अङ्गुष्ठौ स्वङ्गुली तल लक्षितौ ॥ ५-१०-१७

17. **piinau** = (these arms of Ravana were) corpulent; **samasujaataamsau** = with well grown and equal shoulders; **samgatau** = proportionate to body; **balasamyutau** = with strength; **sulakshaNanakhaaN^gushhThau** = with knees and thumbs of good characteristic; **svaN^guliitalalaskhsitau** = with good fingers and palms.

These arms of Ravana were corpulent with well grown and equal strong shoulders proportionate to body, with knees and thumbs of good characteristics, with good fingers and palms.

[Verse Locator](#)

सम्हतौ परिघ आकारौ द्रुतौ करि कर उपमौ ।
विक्षिप्तौ शयने शुभ्रे पन्च शीर्षाव् इव उरगौ ॥ ५-१०-१८

18. **samhatau** = with strong joints; **parighaakaarau** = with a shape of club; **vR^ittau** = round in shape; **karikaropamau** = resembling the trunks of an elephant; **paJNchashiirshhaauvivoragau iva** = like five headed snakes; **vikshiptau** = thrown; **subhre shayane** = on clean couch.

With strong joints in the shape of club, round in shape resembling the trunks of an elephant, like five headed snakes thrown on clean couch.

[Verse Locator](#)

शश क्षतज कल्पेन सुशीतेन सुगन्धिना ।
चन्दनेन पर अर्धेन स्वनुलिप्तौ स्वल्म्रतौ ॥ ५-१०-१९
उत्तम स्त्री विम्रितौ गन्ध उत्तम निषेवितौ ।
यक्ष पन्नग गन्धर्व देव दानव राविणौ ॥ ५-१०-२०

19;20. **bhujau** = shoulders; **su anuliptau** = well smeared; **paraarthyena chandanena** = by best sandal; **sugandhina** = with good smell; **sushiitena** = and very cool; **shashakshatajakalpena** = resembling a hare's blood; **svalankN^kR^itau** = well decorated; **uttamastriivimR^iditau** = massaged by the best women; **gandhottamanishhevitau** = served by the best sandal; **yakshapannaga gandharva deva daanava raaviNau** = (which made) yakshas; nagas; gandharvas; devas and daanavaas scream.

Shoulders well smeared by best sandal with good smell and very cool resembling in color to a hare's blood, well decorated, massaged by the best women, served by the best sandal and which made yakshas, nagas, gandharvas, devas and daanavaas scream.

[Verse Locator](#)

ददर्श स कपिः तस्य बाहू शयन संस्थितौ ।
मन्दरस्य अन्तरे सुप्तौ महा अर्ही रुषिताव् इव ॥ ५-१०-२१

21. **saH kapiH** = That Hanuma; **dadarsha** = saw; **tatra** = there; **baahu** = arms; **shanasamsthitau** = on the couch; **mahaahii iva** = like great serpents; **rushhitau** = in anger; **suptau** = sleeping; **mandarasya antare** = in the middle of mount Mandara.

That Hanuma saw there arms on the couch like great serpents in anger sleeping in the middle of mount Mandara.

[Verse Locator](#)

ताभ्याम् स परिपूर्णाभ्याम् भुजाभ्याम् राक्षस अधिपः ।
शुशुभे अचल सम्काशः शृङ्गाभ्याम् इव मन्दरः ॥ ५-१०-२२

22. **saH** = That; **raakshaseshvaraH** = king of Rakshasas(Ravana); **achalasamkaashaH** = equaling a mountain; **taabhyaam bhujaabhyaam** = with those two shoulders; **paripuuraNaabhyaam** = which were well built; **shushubhe** = and shone; **mandaraH iva** = like Mount Mandara; **shR^iN^gaabhyaam** = with twin peaks

That king of Rakshasas equaling a mountain with those shoulders, which were well built and shone like Mount Mandara with twin peaks.

[Verse Locator](#)

चूत पुम्नाग सुरभिर् बकुल उत्तम सम्युतः ।
मृष्ट अन्न रस सम्युक्तः पान गन्ध पुरः सरः ॥ ५-१०-२३
तस्य राक्षस सिम्हस्य निश्चक्राम मुखान् महान् ।
शयानस्य विनिह्श्वासः पूरयन् इव तद् ग्रहम् ॥ ५-१०-२४

23;24. **maahaamukhaat** = from the great face; **raakshasasimhasya** = of that king of Rakshasas; **shayanasya** = who was sleeping; **nishchakraama** = came out; **vinisvaasaH** = breath; **chuutapunnaaga surabhiH** = fragrant like the flowers of chuuta and punnaaga; **vakulottamasamyutaH** = consisting of the best fragrance of Vakula flowers; **mR^ishhTaannarasasamyuktaH** = together with the flavor of best cooked rice; **paanagandhapuraskR^itaH** = with the smell of liquor; **puurayanniva** = as though filling; **tat gR^iham** = that house.

From the great face of that king of Rakshasas who was sleeping, came out breath with fragrance like that of flowers of chuuta and punnaaga, consisting of the best fragrance of Vakula flowers, together with the flavor of best cooked rice, with the smell of liquor as though filling that house.

[Verse Locator](#)

मुक्ता मणि विचित्रेण कान्चनेन विराजता ।
मुकुटेन अपव्रत्तेन कुण्डल उज्ज्वलित आननम् ॥ ५-१०-२५
रक्त चन्दन दिग्धेन तथा हारेण शोभिता ।
पीन आयत विशालेन वक्षसा अभिविराजितम् ॥ ५-१०-२६
पाण्डुरेण अपविद्धेन क्षौमेण क्षतज ईक्षणम् ।
महा अर्हेण सुसम्वीतम् पीतेन उत्तम वाससा ॥ ५-१०-२७
माष राशि प्रतीकाशम् निह्श्चसन्तम् भुजन्गावत् ।
गान्गे महति तोय अन्ते प्रसुतमिव कुन्जरम् ॥ ५-१०-२८
चतुर्भिः कान्चनैर् दीपैर् दीप्यमानैः चतुर् दिशम् ।
प्रकाशी क्रतु सर्व अन्गम् मेघम् विद्युद् गणैर् इव ॥ ५-१०-२९
पाद मूल गताः च अपि ददर्श सुमहात्मनः ।
पत्नीः स प्रिय भार्यस्य तस्य रक्षः पतेर् गृहे ॥ ५-१०-३०

25;26;27;28;29;30. **saH** = that Hanuma; **dadarsha** = saw; **tasya rakshaH pateH gR^ihe** = in the house of that king of Rakshasa's; **patniishcha** = wives; **paadamuulagataaH** = at the feet; **sumahaatmanaH** = a gigantic one; **priyabhaaryasya** = with loving wives; **viraajitam** = shone; **apavR^ittena makuTena** = with crown tilted to the side; **muktaamaNivichitreNa** = having strange hue with pearls and diamonds; **kaaJNchanaan** = and of golden colour; **kuNDalojjvalitaananam** = with a face made brilliant made by earrings; **abhiviraajitam** = shone; **vakshasaa** = with the chest region; **raktachandanadigdhena** = smeared with red sandal; **shobhinaaahaareNa** = shining with a necklace; **piinaayatavishaalena** = wide high and corpulent; **kshaumeNa** = with a silk cloth; **paaNDareNa** = of white colour; **apaviddhena** = falling on him; **kshatajekshanam** = with eyes reddish like blood; **susamviitam** = well tied; **uttamavasasaa** = by a best cloth; **piitena** = of yellow colour; **mahaarheNa** = and of very best quality; **maashharaashipratiikaasham** =

resembling a heap of black beans; **nishshvasantam** = snoring; **bhujaN^gavat** = like a hiss of a snake; **kuJNjaram iva** = like an elephant; **prasuptam** = sleeping; **toyaante** = in the middle of water; **mahati gaaN^ge** = belonging to the great river Ganga; **diipyamaanachaturdisham** = with all the four directions shone; **chaturbhiH diipaiH** = by the four lamps; **kaaJNchanaiH** = of golden colour; **megham iva** = resembling a cloud; **praakaasiikR^ita sarvaaN^gam** = with all the parts being shone; **vidhyugaNaiH** = by groups of lighting.

That Hanuma saw in the house of that king of Rakshasa's, wives at the feet, Ravana being a gigantic one with loving wives, shone with crown tilted to the side, having strange hue with pearls and diamonds and of golden colour, with a face made brilliant by earrings, shone with the chest region smeared with red sandal, shining with a necklace wide, high and corpulent with a silk cloth of white colour falling on him, with eyes reddish like blood, well tied by a best cloth of yellow colour and of very best quality, resembling a heap of black beans, snoring like a hiss of a snake, like an elephant sleeping in the middle of water belonging to the great river Ganga with all the four directions shone by the four lamps of golden colour, resembling a cloud with all the parts being shone by groups of lighting.

[Verse Locator](#)

शशि प्रकाश वदना वर कुण्डल भूषिताः ।

अम्बाल माल्य आभरणा ददर्श हरि यूथपः ॥ ५-१०-३१

31. **hariyuudhapaH** = the leader of Vanaras; **dadarsha** = saw; **shashiprakaashavadanaaH** = (those wives of Ravana) with faces with radiance of moon; **chaarukuNDalabhuushhitaaH** = adorned with beautiful earrings; **amlaanamaalyabharaNaaH** = wearing jewellery and flower garlands which were not worn out.

The leader of Vanaras saw those wives of Ravana with faces with radiance of moon, adorned with beautiful earrings, wearing jewellery and flower garlands which were not worn out.

[Verse Locator](#)

नृत्त वादित्र कुशला राक्षस इन्द्र भुज अन्कगाः ।

वर आभरण धारिण्यो निषन्ना दद्र्शे कपिः ॥ ५-१०-३२

32. **hariH** = Hanuma; **dadR^ishe** = saw; **nR^ittavaaditrakushalaaH** = (wives of Ravana) with skill in dance and musical instruments; **raakshasendrabhujaaN^kagaaH** = obtained the shoulders of Ravana; **varaabharaNadhaariNyoH** = wearing the best jewellery; **nishhaNNaaH** = being in sleep.

Hanuma saw wives of Ravana with skill in dance and musical instruments, who obtained the shoulders of Ravana wearing the best jewellery and being in sleep.

[Verse Locator](#)

वज्र वैदूर्य गर्भाणि श्रवण अन्तेषु योषिताम् ।

ददर्श तापनीयानि कुण्डलानि अन्गदानि च ॥ ५-१०-३३

33. **dadarsha** = (he) saw; **kuNDalaani** = earrings; **yoshhitaam** = of those women; **shravaNaanteshhu** = at the end of ears; **vjravaiDuuryagarbhaaNi** = with embedded diamonds and cats eye gems; **taapaniiyaani** = and having golden colour.

He saw earrings of those women at the end of ears with embedded diamonds and cats eye gems and having golden colour.

[Verse Locator](#)

तासाम् चन्द्र उपमैर् वक्त्रैः शुभैर् ललित कुण्डलैः ।
विराज विमानम् तन् नभः तारा गणैर् इव ॥ ५-१०-३४

34. vaktraiH = with the faces; taasaam = of those women; lalitakuNDalaiH = with delicate earrings; chandropamaiH = which were equal to moon; shubhaiH = (and)auspicious; tat vimaanam = that house; viraraaja = shone; nabhaH iva = like the sky; taaraagaNaiH = with clusters of stars.

With the faces of those women with delicate earrings which were equal to moon and auspicious that house shone like the sky with clusters of stars.

[Verse Locator](#)

मद व्यायाम खिन्नाः ताः राक्षस इन्द्रस्य योषितः ।
तेषु तेष्व् अवकाशेषु प्रसुप्ताः तनु मध्यमाः ॥ ५-१०-३५

35. yoshhitaH = women; taaH raakshasendrasya = of that Ravana; madavyaayaamakinnaaH = being tired from lustful passion and exertion; tanumadhyamaaH = and having lean waists; prasuptaaH = slept; teshhu teshhu avakaasheshhu = at opportunity.

Women of that Ravana being tired from lustful passion and exertion and having lean waists slept at first opportunity.

[Verse Locator](#)

अङ्गहारैस्तथैवान्या कोवलैर्नृत्तशालिनी ।
विन्यस्तशुभसर्वाङ्गी प्रसुप्ता वरवर्णिनी ॥ ५-१०-३६

36. anyaa = another; nR^ittashaalinii varavarNinii = woman with skill in dancing; komalaiH aN^gahaaraiH = consisting of delicate body postures; prasuptaa = slept; tathaiva = in the same way; vinyastashubhasarvaan^gi = with all her body parts making the same dance postures.

Another woman with skill in dancing consisting of delicate body postures slept in the same way with all her body parts making the same dance postures.

[Verse Locator](#)

काचिद् वीणाम् परिष्वज्य प्रसुप्ता सम्प्रकाशते ।
महा नदी प्रकीर्णा इव नलिनी पोतम् आश्रिता ॥ ५-१०-३७

37. kaachit = one women; parishhvajya = hugging; veeNaam = veena; prasuptaa = and sleeping; samprakaashate = was shining; naliniiva = like a lotus plant; mahaanadiiprakiirNa = thrown away by(the flow of) a great river; aashritaa = and resorting; potam = a boat.

One woman hugging veena and sleeping was shining like a lotus plant thrown away by the flow of a great river and resorting a boat.

[Verse Locator](#)

अन्या कक्ष गतेन एव मङ्गुकेन असित ईक्षणा ।
प्रसुप्ता भामिनी भाति बाल पुत्रा इव वत्सला ॥ ५-१०-३८

38. anyaa = another woman; asitekshaNaa = with black eyes; prasuptaa = sleeping; maDukena = with an instrument called madduka; kakshagatenaiva = under arm pit; bhaati = shone; bhaaminiiva = like a woman; vatshalaa baalaputraa = (carrying) an infant boy with love.

Another woman with black eyes sleeping with an instrument called madduka under arm pit shone like a woman carrying an infant boy with love.

[Verse Locator](#)

पटहम् चारु सर्व अङ्गी पीड्य शेते शुभ स्तनी ।
चिरस्य रमणम् लब्ध्वा परिष्वज्य इव कामिनी ॥ ५-१०-३९

39. **bhaamini** = a women; **chaarusarvaaN^gii** = with beautiful body features; **subhastanii** = with beautiful breasts; **shete** = slept; **piiDya** = tightly hugged; **paTaham** = instrument called pataha; **parishhvajyeva** = as though hugging; **ramaNam** = a lover; **labdhvaa** = getting him; **chirasya** = after a long time.

A woman with beautiful body features and with beautiful breasts slept tightly and hugged instrument called pataha as though hugging a lover, getting him after a long time.

[Verse Locator](#)

काचिद् अंशम् परिष्वज्य सुप्ता कमल लोचना ।
रहः प्रियतमम् गृह्य सकामेव च कामिनी ॥ ५-१०-४०

40. **kaachit** = another woman; **kamalalochanaa** = with lotus like eyes; **parishhvajya** = hugging; **vasam** = a flute; **suptaa** = slept; **sakaamaa kaaminiiva** = like a woman with lust; **gR^ihya** = holding; **priyatamam** = (her) lover; **rahaH** = in secret.

Another woman with lotus like eyes hugging a flute slept like a woman with lust holding her lover in secret.

[Verse Locator](#)

विपञ्चैडम् परिगृह्यान्या नियता नृत्तशालिनी ।
निद्रा वशम् अनुप्राप्ता सह कान्ता इव भामिनी ॥ ५-१०-४१

41. **anyaa** = another woman; **nR^ittashaalini** = skilled in dance; **anupraaptaa** = obtained; **nidraavasham** = sleep; **parigR^ihyaa** = getting vipanJNchiim = an instrument like veena; **niyataa** = (and being) in tune with it; **bhaaminii** = like a woman; **saha kaanta** = together with her lover.

Another woman skilled in dance obtained sleep getting an instrument like veena and being in tune with it like a woman together with her lover.

[Verse Locator](#)

अन्या कनक सम्काशैर् मृदु पीनैर् मनो रमैः ।
मृदन्गम् परिपीड्य अङ्गैः प्रसुप्ता मत्त लोचना ॥ ५-१०-४२

42. **anyaa** = another woman; **mattalochana** = with lusty eyes; **prasuptaa** = slept; **paripiiDyaa** = hugging; **mR^idaN^ga** = a percussion instrument called mridanga; **anN^gaiH** = with her body parts; **manoharaiH** = which were pleasant; **kanakasamkaashaiH** = which resembled gold; **mR^idupiinaiH** = and which were smooth and fleshy.

Another woman with lusty eyes slept hugging a percussion instrument called mridanga with her body parts which were pleasant which resembled gold and which were smooth and fleshy.

[Verse Locator](#)

भुज पार्श्वे अन्तरस्थेन कक्षगेन व्रश्च उदरी ।

पणवेन सह अनिन्द्या सुप्ता मद क्रतु श्रमा ॥ ५-१०-४३

43. **kR^ishodarii** = another woman with thin stomach; **anindyaa** = who was not to be blamed; **suptaa** = slept; **madakR^itasramaa** = due to tiresomeness from lust; **padameshaH** = together with an instrument called Padama; **bhujapaashaantarasthena** = between her shoulders; **kakshagena** = and reaching arm pits.

Another woman with thin stomach, who was not to be blamed, slept due to tiresomeness from lust together with an instrument called Padama between her shoulders and reaching arm pits.

[Verse Locator](#)

डिण्डिमम् परिग्रह्य अन्या तथैव आसक्त डिण्डिमा ।

प्रसुप्ता तरुणम् वत्सम् उपगूह्य इव भामिनी ॥ ५-१०-४४

44. **anyaa** = another woman; **aasaktaDiNDimaa** = with an instrument called Dindima near her; **parigR^ihya** = got; **DinDimam** = that Dindima; **prasuptaa** = slept; **tathaiva** = and in the same way; **bhaaminii iva** = as a woman; **taruNamupaguhya** = hugging her husband; **vastham** = and also her child;

Another woman with an instrument called Dindima near her slept in the same way as a woman hugging her husband and also her child.

[Verse Locator](#)

काचिद् आडम्बरम् नारी भुज सम्भोग पीडितम् ।

कृत्वा कमल पत्र अक्षी प्रसुप्ता मद मोहिता ॥ ५-१०-४५

45. **kaachitnaarii** = another woman; **kamalapatraakshi** = with eyes like lotus petals; **prasuptaa** = slept; **kR^itvaa** = making; **aaDambaram** = the instrument called aadambara; **bhujasamyogapiiDitam** = pressing it by her shoulders; **madamoohitaa** = being desired by lust;

Another woman with eyes like lotus petals slept making the instrument called adambara pressing it by her shoulders being desired by lust.

[Verse Locator](#)

कलशीम् अपविद्ध्य अन्या प्रसुप्ता भाति भामिनी ।

वसन्ते पुष्प शबला माला इव परिमार्जिता ॥ ५-१०-४६

46. **anyaa bhaaminii** = another women; **prasuptaa** = sleeping; **apavidhya** = felling down; **kalasiim** = a small pot; **bhaati** = shone; **maaleva** = like a flower garland; **pushhpashabalaa** = with the flowers of strange hue; **vasante parimaarjitaa** = made auspicious in spring.

Another woman sleeping, felling down a small pot, shone like a flower garland with the flowers of strange hue made auspicious in spring.

[Verse Locator](#)

पाणिभ्याम् च कुचौ काचित् सुवर्ण कलश उपमौ ।

उपगूह्य अबला सुप्ता निद्रा बल पराजिता ॥ ५-१०-४७

47. **kaachit ablaa** = another woman; **suptaa** = slept; **upaguhyaa** = hugging; **kuchau** = her breasts; **suvarNkalashopamau** = resembling golden pots; **paaNibhyaam** = by her

hands; **nidraabalaparaajitaa** = overcome with sleep.

Another woman slept hugging her breasts resembling golden pots by her hands, overcome with sleep.

[Verse Locator](#)

अन्या कमल पत्र अक्षी पूर्ण इन्दु सद्रश आनना ।
अन्याम् आलिन्य सुश्रोणी प्रसुप्ता मद विह्वला ॥ ५-१०-४८

48. **anyaa** = another woman; **kamalapatraakshi** = with eyes like lotus petals; **puurNedu sadR^ishaanana** = with her face resembling full moon; **madavihvalaa** = overcome with lust; **prasuptaa** = slept; **aaliN^gyaa** = hugging; **anyaam** = another woman; **shushroNiim** = with a beautiful hip region.

Another woman with eyes like lotus petals, with her face resembling full moon, overcome with lust slept hugging another woman with a beautiful hip region.

[Verse Locator](#)

आतोद्यानि विचित्राणि परिष्वज्य वर स्त्रियः ।
निपीड्य च कुचैः सुप्ताः कामिन्यः कामुकान् इव ॥ ५-१०-४९

49. **varastriyaH** = some excellent woman; **suptaaH** = slept; **parishvajya** = hugging; **vichitraaNi aatodhyaani** = strange instruments; **kuchaih nipiiDhya** = and pressing them with breasts; **kaaminyaH kaamukaaniva** = as though lustful woman with lusty men;

Some excellent women slept hugging strange instruments and pressing them with breasts as though lustful woman with lusty men.

[Verse Locator](#)

तासाम् एक अन्त विन्यस्ते शयानाम् शयने शुभे ।
ददर्श रूप सम्पन्नाम् अपराम् स कपिः स्त्रियम् ॥ ५-१०-५०

50. **saH kapiH** = that Hanuma; **dadarsha** = saw; **taasaam** = among those women; **ruupasampannaam striyam** = a very beautiful woman; **syanaam** = sleeping; **shubhe shayane** = on an auspicious couch; **ekaanta vinyaste** = arranged alone at a side.

That Hanuma saw among those women a very beautiful woman sleeping on an auspicious couch arranged alone at a side.

[Verse Locator](#)

मुक्ता मणि समायुक्तैर् भूषणैः सुविभूषिताम् ।
विभूषयन्तीम् इव च स्व श्रिया भवन उत्तमम् ॥ ५-१०-५१
गौरीम् कनक वर्ण आभाम् इष्टाम् अन्तः पुर ईश्वरीम् ।
कपिर् मन्द उदरीम् तत्र शयानाम् चारु रूपिणीम् ॥ ५-१०-५२

51;52. **kapiH** = Hanuma; **mandadariim** = (saw) Mandodari; **charuruupiNiim** = with a beautiful form; **muktaamaNisamaamuktaiH** = together with diamonds and pearls; **suvibhuushhitaam** well decorated; **bhuushhaNaiH** = by jewellery; **svashriya** = and with her self radiance; **vibhuushhayantiimiva** = as though decorating bhavanottamam = that great building; **gauriim** = with a fair complexion; **kanakavarNaabhaam** = and with a radiance like golden colour; **ishhTaam** = who was dear to her husband; **antaHpureshvariim** = the lady of the women in that gynaeceum; **shayaanaam** = sleeping; **tatra** = there.

Hanuma saw Mandodari with a beautiful form together with diamonds and pearls, well decorated by jewellery and with her self radiance as though decorating that great building with a fair complexion and with a radiance like golden colour, who was dear to her husband the lady of women in that gynaeceum sleeping there.

[Verse Locator](#)

स ताम् दृष्ट्वा महा बाहुर् भूषिताम् मारुत आत्मजः ।
तर्कयाम् आस सीता इति रूप यौवन सम्पदा ॥ ५-१०-५३
हर्षेण महता युक्तो ननन्द हरि यूथपः ।

53. saH maarutaatmajaH = that Hanuma; mahaabaahuH = with great arms; taamdR^ishhTvaa = seeing that woman; bhuushhitaam = well decorated; tarkayaamaasa = in logic though; siiteti = this is Seetha; ruupayauvana sampadaa = by the wealth of her appearance and her youth; hariyudhapaH = that warrior of vanaras; nananda = was delighted; mahataa harshhenayuktaH = together with great pleasure.

That Hanuma with great arms seeing the woman well decorated, out of logic thought thus: "This is Seetha by the wealth of her appearance and her youth". That warrior of Vanaras was delighted together with great pleasure.

[Verse Locator](#)

आशपोटयाम् आस चुचुम्ब पुच्चम् ।
ननन्द चिक्रीड जगौ जगाम।
स्तम्भान् अरोहन् निपपात भूमौ ।
निदर्शयन् स्वाम् प्रकृतिम् कपीनाम् ॥ ५-१०-५४

54. aasphoTayaamaasa = clasped his arms; chuchumbha puchchham = kissed his tail; nananda = he was delighted; chikriiDa = he was playful; jagau = sang; jagaama = paced; nidarshayan = showing; svaam = his; kappiinaam prakR^itim = simian nature; aarohat = climbed; stambaat = pillars; nipapaata bhuumau = and fell down on land.

He clasped his arms, kissed his tail he was delighted, he was playful, sang, paced showing his simian nature, climbed pillars and fell down on land.

इति वाल्मीकि रामयने आदि काव्ये सुन्दर काण्डे दशमः सर्गः

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 10

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 11 Verses converted to UTF-8, Nov 09

Introduction

Realizing that the woman he saw at Ravana's house was not Seetha, Hanuma begins to search again for Seetha.

[Verse Locator](#)

अवधूय च ताम् बुद्धिम् बभूव अवस्थितः तदा ।

जगाम च अपराम् चिन्ताम् सीताम् प्रति महा कपिः ॥ ५-११-१

1. mahaakapiH = the great Hanuma; tadaa = then; avadhuuya = removing; taam buddhim = that thought; bhabhuuva = became avasthitaH = with the right mind; jagaama = and went; aparaam chintaam = (with)another thought; siitaam prati = about Seetha.

The great Hanuma then removing that thought became with the right mind and had another thought about Seetha.

[Verse Locator](#)

न रामेण वियुक्ता सा स्वप्नुम् अर्हति भामिनी ।

न भोक्तुम् न अपि अलम्कर्तुम् न पानम् उपसेवितुम् ॥ ५-११-२

न अन्यम् नरम् उपस्थातुम् सुराणाम् अपि च ईश्वरम् ।

न हि राम समः कश्चिद् विद्यते त्रिदशेष्व् अपि ॥ ५-११-३

अन्या इयम् इति निश्चित्य पान भूमौ चचार सः ।

2;3. saa bhaaminii = that Seetha; na arhate = is not suitable; svaptum = to sleep; raameNa viyuktaa = separated from Rama; na bhoktum = will not eat; na apyalamkartum = will not decorate also; na = not suited; upasevitum = to drink; paanam = a beverage; upasthaatum = to reach; anyam naram = another man; suraaNaam eshvaram api = even though he were Indra; hi = because; na vidyate hi = there is indeed no; kashchit = one; raamasamaH = equalling Rama; tridasheshhvapi = even among gods; iyam anyaa = this is another woman; iti = thus; nishchitya = deciding; saH = that Hanuma; chachaara = paced; paanabhuumau = in that banqueting hall.

That Seetha is not suitable to sleep separated from Rama, will not eat, will not decorate also, not suited to drink a beverage, to reach another man even though if he were Indra because there is indeed no one equalling Rama even among gods. This is another woman - thus deciding that Hanuma paced in that banqueting hall.

[Verse Locator](#)

क्रीडितेन अपराः क्लान्ता गीतेन च तथा पराः ॥ ५-११-४

नृत्तेन च अपराः क्लान्ताः पान विप्रहताः तथा ।

4. **aparaaH** = some women; **klaantaaH** = were tired; **kriiDitena** = from erotic dalliance; **tathaa** = and then; **aparaaH** = some other women; **giitena** = (were tired) from singing; **aparaaH** = some others; **klaantaaH** = were weary; **nR^ittena** = from dance; **tathaa** = and; **paanaviprahataaH** = were unconscious from consumption of liquor.

Some women were tired from erotic dalliance and then some other women were tired from singing; some others were weary from dance and were unconscious from consumption of liquor.

[Verse Locator](#)

मुरजेषु म्दन्गेषु पीठिकासु च संस्थिताः ॥ ५-११-५

तथा आस्तरण मुख्येषु सम्विष्टाः च अपराः स्त्रियः ।

5. **samsthitaH** = (some women) were stationed; **murajeshhu** = on tabors; **mR^idaN^geshhu** = on mrudangaas; **piiThikaasu cha** = on seats; **aparaaH** = some other; **striyaH** = women; **samvishhThaaH** = rested; **aastaraNamukhyeshhu** = on chief carpets.

Some women were stationed on tabors, on Mrudangas, on seats, some other women rested on chief carpets.

[Verse Locator](#)

अङ्गनानाम् सहस्रेण भूषितेन विभूषणैः ॥ ५-११-६

रूप सम्ल्लाप शीलेन युक्त गीत अर्थ भाषिणा ।

देश काल अभियुक्तेन युक्त वाक्य अभिधायिना ॥ ५-११-७

रत अभिरत संसुप्तम् ददर्श हरि यूथपः ।

6;7. **hariyuudhapaH** = the warrior among Vanaras; **dadarsha** = saw; **anN^ganaanaam sahasreNa** = a thousand of women; **bhuushhitena** = decorated; **vibhuushhaNaiH** = by jewellery; **ruupasallaapashiilena** = with a nature of talking about beauty; **yuktagiitaarthabhaashhiNaa** = conversing about the correct meaning of songs(being sung) **deshakaalaabhiyuktena** = behaving according to time and place; **yuktavaakyaabhidhaayinaa** = wont to speak appropriate words; **rathaabhirathasamsuptam** = indulged in sleep after sexual dalliance.

The warrior among Vanaras saw a thousand of women decorated by jewellery with a nature of talking about beauty, conversing about the correct meaning of songs being sung, behaving according to time and place, wont to speak appropriate words, indulged in sleep after sexual dalliance.

[Verse Locator](#)

तासाम् मध्ये महा बाहुः शुशुभे राक्षस ईश्वरः ॥ ५-११-८

गोष्ठे महति मुख्यानाम् गवाम् मध्ये यथा वृषः ।

8. **madhye** = in the middle; **taasaam** = of that group of women; **rakshasheshvaraH** = Ravana; **mahaabaahuH** = with great arms; **shushubhe** = shone; **vR^ishhabhaiva** = like a

bull; gavaam madhye = in the middle of cows; mahatighoshhThe = in a big cow-pen.

In the middle of that group of women, Ravana with great arms shone like a bull in the middle of cows in a big cow-pen.

[Verse Locator](#)

स राक्षस इन्द्रः शुशुभे ताभिः परिवृतः स्वयम् ॥ ५-११-९
करेणुभिर् यथा अरण्यम् परिकीर्णो महा द्विपः ।

9. saH raakshasendraH svayam = that Ravana himself; parivR^itaH = surrounded; taabhiH = by those women; shushubhe = shone; mahaadvipaH yathaa = like a great elephant; parikiirNaH = surrounded; kareNubhiH = by she elephants; mahaaraNye = in a great forest;

That Ravana himself surrounded by those women, shone like a great elephant surrounded by she elephants in a great forest.

[Verse Locator](#)

सर्व कामैर् उपेताम् च पान भूमिम् महात्मनः ॥ ५-११-१०
ददर्श कपि शार्दूलः तस्य रक्षः पतेर् गृहे ।

10. harishaardhuulaH = the best among Vanaras; dadarsha = saw; tasya mahaatmanaH rakshaHpateH = in that wealthy Ravana's; gR^ihe = house; paanabhuumim cha = a bar also; upetaam = consisting; sarvakaamaiH = of all desirables.

The best among Vanaras saw in that wealthy Ravana's house a bar also, consisting of all desirables.

[Verse Locator](#)

मृगाणाम् महिषाणाम् च वराहाणाम् च भागशः ॥ ५-११-११
तत्र न्यस्तानि मांसानि पान भूमौ ददर्श सः ।

11. saH = Hanuma; dadarsha = saw; tatra = there; paanabhuumau = in that bar; maamsaani = meat; mR^igaaNaam = of dear; mahishhaaNaam cha = and of buffalo; varaahaaNaam cha = of wild boar; nyastaani = kept; bhaagashaH = separately;

Hanuma saw there in that bar, meat of dear and of buffalo, of wild boar kept separately.

[Verse Locator](#)

रौक्मेषु च विशलेषु भाजनेष्व् अर्ध भक्षितान् ॥ ५-११-१२
ददर्श कपि शार्दूल मयूरान् कुक्कुटामः तथा ।

12. harishaarduulaH = the best among Vanaras; dadarsha = saw; ardhabhakshitaan = half eaten; mayuraan = peacocks; tathaa = and; kukuTaan = chicken; vishaaleshhu bhaajaneshhu = in wide vessels; raukmeshhu = of golden colour.

The best among Vanaras saw half eaten peacocks and chicken in wide vessels of golden colour.

[Verse Locator](#)

वराह वार्ध्राणसकान् दधि सौवर्चल आयुतान् ॥ ५-११-१३
शल्यान् म्ग्ग मयूरामः च हनूमान् अन्ववैक्षत ।

13. **hanumaan** = Hanuma; **anvavaikshata** = observed; **varaahavaardhraaNashakaan** = meat of pigs and goat; **shalyaan** = porcupines; **mR^igamayuraamshcha** = deer and peacocks; **dadhisaauvarchalaayutaan** = preserved in curds and sochal salt.

Hanuma observed meat of pigs and goats, porcupines, deer and peacocks preserved in curds and sochal salt.

[Verse Locator](#)

कृकरान् विविधान् सिद्धामः चकोरान् अर्ध भक्षितान् ॥ ५-११-१४

महिषान् एक शल्यामः च चागामः च कृत निष्ठितान् ।

लेख्यम् उच्च अवचम् पेयम् भोज्यानि विविधानि च ॥ ५-११-१५

14;15. (Hanuma saw) **krakaraan** = birds called Krakara; **vividhaansiddhaan** = cooked ready(to be eaten) in variety of ways; **chakoraan** = birds called Chakoras; **ardhabhakshitaan** = half eaten; **mahishhaan** = wild buffalos; **ekashalyaamshcha** = fishes called ekashleya; **chhaagaamshcha** = goats; **lehyaan** = food to be licked; **vuchchaavachaan** = of various kinds; **peyaan** = beverages; **vividhaani bhojyaani** = (and) various foods.

Hanuma saw birds called Krakara cooked ready to be eaten in variety of ways, birds called Chakoras half eaten, wild buffalos, fishes called ekashleya, goats, food to be licked of various kinds, beverages and various foods.

[Verse Locator](#)

तथा अम्ल लवण उत्तंसैर् विविधै राग षाडवैः ।

हार नूपुर केयूरैर् अपविद्धैर् महा धनैः ॥ ५-११-१६

पान भाजन विक्षिप्तैः फलैः च विविधैर् अपि ।

कृत पुष्प उपहारा भूर् अधिकम् पुष्यति श्रियम् ॥ ५-११-१७

16; 17. **tathaa** = In the same way; **bhuuH** = that floor; **shriyam pushhyati** = was obtaining glory; **adhikam** = greatly; **raagashhaaDabaiH** = with Ragas and Shadabas; **aamla lavaNottaM saiH** = seasoned with sour and salty sauces; **haaranuupurakeyuuraiH** = with necklaces; anklets and armlets; **mahaadhanaiH** = of great value; **apaviddhaiH** = thrown around; **vividhaiH phalaishcha** = with various fruits; **paanabhajaana vikshiptaiH** = left in drinking vessels; **kR^ita pushhpopa haaraa** = with flowers sprinkled.

In the same way that floor was obtaining glory greatly with Ragas and Shadabas seasoned with sour and salty sauces, with necklaces, anklets and armlets of great value thrown around, with various fruits left in drinking vessels, with flowers sprinkled.

[Verse Locator](#)

तत्र तत्र च विन्यस्तैः सुश्लिष्टैः शयन आसनैः ।

पान भूमिर् विना वह्निम् प्रदीप्ता इव उपलक्ष्यते ॥ ५-११-१८

18. **paana bhuumiH** = That bar; **upalakshyate** = was seen; **pradiipteva** = as though radiant; **vinaa vahnim** = without fire; **shayanaasanaiH** = with couches and chairs; **sushlishhTaiH** = well arranged; **vinyastaiH** = (and) placed; **tatra tatra** = there and there.

That bar was seen as though radiant without fire, with couches and chairs well arranged and placed there and there.

[Verse Locator](#)

बहु प्रकारैर् विविधैर् वर संस्कार संस्कृतैः ।

मांसैः कुशल सम्युक्तैः पान भूमि गतैः पृथक् ॥ ५-११-१९

19. bahuprakaaraiH maamsaiH = Many meats; vividhaiH = of different kinds; varasamskaara samskR^itaiH = cultured with various best seasonings; kushala saMyuktaiH = well arranged; pR^ithak = separately; paanabhuumigataiH = obtained that bar.

Many meats of different kinds cultured with various best seasonings, well arranged separately obtained that bar.

[Verse Locator](#)

दिव्याः प्रसन्ना विविधाः सुराः कृत सुरा अपि ।

शर्करा आसव माध्वीकाः पुष्प आसव फल आसवाः ॥ ५-११-२०

वास चूर्णैः च विविधैर् मृष्टाः तैः तैः पृथक् पृथक् ।

20. divyaaH = excellent; prasannaaH = clear; vividhaaH = various (liquors); suraaH = liquor called Sura; sharkaraa sava = liquor made of sugar; maadhviika = (liquor) made of honey; pushpaa sava = liquor made of flowers; phalaa savaaH = and liquors made of fruits; kR^ita suraaH api = also artificially made liquors; taiH taiH = those and those; mR^ishhTaaH = were cultured; pR^ithak pR^ithak = separate separately; vividhaiH vaasachuurnaiH = with various fragrant powders

Excellent and clear various liquors, a liquor called Sura, liquor made of sugar, liquor made of honey, liquor made of flowers and liquors made of fruits also, artificially made liquors - those and those were cultured separately with various fragrant powders.

[Verse Locator](#)

सम्तता शुशुभे भूमिर् माल्यैः च बहु संस्थितैः ॥ ५-११-२१

हिरण्मयैः च करकैर् भाजनैः स्फाटिकैर् अपि ।

जाम्बूनदमयैश्चान्याः करकैरभिवम्वृता ॥ ५-११-२२

21;22. bhuumiH = The floor; shushubhe = shone; saMtataa = filled; maalyaishcha = by flower garlands; bahu saMsthitaiH = in a variety of forms; vividhaiH bhaajanaiH = with various vessels; hiraNmayaiH = of golden hue; sphaaTikair api = and also made of crystal; abhisamvR^itaa = filled; anyaiH karakaiH = with other small vessels; jaambuunadamayaiH = of golden colour.

The floor shone filled by flower garlands in a variety of forms, with various vessels of golden hue and also made of crystal, filled with other small vessels of golden colour.

[Verse Locator](#)

राजतेषु च कुम्भेषु जाम्बूनदमयेषु च ।

पान श्रेष्ठम् तदा भूरि कपिः तत्र ददर्श ह ॥ ५-११-२३

23. kapiH = Hanuma; dadarsha ha = saw indeed; tadaa = then; bhuuri paana shreshhTham = lot of best quality liquor; kumbheshhu = in pots; raajateshhu = of silver; jaambuunadamayeshhu = and of golden colour.

Hanuma saw indeed then lot of best quality liquor in pots of silver and of golden colour.

[Verse Locator](#)

सो अपश्यत् शात कुम्भानि शीधोर् मणिमयानि च ।
राजतानि च पूर्णानि भाजनानि महा कपिः ॥ ५-११-२४

24. saH mahaa kapiH = That great Hanuma; apashyat = saw; bhaajanaani = vessels; puurNaani = full; shiidhoH = of liquor; shaatakumbhaani = of golden colour; maNimayaani cha = embedded with gem stones; raajataani cha = and also of silver hue.

That great Hanuma saw vessels full of liquor of golden colour, embedded with gem stones and also of silver hue.

[Verse Locator](#)

क्वचिद् अर्ध अवशेषाणि क्वचित् पीतानि सर्वशः ।
क्वचिन् न एव प्रपीतानि पानानि स ददर्श ह ॥ ५-११-२५

25. saH = That Hanuma; dadarsha ha = saw indeed; kvachit = at some places; paanaani = drinks; ardhaava sheshhaaNi = half filled; kvachit = (and) some places; sarvashaH piitaani = completely drunk; kvachit = (and) some places; naiva prapiitaani = not at all drunk.

That Hanuma saw indeed at some places drinks half filled and at some places completely drunk and some places not at all drunk.

[Verse Locator](#)

क्वचिद् भक्ष्यामः च विविधान् क्वचित् पानानि भागशः ।
क्वचिद् अन्न अवशेषाणि पश्यन् वै विचचार ह ॥ ५-११-२६

26. vichachaara ha = (Hanuma) paced about; pashyan = seeing; kvachit = (at) some places; vividhaan bhakshaaMshcha = various eatables; kvachit = (and) some places; paanaani = drinks; bhaagashaH = separately; kvachit = some places; annavasheshhaaNi = remnants of cooked rice.

Hanuma paced about seeing at some places various eatables and at some places drinks separately, and at some places remnants of cooked rice.

[Verse Locator](#)

क्वचित् प्रभिन्नैः करकैः क्वचिद् आलोडितैर् घटैः ।
क्वचित् सम्पृक्त माल्यानि जलानि च फलानि च ॥ ५-११-२७

27. kvachit = (Hanuma saw) some places; karakaiH = with vessels; prabhinnaiH = broken; kvachit = some places; ghaTaiH = with pots; aloLitaiH = in shambles; kvachit = some places; jalaani cha = (with) water; saMpR^iktamaalyaani = together with flower garlands; phalaani cha = and fruits.

Hanuma saw some places with vessels broken, some places with pots in shambles, some places with water together with flower garlands and fruits.

[Verse Locator](#)

शयनानि अत्र नारीणाम् शून्यानि बहुधा पुनः ।
परस्परम् समाश्लिष्य काश्चित् सुप्ता वर अन्गनाः ॥ ५-११-२८

28. atra = Here; shayanaani punaH = couches again; naariNaam = of women; bahudhaa shubhraaNi = were varied and clean; kaashchit = some; varaaN^ganaaH = best women; suptaah = slept; samaashlishhya = hugging; parasparam = one another

Here couches again of women were varied and clean, some best women slept there hugging one another.

[Verse Locator](#)

काचिच् च वस्त्रम् अन्यस्या अपहृत्य उपगुह्य च ।
उपगम्य अबला सुप्ता निद्रा बल पराजिता ॥ ५-११-२९

29. **kaashchit abalaaH** = Some women; **nidraabalaparaajitaaH** = conquered by the power of sleep; **aahR^itya** = pulled; **anyasyaaH svapantyaH vastram** = other sleeping women's clothing; **suptaaH** = and slept; **paridhaaya** = covering (themselves).

Some women conquered by the power of sleep pulled other sleeping women's clothing and slept covering themselves.

[Verse Locator](#)

तासाम् उच्च्वास वातेन वस्त्रम् माल्यम् च गात्रजम् ।
न अत्यर्थम् स्पन्दते चित्रम् प्राप्य मन्दम् इव अनिलम् ॥ ५-११-३०

30. **vastram maalyam cha** = Clothing and garland; **taasaam gaatrajam** = on the throats of those (women); **spandate** = was moving; **na atyartham** = slightly; **chitram** = (and) wonderfully; **praapya iva** = as though obtaining; **anilam** = air; **uchchhvaasavaatena** = from the air of breath.

Clothing and garland on the throats of those women was moving slightly and wonderfully as though obtaining air from the air of breath.

[Verse Locator](#)

चन्दनस्य च शीतस्य शीधोर् मधु रसस्य च ।
विविधस्य च माल्यस्य पुष्पस्य विविधस्य च ॥ ५-११-३१
बहुधा मारुतः तत्र गन्धम् विविधम् उद्वहन् ।

31. **tatra** = There; **maarutaH** = wind (blew); **udvahan** = carrying; **bahudhaa** = in a lot (of directions); **vividham gandham** = a variety of fragrances; **shiitasya gandhasya** = of cool sandal-paste; **madhurasasya shiidhoH cha** = and of sweet liquor; **vividhasya maalyasya** = of various flower garlands; **vividhasya dhuupasya cha** = and of various kinds of agallocum fumes.

There wind blew carrying in a lot of directions, a variety of fragrances of cool sandal-paste and of sweet liquor, of various flower garlands and of various kinds of agallocum fumes.

[Verse Locator](#)

स्नानानाम् चन्दनानाम् च धूपानाम् चैव मूर्चितः ।
प्रववौ सुरभिर् गन्धो विमाने पुष्पके तदा ॥ ५-११-३२

32. **tadaa** = Then; **surabhiH gandhaH** = the blossoming fragrance; **snaanaanaam chandanaanaam cha** = from the baths and sandal paste; **dhuupaanaam chaiva** = and from agallocum fumes; **pravavau** = blew; **muurchitaH** = spreading (all around); **pushhpake vimaane** = in that Pushpaka plane.

Then the blossoming fragrance from the baths and sandal paste and from agallocum fumes blew spreading all around in that Pushpaka plane.

[Verse Locator](#)

श्याम अवदाताः तत्र अन्याः काश्चित् कृष्णा वर अङ्गनाः ॥ ५-११-३३

काश्चित् कान्चन वर्ण अन्यः प्रमदा राक्षस आलये ।

33. tatra = there; raakshasaalaye = in that Ravana's house; anyaaH = some (women); shyaamaavadaataaH = had fair and white complexion; kaashchit = some; varaaN^ganaaH = best women; kR^ishhnaaH = were black; kaashchit pramadaaH = some women; kaaJNchanavarNaan^gyaH = had a body of golden complexion.

There in that Ravana's house, some women had fair and white complexion some best women were black, some women had a body of golden complexion.

[Verse Locator](#)

तासाम् निद्रा वशत्वाच् च मदनेन विमूर्चितम् ॥ ५-११-३४

पद्मिनीनाम् प्रसुप्तानाम् रूपम् आसीद् यथैव हि ।

34. ruupam = appearance; taasaam = of those; prasuptaanaam = sleeping (women); vimuurchitam = tired; nidraavashatvaacha = from being possessed by sleep; madanenacha = and from lust; aasiit = was; yathaiva = like; padminiinaam = lotuses; prasuptaanaam = sleeping.

Appearance of those sleeping women, tired from being possessed by sleep and from lust, was like lotuses sleeping.

[Verse Locator](#)

एवम् सर्वम् अशेषेण रावण अन्तः पुरम् कपिः ॥ ५-११-३५

ददर्श सुमहा तेजा न ददर्श च जानकीम् ।

35. kapiH = Hanuma; sumahaatejaaH = with great radiance; evam = thus; dadarsha = saw; sarvam = entire; raavaNaatHpuram = Ravana's house; asheshhena = completely; na dadarsha = (but) did not see; jaanakiim cha = Seetha.

Hanuma with great radiance thus saw entire Ravana's house completely but did not see Seetha.

[Verse Locator](#)

निरीक्षमाणः च ततः ताः स्त्रियः स महा कपिः ॥ ५-११-३६

जगाम महतीम् चिन्ताम् धर्म साध्वस शङ्कितः ।

36. tadaa = then; saH mahaakapiH = that Hanuma; niriikshmaaNaaH = seeing; taaH striyaH = those women; jagaamaa = obtained; mahatiim chintaam = great anguish; dharmasaadvaHsasheN^kitaH = being in doubt because of fear in the matter of dharma.

Then that Hanuma seeing those women obtained great anguish being in doubt because of fear in the matter of dharma.

[Verse Locator](#)

पर दार अवरोधस्य प्रसुप्तस्य निरीक्षणम् ॥ ५-११-३७

इदम् खलु मम अत्यर्थम् धर्म लोपम् करिष्यति ।

37. mama = my; idam = this; niriikshaNam = seeing; prasuptasya = sleeping; paradaaraavarodhasya = house of other people's wives; karishhyati = will do; atyartham dharmalopam = a great deficit to dharma.

"My seeing sleeping house of other people's wives will do a great deficit to dharma."

[Verse Locator](#)

न हि मे पर दाराणाम् दृष्टिर् विषय वर्तिनी ॥५-११-३८

अयम् च अत्र मया दृष्टः पर दार परिग्रहः ।

38. me = my; dR^ishhTaH = sight; na hi = is indeed not; paradaaraaNaam vishhayavartinii = in the matter of others wives; atra = here; ayam = these paradaaraparigrahaH = other's wives; dR^ishhTashcha = have been seen ; mayaa = by me;

"My sight is indeed not in the matter of other wives here. These other's wives have been seen by me."

[Verse Locator](#)

तस्य प्रादुर् अभूच् चिन्ता पुनर् अन्या मनस्विनः ॥ ५-११-३९

निश्चित एक अन्त चित्तस्य कार्य निश्चय दर्शिनी ।

39. tasya = to that Hanuma; manasvinaH = with an excellent mind; nishchitaikaantachittasya = with a fixed and concentrated mind; pradurabhoot = was born; anyaa = another; chintaa = thought; punaH = again ; kaaryanishchayadarshinii = showing a fixed resolve in the task at hand.

To that Hanuma with an excellent mind, with a fixed and concentrated mind, was born another thought again, showing a fixed resolve in the task at hand.

[Verse Locator](#)

कामम् दृष्ट्वा मया सर्वा विश्वस्ता रावण स्त्रियः ॥ ५-११-४०

न तु मे मनसः किञ्चिद् वैकृत्यम् उपपद्यते ।

40. sarvaaH = all; raavaNastriyaH = Ravana's women; vishvastaaH = who were in faith; kaamam dR^ishhTaaH = could have been seen; mayaa = by me; me manasaH = to my mind; na upajaayate hi = there indeed was not; kimchit = even a little; vaikR^ityam = disturbance.

"All Ravana's women who were in faith could have been seen by me; to my mind there indeed was not even a little disturbance".

[Verse Locator](#)

मनो हि हेतुः सर्वेषाम् इन्द्रियाणाम् प्रवर्तते ॥ ५-११-४१

शुभ अशुभास्व अवस्थासु तच् च मे सुव्यवस्थितम् ।

41. shubhaashubhaasu = among auspicious or inauspicious; avasthaasu = states; pravartane- in the behavior; sarveshhaanaam indriyaaNaam = of all senses; manaH hetuH = mind is the reason; me = my; tachcha = that mind; suvyavasthitam = is very steady.

"Among auspicious or inauspicious states in the behavior of all senses mind is the reason. My that mind is very steady."

[Verse Locator](#)

न अन्यत्र हि मया शक्या वैदेही परिमार्गितुम् ॥ ५-११-४२

स्त्रियो हि स्त्रीषु दृश्यन्ते सदा सम्परिमार्गणे ।

42. mayaa = by me; na shakhyaa hi = it is not possible; parimaargitum = to search; vaidehii = Seetha; anyatra = at another place; sadaa = always; samparimaargaNe = during search; striyaH = women; dR^ishyante = will be seen; strishhu = among women.

"By me it is not possible to search Seetha at another place. Always during search women will be seen among other women."

[Verse Locator](#)

यस्य सत्त्वस्य या योनिः तस्याम् तत् परिमार्ग्यते ॥ ५-११-४३
न शक्यम् प्रमदा नष्टा मृगीषु परिमार्गितुम् ।

43. yasya sattvasya = to an animal; yaa yoniH = whatever race; tat = that animal; parimaargyate = is searched; tasyaam = in that race; pramadaa = a woman; nashhTaa = missing; na shakhyaa = is not possible; parimaargitum = to be searched; mR^igiishhu = among female deer.

"To an animal of whatever race that animal is searched in that race; a woman missing is not possible to be searched among female deer."

[Verse Locator](#)

तद् इदम् मार्गितम् तावत् शुद्धेन मनसा मया ॥ ५-११-४४
रावण अन्तः पुरम् सरम् दृश्यते न च जानकी ।

44. tat = for that reason; idam sarvam = all this; raavaNaataHpuram = Ravana's house; maargitam = has been search; mayaa = by me; shuddhena = with a pure; manasaa = mind; Aramaic = Seetha alone; na dR^ishyate = cannot be seen.

"For that reason all this Ravana's house has been search by me with a pure mind Seetha alone cannot be seen."

[Verse Locator](#)

देव गन्धर्व कन्याः च नाग कन्याः च वीर्यवान् ॥ ५-११-४५
अवेक्षमाणो हनुमान् न एव अपश्यत जानकीम् ।

45. viiryavaan = the strong; hanumaan = Hanuma; avekshamaaNah = observing; devagandharvakanyaashcha = girls from devas; Gandharvas; naagakanyaashcha = and girls from nagas; naivaavaikshata = did not see; jaanakiim = Janaki.

The strong Hanuma observing girls from devas, gandharvas and girls from nagas did not see Janaki.

[Verse Locator](#)

ताम् अपश्यन् कपिः तत्र पश्यमः च अन्या वर स्त्रियः ॥ ५-११-४६
अपक्रम्य तदा वीरः प्रध्यातुम् उपचक्रमे ।

46. viiraH kapiH = the powerful Hanuma; apashyan = not seeing; taam = Her; tatra = there; pashyamshcha = and seeing; anyaaH varastriyaH = other best women; tadaa = then; upachakrame = started; pradhyaatum = to think deeply; apakramya = going far(from there).

The powerful Hanuma not seeing Her there and seeing other best women then started to think deeply going far from there.

[Verse Locator](#)

स भूयस्तु परम् श्रीमान् मारुतिर्यत्नमास्थितः ॥ ५-११-४७

अपानभूमिमुत्सृज्य तद्विचेतुम् प्रचक्रमे ।

47. saH maarutiH = that Hanuma; shriimaan = the glorious one; aastitaH = adopting; param yatnam = a great task; bhuuyaH = again; utsR^ijya = left; aapaanabhumim = that bar; prachakrame = (and) began; vichetum = to search; tat = that (house).

That Hanuma the glorious one adopting a great task again left that bar and began to search that house.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकादशः सर्गः

Thus, this is the 11th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 11

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47		

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 12 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Hanuma gets discouraging thoughts about Seetha. He thinks that Seetha might be dead. He thus gets into depression for a moment.

[Verse Locator](#)

स तस्य मध्ये भवनस्य वानरो ।
लता ग्न्हामः चित्र गृहान् निशा गृहान् ।
जगाम सीताम् प्रति दर्शन उत्सुको ।
न च एव ताम् पश्यति चारु दर्शनाम् ॥ ५-१२-१

1. saH maarutiH = That Hanuma; darshanotsukaH = interested in sight; siitaam prati = toward Seetha; madhye = in the middle of; tasya bhavanasya = that building; jagaama = went; lataagR^ihaan = (towards) houses made of plant creepers; chitragR^ihaan = art houses; nishaagR^ihaan = nocturnal houses; na chaiva pashyati = but did not see; taam = Her; chaarudarshanaam = with a beautiful appearance.

That Hanuma interested in sight of Seetha, in the middle of that building, went towards houses made of plant creepers, art houses, and nocturnal houses but did not see Her with a beautiful appearance.

[Verse Locator](#)

स चिन्तयाम् आस ततो महा कपिः ।
प्रियाम् अपश्यन् रघु नन्दनस्य ताम् ।
ध्रुवम् नु सीता म्रियते यथा न मे ।
विचिन्वतो दर्शनम् एति मैथिली ॥ ५-१२-२

2. saH mahaakapiH = That great Hanuma; tataH = then later; apashyan = not seeing; taam = that Seetha; priyaam = dear; raghunanadanasya = to Rama; chintayaamaasa = thought thus; me = to me; vichinvataH = searching; maithilii = Seetha; yathaa = in what

way; **darshanam** = appearance; **na upayiti** = not being obtained(from that); **siitaa** = Seetha; **dhruvam** = definitely; **mriyate** = has died.

That great Hanuma then later not seeing that Seetha dear to Rama thought thus: "to me searching Seetha in whatever way appearance not being obtained, from that Seetha definitely has died."

[Verse Locator](#)

सा राक्षसानाम् प्रवरेण बाला ।
स्व शील सम्रक्षण तत् परा सती ।
अनेन नूनम् प्रतिदुष्ट कर्मणा ।
हता भवेद् आर्य पथे परे स्थिता ॥ ५-१२-३

3. **saa jaanakii** = That Seetha; **sthitaa** = standing; **pare aaryapathe** = in the best traditional path; **vashiilasamrakshaNaa tatparaa satii** = being chaste interested in preserving her character; **hataabhavet** = must have been killed; **anena raakshasaanaam pravareNa** = by the king of these Rakshasas; **pratidushhThakarmaNaa** = who performed evil deeds; **nuunam** = this is certain.

"That Seetha standing in the best traditional path being chaste interested, in preserving her character must have been killed by the king of these Rakshasas who performed evil deeds - this is certain."

[Verse Locator](#)

विरूप रूपा विकृता विवर्चसो ।
महा आनना दीर्घ विरूप दर्शनाः ।
समीक्ष्य सा राक्षस राज योषितो ।
भयाद् विनष्टा जनक ईश्वर आत्मजा ॥ ५-१२-४

4. **saa janakeshwara aatmajaa** = that daughter of king Janaka; **vinashhTaa** = died; **bhayaat** = of fear; **samiikshya** = seeing; **raakshasa raajayoshhitaH** = the wives of Ravana; **viruuparuupaaH** = with crooked appearances; **vikR^itaaH** = horrible ones; **vivarcha saH** = without radiance; **mahaananaaH** = with great faces; **diirgha viruupa darshanaaH** = with long and crooked eyes.

"That daughter of King Janaka died of fear seeing the wives of Ravana with crooked appearances - horrible ones without radiance with great faces with long and crooked eyes."

[Verse Locator](#)

सीताम् अद्ष्ट्वा हि अनवाप्य पौरुषम् ।
विहन्त्य कालम् सह वानरैः चिरम् ।
न मे अस्ति सुग्रीव समीपगा गतिः ।
सुतीक्ष्ण दण्डो बलवामः च वानरः ॥ ५-१२-५

5. **adR^ishhTvaa** = without seeing; **siitaam** = Seetha; **anavaapya** = not obtaining; **paurushham** = destiny; **vihR^itya** = and wandering; **chiram kaalam** = for a long time; **vaanaraiH saH** = together with Vanaras; **me** = to me; **gatiH naasthi** = there is no path; **sugriiva samiipagaa** = to go near Sugreeva; **vaanaraH** = Sugreeva; **sutiikshaNadaNDaH** = has a sharp punishment; **balavaamshcha** = and also is strong.

"Without seeing Seetha, not obtaining destiny and wandering for a long time together with Vanaras, to me there is not a path to go near Sugreeva. Sugreeva has a sharp punishment and also

दृष्टम् अन्तः पुरम् सर्वम् दृष्ट्वा रावण योषितः ।
न सीता दृश्यते साध्वी वृथा जातो मम श्रमः ॥ ५-१२-६

6. sarvam = all; antaHpuram = inner city; dR^ishhTaam = has been seen; raajayoshhitaH = women of Ravana; dR^ishhTaaH = have been seen; saadhvii = the chaste; siitaa = Seetha; na dR^ishyate = has not been seen; mama shramaH = my effort; jaataH = became; vR^ithaa = wasteful.

"All inner city has been seen. Women of Ravana have been seen. The chaste Seetha has not been seen. My effort became wasteful."

किम् नु माम् वानराः सर्वे गतम् वक्ष्यन्ति समाताः ।
गत्वा तत्र त्वया वीर किम् कृतम् तद् वदस्व नः ॥ ५-१२-७

7. maam = to me; gatam = who has gone back; sarve vaanaraaH = all vanaras; samgataaH = after meeting; kim nu = what; vakshyanti = they would say; viiraa = O strong one; gatvaa = going; tatra = there; kim kR^itam = what has been done; tvayaa = by you; tat vadasva = tell that; naH = to us.

"To me who has gone back all Vanaras after meeting what they would say? O strong one! Going there, what has been done by you? Tell that to us."

अदृष्ट्वा किम् प्रवक्ष्यामि ताम् अहम् जनक आत्मजाम् ।
ध्रुवम् प्रायम् उपेष्यन्ति कालस्य व्यतिवर्तने ॥ ५-१२-८

8. adR^ishhTvaa = without seeing; tam janakaatmajaam = that Seetha; kim = what; pravakshyaami = can I say; vyativartane = due to passing; kaalasya = of time; dR^ivam = definitely; upaishhyanti = they will obtain; praayam = fire.

"Without seeing that Seetha what can I say? Due to passing of time, definitely they will obtain fire."

किम् वा वक्ष्यति वृद्धः च जाम्बवान् अन्नादः च सः ।
गतम् पारम् समुद्रस्य वानराः च समागताः ॥ ५-१२-९

9. gatam = (to me) who had gone; paaram = for the other shore; samudrasya = of the ocean; kim vaa = what will; vR^iddhaH jaambavaan = the old Jambava; vakshyati = say; saH = (what would)that; angadhashcha = Angada and; samaagataaH vaanaraashcha = vanaras who meet(say).

"To me who had gone for the other shore of the ocean what will the old Jambavan say? What would that Angada and vanaras who meet say?"

अनिर्वेदः श्रियो मूलम् अनिर्वेदः परम् सुखम् ।
अनिर्वेदो हि सततम् सर्व अर्थेषु प्रवर्तकः ॥ ५-१२-१०

10. **airhead** = non-depression; **mullah** = is root; **shriyaH** = of development; **anirvedaH** = Absence of despondency; **param sukham** = is the greatest comfort; **anirvedaH** = self reliance; **satatam** = is always; **pravartakaH hi** = is indeed the promoter; **sarvaartheshhu** = in all matters.

"Non-depression is root of development. Absence of despondency is the greatest comfort. Self reliance always is indeed the promoter in all matters."

[Verse Locator](#)

करोति सफलम् जन्तोः कर्म यच् च करोति सः ।
तस्माद् अनिर्वेद कन्तम् यत्नम् चेष्टे अहम् उत्तमम् ॥ ५-१२-११
अदृष्टामः च विचेष्ट्यामि देशान् रावण पालितान् ।

11. **yat** = whatever; **karma** = action; **karoti** = (human) does; **tat** = that; **jantoH** = (action) of man; **saphalam saH karoti** = is made to be successful by non-depression; **tasmaat** = for that reason; **aham** = I; **cheshhTe** = will perform; **uttamam prayatnam** = a best effort; **anirvedakR^itam** = together with non-depression; **vicheshhyaam taavat** = I will search all those; **deshaan** = regions; **raavanapaalitaan** = ruled by Ravana; **adR^ishhTaan** = not (yet) seen.

"Whatever action a human does that action of man is made to be successful by non-depression. For that reason I will perform a best effort together with non-depression. I will search all those regions ruled by Ravana not yet seen."

[Verse Locator](#)

आपान शाला विचिताः तथा पुष्प गृहाणि च ॥ ५-१२-१२
चित्र शालाः च विचिता भूयः क्रीडा गृहाणि च ।
निष्कुट अन्तर रथ्याः च विमानानि च सर्वशः ॥ ५-१२-१३

12;13. **apaanashaalaaH** = bars; **vichitaaH** = have been searched; **tathaa** = in the same way; **pushhpagR^ihaanicha** = flower houses; **chitrashaalaashcha** = art houses; **vichitaaH** = have been searched; **bhuuyaH** = again; **kriiDaagR^ihaanicha** = pleasure houses; **nishhkuTaantararathyaashcha** = pathways in the middle of gardens; **vimaanaanicha** = buildings; **sarvashaH** = in all directions(have been searched).

"Bars have been searched; in the same way flower houses, art houses have been searched; again pleasure houses, pathways in the middle of gardens, buildings in all directions have been searched."

[Verse Locator](#)

इति संचिन्त्य भूयो अपि विचेतुम् उपचक्रमे ।
भूमी गृहामः चैत्य गृहान् गृह अतिगृहकान् अपि ॥ ५-१२-१४

14. **iti** = thus; **samchintya** = thinking; **upachakrame** = (Hanuma) began; **vichetum** = to search; **bhuuyopi** = again; **bhuumiigR^ihaan** = undergrounds; **chaityagR^ihaan** = houses at the beginning of street intersections; **gR^ihaati gR^ihakaanapi** = and also small houses faraway from the main houses.

Thus thinking Hanuma began to search again undergrounds, houses at the beginning of street intersections and also small houses faraway from the main houses.

[Verse Locator](#)

उत्पतन् निपतमः च अपि तिष्ठन् गच्छन् पुनः क्वचित् ।
अपावृण्वमः च द्वाराणि कपाटानि अवघट्टयन् ॥ ५-१२-१५
प्रविशन् निष्पतमः च अपि प्रपतन् उत्पतन् अपि ।
सर्वम् अपि अवकाशम् स विचचार महा कपिः ॥ ५-१२-१६

15;16. saH mahaakapiH = the great Hanuma; utpatan = flying; punaH punaH = again and again; nishhpatamshchaapi = and jumping down; tishhThan = standing up; ghachchhan = walking; dvaaraaNi apaavR^iNvan = opening doors; kavaaTaani avaghaaTayan = pushing doors; pravishan = and entering(inside); nishhpatamshchaapi = coming out; prapatan = climbing down; utpatan api = climbing up; vichachaara = wandered; sarvam avakaasam = all opportunity.

The great Hanuma flying again and again and jumping down, standing up, walking, opening doors, pushing doors and entering inside, coming out, climbing down, climbing up wandered all opportunity.

[Verse Locator](#)

चतुर् अङ्गुल मात्रो अपि न अवकाशः स विद्यते ।
रावण अन्तः पुरे तस्मिन् यम् कपिर् न जगाम सः ॥ ५-१२-१७

17. saH kapiH = that Hanuma; tasmin ravaNaantaH pure = in that city of Ravana; yam na jagaama = whatever region he did not go; saH = avakaashaH = that region; na vidhyate = was not there; chaturaN^guLa maatro.api = even for four angulas.

That Hanuma in that city of Ravana - whatever region he did not go that region was not there even for four angulas.

[Verse Locator](#)

प्राकर अन्तर रथ्याः च वेदिकः चैत्य संश्रयाः ।
श्वभ्राः च पुष्करिण्यः च सर्वम् तेन अवलोकितम् ॥ ५-१२-१८

18. prakaarantara radhyaashcha = streets in the middle of fort walls; vedikaaH = platforms; chaitya samshrayaaH = together with the intersection of four streets; diirghikaaH = wells; pushhkariNyashcha = lakes; sarvam = all these; avalokitam = had been seen; tena = by him.

Streets between fort walls, platforms together with the intersection of four streets, wells, lakes all these had been seen by him.

[Verse Locator](#)

राक्षस्यो विविध आकारा विरूपा विकृताः तथा ।
दृष्टा हनूमता तत्र न तु सा जनक आत्मजा ॥ ५-१२-१९

19. raakshasyaH = Rakshasa women; vividhaakaaraaH = of various forms; viruupaaH = with crooked forms; tathaa = and; vikR^utaaH = horrific forms; dR^ishhTaaH = had been seen; tatra = there; hanumataa = by Hanuma; na tu = but not; saa janakaatmajaa = that Seetha.

Rakshasa women of various forms, with crooked forms and horrific forms had been seen there by Hanuma but not that Seetha.

[Verse Locator](#)

रूपेण अप्रतिमा लोके वरा विद्या धर स्त्रियः ।

दृष्टा हनूमता तत्र न तु राघव नन्दिनी ॥ ५-१२-२०

20. **varaaH** = the best; **vidhyaadhara striiyaH** = Vidhyaadara women; **ruupeNa apratimaaH** = incomparable by beauty; **loke** = in the world; **dR^ishhTaaH** = had been seen; **tatra** = there; **hanumataa** = by Hanuma; **na tu** = but not; **raaghavanandinii** = Seetha.

The best Vidhyadhara women incomparable by beauty in the world had been seen there by Hanuma, but not Seetha.

[Verse Locator](#)

नाग कन्या वर आरोहाः पूर्ण चन्द्र निभ आननाः ।

दृष्टा हनूमता तत्र न तु सीता सुमध्यमा ॥ ५-१२-२१

21. **naagakanyaaH** = naaga women; **varaarooha** = with beautiful buttocks; **puurNachandra nibhaananaaH** = with faces equaling full moon; **dR^ishhTaaH** = had been seen; **hanumataa** = by Hanuma; **tatra** = there; **na tu** = but not; **siitaa** = Seetha; **su madhyamaa** = with a beautiful waist.

Naaga women with beautiful buttocks, with faces equaling full moon had been seen by Hanuma there, but not Seetha with a beautiful waist.

[Verse Locator](#)

प्रमथ्य राक्षस इन्द्रेण नाग कन्या बलाद् हताः ।

दृष्टा हनूमता तत्र न सा जनक नन्दिनी ॥ ५-१२-२२

22. **naagakanyaaH** = naaga women; **hR^itaaH** = who had been stolen; **balata** = forcefully; **pramathya** = being defeated; **raakshasendreNa** = by Ravana; **dR^ishhTaaH** = had been seen; **tatra** = there; **hanumataa** = by Hanuma; **na saa janakanandinii** = not that Seetha.

Naaga women who had been stolen forcefully, being defeated by Ravana had been seen there by Hanuma, not that Seetha

[Verse Locator](#)

सो अपश्यमः ताम् महा बाहुः पश्यमः च अन्या वर स्त्रियः ।

विषसाद महा बाहुर् हनूमान् मारुत आत्मजः ॥ ५-१२-२३

23. **saH hanuman** = That Hanuma; **mahaa baahuH** = with great arms; **diimaan** = the wise one; **maarutaatmaja** = the son of Vayu; **apasyan** = not seeing; **taam** = that Seetha; **pasyan** = seeing; **anyaaH** = other; **varastriyaH** = best women; **vishhasaada** = became depressed; **muhuH** = again and again.

That Hanuma with great arms, the wise one, the son of Vayu not seeing that Seetha and seeing other women became depressed again and again.

[Verse Locator](#)

उद्योगम् वानर इन्द्राणम् प्लवनम् सागरस्य च ।

व्यर्थम् वीक्ष्य अनिल सुतः चिन्ताम् पुनर् उपागमत् ॥ ५-१२-२४

24. **viikshya** = seeing; **udyogam** = the effort; **vaaNarendraaNaam** = of the best Vanaras; **plavanam cha** = and the crossing; **saagarasya** = of ocean; **vyartham** = as being wasted; **anilasutaH** = Hanuma; **chintaam upaagamat** = got depression; **punaH** = again.

Seeing the effort of the best Vanaras and the crossing of ocean as being wasted, Hanuma got depression again.

[Verse Locator](#)

अवतीर्य विमानाच् च हनूमान् मारुत आत्मजः ।
चिन्ताम् उपजगाम अथ शोक उपहत चेतनः ॥ ५-१२-२५

25. **atha** = there after; **maarutaatmajaH** = the son of Vaayu; **hanuman** = Hanuma; **avatiirya** = got down; **vimaanaat** = from Pushpaka; **upaagamat** = obtained; **chintaam** = thought; **shokohahatachetanaH** = with a mind overcome with grief.

Thereafter the son of Vayu Hanuma got down from Pushpaka, obtained thought with a mind overcome with grief.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे द्वादशः सर्गः ॥

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 12

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 13 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Hanuma starts to search for Seetha overcoming the depression. He begins to go towards Ashoka garden to continue his search.

[Verse Locator](#)

विमानात् तु सुसम्क्रम्य प्राकारम् हरि यूथपः ।
हनूमान् वेगवान् आसीद् यथा विद्युद् घन अन्तरे ॥ ५-१३-१

1. **hanuman** = Hanuma; **hariyuudhapaH** = the leader of vanaras; **susamkramya** = crossed; **vimaanaat** = from pushpaka; **praakaaram** = toward the fort wall; **aasiit** = and became; **vegavaan** = with speed; **vidhyut yathaa** = like a lighting; **ghanantare** = in the middle of cloud.

Hanuma the leader of Vanaras crossed from pushpaka toward the fort wall and became with speed like lighting in the middle of a cloud.

[Verse Locator](#)

सम्परिक्रम्य हनुमान् रावणस्य निवेशनान् ।
अदृष्ट्वा जानकीम् सीताम् अब्रवीद् वचनम् कपिः ॥ ५-१३-२

2. **kapiH hanuman** = the simian Hanuma; **samparikramya** = went far; **raavaNasya niveshanaat** = from the house of Ravana; **adR^ishhTvaa** = not seeing; **siitaam** = Seetha; **jaanakiim** = the daughter of king Janaka; **abraviit** = said; **vachanam** = (these) words.

The simian Hanuma went far from the house of Ravana and not seeing Seetha, the daughter of King Janaka, said these words:

[Verse Locator](#)

भूयिष्ठम् लोडिता लन्का रामस्य चरता प्रियम् ।
न हि पश्यामि वैदेहीम् सीताम् सर्व अन्ग शोभनाम् ॥ ५-१३-३

3. laN^kaa = the city of Lanka; bhuuyishhTham lolitaa = had been mostly explored; charataa = (by me)attempting; raamasya priyam = the pleasure of Sri Rama; na hi pashyaami = but I am unable to see; siitaam = Seetha; sarvaaN^ga shobhanaam = beautiful in all limbs; vaidehiim = and the daughter of Videha;

"The city of Lanka has been mostly explored by me attempting for the pleasure of Rama. But I am unable to see Seetha, beautiful in all limbs, and the daughter of Videha."

[Verse Locator](#)

पल्वलानि तटाकानि सरांसि सरितः तथा ।
नद्यो अनूपवन अन्ताः च दुर्गाः च धरणी धराः ॥ ५-१३-४
लोडिता वसुधा सर्वा न च पश्यामि जानकीम् ।

4. sarvaaH vasudaa = all earth; palvaalaani = (consisting of) pools; taTaakaani = ponds; saraamsi = lakes; tathaa = and; saritaH = streams; nadyaH = rivers; anupavanaantashcha = and forest areas; filled with water; dharaNiidharaaH = mountains; durgaaH = difficult of access; Lolitaa = have been explored; na tu pashyaami = but I did not see; jaanakiim = Seetha.

"All earth consisting of pools, ponds, lakes and streams, rivers and forest areas filled with water, mountains difficult of access have been explored but I did not see Seetha."

[Verse Locator](#)

इह सम्पातिना सीता रावणस्य निवेशने ॥ ५-१३-५
आख्याता गृध्र राजेन न च पश्यामि ताम् अहम् ।

5. akhyaataa = it has been said; gR^idhraraajena sampaatinaa = by the eagle king Sampaat; siitaa = Seetha; iha = (to be) here; raavaNasya niveshane = in the house of Ravana; aham = I; na cha pashyaami = I am unable to see; taam = her.

"It has been said by the eagle King Sampati that Seetha is here in the house of Ravana. I am unable to see her."

[Verse Locator](#)

किम् नु सीता अथ वैदेही मैथिली जनक आत्मजा ॥ ५-१३-६
उपतिष्ठेत् विवशा रावणम् दुष्ट चारिणम् ।

6. atha = otherwise; siitaa = Seetha; vaidehii = belonging to Videha; maithilii = born in Mithila; janakaatmaja = and daughter of king Janaka; kim nu upatishhTheta = can she be; vivashaa = helplessly; dushhTachaariNam raavaNam = (together with) the evil minded Ravana.

"Otherwise Seetha belonging to Videha born in Mithila and daughter of king Janaka - Can she be helplessly together with the evil minded Ravana."

[Verse Locator](#)

क्षिप्रम् उत्पततो मन्ये सीताम् आदाय रक्षसः ॥ ५-१३-७
बिभ्यतो राम बाणानाम् अन्तरा पतिता भवेत् ।

7. manye = I think; rakshasaH = while Ravana; bibhyataH = fearing; raamabaaNaanaam = Rama's arrows; kshipramutpatataH = flew quickly; siitaam aadaaya = carrying Seetha; patitaa bhavet = (She) might have fallen down; antaraa = in the middle(of the journey).

"I think while Ravana fearing Rama's arrows flew quickly carrying Seetha, she might have fallen down in the middle of the journey."

[Verse Locator](#)

अथवा ह्रियमाणायाः पथि सिद्ध निषेविते ॥ ५-१३-८
मन्ये पतितम् आर्याया हृदयम् प्रेक्ष्य सागरम् ।

8. **athavaa** = or; **manye** = I think; **hR^idayam** = the heart; **aayraayaaH** = of the noble Seetha; **hR^iyamaaryaayaaH** = being stolen; **patii** = in the path; **sidhhanishhevite** = served by Siddhaas; **patitam** = must have sunk; **saagaram prekshya** = at the site of the ocean.

"Or I think the heart of the noble Seetha being stolen in the path served by Siddhas must have sunk at the site of the ocean."

[Verse Locator](#)

रावणस्य ऊरु वेगेन भुजाभ्याम् पीडितेन च ॥ ५-१३-९
तया मन्ये विशाल अक्ष्या त्यक्तम् जीवितम् आर्यया ।

9. **manye** = I think; **raavanasya uruvegeNa** = due to great speed of Ravana; **bhujaabhyaam piiDitenacha** = and due to the torture of Ravana's shoulders; **jiivitam chaktam** = the life has been given up; **tayaa aaryayaa** = by that noble one; **vishaalaakshyaa** = with wide eyes.

"I think due to great speed of Ravana and due to the torture of Ravana's shoulders the life has been given up by that noble one with wide eyes."

[Verse Locator](#)

उपरि उपरि वा नूनम् सागरम् क्रमतः तदा ॥ ५-१३-१०
विवेष्टमाना पतिता समुद्रे जनक आत्मजा ।

10. **tadaa** = then; **kramataH** = while being flown; **saagaram upari upari** = upon the surface of the ocean; **janakaatmaja** = Seetha; **nunam** = definitely; **patitaa** = fell down; **saagare** = in the ocean; **viveshhThamaana** = while wriggling.

"Then while being flown upon the surface of the ocean, Seetha definitely fell down in the ocean while wriggling."

[Verse Locator](#)

आहो क्षुद्रेण च अनेन रक्षन्ती शीलम् आत्मनः ॥ ५-१३-११
अबन्धुर् भक्षिता सीता रावणेन तपस्विनी ।

11. **aho** = or; **tapasvinii siitaa bhakishtaa** = has the austere Seetha been eaten; **anena raavaNena** = by this Ravana; **kshudreNa** = the evil minded one; **atmanaH shiilam rakshantii** = while she was protecting her chastity; **abandhuH** = without any relatives(near her).

"Or has the austere Seetha been eaten by this Ravana, the evil minded one while she was protecting her chastity without any relatives near her."

[Verse Locator](#)

अथवा राक्षस इन्द्रस्य पत्नीभिर् असित ईक्षणा ॥ ५-१३-१२
अदुष्टा दुष्ट भावाभिर् भक्षिता सा भविष्यति ।

12. **athavaa** = otherwise; **adushhTaa** = not being evil; **asitekshaNaa** = with black eyes saa = she; **bhakshitaa bhavishhyati** = may have been eaten; **raakshasendrasya patniibhi** = by the wives of Ravana; **dushhTabhaavaabhi** = with evil thoughts.

"Otherwise not being evil with black eyes, She may have been eaten by the wives of Ravana with evil thoughts."

[Verse Locator](#)

सम्पूर्ण चन्द्र प्रतिमम् पद्म पत्र निभ ईक्षणम् ॥ ५-१३-१३

रामस्य ध्यायती वक्त्रम् पन्चत्वम् कृपणा गता ।

13. **kR^ipaNaa** = the pitiable Seetha; **sampuurnNachandra pratimam** = equaling full moon; **padmapatra nibhyekshaNam** = with eyes equaling lotus petals; **paJNchantvam gataa** = must have obtained death; **dhyaayatii** = while meditating; **raamasya vaktram** = upon Rama's face.

"The pitiable Seetha equaling full moon, with eyes equaling lotus petals must have obtained death while meditating upon Rama's face."

[Verse Locator](#)

हा राम लक्ष्मण इति एव हा अयोध्येति च मैथिली ॥ ५-१३-१४

विलप्य बहु वैदेही न्यस्त देहा भविष्यति ।

14. **vaidehii** = the daughter of Videha; **maithilii** = Seetha; **ha raamaa** = O Rama; **ha lakshmaNa** = O Lakshmana; **ha ayodhye** = O Ayodhya; **iti** = thus; **bahuvilapya** = weeping greatly; **nyasta dehaa bhavishhyati** = may have given up her body.

"The daughter of Videha, Seetha. ♦O Rama! ♦O Lakshmana! ♦O Ayodhya!', thus weeping greatly may have given up her body."

[Verse Locator](#)

अथवा निहिता मन्ये रावणस्य निवेशने ॥ ५-१३-१५

नूनम् लालप्यते मन्दम् पन्जरस्था इव शारिका ।

15. **manye** = I think; **athavaa** = otherwise; **nihitaa** = being put; **raavaNasya niveshane** = in the house of Ravana; **siitaa** = Seetha; **nunam laalpyate** = is definitely crying; **paJNjarastaa shaarikaa iva** = like a caged myna.

"I think otherwise being put in the house of Ravana Seetha is definitely crying like a caged myna."

[Verse Locator](#)

जनकस्य कुले जाता राम पत्नी सुमध्यमा ॥ ५-१३-१६

कथम् उत्पल पत्र अक्षी रावणस्य वशम् व्रजेत् ।

16. **katham** = how(can); **janakasya sutaa** = the daughter of King Janaka; **ramapatniim** = Rama's wife; **siita** = Seetha; **su madhyamaa** = with a beautiful waist; **utpala patraakshi** = with eyes like black lotus petals; **vrajet** = obtain; **raavanasya vasam** = Ravana's capture.

"How can the daughter of King Janaka, Rama's wife Seetha with a beautiful waist, with eyes like black lotus petals obtain Ravana's capture."

[Verse Locator](#)

विनष्टा वा प्रनष्टा वा मृता वा जनक आत्मजा ॥ ५-१३-१७

रामस्य प्रिय भार्यस्य न निवेदयितुम् क्षमम् ।

17. na kshamam = it is not fair; nivedayutum = to let know; raamasya priyabhaaryasya = to Rama who has a dear wife; janakaatmaja = (if) Seetha; vinashhTaa vaa = is lost; praNashhTavaa = or is not to be seen; mR^itaavaa = or has died.

"It is not fair to let know Rama who has a dear wife if Seetha is lost or is not to be seen or has died."

[Verse Locator](#)

निवेद्यमाने दोषः स्याद् दोषः स्याद् अनिवेदने ॥ ५-१३-१८

कथम् नु खलु कर्तव्यम् विषमम् प्रतिभाति मे ।

18. nivedyamaane = to be let known; syaat doshhaH = becomes an error; anivedane = not to let know; syaat = becomes; doshhaH = an error; khatham = how; kartavyam nu khalu = to perform the duty; me = to me; pratibhaati = (this) seems; vishhamam = dire (situation).

"To be let known becomes an error; not to let know becomes an error how to perform the duty? To me this seems dire situation."

[Verse Locator](#)

अस्मिन् एवम् गते कर्ये प्राप्त कालम् क्षमम् च किम् ॥ ५-१३-१९

भवेद् इति मतिम् भूयो हनुमान् प्रविचारयन् ।

19. asmin kaarye = this task; evam gate = while it goes this way; praaptakaalam = the time is approaching; kim bhavet = what becomes; kshamam = appropriate; iti = thus; hanuman = Hanuma; bhuuyaH pravichaarayata = thought again; matam = (this) view point.

"This task while it goes this way the time is approaching. What becomes appropriate" thus Hanuma thought again this view point.

[Verse Locator](#)

यदि सीताम् अदृष्ट्वा अहम् वानर इन्द्र पुरीम् इतः ॥ ५-१३-२०

गमिष्यामि ततः को मे पुरुष अर्थो भविष्यति ।

20. yadi aham gamishhyaami = if I go; vaanarendra puriim = towards Sugreeva's city; ita ha = from here; adR^ishhTvaa = without seeing; siitaam = Seetha; tataH = from that; kaH = (to) what; purushhaarthhaH bhavishhyati = avail will this effort be.

"If I go towards Sugreeva's city from here without seeing Seetha from that to what avail will this effort be?"

[Verse Locator](#)

मम इदम् लन्घनम् व्यर्थम् सागरस्य भविष्यति ॥ ५-१३-२१

प्रवेशः चिव लन्काया राक्षसानाम् च दर्शनम् ।

21. idam = this; mama = my; saagarasya laN^ghanam = crossing of the ocean; laN^kaayaaH praveshascha = entering the city of Lanka; raakshasaanaam darshanam = the site of Rakshasas; vyartham bhavishhyati = (all this) will become waste.

"My crossing of the ocean entering the city of Lanka the site of rakshasas - all this will become waste."

किम् वा वक्ष्यति सुग्रीवो हरयो व समागताः ॥ ५-१३-२२

किष्किन्धाम् समनुप्राप्तौ तौ वा दशरथ आत्मजौ ।

22. **maam** = to me; **samanupraaptam** = reaching; **kishkindhaam** = Kishkindha; **kim vaksyati sugriivaH** = what would Sugreeva say; **samaagataaH harayaH vaa** = or vanaras there; **tau dasharaathmajau vaa** = or those sons of Dasharatha (what would they say).

"To me reaching Kishkindha what would Sugreeva say or Vanaras there or those sons of Dasharatha what would they say?"

[Verse Locator](#)

गत्वा तु यदि काकुत्स्थम् वक्ष्यामि परम् अप्रियम् ॥ ५-१३-२३

न दृष्टा इति मया सीता ततः त्यक्ष्यन्ति जीवितम् ।

23. **gatvaa** = going(there); **mayaa** = by me; **kaakustham** = for Rama; **siitaa na dR^ishhTeti** = Seetha has not been seen; **iti** = thus; **vakshaami yadi** = if I say; **param apriyam** = a very unpleasant (word); **tataH** = thereafter; **jiivitam tyakshati** = (Rama) will give up life.

"Going there by me for Rama, ♦Seetha has not been seen' - thus if I say a very unpleasant word thereafter Rama will give up life."

[Verse Locator](#)

परुषम् दारुणम् क्रूरम् तीक्ष्णम् इन्द्रिय तापनम् ॥ ५-१३-२४

सीता निमित्तम् दुर्वाक्यम् श्रुत्वा स न भविष्यति ।

24. **shrutvaa** = hearing; **durvaakhyam** = bad words; **siitaa nimittam** = belonging to Seetha; **parushham** = (that is) harsh; **daaruNam** = horrible; **kruram** = cruel; **tiikshaNam** = sharp; **indriyataapanam** = sense agonizing; **saH na bhavishhyati** = He will not exist.

"Hearing bad word belonging to Seetha that is harsh, horrible, cruel, sharp, sense agonizing, He will not exist."

[Verse Locator](#)

तम् तु कृच्च गतम् दृष्ट्वा पन्चत्व गत मानसम् ॥ ५-१३-२५

भृश अनुरक्तो मेधावी न भविष्यति लक्ष्मणः ।

25. **dR^ishhTvaa** = seeing; **tam** = that Rama; **kR^ichchhra gatam** = being with troubles; **paJNchatva gatamaanasam** = being with a heart towards death; **lakshmaNaH** = Lakshmana; **bhR^ishaanuraktaH** = one with great love; **medhaavi** = and an intellectual; **na bhavishhyati** = will not exist.

"Seeing that Rama being with troubles, being with a heart towards death, Lakshmana, one with great love and an intellectual will not exist."

[Verse Locator](#)

विनष्टौ भ्रातरौ श्रुत्वा भरतो अपि मरिष्यति ॥ ५-१३-२६

भरतम् च मृतम् दृष्ट्वा शत्रुघ्नो न भविष्यति ।

26. **shR^itvaa** = hearing; **braatarau** = brothers; **vinashhTau** = to be dead; **bharataH api** = Bharata also; **marishhyati** = will die; **dR^ishhTvaa** = seeing; **mR^itam** = the dead; **bharatam** = Bharata; **shatrughnashcha** = Shatrughana also; **na bhavishhyati** = will not exist.

"Hearing brothers to be dead, Bharata also will die. Seeing the dead Bharata, Shatrughana also will not exist."

[Verse Locator](#)

पुत्रान् मृतान् समीक्ष्य अथ न भविष्यन्ति मातरः ॥ ५-१३-२७
कौसल्या च सुमित्रा च कैकेयी च न संशयः ।

27. **atha** = thereafter; **sa miikshya** = seeing; **putraan** = sons; **mR^itaan** = to be dead; **maataraH** = the mothers; **kausalyaa cha** = Kausalya sumitraa; **cha** = and Sumitra; **kaikeyii cha** = and Kaikeyi; **na bhavishhyanti** = will not exist; **samsayaH na** = there is no doubt.

"Thereafter seeing sons to be dead the mothers Kausalya, Sumitra and Kaikeyi will not exist - there is no doubt."

[Verse Locator](#)

कृतज्ञः सत्य संधः च सुग्रीवः प्लवग अधिपः ॥ ५-१३-२८
रामम् तथा गतम् दृष्ट्वा ततः त्यक्ष्यन्ति जीवितम् ।

28. **kR^itajJNaH** = grateful; **satyasandhashcha** = true to pledge; **sugriivaH** = Sugreeva; **plavagaadhi paH** = the leader of Vanaras; **dR^ishhTvaa** = seeing; **raamam** = Rama; **tathaa gatam** = die in that way; **jiivitam tyakshyati** = will give up life; **tataH** = thereafter.

"Grateful, true to pledge Sugreeva, the leader of Vanaras, seeing Rama the leader of Vanaras seeing Rama die in that way will give up life thereafter."

[Verse Locator](#)

दुर्मना व्यथिता दीना निरानन्दा तपस्विनी ॥ ५-१३-२९
पीडिता भर्तु शोकेन रुमा त्यक्ष्यति जीवितम् ।

29. **piiDitaa** = being tortured; **bhartrushokena** = by the sorrow of husband; **vyathitaa** = made sad; **durmanaaH** = by a gloomy heart; **diinaa** = disconsolate; **niraanandaa** = without happiness; **tapasvinii** = to be pitied; **rumaa** = Ruma; **tyakshati** = will give up; **jiivitam** = life.

"Being tortured by the sorrow of husband, made sad by a gloomy heart, disconsolate without happiness, to be pitied, Ruma will give up life."

[Verse Locator](#)

वालिजेन तु दुह्खेन पीडिता शोक कर्षिता ॥ ५-१३-३०
पन्चत्व गमने राज्ञः तारा अपि न भविष्यति ।

30. **piiDitaa** = being distressed; **vaalijenadukhena** = from the sorrow of Vali; **shokakarshitaa** = being emaciated from grief; **taaraapi** = Tara also; **na bhavishhyati** = will not exist; **raajJNi** = (while) the king Sugreeva; **paJNchatvam gate** = is obtaining death.

"Being distressed from the sorrow of Vali, being emaciated from grief, Tara also will not exist while the king Sugreeva is obtaining death."

[Verse Locator](#)

माता पित्रोर् विनाशेन सुग्रीव व्यसनेन च ॥ ५-१३-३१
कुमारो अपि अन्गदः कस्माद् धारयिष्यति जीवितम् ।

31. kumaaraH = the young; angada api = Angada also; vinaashenaa = from the death; maataa pitro = of mother and father; vyasanena = from the grief; suriivasya = of Sugreeva; kasmaat = why will (he); dhaarayishhyati jiivitam = retain life.

"The young Angada also from the death of mother and father, from the grief of Sugreeva - why will he retain life?"

[Verse Locator](#)

भर्तृजेन तु शोकेन अभिभूता वन ओकसः ॥ ५-१३-३२
शिरांसि अभिहनिष्यन्ति तलैर् मुष्टिभिर् एव च ।

32. vanaukasaH = Vanaras; hyabhibhuutaaH = being rejected; bhatrujena duHkhena = by the sorrow due to their lord; abhihanishhyanti = will strike; shiraamsi = their heads; talaiH = with palms; mushhTibhirevacha = and fists.

"Vanaras being rejected by the sorrow due to their lord will strike their heads with palms and fists."

[Verse Locator](#)

सान्त्वेन अनुप्रदानेन मानेन च यशस्विना ॥ ५-१३-३३
लालिताः कपि राजेन प्राणामः त्यक्ष्यन्ति वानराः ।

33. vaanaaraaH = Vanaras; laalitaH = loved; yashasvinaa kapiraaajeH = by the famous Sugreeva; saantvenaa = through good words; anupradaanena = through small gifts; maanena = through respect; chakshyanti = will give up praNaa = lives.

"Vanaras loved by the famous king Sugreeva through good words, through small gifts, through respect will give up lives."

[Verse Locator](#)

न वनेषु न शैलेषु न निरोधेषु वा पुनः ॥ ५-१३-३४
क्रीडाम् अनुभविष्यन्ति समेत्य कपि कुन्जराः ।

34. kapikuNJaraaH = best among Vanaras; na anubhavishhyanti = will not enjoy; sametya = together; kriiDaam = sport; vaneshhu = in forest; na shaileshhu = not on mountains; nirodheshhu vaa punaH = not again in covered places.

"Best among Vanaras will not enjoy together sport in forest, not on mountains, not again in covered places."

[Verse Locator](#)

सपुत्र दाराः सामात्या भर्तृ व्यसन पीडिताः ॥ ५-१३-३५
शैल अग्रेभ्यः पतिष्यन्ति समेत्य विषमेषु च ।

35. sa putra dhaaraaH = together with wife and children; saamaatyaaH = and together with ministers; bhartuvyasana piiDitaaH = being tortured by grief of their lord; patishhyanti = they will fall down; shailaagrebhyaH = from top of mountains; sameshhu = on to flat lands; vishhameshhu cha = and on to rugged lands.

"Together with wife and children and together with ministers being tortured by grief of their lord, they will fall down from top of mountains on to flat lands and on to rugged lands."

[Verse Locator](#)

विषम् उद्धन्धनम् वा अपि प्रवेशम् ज्वलनस्य वा ॥ ५-१३-३६

उपवासम् अथो शस्त्रम् प्रचरिष्यन्ति वानराः ।

36. **vaanaraaH** = Vanaras; **pracharishhyanti** = will perform(death); **vishham** = (taking) poison; **utbandhanam vaapi** = or get hanged; **jvalanasya pravesham vaa** = or entering fire; **upavaasam** = or fasting; **atho** = or; **shastram** = a weapon.

"Vanaras will perform death by taking poison or getting hanged or entering fire or fasting or a weapon."

[Verse Locator](#)

घोरम् आरोदनम् मन्ये गते मयि भविष्यति ॥ ५-१३-३७

इक्ष्वाकु कुल नाशः च नाशः चैव वन ओकसाम् ।

37 **mayi gate** = while I am going; **manye** = I think; **ikshvaaku kula naashashcha** = (about) the destruction of Ikshvaaku dynasty; **naashashchaiva** = and destruction; **vanaukasaam** = of Vanaras; **bhavishhyati** = and there will be; **ghoram aarodhanam** = a terrible wail.

"While I am going I think about the destruction of Ikshvaaku dynasty and destruction of Vanaras and there will be a terrible wail."

[Verse Locator](#)

सो अहम् न एव गमिष्यामि किष्किन्धाम् नगरीम् इतः ॥ ५-१३-३८

न हि शक्यामि अहम् द्रष्टुम् सुग्रीवम् मैथिलीम् विना ।

38. **aham** = I; **naiva gamishhyaami** = will not go; **itaH** = from here; **kishkindhaam nagariim** = to the kishkindha city; **aham** = I; **na cha shakshyaamyaham** = (am)not capable; **drashhTum** = to see; **sugriivam** = Sugreeva; **maithiliim vinaa** = without Seetha.

"I will not go from here to the Kishkindha city. I am not capable to see Sugreeva without Seetha."

[Verse Locator](#)

मयि अगच्चति च इहस्थे धर्म आत्मानौ महा रथौ ॥ ५-१३-३९

आशया तौ धरिष्येते वनराः च मनस्विनः ।

39. **mayii** = I; **agachchhati** = while not going; **ihasthe** = being here; **dharmaatmaanau** = those virtuous ones; **mahaa rathau** = those great warriors; **tau** = those two Rama and Lakshmana; **dharishhyate** = will live; **aashayaa** = by hope; **vaanaraashcha** = Vanaras also; **manasvinaH** = who are agile.

"I while not going, being here those virtuous ones, those great warriors those two Rama and Lakshmana will live by hope. Vanaras also who are agile will live."

[Verse Locator](#)

हस्त आदानो मुख आदानो नियतो वृक्ष मूलिकः ॥ ५-१३-४०

वानप्रस्थो भविष्यामि अदृष्ट्वा जनक आत्मजाम् ।

सागर अनूपजे देशे बहु मूल फल उदके ॥ ५-१३-४१

40; 41. **adR^ishhtvaa** = without seeing; **janakaatmajaa** = Seetha; **hastaa danaH** = (subsisting on) whatever falls on hand; **mukhaadaanaH** = whatever comes to mouth; **niyataH** = being self restrained; **bhavishhyaami** = will become; **vaana prastaH** = a

hermit; **vR^ikshamuulikaH** = living on trees and herbs; **saagaraanupaje dese** = at a region near ocean; **bahumuulaphalodake** = which has many roots; fruits and much water.

"Without seeing Seetha subsisting on whatever falls on hand, whatever comes to mouth, being self restrained I will become a hermit living on trees and herbs at a region near ocean which has many roots, fruits and much water."

[Verse Locator](#)

चिताम् कृत्वा प्रवेक्ष्यामि समिद्धम् अरणी सुतम् ।
उपविष्टस्य वा सम्यग् लिङ्गिनम् साधयिष्यतः ॥ ५-१३-४२
शरीरम् भक्षयिष्यन्ति वायसाः श्वापदानि च ।

42. **pravekshyaami** = or I will enter; **araNiisutam** = fire; **samidham** = which is glowing; **chitaam kR^itvaa** = after making a funeral pile; **vaa** = or; **upavishhTasya** = while sitting; **saadhayishhyataH** = performing; **liN^gnam** = fasting onto death; **sariram bhakshayishhyanti** = my body will be eaten; **vaayasaaH** = by crows; **shvapadaani cha** = and by beasts of prey.

"Or I will enter fire which is glowing after making a funeral pile or while sitting performing fasting onto death my body will be eaten by crows and by beasts of prey."

[Verse Locator](#)

इदम् अपि ऋषिभिर् दृष्टम् निर्याणम् इति मे मतिः ॥ ५-१३-४३
सम्यग् आपः प्रवेक्ष्यामि न चेत् पश्यामि जानकीम् ।

43. **idam** = this; **niryaaNam** = way to giving up body; **dR^ishhTam** = has been seen; **maharshhibhi** = by sages; **iti** = this; **me matiH** = is my; opinion; **jaanakiim na chetpashyaami** = if I do not see Seetha; **pravekshyaami** = I will enter; **samyak aapaH** = lot of water.

"This way to giving up body has been seen by sages. This is my opinion if I do not see Seetha, I will enter lot of water."

[Verse Locator](#)

सुजात मूला सुभगा कीर्ति माला यशस्विनी ॥ ५-१३-४४
प्रभग्ना चिर रात्री इयम् मम सीताम् अपश्यतः ।

44. **siitaam apashyataH** = not seeing Seetha; **mama kiirtimaalaa** = my garland of glory; **chiraraatraaya** = of long time; **sujaatamuula** = with a strong foundation; **subhagaa** = beautiful one; **yashasvinii** = together with fame; **prabhagnaa** = has been destroyed.

"Not seeing Seetha, my garland of glory of long time with a strong foundation, beautiful one together with fame has been destroyed."

[Verse Locator](#)

तापसो वा भविष्यामि नियतो वृक्ष मूलिकः ॥ ५-१३-४५
न इतः प्रतिगमिष्यामि ताम् अदृष्ट्वा असित ईक्षणाम् ।

45. **bhavishhyaami** = I will become; **taapasovaa** = as a hermit; **niyataH** = who is self restrained; **vR^ikshamuulikaH** = resorting to trees and herbs; **na pratigamishhyaami** = I will not go; **itaH** = from here; **adR^ishhTvaa** = not seeing; **taam** = Seetha; **asitekshanaam** = with black eyes.

"I will become a hermit who is self restrained resorting to trees and herbs, I will not go from here not seeing Seetha with black eyes."

[Verse Locator](#)

यदि इतः प्रतिगच्छामि सीताम् अनधिगम्य ताम् ॥ ५-१३-४६

अन्गदः सहितैः सर्वैर् वानरैर् न भविष्यति ।

46. **yadi pratigachchhaami** = if I go back; **itaH** = from here; **anadhigamyaa** = without knowing; **taam siitaam** = that Seetha; **na bhavishhyati** = there will not be; **angadhaH** = Angada; **sarvaiH tai vaanaraiH saH** = together with all those Vanaras.

"If I go back from here without knowing that Seetha, there will not be Angada together with all those Vanaras."

[Verse Locator](#)

विनाशे बहवो दोषा जीवन् प्राप्नोति भद्रकम् ॥ ५-१३-४७

तस्मात् प्राणान् धरिष्यामि ध्रुवो जीवति सम्मामः ।

47. **bahavaH doshhaaH** = there are lot of blemishes; **vinaashe** = in dieing; **jiivan** = one who is alive; **pashyati** = sees; **bhadraaNi** = auspicious things; **tasmaat** = for that reason; **dharishhyaami** = I will keep; **praaNaan** = my life; **druvaH** = it is definite; **jiivitasamgaaH** = for the meeting of people who are alive.

"There are lots of blemishes in dying; one who is alive sees auspicious things. For that reason I will keep my life. It is definite for the meeting of people who are alive."

[Verse Locator](#)

एवम् बहु विधम् दुःखम् मनसा धारयन् मुहुः ॥ ५-१३-४८

न अध्यगच्चत् तदा पारम् शोकस्य कपि कुन्जरः ।

48. **kapikuJNjaraH** = Hanuma; **dhaarayan** = carrying; **manasaa** = in mind; **bahuvidham duHkham** = sorrow of various kinds; **muhuH** = again and again; **naadhyagachchhat** = did not get; **tadaa** = then; **shokhasya paaram** = the crossing of sorrow.

Hanuma carrying in mind sorrow of various kinds again and again did not get then the crossing of sorrow.

[Verse Locator](#)

रावणम् वा वधिष्यामि दशग्रीवम् महा बलम् ॥ ५-१३-४९

कामम् अस्तु हता सीता प्रत्याचीर्णम् भविष्यति ।

49. **vaa** = otherwise; **vadhishhyaami** = I will kill; **raavaNam** = Ravana; **dashagriivam** = with ten heads; **mahaabalam** = with great prowess; **hR^itaa** = the stolen; **siitaa** = Seetha; **kaamam astu** = whatever happened to her; **pratyaachiirNam bhavishhyati** = this will be a revenge to that.

"Otherwise I will kill Ravana with ten heads, with great prowess. Whatever happened to the stolen Seetha, this will be revenge to that."

[Verse Locator](#)

अथवा एनम् समुत्क्षिप्य उपरि उपरि सागरम् ॥ ५-१३-५०

रामाय उपहरिष्यामि पशुम् पशु पतेर् इव ।

50. **athavaa** = otherwise; **samutkshipyaa** = carrying; **evam** = this Ravana; **saagaram uparyupari** = over the surface of ocean; **upaharishhyaami** = I will take him; **raamaaya** = to Rama; **pashum iva** = like an animal; **pashupate** = to the lord of animals.

"Otherwise carrying this Ravana over the surface of ocean I will take him to Rama like an animal to the lord of animals."

[Verse Locator](#)

इति चिन्ता समापन्नः सीताम् अनधिगम्य ताम् ॥ ५-१३-५१

ध्यान शोका परीत आत्मा चिन्तयाम् आस वानरः ।

51. **vaanaraH** = Hanuma; **anadhigamya** = not seeing; **taam siitaam** = that Seetha; **iti** = thus; **samaapannaH** = begetting; **chintaam** = sorrow; **chintayaamaasa** = thought; **dhyaanashokapariitaatma** = with a mind cluttered with thoughts and sorrow.

Hanuma not seeing that Seetha thus begetting sorrow, thought with a mind cluttered with thoughts and sorrow.

[Verse Locator](#)

यावत् सीताम् न पश्यामि राम पत्नीम् यशस्विनीम् ॥ ५-१३-५२

तावद् एताम् पुरीम् लन्काम् विचिनोमि पुनः पुनः ।

52. **yaavat** = to wherever; **pashyaami** = I see; **siitaam** = Seetha; **raamapatniim** = the wife of Sri Rama; **yashasviniim** = and one with fame; **tavat** = till there; **vichinomi** = I will search; **etaam laN^kaam puriim** = the city of Lanka; **punaH punaH** = again and again.

"To wherever I see Seetha, the wife of Sri Rama and one with fame, till there I will search the city of Lanka again and again."

[Verse Locator](#)

सम्पाति वचनाच् च अपि रामम् यदि आनयामि अहम् ॥ ५-१३-५३

अपश्यन् राघवो भार्याम् निर्दहेत् सर्व वानरान् ।

53. **sampaati vachanaat** = based on words of Sampati; **aham aanayaami yadi** = if I bring; **raamam** = Sri Rama(then); **raghavaH** = Sri Rama; **apasyan** = not seeing; **bhaaryaam** = wife; **nirdahet** = will burn; **sarva vaanaraan** = all Vanaras.

"Based on words of Sampati if I bring Sri Rama then Sri Rama not seeing wife will burn all Vanaras."

[Verse Locator](#)

इह एव नियत आहारो वत्स्यामि नियत इन्द्रियः ॥ ५-१३-५४

न मत् कृते विनश्येयुः सर्वे ते नर वानराः ।

54. **niyataahaaraH** = with limited food; **yatendriyaH** = and with restrained senses; **vatsyaami** = and I live; **ihaiva** = here itself; **matkR^ite** = by my deed; **te naravaanaraaH** = those men and vanaras; **na vinasheyuH** = let they not be destroyed.

"With limited food and with restrained senses, I live here itself. By my deed those men and vanaras - let they not be destroyed."

[Verse Locator](#)

अशोक वनिका च अपि महती इयम् महा द्रुमा ॥ ५-१३-५५

इमाम् अभिगमिष्यामि न हि इयम् विचिता मया ।

55. yaa = whatever; iyam = this; ashokavanikaa = Ashoka garden; mahaadR^imaa = with great trees; dR^ishyate = is being seen; imam = this; adhigamishhyaami = I will obtain; iyam = this; na vichitaaH = has not been searched; mayaa = by me.

"Whatever this Ashoka garden with great trees is being seen this I will obtain. This has not been searched by me."

[Verse Locator](#)

वसून् रुद्रामः तथा आदित्यान् अश्विनौ मरुतो अपि च ॥ ५-१३-५६

नमः कृत्वा गमिष्यामि रक्षसाम् शोक वर्धनः ।

56. namaskR^itvaa = saluting; vasuun = the eight Vasus; rudraan = Rudras; tathaa = and; aadityaan = Adityas; aswinau = the two Aswinis; maruto api cha = seven maruts; gamishhyaami = I will go; shokavardhanaH = to increase the grief; rakshasaam = of Rakshasas.

"Saluting the eight Vasus, Rudras and Adityas, the two Aswinis, seven Maruts, I will go to increase the grief of Rakshasas."

[Verse Locator](#)

जित्वा तु राक्षसान् देवीम् इक्ष्वाकु कुल नन्दिनीम् ॥ ५-१३-५७

सम्प्रदास्यामि रामाया यथा सिद्धिम् तपस्विने ।

57. jitvaatu = defeating; sarvaan rakshasaan = all Rakshasas; sampradaasyaami = I will give; ikshvaaku kulanandinii = Seetha who gives happiness to Ikshvaaku dynasty; raamaya = to Sri Rama; sidhhim yathaa = as the fruit of austerity; tapasvine = to an ascetic.

"Defeating all rakshasas, I will give Seetha, who gives happiness to Ikshvaaku dynasty to Sri Rama as the fruit of austerity to an ascetic."

[Verse Locator](#)

स मुहूर्तम् इव ध्यात्वा चिन्ता विग्रथित इन्द्रियः ॥ ५-१३-५८

उदतिष्ठन् महा बाहुर् हनूमान् मारुत आत्मजः ।

58. mahaa tejaaH = the great gloried; maarutaatmajaH = son of Vayu; saH hanuman = that Hanuma; vudatishhTat = got up; chintaaH grathitedriyaH = with his senses tied by grief; dhyaatvaa = meditating; muhurtam iva = for a moment.

The gloried son of Vayu that Hanuma got up with his senses tied by grief.

[Verse Locator](#)

नमो अस्तु रामाय सलक्ष्मणाय ।

देव्यै च तस्यै जनक आत्मजायै ।

नमो अस्तु रुद्र इन्द्र यम अनिलेभ्यो ।

नमो अस्तु चन्द्र अर्क मरुद् गणेभ्यः ॥ ५-१३-५९

59. namaH astu = let there be salutations; raamaaya = to Sri Rama; sa lakshmaNaaya = together with Lakshmana; tasyai janakaatmajaayai cha = also to that; daughter of Janaka; devyai = who is divine namaH astu = let there be salutations; rudrendra

yamaanilebhyaH = to Rudra; Indra; Yama and Vaayu; namaH astu = let there be salutations; chandrarkamarudgaNebhyaH = to Chandra; Sun and Marut ganas.

"Let there be salutations to Sri Rama together with Lakshmana, also to that, who is divine let there be salutations. To Rudra, Indra, Yama and Vaayu let there be salutations."

[Verse Locator](#)

स तेभ्यः तु नमः कृत्वा सुग्रीवाय च मारुतिः ।
दिशः सर्वाः समालोक्य अशोक वनिकाम् प्रति ॥ ५-१३-६०

60. saH marutiH = that Hanuma; namaskR^itvaa = saluting; tebhyaH = to all those; sugriivaaya cha = and also to Sugreeva; samaalokya = observing; sarvaaH dishaH = all directions; gataH = went; ashokavanikaam = towards Ashoka garden.

That Hanuma saluting to all those and also to Sugreeva, observing all directions went towards Ashoka garden.

[Verse Locator](#)

स गत्वा मनसा पूर्वम् अशोक वनिकाम् शुभाम् ।
उत्तरम् चिन्तयाम् आस वानरो मारुत आत्मजः ॥ ५-१३-६१

61. maarutaatmajaH = the son of Vayu; saH vaanara = that Vanara; gatvaa = went; manasaa = by mind; puurvam = before itself; ashoka vanikaam = toward that Ashoka garden; shubham = the auspicious one; chintayaamaasa = pondered; uttaram = the task to be done later.

The son of Vayu, that Vanara went by mind before itself toward that Ashoka garden. The auspicious one pondered the task to be done later.

[Verse Locator](#)

ध्रुवम् तु रक्षो बहुला भविष्यति वन आकुला ।
अशोक वनिका चिन्त्या सर्व संस्कार संस्कृता ॥ ५-१३-६२

62. ashokavanikaa = the Ashoka garden; dR^ivam = definitely; bhavishhyati = will be; rakshobahulaa = with many rakshasas; vanaakulaa = filled with trees; sarvasamsaara samskR^itaa = adorned with various cultures; puNyaa = and sacred.

"The Ashoka garden definitely will be with many rakshasas, filled with trees, adorned with various cultures and sacred."

[Verse Locator](#)

रक्षिणः च अत्र विहिता नूनम् रक्षन्ति पादपान् ।
भगवान् अपि सर्व आत्मा न अतिक्षोभम् प्रवायति ॥ ५-१३-६३
सम्क्षिप्तो अयम् मया आत्मा च राम अर्थे रावणस्य च ।

63. tatra = there; muulam = definitely; rakshinashcha = guards; rakshyanti = will be protecting; vihitaaha = assigned; paadapaan = trees; sarvaatma = omni present; bhagavaan api = lord Vayu also; pravaati vai = will be blowing by; naatikshobham = without force; mayaa = by me; iyam atmaa = this body; samkshiaptaH = has been made small; raamaadhe = for the sake of Sri Rama; ravaNasya cha = and (to avoid) Ravana.

"There definitely guards will be protecting assigned, trees, omnipresent Lord Vayu also will be blowing by without force, and by me this body has been made small for the sake of Sri Rama and to avoid Ravana."

सिद्धिम् मे सम्विधास्यन्ति देवाः सर्षि गणाः त्व इह ॥ ५-१३-६४

ब्रह्मा स्वयम्भूर् भगवान् देवाः चैव दिशन्तु मे ।

सिद्धिम् अग्निः च वायुः च पुरु हूतः च वज्रधृत् ॥ ५-१३-६५

वरुणः पाश हस्तः च सोम आदित्यै तथैव च ।

अश्विनौ च महात्मानौ मरुतः सर्व एव च ॥ ५-१३-६६

सिद्धिम् सर्वाणि भूतानि भूतानाम् चैव यः प्रभुः ।

दास्यन्ति मम ये च अन्ये अदृष्टाः पथि गोचराः ॥ ५-१३-६७

64;65;66;67. devaaH = Devas; sarshhigaNaaH = together with ascetics; samvidhaasyanti = will make; siddhim = success; me = to me; iha = here; svayambhuuH = self born; brahmaa = Brahma; bhagvaan = the divine one; devaashchaivaa = and devas; agnishcha = and Agni; vaayushcha = and Vaayu; puruhuutashcha = devendra; vajrabhR^it = wearing the weapon of Vajra; varuNashcha = and Varuna ; paashahastaH = with Pasha in hand; tathaiva cha = and also; somaadityau = the Sun and the moon; aswinau cha = and the aswinis; mahaatmaanau = the great ones; marutaH = maruts; sharvaH eva cha = and Eshwara; dishantu = may give; me siddhim = my success; yaH = whoever; prabhuuH = is the lord; bhuutaanaam = of all living creatures; sarvaaNi bhuutaani = among all living beings; anye = others; ye = who; adR^ishhTaaH = being unseen; ghocharaaH = exist; pathi = in the path; daasyanti = may give; sidhhim = success; mama = to me.

"Devas together with ascetics will make success to me here, self born Brahma the divine one and devas and Agni and Vaayu, Devendra wearing the weapon of Vajra and Varuna with Pasha in hand and also the Sun and the moon and the aswinis. The great ones Maruts and Eshwara may give my success. Whoever is the lord of all living creatures among all living beings others who being unseen exist in the path may give success to me."

तद् उन्नसम् पाण्डुर दन्तम् अव्रणम् ।

शुचि स्मितम् पद्म पलाश लोचनम् ।

द्रक्ष्ये तद् आर्या वदनम् कदा न्व् अहम् ।

प्रसन्न तारा अधिप तुल्य दर्शनम् ॥ ५-१३-६८

68. kadaa = when; aham drakshye nu = will I see; tat aarya vadanam = that noble face; unnasam = with a high nose; paaNDuram dantam = with white teeth; avraNam = without any injuries; shuchismitam = with a bright smile; padmaphalaasha lochanam = with eyes resembling lotus petals; prasanna taaradhipa tulya darshanam = with sight equaling the splendor of clear full moon.

"When will I see that noble face with a high nose, with white teeth without any injuries with a bright smile, with eyes resembling lotus petals with sight equaling the splendor of clear full moon?"

क्षुद्रेण पापेन नृशंस कर्मणा ।

सुदारुण अलाम्कृत वेष धारिणा ।

बल अभिभूता अबला तपस्विनी ।

कथम् नु मे दृष्ट पथे अद्य सा भवेत् ॥ ५-१३-६९

69. **kadam** = how; **saa abalaa** = that powerless Seetha; **tapasvinii** = helpless one; **balaabhibhuutaa** = forcefully taken away; **kshudreNa** = (by the) mean ; **paapena** = vile (Ravana); **nR^ishamsa karmaNa** = with a cruel action; **sudaaruNa alankR^ita veshha dhaariNaa** = with a horribly decorated form; **bhavet nu** = will fall; **me dR^ishhTipathe** = in the range of my sight; **adya** = today.

"How that powerless Seetha, a helpless one, forcefully taken away by the mean vile Ravana with a cruel action, with a horribly decorated form will fall in the range of my sight today."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे त्रयोदशः सर्गः

Thus, this is the 13th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 13

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 14 Verses converted to UTF-8, Nov 09

Introduction

Hanuma enters the Ashoka garden and observes its beauty. He starts looking for Seetha in the garden. He thinks that Seetha would definitely come to that garden if she were to be alive.

[Verse Locator](#)

स मुहूर्तम् इव ध्यत्वा मनसा च अधिगम्य ताम् ।
अवप्लुतो महा तेजाः प्राकारम् तस्य वेश्मनः ॥ ५-१४-१

1. saH = that Hanuma; mahaa tejaaH = with great resplendence; dhyaatvaa = thought; muhuurtam iva = for a moment; adhigamya = obtained; taam = that Ashoka garden ; manasaa = by mind; avaplutaH = jumped; tasya veshmanaH prakaaram = from the compound wall of that house.

That Hanuma with great resplendence thought for a moment, obtained that Ashoka garden by mind and jumped from the compound wall of that house.

[Verse Locator](#)

स तु समृष्ट सर्व अन्गः प्राकारस्थो महा कपिः ।
पुष्पित अग्रान् वसन्त आदौ ददर्श विविधान् द्रुमान् ॥ ५-१४-२
सालान् अशोकान् भव्यामः च चम्पकामः च सुपुष्पितान् ।
उद्दालकान् नाग वृक्षामः चूतान् कपि मुखान् अपि ॥ ५-१४-३

2;3. saH mahaa kapiH = that great Hanuma; samhR^iSTa sarva angaH = with joyful limbs; praakaarasthaH = being on enclosure wall; dadarsha = saw; vidvidhaan drumaan = various trees; saalaan = (such as) Sal; bhavyaan ashokaan = beautiful Ashoka; su puSpitaan champakaamshcha = champakas full of flowers; uddaalakaan = Uddalaka; naaga vR^ikSaan = Naga; chuutaan = mango trees; kapi mukhaan api = with their fruit in the colour of the snout of a monkey; puSpita agraan = in full blossom; vasanta aadau = at the start of the spring.

That great Hanuma with joyful limbs, being on enclosure wall saw various trees such as Sal, beautiful Ashoka, Champaka full of flowers, Uddalaka, Naga, mango trees with their fruit in the colour of the snout of a monkey, in full blossom at the start of the spring.

अथ आम्र वण संचन्नाम् लता शत समावृताम् ।

ज्या मुक्त इव नाराचः पुप्लुवे वृक्ष वाटिकाम् ॥ ५-१४-४

4. **atha** = thereafter; **pupluve** = (Hanuma) flew; **naaraachaH iva** = like a Naracha arrow; **jyaa muktaH** = released from bow string; **vR^ikSaana vaaTikaam** = toward the garden; **aamravaNa samchannaam** = covered by mango trees; **lataa shata samaavR^itaam** = and surrounded by hundreds of creepers

Thereafter Hanuma flew like a Naracha arrow released from bow string, toward the garden covered by mango trees and surrounded by hundreds of creepers.

Verse Locator

स प्रविष्य विचित्राम् ताम् विहगैर् अभिनादिताम् ।

राजतैः कान्चनैः चैव पादपैः सर्वतो वृताम् ॥ ५-१४-५

विहगैर् मृग सम्यैः च विचित्राम् चित्र काननाम् ।

उदित आदित्य सम्काशाम् ददर्श हनुमान् कपिः ॥ ५-१४-६

वृताम् नाना विधैर् वृक्षैः पुष्प उपग फल उपगैः ।

कोकिलैर् भृङ्ग राजैः च मत्तैर् नित्य निषेविताम् ॥ ५-१४-७

प्रहृष्ट मनुजे कले मृग पक्षि समाकुले ।

मत्त बर्हिण सम्युष्टाम् नाना द्विज गण आयुताम् ॥ ५-१४-८

5;6;7;8. **saH hanuman** = that Hanuma; **kapiH** = the simian; **dadarsha** = saw; **taam pravishhya** = entering that garden; **prahR^ishhTa manuje** = with happy humans; **mR^iga pakshhi samaakule** = filled with animals and birds; **vichitraam** = with varied hues; **kale** = during spring; **abhinaaditaam** = resounded; **vihagaiH** = by birds; **paadapaiH** = with trees; **raajataiH** = made of silver; **kaancanaiH caiva** = made of gold; **vR^itaam** = surrounded; **sarvataH** = everywhere; **vihagaiH** = by birds; **mR^iga samghaiH** = and groups of animals; **vichitraam** = wonderful; **chitra kaananaam** = with wonderful trees; **udita aaditya samkaashaam** = equaling the Sun at sunrise; **vR^itaam** = together; **vR^ikSaiH** = with trees; **naanaa vidhaiH** = of various kinds; **puSpa upaga phala upagaiH** = which obtained flowers and fruits; **nitya niSevitaam** = served daily; **kokilaiH** = by Cuckoos; **bhR^inga raajaiH ca** = and by dragon flies; **matta barhiNa samghuSTaam** = resounded by peacocks in heat; **naanaa dvija gaNa aayutaam** = with groups of birds of various kinds.

That Hanuma the simian, saw on entering that garden filled with happy humans, animals and birds with varied hues during spring, resounded by birds, with trees made of silver, made of gold, surrounded everywhere by birds and groups of animals; wonderful with wonderful trees equaling the Sun at sunrise together with trees of various kinds which obtained flowers and fruits, served daily by Cuckoos and by dragon flies, resounded by peacocks in heat and with groups of birds of various kinds.

Verse Locator

मार्गमाणो वर आरोहाम् राज पुत्रीम् अनिन्दिताम् ।

सुख प्रसुप्तान् विहगान् बोधयाम् आस वानरः ॥ ५-१४-९

9. **vaanaraH** = Hanuma; **maargamaaNaH** = searching; **raja putriim** = the royal daughter Seetha; **vara aaroHaam** = with excellent limbs; **aninditaam** = and without blame; **bodhayaam aasa** = woke up; **vihagaan** = birds; **sukha prasuptaan** = in comfortable sleep.

Hanuma searching the royal daughter Seetha with excellent limbs and without blame, woke up birds in comfortable sleep.

[Verse Locator](#)

उत्पतद्भिर् द्विज गणैः पक्षैः सालाः समाहताः ।
अनेक वर्णा विविधा मुमुचुः पुष्प वृष्टयः ॥ ५-१४-१०

10. **saalaaH** = trees; **samaahataaH** = hit; **pakSaiH** = by wings; **dvija gaNaiH** = of groups of birds; **utpatadbhiH** = in flight; **mumucuH** = shed; **puSpa vR^iSTayaH** = showers of flowers; **aneka varNaaH** = of various colours; **vividhaaH** = and of various kinds.

Trees hit by wings of groups of birds in flight shed showers of flowers of various colours and of various kinds.

[Verse Locator](#)

पुष्प अवकीर्णः शुशुभे हनुमान् मारुत आत्मजः ।
अशोक वनिका मध्ये यथा पुष्पमयो गिरिः ॥ ५-१४-११

11. **maaruta aatmajaH** = the son of Lord Vayu; **hanumaan** = Hanuma; **puSpa avakiirNaH** = sprinkled with flowers **shushubhe** = shone; **giriH yathaa** = like a mountain; **puSpamayaH** = of flowers; **ashoka vanikaa madhye** = in the middle of Ashoka garden.

The son of Lord Vayu, Hanuma sprinkled with flowers shone like a mountain of flowers in the middle of Ashoka garden.

[Verse Locator](#)

दिशः सर्व अभिदावन्तम् वृक्ष षण्ड गतम् कपिम् ।
दृष्ट्वा सर्वाणि भूतानि वसन्त इति मेनिरे ॥ ५-१४-१२

12. **dR^iSTvaa** = seeing; **kapim** = Hanuma; **prathaavantam** = running; **sarvaaH dishaH** = in all directions; **vR^ikSa SaNDa gatam** = and being in the middle of trees; **sarvaaNi bhuutaani** = all living creatures; **menire** = thought; **vasantaH iti** = (Him to be) vasanta.

Seeing Hanuma running in all directions and being in the middle of trees, all living creatures thought Him to be Vasanta, the lord of spring.

[Verse Locator](#)

वृक्षेभ्यः पतितैः पुष्पैर् अवकीर्णा पृथग् विधैः ।
रराज वसुधा तत्र प्रमदा इव विभूषिता ॥ ५-१४-१३

13. **tatra** = there; **vasudhaa** = the Earth; **avakiirNaa** = sprinkled; **puSpaiH** = by flowers; **pR^ithak vidhaiH** = of various kinds; **patitaiH** = which fell down; **vR^ikSebhyaH** = from trees; **raraaja** = shone; **vibhuuSitaa pramadeva** = like a well decorated woman.

There the Earth sprinkled by flowers of various kinds which fell down from trees shone like a well decorated woman.

[Verse Locator](#)

तरस्विना ते तरवः तरसा अभिप्रकम्पिताः ।
कुसुमानि विचित्राणि सस्जुः कपिना तदा ॥ ५-१४-१४

14. tadaa = then; te taravaH = those trees; abhiprakampitaaH = shaken; tarasaa = by the might; kapinaa = of Hanuma; tarasvinaa = the mighty one; sasR^ijuH = showered; vicitraaNi kusumaani = wonderful flowers.

Then those trees, shaken by the might of Hanuma the mighty one, showered wonderful flowers.

[Verse Locator](#)

निर्धूत पत्र शिखराः शीर्ण पुष्प फल द्रुमाः ।
निक्षिप्त वस्त्र आभरणा धूर्ता इव पराजिताः ॥ ५-१४-१५

15. drumaaH = the trees; nirdhuuta patra shikharaaH = with their branches removed leaves; shiirNa puSpa phalaaH = with fallen down fruits and flowers; paraajitaaH dhuurtaa iva = were like defeated gamblers; nikSipta vastra aabharaNaH = with their clothes and jewellery kept down.

The trees with their branches, removed leaves with fallen down fruits and flowers were like defeated gamblers with their clothes and jewellery kept down.

[Verse Locator](#)

हनूमता वेगवता कम्पिताः ते नग उत्तमाः ।
पुष्प पर्ण फलानि आशु मुमुचुः पुष्प शालिनः ॥ ५-१४-१६

16. naga uttamaaH = the excellent trees; puSpa shaalinaH = shining with best flowers; kampitaaH = shaken; hanuumataa = by Hanuma; vegavataa = with speed; mumucuH = fell down; aashu = instantly; puSpa parNa phalaani = flowers; leaves and fruits.

The excellent trees shining with best flowers fell down instantly flowers, leaves and fruits.

[Verse Locator](#)

विहग्मा समघैर् हीनाः ते स्कन्ध मात्र आश्रया द्रुमाः ।
बभूवुर् अगमाः सर्वे मारुतेन इव निर्धुताः ॥ ५-१४-१७

17. sarve = all; te drumaaH = those trees; hiinaaH = losing; vihamga samghaiH = groups of birds; babhuuvuH = became; skandha maatra aashrayaaH = being resort to branches only; agamaaH iva = like trees; nirdhutaH = shook; maarutena = by wind

All those trees losing groups of birds became being a resort to branches only like trees shook by wind.

[Verse Locator](#)

विधूत केशी युवतिर् यथा मृदित वर्णिका ।
निष्पीत शुभ दन्त ओष्ठी नखैर् दन्तैः च विक्षता ॥ ५-१४-१८
तथा लान्गूल हस्तैः च चरणाभ्याम् च मर्दिता ।
बभूव अशोक वनिका प्रभग्न वर पादपा ॥ ५-१४-१९

18;19. marditaa = hit; laanguula hastaiH ca = by (Hanuma's) tail and hands; caraNaabhyaam ca = and feet; ashoka vanikaa = Ashoka garden; prabhagna vara paadapaa = with broken best trees; babhuuva = became; yuvatiH yathaa tathaa = like a young woman; nirdhuuta keshii = with disturbed hair; mR^idita varNakaaH = with effaced sandal paste; niSpiita shubha danta oSThii = with auspicious teeth and lips drunk from; vikSataa = wounded; nakhaiH = by nails; dantaiH ca = and by teeth

Hit by Hanuma's tail, hands and feet, Ashoka garden with broken best trees became like a young woman with disturbed hair, with effaced sandal paste, with her auspicious teeth and lips drunk from and wounded by nails and by teeth.

[Verse Locator](#)

महा लतानाम् दामानि व्यधमत् तरसा कपिः ।
यथा प्रावृषि विन्ध्यस्य मेघ जालानि मारुतः ॥ ५-१४-२०

20. kapiH = Hanuma; vyadhamat = broke; mahaa lataanaam daamaani = circles of great creepers; tarasaa = by His might; yathaa = like; maarutiH = the wind; praavR^iSi = during rainy season; vindhyasya megha jaalaani = (breaking) the groups of clouds of mountain Vindhya.

Hanuma broke circles of great creepers by His might like the wind during rainy season, breaking the groups of clouds of mountain Vindhya.

[Verse Locator](#)

स तत्र मणि भूमीः च राजतीः च मनो रमाः ।
तथा कान्चन भूमीः च विचरन् ददृशे कपिः ॥ ५-१४-२१

21. sa kapiH = that Hanuma; vicharan = pacing; tatra = there; dadarsha = saw; manibhuumiishcha = diamonds studded floors; raajatiishcha = silver inlaid floors; tathaa = and; manoramaaH = beautiful; kaancana bhuumiishcha = gold inlaid floors.

That Hanuma pacing there saw diamond studded floors, silver inlaid floors, and beautiful gold inlaid floors.

[Verse Locator](#)

वापीः च विविध आकाराः पूर्णाः परम वारिणा ।
महा अर्हैर् मणि सोपानैर् उपपन्नाः ततः ततः ॥ ५-१४-२२
मुक्ता प्रवाल सिकता स्फटिक अन्तर कुट्टिमाः ।
कान्चनैः तरुभिः चित्रैः तीरजैर् उपशोभिताः ॥ ५-१४-२३
फुल्ल पद्म उत्पल वनाः चक्र वाक उपकूजिताः ।
नट्यूह रुत सम्घुष्टा हंस सारस नादिताः ॥ ५-१४-२४
दीर्घाभिर् द्रुम युक्ताभिः सरिद्धिः च समन्ततः ।
अम्न्त उपम तोयाभिः शिवाभिर् उपसंस्कृताः ॥ ५-१४-२५
लता शतैर् अवतताः सन्तानक समावृताः ।
नाना गुल्म आवृत वनाः कर वीर कृत अन्तराः ॥ ५-१४-२६

22-26. (Hanuma saw ponds) puurNaaH = filled; parama vaariNaa = with the best waters; upapannaaH = together; tataH tataH = there and there; maNi sopaanaiH = with stairs embedded with diamonds; mahaa arhaiH = of great value; muktaa pravaala sikataaH = with pearls and corals as sand; sphaTika antara kuTTimaaH = with bottoms of crystal and precious stones; upashobhitaH = shone; tarubhiH = by trees; kaancanaiH = of golden hue; citraiH = and of wonderful hue; diirajaiH = at banks; phulla padma utpala vanaaH = containing beds of lotuses in full blossom and lilies; cakra vaaka upakuujitaaH = resounded by chakravaka birds nearby; natyuuha ruta samghuSTaaH = sounded by water fowls; hamsa saarasa naaditaaH = resounded by swans and cranes; diirghaabhiH druma yuktaabhiH = together with tall trees; amR^ita upama toyaabhiH = with nectar like waters; shivaabhiH sharidbhiH = with auspicious canals; samantataH = in all directions; avatataaH = spread; lataa shataiH = with

hundreds of creepers; **santaanaka samaavR^itaH** = covered by the flowers of santaana trees; **naanaa gulma aavR^ita gaNaaH** = surrounded by various shrubs; **kara viira kR^ita antaraaH** = with middle regions of karaveera trees; **vaapishcha** = and also wells; **vividhaakaaraaH** = and in various shapes;

Hanuma saw ponds filled with the best waters, together there and there with stairs embedded with diamonds of great value, with pearls and corals as sand, with bottoms made of crystal and precious stones, shone by trees of golden hue and of wonderful hue at banks containing beds of lotuses in full blossom and lilies, resounded by chakravaka birds nearby, sounded by water fowls, resounded by swans and cranes, together with tall trees, with nectar like waters, with hundreds of auspicious creepers, covered by the flowers of santaana trees, surrounded by various shrubs with middle regions of karaveera and also wells and in various shapes.

[Verse Locator](#)

ततो अम्बु धर सम्काशम् प्रवृद्ध शिखरम् गिरिम् ।
विचित्र कूटम् कूटैः च सर्वतः परिवारितम् ॥ ५-१४-२७
शिला गृहैर् अवततम् नाना वृक्षैः समावृतम् ।
ददर्श कपि शार्दूलो रम्यम् जगति पर्वतम् ॥ ५-१४-२८

27-28. **tataH** = thereafter; **harishaarduulaH** = the monkey warrior Hanuma; **dadarsha** = saw; **girim** = a mountain; **ramyam parvatam** = (which was a) beautiful mountain; **jagati** = in the world; **ambu dhara samkaasham** = equaling cloud; **pravR^iddha shikharam** = with high peaks; **vicitra kuuTam** = with wonderful peaks; **parivaaritam** = surrounded; **sarvataH** = in all directions; **kuuTaiH** = by peaks; **avatatam** = spread; **shiraa gR^ihaiH** = by caves; **samaavR^itam** = covered; **naanaa vR^ikSaiH** = by different trees.

Thereafter the monkey warrior Hanuma saw a mountain which was a beautiful mountain in the world, equaling cloud with high peaks, with wonderful peaks surrounded in all directions by peaks, spread by caves and covered by different trees.

[Verse Locator](#)

ददर्श च नगात् तस्मान् नदीम् निपतिताम् कपिः ।
अन्काद् इव समुत्पत्य प्रियस्य पतिताम् प्रियाम् ॥ ५-१४-२९
जले निपतित अग्रैः च पादपैर् उपशोभिताम् ।
वार्यमाणाम् इव क्रुद्धाम् प्रमदाम् प्रिय बन्धुभिः ॥ ५-१४-३०
पुनर् आवृत्त तोयाम् च ददर्श स महा कपिः ।
प्रसन्नाम् इव कान्तस्य कान्ताम् पुनर् उपस्थिताम् ॥ ५-१४-३१

29-31. **kapiH** = Hanuma; **dadarsha** = saw; **nadiim** = river; **nipatitaam** = which fell down; **nagaat** = from a mountain; **priyaam iva** = like a beloved (young wife); **patitaam** = who fell down; **samutpatya** = after jumping; **priyasya angaat** = from the lap of a loved one; **upashobhitaam** = shone; **paadapaiH** = by trees; **jale nipatita agraiH** = whose ends fell down in water; **pramadaam iva** = (or) like a woman; **kruddhaam** = in anger; **vaaryamaaNaam** = being detained; **priya bandhubhiH** = by her near and dear; **saH mahaa kapiH** = that great Hanuma; **punaH dadarsha** = again saw (that river); **aavR^itta toyaam** = with water turning back; **kaantaam iva** = like a beloved woman; **upasthitaam** = reaching; **punaH** = again; **prasannaam** = being reconciled; **kaantasya** = to her beloved one.

Hanuma saw river which fell down from the mountain like a beloved (young wife) who fell down after jumping from the lap of a loved one shone by trees whose ends fell down in water or like a woman in anger being detained by her near and dear. That great Hanuma again saw that

river with water, turning back like a beloved woman reaching her beloved again, being reconciled to her beloved one.

[Verse Locator](#)

तस्य अदूरात् स पद्मिन्यो नाना द्विज गण आयुताः ।
ददर्श कपि शार्दूलो हनुमान् मारुत आत्मजः ॥ ५-१४-३२

32. **harishaarduulaH** = the best among vanaras; **maaruta aatmajaH** = (and) the son of Vayu; **saH hanumaan** = that Hanuma; **dadarsha** = saw; **tasya aduuraat** = near to that mountain; **padminyaH** = lotus ponds; **naanaa dvija gaNa aayutaaH** = together with many groups of birds.

The best among vanaras and the son of Vayu, that Hanuma saw near to that mountain, lotus ponds together with many groups of birds.

[Verse Locator](#)

कृत्रिमाम् दीर्घिकाम् च अपि पूर्णाम् शीतेन वारिणा ।
मणि प्रवर सोपानाम् मुख्ता सिकत शोभिताम् ॥ ५-१४-३३
विविधैर् मृग सम्यैः च विचित्राम् चित्र काननाम् ।
प्रासादैः सुमहद्भिः च निर्मितैर् विश्व कर्मणा ॥ ५-१४-३४
काननैः कृत्रिमैः च अपि सर्वतः समलम्कृताम् ।

33-34. **kR^itrimaam diirghikaam ca api** = (He also saw) an artificial pond; **puurNaam** = filled; **siitena vaariNaa** = with cold water; **maNi pravara sopaanaam** = with steps embedded with best diamonds; **muktaa sikata shobhitaam** = shone by the sand of pearls; **vichitraam** = wonderful; **vividhaiH mR^ga samghaiH ca** = with various groups of animals; **citra kaananaam** = with wonderful forest; **sumahadbhiH praasaadaiH** = with very big buildings; **vishva karmaNaa nirmitaiH** = made by Vishwakarma; **kR^itrimaiH kaananaiH ca api** = with groups of artificial trees; **sarvataH samalmkR^itaam** = decorated in all directions.

He also saw an artificial pond filled with cold water, with steps embedded with best diamonds, shone by the sand of pearls, wonderful forest with very big buildings made by Vishwakarma, with groups of artificial trees decorated in all directions.

[Verse Locator](#)

ये केचित् पादपाः तत्र पुष्प उपग फल उपगाः ॥ ५-१४-३५
सच् चत्राः सवितर्दीकाः सर्वे सौवर्ण वेदिकाः ।

35. **tatra** = there; **ye kecit** = whatever; **paadapaaH** = trees were there; **puSpa upaga phala upagaaH** = with flowers and fruits; **sarve** = all those; **sacchatraaH** = were together with umbrellas; **savitardiikaaH** = together with big platforms; **sauvarNa vedikaaH** = and with (smaller) golden platforms.

There whatever trees were there with flowers and fruits, all those were together with umbrellas, together with big platforms and with smaller golden platforms.

[Verse Locator](#)

लता प्रतानैः बहुभिः पर्णैः च बहुभिर् वृताम् ॥ ५-१४-३६
काञ्चनीम् शिंशुपाम् एकाम् ददर्श स महा कपिः ।
वृताम् हेममयूभिस्तु वेदिकाभिः समन्ततः ॥ ५-१४-३७

36-37. hariyuudhapaH = the monkey warrior Hanuma; dadarsha = saw; ekaam shimshupaam = one shimshupaa tree; kaaJNcaniim = golden colour; vR^itaam = covered; bahubhiH lataa prataanaiH = with many groups of creepers; bahubhiH parNaiH = and with many leaves; vR^itaam = surrounded; samantataH = everywhere; vedikaabhiH = with platforms; hemamayiibhistu = made of gold.

The monkey warrior Hanuma saw one shimshupaa tree golden in colour covered with many groups of creepers and with many leaves surrounded everywhere with platforms made of gold.

[Verse Locator](#)

सो अपश्यद् भूमि भागामः च गर्त प्रस्रवणानि च ।
सुवर्ण वृक्षान् अपरान् ददर्श शिखि सन्निभान् ॥ ५-१४-३८

38. saH = Hanuma; dadarsha = saw; bhuumi bhaagaamH ca = lands; garta prasravaNaani ca = mountain springs; aparaan = and some other; suvarNa vR^ikSaam = golden trees; shikhi sannibhaan = equal to fire.

Hanuma saw lands, mountain springs, and some other golden trees equal to fire.

[Verse Locator](#)

तेषाम् द्रुमाणाम् प्रभया मेरोर् इव महा कपिः ।
अमन्यत तदा वीरः कान्वनो अस्मि इति वानरः ॥ ५-१४-३९

tadaa = then; viiraH = the courageous; vaanaraH = Hanuma; amanyata iti = thought thus; divaakaraH = like the sun; prabhayaa = by the radiance; meroH = of Mount Meru; prabhayaa = by the radiance; teSaam drumaaNaam = of those trees; kaancanaH asmi = I am of golden colour.

Then the courageous Hanuma thought thus: "Like the sun by the radiance of Mount Meru, by the radiance of those trees, I am of golden colour."

[Verse Locator](#)

ताम् कान्वनैः तरु गणैर् मारुतेन च वीजिताम् ।
किन्किणी शत निर्घोषाम् दृष्ट्वा विस्मयम् आगमत् ॥ ५-१४-४०

40. taam dR^iSTvaa = seeing that shimshupaa tree; taru gaNaiH = with groups of trees; kaaJNchanaiH = of golden colour; viijitaam = blown; maarutena = by the wind; kinkiNii shata nirghoSaam = with the sound of hundreds of tinkle bells; vismayam aagamat = (Hanuma) got surprised.

Seeing that shimshupaa tree with groups of trees of golden colour blown by the wind, with the sound of hundreds of tinkle bells, Hanuma got surprised.

[Verse Locator](#)

स पुष्पित अग्राम् रुचिराम् तरुण अन्कुर पल्लवाम् ।
ताम् आरुह्य महा वेगः शिंशपाम् पर्ण सम्न्ताम् ॥ ५-१४-४१

41. saH = Hanuma; mahaa baahuH = with great arms; aaruhya = climbing up; taam = that shimshupaa tree; puSpita agraam = with well flowered ends; ruciraam = beautiful one; taruNa ankura pallavaam = mature with young shoots and leaves; parNa samvR^itaam = and covered by leaves.

Hanuma with great arms climbing up that shimshupaa tree with well flowered ends, beautiful tree, mature with young shoots and leaves and covered by leaves (thought thus).

इतो द्रक्ष्यामि वैदेहीम् राम दर्शन लालसाम् ।

इतः च इतः च दुःख आर्ताम् सम्पतन्तीम् यदञ्चया ॥ ५-१४-४२

42. drakSyaami = I will see; yadR^icchayaa = by God's grace; itaH = here; vaidehiim = Seetha; raama darshana laalasaam = who is interested in the sight of Sri Rama; sampatantiim = while she is moving; itaH ca itaH ca = here and there; dukkha aartaam = with grief.

"I will see by God's grace, Seetha who is interested in the sight of Sri Rama while she is moving here and there with grief."

[Verse Locator](#)

अशोक वनिका च इयम् दृढम् रम्या दुरात्मनः ।

चम्पकैः चन्दनैः च अपि बकुलैः च विभूषिता ॥ ५-१४-४३

43. iyam ashoka vanikaa = this Ashoka garden; duraatmanaH = of evil-souled Ravana; dR^iDham = is definitely; ramyaa = beautiful; vibhuuSitaa = it is well decorated; campakaiH = by champaka trees; candanaiH ca = by sandal trees; Vakula = by Vakula tree.

This Ashoka garden of evil-souled Ravana is definitely beautiful; it is well decorated by Champaka trees, by sandal trees and by Vakula trees.

[Verse Locator](#)

इयम् च नलिनी रम्या द्विज सम्य निषेविता ।

इमाम् सा राम महिषी नूनम् एष्यति जानकी ॥ ५-१४-४४

iyam nalinii ca = this pond also; dvija samgha niSevitaa = served by groups of birds; ramyaa = is beautiful; saa raama mahiSii = that wife of Sri Rama; jaanakii = Janaki; nunam = definitely; eSyati = will come; imaam = for this.

"This pond also served by groups of birds is beautiful; that wife of Sri Rama definitely will come for this pond."

[Verse Locator](#)

सा राम राम महिषी राघवस्य प्रिया सदा ।

वन संचार कुशला नूनम् एष्यति जानकी ॥ ५-१४-४५

45. raama mahiSii = the wife of Sri Rama; raaghavasya priyaa = dear to Sri Rama; satii = a chaste wife; raama = soul captivating one; vana samcaara kushalaa = expert at moving in forest; saa jaanakii = that Janaki; nunam eSyati = will definitely come.

"The wife of Sri Rama dear to Sri Rama, a chaste wife, soul captivating one, expert at moving in forest, that Janaki will definitely come."

[Verse Locator](#)

अथवा मृग शाव अक्षी वनस्य अस्य विचक्षणा ।

वनम् एष्यति सा च इह राम चिन्ता अनुकर्षिता ॥ ५-१४-४६

46. athavaa = otherwise; mR^iga shaava akSii = one with the eyes of a deer; asya vanasya vicakSaNa = conversant with the forest; raama cinta anukarshitaa = emaciated by

the thought of Sri Rama, **saa aarya** = that noble one; **eSyati** = will come; **iha vanam** = for this garden.

"Otherwise one with the eyes of a deer, emaciated by the thought of Sri Rama, that noble one will come for this garden."

[Verse Locator](#)

राम शोक अभिसम्तप्ता सा देवी वाम लोचना ।
वन वास रता नित्यम् एष्यते वन चारिणी ॥ ५-१४-४७

raama shoka abhisamtaptaa = torched by grief for Sri Rama; **vaama locanaa** = with beautiful eyes; **rataa** = interested; **nityam** = always vana vaase = living in the garden; **saa devii** = that Devi; **vana caariNii** = moving about in the garden **eSyate** = will come.

"Tortured by grief for Sri Rama, with beautiful eyes, interested always living in the garden, that Devi moving about in the garden will come."

[Verse Locator](#)

वने चराणाम् सततम् नूनम् स्पृहयते पुरा ।
रामस्य दयिता भार्या जनकस्य सुता सती॥ ५-१४-४८

48. **dayitaa bhaaryaa** = the beloved wife; **raamasya** = of Sri Rama; **sutaa** the daughter; **janakasya** = of king Janaka; **satii** = the chaste wife; **puraa** = earlier; **satatam** = always; **spR^ihayate** = was interested; **vane caraaNaam** = the denizens of the garden; **nuunam** = this is true.

"The beloved wife of Sri Rama, the daughter of king Janaka, the chaste wife, earlier always was interested the denizens of the garden. This is true."

[Verse Locator](#)

संध्या काल मनाः श्यामा ध्रुवम् एष्यति जानकी ।
नदीम् च इमाम् शिव जलाम् संध्या अर्थे वर वर्णिनी ॥ ५-१४-४९

49. **shyaamaa** = the ever youthful; **varavarNinii** = one with the best complexion; **jaanakii** = Seetha; **samdhyaa kaala manaaH** = interested in the rites of Sandhya time; **dhruvam eSyati** = will definitely come; **imaam nadiim** = to this river; **shubha jalaam** = with the auspicious water; **sandhyarth**e = for Sandhya rite.

"The ever youthful one with the best complexion, Seetha interested in the rites of Sandhya time will definitely come to this river with the auspicious water for Sandhya rite."

[Verse Locator](#)

तस्याः च अपि अनुरूपेयम् अशोक वनिका शुभा ।
शुभा या पार्थिव इन्द्रस्य पत्नी रामस्य सम्मिता ॥ ५-१४-५०

50. **yaa** = whoever Seetha; **shubhaa patnii** = the auspicious wife; **sammataa** = a dear one; **raamasya** = of Sri Rama; **ardhi vanasya** = the king of kings; **tasyaaH** = to that Seetha; **iyam ashoka vanikaa** = this Ashoka garden; **shubhaa** = an auspicious one; **anuruupaapicha** = is well suited also

"Whoever Seetha, the auspicious wife, a dear one of Sri Rama, the king of kings, to that Seetha this Ashoka garden, an auspicious one, is well suited also."

[Verse Locator](#)

यदि जिवति सा देवी तारा अधिप निभ आनना ।

आगमिष्यति सा अवश्यम् इमाम् शिव जलाम् नदीम् ॥ ५-१४-५१

51. **saa devii** = that Devi; **taaraa adhipa nibha aananaa** = with the face like that of the moon; **jivati yadi** = if alive; **saa** = She; **avashyam** = definitely; **aagamiSyati** = will come; **imaam nadiim** = for this river; **shiva jalaam** = with auspicious water.

"That Devi with the face like that of the moon, if alive, she definitely will come for this river with auspicious water."

[Verse Locator](#)

एवम् तु मत्वा हनुमान् महात्मा ।

प्रतीक्षमाणो मनुज इन्द्र पत्नीम् ॥

अवेक्षमाणः च ददर्श सर्वम् ।

सुपुष्पिते पर्ण घने निलीनः ॥ ५-१४-५२

52. **mahaatmaa** = the great-souled; **hanumaan** = Hanuma; **evam matvaa** = thus thinking; **pratiikSamaaNah** = waiting; **manuja indra patniim** = for the wife of king of men; **niliinaH** = being concealed; **supuSpite parNa ghane** = in the mass of well flowered leaves; **sarvam dadarsha** = saw everything; **avekSamaaNah ca** = observing everywhere.

The great-souled Hanuma thus thinking being concealed in the mass of well flowered leaves saw everything observing everywhere.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरक्वण्डे चतुर्दशः सर्गः

Thus, this is the 14th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 14

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52		



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 15 Verses converted to UTF-8, Nov 09

Introduction

Hanuma continues his search in the Ashoka garden for Seetha. He sees an emaciated woman surrounded by demonesses. From Her radiance and manner of clothing etc, Hanuma recognizes Her to be Seetha.

[Verse Locator](#)

स वीक्षमाणः तत्रस्थो मार्गमाणः च मैथिलीम् ।
अवेक्षमाणः च महीम् सर्वाम् ताम् अन्ववैक्षत ॥ ५-१५-१

1. saH = that Hanuma; tatrastaH = being there; viikSamaaNah = seeing(and); maargamaaNah = searching; maithiliim = for Seetha; avekshamaaNah = observing; sarvaam = all; taam mahiim = that land; anvavaikSata = explored (the garden).

That Hanuma being there, seeing and searching for Seetha, observing all that land, explored the garden.

[Verse Locator](#)

सन्तान कलताभिः च पादपैर् उपशोभिताम् ।
दिव्य गन्ध रस उपेताम् सर्वतः समलम्कृताम् ॥ ५-१५-२
ताम् स नन्दन सम्काशाम् मृग पक्षिभिर् आवृताम् ।
हर्म्य प्रासाद सम्बाधाम् कोकिल आकुल निहस्वनाम् ॥ ५-१५-३
कान्चन उत्पल पद्माभिः वापीभिः उपशोभिताम् ।
बह्व आसन कुथा उपेताम् बहु भूमि गृह आयुताम् ॥ ५-१५-४
सर्व ऋतु कुसुमैः रम्यैः फलवद्भिः च पादपैः ।
पुष्पितानाम् अशोकानाम् श्रिया सूर्य उदय प्रभाम् ॥ ५-१५-५
प्रदीप्ताम् इव तत्रस्थो मारुतिः समुदैक्षत ।

निष्पत्र शाखाम् विहगैः क्रियमाणाम् इव असकृत् ॥ ५-१५-६

विनिष्पतद्भिः शतशः चित्रैः पुष्प अवतंसकैः ।

आमूल पुष्प निचितैर् अशोकैः शोक नाशनैः ॥ ५-१५-७

पुष्प भार अतिभारैः च स्पृशद्भिर् इव मेदिनीम् ।

कर्णिकारैः कुसुमितैः किंशुकैः च सुपुष्पितैः ॥ ५-१५-८

2-8. saH maarutiH = that Hanuma; tatrasthaH = being there; samudaikSata = observed closely; taam = that Ashoka garden; upashobhitaam = shone; santaana kalataabhiH ca = by Santanaka creepers; paadapaiH = Santana trees; divya gandha rasa upetaam = with heavenly aroma and juice; samalamkR^itaam = well decorated; sarvataH = in all directions; nanndana samkaashaam = equaling the garden of Nandana; aavR^itaam = surrounded; mR^iga pakShibhi = by animals and birds; harmya praasaada sambaadhaam = congested with mansions and palaces; kokila aakula nihsvanaam = resounded with the notes of cuckoos; upashobhitaam = decorated; vaapiibhiH = with wells; kaancana utpala padmaabhiH = having golden water lilies lotuses and; bahva aasana kuthaa upetaam = with many chairs and carpets; bahu bhuumi gR^iha aayutaam = with many sub-terrain houses; ramyaam = beautiful; paadapaiH = trees; sarvartu kusumaiH = with flowers of all seasons; phalavadbhiH = and with fruit; suurya udaya prabhaam = with the radiance of raising Sun; shriyaa = by the glory; puSpitaanaam ashokaanaam = of Ashoka trees in bloom; pradiiptaam iva = as though radiant; kriyamaaNaaam iva = as though being made; niSpatra shaakhaam = to be with branches without leaves; shatashaH vihagaiH = by hundreds of birds; asakR^it viniSpatadbhiH = perching again and again; ashokaiH = Ashoka trees; puSpa avatamsakaiH = citraiH puSpavatamsakaiH = with wonderful flowers as head decorations; aamuula puSpa nicitaiH = with flowers spread till the roots; sokanaashanaiH = destroying leaves; puSpa bhaara atibhaaraH ca = with the weight of groups of flowers; spR^isatbhiriva = as touching; mediniim = the earth; karNikaaraiH = with Karnkaara trees ; kusumitaiH = in blossom; kimshukaiH = with Kimkusa trees; supuSpitaiH = in full blossom.

That Hanuma being there observed closely that Ashoka garden shone by Santanaka creepers, Santana trees with heavenly aroma and juice, well decorated in all directions equalling the garden of Nandana, surrounded by animals and birds, congested with mansions and palaces, resounded with the notes of cuckoos, decorated with wells having golden water lilies, lotuses and with many chairs and carpets; with many sub-terrain houses, beautiful trees, with trees with flowers of all seasons and with fruit, with the radiance of raising sun, by the glory of ashoka trees in bloom, as though radiant as though being made to be with branches without leaves, by hundreds of birds perching again and again, Ashoka trees with wonderful flowers as head decoration, with flowers spread till the roots destroying leaves, with weight of groups of flowers as touching the earth with karnolaara trees; in blossom with Kimkusa trees in full blossom.

[Verse Locator](#)

स देशः प्रभया तेषाम् प्रदीप्त इव सर्वतः ।

पुम्नागाः सप्त पर्णाः च चम्पक उद्दालकाः तथा ॥ ५-१५-९

विवृद्ध मूला बहवः शोभन्ते स्म सुपुष्पिताः ।

9. teshaH prabhyayaa = by the radiance of those trees; saH deshaH = that region; pradiipta iva = was as though lit; sarvataH = in all directions; pumnaagaaH = Punnaaga trees; viv^iddha muulaH = with fattened roots; supuSpitaaH = and in full blossom; sapta parNaaH ca = saptaparna trees; tathaa campaka uddaalakaaH = campaka and Uddalaka trees; shobhante sma = were shining

By the radiance of those trees that region was as though lit in all directions. Punnaaga trees with flatted roots and in full blossom, Saptaparna trees Campaka and Uddalaka trees were shining.

शात कुम्भ निभाः केचित् केचिद् अग्नि शिख उपमाः ॥ ५-१५-१०

नील अन्जन निभाः केचित् तत्र अशोकाः सहस्रशः ।

10. **tatra** = there (in that garden of Ashoka); **sahasrashaH ashokaaH** = (there were) thousands of Ashoka trees; **kecit** = some; **shaata kumbha nibhaaH** = equalling gold; **kecit** = some; **agni shikha upamaaH** = equalling fire; **kecit** = some; **niila anjana nibhaaH** = equalling the precious stone Niila and Anjana.

There in that garden of Ashoka there were thousands of Ashoka trees some equalling gold, some equalling fire, some equalling the precious stone Niila and Anjana.

[Verse Locator](#)

नन्दनम् विविध उद्यानम् चित्रम् चैत्ररथम् यथा ॥ ५-१५-११

अतिवृत्तम् इव अचिन्त्यम् दिव्यम् रम्यम् श्रिया वृतम् ।

द्वितीयम् इव च आकाशम् पुष्प ज्योतिर् गण आयुतम् ॥ ५-१५-१२

पुष्प रत्न शतैः चित्रम् पन्चमम् सागरम् यथा ।

सर्व ऋतु पुष्पैर् निचितम् पादपैर् मधु गन्धिभिः ॥ ५-१५-१३

नाना निनादैः उद्यानम् रम्यम् मृग गणैर् द्विजैः ।

अनेक गन्ध प्रवहम् पुण्य गन्धम् मनो रमम् ॥ ५-१५-१४

11-14. **nandanam yathaa** = like the garden of Nandana; **vibudha udyaanam** = a celestial garden; **citram** = wonderful; **caitraratham yathaa** = like Caitraratham (a garden of Kubera); **ativR^ittam** = surpassing all; **acintyam** = unfathomable; **divyam** = an excellent one; **ramyam** = a beautiful one; **shriyaa vR^ittam** = consisting of glory; **puSpa jyotir gaNa aayutam** = together with flowers like clusters of stars; **dvitiiyam aakaasham iva** = like a second sky; **citram** = wonderful; **puSpa ratna shataiH** = with flowers like hundreds of diamonds; **dvitiiyam saagaram yathaa** = like a second ocean; **sarva R^itu puSpaiH** = with flowers of all seasons; **nicitam** = spread; **paadapaiH** = with trees; **madhu gandhabhiH** = having the smell of honey; **ramyam** = beautiful; **mR^iga ganaiH** = with groups of animals; **dvijaiH** = birds; **naanaa ninaadaiH** = of various sounds; **aneka gandha pravaham** = diffused with many smells; **puNya gandham** = with an auspicious smell; **manoramam** = soul pleasing.

Like the garden of Nandana, a celestial garden, wonderful like Caitraratham, a garden of Kubera, surpassing all, unfathomable, an excellent one, a beautiful one consisting of glory together with flowers like clusters of stars, like a second sky wonderful with flowers, like hundreds of diamonds, like a second ocean with flowers of all seasons, spread with trees having the smell of honey, beautiful with groups of animals of various sounds, diffused with many smells with an auspicious soul pleasing smell.

[Verse Locator](#)

शैल इन्द्रम् इव गन्ध आढ्यम् द्वितीयम् गन्ध मादनम् ।

अशोक वनिकायाम् तु तस्याम् वानर पुम्गावः ॥ ५-१५-१५

स ददर्श अविदूरस्थम् चैत्य प्रासादम् ऊर्जितम् ।

मध्ये स्तम्भ सहस्रेण स्थितम् कैलास पाण्डुरम् ॥ ५-१५-१६

प्रवाल कृत सोपानम् तप्त कान्चन वेदिकम् ।

मुष्णन्तम् इव चक्षुषि द्योतमानम् इव श्रिया ॥ ५-१५-१७

विमलम् प्रांशु भावत्वाद् उल्लिखन्तम् इव अम्बरम् ।

15-18a. saH vaanara pumgavaH = that monkey warrior Hanuma; dadarsha = saw; aviduurastham = not far away; tasyaam ashoka vanikaayaam = in that Ashoka garden; madhye = in the middle; uurjitam caitya praasaadam = a lofty temple; gandha aaDhyam = filled with fragrance; dvitiiyam gandha maadanam iva = like a second Gandhamaadana Mountain; stitam = standing; stambha sahasreNa = by a thousand pillars; kailaasa paaNDuram = white like Mount Kailaasa; pravaala kR^ita sopaanam = with stairs made of corals; tapta kaancana vedikam = with platforms made of refined gold; dyotamaanam iva = as though radiant; shriyaa = with glory; vimalam = clear; praamshu bhaavatvaad = because of being tall; ullikhamtam iva = as though scraping; ambaram = the sky;

That monkey warrior Hanuma saw not far away in that Ashoka garden, in the middle, a lofty temple filled with fragrance like a second Gandhamadana Mountain, standing by a thousand pillars, white like Mount Kailaasa with stairs made of corals with platforms made of refined gold as though radiant with glory, clear and because of being tall as though scraping the sky.

[Verse Locator](#)

ततो मलिन सम्वीताम् राक्षसीभिः समावृताम् ॥ ५-१५-१८

उपवास कृशाम् दीनाम् निहृषसन्तीम् पुनः पुनः ।

ददर्श शुक्ल पक्ष आदौ चन्द्र रेखाम् इव अमलाम् ॥ ५-१५-१९

18b-19. tataH = thereafter; dadarsha = Hanuma saw (Seetha); malina samviitaam = wearing a soiled garment; samaavR^itaam = surrounded; raakSasiibhiH = by raksha women; upavaasa kR^ishaam = emaciated due to fasting; diinaam = looking miserable; niHshvasantiim = sighing; punaH punaH = again and again; amalaam candra rekhaam iva = like the pure crescent moon; shukla pakSa aadau = at the beginning of a bright fortnight;

Thereafter Hanuma saw Seetha wearing a soiled garment, surrounded by rakhasa women, emaciated due to fasting, looking miserable, sighing again and again, like the pure crescent moon at the beginning of a bright fortnight.

[Verse Locator](#)

मन्द प्रख्यायमानेन रूपेण रुचिर प्रभाम् ।

पिनद्धाम् धूम जालेन शिखाम् इव विभावसोः ॥ ५-१५-२०

20. ruupeNa = with a form; manda prakhyaayamaanena = that slowly came out; vibhaavasoH shikhaam iva = like a tongue of fire; rucira prabhaam = of beautiful radiance; pinaddhaam = covered; dhuuma jaalena = by smoke.

With a form that slowly came out like a tongue of fire, of beautiful radiance covered by smoke.

[Verse Locator](#)

पीतेन एकेन सम्वीताम् क्लिष्टेन उत्तम वाससा ।

सपन्काम् अनलम्काराम् विपद्गाम् इव पद्मिनीम् ॥ ५-१५-२१

21. samviitaam = covered; ekena = by a single; uttama vaasasaa = best cloth; piitena = of yellow colour; kliSTena = which was wrinkled; analamkaaraam = without any decorations; padminiim iva = like a lotus plant; vipadmaam = without lotuses; sapankaam = together with mud.

Covered by a single best cloth of yellow colour, which was wrinkled, without any decorations like a lotus plant without lotuses, together with mud.

[Verse Locator](#)

व्रीडिताम् दुह्ख सप्तप्ताम् परिम्लानाम् तपस्विनीम् ।
ग्रहेण अन्गारकेण एव पीडिताम् इव रोहिणीम् ॥ ५-१५-२२

22. **vriiDitaam** = bashful; **duhkha samtaptaam** = tortured by sorrow; **parimlaanaam** = worn out; **tapasviniim** = in a pitiable condition; **rohiNiim iva** = like the constellation Rohini; **piiDitaam** = pressed; **angaarakeNa graheNa** = by the planet mars.

Bashful, tortured by sorrow worn out in a pitiable condition like the constellation Rohini, pressed by the planet mars.

[Verse Locator](#)

अश्रु पूर्ण मुखीम् दीनाम् कृशाम् अननशेन च ।
शोक ध्यान पराम् दीनाम् नित्यम् दुह्ख परायणाम् ॥ ५-१५-२३

23. **ashru puurNa mukhiim** = with a face full of tears; **diinaam** = in a pitiable condition; **kR^ishaam** = emaciated; **anashanena** = due to not taking food; **shoka dhyaana paraam** = immersed in thought with gloom; **nityam diinaam** = always in a pitiable state; **duhkha paraayaNaam** = surrendering to sorrow.

With a face full of tears in a pitiable condition, emaciated due to not taking food, immersed in thought with gloom, always in a pitiable state, surrendering to sorrow.

[Verse Locator](#)

प्रियम् जनम् अपश्यन्तीम् पश्यन्तीम् राक्षसी गणम् ।
स्व गणेन मृगीम् हीनाम् श्व गण अभिवृताम् इव ॥ ५-१५-२४

24. **apashyantiim** = not seeing; **priyam janam** = dear people; **pashyantiim** = seeing; **raakSasii gaNam** = groups of demonesses; **mR^igiim iva** = like a female deer; **hiinaam** = loosing; **sva gaNena** = her own herd; **shva gaNaabhivR^itaam** = surrounded by group of hounds.

Not seeing dear people, seeing groups of demonesses, like a female deer loosing her own herd surrounded by group of hounds.

[Verse Locator](#)

नील नाग आभया वेण्या जघनम् गतया एकया ।
नीलया नीरदापाये वनराज्या महीमिव ॥ ५-१५-२५
सुख अर्हाम् दुह्ख सप्तप्ताम् व्यसनानाम् अकोदिवाम् ।

25-26a. **veNyaa** = with a braid; **ekayaa niila naaga aabhayaa** = with the radiance of a single black serpent; **gatayaa** = reaching; **jaghanam** = hinder part; **mahiimiva** = like the earth; **niilayaa** = with dark green; **vanaraajyaa** = groups of trees; **niiradaapaaye** = during the end of rainy season; **sukha arhaam** = deserving of comforts; **duhkha samtaptaam** = tormented by grief; **vyasanaanaam akovidaam** = not accustomed to calamities.

With a braid with the radiance of a single black serpent reaching hinder part, like the earth with dark green groups of trees during the end of rainy season, deserving of comforts, tormented by grief, not accustomed to calamities.

[Verse Locator](#)

ताम् समीक्ष्य विशाल अक्षीम् अधिकम् मलिनाम् कृशाम् ॥ ५-१५-२६

तर्कयाम् आस सीता इति कारणैः उपपादिभिः ।

26b-27a. samiikSya = observing; taam = that woman; vishaala akSiim = with wide eyes; adhikam malinaam = very untidy; kR^ishaam = emaciated; tarkayaam aasa = Hanuma thought (that); siiteti = this is indeed Seetha; upapaadibhiH kaaraNaiH = on logical grounds.

Observing that woman with wide eyes, very untidy, emaciated, Hanuma thought that this is indeed Seetha on logical grounds.

[Verse Locator](#)

ह्रियमाणा तदा तेन रक्षसा काम रूपिणा ॥ ५-१५-२७

यथा रूपा हि दृष्टा वै तथा रूपा इयम् अङ्गना ।

27b-28a. tadaa = then; hriyamaaNaa = while being abducted; tena rakSasaa = by that rakshasa; kaama ruupiNaa = with the ability to assume desired form; yathaa ruupaa dR^iSTaa = in whatever way She was seen; iyam anganaa = this woman; tathaa ruupaa = has the same form.

Then, while being abducted by that rakshasa with the ability to assume desired form in whatever way, She was seen, this woman has the same form.

[Verse Locator](#)

पूर्ण चन्द्र आननाम् सुभ्रूम् चारु वृत्त पयो धराम् ॥ ५-१५-२८

कुर्वन्तीम् प्रभया देवीम् सर्वा वितिमिरा दिशः ।

ताम् नील केशीम् बिम्ब ओष्ठीम् सुमध्याम् सुप्रतिष्ठिताम् ॥ ५-१५-२९

सीताम् पद्म पलाश अक्षीम् मन्मथस्य रतिम् यथा ।

28b-29. siitaam = (Hanuma saw) Seetha; puurNa candra aananaam = with a face like full moon; subhruum = with beautiful eyebrows; caaru vR^itta payo dharaam = with graceful rounded breasts; prabhayaa = by the radiance; kurvantiim = making; sarvaaH dishaH = all directions; vitimiraH = without darkness; deviim = goddess like; niila keshiim = with black hair; bimba oSThiim = with lips like bimba fruit; sumadhyaam = with a good waist; supratiSThaam = very firm; padma palaasha akSiim = with eyes like lotus petals; manmathasya ratim yathaa = like Rati the consort of god of love.

Hanuma saw Seetha with a face like full moon, with beautiful eyebrows, with graceful rounded breasts, by the radiance making all directions without darkness, goddess like with black hair, with lips like bimba fruit, with a good waist, very firm, with eyes like lotus petals, like Rati the consort of god of love.

[Verse Locator](#)

इष्टाम् सर्वस्य जगतः पूर्ण चन्द्र प्रभाम् इव ॥ ५-१५-३०

भूमौ सुतनुम् आसीनाम् नियताम् इव तापसीम् ।

30b-31a. puurNa candra prabhaam iva = as the light of full moon; iSTaam = dear; sarvasya jagataH = to all world; taapasiim iva = like an ascetic woman; niyataam = leading austere life; aasiinaam = sitting; bhuumau = on (bare) ground; sutanum = with a good body.

As the light of full moon, dear to all world, like an ascetic woman leading austere life sitting on bare ground with a good body.

[Verse Locator](#)

निःश्वास बहुलाम् भीरुम् भुजग इन्द्र वधूम् इव ॥ ५-१५-३१

शोक जालेन महता विततेन न राजतीम् ।

31b-32a. niHshvaasa bahulaam = sighing a lot; bhujaga indra vadhuum iva = like the consort of lord of serpents; bhiirum = in fright; na raajatiim = not radiant; shoka jaalena = by sorrow; mahataa = which was great; vitatena = (and) extensive.

Sighing a lot like the consort of lord of serpents in fright, not radiant by sorrow which was great and extensive.

[Verse Locator](#)

संसक्ताम् धूम जालेन शिखाम् इव विभावसोः ॥ ५-१५-३२

ताम् स्मृतीम् इव संदिध्दाम् ऋद्धिम् निपतिताम् इव ।

32. taam = (Hanuma saw)Her; vibhaavasoH shikhaam iva = like a tongue of fire; samsaktaam = mixed; dhuuma jaalena = with column of smoke; smR^itiim iva = like an intellect; sandighdaam = together with doubts; nipatitaam R^iddhim iva = like a cast away treasure.

Hanuma saw Her like a tongue of fire mixed with column of smoke, like an intellect together with doubts, like a cast away treasure.

[Verse Locator](#)

विहताम् इव च श्रद्धाम् आशाम् प्रतिहताम् इव ॥ ५-१५-३३

स उपसर्गाम् यथा सिद्धिम् बुद्धिम् सकलुषाम् इव ।

33. vihataam shraddhaam iva = like shattered faith; pratihataam aashaam iva = like a frustrated hope; sa upasargaam siddhim iva = like success together with obstacles; sakaluSaam buddhim iva = like an impure mind.

Like shattered faith, like frustrated hope, like success together with obstacles, like an impure mind.

[Verse Locator](#)

अभूतेन अपवादेन कीर्तिम् निपतिताम् इव ॥ ५-१५-३४

राम उपरोध व्यथिताम् रक्षो हरण कर्शिताम् ।

34. kiirtim iva = like fame; nipatitaam = that has fallen down; abhuutena apavaadena = by a false scandal; raama uparodha vyathitaam = tortured by the obstruction caused to Rama; rakSo haraNa karshitaam = emaciated due to the abduction by Ravana.

Like fame that has fallen down by a false scandal, tortured by the obstruction caused to Rama, emaciated due to the abduction by Ravana.

[Verse Locator](#)

अबलाम् मृग शाव अक्षीम् वीक्षमाणाम् ततः ततः ॥ ५-१५-३५

बाष्प अम्बु प्रतिपूर्णेन कृष्ण वक्त्र अक्षि पक्ष्मणा ।

वदनेन अप्रसन्नेन निहृष्वसन्तीम् पुनः पुनः ॥ ५-१५-३६

35b-36. mR^iga shaava akSiim = with eyes like those of a young doe; baaSpa ambu paripuurnena = full of tears; kR^iSNa vaktra akSi pakSmaNaa = with black and oblique eye-brows; aprasannena vadanena = with a cheerless countenance; viikSamaaNaa =

seeing; **tataH tataH** = there and there; **abalaam** = being helpless; **niHshvasantiim** = sighing; **punaH punaH** = again and again.

With eyes like those of a young doe full of tears, with black and oblique eye-brows, with a cheerless countenance, seeing there and there, being helpless, sighing again and again.

[Verse Locator](#)

मल पन्क धराम् दीनाम् मण्डन अर्हाम् अमण्डिताम् ।
प्रभाम् नक्षत्र राजस्य काल मेघैः इव आवृताम् ॥ ५-१५-३७

37. **mala pankha dharaam** = wearing a coat of dust; **diinaam** = pitiable one; **maNDana arhaam** = (although) suited for decorations; **amaNDitaam** = undecorated; **prabhaam iva** = like the radiance; **nakSatra raajasya** = of the moon the lord of stars; **aavR^itaam** = covered; **kaala meghaiH** = by black clouds.

Wearing a coat of dust, pitiable one, although suited for decorations undecorated, like the radiance of the moon, the lord of stars, covered by black clouds.

[Verse Locator](#)

तस्य संदिदिहे बुद्धिः मुहुः सीताम् निरीक्ष्य तु ।
आम्नायानाम् अयोगेन विद्याम् प्रशिथिलाम् इव ॥ ५-१५-३८

38. **niriikSya** = seeing; **siitaam** = Seetha; **vidyaam iva** = like knowledge; **prashithilaam** = in ruin; **aamnaayaanaam ayogena** = for want of repeated study; **tasya** = that Hanuma's; **buddhiH tu** = mind; **muhuH samdidihe** = got repeatedly doubtful.

Seeing Seetha like knowledge in ruin for want of repeated study, that Hanuma's mind got repeatedly doubtful.

[Verse Locator](#)

दुःखेन बुबुधे सीताम् हनुमान् अनलम्कृताम् ।
संस्कारेण यथा हीनाम् वाचम् अर्थ अन्तरम् गताम् ॥ ५-१५-३९

39. **hanumaan** = Hanuma; **bubudhe** = recognized; **dukkena** = with great sorrow; **siitaam** = Seetha; **analankR^itaam** = not decorated; **vaacam yathaa** = like sentence; **artha antaram gataam** = which got a different meaning; **samskaareNa hiinaam** = being devoid of culture

Hanuma recognized with great sorrow Seetha not decorated, like a sentence which got a different meaning being devoid of culture.

[Verse Locator](#)

ताम् समीक्ष्य विशाल अक्षीम् राज पुत्रीम् अनिन्दिताम् ।
तर्कयाम् आस सीता इति कारणैः उपपादयन् ॥ ५-१५-४०

40. **samiikSya** = seeing; **taam raaja purtriim** = that princess; **vishaala akSiim** = the wide eyed one; **aninditaam** = blameless one; **tarkayaamaasa** = (Hanuma) reasoned; **siiteti** = her to be Seetha; **upapaadayan kaaraNaiH** = for the following reasons.

Seeing that princess, the wide eyed one, blameless one, Hanuma reasoned her to be Seetha for the following reasons.

[Verse Locator](#)

वैदेह्या यानि च अन्गेषु तदा रामो अन्वकीर्तयत् ।

तानि आभरण जालानि गात्र शोभीनि अलक्षयत् ॥ ५-१५-४१

सुकृतौ कर्ण वेष्टौ च श्व दम्ष्ट्रौ च सुसंस्थितौ ।

मणि विद्रुम चित्राणि हस्तेष्व् आभरणानि च ॥ ५-१५-४२

श्यामानि चिर युक्तत्वात् तथा संस्थानवन्ति च ।

41;42-43a. tadaa = then; alakSayat = (Hanuma) saw; yaani = whatever; aabharaNa jaalaani = groups of jewellery; vaidehyaaH = of Seetha; angeSu = on various parts; raamaH = Rama; anvakiirtayat = spoke; taani = those; gaatra shobhiini = charming Her limbs; sukR^itau = well made; karNa veSTau ca = earrings; susamsthitau = well fitting; svadamSTrau ca = svadamstras; aabharaNaani ca = and ornaments; maNi vidruma citraaNi = wonderful with diamonds; corals; hasteSu = on the limbs of Her hands; cira yuktatvaat = belonging to body for long time; shyaamaani = blackened; samsthaanavanti ca = and making marks (on body).

Then Hanuma saw whatever groups of jewellery of Seetha on various parts Rama spoke, those charming Her limbs, well made earrings, well fitting Svadamstras and ornaments wonderful with diamonds on the limbs of Her hands, belonging to body for long time, blackened and making marks on body.

[Verse Locator](#)

तानि एव एतानि मन्ये अहम् यानि रामो अन्वकीर्तयत् ॥ ५-१५-४३

तत्र यानि अवहीनानि तानि अहम् न उपलक्षये ।

यानि अस्या न अवहीनानि तानि इमानि न संशयः ॥ ५-१५-४४

43b-44. aham manye = I think; etaani = all these; taani eva = to be same; yaani = about which; raamaH anvakiirtayat = Rama spoke; tatra = among them; yaani = whatever; avahiinaani = have been worn out; taani = those; aham = I; na upalakSaye = will not see; yaani = whatever; asyaaH = (jewels) of Her; na avahiinaani = are not worn out; taani imaani = these are they; na samshayaH = no doubt.

"I think all these to be same about which Rama spoke; among them whatever have been worn out those I will not see; whatever jewels of Her are not worn out these are they - no doubt."

[Verse Locator](#)

पीतम् कनक पट्ट आभम् स्रस्तम् तद् वसनम् शुभम् ।

उत्तरीयम् नग आसक्तम् तदा दृष्टम् प्लवम् गमैः ॥ ५-१५-४५

45. tat uttariiyam vastram = that upper garment; piitam = yellow; kanaka paTTa aabham = with a shine like a golden plate; subham = auspicious one; srastam = being dropped; dR^iSTam = had been seen; naga aasaktam = caught in a tree; tadaa = then; plavam gamaiH = by vanaras.

That upper garment yellow with a shine like a golden plate, auspicious one, being dropped had been seen caught in a tree then by vanaras.

[Verse Locator](#)

भूषणानि च मुख्यानि दृष्टानि धरणी तले ।

अनया एव अपविद्धानि स्वनवन्ति महान्ति च ॥ ५-१५-४६

46. apavidhdhaani = dropped; dharaNii tale = on the earth; anayaa eva = by Her; bhuuSaNaani ca = ornaments also; mahaanti mukhyaani = great and

important; **svanavanti** = making sound; **dR^iSTaani** = have been seen.

"Dropped on the earth by Her, ornaments also great and important, those making sound have been seen."

[Verse Locator](#)

इदम् चिर गृहीतत्वाद् वसनम् क्लिष्टवत्तरम् ।
तथा हि नूनम् तद् वर्णम् तथा श्रीमद् यथा इतरत् ॥ ५-१५-४७

47. **idam vasanam** = this cloth; **cira gR^ihiitatvaad** = being worn for a long time; **kliSTavattaram** = has worn out a lot; **tathaa hi** = even then; **nunam** = definitely; **tat varNam** = it is of the same colour; **yathaa** = like; **itaram** = the other (upper garment); **tathaa** = in the same way; **shriimat** = (this is) glorious.

"This cloth being worn for a long time has worn out a lot, even then definitely it is of the same colour, like the other upper garment; in the same way this is glorious."

[Verse Locator](#)

इयम् कनक वर्ण अन्गी रामस्य महिषी प्रिया ।
प्रनष्टा अपि सती यस्य मनसो न प्रणश्यति ॥ ५-१५-४८

48. **iyam** = this She; **kanaka varNa angii** = of golden colour; **raamasya piryaa mahiSii** = is indeed Rama's dear wife; **yaa** = who ever (Seetha); **satii** = the chaste one; **pranaSTaa api** = even though not seen; **na praNashyati** = is not gone; **asya manasaH** = from Rama's heart.

"This She of golden colour is indeed Rama's dear wife; who ever Seetha the chaste one, even though not seen, is not gone from Rama's heart."

[Verse Locator](#)

इयम् सा यत् कृते रामः चतुर्भिः परितप्यते ।
कारुण्येन आनृशंस्येन शोकेन मदनेन च ॥ ५-१५-४९
स्त्री प्रनष्टा इति कारुण्याद् आश्रिता इति आनृशंस्यतः ।
पत्नी नष्टा इति शोकेन प्रियेति मदनेन च ॥ ५-१५-५०

49-50. **saa iyam** = this is She; **yat kR^ite** = for whose sake; **raamaH** = Rama; **paritapyate** = is tormented; **caturbhiH** = in four ways; **kaarUNyena** = from compassion; **aanR^ishamsyena** = from pity; **shokena** = from grief; **madanena** = from love; **pranaSTaa strii iti** = (thinking that) a woman has disappeared; **kaarUNyena** = from compassion; **aashritaa iti** = depending on him; **aanR^ishamsyataH** = from pity; **naSTaa patnii iti** = wife has been lost; **shokena** = from grief; **priyaa iti** = a dear one; **madanena** = from love.

"This is She for whose sake Rama tormented in four ways from compassion from pity from grief from love; (thinking that) a woman has disappeared from compassion, depending on him from pity, wife has been lost from grief, a dear one from love."

[Verse Locator](#)

अस्या देव्या यथा रूपम् अन्ग प्रत्यन्ग सौष्ठवम् ।
रामस्य च यथा रूपम् तस्य इयम् असित ईक्षणा ॥ ५-१५-५१

51. **yathaa** = in whatever way; **asyaaH devyaaH** = (is) this lady's; **ruupam** = appearance; **anga pratyanga sauSThavam** = elegance of major and minor limbs; **raamasya ca** = in the same way is Rama's; **yathaa** = in whatever way; **tasya ruupam** = His appearance; **iyam asita iikSaNa** = (in the same way is) this black-eyed one's appearance.

"In whatever way is this lady's appearance, elegance of major and minor limbs, in the same way is Rama's. In whatever way His appearance, in the same way is this black-eyed one's appearance."

[Verse Locator](#)

अस्या देव्या मनः तस्मिन् तस्य च अस्याम् प्रतिष्ठितम् ।
तेन इयम् स च धर्म आत्मा मुहूर्तम् अपि जीवति ॥ ५-१५-५२

52. **asyaaH devyaaH** = this lady's; **manaH** = heart; **tasmin** = is in Rama; **tasya** = His heart; **asyaam ca pratiSthitam** = is firmly in Her; **tena** = for that reason; **iyam** = she; **dharmaatmaa sa ca** = that noble Rama; **muhuurtam api jiivati** = are able to live even for a moment.

"This lady's heart is in Rama, His heart is firmly in Her, for that reason She and that noble Rama are able to live even for a moment."

[Verse Locator](#)

दुष्करम् कुरुते रामो इमाम् मत्त काशिनीम् ।
सीताम् विना महा बाहुः मुहूर्तम् अपि जीवति ॥ ५-१५-५३

53. **prabhuH raamaH** = lord Rama; **aanayaa hiinaH** = losing Her; **duSkaram kuR^itavaan** = has done an impossible task; **dhaarayati yat** = in that He still preserved; **aatmanaH deham** = his body; **naavasiidati iti yat** = in that He did not die; **shokena** = from grief.

"Lord Rama losing Her has done an impossible task in that He still preserved His body, in that He did not die from grief."

[Verse Locator](#)

एवम् सीताम् तदा दृष्ट्वा हृष्टः पवन सम्भवः ।
जगाम मनसा रामम् प्रशशंस च तम् प्रभुम् ॥ ५-१५-५४

54. **pavanasambhavaH** = Hanuma; **tadaa** = then; **dR^iStvaa** = seeing; **siitaam** = Seetha; **hR^iSTaH** = became happy; **evam** = thus; **jagaama** = and went; **manasaa** = by mind; **raamam** = to Rama; **prashashamsa ca** = and also praised; **tam prabhum** = that lord.

Hanuma, then seeing Seetha became happy thus and went by mind to Rama and also praised that Lord.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे पञ्चदशः सर्गः

Thus completes 15th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 15

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 16 Verses converted to UTF-8, Nov 09

Introduction

Hanuma is grief stricken seeing the plight of Seetha, in that garden being surrounded by ogresses. He becomes firm in mind that She is indeed Seetha, based on Her auspicious bodily marks.

[Verse Locator](#)

प्रशस्य तु प्रशस्तव्याम् सीताम् ताम् हरि पुमावः ।
गुण अभिरामम् रामम् च पुनः चिन्ता परो अभवत् ॥ ५-१६-१

1. hari pumgavaH = the best among vanaras; prashasya = praising; taam siitaam = that Seetha; prashastavyaam = who is fit to be praised; raamam ca = and also (praising) Rama; guNa abhiraamam = pleasing with His virtues; cintaa paraH abhavat = became immersed in thought; punaH = again.

The best among vanaras praising that Seetha who is fit to be praised, and also praising Sri Rama pleasing with His virtues, became immersed in thought again.

[Verse Locator](#)

स मुहूर्तम् इव ध्यात्वा बाष्प पर्याकुलेक्षणः ।
सीताम् आश्रित्य तेजस्वी हनुमान् विललाप ह ॥ ५-१६-२

2. saH hanumaan = That Hanuma; tejasvii = the radiant one; muhuurtam iva dhyaatvaa = thinking for a moment; vilalaapa ha = cried; siitaam aashritya = about Seetha; baaSpa paryaakulekSaNaH = (and) became with eyes tormented with tears.

That Hanuma the radiant one thinking for a moment, cried about Seetha and became with eyes tormented with tears.

[Verse Locator](#)

मान्या गुरु विनीतस्य लक्ष्मणस्य गुरु प्रिया ।
यदि सीता अपि दुःख आर्ता कालो हि दुरतिक्रमः ॥ ५-१६-३

3. **maanya** = respectable; **lakSmaNasya** = to Lakshmana; **guru viniitasya** = instructed by teachers; **siita api** = Seetha also; **guru priyaa** = dear to teachers; **duhkha aartaa yadi** = if She is stricken with grief; **kaalaH** = destiny; **duratikramaH hi** = is indeed difficult to withstand.

"Respectable to Lakshmana, instructed by teachers, Seetha is also dear to teachers; if She is stricken with grief, destiny is indeed difficult to withstand."

[Verse Locator](#)

रामस्य व्यवसायज्ञा लक्ष्मणस्य च धीमतः ।
न अत्यर्थम् क्षुभ्यते देवी गङ्गा इव जलद आगमे ॥ ५-१६-४

4. **vyavasaayaj~naa** = (knowing) effort; **raamasya** = of Rama; **dhiimataH lakSmaNasya ca** = and of sagacious Lakshmana; **devii** = Seetha; **na kSubhyate** = is not worried; **atyartham** = a lot; **gangaa iva** = like Ganga; **jalada aagame** = in the rainy season.

"Knowing the effort of Sri Rama and of sagacious Lakshmana, Seetha is not worried a lot, like Ganga in the rainy season."

[Verse Locator](#)

तुल्य शील वयो वृत्ताम् तुल्य अभिजन लक्षणाम् ।
राघवो अर्हति वैदेहीम् तम् च इयम् असित ईक्षणा ॥ ५-१६-५

5. **raaghavaH** = Rama; **arhati** = is suited; **vaidehiim** = to Seetha; **tulya shiila vayo vR^ittaam** = with Her well matched character age and conduct; **tulya abhijana lakSaNaam** = with well matched pedigree and characteristics; **iyam** = this; **asitekSaNa** = black-eyed Seetha; **tam arhati** = is also suited to Him.

"Sri Rama is suited to Seetha with Her well matched character, age and conduct; with well matched pedigree and characteristics this black-eyed Seetha is also suited to Him."

[Verse Locator](#)

ताम् दृष्ट्वा नव हेम आभाम् लोक कान्ताम् इव श्रियम् ।
जगाम मनसा रामम् वचनम् च इदम् अब्रवीत् ॥ ५-१६-६

6. **taam dR^iSTvaa** = seeing that Seetha; **nava hema aabhaam** = with the radiance of new gold; **shriyam iva** = like the goddess Laksmi; **loka kaantaam** = delightful to the world; **jagaama** = (Hanuma) went; **manasaa** = by heart; **raamam** = to Sri Rama; **abraviit** = spoke; **idam vachanam ca** = these words also.

Seeing that Seetha with the radiance of new gold, like the goddess Laksmi, delightful to the world, Hanuma went by heart to Sri Rama spoke these words also.

[Verse Locator](#)

अस्या हेतोर् विशाल अक्ष्या हतो वाली महा बलः ।
रावण प्रतिमो वीर्ये कबन्धः च निपातितः ॥ ५-१६-७

7. **asyaaH hetoH** = for the sake of this Seetha; **vishaala akSyaaH** = the wide eyed one; **mahaabalaH vaalii** = Vali of great strength; **hataH** = has been killed; **kabandhaH ca** = Kabanda also; **raavaNa pratimaH** = equalling to Ravana; **viirye** = in strength; **nipaatitaH** = has been felled.

"For the sake of this Seetha, the wide eyed one, Vali of great strength has been killed, Kabanda also equalling Ravana in strength has been felled."

[Verse Locator](#)

विराधः च हतः सम्ख्ये राक्षसो भीम विक्रमः ।

वने रामेण विक्रम्य महा इन्द्रेण इव शम्बरः ॥ ५-१६-८

8. vane = in the forest; samkhye = during war; viraadhaH = Virada; bhiima vikramaH = of horrible prowess; hataH = has been killed; raameNa = by Rama; vikramya = by valour; shambaraH iva = like Sambara; mahaa indreNa = by Mahendra.

"In the forest during war Virada of horrible prowess has been killed by Rama by valour, like Sambara by Mahendra."

[Verse Locator](#)

चतुर् दश सहस्राणि रक्षसाम् भीम कर्मणाम् ।

निहतानि जन स्थाने शरैर् अग्नि शिख उपमैः ॥ ५-१६-९

9. jana sthaane = at Janastaana; catur dasa sahasraaNi = fourteen thousands; rakshasaan = of raksasas; bhiima karmaNaam = of terrible deed; nihataani = have been killed; agni shikha sharaiH = by arrows equalling tongues of fires.

"At Janastaana fourteen thousands of rakshasas of terrible deed have been killed by arrows equalling tongues of fires."

[Verse Locator](#)

करः च निहतः सम्ख्ये त्रिशिराः च निपातितः ।

दूषणः च महा तेजा रामेण विदित आत्मना ॥ ५-१६-१०

10. raameNa = by Rama; vidita aatmanaa = with a famed mind; Kharashca nihataH = Khara has been killed; trishiraaH ca nipaatitaH = Trisira also has been fell down; mahaatejaaH duuSaNaH ca = Duushana with great glory also (has been killed); samkhye = in war.

"By Rama with a famed mind, Khara has been killed, Trisira also has been fell down, Duushana with great glory also has been killed in war."

[Verse Locator](#)

ऐश्वर्यम् वानराणाम् च दुर्लभम् वालि पालितम् ।

अस्या निमित्ते सुग्रीवः प्राप्तवान् लोक सत्कृतम् ॥ ५-१६-११

11. asyaaH = for Her; nimitte = sake; sugriivaH = Sugreeva; praaptavaan = obtained; aishvaryam = wealth; vaanaraaNaam = of Vanaras; vaali paalitam = ruled by Vali; durlabham = difficult to be obtained; loka satkR^itam = and worshiped by the world.

"For Her sake Sugreeva obtained wealth of vanaras ruled by Vali difficult to be obtained and worshiped by the world."

[Verse Locator](#)

सागरः च मया क्रान्तः श्रीमान् नद नदी पतिः ।

अस्या हेतोर् विशाल अक्ष्याः पुरी च इयम् निरीक्षिता ॥ ५-१६-१२

12. asyaaH heto = for Her sake; vishaala akSyaaH = with wide eyes; saagaraH ca = the ocean; nada nadii patiH = lord of rivers and streams; kraantaH = has been crossed; mayaa = by me; iyam = this; purii ca = city also; niriikSitaa = has been explored.

"For the sake of Her, with wide eyes, the ocean, lord of rivers and streams, has been crossed by me; this city also has been explored."

यदि रामः समुद्रान्ताम् मेदिनीम् परिवर्तयेत् ।

अस्याः कृते जगत् च अपि युक्तम् इति एव मे मतिः ॥ ५-१६-१३

13. yadi = if; raamaH = Rama; asyaaH kR^ite = for Her sake; parivartayet = turns upside down; mediniim = earth; samudraantaam = with the ocean at the end; jagat ca api = and the entire universe; yuktam iti = it is fair; eva me matiH = this is my opinion.

"If Sri Rama for Her sake turns upside down the earth with the ocean at the end, and the entire universe it is fair, this is my opinion."

[Verse Locator](#)

राज्यम् वा त्रिषु लोकेषु सीता वा जनक आत्मजा ।

त्रैलोक्य राज्यम् सकलम् सीताया न आप्नुयात् कलाम् ॥ ५-१६-१४

14. triSu lokeSu = among three worlds; raajyam vaa = kingdom or; siitaa vaa = Seetha; janakaatmaja = the daughter of Janaka; sakalam trailokya raajyam = all the kingdom of three worlds; na aapnuyaat = will not approach; siitaayaaH kalaam = a sixteenth part of Seetha.

"Among three worlds, if it is a choice between kingdom or Seetha, the daughter of Janaka, all the kingdom of three worlds will not approach a sixteenth part of Seetha."

[Verse Locator](#)

इयम् सा धर्म शीलस्य जनकस्य महात्मनः ।

सुता मैथिलराजस्य सीता भर्तृदृढ व्रता ॥ ५-१६-१५

15. iyam = This She; saa siitaa = is that Seetha; sutaa = the daughter; janakasya maithilaraajasya = of king Janaka of Mithila; mahaatmanaH = the great soul; dharma shiilasya = and noble one; bhartR^idR^iDavrata = with a firm resolution towards husband.

"This She is that Seetha, the daughter of king Janaka of Mithila, the great soul, and noble one with a firm resolution towards husband."

[Verse Locator](#)

उत्थिता मेदिनीम् भित्त्वा क्षेत्रे हल मुख क्षते ।

पद्म रेणु निभैः कीर्णा शुभैः केदार पांसुभिः ॥ ५-१६-१६

16. kSetre hala mukha kSate = while a field was being ploughed; utthitaa = (She) rose up; mediniim bhittvaa = splitting the earth; kiirNaa = covered; shubhaiH kedaara paamsubhiH = by auspicious dust of field; padma reNu nibhaiH = equalling pollen.

"While a field was being ploughed She rose up splitting the earth covered by auspicious dust of field equalling pollen."

[Verse Locator](#)

विक्रान्तस्य आर्य शीलस्य सम्युगेषु अनिवर्तिनः ।

स्नुषा दशरथस्य एषा ज्येष्ठा राज्ञो यशस्विनी ॥ ५-१६-१७

17. eSaa = She is; yashasvinii = the famed; jyeSThaa snuSaa = eldest daughter-in-law; raaj~naH dasharathasya = of king Dasaratha; vikraantasya = valorous one; anivartinaH = not turning back; samyugeSu = in the battle.

"She is the famed eldest daughter-in-law of king Dasaratha the valorous one, not turning back in the battle."

[Verse Locator](#)

धर्मज्ञस्य कृतज्ञस्य रामस्य विदित आत्मनः ।
इयम् सा दयिता भार्या राक्षसी वशम् आगता ॥ ५-१६-१८

18. **iyam** = this She; **dayitaa bhaaryaa** = dear wife; **raamasya** = of Rama; **dharmaj~nasya** = the righteous one; **kR^itaj~nasya** = grateful one; **vidita aatmanaH** = knower of Self; **aagataa** = has obtained; **raakSasii vasam** = capture of demonesses.

"This She the dear wife of Rama the righteous one, grateful one, knower of Self has obtained capture of demonesses."

[Verse Locator](#)

सर्वान् भोगान् परित्यज्य भर्तु स्नेह बलात् कृता ।
अचिन्तयित्वा दुःखानि प्रविष्टा निर्जनम् वनम् ॥ ५-१६-१९
सन्तुष्टा फल मूलेन भर्तु शुश्रूषणा परा ।
या पराम् भजते प्रीतिम् वने अपि भवने यथा ॥ ५-१६-२०
सा इयम् कनक वर्ण अङ्गी नित्यम् सुस्मित भाषिणी ।
सहते यातनाम् एताम् अनर्थानाम् अभागिनी ॥ ५-१६-२१

19-21. **yaa** = whoever Seetha; **parityajya** = abandoning; **sarvaan bhogaan** = all comforts; **bhartR^i sneha balaakR^itaa** = forced by the love towards husband; **acintayitvaa** = not thinking; **duhkhaani** = (about) sorrows; **praviSTaa** = entering; **nirjanam vanam** = forest unpopulated with humans; **samtuSTaa** = being happy; **phala muulena** = with fruits and roots; **bhartR^i shushruuSaNa paraa** = devoted to the service of Her husband; **vane api** = even in forest; **bhajate** = is getting; **paraam priitim** = great happiness; **bhavane yathaa** = like in a palace; **kanaka varNa angii** = the one with golden limbs; **nityam susmita bhaaSiNii** = always with a smiling talk; **anarthaanaam abhaaginii** = not suited to misfortunes; **saa iyam** = that this Seetha; **sahate** = is bearing; **etaam yaatanaam** = all this suffering.

"Whoever Seetha abandoning all comforts, forced by the love towards husband not thinking about sorrows, entering forest unpopulated with humans, being happy with fruits and roots, devoted to the service of Her husband, even in forest is getting great happiness like in a palace, the one with golden limbs, always with a smiling talk, not suited to misfortunes - that this Seetha is bearing all this suffering."

[Verse Locator](#)

इमाम् तु शील सम्पन्नाम् द्रष्टुम् इच्छति राघवः ।
रावणेन प्रमथिताम् प्रपाम् इव पिपासितः ॥ ५-१६-२२

22. **raaghavaH** = Rama; **draSTum icchati** = likes to see; **imaam** = this Seetha; **siilasampannaam** = who is endowed with excellent character; **raavaNena pramathitaam** = and tormented by Ravana; **pipaasitaH prapaam iva** = like a thirsty one for a place where water is available freely.

"Sri Rama likes to see this Seetha who is endowed with excellent character and tormented by Ravana, like a thirsty one for a place where water is available freely."

[Verse Locator](#)

अस्या नूनम् पुनर् लाभाद् राघवः प्रीतिम् एष्यति ।

राजा राज्य परिभ्रष्टः पुनः प्राप्य इव मेदिनीम् ॥ ५-१६-२३

23. asyaaH laabhaad = by Her gain; punaH = again; raaghavaH = Rama; nuunam = definitely; eSyati = will get; priitim = happiness; raajaa iva = like a king; raajya paribhraSTaH = who lost kingdom; praapyaH punaH = getting back; mediniim = the land.

"By Her gain again Sri Rama definitely will get happiness like a king who lost kingdom getting back the land."

[Verse Locator](#)

काम भोगैः परित्यक्ता हीना बन्धु जनेन च ।

धारयति आत्मनो देहम् तत् समागम कान्क्षिणी ॥ ५-१६-२४

24. parityaktaa = left; kaama bhogaiH = by coveted enjoyments; hiinaa = lacking; bandhu janena ca = relatives also; dhaarayati = (Seetha) is keeping; deham = body; tat samaagama kaankSiNii = desirous of meeting with Rama.

"Left by coveted enjoyments, lacking relatives also Seetha is keeping body desirous of meeting with Sri Rama."

[Verse Locator](#)

न एषा पश्यति राक्षस्यो न इमान् पुष्प फल द्रुमान् ।

एकस्थ हृदया नूनम् रामम् एव अनुपश्यति ॥ ५-१६-२५

25. eSaa = She; na pashyati = is not seeing; raakSasyaH = demonesses; na = not; puSpa phala drumaan = flowers; fruits or trees; ekastha hR^idayaa = with a single heart; raamam eva anupashyati = is meditating only on Sri Rama; nuunam = this is sure.

"She is not seeing demonesses, not flowers, fruits or trees and with a single heart is meditating only on Sri Rama - this is sure."

[Verse Locator](#)

भर्ता नाम परम् नार्या भूषणम् भूषणाद् अपि ।

एषा हि रहिता तेन शोभन अर्हा न शोभते ॥ ५-१६-२६

26. bhartaa naama = husband is; hi = indeed; param bhuuSaNam = the greatest adornment; naaryaaH = for a woman; bhuuSaNaad api = greater than jewellery; eSaa = this Seetha; shobhana arhaa = though deserving of decoration; na shobhate = is not looking charming; tena rahitaa = without Sri Rama.

"Husband is indeed the greatest adornment for a woman greater than jewellery; this Seetha though deserving of decoration, is not looking charming without Sri Rama."

[Verse Locator](#)

दुष्करम् कुरुते रामो हीनो यद् अनया प्रभुः ।

धारयति आत्मनो देहम् न दुःखेन अवसीदति ॥ ५-१६-२७

27. raamaH = Sri Rama; hiinaaH = (although) bereft; anayaa = of Her; prabhuH = that Lord Sri Rama; kurute = is doing; duSkaram = an impossible task; dhaarayati iti yad = by retaining; aatmanaH deham = His body; na avasiidati = not being depressed; dukkhena = by sorrow.

"Sri Rama although bereft of Her that Lord Rama is doing an impossible task by retaining His body and not being depressed by sorrow."

[Verse Locator](#)

इमाम् असित केश अन्ताम् शत पत्र निभ ईक्षणाम् ।
सुख अर्हाम् दुःखिताम् ज्~आत्वा मम अपि व्यथितम् मनः ॥ ५-१६-२८

28. j~aatvaa = knowing; imaam = Her; asita kesha antaam = with black ended hairs; shata patra nibha iikSaNaam = with lotus like eyes; sukha arhaam = deserving of comforts; duHkhitaam = in sorrow; mama manaH api = my mind also; vyathitam = is gloomy.

"Knowing Her with black ended hairs, with lotus like eyes, deserving of comforts, and in sorrow, my mind also is gloomy."

[Verse Locator](#)

क्षिति क्षमा पुष्कर सन्निभ अक्षी ।
या रक्षिता राघव लक्ष्मणाभ्याम् ।
सा राक्षसीभिर् विकृत ईक्षणाभिः ।
सम्रक्ष्यते सम्प्रति वृक्ष मूले ॥ ५-१६-२९

29. yaa = whoever (Seetha); kSiti kSamaa = with earth like patience; puSkara samnibha akSii = with eyes resembling lotuses; rakSitaa = was protected; raaghava lakSmaNaabhyaam = by Sri Rama and Lakshmana; saa = that Seetha; samprati = now; samrakSyate = is being guarded; raakSasiibhiH = by ogresses; vikR^ita iikSaNaabhiH = with crooked eyes; vR^ikSa muule = at the base of a tree.

"Whoever Seetha with earth-like patience, with eyes resembling lotuses, was protected by Sri Rama and Lakshmana, that Seetha now is being guarded by ogresses with crooked eyes at the base of a tree."

[Verse Locator](#)

हिम हत नलिनी इव नष्ट शोभा ।
व्यसन परम्परया निपीड्यमाना ।
सह चर रहिता इव चक्र वाकी ।
जनक सुता कृपणाम् दशाम् प्रपन्ना ॥ ५-१६-३०

30. naSTa shobhaa = with lost glory; hima hata nalinii iva = like a lotus plant hit by snow; nipiiDyamaanaa = being tormented; vyasana paramparayaa = by a series of calamities; janaka sutaa = Seetha; prapanna = obtained; kR^ipaNaam dashaam = a pitiable condition; cakra vaakii iva = like a chakravaka bird; saha cara rahitaa = without a companion.

"With lost glory like a lotus plant hit by snow, being tormented by a series of calamities, Seetha obtained a pitiable condition like a chakravaka bird without a companion."

[Verse Locator](#)

अस्या हि पुष्प अवनत अग्र शाखाः ।
शोकम् दृढम् वै जनयति अशोकाः ।
हिम व्यपायेन च शीतरश्मिः ।
रभ्युत्थितो न एक सहस्र रश्मिः ॥ ५-१६-३१

31. ashokaaH = Ashoka trees; puSpa avanata agra shaakhaaH = with bent branches due to flowers; janayanti = are giving rise to; shokam = gloom; dR^iDham = a lot; asyaaH = to Her; hima vyapaayena = due to melting of snow; abhyutthitaH = the risen up; siitarashmiH ca = moon also; na eka sahasra rashmiH = with thousands of rays (is causing grief).

"Ashoka trees with bent branches due to flowers are giving rise to gloom a lot to Her; Due to melting of snow the risen up moon also with thousands of rays is causing grief."

[Verse Locator](#)

इति एवम् अर्थम् कपिर् अन्ववेक्ष्य ।
सीता इयम् इति एव निविष्ट बुद्धिः ।
संश्रित्य तस्मिन् निषसाद वृक्षे ।
बली हरीणाम् ऋषभः तरस्वी ॥ ५-१६-३२

32. balii = the mighty one; hariiNaam R^iSabhaH = the best among vanaras; tarasvii = quick one; kapiH = Hanuma; iti evam = thus; anvavekSyaa = observed; artham = the subject; iyam siitaa = this is Seetha; iti eva = thus; niviSta buddhiH = with a firm mind; niSasaada = sat; tasmin vR^ikSe = at that tree; samshritya = leaning against (it).

The mighty one, the best among vanaras, quick one, Hanuma thus observed the subject: "This is Seetha!" - thus with a firm mind sat at that tree, leaning against it.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे षोडशः सर्गः

Thus completes 16th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

--- Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 16

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 17 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Hanuma sees Seetha surrounded by ogresses.

[Verse Locator](#)

ततः कुमुदषण्डाभो निर्मलम् निर्मलोदयः ।

प्रजगाम नभश्चन्द्रो हंसो नीलमिवोदकम् ॥ ५-१७-१

1. tataH = Thereafter; chandraH = the moon; nirmala udayaH = with a peaceful rise; kumuda shhanDaabhaH = with radiance equaling that of a group of lotuses; prajagaama = obtained; nirmalam nabhaH = clear sky; iva = like; hamsaH = a swan; niilam udakam = blue water;

Thereafter the moon with a peaceful rise, with radiance equaling that of a group of lotuses, obtained the clear sky like a swan obtaining blue water.

[Verse Locator](#)

साचिव्यमिव कुर्वन् स प्रभया निर्मलप्रभः ।

चन्द्रमा रश्मिभिः शीतैः सिषेवे पवनात्मजम् ॥ ५-१७-२

2. saH chandramaaH = that moon; nirmala prabhaH = with a peaceful glow; sishheve = served; pavanaatmajam = Hanuma; shiitaiH rashmibhiH = with cool rays; kurvan iva = as though performing; saachivyam = help; prabhaayaa = with radiance.

That moon with a peaceful glow served Hanuma with cool rays as though performing help with radiance.

[Verse Locator](#)

स ददर्श ततः सीताम् पूर्णचन्द्रनिभाननाम् ।

शोकभारैरिव न्यस्तां भारैर्नावमिवाम्भसि ॥ ५-१७-३

3. tataH = Thereafter; saH = Hanuma; dadarsha = saw; siitaam = Seetha; puurNa chandra nibhhananaam = with face like a full moon; nyastaam = put down; shookabhaaraaiH = by the

weight of grief; **naavamiva** = like a ship; **nyastaam** = sinking down; **ambhasi** = in water; **bhaaraH** = due to weight;

Thereafter Hanuma saw Seetha with a face like a full moon, put down by the weight of grief, like a ship sinking down in water due to weight.

[Verse Locator](#)

दिदृक्षमाणो वैदेहीम् हनुमान् मारुतात्मजः ।
स ददर्शाविदूरस्था राक्षसीघोरदर्शनाः ॥ ५-१७-४
एकाक्षीमेककर्णाम् च कर्णप्रावरणाम् तथा ।
अकर्णाम् शङ्कुकर्णाम् च मस्तकोच्छवासनासिकाम् ॥ ५-१७-५
अतिकायोत्तमाङ्गीं च तनुदीर्घशिरोधराम् ।
ध्वस्तकेशीम् तथाकेशीम् केशकम्बलधारिणीम् ॥ ५-१७-६
लम्बकर्णललाटाम् च लम्बोदरपयोधराम् ।
लम्बोष्ठीं चुबुकोष्ठीं च लम्बास्याम् लम्बजानुकाम् ॥ ५-१७-७
ह्रस्वाम् दीर्घाम् च कुब्जाम् विकटाम् वामनां तथा ।
करालाम् भुग्नवक्त्राम् च पिङ्गाक्षीम् विकृताननाम् ॥ ५-१७-८

4;5;6;7;8. **maarutaatmajaH** = Hanuma; **didR^ikshamaaNaH** = wanting to see; **vaidehiim** = Seetha; **dadarsha** = saw; **viduurasthaa** = nearby; **raakshasiiH** = ogresses; **ghora darshanaaH** = with horrible appearance; **ekaakshiim** = (ogress) with one eye; **ekakarNaam cha** = and (another) with a single ear; **tathaa** = and also; **karNapraavaraNaam** = one with ears as covering body; **saN^ku karNaam** = with conch shell like ears; **mastakochchvaasa naasikaam** = one with fattened nose up to head; **tanu diirgha shirodharaam** = one with a lean and long neck; **dhvastakesiim** = one with disheveled hair; **tathaa** = and also; **akeshiim** = one without hair; **keshakambala dhaariNiim** = one with hair like a blanket; **lamba karNa lalaataam cha** = one with hanging stomach and breasts; **lamboshhThiim** = one with hanging face; **chubukoshhThiim** = one with lips at chin; **lambaasyaam** = one with hanging face; **lambajaanukaam** = with hanging knees; **hrasvaam** = one who is short; **diirghaam** = one who is tall; **tathaa** = and also; **kubjaam** = hunch backed one; **vikaTaam** = one who is distorted; **vaamanaam** = one is dwarf; **tathaa** = and also; **karaalaam** = one with high teeth; **bhugna vaktraam cha** = and one with crooked mouth; **piN^gaakshiim** = one with green eyes; **vikR^itaananaam** = one with a horrible face.

Hanuma wanting to see Seetha saw nearby ogresses with horrible appearance - one with one eye; one with a single ear and also one with ears as covering; one with conch shell like ears; one with fattened nose up to head; one with lean and long neck; one with disheveled hair and also one without hair; one with blanket like hair; one with hanging stomach and breasts; one with hanging face; one with lips at chin; one with hanging face; one with hanging knees; one who is short; one who is tall and also hunch backed one; one who is distorted; a dwarf one and also one with high teeth and one with crooked mouth, one with green eyes and one with a horrible face.

[Verse Locator](#)

विकृताः पिङ्गलाः कालीः क्रोधनाः कलहप्रियाः ।
कालायसमहाशूलकूटमुद्गधारिणीः ॥ ५-१७-९
वराहमृगशार्दूलमहिषाजशिवामुखीः ।
गजोष्ट्र हयपादीश्च निखातशिरसोपराः ॥ ५-१७-१०
एकहस्तैकपादाश्च खरकर्ण्यश्चकर्णिकाः ।

गोकर्णीर्हस्तिकर्णीर्ईश्व हरिकर्णीस्तथापराः ॥ ५-१७-११

अतिनासाश्च तिर्यङ्नासा अनासिकाः ।

गजनन्निभनासाश्च ललाटोच्चासनासिकाः ॥ ५-१७-१२

हस्तिपादा महापादा गोपादाः पादचूळिकाः ।

अतिमात्रशिरोग्रीवा अतिमात्रकुचोदरीः ॥ ५-१७-१३

अतिमात्रस्यनेत्राश्च दीर्घजिह्वानखास्तथा ।

अजामुखीर्हस्तिमुखीर्गोमुखाः सूकरीमुखीः ॥ ५-१७-१४

हयोष्ट्रखरवक्त्राश्च राक्षसीघोरदर्शनाः ।

शूलमुद्गरहस्ताश्च क्रोधनाः कलहप्रियाः ॥ ५-१७-१५

कराळा धूम्रकेशीश्च राक्षसीर्विकृताननाः ।

पिबन्तीः सततं पानं सदा मां ससुराप्रियाः ॥ ५-१७-१६

मांसशोणितदिग्धाङ्गीर्मांसशोणितभोजनाः ।

ता ददर्श कपिश्रेष्ठो रोमहर्षणदर्शनाः ॥ ५-१७-१७

स्कन्धवन्तमुपासीनाः परिवार्य वनस्पतिम् ।

9;10;11;12;13;14;15;15; 17. kapi shhresThaH = Hanuma; dadrsha = saw; vikR^itaah = horrible ones; piN^galaaaH = dark complexioned ones; krodhanaah = angry ones; kalaha priyaaH = those who like quarrels; kaalaayasamahaa shuula kuuTa mudgara dhaariniiH = ones wearing big darts; mallets and clubs of iron; varaaha mR^iga shaarduula mahishhaa shivaa mukhiiH = with faces like those of pigs; deer; tigers; buffaloes; goats; she-foxes; gajoshhTra hayapaadiiH = with feet like those of elephants; camels; horses; nikaata shirasaH = with heads sunk into bodies; aparaah = some others; eka hastaika paadaashcha = with a single hand and those with single foot; khara karNyasva karNikaa = those with donkey ears and horse ears; gokarNiiH = those with cow ears; hasti karNiiH = those with elephant ears; hari karNiiH = those with monkey ears; aparaah = and some others; anaasaaH = without nose; ati naasaashcha = with big nose; tiryajN^aasaaH = those with horizontal nose; vinaasikaaH = those with crooked nose; gajasannibha naasaashcha = those with elephant-like nose; lalaaTocchvaasa naasikaaH = nose fixed in forehead; hasti paadaah = with feet like those of elephant; mahaapaadaah = those with big feet; gopaadaah = those with cow like feet; paada chuuLikaaH = those with hair on their feet; atimaatra shirogriivaaH = those with big heads and necks; atimaatra kuchodariiH = those with big nipples and big stomach; atimaatra asyanetrashcha = those with big mouths and eyes; diirghajihvaa nakhaah = with long tongues and nails; tathaa = and also; ajaamukhiiH = those with face like that of a she-goat; hastimukhiiH = those with elephant like face; gomukhiiH = those with face like that of a cow; suukarii mukhiiH = those with face of a she-pig; hayoshhTrakharavaktraashcha = with faces like those of horses; camels; donkeys; ghoradarshanaah = those with horrible appearance; raakshasiiH = ogresses; shuula mudgara hastaashcha = carrying pikes and clubs in their hand; krodhanaah = angry ones; kalaha priyaaH = those who like quarrels; karaaLaaH = those with high teeth; dhumra kesiishcha = with hair color like that of smoke; vikR^itaanaah = with horrible faces; satatam = always; pibantiiH = drinking; paanam = liquor; sadaa = always; maamsasuraa priyaaH = desiring meat and liquor; maamsa shoNitadigdhaaN^gii = with body smeared by meat and blood; maamsa shoNita bhojanaah = with meat and blood as food; romaharshhaNa darsanaah = whose appearance made hair to stand up; upaasinnaah = sitting; parivaarya = around; vanapatim = a great tree; skandhavantam = with huge trunk;

Hanuma saw horrible ogresses, dark complexioned ones, angry ones, those who like quarrels, ones wearing big darts, mallets and clubs of iron, with faces like those of pigs, deer, tigers, buffaloes, goats, she-foxes, with feet like those of elephants, camels, horses, with heads sunk into bodies, with single hand and single foot, those ears like that of donkeys and horses,

those with cow ears, those with elephant ears, those with monkey ears, and some others without nose, those with horizontal nose, those with crooked nose, those with elephant-like nose, toes with nose fixed in forehead, with feet like those of elephant, those with big feet, those with cow like feet, those with hair on their feet, those with big heads and necks, those with big nipples and big stomach, those with big eyes and mouths, with long tongues and nails, and also the a face like that of a she-goat, those with elephant like face, those with face like that of a cow, those with face of a she-pig, those with faces like those of horses, camels, donkeys, those with horrible appearance, ogresses carrying pikes and clubs in their hand, angry ones, those who like quarrels, those with high teeth, with hair color like that of smoke, with horrible faces, always drinking liquor, always desiring meat and liquor, with body smeared by meat and blood, with meat and blood as food, whose appearance made hair to stand up, sitting around a great tree with huge trunk.

[Verse Locator](#)

तस्याधस्ताच्च ताम् देवीम् राजपुत्रीमनिन्दिताम् ॥ ५-१७-१८

लक्षयामास लक्ष्मीवान् हनुमान् जन्कात्मजाम् ।

18. **hanumaan** = Hanuma; **lakshmiivaan** = the glorious one; **lakshayaamaasa** = saw; **taam deviim** = that Seetha; **raajaputriim** = the princess; **janakaatmajaam** = daughter of Janaka; **aninditaam** = unblemished one; **tasya adhastat** = below that tree

Hanuma the glorious one saw that Seetha, the princess, daughter of Janaka, unblemished one below that tree.

[Verse Locator](#)

निष्प्रभाम् शोकसन्तप्ताम् मलसम्कुलमूर्धजाम् ॥ ५-१७-१९

क्षीणपुण्याम् च्युताम् भूमौ ताराम् निपतितामिव ।

19. **nishhprabhaam** = lack lustre one; **shokasamtaptaam** = being tormented by grief; **malasamkulamuurdhajaam** = with hair covered by dirt; **kshhiNa puNyaam** = with merits exhausted; **taaraamiva** = like a star; **chyutaam** = fallen from heavens; **bhuumau nipatitaam** = that fell on ground.

She was lack luster being tormented by grief, with hair covered by dirt, with merits exhausted, like star fallen from heavens onto ground.

[Verse Locator](#)

चारित्रव्यपदेशाड्यां भर्तृदर्शनदुर्गताम् ॥ ५-१७-२०

भूषणैरुत्तमोर्हीनाम् भर्तृवात्सल्यभूषणाम् ।

20. **chaaritravyapadeshaadyaam** = rich with fame of character; **bhartR^idarshana durgataam** = poor due to not seeing husband; **hiinaam** = lacking; **uttamaiH bhuushhanaiH** = excellent ornaments; **bhartR^ivaatsalya bhuushhaNaam** = with husband's love as ornament.

She was rich with fame of lofty character, poor due to not seeing husband, lacking excellent ornaments, with husband's love as ornament.

[Verse Locator](#)

राक्षसाधिपसमुद्धाम् बन्धुभिश्च विना कृताम् ॥ ५-१७-२१

वियूथाम् सिंहसमुद्धाम् बद्धाम् गजवधूमिव ।

21. **raakshaadhipa saMruddhaam** = Being held captive by Ravana; **kR^itaam** = made; **bandhubhiH vinaa cha** = without relatives; **gajavadhuumiva** = like a she-elephant; **viyuudhaam** = without herd; **siMha saMruddhaam baddhaam** = being detained by a lion; .

Being held captive by Ravana, without any relatives, She was like a she-elephant without herd, being detained by a lion.

[Verse Locator](#)

चन्द्ररेखाम् पयोदान्ते शारदाब्रैरिववृताम् ॥ ५-१७-२२
क्लिष्टरूपामसंस्पर्शादयुक्तामिव वल्लकीम् ।

22. **chandrarekhaamiva** = like moon; **aavR^itaam** = being covered; **shaaradaabhraiH** = by clouds; **payodaante** = at the end of rainy season; **klishhta rupaam** = With an appearance lacking lustre; **asamsparshaat** = due to lack of contact (with husband); **valaakiimiva** = like Veena; **aayuktaam** = which was unplucked.

She was like moon being covered by clouds at the end of rainy season with an appearance lacking lustre due to lack of contact with husband, was like an unplucked Veena.

[Verse Locator](#)

स ताम् भर्तवशे युक्तामयुक्ताम् राक्षसीवशे ॥ ५-१७-२३
अशोकवनिकामध्ये शोकसागरमाप्लुताम् ।

23. **siitaam** = (Hanuma saw)Seetha; **bhartR^ivashe yuktaam** = being suited to be with her husband; **raakshasiivashe** = in the custody of ogresses; **ashokavanikaa madhye** = in the middle of Ashoka garden; **aaplutaam** = being immersed; **shoka saagaraam** = in an ocean of grief.

Hanuma saw Seetha being suited to be with her husband, in the custody of ogresses, in the middle of Ashoka garden being immersed in an ocean of grief

[Verse Locator](#)

ताभिः परिवृताम् तत्र सग्रहामिव रोहिणीम् ॥ ५-१७-२४
ददर्श हनुमान् देवीम् लतामकुसुमामिव ।

24. **hanumman** = Hanuma; **dadarsha** = saw; **deviim** = Seetha; **tatra** = there; **parivR^itaam** = surrounded; **taabhiH** = by those ogresses; **sagrahaamiva rohiNiim** = like Rohini with planets; **lathaamiva** = like a creeper; **akusumaam** = without flowers.

Hanuma saw Seetha there surrounded by those ogresses, like Rohini with planets, like a creeper without flowers.

[Verse Locator](#)

सा मलेन च दिग्धाङ्गीवपुषा चाप्यलंकृता ॥ ५-१७-२५
मृणाली पङ्कदिग्धेव विभाति च न भाति च ।

25. **igdhaaN^gii** = With body smeared; **malena** = with dirt; **vapusshaa chaapi alaMkR^itaa** = being graced by her body; **saa** = that Seetha; **vibhaati** = shone; **na vibhaati cha** = and also not shining; **mR^iNaaliiva** = like a lotus-fibre; **paN^ka digdhaaH** = covered with dirt.

With body smeared with dirt, being graced by Her body, that Seetha shone and also did not shine, like a lotus-fibre covered with dirt.

[Verse Locator](#)

मलिनेन तु वस्त्रेण परिवर्त्तिष्टेन भामिनीम् ॥ ५-१७-२६
संवृताम् मृगशाबाक्षीं ददर्श हनुमान् कपिः ।

ताम् देवीं दीनवदनामदीनां भर्तृतेजसा ॥ ५-१७-२७

रक्षिताम् स्वेन शीलेन सीतामसितलोचनाम् ।

26; 27. **hanumaan kapiH** = the monkey Hanuma; **darasha** = saw; **taam deviim seethaam** = that Seetha; **bhaaminiim** = with great beauty; **asitalochanaam** = with black eye; **samvR^itaam** = covered; **vastreNa** = by a cloth; **pariklishhTena** = which was creased; **malinena** = dirty; **mR^iga shaabaakshiim** = with eyes of a deer; **diinavadanaam** = with a pitiful face; **adiinaam** = not depressed; **bhartR^i tejasaa** = due to the brilliance of husband; **rakshitaam** = protected; **svena shiilena** = by her own character.

The monkey Hanuma saw that Seetha with great beauty with black eyes, covered by a cloth which was creased and dirty, with eyes of a deer, with a pitiful face, not depressed due to the brilliance of her husband, protected by her own character.

[Verse Locator](#)

ताम् दृष्ट्वा हनुमान् सीताम् मृगशाबनिभेक्षणाम् ।

मृगकन्यामिव त्रस्ताम् वीक्षमाणाम् समन्ततः ॥ ५-१७-२८

दहन्तीमिव निःश्वासैर्वृक्षान् पल्लवधारिणः ।

सम्घातमिव शोकानाम् दुःखस्योर्मिमिवोथिताम् ॥ ५-१७-२९

28; 29. **hanumaan** = Hanuma; **siitaam dR^ishhTvaa** = on seeing Seetha (became very happy); **mR^iga shaaba nibhekshaNaam** = with eyes of a fawn; **trastaam mR^iga kanyaamiva** = fearful like a she-deer; **viikshamaNaam** = seeing; **vR^ikshaan** = trees; **pallava dhaariNaH** = with young shoots; **dahantiimiva** = as though being burnt; **niHshvaasaiH** = by sighs; **shokaanaam samghaatamiva** = like a bundle of grief; **uurmimiva** = like a wave; **duHkhasya** = of sorrow; **uthitaam** = risen up.

Hanuma became happy on seeing Seetha with eyes of a fawn, fearful like a she-deer, seeing trees with young shoots, as though being burnt by sighs, like a bundle of grief, with a wave of sorrow risen up.

[Verse Locator](#)

ताम् क्षमां सुविभक्ताङ्गीं विनाभरणशोभिनीम् ।

प्रहर्षमतुलम् लेभे मारुतिः प्रेक्ष्य मैथिलीम् ॥ ५-१७-३०

30. **maarutiH** = The son of wind-god Hanuma; **prekshya** = on seeing; **taam maithiliim** = that Seetha; **kshamaam** = like the goddess Earth; **suvi bhaktaan^giim** = with well divided body parts; **vinaabharaNa shobhiniim** = shining even without ornaments; **lebhe** = obtained; **atulam praharshaam** = great joy.

Hanuma the son of wind god on seeing Seetha that Seetha like the goddess earth, with well divided body parts shining eve without ornaments, obtained great joy.

[Verse Locator](#)

हर्षजानि च सोऽश्रूणि ताम् दृष्ट्वा मदिरेक्षणाम् ।

मुमुचे हनुमांस्तत्र नमश्चक्रे च राघवम् ॥ ५-१७-३१

31. **hanumaan** = Hanuma; **dR^ishTvaa** = on seeing; **taam** = her; **tatra** = there; **madirekshaNaam** = with intoxicating eyes; **mumuche** = shed; **harshajaani ashruuNi** = tears of joy; **namashchakre cha** = and also paid obeisance; **raaghavam** = to Sri Rama.

Hanuma on seeing Seetha there with intoxicating eyes shed tears of joy and also paid obeisance to Sri Rama.

नमस्कृत्वा रामाय लक्ष्मणाय च वीर्यवान् ।
सीतादर्शनसम्हृष्टो हनुमान् सम्वृतोऽभवत् ॥ ५-१७-३२

32. siita darshana samHR^isTaa = Being joyful on seeing Seetha; hanumaan = Hanuma; viiryavaan = the mighty one; namaskR^itvaa = paid obeisance; raamaaya = to Sri Rama; lakshmaNaaya cha = and to Lakshmana; samvR^itaH abhavat = became covered (with leaves)

Being joyful on seeing Seetha, Hanuma the mighty one paid obeisance to Sri Rama and to Lakshmana and became covered with leaves.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे सप्तदशः सर्गः

Thus completes 17th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 17

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 18 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Hanuma sees Ravana entering Ashoka garden with a retinue of his wives following him.

[Verse Locator](#)

तथा विप्रेक्षमाणस्य वनम् पुष्पितपादपम् ।
विचिन्वतश्च वैदेहीम् किञ्चिच्चेष्टा निशाभवत् ॥ ५-१८-१

1. nishaa = the night; abhavat = became; kiMchichheshaa = a little remaning; tathaa viprekshamaaNasya = while (Hanuma) searched like that; vaidehiim = Seetha; vanam = in the garden; pushhpitapaadapam = with flowers in blossom;

A little of the night was left while Hanuma was searching like that for Seetha in the garden with flowers in blossom.

[Verse Locator](#)

षडङ्गवेदविदुषाम् क्रतुप्रवरयाजिनाम् ।
शुश्राव ब्रह्मघोषान् स विरात्रे ब्रह्मरक्षसाम् ॥ ५-१८-२

2. saH = That Hanuma; shushraava = heard; brahma ghoshhaan = Vedic sounds; viraatre = early in the morning; brahmarakshasaam = of Brahma Rakshasas; shhadan^ga veda vidushhaam = well versed in six parts of Vedas; kratu pravara yaajinaam = who performed excellent sacrifices;

That Hanuma heard Vedic sounds early in the morning of Brahma Rakshasas well versed in six parts of Vedas and those who performed excellent sacrifices.

[Verse Locator](#)

अथ मङ्गलवादित्रशब्दैः श्रुतिमनोहरैः ।
प्रबुध्यत महाबाहुर्दशग्रीवो महाबलः ॥ ५-१८-३

3. atha = Thereafter; dasagriivaH = Ravana; mahaa baahuH = with great arms; mahaa balaH = with great prowess; praabudhyata = was woken; mangalavaaditra shabdaiH = by the

sounds of various auspicious musical instruments; **shrutimanoharaiH** = pleasing to the ear.

Thereafter Ravana with great arms and great prowess was woken by the sounds of various auspicious musical instruments pleasing to the ear.

[Verse Locator](#)

विबुध्य तु यथाकालम् राक्षसेन्द्रः प्रतापवान् ।
स्रस्तमाल्याम्बरधरो वैदेहीमन्वचिन्तयात् ॥ ५-१८-४

4. **raakshasendraH** = The king of rakshasas; **prataapavaan** = with great might; **vibudhya** = woke up; **yathaakaalam** = at the appropriate time; **srasta maalyaambara dharaH** = wearing slippery flower garlands; **anvachintayat** = remembered; **videhiim** = about Seetha.

The king of rakshasas with great might woke up at the appropriate hour wearing slippery flower garlands remembered about Seetha.

[Verse Locator](#)

भृशं नियुक्तस्तस्याम् च मदनेन मदोत्कटः ।
न स तं राक्षसः कामं शशाकात्मनि गूहितुम् ॥ ५-१८-५

5. **tasyaam** = In that Seetha's matter; **niyuktaH** = directed; **bHR^isham** = a lot; **madanena** = by the god of love; **madotkaTaH** = excited by passion; **saH raakshasaH** = that Rakshasa; **na shasaaka** = was not capable; **guuhitum** = to suppress; **aatmani** = in self; **tam kaamam** = that desire.

In that Seetha's matter, directed a lot by the god of love and excited by passion, that Rakshasa was not capable to suppress in self that desire.

[Verse Locator](#)

स सर्वाभरणैर्युक्तो बिभच्छ्रियमनुत्तमाम् ।
तां नगैर्बहुभिर्जुष्टाम् सर्वपुष्पफलोपगैः ॥ ५-१८-६

6. **yuktaH** = together with; **sarvaabharaNaiH** = all ornaments; **bibhrat** = wearing; **anuttamaam shriyam** = great glory; **saH** = that Ravana; (entered) that Ashoka garden; **jushhTaam** = having; **bahubhiH nagaiH** = a lot of trees; **sarvapushhpaphalopagaiH** = with all fruits and flowers.

Together with all ornaments wearing great glory that Ravana entered that Ashoka garden having a lot of trees with all fruits and flowers.

[Verse Locator](#)

वृतां पुष्करिणीभिश्च नानापुष्पोपशोभिताम् ।
सदामदैश्च विहगैर्विचित्राम् परमाद्भुताम् ॥ ५-१८-७

7. (Ravana entered that Ashoka garden) **paramaadbhutaam** = a great wonderful one; **vR^itaam** = together; **pushhkariNiibhiH** = with lakes; **naanaa pushhpopashobitaam** = shone by various flowers; **vichitraam** = brilliant; **vihagaiH** = with birds; **sadaa madaiH** = always in rut.

Ravana entered that great wonderful Ashoka garden together with lakes, shone by various flowers, brilliant with birds always in rut.

[Verse Locator](#)

ईहामृगैश्च विविधैर्जुष्टां इष्टिमनोहरैः ।

वीथीः संप्रेक्षमाणश्च मणिकाञ्चनतोरणाः ॥ ५-१८-८

नानामृगगणाकीर्णा फलैः प्रपतितैर्वृताम् ।

अशोकवनकामेव प्राविशत्संततद्रुमाम् ॥ ५-१८-९

8; 9. **praavishat** = (Ravana) entered; **ashokavanikaameva** = Ashoka garden; **saMprekshamaaNashcha** = seeing; **maNikaan^chana toranaaH** = archways of gold and gems; **jushhTaam** = crowded; **iihaamR^igaishcha** = by artificial deer; **vividhaiH** = of various varieties; **dR^ishhTimanoharaiH** = ravishing the eyes and mind; **naanaamR^igagaNaakiirNaam** = filled with animals of various kinds; **vR^itaam** = together; **prapatitaiH phalaiH** = with fallen fruits; **samtatadrumaam** = full of trees.

Ravana entered Ashoka garden seeing archways of gold and gems crowded by artificial deer of various kinds ravishing eyes and mind, filled with animals of various kinds, together with fallen fruits and full of trees.

[Verse Locator](#)

अङ्गनाशतमात्रं तु तं व्रजन्तमनुव्रजत् ।

महेन्द्रमिव पौलस्त्यम् देवगन्धर्वयोषितः ॥ ५-१८-१०

10. **vrajantam** = while going; **aN^ganaashatamaatram** = only a hundred of women; **anuvrajat** = followed; **tam paulastyam** = that Ravana; **devagandharvayoshitaH** = like Deva and Gandharva women; **mahendram** = (following) Indra.

While He was going only a hundred of women followed that Ravana like Deva and Gandharva women following Indra.

[Verse Locator](#)

दीपिकाः काञ्चनीः काश्चिज्जगृहुस्तत्र योषितः ।

वालव्यजनहस्ताश्च तालवृन्तानि चापराः ॥ ५-१८-११

11. **tatra** = there; **kaashchit** = some; **yoshhitaH** = women; **jagR^iH** = bore; **diipikaaH** = lamps; **kaaN^chaniH** = of gold; **aparaaH** = some others; **taalavR^intaani** = (carried) chowries; **vaalavyajana hastaashcha** = (some others had) fans of Palmyra leaves in their hands.

There some women bore lamps of gold; some others carried chowries; some others had fans of Palmyra leaves in their hands.

[Verse Locator](#)

काञ्चनैरपि भृङ्गारैर्जहुः सलिलमग्रतः ।

मण्डलागान् ब्रुसींश्चापि गृह्यान्याः पृष्ठतो ययुः ॥ ५-१८-१२

12. (Some women) **juhruH** = carried; **salilam** = water; **bhR^ingaaraiH** = in small vessels; **kaaN^chaniH** = of gold; **anyaaH** = some others; **pR^ishhThataH yayuH** = followed in the back; **gR^ihya** = taking; **brusiiMshchaiva** = pillows; **maNDalaagraan** = with circular ends

Some women carried water in small vessels of gold; some others followed in the back taking pillows with circular ends.

[Verse Locator](#)

काचिद्रत्नमयीं स्थालीं पूर्णां पानस्य ब्राजतम् ।

दक्षिणा दक्षिणेनैव तदा जग्राह पाणिना ॥ ५-१८-१३

13. **kaachit** = one; **bhaaminii** = woman; **dakshinaa** = to the right (of Ravana); **jagraaH** = held; **dakshinenaiva paaNinaa** = with her right hand; **sthaaliim** = a vessel; **paanasya** = of liquor; **ratnamayiim** = with gem stones; **puurNaam** = full (of liquor)

One woman to the right of Ravana held with her right hand a vessel with gem stones filled with liquor.

[Verse Locator](#)

राजहंसप्रतीकाशं चत्रं पूर्णशशिप्रभम् ।
सौवर्णदण्डमपरा गृहीत्वा पृष्ठतो ययौ ॥ ५-१८-१४

14. **aparaa** = another (woman); **pR^ishhthataH yayau** = went at back; **gR^ihiitvaa** = taking; **chhatram** = an umbrella; **raajahamsapратиikaasham** = equalling a royal swan; **puurnashasiprabhaam** = with the radiance of full moon; **sauvarNadaNDam** = with a golden handle.

Another woman went at back taking an umbrella equalling a royal swan with the radiance of full moon with a golden handle.

[Verse Locator](#)

निद्रामदपरीताक्ष्यो रावनस्योत्तमाः स्त्रियः ।
अनुजग्मुः पतिं वीरम् घनम् विद्युल्लता इव ॥ ५-१८-१५

15. **nidraamada pariitaakshyo** = With sleepy eyes; **uttamaaH striyaH** = best women; **raavaNasya** = of Ravana; **anujagmuH** = followed; **viiram patim** = mighty husband; **vidyullataaH ghanamiva** = like lightning (following a) cloud.

With sleepy eyes best women of Ravana followed mighty husband like lightning following a cloud.

[Verse Locator](#)

व्याविद्धहारकेयूराः समामृदितवर्णकाः ।
समागळितकेशान्ताः सस्वेदवदनास्तथा ॥ ५-१८-१६
घोर्णन्त्यो मदशेषेण निद्रया च शुभाननाः ।
स्वेदक्लिष्टाङ्गकुसुमाः सुमाल्याकुलमूर्धजाः ॥ ५-१८-१७
प्रयान्तं नैरृतपतिं नार्यो मदिरलोचनाः ।
बहुमानाच्च कामाच्च प्रिया भार्यास्तमन्वयुः ॥ ५-१८-१८

16;17;18. **vyaviddha keyuuraaH** = With displaced necklaces and armlets; **samaamR^idita varNakaaH** = with effaced cover (of sandal-paste); **samaagaLita kesaantaaH** = with dishevelled hair; **tathaa** = and also; **sasveda vadanaaH** = with sweaty faces; **ghoorNantyaH** = staggering; **madasheshheNa nidrayaa cha** = due to surviving trace of liquor and due to sleepiness; **sveda klisshTaN^ga kusumaaH** = with shrivelled flowers on perspiring bodies; **sumaalyaakulamuurdhajaaH** = with dishevelled hair along with good garlands; **madiralochanaaH** = with intoxicating eyes; **naaryaaH** = women; **priyaaH bhaaryaaH** = who were dear wives; **anvayuH** = followed; **tam** = that; **nairR^itapatim** = king of Rakshasas; **prayaantam** = who was going; **bahumaanaachcha** = due to respect; **kaamaachcha** = and due to love.

With displaced necklaces and armlets, with effaced cover of sandal-paste, with dishevelled hair, and also with sweaty faces, staggering due to surviving trace of liquor and due to sleepiness, with shrivelled flowers on perspiring bodies, with dishevelled hair along with good garlands, with

intoxicating eyes, women who were dear wives followed that king of Rakshasas who was going due to respect and due to love.

[Verse Locator](#)

स च कामपराधीनः पतिस्तासां महाबलः ।
सीतासक्तमना मन्दो मन्दाज्चितगतिर्बभौ ॥ ५-१८-१९

19. patiH = husband; taasaam = of those (women); mahaabalaH = of great might; kaamaparaadhiinaH = who was surrendered to lust; sa cha = that Ravana also; mandaH = (who was) dull witted; siitaasakta manaaH = with his mind interested in Seetha; babhau = shone; mandaaN^chita gatiH = with a slow and beautiful gait.

Husband of those women, of great might, who was surrendered to lust, that Ravana also who was dull witted, with his mind interested in Seetha shone with a slow and beautiful gait.

[Verse Locator](#)

ततः काञ्चीनिनादं च नूपुराणाम् च निस्वनम् ।
शुश्राव परमस्त्रीणां स कपिर्मरुतात्मजः ॥ ५-१८-२०

20. tataH = Thereafter; saH kapiH = that Hanuma; maarutaatjamjaam = the son of wind-god; sushraava = heard; kaaN^chiininaadam = the sound of waist-bands; nuupuraaNam nisvanam cha = and the sound of anklets; paramastriiNaam = of those excellent women.

Thereafter that Hanuma, the son of wind-god heard the sound of waist-bands and the sound of anklets of those excellent women.

[Verse Locator](#)

तं चाप्रतिमकर्माणमचिन्त्यबलपौरुषम् ।
द्वारदेशमनुप्राप्तं ददर्श हनुमान् कपिः ॥ ५-१८-२१

21. hanumaan = Hanuma; kapiH = the monkey; dadarsha = saw; tam cha = that Ravana also; apratima karmaaNam = performer of deeds without an equal; achintya bala paurushham = with unfathomable might and virility; anupraaptam = reaching; dvaara desham = entrance region.

Hanuma the monkey saw that Ravana also, performer of deeds without an equal, with unfathomable might and virility, reaching the entrance region.

[Verse Locator](#)

दीपिकाभिरनेकाभिः समन्तादवभासितम् ।
गन्धतैलावसिक्ताभिर्द्रियमाणाभिरग्रतः ॥ ५-१८-२२

22. gandha tailaavasiktaabhH = Wettened by fragrant oil; dhriyamaaNaabhiH = being carried; agrataH = in front; (Hanuma saw Ravana) avabhaasitam = being shone; samantaat = in all directions; anekaabhiH = by many; diipikaabhiH = lamps;

Wettened by fragrant oil, being carried in front of Ravana, Hanuma saw Ravana being shone in all directions by many lamps.

[Verse Locator](#)

कामदर्पमदैर्युक्तं जिह्वताम्रायतेक्षणम् ।
समक्षमिव कन्दर्पमपविद्धशरासनम् ॥ ५-१८-२३

23. (Hanuma saw Ravana) yuktam = together; kaamadarpamadaiH = with lust; vanity and intoxication; jihmataamraayatekshaNam = with wide red eyes which were slanted; samaksham kandarpamiva = like Manmadha; the god of love in person; apavidhasharaasanam = with bow kept at a distance;

Hanuma saw Ravana together with lust, vanity and intoxication, with wide red eyes which were slanted, like the god of love in person with bow kept at a distance.

[Verse Locator](#)

मथितामृतफेनाभमरजोवस्त्रमुत्तमम् ।
सलीलमनुकर्षन्तं विमुक्तं सक्तमङ्गदे ॥ ५-१८-२४

24. (Hanuma saw Ravana) salillam = playfully; anukarshhantam = readjusting; uttamam vastram = excellent (upper) garment; mathitaamR^itaphenaabham = With the lustre of churned nectar froth; arajaH = without stain; vimuktam = slipping; aN^gade saktam = being entangled with armlet; .

Hanuma saw Ravana playfully readjusting his excellent upper garment with the luster of churned nectar froth, without stain, slipping being entangled in armlet.

[Verse Locator](#)

तं पत्रविटपे लीनः अत्रपुष्पघनावृतह् ।
समीपमिव संक्रान्तं निध्यातुमुपचक्रमे ॥ ५-१८-२५

25. (Hanuma) liinaH = blended; patraviTape = in a branch full of leaves; patrapusshpaghanaavR^itaH = covered by groups of leaves and flowers; upachakrame = started; nidhyaatum = to see; tam = that Ravana; samkraantamiva = as though coming; samiipam = near (Him);

Hanuma blended in a branch full of leaves covered by groups of leaves and flowers started to see that Ravana as though coming near Him.

[Verse Locator](#)

अवेक्षमाणस्तु ततो ददर्श कपिकुञ्जरः ।
रूपयौवनसंपन्ना रावणस्य वरस्तियः ॥ ५-१८-२६

26. tataH = Thereafter; kapikuN^jaraH = the best among Vanaras; avekashamaaNah = looking in all directions; dadarsha = saw; varastriyaH = best women; raavaNasya = of Ravana; ruupayauvanasampannaaH = full of beauty and youth;

Thereafter Hanuma, the best among Vanaras looking in all directions saw best women of Ravana full of beauty and youth.

[Verse Locator](#)

ताभिः परिवृतो राजा सुरूपाभिर्महायशाः ।
तस्मृगद्विजसम्घष्टं प्रविष्टः प्रमदावनम् ॥ ५-१८-२७

27. raajaa = king; mahaa yashaaH = of great fame; parivR^itaH = together; taabhiH = with those women; suruupaabhiH = with good appearance; pravishhTaH = entered; tat = that garden; mR^igadvijasaMghushhtam = resounded by animals and birds.

King of great fame, Ravana, together with those women with good appearance entered that garden resounded by animals and birds.

[Verse Locator](#)

क्षीबो विचित्राभरणः शङ्कुकर्णो महाबलः ।
तेन विश्रवसः पुत्रः स दृष्टो राक्षसाधिपः ॥ ५-१८-२८
वृतः परमनारीभिस्ताराभिरिव चन्द्रामाः ।
तं ददर्श महातेजास्तेजोवन्तं महाकपिः ॥ ५-१८-२९

28; 29. saH raakshsaadhipaH = that king of Rakshasas; kshiiibaH = who was intoxicated; vichitraabharaNaH = with wonderful ornaments; saN^kukarNaH = with pointed ears; vishravasaH putraH = son of Visravasa; chandramaaH iva = was like the moon; taaraabhiH = together with stars; vR^itaH = together; paramanaariibhiH = with best women; dR^ishhtaH = was seen; tena = by that Hanuma; mahaa kapiH = that great Vanara; mahaa tejaaH = with great brilliance; dadarsha = saw; tam = that Ravana; tejovantam = with glory.

That king of Rakshasas who was intoxicated with wonderful ornaments, with pointed ears, son of Visravasa was like the moon together with stars, together with best women was seen by Hanuma. That great Vanara with great brilliance saw that Ravana with glory.

[Verse Locator](#)

रावणोऽयम् महाबाहुरिति संचिन्त्य वानरः ।
अवप्लुतो महातेजा हनुमान्मारुतात्मजः ॥ ५-१८-३०

30. maarutaatmajaH = The son of god of wind; vaanaraH = Vanara; hanumaan = Hanuma; mahaa tejaaH = of great brilliance; ayam = this; mahaabaahuH = long armed one; raavaNaH = is Ravana; iti samchintya = thinking thus; avaplutaH = jumped down.

The son of god of wind Vanara Hanuma of great brilliance thinking thus "This long armed one is Ravana", jumped down.

[Verse Locator](#)

स तथाप्युग्रतेजाः सन्निर्धूतस्तस्य तेजसा ।
पत्रगुह्यान्तरे सक्तो हनुमान् संवृतोऽभवत् ॥ ५-१८-३१

31. tathaa = thus; hanumaan = Hanuma; ugra tejaaH sannapi = (although) of terrible energy; nirdhuutaH = was overshadowed; tasya tejasaa = by Ravana's brilliance; abhavat = (and) became; patra guhyaantare saktaH = rooted behind a group of leaves; samvR^itaH = and was concealed;

Thus Hanuma although of terrible energy was overshadowed by Ravana's brilliance and became rooted behind a group of leaves and was concealed.

[Verse Locator](#)

स तामसितकेशान्तां सुश्रोणीं संहतस्तनीम् ।
दिदृक्षुरसितापाङ्गमुपावर्तत रावणः ॥ ५-१८-३२

32. saH raavanaH = that Ravana; upaavartata = neared; taam = Seetha; asitakeshaantaam = with black hair; sushroNiim = with charming limbs; samhatastaniim = with well knit breasts; asitaapaaN^gaam = with black corners of eyes; didR^ikshuH = wishing to see (Her);

That Ravana neared Seetha with black hair, with charming limbs with well knit breasts, with black corners of eyes, wishing to see Her.

Thus completes 18th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 18

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 19 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Valmiki describes the plight of Seetha in Ashoka garden in detail.

[Verse Locator](#)

तस्मिन्नेव ततः काले राजपुत्री त्वनिन्दिता ।
रूपयौवनसम्पन्नं भूषणोत्तमभूषितम् ॥ ५-१९-१
ततो दृष्ट्वैव वैदेही रावणम् राक्षसाधिपम् ।
प्रावेपत वरारोहा प्रवाते कदली यथा ॥ ५-१९-२

1; 2. **tataH** = Thereafter; **tasmin kaale eva** = at that time; **vaidehii** = Seetha; **raajaputrii** = a princess; **aninditaa** = without any blame; **varaaroohaa** = of excellent limbs; **praavepata** = shook; **kadalii yathaa** = like a plantain tree; **pravaate** = in wind; **draishhTvaiva** = on seeing; **raavaNam** = Ravana; **raakshasaadhipam** = the king of Rakshasas; **ruupa yauvana sampannam** = endowed with beauty and youth; **bhuushaNotaama bhuushhitam** = adorned with excellent ornaments.

Thereafter at that time Seetha a princess without any blame of excellent limbs shook like a plantain tree in wind on seeing Ravana the king of rakshasas endowed with beauty and youth adorned with excellent ornaments.

[Verse Locator](#)

आच्छाद्योदरमूरुभ्यां बाहुभ्यां च पयोधरौ ।
उपविष्टा विशालाक्षी रुदन्ती वरवर्णिनी ॥ ५-१९-३

3. **vishaalaakshii** = The wide eyed Seetha; **varavarNinii** = with excellent color; **aachchhaadya** = covering; **udaram** = stomach; **uurubhyaam** = with thighs; **payodharau** = breasts; **baahubhyaam** = with hands; **upavisshTaa** = sat down; **rudantii** = crying.

The wide eyed Seetha with excellent color covering stomach with thighs and breasts with hands sat down crying.

[Verse Locator](#)

दशग्रीवस्तु वैदेहीम् रक्षितां राक्षसीगणैः ।

ददर्श दीनाम् दुःखार्ता नावं सन्नामिवार्णवे ॥ ५-१९-४

4. **dashagriivastu** = Ravana; **dadarsha** = saw; **vaidehiim** = Seetha; **rakshitaam** = protected; **raakshasiigaNaiH** = by batches of ogres; **diinaam** = (looking) miserable; **duHkhaataam** = being struck with grief; **naavamiva** = like a ship; **sannaam** = in danger; **aarNave** = in the sea;

Ravana saw Seetha protected by batches of ogres looking miserable being struck with grief like a ship in danger in the sea.

[Verse Locator](#)

असंवृतायामासीनाम् धरण्याम् संशितव्रताम् ।

चिनां प्रपतितां भूमौ शाखामिव वनस्पतेः ॥ ५-१९-५

5. **aasiinaam** = (Hanuma saw Seetha) sitting down; **asamvR^itaam** = on uncovered; **dhaaraNyaam** = land; **samShitavrataan** = with a firm resolve; **vanaspateH shaakhaamiva** = like a branch of a tree; **prapatitaam** = fallen down; **bhumau** = on earth; **chinnam** = being torn (from the tree).

Hanuma saw Seetha sitting down on uncovered land, with a firm resolve, like a branch of a tree fallen down on earth being torn from the tree.

[Verse Locator](#)

मलमण्डनचित्राङ्गीम् मण्डनार्हममण्डिताम् ।

मृणाली पङ्कदिग्धेव विभाति न विभाति च ॥ ५-१९-६

6. **malamaNDana chitraaN^giim** = (Hanuma saw Seetha) With a strange body with dirt as an ornament; **maNDanaarhaam** = suitable to decorate with ornaments; **amaNDittam** = without any ornaments; **vibhaati** = shining; **mR^iNaaliiva** = like a lotus stem; **paN^kadigdhaa** = being covered with mud; **na vibhaati cha** = and also not shining

Hanuma saw Seetha with a strange body with dirt as ornament, who although suited to decorate with ornaments was without ornaments. Although She was shining like a lotus stem covered with mud, She was not shining also.

[Verse Locator](#)

समीपम् राजसिंहस्य रामस्य विदितात्मनः ।

सङ्कल्पहयसम्युक्तैर्यान्तीमिव मनोरथैः ॥ ५-१९-७

yaantiimiva = (Seetha) Was as though going; **samiipam** = near; **raamasya** = to Rama; **raajasimhasya** = a lion among kings; **viditaatmanaH** = with a famous personality; **manorathaiH** = with desires as chariot; **samkalpahayasamyuktaiH** = tied with thoughts as horses

Seetha was as though going near to Rama a lion among kings with a famous personality with desires as chariot tied with thoughts as horses.

[Verse Locator](#)

शुष्यन्तीम् रुदतीमेकां ध्यानशोकपरायणाम् ।

दुःखस्यान्तमपश्यन्तीं रामां राममनुव्रताम् ॥ ५-१९-८

8. **raamaam** = (Seetha) a pleasant one; **shhuShyanttim** = was emaciated; **rudatiim** = was crying; **ekaam** = being alone; **dhyaanashokaparaayaNaam** = having surrendered to Her

thoughts and sorrow; **apashyantiim** = not seeing; **antam** = the end; **dukhasya** = of grief; **anuvrataam** = following the will; **raamam** = of Rama.

Seetha a pleasant one, was emaciated, was crying, being alone having surrendered to Her thoughts and sorrow not seeing the end of grief, following the will of Rama.

[Verse Locator](#)

चेष्टमानां तथाविष्टां पन्नगेन्द्रवधूमिव ।
धूप्यमानाम् ग्रहेणेव रोहिणीं धूमकेतुना ॥ ५-१९-९

9. **tathaa** = And also; **pannagendravadhuumiva** = (Seetha) was like great she-serpant; **cheshhTamaanaam** = writhing; **aavishhTaam** = under the spell of an incantation; **rohiNiimiva** = like Rohini; **dhuupyamaanaam** = being fumigated; **dhuumaketunaa grahena** = by a smoke colored planet called Ketu.

And also Seetha was like a great she-serpant writhing under the spell of an incantation. She was like Rohini being fumigated by a smoke colored planet called Ketu.

[Verse Locator](#)

वृत्तशीलकुले जातामाचारवति धार्मिके ।
पुनः संस्कारमापन्नां ज्ञातामिव च दुष्कुले ॥ ५-१९-१०

10. **jaataam** = Being born; **dhaarmike** = in a virtuous; **aachaaravati** = traditional; **vR^itta shiila kule** = family with good conduct and character; **aapannaam** = getting; **samskaaram** = married; **punaH** = again; **jaataamiva** = (Seetha was) like being born; **dushhkule** = in a bad family

Being born in a virtuous traditional family with good conduct and character and getting married, Seetha appeared as if She was born in a bad family.

[Verse Locator](#)

अभूतेनापवादेन कीर्तिम् निपतितामिव ।
अम्नायानामयोगेन विद्यां प्रशिथिलामिव ॥ ५-१९-११

11. **kiirtimiva** = (Seetha was) like fame; **nipatitaam** = fallen down; **abhuutena** = (due to) false; **apavaadena** = blame; **vidyaamiva** = like education; **prashithitaam** = runied; **ayogena** = (due to) non conformity; **aamnaayaanaam** = (of) learning by heart.

Seetha was like fame fallen down due to false blame. She was like education ruined due to lack of learning by heart.

[Verse Locator](#)

सन्नामिव महाकीर्तिं श्रद्धामिव विमानिताम् ।
प्रज्ञामिव परिक्षीणामाशां प्रतिहतामिव ॥ ५-१९-१२

12. **sannam iva** = (Seetha was) like deteriorated; **mahaakiirtim** = great fame; **shraddaamiva** = like faith; **vimaanitaam** = insulted; **praJNaamiva** = like an understanding; **parikshiiNaam** = grown feeble; **aashaamiva** = like hope; **pratihataam** = dulled.

Seetha was like deteriorated great fame, like insulted faith, like an understanding grown feeble, like dulled hope.

[Verse Locator](#)

आयतीमिव विध्वस्तामाज्ञां प्रतिहतामिव ।

दीप्तामिव दिशं काले पूजामपहतामिव ॥ ५-१९-१३

13. **aayatiimiva** = (Seetha was) like expectation; **vidhvastaam** = destroyed; **aajJNaamiva** = like an order; **pratihataam** = flouted; **diiptaam dishaamiva** = like a blazing quarter; **kaale** = during a period of destruction; **puujaamiva** = like a worship; **avahR^itaam** = stolen;

Seetha was like an expectation destroyed, like an order flouted; like a blazing quarter during a period of destruction, like a worship stolen.

[Verse Locator](#)

पद्मिनीमिव विध्वस्तां हतशूरां चमूमिव ।

प्रभामिव तमोध्वस्तामुपक्षीणामिवापगाम् ॥ ५-१९-१४

14. **padminiimiva** = (Seetha was) like a lotus; **vidhvastaam** = destroyed; **chamuumiva** = like an army; **hata shuraam** = with killed warriors; **prabhaamiva** = like light; **tamodhvastaam** = destroyed by darkness; **apaagaamiva** = like a river; **upakshiiNaam** = vanished.

Seetha was like a lotus destroyed, like an army with killed warriors, like light destroyed by darkness, like vanished river.

[Verse Locator](#)

वेदीमिव परामृष्टां शान्तामग्निशिखामिव ।

पौर्णमासीमिव निशां राहुग्रस्तेन्दुमण्डलाम् ॥ ५-१९-१५

15. **vediimiva** = (Seetha was) like an altar; **paraamR^ishhTaam** = desecrated; **agnishikhaamiva** = like a tongue of fire; **shantaam** = gone out; **paurNamaasiim nishaamiva** = like a full moon night; **raahugrastendumaNDalaam** = with moon devoured by Rahu.

Seetha was like an altar desecrated, like a tongue of fire gone out, like a full moon night with moon devoured by Rahu.

[Verse Locator](#)

उत्कृष्टपर्णकमलां वित्रासितविहङ्गमाम् ।

हस्तिहस्तपरामृष्टमाकुलां पद्मिनीमिव ॥ ५-१९-१६

16. **padminiimiva** = (Seetha was) like a lotus pond; **aakulaam** = agitated; **utKR^ishhTapaNakamalaam** = with torned out leaves and lotuses; **hastihastaparaamR^ishhTaam** = (being) roughly treated by the trunk of an elephant.

Seetha was like a lotus pond agitated with torned out leaves and lotuses, being roughly traeated by the trunk of an elephant.

[Verse Locator](#)

पतिशोकातुरां शुष्कां नदीं विस्रावितामिव ।

परया मृजया हीनाम् कृष्णपक्षनिशामिव ॥ ५-१९-१७

17. **patishokaaturaam** = Grieved for husband; **nadiimiva** = (Seetha was) like a river; **shushhkaam** = dried up; **visraavitaam** = (with water) caused to flow out; **hiinaam** = lacking; **parayaa mR^ijayaa** = best washing; **kR^ishhNa paksha nishaamiva** = like a new moon night.

Grieved for husband, Seetha was like a river which has dried up with water caused to flow out lacking best washing, was like a new moon night.

[Verse Locator](#)

सुकुमारीम् सुजाताङ्गीं रत्न गर्भगृहोचिताम् ।
तप्यमानामिवोष्णेन मृणालीमचिरोद्धृताम् ॥ ५-१९-१८

18. **sukumaariim** = (Seetha was) a delicate one; **sujaataN^giim** = with well built limbs; **ratnagarbhagR^ihochitaam** = accustomed to houses full of diamonds; **tapyamaanaam** = being tormented; **ushhNena** = by heat; **mR^iNaaliimiva** = like a lotus fibre; **achiroddhR^itaam** = uprooted short time back.

Seetha was a delicate one with well built limbs, accustomed to houses full of diamonds, being tormented by heat, like a lotus fibre uprooted short time back.

[Verse Locator](#)

गृहीतामाळितां स्तम्भे यूथपेन विनाकृताम् ।
निःश्वसन्तीं सुदुःखार्तां गजराजवधूमिव ॥ ५-१९-१९

19. **gajaraajavadhuumiva** = (Seetha was) Like a she-elephant; **gR^ihiitaam** = captured; **aaLitaam** = tied; **stambhe** = to a pillar; **kR^itena** = made; **yuudhapena vinaa** = (to be) without the leader of herd; **niHshvasantiim** = sighing; **suduHkhartaam** = very much tormented by grief.

Seetha was like a she-elephant captured and tied to a pillar, made to be without the leader of herd, sighing, very much tormented by grief.

[Verse Locator](#)

एकया दीर्घया वेण्या शोभमानामयत्नतः ।
नीलया नीरदापाये वनराज्या महीमिव ॥ ५-१९-२०

20. **diirghayaa** = with a long; **ekayaa** = single; **veNyaa** = plait; **shobhamaanaam** = shining; **ayatnataH** = without effort; **mahiimiva** = (Seetha) was like the earth; **niilayaa vanaraajyaa** = with dark groups of trees; **niiradaapaaye** = at the end of rainy season.

With a long single plait, shining without effort, Seetha was like the earth with dark groups of trees at the end of rainy season.

[Verse Locator](#)

उपवासेन शोकेन ध्यानेन च भयेन च ।
परिक्षीणां कृशां दीनामल्पाहारां तपोधनाम् ॥ ५-१९-२१

21. **parikshiiNaam** = wasted; **kRishaam** = emaciated; **upavaasena** = due to fasting; **shokena** = due to sorrow; **dhyaanena** = due to thought; **bhayena cha** = and due to fear; **alpaahaaraam** = (Seetha) was with limited food; **tapodhanaam** = (and) with austerity as wealth.

Wasted, emaciated due to fasting, due to sorrow, due to thought and due to fear, Seetha was with limited food and with austerity as wealth.

[Verse Locator](#)

आयाचमानाम् दुःखार्तां प्राञ्जलिं देवतामिव ।
भावेन रघुमुख्यस्य दशग्रीवपराभवम् ॥ ५-१९-२२

22. **devataamiva** = (Seetha was) like a celestial being; **duHkhaartaam** = tormented by grief; **bhavana** = by thought; **praaN^jalim** = with joined palms; **ayaachamaanaam** = desiring; **dashagriiva paraabhavam** = defeat of Ravana; **raghu mukhyasya** = (at the hands of) Sri Rama.

Seetha was like a celestial being, tormented by grief and by thought with joined palms, desiring the defeat of Ravana at the hands of Sri Rama

[Verse Locator](#)

समीक्षमाणां रुदतीमनिन्दितां ।

सुपक्ष्मताम्रायतशुक्ललोचनाम् ।

अनुव्रतां राममतीव मैथिलीं ।

प्रलोभयामास वधाय रावणः ॥ ५-१९-२३

23. **raavanaH** = Ravana; **pralobhayaamaasa** = (was trying) to allure; **vadhaaya** = (and threatening) death (to Seetha) ;**samiikshamaaNaam** = who was looking at every direction; **rudatiim** = crying; **aninditaam** = without blame; **supakshmataamraayata shuklaloचनाam** = with good eye lids and reddish and white eyes; **atiiva anuvrataam** = with an excessive vow to follow; **raamam** = Sri Rama;

Ravana was trying to allure and threatening death to Seetha who was looking at every direction, crying, without blame, with good eye lids and reddish and white eyes, with an excessive vow to follow Sri Rama.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकोनविंशः सर्गः

Thus completes 19th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 19

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 20 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Ravana entices Seetha with wealth, gems, sovereignty over all wives of Ravana.

[Verse Locator](#)

स ताम् परिवृतां दीनां निरानन्दां तपस्विनीम् ।
साकारैर्मधुरैर्वाक्यैर्न्यदर्शयत रावणः ॥ ५-२०-१

1. **raavaNaH** = Ravana; **nyadarshayata** = conveyed; **saakaaraiH vaakyaiH** = in significant words; **taam** = (to) that Seetha; **parivR^itaam** = surrounded (by ogresses); **diinaam** = (who was) wretched; **nirranandaam** = without happiness; **tapasviniim** = (and) pitiable.

Ravana conveyed in significant words to that Seetha who was surrounded by ogresses, wretched, without happiness and pitiable.

[Verse Locator](#)

मां दृष्ट्वा नागनासोरु गूहमाना स्तनोदरम् ।
अदर्शनमिवात्मानं भयान्नेतुं त्वमिच्चसि ॥ ५-२०-२

2. **naagavaasoru** = (You are) With thighs like the trunk of an elephant; **maam dR^ishhTvaa** = seeing me; **guhamaanaa** = covering; **stanodaram** = (your) breasts and belly; **tvam** = you; **ichchhasiiva** = desire; **netum** = obtaining; **adarshanam** = disappearance; **aatmaanam** = of self; **bhayaat** = due to fear.

"You are with thighs like the trunk of an elephant. Seeing me covering your breasts and belly, you desire obtaining disappearance of self due to fear.

[Verse Locator](#)

कामये त्वाम् विशालाक्षि बहुमन्यस्व मां प्रिये ।
सर्वाङ्गगुणसम्पन्ने सर्वलोकमनोहरे ॥ ५-२०-३

3. **vishaalakshii** = O wide eyed one!; **sarvaaN^ga guNa sampannaa** = you are endowed with bodily excellencies; **sarva loka manohare** = pleasing to all people; **tvaam kaamaye** = I desire you; **priye** = O lovable one!; **maam bahumayasva** = respect me.

"O wide eyed one! You are endowed with bodily excellencies, pleasing to all people. I desire you. O lovable one! respect me."

[Verse Locator](#)

नेह केचिन्मनुष्या वा राक्षसाः कामरूपिणः ।
व्यपसर्पतु ते सीते भयम् मत्तः समुत्थितम् ॥ ५-२०-४

4. **seethe** = O Seetha!; **iha** = here; **kechit na** = there are no; **manushhyaaH** = humans; **kaamaruupiNaH raakshasaaH vaa** = or ogres with ability to change form; **te bhayam** = (Let)your fear; **samutthitam** = caused; **mattaH** = due to me; **vyapasarpatu** = be removed;

"O Seetha! Here there are no humans or ogres with ability to change form. Let your fear caused due to me be removed."

[Verse Locator](#)

स्वधर्मो रक्षसां भीरु सर्वथैव न संशयः ।
गमनं वा परस्त्रीणाम् हरणम् सम्प्रमथ्य वा ॥ ५-२०-५

5. **bhiiru** = O one with fear; **gamanam vaa** = obtaining parastriiNaam = women belonging to others; **haraNam vaa** = or abducting; **saMpramathya** = by force; **svadharmaaH** = is the righteous deed; **rakshasaam** = for ogres; **sarvathaiva** = by all means; **saMshayaH na** = there is no doubt (in this).

"O one with fear! Obtaining women belonging to others or abducting by force is the righteous deed for ogres by all means. There is no doubt in this."

[Verse Locator](#)

एवं चैतदकामां तु न त्वां स्प्रक्ष्यामि मैथिलि ।
कामम् कामः शरीरे मे यथाकामं प्रार्तताम् ॥ ५-२०-६

6. **maithili** = O Seetha!; **etat evam** = It is like this; **kaamaH** = desire; **kaamam** = very much; **yathaa kaamam pravartataam** = may behave in whatever way it likes; **me** = in my; **shariire** = body; **tu** = but; **na spR^ikshyaami** = I will not touch; **tvaam** = you; **akaamaam** = without lust.

"O Seetha! It is like this. desire very much may behave in whatever way it likes in my body. But I will not touch you without lust."

[Verse Locator](#)

देवि नेह भयम् कार्यम् मयि विश्वसिहि प्रिये ।
प्रणयस्व च तत्त्वएन मैवम् भूः शिकलालसा ॥ ५-२०-७

7. **devi** = O queen (of my heart)!; **iha** = in this matter; **bhayam na kkaryam** = fear is not to be made; **priye** = O love! **vishvasihi** = believe; **mayi** = in me; **tattvena** = truly; **praNayasva** = become with love; **maa bhuuH** = do not become; **shokalaalasaa** = absorbed in sorrow; **evam** = like this.

"O queen of my heart! In this matter fear is not to be made. O love! Believe in me. Truly become with love. Do not become absorbed in sorrow like this."

[Verse Locator](#)

एकवेणी धराशय्या ध्यानं मलिनमम्बरम् ।

अस्थानेऽप्युपवासश्च नैतान्यौपयिकानि ते ॥ ५-२०-८

8. **ekaveNii** = single plait; **dharaashayya** = the bed of ground; **dhyaanam** = meditation; **malinam ambaram** = dirty cloth; **asthaane upavaasashcha** = fasting at an inappropriate time; **etaani** = all these; **na aupayikaani** = are not useful; **te** = to you.

"Single plait, the bed of ground,mediation,dirty cloth,fasting at an inappropriate time - all these are not useful to you."

[Verse Locator](#)

विचित्राणि च माल्यानि चन्दनान्यगरूणि च ।

विविधानि च वासांसि द्वयान्याभरणानि च ॥ ५-२०-९

महार्हणि च पानानि शयनान्यासनानि च ।

गीतम् नृत्तं च वाद्यं च लभ मं प्राप्य मैथिलि ॥ ५-२०-१०

9; 10. **maithilii** = O Seetha!; **praapya** = getting; **maam** = me; **labha** = gain; **vichitraaNi maalyaani** = wonderful garlands; **chandanaani** = sandals; **agaruuNi** = Agallochums; **vividhaani vaasaaMsi cha** = a variety of cloths; **divyaani aabharaNaani cha** = and best ornaments; **mahaarhaaNi paanaani** = the best drinks; **shayanaani** = beds; **aasanaani cha** = and seats; **giitam** = song; **nR^ittam cha** = and dance; **vaadyam cha** = and musical instrument.

"O Seetha! After getting me gain wonderful garlands, sandals, Agallochums, a variety of cloths and best ornaments, the best drinks, beds and seats, song and dance and musical instrument."

[Verse Locator](#)

स्त्रीरत्नमसि मैवम् भूः कुरु गात्रेषु भूषणम् ।

मां प्राप्य हि कथम् नु स्यास्त्वमनर्हा सुविग्रहे ॥ ५-२०-११

11. **strii ratnma asi** = You are a gem among women; **maa bhuuH** = do not be; **evam** = like this; **kuru** = make; **bhuushhaNam** = decoration; **aatrshhu** = on your limbs; **suvigrahe** = O one with a good body!; **praapya** getting; **maam** = me; **katham nu** = how (will you); **syyaH** = become; **anarhaaH** = unsuited (for luxuries).

"You are a gem among women. Do not be like this. Make decoration on your limbs. O one with a good body! Getting me how will you become unsuited for luxuries?"

[Verse Locator](#)

इदम् ते चारु सम्जातम् यौवनम् व्यतिवर्तते ।

यदतीतं पुनर्नैति स्रोतः शीघ्रमपामिव ॥ ५-२०-१२

12. **idam** = this; **te yauvanum** = your youth; **chaaru saMjaatam** = born beautifully; **vyativartate** = is passing away; **yat** = Whichever (youth); **siighram** = (is) quickly; **atiitam** = passing away; **naiti** = will not come back; **punaH** = again; **apaam srotaH iva** = like the flow of water.

"This your youth born beautifully is passing away, whichever youth is quickly passing away will not come back again like the flow of water."

[Verse Locator](#)

त्वां कृत्वोपरतो मन्ये रूपकर्ता स विश्वसृक् ।
न हि रूपोपमा त्वन्या तवास्ति शुभदर्शने ॥ ५-२०-१३

13. shubha darshane = O one with auspicious appearance!; ruupa kartaa = the creator of form; saH = that; visvasR^ik = creator of the world; Lord Brahma; kR^itvaa = made; tvaam = you; uparataH = and stopped; manye = I think so; anyaa = Another; naasti hi = is indeed not; tava ruupopamaa = equal to your appearance.

"O one with auspicious appearance! The creator of form, that creator of the world, Lord Brahma has made you and stopped - I think thus. There is not another who is equal to your appearance."

[Verse Locator](#)

त्वाम् समाअसाद्य वैदेहि रूपयौवनशालिनीम् ।
कः पुमानतिवर्तेत साक्षादपि पितामहः ॥ ५-२०-१४

14. vaidehii = O Seetha!; samaasaadya = obtaining; tvaam = you; rupayauvanashaaliniim = endowed with beauty and youth; kaH pumaan = which man; sakshaat pitaamahaH = (even if he is) Lord Brahma himself; ativarteta = will disregard (you).

"O Seetha! Obtaining you endowed with beauty and youth, which man even if he is Lord Brahma himself will disregard (leave) you."

[Verse Locator](#)

यद्यत्पश्यामि ते गात्रम् शीतांशुसदृशानने ।
तस्मिंस्तस्मिन् पृथुश्रोणि चक्षुर्मम निबध्यते ॥ ५-२०-१५

15. shiitaaMshusadR^ishhanane = O one with face like that of moon!; pR^ithushroNi = O one with broad hips!; te = your; yadyat = whichever; gaatram = limb; pashyaami = I see; mama = my; chakshuH = eye; nibadhyate = is getting tied; tasmin tasmin = in that that (limb).

"O one with face like that of moon! O one with broad hips! Your whichever limb I see, my eye is getting tied in that that limb."

[Verse Locator](#)

भव मैथिलि भाया मे मोहमेनम् विसर्जय ।
बह्वीनामुत्तमस्त्रीणामाहतानामितस्ततः ॥ ५-२०-१६
सर्वापामेव भद्रं ते ममाग्रमहिषी भव ।

16. maithilii = O Seetha!; bhava = become; me = my; bhaaryaa = wife; visarjaya = leave; evam = this; moham = ignorance; sarvasaameva = In all; mama = my; bahviinaam = many; uttama strrinaam = best women; aahR^itaanaam = brought; itastataH = from here and there; bhava = become; agramahishhii = foremost consort; te bhadram = (let there be) auspicious to you.

"O Seetha! Become my wife. Leave this ignorance. In all my many best women brought from here and there, become foremost consort. Let there be auspicious to you."

[Verse Locator](#)

लोकेभो यानि रत्नानि सम्प्रमथ्याहतानि वै ॥ ५-२०-१७
तानि मे भीरु सर्वाणि राज्यम् चैतदहं च ते ।

17. **bhiiru** = O timid one!; **raani ratnaani** = Whatever gems; **aahR^itaani vai** = (that have been)brought; **saMpramadhya** = by force; **taani sarvaaNi** = all those; **me** = my; **etat** = this; **raajyam** = kingdom; **aham cha** = and also myself; **te** = (belong to) you.

"O timid one! Whatever gems that have been brought by force, all those, my this kingdom and also myself belong to you."

[Verse Locator](#)

विजित्य पृथिवीं सर्वा नानानगरमालिनीम् ॥ ५-२०-१८
जनकाय प्रदास्यामि तव हेतोर्विलासिनि ।

18. **vilaasini** = O charming lady!; **vijitya** = conquering; **sarvaam pR^ithiviim** = the entire earth; **naanaa nagara maaliniim** = together with chain of various cities; **tava hetoH** = for your sake; **pradaasyaami** = I can give; **janakaaya** = to king Janaka.

"O charming lady! Conquering the entire earth together with chain of various cities for your sake, I can give to king Janaka."

[Verse Locator](#)

नेह पश्यामि लोकेऽन्यम् यो मे प्रतिबलो भवेत् ॥ ५-२०-१९
पश्य मे सुमहद्वीर्यमप्रतिद्वन्द्वमाहवे ।

19. **iha loka** = in this world; **na pashyaami** = I do not see; **anyam** = another one; **yaH** = who; **pratibalaH** = is equally matched (to me); **pashya** = see; **me** = my; **sumahat** = very great; **viiryam** = power.

"In this world I do not see another one who is equally matched to me. See my very great power."

[Verse Locator](#)

असकृत्सम्युगे भग्ना मया विमृदितध्वजाः ॥ ५-२०-२०
अशक्ताः प्रत्यनीकेषु स्थातुं मम सुरासुराः ।

20. **suraasuraaH** = Suras and Asuras; **bhagnaaH** = defeated; **vimR^idita dhvajaaH** = with broken flags; **mayaa** = by me; **saMyuge** = in war; **asakR^it** = many times; **ashaktaaH** = are powerless; **sthaatum** = to stand; **pratyaniikeshhu** = (in an army)against me; **mama** = of me.

"Suras and Asuras defeated with broken flags by me in war many times are powerless to stand in an army against me."

[Verse Locator](#)

इच्छ मां क्रियतामद्य प्रतिकर्म तवोत्तमम् ॥ ५-२०-२१
सप्रभाण्यवसज्यन्तां तवांगे भूषणानि च ।
साधु पश्यामि ते रूपम् सम्युक्तं प्रतिकर्मणा ॥ ५-२०-२२

21; 22. **iccha** = desire; **maam** = me; **adya** = now; **tava** = (let) your; **uttamam** = best; **pratikarma** = decoration; **kriyataam** = be made; **tava** = on your; **aN^ge** = body; **bhushhaNaani** = (let) ornaments also; **saprabhaaNi** = with great brilliance; **avasajya** = be fit; **saadhu pashyaami** = I will see well; **tava** = your ruupam = form; **pratikarmaNaa yuktam** = together with decoration.

"Desire me! Now let your best decoration be made. On your body let ornaments also with great brilliance be fit. I will see well your form together with decoration."

[Verse Locator](#)

प्रतिकर्माभिसम्युक्ता दाक्षिण्येन वरानने ।

भुम्क्ष्व भोगान्यथाकामं पिब भीरु रमस्व च ॥ ५-२०-२३

23. **varaane** = O one with best face!; **bhiiru** = O timid one! **daakshiNyena** = with consideration; **pratikarmaabhi saMyuktaa** = together with decoration; **bhuMksva** = enjoy; **bhogaan** = luxuries; **yathaa kaamam** = according to your desire; **piba** = drink; **ramasva cha** = Rejoice

"O one with best face! O timid one! With consideration enjoy luxuries according to your desire together with decoration. Drink. Rejoice."

[Verse Locator](#)

यथेच्छम् च प्रयच्छ त्वं पृथिवीम् वा धनानि च ।

ललस्व मयि विस्रब्धा धृष्टमाज्ञापयस्व च ॥ ५-२०-२४

24. **tvam** = you; **prayaccha** = donate; **priR^thiviim** = land; **dhanaani cha** = and wealth; **yathecchham** = according to wish; **visrabhdaa** = with confidence; **lalasva** = behave freely; **mayi** = in my matter; **dhR^ishhtam** = fearlessly; **aajJNaapayasva cha** = order also.

"You donate land and wealth according to your wish. With confidence behave freely in my matter. Fearlessly order also."

[Verse Locator](#)

मत्प्रसादाल्ललन्त्याश्च ललन्तां बान्धवास्तव ।

बुद्धिं ममानुपश्य त्वम् श्रियम् भद्रे यशश्च मे ॥ ५-२०-२५

25. **matprasaadaat** = By my grace; **lalantyaH** = (with your) sporting; **tava** = your **bandhavaH** = relatives; **lalantaam** = (will also) sport; **bhadre** = O auspicious one!; **tvam** = you; **anupashya** = see; **mama** = my; **buddhim** = wealth; **me yashashcha** = and my fame.

"By my grace with your sporting, your relatives will also sport. O auspicious one! You see my wealth and my fame."

[Verse Locator](#)

किं करिष्यसि रामेण सुभगे चीरवाससा ।

निक्षिप्तविजयो रामो गतश्रीर्वनगोचरः ॥ ५-२०-२६

व्रती स्थण्डिलशायी च शङ्के जीवति वा न वा ।

26. **subhage** = O beautiful one!; **kim** = what; **karishhyasi** = can you do; **raameNa** = with Rama; **chiira vasasaa** = clad in tatters; **nikshipta vijayaH** = with lost hope of victory; **gatashrii** = with gone fortune; **vana gocharaH** = roaming in forests; **vratii** = observing austerities; **sthaNDilashayii cha** = and also sleeping on floor; **shaN^ke** = I doubt; **raamaH** = (if) Rama; **jiivati** = (is) alive or; **na vaa** = not.

"O beautiful one! What can you do with Rama clad in tatters, with lost hope of victory, with gone fortune. Roaming in forests, observing austerities and also sleeping on floor, I doubt if Rama is alive or not."

[Verse Locator](#)

न हि वैदेहि रांस्त्वां द्रष्टुं वा प्युपलस्यते ॥ ५-२०-२७

पुरोबलाकैरसितैर्मै घोज्योत्सनामिवावृताम् ।

27. **vaidehii** = O Seetha!; **raamaH** = Rama; **na hi upalapsyate** = indeed does not get opportunity; **drashhTum vaapi tvaam** = even to see you; **jyotsnaamiva** = like moonlight; **aavR^itaam** = covered; **asitaiH meghaiH** = by dark clouds; **purobalaakaiH** = with cranes at the front.

"O Seetha, Rama indeed does not get opportunity even to see you like moonlight covered by dark clous with cranes at the front."

[Verse Locator](#)

न चापि मम हस्तात्त्वां प्राप्तुमर्हति राघवः ॥ ५-२०-२८
हिरण्यकशिपुः कीर्तिमिन्द्रहस्तगतामिव ।

28. **kiirtimiva** = like keerthi; **hiraNyakashipuH** = (got by) Hiranyakasipu; **indrahastagataam** = from Indra's hand; **raaghavaH** = Rama; **na chaapi arhati** = is not suited; **praaptum** = to get; **tvaam** = you; **mama hastaat** = from my hand.

"Like Keerthi got by Hiranyakasipu from Indra's hand, Rama is not suited to get you from my hands."

[Verse Locator](#)

चारुस्मिते चारुदति चारुनेत्रे विलासिनि ॥ ५-२०-२९
मनो हरसि मे भीरु सुपर्णः पन्नगं यथा ।

29. **chaarusmite** = O One with a beautiful smile!; **chaarudati** = O one with beautiful teeth!; **chaarunetre** = O one with beautiful eyes!; **vilaasinii** = O charmful one!; **bhiiru** = O timid one!; **harasi** = you are stealing; **me manaH** = my heart; **pannagaM yathaa** = like a serpent; **suparNaH** = (stolen) by Garuda.

"O one with a beautiful smile! O one with beautiful teeth! O one with beautiful eyes! O charmful one! O timid one! You are stealing my heart like a serpent stolen by Garuda.

[Verse Locator](#)

क्लिष्टकौशेयवसनाम् तन्वीमप्यनलम्कृताम् ॥ ५-२०-३०
त्वां दृष्ट्वा स्वेषु दारेषु रतिं नोपलभाम्यहम् ।

30. **kliSta kausheya vasanaam** = (You are) wearing a silk cloth in a bad condition; **tanviim** = (you are) emaciated; **analaMkR^itaamapi** = Even though you have not decorated; **dR^ishhTvaa** = seeing; **tvaam** = you; **aham** = I; **nopalabhaami** = am not getting; **ratim** = happiness; **sveshhu daareshhu** = in my wives.

"You are Wearing a silk cloth in a bad condition. You are emaciated. Even though you have not decorated, seeing you I am not getting happiness in my wives."

[Verse Locator](#)

अन्तः पुरविनासिन्यः स्त्रियः सर्वगुणान्विताः ॥ ५-२०-३१
यावन्त्यो मम सर्वासामैश्वरम् कुरु जानकि ।

31. **jaanaki** = O Seetha!; **yaavantyaH** = whoever; **striyaH** = women; **mama antaHpura nivaasinyaH** = living in my gynaeceum; **sarvaguNaanvitaaH** = endowed with all virtues; **kuru** = have; **aishvaryam** = sovereignty; **sarvaasaam** = on all of them.

"O Seetha! whoever women living in gynaeceum endowed with all virtues, have sovereignty on all of them."

[Verse Locator](#)

मम ह्यसितकेशान्ते त्रैलोक्यप्रवराः स्त्रियः ॥ ५-२०-३२

तास्त्वां परिचरिष्यन्ति श्रियमप्सरसो यथा ।

32. **asitakeshhante** = O one with black hair! **mama** = my; **taaH** = those; **striyaH** = women; **apsarasaH** = apsarasas; **trailokyappravaraaH** = best among the three worlds; **paricharishhyanti** = will serve; **tvaam** = you; **shriyam yathaa** = like the goddess of wealth.

"O one with black hair! My those women and apsarasas who are the best among the three worlds will serve you like the goddess of wealth."

[Verse Locator](#)

यानि वैश्रवणे सुभ्रु रत्नानि च धनानि च ॥ ५-२०-३३

तानि लोकांश्च सुश्रोणि मां च भुंक्ष्व यथासुखम् ।

33. **sushroNi** = O one with beautiful hips!; **subhru** = O one with beautiful eyebrows; **bhunkshva** = enjoy; **yathaasukham** = according to your comfort; **yaani ratnaani** = Whatever gems; **dhanaani cha** = and wealth; **vaishravaNe** = belonging to Kubera; **taani** = all those; **lokaaMshcha** = three worlds; **maaM cha** = and me;

"O one with beautiful hips! O one with beautiful eyebrows! Enjoy according to your comfort whatever gems and wealth belonging to Kubera, all those three worlds and me."

[Verse Locator](#)

न रामस्तपसा देवि न बलेन विक्रमैः ॥ ५-२०-३४

न धनेन मया तुल्यस्तेजसा यशसापि वा ।

34. **devii** = O Seetha!; **raamaH** = Rama na tulyaH = is not equal; **mayaa** = to me; **tapasaa** = by austerity; **na** = not (equal); **balaena cha** = by might; **na** = not (equal); **vikramaiH** = by strength; **na** = not (equal) **dhanena** = by wealth; **tejasaa** = by brilliance; **yashsaapi cha** = and by fame.

"O Seetha! Rama is not equal to me by austerity, not equal by might; not equal by strength, not equal by wealth, by brilliance and by fame."

[Verse Locator](#)

पिब विहर रमस्व भुंक्ष्व भोगान् ।

धननिचौअम् प्रदिशामि मेदिनीम् च ।

मयि लल ललने यथासुखम् त्वम् ।

त्वयि च समेत्य ललन्तु बान्धव्वस्ते ॥ ५-२०-३५

35. **lalane** = O playful one!; **pradishaami** = I will give; **dhananichayam** = hordes of wealth; **mediniim cha** = and land; **tvam** = you; **piba** = drink; **vihara** = roam freely; **ramasva** = and play; **bhunkshva** = enjoy; **bhogaan** = luxuries; **lala** = sport; **yathaasukham** = according to comfort; **mayi** = in me; **te baandhavaaH** = your relatives; **lalantu** = may sport; **sametya** = together; **tvayi** = in you.

"O playful one! I will give hordes of wealth and land. You drink. Roam freely and play. Enjoy luxuries. Sport according to comfort in me. Your relatives may sport together in you."

[Verse Locator](#)

36. **bhiiru** = O timid one!; **kanakavimalahaarabhuushhinaaN^gii** = with body decorated by gold colored; pure garlands; **vihaara** = roam; **mayaa saha** = with me; **kaananaani** = in forests; **samudratiirajaani** = born at sea shore; kusumita taru jaala saMtataani = filled with groups of flowered trees; **bhramara yutaani** = with humble bees

"O timid one! With body decorated with gold colored, pure garlands, roam with me in forests born at sea shore filled with groups of flowered trees and with humble bees."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे विम्बः सर्गः

Thus completes 20th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 20

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 21 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Seetha replies to Ravana saying that He should seek friendship with Rama and return Her back to Rama.

[Verse Locator](#)

तस्य तद्वचनम् श्रुत्वा सीता रौद्रस्य रक्षसः ।
आर्ता दीनस्वरा दीनम् प्रत्युवाच ततः शनैः ॥ ५-२१-१

1. **siitaa** = Seetha; **shrutvaa** = listening; **tasya raudrasya rakshasaH** = to that horrible ogre's; **tat** = that; **vachanam** = word; **aartaa** = being tormented; **pratyuvacha** = spoke in reply; **diina svaraa** = with a pitiable voice; **diinam** = pitifully; **shanaiH** = slowly.

Seetha listening to that horrible ogre's word, being tormented spoke in reply with a pitiable voice, pitifully and slowly.

[Verse Locator](#)

दुःखार्ता रुदती सीता वेपमाना तपस्विनी ।
चिन्तयन्ती वरारोह पतिमेव पतिव्रता ॥ ५-२१-२
तृणमन्तरतः कृत्वा प्रत्युवाच शुचिस्मिता ।

2. **duhkhaartaa** = Being tormented by grief; **tapasvinii** = in a pitiful state; **varaarojaa** = with excellent limbs; **pativrataa** = devoted to husband; **chintayantii** = thinking; **patimeva** = about husband alone; **shuchi smitaa** = with pleasant smiles; **siitaa** = Seetha; **rudati** = was sobbing; **vepamaanaa** = shivering; **kR^itvaa** = making; **tR^iNam** = a grass straw; **antarataH** = in between (herself and Ravana); **pratyuvaacha** = spoke in reply.

Being tormented by grief, in a pitiful state, with excellent limbs, devoted to husband, thinking about husband alone, with pleasant smiles Seetha was sobbing, shivering and placing a straw in between herself and Ravana spoke thus in reply.

[Verse Locator](#)

निवर्तय मनो मत्तः स्वजने क्रियतां मनः ॥ ५-२१-३

न मां प्रार्थयितुं युक्तं सुसिद्धिमिव पापकृत् ।

3. **nivartaya** = turn back; **manaH** = mind; **mattaH** = from me; **manaH kriyataam** = let your mind be made; **svajaH** = on your own wives; **susiddhimiva** = like best emancipation; **paapakR^it** = (for) a sinner; **na yuktam** = it is not appropriate; **praarthayitum** = to pray; **maam** = me.

"Turn your mind back from me. Let your mind be made on your own wives. Like best emancipation for a sinner, it is not appropriate to pray me."

[Verse Locator](#)

अकार्यम् न मया कार्यमेकपत्न्या विगर्हितम् ॥ ५-२१-४

कुलम् सम्प्राप्तया पुण्यम् कुले महति जातया ।

4. **jaatayaa** = I was born; **mahati** = in a great; **kule** = family; **saMpraaptayaa** = getting; **kulam** = family; **ekapatnyaa** = having one husband; **akaaryam** = a bad deed; **nigarhitam** = which is blameable; **na kaaryam** = is not to be made; **mayaa** = by me.

"I was born in a great family. Getting such family, having one husband, a bad deed which is blameable is not to be made by me."

[Verse Locator](#)

एवमुक्त्वा तु वैदेही रावणम् तम् यशस्विनी ॥ ५-२१-५

रावणम् पृष्ठतः कृत्वा भूयो वचनम्ब्रवीत् ।

5. **vaidehii** = Seetha; **yashasvinii** = with renown; **evam uktvaa** = thus speaking; **tam ravanaNam** = to that Ravana; **kR^itvaa** = making; **pR^ishhThataH** = the back; **raakshasam** = to (that) ogre; **abraviit** = spoke; **vachanam** = words; **buuyaH** = again.

Seetha with renown thus speaking to that Ravana, turned back and spoke words again.

[Verse Locator](#)

वाहमौपयिकी भार्या परभार्या सती तव ॥ ५-२१-६

साधु धर्ममवेक्षस्व साधु साधुव्रतम् चर ।

6. **aham** = I; **parabharyaa** = who am wife of another; **satii** = and devoted to husband; **na** = am not; **aupaikii** = suitable; **bhaaryaa** = wife; **tava** = to you; **anvekshasva** = observe; **dharmam** = righteousness; **saadhu** = well; **chara** = follow; **saadhuvratam** = course of conduct of virtuous; **saadhu** = well.

"I who am wife of another and devoted to husband am not suitable wife to you. Observe righteousness well. Follow well course of conduct of virtuous."

[Verse Locator](#)

यथा तव तथान्येषां दारा रक्ष्या विशाचर ॥ ५-२१-७

आत्मानमुपमां कृत्वा स्वेषु दारेषु रम्यताम् ।

7. **nishaachara** = O ogre!; **yathaa** = how; **tava** = your (wives) **rakshyaaH** = are to be protected; **tathaa** = in the same way; **anyeshhaam** = others'; **daaraaH** = wives (are to be protected); **aatmaanam upamaam kR^itvaa** = making yourself as an example; **ramyataam** = enjoy; **sveshhu daarseshhu** = .your own wives.

"O Ogre! How your wives are to be protected, in the same way others' wives are to be protected. Making yourself as an example enjoy your own wives."

[Verse Locator](#)

अतुष्टं स्वेषु दारेषु चपलम् चलितेन्द्रियम् ॥ ५-२१-८
नयन्ति निकृतिप्रज्ञं परदाराः पराभवम् ।

8. atushhTam = one who is not satisfied; sveshhu daareshhu = in own wives; chapalam = fickle-minded one; chalitendriyam = with disturbed senses; nikR^iti prajJNaam = mean minded one; (to such a man)parabhaaryaaH = others' wives; nayanti = will lead; paraabhavam = to humiliation.

"One who is not satisfied in own wives, a fickle-minded one with disturbed senses, mean minded one, to such a man, others' wives will lead to humiliation."

[Verse Locator](#)

इह सन्तो न वा सन्ति सतो वा नानुवर्तसे ॥ ५-२१-९
तथाहि विपरीता ते बुद्धिराचारवर्जिता ।

9. iha = here; na vaa santi = are there not; santaH = good people?; naanuvartase vaa = or are you not following; sataH = those (who are good)?; tathhahi = it must be like that; te buddhiH = (because) your mind; aachaaravarjitaa = devoid of traditions; vipariitaa = is perverse.

"Here are there not good people? Or are you not following those who are good? It must be like that because your mind, devoid of traditions is perverse."

[Verse Locator](#)

वचो मिथ्याप्रणीतात्मा पथ्यमुक्तं विचक्षणैः ॥ ५-२१-१०
राक्षसानामभावाय त्वम् वा न व्रतिपद्यसे ।

10. tvam = you; mithyaa praNiitaatmaa = who is being led by mind towards unreal; na pratipadya se = is not taking; pathyam = wholesome; vachaH = words; uptam = being said; vichakshaNaiH = by righteous ones; abhaavaaya = for the destruction; raakshasaanaam = of ogres.

"You who is being led by mind towards unreal is not taking wholesome words being said by righteous ones for the destruction of ogres."

[Verse Locator](#)

आकृतात्मानमासाद्य राजानमनये रतम् ॥ ५-२१-११
समृद्धानि विनश्यन्ति राष्ट्राणि नगराणि च ।
तथेयम् त्वाम् समासाद्य लङ्का रत्नौघसम्कुला ॥ ५-२१-१२
अपराधान्तवैकस्य वचिराद्विनशिष्यति ।

11; 12. aasaadya = (after) getting; raajaanam = a king; akR^itaatmaanam = who has uncontrolled mind; ratam = interested; anaye = in bad path; samR^iddani = wealthy; raashhTraaNi = states; nagaraaNi cha = and cities also; vinashyanti = will be destroyed; samaasaadya = (after)getting; tvaam = you; tathaa = like that; iyam laN^kaa = this Lanka;ratnaugha saMkulaa = filled with best things; nachiraat = in a short while; vinashishhyati = will be destroyed; tava = due to your; ekasya = one; aparaadhaat = sin.

"After getting a king who has uncontrolled mind, interested in a bad path, wealthy states and cities also will be destroyed. After getting you like that this Lanka filled with best things in a short while will be destroyed due to your one sin."

[Verse Locator](#)

स्वकृतैर्हन्यमानस्य आवणादीर्घदर्शिनः ॥ ५-२१-१३

अभिनन्दन्ति भूतानि विनाशे पापकर्मणः ।

13. **raavana** = O Ravana!; **vinaashe** = (when there is) destruction; **adiirgha darshinaH** = (of) a short sighted one; **hanyamaanasya svakR^itaiH** = being hit by his own deeds; **paapakamaNaH** = a sinner; **bhuutaani** = living beings; **abhinandanti** = will be happy;

"O Ravana! When there is destruction of a short sighted one being hit by his own deeds, a sinner, living beings will be happy."

[Verse Locator](#)

एवं त्वां पापकर्माणम् वक्ष्यन्ति निकृता जनाः ॥ ५-२१-१४

दिष्ट्यैतद् व्यसनं प्राप्तो रौद्र इत्येव हर्षिताः ।

14. **tvaam** = about you; **paapakarmaaNam** = who is a sinner; **evam** = thus being destroyed; **janaaH** = people; **nikR^itaaH** = who have been humiliated by you; **harshhitaH** = being happy; **ityeva vakshyanti** = will speak thus; **raudraH** = the cruel Ravana; **dishhTyaa** = by God's grace; **praaptaH** = has got; **etat vyasanam** = this danger.

"About you who is a sinner thus being destroyed, people who have been humiliated by you being happy will speak thus: 'The cruel Ravana by God's grace has got this danger' "

[Verse Locator](#)

शक्या लोभयितुं नाहमैश्वर्येण धनेन वा ॥ ५-२१-१५

अनन्या राघवेणाहं भास्करेण प्रभा यथा ।

15. **aham** = I; **na shakya** = am not capable; **lobhayitum** = to be tempted; **aisvaryeNa** = by wealth; **dhanena vaa** = or by money; **aham** = I; **ananyaa** = am not separate; **raaghaveNa** = with Raghava; **prabhaa yathaa** = like the sun-shine; **bhaaskareNa** = with the sun.

"I am not capable to be tempted by wealth or by money. I am not separate with Raghava like the sun-shine with the sun."

[Verse Locator](#)

उपधाय भुजम् तस्य लोकनाथस्य सत्कृतम् ॥ ५-२१-१६

कथम् नामोपधास्यामि भुजमन्यस्य कस्य चित् ।

16. **upadhaaya** = (after making) as a pillow; **satkR^itam bhujam** = that worshipped shoulder; **lokanathasya** = of that lord of the world; **tasya** = of that Rama; **katham naama** = how; **upadhaasyaami** = can I make as pillow; **.anyasya kasya chit** = some other one's; **bhujam** = shoulder.

"After making as a pillow that worshipped shoulder of that lord of the world, of that Rama, how can I make as pillow some other one's shoulder?"

[Verse Locator](#)

अहमौपयीकी भार्या तस्यैव वसुधापतेः ॥ ५-२१-१७

व्रतस्नातस्य विप्रस्य विद्येव विदितात्मनः ।

17. **vidyaa iva** = like the education;viprasya = of a brahmin; **viditaatmanaH** = with a famous mind; **vrata snaatasya** = initiated in religious vow; **aham** = I;aupayikii bharyaa = am a suitable wife; **tasyaiva** = to that Rama alone; **vasudhaapateH** = the lord of earth.

"Like the education of a brahmin with a famous mind, initiated in religious vow, I am suitable wife to that Rama alone the lord of earth."

[Verse Locator](#)

साधु रावण रामेण मां समानय दुःखिताम् ॥ ५-२१-१८
वने वाशितया सार्थम् करेण्वेव गजाधिपम् ।

18. **raavaNa** = O Ravana!; **maam samaanaya** = let me meet;saadhu = well; **raameNa saardham** = together with Rama; **vaashitayaa kareNveva** = like a female elephant; **gajaadhipam** = with a (male) elephant; **vane** = in a forest.

"O Ravana! Let me meet together with Rama like a female elephant with a male elephant in a forest."

[Verse Locator](#)

मित्रमौपयिकम् कर्तुम् रामः स्थानम् परीप्सता ॥ ५-२१-१९
वधम् चानिच्छता घोरं त्वयासौ पुरुषर्षभः ।

19. **aupayikam** = it is suited; **asau** = this; **raamaH** = Rama; **purushharshhabhaH** = best among men; **mitram kartum** = is made to be a friend; **tvayaa** = by you; **pariipsataa** = who is desiring; **sthaanam** = continued existence; **anichchhataa cha** = and not desiring; **ghoram vadham** = a horrible slaying.

"It is suited that this Rama, best among men, is made to be a friend by you who is desiring continued existence and not desiring a horrible slaying."

[Verse Locator](#)

विदितः स हि धर्मज्ञः शरणागतवत्सलः ॥ ५-२१-२०
तेन मैत्री भवतु ते यदि जीवितुमिच्चसि ।

20. **saH** = He (Rama); **dharmajJNaH** = the righteous one; **viditaH hi** = is indeed known;sharaNaagatavatsalaH = as one who loves those who seek protection; **ichchhasi yadi** = if you desire; **jiivitam** = to live; **maitrii bhavatu** = let there be friendship; **te** = to you; **tena** = with Rama.

"Rama the righteous one is indeed known as one who loves those who seek protection. If you desire to live. let there be friendship between you and Rama."

[Verse Locator](#)

प्रसादयस्व त्वं चनं शरणागतवत्सलम् ॥ ५-२१-२१
मां चास्मै नियतो भूत्वा निर्यातयितुमर्हसि ।

21. **tvam** = you; **prasaadayasva** = seek graciousness;enam = of this Rama; **sharaNaagatavatsalam** = who loves those who seek protection;prayataH bhuutvaa = becoming piously disposed; **arhasi** = you are suited; **niryaatayitum** = to return; **maam** = me; **asmai** = to this Rama.

"You seek graciousness of this Rama who loves those who seek protection. Becoming piously disposed, you are suited to return me to this Rama."

[Verse Locator](#)

एवम् हि ते भवेत्स्वस्ति सम्प्रदाय रघूत्तमे ॥ ५-२१-२२

अन्यथा त्वम् हि कुर्वणो वधम् प्राप्स्यसि रावण ।

22. **evam** = in this way; **sampradaaya** = giving (me); **raghuuttame** = to Rama; **bhavet** = will become; **svasti** = fortunate; **te** = to you; **ravaNa** = O Ravana!; **tvam** = you; **anyathaa kurvaaNa** = doing in a different way; **vadham praapsyasi** = will get slaying.

"In this way giving me to Rama will become fortunate to you. O Ravana! If you do in a different way, you will get slayed."

[Verse Locator](#)

वर्जयेद्वज्रमुत्सृष्टं वर्जयेदन्तकश्चिरम् ॥ ५-२१-२३

त्वद्विधम् तु न स क्रुद्धो लोकनाथः स राघवः ।

23. **utKRishhTam** = drawn out; **vajram** = Vajrayudha; the weapon of Indra; **varjayet** = may spare; **tvadvidham** = some one like you; **antakaH** = Lord of death; **varjayet** = may spare you; **chiram** = for a long time; **saH RaaghavaH** = that Rama; **lokanaathaH** = the lord of worlds; **saMkruddhaH** = greatly enraged; **na** = will not (spare you).

"Drawn out Vajrayudha, the weapon of Indra may spare some one like you. Lord of death may spare you for a long time. That Rama the lord of worlds greatly enraged will not spare you."

[Verse Locator](#)

रामस्य धनुषः शब्दं श्रोष्यसि त्वं महास्वनम् ॥ ५-२१-२४

शतक्रतुविसृष्टस्य निर्घोषमशनेरिव ।

24. **nirghoshhamiva** = like the great sound; **ashaneH** = of Vajrayudha; **shatakratuvisR^iTaya** = hurled by Indra; **tvam shroshhyasi** = you will hear; **mahaasvanam** = a loud sound; **shabdam** = which is sonorous; **raamasya dhanushhaH** = of Ram's bow.

"Like the great sound of Vajrayudha hurled by Indra, you will hear a loud sound which is sonorous of Rama's bow."

[Verse Locator](#)

इह शीघ्रं सुपर्वाणो ज्वलितास्य इवोरगाः ॥ ५-२१-२५

इषवो निपतिष्यन्ति रामलक्ष्मणलक्षणाः ।

25. **ishhavaH** = arrows; **suparvaaNaH** = with good nodes; **prajvalitaasyaaH** = with blazing tips; **uragaaH iva** = like snakes; **raamalakshmaNa lakshaNaH** = with characteristic signs of Rama and Lakshmana **nipatishhyanti** = will fall down; **iha** = here (in Lanka); **shiighram** = soon.

"Arrows with good nodes, with blazing tips, like snakes, with characteristic signs of Rama and Lakshmana will fall down soon here in Lanka."

[Verse Locator](#)

रक्षांसि परिनिघ्नस्तः पुर्यामस्यां समन्ततः ॥ ५-२१-२६

असम्पातं करिष्यन्ति पतन्तः कङ्कवाससः ।

26. **kaN^ka vaasasaH** = arrows tied with the plumes of an eagle; **parivighnantaH** = will hit; **rakshaaMsi** = ogres; **samantataH** = everywhere; **asyaam puryaam** = in this city; **karishhyanti** = (and) will make; **asaMpaatam** = without space.

"Arrows tied with the plumes of an eagle will hit ogres everywhere in this city and will cover the city without space."

[Verse Locator](#)

राक्षसेन्द्रमहासर्पान् स रामगरुडो महान् ॥ ५-२१-२७
उद्धरिष्यति वेगेन वैनतेय इवोरगान् ।

27. saH = That; raamagarudaH = Garuda called Rama; vegena = speedily; uddharishhyati = will pluck; raakshasendramahaasarpaan = the great serpents called ogres; vainateyaH uragaaniva = like Vainateya (plucking) the serpents.

"That Garuda called Rama speedily will pluck the great serpents called ogres like Vainateya plucking the serpents."

[Verse Locator](#)

अपनेष्यति मां भर्ता त्वत्तः शीघ्रमरिन्दमः ॥ ५-२१-२८
असुरेभ्यः श्रियं दीप्तां विष्णुस्त्रिभिरिव क्रमैः ।

28. bhartaa = my husband; ariMdamaH = the destroyer of foes; maam apaneshhyati = will take me away; tvattaH = from you; vishhNuH iva = like Lord Vishnu; tribhiH kramaiH = with three steps; diiptaam shriyam = (taking away) brilliant prosperity; asurebhyaH = from Asuras.

"My husband who is a destroyer of foes will take me away from you like Lord Vishnu with three steps taking away the brilliant prosperity from Asuras."

[Verse Locator](#)

जनस्थाने हतस्थाने निहते रक्षसां बले ॥ ५-२१-२९
अशक्तेन त्वया रक्षः कृतमेतदसाधु वै ।

29. rakshaH = O ogre!; rakshasaam bale = (while the) army of ogres; nihate = was being killed; janasthaane = at Janasthana; hatasthaane = (which became) land of the dead; etat = this; asaadhu = bad (deed); kR^itam vai = has been done; tvayaa = by you; ashaktena = being powerless;.

"O ogre! While the army of ogres was being killed at Janasthana which became the land of dead, this bad deed has been done by you being powerless."

[Verse Locator](#)

अश्रमम् तु तयोः शून्यं प्रविश्य नरसिंहयोः ॥ ५-२१-३०
गोचरं गतयोर्भ्रात्रोरपनीता त्वयाधम ।

30. adhama = O lowest one!; tayoH bhraatroH = (when) those brothers; gatayoH = were gone; gocharam = out; pravishya = entering; ashramam = hermitage; shuunyam = without them; apanita = I have been abducted; tvayaa = by you.

"O lowest one! When those brothers were gone out, entering hermitage without them, I have been abducted by you."

[Verse Locator](#)

न हि गन्धमुपाघ्राय रामलक्ष्मणयोस्त्वया ॥ ५-२१-३१
शक्यं संदर्शने स्थातुं शुना शार्दूलयोरिव ।

31. shaarddulayoriva = like tiger; shunaa = by dog; upaaghraaya = smelling; gandham = scent; raamalakshmaNayoH = of Rama and Lakshmana; na shakyam hi = it is indeed not possible; tvayaa = by you; sthaatum = to stand; saMdardshane = (in their) view.

"Like tiger by dog, smelling the scent of Rama and Lakshmana it is indeed not possible by you to stand in their view."

[Verse Locator](#)

तस्य ते विग्रहे ताभ्यां युगग्रहणमस्थिरम् ॥ ५-२१-३२
वृत्रस्येवेन्द्रबाहुभ्यां बाहोरेकस्य विग्रहे ।

32. te = To you; tasya = like that; vigrahe = enmity; tabhyaam = with those two; vigrahe iha = is like the enmity; ekasya bahoH = of one hand; vR^itrasya = of Vruttasura; indra baahubhyaam = with two hands of Indra; asthiram = (and) it is not persevering; yugagrahanam = (for you) to be an opponent (with them).

"To you like that, enmity with those two is like the enmity of one hand of Vruttasura with two hands of Indra and it is not persevering for you to be an opponent with them."

[Verse Locator](#)

क्षिप्रं तव स नाथो मे रामः सौमित्रिणा सह ॥ ५-२१-३३
तोयमल्पमिवादित्यः प्रानानादास्यते शरैः ।

33. me naathaH = my husband; saH raamaH = that Rama; saumitriNaa saha = together with Lakshmana; adaasyate = will take away; sharaiH = with His arrows; tava praaNaan = your life; kshipram = quickly; aadityaH iva = like the sun; alpam toyam = (drying) shallow water.

"My husband that Rama together with Lakshmana will take away with His arrows your life quickly like the sun drying up shallow water."

[Verse Locator](#)

गिरिं कुबेरस्य गतोऽथवालयम् ।
सभां गतो वा वरुणस्य राज्ञः ।
असंशयं दाशरथेर्न मोक्ष्यसे ।

महाद्रुमः कालहतोऽशनेरिव ॥ ५-२१-३४

34. kaala hataH = Killed by time; kuberasya girim gatam = (even if you) go to the mountain of Kubera; athavaa = or; aalyam = to his house; gato vaa = or if you go; sabhaam = to the assembly; raajjNaH varunasya = of King Varuna; asaMshayaM = without doubt; na mokshyase = you will not be released; daasharatheH = from Rama; mahaadrumaH = like a great tree; ashani = (from) thunderbolt.

"Killed by time even if you go to the mountain of Kubera or to his house or if you go to the assembly of King Varuna, without doubt you will not be released from Rama like a great tree from thunderbolt."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकविंशः सर्गः

Thus completes 21st Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 21

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 22 Verses converted to UTF-8, Nov 09

Introduction

Ravana gives Seetha two months to marry him. He orders ogres to frighten Seetha and bring Her to his control. Ravana then goes back to his own house with his consorts.

[Verse Locator](#)

सीताय वचनं श्रुत्वा परुषं राक्षसेश्वरः ।

प्रत्युवाच ततः सीतां विप्रियं प्रियदर्शनम् ॥ ५-२२-१

1. **raakshasesvaraH** = King of ogres; **shrutvaa** = listening; **sitaayaaH vachanam** = to Seetha's words; **parushham** = which were harsh; **tataH** = thereafter; **siitaam pratyuvaacha** = replied to Seetha; **vipriyam** = unpleasant (words); **priyadarshanam** = which are seen to be pleasant.

Ravana listening to Seetha's words which were harsh thereafter replied to Seetha unpleasant words which are seen to be pleasant.

[Verse Locator](#)

यथा यथा सान्त्वयिता वश्यः स्त्रीणां तथा तथा ।

यथा यथा प्रियम् वक्ता परिBहृतस्तथा तहा ॥ ५-२२-२

2. **yathaa yathaa** = in whatever way; **saantvayitaa** = gentle language (is used); **striiNaam** = to women; **tathaa tathaa** = in that way; **vashyaH** = (they) will be under control; **yathaa yathaa** = in whatever way; **vaktaa** = (men) speak; **priyam** = dear words; **tathaa tathaa** = in that way; **paribhuutaH** = they will be rejected.

"In whatever way gentle language is used to women in that way they will be under control. In whatever way men speak dear words, in that way they will be rejected."

[Verse Locator](#)

संनियच्चति मे क्रोधं त्वयि कामः समुत्थितः ।

द्रवतोऽमार्गमासाद्य हयानिव सुसारथिः ॥ ५-२२-३

3. tvayi = in your matter; kaamaH = desire; samutthitaH = which has risen up; saMniyachchhati = is subdueing; krodham = anger; hayaniva = like horses; dravataH = running; amaargam aasaadya = obtaining a bad path; susaarathiH = (being subdued by) a good charioteer.

"In your matter desire which has risen up is subdueing my anger like horses running obtaining a bad path being subdued by a good charioteer."

[Verse Locator](#)

वामः कामो मनुष्याणाम् यस्मिन् किल निबध्यते ।
जने तस्मिंस्त्वनुक्रोशः स्नेहश्च किल जायते ॥ ५-२२-४

4. kaamaH = desire; manushhyaNaam = of men; vaamaH = is unfavourable; yasmin = in which; jane = man; nibadhyate = (desire) is tied up; tasmin = in that man; jaayate kila = there is; anukroshaH = compassion; snehashcha = and fondness.

"Desire of men is unfavourable. In which man desire is tied up, in that man there is compassion and fondness."

[Verse Locator](#)

एतस्मात्कारणान्न त्वां घातयामि वरानने ।
वधार्हमवमानार्हं मिथ्याप्रव्रजिते रताम् ॥ ५-२२-५

5. varaanane = O one with a beautiful face!; etasmaat = for this reason; tvaam = (although) you (are); vadhaarhaam = suitable to be killed; avamaanaarhaam = (and) suitable to be humiliated; rataam = interested; mithyaappravrajite = (in Rama who is in) sham exile; na ghaatayaami = I am not killing you.

"O one with a beautiful face! For this reason although you are suitable to be killed and suitable to be humiliated, interested in Rama who is in sham exile, I am not killing you."

[Verse Locator](#)

परुषाणीह वाक्यानि यानि यानि ब्रवीषि माम् ।
तेषु तेषु वधो युक्तस्तव मैथिलि दारुणः ॥ ५-२२-६

6. maithilii = O Seetha!; iha = here; yaani yaani = whatever; parushhaNi = harsh; vaakyaani = words; braviishhi = you are speaking; maam = about me; teshhu teshhu = (because of) those (words); tava daaruNaH vadha = your horrible slaying; yuktaH = is suitable;

"O Seetha! Here whatever harsh words you are speaking about me, because of those words, you are suitable to be horribly slayed."

[Verse Locator](#)

एकमुक्त्वा तु विअदर्शीं रावणो राक्षसाधिपः ।
क्रोधसंरम्भसम्युक्तः सीतामुत्तरमब्रवीत् ॥ ५-२२-७

7. raakshasaadhipaH = king of ogres; raavanaH = Ravana; evam uktvaa = speaking thus; vaidehiim = to Seetha; krodhasaMrambhasaMyuktaH = full of anger and fury; abraviit = spoke; uttaram = subsequent word; siitaam = to Seetha.

The king of ogres Ravana speaking thus to Seetha, full of anger and fury spoke subsequent word to Seetha.

[Verse Locator](#)

द्वौ मासौ रक्षितव्यौ मे योऽवधिस्ते मया कृतः ।

ततः शयनमारोह मम त्वं वरवर्णिनि ॥ ५-२२-८

8. **varavarNini** = O Seetha with best complexion!; **yaH** = whatever; **avadhiH** = limit; **kR^ita** = has been made; **mayaa** = by me; **te** = to you; **dvau** = (those) two; **maasau** = months; **rakshitavyau** = are protectable; **me** = to me; **tataH** = thereafter; **aaroHa** = ascend; **mama shayanam** = my bed.

"O Seetha with best complexion! Whatever limit has been made by me to you, those two months are protectable to me. Thereafter ascend my bed."

[Verse Locator](#)

ऊर्ध्वं द्वाभ्यां तु मासाभ्यां भर्तारम् मामनिच्चतीम् ।

मम त्वां प्रातराशार्थमालभन्ते महानसे ॥ ५-२२-९

9. **uurdhvam** = above; **dvaabhyaam maasaabhyaam** = two months; **tvaam** = you; **anichchhatiim** = not desiring; **mama** = me; **bhartaaram** = as husband; **aalabhante** = will be killed; **mahaanase** = in my kitchen; **mama praataraashaartham** = for my breakfast.

"Above two months you not desiring me as husband will be killed in my kitchen for my breakfast."

[Verse Locator](#)

तां तर्ज्यमानां सम्प्रेक्ष्य राक्षसेन्द्रेण जानकीम् ।

देवगन्धर्वकन्यास्ता विषेदुर्विकृतेक्षणाः ॥ ५-२२-१०

10. **saMprekshya** = Seeing; **jaanakiim** = Seetha; **tarjyamaanaam** = being frightened; **raakshasendreNa** = by Ravana; **taaH** = those; **devagandharva kanyaa** = Deva and Gandharva maidens; **vishheduH** = grieved; **vikR^itekshaNaaH** = with troubled eyes.

Seeing Seetha being frightened by Ravana those Deva and Gandharva maidens grieved with troubled eyes.

[Verse Locator](#)

औष्ठप्रकारैरपरा वक्त्रनेत्रैस्तथापराः ।

सीतामाश्वासयामासुस्तर्जितां तेन रक्षसा ॥ ५-२२-११

11. **taparaaH** = some; **oshhThaprakaraiH** = in the way of lips; **tathaa** = and in the like manner; **aparaaH** = some (others); **vaktranetraH** = with faces and eyes; **aashvaasayaamaasuH** = consoled; **taam siitaam** = that Seetha; **tarjitaam** = frightened; **tena rakshsaa** = by that ogre;

Some in the way of lips and in like manner some others with faces and eyes consoled that Seetha frightened by that ogre.

[Verse Locator](#)

ताभिराश्वासिता सीता रावणम् राक्षसाधिपम् ।

उवाचात्महितं वाक्यं वृत्तशौण्डीर्यगर्वितम् ॥ ५-२२-१२

12. **aashvaasitaa** = consoled; **taabhiH** = by them; **siitaa** = Seetha; **vR^itta shaunDiirya garvitam** = proud of virtuous conduct; **uvaacha** = spoke; **vaakyam** = words; **aatmahitam** = beneficial to self; **raakshsaadhipam raavaNam** = to the king of ogres Ravana.

Consoled by them Seetha proud of virtuous conduct spoke words beneficial to self to the king of ogres Ravana.

[Verse Locator](#)

नूनम् न ते जनः कश्चिदस्ति निःश्रेयसे स्थितः ।
निवारयति यो न त्वां कर्मणोऽस्माद्विगर्हितात् ॥ ५-२२-१३

13. yaH = Whoever; nivaarayati = prevents; tvaam = you; asmaat karmaNaH = from these actions; nigarhitaat = (which are) blameable; janaH = (such) a person; rataH = interested; te niHshreyase = in your welfare; kashchit naasti = there is none. nuunam = this is definite.

"Whoever prevents you from these actions which are blameable, such a person interested in your welfare there is none. This is definite."

[Verse Locator](#)

मां हि धर्मात्मनः पत्नीं शचीमिव शचीपतेः ।
त्वदन्यस्त्रिषु लोकेषु प्रार्थयेन्मनसापि कः ॥ ५-२२-१४

14. trishhu lokeshhu = in all the three worlds; tvadanyaH = except you; kaH = who; manasaapi = even by heart; praarthayet = will desire; maam = me; patniim = (who am the) wife; dharmaatmanaH = of virtuous Rama; shachiimiva = like Sachi; shachiipateH = the wife of Indra.

"In all the three worlds except you who even by heart will desire me who am the wife of virtuous Rama like Sachi the wife of Indra."

[Verse Locator](#)

राक्षसाधम रामस्य भार्याममितेजसः ।
उक्तवानसि यत्पापं क्व गतस्तस्य मोक्ष्यसे ॥ ५-२२-१५

15. raakshasaadhama = O vile ogre!; yat paapam = whatever sinful word; uktavaan asi = you spoke; bharyaam = to me who is the wife; amitatejasaH raamasya = of the great resplendent Rama; tasya = from that word; kva = where; gataH = will you go; mokshyase = to be released?

"O vile ogre! Whatever sinful word you spoke to me who is the wife of the great resplendent Rama, from that word where will you go to be released?"

[Verse Locator](#)

यथा दृप्तश्च मातङ्गः शशश्च सहितौ वने ।
तथा द्विरदवद्रामस्त्वं नीच शशवत् स्मृतः ॥ ५-२२-१६

16. yathaa = like; dR^iptaH maataJNgaashcha = an elephant in rut; shashashcha = and a hare; sahitaau = at war; vane = in the forest; tathaa = in the same way; niicha = O vile one! raamaH = Rama; dviradavat = is like an elephant; tvam = you; smR^itaH = are said; shshavat = to be like a hare.

"Like an elephant in rut and a hare at war in the forest, in the same way O vile one! Rama is like an elephant and you are said to be like a hare."

[Verse Locator](#)

स त्वमिक्ष्वाकुनाथम् वै क्षिपन्निह न लज्जसे ।

चक्षुषोर्विषयम् तस्य न तावदुपगच्छसि ॥ ५-२२-१७

17. saH = such; tvam = you; na lajjase = are not shameful; kshipan = abusing; ikshvaakunaatham = the lord of Ikshvaku dynasty Rama; na upagachchhasi = you are not getting; tasya = Rama's; vishayam taavat = matter so much.

"Such you are not shameful abusing the lord of Ikshvaku dynasty Rama. You are not getting Rama's matter so much."

[Verse Locator](#)

इवे ते नयने क्रूते विरूपे कृष्णपिङ्गले ।

क्षितौ न पतिते कस्मान्मामनार्य निरीक्षतः ॥ ५-२२-१८

18. anaarya = O ignoble one!; te = your; ime nayane = these eyes; kruure = (which are) cruel; viruupe = crooked; kR^ishhNa piJNgaLe = which are black and reddish brown; maam niriikshitaH = which are seeing me; kasmaat = for what reason; na patite = are (they) not falling down.

"O ignoble one! your these eyes which are cruel, crooked, which are black and reddish brown, which are seeing me, for what reason are they not falling down."

[Verse Locator](#)

तस्य धर्मात्मनः पत्नीं स्नुषां दशरथस्य च ।

कथं व्याहरतो मां ते न जिह्वा व्यवशीर्यते ॥ ५-२२-१९

19. vyaaharataH = thus speaking; maam = a bout me; patniim = (who am) the wife; dharmaatmanaH tasya = of virtuous Rama; snushhaam cha = and the daughter-in-law; dasharathasya = of Dasaratha; katham = how; te jihvaa = your tongue; vyavashiiryate = did not fall off.

"Thus speaking about me who am the wife of virtuous Rama and the daughter-in-law of Dasaratha how your tongue did not fall off."

[Verse Locator](#)

असंदेशात्तु रामस्य तपसश्चामपालनात् ।

न त्वां कुर्मि दशग्रीव भस्म भर्माहं तेजसा ॥ ५-२२-२०

20. dashagriiva = O Ravana!; bhasmaarha = (although you are) suited to be burnt into ashes; asaMdeshaat = not having mandate; raamasya = of Rama; anupaalanaat = (and) preserving; tapasaH = austerity; na kurmi = I am not making; tvaam bhasmam = you into ashes; tejasaa = (with my) glory.

"O Ravana! Although you are suited to be burnt into ashes, not having the mandate of Rama and preserving austerity, I am not reducing you into ashes with my glory."

[Verse Locator](#)

नापहर्तुमहं शक्या त्वया रामस्य धीमतः ।

विधिस्तव वधार्थाय विहितो नात्र संशयः ॥ ५-२२-२१

21. dhiimataH = wise; raamasya = Rama's; aham = I; na shakya = am not capable of being; apahartum = abducted; tvayaa = by you; vidhiH = (this) act; vihitaH = has been made; tava = for your; vadhaarthaaya = slaying; atra = in this; na saMshayaH = there is no doubt.

"Wise Rama's I am not capable of being abducted by you. This act has been made for your slaying. In this there is no doubt."

[Verse Locator](#)

शूरेण धनदभ्रात्रा बलैः समुदितेन च ।
अपिह्य रामं कस्माद्धि दारचौर्यं त्वया कृतम् ॥ ५-२२-२२

22. tvayaa = by you; shuureNa = (who is) strong; dhanadabhraatraa = brother of Kubera; samuditena cha = possessed of; balaiH = army; apohya = removing; raamam = Rama; kasmaat = for what reason; daarachauryam = abduction of wife; kR^itam = has been done.

"By you who is strong, brother of Kubera possessed of army, removing Rama for what reason abduction of wife has been done."

[Verse Locator](#)

सीताया वचनं श्रुत्वा रावणो राक्षसाधिपः ।
विनृत्य नयने क्रूरे जानकीमन्ववैक्षत ॥ ५-२२-२३

23. raakshasaadhipaH = king of rakshasas; raavanaH = Ravana; shrutvaa = listening; siitaayaaH vachanam = to Seetha's words; vivR^itya = turned around; kruure = (his) cruel; nayane = eyes; anvavaikshata = and saw; jaanakiim = Seetha.

King of rakshasas Ravana listening to Seetha's words turned around his cruel eyes and saw Seetha.

[Verse Locator](#)

नीलजीमूतसम्काशो महाभुजशिरोधरः ।
सिंहसत्त्वगतिः श्रीमान् दीप्त जिह्वग्रलोचनः ॥ ५-२२-२४

24. niilajiimuuta saMkaasho = (Ravana was) equal to a black cloud; mahaabhujashirodharaH = with big shoulders and neck; siMhasattvagatiH = with the strength and gait of a lion; shriimaan = glorious; diipta jihvaagra lochanaH = with radiant tip of tongue and eyes.

Ravana was equal to a black cloud, with big shoulders and neck with the strength and gait of a lion, glorious with radiant tip of tongue and eyes.

[Verse Locator](#)

चलाग्रमकुटप्रांशुश्चित्रमाल्यानुलेपनः ।
रक्तमाल्याम्बरधरस्तप्ताङ्गदविभूषणः ॥ ५-२२-२५

25. chalaagramakutapraaMshuH = (He was) tall with moving front portion of crown; chitramaalyaanulepananaH = with excellent garlands and anointments; raktamaalyaambara dharaH = wearing red garlands and clothes; taptaan^gada vibhuushhanaH = with ornaments made of refined gold;

He was tall with moving front portion of crown, with excellent garlands and anointments, wearing red garlands and clothes, with ornaments made of refined gold.

[Verse Locator](#)

श्रोणिसूत्रेण महता मेचकेन सुसम्वृतः ।
अमृतोत्पादनद्धेन भुजगेनेव मन्दरः ॥ ५-२२-२६

26. mandaraH iva = Like Mount Mandara; bhujagena = by Vasuki; amR^itotpaadaneddhenā = tied for producing nectar; susaMvR^itaH = (Ravana was) well tied; mahataa mechakena shroNi suutreNa = by a black big thread

Like Mount Mandara tied by Vasuki for producing nectar, Ravana was well tied by a black big thread.

[Verse Locator](#)

ताभ्यां स परिपूर्णाभ्यां भुजाभ्यां राक्षसेश्वरः ।
शुशुभेऽचलसंकाशः शृङ्गाभ्यामिव मन्दरः ॥ ५-२२-२७

27. achala saMkaashaH = Equalling a mountain; raakshasesvaraH = the king of ogres; shushubhe = shone; taabhyaam paripuuraNaabhyaam bhujaabhyaam = (with) those perfect shoulders; mandaraH i va = like Mount Mandara; shR^iN^gaabhyaam = with its peaks.

Equalling a mountain the king of ogres shone with those perfect shoulders like Mount Mandara with its peaks.

[Verse Locator](#)

तरुणादित्यवर्णाभ्यां कुण्डलाभ्यां विभूषितः ।
रक्तपल्लवपुष्पाभ्यामशोकाभ्यामिवाचलः ॥ ५-२२-२८

28. taruNaaditya varNaabhyaam = With the color of just risen sun; vibhuushhitaH = decorated; kuNDalaabhyaam = by earrings; achalaH i va = (he) was like a mountain; ashokaabhyaam = with Ashoka trees; raktapallava pushhpaabhyaam = (with) red flowers and shoots.

With the color of just risen sun, decorated by earrings, he was like a mountain with Ashoka trees with red flowers and shoots.

[Verse Locator](#)

स कल्पवृक्षप्रतिमो वसन्त इव मूर्तिमान् ।
श्मशानचैत्यप्रतिमो भूषितोऽपि भयम्करः ॥ ५-२२-२९

29. kalpavR^iksha pratima = Equalling a Kalpavriksha; saH = he; vasantaH muurtimaan i va = was like the embodiment of spring; shmashaana chaitya pratimaH = like a funeral mound in a grave-yard; bhayankaraH = was horrible; bhuushhito api = even though decorated.

Equalling a Kalpavriksha he was like the embodiment of spring season. Like a funeral mound in a grave-yard was horrible even though decorated.

[Verse Locator](#)

अवेक्षमाणो वैदेहीं कोपसम्रक्तलोचनः ।
उवाच रावणः सीतां भुजङ्ग इव निःश्वसन् ॥ ५-२२-३०

30. kopasaMraktalochanaH = With red eyes due to anger; raavanaH = Ravana; avekshamaaNaH = was looking; vaidehiim = (at) Seetha; niHshvasan = sighing; bhujaN^gaH i va = like a serpent; uvaacha = spoke; siitaam = to Seetha.

With red eyes due to anger Ravana was looking at Seetha sighing like a serpent and spoke to Seetha.

[Verse Locator](#)

31. **anuvrate** = O follower of Rama!; **abhisampannam** = possessed; **anayena** = with bad conduct; **arthahiinam** = without wealth; **adya** = now; **aham** = I; **naashayaami** = will destroy; **tvaam** = you; **suuryaH iva** = like the sun; **sandhyaa** = (destroying) morning twilight; **ojasaa** = with light.

O foloower of Rama posessing bad conduct, without wealth! Now I will destroy you like sun destroying morning twilight with light.

[Verse Locator](#)

इत्युक्त्वा मैथिलीम् राजा रावणः शत्रुरावणः ।

संदिदेश ततः सर्वा राक्षसीर्गोरदर्शनाः ॥ ५-२२-३२

32. **raajaa** = the king; **raavaNa** = Ravana; **shatruraavanaH** = who causes enemies to cry; **iti uktvaa** = thus speaking; **maithiliim** = to Seetha; **tataH** = thereafter; **sandidesha** = ordered; **sarvaaH** = all; **raakshasiiH** = ogre women; **ghoradarshanaaH** = with horrible appearances.

The king Ravana who causes enemies to cry thus speaking to Seetha, thereafter ordered all ogre women with horrible appearances.

[Verse Locator](#)

एकाक्षीमेककर्णा च कर्णप्रावरणां तथा ।

गोकर्णी हस्तिकर्णीम् च लम्बकर्णीमकर्णिकाम् ॥ ५-२२-३३

हस्तिपाद्यश्वपाद्यौ च गोपादीं पादचूळिकाम् ।

एकाक्षीमेकपादीं च पृथुपादीमपादिकाम् ॥ ५-२२-३४

अतिमात्रशिरोग्रीवामतिमात्रकुचोदरीम् ।

अतिमात्रास्यनेत्राम् च दीर्घजिह्वमजिह्विकाम् ॥ ५-२२-३५

अनासिकां सिंहमुखीं गोमुखीम् सूकरीमुखीम् ।

33; 34; 35. **ekaakshiim** = (Ravana ordered) one with a single eye; **ekakarNaam cha** = one with a single ear; **tataa** = and; **karNapraavanaNaam** = one with ears as covering; **gokarNiim** = one with cow's ears; **hastikarNiim cha** = one with ears of an elephant; **lambakarNiim** = one with dangling ears; **akarNikaam** = one without ears; **hastipaadyashvapaadyau cha** = and one with the feet of an elephant and one with feet of a horse; **gopaadiim** = one with feet of a cow; **paadachuulikaam** = one with hair over the feet; **ekaakshiim** = one with a single eye; **ekapaadiim cha** = and one with a single foot; **pR^ithupaadiim** = one with big feet; **apaadikaam** = one without feet; **atimaatrashirogriivaam** = one with a big head and neck; **atimaatrakuchodariim** = one with big breasts and stomach; **atimaatraasya netraam cha** = and one with big mouth and eyes; **diirghajihvaam** = one with long tongue; **ajihvikaam** = one without tongue; **anaasikaam** = one without nose; **siMhamukhiim** = one with the face of a lion; **gomukhiim** = one with the face of a cow; **suukaramukhiim** = one with the face of a pig.

Ravana ordered one with a single eye, one with a single ear and one with ears as covering, one with cow's wars, one with ears of an elephant, one with dangling ears, one without ears and one with the feet of an elephant and one with the feet of a horse, one with feet of a cow, one with hair over feet, one with a single eye and one with a single foot, one with big feet, one without feet, one with a big head and neck, one with big breasts and stomach, and one with big mouth and eyes, one with a long tongue, one without tongue, one without nose, one with the face of a lion, one with the face of a cow, one with the face of a pig.

यथा मद्वशगा सीता क्षप्रं भवति जानकी ॥ ५-२२-३६

तथा कुरुत राक्षस्यः सर्वाः क्षिप्रं समेत्य च ।

36. **raakshasyaH** = O ogres! **yathaa** = how; **jaanakii** = the daughter of Janaka; **siitaa** = Seetha; **madvashagaa bhavati** = becomes (under) my control; **kshipram** = quickly; **tathaa** = thus; **sarvaaH** = all of you; **sametya cha** = together; **kuruta** = do that task).

"O ogres! How the daughter of Janaka, Seetha becomes under my control quickly, thus all of you together do that task."

[Verse Locator](#)

प्रतिलोमानुलोमैश्च सामदानादिभेदनैः ॥ ५-२२-३७

अवर्जयत वैदेहीं दण्डस्योद्यमनेन च ।

37. **pratiloma anulomaishcha** = with hostile and favourable (tasks); **saamadaanaadibhedanaiH** = with kind words; with gifts; and dividing words; **udyamanena cha** = and exertion; **daNDasya** = of punishment; **avarjayata** = bring under possession; **vaidehiim** = Seetha.

"With hostile and favourable tasks, with kind words, with gifts and dividing words and exertion of punishment, bring Seetha under my possession."

[Verse Locator](#)

इति प्रतिसमादिश्य राक्षसेन्द्रः पुनः पुनः ॥ ५-२२-३८

काममन्युपरीतात्मा जानकीं पर्यतर्जयत् ।

38. **raakshsendraH** = Ravana; **iti** = thus; **pratisamadishya** = ordered; **punaH punaH** = again and again; **kaamamanyu pariitaatmaa** = with a mind full of lust and anger; **paryatarjayat** = frightened; **jaanakiim** = Seetha.

Ravana thus ordered again and again with a mind full of lust and anger frightened Seetha.

[Verse Locator](#)

उपगम्य ततः शीघ्रं राक्षसी धान्यमालिनी ॥ ५-२२-३९

परिष्वज्य दशग्रीवमिदं वचनमब्रवीत् ।

39. **tataH** = Thereafter; **raakshasii** = an ogre; **dhaanyamaalinii** = (called) Dhanyamalini; **shiighram** = quickly; **upagamya** = neared; **dashagriivam** = Ravana; **parishhvajya** = embraced (him); **abraviit** = (and) spoke; **idam** = these; **vachanam** = words.

Thereafter an ogre named Dhanyamalini quickly neared Ravana, embraced him and spoke these words.

[Verse Locator](#)

मया क्रीड महाराज सीतया किं तवानया ॥ ५-२२-४०

विवर्णया कृपणया मानुष्या राक्षसेश्वर ।

40. **mahaaraajaa** = O king!; **kriiDa** = sport; **mayaa** = with me; **raakshasesshvara** = O lord of ogres!; **kim prayojanam** = of what use; **tava** = to you; **anayaa** = (is) this; **siitayaa** = Seetha; **vivarNayaa** = (who is) colorless; **kR^ipaNayaa maanushhyaa** = and a wretched human;

"O king! Sport with me. O lord of ogres! Of what use to you is this Seetha who is colorless and a wretched human."

[Verse Locator](#)

नूनमस्या महाराज न दिव्यान् भोगसत्तमान् ॥ ५-२२-४१
विदधात्यमरश्रेष्ठस्तव बाहुबलार्जितान् ।

41. maharaja = O king!; amarashreshhThaH = Lord Brahma; na vidadhaata = did not assign; asyaaH = to Her; divyaan = wonderful; bhogasattamaan = best luxuries; tava baahubalaarjitaan = earned by the might of your arms; ;nuunam = this is definite.

"O king! Lord Barhma did not assign to Her wonderful best luxuries earned by the might of your arms. This is definite."

[Verse Locator](#)

अकामां कामयानस्य शरीरमुपतप्यते ॥ ५-२२-४२
इच्छन्तीं कामयानस्य प्रीतिर्भवति शोभना ।

42. shariiram = the body; kaamayaanasya = of one who desires; akaamaam = (a woman) without desire; upatapyate = suffers pain; shobhanaa = good; priitiH = happiness; bhavati = will occur; kaamayaanasya = to one who loves; icchantiim = (a woman) who desires (him).

"The body of one who desires a woman without desire suffers pain. Good happiness will occur to one who loves a woman who desires him."

[Verse Locator](#)

एवमुक्तस्तु राक्षस्या समुत्क्षिप्तस्ततो बली ॥ ५-२२-४३
प्रहसन्मेघसम्काशो राक्षसः स न्यवर्तत ।

43. evam = thus; uktaH = spoken to; raakshasyaaH = by that ogre; saH = that; raakshasaH = Ravana; balii = who was strong; meghasaMkaashaH = equalling a cloud; tataH = thereafter; samutkkshipataH = being taken away; nyavartata = turned back; prahasan = laughing.

Thus spoken to by that ogre that Ravana who was strong equalling a cloud, thereafter being taken away turned back laughing."

[Verse Locator](#)

प्रस्थितः स दशग्रीवः कम्पयन्निव मेदिनीम् ॥ ५-२२-४४
ज्वलद्भास्करवर्णाभम् प्रविवेश निवेशनम् ।

44. saH = that; dashagriivaH = Ravana; prasthitaH = departing; kampayanniva = was as though shaking; mediniim = the earth; pravivesha = entered; niveshanam = (his) house jvaladbhaaskaravarNaabham = with the lustre of blazing sun shine;

That Ravana departing was as though shaking the earth and entered his house with the lustre of blazing sun shine.

[Verse Locator](#)

देवगन्धर्वकन्याश्च नागकन्याश्च सर्वतः ॥ ५-२२-४५
परिवार्य दशग्रीवं विविशुस्तं गृहोत्तमम् ।

45. deva gandharva kanyaashcha = Deva and Gandharva maidens; naagakanyaashcha = and Naga maidens; parivaarya = surrounding; raavaNam = Ravana; sarvataH = in all directions; vivishuH = entered; tam = that; gR^ihottamam = best among houses.

Deva and Gandharva maidens and Naga maidens surrounding Ravana in all directions entered that best among houses.

[Verse Locator](#)

स मैथिलीं ध्रम परामवस्थितां ।
 प्रवेपमानां परिभर्स्य रावणः ।
 विहाय सीतां मदनेन मोहितः ।
 स्वमेव वेश्म प्रविवेश भास्वरम् ॥ ५-२२-४६

46. saH = that; raavanaH = Ravana; paribhartsya = frightening; maithiliim = Seetha; avasthitaam = (who was) steadfastly; dharmaparaam = intent on virtue; pravepamaanaam = (and who was) shaking; vihaaya = leaving; siitaam = Seetha; mohitaH = infatuated; madanena = by love; pravivesha = entered; svam = his own; veshmaiva = house; bhaasvaram = which was shining.

That Ravana frightening Seetha who was steadfastly intent on virtue and who was shaking, leaving Seetha, infatuated by love, entered his own house which was shining.

इत्यार्षे श्रीर्मद्रामायणे आदिकाव्ये सुन्दरकाण्डे द्वाविंशः सर्गः

Thus completes 22nd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 22

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46			

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 23 Verses converted to UTF-8, Nov 09

Introduction

This chapter describes the ogre women speaking to Seetha about her marrying Ravana.

[Verse Locator](#)

इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः ।
संदिश्य च ततः सर्वा राक्षसीर्निर्जगाम ह ॥ ५-२३-१

1. **raajaa** = the king; **raavaNaH** = Ravana; **shatruraavaNaH** = who makes enemies to cry; **iti uktvaa** = thus speaking; **maithiliim** = to Seetha; **tataH** = thereafter; **saMdishya** = also ordering; **sarvaaH** = all; **raakshasiiH** = ogre women; **nirjagaama** = went away.

The king Ravana who makes enemies to cry thus speaking to Seetha thereafter also ordering all ogre women went away.

[Verse Locator](#)

निष्क्रान्ते राक्षसेन्द्र तु पुनरन्तःपुरं गते ।
राक्षस्यो भीमरूपास्ताः सीतां समभिदुद्रुवुः ॥ ५-२३-२

2. **raakshasendre** = Ravana; **nishhkraante** = leaving; **gate** = obtaining; **punaH** = again; **antaHpuram** = gynaeceum; **tataH raakshasyaH** = those ogres; **bhiimaruupaaH** = with horrible appearances; **samabhidudruvuH** = went running; **siitaam** = to Seetha.

After Ravana left and obtained gynaeceum, those ogres with horrible appearances went running to Seetha.

[Verse Locator](#)

ततः सीतामुपागम्य राक्षस्यः क्रोधमूर्चिताः ।
परं पुरुषया वाचा वैदेहीमिदमब्रवन् ॥ ५-२३-३

3. **tataH** = thereafter; **upaagamya** = reaching; **siitaam** = Seetha; **raakshasyaH** = ogre women; **krodhamuurchitaaH** = swooned with anger; **vaachaa** = (with a) speech; **param** =

(which was) very; **parushhayaa** = harsh; **abruvan** = spoke; **idam** = this (word); **vaidehiim** = to Seetha.

Thereafter reaching Seetha ogre women swooned with anger and with a very harsh speech spoke these words to Seetha.

[Verse Locator](#)

पौलस्त्यस्य वरिष्ठस्य रावणस्य महात्मनः ।
दशग्रीवस्य भार्यात्वं सीते न बहुमन्यसे ॥ ५-२३-४

4. **siite** = O Seetha!; **na bahumanyase** = you are not respecting; **bhaaryaatvam** = becoming wife; **raavaNAsya** = of Ravana; **paulastasya** = born in the family of Paulastya; **varidhhThasya** = best among men; **mahaatmanaH** = a great soul; **dashagrriwasya** = with ten heads;

"O Seetha! You are not respcting becoming wife of Ravana born in the family of Paulastya, best among men, a great soul with ten heads."

[Verse Locator](#)

ततस्वएकजटा नाम राक्षसी वाक्यमब्रवीत् ।
अमन्त्र्य क्रोधताम्राक्षी सीतां करतलोदरीम् ॥ ५-२३-५

5. **tataH** = Thereafter; **raakshasii** = an ogre woman; **ekajaTaa naama** = named Ekajata; **krodhataamraakshii** = with red eyes due to anger; **aamantrya** = calling; **siitaam** = Seetha; **karatalodariim** = with stomach that can be held by a palm of the hand; **abraviit** = spoke; **vaakyam** = (these) words.

Thereafter an ogre woman named Ekajata with red eyes sue to anger calling Seetha with stomach that can be held by palm of the hand, spoke these words.

[Verse Locator](#)

प्रजापतीनाम् षण्णं तु चतुर्थो यः प्रजापतिः ।
मानसो ब्रह्मणः पुत्रः पुलस्त्य इति विश्रुतः ॥ ५-२३-६

6. **aNNaam prajaapatiinaam** = among the six Prajapathis; **yaH** = whichever; **putraH** = son; **chaturthaH prajapatiH** = the fourth Prajapati; **maanasaH** = born by the thought; **brahmaNaH** = of Lord Brahma; **vishrutaH** = (he is) famous; **pulastyaH iti** = as Pulastya.

"Among th six Prajapatis, whichever son, the fourth Prajapati, born by the thought of Lord Brahma ,he is famous as Paulastya."

[Verse Locator](#)

पुलस्त्यस्य तु तेजस्वी महार्षिर्मनसः सुतः ।
नाम्ना स विश्रवा नाम प्रजापतिसमप्रभः ॥ ५-२३-७

7. **naamnaa** = By the name; **vishravaa naama** = famous as Visrava; **prajaapati samaprabhaH** = with a radiance equalling that of Lord Brahma; **saH tejasvii maharshhiH** = that glorious sage; **sutaH** = is the son; **maanasaH** = (born) from the thought; **pulastasya** = of Pulastya.

By the name, famous as Visrava, with a radiance equalling that of Lord Brahmthat glorious sage is the son born from the thought of Pulastya.

[Verse Locator](#)

तस्य पुत्रो विशालाक्षि रावणः शत्रुरावणः ।

तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि ॥ ५-२३-८

मयोक्तं चारुसर्वाङ्गि वाक्यम् किं नाममन्यसे ।

8. **vishaakshii** = O wide eyed one!; **raavaNaH** = Ravana; **shatruraavaNaH** = who makes enemies to cry; **tasya** = is his (Visrava's); **putraH** = son; **tvam** = you; **arhasi** = are suited; **bhavitum** = to become; **tasya** = Ravana's; **bhaaryaa** = wife; **chaarusarvaanGii** = O one with all beautiful limbs!; **kim** = why; **naanumanyase** = will you not agree; **vaakyam** = words; **uktam** = spoken; **mayaa** = by me.

"O wide eyed one! Ravana who makes enemies to cry, is Visrava's son. You are suited to become Ravana's wife. O one with all beautiful limbs! Why will you not agree words spoken by me."

[Verse Locator](#)

ततो हरिजटा नाम राक्षसी वाक्यमब्रवीत् ॥ ५-२३-९

विवर्त्य नयने कोपान्मार्जारसदृशेक्षणा ।

9. **tataH** = Thereafter; **raakshasii** = an ogre woman; **harijaTaa naama** = named Harijata; **maarjaarasadR^ishekshaNaa** = with eyes like those of a cat; **vivartya** = turned around; **nayane** = eyes; **kopaat** = due to anger; **abraviit** = (and) spoke; **vaakyam** = (these) words.

Thereafter an ogre woman named Harijata with eyes like those of a cat turned around eyes due to anger and spoke these words.

[Verse Locator](#)

येन देवास्त्रायस्त्रिंशद्देवराजश्च निर्जताः ॥ ५-२३-१०

तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि ।

10. **yena** = by whom; **trastriMshat** = thirty three; **devaaH** = Devas; **devaraajashcha** = and the king of Devas; **nirjitaah** = have been conquered; **tvam** = you; **arhasi** = are suited; **bhavitum** = to become; **bhaaryaa** = the wife; **tasya raakshasendrasya** = of that lord of ogres.

"By whom thirty three Devas and the king of Devas have been conquered, you are suited to become the wife of that lord of ogres.

[Verse Locator](#)

ततस्तु प्रघसा नाम राक्षसी क्रोधमूर्छिता ॥ ५-२३-११

भर्त्सयनी तदा घोरमिदं वचनमब्रवीत् ।

11. **tataH** = Thereafter; **raakshasii** = an ogre woman; **praghasaa naama** = named Praghasa; **krodhamuurchhitaa** = swooning with anger; **tadaa** = then; **bhartsayantii** = frightening (Seetha) ; **abraviit** = spoke; **idam** = this; **ghoram** = horrible (word).

Thereafter an ogre named Praghasa swooning with anger and then frightening Seetha, spoke this horrible word.

[Verse Locator](#)

वीर्योत्सिक्तस्य शूरस्य सम्ग्रामे न निवर्तिनः ॥ ५-२३-१२

बलिनो वीर्ययुक्तस्य भार्यात्वम् किं न लप्स्यसे ।

12. kim = why; na lapyase = (you) will not get; bharyaativam = wife-hood (of Ravana); viiryotsiktasya = (who is) proud of his might; shuurasya = valiant; anivartinaH = who will not turn back; saMgraameshhu = in wars; balinaH = strong; viiryayuktasya = together with valour.

"Why will you not get wifehood of Ravana who is proud of his might, valiant, who will not turn back in wars, who is strong together with valour."

[Verse Locator](#)

प्रियां बहुमतां भार्या त्यक्त्वा राजा महाबलः ॥ ५-२३-१३

सर्वासां च महाभागां त्वामुपैष्यति रावणः ।

13. raavaNaH = Ravana; mahaabalaH = with great might; tyaktvaa = leaving; priyaam = dear; bahumataam = respectable; bhaaryaam = wife; sarvaasaam = who among all wives; mahaabhaagaam = is most fortunate; upaishhyati = can obtain; tvaam = you.

"The mighty Ravana can leave dear respectable wife who among all wives is most fortunate and can obtain you."

[Verse Locator](#)

समृद्धम् स्त्रीसहस्रेण नानारत्नोपशोभितम् ॥ ५-२३-१४

अन्तःपुरं समुत्सृज्य त्वामुपैष्यति रावणः ।

14. raavaNaH = Ravana; samutsR^ijya = leaving; antaHpuram = gynaeceum; samR^iddham = filled; strii sahasreNa = with thousand women; naanaa ratnopashobhitam = shone by various best things; upaishhyati = can obtain; tvaam = you.

"Ravana leaving gynaeceum filled with thousand women and shone by various best things can obtain you."

[Verse Locator](#)

अन्या तु विकटा नाम राक्षसी वाक्यमब्रवीत् ॥ ५-२३-१५

असकृद्देवता युद्धे नागगन्धर्वदानवाः ।

निर्जिताः समरे येन सते पार्श्वमुपागतः ॥ ५-२३-१६

15; 16. anyaa = another; raakshasii tu = ogre woman; vikaTaa naama = named Vikata; abraviit = spoke; vaakyam = (these) words; yena = by whom; asakR^it = a number of times; yuddhe = in war; devataaH = Devas; samare = in war; naagagandharvadaanavaaH = Nagas; Gandharvas and Danavas; nirjiaaH = have been conquered; saH = that Ravana; aagataH = has come; te paarsvam = to your side.

Another ogre woman named Vikata spoke these words: "By whom a number of times in war Devas, in war Nagas, Gandharvas and Danavas have been conquered that Ravana has come to your side."

[Verse Locator](#)

तस्य सर्वसमृद्धस्य रावणस्य महात्मनः ।

किमद्य राक्षसेन्द्रस्य भार्यात्वं नेच्छऽधमे ॥ ५-२३-१७

17. adhame = O vile one; kim = why; adya = now; nechchhase = are you not desiring; bhaaryaativam = wifehood; tasya raavaNasya = of such Ravana; sarvasamR^iddhasya = fulfilled in all respects; mahaatmanaH = great soul; raakshasendrasya = lord of ogres.

"O vile one! Why are you not desiring wifehood of such Ravana, fulfilled in all respects, who is a great soul and lord of ogres.

[Verse Locator](#)

ततस्तु दुर्मुखी नाम राक्षसी वाक्यमब्रवीत् ।
यस्य सूर्यो न तपति भीतो यस्य च मारुतः ॥ ५-२३-१८
न वाति स्मायतापाङ्गे किं त्वं तस्य न तिष्ठसि ।

18. tataH = Thereafter; raakshasii = an ogre woman; durmukhii naama = named Durmuukhi; abraviit = spoke; vaakyam = (these) words; aayataa paaN^ge = O one with long cornered eyes! bhiitaH = fearing; yasya = whom; suuryaH = sun; na tapati = will not consume by heat; bhiitaH = fearing; yasya = whom; maarutaH = wind; na vaati sma = will not blow; tasya = to that one; kim = why; tvam = are you; na tiShThasi = not favourable.

Thereafter an ogre woman named Durmukhi spoke these words: " O one with long eyes! Fearing whom the sun will not consume by heat, fearing whom the win will not blow, to that one why are you not favourable."

[Verse Locator](#)

पुष्टवृष्टं च तरवो मुमुचुर्यस्य वै भयात् ॥ ५-२३-१९
शैलाश्च सुभ्रु पानीयम् जलदाश्च यदेच्छति ।
तस्य नैरृतराजस्य राजराजस्य भामिनि ॥ ५-२३-२०
किं त्वं न कुरुषे बुद्धिं भार्यार्थे रावणस्य हि ।

19; 20. subhru = O one with good eyebrows! bhaminii = O Seetha! bhayaat = by the fear; yasya = of whom; taravaH = trees; mumuchuH = shed; pushhpavR^ishhTim = a shower of flowers; yadaa ichchhati = whenever desired; shailaashcha = mountains; jaladaashcha = and clouds; paniiyam = (will shed) water; kim = why; tvam = you; na kurushhe = are not making; buddhim = mind; baaryardhe = to be the wife; tasya raavaNasya = of such Ravana; nairR^ita raajasya = king of ogres; raajaraajasya = (and) king of kings;

"O one with good eyebrows! O Seetha! By the fear of whom trees shed a shower of flowers, whenever Ravana desired mountains and clouds will shed water, why you are not making mind to be the wife of such Ravana, who is the king of ogres and king of kings."

[Verse Locator](#)

साधु ते तत्त्वतो देवि कथितं साधु भामिनि ॥ ५-२३-२१
गृहाण सुस्मिते वाक्यमन्यथा न भविष्यसि ।

21. susmite bhaaminii = O Seetha with good smile; devii = O princess! gR^ihaaNaa = understand; saadhu vaakyam = kind words; te kathitam = spoken to you; saadhu = well; tattvataH = truly.

"O Seetha with a good smile! O princess! Understand kind words spoken to you well and truly."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे त्रयोविंशः सर्गः

Thus completes 23rd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 23

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21			

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 24 Verses converted to UTF-8, Nov 09

Introduction

Seetha cites the examples of Sachi, Arundhati, Rohini et.al., on their devotion towards their husbands. Ogre women threaten to kill Seetha and eat her.

[Verse Locator](#)

ततः सीतामुपागम्य राक्षस्यो विकृताननाः ।
परुषं परुषा नार्य ऊचुस्तां वाक्यमप्रियम् ॥ ५-२४-१

1. tataH = Thereafter; raakshasyaH naaryaH = ogre women; parushhaaH = with a cruel nature; vikR^itaananaH = with crooked faces; upaagamy = neared; taam siitaam = that Seetha; uuchuH = (and) spoke; apriyam = unpleasant; vaakyam = words; parushham = harshly.

Thereafter ogre women with a cruel nature, with crooked faces neared that Seetha and spoke unpleasant words harshly.

[Verse Locator](#)

किं त्वमन्तःपुरे सीते सर्वभूतमनोहरे ।
महार्हशयनोपेते न वासमनुमन्यसे ॥ ५-२४-२

2. siite = O Seetha; kim = why; tvam = (are) you; naanuamanyase = not agreeing; vaasam = to stay; antaHpure = in the gynaeceum; sarvabhuuta manohare = pleasing to all beings; mahaarhashayanopete = together with the very best beds.

"O Seetha! Why are you not agreeing to stay in the gynaeceum pleasing to all beings together with very best beds."

[Verse Locator](#)

मानुषी मानुषस्यैव भार्यात्वं बहुमन्यसे ।
प्रत्याहर मनो रामान्न त्वं जातु भविष्यसि ॥ ५-२४-३

3. maanyshhii = you who are a human; bahumanyase = are thinking highly; bhaaryaatvam = (about) the wifhood; maanushhasyaiva = of a human

being; **pratyahaara** = withdraw; **manaH** = mind; **raamaat** = from Rama; **tvam** = (otherwise) you; **na bhavishhyasi** = will not exist; **jaatu** = at all;

"You who are a human are thinking highly about the wifehood of a human being. Withdraw your mind from Rama. Otherwise you will not exist at all."

[Verse Locator](#)

त्रैलोक्यवसुभोक्तारं रावणं राक्षसेश्वरम् ।
भर्तारमुपसंगम्य विहरस्व यथासुखम् ॥ ५-२४-४

4. **viharasva** = sport; **yathaasukham** = according to (your) comfort; **saMgamya** = coming together; **raakshaseshvaram** = (with) the king of ogres; **raavaNam** = Ravana; **trailokyavasubhoktaaram** = enjoying luxuries of the three worlds; **bhartaaram** = (and taking him) as husband.

"Sport according to your comfort coming together with the king of ogres Ravana enjoying luxuries of the three worlds and taking him as husband."

[Verse Locator](#)

मानुषी मानुषं तं तु राममिच्छसि शोभने ।
राज्याद्भ्राष्टमसिद्धार्थं विक्लबं त्वमनिन्दिते ॥ ५-२४-५

5. **shobhane** = O beautiful one!; **anindite** = O irreproachable one!; **maanushhii tu** = but being a human; **tvam** = you; **iccchasi** = are desiring; **tam raamam** = that Rama; **maanushham** = who is a human; **bhrashhTam** = banished; **raajyaat** = from kingdom; **asiddhaartham** = unsuccessful; **viklabam** = (and) gloomy.

"O beautiful one! O irreproachable one! But being a human you are desiring that Rama who is a human, banished from kingdom, unsuccessful and gloomy."

[Verse Locator](#)

राक्षसीनां वचः श्रुत्वा सीता पद्मनिभेक्षणा ।
नेत्राभ्यामश्रुपूर्णाभ्यामिदं वचनमब्रवीत् ॥ ५-२४-६

6. **siitaa** = Seetha; **padma nibhekshaNaa** = with eyes like lotuses; **shrutvaa** = hearing; **vachaH** = words; **raakshasiinaam** = of ogre women; **abraviit** = spoke; **idam vachanam** = these words; **netraabhyaam** = with eyes; **ashrupuurNaabhyaam** = filled with tears.

Seetha with eyes like lotuses hearing the words of ogre women spoke these words with eyes filled with tears.

[Verse Locator](#)

यदिदम् लोकविद्विष्टमुदाहरथ संगताः ।
नैतन्मनसि वाक्यं मे किल्बिषं प्रतिभाति वः ॥ ५-२४-७

7. **saMgataa** = (all of you) coming together; **yat vaakyam** = whatever words; **lokavidviSTam** = which are hated in the world; **udaaharatha** = you spoke; **me** = in my matter; **etat** = this; **na pratibhaati** = does it not seem; **kilbishham** = sinful; **vaH** = in your; **manasi** = mind;

"All of you coming together whatever words which are hated in the world you spoke in my matter, this does it not seem sinful in your mind?"

[Verse Locator](#)

न मानुषी राक्षसस्य भार्या भवितुमर्हति ।

कामं खादत मां सर्वा न करिष्यामि वो वचः ॥ ५-२४-८

8. **maanushhii** = Human woman; **na arhati** = is not suited; **bhavitum** = to become; **bhaaryaa** = wife; **raakshasasya** = of an ogre; **sarvaaH** = all of you; **kaamam** = freely; **khaadata** = eat; **maam** = me; **na karishhyaami** = I will not honour; **vaH vachanaH** = your words.

"Human woman is not waited to become wife of an ogre. All of you freely eat me. I will not honour your words."

[Verse Locator](#)

दीनो वा राज्यहीनो वा यो मे भर्ता स मे गुरुः ।

तं नित्यमनुरक्तास्मि यथा सूर्य सुवर्चला ॥ ५-२४-९

9. **diinaH vaa** = (although) wretched; **raajya hiinaH vaa** = or without kingdom; **yaH** = whoever; **me bhartaa** = is my husband; **saH** = He (alone); **me** = is my; **guruH** = master; **suvarchalaa yathaa** = like Suvarchala; **suuryam** = with the Sun God; **anuraktaa asmi tam** = I am fond of Him; **nityam** = always;

"Although wretched or without kingdom, whoever is my husband, He alone is my master. Like Suvarchala with the Sun God, I am fond of Him always."

[Verse Locator](#)

यथा शची महाभागा शक्रं समुपतिष्ठति ।

अरुन्धती वसिष्ठं च रोहिणी शशिनं यथा ॥ ५-२४-१०

लोपामुद्रा यथागस्त्यं सुकन्याच्यवनं यथा ।

सावित्री सत्यवन्तं च कपिलं श्रीमती यथा ॥ ५-२४-११

सौदासं मदयन्तीव केशिनी सगरं यथा ।

नैषधं दमयन्तीव भैमी पतिमनुव्रता ॥ ५-२४-१२

तथाहमिक्ष्वाकुवरं रामं पतिमनुव्रता ।

10; 11; 12. **yathaa** = like; **mahaabhaagaa** = the highly fortunate; **shachii** = Sachi; **samupatishhThati** = (who) waits; **shukram** = upon Indra; **arundhatii vasishhTham cha** = like Arundhati on Vasishta; **yathaa** = like; **rohiNi sashinam** = Rohini on the Moon God; **yathaa** = like; **lopamudraa agastyam** = Lopamudra on Agastya; **sukanyaa chyavanam yathaa** = like Sukanya on Chyavana; **saavitrii satyavantam** = (like) Savitri on Satyavanta; **shriimatii kapilam yathaa** = like Srimati on Kapila; **saudaasam madayantiiva** = like Madayanti on Saudasa; **keshinii sagaram yathaa** = like Kesini on Sagara; **damayantiiva** = like Damayanti; **bhaimii** = daughter of Bhima; **anuvrataa** = devoted; **patim naishhadham** = to husband Nala; **tathaa** = in the same way; **aham anuvrataa** = I am devoted; **patim raamam** = to my husband Rama; **ikshvaakuvaram** = best in Ikshvaku dynasty.

"Like the highly fortunate Sachi who waits upon Indra, like Arundhati on Vasishta, like Rohini on the Moon God, like Lopamudra on Agastya, like Sukanya on Chyavana, like Savitri on Satyavanta, like Srimati on Kapila, like Madayanti on Saudasa, like Kesini on Sagara, like Damayanti the daughter of Bhima, devoted to husband Nala, in the same way I am devoted to my husband Rama, the best in Ikshvaku dynasty."

[Verse Locator](#)

सीताया वचनं श्रुत्वा राक्षस्यः क्रोधमूर्चिताः ॥ ५-२४-१३

भर्त्सयन्ति स्म परुषैर्वाक्यै रावणचोदिताः ।

13. **raakshasyaH** = ogre women; **raavaNa choditaaH** = incited by Ravana; **shrutvaa** = listening; **vachanam** = to the words; **siitaayaaH** = of Seetha; **krodhamuurchitaaH** = swooned with anger; **bhartsayanti** = frightened (Her); **parushhaiH vaakyaiH** = with harsh words.

Ogre women incited by Ravana listening to the words of Seetha, swooned with anger and frightened Her with harsh words.

[Verse Locator](#)

अवलीनः स निर्वाक्यो हनुमान् शिशुपाद्रुमे ॥ ५-२४-१४

सीतां संतर्जयन्तीस्ता राक्ससीरशृणोत् कपिः ।

14. **saH hanumaan** = that Hanuma; **kapiH** = a monkey; **nirvaakyaH** = not talking; **avaliinaH** = (and) hiding; **shiMshupaa drume** = in the Simsupa tree; **ashR^iNot** = listened; **taaH raakshasiiH** = to those ogre women; **saMtarjayantiiH** = frightening; **siitaam** = Seetha.

That monkey Hanuma not talking and hiding in the Simsupa tree listened to those ogre women frightening Seetha.

[Verse Locator](#)

तामभिक्रम्य संक्रुद्धा वेपमानां समन्ततः ॥ ५-२४-१५

भृशं संलिलिहुर्दीप्तान् प्रलब्धन् दशनच्छदान् ।

15. **abhikramya** = nearing; **taam** = that Seetha; **vepamaanaam** = shaking (with fear); **samantataH** = in all directions; **saMkR^iddhaH** = (those ogres) being angry; **saMlilihuH** = licked; **bhR^isham** = a lot; **diiptaan** = shining; **pralambaan dashanachchadaan** = hanging lips.

Nearing that Seetha shaking with fear in all directions, those ogres being angry licked a lot shining and hanging lips.

[Verse Locator](#)

ऊचुश्च परमक्रुद्धाः प्रगृह्याशु परश्वधान् ॥ ५-२४-१६

नेयमर्हति भर्तारं रावणं राक्षसाधिपम् ।

16. **paramkruddhaaH** = being angry a lot; **pragR^ihya** = grasping; **aashu** = quickly; **parashvadhaan** = axes; **uchushcha** = and spoke; **iyam** = this woman; **naarhati** = is not suited; **raakshasaadhipam** = (to have) the king of ogres; **raavaNAM** = Ravana; **bhartaaram** = as husband.

Being angry a lot and grasping axes quickly spoke as follows: "This woman is not suited to have the king of ogres Ravana as husband."

[Verse Locator](#)

सा भर्तस्यमाना भीमाभी राक्षसीभिर्वरानना ॥ ५-२४-१७

सबाष्पमपसर्पन्ती शिशुपां तामुपागमत् ।

17. **bhatsyamaanaa** = being frightened; **raakshasiibhiH** = by ogre women; **bhiimaabhiH** = who were horrible; **saa varaanaanaa** = that Seetha with best face; **sabaashhpam** = with tears in eyes; **apasarpantii** = moving from there; **uppagamat** = reached; **taam shiMshupaam** = that Simsupa tree.

Being frightened by ogre women who were horrible that Seetha with best face with tears in eyes and moving from there reached that Simsupa tree.

[Verse Locator](#)

ततस्तां शिंशुपां सीता राक्षसीभिः समावृता ॥ ५-२४-१८
अभिगम्य विशालाक्षी तस्थौ शोकपरिप्लुता ।

18. tataH = Thereafter; vishaalaakshii = the wide eyed; siitaa = Seetha; abhigamya = nearing; taam siMsupaam = that Simsupa tree; samaavR^itaa = being surrounded; raakshasiibhiH = by ogre women; tasthau = was situated (there); shokapariplutaa = with gloom.

Thereafter the wide eyed Seetha nearing that Simsupa tree being surrounded by ogre women was situated there with gloom.

[Verse Locator](#)

तां कुशां दीनवदनां मलिनाम्बरधारिणीम् ॥ ५-२४-१९
भर्त्स्यांचक्रिरे सीतां राक्षस्यस्ताम् समन्ततः ।

19. taaH = those; raakshasyaH = ogres; bhartsayaaMchakrire = frightened; samantataH = from all directions; taam siitaam = that Seetha; kR^ishaam = (who was) emaciated; diinavadanaam = with a pitiful face; malinaambaradhaariNiim = wearing dirty garments;

Those ogres frightened from all directions that Seetha who was emaciated with a pitiful face and wearing dirty garments.

[Verse Locator](#)

ततस्तां विनता नाम राक्षसी भीमदर्शना ॥ ५-२४-२०
अब्रवीत्कुपिताकारा कराळा निर्णतोदरी ।

20. tataH = Thereafter; raakshasii = an ogre woman; vinataa naama = named Vinata; bhiimadarshnaa = with a horrible appearance; kupitaakaaraa = with an angry form; karaaLaa = crooked; nirNatodarii = having a prominent belly; taam abraviit = spoke to Her.

Thereafter an ogre woman named Vinata with a horrible appearance with an angry form, crooked, having a prominent belly spoke to Her.

[Verse Locator](#)

सीते पर्याप्तमेतावद्भर्तुः स्नेहो निदर्शितः ॥ ५-२४-२१
सर्वात्रातिकृतं भद्रे व्यसनायोपकल्पते ।

21. siite = O Seetha!; snehaH = love; bhartuH = of husband; nidarshitaH = has been shown (by you); etaavat = this much; paryaaptam = is enough; bhadre = O auspicious one!; sarvatra = at all times; atikR^itam = doing (something) excessively; upakalpate = serves as; vyasanaaya = vice ;

"O Seetha! You have showed love of husband. This much is enough. O auspicious one! At all times doing something excessively serves as vice."

[Verse Locator](#)

परितुष्टास्मि भद्रं ते मानुषस्ते कृतो विधिः ॥ ५-२४-२२

ममापि तु वचः पथ्यं ब्रुवन्त्याः कुरु मैथिलि ।

22. **maithili** = O Seetha! **paritushhTaa asmi** = I am happy; **maanushhaH vidhiH** = human duty; **kR^itaH** = has been done; **te** = by you; **bhadram** = (let there be) fortune; **te** = to you; **kuru** = do (according to); **mama** = my; **pathyam** = wholesome; **vachaH api** = words also; **bruvantyaH** = (which are) being told;

"O Seetha! I am happy. Human duty has been done by you. Let there be fortune to you. Do also according to my wholesome words being told."

[Verse Locator](#)

रावणं भज भर्तारं भर्तारं सर्वरक्षसाम् ॥ ५-२४-२३

विक्रान्तं रूपवन्तं च सुरेशमिव वासवम् ।

दक्षिणं त्यागशीलं च सर्वस्य प्रियदर्शनम् ॥ ५-२४-२४

23; 24. **bhaja** = obtain; **bhartaaram** = as husband; **raavaNam** = Ravana; **bhartaaram** = (who is) the lord; **sarva rakshasaam** = to all ogres; **vikraantam** = bold; **ruupavantam cha** = and handsome; **vaasavamiva** = like Indra; **suresham** = the lord of Devas; **dakshiNam** = able one; **tyaagashiilaM cha** = and liberal; **priyadarshanam** = with a pleasing appearance; **sarvasya** = to all;

"Obtain as husband Ravana who is the lord of all ogres, bold and handsome, like Indra the lord of Devas, able one and liberal with a pleasing appearance to all."

[Verse Locator](#)

मानुषं कृपणं रामं त्यक्त्वा रावणमाश्रय ।

दिव्याङ्गरागा वैदेहि दिव्याभरणभूषिता ॥ ५-२४-२५

अद्यप्रभृति सर्वेषां लोकनामीश्वरी भव ।

25. **tyaktvaa** = leaving; **raamam** = Rama; **maanushham** = a human; **kR^ipaNam** = miserable; **aashraya** = seek refuge; **raavaNam** = (in) Ravana; **vaidehi** = O Seetha!; **divyaN^garaagaa** = with best unguents to the body; **divyaabharaNa bhuushhitaa** = decorated with best ornaments; **bhava** = become; **iishvarii** = mistress; **sarveshhaam lokaanaam** = of all the worlds; **adyaprabhR^iti** = from today.

"Leaving Rama who is a human and miserable, seek refuge in Ravana. O Seetha! With best unguents to the body and decorated with best ornaments, become mistress of all the worlds from today."

[Verse Locator](#)

अग्नेः स्वाहा यथा देवी शिची वेन्द्रस्य शोभने ॥ ५-२४-२६

किं ते रामेण वैदेहि कृपणेन गतायिषा ।

26. **shobhane** = O auspicious one!; **svahaa yathaa** = like Svaha; **devii** = wife; **agneH** = of the Fire God; **shachiiva** = like Sachi; **indrasya** = (wife) of Indra (become mistress of all worlds; **vaidehi** = O Seetha!; **kim** = what (is the use); **raameNa** = with Rama; **kR^ipaNena** = who is miserable; **gataayushhaa** = and with gone vigour;

"O auspicious one! Like Svaha the wife of the Fire God, like Sachi the wife of Indra become mistress of all worlds. O Seetha! What is the use with Rama who is miserable and with gone vigour."

[Verse Locator](#)

एतदुक्तं च मे वाक्यं यदि त्वं न करिष्यसि ॥ ५-२४-२७

अस्मिन्मुहूर्ते सर्वास्त्वां भक्षयिष्यामहे वयम् ।

27. tvam na karishhyasi = if you do not do; me etat uktam vaakyam = my this spoken word; vayam sarvaaH = all of us; asmin = in this; muhuurte = moment; bhakshayishhyaamahe = will eat; tvaam = you.

If you do not do my this spoken word, all of us in this moment will eat you.

[Verse Locator](#)

अन्या तु विकटा नाम लबमानपयोधरा ॥ ५-२४-२८

अब्रवीत्कुपिता सीतां मुष्टिमुद्यम्य गर्जती ।

28. anyya tu = another (ogre); vikaTaa naama = named Vikata; lambamaanapayodharaa = with hanging breasts; udyamaya = raising; mushhTim = fist; garjatii = roaring; kupitaa = with anger; abraviit = spoke; siitaam = to Seetha.

Another ogre named Vikata with hanging breasts raising fist and roaring with anger spoke to Seetha.

[Verse Locator](#)

बहून्प्रियरूपाणि वचनानि सुदुर्मते ॥ ५-२४-२९

अनुक्रोशान्मर्दुत्वाच्च सोढानि तव मैथिलि ।

29. sudurmate maithilii = O Seetha with evil mind!; tava bahuuni vachanaani = your many words; apriyaruupaaNi = very unpleasant ones; sodhaani = have been tolerated; anukroshaat = due to pity; mR^idutvaachcha = and due to softness.

"O Seetha with an evil mind! Your many words which are unpleasant have been tolerated due to pity and due to softness."

[Verse Locator](#)

न च नः कुरुषे वाक्यं हितं कालपुरुस्कृतम् ॥ ५-२४-३०

अनीतासि समुद्रस्य पारमन्यैर्दुरासदम् ।

रावणान्तःपुरं घोरं प्रविष्टा चासि मैथिलि ॥ ५-२४-३१

30; 31. maithili = O Seetha!; na kurushhe cha = you are not doing; naH = our; vaakyam = word; kaalapuraskR^itam = (which is) respected by time; hitam = (and) wholesome; aaniitaa asi = you have been brought; samudrasya paaram = (to this) bank of the ocean; duraasadam = not obtainable; anyaiH = by others; pravishhTaa asi = you have entered; ghoram = terrible; raavaNaanantaHpuram = gynaeceum of Ravana.

"O Seetha! You are not doing according to our word which is respected by time and wholesome. You have been brought to this bank of the ocean not obtainable by others. You have entered the terrible gynaeceum of Ravana."

[Verse Locator](#)

रावणस्य गृहे रुद्धामस्माभिस्तु सुरक्षिताम् ।

न त्वां शक्तः परित्रातुमपि साक्षात्पुरन्दरः ॥ ५-२४-३२

32. ruddhaam = withheld; raavaNasya gR^ihe = in the house of Ravana; surakshitaam = well protected; asmaabhiH = by us; purandaraH api = even Devendra; saakshaat = himself; na shaktaH = is not capable; paritraatum = to protect; tvaam = you.

"Withheld in the house of Ravana well protected by us, even Devendra himself is not capable to protect you."

[Verse Locator](#)

कुरुष्व हितवादिन्या वचनं मम मैथिलि ।
अलमश्रुप्रपातेन त्यज शोकमन्थकम् ॥ ५-२४-३३

33. **maithili** = O Seetha!; **kurushhva** = do; **mama vachanam** = (according to) my word; **hitavaadinyaaH** = (which is) beneficial; **ashruprapaatenā** = discharge of tears; **alam** = is enough; **tyaja** = leave; **anarthakam** = worthless; **shokam** = gloom.

"O Seetha! Do according to my word, which is beneficial. Discharge of tears is enough. Leave worthless gloom."

[Verse Locator](#)

भज प्रीतिं च हर्षं च त्यजैतां नित्यदैन्यताम् ।
सीते राक्षसराजेन सह क्रीड यथासुखम् ॥ ५-२४-३४

34. **siite** = O Seetha!; **bhaja** = have; **priitim cha** = love; **harshham cha** = and happiness; **tyaja** = leave; **etaam** = this; **nityadainyataam** = daily gloom; **kriiDa** = sport; **yathaa sukham** = according to comfort; **raakshasaraajena saha** = with the king of ogres.

"O Seetha! Have love and happiness. Leave this daily gloom. Sport according to comfort with the king of ogres."

[Verse Locator](#)

जानासि हि यथा भीरु स्त्रीणां यौवनमध्रुवम् ।
यावन्न ते व्यतिक्रामेत्तावत्सुखमवाप्नुहि ॥ ५-२४-३५

35. **bhiiru** = O timid one!; **jaanaasi hi** = you know; **yathaa** = how; **yauvanam** = youth; **striiNaam** = of women; **adhruvam** = is not lasting; **yaavat** = as long as; **te** = your (youth); **na vyatikraamet** = will not pass away; **taavat** = so long; **avaapnuhi** = get; **sukham** = comfort.

"O timid one! You know how youth of women is not lasting. As long as your youth will not pass away, so long get comfort."

[Verse Locator](#)

उद्यानानि च रम्याणि पर्वतोपवनानि च ।
सह राक्षसराजेन चर त्वं मदिरेक्षणे ॥ ५-२४-३६

36. **madirekshaNe** = O one with intoxicating eyes!; **tvam** = you; **raakshasa raajena** = along with king of ogres; **chara** = roam; **ramyaaNi udyanaani** = beautiful groves; **parvatopavanaani** = mountains and nearby forests.

"O one with intoxicating eyes! You along with king of ogres roam beautiful groves, mountains and nearby forests."

[Verse Locator](#)

स्त्रीसहस्राणि ते सप्त वशे स्थास्यन्ति सुन्दरि ।
रावणं भज भर्तारं भ्रतारं सर्वरक्षसाम् ॥ ५-२४-३७

37. **sundari** = O beautiful one!; **sapta** = seven; **strii sahasraaNi** = thousand women; **sthaasyanti** = will be; **te vashe** = in your control; **bhaja** = have; **bhartaaram** = as husband; **raavaNam** = Ravana; **bhartaaram** = lord; **sarvarakshsaam** = of all ogres;

"O beautiful one! seven thousand women will be in your control. Have as husband Ravana the lord of all ogres."

[Verse Locator](#)

उत्पाद्य वा ते हृदयं भक्षयिष्यामि मैथिलि ।
यदि मे व्याहृतं वाक्यं न यथावत्करिष्यसि ॥ ५-२४-३८

38. **maithili** = O Seetha!; **na karishhyasi yadi** = if you do not do; **me vyaahR^itam vaakyam** = (according to) my spoken word; **yathhvat** = as is; **bhakshayishhyaami** = I will eat; **te hR^idayam** = your heart; **utpaaTya vaa** = (indeed by) plucking it out.

"O Seetha! If you do not do according to my spoken word as is, I will eat your heart indeed by plucking it out."

[Verse Locator](#)

ततश्चण्डोदरी नाम राक्षसी क्रोधमूर्छिता ।
भ्रामयन्ती महच्चूलमिदं वचनम्ब्रवीत् ॥ ५-२४-३९

39. **tataH** = thereafter; **raakshasii** = an ogre woman; **chaNDodarii naama** = named Chandodari; **krodhamuurchhitaa** = swooning with anger; **bhraamayantii** = turning around; **mahat** = a big; **shuulam** = spike; **abraviit** = spoke; **idam** = this; **vachanam** = word.

Thereafter an ogre woman named Chandodari swooning with anger, turning around a big spike spoke this word.

[Verse Locator](#)

इमां हरिणलोलाक्षीं त्रासोत्कम्पिपयोधरां ।
रावणेन हृतां दृष्ट्वा दौहृदो मे महानभूत् ॥ ५-२४-४०

40. **dR^ishhTvaa** = seeing; **imaam** = this woman; **hariNalolaakshiim** = with eyes like that of a deer; **traasotkampipayodharaam** = with moving breasts due to fear; **hR^itaam** = abducted; **raavaNena** = by Ravana; **abhuut** = (there) occurred; **me** = to me; **mahaan** = a great; **dauhR^idaH** = desire.

"Seeing this woman with eyes like that of a deer, with moving breasts due to fear, abducted by Ravana, there occurred to me a great desire."

[Verse Locator](#)

यकृत्प्लीहमथोत्पीडं हृदयं च सबन्धनम् ।
अन्त्राण्यपि तथा शीर्षं खादेयमिति मे मतिः ॥ ५-२४-४१

41. **me matiH** = it is my mind ; **khadeyam iti** = to eat; **yakR^it** = the liver; **pliiham** = the spleen; **utpiiDam** = flesh above heart; **hR^idayaM cha** = and heart; **sabandhanam** = together with muscle; **antraaNyapi cha** = and entrails; **tathaa** = and; **shiirshham** = the head.

"It is my mind to eat the liver, the spleen, flesh above heart and heart together with muscle and entrails and the head."

[Verse Locator](#)

ततस्तु प्रघसा नाम राक्षसी वाक्यमब्रवीत् ।

कण्ठमस्या नृशंसायाः पीडयाम किमास्यते ॥ ५-२४-४२

42. **raakshasii** = ogre woman; **praghasaa naama** = named Pragasa; **abraviit** = spoke; **vaakyam** = (these) words; **pIDayaama** = squeeze; **kaNTham** = the neck; **asyaaH** = of this; **nR^ishaMsaayaaH** = cruel woman; **kim** = why; **aasyate** = do we delay?

An ogre woman named Pragasa spoke these words : "Squeeze the neck of this cruel woman. Why do we delay?"

[Verse Locator](#)

निवेद्यतां ततो राज्ञे मानुषी सा मृतेति ह ।

नात्र कश्चन संदेहः खादतेति स वक्ष्यति ॥ ५-२४-४३

43. **tataH** = thereafter; **nivedyataam** = let it be known; **raajJNe** = to the king (that) ;saa = that; **maanushhii** = human woman; **mR^iteti** = has died; **saH** = he; **vakshyati** = will say; **iti** = thus; **khaadata** = eat; **na sandehaH** = there is no doubt; **atra** = in this matter.

"Thereafter let it be known to the king that that human woman has died. He will say thus : "Eat.". There is no doubt in this matter."

[Verse Locator](#)

ततस्त्वजामुखी नाम राक्षसी वाक्यमब्रवीत् ।

विशस्येमां ततः सर्वाः समान् कुरुत पीलुकान् ॥ ५-२४-४४

44. **tataH** = thereafter; **raakshasii** = an ogre woman; **ajaamukhii naama** = named Ajamukhi; **abraviit** = spoke; **vaakyam** = (these) words; **sarvaaH** = all of you; **vishasya** = killing; **imaam** = this woman; **tataH** = thereafter; **kuruta** = do; **samaan** = equal; **piilukaan** = pieces.

Thereafter an ogre woman named Ajamukhi spoke these words : "All of you killing this woman thereafter do equal pieces."

[Verse Locator](#)

विभजाम ततः सर्वा विवादो मे न रोचते ।

पेयमानीयतां क्षिप्रं लेह्यमुच्चावचं बहु ॥ ५-२४-४५

tataH = thereafter; **sarvaaH** = all of us; **vibhajaama** = will divide; **vivaadaH** = quarrel; **na rochate** = is not desirable; **me** = to me; **peyam** = liquor; **uchchaavacham** = many kinds; **bahu** = a lot of; **lehyam** = lickables; **aniiyataam** = be brought; **kshipram** = quickly.

"Thereafter all of us will divide. Quarrel is not desirable to me. Liquor, many kinds and a lot of lickables be brought quickly."

[Verse Locator](#)

ततः शूर्पणखा नाम राक्षसी वाक्यमब्रवीत् ।

अजामुख्या यदुक्तं हि तदेव मम रोचते ॥ ५-२४-४६

46. **tataH** = thereafter; **raakshasii** = an ogre woman; **shuurpaNakhaa naama** = named Surpanakha; **abraviit** = spoke; **vaakyam** = (these) words; **yat** = that; **uktaam** = (which was) spoken; **ajaamukhyaa** = by Ajamukhi; **tadeva** = that; **rochate** = is desirable; **mama** = to me.

Thereafter an ogre woman named Surpanakha spoke these words: "That which was spoken by Ajamukhi, is desirable to me."

सुरा चानीयतां क्षिप्रं सर्वशोकविनाशिनी ।

मानुषं मां समास्वाद्य नृत्यामोथ निकुम्भिलाम् ॥ ५-२४-४७

47. suraa cha = liquor; sarvashokavinaashinii = (which is the) destroyer of all sorrow; aniiyataam = be brought; kshipram = quickly; aasvaadya = eating; maanushham maaMsam = human flesh; atha = afterwards; nR^ityaamaH = we will dance; nikumbhilaam = for (propitiating) Nikumbhila;

"Liquor which is the destroyer of all sorrow be brought quickly. Eating human flesh afterwards, we will dance for propitiating Nikumbhila."

[Verse Locator](#)

एवं संभर्त्स्यमाना सा सीता सुरसुतोपमा ।

राक्षसीभिः सुघोराभिर्धैर्यमुत्सृज्य रोदिति ॥ ५-२४-४८

48. evam = thus; saMbhartsyamaanaa = being frightened; sughoraabhiH = by horrible; raakshasiibhiH = ogres; saa siitaa = that Seetha; surasutopamaa = equalling a daughter of gods; utsR^ijya = abandoning; dhairyam = fortitude; rodati = is crying.

Thus being frightened by horrible ogres, that Seetha equalling a daughter of gods, abandoning fortitude, was crying.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे चतुर्विंशः सर्गः

Thus completes 24th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 24

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 25 Verses converted to UTF-8, Nov 09

Introduction

Seetha calls out Rama and others and bursts into a wail not being able to endure the threats of ogre women.

[Verse Locator](#)

अथ तासां वदन्तीनां परुषं दारुणं बहु ।

राक्षसीनामसौम्यानां रुरोद जनकात्मजा ॥ ५-२५-१

1; **atha** = thereafter; **taasaam** = (as) those; **raakshasiinaam** = ogre women; **asaumyaanaam** = with a cruel nature; **vadantiinaam** = were speaking; **bahu** = a lot; **parushham** = harshly; **daaruNam** = (and) horribly; **janakaatmajaa** = Seetha; **ruroda** = cried.

As those ogre woman with a cruel nature were speaking a lot harshly and horribly, Seetha cried.

[Verse Locator](#)

एवमुक्ता तु वैदेही राक्षसीभिर्मनस्विनी ।

उवाच परमत्रस्ताबाष्पगद्गदया गिरा ॥ ५-२५-२

2. **evam** = thus; **uktaa** = being spoken to; **raakshasiibhiH** = by ogre women; **vaidehii** = Seetha; **manasvinii** = with a good mind; **paramatrastaa** = being frightened a lot; **baashhpa gadgadayaa giraa** = with a voice indistinct due to tears; **uvaacha** = spoke (as follows).

Thus being spoken to by ogre women, Seetha with a good mind being frightened a lot spoke as follows with a voice indistinct due to tears.

[Verse Locator](#)

न मानुषी राक्षसस्य भार्या भवितुमर्हति ।

कामं खादत मां सर्वा न करिष्यामि वो वचः ॥ ५-२५-३

3. **maanushhii** = a human woman; **na arhati** = is not suited; **bhavitum** = to become; **bhaaryaa** = a wife; **raakshasasya** = of an ogre; **sarvaaH** = all of you; **khaadata** =

eat; **maam** = me; **kaamam** = according to your desire; na karishhyaami = I will not do; **vaH** = (according to) your; **vachaH** = words.

"A human woman is not suited to become a wife of an ogre. All of you eat me according to your desire. I will not do according to your words."

[Verse Locator](#)

सा राक्षसीमध्यगता सीता सुरसुतोपमा ।
न शर्म लेभे दुःखार्ता रावणेन च तर्जिता ॥ ५-२५-४

4. **raakshsaiimadhyagataa** = being in the middle of ogre women; **tarjिता** = being frightened; **raavaNena cha** = by Ravana also; **surasutopamaa** = like a daughter of gods; **saa siitaa** = that Seetha; **na lebhe** = did not get; **sharma** = comfort; **duHkhaartaa** = being tormented by grief.

Being in the middle of ogre women, being frightened by Ravana also, like a daughter of gods, that Seetha did not get comfort being tormented by grief.

[Verse Locator](#)

वेपते स्माधिकं सीता विशन्ती वाङ्मात्मनः ।
वने यथा परिभ्रष्टा मृगी कोकैरिवार्दिता ॥ ५-२५-५

5. **mR^igiiva** = like a fawn; **vane** = in a forest; **yuudhaparibhrashhTaa** = lost from its herd; **arditaa** = tormented; **kokaiH** = by wolves; **vishantiiva** = (Seetha was) as though sinking (into); **aatmanaH** = own; **aN^gam** = body; **vepate sma** = (and) shook; **adhikam** = a lot.

Like a fawn in a forest lost from its herd and tormented by wolves, Seetha was as though sinking into own body and shook a lot.

[Verse Locator](#)

सा त्वशोकस्य विपुलां शाखामालम्ब्य पुष्पिताम् ।
चिन्तयामास शोकेन भर्तारं भग्नमानसा ॥ ५-२५-६

6. **saa tu** = that Seetha; **bhagna maanasaa** = with a broken heart; **shokena** = due to grief; **aalambya** = holding; **pushhpitaam shaakhaam** = a flowering branch; **vipulaam** = which was wide; **ashokasya** = of Ashoka tree; **chintayaamaasa** = thought; **bhartaaram** = about husband.

That Seetha with a broken heart due to grief, held a wide flowering branch of Ashoka tree and thought about Her husband.

[Verse Locator](#)

सा स्नापयन्ती विपुलौ स्तनौ नेत्रजलस्रवैः ।
चिन्तयन्ती न शोकस्य तदान्तमधिगच्छति ॥ ५-२५-७

7. **tadaa** = then; **saa** = that Seetha; **snaapayantii** = washing; **vipulau stanau** = Her wide breasts; **netra jala sravaiH** = with a flow of tears from eyes; **chintayantii** = (and) thinking; **na adhigachchhati** = did not get; **antam** = end; **shokasya** = of sorrow.

Then that Seetha washing Her wide breasts with a flow of tears from eyes and thinking, did not get end of sorrow.

[Verse Locator](#)

सा वेपमाना पतिता प्रवाते कदली यथा ।

राक्षसीनां भयत्रस्ता विवर्णवदनाभवत् ॥ ५-२५-८

8. saa = that Seetha; vepamaanaa = was shaking; kadaLii yathaa = like a plantain tree; patitaa = fallen down; pravaate = in an exceedingly windy place; raakshasii bhaya saMtrastaa = trembling with fear of the ogre women; abhavat = became; vivarNavadanaa = with a pale face.

That Seetha was shaking like a plantain tree fallen down in an exceedingly windy place, trembling with fear of the ogre women, and became with a pale face.

[Verse Locator](#)

तस्याः सा दीर्घविपुला वेपन्त्या सीतया तदा ।

ददृशे कम्पिनी वेणी व्याळीव परिसर्पती ॥ ५-२५-९

9. saa kampinii veNii = that moving plait; diirgha vipulaa = which was wide and long; tasyaaH paramstriyaaH = of that best woman; vepantyaH = trembling; dadR^ishe = was seen (to be); vyaaLiiva = like a serpent; parisarpatii = in motion.

That moving plait, which was wide and long, of that best woman was seen to be like a serpent in motion.

[Verse Locator](#)

सा निःश्वसन्ती दुःखार्ता शोकोपहतचेतना ।

आर्ता व्यसृजदश्रूणि मैथिली विललाप च ॥ ५-२५-१०

10. saa maithilii = that Seetha; duHkhaartaa = tormented by grief; shokopahata chetanaa = with a mind hit by sorrow; aartaa = struck by calamity; niHshvasantii = was sighing; niasR^ijat = let down; ashruuNi = tears; vilalaapa cha = and also cried.

That Seetha tormented by grief, with a mind hit by sorrow, struck by calamity was sighing and let down tears and also cried.

[Verse Locator](#)

हा रामेति च दुःखार्ता हा पुनर्लक्ष्मणेति च ।

हा श्वश्रु मम कौसल्ये हा सुमित्रेति भामिनी ॥ ५-२५-११

11. bhaaminii = Seetha; duHkhaartaa = being tormented by grief (said) ; haa raameti = Oh! Rama! punaH = again; haa lakshmaNeti = Oh! Lakshmana; haa kausalye = Oh! Kausalya; mama shvashru = my mother-in-law; haa sumitrete = Oh! Sumitra.

Seetha being tormented by grief said : "Oh! Rama!" and again "Oh! Lakshmana!","Oh! Kausalya!, my mother-in-law" "Oh! Sumitra!"

[Verse Locator](#)

लोकप्रवादः सत्योऽयं पण्डितैः समुदाहृतः ।

अकाले दुर्लभो मृत्युः स्त्रिया वा पुरुषस्य वा ॥ ५-२५-१२

यदाहमेवं क्रूराभी राक्षसीभिरिहार्दिता ।

जीवामि हीना रामेण मुहूर्तमपि दुःखिता ॥ ५-२५-१३

12; 13. aham = I; evam = thus; aarditaa = being tormented; kruuraabhiH raakshasiibhiH = by cruel ogre women; iha = here; hiinaa = lacking; raameNa =

Rama; **duHkhaartaa** = being tormented by grief; **yadaa** = when; **jiivaami** = I am living; **muhuurtamapi** = even for a moment; **mR^ityuH** = death; **akaale** = at wrong time; **striyaaH vaa** = to woman; **purushhasya** = or to a man; **durlabhaH** = is hard; **samudaahR^itaH** = (thus) being said; **lokapravaadaH** = the popular saying in the world; **satyaH** = is true.

"I thus being tormented by cruel ogre women here lacking Rama, being tormented by grief, when I am living even for a moment,' death at wrong time to woman or to a man is hard' - thus being said this popular saying in the world is true."

[Verse Locator](#)

एषाल्पपुण्या कृपणा विनशिष्याम्यनाथवत् ।
समुद्रमध्ये नौः पूर्णा वायुवेगैरिवाहता ॥ ५-२५-१४

14. **eshhaa** = this me; **alpapuNyaa** = with small merit; **kR^ipaNa** = wretched; **anaathavat** = like an orphan; **vinashishhyaami** = will perish; **nauH iva** = like a ship; **samudramadhye** = in the middle of the ocean; **aahataa** = being hit; **vaayuvegaiH** = by the speed of wind.

"This me with small merit, wretched, like an orphan, will perish like a ship in the middle of the ocean being hit by the speed of wind."

[Verse Locator](#)

भर्तारं तमपश्यन्ती राक्षसीवशमागता ।
सीदामि खलु शोकेन कूलं तोयहतं यथा ॥ ५-२५-१५

15. **apashyantii** = not seeing; **bhartaaram** = my husband; **tam** = that Rama; **aagataa** = obtaining; **raakshasii vasham** = control of ogre women; **tiiram yathaa** = like a bank; **toyahatam** = hit by water; **siidaami khalu** = I am verily perishing; **shokena** = with sorrow.

"Not seeing my husband that Rama and obtaining control of ogre women like a bank hit by water I am verily perishing with sorrow."

[Verse Locator](#)

तं पद्मदलपत्राक्षं सिंहविक्रान्तगामिनम् ।
धन्याः पश्यन्ति मे नाथं कृतज्ञं प्रियवादिनम् ॥ ५-२५-१६

16. **dhanyaaH** = (only) fortunate; **pashyanti** = see; **tam** = that; **me** = my; **naatham** = husband; **padmadaLapatraaksham** = with eyes like petals of an expanded lotus; **siMha vikraanta gaaminam** = walking with the gait of a lion; **kR^itajjNam** = correct in conduct; **priyavaadiam** = pleasant talker;

"Only fortunate see that my husband with eyes like petals of an expanded lotus, walking with the gait of a lion, correct in conduct and a pleasant talker."

[Verse Locator](#)

सर्वथा तेन हीनाया रामेण विदितात्मना ।
तीक्ष्णं विषमिवास्वाद्यदुर्लभं मम जीवितम् ॥ ५-२५-१७

17. **mama** = to me; **hiinaayaaH** = lacking; **tena** = that Rama; **viditaatmanaa** = with a famous soul; **aasvaadyeva** = like after eating; **tiikshNam vishham** = a pungent poison; **jiivitam** = life; **sarvathaa** = in all ways; **durlabham** = is hard.

"To me lacking that Rama with a famous soul, like after eating a pungent poison life in all ways is hard."

[Verse Locator](#)

कीदृशं तु महापापं मया जन्मान्तरे कृतम् ।
येनेदं प्राप्यते दुःखं मया घोरं सुदारुणं ॥ ५-२५-१८

18. yena = by what; mayaa = by me; praapyate = obtaining; idam = this; duHkham = grief; ghoram = which is horrible; sudaaruNam = very dreadful; kiidR^isham = what kind of; mahaa paapam = great sin; kR^itam = has been done; mayaa = by me; janmaantare = in an other life.

"By what this horrible and very dreadful grief is obtained by me, what kind of great sin had been done by me in another life."

[Verse Locator](#)

जीवितं त्यक्तुं इच्छामि शोकेन महता वृता ।
राक्षसीभिश्च रक्ष्यन्त्या रामो नासाद्यते मया ॥ ५-२५-१९

19. vR^itaa = together; mahataa shokena = with great grief; ichchhaami = I desire; tyaktum = to give away; jiivitum = life; kaamaH = (this) desire; na avaapyate = is not obtainable; mayaa = by me; surakshitaa = I am well protected; raakshasiibhiH = by ogre women.

"Together with great grief, I desire to give away my life. This desire is not obtainable by me. I am well protected by ogre women."

[Verse Locator](#)

धिगस्तु खलु मानुष्यं धिगस्तु परवश्यताम् ।
न शक्यं यत्परित्यक्तुमात्मच्छन्देन जीवितम् ॥ ५-२५-२०

20. dhik astu = fie; maanushhyam = upon human condition; dhik astu = fie; paravashyataam = upon being in the control of others; yat = by what reason; aatmachchhandena = according to own desire; na shakyam = it is not possible; parityaktum = to give up; jiivitam = life.

"Fie upon human condition! Fie upon being in the control of others. By what reason it is not possible according to own desire to give up life."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे पञ्चविंशः सर्गः

Thus completes 25th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 25

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 26 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Seetha ponders a lot and decides to give up life without Rama.

[Verse Locator](#)

प्रसक्ताश्रुमुखी त्वेवं ब्रुवती जनकात्मजा ।
अधोगतमुखी बाला विलप्तमुपचक्रमे ॥ ५-२६-१

1. **prasaktaashrumukhii** = with a face continually shedding tears; **jankaatmajaa** = Seetha; **balaa** = an young woman; **evam** = thus; **bruvatii** = speaking; **adhogatamukhii** = with downward face; **upachakrame** = started; **vilaptum** = to weep.

With a face continually shedding tears, Seetha an young woman, thus speaking with a downward face, started to weep.

[Verse Locator](#)

उन्मत्तेव प्रमत्तेव भ्रान्तचित्तेव शोचती ।
उपावृत्ता किशोरीव विवेष्टन्ती महीतले ॥ ५-२६-२

2. **unmatteva** = like a mad one; **pramatteva** = like an intoxicated one; **bhraantachitteva** = with a deluded mind; **shochatii** = (Seetha was) crying; **kishoriiva** = like a female horse; **upaavR^ittaa** = rolling on ground; **viveshhTantii** = (Seetha) rolled; **mahiitale** = on the ground.

Seetha was crying like a mad one, like an intoxicated one, with a deluded mind. Like a female horse rolling on ground, Seetha rolled on the ground.

[Verse Locator](#)

राघवस्य प्रमत्तस्य रक्षसा कामरूपिणा ।
रावणेन प्रमथ्याहमानीता क्रोशती बलात् ॥ ५-२६-३

3. **raaghavasya** = (while) Rama; **pramattasya** = was heedless; **aham** = I; **kroshatii** = who have been crying; **balaat aniiitaa** = (was) forcibly brought; **pramathya** =

overpowered; **rakshasaa** = by the ogre; **raavaNena** = Ravana; **kaamaruupiNaa** = who can wear desired form.

"While Rama was heedless (taken away by Mareecha), I who have been crying was forcibly brought overpowered by the ogre Ravana who can wear desired form."

[Verse Locator](#)

राक्षसीवशमापन्ना भर्त्यमाना सुदारुणम् ।
चिन्तयन्ती सुदुःखार्ता नाहं जीवितुमुत्सहे ॥ ५-२६-४

4. **aapannaa** = obtaining; **raaskasii vasham** = control by ogresses; **bartsyamaanaa** = being frightened; **sudaaruNam** = very horribly; **chintayantii** = thinking; **suduHkhaartaa** = being tormented by grief; **aham** = I; **na utsahe** = do not desire; **jiivitum** = to live.

"Being under the control of ogresses, being frightened very horribly, thinking and being tormented by grief, I do not desire to live."

[Verse Locator](#)

न हि मे जीविते नार्थो नै वार्थेन च भूषणैः ।
वसन्त्या राक्षसीमध्ये विना रामं महारथम् ॥ ५-२६-५

5. **vinaa** = without; **raamaM** = Rama; **mahaaratham** = a great car-warrior; **vasantyaah** = living; **raakshasii madhye** = in the midst of ogresses; **arthaH na** = there is no use; **jiivitena** = with life; **me** = to me; **na arthaiH** = not with wealth; **na bhushhaNaishcha** = not with ornaments.

"Without Rama, a great car-warrior, living in the midst of ogresses, there is no use with life to me; not with wealth, not with ornaments."

[Verse Locator](#)

अश्मसारमिदं नूनथवाप्यजरामरम् ।
हृदयं मम येनेदं न दुःखेनावशीर्यते ॥ ५-२६-६

6. **athavaa** = or; **mama** = my; **idam** = this; **hR^idayam** = heart; **nuunam** = truly; **ashmasaaram** = (is made of) iron; **ajaraamaramapi** = is undecaying and without death; **yena** = by what reason; **naavashiiryate** = is it not destroying; **duHkhena** = with sorrow.

"Or my this heart truly is made of iron. It is undecaying and without death. By what reason is it not destroying with sorrow?"

[Verse Locator](#)

धिङ्गामनार्यामसतीं याहं तेन विना कृता ।
मुहूर्तमपि रक्षामि जीवितं पापजीविता ॥ ५-२६-७

7. **yaa** = whoever; **aham** = I; **paapajiivitaa** = with a sinful life; **kR^itaa** = made; **tena vinaa** = (to be) without Rama; **rakshaami** = protecting; **jiivitam** = life; **muhurtamapi** = even for a moment; **maam** = to such me; **anaaryaam** = who am ignoble; **asatiim** = who am bad wife; **dhik** = shame (on me).

"Whoever I with a sinful life made to be without Rama, protecting life even for a moment, to such me who am ignoble, who am bad wife, shame on me."

[Verse Locator](#)

का च मे जीविते श्रद्धा सुखे वा तं प्रियं विना ।

भर्तारं सागरान्ताया वसुधायाः प्रियंवदम् ॥ ५-२६-८

8. **priyam vinaa** = without husband Rama; **bhartaaram** = (who is) lord; **vasudhaayaaH** = of the earth; **saagaraantaayaaH** = with ocean at the end; **priyaMvadam** = a pleasant talker; **kaa** = what (is); **shradhhaa** = interest; **me** = to me; **jiivite** = in life; **sukhe vaa** = or in comfort.

"Without husband Rama who is the lord of the earth with ocean at the end, a pleasant talker, what is the interest to me in life or in comfort."

[Verse Locator](#)

भिद्यतां भक्ष्यतां वापि शरीरं विसृजाम्यहम् ।

न चाप्यहं चिरं कुःखं सहेयं प्रियवर्जिता ॥ ५-२६-९

9. **aham** = I; **visR^ijaami** = will leave; **shariiram** = the body; **bhidyataam** = let it be split (into pieces); **bhakshyataam vaapi** = or let it be eaten; **aham** = I; **priyavarjitaa** = without husband; **na cha saheyam** = will not tolerate; **duHkham** = sorrow; **chiram** = for a long time.

"I will leave the body. Let it be split into pieces or let it be eaten. I without husband will not tolerate sorrow for a long time."

[Verse Locator](#)

चरणेनापि सव्येन न स्पृशेयं निशाचरम् ।

रावणं किं पुनरहं कावयेयं विगर्हतम् ॥ ५-२६-१०

10. **aham** = I; **na spR^isheyam** = will not touch; **savyena charaNenaapi** = even with my left foot; **raavaNam** = Ravana; **nishaacharam** = ogre; **vigarhitam** = of reprehensible conduct; **kaamayeyam kiM punaH** = what to say of desiring (him).

"I will not touch even with my left foot Ravana an ogre of reprehensible conduct. What to say of desiring him."

[Verse Locator](#)

प्रत्याख्यातं न जानाति नात्मानं नात्मनः कुलम् ।

यो नृशंसस्वभावेन मां प्रार्थयितुमिच्छति ॥ ५-२६-११

11. **yaH** = whoever (Ravana); **nR^ishaMsa svabhaavena** = with a cruel nature; **icchhati** = is desiring; **praarthayitum** = to solicit; **maam** = me (that Ravana); **na jaanaati** = does not know; **aatmaanam** = him; **pratyaakhyaatam** = to be refused; **na** = (he does) not (know); **aatmanaH** = his; **kulam** = race.

"Whoever Ravana with a cruel nature is desiring to solicit me, that Ravana does not know him to be refused; he does not know his race."

[Verse Locator](#)

चिन्ना भिन्ना विभक्ता वा दीप्तेवाग्नौ प्रदीपिता ।

रावणं नोपतिष्ठेयं किं प्रलापेन वञ्चिरम् ॥ ५-२६-१२

12. **chhinna vaa** = (even) if cut; **bhinna vaa** = or if divided into parts; **pradiipitaa vaa** = or (even) if burnt; **agnau** = in fire; **dipte** = which is blazing; **nopatishhTeyam** = I will not reach; **raavaNam** = Ravana; **kim** = what is the use; **vaH pralaapena** = with your prattling; **chiram** = for a long time.

"Even if cut or if divided into parts in blazing fire, I will not reach Ravana. What is the use with your prattling for a long time?"

[Verse Locator](#)

ख्यातः प्राज्ञः कृतश्शश्च राघवः ।

सद्वृत्तो निरनुक्रोशः शङ्के मद्भाग्यसंक्षयात् ॥ ५-२६-१३

13. raaghavaH = Rama; khyaataH = is famous; praajJNaH = is a wise man; saanulroshashcha = is compassionate; sadvR^ittaH = with a good conduct; madbhaagya saMkshayaat = due to deterioration of my fortune; saN^ke = I doubt; niranukroshaH = (He became) hard hearted.

"Rama is famous, is a wise man, is compassionate with a good conduct. Due to the deterioration of my fortune, I doubt He became hard hearted."

[Verse Locator](#)

राक्षसानां सहस्राणि जनस्थाने चतुर्दश ।

येनैकेन निरस्तानि स मां किं नाभिपद्यते ॥ ५-२६-१४

14. yena ekena = by whom alone; chaturdasa saharaaNi = fourteen thousand; raakshaanaam = of ogres; nirastaani = have been destroyed; kim = why; saH = (is) that Rama; naabhipadyaH = not saving; maam = me.

"By whom alone fourteen thousand of ogres have been destroyed, why is that Rama not saving me."

[Verse Locator](#)

निरुद्धा रावणेनाहमल्पवीर्येण रक्षसा ।

समर्थः खलु मे भर्ता रावणं हन्तुमाहवे ॥ ५-२६-१५

15. aham = I; niruddhaa = am withheld; rakshasaa raavaNena = by the ogre Ravana; alpaviiryeNa = with little strength; me bhartaa = my husband; samarthaH khalu = is indeed capable; hantum = to kill; raavaNam = Ravana; ahave = in a war.

"I am withheld by the ogre Ravana with little strength. My husband is indeed capable of killing Ravana in a war."

[Verse Locator](#)

विराधो दण्डकारण्ये येन राक्षसपुङ्गवः ।

रणे रामेण निहतः स मां किं नाभिपद्यते ॥ ५-२६-१६

16. yena raameNa = By which Rama; viraadhaH = Viradha; raakshasa puN^gavaH = best among ogres; nihataH = has been killed; daNDakaaraNye = in Dandaka forest; raNe = in a war; kim = why; saH = (is) that He; naabhipadyate = not saving; maam = me.

"By which Rama Viradha, best among ogres, has been killed in Dandaka forest in a war, why is that He not saving me?"

[Verse Locator](#)

कामं मध्ये समुद्रस्य लङ्केयं दुष्प्रधर्षणा ।

न तु राघवबाणानां गतिरोधो भविष्यति ॥ ५-२६-१७

17. **iyam laN^kaa** = this city of Lanka; **samudrsya madhye** = being in the middle of ocean; **dushhpR^idharshhaNaa kaamam** = is difficult to be attacked; **tu** = but; **na bhavishhyati** = there will not be; **gatirodhaH** = an obstacle to flying; **raaghava baanaaNaam** = of Rama's arrows;

"This city of Lanka being in the middle of ocean is difficult to be attacked. But there will not be an obstacle to flying of Rama's arrows."

[Verse Locator](#)

किं नु तत्कारणं येन रामो दृढपराक्रमः ।
रक्षसापहृतां भार्यामिष्टां नाभ्यवपद्यते ॥ ५-२६-१८

18. **kim nu** = what now; **tat kaaraNam** = is that reason; **yena** = by which; **raamaH** = Rama; **dR^iDha paraakramaH** = with a firm courage; **naabhyavapadyate** = is not protecting; **ishhTaam bhaaryaam** = His dear wife; **apahR^itaam** = stolen; **rakshasaa** = by an ogre.

"What now is that reason by which Rama with a firm courage is not protecting His dear wife stolen by an ogre."

[Verse Locator](#)

इहस्थां मां न जानीते शङ्के लक्ष्मणपूर्वजः ।
जानन्नपि स तेजस्वी धर्षणं मर्षयिष्यति ॥ ५-२६-१९

19. **shaN^ke** = I doubt that; **lakshmana puurvajaH** = Rama elder to Lakshmana; **na jaanite** = does not know; **maam** = me; **ihasthaam** = to be here; **jaanannapi** = after knowing; **saH tejasvii** = (will) that glorious Rama; **marshhyishhyati** = tolerate; **dharshhaNam** = (this) outrage.

"I doubt that Rama elder to Laksmana does not know me to be here. After knowing will that glorious Rama tolerate this outrage?"

[Verse Locator](#)

हृतेति योऽधिगत्वा मां राघवाय निवेदयेत् ।
गुध्रारजोऽपि स रणे रावणेन निपातितः ॥ ५-२६-२०

20. **yaH** = whoever Jatayu; **adhigatvaa** = nearing (Rama); **nivedayat** = will have let known; **raaghavaaya** = to Rama; **hR^iteti** = (that Seetha) was stolen; **saH gR^idhra raajaH api** = that king of vultures; **hataH** = has been killed; **raavaNena** = by Ravana; **raNe** = in war.

"Whoever Jatayu nearing Rama will have let known to Rama that Seetha was stolen, that king of vultures has been killed by Ravana in war."

[Verse Locator](#)

कृतं कर्म महत्तेन मां तथाभ्यवपद्यता ।
तिष्ठता रावणद्वन्द्वे वृद्धेनापि जटायुषा ॥ ५-२६-२१

21. **mahat karma** = a great deed; **kR^itam** = has been done; **tena jaTaayushhaa** = by that Jatayu; **tathaa** = thus; **abhyavapadyataa** = protecting; **maam** = me; **vR^iddhenaapi** = although of old age; **tishhThataa** = standing; **raavaNa dvandve** = in a dual combat with Ravana.

"A great deed has been done by that Jatayu, thus protecting me, although of old age, standing in a dual combat with Ravana."

[Verse Locator](#)

यदि मामिह जानीयाद्वर्तमानां स राघवः ।

अद्य बाणैरभिक्रुद्धः कुर्याल्लोकमराक्षसम् ॥ ५-२६-२२

22. saH raaghavaH = that Rama; jaaniiyaadyadi = if He knows; maam = me; iha vartamaanaam = to be living here; abhikruddhaH = with anger; kuryaat = will make; lokam = the world; araakshasam = to be without ogres; baaNaiH = with (His) arrows; adya = now.

"If that Rama knows me to be living here, with anger He will make the world to be without ogres with His arrows now."

[Verse Locator](#)

विधमेच्च पुरीं लङ्कां शोषयेच्च महोदधिम् ।

रावणस्य च नीचस्य कीर्तिं नाम च नाशयेत् ॥ ५-२६-२३

23. vidhamechcha = (Rama will) blow away laN^kaaM puriim = the city of Lanka; shoshhayechcha = will dry up; mahodadhim = the great ocean; naashayet = will destroy; kiirtim = the fame; naama cha = and name; raavaNasya = of Ravana.

"Rama will blow away the city of Lanka, will dry up the great ocean, will destroy the name and fame of Ravana."

[Verse Locator](#)

ततो निहतनाथानां राक्षसीनां गृहे गृहे ।

यथाहमेवं रुदती तथा भुयो न संशयः ॥ ५-२६-२४

24. tataH = thereafter; yathaa = how; aham = I ; evam rudatii = am crying in this way; tathaa = in the same way; gR^ihe gR^ihe = in house and house; raakshasiinaam = ogresses; niहतanaadhaanaam = with killed husbands (will cry); bhuuyaH = again and again; na saMshayaH = there is no doubt.

"Thereafter how I am crying in this way, in the same way, in very house, ogresses with killed husbands will cry again and again. There is no doubt in this."

[Verse Locator](#)

अन्विष्य रक्षसां लङ्कां कुर्याद्रामः सलक्ष्मणः ।

न हि ताभ्यां रिपुर्दृष्टो मुहूर्तमपि जीवति ॥ ५-२६-२५

25. raamaH = Rama; salakshmaNaH = together will Lakshmana; anvishhya = will search; laN^kaam = Lanka; rakshasaam = of ogres; kuryaat = will do (destruction); ripuH = an enemy; dR^ishhTaH = seen; taabhyaam = by those two; na jiivati hi = will indeed not live; muhuurtamapi = even for a moment.

"Rama together will Lakshmana will search the city of Lanka belonging to ogres. An enemy seen by those two will indeed not live even for a moment."

[Verse Locator](#)

चिताधुमाकुलपथा गृध्रमण्डलसंकुला ।

अचिरेण तु लङ्केयं श्मशानसदृशी भवेत् ॥ ५-२६-२६

26. iyam = this; lan^kaa = Lanka; achireNa = shortly; bhavet = will become; shmashaana sadR^ishii = like a graveyard; chitaadhuumakulapathaa = with paths agitated with smoke of funeral pyres; gR^idhramaNDalasaMkulaa = crowded with a group of vultures.

"This Lanka shortly will become like a graveyard, with paths agitated with smoke of funeral pyres, crowded with a group of vultures."

[Verse Locator](#)

अचिरेणैव कालेन प्राप्स्याम्येव मनोरथम् ।
दुष्प्रस्थानोऽयमाख्याति सर्वेषाम् वो विपर्ययम् ॥ ५-२६-२७

27. **achireNa kaalenaiva** = in a short time only; **praapsyaameva** = I will attain; **manoratham** = (my) desire; **ayam** = this; **dushhprasthaanaH** = evil course; **aakhyaati** = is telling; **sarveshhaam** = all; **vaH** = of your; **viparyayam** = destruction.

"In a short time only I will attain my desire. This evil course is telling of destruction of you all."

[Verse Locator](#)

यादृशानीह दृशन्ते लङ्कायामशुभानि वै ।
अचिरेणैव कालेन भविष्यति हतप्रभा ॥ ५-२६-२८

28. **iha** = here; **laN^kaayaam** = in Lanka; **yaadR^ishaani** = whatever; **ashubhaani** = inauspicious things; **dR^ishyante** = are being seen; **achireNaiva kaalena** = (from those) in a short while; **bhavishhyati** = (Lanka) will become; **hataprabhaa** = deprived of glory.

"Here in Lanka whatever inauspicious things are being seen, from those, in a short while Lanka will become deprived of glory."

[Verse Locator](#)

नूनं लङ्का हते पापे रावणे राक्षसाधमे ।
शोषं यास्यति दुर्धर्षा प्रमदा विधव यथा ॥ ५-२६-२९

29. **paape** = sinful; **raakshasaadhame** = vile ogre; **raavaNe** = Ravana; **hate** = while being killed; **laN^kaa** = Lanka; **durdharshhaa** = which is unconquerable; **nuunam** = definitely; **yaasyati** = will get; **shoshham** = drying up; **pramadaa yathaa** = like a woman; **vidhavaa** = who lost husband.

"While the sinful, vile ogre Ravana is being killed, Lanka which is unconquerable till now, definitely will get drying up like a woman who lost husband."

[Verse Locator](#)

पुण्योत्सव समृद्धा च नष्टभर्त्री सराक्षसी ।
भविष्यति पुरी लङ्का नष्टभर्त्री यथाङ्गना ॥ ५-२६-३०

30. **puNyotsava samR^iddhaa** = (now) abounding in pious festivities; **laN^kaapurii** = the city of Lanka; **nashhTa bhartrii** = with lost lord; **saraakshasii** = together with ogresses; **bhavishhyati** = will become; **aN^ganaa yathaa** = like a woman; **nashhTa bhartrii** = with lost husband;.

"Now abounding in pious festivities, the city of Lanka with lost lord together with ogresses will become like a woman with lost husband."

[Verse Locator](#)

नूनं राक्षसकन्यानां रुदन्तीनां गृहे गृहे ।
श्रोष्यामि नचिरादेव दुःखार्तानामिह ध्वनिम् ॥ ५-२६-३१

31. nachiraadeva = in a short while; iha = here; gR^ihe gR^ihe = in every house; nuunam shroshhyaami = I can definitely hear; dhvanim = the sound; raakshasakanyaanaam = of ogresses; rudantiinaam = crying; duHkhaartaanaam = being tormented by grief.

"In a short while here in every house I can definitely hear the sound of ogresses crying being tormented by grief."

[Verse Locator](#)

सान्धकारा हतद्योता हतराक्षसपुङ्गवा ।
भविष्यति पुरी लङ्का निर्दग्धा रामसायकैः ॥ ५-२६-३२

32. la~Nkaa purii = the city of Lanka; bhavishhyati = will become; nirdagdhaa = burnt; raamasaayakaiH = by Rama's arrows; saandhakaaraa = together with darkness; hadadyotaa = with destroyed lustre; hata raakshasa pu~Ngavaa = with killed best ogres.

"The city of Lanka will become burnt by Rama's arrows together with darkness, with destroyed luster with killed best ogres."

[Verse Locator](#)

यदि नाम स शूरो मां रामो रक्तान्तालोचनः ।
जानीयद्वर्तमानां हि रावणस्य निवेशने ॥ ५-२६-३३

33. saH raamaH = that Rama; shuuraH = a strong man; raktaanta lochanaH = with red eye corners; yadi naama jaaniiyaat = will he know; maam = me; vartamaanaam = to be living; niveshane = in the house; raavaNasya = of Ravana.

"Will that Rama who is a strong man with red eye corners know me to be in the house of Ravana."

[Verse Locator](#)

अनेन तु नृशंसेन रावणेनाधमेन मे ।
समयो यस्तु निर्दिष्टस्तस्य कालोऽयमागतः ॥ ५-२६-३४
स च मे विहितो मृत्युरस्मिन् दुष्टे न वर्तते ।

34. yaH = whatever; samayaH = time; nirdishhTa = ordered; anena raavaNena = by this Ravana; nR^ishaMsena = who is cruel; adhamena = (and) vilest of men; ayam = this; kaalaH = time; aagataH = has come; me = to me; saH mR^ityuH = that death; vihitaH = decreed; me = to me; na vartate = does not hold good; asmin dushhTe = in the matter of this evil one.

"Whatever time has been ordered by this cruel and vilest of men Ravana, this time has come to me. That death decreed to me does not hold good to this evil one (Ravana)."

[Verse Locator](#)

अकार्यं ये न जानन्ति नैरृताः पापकारिणः ॥ ५-२६-३५
अधर्मात्तु महोत्पातो भविष्यति हि सांप्रतम् ।
नैते धर्मं विजानन्ति राक्षसाः पिशिताशनाः ॥ ५-२६-३६

35; 36. ye nairR^itaaH = Whoever ogres; paapakaariNaH = who are sinners; naa jaanati = do not know; akaaryam = what should not be done; adharmaattu = due to their unrighteousness; saaMpratam = now; bhavishhyati = there will be; mahotpaataH = a great calamity; ete = these; raakshasaaH = ogres; pishitanaashanaaH = who are meat eaters; na jaanati = do not know; dharmam = virtue.

"Whoever sinful ogres who do not know what should not be done, due to their unrighteousness now there will be a great calamity. These meat eating ogres do not know virtue."

[Verse Locator](#)

ध्रुवं मां प्रातराशार्थे राक्षसः कल्पयिष्यति ।
साहं कथं करिष्यामि तं विना प्रियदर्शनम् ॥ ५-२६-३७
रामम् रक्तान्तनयनमपश्यन्ती सुकुःखिता ।

37. **raakshsaH** = an ogre; **dhruvam** = will definitely; **kalpayishhyati** = make; **maam** = me; **praataraasharthē** = for breakfast; **saa aham** = such I; **katham karishhyaami** = what should do; **tam vinaa** = without Rama; **priyadarshanam** = with pleasing appearance; **suduHkhitaa** = I am grieving a lot; **apashyantii** = not seeing; **raamam** = Rama; **raktaantanayanam** = with red eye corners.

"An ogre will definitely eat me for breakfast. What should such I do without Rama with pleasing appearance? I am grieving a lot not seeing Rama with red eye corners."

[Verse Locator](#)

यदि कश्चित् प्रदाता मे विषस्याद्य भवेदिह ॥ ५-२६-३८
क्षिप्रं वैवस्वतं देवं पश्येयं पतिना विना ।

38. **adya** = now; **kashchit bhavedyadi** = if there exists any one; **praadaataa** = (who is a) giver; **vishhasya** = of poison; **iha** = here; **patinaa vinaa** = (I) without husband; **kshipram** = quickly; **pashyeyam** = will see; **devam** = the god; **vaivasvatam** = Yama.

"Now if there exists any one who is a giver of poison here, I without husband quickly will see the god Yama."

[Verse Locator](#)

नाजानाज्जिवतीं रामः स मां लक्ष्मणपूर्वजः ॥ ५-२६-३९
जानन्तौ तौ न कुर्यातां नोर्वा हि मम मार्गणम् ।

39. **saH raamaH** = that Rama; **lakshmaNa puurvajaH** = elder to Lakshmana; **naajaanaat** = (may) not know; **maam** = me; **jiivatiim** = to be alive; **tau** = those two; **jaanantau** = knowing (me to be alive); **na kuryataam iti na** = it cannot be said that they will not do; **mama maargaNam** = my search; **uurdhvaam** = on earth;

"That Rama elder to Lakshmana may not know me to be alive. If those two know me to be alive, then it cannot be said that they will not do my search on earth."

[Verse Locator](#)

नूनं ममैव शोकेन स नीरो लक्ष्मणाग्रजः ॥ ५-२६-४०
देवलोकमितो यातस्त्यक्त्वा देहं महीतले ।

40. **lakshmaNaagrajaH** = the elder brother of Lakshmana; **saH** = that Rama; **viiraaH** = who is valiant; **mama shokenaiva** = due to grief of me; **tyaktvaa** = leaving; **deham** = the body; **mahiitale** = on earth; **yaataH** = has gone; **itaH** = from here; **devalokam** = to celestial world; **nuunam** = this is certain.

"That valiant Rama who is the elder brother of Lakshmana due to grief of me, leaving the body on earth has gone to celestial world. This is certain."

[Verse Locator](#)

धन्या देवाह् सगन्धर्वाः सिद्धाश्च परमर्षयः ॥ ५-२६-४१

मम पश्यन्ति ये नाथं रामं राजीवलोचनम् ।

41. ye = whoever; pashyanti = is seeing; mama = my; naatham = husband; raamam = Rama; raajiiva lochanam = with eyes resembling a lotus flower; devaaH = (such) Devas; siddhaashcha = Siddhas; sagandhravaaH = together with Gandharvas; parmashhayaH = and great sages; dhanyaaH = are fortunate.

"Whoever is seeing my husband Rama with eyes resembling a lotus flower such Devas, Siddhas together with Gandharvas and great sages are fortunate."

[Verse Locator](#)

अथवा न हि तस्यार्थो द्कर्मकामस्य धीमतः ॥ ५-२६-४२

मया रामस्य राजर्षेर्भार्यया परमात्मनः ।

42. athavaa = or; tasya raamasya = to that Rama; dharmakaamasya = with a desire in virtuousness; dhiimataH = who is intelligent; raajarshheH = sage-king; paramaatmanaH = the supreme spirit; artham na = there is no use; mayaa = with me; bhaaryayaa = his wife.

"Or to that Rama with a desire in virtuousness, who is intelligent, a sage-king, the supreme spirit, there is no use with me, his wife."

[Verse Locator](#)

दृश्यमाने भवेत्प्रीतिः सौहृदं नास्त्यपश्यतः ॥ ५-२६-४३

नाशयन्ति कृतघ्नास्तु न रामो नाशयिष्यति ।

43. priitiH bhavet = friendly disposition will occur; dR^ishyamaane = in what is being seen; naasti = there is no; sauhR^idam = friendship; apashyataH = to one who does not see; kR^itaghnaaH = ungrateful ones; naashayanti = destroy (friendship); raamaH tu = but Rama; na naashayishhyati = will not destroy friendship.

"Friendly disposition will occur in what is being seen. There is no friendship to one who does not see. Ungrateful ones destroy friendship. But Rama will not destroy friendship."

[Verse Locator](#)

किं नु मे न गुणाः केचित्किं वा भाग्यक्षयो मम ॥ ५-२६-४४

याहं सीदामि रामेण हीना मुख्येन भामिनी ।

44. aham = I; yaa = who; bhaaminii = is a woman; siidaami = (who is) perishing; mukhyena raameNa vinaa = without the chief Rama; me = to (such) me; na kiM nu = are there no; kechit guNaaH = good qualities; kiM vaa = or; mama = (has) my; bhaagyakshayaH = fortune diminished.

"I who is a woman who is perishing without the chief Rama to such me are there no good qualities or has my fortune diminished."

[Verse Locator](#)

श्रयो हि हीवितान्मर्तुं विहीनाया महात्मनः ॥ ५-२६-४५

रामादक्लिष्टचारित्राच्छूराच्छत्रुनिर्हणात् ।

45. vihiinaayaaH = deprived; raamaat = from Rama; aklishhTa chaaritraat = with untroubled reputation; shuuraat = a warrior; shatrunibarhaNaat = annihilator of enemies; mahaatmanaH = a great soul; me = to (such) me; jiivitaat = more than living; martuH = death; shreyaH = is good.

"To me who is deprived of Rama with untroubled reputation, a warrior, annihilator of enemies, a great soul, more than living, death is good."

[Verse Locator](#)

अथवा न्यस्तशस्त्रौ तौ वने मूलफलाशिनौ ॥ ५-२६-४६
भ्रातरौ हि नरश्रेष्ठौ संवृत्तौ वनगोचरौ ।

46. **athavaa** = or; **tau bhraatarau** = those two brothers; **narashresThau** = best among men; **nyasta shastrau** = giving up weapons; **vane** = in the forest; **saMvR^ittau** = (may have) become; **vanagocharau** = dwellers of forest; **muulaphalaashanau** = eating roots and fruits.

"Or those two brothers who are best among men giving up weapons in the forest may have become dwellers of forest eating roots and fruits."

[Verse Locator](#)

अथवा राक्षसेन्द्रेण रावणेन दुरात्मना ॥ ५-२६-४७
चद्मना घातितौ शूरौ भ्रातरौ रामलक्ष्मणौ ।

47. **athavaa** = or; **raamalakshmaNau** = Rama and Lakshmana; **shuurau bhraatarau** = the warrior brothers; **ghaatitau** = (may have been) killed; **duraatmanaa** = by the evil soul; **raakshsendreNa raavaNena** = by king of ogres Ravana; **chadmanaa** = by deceit;

"Or Rama and Lakshmana the warrior brothers may have been killed by the evil soul king of ogres Ravana by deceit."

[Verse Locator](#)

साहमेवंगते काले मर्तुमिच्छामि सर्वथा ॥ ५-२६-४८
न च मे विहितो मृत्युरस्मिन् दुःखेऽपि वर्तते ।

48. **evam gate** = under such circumstances; **kaale** = (and time); **saa** = such; **aham** = I; **sarvathaa** = in all ways; **ichchhaami** = am desiring; **martum** = to die; **asmin dukhaH api** = even in this grief; **mR^ityuH** = death; **vihitaH na vartate** = is not bestowed (on me).

"Under such circumstances and time, such I in all ways am desiring to die. Even in this grief, death is not bestowed on me."

[Verse Locator](#)

धन्याः खलु महात्मानो मुनयस्त्यक्तकिल्बिषाः ॥ ५-२६-४९
जितात्मनो महाभागा येषां न स्तः प्रियाप्रिये ।

49. **mahaatmanaH** = great souled ones; **tyakta kilbishhaaH** = with abandoned sins; **jittatmanaH** = with a conquered mind; **mahaabhaagaaH** = those with great fortune; **munayaH** = sages; **dhanyaaH khalu** = are indeed fortunate; **yeshhaam** = to whom; **na staH** = there is no; **priyaapriye** = pleasure or displeasure.

"Great souled ones with abandoned sins, with a conquered mind, those with great fortune, sages are indeed fortunate to whom there is no pleasure and displeasure."

[Verse Locator](#)

प्रियान्न संभवेद्दुःखमप्रियादधिकं भयम् ॥ ५-२६-५०
ताभ्यां हि ये वियुज्यन्ते नमस्तेषां महात्मनाम् ।

50. **priyaat** = from pleasure; **duHkham** = sorrow; **apriyaat** = (and) from displeasure; **adhikam bhayam** = great fear; **na sambhavet** = do not occur (to great souls); **ye** = whoever; **viyujyante** = are separated; **taabhyaam** = from pleasure and displeasure; **namaH** = (my) obeisance; **teshhaam mahaatmaanaam** = to such great souls.

"From pleasure sorrow and from displeasure great fear do not occur to great souls. Whoever are separated from pleasure and displeasure, my obeisance to such great souls."

[Verse Locator](#)

साहंत्युक्ता प्रियेणैव रामेन विदितात्मना ॥ ५-२६-५१

प्राणांस्त्यक्ष्यामि पापस्य रावनस्य गता वशम् ।

51. **tyaktaa** = left; **priyeNaiva raameNa** = by dear Rama; **viditaatmanaa** = with a well known mind; **vasham gataa** = coming under the control; **paapasya** = of sinful one; **raavaNasya** = of Ravana; **saa aham** = such I; **tyakshaami** = will leave; **praaNaan** = breath of life.

"Left by dear Rama with a well known mind coming under the control of sinful Ravana, such I will leave breath of life."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे षड्विंशः सर्गः

Thus completes 26th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 26

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51			

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 27 Verses converted to UTF-8, Nov 09

Introduction

In this chapter an ogress named Trijata describes her dream. She dreams of Sri Rama triumphs and the oge Ravana is conquered.

[Verse Locator](#)

इत्युक्ताह सीतया घोरं राक्षस्यः क्रोधमूर्छिताः ।

काश्चिज्जमुस्तदाख्यातुं रावणस्य दुरात्मनः ॥ ५-२७-१

1. iti = thus; uktaaH = spoken to; siitayaa = by Seetha; raakshasyaH = ogresses; krodha muurchhitaaH = swooned with anger; ghoram = terribly; kaashchit = some; jagmuH = went; aakhyaatum = to tell; tat = that; raavaNasya = to Ravana; duraatmanaH = the evil minded one.

Thus spoken to by Seetha, ogresses swooned with anger terribly. Some went to tell that to Ravana the evil minded one.

[Verse Locator](#)

ततः सीतामुपागम्य राक्षस्यो घोरदर्शनाः ।

पुनः पुरुषमेकार्थमनर्थार्थमथाब्रुवन् ॥ ५-२७-२

2. tataH = thereafter; raaksasyaH = ogresses; ghora darshanaaH = with a terrible appearance; upaagamya = neared; siitaam = Seetha; atha = then; punaH = again; abruvan = spoke; anarthaartham = (words of) evil purpose; ekkartham = with a single meaning; parushham = (which were) harsh.

Therafter ogresses with a terrible appearance neared Seetha and ten agin spoke words of evil purpose, with a single meaning and which were harsh.

[Verse Locator](#)

अद्येदानीं तवानार्ये सीते पापविनिश्चये ।

राक्षस्यो भक्षयिष्यन्ति मांसमेतद्यथासुखम् ॥ ५-२७-३

3. **anaarye** = O ignoble one!; **paapavinishchaye** = O one with sinful resolve!; **siite** = O Seetha; **adya** = today; **idaaniim** = at this moment; **raakshasyaH** = ogresses; **bhakshayishhyanti** = will eat; **etat** = this; **tava** = your; **maaMsam** = flesh; **yathhasukham** = according to comfort.

"O ignoble one! O one with a sinful resolve! O Seetha! Today at this moment ogreeses will eat this your flesh according to comfort."

[Verse Locator](#)

सीतां ताभिरनार्याभिर्दृष्ट्वा संतर्जितां तदा ।
राक्षसी त्रिजटा वृद्धा शयाना वाक्यमब्रवीत् ॥ ५-२७-४

4. **tadaa** = then; **dR^iSTvaa** = seeing; **siitaam** = Seetha; **saMtarjitaam** = frightened; **taabhiH anaaryaabhiH** = by those evil ones; **raakshasii** = an ogress; **trijaTaa** = (named) Trijata; **shayanaa** = sleeping (till then); **abraviit** = spoke; **vaakyam** = (these) words.

Then, seeing Seetha frightened by those evil ones, an ogress named Trijata, sleeping till then, spoke these words.

[Verse Locator](#)

आत्मानं खादतानार्या न सीतां भक्षयिष्यथ ।
जनकस्य सुतामिष्टां सुन्नषां दशरथस्य च ॥ ५-२७-५

5. **anaaryaaH** = O evil ones! **khaadata** = eat; **aatmaanam** = your selves; **na bhakshayishhyatha** = you will not eat; **siitaam** = Seetha; **ishhTaam sutaam** = dear daughter; **janakasya** = of king Janaka; **snushhaam cha** = and daughter-in-law; **dasarathasya** = of king Dasaratha.

"O evil ones! Eat your selves. You will not eat Seetha who is the dear daughter of king Janaka and daughter-in-law of king Dasaratha."

[Verse Locator](#)

स्वप्नो ह्यद्य मया दृष्टो दारुनो रोमहर्षणः ।
राक्षसानामभावाय भर्तुरस्या भवाय च ॥ ५-२७-६

6. **adya** = now; **svapnaH** = a dream; **daaruNaH** = (which is) terrible; **romaharshhaNaH** = causing the hairs to stand erect; **abhaavaaya** = for the destruction; **raakshasaanaam** = of ogres; **bhavaaya** = for the welfare; **asyaaH bhartuH** = of Her husband; **dR^iShTaH** = has been seen; **mayaa** = by me.

"Now a dream which is terrible, causing the hairs to stand erect for the destruction of ogres and for the welfare of Her husband, has been seen by me."

[Verse Locator](#)

एवमुक्तास्त्रिजटया राक्षस्यः क्रोधमूर्छिताः ।
सर्वा एवाब्रुवन्भीतास्त्रिजटां तामिदं वचः ॥ ५-२७-७

7. **evam** = thus; **uktaaH** = spoken to; **trijaTayaa** = by Trijata; **sarvaaH eva** = all; **raakshasayaH** = ogresses; **bhiitaaH** = were frightened; **abruvan** = (and) spoke; **taam trijaTaaM** = to that Trijata; **idam** = this; **vachaH** = sentence.

Thus spoken to by Trijata all ogresses were frightened and spoke to that Trijata these words.

[Verse Locator](#)

कथयस्व त्वया दृष्टः स्वप्नोऽयं कीदृशो निशि ।

तासां श्रुत्वा तु वचनं राक्षसीनां मुखाच्च्युतम् ॥ ५-२७-८

उवाच वचनं काले त्रिजटा स्वप्नसंश्रितम् ।

8. kiidR^ishii = of what kind; ayam svapnaH = (is) this dream; dR^ishhTaH = seen; tvayaa = by you; kathayasva = tell (us); shrutvaa = listening; vachanam = (to the) utterance; chyutam = (that) came forth; mukhaat = from the mouths; taasaam raakshasiinaam = of those ogresses; trijaTaa = Trijata; uvaacha = spoke; kaale = at that time; vachanam = (this) word; svapna saMshritam = relating to the dream.

"Of what kind is this dream seen by you. Tell us". Listening to this utterance that came forth from the mouths of those ogresses, Trijata spoke at that time this word relating to the dream.

[Verse Locator](#)

गजदन्तमयीं दिव्यां शिबिकामन्तरिक्षगाम् ॥ ५-२७-९

युक्तां हंससह्णेण स्वयमास्थाय राघवः ।

शुक्लमाल्याम्बरधरो लक्ष्मणेन सहागतः ॥ ५-२७-१०

9;10.raaghavaH = Rama; shuklamaalyaambara dharaH = wearing white garlands and clothes; antarikshagaam = passing through the sky; svayam aasthaaya = Himself ascending; shibikaam = a palanquin; gajadantamayiim = made of ivory; yuktaam = tied; haMsa sahasreNa = with a thousand swans; aagataH = arrived; lakshmaNena saha = along with Lakshmana.

"Rama wearing white garlands and clothes passing through the sky, Himself ascending a palanquin made of ivory tied with a thousand swans, arrived along with Lakshmana."

[Verse Locator](#)

स्वप्ने चाद्य मया दृष्टा सीता शुक्लाम्बरावृता ।

सागरेण परिक्षिप्तं स्वेतं पर्वतमास्थिता ॥ ५-२७-११

11. adya = now; dR^ishhTaa = (it has been) seen; mayaa = by me; svapne = in the dream (that); siitaa cha = Seetha also; shuklaambaraavR^itaa = wearing white clothes; aasthitaa = was sitting; shvetam parvatam = on a white mountain; parikShiptam = surrounded; saagareNa = by the ocean.

"Now it has been seen by me in the dream that Seetha also wearing white clothes was sitting on a white mountain surrounded by the ocean."

[Verse Locator](#)

रामेण संगता सीता भास्करेण प्रभा यथा ।

राघवश्च मया दृष्टश्च तुर्दष्टं महागजम् ॥ ५-२७-१२

12. siitaa = Seetha; saMgataa = came together; raameNa = with Rama; prabhaa yathaa = like the light; bhaaskareNa = with the Sun; raamashcha = Rama also; mayaa dR^ishhTaH = was seen by me; aaruuDhaH = (to be) mounted; mahaagajam = on a great elephant; chaturdraShTram = with four tusks; shailasaMkaasham = equalling a mountain; chachaara = (and) wandered; saha lakshmanaH = together with Lakshmana.

"Seetha came together with Rama like the light with the Sun. Rama also was seen by me to be mounted on a great elephant with four tusks and equalling a mountain and Rama wandered together with Lakshmana."

[Verse Locator](#)

ततस्तौ नरशार्दूलौ दीप्यमानौ स्वतेजसा ॥ ५-२७-१३

शुक्लमाल्याम्बरधरौ जानकीं पर्युपस्थितौ ।

13. tataH = thereafter; diipyamaanau = shining; svatejasaa = with their own radiance; shuklamaalyaambara dharau = wearing white garlands and clothes; tau = those two; narashaarduulau = best among men (Rama and Lakshmana); paryupasthitau = neared; jaanakiim = Seetha.

"Thereafter shining with their own radiance, wearing white garlands and clothes, those two best among men Rama and Laksmana neared Seetha."

[Verse Locator](#)

ततस्तस्य नगस्याग्रे ह्याकाशस्थस्य दन्तिनः ॥ ५-२७-१४

भर्त्रा परिगृहीतस्य जानकी स्कन्धमाश्रिता ।

14. tataH = Thereafter; jaanakii = Seetha; aashritaa = rested on; skandham = the upper part of back; dantinaH = of elephant; aakaashasthasya = in the sky; parigR^ihiitasya = taken; bhartraa = by Her husband Rama; agre = to the front; tasya nagasya = of that mountain;

"Thereafter Seetha rested on the upper part of back of elephant in the sky; taken by Her husband Rama to the front of that mountain."

[Verse Locator](#)

भर्तुरङ्कात्समुत्पत्य ततः कमललोचना ॥ ५-२७-१५

चन्द्रसूर्यौ मया दृष्टा पाणिना परिमार्जती ।

15. tataH = thereafter; mayaa dR^ishhTaa = it has been seen by me (that); kamalalochanaa = Seetha with eyes like lotuses; samutpatya = has risen up; a~Nkaat = from the lap; bahrtuH = of Her husband; parimaarjatii = gently touched; chandra suuryau = the Moon and the Sun; paaNinaa = with Her hand.

"Thereafter it has been seen by me that Seetha with eyes like lotuses has risen up from the lap of Her husband and gently touched the Moon and the Sun with Her hand."

[Verse Locator](#)

ततस्ताभ्यां कुमारभ्यामास्थितः स गजोत्तमः ॥ ५-२७-१६

सीतया च विशालाक्ष्या लङ्काया उपरिस्थितः

16. tataH = thereafter; saH gajottamaH = that best elephant; aasthitaH = ascended; taabhyaam kumaaraabhyaam = by those princes; siitayaa cha = and by Seetha; vishaalakshyaa = with wide eyes; stitaH = stood; upari = on the top; la~NkayaaH = of Lanka.

"Thereafter that best elephant ascended by those princes Rama and Lakshmana and by Seetha with wide eyes stood on the top of Lanka."

[Verse Locator](#)

पाण्डुरर्षभयुक्तेन रथेनाष्टयुजा स्वयम् ॥ ५-२७-१७

इहोपयातः काकुत्सः सीतया सह भार्य या ।

17. kaakutthsaH = Rama; bhaaryayaa siitayaa saha = together with wife Seetha; svayam = Himself; iha upayaataH = came here; rathena = in a chariot; paaNDurarShabhaH yuktena aShTa yujaa = tied with eight white bulls;

"Rama together with wife Seetha, Himself came here in a chariot tied with eight white bulls."

[Verse Locator](#)

लक्ष्मणेन सह भ्रात्रा सीतया सह वीर्यवान् ॥ ५-२७-१८
आरुह्य पुष्पकं दिव्यं विमानं सूर्यसन्निभम् ।
उत्तरां दिशमालोक्य जगाम पुरुष्तमः ॥ ५-२७-१९

18;19. viiryavaan = The valorous; puruShottamaH = best among men Rama; saha = together; bhraatraa lakshmaNena saha = with brother Lakshmana; siitayaa = (and) with Seetha; aaruhya = ascended; divyam = wonderful; puShpakam vimaanam = Pushpaka aeroplane; suurya sannibham = equalling the Sun; jagaama = went; aalokya = beholding; uttaraam disham = northern direction.

"The valorous best among men Rama together with brother Lakshmana and with Seetha ascended wonderful Pushpaka aeroplane equalling the Sun, went in the northern direction."

[Verse Locator](#)

एवं स्वप्ने मया दृष्टो रामो विष्णुपराक्रमः ।
लक्ष्मणेन सह भ्रात्रा सीतया सह राघवः ॥ ५-२७-२०

20. raamaH = Rama; viShNuparaakramaH = with strength equalling that of Lord Vishnu; raaghavaH = born in Raghu's dynasty; saha = together; bhraatraa lakshmaNena = with brother Lakshmana; siitayaa = (and) with Seetha; dR^iShTaH = has been seen; mayaa = by me; evam = thus; svapne = in the dream.

"Rama with strength equalling that of Lord Vishnu, born in Raghu's dynasty together with brother Lakshmana and with Seetha has been seen by me thus in the dream."

[Verse Locator](#)

न हि रामो महातेजाः शोक्यो जेतुं सुरासुरैः ।
राक्षसैर्वापि चान्यैर्वा स्वर्गः पापजनैरिव ॥ ५-२७-२१

21. raamaH = Rama; mahaatejaaH = with great glory; na shakyaH = is not possible; jetum = to be defeated; suraiH = by Suras; raakshasairvaapi = or by ogres; anvairvaa = or by others; svargaH iva = like heaven; paapajanaiH = by sinners.

"Rama with great glory is not possible to be defeated by Suras or by ogres or by others like heaven not being conquerable by sinners."

[Verse Locator](#)

रावणश्च मया दृष्टः क्षितौ तैलसमुक्षितः ।
रक्तवासाह् पिबन् मत्तः करवीरकृतस्रजः ॥ ५-२७-२२

22. raavanashcha = Ravana also; dR^iShTaH = was seen; mayaa = by me; kshitau = on earth; tailasamukshitaH = sprinkled with oil; rakshavaasaaH = with red clothes; karaviira kR^ita srajaH = with garlands tied with Oleander flowers; piban = drinking oil; mattaH = intoxicated;

"Ravana also was seen by me on earth sprinkled with oil, with red clothes, with garlands tied with Oleander flowers, drinking oil and intoxicated."

[Verse Locator](#)

विमानात्पुष्पकादद्य रावणः पतितो भुवि ।

कृष्यमाणः स्त्रिया दृष्टो मुण्डः कृष्णाम्बरः पुनः ॥ ५-२७-२३

23. adya = now; raavaNa = Ravana; patitaH = fallen down; bhuvi = (on to) earth; puShpakaat vimaanaat = from Pushpaka aeroplane; muNDaH = having the head shaved; kR^iShNaambaraH = wearing black clothes; punaH = again; dR^iShTaH = was seen; kR^iShyamaaNaH = (to be) pulled; striyaa = by a woman.

"Now Ravana fallen down on to earth from Pushpaka aeroplane having the head shaved, wearing black clothes again was seen to be pulled by a woman."

[Verse Locator](#)

रथेन खरयुक्तेन रक्तमाल्यानुलेपनः ।

पिबंस्तैलं हसन्तृतन् भ्रान्तचित्ताकुलेन्द्रियः ॥ ५-२७-२४

24. rakta maalyaanulepanaH = Wearing red garlands and unguents; piban = drinking; tailam = oil; hasan = laughing; nR^ityan = dancing; bhraanta chitta = with a confused mind; akulendriyaH = with agitated senses; rathena = (Ravana went) by a chariot; kharayuktena = tied by donkeys;

"Wearing red garlands and unguents, drinking oil, laughing, dancing, with a confused mind, with agitated senses, Ravana went by a chariot tied by donkeys."

[Verse Locator](#)

गर्दभेन ययौ शीग्रं दक्षिणां दिशमास्थितः ।

पुनरेव मया दृष्टो रावणो राक्षसेश्वरः ॥ ५-२७-२५

पतितोऽवाक्छिरा भूमौ गर्दभाद्भयमोहितः ।

25. aasthitaH = undertaking; dakshinaam disham = southern direction; yayau = (Ravana) went; shiighram = quickly; gardhabena = by a donkey; punareva = again; ma dR^iShTaH = it was seen by me; raakshasesvaraH = (that) the king of ogres; raavaNaH = Ravana; bhaya mohitaH = stupefied with fear; patitaH = fell down; gardhabaat = from the donkey; avaakchiraaH = with head down.

"Undertaking southern direction, Ravana went quickly by a donkey. Again it was seen by me that the king of ogres Ravana stupefied with fear, fell down from the donkey with head down."

[Verse Locator](#)

सहसोत्थाय संभ्रान्तो भयार्तो मदविह्वलः ॥ ५-२७-२६

उन्मत्त इव दिग्वासा दुर्वाक्यं प्रलपन् बहु ।

दुर्गन्धं दुस्सहं घोरं तिमिरं नरकोपमम् ॥ ५-२७-२७

मलपङ्कं प्रविश्याशु मग्नस्तत्र स रावणः ।

26; 27. saH raavaNaH = that Ravana; utthaaya = rising up; sahasaa = quickly; saMbhraantaH = together with perplexity; bhayaartaH = distressed with fear; madavihvala = excited by passion; digvaasaa = being naked; unmattaH iva = like a mad man; praplapan = prattling; bahu durvaakyam = many bad words; pravishya = entering; malapapa~Nkam = dirt; durgandham = with a bad smell; dussaham = intolerable; ghoram = horrible; timiram = dark; narakopamam = like hell; ashu = quickly; magnaH = sank; tatra = in that.

"That Ravana rising up quickly, together with perplexity, distressed with fear, excited by passion, being naked, like a mad man, prattling many bad words, entering dirt with a bad smell,

which was intolerable, horrible, dark, like the hell and quickly sank in that."

[Verse Locator](#)

कण्ठे बद्ध्वा दशग्रीवं प्रमदा रक्तवासिनी ॥ ५-२७-२८
काळी कर्दमलिप्ताङ्गी दिशं याम्यां प्रकर्षति ।

28. **pramadaa** = a woman; **raktavaasinii** = with red clothes; **kaLii** = who was black; **kardamaliptaa~Ngii** = with body smeared with dirt; **badhvaa** = tying; **dashagriivam** = Ravana; **kaNThe** = by the throat; **prakarShati** = was pulling him; **yaamyam disham** = in southern direction.

"A woman with red clothes, who was black, with body smeared with dirt, tying Ravana by the throat, was pulling hiim in southern direction."

[Verse Locator](#)

एवं तत्र मया दृष्टह् कुम्भकर्णो निशाचरः ॥ ५-२७-२९
रावणस्य सुताः सर्वे दृष्टास्तैलसमुक्षिताः ।

29. **tatra** = in that (dream); **nishaacharaH** = the ogre; **kumbhakarNaH** = Kumbhakarna; **dR^iShTaH** = has been seen; **evam** = thus; **mayaa** = by me; **sarve** = all; **raavaNasya** = Ravana's; **sutaaH** = sons; **dR^iShTaaH** = have been seen; **tailasamukshitaH** = to be sprinkled with oil.

"In that dream the ogre Kumbhakarna has been seen thus by me. All Ravana's sons have been seen to be sprinkled with oil."

[Verse Locator](#)

वराहेण दशग्रीवः शिंशुमारेण चेन्द्रजित् ॥ ५-२७-३०
उष्ट्रेण कुम्भकर्णश्च प्रयाता दक्षिणां दिशम् ।

30. **dashagriivaH** = Ravana; **varaahaNa** = by a pig; **indrajit** = Indrajit; **shiMshumaareNa cha** = by a porpoise; **kumbhakarNaH** = Kumbhakarna; **uShtreNa cha** = by a camel; **prayaataaH** = set out; **dakshiNaam disham** = in southern direction.

"Ravana by a pig, Indrajit by a porpoise, Kumbhakarna by a camel set out in southern direction."

[Verse Locator](#)

एकस्तत्र मया दृष्टः श्वेतच्छत्रो विभीषणः ॥ ५-२७-३१
शुक्लमाल्याम्बरधरः शुक्लगन्धानुलेपनः ।

31. **tatra** = among those; **vibhiiShaNaaH** = Vibhishana; **ekaH** = is the only one; **dR^iShTaH** = (who) has been seen; **mayaa** = by me; **shvetachchhatraH** = to be having a white umbrella; **shuklamaalyaambaradharaH** = wearing white garlands and clothes; **shuklagandhaanulepanaH** = anointing body with white unguents.

"Among those Vibhishana is the only one who has been seen by me to be having a white umbrella, wearing white garlands and clothes and anointing body with white unguents."

[Verse Locator](#)

शङ्खदुन्दुभिनिर्घोषैर्नृत्तगीतैरलङ्कृतः ॥ ५-२७-३२
आरुह्य शैलसंकाशं मेघस्तनितनिस्वनम् ।

चतुर्थन्तं गजं दिव्यमास्ते तत्र विभीषणः ॥ ५-२७-३३

चतुर्भिः सचिवैः सार्धं वहायसमुपस्थितः ।

32;33. vibhiiShaNah = Vibhishana; tatra aste = is there; alakR^itaH = adorned sha~NkadundubhiniroghoShaiH = with the sound of conch shells and kettledrums; nR^itta giitaiH = with dances and songs; aaruhya = ascended; divyam gajam = a best elephant; shailasaMkaasham = equalling a mountain; meghastanitanisvanam = with the sound of a thundering cloud; chaturdantam = with four tusks; uoasthitaH = (he) approached; vaihaayasam = the sky; chaturbhiH sachivaiH saartham = together with four ministers.

"Vibhishana is there adorned with the sound of conch shells and kettledrums, with dances and songs, ascended a best elephant equalling a mountain with the sound of a thundering cloud, with four tusks. He approached the sky together with four ministers"

[Verse Locator](#)

समाजश्च मया दृष्टो गीतवादित्रनिःस्वनः ॥ ५-२७-३४

पिबतां रक्तमाल्यानां रक्षसां रक्तवाससाम् ।

34. samaajashcha = an assembly also; rakshasaam = of ogres; pibataam = drinking (oil); raktamaalyaanaam = wearing red garlands; raktvaasasaam = with red clothes; giitavaaditraniHsvanaH = with the sound of songs and musical instruments; dR^iShTaH = has been seen; mayaa = by me.

"An assembly also of ogres drinking oil and wearing red garlands, with red clothes, with the sound of songs and musical instruments has been seen by me."

[Verse Locator](#)

लङ्का चेयं पुरी रम्या सवाजिरथकुञ्जरा ॥ ५-२७-३५

सागरे पतिता दृष्टा भग्नगोपुरतोरणा ।

35. iyam = this; ramyaa = beautiful; la~Nkaa purii cha = city of Lanka also; dR^iShTaa = has been seen; savaajirathaku~njaraaH = together with horses and elephants; bhagnagopuratoraNa = with broken gates and arches; patitaa = fallen down; saagare = in the ocean.

"This beautiful city of Lanka has also been seen together with horses and elephants with broken gates and arches fallen down in the ocean."

[Verse Locator](#)

लङ्का दृष्टा मया स्वप्ने रावणेनाभिरक्षिता ॥ ५-२७-३६

दग्धा रामस्य दूतेन वानरेण तरस्विना ।

36. la~Nkaa = Lanka; abhirakshitaa = protected; raavaNena = by Ravana; dR^iShTaa = has been seen; mayaa = by me; svapne = in the dream; dagdhaa = to be burnt; vaanreNa = by a Vanara; raamsya duutena = (who is) a messenger of Rama; tarasvinaa = (who is) a quick one;

"Lanka protected by Ravana has been seen by me in the dream to be burnt by a quick Vanara who is a messenger of Rama."

[Verse Locator](#)

सीत्वा तैलं प्रनृत्ताश्च प्रहसन्त्यो महास्वनाः ॥ ५-२७-३७

लङ्कायाण् भस्मरूक्षायां सर्वा राक्षसयोषितः ।

37. **la~Nkaayaam** = in Lanka; **bhasmaruukshaayaam** = horrible with ash; **sarvaaH** = all; **raakshasa striyaH** = ogresses; **piitvaa** = (were) drinking; **tailam** = oil; **prahasantyaH** = laughing heartily; **mahaasvanaaH** = with a great noise; **pranR^ittaaH cha** = and also dancing a lot.

"In Lanka horrible with ash, all ogresses were drinking oil, laughing heartily with a great noise and also dancing a lot."

[Verse Locator](#)

कुम्भकर्णदियश्चेमे सर्वे राक्षसपुङ्गवाः ॥ ५-२७-३८

रक्तं निवसनं गृह्य प्रविष्टा गोमयहृदे ।

38. **ime sarve** = all these; **raakshsapu~NgavaaH** = best among ogres; **kumbhakarNaadayaH** = (such as) Kumbhakarna and others; **gR^ihya** = taking; **raktam** = a red; **nivasanam** = cloth; **praviShTaaH** = entered; **gomayahrade** = a hole filled with cow dung.

"All these best among ogres such as Kumbhakarna and others taking a red cloth entered a hole filled with cow dung."

[Verse Locator](#)

अपगच्छत नश्यध्वं सीतामाप्नोति राघवः ॥ ५-२७-३९

घातयेत्परमामर्षी युष्मान् सार्धं हि राक्षनैः ।

39. **apagachchha** = go away; **nashyadhvam** = be destroyed; **raaghavaH** = Rama; **aapnoti** = will get; **siitaam** = Seetha; **paramaamarShii** = with a great anger; **yuShmaan ghaatayet** = He will get you killed; **raakshasaiH saartham** = together with (other) ogres.

"Go away! Be destroyed! Rama will get Seetha. With a great anger He will get you killed together with other ogres."

[Verse Locator](#)

प्रियां बहुमतां भार्या वनवासमनुव्रताम् ॥ ५-२७-४०

भर्त्सितां तर्जितां वापि नानुमंस्यति राघवः ।

40. **raaghavaH** = Rama; **na anumaMsyati** = will not approve; **bharsitaam** = frightening; **tarjitaam vaapi** = or threatening; **priyaam bhaaryaam** = His dear wife; **bahumataam** = who is highly valued (by Him); **anuvrataam** = who followed Him; **vanavaasam** = to live in forest.

"Rama will not approve frightening or threatening His dear wife who is highly valued by Him, who followed Him to live in the forest."

[Verse Locator](#)

तदलं क्रूरवाक्यैश्च सान्त्वमेवाभिधीयताम् ॥ ५-२७-४१

अभियाचाम वैदेहीमेतद्धि मम रोचते ।

41. **tat** = for that reason; **alam** = enough; **kruura vaakyaiH** = of cruel words; **saantvameva** = gentle words indeed; **abhidiiyataam** = be said; **abhiyaachaama** = (let us) request; **vaidehiim** = Seetha; **etaddhi** = this; **rochate** = is agreeable; **me** = to me.

"For that reason, enough of cruel words. Gentle words indeed be said. Let us request Seetha. This is agreeable to me."

[Verse Locator](#)

यस्यामेवंविधः स्वप्नो दुःखितायां प्रदृश्यते ॥ ५-२७-४२

सा दुःखैर्विविधैर्मुक्ता प्रियं प्राप्नोत्यनुत्तमम् ।

42. **yasyaam** = which woman; **duHkhitaayaam** = while being sorrowful; **evaMvidhaH** = such type; **svapnaH** = (of) dream; **pradR^ishyate** = has been seen; **saa** = that woman; **muktaa** = being released; **vividhaiH duHkhaiH** = from various sorrows; **praapnoti** = will get; **anuttamam** = unsurpassed; **priyam** = pleasure.

"Which woman while being sorrowful, such type of dream has been seen, that woman being released from various sorrows, will get unsurpassed pleasure."

[Verse Locator](#)

भर्त्सितामपि याचध्वं राक्सस्यः किं विवक्षया ॥ ५-२७-४३

राघवाद्धि भयं घोरं राक्षसानामुपस्थितम् ।

43. **raakshasyaH** = O ogresses! **yaachadhvam** = entreat (Her); **bhartsitaamapi** = who has been frightened; **kim** = what (is the use); **vivakshayaa** = with desire to speak; **raaghavaat** = from Rama; **ghoram bhayam** = a horrible fear; **upasthitam** = has come; **raakshasaanaam** = to ogres;

"O ogresses! Entreat Seetha who has been frightened. What is the use with a desire to speak. From Rama a horrible fear has come to ogres."

[Verse Locator](#)

प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा ॥ ५-२७-४४

अलमेषा परित्रारं राक्षस्यो महातो भयात् ।

अपि चास्या विशालाक्ष्या न किञ्चिदुपलक्षये ॥ ५-२७-४५

विरूपमपि चाङ्गेषु सुसूक्ष्ममपि लक्षणम् ।

44;45. **raakshasyaH** = O ogresses!; **eShaa** = this; **maithilii** = Seetha; **janakaatmajaa** = daughter of Janaka; **praNipaata prasannaa** = pleased with prostration; **alam** = is competent; **paritraatum** = to protect; **mahataH** = (from) great; **bhayaat** = danger. **apicha** = and also; **na upalashaye** = I do not see; **asyaaH** = in Her; **vishaalaakshyaa** = who is wide eyed; **a~NgeShu** = in Her limbs; **susuuskhmamapi** = even a minute; **viruupam lakshaNam** = misshapen characteristic; **kiMchidapi** = even insignificant (one).

"O ogresses! This Seetha daughter of Janaka, pleased with prostration is competent to protect us from great danger. And also I do not see in Her who is wide eyed, in Her limbs even a minute misshapen characteristic, even insignificant one."

[Verse Locator](#)

चायावैगुण्यमात्रं तु शङ्के दुःखमुपस्थितम् ॥ ५-२७-४६

अदुःखार्हमिमां देवीं वैहायसमुपस्थिताम् ।

46. **chaayaavaiguNya maatraM** = (I see) an imperfection in complexion alone; **sha~Nke** = I doubt; **imaam deviim** = (that) this princess; **upasthitaam** = who came near; **vaihaayasam** = an aeroplane (in my dream); **aduHkhaarhaam** = who is not suited to sorrows; **upasthitam** = received; **duHkham** = sorrow.

"I see an imperfection in complexion alone. I doubt that this princess who came near an aeroplane in my dream, who is not suited to sorrows received sorrow."

[Verse Locator](#)

अर्थसिद्धिं तु वैदेह्याः पश्याम्यहमुपस्थिताम् ॥ ५-२७-४७

राक्षसेन्द्रविनाशं च विजयं राघवस्य च ।

47. aham = I; pashyaami = am seeing; ardhasiddhiM tu = accomplished motive; vaidehyaaH = of Seetha; upasthitaam = coming near; raakshasendra vinaasham cha = the destruction of Ravana also; raaghavasya vijayaM cha = and victory of Rama (coming near).

"I am seeing Seetha coming near accomplishment of motive. I also see the destruction of Ravana also and victory of Rama coming near."

[Verse Locator](#)

निमित्तभूतमेतत्तु श्रोतुमस्या महत्प्रियम् ॥ ५-२७-४८

दृश्यते च स्फुरच्चक्षुः पद्मपत्रमिवायतम् ।

48. nimittabhuutam = being a cause; shrotum = to listen; mahat = (to) a great; priyam = pleasure; asyaaH = of Her; etat = this; purat = throbbing; chakshuH = eye; aayatam = long; padmapatramiva = like a lotus petal; dR^ishyate = is being seen (by me).

"Being a cause to listen to a great pleasure of Her, this throbbing eye long like a lotus petal is being seen my me."

[Verse Locator](#)

ईषच्च हृषितो वास्या दक्षिणाया ह्यदक्षिणः ॥ ५-२७-४९

अकस्मादेव वैदेह्या बहुरेकः प्रकम्पते ।

49. ekaH adakshiNaH baahuH = one left arm; t asyaaH dakshiNaayaaH vaidehyaaH = of this straight forward Seetha; akasmaadeva = suddenly; hR^iShitaH = has become erect; iiShat = slightly; prakampate = is trembling.

"One left arm of this strightforward Seetha suddenly has become erect and is slightly trembling."

[Verse Locator](#)

करेणुहस्तप्रतिमः सव्यश्चौरुरुत्तमः ॥ ५-२७-५०

वेपमानः सूचयति राघवं पुरतः स्थितम् ।

50. anuttamaH savyaH uuruH = (Seetha's) best left thigh; kareNuhastapratimaH = equal to an elephant's trunk; vepamaanaH = is trembling; suuchayati = indicating; raaghavam = Rama's; sthitam = is standing; purataH = in front (of Her).

"Seetha's best left thigh equal to an elephant's trunk is trembling indicating Rama's standing in front of Her."

[Verse Locator](#)

पक्षी च शाखानिलयं प्रविष्टः ।

पुनः पुनश्चोत्तमसान्त्ववादी ।

सुस्वागतं वाचमुदीरयानः ।

पुनः पुनश्चोदयतीव हृष्टः ॥ ५-२७-५१

51. pakshii cha = a bird also; praviShTaH = entering; shaakhaa nilayam = (its) dwelling place on a branch; punaH punashcha = again and again; uttamasaantvavaadii = speaking best consolating words; susvaagatam vaacham udiirayaanaH = telling heartily welcoming

words; hR^iShTaH = being delighted; punaH punaH = again and again; chodayatiiva = as though impelling (Seetha).

"A bird also entering its dwelling place on a branch again and again speaking best consoling words, is telling heartily welcoming words being delighted again and again, as though impelling Seetha."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे सप्तविंशः सर्गः

Thus completes 27th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 27

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51			

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 28

Verses converted to UTF-8, Nov 09

Introduction

Seetha recollects the time limit of two months given by Ravana and her vulnerability of being killed by him. After lamenting for a while, she tries to strangle herself to death with the braid of her hair. At that moment, a propitious omen never seen before appears on her person.

[Verse Locator](#)

सा राक्षसेन्द्रस्य वचो निशम्य ।

तद्रावणस्याप्रियमप्रियार्ता ।

सीता वितत्रास यथा वनान्ते ।

सिंहाभिपन्ना गजराजकन्या ॥ ५-२८-१

1. saa siitaa = that Seetha; nishamya = hearing; tat = those; apriyam = unpleasant; vachaH = words; raavaNasya = of Ravana; apriyaartaa = tormented by grief; apriyaartaa = tormented by grief; vitatraasa = was frightened; gajaraajakanyaa yathaa = like a tiny female-elephant; simhaabhipannaa = over powered by a lion; vanaante = in the middle of a forest.

That Seetha, hearing those unpleasant words of Ravana, tormented by grief, was frightened like a tiny female-elephant overpowered by a lion in the middle of a forest.

[Verse Locator](#)

सा राक्षसीमध्यगता च भीरु ।

वर्गभिर्भृशं रावणतर्जिता च ।

कान्तारमध्ये विजने विसृष्टा ।

बालेव कन्या विललाप सीता ॥ ५-२८-२

2. saa siitaa = that Seetha; bhiiruH = who was fearful; raakSasii madhyagataa = who was situated in the middle of female-demons; raavaNatayitaacha = and threatened by Ravana; vaagbhiH = with his words; bhR^isham = galore; vilapaapa = lamented; baalaakanyaa

iva = like a young virgin; visR^iTaa = who was left; vijane = lonely; kaantaara madhye = in the midst of a forest.

That fearful Seetha, who was situated in the middle of female-demons and also threatened by Ravana with his words galore, lamented (as follows) like a young virgin who was left lonely in the midst of a forest.

[Verse Locator](#)

सत्यं बतेदं प्रवदन्ति लोके ।
नाकालमृत्युर्भवतीति सन्तः ।
यत्राहमेवं परिभर्त्स्यमाना ।
जीवामि दीना क्षणमप्यपुण्या ॥ ५-२८-३

3. aham = I; apuNyaa = the impure; yatra = for which reason; paribhartyaamaanaa = I was threatened; evam = in this way; jiivaani = am surviving; kSaNamapi = even for an instant; diinaa = miserably; idam = this word; pravadanti = spoken; santaH = by saints; satyam = is true; akaalamR^ityuH = "untimely death; na bhavati = does not come; loke = in this world"; bata = how difficult!.

"Truly the saints affirm that untimely death does not come in the world, as I being impure am surviving even for an instant, though being threatened in this way."

[Verse Locator](#)

सुखाद्विहीनं बहुदुःखपूर्णं ।
मिदं तु नूनं हृदयं स्थिरं मे ।
विशीर्यते यन्न सहस्रधाद्य ।
वज्राहतं शृङ्गमिवाचलस्य ॥ ५-२८-४

4. idam = this; me = my hR^idayam = heart; nuunam = is surely; sthiram = hard; yat = for which reason; adya = today; na vishiiryate = (it) is not broken; sahasrathaa = into thousand pieces; achalasya shR^iN^gamiva = as a mountain-top; vajraahatam = struck by lightning.

"Though devoid of happiness and frequently full of sorrow, my heart must be hard indeed, in that it does not break into a thousand pieces today like a mountain-top struck by lightning."

[Verse Locator](#)

वैवास्ति दोषो मम नूनमत्र ।
वध्याहमस्याप्रियदर्शनस्य ।
भावं न चास्याहमनुप्रदातु ।
मलं द्विजो मन्त्रमिवाद्विजाय ॥ ५-२८-५

5. naivaasti = there is no; doSaH = fault; mama = of mine; atra = in this matter; aham = I; asmi = have become; vadhya = assassinate; asya = to this Ravana; apriya darshanasya = of disagreeable perception; aham = I; na alam = am not able; anupradhaatum = to give; asya = him; bhaavam = (my) affection; mamtramiva = like a mystical verse; advijaaya = to one not belonging to the twice-born classes; dvijaH = by a member of the twice-born class.

"There is no fault of mine in this matter. I have become killable at the hands of this demon of disagreeable perception. I am not able to give him my affection any more than a member of the twice-born classes would offer a mystical verse to one not belonging to the twice-born classes."

[Verse Locator](#)

नूनं ममाङ्गान्यचिरादनार्यः ।
शस्त्रैः शितैश्छेत्स्यति राक्षसेन्द्रः ।
तस्मिन्नागच्छति लोकनाथे ।
गर्भस्थजन्तोरिव शल्यकृन्तः ॥ ५-२८-६

6. **tasmin** = (If) Rama; **lokanaathe** = the ruler of the world; **anaagachchhati** = does not come; **anaaryaH** = the evil; **raakSasendraH** = king of Demons; **nuunam** = surely; **chhetsyati** = will cut off; **mama** = my; **aNGaani** = limbs; **shitaiH** = with sharpened; **shastraiH** = weapons; **shalya kR^intaH iva** = like a surgeon; **garbhasthajantoH** = a (lifeless) feotus situated in the womb.

"If Rama the Ruler of the world does not come here, the evil Ravana, the king of Demons will cut off my limbs with his sharpened weapons, even as a surgeon would cut the limbs of a lifeless feotus."

[Verse Locator](#)

दुःखं बतेदं मम दुःखिताया ।
मासौ चिरायाधिगमिष्यतो द्वौ ।
बद्धस्य वध्यस्य तथा निशान्ते ।
राजापराधादिव तस्करस्य ॥ ५-२८-७

7. **mama** = to me; **duHkhitaayaaH** = lamenting; **dvau** = two; **maasau** = mouths; **adhigamiSyataH** = will go upto; **chiraaya** = a long time; **nishaante iva** = as at the end of a night; **taskarasya** = a thief; **baddhhasya** = imprisoned; **vadhyasya** = and to be capitally punished; **raajaaparaadhaat** = under the detention orders of a king; (passes away in the instant case); **bata** = Alas! Idam = this; **duHkham** = is painful.

"To me lamenting, two months will go up to a long time, as at the end of a night a thief imprisoned and to be capitally punished under the detention orders of a king. Alas! This is painful."

[Verse Locator](#)

हा राम हा लक्ष्मण हा सुमित्रे ।
हा राममातः सह मे जनन्या ।
एषा विपद्याम्यहमल्पभाग्या ।
महार्णवे नौरिव मूढवाता ॥ ५-२८-८

8. **haa raama** = O; Rama; **haa lakSmaNa** = O; Lakshmana; **haa sumitraa** = O; Sumitra; **haa raama maataH** = O; Kausalya; **me jananyaa saha** = together with my mother; **eSaa** = this; **aham** = I; **alpabhagyaa** = of scanty fortune; **vipadyaami** = am going to be destroyed; **nauriva** = like a ship; **muuDha vaataa** = driven out of its course by a strong wind; **mahaarNave** = in a mighty ocean.

"O Rama, O Lakshmana, O Sumitra, O Kausalya! O mother! I, of a scanty fortune, am going to be destroyed, like a ship driven out of its course by a strong wind in a mighty ocean."

[Verse Locator](#)

तरस्विनौ धारयता मृगस्य ।
सत्त्वेन रूपं मनुजेन्द्रपुत्रौ ।

नूनं विशस्तौ मम कारणात्तौ ।
सिंहर्षभौ द्वाविव वैद्युतेन ॥ ५-२८-९

9. **sattvena** = by a being; **dhaarayataa** = who had possessed; **ruupam** = the form; **mR^igasya** = of a deer; **tau** = those two; **manujendra putrau** = sons of Dasaratha; **tarasvinau** = the energetic one; **nuunam** = were surely; **vishastau** = killed; **mama kaaraNaat** = for my sake; **dvau simharSabhau iva** = as two excellent lions; (killed); **vaidyutena** = by a flashing thunder bolt.

"In the disguise of a deer, those two energetic sons of Dasaratha were surely killed for my sake, as two excellent lions killed by a flashing thunderbolt."

[Verse Locator](#)

नूनं स कालो मृगरूपधारी ।
मामल्पभाग्यां लुलुभे तदानीम् ।
यत्रार्यपुत्रं विससर्ज मूढा ।
रामानुजं लक्ष्मणपूर्वजं च ॥ ५-२८-१०

10. **nuunam** = certainly; **saH** = that; **kaalaH** = Time-spirit; **mR^igarupadhaarii** = assuming the guise of a deer; **lulubhe** = allured; **maam** = me; **alpabhaagyaam** = having a poor fortune; **yatra** = at which time; **muuDhaa** = I; a stupid woman; **visasarja** = sent forth; **raamaanujam** = Lakshmana; **aaryaputramcha** = and the noble prince; **lakSmaNa puurvajam** = Rama the elder brother of Lakshmana.

"Certainly that Time-spirit, assuming the guise of a deer, allured me, a woman of poor fortune at that time and to whom I, a stupid woman, sent forth (far away) Lakshmana and the noble prince Rama the elder brother of Lakshmana."

[Verse Locator](#)

हा राम सत्यव्रत दीर्घबाहो ।
हा पूर्णचन्द्रप्रतिमानवक्त्र ।
हा जीवलोकस्य हितः प्रियश्च ।
वध्यां न मां वेत्सि हि राक्षसानाम् ॥ ५-२८-११

11. **haa raama** = O Rama; **satyavrata** = the strictly truthful man; **diirgha baaho** = the long-armed; **haa puurNa chandra ratimaana vaktra** = O the man whose face resembles the full-moon; **haa** = Alas!; **hitaH** = (you) who are well-disposed; **jiivalokasya** = of the world of living beings! **Na vetsi hi** = do not indeed know; **maam** = me; **vadhyaam** = to have been sentenced to death; **raakSasaam** = by the demons.

"O Rama, the strictly truthful man and the long-armed, O the man whose face resembles the full-moon! You, who are well-disposed of the world of living beings, do not indeed know me to have been sentenced to death by the demons."

[Verse Locator](#)

अनन्यदैवत्वमियं क्षमा च ।
भूमौ च शय्या नियमश्च धर्मे ।
पतिव्रतात्वं विफलं ममेदम् ।
कृतं कृतघ्नेष्विव मानुषाणाम् ॥ ५-२८-१२

12. **anayadaivatvam** = (My) not having a deity (other than my husband); **iyam** = this; **kSamaacha** = patience; **shayyaa** = my reposing; **bhuumau** = on the floor; **niyamashcha** = my restriction; **dharma** = in righteousness; **mama** = my; **pativrataatvam** = devotion to the husband; **idam** = all this; **viphalam** = has become a waste; **manuSyaaNaam kR^itamiva** = like a good act done by men; **kR^itaghneSu** = to ungrateful men.

"My not having a deity (other than my husband), this patience, my reposing on the floor, my restriction in righteousness, my devotion to the husband - all this has become a waste, like a good act done by men to ungrateful men becoming waste".

[Verse Locator](#)

मोघो हि धर्मश्चरितो मयायं ।
तथैकपत्नीत्वमिदं निरर्थम् ।
या त्वां न पश्यामि कृशा विवर्णा ।
हीना त्वया संगमने निराशा ॥ ५-२८-१३

13. **yaa** = I that person who; **na pashyaami** = is not seeing; **tvaam** = you; **niraashaa** = and who is not hopeful; **sangamane** = of coming into contact with you; **kR^ishaa** = who is emaciated; **vivarNaa** = and pale in complexion; **ayam** = this; **dharmaH** = righteous act; **charitaH** = performed; **mayaa** = by me; **moghaH his** = has indeed become a waste; **tathaa** = likewise; **idam** = this wife to you; **nirartham** = has become useless.

"For me who is not seeing you, who is bereft of you, who is not hopeful of coming into contact with you, who is emaciated and pale in complexion this righteous act performed by me has indeed become a waste. Likewise, this state of my being only one wife to you has become useless.."

[Verse Locator](#)

पितुर्निदेशं नियमेन कृत्वा वनान्निवृत्तश्चरितव्रतश्च ।
स्त्रीभिस्तु मन्ये विपुलेक्षणाभिस्त्वं रंस्यसे वीतभयः कृतार्थः ॥ ५-२८-१४

14. **kR^itvaa** = having fulfilled; **pituH** = your father's nidesham = command; **niyamena** = as per the order of his words; **charita vratashcha** = and observed your vow; **nivR^ittaH** = you return; **vanaat** = from the forest; **vita bhayaH** = fearlessly; **kR^itaarthaH** = and having accomplished your purpose; **manye** = I think; **ramsyase** = you will enjoy carnally; **vipulekSaNaabhiH** = with large-eyed; **striibhiH** = women.

"Having fulfilled your father's command as per the order of his words and observed your vow, you return from the forest fearlessly and having accomplished your purpose, I think you will enjoy carnally with large-eyed women."

[Verse Locator](#)

अहं तु राम त्वयि जातकामा चिरं विनाशाय निबद्धभावा ।
मोघं चरित्वाथ तपो व्रतञ्च त्यक्ष्यामि धिग्जीवितमल्पभाग्याम् ॥ ५-२८-१५

15. **raama** = O Rama!; **charitvaa** = having performed; **tapaH** = austerity; **vratamcha** = and vow; **mogham** = in vain; **aham tu** = I for myself; **nibaddha bhaavaa** = in whose was confined an affection for you; **with jaalakaamaa** = and who has fallen in love; **tvayi** = with you; **chiram** = for a long time; **vinaashaaya** = for (my own) destruction; **tyakSyami** = I can lose; **jaivitam** = my life; **dhik** = woe to me; **alpa bhaagyaam** = of my little fortune!.

"O Rama! Having performed austerity and vow in vain, I for myself who has fallen in love with you and in whose was confined an affection for you for a long time, for my own destruction, I can lose my life. Woe to me of my little fortune!"

सा जीवितं क्षिप्रमहं त्यजेयं ।
विषेण शस्त्रेण शितेन वापि ।
विषस्य दाता न हि मेऽस्ति कश्चि ।
च्छस्त्रस्य वा वेश्मनि राक्षसस्य ॥ ५-२८-१६

16. **saa aham** = I as such; **kSipram** = will quickly; **tyajeyam** = abandon; **jiivitam** = my life; **viSeNa** = by poison; **shiten shastreNa vaapi** = or by a sharp weapon; **me** = to me; **naasti kashchit** = none is there; **daataa** = who is a giver; **viSasya** = either of a poison; **shastrasyavaa** = or of a sharp weapon; **veshmani** = in the house; **raakSasasya** = of Ravana (a demon).

"I as such will abandon quickly my life by poison or by a sharp weapon. To me, none is there, who is a giver either of a poison or of a sharp weapon in the house of Ravana."

[Verse Locator](#)

इतीव देवी बहुधा विलप्य ।
सर्वात्मना राममनुस्मरन्ती ।
प्रवेपमाना परिशुष्कवक्त्रा ।
नगोत्तमं पुष्पितमाससाद ॥ ५-२८-१७

17. **itiiva** = thus; **vilapya** = lamenting; **bahudhaa** = in several ways; **devii** = Seetha; **anusmarantii** = was recollecting; **raamam** = Rama; **sarvaatmanaa** = in all spirits; **pravepamaanaa** = and trembling; **parishuSkavaktraa** = with a dried-up face; **aasasaada** = approached; **nagottamam** = that excellent trees; **puSpitam** = in bloom.

Thus lamenting in several ways, Seetha was recollecting Rama in all spirits and trembling with and emaciated face, approached that excellent tree in bloom.

[Verse Locator](#)

सा शोकतप्ता बहुधा विचिन्त्य ।
सीताथ वेण्युद्ग्रथनं गृहीत्वा ।
उद्बुध्य वेण्युद्ग्रथनेन श्रीघ्न ।
महं गमिष्यामि यमस्य मूलम् ॥ ५-२८-१८

18. **shiitaa** = Seetha; **shokabhitaptaa** = who was tormented with grief; **vichintya** = thinking (thus); **bahudhaa** = in various ways; **gR^ihiitvaa** = holding; **atha** = and thereafter; **veNyudgrathanam** = her braid of hair looking like a hanging rope; (now thought within herself); **aham** = "I; **gamiSyami** = shall go; **yamsya muulam** = to the presence of Yama the God of Death; **udbadhya** = by tying my neck; **shiigram** = quickly; **veNyugrathanena** = with my braid of hair looking

Seetha, who was tormented with grief, thus thinking in various ways and thereafter holding her braid of hair looking like a hanging rope (now thought within herself) "I shall go to the presence of Yama the God of Death by tying my neck quickly with my braid of hair looking like a hanging rope"

[Verse Locator](#)

उपस्थिता सा मृदुसर्वगात्री ।
शाखां गृहीत्वाथ नगस्य तस्य ।

तस्यास्तु रामं प्रविचिन्तयन्त्या ।
रामानुजं स्वं च कुलं शुभाङ्ग्याः ॥ ५-२८-१९
शोकानिमित्तानि तथा बहूनि ।
धैर्यार्जितानि प्रवराणि लोके ।
प्रादुर्निमित्तानि तदा बभूवुः ।
पुरापि सिद्धान्युपलक्षितानि ॥ ५-२८-२०

19; 20. **atha** = thereafter; **saa** = that Seetha; **mR^idu sarvaagatrii** = with all her soft limbs; **upashitaa** = stood; **yR^ihiitvaa** = seizing; **shaakhaam** = a branch; **tasya nagasya** = of that tree; **tasyaaH tu** = to her; **shubhaaNgyaaH** = having handsome limbs; **pravichintayantyyaaH** = who was thinking; **raamam** = of Rama; **raamaanujam** = Lakshmana; **svam kulamcha** = her own race; **praadarbabhuuvuH** = appeared; **tadaa** = then; **bahuuni** = many; **nimittaani** = omens; **shokaanimittaani** = not having adequate occasion for grief; **dhairyaarjitaani** = which procured courage; **loke** = in the world; **pravaraaNi** = which were excellent; **tathaa** = and **upalakSitaani** = which were seen; **puraapi** = earlier also; **siddhaani** = as thoroughly efficacious.

Thereafter Seetha with all her soft limbs stood seizing a branch of that tree. To her having handsome limbs, who was thinking of Rama, Lakshmana and her own race, then appeared many omens, which were not having adequate occasion for grief, which procured courage in the world, which were excellent and which were seen earlier also as thoroughly efficacious.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे अष्टाविंशः सर्गः

Thus completes 28th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 28

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 29 Verses converted to UTF-8, Nov 09

Introduction

Seetha experiences some good omens as follows; Her left eye, left shoulder and left thigh quivered, as also her clothing slipped a bit. Feeling these omens, her consciousness was awakened with exaltation.

[Verse Locator](#)

तथा गताम् ताम् व्यथिताम् अनिन्दिताम् ।
व्यपेत हर्षाम् परिदीन मानसाम् ।
शुभाम् निमित्तानि शुभानि भेजिरे ।
नरम् श्रिया जुष्टम् इव उपजीविनः ॥ ५-२९-१

1. **taam** = to her; **tathaagataam** = who was in such circumstances; **vyathitaam** = who was in distress; **aninditaam** = who was irapproachable; **vyapeta harSaam** = devoid of joy; **paridiinamaanasaam** = who was dejected; **shubhaam** = who was virtuous; **bhejire** = was bestowed with; **shubhaani** = auspicious; **nimittaani** = omens; **naram iva** = as a man; **juSTam** = possessed; **shriyaa** = of prosperity; **upajiivinaH iva** = is bestowed with dependent servants.

To her who was in such circumstances, who was in distress, who was irapproachable, devoid of joy and dejected but virtuous, was bestowed with auspicious omens, as a prosperous man is bestowed with dependent servants.

[Verse Locator](#)

तस्याः शुभम् वामम् अराल पक्षम् ।
राजी वृतम् कृष्ण विशाल शुक्लम् ।
प्रास्पन्दत एकम् नयनम् सुकेश्या ।
मीन आहतम् पद्मम् इव अभिताम्रम् ॥ ५-२९-२

2. **sukeshyaaH** = the beautifully haired; **tastaaG** = Seetha's; **vaamanayanam** = araala pakSma raajiivR^itam = whose surrounding row of eye-lashes were curved; **kR^iSNa vishaalaa**

shuklam = which was black; wide and bright-looking; **praaspandata** = like a red lotus; **miinaahatam** = (quivered) by the blow of a fish.

The beautifully haired Seetha's left eye, which was auspicious, whose surrounding row of eye-lashes were curved, which was black, wide and bright-looking; was predominantly quivering, like a red lotus quivered by the blow of a fish.

[Verse Locator](#)

भुजः च चार्व अन्वित पीन वृत्तः ।
पर अर्ध काल अगुरु चन्दन अर्हः ।
अनुत्तमेन अध्युषितः प्रियेण ।
चिरेण वामः समवेपत आशु ॥ ५-२९-३

3. **vaamaH bhujashcha** = Her left shoulder; **chaarvaNchita piina vR^ittaH** = which was pretty; distinguished; beefy and round; **paraarthyakaaguru chandanaarhaH** = which deserved to be applied with excellent black aloe and sandalwood paste; **chireNa dhyuSitaH** = which had been used for long as a pillow; **anuttamena** = by her most excellently; **priyeNa** = beloved Rama; **aashu** = quickly; **sannavepata** = quivered.

Her left shoulder, which was pretty, distinguished beefy and round, which deserved to be applied with excellent black aloe and sandalwood paste, which had been used

[Verse Locator](#)

गज इन्द्र हस्त प्रतिमः च पीनः ।
तयोः द्वयोः सम्हतयोः सुजातः ।
प्रस्पन्दमानः पुनः ऊरुः अस्या ।
रामम् पुरस्तात् स्थितम् आचक्षे ॥ ५-२९-४

4. **tayoH dvayoH** = of her two thighs; **samhatayoH** = kept together; **asyaaH uruH** = her (left) thigh; **piinaH** = which was beefy; **sujaataH** = and well born; **gajendrahasta pratimaH** = which resembled the trunk of a princely elephant; **praspadamaanaH** = was predominantly quivering; **achachakSe** = spoke; **sthitam** = the existance; **raamam** = of Rama; **purustaat** = in front.

Of her two thighs kept together, the left thigh which was beefy and well born, which resembled the trunk of a princely elephant was predominantly quivering, spoke indistinctly of existenc of Rama in front.

[Verse Locator](#)

शुभम् पुनः हेम समान वर्णम् ।
ईषत् रजो ध्वस्तम् इव अमल अक्ष्याः ।
वासः स्थितायाः शिखर अग्र दन्त्याः ।
किञ्चित् परिसंसत चारु गात्र्याः ॥ ५-२९-५

5. **punaH** = again; **vaasaH** = the clothing; **sthitaayaaH** = of Seetha standng there; **amalaakSyaaH** = of spotless eyes; **chaarugaatryaaH** = and charming limbs; **shikhaagra dantyaH** = having teeth resembling the buds of jasmine; **hema samaana varNam** = which was of golden shade; **iiSat** = and was slightly; **rajodhvastamiva** = soiled as it were with dust; **parisramsata** = glided down; **shubham** = which looked auspicious.

Again, the clothing of Seetha standing there, of spotless eyes and charming limbs, having teeth resembling the buds of jasmine, which was of golden shade and was slightly soiled as it were

एतैः निमित्तैः अपरैः च सुभूः ।
सम्बोधिता प्राग् अपि साधु सिद्धैः ।
वात आतप क्लान्तम् इव प्रनष्टम् ।
वर्षेण बीजम् प्रतिसम्जहर्ष ॥ ५-२९-६

6. **etaiH** = these; **nimittaiH** = omens; **aparaishcha** = and some other omens; **sambodhitaa** = explained; **saadhu** = straight; **siddhaiH** = which were fruitful; **praagapi** = previously also; **subhruuH** = Seetha of beautiful eyebrows; **pratisamjaharSa** = disclosed a great joy; **biijam iva** = even as a seed; **praNaSTam** = vanished; **vaataatapa klaantam** = and withered by the wind and the sun; (got sprouted); **varSeNa** = by rain.

Bolstered by these and some other omens which straight explained that they were fruitful on the earlier occasion also, Seetha of beautiful eyebrows disclosed a great joy, even as a seed vanished and withered by the wind and the sun, got sprouted by rain.

तस्याः पुनः बिम्ब फल उपम ओष्ठम् ।
स्वक्षि भ्रु केश अन्तम् अराल पक्ष्म ।
वक्त्रम् बभासे सित शुक्ल दम्ष्ट्रम् ।
राहोः मुखाच् चन्द्र इव प्रमुक्तः ॥ ५-२९-७

7. **punaH** = moreover; **bimbaphalaadharoSTham** = having the lips like Bimba fruit; **svakSSibhru keshaantam** = having beautiful eyes and eyebrows; **araalapakSma** = who eye lids are curved; **sita chaaru dantam** = having charming white teeth; **tasyaa** = her; **vaktram** = face; **babhaase** = shone; **chandraH iva** = like the moon; **pramuktaH** = liberated; **raahoH mukhaat** = from the mouth of the demon Rahu.

Moreover, having the lips resembling Bimba fruit, having beautiful eyes and eyebrows, whose eye lids are curved, having charming white teeth, her face shone like the moon liberated from the mouth of the demon Rahu.

सा वीत शोका व्यपनीत तन्द्री ।
शान्त ज्वरा हर्ष विबुद्ध सत्त्वा ।
अशोभत आर्या वदनेन शुक्ले ।
शीत अन्शुना रात्रिः इव उदितेन ॥ ५-२९-८

8. **viita shokaa** = free from sorrow; **vyapaniita tandrii** = her weariness removed; **shaanta jvaraa** = her mental affliction alleviated; **harSa vibuddhasattvaa** = and her consciousness awakened with exaltation; **saa aaryaa** = that esteemed lady; (Seetha); **ashobhata** = looked splendid; **vadanena** = with her countenance; **raatririva** = as a night; **shiitaam shunaa** = with the moon; **uditena** = appear; **shukle** = during the bright fortnight.

Free from sorrow, her weariness removed, her mental affliction alleviated and her consciousness awakened with exaltation, that esteemed lady (Seetha) looked handsome with her countenance, as a night with the moon appears during the bright fortnight.

Thus completes 29th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 29

Top of Page	1	2	3	4
5	6	7	8	

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 30 Verses converted to UTF-8, Nov 09

Introduction

Hanuma falls in a dilemma whether to console Seetha or to remain silent. Finally Hanuma decides to console Seetha, by eulogising Rama's attributes in a sweet voice, so that Seetha can give credence to his words.

[Verse Locator](#)

हनुमान् अपि विक्रान्तः सर्वम् शुश्राव तत्त्वतः ।
सीतायाः त्रिजटायाः च राक्षसीनाम् च तर्जनम् ॥ ५-३०-१

1. **vikraantaH** = the valiant; **hanumaanapi** = Hanuma also; **attvataH** = truly; **shushraava** = heard; **sarvam** = all those words; **siitaayaashcha** = of Seetha; **trijaTaayaashcha** = of Trijata; **tarjanam** = and the threatening words; **raakSasiinaam** = of the female demons.

The valiant Hanuma also heard truly all those words of Seetha, Trijata and the threatening words of the female demons.

[Verse Locator](#)

अवेक्षमाणः ताम् देवीम् देवताम् इव नन्दने ।
ततो बहु विधाम् चिन्ताम् चिन्तयामास वानरः ॥ ५-३०-२

2. **tataH** = thereafter; **avekSamaaNaaH** = seeing; **taam deviim** = that Seetha; **devataamiva** = as a divine lady; **nandane** = in the garden of Nanadana; **vaanaraH** = Hanuma; **chintayaamaasa** = reflected; **chintaam** = his thought; **bahuvidhaam** = in various ways.

Thereafter, seeing that Seetha as a divine lady in the garden of Nandana, Hanuma echoed his thought in various ways.

[Verse Locator](#)

याम् कपीनाम् सहस्राणि सुबहूनि अयुतानि च ।

दिक्षु सर्वासु मार्गन्ते सा इयम् आसादिता मया ॥ ५-३०-३

3. **yaam** = which Seetha; **maargante** = is being searched; **sarvaasu** = in all; **dikSu** = directions; **subahuum** = by many; **sahasraaNi** = thousands; **ayutaani cha** = and myriads; **kapiinaam** = of monkeys; **saa iyam** = the same Seetha; **aasaaditaa** = has been found; **mayaa** = by me.

"Which Seetha is being searched in all directions by many thousands and myriads of monkeys, the same Seetha has been found by me."

[Verse Locator](#)

चारेण तु सुयुक्तेन शत्रोः शक्तिम् अवेक्षिता ।

गूढेन चरता तावत् अवेक्षितम् इदम् मया ॥ ५-३०-४

4. **mayaa** = by me; **suyuktena** = employed thoughtfully (by my Master); **chaareNa** = as a secret agent; **charataa** = and gone about; **guuDhena** = secretly; **shatroH shakti vyapekSya** = in my view to ascertain the enemy's strength; **idam** = this; **avekSitam taavat** = has been perceived.

"By me, employed thoughtfully (by my Master) as a secret agent and gone about secretly with a view to ascertain the enemy's strength, this has been perceived."

[Verse Locator](#)

राक्षसानाम् विशेषः च पुरी च इयम् अवेक्षिता ।

राक्षस अधिपतेः अस्य प्रभावो रावणस्य च ॥ ५-३०-५

5. **visheSashcha** = the characteristics of; **raakSasaanaam** = demons; **iyam** = this; **puriicha** = town; **prabhaavashcha** = and the power; **raavaNasya** = of Ravana; **raakSasaadhipate** = the king of demons; **avekSitaa** = have been perceived (by me).

"The characteristics of demons, this town and the power of the king of demons, Ravana, have been perceived by me."

[Verse Locator](#)

युक्तम् तस्य अप्रमेयस्य सर्व सत्त्व दयावतः ।

समाश्वासयितुम् भार्याम् पतिदर्शन कान्क्षिणीम् ॥ ५-३०-६

6. **yuktam** = It is proper; **samaashvaasayitum patidarshanakaankSiNiim** = to console her who is desirous of seeing her husband; **bhaaryaam** = the wife; **tasya** = of Rama; **sarva sattva dayaavataH** = who is compassionate towards all beings; **aprimeyasya** = and who is of immeasurable might.

"It is proper for me to console the wife of Rama, desirous of seeing her husband who is compassionate towards all beings and who is of immeasurable might."

[Verse Locator](#)

अहम् आश्वासयामि एनाम् पूर्ण चन्द्र निभ आननाम् ।

अदृष्ट दुःखाम् दुःखस्य न हि अन्तम् अधिगच्छतीम् ॥ ५-३०-७

7. **aham** = I; **aashvaasayaam** = shall console; **enaam** = this woman; **puurNachandra nibhaananaam** = whose face resembles a full moon; **adR^iSta duHkhaam** = who is having an unforeseen affliction; **duHkhaartam** = who is tormented by grief; **agachchhatiim** = who is tormented by grief; **duHkhasya antam** = the end of her affliction.

"I shall console this woman, whose face resembles a full moon, who is having an unforeseen affliction, who is tormented by grief and who is not attaining the end to her affliction."

[Verse Locator](#)

यदि हि अहम् इमाम् देवीम् शोक उपहत चेतनाम् ।
अनाश्वास्य गमिष्यामि दोषवत् गमनम् भवेत् ॥ ५-३०-८

8. **aham yadi gamiSyaami** = If I return; **anaashvaasya** = without consoling; **imaam deviim** = this Seetha; the wife of Rama; **shokopahata chetanaamapi** = even though her mind is tormented by grief; **gamanam** = my departure; **bhavet** = becomes; **doSavat** = blemished.

"If I return without consoling this Seetha, the wife of Rama, even though her mind is tormented by grief, my departure becomes blemished."

[Verse Locator](#)

गते हि मयि तत्र इयम् राज पुत्री यशस्विनी ।
परित्राणम् अविन्दन्ती जानकी जीवितम् त्यजेत् ॥ ५-३०-९

9. **mayi gate** = when I return; **tatra** = there; **yashashvinii** = the illustrious; **raajaputrii** = princess; **janakii** = Seetha; **tyajet** = may give up; **jiivitam** = her life; **avindantii** = not finding; **paritraaNaam** = a rescue.

"Not finding a rescue when I return to Kishkindha, the illustrious princess Seetha may give up her life."

[Verse Locator](#)

मया च स महाबाहुः पूर्ण चन्द्र निभ आननः ।
समाश्वासयितुम् न्याय्यः सीता दर्शन लालसः ॥ ५-३०-१०

10. **saH** = that Rama; **mahaa baahuH** = the long armed; **puurNachandra nibhaananaH** = with the countenance of a full moon; **siitaadarrshana laalasaH** = eagerly longing for seeing Seetha; **nyaayyaH** = is fit; **samaashvaasayitum** = to be consoled by me.

"That long-armed Rama having the countenance of a full moon, eagerly longing to see Seetha, is fit to be consoled by me."

[Verse Locator](#)

निशा चरीणाम् प्रत्यक्षम् अक्षमम् च अभिभाषणम् ।
कथम् नु खलु कर्तव्यम् इदम् कृच्छ्र गतो हि अहम् ॥ ५-३०-११

11. **anarham** = It is not proper; **abhibhaaSitum** = speak (with her); **pratyakSam** = within the sight of **nishaachariiNaam** = the female-demon; **katham** = how; **idam** = is this; **kartvyam khalu nu** = indeed to be done?; **aham** = I; **kR^ichchhragato hi** = am indeed perplexed.

"It is not proper to speak with her within the sight of these female-demons. How indeed is this to be done? I am indeed perplexed."

[Verse Locator](#)

अनेन रात्रि शेषेण यदि न आश्वास्यते मया ।
सर्वथा न अस्ति संदेहः परित्यक्ष्यति जीवितम् ॥ ५-३०-१२

12. **naashvaasyate yadi** = If she is not consoled; **mayaa** = by me; **anena raatri sheSeNa** = during the rest of this night; **parityakSyati** = she will forsake; **jiivitam** = her life; **sarvathaa** =

by all means; **naasti** = there is no; **sandehaH** = doubt.

"If she is not consoled by me during the rest of this night, she will forsake her life by all means. There is no doubt about it."

[Verse Locator](#)

रामः च यदि पृच्छेन् माम् किम् माम् सीता अब्रवीत् वचः ।
किम् अहम् तम् प्रतिब्रूयाम् असम्भाष्य सुमध्यमाम् ॥ ५-३०-१३

13. **raamashcha pR^ichchhedyadi** = If Rama enquires of; **maam** = me; **kim** = (as to) what; **vachaH** = words; **siitaa abraviit** = did Seetha speak; **maam** = about me; **kim** = what; **aham bruuyaam** = can I speak; **tam prati** = about that Rama; **asambhaaSyaa** = without speaking; **sumadhyamaam** = to this Seetha; the slender waisted lady.

"If Rama enquires of me as to what words did Seetha speak about him, what can I say to Rama without speaking now to this Seetha, the slender-waisted lady?"

[Verse Locator](#)

सीता संदेश रहितम् माम् इतः त्वरया गतम् ।
निर्दहेत् अपि काकुत्स्थः क्रुद्धः तीव्रेण चक्षुषा ॥ ५-३०-१४

14. **maam** = to me; **gatam** = returning; **tvarayaa** = in haste; **itaH** = from here; **siitaa sandesha rahitam** = without carrying Seetha's message; **kaakutthsaH** = Rama; **kruddhaH** = getting irritated; **nirdahedapi** = will burn me up; **tiivreNa chakSuSaa** = with his pungent eyes.

"To me returning in haste from here without carrying Seetha's message Rama may get irritated and burn me up with his pungent eyes."

[Verse Locator](#)

यदि चेत् योजयिष्यामि भर्तारम् राम कारणात् ।
व्यर्थम् आगमनम् तस्य ससैन्यस्य भविष्यति ॥ ५-३०-१५

15. **yadi cha udyojayiSyaaami bhartaaram** = even if I instigate my master Sugreeva to do his best; **raamakaaraNaat** = in the cause of Rama; **tasya** = his; **aagamanam** = arrival; **sasainyasya** = with an army; **bhaviSyati** = will be vyartham = futile.

"Even if I instigate my master Sugreeva to do his best in the cause of Rama, his arrival here with an army will be futile."

[Verse Locator](#)

अन्तरम् तु अहम् आसाद्य राक्षसीनाम् इह स्थितः ।
शनैः आश्वासयिष्यामि सन्ताप बहुलाम् इमाम् ॥ ५-३०-१६

16. **sthitaH** = staying; **iha** = here; **aasaadya** = getting hold of; **antaram** = an opportunity; **raakSasiinaam** = even in the midst of the female-demons; **aham** = I; **shanaiH** = shall slowly; **aashvaasayiSyaaami** = console; **imaam** = her; **samtaapa baahuLaam** = who is very much in distress.

"Staying here itself and getting hold of an opportunity even in the midst of the female-demons (when they are in attentive), I shall slowly console Seetha who is very much in distress."

[Verse Locator](#)

अहम् हि अतितनुः चैव वनरः च विशेषतः ।

वाचम् च उदाहरिष्यामि मानुषीम् इह संस्कृताम् ॥ ५-३०-१७

17. aham tu = I; however; atitanushcha = am very small; visheSataH = and particularly vaanarashcha = a monkey; iha = and now; udaahariSyami = can speak; samskR^itaam = Sanskrit; maanuSiim = the human; vaachumcha = language too.

"However, I am very small in stature, particularly as a monkey and can speak now Sanskrit, the human language too."

[Verse Locator](#)

यदि वाचम् प्रदास्यामि द्विजातिः इव संस्कृताम् ।

रावणम् मन्यमाना माम् सीता भीता भविष्यति ॥ ५-३०-१८

वानरस्य विशेषेण कथं स्यादभिभाषणम् ।

18. pradaasyaami yadi = If I use; samkR^itaam vaacham = Sanskrit language; dvijaatiriva = like a brahmin; siitaa = Seetha; bhiita bhaviSyati = will become frightened; masyamaanaa = thinking; maam = me; raavaNam = as Ravana; visheSeNa = especially; vaanarasya = for a monkey; katham = how; syaat = can it be; abhibhaaSanaam = spoken?

"If I use Sanskrit language like a brahmin, Seetha will get frightened, thinking me as Ravana. Especially, how can a monkey speak it?"

[Verse Locator](#)

अवश्यम् एव वक्तव्यम् मानुषम् वाक्यम् अर्थवत् ॥ ५-३०-१९

मया सान्त्वयितुम् शक्या न अन्यथा इयम् अनिन्दिता ।

19. avashyameva = certainly; arthavat = meaningful words; maanuSam = of a human being; vaktavyam = are to be spoken; mayaa = by me; anyathaa = otherwise; iyam = she; aninditaa = the irreproachable; na shakyya = cannot be; saantvayitum = consoled.

"Certainly, meaningful words of a human being are to be spoken by me. Otherwise, the virtuous Seetha cannot be consoled."

[Verse Locator](#)

सा इयम् आलोक्य मे रूपम् जानकी भाषितम् तथा ॥ ५-३०-२०

रक्षोभिः त्रासिता पूर्वम् भूयः त्रासम् गमिष्यति ।

20. aalokya = looking at; me = my; ruupam = figure; tathaa = and; bhaaSitaam = language; jaanakii = Seetha; gamiSyati = will get; tvaasam = fear; bhuuyaH = again; saaiyam = she who; traasitaa = who was frightened; puurvam = previously; rakSobhiH = by demons.

"Looking at my figure and the language, Seetha who was already frightened previously by the demons, will get frightened again."

[Verse Locator](#)

ततो जात परित्रासा शब्दम् कुर्यान् मनस्विनी ॥ ५-३०-२१

जानमाना विशाल अक्षी रावणम् काम रूपिणम् ।

21. tataH = thereafter; vishaalaakSi = this large-eyed Seetha; manasvinii = who is full of mind; jaanaana = thinking; maam = me; raavaNam = as Ravana; kaama ruupiNam = who can

assume any form at will; **kuryaat** = and may make; **shabdam** = a noise; **jaata partitraasaa** = engendered by fear.

"Thereafter, this large-eyed Seetha who is full of mind, thinking me as Ravana who can assume any form at will, may shout loudly, engendered by fear."

[Verse Locator](#)

सीतया च कृते शब्दे सहसा राक्षसी गणः ॥ ५-३०-२२

नाना प्रहरणो घोरः समेयात् अन्तक उपमः ।

22. **sahasaa** = as soon as; **shabde** = the noise; **kR^ite** = is made; **siitayaa** = by Seetha; **raakSasiigaNaH** = a troop of female-demons; **ghoraH** = dreadful; **antakopamaH** = as Yama the Lord of Death; **sameyaat** = may assemble (here); **naanaapraharaNaH** = wielding various kinds of weapons.

"As soon as Seetha shouts loudly, a troop of female-demons, wielding various kinds of weapons and appearing dreadful as Yama the Lord of Death, may assemble here."

[Verse Locator](#)

ततो माम् सम्परिक्षिप्य सर्वतो विकृत आननाः ॥ ५-३०-२३

वधे च ग्रहणे चैव कुर्युः यत्नम् यथा बलम् ।

23. **tataH** = then; **vikR^itaananaH** = those female demons with their ugly faces; **samparikSipya** = may encircle; **maam** = me; **sarvataH** = from all sides; **kuryuH** = and make; **yatnam** = an effort; **grahaNe chaiva** = to catch; **vadhecha** = and kill (me); **yathaabalam** = with all their might.

"Then those ugly faced female-demons may encircle me from all sides and try to catch and kill me with all their might."

[Verse Locator](#)

गृह्य शाखाः प्रशाखाश्च स्कन्धांश्चोत्तमशाखिनाम् ॥ ५-३०-२४

दृष्ट्वा विपरिधावन्तं भवेयुर्भयशङ्किताः ।

24. **dR^iSTyaa** = seeing; **viparidhaavantam** = me running; **hitter and thither**; **gR^ihya** = grasping; **shaakhaaH** = big branches; **prashaakhaashcha** = small branches; **skandhaamshcha** = and trunks; **uttamashaakhinaam** = of excellent trees; **bhaveyuH** = they may become; **bhaya shaNkitaH** = alarmed with fear.

"Then, seeing me running hither and thither, seizing big branches, twigs and trunks of excellent trees, they may get alarmed with fear."

[Verse Locator](#)

मम रूपम् च सम्प्रेक्ष्य वनम् विचरतो महत् ॥ ५-३०-२५

राक्षस्यो भय वित्रस्ता भवेयुः विकृत आननाः ।

25. **raakSasyaH** = the female-demons; **vikR^itaananaaH** = with their ugly faces; **bhaveyuH** = will be; **bhayavitrastaaH** = frightened with fear; **samprekSyee** = by seeing mama = my; **mahat** = huge; **ruupam** = figure; **vicharataH** = wandering; **vane** = in the grove.

"The ugly faced female-demons will be frightened with fear, after seeing my huge figure wandering in the grove."

[Verse Locator](#)

ततः कुर्युः समाह्वानम् राक्षस्यो रक्षसाम् अपि ॥ ५-३०-२६

राक्षस इन्द्र नियुक्तानाम् राक्षस इन्द्र निवेशने ।

26. tataH = then; raakSasyaH = the female demons; kuryuH samaahvaanam = may invite; rakSasaam api = other demons also; raakSasendra niyuktaanaam = retained by Ravana; raakSasendra niveshane = in the house of Ravana.

"Then those female-demons may call the other demons too retained by Ravana in his house."

[Verse Locator](#)

ते शूल शर निस्त्रिंश विविध आयुध पाणयः ॥ ५-३०-२७

आपतेयुः विमर्दे अस्मिन् वेगेन उद्विग्न कारिणः ।

27. te = those female-demons; udvega kaaraNaat = with an element of turbulence; vegena = and in the speed; aapateyuH = may rush into; asmin = this; vimarde = battle; shuula shakti nistrimsha vividhaayudha paaNayaH = with various kinds of weapons like spears; lances and swords.

"Those female-demons with an element of turbulence and rapidity may rush into a battle with various kinds of weapons like spears lances and swords."

[Verse Locator](#)

सम्क्रुद्धः तैः तु परितो विधमन् रक्षसाम् बलम् ॥ ५-३०-२८

शक्नुयम् न तु सम्प्राप्तुम् परम् पारम् महाउदधेः ।

28. samruddhaH = obstructed tightly; paritaH = around; taiH = by them; na shaknuyaam = I may not be able; sampraaptum = to reach; param paaram = the other shore; mahodadhe = of the great ocean; vidhaman = while destroying; balam = the army; rakSasaam = of demons.

"Surrounded on all sides by them, I may not be able to reach the other shore of the great ocean, while destroying the army of demons."

[Verse Locator](#)

माम् वा गृह्णीयुः आप्लुत्य बहवः शीघ्र कारिणः ॥ ५-३०-२९

स्यात् इयम् च अगृहीत अर्था मम च ग्रहणम् भवेत् ।

29. bahavaH = many demons; shiighra kaariNaH = operating speedily; gR^ihNiiyuH vaa = may capture; maam = me; aaplutya = having jumped up; iyam cha = this Seetha; syaat = may be; agR^ihiitaarthaa = not comprehending the sense mama = my; grahaNamcha = capture too; bhavet = may occur.

"Or having jumped up (over me) many demons operating speedily may capture me. Then, Seetha may not be able to know the occurrence of my arrival. Even I may get captured too."

[Verse Locator](#)

हिंसा अभिरुचयो हिंस्युः इमाम् वा जनक आत्मजाम् ॥ ५-३०-३०

विपन्नम् स्यात् ततः कार्यम् राम सुग्रीवयोः इदम् ।

30. vaa = or; himsaabhiruchayaH = the violent-minded demons; himsyuH = may kill; imaam = this; jaanakaatmajam = Seetha; tataH = consequently; idam = this; kaaryam = work; raama sugriivayoH = of Rama and Sugreeva; vipannam syaat = will be ruined.

"Or the violent minded demons may kill this Seetha. Consequently this work of Rama and Sugreeva will be ruined."

[Verse Locator](#)

उद्देशे नष्ट मार्गे अस्मिन् राक्षसैः परिवारिते ॥ ५-३०-३१
सागरेण परिक्षिप्ते गुप्ते वसति जानकी ।

31. jaanakii = Seetha; vasati = is residing; asmin = in this; gupte = secret; uddeshe = place; naSTa maarge = with concealed access; parivaarite = surrounded; raakSasaiH = by demons; parikSipte = and encircled; saagareNa = by ocean.

"Seetha is residing in this secret place, with a concealed access, surrounded by demons and encircled by an ocean."

[Verse Locator](#)

विशस्ते वा गृहीते वा रक्षोभिः मयि सम्युगे ॥ ५-३०-३२
न अन्यम् पश्यामि रामस्य सहायम् कार्य साधने ।

32. mayi vishaste = If I am killed; samyuge = in the battle; vaa = or; gR^ihite vaa = captured; rakSobhiH = by the demons; na pashyaami = I do not see; anyam = any other; sahaayam = companion; raamasya = for Rama; kaarya saadhane = in fulfilling this work (of searching for Seetha).

"If I am killed in the battle or got captured by the demons, I do not see any other companion for Rama who can fulfill this work (of searching for Seetha)."

[Verse Locator](#)

विमृशन् च न पश्यामि यो हते मयि वानरः ॥ ५-३०-३३
शत योजन विस्तीर्णम् लब्धयेत महाउदधिम् ।

33. vimR^ishan cha = even after due reflection; na pashyaami = I do not see; yaH = any; vaanaraH = monkey; laN^ghayeta = who can transgress; mahodadhim = the ocean; shata yojana vistirNam = with a breadth of one hundred yojanas; mayihate = if i got killed."

"Even after due reflection, I do not see any monkey who can transgress the ocean with a breadth of one hundred Yojanas, in case I am killed."

[Verse Locator](#)

कामम् हन्तुम् समर्थो अस्मि सहस्राणि अपि रक्षसाम् ॥ ५-३०-३४
न तु शक्यामि सम्प्राप्तुम् परम् पारम् महाउदधेः ।

33. vimR^ishan cha = even after due reflection; na pashyaami = I do not see; yaH = any; vaanaraH = monkey; laN^ghayeta = who can transgress; mahodadhim = the ocean; shata yojana vistirNam = with a breadth of one hundred yojanas; mayihate = if i got killed."

"I am competent to kill even thousands of demons. I am quite sure. But, after doing such a large battle, I may not be capable of reaching the other shore of the ocean."

[Verse Locator](#)

असत्यानि च युद्धानि संशयो मे न रोचते ॥ ५-३०-३५
कः च निहसंशयम् कार्यम् कुर्यात् प्राज्ञः ससंशयम् ।

35. **yuddhaani** = conflicts; **asatyaani cha** = are unreal too; **me** = to me; **na rochate** = there is no desire; **samshayaH** = for uncertainty; **kaH** = which; **praaJNyaH** = intellectual; **kuryaat** = will do; **niH samshayam** = an assured; **kaaryam** = act; **sasamshayam** = with a doubt?"

'Conflicts are unreal too and to me, there is no desire for uncertainty. which intellectual will do an assured act with an apprehension?'

[Verse Locator](#)

एष दोषो महान् हि स्यान् मम सीता अभिभाषणे ॥ ५-३०-३६
प्राण त्यागः च वैदेह्या भवेत् अनभिभाषणे ।

36. **anabhibhaaSaNe** = If I do not talk; **bhavet** = there will be; **vaidehyaaH** = Seetha's; **praaNatyaagaH** = death; **siitaabhibhaaSaNe** = If I talk to Seetha; **eSaH** = this; **mahaan** = great; **doSaH** = lapse; **syaat** = will occur.

"If I do not talk, there will be Seetha's death. If I talk to Seetha, this great lapse will occur."

[Verse Locator](#)

भूताः च अर्था विनश्यन्ति देश काल विरोधिताः ॥ ५-३०-३७
विक्लवम् दूतम् आसाद्य तमः सूर्य उदये यथा ।

37. **arthaaH** = actions; **bhuutaaH** = which are going to be accomplished; **vinashyanti** = get spoiled; **aasaadya** = having reached (the hands of); **viklabam** = a confused; **duutam** = messenger; **desha kaala virodhitaaH** = when they are set in opposition to time and space; **tamaH yathaa** = even as darkness (disappears); **suuryodaye** = at sun-rise.

"Actions which are going to be accomplished shortly, get spoiled at the hands of a accomplished shortly, get spoiled at the hands of a confused messenger, when the actions are set in opposition to time and space, even as darkness disappears at sun rise."

[Verse Locator](#)

अर्थ अनर्थ अन्तरे बुद्धिः निश्चिता अपि न शोभते ॥ ५-३०-३८
घातयन्ति हि कार्याणि दूताः पण्डित मानिनः ।

38. **buddhiH** = Intellect; **na shobhate** = does not shine; **artha anarthaantare** = between worthy and worthless acts; **nishchitaapi** = even if a decision is taken; **duutaaH** = messengers; **paN^Dita maaninaH** = boasting themselves as learned; **ghaatayanti hi** = indeed ruin; **kaaryaaNi** = the actions.

"Even if a decision is taken, regarding what is worthy and what is worthless, it does not yield good results. Messengers boasting themselves to be learned, thus indeed ruin those actions."

[Verse Locator](#)

न विनश्येत् कथम् कार्यम् वैक्लव्यम् न कथम् भवेत् ॥ ५-३०-३९
लन्घनम् च समुद्रस्य कथम् नु न वृथा भवेत् ।

39. **katham nu** = How; **kaaryam** = (does) the work; **na vinashyate** = not get spoiled?; **katham** = how; **vaiklabyam** = the feebleness; **na bhavet** = can not occur?; **katham nu** = also how; **lamghanam cha** = my leaping across the sea; **na bhavet** = does not become; **vR^ithaa** = vain?"

"How does not my work get spoiled? How should I avoid my feebleness? Also how does not my leaping across the sea become vain?"

[Verse Locator](#)

कथम् नु खलु वाक्यम् मे शृणुयान् न उद्विजेत च ॥ ५-३०-४०

इति संचिन्त्य हनुमान् चकार मतिमान् मतिम् ।

40. **katham nu** = how (can Seetha); **shR^iNuyaat** = hear; **me vaakyam** = my words?; **na udvijetavaa** = or without fear; **samchintya** = thinking; **iti** = in this way; **matimaan** = the wise; **hanumaan** = Hanuma; **chakaara** = made up; **matim** = (his) mind (as follows):

"How can Seetha hear my words without fear?" Thinking in this way, the wise Hanuma made up his mind (as follows):

[Verse Locator](#)

रामम् अक्लिष्ट कर्माणम् स्व बन्धुम् अनुकीर्तयन् ॥ ५-३०-४१

न एनाम् उद्वेजयिष्यामि तत् बन्धु गत मानसाम् ।

41. **anukiirtayan** = If I eulogize; **raamam** = Rama; **akliSTa karmaaNam** = who is unwearied in action; **subandhum** = and a good relation; **nodvejayiSyami** = I shall not frighten; **enaam** = her; **tadbandhugatatamaanasaam** = whose mind is directed towards that relation.

"If I eulogize Rama, who is unwearied in action and a good relation, I shall not frighten her, whose mind is directed towards that relation."

[Verse Locator](#)

इक्ष्वाकूणाम् वरिष्ठस्य रामस्य विदित आत्मनः ॥ ५-३०-४२

शुभानि धर्म युक्तानि वचनानि समर्पयन् ।

श्रावयिष्यामि सर्वाणि मधुराम् प्रब्रुवन् गिरम् ॥ ५-३०-४३

श्रद्धास्यति यथा हि इयम् तथा सर्वम् समादधे ।

42; 43. **samarpayan** = offering; **shubhaani** = auspicious; **dharma yuktaani** = righteous; **vachanaani** = words; **raamasya** = about Rama; **variSThasya** = the most excellent man; **ikSvaakuuNaam** = in Ikshvaku dynasty; **viditaatmanaH** = and possessing a learned soul; **prabruvan** = and speaking; **madhuraam** = in a sweet; **giram** = voice; **samaadade shraavayiSyami sarvaani** = I shall make everything intelligible; **iyam** = that Seetha; **yathaa tathaa** = rightly; **shraddhaasyati** = believes; **sarvam** = everything.

"Offering auspicious and righteous words about Rama the most excellent prince Ikshvaku dynasty who possesses a learned soul and myself speaking in a sweet voice, I shall make everything intelligible so that Seetha rightly believes everything."

[Verse Locator](#)

इति स बहु विधम् महाअनुभावो ।

जगति पतेः प्रमदाम् अवेक्षमाणः ।

मधुरम् अवितथम् जगाद वाक्यम् ।

द्रुम विटप अन्तरम् आस्थितो ॥ ५-३०-४४

44. **saH hanumaan** = that Hanuma; **mahaanubhaavaH** = of noble mind; **aasthitaH** = abiding; **druma viTapaantaram** = in the midst of the twigs of the trees; **avekSamaaNah** = and seeing; **pramadaam** = the wife; **jagatipate** = of Rama; the Lord of the Earth; **jagaade** = spoke; **iti** = thus; **vaakyam** = the words; **bahuvidham** = of many kinds; **avitatham** = which were not futile.

The noble-minded Hanuman, abiding in the midst of the twigs of the trees and seeing Seetha, spoke the following words of many kinds which were not futile.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे त्रिंशः सर्गः

Thus completes 30th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 30

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 31 Verses converted to UTF-8, Nov 09

Introduction

Sitting on the branch of a Simshapa tree, Hanuma began to narrate in human language the story of Rama from the time he was born till his sending Hanuma to Lanka in search of Seetha. Hearing the narration of Hanuman, Seetha was overjoyed and finds Hanuma perched on Simshapa tree.

[Verse Locator](#)

एवम् बहु विधाम् चिन्ताम् चिन्तयित्व महाकपिः ।
संश्रवे मधुरम् वाक्यम् वैदेह्या व्याजहार ह ॥ ५-३१-१

1. **chintayitvaa** = thinking; **evam** = thus; **bahavidhaam** = many kinds of; **chintaam** = thought; **mahaakapiH** = Hanuman; **vyaajahaaraH** = spoke (the following) madhura = sweet; **vaakyaam** = words; **samshrave** = within the hearing; **vaidehyaaH** = of Seetha.

Thus reflecting on many kinds of thought, Hanuma spoke the following sweet words within the hearing range of Seetha.

[Verse Locator](#)

राजा दशरथो नाम रथ कुन्जर वाजिनाम् ।
पुण्य शीलो महाकीर्तिः ऋजुः आसीन् महायशाः ॥ ५-३१-२

2. **raajaa** = (There was) a king; **dasharathe naama** = named Dasaratha; **mahaayashaaH** = who was very glorious; **ikSvaakuNaam** = among kings belonging to Ikshvaku dynasty; **puNya shiilaH** = and had virtuous disposition; **ratha kuN^jara vaajimaan** = he owned chariots; **elephants** = and horses; **mahaa kiirtiH** = and was very famous.

"There was a king named Dasaratha who was very glorious among the kings of Ikshvaku dynasty and had a virtuous disposition. He owned chariots, elephants and horses, becoming very famous.

[Verse Locator](#)

राजर्षीणां गुणश्रेष्ठस्तपसा चर्षिभिः समः ।

चक्र वर्ति कुले जातः पुरम् दर समो बले ॥ ५-३१-३

3. (He was) guNashreSThaH = excellent in virtues; raajarSiiNaam = among royal sages; samaH = equal to; R^iSibhiH = the (seven) sages; tapasaa = in austerity; jaataH = born; chakravarti kule = in the lineage of emperors; purandara samaH = and was equivalent to Indra; bale = in prowess.

"He was excellent in virtues among royal sages. He was equal to the seven sages in austerity. He was born in the lineage of emperors and was equivalent to Indra in prowess."

[Verse Locator](#)

अहिंसा रतिः अक्षुद्रो घृणी सत्य पराक्रमः ।

मुख्यः च इक्ष्वाकु वंशस्य लक्ष्मीवाम् लक्ष्मि वर्धनः ॥ ५-३१-४

4. (He was) ahinsaa ratiH = fond of harmlessness; akSudraH = not vulgar; ghR^iNii = compassionate; satya paraakramaH = truly mighty; mukhyashcha = eminent; ikSvaaku vamshashcha = in Ikshvaku race; lakSmiivaan = endowed of prosperity; lakSmivardhanah = and causing to increase prosperity.

"He was keen on harmlessness. He was not vulgar. He was compassionate. He was truly mighty. He was an eminent king in Ikshvaku race. He was endowed with prosperity and was causing to increase prosperity."

[Verse Locator](#)

पार्थिव व्यञ्जनैः युक्तः पृथु श्रीः पार्थिव ऋषभः ।

पृथिव्याम् चतुः अन्तयाम् विश्रुतः सुखदः सुखी ॥ ५-३१-५

5. (He was) yuktaH = endowed; paarthiva vyaNjanaiH = with royal characteristics; pR^ithushrii = was highly prosperous; paarthivarSabhaH = excellent among kings; vishrutaH = famous; pR^ithivyaam = on earth; chaturantaayaam = with four borders; sukhadaH = gave happiness; sukhii = and was happy himself.

"The king Dasaratha was endowed with royal characteristics, highly prosperous, excellent among kings and highly prosperous, excellent among kings and famous on earth with its four borders. He was happy man and gave happiness to others."

[Verse Locator](#)

तस्य पुत्रः प्रियो ज्येष्ठः तारा अधिप निभ आननः ।

रामो नाम विशेषज्ञः श्रेष्ठः सर्व धनुष्मताम् ॥ ५-३१-६

6. tasya = to that Dasaratha; jyeSTha putraH = (there was) an eldest son; raamo naama = named Rama priyaH = who was beloved; taaraadhipa nibhaananaH = having a face like a moon; visheSaJNaH = knowing distinctions (in humans and others); shreSThaH = and excellent; sarvadhanuSmataam = among all the wielders of the bow.

"There was an eldest son named Rama to that Dasaratha. Rama was beloved having a moon-like face. He, knows the distinctions among humans and others. He was excellent among all the wielders of the bow."

[Verse Locator](#)

रक्षिता स्वस्य वृत्तस्य स्व जनस्य अपि रक्षिता ।

रक्षिता जीव लोकस्य धर्मस्य च परम् तपः ॥ ५-३१-७

7. **paramtapaH** = (that Rama) who torments the enemies; **rakSitaa** = is a protector; **svasya** = his own; **vr^ittasya** = mode of life; **rakSitaa** = a protector; **svajanasya** = of his own people; **rakSitaa** = a protector; **jiiva lokasya** = of every living being; **rakSitaa** = and a protector; **dharmatyacha** = of righteousness.

"That Rama who annihilates enemies, is a protector of his own mode of life, a protector of his own people, a protector of every living being and a protector of righteousness."

[Verse Locator](#)

तस्य सत्य अभिसंधस्य वृद्धस्य वचनात् पितुः ।
सभार्यः सह च भ्रात्रा वीरः प्रव्रजितो वनम् ॥ ५-३१-८

8. **vachanaat** = by the words; **tasya** = of that Dasaratha; **vr^iddhesayaa** = his old; **pituH** = father; **satyaabhisandhasya** = a true speaking man; **viiraH** = that Rama; a brave man; a brave man; **pravraajitaH** = went on exile; **vanam** = to a forest; **sa bhaaryaH** = along with his wife; **sahacha bhraatraa** = and together with his brother.

"By the command of that Dasaratha, his old father and true-speaking man, that Rama a brave man went on exile to a forest along with his wife and brother."

[Verse Locator](#)

तेन तत्र महाअरण्ये मृगयाम् परिधावता ।
राक्षसा निहताः शूरा बहवः कामरूपिणः ॥ ५-३१-९

9. **paridhaavataa mR^igayaam** = while hunting; **tatra mahaaraNye** = in that great forest; **baharaH** = many; **raakSasaaH** = demons; **shuuraaH** = who were valiant; **kaama ruupiNaH** = and who could assume any form at will; **nihataaH** = were killed; **tena** = by that Rama.

"While hunting in that forest, that Rama killed many demons who were valiant and who could assume any form at will."

[Verse Locator](#)

जन स्थान वधम् श्रुत्वा हतौ च खर दूषणौ ।
ततः तु अमर्ष अपहृता जानकी रावणेन तु ॥ ५-३१-१०
वञ्चयित्वा वने रामं मृगरूपेण मायया ।

10. **tataH** = thereafter; **shrutvaa** = hearing; **jana sthaana vadham** = about the killing of demons in Janasthana a part of Dandaka forest; **khara duuSaNau cha** = Khara and Dushana the demons; **hatau** = having been killed; **jaanakii** = Seetha; **amarSaapahR^itaa** = was taken away with anger; **raavaNena** = by Ravana; **vaNchayitvaa** = by deceiving; **mR^iga rupeNa** = in the guise of a deer; **raaman** = Rama; **vane** = in the forest; **maayayaa** = and by creating illusion.

"Thereafter, hearing about the killing of demons in Janasthana, a part of Dandaka forest, in addition to killing of Khara and Dushana the demons, the enraged Ravana took away, Seetha, by deceiving Rama in creating an illusive image of deer in the forest."

[Verse Locator](#)

स मार्गमाणस्ताम् देवीम् रामः सीतामन्दिताम् ॥ ५-३१-११
आससाद वने मित्रम् सुग्रीवम् नाम वानरम् ।

11. **tataH** = thereafter; **saH raamaH** = that Rama **parapuramjayaH** = the conqueror of enemys cities; **mahaabalaH** = and a very stron man; **hatvaa** = having killed; **vaalinam** =

Vali; **praayachchhat** = gave away; **tat** = that; **kapiraaajyam** = kingdom of monkeys; **sugriivasya** = to Sugreeva.

"Searching for Seetha the irreproachable lady, that Rama met a monkey called Sugreeva as his friend in the forest."

[Verse Locator](#)

ततः स वालिनम् हत्वा रामः परपुरम्जयः ॥ ५-३१-१२

प्रायच्छत्कपिराज्यम् तत्सुग्रीवाय महाबलः ।

12. **tataH** = thereafter; **saH raamaH** = that Rama; **parapuramjayaH** = the conqueror of enemy's cities; **mahaabalaH** = and a very strong man; **hatvaa** = having killed; **vaalinam** = Vali; **praayachchhat** = gave away; **tat** = that; **kapiraaajyam** = kingdom of monkeys; **sugriivasya** = to Sugreeva.

"Thereafter, Rama the conqueror of enemy's cities and very strong man, killed Vali and gave away that kingdom of monkeys to Sugreeva."

[Verse Locator](#)

सुग्रीवेणापि संदिष्टा हरयः कामरूपिणः ॥ ५-३१-१३

दिक्षु सर्वासु ताम् देवीम् विचिन्वन्ति सहस्रशः ।

13. **samdiSTaaH** = sent; **sugriiveNa** = by Sugreeva; **sahasrashaH** = thousands of; **harayaH** = monkeys; **kaamaruupiNaH** = capable of assuming any form at their will; **vichinvanti** = are searching; **taam deviim** = that lady; Seetha; **sarvaasu dikSu** = in all quarters.

"As commanded and sent by Sugreeva, thousands of monkeys capable of assuming form at their will, are searching for that lady Seetha in all quarters of the earth."

[Verse Locator](#)

अहम् सम्पातिवचनाच्छतयोजनमायतम् ॥ ५-३१-१४

अस्या हेतोर्विशालाक्ष्याः सागरं वेगवान् प्लुतः ।

14. **sampaati vachanaat** = by the words of Sampati; **aham** = I; **vegavaan** = a swift monkey; **plutaH** = crossed; **saagaram** = the ocean; **ayatanam** = having a length; **shata yojanam** = of one hundred Yojanas; **asyaaH vishalaakSyaaH hetoH** = for the sake of this broad eyed Seetha.

"By the words of Sampati, I a swift monkey crossed the ocean having a length of one hundred yojanas for the sake of this broad eyed Seetha."

[Verse Locator](#)

यथा रूपाम् यथा वर्णाम् यथा लक्ष्मीम् विनिश्चिताम् ॥ ५-३१-१५

अश्रौषम् राघवस्य अहम् सा इयम् आसादिता मया ।

15. **iyam** = this Seetha; **asaaditaa** = has been found; **mayaa** = by me; **yathaa ruupaam** = according to the comeliness; **yathaa varNaam** = according to the complexion; **yathaa lakSmavatiimcha** = and according to the bodily marks; **saa** = the same; **aham** = I; **taam** = that Seetha; **ashrauSam-** had heard; **raaghavasya** = from Rama.

"This Seetha has been found by me according to the same comeliness, complexion and the bodily marks as I had heard from Rama."

[Verse Locator](#)

विरराम एवम् उक्त्वा असौ वाचम् वानर पुमावः ॥ ५-३१-१६

जानकी च अपि तत् श्रुत्वा विस्मयम् परमम् गता ।

16. uktvaa = speaking; vaacham = the words; evam = thus; asau = that; vaanarapuNgavaH = Hanuma; the excellent among the monkeys; viraraama = kept quiet; shrutvaa = hearing; tat = those words; jaanakiicha api = Seetha also; aagataa = got; param = a great; vismayam = surprise.

Having spoken these words, Hanuma kept quiet. Hearing those words, Seetha too got a great surprise.

[Verse Locator](#)

ततः सा वक्र केश अन्ता सुकेशी केश सम्वृतम् ॥ ५-३१-१७

उन्नम्य वदनम् भीरुः शिंशपा वृक्षम् ऐक्षत ।

17. tataH = then; saa = that Seetha; klesha samvR^ita chetanaa = whose consciousness was enshrouded by affliction; vakra kashaantaa = whose hair-ends were curved; bhiiruH = and who was of fearful nature; unnamya = lifted; vadanam = her face; aikSata = and looked towards; shimsupaavR^ikSam = shimshupa tree.

Thereafter, that Seetha whose consciousness was enshrouded by affliction, whose hair-ends were curved and who was of a fearful nature, lifted her face and looked towards Shimshupa tree.

[Verse Locator](#)

निशम्य सीता वचनम् कपेश्च ।

दिशश्च सर्वाः प्रदिशश्च वीक्ष्य ।

स्वयम् प्रहर्षं परमं जगाम ।

सर्वात्मना राममनुस्मरन्ती ॥ ५-३१-१८

18. nishamya = heaving; kapaH = Hanuma's; vachanam = words; viikSya = and seeing; sarvaaH = all; dishashcha = quarters; pradishashcha = and sub-quarters; siitaa = Seetha; anusmarantii = was recollecting; raamam = Rama; sarvaatmanaa = in all ways; jagaama = and obtained; paramam = a great; praharSam = joy.

Hearing Hanuma's words and looking at all quarters and sub-quarters, Seetha was recollecting Rama in all ways and obtained a great joy.

[Verse Locator](#)

सा तिर्यग् ऊर्ध्वम् च तथा अपि अधस्तान् ।

निरीक्षमाणा तम् अचिन्त्य बुद्धिम् ।

ददर्श पिन्ना अधिपतेः अमात्यम् ।

वात आत्मजम् सूर्यम् इव उदयस्थम् ॥ ५-३१-१९

19. niriikSamaaNaa = looking at; tiryak = sides; uurdhavam cha = up; tathaapi = and; adhastaat = down; saa = that Seetha; dadarsha = saw; vaataatmajam = that Hanuman; of wind-God the sun; achintya buddhim = having an unimaginable intelligence; amaatyam = the minister; piNGaadhipate = of Sugreeva; suuryamiva = resembling the sun; udayastham = behind an eastern mountain.

Looking at sides, up and down, that Seetha saw that Hanuman, the sun of wind-god, having an unimaginable intelligence, the minister of Sugreeva and looking like the sun behind an eastern mountain.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकत्रिंशः सर्गः

Thus completes 31st Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 31

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 32 Verses converted to UTF-8, Nov 09

Introduction

Seetha is shocked to see Hanuma, perched on the branches of a shimshupa tree She is confused whether it is a dream or a reality. Finally, she thinks that as the monkey is talking to her in a manifested form, it is quite a reality. She prays Lord Brihaspati and Brahma to make he words spoken by Hanuma as true.

[Verse Locator](#)

ततः शाखा अन्तरे लीनम् दृष्ट्वा चलित मानसा ।

वेष्टितार्जुनवस्त्रम् तं विद्युत्सम्घातपिङ्गलम् ॥ ॥ ५-३२-१

1. tataH = then; (Seetha); chalita maanasaa = had her mind shaken; dR^iSTvaa = seeing; tam = that Hanuma; vidyutsanghaata piV^galam = who was tawny coloured; vidyutsanghaata = like a series of flashing thunder bolts; veSTitaarjuna vastram = and wrapped up in a white cloth; liinam = hiding; shaakhaantare = behind branches of Seetha beheld there a monkey.

Then, seeing Hanuma, who was tawny coloured like a series of flashing thunderbolts wrapped up in a white cloth and hiding behind the branches of a tree, Seetha had her mind shaken.

[Verse Locator](#)

सा ददर्श कपिम् तत्र प्रश्रितम् प्रिय वादिनम् ।

पुल्लाशोकोत्कराभासम् तप्तचामिकरेक्षणम् ॥ ॥ ५-३२-२

2. naa = that Seetha; dadarsha = beheld; tatra = there; kapim = a monkey; phulla shokotkaraabhaasam = beaming like a cluster of Ashoka flowers wide opened; tapta chaamiikarekSaNam = with his eyes resembling refined gold; prashritam = humble; priya vaadinam = and speaking agreeably.

Seetha beheld there a monkey, beaming like a cluster of Ashoka flowers wide opened, with his eyes resembling regined gold, humble and speaking agreeable words.

[Verse Locator](#)

मैथिली चिन्तयामास स्वप्नो अयम् इति भामिनी ।

अहो भीममिदं रूपं वानरस्य दुरासदम् ॥ ५-३२-३

दुर्निरीक्षमिति ज्ञात्वा पुनरेव मुमोह सा ।

3. **maithilii** = Seetha; **gataa** = got; **paramam** = a great; **vismayam** = surprise; **chintayaamaasa** = and thought (as follows): **aho** = Alas!; **idam** = this; **ruupam** = appearance; **vaanarasya** = of the monkey; **duraasadam** = is hard to be approached; **bhiimama** = fearful; **durniriikSam** = and difficult to be looked at; **iti** = thus; **jjNaatvaa** = thinking; **saa** = she; **mumoha** = was bewildered; **punareva** = again.

Seetha got a great surprise and thought (as follows): "Alas! This monkey is hard to be approached, fearful and difficult to be looked at." Thus thinking, she was bewildered again.

[Verse Locator](#)

विललाप भृशं सीता करुणम् भयमोहिता ॥ ५-३२-४

रामरामेति दुःखार्ता लक्ष्मणेति च भामिनी ।

रुरोद बहुधा सीता मन्दम् मन्दस्वरा सती ॥ ५-३२-५

4; 5. **siitaa** = Seetha; **bhaaminii** = the splendid woman; **bhaya mohitaa** = bewildered by fear; **duHkhaartaa** = afflicted with grief; **vilalaapa** = lamented; **bhR^isham** = most; **karuNam** = piteously; **raama raameti** = saying O; Rama! O; Rama!; **lakSmaNeti cha** = and O Lakshmana; **siitaa** = Seetha; **rurode** = wept; **mandam** = faintly; **mandasvaraa** = satii = in a low voice; **bahudhaa** = in many ways.

The splendid woman Seetha, bewildered by fear and afflicted with grief, lamented most piteously saying "O, Rama! O, Rama! and "O Lakshmana!". Seetha wept faintly in a low voice in many ways.

[Verse Locator](#)

सा तम् दृष्ट्वा हरिश्रेष्ठं विनीतवदुपस्थितम् ।

मैथिली चिन्तयामास स्वप्नोऽयमिति भामिनी ॥ ५-३२-६

6. **dR^iSTvaa** = seeing; **tam** = that; **harishreSTham** = excellent monkey; **upasthitam** = appraoching; **viniitavat** = humbly; **saa** = that; **bhaaminii** = splendid woman; **maithilii** = Seetha; **chintayaamaasa** = thought; **ayam** = it; **iti** = as; **svapnaH** = a dream.

Seeing that excellent monkey appraoching humbly, that splendid woman Seetha thought it as a dream.

[Verse Locator](#)

सा वीक्षमाणा पृथुभुग्नवक्त्रं शाखामृगेन्द्रस्य यथोक्तकारम् ।

ददर्श पिङ्गप्रवरं महार्हं वातात्मजं बुद्धिमतां वरिष्ठम् ॥ ५-३२-७

7. **saa** = that Seetha; **viikSamaaNaa** = looking hither and thither; **dadarsha** = saw; **vaataatmajam** = Hanuma; **pR^ithubhngnavaktram** = who had wide and curved mouth; **yathokta kaaram** = doing as told; **shaakhaamR^igendrasya** = by Sugreeva the king of monkeys; **piN^ga pravaram** = the foremost of monkeys; **mahaarham** = greatly respectable; **variSTham** = and excellent; **buddhimataam** = among the intelligent.

Seetha, looking hither and thither, saw Hanuman, who was having a wide and curved mouth, doing acts as told by sugreeva the king of monkeys, the foremost of monkeys, greatly adored and the best among the inelligent.

[Verse Locator](#)

सा तम् समीक्ष्य एव भृशम् विसम्झा गत असु कल्पा इव बभूव सीता ।
चिरेण सम्झाम् प्रतिलभ्य चैव चैव विचिन्तयामास विशाल नेत्रा ॥ ५-३२-८

8. **samiikSyaiva** = as soon as seeing; **tam** = that Hanuma; **saa siitaa** = that Seetha; **visamjNaaa** = lost her consciousness; **bhR^isham** = very much; **babhuuva** = and became; **gataasmkalpena** = as though lifeless; **pratilabhya** = regaining; **samjJNaam** = her consciousness; **chireNa** = after a long time; **vishaala netraa** = the wide-eyed Seetha; **bhuuyaH** = again; **vichintayaamaasa** = thought (as follows).

As soon as seeing Hanuma Seetha lost her consciousness very much and became seemingly lifeless. Regaining her consciousness after a long time the wide eyed Seetha moreover thought (as follows)

[Verse Locator](#)

स्वप्नो मया अयम् विकृतो अद्य दृष्टः शाखा मृगः शास्त्र गणैः निषिद्धः ।
स्वस्ति अस्तु रामाय सलक्ष्मणाय तथा पितुः मे जनकस्य राज्ञः ॥ ५-३२-९

9. **adya** = today; **shaakhaamR^igaH** = a monkey; **vikR^itaH** = in an ugly form; **dR^iSTaH** = was seen; **mayaa** = by me; **svapne** = in a dream; **niSiddhaH** = which is forbidden; **shaastragaNaiH** = according to a series of scriptures; **svasti astu** = May it be well; **raamaaya** = with Rama; **salakSmaNaaya** = together with Lakshmana; **tathaa** = and; together with Lakshmana; **tathaa** = and; **me pituH** = with my father; **janakasya raajJNaH** = king Janaka.

"Today, I saw an ugly monkey in my dream, which is forbidden according to a body of scriptures. May it be well with Rama together with Lakshmana and with my father, King Janaka.

[Verse Locator](#)

स्वप्नो अपि न अयम् न हि मे अस्ति निद्रा ।
शोकेन दुःखेन च पीडितायाः ।
सुखम् हि मे न अस्ति यतो अस्मि हीना ।
तेन इन्दु पूर्ण प्रतिम आननेन ॥ ५-३२-१०

10. **ayam** = this; **na asti** = is not; **svapno.api** = a dream too; **me** = to me; **yataH** = since; **piiDitaayaaH** = tormented; **shokena** = by sorrow; **duHkhena cha** = and grief; **naasti hi nidraa** = there is indeed no sleep; **me** = to me; **asmi** = who is; **hiinaa** = bereft; **tena** = of Rama; **indu puurNa pratimaana nena** = whose countenance resembles a full moon; **naasti hi** = there is indeed no; **sukham** = happiness.

"This is not a dream. To me, tormented by sorrow and grief, there is indeed no sleep. To me, separated from Rama whose countenance resembles a full moon, there is no happiness indeed!"

[Verse Locator](#)

रामेति रामेति सदैव बुद्ध्या विचिन्त्या वाचा ब्रुवती तमेव ।
तस्यानुरूपं च कथां तदर्थं मेवं प्रपश्यामि तथा शृणोमि ॥ ५-३२-११

11. **vichintya** = (since) I am thinking; **buddhya** = with intellect; **tameva** = (about) that Rama only; **bruvatii** = and saying; **vaachaa** = in my voice; **raameti raameti** = thus 'Rama! Rama!'; **sadaiva** = always; **anuruupam** = conformably; **prapashyaami** = I am seeing; **tathaa** = and; **shR^iNomi** = hearing; **kathaam** = story; **evam** = in this way; **tadarthaam** = with the same object.

"Since I am pondering with my mind about that Rama only, and always saying 'Rama! Rama!' thus, conformably I am seeing and hearing a story thus corresponding to the same thought."

अहम् हि तस्य अद्य मनो भवेन सम्पीडिता तत् गत सर्व भावा ।
विचिन्तयन्ती सततम् तम् एव तथैव पश्यामि तथा शृणोमि ॥ ५-३२-१२

12. sampiiDitaa = tormented; adya = today; manobhavana = by Manmatha; the god of love; tasya = about that Rama; tadgata sarva bhaavaa = having all my feelings directed towards him; vichintayantii = and thinking; satatam = always; tameva = about him; tathaiva = in the like manner; aham pashyaami = I am seeing; tathaiva = and in the like manner; shR^iNomi = I am hearing (the same matters).

"Tormented as I am today by manmatha god of love longing for Rama, my whole feelings directed towards him and constantly thinking of him alone, in the like manner I am seeing him and in the like manner i am hearing of him alone."

Verse Locator

मनो रथः स्यात् इति चिन्तयामि ।
तथा अपि बुद्ध्या च वितर्कयामि ।
किम् कारणम् तस्य हि न अस्ति रूपम् ।
सुव्यक्त रूपः च वदति अयम् माम् ॥ ५-३२-१३

13. chintayaami = I am imagining; iti = that; manorathaH = my wish; syaat = will be fulfilled; tathaa = likewise; vitarkayaami = I am reasoning (it); buddhyaapi cha = by my intellect also; naasti hi = there is indeed no; ruupam = form; tasya = for that wish; ayam = He; suvyakta ruupaH = with a well-manifested form; vadati = is speaking; maam = about me; kim = what; kaaraNaam = is the reason?

"I am imagining that my wish will be fulfilled. Likewise, I am reasoning my wish by my intellect also. There is no concrete form indeed for my wish. He, with a well manifested form is speaking to me. for what reason?"

Verse Locator

नमो अस्तु वाचः पतये सवज्जिणे स्वयम्भुवे चैव हुत अशनाय ।
अनेन च उक्तम् यत् इदम् मम अग्रतो वन ओकसा तच् च तथा अस्तु न अन्यथा ॥ ५-३२-१४

14. namaH = my salutation; vaachaspataye = to Brihaspati the lord of eloquence; savajriNe = together with Indra; wielding a thunderbolt; svayambhuve chaiva = to Brahma; the self-existent Lord; hutaashanaaya cha = and to the Lord of fire; eating the oblations; yat = whatever; idam = these words; uktam = are spoken; agrataH = before me; anena vanaukasaa = by this monkey; astu = let them be so; tat astu = let it be so; tathaa = in the like manner; na anyathaa = let it not be otherwise!.

"My salutation to Brihaspati the Lord of eloquence, together with Indra the wielder of a thunderbolt, to Brahma the self-existent Lord and to the Lord of Fire eating the oblations! Let whatever words spoken by this monkey be true! Let them not be untrue!"

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे द्वात्रिंशः सर्गः

Thus completes 32nd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 33 Verses converted to UTF-8, Nov 09

Introduction

Stepping down from the tree, Hanuma approached Seetha and asked her to clarify him whether she is the wife of Rama. Seetha then starts to narrate her antecedents and the story of Rama along with circumstances under which she along with Rama and Lakshmana went to Dandaka forest as per the command of King Dasaratha. She also informs Hanuma about her snatching away of Ravana from the forest.

[Verse Locator](#)

सोऽवतीर्य द्रुमात्तस्माद्विद्रुमप्रतिमाननः ।
विनीतवेषः कृपणः प्रणिपत्योपसृत्य च ॥ ५-३३-१
ताम् अब्रवीन् महातेजा हनूमान् मारुत आत्मजः ।
शिरसि अज्जलिम् आधाय सीताम् मधुरया गिरा ॥ ५-३३-२

1; 2. **saH hanumaan** = that Hanuma; **vidruma prati maana naH** = with coral-coloured countenance; **mahaa tejaa** = very bright; **maarutaatmajaH** = and the so of wind-god; **viniita veSaH** = with a humble look; **kR^ipaNah** = and feeble; **upasR^itya** = approached; **taam siitaam** = that Seetha; **praNipatya** = offered his salutation; **aadhaaya** = by keeping; **aN^jalim** = his joined palms; **shirasi** = on his head; **abraviit** = and spoke; (the following); **madhurayaa** = sweet; **giraa** = words.

That Hanuma, with coral-coloured face, very bright, the son of wind-god, wearing a humble and feeble look, approached Seetha by stepping down from the tree and offered her his salutation by keeping his joined palms on his head and spoke the following sweet words:

[Verse Locator](#)

का नु पद्म पलाश अक्षी क्लिष्ट कौशेय वासिनी ।
द्रुमस्य शाखाम् आलम्ब्य तिष्ठसि त्वम् अनिन्दिता ॥ ५-३३-३

3. **padma palaashakSi** = O Lady with your eyes resembling lotus leaves!; **kliSTa kaushaya vaasini** = wearing worn-out sila cloth; **anindita** = O the irreproachable one! **tiSThasi** = you

have stood aalambya = taking by the hand; shaakhaam = a branch; drumasya = of the tree; kaanu = who are you?

"O Lady with your eyes resembling lotus leaves, wearing a worn out silken cloth! O, the irreproachable one! You have stood, holding by the hand a branch of the tree who are you?"

[Verse Locator](#)

किम् अर्थम् तव नेत्राभ्याम् वारि स्रवति शोकजम् ।
पुण्डरीक पलाशाभ्याम् विप्रकीर्णम् इव उदकम् ॥ ५-३३-४

4. vaari shokajam = tears of sorrow; sravati = are gushing down; tava = from you; netraabhyaam = eyes; udakam = as water; viprakirNam = scattered down; puNDariika palaashaabhyaam = from two lotus petals; kimartham = why?

"Tears of sorrow are gushing down from your eyes, as water is scattered down from two lotus-petals. Why?"

[Verse Locator](#)

सुराणाम् असुराणाम् च नाग गन्धर्व रक्षसाम् ।
यक्षाणाम् किम्नराणाम् च का त्वम् भवसि शोभने ॥ ५-३३-५

5. shobhane = O auspicious lady!; kaa = In whom; tvam = are you; bhavasi = born; suraaNaam = whether in celestials; asuraaNaam vaa = or in ogres; naaga gandharvarakSasaam = or in serpent-demons or in celestial musicians or in demons; yakSaaNaam = or in semi-divine being; kimnaraaNaam = or in mythical beings.

"O auspicious lady! In whom are you born-whether in celestials or in ogres or in serpent-demons or in celestial musicians or in demons or in semi-divine beings or in mythical beings?"

[Verse Locator](#)

का त्वम् भवसि रुद्राणाम् मरुताम् वा वर आनने ।
वसूनाम् वा वर आरोहे देवता प्रतिभासि मे ॥ ५-३३-६

6. varaanane = O Lovely faced woman!; kaa = who; bhavasi = are ; tvam-you; rudraaNaam = among eleven Rudras; who; marutaam vaa = or among Maruts the storm-gods; vasuunaam = or among eight Vasus; the beneficent gods?; varaarohe = O handsome lady with fine hips!; me = to me; pratibhaasi = you appear; devataa = as a deity.

"O lovely-faced woman! Who are you among eleven Rudras who bestow strength, or among Maruts the storm-gods or among eight Vasus the beneficent gods? O Handsome lady with fine hips! You appear to me as a deity."

[Verse Locator](#)

किम् नु चन्द्रमसा हीना पतिता विबुध आलयात् ।
रोहिणी ज्योतिषाम् श्रेष्ठा श्रेष्ठा सर्व गुण अन्विता ॥ ५-३३-७

7. rohiNiikimvaa = Are you Rohini; shreSTha sarva guNaanvitaa = endowed with all excellent qualities; patitaa = fallen; vibudhaalayaat = from heaven; hiinaa = left behind; chandramasaa = by moon; shreSThaa = excellent; jyotiSaam = among stars.

"Are you Rohini, endowed with all the best qualities, fallen from heaven, left behind by moon and excellent among stars."

[Verse Locator](#)

कोपात् वा यदि वा मोहात् भर्तारम् असित ईक्षणा ॥ ५-३३-८

वसिष्ठम् कोपयित्वा त्वम् न असि कल्याणि अरुन्धती ।

8. **asitekSaNe** = O dark eyed lady!; **tvam naasi** = are you not; **kalyaaNii** = the auspicious; **arundhati** = Arundhati; **kopayitvaa** = who irritated; **vasiSTham** = the sage Vasishta; **bhartaaram** = her husband; **kopaadvaa yadivaa** = either by anger.

"O dark-eyed lady! Are you not the auspicious Arundhati, who irritated her husband, Vasishta the sage either by anger or by error?"

[Verse Locator](#)

को नु पुत्रः पिता भ्रात भर्ता वा ते सुमध्यमे ॥ ५-३३-९

अस्माल् लोकात् अमुम् लोकम् गतम् त्वम् अनुशोचसि ।

9. **sumadhyame** = O the slender waisted lady!; **tvam** = you; **anushochasi** = seem to be lamenting; **gatam** = (about someone) who has gone; **asmaat** = from thus; **lokaat** = world; **amum lokam** = to the other world; **te** = your; **putraH** son; **pitaa** = father; **bhraataa** = brother; **bhartaa vaa** = or your husband?

"O the slender waisted lady! You seem to be lamenting over someone who died is he your son, or father or brother or husband."

[Verse Locator](#)

रोदनादतिनिःश्वासाद्भूमिसंस्पर्शनादपि ॥ ५-३३-१०

न त्वाम् देवीमहम् मन्ये राज्ञः संज्ञावधारणात् ।

10. **rodanaat** = for you lamenting; **atiniH shvaasaat** = for you long sighs; **bhuumi sam sparshanaadapi** = also for your touching of the earth; **samjJNaavadharaNaat** = for holding the signs; **raajJNaH** = of a king; **aham** = I; **na manye** = do not think; **tvaam** = you; **deviim** = as a divine woman.

"You are lamenting. You are sighing a lot. You are touching the earth. You have royal insignia in you. According to these things, I do not consider you as a divine woman."

[Verse Locator](#)

व्यञ्जनानि हि ते यानि लक्षणानि च लक्षये ॥ ५-३३-११

महिषी भूमि पालस्य राज कन्या असि मे मता ।

11. **yaani** = which; **vyaN^janaani** = marks on your person; **te lakSaNaamcha** = and your form; **lakSaye** = I see; (according to that); **me** = to me; **mataa** = (your are) believed to be; **mahiSii** = a queen; **bhuumipaalasya** = of an emperor; **raaja kanyaacha** = and a king's daughter.

"Based on the marks on your person and your bodily characteristics, I believe you to be a queen of an emperor and the daughter of a king."

[Verse Locator](#)

रावणेन जन स्थानात् बलात् अपहृता यदि ॥ ५-३३-१२

सीता त्वम् असि भद्रम् ते तन् मम आचक्ष्व पृच्छतः ।

12. **asi yadi tvam** = If you; **siitaa** = are Seetha; **apahR^itaa** = stolen; **balaat** = by force; **raavaNena** = by Ravana; **janasthaanaat** = from Janasthana; **aachakSya** = tell; **tat** = it; **mama** = to me; **pR^ichchhataH** = who is asking; **bhadram te** = if you please."

"If you are Seetha stolen per force by Ravana from Janasthana, tell it to me who is asking if you please!"

[Verse Locator](#)

यथा हि तव वैदन्यम् रूपम् चाप्यतिमानुषम् ॥ ५-३३-१३
तपसा चान्वितो वेषस्त्वं राममहिषी ध्रुवम् ।

13. **yathaa** = according to; **tava** = your; **dainyam** = miserable state; **ruupam cha** = the (beautiful) figure; **atimaanuSam** = which is super-human; **veSaH** = your costume; **anvitaH** = endowed with; **tapasaa** = austerity; **dhruvam** = surely; **tvam** = you are; **raama mahiSii** = Rama's wife."

"According to your miserable state, the super-human beautiful figure and your costume endowed with austerity, surely you are Rama's wife."

[Verse Locator](#)

सा तस्य वचनम् श्रुत्वा राम कीर्तन हर्षिता ॥ ५-३३-१४
उवाच वाक्यम् वैदेही हनूमन्तम् द्रुम आश्रितम् ।

14. **shrutvaa** = hearing; **tasya** = his; **vachanam** = words; **saa vaidehii** = that Seetha; **raama kiirthana harSitaa** = was delighted of Rama's mention; **uvaacha** = and spoke; **vaakyam** = (the following) words; **hanumantam** = to Hanuma; **drumaashritam** = who was dwelling on a tree.

Hearing his words, Seetha was delighted of Rama's mention and spoke the following words to Hanuma, who was dwelling on a tree.

[Verse Locator](#)

पृथिव्यां राजसिंहानां मुख्यस्य विदितात्मनः ॥ ५-३३-१५
स्नुषा दशरथस्याहम् शत्रुसैन्यप्रतापिनः ।

15. **aham** = I; **snuSaa** = am the daughter-in-law; **dasharathasya** = of Dasaratha; **mukhyasya** = the eminent; **raaja simhaanaam** = among the excellent kings; **pR^ithi vyaam** = on earth; **viditaatmanaH** = who understands the nature of the spirit; **shatrusainya prataapinaH** = and who torments the army of the adversary.

"I am the daughter-in-law of Dasaratha, eminent among the excellent kings on earth, who understands the nature of the spirit and who torments the army of the adversary."

[Verse Locator](#)

दुहिता जनकस्य अहम् वैदेहस्य महात्मनः ॥ ५-३३-१६
सीता च नाम नाम्ना अहम् भार्या रामस्य धीमतः ।

16. **aham** = I; **duhitaa** = am the daughter; **janakasya** = of Janaka; **vaidehasya** = the king of Videha kingdom; **mahaatmanaH** = having a noble nature; Seetha; **naamnaa** = by name; **bhaaryaa** = and wife; **raamasya** = of Rama; **dhiimataH** = the wise man.

"I am the daughter of the noble-natured Janaka, the king of Videha kingdom. I am know.

[Verse Locator](#)

समा द्वादश तत्र अहम् राघवस्य निवेशने ॥ ५-३३-१७
भुञ्जाना मानुषान् भोगान् सर्व काम समृद्धिनी ।

17. aham = I; (stayed); tatra = there; raaghavasya = in Rama's; niveshane = house; dvaadasha = for twelve; samaaH = years; bhuJNaanaa = enjoying; bhogaan = the worldly pleasures; maanuSaan = belonging to mankind; sarvakaama samR^iddhinii = and fulfilling all the desires.

"I stayed in Rama's house there for twelve years, enjoying the worldly pleasures belonging to human kind and fulfilling all my desires."

[Verse Locator](#)

ततः त्रयोदशे वर्षे राज्येन इक्ष्वाकु नन्दनम् ॥ ५-३३-१८
अभिषेचयितुम् राजा स उपाध्यायः प्रचक्रमे ।

18. tataH = thereafter; trayodashe varSe = in the thirteenth year; raajaa = the king Dasaratha; sopaadhyaayaH = along with his preceptors; prachakrame = started; abhiSechayitum = to; anointment; raajyena = of; the kingdom; ikSvaakunandanam = to Rama; a celebrity of Ikshvaku dynasty.

"Thereafter, in the thirteenth year, King Dasaratha along with his preceptors started to perform anointment of the kingdom to Rama, a celebrity of Ikshvaku dynasty."

[Verse Locator](#)

तस्मिन् सम्भ्रियमाणे तु राघवस्य अभिषेचने ॥ ५-३३-१९
कैकेयी नाम भर्तारम् देवी वचनम् अब्रवीत् ।

19. tasmin = (While) that; abhiSechane = anointment; raaghavasya = of Rama; sambhriyamaaNe = was being arranged; devii = a queen; kaikeyii naama = called Kaikeyi; abraviit = spoke; vachanam = the (following) words; bhartaaram = to Dasaratha; her husband.

"While that anointment of Rama was being arranged, a queen called Kaikeyi spoke the following words to Dasaratha, her husband.

[Verse Locator](#)

न पिबेयम् न खादेयम् प्रत्यहम् मम भोजनम् ॥ ५-३३-२०
एष मे जीवितस्य अन्तो रामो यदि अभिषिच्यते ।

20. raamaH yadi abhiSichyate = If Rama gets anointed; na pibeyam = I shall not drink water; na khaadeyam = I shall not eat; mama = my; bhojanam = food; pratyaham = daily; eSaH = this is; antaH = the end; me = to my; jiivitasya = life.

"If Rama gets anointed for the kingdom, from now onwards, I shall neither drink water nor take my food daily. This is the end to my life."

[Verse Locator](#)

यत् तत् उक्तम् त्वया वाक्यम् प्रीत्या नृपति सत्तम ॥ ५-३३-२१
तच् चेन् न वितथम् कार्यम् वनम् गच्छतु राघवः ।

21. nR^ipatisattama = O the excellent king!; yat = which; tat vaakyam = that word; uktam = was uttered; tvayaa = by you; priityaa = with affection; tat yadi = and if that; na kaaryam = for waste; raaghavaH = (let) Rama; gachchatu = go; vanam = to the forest.

"O the excellent king! If that word of pledge was uttered affectionately by you and if it is not going to be a waste, let Rama go to the forest."

[Verse Locator](#)

स राजा सत्य वाग् देव्या वर दानम् अनुस्मरन् ॥ ५-३३-२२

मुमोह वचनम् श्रुत्वा कैकेय्याः क्रूरम् अप्रियम् ।

22. **shrutvaa** = hearing; **kruuram** = the cruel; **apriyam** = and the disagreeable; **vachanam** = words; **kaikeyyaaH** = of Kaikeyi; **anusmaram** = and recollecting; **varadaanam** = the boon given; **devyaaH** = to the queen; **saH raajaa** = that king; **satyaraak** = who was true to his word; **mumoha** = became unconscious.

"Hearing the cruel and the disagreeable words of Kaikeyi and recollecting the boon given to the queen, King Dasaratha who was true to his word, fell unconscious.

[Verse Locator](#)

ततः तु स्थविरो राजा सत्य धर्मे व्यवस्थितः ॥ ५-३३-२३

ज्येष्ठम् यशस्विनम् पुत्रम् रुदन् राज्यम् अयाचत ।

23. **tataH** = then; **sthaviraH** = the aged; **raajaa** = king; **vyavasthitaH** = who was firmly established; **satye** = in truth; **dharme** = and righteousness; **rudan** = while weeping; **ayaachat** = asked for ; **raajyam** = the kingdom; **yashasvinam** = from his illustrious; **jyeSTham** = eldest; **putram** = son.

"Then, the aged king, who was firmly established in truth and righteousness, regretfully asked his illustrious eldest son to give back the kingdom, which he bestowed him earlier."

[Verse Locator](#)

स पितुः वचनम् श्रीमान् अभिषेकात् परम् प्रियम् ॥ ५-३३-२४

मनसा पूर्वम् आसाद्य वाचा प्रतिगृहीतवान् ।

24. **shriimaan** = the glorious; **saH** = that Rama; **puurvam** = first; **aasaadya** = admitted; **pituH** = his father's; **vachanam** = words; **manasaa** = in mind; **param priyam** = more dearer; **abhiSekaata** = than his anointment to the kingdom; **pratigR^ihiitavaan** = and accepted (them); **vaachaa** = with his word.

"That glorious Rama first admitted his father's words in mind, considering them more dearer than his anointment to the kingdom and accepted them with his word."

[Verse Locator](#)

दद्यान् न प्रतिगृह्णीयान् न ब्रूयत् किञ्चित् अप्रियम् ॥ ५-३३-२५

अपि जीवित हेतोः हि रामः सत्य पराक्रमः ।

25. **raamaH** = Rama; **satya paraakramaH** = the truly courageous man; **dadyaat** = (always) gives (to others) na **pratigR^ihNiiyaat** = and does not take (from others); **na bruuyaat** = (He) does not speak; **kimchit** = even a little; **apriyam** = of disagreeable word; **api jiivita hetorvaa** = even for the cause of his life.

"The truly courageous Rama always gives anything to others and does not take anything from others. He does not speak just a little of a disagreeable word even for the cause of his life."

[Verse Locator](#)

स विहाय उत्तरीयाणि महाअर्हाणि महायशाः ॥ ५-३३-२६

विसृज्य मनसा राज्यम् जनन्यै माम् समादिशत् ।

26. **vihaaya** = leaving behind; **mahaarhaaNi** = greatly valuable; **uttariiyaaNi** = outer garments; (and wearing garments made of bark); **saH** = that Rama; **mahaayashaaH** = the highly

illustrious one; **visR^ijya** = gave up; **raajyam** = his kingdom; **manasaa** = intentionally; **samaadishat** = (and) assigned; **maam** = me; **jananyai** = to his mother.

"Leaving behind his greatly valuable outer garments and wearing garments made of bark, that highly illustrious Rama gave up his kingdom willingly and assigned me to his mother."

[Verse Locator](#)

सा अहम् तस्य अग्रतः तूर्णम् प्रस्थिता वन चारिणी ॥ ५-३३-२७

न हि मे तेन हीनाया वासः स्वर्गे अपि रोचते ।

27. **hiinaayaaH** = bereft; **tena** = of him; **vaasaH** = dwelling; **svarge.api** = even in heaven; **na rochate hi** = does not indeed give pleasure; **saa aham** = I; as such; **vana chaariNii** = (decided) to proceed to the forest; **tuurNam** = and soon; **prasthitaa** = was ready to start; **agrataH** = (even) ahead; **tasya** = of that Rama.

"To me bereft of him, residing even in heaven does not indeed give pleasure. I, as such, decided to proceed to the forest and soon was ready to start even ahead of Rama."

[Verse Locator](#)

प्राग् एव तु महाभागः सौमित्रिः मित्र नन्दनः ॥ ५-३३-२८

पूर्वजस्य अनुयात्रा अर्थे द्रुम चीरैः अलम्कृतः ।

28. **saumitriH** = Lakshmana; **mahaabhaagaH** = the illustrious man; **mitra nandanaH** = the rejoice of his friends; **anuyaatraarthe** = for the purpose of following; **puurvajasya** = of his elder brother; **alamkR^itaH** = adorned; **praageva** = even before (me).

"Adorned with clothes of bark, the illustrious Lakshmana, the rejoice of his friends, got ready to follow his elder brother even before (me)."

[Verse Locator](#)

ते वयम् भर्तुः आदेशम् बहु मान्य दृढ व्रताः ॥ ५-३३-२९

प्रविष्टाः स्म पुरात् दृष्टम् वनम् गम्भीर दर्शनम् ।

29. **bahumaanya** = obeying respectfully; **aadesham** = the command; **bhartuH** = of Lord Dasaratha; **vayam** = we; **te** = as such; **dR^iDhavrataaH** = firm in our resolution; **praviSTaaH** = smaH = entered; **vanam** = the forest; **adR^iSTam** = not seen; **puraa** = before; **gambhiira darshanam** = with its deep and profound appearance.

"Obeying respectfully the command of Lord Dasaratha, we as such with a firm resolution, entered the forest, which we have never seen before and which was deep and profound in appearance."

[Verse Locator](#)

वसतो दण्डक अरण्ये तस्य अहम् अमित ओजसः ॥ ५-३३-३०

रक्षसा अपहृता भार्या रावणेन दुरात्मना ।

30. **aham** = I; **bhaaryaa** = the wife; **tasya** = of Rama; **amitaujasaH** = of great vigour; **vasataH** = dwelling; **daN^DakaaraNya** = in the forest of Dandaka; **apahR^itaa** = was taken away; **raavaNena** = by Ravana; **rakSasaa duraatmanaa** = the evil-minded demon.

While Rama of great vigour was dwelling in the forest of Dandaka, the evil-minded demon, Ravana took me, Rama's wife, away."

[Verse Locator](#)

द्वौ मासौ तेन मे कालो जीवित अनुग्रहः कृतः ॥ ५-३३-३१

ऊर्ध्वम् द्वाभ्याम् तु मासाभ्याम् ततः त्यक्ष्यामि जीवितम् ।

31. me = to me; dvau = two; maasau = months; jiivitaanugrahaH = of favour of survived; kR^itaH = have been given; tena = by him; tataH = for that reason; uurdhvam = after; dvaabhyaam = two; maasaabhyaam = months; tyakSyaami = I shall give up; jiivitam = my life.

"A period of two months of survival-benefit has been given to me by him. For that reason, after the said two months, I shall give up my life."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे त्रयस्त्रिंशः सर्गः

Thus completes 33rd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 33

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31			

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 34 Verses converted to UTF-8, Nov 09

Introduction

Hearing the words of the grief-stricken Seetha, Hanuma reveals himself to be a messenger of Rama and repeats the enquiries made by Rama, Lakshmana and Sugreeva. Seetha, however, suspects Hanuma to be Ravana in disguise and chides him when Hanuma approaches nearer to her. Seetha then asks Hanuma to describe the good qualities of Rama. Hanuma on his part discloses to her his actuality as a minister of Sugreeva and tells the important qualities of Rama. He requests her to have faith in his words.

[Verse Locator](#)

तस्याः तत् वचनम् श्रुत्वा हनूमान् हरि यूथपः ।

दुःखात् दुःख अभिभूतायाः सान्तम् उत्तरम् अब्रवीत् ॥ ५-३४-१

1. **shrutvaa** = hearing; **tat** = that; **vachanam** = speech; **tasyaaH** = of that Seetha; **duHkhaat duHkhaabhibhuutayaaH** = who was overthrown from one grief to another; **hanumaan** = Hanumaan; **haripuN^gavaH** = the best of monkeys; **abraviit** = spoke; **saantvam** = in a kindly and affectionate; **uttaram** = reply.

Hearing those words of Seetha who was overthrown from one grief to another, Hanuma the best of monkeys gave the following reply in a kindly and affectionate manner.

[Verse Locator](#)

अहम् रामस्य संदेशात् देवि दूतः तव आगतः ।

वैदेहि कुशली रामः त्वाम् च कौशलम् अब्रवीत् ॥ ५-३४-२

2. **devii** = O princess; **vaidehi** = Seetha; the daughter of the king of Videha Kingdom!; **aham** = I; **aagataH** = have come; **tava duutaH** = as your messenger; **raamasya sandeshaat** = on the direction of Rama; **kusalii** = the virtuous; **raamaH** = Rama; **abraviit** = enquired; **tvaamcha kushalam** = about your welfare too.

"O Seetha the daughter of the king of Videha Kingdom! I have come here as your messenger on Rama's directions. The virtuous Rama enquired about your welfare too."

[Verse Locator](#)

यो ब्राह्मम् अस्त्रम् वेदान् च वेद वेदविदाम् वरः ।

स त्वाम् दाशरथी रामो देवि कौशलम् अब्रवीत् ॥ ५-३४-३

3. **devii** = O divine lady! **saH** = such; **raamaH** = Rama; **daasharathiH** = the son of Dasaratha; **yaH** = who; **varaH** = is excellent; **veda vidaam** = among the knower of Veda; **veda** = and who knows; **brahmam agram** = Brahma's missile (a mythical weapon which deals infallible destruction); **vedaamshcha** = and Vedas the sacred knowledge; **abraviit** = enquired; **tvaam** = you; **kaushalam** = about your welfare.

"O Divine Lady! Rama the son of Dasaratha, who is excellent among the knowers of Veda and who knows Brahma's missile (a mythical weapon which deals infallible destruction) and Vedas the sacred knowledge, enquired about your welfare."

[Verse Locator](#)

लक्ष्मणः च महातेजा भर्तुः ते अनुचरः प्रियः ।

कृतवान् शोक सन्तप्तः शिरसा ते अभिवादनम् ॥ ५-३४-४

4. **lakSmaNashcha** = also Lakshmana; **mahaatejaaH** = having a great splendour; **priyaH** = the favourite brother; **anucharaH** = and the follower; **te bhartuH** = of your husband; **shoka santaptaH** = tormented with grief; **kR^itavaan** = performed; **te abhivaadanam** = salutation to you; **shirasaa** = with his head.

"Also the greatly splendourous Lakshmana, the favourite brother and the follower of your husband, himself tormented with grief, performed salutation to you by bowing his head."

[Verse Locator](#)

सा तयोः कुशलम् देवी निशम्य नर सिंहयोः ।

प्रीति सम्हृष्ट सर्व अङ्गी हनूमान्तम् अथ अब्रवीत् ॥ ५-३४-५

5. **nishamya** = hearing; **tayoH** = that; **kushalam** = (news of) welfare; **narasimhayoH** = of Rama and Lakshmana the excellent among men; **saa devii** = that divine lady; Seetha; **priiti samhR^iSTa sarvaanGii** = with all her limbs thrilled with joy; **atha** = then; **abraviit** = spoke; **hanumantam** = to Hanuma (as follows).

Hearing that news of welfare of Rama and Lakshmana the excellent of men, the divine lady, with all her limbs thrilled with joy, spoke to Hanuma (as follows):

[Verse Locator](#)

कल्याणी बत गथा इयम् लौकिकी प्रतिभाति मे ।

एहि जीवन्तम् आनन्दो नरम् वर्ष शतात् अपि ॥ ५-३४-६

6. **aanandaH** = joy; **eti** = rushes; **jiiwantam-** to surviving; **naram** = man; **varSashataadapi** = even though (it be) at the end of a hundred years; **iyam** = this; **laukikiir** = wordly; **gaathaa** = adage; **pratibhaati** = appears; **kalyaaNi** = auspicious; **maa** = to me.

" 'Joy rushes to surviving man even though (it be) as the end of a hundred years' - this popular adage appears true and and auspicious for me."

[Verse Locator](#)

तयोः समागमे तस्मिन् प्रीतिः उत्पादिता अब्रुता ।

परस्परेण च आलापम् विश्वस्तौ तौ प्रचक्रतुः ॥ ५-३४-७

7. **tasmin** = In that Hanuma; **samaagate** = who approached (her); **adbhuta** = a wonderful; **priitiH** = friendly disposition; **utpaaditaa** = was brought forth; **tayaa** = by her; **tau** = the two of them; **vishvastau** = with full of confidence; **chakratuH** = made; **aalaapamcha** = conversation; **paraspareNa** = with each other.

Seetha showed wonderful friendly disposition towards Hanuma who approached her. Both of them also conversed with each other in full confidence.

[Verse Locator](#)

तस्याः तत् वचनम् श्रुत्वा हनूमान् हरि यूथपः ।
सीतायाः शोक दीनायाः समीपम् उपचक्रमे ॥ ५-३४-८

8. **shrutvaa** = hearing; **tat** = that; **vachanam** = reply; **tasyaaH** = of that; **siitaayaaH** = Seetha; **shoka diinayaaH** = who was afflicted with; **hanumaan** = Hanuma; **hari yuuthapaH** = the army-chief of monkeys; **upachakrame** = endeavoured to draw; **samiipam** = nearer (to her).

Hearing that reply of Seetha who was afflicted with grief, Hanuma the army-chief of monkeys endeavoured to draw nearer to her.

[Verse Locator](#)

यथा यथा समीपम् स हनूमान् उपसर्पति ।
तथा तथा रावणम् सा तम् सीता परिशङ्कते ॥ ५-३४-९

9. **yathaa yathaa** = in as much as; **saH hanumaan** = that Hanuma; **upasarpati** = drew; **samiipam** = nearer to her; **tathaa tathaa** = in so much way; **saa siitaa** = that Seetha; **parishaN^kate** = suspected; **tam** = him; **raavaNam** = as Ravana.

In as much as that Hanuma drew nearer to her, in the same way, that Seetha suspected him as Ravana.

[Verse Locator](#)

अहो धिग् धिग् कृतम् इदम् कथितम् हि यत् अस्य मे ।
रूप अन्तरम् उपागम्य स एव अयम् हि रावणः ॥ ५-३४-१०

10. **aho dhik** = O shame!; **me duSkR^itam** = It was my guilt; **kathitam** = to tell; **asya** = him; **idam** = (all) this; **ayam** = he; **saH raavaNaH hi** = is indeed that Ravana; **upaagamya** = who obtained; **ruupaantaram** = another guise.

"O shame! It was my guilt to tell him all this to him. He is indeed that Ravana, who obtained another guise."

[Verse Locator](#)

ताम् अशोकस्य शाखाम् सा विमुक्त्वा शोक कर्षिता ।
तस्याम् एव अनवद्य अङ्गी धरण्याम् समुपाविशत् ॥ ५-३४-११

11. **saa** = that Seetha; **anavadyaaN^gii** = having faultless limbs; **vimuktyaa** = leaving; **taam** = that; **shaakhaam** = branch; **ashokasya** = of Ashoka tree; **shoka karshitaa** = and emaciated with grief; **samupaavishat** = sat down; **tasyaam dharaNyaameva** = on that floor itself.

That Seetha, having faultless limbs, leaving that branch of Ashoka tree and as emaciated with grief, sat down on that ground itself.

[Verse Locator](#)

हनुमानपि दुःखार्ता तां दृष्ट्वा भयमोहिताम् ।

अवन्दत महाबाहुः ततः ताम् जनक आत्मजाम् ॥ ५-३४-१२

सा च एनम् भय वित्रस्ता भूयो न एव अभ्युदैक्षत ।

12. dR^iSTvaa = seeing; taam = her; duHkhaartam = afflicted with grief; bhaya mohitam = and deluded with fear; hanumaanapi = also Hanuma; mahaabaahuH = the great armed; tataH = then; avandata = saluted; taam janakaatmajam = that Seetha; saa cha = she too; bhaya vitrastaa = trembling with fear; naa abhyudaikSata = did not look towards; enam = him; bhuuyaH = again.

Seeing Seetha afflicted with grief and deluded with fear, the great armed Hanuma also then simply saluted her. She too, trembling with fear, did not look towards him again.

[Verse Locator](#)

तम् दृष्ट्वा वन्दमानम् तु सीता शशि निभ आनना ॥ ५-३४-१३

अब्रवीत् दीर्घम् उच्छवस्य वानरम् मधुर स्वरा ।

13. siitaa = Seetha; shashinibhaananaa = with her countenance resembling the moon; dR^iSTvaa = seeing; tam = him; vandamaanam = saluting her; uchchhvasya = sighed; diirgham = deeply; abraviit = and spoke; vaanaram = to Hanuma; madhura svaraa = in a sweet-sounding voice (as follows):

Seetha, with her countenance resembling the moon, seeing Hanuma saluting her, had a deep sigh and spoke to Hanuma in a sweet-sounding voice (as follows)

[Verse Locator](#)

मायाम् प्रविष्टो मायावी यदि त्वम् रावणः स्वयम् ॥ ५-३४-१४

उत्पादयसि मे भूयः सन्तापम् तन् न शोभनम् ।

14. tvam raavaNaH yadi = If you are Ravana; praviSTaH = who made use of; maayaam = an illusive guise; svayam = and yourself; maayaavii = a conjurer; utpaadayasi = you are causing; bhuuyaH = a further; samtaapam = agony; me = to me; tat = that; na shobhanam = is not good.

"If you are Ravana, who made use of an illusive guise and yourself a conjurer, you are causing me a further agony. It is no good."

[Verse Locator](#)

स्वम् परित्यज्य रूपम् यः परिव्राजक रूपधृत् ॥ ५-३४-१५

जन स्थाने मया दृष्टः त्वम् स एव असि रावणः ।

15. yaH raavaNaH = which Ravana; parityajya = leaving; svam = ruupam = his real form; dR^iSTaH = was seen; mayaa = by me; parivraajakaruupavaan = in the guise of a vagrant religious mendicant; janasthaane = in Janasthana; sa eva = that Ravana indeed; tvam asi = you are.

"You are indeed the same Ravana, who, abandoning your real form, appeared to me in the guise of a vagrant religious mendicant in Janasthana."

[Verse Locator](#)

उपवास कृशाम् दीनाम् काम रूप निशा चर ॥ ५-३४-१६

सन्तापयसि माम् भूयः सन्तापम् तन् न शोभनम् ।

16. **nishaachara** = O demon; **kaamaruupa** = who can assume any form at will!; **tat** = It; **shobhanam na** = is not good; **santaapayasi samtaapam** = that you are causing any; **bhuuyaH** = again; **maam** = to me; **upavaasakR^ishaam** = who is emaciated by fasting; **diinaam** = and very miserable.

"O demon who can assume any form at your will! It is no good that again you are causing agony to me, emaciated because of fasting and feeling very miserable."

[Verse Locator](#)

अथवा नैतदेवं हि यन्मया परिशङ्कितम् ॥ ५-३४-१७

मनसो हि मम प्रीतिरुत्पन्ना तव दर्शनात् ।

17. **athavaa** = otherwise; **yat** = whatever; **parishaN^kitam** = is suspected; **mayaa** = by me; **etat** = that; **na hi** = is not indeed; **evam** = so; **mama manasaH** = in my mind; **priitiH** = a pleasurable sensation; **utpannaa hi** = occurred indeed; **tava darshanaat** = by reason of your audience.

"Otherwise, whatever is suspected by me is not indeed true because in my mind, a pleasurable sensation indeed occurred by reason of your audience."

[Verse Locator](#)

यदि रामस्य दूतः त्वम् आगतो भद्रम् अस्तु ते ॥ ५-३४-१८

पृच्छामि त्वाम् हरि श्रेष्ठ प्रिया राम कथा हि मे ।

18. **tvam aagataH yadi** = if you have come; **raamasya duutaH** = as Rama's messenger; **astu te** = may you be; **bhadram** = blessed; **harishreSTha** = O; the best of monkeys!; **me** = to me; **raama kathaa** = Rama's anecdote; **piyaa hi** = is indeed pleasurable; **pR^ichchhaami** = (hence) I am asking; **tvaam** = you (to narrate it).

"If you have come as Rama's messenger, may you be blessed! O the best of monkeys! Rama's anecdote is very pleasurable for me. Hence, I am requesting you to narrate it."

[Verse Locator](#)

गुणान् रामस्य कथय प्रियस्य मम वानर ॥ ५-३४-१९

चित्तम् हरसि मे सौम्य नदी कूलम् यथा रयः ।

19. **vaanara** = O monkeys!; **kathaya** = Narrate; **guNaan** = the qualities; **priiyasya raamasya** = of my beloved Rama; **saumya** = O gentle one!; **harasi** = you are eroding; **me chittam** = my mind; **rayaH yathaa** = as a rapid course of stream nadii kuulam = (erodes) a river-bank.

"O monkey! Narrate the qualities of my beloved Rama. O gentle one! You are eroding my mind as a rapid course of stream erodes a river bank."

[Verse Locator](#)

अहो स्वप्नस्य सुखता या अहम् एवम् चिर आहता ॥ ५-३४-२०

प्रेषितम् नाम पश्यामि राघवेण वन ओकसम् ।

20. **yaa ham** = I; who; **chiraahR^itaa** = was taken away long ago; **pashyaami** = is seeing; **vanaukasam** = a monkey; **preSitam naam** = sent; **raaghavaNa** = by Rama; **evam** = in this way; **aho** = Alas!; **sukhataa** = how delightful; **sapnasya** = of this dream!.

"I, who was taken away long ago, is seeing a monkey sent by Rama in this way. Alas! How delightful this dream is!"

[Verse Locator](#)

स्वप्नेऽपि यद्यहम् वीरं राघवम् सहलक्ष्मणम् ॥ ५-३४-२१

पश्येयम् नावसीदेयम् स्वप्नोऽपि मम मत्सरी ।

21. aham pashyeyam yadi = If I have seen; raaghavam = Rama; viiram = the eminent man; saha lakSmaNam = along with Lakshmana; na avasiideyam = I would not have disheartened; mama = in my case; svapno.api = even the dream; matsarii = is wicked.

"If I have seen the eminent Rama together with Lakshmana, I would not have disheartened. In my case, even my dream is wicked!"

[Verse Locator](#)

न अहम् स्वप्नम् इमम् मन्ये स्वप्ने दृष्ट्वा हि वानरम् ॥ ५-३४-२२

न शक्यो अभ्युदयः प्राप्तुम् प्राप्तः च अभ्युदयो मम ।

22. aham = I; na manye = do not deem; imam = it; svapnam = as a dream; dR^iSTvaa = seeing; vaanaram = a monkey; svapne = in a dream; na shakyaH = is not fit; praaptum = to get; abhyudayam = prosperity; abhyudayaH = (But) prosperity; praaptashcha = has come; mama = to me.

"I do not deem it as a dream. Seeing a monkey in a dream does not bring about prosperity But prosperity has come to me!"

[Verse Locator](#)

किम् नु स्याच् चित्त मोहो अयम् भवेत् वात गतिः तु इयम् ॥ ५-३४-२३

उन्मादजो विकारो वा स्यात् इयम् मृग तृष्णिका ।

23. syaat kim nu = how possibly; ayam = is it; chitta mohaH = a delusion of my mind? iyan bhavet = is it the impending; vaatagatiH = course of a flatulence? vikaarovaa = or change of mental condition; unmaadaja = born out of madness?; syaatiyam = is it a looming; mR^igatR^iSNikaa = mirage?

"How possibly is it a delusion of my mind? Is it an impending course of flatulence or changing mental condition of madness? Is it a looming mirage?"

[Verse Locator](#)

अथवा न अयम् उन्मादो मोहो अपि उन्माद लक्ष्मणः ॥ ५-३४-२४

सम्बुध्ये च अहम् आत्मानम् इमम् च अपि वन ओकसम् ।

24. athavaa = Otherwise; ayam = It; na unmaadaH = is neither a madness; moho.api = nor even a delusion; unmaada lakSaNaH = which is a symptom of madness; aham = I; sambudhye = am knowing; aatmaanam = about myself; imam vanonkasam = and this monkey.

"Otherwise, it is neither madness nor even a delusion, which is a symptom of madness. Because I am knowing about myself as also about this monkey."

[Verse Locator](#)

इति एवम् बहुधा सीता सम्प्रधार्य बल अबलम् ॥ ५-३४-२५

रक्षसाम् काम रूपत्वान् मेने तम् राक्षस अधिपम् ।

25. ityevam = thus; sampradhaarya = deliberating upon; balaabalam = the strengths and weaknesses; bahudhaa = in several ways; siita = Seetha; mane = thought; tam = him; raakSasaadhipam = as Ravana; kaamaruupatvaat = as they can change their forms at will.

Thus deliberating upon the strengths and weaknesses in several ways, Seetha finally imagined him to be Ravana, as demons can change their forms at will.

[Verse Locator](#)

एताम् बुद्धिम् तदा कृत्वा सीता सा तनु मध्यमा ॥ ५-३४-२६
न प्रतिव्याजहार अथ वानरम् जनक आत्मजा ।

26. tadaa = then; saa = that; tanumadhyamaa = slender waisted; siitaa = Seetha; janakaatmajaa = the daughter of Janaka; etaam buddhim kR^itvaa = thus having made up her mind; na prativyaajahaara = did not reply in return; vaanaram = to Hanuma; atha = thereafter.

Then, that slender waisted Seetha, the daughter of Janaka, thus having made up her mind, did not reply in return anything further to Hanuman.

[Verse Locator](#)

सीतायाः चिन्तितम् बुद्ध्वा हनूमान् मारुत आत्मजः ॥ ५-३४-२७
श्रोत्र अनुकूलैः वचनैः तदा ताम् सम्प्रहर्षयत् ।

27. buddhvaa = understanding; chintitam = the contemplation; siitaayaaH = of Seetha; hanumaan = Hanuma; maarutaatmajaH = the son of wind-god; tadaa = then; sampraharSayat = brought about a great joy; taam = in her; vachanaiH = with his words; shrotraanukuulaiH = favourable to her ears.

Understanding the contemplation of Seetha, Hanuma the son of wind-god then brought about a great joy in her with his words most favourable to her ears (as follows):

[Verse Locator](#)

आदित्य इव तेजस्वी लोक कान्तः शशी यथा ॥ ५-३४-२८
राजा सर्वस्य लोकस्य देवो वैश्रवणो यथा ।
विक्रमेण उपपन्नः च यथा विष्णुः महायशः ॥ ५-३४-२९

28; 29. tejasvii = (Rama) has a great splendour; aaditya iva = like that of the sun; loka kaantaH = pleasing to all; shasiiyathaa = like the moon; raajaa = lord; sarvasya = to the entire; lokasya = world; devo vaishravaNo yathaa = like Kubera the lord of wealth; mahaayashaaH = greatly renowned; viSNuH yathaa = like Vishnu; upapannashcha = and endowed with; vikrameNa = valour.

"Rama has a great splendour like that of the sun. He is pleasing to all like the moon. As Kubera the Lord of wealth, he is a lord to the entire world. Like Vishnu, he is greatly renowned and endowed with valour."

[Verse Locator](#)

सत्य वादी मधुर वाग् देवो वाचस्पतिः यथा ।
रूपवान् सुभगः श्रीमान् कन्दर्प इव मूर्तिमान् ॥ ५-३४-३०

30. satyavaadii = (Rama) is a speaker of truth; devaH vaachaspatiryathaa = like lord Brihaspati; madhuravaak = he has a sweet voice; ruupavaan = a handsome man; subhagaH = possessing good fortune; shriimaan = and royal dignity; kandaraH iva = He is like Manmadha; the Lord of love; muurtimaan = personified himself.

"Rama is a speaker of truth. Like Lord Brihaspati, he has a sweet voice. He is a handsome man, possessing good fortune and a royal dignity. He is a personified Manmadha, the lord of love."

[Verse Locator](#)

स्थान क्रोध प्रहर्ता च श्रेष्ठो लोके महारथः ।

बाहुच् चायाम् अवष्टब्धो यस्य लोको महात्मनः ॥ ५-३४-३१

31. sthaana krodhaH = (Rama) gets anger at the right time; prahartaacha = He strikes a befitting person; shreSThaH = he is an excellent; mahaarathaH = chariot-warrior; yasya = in which; baahu chchhaayaam = shelter of arms; mahaatmanaH = of the high-souled man; lokaH = the world; avasTabdhaH = is resting on.

"Rama gets anger only at right time. He strikes a befitting person at a right time. He is an excellent chariot-warrior. The world is resting under the shelter of arms of this high souled man."

[Verse Locator](#)

अपकृष्य आश्रम पदान् मृग रूपेण राघवम् ।

शून्ये येन अपनीता असि तस्य द्रक्ष्यसि यत् फलम् ॥ ५-३४-३२

32. yena = by which Ravana; mR^igaruupeNa = by means of an illusory antelope; raaghavam = Rama; apakR^iSyaa = was taken far away; apraniitaa asi = you were stolen; shuunye aashram padaat = from a deserted hermitage; yat = which; phalam = consequence; tasya = to such Ravana; drakSyasi = you will see (later).

"Showing an illusory antelope, Ravana detracted Rama and took you away from a deserted hermitage. You will see later, the consequence Ravana will get for this act."

[Verse Locator](#)

नचिरात् रावणम् सम्ख्ये यो वधिष्यति वीर्यवान् ।

रोष प्रमुक्तैः इषुभिः ज्वलद्भिः इव पावकैः ॥ ५-३४-३३

तेन अहम् प्रेषितो दूतः त्वत् सकाशम् इह आगतः ।

त्वत् वियोगेन दुःख आर्तः स त्वाम् कौशलम् अब्रवीत् ॥ ५-३४-३४

33; 34. yaH viiryavaan = which valiant Rama; achiraat = soon; vadhiSyati = is going to kill; raavaNam = Ravana; samkhye = in battle; iSubhiH = with arrows; jvaladbhiH = strongly shining; paavakaiH iva = like sparkles; roSa pramuktaiH = released with anger; tena = by the same Rama; preSitaH = I was sent; iha = here; duutaH = as a messenger; aagataH = and I came; tvatsakaasham = to your presence; saH = that Rama; duHkhaartaH = pained with grief; tvadviyogena = by your separation; abraviit = enquired; tvaam kaushalam = about your welfare.

"Which valiant Rama with arrows strongly shining like sparkles released with anger, by the same Rama I was sent here as a messenger and I arrived at your presence. That Rama, agonised by your separation wishes to enquire of your welfare."

[Verse Locator](#)

लक्ष्मणः च महातेजाः सुमित्र आनन्द वर्धनः ।

अभिवाद्य महाबाहुः सो अपि कौशलम् अब्रवीत् ॥ ५-३४-३५

35. saH lakSmaNashcha = that Lakshmana too; mahaa tejaaH = having a great splendour; sumitraa nanda vardhanaH = who augments the happiness of Sumitra his mother; mahaa baahuH = and having long arms; abhivaadya = saluted; tvaam = you; abraviit = and enquired; kaushalam = about your welfare.

"That long-armed Lakshmana too, having a great splendour and who augments the happiness of Sumitra his mother, saluted you and enquired about your welfare."

[Verse Locator](#)

रामस्य च सखा देवि सुग्रीवो नाम वानरः ।

राजा वानर मुख्यानाम् स त्वाम् कौशलम् अब्रवीत् ॥ ५-३४-३६

36. devii = O Princess! saH vaanaraH = that monkey; sugriivonaama = named Sugreeva; sakhaa = a companion; raamasya = of Rama; raajaa = and the king; vaanara mukhyaanaam = of the excellent monkeys; abraviit = asked; tvaam kaushalam = about your welfare.

"O princess! That monkey called Sugreeva, a companion of Rama and the king of the excellent monkeys, asked about your welfare."

[Verse Locator](#)

नित्यम् स्मरति रामः त्वाम् ससुग्रीवः सलक्ष्मणः ।

दिष्ट्या जीवसि वैदेहि राक्षसी वशम् आगता ॥ ५-३४-३७

37. raamaH = Rama; sa sugriivaH = together with Sugreeva; sa lakSmaNaH = along with Lakshmana; nityam = is always; smarati = recollecting; tvaam = you; vaidehi = O Seetha!; aagataa = (eventhough) coming into; raakSasiivasham = the power of female-demons; jiivasi = you are surviving; diSTyaa = by your good luck.

"Rama, together with Sugreeva and Lakshmana, is always recollecting you. O Seetha! Eventhough coming into the control female-demons, you are somehow surviving by your good luck!"

[Verse Locator](#)

नचिरात् द्रक्ष्यसे रामम् लक्ष्मणम् च महारथम् ।

मध्ये वानर कोटीनाम् सुग्रीवम् च अमित ओजसम् ॥ ५-३४-३८

38. na chiraat = within a few days; drakSyase = you will see; raamam = Rama; mahaabalam = the mighty; lakSmaNam = lakshmana; amitauijasam = and the highly splendid; sugriivam cha = Sugreeva; madhye = in the presence of; vaanarakoTiinaam = crores of monkeys.

"Within a few days, you will see Rama, the mighty Lakshmana and the highly splendid Sugreeva, in the presence of crores of monkeys."

[Verse Locator](#)

अहम् सुग्रीव सचिवो हनूमान् नाम वानरः ।

प्रविष्टो नगरीम् लन्काम् लन्घयित्वा महाउदधिम् ॥ ५-३४-३९

39. aham = I; vaanaraH = am a monkey; sugriiva sachivaH = the minister of Sugreeva; humaan naamaH = named Hanuma; praviSTaH = I entered; laN^kaam nagariim = the City of Lanka; laN^ghayitva = by traversing; mahodadhim = the great ocean.

"I am a monkey, the minister of Sugreeva, called Hanuma. I entered the city of Lanka, by traversing the great ocean."

[Verse Locator](#)

कृत्वा मूर्ध्नि पद न्यासम् रावणस्य दुरात्मनः ।

त्वाम् द्रष्टुम् उपयातो अहम् समाश्रित्य पराक्रमम् ॥ ५-३४-४०

40. samaashritya = asserting; paraakramam = my strength; kR^itvaa padnyaasam = and putting down my feet; muurdhni = on the head; duraatmanaH raavaNaH = of the evil-minded Ravana; aham = I; upayaataH = have come; draSTum = to see; tvaam = you.

"Asserting my strength and putting down my feet on the head of the evil minded Ravana, I have come to see you."

[Verse Locator](#)

न अहम् अस्मि तथा देवि यथा माम् अवगच्छसि ।
विशन्का त्यज्यताम् एषा श्रद्धत्स्व वदतो मम ॥ ५-३४-४१

41. devi = O princess!; yathaa = As; avagachchasi = you comprehend; maam = about me; aham = I; na asmi = am not; tathaa = so; tyajyataam eSaa vishaNkaa = let this suspicion be given up; shraddhatsva = believe; mama = me; vadataH = who is saying.

"O Princess! I am not so, as you comprehend me (as Ravana). Let your suspicion be given up. Believe me as I say it."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे चतुस्त्रिंशः सर्गः

Thus completes 34th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 34

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41			

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 35 Verses converted to UTF-8, Nov 09

Introduction

Seetha asks Hanuma to describe the various characteristics of Rama and Lakshmana. Hanuma describes in detail to Seetha the appearance and qualities of Rama and Lakshmana. Hanuma also gives an account of how a friendship developed between Rama and Lakshmana as well as Sugreeva the Lord of monkeys. Hanuma also narrates his own life-story from the time he was born till his role as a minister of Sugreeva. He ends the story with his sight of Seetha in Lanka.

[Verse Locator](#)

ताम् तु राम कथाम् श्रुत्वा वैदेही वानर ऋषभात् ।
उवाच वचनम् सान्त्वम् इदम् मधुरया गिरा ॥ ५-३५-१

1. **shrutvaa** = hearing; **taam** = that; **raama kathaam** = narration about Rama; **vaanara rSabhaat** = from Hanuma the excellent of monkeys; **vaidehii** = Seetha; **madhurayaa giraa** = in a sweet voice; **uvaacha** = spoke; **idam** = these; **vachanam** = words; **saantvam** = which were addressed gently.

Hearing that narration about Rama from Hanuma the excellent of monkeys, Seetha in a sweet voice spoke the following gentle words:

[Verse Locator](#)

क्व ते रामेण संसर्गः कथम् जानासि लक्ष्मणम् ।
वानराणाम् नराणाम् च कथम् आसीत् समागमः ॥ ५-३५-२

2. **kva** = where; **samparkaH** = was the contact; **te** = to you; **raameNa** = with Rama?; **katham** = how; **jaanaasi** = do you know; **lakSmaNam** = Lakshmana?; **katham** = how; **samaagamaH** = did the union; **vaanaraaNaam naraaNaamcha** = between monkeys and men; **asiit** = occur?

"Where was your contact with Rama? How do you know Lakshmana? How did the union between monkeys and men arise?"

[Verse Locator](#)

यानि रामस्य लिङ्गानि लक्ष्मणस्य च वानर ।

तानि भूयः समाचक्ष्व न माम् शोकः समाविशेत् ॥ ५-३५-३

3. **vaanara** = O Hanuma!; **yaani** = which (are) **liN^gaani** = the characteristics; **raamasya** = of Rama; **lakSmaNasya** = and of Lakshmana?; **saamaachakSya** = tell; **taani** = them; **shokaH** = sorrow; **na samaavishet** = will not take possession; **maam** = of me; **bhuuyaH** = again.

"O Hanuma! What are the characteristics of Rama and Lakshmana? Narrate them to me, so that sorrow will not take possession of me again."

[Verse Locator](#)

कीदृशम् तस्य संस्थानम् रूपम् रामस्य कीदृशम् ।

कथम् ऊरू कथम् बाहू लक्ष्मणस्य च शंस मे ॥ ५-३५-४

4. **kii dR^isham** = of what kind; **samsthaanam** = was the appearance; **tasya raamasya** = of that Rama; **lakSmaNasya** = and of Lakshmana? **kiidR^isham** = of what kind was; **ruupam** = the form?; **katham** = how (were); **uuruu** = the thighs?; **katham** = how were; **baahuu** = the arms? **shamse** = tell; **me** = me.

"Of what kind was the appearance of that Rama and of Lakshmana? Of what kind was their form? How were the thighs? How were the arms? Tell me."

[Verse Locator](#)

एवम् उक्तः तु वैदेह्या हनूमान् मारुत आत्मजः ।

ततो रामम् यथा तत्त्वम् आख्यातुम् उपचक्रमे ॥ ५-३५-५

5. **evam** = thus; **uktaH** = spoken; **vaidehyaa** = by Seetha; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **tataH** = then; **upachakrame** = started; **aakhyaatum** = to tell; **raamam** = about Rama; **yathaatattvam** = according to the actual state.

Hearing the words of Seetha, Hanuma, the son of wind-god, then started to describe Rama according to his actual state (as follows):

[Verse Locator](#)

जानन्ती बत दिष्ट्या माम् वैदेहि परिपृच्छसि ।

भर्तुः कमल पत्र अक्षि सम्ख्यानम् लक्ष्मणस्य च ॥ ५-३५-६

6. **vaidehi** = O Seetha; **kamalapatraakSi** = having eyes resembling lotus leaves!; **diSTya** = by fortune; **paripR^ichchhasi** = you are asking; **samsthaanam** = about the appearance; **bhartuH** = of Rama your husband; **lakSmaNasya** = and of Lakshmana; **jaanantii** = eventhough you know about them; **bata** = Alas; what a pleasure!.

"O Seetha having eyes resembling lotus leaves! By my fortune, you are enquiring about the appearance of Rama your husband and Lakshmana, eventhough you know about them. Alas! what a pleasure!"

[Verse Locator](#)

यानि रामस्य चिह्नानि लक्ष्मणस्य च यानि वै ।

लक्षितानि विशाल अक्षि वदतः शृणु तानि मे ॥ ५-३५-७

7. **vishaalaakSi** = O Seetha the large-eyed woman!; **yaani chihnaani** = of which characteristics; **raamasya** = of Rama; **yaani** = and of which characteristics; **lakSmaNasya cha** = of Lakshmana; **lakSitaani** = were seen; **shR^iNu** = hear; **taani** = them; **me** = from me.

"O the large eyed Seetha! I tell the characteristics of Rama and Lakshmana as I recognized them; hear them from me."

[Verse Locator](#)

रामः कमल पत्र अक्षः सर्व भूत मनो हरः ।
रूप दाक्षिण्य सम्पन्नः प्रसूतो जनक आत्मजे ॥ ५-३५-८

8. **jaanakaatmaje** = O Seetha the daughter of Janaka!; **raamaH** = Rama; **kamala patraakSaH** = has his eyes resembling the petals of a lotus; **sarva sattvamanoharaH** = he has a handsomeness; attracting the hearts of all living beings; **ruupa dakSiNya sampannaH** = He is endowed with grace and dexterity; **prasuutaH** = from the time he was born.

"O Seetha the daughter of Janaka! Rama has his eyes resembling the petals of a lotus. He has a handsomeness, attracting the hearts of all living beings. He is endowed with grace and dexterity, by birth."

[Verse Locator](#)

तेजसा आदित्य सम्काशः क्षमया पृथिवी समः ।
बृहस्पति समो बुद्ध्या यशसा वासव उपमः ॥ ५-३५-९

9. **aaditya sankashaH** = he is equal to the sun; **tejasaa** = in splendour; **pR^ithiviisamaH** = equal to the earth; **kSamayaa** = in endurance; **bR^ihaspati samaH** = equal to Brihaspati; **buddhyaa** = in intelligence; **vaasavopamaH** = and equal to Indra; **yashasaa** = in fame.

"He is equal to the sun in splendour, earth in endurance, Brihaspati in intelligence and Indra in fame."

[Verse Locator](#)

रक्षिता जीव लोकस्य स्व जनस्य च रक्षिता ।
रक्षिता स्वस्य वृत्तस्य धर्मस्य च परम् तपः ॥ ५-३५-१०

10. **paramtapaH** = Rama; the tormentator of his adversaries; **rakSitaa** = is a protector; **jiivalokasya** = of the world of beings; **abhirakSitaa** = further protecting; **svajanasya** = his own people; **rakSitaa** = he is the protector; **vR^ittasya** = his own behaviour; **dharmasyacha** = and righteousness.

"Rama the tormentator of his adversaries, is a protector of the world of beings, further protecting his own people. He is the protector of his own behaviour and righteousness."

[Verse Locator](#)

रामो भामिनि लोकस्य चातुर्वर्ण्यस्य रक्षिता ।
मर्यादानाम् च लोकस्य कर्ता कारयिता च सः ॥ ५-३५-११

11. **bhaamini** = O Seetha!; **raamaH** = Rama; **rakSitaa** = is the protector*; **chaaturvarNasya** = of the four castes; **lokasya** = of the world; **saH** = He; **kartaa** = is the doer; **kaarayitaachaiva** = and also the agent; **maryaadaanaam** = for the proprieties of conduct; **lokaanaam** = of people.

"O Seetha! Rama is the protector of the four castes of the world. He is the doer and also the agent for the people's propriety of conduct."

* Four principal castes described in Manu's code - Brahmanas (priestly class), Kshatriyas (members of military or reigning order); Vaisyas (Traders and agriculturists) and Sudras (class of servitude).

[Verse Locator](#)

अर्चिष्मान् अर्चितो अत्यर्थम् ब्रह्म चर्य व्रते स्थितः ।

साधूनाम् उपकारज्ञः प्रचारज्ञः च कर्मणाम् ॥ ५-३५-१२

12. **archiSmaan** = (Rama) Rama is a resplendent man; **architaH** = He is respected; **atyartham** = exceedingly; **sthitaH** = He is established; **brahmacharya vrata** = in a vow of chastity; **upakaarajNaH** = He knows how to do good; **saadhuunaam** = to virtuous people; **prachaaraJNashcha** = He knows the application and advantage; **karmaNaam** = of actions.

"Rama is a resplendent man. He is respected exceedingly. He is established in a vow of chastity. He knows how to do good to virtuous people. He knows the application and advantage of his actions."

[Verse Locator](#)

राज विद्या विनीतः च ब्राह्मणानाम् उपासिता ।

श्रुतवान् शील सम्पन्नो विनीतः च परम् तपः ॥ ५-३५-१३

13. **raaja vidyaa viniitashcha** = He is well trained in statesmanship; **upaasitaa** = He honours; **braahmaNaanaam** = Brahmins; the priestly class; **shrutavaan** = He possesses sacred knowledge; **shiilasamapannaH** = He is endowed with a good conduct; **viniitaH** = He is a modest-man; **paramtapaH** = He torments his adversaries.

"He is well trained in statesmanship. He honours brahmins, the priestly class. He possesses sacred knowledge. He is endowed with good conduct. He is a modest man. He torments his adversaries."

[Verse Locator](#)

यजुः वेद विनीतः च वेदविद्भिः सुपूजितः ।

धनुः वेदे च वेदे च वेद अङ्गेषु च निष्ठितः ॥ ५-३५-१४

14. **yadurveda viniitashcha** = He got trained in Yajurveda; the sacrificial Veda; **supuujitaH** = he is highly honoured; **veda vidbhiH** = by those well-versed in Vedas; **niSThitaH** = He is skilled in; **dhanurvedecha** = Dhanurveda; the science of archery; **vedeSu** = other Vedas; **vedaaNgecha** = and the six limbs of Vedangas.

"He got trained in Yajurveda, the sacrificial Veda. He is highly honoured by those well-versed in Vedas. He is skilled in Dhanurveda, the science of archery, other Vedas and the six limbs* of Vedangas."

Six limbs of Vedangas : 1) Siksha, the science of proper articulation and pronunciation 2) Chandas, the metre 3) Vyakarana, the grammar 4) Nirukta, the explanation of difficult Vedic words 5) Jyotisha, the astronomy or rather the Vedic Calendar. 6) Kalpa, the ceremonial represented by a large number of Sura works.

[Verse Locator](#)

विपुल अंसो महाबाहुः कम्बु ग्रीवः शुभ आननः ।

गूढ जत्रुः सुताम्र अक्षो रामो देवि जनैः श्रुतः ॥ ५-३५-१५

15. **devi** = O Princess!; **raamaH** = Rama; **vipulaamsaH** = is broad-shouldered; **mahaabaahuH** = long-armed; **kambugriivaH** = has a shell-like neck; **shubhaananaH** = has an auspicious countenance; **guuDha jatruH** = He has hidden collar-bone; **suutaamraakSaH** = He has beautiful red eyes; **shrutaH** = he is heard about; **janaiH** = by people.

"O princess! Rama is a broad shouldered and a long-armed man. He has a shell-like neck. He has a handsome countenance. He has a hidden collar-bone. He has beautiful red eyes. His fame is

दुन्दुभि स्वन निर्घोषः स्निग्ध वर्णः प्रतापवान् ।

समः सम विभक्त अङ्गो वर्णम् श्यामम् समाश्रितः ॥ ५-३५-१६

16. **dundubhisvananirghoSaH** = He has a voice like the sound of a kettle-drum; **snigdhaveNah** = He has a shining skin; **prataapavaan** = He is full of splendour; **samaH** = He is square-built; **samavibhaktaaNa^gaH** = His limbs are symmetrically built; **samaashritaH** = He is endowed with; **shyaamam varNam** = a dark-brown complexion.

"He has a voice like the sound of a kettle-drum. He has a shining skin. He is full of splendour. He is square-built. His limbs are built symmetrically. He is endowed with a dark-brown complexion."

त्रिस्थिरः त्रिप्रलम्बः च त्रिसमः त्रिषु च उन्नतः ।

त्रिवलीवान् त्र्यवनतः चतुः व्यङ्गः त्रिशीर्षवान् ॥ ५-३५-१७

17. **tristhiraH** = He is ever firm in three limbs (viz. the breast; wrist and fist); **tripralambashcha** = long in three (viz. his locks; testicles and knees); **unnataH** = elevated; **triSu** = in three (viz. the breast; rim of the navel and the lower abdomen); **tritaamraH** = coppery in three (viz. the rims of his eyes; nails; palms and soles); **smigdhaH triSucha** = soft in three (viz. the lines on his soles; hair and the end of membrum virile); **nityashaH** = and always; **triSu gambhiiraH** = deep in three (viz. the voice; gait and the navel).

"He is ever firm in three limbs (viz. the breast, waist and fist), long in three (viz. the breast, waist and fist), long in three (viz. the eyebrows, arms and soles), uniform in three (viz. his locks, testical and knees, elevated in three (viz. his breast, rim of his navel and lower abdomen), coppery in three of the navel and the lower abdomen), coppery in three (viz. the rims of his eyes, nails, palms and soles), soft in three (viz. the lines on his soles, hair and the end of the membrane virile) and always deep in three (viz. the voice, gait and the navel)."

त्रिवलीवांस्त्र्यवनतश्चतुर्व्यङ्गस्त्रिशीर्षवान् ।

चतुष्कलश्चतुर्लेखश्चतुष्किष्कुश्चतुःसमः ॥ ५-३५-१८

18. **trivaliivaan** = He has three folds (in the skin of his neck and belly); **tryavanataH** = He is depressed at three places (viz. the middle of his soles; the lines on his soles and the nipples); **chaturvyaNa^gaH** = undersized at four place (viz. the neck; membrum virile; the back and the shanks); **trishiirSavaan** = He is endowed with three spirals in the hair of his head; four lines at the root of his thumbs and the four lines on his forehead; **chatuSkalaH** = He has four marks on his thumb (denoting his proficiency in the four Vedas); **chaturlekhaH** = He has four lines on his forehead (indicating longevity); c

"He has three folds in the skin of his neck and belly. He is depressed at three places (viz. the middle of his soles, the lines on his soles and the nipples). He is undersized at four places (viz. the neck, membran virile, the back and the shanks). He is endowed with three spirals in the hair of his head. He has four lines at the root of his thumb (denoting his proficiency in the four Vedas). He has four lines on his forehead (indicating longevity). He is four cubits high (96 inches). He has four pairs of limbs (viz. the cheeks, arms, shanks and knees) equally matched."

चतुष् कलः चतुः लेखः चतुष् किष्कुः चतुः समः ।

चतुर्दश सम द्वन्द्वः चतुः दष्टः चतुः गतिः ॥ ५-३५-१९

19. **chaturdashamadvandvaH** = He has fourteen other pairs of limbs (viz. the eye brows; nostrils; eyes; ears; the lips; nipples; elbows; wrists; knees; testicles; loins; hands; feet and thighs) equally matched; **chaturdamSTraH** = the four large teeth at both the ends of his upper and lower jaws are very sharp; **chaturgatiH** = He walks in four gaits (resembling the; walks of a lion; a tiger; an elephant and a bull); **mahoSTha hanunaasashcha** = He is endowed with excellent lips; chin and nose; **paN^chasnigdhaH** = He has five glossy limbs (viz. the hair; eyes; teeth; skin and soles); **aSTa vamshavaan** = He has eight long limbs (viz. the arms; fingers and toes; eyes and ears; thighs and shanks).

"He has fourteen other pairs of limbs (viz. the eye brows, nostrils, eyes, ears, lips, nipples, elbows, wrists, knees testicles, lions, hands, feet and thighs) equally matched. The four large teeth at both the ends of his upper and lower jaws are very sharp. He walks in four gaits (resembling the walks of a lion, a tiger, an elephant and a bull). He is endowed with excellent lips, chin and nose. He has five glossy limbs (viz. the hair, eyes, teeth, skin and soles). He has eight long limbs (viz. the arms, fingers and toes, eyes and ears, thighs and shanks).

[Verse Locator](#)

दश पद्मो दश बृहत् त्रिभिः व्याप्तो द्वि शुक्लवान् ।

षड् उन्नतो नव तनुः त्रिभिः व्याप्नोति राघवः ॥ ५-३५-२०

20. **raaghavaH** = Rama; **dashapadmaH** = has ten lotus-like limbs (viz. the countenance; the mouth; the eyes; the tongue; lips; palate; breasts; nails; the hands and the feet); **dashabR^ihat** = He has ten ample limbs (viz. the chest; the head; the forehead; the neck; the arms the heart; the mouth; the feet; the back and the ears); **vyaaptaH** = He is spread through; **tribhiH** = by reason of three (viz. splendour; renown and glory); **vyaaptaH** = He is spread through; **tribhiH** = by reason of three (viz. splendour; renown and glor); **dvishuklavaan** = He is doubly pure (on father's and mother's side); **SaDunnataH** = He is elevated in six limbs (viz the flanks; the abdomen; the breast; the nose; the shoulders and the forehead); **navatanuH** = He is small; thin; fine or sharp in nine (viz. the hair; the moustaches and the beard; nails; the hair on the body; the skin; the finger joints; the membran virile; **acumen adn perception**) **vyaaproti** = He pursues religious merit; world riches and sensuous delight in three periods (viz the forenoon; midday and afternoon).

"Rama has ten lotus-like limbs (viz. the countenance, the mouth, the eyes, the tongue, lips, palate, breasts, nails, the hands and the feet). He has ten ample limbs (viz. the chest, the head, the forehead, the neck, the arms, the heart, the mouth the feet, the back and the ears). He is spread through by reason of three (viz. splendour, renown and glory). He is doubly pure (on father's and mother's side). He is elevated in six limbs (viz. the flanks, the abdomen, the breast, the nose, the shoulders and the forehead). He is small, thin, fine or sharp in nine (viz. the hair, the moustaches and the beard, nails the hair on the body, the skin, the finger-joints, the membrum virile, acumen and perception). He pursues religious merit, worldly riches and the sensuous delight in three periods (viz. the forenoon, midday and afternoon).

[Verse Locator](#)

सत्य धर्म परः श्रीमान् सम्ग्रह अनुग्रहे रतः ।

देश काल विभागज्ञः सर्व लोक प्रियम् वदः ॥ ५-३५-२१

21. **satyadharmaparaH** = Rama is engrossed in truth and righteousness; **shriimaan** = He is a prosperous man; **rataH** = He is interested in; **samgrahaanugrahe** = reception and facilitation; **desha kaala vibhaagaJNaH** = He knows apportioning of place and time; **sarvalokapriyamvadaH** = He speaks affectionately with all.

"Rama is engrossed in truth and righteousness. He is a prosperous man. He is interested in reception and facilitation. He knows how to apportion place and time. He speaks affectionately with all."

[Verse Locator](#)

भ्राता च तस्य द्वैमात्रः सौमित्रिः अपराजितः ।
अनुरागेन रूपेण गुणैः चैव तथा विधः ॥ ५-३५-२२

22. **aparaajitah** = the invincible; **saumitriH** = Lakshmana; **tasya** = that Rama's vaimaatraH = step-mother's son; **bhraataa** = and the brother; **tathaavidhaH** = is like that Rama; **anuraageNa** = in affection; **ruupeNa** = in appearance guNaishchaiva = and in qualities.

"The invincible Lakshmana, the son of Rama's step-mother and Rama's brother, is resembling Rama in appearance, affection and in qualities."

[Verse Locator](#)

तावुभौ नरशार्दूलौ त्वद्दर्शनसमुत्सुकौ ।
विचिन्वन्तौ महीम् कृत्स्नामस्माभिरभिसम्गातौ ॥ ५-३५-२३

23. **tau** = those; **ubhau** = two; **narashaarduulau** = tigers among men; **tvaddarshana samutsukau** = very anxiously desirous of seeing you; **vichinvantau** = and searching; **kR^itsnaam** = all over; **mahiim** = the earth; **abhisamgatau** = came in contact; **asmaabhiH** = with us.

"Rama and Lakshmana, the two tigers among men, very anxiously desirous of seeing you and searching all over the earth, came in contact with us."

[Verse Locator](#)

त्वाम् एव मार्गमाणो तौ विचरन्तौ वसुम् धराम् ।
ददर्शतुः मृग पतिम् पूर्वजेन अवरोपितम् ॥ ५-३५-२४
ऋश्यमूकस्य पृष्ठे तु बहु पादप सम्कुले ।
भ्रातुः भार्य आर्तम् आसीनम् सुग्रीवम् प्रिय दर्शनम् ॥ ५-३५-२५

24; 25. **tau** = those two; Rama and Lakshmana; **vicharantau** = wandering maargamaaNau = in search of; **tvaameva** = you only; **vasundharaam** = on the earth; **dadarshatuH** = saw; **sugriivam** = Sugreeva; **mR^igapatim** = the Lord of monkeys; **asiinam** = sitting; **R^ishyamuukasya pR^iSThe** = on the top of R^ishyamuka mountain; **bahupaadapasamkule** = filled with several trees; **avaropitam** = having been dethroned; **puurvajena** = by his elder brother; **bhayaartam** = oppressed with fear; **bhraatuH** = from his brother; **priyadarshanam** = and who was pleasant to the sight.

"Those two brothers Rama and Lakshmana, wandering only in search of you all over the earth, saw Sugreeva the Lord of monkeys, sitting on the top of Rishyamuka mountain, filled with several trees, having been dethroned by his elder brother, oppressed with fear, but who was pleasant to the sight."

[Verse Locator](#)

वयम् तु हरि राजम् तम् सुग्रीवम् सत्य सम्गाम् ।
परिचर्यामहे राज्यात् पूर्वजेन अवरोपितम् ॥ ५-३५-२६

26. **vayamtu** = we; for one; **paricharyaasnahe** = are serving; **tam** = that; **sugriivam** = Sugreeva; **harirajam** = the Lord of monkeys; **satya samgaram** = who was true to his

promise; **avaropitam** = and who was dethroned; **raajyaat** = from the kingdom; **puurvajena** = by his elder brother.

"We for one are serving that Sugreeva, the Lord of monkeys, who was true to his promise, but was dethroned from the kingdom from his elder brother."

[Verse Locator](#)

ततः तौ चीर वसनौ धनुः प्रवर पाणिनौ ।

ऋश्यमूकस्य शैलस्य रम्यम् देशम् उपागतौ ॥ ५-३५-२७

27. **tataH** = then; **tau** = those two brothers; Rama and Lakshmana; **chiiravasanau** = wearing clothes made of bark; **dhanuH pravara paaNinau** = arming the best bows; **upaagatau** = came; **ramyam** = to the charming; **desham** = place; **R^ishyamuukasya** = shailasya of Rishyamuka mountain.

"In the meanwhile, those two brothers Rama and Lakshmana, wearing clothes made of bark and arming the best bows, came to the charming place of Rishyamuka mountain."

[Verse Locator](#)

स तौ दृष्ट्वा नर व्याघ्रौ धन्विनौ वानर ऋषभः ।

अभिप्लुतो गिरेः तस्य शिखरम् भय मोहितः ॥ ५-३५-२८

28. **dR^iSTvaa** = seeing; **saH** = those; **naravyaaghrau** = excellent of men; **dhanvinau** = coming with bows in hand; **saH** = that; **vaanararSabhaH** = Sugreeva the best of monkeys; **bhayamohitaH** = was deluded with fear; **abhiplutaH** = and jumped over; **shikharam** = to the hill-top; **tasya** = of that; **gireH** = mountain.

"Seeing Rama and Lakshmana, the excellent of men, coming with bows in hand, that Sugreeva the best of monkeys was deluded with fear and jumped over to the hill-top of that mountain."

[Verse Locator](#)

ततः स शिखरे तस्मिन् वानर इन्द्रो व्यवस्थितः ।

तयोः समीपम् माम् एव प्रेषयामास सत्वरः ॥ ५-३५-२९

29. **tataH** = thereafter; **vyavasthitaH** = stationed; **tasmin shikhare** = on that hill-top; **saH** = that; **vaanarendraH** = Sugreeva the lord of monkeys; **satvaram** = very soon; **preSayaamaasa** = sent; **maaneva** = me only; **samiipam** = to approach; **tayoH** = those two (brothers)

"Thereafter, stationed on that hill-top, that Sugreeva the lord of monkeys, very soon sent me only, to approach those two brothers."

[Verse Locator](#)

ताव् अहम् पुरुष व्याघ्रौ सुग्रीव वचनात् प्रभू ।

रूप लक्षण सम्पन्नौ कृत अञ्जलिः उपस्थितः ॥ ५-३५-३०

30. **sugreeva vachanaat** = as per the words of Sugreeva; **aham** = I; **kR^itaaN^jaliH** = making salutations; **upasthitaH** = reached; **tau** = those two brothers; Rama and Lakshmana; **puruSavyaaghrau** = the tigers among men; **prabhuu** = the capable men; **ruupalakSaNa sampannau** = and endowed with a good form and characteristics.

"On that command of Sugreeva, I reached saluting those two brothers, Rama and Lakshmana the excellent and capable men, endowed with good form and characteristics."

[Verse Locator](#)

तौ परिज्ञात तत्त्व अर्थो मया प्रीति समन्वितौ ।

पृष्ठम् आरोप्य तम् देशम् प्रापितौ पुरुष ऋषभौ ॥ ५-३५-३१

31. tau = those two brothers; Rama and Lakshmana; puruSarSabhau = the excellent among men; pariJNaata tattvarthau = having known the exact position (about Sugreeva); priitisamanvitau = and fully endowed with kindness; aaropya = we made to ascend; mama pR^iSTham = my back; praapitau = and caused to arrive at; tam deshau = that place (where Sugreeva and others were present).

"Those two brothers, Rama and Lakshmana, the excellent among men, were fully endowed with kindness, after knowing the exact position about Sugreeva. Then, I made Rama and Lakshmana to ascend on my back and took them to Sugreeva's place."

[Verse Locator](#)

निवेदितौ च तत्त्वेन सुग्रीवाय महात्मने ।

तयोः अन्योन्य सम्भाषात् भृशम् प्रीतिः अजायत ॥ ५-३५-३२

32. sugriivaaya = for Sugreeva; mahaatmana = the high-souled; niveditau = was made known (by me); tattvena = the true state (about Rama and Lakshman); anyonya samlaapaat = by the mutual conversation; bhR^isham = a great; prritiH = friendship; ajaayata = was developed.

"I informed the high-souled Sugreeva about the true position of Rama and Lakshmana. After a mutual conversation between those two brothers and Sugreeva, a great friendship developed among them."

[Verse Locator](#)

ततस्तौ प्रीतिसंपन्नौ हरि ईश्वर नर ईश्वरौ ।

परस्पर कृत आश्वासौ कथया पूर्व वृत्तया ॥ ५-३५-३३

33. tataH = thereafter; tau = those two; hariishvaranashvarau = Sugreeva the lord of monkeys and Rama; the excellent among men; priitisampannau = endowed with friendship; kathayaa = by the narration; puurva vR^ittayaa = of the earlier occurrences; parasparakR^itaashvaasau = developed mutual confidence.

"Thus endowed with friendship, Sugreeva the lord of monkeys and Rama the best of men, by talking together of their earlier occurrences, developed mutual confidence."

[Verse Locator](#)

तम् ततः सान्त्वयामास सुग्रीवम् लक्ष्मण आग्रजः ।

स्त्री हेतोः वालिना भ्रात्रा निरस्तम् उरु तेजसा ॥ ५-३५-३४

34. tataH = thereafter; saH = that; lakSmaNaagrajaH = Rama; the elder brother of Lakshmana; vaalinaa = through Vali; urutejasaa = of great splendour; bhraatraa = the brother of Sugreeva; saantvayaamaasa = consoled; sugriivam = Sugreeva; nirastam = who was expelled (from the kingdom by Vali); strii hetaH = for the sake of Ruma; a woman.

"Thereafter, that Rama the elder brother of Lakshmana, through the extremely effulgent Vali the brother of Sugreeva, consoled Sugreeva who was earlier expelled from the kingdom; (by Vali), for the sake of Ruma a woman."

[Verse Locator](#)

ततः त्वन् नाशजम् शोकम् रामस्य अक्लिष्ट कर्मणः ।

लक्ष्मणो वानर इन्द्राय सुग्रीवाय न्यवेदयत् ॥ ५-३५-३५

35. tataH = then; lakSmaNaH = Lakshmana; nyavedayat = informed; sugriivaaya = Sugreeva; vaanarendraaya = the king of monkeys; shokam = about the sorrow; ramasya = of Rama; akliSTakarmaNaH = who is unwearied in action; tvannaashajam = generated out of your disappearance.

"Then, Lakshmana informed Sugreeva the king of monkeys about the sadness of Rama, (who is unwearied in action), born out of your disappearance."

[Verse Locator](#)

स श्रुत्वा वानर इन्द्रः तु लक्ष्मणेन ईरितम् वचः ।

तदा आसीन् निष्प्रभो अत्यर्थम् ग्रह ग्रस्त इव अंशुमान् ॥ ५-३५-३६

36. shrutvaa = having heard; vahaH = the words; iiritam = spoken; lakSmaNena = by Lakshmana; saH = that; vaanarendrastu = Sugreeva on his part; tadaa = then; aasiit = became; niSprabhaH = dim-witted; atyartham = very much; amshumaaniva = like the sun; grahagрастаH = overpowered by Rahu; the inauspicious planet.

"Hearing the words of Lakshmana, Sugreeva then became highly dim-witted, as the sun becomes dim when overpowered by an eclipse."

[Verse Locator](#)

ततः त्वत् गात्र शोभीनि रक्षसा ह्रियमाणया ।

यानि आभरण जालानि पातितानि मही तले ॥ ५-३५-३७

तानि सर्वाणि रामाय आनीय हरि यूथपाः ।

सम्हृष्टा दर्शयाम् आसुः गतिम् तु न विदुः तव ॥ ५-३५-३८

37; 38. tataH = thereafter; yaani = which; aabharaNajaalaani = multitude of ornaments; tvadgaatrashobhini = adorning on your body; hriyamaaNayaa = and which were being snatched away; rakSasaa = by Ravana; paatitaani = and which were dropped; mahiitale = on tot he earth; taani sarvaani = all those ornaments; aaniiya = were brought; hariyuuthapaaH = by monkeys-leaders; samhR^iTaaH = joyfully; darshamaanuH = shown; raamaaya = to Rama; na viduH = (But) they did not know; tava = your; gatimtu = path (of further movement).

"Thereafter, all those multitude of ornaments which adorned your body, which were being tried to be be snatched away by Ravana and which were dropped on to the earth, were brought by monkey-leaders joyfully and shown to Rama. But the monkey-leaders did not know the further course of your movement."

[Verse Locator](#)

तानि रामाय दत्तानि मया एव उपहृतानि च ।

स्वनवन्ति अवकीर्णन्ति तस्मिन् विहत चेतसि ॥ ५-३५-३९

39. taani = those ornaments; upahR^itaani = were brought near; raamaaya = to Rama; dathaani = and were given (to him); mayaiva = just by me; tasmin vigata chetasi = while he (Rama) was losing consciousness; svanavanti = the resounding ornaments; avakiirNaani = were scattered.

"I indeed brought those ornaments near to Rama and gave them to him. Then, soon after receiving them, Rama lost his consciousness and the resounding ornaments were scattered all over."

तानि अन्के दर्शनीयानि कृत्वा बहु विधम् ततः ।
तेन देव प्रकाशेन देवेन परिदेवितम् ॥ ५-३५-४०

40. taani darshaaniiyaani = those beautiful ornaments; tava = of yours; kR^itvaa = were kept; aN^ke = in the flank; tena devena = by that Lord Rama; devaprakaashena = looking like god; paridevitam = lamented; bahuvidham = in many ways.

"That Lord Rama looking like god, kept those beautiful ornaments of yours in his flank and lamented in many ways."

Verse Locator

पश्यतः तस्या रुदतः ताम्यतः च पुनः पुनः ।
प्रादीपयन् दाशरथेः तानि शोक हुत अशनम् ॥ ५-३५-४१

41. taani = those ornaments; praadiipayan = ignited; shoka hutaashanam = fire of grief; daasharatheH = of Rama; pashyataH = who was seeing; taani = them; rudataH = lamenting; taamyatashcha = and getting suffocated; punaH punaH = again and again.

"While seeing those ornaments, Rama was lamenting and getting suffocated again and again. Thus, those ornaments ignited the fire of Rama's grief."

Verse Locator

शयितम् च चिरम् तेन दुःख आर्तेन महात्मना ।
मया अपि विविधैः वाक्यैः कृच्छ्रात् उत्थापितः पुनः ॥ ५-३५-४२

42. tena mahaatmanaa = by that mighty man; duHkhaartena = who was grief stricken; shayitamcha = and lying on the floor; chiram = for a long time; punaH utthaapitaH = was again made to get up; mayaapi = by me; kR^ichchhraat = with difficulty; vividhaiH vaakyaiH = by telling several words.

"That grief-stricken mighty man was thus lying on the floor for a long time. Then, with great difficulty, I made him to get up by telling several consoling words."

Verse Locator

तानि दृष्ट्वा महाअर्हाणि दर्शयित्वा मुहुः मुहुः ।
राघवः सह सौमित्रिः सुग्रीवे स न्यवेदयत् ॥ ५-३५-४३

43. saH raaghavaH = that Rama; mahaabaahuH = the long armed; saha saumitriH = along with Lakshmana; dR^iSTvaa = having seen; darshayitvaa = examined; taani = those ornaments; muhuH muhuH = again and again; nyavedayat = and gave; sugriiva = to Sugreeva.

"That long-armed Rama, along with Lakshmana, after seeing those ornaments, examined them, again and again. He later gave them to Sugreeva."

Verse Locator

स तव अदर्शनात् आर्ये राघवः परितप्यते ।
महता ज्वलता नित्यम् अग्निना इव अग्नि पर्वतः ॥ ५-३५-४४

44. aarye = O; the kind mistress!; tava adarshanaat = as you were being unseen; saH raaghavaH = that Rama; paritapyate = was tormented; nityam = forever; jvalataa mahataa agninaa = with a great flaming fire (of grief); agniparvataH iva = like a volcano.

"O the kind mistress! As you were being unseen, Rama was tormented forever with a great flaming fire of grief, like a volcano."

[Verse Locator](#)

त्वत् कृते तम् अनिद्रा च शोकः चिन्ता च राघवम् ।
तापयन्ति महात्मानम् अग्नि अगारम् इव अग्नयः ॥ ५-३५-४५

45. tvatkR^ite = for your sake; tam raaghavam mahaatmanam = to that great souled Rama; anidraacha = insomnia; shokaH = grief; chintaacha = and worry; taapayanti = were tormenting; agnayah iva = like flames; agnyagaaram = to a burning house.

"For your sake, insomnia, grief and worry were tormenting that great souled Rama, as flames torment a burning house."

[Verse Locator](#)

तव अदर्शन शोकेन राघवः प्रविचाल्यते ।
महता भूमि कम्पेन महान् इव शिला उच्चयः ॥ ५-३५-४६

46. tava adarshana shokena = by the grief; caused by your invisibility; raaghavaH = Rama; pravichaalyate = was trembled; mahataa bhuumikampena = as a great earth quake; (trembles); mahaan shilochchayaH iva = a high mountain.

"By the grief caused by your not being seen, Rama is trembled with grief, as a high mountain is trembled by a great earthquake."

[Verse Locator](#)

कानानानि सुरम्याणि नदी प्रस्रवणानि च ।
चरन् न रतिम् आप्नोति त्वम् अपश्यन् नृप आत्मजे ॥ ५-३५-४७

47. nR^ipaatmaje = O princess!; apashyan = not seeing; tvaam = you; (Rama); na aapnoti = is not obtaining; ratim = delight; charan = while moving in suramyaaNi kaananaani = very beautiful forests; nadiiH = rivers; prasravaNaani cha = and water-falls.

"O princess! In not seeing you, Rama is not obtaining delight, even while moving in quite charming forests, encompassing rivers and water-falls."

[Verse Locator](#)

स त्वाम् मनुज शार्दूलः क्षिप्रम् प्राप्स्यति राघवः ।
समित्र बान्धवम् हत्वा रावणम् जनक आत्मजे ॥ ५-३५-४८

48. janakaatmaje = O Seetha the daughter of Janaka!; saH raaghavaH = that Rama; manujashaarduulaH = the excellent of men; praapsyasi = will receive; tvaam = you; kSipram = soon; hatvaa = killing; raavaNam = Ravana; samitra baandhavam = along with his friends and relatives.

"O Seetha the daughter of Janaka! That Rama the excellent of men will receive you, soon after, killing Ravana along with Ravana's friends and relatives."

[Verse Locator](#)

सहितौ राम सुग्रीवाव् उभाव् अकुरुताम् तदा ।
समयम् वालिनम् हन्तुम् तव च अन्वेषणम् तथा ॥ ५-३५-४९

49. **tadaa** = then; **ubhau** = both; **raama sugriivau** = Rama and Sugreeva; **sahitau** = were together; **akurutaam** = and made; **samayam** = an agreement; **hantum** = (That Rama) to kill; **vaalinam** = Vali; **tathaa** = (and Sugreeva); **anveSaNam** = to arrange for a search; **tava** = of you.

"That day when Rama and Sugreeva were together, both of them made an agreement that Rama would annihilate Vali and Sugreeva would arrange for a search of you."

[Verse Locator](#)

ततस्ताभ्याम् कुमाराभ्याम् वीराभ्याम् स हरीश्वरः ।
किष्किन्धाम् समूपागम्य वाली युद्धे निपातितः ॥ ५-३५-५०

50. **tataH** = thereafter; **taabhyaam** = those; **viiraabhyaam** = valiant; **kumaaraabhyaam** = princes; **samupaayamya** = having reached; **kiSkindhaam** = Kishkindha; **saH** = that; **vaalii** = Vali; **hariishvaraH** = the king of monkeys; **nipaanitaH** = was tumbled down; **yuddhe** = in a combat.

"Thereafter, Rama and Lakshmana the two valiant princes reached Kishkindha. Rama killed Vali the king of monkeys there in a combat."

[Verse Locator](#)

ततो निहत्य तरसा रामो वालिनम् आहवे ।
सर्व ऋष्क हरि सम्घानाम् सुग्रीवम् अकरोत् पतिम् ॥ ५-३५-५१

51. **tataH** = after; **nihatya** = killing; **vaalinam** = Vali; **achave** = in combat; **tarasaa** = by his strength; **raamaH** = Rama; **akarot** = made; **sugriivam** = Sugreeva; **patim** = the king; **sarvaR^ikSa hari samghaanaam** = for the entire multitude of bears and monkeys.

"After killing Vali in combat by means of his strength, Rama made Sugreeva the king for the entire multitude of bears and monkeys."

[Verse Locator](#)

राम सुग्रीवयोः ऐक्यम् देवि एवम् समजायत ।
हनूमन्तम् च माम् विद्धि तयोः दूतम् इह आगतम् ॥ ५-३५-५२

52. **devi** = O princess!; **aikyam** = A friendship; **samajaayata** = was held well; **evam** = in such a manner; **raama sugreevayoH** = between Rama and Sugreeva; **vidhi** = know; **maam** = me; **hanumantam** = as Hanuma; **aagatam** = who came; **iha** = here; **duutam** = as a messenger; **tayoH** = for both of them.

"O princess! A friendship was held well in such a manner between Rama and Sugreeva. Know me as Hanuma, who came here as a messenger on behalf of both of them."

[Verse Locator](#)

स्व राज्यम् प्राप्य सुग्रीवः समनीय महाहरीन् ।
त्वत् अर्थम् प्रेषयामास दिशो दश महाबलान् ॥ ५-३५-५३

53. **praapya** = having got; **svaraajyam** = his own kingdom; **sugriivaH** = Sugreeva; **samaaniiya** = summoned for; **mahaabalaan** = mighty; **hariishvaraan** = and capable monkeys; **preSayaamaasa** = and sent (them); **dasha** = to ten; **dishaH** = directions; **tvadartham** = for your sake.

"Having got his own kingdom, Sugreeva summoned for mighty as well as capable monkeys and sent them to ten different directions in search of you."

[Verse Locator](#)

आदिष्टा वानर इन्द्रेण सुग्रीवेण महाओजसः ।

अद्रि राज प्रतीकाशाः सर्वतः प्रस्थिता महीम् ॥ ५-३५-५४

54. **aadiSTaaH** = as commanded; **sugriiveNa** = by Sugreeva; **mahaujasaa** = of great splendour; **vaanarendreNa** = and the king of monkeys; **adriraaja pratiikaaSaH** = those monkeys resembling the king of mountains; **prasthitaH** = started out; **mahiim** = on earth; **sarvataH** = in all directions.

"As commanded by Sugreeva of a great splendour and the king of monkeys, those monkeys resembling Himalayan mountains, started out on all directions of the earth."

[Verse Locator](#)

ततस्ते मार्गमाणा वै सुग्रीववचनातुराः ।

चरन्ति वसुधाम् कृत्स्नाम् वयमन्ये च वानराः ॥ ५-३५-५५

55. **tataH** = then; **vayam** = we; **te** = as such; **anye vaanaraaH cha** = and other monkeys; **sugriiva vachanaaturaaH** = who are eager to fulfill the command of Sugreeva; **maargamaaNaaH** = are in search of you; **charanto** = and wandering **kR^itsnaam** = the entire; **vasudhaam** = earth.

"Then, we along with other monkeys too who are eager to fulfill the command of Sugreeva, are wandering the entire earth in search of you."

[Verse Locator](#)

अन्गदो नाम लक्ष्मीवान् वालि सूनुः महाबलः ।

प्रस्थितः कपि शार्दूलः त्रिभाग बल सम्वृतः ॥ ५-३५-५६

56. **harishaarduulaH** = an excellent monkey; **aN^gadonaama** = named Angada; **lakSmiivaan** = possessed of fortune; **vaalisuunuH** = son of Vali; **mahaabalaH** = are mostly powerful monkey; **prasthitaH** = set out; **tribhaagasam vR^itaH** = taking one third of army (along with him).

"An excellent monkey named Angada, possessed of fortune, son of Vali and having great strength, taking one third of army along with him, set out in search of you."

[Verse Locator](#)

तेषाम् नो विप्रनष्टानाम् विन्ध्ये पर्वत सत्तमे ।

भृशम् शोक परीतनाम् अहो रात्र गणा गताः ॥ ५-३५-५७

57. **ahoraatragnaNaH** = a number of days and night; **gataaH** = passed; **teSaa** = filled as we were with grief; **vipraNaSTaanaam** = having got lost our way intensely; **vindhye parvata sattame** = in a mountain range called Vindhya.

"A number of days and nights passed, filled as we were with grief, having got lost our way intensely in a mountain-range called Vindhya."

[Verse Locator](#)

ते वयम् कार्य नैराश्यात् कालस्य अतिक्रमेण च ।

भयाच् च कपि राजस्य प्राणान् त्यक्तुम् व्यवस्थिताः ॥ ५-३५-५८

58. **te vayam vyavasthitaH** = we were as such determined; **tyaktum** = to forsake; **praaNaan** = our lives; **kaarya nairaashyaat** = because of despair in our non-fulfillment of work; **kaalasya atikrameNacha** = in our over-tapping the time-limit (given by Sugreeva); **bhayaachcha** = and in fear; **kapiraaasya** = of Sugreeva the king of monkeys.

"We were determined to forsake our lives because of despair in our non-fulfillment of work, in our overstepping of time-limit given by Sugreeva and in fear of the King Sugreeva."

[Verse Locator](#)

विचित्य वन दुर्गाणि गिरि प्रस्रवणानि च ।
अनासाद्य पदम् देव्याः प्राणान् त्यक्तुम् व्यवस्थिताः ॥ ५-३५-५९

59. **vichintya** = having searched; **vanadurgaaNo** = in places difficult of access in forests; **giriprasravaNaani** = at mountains and at cascades; **anaasaadya** = and unobtainable; **padam** = any trace; **devyaaH** = of you the princess; **samudyataaH** = we were ready; **tyaktum** = to give up; **praaNaan** = the lives.

"Having searched in places difficult of access in forests, at mountains and at cascades and not obtaining any indication of you the princess, we were ready to give up our lives."

[Verse Locator](#)

दृष्ट्वा प्रायोपविष्टांश्च सर्वान्वानरपुङ्गवान् ।
भृशम् शोक अर्णवे मग्नः पर्यदेवयत् अन्गदः ॥ ५-३५-६०
तव नाशम् च वैदेहि वालिनः च तथा वधम् ।
प्राय उपवेशम् अस्माकम् मरणम् च जटायुषः ॥ ५-३५-६१

60; 61. **vaidehi** = O Seetha!; **dr^iSTvaa** = seeing; **sarvaan** = all; **vaanarapuNgavaan** = the excellent monkeys; **praayopaviSTaan** = sitting down and calmly awaiting the approach of death; **aN^gadaH** = Angada; **bhR^isham** = was very much; **magnaH** = immersed; **shokaarNave** = in the sea of sorrow; **paryadevayat** = and lamented; **tava naashamcha** = about your loss; **tathaa** = and; **vadhamcha** = the killing of; **vaalinaH** = of Vali; **maraNamcha** = the death; **jaTaayuSaH** = of Jatayu; **asmaakam** = and our; **praayopavesham** = calmly awaiting for the death in simply sitting down.

"O Seetha! Seeing all the excellent monkeys sitting down and calmly awaiting for the approach of death, Angada was very much immersed in the ocean of sorrow and lamented about your loss, the killing of Vali, the death of Jatayu and our practice of calmly awaiting for the approach of death in simply sitting down."

[Verse Locator](#)

तेषाम् नः स्वामि संदेशान् निराशानाम् मुमूर्षताम् ।
कार्य हेतोः इव आयातः शकुनिः वीर्यवान् महान् ॥ ५-३५-६२

62. **teSaam naH** = for us as such; **niraashaanaam** = who lost our hopes on our lives; **mumuurSataam** = and willing to give up our lives; **svaani samdeshaat** = as per the command of Sugreeva; **kaarya hetoriva** = (as thought) for the sake of our need alone; **mahaan** = a great; **viiryaavaan** = valiant; **shakuniH** = bird; **aayaataH** = came (there).

"For us who lost all our hopes on our lives and willing to give up our lives as per the command of Sugreeva, as though for the sake of our need alone, a great valiant bird came there."

[Verse Locator](#)

गृध्र राजस्य सोदर्यः सम्पातिः नाम गृध्र राट् ।
श्रुत्वा भ्रातृ वधम् कोपात् इदम् वचनम् अब्रवीत् ॥ ५-३५-६३

63. **shrutvaa** = hearing; **bhraatruvadham** = about the killing of his brother; **gR^idhra raajasya sodaryaH** = the brother of Jatayu; the king of vultures; **sampaatirnaamaH** = named

Sampati; gR^idhra raaT = (himself) a king of vultures; abriviit = spoke; idam vachanam = the following words; kopaat = in anger.

"Hearing about the killing of his brother, the vulture-king Sampati the brother of slain Jatayu the King of vultures spoke (the following) words in anger:

[Verse Locator](#)

यवीयान् केन मे भ्राता हतः क्व च विनाशितः ।

एतत् आख्यातुम् इच्छामि भवद्भिः वानर उत्तमाः ॥ ५-३५-६४

64. vaanarottamaaH = O; the best of monkeys!; kena = by whom; me = my; yaviiyaan = younger; bhraataa = brother; hataH = was killed?; kva = where; nipaataH = was he made to fall?; ichchhami = I desire; etat = this; aakhyaatum = to be told; bhavadbhiH = by you.

"O the best of monkeys! Tell me who, where and how my younger brother Jabali was killed and made to fall."

[Verse Locator](#)

अन्गदो अकथयत् तस्य जन स्थाने महत् वधम् ।

रक्षसा भीम रूपेण त्वाम् उद्दिश्य यथा तथम् ॥ ५-३५-६५

65. aN^gadaH = Angada; akathayat = told; tasya = that Sampati; yathaa tatham = a detailed account of events; mahadvadham = about the events; killing of that great bird; janasthaane = at Janasthana; bhiimarupeNa rakSasaa = by a demon of terrific form; uddishya = for the sake of; tvaam = you.

"Then, Angada told Sampati a detailed account of events which led to the killing of that great bird at Janasthana, by a demon of terrific form, for your sake."

[Verse Locator](#)

जटायोः तु वधम् श्रुत्वा दुःस्मितः सो अरुण आत्मजः ।

त्वाम् आह स वर आरोहे वसन्तीम् रावण आलये ॥ ५-३५-६६

66. varaarohe = O Seetha with an excellent waist!; shrutvaa = hearing; vadham = about the slaughter; jaTaayuSaH = of Jatayu; saH = that; aruNaatmajaH = Sampati the son of Aruna; duH khotaH = was pained; shashamsa = and said; tvaam = you; vasantiim = were staying; raavaNaalaye = in Ravana's house.

"O Seetha with an excellent waist! Hearing about the slaughter of Jatayu, that Sampati the son of Aruna was very much pained and said that you were staying in Ravana's house."

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा सम्पातेः प्रीति वर्धनम् ।

अन्गद प्रमुखाः सर्वे ततः सम्प्रस्थिता वयम् ॥ ५-३५-६७

67. shrutvaa = hearing; tat = those; priitivardhanam = a delight-increasing; vachanam = words; tasya sampate = of that Sampate = of that Sampati; vayam = we; aN^gada pramukhaaH = with our Chief Angada; prasthitaH = started; tataH = from there; tuurNam = soon.

"Hearing those delightful words of Sampati, we with our Chief Angada started soon from there."

[Verse Locator](#)

विन्ध्यादुत्थाय सम्प्राप्ताः सागरस्यान्तमुत्तरम् ।

त्वत् दर्शन कृत उत्साहा हृष्टाः तुष्टाः प्लवग्माः ॥ ५-३५-६८

68. **plavaNgamaaH** = the monkeys; **hR^iSTaaH** = were very much delighted; **tuSTaaH** = and satisfied; **tvaddarshana kR^itotsaaho** = and exercising their strength to see you; **utthaaya** = having risen; **vindhyaat** = from Vindhya mountain; **sampraaptaaH** = reached; **uttaram antam** = the northern shore; **saagarasya** = of the ocean.

"The monkeys were very much delighted and satisfied. They were making up their energy to see you, rose up from Vindhya mountain and reached the northern shore of the ocean."

[Verse Locator](#)

अङ्गदप्रमुखाः सर्वे वेलोपान्तमुपस्थिताः ।

चिन्ताम् जग्मुः पुनर्भीतास्त्वद्दर्शनसमुत्सुकाः ॥ ५-३५-६९

69. **sarve** = all; **aN^gada pramukhaaH** = the monkeys with their Chief Angada; **tvaddarshanamutsakaaH** = in their anxiety to see you; **upasthitaH** = reached; **velopaantaam** = the shore-area of the ocean; **bhiitaaH** = being frightened; **punaH** = again; **jagmuH** = got; **chintaam** = the worry.

"All the monkeys with their Chief Angada, in their anxiety to see you, reached the ocean. They were frightened after seeing the ocean there and they were again worried."

[Verse Locator](#)

अथ अहम् हरि सैन्यस्य सागरम् दृश्य सीदतः ।

व्यवधूय भयम् तीव्रम् योजनानाम् शतम् प्लुतः ॥ ५-३५-७०

70. **atha** = thereafter; **prakSyA** = seeing; **saagaram** = the ocean; **aham** = I; **vyavadhuuya** = removed; **tiivram** = the serious; **bhayan** = fear; **harisainyasya** = of the army of monkeys; **siidataH** = who were worrying; **plutaH** = and crossed; **shatam** = hundred; **yojanaanaam** = Yojanas.

"Thereafter, seeing the ocean, I removed the serious fears of the army of monkeys who were worrying and crossed hundred Yojanas across the sea."

[Verse Locator](#)

लन्का च अपि मया रात्रौ प्रविष्टा राक्षस आकुला ।

रावणः च मया दृष्टः त्वम् च शोक निपीडिता ॥ ५-३५-७१

71. **laN^kaachaapi** = even Lanka; **raakSasaakulaa** = filled with demons; **praviSTaa** = was entered; **mayaa** = by me; **raatrau** = in the night; **raavaNashcha** = Ravana too; **dR^iSTaH** = was seen; **mayaa** = by me; **tvamcha** = You too; **shoka pariplutaa** = filled with grief (were seen by me).

"Entering even Lanka, filled with demons in the night, I saw Ravana and you too who were immersed in grief."

[Verse Locator](#)

एतत् ते सर्वम् आख्यातम् यथा वृत्तम् अनिन्दिते ।

अभिभाषस्व माम् देवि दूतो दाशरथेः अहम् ॥ ५-३५-७२

72. **devi** = O princess; **anindite** = the faultless!; **sarvam** = all; **etat** = this; **aakhyaatam** = was told; **te** = to you; **yathaavR^ittam** = as actually occurred; **abhibhaaSasva** = talk; **maam** = to me; **aham** = I; **duutaH** = am the messenger; **daasharatha** = of Rama.

"O the faultless princess! I told you all this as actually occurred. I am the messenger of Rama. Talk to me."

[Verse Locator](#)

त्वम् माम् राम कृत उद्योगम् त्वन् निमित्तम् इह आगतम् ।
सुग्रीव सचिवम् देवि बुध्यस्व पवन आत्मजम् ॥ ५-३५-७३

73. **devi** = O princess!; **buddhasva** = know; **tam maam** = me as such; **raama kR^itodyogam** = having made an effort on Rama's behalf; **aagatam** = who came; **iha** = here; **tvannimittam** = for your sake; **sugreeva sachivam** = Sugreeva's minister; **pavanaatmajam** = and son of wind-god.

"O princess! I made an effort on Rama's behalf and came here for your sake. I am Sugreeva's minister. I am the son of wind-god. Know me, as such."

[Verse Locator](#)

कुशली तव काकुत्स्थः सर्व शस्त्रभृताम् वरः ।
गुरोः आराधने युक्तो लक्ष्मणः च सुलक्षणः ॥ ५-३५-७४

74. **tava** = your; **kaakutthsaH** = Rama; **varaH** = excellent; **sarvashastrabhR^itaam** = among all the wielders of bow; **kushalii** = is safe; **lakSmaNashcha** = Lakshmana too; **yuktaH** = who is engaged in; **guroH aaraadhane** = the service of his elder brother; **sulakSaNaH** = and having good characteristics; (is also safe).

"You Rama, the excellent man among all the wielders of bow, is safe. Lakshmana, who is engaged in the service of his elder brother and possessing good characteristics, is also safe."

[Verse Locator](#)

तस्य वीर्यवतो देवि भर्तुः तव हिते रतः ।
अहम् एकः तु सम्प्राप्तः सुग्रीव वचनात् इह ॥ ५-३५-७५

75. **devi** = O princess! **aham** = I; **rataH** = who am interested; **hite** = in the welfare; **tasya** = of Rama; **tava** = your; **bhartuH** = husband; **viiryavataH** = who is valiant; **praaptaH** = came; **iha** = here; **ekaH** = alone; **sugreeva vachanaat** = on the command of Sugreeva.

"O princess! I, who am interested in the welfare of the valiant Rama, your husband, came here alone on the command of Sugreeva."

[Verse Locator](#)

मया इयम् असहायेन चरता काम रूपिणा ।
दक्षिणा दिग् अनुक्रान्ता त्वन् मार्ग विचय एषिणा ॥ ५-३५-७६

76. **mayaa** = by me; **kaama ruupiNaa** = who can change my form at will; **tvannaarga vichayaiSiNaa** = desirous of finding out your access; **asahaayena** = without any helper; **charataa** = wandering alone; **iyam** = this; **dakSiNa dik** = southern direction; **anukraantaa** = is obtained.

"I, who can change my form at will, desirous of finding out your access, wandering alone without any helper, came to this southern direction."

[Verse Locator](#)

दिष्ट्या अहम् हरि सैन्यानाम् त्वन् नाशम् अनुशोचताम् ।
अपनेष्यामि सप्तापम् तव अभिगम शंसनात् ॥ ५-३५-७७

77. aham apaneSyamni = I shall remove; samtaapam = the anguish; harisainyaanaam = of the army of monkeys; anushochataam = who are lamenting tvannaasham = because of your loss; tava abhigamashamsanaat = by informing about my approaching you; diSTyaa = by a good fortune!.

"I shall remove the anguish of the army of monkeys who are lamenting because of your disappearance by informing them about my coming close to you because of my good fortune!"

[Verse Locator](#)

दिष्ट्या हि न मम व्यर्थम् देवि सागर लन्धनम् ।
प्राप्स्यामि अहम् इदम् दिष्ट्या त्वत् दर्शन कृतम् यशः ॥ ५-३५-७८

78. devi = O princess; diSTyaa = by good luck; mama = my; saagare laN^ghanam = crossing of ocean; na vyartham = has not gone in vain; aham = I; praapsyaami = can get; idam = this; yashaH = fame; taddarshana kR^itam = of having seen you; diSTyaa = by my good luck.

"O princess! By my fortune, my crossing of ocean has not gone in vain. I can get this fame of having seen you because of my good luck."

[Verse Locator](#)

राघवः च महावीर्यः क्षिप्रम् त्वाम् अभिपत्स्यते ।
समित्र बान्धवम् हत्वा रावणम् राक्षस अधिपम् ॥ ५-३५-७९

79. mahaaviiryaH = the highly valiant; raaghavashcha = Rama; hatvaa = by killing; raavaNam = Rama; hatvaa = by killing; raavaNam = Rama; raakSasaadhipam = the Lord of demons; samitra baandhavam = along with his friends and relatives; abhi patsyate = and will obtain; tvaam = you; kSipram = soon.

"The highly valiant Rama, by killing Ravana the Lord of demons along with his friends and relatives, will obtain you soon."

[Verse Locator](#)

कौरजो नाम वैदेहि गिरीणाम् उत्तमो गिरिः ।
ततो गच्छति गो कर्णम् पर्वतम् केसरी हरिः ॥ ५-३५-८०

80. vaidehi = O Seetha!; giriH = there is a mountain; maalyaannaama = called Malyavan; uttamaH = which is the best; girriNaam = among mountains; tataH = from there; hariH = a monkeys; kesarii = called Kesari; gachchhati = went; paravatam = to another mountain; gokarNam = called Gokarna.

"O Seetha! There is a mountain called Malyavan, which is the best among mountains. From there, a monkeys called Kesari went to another mountain called Gokarna."

[Verse Locator](#)

स च देव ऋषिभिः दृष्टः पिता मम महाकपिः ।
तीर्थे नदी पतेः पुण्ये शम्ब सादनम् उद्धरत् ॥ ५-३५-८१

81. diSTaH = as commanded; devarSibhiH = by gods and seers; saH mahaakapi = that great monkey; called Kesari; mama = my; pitaa = father; uddharat = killed; shamba saadanam = a demon named Shamba sadana; puNye = at a sacred; tiirthe = shrine; naadiipateH = near the sea-shore.

"As prayed by gods and seers, that great monkey called Kesari, my father killed a demon named Shambasadana at a sacred shrine near the sea-shore."

तस्य अहम् हरिणः क्षेत्रे जातो वातेन मैथिलि ।
हनूमान् इति विख्यातो लोके स्वेन एव कर्मणा ॥ ५-३५-८२

82. **maithili** = O Seetha!; **aham** = I; **jaataH** = am born; **kSetre** = in the wife; **tasya hariNaH** = of that Kesari; the monkey; **vaatena** = by the grace of wind-god; **syena karmaNaa eva** = by my activity alone; **vikhyaataH** = I am renowned; **hanumaaniti** = as Hanuman; **loke** = in this world.

"O Seetha! I am born in the womb of the wife of that Kesari the monkey, by the grace of the wind-god. By my activity alone, I am renowned as Hanuma in this world."

Verse Locator

विश्वासार्थम् तु वैदेहि भर्तुरुक्ता मया गुणाः ।
विश्वास अर्थम् तु वैदेहि भर्तुः उक्ता मया गुणाः ॥ ५-३५-८३

83. **vaidehi** = O Seetha! **guNaaH** = the qualities; **bhartuH** = of Rama; your husband; **uktaaH** = were uttered; **mayaa** = by me; **vishvaasaartham** = to cause trust in you; **anaghe devi** = O the faultless princess!; **raaghavaH** = Rama; **nayitaa** = will take; **tvaam** = you; **itaH** = from here; **achiraat** = within a short time.

"O Seetha! I described the qualities of Rama, your husband, to cause trust in you. O the faultless princess! Rama will take you from here within a short time."

Verse Locator

एवम् विश्वासिता सीता हेतुभिः शोक कर्षिता ।
उपपन्नैः अभिज्ञानैः दूतम् तम् अवगच्छति ॥ ५-३५-८४

84. **evam** = thus; **vishvaasitaa** = inspired with confidence; **hetubhiH** = by logical reasons; **siita** = Seetha; **shokakarshitaa** = emaciated with grief; **avagachchhati** = could recognise; **tam** = him; **duutam** = as a messenger; **upapannaiH** = by adequate; **abhiJJnaanaiH** = clues serving as proof.

Thus inspired by confidence because of the above reasons, Seetha emaciated with grief, by adequate clues served as proof.

Verse Locator

अतुलम् च गता हर्षम् प्रहर्षेण तु जानकी ।
नेत्राभ्याम् वक्र पक्ष्माभ्याम् मुमोच आनन्दजम् जलम् ॥ ५-३५-८५

85. **jaanakii** = Seetha; **gataacha** = obtained; **atulam** = unequalled; **harSam** = delight; **mumocha** = (She) released; **jalam** = tears; **aanandajam** = of joy; **netraabhyaam** = from her eyes; **vakrapakSmaabhyaam** = having curved eye lashes; **praharSeNa** = with a thrill of delight.

Seetha obtained unequal delight. She released tears of joy from her eyes having curved eye-lashes, with a thrill of delight.

Verse Locator

चारु तच् च आननम् तस्याः ताम्र शुक्ल आयत ईक्षणम् ।
अशोभत विशाल अक्ष्या राहु मुक्त इव उडु राट् ॥ ५-३५-८६

86. tat = that; vadanam = countenance; tasyaah vishalaakSyaaH = of that large eyed Seetha; chaaru = who is beautiful; taamrashuklaayatekSaNam = whose eyes are red; white and long; ashobhata = is shining; uDuraaDiva = like a moon; the king of stars; raahumuktaH = liberated from Rahu the demon.

The countenance of that large-eyed Seetha, who is beautiful, whose eyes are red white and long is shining like a moon, the king of stars liberated from Rahu the demon.

[Verse Locator](#)

हनूमन्तम् कपिम् व्यक्तम् मन्यते न अन्यथा इति सा ।
अथ उवाच हनूमान् ताम् उत्तरम् प्रिय दर्शनाम् ॥ ५-३५-८७

87. saa = Seetha; manyate = considered; hanumantam = Hanuma; vyaktam = clearly; kapim = as a monkey; na = not; anyathaa iti = as otherwise; atha = thereafter; hanuumaan = Hanuma; uttaram uvaacha = replied; taam = to her; priya darshanaam = who is pleasant to the sight.

Seetha considered Hanuma clearly as a monkey and not otherwise. Thereafter Hanuma replied to her who is pleasant to the sight (as follows)

[Verse Locator](#)

एतत्ते सर्वमाख्यातम् समाश्वसिहि मैथिलि ।
किम् करोमि कथम् वा ते रोचते प्रतियाम्यहम् ॥ ५-३५-८८

88. maithili = O Seetha!; etat sarvam = All this; aakhyaatam = was told; te = to you; samaashvasihi = be consoled indeed!; kim = what; karomi = can I do?; kathamvaa = how; rochate = is it agreeable; te = for you?; aham = I; pratiyaami = am returning.

"O Seetha! I told you indeed all this please be consoled. Tell me what I can do for you and also what is agreeable to you. I am going back now."

[Verse Locator](#)

हते असुरे सम्यति शम्ब सादने ।
कपि प्रवीरेण महर्षि चोदनात् ।
ततो अस्मि वायु प्रभवो हि मैथिलि ।
प्रभावतः तत् प्रतिमः च वानरः ॥ ५-३५-८९

89. maithili = O Seetha!; maharSichodanaat = as provoked by the sages; kapipraviiNena = by Kesari; the valiant monkey; asure = a demon; shambasaadane = called shambasadana; hate sati = having been killed; samyati = in battle; vaanaraaH asmi = I am monkey; vaayuprabhavaH = born through the wind-god; prabhaavataH = by his influence; tatpratimaH = I am equal to the wind-god.

"O Seetha! As provoked by the sages, Kesari, the valiant monkey killed a demon called Shambasadana in battle. I am a monkey born through wind-god and through his influence I am equal to the wind-god in strength."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे पञ्चत्रिंशः सर्गः

Thus completes 35th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84
85	86	87	88	89



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 36

Introduction

Hanuma gives Seetha, the signet ring sent by Rama through him in order to strengthen her confidence in Seetha felt very happy to see the ring and praised Hanuma for his arrival to Lanka after having crossed the sea single handedly. She expresses her hope to Hanuma, saying that Rama, Lakshmana, Bharata and Sugreeva will come to Lanka with their armies so as to destroy Ravana, for her sake. Hearing Seetha's words, Hanuma consoles Seetha saying that Rama, Sugreeva and a host of monkeys will come to Lanka by crossing the ocean, so as to defeat Ravana and his army, with assurance that Rama will appear before her shortly.

[Verse Locator](#)

भूय एव महातेजा हनुमान् मारुत आत्मजः ।

अब्रवीत् प्रश्रितम् वाक्यम् सीता प्रत्यय कारणात् ॥ ५-३६-१

1. **hanumaan** = Hanuma; **mahaatejaaH** = the highly energetic; **pavanaatmajaH** = son of wind-god; **siitaaprashraya kaaraNaat** = with a reason to obtain confidence from Seetha; **eva** = again; **abraviit** = spoke; **prashritam** = modestly; **vaakyam** = (the following) words:

Hanuma, the highly energetic son of wind-god, with an inducement to obtain confidence from Seetha, again modestly spoke the following words:

[Verse Locator](#)

वानरो अहम् महाभागे दूतो रामस्य धीमतः ।

राम नाम अन्कितम् च इदम् पश्य देवि अङ्गुलीयकम् ॥ ५-३६-२

2. **mahaabhaage** = O illustrious lady!; **aham** = I; **vaanaraH** = am a monkey; **duutaH** = and a messenger; **raamasya** = of Rama; **dhiimataH** = the wise; **devi** = O princess!; **pashya** = look at; **idam** = this; **aN^guliyyakam cha** = ring also; **raama naamaaNkitam** = marked with Rama's name.

"O illustrious lady! I am a monkey and a messenger of the wise Rama. O princess! Look at this ring too, marked with Rama's name."

[Verse Locator](#)

प्रत्ययार्थम् तवानीतम् तेन दत्तम् महात्मना ।

समाश्वसिहि भद्रम् ते क्षीण दुःख फला हि असि ॥ ५-३६-३

3. **tava pratyayartham** = for the purpose of creating your confidence; **tena dattam** = this ring given by Rama; **mahaatmanaa** = the high souled man; **aniitam** = is brought; **samaashrasihi** = get consoled indeed; **te bhadram** = happiness to you! **asi hi** = you are indeed; **kSiNaduHkhaphalaa** = free from the object of your grief.

"I brought this ring given by the high souled Rama, for the purpose of gaining your confidence. Get consoled indeed. Happiness to you! You are now free from the object of your grief."

[Verse Locator](#)

गृहीत्वा प्रेक्षमाणा सा भर्तुः कर विभूषणम् ।

भर्तारम् इव सम्प्राप्ता जानकी मुदिता अभवत् ॥ ५-३६-४

4. gR^ihiitvaa = taking; kara vibhuuSaNam = that ring; adorned by Rama's hand; prekSamaaNaa = and seeing (it); saa jaanakii = that Seetha; abravat = became; muditaa = glad; samp्राaptaa iva = as though she reached; bhartaaram = her husband.

"I brought this ring given by the high souled Rama, for the purpose of gaining your confidence. Get consoled indeed. Happiness to you! You are now free from the object of your grief."

[Verse Locator](#)

चारु तत् वदनम् तस्याः ताम्र शुक्ल आयत ईक्षणम् ।
अशोभत विशालाक्ष्या राहु मुक्त इव उडु राट् ॥ ५-३६-५
ततः सा ह्रीमती बाला भर्तुः संदेश हर्षिता ।
परितुष्टा प्रियम् श्रुत्वा प्राशंसत महाकपिम् ॥ ५-३६-६

5; 6. tat = that; vadanam = countenance; tasyaaH vishaalaakSyaaH = of that large-eyed Seetha; chaaru = which was charming; taamra shuklaayatekSaNam = with red and white eyes; ashobhata = shone; uDuraaDiva = like a moon; the king of stars; raahumuktaH = liberated by Rahu the demon; tataH = then; saa baalaa = that young Seetha; bhartR^i samdeshaharSitaa = gladdened by the message of her husband; hriimatii = became shy; samtustaa = and becoming well-pleased; kR^itvaa = and talking; priyam = delightful words; prashashamsa = praised; mahaakapim = Hanuma the great monkey.

The countenance of that large-eyed Seetha, which appeared charming with red and white eyes shone like a moon the king of stars liberated by Rahu the demon. Then, that young Seetha, gladdened by the message of her husband, became shy and message of her husband, became shy and well-pleased. Uttering delightful words, she praised Hanuma the great monkey (as follows):

[Verse Locator](#)

विक्रान्तः त्वम् समर्थः त्वम् प्राज्ञः त्वम् वानर उत्तम ।
येन इदम् राक्षस पदम् त्वया एकेन प्रधर्षितम् ॥ ५-३६-७

7. vaanarittana = O Hanuma the best of monkeys!; yena tvayaa = by which you; ekena = singly; idam = this; raakSasa padam = place infested by demons; pradharSitam = is overpowered; tvam = you as such; vikraantaH = are valiant; tvam = you; samarthaH = are competent; tvam = you; praaJNaH = are intelligent.

"O Hanuma the best of monkeys! You have singly overpowered this place infested by demons. You are valiant. You are competent. You are intelligent."

[Verse Locator](#)

शत योजन विस्तीर्णः सागरो मकर आलयः ।
विक्रम श्लाघनीयेन क्रमता गोष्पदी कृतः ॥ ५-३६-८

8. kramataa = by you; who have crossed; vikrama shlaaghaniiyena = with your acclaimable gallantry; saagaraH = the ocean; shatayojana vistirNaH = having a width of one hundred Yojanas; makaraalayaH = and an asylum of crocodiles; goSpadiikR^itaH = made it as a small puddle.

"You, with an acclaimable gallantry, crossed the ocean having a width of one hundred Yojanas and an asylum of crocodiles, making it as a small puddle."

[Verse Locator](#)

न हि त्वाम् प्राकृतम् मन्ये वनरम् वनर ऋषभ ।
यस्य ते न अस्ति सम्त्रासो रावणान् न अपि सम्भ्रमः ॥ ५-३६-९

9. vaanarSabha = O excellent of monkeys!; yasya te = from whom you; naasti = there is no; samtraapaH = fear; raavaNaat = from Ravana; na = nor; sambhramaH api = even bewilderment; na manye = I do not consider; tvaam = you; praakR^itam = as an ordinary; vaanaram = monkey.

"O excellent of monkeys! For you there is no fear nor even bewilderment from Ravana. Hence, I do not consider you as an ordinary monkey."

[Verse Locator](#)

अहंसे च कपि श्रेष्ठ मया समभिभाषितुम् ।
यदि असि प्रेषितः तेन रामेण विदित आत्मना ॥ ५-३६-१०

10. kapishreSTha = O the best of monkeys!; asi yadi = If you are; preSitaH = sent; tena raameNa = by that Rama; viditaatmanaa = who knows the nature of his self; arhase = you are fit; samabhaaSitam = to talk

well; **mayaa** = with me.

"O the best of monkeys! If you are sent by that Rama, who knows the nature of his self, you are worthy of talking to me well."

[Verse Locator](#)

प्रेषयिष्यति दुर्धर्षो रामो न हि अपरीक्षितम् ।
पराक्रमम् अविज्ञाय मत् सकाशम् विशेषतः ॥ ५-३६-११

11. **durdharSaH** = the indomitable; **raamaH** = Rama; **aviJNaaya** = without knowing; **paraakramam** = your enterprise; **apariikSitam** = and without being tested; **na preSayiSyatihi** = must not have sent you; **visheSataH** = and especially; **matsakaasham** = to my presence.

"The indomitable Rama must not have sent you indeed, especially to me, without knowing your enterprise and without testing you in advance."

[Verse Locator](#)

दिष्ट्या च कुशली रामो धर्म आत्मा धर्म वत्सलः ।
लक्ष्मणः च महातेजाः सुमित्र आनन्द वर्धनः ॥ ५-३६-१२

12. **raamaH** = Rama; **dharmaatmaa** = the righteous man; **satya sangaraH** = who is true to his promise; **lakSmaNashcha** = and Lakshmana; **mahaatejaaH** = of great splendour; **sumitraanandavardhanaH** = who enriches the joy of Sumitra; **diSTyaa** = are fortunately; **kushalii** = safe.

"Rama the righteous man who is true to his promise and Lakshmana of great splendour who enriches the joy of Sumitra are fortunately safe."

[Verse Locator](#)

कुशली यदि काकुत्स्थः किम् नु सागर मेखलाम् ।
महीम् दहति कोपेन युग अन्त अग्निः इव उत्थितः ॥ ५-३६-१३

13. **kaakutthsaH kushalii yadi** = If Rama is safe; **kopena** = with anger; **kim** = why; **na dahati** = is he not scorching; **mahiim** = the earth; **saagara mekhalaam** = with ocean as its belt; **utthitaH yugaantaagniriva** = like rising fire at the end of the world.

"If Rama is safe, with his anger why is he not scorching the earth with ocean as its belt, like rising fire at the end of the world?"

[Verse Locator](#)

अथवा शक्तिमन्तौ तौ सुराणाम् अपि निग्रहे ।
मम एव तु न दुःखानाम् अस्ति मन्ये विपर्ययः ॥ ५-३६-१४

14. **athavaa** = otherwise; **tau** = those two brothers; Rama and Lakshmana; **shaktimantau** = are having strength; **nigrahe** = in holding down; **suraaNaamapi** = even the celestials; **tu** = but; **manyee** = I think; **naasti** = there is no; **viparyayaH** = end; **mama dukhaanaameva** = to my troubles indeed.

"Otherwise, Rama and Lakshmana are capable of holding down even the celestials. But I think there is no end indeed to my troubles."

[Verse Locator](#)

कच्चिच् च व्यथते रामः कच्चिन् न परिपत्यते ।
उत्तराणि च कार्याणि कुरुते पुरुष उत्तमः ॥ ५-३६-१५

15. **na raamaH vyathitaH kachchit** = Is not Rama getting perturbed?; **na paritapyate kachchit** = is he not tormented with grief?; **puruSottamaH** = Is Rama the best of men; **kurute** = doing; **kaaryaaNi** = actions; **uttaraaNi** = to be done; (to annihilate his enemies?).

"Is not Rama getting perturbed? Is he not tormented with grief? Is Rama the best of men now doing the right acts to annihilate the enemies?"

[Verse Locator](#)

कच्चिन् न दीनः सम्भ्रान्तः कार्येषु च न मुह्यति ।
कच्चिन् पुरुष कार्याणि कुरुते नृपतेः सुतः ॥ ५-३६-१६

16. nR^ipate sutaH = is Rama the prince; na kachchit = not hopefully; diinaH = miserable; sambhraantaH = and confused?; nacha muhyati = nor even mistaken; kaaryeSu = in his actions?; kachchit kurute = I hope he is doing; puruSakaaryaaNi = acts which require human effort.

"Is Rama the prince miserable and confused? Is he even mistaken in his actions? I hope he is doing all acts which require human effort."

[Verse Locator](#)

द्विविधम् त्रिविध उपायम् उपायम् अपि सेवते ।
विजिगीषुः सुहृत् कच्चिन् मित्रेषु च परम् तपः ॥ ५-३६-१७

17. paramtapaH = is Rama the annihilator of enemies; apisevate = resorting to; dvividham upaayam = the two strategies; viz.; conciliatory and partaking approaches; trividhopaayamapi = and even the three strategies viz. partaking sowing dissention and open assault; suhR^it kachchit = is he kind-hearted; mitreSu = to friends; vijagiiSuH = with a wish to conquer the enemies?

"Is Rama the annihilator of enemies as per necessity resorting to the two strategies viz., conciliatory and partaking approaches and even the three strategies viz., partaking, sowing dissension and open assault? Is he kind-hearted towards friends, with a wish to conquer the enemies?"

[Verse Locator](#)

कच्चिन् मित्राणि लभते मित्रैः च अपि अभिगम्यते ।
कच्चित् कल्याण मित्रः च मित्रैः च अपि पुरः कृतः ॥ ५-३६-१८

18. kachchit labhate = Is he getting; mitraaNi = friends?; api abhigamyate = is he approached; mitraiH = by friends?; kalyaana mitrashcha kachchit = I hope he is having good friends; api puraskR^itaH = and even honoured; mitraishcha = by his friends?

"Is he getting friends? Has he been approached for friendship by others? I hope he is having good friends and even so honoured by them."

[Verse Locator](#)

कच्चित् आशास्ति देवानाम् प्रसादम् पार्थिव आत्मजः ।
कच्चित् पुरुष कारम् च दैवम् च प्रतिपद्यते ॥ ५-३६-१९

19. paarthivaatmajaH = is Rama the prince; aashaasti kachchit = wishing for; prasaadam = the grace; devaanaam = of gods?; kachchit pratipadyate = Is he (equally) aware of; puruSakaaramcha = human endeavour; adaivamcha = and the fate?

"Is Rama the prince wishing the grace of the gods? Is he equally aware of the role of human endeavour and the role of fate?"

[Verse Locator](#)

कच्चिन् न विगत स्नेहो विवासान् मयि राघवः ।
कच्चिन् माम् व्यसनात् अस्मान् मोक्षयिष्यति वानरः ॥ ५-३६-२०

20. vaanara = O Hanuma!; raaghavaH = Is Rama; na kachchit = not hopefully; vigata snehaH = losing affection; mayi = in me; pravaasaat = because of my staying away from home?; mokSayiSyati kachchit = will he release; maam = me; asmaat vyasanaat = from this evil plight?.

"O Hanuma! Is Rama not losing affection in me because of my staying away from home? Will he release me from this evil predicament?"

[Verse Locator](#)

सुखानाम् उचितो नित्यम् असुखानाम् अनूचितः ।
दुःखम् उत्तरम् आसाद्य कच्चित् रामो न सीदति ॥ ५-३६-२१

21. raaghavaH = Rama; uchitaH = who is habituated; nityam = always; sukhaanaam = to pleasures; anauchitaH = and not habituated; asukhaanaam = to pains; na siidati kachchit = not hopefully sinking into despondency; aasaadya = by obtaining; uttaram = a great; duHkham = pain?

"Is Rama, who is habituated always to pleasures and not habituated to pains, not sinking into despondency by now getting this great pain?"

[Verse Locator](#)

कौसल्यायाः तथा कच्चित् सुमित्रायाः तथैव च ।

अभीक्षणम् श्रूयते कच्चित् कुशलम् भरतस्य च ॥ ५-३६-२२

22. abhiikSNam shuuyate kachchit = are you constantly hearing; kushalam = the news of safety; kausalyaaH = of Kausalya; tathaa = and; sumitraayaaH = of Sumitra; tathaiva cha = and; bharatasya = of Bharata?

"Are you constantly hearing the news of safety of Kausalya, Sumitra and Bharata?"

[Verse Locator](#)

मन् निमित्तेन मान अर्हः कच्चित् शोकेन राघवः ।

कच्चिन् न अन्य मना रामः कच्चिन् माम् तारयिष्यति ॥ ५-३६-२३

23. raaghavaH = is Rama; maanaarhaH = worthy of honour; kachchit shokena = suffering from pain; mannimitteva = just because of me; raamaH na kachchit = is not Rama; anyamanaaH = having his mind fixed on something else; kachchit taarayiSyati = and will he liberate; maam = me?.

"Is Rama worthy of honour, suffering from pain just because of me? Will he liberate me from my sorrow, without fixing his mind on something else?"

[Verse Locator](#)

कच्चित् अक्षाउहिणीम् भीमाम् भरतो भ्रातृ वत्सलः ।

ध्वजिनीम् मन्त्रिभिः गुप्ताम् प्रेषयिष्यति मत् कृते ॥ ५-३६-२४

24. bharataH bhraatR^ivatsalaH kachchit preSayiSyati = I hope Bharata having a brotherly affection will send; matkR^ite = for my sake; dhvajiniim = an army furnished with banners; guptaam = guarded; mantribhiH = by the ministers; akSauhiNiim = consisting of ten anikinis or 21870 elephants; 21870 chariots; 65610 horses and 109350 foot-soldiers; bhiimam = and terrific.

"I hope Bharata, having a brotherly affection, will send for my sake, an army furnished with banners, guarded by the ministers, consisting of ten anikinis (21870 elephants, 21870 chariots, 65610 horses and 109350 foot soldiers) which were terrific in appearance."

[Verse Locator](#)

वानर अधिपतिः श्रीमान् सुग्रीवः कच्चित् एष्यति ।

मत् कृते हरिभिः वीरैः वृत्तो दन्त नख आयुधैः ॥ ५-३६-२५

25. shriimaan = the glorious; sugriivaH = Sugreeva; vaanaraadhipatiH = the Lord of monkeys; eSyati kachchit = will indeed come; matkR^ite = for my sake; vR^itaH = along with; viiraiH = the valiant; haribhiH = monkeys; danta nakhaayudhaiH = with their tusks and nails as weapons.

"The glorious Sugreeva the lord of monkeys will indeed come for my sake along with his valiant monkeys, who have their tusks and nails as their weapons."

[Verse Locator](#)

कच्चिच् च लक्ष्मणः शूरः सुमित्रा आनन्द वर्धनः ।

अस्त्रवित् शर जालेन राक्षसान् विधमिष्यति ॥ ५-३६-२६

26. lakSmaNaH = Lakshmana; shuuraH = the strong man; sumitraanandavardhanaH = who augments the joy of Sumitra; astravit = and who is an expert in weaponry; kachchit vidhamiSyati = will indeed destroy; raakSasaan = the demons; sharajaalena = by the multitude of his arrows.

"Lakshmana, the strong man, who augments the joy of Sumitra and who is an expert in weaponry, will indeed destroy the demons by the multitude of his arrows."

[Verse Locator](#)

रौद्रेण कच्चित् अस्त्रेण रामेण निहतम् रणे ।

द्रक्ष्यामि अल्पेन कालेन रावणम् ससुहृज् जनम् ॥ ५-३६-२७

27. alpena kaalena = within a short time; drakSyaami kachchit = I hope to see; raavaNam = Ravana; nihatam = killed; sasuhR^ijjanam = along with his companions; raNe = in the battle-field; raudreNa; astreNa = by terrific weapons; jvalataa = burning brightly.

"Within a short time, I hope see Ravana killed along with his companions in the battle-field by terrific weapons burning brightly."

कच्चिन् न तदत् हेम समान वर्णम् ।
 तस्य आननम् पद्म समान गन्धि ।
 मया विना शुष्यति शोक दीनम् ।
 जल क्षये पद्मम् इव आतपेन ॥ ५-३६-२८

28. tat = that; aananam = face; tasya = of Rama; hema samaana varNam = with the complexion of gold; padma samaanagandhi = and the fragrance of a lotus; shoka diinam = may be looking miserable grief; mayaa vinaa = as bereft of me; jalakSaye = and dehydrated; na shuSyati kechchit = I hope it is not parched; aatapena = by sun; padmamiva = like a lotus.

"That face of Rama with its golden and with the fragrance of a lotus may be looking miserable as bereft of me and getting dehydrated too. I hope it is not parched by the sun, like a louts."

Verse Locator

धर्म अपदेशात् त्यजतः च राज्याम् ।
 माम् च अपि अरण्यम् नयतः पदातिम् ।
 न आसीत् व्यथा यस्य न भीः न शोकः ।
 कच्चित् स धैर्यम् हृदये करोति ॥ ५-३६-२९

29. yasya = which Rama; tyajataH = left; raajyam = the kingdom; dharmapadeshaat = as an indication of his righteousness; yasya = to whom; naasiit vyathaa = there was neither disturbance; na bhiiH = nor fear; na shokaH = nor sorrow; maam chaapi nayataH = even while taking me; araNyam = to the forest; padaatim = by foot; saH = such Rama; karoti kachchit = is hopefully maintaining; dhairyam = boldness; hR^idaye = in his heart.

"Which Rama left the kingdom as an indication of his righteousness and to whom there was neither disturbance nor fear nor sorrow even while taking me to the forest by foot, I hope that the same Rama is maintaining boldness in his heart."

Verse Locator

न च अस्य माता न पिता न च अन्यः न ।
 स्नेहात् विशिष्टो अस्ति मया समो वा ।
 तावदत् हि अहम् दूत जिजीविषेयम् ।
 यावत् प्रवृत्तिम् शृणुयाम् प्रियस्य ॥ ५-३६-३०

30. asya = to Rama; snehaat = in the matter of affection; na maataa = neither his mother; na pitaa = nor his father; naasti anyaH = nor any body else; samovaa = is equal or; vishiSTaH = more; mayaa = than me; duuta = O Hanuma the messenger!; aham = I; jijiviSeyam = wish to survive; yaavat taavat tu = as long as; shruNuyaam = I hear; pravR^ittim = the activity priyasya = of my beloved.

"To Rama, in the matter of affection, neither his mother nor his father nor any body else is equal to or more than me. O Hanuma the messenger! I wish to survive only as long as I hear the activity of my beloved."

Verse Locator

इति इव देवी वचनम् महाअर्थम् ।
 तम् वानर इन्द्रम् मधुर अर्थम् उक्त्वा ।
 श्रोतुम् पुनः तस्य वचो अभिरामम् ।
 राम अर्थ युक्तम् विरराम रामा ॥ ५-३६-३१

31. uktvaa = uttering; itiiva = thus; mahaartham = the greatly meaningful; madhuraartham = and sweetly worthwhile; vachanam = words; raamaa = Seetha; devii = the princess; viraraama = kept abstained from talking; shrotum = so as to hear; punaH = again; tasya = his; abhiraamam = delightful; vachaH = words; raamaartha yuktam = containing matter pertaining to Rama.

Uttering thus those greatly meaningful and sweetly worthwhile words, Seetha the princess further abstained from talking so as to hear Hanuma's delightful words describing the matters pertaining to Rama.

Verse Locator

सीताया वचनम् श्रुत्वा मारुतिः भीम विक्रमः ।

शिरसि अञ्जलिम् आधाय वाक्यम् उत्तरम् अब्रवीत् ॥ ५-३६-३२

32. shrutvaa = hearing; vachanam = the word; siitaayaaH = of Seetha; maarutiH = Hanuma; bhiima vikramaH = of terrific prowess; aadhaaya = keeping; aN^jalim = his joined palms; shirasi = on his head; abraviit = spoke; vaakyam = (the following) words; uttaram = in reply.

Hearing Seetha's words, Hanuma of terrific prowess, keeping his joined palms on his head, spoke the following words in reply.

[Verse Locator](#)

न त्वाम् इहस्थाम् जानीते रामः कमल लोचनः ।

तेन त्वामिहस्थाम् जानीते रामः कमललोचने ॥ ५-३६-३३

33. kamala lochane = O Seetha having lotus-eyes!; raamaH = Rama; na jaaniite = does not know; tvaam = that you; ihasthaam = are here; tena = for that reason; tvaam naanayati = he did not take your back; aashu = soon; purandaraH iva = as Indra the destroyer of strong-holds; shachiim = did not take you back; aashu = soon; purandaraH iva = as Indra the destroyer of strong-holds; shachiim = did not take back Shachi her wife.

"O Seetha having lotus eyes! Rama does not know that you are here. For that reason, he did not take you back soon, as Indra the destroyer of strong holds did not take back Sachi, his wife."

[Verse Locator](#)

श्रुत्वा एव तु वचो मह्यम् क्षिप्रम् एष्यति राघवः ।

चमूम् प्रकर्षन् महतीम् हरि ऋष्क गण सम्कुलाम् ॥ ५-३६-३४

34. shrutvaiva tu = soon after hearing; mama = my; vachaH = words; raaghavaH = Rama; eSyati = will come; kSipram = soon; prakarSan = drawing forth; mahatiim = a large; chamuum = army; hari R^ikSagaNa samkulaam = consisting of a multitude of monkeys and bears.

"Soon after hearing my words, Rama will come soon, drawing forth a large army, consisting of a multitude of monkeys and bears."

[Verse Locator](#)

विष्टम्भयित्वा बाण ओघैः अक्षोभ्यम् वरुण आलयम् ।

करिष्यति पुरीम् लन्काम् काकुत्स्थः शान्त राक्षसाम् ॥ ५-३६-३५

35. kaakutthsaH = Rama; viSTambhayitvaa = will paralyse; akSobhyam = the imperturbable; varuNaalayam = ocean; baaNaughaiH = with his flood of arrows; kariSyati = and make; lan^kaam purim = the city of Lanka; shaanta raakSasaam = extinguished of demons.

"Rama will paralyze the imperturbable ocean with his flood of arrows and make the City of Lanka extinguished of demons."

[Verse Locator](#)

तत्र यदि अन्तरा मृत्युः यदि देवाः सह असुराः ।

स्थास्यन्ति पथि रामस्य स तान् अपि वधिष्यति ॥ ५-३६-३६

36. mR^ityuH yadi = If the goddess of Death; sahaasuraaH = along with demons; devaaH = or celestials; sthaasyanti = stand firmly; antaraa = in the middle; pathi = of the way; raamasya = of Rama; tatra = at that time; saH = he; vadhiSyati = will kill; taanapi = them also.

"If the goddess of Death along with demons or celestials stand firmly in the way of Rama at that time, he will kill them also."

[Verse Locator](#)

तव अदर्शनजेन आर्ये शोकेन स परिप्लुतः ।

न शर्म लभते रामः सिम्ह अर्दित इव द्विपः ॥ ५-३६-३७

37. aarye = O noble lady!; pariplutaH = being full of; shokena = grief; tava adarshanajena = caused by your non-appearance; saH raamaH = that Rama; na labhate = is not obtaining; sharma = happiness; dvipaH iva = like an elephant; simhaarditaH = tormented by a lion.

"O noble lady! Being full of grief caused by your non-appearance, that Rama is not obtaining happiness, like an elephant tornmented by a lion."

ददरेण च ते देवि शपे मूल फलेन च ।
 मलयेन च विन्ध्येन मेरुणा मन्दरेण च ॥ ५-३६-३८
 यथा सुनयनं वल्गु बिम्बौष्ठं चारुकुण्डलम् ।
 मुखं द्रक्ष्यसि रामस्य पूर्णचन्द्रमिवोदितम् ॥ ५-३६-३९

38; 39. **devi** = O Seetha the princess!; **shape** = I swear and tell; **te** = you; **malayenacha** = by Malaya Mountain; **vindhyena** = by Vindhya mountain; **meruNaa** = by Meru mountain; **dardureNa** = by Dardura Mountain; **muulaphalena** = by our food of roots and fruits; **yathaa** = that; **drakSyasi** = you will see; **raamasya** = Rama's; **mukham** = face; **sunayananam** = having good eyes; **valgu** = handsome; **bimboSTam** = having lips with the colour of a bright-red gourd (fruit of Momordica monodelpha); **chaaru darshanam** = with a charming look; **uditam puurNachandramiva** = like a rising full moon.

"O Seetha the princess! I swear and tell you by the mountains Malaya, Vindhya, Meru and Dardura as well as by our staple food of roots and fruits, that you will soon see Rama's face, having good eyes, handsome, having lips with the colour of a bright-red gourd (fruit of Momordica monodelpha) and with its charming look like a rising full moon."

Verse Locator

क्षिप्रं द्रक्ष्यसि वैदेहि रामं प्रस्रवणे गिरौ ।
 शतक्रतुमिवासीनं नाकपृष्ठस्य मूर्धनि ॥ ५-३६-४०

40. **vaidehi** = O Seetha!; **drakSyasi** = you will see; **kSipram** = soon; **raamam** = Rama; **prasravaNe girau** = on Prasravana Mountain; **shatakratum iva** = like Indra the Lord of celestials; **aasiinam** = seated; **muurdhani** = on the back; **naagaraajasya** = of Airavatha; the chief of elephants.

"O Seetha! You will see soon Rama on the Prasravana mountain, like Indra the Lord of celestials seated on the back of Airavata, the chief of elephants."

Verse Locator

न मांसं राघवो भुङ्क्ते न चापि मधुसेवते ।
 वन्यं सुविहितं नित्यं भक्तमश्नाति पञ्चमम् ॥ ५-३६-४१

41. **raaghavaH** = Rama; **na bhuNkte** = is not eating; **maamsam** = meat; **na sevate** = not indulging in; **madhuchaapi** = even spirituous liquor; **nityam** = everyday; **paN^chamam** = in the evening; **ashnaati** = he is eating; **bhaktam** = food; **vanyam** = existing in the forest; **suvihitam** = well-arranged (for him).

"Rama is not eating meat, nor indulging even in spirituous liquor. Everyday, in the evening, he is eating the food existing in the forest, well arranged for him."

Verse Locator

न एव दंशान् न मशकान् न कीटान् न सरी सृपान् ।
 राघवो अपनयेत् गत्रात् त्वत् गतेन अन्तः आत्मना ॥ ५-३६-४२

42. **antaraatmanaa** = with his mind; **tvadgatena** = directed towards you; **raaghavaH** = Rama; **naiva apanayet** = is not driving away; **damshaan** = forest-flies; **gaatraat** = from his body; **na mashakaan** = nor mosquitoes; **na kiiTaan** = nor insects; **na sariisR^ipaan** = nor reptiles.

"With his mind wholly devoted to you, Rama is not even driving away forest-flies from his body, nor mosquitoes nor insects nor reptiles from his body."

Verse Locator

नित्यम् ध्यानं परो रामो नित्यम् शोकं परायणः ।
 न अन्यच्च चिन्तयते किञ्चित् स तु कामं वशम् गतः ॥ ५-३६-४३

43. **raamaH** = Rama; **nityam** = is always; **dhyaanaparaH** = thoughtful; **nityam** = and is always; **shokaparaayaNaH** = engaged in sorrow; **saH** = He; **kaama vashaangataH** = is enamoured with the god of love; **nachintayati anyat kimchit** = and thinks of nothing else.

"Rama always cogitates on something or the other. He is forever engaged in sorrow. He is enamoured with the god of love and thinks of nothing else."

Verse Locator

अनिद्रः सततम् रामः सुप्तो अपि च नर उत्तमः ।

सीतेति मधुराम् वाणीम् व्याहरन् प्रतिबुध्यते ॥ ५-३६-४४

44. raamaH = Rama; satatam = always; anidraH = does not have sleep; supto.api narottamaH = even if that best of men sleeps; prati budhyate = he keeps awake; vyaaharan = uttering; madhuraam = the sweet; vaaNiim = words; siiteti = "lo! Behold! Seetha!"

"Rama mostly does not have sleep. Even if that best of men sleeps, he keeps awake uttering sweet words like "lo! Behold! Seetha!"

[Verse Locator](#)

दृष्ट्वा फलम् वा पुष्पम् वा यच् च अन्यत् स्त्री मनो हरम् ।
बहुशो हा प्रियेति एवम् श्वसन् त्वाम् अभिभाषते ॥ ५-३६-४५

45. dR^iSTvaa = seeing; phalamvaa = a fruit; puSpam vaa = or a flower; yadvaa = or; sumanoharam anyat = any other beautiful object; bhibhaaSate = he recollects and says; tvaam = about you; ha priyetyevam = "O Beloved!" bahushaH = many times; shvasan = and breathes a sigh.

"When he happens to see a fruit or a flower or any other beautiful object, he recollects of you and says 'O beloved!' many times and breathes a sigh."

[Verse Locator](#)

स देवि नित्यम् परितप्यमानः ।
त्वाम् एव सीतेति अभिभाषमाणः ।
धृतं व्रतो राज सुतो महात्मा ।
तव एव लाभाय कृतं प्रयत्नः ॥ ५-३६-४६

46. devi = O Seetha the princess!; saH = Rama that; mahaatmaa raajasutaH = magnanimous prince; nityam = is always; paritapyamaanaH = lamenting; abhibhaaSamaaNaaH = speaking; tvaameva = about you alone; siiteti = thus recollecting Seetha; Seetha!; dhR^itavrataH = being firm in his vow; kR^ita prayatnaH = he makes effort; tavalaaabhaayaiva = to find you alone.

"O Seetha the princess! Rama the magnanimous prince is always lamenting, speaking just about you, recollecting "Seetha, Seetha!". Being firm in his vow, he makes effort to find you only."

[Verse Locator](#)

सा राम सम्कीर्तनं वीत शोका ।
रामस्य शोकेन समान शोका ।
शरन् मुखेन अम्बुद शेष ।
निशा इव वैदेह सुता बभूव ॥ ५-३६-४७

47. saa = that; vaidehasutaa = Seetha; samaana shokaa = who has the same amount of grief; raamasya shokena = as that of Rama; babhuuva raama samkiirtana viita shokaa = became worn out of grief on hearing the adoration of Rama; nisheva = like a night; saambuda sheSa chandraa = with moon obscured by the remnant clouds; sharanmukhe = at the beginning of autumn.

"That Seetha, who has the same amount of grief as that of Rama, became worn out of her grief upon hearing the adoration of Rama, like a night with the moon obscured by the remnant clouds at the commencement of autumn."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे षट्त्रिंशः सर्गः

Thus completes 36th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 36

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>		



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 37 Verses converted to UTF-8, Nov 09

Introduction

Seetha was both delighted and depressed respectively on hearing Rama's episode from Hanuma and Rama's overwhelmed sorrow caused by his dissociation from her. She beseeches Hanuma to arrange for Rama's arrival to Lanka to meet her within two months, the period remaining out of the time-limit for her survival given by Ravana. Hanuma consoles Seetha, saying that Rama would surely come to see her. He also offers Seetha to carry her on his back to Rama's presence at Prasaravana Mountain. Looking to the small size of Hanuma's body; Seetha doubts his capability to do it. Then, Hanuma assumes a gigantic form, so as to inspire confidence in Seetha. However, explaining various reasons, Seetha declines to go with him and requests Hanuma to bring her husband to Lanka.

[Verse Locator](#)

सा सीता तत् वचनम् श्रुत्वा पूर्ण चन्द्र निभ आनना ।
हनुमन्तम् उवाच इदम् धर्म अर्थ सहितम् वचः ॥ ५-३७-१

1. **shrutvaa** = hearing; **hanuumantam** = Hanuma's words; **saa** = that; **siitaa** = Seetha; **puurNachandra nibhaananaa** = with her face resembling the full moon; **uvaacha** = spoke; **idam** = these; **vachaH** = words; **dharmarthasahitam** = supported by justice; and utility; **hanuumantam** = to Hanuma.

Hearing Hanuma's words, Seetha whose face resembled the full moon, spoke the following words braced with justice and utility, to Hanuma.

[Verse Locator](#)

अमृतम् विष संसृष्टम् त्वया वानर भाषितम् ।
यच् च न अन्य मना रामो यच् च शोक परायणः ॥ ५-३७-२

2. **vaanara** = O Hanuma!; **bhaaSitam** = the words spoken; **tvayaa** = by you; **raamaH** = (that) Rama; **anyamanaaH na iti yat** = is not having any other thoughts; **shoka paraayaNaH iti cha yat** = and is fully overwhelmed by sorrow; **amR^itam** = (are like) ambrosia; **viSa samsR^iTam** = filled with poisons.

"O Hanuma! The words spoken by you viz. that Rama is not having any other thoughts (than on me) and is fully overwhelmed by sorrow are like ambrosia mixed with poisons."

[Verse Locator](#)

ऐश्वर्ये वा सुविस्तीर्णे व्यसने वा सुदारुणे ।
रज्ज्वा इव पुरुषम् बद्ध्वा कृत अन्तः परिकर्षति ॥ ५-३७-३

3. kR^itaantaH = destiny; parikarSati = drags out; puruSam = a man; suvistiirNe aishvaryavaa = into a very extensive fortune; atidaaruNe vyasane vaa = or into a very dreadful adversity; rajjvaa baddhvaa iva = as (dragged out) bound with ropes.

"Destiny drags out a man into a very extensive fortune or into a very dreadful adversity, as if being dragged, tied with ropes."

[Verse Locator](#)

विधिः नूनम् असम्हार्यः प्राणिनाम् प्लवग उत्तम ।
सौमित्रिम् माम् च रामम् च व्यसनैः पश्य मोहितान् ॥ ५-३७-४

4. plavagottama = O Hanuma the best of monkeys!; praaNinaam = for living beings; vidhiH = destiny; nuunam = is surely; asamhaaryaH = irresistible; pashya = see; saumitrim = Lakshmana; maamcha = myself; raamamcha = and Rama; mohitaan = are bewildered; vyasanaiH = by misfortunes.

"O Hanuma the best of monkeys! For living beings, destiny is surely irresistible. See how Lakshmana, myself and Rama are baffled by misfortunes."

[Verse Locator](#)

शोकस्य अस्य कदा पारम् राघवो अधिगमिष्यति ।
प्लवमानः परिश्रान्तो हत नौः सागरे यथा ॥ ५-३७-५

5. kadaa = when; raaghavaH = will Rama; parishraantaH yathaa = as a thoroughly fatigued man; plavamaanaH = swimming; hatanauH = having his ship wrecked; saagare = in (the middle of) the sea; adhigamiSyati = indeed reach; paaram = the end; asya shokasya = of this grief?

"When will Rama reach the end of this grief any more than a thoroughly fatigued man, having suffered a ship wreck is swimming in the middle of the sea?"

[Verse Locator](#)

राक्षसानाम् क्षयम् कृत्वा सूदयित्वा च रावणम् ।
लन्काम् उन्मूलिताम् कृत्वा कदा द्रक्ष्यति माम् पतिः ॥ ५-३७-६

6. kadaa = when; drakSyati patiH = will my husband see; maam = me; vadham kR^itvaa = after annihilation; raakSasaam = of demons; suudayitvaa = killing; raavaNam cha = Ravana too; kR^itvaa = and making; laN^kaam = the city of Lanka; unmuulitaam = debacled?"

"When will my husband see me, after annihilation of the demons, killing of Ravana and making the City of Lanka debacled?."

[Verse Locator](#)

स वाच्यः सम्वत्सर इति यावत् एव न पूर्यते ।
अयम् सम्वत्सरः कालः तावद् हि मम जीवितम् ॥ ५-३७-७

7. **yaavadeva** = till; **ayam** = this; **samvatsara kaalaH** = period of one year; **na puuryate** = is not completed; **saH** = that Rama; **vaachyaH** = is to be told; **samtvarasveti** = to make haste; **mama** = (since) my; **jiivitam** = survival; **taavaddhi** = will indeed be till that time.

"Till the current period of one year is not completed, that Rama is to be told to make haste to save me; since my life will be lasting till such time only."

[Verse Locator](#)

वर्तते दशमो मासो द्वौ तु शेषौ प्लवग्मम ।
रावणेन नृशंसेन समयो यः कृतो मम ॥ ५-३७-८

8. **plavaN^gama** = O Hanuma!; **yaH** = In that; **samayaH** = time; **kR^itaH** = given; **mama** = to me; **nR^ishamsena raavaNena** = by the cruel RavanaH; **dashamaH** = the tenth; **maasaH** = month; **vartate** = is running; **dvau tu** = only two months; **sheshau** = are left.

"O Hanuma! Out of the time-limit given to me by the cruel Ravana for my survival, the tenth month is now running. Only two months are left out."

[Verse Locator](#)

विभीषणेन च भ्रात्रा मम निर्यातनम् प्रति ।
अनुनीतः प्रयत्नेन न च तत् कुरुते मतिम् ॥ ५-३७-९

9. **anuniitaH** = (even if) humbly entreated; **prayatnena** = with continued exertion; **vibhiiSaNena** = by Vibhishana bhraatraa = his brother; **mama niryaatanam prati** = about my giving back; **a kurute** = (Ravana) is not making up; **matim** = his mind; **tat** = in that matter.

"Even when humbly entreated with continued exertion by Vibhishana his brother about my restoration (to Rama), Ravana is not making up his mind to do so."

[Verse Locator](#)

मम प्रतिप्रदानम् हि रावणस्य न रोचते ।
रावणम् मार्गते सम्ख्ये मृत्युः काल वशम् गतम् ॥ ५-३७-१०

10. **mama prati pradaanam** = my restoration; **na rochate** = is not agreeable; **raavaNasya** = to Ravana; **samkhye** = In the battle; **mR^ityuH** = death; **maargate** = is seeking; **raavaNam** = for Ravana; **kaala vashamgatam** = who has become subject to the power of time.

"My restoration is not agreeable to Ravana. In the battle, death lies in wait for Ravana, who has become subject to the power of Time."

[Verse Locator](#)

ज्येष्ठा कन्या अनला नम विभीषण सुता कपे ।
तया मम एतत् आख्यातम् मात्रा प्रहितया स्वयम् ॥ ५-३७-११

11. **kape** = O Hanuma!; **nalaa** = Nala; **jyeSThaa** = the eldest; **kanyaa** = maiden; **vibhiiSaNa sutaa** = daughter of Vibhishana; **prahitayaa** = sent; **svayam** = personally; **tayaa** = by her; **maatraya** = mother; **aakhyaatam** = told; **mama** = me; **idam** = this.

"O Hanuma! Nala, the eldest maiden daughter of Vibhishana, when she was sent personally to me by her mother, told me about this."

[Verse Locator](#)

आशंस इति हरि श्रेष्ठ क्षिप्रम् माम् प्राप्स्यते पतिः ।

अन्तः आत्मा हि मे शुद्धः तस्मिन् च बहवो गुणाः ॥ ५-३७-१२

12. **harishreSTha** = O Hanuma the excellent of monkeys!; **patiH** = Rama; my husband; **asamshayam** = without doubt; **praapasyasi** = will obtain; **maam** = me; **kSipram** = soon; **me** = My; **antaraatmaacha** = heart; **shuddhaH** = is pure; **tasmimshcha** = In that Rama also; **bahavaH** = (there are) many; **guNaaH** = good qualities.

"O Hanuma the excellent of monkeys! Rama, my husband, will soon regain me without any doubt. Because my heart is pure and in Rama also, there are many good qualities existing."

[Verse Locator](#)

उत्साहः पौरुषम् सत्त्वम् आनृशंस्यम् कृतज्ञता ।

विक्रमः च प्रभावः च सन्ति वानर राघवे ॥ ५-३७-१३

13. **vaanara** = O Hanuma!; **raaghava** = In Rama; **utsaahaH** = perseverance; **paruSam** = manliness; **sattvam** = courage; **anR^ishamsyam** = non-mischievousness; **kR^itaJNataa** = gratitude; **vikramashcha** = prowess; **prabhaavashcha** = and energy; **santi** = are there.

"O Hanuma! In Rama are figured, pesseverence, manliness, courage, non-mischievousness, gratitude, prowess and energy."

[Verse Locator](#)

चतुर्दश सहस्राणि राक्षसानाम् जघान यः ।

जन स्थाने विना भ्रात्रा शत्रुः कः तस्य न उद्विजेत् ॥ ५-३७-१४

14. **yaH** = which Rama; **vinaabhraatraa** = without the help of Lakshmana; his brother; **janasthaane** = in Janasthana; part of the forest; **kaH** = which shatruH = adversary; **nodvijet** = will not have fear; **tasya** = of such Rama?

"Which Rama, who without the help of Lakshmana his brother, killed fourteen thousand demons in Janasthana (part of the forest), what adversary will not have fear of such a man?"

[Verse Locator](#)

न स शक्यः तुलयितुम् व्यसनैः पुरुष ऋषभः ।

अहम् तस्य अनुभावज्ञा शक्रस्य इव पुलोमजा ॥ ५-३७-१५

15. **saH** = that Rama; **puruSarSabhaH** = the excellent of men; **na shakyaH** = is not compelled; **tulayitum** = to be moved; **vyasanaiH** = by troubles; **aham** = I; **prabhaavaJNaa** = know the energy; **tasya** = of Rama; **pulomajaa** = as Shachi; the wife of Indra; **shakrasyeva** = (knows) of Indra the Lord of celestials.

"Rama, the excellent among men, is not compelled to be moved by troubles. I now well the energy of Rama, as Shachi the wife of Indra knows the energy of Indra the Lord of celestials."

[Verse Locator](#)

शर जाल अंशुमान् शूरः कपे राम दिवा करः ।

शत्रु रक्षोमयम् तोयम् उपशोषम् नयिष्यति ॥ ५-३७-१६

16. **kape** = O Hanuma!; **shuuraH** = the powerful; **raama divaakaraH** = Rama like the sun; **shara jaalaamshumaan** = with his multitude of ray-like arrows; **nayiSyati** = will get; **toyam** = the water; **shatrurakSau ayam** = of adversaries as demons; **upashoSam** = dried up.

"O Hanuma! The powerful Rama like the sun, with his multitude of ray-like arrows, will dry up the water in the form of hostile adversaries."

[Verse Locator](#)

इति सम्जल्पमानाम् ताम् राम अर्थे शोक कर्षिताम् ।
अश्रु सम्पूर्ण वदनाम् उवाच हनुमान् कपिः ॥ ५-३७-१७

17. **kapiH** = Hanuma; **uvaacha** = spoke; **vachanam** = (the following) words; **taam** = to Seetha; **samjalpamaanam** = who was talking; **iti** = thus; **shoka karshitaam** = who was emaciated with grief; **raamarthe** = for Rama; **ashrusampuurNanayanaam** = and with her eyes full of tears.

Hanuma spoke the following words to Seetha, who was thus talking with grief for Rama and with her eyes full of tears."

[Verse Locator](#)

श्रुत्वा एव तु वचो मह्यम् क्षिप्रम् एष्यति राघवः ।
चमूम् प्रकर्षन् महतीम् हरि ऋक्ष गण सम्कुलाम् ॥ ५-३७-१८

18. **shrutvaiva** = soon after hearing; **mama** = my; **vachaH** = words; **raaghavaH** = Rama; **kSipram** = will soon; **eSyati** = come; **prakarSan** = engaging; **mahatiim** = a great; **chamuum** = army; **haryR^ikSaguNa samkulaam** = comprising a multitude of monkeys and bears.

"Soon after hearing my words, Rama will soon come, engaging a great army comprising of a multitude of monkeys and bears with him."

[Verse Locator](#)

अथवा मोचयिष्यामि ताम् अद्य एव हि राक्षसात् ।
अस्मात् दुःखात् उपारोह मम पृष्ठम् अनिन्दिते ॥ ५-३७-१९

19. **varaanane** = O Seetha with a charming face!; **athavaa** = Or rather; **mochayiSyaami** = I shal relieve; **tvaam** = you; **asmaatduHkhaat** = from this grief; **adyaiva** = now itself; **anindite** = O irreproachable lady!; **upaaroa** = Ascend; **mama pR^iSTham** = my back.

"O Seetha with a charming face! Or rather, I shall relieve you from this grief now itself. O irreproachable lady! Ascend my back. I shall take you to Rama."

[Verse Locator](#)

त्वम् हि पृष्ठ गताम् कृत्वा सन्तरिष्यामि सागरम् ।
शक्तिः अस्ति हि मे वोढुम् लन्काम् अपि सरावणाम् ॥ ५-३७-२०

20. **tvaam pR^iSTha gataam kR^itvaa** = I shall cause you sit on my back; **samtariSyaami** = and cross; **saagaram** = the ocean; **me** = to me; **shaktiH asti hi** = there is indeed capacity; **voDhum** = to carry; **laN^kaam api** = Lanka too; **saraavaNam** = along with Ravana.

"I shall cause you sit on my back and cross the ocean. I have indeed capacity to carry even Lanka together with Ravana."

[Verse Locator](#)

अहम् प्रस्रवणस्थाय राघवाय अद्य मैथिलि ।
प्रापयिष्यामि शक्राय हव्यम् हुतम् इव अनलः ॥ ५-३७-२१

21. **maithili** = O Seetha!; **adyaiva** = now itself; **aham** = I; **praapayisyaami** = shall cause you to attain; **raaghavaaya** = Rama; **prasravaNasthaaya** = who is stationed at Prasravana Mountain; **analah** = even as fire-god; (hands over); **havyam hutam** = the oblations offered; **shakraaya** = to Indra the Lord of celestials.

"O Seetha! Now itself, I shall cause you to reach Rama who is staying at Prasravana Mountain, even as fire-god hands over the oblations offered in the sacrifices to Indra the Lord of celestials."

[Verse Locator](#)

द्रक्ष्यसि अद्य एव वैदेहि राघवम् सह लक्ष्मणम् ।
व्यवसाय समायुक्तम् विष्णुम् दैत्य वधे यथा ॥ ५-३७-२२

22. **vaidehi** = O Seetha!; **adyaiva** = now itself; **drakSyasi** = you can see; **raaghavam** = Rama; **sahalakSmaNam** = together with Lakshmana; **vyavasaaya samaayuktam** = getting ready for a strenuous effort (to annihilate the demons); **viSnum yathaa** = as Vishnu the Lord of preservation; (is getting ready); **daitya vadhe** = for annihilation of demons.

"O Seetha! Now itself, you can see Rama together with Lakshmana, getting ready for a strenuous effort to annihilate the demons, as Vishnu the Lord of Preservation getting ready for killing of demons."

[Verse Locator](#)

त्वत् दर्शन कृत उत्साहम् आश्रमस्थम् महाबलम् ।
पुरंदरम् इव आसीनम् नाग राजस्य मूर्धनि ॥ ५-३७-२३

23. **mahaabalan** = the mighty Rama; **tvaddarshana kR^itotsaaham** = with a gusto to see you; **ashramastham** = is staying in a hermitage; **puramdaramiva** = even as Indra the destroyer of strong holds; **aasiinam** = sitting; top of Airavata the elephant.

"The mighty Rama, with a gusto to see you, is staying in a hermitage, even as Indra the destroyer of strong-holds sitting on the back of Airavata the elephant."

[Verse Locator](#)

पृष्ठम् आरोह मे देवि मा विकान्क्षस्व शोभने ।
योगम् अन्विच्छ रामेण शश अन्केन इव रोहिणी ॥ ५-३७-२४

24. **shobhane devi** = O Seetha the auspicious princess!; **aaroaha** = Ascend; **mama** = my; **pR^iSTham** = back; **maa vichaaraya** = do not have hesitation; **anvichchha** = be inclined; **yogam** = of joining; **raameNa** = with Rama; **rohiNii iva** = as Rohini moon's favourite wife; **shashaaN^ka** = (went) to the moon

"O Seetha the auspicious princess! Mount on my back. Do not have any hesitation. Be inclined of joining Rama even as Rohini, moon's favourite wife, joined the moon."

[Verse Locator](#)

कथयन्ति इव चन्द्रेण सूर्येण इव सुवर्चला ।
मत् पृष्ठम् अधिरुह्य त्वम् तर आकाश महाअर्णवम् ॥ ५-३७-२५

25. **tvam** = you; **adhiruhya** = ascend; **matpR^iSTham** = my back; **tara** = and cross; **aakaashamahaarNavau** = the sky and the ocean; **kathayantiiva** = as though speaking; **mahaarchiSaa suuryeNa** = to the greatly resplendent sun; **chandreNa** = and to the moon.

"You ascend my back and cross the ocean by journeying through the sky, as though speaking to the greatly resplendent sun and to the moon."

[Verse Locator](#)

न हि मे सम्प्रयातस्य त्वाम् इतो नयतो अन्गने ।
अनुगन्तुम् गतिम् शक्ताः सर्वे लन्का निवासिनः ॥ ५-३७-२६

26. aaNgane = O Seetha!; anugantam = following; me = my; gatim = way; samprayaatasya = of the journey; nayataH = talking; tvaam = you; itaH = from here; sarve = all; laN^ka nivaasinaH = the residents of Lanka; na shaktaaH = are not competent.

"O Seetha! While I am taking you from here, no body staying in Lanka is competent to come along with me."

[Verse Locator](#)

यथा एव अहम् इह प्राप्तः तथैव अहम् असंशयम् ।
यास्यामि पश्य वैदेहि त्वाम् उद्यम्य विहायसम् ॥ ५-३७-२७

27. vaidehi = O Seetha; yathaiva = In what manner; aham = I; praaptaH = reached; iha = here; tathaiva = in the same manner; yaasyaami = I shall move; vihaayasam = through the sky; tvaam udyamya = lifting you up; pashya = see; asamshayam = there is no doubt.

"O Seetha! In what manner I reached here, in the same manner, I shall move through the sky, taking you along with me. See, there is no doubt."

[Verse Locator](#)

मैथिली तु हरि श्रेष्ठात् श्रुत्वा वचनम् अद्भुतम् ।
हर्ष विस्मित सर्व अन्गी हनूमन्तम् अथ अब्रवीत् ॥ ५-३७-२८

28. shrutvaa = hearing; adbhutam = the surprising; vachanam = words; harishreSThaat = from Hanuma; maithiliitu = Seetha then; harSa vismita sarvaaNgii = with her entire body astonished with joy; atha = thereafter; abraviit = spoke; hanumantam = to Hanuma (as follows):

Hearing those astonishing words from Hanuma, Seetha with her entire limbs flowered with joy, thereafter spoke to Hanuma (as follows):

[Verse Locator](#)

हनूमन् दूरम् अध्वनम् कथम् माम् वोढुम् इच्छसि ।
तत् एव खलु ते मन्ये कपित्वम् हरि यूथप ॥ ५-३७-२९

29. hanuman = O Hanuma!; katham = how; ichchhasi = are you wishing; voDhum = to carry; maam = me; duuram adhvaanam- for such a long distance?; hariyuuthapa = O chief of monkeys!; manye = I consider; tadeva khalu = that itself indeed; te = (as) your; kapitvam = apishness.

"O Hanuma! How are you wishing to carry me for such a long distance? O chief of monkeys! I consider this indeed as your apishness!"

[Verse Locator](#)

कथम् वा अल्प शरीरः त्वम् माम् इतो नेतुम् इच्छसि ।
सकाशम् मानव इन्द्रस्य भर्तुः मे प्लवग ऋषभ ॥ ५-३७-३०

30. **plavagarSabha** = O the excellent of monkeys! **katham vaa** = how do; **tvam** = you; **alpashaiiraH** = with such a small body; **ichchhasi** = wish; **netum** = to take; (me); **itaH** = from here; **sakaasham** = to the presence; **bhartuH maanavaendrasya** = of my husband; Rama the Lord of human beings.

"O Hanuma the best of monkeys! With such a small seized body, how do you wish to take me from here to the presence of my husband, Rama the Lord of human beings?"

[Verse Locator](#)

सीताया वचनम् श्रुत्वा हनुमान् मारुत आत्मजः ।
चिन्तयामास लक्ष्मीवान् नवम् परिभवम् कृतम् ॥ ५-३७-३१

31. **shrutvaa** = hearing; **vachanam** = the words; **siitaayaaH** = of Seetha; **lakSmiivaan** = the illustrious; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **chintayaamaasa** = thought; **navam** = that a new; **paribhavam** = insult; **kR^itam** = was caused (to him)

Hearing the words of Seetha, the illustrious Hanuma, the son of wind-god thought it to be the first insult was caused to him.

[Verse Locator](#)

न मे जानाति सत्त्वम् वा प्रभावम् वा असित ईक्षणा ।
तस्मात् पश्यतु वैदेही यत् रूपम् मम कामतः ॥ ५-३७-३२

32. **vaidehii** = Seetha; **asitekSaNa** = having black eyes; **na jaanaati** = is not aware; **sattvam vaa** = of my strength; **prabhaavam vaa** = or power; **tasmaat** = that is why; **pashyatu** = let her see; **mama** = my; **yat** = whatever; **ruupam** = form; **kaamataH** = (I can disguise) at my will.

(Hanuma said to himself); "The black-eyed Seetha is not aware of my strength or power. That is why, let her see the form I can assume at will."

[Verse Locator](#)

इति संचिन्त्य हनुमान् तदा प्लवग सत्तमः ।
दर्शयामास वैदेह्याः स्वरूपम् अरि मर्दनः ॥ ५-३७-३३

33. **hanumaan** = Hanuma; **plavagasattamah** = the best of monkeys; **arimardanaH** = and the annihilator of enemies; **iti** = thus; **samchitya** = thinking; **tadaa** = then; **darshayaamaasa** = showed; **svaruupam** = his peculiarity; **vaidehyaaH** = to Seetha.

Hanuma, the best of monkeys and the annihilator of enemies, thinking in this way, then showed his peculiarity to Seetha.

[Verse Locator](#)

स तस्मात् पादपात् धीमान् आप्लुत्य प्लवग ऋषभः ।
ततो वर्धितुम् आरेभे सीता प्रत्यय कारणात् ॥ ५-३७-३४

34. **saH** = that Hanuma; **dhiimaan** = the intelligent; **plavagarSabhaH** = and the excellent of monkeys; **aaplutya** = jumped down; **tasmaat paadapaat** = from that tree; **tataH** = and then; **siitaapratyayakaaraNaat** = to creat confidence in Seetha; **aarebhe** = started; **vardhitum** = to increase (his body).

Hanuma, the intelligent and the excellent of monkeys, leaped down from that tree and then, to create confidence in Seetha, started to increase his body-form.

[Verse Locator](#)

मेरु मन्दार सम्काशौ बभौ दीप्त अनल प्रभः ।

अग्रतो व्यवतस्थे च सीताया वानर ऋषभः ॥ ५-३७-३५

35. **vaanarottomaH** = Hanuma; the best of monkeys; **babhau** = flashed; **meru mandarasaamkaashaH** = like Meru and Mandara mountains; **diiptaanalaprabhaH** = shining brightly like a blazing fire; **vyavabasthecha** = (He) stood too; **agrataH** = in front; **siitaayaaH** = of Seetha.

Hanuma, the foremost of monkeys, flashed like Meru and Mandara mountains, shining brightly like a blazing fire. He thus stood too in front of Seetha.

[Verse Locator](#)

हरिः पर्वत सम्काशः ताम्र वक्त्रो महाबलः ।

वज्र दम्ष्ट्र नखो भीमो वैदेहीम् इदम् अब्रवीत् ॥ ५-३७-३६

36. **mahaabalaH** = the mighty; **hariH** = Hanuma; **parvata samkaashaH** = resembling a mountain; **taamravaktraH** = having a red face; **vajradamSTra nakhaH** = having teeth and nails as hard as adamant; **bhiimaH** = and terrific in appearance; **abraviit** = spoke; **idam** = these; **vaidehiim** = to Seetha.

The mighty Hanuma, resembling a mountain, having a red face, having teeth and nails as hard as adamant and terrific in appearance, spoke the following words to Seetha.

[Verse Locator](#)

सर्वत वन उद्देशाम् साट्ट प्राकार तोरणाम् ।

लन्काम् इमाम् सनथाम् वा नयितुम् शक्तिः अस्ति मे ॥ ५-३७-३७

37. **me** = to me; **asti** = there is; **shaktiH** = capability; **nayitum** = to carry; **immam** = this; **laN^kaam vaa** = Lanka; **saparvatavanoddessaam** = along with its hills and forest-areas; **saaTTa praakaara toraNaam** = together with its market-places; defensive walls and arches; **sanaathaam** = and its Lord Ravana.

"To me, there is capability to carry this Lanka along with its hills, forest-areas, market-places, defensive walls and arches together with its Lord Ravana himself."

[Verse Locator](#)

तत् अवस्थाप्य ताम् बुद्धिः अलम् देवि विकान्क्षया ।

विशोकम् कुरु वैदेहि राघवम् सह लक्ष्मणम् ॥ ५-३७-३८

38. **devi** = O princess!; **tat** = for that reason; **alam** = enough; **vikaaN^kaSayaa** = of your suspicion; **buddhiH avasthaapyataam** = let your mind be steady; **vaidehi** = O Seetha!; **kuru** = make; **raaghavam** = Rama; **sahakakSmaNam** = along with Lakshmana; **vishokam** = bereft of grief.

"O princess! For this reason, leave your suspicion and keep you mind steady. Come along with me and make Rama and Lakshmana bereft of grief."

[Verse Locator](#)

तम् दृष्ट्वा अचल सम्काशम् उवाच जनक आत्मजा ।

पद्म पत्र विशाल अक्षी मारुतस्य औरसम् सुतम् ॥ ५-३७-३९

39. **janakaatmajaa** = Seetha; **padmapatra vishaalaakSii** = with her large eyes resembling; lotus-petals; **uvaacha** = spoke; **dr^iSTvaa** = seeing; **tam** = that Hanuma; **bhiima samkaasham** = who was terrific; **aurasam sutam** = who is the son; **maarutasya** = of wind-god.

Seetha, with her large eyes resembling lotus-petals, spoke to that terrific Hanuma, the son of wind-god (as follows)

[Verse Locator](#)

तव सत्त्वम् बलम् चैव विजानामि महाकपे ।

वायोः इव गतिम् च अपि तेजः च अग्निः इव अद्भुतम् ॥ ५-३७-४०

40. **mahaakape** = o great monkey!; **vijaanaami** = I know; **tava** = you; **sattvam** = courage; **balamchaiva** = strength; **gatim** = power of movement; **vaayoriva** = like that of wind; **adbhutam** = wonderful; **tejashcha** = brilliance; **agneriva** = like that of fire.

"O great monkey! I know fully well your courage, strength, your power of movement like that of the wind and your wonderful brilliance like that of the fire."

[Verse Locator](#)

प्राकृतो अन्यः कथम् च इमाम् भूमिम् आगन्तुम् अर्हति ।

उदधेः अप्रमेयस्य पारम् वानर पुम्माव ॥ ५-३७-४१

41. **vaanara puN^gava** = O the best of monkeys!; **katham** = how; **praakR^itaH anyaH** = can any other common person; **arhati** = be fit; **paaram** = (to reach) this shore; **aprameyasya udadheH** = of the unfathomable ocean; **aagantam** = and to come; **imaam** = to this; **bhumim** = place?

"O the best of monkeys! How can any other common person cross this unfathomable ocean and reach this place?"

[Verse Locator](#)

जानामि गमने शक्तिम् नयने च अपि ते मम ।

अवश्यम् साम्प्रधार्य आशु कार्यं सिद्धिः इह आत्मनः ॥ ५-३७-४२

42. **jaanaami** = I know; **shaktim** = your capacity; **gamane** = in going; **mama** = and in my; **nayane** = carrying; **avashyam sampradhaaryaa** = It is surely determinable; **aashu** = quickly; **kaaryasiddhiH** = about the accomplishment of work; **mahaatmanaH** = by the high-souled Rama.

"I know your capacity of carrying and taking me from here. However, we have to determine soon whether the accomplishment of work by the high souled Rama would not thus get spoiled."

[Verse Locator](#)

अयुक्तम् तु कपि श्रेष्ठ मया गन्तुम् त्वया सह ।

वायु वेग सवेगस्य वेगो माम् मोहयेत् तव ॥ ५-३७-४३

43. **anagha** = O the faultless one!; **kapishreSTha** = O the excellent of monkeys!; **ayuktam** = It is not proper; **mama** = for me; **gantum** = to go; **tvayaa** = with you; **tava** = your; **vegaH** = speed; **vaayuvega savegasya** = resembling winds speed; **mohayet** = may bewilder; **maam** = me.

"O the faultless one! O the excellent of monkeys! It is not befitting of me to go with you. For, your speed resembling the winds speed, may bewilder my mind."

[Verse Locator](#)

अहम् आकाशम् आसक्ता उपरि उपरि सागरम् ।

प्रपतेयम् हि ते पृष्ठात् भयात् वेगेन गच्छतः ॥ ५-३७-४४

44. aham = I; aapannaa = reaching; aakaasham = the sky; saagaram uparyupari = high above the sea; prapateyam = will fall down; bhayaat = out of fear; pR^iSThaat = from the back; te = of you; gachchhataH = who are going; vegena = speed."

"Reaching the sky high above the sea, I will fall down out of fear from your back even as you sweep with speed."

[Verse Locator](#)

पतिता सागरे च अहम् तिमि नक्र झष आकुले ।
भयेयम् आशु विवशा यादसाम् अन्नम् उत्तमम् ॥ ५-३७-४५

45. aham = I; patitaa = having fallen; vivashaa = insensible; saagare = into the sea; timi nakra jhaSaakule = filled with sharks; crocodiles and giant fish; bhaveyam = may become; uttamam = the best; annam = food; aashu = soon; yaadasaam = for the aquatic creatures.

"Having fallen insensible into the sea, which is filled with sharks, crocodiles and giant fish, I may become the best food soon for the aquatic creatures."

[Verse Locator](#)

न च शक्ष्ये त्वया सार्धम् गन्तुम् शत्रु विनाशन ।
कलत्रवति संदेहः त्वयि अपि स्यात् असंशयम् ॥ ५-३७-४६

46. shatruvinaashana = O Hanuma the annihilator of enemies!; na shakSye cha = It is not possible for me; gantum = to go; tvayaa saartham = along with you; syaat = there will be; samdehaH = a risk; tvayyapi = too for you; ka Latravati = having a lady to protect; asamshayaH = there is no doubt.

"O Hanuma the annihilator of enemies! It is not possible for me to go with you. There will also be a risk for you, having me a lady additionally to protect. There is no doubt."

[Verse Locator](#)

ह्रियमाणाम् तु माम् दृष्ट्वा राक्षसा भीम विक्रमाः ।
अनुगच्छेयुः आदिष्टा रावणेन दुरात्मना ॥ ५-३७-४७

47. dR^iSTvaa = seeing; maam = me; hriyamaaNaa = being taken away; raakSasaaH = the demons; bhiima vikramaaH = with their terrific prowess; aadiSTaah = ordered; raavaNena duraatmanaaH = the evil minded Ravana; anugachchheyuH = will follow.

"Seeing me being taken away by you, the demons of terrific prowess, incited by the evil-minded Ravana, will follow you."

[Verse Locator](#)

तैः त्वम् परिवृतः शूरैः शूलम् उद्धर पाणिभिः ।
भवेः त्वम् संशयम् प्राप्तो मया वीर कलत्रवान् ॥ ५-३७-४८

48. viira = O brave monkey! tvam = you; parivR^itaH = will be surrounded; taiH shuuraiH = by those valiant demons; shuula mudgara paaNibhiH = wielding darts and clubs in their hands; kaLatravaan = (Accompanied) by a lady; mayaa = in me; tvam bhaveH = you will be; praptaH = getting; samshayam = a risk.

"O brave monkey! Those valiant demons wielding darts and clubs in their hands will surround you. Accompanied by a lady in me, you will be at a risk."

[Verse Locator](#)

सायुधा बहवो व्योम्नि राक्षसाः त्वम् निरायुधः ।

कथम् शक्यसि सम्यातुम् माम् चैव परिरक्षितुम् ॥ ५-३७-४९

49. bahavaH = Many; raakSasaaH = demons (will come); saayudhaaH = with their weapons; vyomni = in the sky; tvam = you; niraayudhaH = will be without weapons; katham = how; shakSyasi = will you be capable; samyaatum = of travelling; parirakSitumcha = and protecting; maam = me?

"Many demons will come with their weapons, in the sky. You will be alone without any weapon. How can you continue your travel, while protecting me?"

[Verse Locator](#)

युध्यमानस्य रक्षोभिः ततः तैः क्रूर कर्मभिः ।

प्रपतेयम् हि ते पृष्ठत् भय आर्ता कपि सत्तम ॥ ५-३७-५०

50. kapisattama = O the best of monkeys!; tava = (While) you; yuddhyamaanasya = will be resorting to battle; taiH rakSobhiH = with those demons; kruura karmabhiH = who perform cruel acts; bhayaartaa = becoming frightened; prapateyam hi = I will indeed fall down; te pR^iSThaat = from your back.

"O the best of monkeys! While you will be resorting to battle with those demons, who perform cruel acts, I, stricken with fear, may fall down from your back."

[Verse Locator](#)

अथ रक्षांसि भीमानि महान्ति बलवन्ति च ।

कथंचित् साम्पराये त्वाम् जयेयुः कपि सत्तम ॥ ५-३७-५१

51. kapisattama = O the excellent of monkeys!; atha = thereafter; rakSaamsi = the demons; bhiimaani = of fearful form; mahaanti = with their giant bodies; balavanticha = and powerful ones; jayeyuH = will conquer; tvaam = you; saamparaaye = in battle; kathamchit = somehow or other.

"O excellent of monkeys! Then the powerful and terrific demons with their giant bodies will conquer you in battle, somehow or other."

[Verse Locator](#)

अथवा युध्यमानस्य पतेयम् विमुखस्य ते ।

पतिताम् च गृहीत्वा माम् नयेयुः पाप राक्षसाः ॥ ५-३७-५२

52. athavaa = otherwise; te = (while) you; vimukhasya = are indifferent of me; yudhyamaanasya = and resort to the battle; pateyam = I may fall down; paaparaakSasaaH = the wicked demons; gR^ihiitvaa = catching hold; maam = of me; patitaam = fallen; nayeyuH = may take me away.

"Otherwise, if you are indifferent of me and resort to battle, I may eventually fall down. Then, the wicked demons, catching hold of me fallen, may take me again to Lanka."

[Verse Locator](#)

माम् वा हरेयुः त्वद्त् हस्तात् विशसेयुः अथ अपि वा ।

अव्यवस्थौ हि दृश्येते युद्धे जय पराजयौ ॥ ५-३७-५३

53. maam hareyuH = (or) they may take me away; tvaddhastaa = from your hand; vaa = or; vishaseyuH = or may even kill (me); yuddhe = In battle; jayaapajayau = victory and defeat; dR^ishyete hi = indeed are being seen; avyavasthau = as unsettled.

"Or they may take me away from your hand, or may even kill me. In battle, victory and defeat are perceived as uncertain."

[Verse Locator](#)

अहम् वा अपि विपद्येयम् रक्षोभिः अभितर्जिता ।
त्वत् प्रयत्नो हरि श्रेष्ठ भवेन् निष्फल एव तु ॥ ५-३७-५४

54. **harishreSTha** = O the best of monkeys!; **vaa** = or; **aham** = (while) I; **abhitarjitaa** = am frightened; **rakSobhih** = by the demons; **vipadyeyam api** = I may get into a calamity; **tvatprayatnaH** = your effort; **bhavet** = will become; **niSphala eva tu** = futile indeed.

"O the best of monkeys! Or while I am frightened by the demons, I may get into a mishap. Thus, your effort may become futile indeed!"

[Verse Locator](#)

कामम् त्वम् अपि पर्याप्तो निहन्तुम् सर्व राक्षसान् ।
राघवस्य यशो हीयेत् त्वया शस्तैः तु राक्षसैः ॥ ५-३७-५५

55. **tvam** = you; **paryaaptaH asi kaamam** = may be surely sufficient; **nihantum** = to kill; **sarva raakSasaan** = all the demons; **raakSasaiH** = all by the demons; **shastaiH** = killed; **tvayaa** = by you; **raaghavasya** = Rama's yashaH = celebrity; **hiiyeti** = will be lowered.

"You may be surely able to kill all the demons. But if you alone kill all the demons, Rama's celebrity will be lowered."

[Verse Locator](#)

अथवा आदाय रक्षांसि न्यस्येयुः सम्वृते हि माम् ।
यत्र ते न अभिजानीयुः हरयो न अपि राघवः ॥ ५-३७-५६

56. **athavaa** = otherwise; **rakSaamsi** = the demons; **aadaaya** = after having taken; **maam** = me; **nyaseyuH** = may keep; **yatra samvR^ite** = in which secret place; **naabhijaaniiyuH** = that will not be known; **te harayaH** = to those monkeys; **raaghavau.api** = or even to Rama and Lakshmana.

"Otherwise, the demons may take me away and hide me in any secret place that will not be known by those monkeys or even Rama and Lakshmana."

[Verse Locator](#)

आरम्भः तु मत् अर्थो अयम् ततः तव निरर्थकः ।
त्वया हि सह रामस्य महान् आगमने गुणः ॥ ५-३७-५७

57. **tataH** = then; **tava** = your; **aarabhastu** = effort; **madarthaH** = taken for my sake; **nivarthakaH** = will become futile; **mahaan** = there is a great; **guNaH** = merit; **aagamane** = in coming; **raamasya** = of Rama; **tvayaa saha** = along with you.

"Then your effort taken for my sake will become futile. That is why there is a great merit in Rama's coming here along with you."

[Verse Locator](#)

मयि जीवितम् आयत्तम् राघवस्य महात्मनः ।
भ्रातृऋणाम् च महाबाहो तव राज कुलस्य च ॥ ५-३७-५८

58. **mahaabaaho** = O the long armed monkey!; **jiivitam** = the survival; **mahaatmanaH** = raaghavasya = of the high souled Rama; **bhraatruuNaam** = (of) his brothers; **tava** = of yourself; **raajakulasyacha** = of your royal family; **aayattam** = is dependent; **mayi** = on me.

"O Hanuma the long-armed! The survival of the high souled Rama, his brothers, of yourself and of your royal family (of Sugreeva) is dependent on me."

[Verse Locator](#)

तौ निराशौ मत् अर्थे तु शोक सन्ताप कर्षितौ ।
सह सर्व ऋक्ष हरिभिः त्यक्ष्यतः प्राण सम्ग्रहम् ॥ ५-३७-५९

59. **tau** = those two men Rama and Lakshmana; **shokasamtaapa karshitau** = who are emaciated by grief and anguish; **sarvarkSaharibhiH saha** = with all bears and monkeys; **niraashau** = bereft of hope; **tyakSyataH** = will abandon; **praaNasamgraham** = their protection of life.

"Those two men Rama and Lakshmana who are emaciated by grief and anguish along with all bears and monkeys, losing their hope, will abandon their lives."

[Verse Locator](#)

भर्तुः भक्तिम् पुरः कृत्य रामात् अन्यस्य वानर ।
न अहम् स्प्रष्टुम् पदा गात्रम् इच्छेयम् वानर उत्तम ॥ ५-३७-६०

60. **vaanara** = O Hanuma; **vaanarapuNgava** = the best of monkeys; **puraskR^itya** = Honouring; **bhaktim** = the devotion; **bhartuH** = to my husband; **na spR^ishaami** = I can not touch; **shariiramtu** = the body; **anyasya pumsaH** = of any other man; **raamaat** = than Rama.

"O Hanuma, the best of monkeys! Honouring the devotion to my husband, I cannot touch the body of any man other than that of Rama."

[Verse Locator](#)

यत् अहम् गात्र संस्पर्शम् रावणस्य गता बलात् ।
अनीशा किम् करिष्यामि विनाथा विवशा सती ॥ ५-३७-६१

61. **aham gataayat** = that I got; **balaat** = by force; **samsparsham** = the touch; **raavaNasya gaatra** = of Ravana's body; **kim kariSyaami** = what can I do; **aniishaa** = being helpless; **vivashaa satii** = having lost control of myself; **vinaathaa** = and without a protector?

"That I got, by force, the touch of Ravana's body, was because being helpless, having lost control of myself and without a protector, I could not do anything."

[Verse Locator](#)

यदि रामो दशग्रीवम् इह हत्वा सराक्षसम् ।
माम् इतो गृह्य गच्छेत् तत् तस्य सदृशम् भवेत् ॥ ५-३७-६२

62. **raamaH yadi** = If Rama; **hattvaa** = by killing; **dashagriivam** = Ravana; **iha** = here; **sabaandhavam** = along with his relatives; **gachheta** = and goes taking; **maam** = me; **itaH** = from here; **tat** = that; **bhavet** = will become; **sadR^isham** = proper; **tasya** = for him.

"If Rama kills Ravana here along with his relatives and departs taking me from here, it would be proper for him"

[Verse Locator](#)

श्रुता हि दृष्टाः च मया पराक्रमा ।

महात्मनः तस्य रण अवमर्दिनः ।

न देव गन्धर्व भुजम्ग राक्षसा ।

भवन्ति रामेण समा हि सम्युगे ॥ ५-३७-६३

63. shrutaaH = It was heard; dR^iSTaashcha = and seen; mayaa = by me; paraakramaaH (about) the strength tasya = mahaatmanaH = of the high souled Rama; raNaavamardinaH = destroying enemies in battle; deva gandharva bhujaNga raakSasaaH = the celestials; divine musicians; serpent-gods; and demons; nahi samaaH = are not equal; raameNa = to Rama; samguge = in combat.

"I have not only heard but seen myself about the strength of the high souled Rama destroying enemies in battle. Neither the celestials nor the divine musicians nor the serpent-gods nor the demons are equal to Rama in combat."

[Verse Locator](#)

समीक्ष्य तम् सम्यति चित्र कार्मुकम् ।

महाबलम् वासव तुल्य विक्रमम् ।

सलक्ष्मणम् को विषहेत राघवम् ।

हुत अशनम् दीप्तम् इव अनिल ईरितम् ॥ ५-३७-६४

64. kaH = who; viSaheta = can with stand; samiikSya = seeing; samiti = in battle; tam raaghavam = that Rama; diiptam = dazzling; anileritam = fanned by wind; hutaashanamiva = like a fire; anileritam = fanned by wind; chitra kaarmukam = wielding a conspicuous bow; samyati = endowed with; mahaabalam = great strength; vaasava tulyavikram = having prowess; equal to that of Indra the Lord of celestials; salakSmanam- together with Lakshmana.

"Who can withstand seeing in battle that mighty Rama, dazzling like fire fanned by wind, wielding his conspicuous bow and having prowess equal to that of Indra the Lord of celestials, together with Lakshmana?"

[Verse Locator](#)

सलक्ष्मणम् राघवम् आजि मर्दनम् ।

दिशा गजम् मत्तम् इव व्यवस्थितम् ।

सहेत को वानर मुख्य सम्युगे ।

युग अन्त सूर्य प्रतिमम् शर अर्चिषम् ॥ ५-३७-६५

65. vaanara mukhya = O the best of monkeys!; kaH = who; samyuge = in battle; saheta = can endure; raaghavam = Rama; yugaanta snurya pratimam = resembling the sun during the noon-time; salakSmaNam = together with Lakshmana; aajimardanam = the destroyer in battle; vyavasthitam = stationed; dishaagajamiva = like a mythical elephant (which stand in the four quarters of the sky and protect the earth); mattam = in rut; sharaarchiSam = with arrows resembling the rays of the sun.

"O the best of monkeys! In battle, who can endure Rama resembling the sun at noon-time, with his arrows resembling its rays, the destroyer in battle, stationed like a mythical elephant in rut, along with Lakshmana?"

[Verse Locator](#)

स मे हरि श्रेष्ठ सलक्ष्मणम् पतिम् ।
सयूथपम् क्षिप्रम् इह उपपादय ।
चिराय रामम् प्रति शोक कर्षिताम् ।
कुरुष्व माम् वानर मुख्य हर्षिताम् ॥ ५-३७-६६

66. harishreSTha = O the excellent of monkeys!; saH = here; kshipram; = soon; patim = my husband; sa lakSmaNam = along with Lakshma; sayuuthapam = with chiefs of army; vaanaramukhya = O the best of monkeys!; kuruSva = make; maam = me; shokakarshitaam = who is emaciated with grief; raamam prati = about Rama; chiraaya = since a long time; harSitaam = joyful.

"O the excellent of monkeys! You, as such, soon bring my husband here along with Lakshmana, and the chiefs of army. O the best of monkeys! I am emaciated with grief about Rama since long. Make me now joyful."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे सप्तत्रिंशः सर्गः

Thus completes 37th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 37

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66			



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 38 Verses converted to UTF-8, Nov 09

Introduction

Hanuma asks Seetha to give him a token of remembrance, which Rama can recognize. Seetha then narrates the episode of a crow which occurred on the Chitrakuta mountain and requests Hanuma to repeat it before Rama by way of a token of recollection. She further sends greetings to both Rama and Lakshmana, conveys her enquiry about their welfare and conveys to them her resolve to survive only for a month after the expiry of the time-limit given by Ravana. Thereupon, she hands over to Hanuma her jewel for the head as a token of remembrance.

[Verse Locator](#)

ततः स कपि शार्दूलः तेन वाक्येन हर्षितः ।

सीताम् उवाच तत् श्रुत्वा वाक्यम् वाक्य विशारदः ॥ ५-३८-१

1. **tataH** = thereafter; **saH kapi** = shaarduulaH = that excellent among monkeys; **vaakya vishaaradaH** = who was skilled in speech; **shrutvaa** = after hearing; **tat vaakyam** = those words; **toSitaH** = was pleased; **uvaacha** = and spoke; **siitaam** = to Seetha (as follows):

Hearing those words of Seetha, the eloquent Hanuma was very much pleased and spoke to Seetha (as follows):

[Verse Locator](#)

युक्त रूपम् त्वया देवि भाषितम् शुभ दर्शने ।

सदृशम् स्त्री स्वभावस्य साध्वीनाम् विनयस्य च ॥ ५-३८-२

2. **shubhadarshana** = O beautiful Seetha; **devi** = the princess!; **bhaaSitam** = what is spoken; **tvayaa** = by you; **yuktaruupam** = is befitting; **sadR^isham** = It is suitable; **striisvabhavaashcha** = of woman's nature; **vinayasyacha** = and of the humility; **saadhviinaam** = of chaste women.

"O Seetha, the beautiful princess! Whatever you spoke is befitting. It is in keeping with woman's nature and humility of a chaste women."

[Verse Locator](#)

स्त्रीत्वम् न तु समर्थम् हि सागरम् व्यतिवर्तितुम् ।

माम् अधिष्ठाय विस्तीर्णम् शत योजनम् आयतम् ॥ ५-३८-३

3. **na samartham hi** = It is not indeed fit for; **striitvam** = womanhood; **adhiSThaaya** = to mount on; **maam** = me; **vyativartitum** = and cross; **vistiirNam** = an extensive; **saagaram** = ocean; **shatayojanam aayatam** = which is wide of one hundred Yojanas.

"It is indeed not fit for a woman to mount on my back and traverse an extensive ocean, which is having a width of one hundred yojanas."

[Verse Locator](#)

द्वितीयम् कारणम् यच् च ब्रवीषि विनय अन्विते ।

रामात् अन्यस्य न अर्हामि संस्पर्शम् इति जानकि ॥ ५-३८-४

एतत् ते देवि सदृशम् पत्न्याः तस्य महात्मनः ।

का हि अन्या त्वाम् ऋते देवि ब्रूयात् वचनम् ईदृशम् ॥ ५-३८-५

4; 5. **jaanaki** = O Seetha; **vinayaanvite** = endowed with modesty!; **yat** = which; **dvitiiyam** = second; **kaaraNam** = reason; **braviiSi** = you were telling; **naarhamiiti** = that you would not be; **samsparsham** = touching; **anyasya** = any one else; **raamaat** = than Rama; **etat** = it; **sadR^isham** = is befitting; **te** = of you; **patnyaaH** = the wife; **tasya mahaatmanaH** = of that high soled Rama; **devi** = O princess; **kaa anyaa** = which other woman; **tvaamR^ite** = except you; **bruuyat** = can speak; **iidR^isham** = such; **amR^ite** = sweet; **vachanam** = words?

"O Seetha endowed with modesty! The second reason you mentioned that you would not be touching any one else other than Rama is befitting of you, the wife of that high soled Rama. O princess! which other lady except you can speak of such sweet words?"

[Verse Locator](#)

श्रोष्यते चैव काकुत्स्थः सर्वम् निरवशेषतः ।

चेष्टितम् यत् त्वया देवि भाषितम् मम च अग्रतः ॥ ५-३८-६

6. **devi** = O princess!; **kaakutthsa** = Rama; **shroSyate** = will hear; **niravasheSataH** = completely; **sarvam** = all; **yat** = that; **cheSTitam** = was acted correctly; **tvayaa** = by you; **bhaaSitam** = and spoken; **agrataH** = in front; **mama** = of me.

"O princess! I can completely inform Rama of all that you have done and of all that you have spoken before me."

[Verse Locator](#)

कारणैः बहुभिः देवि राम प्रिय चिकीर्षया ।

स्नेह प्रस्कन्न मनसा मया एतत् समुदीरितम् ॥ ५-३८-७

7. **devi** = O princess!; **bahubhiH kaaraNaiH** = because of several reasons; **raama priyachikiirSayaa** = being desirous of doing good to Rama; **sneha praskanna manasaa** = and with a mind moistened with affection; **etat** = this; **samudiiritam** = was spoken mayaa = by me.

"O princess! All this was told by me because of several reasons, being desirous of doing good to Rama ad with my mind moistened with affection towards him."

[Verse Locator](#)

लन्काया दुष्प्रवेशत्वात् दुस्तरत्वान् महाउदधेः ।

सामर्थ्यात् आत्मनः चैव मया एतत् समुदाहृतम् ॥ ५-३८-८

8. duSpradharSatraat = because of the unassailability; lankaayaaH = of Lanka; mahodadheH = and the great ocean; dustaratvaa = difficult to be crossed; aatmanaH saamarthyaachchaiva = and because of my capability; etat = this; samudiiritam = was spoken; mayaa = by me.

"I spoke this because of the unassailability of Lanka, its great ocean so difficult to be crossed and also my capacity of taking you."

[Verse Locator](#)

इच्छामि त्वाम् समानेतुम् अद्य एव रघु बन्धुना ।
गुरु स्नेहेन भक्त्या च न अन्यथा तत् उदाहृतम् ॥ ५-३८-९

9. gurusnehena = because of my great affection; bhaktyaacha = and devotion; ichchhami = I wish; tvaam samaanetum = to carry you well; adyaiva = now itself; raghubandhunaa = te Rama your husband; etat = these words; na udaahR^itam = were not spoken; anyathaa = from another motive.

"Because of my great affection and devotion towards you, I wish to carry you well now itself to Rama your husband. These words were not spoken by me with any other motive."

[Verse Locator](#)

यदि न उत्सहसे यातुम् मया सार्धम् अनिन्दिते ।
अभिज्ञानम् प्रयच्छ त्वम् जानीयात् राघवो हि यत् ॥ ५-३८-१०

10. anindite = O faultless Seetha!; notsahaseyadi = if you are not willing; yaatam = to go; mayaa saartham = with me; tvam = you; prayachchha = give; abhijJNaanam = a token of remembrance; yat = which; raaghaaH = Rama; jaaniiyaat = can recognise.

"O faultless Seetha! If you are not willing to go with me, give me a token of remembrance which Rama can recognise."

[Verse Locator](#)

एवम् उक्ता हनुमता सीता सुर सुत उपमा ।
उवाच वचनम् मन्दम् बाष्प प्रग्रथित अक्षरम् ॥ ५-३८-११
इदम् श्रेष्ठम् अभिज्ञानम् ब्रूयाः त्वम् तु मम प्रियम् ।

11. evam = thus; uktaa = spoken; hanumataa = by Hanuma; siitaa = Seetha; surasutopataa = like the daughter of god; mandam = slowly; uvaacha = spoke; vachanam = slowly; uvaacha = spoke; vachanam = the (following) words; baaSpa pragrathitaa kSaram = strung together with alphabets of tears; tvamtu = you; bruuyaaH = tell; idam = this; shreSTham = excellent thing; abhiJNaanam = as a token of remembrance; mama priyam = to my beloved husband.

Hearing Hanuma's words, Seetha like the daughter of a god, slowly spoke the following words, strung together with alphabets of tears: "You tell this (following) excellent thing as a token of remembrance to my beloved husband."

[Verse Locator](#)

शैलस्य चित्र कूटस्य पादे पूर्व उत्तरे तदा ॥ ५-३८-१२
तापस आश्रम वासिन्याः प्राज्य मूल फल उदके ।
तस्मिन् सिद्ध आश्रमे देशे मन्दाकिन्या अदूरतः ॥ ५-३८-१३
तस्य उपवन षण्डेषु नाना पुष्प सुगन्धिषु ।

विहृत्य सलिल क्लिन्ना तव अन्के समुपाविशम् ॥

पर्यायेण प्रसुप्तः च मम अन्के भरत अग्रजः ॥ ५-३८-१४

12; 13; 14. **paade** = at a hillock; **puurvottare** = in the north-eastern direction; **chitrakuuTasya shailasya** = of Chitrakuta mountain; **praajyamuula phalodake** = having bountiful roots fruits and water; **tasmin desha** = in that place; **siddhaashrite** = inhabited by seers; **mandaakinya viduurataH** = in the vicinity of River Ganges; **puraa** = long ago; **vihR^itya** = (we were) strolling; **salile** = in water; **upavana khaNDeSu** = in parts of groves; **naanaapuSpa sugandhiSu** = with various kinds of flowers in perfume; **tasya** = of that hillock; **klinnaH** = you became wet; **samupaavishaH** = and sat; **mama aN^ke** = at my proximity; **taapasaashramavaasinyaaaH** = residing in the hermitage of sages.

"There is a place inhabited by sages at a hillock in the north-eastern It was bountiful with roots fruits and water. In that place, while we were residing in a hermitage of sages, on a day long ago, we were strolling in water in parts of groves with various kinds of flowers of perfume in that hillock. Your thereupon became wet and sat at my proximity."

[Verse Locator](#)

ततो मांस समायुक्तो वायसः पर्यतुण्डयत् ।

तम् अहम् लोष्टम् उद्यम्य वारयामि स्म वायसम् ॥ ५-३८-१५

15. **tataH** = then; **vaayasaH** = a crow; **maamsasamaayuktaH** = yearning for meat; **paryatuN^Dayat** = began to peek (me); **aham** = I; **udyamya** = lifting; **loSTam** = a clod of earth; **vaarayaamisma** = prevented; **tam** = that; **vaayasam** = crow.

"Then, a crow, yearning for meat, began to peck me. Picking up a clod of earth, I prevented the crow from its act."

[Verse Locator](#)

दारयन् स च माम् काकः तत्र एव परिलीयते ।

न च अपि उपरमन् मांसात् भक्ष अर्थी बलि भोजनः ॥ ५-३८-१६

16. **daarayan** = tearing; **maam** = me; **saH kaakaH** = that crow **pariliyate** = was hiding; **tatraiva** = there only; **saH** = that; **balibhojanah** = crow; **bhakSaarthii** = yearning for food; **na upaaramachchhaapi** = did not resign; **maamsaat** = from meat.

"Pecking me again and again, the crow was hiding there only. That crow, yearning for food, did not resig from meat."

[Verse Locator](#)

उत्कर्षन्त्याम् च रशनाम् क्रुद्धायाम् मयि पक्षिणे ।

संसमाने च वसने ततो दृष्टा त्वया हि अहम् ॥ ५-३८-१७

17. **mayi** = (while) I; **kruddhaayaam** = was angry; **pakSiNaa** = with that bird; **vasane** = my skirt; **srasyamaanecha** = was slipping; **utkarSantyaamcha** = and I was pulling; **rashanaam** = its string (so as to tighten it); **aham** = I; **dR^iSTaa** = was seen; **tvayaa** = by you; **tataH** = then.

"While I was angry with that bird, my skirt was slipping and I was pulling its string (so as to tighten it). I was seen by you then."

[Verse Locator](#)

त्वया विहसिता च अहम् क्रुद्धा सम्लज्जिता तदा ।

भक्ष्य गृद्धेन कालेन दारिता त्वाम् उपागता ॥ ५-३८-१८

18. **tadaa** = then; **aham** = I; **kR^iddhaa** = moved by anger; **samlajjitaa** = felt abashed; **apahasitaa** = being laughed at; **tvayaa** = by you; **daaritaa** = Torn down; **kaakena** = by crow; **bhakSagR^idhnena** = which was yearning for food; **upaagataa** = I sought shelter; **tvaam** = with you.

"Moved by anger, I felt abashed for being laughed at by you. Torn down by the crow, which was yearning for food, I sought shelter with you."

[Verse Locator](#)

आसीनस्य च ते श्रान्ता पुनः उत्सन्गम् आविशम् ।
क्रुध्यन्ती च प्रहृष्टेन त्वया अहम् परिसान्त्विता ॥ ५-३८-१९

19. **shraantaa** = feeling tired; **punaH aavisham** = I again settled on; **te** = your; **utsaN^gam** = lap; **kruddhyantii** = as though angry; **aham** = I; **parisaanvitaa** = was consoled; **tvayaa** = by you; **prahR^iSTena** = fully delighted.

"Feeling tired, I again settled on your lap. As though angry, I was consoled by you and I was fully delighted."

[Verse Locator](#)

बाष्प पूर्ण मुखी मन्दम् चक्षुषी परिमार्जती ।
लक्षिता अहम् त्वया नाथ वायसेन प्रकोपिता ॥ ५-३८-२०

20. **naatha** = O Lord!; **prakopitaa** = annoyed; **vaayasena** = by the crow; **baaSpapuurNamukhii** = having my face filled with tears; **chakSuSi** = and having my eyes; **parimaarjatii** = being wiped; **mandam** = slowly; **aham** = I; **lakSitaa** = was seen; **tvayaa** = by you.

"Slowly wiping my eyes, my face filled with tears, I was seen by you, O Lord, as having been annoyed by the crow."

[Verse Locator](#)

परिश्रमात्प्रसुप्ता च राघवाङ्के ऽप्हम् चिरम् ।
पर्यायेण प्रसुप्तश्च ममाङ्के भरताग्रजः ५-३८-२१

21. **ahamapi** = I even; **prasuptaa cha** = slept; **chiram** = for a long time; **raaghavaaNke** = on Rama's lap; **parishramaat** = because of fatigue; **paryaayeNa** = in his turn; **bharataagrajaH** = Rama; the elder brother of Bharata; **prasuptaH** = slept; **mama**; **aN^ke** = in my arms.

"I even slept for a long time on Rama's lap because of my fatigue. In his turn, Rama the elder brother of Bharata, slept in my arms."

[Verse Locator](#)

स तत्र पुनरे वाथ वायसः समुपागमत् ।
ततः सुप्तप्रबुद्धाम् माम् रामस्याङ्कात्समुत्थिताम् ॥ ५-३८-२२
वायसः सहसागम्य विददार स्तनान्तरे ।
पुनः पुनर्थोत्पत्य विददार स मां भृशम् ॥ ५-३८-२३

22; 23. **atha** = thereafter; **saH vaayasaH** = that crow; **punareva** = again; **samupaagamat** = came; **tatra** = there; **tataH** = then; **saH** = that; **vaayasaH** = crow; **sahasaa** = quickly; **aagamya** = having arrived at; **maam** = me; **samutthitaam** = who raised; **aN^kaat** = from the lap; **raamasya** = of Rama; **suptaprabuddhaam** = after waking up from my sleep; **vidadaara** = clawed; **stanaantare** = the space between my breasts; **atha** = and; **utpatya** = flying up; **punaH punaH** = again and again; **maam vidadaara** = tore me up; **bhR^isham** = a lot.

"Meanwhile, the same crow appeared there. Descending all of a sudden, the crow clawed me at the space between the breasts, even as I awoke from my sleep and rose from the lap of Rama. Flying up again, it tore me up a lot."

[Verse Locator](#)

ततः समुक्षितो रामो मुक्तैः शोणितबिन्दुभिः ।
वयसेन ततस्तेन बलवत्क्लिश्यमानया ॥ ५-३८-२४
स मया बोधितः श्रीमान् सुखसुप्तः परमपः ।

24. tataH = then; raamaH = Rama; samukSitaH = was moistened; muktaiH shoNita bindubhiH = by the discharged drops of blood; tataH = thereafter; saH = that Rama; shriimaan = the splendid man; paramtapaH = the destroyer of enemies; sukha suptaH = who was in a pleasant slumber; bodhitaH = was woken up; tena raayasena = by that crow; mayaa = and by me; balavat klishyamaanayaa = who was grievously tormented (by the crow).

"Then, Rama got wet by the discharged drops of blood. Thereafter, that splendorous Rama, the annihilator of enemies, who was in a pleasant slumber, was woken up by that crow and by me who was grievously tormented by the crow."

[Verse Locator](#)

स माम् दृष्ट्वा महाबाहुर्वितुन्नाम् स्तनयोस्तदा ॥ ५-३८-२५
आशी विष इव क्रुद्धः श्वसान् वाक्यम् अभाषथाः ।

25. saH = that Rama; mahaabaahuH = the long armed; dR^iSTvaa = seeing; maam = me; vitunnaam = pierced; stanayoH = on the breasts; tadaa = then; shvasan = hissing; kruddhah ashiiviSaiva = like an angry serpent; abhaaSata = spoke; vaakyam = (the following) words.

"That long-armed Rama, seeing me pierced violently on the breasts, then spoke the following words, hissing like an angry serpent."

[Verse Locator](#)

केन ते नाग नास ऊरु विक्षतम् वै स्तन अन्तरम् ॥ ५-३८-२६
कः क्रीडति सरोषेण पन्च वक्त्रेण भोगिना ।

26. naaganaasoru = O Seetha the round thighed woman!; kena = by whom; te stanaantaram = the space between your breasts; vikSatam vai = was wounded?; kaH = who; kriiDati = is playing; paN^cha vaktreNa bhoginaa = with a fire-faced serpent; saroSeNa = filled with fury?

"O Seetha the round-thighed woman! Who has wounded the space between your breasts? who is playing with a fire-faced serpent filled with fury?"

[Verse Locator](#)

वीक्षमाणः ततः तम् वै वायसम् समवैक्षथाः ॥ ५-३८-२७
नखैः सरुधिरैः तीक्ष्णैः माम् एव अभिमुखम् स्थितम् ।

27. tataH = then; viikSamaaNah = throwing a glance (around); samudaikSata = (Rama) saw; tam vaayasam = that crow; tiikSNaiH nakhaiH = with its sharp claws; sarudhiraiH = with its sharp claws; sarudhiraiH = moistened with blood; sthitam = and remaining; abhimukham = in front of ; maaneva = me alone.

"Then, throwing a glance around, Rama saw that crow with its sharp claws moistened with blood and sitting in front of me alone."

[Verse Locator](#)

पुत्रः किल स शक्रस्य वायसः पतताम् वरः ॥ ५-३८-२८

धरा अन्तर चरः शीघ्रम् पवनस्य गतौ समः ।

28. **saH** = vaayasaH = that crow; **varaH** = the best; **patataam** = among birds; **putraH kila** = seems to be the son; **shakrasya** = of Indra the Lord of celestials; **dharaantarayataH** = residing; among the mountains; **gatau** = and in moving; **shiighram** = speedily; **samaH** = equal; **paranasya** = to the wind.

"That crow, the best among birds, seems to be the son of Indra the Lord of celestials, staying in mountains and moving with a speed equal to the wind."

[Verse Locator](#)

ततः तस्मिन् महाबाहुः कोप सम्वर्तित ईक्षणः ॥ ५-३८-२९

वायसे कृतवान् क्रूराम् मतिम् मतिमताम् वर ।

29. **tataH** = then; **mahaabaahuH** = the long-armed Rama; **matimataam varaH** = the best among wise men; **kopa samvartitekSaNaH** = swirling his eyes in anger; **kR^itavaan** = made; **matim** = a resolve; **tasmin kruuraam vaayase** = in the matter of that ferocious cow.

"Then, the long-armed Rama, the best among wise men, swirling his eyes in anger, made a resolve in the matter of that ferocious crow."

[Verse Locator](#)

स दर्भ संस्तरात् गृह्य ब्रह्मणो अस्त्रेण योजयः ॥ ५-३८-३०

स दीप्त इव काल अग्निः जज्वाल अभिमुखो द्विजम् ।

30. **gR^ihya** = taking; **darbham** = a shoot of Kusa grass; **samstaraat** = from his bed (made of Kusa grass); **saH** = that Rama; **yojayat** = used it to work; **braahmeNa astreNa** = with Brahma's missile (a mythical weapon which deals infallible destruction); **sah** = that; **diiptaH** = blazing shoot of grass; **kaalaagniriva** = like fire destroying the world; **jajvaala** = flared up; **dvijam abhimukham** = in front of that bird.

"Taking a blade of Kusa grass from his bed (made of Kusa grass), Rama employed it to work with Brahma's missile (a mythical weapon which deals with infallible destruction). That blazing shoot of grass, resembling a fire destroying the world, flared up in front of that bird."

[Verse Locator](#)

स तम् प्रदीप्तम् चिक्षेप दर्भम् तम् वायसम् प्रति ॥ ५-३८-३१

ततस्तम् वायसम् दर्भः सोम्वरेऽनुजगाम ह ।

31. **saH** = that Rama; **chikSepa** = threw; **tam** = that; **pradiiptam** = blazing; **darbham** = blade of Kusa grass; **tam vaayasam prati** = towards that crow; **tataH** = then; **saH darbhaH** = that blade of grass; **anujagaama ha** = chased; **tam vaayasam** = that crow; **ambare** = in the sky.

"As Rama threw that blazing blade of Kusa grass towards that crow, that blade of grass went chasing that crow in the sky."

[Verse Locator](#)

अनुसृष्टः तदा कालो जगाम विविधाम् गतिम् ॥ ५-३८-३२

त्राण काम इमम् लोकम् सर्वम् वै विचचार ह ।

32. tadaa = then; kaakaH = the crow; anusR^iSTaH = being chased; jagaama = wnet; vividhaam = in many; gatim = a way; traana kaamaH = seeking protection; (the crow) vichachaara ha = roamed; sarvam = all over; imam = this; lokam = world.

"Then, while that blade of grass came chasing, that crow went flying in many a way. Seeking protection, it roamed all over the world."

[Verse Locator](#)

स पित्रा च परित्यक्तः सुरैः सर्वैः महर्षिभिः ॥ ५-३८-३३

त्रीन् लोकान् सम्परिक्रम्य त्वाम् एव शरणम् गतः ।

33. samparikramya = roaming; triin = the three; lokaan = worlds; saH = that crow; parityaktaH = was abandoned; pitraacha = by Indra; its father; suraishcha = celestials; sa maharSibhiH = along with sages; sharaNamgataH = (and finally) sought refuge; tameva = in the same Rama.

"Roaming the three worlds in search of a saviour, that crow was abandoned by Indra; its father, the celestials and the sages. Finally, it sought refuge in the same Rama."

[Verse Locator](#)

स तम् निपतितम् भूमौ शरण्यः शरणा गतम् ॥ ५-३८-३४

वध अर्हम् अपि काकुत्स्थ कृपया पर्यपालयः ।

34. saH = kaakutthsaH = that Rama; sharaNyaH = who affords protection; kR^ipayaa = by compassion; paryapaalayata = protected; tam = that crow; nipatitam = which fell; bhuumau = on the floor; sharaNaagatam = and sought for protection; vadhaarhamapi = even though it was apt to be killed.

"That Rama, who affords protection, was compassionate and protected that crow, which fell on the ground (in salutation to Rama) and sought for protection, eventhough it was apt to be killed."

[Verse Locator](#)

परिद्यूनम् विषण्णम् च स त्वम् आयान्तम् उक्तवान् ॥ ५-३८-३५

मोघम् कर्तुम् न शक्यम् तु ब्राह्मम् अस्त्रम् तत् उच्यताम् ।

35. saH = that Rama; abraviit = spoke; tam = of that crow; aayaantam = which was coming; paridyuunam = exhausted; viSaNNam = and dejected; na shakyam tu = It is not possible; kartum = to make; braahmam astram = Brahma missile; mogham = a waste; tat = for that reason; uchyataam = tell me what to do.

"Seeing that crow, coming exhausted and dejected, Rama said to it: 'It is not possible to make Brahma missile a waste. For this reason, tell me what to do now.'"

[Verse Locator](#)

हिनस्तु दक्षिणाक्षित्वच्छर इत्यथ सोऽब्रवीत् ॥ ५-३८-३६

ततः तस्य अक्षि काकस्य हिनस्ति स्म स दक्षिणम् ।

दत्त्वा स दक्षिणम् नेत्रम् प्राणेभ्यः परिरक्षितः ॥ ५-३८-३७

36. 37. **atha** = thereafter; **saH** = that crow; **abraviit** = said; **iti** = that; **trachcharaH** = your arrow; **hinastu** = shoot; **dakSiNaakSi** = my right eye; **tataH** = then; **saH** = that blade of grass; **hinantisma** = shooted; **dakSiNam** = the right; **akSi** = eye; **tasya kaakasya** = of that crow; **saH** = that crow; **dattvaa** = by giving away; **dakSiNam netram** = its right eye; **parirakSitaH** = saved; **praaNebhyaH** = its lives.

Thereafter, that crow said "Let your arrow shoot my right eye." Then that blade of Kusa grass shooted the right eye of that crow. By giving away its right eye in that way, the crow saved its life."

[Verse Locator](#)

स रामाय नमस्कृत्वा राज्ञे दशरथाय च ।
विसृष्टेन वीरेण प्रतिपेदे स्वमालयम् ॥ ५-३८-३८

38. **saH** = that crow; **namaskR^ityaa** = after saluting; **raamaaya** = Rama; **dasharathaaya cha** = and Dasaratha; **raajJNe** = the king; **visR^iSTaH** = and discharged; **tena viireNa** = by that valiant Rama; **pratipede** = it reached; **svam** = its own; **aalayam** = abode.

"After offering salutations to Rama and King Dasaratha and being discharged by that valiant Rama, the crow returned to its own abode."

[Verse Locator](#)

मत् कृते काक मात्रे अपि ब्रह्म अस्त्रम् समुदीरितम् ।
कस्मात् यो माम् हरत् त्वत्तः क्षमसे तम् मही पते ॥ ५-३८-३९

39. **mahiipate** = O lord of the earth! **matkR^ite** = for my sake; **brahmaastram** = a Brahma's missile; **samudiiritam** = was hurled; **kaakamaatre** = even at a crow; **kasmaat** = why; **kSamase** = are you forgiving; **tam** = him; **yaH** = who; **aharat** = took away; **maa** = me; **tvattaH** = from you?

"O lord of the earth! For my sake you hurled a Brahma's missile even at a crow. Why are you forgiving the one who has taken me away from you?"

[Verse Locator](#)

स कुरुष्व महाउत्साहम् कृपाम् मयि नर ऋषभ ।
त्वया नाथवती नाथ ह्यनाथा इव दृश्यते ॥ ५-३८-४०

40. **nararSabha** = O best among men!; **saH** = you as such; **mahotsaahaH** = having great strength; **kuruSva** = endow; **kR^ipam** = mercy; **mayi** = in me; **naatha** = O protector!; **naathavatii** = She with a protector; **tvayaa** = in you; **dR^ishyate** = is being seen; **anaathaa iva** = like the one without any protector.

"O Rama the best among men! You, with great strength, annihilate the enemy and bestow your mercy on me. O Lord! She who has a protector in you, actually looks like one without any protector."

[Verse Locator](#)

आनृशंस्यम् परो धर्मः त्वत्त एव मया श्रुतः ।
जानामि त्वाम् महावीर्यम् महाउत्साहम् महाबलम् ॥ ५-३८-४१
अपार पारम् अक्षोभ्यम् गाम्भीर्यात् सागर उपमम् ।
भर्तारम् ससमुद्राया धरण्या वासव उपमम् ॥ ५-३८-४२

41; 42. shrutaH = It was heard; mayaa = by me; tvattaH eva = from you alone; anR^ishamsyam = (that) kindness; paraHdharmaH = is the best righteousness; jaanaami = I know; tvaam = you; mahaaiiryam = having a great prowess; mahotsaaham = a great energy; mahaabalam = and a great strength; apaarapaaram = you non-acquiescence; akSobhyam = imperturbability; gaambhiiryaat = profoundness; saagaropamam = like an ocean; bhartaaram = lord; dharaNyaaH = of the earth; samudraayaH = including the ocean; vaasavopamam = and equal to Indra the Lord of celestials.

"You yourself told me that kindness is the best righteousness. I know you, having a great prowess, a great energy, and a great strength. I know your non-acquiescence, imperturbability, profoundness like an ocean, as Lord of the earth including the oceans and as equal to Indra the Lord of celestials."

[Verse Locator](#)

एवम् अस्त्रविदाम् श्रेष्ठः सत्त्ववान् बलवान् अपि ।
किम् अर्थम् अस्त्रम् रक्षत्सु न योजयसि राघव ॥ ५-३८-४३

43. raaghava = O Rama!; balavaanapi = eventhough you are strong; astravidaam shreSThaH = excellently skilled in archery; satyavaan = and a truthful man; evam = thus; kimartham = why; nayojoyasi = are you not employing; astram = your arrow; rakSassu = on demons?

"O Rama! Eventhough you are strong, excellently skilled in archery and a truthful man, why are you not utilizing your arrow on demons?"

[Verse Locator](#)

न नागा न अपि गन्धर्वा न असुरा न मरुत् गणाः ।
रामस्य समरे वेगम् शक्ताः प्रति समाधितुम् ॥ ५-३८-४४

44. naagaH = the serpent-demons; na shaktaaH = are not capable; pratisamiihitum = of resisting; vegam = the onrush; raamasya = of Rama; samare = in battle; gandharvaa api = even divine musicians; na = are not capable; asuraaH = demons; na = are not capable; marudgaNaaH = troops of storm-gods; na = are not capable.

"Neither the serpent-demons, nor the divine musicians nor the demons nor the storm-gods are able to resist the onrush of Rama in battle."

[Verse Locator](#)

तस्या वीर्यवतः कश्चित् यदि अस्ति मयि सम्भ्रमः ।
किम् अर्थम् न शरैः तीक्ष्णैः क्षयम् नयति राक्षसान् ॥ ५-३८-४५

45. viiryavataH tasya asti yadi = if the valiant Rama has; kashchit = any; sambhramaH = haste; may = in my case; kimartham = why; na nayati kSayam = does he not destroy; raakSasaan = the demons; tiikSNaiH sharaiH = with his sharp arrows?

"If the valiant Rama has any haste in my case, why does he not destroy the demons with his sharp arrows?!"

[Verse Locator](#)

भ्रातुः आदेशम् आदाय लक्ष्मणो वा परम् तपः ।
कस्य हेतोः न माम् वीरः परित्राति महाबलः ॥ ५-३८-४६

46. kasya hetoH = for what reason; lakSmaNo vaa = even Lakshmana; paramtapaH = the tormentator of enemies; mahaabalaH = the mighty man; viiraH = and the valiant man; na

paritraati = does not protect; **maam** = me; **aadaaya** = by taking; **aadesham** = the command; **bhraatruH** = of his elder brother?"

"For what reason, even Lakshmana the tormentator of enemies, the mighty man and the valiant man does not protect me, by taking the command of his elder brother?"

[Verse Locator](#)

यदि तौ पुरुष व्याघ्रौ वाय्व् इन्द्र सम तेजसौ ।
सुराणाम् अपि दुर्धर्षो किम् अर्थम् माम् उपेक्षतः ॥ ५-३८-४७

47. **tau** = those two brothers; **puruSavyaaghrau** = the tigers among men; Rama and Lakshman; **vaayvagni samtejasau** = with a sharpness equal to that of wind and fire; **suraaNaam durdharSau yadi api** = even if unconquerable by demons also;

Those two tigers among men, Rama and Lakshmana, with a sharpness equal to that of wind and fire, even if they are unconquerable by demons too, why are they neglecting me?"

[Verse Locator](#)

मम एव दुष्कृतम् किञ्चिन् महत् अस्ति न संशयः ।
समर्थाव् अपि तौ यन् माम् न अवेक्षते परम् तपौ ॥ ५-३८-४८

48. **kimchit** = some; **mahat** = great; **duSkR^itam** = sin; **asti** = may be there; **mamaiva** = of me alone; **na samshayaH** = there is no doubt; **yat** = for which reason; **tau** = those two brothers Rama and Lakshmana; **paramtapau** = the tormentator of enemies; **samrthaavapi** = even when capable; **na avekSate** = are not seeing; **maam** = me.

"There is not doubt that I would have committed a great sin, for which reason those two brothers Rama and Lakshmana the tormentators of enemies, even when capable , are neglecting me."

[Verse Locator](#)

वैदेह्या वचनम् श्रुत्वा करुणम् साशुभाषितम् ।
अथाब्रवीन्महातेजा हनुमान् मारुतात्मजः ॥ ५-३८-४९

49. **atha** = then; **shrutvaa** = hearing; **vachanam** = the words; **bhaaSitam** = spoken; **karuNam** = pitiable; **saa shru** = with tears; **vaidehyaa** = by Seetha; **hanumaan** = Hanuma; **mahaatejaa** = of great splendour; **maarutaatmajaH** = the son of wind-god; **abraviit** = spoke (as follows):

Hearing the pitiable appeal Seetha with tears, Hanuma of great splendour and the son of wind-god spoke (as follows)

[Verse Locator](#)

त्वच्छोकविमुखो रामो देवि सत्येन ते शपे ।
रामे दुःखाभिपन्ने च लक्ष्मणः परितप्यते ॥ ५-३८-५०

50. **devi** = O Seetha!; **raamaH** = Rama; **tvachchoka viukhaH** = has grown averse to everything else caused by grief towards you; **shape** = I swear; **te** = to you; **satyena** = by truth; **raame** = (When) Rama; **duHkhaabhipanne** = is overpowered by grief; **lakSmaNaH cha** = Lakshmana too; **paritapyate** = is tormented (by grief).

"O Seetha! Rama has grown averse to everything else, caused by grief towards you. I swear it to you by truth. When Rama is overpowered by grief; Lakshmana too gets tormented by grief."

[Verse Locator](#)

कथम् चिद्भवती दृष्टा न कालः परिदेवितुम् ।

इमम् मुहूर्तम् दुःखानाम् द्रक्ष्यस्यन्तमनिन्दिते ॥ ५-३८-५१

51. anindite = O faultless Seetha!; kathamchit = Somehow or other; bhavatii = you; dR^iSTaa = appeared; na kaalaH = this is not the time; paridevitum = to lament; drakSyasi = you will see; antam = the end; duHkhaanaam = of your sorrows; imam muhuurtam = within this moment.

"O faultless Seetha! Somehow or other, you have been discovered by me. This is not the time to lament. You will see the end of your sorrow within a short time."

[Verse Locator](#)

तावुभौ पुरुषव्याघ्रौ राजपुत्रौ महाबलौ ।

त्वद्दर्शनकृतोत्साहौ लङ्काम् भस्मीकरिष्यतः ॥ ५-३८-५२

52. tau ubhau raajaputrau = those two princes; puruSavyaaghrau = the excellent among men; mahaabalau = the mighty ones; tvaddarshanakR^itotsaahau = and who are eager to see you; laN^kaam bhasmii kariSyataH = with reduce Lanka to ashes.

"Those two mighty princes, the excellent among men, are eager to see you and they will reduce Lanka to ashes."

[Verse Locator](#)

हत्वा च समरे कृतम् रावणम् सहबान्धवम् ।

राघवस्त्वाम् विशालाक्षि नेष्यति स्वाम् पुरीम् प्रति ॥ ५-३८-५३

53. vishaalaakSi = O large eyed Seetha!; hatvaa = killing; kruuram = the cruel; raavaNam = Ravana; sahabaandhavam = along with his relatives; raaghavaH = Rama; neSyati = will take; tvaam = you; svaam puriim prati = to his own city.

"O large-eyed Seetha! Killing the cruel Ravana along with his relatives in battle, Rama will take you back to his own city."

[Verse Locator](#)

ब्रूहि यद्राघवो वाच्यो लक्ष्मणश्च महाबलः ।

सुग्रीवो वापि तेजस्वी हरयोऽपि समागताः ॥ ५-३८-५४

54. bruuhi = tell me; yat vaachyaH = what to be expressed; raaghavaH = to Rama; mahaabalaH lakSmaNashcha = or to the mighty Lakshmana; tejasvii sugriivovaapi = or to the splendourous Sugreeva; harayo.api = samaagataaH = or to even the monkeys assembled (there).

"Tell me what to be expressed to Rama or to the mighty Lakshmana or to the splendourous Sugreeva or even to the other monkeys assembled there."

[Verse Locator](#)

इत्युक्तवति तस्मिंस्तु सीता सुरसुतोपमा ।

उवाच शोकसंतप्ता हनुमन्तं प्लवंगमम् ॥ ५-३८-५५

55. iti = thus; uktavati = spoken; tasmin = by that Hanuma; siita = Seetha; surasutopamaa = like the daughter of a sage; shoka santaptaa = tormented with grief; uvaacha = spoke; hanumantam = to Hanuma; plavamgamam = the monkey (as follows):

Hearing the words of Hanuma, Seetha, like the daughter of a sage, tormented with grief, spoke to Hanuma the monkey (as follows):

[Verse Locator](#)

कौसल्या लोक भर्तारम् सुषुवे यम् मनस्विनी ।
तम् मम अर्थे सुखम् पृच्छ शिरसा च अभिवादय ॥ ५-३८-५६

56. **madarthe** = On my behalf; **abhivaadayacha shirasaa** = salute by bowing your head; **pR^ichchha** = and ask; **sukham** = about the welfare of; **tam** = that Rama; **lokabhartaaram** = the lord of the worlds; **yam** = whom; **manasvinii Kausalyaa** = the magnanimous Kausalya; **suSuva** = gave birth.

"On my behalf, salute by bowing your head and ask about the welfare of Rama, the Lord of the worlds, whom the magnanimous Kausalya gave birth."

[Verse Locator](#)

स्रजः च सर्व रत्नानि प्रिया याः च वर अन्गनाः ।
ऐश्वर्यम् च विशालायाम् पृथिव्याम् अपि दुर्लभम् ॥ ५-३८-५७
पितरम् मातरम् चैव सम्मान्य अभिप्रसाद्य च ।
अनुप्रव्रजितो रामम् सुमित्रा येन सुप्रजाः ॥ ५-३८-५८

57; 58. **sumitraa** = Sumitra; **suprajaaH** = who got good children like Lakshmana; **yena** = by whom; **srajashcha** = wreaths of flowers; **sarva ratnaani** = all the riches; **priyaaH yaaH varaaN^ganaaH** = pleasant and beautiful girls; **aishvaryamcha api** = and even the prosperity; **durlabham** = difficult to be obtained; **vishaalaam- pR^ithivyaam** = on the extensive earth; (**tyakta** = were abandoned); **sammaanya** = venerating; **abhiprasaadya cha** = and praying for grace; **pitram** = his father; **maataramchaapi** = and also his mother; **raamaH anupravrajitaH** = went to exile; following Rama.

(On my behalf, ask about the welfare of) Lakshmana, that good child of Sumitra who, having renounced the wreaths of flowers, all the riches, pleasant and beautiful girls and even the prosperity difficult to be obtained in this extensive world, offered his profound respects to and pacified his father and mother, followed Rama to exile."

[Verse Locator](#)

आनुकूल्येन धर्म आत्मा त्यक्त्वा सुखम् अनुत्तमम् ।
अनुगच्छति काकुत्स्थम् भ्रातरम् पालयन् वने ॥ ५-३८-५९

59. **tyaktvaa** = renouncing; **anuttamam** = a great; **sukham** = comfort; **dharmaatmaa** = the righteous Lakshmana; **anugachchhati** = followed; **paalayam** = protecting kaakutthsam = Rama; **bhraataram** = his elder brother; **anukuulyena** = acting in an affectionate way towards him; **vane** = in the forest.

"Renouncing a great comfort, the righteous Lakshmana, acting in an affectionate manner towards Rama, followed him, watching over him in the forest."

[Verse Locator](#)

सिंह स्कन्धो महाबाहुः मनस्वी प्रिय दर्शनः ।
पितृवत् वर्तते रामे मातृवन् माम् समाचरन् ॥ ५-३८-६०

60. **simhaskandhaH** = Lakshmana; who has broad shoulders like that of a lion; **mahaabaahuH** = mighty armed; **mansvii** = steady minded; **priyadarshinaH** = and having

pleasant looks; **var**tate = who behaves; **raame** = towards Rama; **pitR^ivat** = as towards his father; **samaacharan** = and look to; **maam** = me; **maatR^ivat** = as his own mother.

"Lakshmana, who has broad shoulders like that of a lion, mighty-armed, steady-minded and having pleasant looks, behaves towards Rama as towards his father and looks to me as his own mother."

[Verse Locator](#)

प्रियमाणाम् तदा वीरो न तु माम् वेद लक्ष्मणः ।
वृद्ध उपसेवी लक्ष्मीवान् शक्तो न बहु भाषिता ॥ ५-३८-६१
राज पुत्रः प्रिय श्रेष्ठः सदृशः श्वशुरस्य मे ।

61. **viiraH** = the valiant; **lakSmaNaH** = Lakshmana; **tadaa** = then; **na veda** = did not know; **maam** = me; **hriyamaaNam** = as being taken away (by Ravana); **vr^iddhopasevii** = He serves elders; **lakSmiivaan** = He has splendour; **na bahubhaaSita** = He does not talk much; **shaktaH** = (though) capable me shashurasy = to Dasaratha; my father-in-law; **sadR^ishaH** = he is suitably well; **priyaH** = a beloved; **shreSThaH** = and best; **raajaputraH** = prince.

"The valiant Lakshmana, on that day of occurrence, did not know that I was being taken away by Ravana. He serves elders. He possesses a splendour. Though capable, he does not talk much. To Dasaratha, my father-in-law, he is his replica a beloved and the best prince."

[Verse Locator](#)

मत्तः प्रियतरो नित्यम् भ्राता रामस्य लक्ष्मणः ॥ ५-३८-६२
नियुक्तो धुरि यस्याम् तु ताम् उद्वहति वीर्यवान् ।

62. **lakSmaNaH** = Lakshmana; **bhraataa** = the younger brother; **raamasya** = of Rama; **nityam** = is always; **priyataraH** = the one; who is dearer; **mam** = to me; **viiryavaan** = the energetic Lakshmana; **udvahati** = carries out; **taam** = that; **yasyaam** = whatever; **dhuri** = load of work; **niyuktaH** = is entrusted.

"Lakshmana, the younger brother of Rama is the one who is dearer to me always. That energetic Lakshmana carries out well, whatever load of work is entrusted to him"

[Verse Locator](#)

यम् दृष्ट्वा राघवो न एव वृद्धम् आर्यम् अनुस्मरत् ॥ ५-३८-६३
स मम अर्थाय कुशलम् वक्तव्यो वचनान् मम ।

63. **dr^iSTvaa** = seeing; **yam** = whom; **raaghavaH** = Rama; **na anusmaret** = does not recollect; **vr^ittam** = (his) deceased; **aaryam** = father; **saH** = that Lakshmana; **vaktavyaH** = is to be asked; **kushalam** = about his well-being; **mama vachanaat** = as my word; **mama arthaaya** = on my behalf.

"Seeing whom, Rama ceases to recollect his deceased father, that Lakshmana is to be asked about his well-being, as my word and on my behalf."

[Verse Locator](#)

मृदुः नित्यम् शुचिः दक्षः प्रियो रामस्य लक्ष्मणः ॥ ५-३८-६४
यथा हि वानरश्रेष्ठ दुःखक्षयकरो भवेत् ।
त्वमस्मिन् कार्यनिर्योगे प्रमाण हरिसत्तम ॥ ५-३८-६५

64; 65. **vaanarashreSTha** = O Hanuma; the excellent of monkeys; **harisattama** = and the best of monkeys!; **tvam** = you; **pramaaNam** = are the model; **asmin kaaryaniryoge** = for fulfilling this act (of addressing him); **yathaa bhavet** = in such a way; **lakSmaNaH** = that Lakshmana; **mR^iduH** = the mild; **nityam** = ever; **shuchiH** = pure; **dakSaH** = and clever; **priyaH** = darling; **raamasya** = of Rama; **duHkhakSaya karaH** = may bring my sorrows to an end.

"O Hanuma, the excellent of monkeys and the best of monkeys! you are the model for fulfilling this act of addressing him in such a way that Lakshmana, the mild, every-pure and clever darling of Rama may bring my sorrows to an end."

[Verse Locator](#)

राघवस्त्वत्समारम्भान्मयि यत्नपरो भवेत् ।
इदम् ब्रूयाः च मे नाथम् शूरम् रामम् पुनः पुनः ॥ ५-३८-६६

66. **tvatsamaarambhaat** = by your effort; **raaghavaH** = Rama; **bhavet** = will become; **yatnaparaH** = a diligent man; **mayi** = in my case; **bruuyaaH** = tell; **idam** = this; **punaH punaH** = again and again; **raamam** = to Rama; **me naatham** = my lord; **shuuram** = and the hero.

"Depending on your effort, Rama will be more active with his effort the following words again and again to Rama, my Lord and the hero:"

[Verse Locator](#)

जीवितम् धारयिष्यामि मासम् दशरथ आत्मज ।
ऊर्ध्वम् मासान् न जीवेयम् सत्येन अहम् ब्रवीमि ते ॥ ५-३८-६७

67. **dasharathaatmaja** = O Rama!; **dhaarayiSyaami** = I shall hold; **jiivitam** = my life; **maasam** = for a month; **na jiiveyam** = I cannot survive; **uurdhvam** = after; **maasaat** = a month; **aham** = I; **braviimi** = am telling; **te** = you; **satyena** = by truth.

"O Rama! I shall hold my life for a month. I cannot survive after a month I am telling you the truth."

[Verse Locator](#)

रावणेन उपरुद्धाम् माम् निकृत्या पाप कर्मणा ।
त्रातुम् अर्हसि वीर त्वम् पातालात् इव कौशिकीम् ॥ ५-३८-६८

68. **viira** = O valiant man!; **tvam** = you; **arhasi** = are required; **traatum** = to protect; **maam** = me; **uparuddhaam** = who is detained; **raavaNena** = by Ravana; **paapakarmaNaa** = the criminal; **nikR^ityaa** = with humiliation; **kaushikiimiva** = (as you protected) Indra the Lord of celestials and Lakshmi the goddess of prosperity; **paataalaat** = from the abode of serpents and demons.

"O valiant man! You are required to rescue me, detained (as I am) by Ravana the criminal and subjected to humiliation, as you (as Lord Vishnu) earlier protected Indra the Lord of celestials and Lakshmi the goddess of prosperity from the abode of servants and demons."

[Verse Locator](#)

ततो वस्त्र गतम् मुक्त्वा दिव्यम् चूडा मणिम् शुभम् ।
प्रदेयो राघवाय इति सीता हनुमते ददौ ॥ ५-३८-६९

69. **tataH** = then; **muktvaa** = untying; **shubham** = the bright; **divyam** = divine; **chuuDaamaNim** = jewel for her head; **vastragatam** = tied in her garment; **siitaa** = Seetha; **dadau** = gave (it); **hanumate** = to Hanuma; **iti** = saying; **pradeyaH** = that it might be delivered; **raaghavaaya** = to Rama.

Then, untying the bright devine jewel for her head tied in her garment, Seetha gave it to Hanuma, saying that it might be handed over to Rama.

[Verse Locator](#)

प्रतिगृह्य ततो वीरो मणि रत्नम् अनुत्तमम् ।
अन्गुल्या योजयामास न हि अस्या प्राभवत् भुजः ॥ ५-३८-७०

70. pratigR^ihya = taking; anuttamam = the excellent; maNiratnam = jewel; viiraH = the valiant Hanuma; tataH = thereupon; yojayaamaasa = fitted it; aN^gulyaa = to his finger; asya bhujaH = (since) his arm; (eventhough he had assumed his former tiny form) na praabhavat hi = was not fitting (to it).

Taking the excellent jewel, the valiant Hanuma thereupon fitted it to his finger, since his arm (eventhough he had assumed his former tiny form), was not fitting to it properly.

[Verse Locator](#)

मणि रत्नम् कपि वरः प्रतिगृह्य अभिवाद्य च ।
सीताम् प्रदक्षिणम् कृत्वा प्रणतः पार्श्वतः स्थितः ॥ ५-३८-७१

71. pratigR^ihya = receiving; maNiratnam = that jewel; kapivaraH = Hanuma the best among the monkeys; abhivaadya cha = offered his salutation; siitaam = to Seetha; pradakSiNam kR^itvaa = engaging in circumambulation; sthitaH = and stood; paarshvataH = aside; namrataH = with humbleness.

Receiving that jewel, Hanuma the best among the monkeys, offered his salutation to seetha, by engaging himself in circumambulation and stood aside with humbleness.

[Verse Locator](#)

हर्षेण महता युक्तः सीता दर्शनजेन सः ।
हृदयेन गतो रामम् शरीरेण तु विष्ठितः ॥ ५-३८-७२

72. yuktaH = enjoined; mahataa = harSeNa = with a great delight; siitaadarshanajena = born out of Seetha's discovery saH = that Hanuma; hR^idayena gataH = mentally sought (the presence); raamam = of Rama; viSThitaH = but stood there; shariireNatu = with his physical body alone.

Filled with a great delight, born out of Seetha's discovery by him, that Hanuma mentally sought (the presence) of Rama but stood there with just his physical body.

[Verse Locator](#)

मणि वरम् उपगृह्य तम् महाअर्हम् ।
जनक नृप आत्मजया धृतम् प्रभावात् ।
गिरि वर पवन अवधूत मुक्तः ।
सुखित मनाः प्रतिसम्क्रमम् प्रपेदे ॥ ५-३८-७३

73. upagR^ihya = taking; tam maNivaram = that excellent jewel; mahaarham = the highly venerable one; dhR^itam = worn; janakanR^ipaatamajayaa = by Seetha; prabhaavaat = and by its influence; pavanaavadhuuta muktaH giririva = resembling one who was shaken by a blast coming from the top of a huge mountain; (Hanuma); sukhita manaaH = mentally pleased; prapede = set out for; pratisamkramam = crossing the ocean in return.

Taking that excellent and highly venerable jewel, worn by Seetha and by its influence resembling one who was shaken by a blast coming from the top of a huge mountain, Hanuma was

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे अष्टत्रिंशः सर्गः

Thus completes 38th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 38

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 39 Verses converted to UTF-8, Nov 09

Introduction

Seetha asks Hanuma, who is prepared to depart with the jewel for her head, to convey her enquiries about the welfare of Rama, Lakshmana and Sugreeva. She further requests Hanuma to urge them to rescue her. Then, Seetha expresses her doubt about the capacity of Rama, Lakshmana and the troops of monkeys and bears to cross the ocean. Hanuma explains to Seetha about the strength of monkey-heroes and assures her about their ability to cross the ocean. In the end, Hanuma consoles Seetha by promising to bring Rama and Lakshmana on his back across the sea so that they will together destroy the City of Lanka.

[Verse Locator](#)

मणिम् दत्त्वा ततः सीता हनूमन्तम् अथ अब्रवीत् ।
अभिज्ञानम् अभिज्ञातम् एतत् रामस्य तत्त्वतः ॥ ५-३९-१

1. tataH = then; atha = after; dattvaa = giving; maNim = the jewel; siitaa = Seetha; abraviit = spoke; hanuumantam = to Hanuma (as follows); etat = this; abhijJNaatam = known; raamasya = to Rama.

Then, after giving the jewel for head, Seetha spoke to Hanuma as follows: "This token of remembrance is actually known to Rama."

[Verse Locator](#)

मणिम् तु दृष्ट्वा रामो वै त्रयाणाम् संस्मरिष्यति ।
वीरो जनन्या मम च राज्ञो दशरथस्य च ॥ ५-३९-२

2. dR^iSTvaa = by seeing; maNim = (this) jewel; viiraH = the heroic; raamaH = Rama; samsmariSyati = can recollect; trayaaNaam = three of us; jananyaaH = viz. my mother; mamacha = myself; raajJNaH cha = and the king; dasharathasya = Dasaratha.

"By seeing this jewel, the heroic Rama can recollect three of us, viz. my mother, myself and the king Dasaratha."

[Verse Locator](#)

स भूयः त्वम् समुत्साहे चोदितो हरि सत्तम ।

अस्मिन् कार्य समारम्भे प्रचिन्तय यत् उत्तरम् ॥ ५-३९-३

3. **harisattama** = O the excellent among monkeys; **saH tvam** = you; as such; **bhuuyaH** = again; **samutsaahachoditaH** = driven by enthusiasm; **prachintaya** = think; **yat** = what; **uttaram** = remains to be done; **kaarya samaarambhe** = in undertaking this task.

"O Hanuma the excellent among monkeys! Driven by your enthusiasm again, think what remains to be done in undertaking this task."

[Verse Locator](#)

त्वम् अस्मिन् कार्य निर्योगे प्रमाणम् हरि सत्तम ।

हनुमन् यत्नमास्थाय दुःखक्षयकरो भव ॥ ५-३९-४

तस्य चिन्तय यो यत्नो दुःख क्षय करो भवेत् ।

4. **harisattama** = O Hanuma the best among monkeys!; **asmin kaarya niryoge** = In fulfillment of this task; **tvam** = you; **pramaaNam** = are the standard; **hanuman** = O Hanuma!; **aasthaaya** = utilizing; **yatnam** = your effort; **bhava** = become; **duHkhakSayakaraH** = the one who can remove my misfortunes; **tasya** = If you; as such; **chintayataH** = think; **yatnah** = your effort; **bhavet** = will become; **duHkhhayakaraH** = the one which can remove my misfortunes.

"O Hanuma the best among monkeys! You are capable of fulfilling this task. O Hanuma! Become the one who can remove my misfortunes, by employing your effort. If you think of it carefully, your effort will become the one which can remove my misfortunes."

[Verse Locator](#)

स तथा इति प्रतिज्ञाय मारुतिः भीम विक्रमः ॥ ५-३९-५

शिरसा आवन्द्य वैदेहीम् गमनाय उपचक्रमे ।

5. **saH maarutiH** = that Hanuma; **bhiima vikramaH** = of terrific prowess; **pratijjNaaya** = having promised; **tatheti** = 'so be it'; **vandya** = offered his salutation; **shirasaa** = by bowing his head; **vaidehiim** = to Seetha; **upachakrame** = and was set off; **gamanaaya** = to go.

That Hanuma of terrific prowess, having promised 'so be it', offered salutation to Seetha by bowing his head to her and was set off to go.

[Verse Locator](#)

ज्ञात्वा सम्प्रस्थितम् देवी वानरम् मारुत आत्मजम् ॥ ५-३९-६

बाष्प गद्गदया वाचा मैथिली वाक्यम् अब्रवीत् ।

6. **jjNaatvaa** = getting to know; **maarutaatmajam** = Hanuma; **samprasthitam** = ready to set out; **maithilii** = Seetha; **vaakyam** = (the following) words; **baaSpagadgadaya** = with her voice choked by tears.

Getting to know Hanuma ready to set out, Seetha the princess spoke the following words with her voice choked by tears.

[Verse Locator](#)

कुशलम् हनुमन् ब्रूयाः सहितौ राम लक्ष्मणौ ॥ ५-३९-७

सुग्रीवम् च सह अमात्यम् वृद्धान् सर्वान् च वानरान् ।

ब्रुयस्त्वाम् वानरश्रेष्ठ कुशलम् धर्मसम्हितम् ॥ ५-३९-८

7; 8. **hanumaan** = O Hanuma; **vaanarashreSTha** = the excellent among the monkeys!; **bruuyaaH** = ask; **kushalam** = about the welfare; **raamalakSmaNau** = of Rama and Lakshmana; **sahitau** = together; **tvam** = you; **bruuyaaH** = ask; **dharmasamhitam** = according to usage; **kushalam** = for welfare; **sugriivamcha** = of Sugreeva; **sahaamaatyam** = together with his ministers; **sarvaan vaanaraan** = of all the monkeys; **vR^iddhaan** = who are elder.

"O Hanuma, the excellent among monkeys! Ask about the welfare of both Rama and Lakshmana together. You also ask, according to our usage, about the welfare of Sugreeva together with his ministers and of all the monkeys who are elder."

[Verse Locator](#)

यथा च स महाबाहुः माम् तारयति राघवः ।
अस्मात् दुह्ख अम्बु सम्रोधात् त्वम् समाधातुम् अर्हसि ॥ ५-३९-९

9. **tvam** = you; **arhasi** = deserve; **samaadhatum** = arrange through; **saH raaghavaH** = that Rama; **mahaabaahuH** = the long-armed; **yathaa** = the way in which; **taarayati** = he can make me to cross over; **asmaat** = this; **duHkhaambu samrodhaat** = ocean of misfortunes.

"You deserve to evolve a strategy through which the long-armed Rama can make me to cross over this ocean of misfortunes."

[Verse Locator](#)

जीवन्तीम् माम् यथा रामः सम्भावयति कीर्तिमान् ।
तत् त्वया हनुमन् वाच्यम् वाचा धर्मम् अवाप्नुहि ॥ ५-३९-१०

10. **hanuman** = O Hanuma!; **tat** = It; **vaachyam** = is to be told; **yathaa tathaa** = in whatever manner; (so that); **kiirtimaan** = the illustrious; **raamaH** = Rama; **maam jiivantiim** = while I am surviving; **sambhaavayati** = can console me; **avaapuhi** = obtain; **dharmam** = righteousness; **vaachaa** = by your word.

"O Hanuma! Tell, in whatever manner, by which the illustrious Rama can console me, even while I am still surviving. Reap righteousness, by helping me through your word."

[Verse Locator](#)

नित्यम् उत्साह युक्ताः च वाचः श्रुत्वा मया ईरिताः ।
वर्धिष्यते दाशरथेः पौरुषम् मत् अवाप्तये ॥ ५-३९-११

11. **nityam** = constantly; **shrutvaa** = hearing; **vaachaH** = the words; **utsaahayuktaaH** = endowed with energy; **iiritaaH** = spoken; **tvayaa** = by you; **daasharathaH** = Rama's; **pauruSam** = manly strength; **vardhiSyate** = will by intensified; **madavaapyate** = to recover me.

"Constantly hearing the words endowed with energy spoken by you, Rama's manly strength will be intensified to recover me."

[Verse Locator](#)

मत् संदेश युता वाचः त्वत्तः श्रुत्वा एव राघवः ।
पराक्रम विधिम् वीरो विधिवत् सम्विधास्यति ॥ ५-३९-१२

12. **shrutvaa** = hearing; **vaachaH** = the words; **matsandesha yutaaH** = containing my message; **tvattaH** = from you; **viiraH** = the valiant; **raaghavaH** = Rama; **vidhivat samvidhaasyati** = will duly set his heart; **paraakramavidham** = in exercising his strength.

"Hearing the words containing my message from you, the valiant Rama will duly set his heart in exercising his strength."

[Verse Locator](#)

सीतायाः तत् वचः श्रुत्वा हनुमान् मारुत आत्मजः ।

शिरसि अञ्जलिम् आधाय वाक्यम् उत्तरम् अब्रवीत् ॥ ५-३९-१३

13. **shrutvaa** = hearing; **vachanam** = the words; **siitaayaaH** = of Seetha; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **aadhaaya** = having placed; **aN^jalim** = his open hands side by side; slightly hollowed; **shirasi** = on his head; **abraviit** = spoke; **uttaram vaakyam** = (the following) words in reply.

Hearing the words of Seetha, Hanuma the son of wind-god, having placed his open hands side by side, slightly shallowed on his head in salutation), spoke the following words in reply.

[Verse Locator](#)

क्षिप्रम् एष्यति काकुत्स्थो हरि ऋक्ष प्रवरैः वृतः ।

यस्ते युधि विजित्य अरीन् शोकम् व्यपनयिष्यति ॥ ५-३९-१४

14. **kaakutthasaH** = Rama; **eSyati** = will come; **kSipram** = soon; **haryR^ikSapravaraiah yutaH** = together with excellent monkeys and bears; **yaH** = which Rama; **vijitya** = defeating; **ariin** = the enemies; **yudhi** = in battle; **vyasanayiSyati** = will devastate; **te** = your; **shokam** = sorrow.

"Coming soon together with valiant monkeys and bears, Rama after defeating the enemies in battle, will eliminate your sorrow."

[Verse Locator](#)

न हि पश्यामि मर्त्येषु न अमरेष्व् असुरेषु वा ।

यस्तस्य ष्विपतो बाणान् स्थातुम् उत्सहते अग्रतः ॥ ५-३९-१५

15. **yaH** = who; **kSipataH** = while discharging; **baaNaan** = his arrows; **na hi pashyaami** = none can be seen; **martyeSu** = either in human beings; **vaanareSu** = or in monkeys; **sureSu vaa** = or in celestials; **utsahate** = are able; **sthaatum** = to stand; **agrataH** = before; **yaH** = that Rama; **yudhi** = in battle.

"While discharging his arrows, none can be seen either in men or in monkeys or in celestials who are able to stand before Rama in battle."

[Verse Locator](#)

अपि अर्कम् अपि पर्जन्यम् अपि वैवस्वतम् यमम् ।

स हि सोढुम् रणे शक्तः तव हेतोः विशेषतः ॥ ५-३९-१६

16. **saH** = that Rama; **shaktaH** = is capable; **soDhum** = to endure; **arkamapi** = even the sun-god; **parjanya api** = even Indra the god of rain; **yamam** = or Yama; **vaivasvatam** = son of the sun-god; **raNe** = in battle-field; **visheSataH** = especially; **tava hetoH** = for your sake.

"That Rama is capable of enduring even the sun-god, even Indra the god of rain or even Yama the god of death, son of the sun-god a battle-field especially for your sake."

[Verse Locator](#)

स हि सागर पर्यन्ताम् महीम् शासितुम् ईहते ।

त्वन् निमित्तो हि रामस्य जयो जनक नन्दिनि ॥ ५-३९-१७

17. **saH** = that Rama; **arhati hi** = is indeed worthwhile; **saadhitum** = to master; **mahiim** = the earth; **saagaraparyantaam** = which extends to the ocean; **janakanandini** = O Seetha!; **raamasya** = Rama's jayaH = victory; **tvannimittohi** = is indeed for your sake.

"Rama is indeed worthwhile to master the entire earth bounded by the ocean. O Seetha! Rama's victory is indeed for your sake."

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा सम्यक् सत्यम् सुभाषितम् ।
जानकी बहु मेने अथ वचनम् च इदम् अब्रवीत् ॥ ५-३९-१८

18. **shrutvaa** = hearing; **tat vachanam** = those words; **tasya** = of Hanuma; **subhaaSitam** = spoken rightly; **satyam** = and truly; **samyak** = well; **jaanakii** = Seetha; **bahumane** = highly respected him; **atha** = thereupon; **abraviit** = spoke; **idam** = these; **vachanam cha** = words too.

Hearing those words of Hanuma, spoken rightly and truly well, Seetha held him in great respect and proceeded to speak (the following) words:

[Verse Locator](#)

ततः तम् प्रस्थितम् सीता वीक्षमाणा पुनः पुनः ।
भर्तुः स्नेह अन्वितम् वाक्यम् सौहार्दात् अनुमानयत् ॥ ५-३९-१९

19. **tataH** = thereupon; **viikSamaaNaa** = looking punaH punaH = again and again; **tam** = (towards) that Hanuma; **prasthitam** = who was going away; **siitaa** = Seetha; **sauhaardaat** = kind-heartedly; **anumaanayat** = adored; **vaakyam** = his words; **bhartR^isnehaanvitam** = endowed with friendliness for her husband.

Thereupon, looking again and again towards that Hanuma who was going away, Seetha kind-heartedly adored his words endowed with friendliness for her husband.

[Verse Locator](#)

यदि वा मन्यसे वीर वस एक अहम् अरिम् दम ।
कस्मिंश्चित् सम्वृते देशे विश्रान्तः श्वो गमिष्यसि ॥ ५-३९-२०

20. **viira** = O valiant monkey; **arimdama** = the annihilator of enemies!; **manyasse yadi** = If you think it as good; **vasa** = stay; **ekaaham** = for a day; **kasmimshchit** = at anyone; **samvR^ite** = secret; **deshe** = place; **vishraantaH** = after taking rest; **gamiSyasi** = you can go; **shvaH** = tomorrow.

"O valiant monkey, the annihilator of enemies! If you are agreeable, stay for a day at any one secret place. After taking rest, you can go tomorrow."

[Verse Locator](#)

मम चेत् अल्प भाग्यायाः साम्निध्यात् तव वीर्यवान् ।
अस्य शोकस्य महतो मुहूर्तम् मोक्षणम् भवेत् ॥ ५-३९-२१

21. **vaanara** = O Hanuma! **tava sannidhyaat** = because of your vicinity; **bhavet chet** = there may be; **mokSaNam** = a relief; **muhuurtam** = for a moment; **mahataH asya shokasya** = to this great sorrow; **mama** = of me; **alpabhaagyaayaaH** = who is less fortunate.

"O Hanuma! Because of your vicinity, there may be a relief for a moment to this great sorrow of me, who is less fortunate."

[Verse Locator](#)

गते हि हरि शार्दूल पुनः आगमनाय तु ।
प्राणानाम् अपि संदेहो मम स्यान् न अत्र संशयः ॥ ५-३९-२२

22. **harishaarduula** = O lion among the monkeys!; **gate** = while you go; **punaraagamanaaya** = for your return; **syaat** = there will be; **sandehaH** = a doubt; **mama praaNaanaam api** = even to my survival; **na** = there is no; **samdehaH** = doubt; **atra** = in this matter.

"O Hanuma the lion among the monkeys! If after that, there is any doubt about your return, there is a doubt even for my survival too. There is no suspicion about this matter."

[Verse Locator](#)

तव अदर्शनजः शोको भूयो माम् परितापयेत् ।
दुःखात् दुःख परामृष्टाम् दीपयन् इव वानर ॥ ५-३९-२३

23. **vaanara** = O Hanuma!; **mama** = to me; **duHkhaat** = duHkhaparaamR^iSTaam = who is touched by one grief after another grief; **shokaH** = my sorrow; **tava adarshanajaH** = due to your disappearance; **paritaapayet** = will torment me; **bhuuyaH** = again; **diipayanniva** = like a burning flame.

"O Hanuma! To me, who is tormented by one grief after another grief, my sorrow due to your disappearance will further torment me, like a burning flame."

[Verse Locator](#)

अयम् च वीर संदेहः तिष्ठति इव मम अग्रतः ।
सुमहान् त्वत् सहायेषु हरि ऋक्षेषु हरि ईश्वर ॥ ५-३९-२४

24. **hariishvara** = O best among the monkeys; **viira** = the valiant one!; **haryR^ikSeSu** = In the matter of monkeys and bears; **tvatsahaayeSu-** who are helpmates to you; **ayam** = this; **sumahaan** = highly great; **sandehaH** = doubt; **tiSThatiiva** = is standing; **agrataH** = before me.

"O best among the monkeys! O valiant one! In the matter of monkeys and bears who are your helpmates, this highly great doubt is lingering before me."

[Verse Locator](#)

कथम् नु खलु दुष्पारम् तरिष्यन्ति महाउदधिम् ।
तानि हरि ऋक्ष सैन्यानि तौ वा नर वर आत्मजौ ॥ ५-३९-२५

25. **kathumnu** = how; **khalu** = indeed; **taani** = those; **haryR^ikSasainyaani** = troops of monkeys and bears; **tau naravaraatmajauvaa** = or those two princes; **tariSyanti** = can cross; **duSpaaram** = the insurmountable; **mahodadhim** = great ocean?

"How indeed can those troops of monkeys and bears or Rama and Lakshmana can cross that great insurmountable ocean?"

[Verse Locator](#)

त्रयाणाम् एव भूतानाम् सागरस्य इह लन्घने ।
शक्तिः स्यात् वैनतेयस्य तव वा मारुतस्य वा ॥ ५-३९-२६

26. **trayaaNaam eva** = only three; **bhuutaanaam** = beings; **vainateyasyavaa** = viz. Garuda the eagle; **tavavaa** = or yourself; **maarutasya vaa** = or the wind-god; **syaat** = have; **shaktiH** = the capacity; **laN^ghane** = in crossing; **asya** = of this; **saagarasya** = ocean.

"Three beings viz. Garuda the eagle, or yourself or the wind-god only have the capacity of crossing this ocean."

[Verse Locator](#)

तत् अस्मिन् कार्यं नियोगे वीर एवम् दुरतिक्रमे ।

किम् पश्यसि समाधानम् त्वम् हि कार्यविदाम् वरः ॥ ५-३९-२७

27. **viira** = O valiant monkeys!; **tat** = that is why; **kim** = what; **samaadhaanam** = strategy; **pashyasi** = are you visualizing; **asmin kaaryaniryoge** = to fulfill this act; **duratikrame** = which is impassable; **evam** = thus?; **tvam** = you; **varaH hi** = are indeed excellent; **kaaryavidaam** = of those who know how to accomplish any work.

"O valiant monkey! That is why, what strategy are you visualizing to fulfill this act, which is thus impassable? You are indeed excellent of those who know how to accomplish a task.

[Verse Locator](#)

कामम् अस्य त्वम् एव एकः कार्यस्य परिसाधने ।

पर्याप्तः पर वीरघ्न यशस्यः ते बल उदयः ॥ ५-३९-२८

28. **para viiraghna** = O Hanuma the annihilator of strong enemies!; **tvam** = you; **eka eva** = as one alone; **paryaaptaH kaamam** = are accomplisher of desires (capable); **parisaadhane** = of fulfilling; **asya kaaryasya** = this task; **te** = your; **phalodayaH** = fulfillment of result; **yashasyaH** = is famous.

"O Hanuma the annihilator of hostile enemies! You, as one alone, is capable of fulfilling this task. Your act of fulfilling the result is well-known."

[Verse Locator](#)

बलैः समग्रैः यदि माम् रावणम् जित्य सम्युगे ।

विजयी स्व पुरम् यायात् तत् तु मे स्यात् यशः करम् ॥ ५-३९-२९

29. **yadi jitya** = (If Rama) defeating; **raavaNam** = Ravana; **samagraiH balaiH** = with all his army; **samyuge** = in battle; **vijayii** = and as a champion; **yaayaat** = taking; **maam** = me; **svapuram** = to his own city; **tatsadR^isham bhavet** = it will be worthy; **tasya** = of him.

"If Rama defeats Ravana with his entire army in battle and as a champion takes me back to his own city, it will be quite worthy of him."

[Verse Locator](#)

शरैस्तु सम्कुलाम् कृत्वा लन्काम् पर बल अर्दनः ।

माम् नयेत् यदि काकुत्स्थः तत् तस्य सदृशम् भवेत् ॥ ५-३९-३०

30. **yadi kaakutthsaH** = If Rama; **parabalaardanaH** = the destroyer of army of adversaries; **kR^itvaa** = making; **laN^kaam** = Lanka; **samkulaam** = filled; **sharaiH** = with arrows; **maam nayet** = take me home; **tat** = that; **sadR^isham bhavet** = will be worthy; **tasya** = of him.

"If Rama, the destroyer of rival army, fills the entire Lanka with his arrows and takes me home, it will be quite worthy of him."

[Verse Locator](#)

तत् यथा तस्य विक्रान्तम् अनुरूपम् महात्मनः ।

भवेत् आहव शूरस्य तथा त्वम् उपपादय ॥ ५-३९-३१

31. **tat** = for that reason; **tvam** = you; **upapaadaya** = act; **yathaa** = in such a way; **tathaa** = that; **mahaatmanaH** = Rama; the high-souled man; **aahavashuurasya** = valiant in battle; **bhavet** = may become; **vikraantam** = the prowess; **anuruupam** = worthy; **tasya** = of him.

"For that reason, you act in such a way, that Rama the high-souled man, valiant in battle, may exhibit the prowess befitting of him."

[Verse Locator](#)

तत् अर्थ उपहितम् वाक्यम् सहितम् हेतु सहितम् ।
निशम्य हनुमान् शेषम् वाक्यम् उत्तरम् अब्रवीत् ॥ ५-३९-३२

32. nishamya = hearing; tat vaakyam = those words; arthopahitam = which were meaningful; prashritam = humble; hetusamhitam = and attended with reason; hanumaan = Hanuma; abraviit = spoke; sheSam = the remaining; uttaram vaakyam = reply.

Hearing those words, which were meaningful humble and attended with reason, Hanuma gave his final reply (as follows)

[Verse Locator](#)

देवि हरि ऋक्ष सैन्यानाम् ईश्वरः प्लवताम् वरः ।
सुग्रीवः सत्त्व सम्पन्नः तव अर्थे कृत निश्चयः ॥ ५-३९-३३

33. devi = O Seetha the princess!; sugriivaH = Sugreeva; iishvaraH = the Lord; vaanara bhalluukasainyaanaam = of the armies of monkeys and bears; plavataam varaH = excellent among the monkeys; sattvasampannaH = and endowed with strength; kR^itanishchayaH = is firmly determined; tava arthe = in your cause.

"O Seetha the princess! Sugreeva, the Lord of the troops of monkeys and bears and the premost among the monkeys, who is endowed with strength, is firmly determined in your cause."

[Verse Locator](#)

स वानर सहस्राणाम् कोटीभिः अभिसम्बृतः ।
क्षिप्रम् एष्यति वैदेहि राक्षसानाम् निर्बर्हणः ॥ ५-३९-३४

34. vaidehi = O Seetha!; saH = that Sugreeva; abhisamvR^itaH = endowed with; vaanara sahasraaNaam koTiibhiH = thousands and crores of monkeys; eSyati = will come; shiighram = soon; nibharhaNah = to destroy; raakSasaam = the demons.

"O Seetha! That Sugreeva, endowed with thousands and crores of monkeys, will come soon to destroy the demons."

[Verse Locator](#)

तस्य विक्रम सम्पन्नाः सत्त्ववन्तो महाबलाः ।
मनः सम्कल्प सम्पाता निदेशे हरयः स्थिताः ॥ ५-३९-३५

35. harayaH = the monkeys; vikramasampannaaH = endowed with prowess; sattvavantaH = perseverance; mahaabalaaH = great strength; manaH sankalpa sampataaH = and who can rush to any place as they wish; sthitaH = are intensely committed; tasya = to Sugreeva's; nideshe = command.

"So many monkeys, endowed with prowess, perseverance, great strength and who can rush to any place as they wish are intensely committed to Sugreeva's command."

[Verse Locator](#)

येषाम् न उपरि न अधस्तान् न तिर्यक् सज्जते गतिः ।
न च कर्मसु सीदन्ति महत्स्व अमित तेजसः ॥ ५-३९-३६

36. yeSaam = whose; gatiH = movement; upari = on the sky; adhastat = or on the ground; na sajjate = has no hindrance; na = has no hindrance; tiryak = (even) horizontally; (those monkeys); amita tejasaH = with unlimited splendour; na siidanti = are not indolent; mahatsu karmasu = (to perform) great tasks.

"There is no hindrance to their movement either in the sky or in the ground or in any horizontal region (between the sky and the ground) with unlimited splendour are not indolent in performing any great task."

[Verse Locator](#)

असकृत् तैः महाउत्सहैः ससागर धरा धरा ।
प्रदक्षिणी कृता भूमिः वायु मार्ग अनुसारिभिः ॥ ५-३९-३७

37. taiH = by those monkeys; mahotsaahaiH = which are highly energetic; vaayumaargaanusaaribhiH = and follow the path of the wind; bhuumiH = the earth; sa saagaradharaadharaa = with its oceans and mountains; pradakSiNiikR^itaa = has been circumambulated clockwise; asakR^it = many times.

"The earth with its oceans and mountains has been circumambulated clockwise many times by those monkeys, who are highly energetic and who follow the aerial path."

[Verse Locator](#)

मत् विशिष्टाः च तुल्याः च सन्ति तत्र वन ओकसः ।
मत्तः प्रत्यवरः कश्चिन् न अस्ति सुग्रीव सम्निधौ ॥ ५-३९-३८

38. tatra = in them; vanausaH = (some of) the monkeys; madvishiSTaashcha = are superior to me; tulyaashcha = and some; even equal to me; santi = are there; kashchit naasti = none; sugriiva; pratyavaraH = is inferior; mattaH = to me.

"In them, some of the monkeys are superior to me and some are even equal to me. No one in the vicinity of Sugreeva is inferior to me."

[Verse Locator](#)

अहम् तावत् इह प्राप्तः किम् पुनः ते महाबलाः ।
न हि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हि इतरे जनाः ॥ ५-३९-३९

39. aham taavat = I myself; anupraaptaH = has come; iha = here; kim punaH = why to talk; te = about them; mahaabalaaH = who are mighty?; prakR^iSTaaH = the superior ones; na preSyante hi = are not sent (for errands); itare = other; janaaH = persons; preSante hi = are indeed sent.

"When I have arrived here, why to talk about the mighty ones? Generally, superior ones are not sent for errands. Only others are indeed sent."

[Verse Locator](#)

तत् अलम् परितापेन देवि शोको व्यपैतु ते ।
एक उत्पातेन ते लङ्काम् एष्यन्ति हरि यूथपाः ॥ ५-३९-४०

40. devi = O Seetha the princess!; tat = that is why; alam = enough; paritaapena = of (your) lamentation; te shokaH = (Let) your sorrow; vyapaitu = be removed; te = those; hariyuuthapaaH = leaders of monkeys; eSyanti = will reach; laN^kaam = Lanka; ekotpaatena = by one single leap.

"O Seetha the princess! Enough of your lamentation. Take away your sorrow. Those leaders of monkeys will reach Lanka by one single leap."

मम पृष्ठ गतौ तौ च चन्द्र सूर्याव् इव उदितौ ।
त्वत् सकाशम् महासत्त्वौ नृसिम्हाव् आगमिष्यतः ॥ ५-३९-४१

41. tau nR^isimhau cha = those two lions among men; Rama and Lakshmana too; mahaasathau = of great strength; mama pR^iSThagatau = sitting on my shoulders; aagamiSyataH = can come; tvatsakaasham = to you; uditau chandra suuryaaviva = like the rising sun and the moon.

"Rama and Lakshmana, those two lions among men also of great strength, ascending on my shoulders, can come to you, like the rising sun and the moon."

[Verse Locator](#)

तौ हि वीरौ नर वरौ सहितौ राम लक्ष्मणौ ।
आगम्य नगरीम् लन्काम् सायकैः विधमिष्यतः ॥ ५-३९-४२

42. tataH = thereafter; raamalakSmaNau = Rama and Lakshmana; viirau = the valiant; naravarau = and the excellent among men; aagamya = coming; sahitau = together; vidhamiSyataH = can destroy; laN^kaamnagariim = the city of Lanka; saayakaiH = with their arrows.

"Coming together, Rama and Lakshmana the valiant and the excellent among men, can destroy the City of Lanka with their arrows."

[Verse Locator](#)

सगणम् रावणम् हत्वा राघवो रघु नन्दनः ।
त्वाम् आदाय वर आरोहे स्व पुरम् प्रतियास्यति ॥ ५-३९-४३

43. varaarohe = O Seetha; with a good waist!; raagavaH = Rama; raghunandanaH = the delight of Raghu dynasty; hattvaa = killing; raavaNam = Ravana; sagaNam = along with his troops; pratiyasyati = will return; svapuriim = to his town tvaam aadaaya = taking you (with him).

"O Seetha with a good waist! Rama, the delight of Raghu dynasty, killing Ravana together with his troops, will return to his town, duly taking you with him."

[Verse Locator](#)

तत् आश्वसिहि भद्रम् ते भव त्वम् काल कान्क्षिणी ।
नचिरात् द्रक्ष्यसे रामम् प्रज्वजन्तम् इव अनिलम् ॥ ५-३९-४४

44. tat = for that reason; aashrasi hi = console yourself indeed!; te bhadram = happiness to you!; bhava = be; kaalakaaN^kSiNi = waiting for the time; drakSyase = you shall see; na chiraat = within a short time; raamam = Rama; prajvalantam analam iva = like a blazing fire.

"For that reason, console yourself indeed! Happiness to you! If you wait for some time, you shall see, within a short time, Rama like a blazing fire."

[Verse Locator](#)

निहते राक्षस इन्द्रे च सपुत्र अमात्य बान्धवे ।
त्वम् समेष्यसि रामेण शश अन्केन इव रोहिणी ॥ ५-३९-४५

45. asmin = (when) this; raakSasendre = king of demons; nihate = is killed; saputraamaatyabaandhave = along with his sons; ministers and relatives; tvam =

you; **sameSyasi** = will meet; **raameNa** = Rama; **rohiNi iva** = as Rohini*; **shashaaN^kena** = (met) the moon.

"When this king of demons is killed along with his sons, ministers and relatives, you will meet Rama, as Rohini* met the moon."

*Rohini: A consort of the moon-god, presiding over a constellation of the same name.

[Verse Locator](#)

क्षिप्रम् त्वम् देवि शोकस्य पारम् यास्यसि मैथिलि ।
रावणम् चैव रामेण निहतम् द्रक्ष्यसे अचिरात् ॥ ५-३९-४६

46. **devi** = O princess!; **maithili** = O Seetha!; **tvam** = you; **yaasyasi** = can reach; **paaram** = the end; **shokasya** = of your sorrow; **kSipram** = soon; **achiraat** = within a short time; **drakSyase chaiva** = you can also see; **raavaNam** = Ravana; **nihatam** = as destroyed; **raameNa** = by Rama.

"O Seetha the princess! You shall see the end of your sorrow soon. Within a short time, you will also see the end of Ravana, as destroyed by Rama."

[Verse Locator](#)

एवम् आश्वस्य वैदेहीम् हनूमान् मारुत आत्मजः ।
गमनाय मतिम् कृत्वा वैदेहीम् पुनः अब्रवीत् ॥ ५-३९-४७

47. **evam** = thus; **aashvaasya** = consoling; **vaidehiim** = Seetha; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **kR^itva** = making up; **matim** = his mind; **gamanaaya** = to go; **abraviit** = spoke; **vaidehiim** = to Seetha; **punaH** = again (as follows):

Thus consoling Seetha, Hanuma the son of wind-god made up his mind to go back and spoke to Seetha again as follows:

[Verse Locator](#)

तम् अरिघ्नम् कृत आत्मानम् क्षिप्रम् द्रक्ष्यसि राघवम् ।
लक्ष्मणम् च धनुष् पाणिम् लन्का द्वारम् उपस्थितम् ॥ ५-३९-४८

48. **tam raaghavam** = that Rama; **arighnam** = the annihilator of enemies; **kR^itaatmaanam** = who firmly decided (to destroy his adversaries); **lakSmaNamcha** = and Lakshmana; **dhanuSpaaNim** = wielding bow in his hand; **kSipram** = will soon; **upaagatam** = reach; **laN^kaadvaaraam** = the entrance of Lanka; **drakSyasi** = (and) you will see (them).

"That Rama the annihilator of enemies, who firmly decided to destroy his adversaries and Lakshmana wielding a bow in his hand will soon reach the entrance of Lanka and you will see them."

[Verse Locator](#)

नख दम्ष्ट्र आयुधान् वीरान् सिंह शार्दूल विक्रमान् ।
वानरान् वारण इन्द्र आभान् क्षिप्रम् द्रक्ष्यसि सम्गतान् ॥ ५-३९-४९

49. **drakSyasi** = you can see; **kSipram** = soon; **viiraan vaanaraan** = the valiant monkeys; **nakhadamSTra aayudhaan** = with their claws and tusks as weapons; **simha shaarduula vikramaan** = having the prowess of lions and tigers; **vaaraNendraabhaan** = looking like lordly elephants; **samgataan** = coming together.

"You can see soon those valiant monkeys, with their claws and tusks as weapons, having the prowess of lions and tigers and looking like lordly elephants, coming together."

शैल अम्बुद निकाशानाम् लन्का मलय सानुषु ।
नर्दताम् कपि मुख्यानाम् आर्ये यूथानि अनेकशः ॥ ५-३९-५०

50. aarye = O venerable lady!; (you shall see); anekashaH = many; yuuthaani = troops; kapi mukhyaanaam = of excellent monkeys; shailaambudanikaashaanaam = resembling hills and clouds; nardataam = thundering; laN^kaamalaya saanuSu = on the peaks of Malaya mountain in Lanka.

"O venerable lady! You shall see many troops of excellent monkeys resembling hills and clouds, thundering on the peaks of Malaya mountain in Lanka."

Verse Locator

स तु मर्मणि घोरेण ताडितो मन्मथ इषुणा ।
न शर्म लभते रामः सिंह अर्दित इव द्विपः ॥ ५-३९-५१

51. taaDitaH = hit; maronaNi = in the vitals; ghore manmatheSuNaa = by the darts of venerable Manmatha the god of love; saH raamaH = that Rama; na labhate = is not obtaining; sharma = happiness; dvipaH iva = as an elephant; simhaarditaH = tormented by a lion.

"Hit in the vitals by the darts of venerable Manmatha the god of love, Rama is not obtaining happiness, as an elephant gets tormented by a lion."

Verse Locator

मा रुदो देवि शोकेन मा भूत् ते मनसो अप्रियम् ।
शची इव पथ्या शक्रेण भर्त्रा नाथवती हि असि ॥ ५-३९-५२

52. devi = O Seetha the princess!; maarudaH = do not weep; shokena = with grief; te manasaH = (Let) your mind; maabhuut = be without; apriyam = unpleasantness; naathavatii bhartraa asihi = you are indeed having Rama; your husband as a protector; shachiiva = as Shachi; patyaa shakreNa = having Indra; the husband as her protector.

"O Seetha the princess! Do not weep with grief. Let your mind be without any unpleasantness. You are indeed having Rama your husband as your protector like Shachi having Indra her husband as a protector."

Verse Locator

रामात् विशिष्टः को अन्यो अस्ति कश्चित् सौमित्रिणा समः ।
अग्नि मारुत कल्पौ तौ भ्रातरौ तव संश्रयौ ॥ ५-३९-५३

53. kaH anyaH = who else; asti = is there; vishiSTaH = what so greater; raamaat = than Rama; kashchit = or any person; samaH = equal; saumitriNaa = to Lakshmana?; tau bhraatarau = those two brothers; agni maaruta kalpau = equal to fire and wind; samshrayau = are supportive; tava = to you.

"Who else is there greater than Rama or who else equal to Lakshmana? Those two brothers, like fire and wind, are supportive to you."

Verse Locator

न अस्मिन् चिरम् वत्स्यसि देवि देशे ।
रक्षो गणैः अध्युषितो अतिरौद्रे ।

54. **devi** = O Seetha the princess!; **na vatsyasi** = you will not stay; **chiram** = for long; **asmin deshe** = at this place; **atiraudre** = which is very terrific; **adhyuSite** = and occupied; **rakSogaNaiH** = with multitude of demons; **aagamanam** = the arrival; **te priyasya** = of your husband; **na chiraat** = will not be delayed; **kSamasva** = be patient; **matsangakaala maatram** = till the moment of my meeting (with Rama my return).

"O Seetha the princess! You will not stay for long at this place, which is very terrific and occupied with a multitude of demons. The arrival of your husband will not be delayed. Be patient till the moment of my meeting with Rama on my return."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्धरकाण्डे एकोनचत्वारिंशः सर्गः

Thus completes 39th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 39

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 40 Verses converted to UTF-8, Nov 09

Introduction

Seetha asks Hanuma to remind Rama of how he threw a blade of grass at the crow and destroyed its right eye thereby, as a token of remembrance. She also asks to remind Rama of his having once marked on her cheek with realgar, when a mark on her forehead was defaced, as a further token of Hanuma having met her. Seetha also requests Hanuma to appraise Rama of her wretched plight and finally greets him to have a happy journey ahead.

[Verse Locator](#)

श्रुत्वा तु वचनम् तस्य वायु सूनोः महात्मनः ।

उवाच आत्म हितम् वाक्यम् सीता सुर सुत उपमा ॥ ५-४०-१

1. **shrutvaa** = hearing; **vachanam** = the words; **tasya** = of that; **mahaatmanaH** = high-souled; **vaayusuunoH** = Hanuma; **Siita** = Seetha; **surasutopamaa** = similar to the daughter of god; **uvaacha** = spoke; **vaakyam** = (the following) words; **aatmahitam** = beneficial to herself.

Hearing the words of that high-souled Hanuma, Seetha who resembled the daughter of god, spoke the following words beneficial to herself.

[Verse Locator](#)

त्वाम् दृष्ट्वा प्रिय वक्तारम् सम्प्रहृष्यामि वानर ।

अर्थ सम्जात सस्य इव वृष्टिम् प्राप्य वसुम् धरा ॥ ५-४०-२

2. **vaanara** = O Hanuma!; **dr^iSTvaa** = seeing; **tvaam** = you; **priyavaktaaram** = speaking pleasant words; **samprahR^iSyaami** = I am over-joyed; **vasumdharaa iva** = as a field; **artham samjaatasasyaa** = with half-sprouted crop of grain; (is over-joyed); **praapyeva** = by receiving; **vr^iSTim** = a rain.

"O Hanuma! Seeing you speaking pleasant words, I am as overjoyed, as a field with half-sprouted crop of grain is thrilled by receiving a rain."

[Verse Locator](#)

यथा तम् पुरुष व्याघ्रम् गात्रैः शोक अभिकर्षितैः ।

संस्पृशेयम् सकामा अहम् तथा कुरु दयाम् मयि ॥ ५-४०-३

3. aham = I; gatriH = with my limbs; shokaabhikarshitaiH = emaciated; sakaamaa = having a desire; yathaa = how; samspR^isheyam = to touch; puruSavyaaghrām = that Rama the tiger among men; tathaa = in that manner; kuru = oblige; dayaam = your kindness; mayi = in me.

"With my limbs emaciated with grief, I have a desire to touch that Rama the tiger among men. Show mercy on me and fulfill my desire."

[Verse Locator](#)

अभिज्ञानम् च रामस्य दत्तम् हरि गण उत्तम ।

क्षिप्ताम् ईषिकाम् काकस्य कोपात् एक अक्षि शातनीम् ॥ ५-४०-४

4. harigaNottama = O Hanuma; the excellent one among the troops of monkeys!; dadyaaH = Present (the story of); iSiikaam = a blade of grass; called Ishika; abhiJNaanam = as a signet; kSiptaam = hurled; kopaat = with anger; kaakasya ekaakSishaataniim = and the one eye of a crow destroyed; raamasya = by Rama.

"O Hanuma the excellent one among the troops of monkeys! Present the story of the blade of grass called Ishika hurled with anger and thereby one eye of the crow destroyed by Rama (as a signal remembrance)."

[Verse Locator](#)

मनः शिलायाः तिकलो गण्ड पार्श्वे निवेशितः ।

त्वया प्रनष्टे तिलके तम् किल स्मर्तुम् अर्हसि ॥ ५-४०-५

5. (O Rama!); tilake = While a mark on my forehead; praNSTe = had got effaced; manashishilaayaaH tilakaH = a mark on my forehead with realgar; niveshitaH kila = was indeed painted; tvayaa = by you; gaNDa paarshve = on the side of my cheek; arhasi = you ought surely; smartum = to recollect; tam = it.

"O Rama! You ought surely to recollect that while a mark on my forehead had got effaced once, another mark with realgar was indeed painted by you on the side of my cheek."

[Verse Locator](#)

स वीर्यवान् कथम् सीताम् हताम् समनुमन्यसे ।

वसन्तीम् रक्षसाम् मध्ये महाइन्द्र वरुण उपम ॥ ५-४०-६

6. katham = How; sah = are you as such; viiryavaan = the valiant one; mahendra varuNopamaH = equal to Indra the Lord of celestials and Varuna the king of Universe; samanumanyase = give consent to; siitaam = Seetha; hR^itaam = having been taken away; vasantiim = and staying; madhye = in the middle; rakSasaam = of the demons.

"How are you, the valiant man equal to Indra the Lord of celestials and Varuna the King of Universe, ignore Seetha who was taken away and now staying in the midst of these demons?"

[Verse Locator](#)

एष चूडा मणिः दिव्यो मया सुपरिरक्षितः ।

एतम् दृष्ट्वा प्रहृष्यामि व्यसने त्वाम् इव अनघ ॥ ५-४०-७

7. anagha = O faultless Rama!; eSaH = this; divyaH = wonderful; chuuDaamaNiH = jewel for the head; suparirakSitaH = has been protected well; mayaa = by me; dR^iTvaa = seeing

this; **vyasane** = in my distress; **prahR^iSyaami** = I have been getting delighted; **tvaamiva** = as though I have seen you.

"O faultless Rama! This wonderful jewel for the head has been protected well by me. Seeing this in my distress, I have been getting delighted, as though I have seen you."

[Verse Locator](#)

एष निर्यातितः श्रीमान् मया ते वारि सम्भवः ।

अतः परम् न शक्यामि जीवितुम् शोक लालसा ॥ ५-४०-८

8. **eSaH** = this jewel; **shriimaan** = which is splendid; **vaarisambhavaH** = and produced in water; **niryaatitaH** = has been sent; **te** = to you; **shoka laalasaa** = absorbed in grief; **na shakSyaami** = I shall not be able; **jiivitum** = to survive; **ataH param** = hence forth.

"This splendid jewel, produced in water, has been sent to you. Absorbed in grief, I shall not be able to survive henceforth."

[Verse Locator](#)

असह्यानि च दुःखानि वाचः च हृदयच् चिदः ।

राक्षसीनाम् सुघोराणाम् त्वत् कृते मर्षयामि अहम् ॥ ५-४०-९

9. **tvatkR^ite** = for your sake; **aham** = I; **marSyaami** = am enduring; **asahyaani** = (these) unbearable; **duHkhaani** = troubles; **vaachashcha** = and the words; **raakSasiinaam** = of female-demons; **sughoraaNaam** = which are very horrible; **hR^idayachchhidaH** = which pierce my heart.

"With a hope of your coming here at any time, I am enduring these unbearable hardships and also the words of horrible female demons; which pierce my heart."

[Verse Locator](#)

धारयिष्यामि मासम् तु जीवितम् शत्रु सूदन ।

मासात् ऊर्ध्वम् न जीविष्ये त्वया हीना नृप आत्मज ॥ ५-४०-१०

10. **shatrusuudana** = O annihilator of enemies; **nR^ipaاتمaja** = O Rama the prince!; **dhaarayiSyaami** = I shall hold; **jiivitam** = my life; **maasamtu** = only for a month; **na jiiviSye** = I will not survive; **uurdhvam maasaat** = after a month; **hiinaa** = left out; **tvayaa** = by you.

"O Rama the prince, the annihilator of enemies! I shall hold my life only for a month. I will not survive without you, after a month."

[Verse Locator](#)

घोरो राक्षस राजो अयम् दृष्टिः च न सुखा मयि ।

त्वाम् च श्रुत्वा विपद्यन्तम् न जीवेयम् अहम् क्षणम् ॥ ५-४०-११

11. **ayam** = this; **raakSasaraajaH** = Ravana; the king of demons; **ghoraH** = is terrible; **mayi** = in my instance; **dR^iSTiH** = his glance; **na sukhaa** = is not pleasant; **shrutvaa** = hearing; **tvaam** = (that) you; **viSajjantam** = are causing a delay; **aham** = I; **na jiiveyam** = will not live; **kSaNam** = even for a moment.

"This Ravana, the king of demons, is terrible. In my instance, his glance is not pleasant. Hearing that you are causing a delay, I will not survive even for a moment."

[Verse Locator](#)

वैदेह्या वचनम् श्रुत्वा करुणम् स अश्रु भाषितम् ।

अथ अब्रवीन् महातेजा हनुमान् मारुत आत्मजः ॥ ५-४०-१२

12. **shrutvaa** = hearing; **vachanam** = the words; **vaidehyaaH** = of Seetha; **bhaaSitaM** = spoken; **karuNam** = pitiably; **saashru** = with tears; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **mahaatejaaH** = having great splendour; **atha** = thereafter; **abraviit** = spoke (as follows):

Hearing the words of Seetha, spoken pitiably with tears, Hanuma the son of wind-god, with a great splendour, spoke (as follows):

[Verse Locator](#)

त्वत् शोक विमुखो रामो देवि सत्येन ते शपे ।

रामे शोक अभिभूते तु लक्ष्मणः परितप्यते ॥ ५-४०-१३

कथंचित् भवती दृष्टा न कालः परिशोचितुम् ।

इमम् मुहूर्तम् दुःखानाम् अन्तम् द्रक्ष्यसि भामिनि ॥ ५-४०-१४

ताव् उभौ पुरुष व्याघ्रौ राज पुत्राव् अनिन्दितौ ।

त्वत् दर्शन कृत उत्साहौ लन्काम् भस्मी करिष्यतः ॥ ५-४०-१५

हत्वा तु समरे क्रूरम् रावणम् सह बान्धवम् ।

राघवौ त्वाम् विशाल अक्षि स्वाम् पुरीम् प्रापयिष्यतः ॥ ५-४०-१६

13; 14; 15; 16. **devi** = O Seetha; the princess!; **raamaH** = Rama; **tva chchoka vimukhaH** = has grown averse the everything else caused by grief towards you; **shape** = I swear; **te** = to you; **satyena** = truly; **raame** = (When) Rama; **duHkhaabhipanna** = is overpowered by grief; **lakSmaNaH cha** = Lakshmana too; **paritapyate** = is tormented; **bhaamini** = O lady!; **kathamchit** = somehow or other; **bhavati** = you; **dR^iSTaa** = appeared (have been discovered); **na kaalaH** = this is not the time; **paridevitum** = to lament; **drakSyasi** = you will see; **antam** = the end; **duHkhaanaam** = of your sorrows; **imammuhurtam** = within this moment; **tau ubhau raajaputrau** = those two princes; **puruSa vyaaghrau** = the excellent among men; **arindamau** = and annihilator of enemies; **tvaddarshanakR^itotsahau** = and who are eager to see you; **laNkaam bhasmii kariSyataH** = will reduce Lanka to ashes; **vishaalaakSi** = O large-eyed Seetha!; **hatvaa** = killing kruuram = the cruel; **raavaNam** = Ravana; **saha baandhavam** = along with his relatives; **raaghava** = Rama and Lakshmana; **praapayiSyataH** = will take; **tvaam** = you; **svaam puriim** = to their own city.

"O Seetha the princess! Rama has grown averse to everything else, caused by grief towards you. I sear it to you truly. when Rama is overpowered by grief, Lakshmana too gets tormented with grief." "O lady! Somehow or other, you have been discovered by me. This is not the time to lament. You will see the end of your sorrow shortly." "Those two princes, the excellent among men, the annihilator of enemies and who are eager to see you, will surely reduce Lanka to ashes. "O large-eyed Seetha! Killing the cruel Ravana along with his relatives, Rama and Lakshmana will take you to their own city."

[Verse Locator](#)

यत् तु रामो विजानीयात् अभिज्ञानम् अनिन्दिते ।

प्रीति सम्जननम् तस्य भूयः त्वम् दातुम् अर्हसि ॥ ५-४०-१७

17. **anindite** = O faultless Seetha!; **tvam** = you; **arhasi** = be pleased; **daatum** = to give; **bhuuyaH** = again; **yat** = whichever; **abhijjNaanam** = token of remembrance; **vijaaniiyaat** = (Rama) will recognise; **priiti samjanam** = and which creates will pleasure; **tasya** = to Rama.

"O faultless Seetha! Be pleased to give another token of remembrance, which Rama will recognise and which creates pleasure to him."

[Verse Locator](#)

सा अब्रवीत् दत्तम् एव इह मया अभिज्ञानम् उत्तमम् ।
एतत् एव हि रामस्य दृष्ट्वा मत् केश भूषणम् ॥ ५-४०-१८
श्रद्धेयम् हनुमन् वाक्यम् तव वीर भविष्यति ।

18. saa = Seetha; abraviit = spoke; iti = thus; uttamam = an excellent; abhijJNaanam = token to remembrance; dattameva = was indeed given; maaa = by me; dR^iSTvaa = etat = this; matkeshabhhuSaNam = jewel; shraadheyam bhaviSyati = will become trust-worthy; raamasya = to Rama.

Seetha said, " An excellent token of remembrance was indeed given by me. Seeing this jewel for my hair, Rama will trust your words."

[Verse Locator](#)

स तम् मणि वरम् गृह्य श्रीमान् प्लवग सत्तमः ॥ ५-४०-१९
प्रणम्य शिरसा देवीम् गमनाय उपचक्रमे ।

19. gR^ihya = taking; tam maNivaram = that excellent jewel; saH = that; shriimaan = illustrious; plavagasattama = Hanuma; the best among monkeys; praNamya = offering salutation; shirasaa = by bowing his head; deviim = to Seetha; upachakrame = has set off; gamanaaya = to go.

Taking that excellent jewel, the illustrious Hanuma, the best among monkeys, offered salutation to Seetha by bowing his head and has set off to go.

[Verse Locator](#)

तम् उत्पात कृत उत्साहम् अवेक्ष्य हरि पुमावम् ॥ ५-४०-२०
वर्धमानम् महावेगम् उवाच जनक आत्मजा ।
अश्रु पूर्ण मुखी दीना बाष्प गद्गदया गिरा ॥ ५-४०-२१

20; 21. avekSyaa = seeing; tam haripuNgavam = that Hanuma; the best among monkeys; utpaatakR^itatsaaham = possessed of energy to jum up; mahaavegam = with great speed; vardhamaanam = and expanding; janakaatmajaa = Seetha; uvaacha = spoke (as follows); giraa = in a voice; baaSpagadgadaya = choked with tears diinaa = looking miserable; ashrupuurNa mukhii = in her face filled with tears.

Seeing that Hanuma, the best among monkeys, possessed of energy to jump up with great speed and expanding, Seetha spoke (as follows) in her voice choked with tears and looking miserable in her face filled with tears.

[Verse Locator](#)

हनूमन् सिंह सम्काशौ भ्रातरौ राम लक्ष्मणौ ।
सुग्रीवम् च सह अमात्यम् सर्वान् ब्रूया अनामयम् ॥ ५-४०-२२

22. hanuman = O Hanuma!; bruuyaaH = enquire; anaamayam = about the health; raamalakSmaNau = of Rama and Lakshmana; bhraatarau = the brothers; simhasamkaashau = bearing a resemblance to lions; sugriivamcha = and of Sugreeva; sahaamaatyam = together with his ministers; sarvaan = and all others.

"O Hanuma! Enquire about the welfare of Rama and Lakshmana, the brothers looking like lions, of Sugreeva together with his ministers and of all other."

[Verse Locator](#)

यथा च स महाबाहुः माम् तारयति राघवः ।

अस्मात् दुःखम् अम्बु सम्रोधात् तत् समाधातुम् अर्हसि ॥ ५-४०-२३

23. tvam arhasi = you be pleased; samadhaatum = to make; saH raaghavaH = that Rama; mahaabaahuH = deliver (me) in whatever manner; asmaat duHkhaambusamrodhaat = from this ocean of sorrow.

"Be pleased to make that long-armed Rama deliver me from this ocean of sorrow."

[Verse Locator](#)

इमम् च तीव्रम् मम शोक वेगम् ।

रक्षोभिः एभिः परिभर्त्सनम् च ।

ब्रूयाः तु रामस्य गतः समीपम् ।

शिवः च ते अध्वा अस्तु हरि प्रवीर ॥ ५-४०-२४

24. hari praviira = O valiant monkey; gataH = having gone; raamasya samiipam = to Rama's vicinity; bruuyaaH = appraise (him); mama imam tiivram shokavegam = about this terrific gush of my sorrow; paribhartsanamcha = and about the threatening attitude; ebhiH rakSobhiH = of those female-demons; te adhvaa = (Let) Your journey; astu = be; shivaH = happy.

"O valiant monkey! After approaching Rama, appraise him of this terrific gush of my grief and also about the threatening attitude of these female-demons. Have a happy journey!"

[Verse Locator](#)

स राज पुत्र्या प्रतिवेदित अर्थः ।

कपिः कृत अर्थः परिहृष्ट चेताः ।

तत् अल्प शेषम् प्रसमीक्ष्य कार्यम् ।

दिशम् हि उदीचीम् मनसा जगाम ॥ ५-४०-२५

25. prativeditaathaH = having been acquainted with the matter; raajaputryaa = by Seetha the princess; kR^itaathaH = having accomplished his object; prihR^iSta chetaaH = and with his mind filled with joy; prasamiikSya = and seeing; alpaavasheSam kaaryam = that only a little remains to be done; kapiH = Hanuma; jagaama manasaa = went intellectually; udiichiim disham = towards the northern direction.

Having been appraised of the matter by Seetha the princess, having accomplished his object, having his mind filled with joy and having perceived that only a little remained to be done, Hanuma intellectually sought the northern direction.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे चत्वारिंशः सर्गः

Thus completes 40th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 40

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 41 Verses converted to UTF-8, Nov 09

Introduction

Hanuma thinks within himself that he should implement the fourth strategy for success, viz. open assault with the demons, so as to meet Ravana and his ministers for knowing their designs and strengths. Accordingly, he makes up his mind to damage the royal pleasure-garden attached to the gynaecium at Lanka and then proceeds to do that task.

[Verse Locator](#)

स च वाग्भिः प्रशस्ताभिः गमिष्यन् पूजितः तया ।
तस्मात् देशात् अपक्रम्य चिन्तयामास वानरः ॥ ५-४१-१

1. **tayaa** = by that Seetha; **saH vaanaraH** = that Hanuma; **gamiSyaa** = who was ready to go; **puujitaH** = was treated well; **prashastaabhiH vaagbhiH** = with commendable words; **tasmaat** = from that; **deshaat** = place; **apakramya** = (Hanuma) having gone to a distance; **chintayaamaasa** = thought (in this way):

Seetha honoured Hanuma, who was ready to go, with good words. Hanuma, having gone to a distance from that place, thought within himself (as follows):

[Verse Locator](#)

अल्प शेषम् इदम् कार्यम् दृष्ट्वा इयम् असित ईक्षणा ।
त्रीन् उपायान् अतिक्रम्य चतुर्थ इह दृश्यते ॥ ५-४१-२

2. **iyam** = this; **asitekSaNa** = black-eyed Seetha; **dR^iSTaa** = has been seen; **idam kaaryam alpa sheSam** = there is only a little that remains to be done; **atikramya** = transgressing; **triin** = the three; **upaayaan** = strategies viz. sowing dissension; negotiation and bribery; **chaturthaH** = the fourth strategy viz. open assault; **dR^ishyate** = is seen; **iha** = here.

"I have seen this black-eyed Seetha. There is only a little that remains to be done by me. Abandoning the three strategies for success viz. sowing dissension, negotiation and bribery, I have to implement here the fourth strategy viz. open assault."

[Verse Locator](#)

न साम रक्षत्सु गुणाय कल्पते ।

न दनम् अर्थ उपचितेषु वर्तते ।

न भेद साध्या बल दर्पिता जनाः ।

पराक्रमः तु एष मम इह रोचते ॥ ५-४१-३

3. rakSassu = in the case of demons; saama guNaaya = the strategy of negotiation; na kalpate = is not practicable; arthopachiteSu = in the case of persons having abundant wealth; daanam = the strategy of bribery; na yujyate = is not appropriate; bala darpitaa = who are proud of their strength; na bheda saadhyaH = the strategy of sowing dissension is not amenable. mama = to me; iha = here; paraakramastvaiva = prowess alone; rochate = is agreeable.

"In the case of demons, the strategy of negotiation is not practicable. For those persons having abundant wealth, the strategy of bribery is not suitable. For persons who are proud of their strength, the strategy of sowing dissension is not amenable. Prowess alone is agreeable for me here."

[Verse Locator](#)

न च अस्य कार्यस्य पराक्रमात् ऋते ।

विनिश्चयः कश्चित् इह उपपद्यते ।

हत प्रवीराः तु रणे हि राक्षसाः ।

कथंचित् ईयुः यत् इह अद्य मार्दवम् ॥ ५-४१-४

4. na vinishchayaH = no decision; kashchit = whatsoever; upapadyate = is adequate; asya kaaryasya paraakramaat R^ite = except showing valour; asya kaaryasya = in this task yat = for; raakSasaaH = the demons; hata praviiraaH = being heroes killed; raNe = in combat; iiyuH = may obtain; maardvam = weakness; adya = now; iha = and here; katham chit = somehow or other.

"Except showing of valour, no strategy in accomplishing this task is adequate in these circumstances, for the demons can adopt a weak attitude in the ensuing combat, if their foremost heroes are somehow killed here and now."

[Verse Locator](#)

कार्ये कर्मणि निर्दिष्टः यो बहूनि अपि साधयेत् ।

पूर्व कार्य विरोधेन स कार्यम् कर्तुम् अर्हति ॥ ५-४१-५

5. karmaNi = (when) a work; nirdiSTe = is directed; kaarye = to be done; yaH = who; saadhayet = implements; bahuunyapi = many tasks; puurva kaaryaa virodhena = which are not inconsistent to the initial task; saH = he; arhati = is worthy; kaaryam = of doing that work.

"He alone can accomplish his purpose, who implements many (secondary) tasks even after the initial task has been carried through, without impairing the previous achievement."

[Verse Locator](#)

न हि एकः साधको हेतुः स्वल्पस्य अपि इह कर्मणः ।

यो हि अर्थम् बहुधा वेद स समर्थो अर्थ साधने ॥ ५-४१-६

6. na hi ekaH = there is indeed no single; hetuH = manner; saadhakaH = to implememtn; svalpasya api karmaNaH = even a small task; yaH = whoever; veda =

knows; **artham** = (to do) a task; **bahudhaa** = in many ways; **saH** = he alone; **samarthaH** = is capable; **artha saadhane** = of promoting that task.

"There is indeed no single exclusive method to accomplish a purpose however small a task may be. On the other hand, whoever knows to do a task in many ways, he alone is capable of achieving that task."

[Verse Locator](#)

इह एव तावत् कृत निश्चयो हि अहम् ।
यदि व्रजेयम् प्लवग ईश्वर आलयम् ।
पर आत्म सम्मर्द विशेष तत्त्ववित् ।
ततः कृतम् स्यान् मम भर्तृ शासनम् ॥ ५-४१-७

7. **aham vrajeyam yadi** = If I go; **plavageshvaraalayam** = to the abode of Sugreeva the Lord of monkeys; **kR^ita nishchyaat paraatma samaarda visheSatattvavit** = having ascertained the truth as to who will predominate in an encounter between the adversary and ourselves; **ihaiva taavat** = here itself; **tataH** = then; **mama bhartR^ishaasanam** = will the command of my master; **kR^itam syaat** = be carried out.

"If I go to the abode of Sugreeva the Lord of monkeys, having ascertained the truth as to who will predominate in an encounter between the adversary and ourselves here itself, then will the command of my master have been carried out by me."

[Verse Locator](#)

कथम् नु खल् अद्य भवेत् सुख आगतम् ।
प्रसह्य युद्धम् मम राक्षसैः सह ।
तथैव खल् आत्म बलम् च सारवत् ।
समानयेन् माम् च रणे दश आननः ॥ ५-४१-८

8. **kathamnu** = how can; **mama yuddham** = my combat; **raakSasaiH saha** = with the demons; **adya** = now; **prasahya** = will very much; **sukhaagatam** = come to be a happy one?; **tathaiva** = in the same manner; **aatmabalam bhavet** = how will my strength become; **saaravat** = fruitful?; **saH dashaananaH** = (How) indeed will that Ravana; **maanayet** = applaud; **maam** = me; **raNe** = in battle?

"How can my combat with the demons now will prove to be a happy one? And, how will my strength become fruitful? How indeed will that Ravana applaud me in battle?"

[Verse Locator](#)

ततः समासाद्य रणे दशाननं ।
समन्त्रिवर्गम् सबलप्रयायिनम् ।
हृदि स्थितम् तस्य मतम् बलं च वै ।
सुखेन मत्त्वाऽहमितः पुनर्व्रजे ॥ ५-४१-९

9. **tataH** = then; **samaasaadya** = meeting; **dashaananam** = Ravana; **samantrigaNam** = with his troop of ministers; **sabalaprayaayinam** = with his army and followers marching; **raNe** = in battle; **mattvaa** = knowing; **matam** = the opinion; **sthitam** = established; **hR^idi** = in his heart; **balamcha vai** = and also about his strength; **aham** = I; **punaH vraje** = will go back; **itaH** = from here; **sukhena** = happily.

"Then meeting Ravana with his troop of ministers, his army and his followers in battle as well as knowing his designs and strength, I will go back from here happily."

इदम् अस्य नृशंसस्य नन्दन उपमम् उत्तमम् ।
वनम् नेत्र मनः कान्तम् नाना द्रुम लता युतम् ॥ ५-४१-१०

10. idam uttamam = this excellent; vanam = grove; asya nR^ishamsasya = of this cruel Ravana; naanaadrumalataayutam = with various kinds of trees and creepers; netramanaHkaantam = and which is pleasing to the eyes and mind; nandanopamam = is looking like Nandana; Indra's paradise.

"This excellent grove of this cruel Ravana, with its various kinds of trees and creepers, which is pleasing to the eyes and the mind, is looking like Nandana, Indra's paradise."

[Verse Locator](#)

इदम् विध्वंसयिष्यामि शुष्कम् वनम् इव अनलः ।
अस्मिन् भग्ने ततः कोपम् करिष्यति स रावणः ॥ ५-४१-११

11. vidhvamsayiSyaami = I will destroy; idam = this grove; analaH iva = like fire; shuSkam vanam = searching a dried up forest; asmin bhagne = while this grove gets demolished; dashaananaH = Ravana; kariSyati kopam = will get angry; tataH = then.

"I will destroy this grove like fire scorching a dried up forest. While this grove gets demolished, Ravana will then be angry."

[Verse Locator](#)

ततो महत् साश्व महारथ द्विपम् ।
बलम् समानेष्व् अपि राक्षस अधिपः ।
त्रिशूल काल आयस पट्टिश आयुधम् ।
ततो महत् युद्धम् इदम् भविष्यति ॥ ५-४१-१२

12. tataH = then; raakSasaadhipaH = Ravana; samaadeskSyati = will order for; balam = an army; saashvamahaaratha dvipam = consisting of horses; great chariots and elephants; mahat trishuula kaalaayasapaTTisaayudham = and armed with weapons like great tridents and spears made of iron; tataH = and then; idam = this; mahat = great; yuddham = combat; bhaviSyati = will follow.

"Thereupon Ravana will order for an army consisting of horses, great chariots and elephants and armed with weapons like great tridents and spears made of iron. Then, a great combat will follow."

[Verse Locator](#)

अहम् तु तैः सम्यति चण्ड विक्रमैः ।
समेत्य रक्षोभिः असम्ग विक्रमः ।
निहत्य तत् रावण चोदितम् बलम् ।
सुखम् गमिष्यामि कपि ईश्वर आलयम् ॥ ५-४१-१३

13. sametya = attacking; taiH = those; rakSobhiH = demons; chaNDa vikramaiH = of terrific prowess; aham tu = I too; asahya vikramaH = with an unbearable strength; nihatya = killing; tat = that; balam = army; raavaNa choditam = incited by Ravana; gamiSyaami = will return; kapiishvaraalayam = to the place of Sugreeva; sukham = happily.

"Attacking those demons of terrific prowess, I too with my unbearable prowess, will kill that army instigated by Ravana and return to the place of Sugreeva happily."

[Verse Locator](#)

ततो मारुतवत् क्रुद्धो मारुतिः भीम विक्रमः ।
ऊरु वेगेन महता द्रुमान् क्षेप्तुम् अथ आरभत् ॥ ५-४१-१४

14. **tataH** = thereafter; **maarutiH** = Hanuma; **bhiima vikramaH** = of terrific prowess; **kruddhaH** = getting angry; **atha** = then; **aarabhat** = started; **kSeptum** = to throw away; **drumaan** = trees; **mahataa uuruvegena** = by a highly violent jerk of his thighs; **maarutavat** = like a wind.

Thereafter, Hanuma of terrific prowess, getting angry, started then to throw away trees by a highly violent jerk of his thighs akin to the jerk of a wind.

[Verse Locator](#)

ततः तदत् हनुमान् वीरो बभन्ज प्रमदा वनम् ।
मत्त द्विज समाघुष्टम् नाना द्रुम लता युतम् ॥ ५-४१-१५

15. **tataH** = then; **viiraH** = the valiant; **hanumaan** = Hanuma; **babhaN^ja** = laid waste; **pramadaavanam** = the royal garden attached to the gynaecium; **mattadvija samaaghuSTam** = resonant with cries of birds in heat; **naanaadruma lataayutam** = and endowed with various kinds of trees and creepers.

Then, the valiant Hanuma laid waste the royal garden attached to the gynaecium resonant with cries of birds in heat and endowed with various kinds of trees and creepers.

[Verse Locator](#)

तत् वनम् मथितैः वृक्षैः भिन्नैः च सलिल आशयैः ।
चूर्णितैः पर्वत अग्रैः च बभूव अप्रिय दर्शनम् ॥ ५-४१-१६

16. **vR^ikSaiH** = with trees; **mathitaiH** = damaged; **salilaashayaiH** = with ponds; **bhinnaiH** = destroyed; **parvataagraishcha** = with tops of pleasure-hills; **chuurNitaiH** = powdered; **tat vanam** = that grove; **babhuuva** = became; **apriyadarshanam** = nasty at sight.

Hanuma damaged trees in that grove, destroyed the ponds and crushed the tops of pleasure hills to powder. Thus, that grove became nasty at sight.

[Verse Locator](#)

नानाशकुन्तविरुतैः प्रभिन्नैः सलिलाशयैः ।
ताम्रैः किलसयैः क्लान्तैः क्लान्तद्रुमलतायितम् ॥ ५-४१-१७
न बभौ तद्वनम् तत्र दावानलहतम् यथा ।
व्याकुलावरणा रेजुर्विह्वला इव ता लताः ॥ ५-४१-१८

17; 18. **klaanta druma lataayutam** = with its trees and creepers dried up; **naanaa shakuntavirtaiH** = with the howls of various birds; **salilaashayaiH** = with its ponds; **prabhinnaiH** = destroyed; **taamraiH kisalayiH** = with its copper-coloured sprouts; **klaantaiH** = dried up; **tatra** = there; **tat vanam** = that grove; **na babhau** = did not look bright; **daavaanalahatam yathaa** = as if it had been destroyed by a wild fire; **taiH lataaH** = those; creepers; **vyaakulaavaraNaaH** = with their bars of support displaced; **rejuH vihvalaaH iva** = fell like distressed women.

With its trees and creepers dried up, with the howls of various birds, with its ponds destroyed, with its copper-coloured sprouts dried up there, that grove did not look bright, as though it had been destroyed by a wild fire. Those creepers with their bars of support displaced, fell down like distressed woman.

[Verse Locator](#)

लता गृहैः चित्र गृहैः च नाशितैः ।

महाउरगैः व्याल मृगैः च निर्धुतैः ।

शिला गृहैः उन्मथितैः तथा गृहैः ।

प्रनष्ट रूपम् तत् अभून् महत् वनम् ॥ ५-४१-१९

19. **lataagR^haiH** = with its arbours; **chitragR^ihaiH** = and picture-galleries; **naashitaiH** = destroyed; **mahoragaiH** = its great serpents; **vychaLamR^igaishcha** = and wild animals; **niruddhaiH** = emitting cries of distress; **shilaagR^ihaiH** = its grottos; **gR^ihaiH** = (and other) structures **unmathitaiH** = demolished; **tat mahat vanam** = that extensive grove; **abhuut** = became; **praNaSTaruupam** = defaced.

"With its arbours and picture-galleries destroyed, its great serpents and wild animals emitting cries of distress, its grottos and other structures demolished, that grove became defaced.

[Verse Locator](#)

साविह्वलाऽशोकलताप्रताना ।

वनस्थली शोकलताप्रताना ।

जाता दशास्यप्रमदावनस्य ।

कपेर्बलाद्धि प्रमदावनस्य ॥ ५-४१-२०

20. **saa vanasthalii** = that woody land; **pramadaa vanasya** = of that pleasure-garden; **dashaasya pramadaa avamasya** = which afforded shelter to the women-folk of Ravana; **ashoka lataa prataanaa** = which has clusters of Ashoka creepers; **jaataa** = became; **shokalataaprataanaa** = a jumble of creepers of sorrow; **vihvalaa** = for the distressed women; **kapeH** = by Hanuma's; **balaat** = strength.

"That woody land of that pleasure-garden which afforded shelter to the women-folk of Ravana and which has clusters of Ashoka creepers became a jumble of creepers of sorrow for the distressed women; by the violence of Hanuma."

[Verse Locator](#)

स तस्य कृत्वा जगतीपतेर्महा ।

न्महत् व्यलीकम् मनसो महात्मनः ।

युयुत्सुः एको बहुभिः महाबलैः ।

श्रिया ज्वलन् तोरणम् आश्रितः कपिः ॥ ५-४१-२१

21. **kR^itvaa** = doing; **mahat** = a great; **vyaliikam** = displeasure; **manasaH** = to the mind; **tasya** = of that; **mahaatmanaH** = high-souled; **jagatiipate** = Ravana; Lord of the land of Lanka; **mahaakapiH** = that Hanuma; **yuyutsaH** = decided to combat; **ekaH** = alone; **bahubhiH** = with many; **mahaabalaiH** = mighty demons; **aasthitaH** = and stayed; **jvalam shriyaa** = with a blazing splendour; **toraNam** = at the entrance (of the grove).

Creating a great displeasure to the mind of that high-souled Ravana, the Lord of the land of Lanka; that Hanuma decided to fight alone against many mighty demons and stayed

Thus completes 41st Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 41

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21			

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 42 Verses converted to UTF-8, Nov 09

Introduction

Seeing the devastation caused to the pleasant grove by Hanuma the female-demons ask Seetha who that great monkey was and wherefore he has come and talked to her. Seetha replies that she knows nothing of him. Some of the female-demons go to Ravana and report to him that the pleasant grove attached to the gynaecium has been destroyed by a mighty monkey and that the monkey went to Seetha and talked to her also earlier to the devastation. They also report that Seetha expressed her ignorance about him. Then, Ravana gets angry and sends some demons called Kinkaras to catch hold of Hanuma. Eighty thousand Kinkaras rush towards Hanuma to catch him. But Hanuma, with his might, kills all Kinkaras with an iron rod. Getting to know of the killings, Ravana again sends Jambumali, the son of Prahasta to catch hold of Hanuma.

[Verse Locator](#)

ततः पक्षि निनादेन वृक्ष भग्ग स्वनेन च ।

बभूवुः त्रास सम्भ्रान्ताः सर्वे लन्का निवासिनः ॥ ५-४२-१

1. pakSininaadena = at the sound of birds; vR^ikSabhaNga svanena = and at the sound of falling trees; sarve = all; laN^kaanivaasinaH = those dwelling in Lanka; tataH = then; babhuuvaH = became; traasasambhraantaH = trembled with fear.

At the screaming sound of birds and at the sound of the crash of falling trees, all the inhabitants of Lanka then became trembled with fear.

[Verse Locator](#)

विद्रुताः च भय त्रस्ता विनेदुः मृग पक्षुणः ।

रक्षसाम् च निमित्तानि क्रूराणि प्रतिपेदिरे ॥ ५-४२-२

2. vidrutaH = Made to run to-and-fro; bhayatrastaaH = and getting frightened; mR^iga pakSiNaH = beasts and birds; vineduH = began to scream; kruuraaNi = atrocious; nimittaani = omens; pratipedire = made their appearance; rakSasaamcha = before the demons.

Made to run to-and-fro and getting frightened, beasts and birds began to scream. Atrocious omens made their appearance before the demons.

ततो गतायाम् निद्रायाम् राक्षस्यो विकृत आननाः ।

तत् वनम् ददृशुः भग्नम् तम् च वीरम् महाकपिम् ॥ ५-४२-३

3. tataH = then; vikR^itaananaaH = the ugly-faced; raakSasya = female-demon; nidraayaam gataayaam = whose sleep has gone; dadR^ishuH = saw; tatvanam = that grove; bhagnam = which was demolished; tam viram mahaakapim = and that great heroic monkey.

Then, the ugly-faced female-demons, whose sleep has vanished, found that grove demolished and saw that great heroic monkey.

Verse Locator

स ता दृष्ट्व महाबाहुः महासत्त्वो महाबलः ।

चकार सुमहत् रूपम् राक्षसीनाम् भय आवहम् ॥ ५-४२-४

4. dR^iSTvaa = seeing; taaH = those female-demons; saH = that Hanuma; mahaabaahuH = the mighty armed; mahaa sattvaH = endowed with a great courage; mahaabalaH = and night; chakaara = assumed; sumahat = a gigantic; ruupam = form; bhayaavaham = which created a terror; raakSasiinaam = to the female demons.

Seeing those female-demons, the mighty armed Hanuma endowed with a great courage and might, assumed a gigantic form which created a terror to the female-demons.

Verse Locator

ततः तम् गिरि सम्काशम् अतिकायम् महाबलम् ।

राक्षस्यो वानरम् दृष्ट्वा पप्रच्छुः जनक आत्मजाम् ॥ ५-४२-५

5. dR^iSTvaa = beholding; tam vaanaram = the monkey; mahaabalam = endowed with a great strength; atikaayam = and having a gigantic body; girisamkaasham = looking like a mountain; raakSasya = the female demons; tataH = then; paprachchhuH = asked; janakaatmajam = Seetha (as follows):

Beholding that mighty monkey having a gigantic body similar to a mountain, the female-demons then asked Seetha (as follows):

Verse Locator

को अयम् कस्य कुतो वा अयम् किम् निमित्तम् इह आगतः ।

कथम् त्वया सह अनेन सम्वादः कृत इति उत ॥ ५-४२-६

6. kaHayam = who is he?; kasya = whose (messenger) is he?; kutaH = from where; kim nimittam = and for what purpose; ayam = he; aagatam = has come; iha = here?; uta = and; (wherefore); samvaadaH = a conversation; kR^itaH = was held; anena = by him; tvayaa saha = with you?

"Who is he? Whose messenger is he? From where and for what purpose he has come here? Wherefore a conversation was held by him with you?"

Verse Locator

आचक्ष्व नो विशाल अक्षि मा भूत् ते सुभगे भयम् ।

सम्वादम् असित अपान्गो त्वया किम् कृतवान् अयम् ॥ ५-४२-७

7. **vishaalaakSi** = O large-eyed Seetha!; **achakSya** = tell; **naH** = us; **maa bhuut** = let there be no; **bhayam** = fear; **te** = for you; **subhage** = O fortunate lady!; **asitaapaaN^ge** = O lady having black outer corners of the eye!; **kim** = what; **kR^itavaan** = did; **ayam** = he; **samvaadam** = talk; **tvayaa** = to you?

"O large-eyed Seetha! Tell us. Let there be no fear for you, O fortunate lady! What did he speak to you? O lady having black outer eye-corners!"

[Verse Locator](#)

अथ अब्रवीत् तदा साध्वी सीता सर्व अन्ग शोभना ।
रक्षसाम् काम रूपाणाम् विज्ञाने मम का गतिः ॥ ५-४२-८

8. **atha** = thereupon; **siitaa** = Seetha; **saadhvii** = the virtuous lady; **sarvaaNga sundarii** = having complete beauty of all limbs; **tadaa** = then; **abraviit** = spoke; **kaa** = where is; **gatiH** = ability; **mama** = for me; **vijJNaane** = to know; **rakSasaam** = about the demons; **bhiima rupaaNaam** = having terrific form?

Thereupon Seetha the virtuous lady, having a complete beauty of all limbs, spoke as follows: "Where is the ability for me to know about the demons of a terrific form?"

[Verse Locator](#)

यूयम् एव अस्य जानीत यो अयम् यत् वा करिष्यति ।
अहिः एव अहेः पादान् विजानाति न संशयः ॥ ५-४२-९

9. **yuuyameva** = you alone; **abhijaaniita** = can recognise; **yaH** = who; **ayam** = he is; **yadvaa** = and what; **kariSyati** = he does; **ahireva** = a serpent alone; **vijaanaati** = can know; **paadaan** = the feet; **ahēH** = of a serpent; **na samshayaH** = there is no doubt.

"You alone can recognise who he is and what he does. A serpent only can recognise the feet of another serpent. There is no doubt about it."

[Verse Locator](#)

अहम् अपि अस्य भीता अस्मि न एनम् जानामि को अन्वयम् ।
वेद्मि राक्षसम् एव एनम् काम रूपिणम् आगतम् ॥ ५-४२-१०

10. **aham api** = I am also; **bhiitaa asmi** = frightened; **asya** = of him; **aham** = I; **na jaanaami** = do not know; **konu** = who; **enam** = he is; **vedmi** = I know; **enam** = him; **kaamaruupiNam** = who can assume any form at his will **raakSasameva** = only as a demon; **aagatam** = who arrived here.

"By seeing him, I too get frightened. I do not know who he is. I only know him as a demon, able to assume any form at his will, who arrived here."

[Verse Locator](#)

वैदेह्या वचनम् श्रुत्वा राक्षस्यो विद्रुता द्रुतम् ।
स्थिताः काश्चित् गताः काश्चित् रावणाय निवेदितुम् ॥ ५-४२-११

11. **shrutvaa** = hearing; **vachanam** = the words; **vaidehyaaH** = of Seetha; **raakSasyaH** = (some) female-demons; **vidrutaaH** = dispersed; **dishaH** = to (different) quarters; **kaashchit** = some; **sthitaH** = stayed back; **kaashchit** = and some others; **yataaH** = went; **raavaNaaya** = to Ravana; **niveditum** = to inform (about the matter).

Hearing the words of Seetha some female-demons fled to different directions. Some stayed back. Some others went to Ravana to inform about the matter.

[Verse Locator](#)

रावणस्य समीपे तु राक्षस्यो विकृत आननाः ।

विरूपम् वानरम् भीमम् आख्यतुम् उपचक्रमुः ॥ ५-४२-१२

12. **samiipa** = in the presence; **raavaNasya** = of Ravana; **raakSasyaH** = the female-demons; **vikR^itaananaH** = of ugly faces; **upachakramuH** = started; **aakhyaatum** = to tell; **vaanaram** = about the monkey; **viruupam** = who was monstrous; **bhiimam** = and terrific.

After approaching Ravana, the female demons of ugly faces started to tell (as follows) of the monstrous and terrific monkey.

[Verse Locator](#)

अशोक वनिका मध्ये राजन् भीम वपुः कपिः ।

सीतया कृत सम्वादः तिष्ठति अमित विक्रमः ॥ ५-४२-१३

13. **raajan** = O king!; **kapiH** = a monkey; **bhiima vapuH** = having a terrific body; **amita vikramaH** = and a boundless prowess; **tiSThati** = is stationed; **ashokavana madhye** = in the middle of Ashoka grove; **kR^ita samvaadaH** = and made a conversation; **siitayaa** = with Seetha.

"O king! A monkey having a terrific body and a boundless prowess, is stationed in the middle of Ashoka grove and made a conversation with Seetha."

[Verse Locator](#)

न च तम् जानकी सीता हरिम् हरिण लोचना ।

अस्माभिः बहुधा पृष्टा निवेदयितुम् इच्छति ॥ ५-४२-१४

14. **pR^iSTaa** = (Eventhough) questioned; **bahudhaa** = in many ways; **asmaabhiH** = by us; **siitaa** = Seetha; **jaanakii** = the daughter of Janaka; **hariNalochanaa** = having eyes similar to those of a doe; **na ichchhati** = is not inclined; **nivedayitum** = to tell; **harim** = about the monkey.

"Eventhough questioned in many ways by us, Seetha, the daughter of Janaka, having eyes similar to those of a doe, is not inclined to tell about the monkey."

[Verse Locator](#)

वासवस्य भवेत् दूतो दूतो वैश्रवणस्य वा ।

प्रेषितो वा अपि रामेण सीता अन्वेषण कान्क्षया ॥ ५-४२-१५

15. **bhavet** = He may be; **duutaH** = a messenger; **vaasavasya** = of Indra the Lord of celestials; **duuto vaa** = or the messenger; **vaishravaNasya** = of Kubera the king of riches; **preSitovaapi** = or even a messenger sent; **raameNa** = by Rama; **siitaanveSaNa kaan^kSayaa** = desirous of searching for Seetha.

"He may be a messenger of Indra the Lord of celestials, or the messenger of Kubera the king of riches or even a messenger sent by Rama to search for Seetha."

[Verse Locator](#)

तेन त्वत् भूत रूपेण यत् तत् तव मनो हरम् ।

नाना मृग गण आकीर्णम् प्रमृष्टम् प्रमदा वनम् ॥ ५-४२-१६

16. **tena** = by him; **adbhuta ruupeNa** = having a wonderful form; **tava** = your; **pramadaavanam** = grove attached to the gynaecium; **yat** = which is; **manoharam** = charming; **naanaa mR^iga gaNaakiirNam** = and extensive with many kinds of troops of animals; **pramR^iSTam** = has been wiped off.

"He, having a wonderful form, has wiped off your grove, attached to the gynaeceum, which is fascinating and extending with many kinds of animal-flock."

[Verse Locator](#)

न तत्र कश्चित् उद्देशो यः तेन न विनाशितः ।

यत्र सा जानकी सीता स तेन न विनाशितः ॥ ५-४२-१७

17. na kashchit uddeshaH = there is no place what so ever; tatra = there; yaH = which; na vinaashitaH = was not destroyed; tena = by him; sah = (only) that place; yatra = where; siitaa = Seetha; jaanakii = the daughter of Janka; (was sitting); na vinaashitaH = was not destroyed; tena = by him.

"There is no place whatsoever in that grove, which was not destroyed by him. Only that place, where Seetha the daughter of Janaka was sitting, was not destroyed by him."

[Verse Locator](#)

जानकी रक्षण अर्थम् वा श्रमात् वा न उपलभ्यते ।

अथवा कः श्रमः तस्य सा एव तेन अभिरक्षिता ॥ ५-४२-१८

18. nopalabhyate = It is not known; jaanakiirakSaNaartham vaa = whether to protect Seetha; shramadvaa = or because of fatigue; athavaa = or else; kaH = what; shramaH = fatigue (is there); tasya = for him?; saiva = she alone was; abhirakSitaH = was protected tena = by him.

"It is not known whether to protect Seetha or because of fatigue, he has left that place undestroyed, or else, what fatigue is there for him? He has done it to protect Seetha."

[Verse Locator](#)

चारु पल्लव पत्र आढ्यम् यम् सीता स्वयम् आस्थिता ।

प्रवृद्धः शिंशपा वृक्षः स च तेन अभिरक्षितः ॥ ५-४२-१९

19. saH = that; pravR^iddhaH = well-grown; shimshupaa vR^ikSaH = Simsupa tree; charupallava puSpaaDhyam = abounding in charming sprouts and flowers; yam = (under) which; siitaa = Seetha; svayam = herself; aasthitaH = took shelter; abhirakSitaH = has been spared; tena = by him.

"That well-grown Simsupa tree, abounding in charming sprouts and flowers, under which Seetha herself took shelter, has been spared by him."

[Verse Locator](#)

तस्य उग्र रूपस्य उग्रम् त्वम् दण्डम् आज्ञातुम् अर्हसि ।

सीता सम्भाषिता येन तत् वनम् च विनाशितम् ॥ ५-४२-२०

20. tasya ugraruupasya = to that terribly looking monkey; yena = by whom; siitaa = Seetha; sambhaaSitaH = was spoken to; tatvanam cha = and that grove; arhasi destroyed; tvam = you; aajJNaatum = to order; ugram = a terrible; daN^Dam = punishment.

[Verse Locator](#)

मनः परिगृहीताम् ताम् तव रक्षो गण ईश्वर ।

कः सीताम् अभिभाषेत यो न स्यात् त्यक्त जीवितः ॥ ५-४२-२१

21. rakSogaNeshvara = O chief of the demon-troops!; kaH = who; abhibhaaSata = (would dare) to talk; taam siitaam = to that Seetha; tava manaH parigR^ihiitaam = who has been

mentally accepted by you; **nasyaat** = not perhaps; **yaH** = he who; **tyaktajiivitaH** = is ready to abandon his life.

"O chief of the demons-troops! Who would dare to talk to that Seetha, who has been mentally accepted by you, except perhaps he who is ready to abandon his life?"

[Verse Locator](#)

राक्षसीनाम् वचः श्रुत्वा रावणो राक्षस ईश्वरः ।
हुत अग्निः इव जज्वाल कोप सम्वर्तित ईक्षणः ॥ ५-४२-२२

22. **shrutvaa** = hearing; **vachaH** = words; **raakSasiinaam** = of the female-demons; **raavaNaH** = Ravana; **raakSaseshvaraH** = the lord of demons; **jajvaala** = flared up; **hutaagniriva** = like a funeral fire; **kopa samvartitekSaNaH** = his eyes spinning through anger.

Hearing the words of the female-demons, Ravana the lord of demons flared up like a funeral fire, his eyes spinning with anger.

[Verse Locator](#)

तस्य क्रुद्धस्य नेत्राभ्याम् प्रापतन्नस्रबिन्दवः ।
दीप्ताभ्यामिव जज्वाल कोपसंवर्तितेक्षणः ॥ ५-४२-२३

23. **tasya kruddhasya netraaNaam** = from his enraged eyes; **asrabindavaH** = tears; **praapatan** = dropped; **snehabindavaH** = like drops of oil; **saarchiSaH diipaabhyaam** = dripping from resplendent lamps.

Tears dropped from Ravana's enraged eyes, like drops of oil dripping from resplendent lamps.

[Verse Locator](#)

आत्मनः सदृशान् शूरान् किम्करान् नाम राक्षसान् ।
व्यादिदेश महातेजा निग्रह अर्थम् हनूमतः ॥ ५-४२-२४

24. **mahaatejaaH** = Ravana with a great splendour; **vyaadidesha** = ordered (for sending); **shuuraan raakSasaan** = valiant demons; **aatmaH sadR^ishaan** = equal to him; **kinkaraannaama** = called Kinkaras; **nigrahaartham** = in order to catch hold; **hanumataH** = of Hanuma.

Ravana, with a great splendour, sent demons with a valiance equal to him, called Kinkaras, in order to catch hold of Hanuma.

[Verse Locator](#)

तेषाम् अशीति साहस्रम् किम्कराणाम् तरस्विनाम् ।
निर्ययुः भवनात् तस्मात् कूट मुद्गर पाणयः ॥ ५-४२-२५
महाउदरा महादम्ष्ट्रा घोर रूपा महाबलाः ।
युद्ध अभिमनसः सर्वे हनूमत् ग्रहण उन्मुखाः ॥ ५-४२-२६

25. (He ordered for); **ashiitisaahasram** = eighty thousand; **teSaam kinkaraaNaam** = of those Kinkaras; **tarassvinaam** = who were strong; **sarve** = all those Kinkaras; **mahodaraaH** = with large bellies; **mahaadamSTraaH** = long tusks; **ghora ruupaaH** = and having terrible forms; **mahaabalaaH** = and ones with great strength; **yuddhaabhimanasaH** = longing to fight; **kuuTamudgara paaNayaH** = with iron mallets and **paaNayaH** = with iron mallets and clubs in hand; **hanumadgrahaNodyataaH** = eager to lay hold on Hanuma; **niryayuH** = started **tasmaat bhavanaat** = **niryayuH** = started; **tasmaat bhavanaat** = from that palace.

He ordered for eighty thousand of those Kinkaras who were strong. All those mighty Kinkaras with their large bellies, long tusks and terrible forms, longing to fight with iron mallets and clubs in hand, in eagerness to lay hold on Hanuma, started from that place.

[Verse Locator](#)

ते कपिम् तम् समासाद्य तोरणस्थम् अवस्थितम् ।
अभिपेतुः महावेगाः पतन्गा इव पावकम् ॥ ५-४२-२७

27. samaasaadya = approaching; kapiindram = Hanuma; avasthitam = who was standing near; toraNastham = the arched doorway; te = they; abhipetuH = rushed towards (him); mahaavegaaH = with a great speed; pataN^gaaH iva = like locusts; paavakam = (rushing towards) fire.

Approaching Hanuma who was standing near the arched doorway, they rushed towards him with a great speed, like locusts rushing towards a fire.

[Verse Locator](#)

ते गदाभिः विचित्राभिः परिधैः कान्चन अङ्गदैः ।
आजघ्नुः वानर श्रेष्ठम् शरैः आदित्य सन्निभैः ॥ ५-४२-२८

28. te = they; ajaghnaH = banged; vaanarashreshTham = Hanuma; gadaaH = with various kinds of maces; parighaiH = with iron bludgeons; kaaN^chanaaNgaadaiH = plated with gold; sharaishcha = and with arrows; aaditya samnibhaiH = shining like the sun.

They banged Hanuma with various kinds of maces, iron bludgeons plated with gold and arrows shining like the sun.

[Verse Locator](#)

मुद्गरैः पट्टिसैः शूलैः प्रासतोमरशक्तिभिः ।
परिवार्य हनूमन्तं सहसा तस्थुरग्रतः ॥ ५-४२-२९

29. sahasaa = quickly; parivaarya = surrounding hanumantam = Hanuma; mudgaraiH = with clubs; paTTisaiH = sharp edged spears; shuulaiH = iron pikes; praasatomara shaktibhiH = lances; jaavelins and swords; (they); tasthuH = stood; agrataH = in front of him.

Quickly surrounding Hanuma with clubs, sharp edged spears, iron pikes, lances, javelins and swords, they stood in front of him.

[Verse Locator](#)

हनूमान् अपि तेजस्वी श्रीमान् पर्वत सन्निभः ।
क्षिताव् आविध्य लान्गूलम् ननाद च महास्वनम् ॥ ५-४२-३०

30. hanumaanapi = Hanuma too; tejasvii = with his great splendour; shriimaan = illustriousness; parvatasannibhaH = and looking like a mountain; aavidhya = hurling; laaNguulam = his tail; kSitau = on the ground; mahaasvanam = creating a thunderous noise.

The highly splendorous and illustrious Hanuma too, looking like a mountain, hurled his tail on the ground, making a thunderous noise.

[Verse Locator](#)

स भूत्वा सुमहाकायो हनुमान् मारुतात्मजः ।
धृष्टमास्फोटयामास लङ्काम् शब्देन पूरयन् ॥ ५-४२-३१

31. saH hanumaan = that Hanuma; maarutaatmajaH = the son of wind-god; bhuutvaa = becoming; sumahaakaayaH = one with a very big body; aasphoTayaamaasa = clapped on his arms; dhR^iSTam = boldly; puurayan = filling; laN^kaam = Lanka; shabdena = with that sound.

The highly splendourous and illustrious Hanuma too, looking like a mountain, hurled his tail on the ground, making a thunderous noise.

[Verse Locator](#)

तस्यस्फोटितशब्देन महता सानुनादिना ।
पेतुर्विहङ्गा गगनादुच्चैश्चेदमघोयत् ॥ ५-४२-३२

32. tasya asphoTita shabdena mahataa = by that great sound made by Hanuma; through clapping on his arms; saanunaadinaa = together with a resound; vihaNgaaH = birds; petuH = fell down; gaganaat = from the sky; aaghoSayat cha = (He) also cried aloud; idam = this here; uchchaiH = with a clamorous voice (as follows).

By that great sound made by Hanuma through clapping on his arms together with a resound, birds fell down from the sky. Hanuma also then cried aloud with a clamorous voice (as follows):

[Verse Locator](#)

जयत्यतिबलो रामो लक्ष्मणश्च महाबलः ।
राजा जयति सुग्रीवो राघवेणाभिपालितः ॥ ५-४२-३३

33. jayati = long live; raamaH = Rama; atibalah = the mighty; mahaabalaH = and the powerful; lakSmaNashcha = Lakshmana too jayati = long live; raajaa = the king; sugriivaH = Sugreeva; anupaalitaH = protected; raaghavena = by Rama.

"Long live the mighty Rama and the powerful Lakshmana! Long live the King Sugreeva, protected by Rama!"

[Verse Locator](#)

दासोऽहम् कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः ।
हनुमान् शत्रुसैन्यानाम् निहन्ता मारुतात्मजः ॥ ५-४२-३४

34. aham = I; hanumaan = am Hanuma; nihantaa = the killer; shatrusainyaanaam = of army of adversaries; maarutaatmajah = and the son of wind-god; aham = I; daasaH = am the servant; raamasya = of Rama; kosalendrasya = the king of Kosala kingdom; akliSTa karmaNaH = who is unwearied in action.

"I am Hanuma, the destroyer of the army of adversaries and the son of wind-god. I am the servant of Rama, the king of Kosala Kingdom, who is unwearied in action."

[Verse Locator](#)

न रावणसहस्रम् मे युद्धे प्रतिबलं भवेत् ।
शिलाभिस्तु प्रहरतः पादपैश्च सहस्रशः ॥ ५-४२-३५

35. me = to me; praharataH = who is striking; sahasrashaH = with thousands of; shilaabhiH = rocks; paadapaishcha = and trees; yuddhe = in battle; raavaNa sahasram = even a thousand of Ravana; na bhavet = will not be; pratibalam = matching equally (with me).

"Even a thousand of Ravana will not be matching equally with me, who is capable of striking with thousands of rocks and trees in battle."

[Verse Locator](#)

अर्दयित्वा पुरीम् लङ्कामभिवाद्य च मैथिलीम् ।
समृद्धार्थो गमिष्यामि मिषताम् सर्वरक्षसाम् ॥ ५-४२-३६

36. miSataam = before the eyes of ; sarva rakSasaam = all the demons; ardayitvaa = annihilating; laN^kaam purrim = the city of Lanka; abhivaadya cha = and offering salutation; maithiliim = Seetha; gamiSyaami = I will go back; samR^iddhaarthaH = after having accomplished my task.

"Here, before the eyes of all the demons, I will annihilate the City of Lanka and after offering salutation to Seetha, I will go back after fully completing my task."

[Verse Locator](#)

तस्य सन्नाद शब्देन ते अभवन् भय शन्किताः ।
ददृशुः च हनूमन्तम् संध्या मेघम् इव उन्नतम् ॥ ५-४२-३७

37. te = they; abhavan = became; bhayashaNkitaH = mistrustful with fear; tasya samaada shabdena = by his clamorous voice cried aloud; dadR^ishushcha = and saw; hanuumantam = Hanuma; unnatam = who was a s high; sandhyaameghamiva = as a twilight rain-cloud.

Those demons became frightened by the clamorous voice of Hanuma cried aloud and saw him to be as high as a twilight rain-cloud.

[Verse Locator](#)

स्वामि संदेश निह्शन्काः ततः ते राक्षसाः कपिम् ।
चित्रैः प्रहरणैः भीमैः अभिपेतुः ततः ततः ॥ ५-४२-३८

38. svaami sandesha niH shaN^kaaH = not feeling apprehended because of the command by their king; te = those; raakSasaaH = demons; tataH = thereafter; abhipetuH = rushed towards; kaprim = Hanuma; bhimaiH = with terrific; chitraiH = and amazing; praharaNaiH = weapons.

Not feeling apprehended because of the orders of their king, those demons thereafter rushed towards Hanuma, with their terrific and amazing weapons.

[Verse Locator](#)

स तैः परिवृतः शूरैः सर्वतः स महाबलः ।
आससाद आयसम् भीमम् परिघम् तोरण आश्रितम् ॥ ५-४२-३९

39. pari vR^itaH = surrounded; sarvataH = on all sides; taiH = by those demons; shuuraiH = who were valiant; saH = that Hanuma; samahaabalaH = endowed with a great strength; aasasaada = seized; bhiimam = a huge; aayasam parigham = iron bar; toraNaashritam = belong to the arched gate.

Surrounded on all sides by those strong demons, that Hanuma endowed with a great strength seized a huge iron bar belonging to the arched gate.

[Verse Locator](#)

स तम् परिघम् आदाय जघान रजनी चरान् ।
स पन्नगम् इव आदाय स्फुरन्तम् विनता सुतः ॥ ५-४२-४०
विचचार अम्बरे वीरः परिगृह्य च मारुतिः ।

40. aadaaya = taking; tam parigam = that iron rod; saH = that Hanuma; jaghaana = killed; rajaniicharaan = demons; saH viiraH maarutiH = that valiant Hanuma; vichachaara = strolled; ambare = in the sky; parigR^ihya = taking (that iron rod in hand); sphurantam vinataasutaH iva = as a moving Garuda the eagle; aadaaya = taking; pannagam = a serpent (in its claws).

Taking that iron rod, Hanuma killed the demons. That violent Hanuma strolled in the sky, taking that iron rod in his hand, as Garuda the eagle would carrying a serpent in its claws.

[Verse Locator](#)

स हत्वा राक्षसान् वीरः किम्करान् मारुत आत्मजः ॥ ५-४२-४१
युद्ध आकान्क्षी पुनः वीरः तोरणम् समुपस्थितः ।

41. hatvaa = killing; viiraan raakSasaan = the valiant demons; kimkaraan = called Kinkaras; saH viiraH maarutaatmajaH = that Hanuma; the hero; yuddhaakaaN^kSii = wishing fight; punaH = again; samupaashritaH = resorted to; toraNam = the archy gate-way.

Killing the valiant demons called Kinkaras, that heroic Hanuma wishing to fight again, arrived at the archy gate way.

[Verse Locator](#)

ततः तस्मात् भयान् मुक्ताः कतिचित् तत्र राक्षसाः ॥ ५-४२-४२
निहतान् किम्करान् सर्वान् रावणाय न्यवेदयन् ।

42. tatH = then; katichit = some; raakSasaaH = demons; muktaaH = who was released (escaped); tasmaat bhayaat = from that horror; tatra = there; nyavedayan = informed; raavaNaaya = Ravana; sarvaan = (that) all; kimkaraan = Kinkaras; nihataan = have been killed.

Some demons, who somehow escaped from that terror, went to Ravana and informed him that all the Kinkaras have been killed.

[Verse Locator](#)

स राक्षसानाम् निहतम् महाबलम् ।
निशम्य राजा परिवृत्त लोचनः ।
समादिदेश अप्रतिमम् पराक्रमे ।
प्रहस्त पुत्रम् समरे सुदुर्जयम् ॥ ५-४२-४३

43. nishamya = hearing; mahat balam = of large army; raakSasaanaam = of demons; nihatam = having been killed; saH = that; raajaa = Ravana parivR^itta lochanah = with his eyes rolling rapidly (in anger); samaadidesha = ordered; prahastaputram = Jambumali; the son of Prahasta; apratimam = who was unequal; paraakrame = in prowess; sudurjayam = and admirably unconquerable; samare = in battle.

Hearing of large army of demons having been killed, that Ravana with his eyes rolling rapidly (with anger), ordered Jambumali, son of Prahasta, who was unequal in prowess and admirably unconquerable in battle.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे द्विचत्वारिंशः सर्गः

Thus completes 42nd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 42

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 43 Verses converted to UTF-8, Nov 09

Introduction

After damaging the pleasure-grove and after killing the Kinkaras dispatched by Ravana, Hanuma thinks of destroying a sanctuary which is sacred to the guardian-deity of the demons. Hanuma ascends to the top of the sanctuary and after killing the guards posted there, shows his strength by clapping on his arms and by uttering the names of Rama, Lakshmana and Sugreeva in a roaring voice. Hanuma assumes a gigantic form and uplifting a pillar in that sanctuary, he speedily whirls it around and burns the sanctuary by producing a fire, created out of its friction with the other pillars.

[Verse Locator](#)

ततः स किम्करान् हत्वा हनूमान् ध्यानम् आस्थितः ।
वनम् भग्नम् मया चैत्य प्रासादो न विनाशितः ॥ ५-४३-१
तस्मात् प्रासादम् अपि एवम् इमम् विध्वंसयामि अहम् ।
इति संचिन्त्य हनुमान् मनसा दर्शयन् बलम् ॥ ५-४३-२
चैत्य प्रासादम् आप्लुत्य मेरु शृङ्गम् इव उन्नतम् ।
आरुरोह हरि श्रेष्ठो हनूमान् मारुत आत्मजः ॥ ५-४३-३

1. tataH = then; hattvaa = after killing; kimkaraan = the Kinkaras; saH hanumaan = that Hanuma; aasthitaH = was absorbed; dhyaanam = in thought (as follows); vanam = the grove; bhagnam = was damaged; mayaa = by me; chaitya praasaadaH = the lofty palatial mansion of the sanctuary (sacred to the guardian-deity of the demons); na vinaashitaH = has not been destroyed; tasmaat = for that reason; adya = now; aham = I; imam praasaadam vidhvamsayaami = will cause this mansion to crumble down; evam = in the same way; iti = thus; samchintya = thinking; manasaa = in his mind; hanumaan = Hanuma; harishreSThaH = the best among monkeys; maarutaatmajaH = the son of wind-god; hanumaan = and having large jaws; darshayan = showing; balam = his strength; utplutya = has bounced up; aaruroha = and ascended; chaitya praasaadam = the lofty palatial mansion of the sanctuary; unnatam = which was as high; merushR^Ngamiva = as a Meru mountain-top.

After killing the Kinkaras, that Hanuma thought to himself (as follows): "The grove was damaged by me. The lofty palatial mansion of the sanctuary (sacred to the guardian-deity of the

demons) has not been destroyed. For that reason, I will cause this mansion to crumble down in the same way." Thus thinking himself, Hanuma the best among monkeys, son of the wind-god having large jaws, by showing his strength, bounced up and ascended the lofty palatial mansion of the sanctuary, which was as high as a mountain-top of Meru.

[Verse Locator](#)

आरुह्य गिरिसम्काशम् प्रासादम् हरियूथपः ।
बभौ स सुमहातेजाः प्रतिसूर्य इवोदितः ॥ ५-४३-४

4. saH = that Hanuma; hariyuuthapaH = an army-chief of monkeys; sumahaatejaaH = having very great splendour; aaruhyā = ascending; praasaadam = the lofty palatial mansion; girisamkaasham = equal to a mountain; babhou = shone; uditaH pratisuuryaH iva = like a second rising son.

That Hanuma, an army-chief of monkeys, possessing a very great splendour, ascending the lofty palatial mansion similar to a mountain shone like a second rising sun.

[Verse Locator](#)

सम्प्रधृष्य च दुर्धर्षः चैत्य प्रासादम् उन्नतम् ।
हनूमान् प्रज्वलन् लक्ष्म्या पारियात्रा उपमो अभवत् ॥ ५-४३-५

5. sampradhR^iSya cha = overpowering; uttamam chaitya praasaadam = the lofty palatial mansion of the sanctuary; durddharSam = which was inviolable; hanumaan = Hanuma; prajvalan = blazing lakSmyaa = with splendour; abhavat = metamorphosed into; paariyaatropamaH = (a towering sized) body equal to that of pariyatra mountain.

Overpowering the lofty and inviolable of the sanctuary, Hanuma blazing mansion his splendour, meta morphosed into a towering sized body equal to that of Pariyatra mountain.

[Verse Locator](#)

स भूत्वा तु महाकायो हनूमान् मारुत आत्मजः ।
धृष्टम् आस्फोटयामास लन्काम् शब्देन पूरयन् ॥ ५-४३-६

6. bhuutvaa = becoming; sumahaakaayaH = one having a very big body; prabhaavaat = by dint of his distinction; maarutaatmajaH = Hanuma; aasphoTayaamaasa = clapped on his arms; dhR^iSTam = strongly; puurayan = filling; laNKAam = the city of Lanka; shabdena = with sound.

Enhancing his body to a very big size by dint of his distinction, Hanuma clapped on his arms strongly, filling the City of Lanka with sound.

[Verse Locator](#)

तस्य आस्फोटित शब्देन महता श्रोत्र घातिना ।
पेतुर्विहङ्गमास्तत्र चैत्यपालाश्च मोहिताः ॥ ५-४३-७

7. tasya mahataa asphoTita shabdena = by his great sound made by clapping on his arms; shrotraghaatinaa = which deafened the ears; vihaN^gamaaH = the birds; tatra = there; petuH = fell down; chaitya paalaashcha = the guards; protecting the sanctuary also; mohitaaH = (fell down) unconsciously.

By the great deafening noise, made by clapping on his arms, the birds and also the guards protecting the sanctuary unconsciously fell down.

[Verse Locator](#)

अस्त्रविज्जयताम् रामो लक्ष्मणः च महाबलः ।
 राजा जयति सुग्रीवो राघवेन अभिपालितः ॥ ५-४३-८
 दासो अहम् कोसल इन्द्रस्य रामस्य अक्लिष्ट कर्मणः ।
 हनुमान् शत्रु सैन्यानाम् निहन्ता मारुत आत्मजः ॥ ५-४३-९
 न रावण सहस्रम् मे युद्धे प्रतिबलम् भवेत् ।
 शिलाभिः तु प्रहरतः पादपैः च सहस्रशः ॥ ५-४३-१०
 अर्दयित्वा पुरीम् लन्काम् अभिवाद्य च मैथिलीम् ।
 समृद्ध अर्थो गमिष्यामि मिषताम् सर्व रक्षसाम् ॥ ५-४३-११

8; 9; 10; 11. jayataam = long live; raamaH = Rama; astravit = skilled in shooting; mahaabalaH = and the powerful; lakSmaNashcha = Lakshmana too; jayati = long live; raajaa = the king; sugriivaH = Sugreeva; abhipaalitaH = protected; raaghavaNa = by Rama; aham = I; hanumaan = am Hanuma; nihantaa = the killer; shatrusainyaanaam = the army of adversaries; maarutaatmajaH = and the son of wind-god; aham = I; daasaH = am the servant; raamasya = of Rama; kosalendrasya = the king of Kosala kingdom; akliSta karmaNaH = who is unwearied in action; me = to me; praharataH = who is striking; sahasrashaH = with thousands of; shailaabhiH = rocks; paadapaishcha = and trees; yuddhe = in battle; raavaNa sahasram = even a thousand of Ravana; na bhavet = will not be; pratibalam = matching equally (with me); miSataam = before the eyes of sarvarakSasaam = all the demons; ardayitvaa = annihilating; laN^kaam puriim = the city of Lanka; abhivaadyacha = and offering salutation; maithiliim = Seetha; gamiSyami = I will go back; samR^iddhaarthaH = after having accomplished my task.

"Long live Rama, skilled in archery and the powerful Lakshmana! Long live the King Sugreeva, protected by Rama! I am Hanuma, the destroyer of the army of adversaries and the son of wind-god. I am the servant of Rama, the king of Kosala kingdom, who is unwearied in action. Even a thousand of Ravana will not be matching equally with me, who is capable of striking with thousands of rocks and trees in battle. Here, before the eyes of all the demons, I will annihilate the City of Lanka and after offering salutation to Seetha, I will go back duly completing my task."

[Verse Locator](#)

एवम् उक्त्वा विमानस्थः चैत्यस्थान् हरि पुमावः ।
 ननाद भीम निर्ह्रादो रक्षसाम् जनयन् भयम् ॥ ५-४३-१२

12. evam = thus; uktvaa = speaking; chaityasthaan = to the guards protecting the sanctuary; hariyuuthapaH = Hanuma the chief of army of monkeys; vimaanasthaH = standing on the tower; bhiima nirhraadaH = roaring terribly; nanaada = made a noise; janayan = creating bhayam = terror; rakSasaam = to the demons.

Thus uttering to those guards protecting the sanctuary, roared terribly, making a noise and creating a terror to the demons.

[Verse Locator](#)

तेन शब्देन महता चैत्य पालाः शतम् ययुः ।
 गृहीत्वा विविधान् अस्त्रान् प्रासान् खड्गान् परश्वधान् ॥ ५-४३-१३
 विसृजन्तो महाक्सया मारुतिम् पर्यवारयन् ।

13. tena mahataa shabdena = by that loud noise; shatam = hundreds of; chaitya paalaaH = guards protecting the sanctuary; yaiyuH = went; gR^ihiitvaa = taking; vividhaan = many kinds of; astraan = weapons; praapaan = spears; khaDgaan = swords; parashvathaana =

and axes; mahaakaayaaH = those kinkaras with huge bodies; paryavaarayan = surrounded; maartutim = Hanuma; visR^ijantaH = discharging (those weapons).

Hearing that loud noise, hundreds of guards protecting the sanctuary went, taking many kinds of weapons, spears, swords and axes. Those Kinkaras with huge bodies surrounded Hanuma, duly discharging those weapons.

[Verse Locator](#)

ते गदाभिर्विचित्राभिः परिघैः काञ्चनाङ्गदैः ॥ ५-४३-१४

अजघ्नर्वानरश्रेष्ठं शरैश्चादित्यसन्निभैः ।

आवर्त इव गङ्गायाः तोयस्य विपुलो महान् ॥ ५-४३-१५

परिक्षिप्य हरि श्रेष्ठम् स बभौ रक्षसाम् गणः ।

14; 15. te = they; ajaghnaH = banged; vaanara shreSTham = Hanuma; vichitraabhiH = gadaaH = with various kinds of maces; parighaiH = with iron bludgeons; kaaN^chanaan^gadaiH = plated with gold; sharaishcha = and with arrows; aaditya samnibhaiH = shining like the sun. saH = that; rakSasaam gaNaH = troop of demons; parikSipya = surrounding; harishreSTham = Hanuma the best among monkeys; babhau = shone; mahaan vipulaH aavarta iva = like a greatly extensive whirlpool; toyasya = of the water; gaN^gaayaaH = of River Ganga.

They banged Hanuma with various kinds of maces, iron bludgeons plated with gold and arrows shining like the sun. That troop of demons surrounding Hanuma the best among monkeys, shone like a greatly extensive whirlpool in the waters of River Ganga.

[Verse Locator](#)

ततो वात आत्मजः क्रुद्धो भीम रूपम् समास्थितः ॥ ५-४३-१६

प्रासादस्य महान् तस्य स्तम्भम् हेम परिष्कृतम् ।

उत्पाटयित्वा वेगेन हनूमान् मारुत आत्मजः ॥ ५-४३-१७

ततः तम् भ्रामयामास शत धारम् महाबलः ।

16; 17. tataH = thereupon; kruddhaH = the enraged; vaataatmajaH = Hanuma; samaasthitaH = assumed; bhiimam = a terrific; ruupam = form; hanumaan = Hanuma; mahaan = possessing a gigantic body; pavanaatmajaH = the son of wind-god; utpaaTayitvaa = uplifting; stamabham = a pillar; shatadhaaram = with a hundred edges; hema pariSkR^itam = decorated with gold; praasaadasya = of (that) edifice; tataH = and then; bhraamayaamaasa = whirled it round; vegena = with speed.

Thereupon, the enraged Hanuma assumed a terrific form. Hanuma possessing a gigantic body and the son of wind-god, uprooting a pillar with a hundred edges and decorated with gold in that edifice, then speedily whirled it around.

[Verse Locator](#)

तत्र चाग्निः समभवत्प्रासादश्चाप्यदह्यत ॥ ५-४३-१८

दह्यमानं ततो दृष्ट्वा प्रासादं हरियूथपः ।

स राक्षस शतम् हत्वा वज्रेण इन्द्र इव असुरान् ॥ ५-४३-१९

अन्तरिक्ष स्थितः श्रीमान् इदम् वचनम् अब्रवीत् ।

18; 19. agniH cha = fire also; samabhavat = was generated there (due to friction with other pillars); praasaadashcha = the edifice; tataH adahyata = was then consumed by fire; dR^iSTya = seeing; praasaadam = the edifice; dahyamaanam = burning; saH

hariyuuthapaH = that Hanuma; **hattvaa** = killing; **raakSasa shatam** = those hundred demons; **indraH iva** = like Indra; **asuraan** = (killing) demons; **vajreNa** = with his thunderbolt; **sthitaH** = and staying; **antarikSe** = in the sky; **shriimaan** = gloriously; **abraviit** = spoke; **idam** = these; **vachanam** = words.

Fire was also generated there (due to friction with other pillars) The edifice was then consumed by fire. Seeing the edifice burning, that Hanuma killing those hundred demons, like Indra killing demons with his thunderbolt and gloriously staying in the sky, spoke (the following) words:

[Verse Locator](#)

मादृशानाम् सहस्राणि विसृष्टानि महात्मनाम् ॥ ५-४३-२०
बलिनाम् वानर इन्द्राणाम् सुग्रीव वश वर्तिनाम् ।
अटन्ति वसुधाम् कृत्स्नाम् वयमये च वानराः ॥ ५-४३-२१

20; 21. **sahasraaNi** = thousands; **vaanarendraanaam** = of excellent monkeys; **maadR^ishaanaam** = like me; **mahaatmanaam** = possessing gigantic bodies; **balinaam** = having strength; **sugriiva vashavartinaam** = obeying the orders of Sugreeva; **visR^iSTaani** = were sent; **vayam** = we; **anye** = and other; **vaanaraashcha** = monkeys; **aTanti** = are roaming; **kR^itsnaam vasudhaam** = in the entire earth.

"Thousands of monkeys like me, possessing gigantic bodies of strength, were sent on the orders of Sugreeva. We and other monkeys are now roaming the entire earth."

[Verse Locator](#)

दशनागबलाः केचित्केचिद्दशगुणोत्तराः ।
केचिन्नागसहस्रस्य बभूवुस्तुल्यविक्रमाः ॥ ५-४३-२२

22. **kechit** = some (of the monkeys); **dashanaaga balaaH** = are having a strength of ten elephants; **kechit** = some; **dashaguNottaraaH** = are having a strength of hundred elephants; **kechit** = some; **babhuuvuH** = are; **tulya vikramaaH** = having a prowess equal to; **naagasahasrasya** = that of a thousand elephants.

"Some of the monkeys are having a strength of ten elephants. Some are having a strength of a hundred elephants. Some are having a prowess equal to that of a thousand elephants."

[Verse Locator](#)

सन्ति चौघबलाः केचित्केचिद्वायुबलोपमाः ।
अप्रमेयबलाश्चान्ये तत्रासन् हरियूथपाः ॥ ५-४३-२३

23. **kechit** = some; **santi** = are; **oghabalaaH** = having the strength of a strong stream **kechit** = some; **vaayubalopamaa** = have strength equal to that of wind; **anye** = some other; **hariyuutapaaH** = chiefs of army of monkeys; **tatra** = in them; **aasan** = are; **aprameya balaashcha** = having strength; which even cannot be measured.

"Some are having the strength of a strong stream. Some have strength equal to that of wind. Some other army-chiefs of monkeys even cannot be measured."

[Verse Locator](#)

ईदृग्विधैस्तु हरिभिर्वृद्धतो दन्तनखायुधैः ।
शतैः शत सहस्रैः च कोटीभिः अयुतैः अपि ॥ ५-४३-२४
आगमिष्यति सुग्रीवः सर्वेषाम् वो निषूदनः ।

24. **vR^itaH** = surrounded by; **shataiH** = hundreds; **ayutaiH** = ten thousands; **shatasahasraiH** = laksha; **koTiibhiH** = and crores; **iidR^igvidhaiH haribhiH** = of such monkeys; **dantanakhaayudhaiH** = sugriivaH = Sugreeva; **niSuudanaH** = who is capable of destroying; **vaH** = you; **sarveSaam** = all; **aagamiSyati** = will come.

"Surrounded by hundreds, myriads, lakhs and crores of such monkeys having their teeth and nails as their weapons, Sugreeva, who is capable of destroying you all, will come."

[Verse Locator](#)

न इयम् अस्ति पुरी लन्का न यूयम् न च रावणः ॥ ५-४३-२५

यस्मात् इक्ष्वाकु नाथेन बद्धम् वैरम् महात्मना ।

25. **yasmaat** = for what reason; **vairam** = an enmity; **baddhaam** = was held; **mahaatmanaa ikSvaakunaathena** = with the high souled Rama; (for that reason); **iyam** = this; **laN^kaapurii** = City of Lanka; **naasti** = will not be there; **yuuyam** = you; **na** = will not exist; **raavaNaH chat** = even Ravana too; **na** = will not exist.

"You hold enmity with the high souled Rama. For this, the City of Lanka will not be there. Neither you, nor even Ravana will survive."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे त्रिचत्वारिंशः सर्गः

Thus completes 43rd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 43

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 44 Verses converted to UTF-8, Nov 09

Introduction

Ravana sends Jambumali, son of Prahasta, to capture Hanuma. Jambumali attacks Hanuma with his numerous arrows. Hanuma hurls a big rock towards Jambumali, but it fails to kill him. Then, Hanuma throws a big sal tree towards Jambumali and the latter succumbs to it.

[Verse Locator](#)

संदिष्टो राक्षस इन्द्रेण प्रहस्तस्य सुतो बली ।
जम्बु माली महादम्ष्ट्रो निर्जगाम धनुः धरः ॥ ५-४४-१
रक्त माल्य अम्बर धरः स्रग्वी रुचिर कुण्डलः ।
महान् विवृत्त नयनः चण्डः समर दुर्जयः ॥ ५-४४-२
धनुः शक्र धनुः प्रख्यम् महत् रुचिर सायकम् ।
विस्फारयाणो वेगेन वज्र अशनि सम स्वनम् ॥ ५-४४-३

1; 2; 3. jambumaalii = Jambumali; mahaadamSTraH = the one with great tusks; dhanurdharaH = wielder a bow; raktamaalyaambaradharaH = the one who wears crimson garlands and clothes; sragvii = wearing a chaplet; ruchikuNDalaH = the one who wears charming ear-rings; mahaan = having a gigantic body; vivR^ttanayanaH = having round and open eyes; chaNTDaH = a demon causing diseases; balii = a strong demon; prahastasya sutaH = and the so of Prahasta; sandiSTaH = commanded; raakSasendreNa = by Ravana; nirjagaama = started; visphaaraaNaH = stretching; vegena = with rashness; mahat dhanuH = his big bow; shakradhanuH prakhyam = resembling a rain bow; ruchirasaayakam = with splendourous arrows; vajraashanisamaprabham = which brilliance was similar to that of lightning and produced a sound like that of a thunder.

Jambumali, the demon with great tusks, wielding a bow, donning crimson garlands and clothes, wearing beautiful chaplet and charming ear-rings, possessing a gigantic body, having round and open eyes, the demon causing diseases, unconquerable in battle, a strong demon and the son of Prahasta, commanded by Ravana, started stretching with rashness his big bow resembling a rain bow garnished splendorous arrows and which brilliance was similar to that of a lightening and produced a sound like that of a thunder.

[Verse Locator](#)

तस्य विस्फार घोषेण धनुषो महता दिशः ।

प्रदिशः च नभः चैव सहसा समपूर्यत ॥ ५-४४-४

4. mahataa visphaara ghoSeNa = the tumultuous sound out of the twanging; tasya dhanuSaH = of that bow; sahasaa = soon; samapuuryata = filled up; dishaH = the quarters; pradishashchaiva = the intermediate points; nabhashchaiva = and even the sky.

The tumultuous sound created out of the twanging of that bow, soon filled up the quarters, intermediate points and the sky.

[Verse Locator](#)

रथेन खर युक्तेन तम् आगतम् उदीक्ष्य सः ।

हनूमान् वेग सम्पन्नो जहर्ष च ननाद च ॥ ५-४४-५

5. udiikSye = seeing; tam = him; aagatam = who arrived; rathena = by a chariot; kharayuktena = yoked with donkeys; saH hanumaan = that Hanuma; vega sampannaH = endowed with swiftness; jaharSa cha = was thrilled with joy; nanaadacha = and made a noise too.

Seeing him, arriving by a chariot yoked with donkeys, that Hanuma who was endowed with swiftness, was thrilled with joy and made a noise too.

[Verse Locator](#)

तम् तोरण विटन्कस्थम् हनूमन्तम् महाकपिम् ।

जम्बु माली महाबाहुः विव्याध निशितैः शरैः ॥ ५-४४-६

6. mahaabaahuH = the long-armed; jambumaalii = Jambumali; vivyaadha = transfiged; nishitaiH = sharp; sharaiH = arrows; tam hanumantam = into that Hanuma; mahaakapim = the great monkey; toraNa viTaNa^kastham = who was standing on the top of the archy door-way.

The long-armed Jambumali transfiged sharp arrows into that great monkey, Hanuma who was standing on the top of the archy door-way.

[Verse Locator](#)

अर्ध चन्द्रेण वदने शिरसि एकेन कर्णिना ।

बाह्वोः विव्याध नाराचैः दशभिः तम् कपि ईश्वरम् ॥ ५-४४-७

7. vivyaadha = (He) transfiged; tam kapiishvaram = that Hanuma; the leader of monkeys; vadane = in the face; ardha chandreNa = with an arrow with a crescent-shaped head; shirasi = on the head; ekena karNinaa = with an arrow with an ear-shaped top; baahvoH = and in the arms; dashabhiH = with ten; vaaraachaiH = arrows made fully of steel.

He transfiged Hanuma the leader of monkeys in the face with an arrow with a crescent-shaped head, on the head with an arrow having an ear-shaped top and in the arms with ten steel arrows.

[Verse Locator](#)

तस्य तत् शुशुभे ताम्रम् शरेण अभिहतम् मुखम् ।

शरदि इव अम्बुजम् फुल्लम् विद्धम् भास्कर रश्मिना ॥ ५-४४-८

8. tat = that; taamram = crimson; mukham = face; abhihatam = hit; shareNa = by an arrow; shushubhe = shone; phullam ambujamiva = like a full-blown lotus; viddham =

penetrated; **bhaaskara rashminaa** = by the ray of the sun; **sharadi** = in autumn.

That crimson face of Hanuma, hit by an arrow, shone like a full-blown lotus touched by a sun's ray in autumn.

[Verse Locator](#)

तत्तस्य रक्तम् रक्तेन रज्जितम् शुशुभे मुखम् ।
यथाकाशे महापद्मं सिक्तं चन्दनबिन्दुभिः ॥ ५-४४-९

9. **tat** = that; **mukham** = face; **tasya** = of Hanuma; **raktam** = which was naturally crimson in colour; **raN^jitam** = smeared; **raktena** = with blood; **shushubhe** = beamed; **mahaapadmamyathaa** = like a large louts; **aakaashe** = in the sky; **siktam** = sprinkled; **chandana bindubhiH** = with drops of sandal.

That face of Hanuma, which was naturally crimson in colour, smeared with blood, beamed like a large lotus in the sky sprinkled with drops of sandal.

[Verse Locator](#)

चुकोप बाण अभिहतो राक्षसस्य महाकपिः ।
ततः पार्श्वे अतिविपुलाम् ददर्श महतीम् शिलाम् ॥ ५-४४-१०

10. **mahaakapiH** = Hanuma; **baaNaabhihataH** = struck by the arrows; **chukopa** = was enraged; **raakSasasya** = of the demon; **tataH** = and then; **dadarsha** = saw; **paarshve** = by his side; **ativipulaam shilaam** = a big rock; **mahatiim** = of a very large measure.

Hanuma, struck by those arrows, was enraged with that demon and then saw by his side, a big rock of a very large measure.

[Verse Locator](#)

तरसा ताम् समुत्पाद्य चिक्षेप बलवत् बली ।
ताम् शरैः दशभिः क्रुद्धः ताडयामास राक्षसः ॥ ५-४४-११

11. **samutpaaTya** = uplifting; **taam** = that rock; **tarasaa** = with strength; **balii** = the strong Hanuma; **chikSepa** = hurled (it); **balavat** = with force; **kruddhaH** = the enraged; **raakSasaH** = demon; **taaDayaamaasa** = struck; **taam** = that rock; **dashabhiH** = with ten; **sharaiH** = arrows.

Uplifting that rock with strength, the athletic Hanuma hurled it with force. The enraged demon then struck back that rock with ten arrows.

[Verse Locator](#)

विपन्नम् कर्म तत् दृष्ट्वा हनूमान् चण्ड विक्रमः ।
सालम् विपुलम् उत्पाद्य भ्रामयामास वीर्यवान् ॥ ५-४४-१२

12. **viiryavaan** = the powerful; **hanumaan** = Hanuma; **chaN^Da vikramah** = having terrific prowess; **dR^iSTvaa** = in vain; **utpaaTya** = and having uprooted; **vipulam** = a very large; **saalam** = sal tree; **bhraamayaamaasa** = whirled it around.

Seeing that work in vain, the powerful Hanuma of terrific prowess, uprooted a very large sal tree and whirled it around.

[Verse Locator](#)

भ्रामयन्तम् कपिम् दृष्ट्वा साल वृक्षम् महाबलम् ।
चिक्षेप सुबहून् बाणान् जम्बु माली महाबलः ॥ ५-४४-१३

13. dR^iSTvaa = seeing; mahaabalam kapim = the mighty Hanuma; bhraamayantam = whirling around; saala vR^ikSam = the sal tree; mahaabalaH = the exceedingly strong; jambumaalii = Jambumali; chikSepa = discharged; subahuun = numerous baaNaan = arrows.

Seeing the mighty Hanuma, whirling around the sal tree, the exceedingly strong Jambumali discharged numerous arrows.

[Verse Locator](#)

सालम् चतुर्भिः चिच्छेद वानरम् पन्चभिः भुजे ।
उरसि एकेन बाणेन दशभिः तु स्तन अन्तरे ॥ ५-४४-१४

14. chichheda = (He) splitted; saalam = sal tree; chaturbhiH = with four arrows; vaanaram bhuje = the arms of Hanuma; paN^chabhiH = with five arrows; urasi = in the chest; ekena baaNena = with one arrow; stanaantare = in the space between the breasts; dashabhiH = with ten arrows.

He splitted sal tree with four arrows and struck the arms of Hanuma with five arrows, in the chest with one arrow and in the space between the breast wit ten arrows.

[Verse Locator](#)

स शरैः पूरित तनुः क्रोधेन महता वृतः ।
तम् एव परिघम् गृह्य भ्रामयामास वेगितः ॥ ५-४४-१५

15. saH = Hanuma; sharaiH puurita tanuH = with his body full of arrows; mahataa krodhena = was highly enraged; gR^ihya = and taking; tam parighameva = the same iron rod; vR^itaH vegitaH = and clasping it swiftly; bhraamayaamaasa = whirled it around.

Hanuma, with his body full of arrows, was highly enraged and taking the same iron rod as well as clasping it swiftly, whirled it around.

[Verse Locator](#)

अतिवेगो अतिवेगेन भ्रामयित्वा बल उत्कटः ।
परिघम् पातयामास जम्बु मालेः महाउरसि ॥ ५-४४-१६

16. bhraamayitvaa = spinning; parigham = the iron rod; ativegena = with a great speed; balatkaTaH = Hanuma; richly endowed with strength; ativegaH = and highly agitated; paatayaamaasa = threw (it); mahorasi = on the broad chest; jambumaalaH = of Jamubumali.

Spinning the iron rod with a great speed, Hanuma, richly endowed with strength and highly agitated, threw it on the broad chest of Jamubumali.

[Verse Locator](#)

तस्य चैव शिरो न अस्ति न बाहू न च जानुनी ।
न धनुः न रथो न अश्वाः तत्र अदृश्यन्त न इषवः ॥ ५-४४-१७

17. tasya = that Jambumali's; shiraH chaiva = head; naasti = was not; tatra = there; na = now; jaanunii = his knees; na = nor; dhanuH = his bow; na = nor; rathaH = his chariot; naa dR^ishyanta = ashvaaH = nor his horses were seen; na = nor iSavaH = his arrows.

That Jambumali's head was not there, nor his arms, nor his knees, nor his bow, nor his chariot and nor his horses were seen nor his arrows.

[Verse Locator](#)

स हतः तरसा तेन जम्बु माली महारथः ।

पपात निहतो भूमौ चूर्णित अन्ग विभूषणः ॥ ५-४४-१८

18. hataH = (Thus) struck; tena = by Hanuma; mahaabalaH = the mighty; jambumaalii = Jambumali; chuurNitaan^ga vibhuuSaNaH = with his limbs and ornaments crushed to powder; sahasaa = was instantly; nihataH = killed; papaata = and fell; bhuumau = on the ground.

Thus struck by Hanuma, the mighty Jambumali, with his limbs and ornaments crushed to powder, was instantly killed and fell dead on the ground.

[Verse Locator](#)

जम्बु मालिम् च निहतम् किम्करान् च महाबलान् ।

चुक्रोध रावणः श्रुत्वा कोप सम्रक्त लोचनः ॥ ५-४४-१९

19. shrutvaa = hearing; jambumaalimcha = Jambumali; nihatam = having been killed; mahaabalaan kimkaraanshcha = as also the might kimbaras; raavaNaH = Ravana; chukrodha = was angry; kopa samrakta lochanah = with his red enraged eyes.

Hearing Jambumali having been killed, as also the mighty Kimkaras, Ravana was angry with his red enraged eyes.

[Verse Locator](#)

स रोष सम्वर्तित ताम्र लोचनः ।

प्रहस्त पुत्रे निहते महाबले ।

अमात्य पुत्रान् अतिवीर्य विक्रमान् ।

समादिदेश आशु निशा चर ईश्वरः ॥ ५-४४-२०

20. mahaabale = (Since) the mighty; prahastaputre = son of Prahasta; nihate = was killed; saH nishaacharesvaraH = that Ravana; roSasamvartita taamra lochanaH = rolling his red eyes with rage; aashu = immediately; samaadidesha = ordered; amaatya putraan = the sons of ministers; ativiirya vikramaan = having too much of strength and prowess; (to go to the battle).

Since the mighty son of Prahasta was killed, that Ravana rolling his red eyes with rage, immediately ordered the sons of ministers possessing high strength and prowess, to go to the battle.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे चतुश्चत्वारिंशः सर्गः

Thus completes 44th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 44

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 45 Verses converted to UTF-8, Nov 09

Introduction

The seven sons of Prahasta surrounded by a great army rush in speedy chariots upon Hanuma, who is standing on the archy gate way. They discharge a shower of arrows on Hanuma. Then, Hanuma crushes all the enemies, using his palms, feet, fists, nails, chest and thighs only as his weapons. After killing those demons, Hanuma climbs up the archy door-way and takes up his position there again.

[Verse Locator](#)

ततः ते राक्षस इन्द्रेण चोदिता मन्त्रिणः सुताः ।
 निर्ययुः भवनात् तस्मात् सप्त सप्त अर्चि वर्चसः ॥ ५-४५-१
 महाबल परीवारा धनुष्मन्तो महाबलाः ।
 कृत अस्त्रा अस्त्रविदाम् श्रेष्ठाः परस्पर जय एषिणः ॥ ५-४५-२
 हेम जाल परिक्षिप्तैः ध्वजवद्भिः पताकिभिः ।
 तोयद स्वन निर्घोषैः वाजि युक्तैः महारथैः ॥ ५-४५-३
 तप्त कान्चन चित्राणि चापानि अमित विक्रमाः ।
 विस्फारयन्तः समूहाः तडिद्वन्त इव अम्बुदाः ॥ ५-४५-४

1; 2; 3; 4. tataH = thereafter; te = those; sapta = seven; sutaaH = sons; mantriNaH = of his chief minister; saptaarchirochiSaH = having a lustre similar to that of fire; mahaabalapariivaaraaH = surrounded by a great army; dhanuSmantaH = wielding their respective bows; mahaabalaaH = possessing a great strength; kR^itaasthraaH = well; trained in archery; astravidaam shreSThaH = the best among knowers of weapons; paraspara jayaiSiNaH = wishing victory reciprocally; amita vikramaaH = and having an immense prowess each; choditaaH = directed; raakSasendreNa = by Ravana; niryayuH = started; samhR^iSTaaH = highly delighted; tasmaat = from that; bhavanaat = palace; mahaarathaiH = in great chariots; vaajiuyuktaiH = yoked with horses; (the chariots) toyadasvananirghoSaiH = were having a noise similar to that of an autumnal cloud; hemajaala parikSiptaiH = overlaid with a protective armour of gold; dhvajadbhiH = surmounted by banners; pataakibhiH = decorated with smaller flags; visphaarayantaH = stretching; chaapaani = their bows; tapta kaaNchana chitraaNi = inlaid with refined gold and

looking colourful; **taTitvantaH ambudaaH iva** = like clouds accompanied by flashes of lightning.

Thereafter, those seven sons of his chief minister having a lustre similar to that of fire, surrounded by a great army, wielding their respective bows, possessing a great strength, well-trained in archery and the best among knower of weapons, wishing a victory reciprocally, having an immense prowess each, and as directed by Ravana, started highly delighted from that palace, in great chariots yoked with horses. Those chariots were having a noise similar to that of an autumnal cloud, overlaid with a protective armour of gold, surmounted by banners and decorated with smaller flags. They were stretching their bows inlaid with refined gold and looking colourful like clouds accompanied by flashes of lightning.

[Verse Locator](#)

जनन्यः ताः ततः तेषाम् विदित्वा किम्करान् हतान् ।
बभूवुः शोक सम्भ्रान्ताः सबान्धव सुहृत् जनाः ॥ ५-४५-५

5. **tataH** = thereupon; **viditvaa** = coming to know; **kimkaraan** = that Kimkaras (themselves); **hataan** = were killed; **teSaam** = their; **janyastu** = mothers on their part; **sa baandhava suhR^ijjanaaH** = together with their relatives and friends; **babhuuvuH** = became; **shoka sambhraantaH** = tormented with grief.

Coming to know that Kimkaras themselves were killed their mothers together with their relatives and friends were tormented with grief.

[Verse Locator](#)

ते परस्पर सम्यर्षाः तप्त कान्चन भूषणाः ।
अभिपेतुः हनूमन्तम् तोरणस्थम् अवस्थितम् ॥ ५-४५-६

6. **te** = those sons of chief minister; **taptakaaNchana bhuuSaNaH** = wearing ornaments made of pure gold; **abhipetuH** = rushed; **hanumantam** = towards Hanuma; **avasthitam** = who was ready for battle; **toraNastham** = and who stood on the archy door-way motionless.

Those sons of chief minister, wearing ornaments made of pure gold, rushed towards Hanuma, who was ready for battle and who stood on the archy gate-way motionless.

[Verse Locator](#)

सृजन्तो बाण वृष्टिम् ते रथ गर्जित निह्रस्वनाः ।
वृष्टिमन्त इव अम्भोदा विचेरुः नैरृत ऋषभाः ॥ ५-४५-७

7. **te nairR^itaambudaaH** = those demons looking like clouds; **ratha garjita niHsvanaaH** = diffusing thunder-like sounds of their chariots; **sR^ijantaH** = creating; **baaNavaR^iSTim** = a shower of arrows; **vicheruH** = moved in different directions; **vR^iSTimantaH ambhodaaH** = resembling rainy clouds.

Those demons looking like clouds, diffusing thunder-like sounds of their chariots and discharging a shower of arrows, moved in different directions resembling rainy clouds in the monsoon.

[Verse Locator](#)

अवकीर्णः ततः ताभिः हनूमान् शर वृष्टिभिः ।
अभवत् सम्वृत आकारः शैल राड् इव वृष्टिभिः ॥ ५-४५-८

8. **tataH** = then; **avakiirNaH** = covered by; **taabhiH sharavR^iSTibhiH** = those showers of arrows; **hanumaan** = Hanuma; **abhavat** = became; **shailaraaDiva** = like a mountain-king; **samvR^itaakaaraH** = concealed by incessant showers.

Thus covered by those showers of arrows, Hanuma became invisible even as a mountain-king is concealed by incessant showers.

[Verse Locator](#)

स शरान् वन्चयामास तेषाम् आशु चरः कपिः ।
रथ वेगान् च वीराणाम् विचरन् विमले अम्बरे ॥ ५-४५-९

9. **vicharan** = roaming about; **vimale** = in a cloudless; **ambare** = sky; **saH aashucharaH** = that fast-footed; **kapiH** = monkey; **moghayaamaasa** = made useless; **sharaan** = the arrows; **ratha vegamcha** = and the speed of the chariots; **teSaam viiraaNaam** = of those virile demons.

Roaming about in a cloudless sky, that fast-footed monkey made the arrows and the speedy chariots of those virile demons, useless.

[Verse Locator](#)

स तैः क्रीडन् धनुष्मद्भिः व्योम्नि वीरः प्रकाशते ।
धनुष्मद्भिः यथा मेघैः मारुतः प्रभुः अम्बरे ॥ ५-४५-१०

10. **kriiDan** = playing; **taiH** = with those demons; **dhanuSmadbhiH** = wielding a bow each; **vyomni** = in the sky; **saH viiraH** = that hero; **prakaashate** = shone; **prabhuH maarutaH** = loke the Lord of Wind; **meghaiH** = (playing with) clouds; **dhanuSmadbhiH** = brandishing a rainbow.

Playing with those demons wielding a bow each in the sky, that hero shone like the Lord of Wind, playing with clouds brandishing a rain bow.

[Verse Locator](#)

स कृत्वा निनदम् घोरम् त्रासयन् ताम् महाचमूम् ।
चकार हनुमान् वेगम् तेषु रक्षह्सु वीर्यवान् ॥ ५-४५-११

11. **kR^itvaa** = making; **ghoram** = a terrific; **ninadam** = roar; **viiryavaan** = the valiant; **saH** = Hanuma; **traasayan** = and frightening; **taam** = that; **mahaa chamuum** = great army; **chakaara vegam** = rushed; **teSu rakSassu** = on those demons.

Making a terrific roar and frightening that great army, the valiant Hanuma rushed on those demons.

[Verse Locator](#)

तलेन अभिहनत् कांश्चित् पादैः कांश्चित् परम् तपः ।
मुष्टिना अभ्यहनत् कांश्चिन् नखैः कांश्चित् व्यदारयत् ॥ ५-४५-१२

12. **paramtapaH** = that Hanuma; the annihilator of enemies; **abhyahanat** = struck; **kaamshchit** = some; **talena** = with palms; **kaamschhit** = some; **paadaiH** = with his feet; **kaamshchit** = and some; **muSTinaa** = with his fists; **vyadaarayata** = (He) tore down; **kaamshchit** = some; **nakhaiH** = with his nails.

That Hanuma, the annihilator of enemies, struck some with his palms, some with his feet and some others with his fists. He tore down some others with his nails.

[Verse Locator](#)

प्रममाथ उरसा कांश्चित् ऊरुभ्याम् अपरान् कपिः ।
केचित् तस्य एव नादेन तत्र एव पतिता भुवि ॥ ५-४५-१३

13. kapiH = Hanuma; pramamaatha = crushed; kaamshchit = some; urasaa = with his chest; aparaan = and some others; uurubhyaam = with his thighs; kechit = some; patitaaH = fell down; bhuvi = on the ground; tatvaiva = there itself; tasya minaadena = by his roar.

Hanuma crushed some with his chest and some others with his thighs. Some fell down there itself on the ground, just by the roar made by Hanuma.

[Verse Locator](#)

ततः तेष्व् अवपन्नेषु भूमौ निपतितेषु च ।
तत् सैन्यम् अगमत् सर्वम् दिशो दश भय अर्दितम् ॥ ५-४५-१४

14. teSu = (Seeing) those demons; uvasanneSu = dying; nipatiteSu cha = and falling; bhuumau = on the ground; sarvam = all; tat = that (remaining); sainyam = army; agamat = fled; dasha dishaH = in ten (different) directions; bhayaarditam = afflicted with fear.

Seeing those demons dying and falling on the ground, all the remaining army, afflicted with fear, fled in ten different directions.

[Verse Locator](#)

विनेदुः विस्वरम् नागा निपेतुः भुवि वाजिनः ।
भग्न नीड ध्वजच् चत्रैः भूः च कीर्णा अभवत् रथैः ॥ ५-४५-१५

15. naagaaH = elephants; vineduH = trumpeted; visvaam = with a wrong accent; vaajinaH = Horses; nipetuH = fell down; bhuvi = on the ground; bhuushcha = even the earth; kiirNaa abhavat = was filled with; rathaiH = chariots; bhagna niiDa dhvajachchhatraiH = which had their seats; banners and canopies broken.

Their elephants trumpeted with a wrong accent. Horses fell down on the ground. Even the earth was filled with chariots which had their seats, banners and canopies broken.

[Verse Locator](#)

स्रवता रुधिरेणाथ स्रवन्त्यो दर्शिताः पथि ।
विविधैश्च स्वरैर्लङ्का ननाद विकृतम् तदा ॥ ५-४५-१६

16. sravantyaH = streams; sravataa rudhireNa = flowing with blood; darshitaa = were seen; pathi = on the way; atha = thereafter; tadaa = then; laN^kaa = Lanka; nanaada = resounded; vikR^itam = horribly; vividhaiH svaraiH = with various kinds of voices.

Thereafter, streams flowing with blood were seen on the way. Lanka resounded with various kinds of horrible voices.

[Verse Locator](#)

स तान् प्रवृद्धान् विनिहत्य राक्षसान् ।
महाबलः चण्ड पराक्रमः कपिः ।
युयुत्सुः अन्यैः पुनः एव राक्षसैः ।
तत् एव वीरो अभिजगाम तोरणम् तत् ॥ ५-४५-१७

17. saH kapiH = that Hanuma; viiraH = the hero; mahaabalaH = the exceedingly strong one; chaN^Da paraakramaH = having terrible prowess; vinihatya = killing; taan = those; pravR^iddhaan raakSasaan = arrogant demons; yuyutsuH = and being desirous of a combat; anyaiH raakSasaiH = with the other demons; abhijagaama = reached; punareva = yet again; tam toraNameva = that archy door way itself.

That heroic and mighty Hanuma having a terrible prowess, killing those arrogant demons and being desirous of a combat with the other demons, again reached that archy door way itself.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे पञ्चचत्वारिंशः सर्गः

Thus completes 45th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 45

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17		

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 46 Verses converted to UTF-8, Nov 09

Introduction

Ravana sends Virupaksha, Yupaksha, Durdhara, Praghosa and Bhasakarna the five foremost army-generals so as to capture Hanuma. Ravana explains his guess, saying to those five generals that Hanuma may not be an ordinary monkey, but an evil spirit created by Indra the Lord of celestials and asks them to exert a great effort to capture him. Hanuma first kills Durdhara who initially attacks him. He then kills Virupaksha and Yupaksha, by attacking them with a sala tree. Hanuma later kills Praghosa and Bhasakarna, by hurling the top of a mountain on them. After destroying the remaining army together with horses elephants and chariots, he again in returns to the archy door way of the Ashoka groove.

[Verse Locator](#)

हतान् मन्त्रि सुतान् बुद्ध्वा वानरेण महात्मना ।

रावणः सम्वृत आकारः चकार मतिम् उत्तमाम् ॥ ५-४६-१

1. **buddhvaa** = coming to know; **mantrisutaan** = that the sons of his chief minister; **hataan** = were killed; **mahaatmanaa** = vaanareNa = by the high-souled Hanuma; **raavaNaH** = Ravana; **samvR^itaakaaraH** = who had cleverly concealed to expression of his face; **chakaara** = made; **uttamaam** = an excellent; **matim** = thought.

Coming to know that the chief minister's sons were killed by the high souled who had cleverly concealed the expression made an excellent thought.

[Verse Locator](#)

स विरूप अक्ष यूप अक्षौ दुर्धरम् चैव राक्षसम् ।

प्रघसम् भास कर्णम् च पन्च सेना अग्र नायकान् ॥ ५-४६-२

संदिदेश दशग्रीवो वीरान् नय विशारदान् ।

हनूमत् ग्रहणे व्यग्रान् वायु वेग समान् युधि ॥ ५-४६-३

2; 3. **sah dashagriivaH** = that Ravana; **samdidesha** = ordered; **paN^cha** = five; **senaagra naayakaan** = foremost leaders of the army; **virunpaakSayuupaakSau** = viz. Virupaksha; Yuupaksha; **raakSasam chaiva** = and even the demon; **durdharam** = Durdhara; **praghasam** = Praghosa; **bhaasakarNam cha** = and Bhasakarna; **viiraan** = (all of them) brave

demons; **nayavishaaradaan** = skilled in strategy; **hanumadgrahaNavyagraan** = who were eager to capture Hanuma; **vaayuvegasaamaan** = and equal to the speed of the wind; **yudhi** = in battle.

That Ravana ordered (as follows) five foremost leaders of the army viz. Virupaksha, Yupaksha, Durdhara the demon, Praghosa and Bhasakarna, all of them brave demons, skilled in strategy, eager to capture Hanuma and equal to the speed of wind in battle.

[Verse Locator](#)

यात सेना अग्रगाः सर्वे महाबल परिग्रहाः ।

सवाजि रथ मातन्गाः स कपिः शास्यताम् इति ॥ ५-४६-४

4. **iti** = he ordered as follows; **yaata** = March; **sarve** = all of you; **senaagragaaH** = O generals; **mahaabala parigrahaaH** = taking a large army; **savaajiratha maataNgaaH** = together with horses; chariots and elephants; **saH kapiH** = and (let) that monkey; **shaasyataam** = be punished.

He ordered as follows: "March, all of you O generals, taking a large army together that mokey be punished."

[Verse Locator](#)

यत् तैः च खलु भाव्यम् स्यात् तम् आसाद्य वन आलयम् ।

कर्म च अपि समाधेयम् देश काल विरोधितम् ॥ ५-४६-५

5. **aasaadya** = approaching; **tam** = that; **vanaalayam** = monkey; **syaat** = perhaps **bhaavyam** = you ought to become; **khalu** = indeed; **yatnaiH cha** = diligent; **karmachaapi** = **samaadheyam** = action should be taken by you; **desha kaala virodhitam** = which is not out of accord with time and space.

"Approaching that monkey, you ought to become diligent. Action should be taken by you which is not out of accord with time and space."

[Verse Locator](#)

न हि अहम् तम् कपिम् मन्ये कर्मणा प्रतितर्कयन् ।

सर्वथा तन् महत् भूतम् महाबल परिग्रहम् ॥ ५-४६-६

6. **pratitarkayan** = judging (him) **karmaNaa** = by his actions; **aham** = I; **na manye** = do not think; **tam** = him; **kapim** = as a monkey; **sarvathaa** = by all means; **tat** = it; **mahat** = is a great; **bhuutam** = evil spirit; **mahaabala parigraham** = putting on an extra ordinary might.

"Judging him by his actions, I do not think him as a mere monkey. By all means, he may be an evil spirit, putting on an extraordinary might."

[Verse Locator](#)

भवेत् इन्द्रेण वा सृष्टम् अस्मत् अर्थम् तपो बलात् ।

सनाग यक्ष गन्धर्वा देव असुर महर्षयः ॥ ५-४६-७

युष्माभिः सहितैः सर्वैः मया सह विनिर्जिताः ।

तैः अवश्यम् विधातव्यम् व्यलीकम् किञ्चित् एव नः ॥ ५-४६-८

तत् एव न अत्र संदेहः प्रसह्य परिगृह्यताम् ।

न अवमन्यो भवद्भिः च हरिः क्रूर पराक्रमः ॥ ५-४६-९

7; 8; 9. **bhavet** = (this evil spirit) may be; **sR^iSTamvaa** = (some being) evolved; **asmadartham** = for our sake; **indreNa** = by Indra; **tapobalaat** = with a strength of his

askesis; **devaasura maharSayaH** = Celestials; demons; sages; **sanaagayakSagandharvaaH** = along with Nagas; yakshas and Gandharvas; **vimirjitaH** = were conquered; **mayaa** = by me; **sarvaiH yuSmaabhiH saha sahitaiH** = along with you all together; **kimchideva** = even some; **vyaLiikam** = offensive; **avashyam** = surely; **vidhaatavyam** = is to be effected; **naH** = to us; evil spirit; **na samdehaH** = there is no doubt; **atra** = about it; **pargR^ihyataam** = let hariH = this monkey; **dhiira paraakramaH** = of a great prowess; **naavamaanyaH** = should not be despised; **bhavadbhiH** = by you.

"This evil spirit may be some being evolved for our sake by Indra the Lord of celestials with a strength of his askesis. Celestials, demons, sages along with Nagas the serpent-demons, Yakshas the spirits and Gandharvas the celestials musicians were conquered by my along with you all together. Even same offensive surely, will be effected to us by them. It is such an evil spirit created by Indra. There is no doubt about it. Let it be captured forcibly. This monkey of a great prowess should not be despised by you."

[Verse Locator](#)

दृष्टा हि हरयः शीघ्रा मया विपुल विक्रमाः ।
 वाली च सह सुग्रीवो जाम्बवान् च महाबलः ॥ ५-४६-१०
 नीलः सेना पतिः चैव ये च अन्ये द्विविद आदयः ।
 न एव तेषाम् गतिः भीमा न तेजो न पराक्रमः ॥ ५-४६-११
 न मतिः न बल उत्साहो न रूप परिकल्पनम् ।

10; 11. **puurva** = earlier; **dR^iSTaaH hi** = were indeed seen; **mayaa** = by me; **harayaH** = the monkeys; **vipula vikramaH** = of a great prowess; **vaaliicha** = like Vali; **sa sugriivaH** = along with Sugreeva; **mahaabalaH** = the mighty; **jaambavaamshcha** = Jambavan; **niilaH** = Nila; **senaapatiH** = the Chief of army; **ye anyecha** = and others; **dvididaadayaH** = and so on like Dvidida; **teSaam** = their; **gati** = scheme of performance; **na bhiimaa** = is not so fearful; **evam** = as this; **na tejaH** = nor their efficacy; **na paraakramaH** = nor their prowess; **na buddhiH** = nor their intellect; **na** = nor; **balotsaahau ruupa parikalpanam** = the capacity to change their form or energy (at will).

"Earlier, I saw the monkeys of a great prowess like Vali and Sugreeva, the mighty Jambavan, Nila the Chief of army and so on like Dvidida. their scheme of performance is not so fearful as this; nor their efficacy, nor their prowess, nor their intellect, nor this capacity to change their form or energy at will."

[Verse Locator](#)

महत् सत्त्वम् इदम् ज्ञेयम् कपि रूपम् व्यवस्थितम् ॥ ५-४६-१२
 प्रयत्नम् महत् आस्थाय क्रियताम् अस्य निग्रहः ।

12. **idam JNeyam** = this is to be known; **mahat sattvam** = as a great spirit; **vyarasthitam** = standing; **kapiruupam** = the firm of a monkey; **aasthaaya** = employing; **mahat** = a great; **prayatnam** = effort; **aya nigrahaH** = let its capture; **kriyataam** = be made.

"Keeping in view that it is a great evil spirit standing in the form of a monkey, exert a great effort and capture it."

[Verse Locator](#)

कामम् लोकाः त्रयः स इन्द्राः ससुर असुर मानवाः ॥ ५-४६-१३
 भवताम् अग्रतः स्थातुम् न पर्याप्ता रण अजिरे ।

13. **sthaatum** = to stand; **agrataH** = in front; **bhavataam** = of you; **raNaajite** = in the battle-field; **trayaH** = the three; **lokaaH** = worlds; **sendraaH** = including Indra; **sa**

suraasuramaanavaaH = together with celestials; demons and human beings; **na paryaaptaaH kaamam** = their desires are not accomplished.

"The three worlds including Indra, celestials, demons and humans are not fit to stand before you in the battle-field."

[Verse Locator](#)

तथा अपि तु नयज्ञेन जयम् आकान्क्षता रणे ॥ ५-४६-१४

आत्मा रक्ष्यः प्रयत्नेन युद्ध सिद्धिः हि चन्चला ।

14. **tathaapi** = even then; **nayajJNena** = by the one who is skilled in strategy; **aakaaN^kSataa** = desirous of; **jayam** = a victory; **raNe** = in battle; **rakSyaH** = one is to protect; **aatmaa** = himself; **prayatnena** = with effort; **yuddhasiddhiH** = victory in a battle; **chaN^chalaahi** = is indeed unreliable.

"Even then, the one who is skilled in strategy, desirous of a victory in a battle is to protect himself. Victory in a battle is indeed unreliable."

[Verse Locator](#)

ते स्वामि वचनम् सर्वे प्रतिगृह्य महाओजसः ॥ ५-४६-१५

समुत्पेतुः महावेगा हुत अश सम तेजसः ।

रथैः च मत्तैः नागैः च वाजिभिः च महाजवैः ॥ ५-४६-१६

शस्त्रैः च विविधैः तीक्ष्णैः सर्वैः च उपचिता बलैः ।

15; 16. **te sarve** = all of them; **mahenjasaH** = having a great strength; **hutaasha samatejasaH** = and a blaze equal to that of fire; **pratigR^ihya** = accepting; **svaami vachanam** = the orders of their king; **upachitaaH** = and (their strength) augmented; **rathaiH** = by chariots; **mattaiH maatangaiH** = by elephants in rut; **vaajibhishcha mahaajavaiH** = by horses of extraordinary swiftness; **tiikSNaiH vividhaiH shastraiH** = and by various kinds of sharp weapons; **samutpetuH** = sallied forth; **mahaavegaaH** = with a great speed.

All of them, having a great strength and a blaze equal to that of fire, accepting the orders of their king and augmenting their strength with chariots, elephants in rut, horses of extra ordinary swiftness and various kinds of sharp weapons, sallied forth with a great speed.

[Verse Locator](#)

ततः तम् ददृशुः वीरा दीप्यमानम् महाकपिम् ॥ ५-४६-१७

रश्मिमन्तम् इव उद्यन्तम् स्व तेजो रश्मि मालिनम् ।

तोरणस्थम् महावेगम् महासत्त्वम् महाबलम् ॥ ५-४६-१८

17; 18. **tataH** = thereafter; **viiraaH** = those valiant demons; **dadR^ishuH** = saw; **tam mahaakapim** = that Hanuma the great monkey; **svatejorashmi maalinam** = encircled by his rays of splendour; **udantam rashmimantamiva** = like a rising sun; **diipyamaanam** = shining; **toraNastham** = standing on the archy doorway; **mahotsaaham** = possessing a great energy; **mahaasattvam** = a strong mental disposition; **mahaabalam** = and an enormous strength.

Thereafter, those valiant demons saw that Hanuma the great monkey, encircled by his rays of splendour like a rising sun, shining, standing on the archy door-way, possessing enormous energy, strong mental disposition and colossal strength.

[Verse Locator](#)

महामतिम् महाउत्साहम् महाकायम् महाबलम् ।

तम् समीक्ष्य एव ते सर्वे दिक्षु सर्वास्व अवस्थिताः ॥ ५-४६-१९

तैः तैः प्रहरणैः भीमैः अभिपेतुः ततः ततः ।

19. **samiikSaiva** = Immediately on seeing; **tam** = that Hanuma; **mahaamatim** = of great intellect; **mahaavegam** = of great swiftiness; **mahaakaayam** = and of a gigantic body; **sarve** = all those demons; stationed; **sarvaasn dikSu** = in all quarters; **abhipetuH** = attacked; **tatstataH** = from that and that place; **taiH taiH** = with their respective; **bhiimaiH** = terrific; **praharaNaiH** = weapons.

Immediately on seeing that Hanuma of great intellect, of great swiftiness and of a gigantic body, all those demons, stationed in all quarters, attacked him with their terrific weapons from every side.

[Verse Locator](#)

तस्य पन्च आयसाः तीक्ष्णाः सिताः पीत मुखाः शराः ॥ ५-४६-२०

शिरस्ति उत्पल पत्र आभा दुधरेण निपातिताः ।

20. **paN^cha** = five; **aayasaaH** = steel; **shraaH** = arrows; **tiikSNaaH** = fierce; **shitaaH** = sharp; **piitamukhaaH** = with yellow tops; **utpala patraabhaaH** = and with a lustre of black lily-petals; **nipaatatitaaH** = were made to descend; **shiras** = into the head; **tasya** = of Hanuma; **durdhareNa** = by Durdhara.

Durdhara discharged five sharp and fierce steel arrows with a lustre of black lily-petals and yellow tops to descend into Hanuma's head.

[Verse Locator](#)

स तैः पन्चभिः आविद्धः शरैः शिरसि वानरः ॥ ५-४६-२१

उत्पपात नदन् व्योम्नि दिशो दश विनादयन् ।

21. **aaviddhaH** = pierced; **shirasi** = in the head; **taiH** = by those; **paN^chabhiH** = five; **sharaiH** = arrows; **vaanaraH** = Hanuma; **nadan** = making a sound; **vinaadayan** = reverberating; **dashadishaH** = in all directions; **utpapaata** = leapt; **vyomni** = into the sky.

Pierced in the head by those fire arrows, Hanuma leapt roaring in the sky, making the roar reverberating in all directions.

[Verse Locator](#)

ततः तु दुर्धरो वीरः सरथः सज्ज कार्मुकः ॥ ५-४६-२२

किरन् शर शतैः नैकैः अभिपेदे महाबलः ।

22. **tataH** = then; **mahaabalaH** = the mighty; **viiraH** = and the valiant; **durdharaH** = Durdhara; **sarathaH** = with his chariot; **sajyakaarmukaH** = stretching his bow; **kiran** = throwing; **tiikSNaiH sharashataiH** = hundreds of sharp arrows; **abhipede** = attacked Hanuma.

Then the mighty and the valiant Durdhara leapt into the sky with his chariot. Stretching his bow and throwing hundreds of sharp arrows, he attacked Hanuma.

[Verse Locator](#)

स कपिः वारयामास तम् व्योम्नि शर वर्षिणम् ॥ ५-४६-२३

वृष्टिमन्तम् पयोदान्ते पयोदम् इव मारुतः ।

23. **sah kapiH** = that Hanuma; **tam vaarayaamaasa** = warded him off; **sharavarSiNam** = from showering the arrows on him; **vyomni** = in the sky; **maarutaH iva** = as the wind (warding off); **vR^iSTimantam payodam** = a rainy cloud; **payodaante** = at the end of a monsoon.

Hanuma warded him off from showering the arrows on him in the sky, as the wind wards off a rainy cloud from raining at the end of a monsoon.

[Verse Locator](#)

अर्द्यमानः ततः तेन दुधेरिण अनिल आत्मजः ॥ ५-४६-२४

चकार निनदम् भूयो व्यवर्धत च वेगवान् ।

24. **ardhyamaanaH** = thus afflicted; **tena** = by that; **durdhareNa** = Durdhara; **anilaatmajaH** = Hanuma; **tataH** = then; **chakaara** = emitted; **ninadam** = a roar; **bhuuyaH** = again; **vegavaan** = and swiftly; **vyavardhataH** = expanded his body.

Thus afflicted by that Durdhara, Hanuma then emitted a roar once again and swiftly expanded his body.

[Verse Locator](#)

स दूरम् सहसा उत्पत्य दुर्धरस्य रथे हरिः ॥ ५-४६-२५

निपपात महावेगो विद्युत् राशिः गिराव् इव ।

25. **vidyudraashiriva** = like a mass of lightning; **girau** = on a mountain; **saH hariH** = that Hanuma; **sahasaa** = instantaneously; **nipapaata** = fell; **rathe** = on the chariot; **durdharasya** = of Durdhara; **utpatya** = by jumpin up; **duuram** = from far above; **mahaavegaH** = with great speed.

Like a mass of lightning on a mountain, Hanuma instantaneously fell on Durdhara's chariot, by jumping up from far above with great speed.

[Verse Locator](#)

ततः तम् मथित अष्ट अश्वम् रथम् भग्न अक्ष कूवरम् ॥ ५-४६-२६

विहाय न्यपतत् भूमौ दुर्धरः त्यक्त जीवितः ।

26. **vihaaya** = losing; **ratham** = his chariot; **bhagnaakSakuubaram** = whose axle and pole had been broken; **mathitaaSTaashvam** = and all his eight horses destroyed; **saH durdharaH** = that Durdhara; **tataH** = then; **nyapatat** = dropped down; **tyakta jiivitaH** = losing his life; **bhuumau** = to the ground.

Losing his chariot whose axle and pole had been broken and all his eight horses destroyed, Durdhara then dropped down, losing his life, to the ground.

[Verse Locator](#)

तम् विरूप अक्ष यूप अक्षौ दृष्ट्वा निपतितम् भुवि ॥ ५-४६-२७

सम्जात रोषौ दुर्धर्षाव् उत्पेततुः अरिम् दमौ ।

27. **samjaata roSau** = engrossed in anger; **dR^iSTvaa** = fallen; **bhuvi** = on the ground; **viruupaakSa yuupaakSau** = Virupaksha and Yupaksha; **durdharSau** = inviolable; **arimdamau** = and annihilators of enemies; **utpetatuH** = jumped up into the air.

Engrossed in anger to see his fallen on the ground, the inviolable virupaksha and Yupaksha, the annihilators of enemies, jumped up into the air.

[Verse Locator](#)

स ताभ्याम् सहसा उत्पत्य विष्ठितो विमले अम्बरे ॥ ५-४६-२८

मुद्गराभ्याम् महाबाहुः वक्षसि अभिहतः कपिः ।

28. saH mahaabahuH = kapiH = that long-armed monkey; viSThitaH = standing; vimaleambare = in clear sky; abhihataH = was struck; vakSasi = in the chest; mudgaraabhyaam = with clubs; sahasa = all of a sudden; taabhyaam = by them; utpatya = jumping up the air.

Jumping up in the air all of a sudden those two demons struck in the chest with their clubs that long-armed Hanuma standing in clear sky.

[Verse Locator](#)

तयोः वेगवतोः वेगम् विनिहत्य महाबलः ॥ ५-४६-२९

निपपात पुनः भूमौ सुपर्ण सम विक्रमः ।

29. vinihatya = striking down; vegam = the swiftness; tayoH = of those demons; mahaabalaH = the mighty; suvarNa samavikramaH = Hanuma; having prowess equal to that of Garuda the eagle; punaH = again; nipapaata = descended; bhuumau = on to the ground.

Striking down the swiftness of those violent demons, the mighty Hanuma whose prowess is equal to that of Garuda the eagle, again descended on to the ground.

[Verse Locator](#)

स साल वृक्षम् आसाद्य समुत्पाद्य च वानरः ॥ ५-४६-३०

ताव् उभौ राक्षसौ वीरौ जघान पवन आत्मजः ।

30. aasaadya = approaching; saala vR^ikSam = a sala tree; tam utpaaTya cha = and uprooting it; saH pavanaatmajaH = that Hanuma; vaanaraH = the monkey; jaghaana = killed; tau = those; ubhau = two; viirau = valiant; raakSasau = demons.

Approaching a sala tree and uprooting it, that Hanuma the monkey killed those two valiant demons.

[Verse Locator](#)

ततः तान् त्रीन् हतान् ज्ञात्वा वानरेण तरस्विना ॥ ५-४६-३१

अभिपेदे महावेगः प्रसह्य प्रघसो हरिम् ।

भास कर्णः च सम्क्रुद्धः शूलम् आदाय वीर्यवान् ॥ ५-४६-३२

31; 32. tataH = then; jJNaatvaa = getting to know; taam tarsvinaa = that the mighty; triin = three; hataan = have been killed; vaanareNa = by Hanuma praghasaH = praghasa; mahaavegaH = with a great alacrity; prasahya = forcefully; abhipede = attacked (Hanuma); viiryavaan = the valiant; bhaasakarNashcha = Bhasakarna too; samkruddhaH = enraged; aadaaya = taking; shuulam = a spear in his hand (attacked).

Getting to know all those mighty three killed by Hanuma, Praghasa with a great alacrity, forcefully attacked Hanuma. The valiant Bhasakarna, highly enraged, attacked taking a spear in his hand.

[Verse Locator](#)

एकतः कपि शार्दूलम् यशस्विनम् अवस्थितौ ।

पट्टिशेन शित अग्रेण प्रघसः प्रत्यपोथयत् ॥ ५-४६-३३

33. (The two generals) **avasthitau** = stood; **ekataH** = by the side; **yashasvinam kapishaarduulam** = of the illustrious Hanuma; **praghasaH** = Praghasa; **pratya yodhayat** = pierced; **kapisattamam** = Hanuma; **shitaagreNa** = with a sharp pointed; **paTTisena** = spear; **bhaasakarNaH** = and Bhasakarna; **raakSasaH** = the demon; (attacked); **shuulena** = with a dart.

The two generals stood by the side of the illustrious Hanuma. Praghasa pierced Hanuma with a sharp-pointed spear and Bhasakarna attacked him with a dart.

[Verse Locator](#)

स ताभ्याम् विक्षतैः गात्रैः असृग् दिग्ध तनू रुहः ॥ ५-४६-३४

अभवत् वानरः क्रुद्धो बाल सूर्य सम प्रभः ।

34. **gaatraiH** = with his limbs; **vikSataiH** = wounded; **taabhyaam** = by those two demons; **saH vaanaraH** = that Hanuman; **asR^igdigdhatanuuruhaH** = with his body-hair anointed by blood; **abhavat** = became; **kruddhaH** = enraged; **baala suurya samaprabhaH** = having his blaze similar to that of rising sun.

With his limbs wounded by those two demons, that Hanuma with his body-hair anointed by blood, became enraged, with his blaze similar to that of a rising sun.

[Verse Locator](#)

समुत्पाद्य गिरेः शृङ्गम् समृग व्याल पादपम् ॥ ५-४६-३५

जघान हनुमान् वीरो राक्षसौ कपि कुन्जरः ।

35. **samutpaaTya** = Having plucked up; **gireH shR^iN^gam** = the top of a mountain; **samR^igavyaaLa paadaam** = with its animals; serpents and trees; **viiraH** = the heroic; **hanumaan** = Hanuma; **kapikuN^jaraH** = the best among monkeys; **jaghaana** = killed; **raakSasau** = those two demons.

Having plucked up the top of a mountain with its various animals serpents and trees, the heroic Hanuma the best among monkeys, killed those two demons.

[Verse Locator](#)

ततः तेष्व् अवसन्नेषु सेना पतिषु पन्चसु ॥ ५-४६-३६

बलम् तत् अवशेषम् तु नाशयामास वानरः ।

36. **teSu paNchasu** = (When) those five; **senaapatiSu** = army-generals; **avasanneSu** = have been killed; **vaanaraH** = Hanuma; **tataH** = then; **naashayaamaasa** = destroyed; **tat** = that; **avaseSam** = remaining; **balam** = army.

When those five army-generals have been killed, Hanuma then destroyed that remaining army.

[Verse Locator](#)

अश्वैः अश्वान् गजैः नागान् योधैः योधान् रथै रथान् ॥ ५-४६-३७

स कपिः नाशयामास सहस्र अक्ष इव असुरान् ।

37. **sahasraakSaH iva** = like Indra; thousand-eyed god; **asuraaniva** = destroying the demons; **saH kapiH** = that Hanuman **naashayaamaasa** = destroyed; **ashvaan** = the horses; **ashvaiH** = (by striking them) with horses; **naagaan** = the elephants; **gajaiH** = with elephants; **yodhaan** = the warriors; **yodhaiH** = with warriors; **rathan** = and the chariots; **rathaiH** = with chariots.

Like Indra the thousand-eyed god destroying the demons, Hanuma destroyed the horses by striking them with horses, the elephants with elephants, the warriors with warriors and the chariots with chariots.

[Verse Locator](#)

हतैः नागैः च तुरगैः भग्न अक्षैः च महारथैः ॥ ५-४६-३८

हतैः च राक्षसैः भूमी रुद्ध मार्गा समन्ततः ।

38. **bhuumiH** = the earth; **samantatah** = on all sides; **ruddhamaargaa** = had its path-ways blocked; **naagaiH** = with the elephants; **turagaiH** = and the horses; **hataiH** = killed; **raakSasaiH** = with the demons; **hataiH** = killed mahaarathaishoha = and with the big chariots; **bhagnaashcha** = which had their axles broken.

The earth had its path-ways blocked on all sides with the elephants and the horses killed, with the demons killed and with the big chariots which had their axles broken.

[Verse Locator](#)

ततः कपिः तान् ध्वजिनी पतीन् रणे ।

निहत्य वीरान् सबलान् सवाहनान् ।

तत् एव वीरः परिगृह्य तोरणम् ।

कृत क्षणः काल इव प्रजा क्षये ॥ ५-४६-३९

39. **kaalaH iva** = like Yama the Time Spirit; **kR^ita kSaNaH** = waiting for the right moment; **prajaakSaye** = for the destruction of two mortals; **viiraH** = the heroic; **kapiH** = Hanuma; **tataH** = thereupon; **nihatya** = killing; **viiraan** = the eminent demons; **taan** = and those; **dhvajiniipatiin** = army-generals; **sabalaan** = with their army; **savaahanaan** = and their vehicles; **raNe** = in the combat; **tathaiva** = in like manner (waited for the right moment) **parigR^ihya** = by laying hold of; **toraNam** = the arch way.

Like Yama the Time-spirit waiting for the right moment for the destruction of the mortals, the heroic Hanuma, killing the eminent demons and the army-generals with their troops and vehicles in the combat, waited for the right moment at the arch-way.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे ष्चत्वारिंशः सर्गः

Thus completes 46th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 46

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 47 Verses converted to UTF-8, Nov 09

Introduction

Ravana sends Aksha, his own son, to fight against Hanuma. Aksha, along with his army elephants and horses, approach Hanuma and incites him to battle by discharging three sharp arrows. As Aksha discharges his arrows, Hanuma bounces quickly to the sky and smashes Aksha, his chariot and the horses with blows. After killing Aksha, Hanuma returns again to the same archy door-way.

[Verse Locator](#)

सेना पतीन् पन्च स तु प्रमापितान् ।
हनूमता सानुचरान् सवाहनान् ।
समीक्ष्य राजा समर उद्धत उन्मुखम् ।
कुमारम् अक्षम् प्रसमैक्षत अक्षतम् ॥ ५-४७-१

1. nishamya = hearing; pramaapitaan = and sustaining prof; paN^cha = (that) the five; senapatiin = army-generals; saanucharaan = along with their followers; savaahanaan = and vehicles; hataan = were disposed off; hanumataa = by Hanuma; raajaa = that Ravana; prasamaikSata = looked at; akSam = Aksha; kumaaran = his son; agrataH = who was sitting in front of him; samaroddhatonmukham = who was violent in combat and inclined to fighting.

Hearing and sustaining that the five army-generals along with their followers and vehicles were disposed off by Hanuma, Ravana looked at Aksha, his son, violent in combat and who was inclined to fighting as well as sitting in front of him.

[Verse Locator](#)

स तस्य दृष्टि अर्पण सम्प्रचोदितः ।
प्रतापवान् कान्चन चित्र कार्मुकः ।
समुत्पपात अथ सदसि उदीरितो ।
द्विजाति मुख्यैः हविषा इव पावकः ॥ ५-४७-२

2. dR^iSTyarpaNasamprachoditaH = goaded by obtaining of looks; tasya = of Ravana; saH = that Aksha; prataapavaan = the energetic demon; atha = thereupon; golden dotted bow; samutpapaata = sprang up quickly; paavakaH iva = like a fire; udiiratah = moved up; dvijaatimukhyaiH = by the foremost brahmins; haviSaa = by offering oblations; sadasi = in a sacrificial fire.

Goaded by the looks of Ravana, the energetic Aksha, wielding a golden dotted bow, quickly sprang up, like a fire switched up by the foremost of brahmins in a sacrificial fire, by offering oblations to it.

[Verse Locator](#)

ततो महत् बाल दिवा कर प्रभम् ।
प्रतप्त जाम्बू नद जाल सम्ततम् ।
रथाम् समास्थाय ययौ स वीर्यवान् ।
महाहरिम् तम् प्रति नैरृत ऋषभः ॥ ५-४७-३

3. saamaasthaaya = mounting; mahat = a great; ratham = chariot; baaladivaakaraprabham = having a splendour of a newly risen sun; pratapta jaambuunada jaalasamtatam = and overlaid with a protective armour of highly refined gold; saH viiryavaan nairR^itarSabhaH = that valiant chief of demons; tataH = then; yayau = went; tam mahaaharim prati = towards that mighty monkey.

Mounting a great chariot, having a splendour of a newly risen sun and overlaid with a protective armour of highly refined gold, that valiant cheif of demons sallied forth towards that mighty monkey.

[Verse Locator](#)

ततः तपः समग्रह संचय अर्जितम् ।
प्रतप्त जाम्बू नद जाल शोभितम् ।
पताकिनम् रत्न विभूषित ध्वजम् ।
मनो जव अष्ट अश्व वरैः सुयोजितम् ॥ ५-४७-४

4. tataH = then; (that chariot); tapaH samgraha samchayaanarjitam = was earned by many kinds of his penances; pratapta jaambuunadjaala shobhitam = shining with a protective armour of highly refined gold; pataakinam = adorned iwth a flag; ratnavibhhuSita dhvajam = on a flag-staff studded with gems; suyojitam = yoked well with; manojavaaSTaashvavaraiH = eight excellent horses; having a speed equal to that of a mind.

Aksha's chariot was earned through many kinds of his penances. It was shining with a protective armour of highly refined gold, adorned with a flag on a flag-staff studded with gems and yoked well with eight excellent horses, having speed equal to that of a mind.

[Verse Locator](#)

सुर असुर अधृष्यम् असम्मा चारिणम् ।
रवि प्रभम् व्योम चरम् समाहितम् ।
सतूणम् अष्ट असि निबद्ध बन्धुरम् ।
यथा क्रम आवेशित शक्ति तोमरम् ॥ ५-४७-५

5. suraasuraadhR^iSyam = (that chariot) cannot be attacked by celestials or demons; asamga chaariNam = (It) moves without hindrance; raviprabham = It has a shining similar to the sun; vyomacharam = It can move within the sky; samaahitam = well-

conceived; **satuuNam** = with a quiver; **aSTaasi** = eight swords; **nibaddha bandhuram** = tied with bells; **yathaakrama aveshita shakti tomaram** = arranged well in order with spears and lances.

That chariot was unassailable by celestials or demons. It moved without hindrance to any place. It shone like a sun and could move within the sky. It was well-conceived with a quiver, eight swords and tied with bells. It was orderly arranged with spears and lances in their respective places.

[Verse Locator](#)

विराजमानम् प्रतिपूर्ण वस्तुना ।
सहेम दाम्ना शशि सूर्य वर्वसा ।
दिवा कर आभम् रथम् आस्थितः ततः ।
स निर्जगाम अमर तुल्य विक्रमः ॥ ५-४७-६

6. **tataH** = then; **saH** = he; **amaratulyavikramaH** with a prowess equal to that of celestials; **nirjagaama** = came forth; **aasthitaH** = mounting; **ratham** = the chariot; **sa hema daamnaa** = decorated with golden wreaths; **shashi suurya varchasaa** = with a brilliance of the moon and the sun; **pratipuuraNa vastunaa** = filled with every right thing; **viraajamaanam** = shining; **divaakaraabham** = like rays of sun.

Then, Aksha having a prowess equal to that of celestials, came forth, mounting that chariot decorated with golden wreaths, having a brilliance of moon and sun, filled with every right thing and shining like rays of sun.

[Verse Locator](#)

स पूरयन् खम् च महीम् च साचलाम् ।
तुरग्ग मतन्ग महारथ स्वनैः ।
बलैः समेतैः स हि तोरण स्थितम् ।
समर्थम् आसीनम् उपागमत् कपिम् ॥ ५-४७-७

7. **saH** = that Aksha; **puurayan** = filling; **khamcha** = the sky; **mahiimcha** = and the earth; **saachalam** = along with its mountains; **turaN^ga maatN^ga mahaarathasvanaiH** = with sounds of horses; elephants and chariots; **balaiH saha sametaiH** = joined together with his army; **upaagamat** = approached; **mahaakapim** = Hanuma the great monkey; **samartham** = the efficient one; **toraNasthitam** = who was standing at the archy door-way.

Aksha, filling the sky earth and its mountains with sounds of horses elephants and chariots, together with his army, approached the efficient Hanuma the great monkey, standing at the archy door-way.

[Verse Locator](#)

स तम् समासाद्य हरिम् हरि ईक्षणो ।
युग अन्त काल अग्निम् इव प्रजा क्षये ।
अवस्थितम् विस्मित जात सम्भ्रमः ।
समैक्षत अक्षो बहु मान चक्षुषा ॥ ५-४७-८

8. **samaasaadya** = approaching; **tam harim** = that Hanuma; **avasthitam** = standing readily; **prajaakSaye** = to destroy mortals; **kaalagnim iva** = like a fire that is to destroy the world; **saH akSaH** = that Aksha; **hariikSaNaH** = the yellow-eyed; **vismitajaatasambhramaH** =

was bewildered born of a surprise; **samaikSata** = and looked to; **bahuumaanachakSuSaa** = him with a great esteem.

Approaching that Hanuma, standing there readily to destroy mortals, similar to a fire that is to destroy the world, the yellow-eyed Aksha was bewildered, born of a surprise and looked to him with a great esteem.

[Verse Locator](#)

स तस्य वेगम् च कपेः महात्मनः ।
पराक्रमम् चारिषु पाह्तिव आत्मजः ।
विचारयन् खम् च बलम् महाबलो ।
हिम क्षये सूर्य इव अभिवर्धते ॥ ५-४७-९

9. **saH** = that Aksha; **mahaabalaH** = the mighty; **paarthivaamajaH** = prince; **vidhaarayan** = assessing; **vegamcha** = the swiftness; **tasya kapeH** = of that Hanuma; **mahaatmanaH** = the high-souled; **paraakramamcha** = his prowess; **aariSu** = in respect of his adversaries; **svam cha** = and his own; **balam** = strength; **abhivardhate** = increased his body more and more; **himakSaye suurya iva** = like the sun when the frost is faded away.

That Aksha, the mighty prince, assessing the swiftness of that high-souled Hanuma and his prowess with regard to his adversaries as also his own strength, increased his body more and more like the sun when the frost is faded away.

[Verse Locator](#)

स जात मन्युः प्रसमीक्ष्य विक्रमम् ।
स्थिरः स्थितः सम्यति दुर्निवारणम् ।
समाहित आत्मा हनुमन्तम् आहवे ।
प्रचोदयामास शरैः त्रिभिः शितैः ॥ ५-४७-१०

10. **prasamiikSya** = seeing; **vikramam** = Hanuma's prowess; **durnivaaraNam** = which was unrestrainable; **sthiram** = and stable; **samyati** = in battle; **sah** = that Aksha; **jaatamanyuH** = exhibiting anger; **sthiraH** = became stable; **samaahitaatmaa** = with his mind composed; **prachodayaamaasa** = incited; **hanumantam** = Hanuma; **aahave** = to battle; **shitaiH** = tribhiH sharaiH = by discharging three sharp arrows.

Understanding Hanuma's prowess to be unrestrainable and stable in battle, that Aksha, exhibiting anger initially, became stable and mentally composed and incited Hanuma to battle by discharging three sharp arrows towards him.

[Verse Locator](#)

ततः कपिम् तम् प्रसमीक्ष्य गर्वितम् ।
जित श्रमम् शत्रु पराजयोः जितम् ।
अवैक्षत अक्षः समुदीर्ण मानसः ।
सबाण पाणिः प्रगृहीत कार्मुकः ॥ ५-४७-११

11. **prasamiikSya** = recognising; **tam kapim** = that Hanuma; **garvitam** = as a haughty monkey; **shatru paraajayorjitam** = after having gallantly conquered his adversaries; **jita shramam** = and accustomed to fatigue; **sah akSaH** = that Aksha; **sabaaNapaaNiH** = with arrows in his hand; **pragrahiita kaarmukaH** = and grasping the bow; **avaikSata** = saw (him); **samudiirNamaanasaH** = with an excited mind.

Recognizing that Hanuma, as a haughty monkey, after having gallantly conquered his adversaries and accustomed to fatigue, that Aksha, graspign the bow and arrows his hand, saw him with an excited mind.

[Verse Locator](#)

स हेम निष्क अन्गद चारु कुण्डलः ।
समाससाद आशु पराक्रमः कपिम् ।
तयोः बभूव अप्रतिमः समागमः ।
सुर असुराणाम् अपि सम्भ्रम प्रदः ॥ ५-४७-१२

12. hema niSkaaN^gadachaarukuN^DalaH = having a golden chain; a pair of armlets and charming ear-rings; saH = Aksha; aashuparaakramaH = of a quick prowess; samaasasaada = approached; kapim = Hanuma; tayoH = their; apratimaH = unmatched; samaagamaH = get-together in combat; abhuut = became; sambhramapradaH = baffled; suraasuraaNaamapi = to even the celestials and demons.

Having a gliden chain, a pair of armlets and charming ear-rings, Aksha of a swift prowess, approached Hanuma. Their unmatched get-together in combat became a baffle to even the celestials and demons.

[Verse Locator](#)

ररास भूमिः न तताप भानुमान् ।
ववौ न वायुः प्रचचाल च अचलः ।
कपेः कुमारस्य च वीक्ष्य सम्युगम् ।
ननाद च द्यौः उदधिः च चुक्षुभे ॥ ५-४७-१३

13. viikSya = seeing; samyugam = the battle; kapeH = of Hanuma; kumaarasya = and of Aksha; bhuumiH = the earth; raraasa = uproared; bhaanumaan = the sun; na tataapa = did not shine; vaayuH = the wind; na vavau = ceased to blow; achalaH cha = the mountain; prachachaala = shook; dyau = the sky; nanaada = made a reverberent sound; udadishcha = the ocean too; chukSubhe = was agitated.

Seeing that battle between Hanuma and Aksha, the earth uproared. The sun did not shine brightly. The wind ceased to blow. The mountain shook. The sky made a reverberant sound. The ocean too was agitated.

[Verse Locator](#)

ततः स वीरः सुमुखान् पतत्रिणः ।
सुवर्ण पुन्खान् सविषान् इव उरगान् ।
समाधि सम्योग विमोक्ष तत्त्ववित् ।
शरान् अथ त्रीन् कपि मूर्ध्नि अपातयत् ॥ ५-४७-१४

14. tataH = then; atha = and thereafter; saH viiraH = that eminent demon; samaadhisamyoga vimokSatattvavit = who correctly knew how to fix his gaze on the target; to fit an arrow to the bow and to discharge it; apaatayat = hurled; kapimuurdhni = on Hanuma's head; triin sharaan = three arrows; sumukhaan = well-painted; suvarNa puNkhaan = with golden shafts; patattriNaH = and feathers; saviSaan uragaamiva = and which resembled venomous serpents.

Then, that eminent demon, who correctly knew how to fix his gaze on the target, to fit an arrow to the bow and to discharge it, hurled on Hanuma's head, three arrows which were well-

Painted, having golden shafts and feathers and which resembled venomous serpents.

[Verse Locator](#)

स तैः शरैः मूर्ध्नि समम् निपातितैः ।
क्षरन् असृग् दिग्ध विवृत्त लोचनः ।
नव उदित आदित्य निभः शर अंशुमान् ।
व्यराजत आदित्य इव अंशु मालिकः ॥ ५-४७-१५

15. **kSaran** = oozing the blood from his wounds; **taiH sharaiH** = caused by those arrows; **muurdhni nipaataitaiaH** = descended into his head; **samam** = at the same time (by Aksha); **navoditaadityanibhaH** = looking like the newly risen sun; **arR^igdigdha vivR^ittalochanaH** = his eyes; bathed in blood; rolling rapidly; **saH** = Hanuma; **vyaraajata** = shone brightly; **aaditya iva** = like the sun; **amshumaalikaH** = surrounded by a circle of rays; **sharaamshumaan** = having the arrows as its rays.

Oozing the blood from his wound caused by those arrows descended into his head (by Aksha), looking like the newly risen sun, his eyes bathed in blood rolling rapidly, Hanuma shone brightly like the sun surrounded by a circle of rays, having the arrows as its rays.

[Verse Locator](#)

ततः स पिन्ग अधिप मन्त्रि सत्तमः ।
समीक्ष्य तम् राज वर आत्मजम् रणे ।
उदग्र चित्र आयुध चित्र कार्मुकम् ।
जहर्ष च आपूर्यत च आहव उन्मुखः ॥ ५-४७-१६

16. **samiikSya** = seeing; **raNe** = in the battle; **tam** = that; **raajavaraatmajam** = Aksha the prince; **udagra chitraayudhachitra kaarmukam** = with his marvellous weapons and picturesque bow; **saH** = that Hanuma; **piN^gaadhipa mantri sattamaH** = the excellent one among Sugreeva's ministers; **tataH** = then; **jaharSa** = rejoiced; **aahavonmukhaH** = and with an inclination to fight; **apuuryata** = grew in size.

Seeing in the battle that Aksha the prince, with his marvellous weapons and picturesque bow, that Hanuma the excellent one among Sugree's counsellors, was rejoiced and with an inclination to fight, grew in size.

[Verse Locator](#)

स मन्दर अग्रस्थ इव अंशु माली ।
विवृद्ध कोपो बल वीर्य सम्युतः ।
कुमारम् अक्षम् सबलम् सवाहनम् ।
ददाह नेत्र अग्नि मरीचिभिः तदा ॥ ५-४७-१७

17. **saH** = that Hanuma; **balaviirya samyutaH** = endowed with strength and prowess; **amshumaalikaH iva** = resembling the sun; **mandaraagra sthaH** = appearing on a peak of Mandara mountain; **vivR^iddha kopaH** = and whose anger was increased; **tadaa** = then; **dadaaha** = burnt; **netraagni mariichibhiH** = by the rays of fire emanating from his eyes; **kumaaam** = the prince; **akSam** = Aksha; **sabalam** = along with his army; **savaahanam** = and vehicles.

That Hanuma, endowed with strength and prowess, resembling the sun appearing on a peak of Mandara mountain and whose anger was increased, then burnt the prince Aksha along with his army and vehicles, by the rays of fire emanating from his eyes.

ततः स बाण आसन शक्र कार्मुकः ।
 शर प्रवर्षो युधि राक्षस अम्बुदः ।
 शरान् मुमोच आशु हरि ईश्वर अचले ।
 बलाहको वृष्टिम् इव अचल उत्तमे ॥ ५-४७-१८

18. saH raakSasaambudaH = that demon in the form of a cloud; sharapravarSaH = raining down arrows; tataH = then; baaNaasana chitrakaarmukaH = wielding a bow in the form of a rain bow; aashu = soon; mumocha = discharged; sharaan = arrows; hariishvaraachale = on Hanuma in the form of a mountain; valaakakaH iva = like a cloud; vR^iSTim = showering rain; achalottame = on a high mountain.

That demon in the form of a cloud, raining down arrows, then wielding a bow in the form of a rain-bow, soon discharged arrows on Hanuma standing in the form of a mountain, like a cloud showering rain on a high mountain.

Verse Locator

ततः कपिः तम् रण चण्ड विक्रमम् ।
 विवृद्ध तेजो बल वीर्य सायकम् ।
 कुमारम् अक्षम् प्रसमीक्ष्य सम्युगे ।
 ननाद हर्षात् घन तुल्य विक्रमः ॥ ५-४७-१९

19. tataH = then; prasamiikSya = seeing; tam = that; kumaaram akSam = prince Aksha; raNachaN^Da vikramam = having an impetuous valour; vivR^iddhatejobalaviirya samyutam = endowed with enhanced splendour; strength and vigour; ghanatulyavikramam = wandering in the sky like a cloud; samyuge = in the battle; kapiH = Hanuma; nanaada = roared; harSaat = with joy.

Seeing that Aksha the prince, possessing an impetuous valour, endowed with enhanced splendour strength and vigour with a capacity to move within the sky like a cloud, coming to the battle, Hanuma roared with joy.

Verse Locator

स बाल भावात् युधि वीर्य दर्पितः ।
 प्रवृद्ध मन्युः क्षतज उपम ईक्षणः ।
 समाससाद अप्रतिमम् रणे कपिम् ।
 गजो महाकूपम् इव आवृतम् तृणैः ॥ ५-४७-२०

20. viiryadarpitaH = boastful of his valour; yudhi = in battle; baalabhaavaat = because of his childish attitude; saH = that Aksha; pravR^iddhamanyuH = with a heightened fury; kSatajopamekSaNaH = with blood-red eyes; samaasaada = approached; kapim = Hanuma; apratimam = who was incomparable; raNe = in battle; gajaH iva = like an elephant; mahaakuupam = (approaching) a well; aavR^itam = covered; tR^iNaiH = with heaps of grass.

Boastful of his valour in battle because of his childish attitude, Aksha wit an enhanced fury and red-blood eyes, approached Hanuma who was incomparable in battle, as an elephant approaching a well covered with heaps of straw.

Verse Locator

स तेन बाणैः प्रसभम् निपातितैः ।

चकार नादम् घन नाद निह्रस्वनः ।

समुत्पपात आशु नभः स मारुतिः ।

भुज ऊरु विक्षेपण घोर दर्शनः ॥ ५-४७-२१

21. **baaNaiH** = by the arrows; **nipaaitaiH** = descended; **prasabham** = forcefully; **tena** = by Aksha; **saH maarutiH** = that Hanuma; **chakaara** = made; **naadam** = a noise; **naadaniHsvanaH** = like the sound of a thunder; **samutpapaata** = and jumped; **aashu** = quickly; **nabhaH** = to the sky; **bhujoruvikSepaNa ghora darshanaH** = assuming a terrible sight; stretching out his arms and thighs.

As Aksha forcefully discharged his arrows, Hanuma roared a sound of thunder and bounced quickly to the sky assuming a terrible sight, stretching out his arms and thighs.

[Verse Locator](#)

समुत्पतन्तम् समभिद्रवत् बली ।

स राक्षसानाम् प्रवरः प्रतापवान् ।

रथी रथ श्रेष्ठतमः किरन् शरैः ।

पयो धरः शैलम् इव अश्म वृष्टिभिः ॥ ५-४७-२२

22. **saH** = that Aksha; **balii** = the strong one; **pravaraH** = the foremost; **raakSasaanaam** = among demons; **prataapavaan** = the valiant one; **rathii** = mounting a chariot; **rathishreSThatamaH** = the best among the car-warriors; **samabhidravat** = went chasing; **utpatantam** = (that Hanuma) flying upwards; **kiran** = sprinkling; **sharaiH** = arrows; **payodharaH iva** = like a cloud; **ashma vR^iSTibhiH** = showering hail-stones; **shailam** = on a mountain.

That strong and valiant Aksha, the foremost among the demons, and the best among car warriors, went chasing Hanuma who was flying upwards, difusing arrows like a cloud showering hail-stones on a mountian.

[Verse Locator](#)

स तान् शरान् तस्य विमोक्षयन् कपिः ।

चचार वीरः पथि वायु सेविते ।

शर अन्तरे मारुतवत् विनिष्पतन् ।

मनो जवः सम्यति चण्ड विक्रमः ॥ ५-४७-२३

23. **saH hariH** = that Hanuma; **manojavaH** = who has a swiftness equal to the mind; **chaN^DavikramaH** = possessing impetuous valour; **samyati** = in battle; **viiraH** = and a valiant one; **viniSpatan** = rushing forth; **maarutavat** = liek wind; **sharaantare** = in the space between one arrow and another; **vimokSayan** = and escaping; **sharaan** = the arrows; **tasya** = of Aksha; **chachaara** = moved; **pathi** = in the path; **vaayusevite** = visited by wind.

That valiant Hanuma, whose swiftness was equal to the mind and possessing impetuous valour in battle, rushing forth like wind in the space between one arrow and another and thus escaping Aksha's arrows, moved in the path visited by wind (the sky).

[Verse Locator](#)

तम् आत्त बाण आसनम् आहव उन्मुखम् ।

खम् आस्तृणन्तम् विविधैः शर उत्तमैः ।

अवैक्षत अक्षम् बहु मान चक्षुषा ।

जगाम चिन्ताम् च स मारुत आत्मजः ॥ ५-४७-२४

24. saH maarutaatmajaH = that Hanuma; avaikSata = saw; bahumaana chakSuSau = with a respectful faculty of sight; tam = that; akSam = Aksha; aattabaaNaasanam = wielding a bow; aahavonmukham = readily inclined; to fight; aastR^iNantam = covering; kham = the sky; sharottamaiH = with excellent arrows; vishikhaiH = having various types of tops; jagaama = and became; chintaamcha = thoughtful.

With a respectful faculty of sight, Hanuma saw that Aksha who was wielding his bow and readily inclined to fight, covering the entire sky with excellent arrows with various types of tops and became thoughtful.

[Verse Locator](#)

ततः शरैः भिन्न भुज अन्तरः कपिः ।

कुमार वर्येण महात्मना नदन् ।

महाभुजः कर्म विशेष तत्त्ववित् ।

विचिन्तयामास रणे पराक्रमम् ॥ ५-४७-२५

25. tataH = then; kapiH = Hanuma; mahaabhujaH = the mighty armed; karma visheSa tattvavit = who knew how to act under particular circumstances; nadan = roaring; bhinna bhujaantaraH = when pierced in the breast with shafts; mahaatmanaa = by the high souled; kumaara viireNa = heroic Aksha; vichintayaamaasa = reflected on; paraakramaan = the prowess of the adversary; raNe = in battle.

Then, the mighty armed Hanuma, who knew how to act under particular circumstances, roaring when pierced in the breast with shafts by the high souled heroic, Aksha, reflected on the prowess of his adversary in battle.

[Verse Locator](#)

अबालवत् बाल दिवा कर प्रभः ।

करोति अयम् कर्म महन् महाबलः ।

न च अस्य सर्व आहव कर्म शोभिनः ।

प्रमापणे मे मतिः अत्र जायते ॥ ५-४७-२६

26. mahaabalaH = the mighty; ayam = Aksha; baaladivaakaraprabhaH = possessing the lustre of a rising sun; karoti = is performing; mahat = great; karma = act; abaalavat = as a mature youth; me matiH = my mind; na cha jaayate = is not conceding here; pramaapaNe = to kill; asya = him; sarvaahavakarma shobhinaH = who is distinguished in all acts of war fare.

"The mighty Aksha, possessing the lustre of a rising sun, is performing a great act, as a mature youth. My mind is not conceding here to kill him, who is distinguished in all acts of war-fare."

[Verse Locator](#)

अयम् महात्मा च महान् च वीर्यतः ।

समाहितः च अतिसहः च सम्युगे ।

असंशयम् कर्म गुण उदयात् अयम् ।

सनाग यक्षैः मुनिभिः च पूजितः ॥ ५-४७-२७

27. **ayam** = he; **mahaatmaacha** = possesses a great intellect; **mahaan** = and is prominent **viiryataH cha** = by his valour too; **samaahitaH** = (He is) well-composed; **atisahaH** = and highly tolerant; **samyuge** = in battle; **karmaguNodayaat** = due to eminence in his deeds and virtues; **ayam** = he; **asamshayam** = is undoubtedly; **puujitaH** = adored; **munibhishcha** = by saints; **sanaagayakSaiH** = along with Nagas the serpent-demons and Yakshas the semi-divine beings.

"He possesses a great intellect and is also prominent by his valour. He is well-composed and highly tolerant in battle. Due to his eminent deeds and virtues, he is undoubtedly adored by saints, Nagas the serpent-demons and Yakshas the semi-divine being."

[Verse Locator](#)

पराक्रम उत्साह विवृद्ध मानसः ।
समीक्षते माम् प्रमुख आगतः स्थितः ।
पराक्रमो हि अस्य मनांसि कम्पयेत् ।
सुर असुराणाम् अपि शीघ्र कारिणः ॥ ५-४७-२८

28. **sthitaH** = (He is) standing; **pramukhaagrataH** = very much before; **samiikSate** = and seeing; **maam** = me; **paraakramtsaaha vivR^iddha maanasaH** = straight in eyes reassured as he is; by his prowess and enthusiasm; **asya** = his; **shiighra gaaminaH** = swift-moving; **paraakramaH** = prowess; **prakampayet** = trembles; **maamsi api** = even the minds; **suraasuraNaam** = of celestials and demons.

"He is standing very much before me and looks me straight in the eyes, reassured as he is, by his prowess and enthusiasm. His swift-moving prowess trembles even the minds of celestials and demons."

[Verse Locator](#)

न खल् अयम् न अभिभवेत् उपेक्षितः ।
पराक्रमो हि अस्य रणे विवर्धते ।
प्रमापणम् तु एव मम अस्य रोचते ।
न वर्धमानो अग्निः उपेक्षितुम् क्षमः ॥ ५-४७-२९

29. **upekSitaH** = (If) neglected; **ayam** = he; **naabhibhavet na khalu** = would undoubtedly overpower me; **asya** = his; **paraakramaH** = prowess; **vardhate hi** = is indeed getting augmented; **raNe** = in battle; **pramaapaNamtveva** = killing him only; **adya** = now; **rochate** = is the option; **mama** = for me; **nakSamaH** = It is not appropriate; **upekSitum** = to neglect; **vardhamaanaH** = an augmented; **agniH** = fire.

"If neglected, he would undoubtedly overpower me. His prowess is getting augmented in battle. The only option left out for me is to kill him now. It is not proper to neglect a spreadin fire."

[Verse Locator](#)

इति प्रवेगम् तु परस्य तर्कयन् ।
स्व कर्म योगम् च विधाय वीर्यवान् ।
चकार वेगम् तु महाबलः तदा ।
मतिम् च चक्रे अस्य वधे महाकपिः ॥ ५-४७-३०

30. **mahaakapiH** = Hanuma; **viiryavaan** = the valiant one; **mahaabalah** = and the mighty one; **chintayan** = reflecting; **iti** = thus; **parasya pravegam** = about the rapidity of the adversary; **vidhaaya** = and determining; **svakarmayogamcha** = his own cause of action; **tadaa** =

then; **chakara** = acquired; **vegam** = momentum; **chakre** = and made up; **buddhim** = his mind too; **asya** = of his; **vadhe** = killing.

The valiant and te mighty Hanuma, reflecting thus about the swiftness of the adersary and determining his own couse of action, then acquired a course of action, then acquired a momentum and also made up his mind to kill him.

[Verse Locator](#)

स तस्य तान् अष्ट हयान् महाजवान् ।
समाहितान् भार सहान् विवर्तने ।
जघान वीरः पथि वायु सेविते ।
तल प्रहालैः पवन आत्मजः कपिः ॥ ५-४७-३१

31. **saH kapiH** = that Hanuma; **viiraH** = the heroic; **pavanaatmajaH** = son of wind; **jaghaana** = killed; **tala prahaaraiH** = by the slap of his palm; **taan** = those; **aSTa** = eight; **hayaan** = horses; **mahaajavaan** = possessing great speed; **pathi** = in the path; **vaayusevite** = abounding in wind; **samaahitaan** = with alertness; **bhaarasahaan** = with a capacity bear burden; **vivartane** = while turning to different directions.

That Hanuma, the heroic son of wind, killed using the blows of his palm, those eight horses posessing a great speed in the path of sky with alertness as also having a capacity to bear burden while turning to different directions.

[Verse Locator](#)

ततः तलेन अभिहतो महारथः ।
स तस्य पिन्ना अधिप मन्त्रि निर्जितः ।
स भग्न नीडः परिमुक्त कूबरः ।
पपात भूमौ हत वाजिः अम्बरात् ॥ ५-४७-३२

32. **tataH** = then; **tasya mahaarathaH** = the great chariot of Aksha; **abhihataH** = struck; **taleNa** = by the palms; **piN^gaadhipamantrimirjitaH** = subdued by Hanuma; the counsellor of Sugreeva; **prabhagnaniiDaH** = with its interior broken; **parimukta kumubaraH** = with its carriage-pole loosened; **hatavaajiH** = and its horses dead; **papaata** = and fallen; **ambaraat** = from the sky; **bhuumau** = to the ground.

Then, the great chariot of Aksha, thus struck by the palm and subdued by Hanuma the counsellor of Sugreeva, had its interior broken, its carriage pole loosened and its horses dead and fallen from the sky to the ground.

[Verse Locator](#)

स तम् परित्यज्य महारथो रथम् ।
सकार्मुकः खड्ग धरः खम् उत्पतत् ।
तपो अभियोगात् ऋषिः उग्र वीर्यवान् ।
विहाय देहम् मरुताम् इव आलयम् ॥ ५-४७-३३

33. **parityajya** = leaving; **ratham** = the chariot; **saH** = that Aksha; **mahaarathaH** = the great chariot-warrior; **sakaarmukaH** = with his bow; **khaDgadharaH** = and wielding a sword; **utpatatan** = leaping; **kham** = to the sky; **ugra viiryavaan** = having a terrible power of penance; **vihaaya** = leaving; **deham** = his body; **R^iSiH iva** = like a sage; (was seen going to); **aalayam** = the abode; **marutaam** = of celestials; **tapobhiyogaat** = because of his Yogic penance.

Leaving the chariot, wielding the bow and sword, that Aksha the chariot-warrior leapt to the sky. Having a terrible power of penance and leaving his body like a sage, he then was seen departing to heaven because of his Yogic penance.

[Verse Locator](#)

ततः कपिः तम् विचरन्तम् अम्बरे ।
पतत्रि राजा अनिल सिद्ध सेविते ।
समेत्य तम् मारुत वेग विक्रमः ।
क्रमेण जग्राह च पादयोः दृढम् ॥ ५-४७-३४

34. **tataH** = thereafter; **kapiH** = Hanuma; **maarutatulya vikramaH** = with a prowess equal to that of wind; **sametya** = approaching; **tam** = Aksha; **vicharantam** = moving; **ambare** = in the sky; **patatriraajaanila siddha sevite** = often frequented by Garuda the eagle; the wind and Siddhas the ascetics endowed with supernatural powers; **krameNa** = and slowly; **jagraaha** = grasped; **dR^iDham** = firmly; **tam** = his; **paadayoH** = feet.

Thereafter, Hanuma with his prowess equal to that of wind, approaching Aksha moving in the sky, which is often frequented by Garuda the eagle, the wind and Siddhas the ascetics endowed with supernatural powers, slowly grasped his feet firmly.

[Verse Locator](#)

स तम् समाविध्य सहस्रशः कपिः ।
महाउरगम् गृह्य इव अण्डज ईश्वरः ।
मुमोच वेगात् पितृ तुल्य विक्रमो ।
मही तले सम्यति वानर उत्तमः ॥ ५-४७-३५

35. **saH kapiH** = that Hanuma; **pitR^itulyavikramaH** = having a prowess equal to the wind-god; his father; **vaanarottamaH** = and the excellent one among the monkeys; **samaavidhya** = spinning round; **tam** = that Aksha; **gR^ihya** = grasping; **mahoragam** = a great serpent; **aNDajeswaraH iva** = like an eagle; **samyati** = in the battle; **sahasrashaH** = for a thousand time; **mumocha** = and hurled him down; **mahaatale** = to the floor; **vegaat** = rapidly.

That Hanuma, with a prowess equal to that of wind-god, his father, and the excellent one among monkeys, spinning round Aksha like grasping a great serpent an eagle for a thousand times in the battle, hurled him down to the floor rapidly.

[Verse Locator](#)

स भग्न बाहु ऊरु कटी शिरो धरः ।
क्षरन् असृन् निर्मथित अस्थि लोचनः ।
स भिन्न संधिः प्रविकीर्ण बन्धनो ।
हतः क्षितौ वायु सुतेन राक्षसः ॥ ५-४७-३६

36. **bhagnar baahuuru kaTii shirodharaH** = with his arms; thighs; hips and neck broken; **asR^ik** = blood; **kSaran** = dripping; **nirmathitaasthiloohanaH** = with his bones and eyes crushed; **sambhinnasandhiH** = with his joints displaced; **pravikiirNa bandhanaH** = and with sinews shattered; **saH raakSasaH** = that demon; **hataH** = was killed; **vaayusutena** = by Hanuma; **kSitau** = on the ground.

With his arms, thighs, hips and neck broken, blood dripping, his bones and eyes crushed, his joints displaced and his sinews shattered, that demon was killed by Hanuma.

[Verse Locator](#)

महाकपिः भूमि तले निपीड्य तम् ।
चकार रक्षो अधिपतेः महत् भयम् ।
महर्षिभिः चक्र चरैः महाव्रतैः ।
समेत्य भूतैः च सयाक्ष पन्नगैः ।
सुरैः च स इन्द्रैः भृश जात विस्मयैः ।
हते कुमारे स कपिः निरीक्षितः ॥ ५-४७-३७

37. mahaalkapiH = Hanuma; nipiiDya = having crushed; tam = him; bhuumitale = on the floor; chakaara = created; mahat = a great; bhayam = fear; rakSodhipateH = to Ravana; kumaare = Aksha; hate = thus having been killed; saH kapiH = Hanuma; niiriikSataH = was seen; sametya = together; bhR^ishajaatavismayaiH = with excessive astonishment; maharSibhiH = by great sages; chakracharaiH = who move everywhere without obstructions; mahaavrataiH = having exalted vows; bhuutaishcha = by spirits; sayakSa pannagaiH = along with Yakshas the semi-divine beings and Pannagas the serpent-demons; suraishcha = and by celestials; sendraiH = together with Indra the lord of celestials.

Hanuma, having crushed him on the ground, created a great fear to Ravana. Aksha, thus having been killed, Hanuma was gazed on with excessive astonishment by great sages who move everywhere without obstruction and having great vows as also by spirits Yakshas the semidivine beings, Pannagas the serpent-demons and by celestials with Indra the lord of celestials.

[Verse Locator](#)

निहत्य तम् वज्र सुत उपम प्रभम् ।
कुमारम् अक्षम् क्षतज उपम ईक्षणम् ।
तत् एव वीरो अभिजगाम तोरणम् ।
कृत क्षणः काल इव प्रजा क्षये ॥ ५-४७-३८

38. nihatya = killing; tam akSam = that Aksha; vajrisutopama prabham = with a lustre equal to that of Jayantha the son of Indra; kSata jopamakSaNam = and having eyes equal to blood; viiraH = the heroic Hanuma; abhijagaama = reached; tam = that; toraNameva = archway again; kaalah iva = like Yama the lord of death; kR^itakSaNaH = expecting in a moment; prajaakSaye = any mortal to be destroyed.

Killing that Aksha, possessing a lustre equal to that of Jayanta the son of Indra the lord of celestials and having his eyes resembling blood, the heroic Hanuma reached the same archway again, like Yama the lord of death expecting in a moment any mortal getting destroyed by him.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे सप्तचत्वारिंशः सर्गः

Thus completes 47th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 47

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	

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Book V : Sundara Kanda - Book 48
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Introduction

Ravana calls Indrajit and asks him to go for a battle against Hanuma. Indrajit wielding a colourful bow quickly in a chariot to face Hanuma in combat. The arrows discharged by Indrajit are made ineffective by Hanuma, through his peculiar skill of maneuvering them like a wind-god. Realizing that Hanuma cannot be slain, Indrajit merely takes him captive by discharging the unfailing missile presided over by Brahma, the creator. Hanuma falls on the ground motionless. The demons tie him with ropes and drag him to the presence of Ravana. Hanuma yields to their operation of capture, even though capable of aborting it, eager as he was to meet Ravana.

[Verse Locator](#)

ततस्तु रक्षोधिर्महात्म ।
हनूमताक्षे निहते कुमारे ।
मनः समाधाय स देवकल्पम् ।
समादिदेशेन्द्रजितम् सरोषः ॥ ५-४८-१

1. tataH = thereafter; saH = that; mahaatmaa = the high-minded; rakSodhipatiH = Ravana the king of the demons; kumaare = (when) his son; akSe = Aksha; nihate = having been killed; hanuumataa = by Hanuma; saroSaH = full of anger; samaadhaaya = yet reconciling; maraaH = his mind; samaadidesha = instructed; indrajit = Indrajit; devakalpam = possessing the qualities of a god.

Filled with anger on his son Aksha having been killed by Hanuma, yet reconciling his mind, the high-minded Ravana the king of demons for his part then instructed Indrajit (his eldest son) possessing the qualities of god (as follows):

[Verse Locator](#)

त्वमस्त्रविच्छस्त्रविदाम् वरिष्ठः ।
सुरासुराणामपि शोकदाता ।
सुरेषु सेन्द्रेषु च दृष्टकर्मा ।
पितामहाराधनसंचितास्त्रः ॥ ५-४८-२

2. **tvam** = you; **astravit** = are acquainted with mystic missiles; **variSThaH** = you are the foremost; **shastravidaam** = among those who are conversant with weapons; **shokadaataa** = you are giver of grief; **suraasuraaNaamapi** = even to celestials and demons; **dR^iSTakarmaa** = whose actions are seen; **sureSu** = by celestials; **sendreSu** = along with Indra; **pitaa mahaaraadhanasamchitastraH** = having missiles acquired by propitiating Brahma the creator.

"You are well acquainted with mystic missiles. You are the foremost among those who are conversant with weapons. You cause anguish even to celestials and demons. Indra and other celestials perceived your performance with your missiles acquired by propitiating Brahma the creator."

[Verse Locator](#)

तवास्त्रबलमासाद्य ससुराः समरुद्गणाः ।
न शेकुः समरे स्थातुम् सुरेश्वरसमाश्रिताः ॥ ५-४८-३

3. **sasuraaH** = accompanied by celestials; **samarudgaNaaH** = together with troops of storm-gods; **sureshvara samaashritaH** = joining Indra the Lord of celestials; **nashekuH** = were not able; **sthaatum** = to endure; **samare** = in battle; **aasaadya** = encountering; **tava** = your; **astrabalam** = strength of missiles.

"Celestials together with troops of storm-gods joining Indra the lord of celestials were not able to endure the strength of your missiles in battle."

[Verse Locator](#)

न कश्चित्त्रिषु लोकेषु सम्युगे न गतश्रमः ।
भुजवीर्याभिगुप्तश्च तपसा चाभिरक्षितः ॥ ५-४८-४
देशकालविभागज्ञस्त्वमेव मतिसत्तमः ।

4. **na kashchit** = no one; **triSu lokaSu** = in the three worlds; **na gatashramaH** = was not without a fatigue; **samyuge** = in the battle (against you); **tvameva** = you by yourself; **matissattamaH** = with a great intellect; **bhujaviirya** = and with strong arms; **abhiguptashcha** = are protected; **abhirakSitaH** = you are even protected; **tapasaa** = by penance; **deshkaalavibhaagaJNaH** = you are aware of apportioning place and time.

"In a battle against you, every one in the three worlds gets exhausted. You are protected yourself by your great intellect and strong arms. You are guarded by your penance. You are aware of apportioning place and time properly."

[Verse Locator](#)

न तेऽस्त्यशक्यम् समरेषु कर्मणा ।
न तेऽस्त्यकार्यम् मतिपूर्वमन्त्रणे ।
न सोऽस्ति कश्चित्त्रिषु सम्ग्रहेषु वै ।
न वेद यस्तेऽस्त्रबलम् बलम् च ते ॥ ५-४८-५

5. **naasti** = there is nothing; **ashakyam** = impossible; **te** = for you; **karmaNaa** = in acts; **samareSu** = of war; **naasti** = there is nothing; **akaaryam** = impossible to be done; **te** = by you; **mati puurva mantraNe** = with your no one whosoever; **yaH** = who; **na veda** = does not know; **te** = your; **astrabalam** = force of the missiles; **te balamcha** = and your (physical) strength; **triSu samgraheSu** = in the three worlds.

"There is nothing impossible for you in your acts of war. With your purposeful thinking, everything is possible for you. There is none in the three worlds, who does not know the force of missiles as also your (physical) strength."

ममानुरूपम् तपसो बलम् च ते ।
 पराक्रमश्चास्त्रबलम् च सम्युगे ।
 न त्वाम् समासाद्य रणावमर्दे ।
 मनः श्रमं गच्छति निश्चितार्थम् ॥ ५-४८-६

6. **balam** = the strength; **te tapasaH** = of your penance; **anuruupam** = is like that of; **mama** = me; **paraakramashcha balam cha** = as also your prowess and strength; **samyuge** = in battle; **samaasaadya** = admitting; **tvaam** = you; **raNaavamarde** = in the squeeze of battle; **manaH** = my mind; **na gachchhati** = does not get; **shramam** = weariness; **nishchita artham** = because of reassurance.

"The strength of your penance as also your prowess and strength in battle resemble mine. Admitting you in the squeeze of battle, my mind does not get fatigues because of the reassurance."

[Verse Locator](#)

निहताः किम्कराः सर्वे जम्बुमाली च राक्षसः ।
 अमात्यपुत्रा वीराश्च पञ्च सेनाग्रयायिनः ॥ ५-४८-७
 बलानि सुसमृद्धानि साश्वनागरथानि च ।

7. **sarve** = all; **kimkaraaH** = Kimkaras; **raakSasashcha** = a demon; **jambumaalii** = called Jambumali; **viiraaH** = the heroic; **amaatya putraaH** = sons of ministers; **paN^cha** = the fire; **senaagra yaayinaH** = chiefs of army; **nihataaH** = have been killed; **balaanicha** = as also the army; **susamR^iddhaani saashvanaaga rathaam cha** = along with highly abundant number of horses; elephants and chariots.

"All the Kimkaras, a demon called Jambumali, the heroic sons of ministers and the five chiefs of army have been killed, as also the army together with highly abundant number of horses, elephants and chariots."

[Verse Locator](#)

सहोदरस्ते दयितः कुमारोऽक्षश्च सूदितः ॥ ५-४८-८
 न हि तेष्वेव मे सारो यस्त्व य्यरिनिषूदन ।

8. **te** = your; **dayitaH** = beloved; **sahodaraH** = brother; **kumaarah akSashcha** = Aksha the prince also; **suuditaH** = has been killed; **arniSUDana** = O annihilator of enemies!; **saaraH** = the strength; **yaH** = which; **me** = is in me; **tvayi** = and you; **nahi** = is indeed not there; **teSveva** = in them at all.

"Your beloved brother Aksha the prince also has been killed. O annihilator of enemies! The strength which is in me or in you, is indeed not there in them at all."

[Verse Locator](#)

इदम् हि दृष्ट्वा मतिमन् महाद्वलम् ।
 कपेः प्रभावम् च पराक्रमम् च ।
 त्वमात्मनश्चापि समीक्ष्य सारं ।
 कुरुष्व वेगम् स्वबलानुरूपम् ॥ ५-४८-९

9. **matiman** = O intelligent one!; **dR^iSTvaa** = seeing; **idam** = this; **mahat** = great; **balam** = strength; **prabhaavamcha** = power; **paraakramamcha** = and power; **kapeH** = of the monkey; **samiikSya** = and keeping in view; **aatmanaH** = your; **saaramchaapi** = strength even; **kuruSva** = exhibit; **vegam** = your valour; **svabalaanuruupam** = according to your strength.

"O intelligent one! Seeing the great strength, power and prowess of this monkey and keeping in view your own strength, exhibit your valour accordingly."

[Verse Locator](#)

बलावमर्दस्वयि सन्निकृष्टे ।
यथा गते शाम्यति शान्तशत्रौ ।
तथा समीक्ष्यात्मबलम् परम् च ।
समारभस्वास्त्रविदाम् वरिष्ठ ॥ ५-४८-१०

10. **samiikSya** = keeping in view; **aatmabalam** = your own strength; **paramcha** = and of the enemy; **variSTha** = O the foremost; **astravidaam** = among those employing missiles; **samaarabhasva** = exert yourself; **yathaa tathaa** = in such a way; **balaavamardaH shaamyati** = that (further) destruction of our army may stop; **tvayi** = (the moment) you; **gate** = (whose enemies) have died; **tvayi** = you; **samnikR^iSTe** = have arrived near Hanuma.

"Keeping in view your own strength and of the army, O the foremost among those employing missiles, exert yourself in such a way, that further destruction of our army may stop, the moment you, whose enemies have died, have arrived near Hanuma."

[Verse Locator](#)

न वीरसेना गणशोच्य (प्य) वन्ति ।
न वज्रमादाय विशालसारम् ।
न मारुतस्यास्य गतेः प्रमाणम् ।
न चाग्निकल्पः करणेन हन्तुम् ॥ ५-४८-११

11. **viira** = O hero!; **senaaH** = the armies; **na avanti** = cannot protect you (before); **gaNashochi** = the shining monkey who is tormenting they demons; **na** = there is no use; **aadaaya** = taking; **vajram** = a weapon like the thunderbolt; **visaala saaram** = of an extensive power; **na pramaaNam** = there is no limit; **gateH** = to the strength; **asya maarutasya** = of Hanuma the son of wind-god; **na** = it is not possible; **hantum** = to kill; **agnikalpaH**; the one resembling fire; **karaNena** = by means of any weapon.

"O hero! The armies cannot protect you, even if they are in multitudes. There is no use taking a weapon like a strong thunder bolt against the monkey. There is no limit to the strength of Hanuma the son of wind-god. It is not possible to kill him, who resembles fire, by means of any weapon."

[Verse Locator](#)

तमेवमर्थम् प्रसमीक्ष्य सम्यक् ।
स्वकर्मसाम्याद्धि समाहितात्म ।
स्मरंश्च दिव्यम् धनुषोऽस्त्रवीर्यम् ।
व्रजाक्षतम् कर्म समारभस्व ॥ ५-४८-१२

12. **prasamiikSya** = perceiving; **samyak** = well; **tam eva artham** = that fact thus; **samaahitaatmaa** = and with your mind composed by the thought; **svakarma saamyat** =

that success can be achieved by your own effort; **smaramshcha** = and remembering; **astraviiryam** = the strength of arrows; **divyam dhanuSaH** = of your wonderful bow; **craja** = go; **samaarabhasva** = and duly proceed; **karma** = with your work; **akSatam** = without any hindrance.

"Perceiving well the fact in this way and with your mind composed by the thought that success can be achieved by your own effort, and remembering the strength of arrows of your wonderful bow, go and duly proceed with your work, without any hindrance."

[Verse Locator](#)

न खल्वियम् मतिः श्रेष्ठा यत्त्वाम् सम्प्रेषयाम्यहम् ।
इयम् च राजधर्माणाम् क्षत्रियस्य मतिर्मता ॥ ५-४८-१३

13. **iyam matiH** = this thought; **aham** = (that) I; **tvaam sampreSayaami itiyat** = am sending you; **nakhalu** = is not indeed; **shreSThaa** = the best; **iyam** = this; **mataa** = is said to be; **raajadharmaaNaam** = the duties of a king; **matiH** = and is the commendation; **kSatriyasya** = of a warrior-class.

"This thought of my sending you is not indeed the best option. But, this decision is said to be according to the duties of a king and is the commendation of a warrior-class."

[Verse Locator](#)

नानाशस्त्रेषु सम्ग्रामे वैशारद्यमरिन्दम् ।
अवश्यमेव बोद्धव्यम् काम्यश्च विजयो रणे ॥ ५-४८-१४

14. **arimdama** = O destroyer of enemies!; **vaishaaradyam** = the skill; **boddhavyam** = is to be learnt; **avashyameva** = surely; **naanaashastreSu** = in various kinds of weapons; **samgraame** = in battle; **vijayashcha** = victory too; **kaamya** = is to be aspired; **raNe** = in battle.

"O destroyer of enemies! You have to learn surely the skill to employ various weapons in battle. You have to aspire for a victory too in battle."

[Verse Locator](#)

ततः पितुस्तद्वचनम् निशम्य ।
प्रदक्षिणम् कक्षसुतप्रभावः ।
चकार भर्तारमदीनसत्त्वो ।
रणाय वीरः प्रतिपन्नबुद्धिः ॥ ५-४८-१५

15. **tataH** = then; **nishamya** = hearing; **tatvachanam** = that word; **pituH** = of his father; **viiraH** = the strong demon; **Indrajit**; **dakSasuta prabhaavaH** = having power similar to that of gods; **adiina sattvaH** = with an undepressed mind; **pratipannabuddhiH** = and with his intellect resolved; **raNaaya** = for the battle; **pradakSiNam chakaara** = performed a circumambulation; **bhartaaram** = around Ravana the lord.

Hearing the words of his father, **Indrajit** the strong demon, possessing a power similar to that of gods, with an undepressed mind and with his intellect resolved to fight, performed a circumambulation in honour of **Ravana** the lord.

[Verse Locator](#)

ततसैः स्वगणैरिष्टैरिन्द्रजित् प्रतिपूजितः ।
यद्धोद्धतः कृतोत्साहः सम्ग्रामम् प्रत्यपद्यत ॥ ५-४८-१६

16. **pratipuujitaH** = Acclaimed; **taiH iSTaiH svagaNaiH** = by the beloved people of his own class; **indrajit** = Indrajit; **yuddhoddhataH** = who was violent in battle; **tataH** = then; **pratyapadyata** = entered; **samgraamam** = the battle; **kR^itotsaahaH** = with an accomplished enthusiasm.

Acclaimed by the beloved people of his own class, Indrajit who was violent in battle then entered the battle-field with an accomplished enthusiasm.

[Verse Locator](#)

श्रीमान् पद्मपलाशाक्षो राक्षसाधिपतेः सुतः ।
निर्जगाम महातेजाः समुद्र इव पर्वसु ॥ ५-४८-१७

17. **raakSasaadhipateH sutaH** = Indrajit the son of Ravana; **shriimaan** = the illustrious; **padmapalaashaakSaH** = having eyes similar to lotus-petals; **mahaatejaaH** = endowed with extra-ordinary energy; **nirjagaama** = rushed forth; **samudraH iva** = like an ocean; **parvasu** = on full moon days.

Indrajit, the illustrious son of Ravana, having eyes like lotus-petals and endowed with extra ordinary energy, rushed forth like an ocean on full-moon days.

[Verse Locator](#)

स पक्षिराजोपमतुल्यवेगै ।
व्याळैश्चतुर्भिः सिततीक्ष्णदम्ष्ट्रैः ।
रथम् समायुक्तमसम्भवेगम् ।
समारुरोहेन्द्रजिदिन्द्रकल्पः ॥ ५-४८-१८

18. **saH indrajit** = that Indrajit; **indrakalpaH** = equal to Indra the lord of celestials; **samaaruroha** = ascended; **ratham** = a chariot; **asamga vegam** = with unchecked swiftness; **samaayuktam** = and yoked; **chaturbhiH** = with four; **vyaaLaiH** = tigers; **sita tiikSNadamSTraiH** = having sharp teeth; **pakSiraaja tulya vegaiH** = having their swiftness equal to Garuda the king of eagles.

That Indrajit, alike Indra the lord of celestials, ascended a chariot with unchecked speed and yoked with four sharp-toothed tigers, having their swiftness similar to Garuda the king of eagles.

[Verse Locator](#)

स रथी धन्विनाम् श्रेष्ठः शस्त्रज्ञोऽस्त्रविदाम् वरः ।
रथेनाभिययौ क्षिप्रम् हनुमान्यत्र सोऽभवत् ॥ ५-४८-१९

19. **saH** = that Indrajit; **rathii** = the chariot-warrior; **shreSThahaH** = the best; **dhanvinaam** = among the wielders of bow; **shastrajjNaH** = skilled in the use of weapons; **varaH** = and excellent; **shatravidaam** = among those proficient in the use of missiles; **abhiyayau** = went; **shiighram** = swiftly; **rathen** = in his chariot; **yatra** = to where; **saH hanuman** = that Hanuma; **abhavat** = was.

That Indrajit, the chariot-warrior, best among the wielders of bow, skilled in the use of weapons and excellent among those proficient in the use of missiles, went swiftly in his chariot to where Hanuma was.

[Verse Locator](#)

स तस्य रथनिर्घोषम् ज्यास्वनम् कार्मुकस्य च ।
निशम्य हरिवीरोऽसौ सम्प्रहृष्टतरोऽभवत् ॥ ५-४८-२०

20. nishamya = hearing; tasya rathanirghoSam = the rattling sound of his chariot; ज्यासवानमचा = and a twang of bow-string; kaarmukasya = of his bow; asau hariviiraH = Hanuma; such a heroic monkey; abhavat = became; samprahR^iSTataraH = more thrilled with delight.

Hearing the rattling sound of Indrajit's chariot and a twang of his bow, the heroic Hanuma became more thrilled with delight.

[Verse Locator](#)

सुमहाच्चापमादाय शितशल्यांश्च सायकान् ।
हनुमन्तमभिप्रेत्य जगाम रणपण्डितः ॥ ५-४८-२१

21. raNapaN^DitaH = Indrajit; skilled in warfare; aadaaya = taking; sumahat = a very big; chaapam = bow; shita shalyaan saayakaan = with pointed arrows; jagaama = proceeded; abhipretya = aiming towards; hanumantam = Hanuma.

Indrajit, skilled in warfare, taking a very big bow with pointed arrows, went aiming towards Hanuma.

[Verse Locator](#)

तस्मिंस्ततः सम्यति जातहर्षे ।
रणाय निर्गच्छति चापपाणौ ।
दिशश्च सर्वाः कलुषा बभूवु ।
मृगाश्च रौद्रा बहुधा विनेदुः ॥ ५-४८-२२

22. tataH = then; tasmin = that Indrajit; jaataharSe = rejoiced; samyati = in battle; nirgachchhati sati = was going ahead; raNaaya = to the combat; chaapapaaNau = with a bow in his hand; sarvaaH = all; dishaH = the quarters; babhuuvuH = became; kaluSaaH = gloomy; raudraaH = ferocious; mR^igaashcha = animals; vineduH = howled; bahudhaa = in many ways.

While that Indrajit who was energetic in battle, was going ahead to the combat, with a bow in his hand, all the quarters became gloomy and ferocious animals howled in many ways.

[Verse Locator](#)

समागतास्तत्र तु नागयक्षा ।
महर्षयश्चक्रचराश्च सिद्धाः ।
नभः समावृत्य च पक्षिसम्घा ।
विनेदुरुच्चैः परमप्रहृष्टाः ॥ ५-४८-२३

23. naagayakSas = Nagas and Yakshas; chakracharaaH maharSaaH = great sages moving in astronomical circles; siddhaashcha = Siddhas; pakSisamghaaH = and a multitude of birds; nabhaH samaavR^itya = going round the sky; samaagataaH = gathered; tatra = there; vineduH = and clamoured; uchchhaiH = loudly; paramaprahR^iSTaaH = with a great rejoice.

Nagas and Yakshas, great sages moving in astronomical circles, Siddhas and a multitude of birds going around the sky, gathered there and clamoured loudly with a great rejoice.

[Verse Locator](#)

आयान्तम् सरथम् द्रुष्ट्वा तूर्णमन्द्रिजितम् कपिः ।
विननाद महानादम् व्यवर्धत च वेगवान् ॥ ५-४८-२४

24. dR^iSTvaa = seeing; indrajitam = Indrajit; aayaantam = coming; tuurNam = swiftly; saratham = with the chariot; kapiH = Hanuma; vinanaada = made a noise; mahaanaadam = with great resonance; vyavardhata cha = and grew up his body; vegavaan = speedily.

Seeing Indrajit coming swiftly with the chariot, Hanuma made a noise with great resonance and grew up his body speedily.

[Verse Locator](#)

इन्द्रजित्नु रथम् दिव्यमास्थितश्चित्रकार्मुकः ।
धनुर्विष्कारयामास तटिदूर्जितनिस्स्वनम् ॥ ५-४८-२५

25. aasthitaH = ascending; divyam rathan = on his wonderful chariot; chitrakaarmukaH = and wielding a colourful bow; indrajit tu = Indrajit; on his part; visphaarayaamaasa = stretched; dhanuH = his bow; taTiduurjitaniHsvanam = which made a glaring sound like that accompanying a stroke of lightning.

Ascending on his wonderful chariot and wielding a colourful bow, Indrajit on his part, stretched his bow, which made a glaring sound like that accompanying a stroke lightning.

[Verse Locator](#)

ततः समेतावतितीक्ष्णवेगौ ।
महाबलौ तौ रणनिर्विशङ्कौ ।
कपिश्च रक्षोधिपतेस्तनूजः ।
सुरासुरेन्द्रनिव बद्धवैरौ ॥ ५-४८-२६

26. tataH = thereupon; tau = those (two warriors); kapishcha = Hanuma; tanuujaH = and the son; rakSodhipate = of Ravana; atitiikSNa vegau = possessing great velocity; mahaabalau = and a great strength; raNa nirvishaN^kau = fearless in combat; sametau = confronted in battle; suraasurendraaviva = like Indra the Lord of celestials and the lord of demons; baddhavairau = who tightened hostility with each other.

Those two warriors, Hanuma and Indrajit, possessing great velocity and a great strength as also fearless in combat, confronted in the battle like Indra the Lord of celestials and Ravana the Lord of demons who tightened hostility with each other.

[Verse Locator](#)

स तस्य वीरस्य महारथस्य ।
धनुष्मतः सम्यति सम्मतस्य ।
शरप्रवेगम् व्यहनत्प्रवृद्ध ।
श्चचार मार्गे पितुरप्रमेयः ॥ ५-४८-२७

27. saH = that Hanuma; aprameyaH = of immeasurable strength; pravR^iddhaH = having grown up his body; vyahavat = aborted; sharapravegam = the swiftness of arrows; tasya viirasya = of that Indrajit; mahaarathaH = the great chariot-warrior; dhanuSmataH = wielder of a bow; chachaara = (Hanuma) wheeled about; maarge = in the path; pituH = of his father; the wind-god.

Hanuma, of immeasurable strength, having expanded his body, aborted the swiftness of arrows of that Indrajit, the great chariot-warrior, the wielder of a bow and well-renowned in battle. Hanuma wheeled about in the path of wind-god, his father.

[Verse Locator](#)

ततः श्रानायततीक्ष्णशल्यान् ।
सुपत्रिणः काञ्चनचित्रपुङ्खान् ।
मुमोच वीरः परवीरहन्ता ।
सुनन्नतान् वज्रनिपातवेगान् ॥ ५-४८-२८

28. tataH = then; viiraH = the heroic Indrajit; paraviirahantaa = the destroyer of strong enemies; mumocha. Discharged; sharaan = arrows; aayata tikSNa shalyaan = with long and sharp points; supatriNaH = having beautiful feathers; kaaN^chana chitrapuNJNaan = provided with picturesque golden shafts; susannataan = with good inclination; vajranipaata vegan = and swift as lightning.

Then, the heroic Indrajit, the destroyer of strong enemies, discharged long and sharp-pointed arrows, having beautiful feathers, provided with picturesque golden shafts, with good inclination and as swift as lightning.

[Verse Locator](#)

ततः स तत्स्यन्दननिःस्वनम् च ।
मृदङ्गभेरीपटहस्वनम् च ।
विकृष्यमाणस्य च कार्मुकस्य ।
निशम्य घोषम् पुनरुत्पपात ॥ ५-४८-२९

29. tataH = then; nishamya = hearing; tatsyandananiHsvanamcha = the rattling sound of the chariot; mR^idaN^gabheriipaTaha svanamcha = and the sound of wooden tomtoms; kettledrums and war-drums; ghoSam = and the sound; kaarmukasya = of the bow-string; vikR^iSyamaaNasya = being plucked; saH = that Hanuma; utpapaata = sprang up; punaH = again.

Hearing the rattling sound of the chariot and the sound of wooden tomtoms, kettledrums and war-drums as also the sound of the bow-string being plucked, Hanuma sprang up again.

[Verse Locator](#)

शराणामन्तरेष्वाशु व्यवर्तत महाकपिः ।
हरिस्तस्याभिलक्ष्यस्य मोघयन् लक्ष्यसम्ग्रहम् ॥ ५-४८-३०

30. moghayan = making useless; lakSya samgraham = the totality of target; tasya = of Indrajit; abhilakSyasya = who was skilled in hitting his target; hariH = Hanuma; mahaakapiH = the great monkey; aashu = swiftly; vyavartata = wheeled about; antareSu = between; sharaaNaaam = the arrows.

Making the total target of Indrajit who was skilled in hitting his target useless, Hanuma the great monkey swiftly wheeled about between the arrows.

[Verse Locator](#)

शराणामग्रतस्तस्य पुनः समभिवर्तत ।
प्रसार्य हस्तौ हनुमानुत्पपातानिलात्मजः ॥ ५-४८-३१

31. hanuman = Hanuma; anilaatmajaH = the son of wind-god; samabhivartata = stayed; agrataH = in front; tasya sharaaNaaam = of his arrows; punaH = again; prasaarya = and stretching out; hastau = his hands; utpapaata = (he) sprang up.

Hanuma, the son of wind-god, again stayed in front of his arrows and stretching out his hands, sprang up.

तावुभौ वेगसम्पन्नौ रणकर्मविशारदौ ।
सर्वभूतमनोग्राहि चक्रतुर्युद्धमुत्तमम् ॥ ५-४८-३२

32. **tau** = ubhau = those two warriors; **vegasampannau** = full of swiftness; **raNakarma vishaaradau** = and skilled in warfare; **chakratuH** = staged; **uttamam yuddham** = an excellent battle; **sarvabhuuta mano graahi** = which captivated the minds of all beings.

Those two warriors, full of swiftness and skilled in their war-fare, staged an excellent battle, which captivated the minds of all beings.

Verse Locator

हनुमतो वेद न राक्षसोऽन्त्रम् ।
न मारुतिस्तस्य महात्मनोऽन्तरम् ।
परस्परम् निर्विषहौ बभूवतुः ।
समेत तौ देवसमानविक्रमौ ॥ ५-४८-३३

33. **raakSasaH** = Indrajit; **na veda** = could not know; **antaram** = the weakness; **tasya mahaatmanaH** = the weakness of the high-minded Indrajit; **tau** = those two warriors; **devasamaana vikramau** = who were equal in prowess to gods; **sametya** = coming into collision; **parasparam** = with each other into; **babhuuvatuH** = became; **nirviSahau** = unbearable.

Indrajit could not know the weakness of Hanuma, nor did Hanuma know the weakness of high-minded Indrajit. Those two warriors, who were equal in prowess to gods, coming into collision with each other, became unbearable to each other.

Verse Locator

ततस्तु लक्ष्ये स विहन्यमाने ।
शरेष्वमोघेषु च संपतत्सु ।
जगाम चिन्ताम् महतीम् महात्मा ।
समाधिसम्योगसमाहितात्मा ॥ ५-४८-३४

34. **lakSye** = the aim (of his arrows); **vihanyamaane** = getting aborted; **amogheSushareSu** = and (even) unfailing arrows; **sampatatsu** = falling down; **sah** = that Indrajit; **mahaatmaa** = the high-minded demon; **samaadhisamyoga samaahitaatmaa** = who was well known for hitting his target; **jagaama** = got; **mahatiim** = a great; **chintaam** = thought.

The aim of his arrows getting aborted and even his unfailing arrows falling down, the high-minded Indrajit, who was well-known for hitting his target, got hold of a great thought.

Verse Locator

ततो मतिम् राक्षसराजसूनु ।
श्वकार तस्मिन् हरिवीरमुख्ये ।
अवध्यताम् तस्य कपेः समीक्ष्य ।
कथम् निगच्छेदिति निग्रहार्थम् ॥ ५-४८-३५

35. **samiikSya** = keeping in view; **tasya kapeH** = of that monkey; **avadhyataam** = being incapable of being slain; **raakSasa raja suunuH** = Indrajit; Ravana's son; **tataH** = then; **chakaara** = formed; **matim** = an idea; **katham it** = as to how; **nigachchhet** = to

resort; **nigrahaartham** = to capture of; **tasmin** = that; **hariviira mukhye** = Hanuma; the chief of monkey-warriors.

Keeping in view of that monkey being incapable of being slain, Indrajit, Ravana's son then formed an idea as to how to resort to capture of that Hanuma the chief of monkey-warriors.

[Verse Locator](#)

ततः पैतामहम् वीरः सोऽस्त्रमस्त्रविदाम् वरः ।
संदधे सुमहातेजास्तम् हरिप्रारम् प्रति ॥ ५-४८-३६

36. **saH** = that Indrajit; **viiraH** = the warrior; **varaH** = excellent; **astravidaam** = among the knowers of missiles; **sumahaatejaaH** = and possessing a great splendor; **tataH** = then; **samdadhe** = fitted to his bow; **astram** = a missile; **paitaamaham** = presided over by Brahma; the creator.

That warrior, Indrajit, excellent among the knowers of missiles and possessing a great splendor, then fitted to his bow, a missile presided over by Brahma the creator.

[Verse Locator](#)

अवध्योऽयमिति ज्ञात्वा तमस्त्रेणास्त्रतत्त्ववित् ।
निजग्राह महाबाहुर्मरुतात्मजमिन्द्रजित् ॥ ५-४८-३७

37. **indrajit** = Indrajit; **astratattvavit** = who knows the true nature of missiles; **mahaabaahuH** = and the long-armed; **jjNaatvaa** = feeling certain; **iti** = that; **ayam** = he; **avadhyaH** = was incapable of being killed; **nijagraaha** = bound; **tam** = that; **maarutaatmajam** = Hanuma the son of wind-god; **astreNa** = by that missile presided over by Brahma the creator.

Indrajit, who knows the true nature of missiles, feeling certain that he was incapable of being killed, bound that Hanuma, the son of wind-god, by that presided over by Brahma the creator.

[Verse Locator](#)

तेन बद्धस्ततोऽस्त्रेण राक्षसेन स वानरः ।
अभवन्निर्विचेष्टश्च पपात स महीतले ॥ ५-४८-३८

38. **tataH** = then; **baddhaH** = fastened; **astreNa** = with the weapon; **raakSasena** = by the demon; **saH vaanaraH** = that Hanuma; **abhavat** = became; **nirvicheSTaH** = motionless; **saH** = He = papaata = fell; **mahiitale** = on the ground.

Fastened with the weapon discharged by the demon, Hanuma became motionless and fell down on the ground.

[Verse Locator](#)

ततोऽथ बुद्ध्वा स तदस्त्रबन्धम् ।
प्रभोः प्रभावाद्विगतात्मवेगः ।
पितामहानुग्रहमात्मनश्च ।
विचिन्तयामास हरिप्रवीतः ॥ ५-४८-३९

39. **atha** = then; **tataH** = therefore; **buddhvaa** = realizing; **tadastrabandham** = that he had been bound by a missile; **prabhoH prabhaavaat** = presided over by Brahma the Lord (of creation); **saH haripraviiraH** = that Hanuma; **vigataatma vegaH** = failing to keep his

swiftness; **vichintayaamaasa** = remembered; **pitaamahaanugraham** = about the favour of Brahma the Creator; **aatmanaH** = to him.

Realizing that he had been bound by a missile presided over by Brahma the Lord of creation that Hanuma failing to keep his swiftness, considered it to be a favour of Brahma the creator done to him.

[Verse Locator](#)

ततह् स्वायम्भुवैर्मन्त्रैर्ब्रह्मस्त्रमभिमन्त्रितम् ।
हनुमांश्चिन्तयामास वरदानम् पितामहात् ॥ ५-४८-४०

40. **brahmaastram** = (knowing it) to be missile presided over by Brahma the creator; **abhimantram** = and consecrated; **mantraiH** = by spells; **svaayambhuvaiH** = sacred to Brahma the creator; **hanuman** = Hanuma; **tataH** = then; **chintayaamaasa** = recollected; **varadaanam** = a boon got; **pitaamahaat** = by Lord Brahma; the grand-father of the entire creation.

Knowing it to be a missile presided over by Brahma the creator and consecrated by spells sacred to Brahma, the creator, Hanuma then recollected a boon got by Lord Brahma, the grand father of the entire creation.

[Verse Locator](#)

न मेऽस्त्रबन्धस्य च शक्तिरस्ति ।
मिमोक्षणे लोकगुरोः प्रभावात् ।
इत्येव मत्वा विहितोऽस्त्रबन्धो ।
मयात्मयोनेरनुवर्तितव्यः ॥ ५-४८-४१

41. **me** = to me; **naasti** = there is no; **shaktiH** = capacity; **vimokSaNe** = to liberate; **astrabandhasya** = of this bondage of the missile; **prabhaavaat** = due to the power; **lokaguroH** = of Brahma the father of the world; **itvena** = thus; **matvaa** = knowing; **astrabandhaH** = the bondage through the missile; **aatma yoneH** = presided over by Brahma; the self born creator; **vihataH** = imposed by the enemy; **anuvartitavyaH** = (it) must be obeyed; **mayaa** = by me.

"I have no capacity to liberate from the bondage of the missile due to the power of Brahma the father of the world. Thus knowing the bondage, through the missile presided over by Brahma the self-born creator imposed by the enemy, it must be obeyed by me."

[Verse Locator](#)

स वीर्यमस्त्रस्य कपिर्विचार्य ।
पितामहानुग्रहमात्मनश्च ।
विमोक्षशक्तिम् परिचिन्तयित्वा ।
पितामाहाङ्गनामनुवर्तते स्म ॥ ५-४८-४२

42. **vichaarya** = thinking; **viiryam** = of the potency; **astrasya** = of the missile; **pitaamaha anugrahamcha** = and the grace of Brahma the grandfather of the entire creation enjoyed; **aatmanaH** = by him; **parichintayitvaa** = and thinking; **vimokSashaktim** = about his capacity to liberate from it (which was going to alight on him after a while); **saH kapiH** = that Hanuma; **anuvartatesma** = obeyed; **pitaamahaaJNaam** = the command of Brahma; the grandfather of the entire creation.

Thinking of the potency of the missile and the grace of Brahma, the grandfather of the entire creation enjoyed by him, and thinking about his capacity to liberate from it (which was

going to alight on him after a while) that Hanuma obeyed the command of Brahma the grand father of the entire creation.

[Verse Locator](#)

अस्त्रेणापि हि बद्धस्य भयम् मम न जायते ।
पितामहम् हेन्द्राभ्याम् रक्षितस्यानिलेन च ॥ ५-४८-४३

43. me = to me; rakSitasya = being protected; pitaamaha mahendraabhyaam = by Brahma; Indra; anilenacha = and the wind-god; bhayam = a fear; najaayate = does not arise; baddhasyaapi = eventhough fastened; astreNa = by the missile.

"Since I am being protected by Brahma, Indra and the wind-god, I do not have fear, eventhough I am fastened by the missile."

[Verse Locator](#)

ग्रहणे चापि रक्षोभिर्महन्मे गुणदर्शनम् ।
राक्षसेन्द्रेण सम्वादस्तस्माद्गृह्णन्तु माम् परे ॥ ५-४८-४४

44. me = to me; grahaNechaapi = even if captured; rakSobhiH = by the demons; mahat guNadarshanan = there will be a great advantage being foreseen; samvaadaH = there will be a dialogue; raakSasendreNa = with Ravana; tasmaat = therefore; pare = (let) the enemies; gR^ihNantu = capture; maam = me.

"Even if I were captured by the demons, a great advantage is foreseen. There will be a dialogue with Ravana. Therefore, let the enemies capture me."

[Verse Locator](#)

स निश्चितार्थः परवीरहन्ता ।
समीक्ष्यकारी विनिवृत्तचेष्टः ।
परैः प्रसह्याभिगतैर्निगृह्य ।
ननाद तैस्तैः परिभर्त्स्यमानः ॥ ५-४८-४५

45. saH = that Hanuma; paraviirahantaa = the destroyer of his enemies; samiiSya kaarii = and who acted after fully considering the pros and cons; nishchitaarthaH = ascertained his objective; vinivR^ittacheSTaH = and stayed motionless; abhigataiH = approached; nigR^ihya = and captured; prasahya = forcibly; paraiH taiHtaiH = by different enemies; paribhartasyamaanaH = and frightened by them; nanaada = he made a loud scream.

That Hanuma, the destroyer of enemies and who acted after fully considering the pros and cons, ascertained his objective and stayed motionless. Approached and captured forcibly by the enemies as also frightened by them, he made a loud scream.

[Verse Locator](#)

ततस्तम् राक्षसा दृष्ट्वा निर्विचेष्टमरिंदमम् ।
बबन्धुः शणवल्कैश्च द्रुमचीरैश्च सम्हतैः ॥ ५-४८-४६

46. dR^iSTvaa = seeing; taam = that Hanuma; arimdamam = the destroyer of enemies; nirvicheSTam = falling motionless; rakSasaaH = the demons; tatah = then; babandhuH = tied (him); samhataiH shaNavalkaishcha = with plaited chords of hemp; drumachiiraishcha = and bark of trees.

Seeing that Hanuma, the destroyer of enemies falling motionless, the demons then tied him with plaited chords of hemp and bark of trees.

स रोचयामास परैश्च बन्धनम् ।
 प्रश्य वीरैरभिनिग्रहम् च ।
 कौरूहलान्माम् यदि राक्षसेन्द्रो ।
 द्रष्टो व्यवस्येदिति निश्चितार्थः ॥ ५-४८-४७

47. saH = Hanuma; rochayaamaasa = approved prasahya = of being forcibly; bandhanam = bound; paraiH = by the enemies; abhinigrahancga = and reviled by them; iti nishchitaarthaH = with an assured feeling that; raakSasendraH = Ravana; vyavasyedyadi = might make an effort; draSTum = to see; maam = me; kantuuhalaaat = by curiosity.

Hanuma approved of being forcibly bound and reviled by the enemies, with an assured feeling that Ravana was curious as he was, to see him.

Verse Locator

स बद्धस्तेन वल्केन विमुक्तोऽस्त्रेण वीर्यवान् ।
 अस्त्रबन्धः स चान्यम् हि न बन्धमनुवर्तते ॥ ५-४८-४८

48. saH viiryavaan = that powerful Hanuma; baddhaH = tied; tena valkena = with those chords of hemp and bark; vimuktaH = was relieved; astreNa = of the missile; saH astrabandhaH = (since) the bondage of that missile; naanuvartate hi = does not indeed coexist; anyam bandham = with another bondage.

That powerful Hanuma, tied with those chords of hemp and bark, was relieved of the missile, since the bondage of that missile does not indeed coexist with another bondage.

Verse Locator

अथेन्द्रजित्तु द्रुमचीरबद्धम् ।
 विचार्य वीरः कपिसत्तमम् तम् ।
 विमुक्तमस्त्रेण जगाम चिन्ताम् ।
 नान्येन बद्धो ह्यनुवर्ततेऽस्त्रम् ॥ ५-४८-४९

49. vichaarya = conceiving; tam = that; kapisattmam = Hanuma the foremost among the monkeys; drumachiirabaddham = bound with the bark of trees; vimuktam = as having been relieved; astreNa = of the missile; viiraH = the heroic; indrajittu = Indrajit on his part; atha = then; jagaama = got hold of chintaam = a thought (as follows); baddhaH = a person tied; anyena = with other means; naanuvartate hi = cannot indeed be obliged; astram = by the missile.

Conceiving that Hanuma the foremost among the monkeys, bound with the bark of trees, as having been relieved of the missile, the heroic Indrajit, on his part, then became thoughtful as follows: "A person tied with other means cannot indeed be bound again by the missile."

Verse Locator

अहो महत्कर्म कृतम् निरर्थकम् ।
 न राक्षसैर्मन्त्रगतिर्विमृष्टा ।
 पुनश्च मन्त्रे विहतेऽस्त्रमन्य ।
 त्रवर्तते संशयिताः स्म सर्वे ॥ ५-४८-५०

50. aho = alas!; mahat = a great; karma = exploit; kR^itam = as been made; nirarthakam = futile; mantragatiH = the scope of the mystic formula; na vimR^iSTaa = has not been considered; raakSasaiH = by the demons; mantre = once the spell; vihate = has been made ineffective; anyat = another; astram = missile; na pravartate = cannot be operative; sarve = all of us; sma = became; samshayitaah = jeopardised.

"Alas! My great exploit has been rendered futile. The scope of the mystic formula has not been considered by the demons. Once the spell has been made ineffective, another missile cannot be operative. All of us became jeopardized."

[Verse Locator](#)

अस्त्रेण हनुमान् मुक्तो नात्मानमवबुध्यत ।
कृष्यमाणस्तु रक्षोभिस्तैश्च बन्धैर्निपीडितः ॥ ५-४८-५१

51. hanumaan = Hanuma; muktaH = liberated; astreNa = by the missile; kR^iSyamaaNastu = being dragged away; rakSobhiH = by the demons; nipiiDitaH = and afflicted; bandhaiH = by the ties of ropes; na avabudhyata = could not perceive; atmaanam = his own liberated from the missile.

Hanuma, liberated from the missile being dragged away by the demons and afflicted by the ties of ropes, could not realize that he was liberated from the missile.

[Verse Locator](#)

हन्यमानस्ततः क्रूरै राक्षसैः काष्ठमुष्टिभिः ।
समीपे राक्षसेन्द्रस्य प्राकृष्यत स वानरः ॥ ५-४८-५२

52. tataH = then; saH vaanaraH = that Hanuma; hanyamaanaH = being beaten; kaaSThamuSTibhiH = with sticks and fists; kruuraiH raakSasaiH = by the cruel demon; praakR^iSyata = was dragged; samiipam = to the vicinity; raakSasendrasya = of Ravana.

That Hanuma, then being beaten with sticks and fists by the cruel demons, was dragged to the vicinity of Ravana.

[Verse Locator](#)

अथेन्द्रजित्तम् प्रसमीक्ष्य मुक्त ।
मस्त्रेण बद्धम् द्रुमचीरसूत्रैः ।
व्यदर्शयत्तत्र महाबलम् तम् ।
हरिप्रवीरम् सगणाय राज्ञे ॥ ५-४८-५३

53. atha = then; prasamiikSyata = considering; tam = that Hanuma; baddham = tied; drumachiira suutraiH = with barks of trees and ropes; muktam = (but_ liberated; astreNa = by the missile; indrajit = Indrajit; atha = thereupon; vyadarshayat = showed; tam mahaabalam = that mighty; haripraviiram = jewel among the monkeys; raajJNe = to the king; tatra = there; sagaNaaya = along with a body of his attendants.

Then, recognizing that Hanuma, tied with barks of trees and ropes, but liberated by the missile, Indrajit showed that mighty Hanuma the jewel among the monkeys, to Ravana there sitting along with a body of his attendants.

[Verse Locator](#)

तम् मत्तमिव मातङ्गम् बद्धम् कपिवरोत्तमम् ।
राक्षसा राक्षसेन्द्राय रावणाय न्यवेदयन् ॥ ५-४८-५४

54. **raakSasaaH** = the demon; **nyavedayan** = showed; **raakSasendraaya raavaNaaya** = to Ravana the king of demons; **tam baddham** = that captured Hanuma; **kapivarottamam** = the jewel among the foremost of monkeys; **mattam maataN^gamiva** = who was like an elephant in rut.

The demons showed to Ravana, the king of demons that captured Hanuma, the jewel among the foremost of monkeys who looked like an elephant in rut.

[Verse Locator](#)

कोऽयम् कस्य कुतो वात्र किम् कार्यम् को व्यपाश्रयः ।
इति राक्षसवीराणाम् तत्र सम्ज्जिरे कथेः ॥ ५-४८-५५

55. **raakSasaviiraaNaam** = from the heroic demons; **sajajJNire** = were generated; **tatra** = there; **iti** = (as follows); **kaH** = who; **ayam** = is this being; **kasya** = whose servant is he?; **kim** = what; **kaaryam** = is his pursuit?; **kaH** = who; **vyapaashrayaH** = is his ally?.

So went round the following conversations from the heroic demons there: "Who is this being? Whose savant is he? Where has he come from? What is his pursuit? Who is his alley?"

[Verse Locator](#)

हन्यताम् दह्यताम् वापि भक्ष्यतामिति चापरे ।
राक्षसास्तत्र सम्क्रुद्धाः परस्परमथाब्रुवन् ॥ ५-४८-५६

56. **atha** = thereafter; **apare** = some; **raakSasaaH** = demons; **samkruddhaaH** = highly enraged; **abruvat** = said; **parasparam** = to one another; **iti** = as follows; **hanyataam** = let this monkey be killed; **dahyataamchaapi** = even roasted (alive); **bhakSyataam** = and devoured.

Thereafter, some demons, highly enraged, said to one another as follows: "Let this monkey be killed, even roasted alive and devoured."

[Verse Locator](#)

अत्तित्य मार्गम् सहसा महात्मा ।
स तत्र रक्षोधिपपादमूले ।
ददर्श राज्ञः परिचारवृद्धान् ।
गृहम् महारत्नविभूषितम् च ॥ ५-४८-५७

57. **atiitya** = after crossing over; **maargam** = the path; **sahasaa** = swiftly; **saH mahaatmaa** = that high-souled Hanuma; **dadarsha** = saw; **tatra** = there; **gR^iham** = the palace; **raajJNaH** = of Ravana; **mahaaratna vibhuuSitam** = decorated with highly precious stones; **parichaara vR^iddaan** = and his elderly attendants; **rakSodhipa paadamuule** = at the feet of Ravana.

After crossing over the path swiftly, the high-souled Hanuma saw there the palace of Ravana, decorated with highly precious stones and his elderly attendants sitting at the feet of Ravana.

[Verse Locator](#)

स ददर्श महातेजा रावणः कपिसत्तमम् ।
रक्षोभिर्विकृताकारैः कृष्यमाणमितस्ततः ॥ ५-४८-५८

58. **saH raavaNaH** = that Ravana; **mahaatejaaH** = with a highly excited energy; **dadarsha** = saw; **kapisattamam** = Hanuma the foremost of monkeys; **kR^iSyaa**

maaNam = being dragged; itastataH = hitter and thither; rakSobhiH = by demons; vikR^itaakaaraiH = of ugly countenance.

That Ravana, who was endowed with an extraordinary energy, saw Hanuma the foremost of monkeys, being dragged hither and thither by demons of ugly countenance.

[Verse Locator](#)

राक्षसाधिपतिम् चापि ददर्श कपिसत्तमः ।
तेजोबलसमायुक्तम् तपन्त मिव भास्करम् ॥ ५-४८-५९

59. kapisattamaH cha = Hanuma; the jewel among monkeys; too; dadarsha = saw; raakSasaadhipatum = Ravana the king of demons; tejobala samaayuktam = charged with luster and strength; tapantam = blazing; bhaaskaram iva = like the sun.

Hanuma the jewel among the monkeys also saw Ravana the king of demons, charged with luster and strength and blazing like the sun.

[Verse Locator](#)

स रोषसम्वर्तितताम्रदृष्टि ।
दर्शाननस्तम् कपिमन्ववेक्ष्य ।
अथोपविष्टान् कुलशीलवृद्धन् ।
समादिशत्तम् प्रति मन्त्रिमुख्यान् ॥ ५-४८-६०

60. saH dashaananaH = that Ravana; roSasamvartita taamradR^iSTiH = rolling his red-hot eyes with rage; anvakSyā = by seeing; tam kapim = that Hanuma; atha = and thereafter; mantri mukhyaana = important ministers; kulashiila vR^iddhaan = who were elder by clan and character; upaviSTaan = sitting there; samaadishat = ordered; (to know); tam prati = about that Hanuma.

That Ravana, rolling his red-hot eyes with rage by seeing that Hanuma and thereafter seeing his important ministers who were elder to his by clan and character sitting there, ordered them to interrogate Hanuma.

[Verse Locator](#)

यथाक्रमम् तैः स कपिर्विपृष्टः ।
कार्यार्थमर्थस्य च मूलमादौ ।
निवेदयामास हरीश्वरस्य ।
दूतः सकाशादहमागतोऽस्मि ॥ ५-४८-६१

61. vipR^iSTaH = questioned; yathaakramam = as per order; taiH = by those ministers; kaaryartham = about the purpose of his operation; muulam = and the source; arthasya = of his act; saH kapiH = that Hanuma; nivedayaamaasa = informed; adau = at the outset; aagataH asmi = "I came; duutaH = harishvarasya sakaashaat = from the presence of Sugreeva.

Questioned, as per order, by those ministers as to the purpose of his operation and the motive of his act, that Hanuma at the outset informed, "I came from Sugreeva as an envoy."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे अष्टचत्वारिंशः सर्गः

Thus completes 48th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 48

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61			

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 49

Verses converted to UTF-8, Nov 09

Introduction

Hanuma sees well-adorned Ravana, who is seated on a well-decorated throne of crystal. He is surrounded by four ministers viz., Durdhara, Prahasta, Mahaparshva and Nikumbha. Surprised to behold the splendor and glory of Ravana, Hanuma believes that he could even rule heaven along with Indra, but for his gross unrighteousness, which pulled him down.

[Verse Locator](#)

ततः स कर्मणा तस्य विस्मितो भीम विक्रमः ।

हनुमान् रोष ताम्र अक्षो रक्षो अधिपम् अवैक्षत ॥ ५-४९-१

1. tataH = then; saH hanuman = that Hanuma; bhiima vikramaH = with a terrific prowess; krodha taamraakSaH = was enraged and with his red-hot eyes; avaiKSata = saw; rakSodhipam = that Ravana; vismitaH = was surprised; tena tasya = by that Indrait's; karmaNaa = deed.

Then, Hanuma with a terrific prowess, was enraged (at his capture and his being dragged) and saw Ravana with his red hot eyes. He was surprised by that deed of Indrajit.

[Verse Locator](#)

भ्राजमानम् महाअर्हेण कान्चनेन विराजता ।

मुक्ता जाल आवृतेन अथ मुकुटेन महाद्युतिम् ॥ ५-४९-२

2. (Ravana) mahaadyutim = was endowed with a great splendor; bhraajamaanam = and shone; viraajataa = with a glittering; mahaarheNa = and precious; makuTena = diadem; kaanN^chanena = of gold; atha = and; muktaa jaalaavR^itena = encircled with strings of pearls.

Ravana was endowed with a great splendor and shone with a glittering and precious diadem of gold as also encircled with strings of pearls.

[Verse Locator](#)

वज्र सम्योग सम्युक्तैः महाअर्ह मणि विग्रहैः ।

हैमैः आभरणैः चित्रैः मनसा इव प्रकल्पितैः ॥ ५-४९-३

3. (That Ravana was adorned) **chitraiH haimaiH aabharaNaiH** = with bright-coloured gold ornaments; **vajra samyoga yuktaiH** = inlaid with diamonds; **mahaarha maNi vighrahaiH** = and decorated with worthy gems; **prakalpitaivira** = which appeared as though prepared with the mind.

That Ravana was adorned with bright-coloured gold ornaments, inlaid with diamonds and decorated with worthy gems, which appeared as though they were prepared with the mind.

[Verse Locator](#)

महाअर्ह क्षौम सम्वीतम् रक्त चन्दन रूषितम् ।

स्वनुलिप्तम् विचित्राभिः विविधभिः च भक्तिभिः ॥ ५-४९-४

4. (Ravana) **mahaarha Khaumasamviitam** = was attired in very costly silk; **raktachandanaruSitam** = and smeared with red sandal-paste; **svanuliptam** = and well-painted; **vividhaabhishcha** = with various; **vichitraabhiH** = brightly coloured; **bhaktibhiH** = designs.

Ravana was attired in very costly silk and his body was smeared with red-sandal paste and well painted with various brightly coloured designs.

[Verse Locator](#)

विपुलैः दर्शनीयैः च रक्ष अक्षैः भीम दर्शनैः ।

दीप्त तीक्ष्ण महादम्ष्ट्रैः प्रलम्ब दशनच् चदैः ॥ ५-४९-५

शिरोभिः दशभिः वीरम् भ्राजमानम् महाओजसम् ।

नाना व्याल समाकीर्णैः शिखरैः इव मन्दरम् ॥ ५-४९-६

5; 6. (Ravana looked) **vichitram** = strange; **dashabhiH shirobhiH** = with his ten heads; **bhiimadarshanaiH** = with terrible looking; **darshaniiyaiH** = yet good-looking; **raktaakSaiH** = red eyes; **diipta tiikSNa mahaadamSTraiH** = with brilliant sharp enormous teeth; **pralamba dashanahchhadaiH** = and protruding lips; **viiram** = a daring demon; **mahaujasam** = endowed with extraordinary vigour; **bhraajamaanam** = shining brightly; **mandaram iva** = as Mount Mandra; **shikharaiH** = with its peaks; **naanaa vyaaLasamaakiirNaiH** = and infested with snakes of different varieties.

Ravana looked strange with his ten heads, having terrible-looking yet good-looking pair of red eyes each, with brilliant sharp enormous teeth and protruding lips, like a daring demon endowed with extra ordinary vigour, shining brightly as Mount Mandara with its peaks and infested with snakes of different varieties.

[Verse Locator](#)

नील अञ्जन चय प्रख्यम् हारेण उरसि राजता ।

पूर्ण चन्द्र आभ वक्त्रेण सबलाकम् इव अम्बुदम् ॥ ५-४९-७

7. (Ravana) **raajataa** = was shining; **haareNa** = with a pearl necklace; **urasi** = on his bosom; **niilaaN^anachayaprakhyam** = looking like a mass of blue antimony; **puurNachandraabhavaktrNa** = but with his countenance shining like the full moon; **ambudamiva** = and appearing like a cloud; **sabaalaarkam** = illumined by the rising sun.

Ravana was having a pearl necklace casting its splendor on his bosom. He was looking like a mass of blue antimony, but with his countenance shining like the full moon and appearing like a cloud illumined by the rising sun.

बाहुभिः बद्ध केयूरैः चन्दन उत्तम रूपितैः ।

भ्राजमान अन्गदैः पीनैः पञ्च शीर्षैः इव उरगैः ॥ ५-४९-८

8. **baahubhiH** = Ravana was distinguished by (twenty) arms; **baddha keyuuraiH** = adorned with bracelets; **chandanottama ruuSitaiH** = smeared with excellent sandal-paste; **bhraajamaana aN^gadaiH** = and decked with shining Angadas another type of bracelets; **piinaiH paNchashiirSaiH uragairiva** = and looking like large five-hooded serpents

Ravana was distinguished by (twenty) arms, adorned with bracelets, smeared with excellent sandal-paste and decked with shining Angadas another variety of bracelets and looking like large five-hooded serpents.

[Verse Locator](#)

महति स्फाटिके चित्रे रत्न सम्योग संस्कृते ।

उत्तम आस्तरण आस्तीर्णे उपविष्टम् वर आसने ॥ ५-४९-९

9. **suupaviSTam** = (Ravana) was comfortably seated; **mahati** = on a big; **varaasane** = excellent throne; **sphaaTike** = of crystal; **chitre** = rendered picturesque; **ratna samyoga samskR^ite** = by being embedded with jewels; **uttmaaastaraNa astiirNe** = and overspread with an exquisite covering.

He was comfortably seated on a big excellent throne of crystal, rendered picturesque by being embedded with jewels and overspread with an exquisite covering.

[Verse Locator](#)

अलम्कृताभिः अत्यर्थम् प्रमदाभिः समन्ततः ।

वाल व्यजन हस्ताभिः आरात् समुपसेवितम् ॥ ५-४९-१०

10. **samupasevitam** = He was duly waited upon; **aaraat** = at close quarters; **samantataH** = on all sides; **pramadaabhiH** = by young ladies; **atyartham alankR^itaabhiH** = well adorned; **vaalavajanahastaabhiH** = with whisks in their hands.

He was duly waited upon at close quarters on all sides by young ladies, well-adorned and with whisks in their hands.

[Verse Locator](#)

दुधरिण प्रहस्तेन महापार्श्वेन रक्षसा ।

मन्त्रिभिः मन्त्र तत्त्वज्ञैः निकुम्भेन च मन्त्रिणा ॥ ५-४९-११

उप उपविष्टम् रक्षोभिः चतुर्भिः बल दर्पितैः ।

कृत्स्नैः परिवृतम् लोकम् चतुर्भिः इव सागरैः ॥ ५-४९-१२

11; 12. **Balagarvitam** = He was proud of his might; **chaturbhiH rakSobhiH** = and had four counselors; **upopaviSTam** = sitting nearby; **rakSobhiH** = all belonging to the demoniacal race; **mantratattvajjNaiH** = who knew the secret of good counsel; **durdhareNa** = namely Durdhara; **prahastena** = Prahasta; **mahaaparshvena** = Mahaparshva; **rakSasaa** = the demons; **maNtriNaa** = and the counselor; **nikumbhena** = Nikumbha; **kR^itsnam loka iva** = and looked like the entire terrestrial globe; **parivR^itam** = enclosed; **chaturbhiH saagaraiH** = by four oceans.

He was proud of his might and had four counselors sitting nearby, all belonging to the demonical race and who knew the secret of good counsel, viz. Durdhara, Prahasta, Mahaparshva

the demon and the counselor Nikumbha and looked like the entire terrestrial globe enclosed by four oceans.

[Verse Locator](#)

मन्त्रिभिः मन्त्र तत्त्वज्ञैः अन्यैः च शुभ बुद्धिभिः ।
अश्वास्यमानम् सचिवैः सुरैः इव सुर ईश्वरम् ॥ ५-४९-१३

13. **aashvaasyamaanam** = He was being reassured; **mantribhiH** = by counselors; **mantratattvajjNaiH** = knowing the secret of good counsel; **anyaiH** = and other; **rakSobhiH** = demons; **shubhabuddhibhiH** = with; **rakSobhiH** = demons; **shubhabuddhibhiH** = with auspicious minds; **sureshvanam iva** = as Indra the lord of celestials; (**is reassured**) **sraiH** = by celestials.

He was being reassured by counselors knowing the secret of good counsel and other demons with auspicious minds, as Indra the lord of celestials is reassured by celestials.

[Verse Locator](#)

अपश्यत् राक्षस पतिम् हनूमान् अतितेजसम् ।
विष्ठितम् मेरु शिखरे सतोयम् इव तोयदम् ॥ ५-४९-१४

14. **hanuman** = Hanuma; **apashyat** = saw; **raakSasapatim** = Ravana; **ati tejasam** = with a great splendor; **viSThitam** = being present (on the throne) **satoyam toyadam iva** = like a rainy cloud; **merushikaare** = on the peak of Mount Meru.

Hanuma saw Ravana with a great splendor, sitting on the throne, looking like a rainy cloud on the peak of Mount Meru.

[Verse Locator](#)

स तैः सम्पीड्यमानो अपि रक्षोभिः भीम विक्रमैः ।
विस्मयम् परमम् गत्वा रक्षो अधिपम् अवैक्षत ॥ ५-४९-१५

15. **sampiiDyamaano.api** = though tortured; **rakSobhiH** = by the demons; **saH** = that Hanuman; **bhiimavikramaiH** = of terrific prowess; **gatvaa** = undergoing terrific prowess; **gatvaa** = undergoing; **paramam** = a great; **vismayam** = surprise; **avaikSata** = looked attentively; **rakSodhipam** = at Ravana.

Though tortured by the demons that Hanuma, of terrific prowess, experiencing a great surprise, looked attentively at Ravana.

[Verse Locator](#)

भ्राजमानम् ततो दृष्ट्वा हनुमान् राक्षस ईश्वरम् ।
मनसा चिन्तयामास तेजसा तस्य मोहितः ॥ ५-४९-१६

16. **tataH** = thereupon; **dR^iSTvaa** = seeing; **bhraajamaanam** = the glittering; **raakSaseshvaram** = king of demons; **hanuman** = Hanuma; **mohitaH** = was bewildered; **tasya** = by his; **tejasaa** = splendor; **chintayaamaasa** = thought; **manasaa** = in his mind (as follows):

Seeing the glittering Ravana, the king of demons, Hanuma was bewildered by his splendor and thought in his mind as follows:

[Verse Locator](#)

अहो रूपम् अहो धैर्यम् अहो सत्त्वम् अहो द्युतिः ।

अहो राक्षस राजस्य सर्व लक्षण युक्ता ॥ ५-४९-१७

17. **aho ruupam** = what figure; **aho dhairyam** = what courage; **aho sattvam** = what strength; **aho dyutiH** = what splendor; **aho sarvalakSaNa yuktaa** = and what bestowal of all auspicious marks; **aho raakSasaraajasya** = alas; this king of demons has.

"What figure, what courage, what strength, what splendor and what amalgam of auspicious marks, alas, this king of demons has!"

[Verse Locator](#)

यदि अधर्मो न बलवान् स्यात् अयम् राक्षस ईश्वरः ।

स्यात् अयम् सुर लोकस्य सशक्रस्य अपि रक्षिता ॥ ५-४९-१८

18. **yadi ayam raakSaseshvaraH** = (had) this lord of demons; **na syaad** = not perhaps; **balavaan** = strong; **adharmaH** = in unrighteousness; **syaat** = he would have been; **raksitaa** = a protector; **suralokasyaapi** = of even the world of celestials; **sashakrasya** = including Indra the Lord of celestials.

"Had this lord of demons perhaps not strong in unrighteousness, he would have been a protector of even the world of celestials together with Indra the lord of celestials."

[Verse Locator](#)

अस्य क्रूरैर्नृशम् सैश्व कर्मभिलोककुत्सितैः ।

सर्वे बिभ्यति खल्वस्माल्लोकाः सामरदानवाः ॥ ५-४९-१९

अयम् ह्युत्सहते क्रुद्धः कर्तुमेकार्णवम् जगत् ।

19. **asya karmabhiH** = by his acts; **kruuraH** = cruel; **nR^ishamsaishcha** = and violent; **lokakutsitaiH** = despised by the world; **sarve lokaaH** = all people; **samara daanavaaH** = including gods and demons; **bibhyati hi** = indeed remain frightened; **asmaat** = of him; **ayam** = he; **kruddhaH** = if enraged; **utsahate hi** = is indeed capable; **kartum** = to turn; **jagat** = the world; **ekaarNavan** = into a single ocean.

"By his cruel and violent acts despised by the world, all people including gods and demons indeed remain frightened of him. If enraged he is indeed capable to turn the entire world into a single ocean."

[Verse Locator](#)

इति चिन्ताम् बहु विधाम् अकरोन् मतिमान् कपिः ।

दृष्ट्वा राक्षस राजस्य प्रभावम् अमित ओजसः ॥ ५-४९-२०

20. **dR^iSTvaa** = seeing; **prabhaavam** = the power; **raakSasaraajasya** = of Ravana the king of demons; **amitonjasaH** = who had an unlimited vigour; **matimaan** = the intelligent; **hariH** = Hanuma; **akarot** = formed; **bahavidhaam** = many kinds; **chintaam** = of thought; **iti** = in this way.

Seeing the power of Ravana the king of demons, who possessed an unlimited vigour, the intelligent Hanuma formulated many kinds of thoughts in this way.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकोनपञ्चाशः सर्गः

Thus completes 49th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 49

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 50 Verses converted to UTF-8, Nov 09

Introduction

As instructed by Ravana, Prahasta his chief minister inquires of Hanuma as to who he was and also his motive in destroying the pleasure-garden as also killing the demons. In reply, Hanuma says that he destroyed the pleasure-garden in order that he might be taken captive and dragged to the presence of Ravana, whom he was eager to see and was forced in self-defense to kill those who stood in his way. Finally, he declares himself to be a messenger of Rama and adds that, though he was incapable of being bound by a missile presided over by Brahma, he surrendered to it only in order to see Ravana in person.

[Verse Locator](#)

तम् उद्वीक्ष्य महाबाहुः पिन्ग अक्षम् पुरतः स्थितम् ।
रोषेण महता आविष्टो रावणो लोक रावणः ॥ ५-५०-१
स राजा रोष ताम्र अक्षः प्रहस्तम् मन्त्रि सत्तमम् ।

1. saH raavaNaH = That Ravana; mahaabaahuH = the long armed; lokaraavaNaH = who causes the people to cry; udviikSya = looking up; tam piN^gaakSam = at that monkey; sthitam = standing; purataH = in front of him; mahataa kopena aaviSTah = affected with violent anger; shaN^kaahR^itmaa = with his mind seized with suspicion; dadhyau = speculated; kapiindram = about Hanuma the foremost of monkeys; aavR^itam = who was invested; tejasaa = with splendour.

That Ravana, the long-armed, who caused people to cry, looking up at that monkey standing in front of him, was affected with violent anger, having his mind seized with suspicion, speculated (as follows) about Hanuma, the jewel among the monkeys, who was invested with splendour.

[Verse Locator](#)

किमेष भगवान्मन्दी भवेत्साक्षादिहागतः ॥ ५-५०-२
येन शप्तोऽस्मि कैलासे मया संचालिते पुरा ।
सोऽयम् वानरमूर्तिः स्यात्किंस्विद्वाणो महासुरः ॥ ५-५०-३

2; 3. **Kailaase** = (when) Mount Kailasa; **samchaalite** = was moved; **mayaa** = by me; **kim bhavet** = whether (he is); **saakSaH** = actually; **bhagavaan** = the divine; **nandii** = bull; **aagataH** = who came; **iha** = here; **yena** = and by whom; **shaptaH asmin** = I was cursed; **puraa** = long ago; **saH ayam** = or he; **syaat kim svit** = in whether; **mahaasuraH baaNaH** = the great demon named Bana; **vaanara muurtiH** = in the form of a monkey.

"When Mount Kailasa was moved by me, is it the same Nandi the divine bull (attendant of Siva) which cursed me long ago and came here now in this form or whether he is Bana the great demon (son of Bali) came here in the form of a monkey."

[Verse Locator](#)

स राजा रोषताम्राक्षः प्रहस्तम् मन्त्रिसत्तमम् ।
काल युक्तम् उवाच इदम् वचो विपुलम् अर्थवत् ॥ ५-५०-४

4. **saH raajaa** = that king; **roSa taam raakSaH** = enraged with red-hot eyes; **uvaacha** = spoke; **idam vachaH** = these words; **kaalavat** = connected with that time; **arthavat** = meaningful; **avipulam** = and concise; **prahastam** = to Prahasta; **mantrisattaamam** = his chief of ministers.

That king Ravana, becoming enraged with red hot eyes, spoke the following concise and meaningful words relevant to that occasion, to Prahasta, his chief of ministers.

[Verse Locator](#)

दुरात्मा पृच्छ्यताम् एष कुतः किम् वा अस्य कारणम् ।
वन भनो च को अस्य अर्थो राक्षसीनाम् च तर्जने ॥ ५-५०-५

5. **pr^ichchhyataam eSaH duraatmaa** = let this wicked one be asked; **kutaH** = from where did he come; **kim kaaaNam** = for what reason; **atra** = at this place; **kaH arthaH** = and for what purpose; **asya** = for him; **tarjane** = to frighten; **raakSasiinaam** = the female-demons; **vana bhaNgecha** = in destroying the garden.

"Ask this wicked monkey from where did he come, for what reason did he come to this place and for what purpose did he frighten the female-demons in destroying our garden."

[Verse Locator](#)

मत्पुरीमप्रधृष्याम् वागमने किं प्रयोजनम् ।
आयोधने वाकिं कार्यम् पृच्छ्यतामेष दुर्मतिः ॥ ५-५०-६

6. **pr^ichchhyataam eSaH durmatiH** = let this evil-minded monkey be asked; **kim prayojanam** = on what purpose; **aagamane** = in coming; **matpuriim** = to my City; **apradhR^iSyaam** = which is invincible; **kim kaaryam** = and on what pursuit; **aayodhanvaa** = in doing the battle.

"Ask this evil-minded monkey as to what really is his purpose in coming over to my invincible City and what pursuit he is doing this battle."

[Verse Locator](#)

रावणस्य वचः श्रुत्वा प्रहस्तो वाक्यम् अब्रवीत् ।
समाश्वसिहि भद्रम् ते न भीः कार्या त्वया कपे ॥ ५-५०-७

7. **shrutvaa** = hearing; **vachaH** = the words; **raavaNasya** = of Ravana; **prahastaH** = Prahasta; **abraviit** = spoke; **vaakyam** = (the following) words (to Hanuma); **samaashvasihi** = take courage!; **bhadram te** = Happiness to you!; **bhiiH na kaaryaa** = not to be frightened; **tvayaa** = by you!; **kape** = O monkey.

Hearing the words of Ravana, Prahasta spoke the following words to Hanuma, "Take courage! Happiness to you! You need not get frightened, O monkey!"

[Verse Locator](#)

यदि तावत् त्वम् इन्द्रेण प्रेषितो रावण आलयम् ।
तत्त्वम् आख्याहि मा ते भूत् भयम् वानर मोक्ष्यसे ॥ ५-५०-८

8. **vaanara** = O monkey!; **tvam preSitaH yadi taavat** = If you are sent; **indreNa** = by Indra; **raavaNaalayam** = to the abode of Ravana; **aakhyaahi** = tell (me); **tattvam** = the truth; **maa bhuut** = let there not be; **bhayam** = fear; **te** = for you; **mokSyase** = you will be released.

"O monkey! If Indra has sent you to the abode of Ravana, tell me the truth. Do not have fear. You will be released."

[Verse Locator](#)

यदि वैश्रवणस्य त्वम् यमस्य वरुणस्य च ।
चारु रूपम् इदम् कृत्वा ओरवुष्टो नः पुरीमिमाम् ॥ ५-५०-९
विष्णुना प्रेषितो वा अपि दूतो विजय कान्क्षिणा ।

9. **tvam** = you; **praviSTaH** = the one who has entered; **imam purim** = this city; **naH** = of ours; **kR^itvaa** = assuming; **idam** = this; **chaararuupam** = guise of a spy; **tvam** = (are) you; **vaishrvaNasya** = belonging to Kubera the lord of riches; **yamasya** = or belonging to Yama the god of death; **varuNasya** = or belonging to Varuna the Lord of the sea; **preSitovaapi yadi** = or whether sent; **viSnunaa** = by Vishnu; the lord of preservation; **duutaH** = as a messenger; **vijayakaamkSiNaa** = longing for a victory?

"Are you, the one who has entered our city, assuming the guise of a spy, sent by Kubera the god of riches or by Yama the god of death or by Varuna the lord of the sea or whether sent by Vishnu the lord of preservation, as a messenger, longing for a victory?"

[Verse Locator](#)

न हि ते वानरम् तेजो रूप मात्रम् तु वानरम् ॥ ५-५०-१०
तत्त्वतः कथयस्व अद्य ततो वानर मोक्ष्यसे ।

10. **vaanara** = O monkey!; **te** = your; **ruupamadtramtu** = form alone; **vaanaram** = (is that of) a monkey; **tejaH** = (your) splendour; **na hi** = is not indeed; **vaanaram** = that of a monkey; **adya** = Now; **kathayasva** = tell (me); **tattvataH** = actually; **mokSase** = you will be released; **tataH** = thereafter.

"O monkey! Your form alone is that of a monkey. Your splendour indeed is not that of a monkey. Now, tell me the truth. Thereupon, you will be released."

[Verse Locator](#)

अनृतम् वदतः च अपि दुर्लभम् तव जीवितम् ॥ ५-५०-११
अथवा यन् निमित्तः ते प्रवेशो रावण आलये ।

11. **tava vadataH** = If you tell; **anR^itam** = a lie; **jiivitam** = your survival; **durlabham** = will be difficult; **athavaa** = or (tell me); **yannimittam** = for what purpose; **te praveshaH** = is your entry; **raavaNaalaye** = into Ravana's abode."

"If you tell a lie, your survival will be difficult. Or else, tell me the purpose of your entry into Ravana's abode."

[Verse Locator](#)

एवम् उक्तो हरि वरः तदा रक्षो गण ईश्वरम् ॥ ५-५०-१२
अब्रवीन् न अस्मि शक्रस्य यमस्य वरुणस्य वा ।
धनदेन न मे सख्यम् विष्णुना न अस्मि चोदितः ॥ ५-५०-१३
जातिः एव मम तु एषा वानरो अहम् इह आगतः ।

12; 13. **evan** = thus; **uktaH** = spoken; **harishreSTaH** = Hanuma the foremost of monkeys; **tadaa** = then; **abraviit** = spoke; **rakSogaNeshvaram** = to Ravana the Lord of demons; (as follows); **naasmi** = I am not (a messenger); **shakrasya** = of Indra; **yamasya** = or of Yama; **varuNasye** = or of Varuna; **me** = to me; **na shakhyam** = there is no friendship; **dhanadena** = with Kubera the god of riches; **na** = nor; **choditaH** = instigated; **viSNunaa** = by Vishnu; **eSaa** = this; **mame eva** = is just my; **jaatiH** = form of existence; **aham** = I; **vaanaraH** = am a monkey; **aagataH** = who came; **iha** = here.

Hearing the words of Prahasta, Hanuma spoke to Ravana the Lord of demons as follows, "I am not a messenger of Indra or Yama or Varuna. I have no friendship with Kubera the god of riches, nor am I instigated by Vishnu. This is just my form of existence, by my very birth. I am a monkey who came here."

[Verse Locator](#)

दर्शने राक्षस इन्द्रस्य दुर्लभे तत् इदम् मया ॥ ५-५०-१४
वनम् राक्षस राजस्य दर्शन अर्थे विनाशितम् ।

14. **darshane** = the sight; **raakSasendrasya** = of the king of demons; **durlabhe** = difficult to be obtained; **taidam** = Intent on that; **darshanaarthe** = object of sight; **raakSasaraajasya** = of the king of demons; **vanam** = the garden; **vinaashitam** = was destroyed; **mayaa** = by me.

"The sight of Ravana the King of demons is difficult to be obtained. Intent on that object (of sight of Ravana), the garden was destroyed by me."

[Verse Locator](#)

ततः ते राक्षसाः प्राप्ता बलिनो युद्ध कान्क्षिणः ॥ ५-५०-१५
रक्षण अर्थम् च देहस्य प्रतियुद्धा मया रणे ।

15. **te balinaH raakSasaaH** = those strong demons; **tataH** = then; **praaptaaH** = came; **yuddha kaaN^kSiNah** = with a desire to fight; **rakSaNaartham tu** = for the protection; **dehasya** = of my body; **pratiyuddhaaH** = they were attacked; **raNe** = in battle; **mayaa** = by me.

"Then, those strong demons came with a desire to fight with me. Just for protecting my body, I had to attack them in battle."

[Verse Locator](#)

अस्त्र पाशैः न शक्यो अहम् बद्धुम् देव असुरैः अपि ॥ ५-५०-१६
पितामहात् एव वरो मम अपि एषो अभ्युपागतः ।

16. **aham** = I; **na shakyaH** = am incapable; **baddhum** = of being bound; **astrapaashaiH** = by missiles and nooses; **devaasurairapi** = even by celestials and demons; **eSaH varaH** = this boon; **abhyupaagataH** = came; **mamaapi** = to me too; **pitaamahaadeva** = from Brahma only.

"I am incapable of being bound by missiles and nooses even by celestials and demons. This boon came to me also from Brahma only."

[Verse Locator](#)

राजानम् द्रष्टु कामेन मया अस्त्रम् अनुवर्तितम् ॥ ५-५०-१७

विमुक्तो अहम् अस्त्रेण राक्षसैः तु अतिपीडितः ।

केवचिद्राजकार्येण सम्प्राप्तोऽस्मि तवान्तिकम् ॥ ५-५०-१८

17; 18. **mayaa** = by me; **draSTukaamena** = with a desire to see; **raajaanam** = you the king; **astram anuvaritam** = the missile was obeyed; **mayaa** = by me; **abhipiiDitaH tu** = after being bound; **raakSasaiH** = by the demons; **aham** = I; **vimuktohi** = was indeed released; **astreNa** = from the missile; **sampraaptaH asmi** = I came; **tava antikam** = to your vicinity; **kenachit raajakaaryeNa** = on some king's duty.

With a desire to see you the king, I surrendered to the missile. Soon after bound by the demons, I was indeed released from the missile. I came to your presence, prompted by some mission of Rama."

[Verse Locator](#)

दूतोऽहमिति विज्ञेयो राघवस्यामितौजसः ।

श्रूयताम् चापि वचनम् मम पथ्यमिदम् प्रभो ॥ ५-५०-१९

19. **aham** = I; **vijNeyaaH** = am to be known; **duutaaH iti** = as a messenger; **raaghavasya** = of Rama; **amitoujasaH** = possessing an unlimited splendour; **prabho** = O Lord of demons!; **idam** = let this; **pathyam** = beneficial; **mama vachaam** = word of mine; **shruujataam cha** = be heard (by you).

"O, Lord of demons! Know me to be a messenger of Rama who is possessing I am unlimited splendour. I am telling you a beneficial word. Listen to it."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे पङ्चाशः सर्गः

Thus completes 50th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 50

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 51

Verses converted to UTF-8, Nov 09

Introduction

Hanuma narrates the story of Rama, who on command from his father, went on exile to Dandaka forest along with Seetha, who was later borne away by Ravana through the sky over Rishyamuka mountain. Hanuma adds that Rama, while searching for Seetha at Mount Rishyamuka, happened to meet Sugreeva and made friendship with him. Hanuma also tells the story about Rama installing Sugreeva in the throne, after killing Vali and about Sugreeva promising Rama to get Seetha searched. Celebrating the glory of Rama, Hanuma points out to Ravana that if he wished to survive he should give back Seetha to Rama and that he should be prepared for the worst if on the other hand he refuses to do so.

[Verse Locator](#)

तम् समीक्ष्य महासत्त्वम् सत्त्ववान् हारि सत्तमः ।

वाक्यम् अर्थवत् अव्यग्रः तम् उवाच दश आननम् ॥ ५-५१-१

1. samiikSya = seeing; tam = that; mahaasattvam = highly energetic; dashaananam = Ravana; sattvavaan = the courageous; harisattamaH = Hanuma; uvaacha = spoke; tam = to him; arthavat = (the following) meaningful; vaakyam = words; avyagram = coolly.

Seeing that highly energetic Ravana, the courageous Hanuma coolly spoke to him the following meaningful words:

[Verse Locator](#)

अहम् सुग्रीव संदेशात् इह प्राप्तः तव आलयम् ।

राक्षस इन्द्र हरि ईशः त्वाम् भ्राता कुशलम् अब्रवीत् ॥ ५-५१-२

2. raakSasendra = O king of demons!; sugriiva samdeshaat = by the command of Sugreeva; aham = I; praaptaH = came; iha = here; tava aalayam = to your abode; hariishaH = Sugreeva; that Lord of monkeys; bhraataa = your brother; abraviit = enquired; tvaam kushalam = about your welfare.

"O king of demons! By the command of Sugreeva, I came here to your abode. Sugreeva, the Lord of monkeys, your brother, asked me to enquire about your welfare.

भ्रातुः शृणु समादेशम् सुग्रीवस्य महात्मनः ।

धर्म अर्थ उपहितम् वाक्यम् इह च अमुत्र च क्षमम् ॥ ५-५१-३

3. **shruNa** = here; **vaakyam** = the words; **samaadesham** = as an advice; **mahaatmanaH sugriivasya** = of the high-souled Sugreeva; **bhraatuH** = your brother; **kSamam** = conducive to good; **ihacha** = in this world; **amutracha** = and in the other world; **dharmarthopahitam** = as also endowed with righteousness and meaningfulness.

"Hear the righteous and meaningful words, as a following advice, of the high-souled Sugreeva, your brother, conducive to good in the world as well as in the other world."

Verse Locator

राजा दशरथो नाम रथ कुन्जर वाजिमान् ।

पिता इव बन्धुः लोकस्य सुर ईश्वर सम द्युतिः ॥ ५-५१-४

4. **raajaa** = (there was) a king; **dasharathonaama** = named Dasaratha; **ratha kuN^jara vaajimaan** = having chariots, elephants and horses; **piteva** = like a father; **lokasya** = to the people; **sureshvara samadyutiH** = and possessing a splendour equal to that of Indra the Lord of celestials.

"There was a king named Dasaratha, having chariots, elephants and horses, like a father to the people and endowed with a splendour equal to that of Indra the lord of celestials."

Verse Locator

ज्येष्ठः तस्य महाबाहुः पुत्रः प्रिय करः प्रभुः ।

पितुः निदेशान् निष्क्रान्तः प्रविष्टो दण्डका वनम् ॥ ५-५१-५

लक्ष्मणेन सह भ्रात्रा सीतया च अपि भार्यया ।

रामो नाम महातेजा धर्म्यम् पन्थानम् आश्रितः ॥ ५-५१-६

5; 6. **tasya** = his; **jyeSThaH putraH** = eldest son; **raamo naama** = named Rama; **mahaabaahuH** = having mighty arms; **priyakaraH** = a bestower of affection; **prabhuH** = and our lord; **nideshaat** = by the command; **pitaH** = of his father; **asthitaH** = abiding; **dharmyam panthaanam** = in a righteous path; **niSkraantaH** = went out; **praviSTaH** = and entered; **daNDakaavanam** = a forest called Dandaka; **bhraatraa lakSmaNena** = (along with) his brother Lakshmana; **bhaaryayaa siitayaa** = and with his wife; Seetha.

"His eldest son named Rama, having mighty arms, a bestower of affection and our lord, by the command of his father, abiding in a righteous path, went out on exile and entered a forest called Dandaka along with Lakshmana his brother and Seetha his wife."

Verse Locator

तस्य भार्या वने नष्टा सीता पतिम् अनुव्रता ।

वैदेहस्य सुता राज्ञो जनकस्य महात्मनः ॥ ५-५१-७

7. **siitaa** = Seetha; **tasya bhaaryaa** = Rama's wife; **patim anuvrataa** = devoted to her husband; **sutaa** = and daughter; **mahaatmanaH** = of the high-souled; **raaj~naH** = king; **janakasya** = called Janaka; **vaidehasya** = the head of Videha kingdom; **naSTaa** = got lost; **vane** = in the forest.

"Seetha, wife of Rama, devoted to her husband and daughter of the high-souled king, named Janaka, the head of Videha kingdom, got lost in the forest."

Verse Locator

स मार्गमाणः ताम् देवीम् राज पुत्रः सह अनुजः ।

ऋश्यमूकम् अनुप्राप्तः सुग्रीवेण च सम्गतः ॥ ५-५१-८

8. saH raajaputraH = Rama; that prince; sahaanujaH = along with his brother; maarga maaNaH = searching; taam deviim = that lady; anupraaptaH = reached; R^iSyamuukam = Mount Rishyamuka; samaagataH = and met; sugreevaNa = Sugreeva.

"That prince, Rama together with his brother, searching that lady, reached Mount Rishyamuka and happened to meet Sugreeva."

[Verse Locator](#)

तस्य तेन प्रतिज्ञातम् सीतायाः परिमार्गणम् ।

सुग्रीवस्य अपि रामेण हरि राज्यम् निवेदितम् ॥ ५-५१-९

9. tena = by that Sugreeva; siitaayaaH parimaargaNam = looking for Seetha; pratijNaatam = was promised; tasya = to that Rama; raameNa api = even by Rama; hariraajyam = the kingdom of monkeys; niveditam = was announced (promised); sugriivasya = to Sugreeva.

"While Sugreeva promised Rama to get Seetha searched, Rama too promised to get the kingdom of monkeys to Sugreeva."

[Verse Locator](#)

ततः तेन मृधे हत्वा राज पुत्रेण वालिनम् ।

सुग्रीवः स्थापितो राज्ये हरि ऋक्षाणाम् गण ईश्वरः ॥ ५-५१-१०

10. tataH = thereafter; vaalinam = Vali; hatvaa = having been killed; mR^idhe = in combat; tena raajaputrena = by Rama; sugriiva = Sugreeva; sthaapitaH = was installed; raajye = in the kingdom; haryR^ikSaNaam = of monkeys and bears; gaNeshvaraH = as a Lord of that troop.

"Thereafter, killing Vali in a combat, Rama installed Sugreeva on the throne as a lord of that troop monkeys and bears."

[Verse Locator](#)

त्वया विज्ञातपूर्वश्च वाली वानरपुङ्गवः ।

रामेण निहतः संख्ये शरेणैकेन वानरः ॥ ५-५१-११

11. vaali = Vali; vaanarapuNgavaH = the foremost among monkeys; tvayaa vijjNaata puurvashcha = was known to you previously; vaanaraH = that Vali; nihataH = was killed; raameNa = by Rama; ekena shareNa = with a single arrow; samkhye = in battle.

"You may indeed know Vali, the foremost among monkeys, previously. Rama killed that Vali with a single arrow in battle."

[Verse Locator](#)

स सीता मार्गणे व्यग्रः सुग्रीवः सत्य समारः ।

हरीन् सम्प्रेषयामास दिशः सर्वा हरि ईश्वरः ॥ ५-५१-१२

12. saH hariishvaraH = that lord of monkeys; sugriivaH = Sugreeva; satya sangaraH = true to his promise; vyagraH = was intent on; siitaamaargaNe = searching for Seetha; sampreSayaamaasa = and sent; hariin = his monkeys; sarvaaH = to all dishaH = directions.

"Sugreeva, the lord of monkeys, true to his promise, was intent on searching for Seetha and sent his monkeys to all directions."

[Verse Locator](#)

ताम् हरीणाम् सहस्राणि शतानि नियुतानि च ।
दिक्षु सर्वासु मार्गान्ते अधः च उपरि च अम्बरे ॥ ५-५१-१३

13. sahasraaNi = thousands; shataani = hundreds; niyutaani = and lakhs; hariiNaam = of monkeys; maargante = are searching; taam = for her; sarvaasu dikSu = in all directions; adhashcha = as also below; upari = and above; ambare cha = in the sky.

"Hundreds, thousands and lakhs of monkeys are searching for her in all quarters, as also below and above in the sky."

[Verse Locator](#)

वैनतेय समाः केचित् केचित् तत्र अनिल उपमाः ।
असम् गतयः शीघ्रा हरि वीरा महाबलाः ॥ ५-५१-१४

14. tatra = in those monkeys; kechit = some; mahaabalaaH = mighty; hariviiraaH = virile monkeys; vainateya samaaH = are like Garuda the eagle. kechit = some; anilopamaaH = are like wind; shiighraaH = swiftly going; asmgagatayaH = with an unhindered movement.

"Among those monkeys, some mighty and virile monkeys are similar to Garuda the eagle. Some are like wind, swiftly going with an unhindered movement."

[Verse Locator](#)

अहम् तु हनुमान् नाम मारुतस्य औरसः सुतः ।
सीतायाः तु कृते तूर्णम् शत योजनम् आयतम् ॥ ५-५१-१५
समुद्रम् लम्घयित्वा एव ताम् दिदक्षुः इह आगतः ।

15. aham tu = I am; however; ourasaH sutaH = an own son; maarutasya = of wind-god; hanumaannaama = and named as Hanuma; aagataH = who came; iha = here; laN^ghayitvaiva = even by crossing; tuurNam = quickly; samudram = the sea; shatayojanam aayatam = which is a hundred yojanas (or eight hundred miles) wide; siitaayaaH kR^ite = for the sake of Seetha; didR^ikSuH = and wishing to see; taam = her.

"I am, however, an own son of wind-god and named as Hanuma. I came here even by crossing quickly the ocean, which is a hundred yojanas (or eight hundred miles) wide for the sake of Seetha and wishing to see her."

[Verse Locator](#)

भ्रमता च मया दृष्टा गृहे ते जनकात्मजा ॥ ५-५१-१६
तत् भवान् दृष्ट धर्म अर्थः तपः कृत परिग्रहः ।
पर दारान् महाप्राज्ञ न उपरोद्धुम् त्वम् अर्हसि ॥ ५-५१-१७

16; 17. mayaa = by me; bhramataa = who was strolling around; janakaamajaa = Seetha; dR^iSTaa = was seen; te gR^ihe = in your abode; bhavaan = you; dR^iSTadharmarthaaH = learnt about religious merit and wealth; tapaH kR^itaparigrahaH = and performed and mastered the austerities; mahaapraajNa = O great intellectual!; tat = that is why; tvam na arhasi = you ought not; uparoddhum = besiege; paradaaraan = the wife of another.

"While strolling around in the city of Lanka, I found Seetha in your abode. You know about religious merit and wealth. You performed and mastered the austerities. That is why, you ought not besiege the wife of another, O great intellectual!"

[Verse Locator](#)

न हि धर्म विरुद्धेषु बह्व अपायेषु कर्मसु ।
मूल घातिषु सज्जन्ते बुद्धिमन्तो भवत् विधाः ॥ ५-५१-१८

18. **buddhimantaH** = Intellectuals; **bhavadvidhaaH** = like you; **na sujante hi** = indeed are not engrossed; **karmasu** = in actions; **dharmaviruddheSu** = which are antagonistic to righteousness; **bahvapaayeSu** = which are attended with many dangers; **muulaghaatiSu** = and which ruin doer at the roots.

"Intellectuals like you indeed are not engrossed in acts, which are antagonistic to righteousness, which are attended with many dangers and which even ruin the doer at the roots."

[Verse Locator](#)

कः च लक्ष्मण मुक्तानाम् राम कोप अनुवर्तिनाम् ।
शराणाम् अग्रतः स्थातुम् शक्तो देव असुरेष्व् अपि ॥ ५-५१-१९

19. **kaH** = who; **shaktaH** = is capable; **devaaasureSvapi** = even among celestials and demons; **sthaatum** = to stand firmly; **agrataH** = in front; **sharaaNaam** = of arrows; **lakSmaNamuktaanaam** = discharged by LakSmaNamuktaanaam = discharged by Lakshmana; **raama kopaanuvartinaam** = in the wake of the fury of Rama?

"Who is capable even among celestials and demons, to withstand the arrows discharged by Lakshmana, in the wake of the fury of Rama?"

[Verse Locator](#)

न च अपि त्रिषु लोकेषु राजन् विद्येत कश्चन ।
राघवस्य व्यलीकम् यः कृत्वा सुखम् अवाप्नुयात् ॥ ५-५१-२०

20. **raajan** = O king!; **na vidyeta kashchana** = none is known; **triSu lokeSu** = in the three worlds; **yaH** = who **avaapnuyaat** = have gained; **sukham** = happiness; **kR^itaa** = by doing; **vyaLiikam** = harm; **raaghavaya** = to Rama.

"O king! No one is known in the three worlds, who have gained happiness, by doing harm to Rama."

[Verse Locator](#)

तत् त्रिकाल हितम् वाक्यम् धर्म्यम् अर्थ अनुबन्धि च ।
मन्यस्व नर देवाय जानकी प्रतिदीयताम् ॥ ५-५१-२१

21. **tat** = that is why; **manyasva** = agree with; **vaakyam** = my words; **trikaalahitam** = which are beneficial for all the three times; **dharmyam** = legitimate; **arthaanubandhicha** = and resulting in affluence and respectability **janakii** = 9let) Seetha; **pratidiiyataam** = be restored; **naradevaaya** = to Rama.

"That is why, accede to my words, which are beneficial for all the three divisions of time (viz. the past, present and future), resulting in affluence and respectability as well. Let Seetha be restored to Rama."

[Verse Locator](#)

दृष्टा हि इयम् मया देवी लब्धम् यत् इह दुर्लभम् ।

उत्तरम् कर्म यत् शेषम् निमित्तम् तत्र राघवः ॥ ५-५१-२२

22. maaa = by me; **iyam devii** = this princess; Seetha; **dR^iSTaa hi** = has been indeed beheld; **yat** = which; **durlabham** = is difficult to be achieved; **labdham** = and which is achieved; **iha** = here; **yat karma** = whichever work; **sheSam** = remaining; **uttaram** = of future consequence; **nimittam** = is for; **raaghavaH** = Rama; **tatra** = there (to decide)

"I beheld Seetha, the princess. The audience of Seetha is difficult to be achieved and it is obtained here. It is for Rama there to decide his remaining task of future consequence."

[Verse Locator](#)

लक्षिता इयम् मया सीता तथा शोक परायणा ।

गृह्य याम् न अभिजानासि पन्च आस्याम् इव पन्नगीम् ॥ ५-५१-२३

23. **gR^ihya** = capturing; **yaam** = which Seetha; **paN^chaasyaam pannagiimiva** = akin to a five-hooded female-serpent; **naabhijaanaasi** = you are not able to recognize; **iyam siitaa** = this Seetha; **shokaparaayaNaa** = wholly given up to sorrow; **lakSitaa** = was seen; **mayaa** = by me; **tathaa** = in that manner.

"Capturing Seetha, whom you do not recognize as a five-hooded female serpent in your abode, has been found by me in that manner, and wholly given over to sorrow."

[Verse Locator](#)

न इयम् जरयितुम् शक्या सासुरैः अमरैः अपि ।

विष संसृष्टम् अत्यर्थम् भुक्तम् अन्नम् इव ओजसा ॥ ५-५१-२४

24. **iyam** = she; **na shakya** = is incapable; **jarayitum** = of being devoured; **ojasaa** = with one's might; **amarairapi** = even by celestials; **saasuraiH** = together with demons; **annamiva** = like food; **atyartham viSasamsR^iSTam** = mixed with abundant poison; **bhuktam** = is in capable of being consumed.

"She is incapable of being devoured with one's might even by celestials and demons, any more than food mixed with abundant poison could be digested with one's digestive power, if consumed."

[Verse Locator](#)

तपः सप्ताप लब्धः ते यो अयम् धर्म परिग्रहः ।

न स नाशयितुम् न्याय्य आत्म प्राण परिग्रहः ॥ ५-५१-२५

25. **na nyaayyaH** = it is not proper; **naashayitum** = to lose; **saH** = that; **aatma praaNa parigrahaH** = capacity to preserve your life (for exceptional longevity); **yaH** = or which; **ayam dharmaparigrahaH** = is an outcome of your virtue; **tapaH samaapa labdhaH** = both of which have been acquired by you through the practice of austerities.

"It is not proper for you to lose your exceptional longevity and that fortune which is an outcome of your virtue, both of which have been acquired by you through the practice of austerities."

[Verse Locator](#)

अवध्यताम् तपोभिः याम् भवान् समनुपश्यति ।

आत्मनः सासुरैः देवैः हेतुः तत्र अपि अयम् महान् ॥ ५-५१-२६

26. **bhavaan samanupashyasi** = you may perceive; **aatmanaH avadhyataam** = your own immunity from death; **saasuraiH** = from demons; **devaiH** = and celestials; **tapobhiH** = by your austerities; **tatraapi** = in that matter also; **ayam** = this; **mahaan** = great; **hetuH** = reason (exists).

"You may be thinking that you are immune from death from demons and celestials, because of your austerities. But your opinion in that matter is not correct, on account of the following reason.

[Verse Locator](#)

सुग्रीवो न हि देवो अयम् न असुरो न च मानुषः ।
न दानवो न गन्धर्वो न यक्षो न च पन्नगः ॥ ५-५१-२७
तस्मात् प्राण परित्राणम् कथम् राजन् करिष्यसि ।

27. **ayam sugriivaH** = this Sugreeva; **na hi** = is not indeed; **devaH** = a god; **asuraH na** = nor Asura the chief of evil spirits; **raakSasaH cha** = nor a demon; **daanavaH na** = nor a child of Danu the demons; **gandharvaH na** = nor Gandhara; the celestial musician; **yakSaH na** = nor Yaksha; the semi-divine being; **pannaga** the serpent-demon; **raajan** = O king!; **katham** = how; **kariSyasi** = do you; **praaNaparitraaNam** = protect your life; **tasmaat** = from him?

"This Sugreeva is indeed neither a god, nor Asura the chief of evil spirits nor a demon nor a child of Danu the demon, nor Gandharva the celestial musician nor Yaksha the semi-divine being nor pannaga the serpent-demon. O King! How do you protect your life from him?"

[Verse Locator](#)

न तु धर्म उपसम्हारम् अधर्म फल सम्हितम् ॥ ५-५१-२८
तत् एव फलम् अन्वेति धर्मः च अधर्म नाशनः ।

28. **dharmopasamhaaram** = the fruit of righteousness; **na tu** = is not; **adharmaphalasamhitam** = close by the result of unrighteousness; **tat phalameva** = that consequence of unrighteousness alone; **anveti** = follows as an adherent; **dharmashcha** = righteousness; **adharma naashanaH** = destroys unrighteousness.

"The fruit of righteousness does not exist together with the result of unrighteousness (eventhough he practices virtue). That consequence of unrighteousness alone follows him. Righteousness in abundance destroys unrighteousness."

[Verse Locator](#)

प्राप्तम् धर्म फलम् तावत् भवता न अत्र संशयः ॥ ५-५१-२९
फलम् अस्य अपि अधर्मस्य क्षिप्रम् एव प्रपत्स्यसे ।

29. **dharmaphalam** = the fruit of virtue; **praaptam taavat** = has already been obtained; **bhavataa** = by you; **na samshayah** = there is no doubt; **atra** = about it; **prapatsyase** = you will obtain; **kSiprameva** = just soon; **phalamapi** = even the fruit; **adharmasya** = of unrighteousness also."

"You already obtained the fruit of virtue till now. There is no doubt about it. In no time, you will obtain the fruit of unrighteousness also."

[Verse Locator](#)

जन स्थान वधम् बुद्ध्वा बुद्ध्वा वालि वधम् तथा ॥ ५-५१-३०
राम सुग्रीव सख्यम् च बुध्यस्व हितम् आत्मनः ।

30. **buddhvaa** = recognizing; **janasthaana vadham** = the killing of demons in Janasthana-forest; **tathaa** = and; **buddhvaa** = recognizing; **vaalivadham** = the killing of Vali; **raama sugriiva sakhyam cha** = and about the friendship between Rama and Sugreeva; **budhyasva** = realise; **aatmanaH** = your own; **hitam** = interest.

"Recognizing the killing of demons in the forest of Janasthana, about the killing of Vali and about the friendship between Rama and Sugreeva, realize your own interest."

[Verse Locator](#)

कामम् खल्व् अहम् अपि एकः सवाजि रथ कुन्जराम् ॥ ५-५१-३१

लन्काम् नाशयितुम् शक्तः तस्य एष तु विनिश्चयः ।

31. **aham** = I; **eko.api** = even alone; **shaktaH khalu** = am capable indeed; **naashayitum** = to destroy; **laN^kaam** = Lanka; **savaajiratha kuN^jaraam** = along with its horses; chariots and elephants; **kaamam** = undoubtedly; **eSaH tu** = However; this; **ma** = is not; **nishchayaH** = a decision; **tasya** = of Rama.

"I am indeed, even alone, undoubtedly, destroying Lanka, along with its horses, chariots and elephants. However, this is not in accordance with the resolution of Rama."

[Verse Locator](#)

रामेण हि प्रतिज्ञातम् हरि ऋक्ष गण सन्निधौ ॥ ५-५१-३२

उत्सादनम् अमित्राणाम् सीता यैः तु प्रधर्षिता ।

32. **pratiJNaatamhi** = It was indeed promised; **raameNa** = by Rama; **haryR^ikSagaNa sammidhau** = in the presence of troops of monkeys and bears; **utsaadanam** = about the extermination; **amitraaNaam** = of enemies; **yaiH** = by whom; **siitaa** = Seetha; **pradharSitaa** = was actually laid violent hands upon.

"For, Rama, indeed, promised in the presence of troops of monkeys and bears, about the extermination of enemies, by whom Seetha was actually laid violent hands upon."

[Verse Locator](#)

अपकुर्वन् हि रामस्य साक्षात् अपि पुरम् दरः ॥ ५-५१-३३

न सुखम् प्राप्नुयात् अन्यः किम् पुनः त्वत् विधो जनः ।

33. **puramdaraH api** = even Indra the Lord of celestials; **saakSaat** = in person; **na praapnuyaat** = cannot attain; **sukham** = happiness; **apakurvan** = if he does any harm; **raamasya** = to Rama; **kim punaH** = how much more; **anyaH janaH** = to another person; **tvadvidhaH** = like you?

"Even Indra the Lord of celestials, in person, cannot attain happiness if he does any harm to Rama. How much move to another person like you?"

[Verse Locator](#)

याम् सीता इति अभिजानासि या इयम् तिष्ठति ते वशे ॥ ५-५१-३४

काल रात्री इति ताम् विद्धि सर्व लन्का विनाशिनीम् ।

34. **viddhi** = know; **yaa imam** = her; **yaam** = whom; **abhijaanaasi** = you recognize; **siitaa iti** = as Seetha; **tiSThati** = and who stays; **te vashe** = in your captivity; **kaalaraatriiti** = to be none else than Kalaratri (the goddess presiding over and responsible for universal dissolution); **sarva laN^kaavinaashiniim** = who can destroy the entire Lanka.

"Know her, whom you recognize as Seetha and who stays in your captivity, to be none else than Kalaratri (the goddess presiding over and responsible for dissolution), who can destroy the

तत् अलम् काल पाशेन सीता विग्रह रूपिणा ॥ ५-५१-३५

स्वयम् स्कन्ध अवसक्तेन क्षमम् आत्मनि चिन्त्यताम् ।

35. tat = therefore; alam = enough; kaalapaashena = of this noose of death; siitaavigraharuupiNaa = in the form of Seetha's personality; svayam skandhaavasaktena = which has been placed by yourself around your neck; aatmani = let your; kSemam = safety; chintyatataam = be thought of.

"Therefore, have it enough of this noose of death, in the form of Seetha's personality, which has been placed by yourself around your neck. Think well of your safety."

सीतायाः तेजसा दग्धाम् राम कोप प्रपीडिताम् ॥ ५-५१-३६

दह्यमनाम् इमाम् पश्य पुरीम् साट्ट प्रतोलिकाम् ।

36. pashya = See; (in the immediate future); imaam = this; puriim = city (of Lanka); dagdhaam = burnt away; tejasaa = by the effulgence; siitaayaaH = of Seetha; dahyamaanaam = and (the city too) being scorched; saaTTapratoLikaam = with its markets and main streets; raama kopa piiDitaam = afflicted by the wrath of Rama.

"See; (in the immediate future), this city of Lanka, burnt away by the effulgence of Seetha and the City too being scorched with its markets and main streets, afflicted by the wrath of Rama."

स्वानि मित्राणि मन्त्रींश्च ज्ञातीन् भ्रातृन् सुतान् हितान् ॥ ५-५१-३७

भोगान् दारांश्च लङ्काम् च मा विनाशमुपानय ।

37. maa upaanaya = do not lead; vinaasham = to extermination; svaani = your own; mitraaNi = friends; mantriimshcha = counsellors; jJNaatiin = kinsmen; bhraatR^iin = brothers; sutaan = sons; hitaan = well-wishers; bhogaan = enjoyments; daaraamshcha = wives; laN^kaamcha = and Lanka.

"Do not lead to extermination your own friends, counsellors, kinsmen, brothers, sons, well-wishers, enjoyments, wives and Lanka."

सत्यम् राक्षसराजेन्द्र शृणुष्व वचनम् मम ॥ ५-५१-३८

रामदासस्य दूतस्य वानरस्य विशेषतः ।

38. raakSasaraajendra = O king of demons!; shR^iNusva = listen to; mama = my; satyam = truthful; vahanam = words; raamadaasasya = (coming as it is) from the lips of a serpent of Rama; duutasya = of his messenger; visheSataH = and particularly; vaanarasya = of a monkey.

"O king of demons! Listen to my truthful words coming as it is from the lips of this servant of Rama, his messenger and particularly of this monkey."

सर्वान् लोकान् सुसम्हृत्य सभूतान् सचराचरान् ॥ ५-५१-३९

पुनरेव तथा स्रष्टुम् शक्तो रामो महायशाः ।

39. mahaa yashaaH raamaH = the renowned Rama; shaktaH = is capable; susamhR^itya = of completely destroying; sarvaan = all; lokaan = the worlds; sabhuutaan = together with its five elements; sacharaacharaan = along with its animate and inanimate things; tathaa sraSTum = and also to create in like manner as before; punareva = yet again.

"The renowned Rama is capable of totally destroying all the worlds together with its five elements, along with its animate and inanimate things and also to create yet again all the worlds in like manner as before."

[Verse Locator](#)

देवासुरनरेन्द्रेषु यक्षरक्षोगणेषु च ॥ ५-५१-४०
विद्याधरेषु सर्वेषु गन्धर्वेषूरगेषु च ।
सिद्धेषु किन्नरेन्द्रेषु पतत्रिषु च सर्वतः ॥ ५-५१-४१
सर्वभूतेषु सर्वत्र सर्वकालेषु नास्ति सः ।
योरामम् प्रतियुध्येत विष्णुतुल्यपराक्रमम् ॥ ५-५१-४२

40; 41; 42. naasti = there is none; saH yaH = that who; pratiyudhyeta = can fight against; raamam = Rama; viSNutulyaparaakramam = who is equal in prowess to Vishnu the lord of preservation; devaasura narendreSu = among celestials or demons or the foremost of men; yakSarakSogaNeSucha = or among hordes of Yakshas the semi-divine beings or ogres; sarveSu = or among all; vidyaadhareSu = Vidyadharas; a kind of super-natural beings; gandharveSu = or among Gandharvas the celestial musicians; urageSu cha = or among Uragas the semi-divine serpents; siddheSu = or among Siddhas the holy personages having super-natural powers; kinnarendreSu = or among excellent Kinnaras the mythical beings with a human figure and the head of a horse; sarvatra = at all places; sarvakaaleSu = and at all times.

"The renowned Rama, who is equal in prowess to Vishnu the lord of the preservation and among celestials, demons or the foremost of men, or among hordes of Yakshas the semi-divine beings or ogres or among all Vidyadharas, a king of super-natural beings or among Gandharvas the celestials musicians or among Uragas the semi-divine serpents or among Siddhas the holy personages having super-natural powers or among excellent Kinnaras the mythical beings with human figure and head of a horse or among all types of birds or among all living beings at all places and at all times."

[Verse Locator](#)

सर्वलोकेश्वरस्यैवम् कृत्वा विप्रियमुत्तमम् ।
रामस्य राजसिंहस्य दुर्लभम् तव जीवितम् ॥ ५-५१-४३

43. kR^itvaa = doing; uttamam vipriyam = a great harm; evam = in this manner; raamasya = to Rama; sarvalokeshvarasya = the lord of all the worlds; raajasimhasya = and the lion among kings; jiivitam = survival; durlabham = is difficult; tava = for you.

"After doing a great harm in this manner to Rama the lord of all worlds as well as the lion among kings, your survival will be difficult."

[Verse Locator](#)

देवाश्च दैत्याश्च निशाचरेन्द्र ।
गन्धर्वविद्याधरनागयक्षाः ।

44. **nishaacharendra** = O king of demons!; **devaashcha** = either celestials; **daityaashcha** = or demons; **gandharva vidyaadhara naaga yakshaaH** = or Gandharvas the celestial musicians or Vidyadharas a king of super natural beings or Nagas the semi-divine serpents or Yaksha the semi-divine beings; **sarve** = all of them; **nashaktaaH** = are not able; **sthatum** = to stand; **samareSu** = in combats; **raamasya** = in front of Rama; **lokatraya naayakasya** = the lord of the three worlds.

"O king of demons! Either celestials or demons or Gandharvas the celestial musicians or Vidyadharas a king of super-natural beings or Nagas the semi-divine serpents or Yakshas the semi-divine beings-all of them are not able to stand before Rama the lord of the three worlds."

[Verse Locator](#)

ब्रह्म स्वयमुभूश्च तुराननो वा ।

रुद्रस्त्रिणेत्रस्त्रिपुरान्तको वा ।

इन्द्रो महेन्द्रः सुरनायको वा ।

त्रातुम् न शक्ता युधि रामवध्यम् ॥ ५-५१-४५

45. **brahmaa vaa** = either Brahma; **svayambhuuH** = the self-existing; **chaturaananaH** = god with four faces; **rudraa vaa** = or Rudra; **triNetraH** = having three eyes; **tripuraantakaH** = and destroyer of Tripura; the city built of gold; silver and iron; in the sky; air and earth; by Maya for the demons and burnt (by Shiva); **mahendraH vaa** = or Mahendra; **indraH** = the god of atmosphere and sky; **suranaayakah** = and the lord of celestials; **na shaktaaH** = are not able; **traatum** = to protect; **raamavadhyam** = the one to be killed by Rama; **yudhi** = in battle.

"Either Brahma the self-existing god with four faces or Rudra with three eyes and the destroyer of Tripura (the city built of gold, silver and iron in the sky, air and earth, by Maya for the demons and burnt by Shiva), or Mahendra the god of atmosphere and sky as also the lord of celestials would not be able to protect the one to be killed by Rama in battle."

[Verse Locator](#)

स सौष्ठव उपेतम् अदीन वादिनः ।

कपेः निशम्य अप्रतिमो अप्रियम् वचः ।

दश आननः कोप विवृत्त लोचनः ।

समादिशत् तस्य वधम् महाकपेः ॥ ५-५१-४६

46. **nishamya** = hearing; **vachaH** = the words; **sauSThhavopetam** = endowed with extreme skillfulness; **apriyam** = which were unpleasant; **adiinavaadinaH** = and spoken without fear; **kapeH** = from Hanuma; **saH apratimaH dashaananaH** = the unequalled Ravana; **samaadishat** = ordered; **vadham** = the killing; **tasya mahaakapeH** = of that Hanuma.

Hearing those unpleasant words endowed with extreme skillfulness and which were spoken without fear from Hanuma, that unequalled Ravana ordered for the killing of that Hanuma.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकपञ्चशः सर्गः

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 51

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46			

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 52

Verses converted to UTF-8, Nov 09

Introduction

Hearing the harsh words of Hanuma, Ravana orders him to be killed. Vibhishana, however, advises Ravana to desist from the dastardly act, pointing out that the killing of an envoy is forbidden according to religious scriptures.

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा वानरस्य महात्मनः ।

आज्ञापयत् वधम् तस्य रावणः क्रोध मूर्चितः ॥ ५-५२-१

1. **shrutvaa** = hearing; **tat vachanam** = those words; **tasya vaanarasya** = of that Hanuma; **mahaatmanaH** = the high-souled one; **raavaNaH** = Ravana; **krodhamuurchhitaH** = excited with anger; **aajJNaapayat** = ordered; **vadham** = for the killing; **tasya** = of Hanuma.

Hearing those words of the high=souled Hanuma, Ravana duly excited with anger, ordered for the killing of Hanuma.

[Verse Locator](#)

वधे तस्य समाज्ञप्ते रावणेन दुरात्मना ।

निवेदितवतो दौत्यम् न अनुमेने विभीषणः ॥ ५-५२-२

2. **samaajJNapte** = while it was ordered; **duraatmanaa raavaNena** = by the evil-natured Ravana; **tasya vadhe** = for killing of Hanuma; **vibhiiSaNaH** = Vibhishana; **naanumene** = did not agree; **dautyam niveditavataH** = to the killing of Hanuma; who was entrusted with the function of a messenger.

While it was ordered by the evil-natured Ravana for the killing of Hanuma, Vibhishana did not agree to the killing of Hanuma, who was entrusted with the functions of a messenger.

[Verse Locator](#)

तम् रक्षो अधिपतिम् क्रुद्धम् तच् च कार्यम् उपस्थितम् ।

विदित्वा चिन्तयामास कार्यम् कार्य विधौ स्थितः ॥ ५-५२-३

3. viditvaa = looking to; tat = that; kaaryam cha = affair (of killing an envoy); upasthitam = that has arisen; tam = and that; rakSodhipatim = Ravana; kruddham = getting enraged; kaaryavidhau; sthitaH = Vibhishana; who was firm in accompanying any object; chintayaamaasa = reflected upon; kaaryam = the appropriate action to be done.

Seeing Ravana getting enraged and looking to that affair (of killing of an envoy) that has arisen, Vibhishana who was firm in accompanying any object, reflected upon an appropriate action to be done.

[Verse Locator](#)

निश्चित अर्थः ततः साम्ना आपूज्य शत्रुजित् अग्रजम् ।
उवाच हितम् अत्यर्थम् वाक्यम् वाक्य विशारदः ॥ ५-५२-४

4. tataH = then; nishchitaarthaH = deciding about a right action; vaakyavishaaradaH = Vibhishana; who was skilled in communication; shatrujit = and a conqueror of enemies; uvaacha = spoke; atyartham = very meaningful; hitam = and useful; vaakyam = words; puujyam agrajam = to his venerable brother; saamnaa = softly.

Then, deciding about a right action, Vibhishana, who was skilled in communication and a conqueror of enemies, spoke softly the following very meaningful and useful words to Ravana, his venerable brother.

[Verse Locator](#)

क्षमस्व रोषम् त्यज राक्षसेन्द्र ।
प्रसीद मद्वाक्यमिदम् शृणुष्व ।
वधम् न कुर्वन्ति परावरज्ञा ।
दूतस्य सन्तो वसुधाधिपेन्द्राः ॥ ५-५२-५

5. raakSasendra = O king of demons!; kSamasva = forgive; tyaja = and give up; roSam = anger; prasiida = be gracious; shR^iNusva = and hear; idam = these; madvaakyam = words of mine; santaH = virtuous; vasudhaadhipendraaH = kings of excellence; paraavarajJNaaH = knowing the distant and the near; na kurvanti = do not cause; vadham = killing; duutasya = of an envoy.

"O king of demons! Forgive and give up your anger. Be gracious and hear my words. Virtuous kings of excellence, knowing the distant and the near, do not cause killing of an envoy."

[Verse Locator](#)

राजन् धर्म विरुद्धम् च लोक वृत्तेः च गर्हितम् ।
तव च असदृशम् वीर कपेः अस्य प्रमापणम् ॥ ५-५२-६

6. viira = O hero!; pramaapaNam = murder; asya kapeH = of this monkey; raajadharma viruddham = is antagonistic to a royal virtue; garhitam = and is condemnable; loka vR^itteshcha = according to universal custom; asadR^isham = It is improper; tavacha = for you too.

"O hero! Killing of this monkey is against a royal virtue and any universal custom condemns it. Hence, it is improper for you also to do it."

[Verse Locator](#)

धर्मश्च कृतश्च राजधर्मविशारदः ।
परावरज्ञो भूतानाम् त्वमेव परमार्थवित् ॥ ५-५२-७

7. tvameva = you are indeed; dharmajjNascha = the knower of what is right; kR^itajjNashcha = and a person of gratitude; raajadharma vishaaradaH = you are experienced in royal virtues; paraavarajjNaH = you know both the distant and the near; bhuutaanaam = in beings; paramaarthavit = you know the highest truth.

"You are indeed the knower of what is right. You are a person of gratitude. You are well-versed in royal virtues. You know both the distant and the near in beings. You know the highest truth."

[Verse Locator](#)

गृह्यन्ते यदि रोषेण त्वादृशोऽपि विपश्चितः ।

ततः शास्त्रविपश्चित्वम् श्रम एव हि केवलम् ॥ ५-५२-८

8. vipashchito.api yadi = if even learned persons; tvaadR^ishaH = like you; gR^ihyante = are seized; roSam = by anger; tataH = then; shaastravipashchittvam = the knowledge of scriptures; kevalam shrama eva hi = is indeed just a labour in vain.

"If even learned persons like you are seized by anger, then the knowledge of scriptures is indeed just a labour in vain."

[Verse Locator](#)

तस्मात्प्रसीद शत्रुघ्न राक्षसेन्द्र दुरासद ।

ततः शास्त्रविपश्चित्वम् श्रम एव हि केवलम् ॥ ५-५२-९

9. raakSasendra = O king of demons!; shatrughna = O annihilator of enemies!; duuraasada = O king; dangerous to be approached!; tasmaat = therefore; prasiida = be graceful; vinishchitya = determining; yuktaayuktam = about right and wrong; duutadan^DaH = (let) the punishment to the envoy; vidhiyataam = be ordered.

"O king of demons! O annihilator of enemies, dangerous to be approached! Therefore, be graceful. After ascertaining about right and wrong, let appropriate punishment be ordered to the envoy."

[Verse Locator](#)

विभीषणवचः श्रुत्वा रावणो राक्षसेश्वरः ।

रोषेण महताविष्टो वाक्यमुत्तरमब्रवीत् ॥ ५-५२-१०

10. shrutvaa = hearing; vibhiiSaNa vachaH = the words of Vibhishana; raavaNaH = Ravana; raakSaseshvaraH = the lord of demons; aaviSTaH mahataa roSeNa = was enveloped by a great anger; abraviit = and spoke; vaakyam = (the following) words; uttaran = in reply.

Hearing the words of Vibhishana, Ravana the lord of demons was greatly enraged and replied in the following words:

[Verse Locator](#)

न पापानाम् वधे पापम् विद्यते शत्रुसूदन ।

तस्मादेनम् वधिष्यामि वानरम् पापचारिणम् ॥ ५-५२-११

11. shatru suudana = O annihilator of enemies!; na vidyate paapam = there is no sin; vadhe = in killing; paapaanaam = of sinners; tasmaat = therefore; vadhiSyaami = I shall kill; enam = this; vaanaram = monkey; paapachaariNam = who performed sins.

"O Vibhishana, the annihilator of enemies! There is no sin, even if the sinners are killed. So, I shall kill this monkey, who performed sins."

[Verse Locator](#)

अधर्ममूलम् बहुदोषयुक्तम् ।
मनार्यजुष्टम् वचनम् निशम्य ।
उवाच वाक्यम् परमार्थतत्त्वम् ।
विभीषणो बुद्धिमताम् वरिष्ठः ॥ ५-५२-१२

12. **nishamya** = hearing; **vachanam** = those words; **adharma muulam** = rooted in unrighteousness; **bahuroSayuktam** = accompanied by a great enragement; **anaarya juSTam** = and practised by the dishonourable; **vibhiiSaNaH** = Vibhishana; **variSThaH** = the best buddhimataam = among those who were endowed iwht understanding; **uvaacha** = spoke; **vaakyam** = (the following) words; **paramaarthatattvam** = comprising of the highest truth.

Hearing those words, rooted in unrighteousness, enveloped in a great anger and accepted by the dishonourable, Vibhishana the best among those who weer endowed with understanding, spoke the following words, comprising of the highest truth.

[Verse Locator](#)

प्रसीद लङ्केश्वर राक्षसेन्द्र ।
धर्मार्थयुक्तम् वचनम् शृणुष्व ।
दूतानवध्यान् समयेषु राजन् ।
सर्वेषु सर्वत्र वदन्ति सन्तः ॥ ५-५२-१३

13. **raakSasendra** = O king of demons!; **laN^keshwara** = O Lord of Lanka!; **prasiida** = be gracious enough!; **shruNuSva** = hear; **vachanam** = my words; **dharmaarthayuktam** = endowed with righteousness and significance; **raajan** = O king; **santah** = sages; **vadanti** = say; **duutaan** = that envoys; **avadhyaan** = are not to be killed; **sarveSu samayeSu** = at all times; **sarvatra** = and at all places.

"O king of demons! O lord of Lanka! Be gracious enough. Hear my words endowed with righteousness and significance. O king! Sages say that messengers should not be killed at all places and at all times."

[Verse Locator](#)

असंशयम् शत्रुः अयम् प्रवृद्धः ।
कृतम् हि अनेन अप्रियम् अप्रमेयम् ।
न दूत वध्याम् प्रवदन्ति सन्तो ।
दूतस्य दृष्टा बहवो हि दण्डाः ॥ ५-५२-१४

14. **asamshayam** = there is no doubt; **ayam shatruH** = this enemy; **pravR^iddhaH** = is arrogant; **aprameyam** = an unlimited; **apriyam** = displeasure; **kR^itam hi** = has indeed been done; **anena** = by him; **santaH** = sages; **na pravadanti** = do not speak; **duuta vadhyaam** = about the killing of an envoy; **bahavaH** = many; **daN^DaaH** = punishments; **dR^iSTaaH hi** = are indeed indentified; **duutasya** = for an envoy.

"There is no doubt that this enemy is arrogant. He has created an unlimited displeasure to us. But, sages do not talk about the killing of an envoy There are indeed severael punishments, intended for an envoy."

[Verse Locator](#)

वैरूप्याम् अङ्गेषु कश अभिघातो ।
मौण्ड्यम् तथा लक्ष्मण सन्निपातः ।
एतान् हि दूते प्रवदन्ति दण्डान् ।
वधः तु दूतस्य न नः श्रुतो अपि ॥ ५-५२-१५

15. **vairuupyam** = deforming; **aN^geSu** = the limbs; **kashaabhigahaataH** = striking with a whip; **mauN^Dyam** = shaving the head; **tathaa** = ad; **lakSaNa sannipaataH** = impressing marks on the body; **pravadanti** = (they) say; **etaan** = these; **daN^Daan** = to be the punishments; **duute** = for the envoys; **naasti** = It is not; **shrutaH** = heard; **naH** = by us; **vadhastu** = about the killing; **duutasya** = of a messenger.

"Some of the punishments to an envoy are-deforming the limbs, striking with a whip, shaving the head and impressing marks on the body. Indeed, we have not heard at any time of killing a messenger."

[Verse Locator](#)

कथम् च धर्म अर्थ विनीत बुद्धिः ।
पर अवर प्रत्यय निश्चित अर्थः ।
भवत् विधः कोप वशे हि तिष्ठेत् ।
कोपम् नियच्छन्ति हि सत्त्ववन्तः ॥ ५-५२-१६

16. **katham** = how; **bavadvidhaH** = can a person like you; **dharmaartha viniita buddhiH** = holding an intellect trained in religious merit and purpose; **paraavara pratyayanishchitaarthaH** = and who has a right judgement over cause and effect; **tiSThet** = abide; **kopavashe** = in subjection of anger; **sattvantaH** = wise persons; **niyachchhantihi** = indeed contain; **kopam** = their anger.

"How can a person like you, holding an intellect trained in religious merit and purpose and a right judgement on cause and effect, subject to anger? Wise people indeed contain their anger."

[Verse Locator](#)

न धर्म वादे न च लोक वृत्ते ।
न शास्त्र बुद्धि ग्रहणेषु वा अपि ।
विद्येत कश्चित् तव वीर तुल्यः ।
त्वम् हि उत्तमः सर्व सुर असुराणाम् ॥ ५-५२-१७

17. **viira** = O hero!; **na vidyeta** = there is none; **tulyaH** = equal; **tava** = to you; **dharma vaade** = who can discuss about the law or duty; **na** = none; **loka vR^itte** = about universal custom; **na** = and none; **shaashtra buddhi grahaNeSu** = in capturing the essence of scriptures; **tvam** = you; **uttamaH hi** = are indeed excellent; **sarva suraasuraaNaam** = among all the celestials and demons (in these matters).

"O hero! There is no one equal to you, who can discuss about the law or duty, none about universal custom and none in capturing the essence of scriptures. You are indeed excellent among all the celestials and demons in these matter."

[Verse Locator](#)

शूरेण वीरेण निशाचरेन्द्र ।
सुरासुराणामपि दुर्जयेन ।

18. nishaacharendra = O king of demons!; shuureNa = you are valiant; viireNa = you are heroic; tvayaa = by you; durjayena = who cannot be conquered; suraasuraaNaamapi = even by celestials and demons; pragalbhaaH = proud; suradaitya samghaaH = multitude of celestials and demons; narendraaH = together with their kings; jiteshcha = were conquered; yuddheSu = in battles; asakR^it = several times.

"O king of demons! You are valiant. You are heroic. Even celestials and demons cannot conquer you. You conquered a multitude of proud celestials and demons together with their kings in battles several times"

[Verse Locator](#)

न च अपि अस्य कपेः घाते कंचित् पश्यामि अहम् गुणम् ।
तेष्व् अयम् पात्यताम् दण्डो यैः अयम् प्रेषितः कपिः ॥ ५-५२-१९

19. aham = I; na pashyaami = do not see; kamchit guNam = any merit; ghaate = in killing; asya = this; kapeH = monkey; ayam daN^DaH = let this punishment; paatyataam = be employed; teSu = on those; yaiH = by whom; ayam kapiH = this monkey; preSitaH = was sent.

"I do not see any merit in killing this monkey. Let this carnal punishment be employed on those by whom this monkey was sent."

[Verse Locator](#)

साधुः वा यदि वा असाधुः परैः एष समर्पितः ।
ब्रुवन् पर अर्थम् परवान् न दूतो वधम् अर्हति ॥ ५-५२-२०

20. eSaH = He; samarpitH = is a person sent; paraiH = by our enemies; saadhurvaa = or bad; na arhati = It is not worthy; vadham = of killing; duutaH = him who is a messenger; paravaan = who is dependent on others; bruvan = and who talks; paraartham = for the cause of others.

"He is a person, sent by our enemies, whether he is good or bad. It is not worthy of killing him, who is an envoy, who is dependent on others and who talks for the cause of others."

[Verse Locator](#)

अपि च अस्मिन् हते राजन् न अन्यम् पश्यामि खे चरम् ।
इह यः पुनः आगच्छेत् परम् पारम् महाउदधिः ॥ ५-५२-२१

21. raajaa = O king!; apicha = moreover; asmin = (If) he; hate = is killed; na pashyaami = I do not find; anyam = any other person; yaH khecharam = who can travel through sky; aagachchhet = and come; iha = here; punaH = again; param paaram = to this shore; mahodadhe = of the great ocean.

"O king! Moreover, If he is killed, I do not find any other person, who can travel through the sky and come here again to this shore of the great ocean."

[Verse Locator](#)

तस्मान् न अस्य वधे यत्नः कार्यः पर पुरम् जय ।
भवान् स इन्द्रेषु देवेषु यत्नम् आस्थातुम् अर्हति ॥ ५-५२-२२

22. para puramjaya = O conqueror of enemies!; tasmaat = therefore; na kaaryaH yatnaH = do not make effort; vadhe = to kill; asya = him; bhavaan = you; arhasi =

ought; **aasthaatum** = to strengthen; **yatnam** = your effort; **deveSu** = on celestials; **sendreSu** = including Indra.

"O conqueror of enemies! Therefore, do not make efforts to kill him. On the other hand, you ought to strengthen such effort on celestials including indra."

[Verse Locator](#)

अस्मिन् विनष्टे न हि दूतम् अन्यम् ।
पश्यामि यः तौ नर राज पुत्रौ ।
युद्धाय युद्ध प्रिय दुर्विनीताव् ।
उद्योजयेत् दीर्घ पथ अवरुद्धौ ॥ ५-५२-२३

23. **yuddhapriya** = O Ravana; fond of war!; **asmin vinaSTe** = If he is dead; **na pashyaami** = I do not indeed find; **anyam** = another; **viiram** = her; **yaH** = who; **udyojayet** = can incite; **tau nara raajaputrau** = those princes; **durviniitaa** = who are arrogant; **diirgha pathaavaruddhau** = and who are hindered by a long distance; **yuddhaa ya** = for war.

"O Ravana, who is fond of war! If he is dead, I do not find any other hero, who can incite those two arrogant princes, who are hindered by a long distance, for war."

[Verse Locator](#)

पराक्रम उत्साह मनस्विनाम् च ।
सुर असुराणाम् अपि दुर्जयेन ।
त्वया मनो नन्दन नैरृतानाम् ।
युद्ध आयतिः नाशयितुम् न युक्ता ॥ ५-५२-२४

24. **manonandana** = O Ravana who can gladden the hearts; **nairR^itaanaam** = of demons!; **tvayaa** = by you; **durjayena** = who are difficult to be conquered; **suraasuraaNaamapi** = by even celestials and demons; **paraakramat saaha manasvinaam** = having prowess; energy and courage; **na yuktaa** = it is not proper; **naashayitum** = to eliminate; **yuddhaayatiH** = an arrival of war.

"O Ravana who can gladden the hearts of demons! It is not proper for you, who are difficult to be conquered by even celestials and demons having sufficient prowess energy and courage, to crush the arrival of a war."

[Verse Locator](#)

हिताः च शूराः च समाहिताः च ।
कुलेषु जाताः च महागुणेषु ।
मनस्विनः शस्त्रभृताम् वरिष्ठाः ।
कोटि अग्र शस्ते सुभृताः च योधाः ॥ ५-५२-२५

25. **koTyagrataH** = (There are) more than a crore; **yodhaaH** = of warriors; **subhR^itaashcha** = well-maintained; **te hitaashcha** = and who desire your welfare; **shuuraashcha** = valiant ones; **samaahitaashcha** = mahaaguNeSu = who have colossal merits;; **jaataaH** = who were born; **kuleSu** = in a good tribe; **manasvinaH** = who are n high spirits; **variSThaaH** = excellent ones; **shastra bhR^itaam** = among wielders of weapons.

"There are more than a crore of valiant warriors in your charge, well-maintained, who desire your welfare, quite devoted, having colossal merits, born in a good tribe, holding high spirits and excellent wielders of weapons."

तत् एक देशेन बलस्य तावत् ।
 केचित् तव आदेश कृतो अपयान्तु ।
 तौ राज पुत्रौ विनिगृह्य मूढौ ।
 परेषु ते भावयितुम् प्रभावम् ॥ ५-५२-२६

26. tat = therefore; kechit = some; tava aadesha kR^itaH = who follow your command; abhiyaantu = go; ekadeshena = with a portion; balasya = of your army; vinigR^ihya = subjugating; tau = those; muuDhyau raajaputrau = two stupid princes; bhaavayitum = and to protect; te = your; prabhaavam = power; pareSu = on the enemies.

"Therefore, let some who follow your command, by talking a portion of your army, subjugate those two stupid princes, in order to make your power known to your adversaries."

Verse Locator

निशाचराणामधिपोऽनुजस्य ।
 विभीषणस्योत्तमवाक्यमिष्टम् ।
 जग्राह बुद्ध्या सुरलोकशत्रु ।
 महाबलो राक्षसराजमुख्यः ॥ ५-५२-२७

27. mahaabalaH = the mighty; raakSasaraaja mukhyaH = and eminent king of demons; adhipaH = the lord; nishaacharaaNaam = of ogres; suralokashatruH = and the adversary of the world of celestials; jagraaha = understood; iSTam = the cherished; uttam vaakyam = and excellent message; amyasya vibhiiSaNasya = of Vibhishana his brother; buddhyaa = with his presence of mind.

Ravana, the mighty and the eminent king of demons as also the lord of ogres and the adversary of the world of celestials, understood the cherished and excellent message of Vibhishana his brother with his due presence of mind."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे द्विपञ्चाशः सर्गः

Thus completes 52nd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 52

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 53 Verses converted to UTF-8, Nov 09

Introduction

As ordered by Ravana, the demons wrap up old rags around Hanuma's tail, pour oil to it and burn it with fire. The demons tie Hanuma with ropes and conduct ihm to walk down the entire city, proclaiming to the citizens of Lanka saying that Hanuma is a spy. The female-demons inform Seetha about the burning of Hanuma's tail and making him move around the city by demons. Then, Seetha starts praying the fire-god to do good to Hanuma. In response to her prayers, fire-god makes Hanuma feel cool with his burnign tail. Then, Hanuma approaches the city-gate of Lanka, takes an iron-rod from the arched door of the gate and kills all the security-guards there.

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा दशग्रीवो महाबलः ।

देश काल हितम् वाक्यम् भ्रातुः उत्तमम् अब्रवीत् ॥ ५-५३-१

1. **shrutvaa** = hearing; **tat vachanam** = those words; **desha kaala hitam** = suitable for place and time; **tasya mahaamanaH** = spoken by that high-souled Vibhishana; **bhraatuH** = his brother; **dashagriivaH** = Ravana; **abraviit** = spoke; **vaakyam** = the (following) words; **uttaram** = in reply.

Hearing those words, which were appropriate for that place and time, spoken by that hih-souled Vibhishana, his brother, Ravana spoke the following words in reply:

[Verse Locator](#)

सम्यग् उक्तम् हि भवता दूत वध्या विगर्हिता ।

अवश्यम् तु वधात् अन्यः क्रियताम् अस्य निग्रहः ॥ ५-५३-२

2. **uktamhi** = It has been indeed told; **samyak** = well; **bhavataa** = by you; **duutavadhyaa** = killing of an envoy; **vigrahitaa** = is forbidden; **anyaH** = another; **nigrahaH** = punishment; **vadhaat** = other than killing; **avashyam kriyataam** = needs be certainly meted out; **asya** = to him.

"You have spoken well indeed that killing of an envoy is forbidden. Another punishment other than killing needs be certainly meted out to him."

कपीनाम् किल लान्गूलम् इष्टम् भवति भूषणम् ।
तत् अस्य दीप्यताम् शीघ्रम् तेन दग्धेन गच्छतु ॥ ५-५३-३

3. kila = It is so said that; kapiinaam = to monkeys; bhavati = it is possible; laaN^guulam = that a tail; iSTam = is a beloved; bhuuSaNam = ornament; tat laaN^guulam = let that tail; asya = of Hanuma; diipyataam = be burnt; shiighram = immediately; gachchhatu = let him go; dagdhena tena = with a burnt tail.

"It is said that a tail is possibly a beloved ornament for the monkeys. Let his tail be burn immediately. Let him go with a burnt tail."

Verse Locator

ततः पश्यन्तु इमम् दीनम् अन्ग वैरूप्य कर्शितम् ।
समित्रा ज्ञातयः सर्वे बान्धवाः ससुहृज् जनाः ॥ ५-५३-४

4. tataH = then; sarve = (Let) all; baandhavaaH = his relatives; samitrajJNaataaH = together with his friends and kinsmen; sasuhR^ijjanaaH = along with his amicable persons; pashyantu = see; imam = him; aN^gavairuupyakarshitano = injured iwth his deformed limbs; diinam = miserable.

"Let all his relatives together with his friends, kinsmen and amicable persons then see him miserably injured with his deformed limbs."

Verse Locator

आज्ञापयत् राक्षस इन्द्रः पुरम् सर्वम् सचत्वरम् ।
लान्गूलेन प्रदीप्तेन रक्षोभिः परिणीयताम् ॥ ५-५३-५

5. raakSasendraH = Ravana; aajJNaapayat = ordered; pariNiiyataam = that let him be carried around; pradiiptena; laaNguulena = with his burning tail; rakSobhiH = by the demons; sarvam = in the entire; puram = city; sachatvaram = with its cross-roads.

Ravana ordered that let the monkey be carried around with his burning tail by the demons in the entire city around its cross-roads."

Verse Locator

तस्य तत् वचनम् श्रुत्वा राक्षसाः कोप कर्कशाः ।
वेष्टन्ते तस्य लान्गूलम् जीर्णैः कार्पासिकैः पटैः ॥ ५-५३-६

6. shrutvaa = hearing; tat vachanam = those words; tasya = of Ravana; raakSasaaH = the demons; kopakarkashaaH = hard-tempered with their wrath; jiirNaiH kaarpaasakaiH paTaiH = with old ragged garments.

Hearing those words of Ravana, the demons, hard-tempered with their wrath, wrapped, up old ragged clothes around Hanuma's tail.

Verse Locator

सम्वेष्ट्यमाने लान्गूले व्यवर्धत महाकपिः ।
शुष्कम् इन्धनम् आसाद्य वनेष् इव हुत अशनः ॥ ५-५३-७

7. laaN^guule samveSTyamaane = while his tail was wrapped around with cottong tatters; mahaakapiH = Hanuma; vyavardhata = increased his body; hutaashanaH iva = like a fire; aasaadya = after catching; shuSkam indhanam = dry wood; vaneSu = in forests.

While his tail was being wrapped around with cotton tatters, Hanuma proliferating, soon after catching dry wood in forests.

[Verse Locator](#)

तैलेन परिषिच्य अथ ते अग्निम् तत्र अवपातयन् ।
लान्गूलेन प्रदीप्तेन राक्षसान् तान् अपातयत् ॥ ५-५३-८
रोष अमर्ष परीत आत्मा बाल सूर्य सम आननः ।

8. **atha** = then; **pariSichya** = sprinkling; **tailena** = oil; **te** = they; **abhyapaatayan** = set out; **agnim** = fire; **tatra** = on that tail; **baalasuuryasamaananaH** = Hanuma; with his face resembling a rising sun; **roSaamarSapariitaatmaa** = and with his mind filled with rage and impatience; **pradiiptena laaNguulena** = and with his burning tail; **apaatayat** = threw down; **taan raakSasaan** = those demons.

The demons sprinkled oil and set out fire on that tail. Then, Hanuma, with his face resembling a rising sun with his mind filled with anger and impatience and with his burning tail, threw those demons down.

[Verse Locator](#)

लाङ्गूलम् सम्प्रदीप्तम् तु द्रष्टुम् तस्य हनूमतः ॥ ५-५३-९
सहस्त्रीबालवृद्धाश्च जग्मुः प्रीता निशाचराः ।

9. **draSTum** = to see; **sampradiiptam** = the burning; **laaN^guulam** = tail; **tasya hanuumataH** = of that Hanuma; **nishaacharaaH** = the demons; **sahastrii baala vR^iddhaashcha** = together with their women; children and elders; **jagmuH** = went; **priitaaH** = delighted.

To see the burning tail of that Hanuma, the delighted demons together with their women, children and elders went there.

[Verse Locator](#)

स भूयः समगतैः क्रूरै राकसैः हरि सत्तमः ॥ ५-५३-१०
निबद्धः कृतवान् वीरः तत् काल सदृशीम् मतिम् ।

10. **nibaddhaH** = tied down; **samgataiH** = coming together; **saH viiraH harisattamaH** = that heroic Hanuma; the foremost among the monkeys; **kR^itavaan** = made up; **matim** = his mind; **tatkaala sadR^ishiim** = appropriate for that occasion (as follows):

Tied down again by the cruel demons, coming together, the heroic Hanuma the foremost among monkeys made up his mind appropriate for that occasion (as follows):

[Verse Locator](#)

कामम् खलु न मे शक्ता निबधस्य अपि राक्षसाः ॥ ५-५३-११
चित्त्वा पाशान् समुत्पत्य हन्याम् अहम् इमान् पुनः ।

11. **nibaddhasyaapi** = though I have been tied down; **raakSasaaH** = those demons; **na shaktaaH kaamam khalu** = cannot do anything they wish; **me** = against me; **chhitvaa** = breaking; **paashaan** = the nooses; **punaH** = again; **aham** = I; **samutpatya** = by jumping up; **hanyaam** = can kill; **imaan** = them.

"Though I have been tied down, those demons cannot do whatever they wish to do against me. Breaking the ties, I can fly up and kill them."

[Verse Locator](#)

यदिभर्तुर्हताथाय चरन्तम् भर्तृशासनात् ॥ ५-५३-१२

बध्नन्त्येते दुरात्मनो न तु मे निष्कृतिः कृता ।

12. ete duraatmanaH yadi = If these evil minded demons; badhnanti = fasten; charantam = me; acting; hitaarthaya = for the benefit; bhartuH = of Rama; my lord; bhartuH = of Rama; my lord; bhartR^ishaasanaat = because of the command of their lord; na niSkR^itiH = no rebuff; kR^itaa = has been done; me = to me.

"If these evil-minded demons fasten me who is acting for the good of Rama my lord, because of the command by their lord, no rebuff has been done to me."

[Verse Locator](#)

सर्वेषाम् एव पर्याप्तो राक्षसानाम् अहम् युधि ॥ ५-५३-१३

किम् तु रामस्य प्रीति अर्थम् विषहिष्ये अहम् ईदृशम् ।

लन्का चरयितव्या मे पुनः एव भवेत् इति ॥ ५-५३-१४

13; 14. ahami = I; paryaaptaH = am adequate; sarveSaameva raakSasaanaam = even for all the demons; yudhi = in battle; kimtu = but; priityartham = for the delight; raamasya = of Rama; iidR^isham = such; laN^kaa = Lanka; punareva = again; bhavet = becomes; chaarayitavyaa = fit to be espionaged; iti = for this reason; viSahiSye = I am putting up with it.

"I am adequate enough to kill all these demons in battle. But, for the delight of Rama, such city of Lanka is fit to be espionaged again. For this reason, I am putting up with it."

[Verse Locator](#)

रात्रौ न हि सुदृष्टा मे दुर्ग कर्म विधानतः ।

अवश्यम् एव द्रष्टव्या मया लन्का निशा क्षये ॥ ५-५३-१५

15. laN^kaa = Lanka; na hi sudR^iSTaa = was not indeed observed well; raatrau = during night-time; durgakarmavidhaanataH = as to the particulars of specifications of the fort; meva = surely; draSTavyaa = it is to be seen; mayaa = by me; nishaakSaye = in the day-time.

"Lanka was not indeed observed well as to the particulars of specifications of the fort, when it was seen by me during the night. Surely, it is to be seen by me during the day-time."

[Verse Locator](#)

कामम् बन्धैः च मे भूयः पुच्छस्य उद्दीपनेन च ।

पीडाम् कुर्वन्तु रक्षांसि न मे अस्ति मनसः श्रमः ॥ ५-५३-१६

16. me = to me; baddhasya = who has been tied down; bhuuyaH = again; rakSaamsi = let the demons; kurvantu piiDaam = torment me; kaamam = as they wish; uddiipanenacha = by burning also; puchchhasya = my tail; me manasaH = to my mind; naasti = there will be no; shramaH = travail.

"Let the demons tie me down of again and torment me as they wish, by burning my tail. There will be no travail to my mind."

[Verse Locator](#)

ततः ते सम्वृत आकारम् सत्त्ववन्तम् महाकपिम् ।

परिगृह्य ययुः हृष्टा राक्षसाः कपि कुन्जरम् ॥ ५-५३-१७

17. tataH = then; te hR^iSTaaH raakSasaaH = those delighted demons; yayuH = went; parigR^ihya = taking; mahaakapim = Hanuma; savR^itaakaaram = who concealed all types of feelings; sattvavantam = who was strong; kapikuN^jaram = and the foremost among monkeys.

Then, those delighted demons went, seizing Hanuma, who concealed all types of his feelings, who was strong and foremost among monkeys.

[Verse Locator](#)

शन्ख भेरी निनादैः तैः घोषयन्तः स्व कर्मभिः ।

राक्षसाः क्रूर कर्मणः चारयन्ति स्म ताम् पुरीम् ॥ ५-५३-१८

18. shaNkhabherii ninaadaishcha = sounding couches and kettle-drums; ghoSayantaH = proclaiming; svakarmabhiH = the acts of Hanuma; raakSasaaH = the demons; kruurakarmanah = performing terrible deeds; chaarayantisma = dragged him; taam purim = throughout that city.

Sounding couches and kettle-drums and proclaiming the acts of Hanuma like his damaging of the pleasure-garden, the demons performing terrible deeds, dragged Hanuma through out that city.

[Verse Locator](#)

अन्वीयमानो रक्षोभिर्ययौ सुखमरिंदमः ।

हनुमान् चारयामास राक्षसानाम् महापुरीम् ॥ ५-५३-१९

19. anviiyamaanaH = accompanied; rakSobhiH = by demons; hanumaan = Hanuma; arimdamaH = the annihilator of enemies; yayau = went; sukham = happily; chaarayaamaasa = and roamed about; mahaapuriim = in the great city; raakSasaanaam = of the demons.

Accompanied by demons, Hanuma the annihilator of enemies, went happily and roamed about in that great city of demons.

[Verse Locator](#)

अथ अपश्यत् विमानानि विचित्राणि महाकपिः ।

सम्वृतान् भूमि भागान् च सुविभक्तान् च चत्वरान् ॥ ५-५३-२०

20. atha = then; mahaakapiH = Hanuma; apashyat = saw; vichitraaNi = wonderful; vimaanaani = houses; samvR^itaan = wrapped up; bhuumi bhaagaamshcha = plots of land; suvibhaktaan = well-parted; chatvaraan = cross-ways.

Then, Hanuma saw some wonderful house some wrapped up plots of land and well parted cross ways.

[Verse Locator](#)

वीथीश्च गृहसम्बाधाः कपिः शृङ्गटकानि च ।

तथा रथ्योपरथ्याश्च तथैव गृहकान्तरान् ॥ ५-५३-२१

गृहांश्च मेघसम्काशान् ददर्श पवनात्मजः ।

21. kapiH = Hanuma; pavanaatmajaH = the son of wind-god; dadarsha = saw; viithiiH = streets; gR^ihasambaadhaaH = congested with houses; shR^iNgaaTakaani = places where several roads meet; tathaa = and; rathyoparathyaashcha = high-ways as also approach-roads; gR^ihakaantaraan = small inner apartments; gR^ihaamshcha = and palaces; meghasamkaashaan = appearing in multitudes like clouds.

Hanuma, the son of wind-god, saw streets congested with dwellings, places where several roads meet, high-ways as also approach-roads, small inner apartments and palaces appearing in multitudes, like clouds.

[Verse Locator](#)

चत्वरेषु चतुष्केषु राज मार्गे तथैव च ॥ ५-५३-२२
घोषयन्ति कपिम् सर्वे चारीक इति राक्षसाः ।

22. sarve = all; raakSasaaH = the demons; ghoSayanti = proclaimed; chatvareSu = in cross-roads; chatuSkeSu = four-pillared temples; tathaiva cha = and; raajamaarge = royal high-ways; kapim chaarikaH iti = saying that Hanuma was a spy.

All the demons proclaimed in cross roads, four-pillared temples and in royal high-ways, saying that Hanuma was a spy.

[Verse Locator](#)

स्त्रीबालवृद्धा निर्जग्मुस्तत्र तत्र कुतूहलात् ॥ ५-५३-२३
तम् प्रदीपितलाङ्गुलम् हनुमन्तम् दिदृक्षवः ।

23. striibaala vR^iddhaaH = women; children and old people; nirjagmuH = came out; tatra tatra = from their respective dwellings; kutuuhalaat = with an eagerness; didR^ikSavaH = to see; tam hanumantam = that Hanuma; pradiipila laaN^gmulam = with his burnign tail.

Women, children and old people came out from their respective dwellings, with an eagerness to see that Hanuma with his burning tail.

[Verse Locator](#)

दीप्यमाने ततः तस्य लान्गूल अग्रे हनूमतः ॥ ५-५३-२४
राक्षस्यः ता विरूप अक्षयः शंसुः देव्याः तत् अप्रियम् ।

24. hanumataH laaNgullaagre = (while) the tip of Hanuma's tail; diipyamaane = was being ignited; tatra = there; taaH raakSasyaH = those female-demons; viruupaakSyaH = with monstrous eyes; tataH = then; shashamsuH = inforemed; tat apriyam = that unpleasant thing; devyaaH = to Seetha the princess.

While the tip of Hanuma's tail was being ignited by the demons there, those female-demons with monstrous eyes then informed that unpleasant matter to Seetha, the princess.

[Verse Locator](#)

यः त्वया कृत सम्वादः सीते ताम्र मुखः कपिः ॥ ५-५३-२५
लान्गूलेन प्रदीप्तेन स एष परिणीयते ।

25. siite = O Seetha!; sa eSaaH kapiH = that monkey; yaH = who; taamra mukhaH = was having a red face; kR^ita samvaadaH = and who had conversation; tvayaa = with you; pariNiiyate = is being moved around; pradiiptena laaNguulena = with his ignited tail; (in the city).

"O Seetha! That monkey with a red face, who had a conversation with you, is being moved around in the city, with his ignited tail."

[Verse Locator](#)

श्रुत्वा तत् वचनम् क्रूरम् आत्म अपहरण उपमम् ॥ ५-५३-२६

वैदेही शोक सन्तप्ता हुत अशनम् उपागमत् ।

26. **shrutvaa** = hearing; **tat kruuram vachanam** = that cruel news; **aatmaapaharaNopamam** = which was equal to the news of her carrying away (by Ravana); **vaidehii** = Seetha; **shoka samtaptaa** = was tormented with grief; **upaagamat** = and paid homage; **hutaashanam** = the fire-god.

Hearing that cruel news, which created as much sorrow as when she was carried away by Ravana, Seetha was tormented with grief and started to pay homage to the fire-god.

[Verse Locator](#)

मन्गला अभिमुखी तस्य सा तदा आसीन् महाकपेः ॥ ५-५३-२७

उपतस्थे विशाल अक्षी प्रयता हव्य वाहनम् ।

27. **tadaa** = then; **saa** = she; **aasiit** = was **maN^galaabhimukhii** = wishing for the welfare; **mahaakapeH** = of Hanuma; **vishaalaakSi** = the large-eyed Seetha; **prayataa** = with her devoted self; **upatasthe** = worshipped; **havya vaahanam** = the fire-god.

Then, the large-eyed Seetha, wishing for the welfare of Hanuma, prayed the fire-god with her devoted self.

[Verse Locator](#)

यदि अस्ति पति शुश्रूषा यदि अस्ति चरितम् तपः ॥ ५-५३-२८

यदि च अस्ति एक पत्नीत्वम् शीतो भव हनूमतः ।

28. **asti yadi** = If I have done; **patishushruuSaa** = any service to my husband; **astiyadi charitam** = if I have done; **tapaH** = a penance; **asti cha yadi** = if I am; **eka patniitvam** = a faithful wife; **tvam** = you; **bhava** = be; **shiitaH** = cool; **hanumataH** = to Hanuma.

"If I have done any service to my husband, if I have performed a penance and if I am a faithful wife, please be cool to Hanuma."

[Verse Locator](#)

यदि कश्चित् अनुक्रोशः तस्य मयि अस्ति धीमतः ॥ ५-५३-२९

यदि वा भाग्य शेषम् मे शीतो भव हनूमतः ।

29. **dhiimataH tasya yadi** = if the wise Rama; **kimchit** = has even a little; **anukroshaH** = of Kindness; **mayi** = towards me; **yadi vaa me** = and if towards me; **bhaagya sheSaH** = some good fortune is remaining; **bhava** = be; **shiitaH** = cool; **hanuumataH** = to Hanuma.

"If the wise Rama has even a little of kindness to me and if I have still some good fortune remaining to my credit, please be cool to Hanuma."

[Verse Locator](#)

यदि माम् वृत्त सम्पन्नाम् तत् समागम लालसाम् ॥ ५-५३-३०

स विजानाति धर्म आत्मा शीतो भव हनूमतः ।

30. **saH dharmaatmaa yadi** = If that virtuous Rama; **vijaanaati** = understands; **maam** = me; **vR^ittasampannam** = as endowed with a good moral conduct; **tatsamaagama laalasaam** = ardently desirous of meeting him; **bhava** = be; **shiitaH** = cool; **hanumataH** = to Hanuma.

"If that virtuous Rama recognises me as one,, who is endowed with a good moral conduct and who is ardently desirous of meeting him, please be cool to Hanuma."

यदि माम् तारयति आर्यः सुग्रीवः सत्य सम्गारः ॥ ५-५३-३१

अस्मात् दुःखान् महाबाहुः शीतो भव हनूमतः ।

31. aaryaH yadi = (If) the venerable; sugriivaH = Sugreeva; satya samgaraH = true to his promise; me taarayet = can make me traverse; asmaat duH khaambu samrodhaat = from this ocean of sorrow; bhava = be; shiitaH = cool; hanuumataH = to Hanuma.

"If the venerable Sugreeva, true to his promise, can make me traverse from this ocean of sorrow, please be cool to Hanuma."

Verse Locator

ततः तीक्ष्ण अर्चिः अव्यग्रः प्रदक्षिण शिखो अनलः ॥ ५-५३-३२

जज्वाल मृग शाव अक्ष्याः शंसन् इव शिवम् कपेः ।

32. tataH = then; analaH = the fire-god; shamsanniva = as though informing; mR^igashabaakSyaaH = the fawn-eyed; Seetha; kapeH shivam = about the welfare of Hanuma; jajvaala = shone brilliantly; tiikSNaarchiH = with sharp flames; avyagraH = undisturbed; pradakSiNa shikhaH = shooting out pointed flames towards the right.

Then, the fire-god, as though informing the fawn-eyed Seetha about the well-being of Hanuma, shone brightly with sharp flames, undisturbed and shooting out pointed flames towards the right.

Verse Locator

हनुमज्जनकश्चापि पुच्छानलयुतोऽनिलः ॥ ५-५३-३३

ववौ स्वास्थ्यकरो देव्याः प्रालेयानिलशीतलः ।

33. anilaH apicha = even wind-god; hanumajjanakaH = father of Hanuma; puchchhaanala yutaH = combined with the fire on his tail; vavau = swept; praaleyaanila shiitalaH = coolly like a snow-breeze; svaasthyakaraH = creating a solace; devyaaH = to Seetha.

Even wind-god, the father of Hanuma, combined with the fire on Hanuma's tail, swept coolly like a snow-breeze, creating a solace to Seetha.

Verse Locator

दह्यमाने च लान्गूले चिन्तयामास वानरः ॥ ५-५३-३४

प्रदीप्तो अग्निः अयम् कस्मान् न माम् दहति सर्वतः ।

34. laN^guule = (While) his tail; dahyamaane = was burning; vaanaraH = Hanuma; chintayaamaasa = was reflecting; kasmaat = why; ayam agniH = this fire; pradiiptaH = which was burning; saavataH = on all sides; na dahati = was not burning; maam = him.

While his tail was in flames, Hanuma was reflecting why the fire, which was blazing on all sides, was not burning him.

Verse Locator

दृश्यते च महाज्वालः करोति च न मे रुजम् ॥ ५-५३-३५

शिशिरस्य इव सम्पातो लान्गूल अग्रे प्रतिष्ठितः ।

35. dR^ishyate = It is conspicuous; mahaajvaalaH = with large flames; na karoti cha = not creating; rujam = paoin; me = to me; iva = as though; shishirasya samghaataH = a snow-ball; pratiSThitaH = is kept; laaNguulaagre = at the tip of my tail.

"It is conspicuous with large flames. But it is not creating any paoin to me, as if a snow-ball is kept at the tip of my tail."

[Verse Locator](#)

अथवा तत् इदम् व्यक्तम् यत् दृष्टम् प्लवता मया ॥ ५-५३-३६
राम प्रभावात् आश्चर्यम् पर्वतः सरिताम् पतौ ।

36. athava = Or; plavataa = while jumping over; mayaa = by me; raama prabhaavaat = due to the power of Rama; aashcharyam = a surprise; dR^iSTam = was seen; parvatodadhi samgame = in a friendly alliance with a mountain and the sea; yat tat = by which; idam = this; vyaktam = is clear.

"Or, while I was jumping over the ocean, a surprise-alliance was formed with Mount Mainaka and through the mountain, with the ocean, because of Rama's power. By this, the reason of the coolness is clear."

[Verse Locator](#)

यदि तावत् समुद्रस्य मैनाकस्य च धीमथ ॥ ५-५३-३७
राम अर्थम् सम्भ्रमः तादृक् किम् अग्निः न करिष्यति ।

37. yadi = If; samudrasya = for the ocean; dhiimataH mynakasya = and the wise Mount Mainaka; taadR^ik sambhramaH = such an eagerness was there; raamaartham = for the sake of Rama; kim = why; agniH = the fire-god; nakariSyati = will not do it?

"If such an eagerness was there in the mind of the sea and the wise Mount Mainaka for the cause of Rama; will not the fire-god show the same degree of eagerness in making its touch cold?"

[Verse Locator](#)

सीतायाः च आनुशंस्येन तेजसा राघवस्य च ॥ ५-५३-३८
पितुः च मम सख्येन न माम् दहति पावकः ।

38. paavakaH = the fire; na dahati = does not burn; maam = me; aanR^ishamsyena = due to kindness; siitaayaaH = of Seetha; tejasaa = power; raaghavasya = of Rama; sakhyena = and friendship; mama pituH = of my father.

"The fire does not burn me, due to kindness of Seetha, powerfulness of Rama and friendliness of my father."

[Verse Locator](#)

भूयः स चिन्तयामास मुहूर्तम् कपि कुन्जरः ॥ ५-५३-३९
उत्पपात अथ वेगेन ननाद च महाकपिः ।

39. saH mahaakapiH = that Hanuma; kapikuN^jaraH = the foremost among monkeys; chintayaamaasa = reflected; bhuuyaH = again; atha = and thereafter; utpapaata = jumped; vegena = with swiftness; nanaada cha = and roared also.

That Hanuma, the foremost among the monkeys, reflected again for a moment, jumped with swiftness and roared too.

[Verse Locator](#)

पुर द्वारम् ततः श्रीमान् शैल शृङ्गम् इव उन्नतम् ॥ ५-५३-४०

विभक्त रक्षः सम्बाधम् आससाद अनिल आत्मजः ।

40. tataH = then; shriimaan = the glorious; anilaatmajaH = Hanuma; shaila shR^iN^gamiva = like a mountain-peak; aasasaada = approached; puradvaram = the city-gate; unnatam = which was looking high; vibhaktarakSaH sambaadham = and stood secluded from the crowds of demons.

Then, the glorious Hanuma like a mountain-peak, approached the city-gate, which was looking high and stood secluded from the crowds of demons.

[Verse Locator](#)

स भूत्वा शैल सम्काशः क्षणेन पुनः आत्मवान् ॥ ५-५३-४१

ह्रस्वताम् परमाम् प्राप्तो बन्धनानि अवशातयत् ।

41. saH aatmavaan = that prudent Hanuma; bhuutvaa = became; shaila samkaashaH = similar to a mountain; kSaNena = and within a moment; praaptaH = reached; paramaam hrasvataam = an exceedingly short form; avashaatayat = and became free; bandhanaani = from tethers.

That prudent Hanuma assumed the form of a mountain and immediately within a moment, assumed an exceedingly short form, thus becoming free from his tethers.

[Verse Locator](#)

विमुक्तः च अभवत् श्रीमान् पुनः पर्वत सन्निभः ॥ ५-५३-४२

वीक्षमाणः च ददृशे परिघम् तोरण आश्रितम् ।

42. shriimaan = the glorious Hanuma; vimuktashcha = having been free from his tethers; punaH = again; abhavat = assumed; parvatasannibhaH = a form equal to a mountain; viikSamaaNashcha = and while looking around; dadR^ishe = saw; parigham = an iron rod; toraNaashritam = belonging to the arched door-way.

The glorious Hanuma, having been free from his bonds, again assumed the form equal to a mountain and while looking around, found an iron rod belonging to the arched door-way.

[Verse Locator](#)

स तम् गृह्य महाबाहुः काल आयस परिष्कृतम् ॥ ५-५३-४३

रक्षिणः तान् पुनः सर्वान् सूदयामास मारुतिः ।

43. saH mahaabaahuH = that long-armed; maarutiH = Hanuma; punaH = again; gR^ihya = taking; tam = that rod; kaalaaasapariSkR^itam = made of iron; suudayaamaasa = killed; sarvaan = all; taan rakSiNaH = those guards.

That long-armed Hanuma, again taking that rod made of iron, killed all those guards.

[Verse Locator](#)

स तान् निहत्वा रण चण्ड विक्रमः ।

समीक्षमाणः पुनः एव लङ्काम् ।

प्रदीप्त लान्गूल कृत अर्चि माली ।

प्रकाशत आदित्य इव अंशु माली ॥ ५-५३-४४

44. saH = that Hanuma; raNa chaN^Da vikramaH = possessing impetuous valour in combat; nihattvaa = destroying; taan = them; punareva = and again; samiikSamaaNaH = looking over; laN^kaam = Lanka; prakaashata = shone; aaditya iva = like the sun; archimaalii = encircled with rays; pradiipta laaNguulakR^itaarchi maalii = with the wreath of flames; blazing on his tail.

That Hanuma, having an impetuous valour in combat, destroying those demons and looking over Lanka, shone like the sun encircled with rays, with the wreath of flames blazing on his tail.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे त्रिपञ्चशः सर्गः

Thus completes 53rd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 53

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 54 Verses converted to UTF-8, Nov 09

Introduction

Hanuma, with his blazing tail comes out and flits over the horses in Lanka, making up his mind to set fire to the city of Lanka which is the only work let for him to do. Hanuma burns the entire city, barring the abode of Vibhishana. All the demons were frightened o seeing the blazing fire, consuming their city with its trees, houses and a host of living beings. Surprised to see the city burning, the celestials and musicians (Gandharvas) gain a great delight.

[Verse Locator](#)

वीक्षमाणः ततो लन्काम् कपिः कृत मनो रथः ।
वर्धमान समुत्साहः कार्यं शेषम् अचिन्तयत् ॥ ५-५४-१

1. tataH = then; kR^ita manorathaH = after fulfilling his heart's wish; kapiH = Hanuma; viikSamaaNah = looking over; laN^kaam = Lanka; achintayat = thought; kaarya sheSam = about the remaining act to be done; vardhamaanasamutsaahaH = with an augmented energy.

Then, after fulfilling his heart's wish, Hanuma, looking over Lanka, thought about the remaining act to be done, with an augmented energy.

[Verse Locator](#)

किम् नु खल्व् अविशिष्टम् मे कर्तव्यम् इह साम्प्रतम् ।
यत् एषाम् रक्षसाम् भूयः सप्ताप जननम् भवेत् ॥ ५-५४-२

2. kimnu = which; kartavyam = (is the) act; khalu = indeed; avashiSTam = remaining; iha = here; me = for me; yat = that; ibhavet = may; bhuuyaH = anguish; saampratam = now; eSaam = to these; rakSasaam = demons?

"Which act indeed is remaing nowto be done by me here, that may further create anguish to these demons?"

[Verse Locator](#)

वनम् तावत् प्रमथितम् प्रकृष्टा राक्षसा हताः ।

बल एक देशः क्षपितः शेषम् दुर्ग विनाशनम् ॥ ५-५४-३

3. **vanam** = the garden; **pramathitam taavat** = has been destroyed; **prakR^iSTaaH** = excellent; **raakSasaaH** = demons; **hataaH** = have been killed; **balaikadeshaH** = a portion of the army; **kSapitaH** = has been destroyed; **durgavinaashanam** = the demolition of the fort; **sheSam** = is remaining.

"I have demolished the garden. I have killed excellent demons. I destroyed a portion of the army. The demolition of the fort is still remaining."

[Verse Locator](#)

दुर्गे विनाशिते कर्म भवेत् सुख परिश्रमम् ।

अल्प यत्नेन कार्ये अस्मिन् मम स्यात् सफलः श्रमः ॥ ५-५४-४

4. **durge** = (While) the fort; **vinaashite** = is destroyed; **karma** = the task; **bhavet** = will become; **sukhaprishramam** = bereft of fatigue; **alpayatnena** = by a small effort; **asmin kaarye** = in this task; **shramaH** = the work; **syaaat** = will become; **saphalah** = fruitful.

"When the fort gets destroyed, the task (of Rama's battle) will be devoid of fatigue. Even with a small effort in this task, the work will become fruitful."

[Verse Locator](#)

यो हि अयम् मम लान्गूले दीप्यते हव्य वाहनः ।

अस्य सम्तर्पणम् न्याय्यम् कर्तुम् एभिः गृह उत्तमैः ॥ ५-५४-५

5. **nyaayam** = It is justified; **kartum** = to do; **samtarpaNam** = the act of satiating; **asya** = to it; **ayam** = this; **haryavaahanaH** = fire; **yaH diipyate** = which is flaring up; **mama laaNguule** = on my tail; **ebhiH** = with these; **gR^ihottamaH** = excellent houses.

"It is justified to satisfy this blazing flame on my tail, by feeding it to the full, with these excellent houses (in the city of Lanka)."

[Verse Locator](#)

ततः प्रदीप्त लान्गूलः सविद्युत् इव तोयदः ।

भवन अग्रेषु लन्काया विचचार महाकपिः ॥ ५-५४-६

6. **tataH** = then; **mahaakapiH** = Hanuma; **prataptalaaNguulaH** = with his burning tail; **vichachaara** = strolled; **bhavanaagreSu** = over the house-tops; **laN^kaayaaH** = in Lanka; **savidyut toyadaH iva** = like a cloud charged with lightning.

Then, Hanuma, with his burning tail, strolled over the house-tops of Lanka, like a cloud charged with lightning.

[Verse Locator](#)

गृहाद्गृहम् राक्षसानामुद्यानानि च वानरः ।

वीक्षमाणो ह्यसम्त्रस्तः प्रासादांश्च चचार सः ॥ ५-५४-७

7. **viikSamaaNaaH** = Surveying; **udyaanaani** = the gardens; **praasaadaashcha** = and lofty palatial mansions; **saH vaanaraH** = that Hanuma; **asamtraptaH** = without fear; **chachaara** = wandered; **gR^ihaat** = from one house; **gR^iham** = to another house; **raakSasaanaam** = of the demons.

Surveying the gardens and lofty palatial mansions, that Hanuma, without fear, passed from one house to another, of the demons.

[Verse Locator](#)

अवप्लुत्य महावेगः प्रहस्तस्य निवेशनम् ।
अग्निम् तत्र स निक्षिप्य श्वसनेन समो बली ॥ ५-५४-८
ततोऽन्यत्पुप्लुवे वेश्म महापार्श्वस्य वीर्यवान् ।
मुमोच हनुमान् अग्निम् काल अनल शिखा उपमम् ॥ ५-५४-९

8; 9. **avaplutya** = jumping down; **prahastasya niveshanam** = on Prahasta's house; **viiryavaan** = the valiant; **saH** = Hanuma; **mahaavegaH** = with great swiftness; **balii** = having strength; **samaH** = equal; **shvasanena** = to wind; **nikSipya** = putting down; **agnim** = fire; **tatra** = on it; **tataH** = and from there; **pupluve** = jumped over; **anyat** = another; **veshma** = house; **mahaaparshvasya** = of Mahaparsva; **hanumaan** = Hanuman; **mumocha** = dropped; **agnim** = fire; **kaalaanalashikhopamam** = resembling a flame of fire that is to destroy the world; (on that house).

Jumping down on Prahasta's house, the valiant Hanuma, with great swiftness, having strength equal to wind, scattering fire on it, jumped over from there, to another house belonging to Mahaparsva. Hanuma, with great swiftness, having strength equal to wind, scattering fire on it, jumped over from there, to another house belonging to Mahaparsva. Hanuma scattered a fire there resembling a flame of fire that is to destroy the world.

[Verse Locator](#)

वज्रदंष्ट्रस्य च तदा पुप्लुवे स महाकपिः ।
शुकस्य च महातेजाः सारणस्य च धीमतः ॥ ५-५४-१०

10. **saH mahaakapiH** = that Hanuma; **mahaatejaa** = of great splendour; **tadaa** = then; **pupluve** = jumped over; (the houses); **vajradamSTrasycha** = of Vajradamshttra; **shukasya** = of Shuka; **dhiimataH saaraNasya** = and of the intelligent Sarana.

That Hanuma, of great splendour, then leapt to the houses of Vajradamshttra, Shuka and Sarana, the intelligent.

[Verse Locator](#)

तथा चेन्द्रजितो वेश्म ददाह हरियूथपः ।
जम्बुमालेः सुमालेश्च ददाह भवनम् ततः ॥ ५-५४-११
रश्मिकेतोश्च भवनम् सूर्यशत्रोस्तथैव च ।
ह्रस्वकर्णस्य दंष्ट्रस्य रोमशस्य च रक्षसः ॥ ५-५४-१२
युद्धोन्मत्तस्य मत्तस्य ध्वजग्रीवस्य रक्षसः ।
विद्युज्जिह्वस्य घोरस्य तथा हस्तिमुखस्य च ॥ ५-५४-१३
कराळस्य पिशाचस्य शोणिताक्षस्य चैव हि ।
कुम्भकर्णस्य भवनम् मकराक्षस्य चैव हि ॥ ५-५४-१४
यज्ञशत्रोश्च भवनम् ब्रह्मशत्रोस्तथैव च ।
नरान्तकस्य कुम्भस्य निकुम्भस्य दुरात्मनः ॥ ५-५४-१५

वर्जयित्वा महातेजा विभीषणगृहम् प्रति ।

क्रममाणः क्रमेणैव ददाह हरिपुङ्गवः ॥ ५-५४-१६

11; 12; 13; 14;15; 16. varjayitvaa = leaving; vibhiiSaNa gR^ihamprati = the house of Vibhishana; haripuN^gava = Hanuma; mahaatejaaH = of great splendour; kramamaaN^aH = went; krameNaiva = successively; bhavanam = to the house; rashmiketoshcha = of Rashmikutu; tathaiva cha = and; suuryashatroH = of surya shatru; hrasvakarNashcha = of Hrasvakarna; damSTrasya = of Damstra; rakSasaH romashasya = of Romasha the demon; yuddhonmattasya = of Yuddhaumatta; mattasya = of Matta; rakSasaH dhvajagriivasya = of Dhvajagriva; the demon; ghorasya vidyujjihvasya = of the terrific Vidyujjihva; tathaa = and; hastimukhasya cha = of Hastimukha; karaahasya = of Karala; pishaachasya = of Pishacha; shoNitaakSasya chaiva hi = of Shonitaaksha; bhavanam = the house; kumbhakarNasya = of Kumbhakarna; makaraakSasya chaivahi = of Makaraaksha; yajjNashatroscha bhavanam = the house of Yajnashatru; tathaiva cha = and; brahmashatro = of Bhrahmashatru; naraantakasya = of Narantaka; kumbhasya = of Kumbha; duraatmanaH nikumbhasya = and the house of the evil minded Nikumbha.

Leaving the house of Vibhishana, Hanuma of great splendour, went successively to the houses of Rashmikutu, Surya shatru, Hrasvakarna, Damshttra, Romasha the demon, Yuddhonmatta, Matta, Dhvajagreeva the demon, the terrific Vidyujjihva, Hastimukha, Karala, Pishacha, Shonitaaksha, Kumbhakarna, Makaraksha, Yajnashatru, Brahmashatru, Narantaka, Kumbha as also the evil-minded Nikumbha and burnt the houses.

[Verse Locator](#)

तेषु तेषु महार्हेषु भवनेषु महायशाः ।

गृहेष्वृद्धिमतामृद्धिम् ददाह स महाकपिः ॥ ५-५४-१७

17. saH mahaakapiH = that Hanuma; mahaayashaaH = of great fame; dadaaha = burnt away; R^iddhim = the wealth; teSu teSu = in the respective; mahaarheSu gR^iheSu = mansions; R^iddhimataam = of the rich.

That Hanuma of great fame burnt away wealth in the mansions of the rich.

[Verse Locator](#)

सर्वेषाम् समतिक्रम्य राक्षसेन्द्रस्य वीर्यवान् ।

आससादाथ लक्ष्मीवान् रावणस्य निवेशनम् ॥ ५-५४-१८

18. samatikramya = having passed over; sarveSaam = all the houses; viiryavaan = the mighty; lakSmiivaan = Hanuman of glory; atha = thereafter; aasasaada = approached; niveshanam = the house; rakSasendrasya = of Ravana the king of demons.

Having passed over all the houses, the mighty and glorious Hanuma thereafter approached the house of Ravana the king of demons.

[Verse Locator](#)

ततस्तस्मिन् गृहे मुख्ये नानारत्नविभूषिते ।

मेरुमन्दरसंकाशे सर्वमङ्गलशोभिते ॥ ५-५४-१९

प्रदीप्तमग्निमुत्सृज्य लाङ्गूलाग्रे प्रतिष्ठितम् ।

ननाद हनुमान् वीरो युगान्तजलदो यथा ॥ ५-५४-२०

19; 20. tataH = thereafter; utsR^ijya = throwing; pradiiptam = blazing; agnim = fire; pratiSThitam = located; laN^anguulaagre = at the tip of his tail; tasmin mukhye gR^ihe = on that principal house; naanaaratna vibhuuSite = decorated with various kinds of precious stones; merumandara samkaashe = resembling Mounts Meru and Mandara; sarvamaNgala

shobhite = and embellished with all good work; **viiraH** = the valiant; **hanumaan** = Hanuma; **nanaada** = roared; **yugaantajalado yathaa** = like a cloud thundering at noon-time in rainy season.

Thereafter, scattering a blazing fire located at the tip of his tail, on that principal house, decorated with various kinds of precious stones, resembling Mounts Meru and Mandara as also embellished with all good work, the valiant Hanuma roared like a cloud thundering at noon-time in a rainy season.

[Verse Locator](#)

श्वसनेन च सम्योगात् अतिवेगो महाबलः ।
काल अग्निः इव जज्वाल प्रावर्धत हुत अशनः ॥ ५-५४-२१

21. **samyogaat** = in contact; **shvasanena** = with the wind; **hutaashanah** = the fire; **praavardhata** = escalated; **ativegaH** = with a great speed; **mahaabalaH** = and a great intensity; **jajvaala** = blazed; **kaalagniriva** = like a fire that is to destroy the world.

In contact with the wind, the fire escalated with a great speed and intensity, blazing like a fire that is to destroy the world.

[Verse Locator](#)

प्रदीप्तम् अग्निम् पवनः तेषु वेश्मसु चारयत् ।
अभूच्छवसनसम्योगादतिवेगो हुताशनः ॥ ५-५४-२२

22. **pavanaH** = the wind; **aachaarayat** = carried; **pradiiptam** = the blazing; **agnim** = fire; **teSu veshmasu** = on those houses; **shvasanam yogaat** = by combining with the wind; **hutaashanaH** = the fire; **abhoot** = became; **ativegaH** = very swift.

The wind carried the blazing fire to other houses. In conjunction with the wind, the fire became very swift.

[Verse Locator](#)

तानि कान्चन जालानि मुक्ता मणिमयानि च ।
भवानि अवशीर्यन्त रत्नवन्ति महान्ति च ॥ ५-५४-२३

23. **taani mahaanti cha bhavanaani** = those; large houses; **kaaNchana jaalaani** = with golden windows; **muktaamaNimayaani cha** = embedded with pearls; gems; **ratnavanti** = and precious stones; **avashiiryanta** = were shattered (to pieces).

Those large houses, with golden windows, embedded with pearls, gems and precious jewels were shattered to pieces.

[Verse Locator](#)

समजज्ञे तुमुलः शब्दो राक्षसानाम् प्रधावताम् ।
स्वग्रिहस्य परित्राणे भग्नोत्साहोर्जिअश्रियाम् ॥ ५-५४-२४
नूनेमेषाऽग्निरायातः कपिरूपेण हा इति ।

24. **tumulaH** = a tumultuous; **shabdaH** = voice; **samjajNe** = was produced; **iti** = saying; **haa** = "Alas!"; **eSaH agniH** = this fire; **aayataH** = has come; **nuunam** = really; **kapiruupena** = in the form of a monkey!"; **raakSasaanaam** = by the demons; **pradhaavataam** = who were running (hither and thither); **paritraaNe** = to protect; **svagR^ihasya** = their houses; **bhagnotsaahorjita shriyaam** = who lost their energy and abundant wealth.

The demons, who were running hither and thither to protect their houses and who lost their spirits and abundant wealth, created a tumultuous noise, saying "Alas! The fire-god has come really in a form of this monkey!"

[Verse Locator](#)

क्रन्दन्त्यः सहसा पेतुः स्तनंधयधराः स्त्रियः ॥ ५-५४-२५

काश्चिरग्निपरीतेभ्यो हर्म्येभ्यो मुक्तमूर्धजाः ।

पतन्त्यो रेजिरेऽभ्रेभ्यः सौदामिन्य इवाम्बरात् ॥ ५-५४-२६

25; 26. **kaashchit** = some; **striyaH** = women; **krandantyaH** = crying; **stamamdahaya dharaaH** = carrying their suckling's; **muktamuurdhajaaH** = and having their hair dishevelled; **petuh** = felldown; **sahasaa** = quickly; **harmebhyaH** = from their houses; **agniparitebhyaH** = enveloped by fire; **rejire** = and shone; **soudaaminyaH iva** = like lightning's; **patantyaH** = falling; **abhrebhyaH** = from clouds; **ambaraat** = from the sky.

Some women crying and carrying their suckling's with their hair dishevelled, fell down from their houses, which were enveloped with fire, and shone like flashes of lightning falling from clouds in the sky.

[Verse Locator](#)

वज्र विद्रुम वैदूर्य मुक्ता रजत संहितान् ।

विचित्रान् भवनात् धातून् स्यन्दमानान् ददर्श सः ॥ ५-५४-२७

27. **saH** = that Hanuma; **dadarsha** = saw; **syandamaanaan** = molten; **dhaatuun** = metals; **vajra vidruma vaiduurya muktaa rajata samhitaan** = mixed with diamonds; corals; cat's eye gems; pearls and silver; **vichintraan bhavanaat** = (surging) from every marvellous house.

That Hanuma saw molten metals mixed with diamonds, corals, cat's eye-gems, pearls and silver, surging from every marvellous house.

[Verse Locator](#)

न अग्निः तृप्यति काष्ठानाम् तृणानाम् च यथा तथा ।

हनूमान् राक्षस इन्द्राणाम् वधे किञ्चिन् न तृप्यति ॥ ५-५४-२८

न हनूमद्विशस्तानाम् राक्षसानाम् वसुन्धरा ।

28. **yathaa** = how; **agniH** = the fire; **natR^ipyati** = is not satisfied; **kaaSThaanaam** = with firewood; **tR^iNaanaam** = and dry blades of grass; **tathaa** = so also; **hanumaan** = Hanuma; **natR^ipyati** = was not satisfied; **kimchit** = even a little; **vadhe** = in killing; **raakSasendraaNam** = of demons; **vasundharaa** = the earth; **na** = is not wearied; **raakSasaanaam** = with the demons; **hanumadvishastaanaam** = killed by Hanuma (receiving in her lap)

As the fire does not get satisfied with any amount of firewood and straw fed to it, Hanuma was not wearied in killing any number of demons. The earth was not then wearied in receiving the number of demons killed by Hanuma (in her lap).

[Verse Locator](#)

क्वचिक्लिंशुकसम्काशाः क्वचिच्छाल्मलिसन्निभाः ॥ ५-५४-२९

क्वचित्कुङ्कुमसम्काशाः शिखा वह्नेश्चकाशिरे ।

29. **shikaaH** = flames; **vahneH** = of fire; **chakaashire** = glittered; **kimshukasamkaashaaH** = like Kimshuka (Butea frondosa) flowers; **kvachit** = at some

places; **shaalmali sannibhaaH** = like blossoms of Shalmali tree (Salmalia malabarica); **kvachit** = at some places; **kuNkuma samkaashaaH** = like flowers of saffron; **kvachit** = at some places.

Flames of fire glittered like Kimshuka flowers at some places, blossoms of Shalmali tree at some places and like saffron-flowers at some other places.

[Verse Locator](#)

हनूमता वेगवता वानरेण महात्मना ।
लङ्कापुरम् प्रदग्धम् तद्ग्रेण त्रिपुरम् यथा ॥ ५-५४-३०

30. **tat** = that; **laN^kaapuram** = city of Lanka; **pradagddham** = was scorched; **mahaatmanaa hanuumataa** = by the high-souled Hanuma; **vegavataa vaanareNa** = the swift monkey; **tripuram yathaa** = as Tripura city; (was scorched); **rudreNa** = by Rudra.

The high souled Hanuma, the swift monkey scorched the city of Lanka, as Rudra scorched the city of Tripura.

[Verse Locator](#)

ततस्तु लङ्कापुरपर्वताग्रे ।
स्मृत्थितो भीमपराक्रमोऽग्निः ।
प्रसार्य चूडावलयम् प्रदीप्तो ।
हनूमता वेगवता विसृष्टः ॥ ५-५४-३१

31. **tataH** = then; **agniH** = the fire; **bhiima paraakramah** = having a terrific prowess; **visR^iSTaH** = diffused; **vegavataa hunuumataa** = by the swift Hanuma; **prasaarya** = having stretched out; **chuuDaavalayam** = a circle of flames; **pradiiptaH** = blazed; **samutthitaH** = and rose up; **laN^kaapura parvataagre** = to the summit of the mountain on which the city of Lanka was situated.

Then, the fire having a terrific prowess, diffused by the swift Hanuma, stretching out a circle of flames, blazed and rose up to the summit of the mountain on which the city of Lanka.

[Verse Locator](#)

युगान्तकालानलतुल्यवेगः ।
समारुतोऽग्निर्वृधे दिवस्पृक् ।
विधूमरश्मिर्भवनेषु सक्तो ।
रक्षः शरीराज्यसमर्पितार्चिः ॥ ५-५४-३२

32. **agniH** = (that) fire; **bhavaneSu** = saktaH = diffused on those buildings; **samaarutaH** = together with the wind; **yugaanta kaalaanala tulya vegaH** = having a speed equal to the fire at the time of dissolution of the world; **vavR^iddhe** = grew taller; **divispR^ik** = touching the sky; (that fire was) **vidhuuma rashmiH** = having smokeless splendour; **rakSaH shariiraajya samarpitaarchiH** = with flames consigned to the bodies of demons like a ghee.

That fire diffused on those buildings, together with the wind picked up a speed equal to that of a fire at the time of dissolution of the world. It grew taller, touching the sky with a smokeless splendour. Those flames of fire shot up, as inflamed by ghee

[Verse Locator](#)

आदित्यकोटीसदृशः सुतेजा ।
लङ्काम् समस्ताम् परिवार्य तिष्ठन् ।
शब्दैरनेकैरशनिप्ररूढै ।
भिन्दिन्निवाण्डम् प्रबभौ महाग्निः ॥ ५-५४-३३

33. **mahaagniH** = the great fire; **parivaarya tiSThan** = persisted; surrounding; **samastaan laN^kaam** = the entire Lanka; **sutejaaH** = with a good splendour; **aaditya koTiisadR^ishaH** = equal to that of a crore of suns; **prababhau** = blazed; **aN^Dam bhindanniva** = like a broken-up hemi-sphere of the world; **shabdaiH** = with sounds; **anekaiH** = in multitude; **ashanipraruuDhaH** = of a widely thunderbolt.

The great fire persisted, surrounding the entire Lanka, having a good splendour equal to that of millions of suns and blazed like a broken-up hemi-sphere of the world, creating many sounds of a wide-spread thunderbolt.

[Verse Locator](#)

तत्राम्बरादग्निरतिप्रवृद्धो ।
रूक्षप्रभः किंशुकपुष्पचूडाः ।
निर्वाणधूमाकुलराजयश्च ।
नीलोत्पलाभाः प्रचकाशिरेऽभ्राः ॥ ५-५४-३४

34. **tatra** = there; **ruukSaprabhaH** = with a harsh splendour; **agniH** = the fire; **atipravR^iddhaH** = extended fully; **ambaraat** = to the sky; **kimshukapuSpa chuuDa** = having a crest like; kimshuka flowers; (shooting flames) **abravaaH** = the clouds; **niilotpalaabhaaH** = bearing the colour of blue lotuses; **prachakaashire** = shone; **nirvaaNa dhuuma kuularaajayaH** = as covered by smoke formed out of extinguished fire.

The fire with a fierce splendour there, extended fully to the sky, shooting flames like Kumshuka flowers. The clouds, bearing the colour of blue lotuses, shone as covered by smoke formed out of the extinguished fire.

[Verse Locator](#)

वज्री महेन्द्रस्त्रिदशेश्वरो वा ।
साक्षाद्यमो वा वरुणोऽनिलो वा ।
रुद्रोऽग्निरर्को धनदश्च सोमो ।
न वानरोऽयम् स्वयमेव कालः ॥ ५-५४-३५

35. **ayam** = he; **na** = is not; **vaanaraH** = a monkey; (He is) **mahendraH vaa** = either Indra; **vajraa** = wielding a thunderbolt; **saakSaat yamovaa** = or Yama the lord of death appearing before the eyes; **varuNaH** = or Varuna the lord of water; **anilovaa** = or the wind-god; **agniH** = or the fire; **rudraH** = seated in the third eye of Lord Shiva; **arkaH** = or the sun-god; **dhanadashcha** = or Kubera the lord of riches; **somah** = or the moon-god; **svayameva kaalaH** = he may be Kala (the Time-spirit) himself.

"He is not a monkey. He is either Indra the Lord of celestials wielding a thunderbolt, or Yama the lord of death of water, or the wind-god or the fire seated in the third eye of Lord Shiva or the sun-god or Kubera the lord of riches or the moon-god. He may be Kala (the Time-spirit) himself."

[Verse Locator](#)

किम् ब्रह्मण सर्वपितामहस्य ।

सर्वस्य धातुश्चतुराननस्य ।

इहागतो वानररूपधारी ।

रक्षोपसम्हारकरः प्रतापः ५-५४-३६

36. kim = whether; chaturaananasya brahmaNaH prataapaH = the rage of four-faced Brahma; sarva pitaamahasya = the grand father of all; sarvasya dhaatuH = and the creator of all; upaayataH = has arrived; iha = here; vaanara ruupa dhaarii = in the guise of a monkey; rakSopasamhaarakaraH = playing the role of a destroyer of demons?.

"Whether the rage of four-faced Brahma, the grand father of all and the creator of all has arrived here in the guise of a monkey, playing the role of a destroyer of demons?"

[Verse Locator](#)

किम् वैष्णवम् वा कपिरूपमेत्य ।

रक्षोविनाशाय परम् सुतेजः ।

अनन्तमव्यक्तमचिन्त्यमेकम् ।

स्वमायया साम्प्रतमागतम् वा ५-५४-३७

37. kim vaa = or whether; param = a supreme; sutejaH = bright energy; vaiSNavam = of Vishnu; the lord of maintenance of the Universe; achintyam = unthinkable; avyaktam = unmanifest; anantam = infinite; edam = and peerless; aagatam = arrived; etya kapiruupam = assuming the form of a monkey; rakSovinaashaaya = for the destruction of demons; saampratam = now; svamaayayaa = by virtue of Her extra ordinary power?

"Or whether a supreme bright energy of Vishnu, the lord of maintenance of the Universe, unthinkable, unmanifest, infinite and peerless, arrived now, assuming the form of a monkey for the destruction of demons, by virtue of Her extraordinary power?"

[Verse Locator](#)

इत्येवमूचुर्बहवो विशिष्टा ।

रक्षोगणास्तत्र समेत्य सर्वे ।

सप्राणिसम्घां सगृहाम् सवृक्षाम् ।

दग्धाम् पुरीम् ताम् सहसा समीक्ष्य ॥ ५-५४-३८

38. ityevam = thus; uchuH = spoke; sarve = all; vishiSTaaH raakSogaNaaH = those excellent troops of demons; bahavaH = in multitude; sametya = gathering together; tatra = there; samiikSya = on seeing; taam puriim = the city; dagdhaam = burnt; sahasaa = so soon; sapraaNisamghaam = with its host of living beings; sagR^ihaam = along with houses; savR^ikSaam = as also trees.

Thus spoke all those excellent troops of demons in multitude, gathering together there, on seeing that city scorched so soon, with its host of living beings, houses and trees.

[Verse Locator](#)

ततस्तु लङ्का सहसा प्रदग्धा ।

सराक्षसा साश्वरथा सनागा ।

39. tataH = then; laN^kaa = Lanka; pradagdhaa = having been scorched; sahasaa = suddenly; saraakSasaa = with its demons; saashva rathaa = horses; chariots; sa naagaa = elephants; sapkSisamghaa = multitude of birds; samR^igaa = animals; savR^ikSaa = and trees; ruroda = cried; diinaa = pititably; sashabdam tumulam = with tumultuous noise.

Then, Lanka having been scorched with its demons, horses, chariots, elephants, multitude of birds, animals and trees, cried pititably with tumultuous noise.

[Verse Locator](#)

हा तात हा पुत्रक कान्त मित्र ।

हा जीवितम् भोगयुतम् सुपुण्यम् ।

रक्षोभिरेवम् बहुधा ब्रुवद्भिः ।

शब्दः कृतो घोररवः सुभीमः ॥ ५-५४-४०

40. subhiimaH = a very terrific; shabdaH = noise; kR^itaH = was made; ghoraravaH = with a dreadful sound; bruvadbhiH = spoken; bahudhaa = in many ways; rakSobhiH = by demons; evam = thus; haa taata = O my dear father!; haa putraka = O my beloved son!; kaanta = O my beloved husband!; mitra = O my friend!; haa supuNyam jiivitam = O my very auspicious life; bhogayutam = filled with enjoyments.

Making a very terrific noise with a dreadful sound, the demons cried in various ways as follows: "O my dear beloved son! O my beloved husband! O my friend! O my very auspicious life, filled with enjoyments!"

[Verse Locator](#)

हुताशनज्वालसमावृता सा ।

हतप्रवीरा परिवृत्तयोधा ।

हनूमतः क्रोधबलाभिभूता ।

बभूव शापोपहतेअ लङ्का ॥ ५-५४-४१

41. saa laNKaa = that Lanka; babhuuva = appeared; shaapopahateva = as afflicted by a curse; krodha balaabhibhuutaa = defeated by a strong fury; hanuumataH = of Hanuma; hutaashana jvaala samaavR^itaa = enveloped by flames of fire; hata praviiraa = with its distinguished heroes killed; parivR^ittayodhaan = with its warriors retreated.

That Lanka appeared as though afflicted by a curse, as defeated by a strong fury of Hanuma, enveloped by flames of fire, with its distinguished heroes killed and with its warriors in retreat.

[Verse Locator](#)

स सम्भ्रामत्रस्तविषण्णराक्षसां ।

समुज्ज्वलज्वालहुताशनाङ्किताम् ।

ददर्श लङ्काम् हनुमान् महामानाः ।

स्वयम्भूकोपोपहतामिवावनिम् ॥ ५-५४-४२

42. hanumaan = Hanuma; mahaamanaaH = with his great mind; dadarsha = saw; laN^kaam = Lanka; sasambhramatrasta viSaNNa raakSasaam = with its confused;

frightened and dejected demons; **samujjvala hutaashanaaN^kitaam** = marked by blazing flames of fire; **avanim iva** = appearing like an earth; **svayambhu kopahataam** = afflicted by the fury of Brahma; the creator of the universe.

Hanuma, with his great mind, saw Lanka with its dazed, frightened and dejected demons, marked by blazing flames of fire and afflicted by the fury of Brahma the creator of the universe.

[Verse Locator](#)

भम्क्त्वा वनम् पादपरत्नसम्कुलम् ।
हत्वा तु रक्षांसि महान्ति सम्युगे ।
दग्ध्वा पुरीम् ताम् गृहरत्नमालिनीम् ।
तस्थौ हनूमान् पवनात्मजः कपिः ॥ ५-५४-४३

43. **bhamktvaa** = Breaking; **vanam** = the garden; **paadaparatna samkulam** = which was full of excellent trees; **hanuumaan** = Hanuma; **pavanaatmajaH kapiH** = the monkey and son of wind-god; **hatvaa** = (after) killing; **mahaanti** = great; **rakSaamsi** = demons; **samyuge** = in the battle; **dagdhvaa** = and scorching; **taam purrim** = that city; **gR^iharatnamaaliniim** = endowed with a series of excellent houses; **tasthau** = stood at ease.

After demolishing the garden which was full of excellent trees, killing great demons in battle and burning that city endowed with a series of excellent houses, Hanuma the monkey and the son of wind-god, stood at ease.

[Verse Locator](#)

त्रिकूटशृङ्गाग्रतले विचित्रे ।
प्रतिष्ठितो वानरराजसिंहः ।
प्रदीप्तलाङ्गूलकृतार्चिमाली ।
व्यराजतादित्य इवांशुमाली ॥ ५-५४-४४

44. **pratiSThitaH** = standing; **vichintre trikuuTa shR^ingaagratale** = on the wonderful flat summit of Mount Trikuta; **vaanara raaja simhaH** = Hanuma; the foremost leader of the monkeys; **pradiipta laaNguula kR^itaarchimaalii** = having a garland of flames formed by his blazing tail; **vyaraajata** = shone; **aadityaH iva** = like the sun; **amshumaalii** = having a garland of rays.

Standing there on the wonderful flat summit of Mount Trikuta, Hanuma the foremost leader of the monkeys, having a garland of flames formed by his blazing tail, shone like the sun having a garland of rays.

[Verse Locator](#)

स राक्षसांस्तान् सुबहूंश्च हत्वा ।
वनम् च भम्क्त्वा बहूपादपम् तत् ।
विसृज्य रक्षोभवनेषु चाग्निम् ।
जगाम रामम् मनसा महात्मा ॥ ५-५४-४५

45. **hatvaa** = killing; **taan subabhuun** = those several; **raakSasaan** = demons; **bhaktvaa** = demolishing; **tat vanamcha** = that garden also; **bahupaadapam** = endowed with several trees; **visR^ijya** = and throwing; **agnim** = fire; **rakSobhavaneSu** = on the houses of demons; **saH mahaatmaa** = that high souled Hanuma; **manasaa** = mentally; **jagaama** = went; **raamam** = to Rama.

Killing those multitudes of demons, demolishing that garden endowed with several trees and scattering fire on the houses of demons, the high-souled Hanuma sought Rama with his mind.

[Verse Locator](#)

ततस्तु तम् वानवीरमुख्यम् ।
महाबलम् मारुततुल्यवेगम् ।
महामतिम् वायुसुतम् वरिष्ठम् ।
प्रतुष्टवुर्देवगणाश्च सर्वे ॥ ५-५४-४६

46. tataH = then; sarve = all; devagaNaaH = the multitude of celestials; pratuSTuvuH = enlogised; tam vaayusutam = that Hanuma; vaanara viira mukhyam = the principal; warrior of the monkeys; mahaabalam = possessing great strength; maarutatulya vegam = and swiftness equal to the wind; mahaamatim = greatly intelligent; variSTham = and the most excellent.

Then, all the multitude of celestials enlogised that Hanuma, the principal warrior of the monkeys, possessing great strength and swiftness similar to the wind, greatly intelligent and the most excellent.

[Verse Locator](#)

भम्क्त्वा वनम् महातेजा हत्वा रक्षांसि सम्युगे ।
दग्ध्वा लङ्कापुरीम् रम्याम् रराज स महाकपिः ॥ ५-५४-४७

47. bhanktvaa = demolishing; vanam = the garden; hatvaa = killing; rakSaamsi = the demons; samyuge = in battle; mahaatejaaH = greatly splendoured; mahaakapiH = Hanuma; raraaja = shone; dagdhvaa = after burning; ramyaam = the beautiful; laN^kaapuriim = City of Lanka.

Demolishing the garden, killing the demons in battle, Hanuma of great splendour shone brightly, after burning the beautiful City of Lanka.

[Verse Locator](#)

तत्र देवाः सगन्धर्वाः सिद्धाश्च परमर्ष्यः ।
दृष्ट्वा लङ्काम् प्रदग्धाम् ताम् विस्मयम् परमम् गताः ॥ ५-५४-४८

48. dR^iSTvaa = seeing; taam laNkaam purrim = that city of Lanka; dagdhaam = burnt; tatra = there; devaaH = celestials; siddhaashcha = saints; para marSayaH = and great sages; sagandharvaaH = along with celestial musicians; gataaH = got; paramam = a colossal vismayam = surprise.

Seeing that city of Lanka burnt there, celestials, saints and great sages along with celestial's musicians, got a colossal surprise.

[Verse Locator](#)

तम् दृष्ट्वा वानरश्रेष्ठम् हनुमन्तम् महाकपिम् ।
कालाग्निरिति संचिन्त्य सर्वभूतानि तत्रसुः ॥ ५-५४-४९

49. dR^iSTvaa = seeing; tam hanumantam = that Hanuma; vaanarashreSTham = the foremost among the monkeys; mahaakapim = and a great monkey; sarva bhuutaani = all the created beings; tatraasuH = were frightened; samchintya = thinking him; kaalaagni riti = to be a fire that is to destroy the world.

Seeing that Hanuma, the foremost among the monkeys and a mighty monkey, all the created beings were frightened, thinking of him as a fire that is to destroy the world.

देवाश्च सर्वे मुनिपुङ्गवाश्च ।
 गन्धर्वविद्याधरनागयक्षाः ।
 भूतानि सर्वाणि महान्ति तत्र ।
 जग्मुः पराम् प्रीतिमतुल्यरूपाम् ॥ ५-५४-५०

50. tatra = there; sarve = all; devaashcha = the celestials; munipuN^gavaashcha = excellent sages; gandharva vidyaadhara naagayakSaaH = Gandharvas the celestials musicians; Vidyaadharas the supernatural beings; Nagas the celestial serpents and Yakshas the spirits; sarvaani = all; mahaanti bhuutaani = great living beings; jagmuH = got; paraam = a great; atulya ruupaam = peerless; priitim = delight.

There, all the celestial musicians, Vidyadharas the supernatural beings, Nagas the celestial serpents, Yakshas the spirits and all great living beings attained a great joy.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे चतुःपञ्चाशः सर्गः

Thus completes 54th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 54

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50				



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 55 Verses converted to UTF-8, Nov 09

Introduction

Making out that the whole of Lanka is reduced to ashes and conjecturing that Seetha too thus might have lost her life, Hanuma begins to reproach himself for his unrestrained exhibition of anger. Hanuma regrets that if Seetha dies now in this fire of Lanka, Rama and his brothers on hearing that report will not survive. While reflecting thus, Hanuma sees some good omens and asserts himself that Seetha can survive from the harsh forces of fire by her virtues of penance and devotion to Rama. In the meantime, he hears of her safety from the lips of Charanas (celestial bards) and feels consoled. Hanuma makes up his mind to return only after seeing her again.

[Verse Locator](#)

संदीप्यमानाम् विध्वस्ताम् त्रस्त रक्षो गणाम् पुरीम् ।

अवेक्ष्य हानुमाम् लन्काम् चिन्तयामास वानरः ॥ ५-५५-१

1. aavekSya = seeing; laN^kaam purrim = the city of Lanka; samdiipyamaanaam = blazing; vitrastaam = and frightened; trasta rakSogaNaam = with its troops of demons getting alarmed; hanumaan = Hanuma; vaanaraH = the monkey; chintayaamaasa = became thoughtful.

Seeing the city of Lanka blazing, and frightened with its multitude of demons getting alarmed, Hanuma the monkey became thoughtful.

[Verse Locator](#)

तस्य अभूत् सुमहान् त्रासः कुत्सा च आत्मनि अजायत ।

लन्काम् प्रदहता कर्म किंस्वित् कृतम् इदम् मया ॥ ५-५५-२

2. sumahaan = a great; traasaH = anxiety; abhuut = occurred; tasya = to him; kutasacha = an expression of contempt also; ajaayata = was taken; aatmani = on himself; kimsmit = I wonder why; idam = this; karma = act; pradahataa = of burning; laN^kaam = Lanka; kR^itam = has been done; mayaa = by me.

A great anxiety entered his mind and there arose in him a feeling of self-contempt. He said to himself "What an admonitory act has been done by me in burning Lanka."

धन्याः ते पुरुष श्रेष्ठ ये बुद्ध्या कोपम् उत्थितम् ।
निरुन्धन्ति महात्मानो दीप्तम् अग्निम् इव अम्भसा ॥ ५-५५-३

3. diiptam agnim iva = as a burning fire; ambhasaa = is extinguished with water; te = those; mahaatmanaH = great-souled; puruSa shreSThaaH = excellent men; yet = who; nirundhati = restrain; utthitam kopam = their elevated anger; buddhyaa = by their wisdom; dhanyaaH = are fortunate.

"As a burning fire is extinguished with water, blessed indeed are those great-souled men of excellence, who in their wisdom, restrain their elevated fury."

[Verse Locator](#)

क्रुद्धः पापम् न कुर्यात्कः क्रुद्धो हन्याद्रूनपि ।
क्रुद्धः परुषया वाचा नरः साधूनधिक्षिपेत् ॥ ५-५५-४

4. kaH = which; kruddhaH = enraged man; na kuryaat = would not incur; paapam = sin?; kruddhaH = an enraged man; hanyaat = kills; guruunapi = even elders; druddhaH = an enraged; naraH = man; adhikSipet = insults; saadhuun = virtuous men; paruSayaa vaachaa = with harsh words.

"Which enraged man would not incur a sinful act? An enraged person may even kill his elders. An enraged person may insult virtuous men with harsh words."

[Verse Locator](#)

वाच्यावाच्यम् प्रकुपितो न विजानाति कर्हिचित् ।
नाकार्यमस्ति क्रुद्धस्य नावाच्यम् विद्यते क्वचित् ॥ ५-५५-५

5. prakupitaH = an agitated person; karhichit na vijaanaati = does not ever know; vaachyaavaachyam = fit words and forbidden words; krudhdhasya = for an enraged person; na asti = there is no; akaaryam = improper at; na vidyate = nor is there; kvachit = ever; avaachyam = an improper word to be uttered.

"An agitated person ever does not know which appropriate words are and which are forbidden words to be uttered. For enraged persons, there is neither an improper act nor ever an improper word to be spoken."

[Verse Locator](#)

यः समुत्पतितम् क्रोधम् क्षमयैव निरस्यति ।
यथोरगस्त्वचम् जीर्णम् स वै पुरुष उच्यते ॥ ५-५५-६

6. uragaH yathaa = as a serpent; jiirNaam tvacha = its slough; yaH = whoever; nirasyati = casts aside; samutpatitam krodham = an intense anger sprung up suddenly; kSamayaiva = by endurance alone; saH vai = he verily; uchyate = is said; puruSaH = to be an excellent man

"As a serpent casts off its slough, whoever casts aside an intense anger sprung up in him suddenly by virtue of his endurance, he verily is said to be an excellent man."

[Verse Locator](#)

धिगस्तु माम् सुदुर्भद्धिम् निर्लज्जम् पापकृत्तमम् ।
अचिन्तयित्वा ताम् सीतामग्निदम् स्वामिघातकम् ॥ ५-५५-७

7. **maam dhik astu** = shame be upon me; **paapakR^ittamam** = the greatest sinner; **sudurbiddhim** = with utter foolishness; **nrlajjam** = and impudence; **agnidam** = who became of fire-brand; **achintayitvaa** = without giving thought; **taam siitaam** = to that Seetha; **svaami ghaatukam** = and became hurtful to me master.

"Shame be upon me, the greatest sinner with utter foolishness and impudence, who became a fire-brand without giving thought to that Seetha and became hurtful to my master."

[Verse Locator](#)

यदि दग्धा तु इयम् लन्का नूनम् आर्या अपि जानकी ।

दग्धा तेन मया भर्तुः हतम् कार्यम् अजानता ॥ ५-५५-८

8. **iyam laN^kaa dagdhaayadi** = if this Lanka has been burnt; **aaryaa** = the venerable; **jaanakyapi** = Seetha also; **nuunam dagdhaa** = has surely been burnt; **tena** = in this manner; **ajaanataa** = inadvertently; **bhartuH** = the lord's; **kaaryam** = purpose; **hatam** = has been spoilt; **mayaa** = by me.

"If this whole Lanka for its part has been burnt, the worshipful Seetha too has surely been burnt. Thus, I have spolt the purpose of my lord inadvertently."

[Verse Locator](#)

यत् अर्थम् अयम् आरम्भः तत् कार्यम् अवसादितम् ।

मया हि दहता लन्काम् न सीता परिरक्षिता ॥ ५-५५-९

9. **yadartham** = for which purpose; **ayam** = is its; **aarambhaH** = effort; **tat kaaryam** = the purpose; **avasaaditam** = has been spoilt; **mayaa** = by me; **dahataa** = who has been burning; **laN^kaam** = Lanka; **siitaa** = Seetha; **na parirakSitaa hi** = has not been saved indeed.

"That purpose for which all this effort was taken, has been spoilt. At the time of burning the city, I have not saved Seetha indeed."

[Verse Locator](#)

ईषत् कार्यम् इदम् कार्यम् कृतम् आसीन् न संशयः ।

तस्य क्रोध अभिभूतेन मया मूल क्षयः कृतः ॥ ५-५५-१०

10. **idam** = this; **kaaryam** = task; **aasiit** = became; **kR^itam** = fulfilled; **iiSatkaaryam** = and was completed with only a small effort; **mayaa** = by me; **krodhaabhibhuutena** = due to overpowering of my anger; **tasya muulakSayaH** = the destruction of its root; **kR^itaH** = has been done; **na samshayaH** = there is no doubt.

"This task (of burning Lanka) has been fulfilled by me and it has been completed only with a small effort. Overpowered as I was with anger, the very root of that fulfillment has been destroyed by me. There is no doubt."

[Verse Locator](#)

विनष्टा जानकी व्यक्तम् न हि अदग्धः प्रदृश्यते ।

लन्कायाः कश्चित् उद्देशः सर्वा भस्मी कृता पुरी ॥ ५-५५-११

11. **laN^kaayaam** = In Lanka; **na uddeshaH** = no place; **kashchit** = whatsoever; **pradR^ishyate** = is seen indeed; **adagdhaH** = not being burnt; **sarvaa** = the entire; **purii** = city; **bhasmiikR^itaaa** = has been reduced to ashes; **janakii** = Seetha; **nuunam** = surely; **vinaSTaa** = has been lost.

"The entire Lanka has been reduced to ashes. No place is seen unburnt in this City. Therefore, Seetha also must have been surely lost."

यदि तत् विहतम् कार्यम् मया प्रज्ञा विपर्ययात् ।
इह एव प्राण सम्यासो मम अपि हि अतिरोचते ॥ ५-५५-१२

12. vihatam yadi tat kaaryam = If that act has been spoiled; mama prajNaaviparyayaat = due to my perverted intelligence; rochate = it is appropriate; mamaapi = even to me; adya = now; ihaiva = and here itself; praaNa samnyaasah = to give up my life.

"If this task has been spoiled due to my perverted intelligence, it is appropriate even for me, here and now itself, to give up my life."

[Verse Locator](#)

किम् अग्नौ निपतामि अद्य आहोस्वित् वडवा मुखे ।
शरीरम् आहो सत्त्वानाम् दद्मि सागर वासिनाम् ॥ ५-५५-१३

13. nipataami = shall I jump; agnau = into fire; adya = now?; aahosvit = or else; baDabaamukhe = into the mouth of a submarine fire?; aaho = or; dadmi = shall I give up; shariiram = my body; sattvaanaam = to the animals; saagaravaasinaam = dwelling in the sea?

"Shall I jump into fire now or into the mouth of a submarine fire? Or shall I give up my body as a feed to the marine animals?"

[Verse Locator](#)

कथम् हि जीवता शक्यो मया द्रष्टुम् हरि ईश्वरः ।
तौ वा पुरुष शार्दूलौ कार्य सर्व स्व घातिना ॥ ५-५५-१४

14. mayaa = by me; kaarya sarva svaghaatinaa = who has spoiled the entire task; katham vaa = how; shakyaH = can I; jiivataa = surviving; draSTum = see; hariishvaraH = Sugreeva; tau vaa = or even those two brothers; Rama and Lakshmana; puruSa shaarduulau = the best among men?

"By me who has ruined the entire task, how can I, even while remaining alive, see Sugreeva the Lord of monkeys or Rama and Lakshmana the best of men?"

[Verse Locator](#)

मया खलु तत् एव इदम् रोष दोषात् प्रदर्शितम् ।
प्रथितम् त्रिषु लोकेषु कपितम् अनवस्थितम् ॥ ५-५५-१५

15. roSadoSaat = due to culpability of my anger; idam = this; kaptvam = apishness; tat = that; prathitam = is famous; anavasthitam = for instability; pradarshitam khalu = was indeed shown; mayaa = by me.

"Due to culpability of my anger, I have indeed shown this apishness that is famous for instability in the three worlds."

[Verse Locator](#)

धिग् अस्तु राजसम् भावम् अनीशम् अनवस्थितम् ।
ईश्वरेण अपि यत् रागान् मया सीता न रक्षिता ॥ ५-५५-१६

16. dhik astu = Let there be shame upon; raajasam bhaavam = the passionate way of thinking; aniisham = which is helplessness; anavasthtam = and instability; yat =

for; **iishvareNaapi** = eventhough capable; **siitaa** = Seetha; **na rakSitaa** = could not be saved; **mayaa** = by me; **raagaat** = due to my exciting passion of anger.

"Let there be shame upon the passionate way of my thinking, which breeds helplessness and instability. fir, eventhough capable as I am, Seetha could not be saved by me due to my exciting passion of anger."

[Verse Locator](#)

विनष्टायाम् तु सीतायाम् ताव् उभौ विनशिष्यतः ।
तयोः विनाशे सुग्रीवः सबन्धुः विनशिष्यति ॥ ५-५५-१७

17. **siitaayaam vinaSTaayaam** = If Seetha dies; **tau ubhau** = those two princes; Rama and Lakshmana; **vinashiSyataH** = will die; **tayoH vinaashe** = If their death happens; **sugrrivaH** = Sugreeva; **sabandhuH** = along with his associates; **vinashiSyati** = will die.

"If Seetha dies, those two princes, Rama and Lakshmana will die. If their death occurs, Sugreeva along with his associates will also die."

[Verse Locator](#)

एतत् एव वचः श्रुत्वा भरतो भ्रातृ वत्सलः ।
धर्म आत्मा सह शत्रुघ्नः कथम् शक्ष्यति जीवितुम् ॥ ५-५५-१८

18. **katham** = how; **dharmaatmaa** = the virtuous; **bharataH** = Bharata; **sahashatrughnaH** = together with Shatrughna; **bhaatR^ivatsalaH** = who are affectionate to his brother; **shakSyat** = will be able; **jiivitum** = to survive shrutvaa = after hearing; **etadeva** = this; **vachaH** = news?

"How can the virtuous Bharata together with Shatrughna, who are affectionate to his brother, survive after hearing this news?"

[Verse Locator](#)

इक्ष्वाकु वंशे धर्मिष्ठे गते नाशम् असंशयम् ।
भविष्यन्ति प्रजाः सर्वाः शोक सन्ताप पीडिताः ॥ ५-५५-१९

19. **dharmiSThe** = ikSvaaku vamshe = (when) the virtuous Ikshvaku dynasty; **naasham** = perishes; **sarvaaH** = all; **prajaaH** = the people; **asamshayam** = undoubtedly; **bhaviSyanti** = will become; **shokasamtaapa piiDitaaH** = tormented by anguish and affliction.

"When the virtuous Ikshvaku dynasty perishes, all the people will undoubtedly be tormented with anguish and affliction."

[Verse Locator](#)

तत् अहम् भाग्य रहितो लुप्त धर्म अर्थ सम्ग्रहः ।
रोग दोष परीत आत्मा व्यक्तम् लोक विनाशनः ॥ ५-५५-२०

20. **tat** = therefore; **aham** = I; **bhaagyarahitaH** = the unfortunate; **luptadharmarthasamgrahaH** = deprived of the values of duty and interest; **roSadoSa pariitaatmaa** = having my mind filled with culpability of anger; **vyaktam** = clearly; **lokavinaashanaH** = became the destroyer of the world.

"Therefore, I, the unfortunate being, deprived of the values of duty and interest, with my mind filled with culpability of anger, clearly became the destroyer of the world."

[Verse Locator](#)

इति चिन्तयतः तस्य निमित्तानि उपपेदिरे ।

पूरम् अपि उपलब्धानि साक्षात् पुनः अचिन्तयत् ॥ ५-५५-२१

21. **tasya** = that Hanuma; **iti** = thus; **chintayataH** = thinking; **nimittaani** = the omens; **upalabdhaani** = as obtained; **puurvamapi** = even before; **upapedire** = came; **saakSaat** = clearly; **punah** = and again; **achintayat** = thought (as follows)

While thinking thus, Hanuma clearly saw some omens, whose welcome-results had already been directly experienced by him and again thought (as follows);

[Verse Locator](#)

अथवा चारु सर्व अन्गी रक्षिता स्वेन तेजसा ।

न नशिष्यति कल्याणी न अग्निः अग्नौ प्रवर्तते ॥ ५-५५-२२

22. **athavaa** = or else; **kalyaaNii** = Seetha the auspicious lady; **chaarusarvaaNgii** = having completely charming limbs; **rakSitaa** = protected svena tejasaa = by her own effulgence; **na nashiSyati** = does not get destroyed; **agniH** = fire; **na pravartate** = does not do injury agnau = into fire.

"Or else, Seetha the auspicious lady, who is completely charming of her limbs and protected by her own effulgence, does not get destroyed. Fire does not indeed destroy fire!"

[Verse Locator](#)

न हि धर्मात् मनः तस्य भार्याम् अमित तेजसः ।

स्व चारित्र अभिगुप्ताम् ताम् स्पृष्टुम् अर्हति पावकः ॥ ५-५५-२३

23. **paavakaH** = fire; **naarhati hi spraSTum** = to touch; **taam** = her; **bhaaryaam** = the wife; **tasya** = of that Rama; **dharmaatmanaH** = the virtuous man; **amita tejasaaH** = having unlimited splendour; **svachaaritraabhiguptaam** = and protected by her own good conduct.

[Verse Locator](#)

नूनम् राम प्रभावेन वैदेह्याः सुकृतेन च ।

यन् माम् दहन कर्मा अयम् न अदहदत् हव्य वाहनः ॥ ५-५५-२४

24. **yat** = that; **iyam** = this; **havyavaahanaH** = fire; **dahanakarmaa** = having burning as its act; **naadahati** = is not igniting; **maam** = me; **nuunam** = surely (it is due to); **raama prabhaavaNa** = the power of Rama; **sukrutena** = benevolence; **vaidehyaaH** = of Seetha.

"If this fire with its burning nature is not igniting me, it is surely due to the power of Rama and the benevolence of Seetha."

[Verse Locator](#)

त्रयाणाम् भरत आदीनाम् भ्रातृऋणाम् देवता च या ।

रामस्य च मनः कान्ता सा कथम् विनशिष्यति ॥ ५-५५-२५

25. **katham** = how; **saa** = that Seetha; **yaa** = who; **devataacha** = is a godhead; **trayaaNaam** = for the three; **bharataadiinaam** = beginning with Bharata; **manaH kaantaa** = and dear to the heart; **raamasya** = of Rama; **vinashiSyati** = can perish?

"How should that Seetha, who is a godhead for the three brothers (of Rama) starting with Bharata and who is dear to the heart of Rama perish?"

[Verse Locator](#)

यत् वा दहन कर्मा अयम् सर्वत्र प्रभुः अव्ययः ।

न मे दहति लान्गूलम् कथम् आर्याम् प्रधक्ष्यति ॥ ५-५५-२६

26. yadvaa = or; iyam dahana karmaa = this fire; sarvatra prabhuH = which is a spread everywhere; avyayaH = and imperishable; nadahati = is not burning; me laaNguulam = my tail; katham = how; pradhakSyati = can it burn; aaryaam = the venerable Seetha?

"This fire, which spreads everywhere without any hindrance, is not burning my tail. How can it burn the venerable Seetha?"

[Verse Locator](#)

पुनश्चाचिन्तयत्तत्र हनुमान्विस्मितस्तदा ।

हिरण्यनाभस्य गिरेर्जलमध्ये प्रदर्शनम् ॥ ५-५५-२७

27. hanumaan = Hanuma; tadaa = then; achintayat = recalled; punaH = again; vismitaH = with wonder; pradarshanam = the sight; hiraNyanaabhasya gireH = of Mount Mainaka (having gold in its cavities); jala madhye = in the midst of sea-water; tatra = there.

Hanuma then recalled with wonder the sight of Mount Mainaka (having gold in its cavities) in the midst of sea-water there.

[Verse Locator](#)

तपसा सत्य वाक्येन अनन्यत्वाच् च भर्तारि ।

अपि सा निर्दहेत् अग्निम् न ताम् अग्निः प्रधक्ष्यति ॥ ५-५५-२८

28. saa = that Seetha; nirdahet api = can even burn away; agnim = the fire; tapasaa = by her penance; satyavaakyena = by her true speech; ananyatvaachacha = and by her undivided attention; bhartari = towards her husband; agniH = fire; na pradhakSyati = does not ignite; taam = her.

"That Seetha can even burn away the fire by her penance, true utterances and undivided devotion towards her husband. Fire does not ignite her."

[Verse Locator](#)

स तथा चिन्तयन् तत्र देव्या धर्म परिग्रहम् ।

शुश्राव हनुमान् वाक्यम् चारणानाम् महात्मनाम् ॥ ५-५५-२९

29. saH hanumaan = that Hanuma; chintayan = who was thinking; tatra = there; tathaa = in that way; dharma parigraham = about the overpowering virtue; devyaaH = of Seetha; shushraava = heard; vaakyam = the words; mahaatmanaam = of the high-souled; chaaraNaanaam = charanas (heavenly bards).

Hanuma, who was thus thinking there about the overpowering virtue of Seetha, happened to hear the words of the high-souled charanas (heavenly bards).

[Verse Locator](#)

अहो खलु कृतम् कर्म दुर्विषह्यम् हनूमता ।

अग्निम् विसृजता अभीक्ष्णम् भीमम् राक्षस सद्गनि ॥ ५-५५-३०

30. aho = Alas!; hanumataa = by Hanuma; visR^ijataa = who hurled; abhiikSNam = very; bhiimam = terrific; agnim = fire; raakSasaveshmani = into Ravana's house; kR^itam khalu = has been done indeed; duSkaram karma = a difficult act.

"Alas! Hanuma, who hurled a very terrific fire into Ravana's house, has indeed done a difficult act."

[Verse Locator](#)

प्रपलायितरक्षः स्त्रीबाल वृद्धसमाकुला ।
जनकोलाहलाध्माता क्रन्दन्तीवादिकन्दरैः ॥३१

31. **prapalaayita rakSah striibaala vR^iddha samaakulaa** = (the city of Lanka) full of demons; their wives; children and elders running (hither and thither); **janakolaahalaadhamaataa** = and filled with an uproar of people; **krandanniva** = appears like weeping **adrikandaraiH** = through its mountain-caves.

"The city of Lanka, full of demons their wives, children and elders running hither and thither, as also filled with an uproar of people, appears as if it weeping through its mountain-caves."

[Verse Locator](#)

दग्धा इयम् नगरी लन्का साट्ट प्राकार तोरणा ।
जानकी न च दग्धा इति विस्मयो अब्धुत एव नः ॥ ५-५५-३२

32. **vismayaH eva** = it is just so surprising; **adbhutaH** = a marvel; **naH** = to us; **iti** = that; **iyam** = this; **sarvaa** = entire; **nagarii** = city; **saaTTa praakaaratoraNa** = with its market-places; ramparts and arched door-ways; **dagdhaa** = was burnt; **jaanakiicha** = but Seetha alone; **na dagdhaa** = was not burnt.

"It is just so surprising a marvel to us that the entire City with its market-places, ramparts and arched door-ways, was burnt, but Seetha alone was not burnt."

[Verse Locator](#)

स निमित्तैः च दृष्ट अर्थैः कारणैः च महागुणैः ।
ऋषि वाक्यैः च हनुमान् अभवत् प्रीत मानसः ॥ ५-५५-३३

33. **saH hanumaan** = that Hanuma; **abhavat** = became; **priita maanasa** = delighted in his mind; **nimittaiH** = by the omens; **dR^iSThaarthaiH** = with their apparent advantages; **mahaagnNaiH** = with very high qualities; **kaaraNaishcha** = of their origins; **R^iSivaakyaishcha** = and by the words of the sages.

That Hanuma became delighted in his mind, by seeing the omens, with their apparent advantages in them and very high qualities of their origin as also the words of those sages.

[Verse Locator](#)

ततः कपिः प्राप्त मनो रथ अर्थः ।
ताम् अक्षताम् राज सुताम् विदित्वा ।
प्रत्यक्षतः ताम् पुनः एव दृष्ट्वा ।
प्रतिप्रयाणाय मतिम् चकार ॥ ५-५५-३४

34. **tataH** = then; **kapiH** = Hanuma; **praapta manorathaaH** = having fulfilled his object of desire; **viditvaa** = by learning **taam raajasutaam** = that Seetha the princess; **akSataam** = remains uninjured; **matim chakaara** = made up his mind; **pratiprayaanaaya** = to return; **dR^iSTvaa** = after seeing; **taam** = her; **pratyakSataH** = personally; **punareva** = yet again.

Then, Hanuma, having fulfilled his object of desire by learning that Seetha the princess remains uninjured, made up his mind to return only after seeing her personally yet again.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे पञ्चपञ्चाशः सर्गः

Thus completes 55th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 55

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 56 Verses converted to UTF-8, Nov 09

Introduction

Hanuma again visits Ashoka garden and sees Seetha once more. He consoles Seetha that Rama along with his forces of monkeys and bears will come soon and after conquering the enemies in battle, will take her back. After bidding adieu to Seetha, he ascends Mount Arishta and enlarges his body making himself ready to leap across the ocean.

[Verse Locator](#)

ततः तु शिंशपा मूले जानकीम् पर्यवस्थिताम् ।
अभिवाद्य अब्रवीत् दिष्ट्या पश्यामि त्वाम् इह अक्षताम् ॥ ५-५६-१

1. tataH = thereafter; abhivaadya = having offered is salutation; jaanakiim = to Seetha; paryupasthitaam = who was present; shimshupaamuule = at the foot of Ashoka tree; (Hanuma); abraviit = spoke (as follows); diSTyaa = thank Heaven!; pashyaami = I am seeing; tvaam = you; iha = here; akSataam = uninjured.

Thereafter, having offered his salutation to Seetha, who was present at the foot of Ashoka tree, Hanuma spoke: "Thank heaven! I am seeing you uninjured here!"

[Verse Locator](#)

ततः तम् प्रस्थितम् सीता वीक्षमाणा पुनः पुनः ।
भर्तृ स्नेह अन्वितम् वाक्यम् हनूमन्तम् अभाषत ॥ ५-५६-२

2. tataH = then; punaH punaH = again and again; viikSamaaNaa = beholding; tam hanuumantam = that Hanuma; prasthitam = starting out (for his return-journey); siitaa = Seetha; abhaaSata = spoke; vaakyam = (the following) words; bhartR^isnehaanvitam = endowed with affection towards her husband.

Then, beholding again and again, that Hanuma, who had made ready for his return journey, Seetha spoke the following words, filled with affection towards her husband.

[Verse Locator](#)

कामम् अस्य त्वम् एव एकः कार्यस्य परिसाधने ।

पर्याप्तः पर वीरघ्न यशस्यः ते बल उदयः ॥ ५-५६-३

3. **paraviiraghna** = O Hanuma; the annihilator of enemies!; **kaamam** = surely; **tvam** = you; **ekaH** = alone; **paryaaaptaH** = are enough; **parisaadhane** = in achievement; **asya kaaryasya** = of this task; **te** = your; **balodayaH** = elevated energy; **yashasya** = is creditable.

"O Hanuma, the annihilator of enemies! You are yourself surely sufficient single-handed completion of this task. Your elevated energy is creditable indeed.

[Verse Locator](#)

शरैस्तुः सम्कुलाम् कृत्वा लन्काम् पर बल अर्दनः ।

माम् नयेत् यदि काकुत्स्थः तस्य तत् सादृशम् भवेत् ॥ ५-५६-४

4. **tu** = but; **tat bhavet** = it will be; **sadR^isham** = appropriate; **tasya kaakutthasaH** = of him Rama; **parabalaardanaH** = who destroys the army of adversaries; **nayedyadi** = if he takes; **maam** = me; **kR^itvaa** = after making; **laN^kaam** = Lanka; **samkulaam** = upset; **sharaiH** = with his arrows.

"But, it will be appropriate for Rama, who destroys the hostile forces, to take me with him, after routing Lanka with his arrows."

[Verse Locator](#)

तत् यथा तस्य विक्रान्तम् अनुरूपम् महात्मनः ।

भवति आहव शूरस्य तत्त्वम् एव उपपादय ॥ ५-५६-५

5. **tat** = therefore; **tva** = you; **upapaadaya** = act; **yathaa tathaa bhavati** = in such a way that; **mahaatmanaH** = the high-souled Rama; **aahavashuurasya** = valiant in battle; **vikraantam** = (may exhibit) prowess; **tasya anuruupam** = worthy of him.

"Therefore, you act in such a way that the high-souled Rama, valiant in battle, may exhibit prowess worthy of him."

[Verse Locator](#)

तत् अर्थ उपहितम् वाक्यम् प्रश्रितम् हेतु सम्हितम् ।

निशम्य हनुमान् तस्या वाक्यम् उत्तरम् अब्रवीत् ॥ ५-५६-६

6. **nishamya** = hearing; **tat** = those; **vaakyam** = words; **prashritam** = which were humble; **hetusamhitam** = endowed with reason; **arthopahitam** = and meaningful; **tasyaaH** = of her; **hanumaan** = Hanuma; **abraviit** = spoke; **vaakyam** = (the following) words; **uttaram** = in reply.

Hearing those humble, reasonable and meaningful words of Seetha, Hanuma spoke the following words in reply.

[Verse Locator](#)

क्षिप्रम् एष्यति काकुत्स्थो हरि ऋक्ष प्रवरैः वृतः ।

यः ते युधि विजित्य अरीन् शोकम् व्यपनयिष्यति ॥ ५-५६-७

7. **kaakuthsaH** = Rama; **vR^itaH** = surrounded; **haryR^iSaprararaiH** = with leaders of monkeys and bears; **eSyati** = will come; **kSipram** = immediately; **yaH** = who; **vijitya** = after conquering; **ariin** = the enemies; **yudhi** = in battle; **vyapanayiSyati** = will take away; **te** = your; **shokam** = grief.

"Rama, accompanied by the leaders of monkeys and bears, will come soon and after conquering the enemies in battle, will take away your grief."

[Verse Locator](#)

एवम् आश्वास्य वैदेहीम् हनूमान् मारुत् आत्मजः ।
गमनाय मतिम् कृत्वा वैदेहीम् अभ्यवादयत् ॥ ५-५६-८

8. **hanumaan** = Hanuma ; **maarutaatmajah** = the son of wind-god; **evam** = thus; **aashvaasya** = consoling; **vaidehiim** = Seetha; **kR^itvaa** = and making up; **matim** = his mind; **gamanaaya** = to go; **vaidehiim abhyavaadayat** = saluted Seetha with reverence.

Hanuma, the son of wind-god, thus consoling Seetha and making up his mind to go, saluted Seetha with reverence.

[Verse Locator](#)

ततः स कपि शार्दूलः स्वामि संदर्शन उत्सुकः ।
आरुरोह गिरि श्रेष्ठम् अरिष्टम् अरि मर्दनः ॥ ५-५६-९

9. **tataH** = thereafter; **saH** = that; **kapishaarduulaH** = Hanuma the foremost among the monkeys; **arimardanah** = the annihilator of enemies; **svaami samdarshanotsukaH** = with an anxious desire to see his lord; **aaruroha** = ascended; **girishreSTham** = (that) mountain of excellence; **ariSTham** = called Arishta.

Thereafter, that Hanuma the foremost among the monkeys, and the annihilator of enemies, with an anxious desire to see his lord, ascended the Mount Arishta of excellence.

[Verse Locator](#)

तुङ्ग पद्मक जुष्टाभिः नीलाभिः वन राजिभिः ।
सोत्तरीयमिवाम्भोदैः शृगमान्तरविलम्बिभिः ॥ ५-५६-१०

10. **niilaabhiH** = (that mountain) was covered as it were; with dark green; **vanaraajibhiH** = rows of gardens; **tuN^gapadmakajuSTaabhiH** = inhabited by towering elephants with red spots on their skin; **ambhodaiH** = with clouds; **shR^iNGaantaravilambibhiH** = hanging between its summits; **sottariiyamiva** = as with an upper garment.

That mountain was covered as it were with dark green rows of gardens inhabited by towery elephants with red spots on their skin and with its clouds hanging between its summits, as with an upper garment.

[Verse Locator](#)

बोध्यमानमिव प्रीत्या दिवाकरकरैः शुभैः ।
उन्मिषन्तिमिवोद्धूतैर्लोचनैरिव धातुभिः ॥ ५-५६-११

11. **dhaatubhiH** = by metals; **uddhuutaiH** = scattered here and there; **lochanairiva** = looking like eyes; **unmiSantamiva** = drawing up the eye = lids; (the mountain); **bodhyamaanamiva** = looked like being awakened as it were; **priityaa** = with love; **shubhaiH divaakarakaraiH** = by the bright rays of the sun.

By metals scattered here and there, looking like eyes drawing up the eye-lids, the mountain looked like being awakened, as it were, with love by the bright rays of the sun.

[Verse Locator](#)

तोयौघनिस्वनैर्मन्दैः प्राधीतमिव पर्वतम् ।

प्रगीतमिव विस्पष्टैर्नानाप्रस्रवणस्वनैः ॥ ५-५६-१२

12. **parvatam** = the mountain; **praadhiitamiva** = looked like the one who has started reciting the scriptures; **vispaSTaiH** = clearly; **mandraiH toyaughanisvanaiH** = in the form of the deep sound of running streams of water; **pragiitamiva** = singing as it were at a high pitch; **naanaa prasravaNasvanaiH** = in the form of roaring sound of various cascades.

The mountain looked resembling the one which has started reciting the scriptures clearly in the form of the deep sound of running streams of water, singing as it were at a high pitch, in the form of roaring sound of various cascades.

[Verse Locator](#)

देवदारुभिरत्युच्चैरूर्ध्वबाहुमिव स्थितम् ।

प्रपातजलनिर्घोषैः प्राकृष्टमिव सर्वतः ॥ ५-५६-१३

13. **sthitam** = (the mountain) stood; **uurdhvabaahum iva** = as it were with uplifted arms; **atyuchchaiH devadaarubhiH** = in the form of very high deodars; **praakR^iSTamiva** = and which started crying loudly as it were; **sarvataH** = on all sides; **prapaatajalanirghoSaiH** = on all sides; **prapaatajala nirghoSaiH** = in the form of the sound of its cascades.

The mountain stood as it were with uplifted arms in the form of very lofty deodars and which started crying loudly as it were, on all sides, in the form of the sound of its cascades.

[Verse Locator](#)

वेपमानमिव श्यामैः कम्पमानैः शरद्वनैः ।

वेणुभिर्मारुतोद्धूतैः कूजन्तमिव कीचकैः ॥ ५-५६-१४

14. **vepamaanamiva** = (The mountain) seemed to be trembling; **kampamaanaiH** = in the form of waving; **shaamaiH** = dark; **sharadvanaiH** = autumnal groves; **veNubhiH** = which was piping as it were; **kiichakaiH** = in the form of hollow bamboos; **maarutoddhuutaiH** = shaken up by the wind; **kuujantamiva** = and as though whistling.

The mountain seemed to be trembling in the form of waving dark autumnal groves, which was piping as it were, in the form of hollow bamboos shaken up by the wind and whistling.

[Verse Locator](#)

निःश्वसन्तमिवामर्षाद्धोरैराशीविषोत्तमैः ।

वीहारकृतगम्भीरैर्ध्यायन्तमिव गह्वरैः ॥ ५-५६-१५

15. **niH shvasantamiva** = (the mountain) was hissing as it were with fury; **aashiiviSottamaiH** = in the form of its terrible and most poisonous snakes; **dhyaayantamiva** = which sat absorbed in meditation as it were; **guhvaraiH** = in the form of its caves; **niihaara kR^ita gambhiiraiH** = which were deep and covered with mist.

The mountain was hissing as it were with fury, in the form of its terrible and most poisonous snakes and which sat absorbed in meditation as it were, in the form of its deep caves covered with mist.

[Verse Locator](#)

मेघपादनिभैः पादैः प्रक्रान्तमिव सर्वतः ।

जृम्भमाणमिवाकाशे शिखरैरभ्रमालिभिः ॥ ५-५६-१६

16. **prakraantamiva** = (the mountain) seems to be setting out on a journey; **sarvataH** = on all four sides; **paadaiH** = with the feet of that mountain; **meghapaadanibhaiH** = looking like rising clouds; **shikharaiH** = which with its peaks; **abhra maalibhiH** = having a lining of clouds; **jR^imbhamaaNamiva** = seemed to stretch its limbs; **aakaashe** = in the sky.

The mountain seems to be setting out on a journey on all four sides, with feet of the mountain, looking like rising clouds, which with its peaks having a lining of clouds, seemed to stretch its limbs in the sky.

[Verse Locator](#)

कूटैश्च बहुधा कीर्णै शोभितम् बहुकन्दरैः ।

साल ताल अश्व कर्णैः च वंशैः च बहुभिः वृतम् ॥ ५-५६-१७

17. (The mountain) **shobhitam** = was embellished with; **kuuTaishcha** = number of summits; **bahukandaraiH** = and adorned with numerous caves; **bahudhaakiirNaiH** = scattered at many places; **vR^itam** = and endowed with; **bahubhiH** = many; **saala taalaashvakarNaishcha** = sal; palmyrah; karna and bamboo trees.

The mountain was embellished with a number of summits and adorned with numerous caves scattered at many places and endowed with many sal, palmyrah, karna and bamboo trees.

[Verse Locator](#)

लतावितानैर्विततैः प्लवद्भिरलम्कृतम् ।

नानामृगगणाकीर्णम् धातुनिष्यन्दभूषितम् ॥ ५-५६-१८

18. (The mountain); **alamkR^itam** = was adorned; **lataavitaanaiH** = with clusters of creepers; **vitataiH puSpavadbhiH** = having plenty of flowers; **naaaa mR^igagaNaakiirNam** = filled with many troops of animals; **dhaatuniSyanda bhuuSitam** = and embellished with gushes of liquid minerals.

The mountain was adorned with clusters of creepers having plenty of flowers, filled with a number of summits and adorned with numerous caves scattered at many places and endowed with many sal, palmyrah, karna and bamboo trees.

[Verse Locator](#)

बहुप्रस्रवणोपेतम् शिलासंचयसम्कटम् ।

महर्षियक्षगन्धर्वकिन्नरोरगसेवितम् ॥ ५-५६-१९

19. (The mountain); **bahuprasravaNopetam** = was endowed with many cascades; **shilaasamchaya samkaTam** = crowded together with heaps of rocks; **maharSiyakSagandharava kinnaroragasevitam** = and frequented by great sages; yakshas; Gandharvas; Kinnaras and celestial serpents.

The mountain was endowed with many cascades, crowded together with heaps of rocks and frequented by great sages, Yakshas, Gandharvas, Kinnaras and celestial serpents.

[Verse Locator](#)

लतापादपसम्घातम् सिम्हाध्युषितकन्दरम् ।

व्याग्रसम्घसमाकीर्णम् स्वादुमूलफलद्रुमम् ॥ ५-५६-२०

20. (The mountain); **lataapaada samghaatam** = was exquisite with creepers and trees; **simhaadhyuSia kandaram** = having caves inhabited by lions; **vyaaghrasamghasamaakiirNam** = filled with a number of tigers; **svaadumuula phala drumam** = and having sweet roots and fruit-trees.

The mountain was exquisite with creepers and trees, having caves inhabited by lions, spread over with a number of tigers and endowed with sweet roots and fruit-trees.

[Verse Locator](#)

तम् आरुरोह हनुमान् पर्वतम् पवनात्मजः ।
राम दर्शन शीघ्रेण प्रहर्षेण अभिचोदितः ॥ ५-५६-२१

21. **hanumaan** = Hanuma; **pavanaatmajah** = the son of wind-god; **raamadarshana shiighreNa** = in a hurry to see Rama; **aaruroha** = ascended; **tamparvatam** = that mountain; **abhichoditaH** = excited as he was; **praharSeNa** = with an extreme joy.

Hanuma, the son of wind-god, in a hurry to see Rama, ascended that mountain, excited as he was with an extreme joy.

[Verse Locator](#)

तेन पाद तल आक्रान्ता रम्येषु गिरि सानुषु ।
सघोषाः समशीर्यन्त शिलाः चूर्णी कृताः ततः ॥ ५-५६-२२

22. **tataH** = then; **shilaaH** = the rocks; **ramyeSugirisaanusu** = in the charming table-land of the mountain; **tena paada talaakraantaaH** = on which the soles of his feet lied heavily; **sama shiiryanta** = were crushed; **saghoSaaH** = with sounds; **chuurNiikR^itaaH** = and fallen to pieces.

Then, the rocks in the charming table-land of the mountain, on which the soles of Hanuma lied heavily, were crushed with noise and fallen to pieces.

[Verse Locator](#)

स तम् आरुह्य शैल इन्द्रम् व्यवर्धत महाकपिः ।
दक्षिणात् उत्तरम् पारम् प्रार्थयन् लवण अम्भसः ॥ ५-५६-२३

23. **praarthayan** = desirous (of reaching); **uttaram paaram** = the northern shore; **dakSiNaat** = from the southern shore; **lavaNaambhasaH** = of the ocean; **mahaakapiH** = Hanuma; **aaruhya** = ascending; **tam shailendram** = that mountain; **vyavardhata** = enlarged in his body.

Desirous of reaching the northern shore from the southern shore of that ocean, Hanuma ascended that mountain and enlarged his body.

[Verse Locator](#)

अधिरुह्य ततो वीरः पर्वतम् पवन आत्मजः ।
ददर्श सागरम् भीमम् मीन उरग निषेवितम् ॥ ५-५६-२४

24. **tataH** = then; **viiraH** = the valiant; **pavanaatmajaH** = Hanuma; **adhiruuhya** = ascending; **parvatam** = the mountain; **dadarsha** = saw; **bhiimam** = the terrific; **saagaram** = ocean; **miinoraganiSevitam** = inhabited by fishes and water-snakes.

Then, the valiant Hanuma after ascending the mountain, saw the terrific ocean inhabited by fishes and water-snakes.

[Verse Locator](#)

स मारुत इव आकाशम् मारुतस्य आत्म सम्भवः ।
प्रपेदे हरि शार्दूलो दक्षिणात् उत्तराम् दिशम् ॥ ५-५६-२५

25. saH harishaarduulaH = that foremost among the monkeys; aatmasambhavaH = the son; maarutasya = of the wind-god; prapede = entered; aakaasham = the sky; uttaraam disham = towards northern direction; dakSiNaat = from southern direction; maarutaH iva = like a wind.

Hanuma, the foremost among the monkeys and the son of the wind-god, entered the sky towards northern direction, like a wind, from southern direction.

[Verse Locator](#)

स तदा पीडितः तेन कपिना पर्वत उत्तमः ।
ररास सह तैः भूतैः प्राविशत् वसुधा तलम् ॥ ५-५६-२६
कम्पमानैः च शिखरैः पतद्भिः अपि च द्रुमैः ।

26. piiDitaH = pressed; tadaa = then; tena kapinaa = by that Hanuma; saH parvatottamaH = that excellent mountain; pravishan = entering; vasudhaatalam = the earth; taiH bhuutaiH saha = along with the various living beings; raraasa = made a noise; kampamaanaiH shikharaiH = with its shaking summits; patadbhiH drumaiH = and toppling trees.

Pressed at that moment by Hanuma, that excellent mountain sank into the bowels of the earth along with the various living beings and made a noise with its shaking summits and toppling trees.

[Verse Locator](#)

तस्य ऊरु वेगान् मथिताः पादपाः पुष्प शालिनः ॥ ५-५६-२७
निपेतुः भू तले रुग्णाः शक्र आयुध हता इव ।

27. mathitaaH = shaken; uuruvegaat = by the impetus of the thighs; tasya = of that Hanuma; paadapaaH = trees; puSpashaalinaH = endowed with blossoms; rugNaaH = were broken; nipetuH = and fell down; bhuutale = on earth; shokraayudha hataa iva = as struck by a thunder-bolt.

Shaken by the impetus of the thighs of Hanuma, trees in blossom were broken and fell down on earth, as though struck by a thunder-bolt.

[Verse Locator](#)

कन्दर उदर संस्थानाम् पीडितानाम् महाओजसाम् ॥ ५-५६-२८
सिम्हानाम् निनदो भीमो नभो भिन्दन् स शुश्रुवे ।

28. saH bhiimaH ninadaH = that roaring sound; mahaujasaam simhaanaam = of the lions of great prowess; kandaraantara samsthaanaam = dwelling in the midst of the caves; piiDitaanaam = were tormented; shushrave = (and that sound) was heard; bhindan = piercing; uabhaH = the sky.

When the lions of great prowess dwelling in the midst of caves were tormented and roared terribly, that roaring noise was heard as it was piercing the sky.

[Verse Locator](#)

त्रस्त व्याअविद्ध वसना व्याकुली कृत भूषणा ॥ ५-५६-२९
विद्याधर्यः समुत्पेतुः सहसा धरणी धरात् ।

29. vidyaadharyaH = the females of Vidyadhara class of supernatural beings; trasta vyaavidha vasanaaH = with their raiments in disorder through fear; vyaakuliikR^ita

bhuuSaNaH = and their ornaments fallen off; samutpetuH = went up; sahasaa = (all of a sudden; dharaNiidharaat = from the mountain.

The females of Vidyadhara class of supernatural beings, with their raiments in disorder through fear and their ornaments fallen off, went up all of a sudden from the mountain.

[Verse Locator](#)

अतिप्रमाणा बलिनो दीप्त जिह्वा महाविषाः ॥ ५-५६-३०

निपीडित शिरो ग्रीवा व्यवेष्टन्त महाहयः ।

30. mahaahayaH = large serpents; atipramaaNaH = of immense size; balinaH possessing vigour; diipta jihvaaH = having fiery tongues; mahaaviSaah = very poisonous; nipiiDita shirogriivaaH = with their hoods and necks severely pressed; vyacheSTanta = lay coiled.

Large poisonous serpents of immense size, possessing vigour and having fiery tongues with their hoods and necks severely pressed lay coiled.

[Verse Locator](#)

किन्नर उरग गन्धर्व यक्ष विद्या धराः तथा ॥ ५-५६-३१

पीडितम् तम् नग वरम् त्यक्त्वा गगनम् आस्थिताः ।

31. tadaa = then; tyaktvaa = leaving; tam piiDitam = that tormented; nagavaram = mountain of excellence; kinnaroragagandharva yakSavidyaadharaaH = kinnaras; Nagas; Gandharvas; Yakshas and Vidyadharas; aasthitaH = ascended; gaganam = to the sky.

Then, leaving that tormented mountain of excellence; Kinnaras, Nagas, Gadharvas, Yakshas and Vidyadharas ascended to the sky.

[Verse Locator](#)

स च भूमि धरः श्रीमान् बलिना तेन पीडितः ॥ ५-५६-३२

सवृक्ष शिखर उदग्राः प्रविवेश रसा तलम् ।

32. piiDitaH = pressed down; tena balinaa = by the strong Hanuma; saH shriimaan = that beautiful; bhuumidharashcha = mountain; savR^ikSa shikharodagraH = having its elevated summits crowned with trees; pravivesha = entered; rasaatalam = the bowels of the earth.

Pressed down by that strong Hanuma, that beautiful mountain having its elevated summits crowned with trees, entered the bowels of the earth.

[Verse Locator](#)

दश योजन विस्तारः त्रिंशत् योजनम् उच्छ्रितः ॥ ५-५६-३३

धरण्याम् समताम् यातः स बभूव धरा धरः ।

33. saH dharaadharaH = that mountain; dashayojanavistaaraH = with a width of ten Yojanas (or eighty miles); trimshat yojanam uchchhritaH = and height of thirty Yojanas (two hundred and forty miles); babhuuva = became; yaataH = completely; samataam = in sameness of level; dharaNyaam = with the earth.

That mountain, with a width of ten yojanas (or eighty miles) and a height of thirty yojanas (or two hundred and forty miles) got level with the earth.

[Verse Locator](#)

स लिलङ्घयिर्भीमम् सलीलम् लवणार्णवम् ॥ ५-५६-३४

कल्लोलास्फालवेलान्तमुत्पपात नभो हरिः ।

34. lilaN^ghayiSuH = with a desire to cross; saliilam = easily; bhiimam lavaNaarNavam = the terrific ocean; kallola sphaalavelaantam = whose shores were being lashed by its waves; saH hariH = that Hanuma; utpapaata = jumped up (into the sky).

With a desire to cross easily the terrific ocean, whose shores were being lashed by its waves, which Hanuma jumped up into the air.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे ष्पञ्चाशः सर्गः

Thus completes 55th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 56

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 57

Introduction

Hanuma leaps from the coast of Lanka and touches Mount Mainaka, which he came across in the way. He advances further and roars at the top of his voice at the Mount Mahendra, so as to bring jubilation to the monkeys awaiting his return there. Jambavan tells the monkeys, who moved by jumps with joy on hearing Jambavan, that Hanuma has returned successfully, from his expedition as way evident from his jubilant roar. Having greeted Jambavan, Angada and others on alighting on the summit of Mount Mahendra, Hanuma narrates to them briefly the story of his discovery of Seetha. Applauding Hanuma, prince Angada, who was eager to hear the story, sits down on a rock along with all others.

[Verse Locator](#)

सचन्द्र कुमुदम् रम्यम् सार्क कारण्डवम् शुभम् ।
 तिष्य श्रवण कदम्बम् अभ्र शैवल शाद्वलम् ॥ ५-५७-१
 पुनर्वसु महामीनम् लोहित अन्ग महाग्रहम् ।
 ऐरावत महाद्वीपम् स्वाती हंस विलोडितम् ॥ ५-५७-२
 वात सम्घात जात ऊर्मिम् चन्द्र अंशु शिशिर अम्बुमत् ।
 भुजम्गा यक्ष गन्धर्व प्रबुद्ध कमल उत्पलम् ॥ ५-५७-३
 हनुमान् मारुतगतिर्महानौरिव सागरम् ।
 अपारमपरिश्रान्तः पुप्लुवे गगनार्णवम् ॥ ५-५७-४

1; 2; 3; 4. **hanumaan** = Hanuma; **maarutagatiH** = with a rush equal to that of wind; **aparishraantaH** = without a fatigue; **pupluve** = leapt across; **apaaram** = the boundless; **gaganaarNavam** = sea analogous to sky; **mahaanauH iva** = like a large ship; **saagaram** = crossing the ocean; **ramyam** = pleasant; **sachandra kumudam** = having the moon for a white water-lily; **saarkakaaraN^Davam** = the sun for a water-fowl; **shubham** = auspicious; **tiShyashravaNakaadambam** = having the constellations known by the names of Pushya and Shravana for swans; **abhrashaiVaalashaadvalam** = the clouds for its duck-weeds; **punarvasumahaamiinam** = the twin constellations; the Punarvasus; for its large fish; **lohitaan^ga mahaagraham** = the planet Mars for its large alligator; **airaavata mahaadviipam** = Airavata (Indra's elephant) for a large island; **svaatiha.nsaviloLitam** = graced with a swan in the form of the constellation Shati; **vaata samghaataajaatormi** = having gales for its waves; **chandraa.nshushishiraambumat** = and the moonbeams for its cool water; **bhujaN^ga yakSha gandharva prabuddha kamalotpalam** = with the Nagas; Yakshas and Gandharvas for its full-blown lotuses and water-lilies.

Hanuma, with a rush equal to that of wind, without a fatigue, leapt across the boundless sea looking analogous to sky, like a large ship crossing the ocean. In that pleasant and auspicious sky-like sea, shone the moon as a white water-like sea, shone having the constellations known by the names of Pushya and Shravana as swans, the clouds as its duck-weeds; the twin constellations the Punarvasus as its large fish, the planet Mars as its large alligator, a large island as Airavata (Indra's elephant), graced with a swan in the form of the constellation, Shwati, having gales as its waves, the moon beams as its cool water and with the Nagas, yakshas and Gandharvas as its full blown lotuses and water-lilies.

[Verse Locator](#)

ग्रासमान इव आकाशम् तारा अधिपम् इव आलिखन् ।

हरन् इव सनक्षत्रम् गगनम् सार्क मण्डलम् ॥ ५-५७-५

मारुतस्य आलयम् श्रीमान् कपिः व्योम चरो महान् ।

हनूमान् मेघ जालानि विकर्षन् इव गच्छति ॥ ५-५७-६

5; 6. **vyomacharaH** = while moving in the sky; **hanumaan** = Hanuma; **maarutasyaatmajaH** = the son of wind-god; **shriimaan** = the illustrious; **mahaan kapiH** = great monkey; **grasamaanaH iva** = appeared like swallowing; **vyomacharaH** = the sky; **ullikhanniva** = like scratching the moon; **haranniva** = like carrying off; **gaganam** = the sky; **sanakSatram** = with its stars; **saarkamaN^Dalaam** = and the disc of the sun; **gachchhati** = and was going; **vikarSanniva** = as though dragging asunder; **meghajaalaani** = a mass of clouds.

While moving in the sky, the illustrious Hanuma, the son of wind-god and the great monkey, appeared as if swallowing the sky, scratching the moon and carrying off the sky with its stars and the disc of the sun and was going as though dragging asunder, a mass of clouds.

[Verse Locator](#)

पाण्डुर अरुण वर्णानि नील मान्जिष्ठकानि च ।

हरित अरुण वर्णानि महाअभ्राणि चकाशिरे ॥ ५-५७-७

7. **mahaabhraaNi** = dense clouds; **paaN^DaraaruNa varNaani** = with white and red colours; **niilamaaN^jiShThakaani cha** = with blue and yellow colours; **haritaaruNa varNaani** = with green and reddish brown colours; **chakaashire** = shone brightly.

Dense clouds, with white and red colours, blue and yellow colours as also green and reddish brown colours shone brightly in the sky.

[Verse Locator](#)

प्रविशन् अभ्र जालानि निष्क्रमन् च पुनः पुनः ।

प्रच्छन्नः च प्रकाशः च चन्द्रमा इव लक्ष्यते ॥ ५-५७-८

8. **punaH punaH** = time and again; **pravishan** = entering; **niSpatamshcha** = and coming out; **abhrajaalaani** = of the clusters of clouds; (Hanuma); **lakSyate** = was perceived; **chandramaaH iva** = as the moon; **prachchhannashcha** = covered (invisible) **prakaashashcha** = and coming to light (visible).

Time and again, entering and coming out of the clusters of clouds, Hanuma appeared like the moon becoming visible and invisible again and again.

[Verse Locator](#)

विविधाभ्राघनासन्नगोचरो धवळाम्बरः ।

दृश्यादृश्यतनुर्वीरस्तदा चन्द्रयतेऽम्बरे ॥ ५-५७-९

9. **viiraH** = the heroic Hanuma; **dhavalaambaraH** = who was clad in white clothes; **vividhaabhraghanaasanna gocharaH** = having found his way into various kinds of dense clouds (and emerging again); **dR^ishyaadR^ishya tanuH** = and having his body becoming visible and invisible; **chandraayate** = shone like the moon; **ambare** = in the sky.

The heroic Hanuma, who was clad in white clothes, having found his way into various kinds of dense clouds (and emerging again) and having his personlaity becoming visible and invisible, shone like the moon in the sky.

[Verse Locator](#)

ताक्षर्यायमाणो गगने बभासे वायुनन्दनः ।

दारयन्मेघबृन्दानि निष्पतंश्च पुनः पुनः ॥ ५-५७-१०

10. **daarayan** = tearing asunder; **megha bR6indaani** = the clusters of clouds; **punaH punaH** = again and again; **niSpatamshcha** = as also coming out of them; **mahataa** = with big; **naadena** = noise; **vaayunandanaH** = hanuma the son of wind-god; **meghasvana mehaasvanaH** = making a thunderous great sound; **babhaase** = shone; **taarkSyaayamaaNah** = flying like Garuda the eagle; **yagane** = in the sky.

Tearing asunder the clusters of clouds again and again as also emerging from them and roaring with a big noise, Hanuma the son of wind-god, making a thunderous great sound, shone flying like Garuda the eagle, in the sky.

[Verse Locator](#)

नदन् नादेन महता मेघ स्वन महास्वनः ।

प्रवरान् राक्षसान् हत्वा नाम विश्राव्य चात्मनः ॥ ५-५७-११

आकुलाम् नगतीम् कृत्वा व्यथयित्वा च रावणम् ।

अर्दयित्वा बलम् घोरम् वैदेहीमभिवाद्य च ॥ ५-५७-१२

आजगाम महातेजाः पुनः मध्येन सागरम् ।

hatvaa = killing; pravaraan raakShasaan = the foremost of demons; vishraavya = becoming famaus; aatmanaH = by his; naama = name; aakulaam nagariim kR^itvaa = making Lanka perplexed; vyathayitvaa = causing anguish; raavaNam = to Ravana; ardayitvaa = tormenting; ghoram balam = the terrible army; abhivaadyacha = and offering salutation; vaidehiim = to Sheetha; mahaatejaaH punaH aajagaama = Hanuma returned; saagaram madhyena = flying over the middle of the sea.

Killing the foremost of demons, becoming famaus by is name, making Lanka perplexed, causing anguish to Ravana by tormenting his terrible army, and bidding his adieu to Sheetha, Hanuma returned by flying over the middle of the sea.

[Verse Locator](#)

पर्वत इन्द्रम् सुनाभम् च समुपस्पृश्य वीर्यवान् ॥ ५-५७-१३

ज्या मुक्त इव नाराचो महावेगो अभ्युपागतः ।

13. samupaspR^ishya = touching; sumaabhamcha = mainaka; parvatendram = the foremost mountain; viiryavaan = the victorious Hanuma; abhyupaagataH = came; mahaavegaH = with a great speed; naaraachaH iva = like an iron arrow; ज्यामुक्ताH = discharged from a bow-string.

Touching Mount Mainaka, the victorious Hanuma came with a great speed resembling an iron arrow discharged from a bow-string.

[Verse Locator](#)

स किञ्चित् अनुसम्प्राप्तः समालोक्य महागिरिम् ॥ ५-५७-१४

महाइन्द्र मेघ सम्काशम् ननाद हरि पुमावः ।

14. anusaMpraaptaH = approaching; kiMchit = a little; samaalokya = and observin; mahendram = Maunt Mahendra; mahaagirim = the great mauntain; meghasaMkaasham = looking like a dense claud; saH haripuN^gavaH = that Hanuma; nanaada = made a great noise.

Approaching a bit near and observing Maunt Mahendra, the great mauntain looking like a dense claud, that Hanuma made a laud noise.

[Verse Locator](#)

स पूरयामास कपिर्दिशो दश समन्ततः ॥ ५-५७-१५

नदन्नदेव महता मेघस्वनमहास्वनः ।

15. sa kapiH = that Hanuma; meghasvana mahaasvanaH = emitting a great roar like that of rumbling of cloud; nadan = while making sound; puurayaamaasa = filled; samastataH = the whole space; dasha dishaH = on all quarters; naadena = with the noise.

Emitting a great roar, that Hanuma, whole loud noise resembled the rumbling of a cloud, filled the whole space in all directions with the noise.

[Verse Locator](#)

स तम् देशमनुप्राप्तः सुहृद्दर्शनलालसः ॥ ५-५७-१६

ननाद हरिशार्दूलो लाङ्गूलम् चाप्यकम्पयत् ।

16. anupraaptaH = having reached; tam desham = that place; suhuddarshana laalasaH = aredently desiraus of seeing his friends; saH harishaarduulaH = that Hanuma; nanaada = roared; akaMpayachcha = and waved; laaN^guulam = his tail.

Having reached that place, Hanuma who was ardently desiraus of seeing his friends, roared and waved his tail.

[Verse Locator](#)

तस्य नानद्यमानस्य सुपर्णचरिते पथि ॥ ५-५७-१७

फलतीवास्य घोषेण गगनम् सार्कमण्डलम् ।

17. **gaganam** = the sky; **saarkamaN^Dalam** = with the disc of the sun; **phalatiiva** = began to crack as it were; **asya ghoSeNa** = due to his roar; **naanadyamaanasya** = even as he repeatedly roared; **pathi** = on the path of the sky; **suparNa charite** = as followed by Garuda; the eagle endowed with charming wings.

The sky, with the disc of the sun, began to crack as it were, due to his roar, even as he repeatedly roared on the path of the sky as followed by Garuda, the eagle endowed with charming wings.

[Verse Locator](#)

ये तु तत्रोत्तरे तीरे समुद्रस्य महाबलाः । ५-५७-१८

पूर्वम् सम्विष्टिताः शूरा वायुपुत्रदिदृक्षवः ।

महतो वातनुन्नस्य तोयदस्येव गर्जितम् ॥ ५-५७-१९

शुश्रुवुस्ते तदा घोषमूरुवेगम् हनूमतः ।

18; 19. **te** = those; **mahaabalaah** = mighty; **shuuraaH** = heroes; **ye** = who; **samviShthitaaH** = were waiting; **puurvam** = already; **uttare tiire** = on the northern shore; **samudrasya** = of the sea; **vaayuputra didR^ikShavaH** = with an eagerness to see Hanuma; **shushruuvuH** = heard; **tatra** = there; **tadaa** = at that time; **ghoSham** = the saund; **hanumataH uuruvegam** = produced by the sweeping motion of Hanuma's thighs; **gargitam iva** = which resembled the roar; **mahataH toyadasya** of a huge claud; **vaatanunnasya** = propelled by the wind.

Those mighty heroes who were waiting already on the northern shore of the sea, with an eagerness to see Hanuma, heard there at that time, the saund produced by the sweeping motion of Hanuma's thighs, which resembled the roar of a huge claud propelled by the wind.

[Verse Locator](#)

ते दीनमनसः सर्वे शुश्रुवुः काननौकसः ॥ ५-५७-२०

वानरेन्द्रस्य निर्घोषम् पर्जन्यनिनदोपमम् ।

20. **sarve** = all; **te** = those; **kaananaukasaH** = monkeys; **diina manasaH** = who were distressed in mind; (for not having heard the news of Seetha hitherto); **shushruruH** = heard; **vaanarendrasya** = hanuma's nirghoSam = roar; **parjanya ninadopamam** = similar to the roar of a rumbling cloud.

All those monkeys, who were distressed in mind (for not having heard the news of Seetha hitherto), heard Hanuma's roar similar to the roar of a rumbling cloud.

[Verse Locator](#)

निशम्य नदतो नादम् वानराः ते समन्ततः ॥ ५-५७-२१

बभूवुः उत्सुकाः सर्वे सुहृत् दर्शनं कान्क्षिणः ।

21. **nishamya** = hearing; **naadam** = the roar; (of Hanuma); **nadataH** = who was making the saund; **te sarve vaanaraaH** = all those monkeys; **samantataH** = stationed there in all directions; **babhuuvuH** = became; **utsukaaH** = anxiously; **suhR^iddarshana kaaNKShiNaH** = desirous of seeing their friend.

Hearing that roar of Hanuma, who was making the saund, all those monkeys stationed there in all directions, became anxiously desirous of seeing their friend.

[Verse Locator](#)

जाम्बवान् स हरि श्रेष्ठः प्रीतिं सम्हृष्टमानसः ॥ ५-५७-२२

उपामन्त्र्य हरीन् सर्वान् इदम् वचनम् अब्रवीत् ।

22. **saH jaambavaan** = that Jambavan; **harishreSThaH** = the foremost among monkeys and bears; **priitisamhR^iSTa maanasaH** = with his mind thrilled with joy; **upaamantrya** = summoning; **sarvaan** = all; **harrin** = the monkeys; **abraviit** = spoke; **idam** = these; **vachanam** = words.

The Jambavan, the foremost among the monkeys and bears, with his mind thrilled with joy, having summoned all the monkeys, spoke the following words:

[Verse Locator](#)

सर्वथा कृत कार्यो असौ हनूमान् न अत्र संशयः ॥ ५-५७-२३

न हि अस्य अकृत कार्यस्य नाद एवम् विधो भवेत् ।

23. **asau** = this; **hanumaan** = Hanuma; **kR^itakaaryaH** = has accomplished his assignment; **sarvathaa** = in all ways; **asya** = his; **naadaH** = sound; **na bhave hi** = will not indeed be; **evam vidhaH** = in this manner; **akR^ita kaaryaH** = if his task has not been fulfilled; **naatra sa.nshayaH** = there is no doubt in this matter.

"This Hanuma has accomplished his assignment in all ways. His sound will not indeed be like this, if he has not fulfilled his task. There is no doubt in this matter."

[Verse Locator](#)

तस्या बाहु ऊरु वेगम् च निनादम् च महात्मनः ॥ ५-५७-२४

निशम्य हरयो हृष्टाः समुत्पेतुः ततः ततः ।

24. **nishamya** = hearing; **ninaadamcha** = the sound; **bahuuruvegamcha** = of the dashing movement of arms and thighs; **tasya mahaatmanaH** = of that high-souled Hanuma; **harayaH** = the monkeys; **hR^iSTaah** = with joy; **samutpetuH** = moved by jumps; **tatastataH** = from their respective places.

Hearing the sound of the dashing movement of the high souled Hanuma's arms and thighs, the monkeys moved by jumps with joy from their respective places.

[Verse Locator](#)

ते नग अग्रान् नग अग्राणि शिखरात् शिखराणि च ॥ ५-५७-२५

प्रहृष्टाः समपद्यन्त हनूमन्तम् दिदक्षवः ।

25. **te** = those monkeys; **prahR^iShTaaH** = with joy; **didR^ikShavaH** = longing to see; **hanuumantam** = Hanuma; **samapadyanta** = took off; **nagaagraat** = from top of one tree; **nagaagraaNi** = to the tops of other trees; **shikharaat** = as also from one mountain-summit; **shikharaaNicha** = to the other summits.

Those monkeys with joy, longing to see Hanuma, took off from the top of one tree to the tops of other trees as also from one mountain-summit to the other summits.

[Verse Locator](#)

ते प्रीताः पादप अग्रेषु गृह्य शाखाः सुपुष्पिताः ॥ ५-५७-२६

वासांसि इव प्रकाशानि समाविध्यन्त वानराः ।

26. **te vaanaraaH** = those monkeys; **gR^ihya** = grasping; **shaakhaaH** = the branches; **paadapaagreSu** = at the tops of trees; **suviSThitaH** = and standing there well; **priitaH samaavidhyanta** = joyously waved; **prashaakhaaH** = the twigs; **vaasaamsiiva** = as if they are their raiments.

Those monkeys, grasping the boughs at the tops of trees, and standing there firmly, joyously waved the twigs, as if they are their raiments.

[Verse Locator](#)

गिरिगह्वरसम्लीनो यथा गर्जति मारुतः ॥ ५-५७-२७

एवम् जगर्ज बलवान् हनुमान्मारुतातमजः ।

27. **balavaan** = the mighty; **hanumaan maarutatmajaH** = Hanuma the son of wind-god; **jagarja** = roared; **evam yathaa** = as so; **maarutaH** = the wind; **garjati** = roars; **girigahvara samliinaH** = while entering the caves of mountains.

The mighty, Hanuma the son of wind-god, roared as though the wind roars while it enters the caves of mountains.

[Verse Locator](#)

तम् अभ्र घन संकाशम् आपतन्तम् महाकपिम् ॥ ५-५७-२८

दृष्ट्वा ते वानराः सर्वे तस्थुः प्रान्जलयः तदा ।

28. **dR^iSTvaa** = seeing; **tam mahaakapim** = that Hanuma; **tadaa** = then; **aapatantam** = descending quickly; **abhraghanasamkaasham** = like a dense cloud; **sarve te** = all those; **vaanaraaH** = monkeys; **tasthuH** = stood; **praaN^jalayaH** = joining their palms in salutation.

Seeing that Hanuma then rushing like a dense cloud, all those monkeys stood there, joining their palms in salutation.

ततः तु वेगवान् तस्य गिरेः गिरि निभः कपिः ॥ ५-५७-२९
निपपात महाइन्द्रस्य शिखरे पादप आकुले ।

29. **vegavaan kapiH** = the swift hanuma; **girinibhaH** = looking like a mauntain; **tataH** = then; **nipapaata** = descended; **shikhare** = on the summit; **tasya mahendrasya** = of that Maunt Mahendra; **paadapaakule** = thick with trees.

The swift Hanuma, looking like a mauntain, then descended on the summit of that Maunt mahendra, thick with trees.

Verse Locator

हर्षेणापूर्यमाणोऽसौ रम्ये पर्वतनिघरे ॥ ५-५७-३०
चिन्नपक्ष इवाकाशात्पपात धरणीधरः ।

30. **asau** = this Hanuma; **aapuuryamaaNaH** = filled; **harSeNa** = with joy; **papaata** = fell; **aakaashaat** = from the sky; **ramye parvata nirjhare** = into a charming mountain-torrent; **dharaNiidharaH iva** = like a mountain; **chhinnapakSaH** = having its wings torn off.

Hanuma like a mountain with its wings torn off, thrilled with joy, fell from the sky into a charming mountain-torrent.

Verse Locator

ततः ते प्रीत मनसः सर्वे वानर पुम्गवाः ॥ ५-५७-३१
हनूमन्तम् महात्मानम् परिवार्य उपतस्थिरे ।
परिवार्य च ते सर्वे पराम् प्रीतिम् उपागताः ॥ ५-५७-३२

31; 32. **tatH** = then; **sarve** = all; **te vaanarapuN^gavaaH** = the foremost of those monkeys; **priita manasaH** = having their minds pleased; **upatasthire** = stood; **parivaarya** = surraunding; **mahaatmaanam** = the high-saule; **hanumantam** = hanuma; **te sarve** = all of them; **parivaarya** = having encircled him; **upaagataaH** = obtained; **paraam** = a supreme; **priitim** = joy.

Then, all the foremost of those monkeys, with their pleasing hearts, stood surraunding the high-saule Hanuma. Having encircled Hanuma, all of them obtained a supreme joy.

Verse Locator

प्रहृष्ट वदनाः सर्वे तम् अरोगम् उपागतम् ।
उपायनानि च आदाय मूलानि च फलानि च ॥ ५-५७-३३
प्रत्यर्चयन् हरि श्रेष्ठम् हरयो मारुत आत्मजम् ।

33. **sarve harayaH** = all those monkeys; **prahR^iSTa vadanaaH** = with their delighted faces; **aadaaya** = taking; **muulaanicha** = roots; **phalaanicha** = and fruits; **upaayanaani** = as gifts; **pratyarchayan** = honoured; **maarutaatmajam** = hanuma; **harishreSTham** = the excellent one among the monkeys; **upaagatam** = who came; **arogam** = healthily.

All those mokeys with their delightful faces, taking roots and fruits as their presents, honored Hanuma, the foremost among the monkeys, who came back hale and healthy.

Verse Locator

हनूमान् तु गुरून् वृद्धान् जाम्बवत् प्रमुखान् तदा ॥ ५-५७-३४
कुमारम् अन्गदम् चैव सो अवन्दत महाकपिः ।

34. **tadaa** = then; **mahaakkapiH hanumaa.nstu** = Hanuma the foremost among the mokeys on his part; **avandata** = offered his salutation; **guruun** = venerable persons; **vR^iddhaan** = and elders; **jaambavatpramukhaan** = like Jambavan in the first place; **aNgadam chaiva** = as also Angada; **kumaaram** = the prince.

Then, Hanuma the excellent one among the monkeys, on his part, offered his salutation to venerable persons and elders like Jambavan in the first place, as also Angada, the prince.

Verse Locator

स ताभ्याम् पूजितः पूज्यः कपिभिः च प्रसादितः ॥ ५-५७-३५

दृष्टा देवी इति विक्रान्तः संक्षेपेण न्यवेदयत् ।

35. saH = that Hanuma; vikraantaH = the victorious one; puujyaH = and the venerable one; puujitaH = was honoured; taabhyaam = by that Jambavan and Angada; prasaaditaH = He was also made gracious; kapibhiH = by the other monkeys; nyavedayat = (Hanuma) informed them; samkSepeNa = briefly; iti = that; siitaa = Seetha; dR^iSTaa = was seen (by him).

Jambavan and Angada honoured that victorious and venerable Hanuma. The other monkeys also made him gracious. Hanuma informed them briefly that he had seen Seetha.

[Verse Locator](#)

निषसाद च हस्तेन गृहीत्वा वालिनः सुतम् ॥ ५-५७-३६

रमणीये वन उद्देशे महाइन्द्रस्य गिरेः तदा ।

36. tadaa = then; gR^ihiitvaa = seizing; hastena = the hand; vaalinaH sutam = of Angada; Vali's son; (Hanuma); niShasaadacha = sat down; ramaNiiye vanoddesha = at a distinct spot in the charming forest; mahendrasya gireH = of Maunt Mahendra.

Then, seizing the hand of Angada, Vali's son, Hanuma sat down at a distinct spot in the charming forest of Maunt Mahendra.

[Verse Locator](#)

हनूमान् अब्रवीदत् हृष्टः तदा तान् वानर ऋषभान् ॥ ५-५७-३७

अशोक वनिका संस्था दृष्टा सा जनक आत्मजा ।

रक्ष्यमाणा सुघोराभी राक्षसीभिः अनिन्दिता ॥ ५-५७-३८

एक वेणी धरा बाला राम दर्शन लालसा ।

उपवास परिश्रान्ता मलिना जटिला कृशा ॥ ५-५७-३९

37; 38; 39. tadaa = then; hR^iSTaH = the pleased; hanumaan = Hanuma; abraviit = spoke; taan vaanararSabhaan = to those foremost ones among the monkeys (as follows); saa jaanakaatmajaa = that Seetha the daughter of Janaka; ashoka vanikaa samsthaa = who was staying in Ashoka garden; rakSyamaaNaa = guarded; aninditaa = unblemished; sughoraabhiH raakasiibhiH = by very dreadful female-demons; ekaveniidharaa = wearing a single braid; baalaa = young woman; raama darshana laalasaa = longing to see Rama; upavaasa parishraantaa = thoroughly fatigued due to fasting; malinaa = wearing soiled clothes; kR^ishaa = and looking emaciated; dR^iSTaa = was seen (by me).

Then, the pleased Hanuma spoke the following words to those excellent monkeys: "I saw that Seetha, the daughter of Janaka, who was staying in Ashoka garden, guarded unblemished by highly dreadful female-demons and wearing a single braid, young woman, as she was, longing to see Rama, thoroughly fatigued due to her fasting, with her hair twisted together, wearing soiled clothes and looking emaciated."

[Verse Locator](#)

ततो दृष्टा इति वचनम् महाअर्थम् अमृत उपमम् ॥ ५-५७-४०

निशम्य मारुतेः सर्वे मुदिता वानरा भवन् ।

40. nishamya = hearing; mahaartham = the iMportant; amR^itopamam = and nectar-like; vachanam = word; maaruteH = of Hanuma; iti = saying; dR^iShTaa = "seen (by me)"; sarve = all; vaanaraaH = the monkeys; abhavan = became; muditaaH = delighted.

Hearing from Hanuma that iMportant and nectar like word to the effect that Sheetha had been seen all the monkeys became delighted.

[Verse Locator](#)

क्ष्वेडन्ति अन्ये नदन्ति अन्ये गर्जन्ति अन्ये महाबलाः ।

चक्रुः किल किलाम् अन्ये प्रतिगर्जन्ति च अपरे ॥ ५-५७-४१

41. anye mahaabalaaH = some mighty monkeys; kSvehanti = made a lion's roar; anye = some others; nadanti = were making a sound of approbation; anye = some; garjanti = were making a sound of thunder; anye = some others; chakruH = produced; kila kilaam = cries expressing joy; apare = some others pratigarjanti = were roaring in return.

Some mighty monkeys made a lion's roar. Some were making a sound of approbation. Some were making a sound of thunder. Some others proudced cries expressing joy. Some others were roaring in return.

[Verse Locator](#)

केचित् उच्छ्रित लान्गूलाः प्रहृष्टाः कपि कुन्जराः ।
अन्वित आयत दीर्घाणि लान्गूलानि प्रविव्यधुः ॥ ५-५७-४२

42. **kechit** = some; **kapikuNjaraaH** = eminent monkeys; **prahR^iShTaaH** = with joy; **uchchhrita laaN^guulaani** = and with their tails lifted up; **pravivyadhuH** = waved; **aayataaN^chita diirghaaNi** = their distended long curved; **laaN^guulaani** = tails.

Shome eminent monkeys, with joy and with their tails lifted up, waved their distended curved tails.

[Verse Locator](#)

अपरे तु हनूमन्तम् वानरा वारण उपमम् ।
आप्लुत्य गिरि शृन्गेभ्यः संस्पृशन्ति स्म हर्षिताः ॥ ५-५७-४३

43. **aaplutya** = descending; **girishR^iNgebhya** = from the mountain-tops; **apare** = some other; **vaanaraaH** = monkeys; **harSitaaH** = with delight; **sam spR^ishanti sma** = fondly touched; **hanuumantam** = Hanuma; **vaaraNopamam** = who resembled an elephant.

Descending from the mountain-tops; some other monkeys, with delight, fondly touched Hanuma who resembled an elephant.

[Verse Locator](#)

उक्त वाक्यम् हनूमन्तम् अनादः तु तदा अब्रवीत् ।
सर्वेषाम् हरि वीराणाम् मध्ये वाचम् अनुत्तमाम् ॥ ५-५७-४४

44. **atha** = thereafter; **aN^gadaH** = Angada; **ukta vaakyam** = having teh words spoken; **hanuumantam** = by Hanuma; **abraviit** = spoke; **uttamam vachanam** = (the following) excellent words; **madhye** = in the midst; **hariviiraaNaam** = of the eminent monkeys.

After hearing the words of Hanuma, Angada spoke the follwoing excellent words in the midst of those eminent monkeys.

[Verse Locator](#)

सत्त्वे वीर्ये न ते कश्चित् समो वानर विद्यते ।
यत् अवप्लुत्य विस्तीर्णम् सागरम् पुनः आगतः ॥ ५-५७-४५

45. **vaanara** = O Hanuma!; **yat** = since; **punaH aagataH** = you returned (here); **avaplutya** = crossing; **vistiirNam** = the extensive; **saagaram** = ocean; **na kashchit** = none; **vidyate** = is; **samaH** = equal; **te** = to you; **sattve** = in strength; **viirye** = and prowess.

"O Hanuma! Since you returned here crossing the extensive ocean, none stands equal to you in strength and prowess."

[Verse Locator](#)

अहो स्वामिनि ते भक्तिरहो वीर्यमहो धृतिः ।
दिष्ट्या दृष्टा त्वया देवी राम पत्नी यशस्विनी ॥ ५-५७-४६
दिष्ट्या त्यक्ष्यति काकुत्स्थः शोकम् सीता वियोगजम् ।

46. **aho** = what amazing; **te** = yaur; **bhaktiH** = devotion; **svaamini** = to the lord!; **aho** = what a wonderful; **viiryan** = prowess!; **aho** = what a surprising; **dhR^itiH** = caurage!; **diShTyaa** = by aur good fortune; **yashasvinii** = the illustrious; **devii** = Sheetha; **raama patnii** = Rama's consort; **dR^iShTyaa** = thank heven!; **kaakutthsaH** = Rama; **tyakShyati** = can give up; **shokam** = his sorrow; **siitaaviyogajam** = born aut of Sheetha's separation.

"What amazing is yaur devotion to the Lord! What a wonderful prowess! What a surprising caurage! By aur good fortune, yau saw the illustrious Sheetha, Rama's consort. Thank heaven! Rama can give up his sorrow born aut of Sheetha's separataion."

[Verse Locator](#)

ततो अन्नादम् हनूमन्तम् जाम्बवन्तम् च वानराः ॥ ५-५७-४७

परिवार्य प्रमुदिता भेजिरे विपुलाः शिलाः ।

47. **pramaditaaH** = very much delighted; **vaanaraaH** = the monkeys; **tataH** = then; **bhejire** = got hold of; **vipulaaH** = extensive flat; **shilaaH** = rocks; **parivaarya** = encircling; **aN^gadam** = Angada; **hanuumantam** = Hanum; **jaamvavantamcha** = and Jambavan.

Very much delighted, the monkeys then sat on extensive flat rocks encircling Angada, Hanuma and Jambavan.

[Verse Locator](#)

श्रोतु कामाः समुद्रस्य लन्घनम् वानर उत्तमाः ॥ ५-५७-४८

दर्शनम् च अपि लन्कायाः सीताया रावणस्य च ।

तस्थुः प्रान्जलयः सर्वे हनूमत् वदन उन्मुखाः ॥ ५-५७-४९

48; 49. **shrotu kaamaaH** = longing to hear; **laN^ghanam** = about crossing; **samudrasya** = of ocean; **darshaMchaapi** = and the seeing; **laN^kaayaaH** = of Lanka; **siitaayaaH** = of Sheetha; **raavaNasya cha** = and of Ravana; **sarve** = all; **vaanarottamaaH** = those excellent monkeys; **tasthuH** = waited; **hanumadvachanonmukhaaH** = in expectation of Hanuma's words; **praN^jalayaH** = with their joined pal.ns.

Longing to hear about crossing of ocean and the seeing of Lanka, Sheetha and Ravana, all those excellent monkeys waited with their joined pal.ns, in anctipation of Hanuma's words.

[Verse Locator](#)

तस्थौ तत्र अन्नादः श्रीमान् वानरैः बहुभिः वृतः ।

उपास्यमानो विबुधैः दिवि देव पतिः यथा ॥ ५-५७-५०

50. **shriimaan** = the auspicious; **aN^gada** = Angada; **tasthau** = waited; **devapatiryathaa** = like Indra the Lord of celestials; **upaasyamaanaH** = waited upon; **vibudhaiH** = by celestials; **divi** = in heaven; **vR^itaH** = encircled; **bahubhiH vaanaraiH** = by many mokes; **tatra** = there.

The auspicious Angada encircled by many monkeys there, waited like Indra the lord of celestials, who was waited upon by celestials in heaven.

[Verse Locator](#)

हनूमता कीर्तिमता यशस्विना ।

तथा अन्नादेन अन्नाद बद्ध बाहुना ।

मुदा तदा अध्यासितम् उन्नतम् महन् ।

मही धर अग्रम् ज्वलितम् श्रिया अभवत् ॥ ५-५७-५१

51. **tadaa** = then; **unnatam** = the high; **mahat** = large; **mahiidharaagram** = uppermost part of the mauntain; **adhyaasitam** = on which were seated; **mudaa** = with delight; **kiirtimataa hanuumataa** = by the illustrius Hanuma; **tathaa** = and yashasvinaa = the famaous; **aN^gadana** = Angeda; **aN^gada baddha baahunaa** = with bracelets worn on his upper ar.ns; **abhavet** = became; **jvalitam** = stood blazed; **shriyaa** = with splendaur.

The high and large summit of the mauntain, on which were seated then with delight, the illustrius Hanuma and the famaous Angada, with bracelets worn on his upper ar.ns, stood blazed with splendaur.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे सप्तपञ्चशः सर्गः

Thus completes 57th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 57

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>			



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 58 Verses converted to UTF-8, Nov 09

Introduction

Jambavan, seated along with the monkey-troops, requested Hanuma to narrate clearly whatever has occurred. Hanuma narrates in detail how he saw Mount Mainaka in the course of his journey to Lanka and how he escaped on the way from the clutches of Surasa, a great serpent living in the ocean. Hanuma also narrated about his killing of Simhika, a female demon on the way and also about defeating another female demon (Lanka-incarnate) who was guarding the City of Lanka. Hanuma explains to Jambavan, how he beholds Seetha in Ashoka garden after a thorough search in the City of Lanka and how he introduces himself as an envoy sent by Rama and Sugreeva. Hanuma informs Jambavan that he hands over a finger-ring of Rama as a token of remembrance to Seetha and that he further asks for a return-token of remembrance from her, to be handed over to Rama. Hanuma then narrates about Seetha having delivered to him an excellent jewel for her head, as a token of remembrance. He further narrates about the demolition of the garden attached to Ravana's gynaecium and about killing of Aksha, Ravana's son. Hanuma further informs about his capture by Indrajit, Ravana's son and his tail being burnt by demons on receiving the orders of Ravana. He further informs about his setting fire of the City of Lanka. He finally narrates about his re-visit to Seetha and his return to Mount Mahendra.

[Verse Locator](#)

ततः तस्य गिरेः शृङ्गो महाइन्द्रस्य महाबलाः ।

हनुमत् प्रमुखाः प्रीतिम् हरयो जग्मुः उत्तमाम् ॥ ५-५८-१

1. tataH = thereafter; mahaabalaaH = the mighty; harayaH = monkeys; hanumat pramukhaaH = headed by Hanuma and others; jagaama = obtained; uttamaam = a great; priitim = joy; tasya mahendrasyagireH = on that summit of Mount Mahendra.

Thereafter, the mighty monkeys, headed by Hanuma and others, experienced a great joy on that summit of Mount Mahendra.

[Verse Locator](#)

तम् ततः प्रतिसम्हृष्टः प्रीतिमन्तम् महाकपिम् ।

जाम्बवान् कार्यं वृत्तं अन्तम् अपृच्छत् अनिल आत्मजम् ॥ ५-५८-२

2. tataH = then; jaambavaan = Jambavan; priitisamhR^iSTaH = thrilling with rapture; apR^ichchhat = asked; priitimantam = the delighted; mahaakapim = the great monkey; tam kaaryavR^ittaantam = about the particulars of that actual occurrence (of seeing Seetha) as follows.

Then, Jambavan, thrilling with rapture, asked the delighted Hanuma, the great monkey about the particulars of that actual occurrence (of seeing Seetha) as follows

[Verse Locator](#)

कथम् दृष्टा त्वया देवी कथम् वा तत्र वर्तते ।
तस्याम् वा स कथम् वृत्तः क्रूर कर्मा दश आननः ॥ ५-५८-३

3. katham = how; devii = was Seetha; dR^iSTaa = seen; tvayaa = by you?; katham vaa = how; vartate = was she; tatra = there?; katham vR^ittaH = of what behavior; tasyaam = towards her; saH dashaananaH = was that Ravana; kruura karma = having terrible deeds?

"How did you see Seetha? How was she there? How was that Ravana of terrible deeds behaving towards her?"

[Verse Locator](#)

तत्त्वतः सर्वम् एतन् नः प्रब्रूहि त्वम् महाकपे ।
श्रुत अर्थाः चिन्तयिष्यामो भूयः कार्यं विनिश्चयम् ॥ ५-५८-४

4. mahaakape = O Hanuma!; tvam = you; prabruuhi = tell; naH = us; etat = this; sarvam = entirely; tattvataH = in this; shrutaarthaaH = ascertained by having the matter; chintayiSyaamaH = we shall think; kaaryavinishchayam = about a mutual resolve to do something; bhuuyaH = again.

"O Hanuma! Tell us entirely, in truth whatever has occurred. Ascertaining the truth, from you, we shall again think about what decision to be taken further."

[Verse Locator](#)

यः च अर्थः तत्र वक्तव्यो गतैः अस्माभिः आत्मवान् ।
रक्षितव्यम् च यत् तत्र तत् भवान् व्याकरोतु नः ॥ ५-५८-५

5. gataiH = gone; tatra = there; asmaabhiH = by us; bhavaan = you; aatmavaan = having prudence; vyaakarotu = clearly tell; naH = us; yaH = which; arthaH = matter; tat = that; vaktavyaH = can be disclosed; yat = and which; rakSitavyam = is to be kept off.

"When we go there (to the presence of Rama), having prudence, tell us clearly which matter is to be disclosed and which matter is to be kept off from him."

[Verse Locator](#)

स नियुक्तः ततः तेन सम्प्रहृष्ट तनू रुहः ।
नमस्यन् शिरसा देव्यै सीतायै प्रत्यभाषत ॥ ५-५८-६

6. niyuktaH = thus commanded; tena = by that Jambavan; saH = that Hanuma; tataH = then; samprahR^iSTatanuuruhaH = with his hair thrilling in rapture; praNamya = offering salutation; devyai siitaayai = to Seetha the princess; shirasaa = (by bowing) his head; pratyabhaaSata = replied (as follows):

Thus commanded by Jambavan, Hanuma, with his hair standing on end mentally offered his salutation to Seetha, the princess, by bowing his head and replied as follows:

[Verse Locator](#)

प्रत्यक्षम् एव भवताम् महाइन्द्र अग्रात् खम् आप्लुतः ।

उदधेः दक्षिणम् पारम् कान्क्षमाणः समाहितः ॥ ५-५८-७

7. **kaa**NkSamaaN**a**H = desirous; **sama**ahita**H** = and intent upon; **udadhe**H **dak**Si**Nam** **paaram** = (reaching) the southern shore of the ocean; **aapluta**H = I leapt; **kham** = into the sky; **mahendraagraat** = from the summit of Mount Mahendra; **bhavataam** **pratyak**Sameva = just before your presence indeed!

"With an intention to reach the southern shore of the ocean, I leapt into the sky, indeed before your presence, from the summit of Mount Mahendra."

[Verse Locator](#)

गच्छतः च हि मे घोरम् विघ्न रूपम् इव अभवत् ।

कान्चनम् शिखरम् दिव्यम् पश्यामि सुमनो हरम् ॥ ५-५८-८

8. **me** = to me; **gachchhata**H = who was going; **ghoram** = a terrific; **vighnaruupamiva** = hindrance-like thing; **abhavat** = occurred; **pashyaami** = I saw; **kaa**N^**chanam** **shikharam** = a golden mountain-peak; **divyam** = which was charming; **sumanoharam** = and so fascinating.

"While I was going, a terrific hindrance occurred in my way as it was. I saw a golden mountain-peak which was so charming and fascinating."

[Verse Locator](#)

स्थितम् पन्थानम् आवृत्य मेने विघ्नम् च तम् नगम् ।

उपसमाम्य तम् दिव्यम् कान्चनम् नग सत्तमम् ॥ ५-५८-९

कृता मे मनसा बुद्धिः भेत्तव्यो अयम् मया इति च ।

9. **mene** = I considered; **tam** **nayam** = that mountain; **sthitam** = staying; **aavR**^**itya** = turned round towards; **panthaanam** = the path; **vighnam** = as a hindrance; **upasamgamya** = approaching; **tam** **nagasattamam** = that excellent mountain; **divyam** = which was charming; **kaa**N**chanam** = and golden-coloured; **buddhi**H = a thought; **kR**^**itaa** = was formed; **me** **manasaa** = in my mind; **ayam**; **bhettavya**H **iti** = that the mountain should be demolished; **mayaa** = by me.

"I accounted that mountain staying turned towards the path, as an impediment. Approaching that excellent charming and golden mountain, I made up my mind to shatter it."

[Verse Locator](#)

प्रहतम् च मया तस्य लान्गूलेन महागिरेः ॥ ५-५८-१०

शिखरम् सूर्य सम्काशम् व्यशीर्यत सहस्रधा ।

10. **prahatam** = struck; **mayaa** = by me; **laa**N**guulena** = with my tail; **shikharam** = the mountain-peak; **mahaagire**H = of that large mountain; **suurya** **samkaasham** = resembling the sun; **vyashiiryata** = was broken; **sahasradhaa** = into a thousand pieces.

"As I struck it with my tail, the mountain-peak of that great hill, resembling the sun, was broken into a thousand pieces."

[Verse Locator](#)

व्यवसायम् च मे बुद्ध्वा स ह उवाच महागिरिः ॥ ५-५८-११

पुत्र इति मधुराम् बाणीम् मनः प्रह्लादयन् इव ।

11. buddhvaa = understanding; tam vyavasaayam = that intention; saH mahaagiriH = that great mountain; uvaacha ha = spoke; madhuraam = sweet; vaaNiim = words; putra iti = saying "O my son!"; manaH prahlaadayanniva = as though it was refreshing my mind.

"Understanding my purpose, that great mountain spoke the following sweet words saying, 'O my son!', As though it was refreshing my mind (once more to proceed further)."

[Verse Locator](#)

पितृव्यम् च अपि माम् विद्धि सखा अयम् मातरिश्वनः ॥ ५-५८-१२
मैनाकम् इति विख्यातम् निवसन्तम् महाउदधौ ।

12. viddhi = know; maam = me; vikhyaatam = to be generally called; mynaakamiti = as Mynaka; nivasantam = dwelling; mahaa dadhau = in the great ocean; sakhaaya = as a companion; maatarishvanaH = of the wind-god; pitR^ivyamohaapi = and even as your father's brother.

" 'Know me to be generally called as Mynaa dwelling in this great ocean, as a companion of the wind-god and even as your father's brother'."

[Verse Locator](#)

पक्षवन्तः पुरा पुत्र बभूवुः पर्वत उत्तमाः ॥ ५-५८-१३
चन्दतः पृथिवीम् चेरुः बाधमानाः समन्ततः ।

13. putra = O my son!; puraa = long ago; parvatottamaaH = foremost among mountains; babhuuvuH = used to; pakSavantaH = have wings; cheruH = they used to wander; samantataH = the entire; pR^ithiviim = earth; chhandataH = freely; baadhamaanaaH = hurting the people.

" 'O my son! Long ago, the foremost among the mountains used to have wings. They used to wander the entire earth freely, hurting the people!'"

[Verse Locator](#)

श्रुत्वा नगानाम् चरितम् महाइन्द्रः पाक शासनः ॥ ५-५८-१४
चिच्छेद भगवान् पक्षान् वज्रेण एषाम् सहस्रशः ।

14. shrutvaa = hearing; charitam = the behaviour nagaanaam = of the mountains; bhagavaan mahendraH = the venerable Indra the lord of celestials; paaka shaasanaH = the destroyer of the demon called Paka; chichchheda = chopped; eSaam pakSaam = their wings; sahasrashaH = into thousand pieces; vajreNa = by his thunderbolt.

" 'Hearing that behaviour of those mountains, the venerable Indra the lord of celestials, the destroyer of a demon called Paka, chopped their wings into a thousand pieces by using his thunderbolt.' "

[Verse Locator](#)

अहम् तु मोक्षितः तस्मात् तव पित्रा महात्मना ॥ ५-५८-१५
मारुतेन तदा वत्स प्रक्षिप्तो अस्मि महाअर्णवे ।

15. vatsa = O child!; aham tu = I; on my part; prakSiptaH asmi = was hurled; mahaarNave = into the great ocean; mahaatmanaa maarutena = by the high-souled wind-god; tava pittraa = your father; mokSitaH = and was liberated; tadaa = then; tasmaat = (from the clutches) of that Indra.

" 'O child! I, on my part, was hurled into the great ocean by the high-souled wind-god, your father and was liberated from the clutches of Indra.' "

रामस्य च मया साह्ये वर्तितव्यम् अरिम् दम ॥ ५-५८-१६

रामो धर्मभृताम् श्रेष्ठो महाइन्द्र सम विक्रमः ।

16. arindama = O Hanuma; the annihilator of enemies!; vartitavayam = It s to be behaved; mayaa = by me in such a way; ramasya saahye = to help Rama; raamaH = Rama' mahendra samavikramaH = similar to the prowess of Indra; shreSThaH = is excellent; dharma bhR^itaam = in supporting righteousness.

" 'O Hanuma the annihilator of enemies! I have to behave in such a way as to help Rama. For, Rama, having a prowess equal to that of Indra; is indeed excellent in supporting righteousness."

[Verse Locator](#)

एतत् श्रुत्वा मया तस्य मैनाकस्य महात्मनः ॥ ५-५८-१७

कार्यम् आवेद्य तु गिरेः उद्धतम् च मनो मम ।

तेन च अहम् अनुज्ञातो मैनाकेन महात्मना ॥ ५-५८-१८

17; 18. shrutvaa = hearing; vachaH = the words; tasya mahaatmanaH mynaakasya = of that high-souled Mynaka; aavedya = and informing; kaaryam = my purpose; mama = my; manaH = mind; udyatam = was prepared for the travel; aham = I; anujJNaatashcha = was allowed to depart; tena mahaatmanaa = by that high-souled; mynaakena cha = Mynaka also.

"Hearing the words of that high-souled Mynaka and after informing my purpose, my mind was prepared for a further travel. The high-soled Mynaka also allowed me to depart."

[Verse Locator](#)

स चाप्यन्तर्हितः शैलो मानुषेण वपुष्मता ।

शरीरेण महाशैलः शैलेन च महोदधौ ॥ ५-५८-१९

19. saH = that; shailaH = mountain; antarhitaH = vanished; maanuSeNa vapuSmataa = in a beautiful form of a human being; mahaashailaH = that large mountain; shailena shariireNa = in the form of the body of a mountain; antarhitaH = vanished; mahodadhau = into the great ocean.

"That Mynaka mountain vanished in the guise of a beautiful form of a human being. That large mountainous form also later drowned into the great ocean."

[Verse Locator](#)

उत्तमम् जवम् आस्थाय शेषम् अध्वानम् आस्थितः ।

ततो अहम् सुचिरम् कालम् वेगेन अभ्यगमम् पथि ॥ ५-५८-२०

20. tataH = thereafter; aasthaaya = employing; uttamam = an excellent; javam = speed; aasthitaH = and existing; sheSam = in the remaining; panthaanam = path; aham = I; abhyaagamam = went; pathi = in that path; vegena = with speed; suchiram kaalam = for a very long time.

"Thereafter, employing an excellent speed and continuing on my course, I proceeded in that path speedily for a long time."

[Verse Locator](#)

ततः पश्यामि अहम् देवीम् सुरसाम् नाग मातरम् ।
समुद्र मध्ये सा देवी वचनम् माम् अभाषत ॥ ५-५८-२१

21. tataH = thereafter; aham = I; pashyaami = saw; surasaam = Surasa; naagamaataram = the mother of serpents; samudramadhye = in the midst of the sea; saa devii = and that goddess; abhaaSata = spoke; vachanam = (the following) words; maam = to me.

"Thereafter, I saw Surasa, the mother of serpents in the midst of the sea. That goddess spoke the following words to me.

[Verse Locator](#)

मम भक्ष्यः प्रदिष्टः त्वम् अमारैः हरि सत्तमम् ।
ततः त्वाम् भक्षयिष्यामि विहितः त्वम् चिरस्य मे ॥ ५-५८-२२

22. harisattama = O the excellent of monkeys!; tvam = you; pradiSTaH = have been shown; mama bhakSaH = as my eatable; amaraiH = by the celestial; ataH = therefore; bhakSayiSyam = I will eat; tvaam = you; tvam = you vihitaH = have been arranged; me = to me; chirasya = after a long time.

"O excellent of monkeys! The celestials have shown you as my eatable. Therefore, I will eat you since you have been bestowed to me by gods after a long time."

[Verse Locator](#)

एवम् उक्तः सुरसया प्राञ्जलिः प्रणतः स्थितः ।
विवर्ण वदनो भूत्वा वाक्यम् च इदम् उदीरयम् ॥ ५-५८-२३

23. evam uktaH = thus spoken; surasayaa = by Surasa; sthitaH = I stood; praNataH praaJNaliH = offering my salutation with joined palms to her; bhuutvaa = becoming; vivarNavadanaH = pale-faced; udiirayam = I spoke; idam = these; vaakyam cha = words too.

"Hearing Surasa's words, I stood there, offering salutation with my joined palms to her. Becoming pale-faced, I spoke the following words:

[Verse Locator](#)

रामो दाशरथिः श्रीमान् प्रविष्टो दण्डका वनम् ।
लक्ष्मणेन सह भ्रात्रा सीतया च परम् तपः ॥ ५-५८-२४

24. raamaH = Rama; daasharathiH = the son of Dasaratha; shriimaaan = the splendid man; paramtapaH = the tormentator of enemies; bhraataa lakSmaNena saha = together with Lakshmana; his brother; siitaayaacha = and Seetha; praviSTaH = entered; daN^Dakaavanam = the forest of Dandaka.

" 'Rama, the son of Dasaratha the splendid man and the tormentator of enemies, together with Lakshmana, his brother and Seetha entered the forest of Dandaka."

[Verse Locator](#)

तस्य सीता हृता भार्या रावणेन दुरात्मना ।
तस्याः सकाशम् दूतो अहम् गमिष्ये राम शासनात् ॥ ५-५८-२५

25. duraatmanaa raavaNena = by the evil-minded Ravana; siitaa = Seetha; tasya bhaaryaa = Rama's wife; hR^itaa = was taken away; raamashaasanaat = by the orders of Rama; aham = I; gamiSye = can go; tasyaaH sakaasham = near to her; duutaH = as an envoy.

" 'The evil-minded Ravana took away Seetha, Rama's wife. By the orders of Rama, I am going to her as an envoy.' "

[Verse Locator](#)

कर्तुम् अर्हसि रामस्य साहाय्यम् विषय वासिनि ।
अथवा मैथिलीम् दृष्ट्वा रामम् च अक्लिष्ट कारिणम् ॥ ५-५८-२६
आगमिष्यामि ते वक्त्रम् सत्यम् प्रतिशृणोति मे ।

26. **satii** = you staying; **viSaye** = in Rama's country; **arhasi** = ought; **kartum** = to do; **saahaayyam** = a help; **raamasya** = to Rama; **athavaa** = or else; **dR^iSTvaa** = after seeing; **maithiliim** = Seetha; **raamamcha** = and Rama; **akliSTa kaariNam** = who is unwearied in action; **aagamiSyaaami** = I will come; **te** = to your; **vakraam** = mouth; **pratishR^iNomi** = I am doing a promise; **te** = to you; **satyam** = in truth.

"You, abiding in Rama's country, ought to do a help to Rama. Otherwise, after seeing Seetha and Rama, who is unwearied in action, I will come to your mouth. I am thus promising you in truth."

[Verse Locator](#)

एवम् उक्ता मया सा तु सुरसा काम रूपिणी ॥ ५-५८-२७
अब्रवीन् न अतिवर्तेत कश्चित् एष वरो मम ।

27. **evam** = thus; **uktaa** = spoken; **mayaa** = by me; **saa surasaa** = that Surasa; **kaama ruupiNii** = who can assume any form at will; **abraviit** = spoke (as follows); **na kshchit** = no one; **ativarte ta** = can violate (me by unfaithfulness); **eSaH** = this; **mama varaH** = is my boon.

Hearing my words, that Surasa who can assume any form at her will said: "No one can violate me by unfaithfulness. I have this boon with me."

[Verse Locator](#)

एवम् उक्तः सुरसया दश योजनम् आयतः ॥ ५-५८-२८
ततो अर्ध गुण विस्तारो बभूव अहम् क्षणेन तु ।

28. **evam** = thus; **uktaH** = spoken; **surasayaa** = by Surasa; **aham** = I; **aayataH** = as tall as; **dashayojanam** = ten Yojanas; (eighty miles); **kSaNena** = within a moment; **babhuuva** = became; **ardhaguNavistaaraH** = half as much in size (fifteen yojanas or one hundred and twenty miles).

"Hearing the words of Surasa, I, as tall as ten Yojanas (eighty miles), within a moment, grew half as much in size (fifteen Yojanas or one hundred twenty miles)."

[Verse Locator](#)

मत् प्रमाण अनुरूपम् च व्यादितम् तन् मुखम् तया ॥ ५-५८-२९
तत् दृष्ट्वा व्यादितम् तु आस्यम् ह्रस्वम् हि अकरवम् वपुः ।
तस्मिन् मुहूर्ते च पुनः बभूव अङ्गुष्ठ सम्मितः ॥ ५-५८-३०

29; 30. **mukham** = the mouth; **vyaaditam** = was opened wide; **matpramaaNaanuruupam** = corresponding to the size of my body; **tayaa** = by her; **dR^iSTvaa** = seeing; **tat vyaaditam** = that expanded; **aasyam** = mouth; **akaravam** = i made; **vapuH** = my body; **hrasvam** = small; **tasmin** = at that; muhuurte; moment; **babhuuva** = I became; **(reduced) punaH** = still; **aN^guSThamaatrakaH** = is to the size of a human thumb.

"She opened her mouth so wide as to correspond to the size of my body. Seeing her expanded mouth, I assumed a dwarfish form. At that moment, I still became reduced to the size of a human thumb."

[Verse Locator](#)

अभिपत्य आशु तत् वक्त्रम् निर्गतो अहम् ततः क्षणात् ।
अब्रवीत् सुरसा देवी स्वेन रूपेण माम् पुनः ॥ ५-५८-३१

31. **abhipatya** = after entering; **tadvaktram** = her mouth; **aashu** = quickly; **aham-I**; **tataH** = then; **nirgataH** = came out; **kSaNaat** = instantly; **devii** = the divine; **surasaa** = Surasa; **svena ruupeNa** = in her native form; **abraviit** = spoke; **maam** = to me; **punaH** = again (as follows):

"After entering her mouth quickly, I then came out instantly. The divine Surasa, in her native form, spoke to me again, as follows:

[Verse Locator](#)

अर्थ सिद्ध्यै हरि श्रेष्ठ गच्छ सौम्य यथा सुखम् ।
समानय च वैदेहीम् राघवेण महात्मना ॥ ५-५८-३२
सुखी भव महाबाहो प्रीता अस्मि तव वानर ।

32. **saumya** = O gentle monkey!; **harishreSTha** = O the foremost among monkeys!; **gachchha** = go yathaasukham = happily; **artha siddhyai** = for the fulfillment of your purpose; **samaanaya** = bring back; **vaidehiim** = Seetha; **mahaatmanaa raaghaveNa** = to the magnanimous Rama; **mahaabaaho vaanara** = O the mighty armed monkey!; **bhava sukhii** = be happy; **priitaasmi** = I am pleased; **tava** = with you.

"O gently monkey! O the foremost among monkeys! Go happily for the fulfillment of your purpose. Bring back Seetha to the magnanimous Rama. O mighty armed monkey! Be happy. I am pleased with you."

[Verse Locator](#)

ततो अहम् साधु साध्वी इति सर्व भूतैः प्रशंसितः ॥ ५-५८-३३
ततो अन्तरिक्षम् विपुलम् प्लुतो अहम् गरुडो यथा ।

33. **tataH** = then; **aham** = I; **prashamsitaH** = was praised; **sarva bhuutaiH** = by all living beings; **saadhu saadhviti** = saying; "Good! Well done! Bravo!"; **tataH** = thereupon; **aham** = I; **plutaH** = leapt; **vipulam antarikSam** = into the extensive sky; **garuDo yathaa** = like Garuda the eagle; the carrier of Lord Vishnu.

"Then, all living beings praised me! Saying Good! Well done! Bravo! Thereupon, I leapt into the extensive sky, like Garuda the eagle, the carrier of Lord Vishnu."

[Verse Locator](#)

चाया मे निगृहीता च न च पश्यामि किञ्चन ॥ ५-५८-३४
सो अहम् विगत वेगः तु दिशो दश विलोकयन् ।
न किञ्चित् तत्र पश्यामि येन मे अपहृता गतिः ॥ ५-५८-३५

34; 35. **me** = my; **chhaayaa** = shadow; **nigR^ihiitaa** = was held fast; **na cha pashyaami** = I did not perceive; **kimchana** = anything; **vihata vegaH** = my speed having been blocked; **saH aham** = I; **vilokayan** = surveyed; **dasha dishaH** = all the ten directions; **na cha pashyaami** = I could not discover; **tatra** = there; **yena kimchit** = any object by which; **gataH** = my movement; **apahR^itaa** = was blocked.

"In the meanwhile, my shadow was held fast. Yet, I did not perceive anything. My speed having been blocked, I surveyed all the ten directions. But I could not discover there, any object by which my movement was blocked."

[Verse Locator](#)

ततो मे बुद्धिः उत्पन्ना किम् नाम गमने मम ।
ईदृशो विघ्न उत्पन्नो रूपम् यत्र न दृश्यते ॥ ५-५८-३६

36. tataH = then; me = to me; buddhiH = the thought; utpannaa = arose; yatra = where; gamane = in my journey; na ruupam = no configuration; na dR^ishaH = is being seen; kim naama = what is it?; iidR^ishaH = such; vighnaH = a hindrance; utpannaH = arose?

"Then, the thought arose in me: "How I wonder has such a hindrance arose in my journey, although no concrete configuration is being seen here?"

[Verse Locator](#)

अधो भागेन मे दृष्टिः शोचता पातिता मया ।
ततो अद्राक्षम् अहम् भीमाम् राक्षसीम् सलिले शयाम् ॥ ५-५८-३७

37. shochataa = while it was thus being thought; mayaa = by me; me = my; dR^iSThiH = sight; paatitaa = has fallen; adhobhaagena = downward; tataH = then; aham = I; adraakSam = saw; bhiimaam = a terrible; raakSasiim = female-demons; salileshayaam = lying in water.

"While I was thinking thus, my sight has fallen downward. There, I saw a terrible female-demon lying in water."

[Verse Locator](#)

प्रहस्य च महानादम् उक्तो अहम् भीमया तया ।
अवस्थितम् असम्भ्रान्तम् इदम् वाक्यम् अशोभनम् ॥ ५-५८-३८

38. tayaa = by her; bhiimayaa = who was terrible; aham = I; uktaH = was spoken; idam = these; ashobhanam = bad; vaakyam = words; prahasya mahaanaadam = heartily laughing with a great noise; avasthitam = firmly; asambhraantaam = and without bewilderment.

"Heartily laughing with a great noise, that terrific woman, spoke to me the following inauspicious words, firmly and without any bewilderment (as follows):

[Verse Locator](#)

क्व असि गन्ता महाकाय क्षुधिताया मम ईप्सितः ।
भक्षः प्रीणय मे देहम् चिरम् आहार वर्जितम् ॥ ५-५८-३९

39. mahaakaaya = O gigantic monkey!; kva = where; asi = are you; gantaa = going?; mama = to me; kSudhitaayaaH = who is hungry; priiNaya = gratify; me deham = my person; chiram aahaaravarjitam = which has remained without sustenance for long; iipsitaH bhakSaH = bhakSaH = as my required food.

"O gigantic monkey! Where are you going? You are my requisite food, hungry as I am. Gratify my person, who has remained without sustenance for long."

[Verse Locator](#)

बाढम् इति एव ताम् वाणीम् प्रत्यगृह्णाम् अहम् ततः ।
आस्य प्रमाणात् अधिकम् तस्याः कायम् अपूरयम् ॥ ५-५८-४०

40. **baaDam ityeva** = saying 'Amen'; **aham** = I; **pratyagR^ihNaam** = actually accepted; **taam vaaNiim** = those words; **tataH** = thereupon; **apuurayan** = I expanded; **deham** = my body; **adhikam tasyaaH aasyapraamaaNaat** = to a size larger than the capacity of her mouth.

"Saying 'Amen', I actually accepted those words. Thereupon, I expanded my body to a size larger than the capacity of her mouth."

[Verse Locator](#)

तस्याः च आस्यम् महत् भीमम् वर्धते मम भक्षणे ।
न च माम् सा तु बुबुधे मम वा विकृतम् कृतम् ॥ ५-५८-४१

41. **tasyaaH** = her; **mahat** = large; **bhiimam** = terrific; **aasyam cha** = mouth too; **vardhate** = began to grow; **mama bhakSaNe** = to devour me; **na bubudhe** = she could not understand; **saadhu** = well; **mama vaa** = either about me; **mama kR^itam vikR^itam** = or about the change subsequently gone through by me (in the shape of a minute form)

"Her terrific large mouth too began to grow to devour me. She could not understand well about me or about the change subsequently gone through by me (in the shape of a minute form)"

[Verse Locator](#)

ततो अहम् विपुलम् रूपम् सन्निपत्य निमिष अन्तरात् ।
तस्या हृदयम् आदाय प्रपतामि नभः तलम् ॥ ५-५८-४२

42. **tataH** = then; **samkSipyaa** = having contracted; **vipulam ruupam** = my large body; **nimiSantaraat** = within another moment; **aham** = I; **aadaaya** = having taken off; **hR^idayam** = her heart; **prapataami** = leapt; **nabhasthalam** = into the sky.

"Then, having contracted my large body within another moment, I extracted her heart and leapt back into the sky."

[Verse Locator](#)

सा विसृष्ट भुजा भीमा पपात लवण अम्भसि ।
मया पर्वत सम्काशा निकृत्त हृदया सती ॥ ५-५८-४३

43. **nikR^ittahR^idayaa satii** = when her heart has been cut off; **mayaa** = by me; **bhiimaa** = the terrific; **sea** = simhika; **parvatasamkaashaa** = looking like a mountain; **papaata** = fell; **lavaNaambhasi** = into the ocean; **visR^iSTa bhujaa** = with her arms allowed to flow in it.

"When her heart has been cut off by me, that terrific Simhika looking like a mountain, fell into the ocean with her arms emanating from it."

[Verse Locator](#)

शृणोमि ख गतानाम् च सिद्धानाम् चारणैः सह ।
राक्षसी सिम्हिका भीमा क्षिप्रम् हनुमता हता ॥ ५-५८-४४

44. **shR^iNomi** = I heard; **siddhaanaam** = great sages; **chaaraNaiH saha** = along with the wandering celestial singers; **khagataanaam** = moving in the sky; (saying that); **simhikaa** = Simhika; **bhiimaa raakSasii** = the dreadful female-demon; **kSipram hataa** = was instantly killed; **hanumataa** = by Hanuma.

"I heard great sages along with wandering celestial singers, moving in the sky, saying that Simhika the dreadful demon was instantly killed by Hanuma."

[Verse Locator](#)

ताम् हत्वा पुनः एव अहम् कृत्यम् आत्ययिकम् स्मरन् ।
गत्वा च महत् अध्वानम् पश्यामि नग मण्डितम् ॥ ५-५८-४५
दक्षिणम् तीरम् उदधेः लन्का यत्र च सा पुरी ।

45. **hatvaa** = after killing; **taam** = her; **punareva** = and again; **smaran** = recollecting; **kR^ityam** = the task; **aatyayikam** = to be done quickly; **gatvaa** = travelling; **mahat adhvaanam** = a great distance; **aham** = I; **pashyaami** = saw; **dakSiNam tiiram** = the southern shore; **udadhah** = of the ocean; **yatra** = where; **saa** = that; **laN^kaapurii** = City of Lanka; **naga maNDitam** = was adorned with trees.

"After killing her and again recollecting the task to be performed quickly, I travelled for a long distance and saw the southern shore of the ocean, where that City of Lanka, adorned with its trees, was situated."

[Verse Locator](#)

अस्तम् दिन करे याते रक्षसाम् निलयम् पुरीम् ॥ ५-५८-४६
प्रविष्टो अहम् अविज्ञातो रक्षोभिः भीम विक्रमैः ।

46. **dinakare astam yaate** = while the sun was setting; **aham** = I; **avijJNaataH** = without being noticed; **rakSobhiH** = by the demons; **bhiima vikramaiH** = of dreadful prowess; **praviSTaH** = entered; **puram** = the City of Lanka; **nilayam** = the abode; **rakSasaam** = of demons.

"While the sun was setting, I, without being noticed by the demons of dreadful prowess, entered the city of Lanka, the abode of demons."

[Verse Locator](#)

तत्र प्रविशतश्चापि कल्पान्तघनसन्निभा ॥ ५-५८-४७
अट्टहासम् विमुञ्चन्ती नारी काप्युत्थिता पुरः ।

47. **puraH** = in front; **pravishataH** = of me entering; **tatra** = that city; **kaapi naarii** = a woman; **kalpaanta ghana sannibhaa** = resembling a cloud at the time of dissolution of the world; **utthitaa** = rose; **vimuN^chantii** = emitting; **aTTahaasam** = a loud laughter.

"While I was entering the City, a woman, resembling a cloud at the time of dissolution of the world, stood up in front of me, emitting a loud laughter."

[Verse Locator](#)

जिघांसन्तीम् ततस्ताम् तु ज्वलदग्निशिरोरुहाम् ॥ ५-५८-४८
सव्यमुष्टिप्रहारेण पराजित्य सुभैरवाम् ।
प्रदोषकाले प्रविशम् भीतयाहम् तयोदितः ॥ ५-५८-४९

48; 49. **tataH** = then; **paarajitya** = defeating; **taam** = her; **jvaladagnishiroruhaam** = having her hair looking like a blazing fire; **subhairavaam** = and very terrific; **jighaamsantiim** = desirous of killing me; **savyamuSTi prahaareNa** = with a blow of the fist of my left hand; **pravisham** = and entered (the land); **pradoSa kaale** = at the dusk of early night; **aham** = I; **uditah** = was spoken (as follows); **tayaa** = by her; **bhiitayaa** = duly frightened.

"Then defeating that woman, having her hair looking terrific like a blazing fire and who was trying to kill me, by striking her with a blow of the fist of my left hand and entered the land of Lanka at the dusk of early night. she, being frightened, spoke to me as follows:

[Verse Locator](#)

अहम् लङ्कापुरी वीर निर्जिता विक्रमेण ते ।

यस्मात्तस्माद्विजेतासि सर्वरक्षांस्यशेषतः ॥ ५-५८-५०

50. viira = O; hero!; aham = I am; laN^kaapurii = the City of Lanka; yasmaat tasmaat = therefore; te vikramaNe = by your prowess; nirjita = which conquered me; vijetaasi = you can defeat; asheSataH = completely; sarva rakSaamsi = all the demons.

"O hero! I am (the personified) City of Lanka. Therefore, by the same prowess you conquered me, you can defeat all the demons here completely."

[Verse Locator](#)

तत्र अहम् सर्व रात्रम् तु विचिन्वन् जनक आत्मजाम् ।

रावण अन्तः पुर गतो न च अपश्यम् सुमध्यमाम् ॥ ५-५८-५१

51. vinchinvaa = searching; tatra = there; janakaatmajam = for Seetha; sarva raatram = the whole night; raavaNaantaH puragataH = after going to Ravana's gynaecium; aham = I; na apashyam cha = could not find; sumadhyamaam = that Seetha; the slender-waisted lady.

"Searching there for Seetha that whole night in Ravana's gynaecium, I could not find that Seetha, the slender-waisted lady."

[Verse Locator](#)

ततः सीताम् अपश्यन् तु रावणस्य निवेशने ।

शोक सागरम् आसाद्य न पारम् उपलक्षये ॥ ५-५८-५२

52. apashyamstu = unable to find; siitaam = Seetha; raavaNasya niveshane = in Ravana's dwelling; aasaadya = and reaching; shokasaagaram = a sea of sorrow; na upalakSyate = I could not perceive; paaram = its other shore; tataH = then.

"Unable to find Seetha in Ravana's dwelling and facing a sea of sorrow, I could not then perceive its other shore."

[Verse Locator](#)

शोचता च मया दृष्टम् प्राकारेण समावृतम् ।

कान्चनेन विकृष्टेन गृह उपवनम् उत्तमम् ॥ ५-५८-५३

53. mayaa = by me; shochataa = who was bemoaning; uttamam = an excellent; gR^ihopavanam = grove near the house; samaavR^itam = concealed; vikR^iSTena praakaareNa = by a prolonged fence; kaaNchanena = of golden colour; dR^iSTam = was seen.

"While bemoaning, I saw an excellent grove near that gynaecium, concealed by a prolonged fence painted with golden colour."

[Verse Locator](#)

स प्राकारम् अवप्लुत्य पश्यामि बहु पादपम् ।

अशोक वनिका मध्ये शिंशपा पादपो महान् ॥ ५-५८-५४

तम् आरुह्य च पश्यामि कान्चनम् कदली वनम् ।

54. avaplutya = crossing; praakaaram = the fence; saH = I as such; pashyaami = saw; bahupaadapam = that grove; having copious trees; ashokavanikaamadhya = amidst that Ashoka garden; mahaan shimshupaa paadapah = was a large Shimshupa tree; aaruhya = ascending; tam = it; pashyaami = I saw; kaaN^chanam kadaLiivanam = yellow-pigmented thicket of banana plants.

Crossing the fence, I saw that grove having copious trees. Amidst that Ashoka garden, I saw a large Shimshupa* garden. After ascending it, I beheld an yellow-pigmented thicket of banana plants."

* Botanical name: Delbergia sissoo.

[Verse Locator](#)

अदूरात् शिंशपा वृक्षात् पश्यामि वन वर्णिनीम् ॥ ५-५८-५५
श्यामाम् कमल पत्र अक्षीम् उपवास कृश आननाम् ।
तदेकवासःसंवीताम् रजोध्वस्तशिरोरुहाम् ॥ ५-५८-५६
शोकसन्तापदीनाङ्गीम् सीताम् भर्तृहिते स्थिताम् ।
राक्षसीभिः विरूपाभिः क्रूराभिः अभिसम्बृताम् ॥ ५-५८-५७
मांस शोणित भक्ष्याभिः व्याघ्रीभिः हरिणीम् यथा ।

55;56;57. aduuraat = not far; shimshupaa vR^ikSaat = from Shimshupa tree; pashyaami = I saw; siitaam = Seetha; shyaamaam vara vaNiniim = of youthful complexion; kamala patraakSiim = with eyes like louts petals; upavaasakR^ishaananaam = with her face emaciated by fasting; tadeka vaasaH samvitaam = clad in a single piece of cloth; rajodhvasta shiroruhaam = with her hair soiled with dust; shoka samtaapa diinaaN^giim = her limbs afflicted with grief and agony; sthitaam bhartR^ihite = devoted to the good of her lord; abhisamvR^itaam = surrounded on all sides; hariNiimiva = as a doe; vyaaghriibhiH = encircled by tigresses; raakSasiibhiH = by female-demons; viruupaabhiH = who were ugly; kruuraabhiH = and who were cruel; maamsa shoNita bhakSaabhiH = living on flesh and blood.

"Not far from that Shimshupa tree. I saw Seetha, of youthful complexion, with eyes looking like lotus-petals, with her face emaciated by fasting, clad in a single piece of cloth, her hair soiled with dust, her limbs afflicted with grief and agony, devoted as she was to the good of her lord and surrounded on all sides by ugly and cruel female-demons living on flesh and blood, as a doe encircled by tigresses."

[Verse Locator](#)

सा मया राक्षसीमध्ये तर्ज्यमाना मुहुर्महुः ॥ ५-५८-५८
एकवेणीधरा दीना भर्तृचिन्तापरायणा ।
भूमिशय्या विवर्णाङ्गी पद्मिनीव हिमागमे ॥ ५-५८-५९
रावणाद्विनिवृत्तार्था मर्तव्यकृतनिश्चया ।
कथंचिन्मृगशाबाक्षी तूर्णमासादिता मया ॥ ५-५८-६०

58; 59; 60. saa = she; tarjyamaana = who was being frightened; muhurmuHuH = again and again; ekaveNiidharaa = putting on a single braid of hair; diinaa = looking depressed; bhartR^ichintaaparaayaNaa = wholly devoted to the thought about her lord; bhuumishayya = with floor as her bedstead; vivarNaaN^gii = pale-limbed; padminiiva = like a lotus-stalk; himaagame = in a cool season; vinivR^ittaartha = turning away the request; raavaNaat = from Ravana; martavya kR^itanishchayaa = being determined to die; aasaaditaa = was found; mayaa = by me; raakSasiimadhye = amidst female-demons; mR^igashaabaakSii = Seetha with her eyes like those of a deer; aasaaditaa = was found; kathamchit = somehow; tuurNam = quickly; mayaa = by me.

"Seetha, who had eyes like those of a deer, was somehow quickly found by me looking depressed in the midst of female-demons, frightened (as she was by them) again and again, putting on a single braid of hair (as a mark of desolation), wholly devoted to the thought of her

lord, having floor as her bedstead, pale-limbed like a lotus-stalk in a cool season, turning away the request of Ravana, and determined to die."

[Verse Locator](#)

ताम् दृष्ट्वा तादृशीम् नारीम् राम पत्नीम् अनिन्दिताम् ।
तत्र एव शिंशपा वृक्षे पश्यन् अहम् अवस्थितः ॥ ५-५८-६१

61. dR^iSTvaa = seeing; taam = that; yashasviniim = illustrious; raamapatniim = consort of Rama; neariim = the woman; taadR^ishiim = in such a state; aham = I; avasthitaH = stayed; tatra = there; pashyan = looking (at her); shimshupaavR^ikSe eva = in the same Simsupa tree.

"Seeing that illustrious woman, the consort of Rama in such a state, I stayed perched on the same Simsupa tree, looking at her."

[Verse Locator](#)

ततो हलहला शब्दम् कान्ची नूपुर मिश्रितम् ।
शृणोमि अधिक गम्भीरम् रावणस्य निवेशने ॥ ५-५८-६२

62. tataH = then; shR^iNomi = I heard; adhikagambhiiram = an exceedingly roaring; hala halaashabdham = and halloing sound; kaaN^chiinuupura mishritam = mixed with sounds of girdles and anklets; raavaNasya niveshane = in the abode of Ravana.

"Meanwhile, I heard an exceedingly roaring and halloing sound, mixed with sounds of girdles and anklets in the abode of Ravana."

[Verse Locator](#)

ततो अहम् परम उद्विग्नः स्वरूपम् प्रत्यसम्हरम् ।
अहम् च शिंशपा वृक्षे पक्षी इव गहने स्थितः ॥ ५-५८-६३

63. tataH = then; aham = I; paramodvignaH = was very much frightened; pratyasamharam = and contracted; svam ruupam = my physique; aham tu = I; for my part; sthitaH = remained; pakSiiva = like a bird; gahane shimshupaavR^ikSe = hidden in the dense Simsupa tree.

"Then, I was very much frightened and contracted my physique. I, on my part, remained hidden like a bird in that Simsupa tree dense with foliage."

[Verse Locator](#)

ततो रावण दाराः च रावणः च महाबलः ।
तम् देशम् समनुप्राप्ता यत्र सीता अभवत् स्थिता ॥ ५-५८-६४

64. tataH = then; mahaabalah = the mighty; raavaNashcha = Ravana; raavaNa daaraashcha = and Ravana's wives; samanupraaptaaH = reached; tam = that desham = place; yatra = where; siitaa = Seetha; abhavat sthita = was situated.

"Then, the mighty Ravana and his wives reached that place where Seetha was staying."

[Verse Locator](#)

तम् दृष्ट्वा अथ वराअरोहा सीता रक्षो गण ईश्वरम् ।
सम्कुच्य ऊरू स्तनौ पीनौ बाहुभ्याम् परिरभ्य च ॥ ५-५८-६५

65. **atha** = thereupon; **dr^iSTvaa** = seeing; **tam** = that Ravana; **rakSogaNeshvaram** = the chief of a troop of demons; **siitaa** = Seetha; **varaaroahaa** = with an excellent waist; **samkuchya** = (sat) compressing; **uuruu** = her thighs; **parirabhya cha** = and enclosing; **piinau stanau** = her swollen breasts; **baahubhyaam** = with her arms.

"Thereupon, seeing that Ravana the chief of a troop of demons, Seetha with her lovely waist, sat compressing her thighs enclosing her swollen breasts with her arms."

[Verse Locator](#)

वित्रस्ताम् परमोद्विग्नाम् वीक्षमाणामितस्ततः ।
त्राणम् किञ्चिदपश्यन्तीम् वेपमानाम् तपस्विनीम् ॥ ५-५८-६६
ताम् उवाच दशग्रीवः सीताम् परम दुःखिताम् ।
अवाक् शिराः प्रपतितो बहु मन्यस्व माम् इति ॥ ५-५८-६७

66; 67. **dashagriivaH** = Ravana; **aavaakchiraa** = bowing his head; **prapatitaH** = and coming down; **uvaacha** = spoke; **taam siitaam** = to that Seetha; **vitрастаam** = who was frightened; **paramodvignaani** = very much grieving for her lord; **viikSamaaNaaani** = who was glancing; **tatastataH** = hither and thither; **apashyantiim** = not seeing; **kimchit** = any; **traaNam** = protection; **vepamaanaam** = trembling; **tapasviniim** = distressed; **parama duHkhitaam** = and extremely sorrowful; **iti** = saying; **maam bahumanyasva** = 'Treat me with respect'.

"Ravana, bowing his head and coming down, spoke (as follows) to that Seetha who was frightened, very much grieving for her lord, glancing hither and thither, not finding any protection for her, trembling, distressed and extremely sorrowful saying, "Treat me with respect."

[Verse Locator](#)

यदि चेत् त्वम् तु माम् दर्पान् न अभिनन्दसि गर्विते ।
द्वौ मास अनन्तरम् सीते पास्यामि रुधिरम् तव ॥ ५-५८-६८

68. **garvite** = O arrogant lady!; **siite** = O Seetha!; **tvam na abhinandasi yadichet** = I you refuse; **na abhinandasi yadichachet** = If you refuse; **maam** = me; **darpaat** = by your arrogance; **paasyaami** = I will be drinking; **tava rudhiram** = your blood; **dvau maasau antaram** = after a period of two months.

" 'O arrogant lady! O Seetha! If you refuse me by your arrogance, I will be drinking your blood after a period of two months.'"

[Verse Locator](#)

एतत् श्रुत्वा वचः तस्य रावणस्य दुरात्मनः ।
उवाच परम क्रुद्धा सीता वचनम् उत्तमम् ॥ ५-५८-६९

69. **shrutvaa** = hearing; **etat** = these; **vachaH** = words; **tasya raavaNasya** = of that Ravana; **duraatmanaH** = the evil-minded; **siitaa** = Seetha; **parama krudhdhaa** = very much irritated; **uvaacha** = spoke; **uttamam** = excellent; **vachanam** = words (as follows):

"Hearing those words of the evil-minded Ravana, Seetha was very much irritated and spoke the following excellent words:

[Verse Locator](#)

राक्षस अधम रामस्य भार्याम् अमित तेजसः ।
इक्ष्वाकु कुल नाथस्य स्नुषाम् दशरथस्य च ॥ ५-५८-७०
अवाच्यम् वदतो जिह्वा कथम् न पतिता तव ।

70. **katham** = how; **tava jihvaa** = did your tongue; **na patitaa** = not fall off; **raakSasaadham** = O the worst demon; **vadataH** = by speaking; **avaachyam** = such words not to be uttered; **raamasya bhaaryaam** = to the consort of Rama; **amita tejasaH** = of boundless glory; **suuSaamcha** = and the daughter-in-law; **dasharathasya** = of Dasaratha; **ikSvaaku kulanaathasya** = the lord of Ikshvaku dynasty?

"How did your tongue not fall of, O the worst demon, by speaking such words not to be uttered, to the consort of Rama, of boundless glory, and the daughter-in-law of Dasaratha the lord of Ikshvaku dynasty?"

[Verse Locator](#)

किंस्वित् वीर्यम् तव अनार्य यो माम् भर्तुः असन्निधौ ॥ ५-५८-७१
अपहत्य आगतः पाप तेन अदृष्टो महात्मना ।

71. **anaarya** = O ignoble soul!; **paapa** = O sinful one! **bhartuH asmnidhau** = during the absence of my husband; **yaH aagataH** = when you came; **adR^iStaH** = without being noticed; **mahaatmanaa tena** = by that great soul; **apahR^itya** = abducting; **maam** = me; **kimchit** = of what account; **tava viiryam** = is your prowess?

"O ignoble soul! Of what account is your prowess, when you came unnoticed during the absence of my lord, that great soul and abducted me, O sinful one?"

[Verse Locator](#)

न त्वम् रामस्य सदृशो दास्ये अपि अस्या न युज्यसे ॥ ५-५८-७२
यज्ञीयः सत्य वाक् चैव रण श्लाघी च राघवः ।

72. **tvam** = you; **na sadR^ishaH** = have no similarity; **raamasya** = to Rama; **na yujyase** = you are not fit; **daasye.api** = even to do service; **asya** = to him; **raaghavaH** = Rama; **yajJNiiyaH** = performs sacrifices; **satya vaadii** = speaks only truth; **raNashlaaghiicha** = and praise-worthy in battle.

" 'You have no similarity with Rama. You are unfit even to do service to Rama. Rama performs sacrifices. He speaks only truth. He is a lover of battle'."

[Verse Locator](#)

जानक्या परुषम् वाक्यम् एवम् उक्तो दश आननः ॥ ५-५८-७३
जज्वाल सहसा कोपाच् चितास्थ इव पावकः ।

73. **evam** = thus; **uktaH** = spoken; **paruSam** = harshly; **jaanakyaa** = by Seetha; **dashaananaH** = Ravana; **sahasaa** = at once; **jajvaala** = was ablaze; **kopaat** = with anger; **paavakaH iva** = like a fire; **chitaasthaH** = in a pile of wood.

"Hearing these harsh words from Seetha, Ravana was at once ablaze with anger, as a fire blazes in a pile of wood."

[Verse Locator](#)

विवृत्य नयने क्रूरे मुष्टिम् उद्यम्य दक्षिणम् ॥ ५-५८-७४
मैथिलीम् हन्तुम् आरब्धः स्त्रीभिः हाहा कृतम् तदा ।

74. **vivR^itya** = rolling; **kruure nayane** = his cruel eyes; **udyamya** = and lifting; **dakSiNam muSTim** = his right fist; **aarbdhaH** = he began; **hantum** = to kill; **maithiliim** = Seetha; **tadaa** = then; **haahaakR^itam** = an alarm was raised; **striibhiH** = by the women.

" 'Rolling his cruel eyes and lifting his right fist, Ravana was about to kill Seetha. Then, an alarm was raised by a women there'."

स्त्रीणाम् मध्यात् समुत्पत्य तस्य भार्या दुरात्मनः ॥ ५-५८-७५

वरा मन्द उदरी नाम तया स प्रतिषेधितः ।

75. varaa = a royal woman; manDodarii naama = named Mandodari; bhaarya = the wife; tasya duraatmanaH = of that evil-minded Ravana; samutpatya = springing up; madhyaat = from the midst; striiNaam = of the woman; sah = he; pratiSeditah = was restrained; tayaa = by her.

"Springing up from the midst of those women, a royal woman named Mandodari, the wife of that evil-minded Ravana, ran to him. He was restrained by her."

[Verse Locator](#)

उक्तः च मधुराम् वाणीम् तया स मदन अर्दितः ॥ ५-५८-७६

सीतया तव किम् कार्यम् महाइन्द्र सम विक्रम ।

76. saH = Ravana; madanaarditaH = tormented with love; uktashcha = was spoken; madhuraam = sweet; vaacham = words; tayaa = by her; (as follows); mahendra samavikrama = O the one having a prowess equal to that of Indra!; kim kaaryam = of what need; siitayaa = is with Seetha; tava = to you?

"She spoke to Ravana, smitten with love, the following sweet words: 'O Ravana having a prowess similar to that of Indra! Of what need is with Seetha to you?'"

[Verse Locator](#)

देव गन्धर्व कन्याभिः यक्ष कन्याभिः एव च ॥ ५-५८-७७

सार्धम् प्रभो रमस्व इह सीतया किम् करिष्यसि ।

77. prabho = O Lord! ramasya = enjoy yourself; iha = here; deva gandharva kanyaabhiH = with daughters of gods Gandharvas the celestial musicians; yakSakanyaabhirevacha saardham = and Yakshas the semi divine beings kimkariSyasi = what will you do; siitayaa = with Seetha?

"O lord! Enjoy yourself with the daughters of gods, Gandharvas the celestial musicians and Yakshas the semi-divine beings. What will you do with Seetha?"

[Verse Locator](#)

ततः ताभिः समेताभिः नारीभिः स महाबलः ॥ ५-५८-७८

उत्थाप्य सहसा नीतो भवनम् स्वम् निशा चरः ।

78. tataH = thereupon; saH mahaabalaH = that mighty; nishaacharaH = Ravana; prasaadya = was propitiated; taabhiH naaribhiH = by those women; sametaabhiH = joined together; niitaH = and was taken; sahasaa = quickly; svam bhavanam = to his palace.

"Thereupon, those women together propitiated that mighty Ravana and quickly took him to his palace."

[Verse Locator](#)

याते तस्मिन् दशग्रीवे राक्षस्यो विकृत आननाः ॥ ५-५८-७९

सीताम् निर्भर्त्स्याम् आसुः वाक्यैः क्रूरैः सुदारुणैः ।

79. tasmin dashagriive yaate = when that Ravana left; vikrutaananaaH = the ugly-faced; raakSasyaH = female-demons; nirbhartasyaamaasuH = frightened; siitaam =

Seetha; kruuraiH sudaarunaiH vaakyaiH = with their cruel and very dreadful words.

"When that Ravana left, the ugly-faced female-demons frightened. Seetha with their cruel and very dreadful words."

[Verse Locator](#)

तृणवत् भाषितम् तासाम् गणयामास जानकी ॥ ५-५८-८०
तर्जितम् च तदा तासाम् सीताम् प्राप्य निरर्थकम् ।

80. jaanakii = Seetha; gaNayaamaasa = reckoned; bhaaSitam = the utterance; taasaam = of those women; tR^iNavat = as a blade of grass; tadaa = at that time; garjitam = the roaring; taasaam = of those female-demons; praapya = reached; siitaam = Seetha; ninarthakam = in vain.

"Seetha reckoned the utterance of those women as a blade of grass. At that time, the roaring of those female-demons reached Seetha in vain."

[Verse Locator](#)

वृथा गर्जित निश्चेष्टा राक्षस्यः पिशित अशनाः ॥ ५-५८-८१
रावणाय शशंसुः ताः सीता अव्यवसितम् महत् ।

81. vR^ithaagarjitanishcheSTaaH = being helpless; as their raoring became waste; taaH raakSasyaH = those female-demons; pishitaashnanaaH = eating raw flesh; shashamsuH = reported; tat = that; mahat = great; siitaadhyavasitam = determination of Seetha; raavaNaaya = to Ravana.

"As their roaring frittered away, those flesh-eating female-demons became helpless and reported that great resolve of Seetha to Ravana."

[Verse Locator](#)

ततः ताः सहिताः सर्वा विहत आशा निरुद्यमाः ॥ ५-५८-८२
परिक्षिप्य समन्तात् ताम् निद्रा वशम् उपागताः ।

82. tataH = thereafter; sarvaaaH = all; taaH = those women; sahitaH = joined together; vihataashaaH = warded off their hopes; nirudyamaaH = held back their effort; samantaat = and in the end; upaagataaH = samantaat = and in the end; upaagataaH = entered to a condition; nidraavasham = overpowered with sleep; parikSipya = encircling; taam = Seetha.

"Thereafter, all those women joined together, warded off their hopes and held back their effort. In the end, they encircled Seetha and were overpowered with sleep."

[Verse Locator](#)

तासु चैव प्रसुप्तासु सीता भर्तृ हिते रता ॥ ५-५८-८३
विलप्य करुणम् दीना प्रशुशोच सुदुःखिता ।

83. taasu prasuptaasu = when those women went to sleep; siitaa = Seetha; rataa = intent upon; bhartR^ihite = the welfare of her husband; prashushocha = was deeply aggrieved; diinaa = miserable; suduHkhita = and sore distressed as she was vilapya = lamenting; karuNam = pitifully.

"When those women went to sleep, Seetha, intent upon the welfare of her husband, was deeply aggrieved, miserable and sore depressed as she was, lamenting pitifully."

[Verse Locator](#)

तासाम् मध्यात्समुत्थाय त्रिजटा वाक्यमब्रवीत् ॥ ५-५८-८४

आत्मानम् खादत क्षिप्रम् न सीता विनशिष्यति ।

जनकस्यात्मजा साध्वी स्नुष दशरथस्य च ॥ ५-५८-८५

84; 85. trijaTa = TrijaTa; samutthaaya = rising; madhyaat = from the midst; taasaam = of those female-demons; abraviit = spoke; vaakyam = (the following) words; khaadata = devour; aatmaanam = yourself; khipram = quickly; siitaa = Seetha; aatmajaa = the daughter; janakasya = of Janaka; saadhvii = a virtuous woman; snuSaa = and the daughter-in-law; dasharathasya = of Dasaratha; na vinashyati = does not get destroyed.

"Trijata, rising from the midst of those female-demons, spoke the following words; 'Feed on yourself quickly rather than on Seetha, the daughter of Janaka, a virtuous woman and the daughter-in-law of Dasartha who des not get destroyed'."

[Verse Locator](#)

स्वप्नो ह्यद्य मया दृष्टो दारुणो रोमहर्षणः ।

रक्षसाम् च विनाशाय भर्तुरस्या जयाय च ॥ ५-५८-८६

86. daaruNaH = A dreadful; svapnaH = dream; romaharSaNaH = causing my hair to stand erect; dR^iSTaH = has been seen; mayaa = by me; adya = now; vinaashaayacha = for the ruin; rakSasaam = of demons; jayaayacha = and for the victory; asyaaH = of her; bhartuH = husband.

"Now, I have seen a dreadful dream, causing my hair to stand erect. It is pointing towards the ruin of our demons and the victory of her husband."

[Verse Locator](#)

अलमस्मात्परित्रातुम् राघवाद्रक्षसीगणम् ।

अभियाचाम वैदेहीमेतद्धि मम रोचते ॥ ५-५८-८७

87. abhiyaachaama = we will pray; vaidehiim = Seetha; alam = (who is) enough; paritraatum = to protect; raakSasiigaNam = our female-demons; asmaat raaghavaat = from this Rama; etat = this; rochate hi = is indeed agreeable; mam = to me.

" ♦ We will pray Seetha, who is capable of protecting all our female-demons from Rama. I feel that it is batter for us'."

[Verse Locator](#)

यस्या ह्येवम्विधः स्वप्नो दुःखितायाः प्रदृश्यते ।

सा दुःखैर्विविधैर्मुक्ता सुखमाप्नोत्यनुत्तमम् ॥ ५-५८-८८

प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा ।

88. evam vidhaH svapnaH = (when) such a dream; pradR^ishyate = is seen; yasyaaH duHkhitaayaaH = while a woman is weeping; saa = that woman; vimuktaaH = being relieved; vividhaiH duHkhaiH = from many kinds of sorrows; aapnoti = will obtain; anuttamam sukham = utmost happiness; maithilii = Seetha; janakaatmajaa = the daughter of Janaka; praNipaataprasannaa hi = indeed gets pleased on receiving a salutation indeed gets pleased on receiving.

" 'When such a dream is seen while a woman is weeping, that woman gets relieved of many kinds of sorrows and will obtain happiness. Seetha, the daughter of Janaka, indeed will be pleased on receiving a salutation'."

[Verse Locator](#)

ततह् सा ह्रीमती बाला भर्तुर्विजयहर्षिता ॥ ५-५८-८९

अवोचद्यदि तत्तथ्यम् भवेयम् शरणम् हि वः ।

89. vijaya harSitaa = delighted at (hearing of) the victory; bhartuH = of her lord; saa baalaa = that girl; Seetha; tataH = then; hriimati = bashfully; avochat = spoke; tat tathyamyadi = If it is true; bhaveyam = I will be; sharaNam hi = indeed a refuge; vaH = to you.

"Delighted at hearing the victory of her lord, that girl Seetha then basfully spoke: 'If it is true, I will be protecting you all'."

[Verse Locator](#)

ताम् च अहम् तादृशीम् दृष्ट्वा सीताया दारुणाम् दशाम् ।

चिन्तयामास विश्रान्तो न च मे निर्वृतम् मनः ॥ ५-५८-९०

90. vishraantaH = taking rest; dR^iSTvaa = and seeing; taam = that; daaruNaam = dreadful; dashaam = situation; taadR^ishiim = as such; aham = I; chintayaamasa = reflected upon it; me = my; manaH = mind; na nirvR^itam = could not satisfy itself.

"Taking rest for some time and seeing such a dreadful state of Seetha, I reflected upon it. My mind could not satisfy itself."

[Verse Locator](#)

सम्भाषण अर्थे च मया जानक्याः चिन्तितो विधिः ॥ ५-५८-९१

इक्ष्वाकु कुल वंशः तु ततो मम पुरः कृतः ।

91. vidhuH = a means; sambhaaSaNaartham = for doing a conversation; jaanakyaaH = with Seetha; chintitaH = was thought of; mayaa = by me; tataH = then; ikSvaakuuNaam vamshastu = Ikshvaku's dynasty; puraskR^itaH = was placed in front; mama = by me.

"Thinking about a means for starting a conversation with Seetha, I started to describe the history of Ikshvaku's dynasty."

[Verse Locator](#)

श्रुत्वा तु गदिताम् वाचम् राज ऋषि गण पूजिताम् ॥ ५-५८-९२

प्रत्यभाषत माम् देवी बाष्पैः पिहित लोचना ।

92. shrutvaa = hearing; vaacham = the words; gaditaam = spoken by me; raajarSigaNa puujitaam = adored by assemblies of royal sages; devii = Seetha the princess; baaSpaiH pihita lochanaa = with her eyes filled with tears; pratyabhaaSata = spoke; maa = to me (as follows)

"Hearing the words spoken by me, which are adored by the assemblies of royal sages, Seetha the princess, with her eyes filled with tears, spoke to me, as follows:"

[Verse Locator](#)

कः त्वम् केन कथम् च इह प्राप्तो वानर पुमाव ॥ ५-५८-९३

का च रामेण ते प्रीतिः तन् मे शंसितुम् अर्हसि ।

93. vaanara puN^gava = O the foremost among the monkeys!; kaH = who; tvam = are you?; kena = why; katham = and how; praaptaH = did you come; iha = here?; kaa = what; priitiH = friendship; te = to you; raameNa = with Rama?; arhasi = you ought; shamsitum = to tell; tat = it; me = to me.

" 'O the foremost among the monkeys! Who are you? Why did you come here? How did you come? What type of friendship do you have with Rama? You ought to tell me all this?"

तस्याः तत् वचनम् श्रुत्वा अहम् अपि अब्रुवम् वचः ॥ ५-५८-९४

देवि रामस्य भर्तुः ते सहायो भीम विक्रमः ।

सुग्रीवो नाम विक्रान्तो वानर इन्दो महाबलः ॥ ५-५८-९५

94; 95. **shrutvaa** = Hearing; **tat vachanam** = those words; **tasyaaH** = of Seetha; **aham api** = I; **abruvat** = spoke; **vachaH** = (the following) words; **devi** = O princess!; **vikraantaH** = the courageous; **vaanarendraH** = king of monkeys; **sugriivo naama** = by name Sugreeva; **mahaabalah** = a mighty; **sahaayaH** = companion; **bhartuH** = to your husband; **bhiima vikramaH** = having a terrific prowess.

"Hearing those words of Seetha, I spoke the following words: 'O princess! There is a courageous king of monkeys, by name Sugreeva, who is a mighty companion to your husband, possessing a terrific prowess.'"

[Verse Locator](#)

तस्य माम् विद्धि भृत्यम् त्वम् हनूमन्तम् इह आगतम् ।

भर्त्रा अहम् प्रहितः तुभ्यम् रामेण अक्लिष्ट कर्मणा ॥ ५-५८-९६

96. **tvam** = you; **viddhi** = know; **maam** = me; **aagatam** = who came; **iha** = here; **hanumantam** = as Hanuma; **tasya bhR^ityam** = a servant of that Sugreeva; **aham** = I; **preSitaH** = was sent; **tubhyam** = for you; **raameNa** = by Rama; **bhartraa** = your husband; **akliSTakarmaNaa** = who is unwearied in action.

"Know me, who came here, as Hanuma, a servant of that Sugreeva, Rama, you husband, who is unwearied in his actions, sent me here for your sake."

[Verse Locator](#)

इदम् च पुरुष व्याघ्रः श्रीमान् दाशरथिः स्वयम् ।

अङ्गुलीयम् अभिज्ञानम् अदात् तुभ्यम् यशस्विनि ॥ ५-५८-९७

97. **yashasvini** = O illustrious lady!; **daasharathiH** = Rama; **puruSavyaaghraH** = the foremost among men; **shriimaan** = and the glorious man; **adaat** = gave; **idam** = this; **aN^guliyyam** = finger-ring; **svayam** = personally; **tubhyam** = to you; **abhiJNaanam** = as a token of remembrance.

"O illustrious lady! Rama, the foremost among men and the glorious man, gave this finger-ring personally to you as a token of remembrance."

[Verse Locator](#)

तत् इच्छामि त्वया आज्ञप्तम् देवि किम् करवाणि अहम् ।

राम लक्ष्मणयोः पार्श्वम् नयामि त्वाम् किम् उत्तरम् ॥ ५-५८-९८

98. **devi** = O princess!; **tat** = for that reason; **ichchhaami** = I wish to have; **aaJNaptam** = a command; **tvayaa** = by you; **kim** = what; **aham** = karavaaNi = am I do?; **nayaami** = I shall take; **tvaam** = you; **paarshvam** = to the proximity; **raamalakSmaNayoH** = of Rama and Lakshmana; **kim** = what; **uttaram** = is your reply?

"O princess! For that reason, I wish to have a command from you. What am I to do? I shall take you to the proximity of Rama and Lakshmana. What do you say?"

[Verse Locator](#)

एतत् श्रुत्वा विदित्वा च सीता जनक नन्दिनी ।

आह रावणम् उत्साद्य राघवो माम् नयतु इति ॥ ५-५८-९९

99. **shrutvaa** = hearing; **etat** = these words; **viditvaacha** = and understanding them; **siitaa** = Seetha; **janakanandinii** = the daughter of Janaka; **aaha** = said; **iti** = as follows; **raaghavaH** = (Let) Rama; **nayatu** = take me; **utsaadya** = after killing; **raavaNam** = Ravana.

"Hearing my words and understanding them, Seetha the daughter of Janaka said as follows: 'Let Rama take me back, after killing Ravana'."

[Verse Locator](#)

प्रणम्य शिरसा देवीम् अहम् आर्याम् अनन्दिताम् ।

राघवस्य मनो ह्लादम् अभिज्ञानम् अयाचिषम् ॥ ५-५८-१००

100. **praNamya** = shirasaa = bowing my head in salutation; **deviim** = to Seetha; **aaryaam** = the noble; **aninditaam** = and irreproachable woman; **ayaachiSam** = I asked for; **abhiJNaanam** = a token of remembrance; **manohlaadam** = gladdening the heart; **raaghavasya** = of Rama.

"Bowling my head in salutation to the noble and irreproachable Seetha, I asked for a token of remembrance which would gladden the heart of Rama."

[Verse Locator](#)

अथ मामब्रवीत्सीता गृह्यतामयन्तमः ।

मणिर्येन महाबाहू रामस्त्वाम् बहुमन्यते ॥ ५-५८-१०१

101. **atha** = then; **siitaa** = Seetha; **abraviit** = spoke; **maam** = to me (as follows); **ayam uttamaH maNiH** = (Let) this best jewel; **gR^ihyataam** = be taken; **yena** = by which; **mahaabaahuH** = the long armed; **raamaH** = Rama; **bahumanyate** = will be having a high opinion of; **tvaam** = you.

"Then, Seetha spoke to me as follows: 'Let this foremost jewel, be taken, by which the long-armed Rama will be having a high opinion of you'."

[Verse Locator](#)

एवम् उक्ता वराअरोहा मणि प्रवरम् उत्तमम् ।

प्रायच्छत् परम उद्विग्ना वाचा माम् संदिदेश ह ॥ ५-५८-१०२

102. **uktvaa** = uttering; **iti** = in this way; **varaaroahaa** = Seetha; having fine hips; **praayachchhat** = gave; **adbhutam** = the wonderful; **maNipravaram** = and the foremost jewel; **paramodvignaa** = highly sorrowful; **samdidesha ha** = she gave a message too; **vaachaa** = in words; **maam** = to me.

"Speaking thus, Seetha having fine hips, gave that wonderful and the foremost jewel. Highly distressed, she gave a message also in words to me."

[Verse Locator](#)

ततः तस्यै प्रणम्य अहम् राज पुत्र्यै समाहितः ।

प्रदक्षिणम् परिक्रामम् इह अभ्युद्गत मानसः ॥ ५-५८-१०३

103. **tataH** = then; **praNamya** = offering salutation; **tasyai raajaputrayai** = to that princess; **samaahitah** = with steadfast devotion; **aham** = I; **parikraamam pradakSiNam** =

circumambulated her from left to right; **iha abhyudgata maanasaH** = with my mind setting out to come here."

"Then, offering salutation to Seetha the princess in utmost devotion, I circumambulated her from left to right, of course with my mind setting out to come here."

[Verse Locator](#)

उत्तरम् पुनः एव आह निश्चित्य मनसा तदा ।
हनूमन् मम वृत्त अन्तम् वक्तुम् अर्हसि राघवे ॥ ५-५८-१०४

104. **nishchitya** = determining (something); **manasaa** = in mind; **aham** = I; **uktaH** = was spoken; **punareva** = again; **tayaa** = by her; **hanuman** = O Hanuma!; **arhasi** = you ought; **vaktum** = to tell; **raaghava** = Rama; **mama vR^ittaantam** = about my tale (of woes).

"Determining something in mind, she spoke to me again as follows: 'O Hanuma! You ought to tell Rama about my tale of woes occurring here'."

[Verse Locator](#)

यथा श्रुत्वा एव नचिरात् ताव् उभौ राम लक्ष्मणौ ।
सुग्रीव सहितौ वीराव् उपेयाताम् तथा कुरु ॥ ५-५८-१०५

105. **kuru** = act; **yathaa tathaa** = so that; **ubhau** = both; **tau** = those; **viirau** = heroes; **raama lakSmaNau** = Rama and Lakshmana; **sugriiva sahitau** = together with Sugreeva; **upeyaataam** = arrive (here); **na chiraat** = quickly; **shrutvaiva** = soon after hearing (my tale).

" 'Act so that both those heroes Rama and Lakshmana together with Sugreeva quickly arrive here, soon after hearing my tale'."

[Verse Locator](#)

यदि अन्यथा भवेत् एतत् द्वौ मासौ जीवितम् मम ।
न माम् द्रक्ष्यति काकुत्स्थो म्रिये सा अहम् अनाथवत् ॥ ५-५८-१०६

106. **anyathaa bhavedyadi** = If it proves to be otherwise; **mama** = my; **jiivitam** = survival; **dvau maase** = will be for two months only; **kaakutthsaH** = Rama; **na drakSyati** = cannot see; **maam** = me(thereafter); **saa aham** = I as such; **mriye** = will die; **anaathavat** = like helpless woman.

"If proves to be otherwise, my survival will be only for two months. Rama cannot see me thereafter. As such, I will be dying like a helpless woman'."

[Verse Locator](#)

तत् श्रुत्वा करुणम् वाक्यम् क्रोधो माम् अभ्यवर्तत ।
उत्तरम् च मया दृष्टम् कार्यं शेषम् अनन्तरम् ॥ ५-५८-१०७

107. **shrutvaa** = hearing; **tat** = that; **karuNam** = miserable; **vaakyam** = sentence; **krodhaH** = anger; **abhyavartata** = turned towards; **maam** = me; **uttaram** thereafter; **anantaram kaaryasheSam** = the remaining action subsequently to be done; **dR^iSTam** = was seen; **mayaa** = by me.

"Hearing those miserable words, I became angry. Thereafter, I thought of my remaining successive action to be done."

[Verse Locator](#)

ततो अवर्धत मे कायः तदा पर्वत सन्निभः ।

युद्ध कान्क्षी वनम् तत् च विनाशयितुम् आरभे ॥ ५-५८-१०८

108. tataH = thereafter; me = my; kaayaH = body; avardhata = grew up; parvatasamnibhaH = to a size equal to that of a mountain; tadaa = then; aarabhe = I started; vinaashayitum = to destroy; tat = that; vanam = garden; yuddha kaaNkii = longing for a battle.

"Thereafter, my body grew up to a size equal to that of a mountain. Then, I started destroying that garden, thereby longing for a combat."

[Verse Locator](#)

तत् भग्नम् वन षण्डम् तु भ्रान्त त्रस्त मृग द्विजम् ।

प्रतिबुद्धा निरीक्षन्ते राक्षस्यो विकृत आननाः ॥ ५-५८-१०९

109. raakSasyaH = the female-demons; vikR^itaananaaH = with their ugly faces; pratibuddhaaH = woke up; niriikSante = and saw; tat = that; vanaSaN^Dam = thicket of garden; bhagnam = being broken; bhraantatrastamR^igadvijam = and with its frightened animals and birds moving about unsteadily.

"The female-demons; with their ugly faces woke up and saw that thicket of garden being broken and with its frightened animals and birds moving about unsteadily."

[Verse Locator](#)

माम् च दृष्ट्वा वने तस्मिन् समागम्य ततः ततः ।

ताः समभ्यागताः क्षिप्रम् रावणाय आचक्षिरे ॥ ५-५८-११०

110. samaagmaya = coming; tatastataH = from their respective places; dR^iSTvaa = and seeing; maam = me; tasmin vane = in that garden; taah = those female-demons; kSipram = quickly; samaabhyaagataaH = went; aachachakSire = and reported; raavaNaaya = to Ravana.

"Coming from their respective places and seeing me in that garden, those female-demons quickly went and reported the matter to Ravana (as follows):"

[Verse Locator](#)

राजन् वनम् इदम् दुर्गम् तव भग्नम् दुरात्मना ।

वानरेण हि अविज्ञाय तव वीर्यम् महाबल ॥ ५-५८-१११

111. mahaabalaH raajan = O mighty king!; hi = indeed; aviJNaaya = not knowing; tavaviiryam = your prowess; vaanareNa = by the monkey; duraatmanaa = an evil-minded; idam tava vanam = your garden of this; durgam = which is inaccessible; bhagnam = has been destroyed.

"O mighty king! Indeed not knowing your prowess, an evil-minded monkey ahs demolished your inaccessible garden."

[Verse Locator](#)

दुर्बुद्धेः तस्य राज इन्द्र तव विप्रिय कारिणः ।

वधम् आज्ञापय क्षिप्रम् यथा असौ विलयम् व्रजेत् ॥ ५-५८-११२

112. raajendra = O emperor!; aaJNaapaya = giver orders; kSipram = quickly; tsya vadham = for killing him; yathaa = so that; asau durbuddheH = the evil-minded monkey; tava vipriya kaarinaH = who casued offence to you; vrajet = will get; vilayam = destroyed.

"O emperor! Give orders quickly for killing him, so that the evil-minded monkey, who caused offence to you, will get destroyed."

[Verse Locator](#)

तत् श्रुत्वा राक्षस इन्द्रेण विसृष्टा भृश दुर्जयाः ।
राक्षसाः किम्करा नाम रावणस्य मनो अनुगाः ॥ ५-५८-११३

113. **shrutvaa** = hearing; **tat** = those words; **raakSasaaH** = demons; **kimkaraanaama** = by name kinkaras; **manonugaaH** = adapted to the mind; **raavaNasya** = of Ravana; **bhR^ishadurjayaaH** = and very much invincible; **visR^iSTaaH** = were sent; **raakSasendraNa** = by Ravana.

"Hearing those words, Ravana sent invincible demons called Kinkaras, who were adapted to the mind of Ravana."

[Verse Locator](#)

तेषाम् अशीति साहस्रम् शूल मुद्गर पाणिनाम् ।
मया तस्मिन् वन उद्देशे परिघेण निषूदितम् ॥ ५-५८-११४

114. **tasmin** = vanoddeshe = in that portion of the garden; **ashiitisaahasraam** = eight thousand; **teSaam** = of them; **shuula mudgara paaNinaam** = having darts and hammers in their hands; **niSuuditaam** were destroyed; **mayaa** = by me; **parigheNa** = by an iron rod.

"In that portion of the garden, I destroyed with an iron rod, eight thousand kinkaras, having darts and hammers in their hands."

[Verse Locator](#)

तेषाम् तु हत शेषा ये ते गता लघु विक्रमाः ।
निहतम् च मया सैन्यम् रावणाय आचक्षिरे ॥ ५-५८-११५

115. **laghuvikramaaH** = taking quick steps; **teSaam** = those; **ye** = who; **hatasheSaaH** = have survived; **gatvaa** = going; **aachakSire** = reported; **raavaNaaya** = to Ravana; **mahat sainyam** = of the large army; **nihatam** = having been killed; (by me)

"Taking quick steps, those few who have survived, went and reported the news to Ravana, of their large army having been killed by me."

[Verse Locator](#)

ततो मे बुद्धिः उत्पन्ना चैत्य प्रासादम् आक्रमम् ।
तत्रस्थान् राक्षसान् हत्वा शतम् स्तम्भेन वै पुनः ॥ ५-५८-११६
ललाम भूतो लन्काया मया विध्वंसितो रुषा ।

116. **tataH** = then; **buddhiH** = an idea; **utpannaa** = arose; **me** = to me; **aakramam** = I occupied; **chaitya praasaadam** = lofty palatial mansion of sanctuary; **hatvaa** = killing; **punaH** = again; **shatam raakSasaan** = hundred demons; **tatrasthaan** = staying there; **stambhena** = with pillar; **saH** = that mansion; **lalaamabhuutaH** = being an eminent decoration; **laN^kaayaaH** = of Lanka.

"Then, an idea came to me. Occupying a lofty palatial mansion of a sanctuary which was an eminent ornament of Lanka. I killed again a hundred demons stationed there with a pillar."

[Verse Locator](#)

ततः प्रहस्तस्य सुतम् जम्बु मालिनम् आदिशत् ॥ ५-५८-११७

राक्षसैर्बहुभिः सार्थम् घोररूपैर्भयानकैः ।

117. tataH = then; aadishat = (Ravana) dispatched; jambumaalin = Jambumali; sutam = the son; prahastasya = of Prahasta; bahubhiH raakSasaiH saartham = together with many demons; ghoraruupaiH = having terrific forms; bhayaanakaiH = and fearful.

"Then, Ravana dispatched Jambumali, the son of Prahasta together with numerous dreadful demons having terrific forms."

[Verse Locator](#)

तम् अहम् बल सम्पन्नम् राक्षसम् रण कोविदम् ॥ ५-५८-११८

परिधेण अतिघोरेण सूदयामि सह अनुगम् ।

118. suudayaami = I destroyed; tam raakSasam = that demon; mahaabalasampannam = (though) endowed with a great strength; raNakovidam = and skilled in warfare; sahaanugam = along with his followers; ghoreNa parigheNa = with my terrific iron bar itself.

"I destroyed that demon, though endowed with a great strength and skilled in warfare, along with his followers, with my terrific iron bar itself."

[Verse Locator](#)

तत् श्रुत्वा राक्षस इन्द्रः तु मन्त्रि पुत्रान् महाबलान् ॥ ५-५८-११९

पदाति बल सम्पन्नान् प्रेषयामास रावणः ।

119. tachchhrutvaa = hearing of it; raavaNaH = Ravana; raakSasendraH = the king of demons; preSayaamaasa = dispatched; mantriputraan = the son of his minister; mahaabalaan = endowed with great strength; padaatiblasampannaan = andstrengthened with a regiment of infantry.

"Hearing of it, Ravana, the king of demons, dispatched the son of his minister, endowed with great strength and strengthened with a regiment of infantry."

[Verse Locator](#)

परिधेण एव तान् सर्वान् नयामि यम सादनम् ॥ ५-५८-१२०

मन्त्रि पुत्रान् हतान् श्रुत्वा समरे लघु विक्रमान् ।

पन्च सेना अग्रगान् शूरान् प्रेषयामास रावणः ॥ ५-५८-१२१

120; 121. nayaami = I fetched; taan sarvaan = all of them; yamasaadanam = to the abode of Death; parigheNaina = by the iron bar itself; shrutvaa = hearing; mantriputraan = of the minister's sons; laghu vikramaan = who were quick in exhibiting their valour; samare = in battle; hataan = having been killed; raavaNaH = Ravana; preSayaamaasa = dispatched; paN^cha = five; shuuraan = valiant; senaagragaan = generals.

"I killed all of them also by that iron bar itself. Hearing of the minster's sons, who were quick in exhibiting their valour in battle, having been killed, Ravana dispatched five valiant generals."

[Verse Locator](#)

तान् अहम् सह सैन्यान् वै सर्वान् एव अभ्यसूदयम् ।

ततः पुनः दशग्रीवः पुत्रम् अक्षम् महाबलम् ॥ ५-५८-१२२

बहुभी राकसैः सार्धम् प्रेषयामास रावणः ।

122. aham = I; abhyasuudayam taan sarvaan saha sainyaan = got all of those minister's sons together with their army destroyed; tataH = thereafter; raavaNaH = Ravana; dashagriivaH = the ten-headed monster; preSayaamaasa = sent; mahaabalam putram = his mighty son; akSam = Aksha; bahubhiH raakSasaiH saartham = together with a multitude of demons.

"I got all the minister's sons together with their army destroyed. Then, Ravana, the ten-headed monster, sent his mighty son, Aksha together with a multitude of army for the combat."

[Verse Locator](#)

तम् तु मन्द उदरी पुत्रम् कुमारम् रण पण्डितम् ॥ ५-५८-१२३

सहसा खम् समुत्क्रान्तम् पादयोः च गृहीतवान् ।

चर्म असिनम् शत गुणम् भ्रामयित्वा व्यपेषयम् ॥ ५-५८-१२४

123; 124. sahasaa grahiitavaan = I; suddenly caught; paadayoH = by the feet; tam kumaaram = that prince; maN^Dodariiputram = son of Mandodari; raNapaN^Ditam = who was skilled in warfare; utkraantam = and who was jumping; kham = into the sky; charmaasinam = with sword and shield; bhraamayitvaa = whirled him round; shataguNam = a hundred times; vyapeSayam = and crushed him.

"I suddenly caught by the feet, that prince, son of Mandodari, who was skilled in warfare and who was jumping into the sky with his sword and shield. I whirled him round a hundred times and crushed him."

[Verse Locator](#)

तम् अक्षम् आगतम् भग्नम् निशम्य स दश आननः ।

तत इन्द्रजितम् नाम द्वितीयम् रावणः सुतम् ॥ ५-५८-१२५

व्यादिदेश सुसम्क्रुद्धो बलिनम् युद्ध दुर्मदम् ।

125. nishamya = hearing; bhagnam = of the death; akSam = of Aksha; aagatam = who came for combat; saH dashaananaH raavaNaH = that ten headed Ravana; susamkR^iddhaH = was very much enraged; tataH = and then; vyaadidesha = dispatched; dvitiiyam sutam = his second son; indrajitam naama = by name; Indrajit; balinam = who was strong; yuddha durmadam = but foolishly arrogant in battle.

"Hearing of the death of Aksha in combat, that ten-headed Ravana was very much enraged and thereupon dispatched his second son, by name Indrajit, who was strong but foolishly arrogant in battle."

[Verse Locator](#)

तस्य अपि अहम् बलम् सर्वम् तम् च राक्षस पुमावम् ॥ ५-५८-१२६

नष्ट ओजसम् रणे कृत्वा परम् हर्षम् उपागमम् ।

126. kR^itvaa = by making; naSTaujasam = lusterless; sarvam tat balamcha = all that army; tam raakSapuNgavam cha = and that Indrajit the foremost among demons; rane = in battle; upaagamam = I experienced; param harSam = a great joy.

"By conquering all that army in battle and making that Indrajit the foremost among demons; lusterless, I experienced a great joy."

[Verse Locator](#)

महता हि महाबाहुः प्रत्ययेन महाबलः ॥ ५-५८-१२७

प्रेषितो रावणेन एष सह वीरैः मद उत्कटैः ।

127. **mahaabalaH** = that mighty Indrajit; **mahaabaahuH** = the long-armed; **viiraiH saha** = along with valiant demons; **madotkaTaiH** = excited with their arrogance; **preSitaH** = were dispatched; **mahataapratyayena** = with a great confidence; **raavaNe naiva** = by Ravana himself.

"Ravana himself dispatched, with a great confidence, that long-armed and mighty Indrajit along with valiant demons excited with their arrogance."

[Verse Locator](#)

सोऽविषह्यम् हि माम् बुद्ध्वा स्वम् बलम् चावमर्दितम् ।
ब्राह्मेण अस्त्रेण स तु माम् प्रबध्नाच् च अतिवेगतः ॥ ५-५८-१२८

128. **buddhvaa** = knowing; **maam** = me; **aviSahyam** = to be irresistible; **svam balamcha** = and his own army; **avamarditam** = to be destroyable; **saH** = that Indrajit; **ativegitaH** = with a great haste; **prabadhnaat** = captured; **maam** = me; **braahmeNaastreNa** = with a Brahma missile.

"Knowing me to be irresistible and his own army being perishable, that Indrajit with a great haste, captured me with a Brahma-missile."

[Verse Locator](#)

रज्जूभिः अभिबध्नन्ति ततो माम् तत्र राक्षसाः ॥ ५-५८-१२९
रावणस्य समीपम् च गृहीत्वा माम् उपानयन् ।

129. **tataH** = then; **raakSasaaH** = the demons; **abhibadhnanti** = tied; **maam** = me; **tatra** = there; **rajjubhiH** = with ropes; **gR^ihiitvaa** = taking; **maam** = me; **upaanayan** = and carrying me away to; **raavaNasya samiipam** = Ravana's presence.

"Then, the demons, after capturing me, tied me there with ropes and carried me away to Ravana's presence."

[Verse Locator](#)

दृष्ट्वा सम्भाषितः च अहम् रावणेन दुरात्मना ॥ ५-५८-१३०
पृष्टः च लन्का गमनम् राक्षसानाम् च तत् वधम् ।

130. **aham** = I; **dR^iSTvaa** = being seen; **duraatmanaa raavaNena** = by the evil-minded Ravana; **sambhaaSitashcha** = was spoken; **pR^iSTashcha** = I was asked; **laN^kaagamanam** = about my coming to Lanka; **tam vadham** = and about that killing; **raakSasaanaam** = of demons.

"Seeing me, the evil-minded Ravana spoke to me. He asked, why did you come to Lanka? 'Why did you kill the demons?'"

[Verse Locator](#)

तत् सर्वम् च मया तत्र सीता अर्थम् इति जल्पितम् ॥ ५-५८-१३१
अस्य अहम् दर्शन आकान्क्षी प्राप्तः त्वत् भवनम् विभो ।
मारुतस्य औरसः पुत्रो वानरो हनुमान् अहम् ॥ ५-५८-१३२

131; 132. **jalpitaH** = It was spoken; **tatra** = there; **mayaa** = by me; **iti** = thus; **sarvam** = all; **tat** = that; **siitaartham** = was for Seetha's sake; **vibho** = O king of demons!; **praaptaH** = I came; **tvadbhavanam** = to your abode; **tasyaaH darshana kaaNkSii** = desirous of seeing Seetha; **aham** = I; **maarutasya ourasaputraH** = am the own son of wind-god; **vaanaraH** = a monkey; **hanumaan** = by name; Hanuma.

"I answered 'I have done all these acts for the sake of Seetha. O king of demons! I came to your abode with a desire to see Seetha. I am the offspring of wind-god and a monkey by name

राम दूतम् च माम् विद्धि सुग्रीव सचिवम् कपिम् ।
सो अहम् दौत्येन रामस्य त्वत् समीपम् इह आगतः ॥ ५-५८-१३३

133. viddhi = know; maam = me; kapim = to be a monkey; raama duutam = an envoy of Rama; sugriiva sachivam = and a minister of Sugreeva; raamasya dontyena = on a function as Rama's messenger; saH aham = I as such; aagatah = came; iha = here; tvatsakaasham = to your presence.

" 'Know me to be a monkey, an envoy of Rama and a minister of Sugreeva. As Rama's messenger, I sought your presence here!'"

सुग्रीवश्च महातेजाः स त्वाम् कुशलमब्रवीत् ।
धर्मार्थकामसहितम् हितम् पथ्यमुवाच च ॥ ५-५८-१३४

134. saH sugriivashcha = that Sugreeva; mahaatejaH = of great splendour; abraviit = enquired; tvaam = you; kushalam = about your welfare; uvaacha = (He) spoke; hitam = beneficiary words; dharmarthakaama sahitam = endowed with righteousness; wealth and pleasure; pathyam = appropriate (for you).

" ♦ That Sugreeva of great splendour enquired about your welfare. He told you (the following) beneficiary words, endowed with righteousness wealth and pleasure, appropriate for you'."

वसतो ऋष्यमूके मे पर्वते विपुल द्रुमे ।
राघवो रण विक्रान्तो मित्रत्वम् समुपागतः ॥ ५-५८-१३५

135. me = to me; vasataH = who was dwelling; R^ishyamuke = in Mount Rishyamuka; vipuladrume = having numerous trees; raaghavaH = Rama; raNavikraantaH = having a great prowess in battle; samupaagataH = obtained; mitratvam = my friendship.

" 'While I was dwelling in Mount R^ishyamuka, abounding with numerous trees, Rama having a great prowess in battle became a friend to me'."

तेन मे कथितम् राजन् भार्या मे रक्षसा हृता ।
तत्र साहाय्य हेतोः मे समयम् कर्तुम् अर्हसि ॥ ५-५८-१३६

136. kathitam = It was told; me = to me; tena = by him; raajNaa = the king; me bhaaryaa = 'my wife; hR^itaa = was taken away; rakSasaa = by a demon; saahaayyam = a help; kaaryam = has to be done; tvayaa = by you; asmaakam = to me; tatra = in that matter; sarvaatmanaa = in all ways.

" 'The king Rama told me that his wife had been taken away by a demon and that I had to help him in that matter by all means'."

मया च कथितम् तस्मै वालिनश्च वधम् प्रति ।
तत्र साहाय्यहेतोर्मे समयम् कर्तुमर्हसि ॥ ५-५८-१३७

137. kathitam = It was told; tasmai = to him; mayaa = by me too; vadhampirati = about the killing; vaalinaH = of Vali; arhasi = you ought; kartum = to do; samayam = a mutual agreement; saahaayya hetoH = for helping; me = me; tatra = in that matter.

" 'I also told him about the killing of Vali and requested him to come to a mutual agreement for helping me in that matters'."

[Verse Locator](#)

वालिना हृत राज्येन सुग्रीवेण सह प्रभुः ।
चक्रे अग्नि साक्षिकम् सक्यम् राघवः सह लक्ष्मणः ॥ ५-५८-१३८

138. raaghavaH = Rama; mahaaprabhuh = the great lord; saha lakSmaNaH = along with Lakshmana; chakre = made; sakhyam = friendship; sugriiveNa = with Sugreeva; hR^ita raajyena vaalinaa = whose kingdom was taken away by Vali; agnisaakSikam = taking Agni; the fire-god for a witness.

" 'Rama, the great lord along with Lakshmana made friendship with Sugreeva, (whose kingdom was taken away by Vali) taking Agni the fire-god for a witness.'"

[Verse Locator](#)

तेन वालिनम् उत्साद्य शरेण एकेन सम्युगे ।
वानराणाम् महाराजः कृतः सम्प्लवताम् प्रभुः ॥ ५-५८-१३९

139. utpaaTya = tearing out; vaalinam = Vali; ekena shareNa = by a single arrow; samyuge = in combat; tena = by that Rama; saH = that Sugreeva; prabhuH = the lord; plavataam = monkeys; kR^itaH = was made; mahaaraajaH = an emperor; vaanaraanaam = of monkeys.

" 'Killing Vali by a single arrow in combat, Rama made Sugreeva (lord of monkeys) an emperor of monkeys'."

[Verse Locator](#)

तस्य साहाय्यम् अस्माभिः कार्यम् सर्व आत्मना तु इह ।
तेन प्रस्थापितः तुभ्यम् समीपम् इह धर्मतः ॥ ५-५८-१४०

140. iha = now; saahaayyam = a help; kaaryam = is to be done; tasya = to him; asmaabhiH = by us; sarvaatmanaa = by all means; tena = therefore; prasthaapitaH = (he) was sent; tubhyam samiipam = to your presence; dharmatah = rightly.

" 'Now we have to extend help to that Rama in all ways. Therefore, I am sending Hanuma rightly to your presence'."

[Verse Locator](#)

क्षिप्रम् आनीयताम् सीता दीयताम् राघवस्य च ।
यावन् न हरयो वीरा विधमन्ति बलम् तव ॥ ५-५८-१४१

141. yaavat na = even before; viiraaH harayaH = the heroic monkeys; vidhamanti = destroy; taa balam = your army; aaniiyataam siitaa = let Seetha be brought; kSipram = quickly; diiyataamcha = and given back; raaghavaaya = to Rama.

" 'Even before the heroic monkeys destroy your army, bring Seetha quickly and give her back to Rama'."

[Verse Locator](#)

वानराणाम् प्रभवो हि न केन विदितः पुरा ।

देवतानाम् सकाशम् च ये गच्छन्ति निमन्त्रिताः ॥ ५-५८-१४२

142. **kena** = to whom; **prabhaavaH** = is this strength; **vaanaraaNaam** = of the monkeys; **na viditaH** = not already known; **gachchhanti** = who go; **sakaasham** = to their presence; **devataanaam** = of gods; **ye** = who; **nimantritaa** = when invited?

" 'To whom is this strength of the monkeys not already known, who go even to the presence of gods, when invited by them for help?'"

[Verse Locator](#)

इति वनर राजः त्वाम् आह इति अभिहितो मया ।

माम् ऐक्षत ततो रुष्टः चक्षुषा प्रदहन् इव ॥ ५-५८-१४३

143. **abhihitaH** = spoken; **mayaa** = by me; **iti** = thus; **vaanararaajaH** = (about) Sugreeva the king of monkeys; **iti** = thus; **aaha** = saying; **tvaam** = to you; **kruddhaH** = (he) was enraged; **tataH** = then; **aikSata** = and looked on maam = me; **pradahanniva** = as though burning (me); **cakSuSaa** = with his eyes.

" 'Sugreeva the king of monkeys has sent the foregoing message to you. 'When spoken by me in these words, Ravana was enraged and looked on me, as though he was going to reduce me to ashes with his very looks.'"

[Verse Locator](#)

तेन वध्यो अहम् आज्ञप्तो रक्षसा रौद्र कर्मणा ।

मत्प्रभावमविज्ञाय रावणेन दुरात्मना ॥ ५-५८-१४४

144. **duraatmanaa tena raavaNena** = by that evil-minded Ravana; **rakSasaa raudra karmaNaa** = the demon doing terrific acts; **aviJNaaya** = without knowing matprabhaavam = my glory (in the form of my immunity to death); **aham** = I; **aaJNaptaH** = was ordered; **vadhyah** = to be killed.

"Without knowing my glory (in the form of my immunity to death), the evil-minded Ravana, the demon doing terrific acts, ordered for my killing."

[Verse Locator](#)

ततो विभीषणो नाम तस्य भ्राता महामतिः ।

तेन राक्षस राजो असौ याचितो मम कारणात् ॥ ५-५८-१४५

145. **tataH** = then; **tasya bhraataa** = (there is) the brother of that Ravana; **vibhiiSaNo naama** = by name; Vibhishana; **mahaamatiH** = with a great intelligence; **tena** = by him; **asau** = this; **raakSasaraajah** = king of demons; **yaachitaH** = was entreated; **mama kaaraNaat** = for my cause.

"Then, there is the brother of that Ravana, called Vibhishana having a great intelligence. He entreated Ravana, the king of demons, on my behalf (as follows)"

[Verse Locator](#)

नैवम् राक्षसशार्दूल त्यज्यतामेष निश्चयः ।

राजशास्त्रव्यपेतो हि मार्गः संसेव्यते त्वया ॥ ५-५८-१४६

146. **raakSasa shaarduula** = O the foremost among the demons!; **na evam** = no such attempt should be made in this way; **eSaaH nishchayaH tyajyataam** = let this design be

abandoned; **tvayaa samsevyate hi** = you are indeed following **maargaH** = a path; **raajashaashtra vyapetaH** = contrary to the statesmanship.

"O Ravana the foremost among the demons! No such attempt should be made in this way. Let this design be abandoned forthwith. Your are indeed following a path which is contrary to the statesmanship."

[Verse Locator](#)

दूत वध्या न दृष्टा हि राज शास्त्रेषु राक्षस ।
दूतेन वेदितव्यम् च यथा अर्थम् हित वादिना ॥ ५-५८-१४७

147. **raakSasa** = O Ravana!; **na dR^iSTaahi** = It is not indeed seen; **raajashaastreSu** = in states' policies; **duuta vadhyaa** = of killing an envoy; **yathartham veditavyam** = the real truth is to be known; **duutena** = from an envoy; **hitavaadinaa** = speaking a good counsel.

"O Ravana! It is not indeed found in states' policies of killing an envoy. The real truth is to be known from an envoy speaking a good counsel."

[Verse Locator](#)

सुमहति अपराधे अपि दूतस्य अतुल विक्रमः ।
विरूप करणम् दृष्टम् न वधो अस्ति इह शास्त्रतः ॥ ५-५८-१४८

148. **atula vikrama** = O Ravana of unequalled prowess!; **sumahati aparaadhe api** = even if a very high offence is committed; **duutasya** = of an envoy; **dR^iSTam** = it was seen in states policies; **viruupakaraNam** = an act of disfiguring; **naasti** = not; **vadhaH** = killing; **shaastrataH** = as per the political treatise.

"O Ravana of great prowess! Even if a very high offence is committed by an envoy, an act of disfiguring the person is mentioned in a treatise of state-policy and not of killing."

[Verse Locator](#)

विभीषणेन एवम् उक्तो रावणः संदिदेश तान् ।
राक्षसान् एतत् एव अद्य लान्गूलम् दह्यताम् इति ॥ ५-५८-१४९

149. **evam uktaH** = thus spoken; **vibhiiSanena** = by Vibhishana; **raavaNaH** = Ravana; **samdidesha** = ordered; **taan raakSasaan** = those demons; **asya etat laaNguulam iti** = that let this tail of him; **dahyataam** = be burnt by fire.

"Hearing the words of Vibhishana, Ravana ordered those demons to burn my tail by fire."

[Verse Locator](#)

ततः स्तस्य वचः श्रुत्वा मम पुच्छम् समन्ततः ।
वेष्टितम् शण वक्त्रैः च पटैः कार्पासकैः तथा ॥ ५-५८-१५०

150. **tataH** = thereupon; **shrutvaa** = hearing; **tasya vachah** = his words; **mama puchchham** = my tail; **samamtatam** = in its entirety; **veSTitam** = was wrapped up; **shaNavalkaiH** = with bark of hemp; **jiirNaiH** = and torn; **paTaiH** = clothes; **kaarpaasajaiH** = made of cotton.

"Thereupon, hearing Ravana's words; the demons wrapped up my entire tail with bark of hemp and torn cotton-clothes."

[Verse Locator](#)

राक्षसाः सिद्ध सम्नाहाः ततः ते चण्ड विक्रमाः ।

तत् आदीप्यन्त मे पुच्छम् हनन्तः काष्ठ मुष्टिभिः ॥ ५-५८-१५१

बद्धस्य बहुभिः पाशैः यन्त्रितस्य च राक्षसैः ।

151. tataH = thereafter; raakSasaaH = the demons; chaN^DavikramaaH = of terrible prowess; siddha samnaahaaH = who completed their arrangements; nighanantaH = striking me; kaaSThamuSTibhiH = with their wooden staffs and fists; tadaa = then; adahyanta = burnt; me puchchham = my tail; baddhasya = (eventhough) I was bound; bahubhiH = paashaih = with many ropes; yantritasya = I (maintained) restraint.

"Thereafter, the demons of terrible prowess, who completed their arrangements, striking me with their wooden staffs and fists, burnt my tail. Eventhough I was bound with many ropes, I maintained restraint."

[Verse Locator](#)

ततः ते राक्षसाः शूरा बद्धम् माम् अग्नि सम्वृतम् ॥ ५-५८-१५२

अघोषयन् राज मार्गे नगर द्वारम् आगताः ।

152. tataH = then; aagataaH = having reached; nagaradvaaram = the city-gate; shuuraaH = those strong; raakSasaaH = demons; aghoSayan = made a proclamation of my presence; raajamaarge = in the principal streets; baddham = bound; agnisamvR^itam = and enveloped in flames (as I was).

"Then, having reached the city-gate, those strong demons made a loud proclamation of my presence in the principal streets, bound and enveloped in flames as I was."

[Verse Locator](#)

ततो अहम् सुमहत् रूपम् सन्निप्य पुनः आत्मनः ॥ ५-५८-१५३

विमोचयित्वा तम् बन्धम् प्रकृतिस्थः स्थितः पुनः ।

आयसम् परिघम् गृह्य तानि रक्षांसि असूदयम् ॥ ५-५८-१५४

153; 154. tataH = then; samkSipya = after contracting; aatmanaH sumahat ruupam = my gigantic form; punaH = again; vimochayitvaa = and releasing; tam bandham = my bondage; sthitaH = I stood; pinaH = again; prakR^itiSthaH = in my native form; gR^ihya = seizing; aayasam parigham = an iron bar; asuudayam = I killed; taani rakSaamisi = those demons.

"Then, after contracting my gigantic form once more and releasing my bondage, I stood in my native form again. Seizing an iron bar, I killed those demons."

[Verse Locator](#)

ततः तन् नगर द्वारम् वेगेन आप्लुतवान् अहम् ।

पुच्छेन च प्रदीप्तेन ताम् पुरीम् साट् गोपुराम् ॥ ५-५८-१५५

दहामि अहम् असम्भ्रान्तो युग अन्त अग्निः इव प्रजाः ।

155. tataH = then; aham = I; aaplutavaan = jumped; vegena = quickly; tat nagara dvaaram = on to that city-gate; asambhraantaH = without set fire; taam purim = that city; saaTTa praakaaragopuram = with its attics; ramparts and gates; pradiiptena puchchhena = by my tail inflamed; yugaantaagniH iva = even as a fire at the end of the world; prajaa = burns all living creatures.

"Then, I quickly jumped on to that city-gate and without any bewilderment, I set fire that city with its attics, ramparts and gates with my tail inflamed, even as a fire at the end of the world,

विनष्टा जानकी व्यक्तम् न ह्यदग्धः प्रदृश्यते ॥ ५-५८-१५६
लङ्कायाम् कश्चिदुद्देशः सर्वा भस्मीकृता पुरी ।
दहता च मया लन्काम् दध्वा सीता न संशयः ॥ ५-५८-१५७
रामस्य हि महत्कार्यम् मयेदम् वितथीकृतम् ।

156; 157. laN^kaayaam = In Lanka; na uddeshaH = no place; kashchit = whatsoever; pradR^ishyate = is seen indeed; adagdhah = not being burnt; sarvaa = the entire; purii = city burnt; sarvaa = the entire; purii- city; bhasmiikR^itaa = has been reduced to ashes; jaanakii = Seetha; nuunam = surely; vinaSTaa = has been lost.

"The entire Lanka has been reduced to ashes. No place is seen unburnt in this City. Therefore Seetha also must have been surely burnt."

इति शोकसमाविष्टश्चन्तामहमुपागतः ॥ ५-५८-१५८
अथ अहम् वाचम् अश्रौषम् चारणानाम् शुभ अक्षराम् ।
जानकी न च दग्धा इति विस्मय उदन्त भाषिणाम् ॥ ५-५८-१५९

158; 159. iti = thus; shokamaaviSTaH = filled with grief; aham = I; upaagataH = came about; chintaam = to reflect (as above); ashrouSam = (meanwhile) I heard; shubhaakSaraam = the auspiciously worded; vaacham = utterance; chaaraNaanaam = of Charanas the celestial singers; vismayodant bhaaSaNam = who were narrating a tale of astonishment; iti = saying that; jaanakii = Seetha; na chadagdhah = has not been burnt.

"Thus filled with grief, I came about to reflect as above. Meanwhile, I heard the auspiciously worded utterance of charanas the celestial signers who were narrating a tale of astonishment saying that Seetha has not been burnt."

ततो मे बुद्धिः उत्पन्ना श्रुत्वा ताम् अद्भुताम् गिरम् ।
अदग्धा जानकीत्येवम् निमित्तैश्चोपलक्षिता ॥ ५-५८-१६०

160. shrutvaa = hearing; taam adbhutaam giram = those surprising words; buddhiH = (the following) thought; tataH = then; utpannaa = arose; me = in me; ityevam = that; jaanakii = Seetha; adagdhah = was not burnt; upalakSitaa = It was understood by implication; nimittaishcha = because of good omens too.

"After hearing those surprising words, a thought arose in me that Seetha escaped being burnt. This indicated by the following good omens:

दीप्यमाने तु लाङ्गूले न माम् दहति पावकः ।
हृदयम् च प्रहृष्टम् मे वाताः सुरभिगन्धिनः ५-५८-१६१

161. laaNguule = (even though) my tail; diipyamaane = is burning; paavakaH = the fire; na dahati = is not burning; maam = me; me = my; hR^idayamcha = heart too; prahR^iSTam = is delighted; vaataaH = the winds; suraabhigandhinaH = are sweet-smelling.

"In the first place, even though me tail is burning, the fire is not burning my body. My heart too is delighted. The winds are sweet-smelling."

[Verse Locator](#)

तैर्निमित्तैश्च दृष्टार्थैः कारणैश्च महागुणैः ।
ऋषिवाक्यैश्च सिद्धार्थैरभवम् हृष्टमानसः ॥ ५-५८-१६२

162. **abhavam** = I became; **hR^iSTamaanasaH** = delighted in mind; **taIH** = by those; **nimittaiH** = good omens; **dR^iSTaarthaiH** = having their fruits apparent; **kaaraNashcha** = by the reasons; **mahaaguNaiH** = of high characteristics; **R^iSivaakyeshcha** = by the words of sages; **siddhaarthaiH** = who were efficacious.

"My heart was delighted by seeing those good omens having their fruits apparent, by looking into the their fruits apparent, by looking into the reasons of high characteristics and by hearing the words of accomplished sages."

[Verse Locator](#)

पुनः दृष्टा च वैदेही विसृष्टः च तया पुनः ।
ततः पर्वतमासाद्य तत्ररिष्टमहम् पुनः ॥ ५-५८-१६३
प्रतिप्लवनमारेभे युष्मद्दर्शनकांक्षया ।

163. **dR^iSTavaa** = seeing; **vaidehiim** = Seetha; **punaH** = once more; **visR^iSTaH** = relieved; **tayaa** = by her; **punaH** = again; **tataH** = and then; **aasaadya** = reaching; **ariSTaparvatam** = Mount Arishta; **punaH** = again; **tatra** = there; **aham** = I; **aarabhe** = started; **pratiplavanam** = leaping back; **yuSmaddarshana kaaN^kSayaa** = with a longing to see you.

"Seeing Seetha once more, relieved by her again and then reaching the Mount Arishta there again, I started leaping back (over the sea) with a longing to see you (all)."

[Verse Locator](#)

ततः पवनचन्द्रर्क सिद्धगन्धर्व सेवितम् ॥ ५-५८-१६४
पन्थानमहमाक्रम्य भवतो दृष्टवानिह ।

164. **tataH** = then; **aakramya** = treading upon; **panthaanam** = the path of the sky; **pavana chandraarka siddhagandharva sevitam** = frequented by the wind; the moon; the sun; Siddhas the semi-divine beings and Gandharvas the celestial musicians; **aham dR^iSTavaan-** I saw; **bhavatah** = you (all); **iha** = here.

"Then, treading upon the path of the sky, frequented by the wind, the moon, the sun, Siddhas the semi-divine beings and Gandharvas the celestial musicians, I saw you all here."

[Verse Locator](#)

राघवस्य प्रभावेन भवताम् चैव तेजसा ॥ ५-५८-१६५
सुग्रीवस्य च कार्यं अर्थम् मया सर्वम् अनुष्ठितम् ।

165. **sarvam** = all the task; **anuSThitam** = was performed; **mayaa** = by me; **kaaryartham cha** = for accomplishing the purpose; **sugriivasya** = of Sugreeva; **prabhaaveNa** = by the power; **raaghavasya** = of Rama; **bhavaaam tejasaa chaiva** = and by your brilliance.

"I performed all tasks for accomplishing the purpose of Sugreeva, by the grace of Rama and also through your energy."

[Verse Locator](#)

एतत् सर्वम् मया तत्र यथावत् उपपादितम् ॥ ५-५८-१६६

अत्र यन् न कृतम् शेषम् तत् सर्वम् क्रियताम् इति ।

166. sarvam = all; etat = this; upapaaditam = has been performed; mayaa = by me; tatra = there; yathaavat = properly; yat = that which; sheSam = is remaining; nakR^itam = undone; atra = in this task; kriyataam = is to be done; sarvam = entirely (by you).

"I have done all this properly there. Do accomplish that which remains undone in this task by me and complete it."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे अष्टपंचाशः सर्गः

Thus completes 58th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 58

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84
85	86	87	88	89
90	91	92	93	94
95	96	97	98	99
100	101	102	103	104
105	106	107	108	109
110	111	112	113	114
115	116	117	118	119
120	121	122	123	124
125	126	127	128	129
130	131	132	133	134
135	136	137	138	139
140	141	142	143	144
145	146	147	148	149
150	151	152	153	154
155	156	157	158	159
160	161	162	163	164
165	166			



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 59 Verses converted to UTF-8, Nov 09

Introduction

Describing the plight of Seetha to his fellow monkeys, Hanuma expresses his feeling that it behoved them all to see Rama only after restoring Seetha from Lanka. Hanuma says that even single-handed, he is capable of destroying that City of Lanka with its troops of demons, and killing Ravana, much more so when accompanied by heroic, mighty and powerful monkeys. Then, he recounts the past heroic exploits of Jambavan, Angada, Neela, Panasa, Mainda and Dvidida. Hanuma thus incites them all to decide consciously of a war against Lanka.

[Verse Locator](#)

एतत् आख्यानम् तत् सर्वम् हनूमान् मारुत आत्मजः ।

भूयः समुपचक्राम वचनम् वक्तुम् उत्तरम् ॥ ५-५९-१

1. **aakhyaaya** = after informing; **sarvam** = all; **tat etat** = this; **hanuman** = Hanuma; **maaruta aatmajaH** = the son of wind-god; **samupachakraama** = started; **vaktum** = to tell; **bhuuyaH** = more; **uttaram vachanam** = of the following words.

After informing all this, Hanuma the son of wind-god started telling more of the following words.

[Verse Locator](#)

सफलो राघव उद्योगः सुग्रीवस्य च सम्भ्रमः ।

शीलम् आसाद्य सीताया मम च प्रवणम् मनः ॥ ५-५९-२

2. **aasaadya** = getting the influence; **siitaayaaH shiilam** = of the virtuousness of Seetha; **raaghava udyogaH** = Rama's effort; **sugriivasya sambhramaH cha** = and Sugreeva's zeal; **saphalaH** = get fulfilled; **mama** = my; **manashcha** = mind also; **pravaam** = is devoted (to her).

"By the power of virtuousness of Seetha, Rama's effort and Sugreeva's zeal are getting fulfilled. My mind too is devoted to her."

[Verse Locator](#)

तपसा निर्दहेल्लोकान् सुद्धो वा निर्दहेदपि ।

सर्वधातिप्रवृद्धोऽसौ रावणो राक्षसाधिपः ॥ ५-५९-३

3. **asau** = this; **raavaNaH** = Ravana; **raakSasaadhipaH** = the king of demons; **atipravR^iddhaH** = who is strong; **sarvadhāa** = in all ways; **nirdahet** = can burn away; **lokaan** = the worlds; **tapasaa** = by his penance; **kruddhovaapi** = even if he is enraged; **nirdahadapi** = he can scorch away (his enemies).

"Ravana, the king of demons, who is strong in all ways, can burn away the three worlds by the power of his penance. Even if he is enraged, he can scorch away his adversaries."

[Verse Locator](#)

तस्य ताम् स्पृशतो गात्रम् तपसा न विनाशितम् ।

न तदग्निशिखा कुर्यात्संस्पृष्टा पाणिना सती ॥ ५-५९-४

जनकस्य सुता कुर्याद्यत्क्रोधकलुषीकृता ।

4. **tasya** = his; **gaatram** = body; **spR^ishataH** = which touched; **taam** = that Seetha; **na vinaashitam** = was not destroyed; **tapasaa** = because of his penance; **agnishikhaa** = even a flame; **samspR^iSTaa satii** = when fully touched; **paaNinaa** = with one's hand; **na kuryaat** = cannot do; **tat** = that; **yat** = which; **janakasya aatmajaa** = Seetha; Janaka's daughter (would); **krodha kaluSiikR^itaa** = if stirred by anger.

"His body, which touched Seetha the daughter of Janaka, was not destroyed because of his askesis. Even a flame, when fully touched with one's hand, cannot do that which Seetha would, if stirred by anger."

[Verse Locator](#)

जाम्बवत्प्रमुखान् सर्वाननुज्ञाप्य महाहरीन् ॥ ५-५९-५

अस्मिन्नेवम् गते कार्ये भवताम् च निवेदिते ।

न्याय्यम् स्म सह वैदेह्या द्रष्टुम् तौ पार्थिवात्मजौ ॥ ५-५९-६

5; 6. **asmin** = This; **kaarye** = work (of mine in the form of Seetha's discovery); **nivedite** = which has been informed; **bharataam** = to you; **evam gate** = in this way; **nyaayyamsma** = it is indeed proper; **draSTum** = to see; **tau paarthivaatmajau** = those two princess (Rama and Lakshmana); **vaidehyaasaha** = along with Seetha; **samanuJNaapye** = after taking leave; **sarvaan mahaahariin** = of all the great monkeys; **jaambaat pramukhaan** = headed by Jambavan.

"This work (of mine in the form of Seetha's discovery) has been informed to you in this way. It is indeed proper to see those two princes (Rama and Lakshmana) along with Seetha, after taking permission from all the great monkeys headed by Jambavan."

[Verse Locator](#)

अहमेकोऽपि पर्याप्तः सराक्षसगणाम् पुरीम् ।

ताम् लङ्काम् तरसा हन्तुम् रावणम् च महाबलम् ॥ ५-५९-७

7. **aham** = I; **paryaaptam** = an sufficient; **eko.api** = even alone; **hantum** = to destroy; **taam laN^kaam puriim** = that City of Lanka; **saraakSasagaNaam** = together with those troops of demons; **mahaabalam raavaNam cha** = and the mighty Ravana; **tarasaa** = rapidly.

"I am sufficient, even alone; to destroy rapidly that City of Lanka together with those troops of demons as also the mighty Ravana."

[Verse Locator](#)

किम् पुनः सहितो वीरैर्बलवद्भिः कृतात्मभिः ।

कृतास्त्रैः प्लवगैः शूरैर्भवद्विर्विजयैषिभिः ॥ ५-५९-८

8. **bhavadbhiH sahitaH** = together with you; **balavadbhiH** = who are strong; **kR^itaatmabhiH** = whose spirit is disciplined; **kR^itaastraiH** = who are proficient in the use of arms; **shuuraiH** = who are valiant; **vijayaiSibhiH** = longing for victory; **plavaN^gaiH** = and who are moving by jumps; **kim punaH** = how much more so?

"When accompanied by you, who are strong, whose spirit is disciplined, who are proficient in the use of arms, valiant, longing for victory and moving by jumps, how much more is required?"

[Verse Locator](#)

अहम् तु रावणम् युद्धे ससैन्यम् सपुरःसरम् ।

सहपुत्रम् वधिष्यामि सहोदरयुतम् युधि ॥ ५-५९-९

9. **yuddhe** = in the battle; **aham tu** = I on my part; **vadhiSyaami** = will kill; **raavaNam** = Ravana; **sa sainyam** = along with his army; **sa puraH saram** = and forerunners; **saputram** = his sons; **sahodarayutam** = together with his brothers.

"In the battle, I on my part will kill Ravana along with his army, his forerunners, his sons and his brothers."

[Verse Locator](#)

ब्रह्ममैन्द्रम् च रौद्रम् च वायव्यम् वारुणम् तथा ।

यदि शक्रजोतोऽस्त्राणि दुर्निरीक्षाणि सम्युगे ॥ ५-५९-१०

तान्यहम् विधष्यामि हनिष्यामि च रावणम् ।

10. **samyuge** = in the battle; **vidhamiSyaami** = I can blow out; **braahmam** = missiles; presided over by Brahma the creator; **aindramcha** = Indra the god of celestials; missiles presided over by Indra the god of celestials; **roudram cha** = the missiles presided over by Rudra; the god of destruction; **vaayuvyam** = Vayu the wind-god; **tathaa** = and; **taani** = and those; **astraaNi** = missiles; **durniriikSaaNiyadi** = even if they are difficult to be looked at; **shakrajitaH** = employed by Indrajit (Ravana's eldest son); **haniSyaami** = I can kill; **raakSasaan** = the demons.

"In the battle, I can blow out the missiles presided over by Indra the lord of celestials, Brahma the creator, Rudra the god of destruction, Vayu the wind-god, Varuna the god of water and even those missiles even if they are difficult to be looked at, employed by Indrajit (Ravana's eldest son).

[Verse Locator](#)

भवतामभ्यनुज्ञातो विक्रमो मे रुणद्धि तम् ॥ ५-५९-११

मयातुला विसृष्टा हि शैलवृष्टिर्निरन्तरा ।

देवानपि रणे हन्यात्किम् पुनस्तान्निशाचरान् ॥ ५-५९-१२

11; 12. **me** = my; **vikramaH** = prowess; **abhyanuJNaataH** = when permitted; **bhavataam** = by you; **ruNaddhi** = will frustrate; **tam raavaNam** = that Ravana; **shailavR^iSTiH** = the shower of rocks; **atnlaa** = which will be unequalled; **nirantaraa** = and incessant; **visR^iSTaa** = discharged; **mayaa** = by me; **hanyaat** = can kill; **devaan api** = even celestials; **raNe** = in battle; **kim punaH** = how much more; **taan** = those; **nishaacharaan** = demons?

"My prowess, when permitted by you, will frustrate that Ravana. The shower of rocks, which will be unequalled and incessant, discharged by me, can kill even celestials. How much

सागरोऽप्यतियाद्वेलाम् मन्दरः प्रचलेदपि ।

न जाम्बवन्तम् समरे कम्पयेदरिवाहिनी ॥ ५-५९-१३

13. **saagaraH** = the ocean; **atiyaadapi** = may overflow; **velaam** = its shore; **mandraH** = Mount Mandara; **prachaledapi** = may move from its position; (But) **samara** = in battle; **arivaahinii** = an army of adversaries; **na kampayet** = cannot stagger; **jaambavantam** = Jambavan.

"The ocean may overflow its shore. Mount Mandara may move from its position. But, in battle, no army of adversaries can stagger Jambavan."

सर्वराक्षससम्घानाम् राक्षसा ये च महात्मनः ।

अलमेको विनाशाय वीरो वालिसुतः कपिः ॥ ५-५९-१४

14. **viiraH** = the heroic; **kapiH** = Angada; **vaalisutaH** = the son of Vali; **ekaH** = alone; **alam** = is sufficient; **vinaashaaya** = to destroy; **sarva raakSasa samghaanaam** = all the troops of demons; **ye punrvakaaH** = and even the demons who were their progenitors.

"The heroic Angada, the son of Vali alone, is sufficient to destroy all the troops of demons and even the demons who were their progenitors."

पनसस्योरुवेगेन नीलस्य च महात्मनः ।

मन्दरोऽप्यवशीर्येत किम्पुनर्युधि राक्षसाः ॥ ५-५९-१५

15. **uuruvegena** = by the rapid movement of the thighs; **mahaatmanaH niilasya** = of the high-souled Nila; **panasasya** = and of Panasa; **mandaro.api** = even Mount Mandara; **avashiiryeta** = can be shattered; **kim punaH** = How much more; **raakSasaaH** = the demons; **yudhi** = in battle?

"By the rapid movement of the thighs of the high-souled Neela and of Panasa, even Mount Mandara can be shattered. How much more, the demons in battle?"

सदेवासुरयक्षेषु गन्धर्वोरगपक्षिषु ।

मैन्दस्य प्रतियोद्धारम् शंसत द्विविदस्य वा ॥ ५-५९-१६

16. **shamsata** = tell (me); **pratiyodhaaram** = the one who can fight against; **maindasya** = Mainda; **dvividasya vaa** = or Dvidida; **gandharvoraga pakSiSu** = among Gandharvas the celestial singers or Urugas the snakes or Pakshis the birds; **sadevaasura yakSeSu** = or the celestials or demons or Yakshas the semi-divine beings.

"Tell me any one who can fight against Mainda or Dvidida, among Gandharvas the celestial singers or Urugas the serpents or Pakshis the birds or the celestials or the demons or Yakshas the semi-divine beings."

अश्विपुत्रौ महाभागावेतौ प्लवगसत्तमौ ।

एतयोः प्रतियोद्धारम् न पश्यामि रणाजिरे ॥ ५-५९-१७

17. **etau mahaabhaagau** = these two illustrious Mainda and Dvidida; **ashviputrau** = the sons of Ashvini kumaras; **plavagasattamau** = are the foremost among the monkeys; **raNaajire** = in the battle-field; **na pashyaami** = I do not find; **pratiyoddhaaram** = any one who can fight against; **etayoH** = these two monkeys.

"These two illustrious sons of Ashvini Kumaras, Mainda and Dvidida are the foremost among the monkeys. In the battle-field, I do not find anyone who can fight against these two monkeys."

[Verse Locator](#)

पितामहवरोत्सेकात्परमम् दर्पमास्थितौ ।
अमृतप्राशनावेतौ सर्ववानरसत्तमौ ॥ ५-५९-१८

18. **pitaamaha varotsekaat** = proud of having received boons from Brahma the creator and their grand-father; **aasthitau** = and abiding; **paramam darpam** = in a supreme pride; **etau** = these; **sarva vaanara sattamau** = two foremost among all the monkeys; **amR^itapraashinau** = live on Amrita the nectar.

"Proud of having received boons from Brahma the creator and their grandfather and abiding in a supreme haughtiness, these two foremost among all the monkeys live on Amrita the nectar."

[Verse Locator](#)

अश्विनोर्मननार्थम् हि सर्वलोकपितामहः ।
सर्वावध्यत्वमतुलमनयोर्दत्तवान् पुरा ॥ ५-५९-१९

19. **puraa** = long ago; **sarvalokapitaamahaH** = Brahma; the grandfather of all the worlds; **dattavaan** = gave atulam = an unequal boon; **anayoH** = to them; **maananaartam** = in honour; **ashvinau** = of Ashvinikumaras; **sarvaavadhyatvam** = regarding their inviolability.

"Long ago, Brahma the grandfather of all the worlds gave an unequal boon to them in honour of Ashvini Kumaras regarding their inviolability."

[Verse Locator](#)

वरोत्सेकेन मत्तौ च प्रमथ्य महतीम् चमूम् ।
सुराणाममृतम् वीरौ पीतवन्तौ प्लवग्मामौ ॥ ५-५९-२०

20. **varotsekena** = by the pride of the boons; **viirau plavaN^gamau** = these two heroic monkeys; **mattoucha** = excited with joy; **pramathya** = harassing; **mahatiim chaamuum** = a great army; **suraaNaam** = of celestials; **piitavantau** = drank up; **amR^itam** = the nectar.

"By the pride of those boons, those two heroic monkeys harassed a great army of celestials and thereupon drank up nectar, excited as they were with joy."

[Verse Locator](#)

एतावेन हि सम्क्रुद्धौ सवाजिरथकुम्जराम् ।
लङ्काम् नाशयितुम् शक्तौ सर्वे तिष्ठन्तु वानराः ॥ ५-५९-२१

21. **sarve** = (Let) all; **vaanaraH** = monkeyes; **tiSThantu** = stand apart; **samkR^iddhau etaaveva** = even these Mainda and Dvididva for their part; **shaktau** = are capable; **naashayitum** = to destroy; **laN^kaam** = the city of Lanka; **savaajiratha kumjaraam** = along with its horses; chariots and elephants.

"Let all the other monkeys stand aside. Even these Mainda and Dvidida on their part are capable of destroying the entire city of Lanka together with its horses, chariots and elephants."

मयैव निहता लङ्का दग्धा भस्मीकृता पुनः ।
राजमार्गेषु सर्वत्र नाम विश्रावित मया ॥ ५-५९-२२

22. **mayaiva** = by me alone; **nihataa** = was destroyed; **laN^kaa** = the City of Lanka; **sarvatra** = in all; **raajamaargeSu** = the royal high-ways; **naama** = the name; **vishavitam** = was made heard; **mayaa** = by me (as follows).

"I alone burnt and destroyed the City of Lanka. In all its royal high-ways, the name (of Rama and others) was proclaimed by me as follows:

Verse Locator

जयत्यतिबलो रामो लक्ष्मणश्च महाबलः ।
राजा जयति सुग्रीवो राघवेणाभिपालितः ॥ ५-५९-२३
अहम् कोसलराजस्य दासः पवनसम्भवः ।
हनुमानिति सर्वत्र नाम विश्रावितम् मया ॥ ५-५९-२४

23; 24. **jayati** = Victorious; **raamaH** = (is) Rama; **atiblaH** = the exceedingly strong; **mahaabalah** = and the mighty; **lakSmaNashcha** = and the mighty; **lakSmaNashcha** = Lakshmana too; **jayati** = victorious; **raajaa sugriivah** = is King Sugreeva; **abhipaalitaH** = protected; **raaghavaNa** = by Rama; **aham** = I; **hanumaan** = am Hanuma; **daasaH** = a servant; **kosala raajasya** = of Rama; **pavana sambhavaH** = and the son of the wind-god; **iti** = in this way; **naama** = the name (of Rama and others); **vishraavitam** = was heralded; **mayaa** = by me; **sarvatra** = everywhere.

"Victorious is Rama, the exceedingly strong and the mighty Lakshmana too! Victorious is King Sugreeva, protected by Rama. I am Hanuma, a servant of Rama and the son of wind-god'. In this way, the name (of Rama and others) was heralded by me everywhere."

Verse Locator

अशोक वनिका मध्ये रावणस्य दुरात्मनः ।
अधस्तात् शिंशपा वृक्षे साध्वी करुणम् आस्थिता ॥ ५-५९-२५
राक्षसीभिः परिवृता शोक सन्ताप कर्षिता ।
मेघ लेखा परिवृता चन्द्र लेखा इव निष्प्रभा ॥ ५-५९-२६
अचिन्तयन्ती वैदेही रावणम् बल दर्पितम् ।

25; 26. **ashokavanikaamadhya** = in the midst of Ashoka-garden; **duraatmanaH** **raavaNasya** = of the evil-minded Ravana; **adhastaat** = and underneath; **shimshupaavR^ikSe** = Shimshupa tree; **saadhvii** = the virtuous woman; **vaidehii** = Seetha; **aasthita karuNam** = is staying dejected; **parivR^itaa** = encircled; **raakSabhiiH** = with female-demons; **shoka samtaapakarshita** = agonised with grief and anguish; **niSprabhaa** = lustreless; **chandralekheva** = like a digit of the moon; **megha lekhaa parivR^itaa** = encircled by a line of clouds; **achintayantii** = and disregarding; **baladarpitam raavaNam** = Ravana who is arrogant of his strength.

"In the midst of Ashoka garden of the evil-minded Ravana and underneath a Shimshupa tree, the virtuous Seetha was seen staying dejected, encircled as she was with female-demons, agonized with grief and anguish, lusterless like a digit of the moon encircled by a line of clouds and disregarding that Ravana who is arrogant of his strength."

Verse Locator

पति व्रता च सुश्रोणी अवष्टब्धा च जानकी ॥ ५-५९-२७

अनुरक्ता हि वैदेही रामम् सर्व आत्मना शुभा ।

अनन्य चित्ता रामे च पौलोमी इव पुरम् दरे ॥ ५-५९-२८

27; 28. **jaanakii** = Seetha; **pati vrataa** = a devoted and virtuous; wife; **sushroNii** = having beautiful hips; **avaSTabdhaa** = has been placed under restraint; **shubhoo** = the auspicious; **vaidehii** = Seetha; **anuraktaa** = who is devoted; **raamam** = to Rama; **sarvaatmanaa** = in all ways; **ananya chittaa** = giving her undivided thought; **raame** = to Rama; **paulomiiva** = like Shachi the goddess; **puram dare** = in the concern of Indra the destroyer of strong holds.

"Seetha, a devoted and virtuous wife, having charming hips, has been placed under restraint. The auspicious Seetha is devoted to Rama in all ways, giving her undivided thought to Rama like Shachi the goddess, giving her concern to Indra the destroyer of strong holds."

[Verse Locator](#)

तत् एक वासः सम्वीता रजो ध्वस्ता तथैव च ।

शोक सन्ताप दीन अन्गी सीता भर्तृ हिते रता ॥ ५-५९-२९

29. **siitaa** = Seetha; **tat eka vaasaH samviitaa** = wearing that single piece of cloth; **tathaiva** = and even; **rajo dhvastaa** = covered with dust; **shoka samtaapa diina aNgii** = with her body looking miserable with grief and anguish; **rataa** = devoted as she is; **bhartR^i hite** = to the welfare of her husband.

"Weaving that single piece of cloth, which she had on her person even while being borne away by Ravana, and likewise covered with dust, she was seen by me in a miserable condition with her grief and anguish, devoted as she was to the welfare of her husband."

[Verse Locator](#)

सा मया राक्षसी मध्ये तर्ज्यमाना मुहुः मुहुः ।

राक्षसीभिः विरूपाभिः दृष्टा हि प्रमदा वने ॥ ५-५९-३०

एक वेणी धरा दीना भर्तृ चिन्ता परायणा ।

अधः शय्या विवर्ण अन्गी पद्मिनी इव हिम आगमे ।

रावणात् विनिवृत्त अर्था मर्तव्य कृत निश्चया ॥ ५-५९-३१

30; 31. **tarjyamaanaa** = (Seetha) was being frightened; **muhuH muhuH** = time and again; **viruupaabhiH raakSasiibhiH** = by the ugly female-demons; **saa** = that Seetha; **eka veNii dharaa** = wearing a single braid of hair; **diinaa** = looking depressed; **bhartR^i chinta paraayaNaa** = fully engaged in thinking about her lord; **adhaH shayyaa** = sleeping on the ground; **padminiiva** = and looking like a lotus; **vivarNaangii** = with a discoloured figure; **hima agame** = on the arrival of winter-season; **vinivR^itta arthaa raavaNaat** = having averted to the object of Ravana; **martavya kR^ita nishchayaa** = and having determined to die; **dR^iSTaa** = was seen; **mayaa** = by me; **pramadaa vane** = in a royal pleasure-garden; **raakSasi madhye** = amidst female-demons.

"I saw Seetha in a royal pleasure garden, amidst some female-demons. Seetha was being frightened time and again by those ugly female-demons. That Seetha, wearing a single braid of hair and looking depressed, was fully engaged in thinking about her lord. Looking like a lotus with a discoloured figure in winter, she had determined to die, utterly averting to do anything with Ravana."

[Verse Locator](#)

कथंचिन् मृग शाव अक्षी विश्वासम् उपपादिता ॥ ५-५९-३२

ततः सम्भाषिता चैव सर्वम् अर्थम् च दर्शिता ।

राम सुग्रीव सख्यम् च श्रुत्वा प्रीतिम् उपागता ॥ ५-५९-३३

32; 33. mR^igashaabaakSii = Seetha; the fawn-eyed woman; upapaaditaa = was given; vishvaasam = confidence; kathamchit = with a great difficulty; tataH = thereupon; sambhaaSitaachaiva = she was conversed with; sarvam artham = and the entire thing; darshitaa = explained; upaagataa = (She) came to; priitim = delight; shrutvaa = after hearing; raamasugriiva sakhyam = the companionship between Rama and Sugreeva.

"With great difficulty, I created confidence in that fawn-eyed Seetha. Thereafter, I talked to her and explained everything to her. She was delighted to hear the companionship cropped up between Rama and Sugreeva."

[Verse Locator](#)

नियतः समुदाचारो भक्तिः भर्तारि च उत्तमा ।

यन् न हन्ति दशग्रीवम् स महात्मा कृतागसम् ॥ ५-५९-३४

34. mahaatmaa saa = that high-souled Seetha; na hanti dashagriivam = does not kill Ravana; kR^itaagasam = who has committed an offence; (by subjecting him to a curse); itiyatniyataH samudaacharaH = because she conducts herself well with restraint; uttamaa = supreme; bhaktiH = is her devotion; bhartari = to her lord.

"That high-souled Seetha does not kill Ravana who has committed an offence because she conducts herself well with restraint and since supreme is her devotion to her lord."

[Verse Locator](#)

निमित्त मात्रम् रामः तु वधे तस्य भविष्यति ।

सा प्रकृत्यैव तन्वङ्गी तद्वियोगाच्छ कर्शिता ॥ ५-५९-३५

प्रतिपत्पाठशीलस्य विद्येव तनुताम् गता ।

35. raamastu = Rama; on his part; nimitta maatram bhaviSyati = will become a mere instrument; vadhe = in killing; tasya = of that Ravana; saa = that Seetha; tanvaNgii = who is a delicate-limbed woman; prakR^ityeva = just by her nature; karshitaacha = was emaciated; tadviyogaat = by the separation from her lord; gataa = has grown; tanutaam = thin; pratipatpaaTha shiilasya vidyaiva = like the learning of a scholar continuing his studies even on the first day of a lunar fortnight (which must be observed as a complete holiday; by students).

"Rama, on his part, will become mere instrument in killing that Ravana. That Seetha, who is by her own nature, on delicate-limbed woman, was emaciated because of separation from her lord. She had grown thin like the learning of a scholar continuing his studies even on the first day of lunar fortnight (which must be observed as a complete holiday by students.)"

[Verse Locator](#)

एवम् आस्ते महाभागा सीता शोक परायणा ॥ ५-५९-३६

यत् अत्र प्रतिकर्तव्यम् तत् सर्वम् उपपाद्यताम् ।

36. evam = thus; mahaabhaagaa = the illustrious; siitaa = Seetha; shokaparaayaNaa = remains immersed in grief; atra = here; tat sarvam = let all that; upapaadyataam = be done; yat = which; prati kartavyam = requires to be counteracted by way of a relief; atra = in this matter.

"Thus, the illustrious Seetha remains immersed in grief. Let all that be done, which requires to be counteracted by way of a relief in this matter."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकोनषष्टितमः सर्गः

Thus completes 59th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 59

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 60 Verses converted to UTF-8, Nov 09

Introduction

Angada suggest with enthusiasm that Seetha must be restored by them only, after conquering Lanka. But Jambavan replies that it is not proper for them to do like that without enquiring about Rama's intention.

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा वालि सूनुः अभाषत ।
अयुक्तम् तु विना देवीम् दृष्ट्वद्विश्च वानराः ॥ ५-६०-१
समीपम् गन्तुमस्माभी राघवस्य महात्मनः ।

1. *shrutvaa* = hearing; *tat vachanam* = those words; *tasya* = of Hanuma; *vaalisuunuH* = Angada the son of Vali; *abhaaSata* = spoke (as follows); *dR^iSTadbhiH* = even after Seetha was seen; *asmaabhiH* = by us; *ayuktamcha* = it is not proper; *gantum* = to go; *mahaatmanaH raaghavasya samiipam* = to the vicinity of the high-souled Rama; *deviim vinaa* = without the princess; *vaanaraaH* = O monkeys.

Hearing those words of Hanuma, Angada the son of Vali spoke as follows: "Even after our seeing of Seetha, it is not proper for us to approach the high-souled Rama without taking Seetha with us."

[Verse Locator](#)

दृष्टा देवी न च आनीता इति तत्र निवेदनम् ॥ ५-६०-२
अयुक्तम् इव पश्यामि भवद्विः ख्यात विक्रमैः ।

2. *pashyaami* = I perceive it; *ayuktam iva* = as improper; *nivedanam* = to inform; *tatra* = there; *iti* = that; *devii* = Seetha the princess; *dR^iSTaa* = though seen; *bhavadbhiH* = by you; *khyataa vikramaiH* = of renowned prowess; *sa aamiitaa cha* = has not been brought (here).

"I perceive it as improper to inform there that Seetha the princess, though seen by you of renowned prowess, has not been brought here."

[Verse Locator](#)

न हि वः प्लवते कश्चिन् न अपि कश्चित् पराक्रमे ॥ ५-६०-३

तुल्यः सामर दैत्येषु लोकेषु हरि सत्तमाः ।

3. hari sattamaaH = O the best of monkeys!; na kashchit = no one; tulyaH = is equal; naH = to us; paraakrame.api = even in prowess; na hi kashchit = nor indeed any one; plavane = in leaping; lokeSu = in the worlds; saamara daityeSu = comprising of celestials or demons.

"O the best of monkeys! No one is equal to us even in our prowess nor indeed anyone who can leap like us in the worlds either of celestials or demons."

[Verse Locator](#)

तेष्व् एवम् हत वीरेषु राक्षसेषु हनूमता ॥ ५-६०-४

किम् अन्यत् अत्र कर्तव्यम् गृहीत्वा याम जानकीम् ।

4. teSu = those; raakSaseSu = demons; hataviireSu = whose warriors have been killed; evam = thus; hanuumataa = by Hanuma; kim anyat = what else; kartavyam = can be done; atra = in this matter?; yaama = we shall go; gR^ihiitvaa = after taking; jaanakiim = Janaki.

"Hanuma indeed thus killed all the warriors among the demons. What work is remaining to be done by us? We will go, after taking Janaki."

[Verse Locator](#)

तम् एवम् कृत सम्कल्पम् जाम्बवान् हरि सत्तमः ॥ ५-६०-५

उवाच परम प्रीतो वाक्यम् अर्थवत् अर्थवित् ।

5. jaambavaan = Jambavan; harisattamaH = the foremost among the forest-animals; arthavit = understanding the sense; parama priitaH = was very much pleased; uvaacha = and spoke; arthavat vaakyam = (the following) meaningful words; tam = to that Angada; evam kR^ita samkalpam = who thus formed a resolution.

Jambavan, the foremost among the forest-animals, understanding the sense, was very much pleased and spoke the following meaningful words to that Angada, who thus formed a resolution.

[Verse Locator](#)

न तावत् एषा मतिः अक्षमा नो ।

यथा भवान् पश्यति राज पुत्र ।

यथा तु रामस्य मतिः निविष्टा ।

तथा भवान् पश्यतु कार्य सिद्धिम् ॥ ५-६०-६

6. raaja putra = O prince!; eSaa = this; matiH = thought; bhavaan yathaa pashyati = you thus perceive; akSamaa na taavat = is not in competent; naH = of us; tu = but; bhavaan = you; pashyat = see; yaathaa tathaa = in which way; raamasya matiH = Rama's inclination; nivishTa = will be; kaarya siddhim = for the fulfillment of the object.

"O prince! This thought you thus perceive is not incompetent of us. But, you must see the way in which Rama's inclination would be, for the accomplishment of the object."

इत्यार्षे श्रीमद्रामायणे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे षष्ठितमः सर्गः

Thus completes 60th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 60

Top of Page	1	2	3	4
5	6			

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Book V : Sundara Kanda - Book Of Beauty
Chapter [Sarga] 61
Verses converted to UTF-8, Nov 09
Introduction

Leaving Mount Mahendra and leaping ahead towards Kishkindha, the monkeys on their way halt at Madhuvana, a protected grove abounded in honey which was dear to Sugreeva and guarded by the monkey, Dahimukha. When the monkeys started to enjoy drinking of honey in the grove with the permission of Prince Angada, Dahimukha hinders in their way. The monkeys bruise Dadhimukha with their nails and teeth.

[Verse Locator](#)

ततो जाम्बवतो वाक्यम् अगृह्णन्त वन ओकसः ।
अन्गद प्रमुखा वीरा हनूमान् च महाकपिः ॥ ५-६१-१

1. tataH = thereupon; viiraaH = the heroic; vanaukasau = monkeys; aN^gada pramukhaaH = like Angada and others; hanumaamshcha = and Hanuma; mahaakapiH = the great one among the monkeys; agR^ihNanta = accepted; vaakhyam = the words; jaambavataH = of Jambavan.

Thereupon, the heroic monkeys like Angada and others as also Hanuma, the great one among the monkeys accepted the words of Jambavan.

[Verse Locator](#)

प्रीतिमन्तः ततः सर्वे वायु पुत्र पुरः सराः ।
महाइन्द्र अग्रम् परित्यज्य पुप्लुवुः प्लवग ऋषभाः ॥ ५-६१-२
मेरु मन्दर सम्काशा मत्ता इव महागजाः ।
चादयन्त इव आकाशम् महाकाया महाबलाः ॥ ५-६१-३
सभाज्यमानम् भूतैः तम् आत्मवन्तम् महाबलम् ।
हनूमन्तम् महावेगम् वहन्त इव दृष्टिभिः ॥ ५-६१-४
राघवे च अर्थ निर्वृत्तिम् भर्तुः च परमम् यशः ।
समाधाय समृद्ध अर्थाः कर्म सिद्धिभिः उन्नताः ॥ ५-६१-५

प्रिय आख्यान उन्मुखाः सर्वे सर्वे युद्ध अभिनन्दिनः ।

सर्वे राम प्रतीकारे निश्चित अर्था मनस्विनः ॥ ५-६१-६

2; 3; 4; 5; 6. **tataH** = then; **sarve** = all; **plavaga R^iShabhaaH** = excellent monkeys; **meru mandara samkaashaaH** = resembling Mounts Meru and Mandara; **mattaaH gajaaH iva** = like elephants in rut; **chhaadayantaH iva** = as if covering; **aakaasham** = the sky; **mahaakaayaaH** = having huge bodies; **mahaabalaaH** = and colossal strength; **vaayu putra puraH saraaH** = keeping Hanuma in their front; **parityajya** = leaving; **mahendraadrim** = Mount Mahendra; **pupluvuH** = (went ahead) leaping; **priitimantaH** = delightfully; **vahantaH iva** = as though conducted; **dR^iTibhiH** = by the minds eyes; **hanuumantam** = of Hanuma; **sabhaajyamaanam** = who is adored; **bhuutaiH** = by living beings; **aatmavantam** = having good sense; **mahaabalam** = mighty; **mahaavegam** = with stupendous swiftness; **samaadhaaya** = having resolved; **artha nirvR^ittim** = to fulfill the purpose; **raaghava** = of Rama; **kartum** = and to attain paramam yashaH = a great glory; **samR^iddha arthaaH** = having accomplished their purpose; **unnataaH** = and determined; **karma siddhibhiH** = to complete the act; **sarve** = all of them; **priya aakhyaana unmukhaaH** = were looking up at narrating the pleasant tidings; **yuddha abhinandanaH** = taking delight in war; **sarve manassvinaH** = all of them in high spirits; **raama pratiikaare** = the vengeance of Rama.

Then, the excellent monkeys, resembling Meru and Mandara mountains, like elephants in rut, as if covering the sky, having huge bodies and colossal strength, keeping Hanuma in their front, leaving Mount Mahendra, went ahead leaping delightfully. They looked as though conducted by the mind's eyes of Hanuma, who is adored by living beings as having good stupendous swiftness, they having resolved to fulfill the purpose of Rama and to attain a great glory, having accomplished the purpose and duly determined to complete the task. All of them were looking up at narrating the previous pleasant tidings and taking delight in war. All of them, in high spirits, were judging rightly the vengeance of Rama against the evil-minded Ravana.

[Verse Locator](#)

प्लवमानाः खम् आप्लुत्य ततः ते कानन ओक्सकः ।

नन्दन उपमम् आसेदुः वनम् द्रुम लता युतम् ॥ ५-६१-७

7. **tataH** = then; **te** = those; **kaanana oksakaH** = monkeys; **aaplutya** = leaping; **kham** = into the sky; **plavamaanaaH** = and floating in the air; **aaseduH** = reached; **vanam** = a garden; **nanadanopamam** = looking like Nandanavana; the divine grove; **druma lataa yutam** = filled with trees and creepers.

Then, those monkeys, leaping into the sky and floating in the air, reached a garden looking like Nandanavana the divine grove filled with trees and creepers.

[Verse Locator](#)

यत् तन् मधु वनम् नाम सुग्रीवस्य अभिरक्षितम् ।

अधृष्यम् सर्व भूतानाम् सर्व भूत मनो हरम् ॥ ५-६१-८

8. **tat madhu vanam naama** = (they reached) that Madhuvana; the garden of honey; by name; **abhirakshitam** = which was a protected grove; **adhR^iSyam** = unapproachable; **sarva bhuutaanaam** = for all living beings; **sarva bhuuta mano haram** = and looking fascinated for all beings.

They reached, that Madhuvana by name, the garden abounded with honey, which was protected grove, unapproachable for all and looking fascinated to the soul of all beings.

[Verse Locator](#)

यत् रक्षति महावीर्यः सदा दधि मुखः कपिः ।

मातुलः कपि मुख्यस्य सुग्रीवस्य महात्मनः ॥ ५-६१-९

9. mahaaviirya kapiH = a very powerful monkey; dadhimukhaH = called Dadhimukha; yat = who was; mahaatmanaH = a high-souled; kapiH mukhasya = eminent monkey; maatulaH = and the maternal uncle; sugriivasya = of Sugreeva; sadaa = always; rakShati = protects (that garden).

A very powerful monkey called Dadhimukha, who was a high-souled eminent monkey and the maternal uncle of Sugreeva always protected that garden.

[Verse Locator](#)

ते तत् वनम् उपागम्य बभूवुः परम उत्कटाः ।

वानरा वानर इन्द्रस्य मनः कान्ततमम् महत् ॥ ५-६१-१०

10. upaagamya = reaching; tat = that; mahat = great; vanam = garden; manaH kaantatamam = which was very dear to the heart; vaanarendrasya = of Sugreeva; te vaanaraaH = those monkeys; babhuuvaH = became; parama utkaTaaH = highly excessive.

Reaching that huge grove, which was very dear to the heart of Sugreeva, those monkeys became highly excessive in their behaviour.

[Verse Locator](#)

ततः ते वानरा हृष्टा दृष्ट्वा मधु वनम् महत् ।

कुमारम् अभ्ययाचन्त मधूनि मधु पिन्गलाः ॥ ५-६१-११

11. tataH = then; dR^iSTvaa = seeing; mahat = the large; madhu vanam = Madhuvana the garden which abounded in honey; te vaanaraaH = those monkeys; madhu piN^galaaH = whose colour was as yellow as honey; hR^iSTaaH = were delighted; abhyayaachanta = and solicited; kumaaram = Angada the prince; madhuuni = for tastes of honey.

Then, seeing that large Madhuvana, the garden abounded in honey, those monkeys, whose colour was as yellow as honey, were delighted and solicited Angada the prince for permission to taste the honey.

[Verse Locator](#)

ततः कुमारः तान् वृद्धान् जाम्बवत् प्रमुखान् कपीन् ।

अनुमान्य ददौ तेषाम् निसर्गम् मधु भक्षणे ॥ ५-६१-१२

12. tataH = thereupon; kumaaraH = Angada the prince; anumaanya = taking approval from; taan = those; vR^iddhaan kapiin = elder forest-animals; jaambavat pramukhaan = like Jambavan and others; dadau = gave; teSaam = them; nisargam = a liberty; madhu bhakSaNe = to drink honey.

Thereupon, Angada the prince, taking approval from those elders like Jambavan and others, gave the monkeys a liberty to drink honey there.

[Verse Locator](#)

ततः च अनुमताः सर्वे सम्प्रहृष्टा वन ओकसः ।

मुदिताः च ततः ते च प्रनृत्यन्ति ततः ततः ॥ ५-६१-१३

13. tataH = thereafter; sarve vanaukasaH = all those monkeys; anumataa = (thus) permitted; samprahR^iSTaaH = were exceedingly pleased; tadaa = then; preritaaH = the

excited monkeys; **muditaH** = were glad; **abhavan** = and became; **pranR^ityantaH** = gesticulated in dancing.

Thereafter, all those monkeys, thus permitted to drink honey, were exceedingly pleased. Then, those excited monkeys felt glad and began dancing.

[Verse Locator](#)

गायन्ति केचित् प्रणमन्ति केचिन् ।
नृत्यन्ति केचित् प्रहसन्ति केचित् ।
पतन्ति केचित् विचरन्ति केचित् ।
प्लवन्ति केचित् प्रलपन्ति केचित् ॥ ५-६१-१४

14. **kechit** = some; **gaayanti** = were singing; **kechit** = some; **praNamanti** = were offering salutations; **kechit** = some; **nR^ityanti** = were dancing; **kechit** = some; **prahasanti** = were laughing loudly; **kechit** = some; **patanti** = were falling down; **kechit** = some; **patanti** = were falling down; **kechit** = some; **vicharanti** = were moving in different directions; **kechit** = some; **plavanti** = were jumping up; **kechit** = some; **pralapanti** = were talking incoherently.

Some were singing. Some were offering salutations. Some were dancing. Some were laughing loudly. Some were falling down. Some were moving in different directions. Some were jumping up. Some were talking incoherently.

[Verse Locator](#)

परस्परम् केचित् उपाश्रयन्ते ।
परस्परम् केचित् अतिब्रुवन्ते ।
परस्परम् केचिदुपब्रुवन्ते ।
परस्परम् केचिदुपारमन्ते ॥ ५-६१-१५

15. **kechit** = some; **upaashrayante** = were leaning against; **parasparam** = one another; **kechit** = some; **upaakramante** = were falling upon; **parasparam** = one another; **kechit** = some; **upabruvante** = were disputing with; **parasparam** = one another; **kechit** = some; **upaaramante** = were playing with; **parasparam** = one another.

Some were leaning against one another. Some were falling upon one another. Some were disputing with one another. Some were playing with one another.

[Verse Locator](#)

द्रुमात् द्रुमम् केचित् अभिप्लवन्ते ।
क्षितौ नग अग्रान् निपतन्ति केचित् ।
मही तलात् केचित् उदीर्ण वेगा ।
महाद्रुम अग्राणि अभिसम्पतन्ते ॥ ५-६१-१६

16. **kechit** = some; **abhidravante** = were running; **drumaat** = from one tree; **drumam** = to another tree; **kechit** = some; **nipatanti** = were falling down; **kSitau** = to the ground; **nagaagraat** = from the top of the trees; **kechit** = some; **udiiNavegaaH** = with a missile-like speed; **abhisampatanti** = were flying towards; **mahaadrumaagraaNi** = the top of gigantic trees; **mahiitalaat** = from the ground.

Some were running from one tree to another. Some were falling down to the ground from the tree-tops. Some, with a missile-like speed, were flying towards the tops of gigantic trees from the ground.

गायन्तम् अन्यः प्रहसन् उपैति ।

हसन्तम् अन्यः प्रहसन् उपैति ।

रुदन्तम् अन्यः प्ररुदन् उपैति ।

नुदन्तम् अन्यः प्रणुदन् उपैति ॥ ५-६१-१७

17. **gayantam** = while one was singing; **anyaH** = another; **upaity** = approached him; **prahasan** = laughing; **hasantam** = while one was laughing; **anyaH** = another; **upaity** = approached him; **prarudan** = weeping; **rudantam** = while one was weeping; **anyaH** = another; **upaity** = approached him; **praNudan** = pushing; **anyaH** = another; **upaity** = approached him; **praNadan** = roaring.

While one was singing, another approached him laughing. While one was laughing, another approached him weeping. While one was weeping, another approached him pushing. While one was pushing, another approached him roaring.

Verse Locator

समाकुलम् तत् कपि सैन्यम् आसीन् ।

मधु प्रपान उत्कट सत्त्व चेष्टम् ।

न च अत्र कश्चिन् न बभूव मत्तो ।

न च अत्र कश्चिन् न बभूव तृप्तो ॥ ५-६१-१८

18. **tat** = that; **kapi sainya** = army of monkeys; **madhu prapaana utkaTa sattva cheSTam** = moving in excessively honey-drunken state; **asiit** = became; **samaakulam** = highly excited; **na kashchit** = none; **atra** = in that army; **mattaH babhuuNa iti na** = was not drunk; **na kachichit** = now; **atra** = in that army; **tR^iptaH babhuuva iti na** = was not satiated.

That army of monkeys, moving in excessively honey-drunken state, became highly excited. None in that army was not drunk. None in that army was not satiated.

Verse Locator

ततो वनम् तत् परिभक्ष्यमाणम् ।

द्रुमान् च विध्वंसित पत्र पुष्पान् ।

समीक्ष्य कोपात् दधि वक्त्र नामा ।

निवारयामास कपिः कपीन् तान् ॥ ५-६१-१९

19. **samiikSya** = seeing; **tat** = that; **vanam** = grove; **paribhakSyamaaNam** = being consumed; **drumaamshcha** = and the trees; **vidhvamsita patra puSpaan** = stripped off their leaves and flowers; **kapiH** = the monkey; **dadhi vaktra naamaa** = named Dadhimukha; **tataH** = then; **kopaat** = by anger; **nivaarayaamaasa** = interrupted; **taan kapiin** = those monkeys.

Seeing that grove, being consumed and the trees stripped off their leaves and flowers the monkey named Dadhimukha (who was incharge of the grove) then angrily interrupted those monkeys.

Verse Locator

स तैः प्रवृद्धैः परिभर्त्स्यमानो ।

वनस्य गोप्ता हरि वीर वृद्धः ।

चकार भूयो मतिम् उग्र तेजा ।

वनस्य रक्षाम् प्रति वानरेभ्यः ॥ ५-६१-२०

20. **paribhartsyamaanaH** = threatened; **taiH** = by those monkeys; **pravR^iddhaiH** = who were behaving excessively; **ugrate jaaH** = Dadhimukha endowed with terrible energy; **vanasya goptaa** = the care-taker of the grove; **hari viira vR^iddhaH** = and an elderly hero of the monkeys; **bhuuyaH** = further; **chakaara matim** = contemplated means; **rakSaamprati** = about the protection; **vanasya** = of the grove; **vaanarebhyaH** = from the monkeys.

Threatened by those monkeys who were behaving excessively, Dadhimukha who was endowed with a terrible energy, the care-taker of the grove and an elderly hero of the monkeys further contemplated the means to protect that grove from the monkeys.

[Verse Locator](#)

उवाच कांश्चित् परुषाणि धृष्टम् ।

असक्तम् अन्यान् च तलैः जघान ।

समेत्य कैश्चित् कलहम् चकार ।

तथैव साम्ना उपजगाम कांश्चित् ॥ ५-६१-२१

21. **uvaacha** = he spoke; **paruSaaNi** = harsh words; **kaamshchit** = with some; **jaghaana** = and struck; **anyaamshcha** = some other; **dhR^iSTam** = courageously; **talaiH** = with his palms; **asaktam** = uninterrupted; **chakaara** = created; **kalaham** = a quarrel; **kaishchit** = with some; **sametya** = coming into collusion with them; **tathaiva** = in like manner; **upajagaama** = he approached; **kaamshchit** = some; **saamnaa** = in a conciliatory way.

He spoke harsh words with some and courageously struck some others with his palms uninterruptedly, created a quarrel by coming into collusion with some, and approached some in a conciliatory manner.

[Verse Locator](#)

स तैः मदाच् च अप्रतिवार्य वेगैः ।

बलाच् च तेन अप्रतिवार्यमाणैः ।

प्रधर्षितः त्यक्त भयैः समेत्य ।

प्रकृष्यते च अपि अनवेक्ष्य दोषम् ॥ ५-६१-२२

22. **saH** = that Dadhimukha; **pradharSitaH** = was overpowered; **taiH** = by those monkeys; **aprativaarya vegaiH** = with unrest rained emotion; **madaat** = arising out of their intoxication; **apratimaaNyamaaNaiH** = those who were hindered; **balaat** = forcefully; **tena** = by him; **tyaktabhayaiH** = abandoning their fear; **prakR^iSyate cha** = he was also dragged; **sametya** = after coming into collusion by them; **anavekSyaa** = disregarding; **doSamcha** = any bad consequence.

That Dadhimukha was dragged, after coming into collusion with him by those monkeys, who were being forcibly hindered by him, eventhough those monkeys overpowered him with unrestrained emotion arising out of their intoxication, those who had abandoned their fear disregarding any bad consequence of their act.

[Verse Locator](#)

नखैः तुदन्तो दशनैः दशन्तः ।

तलैः च पादैः च समाप्नुवन्तः ।

23. **tudanta** = bruising; **nakhaiH** = with their nails; **dashantaH** = biting; **dashanaiH** = with their teeth; **madaat** = because of their inebriety; **samaapayantaH** = and making short work; **tam kapim** = of that Dadhimukha; **talaishcha paadaishcha** = with their palms and feet; **samagraaH** = kapayaH = all those monkeys; **chakruH** = made; **mahaavanam** = that large grove; **nirviSayam** = bereft of its range of flowers; fruits and honey.

Bruising with their nails, biting with their teeth on account of their inebriety and making short work of that Dadhimukha with their palms and feet, all those monkeys made that large grove, divested of its flowers, fruits and honey.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकषष्टितमः सर्गः

Thus completes 61st Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 61

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 62

Verses converted to UTF-8, Nov 09

Introduction

The monkeys enter Madhuvana and partake the honey in plenty, as permitted by Hanuma and Angada. Singing and dancing as if in a drunken state, the monkeys were obstructed by those guarding the grove. The terrific monkeys warded off the guards, nay, they even dragged them by their knees and tossed them up in the air. The guards then went to Dadhimukha, the chief of the garden-guards and complained him of the matter. Dadhimukha along with his followers appears on the scene and invade the monkeys with trees and rocks. Angada thrashed Dadhimukha with his arms and made him fall on the ground. Dadhimukha along with his followers then proceed to Kishkindha to report the matter to him. Dadhimukha bows down and touches Sugreeva's feet as a mark of salutation.

[Verse Locator](#)

तान् उवाच हरि श्रेष्ठो हनूमान् वानर ऋषभः ।
अव्यग्र मनसो यूयम् मधु सेवत वानराः ॥ ५-६२-१
अहमावारयिष्यामि युष्माकम् परिपन्थिनः ।

1. **hanumaan** = Hanuma; **vaanararSabhaH** = like a bull among the monkeys; **harishreSThaH** and the foremost among them; **uvaacha** = spoke; **taan** = to them (as follows); **vaanaraaH** = O monkeys!; **yuuyam** = you; **sevata** = cherish; **madhu** = the honey; **avyagramanasaH** = with a cool mind; **aham** = I; **aavaarayiSyaami** = will keep off; **yuSmaakam** = your; **paripanthinaH** = opposer who is standing in your way.

Hanuma, like a bull among the monkeys and the foremost among them spoke to them as follows: "Cherish the honey with a cool mind, O monkeys! I will keep off your opposer who is standing in your way."

[Verse Locator](#)

श्रुत्वा हनुमतो वाक्यम् हरीणाम् प्रवरो अंगदः ॥ ५-६२-२
प्रत्युवाच प्रसन्न आत्मा पिबन्तु हरयो मधु ।

2. **shrutvaa** = hearing; **vaakyam** = the words; **hanumataH** = of Hanuma; **prasannaatmaa** = the gracious minded; **aN^gadaH** = Angada; **pratyuvaacha** = repeated the following

words; **harayaH** = (Let) the monkeys; **pibantu** = drink; **madhu** = the honey.

Hearing the words of Hanuma, the gracious minded Angada the principal among the monkeys repeated the words: "Let the monkeys drink the honey."

[Verse Locator](#)

अवश्यम् कृत कार्यस्य वाक्यम् हनुमतो मया ॥ ५-६२-३
अकार्यम् अपि कर्तव्यम् किम् अन्ग पुनः ईदृशम् ।

3. **vaakyam** = the words; **akaaryam api** = though improper; **kR^ita kaaryasya** = who has accomplished his work; to be obliged; **avashyam** = certainly; **mayaa** = by me; **kim aN^ga** = wherefore then; **iidR^isham punaH** = moreover; on such an occasion?

"The words, though improper of Hanuma who had accomplished his task, are to be obliged certainly by me. Wherefore then, moreover, on such an occasion?"

[Verse Locator](#)

अन्दगस्य मुखात् श्रुत्वा वचनम् वानर ऋषभाः ॥ ५-६२-४
साधु साध्व् इति सम्हृष्टा वानराः प्रत्यपूजयन् ।

4. **shrutvaa** = hearing; **vachaH** = the words; **mukhaat** = coming from the mouth; **aN^gadasya** = of Angada; **vaanaraaH** = those monkeys; **vaanarShabhaaH** = who were like bulls among the monkeys; **samhR^iSTaaH** = were delighted; **pratya puujayan** = and answered with reverence; **saadhu saadhv iti** = saying 'good; good!'

Hearing the words coming from the mouth of Angada, those monkeys who were like bulls among the monkeys were delighted and answered with reverence, saying 'good, good!'

[Verse Locator](#)

पूजयित्वा अन्गदम् सर्वे वानरा वानर ऋषभम् ॥ ५-६२-५
जग्मुः मधु वनम् यत्र नदी वेग इव द्रुतम् ।

5. **puujayitvaa** = reverencing; **aN^gadam** = Angada; **vaanaraa R^iShabham** = the foremost among the monkeys; **sarve vaanaraaH** = all the monkeys; **jagmuH** = went; **yatra** = to the place where; **madhu vanam** = Madhuvana; the grove abounding in honey was there; **nadii vegaH iva** = like rush of a river; **drumam** = towards a tree.

Reverencing Angada the foremost among the monkeys, all the monkeys rushed towards Madhuvana, the grove abounding in honey, like the rush of a river towards a tree.

[Verse Locator](#)

ते प्रहृष्टा मधु वनम् पालान् आक्रम्य वीर्यतः ॥ ५-६२-६
अतिसर्गाच् च पटवो दृष्ट्वा श्रुत्वा च मैथिलीम् ।
पपुः सर्वे मधु तदा रसवत्फलमाददुः ॥ ५-६२-७

6; 7. **dR^iShTvaa** = (because Hanuma) had seen Seetha; **shrutvaa** = and others had heard of her; **atisargaacha cha** = and because of grant of permission from Angada; **te sarve paTavaH** = all those gifted monkeys; **prahR^iShTaaH** = having entered; **madhuvanam** = Madhuvana the grove; **aakramya paalaan** = and overpowering themselves over the guards; **viiryataH** = with their prowess; **vapuH** = drank; **madhu** = the honey; **tadaa** = then; **aadaduH** = took; **rasavat phalam** = juicy fruits.

Because Hanuma had seen Seetha and others had heard of her and because of the grant of permission from Angada, all those gifted monkeys entered Madhuvana the grove, overpowered

the guards with their prowess, drank honey and the partook juicy fruits there.

[Verse Locator](#)

उत्पत्य च ततः सर्वे वन पालान् समागताः ।
ताडयन्ति स्म शतशः सक्तान् मधु वने तदा ॥ ५-६२-८

8. **tadaa** = then; **sarve** = all those monkeys; **utpatya** = having jumped; **vanapaalaan** = on the guards of the grove; **samaagataan** = who came; **saktaan** = together; **shatashaH** = in hundreds; **tataH** = and then; **taaDayanti** = banged them.

Then, all those monkeys jumped on the guards of the grove, who came there in hundreds together and banged them.

[Verse Locator](#)

मधूनि द्रोण मात्राणि बहुभिः परिगृह्य ते ।
पिबन्ति सहिताः सर्वे भक्षयन्ति तथा अपरे ॥ ५-६२-९

9. **sarve** = all those monkeys; **sahitaaH** = together; **parigR^ihya** = taking; **drone maatraaNi* madhuuni** = vessels of honey; **baahubhiH** = in their arms; **pibanti** = drank them; **apare** = some others; **nighnanti sma** = banged (those who obstructed them).

All those monkeys together took vessels of honey in their arms and drank them. Some others banged those who obstructed them.

Drona= A wooden vessel containing 1024 Mushtis/fists of honey.

[Verse Locator](#)

केचित् पीत्वा अपविध्यन्ति मधूनि मधु पिन्गलाः ।
मधु उच्चिष्टेन केचिच् च जघ्नुः अन्योन्यम् उत्कटाः ॥ ५-६२-१०

10. **kechit** = some monkeys; **madhu piN^galaaH** = with their skin-colour; as yellow as honey; **piitvaa** = having drunk; **madhuuni** = vessels of honey; **pravidhyanti** = were throwing (some honey) away; **kechichcha** = some others; **madhu uchchhiShThena** = with remnant of honey after drinking; **jagmuH** = whipped up; **anyonyam** = one another; **utkaTaaH** = with excessive intoxication.

Some monkeys, with their skin-colour as yellow as honey, after drinking vessels of honey, also threw some honey away. Some others, with the remnant of honey in their arms, after drinking, whipped up one another with their excessive intoxication.

[Verse Locator](#)

अपरे वृक्ष मूलेषु शाखाम् गृह्य व्यवस्थितः ।
अत्यर्थम् च मद ग्लानाः पर्णानि आस्तीर्य शेरते ॥ ५-६२-११

11. **apare** = some others; **gR^ihya** = seizing; **shaakhaam** = a branch of a tree; **vyavasthitaH** = settled; **vR^ikSa muule** = at the foot of a tree; **atyartham mada glaanaaH** = those who were highly intoxicated; **sherate** = laid down; **aastiirNa parNaani** = spreading leaves.

Some others, seizing a branch of a tree, stood rooted at the foot of a tree. Some, who were highly intoxicated, laid down spreading leaves on the ground.

[Verse Locator](#)

उन्मत्त भूताः प्लवगा मधु मत्ताः च हृष्टवत् ।

क्षिपन्ति अपि तथा अन्योन्यम् स्खलन्ति अपि तथा अपरे ॥ ५-६२-१२

12. plavagaaH = monkeys; madhu mattaaH = intoxicated with the drinking of honey; unmatta bhuutaaH = became inebriated; kShipanti = and were pushing; anyonyam = one another; hR^iShTavat = cheerfully; tathaa = and; apare = some others; skhalanti cha = began to stumble.

Those monkeys, who were intoxicated by drinking the honey, became inebriated and started pushing one another cheerfully and some others began to stumble.

[Verse Locator](#)

केचित् क्ष्वेडान् प्रकुर्वन्ति केचित् कूजन्ति हृष्टवत् ।
हरयो मधुना मत्ताः केचित् सुप्ता मही तले ॥ ५-६२-१३

13. kechit = some; prakurvanti = were making; kShveDaan = lion's roars; kechit = some; hR^iShTavat = with joy; kuujanti = whistled like birds; kechit harayaH = some; madhunaa = with honey; suptaaH = slept; mahii tale = on the floor.

Some were roaring like lions. Some, with joy, whistled like birds. Some monkeys, inebriated as they were by drinking honey, simply slept on the floor.

[Verse Locator](#)

कृत्वा केचिर्धसन्त्यन्ये केचित्कुर्वन्ति चेतरत् ।
कृत्वा केचिद्वदन्त्यन्ये केचिद्बुध्यन्ति चेतरत् ॥ ५-६२-१४

14. kR^itvaa = doing something or other; kechit = some; hasanti = were laughing; anye kechit = some others; kurvanti = were doing; itarat = something else; kechit = some; vadanti = were telling; kR^itvaa = what they were doing; anye kechit = some others; budhyanti = were understanding; itarat = something else.

Doing something or other, some were laughing. Some others were doing something else. Some were telling what they were doing, while some others were understanding some things else.

[Verse Locator](#)

ये अपि अत्र मधु पालाः स्युः प्रेष्या दधि मुखस्य तु ।
ते अपि तैः वानरैः भीमैः प्रतिषिद्धा दिशो गताः ॥ ५-६२-१५

15. madhu paalaaH = the honey-keepers; ye = who; syuH = were there; preShyaaH = as messengers; dadhimukhasya = of Dadhimukha; te.api = they also; atra = in that Madhuvana; pratiShiddhaaH = were warded off; bhiimaiH vaanaraiH = by the terrific monkeys; gataaH = and went; dishaH = towards different directions.

The honey-keepers, who were there as messengers of Dadhimukha in that Madhuvana, were warded off by the terrific monkeys and they fled to different directions.

[Verse Locator](#)

जानुभिः च प्रकृष्टाः च देव मार्गम् च दर्शिताः ।
अब्रुवन् परम उद्विग्ना गत्वा दधि मुखम् वचः ॥ ५-६२-१६

16. prakR^iTaaH = dragged; jaanubhiH = by their knees; pradarshitaaH = those honey-keepers who were shown; deva maargam = the air; parama udvignaaH = were very much depressed; gatvaa = and having gone; dadhimukham = to Dadhimukha; abruvan vachaH = spoke the (following) words.

Dragged by their knees and tossed up in the air by the monkeys, those honey-keepers were very much depressed, went to Dadhimukha and complained as follows:

[Verse Locator](#)

हनूमता दत्त वरैः हतम् मधु वनम् बलात् ।
वयम् च जानुभिः कृष्टा देव मार्गम् च दर्शिताः ॥ ५-६२-१७

17. **data varaiH hanuumataa** = by the monkeys; as they were granted a boon by Hanuma; **madhu vanam** = Madhuvana; **hatam** = was destroyed; **balaat** = violently; **vayamcha** = we; **kR^iShTaaH** = were dragged; **jaanuubhiH** = by our knees; **darshitaaH** = and were shown; **deva maargam** = the air.

"The monkeys, as permitted by Hanuma, violently destroyed Madhuvana. We were dragged by our knees and further tossed up in the air."

[Verse Locator](#)

ततो दधि मुखः क्रुद्धो वनपः तत्र वानरः ।
हतम् मधु वनम् श्रुत्वा सान्त्वयामास तान् हरीन् ॥ ५-६२-१८

18. **shrutvaa** = hearing; **madhu vanam** = (that) Madhuvana; **hatam** = was damaged; **dadhimukhaH** = Dadhimukha; **vanapaH** = the grove-protector; **tatra** = there; **kruddhaH** = was enraged; **tataH** = and thereafter; **saantvayaamaasa** = consoled; **taan hariin** = those monkeys.

Hearing that Madhuvana was damaged, Dadhimukha, the grove-protector there was enraged and thereafter consoled those monkeys (as follows):

[Verse Locator](#)

इह आगच्छत गच्छामो वानरान् अतिदर्पितान् ।
बलेन आवारयिष्यामो मधु भक्षयतो वयम् ॥ ५-६२-१९

19. **aagachchhata iha** = come here; **gachchhaama** = let us go; **vaarayiShyaamaH** = let us prevent; **balena** = by our force; **vaanaraan** = the monkeys; **baladarpitaan** = who are proud of their strength; **bhakShayataH** = and who are consuming; **madhu** = the honey.

"Come here let us go there and prevent by our force, the monkeys who are arrogant of their strength and are consuming the honey."

[Verse Locator](#)

श्रुत्वा दधि मुखस्य इदम् वचनम् वानर ऋषभाः ।
पुनः वीरा मधु वनम् तेन एव सहिता ययुः ॥ ५-६२-२०

20. **shrutvaa** = hearing; **idam** = these; **vachanam** = words; **dadhimukhasya** = of Dadhimukha; **vaanara R^iShabhaaH** = the foremost among the monkeys; **viiraaH** = who display heroism; **sahasaa** = quickly; **yayaH** = went; **punaH** = again; **madhu vanam** = to Madhuvana; **tena eva** = along with that Dadhimukha.

Hearing these words of Dadhimukha, the foremost of those monkeys who displayed their heroism, quickly went again to madhuvana along with him.

[Verse Locator](#)

मध्ये च एषाम् दधि मुखः प्रगृह्य सुमहातरुम् ।
समभ्यधावत् वेगेना ते च सर्वे प्लवग्मामाः ॥ ५-६२-२१

21. **pragR^ihya** = grasping; **tarum** = a tree; **dadhimukhaH** = Dadhimukha; **samabhyadhaavat** = ran; **vegenaa** = with speed; **eShaam madhye** = towards the middle of those monkeys; **sarve** = all; **te** = those; **plavaN^gamaaH cha** = monkey-followers too (ran).

Grasping a tree, Dadhimukha speedily took up his position in the middle of those monkeys in Madhuvana. All his follower-monkeys also ran with him.

[Verse Locator](#)

ते शिलाः पादपान् च अपि पाषाणान् च अपि वानराः ।
गृहीत्वा अभ्यागमन् क्रुद्धा यत्र ते कपि कुन्जराः ॥ ५-६२-२२

22. **te kruddhaaH vaanaraaH** = those enraged monkeys; **gR^ihiitvaa** = taking; **shilaaH** = rocks; **paadapan cha api** = trees; **parvataamshchaapi** = and even mountains; **abhyaagaman** = went; **yatra** = were; **te** = those; **kapi kuNjaraaH** = foremost of monkeys (were there).

Those enraged monkeys, taking rocks, trees and even mountains, went to the place where those foremost of monkeys were there.

[Verse Locator](#)

ते स्वामि वचनम् वीरा हृदयेष्वावसज्य तत् ।
त्वरया हि अभ्यधावन्त साल ताल शिला आयुधाः ॥ ५-६२-२३

23. **te** = those; **viiraaH** = heroic monkeys; **avasajya** = keeping; **hR^idayeShu tat svaami vachanam** = the words of their master in mind; **tvarayaa** = briskly; **abhyadhaavanta** = ran; **saala taala shilaa aayudhaaH** = with Sala trees; palm trees and rocks as their weapon.

Those heroic monkeys, keeping the words of their master in mind, briskly ran with Sala trees, palm trees and rocks as their weapons.

[Verse Locator](#)

वृक्षस्थान् च तलस्थान् च वानरान् बल दर्पितान् ।
अभ्यक्रामन्त ते वीराः पालाः तत्र सहस्रशः ॥ ५-६२-२४

24. **tat** = then; **viiraaH** = the valiant; **paalaaH** = guards of the grove; **sahasrashaH** = running; in thousands; **abhyakraaman** = invaded; **vaanaraan** = the monkeys; **VR^iSasthaan cha** = who were on trees; **talasthaan cha** = at the foot of the trees; **bala darpitaan** = and who were arrogant of their strength.

Then, the valiant guards of the grove running in thousands invaded the monkeys who were on trees, at the foot of the trees and who were arrogant of their strength.

[Verse Locator](#)

अथ दृष्ट्वा दधि मुखम् क्रुद्धम् वानर पुमावाः ।
अभ्यधावन्त वेगेन हनूमत् प्रमुखाः तदा ॥ ५-६२-२५

25. **atha** = thereupon; **dR^iSTvaa** = seeing; **dadhimukham** = Dadhimukha; **kruddham** = enraged; **hanumat pramukhaaH** = Hanuma eminent monkeys; **tadaa** = then; **abhyadhaavanta** = ran towards him; **vegena** = with speed.

Seeing Dadhimukha coming with anger, Hanuma along with eminent monkeys ran towards him with speed.

[Verse Locator](#)

तम् सवृक्षम् महाबाहुम् आपतन्तम् महाबलम् ।

आर्यकम् प्राहरत् तत्र बाहुभ्याम् कुपितो अनादः ॥ ५-६२-२६

26. **kupitaH** = the enraged; **aNgadaH** = Angada; **tatra** = there; **praaharat** = struck; **baahubhyaam** = with his arms; **tam** = that Dadhimukha; **aaryakam** = the maternal uncle of his father; **mahaabalam** = who was endowed with extraordinary night; **mahaabaahum** = having long arms; **aapatantam** = and rushing with speed; **savR^ikSham** = with a tree in hand.

The enraged Angada struck there with his arms, that long-armed Dadhimukha the maternal uncle his father, who was endowed with extraordinary might and who was rushing with speed with a tree in his hand.

[Verse Locator](#)

मद अन्धः अ न वेद एनम् आर्यको अयम् मम इति सः ।

अथ एनम् निष्पिपेष आशु वेगवत् वसुधा तले ॥ ५-६२-२७

27. **mada andhaH cha** = Blinded with arrogance; **saH** = that Angada; **na veda** = could not remember; **enam** = that being; **iti** = as; **ayam** = he (who was) mama aaryakaH = the maternal uncle of his father; **atha** = then; **niShpipeSha** = (he) crushed; **enam** = him; **aashu** = quickly; **vegavat** = and with speed; **vasudhaatale** = on the ground.

Blinded with arrogance, that Angada did not show any mercy to him on the score of his being the maternal uncle of his father and caused him at once to fall down and began to crush him against the ground.

[Verse Locator](#)

स भग्न बाहुः विमुखो विह्वलः शोणित उक्षितः ।

मुमोह सहसा वीरो मुहूर्तम् कपि कुन्जरः ॥ ५-६२-२८

28. **saH viiraH** = that valiant; **kapi kuN^ijaraH** = elephant among the monkeys; **vihvalaH** = who was afflicted; **sabhagna baahuurubhujaH** = with his broken arms; thighs and shoulders; **shoNito kShitaH** = and drenched in blood; **sahasaa** = soon; **mumoha** = lost his consciousness; **muhuurtam** = for a moment.

That Dadhimukha, the valiant elephant among the monkeys, who was afflicted with his broken arms, thighs and shoulders, drenched as he was in blood, lost his consciousness for a moment.

[Verse Locator](#)

स समाश्वस्य सहसा सम्क्रुद्धो राजमातुलः ।

वानरान्वारयामास दण्डेन मधुमोहितान् ॥ ५-६२-२९

29. **saH raajamaatulaH** = that Dadhimukha; Sugreeva's maternal uncle; **sahasaa** = quickly; **samaashvasya** = recovering his breath; **samkrudha** = was enraged; **vaarayaamaasa** = resisted; **vaanaraan** = those monkeys; **madhumohitaan** = who were infatuated because of drinking of honey; **daN^Dena** = by a reprimand.

That Dadhimukha, Sugreeva's maternal uncle, quickly recovering his breath, was enraged and resisted those monkeys, who were highly intoxicated because of drinking of honey, by a proper reprimand.

[Verse Locator](#)

स कथंचित् विमुक्तः तैः वानरैः वानर ऋषभः ।

उवाच एक अन्तम् आगम्य भृत्यान् तान् समुपागतान् ॥ ५-६२-३०

30. **kathamchit** = somehow; **vimuktaH** = released; **taiH vaanaraiH** = by those monkeys; **saH vaanara R^iShabhaH** = that foremost among the monkeys; **aashritya** = took shelter; **ekaantam** = at a solitary place; **uvaacham** = and spoke; **svaan** = to his; **bhR^ityaan** = messengers; **samupaagataan** = who came there.

Somehow released by those monkeys that Dadhimukha the foremost among the monkeys, went to a solitary place and spoke to his messengers who came there (as follows):

[Verse Locator](#)

एते तिष्ठन्तु गच्छामो भर्ता नो यत्र वानरः ।

सुग्रीवो विपुल ग्रीवः सह रामेण तिष्ठति ॥ ५-६२-३१

31. **ete tiShThantu** = let these monkeys stay here; **gachchhaamaH** = we will go; **yatra** = to the place where; **sugreevaH** = Sugreeva; **naH** = our; **bhartaa** = lord; **vaanaraH** = the monkey; **vipula griivaH** = having a thick neck; **raameNa saha** = along with Rama; **tiShThati** = are staying.

"Let these monkeys stay here. We will go to the place where the thick-necked Sugreeva, our lord of the monkeys stays together with Rama."

[Verse Locator](#)

सर्वम् चैव अन्गदे दोषम् श्रावयिष्यामि पार्थिव ।

अमर्षी वचनम् श्रुत्वा घातयिष्यति वानरान् ॥ ५-६२-३२

32. **paarthive shraavayiSyaami** = I will make the king hear; **sarvam** = all; **doSam** = the misdeed; **aN^gada** = of Angada; **shrutvaa** = hearing; **vachanam** = my words; **vaanaraan ghaatayiSyati amarSii** = the king; enraged; will get the monkeys killed.

"I will make known to the king, all the misdeed of Angada. Hearing my words, the enraged king will get the monkeys killed."

[Verse Locator](#)

इष्टम् मधु वनम् हि एतत् सुग्रीवस्य महात्मनः ।

पितृ पैतामहम् दिव्यम् देवैः अपि दुरासदम् ॥ ५-६२-३३

33. **etat madhuvanam** = this Madhuvana; **iSTam hi** = is indeed cherished; **mahaatmanaH paarthivasya** = by the high-souled king Sugreeva; **pitR^i paitaamaham** = and it derived from his father and grand-father; **divyam** = (It is) so charming; **duraasadam** = and is dangerous to be approached; **devaiH api** = even by celestials.

"This Madhuvana is indeed cherished by our high-souled king, Sugreeva and it derived from his father and grand father. It is so charming, but is dangerous to be approached even by celestials."

[Verse Locator](#)

स वानरान् इमान् सर्वान् मधु लुब्धान् गत आयुषः ।

घातयिष्यति दण्डेन सुग्रीवः ससुहृज् जनान् ॥ ५-६२-३४

34. **saH sugriivaH** = that Sugreeva; **ghatayiShyati imaan sarvaan vaanaraan sasuhR^ij janaan** = can get all these monkeys together with their companions killed; **daN^Dena** = as a

punishment; (those monkeys are) madhulubhaan = lustful of honey; gata aayuSaH = and their longevity got reduced.

"The longevity of these monkeys got reduced, as they were very much lustful of honey. That Sugreeva can get these monkeys together with their companions, killed as a matter of punishment."

[Verse Locator](#)

वध्या हि एते दुरात्मानो नृप आज्ञा परिभाविनः ।
अमर्ष प्रभवो रोषः सफलो नो भविष्यति । ५-६२-३५

35. ete = these; duraatmanaH = evil-minded beings; nR^ipa aajJNaa paribhaavinaH = who disregarded the royal command; vadhyaH hi = are fit to be capitally punished; naH roShaH = our anger; amarSa prabhavaH = springing from our impatience; bhaviShyati = will become; saphalaH = fruitful.

"These evil-minded beings, who disregarded the royal command, are fit to be capitally punished. Our wrath, springing from our impatience, will indeed become fruitful."

[Verse Locator](#)

एवम् उक्त्वा दधि मुखो वन पालान् महाबलः ।
जगाम सहसा उत्पत्य वन पालैः समन्वितः ॥ ५-६२-३६

36. evam = thus; uktvaa = speaking; vanapaalan = to the garden-guards; mahaabalaH = the mighty; dadhimukhaH = Dadhimukha; sahasaa = quickly; jagaama = went; utpatya = springing up all at once; samanvitaH = together; vana paalaiH = with the garden-guards.

Thus speaking to the garden-guards, the mighty Dadhimukha quickly springing up all at once, went (to Kishkindha) together with the garden-guards.

[Verse Locator](#)

निमेष अन्तर मात्रेण स हि प्राप्तो वन आलयः ।
सहस्र अंशु सुतो धीमान् सुग्रीवो यत्र वानरः ॥ ५-६२-३७

37. saH vana aalayaH = that Dadhimukha = the monkey; praaptaH = reached yatra = where; dhiimaan sugriivaH vaanaraH = that intelligent monkey; sugreeva (was there); nimeSha antara maatreNa = within an interval of only a moment.

That Dadhimukha, the monkey, reached the place where that Sugreeva, the intelligent monkey was there, within an interval of only a moment.

[Verse Locator](#)

रामम् च लक्ष्मणम् चैव दृष्ट्वा सुग्रीवम् एव च ।
सम प्रतिष्ठाम् जगतीम् आकाशान् निपपात ह ॥ ५-६२-३८

38. dR^iSTvaa = seeing; raamam cha = Rama; lakShmaNam chaiva = Lakshmana; sugriivam eva cha = and Sugreeva; nipapaata = (Dadhimukha) descended; sama pratiShThaam jagatiim = to a well-leveled ground; aakaashaat = from the sky.

Seeing Rama, Lakshmana and Sugreeva, Dadhimukha descended to a level ground, from the sky.

[Verse Locator](#)

स निपत्य महावीर्यः सर्वैः तैः परिवारितः ।

हरिः दधि मुखः पालैः पालानाम् परम ईश्वरः ॥ ५-६२-३९

स दीन वदनो भूत्वा कृत्वा शिरसि च अज्जलिम् ।

सुग्रीवस्य शुभौ मूर्ध्ना चरणौ प्रत्यपीडयत् ॥ ५-६२-४०

39; 40. saH = mahaaviiryaH hariH dadhimukhaH = that Dadhimukha; the monkey of a great prowess; parivaaritaH = surrounded; sarvaiH taiH paalaIH = by all those garden-guards; parama iishvaaH = and the supreme lord; paalaanaam = of those guards; bhuutvaa diinavadanaH = keeping a sad face; kR^itvaa aN^jalim = making respectful salutation; shirasi = with his head; samnipatya = falling down; paryapiiDayat = touched; muurdhnaa = with his head; shubhe charaNau = the auspicious feet; sugriivasya = of Sugreeva.

That Dadhimukha of a great prowess, the supreme lord of the guards, surrounded by all those garden-guards keeping a sad face, made a respectful salutation to Sugreeva with his head, by falling down and touching with his head, the auspicious feet of Sugreeva.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे द्विषष्टितमः सर्गः

Thus completes 62nd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 62

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40				

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 63 Verses converted to UTF-8, Nov 09

Introduction

Dadhimukha comes to Sugreeva and reports that Madhuvana, the grove abounding in honey, has been damaged by monkeys headed by Angada and Hanuma. When Lakshmana in the vicinity enquires Sugreeva about the matter, Sugreeva says that by hearing about the jubilation of the monkeys, it can be concluded that Seetha has been traced out. Assuaging Dadhimukha, Sugreeva asks him to send without delay, Hanuma, Angada and others to him, so as to hear about their efforts in tracing out Seetha.

[Verse Locator](#)

ततो मूर्ध्ना निपतितम् वानरम् वानर ऋषभः ।
दृष्ट्वा एव उद्विग्न हृदयो वाक्यम् एतत् उवाच ह ॥ ५-६३-१

1. dR^iShTvaiva = just after seeing; vaanaram = Dadhimukha; nipatitam = who fell; muurdhnaa = touching the head (on his feet); vaanaram R^iShabhaH = Sugreeva the chief of monkeys; tataH = there; uvaacha ha = spoke; etat = these; vaakyam = words; udvigna hR^idayaH = with an agitated mind.

Just on seeing Dadhimukha, who fell touching his feet with his head, Sugreeva the chief of monkeys, with an agitated mind, spoke the following words:

[Verse Locator](#)

उत्तिष्ठ उत्तिष्ठ कस्मात् त्वम् पादयोः पतितो मम ।
अभयम् ते भवेत् वीर सत्यम् एव अभिधीयताम् ॥ ५-६३-२

2. viira = O valiant monkeys!; uttiShTha uttiShTha = stand up; rise!; kasmaat = for what reason; tvam = have you; patitaH = fallen; mama paadayoH = on my feet?; te abhayam bhavet = I grant you immunity from fear; sarvameva abhidhiyataam = Let the entire truth be spoken!.

"O valiant monkey! Stand up, rise! Why have you fallen on my feet? I grant you immunity from fear. Let the entire truth be spoken!"

[Verse Locator](#)

स तु विश्वासितः तेन सुग्रीवेण महात्मना ।

उत्थाय च महाप्राज्ञो वाक्यम् दधि मुखो अब्रवीत् ॥ ५-६३-३

3. **vishvaasitaH** = thus inspired with confidence; **mahaatmanaa tena sugreevaNa** = by that high-souled Sugreeva; **saH sumahaa praaJNaH dadhimukhaH** = that vastly intelligent Dadhimukha; **utthaaya** = rising up; **abraviit** = spoke; **vaakyam** = (the following) words:

Thus inspired by the high-souled Sugreeva with confidence, that highly intelligent Dadhimukha, rising up, spoke the following words:

[Verse Locator](#)

न एव ऋक्ष रजसा राजन् न त्वया न अपि वालिना ।

वनम् निसृष्ट पूर्वम् हि भक्षितम् तत् तु वानरैः ॥ ५-६३-४

4. **raajaa** = O king!; **vanam** = Madhuvana; **naiva nispR^iSTa puurvam hi** = was not indeed set free previously at any time; **R^ikSha raajasaa** = by Riksharajas; your father; **na** = nor; **tvayaa** = by you; **na** = nor **vaalina api** = by Vali eve; **tachcha** = It; **bhakShitam** = has been consumed; **vaanaraiH** = by the monkeys.

"O king! Madhuvana was indeed not set free previously at any time by Riksharajas, your father, or by you, or by even Vali. That Madhuvana has been consumed away by the monkeys."

[Verse Locator](#)

एभिः प्रधर्षिताः च एव वारिता वन रक्षिभिः ।

मधूनि अचिन्तयित्वा इमान् भक्षयन्ति पिबन्ति च ॥ ५-६३-५

5. **vaanaraaH** = the monkeys; **pradharShitaaH cha eva** = when frightened; **ebhiH vana rakShibhiH** = by these guards of the grove; **achintayitvaa** = disregarding; **imaan** = then; **bhakShayanti** = (they) continue to eat (the fruits); **pibanti cha** = and drink; **madhuuni** = the honey.

"When these guards of the grove obstructed the monkeys, they disregarded the guards and continue to eat the fruits and drink the honey too."

[Verse Locator](#)

शिष्टम् अत्र अपविध्यन्ति भक्षयन्ति तथा अपरे ।

निवार्यमाणाः ते सर्वे भ्रुवौ वै दर्शयन्ति हि ॥ ५-६३-६

6. **apavidhyanti** = some are throwing away; **shiShTam** = the remnant (after drinking) of the honey; **atra** = there; **tathaa** = and; **apare** = some others; **bhakShayanti** = are consuming (that remnant); **nivaaryamaaNaaH** = (when) prevented (by us); **te sarve** = all of them; **darshayanti hi** = are indeed showing; **bhruvaH** = their eye-brows.

"Some are throwing away a remnant of honey, after drinking it there and some others are consuming that remnant. When prevented by us, all of them are indeed exhibiting their eye-brows to us (in anger)."

[Verse Locator](#)

इमे हि सम्रब्धतराः तथा तैः सम्रधर्षिताः ।

वारयन्तो वनात् तस्मात् क्रुद्धैः वानर पुमावैः ॥ ५-६३-७

7. **ime** = (when) these guards of the grove; **samrabdhataraaH** = are more angry; **tathaa** = and; **vaarayantaH** = keeping them off; **tasmaat vaanaat** = from that

grove; **sampradharShitaaH** = they were threatened; **taiH kruddhaiH vaanarapuN^gavaiH** = by those enraged monkeys.

"When these guards of the grove became angry and tried to keep them off from the grove, those enraged monkeys threatened them."

[Verse Locator](#)

ततः तैः बहुभिः वीरैः वानरैः वानर ऋषभाः ।
सम्रक्त नयनैः क्रोधाद् हरयः सम्प्रचालिताः ॥ ५-६३-८

8. **vaanara R^iShabhaaH** = O chief of monkeys!; **taiH viiraiH bahubhiH vaanaraiH** = eyes; by those valiant monkeys in large numbers; **samrakta nayanaiH** = having red-eyes; **harayaH** = these monkeys; **tataH** = then; **pravichaalitaaH** = were driven away; **krodhaat** = with anger.

"O chief of monkeys! Then, those valiant monkeys in large numbers, having their red eyes in anger, drove away these monkeys."

[Verse Locator](#)

पाणिभिः निहताः केचित् केचिज् जानुभिः आहताः ।
प्रकृष्टाः च यथा कामम् देव मार्गम् च दर्शिताः ॥ ५-६३-९

9. **kechit** = some; **nihataaH** = were struck down; **paaNibhiH** = with their hands; **kechit** = some; **aahataaH** = were beaten; **jaanubhiH** = with their knees; **prakR^iShTaaH** = being dragged; **yathaa kaamam** = as liked by them; **darshitaaH cha** = they were tossed into; **deva maargam** = air.

"Those monkeys struck some of the guards with their hands. They beat some of them with their knees. They dragged some of them and tossed them into air."

[Verse Locator](#)

एवम् एते हताः शूराः त्वयि तिष्ठति भर्तरि ।
कृत्स्नम् मधु वनम् चैव प्रकामम् तैः प्रभक्ष्यते ॥ ५-६३-१०

10. **tvayi tiShThati bhartari** = while you are in the position of a king; **ete** = these; **shuuraaH** = valiant guards; **hataaH** = were beaten; **taiH** = by those monkeys; **kR^itsnam** = the entire; **madhu vanam chaiva** = Madhuvana too; **prakaamam prabhakSyate** = is being eaten completely.

"While you are in the position of a king, those monkeys have beaten these valiant guards and are eating away the entire Maduvana too."

[Verse Locator](#)

एवम् विज्ञाप्यमानम् तु सुग्रीवम् वानर ऋषभम् ।
अपृच्छत् तम् महाप्राज्ञो लक्ष्मणः पर वीरहा ॥ ५-६३-११

11. **tam sugriivam** = to that Sugreeva; **vaanara R^Shabham** = the excellent of monkeys; **vijJNaapyamaanam** = who was being reported; **evam** = thus; (by Dadhimukha); **lakShmaNaH** = Lakshmana; **para viirahaa** = the killer of hostile heroes; **mahaapraajJNaH** = and a very wise man; **apR^ichchhat** = asked (as follows):

Lakshmana, the killer of hostile heroes and a very wise man, asked that Sugreeva, the excellent of monkeys (as follows) while Dadhimukha was thus reporting to him:

[Verse Locator](#)

किम् अयम् वानरो राजन् वनपः प्रत्युपस्थितः ।

कम् च अर्थम् अभिनिर्दिश्य दुःखितो वाक्यम् अब्रवीत् ॥ ५-६३-१२

12. **raajam** = O king!; **kim** = why; **ayam vaanaraH** = has this monkey; **vanapaH** = the garden-protector; **pratyupasthitaH** = come (here)?; **abhinirdishya** = pointing out; **kam** = what; **artham** = matter; **duHkhitaH** = has this monkey in grief; **abraviit** = spoken; **vaakyam** = some words (to you)?

"O king! Why has this monkey the garden-protector, come here?' Pointing out what matter has this monkey in grief, spoken these words to you?"

[Verse Locator](#)

एवम् उक्तः तु सुग्रीवो लक्ष्मणेन महात्मना ।

लक्ष्मणम् प्रत्युवाच इदम् वाक्यम् वाक्य विशारदः ॥ ५-६३-१३

13. **evam** = thus; **uktaH** = spoken; **mahaatmanaa lakShmaNena** = by the high souled Lakshmana; **sugriivaH vaakyam vishaaradaH** = the eloquent Sugreeva; **pratyuvaacha** = replied; **laKShmaNam** = to Lakshmana; **idam** = these; **vaakyam** = words.

Hearing the words of the high-souled Lakshmana, the eloquent Sugreeva replied to him as follows:

[Verse Locator](#)

आर्य लक्ष्मण सम्प्राह वीरो दधि मुखः कपिः ।

अन्नाद प्रमुखैः वीरैः भक्षितम् मधु वानरैः ॥ ५-६३-१४

विचित्य दक्षिणामाशामागतैर्हरिपुङ्गवैः ।

14. **aarya lakShmaNa** = O esteemed Lakshmana!; **dadhi mukhaH** = Dadhimukha; **viiraH** = the valiant; **kapiH** = monkey; **sampraaha** = is informing; **hari puN^gavaiH** = that by the foremost of monkeys; **aagataiH** = who returned; **vichitya** = having searched (for Seetha); **dakShiNaam aashaam** = from southern direction; **aN^gada pramukhaiH viiraiH** = accompanied by Angada and other heroes; **madhu** = honey; **bhakSitam** = was consumed.

"O esteemed Lakshmana! Dadhimukha, the valiant monkey is informing that the foremost of monkeys, who returned from the southern direction, after searching for Seetha as also Angada and other heroes consumed honey."

[Verse Locator](#)

न एषाम् अकृत कृत्यानाम् ईदृशः स्यात् उपक्रमः ॥ ५-६३-१५

आगतैश्च प्रमथितम् यथा मधुवनम् हि तैः ।

धर्षितं च वनम् कृत्स्नमुपयुक्तम् च वानरैः ॥ ५-६३-१६

15; 16. **yathaa** = in which manner; **taiH aagataiH** = by those returned; **vaanaraiH** = monkeys; **kR^itsnam vanam** = the entire grove; **pramathitam** = was destroyed; **dharShitam** = overpowered; **upayuktam** = and used; (**tathaa** = seeing that manner); **eShaam** = these monkeys; **na syaat** = would not have indulged; **iidR^ishaH upakramaH** = in such an exploit; **akR^ita kR^ityaanaam** = had they not accomplished my purpose.

"By seeing the manner in which these returned monkeys overpowered, destroyed and behaved towards Madhuvana, we can deduce that the monkeys would not have indulged in such an exploit, had they not accomplished my purpose."

[Verse Locator](#)

वनम् यथा अभिपन्नम् तैः साधितम् कर्म वानरैः ।

दृष्टा देवी न संदेहो न च अन्येन हनूमता ॥ ५-६३-१७

17. yadaa = when; te = those monkeys; abhipannaaH = have overpowered; anam = Madhuvana; (then); karma = the task; saadhitam = has been accomplished; vaanaraiH = by the monkeys; devii = Seetha; dR^iShTaa = was found; na sandehaH = there is no doubt; na = none; anyena = other; hanumataa = than Hanuma.

"When those monkeys have overpowered Madhuvana, then it means that our task has been accomplished by the monkeys. Seetha was found. There is no doubt. None other than Hanuma must have seen Seetha."

[Verse Locator](#)

न हि अन्यः साधने हेतुः कर्मणो अस्य हनूमतः ।

कार्यं सिद्धिः हनुमति मतिः च हरि पुमाव ॥ ५-६३-१८

व्यवसायः च वीर्यम् च श्रुतम् च अपि प्रतिष्ठितम् ।

18. na hi anyaH = there is indeed none other; hanuumataH = than Hanuma; hetuH = who is the executor; in accomplishing; asya karmaNaH = this work; tasmin vaanarapuN^gave = In that Hanuma; the foremost among the monkeys; kaarya siddhiH = accomplishment of any object; matiH cha iva = intelligence; vyavasaayaaH cha = strenuous effort; viiryam cha = vigour; shrutam cha api = and learning; pratiShThitam = are well established in his life.

"There is none other than, Hanuma who is the executor in accomplishing this work. In that Hanuma, the foremost among the monkeys, capacity to accomplish any object; intelligence; strenuous, vigour effort; and learning are well established in his life."

[Verse Locator](#)

जाम्बवान् यत्र नेता स्यात् अन्नादस्य बल ईश्वरः ।

हनुमान् च अपि अधिष्ठाता न तस्य गतिः अन्यथा ॥ ५-६३-१९

19. yatra = where; jaambavaan = Jambavan; netaa syaat = is a leader; mahaabalaH = the mighty; aN^gadashcha = Angada also (is a leader); hanumaamshcha = and Hanuma; adhiShThaataa = is an administrator; gatiH = the progress; tasya = of that work; na anyathaa = cannot be otherwise.

"Where Jambavan as well as Angada are leaders and Hanuma is an administrator, the progress of that work cannot be as otherwise."

[Verse Locator](#)

अन्नाद प्रमुखैः वीरैः हतम् मधु वनम् किल ॥ ५-६३-२०

वारिताः सहिताः पालाः तथा जानुभिः आहताः ।

20. madhuvanam hatam kila = It is so reported that Madhuvana has been destroyed; viiraiH = by the heroes; aN^gada pramukhaiH = with Angada as the chief; vaarayantaH cha = the garden guards who were preventing it; sahitaH = together; tadaa = then; aahataaH = were beaten up; jaanubhiH = with knees.

"It is so reported that Madhuvana has been destroyed by the heroes with Angada as the chief and the garden-guards who were together preventing the damage, were beaten up with knees."

[Verse Locator](#)

एतत् अर्थम् अयम् प्राप्तो वक्तुम् मधुर वाग् इह ॥ ५-६३-२१

नाम्ना दधि मुखो नाम हरिः प्रख्यात विक्रमः ।

21. **vaktum** = to tell; **etat artham** = this matter; **madhura vaak** = in sweet words; **hariH** = the monkeys; **dadhimukho naama naamnaa** = renowned by Dadhimukha by name; **prakhyaata vikramaH** = with a celebrated prowess; **praaptaH** = has come; **iha** = here.

"To tell this matter in sweet words, the monkey renowned by Dadhimukha by name, with his celebrated prowess, has come here."

[Verse Locator](#)

दृष्टा सीता महाबाहो सौमित्रे पश्य तत्त्वतः ॥ ५-६३-२२

अभिगम्य यथा सर्वे पिबन्ति मधु वानराः ।

22. **mahaabaaho** = O the long-armed; **saumitre** = Lakshmana!; **siitaa** = Seetha; **dR^iShTaa** = was found; **pashya** = perceive; **tattvataH** = the truth; **pashya** = see (it); **tathaa** = and; **sarve** = all; **vaanaraaH** = the monkeys; **abhigamya** = meeting together; **pibanti** = are drinking; **madhu** = honey.

"O the long-armed Lakshmana! Perceive the truth that Seetha has been seen and see that all monkeys, getting together, are drinking honey."

[Verse Locator](#)

न च अपि अदृष्ट्वा वैदेहीम् विश्रुताः पुरुष ऋषभ ॥ ५-६३-२३

वनम् दात वरम् दिव्यम् धर्षयेयुः वन ओकसः ।

23. **puruSha R^iShabha** = O Lakshmana; the foremost among men!; **vishrutaH** = (if) the renowned; **vana okasaH** = monkeys; **adR^iShTvaa** = have not seen; **vaidehiim** = Seetha; **na dharShayeyuH** = (they) would not have abused; **vanam** = the grove; **datta varam** = which was granted as a boon; **divyam** = and is charming.

"O Lakshmana, the foremost among men! If the renowned monkeys have not seen Seetha, they would not have abused the charming grove; which was granted as a boon."

[Verse Locator](#)

ततः प्रहृष्टो धर्म आत्मा लक्ष्मणः सह राघवः ॥ ५-६३-२४

श्रुत्वा कर्ण सुखाम् वाणीम् सुग्रीव वदनाच् च्युताम् ।

प्राहृष्यत भृशम् रामो लक्ष्मणः च महायशाः ॥ ५-६३-२५

24; 25. **tataH** = then; **dharma aatmaa** = the righteous; **lakShmaNaH** = Lakshmana; **saha raaghavaH** = together with Rama; **prahR^iShTaH** = felt delighted; **shrutvaa** = hearing; **vaaNiim** = the words; **chyutaam** = coming; **sugriiva vadanaat** = from the mouth of Sugreeva; **karNa sukhaam** = pleasant for the ears; **raamaH** = Rama; **praahR^iShyata** = was rejoiced; **mahaabalaH** = the mighty lakSmaNashcha = Lakshmana too; **bhR^isham** = was very much; **praahR^iShyate** = rejoiced.

Then, the righteous Lakshmana, together with Rama, felt delighted. Hearing the words coming from the mouth of Sugreeva, which were pleasant for the ears, Rama was rejoiced. The mighty Lakshmana too was very much rejoiced.

[Verse Locator](#)

श्रुत्वा दधि मुखस्य इदम् सुग्रीवः तु प्रहृष्य च ।

वन पालम् पुनः वाक्यम् सुग्रीवः प्रत्यभाषत ॥ ५-६३-२६

26. **shrutvaa** = hearing; **idam** = these words; **dadhimukhasya** = of Dadhimukha; **sugriivah** = Sugreeva with a charming neck; **samprahR^iShya** = was very much pleased; **punaH** = and further; **pratyabhaaShataH** = spoke; **vaakyam** = the following words; **vana paalam** = to the guardian of the grove.

Hearing those words of Dadhimukha, Sugreeva with a charming neck, was very much pleased and further spoke to Dadhimukha, the guardian of the grove (as follows):

[Verse Locator](#)

प्रीतो अस्मि सौम्य यत् भुक्तम् वनम् तैः कृत कर्मभिः ।
मर्षितम् मर्षणीयम् च चेष्टितम् कृत कर्मणाम् ॥ ५-६३-२७

27. **saH aham** = I; **priitaH asmi** = am pleased; **yat** = that; **vanam** = Madhuvana; **bhuktam** = has been enjoyed; **taiH** = by those monkeys; **kR^ita karmabhiH** = who have accomplished their act; **cheShTitam** = the act (damage to the grove); **kR^ita karmaNaam** = done by those monkeys who have accomplished their purpose; **marShaNiiyam** = is fit to be forgiven; **marShitam** = and it is pardoned.

"I am happy that Madhuvana has been enjoyed by those monkeys, who have accomplished their act. Since the act (damage to the grove) done by those monkeys, who have accomplished their purpose is fit to be forgiven, I pardon them.

[Verse Locator](#)

इच्छामि शीघ्रम् हनुमत् प्रधानान् ।
शाखा मृगान् तान् मृग राज दर्पान् ।
द्रष्टुम् कृत अर्थान् सह राघवाभ्याम् ।
श्रोतुम् च सीता अधिगमे प्रयत्नम् ॥ ५-६३-२८

28. **raaghavaabhyaam saha** = I; along with Rama and Lakshmana; **shiighram** = soon; **ichchhami** = desire; **draShTum** = to see; **taan** = those; **shaakhaa mR^igaan** = monkeys; **hanumat pradhaanaan** = with Hanuma as their chief; **mR^iga raaja darpaan** = having the pride of a lion; **kR^ita arthaan** = and who attained their object; **shrotum cha** = and to hear; **prayatnam** = about their effort; **siitaa adhigame** = in finding out Seetha.

"I, together with Rama and Lakshmana, soon desire to see those monkeys, with Hanuma as their chief, who having acquired the pride of a lion and who attained his purpose; and also to hear about their effort in finding out Seetha."

[Verse Locator](#)

प्रीतिस्फीताक्षौ सम्प्रहृष्टौ कुमारौ ।
दृष्ट्वा सिद्धार्थौ वानराणाम् च राजा ।
अङ्गैः सम्हृष्टैः कर्मसिद्धिम् विदित्वा ।
बाह्वोरासन्नाम् सोऽतिमात्रम् ननन्द ॥ ५-६३-२९

29. **dR^iShTvaa** = seeing; **kumaarau** = these princes; **priitisphiitaakShau** = with their delighted expansive eyes; **samprahR^iShTau** = who are thrilled with joy; **siddhaarthau** = and who accomplished their aim; **saH** = that; **vaanaraaNaam raajaa** = king of the monkeys; **atimaatram nananda** = was very much pleased; **viditvaa** = knowing; **karmasiddhim** = that accomplishment of their work; **aasannaam** = is coming close; **baahvoH** = to their hands; **aN^gaiH** = and with his limbs; **samhR^iShTaiH** = thrilled with joy.

Seeing Rama and Lakshmana with their eyes filled with ecstatic delight, the princes, who were thrilled with joy and who accomplished their aim, Sugreeva that king of the monkeys was

very much delighted, knowing that accomplishment of their work is coming close to their hands and his limbs were thrilled with joy.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे त्रिषष्टितमः सर्गः

Thus completes 63nd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 63

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 64 Verses converted to UTF-8, Nov 09

Introduction

Coming back to Madhuvana as instructed by Sugreeva, and craving forgiveness of Angada, Dadhimukha submits to him that he along with the other monkeys is urgently required by Sugreeva. Angada and other monkeys including Hanuma spring forward into the air towards Kishkindha. Even before the arrival of those monkeys, Sugreeva explains to Rama the valid reasons for concluding that Seetha has since been found. Angada, Hanuma and other, monkeys approach Sugreeva. Then, Hanuma apprises Rama of the discovery of Seetha. Hearing the news, Rama and Lakshmana were thrilled with joy and looked on Hanuma with a high esteem.

[Verse Locator](#)

सुग्रीवेण एवम् उक्तः तु हृष्टो दधि मुखः कपिः ।

राघवम् लक्ष्मणम् चैव सुग्रीवम् च अभ्यवादयत् ॥ ५-६४-१

1. **evam** = thus; **uktaH** = spoken; **sugriiveNa** = by Sugreeva; **dadhi mukhaH** = Dadhimukha; **kapiH** = the monkey; **hR^iSTaH** = was rejoiced; **abhyavaadayat** = and offered his salutation with reverence; **raaghavam** = to Rama; **lakSmaNam chaiva** = Lakshmana; **sugriivam cha** = and Sugreeva.

Hearing the words of Sugreeva, Dadhimukha the monkey was pleased and offered his salutation with reverence to Rama, Lakshmana

[Verse Locator](#)

स प्रणम्य च सुग्रीवम् राघवौ च महाबलौ ।

वानरैः सहितैः शूरैः दिवम् एव उत्पपात ह ॥ ५-६४-२

2. **praNamye** = after offering salutation; **sugriivam** = to Sugreeva; **mahaabalau raaghavau cha** = and to the mighty Rama and Lakshmana; **saH** = that Dadhimukha; **sahitaH** = together; **shuuraiH vaanaraiH** = with the valiant monkeys; **utpapaata** = sprang; **divam eva** = into the air.

After offering salutation to Sugreeva and to the mighty Rama and Lakshmana, that Dadhimukha accompanied by his valiant monkeys, sprang into the air.

स प्रविष्टो मधु वनम् ददर्श हरि यूथपान् ।
विमदान् उद्धतान् सर्वान् मेहमानान् मधु उदकम् ॥ ५-६४-३

3. saH = that Dadhimukha; praviSTaH = who entered; madhu vanam = Madhuvana; dadarsha = saw; sarvaan = all; hari yuuthapaan = the chiefs of monkeys; vimadaan = who were free from intoxication; madaatyaye = having passed off the honey; vepamaanaan = and who were inwardly excited.

That Dadhimukha, after entering Madhuvana, saw all the chiefs of monkeys, who were free from their intoxication, having passed off the honey and who were inwardly excited.

Verse Locator

स तान् उपागमत् वीरो बद्ध्वा कर पुट अञ्जलिम् ।
उवाच वचनम् श्लक्ष्णम् इदम् हृष्टवत् अनादम् ॥ ५-६४-४

4. baddhvaa kara puTa aN^jalim = with his hands joined for salutation; saH viiraH = that valiant Dadhimukha; upaagamat = approached; taan = them; hR^iShTavat = and cheerfully; uvaacha = spoke; idam shlakSNam vachanam = these gentle words; aN^gadam = to Angada.

With his hands joined together for salutation, that valiant Dadhimukha approached them and cheerfully spoke the following gentle words to Angada.

Verse Locator

सौम्य रोषो न कर्तव्यो यत् एभिः अभिवारितः ।
अज्ञानात् रक्षिभिः क्रोधात् भवन्तः प्रतिषेधिताः ॥ ५-६४-५

5. saumya = O gentle sir!; na roSaH = no anger; na kartavyaH = should be felt (by you); yat parivaaritam = about the obstruction; etat = (made) in this way; bhavantaH = you; pratiSheditaaH = were prevented; rakSibhiH = by the guards; ajJNaanaat = due to their ignorance; krodhaat = and anger.

"O gentle sir! Due to their ignorance, these guards in anger obstructed you to enter the grove. No resentment should be harboured by you about this obstruction."

Verse Locator

युव राजः त्वम् ईशः च वनस्य अस्य महाबल ।
मौख्यात् पूर्वम् कृतो दोषः तत् भवान् क्षन्तुम् अर्हति ॥ ५-६४-६

6. mahaabala = O exceedingly strong Angada!; tvam = you; yuva raajaH = are the prince; iishasH cha = and also the master; asya vanasya = of this grove; doShaH = a mistake; kR^itaH = was done; puurvam = formerly; maurkhaat = due to our foolishness; bhavaan = you; arhati = mighty; kSantum = to forgive; tam = it.

"O exceedingly strong Angada! You are the prince and also the master of this grove. We have done a mistake

Verse Locator

आख्यातम् हि मया गत्वा पितृव्यस्य तव अनघ ।
इह उपयानम् सर्वेषाम् एतेषाम् वन चारिणाम् ॥ ५-६४-७

7. anagha = O faultless Angada!; aakhyaatam hi = it was indeed informed; tava pitR^ivyasya = to your uncle; gatvaa = after going there; upayaatam = of the coming; sarveShaam = of all; eteShaam = these; vana chaariNaam = monkeys; iha = here.

"O faultless Angada! After going there, I indeed informed your uncle about the arrival of all these monkeys here."

[Verse Locator](#)

स त्वत् आगमनम् श्रुत्वा सह एभिः हरि यूथपैः ।
प्रहृष्टो न तु रुष्टो असौ वनम् श्रुत्वा प्रधर्षितम् ॥ ५-६४-८

8. shrutvaa = hearing; tvat aagamanam = your arrival; ebhiH hari yuuthapaiH saha = along with these leaders of monkeys; saH = your uncle; prahR^iSTaH = was exceedingly pleased; tu = but; shrutvaa = on hearing; vanam = that the grove; pradharShitam = was attacked; asau = he; na ruShTaH = was not enraged.

"Hearing your arrival along with these leaders of monkeys, your uncle was exceedingly pleased. Even after hearing of Madhuvana having been attacked, he did not develop any anger."

[Verse Locator](#)

प्रहृष्टो माम् पितृव्यः ते सुग्रीवो वानर ईश्वरः ।
शीघ्रम् प्रेषय सर्वान् तान् इति ह उवाच पार्थिवः ॥ ५-६४-९

9. sugriivaH = Sugreeva; te pitR^ivyaH = your uncle; vaanara iishvaraH = the lord of monkeys; paarthivaH = and the king; prahR^iSTaH = was pleased; uvaacha ha maam = and told me; iti = saying; preShaya = send; taan sarvaan = all those monkeys; shiighram = immediately.

"Sugreeva, your uncle, the lord of monkeys and the king was pleased and told me, 'send all the monkeys here'."

[Verse Locator](#)

श्रुत्वा दधि मुखस्य एतत् वचनम् श्लक्ष्णम् अन्गदः ।
अब्रवीत् तान् हरि श्रेष्ठो वाक्यम् वाक्य विशारदः ॥ ५-६४-१०

10. shrutvaa = hearing; idam shlakShNam = these smooth; vachanam = words; dadhimukhasya = of Dadhimukha; aN^gadaH = Angada; hari shreSThaH = the foremost among the monkeys; vaakya vishaaradaH = who was skilled in speech; abraviit = spoke; taan = to those monkeys; vaakyam = (the following) words:

Hearing these smooth words of Dadhimukha, the eloquent Angada, the foremost among the monkeys, spoke to those monkeys as follows:

[Verse Locator](#)

शङ्के श्रुतो अयम् वृत्त अन्तो रामेण हरि यूथपाः ।
तत् क्षमम् न इह नः स्थातुम् कृते कार्ये परम् तपाः ॥ ५-६४-११

11. hari yuuthapaaH = O the foremost of monkeys; param tapaaH = the tormentors of enemies!; shaN^ke = I assume; ayam vR^itta antam = (that) this occurrence; shrutaH = was heard; raameNa = by Rama; tat = that is why; na kShamam = it is not proper; naH = for us; sthaatum = to remain; iha = here; kR^ite kaarye = when the act has been accomplished.

"O the foremost of monkeys, the tormentors of enemies! I assume that Rama might have heard the news (of our arrival). Hence, it is not proper for us to remain here any longer, now that our work has been accomplished."

[Verse Locator](#)

पीत्वा मधु यथा कामम् विश्रान्ता वन चारिणः ।

किम् शेषम् गमनम् तत्र सुग्रीवो यत्र मे गुरुः ॥ ५-६४-१२

12. vana chaariNaH = the monkeys; vishraantaH = rested; piitvaa = after drinking; madhu = the honey; yathaa kaamam = as much as they liked; kim sheSam = what is there remaining; gamanam = (except) going; yatra = to the place where; sugriivaH = Sugreeva; me guruH = my uncle; tatra = is there.

"The monkeys are taking, rest, after drinking the honey to their heart's content. What is there remaining, except to go to the place where Sugreeva my uncle is there?"

[Verse Locator](#)

सर्वे यथा माम् वक्ष्यन्ति समेत्य हरि यूथपाः ।

तथा अस्मि कर्ता कर्तव्ये भवद्भिः परवान् अहम् ॥ ५-६४-१३

13. yathaa = whatever; sarve = all; hari yuuthapaaH = the leaders of monkeys; sametya = together; vakShyanti = can tell; maam = me; kartaa asmi = I am the doer; aham = I; paravaan = am obedient; bhavadbhiH = to you; kartavye = in what ought to be done.

"I shall do whatever all the leaders of monkeys together tell me. I am obedient to you, in the matter of what ought to be done."

[Verse Locator](#)

न आज्ञापयितुम् ईशो अहम् युव राजो अस्मि यदि अपि ।

अयुक्तम् कृत कर्माणो यूयम् धर्षयितुम् मया ॥ ५-६४-१४

14. aham = I; na iishaH = am not the master; aajJNaapayitum = to command (you); asmi yadi api yuva raajaH = even though I am a prince; ayuktam = It is not befitting; mayaa = for me; dharSayitum = to violate; yuuyam = you; kR^ita karmaaNaH = who have accomplished the act.

"I am not the master to command you, eventhough I am the crown prince. It is not befitting for me to play the lord over you, who have accomplished the task."

[Verse Locator](#)

ब्रुवतः च अनादः च एवम् श्रुत्वा वचनम् अव्ययम् ।

प्रहृष्ट मनसो वाक्यम् इदम् ऊचुः वन ओकसः ॥ ५-६४-१५

15. shrutvaa = hearing; avyayam vachanam = the indeclinable words; bruvataH = spoken; evam = thus; aN^gadasya = of Angada; vana okasaH = the monkeys; prahR^iSta manasaH = with their pleased minds; uuchuH = spoke; idam = these words:

Hearing the indeclinable words spoken thus by Angada, the monkeys with their pleased minds, spoke to him (as follows:

[Verse Locator](#)

एवम् वक्ष्यति को राजन् प्रभुः सन् वानर ऋषभ ।

ऐश्वर्य मद मत्तो हि सर्वो अहम् इति मन्यते ॥ ५-६४-१६

16. raajan = O king; vaanara R^iShabha = the foremost of monkeys!; kaH = who; vadati = speaks; evam = like this; prabhuH san = while he is the lord?; sarvaH = every one; manyate hi = indeed thinks; aishvarya mada mattaH = of one's supremacy; with excited arrogance; aham iti = and says "I; I."

"O prince, the foremost of monkeys! Who would speak like this, while he is the lord? Every one indeed thinks one's supremacy with an excited arrogance and says 'I, I'."

[Verse Locator](#)

तव च इदम् सुसदृशम् वाक्यम् न अन्यस्य कस्यचित् ।
समन्तिः हि तव आख्याति भविष्यत् शुभ भाग्यताम् ॥ ५-६४-१७

17. **susadR^isham** = It is so worthy; **tava cha** = of you alone; **idam vaakyam** = (that you have spoken) these words; **na kasya chit** = none else (can speak like this); **tava** = your; **samntiH** = humility; **aakhyaati** = is telling; **bhaviShyat shubha yogyataam** = of your future suitableness for prosperity.

"It is so worthy of you alone that you have spoken such words. None else can utter like this. Your humility itself is telling of your future suitableness for prosperity."

[Verse Locator](#)

सर्वे वयम् अपि प्राप्ताः तत्र गन्तुम् कृत क्षणाः ।
स यत्र हरि वीराणाम् सुग्रीवः पतिः अव्ययः ॥ ५-६४-१८

18. **sarve.api vayam praaptaaH** = all of us; who reached here; **kR^ita kShaNaaH** = are waiting for the right moment; **gantum** = to go; **tatra** = to that place; **yatra** = where; **saH sugriivaH** = that Sugreeva; **avyayaH patiH hari viiraanaam** = the imperishable king of the heroic monkeys; (is).

"All of us, who reached here, are waiting for the right moment to go to that place where Sugreeva, the imperishable king of the heroic monkeys, is."

[Verse Locator](#)

त्वया हि अनुक्तैः हरिभिः न एव शक्यम् पदात् पदम् ।
क्वचित् गन्तुम् हरि श्रेष्ठ ब्रूमः सत्यम् इदम् तु ते ॥ ५-६४-१९

19. **hari shreShTha** = O the excellent of monkeys!; **haribhiH** = for the monkeys; **anuktaiH** = who are not ordered; **tvayaa** = by you; **na shakyam** = it is not possible; **padaat padam gantum** = to go even a step forward; **kvachit** = anywhere; **bruumaH** = we are speaking; **idam satyam** = this truth; **te** = to you.

"O the excellent of monkeys! Without your command, it is not possible for the monkeys anywhere, even a step forward. We are speaking this truth to you."

[Verse Locator](#)

एवम् तु वदताम् तेषाम् अन्गदः प्रत्यभाषत ।
बाढम् गच्छाम इति उक्त्वा उत्पपात मही तलात् ॥ ५-६४-२०

20. **teShaam padataam** = while they were severe speaking; **evam** = thus; **aN^gadaH** = Angada; **pratyuvaacha ha** = replied; **baaDham gacChaama** = let us surely go; **iti** = thus; **uktvaa** = speaking; **mahaabalaaH** = those mighty monkeys; **utpetuH** = sprang; **kham** = into the air.

While they were thus speaking; Angada replied, "Let us go." The mighty monkeys then sprang into the air.

[Verse Locator](#)

उत्पतन्तम् अनूत्पेतुः सर्वे ते हरि यूथपाः ।

कृत्वा आकाशम् निराकाशम् यज्ञ उत्क्षिप्ता इव अनलाः ॥ ५-६४-२१

21. sarve = all; te hari yuuthapaaH = those leaders of monkey-troops; achalaaH iva = like stones; yantrotkShiptaaH = shot from a catapult; kR^itvaa = making; aakaasham = the space; niraakaasham = space-less; anuutpetuH utpatantam = followed Angada; who was springing forward.

All those leaders of monkey-troops, like stones shot from a catapult, making the space space-less, followed Angada, who was springing forward.

[Verse Locator](#)

ते अम्बरम् सहसा उत्पत्य वेगवन्तः प्लवमामाः ।

विनदन्तो महानादम् घना वात ईरिता यथा ॥ ५-६४-२२

22. te plavaN^gamaaH = those monkeys; vegavataH = with swiftness; vinadantaaH = sounding forth; mahaanaadam = a loud noise; sahasaa = quickly; utpatya = sprang; ambaram = into the sky; ghanaaH yathaa = like clouds; vaateritaaH = driven by the wind.

Those monkeys with speed, sounding forth a loud noise, sprang into the sky, like clouds driven by the wind.

[Verse Locator](#)

अन्गदे हि अननुप्राप्ते सुग्रीवो वानर अधिपः ।

उवाच शोक उपहतम् रामम् कमल लोचनम् ॥ ५-६४-२३

23. ananupraapte = without the landing; aN^gada = Angada; sugriisaH = Sugreeva; vaanaraadhipaH = the king of monkeys; uvaacha = spoke; kamala lochanam = to the lotus-eyed; raamam = Rama; shoka upahatam = afflicted with grief.

Even before Angada landed there, Sugreeva, the king of monkeys spoke to the louts-eyed Rama, who was afflicted with grief (as follows):

[Verse Locator](#)

समाश्वसिहि भद्रम् ते दृष्टा देवी न संशयः ।

न आगन्तुम् इह शक्यम् तैः अतीते समये हि नः ॥ ५-६४-२४

24. samaashvasihi = be pacified!; te bhadram = happiness to you!; devi = the princess; dR^iShTaa = has been scan; na samshayaH = there is no doubt; naH samaye atiite = when the time fixed by us goes beyond limit; na shakyam = it is not possible; taiH = for them; aagantum = to come; iha = here.

"Be pacified! Happiness to you! The princess has been seen. There is no doubt. When the time earlier fixed by us exceeds beyond limit, it is not possible for them to come here."

[Verse Locator](#)

न मत् सकाशम् आगच्छेत् कृत्ये हि विनिपातिते ।

युव राजो महाबाहुः प्लवताम् प्रवरो अन्गदः ॥ ५-६४-२५

25. aN^gadaH = Angada; mahaabaahuH = the long-armed; yuva raajaH = prince; pravaraH = and the most excellent; plavataam- of monkeys; na aagachchhet = does not make his appearance; matsakaasham = before my vicinity; kR^itye vinipaatite = if the work is ruined.

"Angada, the long-armed prince and the most excellent of monkeys does not make his appearance before my vicinity, if the work is ruined."

[Verse Locator](#)

यदि अपि अकृत कृत्यानाम् ईदृशः स्यात् उपक्रमः ।
भवेत् तु दीन वदनो भ्रान्त विप्लुत मानसः ॥ ५-६४-२६

26. **yadi api syaat** = even if; **iidR^ishaH** = such; **upakramaH** = an exploit; (may be possible); **akR^ita kR^ityaanaam** = by these monkeys; who have not accomplished their work; **saH** = that Angada; **bhavet diina vadanaH** = would have worn a sad face; **bhraanta vipluta maanasaH** = and felt perplexed and scattered in mind.

"Even if such an exploit may be possible by these monkeys who have not been able to accomplish their work, Angada would have worn a sad face and felt perplexed and scattered in mind."

[Verse Locator](#)

पितृ पैतामहम् च एतत् पूर्वकैः अभिरक्षितम् ।
न मे मधु वनम् हन्यात् अहृष्टः प्लवग ईश्वरः ॥ ५-६४-२७
कौसल्या सुप्रजा राम समाश्वसिहि सुव्रत ।

27. **ahR^iSTaH plavaga iishvaraH** = if Angada the lord of monkeys is not rejoiced; **nahanyaat** = he would not have damaged; **me madhuvanam** = my Madhuvana; **pitR^i paिताamaham** = which belongs to my father and grandfather; **abhirakShitam** = and protected; **puurvakaiH** = by my forebears; **samaashvasihi** = get consoled well!; **raama** = O Rama; **kausalyaa suprajaaH** = the splendid son of Kausalya; **suvrata** = the virtuous.

"If Angada the lord of the monkeys is not rejoiced, he would not have damaged my madhuvana, which belongs to my father and grandfather as well as protected by my forebears. Get consoled well, O virtuous Rama, the splendid son of Kausalya!"

[Verse Locator](#)

दृष्टा देवी न संदेहो न च अन्येन हनूमता ॥ ५-६४-२८
न हि अन्यः कर्मणः हेतुः साधने तत् विधो भवेत् ।

28. **devii** = Seetha; **dR^iShTaa** = was seen; **na samdehaH** = there is no doubt; **na** = none; **anyena** = other; **hanuumataa** = than Hanuma; **na hi anyaH** = there is indeed none other; **hanuumataH** = than Hanuma; **hetuH** = who is the executor; **saadhane** = in accomplishing; **asya karmaNaH** = this work.

"Seetha was seen. There is no doubt. None other than Hanuma must have seen Seetha. There is indeed none other than Hanuma, who is the executor."

[Verse Locator](#)

हनूमति हि सिद्धिः च मतिः च मति सत्तम ॥ ५-६४-२९
व्यवसायः च वीर्यम् च सूर्ये तेज इव ध्रुवम् ।

29. **mati sattama** = O Rama; having a very good understanding!; **hanuumati** = in Hanuma; **siddhiH cha** = capacity to accomplish any object; **matiH cha** = intelligence; **vyavasaayaH cha** = strenuous effort; **viiryam cha** = and vigour; **dhruvam** = are unchangeable; **tejaH iva** = like a splendour; **suurye** = in the sun.

"O Rama, having a very good understanding! In Hanuma, qualities like capacity to accomplish any object, intelligence, strenuous effort and vigour are unchangeable, like a

जाम्बवान् यत्र नेता स्यात् अन्गदः च बल ईश्वरः ॥ ५-६४-३०

हनूमान् च अपि अधिष्ठाता न तस्य गतिः अन्यथा ।

30. **yatra** = where; **jaambavaan** = Jambavan; **netaasyaat** = is a leader; **aN^gadashcha** = Angada; **bala iishvaraH** = the commander of the troops; **hanuumaan cha** = and hanuma; **adhiShThaataa** = the administrator; **gatiH** = the progress; **tasya** = of that work; **na anyathaa** = cannot be otherwise.

"Where Jambavan is a leader; Angada as the commander of troops and moreover Hanuma as the administer, the progress of that work cannot be as otherwise."

मा भूः चिन्ता समायुक्तः सम्प्रति अमित विक्रम ॥ ५-६४-३१

ततः किल किला शब्दम् शुश्राव आसन्नम् अम्बरे ।

हनूमत् कर्म दृप्तानाम् नर्दताम् कानन ओकसाम् ॥ ५-६४-३२

किष्किन्धाम् उपयातानाम् सिद्धिम् कथयताम् इव ।

31; 32. **amita vikramaH** = O Rama of unlimited prowess! **maabhuvH chintaa samaayuktaH** = do not encounter troubled thoughts; **samprati** = now!; **tataH** = thereupon; **kaanana okasaam** = (while) the monkeys; **hanumat karma dR^iptaanaam** = who are proud of Hanuma's performance; **nardataam** = who are making noise; **kathayataam iva** = as though telling about; **siddhim** = the accomplishment of their act; **upayaataanaam** = and approaching towards; **kiShkindhaam** = Kishkindha; **shushraava** = was heard; **kila kilaa shabdham** = certain sounds expressing joy; **aasannam** = in the proximity; **ambare** = of the sky.

"O Rama, of unlimited prowess! Do not encounter troubled thoughts now!" Meanwhile, when the monkeys, who are proud of Hanuma's performance and who are making noise as though they are proclaiming about the accomplishment of their act are approaching Kishkindha Sugreeva heard certain sounds expressing joy, in the vicinity of the sky."

ततः श्रुत्वा निनादम् तम् कपीनाम् कपि सत्तमः ॥ ५-६४-३३

आयत अन्वित लान्गूलः सो अभवद् हृष्ट मानसः ।

33. **tataH** = then; **shrutvaa** = hearing; **tam ninaadam** = that clamour; **kapiinaam** = of the monkeys; **saH kapi sattamaH** = that Sugreeva; the chief of monkeys; **abhavat** = became; **hR^iSTa maanasaH** = rejoiced in mind; **aayata aNchita laaNguulaH** = duly stretching and curling up his tail.

Then, hearing that clamour of the monkeys, Sugreeva the chief of the monkeys became rejoiced at heart, duly stretching and curling up his tail (in joy).

आजग्मुः ते अपि हरयो राम दर्शन कान्क्षिणः ॥ ५-६४-३४

अन्गदम् पुरतः कृत्वा हनूमन्तम् च वानरम् ।

34. **kR^itvaa** = keeping; **aN^gadam** = Angada; **hanuumantam** = and Hanuma; **vaanram** = the monkey; **purataH** = in front of them; **te harayaH api** = those monkeys too; **aajagmuH** = came; **raama darshana kaan^kSiNaH** = with their eagerness or see Rama.

Keeping Angada and Hanuma in front of them, those monkeys too arrived with their eagerness to see Rama.

[Verse Locator](#)

ते अन्गद प्रमुखा वीराः प्रहृष्टाः च मुदा अन्विताः ॥ ५-६४-३५
निपेतुः हरि राजस्य समीपे राघवस्य च ।

35. **te viiraaH** = those heroes; **aN^gada pramukhaaH** = having Angada as their chief; **prahR^iShTaaH cha** = exceedingly pleased; **mudaa anvitaH** = and filled with joy; **nipetuH** = landed; **samiipe** = at the vicinity; **hari raajasya** = of Sugreeva; **raaghavasya cha** = and Rama.

Those heroes, having Angada as their chief, exceedingly pleased as they were and filled with joy, landed at the vicinity of Sugreeva and Rama.

[Verse Locator](#)

हनूमान् च महाबहुः प्रणम्य शिरसा ततः ॥ ५-६४-३६
नियताम् अक्षताम् देवीम् राघवाय न्यवेदयत् ।

36. **tataH** = thereafter; **mahaabaahuH** = the mighty armed; **hanumaan** = Hanuma; **praNamya** = offering salutation; **shirasaa** = by bending his head low; **nyavedayat** = reported; **deviim** = that Seetha the princess; **niyataam** = is constant in devotion to her husband; **akShataam** = and sound in body.

Thereafter, the mighty armed Hanuma, offering his salutation in bending his head low, informed Rama that Seetha the princess is constant in devotion to Rama and sound in body.

[Verse Locator](#)

दृष्टा देवीति हनुमद्वदनादमृतोपमम् ॥ ५-६४-३७
आकर्ण्य वचनम् रामो हर्षमाप सलक्ष्मणः ।

37. **aakarNya** = hearing; **vachanam** = the words; **amR^itopamam** = which were nectar-like; **devii dR^iShTaa iti** = saying Seetha was found"; **hanumadvaanaat** = from the mouth of Hanuma; **raamaH** = Rama; **salakSmaNaH** = along with Lakshmana; **aapa** = obtained; **harSham** = joy.

Hearing the nectar-like words, saying "Seetha was found" from the mouth of Hanuma, Rama and Lakshmana felt happy.

[Verse Locator](#)

निश्चित अर्थम् ततः तस्मिन् सुग्रीवम् पवन आत्मजे ॥ ५-६४-३८
लक्ष्मणः प्रीतिमान् प्रीतम् बहु मानात् अवैक्षत ।

38. **tataH** = thereupon; **lakSmaNaH** = Lakshmana; **priitimaan** = with love; **avaikShata** = looked at; **priitam** = the joyful; **sugriivam** = Sugreeva; **bahu maanaat** = with reverence; **nishchita artham** = who decidedly apprised; **tasmin pavana aatmaje** = about the aforesaid Hanuma; (having accomplished his work).

Thereupon, Lakshmana with love looked with reverence on the joyful Sugreeva, who earlier decidedly apprised about the aforesaid Hanuma, having accomplished the task.

[Verse Locator](#)

प्रीत्या च रममाणो अथ राघवः पर वीरहा ॥ ५-६४-३९

बहु मानेन महता हनूमन्तम् अवैक्षत ।

39. raaghavaH = Rama; para viirahaa = the annihilator of hostile heroes; upetaH = who obtained; parayaa = a great; priityaa = joy; avaikShata = looked at; hanumantam = Hanuma; mahataa bahumaanena = with a high esteem.

Rama, the annihilator of hostile heroes, who obtained a great joy, looked on Hanuma with a high esteem.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे चतुःषष्टितमः सर्गः

Thus completes 64th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 64

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 65

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Introduction

Angada, Hanuma and other monkeys approach Rama, Lakshmana and Sugreeva at Mount Prasravana. When monkeys start narrating the news of Seetha, Rama asks further details of Seetha. Then, the monkeys request Hanuma to explain the occurrences to Rama in detail. Then, Hanuma appraises Rama of Seetha's presence at the foot of a Simsupa tree in the midst of female-demons. After narrating the incidents related by her and delivering to Rama the jewel for the head, earlier handed-over by Seetha as a token, Hanuma conveys her message to Rama.

[Verse Locator](#)

ततः प्रस्रवणम् शैलम् ते गत्वा चित्र काननम् ।
प्रणम्य शिरसा रामम् लक्ष्मणम् च महाबलम् ॥ ५-६५-१
युव राजम् पुरः कृत्य सुग्रीवम् अभिवाद्य च ।
प्रवृत्तम् अथ सीतायाः प्रवक्तुम् उपचक्रमुः ॥ ५-६५-२

1; 2. puraH kR^itya yuva raajan = keeping Angada the prince; in their front; te = those monkeys; tataH = then; gatvaa = going; prasravaNam shailam = to Mount Prasravana; chitra kaananam- with forests of variegated appearance; praNamya = offering their salutation; shirasaa = by bowing their heads; raamam = to Rama; mahaabalam lakSmaNamcha = and the mighty Lakshmana; abhivaadya cha = and respectfully saluting; sugriivam = Sugreeva; atha = and then; upachakramaH = started; pravaktum = to narrate; pravR^ittim = the news; siitaayaaH = of Seetha.

Keeping Angada the prince in their forefront those monkeys, on reaching Mount Prasravana having forests of variegated appearance, offered their salutation by bowing their heads in reverence to Rama and the mighty Lakshmana, greeting Sugreeva respectfully. Then, they started narrating the news of Seetha.

[Verse Locator](#)

रावण अन्तः पुरे रोधम् राक्षसीभिः च तर्जनम् ।
रामे समनुरागम् च यः च अपि समयः कृतः ॥ ५-६५-३

एतत् आख्यान्ति ते सर्वे हरयो राम सम्निधौ ।

3. sarve = all; te harayaH = those monkeys; aakhyaanti = were narrating; raame sannidhau = in the presence of Rama; etat = all this; rodham = about restraining (Seetha); raavaNa antaH pure = in Ravana's gynaecium; raakShasiibhiH = by the female-demons; tarjanam cha = frightening her; samanuraagamcha = and her complete affection; raame = towards Rama; yaH ayam samayaH kR^itaH = and the time-limit (two months) given by Ravana.

Those monkeys started to narrate, in the presence of Rama, about, the female-demons, and frightening Seetha in Ravana's gynaecium, her complete affection towards Rama and the time-limit of two months given by Ravana.

[Verse Locator](#)

वैदेहीम् अक्षताम् श्रुत्वा रामः तु उत्तरम् अब्रवीत् ॥ ५-६५-४

क्व सीता वर्तते देवी कथम् च मयि वर्तते ।

एतन् मे सर्वम् आख्यात वैदेहीम् प्रति वानराः ॥ ५-६५-५

4; 5. shrutvaa = hearing vaidehiim = of Seetha; akShataam = being alive; raamatu = Rama on his part; uttaram abraviit = replied; kva = where; vartate = is; devii siitaa = Seetha; the princess?; katham = how; vartate = is she disposed; mayi = towards me? vaanaraaH = O monkeys!; aakhyaata = tell; me = me; sarvam = all; etat = this; vaidehiim prati = about Seetha.

Hearing of Seetha being alive, Rama on his part replied, "Where is Seetha, the princess? How is she disposed towards me? O monkeys! Tell me all that about Seetha."

[Verse Locator](#)

रामस्य गदितम् श्रुत्व हरयो राम सम्निधौ ।

चोदयन्ति हनूमन्तम् सीता वृत्त अन्त कोविदम् ॥ ५-६५-६

6. shrutvaa = hearing; gaditam = the words; raamasya = of Rama; harayaH = the monkeys; chodayanti hanumantam = urged Hanuma to tell; raama sannidhau = in the presence of Rama; siitaa vR^itta anta kovidam = (since) Hanuma knows all the incidents about Seetha.

Hearing the words of Rama, the monkeys urged Hanuma to tell, in the presence of Rama, all the incidents because he knew them better, about Seetha.

[Verse Locator](#)

श्रुत्वा तु वचनम् तेषाम् हनूमान् मारुत आत्मजः ।

प्रणम्य शिरसा देव्यै सीतायै ताम् दिशम् प्रति ॥ ५-६५-७

उवाच वाक्यम् वाक्यज्ञः सीताया दर्शनम् यथा ।

7. shrutvaa = hearing; teShaam vachanam = their words; vaakyajJNaH = eloquent; hanumaan = Hanuma; maarutaatmajaH = the son of wind-god; praNamya = saluting; shirasaa = with his head; taam disham prati = towards that direction; devyai siitaayai = of Seetha; the princess; uvaacha = spoke; vaakyam = (the following) words; yathaa siitaayaaH darshanam = how Seetha's seeing occurred.

Hearing the words of those monkeys, the eloquent Hanuma, the son of wind-god saluting towards the direction of the Seetha the princess by bowing his head, spoke the following words, explaining how he saw Seetha.

[Verse Locator](#)

समुद्रम् लङ्घयित्वा अहम् शत योजनम् आयतम् ॥ ५-६५-८

अगच्छम् जानकीम् सीताम् मार्गमाणो दिदृक्षया ।

8. didR^ikSayaa = with a wish to see Seetha; aham = I; aagachchham = went; laN^ghayitvaa = crossing; samudram = the ocean; shata yojanam aayatam = of a width of one hundred Yojanas; maargamaaNah = searching; siitaam = Seetha; jaanakiim = the daughter of Janaka.

"Having gone across the ocean, a hundred Yojanas wide, I reached the southern shore looking in search of Seetha, Janaka's daughter, with a wish to see her."

[Verse Locator](#)

तत्र लन्का इति नगरी रावणस्य दुरात्मनः ॥ ५-६५-९

दक्षिणस्य समुद्रस्य तीरे वसति दक्षिणे ।

9. tatra = there; dakSiNa tiire = at the southern shore; dakSiNasya samudrasya = of the southern ocean; vasati = there is; nagarii = a city; laNketi = called Lanka; duraatmanaH raavaNasya = of the evil-minded Ravana.

"There at the southern shore of the southern ocean, there is city called Lanka of the evil-minded Ravana."

[Verse Locator](#)

तत्र दृष्टा मया सीता रावण अन्तः पुरे सती ॥ ५-६५-१०

सम्यस्य त्वयि जीवन्ती रामा राम मनो रथम् ।

10. raama = O; Rama!; tatra = there; dR^iSTaa = it was seen; mayaa = by me; raavaNaantaH pure = in Ravana's gynaeceum; siitaa = Seetha; raamaa = the lady; satii = and the virtuous wife; jiivantii = living; samnyasya = placing; mano ratham = heart's desire; tvayi = in you.

"O Rama! There, living in Ravana's gynaeceum in the city, I saw the lady Seetha, your virtuous wife, centering here heart's desire in you."

[Verse Locator](#)

दृष्टा मे राक्षसी मध्ये तर्ज्यमाना मुहुः मुहुः ॥ ५-६५-११

राक्षसीभिः विरूपाभी रक्षिता प्रमदा वने ।

11. pramadaavane = In the pleasure-garden; (that Seetha); dR^iSTaa = was seen; me = by me; raakSasiimadhye = in the midst of female demons; rakSitaa = guarded; viruupaabhiH = by ugly-faced; raakSabhiH = female-demon; tarjyamaanaa = and threatened; muhuH muhuH = again and again (by them).

"In that pleasure garden, I saw Seetha sitting in the midst of female demons, guarded by those ugly-faced female-demons as also time and again being threatened by them."

[Verse Locator](#)

दुःखम् आपद्यते देवी तव अदुःख उचिता सती ॥ ५-६५-१२

रावण अन्तः पुरे रुद्ध्वा राक्षसीभिः सुरक्षिता ।

एक वेणी धरा दीना त्वयि चिन्ता परायणा ॥ ५-६५-१३

अधः शय्या विवर्ण अङ्गी पद्मिनी इव हिम आगमे ।

रावणात् विनिवृत्त अर्था मर्त्य कृत निश्चया ॥ ५-६५-१४

देवी कथंचित् काकुत्स्थ त्वन् मना मार्गिता मया ।

12; 13; 14. **viira** = O hero!; **tvayaa sukhocitaa devii** = Seetha; who deserves to live happily with you; **aapadyate** = is obtaining; **duHkham** = grief; **kaakutthsa** = O Rama!; **kathamchit** = somehow; **maargitaa** = searched through; **mayaa** = by me; **devii** = that princess; **ekveNiidharaa** = wearing a single plait (as a mark of desolation); **diinaa** = miserable; **tvayi chintaaparaayaNa** = remaining absorbed in your thought; **adaH shayyaa** = reposing on the floor; **vivarNaanGii** = having discoloured limbs; **padminiiva** = like a lotus; **himaagame** = in the winter-season; **vinivR^ittaartha** = turning back the wish; **raavaNaat** = from Ravana; **martavyakR^ita nishchayaa** = having determined to die; **tvanmanaaH** = and thinking of you.

"O hero! Seetha, who deserves to live happily with you, is obtaining grief. O Rama! I somehow searched that princess, Seetha wearing a single plait (as a mark of desolation), looking miserable, remaining absorbed in your thought, reposing on the floor, having discoloured limbs like a lotus in winter, turning back the wish from Ravana, having determined to die, but thinking of you alone."

[Verse Locator](#)

इक्ष्वाकु वंश विख्यातिम् शनैः कीर्तयत अनघ ॥ ५-६५-१५

स मया नर शार्दूल विश्वासम् उपपादिता ।

15. **anagha** = O faultless; **narashaarduula** = tiger among men!; **saa** = that Seetha; **upapaaditaa** = was established; **vishvaasam** = confidence; **mayaa** = by me; **shanaiH kiirtayataa** = in slowly mentioning; **ikSvaaku kula vikhyaatim** = the fame of Ikshvaku dynasty.

"O faultless tiger among men! Seetha established confidence in me, after I slowly described to her the fame of Ikshvaku dynasty."

[Verse Locator](#)

ततः सम्भाषिता देवी सर्वम् अर्थम् च दर्शिता ॥ ५-६५-१६

राम सुग्रीव सख्यम् च श्रुत्वा प्रीतिम् उपागता ।

नियतः समुदाचारो भक्तिः च अस्याः तथा त्वयि ॥ ५-६५-१७

16; 17. **tataH** = thereafter; **devii** = Seetha the princess; **sambhaaSita** = was spoken; **darshitaa** = and explained; **sarvam artham** = about all the significance (of my arrival); **shrutvaa** = on hearing; **raama sugriivasakhyam** = about the friendship between Rama and Sugreeva; **upaagataa** = she obtained; **priitim** = satisfaction; **asyaaH** = her; **samudaachaaraH** = right practice of conduct; **niyataH** = is constant; **tathaa** = and; **bhaktishcha** = her devotion; **tvayi** = in you; is also constant.

"Thereafter, I spoke and explained to Seetha, about the entire significance of my arrival there. On hearing about the alliance between Rama and Sugreeva, she was quite pleased. Her morality as well as her devotion in you are steadfast."

[Verse Locator](#)

एवम् मया महाभागा दृष्टा जनक नन्दिनी ।

उग्रेण तपसा युक्ता त्वत् भक्त्या पुरुष ऋषभ ॥ ५-६५-१८

18. **puruSarSabha** = O foremost of men!; **mahaabhaagaa** = the illustrious; **janakanandinii** = Seetha; **dR^ShiTaa** = was seen; **evam** = thus; **mayaa** = by me; **(Seetha) yuktaa ugreNa tapasaa** = was endowed with severe penance; **tvadbhaktyaa** = and devotion towards you.

"O, the foremost of men! I thus saw that illustrious Seetha, endowed with severe penance and devotion towards you."

[Verse Locator](#)

अभिज्ञानम् च मे दत्तम् यथा वृत्तम् तव अन्तिके ।
चित्र कूटे महाप्राज्ञ वायसम् प्रति राघव ॥ ५-६५-१९

19. **raaghava** = O Rama; **mahaapraajNa** = of great intelligence!; **abhijJNaanam** = a token of remembrance; **dattam** = was given; **me** = to me; **yathaa vR^ittam** = a previous event; **vaayasam prati** = about a crow; **tava antike** = at your vicinity; **chitrakuuTe** = in Mount Chitrakuta.

"O Rama, of great intelligence! To me, she gave as a token of remembrance, a previous event of a crow occurred at your vicinity in Mount Chitrakuta."

[Verse Locator](#)

विज्ञाप्यः च नर व्याघ्रो रामो वायु सुत त्वया ।
अखिलेन इह यत् दृष्टम् इति माम् आह जानकी ॥ ५-६५-२०

20. **jaanakii** = Seetha; **saha** = spoke; **maam** = to me; **iti** = saying; **vaayusut** = "O Hanuma!"; **raamaH** = Rama; **nara vyaaghraH** = the foremost of men; **vijJNaapya** = is to be informed; **akhilena** = all; **yat** = of which; **dR^iShTam** = seen; **tvayaa** = by you; **iha** = here."

"Seetha spoke to me saying, 'O Hanuma! Inform Rama, the foremost among men, all that you have seen here.'"

[Verse Locator](#)

अयम् च अस्मै प्रदातव्यम् यत्नात् सुपरिरक्षितम् ।
ब्रुवता वचनानि एवम् सुग्रीवस्य उपशृण्वतः ॥ ५-६५-२१

21. **sugriivasya** = (while) Sugreeva; **upashR^iNvataH** = is hearing; **bruvataa** = and while you are telling; **vachanaani** = the words; **evam** = in this way; **ayam cha** = (let) this jewel; **suparikShitaH yatnaat** = well-guarded deliberately; **pradaatavyaH ayam cha** = be given; **asmai** = to this Rama.

"While Sugreeva is hearing nearby and while you are telling the words in this way, let this jewel, which is deliberately well-guarded, be given to Rama."

[Verse Locator](#)

एष चूडा मणिः श्रीमान् मया ते यत्न रक्षितः ।
मनः शिलायाः तिकलः तम् स्मरस्व इति च अब्रवीत् ॥ ५-६५-२२
त्वया प्राष्टे तिम्ले तम् किल स्मर्तुमर्हसि ।

22. **eSaH** = this; **shriimaan** = beautiful; **chuuDaa maNiH** = jewel for the head; **suparirakSitaH** = has been well-guarded; **mayaa** = by me; **arhasi** = you ought; **smartum** = to recall; **niveshitaH kila tilakaH** = a mark indeed painted; **tvayaa** = by you (by a slip); **gaN^Dapaarshve** = on the curve of my cheek; orange-red; **tilake** = when my former mark on my forehead; **praNashTe** = got effaced.

"This beautiful jewel for the head has been well-guarded by me. You also ought to recall a mark indeed painted by you (by slip) on the curve of my cheek with powder of an orange-red rock, when my former mark on my forehead got effaced."

[Verse Locator](#)

एष निर्यातितः श्रीमान् मया ते वारि सम्भवः ॥ ५-६५-२३

एतम् दृष्ट्वा प्रमोदिष्ये व्यसने त्वाम् इव अनघ ।

23. eSaH shriimaan = this beautiful jewel; vaari sambhavaH = which has its origin in sea-water; niryaatitaH = has been sent; te = to you; dR^iSTvaa = seeing; etam = this vyasahe = in my grief; pramodiShye = I am feeling happy; tvaaniiva = as though I am seeing you.

"This beautiful jewel, which has its origin in sea-water, has been sent to you. Seeing this in my grief, I am feeling always happy as though I am seeing you."

[Verse Locator](#)

जीवितम् धारयिष्यामि मासम् दशरथ आत्मज ॥ ५-६५-२४

ऊर्ध्वम् मासान् न जीवेयम् रक्षसाम् वशम् आगता ।

24. dasharaatmaja = O Rama!; dhaarayiShyaami = I shall be sustaining; jiivitam = my life; maasam = for a month; aagataa = having come into; vasham = the control; rakShasaam = of demons; na jiivayam = I cannot survive; uurdhvam = above; maasaat = one month.

"O Rama! I shall be sustaining my life for a month. Having come into the control of demons, I cannot survive beyond one month."

[Verse Locator](#)

इति माम् अब्रवीत् सीता कृश अन्गी धर्म चारिणी ॥ ५-६५-२५

रावण अन्तः पुरे रुद्धा मृगी इव उत्फुल्ल लोचना ।

25. siitaa = Seetha; kR^isha aNgii = with her emaciated body; dharma chaariNii = practising virtue; ruddhaa = confined; raavaNaantaH pure = in Ravana's gynaceium; utphulla lochanaa = with her wide-open eyes; mR^igiiva = like that of a doe; abraviit = spoke; iti = as following; maam = to me.

"Seetha, with her emaciated body, practicing virtue, confined in Ravana's gynaeceium and with her wide-open eyes like that of a doe, spoke to me the following words:

[Verse Locator](#)

एतत् एव मया आख्यातम् सर्वम् राघव यत् यथा ॥ ५-६५-२६

सर्वथा सागर जले सम्तारः प्रविधीयताम् ।

26. raaghava = O Rama!; etat = this; sarvam eva = exactly in its entirety; khyaatam = has been narrated; mayaa = by me; yat yathaa = as it occurred; samtaaraH pravidhiyataam = let a bridge be constructed; sarvathaa = by all means; saagara jale = in the waters of the ocean.

"O Rama! I have narrated to you whatever has occurred, in its entirety. Let a bridge be constructed, by all means, across the waters of the ocean."

[Verse Locator](#)

तौ जात आश्वासौ राज पुत्रौ विदित्वा ।

तच् च अभिज्ञानम् राघवाय प्रदाय ।

देव्या च आख्यातम् सर्वम् एव आनुपूर्व्यात् ।

वाचा सम्पूर्णम् वायु पुत्रः शशंस ॥ ५-६५-२७

27. viditvaa = coming to know; tau raaja putrau = that the two princes; Rama and Lakshmana; jaata aashvaasau = have become confident; pradaaya = and having given; tat

abhiJNaanam = that token of remembrance; raaghavaaya = to Rama; vaayu putraH = Hanuma; shashamsa = apprised; vaachaa = in words; sampuurNam = completely; anupuurvyaat = in regular succession; sarvameva = all that; aakhyaatam = was conveyed; devyaa = by Seetha the princess.

Coming to know that the two princes, Rama and Lakshmana have become confident and having given that token of remembrance to Rama, Hanuma apprised completely in so many words, in regular succession, all that was conveyed by Seetha, the princess.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे पञ्चषष्टितमः सर्गः

Thus completes 65th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 65

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 66 Verses converted to UTF-8, Nov 09

Introduction

Rama, presses the jewel for the head, dispatched by Seetha on his bosom and speaks to Sugreeva, telling him that by seeing that excellent jewel he obtains the sight of Seetha, her father and father-in-law. Rama urges Hanuma, to repeat the words spoken by Seetha.

[Verse Locator](#)

एवम् उक्तो हनुमता रामो दशरथ आत्मजः ।
तम् मणिम् हृदये कृत्वा प्ररुरोद सलक्ष्मणः ॥ ५-६६-१

1. **evam** = thus; **uktaH** = spoken; **hanumataa** = by Hanuma; **raamaH** = Rama; **dasharatha aatmajaH** = the son of Dasaratha; **salakSmaNaH** = having Lakshmana by his side; **kR^itvaa** = pressing; **tam maNim** = that jewel; **hR^idaye** = on his bosom; **prarurodaH** = began to weep.

Hearing the words of Hanuma, Rama the son of Dasaratha, having Lakshmana by his side, pressing that jewel on his bosom, began to weep.

[Verse Locator](#)

तम् तु दृष्ट्वा मणि श्रेष्ठम् राघवः शोक कर्षितः ।
नेत्राभ्याम् अश्रु पूर्णाभ्याम् सुग्रीवम् इदम् अब्रवीत् ॥ ५-६६-२

2. **dR^iSTvaa** = seeing; **tam maNi shreSTham** = that excellent jewel; **raaghavaH** = Rama; **shoka karshitaH** = emaciated with grief; **netraabhyaam** = with his eyes; **ashru puurNaabhyaam** = filled with tears; **abraviit** = spoke; **idam** = these words; **sugriivam** = to Sugreeva.

Seeing that excellent jewel, Rama emaciated with grief, having his eyes filled with tears, spoke to Sugreeva as follows:

[Verse Locator](#)

यथैव धेनुः स्रवति स्नेहात् वत्सस्य वत्सला ।
तथा मम अपि हृदयम् मणि रत्नस्य दर्शनात् ॥ ५-६६-३

3. **yathiava** = even as; **dhenuH** = a cow; **vatsalaa** = who is affectionate towards her offspring; **sravati** = gushed forth milk (from her teats); **snehaat** = due to her love; **vastasya** = at the very sight of her calf; **mama hR^idayam api tathaa** = so does my through the sight; **maNi ratnasya** = of the excellent jewel.

"Even as a cow, who is affectionate towards her offspring, gushes forth the milk (from her teats) due to her love at the very sight of her calf, so does my heart too melt through the sight of this excellent jewel."

[Verse Locator](#)

मणि रत्नम् इदम् दत्तम् वैदेह्याः श्वशुरेण मे ।
वधू काले यथा बद्धम् अधिकम् मूर्ध्नि शोभते ॥ ५-६६-४

4. **idam** = this; **maNi ratnam** = excellent jewel; **dattam** = was presented; **me shvashureNa** = by my father-in-law; **vaidehyaaH** = to Seetha; **vadhuu kaale** = when she had become a bride; **aabaddham** = and was tied; **muurdhni** = to her head; **yathaa** = in such a way (as it looked); **adhikam shobhate** = additionally beautifying.

"This excellent jewel was presented by my father-in-law to Seetha when she had become a bride and was tied to her head in such a way that it looked additionally beautifying."

[Verse Locator](#)

अयम् हि जल सम्भूतो मणिः प्रवर पूजितः ।
यज्ञे परम तुष्टेन दत्तः शक्रेण धीमता ॥ ५-६६-५

5. **ayam maNiH** = this jewel; **jala sambhuutaH** = which was born in water; **sajjana puujitaH** = and recommended by the good; **dattaH** = had been presented (to him); **dhiimataa shakreNa** = by the intelligent Indra the lord of celestials; **parama tuShTena** = who was highly pleased; **yaJNe** = in Yajna sacrificial rite.

"The jewel, which was found in the waters and recommended by the good, had been presented to him earlier by the intelligent Indra the lord of celestials, who was highly pleased in Yajna, a sacrificial rite (intended to propitiate him)."

[Verse Locator](#)

इमम् दृष्ट्वा मणि श्रेष्ठम् तथा तातस्य दर्शनम् ।
अद्य अस्मि अवगतः सौम्य वैदेहस्य तथा विभोः ॥ ५-६६-६

6. **saumya** = O gentle Sugreeva!; **dr^iShTva** = seeing; **imam maNi shreShTham** = excellent jewel; **adya** = now; **avagataH asmi** = I am considering it; **yathaa tathaa** = as surely as; **darshanam** = obtaining the sight; **taatasya** = of my father; **tathaa** = and; **vaidehasya** = of Janaka; **vibhoH** = the king of Videha.

"O gentle Sugreeva! Seeing now this excellent jewel, I am considering it as surely as obtaining the sight of my father as well as Janaka, the king of Videha."

[Verse Locator](#)

अयम् हि शोभते तस्याः प्रियाया मूर्ध्नि मे मणिः ।
अस्य दर्शनेन अहम् प्राप्ताम् ताम् इव चिन्तये ॥ ५-६६-७

7. **ayam maNiH** = this jewel; **shobhate hi** = indeed looks splendid; **muurdhni** = on the head; **me priyaayaaH** = of my beloved; **darshanena** = by seeing; **asya** = this; **adya** = now; **chintaye** = I am considering; **praaptaamiva** = as if I obtained; **taam** = her.

"This jewel indeed looks splendid on the head of my beloved Seetha. By seeing this now, I am considering as though I obtained the sight of Seetha herself."

[Verse Locator](#)

किम् आह सीता वैदेही ब्रूहि सौम्य पुनः पुनः ।
पिपासुम् इव तोयेन सिन्चन्ती वाक्य वारिणा ॥ ५-६६-८

8. **saumya** = O gentle one!; **bruuhi punaH punaH** = repeat again and again; **kim** = what; **siitaa** = Seetha; **vaidehii** = the daughter of king of Videha; **aaha** = said to you; **siNchanti** = sprinkling (me); **vaakya vaariNaa** = with water of words; **toyena iva** = like offering water; **pipaasum** = to a thirsty person.

"O gentle one! Repeat again and again, what Seetha the daughter of Videha's king said to you, sprinkling me with your stream of words, like offering water to a thirsty person."

[Verse Locator](#)

इतः तु किम् दुःखतरम् यत् इमम् वारि सम्भवम् ।
मणिम् पश्यामि सौमित्रे वैदेहीम् आगतम् विना ॥ ५-६६-९

9. **saumitre** = O Lakshmana!; **kim** = what; **duHkhataram** = could be more painful; **itaH** = than (the fact); **yat pashyaami** = that I am seeing; **imam maNim** = this jewel; **vaari sambhavam** = found in waters; **aagatam vinaa** = without the arrival; **vaidehiim** = of Seetha?

"O Lakshmana! What could be more painful than the fact that I am seeing this jewel found in waters, without the arrival of Seetha?"

[Verse Locator](#)

चिरम् जीवति वैदेही यदि मासम् धरिष्यति ।
क्षणम् सौम्य न जीवेयम् विना ताम् असित ईक्षणाम् ॥ ५-६६-१०

10. **saumya** = O gentle one!; **vaidehii dhariSyati yadi** = if Seetha can survive; **maasam** = for a month; **chiram jiivati** = it means she is surviving for long!; **saumya** = O gentle one!; **taam asita iikShaNaam vinaa** = without that Seetha with her dark eyes na jiiveyam = I cannot survive; **kShaNaam** = for even a moment.

"O gentle one! If Seetha can survive for a month, it means that she is surviving for long. O gentle one! Without that black-eyed Seetha, I cannot survive for even a moment."

[Verse Locator](#)

नय माम् अपि तम् देशम् यत्र दृष्टा मम प्रिया ।
न तिष्ठेयम् क्षणम् अपि प्रवृत्तिम् उपलभ्य च ॥ ५-६६-११

11. **naya** = take; **maam api** = me too; **tam deshama** = to that place; **yatra** = where; **mama priyaa** = my beloved Seetha; **dr^iSTaa** = has been seen. na tiShTheyam = I cannot halt; **kShaNam api** = even for a moment; **upalabhya cha pravR^ittim** = after getting the news (of her whereabouts).

"Take me too to that place where my beloved Seetha has been seen. I cannot halt even for a moment, after receiving the news of her location."

[Verse Locator](#)

कथम् सा मम सुश्रोणि भीरु भीरुः सती तदा ।
भय आवहानाम् घोराणाम् मध्ये तिष्ठति रक्षसाम् ॥ ५-६६-१२

12. **katham** = how; **mama satii sushroNii** = does my virtuous wife; Seetha with charming limbs; **bhiiru bhiiruH** = who is very shy; **tiShThati** = stay; **sadaa** = all the time; **rakShasaam** = with demons; **bhaya aavahaanaam** = who are terrific; **ghoraaNaam** = and cruel?

"How does Seetha, my virtuous wife with her charming limbs, who is very shy, stay all the time with demons who are terrific and cruel?"

[Verse Locator](#)

शारदः तिमिर उन्मुखो नूनम् चन्द्र इव अम्बुदैः ।
आवृतम् वदनम् तस्या न विराजति राक्षसैः ॥ ५-६६-१३

13. **tasyaaH** = her; **vadanam** = countenance; **nuunam** = surely; **shaaradaH chandraH iva** = like autumnal moon; **timira un mukhaH** = (though) liberated of darkness; **aavR^itam ambudaiH** = but screened by clouds; **na viraaajati** = does not shine; **saampratam** = at present.

"Her countenance, surely like autumnal moon, though liberated of darkness, but screened by clouds, does not shine at present."

[Verse Locator](#)

किम् आह सीता हनुमन् तत्त्वतः कथयस्व मे ।
एतेन खलु जीविष्ये भेषजेन आतुरो यथा ॥ ५-६६-१४

14. **hanumaan** = O Hanuma!; **kim siitaa aaha** = what did Seetha tell? **kathaya** = tell; **me** = me; **adya** = now; **tattvataH** = in truth; **jiiviSye khalu** = I shall surely survive; **etena** = (by hearing) this; **aaturaH iva** = like a sick man(survives); **bheSajena yathaa** = as with a medicine.

"O Hanuma! Tell me now, correctly what Seetha told you. I shall surely survive, by hearing her words, even as a sick man would with the help of a medicine."

[Verse Locator](#)

मधुरा मधुर आलापा किम् आह मम भामिनी ।
मत् विहीना वराअरोहा हनुमन् कथयस्व मे ॥ ५-६६-१५

15. **kathayasva** = tell; **me** = me; **kim** = what; **mama bhaaminii** = my beautiful consort; **madhuraa** = who is sweet-natured; **madhura aalaapaa** = who utters sweet words; **varaarohanaa** = having fine hips; **mat vihiinaa** = and has been separated from me; **aaha** = said to you.

"Tell me, what my beautiful consort, who is sweet-natured, and who utters sweet words, having fine hips and has been separated from me, said to you."

त्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे षट्षष्टितमः सर्गः

Thus completes 66th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 66

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15				



Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 67 Verses converted to UTF-8, Nov 09

Introduction

Hanuma narrates at length an incident connected with a crow that occurred during the sojourn of Seetha with Rama at Chitrakuta, which was related by Seetha by way of a token of remembrance. Seetha then describes her miserable state to Hanuma and requests him to ask Rama, Lakshmana and Sugreeva to come to Lanka to destroy Ravana together with his army. Hanuma consoles Seetha, saying that Rama and Lakshmana would reduce Lanka to ashes and take her back to Ayodhya. When Hanuma further requests Seetha to give a token of remembrance to be handed over to Rama, she gives him a jewel for the head as a token.

[Verse Locator](#)

एवम् उक्तः तु हनुमान् राघवेण महात्मना ।
सीताया भाषितम् सर्वम् न्यवेदयत राघवे ॥ ५-६७-१

1. **evam** = thus; **uktaH** = spoken; **mahaatmanaa** = by the high-souled; **raaghavena** = Rama; **hanumaan** = Hanuma; **nyavedayata** = reported; **raaghava** = to Rama; **sarvam** = all; **bhaaSitaM** = the words; **siitaayaaH** = of Seetha.

Hearing the words of the high-souled Rama, Hanuma reported to Rama, all the words spoken by Seetha.

[Verse Locator](#)

एवम् उक्तवती देवी जानकी पुरुष ऋषभ ।
पूर्व वृत्तम् अभिज्ञानम् चित्र कूटे यथा तथम् ॥ ५-६७-२

2. **puruSarSabha** = O Rama the foremost of men!; **jaanakii** = Seetha; **devii** = the princess; **uktavatii** = spoke; **yathaa tatham** = a detailed account of an event; **puurvavR^ittam** = that occurred previously; **chitrakuuTe** = in Mount chitrakuta; **abhiJNaanam** = as a token of recollection.

"O Rama the foremost of men! Seetha, the princess, spoke a detailed account of an event which occurred long ago in Mount Chitrakuta, as a token of recollection."

[Verse Locator](#)

सुख सुप्ता त्वया सार्धम् जानकी पूर्वम् उत्थिता ।

वायसः सहसा उत्पत्य विरराद स्तन अन्तरे ॥ ५-६७-३

3. jaanakii = Seetha; sukha suptaa = who slept happily; tvayaa saartham = with you; utthitaa = got up; puurvam = before you; vaayasaH = a crow; utpatya = coming down; sahasaa = quickly; vidadaara = tore the flesh; stanaantare = at an area in the midst of her breasts (with its beak).

"Seetha, who slept happily by your side (at one instance) got up before you. A crow coming down quickly, tore her flesh at an area in the midst of her breasts (with its beak)."

[Verse Locator](#)

पर्यायेण च सुप्तः त्वम् देवि अन्के भरत अग्रज ।

पुनः च किल पक्षी स देव्या जनयति व्यथाम् ॥ ५-६७-४

4. bharata agraja = O Rama!; tvam = you; suptaH = slept; paryaayeNa = in your turn; devi anke = on the lap of the princes; saH pakSii = that crow; punaH ca = again; janayati kila vyathaam = began to torment; devyaaH = the princess.

"O Rama! You slept in your turn on the lap of the princess. That crow again began to torment the princess."

[Verse Locator](#)

पुनः पुनरुपागम्य विरराद भृशम् किल ।

ततः त्वम् बोधितः तस्याः शोणितेन समुक्षितः ॥ ५-६७-५

5. upaagamyaa = coming near; punaH punaH = again and again; vidadaarakila = it tore (her breast); bhR^isham = severely; tataH = thereafter; samukSitah = dampened; tasyaaH shoNitena = by her blood; tvam = you; bodhitaH kila = were awakened (by her).

"Coming near again and again, it tore her breast severely. Dampened by her blood, you then were awakened by her."

[Verse Locator](#)

वायसेन च तेन एव सततम् बाध्यमानया ।

बोधितः किल देव्याः त्वम् सुख सुप्तः परम् तप ॥ ५-६७-६

6. param tapa = O tormentator of enemies!; devyaa = by Seetha the princess; baadhyamaanayaa = who was being tormented; satatam = ceaselessly; te vaayasenaiva = by that crow; tvam = you; sukhasuptaH = who were sleeping happily; bodhitaH kila = were awakened.

"O tormentator of enemies! Though lying happily asleep, you were awakened by Seetha the princess, who was being ceaselessly tormented by the crow."

[Verse Locator](#)

ताम् तु दृष्ट्वा महाबाहो रादिताम् च स्तन अन्तरे ।

आशी विष इव क्रुद्धो निहृषसन् अभ्यभाषथाः ॥ ५-६७-७

7. mahaabaaho = O Rama with long arms! dR^iSTvaa = seeing; taam = her; daaritaam = who was lacerated; stana antare = at the midst of her breasts; kruddhaH = you were enraged; nishvasann aashii visha iva = like a hissing snake; abhyabhaaSathaaH = spoke (to her as follows):

"O long-armed Rama! Seeing her, who was lacerated at the midst of her breasts, you were enraged like a hissing snake and spoke to her as follows."

[Verse Locator](#)

नख अग्रैः केन ते भीरु दारितम् तु स्तन अन्तरम् ।
कः क्रीडति सरोषेण पन्च वक्त्रेण भोगिना ॥ ५-६७-८

8. **bhiiru** = O bashful one!; **kena** = by whom; **te stana antaram** = was your mid-area of your breasts; **daaritam** = lacerated; **nakha agraiH** = with nail-points?; **kaH kriiDati** = who is playing; **saroSeNa** = with an angry; **pancha vaktreNa** = five-hooded; **bhoginaa** = serpent?

"O bashful Seetha! By whom was the middle of your breasts lacerated with nail-points? Who is playing with an angry five-hooded serpent?"

[Verse Locator](#)

निरीक्षमाणः सहसा वायसम् समवैक्षताः ।
नखैः सरुधिरैः तीक्ष्णैः माम् एव अभिमुखम् स्थितम् ॥ ५-६७-९

9. **niriikSamaaNaH** = looking around; **samavaikShataaH** = you saw; **sahasaa** = suddenly; **vaayasam** = a crew; **sthitam** = which perched; **taameva abhimukham** = in front of her; **tiikSNaiH nakhaiH** = with its sharp nails; **sarudhiraiH** = stained with blood.

"Looking around, you suddenly saw a crow, which perched in front of Seetha, with its sharp nails stained with blood."

[Verse Locator](#)

सुतः किल स शक्रस्य वायसः पतताम् वरः ।
धरा अन्तर चरः शीघ्रम् पवनस्य गतौ समः ॥ ५-६७-१०

10. **saH vaayasaH** = that crow; **varaH** = the foremost; **patataam** = among the birds; **shakrasya putraH kila** = was indeed the son of Indra the lord of celestials; **dhara antara caraH** = dwelling in the middle of the mountains; **samaH** = and equal; **shiighram gatau** = in speed; **pavanasya** = to wind.

"That crow, foremost of the birds was indeed the son of Indra the lord of celestials; dwelling in the middle of the mountains and equal in speed to the wind."

[Verse Locator](#)

ततः तस्मिन् महाबाहो कोप सम्वर्तित ईक्षणः ।
वायसे त्वम् कृत्वाः क्रूराम् मतिम् मतिमताम् वर ॥ ५-६७-११

11. **mahaabaaho** = O great armed one!; **matimataam vara** = O excellent among the wise! **Kopa samvarta iikShaNaH** = with your eyes rolling with anger; **tvam** = you; **tataH** = then; **kR^ithaaH** = harboured; **kruuraam** = a cruel; **matim** = intention; **tasmin vaayase** = against that crow.

"O great armed Rama, the excellent among the wise! With your eyes rolling with anger, you then harboured a cruel intention against that crow."

[Verse Locator](#)

स दर्भम् संस्तरात् गृह्य ब्रह्म अस्त्रेण न्ययोजयः ।
प्रदीप्त इव काल अग्निः जज्वाल अभिमुखः खगम् ॥ ५-६७-१२

12. gR^ihya = taking; darbham = a blade of grass; samstaraat = from you bed of the sacred grass; ayojayaH = you charged it; braahma astreNa = with the potency of Brahma missile; saH diiptaH = that flaming blade; jajvaala = blazed forth; kaala agniH iva = like the fire of universal dissolution; khagam abhimukhaH = with its end facing that bird.

"Taking a blade of grass from your bed of the sacred grass, you charged it with the potency of Brahma missile. That flaming blade blazed forth like the fire of universal dissolution, with its end facing the bird."

[Verse Locator](#)

क्षिप्तवांस्त्वम् प्रदीप्तम् दर्भम् तम् वायसम् प्रति ।

ततः तु वायसम् दीप्तः स दर्भो अनुजगाम ह ॥ ५-६७-१३

13. tvam = you; kSiptavaan = hurled; tam pradiiptam darbham = that flaming blade of grass; vaayasam prati = towards the crow; tataH = then; saH diiptaH darbhaH = that flaming blade of grass; anujagaama = followed; vaayasam = the crow.

"You hurled that flaming blade of grass towards the crow. Then that flaming blade of grass for its part followed the crow."

[Verse Locator](#)

स पित्रा च परित्यक्तः सुरैः सर्वैः महर्षिभिः ।

त्रीन् लोकान् सम्परिक्रम्य त्रातारम् न अधिगच्छति ॥ ५-६७-१४

14. partiyaktaH = forsaken; suraisH ca = by all the celestials; pitraa ca = its father; Indra; sa maharSibhiH = and the sages also; saH = (that crows) na adhigacchati = did not find; traataaram = a protector; samparikramya = after going round; triin lokaan = the three worlds (heave; earth and the lower regions).

"Forsaken by all the celestials, Indra, its father and the sages too, that crow did not find a protector even after going round all the three worlds (heaven, earth and the lower regions)."

[Verse Locator](#)

पुनरेवागतस्त्रस्तस्त्वत्सकाशमरिंदम ।

स तम् निपतितम् भूमौ शरण्यः शरणा गतम् ॥ ५-६७-१५

वध अर्हम् अपि काकुत्स्थ कृपया परिपालयः ।

15. arindama = O destroyer of enemies!; trastaH = frightened; (the crow); aagataH = came; tvatsakaasham = to your presence; punareva = once again; vadhaarham api = though fit to be killed; saH kaakutthsaH = that Rama; sharaNyaH = affording shelter; paryapaalayaH = protected; kR^ipanaa = with mercy; tam = to that crow; nipatitam = which had fallen; bhuumau = flat on the ground; sharaNaagatam = and who sought your protection.

"O destroyer of enemies! Being frightened the crow came to your presence once again and sought your protection. Though fit to be killed, you on your part, affording shelter, in mercy to the crow, protected that crow which had fallen flat on the ground."

[Verse Locator](#)

मोघम् अस्त्रम् न शक्यम् तु कर्तुम् इति एव राघव ॥ ५-६७-१६

भवांस्तस्यक्षि काकस्य हिनस्ति स्म स दक्षिणम् ।

16. raaghava = O Rama!; ityeva = because; na shakyam = it is not possible; kartum = to make; agram = the missile; mogham = a waste; bhavaan = you; hinanti sma = destroyed; dakSinam akSi = the right eye; kaakasya = of the cow.

"O Rama! Since it is not possible to make the missile a waste, you destroyed the right eye of the crow."

[Verse Locator](#)

राम त्वाम् स नमः कृत्वा राज्ञो दशरथस्य च ॥ ५-६७-१७

विसृष्टः तु तदा काकः प्रतिपेदे खम् आलयम् ।

14. **partiyaktaH** = forsaken; **suraish ca** = by all the celestials; **pitraa ca** = its father; Indra; **sa maharSibhiH** = and the sages also; **saH** = (that crows) **na adhigacchati** = did not find; **traataaram** = a protector; **samparikramya** = after going round; **triin lokaan** = the three worlds (heave; earth and the lower regions).

"O Rama! Then, that crow, having been discharged by you, went back to its own habitation, after offering salutation to you and to king Dasaratha."

[Verse Locator](#)

एवम् अस्त्रविदाम् श्रेष्ठः सत्त्ववान् शीलवान् अपि ॥ ५-६७-१८

किम् अर्थम् अस्त्रम् रक्षत्सु न योजयसि राघव ।

18. **raaghava** = O Rama!; **kim artham** = why; **na yojayasi** = are you not employing; **astram** = the missile; **evam** = thus; **rakShassu** = on the demons; **shreSThaH api** = though foremost; **astravidaam** = among the wielders courageous; **shiilavaan** = and possessed of good disposition.

"O Rama! Why are you not employing the same type of a missile on the demons, though you are the foremost among the wielders of missiles, though courageous and possessed of good disposition?"

[Verse Locator](#)

न नागा न अपि गन्धर्वा न असुरा न मरुत् गणाः ॥ ५-६७-१९

न च सर्वे रणे शक्ता रामम् प्रतिसमासितुम् ।

19. **naagaaH** = Nagas the celestials serpents; **na shaktaaH** = are not capable; **na gandharvaaH api** = Nor even Gandharvas the celestial musicians; **na marut gaNaH** = nor the troops of maruts; **the na sarve** = nor all of them put together; **pratisamaasitum** = of fighting; **raamam prati** = against Rama; **raNe** = in battle.

"Neither the Nagas the celestials serpents nor even Gandharvas the celestial musicians nor the demons nor the troop of Maruts the host of gods, nor all of them joined together are capable of fighting with Rama."

[Verse Locator](#)

तस्य वीर्यवतः कच्चिन् मयि यदि अस्ति सम्भ्रमः ॥ ५-६७-२०

क्षिप्रम् सुनिशितैः बाणैः हन्यताम् युधि रावणः ।

20. **yadi** = If; **viiryavataH tasya** = to that powerful Rama; **sambhramaH asti** = there is eagerness; **mayi** = in my matter; **hanyataam raavaNaH** = let Ravana; be killed; **yudhi** = in battle; **kShipram** = quickly; **sunishitaiH baaNaiH** = with very sharp arrows.

"If that powerful Rama is eager to save me, let him kill Ravana in battle quickly with his exceptionally sharp arrows."

[Verse Locator](#)

भ्रातुः आदेशम् आदाय लक्ष्मणो वा परम् तपः ॥ ५-६७-२१

स किम् अर्थम् नर वरो न माम् रक्षति राघवः ।

21. kim artham = why; saH lakSmaNo vaa = even that Lakshmana; param tapaH = the annihilator of adversaries; naravaraH = the foremost among men; raaghavaH = born in Raghu dynasty; na rakShati = is not saving; maam = me; aaJNaaya = with permission; aadesham = (by way of) an order; bhraatuH = of Rama his brother?

"Why even that Lakshmana, the annihilator of adversaries and the foremost of men born in Raghu dynasty is not saving me, by taking orders from Rama his brother?"

[Verse Locator](#)

शक्तौ तौ पुरुष व्याघ्रौ वाय्व् अग्नि सम तेजसौ ॥ ५-६७-२२

सुराणाम् अपि दुर्धर्षो किम् अर्थम् माम् उपेक्षतः ।

22. kim artham = wherefore; tau shaktau = those two competent brothers; Rama and Lakshmana; vaayv agni sama tejasau = having their splendour similar to that of wind and fire; puruSa vyaaghrau = and the excellent among men; durdharSau.api = even though they can conquer; suraaNaam = the celestials; upekSataH = are ignoring; maam = me?

"Wherefore those two competent brothers Rama and Lakshmana, with their splendour equal to that of air and fire, and excellent among men, even though they can conquer the celestials, are ignoring me?"

[Verse Locator](#)

मम एव दुष्कृतम् किञ्चिन् महत् अस्ति न संशयः ॥ ५-६७-२३

समर्थो सहितौ यन् माम् न अपेक्षते परम् तपौ ।

23. kimchit = some; mahat = great; duSkR^itam = impure act; asti = was there; mamaiva = on my part; na samshayaH = there is no doubt; yat = for which reason; tau = those two brothers; Rama and Lakshmana; param tapau = who torment the enemies; samarthaavapi = eventhough capable; na avekSate = are not paying attention; maam = to me.

"There is no doubt that I had done some big impure act, for which reason those two brothers Rama and Lakshmana, who torment the enemies, even though capable, are not paying attention to me."

[Verse Locator](#)

वैदेह्या वचनम् श्रुत्वा करुणम् साश्रु भाषितम् ॥ ५-६७-२४

पुनः अपि अहम् आर्याम् ताम् इदम् वचनम् अब्रुवम् ।

24. shrutvaa = hearing; karuNam = the miserable; vachanam = words; vaidehyaaH = of Seetha; saashru bhaaSitaM = spoken with tears; aham = I; punaH api = again; abruvam = spoke; taam aaryaam = to that venerable Seetha; idam vachanam = the following words:

Hearing the miserable words of Seetha spoken with tears, I again spoke to that venerable Seetha the following words:

[Verse Locator](#)

त्वत् शोक विमुखो रामो देवि सत्येन ते शपे ॥ ५-६७-२५

रामे दुःख अभिभूते च लक्ष्मणः परितप्यते ।

25. **devi** = O Seetha the princess!; **raamaH** = Rama; **tvat shoka vimukhaH** = has grown indifferent because of grief born of separation from you; **shape** = I swear; **te** = to you; **satyena** = truly; **raame** = Rama; **duhkha abhibhuute** = being overcome with grief; **lakSmaNaH cha** = Lakshmana too; **paritapyate** = is feeling pain.

" 'O Seetha the princess! Rama has grown indifferent because of grief born of separation from you. I swear it to you truly. Rama, being overwhelmed with grief, Lakshmana too is feeling pain."

[Verse Locator](#)

कथंचित् भवती दृष्टा न कालः परिशोचितुम् ॥ ५-६७-२६
अस्मिन्मुहूर्तम् दुःखानाम् अन्तम् द्रक्ष्यसि भामिनि ।

26. **anindite** = O faultless one!; **bhavatii** = you; **dR^iSTaa** = have been seen; **kathamchit** = somehow; **na kaalam** = this is not time; **devitum** = to lament; **drakSyasi** = you will see; **antam** = the end; **duhkhaanaam** = of your sorrows; **imam muhuurtam** = during this very moment.

" 'O faultless one! You can give now, a token of recollection, which Rama can recognize and which can beget happiness to him."

[Verse Locator](#)

ताव् उभौ नर शार्दूलौ राज पुत्राव् अरिम् दमौ ॥ ५-६७-२७
त्वत् दर्शन कृत उत्साहौ लन्काम् भस्मी करिष्यतः ।

27. **ubhau tau raja putrau** = those two princes; **nara shaarduulau** = the foremost among men; **aninditau** = and the faultless ones; **tavat darshana kR^ita utsaahau** = who are eager to see you; **laN^kaam bhasmii kariSyataH** = can reduce Lanka to ashes.

" 'Those two princes, the foremost among men and the faultless ones are eager to see you. They can reduce Lanka to ashes'."

[Verse Locator](#)

हत्वा च समरे रौद्रम् रावणम् सह बान्धवम् ॥ ५-६७-२८
राघवः त्वाम् महाबाहुः स्वाम् पुरीम् नयते ध्रुवम् ।

28. **varaarohe** = O lady with charming hips!; **hatvaa cha** = killing; **rondram** = the terrific; **raavaNam** = Ravana; **saha baandhavam** = together with his relatives; **samare** = in battle; **raaghavaH** = Rama; **nayate** = will take; **tvaam** = you; **svaam puriim** = to his City of Ayodhya; **dhruvam** = It is certain.

" 'O lady with charming hips! Killing the terrific Ravana together with his relatives in battle, Rama will certainly take you to his City of Ayodhya'."

[Verse Locator](#)

यत् तु रामो विजानीयात् अभिज्ञानम् अनिन्दिते ॥ ५-६७-२९
प्रीति सम्जननम् तस्य प्रदातुम् तत्त्वम् अर्हसि ।

29. **anindite** = O faultless one!; **tvam** = you; **arhasi** = ought; **daatum** = to give; **iha** = now; **abhiJNaanam** = a token of recollection; **yat** = which; **raamaH** = Rama; **vijaaniiyaat** = can recognize; **priiti samjananam** = and which can beget happiness; **tasya** = to him.

" 'O faultless one! You can give now, a token of recollection, which Rama can recognize and which can beget happiness to him."

[Verse Locator](#)

सा अभिवीक्ष्य दिशः सर्वा वेणि उद्ग्रथनम् उत्तमम् ॥ ५-६७-३०

मुक्त्वा वस्त्रात् ददौ मह्यम् मणिम् एतम् महाबल ।

30. **mahaabala** = O mighty Rama!; **abhiviikSya** = having surveyed; **sarvaaH** = all; **dishaH** = the directions; **muktvaa** = and untying; **vastraat** = from the end of her garment; **etam uttamam maNim** = this excellent jewel; **veNudgrathitam** = which was being strung together in her hair; **saa** = the Seetha; **dadau** = gave it; **mahyam** = to me.

"O mighty Rama! Having surveyed all the directions and having untied from the end of her garment, this excellent jewel which was being strung together in her hair that Seetha gave it to me."

[Verse Locator](#)

प्रतिगृह्य मणिम् दिव्यम् तव हेतो रघु उत्तम ॥ ५-६७-३१

शिरसा सम्प्रणम्य एनाम् अहम् आगमने त्वरे ।

31. **raghuudvaha** = O Rama!; **pratigR^ihya** = taking; **divyam maNim** = that wonderful jewel; **tava hetoH** = for your sake; **praNamya** = and offering my salutation; **shirasaa** = by bowing my head; **aaryaam taam** = to that venerable Seetha; **aham** = I; **tvare** = was seized with a haste; **aagamane** = to come back.

"O Rama! Taking that wonderful jewel for your sake from her, and offering my salutation by bowing my head to that venerable Seetha, I was seized with a haste to come back."

[Verse Locator](#)

गमने च कृत उत्साहम् अवेक्ष्य वर वर्णिनी ॥ ५-६७-३२

विवर्धमानम् च हि माम् उवाच जनक आत्मजा ।

32. **avekSya** = seeing; **maam** = me; **kR^ita utsaaham** = who was in a hurry; **gamane** = to come back; **vivardhamaanam cha** = and augmenting my body abundantly; **jaanaka atmajaa** = Seetha; **varavarNinii** = having a beautiful complexion; **uvaacha** = spoke.

"Seeing me who was in a hurry to come back and augmenting my body abundantly, Seetha having a beautiful complexion spoke to me."

[Verse Locator](#)

अश्रु पूर्ण मुखी दीना बाष्प संदिग्ध भाषिणी ॥ ५-६७-३३

ममोत्पतनसम्भ्रान्ता शोकवेगसमाहता ।

33. **ashru puurNa mukhii** = with her eyes filled with tears; **diinaa** = looking miserable; **baSpa samdigdha bhaaSiNii** = with ambiguous words coming out of her choked throat; **mama utpatana sambhraantaa** = bewildered as she was that I was going to fly away; (she spoke to me as follows); **shokavega samaahataa** = afflicted with a gush a grief.

"With her eyes filled with tears, looking miserable, with her words ambiguously coming out of her coked throat, bewildered as she was, at the thought of my flying away and afflicted with a gush of grief; (she spoke to me as follows):

[Verse Locator](#)

हनुमन् सिंह सम्काशौ ताव् उभौ राम लक्ष्मणौ ॥ ५-६७-३४

सुग्रीवम् च सह अमात्यम् सर्वान् ब्रूया अनामयम् ।

34. **hanumaan** = O Hanuma!; **bruuyaaH** = ask; **tau ubhau raama lakSmaNau** = those two brothers; Rama and Lakshmana; **sugriivam cha** = Sugreeva; **saha amaatyam** = together with

his ministers; **sarvaan** = and all others; **anaamayam** = about their well-being.

"O Hanuma! Inquire those two brothers Rama and Lakshmana looking like lions, Sugreeva together with his ministers and all others about their welfare."

[Verse Locator](#)

यथा च स महाबाहुः माम् तारयति राघवः ।

अस्मात् दुःख अम्बु सम्रोधात् तत् समाधातुम् अर्हसि ॥ ५-६७-३५

इमम् च तीव्रम् मम शोक वेगम् ।

रक्षोभिः एभिः परिभर्त्सनम् च ।

ब्रूयाः तु रामस्य गतः समीपम् ।

शिवः च ते अध्वा अस्तु हरि प्रवीर ॥ ५-६७-३६

एतत् तव आर्या नृप राज सिंह ।

सीता वचः प्राह विषाद पूर्वम् ।

एतच् च बुद्ध्वा गदितम् मया त्वम् ।

श्रद्धत्स्व सीताम् कुशलाम् समग्राम् ॥ ५-६७-३७

35. **tvam** = you; **arhasi** = ought; **samaadhaatum** = to clear up difficulties; **saH mahaabaahuH ramaH** = for that mighty armed Rama; **yathaa taarayati** = so that he can help me to cross; **asmaat** = this; **duHkhaambusamrodhaat** = ocean of sorrow; **haripraviira** = O best of heroes among monkeys!; **gataH** = having one; **raamasya samiipam** = to the vicinity of Rama; **bruuyaaH** = tell; **mama** = my; **imam** = this; **tiivram** = horrible; **shokavegam** = gush of grief; **paribhartsanamcha** = and the threatening; **ebhiH rakSobhiH** = by these female-demons; **adhvaa** = (let) your trave; **astu** = be; **shivaH** = happy; **nR^iparaaja simha** = O illustrious prince; the protector of men!; **aaryaa** = the venerable; **siitaa** = Seetha; **viSaadapuuvam** = filled with sorrow; **aaha** = spoke; **tava** = to you; **etatvachaH** = these words; **buddhvaa** = understanding; **etat** = this matter; **yatitam** = spoken mayaa by me; **shraddhatsva** = believe; **siitaam** = Seetha; **samagraam** = is completely; **kushalaam** = safe.

" 'You ought to clear up difficulties for that mighty armed Rama, so that he can help me to cross this ocean of sorrow. O best of heroes among monkeys! Approaching Rama, tell this horrible gush of my grief and the threats of these female-demons. Have a happy journey!' "O illustrious princes, the protector of men! The venerable Seetha filled with sorrow spoke these words to be conveyed to you. Comprehending this matter spoken by me, believe that Seetha is completely safe."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुंदरकाण्डे स्तुष्टितमः सर्गः

Thus completes 67th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 67

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>		

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 68 Verses converted to UTF-8, Nov 09

Introduction

Hanuma informs Rama how Seetha expressed her grave doubt as to how monkeys and bears can leap across a vast sea, as well as her appeal to Rama to destroy Ravana along with his entire army in Lanka and take her back to Ayodhya. Hanuma further informs Rama, how he resolved her doubt by explaining the prowess of the troops of monkeys and bears, commanded by Sugreeva as also how he brought solace and peace to her from her worries.

[Verse Locator](#)

अथ अहम् उत्तरम् देव्या पुनः उक्तः ससम्भ्रमम् ।
तव स्नेहान् नर व्याघ्र सौहार्दात् अनुमान्य च ॥ ५-६८-१

1. **naravyaaghra** = O the excellent among men!; **atha** = thereafter; **anumaanya** = having shown respect for me; **tava snehaat** = out of affection; **sauhaardraat** = and good-heartedness; **tava** = for you; **aham** = I; **sasambhramam** = who was in a haste (to go); **uktaH** = was spoken to; **punaH** = again; **devyaa** = by Seetha the princess; **uttaram** = about the future.

"O excellent among men! Having shown respect for me out of her affection and good-heartedness for you, I, who was in a haste to go, was spoken to again by Seetha the princess about the further course of action."

[Verse Locator](#)

एवम् बहु विधम् वाच्यो रामो दाशरथिः त्वया ।
यथा माम् आप्नुयात् शीघ्रम् हत्वा रावणम् आहवे ॥ ५-६८-२

2. **raamaH** = Rama; **daasharathiH** = the son of Dasaratha; **vaachyaH** = is to be informed; **evam** = thus; **tvayaa** = by you; **bahavidham** = in several ways; **shiighram hatvaa** = for quickly killing; **raavaNam** = Ravana; **aahave** = in battle; **yathaa tathaa** = and as to how; **maam aapnuyaat** = he can get me back.

"Rama, the son of Dasaratha, is to be informed by you thus in several ways, for quickly killing Ravana in battle and also as to how he can get me back."

[Verse Locator](#)

यदि वा मन्यसे वीर वस एका अहम् अरिम् दम ।

कस्मिंश्चित् सम्वृते देशे विश्रान्तः श्वो गमिष्यसि ॥ ५-६८-३

3. **viira** = O hero; **arimdama** = the annihilator of enemies!; **manyase yadi** = if you deem it fit; **vasa** = stay; **ekaaham** = for a day; **samvR^ite deshe** = in a secret place; **gamiSyasi** = you can go; **shvaH** = tomorrow; **vishraantaH** = after taking rest.

" 'O hero the annihilator of enemies! If you deem it fit, stay for a day in a secret place. You can go tomorrow after taking rest'."

[Verse Locator](#)

मम च अपि अल्प भाग्यायाः साम्निध्यात् तव वानर ।

अस्य शोक विपाकस्य मुहूर्तम् स्यात् विमोक्षणम् ॥ ५-६८-४

4. **viiryavan** = O the valiant one! **tava saamnidhyaat** = because of your presence; **asya mama shoka vipaakasya vimokSaNam** = the termination of my full-blown grief; **syaat** = may proceed; **muhuurtam** = for a while.

"'O the valiant one! Because of your presence, the termination of my full-blown grief may continue for a while'."

[Verse Locator](#)

गते हि त्वयि विक्रान्ते पुनः आगमनाय वै ।

प्राणानाम् अपि संदेहो मम स्यान् न अत्र संशयः ॥ ५-६८-५

5. **tvayi** = (when) you; **vikraante** = the courageous one; **gate** = go; **punaraagamanaaya** = for coming back; **syaat** = there is; **sandehaH** = an uncertainty; **mama praaNaamapi** = even to my life; **na sandehaH** = there is no doubt; **atra** = about this.

"'When you, the courageous one, have actually left to come back, there will be a danger even to my life. There is no doubt about this'."

[Verse Locator](#)

तव अदर्शनजः शोको भूयो माम् परितापयेत् ।

दुःखात् दुःख पराभूताम् दुर्गताम् दुःख भागिनीम् ॥ ५-६८-६

6. **paraabhuutaam** = being overcome; **duHkhaat** = from one sorrow; **duHkham** = after another sorrow; **durgataam** = being miserable; **duHkha bhaaginiim** = being overcome with grief; **shokaH** = sorrow; **adarshanajaH** = born of your disappearance; **paritaapayet** = will torment me; **bhuuyaH** = further.

"'The sorrow born of your disappearance will further torment me, who is overtaken by one sorrow after another, miserable and doomed to grief as I am'."

[Verse Locator](#)

अयम् तु वीर संदेहः तिष्ठति इव मम अग्रतः ।

सुमहान् त्वत् सहायेषु हरि ऋक्षेषु असंशयः ॥ ५-६८-७

7. **hariishvara** = O best among monkeys; **viira** = the valiant one! **haryR^ikSeSu** = in the matter of monkeys and bears; **tvatsahayeSu** = who are helpmates to you; **ayam** = this; **sumahaan** = a very grave; **sandehaH** = doubt; **tiSThatiiva** = stands; **agrataH** = before me.

"'O best among the monkeys! O valiant one! In the matter of monkeys and bears who are your helpmates, this very grave doubt stands before me'."

कथम् नु खलु दुष्पारम् तरिष्यन्ति महाउदधिम् ।
तानि हरि ऋक्ष सैन्यानि तौ वा नर वर आत्मजौ ॥ ५-६८-८

8. **kathamnu** = how; **khalu** = indeed; **taani** = those; **haryR^ikSasainyaani** = troops of monkeys and bears; **tau naravaraatmajau vaa** = or those two princes; **tariSyanti** = can cross; **duSpaaram** = the insurmountable; **mahodadhim** = great ocean?

"How indeed can those troops of monkeys and bears or Rama and Lakshmana can cross that great insurmountable ocean?"

Verse Locator

त्रयाणाम् एव भूतानाम् सागरस्य अस्य लन्घने ।
शक्तिः स्यात् वैनतेयस्य वायोः वा तव वा अनघ ॥ ५-६८-९

9. **trayaaNaam** = only three; **bhuutaanaam** = beings; **vainateyasyavaa** = viz. Garuda the eagle; **tava vaa** = or yourself; **maurutasyavaa** = or the wind-god; **syaat** = have; **shaktiH** = the capacity; **laN^ghane** = in crossing; **asya** = of this; **saagarasya** = ocean.

"Three beings viz. Garuda the eagle, or yourself or the wind-god only have the capacity of crossing this ocean'."

Verse Locator

तत् अस्मिन् कार्यं नियोगे वीर एवम् दुरतिक्रमे ।
किम् पश्यसि समाधानम् ब्रूहि कार्यविदाम् वर ॥ ५-६८-१०

10. **viira** = O valiant monkey!; **tat** = that is why; **kim** = what; **samaadhaanam** = strategy; **pashyasi** = are you visualizing; **asmin kaarya niryoga** = to fulfill this act; **duratikrame** = which is so difficult to accomplish; **evam** = thus?; **tvam** = you; **varaH his** = are indeed excellent; **kaaryavidaam** = of those who know how to accomplish any work.

"O valiant monkey! That is why, what strategy are you visualizing to fulfill this act, which is so difficult to accomplish thus? You are indeed excellent of those who know how to accomplish any work'."

Verse Locator

कामम् अस्य त्वम् एव एकः कार्यस्य परिसाधने ॥
पर्याप्तः पर वीरघ्न यशस्यः ते बल उदयः ॥ ५-६८-११

11. **para viiraghna** = O Hanuma the annihilator of strong enemies!; **tvam** = you; **eka eva** = as one alone; **paryaaptaH kaamam** = are accomplisher of desires; **parisaadhane** = of fulfilling; **asya kaaryasya** = this task; **te** = your; **phalodayaH** = fulfillment of result; **yashasyaH** = is famous.

"O Hanuma the annihilator of hostile enemies! You, as one alone, are capable of fulfilling this task. Your act of fulfilling this task your act of fulfilling the result is well-known."

Verse Locator

बलैः समग्रैः यदि माम् हत्वा रावणम् आहवे ।
विजयी स्वाम् पुरीम् रामो नयेत् तत् स्यात् यशः करम् ॥ ५-६८-१२

12. **tat** = it; **syaat** = would; **yashaH karam** = result in his glory; **yadi raamaH** = if Rama; **hatvaa** = after killing; **raavaNam** = Ravana; **samagraiH balaiH** = along with his entire

army; **vijayii** = and being victorious; **nayet** = takes; **maam** = me; **svaam puriim** = to his city.

""It would result in his glory, if Rama, after killing Ravana along with his entire army, takes me to his city in his victory'."

[Verse Locator](#)

यथा अहम् तस्य वीरस्य वनात् उपधिना हता ।
रक्षसा तत् भयात् एव तथा न अर्हति राघवः ॥ ५-६८-१३

13. **raaghavaH** = Rama; **naarhati** = ought not; (to take me back); **tadbhayaadeva** = by fearing that Ravana; **yathaa tathaa** = in the same manner as; **aham** = I; **hR^itaa** = was taken away; **vanaat** = from the forest; **rakSasaa** = by Ravana the demon; **upadhinaa** = by a cheating; **viirasya** = of the heroic Rama.

"Rama ought not to take me back for fear that Ravana, in the same manner as Ravana the demon took me away from the forest in the absence of Rama by cheating that heroic Rama."

[Verse Locator](#)

बलैः तु सम्कुलाम् कृत्वा लन्काम् पर बल अर्दनः ।
माम् नयेत् यदि काकुत्स्थः तत् तस्य सदृशम् भवेत् ॥ ५-६८-१४

14. **yadi kaakutsthsaH** = If Rama; **para bala ardanaH** = the destroyer of army of adversaries; **kR^itvaa** = making; **laN^kaam** = Lanka; **samkulaam** = filled; **sharaiH** = with arrows; **maam nayet** = takes me home; **tat** = that; **sadR^isham bhavet** = will be worthy; **tasya** = of him.

If Rama, the destroyer of rival army, fills the entire Lanka with arrows and takes me home, it will be quite worthy of him."

[Verse Locator](#)

तत् यथा तस्य विक्रान्तम् अनुरूपम् महात्मनः ।
भवति आहव शूरस्य तथा त्वम् उपपादय ॥ ५-६८-१५

15. **tat** = for that reason; **tvam** = you; **upapaadaya** = act; **yathaa** = in such a way; **tathaa** = that; **mahaatmanaH** = the high-souled Rama; **aahava shuurasya** = valiant in battle; **bhavet** = may exhibit; **vikraantam** = the prowess; **anurumpam** = worthy; **tasya** = of him.

"For that reason, you act in such a way, that the high-souled Rama, valiant in battle, exhibits the prowess befitting of him."

[Verse Locator](#)

तत् अर्थ उपहितम् वाक्यम् प्रश्रितम् हेतु सम्हितम् ।
निशम्य अहम् ततः शेषम् वाक्यम् उत्तरम् अब्रुवम् ॥ ५-६८-१६

16. **nishamya** = hearing; **tat** = that; **vaakyam** = appeal (of Seetha); **arthopahitam** = that was somewhat good in its meaning; **prashritam** = courteous; **hetu samhitam** = and furnished with reasons; **aham** = I; **abruvam** = spoke; **tataH** = then; **vaakyam** = (the following) words; **sheSham** = remaining; **uttaram** = as a reply.

"Hearing that appeal (of Seetha), that was somewhat good in its meaning, courteous and duly furnished with reasons, I gave then my remaining reply (as follows):

[Verse Locator](#)

देवि हरि ऋक्ष सैन्यानाम् ईश्वरः प्लवताम् वरः ।

सुग्रीवः सत्त्व सम्पन्नः तव अर्थे कृत निश्चयः ॥ ५-६८-१७

17. **devi** = O Seetha the princess!; **sugriivaH** = Sugreeva; **iishvaraH** = the lord; **vaanara bhalluka sainyaanaam** = of the armies of monkeys and bears; **plavatam varaH** = excellent among the monkeys; **sattva sampannaH** = and endowed with strength; **kR^ita nishchayaH** = is firmly determined; **tva arthe** = in your cause.

"O Seetha the princess! Sugreeva, the lord of the troops of monkeys and bears, excellent among the monkeys and endowed with strength, is firmly determined to rescue you."

[Verse Locator](#)

तस्य विक्रम सम्पन्नाः सत्त्ववन्तो महाबलाः ।

मनः सम्कल्प सम्पाता निदेशे हरयः स्थिताः ॥ ५-६८-१८

येषाम् न उपरि न अधस्तान् न तिर्यक् सज्जते गतिः ।

न च कर्मसु सीदन्ति महत्स्व अमित तेजसः ॥ ५-६८-१९

18; 19. **harayaH** = the monkeys; **vikrama sampannaaH** = endowed with prowess **sattvavantaH** = perseverance; **mahaabalaaH** = great strength; **manaH samkalpa sampataaH** = and who can rush to any place as they wish; **sthitaH** = are intensely committed; **tasya** = to Sugreeva's command; **yeSaam** = whose; **gatiH** = movement; **upari** = on the sky; **adhastaat** = or on the ground; **na sajjate** = has no hindrance; **na** = has no hindrance; **tiryak** = (even) horizontally; (those monkeys); **amita tejasaH** = are not indolent; **mahatsu karmasu** = (to perform) great tasks.

"So many monkeys, endowed with prowess, perseverance great strength and who can rush to any place as they wish, are intensely committed to Sugreeva's command. There is no hindrance to their movement either in the sky or the ground or in a horizontal region between the sky and the ground. Those monkeys with unlimited splendour are not indolent in performing any great task."

[Verse Locator](#)

असकृत् तैः महाभागैः वानरैः बल सम्युतैः ।

प्रदक्षिणी कृता भूमिः वायु मार्ग अनुसारिभिः ॥ ५-६८-२०

20. **taiH mahaabhagaiH vaanaraiH** = by those illustrious monkeys; **bala darpitaiH** = proud of their strength; **vaayumaargaanusaaribhiH** = and who follow the path of wind; **bhuumiH** = the earth; **pradakSiNii kR^itaa** = was circumambulated.

"Those illustrious monkeys, proud of their strength and following the path of wind, circumambulated the entire earth several times."

[Verse Locator](#)

मत् विशिष्टाः च तुल्याः च सन्ति तत्र वन ओकसः ।

मत्तः प्रत्यवरः कश्चिन् न अस्ति सुग्रीव सम्निधौ ॥ ५-६८-२१

अहम् तावत् इह प्राप्तः किम् पुनः ते महाबलाः ।

न हि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हि इतरे जनाः ॥ ५-६८-२२

21; 22. **tatra** = in them; **vana okasaH** = (some of) the monkeys; **madvishiSTaashcha** = are superior to me; **tulyaashcha** = and some even equal to me; **santi** = are there; **kashchit naasti** = no one; **sugriiva sannidhau** = in the vicinity of Sugreeva; **pratyavaraH** = is inferior; **mattaH** = to me; **aham taavat** = I myself; **anupraaptaH** = has come; **iha** = here; **kim punaH** = why to

talk; **te** = about them; **mahaabalaaH** = who are mighty?; **prakR^iSTaaH** = the superior ones; **na preSyante hi** = are not sent (for errands); **itare** = other; **janaaH** = persons; **preShyante hi** = are indeed sent.

"In them, some of the monkeys are superior to me and some are even equal to me. No one in the vicinity of Sugreeva is inferior to me. When I have arrived here, why to talk about those mighty ones? Generally, superior ones are not sent for errands. Only others are indeed sent'."

[Verse Locator](#)

तत् अलम् परितापेन देवि मन्युः व्यपैतु ते ।
एक उत्पातेन ते लन्काम् एष्यन्ति हरि यूथपाः ॥ ५-६८-२३

23. **devi** = O Seetha the princess!; **tat** = that is why; **alam** = enough; **paritaapena** = of your lamentation; **te shokaH** = (Let) your sorrow; **vyapaitsu** = be removed; **te** = those; **hari yuuthapaaH** = leaders of monkeys; **eSyanti** = will reach; **laN^kaam** = Lanka; **eka utpaatena** = by one single leap.

"O Seetha the princess! Enough of your lamentation. Take away your sorrow. Those leaders of monkeys will reach Lanka by one single leap'."

[Verse Locator](#)

मम पृष्ठ गतौ तौ च चन्द्र सूर्याव् इव उदितौ ।
त्वत् सकाशम् महाभागे नृ सिंहाव् आगमिष्यतः ॥ ५-६८-२४

24. **tau nR^isimhau** = those two lions among men; Rama and sakaasham too; **mahaasattvau** = of great strength; **mama pr^iSTha gatau** = sitting on my shoulders; **aagamiSyataH** = can come; **tvat sakaasham** = to you; **uditau chandra suuryaav iva** = like the rising sun and the moon.

"Rama and Lakshmana, those two lions among men, also of great strength, ascending on my shoulders, can come to you, like the rising sun and the moon."

[Verse Locator](#)

अरिघ्नम् सिंम्ह सम्काशम् क्षिप्रम् द्रक्ष्यसि राघवम् ।
लक्ष्मणम् च धनुष् पाणिम् लन्का द्वारम् उपस्थितम् ॥ ५-६८-२५

25. **raaghavam** = Rama; **arighnam** = the annihilator of enemies; **simha samkaasham** = similar to a lion; **lakSmaNam cha** = and Lakshmana; **dhanuS paaNim** = wielding or bow in his hand; **kSipram** = will soon; **upaasthitam** = approach; **laN^kaa dvaaram** = the entrance gate of Lanka; **drakSyasi** = and you will see (them).

"Rama, the annihilator of enemies, similar to a lion, and Lakshmana wielding a bow in his hand, will surely approach the entrance-gate of Lanka and you will see them soon."

[Verse Locator](#)

नख दम्ष्ट्र आयुधान् वीरान् सिंम्ह शार्दूल विक्रमान् ।
वानरान् वानर इन्द्र आभान् क्षिप्रम् द्रक्ष्यसि समतान् ॥ ५-६८-२६

26. **drakSyasi** = you can see; **kSipram** = soon; **viiraan vaanaraan** = the valiant monkeys; **nakha damSTra aayudhaan** = with their claws and tusks as weapons; **simha shaarduula vikramam** = having the prowess of lions and tigers; **vaaraNendra bhaan** = looking like lordly elephants; **samgataan** = coming together.

"You can see soon those valiant monkeys, with their claws and tusks as weapons, having the prowess of lions and tigers and looking like lordly elephants, coming here together'."

शैल अम्बुदन् निकाशानाम् लन्का मलय सानुषु ।
नर्दताम् कपि मुख्यानाम् अचिरात् शोष्यसे स्वनम् ॥ ५-६८-२७

27. shroSyasi = you will hear; achiraat = within a short time; svanam = the sound; kapi mukhyanaam = of the excellent of monkeys; nardataam = resonating; laN^kaa malaya saanuSu = on the mountain-peaks of Mount Malayaa in Lanka; shail ambudan nikaashaanaam = like mountains and clouds.

"You will hear within a short time, the clamour of the excellent of monkeys resonating like a mountains and clouds, on the peaks of Mount Malaya in Lanka'."

[Verse Locator](#)

निवृत्त वन वासम् च त्वया सार्धम् अरिम् दमम् ।
अभिषिक्तम् अयोध्यायाम् क्षिप्रम् द्रक्ष्यसि राघवम् ॥ ५-६८-२८

28. drakSyasi = you will see; raaghavam = Rama; arim damam = the annihilator of enemies; nivR^itta vana vaasam = returned from his exile; abhiShiktam = and getting; anointed to the crown; ayodhyayaam = in Ayodhya; tvayaa saridham = along with you; kShipram = soon.

"You will see Rama, the annihilator of enemies, returning from exile, and getting anointed to the crown in Ayodhya, along with you soon'."

[Verse Locator](#)

ततो मया वाग्भिः अदीन भाषिणी ।
शिवाभिः इष्टाभिः अभिप्रसादिता ।
जगाम शान्तिम् मम मैथिल आत्मजा ।
तव अपि शोकेन तथा अभिपीडिता ॥ ५-६८-२९

29. tataH = thereafter; tava shokena api = though tormented with thought of your sorrow too; abhipiiDitaa = the tormented; maithila aatmajaa = Seetha; abhiprasaadita = was soothened; mayaa = by me; adiina bhaaShiNii = through comforting words spoken; mama vaagbhiH = and by my words; shiivaabhiH = which were well disposed; iSTaabhiH = and agreeable; jagaama = obtained; shaantim = peace of mind.

"Thereafter, soothened by me with comforting, well-disposed and agreeable words, Seetha, though tormented with thought of your grief, obtained peace of mind."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे अष्टषष्टितमः सर्गः

Thus completes 68th and conclusive Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

shubham bhUyAt

Verse Locator for Book V : Sundara Kanda - Book Of Beauty : Chapter 68

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14

<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>

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Book Six - Yuddha Kanda

Caveat 1: In this UTF version of Yuddha kANDa proofreading is **not yet done** properly; uploaded to examine the experimental transposal of fonts to UTF-8 encoding.

Caveat 2: Some paragraphs in pratipadArtha and tAtparya sections will appear in **RED** colour, which has no special meaning, but color tags have overspread them while transposing to UTF fonts.

These will be corrected soon. Please bear with us...

Contents

1 : Rama appreciates Hanuma and embraces him	sarga/chapter
2 : Sugreeva comforts Rama	sarga/chapter
3 : Rama requests Hanuma to describe Lanka in detail	sarga/chapter
4 : Rama fixes an auspicious hour for the departure	sarga/chapter
5 : Sri Rama recollects the lotus-eyed Seetha	sarga/chapter
6 : Ravana calls a meetings of his ministers	sarga/chapter
7 : The demons inspire Ravana	sarga/chapter
8: All demons eulogising their strengths	sarga/chapter
9 : Vibhishana speak words of morality	sarga/chapter
10 : Vibhishana advises Ravana to restore Seetha to Rama	sarga/chapter
11 : Ravana goes again to the assembly hall	sarga/chapter
12 : Ravana instructs Prahasta to defend Lanka	sarga/chapter
13 : Mahaparsva's advise to Ravana	sarga/chapter
14 : Vibhishana informs about the power of Rama's arrow	sarga/chapter
15 : Indrajit criticizes Vibhishana	sarga/chapter
16 : Ravana refuses to hear the words of Vibhishana	sarga/chapter
17 : Vibhishana reaches Rama's places	sarga/chapter
18 : Vibhishana joins as an associate in Rama's side	sarga/chapter
19 : Vibhishana seeks refuge at the feet of Rama	sarga/chapter
20 : Ravana sends Shuka to Sugreeva as an ambassador	sarga/chapter

21 : Rama becomes angry at the ocean	sarga/chapter
22 : Sea-god advices Rama with joined palms to build a bridge	sarga/chapter
23 : Rama explains to Lakshmana the various portents	sarga/chapter
24 : Rama orders for release of Suka	sarga/chapter
25 : Suka explains the strength of the enemy's army to Ravana	sarga/chapter
26 : Ravana enquires about the various monkey leaders	sarga/chapter
27: Sharana describes the individual strength of the army	sarga/chapter
28: Shuka enumerates the enemies	sarga/chapter
29: Ravana reprimands Shuka and Sarana	sarga/chapter
30: Ravana dispatches Sardula the demon-spy	sarga/chapter
31: Rama enters Lanka at Suvela Mountain	sarga/chapter
32: Seetha sees the illusory head and bow	sarga/chapter
33: Sarama restores confidence to Seetha	sarga/chapter
34: Sarama consoles Seetha	sarga/chapter
35: Seetha asks Sarama about Ravana's decision	sarga/chapter
36: Ravana abuses Malyavan	sarga/chapter
37: Vibhishana sends spies into Lanka	sarga/chapter
38: Rama decides to stay on Suvela mountain	sarga/chapter
39: Rama and others see the charming garden on Suvela mountain	sarga/chapter
40: On seeing Ravana Sugreeva bounces on him	sarga/chapter
41: Rama sends Angada to Ravana	sarga/chapter
42: Ravana commands his army to commence combat	sarga/chapter
43: The duels arose between the monkeys and demons	sarga/chapter
44: Indrajit comes back in an invisible form	sarga/chapter
45: Two scions of Raghu dynasty fall on the ground	sarga/chapter
46: Ravana applauds his son for his daring act	sarga/chapter
47: Seetha's anguish about Rama and Lakshmana	sarga/chapter
48: Trijata reassures Seetha	sarga/chapter
49: Vibhishana approaches Rama	sarga/chapter
50: Garuda the King of Birds appears	sarga/chapter
51: Dhumraksha enters the battle field	sarga/chapter

52: Dhumraksha along with army attacks the monkeys	sarga/chapter
53: Ravana sends Vajradamstra	sarga/chapter
54: Vajradamstra shows terror among the monkeys	sarga/chapter
55: Ravana next sends Akampana	sarga/chapter
56: Akampana enters the battle-field	sarga/chapter
57: Ravana asks Prahasta to go to the battle	sarga/chapter
58: Vibhishana explains the prowess of Prahasta	sarga/chapter
59: Ravana himself appears on the battle-front	sarga/chapter
60: Ravana sends demons to wake up Kumbhakarna	sarga/chapter
61: Rama enquires about Kumbhakarna	sarga/chapter
62: Kumbhakarna enters the abode of Ravana	sarga/chapter
63: Kumbhakarna reassures Ravana	sarga/chapter
64: He advises Kumbhakarna	sarga/chapter
65: Kumbhakarna rebukes Mahodara	sarga/chapter
66: Angada reassures the monkeys to return to the battle	sarga/chapter
67: Kumbhakarna was slain in battle	sarga/chapter
68: Ravana's grief over the deaths	sarga/chapter
69: Death of Narantaka	sarga/chapter
70: Hanuma kills Trishira	sarga/chapter
71: Lakshmana kills Atikaya	sarga/chapter
72: Ravana's grief over Atikaya's death	sarga/chapter
73: Rama and Lakshmana fell unconscious	sarga/chapter
74: Hanuma's journey to Himalayas	sarga/chapter
75: The battle resumes	sarga/chapter
76: Sugreeva kills Kumbha	sarga/chapter
77: Kumbha's brother, Nikumbha faces the battle	sarga/chapter
78: Ravana orders Makaraksha	sarga/chapter
79: Makaraksha challenges Rama to fight with him	sarga/chapter
80: Ravana instructs Indrajit to enter the battle field.	sarga/chapter
81: Indrajit places illusory live image of Seetha	sarga/chapter
82: Hanuma Leads the monkey army	sarga/chapter

83: Seetha has been killed by Indrajit	sarga/chapter
84: Vibhishana tells the secret of conjuring trick	sarga/chapter
85: Rama sends Lakshmana to kill Indrajit	sarga/chapter
86: Indrajit enters the battle-field again	sarga/chapter
87: Indrajit's harsh words to Vibhishana	sarga/chapter
88: A fierce battle starts between Lakshmana and Indrajit	sarga/chapter
89: Vibhishana destroys many demons	sarga/chapter
90: Indrajit's horse was killed	sarga/chapter
91: Lakshmana and others were treated by Sushena	sarga/chapter
92: Ravana feels distressed over his son's death	sarga/chapter
93: Rama destroys the troops of demons	sarga/chapter
94: The female-demons lament over the death of their kith and kin	sarga/chapter
95: Ravana fights fiercely with monkeys	sarga/chapter
96: Sugreeva kills Virupaksha	sarga/chapter
97: Sugreeva kills Mahodara	sarga/chapter
98: Angada kills Mahaparsva	sarga/chapter
99: The battle between Rama and Ravana	sarga/chapter
100: Ravana runs away from the battle-field	sarga/chapter
101: Hanuma brings mountain with life giving herbs	sarga/chapter
102: Ravana gets severely hurt	sarga/chapter
103: Ravana's charioteer carries away Ravana in the chariot	sarga/chapter
104: Ravana re-approached the battle-field	sarga/chapter
105: Sage Agastya's advice	sarga/chapter
106: Rama spoke to Matali	sarga/chapter
107: Rama and Ravana perform a fierce battle	sarga/chapter
108: Rama kills Ravana	sarga/chapter
109: Rama directs Vibhishana to perform the obsequies to Ravana	sarga/chapter
110: All the consorts of Ravana lament	sarga/chapter
111: Madodari laments on Ravana's death	sarga/chapter
112: Vibhishana's installation	sarga/chapter
113: Hanuma informs Seetha about Rama's victory	sarga/chapter

114: Vibhishana brings Seetha to Rama	sarga/chapter
115: Rama disowns her and asks her to seek shelter elsewhere.	sarga/chapter
116: Seetha's taunting reply to Rama	sarga/chapter
117: Gods reach Lanka and approach Rama	sarga/chapter
118: The fire-god appears in person from the burning pyre	sarga/chapter
119: Lord Shiva informs Rama about his father	sarga/chapter
120: Indra's boon to Rama	sarga/chapter
121: Rama prepares to leave for Ayodhya	sarga/chapter
122: Rama along with Lakshmana and Seetha ascend the aerial car	sarga/chapter
123: Rama shows to Seetha the places	sarga/chapter
124: Rama lands at Sage Bharadwaja hermitage	sarga/chapter
125: Hanuma informs Bharata about Rama's return	sarga/chapter
126: Hanuma recounts to Bharata about Rama in the forest	sarga/chapter
127: Bharata commands for the reception of Rama in the City of Ayodhya	sarga/chapter
128: Sri Rama pattabhishekam	sarga/chapter

Here concludes the sixth book Yuddha Kanda, in Valmiki Ramayana.

[Back to main Index](#)



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 1 Verses converted to UTF-8, Nov 09

Introduction

Rama appreciates Hanuma and embraces him after hearing his report. Rama was gladdened that Hanuma did something worthy of a noble servant. Then, Rama reflected upon the problem of how to cross the ocean.

[Verse Locator](#)

श्रुत्वा हनुमतो वाक्यम् यथावद्विभाषितम् ।
रामः प्रीतिसमायुक्तो वाक्यमुत्तरमब्रवीत् ॥ ६-१-१

1. **priitisamaayuktaH** = touched with joy; **shrutvaa** = to hear; **vaakyam** = the words; **yathaavat** = rightly; **humanumataH** = Hanuman; **raamaH** = Rama; **abraviit** = spoke; **vaakyam** = (these) words; **uttaram** = in reply.

Touched with joy to hear the words rightly spoken by Hanuman, Rama replied as follows: -

[Verse Locator](#)

कृतम् हनुमता कार्यम् सुमहद्भुवि दुर्लभम् ।
मनसापि यदन्येन न शक्यम् धरणीतले ॥ ६-१-२

2. **sumahat** = "a very outstanding; **kaaryam** = work; **durlabham** = the most arduous; **bhuvi** = in the world; **kR^itam** = has been done; **hanumataa** = by Hanuman; **yat** = which; **na shakyam** = could not be achieved; **manasaapi** = even in thought; **anyena** = by another; **dharaNiitale** = on the surface of this earth"

"A very outstanding work, the most arduous in the world has been done by Hanuman, which could not be carried out even in thought by any other on the surface of this earth."

[Verse Locator](#)

न हि तम् परिपश्यामि यस्तरेत महोदधिम् ।
अन्यत्र गुरुडाद्यायोरन्यत्र च हनूमतः ॥ ६-१-३

3. **na paripashyaamihi** = Indeed; I cannot perceive; **tam** = as such; **anyatra** = anyone other than garuDaat = Garuda (chief of the feathered race and vehicle of Lord Vishnu); **vaayoH** = wind-god; **anyatracha** = and anyone other than; **hanuumataH** = Hanuman; **yaH** = who; **tareta** = can cross; **mahodadhim** = the great sea."

"Indeed, I cannot perceive as such anyone other than Garuda (chief of the feathered race and vehicle of Lord Vishnu), wind- god and Hanuman, who can cross the mighty ocean."

[Verse Locator](#)

देवदानवयक्षाणाम् गन्धर्वोऽगरक्षसाम् ।

अप्रधृष्याम् पुरीम् लङ्काम् रावणेन सुरक्षिताम् ॥ ६-१-४

प्रविष्टः सत्त्वमाश्रित्य जीवन्को नाम निष्क्रमेत् ।

4. **konaama** = "who; **nishhkramet** = can return; **jiivan** = alive; **praviishhTaH** = having entered (once); **aashritya** = taking refuge; **sattvam** = in self-command; **laN^kaam puriim** = the city of Lanka; **apradhR^shhyaam** = which is unconquerable; **devadaanava yakshhaaNaam** = by gods;demons; and **yakshas;gandharvoraga rakshhasaam** = and even by Gandharvas; Nagas and ogres; **surakshhitaam** = and well under the custody; **raavaNena** = of Ravana?"

"Who can return alive, having entered (once) taking refuge only in self- command, the city of Lanka, which is unconquerable by gods demons and Yakshas and even by Gandharvas, Nagas and ogres and well under the custody of Ravana?"

[Verse Locator](#)

को विशेत्सुदुराधर्षाम् राक्षसैश्च सुरक्षिताम् ॥ ६-१-५

यो वीर्यबलसम्पन्नो न समः स्याद्धनूमतः ।

5. **kaH** = "who; **vishat** = can enter; (that citadel); **suduuradharshhaam** = which is exceedingly dangerous to be attacked; **surakshhitaam** = and which is strongly protected; **raakshhasaH** = by ogres; **na syaat** = unless; **yaH** = whoever (he); **viirya bala sampannaH** = is richly endowed with vigour and strength; **samaH** = like; **hanuumataH** = Hanuman?"

"Who is able to capture that citadel, by assault, that is exceedingly dangerous to be attacked and which is powerfully guarded by ogres, but one whose courage and valour are equal to Hanuman's?"

[Verse Locator](#)

भृत्यकार्यम् हनुमता सुग्रीवस्य कृतम् महत् ॥ ६-१-६

एवम् विधाय स्वबलम् सदृशम् विक्रमस्य च ।

6. **mahat** = "a great; **bR^itya kaaryam** = act of service; **kR^ityam** = has been done; **hanumataa** = by Hanuman; **sugriivasya** = to Sugriva; **evam** = thus; **vidhaaya** = by exhibiting; **svabalam** = his strength; **sadR^isham** = worthy; **vikramasya** = of his pace."

"A great act of service has been done by Hanuman to Sugriva thus by exhibiting his strength corresponding to his pace."

[Verse Locator](#)

यो हि भृत्यो नियुक्तः सन् भर्त्रा कर्मणि दुष्करे ॥ ६-१-७

कुर्यात्तदुनुरागेण तमहुः पुरुषोत्तमम् ।

7. **aahuH** = (they) speak; **tam** = of him; **purushhottamam** = as the best of servants; **yaH** = who; **niyuktaH san** = when entrusted; **bhartraa** = by his master; **karmaNi** = with a duty; **dushhkare** = difficult to perform; **bhrutyah** = the servant; **kuryaat** = does; **tat** = it; **anuraageNa** = with a passion."

"That servant to whom his master entrusts a difficult task and who performs it with zeal is said to be a superior person."

[Verse Locator](#)

यो नियुक्तः परम् कार्यम् न कुर्यान्नऋपतेः प्रियम् ॥ ६-१-८

भृत्यो युक्तः समर्थश्च तमाहुर्मध्यम् नरम् ।

8. aahuH = (they) speak; tam = of him; madhyamam naram = as a mediocre man; yaH = which; bhr^ityaH = though qualified; samarthaHcha = and capable; na kuryaat = does not perform; param = superior; kaaryam = work; priyam = liked; nR^ipate = by the king."

"The one who is ready and capable but who yet does no more than his master extracts from him is called a mediocre person."

[Verse Locator](#)

नियुक्तो नृपतेः कार्यम् न कुर्याद्यः समाहितः ॥ ६-१-९
भृत्यो युक्तः समर्थश्च तमाहुः पुरुषधमम् ।

9. aahuH = (they) speak; tam = of him; purushhaadhamam = as the lowest of men; yaH = which; bhr^ityuH = servant; niyuktaH = when entrusted; yuktaH = though qualified; samarthaHcha = and capable; na karyaat = does not accomplish; kaaryam = the work; nR^ipateH = of the king; samaahitaH = as directed."

"The one who is well and able and yet does not carry out the instructions of his master as directed is said to be the least of men ."

[Verse Locator](#)

तन्नियोगे नियुक्तेन कृतम् हनूमता ॥ ६-१-१०
न चात्मा लघताम् नीतः सुग्रीवश्चापि तोषितः ।

10. tat = "for that reason; kR^ityam = the work; kR^itam = was done; hanuumataa = by Hanumanta; niyuktaam = when entrusted; niyoge = with duty (of search for Sita). Laghutaam = diminution; na niitaH = was not brought; aatmaa = to his own self; sugriivashchaapi = and Sugriva too; toshhitaH = was delighted."

"Through the discovery of Sita's retreat by this faithful messenger, Hanuman has fulfilled the task entrusted to him unfalteringly to the satisfaction of Sugriva and hence there was no diminution to his self."

[Verse Locator](#)

अहम् च रघवंशश्च लक्ष्मणश्च महाबलः ॥ ६-१-११
वैदेह्या दर्शनेनाद्य धर्मतः परिरक्षिताः ।

11. darshanena = "by the finding; vaidehyaaH = of Sita; raghuvamshashcha = the Raghu dynasty; lakshmaNashcha = and Lakshmana; mahaabalaH = who is endowed with great strength; parirakshhitaH = have been saved; adya = today; dharmataH = rightly."

"By finding out Sita, the Raghu dynasty as well as myself and the valiant Lakshmana too, have been rightly saved today."

[Verse Locator](#)

इदम् तु मम दीनस्य मनो भूयः प्रकर्षति ॥ ६-१-१२
यदिहास्य प्रियाक्ष्यातुर्न कुर्मि सदृशम् प्रियम् ।

12. tu = "but; prakarshhati = it squeezes; mama = my; manaH = conscience; bhuuyaH = further; diinasya = hopeless as I am; idam = (to think) that; yat na kurmi = I can not do; priyam = a pleasant act; sadR^isham = worthy; asyam = of Hanuman; priyaaakhyaatuH = who has informed me these good tidings."

"But it squeezes my conscience further, hopeless as I am, to think that I am not able to do a pleasant act befittingly to the bearer of these good tidings."

[Verse Locator](#)

एष सर्वस्वभूतस्तु परिष्वङ्गो हनुमतः ॥ ६-१-१३

मया कालमिमम् प्राप्य दत्तस्तस्य महात्मनः ।

13. **eshhaH** = aalingaH = "this embrace; **sarvasya bhuutaH** = which is all that I can call really my possession; **praapya** = obtained; **imam kaalam** = in these present circumstances; **dattaH** = is offered; **mayaa** = by me; **tasya mahaatmanaH** = to such high soled; **hanuumataH** = Hanuman."

"Let me at least embrace this magnanimous Hanuman since in the present circumstances, this is all that is easily obtained from me."

[Verse Locator](#)

इत्युक्त्वा प्रीतिहृष्टाङ्गो रामस्तम् परिष्वजे ॥ ६-१-१४

हनुमन्तम् कृतात्मानम् कृद्धितवाक्यमुपागतम् ।

14. **uktvaa** = uttering; **iti** = thus; **raamaH** = Rama; **priiti hR^ishhTaangaH** = whose limbs were thrilled with joy; **parishhasvaje** = embraced; **tam hanuumantam** = that Hanuman; **kR^itaatmaanam** = who had mastered his mind; **upaagatam** = (and) who had come; **kR^ita vaakyam** = having carried out his word.

Thus saying, Rama vibrating with joy, clasped Hanuman in his arms who, master of himself, his mission fulfilled, had returned.

[Verse Locator](#)

ध्यात्वा पुनरुवाचेदम् वचनम् रघुसत्तमः ॥ ६-१-१५

हरीनामीश्वरस्यापि सुग्रीवस्योपशृण्वतः ।

15. **dhyaatvaa** = Reflecting (for a while); **raghusattamaH** = Rama (the great scion of Raghus); **punaH** = again; **uvaacha** = spoke; **idam vachanam** = these words; **sugriivasya** = Sugriva; **iishvarasya** = the ruler; **hariiNaam** = of monkeys; **upashR^iNvataH** = listening attentively.

After reflecting a while, Rama the great scion of Raghus, again spoke as follows, Sugriva the ruler of monkeys too listening attentively.

[Verse Locator](#)

सर्वथा सुकृतम् तावत्सीतायाः परिमार्गणम् ॥ ६-१-१६

सागरम् तु समासाद्य पुनर्नष्टम् मनो मम ।

16. **parimaargeNam** = "the search; **siitaayaaH** = for Sita; **taavat** = is so much; **sukR^itam** = well done; **sarvathaa** = in all ways. tu = But; **mama manaH** = my mind; **punaH** = is once more; **nashhTam** = lost; **samasaadya** = on duly reaching; **saagaram** = the ocean."

"The search for Sita has been performed so much well in all ways. But my mind gets dejected once more, when I behold this vast ocean."

[Verse Locator](#)

कथम् नाम समुद्रस्य दुष्पारस्य महाम्भसः ॥ ६-१-१७

हरयो दक्षिणम् पारम् गमिष्यन्ति समागताह् ।

17. **katham** = "how; **harayaH** = (these) monkeys; **samaagataH** = put together; **gamishhyanti** = can obtain; **dakshhiNam** = the southern; **paaram** = bank; **samudrasya** = of the ocean; **dushhpaarasya** = which is difficult to cross; **mahaambhasaH** = and which contains voluminous water?"

How can these monkeys put together will reach the southern bank of the ocean, which is so difficult to cross and which contains voluminous water?"

[Verse Locator](#)

यद्यप्येष तु वृत्तान्तो वैदेह्या गदितो मम ॥ ६-१-१८
समुद्रपारगमने हरीणाम् किमिहोत्तरम् ।

18. gaditoyadyapi = "even though informed; mama = to me; eshhaH = this; vR^ittaantaH = result; vaidehyaaH = by Sita; kim = what is; uttaram = the answer; samudrapaaragamane = to the crossing of ocean; hariiNaam = by the monkeys?"

"Having received the tidings of Sita, what can now be done to take the monkeys to the farther side the sea?"

[Verse Locator](#)

इत्युक्त्वा शोकसम्भ्रान्तो रामह् शत्रुनिबर्हणः ॥ ६-१-१९
हनूमन्तम् महाबाहुस्ततो ध्यानमुपागमत् ।

19. iti = thus; uktvaa = speaking; hanunmantam = to Hanumanta; raamaH = Rama; shatrunibarhaNaH = the destroyer of enemies; mahaabaahuH = and the mighty armed; shoka sambhraantaH = was perplexed with anguish; upaagamat = (then) became; dhyaanam = thoughtful."

Thus speaking to Hanuman, Rama the destroyer of enemies and the mighty armed, was filled with apprehension and then became absorbed in thought.

इति वाल्मीकि रामायणे आदि काव्ये युद्ध काण्डे प्रथमः सर्गः

Thus completes 1st chapter in the YuddhaKanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 1

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 2 Verses converted to UTF-8, Nov 09

Introduction

Sugreeva comforts Rama, who is tormented with grief, asking him to keep away from apprehensive mind and to think of ways and means to cross the ocean.

[Verse Locator](#)

तम् तु शोकपरिद्यूनम् रामम् दशरथात्मजम् ।
उवाच वचनम् श्रीमान् सुग्रीवह् शोकनाशनम् ॥ ६-२-१

1. **shriimaan** = the glorious; **sugriivaH** = Sugreeva; **uvaacha** = spoke; **shokanaashanam** = (these) grief-removing; **vachanam** = words; **tu** = then; **tam raamam** to that Rama; **dasharathaاتمजम्** = the son of Dasaratha; **shokaparidyuunam** = felt miserable by grief.

The glorious Sugreeva made the following reply, which was intended to expel his grief, to Rama the son of Dasaratha who felt miserable with anguish.

[Verse Locator](#)

किम् त्वया तप्यते वीर यथान्यः प्राकृतस्तथा ।
मैवम् भूस्त्यज सतापम् कृतघ्न इव सौहृदम् ॥ ६-२-२

2. **viira** = "Oh; hero! **Kim** = why; **tapyate** = is it lamented; **tvayaa** = by you; **tathaa** = thus; **yathaa** = as; **anyaH** = any other; **prakR^itaH** = ordinary man? **maa bhuuH** = do not be(sorrowful); **evam** = like this; **tyaja** = abandon; **santaapam** = grief; **sauhR^idam iva** = as abandoning friendship; **kR^itaghnaH** = by an ungrateful man.

"Oh, hero! Why are you lamenting thus, as any other ordinary man? Do not be sorrowful like this. Abandon your grief, as an ungrateful man abandons friendship."

[Verse Locator](#)

सन्तापस्य च ते स्थानम् न हि पश्यामि राघव ।
प्रवृत्तामुपलब्धायाम् ज्ञाते च निलये रिपोः ॥ ६-२-३

3. **pravR^ittau** = "As the information (about Seetha); **upalabdhaayaam** = has been procured; **na pashyaami hi** = I do not indeed see; **sthaanam**; any scope for; **te** = your; **santaapasya** = grief; **raaghava** = Oh; Rama!"

"As the information about Seetha has since been gathered, I do not indeed see any scope for your grief Oh, Rama!"

[Verse Locator](#)

मतिमान् शास्त्रवित्प्राज्ञः पण्डितश्चासि राघव ।

त्यजेमाम् प्राकृताम् उद्धिं कृतात्मेवार्थदूषणीम् ॥ ६-२-४

4. raaghava = "Oh; Rama! asi = you are; matimaan = a wise man; shaastravit = a knower of sacred works; praajJNaH = an intellectual; paNDitashchaasi = and a learned man; tyaja = give up; imam = these; prakR^itaam = ordinary; buddhim = conjectures; arthaduushhiNiim buddhim iva = like giving up conjectures which spoil the purpose; kR^itaatmaa = by one whose spirit is disciplined."

"Oh, Rama! You are a wise person, a knower of sacred works, an intellectual and a learned man. Give up these ordinary apprehensions like a man whose spirit is disciplined gives up ideas which spoil the purpose."

[Verse Locator](#)

संद्रम् लङ्घयित्वा तु महानक्रसमाकुलम् ।

लङ्कामारोहयिष्यामो हनिष्यामश्च ते रिपुम् ॥ ६-२-५

5. aarohayishhyaamaH = "we shall make our way up; laN^kaam = to Lanka; laN^ghayitvaa = by crossing; samudram = the ocean; mahaa nakra samaakulam = which is filled with large crocodiles; hanishhyaamashcha = we shall destroy; te = your; ripum = enemy."

"We shall make our way up to Lanka, by crossing the ocean filled with large crocodiles. We shall destroy your enemy."

[Verse Locator](#)

निरुत्साहस्य दीनस्य शोकपर्याकुलात्मनः ।

सर्वार्था व्यवसीदन्ति व्यसनम् चाधिगच्छति ॥ ६-२-६

6. sarvaarthaaH = "All actions; vyavasiindanti = get dissipated; nirutsaahasya = by a non-enthusiastic person; diinasya = a depressed individual; shoka paryaakulaatmanaH = and a person disturbed with grief; adhigachchhati = (such a person) obtains; vyasanamaH = troubles too."

"All action get dissipated by a person who is non-enthusiastic, depressed and disturbed with grief. Such a person gets into troubles too."

[Verse Locator](#)

इमे शूराः समर्थाश्च सर्वतो हरियूथपाः ।

त्वत्प्रियार्थम् कृतोत्साहाः प्रवेष्टुमपि पावकम् ॥ ६-२-७

एषाम् हर्षेण जानामि तर्कश्चापि दृढो मम ।

7. ime = "These; hariyuuthapaaH = leaders of monkey troops; shuuraah = are gallant; samarthaashcha = and efficient; sarvataH = in every way; kR^itotsaahaaH = they are made of enthusiasm; praveshhTum api = even to enter; paavakam = a fire; tvatpriyaartham = for your sake; jaanaami = I know; eshaam = this; harshheNa = from their joy; mama = my; tarkashchaapi = reasoning also; dR^iDhaH = is strong."

"These leaders of monkey squads are gallant and efficient in all ways. They are enthusiastic even to enter a fire for your sake. I understand this from their joy and my reasoning too is sound."

[Verse Locator](#)

विक्रमेण समानेष्ये सीताम् हत्वा यथा रिपुम् ॥ ६-२-८

रावनम् पापक्रमाणम् तथा त्वम् कर्तुमर्हसि ।

8. **tvam** = you; **arhasi** = ought; **kartum** = to act; **yathaa tathaa** = in every way that; **samaaneshhye** = I may be able to get back; **siitaam** = Seetha; **hatvaa** = after destroying; **vikrameNa** = by an attack; **ripum** = the enemy; **raavaNam** = Ravana; **paapakarmaaNam** = of sinful deeds.

"You ought to act in every way that I may be able to get back Seetha, after destroying by an attack the enemy Ravana of sinful deeds."

[Verse Locator](#)

सेतुत्र यथा बद्धयेथा पश्येम ताम् पुरीम् ॥ ६-२-९

तस्य राक्षसराजस्य तथा त्वम् कुरु राघव ।

9. **tvam** = "You; **kuru** = take steps; **yathaa tathaa** = in such a way; **setuH** = (that) a bridge; **badhyet** = is constructed; **atra** = here; **pashyema** = and we behold; **taam** = that; **puriim** = city; **tasya** = of that; **raakshasa raajasya** = king of ogres; **raaghava** = Oh; Rama!"

"You take steps in such a way that a bridge is constructed across the sea and we reach that city of the king of ogres."

[Verse Locator](#)

दृष्ट्वा ताम् हि पुरीम् लङ्काम् त्रिकूटशिखरे स्थिताम् ॥ ६-२-१०

हतम् च रावणम् उद्धे दर्शनादवधारय ।

10. **avadhaaraya** = "be certain; **raavaNam** = that Ravana; **hatam** = is killed; **darshanaat** = as soon as he is seen; **yuddhe** = in combat; **dr^ishhTvaa** = and on our beholding; **taam** = that; **laN^kaam puriim** = city of Lanka; **sthitaam** = standing; **trikuuTa shikhare** = on the peak of Trikuta mountain.

"Be certain that Ravana is killed, once he is seen in a battle and on our seeing that city of Lanka standing on a peak of the Trikuta Mountain."

[Verse Locator](#)

अबद्ध्वा सागरे सेतुम् घोरे च वरुणालये ॥ ६-२-११

लङ्का न मर्दितुम् शक्या सेन्द्रैरपि सुरासुरैः ।

11. **abaddhvaa** = without building; **setum** = a bridge; **saagare** = across the sea; **ghore** = the dreadful; **varuNaalaye** = abode of Varuna (the god of water); **laN^kaa** = Lanka; **na shakyya** = cannot be; **marditum** = crushed; **suraasuraiH api** = even by gods and demons; **sendraiH** = including Indra.

"Without building a bridge across the sea, the dreadful abode of Varuna (the god of water), Lanka cannot be defeated even by gods and demons including Indra."

[Verse Locator](#)

सेतुर्बद्धः समुद्रे च यावल्लङ्कासमीपतः ॥ ६-२-१२

सर्वम् तीर्णम् च मे सैन्यम् जितमित्युपधारय ।

इमे हि समरे वीरा हरयः कामरूपिणः ॥ ६-२-१३

12;13. **upadhaaraya** = "Understand that; **yaavat** = when; **me sarvam sainyam** = the whole of my army; **tiirNam** = crosses(the sea); **setuH** = (as) a bridge; **baddhaH** = is built; **samudre** = across the sea; **laN^kaa samiipataH** = at eh vicinity of Lanka; **jitam** = (they will come out) victorious; **ime** = these; **harayaH** = monkeys; **kaamarupeNa** = who are capable of assuming any form at will; **viiraaH hi** = are indeed heroic; **samare** = in battle."

"Know that when the whole of my army crosses the sea as a bridge is built across it, they will come out victorious, because these monkeys who are able to change their form at will are

तदलम् विक्लबाम् बुद्धिम् राजन् सर्वार्थनाशनीम् ।
पुरुषस्य हि लोकेऽस्मिन् शोकः शौर्यापकर्षणः ॥ ६-२-१४

14. tat = "therefore; alam = (be) enough; viklabaam = of apprehensive; buddhim = min; sarvaarthaa naashaniim = which destroys all purposes; shokaH = (because) grief; asmin loke = in the world; shaurya apakarshhaNaH = diminishes the valor; purushhasya = of a man; raajam = Oh king!"

"Therefore, take away your apprehensive mind, which destroys any enterprise for grief in this world diminishes the might of a man, Oh king!"

यत्तु कार्यम् मनुष्येण शौण्डीर्यमवलम्ब्यताम् ।
तदलम्करणायैव कर्तुर्भवति सत्वरम् ॥ ६-२-१५

15. avalambyataam = "cling to; kaaryam tu = the practice of; shauNDiiryam = boldness; yat = which (is to be shown); manushhyeNa = by a man; tat = It; bhavati = will produce; alamkaraNaayaiva = competence truly; kartuH to the doer; satvaram = quickly."

❖Cling to the practice of boldness, ought to be resorted to by a man. It will produce competence without doubt to the doer quickly."

अस्मिन् काले महाप्राज्ञ् सत्त्वमातिष्ठ ते जसा ।
शूराणाम् हि मनुष्याणाम् त्वद्विधानाम् महात्मनाम् ॥ ६-२-१६
विनष्टेवा रनस्ते वाशोकः सर्वार्थनाशनः ।

16. aatishhTa = prevail upon; sattvam = the strength; tejasaa = with alertness; asmin = at this; kaale = moment; mahaapraajJN = Oh; highly intelligent prince!; shokaH = grief; vinashhTe vaa = for something lost; pranashhTeva = or destroyed; sarvaarthaa naashanaH = defeats all the purposes; shuuraaNaaam = for heroes; mahaatmanaam = and magnanimous; manushhyaaNaam = men; tvadvidhaanaam = like you."

"Prevail upon the strength with alertness at this moment, Oh highly intelligent prince! Grief for something lost or destroyed consumes all resources of even the strong and magnanimous men like you."

तत्त्वम् बुद्धिमताम् श्रेष्ठह् सर्वशास्त्रार्थकोविदः ॥ ६-२-१७
मद्विधैः सचिवैः सार्धमरिम् जेतुम् समर्हसि ।

17. shreshhTaH = (you are the) foremost; buddhimataam = among the intelligent; sarva shaastra kovidaH = the knower of all sacred texts; tat = hence; tvam = you; samarhasi = ought to; jetum = defeat; arim = the enemy; sachivaiH saardham = in conjunction with friends; madvidhaiH = like me.

"You are the foremost among the intelligent and the knower of all sacred texts. Hence, you ought to defeat the enemy, with allies like me."

न हि पश्याम्यहम् कम् चित्रिषु लोकेषु राघव ॥ ६-२-१८

गृहीतधनुषो यस्ते तिष्ठे दभिमुखो रणे ।

18. **aham** = I; **na pashyaamihi** = do not indeed see; **kamchit** = any one; **yaH** = who; **tishhThet** = stands; **abhimukhe** = face to face; **raNe** = on a battle field; **raNe** = on a battle field; **te** = against you; **trishhu lokeshhu** = in the three worlds; **gR^ishiita dhanushhaH** = (when you have) seized a bow; **raaghava** = Oh; Rama!

"I do not indeed see any one who can withstand you in a battle filed in the three worlds, when you are armed with a bow, Oh Rama!"

[Verse Locator](#)

वानरेषु समासक्तम् न ते कार्यम् विपत्स्यते ॥ ६-२-१९

अचिराद्द्रक्ष्यसे सीताम् तीर्त्वा सागरमक्षयम् ।

19. **te kaaryam** = your work; **samaasaktam** = duly entrusted; **vaanaresshu** = to the monkeys; **na vipatsyate** = will not be spoiled; **drakshhyase** = you shall behold; **siitaam** = Seetha; **achiraat** = before long; **tiirtvaa** = by crossing; **saagaram** = the sea; **akshhayam** = which is imperishable.

"You work duly entrusted to the monkeys will not be spoiled. You shall behold Seetha era imperishable sea."

[Verse Locator](#)

तदलम् शोकमालम्ब्य क्रोधमालम्ब भूपते ॥ ६-२-२०

निश्चेष्टाह् क्षत्रिया मन्दाः सर्वे चण्डस्य बिभ्यति ।

20. **bhuupate** = Oh; **Lord of the earth!** **tat** = hence; **alam** = enough; **aalambya** = of having maintained; **shokam** = the grief; **aalamba** = maintain; **krodham** = wrath (on your enemy); **kshhatriyaaH** = Kshatriya as (members of warrior- tribe); **nishcheshhTaah** = who are not active; **mandaaH** = are miserable; **sarve** = all; **bibhyati** = fear; **chaNDasya** = the wrathful.

"Oh, Lord of the earth! Desist from this melancholy. Yield to your legitimate indignation. Unadventurous Kshatriyas (members of warrior-tribe) never win honor but all fear the wrathful."

[Verse Locator](#)

लङ्घानार्थम् च घोरस्य समुद्रस्य नदीपतेः ॥ ६-२-२१

सहास्माभिरिहोओपेतह् सूक्ष्मबुद्धिर्विचारय ।

21. **suukshma buddhiH** = (you with) sharp intellect; **iha** = now; **asmaabhiH saha** = along with us; **upetaH** = together; **ichaaraya** = think of; **laN^ghanaartham cha** = design to cross; **samudrasya** = the sea; **nadiipate** = the lord rivers; **ghorasya** = which is terrible.

"You with your resourceful mind, along with us together, ponder over now a design to cross the sea, the terrible Lord of rivers."

[Verse Locator](#)

लङ्घिते तत्र तैः सैन्यैर्जितमित्येव निश्चिनु ॥ ६-२-२२

सर्वम् तीर्णम् च मे सैन्यम् जितमित्यवधार्यताम् ।

22. **nishchinu** = be assured; **jitamityeva** = of having conquered; **tatra** = (once) that sea; **laN^ghite** = has been crossed; **taiH sainyaiH** = by that army; **avadhaaryataam** = It is to be understood; **jitamiti** = of having won; **sarvam** = (if) all; **me** = my; **sainyam** = forces; **tiirNam** = arrive beyond (the sea).

"Know victory to be certain, once the sea has been crossed by the army. Verily when all my forces have passed over the sea our triumph is assured!"

[Verse Locator](#)

इमे हि हरयः शूराः समरे कामरूपिणः ॥ ६-२-२३
तानरीन्विधमिष्यन्ति शिलापादपवृष्टिभिः ।

23. ime harayaH = These monkeys; shuuraaH = strong ones (as they are); samare = in battle; kaama ruupeNa = and capable of assuming any form at will; vidhamishhyantihi = will indeed blow away; taan = those; ariin = enemies; shilaapaadapa vR^ishhTibhiH = by a shower of rocks and trees.

"These monkeys, the courageous soldiers who are able to change their form at their volition, will crush their opponents with an avalanche of rocks and trees."

[Verse Locator](#)

कथम् चित्परिपश्यामि लङ्घितम् वरुणालयम् ॥ ६-२-२४
हतमित्येव तम् मन्ये युद्धे शत्रुनिबर्हण ।

24. paripashyaami = I perceive; varuNaalayam = the sea; the abode of Varuna; laN^ghitam = crossed; kathamchit = by any manner whatsoever; manye = I think; tam = that Ravana; hatamityeva = as definitely killed; yuddhe = in combat; shatrunibarhaNa = Oh; exterminator of enemies!

"Once we have crossed the sea (the abode of Varuna) by whatever the means employed, Ravana is as definitely killed in my eyes, Oh exterminator of enemies!"

[Verse Locator](#)

किमुक्त्वा बहुधा चापि सर्वथा विजया भवान् ॥ ६-२-२५
निमित्तानि च पश्यामि मनो मे सम्प्रहृष्यति ।

25. kim = what is the use; uktvaa = of speaking; bahudhaa = at length? bhavaan = you will be; vijayii = victorious man; sarvathaa = in every way; pashyaami = I see; nimittaani = good omens; me = my; manaH = mind; samprahR^ishhyati = is over-thrilled with delight."

What is the use of all these words? By all means, you will be a victorious man. I see good omens and my heard is over thrilled with joy."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्वितीयः सर्गः

Thus completes 2nd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 2

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 3 Verses converted to UTF-8, Nov 09

Introduction

On hearing the words of Sugreeva, Rama requests Hanuma to describe Lanka in detail. Hanuma gives a detailed description of Lanka as he saw it.

[Verse Locator](#)

सुग्रीवस्य वचः श्रुत्वा हेतुमत् परम अर्थवित् ।
प्रतिजग्राह काकुत्स्थो हनूमन्तम् अथ अब्रवीत् ॥ ६-३-१

1. **shrutvaa** = hearing; **hetumat** = the well-founded; **paramaarthavat** = and highly meaningful; **vachaH** = words; **sugriivasya** = of Sugreeva; **kaakutsthoH** = Rama; **pratijagraaha** = concurred with him; **atha** = (and) then; **abraviit** = spoke; **hanuumantam** = to Hanuman(as follows)

Hearing the well-founded and highly reasonable words of Sugreeva, Rama concurred with him and spoke then to Hanuma as follows:

[Verse Locator](#)

तरसा सेतु बन्धेन सागर उच्चोषणेन वा ।
सर्वथा सुसमर्थो अस्मि सागरस्य अस्य लन्घने ॥ ६-३-२

2. **asmi** = I am; **samarthoH** = competent of; **laN^ghane** = crossing; **asya saagarasya** = this ocean; **sarvathaapi** = by all means; **tapasaa** = either by austerity; **setubandhena** = or by forming a bridge; **saagarochchhoshhaNena** = or by drying up the ocean.

"I am competent of crossing this ocean by all means, either by way of austerity or by forming a bridge or by drying up the ocean."

[Verse Locator](#)

कति दुर्गाणि दुर्गाया लंकायास् तद् ब्रवीहि मे ।
ज्ञातुम् इच्छामि तत् सर्वम् दर्शनाद् इव वानर ॥ ६-३-३

3. **braviishhva** = tell; **me** = me; **durgaaNi** = citadels; **laN^kaayaaH** = in Lanka; **durgaayaaH** = are difficult of access; **vaanara** = Oh Hanuman! **ichchhaami** = I desire; **jjNaatum** = to know; **tat** = that; **darshanaadiva** = as though perceived with an eye.

"Tell me how many citadels in Lanka are difficult of access, Oh, Hanuma! I desire to know all that, as though viewed with an eye."

[Verse Locator](#)

बलस्य परिमाणम् च द्वार दुर्ग क्रियाम् अपि ।
गुप्ति कर्म च लंकाया रक्षसाम् सदनानि च ॥ ६-३-४

यथा सुखम् यथावच् च लंकायाम् असि दृष्टवान् ।

सरम् आचक्ष्व तत्त्वेन सर्वथा कुशलो हि असि ॥ ६-३-५

4;5. asi = you were; dR^ishhTavaan = the on looker; yathaa sukham = as per your convenience; yathaavachcha = exactly; parimaaNam cha = the size; balasya = of the army; dvaaradurga kriyaam api = fortification of the gates and citadels; laN^kaayaaH guptikarmacha = the way in which Lanka was guarded; sadanaani cha = and the mansions; rakshasaam = of ogres; sarvema = every thing; aachakshhva = tell; tattvena = in accordance with facts; asi hi = you are indeed; kushalaH = skilled; sarvathaa = in all ways.

"You had the opportunity to catch a glimpse of the size of the army, the fortification-details of the gates and citadels, the way in which Lanka was guarded and the various mansions of ogres. Describe everything in accordance with facts, for you are skilled in all ways."

[Verse Locator](#)

श्रुत्वा रामस्य वचनम् हनूमान् मारुत आत्मजः ।

वाक्यम् वाक्यविदाम् श्रेष्ठो रामम् पुनर् अथ अब्रवीत् ॥ ६-३-६

6. shrutvaa = hearing; raamasya = Rama's; vachanam = words; hanumaan = Hanuma; maarutaatmajaH = the son of wind-god; shreshhThah = and who was excellent; vaakyavidaam = in the art of expression; atha = forthwith; abraviit = spoke; punaH = once more; raamam = to Rama (as follows):

Hearing the words of Rama, Hanuma the son of wind-god, who was excellent in the art of expression, forthwith spoke once more to Rama as follows:

[Verse Locator](#)

श्रूयताम् सर्वम् आख्यास्ये दुर्ग कर्म विधानतः ।

गुप्ता पुरी यथा लंका रक्षिता च यथा बलैः ॥ ६-३-७

7. shruuyataam = let it be listened! aakhyaasye = I shall tell (you); sarvam = everything; yathaa = how; laN^kaa purii = the city of Lanka; guptaa = has been defended; durgakarma vidhaanataH = by the various methods of fortifications; yathaa = (and) how; rakshhitaacha = (it) has been guarded; balaiH = by the troops.

"Listen to me! I shall tell you everything-how the city of Lanka has been defended by the various methods of fortification and how it has been guarded by the troops."

[Verse Locator](#)

राक्षसाश्च यथा स्निग्धा रावणस्य च तेजसा ।

पराम् समृद्धिम् लंकायाः सागरस्य च भीमताम् ॥ ६-३-८

विभागम् च बल ओघस्य निर्देशम् वाहनस्य च ।

एवमुक्त्वा कपिश्रेष्ठः कथयामास तत्त्वित् ॥ ६-३-९

8;9. nirdeshamcha = (I shall tell You) the details; yathaa = how; raakshhaasaaH = ogres; snigdhaaH = are attached (to their king); paraam = the excellent; samR^iddhim = prosperity; laN^kaayaaH = of Lanka; tejasaa = (generated) by the glory; raavaNasya = of Ravana; bhiimataam = the awfulness; saagarasya = of the ocean; vibhaagam = the division; balaughasya = of the body of his force; vaahanasya = (and) of animals like horses and elephants (carrying his forces other than infantry); uktvaa = saying so; kapishreshhThaH = Hanuma the foremost among monkeys; tattvavit = who knew the truth; kathayaamaasa = told; evam = thus.

"I shall tell you the details of how the ogres are attached to their king, the excellent prosperity of Lanka generated by the glory of Ravana, the awfulness of the ocean, the division of

the body of his forces and of animals like horses and elephants carrying his forces other than the infantry." Saying so, Hanuma the foremost among monkeys, who knew the truth narrated as follows.

[Verse Locator](#)

प्रहृष्टा मुदिता लंका मत्त द्विप समाकुला ।
महती रथ सम्पूर्णा रक्षो गण समाकुला ॥ ६-३-१०

10. mahatii = the great; laN^kaa = Lanka; hR^ishhTa pramuditaa = was rejoiced and gayful; matta dvipasamaakulaa = full of elephants in rut; rathaa sampuurNaa = abounding in chariots; rakshhogaNa nishhevita = and inhabited by gangs of ogres.

"The great Lanka was rejoiced and gayful, full of elephants in rut, abounding in chariots and inhabited by gangs of ogres."

[Verse Locator](#)

दृढ बद्ध कवाटानि महापरिघवन्ति च ।
चत्वारि विपुलान्यस्या द्वाराणि सुमहान्ति ॥ ६-३-११

11. chatvaari = four; sumahaanti = fairly big; vipulaani = and extensive; dvaaraaNi = gates; asyaaH = of the this Lanka; dR^iDhabaddhakapaaTaani = are fitted with strong doors; mahaaparighavanti = with huge beams for locking the gates.

"Four fairly big and extensive gates are fitted with strong doors along with huge beams for locking those gates."

[Verse Locator](#)

तत्रेषूपयन्त्राणि बलवन्ति महान्ति च ।
आगतम् पर सैन्यम् तैस् तत्र प्रतिनिवार्यते ॥ ६-३-१२

12. tatra = there; balavanti = strong; mahaanti cha = and mighty; isshuupalayantraaNi = ballista capable of hurling darts and stones; pratisainyam = the enemy troops; aagatam = which come; tatra = there; pratinivaaryate = are warded off; taiH = by those catapults.

"Strong and mighty ballista capable of hurling darts and stones have been attached to them. The enemy troops which arrive there are warded off by those catapults at the very gates."

[Verse Locator](#)

द्वारेषु संस्कृता भीमाः काल आयस मयाः शिताः ।
शतशो रोचिता वीरैः शतघ्न्यो रक्षसाम् गणैः ॥ ६-३-१३

13. bhiimaaH = Dangerous; shitaah = sharp edged; shataghnyaH = Sataghnis; kaalaayasa mayaaH = made of iron; rachitaaH = forged; gaNaiH = by hordes; rakshasaam = of ogres; samskR^itaH = have been kept in readiness; shatashaH = in hundreds; dvareshhu = at the gates.

"Dangerous and sharp edged Sataghnis made of iron, forged by hordes of ogres, have been kept in readiness in hundreds at the gates.

Comment: Sataghnis are four forearms in length bristled with iron spikes and are so called because they are supposed to kill hundreds at a time.

[Verse Locator](#)

सौवर्णः च महांस तस्याः प्राकारो दुष्प्रधर्षणः ।
मणि विद्रुम वैदूर्य मुक्ता विचरित अन्तरः ॥ ६-३-१४

14. **mahaa praakaaraH** = A great rampart; **sauvarNaH** = of gold; **tasyaaH** = (encircle) that Lanka; **dushhpadharshhaNaH** = which is difficult to assail with violence; **maNividrumavaiduuryamuktaavirachitaantaraH** = and is inlaid at intervals with gems; corals; cat's eyes and pearls.

"A great rampart made of gold, which is difficult to assail with violence and is inlaid at intervals with gems, corals, cat's eyes and pearls, encircle that Lanka."

[Verse Locator](#)

सर्वतः च महाभीमाः शीत तोया महाशुभाः ।

अगाधा ग्राहवत्यः च परिखा मीन सेविताः ॥ ६-३-१५

15. **mahaabhiimaaH** = most fearful; **agaadhaaH** = and fathomless; **parikhaaH** = deep trenches; **mahaa shubhaiH** = of great splendor; **shiitatoyaaH** = filled with cold water; **graahavatyashcha** = infested with alligators; **mina sevitaH** = and inhabited by fishes; **sarvataH** = (are there) all round (the city).

"Most awe-inspiring and fathomless moats (deep trenches) of great splendor, filled with cold water, infested with alligators and inhabited by fishes are there all round the city."

[Verse Locator](#)

द्वारेषु तासाम् चत्वारः सम्क्रमाः परम आयताः ।

यन्त्रैर् उपेता बहुभिर् महद्भिर् दृढ संधिभिः ॥ ६-३-१६

16. **dvareshhu** = in front of the gateways; **chatvaaraH** = (there are) four; **paramaayataaH** = very extensive; **taasaam samkramaaH** = draw-bridges; **bahubhiH** = equipped with numerous; **yantraiH** = engines; **upetaaH** = and furnished with; **mahadbhiH** = considerable; buildings (built on the rampart and meant for those entrusted with the duty of guarding the entrances).

"Anterior to the gateways, there are four very extensive draw-bridges, equipped with numerous engines and furnished with many rows of buildings (built on the rampart and meant for those entrusted with the duty of guarding the entrances)."

[Verse Locator](#)

त्रायन्ते सम्क्रमास् तत्र पर सैन्य आगमे सति ।

यन्त्रैस् तैर् अवकीर्यन्ते परिखासु समन्ततः ॥ ६-३-१७

17. **parasainyaagatesati** = on the arrival of hostile force; **tatra** = there; **samkramaaH** = are protected; **taiH** = by the aforesaid; **yantraiH** = engines; **avakiiryante** = (and the battalions) are flung; **parikhaasu** = into the moats; **samantataH** = on every side.

"Against the approach of the enemy forces there, the draw-bridges are protected by the aforesaid engines and the enemy-battalions are flung into the moats on every side."

[Verse Locator](#)

एकस् त्व् अकम्प्यो बलवान् सम्क्रमः सुमहादृढः ।

काञ्चनैर् बहुभिः स्तम्भैर् वेदिकाभिः च शोभितः ॥ ६-३-१८

18. **ekaH** = the principal; **samkramastu** = draw-bridge; **akampyaH** = which is unshakable; **sumahaadR^iDhaH** = firmly fastened very well; **balavaan** = and strong; **shobhitaH** = is embellished with **bahubhiH** = numerous; **kaaJNchanaiH** = gold; **stambhaiH** = pillars **vedikaabhishcha** = and pedestals.

"The most important draw-bridge which is unshakable, firmly fastened very well and strong, is dazzling with numerous gold pillars and pedestals."

स्वयम् प्रकृति सम्पन्नो युयुत्सू राम रावणः ।

उत्थितः च अप्रमत्तः च बलानाम् अनुदर्शने ॥ ६-३-१९

19. **raavaNaH** = Ravana; **yuyutsuH** = inclined to war; **aapannaH** = endowed with; **prakR^itam** = powers of the state; **svayam** = himself; **apramattashcha** = remains alert; **utthitashcha** = and in readiness; **anudarshane** = to review; **balaanaam** = the forces; **raama** = Oh; Rama!

"Ravana, inclined to war and endowed with powers of the state, himself remains alert and in readiness to review the forces, Oh, Rama!"

Seven powers of the state are usually enumerated, viz. king, minister, allies, treasure, army, territory and fortresses.

[Verse Locator](#)

लंका पुरी निरालम्बा देव दुर्गा भय आवहा ।

न अदेयम् पार्वतम् वन्यम् कृत्रिमम् च चतुर् विधम् ॥ ६-३-२०

20. **laN^kaa punaH** = "Lanka again; **niraalamba** = is impregnable; **devadurgaa** = a celestial citadel; **bhayaavahaa** = that inspires terror; **naadeyam** = surrounded by flowing water; **paarvatam** = built on a mountain; **chaturvidham** = with its four fold defenses; **vaanyam** = consisting of forest; **kR^ittimamcha** = and by artificial fortification.

"Lanka therefore is impregnable, it is a celestial citadel, that inspires terror. Surrounded by water and built on a mountain, it has four fold defenses including forest and artificial fortification."

Comment: Fourfold defences, defence by water, mountain, forest or by artificial means.

[Verse Locator](#)

स्थिता पारे समुद्रस्य दूर पारस्य राघव ।

नौ पथः च अपि न अस्ति अत्र निरादेशः च सर्वतः ॥ ६-३-२१

21. **sthitaa** = (Lanka) is situated; **pare** = on the other side; **samudrasya** = of the ocean; **duurapaarasya** = which is difficult of access; **raaghava** = Oh Rama! **naasti** = there is no; **naupathashcha** = reach for vessels; **atra** = there; **sarvashaH** = on all sides; **niraadeshashcha** = there is no communication."

"Lanka is situated on the other side of the ocean, which is difficult of access, Oh Rama! It offers no passage for vehicles either and there is no proper communication from all sides."

[Verse Locator](#)

शैल अग्रे रचिता दुर्गा सा पूर देव पुर उपमा ।

वाजि वारण सम्पूर्णा लंका परम दुर्जया ॥ ६-३-२२

22. **saa** = that; **puuH** = city (of Lanka); **deva puropamaa** = resembling the City of Gods; **rachitaa** = is built; **shailaagre** = on a mountain peak; **durgaaH** = (and is inaccessible; **saa** = that; **laN^kaa** = Lanka; **vaajivaaraNa sampuurNaa** = is abound with horses and elephants; **paramadurjayaa** = and is extremely difficult to conquer.

"That city of Lanka, resembling the city of Gods, is built on a mountain peak and is inaccessible. That Lanka is abound with horses and elephants and is extremely difficult to conquer."

[Verse Locator](#)

परिघाः च शतघ्न्यः च यन्त्राणि विविधानि च ।

शोभयन्ति पुरीम् लंकाम् रावणस्य दुरात्मनः ॥ ६-३-२३

23. **parikhaashcha** = deep trenches; **shataghnyashcha** = and Sataghnis too; **yantraaNi cha** = as well as engines; **vividhaani** = of various kinds; **shobhayanti** = adorn; **laN^kaam** = Lanka; **puriim** = the city; **raavaNasya** = of Ravana; **duraatmanaH** = the evil-minded.

Deep trenches and Sataghnis too as well as engines of war of every kind adorn Lanka the city of wicked Ravana."

[Verse Locator](#)

अयुतम् रक्षसाम् अत्र पश्चिम द्वारम् आश्रितम् ।

शूल हस्ता दुराधर्षाः सर्वे खड्ग अग्र योधिनः ॥ ६-३-२४

24. **ayutam** = ten thousand; **rakshasaam** = ogres; **sarve** = all; **shuulahastaaH** = carrying darts in their hands; **khadgaagrayodhinaH** = warriors contending with swords; **duraadharshhaaH** = who are difficult to assail; **samaashritam** = are positioned; **puurvam dvaaram** = at the eastern gate.

"Ten thousand ogres all carrying darts in their hands and warriors contending with swords, who are difficult to assail, are positioned at the eastern gate."

[Verse Locator](#)

नियुतम् रक्षसाम् अत्र दक्षिण द्वारम् आश्रितम् ।

चतुर् अन्गेण सैन्येन योधास् तत्र अपि अनुत्तमाः ॥ ६-३-२५

25. **niyutam** = one hundred thousand; **rakshasaam** = of ogres; **aashritam** = are positioned; **atra** = there; **dakshhiNa dvaaram** = at the southern gate; **tatraapi** = there also; **yodhaaH** = warriors; **anuttamaaH** = unsurpassed by others; **sainyena** = constitute the army; **chaturaN^geNa** = with its four limbs (viz. horses; foot soldiers; elephants and chariots).

"One hundred thousand of ogres, with an army of four limbs (viz. horses, foot soldiers, elephants and chariots) are positioned at the southern gate of the city. Warriors unsurpassed by others constitute that army."

[Verse Locator](#)

प्रयुतम् रक्षसाम् अत्र पूर्व द्वारम् समाश्रितम् ।

चर्म खड्ग धराः सर्वे तथा सर्व अस्त्र कोविदाः ॥ ६-३-२६

26. **prayutam** = one million; **rakshasaam** = ogres; **atra** = there; **aashritam** = are positioned; **pashchima dvaaram** = at the western gate; **sarve** = all of them; **charmakhaDgadharaaH** = carry shields and swords; **tathaa** = and; **sarvaastrakovidaH** = proficient in the use of all mystic missiles.

One million troops arrived with shields and swords as well as proficient in the use of all mystic missiles, are positioned at the western gate."

[Verse Locator](#)

न्यर्बुदम् रक्षसाम् अत्र उत्तर द्वारम् आश्रितम् ।

रथिनः च अश्व वाहाः च कुल पुत्राः सुपूजिताः ॥ ६-३-२७

27. **nyarbudam** = a hundred millions; **rakshasaam** = of ogres; **atra** = there; **aashritam** = are positioned; **uttaradvaaram** = at the northern gate; **rathinaH** = (they are) car-warriors; **ashvavaahaashcha** = horse-soldiers; **kulaputraaH** = sons of noble families; **supuujitaaH** = and greatly honored."

"A hundred millions of ogres, who are mounted in chariots or who ride on horses, sons of distinguished families and greatly honored, are positioned there at the northern gate."

[Verse Locator](#)

शतम् शत सहस्राणाम् मध्यमम् गुल्मम् आश्रितम् ।
यातु धाना दुराधर्षाः साग्र कोटिः च रक्षसाम् ॥ ६-३-२८

28. **atha** = moreover; **yaatudhaanaaH** = ogres; **shatashaH sahasraaNi** = hundreds of thousands in number; **duraadarshhaaH** = difficult to assail; **saagrakoTishcha** = aggregating to one and quarter of a crore; **rakshasaam** = of ogres; **aashritaaH** = are positioned; **madhyamaskandham** = at the central division."

"Moreover, ogres hundreds of thousands in number, difficult to attack, aggregating to one and quarter of a crore of ogres are positioned at the central division."

[Verse Locator](#)

ते मया सम्क्रमा भग्नाः परिखाः च अवपूरिताः ।
दग्धा च नगरी लंका प्राकाराः च अवसादिताः ॥ ६-३-२९
बलैकदेशः क्षपितो राक्षसानाम् महात्मनाम् ।

29. **te** = those; **samkramaaH** = bridges; **bhagnaaH** = were broken; **mayaa** = by me; **parikhaashcha** = moats also; **avapuuritaH** = filled up (with the wreckage); **laN^kaa nagariim** = the city of Lanka; **daghaacha** = was burnt; **praakaaraashcha** = defensive walls; **avasaaditaH** = pulled down; **balaikadeshaH** = a part of the army; **mahaatmanaam** = of the gigantic; **raakshasaanaam** = ogres; **kshapitaH** = were destroyed.

"Those bridges were broken by me and the moats were filled up (with the wreckage). The city of Lanka was burnt by me and the defensive walls were pulled down. A part of the army of the gigantic ogres was destroyed."

[Verse Locator](#)

येन केन तु मार्गेण तराम वरुण आलयम् ॥ ६-३-३०
हता इति नगरी लंकाम् वानरैर् अवधार्यताम् ।

30. **yena kena tu maargeNa** = by some way or other; **taraama** = we shall cross; **varuNaalayam** = the ocean; **laN^kaanagarii** = the city of Lanka; **upadhaaryataam** = should be assumed; **hataa iti** = as destroyed; **vaanaraiH** = by the monkeys."By some way or other; let us cross the ocean. The city of Lanka should be assumed then as destroyed by the monkeys."

"By some way or other, let us cross the ocean. The city of Lanka should be assumed then as destroyed by the monkeys."

[Verse Locator](#)

अङ्गदो द्विविदो मैन्दो जाम्बवान् पनसो नलः ॥ ६-३-३१
नीलः सेना पतिः चैव बल शेषेण किम् तव ।
प्लवमाना हि गत्वा ताम् रावणस्य महापुरीम् ॥ ६-३-३२
सप्रकाराम् सभवनाम् आनयिष्यन्ति मैथिलीम् ।
सप्राकाराम् सभवनामानयुष्यन्ति राघव ॥ ६-३-३३

31;32;33. **raaghava** = Oh; **Rama! kim** = what is the use; **balasheshhaNa** = for the rest of the forces; **tava** = to you? **aN^gadaH** = Angada; **dividaH** = Divida; **maindaH** = Mainda; **analaH** = Anala; **niilashchaiva** = and Nila alone; **senaapatiH** = the commander-in-chief; **gatvaa** = by

reaching; **taam** = that; **raavaNasya mahaapuriim** = great city of Ravana; **plavamaanaaH** = leaping; **bhitvaa** = and storming (it) saparvatavanaam = with its mountains and woods; **sakhaataam** = with moats; **satoraNaaam** = with arch-ways; **sapraakaaraam** = with protective walls; **sabhavanaam** = with buildings; **aanayishhyanti** = and recover (Seetha).

"Oh, Rama! What is the use for the rest of the forces to you? Angada, Divida, Mainda, Jambavan, Panasa, Anala and Nila the commander-in-chief alone, by reaching that great city of Ravana leaping and storming Lanka with its mountains and woods, moats and archways, protective walls and buildings, will recover Seetha."

[Verse Locator](#)

एवम् आज्ञापय क्षिप्रम् बलानाम् सर्व सम्ग्रहम् ।

मुहूर्तेन तु युक्तेन प्रस्थानमभिरोचय ॥ ६-३-३४

34. **aaJNaapaya** = order; **kshhipram** = quickly; **balaanaam sarvasangraham** = to get all the forces; **evam** = accordingly; **abhirochaya** = be inclined; **prasthaanam** = for the march; **yuktena** = at the appropriate moment.

"Order quickly to get all the forces accumulated accordingly. Let us set out at the appropriate moment."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे तृतीयः सर्गः

Thus completes 3rd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 3

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 4 Verses converted to UTF-8, Nov 09

Introduction

After hearing the report of Hanuma, Rama fixes an auspicious hour for the departure of his forces to Lanka and perceives good omens. The Army reaches the shores of the sea.

[Verse Locator](#)

श्रुत्वा हनूमतो वाक्यम् यथावद् अनुपूर्वशः ।

ततो अब्रवीन् महातेजा रामः सत्य पराक्रमः ॥ ६-४-१

1. raamaH = Rama; mhaatejaaH = a very bright man; satyaparaakramaH = a true warrior; yathaavat = duly; shrutvaa = having heard; vaakyam = the words; hanumataH = of Hanuman; anupuurashaH = from the beginning; tataH = thereafter; abraviit = spoke (as follows).

Rama, a very bright man and a true warrior, having duly heard the words of Hanuman from the beginning, thereafter spoke as follows:

[Verse Locator](#)

याम् निवेदयसे लंकाम् पुरीम् भीमस्य रक्षसः ।

क्षिप्रम् एनाम् वधिष्यामि सत्यम् एतद् ब्रवीमि ते ॥ ६-४-२

2. mathisya = I shall destroy; kshhipram = quickly; puriim = the city; laN^kaam = of Lanka; bhiimasya = of the terrible; rakshasaH = ogre; yaam = of which; nivedayase = you inform; braviimi = I am telling; te = you; etat = this; satyam = really.

"I shall destroy quickly Lanka, the city of that terrible ogre (Ravana), of which you just informed I am really telling this."

[Verse Locator](#)

अस्मिन् मुहूर्ते सुग्रीव प्रयाणम् अभिरोचये ।

युक्तो मुहूर्तो विजयः प्राप्तो मध्यम् दिवा करः ॥ ६-४-३

3. Sugreeva = Oh; Sugreeva! Abhirochaya = be pleased; prayaaNam = for our march; asmin = at this; muhuurte = moment; yukto = a suitable; muhuurtaH = moment; vijayaH = for success; divaakaraH = the sun; praaptaH = reached; madhyam = the mid-day.

"Be pleased to approve our march at this moment, a suitable moment for success. The sun reached the mid-day.

[Verse Locator](#)

सीताम् गृत्वा तु तद्यातु क्वासौ यास्यति जीवितः ।
सीता श्रुत्वाभियानम् मे आशामेष्यति जीविते ॥ ६-४-४
जीवितान्तेऽ मृतम् स्पृष्ट्वा पीत्वा विषमिवातुरः ।

4. tat = let that ogre; yaatu = go (to his abode); hR^itam = after kidnapping; siitaam = Seetha; kva = where; asau yaasyati = will he go; jiivitaH = alive? shrutvaa = hearing; me = of my; abhiyaanam = march; siitaa = Seetha; yaasyati = will get back; aashaam = her hope; aashaam = her hope; jiivite = in life; spR^isTvaa iva = like touching; amR^itam = ambrosia; aaturaH = by a sick man; piitvaa = having drunk; vishham = poison; jiivitaante = at the end of his life."

"Let that ogre go (to his abode) after kidnapping Seetha. Where will he go alive? Hearing of my march to Lanka, Seetha will get back her hope in life, like a sick man having drunk poison touches ambrosia at the end of his life."

[Verse Locator](#)

उत्तरा फल्गुनी हि अद्य श्वस् तु हस्तेन योक्ष्यते ॥ ६-४-५
अभिप्रयाम सुग्रीव सर्व अनीक समावृताः ।

5. adya = this; uttaraa phalguni = northern planet of Phalguni; yokshhyate = will be in conjunction; hastena = with the Hasta star; shvastu = tomorrow; abhiprayaama = let us depart; sarvaaniikasamaavR^itaH = with all the troops accompanying us; sugriiva = Oh; Sugreeva!

"This northern planet of Phalguni will be in conjunction with the Hasta star tomorrow. Hence, let us depart today itself with all the troops accompanying us, Oh, Sugreeva!"

[Verse Locator](#)

निमित्तानि च धन्यानि यानि प्रादुर् भवन्ति मे ॥ ६-४-६
निहत्य रावणम् सीताम् आनयिष्यामि जानकीम् ।

6. pashyaami = by seeing; nimittaani = the omens; yaani = which; praadurbhavanti = are becoming visible ; aanayishhyaami = I shall bring; siitaam = Seetha; jaanakiim = the daughter of Janaka; nihatya = by killing; raavaNam = Ravana.

"By seeing the omens which are becoming visible, I deduce that I shall bring back Seetha the daughter of Janaka, by killing Ravana."

[Verse Locator](#)

उपरिष्ठाद् हि नयनम् स्फुरमाणम् इदम् मम ॥ ६-४-७
विजयम् समनुप्राप्तम् शंसति इव मनो रथम् ।

7. idam = this; mama = my; nayanam = eye; sphuramaaNam = which is twitching; uparishhTaata = is proclaiming as it were; manoratham = my desire; vijayam = of victory; samanupraaptam = coming nearer."

"My eye which is twitching on the upper lid, is proclaiming as it were, my desire of victory coming nearer."

[Verse Locator](#)

ततो वाबरराहेब कज्ज्मणेन सुपूजितः ॥ ६-४-८
उवाच रामो धर्मात्मा पुनरप्यर्थकोविदः ।

8. **tataH** = Then; **raamaH** = Rama; **dharmaatmaa** = the virtuous man; **arthakovidah** = versed in moral law; **supuujitaaH** = well adored; **vaanararaajena** = by Sugreeva the king of monkeys; **lakshmaNena** = and Lakshmana; **punarapi** = again; **uvaacha** = spoke (as follows).

Then Rama the virtuous man versed in moral law, who was well-adored by Sugreeva the king of monkeys and Lakshmana, again spoke as follows:-

[Verse Locator](#)

अग्रे यातु बलस्य अस्य नीलो मार्गम् अवेक्षितुम् ॥ ६-४-९
वृतः शत सहस्रेण वानराणाम् तरस्विनाम् ।

9. **niilaH** = (let) Nila; **vR^itaH** = accompanied by; **shatasahasreNa** = a hundred thousand; **tarasvinaam** = strength; **vaanaraaNaam** = of monkeys; **yaatu** = go; **agre** = before; **asya** = this; **balasya** = army; **avekshhitum** = to explore; **maargam** = the way.

"Let general Nila accompanied by strength of hundred thousand warriors go before the army, to explore the way."

[Verse Locator](#)

फल मूलवता नील शीत कानन वारिणा ।
पथा मधुमता च आशु सेनाम् सेना पते नय ॥ ६-४-१०

10. **niila** = Oh; Nila; **senaapate** = the army-general! **naya** = steer; **senaam** = the army; **aashu** = speedily; **pathaa** = by the path; **phalamuulavataa** = abound with fruits and roots; **shiitakaanavaariNaa** = cool woods and fresh water; **madhumataa** = and honey.

"Oh Nila the chief of Army! Steer the army speedily by the path, abound with fruits and roots, cool woods and fresh water and honey."

[Verse Locator](#)

दूषयेयुर् दुरात्मानः पथि मूल फल उदकम् ॥ ६-४-११
राक्षसाः परिरक्षेथास् तेभ्यस् त्वम् नित्यम् उद्यतः ।

11. **raakshhaasaaH** = the demons; **duraatmanaH** = who are evil minded; **duushhayeyuH** = will spoil; **muulaphalodakam** = the roots; fruits and water; **pathi** = in the path; **tvam** = you; **nityam** = always; **udyataH** = try; **parirakshhedhaaH** = to protect; **tebhyaH** = from them.

"The evil-minded demons may spoil the roots, fruits and water in the path-way. You always try to be on you guard."

[Verse Locator](#)

निम्नेषु वन दुर्गेषु वनेषु च वन ओकसः ॥ ६-४-१२
अभिप्लुत्य अभिपश्येयुः परेषाम् निहतम् बलम् ।

12. **vanaukasaH** = (let) the monkeys; **abhiplutya** = jump; **nimneshhu** = into low grounds; **vanadurgeshhu** = into places made inaccessible by forest-groves; **vaneshhu cha** = and into thickets; **abhipashyeyuH** = and notice; **balam** = the army; **pareshhaam** = of the enemies; **nihitam** = stationed there.

"Let the monkeys jump into low grounds, into places made inaccessible by forest-groves and into thickets and notice whether any rival forces are stationed there."

[Verse Locator](#)

यत्तु फल्गु बलम् किञ्चित्तदत्रैवोपपद्यताम् ॥ ६-४-१३
एतद्धि कृत्यम् घोरम् नो विक्रमेण प्रयुज्यताम् ।

13. yat kimchit = whatever little; phalgu = of feeble; balam = force; tat = let it; upapadyataat = be present; atraiva = here itself; etat = this; naH = our; kR^ityam = operation; ghoram hi = is indeed dreadful; prayujyataam = let is be discharged; vikrameNa = daringly."

"Let whatever little of feeble forces stay back in Kishkindha, as our operation will indeed be dreadful. It has to be discharged daringly."

[Verse Locator](#)

सागर ओघ निभम् भीमम् अग्र अनीकम् महाबलाः ॥ ६-४-१४

कपि सिम्हा प्रकर्षन्तु शतशो अथ सहस्रशः ।

14. kapisimhaaH = let the best of monkeys; mahaabalaaH = with great strength; shatashaH = in hundreds; atha = and; sahasrashaH = in thousands; prakarshhantu = lead; bhiimam = the formidable; agraaniikam = front of the army; saagaraughanibham = which is akin to an oceanic stream."

"Let the best of monkeys with great strength in hundreds and thousands lead the formidable of the army, which is akin to an oceanic stream."

[Verse Locator](#)

गजः च गिरि सम्काशो गवयः च महाबलः ॥ ६-४-१५

गव अक्षः च अग्रतो यान्तु गवाम् दृप्ता इव ऋषभाः ।

15. gajashcha = (Let) Gaja; girisamkaashaH = who is equal to a mountain; gavayashcha = Gavaya; mahaabalaH = a very strong man; gavaakshhashcha = and Gavaksha; yaatu = march; agrataH = in front; gavaam iva = as in front of cows; dR^ipataH = a majestic; R^ishhabhaH = full.

"Let Gaja, equal to a mountain, Gavaya a very strong warrior and Gavaksha march in front, as a majestic bull marches in front of a cow-herd."

[Verse Locator](#)

यातु वानर वाहिन्या वानरः प्लवताम् पतिः ॥ ६-४-१६

पालयन् दक्षिणम् पार्श्वम् ऋषभो वानर ऋषभः ।

16. R^ishhabhaH vaanaraH = Let the monkey called Rishabha; plavataam patiH = lord of the simians; vaanararshhabhaH = and the best of the primates; yaatu = march forward; paalayan = guarding; dakshhinam = the right; paarshvam = side; vaanaravaahinyaaH = of the army of simians.

"Let the monkey called Rishabha, Lord of the simians and the best of the primates march forward, duly guarding the right side of the army of the simians."

[Verse Locator](#)

गन्ध हस्ती इव दुर्धर्षस् तरस्वी गन्ध मादनः ॥ ६-४-१७

यातु वानर वाहिन्याः सव्यम् पार्श्वम् अधिष्ठितः ।

17. gandhamaadanaH = Let Gandhamaadana; tarasvii = with a strength; durdharshhaH = unconquerable; gandhahastiiva = like an elephant in rut; yaatu = proceed; adhishhThitaH = duly guarding; savyam = the left; paarshvam = side; vaanaravaahinyaaH = of the army of monkeys.

"Let Gandhamadana, with a strength unconquerable like an elephant in rut, proceed duly guarding the left side of the army of monkeys."

[Verse Locator](#)

यास्यामि बल मध्ये अहम् बल ओघम् अभिहर्षयन् ॥ ६-४-१८

अधिरुह्य हनूमन्तम् ऐरावतम् इव ईश्वरः ।

18. aham = I; adhiruhya = mounted; hanuumantam = on (the shoulders of) Hanuman; airaavatamiva = like on Airavata; iishvaraH = Indra; yaasyaami = will march; balamadhya = in the centre of my troops; abhiharshhayan = cheering balangham = the multitude of army.

"I myself, mounted on the shoulders of Hanuman, like Indra on Airavata, will march in the centre of my troops, duly cheering the multitude of army."

[Verse Locator](#)

अन्गदेन एष सम्यातु लक्ष्मणः च अन्तक उपमः ॥ ६-४-१९

सार्वभौमेन भूत ईशो द्रविण अधिपतिस् यथा ।

19. eshhaH lakshhmanashcha = Let this Lakshmana; antakopamaH = like of the lord of Death; samyaatu = march; aNgadena = on the shoulders of Angada; saarvabhaumena yathaa = like on an elephant called Sarvabhauma; draviNaadhipatiH = Kubera the lord of Riches; bhuteshaH = and the sovereign of beings.

"Let this Lakshmana, resembling the lord of Death, march on the shoulders of Angada like Kubera the lord of riches and the sovereign of beings marches on an elephant called Sarvabhauma."

[Verse Locator](#)

जाम्बवामः च सुषेणः च वेग दर्शी च वानरः ॥ ६-४-२०

ऋक्ष राजो महासत्त्वः कुक्षिम् रक्षन्तु ते त्रयः ।

20. mahaasattvaH = let the highly strong; jaambavaanshcha = Jambavan; R^iksharaajaH = the lord of the bears; sushhenashcha = Sushena; vaanaraashcha = and the monkey; vegadarshhi = called Vegadarshi; te = those; trayaH = three; rakshhantu = guard; kukshim = the middle part.

Let the highly strong, Jambavan with Sushena and the monkey called Vegadarshi, all three, guard the middle part of the army."

[Verse Locator](#)

राघवस्य वचः श्रुत्वा सुग्रीवो वाहिनी पतिः ॥ ६-४-२१

व्यादिदेश महावीर्यान् वानरान् वानर ञ्भः ।

21. shrutvaa = having heard; vachaH = the words; raaghavasya = of Rama; sugriivaH = Sugreeva; vaahiniipatiH = commander of the forces; vaanararshhabhaH = the lion among monkeys; mahaaviiryaH = with great valour; vyaadidesha = gave orders; vaanaraam = to the monkeys.

"Hearing the words of Rama, Sugreeva with great valour, the commander of forces and the lion among monkeys gave orders to the monkeys accordingly."

[Verse Locator](#)

ते वानर गणाः सर्वे समुत्पत्य युयुत्सवः ॥ ६-४-२२

गुहाभ्यः शिखरेभ्यः च आशु पुप्लुविरे तदा ।

22. tadaa = then; sarve = all; te = those; vanaragaNaaH = troops of monkeys; mahaujanaanah = with great speed; samutpatya = together raised up; aashu = and

quickly; **pupluvire** = bounced; **guhaabhyaH** = from caves; **shikharebhyashcha** = and peaks of mountains.

Then, all those troops of monkeys with great speed together raised up and quickly bounced from caves and mountain-tops.

[Verse Locator](#)

ततो वानर राजेन लक्ष्मणेन च पूजितः ॥ ६-४-२३

जगाम रामो धर्म आत्मा ससैन्यो दक्षिणाम् दिशम् ।

23. **tataH** = thereafter; **raamaH** = Rama; **dharmaatmaa** = the virtuous man; **pujitaH** = treated respectfully; **vaanara raajena** = by Sugreeva; **lakshmaNena cha** = and Lakshmana; **jagaama** = went; **dakshhinam disham** = towards southern direction; **sa sainyaH** = along with army.

Thereafter Rama the virtuous man, treated respectfully by Sugreeva and Lakshmana, moved towards southern direction, along with the army.

[Verse Locator](#)

शतैः शत सहस्रैः च कोटीभिर् अयुतैर् अपि ॥ ६-४-२४

वारणाभिः च हरिभिर् ययौ परिवृत्तस् तदा ।

24. **tadaa** = at that time; **yayau** = (Rama) went; **parivR^itaH** = surrounded; **haribhiH** = by monkeys; **vaaraNaabhaiH** = looking like elephants; **shataiH** = (numbering) the hundreds; **shatasahasraiH** = hundreds of thousands; **kotibhishcha** = and in crores.

At that time, Rama went surrounded by monkeys, looking like elephants, numbering in hundreds, hundreds of thousands and crores.

[Verse Locator](#)

तम् यान्तम् अनुयाति स्म महती हरि वाहिनी ॥ ६-४-२५

हृष्टाः प्रमुदिताः सर्वे सुग्रीवेण अभिपालिताः ।

25. **saa** = that; **mahatii** = extensive; **harivaahinii** = army of monkeys; **anuyaantii** = followed; **tam** = Rama; **yaantam** = who was marching (along) **sarve** = all those (monkeys) **paalitaH** = maintained; **sugriiveNa** = by Sugreeva; **hR^ishhTaaH** = were rejoicing; **pramuditaH** = with delight

That extensive army of monkeys followed Rama who was marching in the lead. All those monkeys maintained by Sugreeva were rejoicing with delight.

[Verse Locator](#)

आप्लवन्तः प्लवन्तः च गर्जन्तः च प्लवम् गमाः ॥ ६-४-२६

क्ष्वेलन्तो निनदन्तः च जग्मुर् वै दक्षिणाम् दिशम् ।

26. **plavangamaaH** = the monkeys; **plavantaH** = jumping; **aaplavantaH** = overwhelmingly; **garjantashcha** = with roaring sound; **kshhveLantaH** = jest fully; **ninadantashcha** = playing (musical instruments) **jagmuH vai** = marched; **dakshhinamdisham** = towards southern direction.

The monkeys, jumping overwhelmingly with roaring sound and jest fully playing musical instruments (like trumpets) marched towards southern direction.

[Verse Locator](#)

भक्षयन्तः सुगन्धीनि मधूनि च फलानि च ॥ ६-४-२७

उद्धहन्तो महावृक्षान् मन्जरी पुन्ज धारिणः ।

27. bhakshhayantaH = eating; sugandhiini = good-smelling; madhuuni = honeys; phalaanicha = and fruits; udvahantaH = carrying; mahaavR^ikshhaan = large branches; maJNjariipuJNjadhaariNaH = bearing clusters of blossoms in multitude.

They marched on, eating good-smelling honeys and fruits and carrying large branches bearing clusters of blossoms in multitude.

[Verse Locator](#)

अन्योन्यम् सहसा दृष्टा निर्वहन्ति क्षिपन्ति च ॥ ६-४-२८

पतन्तः च उत्पतन्ति अन्ये पातयन्ति अपरे परान् ।

28. dR^iptaaH = wild monkeys; nirvahanti = would lift up; kshhipanti = and throw; anyonyam = one another; sahasaa = all of a sudden; anye = some others; patntaH cha = were hanging down and utpatanti = flying upwards; apare = some others; paatayanti = were throwing down; paraan = others.

Wild monkeys would lift up and throw one another all of a sudden. Some others were hanging down and flying upwards. Some other monkeys were throwing down others.

[Verse Locator](#)

रावणो नो निहन्तव्यः सर्वे च रजनी चराः ॥ ६-४-२९

इति गर्जन्ति हरयो राघवस्य समीपतः ।

29. harayaH = monkeys; samiipataH = nearer; raaghavasya = to Rama; iti garjanti = were roaring thus; naH = to us; raavanaH = Ravana; nihantavyaH = is worthy of killing; rajaniicharaashcha = and also demons; sarve = entirely.

Monkeys close to Rama were thus shouting, "To us, Ravana is worthy of killing and also the entire demons."

[Verse Locator](#)

पुरस्ताद् ऋषभो वीरो नीलः कुमुद एव च ॥ ६-४-३०

पथानम् शोधयन्ति स्म वानरैर् बहुभिः सह ।

30. R^ishhbhaH = Rishabaha; niilaH = Nila; kumuda eva cha = and also Kumuda; viiraH = the courageous; bahubhiH vaanaraiH = along with many monkeys; shodhayanti = were clearing up; paNthaanam = the path; purastaat = ahead.

Rishabha, Nila, and the courageous Kumuda along with many monkeys were clearing up the path ahead.

[Verse Locator](#)

मध्ये तु राजा सुग्रीवो रामो लक्ष्मण एव च ॥ ६-४-३१

बहुभिर् बलिभिर् भीमैर् वृत्ताः शत्रु निबर्हणः ।

31. raajaa = the king; sugriivaH = Sugreeva; raamaH = Rama; lakshmaNa eva cha = and Lakshmana; shatrubarhaNaaH = the destroyers of enemies; vR^itaH = were moving; madhye = in the centre; bahubhiH = along with many monkeys; balibhiH = which are robust; bhiimaaH = and terrible.

Sugreeva the king of monkeys, Rama and Lakshmana the destroyers of enemies were moving in the centre along with many robust and terrible monkeys.

हरिः शत बलिर् वीरः कोटीभिर् दशभिर् वृतः ॥ ६-४-३२

सर्वाम् एको हि अवष्टभ्य ररक्ष हरि वाहिनीम् ।

32. **viiraH** = the heroic; **shatabaliH** = Satabali; **hariH** = the monkey; **vR^itaH** = who was accompanied by; **dashabhiH** = ten; **kotibhiH** = crores (of monkeys) **avashhTabhya** = standing firmly; **ekaH** = alone; **abhirakshhati** = guarded; **harivaahiniim** = the army of monkeys.

The heroic monkey satabali who was accompanied by ten crores of monkeys, standing alone firmly, guarded the whole army of monkeys.

[Verse Locator](#)

कोटी शत परीवारः केसरी पनसो गजः ॥ ६-४-३३

अर्कः च अतिबलः पार्श्वम् एकम् तस्य अभिरक्षति ।

33. **kesarii** = Kesari; **kotiishatapariivaaraH** = with a retinue of a hundred crore; **pansaH** = Panasa; **gajaH** = Gaja; **arkashcha** = and Arka; **bahubhiH** = along with many monkeys; **abhirakshhati** = were protecting; **ekam** = one; **paarshvam** = flank (of that army).

Kesari with a retinue of a hundred crore, Panasa, Gaja and Arka along with many monkeys were protecting one flank of that army.

[Verse Locator](#)

सुषेणो जाम्बवामः चैव ऋक्षैर् बहुभिर् आवृतः ॥ ६-४-३४

सुग्रीवम् पुरतः कृत्वा जघनम् सम्रक्षतुः ।

34. **sushheNaH** = Sushena; **jaambavashchaiva** = and Jambavanta; **aavR^itaH** = surrounded; **bahubhiH** = by many; **R^ikshhaiH** = bears; **kR^itvaa** = keeping; **sugriivam** = Sugreeva; **purataH** = in front; **samrarakshhatuH** = protected; **jaghanam** = the hinder part of the army.

Keeping Sugreeva in front, Sushena and Jambavanta surrounded by many bears, protected the hinder part of that army.

[Verse Locator](#)

तेषाम् सेना पतिर् वीरो नीलो वानर पुम्गवः ॥ ६-४-३५

सम्पतन् पतताम् श्रेष्ठस् तद् बलम् पर्यपालयत् ।

35. **niilaH** = Nila; **teshhaam** = their; **senaapatiH** = chief of the army; **viiraH** = the brave; **vaanarapuN^gavaH** = the best among monkeys; **samyataH** = the self-controlled; **shreshhThah** = the foremost; **charataam** = among movable beings; **paryapaalayata** = was protecting in every direction; **tat** = that; **balam** = army.

Nila their chief of the army, the brave and the best among monkeys, the self controlled and the foremost among movable beings, was protecting atha army in every direction.

[Verse Locator](#)

वलीमुखः प्रजङ्घश्च जम्भोऽथ रभसः कपिः ॥ ६-४-३६

सर्वतः च ययुर् वीरास् त्वरयन्तः प्लवम् गमान् ।

36. **valiimuukhaH** = Valimukha; **prajaNghashcha** = Prajangha; **jambhaH** = Jambha; **atha** = and; **rabhasaH** = Rabhasa; **kapiH** = the monkey; **yayuH** = were moving; **sarvataH** = on all sides; **tvarayantaH** = urging forward; **plavaN^gamaan** = the monkeys.

Valimukha, Prajangha, Jambha and Rabhasa the monkey were moving on all sides, urging the monkeys forward.

[Verse Locator](#)

एवम् ते हरि शार्दूला गच्चन्तो बल दर्पिताः ॥ ६-४-३७
अपश्यंस् ते गिरि श्रेष्ठम् सह्यम् द्रुम लता युतम् ।
सागर ओघ निभम् भीमम् तद् वानर बलम् महत् ॥ ६-४-३८

37;38. **te** = those; **harishaarduulaH** = foremost among the monkeys; **baladarpitaaH** = proud of their strength; **evam** = thus; **gachchhantaH** = marching; **apashyanta** = saw; **sahyam** = the Sahya mountain; **girishreshhTam** = the best of mountains; **girishataayutam** = joined with many small mountains; **saraamsi** = lakes; **suphullaani** = fully abounding in flowers; **varaaNi** = eminent; **taTaakaani cha** = ponds.

Those foremost among the monkeys, proud of their strength, thus marching with the army, saw the Sahya mountain the best of mountains joined with many small mountains, lakes fully abounding in flowers and eminent ponds.

[Verse Locator](#)

रामस्य शासनम् ज्ञात्वा भीमकोपस्य भीतवत् ।
वर्जयन्नगराभ्याशांस्तथा जनपदानपि ॥ ६-४-३९
सागरौघनिभम् भीमम् तद्वानरबलम् महत् ।
निह्ससर्प महाघोषम् भीम वेग इव अर्णवः ॥ ६-४-४०

39;40. **tat** = that; **mahat** = large; **vaanarabalam** = army of monkeys; **bhiimam** = terrific; **saagaraughanibham** = like an ocean-flood; **jjNyaatvaa** = cognizing; **shaasanam** = the command; **raamasya** = of Rama; **bhiima kopasya** = which is frightfully enraged; **bhiitavat** = having terror-stricken; **varjayat** = abandoning; **nagaraabhyaashaan** = the vicinity of towns; **tathaa** = and; **janapadaanapi** = and even villages; **niHsasarpa** = marched; **aarNavam iva** = like an ocean; **mahaaghoram** = highly terrific; **mahaaghoshham** = with great hoaring sound.

That large army of monkeys, terrific like an ocean-flood cognizing the command of Rama which is frightfully enraging, having terror-stricken, abandoning the vicinity of towns and even villages, marched like a highly dreadful ocean with a great hoaring sound.

[Verse Locator](#)

तस्य दाशरथेः पार्श्वे शूरास् ते कपि कुन्जराः ।
तूर्णम् आपुप्लुवुः सर्वे सद् अश्वा इव चोदिताः ॥ ६-४-४१

41. **sarve** = All; **te** = those; **kapikuJNjaraaH** = prominent monkeys; **shuuraaH** = which are valiant; **aapupluvaH** = were overwhelmingly jumping ahead; **sadashvaaH iva** = like fine horses; **choditaaH** = being whipped; **paarshve** = at the side; **tasya daasharatheH** = of that Rama.

All those prominent and valiant monkeys were overwhelmingly jumping ahead, like fine horses being whipped, at the side of that Rama.

[Verse Locator](#)

कपिभ्याम् उह्यमानौ तौ शुशुभते नर ऋषभौ ।
महद्भ्याम् इव संस्पृष्टौ ग्राहाभ्याम् चन्द्र भास्करो ॥ ६-४-४२

42. **tau** = those; **narashhabhau** = best among men (Rama and Lakshmana); **uhyamaanau** = being carried (on their shoulders); **kapibhyaam** = by two monkeys (Hanuman and

Angada); **shushubhaate** = were effulgent; **Chandra bhaaskarau** = like the moon and the sun; **samspR^ishhTau** = having coming together in contact; **mahadbhyaam** = with two large; **grahabhyaam** = planets (Jupiter and Venus).

Rama and Lakshmana the best among men being carried on shoulders by Hanuman and Angada the two monkeys, were effulgent like the moon and the sun having come together in contact with two large planets (Jupiter and Venus).

[Verse Locator](#)

ततो वानरराजेन लक्ष्मणेन सुपूजितः ।
जगाम रामो धर्मात्मा ससैन्यो दक्षिणाम् दिशम् ॥ ६-४-४३
तम् अन्नद गतो रामम् लक्ष्मणः शुभया गिरा ।
उवाच प्रतिपूर्ण अर्थः स्मितमान् प्रतिभानवान् ॥ ६-४-४४

43. **tataH** = thereafter; **raamaH** = Rama; **dharmaatmaa** = the virtuous man; **pujitaH** = treat respectfully; **vaanara raajena** = by Sugreeva; **lakshmaNena cha** = and Lakshmana; **jagaama** = went; **dakshhinam disham** = towards southern direction; **sa sainyaH** = along with army; 44. **lakshmaNaH** = Lakshmana; **puurNaarthapratibhaanavaan** = with a fully meaningful presence of mind; **aN^gadagataH** = sitting on angada; **uvaacha** = spoke; **shubhayaa** = (the following) auspicious; **giraa** = words; **paripuurNaartham** = which were fully meaningful; **am raamam** = to that Rama.

Thereafter, Rama the virtuous man, treated respectfully by Sugreeva and Lakshmana, moved towards southern direction, along with the army. Lakshmana, with a fully meaningful presence of mind, sitting on Angada, spoke the following auspicious words which were fully meaningful, to Rama.

[Verse Locator](#)

हताम् अवाप्य वैदेहीम् क्षिप्रम् हत्वा च रावणम् ।
समृद्ध अर्थः समृद्ध अर्थाम् अयोध्याम् प्रतियास्यसि ॥ ६-४-४५

45. **hatvaa** = killing; **raavanam** = Ravana; **kshhipram** = fast; **avaapya cha** = and obtaining; **vaidehiim** = Seetha; **hR^itaam** = who was taken away; **pratiyaasyasi** = you will proceed; **ayodhyaam** = to Ayodhya; **samR^iddhaartham** = which is abundantly rich; **samR^iddhaarthaH** = having accomplished your purpose.

"Killing Ravana fast and obtaining Seetha who was taken away, you will proceed to Ayodhya which is abundant by rich, having accomplished your purpose."

[Verse Locator](#)

महान्ति च निमित्तानि दिवि भूमौ च राघव ।
शुभान्ति तव पश्यामि सर्वाणि एव अर्थ सिद्धये ॥ ६-४-४६
अनु वाति शुभो वायुः सेनाम् मृदु हितः सुखः ।

46. **pashyaami** = I am seeing; **sarvaaNi** = all; **mahaanti** = grand; **shubhaanyeva** = good; **nimittaani** = omens; **artha siddhaye** = self-evident; **tava** = for you; **divi** = in the sky; **bhuumaucha** = and the earth; **raaghava** = Oh; **Rama! vaayuH** = the wind; **shivaH** = which is favorable beneficial; **mR^iduhitaH** = gentle; **sukhaH** = and comfortable; **anuvaati** = is blowing alongside.

"I am seeing all grand good omens in the sky and the earth self-evident of your fulfillment, Oh Rama! The wind which is favorable, gentle beneficial and comfortable to the army is blowing alongside."

[Verse Locator](#)

पूर्ण वल्गु स्वराः च इमे प्रवदन्ति मृग द्विजाः ॥ ६-४-४७

प्रसन्नाः च दिशः सर्वा विमलः च दिवा करः ।

47. **ete** = these; **mR^igadvijaaH** = beasts and birds; **pravadanti** = are uttering; **puurNavalgusvaraaH** = sonorous and sweet sounds; **sarvaaH** = all; **dishashcha** = the quarters; **prasannaaH** = are bright; **divaakarashcha** = even the sun; **vimalaH** = is clear.

"These beasts and birds are uttering sonorous and sweet sounds. All the quarters are looking bright. Even the sun is clear."

[Verse Locator](#)

उशना च प्रसन्न अर्चिर् अनु त्वाम् भार्गवो गतः ॥ ६-४-४८

ब्रह्म राशिर् विशुद्धः च शुद्धाः च परम ऋषयः ।

अर्चिष्मन्तः प्रकाशन्ते ध्रुवम् सर्वे प्रदक्षिणम् ॥ ६-४-४९

48;49. **ushanaacha** = the planet of Venus; **prasannaarchiH** = with its bright light; **bhaargavaH** = born from the sage Bhrigu (a mind-born son of Brahma the creator) **anugataH** = is hanging behind; **tvaam** = you; **brahmaraashiH** = Dhruva; the very bright pole-star (which is recognized by the contiguity of the stars presided over by the seven Brahman Rishis); **vishuddhaH** = is becoming clear; **sarve** = all; **shuddhaaH** = the pure; **paramrshayaH** = great sages; **archishhmantaH** = having bright light; **prakaashante** = are shining; **pradashhiNam** = going round from left to right; **dhR^ivam** = of Dhruva star.

"The planet of Venus with its bright light, born from the sage Bhrigu (a mind-born son of Brahma the creator) is hanging behind you. Dhruva, the very bright pole-star (which is recognized by the contiguity of the stars presided over by the seven Brahmana sages) is becoming clear. All the pure great sages having bright light are shining are shining around Dhruva star.

[Verse Locator](#)

त्रिशङ्कुर विमलो भाति राज ऋषिः सपुरोहितः ॥ ६-४-५०

पितामह वरो अस्माकम् इष्ववाकूणाम् महात्मनाम् ।

50. **raajarshhiH** = the royal sage; **trishaN^kuH** = Trishanku; **asmaakam** = our; **pitaamahaH** = paternal grand father; **mahaatmanaam** = the high-souled; **ikshhvaakuuNaam** = Ikshvakus; **vimalaH** = is purely; **bhaati** = shining; **puraH** = in front; **sapurohitaH** = along with his family- priest.

"The royal sage Trishanku, our paternal grand father, born in the high-souled Ikshvaku dynasty, is purely shining (as a star) in front, along with his family-priest."

[Verse Locator](#)

विमले च प्रकाशेते विशाखे निरुपद्रवे ॥ ६-४-५१

नक्षत्रम् परम् अस्माकम् इक्ष्वाकूणाम् महात्मनाम् ।

51. **vishaakhe** = Vishakha stars; **prakaashete** = are shining; **vimale** = clearly; **nirupadrave** = without any evil influence; **param** = (this) supreme; **nakshhatram** = constellation; **asmaakam ikshhvaakuuNaam** = is of our Ikshvakus; **mahaatmanaam** = the high-souled.

"Visakha stars are shining clearly without any evil influence. This supreme constellation is of our Ikshvakus, the high-souled."

[Verse Locator](#)

नैरृतम् नैरृतानाम् च नक्षत्रम् अभिपीड्यते ॥ ६-४-५२

मूलम् मूलवता स्पृष्टम् धूप्यते धूम केतुना ।

52. **nairR^itam** = the Mula constellation; **nairR^itaanaam** = of the titans; **abhipiiDyate** = is badly aspected; **muulaH spR^ishhTaH** = in that Mula is touched; **dhuumaketunaa** = by a comet risen; **muulavataa** = with a tail of light; **dhuupyate** = and tormented by it.

"The Mula constellation of the titans is badly aspected, in that it is touched by a comet risen with a tail of light and tormented by it."

[Verse Locator](#)

सरम् च एतद् विनाशाय राक्षसानाम् उपस्थितम् ॥ ६-४-५३

काले काल गृहीतानाम् नक्षत्रम् ग्रह पीडितम् ।

53. **sarvam** = all; **etat** = this; **upasthitam** = has appeared; **vinaashaaya** = for the destruction; **raakshasaanaam** = of titans; **nakshhatram** = the star; **kaalagR^ihiitaanaam** = seized by death; **grahapiiDitam** = is oppressed by a planet; **kaale** = in its last hour.

"All this has come for the destruction of the titans, for, the star seized by death is oppressed by a planet in its last hour."

[Verse Locator](#)

प्रसन्नाः सुरसाः च आपो वनानि फलवन्ति च ।

प्रवान्ति अभ्यधिकम् गन्धा यथा ऋतु कुसुमा द्रुमाः ॥ ६-४-५४

54. **aapaH** = the waters; **prasannaaH** = are crystal-clear; **surasaashcha** = having good taste; **vanaani** = the woodlands; **phalavanticha** = are laden with fruit; **gandhaaH** = the fragrant air; **na pravaanti** = is not blowing; **adhikaaH** = much; **drumaaH** = trees; **yathartukusumaaH** = are bearing flowers according to the season.

"The waters are crystal-clear, with good taste. The woodlands are laden with fruit. The fragrant air is not blowing much. Trees are bearing seasonal flowers."

[Verse Locator](#)

व्यूढानि कपि सैन्यानि प्रकाशन्ते अधिकम् प्रभो ।

देवानाम् इव सैन्यानि सम्ग्रामे तारकामये ॥ ६-४-५५

एवम् आर्य समीक्ष्य एतान् प्रीतो भवितुम् अर्हसि ।

55. **kapisainyaani** = the armies of monkeys; **vyuuDhaani** = formed into squadrons; **adhikam** = are highly; **prakaashante** = glittering; **sainyaaniiva** = like armies; **devaanaam** = of celestials; **samgraame** = in a battle; **taarakaamaye** = in which the demon Taraka was killed; **aryana** = Oh; **venerable one!** **Arhasi** = you are fit; **bhavitum** = to become; **priitaH** = delighted; **samiikshya** = on seeing; **etat** = this; **evam** = in such a manner.

"The armies of monkeys formed into different squadrons are looking highly splendid like the armies of celestials in the battle in which the demon Taraka was killed, Oh venerable one! Be pleased to see these good omens in this manner."

[Verse Locator](#)

इति भ्रातरम् आश्वास्य हृष्टः सौमित्रिर् अब्रवीत् ॥ ६-४-५६

अथ आवृत्त्य महीम् कृत्स्नाम् जगाम महती चमूः ।

ऋक्ष वानर शार्दूलैर् नख दम्ष्ट्र आयुधैर् वृता ॥ ६-४-५७

56;57. hR^ishhTaH = the delighted; saumitriH = Lakshmana; abraviit = spoke; iti = thus; aashvaasya = cheering up; bhraataram = his brother; atha = then; harivaahinii = the army of monkeys; R^ikshhavaanara shaarduulaiH = consisting of excellent bears and monkeys; nakhadamshhTraayudhaiH api = having very nails and teeth as weapons; jagaama = marched; aavR^itya = covering; kR^itsnaam = the entire; mahiim = earth.

The delighted Lakshmana spoke thus, cheering up his brother. Then, the army of monkeys consisting of excellent bears and monkeys having their very nails and teeth as weapons, marched ahead, covering the entire earth.

[Verse Locator](#)

कर अग्रैः चरण अग्रैः च वानरैर् उद्धतम् रजः ।
भीमम् अन्तर् दधे लोकम् निवार्य सवितुः प्रभाम् ॥ ६-४-५८
सा स्म याति दिवा रात्रम् महती हरि वाहिनी ।
हृष्ट प्रमुदिता सेना सुग्रीवेण अभिरक्षिता ॥ ६-४-५९

58;59. bhiimam = the awful; rajaH = dust; uddhatam = raised; karaagraiH = by nails; charaNaagraiH = and elaws; vaanariaH = of monkeys; nivaarya = obscured; prabhaam = the splendor; savituH = of the sun; antardadhe = covered; lokam = the earth; saparvatavanaakaasham = comprising of mountains; forests and the atmosphere; bhiimaa = the colossal; harivaahinii = monkey-army; yayau = advanced; chhadayantii = encompassing; dakshhinam = the southern region; dyaamiva = like the sky; ambudasamtatiH = a mass of cloud.

The awful dust raised by nails and claws of monkeys obscured the splendor of the sun and also covered the earth comprising of mountains forests and the atmosphere. The colossal monkey-army advanced, encompassing the southern region like a mass of cloud enveloping the sky.

[Verse Locator](#)

उत्तरन्त्याश्च सेनायाः सततम् बहुयोजनम् ।
नदीस्रोतांसि सर्वाणि सस्यन्दुर्विपरीतवत् ॥ ६-४-६०

60. senayaaH uttarantyyaaH = while the army was crossing; sarvaaNi = the entire; nadiisrotaamsi = river-currents; satatam = uninterruptedly; sasyandaH = they flowed; vipariitavat = invertedly; bahuyojanam = for a distance of many yojanas.

While the army was crossing the entire river-currents uninterruptedly, the currents flowed invertedly for a distance of many yojanas.

[Verse Locator](#)

सरांसि विमलाम्भांसि द्रुमाकीर्णाश्च पर्वतान् ।
समान् भूमिप्रदेशांश्च वनानि फलवन्ति च ॥ ६-४-६१
मध्येन च समन्ताच्च वनानि फलवन्ति च ।

61. mahatii = the mighty; chamuuH = army; samaavishat = entered thoroughly; saraamsi = into lakes; vimalaambhaamsi = containing clear water; parvataamshcha = mountains; drumaakiirNaan = full of trees; samaan bhuumi pradeshaamshcha = the plain-landed territories; vanaanicha = and woodlands; phalavanti = laden with fruits; saa = that army (entered); madhyena = from the middle; samantaat = from the four sides; tiryak = from across; adhashcha = and from under.

The mighty army entered thoroughly into lakes containing clear water, mountains full of trees, plain-landed territories and forests laden with fruits from the middle, from the four sides, from across and from under.

[Verse Locator](#)

समावृत्य महीम् कृत्स्नाम् जगाम महती चमूः ॥ ६-४-६२

ते हृष्टवदनाह् सर्वे जग्मुर्मरुतरम्हसः ।

62. mahatii = the gigantic; chamuuH = army; jagaama = marched; sammavR^itya = thoroughly covering; mahiim = the earth; te sarve = all of them; maarutaramhasaH = with a wind-like speed; jagmuH = went on; hR^ishhTavadanaaH = manifesting a joy in their faces.

The gigantic army marched, thoroughly covering the land. All of them with a wind-like speed went on, manifesting a joy in their faces.

[Verse Locator](#)

हरयो राघवस्यार्थे समारोपितविक्रमाः ॥ ६-४-६३

हर्षम् वीर्यम् बलोद्रेकादर्शयन्तः परस्परम् ।

यौवनोत्सेकजाद्वर्पाद्विविधांश्चक्रुर्ध्वनि ॥ ६-४-६४

63;64. raaghavasyaarthē = for the sake of Rama; harayaH = the monkeys; samaaropita vikramaaH = with fully elevated pace; parasparam = mutually (vied with each other); darshayantaH = showed; balaodrekaat = high spirits; harshham = vigor; viiryam = and prowess; darpaat = out of pride; yauvanotsekajaat = born of prime youth; chakruH = (some made; vividhaan = various gestures; adhvani = on the way.

For the sake of Rama, the monkeys with fully elevated pace vied with each other in high spirits, vigor and prowess. Out of pride born of prime youth, some made various gestures on the way.

[Verse Locator](#)

तत्र केचिद्द्रुतम् जग्मुरुत्पेतुश्च तथापरे ।

केचित्किलकिलाम् चक्रुर्वनरा वनगोचराः ॥ ६-४-६५

65. kechit = some; vangocharaaH = wild; vaanaaraH = monkeys; tatra = there; jagmuH = went; drutam = rapidly; tathaa = in that manner; apare = some others; utpetushcha = hovered high; kachit = some; chakruH = made; kilakilaam = noises; sounding "kila! Kila!".

Some wild monkeys there walked very speedily. In that manner, some others hovered highly. Some made noises, sounding "kila! kila!".

[Verse Locator](#)

प्रास्फोटयंश्च पुच्छानि सन्निजघ्नः पदान्यपि ।

भुजान्विक्षिप्य शैलांश्च द्रुमानन्ये बभञ्जरे ॥ ६-४-६६

66. praasphotayan = (some) lashed; puchchhaani = tails; samnijaghnuH api = (some) even stamped; padaani = their feet; anye = some others; vikshhipya = stretching; bhujaan = their arms; babhaJNjire = broke off; shailaamshcha = rocks and; drumaan = trees.

Some monkeys lashed their tails. Some even stamped their feet. Some others, stretching their arms, broke off rocks and trees.

[Verse Locator](#)

आरोहन्तश्च शृङ्गाणि गिरीणाम् गिरिगोचराः ।

महानादान् प्रमुञ्चन्ति क्ष्वेडामन्ये प्रचक्रिते ॥ ६-४-६७

67. girigocharaaH = (some) monkeys; aarohantashcha = ascended; shriN^gaaNi = the peaks; giriiNaam = of mountains; pramuJNchanti = and uttered; mahaanaadaan = huge noises; anye = some others; prachakrrire = made; kshhveDaam = lion's roars.

Some monkeys ascended mountain-peaks and uttered huge noises. Some others made lion's roars.

[Verse Locator](#)

ऊरुवेगैश्च ममृदुलताजालान्यनेकशः ।
जृम्भमाणाश्च विक्रान्ता विचिक्रीडुः शिलाद्रुमैः ॥ ६-४-६८

68. **mamR^iduH** = (some) were crushing; **anekashaH** = many; **lataajaalaani** = webs of creepers; **uuruvegaiH** = by the jerks of their thighs; **vikraantaaH** = the valiant monkeys; **vichikriiDuH** = played; **shilaadrumaiH** = with rocks and trees; **jR^imbhamaaNaaH** = by stretching their limbs.

Some monkeys were crushing many webs of creepers by the jerks of their thighs. The valiant monkeys also played with rocks and trees, by stretching their limbs.

[Verse Locator](#)

ततः शतसहस्रैश्च कोटिभिश्च सहस्रशः ।
वानराणाम् सुघोराणाम् श्रीमत्परिवृता मही ॥ ६-४-६९

69. **tataH** = in that place; **mahii** = the land; **parivR^itaa** = was covered; **shriimat** = splendidly; **shatasahasraishcha** = by hundred of thousands; **sahasrashaH** = by thousands; **kotibhiH** = (and) crores; **vaanaraaNaaH** = of monkeys; **sughoraaNaam** = who were very dreadful.

In that place, the land was covered splendidly by hundreds of thousands, by thousands and crores of monkeys, who were looking very dreadful.

[Verse Locator](#)

सा स्म याति दिवारात्रम् महती हरिवाहिनी ।
प्रहृष्टमुदिताः सर्वे सुग्रीवेणाभिपालिताः ॥ ६-४-७०
वनरास् त्वरितम् यान्ति सर्वे युद्ध अभिनन्दनः ।
मुमोक्षयिषवः सीताम् मुहूर्तम् क्व अपि न आसत ॥ ६-४-७१

70;71. **saa harivaahinii** = that monkey-army; **mahatii** = which was extensive; **yaatisma** = was marching; **divaaraatram** = day and night; **sarve** = all; **vaanaraaH** = the monkeys; **abhipaalitaaH** = ruled; **sugriiveNa** = by Sugreeva; **prahr^ishhTamuditaH** = were exceedingly pleased and cheerful; **sarve** = all; **yaanti** = were going; **tvaritaaH** = quickly; **yuddhaabhinandinaH** = rejoicing for war; **siitaam pramokshhayishhavaH** = those monkeys desirous of Seetha's release; **naavasan** = did not halt; **kvaapi** = anywhere even muhuurtam = for a moment.

That extensive monkey-army was marching day and night. All the monkeys ruled by Sugreeva were exceedingly pleased and cheerful. All were marching quickly, rejoicing for war. Those monkeys desirous of Seetha's release, did not halt even for a moment anywhere.

[Verse Locator](#)

ततः पादप सम्बाधम् नाना मृग समाकुलम् ।
सह्य पर्वतम् आसेदुर् मलयम् च मही धरम् ॥ ६-४-७२

72. **tataH** = then; **te vaanaraaH** = those monkeys; **aasaadya** = reached; **samaaruhan** = and climbed up; **sahyapaarvatam** = mountain called sahya; **paadapaasambaadham** = with thick canopy of trees; **naanaamR^igasamaayutam** = and filled with many kinds of beasts.

Then, those monkeys reached and climbed up a mountain called sahya with a full canopy of trees and filled with many kinds of beasts.

काननानि विचित्राणि नदी प्रस्रवणानि च ।

पश्यन् अपि ययौ रामः सहास्य मलयस्य च ॥ ६-४-७३

73. **raamaH api** = Rama too; **yayau** = went; **pashyan** = seeing; **vichitraaNi** = the wonderful; **kaanaraani** = woods; **nadiiprasravaNaani** = streams and cascades; **sahyasya** = of Sahya; **malayasya cha** = and Malaya mountains.

Rama too went along, seeing the wonderful woods, streams and cascades of Sahya and Malaya mountains.

Verse Locator

चम्पकांस् तिलकामः चूतान् अशोकान् सिन्दु वारकान् ।

तिनिशान् करवीरामः च तिमिशान् भञ्जन्ति स्म प्लवम् गमाः ॥ ६-४-७४

74. **plavangamaaH** = the monkeys; **bhajanti sma** = enjoyed; **champakaan** = Champaka; **tilakaan** = Tilaka; **chuutaan** = mango; **prasekaan** = praseka; **sinduvaarakaan** = Sinduvaara; **tinishaan** = Timisa; **karaviiraamshcha** = and Karavira trees.

The monkeys enjoyed the fruits of Champaka, Tilaka, mango, Praseka, Sinduvaara Timisa and Karaveera trees.

Verse Locator

अशोकांश्च करञ्जांश्च प्लक्षन्यग्रोधपादपान् ।

जम्बूकामलकान्नागान् भजन्ति स्म प्लवङ्गमाः ॥ ६-४-७५

75. **plavangamaaH** = the monkeys; **bhajanti sma** = enjoyed; **ashokaan** = Ashoka; **karJNjuumshcha** = Karanja; **plakshha** = Plaksa; **nyagrodha** = Nyagrodha; **paadapaan** = trees; **jambuka** = Jambu; **amalakaan** = myrobalan; **naagaan** = and Naga trees.

The monkeys enjoyed Ashoka, Karanja, Plaksa, Nyagrodha, Jambu, myrobalan and Naga trees.

Verse Locator

प्रस्तरेषु च रम्येषु विविधाः काननद्रुमाः ।

वायुवेगप्रचलिताः पुष्पैरवकिरन्ति ताम् ॥ ६-४-७६

76. **vividhaaH** = different kinds; **kaanana drumaaH** = of forest trees; **prastreshhu** = standing on plateaus; **ramyeshhu** = which were lovely; **vaayuvega prachalita** = shaken by gust of winds; **avakiranti** = poured out; **pushhpaiH** = flowers; **taan** = on those monkeys.

Various kinds of forest-trees standing on enchanting plateaus, being shaken by gust of winds, poured out flowers on those monkeys.

Verse Locator

मारुतः सुखसंस्पर्शो वाति चन्दनशीतलः ।

षट्पदैरनुकूजद्विर्वनेषु मधुगन्धिषु ॥ ६-४-७७

77. **sukhasamprashaH** = a soft-touching; **maarutaH** = breeze; **chandanashiitalaH** = (while) the bees; **anukuujadbhiH** = hummed; **madhugandhishhu** = in the nectar-scented; **vaneshhu** = woods.

A soft-touching breeze, refreshing as a sandal, blew while the bees hummed in the nectar-scented woods.

अधिकम् शैलराजस्तु धातुभिस्तु विभूसितः ।
 धातुभ्यः प्रसृतो रेणुर्वायुवेगेन घट्टितः ॥ ६-४-७८
 सुमहद्वानरानीकम् चादयामास सर्वतः ।

78. shailaraajastu = (that) royal mountain; **adhikam** = was highly; **vibhuushhitaH** = adorned; **dhaatubhiH** = with minerals of red colour; **reNuH** = the dust; **ghattitaH** = blown; **dhaatubhyaH** = from the minerals; **vaayu vegena** = by the velocity of wind; **prasR^itaH** = coming forth; **sarvataH** = from all sides; **chhaadayaamaasa** = obscured; **sumahat** = the huge; **vaanaraaniikam** = monkey-army.

That royal Sahya Mountain was highly adorned with red-coloured metal. The dust blown from that metal by the velocity of wind, coming forth from all sides, obscured the huge monkey-army.

Verse Locator

गिरिप्रस्थेषु रम्येषु सर्वतः सम्प्रपुष्पिताः ॥ ६-४-७९
 केतक्यः सिन्दुवाराश्च वासन्त्यश्च मनोरमाः ।
 माधव्यो गन्धपूर्णाश्च कुन्दगुल्माश्च पुष्पिता ॥ ६-४-८०
 चिरबिल्वा मधूकाश्च वज्जुला वकुलास्तथा ।
 रज्जकास्तिलकाश्चैव नागवृक्षश्च पुष्पिता ॥ ६-४-८१
 चूताः पाटलिकाश्चैव कोविदाराश्च पुष्पिताः ।
 मुचुलिन्दार्जुनाश्चैव शिंशपाः कुटजास्तथा ॥ ६-४-८२
 हिन्तालास्तिनिशाश्चैव चूर्णका नीपकास्तथा ॥ ६-४-८३
 नीलाशोकाश्च सरला अङ्कोलाः पद्मकास्तथा ।
 प्रीयमाणैः प्लवमैस्तु सर्वे पर्याकुलीकृताः ॥ ६-४-८४

79-84. **ramyeshhu giriprastheshhu** = on the lovely mountain-slopes; **sarvataH** = on all sides; **samprapushhpitaaH** = in blossom; **sinduvaaraashcha** = and sinduvara trees; **manoramaaH** = the charming; **vaasantyaH** = Vasanti; **maadhavyaH** = Madhavi creepers; **pushhpitaaH** = with flowers; **gandha puurNaaH** = full of scent; **gulmaashcha** = clumps; **kunda** = of jasmine; **chiribilvaa** = Chiribilva; **madhukaashcha** = Madhuka; **vaNjula** = Vanjula; **tathaa** = and; **vakulaaH** = Vakula; **raNjakaaH** = ranjaka; **Tilakaashchaiva** = and Tilaka; **naagavR^ikshha** = Nagavriksha; **pushhpitaaH** = in flower; **chuutaaH** = Mango; **paatalikaashchaiva** = patalika; **kovidaaraashcha** = Kovidara; **pushhpitaaH** = in flower; **muchulinda** = Muchulinda; **arjunaashchaiva** = Arjuna; **shimshapaaH** = Simsapa; **tathaa** = and; **kuutajaaH** = Kutaja; **hintaalaaH** = Hintala; **tinishaashchaiva**; and **Tinisa**; **chuurNakaaH** = Churna; **tathaa** = and; **nipakaaH** = Nipa; **niilaashokaaH** = blue Ashoka; **saralaaH** = Sarala; **aN^kolaaH** = Ankola; **tathaa** = and; **padmakaaH** = Padmaka; **sarve** = all those; **paryaakuliikR^itaH** = were crawled in excitement; **plavaNgaiH** = by the monkeys; **priyamaNaiH** = who were delighted.

On the lovely mountain slopes, in blossom on all sides, Ketaki and Sindhuvara trees, the charming Vasanti, Madhavi creepers with flowers full of scent, clumps of jasmine, Chiribila, Madhuka, Vanjula and Vakula, Ranjanka and Tilaka, Nyavriksha all in flower, Mango, Patalike, Kovidara in flower, Muchulinda, Arjuna, Simsapa and Kutaja, Hintala, Timisa, Chirna and Nipa, blue Ashoka, Sarala, Ankola and Padmaka all these trees were crawled in excitement by the monkeys who were delighted.

Verse Locator

व्यास्तिस्मिन् गिरौ रम्याः पल्वलानि तथैव च ।

चक्रवाकानुचरिताः कारण्डवनिषेविताः ॥ ६-४-८५

प्लवैः क्रौञ्चे सम्कीर्णा वराहमृगसेविताः ।

ऋक्षैस्तरक्षुभिः सिम्हैः शार्दूलैश्च भयावहैः ॥ ६-४-८६

व्यालैश्च बहुभिर्भीमैः सेव्यमानाः समन्ततः ।

पद्मैः सौगन्धिकैः पुल्लैः सेव्यमानाः समन्ततः ॥ ६-४-८७

वारिजैर्विविधैः पुष्पै रम्यास्तत्र जलाशयाः ।

85-87. **tatra** = there (were); **ramyaaH** = delightful; **vaapyaH** = wells with stairs; **tathaiva cha** = and **palvalaanicha** = ponds; **tasmin girau** = in that mountain; **chakravaakaanucharitaaH** = sought after by chakravaka birds; **kaaraNdavamishhevitaH** = visited by karandava birds; **samikiirNaaH** = crowded with; **plavaiH** = water-fowls; **kraunchaishcha** = and cranes; **varaaha mR^igasevitaH** = frequented by boars and deer; **sevyamaanaaH** = visited; **samantataH** = on all sides; **R^ikshhaiH** = by bears; **tarakshhubhiH** = hyenas; **simhaiH** = lions; **bahubhiH** = by many; **bhiimaaH** = dreadful; **shaarduulaishcha** = tigers; **ramyaaH** = beautiful; **jalaashayaaH** = reservoirs of water; **phullaiH** = with blossoming; **padmaiH** = blue lotuses; **saugandhikaiH** = water lilies; **tathaa** = and; **utpalaiH** = black water lilies; **vividhaiH** = and various kinds; **vaarijaiH** = and various kinds; **vaarijaiH** = of aquatic; **pushpaiH** = flowers.

There were delightful wells with stairs and ponds in that mountain, sought after by chakravaka birds, frequented by karandava birds, crowded with water-fowls and cranes, visited by boars and deer, haunted on all sides by bears, hyenas, lions and many dreadful tigers. There were beautiful reservoirs of water with blossoming blue lotuses, water lilies, white water lilies, black water lilies and various other kinds of aquatic flowers.

[Verse Locator](#)

तस्य सानुषु कूजन्ति नानाद्विजगणास्तथा ॥ ६-४-८८

स्नात्वा पीत्वोदकान्यत्र जले क्रीदन्ति वानराः ।

अन्योन्यम् प्लावयन्ति स्म शैलमारुह्य वानराः ॥ ६-४-८९

88-89. **naanaadvijagaNaaH** = various kinds of birds; **kuujanti** = sang; **tasya saanushhu** = in those mountain-peaks; **vaanaraaH** = monkeys; **snaatvaa** = bathed; **jale** = in water; **piitvaa** = drank; **udakaani** = water; **kriidaani** = (and) played; **vaanaraaH** = the monkeys; **aaruhya** = ascended; **shiilam** = the mountain; **plaavayanti sma** = and drenched with water; **anyaayam** = one over the other.

Various kinds of birds sang in those mountain-peaks. Monkeys bathed in water, drank those waters and played. They ascended the mountain and got drenched in water, by sprinkling water by one over the other among themselves.

[Verse Locator](#)

फलानि अमृत गन्धीनि मूलानि कुसुमानि च ।

बुभुजुर् वानरास् तत्र पादपानाम् बल उत्कटाः ॥ ६-४-९०

90. **vaanaraaH** = monkeys; **madotkaTaaH** = in mad rut; **babhaJNguH** = plucked; **amR^itagandhiini** = sweet-smelling; **phalaani** = fruits; **muulaani** = roots; **kusumaani cha** = and flowers; **tatra** = there.

Monkeys in mad rut plucked sweet-smelling fruits, roots and flowers there.

[Verse Locator](#)

द्रोण मात्र प्रमाणानि लम्बमानानि वानराः ।

ययुः पिबन्तो हृष्टास् ते मधूनि मधु पिन्गलाः ॥ ६-४-९१

91. **te vaanaraaH** = those monkeys; **madhupiN^galaaH** = in reddish-brown colour as honey; **pibantaH** = drinking; **madhuuni** = honey; **lambamaanaani** = from hanging honeycombs; **droNamaatra pramaaNaani** = weighing about a maund each; **yayuH** = went on; **svasthaaH** = cheerfully.

Those monkeys, in reddish brown colour like honey, drinking honey from honey-combs weighing about a maund each, went on cheerfully.

[Verse Locator](#)

पादपान् अवभञ्जन्तो विकर्षन्तस् तथा लताः ।

विधमन्तो गिरि वरान् प्रययुः प्लवग ऋषभाः ॥ ६-४-९२

92. **plavagarshhabhaaH** = those foremost among the monkeys; **prayayuH** = marched; **avabhaNjantaH** = breaking off; **paadapaan** = trees; **tathaa** = and **vikarshhantaH** = pulling along; **lataaH** = creepers; **vidhamantaH** = throwing away; **girivaraan** = excellent mountains.

Those foremost among the monkeys marched, breaking off trees, pulling along creepers and throwing away excellent mountains.

[Verse Locator](#)

वृक्षेभ्यो अन्ये तु कपयो नर्दन्तो मधु दर्पिताः ।

अन्ये वृक्षान् प्रपद्यन्ते प्रपतन्ति अपि च अपरे ॥ ६-४-९३

93. **anye** = some other; **kapayaH** = monkeys; **madhudarpitaaH** = well-pleased with honey; **vR^ikshhebhyaH** = from trees; **nadantaH** = yelled loudly; **anye** = some others; **prapadyante** = reached; **vR^ikshhaan** = trees(to get honey); **apare** = some others; **prapibanti** = were drinking excessively.

Some other monkeys, well-pleased with honey got from trees, yelled loudly. Some others reached trees to get honey. Some others were drinking honey excessively.

[Verse Locator](#)

बभूव वसुधा तैस् तु सम्पूर्णा हरि पुम्गवैः ।

यथा कमल केदारैः पक्वैर् इव वसुम् धरा ॥ ६-४-९४

94. **vasundharaa** = the earth; **sampuurNaa** = filled; **taiH haripuNgavaiH** = with those excellent monkeys; **babhuuva** = was; **vasundharaa yathaiva** = like land; **kalamakedaaraiH** = (filled with) fields of paddy; **pakvaiH** = which were ripened.

The earth filled with those excellent monkeys, was like land filled with ripened fields of paddy.

[Verse Locator](#)

महाइन्द्रम् अथ सम्प्राप्य रामो राजीव लोचनः ।

अध्यारोहन् महाबाहुः शिखरम् द्रुम भूषितम् ॥ ६-४-९५

95. **atha** = then; **raamaH** = Rama; **raajiivalochanaH** = the lotus-eyed; **mahaa baahuH** = and the mighty armed; **sampraapya** = reached; **mahendram** = Mahendra mountain; **aaruroha** = ascended; **shikharam** = (its) top; **druma bhuushhitaam** = adorned with trees.

Then, the lotus-eyed and the mighty-armed Rama reached Mahendra mountain and ascended its top, adorned with trees.

[Verse Locator](#)

ततः शिखरम् आरुह्य रामो दशरथ आत्मजः ।
कूर्म मीन समाकीर्णम् अपश्यत् सलिल आशयम् ॥ ६-४-९६

96. tataH = Then; raamaH = Rama; dasharathaatmajaH = son of Dasaratha; aaruuhya = mounted; shikharam = the peak; apashyat = and saw; salilaakulam = an ocean ruffled with water; kuurma mina samaakiirNam = scattered well with turtles and fishes.

Then, Rama the son of Dasartha mounted the peak and saw an ocean ruffled with water and scattered well with turtles and fishes.

[Verse Locator](#)

ते सह्यम् समतिक्रम्य मलयम् च महागिरिम् ।
आसेदुर् आनुपूर्व्येण समुद्रम् भीम निहस्वनम् ॥ ६-४-९७

97. te = they; samatikramya = crossed; sahyam = Sahya mountain; maalyam cha = and Malaya; mahaagirim = the large mountain; aanupuurvyeNa = (and) systematically; aaseduH = approached; samudram = the ocean; bhiimaniHsvanam = having terrific sound.

They crossed Sahya mountain and Malaya mountain and systematically approached the ocean having terrific sound.

[Verse Locator](#)

अवरुह्य जगाम आशु वेला वनम् अनुत्तमम् ।
रामो रमयताम् श्रेष्ठः ससुग्रीवः सलक्ष्मणः ॥ ६-४-९८

98. raamaH = Rama; shreshhTaH = the foremost; ramayataam = of those who entrance the mind; sasugriivaH = along with Sugreeva; sa lakshmaNaH = and Lakshmana; avaruhya = descended; aashu = quickly; jagaama = and went; anuttamam = to the excellent; velaavanam = woodland adjoining the sea.

Rama the foremost of those who entrance the mind, together with Sugreeva and Lakshmana quickly descended the mountain and went to the excellent woodland adjoining the sea.

[Verse Locator](#)

अथ धौत उपल तलाम् तोय ओघैः सहसा उत्थितैः ।
वेलाम् आसाद्य विपुलाम् रामो वचनम् अब्रवीत् ॥ ६-४-९९

99. atha = then; raamaH = Rama; aasaadya = reached; vipulaam = the extensive; velaam = ocean; dhautopalatalaam = with rocks underneath washed by floods of water risen vehemently and spoke these words.

Then Rama reached the extensive ocean with rocks underneath washed by floods of water risen vehemently and spoke these words.

[Verse Locator](#)

एते वयम् अनुप्राप्ताः सुग्रीव वरुण आलयम् ।
इह इदानीम् विचिन्ता सा या न पूर्वम् समुत्थिता ॥ ६-४-१००

100. Sugreeva = "Oh; Sugreeva! ete vayam = (these) we; samanupraaptaa = reached; varuNaalayam = the sea; saa = that; vichintaa = anxious thinking; yaa =

which; **puurvam** = (we had) earlier; **upasthitaa** = has come; **idaaniim** = now; **naH** = to us; **iha** = here.

"Oh, Sugreeva! We have reached the abode of Varuna. We should consider now the matter (of how to cross the ocean) with which we were formerly preoccupied."

[Verse Locator](#)

अतः परम् अतीरो अयम् सागरः सरिताम् पति ।
न च अयम् अनुपायेन शक्यस् तरितुम् अर्णवः ॥ ६-४-१०१

101. **ayam saagaraH** = this ocean; **saritaam patiH** = the lord of rivers; **atiiraH** = has no shore; **ataHparam** = beyond; **ayam** = this; **aarNavaH** = ocean; **ashakyam** = is impossible; **taritum** = to cross; **anupaayena** = without a strategy.

"This ocean, the lord of Rivers, is shore less beyond. This sea is impossible to be crossed without a proper strategy."

[Verse Locator](#)

तद् इह एव निवेशो अस्तु मन्त्रः प्रस्तूयताम् इह ।
यथा इदम् वानर बलम् परम् पारम् अवाप्नुयात् ॥ ६-४-१०२

102. **tat** = for that reason; **ihaiva** = let here only; **astu** = be; **niveshaH** = the military assembly; **prastuuyataam** = let us discuss; **iha** = here; **mantraH** = the plan; **yathaa** = how; **idam** = this; **vaanarabalam** = monkey-army; **avaapnuyaat** = will reach; **param paaram** = the other shore.

"For this reason, let the military be assembled here only. Here, let us discuss the plan how this military of monkeys will reach the other shore."

[Verse Locator](#)

इति इव स महाबाहुः सीता हरण कर्षितः ।
रामः सागरम् आसाद्य वासम् आज्ञापयत् तदा ॥ ६-४-१०३

103. **saH raamaH** = that Rama; **mahaabaahuH** = the mighty armed; **siitaapaharaNakarshitaH** = emaciated due to taking away of Seetha; **tadaa** = then; **asaadya** = reached; **saagaram** = the sea; **aaJNyaapayat** = and orderd; **iiva** = thus vasam = for the halt (there).

Rama, the mighty armed, emaciated due to taking away of Seetha, then reached the sea and ordered thus for the halt of the army there.

[Verse Locator](#)

सर्वाः सेना निवेश्यन्ताम् वेलायाम् हरिपुङ्गव ।
सम्प्राप्तो मन्त्र कालो नः सागरस्य इह लब्धने ॥ ६-४-१०४

104. **haripuNgava** = Sugreeva! **sarvaaH** = (let) all; **senaaH** = the army; **niveshyantaam** = be stationed; **velaayaam** = at the sea-shore; **iha** = here; **naH** = for us; **mantrakaalaH** = the time for thinking; **samp्राप्ताH** = has come; **laN^ghane** = (about) crossing; **saagarasya** = of the ocean.

"Let all the army be stationed at the sea-shore, Sugreeva! Here, the time has come for us to think about the subject of crossing the ocean."

[Verse Locator](#)

स्वाम् स्वाम् सेनाम् समुत्सृज्य मा च कश्चित् कुतो व्रजेत् ।

गच्छन्तु वानराः शूरा ज्ञेयम् चन्नम् भयम् च नः ॥ ६-४-१०५

105. maa cha kashchit = let not anyone; vrajet = slip away; kutaH = in any direction; samutsR^ijya = leaving; svaam svaam = his own respective; senaam = army; JNeyamcha = It should be known; chhannam = (whether there is) hidden; bhayam = danger; naH = for us; shuuraH = (let) valiant; vanaraaH = monkeys; gacchhantu = go.

"Let not anyone slip away in any direction, leaving his respective unit of army. Let valiant monkeys make a more and it should be known whether there is a hidden danger for us."

[Verse Locator](#)

रामस्य वचनम् श्रुत्वा सुग्रीवः सह लक्ष्मणः ।

सेनाम् न्यवेशयत् तीरे सागरस्य द्रुम आयुते ॥ ६-४-१०६

106. shrutvaa = hearing; raamasya = Rama's; vachanam = words; sugriivaH = Sugreeva; sahalakshhmanaH = along with Lakshmana; niveshayat = halted; senaam = the army; saagarasya tire = at the sea-shore; drumaaaynte = stretched with trees.

Hearing Rama's words, Sugreeva along with Lakshmana made the army to halt at the sea-shore, stretched with trees.

[Verse Locator](#)

विराज समीपस्थम् सागरस्य तु तद् बलम् ।

मधु पाण्डु जलः श्रीमान् द्वितीय इव सागरः ॥ ६-४-१०७

107. tat = that; balam = army; samiipastham = stationed at the vicinity; saagarasya = of the ocean; viraraaja = shined; dvitiiya saagaraH iva = like a second ocean; shriimaan = splendid; madhupaaNdujalaH = with yellowish white honey-coloured water.

That army, stationed at the vicinity of the ocean, shined like a second ocean splendid with yellowish white honey-coloured water.

[Verse Locator](#)

वेला वनम् उपागम्य ततस् ते हरि पुमावाः ।

विनिविष्टाः परम् पारम् कान्क्षमाणा महाउदधेः ॥ ६-४-१०८

108. tataH = there; te = those; haripuNgavaiH = foremost of monkeys; upaagamya = reached; velaavanam = the woodlands at shore; nivishhTaashcha = and settled down; kaankshhamaaNaaH = desiring; parampaaram = the other shore; mahodadhe = of the vast sea.

There, those foremost of monkeys reached the woodlands at the shore and settled down, desiring to reach the other shore of the vast sea.

[Verse Locator](#)

तेषाम् निविशमानानाम् सैन्यसम्नाहनिःस्वनः ।

अन्तर्धाय महानादमर्णवस्य प्रशुश्रुवे ॥ ६-४-१०९

109. teshhaam = (while) those monkeys; nivishamaanaanaam = were halting there; sainya samnaahaniHsvanaH = the sound created out of their movement; prashushruve = was well-heard; antardhaaya = concealing; mahaanaadam = the roar; aarNavasya = of the sea.

While all the monkeys were halting there, the noise created out of their movement was dominantly heard, concealing the roar of the sea.

[Verse Locator](#)

सा महाअर्णवम् आसाद्य दृष्ट्वा वानरवाहिनी ।
त्रिधा निविष्टा महती रामस्यार्थपराभवत् ॥ ६-४-११०

110. saa = that; dhvajinii = army; vaanaraaNaam = of the monkeys; abhipaalitaaH = ruled; sugriiveNa = by Sugreeva; nivishhTaa = stationed; tridhaa = as three divisions; abhavat = were dedicated; arthaparaa = to the cause; raamasya = of Rama.

That army of the monkeys ruled by Sugreeva, stationed as three divisions (viz. 1. bears 2. long tailed monkes and 3. monkeys) looked fully dedicated to the cause of Rama.

[Verse Locator](#)

सा महार्णवमासाद्य हृष्टा वानरवाहिनी ।
वायु वेग समाधूतम् पश्यमाना महाअर्णवम् ॥ ६-४-१११

111. saa = that; hariivaahinii = army of monkeys; aasaadya = reached; mahaaNavam = the mighty ocean; hrishhTaam = (and) was delighted; pashyamaanaa = to see; mahaaNavam = the mighty ocean; vaayuvega samaadhuutam = being diffused by the velocity of wind.

That army of monkeys reached the mighty ocean and was delighted to behold the mighty ocean being diffused by the velocity of wind.

[Verse Locator](#)

दूर पारम् असम्बाधम् रक्षो गण निषेवितम् ।
पश्यन्तो वरुण आवासम् निषेदुर् हरि यूथपाः ॥ ६-४-११२

112. pashyantaH = seeing; varuNaavaasam = the abode of Varuna (sea); asambaadham = which was boundless; duurapaaram = and having the opposite shore far off; rakshhogaNanishhevitam = inhabited by a number of demons; hariyuuthapaaH = the monkey- troupes; nishheduH = sat down (there).

Seeing the sea, the abode of Varuna, which was boundless and having the opposite shore far off, inhabited by a number of demons, the monkey-troupes sat down there.

[Verse Locator](#)

चण्ड नक्र ग्रहम् घोरम् क्षपा आदौ दिवस क्षये ।
हसन्तमिव फेनौघैर्नृत्यन्तमिव चोर्मिभिः ॥ ६-४-११३

113. divasakshhaye = at the end of the day; kshhapaadau = and at the beginning of the night; phenaaghaiH = with its foaming waves; hasanamiva = (that ocean) appeared to laugh; nR^ityantamiva = and dance; ghoram = with ferocity; chaN^danakragraham = of fierce alligators and crocodiles.

Rendered appalling by the ferocity of fierce alligators and crocodiles, that ocen with its foaming waves at the end of the day and at the beginning of the night, appeared to laugh and dance.

[Verse Locator](#)

चन्द्र उदये समाधूतम् प्रतिचन्द्र समाकुलम् ।
चण्ड अनिल महाग्राहैः कीर्णम् तिमि तिमिमिलैः ॥ ६-४-११४

114. **samudbhuutam** = (the ocean) surged; **chandrodaye** = when the moon rose; **pratichandra samaakulam** = the image of moon was reflected limitlessly in it; **kiirNam** = (It was) full of chaNDaanilamahaagraahaiH = huge alligators swift as fierce winds; **timitimNgalaiH** = whales and great fish.

The ocean surged, when the moon rose. The image of moon was reflected limitlessly in it. The sea was full of huge alligators swift as fierce winds along with whales and great fish.

[Verse Locator](#)

दीप्त भोगैर् इव आक्रीर्णम् भुजमैर् वरुण आलयम् ।
अवगाढम् महासत्तैर् नाना शैल समाकुलम् ॥ ६-४-११५
सुदुर्गम् द्रुगम् अमार्गम् तम् अगाधम् असुर आलयम् ।

115. **varuNaalayam** = the sea; abode of Varuna; **aakiirNam** = was filled with bhujaNgaiH = serpents; **diiptabhogairiva** = bestowed with flaming hoods; **avagaaDham** = plunged; **mahaasattvaiH** = with mighty aquatic creatures; **naanaashaila samaakulam** = abounding; in various types of mountains; **sudurgam** = too difficult to cross; **durgamaargam** = with a path; **tam agaadham** = which is inaccessible suffocatingly fathomless; **asuraalayam** = and an abode of demons.

That sea, the abode of Varuna was filled with serpents bestowed with flaming hoods, plunged with mighty aquatic creatures, abounding in various types of mountains, too difficult to cross, with an inaccessible path, suffocationly fathomless and an abode of demons.

[Verse Locator](#)

मकरैर् नाग भोगैः च विगाढा वात लोहिताः ॥ ६-४-११६
उत्पेतुः च निपेतुः च प्रवृद्धा जल राशयः ।

116. **pravR^iddhaa** = increasing; **jalaraashayaH** = waves; **makaraaH** = (in which) sharks; **naagabhogaishcha** = and bodies of serpents; **vigaaDhaaH** = swarmed; **utpetushcha** = rose; **nipetushcha** = and fell; **vaatalolitaaH** = whipped into motion by the breeze.

Increasing waves of the sea in which sharks and bodies of serpents swarmed, rose and fell whipped into motion by the breeze.

[Verse Locator](#)

अग्नि चूर्णम् इव आविद्धम् भास्कर अम्बु मनो रगम् ॥ ६-४-११७
सुर अरि विषयम् घोरम् पाताल विषमम् सदा ।

117. **aavidddha agnichuurNamiva** = emitting (whirled) sparkles; **bhaasvaraambumahoragam** = shining with large water-snakes; **sadaa** = forever; **suraarinilayam** = abode of enemies of gods; **paataalavishhamam** = (the sea reaches upto) the uneven patala (subterranean region)

Emitting whirled sparkles, shining with large water-snakes, a fearful abode of enemies of gods forever, the sea reaches upto the uneven Patala (subterranean region).

[Verse Locator](#)

सागरम् च अम्बर प्रख्यम् अम्बरम् सागर उपमम् ।
सागरम् च अम्बरम् च इति निर्विशेषम् अदृश्यत ॥ ६-४-११८

118. **saagaram** = the ocean; **ambaraprakhyam** = looked like the sky; **ambaram** = the sky; **saagaropamam** = looked like the ocean; **saagaram cha** = the ocean; **adR^ishyata** = appeared; **ambaramcheti** = like the sky; **nirvisheshham** = without distinction.

The ocean looked like the sky. The sky looked like the ocean. The ocean and the sky looked alike without any distinction.

[Verse Locator](#)

सम्पृक्तम् नभसा हि अम्भः सम्पृक्तम् च नभो अम्भसा ॥ ६-४-११९
तादृग् रूपे स्म दृश्येते तारा रत्न समाकुले ।

119. ambhaH = the water; sampR^iktam = blended; nabhasaa = with the sky; nabhaH = the sky; sampR^iktam = blended; ambhasaa = the water; taaraaratnasamaakule = filled with stars (abore) and the pearls (below) both the sky and the sea; dR^ishyate = looked; tadR^igruupe = with the same splendour.

The water blended with sky and the sky blended with water. Filled with stars above and the pearls below, both the sky and the sea looked with the same splendour.

[Verse Locator](#)

समुत्पतित मेघस्य वीचि माला आकुलस्य च ।
विशेषो न द्वयोर् आसीत् सागरस्य अम्बरस्य च ॥ ६-४-१२०

120. naasiit = there was no; visheshhaH = distinction; dvayoH = between the two; saagarasya = of the sea; viichimaalaakulasya = filled with a row of waves; ambarasyacha = and of the sky; samitpatitameghasya = with a row of falling clouds.

There was no distinction between the two, of the sea filled with a row of waves and of the sky with a row of falling clouds.

[Verse Locator](#)

अन्योन्यैर् आहताः सक्ताः सस्वनुर् भीम निहस्वनाः ॥ ६-४-१२१
ऊर्मयः सिन्धु राजस्य महाभेर्य इव आहवे ।

121. uurmayaH = the waves; sindhuraajasya = of the ocean; saktaaH = together; aahataaH = banging; anyonyaiH = one another; bhiimaniHsvanaaH = with a terrific resonance; sasvanuH = sounded; mahaabherya iva = like a kettle drum; ambare = in the sky.

The waves of the ocean together banging one another with a terrific resonance, sounded like a kettle-drum in the sky.

[Verse Locator](#)

रत्न ओघ जल सम्नादम् विषक्तम् इव वायुना ॥ ६-४-१२२
उत्पतन्तम् इव क्रुद्धम् यादो गण समाकुलम् ।
ददृशुस् ते महात्मानो वात आहत जल आशयम् ॥ ६-४-१२३
अनिल उद्धूतम् आकाशे प्रवल्गतम् इव ऊर्मिभिः ।

122;123. mahaatmanaH = the high-souled; te = those (monkeys) dadR^ishuH = saw; vaataahata jalaashayam = the sea lashed with winds; ratnaughajalasamnaadam = resonating with abundance of precious stones and water; vishhaktamiva = as in a grip; vaayunaa = of hurricane; utpatantam = rising high; krudhamiva = as if enraged; yaadogaNasamaakulam = filled with a number of aquatic creatures; aniloddhuutam = tossed by them; aakaashe = in the air; pralapantam iva = by seemingly murmuring; uurmibhiH = waves.

Those high-souled monkeys saw the sea lashed with winds, resonating with abundance of precious stones and water, rising high as if enraged in a grip of hurricane, filled with a number of aquatic creatures and tossed by them in the air by seemingly murmuring waves.

ततो विस्मयामापन्ना हरयो ददृशुः स्थिताः ॥ ६-४-१२४

ब्रान्त ऊर्मि जल सम्नादम् प्रलोलम् इव सागरम् ।

124. tataH = then; sthitaH = the standing; harayaH = monkeys; aapannaH = were struck; vismayam = with astonishment; dadR^ishuH = (and) saw; saagaram = the sea; pralolamiva = seemed moving; bhraantormijaalasamnaadam = full of resonance produced by a multitude of dashing waves rolling to and fro.

The standing monkeys were struck with amazement to see the ocean seemed moving, full of resonance produced by a multitude of dashing waves rolling to and fro.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुर्थः सर्गः

Thus completes 4th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 4

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84
85	86	87	88	89
90	91	92	93	94
95	96	97	98	99
100	101	102	103	104
105	106	107	108	109
110	111	112	113	114
115	116	117	118	119
120	121	122	123	124



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 5 Verses converted to UTF-8, Nov 09

Introduction

Rama recollects the lotus-eyed Seetha and laments much about his separation from her Lakshmana consoles him and there approaches the sun-set.

[Verse Locator](#)

सा तु नीलेन विधिवत् स्वारक्षा सुसमाहिता ।
सागरस्य उत्तरे तीरे साधु सेना विनिश्चिता ॥ ६-५-१

1. saa = that army; saa = he famous one; vidhivat = duly; svaarakSaa = well-protected; niilena = by Neela; viniveshitaa = was kept stationed; saadhu = well; uttare tiire = at the northern shore; saagarasya = of the ocean.

That famous army, well-protected by Neela, was kept stationed nicely at the northern shore of the ocean.

[Verse Locator](#)

मैन्दः च द्विविधः च उभौ तत्र वानर पुमावौ ।
विचेरतुः च ताम् सेनाम् रक्षा अर्थम् सर्वतो दिशम् ॥ ६-५-२

2. ubhau = both; maindaH ca = Maina; dvividashcaiva = and Divida; vaanara pumgavau = the distinguished; tatra = there monkeys; viceratuH = moved; sarvato disham = in all directions; taam senaam = in that army; rakSaa artham = for the purpose of vigilance.

Both Maina and Divida the distinguished monkeys there moved in all directions through that army, for the purpose of vigilance.

[Verse Locator](#)

निविष्टायाम् तु सेनायाम् तीरे नद नदी पतेः ।
पार्श्वस्थम् लक्ष्मणम् दृष्ट्वा रामो वचनम् अब्रवीत् ॥ ६-५-३

3. senaayaam = (after) the army; niviSTaayaam = was settled; tiire = at the shore; nada nadii pate = of the sea; raamaH = Rama; abraviit = spoke; vachanam = these words; dR^iSTvaa = seeing; lakshmaNam = Lakshmana; paarshvastham = at his side.

After the army was settled at the sea-shore, Rama spoke to Lakshmana who was by his side (as follows):

[Verse Locator](#)

शोकः च किल कालेन गच्छता हि अपगच्छति ।
मम च अपश्यतः कान्ताम् अहनि अहनि वर्धते ॥ ६-५-४

4. **kila** = It is so said; **shokaH** = (that) sorrow; **apagachchhati** = gets vanished; **gachchhataaa** = at the passing; **kaalena** = of time; **mama cha** = but my agony; **apashyataH** = of not seeing kaantaam = my beloved; **vardhate** = is getting increased; **ahanyahani** = day n and day out.

"It is so said that sorrow gets vanished at the passing of time. But my agony of not seeing my beloved is getting increased every day."

[Verse Locator](#)

न मे दुःखम् प्रिया दूरे न मे दुःखम् हता इति च ।
तद् एव अनुशोचामि वयो अस्या हि अतिवर्तते ॥ ६-५-५

5. **na** = no; **duHkham** = anguish; **me** = to me;; **priyaa** = (that) my beloved; **duure** = is at a distance; **na** = No; **duHkham** = anguish; **me** = to me; **hR^iteti cha** = tat she was taken away; **asyaaH** = Her; **vayaH** = age; **ativartate hi** = is indeed passing away; **amshochaami** = I am repenting; **eetadeva** = only about this.

"There is no anguish for me that my beloved is at a distance, nor that she was taken away. Her age is indeed passing away. Only about this, I am repenting."

[Verse Locator](#)

वाहि वात यतः कन्या ताम् स्पृष्ट्वा माम् अपि स्पृश ।
त्वयि मे गात्र संस्पर्शः चन्द्रे दृष्टि समागमः ॥ ६-५-६

6. **vaata** = Oh; wind!; **vaahi** = flow; **yataH** = from which side; **kaantaa** = is my beloved; **spR^iSTvaa** = touch; **taam** = her; **spR^isha** = (and) touch; **maam api** = me too; **gaatra sparshaH** = contact of her limb; **me** = to me; **tvayi** = is obtained through you; **dR^iSTisamaagamaH** = contact of our eyes; **chandre** = is through moon."

"Oh, wind! Flow from the side of my beloved. Touch her and touch me too. It is through you that I get a contact of her limbs. It is through moon that I get a contact of her eyes."

[Verse Locator](#)

तन् मे दहति गात्राणि विषम् पीतम् इव आशये ।
हा नाथ इति प्रिया सा माम् ह्रियमाणा यद् अब्रवीत् ॥ ६-५-७

7. **saa priyaa** = that darling; **hriyamaaNaa** = being carried away; **abraviit iti yat** = might have cried; **haa naathaa iti** = Oh; Lord (seeking for help); **tat** = It; **viSam iva** = is like poison; **piitam** = gulped (by me); **aashaye** = and hovering in my stomach; **dahati** = scorching; **me** = my; **gaatraaNi** = limbs.

"That darling being carried away; might have cried "Oh, Lord!" Seeking for help. That thought is like poison gulped by me, hovering in my stomach and scorching my limbs."

[Verse Locator](#)

तद् वियोग इन्धनवता तच् चिन्ता विपुल अर्चिषा ।
रात्रिम् दिवम् शरीरम् मे दह्यते मदन अग्निना ॥ ६-५-८

8. **me** = My; **shariiram** = body; **dahyate** = is scorching; **raatrim divam** = night and day; **madanaagninaa** = by the fire of passion; **tadviyogendhana vataa** = holding fuel of my separation from her; **tacchintaavimalarchiSaa** = and my thoughts of her flaring up into shimmering flames.

"My body is scorching night and day, by the fire of passion, holding fuel of my separation from her and my thoughts of her flaring into shimmering flames."

[Verse Locator](#)

अवगाह्य अर्णवम् स्वप्स्ये सौमित्रे भवता विना ।

कथंचित् प्रज्वलन् कामः समासुप्तम् जले दहेत् ॥ ६-५-९

9. **saumitre** = OH; **Lakshmana!**; **avagaahya** = going deep into; **aarNavam** = the sea; **bhavataa vina** = without you; **svapasye** = I shall fall asleep; **prajvalan** = flaming; **kaamaH** = passion; **na dahet** = will not scorch; **maam** = me; **evam cha** = thus; **suptam** = sleeping; **jale** = in water.

"Oh, Lakshmana! Diving deep into the sea without you, I shall fall asleep. This flaming passion will not thus scorch me, lying down in water.

[Verse Locator](#)

बह्व् एतत् कामयानस्य शक्यम् एतेन जीवितुम् ।

यद् अहम् सा च वाम ऊरुर् एकाम् धरणिम् आश्रितौ ॥ ६-५-१०

10. **etat** = this; **bahu** = is great thing; **kaamayaanasya** = for me who is passionate; **iti yat** = that; **aham** = I; **saa vaamoruuH** = and that Seetha; **with charming thighs aashritau** = are resting; **ekaam** = on one and the same; **dharaNim** = earth; **shakyam** = I am able; **jiivitum** = to survive; **etena** = on this fact.

"It is enough for me, who is passionate, that Seetha with charming thighs and myself are resting on one the same earth and on this fact I am able to survive."

[Verse Locator](#)

केदारस्य इव केदारः स उदकस्य निरूदकः ।

उपस्नेहेन जीवामि जीवन्तीम् यत् शृणोमि ताम् ॥ ६-५-११

11. **yat** = that; **shruNomi** = I am hearing; **taam** = her; **jiivantiim** = as surviving; **jiivaami** = I also survive; **kedaaraH iva** = as a paddy-field; **niruudakaH** = without water (survives); **upasnehena** = getting wet; **kedaarasya** = by another paddy-field; **sodakasya** = under water.

"Even as a paddy-field without water survives, by getting wet from a neighboring paddy-field under water, I also survive since I am hearing her as surviving.

[Verse Locator](#)

कदा तु खलु सुस्थोणीम् शत पत्र आयत ईक्षणाम् ।

विजित्य शत्रून् द्रक्ष्यामि सीताम् स्फीताम् इव श्रियम् ॥ ६-५-१२

12. **kadaa khalu** = when; **drakshhyaami** = shall I see; **siitaam** = Seetha; **shushroNiim** = with charming hips; **shata patraayatekshhaNaam** = having long lotus-like eyes; **sphiitaam** = flourishing; **shriyamiva** = as prosperity; **vijitya** = by conquering; **shatruun** = the enemies.

"When shall I behold Seetha with charming hips, having long lotus-like eyes flourishing as prosperity, by conquering the enemies?"

[Verse Locator](#)

कदा नु चारु बिम्ब ओष्ठम् तस्याः पद्मम् इव आननम् ।

ईषद् उन्नम्य पास्यामि रसायनम् इव आतुरः ॥ ६-५-१३

13. **kadaa** = when; **unnamya** = raising; **iishhat** = a little; **tasyaaH** = her; **aananam** = face; **padmamiva** = looking like louts; **suchaarudantoshhTham** = with its beautiful teeth and lips; **paasyaami** = shall I drink; **rasaayanamiva** = as a sovereign drink of remedy; **aaturaH** = by a sick man?"

"When, gently raising her face looking like louts, with its beautiful teeth and lips, shall I drink as a sick man the sovereign drink of remedy?"

[Verse Locator](#)

तौ तस्याः सम्हतौ पीनौ स्तनौ ताल फल उपमौ ।
कदा नु खलु स उत्कम्पौ हसन्त्या माम् भजिष्यतः ॥ ६-५-१४

14. **khalu** = when will; **tau** = those; **stanau** = breasts; **hasantyaah** = which are delightful; **sahitau** = close; **piinau** = bulging; **sotkampau** = and quivering; **taalaphalopamau** = looking like Palmyra fruits; **bhajishhyathaH nu** = indeed press; **maam** = me?

"When will those breasts which are delightful close, bulging and quivering, looking like palmary fruits, indeed press me?"

[Verse Locator](#)

सा नूनम् असित अपान्गी रक्षो मध्य गता सती ।
मन् नाथा नाथ हीना इव त्रातारम् न अधिगच्छति ॥ ६-५-१५

15. **saa** = she; **asitaapaaN^gii** = with dark-cornered eyes; **rakshhomadhyagataa satii** = who has fallen in the middle of ogres; **mannaathaa** = though I am her support; **nuunam** = is certainly; **naadhigachchhati** = not getting; **traataaram** = any defender; **naatha hiinena** = resembling an orphan.

"She, with dark-cornered eyes, who has fallen into the midst of demons, is surely not getting any defender, she resembling an orphan, though I am her support."

[Verse Locator](#)

कदा विक्षोभ्य रक्षांसि सा विधूय उत्पतिष्यति ।
राक्षसीमध्यगा शेते स्नुषा दशरथस्य च ॥ ६-५-१६

16. **katham** = how; **janakaraajasya duhitaa** = Seetha; the daughter of king Janaka; **mama cha** = my; **priyaa** = darling; **dasharathasya cha** = and Dasaratha's; **snushhaa** = daughter-in-law; **shete** = is sleeping; **raakshhasiimadhyagaa** = in the midst of ogresses?

"How Seetha the daughter of King Janaka, my darling and Dasaratha's daughter-in-law is sleeping among ogresses?"

[Verse Locator](#)

अविक्षोभ्याणि रक्षांसि सा विधूयोत्पतिष्यति ।
विधूय जलदान् नीलान् शशि लेखा शरत्स्व इव ॥ ६-५-१७

17. **saa** = Seetha; **utpatishhyati** = will come out; **vidhuuya** = driving away (through my force) **avikshhobhyaaNi** = the unassailable; **rakshhaamsi** = demons; **vidhuuya** = as driving away; **niilaan** = black; **jaladaan** = clouds; **shasilekhaa** = by a digit of the moon; **sharat su** = in autumn.

"Seetha will come out, driving away (through my force) the unassailable demons, as driving away black clouds by a digit of the moon, in autumn."

[Verse Locator](#)

स्वभाव तनुका नूनम् शोकेन अनशनेन च ।
भूयस् तनुतरा सीता देश काल विपर्ययात् ॥ ६-५-१८

18. **siitaa** = Seetha; **svabhaavatanukaa** = who; by nature is slender; **nuunam** = will undoubtedly; **bhuuyaH** = further; **tanutaraa** = become more lean; **shokena** = because of

anguish; **anashanena** = abstinence from food; **desha kaalaviparyayaat** = and adverse position of time and place.

"Seetha, who by nature is slender, will undoubtedly become leaner further because of her anguish, her abstinence from food and her adverse position of time and place."

[Verse Locator](#)

कदा नु राक्षस इन्द्रस्य निधाय उरसि सायकान् ।
सीताम् प्रत्याहरिष्यामि शोकम् उत्सृज्य मानसम् ॥ ६-५-१९

19. **kadaam** = when; **pratyaharishhyaami** = shall I bring back; **siitaam** = Seetha; **nidhaaya** = having lodged; **saayakaan** = arrows; **raakshasendrasya** = in Ravana's urasi = chest; **utsR^ijya** = and having abandoned; **maanasam** = (this) mental; **shokam** = agony?

"When shall I bring back Seetha, having lodged arrows in Ravana's chest and having abandoned this mental agony?"

[Verse Locator](#)

कदा नु खलु माम् साध्वी सीता अमर सुता उपमा ।
स उत्कण्ठा कण्ठम् आलम्ब्य मोक्षयति आनन्दजम् जलम् ॥ ६-५-२०

20. **kadaa khalu** = when indeed shall; **siitaa** = Seetha; **saadhvii** = the virtuous woman; **surasutopamaa** = similar to the child of a celestial; **sotkaNThaa** = with an excited longing; **aalambya** = embrace; **me** = my; **kaNTham** = neck; **mokshhyati nu** = (and) will release; **jalam** = tears; **aanandajam** = begotten of joy?

"When indeed Seetha the virtuous lady similar to the child of a celestial, with an excited longing, will embrace my neck and release tears of joy?"

[Verse Locator](#)

कदा शोकम् इमम् घोरम् मैथिली विप्रयोगजम् ।
सहसा विप्रमोक्ष्यामि वासः शुक्ल इतरम् यथा ॥ ६-५-२१

21. **kadaa** = when; **vipramokshhyaami nu** = shall I thrillingly abandon; **imam** = this; **ghoram** = terrible; **shokam** = anguish; **maithiliiviprayogajam** = born out of my separation from; **sahasaa** = so Seetha soon; **shukletaram vaasam yathaa** = as (abandoning) a soiled clothing?

"When shall I thrillingly abandon this terrible anguish, born out of my separation from Seetha so soon, as we abandon a soiled clothing?"

[Verse Locator](#)

एवम् विलपतस् तस्य तत्र रामस्य धीमतः ।
दिन क्षयान् मन्द वपुर् भास्करो अस्तम् उपागमत् ॥ ६-५-२२

22. **tasya** = (while) that; **dhiimataH** = sagacious; **raamasya** = Rama; **vilapataH** = was lamenting; **tatra** = there; **evam-** = thus; **bhaaskaraH** = sun; **mandavapuH** = sun; **dinakshhayaat** = due to day-decline; **astam upaagataH** = approached dusk.

While that sagacious Rama was lamenting thus there, the sun, the weak-rayed due to day-decline, approached the dusk.

[Verse Locator](#)

आश्वासितो लक्ष्मणेन रामः संध्याम् उपासत ।
स्मरन् कमल पत्र अक्षीम् सीताम् शोक आकुली कृतः ॥ ६-५-२३

23. aashvaasitaH = consoled; lakshmaNena = by Lakshmana; raamaH = Rama; shokaakuliikR^itaH = made overcome by anguish; smarau = recollecting; siitaam = Seetha; kamelapatraakshhiim = the lotus-eyes; upaasataH = worshipped; sandhyaam = the evening-twilight.

Lakshmana consoled Rama who was overwhelmed with anguish, duly recollecting the lotus-eyed Seetha. Thereafter, Rama worshipped the evening-twilight.

इत्यार्षे श्रीमद्रामयणे आदिकाव्ये युद्धकाण्डेपञ्चमः सर्गः

Thus completes 5th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 5

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 6 Verses converted to UTF-8, Nov 09

Introduction

Ravana recalls the over-powering of Lanka and discovering of Seetha by Hanuman. He calls a meeting of his ministers and invites suggestions from them in view of the latest situation of a probable attack of Rama and his army on the City of Lanka.

[Verse Locator](#)

लंकायाम् तु कृतम् कर्म घोरम् दृष्ट्वा भव आवहम् ।
राक्षस इन्द्रो हनुमता शक्रेण इव महात्मना ॥ ६-६-१
अब्रवीद् राक्षसान् सर्वान् ह्रिया किञ्चिद् अवान् मुखः ।

1. dR^iSTvaa = having seen; bhayaavaham = the fearful; ghoram = and the terrible; karma = act; kR^itam = done; hanumataa = by Hanuman; shakreNa iva = as Devendra (King of celestials); hamaatmanaa = the powerful; laN^kaayaam = in Lanka; raakshasendraH = Ravana; avaan mukhaH = had his face down; kimchit = a little; hriyaa = and spoke; sarvaan = to all; raakshhasaan = the demons (as follows):

Having seen the fearful and the terrible act in Lanka done by Hanuma, like Devendra the powerful King of celestials, Ravana with his face descended a little with shame, spoke to the demons as follows:

[Verse Locator](#)

धर्षिता च प्रविष्टा च लंका दुष्प्रसहा पुरी ॥ ६-६-२
तेन वानर मात्रेण दृष्टा सीता च जानकी ।

2. tena = by him; vaanara maatreNa = who was only a monkey; dushhpraasahaa = the irresistible; laNkapurii = City of lanka; pravishhTaacha = was entered into; dharshhita cha = and was over-powered; siitaa = Seetha; jaanakii = the daughter of Janka; dR^ishhTaam cha = was also seen (by him).

"By him, who was only a monkey, the irresistible City of Lanka was entered into and was over-powered. Seetha the daughter of Janaka was also discovered by him.

[Verse Locator](#)

प्रसादो धर्षितः चैत्यः प्रवरा राक्षसा हताः ॥ ६-६-३
आविला च पुरी लंका सर्वा हनुमता कृता ।

3. chaityaH praasaadaH = the thousand pillared building used as a sanctuary; dharshhitaH = was assaulted; hanumataa = by Hanuma; pravaraaH = the most excellent; raakshhaasaaH = demons; hataaH = were killed; sarvaa = the entire; laNkaa purii = City of Lanka; kR^itaa = was made; aavilaa = turbid.

The thousand-pillared building used as a sanctuary was assaulted by Hanuma. Our most excellent demons were killed. The entire City of Lanka was made turbid.

[Verse Locator](#)

किम् करिष्यामि भद्रम् वः किम् वा युक्तम् अनन्तरम् ॥ ६-६-४
उच्यताम् नः समर्थम् यत् कृतम् च सुकृतम् भवेत् ।

4. **bhadram** = prosperity; **vaH** = to you! Kim = what; **karishhyaami** = shall I do? Kim vaa = what thing; **yuktam** = appropriate thing; **anantaram** = (is to be done) afterwards? Uchyataam = let it be spoken; **yat** = that which is samantham = well-answering; **bhavet** = and which becomes; **sukrutam** = well-done.

May prosperity befall on you! What shall I do? What appropriate thing is to be done next? Please speak that which is well-answering and that, if attempted becomes well-done.

[Verse Locator](#)

मन्त्र मूलम् हि विजयम् प्राहुर् आर्या मनस्विनः ॥ ६-६-५
तस्माद् वै रोचये मन्त्रम् रामम् प्रति महाबलाः ।

5. **mahaabalaaH** = Oh; **people of great strength!** **manasvinaH** = wise-men; **pravadanti** = say; **vijayam** = that victory; **mantramuulam** = is dependent on good forethought; **asmaat vai** = just for that reason; **rochaye** = I desire; **mantram** = a deliberation; **raamamprati** = about Rama.

"Oh, people of great strength! Wise-men say that victory is dependent on good forethought. Verily for that reason, I desire a deliberation about Rama."

[Verse Locator](#)

त्रिविधाः पुरुषा लोके उत्तम अधम मध्यमाः ॥ ६-६-६
तेषाम् तु समवेतानाम् गुण दोषम् वदामि अहम् ।

6. **triividhaaH** = there are three types; **purushhaaH** = of men; **loke** = in the world; **uttamaadhama madhyamaaH** = namely; the foremost; the middle most and the lowest; **aham** = I; **vadaami** = am telling; **teshaam** = their; **samavetaanaam** = inherent; **guNadoshhaa** = merits and defects.

"There are three types of men in the world, namely the foremost the middle most and the lowest. I am telling their inherent merits and defects."

[Verse Locator](#)

मन्त्रिभिर् हित सम्युक्तैः समर्थैर् मन्त्र निर्णये ॥ ६-६-७
मित्रैर् वा अपि समान अर्थैर् बान्धवैर् अपि वा हितैः ।
सहितो मन्त्रयित्वा यः कर्म आरम्भान् प्रवर्तयेत् ॥ ६-६-८
दैवे च कुरुते यत्नम् तम् आहुः पुरुष उत्तमम् ।

7-8. **yaH** = he who; **pravartayet** = carries through; **karmaarmabhaan** = beginning of undertaking; **mantrayitvaa** = after consulting; **sahitaH** = collectively with; **hitasmyuktaiH** = or with ministers; **samarthaiH** = efficient; **mantra nirNaye** = in advising decisions; **mitrairvaapi** = or with friends; **samanaarthaiH** = having common; **baandhavairapi** = or with relatives; **adhikaaH** = additionally; **kurute** = or who does; **yatnam** = endeavour; **daivecha** = in the matter of providence too; **tam** = him; **aahuH** = (the wise) call; **purushhottamam** = as the foremost among men.

"The wise call him as the foremost among men, who carries through the beginning of any undertaking after consulting those who are wedded with welfare of others, or with ministers who

are efficient in conferring decisions or with friends having common interests or additionally with relatives or who try to get a favour from Providence too."

[Verse Locator](#)

एको अर्थम् विमिशेद् एको धर्मे प्रकुरुते मनः ॥ ६-६-९
एकः कार्याणि कुरुते तम् आहुर् मध्यमम् नरम् ।

9. **vimR^ishet** = (He who) deliberates; **artham** = about an activity; **ekaH** = solitarily; **prakurute** = applies; **manaH** = his mind; **dharme** = on law and justice; **ekaH** = all by himself; **kurute** = performs; **kaaryaaNi** = the workds; **eakH** = singly; **aahuH** = they call; **tam naram** = that man; **madhyamam** = as mediocre.

"The wise men call that man as mediocre, who deliberates about an activity solitarily, applies his mind on law and justice all by himself and performs works singly."

[Verse Locator](#)

गुण दोषाव् अनिश्रित्य त्यक्त्वा दैव व्यपाश्रयम् ॥ ६-६-१०
करिष्यामि इति यः कार्यम् उपेक्षेत् स नर अधमः ।

10. **yaH** = He who; **nanishchitya** = does not determine; **guNadoshhaa** = the merits and demerits; **vyaktma** = clearly; **daivavyapaashreyaH** = having recourse to providence; **upekshhet** = neglects; **kaaryam** = his duty; **karishhyaami iti** = telling simply ♦I shall do'; **saH** = he; **naraadhamaH** = is the lowest among men.

"He who does not determine the merits and demerits of an act clearly, having recourse to Providence and neglects his duty by simply telling ♦I shall do it', he is the lowest among men."

[Verse Locator](#)

यथा इमे पुरुषा नित्यम् उत्तम अधम मध्यमाः ॥ ६-६-११
एवम् मन्त्रो अपि विज्ञेय उत्तम अधम मध्यमः ।

11. **yathaa** = how; **ime** = those; **purushhaaH** = men; **nityam** = are always; **uttamaadhama madhyaaH** = either good; bad or mediocre; **mantra.api** = even the resolution in thought is; **evam** = thus; **viJNeyaH** = known; **uttama adhama madhyamaH** = as good; bad or mediocre."

"In which manner these men are categorized always as good, bad or mediocre, so also the resolution in thought is classified as good bad or mediocre."

[Verse Locator](#)

एकमत्यम् उपागम्य शास्त्र दृष्टेन चक्षुषा ॥ ६-६-१२
मन्त्रिणो यत्र निरस्तास् तम् आहुर् मन्त्रम् उत्तमम् ।

12. **mantraiNaH** = the thinkers; **chakshhushhaa** = on a view; **shaastradR^iSTena** = perceived by scriptures; **upaagamya** = obtain; **aikamatyam** = consensus; **nirataaH** = and are satisfied; **tam** = that; **mantram** = resolution of thought; **aahuH** = (the wise) say; **uttamam** = as the excellent one.

"The wise say that resolution of thought is excellent, in which the thinkers, on a view perceived by scriptures, obtain consensus and are satisfied with it."

[Verse Locator](#)

बह्व्यो अपि मतयो गत्वा मन्त्रिणो हि अर्थ निर्णये ॥ ६-६-१३
पुनर् यत्र एकताम् प्राप्तः स मन्त्रो मध्यमः स्मृतः ।

13. **gatvaapi** = even after obtaining; **bahviiH** = several kinds; **matiH** = of opinions; **yatra** = where; **arthanirNayaH** = the decision of a matter; **mantriNaam** = by the counselors; **punaH** = once more; **praaptaH** = gets; **ekataam** = to a consensus; **saH** = that; **mantraH** = decision; **smR^itaH** = is called; **madhmaH** = mediocre.

"Only after deliberating several kinds of opinions, that decision of a matter obtained finally by a consensus of the counselors, is called mediocre."

[Verse Locator](#)

अन्योन्य मतिम् आस्थाय यत्र सम्प्रतिभाष्यते ॥ ६-६-१४

न च ऐकमत्ये श्रेयो अस्ति मन्त्रः सो अधम उच्यते ।

14. **saH** = that; **mantraH** = resolution; **uchyate** = is said to be; **adhamaH** = worst; **yatra** = in which; **sampratibhaashhyate** = arguments are made; **aasthaaya** = emplying; **anyouya matim** = one or the other divergent opinions; **naasti** = (in which) there is no; **shriyaH** = advantage; **aikamatye** = even after a consensus.

"That resolution is said to be worst in which several arguments are made, employing one or the other divergent opinions and in which there is no advantage even after a consensus."

[Verse Locator](#)

तस्मात् सुमन्त्रितम् साधु भवन्तो मन्त्रि सत्तमाः ॥ ६-६-१५

कार्यम् सम्प्रतिपद्यन्ताम् एतत् कृत्यतमम् मम ।

15. **tasmaat** = for that reason; **bhavantaH** = you; **matissattamaaH** = having excellent intellect; **samprtipadyantaam** = arrive at; **sumantritam** = a well-thought out; **saadhu** = rightful; **kaaryam** = action; **etat** = this; **mama** = to me; **matam** = is earnestly; **kR^ityam** = to be done."

"For that reason, you, having excellent intellect, arrive at a well-thought out rightful action. To me, this is earnestly to be done."

[Verse Locator](#)

वानराणाम् हि वीराणाम् सहस्रैः परिवारितः ॥ ६-६-१६

रामो अभ्येति पुरीम् लंकाम् अस्माकम् उपरोधकः ।

16. **raamaH** = Rama; **parivaaritah** = surrounded by; **sahasraiH** = thousands of; **dhiraaNaam** = brave; **vaanaraaNaam** = monkeys; **abhyeti** = is coming; **laN^kaam puriim** = to the City of Lanka; **uparodhakaH** = for besieging; **asmaakam** = us.

"Rama surrounded by thousands of courageous monkeys, is coming to the City of Lanka, for the purpose of besieging us."

[Verse Locator](#)

तरिष्यति च सुव्यक्तम् राघवः सागरम् सुखम् ॥ ६-६-१७

तरसा युक्त रूपेण सानुजः सबल अनुगः ।

17. **raagahavaH** = Rama; **yukta ruupeNa** = by his befitting; **tarasaa** = strength; **svvyaktam** = can certainly; **tarishhyati cha** = cross; **saagaram** = the ocean; **sukham** = easily; **saamjaH** = with his brother; **sabalaamgaH** = along with his army and companions.

"Rama, by his be-fitting strength, can certainly cross the ocean easily, with his brother along with his army and his companions."

[Verse Locator](#)

समुद्रमुच्छोषयति वीर्येणान्यत्करोति वा॥ ६-६-१८

तस्मिन् एवम् गते कार्ये विरुद्धे वानरैः सह ।

हितम् पुरे च सैन्ये च सर्वम् सम्मन्त्रयताम् मम ॥ ६-६-१९

18-19. **samudram uchchhoshhayati** = (He may) get the ocean dried up; **karoti** = (He may) do; **anyadvaa** = any other thing; **viiryeNa** = by his valour; **tasmin** = that; **kaarye** = act; **viruddhe** = of enmity; **vaanaraiH saha** = with monkeys; **evam vidhe** = (having commenced) in this way; **sammantryataam** = advise me; **sarvam** = everything; **hitam** = that is good; **pure** = for the city; **mama sainye** = and for my army.

"He may even get the ocean dried up. He may do any other thing by his valour. The aforesaid act of enmity with monkeys having commenced in this way, advise me everything that is good for the city and my army."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षष्ठः सर्गः

Thus completes 6th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 6

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 7 Verses converted to UTF-8, Nov 09

Introduction

The demons inspire Ravana with confidence and eulogise his army's strength. They suggest that Indrajit alone is enough to kill the army of monkeys together with Rama.

[Verse Locator](#)

इति उक्ता राक्षस इन्द्रेण राक्षसास्ते महाबलाः ।

ऊचुः प्रान्जलयः सर्वे रावणम् राक्षस ईश्वरम् ॥ ६-७-१

द्विष्टपक्षह्यविज्ञाय नीतिबाह्यास्त्वबुद्धयः ।

1-2a. uktaaH = after spoken; iti = thus; raakSasa indreNa = by Ravana; te raakSasaaste = those demons; mahaabalaH = who were very strong; niitibaahyaaH = who were without moral behaviour; abuddhayaH = who were stupid; sarve = all praanJalayaH = who lifted up their joined palms; avijJNaaya = ignorant; dviSatpakshham = of the enemy's side; uuchuH = spoke; raavaNam = to Ravana; raakSaseshvaram = the king of demons.

Hearing the words of Ravana, those demons who were strong, stupid and without moral conduct, all raising up their joined palms and spoke to Ravana the king of demons, without knowing the strengths of their enemy's side (as follows):

[Verse Locator](#)

राजन् परिघ शक्ति ऋष्टि शूल पट्टस सम्कुलम् ॥ ६-७-२

सुमहन् नो बलम् कस्माद् विषादम् भजते भवान् ।

2b-3a. raajan = Oh; king; naH balam = our army; parigha shakti R^iSTi shuula paTTasa samkulam = equipped with iron bars; javelins; double-edged swords; darts and sharp-edged spears; sumahat = is very great; kasmaat = why; bhavaan bhajate = are you getting; viSaadam = worry?

"Oh, king! Our army, equipped with iron bars, javelins, double-edged swords, darts and sharp-edged spears, is very great. Why are you getting worried?"

[Verse Locator](#)

त्वया भोगवतीम् गत्वा निर्जताः पन्नगा युधि ॥ ६-७-३

कैलास शिखर आवासी यक्षैर् बहुभिर् आवृतः ।

सुमहत् कदनम् कृत्वा वश्यस् ते धनदः कृतः ॥ ६-७-४

3b-4. gatvaa = after proceeding; bhogavatiim = to Bhogavati city (the abode of Nagas in Patala; one of the seven regions under the earth); pannagaaH = the serpents; nirjataaH = were defeated; tvayaa = by you; dhanadaH = Kubera (the bestower of riches); kailaasa shikhara aavaasii = who resides on the peak of Mount Kailasa; aavR^itaH = surrounded by; bahubhiH = many; yakshhaiH = Yakshas (a class of demi-gods); kR^itvaa = having done; sumahat = a very great; kadanam = battle; vashyaH = surrendered; te = to you.

"After proceeding to Bhogavati city (the abode of Nagas in Patala one of the seven regions under the earth), the serpents there were defeated by you. Kubera (the bestower of riches) who resides on the peak of Mount Kailasa, surrounded by many yakshas (a class of demi-gods) surrendered to you after doing a great battle."

[Verse Locator](#)

स महाईश्वर सख्येन श्लाघमानस् त्वया विभो ।
निर्जितः समरे रोषाल् लोक पालो महाबलः ॥ ६-७-५

5. **vibho** = "Oh; Lord; **roSaal** = by your rage; **saH** = that Kubera; **shlaaghamaanaH** = who was praising himself; **maheshvara sakhyena** = for his friendship with Lord Shiva (the Supreme Lord); **loka paalaH** = a guardian of the world; **mahaabalaH** = with great strength; **nirjitaH** = was defeated **samare** = in battle; **tvayaa** = by you.

"Oh, Lord! By your rage, Kubera who was boasting himself for his friendship with Lord Shiva (the Supreme Lord) and said to be a guardian of the world possessing great strength, was defeated by you in battle."

[Verse Locator](#)

विनिहत्य च यक्षौघान् विक्षोभ्य च विगृह्य च ।
त्वया कैलास शिखराद् विमानम् इदम् आहतम् ॥ ६-७-६

6. **vinihatya** = throwing down; **yakSaughaan** = a group of Yakshas; **vikSobhya** = and taking them into prison; **idam** = this; **vimaanam** = aerial car (Pushpak); **aahR^itam** = was procured; **tvayaa** = by you; **kailaasa sikharaat** = from Mount Kailasa.

"Throwing down a group of Yakshas, after causing a flutter among them and taking them in prison, this aerial car (Pushpak) was procured by you from Mount Kailasa."

[Verse Locator](#)

मयेन दानव इन्द्रेण त्वद् भयात् सख्यम् इच्छता ।
दुहिता तव भार्या अर्थे दत्ता राक्षस पुमाव ॥ ६-७-७

7. **raakSasa pumgava** = Oh; the best of demons; **mayena** = by Maya; **daanava indreNa** = the lord of demons; **duhitaa** = his daughter (Mandodari); **dattaa** = was give; **tava** = to you; **bharyaa arthe** = as wife; **tvad bhayaat** = due to fear from you; **icchataa** = and desiring; **sakhyam** = friendship.

"Oh, the best of ogres! By Maya, the lord of demons, Mandodari his daughter was given to you in marriage, due to fear from you and duly desiring your friendship."

[Verse Locator](#)

दानव इन्द्रो मधुर् नाम वीर्य उत्सिक्तो दुरासदः ।
विगृह्य वशम् आनीतः कुम्भीनस्याः सुख आवहः ॥ ६-७-८

8. **mahaabaaho** = Oh; mighty armed; **kumbhiinasyaaH** = Kumbhinasa's; **sukha aavahaH** = husband; **daanava indraH** = a king of demons; **viirya utsiktaH** = who was proud of his valour; **duraasadaH** = and who was difficult to be defeated; **aaniitaH** = was taken into; **vasham** = (your) subjugation; **vigR^ihya** = having warred against him.

Oh, mighty armed! Madhu Kumbhinasa's (your sister's) husband, another ruler of demons, who was proud of his valour and who was difficult to be defeated, was taken into your subjugation, your having won a battle against him."

[Verse Locator](#)

निर्जितास् ते महाबाहो नागा गत्वा रसा तलम् ।

वासुकिस् तक्षकः शन्खो जटी च वशम् आहताः ॥ ६-७-९

9. **mahaabaaho** = Oh; **mighty armed!** **Gatvaa** = after going; **rasaa talam** = to Rasatala (the penultimate subterranean region); **naagaaH** = the serpent-demons; **vaasukiH** = Vasuki; **takSakaH** = Takshaka; **shankhaH** = Sankha; **jaTii ca** = and Jati; **nirjitaah** = were conquered; **te** = by you; **aahR^itaaH** = and were captivated; **vasham** = as your subject.

"Oh, mighty armed! After moving down to rasatala (the penultimate subterranean region), the you conquered serpent-demons Vasukim Takshaka, Saukha and Jati were conquered by you and captivated as your subjects."

[Verse Locator](#)

अक्षया बलवन्तः च शूरा लब्ध वराः पुनः ।

त्वया सम्वत्सरम् युद्ध्वा समरे दानवा विभो ॥ ६-७-१०

स्व बलम् समुपाश्रित्य नीता वशम् अरिम् दम ।

मायाः च अधिगतास् तत्र बहवो राक्षस अधिप ॥ ६-७-११

10-11. **arindamau** = Oh; annihilator of enemies; **raakSasa adhipa** = commander of demons; **vibho** = Oh; Lord; **yuddhvaa** = after performing battle; **samvatsaram** = for a year; **tvayaa** = by you; **daanavaaH** = demons; **akSayaaH** = who were beyond destruction; **balavantaH ca** = mighty and; **shuuraah** = valiant; **punaH** = and; **labdhavaraaH** = who obtained boons; **vasham niitaaH** = were defeated; **samupaashritya** = taking resort; **sva balam** = to your own strength; **samare** = in the combat; **bahvyaH** = several; **maayaashcha** = fascinating tricks also; **adhigataah** = were obtained from them.

"Oh, annihilator of enemies, Commander of demons and the Lord! You after performing a battle for a year by you mighty demons who were beyond destruction, who were valiant and who obtained boons (for immortality) were defeated using your own strength in combat. Several fascinating tricks also were learnt from them."

[Verse Locator](#)

शूराः च बलवन्तः च वरुणस्य सुता रणे ।

निर्जितास् ते महाबाग चतुर् विध बल अनुगाः ॥ ६-७-१२

12. **mahaabhaaga** = Oh; the illustrious; **varuNasya** = Varuna's; **sutaaH** = sons; **shuuraah ca** = the valiant ones; **balavantaH cha** = the strong ones; **catur vidha bala anugaaH** = who were followed by an army having four limbs (viz. elephants; chariots; cavalry; and infantry); **nirjitaah** = were defeated; **te** = by you; **raNe** = in a battle.

"Oh, illustrious king! Varuna's sons, valiant strong and who were followed by an army having four limbs (viz. elephants, chariots, cavalry and infantry) were defeated by you in a battle."

[Verse Locator](#)

मृत्यु दण्ड महाग्राहम् शाल्मलि द्वीप मण्डितम् ।

कालपाशमहार्हाचिम् यमकिम्करपन्नगम् ॥ ६-७-१३

महाज्वरेण दुर्धर्षम् यमलोकमहार्णवम् ।

अवगाह्य त्वया राजन् यमस्य बल सागरम् ॥ ६-७-१४

जयः च विप्लुलः प्राप्तो मृत्युः च प्रतिषेधितः ।

सुयुद्धेन च ते सर्वे लोकास् तत्र सुतोषिताः ॥ ६-७-१५

13-15. **raajan** = Oh, king; **avagaahya** = after entering; **yamalokamahaarNavam** = a great ocean in the shape of Yama's realm; **mR^ityu daNDa mahaagraaham** = with a huge alligator in the form of Death's rod of punishment; **shaalmali druma maNDitam** = adorned with silk cotton trees (bristling with thorns to be used as weapons); **kaalapashamahaaviicim** = turbulent with a huge wave in the shape of the noose of Kala (Time spirit); **yamakimkarapannagam** = with serpents in the form of Yama's servants; **durdharSam** = and difficult to be conquered; **mahaa jvareNa** = on account of mighty Jvara (spirit presiding over fevers); **saagaram** = (and churning) the sea; **bala saagaram** = in the form of Yama's forces; **viplulaH** = a great; **jayaH ca** = victory; **praaptaH** = was obtained; **mR^ityuH ca** = and Death; **pratiSedhitaH** = warded off; **tvayaa** = by you; **sarve** = all lokaH = the people; **tatra** = there; **sutoSitaH** = were delighted; **te suyuddhena** = by your good battle.

Oh, king! After entering a great ocean in the shape of Yama's realm, with a huge alligator in the form of death's rod of punishment, adorned with silk-cotton trees (bristling with thorns to be used as weapons), turbulent with a huge wave in the shape of noose of Kala (Time Spirit), with serpents in the form of Yama's servants and difficult to be conquered on account of mighty Jvara (Spirit presiding over fevers), and churning the sea in the form of Yama's forces, a great victory was obtained and death warded off by you. All the people there were delighted to see your good battle."

[Verse Locator](#)

क्षत्रियैर् बहुभिर् वीरैः शक्र तुल्य पराक्रमैः ।
आसीद् वसुमती पूर्णा महद्भिर् इव पादपैः ॥ ६-७-१६

16. **vasumatii** = the earth; **aasiit** = was; **puurNaa** = filled; **madadbhiH paadapaiH iva** = as with big trees; **bahubhiH** = with many; **kSatviyaiH** = warriors; **viiraiH** = who were strong; **shakra tulya paraakramaiH** = with a courage equal to that of Devendra (Lord of celestials).

"The earth was filled, like with big trees, with many warriors who were strong with a courage equal to that Devendra (Lord of celestials).

[Verse Locator](#)

तेषाम् वीर्य गुण उत्साहैर् न समो राघवो रणे ।
प्रसह्य ते त्वया राजन् हताः परम दुर्जयाः ॥ ६-७-१७

17. **raajan** = Oh; king; **raaghavaH** = Rama; **na** = was not; **samaH** = equal; **teSaam** = to them; **raNe** = in combat; **viirya guNa utsaahaiH** = by their valour; excellence and energy; **te** = those warriors; **samo raNe durjayaaH** = who were difficult to be overcome in a battle; **prasahya** = were over powered; **hataaH** = and killed; **tvayaa** = by you."

"Oh, King! Rama was not equal to them in combat, by their valour excellence and energy. Those warriors, who were difficult to be overcome in battle, were overpowered and killed by you."

[Verse Locator](#)

तिष्ठ वा किम् महाराज श्रमेण तव वानरान् ।
अयमेको महारज इन्द्रजित् क्षपयिष्यति ॥ ६-७-१८

18. **mahaaraaja** = Oh; emperor; **vaa** = or; **tiSTha** = you stay; **kim** = why; **shrameNa** = by exertion; **tava** = to you? **Mahaaraaja** = Oh; **emperor!** **Ayam** = this; **indrajit** = Indrajit; **ekaH** = alone; **kshapayiSyati** = can destroy; **vaanaraan** = the monkeys.

Oh, emperor! Why exertion to you? You remain here. Oh, emperor! This Indrajit alone can destroy the monkeys."

[Verse Locator](#)

अनेन हि महाराज महेश्वरमनुत्तमम् ।

इष्ट्वा यज्ञम् वरो लब्धो लोके परमदुर्लभः ॥ ६-७-१९

19. **mahaaraja** = Oh; emperor; **iSTvaa** = after performing; **anuttamam** = an excellent; **yajjNam** = sacrifice; **mahesvaram** = to propitiate Mahesvara (the great Lord; shiva); **varaH** = a boon; **parama durlabhaH** = very rare to be obtained; **loke** = in the world; **labdhaH hi** = was indeed acquired; **anena** = by him."

"Oh, emperor! After performing an excellent sacrifice to propitiate Mahesvara (the great lord shiva), a boon very rare to be obtained in the world, was acquired by him."

[Verse Locator](#)

शक्तितोमरमीनम् च विनिकीर्णान्त्रशैवलम् ।

गजकच्चपसम्बाधंश्वमण्डूकसम्कुलम् ॥ ६-७-२०

रुद्रादित्यमहाग्राहम् मरुद्वसुमहोरगम् ।

रथश्वगजतोयौघम् पदातिपुलिनम् महत् ॥ ६-७-२१

अनेन हि समासाद्य देवानाम् बलसागम् ।

गृहीतो दैवतपतिर्लङ्काम् चापि प्रवेशितः ॥ ६-७-२२

20-22. **samaasaadya** = Approaching; **mahat** = the huge; **balasaagaram** = ocean of army; **devaanaam** = celestials; **shaktitomaramiinaam ca** = whose fist are lances and spheres; **vinikiirNaantrashaivalam** = and guts thrown asunder as duck-weeds; **gajakacchapasambaadhaam** = whose turtles are the elephants; **ashvamanDuuka samkulam** = whose frogs are the teeming horses; **rudraadityamahaagraaham** = infested with alligators in the form of (eleven) Rudras (gods of destruction) and (twelve) Adityas (sons of Aditi); **marudvasumahoragam** = with huge serpents in the form of (forty nine) maruts (winds gods) and (eight) Vasus; **rathashvagajatoyaugham** = having chariots; horses and elephants for its volume of waters; **padaatipulinam** = the sandy banks its infantry; **daivatapatiH** = Devendra (Lord of celestials); **gR^ihiitaH** = was captured; **anena** = by him; **praveshitaH caapi** = and was impelled to enter; **laN^kaam** = Lanka (as a detenu).

"Approaching that huge ocean of army of celestials, whose fish are lanes and spheres, whose guts thrown asunder as duck-weeds, whose turtles are the elephants, whose frogs are the teeming horses, infested with alligators in the form of (eleven) Rudras (gods of destruction) and (twelve) Adityas (sons of Aditi), with huge serpents in the form of (forty nine) Maruts (wind gods) and (eight) Vasus, having chariots horses and elephants for its volume of waters and the sandy elephants for its volume of waters and the sandy banks its infantry, Devendra (Lord of celestials) was captured by him and was impelled to come to Lanka (as a detenu).

[Verse Locator](#)

पीतामहनियोगाच्च मुक्तः शम्बरवृत्रहा ।

गतस्त्रिविष्टपम् राजन् सर्वदेवनमस्कृतः ॥ ६-७-२३

23. **raajan** = Oh; king; **muktaH** = having been released; **piitaamahaniyogaacca** = by the orders of Lord Brahma (your grand-father); **shambaravR^itrahaa** = Devendra who killed demons called Shambara and Vritra; **sarvadevanamaskR^itaH** = and who was adored by all celestials; **gataH** = went (back); **tritviSTapam** = to heaven.

"Oh, king! Having been released by the orders of your grand father Brahma, Devendra who killed demons called Shambara and Vrita and who was adored by all celestials, went back to heaven."

[Verse Locator](#)

तमेव त्वम् महाराज विसृजेन्द्रजितम् सुतम् ।

यावद्भानरसेनाम् ताम् परामाम् नयति क्षयम् ॥ ६-७-२४

24. mahaaraaja = Oh; emperor; tvam = you; visR^ija = send; tam = that; indrajitameva = Indrajit alone; taam = that; vaanara senaam = army of monkeys; paraamaam = together with Rama; yaavadnayati = will be brought; kSayam = to an end.

"Oh, emperor! You send that Indrajit alone, so that the army of monkeys together with Rama will be brought to an end."

[Verse Locator](#)

राजन् न आपद् अयुक्ता इयम् आगता प्राकृताज् जनात् ।

हृदि न एव त्वया कार्या त्वम् वधिष्यसि राघवम् ॥ ६-७-२५

25. raajan = Oh; king; iyam = this; ayuktaa = unbefitting; aapad = danger; aagataa = has come; janaat = from a man; praakR^itaaj = who is ordinary; naiva kaaryaa = It is not to be kept; tvayaa = by you; hR^idi = in mind; tvam = you; vadhiSyasi = will kill; raaghavam = Rama.

"Oh, king! This unbefitting danger has come from a man who is ordinary. It is not to be kept by you in mind, you will kill Rama."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सप्तमः सर्गः

Thus completes 7th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Kishkindha Kanda - Book Of War : Chapter 7

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 8 Verses converted to UTF-8, Nov 09

Introduction

All the demons of King Ravana present there namely Prahasta, Durmukha, Vajradamshttra, Nikumbha and Vajrahanu, eulogising their strengths, assure the king that they can individually kill Rama and his army within no time.

[Verse Locator](#)

ततो नील अम्बुद निभः प्रहस्तो नाम राक्षसः ।
अब्रवीत् प्राञ्जलिर् वाक्यम् शूरः सेना पतिस्तदा ॥ ६-८-१

1. tataH = thereafter; shuuraH = a valiant; raakSasaH = demon; prahasto naama = named prahasta; senaapatiH = the commander-in-chief; niila ambuda prakhyaH = appearing like a dark cloud; praaJNjaliH = joined his palms in salutation; abraviit = and spoke; tadaa = then; vaakyam = (the following) words.

A valiant demon by name Prahasta, the commander-in-chief, appearing like a dark cloud, joined his palms in salutation and spoke these words.

[Verse Locator](#)

देव दानव गन्धर्वाः पिशाचपतगौरगाः ।
न त्वाम् धर्षयितुम् शक्ताः किम् पुनर् वानरा रणे ॥ ६-८-२

2. sarve = all; deva daanava gandharvaaH = gods; demons; Gandharvas; pishraacha pata goragaaH = devils; birds and serpents; shakyaH = can be dharSayitum = attacked; raNe = in battle; kim punaH = why to talk about; maanavau = two human beings?

"All gods, demons, gandharvas, devils, birds and serpents can be attacked by you in battle. Why to talk about two human beings?"

[Verse Locator](#)

सर्वे प्रमत्ता विश्वस्ता वन्चिताः स्म हनूमता ।
न हि मे जीवतो गच्चेज् जीवन् स वन गोचरः ॥ ६-८-३

3. sarve = all of us; vishvastaaH = in good faith; pramattaaH = but with negligence; vaNchitaasmi = were cheated; hanumataa = by Hanuma; saH = that; vanagocharaH = monkey; nagachhet hi = cannot indeed go; jiivan = alive; me = (while) I; jiivitaH = an alive.

"All of us, in good faith but with negligence, were cheated by Hanuma. That monkey cannot go alive, while I am alive."

[Verse Locator](#)

सर्वाम् सागर पर्यन्ताम् सशैल वन काननाम् ।
करोमि अवानराम् भूमिम् आज्ञापयतु माम् भवान् ॥ ६-८-४

4. **karomi** = I shall make; **sarvaam** = the entire; **bhuumim** = earth; **saagara paryantaam** = extending upto the ocean; **sashaila vana kaananaam** = along with mountains forests and woods; **avaanaraam** = bereft of monkeys; **bhavaan** = you; **aaGYaapayatu** = command; **maam** = me.

"I shall make the entire earth extending upto the ocean, along with mountains forests and woods, bereft of monkeys. You command me."

[Verse Locator](#)

रक्षाम् चैव विधास्यामि वानराद् रजनी चर ।
न आगमिष्यति ते दुःखम् किञ्चिद् आत्म अपराधजम् ॥ ६-८-५

5. **rajanii cara** = Oh; Ravana; **vidhaasyaami** = I shall arrange; **rakSaam caiva** = for defence also; **vaanaraad** = from the monkey; **na kimchit** = not a little; **duHkham** = trouble; **aagamishhyati** = will come; **te** = to you; **aatma aparaadhajam** = on account of your guilt (abduction of Seetha).

"Oh, Ravana! I shall arrange for your defence from that monkey. Not a little trouble will come to you on account of your guilt (abduction of Seetha)."

[Verse Locator](#)

अब्रवीत्तम् सुसम्क्रुद्धो दुर्मुखो नाम राक्षसः ।
इदम् न क्षमणीयम् हि सर्वेषाम् नः प्रधर्षणम् ॥ ६-८-६

6. **raakSasaH** = a demon; **durmukho naama** = by name Durmukha; **susamkruddhaH** = being seriously enraged; **abraviit** = spoke; **tam** = to him; **idam** = this; **pradharSaNam** = molestation; **sarveSaam** = to all; **naH** = of us; **na kSamaNiiyam hi** = is indeed not to be tolerated.

A demon by name Durmukha, being seriously enraged, spoke to him as follows: "This humiliation meted out to us by that monkey is indeed not to be tolerated."

[Verse Locator](#)

अयम् परिभवो भूयः पुरस्य अन्तः पुरस्य च ।
श्रीमतो राक्षस इन्द्रस्य वानर इन्द्र प्रधर्षणम् ॥ ६-८-७

7. **ayam** = this; **paribhavaH** = insult; **purasya** = to Lanka City; **antaH purasya ca** = and the palaces; **vaanarendra pradharSaNam** = and the attack by Sugreeva; the king of monkeys; **shriimataH** = of the glorious; **raakshasendrasya** = king of demons; **bhuuyaH** = is still (outrageous).

"This insult to the city of Lanka and the palaces together with attack by Sugreeva on the glorious Ravana are still outrageous."

[Verse Locator](#)

अस्मिन् मुहूर्ते हत्वा एको निवर्तिष्यामि वानरान् ।
प्रविष्टान् सागरम् भीमम् अम्बरम् वा रसा तलम् ॥ ६-८-८

8. **gatvaa** = proceeding; **asmin;** = at this; **muhuurte** = moment; **ekaH** = alone; **nivartiSyaami** = I shall destroy; **vaanaraan** = the monkeys; **praviSTaan** = who entered; **saagaram** = either into the ocean; **bhiimam rasaa talam** = or into the terrific subterranean region under the earth; **ambaram vaa** = or into the sky.

"Proceeding at this moment alone, I shall destroy those monkeys, whether they entered the ocean or the subterranean region or the sky."

[Verse Locator](#)

ततो अब्रवीत् सुसम्क्रुद्धो वज्र दम्ष्ट्रो महाबलः ।
प्रगृह्य परिघम् घोरम् मांस शोणित रूपितम् ॥ ६-८-९

9. tataH = thereafter; mahaabalaH = the very strong; vajra damSTraH = Vajradamshttra; susamkruddhaH = beset with great anger; pragR^ihya = took hold of; ghoram = a terrific; parigham = iron club; maamsa shoNita ruupitam = smeared with flesh and blood; abraviit = (and) spoke (as follows).

Thereafter the very strong Vajradamshttra, beset with great anger, took hold of a terrific iron club smeared with flesh and blood and spoke (as follows):

[Verse Locator](#)

किम् नो हनुमता कार्यम् कृपणेन तपस्विना ।
रामे तिष्ठति दुर्धर्षे सुग्रीवे सह लक्ष्मणे ॥ ६-८-१०

10. kim = what; kaaryam = work; naH = for us; hanumataa = with Hanuma; kR^ipaNena = the pitiable; tapasvinaa = and the miserable; raame = when Rama; salakSmaNe = along with Lakshmana; sugriive api = and Sugreeva; durdharSe = who are difficult to be conquered; tiSThati = exist?

"What work for us with that pitiable and miserable Hanuma, when Rama along with Lakshmana and Sugreeva who are difficult to be conquered exist?"

[Verse Locator](#)

अद्य रामम् ससुग्रीवम् परिघेण सलक्ष्मणम् ।
आगमिष्यामि हत्वा एको विक्षोभ्य हरि वाहिनीम् ॥ ६-८-११

11. adya = Now; ekaH = alone; hatvaa = killing; parigheNa = by this iron club; raamam = Rama; salakSmaNam = along with Lakshmana; sasugriivam = together with Sugreeva; vikSobhya = and after perturbing; harivaahiniim = the army of monkeys; aagamiSyami = I shall come back.

"Now itself, with this iron club, killing Rama, Lakshmana and Sugreeva after perturbing the army of monkeys, I shall come back."

[Verse Locator](#)

इदम् ममापरम् वाक्यम् शृणु राजन्यदीचसि ।
उपायकुशलो ह्येव जयेच्चत्रुनतन्द्रितः ॥ ६-८-१२

12. raajan = Oh; king; yadi icchasi = if you are willing; shR^iNu = hear; aparam = moreover; mama = my; idam vaakyam = these words; upaayakushalaH eva = one who is skilled in stratagem only; atandritaH = will be without lassitude; jayet hi = (and) can indeed defeat; shatruun = enemies.

"Oh, king! If you are willing, hear my words further. One who is skilled in a stratagem alone will be without lassitude and can indeed defeat the enemies."

[Verse Locator](#)

कामरूपधराः शूराः सुभीमा भीमदर्शनाः ।
राक्षसा वा सहस्राणि राक्षसाधिप निश्चिताः ॥ ६-८-१३

काकुत्स्थमुपसमाम्य बिभ्रतो मानुषम् वपुः ।
सर्वे ह्यसम्भ्रमा भूत्वा ब्रुवन्तु रघुसत्तमम् ॥ ६-८-१४

13-14. raakshasaadhipa = O; king of demons! sahasraaNi = thousands of; raakSasaaH = demons; kaamaruupadharaaH = able to change their form at will; shuuraaH = courageous; subhiimaaH = appalling; bhiimadarshanaaH = terrifying to look at; nishchitaaH = and firm (in their purpose); bibhrataH = can wear; maanuSam = human; vapuH = body; upasangamya = approach; kaakutsam = Rama; asambhramaaH = without embarrassment; sarve = and all; bruvantu = speak; raghusattamam = to Rama (as follows).

O, king of demons! Thousands of demons able to change their form at will courageous appalling terrifying to look at and firm (in their purpose) can wear human body approach Rama without embarrassment and all speak to Rama (as follows).

[Verse Locator](#)

प्रेषिता भरतेनैव भ्रात्रा तव यवीयसा ।
स हि सेनाम् समुत्थाप्य क्षिप्रमेवोपयास्यति ॥ ६-८-१५

15. preSimtaa = we have been sent; bharatenaiva = by Bharata; tava = your; yaviiyasaa = younger; bhraatraa = brother; saH = he; samutthaapya = summoning; senaam = his forces; kshiprameva = will surely soon; upayaasyati = come here.

"We have been despatched by Bharata, your younger brother. He is summoning his forces and will surely come here soon."

[Verse Locator](#)

ततो वयमितस्तुर्णम् शूलशक्तिगदाधराः ।
चापबाणासिहस्तश्च त्वरितास्तत्र यामहे ॥ ६-८-१६

16. tataH = thereafter; vayam = we; turNam = quickly; shuula shaktigadaadharaaH = carrying spikes; javelins and maces; caapa baaNaasihastaashca = with arrows and swords in hand; yaamahe = will go; tatra = there; itaH = from here; tvaritaaH = soon."

"Carrying spikes, javelins and maces together with arrows and swords in hand, we will quickly go there from here soon."

[Verse Locator](#)

आकाशे गणशः स्थित्वा हत्वा ताम् हरिवाहिनीम् ।
अश्मशस्त्रमहावृष्ट्वा प्रापयाम् यमक्षयम् ॥ ६-८-१७

17. sthitvaa = standing; gaNashaH = as groups; aakaashe = in the sky; hatvaa = beating; taam = that; harivaahiniim = army of monkeys; ashmashastramahaavR^iSTvaa = with a mighty hail of stones and missiles; praapayaam = we should send 9them) yamakshayam = to the world of Death.

"Standing as groups in the sky and beating that army of monkeys with a mighty hail of stones and missiles, we should send them to the world of Death."

[Verse Locator](#)

एवम् चेदुपसर्पेतामनयम् रामलक्ष्मणौ ।
अवश्यमपनीतेन जहतामेव जीवितम् ॥ ६-८-१८

18. raamalakshmaNau = (If) Rama and Lakshmana; upasarpetaam yadi = approach softly into our trap; evam = thus; jahataameva = they will just abandon; jiivitam = the life; avashyameva = surely; apaniitena = as they are taken away (by the trap)

"If Rama and Lakshmana thus approach softly into our trap they will surely abandon their lives as they are taken away by the trap."

[Verse Locator](#)

कौम्भकर्णस् ततो वीरो निकुम्भो नाम वीर्यवान् ।
अब्रवीत् परम कुद्धो रावणम् लोक रावणम् ॥ ६-८-१९

19. tataH = thereafter; kumbhakarNiH = Kumbhakarna's sons; nikumbho naama = by name Nikumbha; viiraH = strong; viiryaavaan = and powerful; paramakruddhaH = became very angry; abraviit = and spoke; raavaNam = to Ravana; loka raavaNam = who made people cry.

Thereafter Kumbhakarna's son, by name Nikumbha, strong and powerful, became very angry and spoke (as follows) to Ravana, who made people cry.

[Verse Locator](#)

सर्वे भवन्तस् तिष्ठन्तु महाराजेन सम्गताः ।
अहम् एको हनिष्यामि राघवम् सह लक्ष्मणम् ॥ ६-८-२०
सुग्रीवम् सहनूमन्तम् सर्वाश्चैवात्र वानरान् ।

20-21b. sarve = all; bhavantaH = of you; tiSThantu = stay; samgataaH = along with; mahaaraajena = the king; aham = I; ekaH = alone; haniSyaami = will kill; atra = there; raaghavam = Rama; sahalakSmaNam = along with Lakshman; sugriivam = Sugreeva; shanuumanam = along with Hanuman; sarvaan = all; vaanaraan shcaiva = the monkeys too."

All of you stay along with the king. I alone will kill there, Rama along with Lakshman, Sugreeva along with Hanuma and all the monkeys also.

[Verse Locator](#)

ततो वज्रहनुर्नाम राक्षसः पर्वतोपमः ॥ ६-८-२१
क्रुद्धः परिलिहन् वक्त्रम् जिह्वया वाक्यम् अब्रवीत् ।

21b-22a. tataH = then; raakshasaH = a demon; vajrahanurnaama = by name Vajrahanu; parvatopamaana = who was resembling a mountain; kruddhaH = becoming enraged; parilihan = licking; sR^ikkaam = the corners of his mouth; jihvayaa = with his tongue; abraviit = spoke; vaakyam = those words.

Then, a demon by name Vajrahanu who was resembling a mountain, becoming enraged and licking the corners of his mouth with his tongue, spoke as follows:

[Verse Locator](#)

स्वैरम् कुर्वन्तु कार्याणि भवन्तो विगत ज्वराः ॥ ६-८-२२
एको अहम् भक्षयिष्यामि तान् सर्वान् हरि यूथपान् ।
स्वस्थाः क्रीडन्तु निश्चिन्ताः पिबन्तु मधु वारुणीम् ॥ ६-८-२३

22b-23. bhavantaH = you; kurvantu = do; karmaaNi = (your) occupations; svairam = freely; vigata jvaraH = redeemed of mental pain; kriiDantu = play; svasthaaH = comfortably; pibantu = (and) drink; vaaruNiim madhu = spirituous liquor; nishcintaaH = without worry; aham = I; ekaH = alone; bhakSayiSyaami = will devour; sarvaam = the entire; harivaahiniim = army of monkeys.

"You do your occupations freely redeemed of mental pain, play comfortably and drink spirituous liquor without any worry. I alone will devour the entire army of monkeys."

[Verse Locator](#)

अहम् एको हनिष्यामि सुग्रीवम् सह लक्ष्मणम् ।

स अन्गदम् च हनूमन्तम् रामम् च रण कुन्जरम् ॥ ६-८-२४

24. atra = at this time; aham = I; ekaH = alone; haniSyaami = will kill; sugriivam = Sugreeva; saha lakSmaNam = along with Lakshmana; hanuumantam = Hanuma; sa angadam = along with Angada; sarvaan = (and) all; vaanara amsehca = monkeys."

At this time I alone will kill Sugreeva along with Lakshmana Hanuma along with Angada and all monkeys.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अष्टमः सर्गः

Thus completes 8th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 8

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 9 Verses converted to UTF-8, Nov 09

Introduction

Sumantra was unable to console Kausalya, who lied on the floor due to her extreme grief over her separation from Rama, even though he tries to avert her grief by telling her that Rama can reside in the forest delightfully, by warding off his agony.

[Verse Locator](#)

ततो निकुम्भो रभसः सूर्य शत्रुर् महाबलः ।
सुप्तघ्नो यज्ञ कोपः च महापाश्वर्षो महाउरः ॥ ६-९-१
अग्नि केतुः च दुर्धर्षो रश्मि केतुः च राक्षसः ।
इन्द्रजिच् च महातेजा बलवान् रावण आत्मजः ॥ ६-९-२
प्रहस्तो अथ विरूप अक्षो वज्र दम्ष्ट्रो महाबलः ।
धूम्र अक्षः च अतिकायः च दुर्मुखः चैव राक्षसः ॥ ६-९-३
परिधान् पट्टसान् प्रासान् शक्ति शूल परश्वधान् ।
चापानि च सबाणानि खड्गामः च विपुलान् शितान् ॥ ६-९-४
प्रगृह्य परम क्रुद्धाः समुत्पत्य च राक्षसाः ।
अब्रुवन् रावणम् सर्वे प्रदीप्ता इव तेजसा ॥ ६-९-५

1-5. tataH = then; nikumbhaH = Nikumbha; rabhasaH = Rabhasa; mahaabalaH = exceedingly strong; suurya shatruH = Suryasatru; suptaghnaH = Suptaghna; yaGYa kopaH = Yajnakopa; mahaapaarsva mahodarau = Mahaparsva and Mahodara; durdharshhaH = the unconquerable raakSasaaH = demons; agniketuH ca = Agniketu and; rashmiketuh ca = Rasmiketuh; tataH = then; balavaan = pweful; mahaatejaa = and endowed with great energy; raavaNaatmajaH = son of Ravana; indrajichya = Indrajit; athaH = and; prahasthaH = Prahasta; viruupaakSaH; Virupaksha; mahaabalaH = the extraordinarily strong; vajradamSTraH = Vajradamstra; dhumraakSashcha = Dhumraksha; atikaayashcha = Atikaya; raakSasaH = and the demon; durmukhashchaiva = named Durmukha; pragR^ihya = carrying; pathishaan = iron clubs; parighaan = sharp-edged spears; shuulaan = spikes; praasaan = darts; shaktiparashvathaan = javelins and axes; chaapaani = bows; sabaaNaani = with excellent arrows; khadgaamshcha = and swords; vipulaambubhaan = shining like a vast expanse of water; sarve = who were all; parama krudhdhaaH = extremely enraged; pradiiptaaH iva = flaming as it were; tejasaH = with glory; raakSasaaH = (those)demons; samutpatya = rose up abruvan = (and) spoke; raavaNam = to Ravana (as follows).

Then, Nikumbha, Rabhasa, the exceedingly strong Surya satru, Suptaghna, Yaj~akopa, Mahaparsva and Mahodara, the unconquerable demons Agniketu and Rasmiketuh, then the powerful son of Ravana named Indrajit endowed with great energy, Prahasta and Virupaksha, Vajradamstra who was extraordinarily strong, Dhumarksha and Atikaya and the demon by name Durmukha, carrying iron clubs, sharp-edged spears, spikes, darts, javelins and axes, bows with excellent arrows and swords shining like a vast expanse of water, and who were all extremely

enraged, and flaming as it were with glory, those demons rose up and spoke to Ravana (as follows).

[Verse Locator](#)

अद्य रामम् वधिष्यामः सुग्रीवम् च सलक्ष्मणम् ।
कृपणम् च हनूमन्तम् लंका येन प्रधर्षिता ॥ ६-९-६

6. **adya** = now itself; **vadhiSyaamaH** = we shall kill; **raamam** = Rama; **sahalakSmaNam** = along with Lakshmana; **sugriivam ca** = and Sugreeva; **kR^ipaNam** = and the pitiable; **hanuumantam** = Hanuma; **yena** = by whom; **la.nkaa** = Lanka; **pradharSitaa** = was attacked.

"Now itself, we shall kill Rama along with Lakshmana and Sugreeva as well as the pitiable Hanuma by whom Lanka was attacked."

[Verse Locator](#)

तान् गृहीत आयुधान् सर्वान् वारयित्वा विभीषणः ।
अब्रवीत् प्रान्जलिर् वाक्यम् पुनः प्रत्युपवेश्य तान् ॥ ६-९-७

7. **vibhiiSaNaH** = Vibhishana; **vaarayitvaa** = restraining; **taan sarvaan** = all those; **gR^ihiita aayudhaan** = who were made to seize weapons; **pratyupaveshya** = were made to sit again; **abraviit** = and spoke; **vaakyam** = (these) words; **praanjaliH** = with joined palms.

Vibhishana (Ravana's youngest half-brother) restraining all those who were made to seize weapons, were made to sit again by saluting them with joined palms and spoke as follows:

[Verse Locator](#)

अपि उपायैस् त्रिभिस् तात यो अर्थः प्राप्तुम् न शक्यते ।
तस्य विक्रम कालांस् तान् युक्तान् आहुर् मनीषिणः ॥ ६-९-८

8. **taata** = dear brother; **yaH** = which; **arthaH** = act; **na shakyate** = cannot; **praaptum** = be accomplished; **tribhiH** = by three; **upaayaais api** = strategies too; **tasya** = that act; **aahuH** = is said; **yuktaan** = to be suitable; **nikramakaalaan** = occasion for displaying prowess **maniiSiNaH** = by wise men.

"Dear brother! That act which cannot be accomplished by three well-known strategies (viz . conciliation, gift and sowing dissention) , is only then to be accomplished by exhibiting prowess, as stated by wise men."

[Verse Locator](#)

प्रमत्तेष्व् अभियुक्तेषु दैवेन प्रहतेषु च ।
विक्रमास् तात सिध्यन्ति परीक्ष्य विधिना कृताः ॥ ६-९-९

9. **taata** = Oh ; brother; **pramatteSu** = in respect of indifferent people; **abhiyukteShu** = in those who have been attacked by an enemy; **prahateSu ca** = in those who were struck down; **daivena** = by fate; **vikramaaH** = the gallantries; **kR^itaH** = performed; **vidhinaa** = according to precept; **pariikSya** = after being examined carefully; **sidhyanti** = succeed.

"The gallantries performed according to the prescribed precept, after being tested, O dear brother, only succeed against those who are indifferent, who have been already attacked by an enemy or who stand struck down by fate."

[Verse Locator](#)

अप्रमत्तम् कथम् तम् तु विजिगीषुम् बले स्थितम् ।
जित रोषम् दुराधर्षम् प्रधर्षयितुम् इच्चथ ॥ ६-९-१०

10. **katham** = how; **icchatha** = do you wish; **dharSayitum** = to attack; **tam** = that famous; **tam** = Rama; **apramattam** = who is attentive; **vijigiiSum** = who has subdued his anger; **duraadharSam** = and who is difficult to be conquered.

"How do you wish to attack that famous Rama, who is always attentive, who has a will to conquer, who is established in strength, who has subdued his anger and who is difficult to be conquered."

[Verse Locator](#)

समुद्रम् लन्घयित्वा तु घोरम् नद नदी पतिम् ।
कृतम् हनुमता कर्म दुष्करम् तर्कयेत कः ॥ ६-९-११

11. **kaH** = who; **vidyaat** = can know; **tarkayeta vaa** = or even imagine; **loke** = in the world; **hanumataH** = Hanuma's; **gatim** = speed; **langhayitvaa** = in crossing; **ghoram** = the formidable; **samudram** = ocean; **nada nadii patim** = the lord of streams and rivers?

"Who can conceive or even imagine in this world, that Hanuma's speed in crossing the formidable ocean, which is the lord of streams and rivers?"

[Verse Locator](#)

बलानि अपरिमयानि वीर्याणि च निशा चराः ।
परेषाम् सहसा अवज्ञा न कर्तव्या कथंचन ॥ ६-९-१२

12. **nishaacaraaH** = O; demons; **balaani** = the strength; **viiryaaNi ca** = and the abilities; **pareSaam** = of the enemies; **aparimeyaani** = are difficult to be measured; **na kartavyaa** = they cannot be treated; **avajjNyaa** = with contempt; **sahasaa** = hastily; **kathamcana** = by any means.

"O, demons! The strength and the abilities of the enemies are difficult to be measured. They cannot be treated with contempt hastily by any means."

[Verse Locator](#)

किम् च राक्षस राजस्य रामेण अपकृतम् पुरा ।
आजहार जन स्थानाद् यस्य भार्याम् यशस्विनः ॥ ६-९-१३

13. **kim** = what; **apakR^itam** = offence (was done); **puraa** = earlier; **raakSasaraajasya** = to the king of demons; **yashashvinaH** = by the illustrious; **raameNa** = Rama; **yasya** = whose; **bhaaryaam** = wife; **aajahaara** = (he) bore away; **janasthaanaat** = firm janasthana?"

"What offence was done earlier to the king of demons by the illustrious Rama, whose wife that he bore away from Janasthana?"

[Verse Locator](#)

खरो यदि अतिवृत्तस् तु रामेण निहतो रणे ।
अवश्यम् प्राणिनाम् प्राणा रक्षितव्या यथा बलम् ॥ ६-९-१४

14. **kharaH** = Khara; **ativR^ittaH** = who has gone beyond his limits; **nihataH yadi** = was of course killed; **raameNa** = by Rama; **raNe** = in an encounter; **praaNaaH** = lives; **avashyam** = certainly; **rakSitavyaaH** = are to be protected; **yathaa balam** = according to one's own strength; **praaNinaam** = by living beings."

"Khara, who has gone beyond limits, was of course killed by Rama in an encounter. Lives are certainly to be protected, according to one's own strength, by living beings."

[Verse Locator](#)

एतन् निमित्तम् वैदेही भयम् नः सुमहद् भवेत् ।
आहूता सा परित्याज्या कलह अर्थे क्त्ते न किम् ॥ ६-९-१५

15. **etan nimittam** = for this reason; **sumahat** = a very great; **vaidehii bhayam** = danger because of Seetha; **bhavet** = will occur; **naH** = to us; **saa** = she; **aahR^itaa** = who was brought; **parityaajyaa** = is to be given up; **kim** = what is the use; **kR^ite na** = in doing anything; **kalaha arthe** = with an animosity as an end?.

"For this reason, a very great danger because of Seetha will occur to us. She, who was brought here, is to be given away. What is the use in doing anything, with an animosity as an end?"

[Verse Locator](#)

न नः क्षमम् वीर्यवता तेन धर्म अनुवर्तिना ।
वैरम् निरर्थकम् कर्तुम् दीयताम् अस्य मैथिली ॥ ६-९-१६

16. **na naH kSamam** = It is not appropriate; **kartum** = to make; **vairam** = enmity; **nirarthakam** = uselessly; **tena** = with Rama; **viiryavataa** = who is valiant; **dharma anuvartinaa** = and who follows; **righteousness** = maithilii = (let) Seetha; **diiyataam** = be given away; **asya** = to him.

"It is not appropriate to make enmity uselessly with Rama, who is valiant and who follows righteousness. Let Seetha be given away to him."

[Verse Locator](#)

यावन् सगजाम् साश्वाम् बहु रत्न समाकुलाम् ।
पुरीम् दारयते बाणैर् दीयताम् अस्य मैथिली ॥ ६-९-१७

17. **yaavan** = before; **puriim** = the city of Lanka; **sagajaam** = along with elephants; **saashvaam** = with horses; **bahu ratna samaakulaam** = and filled with many riches; **daarayate** = are shattered; **maithilii** = (let) Seetha; **diiyataam** = be given away; **asya** = to him.

Before the City of Lanka with its elephants, horses and many riches are shattered by arrows, let Seetha be given away to him."

[Verse Locator](#)

यावत् सुघोरा महती दुर्धर्षा हरि वाहिनी ।
न अवस्कन्दति नो लंकाम् तावत् सीता प्रदीयताम् ॥ ६-९-१८

18. **na yaavat taavat** = not so long as; **mahatii** = the huge; **harivaahinii** = army of monkeys; **sughoraa** = which is very dangerous; **durdharSaa** = and unconquerable; **naavaskandati** = attacks; **naH** = our; **la.nkaam** = Lanka; **siitaa** = (let) Seetha; **pradiiyataam** = be given away.

"Not so long as the huge army of monkeys which is very dangerous and unconquerable attacks our Lanka, let Seetha be given away."

[Verse Locator](#)

विनश्येद् हि पुरी लंका शूराः सर्वे च आक्षसाः ।

रामस्य दयिता पत्नी न स्वयम् यदि दीयते ॥ ६-९-१९

19. **dayitaa** = (If) the beloved; **patnii** = wife; **raamasya** = of Rama; **na diiyate yadi** = is not given away; **svayam** = of your own accord; **la.nkaa purii** = the City of Lanka; **vinshyet hi** = will indeed; perish; **sarve** = all; **shuuraaH** = the valiant; **raakSasaashca** = demons too(will perish).

"If the beloved wife of Rama is not given away of your own accord, the city of Lanka will indeed perish. All our valiant demons too will Perish."

[Verse Locator](#)

प्रसादये त्वाम् बन्धुत्वात् कुरुष्व वचनम् मम ।

हितम् पथ्यम् त्व् अहम् ब्रूमि दीयताम् अस्य मैथिली ॥ ६-९-२०

20. **prasaadaye** = I am propitiating; **tvaam** = you; **bandhutvaat** = because of my relationship; **kuruSva** = act on; **mama** = my; **vachanam** = words; **aham** = I; **bruumi** = am telling; **hitam** = the beneficial; **tvaham tu** = and the truthful (word); **maithilii** = (let) Seetha; **diiyataam** = be given away; **asya** = to him.

"I am propitiating you because of my relationship. Act on my words. I am telling you beneficial as well as truthful word. Let Seetha be given away to him."

[Verse Locator](#)

पुरा शरत् सूर्य मरीच्चि सन्निभान् ।

नव अग्र पुन्खान् सुदृढान् नृप आत्मजः ।

सृजति अमोघान् विशिखान् वधाय ते ।

प्रदीयताम् दाशरथाय मैथिली ॥ ६-९-२१

21. **puraa** = before; **nR^ipa aatmajaH** = Rama the prince; **sR^ijati** = discharges; **te vadhaaya te** = for your destruction; **sudR^iDhaan** = very strong; **vishikhaan** = arrows; **sharat suurya mariicci samnibhaan** = equal to the rays of autumnal sun; **nava agra punkhaan** - provided with new heads and shafts; **amoghaan** = which are unfailing; **maithilii** = (let) Seetha; **pradiiyataam** = be given away; **daasharathaaya** = to Rama.

"Before Rama the prince discharges for your destruction, very strong and unfailing arrows equal to the rays of autumnal sun and provided with new heads and shafts, let Seetha be given away to Rama."

[Verse Locator](#)

त्यजस्व कोपम् सुख धर्म नाशनम् ।

भजस्व धर्मम् रति कीर्ति वर्धनम् ।

प्रसीद जीवेम सपुत्र बान्धवाः ।

प्रदीयताम् दाशरथाय मैथिली ॥ ६-९-२२

22. **tyaja** = abandon; **aashu** = soon; **kopam** = anger; **sukha dharma naashanam** = which destroys; happiness and piety; **bhajasva** = resort to; **dharmam** = righteousness; **rati kiirti vardhanam** = which augments joy and fame; **prasiida** = become placid; **jiivema** = we shall live; **saputra baandhavaaH** = with our sons and relatives; **maithilii** = (let) Seetha; **pradiiyataam** = be given away; **daasharathaaya** = to Rama.

"Abandon soon your anger, which destroys happiness and piety. Resort to righteousness, which augments joy and fame. Become placid so that we may live with our sons and relatives. Let Seetha be given away to Rama."

विभीषणवचः श्रुत्वा रावणो राक्षसेश्वरः ।

विसर्जयित्वा तान् सर्वान् प्रैवेश स्वकम् गृहम् ॥ ६-९-२३

23. shrutvaa = having; vibhiiSaNaH vachaH = Vibhishana's words; raavaNaH = Ravana; raakSaseshvaraH = the king of demons; visarjayitvaa = left; sarvaan = all; taan = of them; pravivesha = and entered; svakam = his own; gR^iham = house.

After hearing Vibhishana's words, Ravana the king of demons left all of them and entered his own palace.

इत्यार्षे श्रीमद्रामयणे आदिकाव्ये युद्धकाण्डे नवमः सर्गः

Thus completes 9th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Kishkindha Kanda - Book Of War : Chapter 9

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 10

Verses converted to UTF-8, Nov 09

Introduction

Vibhishana, the half-brother of Ravana, lists out bad omens occurring in the city and in the gynaeceum and advises Ravana to restore Seetha to Rama as an atonement t these evil forces. Ravana turns a deaf ear to Vibhishana's counsel and sends him away.

[Verse Locator](#)

ततः प्रत्युषसि प्राप्ते प्राप्तधर्मार्थनिश्चयः ।
राक्षसाधिपतेर्वेश्म भीमकर्मा विभीषणः ॥ ६-१०-१

1. tataH = thereafter; vibhiiSaNaH = Vibhishana; praapta dharmarthā nishcayaH = who arrived at a settlement about virtue; pleasure and wealth; bhiimakarmaa = and who was terrible in his act; praapte = on arrival of; pratyuSasi = the dawn; veshma = (entered) the palace; raakSasaadhipateH = of Ravana.

Vibhishana, who always arrived at a settlement in matters of virtue, pleasure and wealth and who was terrible in his act, on arrival of the dawn, entered the palace of Ravana.

[Verse Locator](#)

शैलाग्रचयसम्काशम् शैलशृङ्गमिवोन्नतम् ।
सुविभक्तमहाकक्षम् महाजनपरिग्रहम् ॥ ६-१०-२

2. shailaagrachayasankaasham = looking like a multitude of mountain-tops; unnatam = elevated; shaila shR^ingamiva = like a mountain-peak; suvibhakta mahaakakSam = well-divided into large apartments mahaajana parigraham = occupied by eminent men.

Ravana's palace was looking like a mass of rocks, elevated like a mountain-peak, well-divided into spacious apartments and occupied by eminent men.

[Verse Locator](#)

मतिमद्भिर्महामात्रैरनुरकैरधिष्ठितम् ।
राक्षसैराप्तपर्याप्तैह् सर्वतः परिरक्षितम् ॥ ६-१०-३

3. adhiSThitam = It was inhabited; mahaamatraiH = by prime ministers; matimadbhiH = who were intelligent; anuraktaiH = and beloved; parirakSitam = It was guarded; sarvataH = on all sides; raakSasaiH = by demons; apta paryaaptaiH = who were trust-worthy and efficient.

It was inhabited by prime ministers, who were intelligent and beloved. It was guarded on all sides by demons, who were trust worthy and efficient.

[Verse Locator](#)

मत्तमातज्गनिःश्वासैर्व्याकुलीकृतमारुतम् ।

शज्खघोषमहाघोषम् तूर्यसम्बाधनादितम् ॥ ६-१०-४

4. **matta maatamga niHshvaasaiH** = by the sighing breaths of elephants in rut; **vyaakuliikR^ita maarutam** = the air was filled; **shaNkha ghoSa mahaaghoSam** = with a tumultuous noise produced by the sounds of couches; **tuurya sambaadha naaditaam** = made to resound; by a set of musical instruments.

The air was filled with the sighing breaths of elephants in rut, with tumultuous noise produced by the blowing of conches and made to resound by an ensemble of musical instruments.

[Verse Locator](#)

प्रमदाजनसम्बाधम् प्रजल्पितमहापथम् ।

तप्तकाञ्चननिर्यूहम् भूषणोत्तमभूषितम् ॥ ६-१०-५

5 **pramadaajana sambaadhaam** = filled with women-folk; **prajalpita mahaapatham** = with principal passages having spoken words; **taptakaaNcana niryuuham** = with turrets made of pure gold; **bhuuSaNottama bhuuSitam** = adorned with excellent decorations.

The palace was filled with a number of women-folk. It was having principal passages in which spoken words were heard. It was having turrets made of pure gold and adorned with excellent decors.

[Verse Locator](#)

गन्धर्वाणामिवावासमालयम् मरुतामिव ।

रत्नसंचयसम्बाधम् भवनम् भोगिनामिव ॥ ६-१०-६

6 **aavaasam iva** = It was like an abode; **gandharvaaNaam** = of Gandharvas; **aalayam iva** = like a palace **marutaam** = of Marus; **ratna samhaya sambaadhaam** = filled with a collection of jewels; **bhavanam iva** = resembling a house; **bhoginaam** = of serpents.

The palace was like an abode of Gandharvas (celestial musicians) and of Maruts (storm-gods) filled with a collection of jewels resembling a house of Nagas (serpent-gods).

[Verse Locator](#)

तम् महाभ्रमिवादित्य स्तेजोविस्तृतरश्मिमान् ।

अग्रजस्यालयम् वीरः प्रविवेश महाद्युतिः ॥ ६-१०-७

7. **viiraH** = the valiant Vibhishana; **mahaadyutiH** = with great splendour; **pravivesha** = entered; **tam aalayam** = that mansion; **agrajasya** = of his elder brother; Ravana; **mahaabhramiva** = like a large cloud; **aadityaH** = by Sun; **tejovistR^ita rashmimaan** = with rays outstretched with splendour.

The valiant Vibhishana with great splendour entered that mansion of his elder brother, Ravana, like the sun with rays outstretched with splendour entering a big cloud.

[Verse Locator](#)

पुण्यान् पुण्याहघोषांश्च वेदिविद्भिरुदाहतान् ।

शुश्राव सुमहातेजा भ्रातुर्विजयसंश्रितान् ॥ ६-१०-८

8. **sumahaatejaaH** = Vibhishana; with very great radiance; **shushraava ca** = heard; **puNyaan** = the auspicious; **puNyaaha ghoSaam** = sounds of felicitous recital of prayers; **udaahR^itaam** = uttered; **vedavidbhiH** = by the knowers of Veda; **vijaya samshritaan** = relating to victory; **bhraatuH** = of his brother.

Vibhishana with great radiance, heard the auspicious sounds of felicitous recital of prayers uttered by the knowers of Vedas (scriptural texts), wishing for the victory of his brother.

[Verse Locator](#)

पूजितान् दधिपात्रैश्च सर्पिर्भिः सुमनोक्षतैः ।
मन्त्रवेदविदो विप्रान् ददर्श स महाबलः ॥ ६-१०-९

9. saH = he; mahaabalaH = with great strength; dadarsha = saw; vipraan = Brahmins; mantra veda vidaH = who knew Mantras (sacred texts) and Brahmanas; puujitaan = respected and offered with; dadhipaatraishca = pots filled with curd; sarpirbhiH = with clarified butter; sumanokSataiH = with flowers and unbroken grains of rice.

Vibhishana of great strength, saw Brahmins who know Mantras (sacred texts) and Brahmanas, respected and offered with pots filled of curd, clarified butter as well as with flowers and unbroken rice.

[Verse Locator](#)

स पूज्यमानो रक्षोभिर्दीप्यमानम् स्वतेजसा ।
असवस्थम् महाबाहुर्वन्दे धनदानुजम् ॥ ६-१०-१०

10. mahaabaahuH = the mighty armed; saH = Vibhishana; puujyamaanaH = being adored; rakSobhiH = by demons; diipyamaanam = and shining; svategasaa = by his own splendour; vavande = offered salutation; dhanadaanuham = to Ravana the younger brother Kubera (Lord of riches); aasanastham = who was on the throne.

The mighty armed Vibhishana, being adored by the deomons and shining by his own splendour, offered salutation to Ravana the younger brother of Kubera (the lord of riches), who occupied the throne.

[Verse Locator](#)

स राजदृष्टिसम्पन्नमासनम् हेमभूषितम् ।
जगाम समुदाचारम् प्रयुज्याचारकोविदः ॥ ६-१०-११

11. prayujya = employing; samudaacaaram = customary formalities; saH = Vibhishana; aachara kovidaH = who knew the code of conduct; jagaama = obtained; aasanam = a seat; hemabhūSitam = adorned with gold; raaja dR^iSTi sampannam = endowed to him by a glance of the king.

Practicing customary formalities, Vibhishana who knew the code of conduct, obtained a seat adorned with gold, as endowed to him by a glance of the king.

[Verse Locator](#)

स रावणम् महात्मानम् विजने मन्त्रिसन्निधौ ।
उवाच हितमत्यर्थम् वचनम् हेतुनिश्चितम् ॥ ६-१०-१२

12. mantra samnidhau = in the presence of ministers; vijane = and in privation; saH = Vibhishana; uvaacha = spoke; raavaNam = to Ravana; mahaatmaanam = the powerful; vachanam = the words; hetunishcitam = convinced of reason; atyartham = and very much; hitam = beneficial.

In the presence of ministers and in privation, Vibhishana spoke to powerful Ravana the words convinced of reason and which were very much beneficial.

[Verse Locator](#)

प्रसाद्य भ्रातरम् ज्येष्ठम् सान्त्वेनोपस्थितक्रमः ।

देशकालार्थसम्वादि दृष्टलोकपरावः ॥ ६-१०-१३

13. dR^iSTa lokaparaaparaH = Vibhishana; who could behold good and evil things in the world; prasaadya = having sought the favour; jyeSTham bhraataram = from his elder (half-) brother; saantvenaa = by means of soothing words; upasthita kramaH = arranged in order; deshakaalartha samvaadi = spoke in consonance with place; time and purpose.

Vibhishana, who could discriminate between good and evil things in the world, having sought the favour from his eldest (half-) brother by means of soothing words arranged in an order, spoke in consonance with place, time and purpose.

[Verse Locator](#)

यदा प्रभृति वैदेही सम्प्राप्तेह परतप ।

तदा प्रभृति दृश्यन्ते निमित्तान्यशुभानि नः ॥ ६-१०-१४

14. paramtapa = O; annihilator of enemies; yadaa prabhR^iti = since when; vaidehii = Seetha; sampraaptaa = came; iha = here; tadaa prabhR^iti = since then; ashubhaani = inauspicious; nimittaani = omnes; dR^ishyante = are being seen; naH = by us.

"O, annihilator of enemies! We are seeing inauspicious omens, since Seetha arrived here."

[Verse Locator](#)

सस्फुलिज्गः सधूमार्चिह् सधूमकलुषोदयः ।

मन्त्रसम्यहुतोऽप्यग्निर्न सम्यगभिवर्धते ॥ ६-१०-१५

15. mantra samghahutaH api = even if the sacrificial fire is fed with oblations while uttering a set of proper Mantras (sacred texts); agniH = the fire; naabhivardhate = is not flaring up; samyak = well; sasphuliN^gaH = with rising sparks; sadhuumaarahiH = with flames containing smoke; sadhuumakaluSodayaH = coming forth polluted with soot.

"Even if the sacrificial fire is fed with oblations while uttering a proper set of Mantras (Spiritual texts), the fire is not flaring up well, emitting sparks, its flames are enveloped in smoke and are coming forth, polluted with soot."

[Verse Locator](#)

अग्निष्ठेष्वग्निशालासु तथा ब्रह्मस्थलीषु च ।

परीपृपाणि दृश्यन्ते हव्येषु च पिपीलिकाः ॥ ६-१०-१६

16. sariisR^ipaaNi = serpents; dR^ishyanti = are seen; agniSTheSu = at the corner of the sacrificial post which is nearest the fires; agnishaalaasu = in houses keeping sacrificial fire; tathaa = and; brahma sthaliisSu ca = in places where sacred studies are made; pipiilikaaH = ants (are seen); havyeSu = in things to be offered as oblations.

"Serpents are seen at the corner of the sacrificial post which is nearest the fire, also in houses keeping sacrificial fire and in places where sacred studies are made. Ants are seen in things to be offered as oblations."

[Verse Locator](#)

गवाम् पयांसि स्कन्नानि विमदा वरकुञ्जराः ।

दीनमश्वः प्रहेषन्ते न च ग्रासाभिनन्दिनः ॥ ६-१०-१७

17. payaamsi = milk; gavaam = of cows; skannaani = is getting curdled; varakuNjaraaH = excellent elephants; vimadaaH = are bereft of rut; ashraaH = horses; praheSante = are neighing; diinam = miserably; na ca = and not; graasaabhinanditaH = rejoicing at grass.

"Cow's milk is getting curdled. Excellent elephants are bereft of rut. Horses are neighing miserably and are not rejoiced in eating grass."

[Verse Locator](#)

खरोष्ट्राश्वतरा राजभिन्नोमाः स्रवन्ति च ।
न स्वभावेऽवतिष्ठन्ते विधानैरपि चिन्तताः ॥ ६-१०-१८

18. **raajan** = O; king; **kharoSTraashvataraaH** = donkeys; camels and mules; **sravantica** = shed tears; **bhinna romaaH** = losing their hair; **chintitaaH.api** = and even if treated **vidhaanaiH** = as per medical procedures; **na avatiSThante** = do not stand; **svabhaave** = to their nature.

"O, king! Donkeys, camels and mules shed tears, losing their hair and even if treated as per medical procedures are not getting cured."

[Verse Locator](#)

वायसाः सघशः क्रूरा व्याहरन्ति समन्ततः ।
समवेताश्च दृश्यन्ते विमानाग्रेषु सम्यशः ॥ ६-१०-१९

19. **kruuraaH vaayasaaH** = crows; **samghashaH** = in flocks; **vyaaharanti** = are crying; **kruuraaH** = crudly; **samastataH** = from all sides; **dR^shyante** = are being seen; **samghashaH** = in crowds; **samavetaaH** = assembled together; **vimanaagreSu** = on house-tops.

"Crows in flocks are crying cruelly from all sides and are seen in crowds assembled together on house-tops."

[Verse Locator](#)

गृध्राश्च परिलीयन्ते पुरीमुपरि पिण्डिताः ।
उपपन्नाश्च संध्ये द्वे व्याहरन्त्यशिवम् शिवाः ॥ ६-१०-२०

20. **gR^idhraashca** = vultures; **pariliyante** = fly to and from **paripiNDitaaH** = in circles; **puriimupari** = over the city; **shivaaH** = jackals; **vyaaharanti** = are crying; **ashivam** = inauspiciously; **upasannaaH** = at the approach; **dve sandhye** = of both dawn and dusk.

"Vultures fly to and fro in circles over the city. Jackals are crying inauspiciously at the approach of both dawn and the dusk."

[Verse Locator](#)

क्रव्यादानाम् मृगाणाम् च पुरीद्वारेषु सज्घशः ।
श्रूयन्ते विपुला घोषाः सविस्फूर्जितनिःस्वनाः ॥ ६-१०-२१

21. **puriidvaareSu** = at city-gates; **shruuyante** = are heard; **vipulaaH** = loud; **ghoSaaH** = cries; **kravyaadaanaam** = of carnivorons; **mR^igaaNaam** = animals; **saNghashaH** = gathered in groups; **savisphuurjita niHsvanaaH** = with thundering noise.

"At city-gates are heard loud cries of carnivorous animals gathered in groups, with thundering noise."

[Verse Locator](#)

तदेवम् प्रस्तुते कार्ते प्रायश्चित्तमिदम् क्षमम् ।
रोचये वीर वैदेही राघवाय प्रदीयताम् ॥ ६-१०-२२

22. **viira** = O; brave man; **tat** = hence; **kaaraye** = (when) the actions of evil forces; **prastute** = are happening; **evam** = in this way; **idam** = this; **praayashcittam** =

atonement; **kSama** = is appropriate; **rocaye** = I like it; **vaidehi** = (that) Seetha; **pradiiyataam** = be given away; **raaghavaaya** = to Rama.

"O, brave man! Hence, when the actions of evil forces are happening in this way, this atonement is appropriate that Seetha be given away to Rama and I like it."

[Verse Locator](#)

इदम् च यदि वामोहाल्लोभाद्वा व्याहतम् मया ।
तत्रापु च महाराज न दोषम् कर्तुमर्हसि ॥ ६-१०-२३

23. **mahaaraja** = O; emperor; **mayaa vyahR^itam yadi** = if I am speaking; **idam** = this; **mohaadvaa** = because of infatuation; **lobhaadvaa** = or greed; **tatraapi** = in that case also; **naarhasi** = you ought not; **kartum** = to find; **doSam** = fault (with me).

"O, emperor! If I am speaking this because of infatuation or greed, in that case also, you ought not to find fault with me."

[Verse Locator](#)

अयम् हि दोषः सर्वस्य जनस्याप्योपलक्ष्यते ।
रक्षसाम् राक्षसीनाम् च पुरस्यान्तः पुरस्य च ॥ ६-१०-२४

24. **ayam** = these; **doSaH** = bad omens; **upalakSyate hi** = are being seeing indeed; **rakSasaam** = by demons; **raakSasiinaamca** = by lady-demons; **purasya** = of the city; **antaHpuraasya** = and of the gynaeceum; **sarvasya** = and all; **asya** = these; **janasya** = people.

"These bad omens are being seen indeed by demons and lady-demons of the city and of the gynaeceum as well as all these people here."

[Verse Locator](#)

प्रापणे चास्य मन्त्रस्य निवृत्ताः सर्वमन्त्रिणः ।
अवश्यम् च मया वाच्यम् यदृष्टमथवा श्रुतम् ॥ ६-१०-२५
सम्विधाय यथान्यायम् तद्भवान् कर्तुमर्हति ।

25. **sarva mantriNaH** = all the ministers; **nivR^ittaaH** = have abstained; **praapaNe** = to pass; **asya** = this; **mantrasya** = counsel; **yat** = whatever; **dR^iSTam** = is seen; **athavaa** = or; **shrutam** = heard (it); **vaacyam** = is to be told; **avashyam** = surely; **mayaa** = by me; **tat** = hence; **bhavaan** = you; **arhati** = ought; **kartum** = to do; **yathaanyaayam** = according to fitness of things; **samvidhaaya** = for the occasion.

"All your ministers have abstained to pass this counsel to you. Whatever is seen or heard, it is to be told certainly by me. Hence, you ought to do according to a justification of things for the occasion."

[Verse Locator](#)

इति स्वमन्त्रिणाम् मध्ये भ्राता भ्रातरमूचिवान् ॥ ६-१०-२६
रावणम् रक्षसाम् श्रेष्ठम् पथ्यमेतद्विभीषणः ।

26. **vibhishanaNaH** = Vibhishana; **bhraataa** = (the half-)brother; **uucivaan** = spoke; **iti** = these; **pathyam** = beneficial; **etat** = words; **raavaNam** = to Ravana; **rakSasaam shreSTham** = the best among demons; **svamantriNaam** = in the midst of ministers; **bhraataram** = of his (half-)brother

Vibhishana, the half- bother spoke these beneficial words to Ravana, the best among demons in the midst of his half-brother's ministers.

हितम् महार्थम् मन्त्रदु हेतुसम्मितम् ।
व्यतीतकालायतिसम्प्रतिक्षमम् ।
निशम्य तद्वाक्यमुपस्थितज्वरः ।
प्रसज्गवानुत्तरमेत दब्रवीत् ॥ ६-१०-२७

27. prasaNgavaan = Ravana; who had evil inclination; nishamya = heard; tat = those; vaakyam = words; hitam = which were beneficial; mahaartam = very well-meaning; mR^idu = soft; hetusamhitam = conformable to reason; vyatiitakaalaayati sampratikSamam = and suitable for the past future and the present times; upasthitajvaraH = got enraged; abraviit = uttered; etat = this; uttaram = reply.

Ravana, who had evil inclination, heard those words, which were beneficial very well-meant, soft, conformable to reason and suitable for the past future and present times, got enraged and uttered this reply.

Verse Locator

भयम् न पश्यामि कुतश्चिदप्यहम् ।
न राघवः प्राप्स्यति जातु मैथिलीम् ।
सुरैः सहेन्द्रैरपि समारे कथम् ।
ममाग्रतः स्थास्यति लक्ष्मणाग्रजः ॥ ६-१०-२८

28. na pashyaami = I do not see; bhayam = fear; bhayam = fear; kutashchidapi = from whom so ever; raamaH = Rama; napraapsyati = cannot obtain; maithiliim = Seetha; jaatu = by any means; katham = how; lakshmaNaagrajaH = Rama; sthaasyati = can stand; agrataH = before me; sangare = in battle; shendraiH = even along with Indra; surairapi = together with celestials also?

"I do not see any fear from whom so ever. Rama cannot obtain Seetha by any means. How Rama even along with Indra and the celestials can stand before me in battle?"

Verse Locator

इत्येवमुक्त्वा सुरसैन्यनाशनो ।
महाबलः सम्यति चण्डविक्रमः ।
दशाननो भ्रातरमाप्तवादिनम् ।
विसर्जयामास तदा विभीषणम् ॥ ६-१०-२९

29. dasgaababaH = Ravana; surasainya raashanaH = who annihilates the army of celestials; mahaabalaH = (and) very powerful; chaNDavikramaH = with an impetuous valour; ityevam = thus; uktvaa = spoke; tadaa = then; visarjayaamaasa = sent away; vibhiiSaNam = Vibhishana; aaptavaadinam = who spoke honestly.

Ravana, who annihilated the army of celestials and who was very powerful with an impetuous valour, thus spoke and then sent away Vibhishana, who had spoken honestly.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे दशमः सर्गः

Thus completes 10th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 10

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 11

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Introduction

Ravana goes again to the assembly hall, to hold consultations with his ministers, othere important demons and Vibhishana.

[Verse Locator](#)

स बभुव कृशो राजा मैथिलीकाममोहितः ।

असन्मानाच्च सुहृदाम् पापः पापेन कर्मणाः ॥ ६-११-१

1. saH = that; paapaH = sinful; raajaa = king of demons; maithiliikaamamohitaH = infatuated by his desire for Seetha; babhuuva = became; kR^ishaH = emaciated; asanmaanaacca = despising; suhR^idaam = the kind-hearted; paapena karmaNaa = and by his sinful action.

That sinful Ravana, infatuated by his desire for Seetha, became emaciated by his sinful action and by his despising of well-disposed people like Vibhishana.

[Verse Locator](#)

अतीतसमये काले तस्मिन्वे युधि रावणः ।

अमात्यैश्च सुहृद्भिश्च प्राप्तकालममन्यत ॥ ६-११-२

2. tasmi = that; kaale = occasion; yudhi = for war; vai = indeed; atiita samaye = having gone by; raavama = Ravana; amanyata = thought of consultation with; amaatyaischa = his ministers and; suhR^idbhischa = well-wishers; praapta kaale = to be a fit-time.

Though the occasion for war was lacking Ravana thought of consulting with his ministers and well-wishers then to be a fit time.

[Verse Locator](#)

स हेमजालविततम् मणिविद्रुमभूषितम् ।

उपगम्य विनीताश्वमारुरोह महार्थम् ॥ ६-११-३

3. upagamya = approaching; mahaaratham = a great chariot; hemajaalavitatam = covered by a golden net; maNividruma bhuushhitam = adorned with gems and corals; viniitaashvam = and tied with trained horses; saH = he; aaruruha = ascended (it).

Approaching a great chariot, covered by a golden net, adorned with gems and corals and yoked with trained horses, Ravana mounted on it.

[Verse Locator](#)

तमास्थाय रथश्रेष्ठो महामेघसमस्वनम् ।

प्रययौ रक्षसाम् श्रेष्ठो दशग्रीवः सभाम् प्रति ॥ ६-११-४

4. dashagriivaH = Ravana; shreSThaH = the excellent; rakSasaam = among demons; aasthaaya = mounted; tam = that; rathashreSTham = most beautiful chariot; mahaameghasmasvanam = with a rattling sound resembling the rumbling of a large cloud; prayayau = and preceeded; sabhaam prati = towards the assembling hall.

Ravana the excellent among demons ascended that most beautiful chariot, with a rattling sound resembling the rumbling of a large cloud and then proceeded towards the assembly-hall.

[Verse Locator](#)

असिचर्मधरा योधाः सर्वायुधधरास्ततः ।

राक्षसा राक्षसेन्द्रस्य पुरस्तात्सम्प्रतस्थिरे ॥ ६-११-५

5. tataH = then; yodhaaH = warriors; as carmadharaaH = holding swords and shields; raakSasaH = and demons; sarvaayudhadharaaH = wearing all tyes of weapons; sampratathire = marched; purastaat = in front; raakSasendrasya = of that king of demons.

Warriors holding swords and shield as well as demons wearing all types of weapons, marched in front of Ravana.

[Verse Locator](#)

नानाविकृतवेषाश्च नानाभूषणभूषिताः ।

पार्श्वतः पृष्ठतश्चैनम् परिवार्य ययुस्तदा ॥ ६-११-६

6. naanaa vikR^ita veSaashca = 9demons) wearing all types of unusual dresses; naanaabharaNa bhuushhitaaH = and adoring various kinds of jewellery; tadaa = then; yayuH = marched; parivaarya = surrounding; enam = him; paarshvataH = from sides; pR^iSThatashcaiva = and even from behind.

Demons wearing all types of unusual dresses and adoring various kinds of jewellery then marched, duly surrounding him from sides and even behind.

[Verse Locator](#)

रथैश्चातिरथा शीघ्रम् मतैश्च वरवारणैः ।

अमात्पेतुर्दशग्रीवमाक्रीडद्भिश्च वाजिभिः ॥ ६-११-७

7. atirathaaH = great chariot-warriors; rathaiH = in chariots; varavaaraNaiH = on excellent elephants; mattaiH = in rut; vaajibhishca = and horses; aakriiDadbhiH = sportively coming in different gaits; anuutpetuH dashagriivam = rushed after Ravana; shiighram = quickly.

Great chariot-warriors in chariots, on excellent elephants in rut and horses supportively coming in different gaits, rushed after Ravana quickly.

[Verse Locator](#)

गदापरिघहस्ताश्च शक्तितोमरपाणयः ।

परश्वथधराश्चान्ये तथान्ये शूलपाणयः ॥ ६-११-८

8. gadaaparigha hastaashca = with maces and iron bars in their hands; shaktitomarapaaNayaH = with javelins and iron clubs in their hands; parishvathadharaaH = wearing axes; anye = some others; shuulapaaNayaH = with darts in theirs hands.

Some had maces and iron bars in their hands. Some had javelins and iron clubs. Some were holding axes. Some others had darts in their hands.

[Verse Locator](#)

ततस्तूर्यसहस्राणाम् सम्जज्ञे निःस्वनो महान् ।

तुमुलः शङ्खशब्दश्च सभाम् गच्छति खणे ॥ ६-११-९

9. tataH = thereafter; raavaNe = as Ravana; gachchhati = was going; sabhaam = to the assembly hall; mahaan = loud; niHsvanaH = blare; tuuryasahasraaNaam = of thousands of trumpets = tumulaH = and tumultuous; shaNkhashabdashca = noise of couches; samjaN^e = were produced.

As Ravana was proceeding to the assembly-hall, loud blare of thousands of trumpets along with tumultuous noise of conches were produced.

[Verse Locator](#)

स नेमिघोषेण महान्सहसाभिनिनादयन् ।

राजमार्गम् श्रिया जुष्टम् प्रतिपेदे महारथः ॥ ६-११-१०

10. saH = that; mahaan = excellently; mahaarathaH = great chariot; abhininaadayau = making noise; nemighoSeNa = of the sound of the wheels; sahasaa = soon; pratipade = obtained; raajamaargam = the royal high way; juSTam = possessed; shriyaa = of beauty.

That excellently great chariot, making noise of the sound of its wheels, soon entered the beautiful royal high-way.

[Verse Locator](#)

विमलम् चातपत्रम् च पगृहीतमशोभत ।

पाण्डुरम् राक्षसेन्द्रस्य पूर्णस्तारधिपो यथा ॥ ६-११-११

11. aatapatram = the umbrella; vimalam = which was spot-lessly; paaNDuram = white; ashobhata = shone; puurNa taaraadhipoyathaa = like a full moon; pragR^ihiitam = was held; raakSasandraya = (on the head) of Ravana.

The spotlessly white umbrella, held on Ravana's head, shone like a full-moon.

[Verse Locator](#)

हेमज्जरिगर्भे च शुद्धस्फटिकविग्रहे ।

चामरव्यजने तस्य रेजतुः सव्यदक्षिणे ॥ ६-११-१२

12. tasya savyadakSiNe = on his left and right sides; chaamaravyajane = two fans of yak's tails; shuddha sphaTika vigrahe = with crystal handles; hemamaNjarigarbhe = and golden fringes; regatuH = were shining.

On his left and right sides, two fans of yak's tails with crystal handles and golden fringes were shining.

[Verse Locator](#)

ते कृताञ्जलयः सर्वे रथस्थम् पृथिवीस्थिताः ।

राक्षसा राक्षसश्रेष्ठम् शिरोभिस्तम् ववन्दिरे ॥ ६-११-१३

13. sarve = all; te raakSasaaH = those demons; vavandire = offered their salutation; shirobhiH = (by bending) their heads; kR^itaaNjalayaH = and by joining their palms; tam = to him; raakSasashreSTam = the best of demons; rathastham = mounted on the chariot.

All those demons standing on ground offered their salutation by bending their heads and joining their palms to his the best of demons, mounted on the chariot.

[Verse Locator](#)

राक्षनैः स्तूयमानः सन् जयाशीर्भिररिंदमः ।

अससाद महातेजाः सभाम् विरचिताम् तदा ॥ ६-११-१४

14. tadaa = then; arindamaH = Ravana the harasser of enemies; san = possessing; mahaatejaH = great splendour; stuuyamaanaH = while being praised; raakSasaiH = by demons; jayashiirbhiH = thought cheers of victory; aasasaada = approached; virachitaam = the arranged; sabhaam = assembly.

Ravana the harasser of enemies, possessing great splendor, while being praised by demons through cheers of victory, approached that organized assembly.

[Verse Locator](#)

सुवर्णरजतास्तीर्णाम् विशुद्धस्फटिकान्तराम् ।

विराजमानो वपुषा रुक्मपटोत्तरच्चदाम् ॥ ६-११-१५

ताम् पिशाचशतैः षड्भिरभिगुप्ताम् सदाप्रभाम् ।

प्रविवेश महातेजाः सुकृताम् विश्वकर्मणा ॥ ६-११-१६

15;16. mahaatejaaH = Ravana with great splendour; viraaajamaanaH = with shining brightly; napuSaa = body; pravivesha = entered; taam = that assembly hall; suvarNarajataastiirNaam = viSuddhasphaTikaantaraam = whose intereior was wrought with pure crystal; rukmapaTTottaraccadaam = carpeted with skins of deer; abhiguptaam = guarded by shaaDbhiH pishaaca shataiH = six hundred evil spirits; sadaaprabhaam = ever shining; sukR^itaam = and well- build; vishvakarmaNaa = by Visvakarma.

Ravana with great splendour, with his body shining brightly, entered that assembly hall, which was paved with gold and silver, whose interior was wrought with pure crystal, carpeted with skins of deer, guarded by six hundred evil spirits, ever shining and well-constructed by Visvakarma.

[Verse Locator](#)

तस्याम् स वैदूर्यमयम् प्रियाकाजिनसम्बृतम् ।

महत्सोपाश्रयम् भेजे रावणः परमासनम् ॥ ६-११-१७

17. saH = that; raavaNaH = Ravana; tasyaam = in that hall; bheje = occupied; mahat = big; paramaasanam = (and) excellent throne; vaiduuryamayam = embedded with jewels (cat's eye gems); priyakaajinasamvR^itam = covered with skin of deer called Priyaka; sopaashrayam = (and) furnished with pillows.

Ravana, that hall, occupied a big and excellent throne embedded with jewels (cat's eye gems), covered with skin of deer called Priyaka and furnished with pillows.

[Verse Locator](#)

ततः शशाश्वरवहूतान् लघुपराक्रमान् ।

समानयत मे क्षिप्रमिहैतान् राक्षसानिति ॥ ६-११-१८

कृत्यमस्ति महाज्जाने कर्तव्यमिति शत्रुभिः ।

18. tataH = thereafter; iishvaravat = as a king; iti = thus; duutaan = his messengers; laghuparaakramaan = who were mering fast; asti = there is; mahat = a gigantic; kR^ityam = work; jaane = I know; kartvayam iti = what is being done; shatrubhiH = by enemies; samaanayata = bring; iha = here; etaan = these; raakSasaan = demons; kSipram = quickly.

Thereafter Ravana, as a king, ordered his messengers, who were moving fast as follows: "There is a gigantic work before us. I know what the enemies are doing. Therefore, bring all the

राक्षसास्तद्वचः श्रुत्वा लङ्कायाम् परिचक्रमुः ॥ ६-११-१९
अनुगेहमवस्थय विहारशयनेषु च ।
उद्यानेषु च रक्क्षंसि चोदयन्तो ह्यभीतवत् ॥ ६-११-२०

19; 20. **shrutvaa** = hearing; **tadvacaH** = those words; **raakSasaaH** = the (messenger) demons; **chodayantaH** = impelling; **rakSaamsi** = the demons; **avasthaaya** = staying; **vihaara shayaneSu** = in entertainment or in places bed-rooms; **udyaaneSuca** = or in gardens; **paricakramuH** = went; **abhiitavat** = without fear; **anugchaam** = to every house; **laN^kaayaam** = in Lanka.

Hearing those words, the messenger impelled the demons staying in entertainment places, in bedrooms or in gardens and went without fear to every house in Lanka.

ते रथान् रुचिरानेके दृप्तानेके दृढान् हयान् ।
नागनेकेऽधिरुरुर्जमुश्चैके पदातयः ॥ ६-११-२१

21. **adhiruruHuH** = mounted; **te** = those demons; **eke** = some; **ruchiraan** = beautiful; **rathan** = chariots; **eke** = some; **dR^iptaan** = wild; **dR^iDhaan** = and strong hayaan = horses; **eke** = some; **naagaan** = elephants; **eke** = some; **jagmuH** = wnet; **padaatayaH** = by foot.

Some of the demons mounted beautiful chariots; some mounted wild and strong horses and some mounted on elephants. Some others went on foot.

सा पुरी परमाकीर्णा रथकुञ्जरवाजिभिः ।
सम्पतद्भिर्विरुचे गरुत्मदचिरिवामबरम् ॥ ६-११-२२

22. **saa purii** = that city; **paramaakiirNaa** = extremely crowded; **rathaa kuNjara vaajibhiH** = with chariots; elephants and horses; **sampataadbhiH** = rushing together fast; **viruruche** = appeared; **ambaramiva** = like the sky; **garutmadbhiH** = by the birds.

That city, extremely crowded with chariots elephants and horses rushing fast together, appeared like birds rushing fast in the sky.

ते वाहनान्यवस्थाप्य यानानि विविधानि च ।
सभाम् पद्भिः प्रविविशुः सिम्हा गिरिगुहामिव ॥ ६-११-२३

23. **avasthaapya** = parking; **vaahanaani** = horses; elephants; **vividhaani** = and various; **yaanaanicha** = kinds of vehicles like chariots; **te** = they; **pravivishuH** = entered; **padbhiH** = by foot; **sabhaam** = the assembly-hall; **giriguhaamiva** = like a mountain-cave; **simhaaH** = by lions.

Parking horses, elephants and various kinds vehicles like chariots, they entered by foot the assembly-hall as a mountain-cave is entered by lions.

राज्ञः पादौ गृहीत्वा तु राज्ञा ते प्रतिपूजिताः ।
पीठेष्वन्ये बृसीष्वन्ये भूमौ केचिदुपाविशन् ॥ ६-११-२४

24. gR^ihiitvaa = touching; paadau = the feet; raaN^aH = of the king; pratipuujitaaH = and being greeted in turn; raajJNaa = by the king; anye = some; upaavishan = sat down; piiTheSu = on seats; anye = some others; bR^iiSu = on mats(of Kusa grass); kechit = and others; bhuumau = on the ground.

Touching the feet of the king and greeted in turn by the king, some sat down on seats, some others on mats (of Kusa grass) and others on the ground.

[Verse Locator](#)

ते समेत्य सभायाम् वै राक्षसा राजशासनात् ।
यथार्हमुपतस्थुस्ते रावणम् राक्षसाधिपम् ॥ ६-११-२५

25. sametya = congregating; sabhaayaam = in the assembly-hall; raaja shaasanaat = at the king's command; te raakSasaaH = those demons; te = they; upasthuH = took their position; yathaarham = (each) according to their rank; raavaNam (round) Ravana; raakSasaadhipam = the king of demons.

Congregating in the assembly hall at the king's command, those demons took their position round Ravana the king of demons, each according to their rank.

[Verse Locator](#)

मन्त्रिणश्च यथामुख्या निश्चितार्थेषु पण्डिताः ।
अमात्याश्च गुणोपेताः सर्वज्ञा बुद्धिदर्शनाः ॥ ६-११-२६
समीयुस्तत्र शतशः शूराश्च बहवस्तथा ।
सभायाम् हेमवर्णायाम् सर्वार्थस्य सुखाय वै ॥ ६-११-२७

26;27. mantriNashca = ministers; paNditaH = who were scholars; nishchitaartheshhu = well-versed in deciding actions; guNopetaaH = those endowed with good qualities; sarvajJNaaH = those who were all-knowing; amaatyaashca = king's ministers; buddhidarshanaaH = who could perceive things by their power of intellect; tathaa = and; bahuvaH = many; shuuraH = warriors; shatashaH = in hundreds; samiiyuH = gathered; yathaamukhyaH = according to their importance; sabhaayaam = in assembly hall; hemavarNaayaam- wrapped with gold; sukhaayavai = for felicity; sarvaarthasya = of all actions.

Ministers who were scholars well versed in deciding action those endowed with good qualities, those who were all-knowing, king's ministers who could perceive things by their power of intellect and many warriors in hundreds, gathered according to their importance in that assembly hall, wrapped with gold, for providing felicity in all actions.

[Verse Locator](#)

ततो महात्मा विपुलम् सुयुग्यम् ।
रथम् वरम् हेमविचित्रिताङ्गम् ।
शुभम् समास्थाय ययौ यशस्वी ।
विभीषणः संसदमग्रजस्य ॥ ६-११-२८

28. tataH = then; vibhiiSaNaH = Vibhishana; mahaatmaa = the high-souled; yashasvii = and the illustrious; aasthaaya = ascended; varam = the excellent; ratham = chariot; vipulam = which was spacious; suyugyam = yoked with good horses; hemavichitritaaN^gam = its various parts decked with gold; shubham = and auspicious; yayau = and drove; samsadam = towards assembly-hall; agrajasya = of his elder brother; Ravana.

The high-souled and illustrious VibhiShana ascended an excellent auspicious and spacious chariot yoked with good horses with its various parts decked in gold and drove towards the assembly-hall of Ravana his elder brother.

स पूर्वजायावरजः शशंस ।
 ना माथ पश्चाच्चरणौ ववन्दे ।
 शुकः प्रहस्तश्च तथैव तेभ्यो ।
 ददौ यथार्हम् पृथगासनानि ॥ ६-११-२९

29. **atha** = thereafter; **saH** = that; **avarajaH** = younger brother; **shashamsa** = told; **naama** = his name; **pashchaat** = then; **vavande** = saluted; **charaNau** = the feet; **shukaH** = Suka; **prahastashcha** = and Prahasta; **tathaiva**; (saluted) likewise (Ravana); **dadau** = gave; **aasanaani** = seats; **tebhyaH** = to them; **pR^ithak** = separately; **yathaarham** = according to their rank.

Then, that younger brother Vibhishana told Ravana his name and offered salutation to the feet. Suka and Prahasta followed suit. Ravana gave them suitable seats separately.

[Verse Locator](#)

सुवर्णनानामणिभूषणानाम् ।
 सुवाससाम् संसदि राक्षसानाम् ।
 तेषाम् परार्थ्यगुरुचन्दनानाम् ।
 स्रजाम् च गन्धाः प्रववुः समन्तात् ॥ ६-११-३०

30. **gandhaaH** = the aroma; **paraarthyaguru chandanaanaam** = of the best aloe and sandal paste; **teSaam rakSasaanaam** = painted on those demons; **srajaamca** = and of garlands; **suvarNanaanaamaNi** = of gold and gems; **suvaasasaam** = and attired in good clothes; **pravavuH** = diffused; **samantaat** = all round; **samsadi** = in the assembly-hall.

The aroma of the best aloe and sandal paste painted on the persons as also of garlands worn round the necks of those demons duly adorned with ornaments of gold and gems and attired in excellent clothes diffused all round in the assembly-hall.

[Verse Locator](#)

न चुक्रुशुर्नानृतमाह कश्चि ।
 त्सभासदो नापि जजल्पुरुच्चैः ।
 संसिद्धार्थः सर्व एवोग्रवीर्या ।
 भर्तुः सर्वे ददृशुश्चाननम् ते ॥ ६-११-३१

31. **sabhaasadaH** = the assembled persons; **na chukrushuH** = did not yell loudly; **na kashchit** = No one; **aaha** = uttered; **anR^itam** = untruth; **na jajulpuH api** = not even talked; **uchchaiH** = loudly; **sarve** = all of them; **samsiddhaarthaH** = were ready for action; **ugraviiryaaH** = and were endowed with terrible energy; **te sarve** = all of them; **dadR^ishuH** = perceived; **bhartuH** = their lord's aanaam = face.

The assembled persons there did not yell loudly. None uttered untruth or even talked vociferously. All of them were ready for action and were endowed with terrible energy. All of them sat, perceiving their lord's face.

[Verse Locator](#)

स रावणः शस्त्रभृताम् मनस्विनाम् ।
 महाबलानाम् समितौ मनस्वी ।

तप्याम् सभायाम् प्रभया चकाशे ।

मध्ये वसूनामिव वज्रहस्तः ॥ ६-११-३२

32. **tasyaam sabhaayaam** = In that assembly; **saH raavaNaH** = that Ravana; **manasvii** = full of mind; **chakashe** = shone; **samitau** = prabhayaa = with brilliance; **samitau** = among the assemblage; **mahaabalaanaam** = of those demons possessing great strength; **vajrahastaH iva** = like Devendra (the Lord of heaven); **madhye** = amidst; **vasuunaam** = Vasus (a class of gods)

In that assembly, that Ravana, full of mind, shone with brilliance among the assemblage of those demons possessing great strength, like Devendra (the Lord of heaven) amidst Vasus (a class of gods)

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकादशः सर्गः

Thus completes 11th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 11

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 12

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Introduction

Ravana instructs Prahasta, chief of his army to defend the city of Lanka carefully. Prahasta positioned the army for defense accordingly at suitable places both inside and outside the city. Ravana then narrates how he brought beautiful Seetha to Lanka from Dandaka forest, because of his growing infatuation for her. Ravana asks his companions and relatives gathered there, to suggest ways and means to kill Rama and Lakshmana. Then, Kumbhakarna, Ravana's brother first accuses Ravana of his unworthy act but assures him that he would neutralize that dishonour by killing the enemies.

[Verse Locator](#)

स ताम् परिषदम् कृत्स्नाम् समीक्ष्य समितिम्जयः ।
प्रबोधयामास तदा प्रहस्तम् वाहिनीपतिम् ॥ ६-१२-१

1. **tadaa** = then; **saH** = that Ravana; **samitimjayaH** = eminent in an assembly; **dR^iSTvaa** = having seen; **kR^itsnaam** = all; **taam pariSadam** = that gathering; **tadaa** = at that time; **prabodhayaamaasa** = instructed; **prahastam** = Prahasta; **vaahiniipatim** = the commander of the army (as follows):

Then, Ravana an eminent person in the assembly, having seen all that gathering, instructed Prahasta the chief of his army (as follows):

[Verse Locator](#)

सेनापते यथा ते स्युः कृतविद्याश्चतुर्विधाः ।
योधा नगररक्षायाम् तथा व्यादेष्टुमर्हसि ॥ ६-१२-२

2. **senapate** = "O; commander!; **te** = (Let) those; **yodhaaH** = warriors; **kR^itavidyaaH** = well-trained; **chaturvidhaaH** = in four ways; **yathaa** = how; **syuH** = (they) stand; **nagararakSaayaam** = in defence of the city; **tathaa** = in that way' arhasi = you are allowed; **vyadeSTum** = to command.

"O, commander! You are allowed to issue an order to see that well-trained warriors belonging to the four divisions of the army (viz.cavalry, infantry, chariots and elephants) are entrusted with the defense of the city."

[Verse Locator](#)

स प्रहस्तः प्रतीतात्मा चिकीर्षन् राजशासनम् ।
विनिक्षिपद् बलम् सर्वम् बहिरन्तश्च मन्दिरे ॥ ६-१२-३

3. **saH** = that; **prahastaH** = Prahasta; **pratiitaatmaa** = steadfast in his mind; **chikiirSan** = with a desire to follow; **raajashaasanam** = king's order; **vinikSipat** = stationed; **sarvam** = the whole; **balam** = army; **bahiH** = outside; **antashca** = and inside; **mandire** = the city.

Prahasta, resolute in his mind to follow the king's orders stationed the whole army both outside as well as inside the city.

[Verse Locator](#)

ततो विनिक्षिप्य बलम् सर्वम् नगरगुप्तये ।
प्रहस्तः प्रमुखे राज्ञो निषसाद जगाद च ॥ ६-१२-४

4. tataH = thereafter; prahastaH = Prahasta; vinikSipya = keeping; sarvam = the whole; balam = army; nagaraguptaye = in defence of the city; niSasaada = sat; pramukhe = in front; raaN^aH = of the king; jagaada = and spoke (as follows).

Thereafter, Prahasta after keeping the whole army in defence of the city, sat in front of the king and spoke (as follows):

[Verse Locator](#)

विहितम् बहिरन्तश्च बलम् बलवतस्तव ।
कुरुष्वाविमनाः क्षिप्रम् यदभिप्रेतमस्ति ते ॥ ६-१२-५

5. tava = your; balam = army; balavataH = as strong (as you are); vihitam = has been stationed; bahiH = outside; antashca = and inside; kuruSva = do; kSipram = quickly; yat = what; asti = is; abhipretam = preference; te = to you; avimanaaH = with an undistracted mind."

Your army, as strong as you are, has been positioned both outside and inside the city. Pray do quickly, with an undistracted mind, whatever is preferable to you."

[Verse Locator](#)

प्रहस्तस्य वचः श्रुत्वा राजा राज्यहितैषिणः ।
सुखेप्सुः सुहृदाम् मध्ये व्याजहार स रावणः ॥ ६-६-१२

6. saH = that; raavaNaH = Ravana; raajaa = the king; shrutvaa = hearing; vachaH = the words; prahastasya = of Prahasta; raajya hitaishhiNaH = who wished the welfare of the kingdom; sukhepsuH = being desirous of obtaining happiness; vyaajahara = spoke (as follows); madhye = in the middle; suhR^idaam = of his friends.

Hearing the words of Prahasta, who wished the welfare of the kingdom, king Ravana, with a desire to obtain happiness, spoke in the desire midst of his friends as follows:

[Verse Locator](#)

प्रियाप्रिये सुख दुःखम् लाभालाभे सिताहिते ।
धर्मकामार्थकृच्छ्रेषु यूयमार्हथ वेदितुम् ॥ ६-१२-७

7. yuuyam = (when) you; dharma; kaamaarthkR^ichchhreshhe = are in difficult situations regarding virtue pleasure and wealth; arhatha = you are able; veditum = to have a correct notion; riyaapriye = of pleasant and unpleasant things; sukham duHkham = of happiness and sorrow; laabhaalaabhe = of gain and detriment; hitaahite = and of advantages and disadvantages of things.

When you are in difficult situations regarding virtue pleasure and wealth, you are able to have a correct notion of pleasant and unpleasant things, happiness and sorrow, gain and detriment as well as advantages and disadvantages."

[Verse Locator](#)

सर्वकृत्यानि युष्माभिः समारब्धनि सर्वदा ।
मन्त्रकर्मनियुक्तानि न जातु विफलानि मे ॥ ६-१२-८

8. me = My; sarvakR^ityaani = entire; tasks; sarvadaa = always; samarambhaani = undertaken; yuSmaabhiH = by you; mantrakarmaniyuktaani = with an act of attention; na jaatu = were never; viphalaani = in vain."

"All of my works undertaken by you with an act of attention, were never in vain."

[Verse Locator](#)

ससोमग्रहनक्षत्रैर्मरुद्भिरिव वासवः ।
भवद्भिरहमत्यर्थम् वृतः श्रियमवाप्नुयाम् ॥ ६-१२-९

9. aham = I; avapnuyaam = will obtain; atyartham = maximum; shriyam = prosperity; vR^itaH = while abiding; bhavadbhiH = with you; vaasavaH iva = as Indra; (obtains prosperity); sa somagrahanakshhatraiH = while abiding with moon; planets and stars; marudbhiH = as well as celestials."

"I will obtain maximum prosperity, while abiding with you, as Indra obtains prosperity while abiding with moon, planets, stars and celestials."

[Verse Locator](#)

अहम् तु खलु सर्वन्वः समर्थयुतमुद्यतः ।
कुम्भकर्णस्य तु स्वप्नान्नेममर्थमचोदयम् ॥ ६-१२-१०

10. aham = I; udyataH = an intent on; samarthayitum = reminding; sarvaan = all; vaH = of you; kumbhakarNasya tu = but to Kumbhakarna; svapnaat = because of his sleep; na achodayam = I could not inform; imam = this; artham = matter.

"I am intent on reminding all of you again. But I could not inform this matter earlier to Kumbhakarna because of his sleep."

[Verse Locator](#)

अयम् हि सुप्तः षण्मासान् कुम्भकर्णो महाबलः ।
सर्वशस्त्रभृतम् मुख्यः स इदानीम् समुत्थितः ॥ ६-१२-११

11. ayam = this; mahaabalaH = very strong kumbhakarNaH = Kumbhakarna; mukhyaH = the chief; sarvashastrabhR^itaam = among the entire wielders of weapons; suptaH hi = was indeed sleeping; shhaTmaasaaH = for the last six months; saH = He; samutthitaH = woke up; idaaniim = now.

"This most powerful Kumbhakarna, the chief among all the wielders of weapons, was indeed sleeping for the last six months and now, he woke up."

[Verse Locator](#)

इयम् च दण्डकारण्याद्रामस्य महिषी प्रिया ।
रक्षोभिश्चरितोद्देशादानीता जनकात्मजा ॥ ६-१२-१२

12. iyam = this; janakaatmajaa = Seetha; priyaa = the beloved; mahiSii = wife; raamasya = of Rama; aaniitaa = was brought; daNDakaaraNyaat = from the forest of Dandaka; charitoddessaat = the place rendered; rakSobhiH = by demons."

"Seetha the beloved wife of Rama was brought from the forest of Dandaka, the place frequented by demons."

[Verse Locator](#)

सा मे न शय्यामारोढुमिच्चत्यलसगामिनी ।
त्रिषुलोकेषु चान्या मे न सीतासदृशी मता ॥ ६-१२-१३

13. **saa** = She; **alasaagaaminii** = who walks slowly; **na ichchhati** = does not like; **aaroDhum** = to reach; **me** = my; **shayyam** = bed; **namataa** = It is not acceptable; **me** = to me; **anyaa** = any other woman; **siitaa sadR^ishii** = similar to Seetha; **triSu** = in the three; **lokeSu** = worlds.

Seetha of languid pace, does not like to reach my bed. I do not imagine any other woman similar to Seetha existing in the three worlds."

[Verse Locator](#)

तनुमध्या पृथुश्रोणी शरदिन्दुनिभानना ।
हेमबिम्बनिभा सौम्यामायेव मयनिर्मिता ॥ ६-१२-१४

14. **tanumadhyaa** = (She has) a slim waist; **pR^ithy shroNii** = well-developed hips; **sharadindunibhaananaa** = her face similar to autumnal moon; **hema bimbanibhaa** = looking like an image of gold; **saumyaa** = placid; **maayeva** = like an illusory image; **mayanirmitaa** = made by Maya.

"She has a slim waist, well-developed hips, and a face similar to an autumnal moon. Looking like an idol of gold and being placid She appears like an illusory image created by Maya.

Maya: Architect of demons, also versed in magic, astronomy and military science.

[Verse Locator](#)

सुलोहिततलौ श्लक्खणौ चरणौ सुप्रतिष्ठतौ ।
दृष्ट्वा ताम्रनखौ तस्या दीप्यते मे शरीरजः ॥ ६-१२-१५

15. **dR^iSTvaa** = seeing; **tasyaaH** = Her; **charoNau** = feet; **sulohitalatau** = with a little reddish soles; **shlakSNau** = smooth; **supratiSThitau** = evenly resting on the ground; **taamranakhau** = with lightly reddish nails; **me** = my; **shariirajaH** = lust; **diipyate** = is kindled.

"Seeing Her feet with rose-coloured soles, smooth and evenly resting on ground with the rosy soles, my lust is kindled."

[Verse Locator](#)

हुताग्निरर्चिःसम्काशामेनाम् सौरीमिव प्रभाम् ।
उन्नसम् विमलम् वल्गु वदनम् चारुलोचनम् ॥ ६-१२-१६
पश्यंस्तदवशस्तस्याः कामस्य वशमेयिवान् ।

16. **pashyan** = seeing; **tasyaaH** = Her; **tat** = that; **vadanam** = countenance; **hutaagnirarchiH sankasham** = similar to the flame of a sacrificial fire; **prabhaamiva** = (and) looking like radiance; **saariim** = of the sun; **enaam** = with her; **unnasam** = prominent nose; **chaarulochanam** = her pretty eyes; **vimalam** = which are clear; **valgu** = and handsome; **avasham** = not being in my fire will; **eyivaan** = I obtained; **vasham** = the will; **kaamesya** = of passion."

"Seeing her countenance similar to the flame of a sacrificial fire and looking like the radiance of the sun, with her prominent nose and the pretty clear and handsome eyes, I became unrestrained, having submitted to the will of my passion."

[Verse Locator](#)

क्रोधहर्षसमानेन दुर्वर्णकरणेन च ॥ ६-१२-१७
शोकसम्तापनित्येन कामेन कलुषीकृतः ।

17. **kalushhiikR^itaH** = I have been polluted; **kaamena** = by lust; **krodha harshhasamaanena** = equally in anger and pleasure; **durvarNakaraNenacha** = making me

pale; **shokasantaapanityena** = and is ever present in grief and anguish."

"I have been polluted by lust and equally by anger and pleasure thus making me pale and I have been ever since in grief and anguish."

[Verse Locator](#)

सा तु सम्वत्सरम् कालम् मामयाचत भामिनी ॥ ६-१२-१८

प्रतीक्षमाणा भर्तारम् राममायतलोचना ।

तन्मया चारुनेत्रायाः प्रतिज्ञातम् वचः शुभम् ॥ ६-१२-१९

श्रान्तोऽहम् सततम् कामाद्यातो हय इवाध्वनि ।

18;19. **pratiikSamaaNaa** = looking forward; **raamam** = for Rama; **bhartaaaram** = her husband; **saa** = that; **aayatalochanaa** = large-eyed; **bhaaminii** = Seetha; **ayaachata** = requested; **maam** = me; **samvatsaram kaalam** = year's time; **tat** = those; **shubham** = auspicious; **vachaH** = words; **chaaran netraayaaH** = of the charmingly eyed Seetha; **pratijjNaatam** = were accepted; **mayaa** = by me; **aham** = I; **shraantaH** = am wearied; **kaamaat** = of lust; **hayaH iva** = like a horse yaataH = going; **aadhvani** = along the way; **satatam** = uninterruptedly.

"Looking forward Rama, her husband, that longish large eyed Seetha, requested me to give time for one year. I accepted the auspicious words of the charmingly eyed Seetha. I am wearied of this lust, like a horse galloping along a path continuously."

[Verse Locator](#)

कथम् सागरमक्षोभ्यम् तरिष्यन्ति वनौकसः ॥ ६-१२-२०

बहुसत्त्वसमाकीर्णम् तौ वा दशरथात्मजौ ।

20. **katham** = how; **vanaukasaH** = the monkeys or; **tau** = those; **dasharaatmajau vaa** = Rama and Lakshmana; **tariSyanti** = can cross; **saagaram** = the ocean; **akSobhyam** = the unassailable; **bahusattvasamaakiirNam** = completely crowded with sea-animals?

How the monkeys or even Rama and Lakshmana can cross the unassailable ocean, completely infested as it was with sea-animals?"

[Verse Locator](#)

अथवा कपिनैकेन कृतम् नः कदनम् महत् ॥ ६-१२-२१

दुर्ज्ञेयाः कार्यगतयो ब्रूत यस्य यथामति ।

athvaa = Is it not so; **ekena kapinaa** = by one monkey; **mahat** = a huge; **kadanam** = destruction; **kR^itam** = was done; **naH** = to us; **kaaryagatayaH** = the consequences of their actions; **durN^eyaaH** = are not known; **bruuta** = tell (me); **yathaamati** = according to your own intellect; **yasya** = what is there (in your mind).

"on the other hand, a huge destruction was done to us, by a single monkey. The consequences of their acts are unpredictable. Tell me what is there in your mind, according to your own understanding."

[Verse Locator](#)

मानुषान्नो भयम् नास्ति तथापि तु विमृश्यताम् ॥ ६-१२-२२

तदा देवासुरे युद्धे युष्माभिः सहितोऽजयम् ।

ते मे भवन्तश्च तथा सुग्रीवप्रमुखान् हरीन् ॥ ६-१२-२३

परे पारे समुद्रस्य पुरस्कृत्य नृपात्मजौ ।

सीतायाः पदवीम् प्राप्य सम्प्राप्तौ वरुणालयम् ॥ ६-१२-२४

22;23;24. **naasti** = no; **bhayam** = fear; **naH** = to us; **maanusaat** = with human beings; **tathaapi** = even so; **vimR^ishyataam** = let it be deliberated; **tadaa** = at that time; **sahitaH** = together; **yushhmaabhiH** = with you; **ajayam** = I conquered; **devaasurayuddhe** = in the battle between celestials and demons; **te** = those; **bhantashca** = of you also; **me** = on my side; **tathaa** = (conquered) in the same manner; **praapya** = procuring; **padaviim** = access; **siitaayaaH** = of Seetha; **nR^ipaatamajau** = Rama and Lakshama; the princes; **puraskR^itya** = placing in front; **vaanaraan** = the monkeys; **sugriiva pramukhaan** = like Sugreeva and others; **sampraaptau**; well-reached; **varuNaalayam** = the ocean; **parepaare** = on the other bank; **samudrasya** = of the ocean.

"We have no fear with human beings. Even so, the matter can be discussed. Earlier, together with you, I conquered the celestials in a battle between the celestials and demons. You also conquered them. Knowing the whereabouts of Seetha, Rama and Lakshmana together with Sugreeva and other monkeys reached the other shore of the ocean."

[Verse Locator](#)

अदेया च यथा सीता वध्यौ दशरथात्मजौ ।

भवद्भिर्मन्त्र्यताम् मन्त्रः सुनीतम् चाभिधीयताम् ॥ ६-१२-२५

25. **mantraH mantryataam** = let a thought be deliberated; **bharadbhiH** = by you; **yathaa** = how; **siitaa** = Settha; **adeyaa** = may not be given; **dasharathaatamajau** = (and) how Rama and Lakshama; **vadhyauca** = may be killed; **suniitam** = A prudent advice; **abhidhiyatamca** = be mentioned."

"Let a consultation be held by you and a judicious line of course suggested, so that Seetha may not have to be handed -over to them back and Rama and Lakshmana may be killed."

[Verse Locator](#)

न हि शक्तिम् प्रपश्यामि जगत्यन्यस्य कस्यचित् ।

सागरम् वानरैस्तीर्त्वा विश्वयेन जयो मम ॥ ६-१२-२६

26. **na prapashyaami** = I do not see; **kasyachit** = any; **anyasya** = other; **shaktim** = capability; **tiirtvaa** = to cross; **saagaram** = the ocean; **vaanaraiH** = along with the monkeys; **jayaH** = Victory; **nishchayena** = is surely; **mama** = mine."

"I do not see any other's capability to cross the ocean even so with the monkeys. Victory is surely mine."

[Verse Locator](#)

तस्य कामपरीतस्य निशम्य परिदेवितम् ।

कुम्भकर्णः प्रचुक्रोध वचनम् चेदमब्रवीत् ॥ ६-१२-२७

27. **nishamya** = hearing; **paridevitam** = the lamentation; **tasya** = of Ravana; **kaamapariitasya** = captivated by lust; **kumbhakarNa** = Kumabhakara; **prachukrodha** = was angry; **abraviitcha** = and spoke; **idam** = those; **vachanam** = words.

Hearing the lamentation of Ravana who was captivated by lust, Kumbhakarana became angry and spoke the following words:

[Verse Locator](#)

यदा तु रामस्य सलक्ष्मणस्य ।
प्रसह्य सीता खलु पा इहाऽहता ।
सकृत्समीक्षैव सुनिश्चितम् तदा ।
भजेत चित्तम् यमुनेव यामुनम् ॥ ६-१२-२८

28. yadaa = when; siitaa = Seetha; raamasya = of Rama; salakshhmanasya = accompanied by Lakshmana; khalu = indeed; aahR^itaa = was brought; iha = here; prasahya = forcibly; tadaa; then itself; sakR^it = once; samiikshhyena = by contemplating thoroughly; chittam = your mind; bhajeta = should have driven into; sunishchitam = a good decision; yaamunaniva = like filling the depression at its source; yamunaa = by Yamuna River."

"You should have contemplated thoroughly that very moment when Seetha was brought here forcibly only after a single impulsive thought from the hermitage of Rama, who was accompanied by Lakshmana, even like the river Yamuna fills the depression at its source the moment it descends on earth."

[Verse Locator](#)

सर्वमेतन्महाराज कृतमप्रतिमम् तव ।
विधीयेत सहास्माभिरादावेवास्य कर्मणः ॥ ६-१२-२९

29. mahaaraaja = O; emperor!; aadaaneva = at the beginning itself; asya = of this; karmaNaH = action; apratimam = it would have been unequalled; tava = to you; yadi sarvam = (if)all etat = this; kR^itam = act of consultation asmaabhiH saha = with us; vidhiiyetayadi = was done.

"O, emperor! If all this act of consultation with us was done at the beginning of this action itself (of bringing Seetha here), it would have been worthy of you."

[Verse Locator](#)

न्यायेन राजकार्याणि यः करोति दशानन ।
न स सम्तप्यते पश्चान्निश्चतार्थमतिर्नृपः ॥ ६-१२-३०

30. dashaanana = O; Ravana; yaH = which; nR^ipaH = king; karoti = does; raajakaaryaani = king's functions; nishchitaarthamatiH = with a mind; ascertained; nyaayenna = by justice; saH = he; nasantapyate = will not repent; pashchaat = thereafter."

"O, Ravana! A king who performs king's functions with a mind duly ascertained by justice, will not repent thereafter."

[Verse Locator](#)

अनुपायेन कर्माणि विपरीतानि यानि च ।
क्रियमाणानि दुष्यन्ति हवींष्यप्रयतेष्विन ॥ ६-१२-३१

31. karmaaNi = actions; vuoaruutaabu = oerverted ktl kriyamaaNani = done; anupaayena = without use of any stratagem; duSyanti = get spoiled; haviinshhiiva = even as oblations; aprayate = not intent on devotion.

"Actions done pervertedly without use of any stratagem get spoiled, even as oblations not intent on devotion got spoiled."

[Verse Locator](#)

यः पश्चात्पूर्वकार्याणि कर्माण्यभिचिकीर्षति ।

पूर्वम् चापरकर्याणि न स वेद नयानयौ ॥ ६-१२-३२

32. yaH = He who; chikiirshhati = wants to do; karmaaNi = actions; puurvakaaryaani = which ought to be done before; pashchaat = later; aparakaryaaNi = and actions which ought to be done later; puurvamca = \ before; saH = he; na veda = is not aware; nayaanayau = of predence and imprudence.

"He who is not aware of prudence and imprudence, wants to do actions which are to be done before at a later stage and actions which are to be done later at a stage before."

[Verse Locator](#)

चपलस्य तु कृत्येषु प्रसमीक्स्याधिकम् बलम् ।

चिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥ ६-१२-३३

33. prasamiikshhya = seeing; adhikam = superior; balam = strength; chapalasya = of a hasteful enemy (others); prapadyante = look for; chhidram = his weak point; dvijaaH iva = even as swans; kham = (seek) the cleavage; krauNchasya = in Kraucha mountain.

"Seeing superior strength in a hasteful enemy, some look for his weak point, even as swans seek the cleavage in the Kraunca mountain."

God Kartikeya (son of Lord Shiva) made a cleavage in Krauncha mountain with His javelin. (Mahabharata, Salya Parva 46-84).

[Verse Locator](#)

त्वयेदम् महादारभम् कार्य मप्रतिचिन्तितम् ।

दिष्ट्या त्वाम् नावधीद्रामो विषमिश्रमिवामृतम् ॥ ६-१२-३४

34. idam = this; mahat = great; kaaryam = act; aarabddham = was undertaken; tvayaa = by you; apratichintitam = without proper thinking; diSTyaa = by good fortune; raamaH = Rama; naavadhiit = did not kill; tvaam = you; aamiSam iva = even as the meat; viSamishram = mixed with poison."

"This great act was undertaken by you without proper thinking. By good fortune, Rama did not kill you even as the meat mixed with poison would kill the consumer."

[Verse Locator](#)

तस्मात्त्वया समारब्धम् कर्म ह्यप्रतिमम् परैः ।

अहम् समीकरिष्यामि हत्वा शत्रूम् स्तनानघ ॥ ६-१२-३५

35. anagha = O; irreproachable brother!; tasmaat = therefore; hatvaa = by killing; tava = your; shatruum = enemies; samiikarishhyaami = I shall neutralise; apratimam = the dishonourable; karma = act; samaarabddham = undertaken; tvayaa = by you; paraiH = in relation to your enemies."

"O, irreproachable brother! Therefore by killing your enemies, I shall neutralize the dishonourable act undertaken by you in relation to your enemies."

[Verse Locator](#)

अहमुत्सादयिष्यामि शत्रूंस्तव निशाचर ।

यदि शक्रविवस्वन्तौ यदि पावकमारुतौ ॥ ६-१२-३६

तावहम् योधयिष्यामि कुबेरवरुणावपि ।

36. **nishaachara** = O; ranger of night!; **aham** = I; **utsaadayishhyaami** = shall destroy; **tava** = your; **shatruun** = enemies; **aham** = I; **yodhayishhyaami** = shall do battle with; **tau** = the two brother; **yadi** = even if (they are); **shakravivasvautau** = Indra and the sun-god; **yadi paavakamaarutau** = even if god of fire and the wind-god; **kubera varuNaavapi** = or Kubera (the god of riches) and Varuna (the god of water).

"O, ranger of night! I shall destroy your enemies. I shall do battle with the two brothers, even if they are Indra and the sun-god or the god of fire and the wind-god or Kubera (the god of riches) and Varuna (the god of water).

[Verse Locator](#)

गिरिमात्रशरीरस्य महापरिघयोधिनः ॥ ६-१२-३७

नर्दतस्तीक्ष्णदम्ष्ट्रस्य बिभीयाद्वै पुरन्दरः ।

37. **purandaraH** = even Indra; **bibhiyat vai** = indeed will be afraid of me; **girimaatra shariirasya** = with a mountain-sized body; **tiikshhNadamsTrasya** = fiery teeth; **nardataH** = making a roaring sound; **mahaaparigha yodhinaH** = attacking with an immense bludgeon."

"Entering the combat with a mountain-sized body and fiery teeth, roaring the while and attacking with an immense bludgeon, I shall strike terror in Indra himself!"

[Verse Locator](#)

पुनर्माम् सद्वितीयेन शरेण निहनिष्यति ॥ ६-१२-३८

ततोऽहम् तस्य पास्यामि रुधिरम् काममाश्वस ।

38. **saH** = (before) that Rama; **nihanishhyati** = strikes; **maam** = me; **punaH** = once more; **dvitiiyena** = with a second; **shareNa** = arrow; **tataH** = immediately; **paasyaami** = I shall drink; **tasya** = his; **rudhiram** = blood; **aashvasa** = cheer-up; **kaamam** = freely."

"Even before Rama strikes me once more with a second arrow, I shall drink his blood. Cheer up freely.

[Verse Locator](#)

वधेव वै दाशरथेह सुखावहम् ।

जयम् तवाहर्तुमहम् तयिष्ये ।

हत्वा च रामम् सह लक्ष्मणेन ।

खादामि सर्वान् हरियूथमुख्यान् ॥ ६-१२-३९

39. **aham** = I; **yatiSve** = shall try; **aahartum** = to fetch; **jayam** = victory; **sukhavaham** = which brings pleasure; **tava** = to you; **vadhena** = by killing; **daasharadhena** = of Rama; **hatvaa** = by killing; **raamam** = Rama; **lakshhmaNena iha** = along with lakshmana; **khaadaami** = I shall eat awa; **sarvaan** = all hariyuuthamukhyaan = the leaders of monkey- troops."

"I shall try to fetch victory, which brings pleasure to you, by the killing of Rama. By exterminating Rama along with Lakshmana, I shall devour all the leaders of monkey-troops."

[Verse Locator](#)

रमस्व कामम् पिब चाग्र्यवारुणीम् ।

कुरुष्व कार्वाणि हितानि विज्वरः ।

मया तु रामे गमिते यमक्षयम् ।

चिराय सीता वशगा भविष्यति ॥ ६-१२-४०

40. **ramasva** = enjoy yourself; **kaamam** = freely; **piba** = drink; **agryavaaruNiim** = excellent of your desire; **viJvaraH** = without anxiety; **raame** = Rama; **gamite** = having been despatched; **yamakshhayam** = to the abode of death; **mayaa** = by me; **siita** = Seetha; **bhavishhyati** = will be; **vashaga** = at your disposal; **chiraaya** = forever."

"Enjoy yourself freely. Drink excellent of wines to the extent of your desire without any anxiety. Rama, having been despatched by me to the abode of death, Seetha will be at your disposal forever."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्वादशः सर्गः

Thus completes 12th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Kishkindha Kanda - Book Of War : Chapter 12

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40				

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 13

Verses converted to UTF-8, Nov 09

Introduction

Advised by Mahaparsva to take charge of Sita by force, Ravana expresses his inability to do so, because of a curse pronounced against him by Brahma (lord of creation) in the past. Ravana then boasts of his own prowess.

[Verse Locator](#)

रावणम् क्रुद्धमाज्ञाय महापाश्वर्षो महाबलः ।

मुहूर्तं मनुसंचिन्त्य प्राञ्जलिर्वाक्यं मब्रवीत् ॥ ६-१३-१

1. aaG^yaaya = noticing; raavaNam = Ravana; kruddham = enraged; mahaabalaaH = a very strong; mahaapaarshvaH = Mahaparsva; anusanchintya = thought; muhuurtam = for a while; praaNjaliH = and with joined palms; abraviit = spoke; vaakyam = these words:

Perceiving Ravana enraged, a very strong demon named Mahaparsva thought for a while and with joined palms, spoke as follows:

[Verse Locator](#)

यः खल्वपि वनम् प्राप्य मृगव्यालनिषेवितम् ।

न पिबेन्मधु सम्प्राप्य स नरो बालिशो ध्रुवम् ॥ ६-१३-२

2. khaluapi = besides indeed; yaH naraH = which man; praapya = after reaching; vanam = a forest; mR^igavyaala nishhevitam = inhabited by wild beasts and vicious elephants; sampraapya = obtained; madhu = honey; na pibet = does not drink; saH = he; dhruvam = surely; baalishaH = is a fool."

"That man indeed is a fool, who after reaching a forest inhabited by wild beasts and vicious elephants and having duly found honey, does not drink it."

[Verse Locator](#)

ईश्वरस्येश्वरः कोऽस्ति तव शत्रुनिबर्हण ।

रमस्व सह वैदेह्या शत्रूनाक्रम्य मूर्धसु ॥ ६-१३-३

3. shatrunibarhaNa = O; annihilator of enemies! KaH = who; asti = is; iishvaraH = a lord; tava = to you; iishvarsya = who are a lord of all? aakramya = stepping upon; muurdhasu = the heads; shatruun = of your enemies; ramasva = you take pleasure; vaidehyaa saha = with Sita."

"O, annihilator of enemies! Who is a lord to you, who are a lord of all? Setting your foot upon the heads of your enemies, take pleasure with Sita."

[Verse Locator](#)

बलात्कुक्कुटवृत्तेन प्रवर्तस्व महाबल ।

अक्रम्याक्रम्य सीताम् वै ताम् भुङ्क्स्व च रमस्व च ॥ ६-१३-४

4. **mahaabala** = O; **ruler endowed with a mighty prowess!** **pravartasva** = Behave; **kukkuTa vR^ittena** = in the mode of a cock; **balata** = using force against her; **bhuNkshhva** = enjoy; **taam siitaam** = that Sita; **aakramya aakramya** = charging and charging; **ramasya cha** = and revel with her."

"O, ruler endowed with a mighty prowess! Act in the mode of a cock, forcibly against her. Enjoy that Sita, by charging on her again and again and revel with her."

[Verse Locator](#)

लब्धकामस्य ते पश्चादागमिष्यति किम् भयम् ।

प्राप्तमप्राप्तकालम् वा सर्वम् प्रतिविधास्यते ॥ ६-१३-५

5. **kim bhayam** = what fear; **aagamishhyati** = will come; **pashchaat** = after; **labdhakaamasya** = fulfilling your lust? **sarvam** = All; **praaptum** = that comes; **apraaptakaalam** = or yet to come ; **pratividhaanyate** = will be prevented."

"What fear will be there to you, after fulfilling your lust? All that comes or yet to come will be prevented (by us)."

[Verse Locator](#)

कुम्भकर्णः सहास्माभिरिन्द्रजिच्च महाबलः ।

प्रतिषेधयितुम् शक्तौ सवज्रमपि वज्रिणम् ॥ ६-१३-६

6. **kumbhakarNaH** = Kumbhakarna; **indrajitcha** = and Indrajit; **mahaabalaH** = of great might; **asmaabhiHcha** = with us; **shaktou** = are capable; **pratishhedhayitum** = of keeping off; **vajriNam api** = even Devendra(god of celestials); **savajram** = wielding the weapon of a thunderbolt".

"Kumbhakarna and Indrajit of great might together with us are capable of keeping off even Devendra (god of celestials), wielding the weapon of a thunderbolt."

[Verse Locator](#)

उपप्रदानम् सान्त्वम् वा भेदम् वा कुशलैः कृतम् ।

समतिक्रम्य दण्डेन सिद्धिमर्थेषु रोचये ॥ ६-१३-७

7. **samatikramya** = having overstepped; **upapradaanam** = the method of giving away gifts; **saa stvam vaa** = or gentle means; **bhedamvaa** = or showing dissention; **kR^itam** = being done; **kushalaiH** = by right men ; **rochaye** = I like; **siddhim** = accomplishment; **artheshhu** = in actions; **daNDena** = through hostility."

"Overstepping the methods of giving away gifts or conciliation or even showing dissention being followed by right men, I like accomplishment of actions through hostile means."

[Verse Locator](#)

इह प्राप्तान्वयम् सर्वान् शत्रूंस्तव महाबल ।

वशे शस्त्रप्रतापेन करिष्यामो न संशयः ॥ ६-१३-८

8. **mahaabala** = O; **ruler endowed with great might!** **Vayam** = We; **karishhyaamaH** = shall make; **sarvaan** = all; **tava** = your; **shatruun** = enemies; **praaptaan** = reached; **iha** = here; **vashe** = to surrender; **shastraprataapena** = by the power of our weapons; **na samshayaH** = there is no doubt."

"O, ruler endowed with great might! We shall make all your enemies reaching here to surrender, by the power of our weapons. There is no doubt about it."

[Verse Locator](#)

एवमुक्तस्तदा राजा महापार्श्वेन रावणः ।
तस्य सम्पूजयन्वाक्यमिदम् वचनमब्रवीत् ॥ ६-१३-९

9. tadaa = then; sampuujayan = appreciating; tasya = his; vaakyam = words; evam = thus; uktaH = spoken; mahaapaarshvena = by Mahaparsva; raajaa = king; raavaNaH = Ravana; abraviit = spoke; idam = these; vachanam = words:

Appreciating the words spoken thus by Mahaparsva, King Ravana spoke the following words:

[Verse Locator](#)

महापार्श्व निबोध त्वम् रहस्यम् किञ्चिदात्मनः ।
चिरवृत्तम् तदाख्यास्ये यदवाप्तम् पुरा मया ॥ ६-१३-१०

10. mahaapaarshva = " O;Mahaparsva; nibodha = know; kimchit = a little; rahasyam = secret; aatmanaH = about me; aakhyaasye = I shall tell; tat = that; yat = which; avaaptam = was obtained; mayaa = by me; puraa = previously; chiravR^ittaam = which occurred long ago."

"O, Mahaparsva! Know a little secret about me. I shall tell you an incident, which occurred to me long ago."

[Verse Locator](#)

पितामहस्य भवनम् गच्छन्तीम् पुञ्जिकस्थलाम् ।
चञ्चूर्यमाणामद्राक्षमाकाशेऽग्निशिखामिव ॥ ६-१३-११

11. adraakshham = I saw; puNjikasthala = Punjikasthala; (by name); agnishikhaamiva = gleaming like a flame; chaNchuuryamaaNaam = concealing herself (for fear of me); akaashe = in the sky; gachchhantiim = and proceeding; bhavanam = to the abode; pitaamahasya = of Brahma."

"Once I saw a celestial nymph, Punjikasthala(by name) flashing like a flame, concealing herself in the sky and proceeding towards the abode of Brahma."

[Verse Locator](#)

सा प्रसह्य मया भुक्ता कृता विवसना ततः ।
स्वयम्भूभवनम् प्राप्ता लोलिता नलिनी यथा ॥ ६-१३-१२

12. saa = she; kR^itaa = was made; vivasanaa = unclothed; bhuktaa = and was enjoyed; mayaa = by me; prahasya = forcibly; tataH = thereafter; praaptaa = she reached; svayambhuu bhavanam = the abode of Brahma; naliniyathaa = like a lotus; lolitaa = which was crumpled."

"She was made unclothed by me and was enjoyed forcibly. Thereafter, appearing like a crumpled lotus, she went to the abode of Brahma."

[Verse Locator](#)

तच्च तस्य तदा मन्ये ज्ञातमासीन्महात्मनः ।
अथ सम्कुपितो वेधा मामिदम् वाक्यमब्रवी ॥ ६-१३-१३

13. manye = I think; tachcha = it; G^yaatam = was informed; tadaa = then; tasya = to Brahma; mahaatmanaH = the high soled; atha = and then; samkupitaH = the

enraged; **vedhaaH** = Brahama; **abraviit** = spoke; **idam** = these; **vaakyam** = words; **maam** = to me."

"I think that the matter was made known to the high soled Brahama and then the enraged Brahama spoke to me the following words:

[Verse Locator](#)

अद्यप्रभृति यामन्याम् बलान्नारीम् गमिष्यसि ।
तदा ते शतधा मुर्धा फलिष्यति न संशयः ॥ ६-१३-१४

14. **adya prabhR^ti** = from today onwards; **gamishhyasi** = if you revel with ; **yaam anyaaam** = any other; **naariim** = woman; **balaan** = forcibly; **tadaa** = then; **te** = your; **muurthaa** = head; **phalishhyati** = will break asunder; **shatadhaa** = into hundred (pieces); **na samshayaH** = there is no doubt."

"From today onwards, if you revel with any other woman forcibly, your head then undoubtedly will break asunder into a hundred pieces."

[Verse Locator](#)

इत्यहम् तस्य शापस्य भीतः प्रसभमेव ताम् ।
नारोहये बलात्सीताम् वैदेहीम् शय्ने शुभे ॥ ६-१३-१५

15. **bhiitaH** = fearing; **tasya** = his; **shaapasya** = curse; **iti** = in this manner; **aham** = I; **naarohye taam siitaam vaidehiim** = am not making that Sita; the daughter of king Videha to mount; **shube** = (my) beautiful; **shayane** = bed; **prasabhameva** = hurriedly."

"Fearing the curse given in this manner by Brahama, I am not violently making Sita the daughter of Videha, to mount on my beautiful bed forcibly."

[Verse Locator](#)

सागरस्येव मे वेगो मारुतस्येव मे गतिः ।
नैतद्दाशरथिर्वेद ह्यापादयति तेन माम् ॥ ६-१३-१६

16. **me** = my; **vegaH** = swiftness; **saagarasyeva** = is like that of an ocean; **me** = my; **gatiH** = movement; **maarutasyeva** = is like that of wind; **daasarathiH** = Rama = na veda = does not know; **etad** = this; **tena** = that is why; **aasaadayati hi** = he is indeed attacking; **maam** = me."

"My swiftness is like that of an ocean. My movement is like that of a wind. Rama does not know this and hence he is indeed having an encounter with me."

[Verse Locator](#)

को हि सिंहमिवासीनम् सुप्तम् गिरिगुहाशये ।
क्रुद्धम् मृत्युमिवाऽसीनम् सम्बोधयितुमिच्छति ॥ ६-१३-१७

17. **kohi** = who; **ichchhati** = wants; **sambodhayitum** = to arouse; (me); **aasiinam** = sitting; **simham iva** = like a lion; **suptam** = sleeping; **giriguhaashaye** = at a place in a mountain cave; **mR^ityum iva** = like death; **aasiinam** = sitting; **kR^Iddham** = enraged."

"If not otherwise, who wants to arouse me (for a combat) as one would awaken a lion asleep, sitting at a place in a mountain cave or arouse into activity an enraged Death?"

[Verse Locator](#)

न मत्तो निर्गतान् बाणान् द्विजिह्वान् पन्नानिव ।
रामः पश्यति सम्ग्रामे तेन मामभिगच्छति ॥ ६-१३-१८

18. **raamaH** = Rama; **na pashyati** = did not see; **baaNaam** = the arrows; **pannagaaniva** = looking like serpents; **dvijihvaan** = with two tongues; **nirgataan** = coming forth; **mattaH** = from me; **tena** = for that reason; **abhigachchhati** = he is coming against; **maam** = me; **samgraame** = in battle."

"Rama did not see the arrows, looking like two tongued serpents, coming forth from me. That is why he is marching against me for a battle"

[Verse Locator](#)

क्षिप्रम् वज्रसमैर्बाणैः शतधा कार्मुकचुतैः ।

राममादीपयिष्यामि उल्कभिरिव कुञ्जरम् ॥ ६-१३-१९

19. **aadiipayishhyaami** = I shall blaze up; **raamam** = Rama; **kshhipram** = quickly; **baaNaiH** = by arrows; **vajrasamaiH** = resembling thunderbolts; **shatadhaa** = in hundreds; **kaarmukachyutaiH** = released from my bow; **kuNjaram iva** = like an elephant; **ullaabhiH** = with fire brands."

"I shall blaze up Rama swiftly with my arrows in hundreds resembling thunder bolts discharged from my bow, like tormenting an elephant with fire brands."

[Verse Locator](#)

तच्चास्य बलमादास्ये बलेन महता वृतः ।

उदितः सविता काले नक्षत्राणाम् प्रभामिव ॥ ६-१३-२०

20. **vR^itaH** = surrounded; **mahataa balena** = by a great army; **aadasya** = I shall take away; **asya** = his; **tat** = that; **balam** = strength; **prabhaamiva** = like taking away the light; **nakshhatraaNaam** = of the stars; **uditaH** = by a rising; **savitaa** = sun; **kaale** = in dawn."

"Surrounded by great army, I shall take away that strength of Rama, as a rising sun at dawn takes away radiance of the stars."

[Verse Locator](#)

न वासवेनापि सहस्रचक्षुषा ।

युधास्मि शक्यो वरुणेन वा पुनः ।

मया त्वियम् बाहुबलेन निर्जिता ।

पुरा पुरी वैश्रवणेन पालिता ॥ ६-१३-२१

21. **vaasavenaapi** = even by Devendra(Lord of celestials) ; **sahasra chakshhushhaa** = with thousand eyes; **varuNenavaa** = or by Varuna(king of the universe); **nashakyaH asmi** = I am not capable of being conquered; **yudhaa** = in a battle; **puraa** = once; **iyam purii** = this city; **paalitaa** = ruled; **vaishrevaNena** = by Kubera; (Lord of riches); **nirjitaa** = was conquered; **mayaa** = by me; **baahubalena** = with the power of my arms."

"Even Devendra (lord of celestials) with thousand eyes or Varuna (king of the Universe) can not conquer me in battle. Once upon a time, this city of Lanka ruled by Kubera (Lord of riches) was conquered by me with the power of my arms."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रयोदशः सर्गः

Thus completes 13th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 13

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21			



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 14

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Introduction

Vibhishana informs the assembly about the strength of the monkeys, and about the power of Rama's arrow. He also informs that none on the demon's side can withstand Rama, in battle. Prahasta replies that they have no fear at any time to face Rama in battle. Then, Vibhishana reiterates the enormous strength of the fatal arrows discharged by Rama and requests the assembly to save Ravana by giving back Sita to Rama.

[Verse Locator](#)

निशाचरेन्द्रस्य निशम्य वाक्यम् ।

स कुम्भकर्णस्य च गर्जितानि ।

विभीषणो राक्षसराजमुख्य ।

मुवाच वाक्यम् हितमथयुक्तम् ॥ ६-१४-१

1. nishamya = hearing; vaakyam = the words; nishaacharendrasya = of the king of demons; garijitaani = and the growls; kumbhakarNasya = of Kumbhakarna; saH vibhiishhaNaH = that Vibhishana; uvaacha = spoke; hitam = friendly; arthayuktam = and meaningful; vaakyam = words; raakshhasaraajamukhyam = to that Ravana; the foremost king of demons.

Hearing the words of Ravana the king of demons and the growls of Kumbhakarna, Vibhishana spoke the following friendly and meaningful words to Ravana the foremost king of ogres:

[Verse Locator](#)

वृतो हि बाह्वन्तरभोगराशि ।

श्चिन्ताविषः सुस्मिततीक्ष्णदम्ष्ट्रः ।

पञ्चाङ्गुलीपञ्चशिरोऽतिकायः ।

सीतामहाहिस्तव केन राजन् ॥ ६-१४-२

2. raajaa = "O;king! Kena = by whom; vR^taH = has been wrapped; tava = to you; siita mahaa hiH atikaayaH = this great serpent of gigantic body called Sita; baahvantarabhogaraashiH = with heap of expanded hoods as her bosom; chintaavishhaH = having the poison called anxiety; susmita tiikshhNadamshhtraH = with sharp fangs as her sweet smile; paNchaaNgulii paNcha shiro atikaayaH = with five hoods as her five fingers."

"By whom, O, king, has been wrapped around your neck, this great serpent of gigantic body called Sita, with heap of expended hoods as her bosom, having poison as her anxiety and with sharp fangs as her sweet smile and with five hoods as her five fingers."

[Verse Locator](#)

यावन्न लङ्का समभिद्रवन्ति ।
वलीमुखाः पर्वतकूटमात्राः ।
दम्ष्ट्रयुधाश्चैव नखायुधाश्च ।
प्रदीयताम् दाशरथाय मैथिली ॥ ६-१४-३

3. na yaavat = before; valumukhaaH = the monkeys; parvata kuuTa maatraaH = with the size of mountain peaks; damshhTraayudhaaH = with their teeth as weapons; nakhaayudhaashcha = and their nails too as weapons; samaadhidravanti = rush full upon; laNkaam = the city of Lanka; maithilii = let Sita; pradiiyataam = be given back; dasharathaaya = to Rama."

"Even before the monkeys with their body size as mountain peaks, having their teeth and nails as weapons, rush full upon the city of Lanka, give back Sita to Rama."

[Verse Locator](#)

यावन्न गृह्णन्ति शिरांसि बाणा ।
रामेरिता राक्षसपुङ्गवानाम् ।
वज्रोपमा वायुसमानवेगाः ।
प्रदीयताम् दाशरथाय मैथिली ॥ ६-१४-४

4. na yaavat = before; baaNaaH = the arrows; raameritaa = dispatched by Rama; vajropamaa = resembling thunderbolts; vaayu samaana vegaaH = with a speed equal to wind; gR^ihNanti = take away; shiraamsi = the heads; raakshhasapuNgavaan = of the chiefs of demons; maithilii = let Sita; pradiiyataam = be given back; daasharathaaya = to Rama."

"Even before arrows resembling thunder bolts and with a speed equal to wind, dispatched by Rama, take away the heads of chiefs of demons, give back Sita to Rama."

[Verse Locator](#)

न कुम्भकर्णेन्द्रजितौ च राजम् ।
स्तथा महापार्श्वमहोदरौ वा ।
निकुम्भकुम्भौ च तथातिकायः ।
स्थातुम् समर्था युधि राघवस्य ॥ ६-१४-५

5. raajan = O; king!; kumbhakarNendrajitou = Either Kumbhakarna or Indrajit; tathaa = and; mahaparshva mahodarou vaa = either Mahaparshvaa or Mahodara; nikumbhakumbhaou = or Nikumbha or Kumbha; tathaa = and; atikaayaH = Atikaya; na samarthaaH = cannot; sthaatum = withstand; raaghavasya = against Rama; yudhi = in battle."

"O, king! Either Kumbhakarna or Indrajit and either Mahaparsva or Mahodara and either Nikumbha or Kumbha or even Atikaya cannot withstand Rama in battle."

[Verse Locator](#)

जीवंस्तु रामस्य न मोक्स्यसे त्वम् ।
गुप्तः सवित्राप्यथवा मरुद्भिः ।
न वासवस्याङ्कगतो न मृत्यो ।
नभो न पातालमनुप्रविष्टः ॥ ६-१४-६

6. tvam = (Even if) you; guptaH = are guarded; savitraa = by the sun god; athavaa = or marudbhiH = by Maruts; jiivan = alive; raamasya = by Rama; na = nor; aNgagataH = when gone

in proximity; **vaasavya** = of Indra; **na** = nor; **mR^ityoH** = when gone nearer to the god of death; **na** = nor; **anupravishhTaH** = when penetrated; **nabhaH** = the heaven; **paataalam** = or under the earth."

"Even if you are protected by the sun god, or by Maruts (storm gods) nor even seated in the lap of Indra or god of Death nor if you have penetrated into the regions of heaven or under the earth you will not be spared by the arrows of Rama."

[Verse Locator](#)

निशम्य वाक्यम् तु विभीषणस्य ।
ततः प्रहस्तो वचनम् बभाषे ।
न नो भयम् विद्म न दैवतेभ्यो ।
न दानवेभ्योऽप्यथवा कदाचित् ॥ ६-१४-७

7. **nishamya** = hearing; **vaakyam** = the words; **vibhiishaNasya** = of Vibhishana; **prahastaH** = Prahasta; **tataH** = then; **babhaashhe** = spoke; **vachanam** = these words; **naH** = "To us; **na vidma** = is not known; **bhayam** = fear; **na** = neither; **daivatebhyaH** = for celestials; **na athavaa** = nor; **daanavebhyaH** = for demons; **kadaachit** = at any time."

Hearing the words of Vibhishana, Prahasta spoke as follows: "We are not knowing of fear at all. We do not have fear of either celestials or demons at any time."

[Verse Locator](#)

न यक्षगन्धर्वमहोरगेभ्यो ।
भयम् न सम्ख्ये पतगोरगेभ्यः ।
कथम् नु रामाद्भविता भयम् नो ।
नरेन्द्रपुत्रात्समरे कदाचित् ॥ ६-१४-८

8. **na bhayam** = there is no fear; (for us); **yakshagandharva mahoragebhyaH** = from Yakshas or Gandharvas or eminent Nagas; **na** = nor from; **patagoragebhyaH** = birds and reptiles; **samkhye** = in battle; **katham** = how; **bhavitaa** = can; **kadaachit** = at any time; **bhayam** = fear; **naH** = to us; **samare** = in battle; **raamaat** = from Rama; **narendraputraat** = the son of a human king?"

"We do not have fear from Yakshas (demi- gods) or Gandharvas (celestial musicians) or eminent Nagas (serpent demons) or from birds and reptiles on the field of battle. When such is the case, how can we have fear from Rama, the son of a human king at any time in battle?"

[Verse Locator](#)

प्रहस्तवाक्यम् त्वहितम् निशम्य ।
विभीषणो राजहितानुकाङ्क्षी ।
ततो महार्थम् वचनम् बभाषे ।
धर्मार्थकामेषु निविष्टबुद्धिः ॥ ६-१४-९

9. **tatah** = then; **vibhiishaNaH** = Vibhishana; **raaja hitaanukaaNkshhiiii** = who desired the welfare of the king; **nivishhTa buddhiH** = who possessed a stable mind; **dharmarthakaamashhu** = in virtue wealth and pleasure; **nishamya** = having heard; **Prahasta vaakyam** = the words of Prahasta; **ahitam** = which were inimical; **babhaashhe** = spoke; **mahaartham** = greatly meaningful; **vachanam** = words(as follows):

Vibhishana who desired the welfare of the king and who possessed a stable mind in virtue wealth and pleasure, after hearing the inimical words of Prahasta, spoke highly meaningful words

प्रहस्त राजा च महोदरश्च ।
 त्वम् कुम्भकर्णश्च यथार्थजातम् ।
 ब्रवीत रामम् प्रति तन्न शक्यम् ।
 यथा गतिः स्वर्गमधर्मबुद्धेः ॥ ६-१४-१०

10. prahasta = "O; Prahasta! Yathaa = How; raajaacha = the king; mahodarashcha = and Mahodara; tvam = you; kumbhakarNashcha = and Kumbhakarna; braviita = are telling; arthajaatam = the collection of things; raamamprati = about Rama; tat = that; nashakyam = is impossible; yathaa = as ; adharmabuddheH = to the wicked minded; gatiH = going; svargam = to heaven(is impossible)"

"O, Prahasta! The series of actions king or Mahodara as also yourself and Kumbhakarna propose to take against Rama are impossible of being accomplished, any more than going to heaven by wicked minded persons."

वधस्तु रामस्य मया त्वया च ।
 प्रहस्त सर्वैरपि राक्षसैर्वा ।
 कथम् भवेदर्थविशारदस्य ।
 महार्णवम् तर्तुमिवाप्लवस्य ॥ ६-१४-११

11. katham = how; bhavet = is it possible; mayaa = by me; tvayaacha = or by you; sarvaH = or by all; raakshhasairvaa = demons; vadhaH = the killing; raamasya = of Rama; arthavishaaradasya = who is expert in any matter; tartum iva = like crossing; mahaarNavam = a great ocean; aplavasya = by a person without a bark"

"How is it possible by me or by you or by all the demons to kill Rama, who is expert in all matters, any more than a person without a bark to cross a great ocean."

धर्मप्रधानस्य महारथस्य ।
 इक्स्वाकुवंशप्रभवस्य राज्ञः ।
 पुरोऽस्य देवाश्च तथाविधस्य ।
 कृत्येषु शक्तस्य भवन्ति मूढाः ॥ ६-१४-१२

12. "devashcha = Even the celestials; bhavanti = become; muuDhaaH = bewildered; puraH = before; raaG^yaH = the king; asya = Rama; tathaavidhasya = of such qualities as whose priority is righteousness; ;mahaarathasya = who is great car warrior; ikshhvaakuvamsha prabhavesya = who was born in Ikshvaku dynasty; shaktasya = who is capable of accomplishing; kR^iteshhu = his objects."

"Even the celestials would feel bewildered when placed in front of the king Rama who gives priority to righteousness, is a great car warrior, was born in the dynasty of Ikshvaku and is capable of accomplishing his objects."

तीक्ष्णा न तावत्तव कङ्कपत्रा ।
 दुरापदा राघवविप्रमुक्ताः ।

भित्वाशरीरम् प्रविशन्ति बाणाः ।

प्रहस्त तेनैव विकत्थसे त्वम् ॥ ६-१४-१३

13. **prahasta** = O;Prahasta ! **baaNaaH** = the arrows; **raaghavavipramuktaaH** = released by Rama; **tiikshhNaaH** = which are sharp; **kaN^kapatraaH** = furnished with heron's feathers; **duraasadaaH** = which are dangerous to be approached; **na pravishanti taavat** = did not penetrate; **bhittavaa** = piercing; **tava** = your; **shariiram** = body; **tenaina** = for that reason; **tvam** = you; **vikatthase** = are boasting"

"O, Prahasta! The sharp arrows discharged by Rama, which are furnished with heron's feathers and are dangerous to be approached, have not yet penetrated, duly piercing, your body. That is why, you indulge in a boastful talk."

[Verse Locator](#)

भित्त्वा न तावत्प्रविशन्ति कायम् ।

प्राणान्तकास्तेऽशनि तुल्यवेगाः ।

शिताः शरा राघवविप्रमुक्ताः ।

प्रहस्त तेनैव विकत्थसे त्वम् ॥ ६-१४-१४

14. **prahaste** = O;Prahasta! **SharaaH** = The arrows; **praaNaahtakaaH** = which are fatal; **ashanitulyavegaaH** = having the speed of a thunderbolt; **shitaaH** = and are sharp; **raaghav vipramuktaaH** = discharged by Rama; **na taavat pravishanti** = have not yet penetrated; **bhitvaa** = splitting; **te** = your; **kaayam** = body; **tenaiva** = that is why; **tvam** = you; **vikatthase** = are boasting."

"The sharp and fatal arrows, discharged by Rama with the speed of a thunderbolt, have not yet penetrated, duly splitting your body. That is why; you are indulged in a boastful talk."

[Verse Locator](#)

न रावणो नाइबलस्त्रीशीर्षो ।

न कुम्भकर्णस्य सुतो निकुभः ।

न चेन्द्रजिह्वाशरथिम् प्रसोढुम् ।

त्वम् वा रणे शक्रसमम् समर्थः ॥ ६-१४-१५

15. **raavaNaH** = Ravana; **nasamarthaH** = is not capable; **na** = nor; **trishiirshhaH** = Triseersha; **atibalaH** = with great strength; **na** = nor; **Indrajit** = Indrajit; **tvam vaa** = nor yourself; **soDhum** = to withstand; **daasharathim** = Rama; **shakrasamam** = equal to Indra; **raNe** = in battle."

"Ravana or Triseersha, with great strength or Nikumbha the son of Kumbhakarna or Indrajit or yourself are not capable to withstand Rama, who is equal in strength to Indra, in battle."

[Verse Locator](#)

देवान्तको वापि नरान्तको वा ।

तथातिकायोऽतिरथो महात्मा ।

अकम्पननश्चाद्रिसमानसारः ।

स्थातुम् न शक्ता युधि राघवस्य ॥ ६-१४-१६

16. **devaantakova.api** = or even Devantaka ; **naraatakovaa:or Narantaka;** **tathaa:and;atikaayaH:Atikaya;atirathaH:or Atiratha;** **mahaatmaa** = of gigantic proportions; **akampanashcha** = or Akampana; **adrisamaana saaraH** = who is mighty as an

ocean; **na shaktaaH** = are not capable; **sthaatum** = to withstand; **yudhi** = in battle; **raaghavasya** = against Rama."

"Even Devantaka or Narantaka or Atikaya or Atiratha of gigantic proportions, or Akampana who is mighty as an ocean are not capable to withstand against Rama in battle."

[Verse Locator](#)

अयम् च राजा न्यसनाभिभूतो ।

मित्रैरमित्रप्रतिमैर्भवद्भिः ।

अन्वास्यते राक्षसनाशनार्थे ।

तीक्ष्णः प्रकृत्या ह्यसमीक्ष्यकारी ॥ ६-१४-१७

17. **ayam raajaa** = this king; **vyasanaabhibhuutaH** = who is over come by evil addictions*; **tiikshhNaH** = is rude; **prakR^ityaa** = in nature; **asamiikshhyakaarii** = and acts inconsiderately; **raakshhanaashanarthe** = for the destruction of demons; **anvaasyate** = he is being seated round as a caucus; **bhavadbhiH** = by you; **mitraiH** = who are his friends; **amitrpratimaiH** = taking the form of enemies."

"This king who is overcome by evil addictions, * is rude in nature and acts inconsiderately. Such a king is being surrounded as a caucus by you who are his companions taking the form of his enemies for the ultimate destruction of demons."

*The following are the seven evil habits to which kings are generally found addicted: --Harshness of speech and severity of punishment, extravagance, drinking, love of women, hunting and gambling.

[Verse Locator](#)

अनन्तभोगेन सहस्रमूर्ध्ना ।

वागेन भीमेन महाबलेन ।

बलात्परिक्षिप्तमिमम् भवन्तो ।

राजानमुत्क्षिप्य विमोचयन्तु ॥ ६-१४-१८

18. **bhavantaH** = you; **utekshhipya** = lift up; **vimochayantu** = and release; **imaam raajaanam** = this king; **parikshhiptam** = who has been wrapped; **balata** = forcibly; **bhiimana** = by terrific; **naagena** = snake; **mahaabalena** = exceedingly strong; **ananta bhogena** = of boundless proportions; **sahasra muurdhnaa** = having thousand hoods."

"You lift up and release this king, who has been wrapped forcibly by a terrific and exceedingly strong snake of boundless proportions having thousand hoods and make him completely free."

[Verse Locator](#)

यावद्भिः केशग्रहणात्सुहृद्भिः ।

समेत्य सर्वैः परिपूर्णकामैः ।

निगृह्य राजा परिरक्षितव्यो ।

भूतैर्यथा भीमबलैर्गृहीतः ॥ ६-१४-१९

19. **sarvaiH** = all; **suhR^IdbhiH** = the well wishers; **paripuuraNakaamaiH** = who are getting their desires fulfilled (by the king); **sametya** = should come together; **raajaa parirakshhitavyaHhi** = and the king is indeed to be protected; **nigR^ihya** = by coercion; **keshagrahaNaat yaavat** = even by pulling his hair; **gR^ihiitaH yathaa** = as one who is taken possession of ; **bhuutaiH** = by evil spirits; **bhiimabalaiaH** = of terrific strength."

"All the well-wishers who are getting their desires fulfilled by the king, should come together and protect the king by coercion even by pulling his hair if necessary as one who is taken

सुवारिणा राघवसागरेण ।
प्रच्चाद्यमानस्तरसा भवद्भिः ।
प्रच्चाद्यमानस्तरसा भवद्भिः ।
युक्तस्त्वयम् तारयितुम् समेत्य ।
काकुत्स्थपातालमुखे पतन्सः ॥ ६-१४-२०

20. **ayam** = this Ravana; **prachchaadyamaanaH** = who is going to be enveloped; **tarasaa** = forcibly; **raaghavasaagareNa** = with full of excellent water; **patan** = and who is about to fall; **kaakutthsa paataala mukhe** = into the mouth of Patala (the nethermost subterranean region;); in the shape of Rama; **yuktaH** = is fit; **taarayitum** = to be saved; **sametya** = united; **bhavidbhiH** = by you."

"This Ravana, for his part who is going to be enveloped forcibly by an ocean in the shape of Rama - which is full of excellent water (who possesses excellent moral character) and who is about to fall into the mouth of Patala (the nethermost subterranean region) in the shape of Rama, is fit to be rescued united by you."

इदम् पुरस्यास्य सराक्षसस्य ।
राज्ञश्च पथ्यम् ससुहृज्जनस्य ।
सम्यग्धि वाक्यम् स्वमतम् ब्रवीमि ।
नरेन्द्रपुत्राय ददातु मैथिलीम् ॥ ६-१४-२१

21. **braviimihi** = I am indeed telling; **samyak** = rightly; **idam vaakyam** = these words; **pathyam** = which are wholesome; **svamatam** = as per my opinion; **asya** = to this; **parasya** = city; **paraakshhasasya** = and the demons residing in it; **raaG^yashcha** = to the king; **sasuhR^ijjanasya** = along with his well wishers; **maithiliim** = Let Sita; **dadaatu** = be given back; **narendraputraaya** = to Rama".

"I am telling these right and wholesome words, as per my opinion, to this city and the demons inhabiting in it as well as to the king and his well wishers: Let Sita be given back to Rama."

परस्य वीर्यम् स्वबलम् च बुद्ध्वा ।
स्थानम् क्षयम् चैव तथैव वृद्धिम् ।
तथा स्वपक्षे प्यनुमृश्य बुद्ध्या ।
वदत् क्षमम् स्वामिहितम् स मन्त्री ॥ ६-१४-२२

22. **buddhvaa** = knowing; **viiryam** = the strength; **parasya** = of the enemies; **svabalamcha** = and our own strength; **anumR^Ishya** = grasping; **buddhyaa** = by the intellect; **tathaa** = like wise; **sthaanam** = the status quo; **kshhayamchaiva** = the fall; **tathaiva** = and; **vR^iddhim** = rise; **svapakshhe** = in our army; **vadet** = (he who) speaks; **svaamihitam** = in the interest of the king; **khamam** = in a befitting manner; **saH** = he; **mantrii** = is the counsellor".

"A counselor is he, who after knowing the strength of the enemies and that of his own (master) and even so duly grasping with his intellect, the status quo, fall, or rise in military power like-wise on both sides, renders advice which is appropriate to the interest of his king."

Thus completes 14th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 14

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 15

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Introduction

Indrajit criticizes Vibhishana for underestimating the former`s strength. Vibhishana abuses Indrajit for his immaturity of mind and for his rash nature in underscoring the power of Rama`s arrows. Vibhishana further advises Ravana to give back Sita along with valuable presents to Rama and to live happily ever after in Lanka.

[Verse Locator](#)

बृहस्पतेस्तुल्यमतेर्वचस्त ।
न्निशम्य यत्नेन विभीषणस्य ।
ततो महात्मा वचनम् बभाषे ।
तत्रेन्द्रजिन्नैरृतयूथमुख्यः ॥ ६-१५-१

1. nishamya = hearing; yatnena = carefully; tat = those; vachaH = words; vibhiishhaNasya = of Vibhishana; tulyamateH = whose intellect was equal; bR^ihaspataH = to that of Brihaspati(god of wisdom and eloquence); mahaatmaa = the high spirited; Indrajit = Indrajit; nairR^itayuutha mukhyaH = the chief of army of demons; babhaashha = spoke; vachanam = (these) words; tatra = there.

Carefully hearing the words of Vibhishana, whose intellect was equal to that of Brihaspati (god Of wisdom and eloquence) the high spirited Indrajit, the chief of army of demons spoke as follows:

[Verse Locator](#)

किम् नाम ते तात कनिष्ठ वाक्य ।
मन्थकम् वै बहुभीतवच्च ।
अस्मिन् कुले योऽपि भवेन्न जातः ।
सोऽपीदृशम् नैव वदेन्न कुर्यात् ॥ ६-१५-२

2. kanishhTha taata = O; youngest uncle! Kim naama = pray; what? Te = your; vaakyam = words; anarthakam = are meaning less; bahubhiitavachcha = and very much frightening; saHapi = Even he; yaH = who; na bhavet = is not born; asmin = in this; kule = race; naiva vadet = would not speak; iidR^isham = such words; na kuryaat = nor do such a thing (as you suggest)".

"O, youngest uncle! Pray, what? Your words are meaningless and very much frightening. Even he who is not born in this race would neither speak such words nor do such a thing (as you suggest)."

[Verse Locator](#)

सत्त्वेन वीर्येण पराक्रमेण
धैर्येण शौर्येण च तेजसा च ।
एकः कुलेऽस्मिन् पुरुषो विमुक्तो ।
विभीषणस्तातकनिष्ठ एषः ॥ ६-१५-३

3. **asmin** = in this; **kule** = race; **eshhaH** = this; **vibhiishhaNaH** = Vibhishana; **taatakanishhThaH** = the youngest uncle; **ekaH** = is the only; **purushhaH** = individual; **vimuktaH** = lacking; **sattvena** = in strength; **viiryeNa** = heroism; **paraakrameNa** = prowess; **dhairyeNa** = courage; **shauryana** = valour; **tejasaacha** = and vital power."

"In our race, this Vibhishana the youngest uncle is the only individual lacking in strength, heroism, prowess, courage, valor and vital powers" W.w m.

[Verse Locator](#)

किम् नाम तौ मानुषराजपुत्रा ।
वस्माकमेकेन हि राक्षसेन ।
सुप्राकृतेनापि निहन्तुमेतौ ।
शक्यौ कुतो भीषयसे स्म भीरो ॥ ६-१५-४

4. **kim naama** = what then are; **tau** = those; **manushha raajaputrou** = princes who are human beings? Etou = these; **shakyau** = can be; **nihantum** = killed; **ekena raakshhasena** = by one demon; **supraakR^itenaapi** = even very ordinary; **asmaakam** = among us; **kutaH** = why; **bhiishhayase** = are you frightening (us); **bhiiro** = O; coward!"

"What after all are those princes who are mere human beings? They can be killed even by one very ordinary demon among us. O, coward! Why are you frightening us? "

[Verse Locator](#)

त्रिलोकनाथो नम देवराजः ।
शक्तो मया भूमितले विविष्टः ।
भयार्मिताश्चापि दिशः प्रपन्नाः ।
सर्वे तदा देवगणाः समग्राः ॥ ६-१५-५

5. **tadaa** = at that time; **shaktaH** = the competent; **devaraajaH** = the lord of three worlds; **nanu** = indeed; **nivishhTah** = was tossed down; **bhuumi tale** = on the floor; **mayaa** = by me; **sarve** = all; **devaganaaH** = the flock of celestials; **bhayaarpitaashchaapi** = were cast into fear; **samgraaH** = and all; **prasannaaH** = cleared; **dishaH** = (to different) quarters."

"At one time, the competent Devendra, the lord of three worlds, was indeed tossed down on the floor by me. All the flocks of celestials were cast into fear and all of them fled to different quarters."

[Verse Locator](#)

ऐरावतो विस्वरमुन्नदन् स ।
निपातितो भूमितले मया तु ।
विकृष्य दन्तौ तु मया प्रपह्य ।
वित्रासिता देवगणाः समग्राः ॥ ६-१५-६

6. **saH** = that; **airaavatah** = Airavata; Indra`s elephant; **unnadan** = which was making noise; **visvaram** = discordantly; **nipaatitaH** = was hurled down; **bhuumitale** = on the floor; **mayaa** = by me; **prasahya** = forcibly; **vikR^ishhya** = extracted; **dantou** = its

teeth; **mayaa** = by me; **samagraaH** = the entire; **devagaNaaH** = flocks of celestials; **vitraasitaa** = were frightened."

"Airavata (Indra`s elephant), which was making noise discordantly, was hurled down by me on the floor. I forcibly extracted its teeth and frightened the entire flock of celestials."

[Verse Locator](#)

सोऽहम् सुराणामपि दर्पहन्ता ।
दैत्योत्तमानामपि शोककर्ता ।
कथम् नरेन्द्रत्मजयोर्न शक्तौ ।
ममष्ययोः प्राकृतयोः सुवीर्यः ॥ ६-१५-७

7. **katham** = how; **saH aham** = am I; **darpahantaa** = who suppressed the arrogance; **suraaNaamapi** = of even the celestials; **shoka kartaa** = who made miserable; **daityottomaanaamapi** = the life of even excellent of the demons; **suviiryaH** = and having great valor; **nashaktaH** = not capable; **narendraatmajayoH** = the princes; **praakR^itayoH** = who are ordinary; **manushhyayoH** = human beings?"

"How can I, with great valor, who suppressed the arrogance of even the celestials and who made the lives of even excellent of the demons miserable, not capable of conquering the two princes who are ordinary human beings?"

[Verse Locator](#)

अथेन्द्रकल्पस्य दुरासदस्य ।
महाजसस्तद्वचनम् निशम्य ।
ततो महार्थम् वचनम् बभाषे ।
विभीषणः शस्त्रभृताम् वरिष्ठः ॥ ६-१५-८

8. **nishamya** = hearing; **tatvachanam** = those words;(of Indrajit); **indrakalpasya** = who was equal to Indra; **duraasadasya** = dangerous to be approached; **mahaujasaH** = and possessing great vital power; **vibhiishhaNaH** = Vibhishana; **varishhThaH** = excellent; **shastrabhR^Itaam** = among bearers of weapons; **tataH** = then; **babhaashha** = spoke; **mahaartham** = highly meaningful; **vachanam** = words:-

Hearing those words of Indrajit, who was equal to Indra (god of celestials), dangerous to be approached, and possessing great vital power, Vibhishana the excellent one among bearers of weapons spoke then the following highly meaningful words:

[Verse Locator](#)

न तात मन्त्रे तव निश्चयोऽस्ति ।
बालस्त्वमद्याप्यविपक्वबुद्धिः ।
तस्मात्त्वयाप्यात्मविनाशनाय ।
वचोऽर्थीनम् बहु विप्रलप्तम् ॥ ६-१५-९

9. **taata** = O; **child! Naasti** = There is no; **nishchayaH** = settlement; **mantre** = of thought; **tava** = in you; **tvam** = you; **baalaH** = being a boy; **avipakvabuddhiH** = are immature in mind; **adyaapi** = even now. Tasmaat = that is why; **arthahiinam** = meaningless; **bahuvachaH** = many words; **vipralaptam** = was prattled; **tvayaapi** = by you too; **aatmavinaashanaaya** = for only your self destruction."

"O, child! There is no stability of thought in you. Being a boy, you are still immature in mind. That is why, many a meaningless word was prattled by you too, for only your self-destruction."

[Verse Locator](#)

पुत्रप्रवादेन तु रावणस्य ।
त्वमिन्द्रजिन्मित्रमुखोऽसि शत्रुः ।
यस्येदृशम् राघवतो विनाशम् ।
विशम्य मोहादनुवन्यसे त्वम् ॥ ६-१५-१०

10. indrajit = " O; Indrajit! Nishamya = hearing; iidR^isham = such; vinaashanam = destruction; yasya = of which Ravana; raaghavataH = from Rama; tvam = you; anunanyase = are accepting; mohaata = by ignorance; putraa pravaadena = in the guise of a son; raavaNasya = of such Ravana; asi = you are; shatruH = his enemy; mitramukhaaH = in the mask of as a well wisher."

"In the guise of a son, O, Indrajit, you are an enemy of Ravana putting on the mask of a well wisher in that even hearing (from me) of his destruction at the hands of Rama, you are blindly agreeing with him."

[Verse Locator](#)

त्वमेव वध्यश्च सुदुर्मतिश्च ।
स चापि वध्यो य ऐहानयत्त्वाम् ।
बालम् दृढम् साहासिकम् च योऽद्य ।
प्रावेशयन्मन्त्रक्ताम् समीपम् ॥ ६-१५-११

11. tvameva = you surely; vadhyashcha = are fit to be killed; yaH = he who; aanayat = brought; tvaam = you; baalam = a boy; dR^Idham = who are thoroughly; susaahasikam = reckless; praaveshayat = and ushered you ; iha = here; adya = today; samiipam = in proximity; mantrakR^itaam = of the counselors; saHcha = also he; sudurmatiH = who is very much a fool; vadhyah = is to be killed."

"You surely are fit to be killed. Nay, he too is fit to be killed, who brought you, a reckless boy here today and ushered you foolishly in the proximity of counselors".

[Verse Locator](#)

मूढोऽप्रगल्भोऽविनयोपपन्न ।
स्तीक्ष्णस्वभावोऽल्पमतिर्दुरात्मा ।
मूर्खस्त्वमत्यन्तसुदुर्मतिश्च ।
त्वमिन्द्रजिह्वालतया ब्रवीषि ॥ ६-१५-१२

indrajit = O; Indrajit! tvam = you; muuDhaH = irresolute; avinayopapannaH = without humility; tiikshhNa svabhaahaH = rude natured; alpamatiH = unwise; duraatmaa = evil natured; muurkhaH = inexperienced; atyanta sudurmatishcha = highly evil minded; tvam = you; bra viishhi = are thus speaking; baalatayaa = because you are a boy."

"O, Indrajit! You are a stupid, irresolute, without humility, rude natured; unwise; evil person, inexperienced and highly evil minded. You are speaking in this manner because you are an immature boy".

[Verse Locator](#)

को ब्रह्मदण्डप्रतिमप्रकाशा ।
नर्चिष्मतः कालनिकाशरूपान् ।
सहेत बाणान्यमदण्डकल्पा ।
न्समक्षमुक्तान्युधि राघवेण ॥ ६-१५-१३

13. kaH = who; saHeta = can endure; baaNaam = the arrows; samakshhamuktaan = discharged in front; raghaveNa = by Rama; yudhi = in battle; brahmadaNda pratimaprakaashaan = with a splendor resembling Brahma's (creator's) staff; archishhmataH = with rays of light; kaalanikaasha ruupaan = taking the form of Yama (God of Death); yamadaNda kalpaan = resembling Yama's staff.

"Who can endure the arrows, discharged by Rama in battle right in front of the enemy, which resemble Brahma's (creator's) staff in glory, which present a form similar to that of God of Death and are equal to the Yama's staff?"

[Verse Locator](#)

धनानि रत्नानि सुभूषणानि ।
वापाम्पि दिव्यानि मणींश्च चित्रान् ।
सीताम् च रामाय निवेद्य देवीम् ।
वसेम राजन्निह वीतशोकाः ॥ ६-१५-१४

14. raajan = O; king; nivedya = offering; dhanaani = riches; ratnaani = precious stones; subhuushhaNaani = good jewels; divyaani = excellent; vasaamsi = clothes; chitraan = bright colored; maNiimshcha = gems; siitaamdeviimcha = and the god-like Sita; raamaaya = to Rama; vasesu = let us live; iha = here; vita shokaH = free from anguish.

" O, king! Offering riches, precious stones, good jewellery, excellent clothes, bright colored gems and the god-like Sita to Rama, let us live here, free from anguish."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चदशः सर्गः

Thus completes 15th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 15

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 16

Verses converted to UTF-8, Nov 09

Introduction

Ravana refuses to hear the words of Vibhishana and rebukes him with harsh words. Vibhishana gets angry and sets off, to leave Ravana.

[Verse Locator](#)

सुनिविष्टम् हितम् वाक्यम् उक्तवन्तम् विभीषणम् ।

अब्रवीत् परुषम् वाक्यम् रावणः काल चोदितः ॥ ६-१६-१

1. **vibhishhaNam** = to Vibhishana; **sunuvishhTam** = who was very stable; **uktavantam** = and who spoke; **hitam** = wholesome; **vaakyam** = words; **raavanNaH** = Ravana; **kaalachoditaH** = goaded by death; **abraviit** = spoke; **parushham** = harsh; **vaakyam** = words; (as follows):

Ravana, goaded by death, spoke the following harsh words to Vibhishana, who was very stable and who had spoken wholesome words:

[Verse Locator](#)

वसेत् सह सपत्नेन क्रुद्धेन आशी विषेण च ।

न तु मित्र प्रवादेन सम्वस्त्वत्रुणा सह ॥ ६-१६-२

2. **vaset** = one can stay; **sapatnena saha** = with an enemy; **ashiivishheNa** = or with a snake; **kruddhena** = which is enraged; **tu** = but; **na samvaset** = one cannot stay; **shatruNaasaha** = with an enemy; **mitrapravaadena** = talking as a friend."

"One can stay together with an enemy or even with a furious snake, but one cannot stay together with an adversary yet avowing himself as a friend"

[Verse Locator](#)

जानामि शीलम् ज्ञातीनाम् सर्व लोकेषु राक्षस ।

हृष्यन्ति व्यसनेष्वेते ज्ञातीनाम् ज्ञातयः सदा ॥ ६-१६-३

3. O; **demon! GYaami** = I know shiilam = the conduct; **gyaatiinaam** = of kinsmen; **sadaa** = always; **hR^ishhyanti** = are rejoiced; **vyasaneshhu** = at the calamities; **g^yaatiinaam** = of their kinsmen."

"O, demon! I know the conduct of kinsmen in all the worlds. These kinsmen always are rejoiced at the calamities of their kinsmen"

[Verse Locator](#)

प्रधानम् साधकम् वैद्यम् धर्म शीलम् च राक्षस ।

ज्ञातयो ह्यनमन्यन्ते शूरम् परिभवन्ति च ॥ ६-१६-४

4. **raakshhasa** = O,demon; **n^yaatayaH** = kinsmen; **avamanyante hi** = indeed insult; **paribhavanticha** = and even humiliate; **saadhakam** = an effective; **pradhaanam** = leader; **vaidyam** = an educated person; **dharmashiilaamcha** = a person of right conduct; **shuuram** = and a valiant man."

"O, demon! The kinsmen indeed insult and even humiliate their kinsman, who is an effective leader, a person of education and right conduct and a valiant man."

[Verse Locator](#)

नित्यम् अन्योन्य समूहा व्यसनेष्वाततायिनः ।

प्रच्यन्न हृदया घोरा ज्ञातयस् तु भय आवहाः ॥ ६-१६-५

5. **ghoraaH** = the horrible; **G^yaataH** = kinsmen; **prachchhanna hR^idayaaH** = with their concealed thoughts; **aatataayinaH** = and treacherous minds; **bhayaavahaaH** = terrific ones as they are; **nityam** = always; **anyonyasamhR^ishhTaaH** = rejoice each other; **vyasaneshhu** = in adversities."

"The horrible kinsmen with their concealed thoughts and treacherous minds, terrific ones as they are, always rejoice each other in adversities."

[Verse Locator](#)

श्रूयन्ते हस्तिभिर् गीताः श्लोकाः पद्म वने पुरा ।

पाश हस्तान् नरान् दृष्ट्वा शृणु तान् गदतो मम ॥ ६-१६-६

6. **padmavane** = In a forest called Padmavana; **puraaH** = previously; **shlokaH** = maxims; **giitaH** = were spoken; **hastibhiH** = by elephants; **dR^ishhTvaa** = after seeing; **naraan** = men; **paasha hastaan** = with nooses in hand; **shR^iNushhva** = Hear; **gadataH** = as told; **mama** = to me."

"Previously in a forest called Padmavana, some maxims were spoken by elephants, which saw men with nooses in hand. Hear and I shall tell them."

[Verse Locator](#)

नाग्निर्नान्यानि शस्त्राणि न नः पाशा भयावहाः ।

घोराः स्वार्थप्रयुक्तास्तु ज्ञातयो नो भयावहाः ॥ ६-१६-७

7. **naH** = for us; **na** = no; **agniH** = fire; **na** = no; **anyaani** = after; **shastraani** = weapons; **na** = no; **paashaaH** = nooses; **na** = they are not; **bhayaavahaaH** = begetting fear; **ghoraH** = the terrific; **jjNaatayaH** = kinsmen; **svarthaprayuktaaH** = incited by selfishness; **bhayaavahaaH** = are begetting fear; **naH** = to us."

"For us, fire or weapons or nooses are not begetting fear. The terrific kinsmen, incited by selfishness are begetting fear to us."

[Verse Locator](#)

उपायमेते वक्ष्यन्ति ग्रहणे नात्रसंशयः ।

कृत्स्नाद् भयाज्ज्ञातिभयम् सुकष्टम् विदितम् च नः ॥ ६-१६-८

8. **ete** = these kinsmen; **vakshhyanti** = will inform; **upaayam** = the strategy; **grahaNe** = to seize us; **na** = there is no; **samshayaH** = doubt; **atra** = in this; **kR^itsnaat**; out of all; **bhayaat** = fears; **G^yaatibhayam** = the fear of kinsmen; **sukashhTam** = is very troublesome; **naH** = for us; **viditam** = It is known thing."

"These kinsmen will inform the strategy to our enemies to seize us. There is no doubt about this. Out of all fears, the fear of kinsmen is very much troublesome for us. It is a well known thing."

विद्यते गोषु सम्पन्नम् विद्यते ज्ञातितो भयम् ।
विद्यते स्त्रीषु चापल्यम् विद्यते ज्ञातितो भयम् ॥ ६-१६-९

9. **vidyate** = There is; **sampannam** = wealth; **goshhu** = in cows; **vidyate** = there is; **bhayam** = fear; **G^yaatitaH** = for kinsmen; **vidyate** = there is; **chaapalyam** = fickleness; **striishhu** = in women; **vidyate** = there is; **tapaH** = austerity; **braahmaNe** = in brahmins."

"There is wealth in cows. There is fear for kinsmen. There is fickleness in women. There is austerity in Brahmins."

[Verse Locator](#)

ततो नेष्टम् इदम् सौम्य यदहम् लोक सत्कृतः ।
ऐश्वर्यम् अभिजातः च रिपूणाम् मूर्ध्नि च स्थितः ॥ ६-१६-१०

10. **saumya** = O;gentleman! **TataH** = hence; **idam** = this; **na ishhtam** = is not of liking to you; **iti yat** = that; **aham** = I; **loka satkR^itaH** = am venerated by the people; **abhijaataHcha** = that I obtained; **aishvaryam** = riches; **sthitaHcha** = and that I am sitting tight; **muurdhni** = in the head; **ripuNaam** = of enemies."

"O, gentleman! Hence, it is not of liking to you that the people are venerating me, that I obtained riches and that I am sitting tight in the heads of enemies".

[Verse Locator](#)

यथा पुष्करपत्रेषु पतितास्तोयबिन्दवः ।
न श्लेषमभिगच्छन्ति तथानार्येषु सौहृदम् ॥ ६-१६-११

11. **yathaa** = how; **toyabindavaH** = drops of water; **palitaaH** = fallen; **pushhkarapatreshhu** = on lotus leaves; **na abhigachchhanti** = do not get; **shleshham** = clinging; **tathaa** = in the same manner. **SouhR^idam** = friendship; **anaaryeshhu** = in vulgar ones."

"As drops of water fallen on lotus leaves do not get clung to those leaves, so also a friendship does not cling to vulgar ones."

[Verse Locator](#)

यथा शरदि मेघानाम् सिञ्चातामपि गर्जताम् ।
न भवत्यमुबसम्क्लेदस्तथानार्येषु सौहृदम् ॥ ६-१६-१२

12. **yathaa** = how; **piNchataam** = raining; **meghaanaam** = clouds ; **garjataamapi** = even if thundering; **na bhaveti** = cannot; **ambusamsamkledaH** = give excessive wetness with water; **tathaa** = in the same manner; **souhR^idam** = friendship; **anaaryeshhu** = in vulgar people."

"As rainy clouds in autumn, even though thundering, cannot get the earth saturated with water, so also friendship does not have tenderness of heart in vulgar people."

[Verse Locator](#)

यथा मधुकरस्तर्षाद्रासम् विन्दन्न तिष्ठति ।
तथा त्वमपि तत्रैव तथानार्येषु सौहृदम् ॥ ६-१६-१३

13. **yathaa** = how; **madhukaraH** = a honey bee; **vindan** = getting; **rasam** = nectar (from a flower); **na tishhThati** = does not stick on (that flower); **tarshhaat** = due to eager desire (for more); **tathaa** = in the same manner; **tvamapi** = you also; **tatraiva** = in that(category)

only; **tathaa** = in the same manner; **souhR^idam** = friendship; **anaaryeshhu** = in vulgar people."

"As a honey bee, even though getting nectar from a flower, does not stick on to that flower due to its eager desire for more, you also belong to that category as friendship does not stick on to vulgar people."

[Verse Locator](#)

यथा मधुकर्स्तराषात्काशपुष्पम् पिबन्नपि ।
रसमत्र न विन्देत तथानार्येषु सौहृदम् ॥ ६-१६-१४

14. **yathaa** = how; **madhukaraH** = a honey bee; **na vindeta** = cannot get; **rasam** = nectar; **atra** = in it; **pibannapi** = even though trying to drink; **kaashapushhpam** = on a flower of grass; **tathaa** = in the same manner ; **sauhR^idam** = friendship; **anaaryeshhu** = from vulgar persons."

"As even though trying to drink nectar from a flower of grass, a honey bee cannot get it, so also friendship cannot be extracted from vulgar persons."

[Verse Locator](#)

यथा पूर्वम् गजः स्नात्वा गृह्य हस्तेन वै रजः ।
दूषयत्यात्मनो देहम् तथानार्येषु सौहृदम् ॥ ६-१६-१५

15. **yathaa** = how; **gajaH** = an elephants; **duushhayati** = abuses; **aatmanaH** = its; **deham** = body; **gR^ihya** = by helping itself; **rajah** = with dust; **snaatvaa** = after taking bath; **puurvaa** = earlier; **hastena** = with its trunk; **tathaa** = in the same manner; **souhR^idam** = friendship; **anaryeshhu** = in vulgar persons"

"How an elephant abuses its body by helping itself with dust after taking bath earlier with its trunk, friendship gets an abuse in vulgar persons in the same manner."

[Verse Locator](#)

योऽन्यस्त्वेवम्विधम् ब्रूयाद् वाक्यमेतन्निशाचर ।
अस्मिन् मुहूर्ते न भवेत् त्वाम् तु धिक् कुलपांसनम् ॥ ६-१६-१६

16. **nishaachara** = O; demon; **walking about by night!** **yaH** = Whoever; **anyaH** = other one; **evamvidham** = in this manner; **bruuyaat** = utters; **etat** = these; **vaakyam** = words; **na bhavet** = he will not be present; **asmin** = at this; **muhuurte** = moment; **kula paamsana** = O; **destroyer of race!** **dhik** = A curse; **tvaam tu** = upon you."

"O, demon, walking about by night! If any other person utters these words in this manner, he will be ceasing to exit at this moment. O, destroyer of race! A curse upon you!"

[Verse Locator](#)

इतिउक्तः परुषम् वाक्यम् न्यायवादी विभीषणः ।
उत्पपात गदापाणिःचतुर्भिः सह राक्षसैः ॥ ६-१६-१७

17. **parushham** = harsh; **vaakyam** = words; **iti** = thus; **uktaH** = spoken; **vibhiishhaNaH** = Vibhishana; **nyaayavaadii** = who advocates justice; **gadaapaaNiH** = having a mace in his hand; **utpapaata** = soared into the sky; **chaturbhiH raakshhasaiH saha** = along with four demons.

Hearing those harsh words from Ravana, Vibhishana who advocates justice, wielding a mace in his hand, soared high into the sky, along with four other demons.

[Verse Locator](#)

अब्रवीच्च तदा वाक्यम् जातक्रोधो विभीषणः ।

अन्तरिक्षगतः श्रीमान् भ्रातरम् राक्षस अधिपम् ॥ ६-१६-१८

18. tadaa = then; shriimaan = the illustrious; vibhiishhaNaH = Vibhishana; jaatakrodhaH = for whom angry was arisen; antarikshhagataH = after moving into the sky; abraviichcha = spoke also; raakshhasaadhipam = to the king of demons; bhraataram = his brother.

Then, the illustrious Vibhishana who became angry also spoke these words to king Ravana, his brother after moving into the sky.

[Verse Locator](#)

स त्वम् भ्राता असि मे राजन् ब्रूहि माम् यद् यद् इच्चसि ।

ज्येष्ठो मान्यः पितृसमो न च धर्मपथे स्थितः ॥ ६-१६-१९

इदम् तु परुषम् वाक्यम् न क्षमामि अनृतम् तव ।

19. raajan = O;king! SaH tvam = you as such; asi = are; bhraataa = brother; me = to me; bruuhi = speak; maam = to me; yadyat = whatever; ichchhasi = you like; jyeshhThaH = elder brother; pitR^isamaH = is equal to father; maanyaH = he is to be respected; nachasthitaH = even though not staying; dharmapathe = in right path; ; na kshhamaapi = I cannot forbear; ;idam = these; te = your; parushham = harsh; vaakyamtu = words."

"O, king! You are a brother to me. You utter whatever you like. Elder brother is like a father. Even if he is not staying in a right path, he is to be respected. But I cannot forbear these harsh words from you."

[Verse Locator](#)

सुनीतम् हित कामेन वाक्यम् उक्तम् दश आनन ॥ ६-१६-२०

न गृह्णन्ति अकृत आत्मानः कालस्य वशमागताः ।

20. akR^itaatmenaH = those who have an ill composed mind; aagataah = and get; vasham = conceded; kaalasya = to the occasion; na gR^ihNanti = do not assimilate; suniitam vaakyam = the words of prudence; uktam = spoken; hitakaamena = by a well wisher."

"Those who have an ill composed mind and who get conceded to the occasion do not assimilate the words of prudence, spoken by a well wisher."

[Verse Locator](#)

सुलभाः पुरुषा राजन् सततम् प्रिय वादिनः ॥ ६-१६-२१

अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ।

21. raajan = O;king! purushaaH = men; priyavaadinaH = who speak pleasing words; satatam = forever; sulabhaaH = are easy to be obtained; vaktaa = (But) one who speaks; pathyasya = of useful; apriyasya = but unpleasing words; shrotaacha = and also one listens to them; durlabhaaH = are rare to be obtained."

"O, king! Men who forever speak pleasing words are easy to be obtained. But one who speaks of useful but unpleasing words as also the one who listens to them, are rare to be obtained"

[Verse Locator](#)

बद्धम् कालस्य पाशेन सर्वं भूत अपहारिणा ॥ ६-१६-२२

न नश्यन्तम् उपेक्ष्यम् प्रदीप्तम् शरणम् यथा ।

22. naupekshhe = I could not ignore; tvaam = you; nashyantam = being destroyed; paashena = by the noose; kaalasya = of Yama; (god of death); baddham = being tied; (around you); sarva bhuutaapahaariNaH = which takes away all beings; sharaNamyathaa = as a house; pradiptam = which is burning."

"I could not ignore you, being destroyed by the noose of Yama (god of death); tied around you and which snatches away all beings, as none can ignore a burning house."

[Verse Locator](#)

दीप्त पावक सम्काशैः शितैः कान्चन भूषणैः ॥ ६-१६-२३

न त्वाम् इच्छामि अहम् द्रष्टुम् रामेण निहतम् शरैः ।

23. aham = I; naichchhaami = do not wish; drashhTum = to see; tvaam = you; nihatam = killed; raameNa = by Rama; sharaiH = by his arrows; shitaah = sharp as they are ; kaanNchana bhuushhaNaiH = = adorned with gold; diiptapaavaka samkaashaiH = and resembling like blazing fire."

"I do not wish to see you, being killed by Rama with his sharp arrows, adorned with gold and each resembling like a blazing fire."

[Verse Locator](#)

शूराः च बलवन्तः च कृत अस्त्राः च नर आजिरे ॥ ६-१६-२४

काल अभिपन्ना सीदन्ति यथा वालुक सेतवः ।

24. naraaH = persons; shuuraah = who are valiant; balavantashcha = who are strong; kR^itaashcha = and who are skilled in weaponry; kaalaabhipannaaH = overpowered by Time; siidanti = sink down = (ruin) vaaluka setuvaH yathaa = like a dam constructed with sand."

"Persons who are valiant, strong and skilled in weaponry, when time comes, sink down (ruin) as a dam constructed with sand sinks down."

[Verse Locator](#)

तनर्षयतु यच्चोक्तम् गुरुत्वाद्वितमिच्चता ॥ ६-१६-२५

आत्मानम् सर्वथा रक्ष पुरीम् च इमाम् सराक्षसाम् ।

स्वस्ति ते अस्तु गमिष्यामि सुखी भव मया विना ॥ ६-१६-२६

25; 26. gurutraat = as an elder brother; marshhayatu = be patient; tat = with that; uktam = spoken; yat = by which; hitam = welfare; ichchhataa = was desired by me; rakshha = guard; aatmaanam = yourself; saraaksshhasaam = along with demons; imaam = and this ; puriimcha = city ; sarvathaa = by all means; asti = Let (all) be; savasti = well; te = to you; gamishhyaami = I am departing; bhava = Be; sukhii = happy person; mayaa vinaa = without me."

"As an elder brother, bear the words spoken by me, who desire your welfare. Guard this city and yourself along with demons, by all means. Let all be well with you. I am departing. Be a happy person without me."

[Verse Locator](#)

निवार्यमाणस्य मया हित एषिणा ।

न रोचते ते वचनम् निशा चर ।

परीत काला हि गत आयुषो नरा ।

हितम् न गृह्णन्ति सुहृद्भिर् ईरितम् ॥ ६-१६-२७

27. nishaachara = O; Ravana; the ranger of the night! vachanam = my words; narochate = are not relishing; te = to you; nivaaryanaaNasya = who are being restrained; mayaa = by me; hitaaishhiNaa = desiring welfare; naraaH = persons; gataayushhaH = whose duration of life is ended; na gR^ihNanti = do not accept ;hitam = the beneficial words; iiritam = spoken; suhR^idbhiH = by well wishers."

"O, Ravana the ranger of the night! My words are not relishing to you, who are being restrained by me duly desiring your welfare. Persons whose duration of life is to end, do not accept the salutary words spoken by their well wishers"

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षोडशः सर्गः

Thus completes 16th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 16

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 17 Verses converted to UTF-8, Nov 09

Introduction

Vibhishana together with four of his companions reach Rama's place. Halting in the sky itself, Vibhishana asks Rama to give a refuge to him. Sugriva tells Rama that he cannot trust Vibhishana the demon. Then Rama asks for opinion of the leaders in his group. Angada, shrabha, Jambavan and Mainda expressed their apprehensions to accept Vibhishana. But Hanuman says that Vibhishana need not be doubted because he thinks that Vibhishana understands the merits in Rama and demerits in Ravana. Hanuman further adds that Vibhishana is approaching Rama for refuge because Vibhishana is desirous of obtaining the kingdom of demons. Hanuman requests Rama to take his final decision on the matter.

[Verse Locator](#)

इति उक्त्वा परुषम् वाक्यम् रावणम् रावण अनुजः ।
आजगाम मुहूर्तेन यत्र रामः सलक्ष्मणः ॥६-१७-१

1. **uktvaa** = having spoken; **parusham** = harsh; **vaakyam** = words; **iti** = thus; **raavaNam** = to Ravana; **raavaNaanujaH** = Vibhishana; **aajagama** = arrived; **muhuurtena** = almost immediately; **yatra** = where; **ramaH** = Rama was; **salakshmaNaH** = together with Lakshmana.

Having spoken the aforesaid harsh words to Ravana, Vibhishana arrived almost immediately to the place where Rama was together with Lakshmana.

[Verse Locator](#)

तम् मेरु शिखर आकारम् दीप्ताम् इव शत ह्रदाम् ।
गगनस्थम् महीस्थास् ते ददृशुर् वानर अधिपाः ॥६-१७-२

2. **te** = those; **vaanaraadhipaaH** = leaders of monkeys; **mahiisthaaH** = standing on ground; **dadR^ishuH** = saw; **tam** = him; **merushikaraakaaram** = resembling the peak of mount Meru; **diiptam** = and shining; **shatahradaam iva** = like a thunder bolt; **gaganastham** = in the sky.

Those leaders of monkeys standing on the ground saw Vibhishana, resembling the peak of Mount Meru and shining like a thunderbolt in the sky.

[Verse Locator](#)

ते चाप्यनुचरास्तस्य चत्वारो भीमविक्रमाः ।
तेऽपि वर्मायुधोपेता भूषणोत्तमभूषिताः ॥६-१७-३

3. **tasya** = his; **chatvaaraH** = four; **te** = those; **anuchaaraaH api** = companions also; **bhiima vikramaaH** = of terrific prowess; (where there); **teapi** = they also; **varmaayudhopetaaH** = were wearing armor and weapons; **bhuushhaNottamabhuushhitaaH** = and adorned with excellent ornaments.

His four companions of terrific prowess were also there with him. They were wearing weapons and armour and were adorned with excellent ornaments.

[Verse Locator](#)

स च मेघाचलप्रख्यो वज्रायुधसमप्रभः ।
वरायुधधरो वीरो दिव्याभरणभूषितः ॥६-१७-४

4. **sa cha** = that Vibhishana also; **meghaachaprahkyaH** = resembling a mass of cloud; **vajraayudhasamaprabhaH** = the equal of the God who wields the thunderbolt; **viiraH** = and valiant man; **varaayudhadharaH** = wearing excellent weapons; **divyaabharaNa bhuushhitaH** = and adorned with wonderful jewels.

Vibhishana also resembled a mass of cloud, the equal of the God who wields the thunderbolt. He was holding excellent weapons and was adorned with wonderful jewels.

[Verse Locator](#)

तम् आत्म पन्चमम् दृष्ट्वा सुग्रीवो वानर अधिपः ।
वानरैः सह दुर्धर्षः चिन्तयाम् आस बुद्धिमान् ॥६-१७-५

5. **sugrivaaH** = Sugriva; **durdarshhaH** = who was difficult to be overpowered; **viiryavaan** = a valiant person; **vaanaraadhipaH** = and the king of monkeys; **dR^ishhTvaa** = having seen; **tam** = him; **aatmapaNchamam** = being himself the fifth one along with four others; **chintayaamaasa** = became thoughtful; **vaanaraiH saha** = along with monkeys.

Sugriva the valiant of monkeys, who was difficult to be overpowered, having seen Vibhishana, the fifth one along with four others, became thoughtful along with monkeys.

[Verse Locator](#)

चिन्तयित्वा मुहूर्तम् तु वानरांस् तान् उवाच ह ।
हनूमत् प्रमुखान् सर्वान् इदम् वचनम् उत्तमम् ॥६-१७-६

6. **chintayitraa** = having thought; **muhuurtam** = for a moment; **uvaacha ha** = spoke; **idam** = these; **uttamam** = sterling; **vachanam** = words; **sarvaan** = to all; **taan** = those; **vaanaraam** = monkeys; **hanumatpramukhaan** = and to Hanuman in particular.

Having thought for a moment, Sugriva spoke these sterling words to all those monkeys and to Hanuman in particular.

[Verse Locator](#)

एष सर्व आयुध उपेतः चतुर्भिः सह राक्षसैः ।
राक्षसो अभ्येति पश्यध्वम् अस्मान् हन्तुम् न संशयः ॥६-१७-७

7. **pashyadhvam** = see; **eshhaH raakshhasaH** = this demon; **sarvaayudhopetah** = possessing all types of weapons; **abhyeti** = coming; **chaturbhiH raakshhasaiH saha** = along with four demons. **na** = There is no; **samshayaH** = no doubt; **hantum** = that; (he is coming) to kill; **asmaan** = us."

"See this demon possessing all types of weapons, coming along with four demons. There is no doubt that he is coming to kill us."

[Verse Locator](#)

सुग्रीवस्य वचः श्रुत्वा सर्वे ते वानर उत्तमाः ।
सालान् उद्यम्य शैलामः च इदम् वचनम् अब्रुवन् ॥६-१७-८

8. **shrutvaa** = hearing; **sugrivasya** = Sugriva's; **vachaH** = words; **sarve** = all; **te** = those; **vaanarottamaaH** = excellent monkeys; **udyamya** = lifted; **shaalaan** = trees; **shailaamshcha** = and mountains; **abruvan** = and spoke; **idam** = these; **vachanam** = words:

Hearing Sugriva's words, all those excellent monkeys lifted trees and mountains and spoke as follows:

[Verse Locator](#)

शीघ्रम् व्यादिश नो राजन् वधाय एषाम् दुरात्मनाम् ।
निपतन्तु हताः च एते धरण्याम् अल्प जीविताः ॥६-१७-९

9. **raajan** = O;king! **Vyaadisha** = order; **shiighram** = swiftly; **vadhaaya** = for killing; **eshhaam** = them; **duraatmaam** = the wicked ones; **hataaH** = Being killed; **alpachetanaaH** = these fools; **nipatantiyaavat** = will drop; **dharaNyaam** = to the ground."

"Do you swiftly order us to slay these wicked doers, O, king? Let us strike these fools down so that they drop to the ground!"

[Verse Locator](#)

तेषाम् सम्भाषमाणानाम् अन्योन्यम् स विभीषणः ।
उत्तरम् तीरम् आसाद्य खस्थ एव व्यतिष्ठत ॥६-१७-१०

10. **saH vibhiishhaNaH** = that Vibhishana; **aasaadya** = who reached; **uttaram** = the northern; **tiiram** = shore; **vyatishhThata** = was stationed; **svasthaheva** = indeed composedly; **teshhaam** = while those monkeys; **sabhaashhamaaNaam** = speak together; **anyonyam** = among one another.

While the monkeys were speaking thus among one another, Vibhishana had reached the northern shore and indeed coolly halted there.

[Verse Locator](#)

स उवाच च महाप्राज्ञः स्वरेण महता महान् ।
सुग्रीवम् तामः च सम्प्रेक्ष्य खस्थ एव विभीषणः ॥६-१७-११

11. **saH vibhiisssaNaH** = that Vibhishana; **mahaa praaG^yah** = that highly intelligent; **mahaan** = and the great; **samprekshhya** = seeing; **sugriivam** = Sugriva; **taamshcha** = and those monkeys; **khashtaH eva** = halting in the sky itself; **uvaacha** = spoke; **mahataa** = with a loud; **svareNa** = voice.

That great and highly intelligent Vibhishana, halting in the sky itself, saw Sugriva and those monkeys and spoke to them in a loud voice (as follows):

[Verse Locator](#)

रावणो नाम दुर्वृत्तो राक्षसो राक्षस ईश्वरः ।
तस्य अहम् अनुजो भ्राता विभीषण इति श्रुतः ॥६-१७-१२

12. **raakshhasaH** = there is a demon; **raavaNonaama** = named Ravana; **raakshhaseshvaraH** = the king of demons; **durvR^ittaH** = having a bad conduct; **aham** = I; **tasya anujaH bhraataaH** = am his younger brother; **shrutaH** = known; **vibhiishhaNaH** = as Vibhishana"

"There is a demon called Ravana, the king of demons, having a bad conduct. I am his younger brother, known as Vibhishana."

[Verse Locator](#)

तेन सीता जन स्थानाद् हृता हत्वा जटायुषम् ।
रुद्ध्वा च विवशा दीना राक्षसीभिः सुरक्षिता ॥६-१७-१३

13. **hatvaa** = killing; **jaTaayushham** = a bird called Jatayu; **tena** = by himself; **siita** = Sita; **hR^itaa** = was taken away; **janasthaanaat** = from janasthana; **ruddhaa** = and hold captive; **vivashaa** = against her will; **diinaa** = and unfortunate Sita; **surakshhitaa** = is well guarded; **raakshhasiibhiH** = by female titans."

"It is Ravana who, having killed a bird Jatayu, took away Sita from Janasthana. That unfortunate lady is held captive against her will and she is now amidst the female titans who guard her jealously"

[Verse Locator](#)

तम् अहम् हेतुभिर् वाक्यैर् विविधैः च न्यदर्शयम् ।
साधु निर्यात्यताम् सीता रामाय इति पुनः पुनः ॥६-१७-१४

14. **aham** = I; **nyadarshayam** = persuaded; **tam** = him; **punaH punaH** = again and again; **vivdhaiH** = by diverse; **vaakyaih** = words; **hetubhiH** = and arguments; **iti** = that ; **siitaa** = Sita; **niryaatyataam** = be restored ; **saadhu** = smoothly; **raamaaya** = to Rama.

"I persuaded Ravana again and again by my diverse words and arguments to restore Sita smoothly to Rama.

[Verse Locator](#)

स च न प्रतिजग्राह रावणः काल चोदितः ।
उच्यमानो हितम् वाक्यम् विपरीत इव औषधम् ॥६-१७-१५

15. **saH raavaNaH** = that Ravana; **kaalachoditah** = impelled by fate; **na pratijagraaha** = did not accept ; **hitam** = the sage; **vaakyam** = advice; **uchyamaanaam** = uttered; (by me); **oushadham** = (as not accepting) a medicine; **vipariitaH** = by a perverted person."

"That Ravana, impelled by fate, did not receive my sage advice, as a perverted person does not accept his prescribed medicine"

[Verse Locator](#)

सो अहम् परुषितस् तेन दासवच् च अवमानितः ।
त्यक्त्वा पुत्रामः च दारामः च राघवम् शरणम् गतः ॥६-१७-१६

16. **parushhitaH** = reviled; **tena** = by him; **avamaanitaH** = and humiliated; **daasavat** = as a slave; **saH aham**; I; as such; **tyaktvaa** = leaving; **putramshcha** = my sons; **daaramshcha** = and my wife; **sharaNamgataH** = have come to take refuge; **raaghavam** = with Rama."

"Reviled by him and humiliated as a slave, I, leaving my sons and my wife, have come to take refuge with Rama."

[Verse Locator](#)

निवेदेअयत माम् क्षिप्रम् राघवाय महात्मने ।
सर्व लोक शरण्याय विभीषणम् उपस्थितम् ॥६-१७-१७

17. **nivedayata** = inform; **kshhipram** = immediately; **raaghavaaya** = to Rama; **mahaatmane** = the high soled; **sarva lokasharaNyaaya** = and the refuge of all the worlds; **maam** = of me; **vibhiishhaNam** = Vibhishana; **upasthitam** = having come here."

"Inform immediately to high soled Rama, the protector of all the worlds, that I, Vibhishana, have come here."

एतत्तु वचनम् श्रुत्वा सुग्रीवो लघु विक्रमः ।

लक्ष्मणस्य अग्रतो रामम् सम्रब्धम् इदम् अब्रवीत् ॥६-१७-१८

18. sugrivaH = Sugriva; laghuvikramaH = having a swift pace; shrutvaa = hearing; etat = these; rachanam = words; abraviit = spoke; idam = these words; samrabdhatarām = more hurriedly; raamam = to Rama; agrataH = in front; lakshmaNasya = of Lakshmana.

The swift-paced Sugriva, having heard the words of Vibhishana, spoke more hurriedly to Rama, in front of Lakshmana as follows:

[Verse Locator](#)

प्रविष्टः शत्रु सैन्यम् हि प्राप्तः शत्रुरतर्कितः ।

निहन्यादन्तरम् लब्ध्वा उलूको वायसानिव ॥६-१७-१९

19. praaptah = belonging; shatrusainyam = to the enemy force; shatruH = an adversary; atarkitaH = who unexpectedly; pravishhTaH hi = has indeed come; nihanyaat = to kill us; labdhvaa = getting; antaram = a first opportunity; vaayasaaniva = like killing the crows; uluukaH = by an owl."

"Belonging to the enemy force, here is an adversary taking us unawares, who unexpectedly has come here to slay us at the first opportunity like an owl destroying crows!"

[Verse Locator](#)

मन्त्रे व्यूहे नये चारे युक्तो भवितुमर्हसि ।

वानराणाम् च भद्रम् ते परेषाम् च परम्तप ॥६-१७-२०

20. paramtapa = O; annihilator of enemies! arhasi = You are apt; bhavitum = to become; yuktaH = aware; mantre = of the design; vyuuhe = distribution; naye = leading of the army; chaare = and the secret service; vaanaraaNaamcha = of the monkeys; pareshaamcha = and also your foes; bhadram = May good come; te = to you."

"O, annihilator of enemies! You ought to be aware of the design, distribution, leading of the army and the secret service of the monkeys and also of your foes. May good come to you!"

[Verse Locator](#)

अन्तर्धनगताह्येते राक्षसाः कामरूपिणः ।

शूराश्च निकृतिज्ञाश्च तेषाम् जातु न विश्वसेत् ॥६-१७-२१

21. ete raakshhasaaH = these demons; kaamaruupiNaH = can assume any form at will; antardhaanagataaH = and can disappear; shuuraaH = they are valiant; nikR^itij^Naashcha = and know how to be deceitful; na vishvaset = we can not trust; teshhaam = them; jaatu = at any time."

"These demons can assume any form at will and can disappear. They are valiant and deceitful. We can not trust them at any time."

[Verse Locator](#)

प्रणीधी राक्षसेन्द्रस्य रावणस्य भवेदयम् ।

अनुप्रविश्य सोऽस्मासु भेदम् कुर्यान्न संशयः ॥६-१७-२२

22. ayam = he; bhavet = may be; praNidhiH = a spy; raavaNasya = of Ravana; raakshhasendrasya = the king of demons. SaH = he; anupravishya = will succeed to become a member; asmaasu = among us; kuryaat = and create; bhedam = a controversy; na samshayaH = no doubt."

"He may be a spy of Ravana the king of demons. He will succeed to become a member among us and create differences. There is no doubt."

[Verse Locator](#)

अथवा स्वयमेवैष चिद्रमासाद्य बुद्धिमान् ।
अनुप्रविश्य विश्वस्ते कदाचित्प्रहरेदपि ॥६-१७-२३

23. **athavaa** = otherwise; **sah** = he; **buddhimaan** = the intelligent; **svayameva** = himself on his own; **aasaadya** = can get into possession of; **chchhidram** = a weak point; **anupravishya** = after becoming a member among us; **praharedapi kadaachit** = can at any time strike; **vishvaste** = at you having the trust."

"Otherwise he , intelligent by himself, can get into possession of a weak point in us. Having first gained our confidence by craft, he may even at any time attack us."

[Verse Locator](#)

मित्राटवीबलम् चैव मौलभृत्यबलम् तथा ।
सर्वमेतद्धलम् ग्राह्यम् वर्जयित्वा द्विषद्धलम् ॥६-१७-२४

24. **mitraaTaviibalamchaiva** = a contingent supplied by friends or an inhabitant of the woods (like ourselves); **tathaa** = and; **moula bhR^itya balam** = those furnished by hereditary warriors or paid servants; **sarvam** = all; **etat** = this; **balam** = contingent; **graahyam** = can be accepted; **varjayitvaa** = leaving off; **dvishhadbalam** = that furnished by an enemy."

"A contingent supplied by friends or an inhabitant of the woods (like our selves), or furnished by hereditary warriors or paid servants - all these contingents can be accepted but not that furnished by an enemy."

[Verse Locator](#)

प्रकृत्या राक्षसो ह्येष भ्रातामित्रस्य वै प्रभो ।
आगतश्च रिपोः साक्षात्कथमस्मिंश्च विश्वसेत् ॥६-१७-२५

25. **prabho** = O; **Lord! EshhaH** = He; **raakshhasohi** = is indeed a demon; **prakR^ityaa** = by nature; **bhraataa** = a brother; **amitrasya** = of an enemy; **aagataH** = who came; **saakshhaat** = directly; **ripoH** = from an adversary; **katham** = how; **vishvaset** = can we keep trust; **asmin** = in him?"

"O, Lord! He is indeed a demon by nature and a brother of an enemy who came directly from an adversary. How can we keep trust in him?"

[Verse Locator](#)

रावणस्य अनुजो भ्राता विभीषण इति श्रुतः ।
चतुर्भिः सह रक्षोभिर् भवन्तम् शरणम् गतः ॥६-१७-२६

26. **anujah bhraataa** = the younger brother; **raavaNasya** = of Ravana; **shrutaH** = the famous; **vibhiishhaNaH rakshhobhiH saha** = along with four demons; **gataH** = approached; **bhavantam** = you; **sharaNam** = far a refuge."

The younger brother of the famous Ravana, called Vibhishana along with four other demons approached you for refuge."

[Verse Locator](#)

रावणेन प्रणिहितम् तम् अवेहि विभीषणम् ।
तस्य अहम् निग्रहम् मन्ये क्षमम् क्षमवताम् वर ॥६-१७-२७

27. kshhama vataam = O; the excellent one among men knowing what is right! Avehi = know; tam = that; vibhishhaNam = Vibhishana; praNihitam = is being sent; raavaNena = by Ravana; manye = I think; tasya = of him; kshhamam = being fit for; nigraham = arrest."

"O, the excellent one among men knowing what is right! Know that Ravana is sending Vibhishana. I opine that Vibhishana is fit for arrest."

[Verse Locator](#)

राक्षसो जिह्मया बुद्ध्या संदिष्टो अयम् उपस्थितः ।
प्रहर्तुम् मायया चन्द्रो विश्वस्ते त्वयि राघव ॥६-१७-२८

28. anagha = O; the faultless one! SamdishhTaH = being sent; jihmayaa = with a crooked; buddhyaa = intention; ayam = this; raakshhasaaH = demon; aagataH = came; iha = here; prahartum = to attack; tvayi = you; vishvaste = reposed faith in him; chhannaH = remaining hidden; maayayaa = by his witchcraft."

"O, the faultless one! Being sent with a crooked intent, this demon came here to attack when you are going to repose faith in him, (remaining hidden by his witchcraft).

[Verse Locator](#)

बध्यताम् एष तीव्रेण दण्डेन सचिवैः सह ।
रावणस्य नृशंसस्य भ्राता हि एष विभीषणः ॥६-१७-२९

29. eshah vibhiishhaNaH = this Vibhishana; bhraataahi = is indeed the brother; nR^ishamsasya = of cruel; raavaNasya = Ravana; eshaH = he; sachivaiH = along with his ministers; vadhyataam = be killed; tiivrena = by severe; daNdena = punishment."

"This Vibhishana is indeed the brother of cruel Ravana. Hence, let him along with his ministers be killed, by imposing severe punishment on them."

[Verse Locator](#)

एवम् उक्त्वा तु तम् रामम् सम्रब्धो वाहिनी पतिः ।
वाक्यज्ञो वाक्य कुशलम् ततो मौनम् उपागमत् ॥६-१७-३०

30. vaakyaj^NaH = Sugriva; who knew how to speak; vaahiniipatiH = and who was the chief of army; uktvaa = spoke; evam = thus; samrabdhaH = hurriedly; tam raamam = to that Rama; vaakyakushalam = who was skilled in oratory; tataH = and thereafter; upaagamat = entered; into; mounam = silence."

The chief of army Sugriva, who knew how to speak expressed thus hurriedly to Rama, who was skilled in oratory and thereafter entered into silence.

[Verse Locator](#)

सुग्रीवस्य तु तद् वाक्यम् श्रुत्वा रामो महाबलः ।
समीपस्थान् उवाच इदम् हनूमत् प्रमुखान् हरीन् ॥६-१७-३१

31. shrutvaa = hearing; tat = those; vaakyam = words; sugrivasya = of Sugriva; mahaabalaH = the exceedingly strong; raamaH = Rama; uvaacha = addressed; idam = in this manner; kapiin = to the monkeys; hanumatpramukhaan = in front of Hanuman; samiipasthaan = staying nearby:

Hearing those words of Sugriva, the exceedingly strong Rama addressed as follows to the monkeys in front of Hanuman staying near by:

[Verse Locator](#)

यद् उक्तम् कपि राजेन रावण अवरजम् प्रति ।
वाक्यम् हेतुमद् अत्यर्थम् भवद्भिर् अपि तत् श्रुतम् ॥६-१७-३२

32. yat = which; vaakyam = words; atyartham = which were very; hetumat = reasonable; ukta = uttered; kapiraajena = by Sugriva; raavaNaavarajam prati = about Vibhishana; shrutam = were heard; bhavadbhirapi = by you also."

"The very reasonable words uttered by Sugriva about Vibhishana were heard by you too."

[Verse Locator](#)

सुहृदा हि अर्थ कृच्छेषु युक्तम् बुद्धिमता सता ।
समर्थेन अपि संदेष्टुम् शाश्वतीम् भूतिम् इच्छता ॥६-१७-३३

33. samarthena = by an efficient; buddhimataa = and intelligent person; sadaa = ever; ichchhataa = desirous; shaashvatiim = of everlasting; bhuutim = prosperity; suhR^dam = of his friends; yuktam = it is befitting; upasamdeshhTum = to advise well; arthakR^chchhreshhu = in difficult matters."

"An efficient and intelligent person ever desirous of everlasting well being of his friends should properly advise them well in difficult matters. Hence, tell your opinion one by one"

[Verse Locator](#)

इति एवम् परिपृष्टास् ते स्वम् स्वम् मतम् अतन्द्रिताः ।
स उपचारम् तदा रामम् ऊचुर् हित चिकीर्षवः ॥६-१७-३४

34. tadaa = then; paripR^ishhTaaH = asked; etyevam = thus; te = they; atandritaH = free from lassitude; priyachikiirshhavaH = wishing to do good; sopachaaram = and out of their politeness; uuchuH = spoke; svam matam = their respective opinion; raamam = to Rama (as follows)

Thus asked by Rama, those monkeys free from lassitude, wishing to do good and out of their politeness, spoke their respective opinions to Rama as follows:

[Verse Locator](#)

अज्ञातम् न अस्ति ते किञ्चित् त्रिषु लोकेषु राघव ।
आत्मानम् पूजयन् राम पृच्छसि अस्मान् सुहृत्तया ॥६-१७-३५

35. raaghava = O; Rama! naasti kim cit = Nothing; aj^Naatam = is unknown; te = to you; trishhu = in the three; lokeshhu = worlds; pR^ichchhasi = you are asking; asmaan = us; suhR^ittayayaa = with a friendly heart; aatmaanaam = to us."

"O, Rama! Nothing is unknown to you in the three worlds. You are consulting us with a friendly heart, as an honor to us."

[Verse Locator](#)

त्वम् हि सत्य व्रतः शूरो धार्मिको दृढ विक्रमः ।
परीक्ष्य कारा स्मृतिमान् निसृष्ट आत्मा सुहृत्सु च ॥६-१७-३६

36. tvam = you; satyavrataH = are strictly truthful; shuuraH = a valiant man; dR^iDhavikramah = of firm fortitude; pariikshhyakaarii = take action proper investigation; smR^itimaan = having good memory; nisR^ishhTaataacha = and committed in your heart; suhR^itsu = to your friends."

"You are avowed to truth, a valiant man and a righteous man of firm fortitude. You take action only after proper investigation. You have good memory. You are committed in your heart to

your friends."

[Verse Locator](#)

तस्माद् एक एकशस् तावद् ब्रुवन्तु सचिवास् तव ।
हेतुतो मति सम्पन्नाः समर्थाः च पुनः पुनः ॥६-१७-३७

37. **tasmaat** = hence; **tava sachivaaH** = your counselors; **matismampannaaH** = who are rich in their minds; **tathaa** = and; **samarthaashcha punaH** = are moreover efficient; **bruvantu tavaat** = will tell; **hetutaH** = with reason; **ekaikashaH** = one by one."

"Hence, your counselors, who are rich in their minds and are moreover efficient, one by one, will tell their opinion with reason."

[Verse Locator](#)

इति उक्ते राघवाय अथ मतिमान् अनादो अग्रतः ।
विभीषण परीक्षा अर्थम् उवाच वचनम् हरिः ॥६-१७-३८

38. **ukte** = having spoken ; **iti** = thus; **atha** = then; **aNgadaH** = Angada; **matimaan** = the intelligent; **haviH** = monkey; **vuvaacha** = spoke; **vachanam** = words; **raaghavaaya** = to Rama; **vibhiishhaNa pariikshhartham** = for examining Vibhishana; **agrataH** = at the first instance."

Having spoken thus by the monkeys, Angada the intelligent monkey told Rama to arrange for examination of Vibhishana before hand."

[Verse Locator](#)

शत्रोः सकाशात् सम्प्राप्तः सर्वथा शङ्क्य एव हि ।
विश्वास योग्यः सहसा न कर्तव्यो विभीषणः ॥६-१७-३९

39. **vibhiishhaNaH** = Vibhishana; **sampriitaH** = who came; **sakaashaat** = from the presence of; **shatroH** = an enemy; **sarvathaaH** = by all means; **tarkyaH evahi** = is indeed to be doubted; **nakartavyaH** = He is not to be made; **vishvaasaniiyaH** = a trustworthy person; **sahasaa** = immediately."

"Vibhishana who came from an enemy is indeed to be doubted by all means. He is not to be made as a trust worthy person so soon."

[Verse Locator](#)

चादयित्वा आत्म भावम् हि चरन्ति शठ बुद्धयः ।
प्रहरन्ति च रन्ध्रेषु सो अनर्थः सुमहान् भवेत् ॥६-१७-४०

40. **shaTha buddhayaH** = the deceitful minded; **charantihi** = move around; **chhaadayitvaa** = concealing; **aatma bhaavam** = their peculiar nature; **praharanticha** = attack; **randhreshhu** = at weak places; **saH** = It; **bhavet** = will produce; **sumahaan** = a very great ; **anarthaH** = evil."

"Deceitful persons move around, concealing their peculiar nature and attack at weak places. They will create a very great misfortune."

[Verse Locator](#)

अर्थ अनर्थो विनिश्चित्य व्यवसायम् भजेत ह ।
गुणतः सम्ग्रहम् कुर्याद् दोषतस् तु विसर्जयेत् ॥६-१७-४१

41. **bhajeta** = one must wait upon; **vyavasaayam** = a decision; **vinishchitya** = after ascertaining; **arthaanarthon** = the pros and cons; **samgraham** = acceptance; **kuryaat** = has to

be done; **guNataH** = according to quality; **doshhatastu** = but faults; **visarjayet** = should be given up.

"One must take a decision, after ascertaining the pros and cons of it. One should take up the action, if there is an advantage and reject it, if it is faulty."

[Verse Locator](#)

यदि दोषो महांस् तस्मिंस् त्यज्यताम् अविशन्कितम् ।
गुणान् वा अपि बहून् ज्ञात्वा सम्ग्रहः क्रियताम् नृप ॥६-१७-४२

42. **nR^ipa** = O; **king!** **mahaan doshhaHyadi** = If there are great faults; **tasmin** = in him; **tyajataam** = let him be rejected; **avishaNkitam** = undoubtedly; **j^Naatvaavaapi** = If we recognize; **bahuun** = many; **guNaam** = good qualities; **kriyataam samgrahaH** = let him be accepted.

"O, king! If there are great faults in him, let him be rejected undoubtedly. If we recognize many good qualities in him, let him be accepted."

[Verse Locator](#)

शरभस् त्व् अथ निश्चित्य सार्थम् वचनम् अब्रवीत् ।
क्षिप्रम् अस्मिन् नर व्याघ्र चारः प्रतिविधीयताम् ॥६-१७-४३

43. **atha** = thereafter; **sharabhastu** = Sharabha on his part; **abraviit** = spoke; **saartham** = meaningful; **nishchitya** = and decisive; **vachanam** = words; **"naravyaaghra** = O; **tiger among men!** **CharaH pratividhiyataam** = Let a spy be sent; **kshhipram** = immediately; **asmin** = for him."

Thereafter Sharabha on his part spoke the following meaningful and decisive words: "O, tiger among men! Let a spy be sent to shadow him"

[Verse Locator](#)

प्रणिधाय हि चारेण यथावत् सूक्ष्म बुद्धिना ।
परीक्ष्य च ततः कार्यो यथा न्यायम् परिग्रहः ॥६-१७-४४

44. **praNidhaaya** = by sending out a spy; **pariikshhyacha** = and investigating; **yathaavat** = suitably; **suukshhma buddhinaa** = by a keenly intellectual; **guuDhachaaraNa** = spy; **tataH** = and then; **parigrahaH** = acceptance; **kaaryaH** = to be done; **yathaanyaayam** = as per justice."

"By sending out a spy and causing a suitable investigation by a keenly intellectual spy, he can then be accepted as per justice."

[Verse Locator](#)

जाम्बवांस् त्व् अथ सम्प्रेक्ष्य शास्त्र बुद्ध्या विचक्षणः ।
वाक्यम् विज्ञापयाम् आस गुणवद् दोष वर्जितम् ॥६-१७-४५

45. **atha** = then; **vichakshhaNaH** = the discerning; **jaambavaamstu** = Jambavaan on his part; **samprekshhya** = perceiving; **shaashtra buddhya** = through his leaning derived from scriptures; **vij^N^aapayaamaasa** = advised; **guNavat** = qualitative; **doshhavarjitam** = fault-less; **vaakyam** = words:

Then, the discerning Jambavan on his part, perceiving the matter through his learning derived from scriptures, advised the following fault-less and qualitative words:

[Verse Locator](#)

बद्ध वैराच् च पापाच् च राक्षस इन्द्राद् विभीषणः ।
अदेश काले सम्प्राप्तः सर्वथा शङ्क्यताम् अयम् ॥६-१७-४६

46. vibhiishhaNaH = Vibhishana; sampraaptaH = came; raakshhasendraat = from Ravana the king of demons; baddhavairaachcha = who has contracted hostility with you; paapaat = and who is sinful; adeshakaale = at a very wrong place and time; ayam = He; shNkyataam = is to be suspected; sarvathaa = by all means."

"This Vibhishana came from sinful Ravana who has contracted hostility with you and that too at a wrong place and time. He is to be suspected by all means."

[Verse Locator](#)

ततो मैन्दस् तु सम्प्रेक्ष्य नय अपनय कोविदः ।
वाक्यम् वचन सम्पन्नो बभाषे हेतुमत्तरम् ॥६-१७-४७

47. tataH = then; maindastu = Mainda; nayaapanayakovidah = skilled in discriminating good and bad conduct; samprekshhe = observed carefully; babhaashhe = and spoke; vaachana sampannaH = in his perfect oratory; hetumattaram = highly reasonable; vaakyam = words.

Then Mainda, skilled in discriminating good and bad conduct in others observed the matter carefully and spoke in his perfect oratory in the following highly reasonable words:

[Verse Locator](#)

अनुहो नाम तस्य एष रावणस्य विभीषणः ।
पृच्छ्यताम् मधुरेण अयम् शनैर् नर वर ईश्वर ॥६-१७-४८

48. narapatiishvara = O; king of kings! EshhaH = This; vibhiishhaNaH = Vibhishana; anujo naama = is indeed the younger brother; tasya = of that; raavaNasya = Ravana; ayam pR^ichchhyatam = let him be questioned; shanaiH = slowly; madhureNa = by sweet words."

"O, king of kings! This Vibhishana is indeed the younger brother of that Ravana. Let him be questioned slowly by sweet words"

[Verse Locator](#)

भावम् अस्य तु विज्ञाय ततस् तत्त्वम् करिष्यसि ।
यदि दृष्टो न दुष्टो वा बुद्धि पूर्वम् नरषभ ॥६-१७-४९

49. nararshhabha = O; the best among men! ViG^yaaya = having known; tattavataH = actually; asya = his; bhaavam = mind; dushhToyadi = whether he is dangerous; na dushhTovaa = or not dangerous; tvam = you; kanishhyasi = should act; buddhipuurvam = according to your feelings."

"O, the best among men! Having read actually his mind whether he is dangerous or not, you should act according to your feelings."

[Verse Locator](#)

अथ संस्कार सम्पन्नो हनूमान् सचिव उत्तमः ।
उवाच वचनम् श्लक्षणम् अर्थवन् मधुरम् लघु ॥६-१७-५०

50. atha = then; hanumaan = Hanuman; samskaara sampannah = who was well educated; sachivottamaH = the best among consellers; uvaacha = spoke; shlaklam = smooth; arthavat = meaningful; madhuram = sweet; laghu = and brief; vachanam = words:

Then the well educated Hanuman, the excellent among counselors; spoke the following smooth meaningful, sweet and brief words:

[Verse Locator](#)

न भवन्तम् मति श्रेष्ठम् समर्थम् वदताम् वरम् ।
अतिशाययितुम् शक्तो बृहस्पतिर् अपि ब्रुवन् ॥६-१७-५१

51. bR^ihaspati rapi = even Brihaspati; bR^ivan = while talking; na shaktaH = cannot; atishayaayitum = excel; bhavantam = you; matishreshhTham = who are of an exalted intellect; samartham = powerful; varam = and the foremost; vadataam = of those who are eloquent.

"Even Brihaspati, while talking cannot excel you, who are possessing an exalted intellect. You are powerful and the foremost man among those who are eloquent."

[Verse Locator](#)

न वादान् न अपि सम्घर्षान् न आधिक्यान् न च कामतः ।
वक्ष्यामि वचनम् राजन् यथा अर्थम् राम गौरवात् ॥६-१७-५२

52. raajan = O; king! raama = O; Rama! Na: Neither; vaadaat = for argument; na = nor; samgharshhaadapi = for competition(with other counselors); na = nor; aadhikyaat = for superiority; na = nor; kaamatahcha = out of passion; gouravaat = but on account of importance; vakshhyaami = I am talking; yataartham = the matter in hand.

"O, king! O, Rama! I am talking neither for argument, nor for competition (with other counselors, nor for superiority, nor out of passion for debate but on account of importance of this matter in hand."

[Verse Locator](#)

अर्थ अनर्थ निमित्तम् हि यद् उक्तम् सचिवैस् तव ।
तत्र दोषम् प्रपश्यामि क्रिया न हि उपपद्यते ॥६-१७-५३

53. prapaashyaami = I am perceiving; dosham = a mistake; tatra = in that; yat = which; uktam = was told; sachivaiH = by your counselors; arthaanarthanimitam = regarding advantages and disadvantages (accruing from Vibhishana); na upapaadyatehi = It is not indeed possible; kriyaa = for judicious investigation.

"I am perceiving an error in what was advised by your counselors assigned to look into advantages and disadvantages, accruing from accepting Vibhishana. It is not possible for such a judicious investigation into his character."

[Verse Locator](#)

ऋते नियोगात् सामर्थ्यम् अवबोद्धुम् न शक्यते ।
सहसा विनियोगो हि दोषवान् प्रतिभाति मे ॥६-१७-५४

54. niyogaat R^ite = without entrusting any work; na shakyaate = It is not possible; avabodhum = to understand; saamarthyam = his ability; pratibhaati = It occurs; me = to me; doshavaan = as a mistake; viniyogaH = to entrust any work; sahasaa = so soon (to a stranger).

"Without entrusting any work, it is not possible to understand his ability. But at the same time, it occurs to me as a mistake to entrust any work so soon to a stranger."

[Verse Locator](#)

चार प्रणिहितम् युक्तम् यद् उक्तम् सचिवैस् तव ।
अर्थस्य असम्भवात् तत्र कारणम् न उपपद्यते ॥६-१७-५५

55. yat = whatever; uktam = was told; tava savachivaih = by your counselors; yuktam = as it was befitting; chaara praNihitam = to send spies; tatra = that; kaaraNam = action; nopapadyati = is not possible; asambhavaat = due to impracticality; arthasya = of the thing.

"What ever was told by your counselors that it was befitting to send spies to Vibhishana, that action is not possible due to impracticality of the proposition."

[Verse Locator](#)

अदेश काले सम्प्राप्त इति अयम् यद् विभीषणः ।
विवक्षा च अत्र मे अस्ति इयम् ताम् निबोध यथा मति ॥६-१७-५६

56. itiyat = It has been said; ayam VibhiishaNaH = that Vibhishana; sampraaptaH = came; adoshakaale = into a wrong place and time; tatra = In that matter; asti = there is; me = to me; iya vivakshhaa = a desire to tell; yathaamati = according to my mind; nibodha = Listen; taam = to it.

"It has been said that Vibhishana came into a wrong place and time. In that matter, I have to express my thought. Listen to it."

[Verse Locator](#)

स एष देशः कालः च भवति इह यथा तथा ।
पुरुषात् पुरुषम् प्राप्य तथा दोष गुणाव् अपि ॥६-१७-५७

57. esha = this; deshashcha = place; kaalashcha = and time; iha = here; bhavati = become; yathaa tathaa = according to what is right; tathaa = thus; praapya = by obtaining; (in his mind) purushhaatpurusham = you are superior to Ravana; guNadoshhaavapi = and also found merits in you and demerits in the latter.

"This place and time become rightly obtained in his mind , as he has thought that you are superior to Ravana and also found merits in you and demerits in Ravana."

[Verse Locator](#)

दौरात्म्यम् रावणे दृष्ट्वा विक्रमम् च तथा त्वयि ।
युक्तम् आगमनम् तस्य सदृशम् तस्य बुद्धितः ॥६-१७-५८

58. yuktam hi = it is indeed befitting; aagamanam = to arrive; atra = at this place and time; dR^ishhTvaa = by seeing; vikrmamcha = the prowess; tvayi = in you; tathaa = and; दौरात्म्यम् = wickedness; raavaNe = in Ravana; sadR^isham = It is worthy; tasya = of his ; buddhitaH = judgement.

"It is indeed appropriate for him to arrive at this place and time, by seeing the prowess in you and the wickedness in Ravana. It is worthy of his judgment."

[Verse Locator](#)

अज्ञात रूपैः पुरुषैः स राजन् पृच्छ्यताम् इति ।
यद् उक्तम् अत्र मे प्रेक्षा काचिद् अस्ति समीक्षिता ॥६-१७-५९

59. raajan = O; king! Yat = whatever; uktam = was told; saH pR^ichchhyataam iti = that let him be questioned; purushhaiH = by spies; aG^yaataruupaiH = of unknown identity ;me = my; kaachit = certain; prakshhaa = view; atra = in this matter; samiikshhitaa = after due consideration; asti = is this.

"O, king! Whatever was told by your counselors that let Vibhishana be questioned by spies of unknown identity, my considered view is as follows:

[Verse Locator](#)

पृच्छ्यमानो विशन्केत सहसा बुद्धिमान् वचः ।
तत्र मित्रम् प्रदुष्येत मिथ्य पृष्टम् सुख आगतम् ॥६-१७-६०

60. buddhimaan = a wise man; pR^ichchyemaanaH = being questioned; sahasaa = suddenly; vishaN^kena = would be apprehensive; vachaH = of the talk; tatra = in those circumstances; sukhaagatam = an easily obtained; mitram = friend; pradushhyeta = becomes faithless; mithyaapR^ishhTam = due to deceitful questioning

"A wise man being questioned suddenly would be apprehensive of that questioning. In those circumstances, an easily obtained friend becomes faithless upon facing a deceitful questioning."

[Verse Locator](#)

अशक्यः सहसा राजन् भावो वेत्तुम् परस्य वै ।
अन्तः स्वभावैर् गीतैस् तैर् नैपुण्यम् पश्यता भृशम् ॥६-१७-६१

61. raajan = O; king! BhR^isham naipuNyam vinaa = without a high skill; pashyataam = of perceiving; antareNa = between; bhinnaiH svaraiH = different voices; ashakyam = it is not possible; sahasaa = rapidly; boddhum = to comprehend; parasya = the other's; bhaavaH = intention.

"O, king! Without possessing a high skill of reading his diversified tones, it is not possible rapidly to comprehend his intention."

[Verse Locator](#)

न त्वस्य ब्रुवतो जातु लक्ष्यते दुष्ट भावता ।
प्रसन्नम् वदनम् च अपि तस्मान् मे न अस्ति संशयः ॥६-१७-६२

62. na dushhTa bhaavataa = no bad intention; na dR^ishyate = is seen; jaatu = at all; asya = in his; bruvataH = talk; vadanamchaapi = His face is also; prasannam = bright; tasmaat = hence; naasti = there is no; samshayaH = doubt; me = for me.

"I am not seeing any bad intention at all in his talk. His face is also bright. Hence, I do not doubt him."

[Verse Locator](#)

अशङ्कित मतिः स्वस्थो न शठः परिसर्पति ।
न च अस्य दुष्टा वागस्ति तस्मान् न अस्ति इह संशयः ॥६-१७-६३

63. shaThaH = a deceitful person; na parisarpati = does not approach; ashaNkamatiH = fearlessly; svasthaH = and confidently; asya = his; vaakcha = expression too; naasti = is not; dushhTaa = bad; tasmaat = hence; me = to me; naasti = there is no; samshayaH = doubt.

"A deceitful person does not approach so fearlessly and confidently. His expression too is not bad. Hence, there is no doubt to me on him."

[Verse Locator](#)

आकारः चाद्यमानो अपि न शक्यो विनिगूहितुम् ।
बलाद् हि विवृणोति एव भावम् अन्तर् गतम् नृणाम् ॥६-१७-६४

64. **na shakya** = it is not possible; **viniguuhitam** = to hide; **akaarah** = expression of the face; **chhaadyamano. api** = even if it is concealed; **balata** = by force; **antargatam** = the internal; **bhaavam** = intent; **nR^iNaam** = of the persons; **vivR^iNotyeva** = certainly gets revealed.

"It is not possible to hide expression of the face, even if it is concealed. By force, the internal intent of the persons certainly gets revealed."

[Verse Locator](#)

देश काल उपपन्नम् च कार्यम् कार्यविदाम् वर ।
सफलम् कुरुते क्षिप्रम् प्रयोगेण अभिसम्हितम् ॥६-१७-६५

65. **kaarya vidaam vara** = O; the eminently skillful man in work! **Kaaryam** = an action; **deshakaalopapannamcha** = endowed with proper place and time; **kurute** = transacts; **saphalam** = successfully; **abhisamhitam** = if associated; **prayogeNa** = with practice; **kshhipram** = quickly.

"O, the eminently skillful man in work! An action endowed with proper place and time transacts successfully, if it is performed quickly."

[Verse Locator](#)

उद्योगम् तव सम्प्रेक्ष्य मिथ्या वृत्तम् च रावणम् ।
वालिनः च वधम् श्रुत्वा सुग्रीवम् च अभिषेचितम् ॥६-१७-६६
राज्यम् प्रार्थयमानः च बुद्धि पूर्वम् इह आगतः ।
एतावत् तु पुरस् कृत्य युज्यते त्व अस्य सम्ग्रहः ॥६-१७-६७

66;67. **samprekshhya** = seeing; **tava** = your; **udyogam** = perseverance; **mithyaavRittam** = and improper conduct; **raavaNaam** = of Ravana; **shrutvaa** = and hearing; **vaalinam** = about Vali; **hatam** = having been killed; **sugriivam** = and Sugriva; **abhishechitam** = having been anointed as a king; **aagatam** = came; **iha** = here; **buddhipuurvam** = deliberately; **puraskatya** = considering; **taavattu** = this much alone; **tasya** = his; **samgrahaNaH** = acceptance; **vidyate** = is understandable.

"Seeing your perseverance and the improper conduct of Ravana as well as hearing about Vali having been killed and Sugriva anointed as king, he deliberately came here, with a desire to obtain the kingdom of demons. On consideration of this aspect alone, he is worthy of acceptance by us."

[Verse Locator](#)

यथा शक्ति मया उक्तम् तु राक्षसस्य आर्जवम् प्रति ।
प्रमाणम् तु शेषस्य श्रुत्वा बुद्धिमताम् वर ॥६-१७-६८

68. **buddhimataam vara** = O; Rama; the best among the wise! **Uktam** = It has been told; **mayaa** = by me; **yathaa shakti** = according to my ability; **aarjavam prati** = about the sincerity; **raakshhasasya** = of this demon; **shrutvaa** = after hearing this; **tvam** = you; **pramaaNam hi** = indeed are the judge; **sheshasya** = of the issue.

"O, Rama the best among the wise! It has been told by me this according to my ability about the sincerity of this demon. After hearing my words, you are indeed the final judge of the issue."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तदशः सर्गः

Thus completes 17th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Kishkindha Kanda - Book Of War : Chapter 17

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 18 Verses converted to UTF-8, Nov 09

Introduction

Hearing Hanuman's words, Rama says that he cannot desert Vibhishana who is seeking a refuge in him. Initially Sugreeva disagrees with Rama's opinion. But when Rama explains the different circumstances under which Vibhishana is acceptable, Sugreeva also agrees with that view. Finally Vibhishana joins as an associate in Rama's side.

[Verse Locator](#)

अथ रामः प्रसन्न आत्मा श्रुत्वा वायु सुतस्य ह ।
प्रत्यभाषत दुर्धर्षः श्रुतवान् आत्मनि स्थितम् ॥६-१८-१॥

1. **atha** = thereafter; **raamaH** = Rama; **durdharshhaH** = the inviolable; **shrutavaan** = and the one having sacred knowledge ; **shrutvaa** = after hearing; **vaayusutasya** = Hanuman's words; **pratyabhaashhata** = spoke; **prasannaatmaa** = with a clear understanding; **sthitam** = that which was established; **aatmani** = in his mind.

Thereafter the inviolable Rama who possesses sacred knowledge, after hearing Hanuman's words, spoke with a clear understanding, the following opinion that was firm in his mind:

[Verse Locator](#)

मम अपि तु विवक्षा अस्ति काचित् प्रति विभीषणम् ।
श्रुतम् इच्छामि तत् सर्वम् भवद्भिः श्रेयसि स्थितैः ॥६-१८-२॥

2. **mamaapi** = I also; **asti** = have; **kaachit** = a; **vivakshhaa** = desire to tell; **vibhiishhaNam prati** = about Vibhishana; **ichchhaami** = I want; **tat** = it; **sarvam** = all; **shrotum** = to be heard; **bhavadbhih** = by you; **sthitaih** = who stand firmly; **shreyapi** = in our welfare.

"I also wish to tell my opinion about Vibhishana. I want it to be heard by you, who are firmly established in our welfare."

[Verse Locator](#)

मित्र भावेन सम्प्राप्तम् न त्यजेयम् कथंचन ।
दोषो यदि अपि तस्य स्यात् सताम् एतद् अगर्हितम् ॥६-१८-३॥

3. **kathamchana** = by any means; **naatyajeyam** = I do not leave; **tasya** = him; **sampraaptam** = who comes; **mitrabhaavena** = with a friendly appearance; **syaat yadyapi** = even though he has; **doshhah** = a defect; **etat** = This; **agarhitam** = is irreproachable; **sataam** = by good men.

"By any means, I do not desert anyone who arrives with a friendly appearance, even if he has a defect. His acceptance is irreproachable in the eyes of good men"

[Verse Locator](#)

सुग्रीवस्त्वथ तद्वाक्यमाभाष्य च विमृश्य च ।

ततः शुभतरम् वाक्यमुवाच हरिपुङ्गवः ॥६-१८-४

4. **atha** = then; **SugreevaH** = Sugreeva; **haripuNgavaH** = the chief of monkeys; **aabhaashhyacha** = closely analysed; **vimR^ishyacha** = and examined; **tadvaakyam** = those words of Rama; **tatah** = and thereafter; **uvaachaha** = spoke; **shubhataram** = most auspicious; **vaakyam** = words:

Then, Sugreeva the chief of monkeys closely analyzed and examined the aforesaid words of Rama and thereafter spoke the following most auspicious words:

[Verse Locator](#)

सुदुष्टो वाप्यदुष्टो वा किम्वेष रजनीचरः ।

ईदृशम् व्यसनम् प्राप्तम् भ्रातरम् यः परित्यजेत् ॥६-१८-५

को वाम स भवेत्तस्य यमेष न परित्यजेत् ।

5. **kim** = what matters if; **eshhaH** = this; **rajaniicharaH** = ranger of night; **(demon) sudushhTovaa** = is very dangerous; **yaH** = he who; **parityajet** = can desert; **bhraataram** = his brother; **praaptam** = who get; **iidR^isham** = such; **vyasanam** = a calamity; **tasya** = for such a person; **yam** = who to; **konaama** = whom; **saH** = he; **naparityajet** = would not betray?

"What matters if this ranger of night is very dangerous or other wise, if he can desert his own brother at a time of peril? Whom will he not betray subsequently?"

[Verse Locator](#)

वानराधिपते वाक्यम् श्रुत्वा सर्वानुदीकस्य तु ॥६-१८-६

ईषदुत्समयमानस्तु लक्स्मणम् पुण्यलक्षणम् ।

इति होवाच काकुत्स्थो वाक्यम् सत्यपराक्रमः ॥६-१८-७

6; 7. **shrutvaa** = hearing; **vaakyam** = the words; **vaanaraadhipate** = of Sugreeva; **kakutthsaH** = Rama; **satyaparaakramaH** = who was truly mighty; **udiikshhyatu** = looked round; **sarvam** = all of them; **utsmyamaanaH** = smiled; **iishhat** = a little; **uvaachaha** = and spoke; **vaakyam** = these words; **iti** = thus; **lakshhmaNam** = to Lakshmana; **puNya lakshhaNam** = of virtuous characteristics:

Hearing the words of Sugreeva, Rama who was truly mighty looked round all of them , smiled a little and spoke the following words to Lakshmana, of virtuous characteristics:

[Verse Locator](#)

अनधीत्य च शास्त्राणि वृद्धाननुपसेव्य च ।

न शक्यमीदृशम् वक्तुम् यदुवाच हरीश्वरः ॥६-१८-८

8. **yat** = which words; **hariishvaraH** = Sugreeva; **uvaachaH** = spoke; **na shakyam** = it is not possible; **vaktum** = to speak; **iidR^isham** = such words; **anadhiitya** = without studying; **shaastraaNi** = scriptures; **anupasevyacha** = and without serving; **vR^iddhaan** = elders.

"Without studying scriptures and without serving elders, it is not possible to speak such words as Sugreeva spoke."

[Verse Locator](#)

अस्ति सूक्ष्मतरम् किञ्चिद्वदत्र प्रतिभाति मा ।

प्रत्यक्षम् लौकिकम् चापि वर्तते सर्वराजसु ॥६-१८-९

9. yat = which; vartate = is; pratyakshham = clearly to be seen; sarva raajasu = in all the kings; loukikamchaapi = and occurring in even ordinary life; kimchit = a somewhat; suukshhmataram = highly subtle thing; asti = is there; atra = Here; maa = to me; pratibhaati = it is appearing to the mind.

"It appears to my mind that there is however something peculiar in these circumstances which are clearly to be seen in all lives of kings and even occurring in ordinary life."

[Verse Locator](#)

अमित्रास्तत्कुलीनाश्च प्रातिदेश्याश्च कीर्तिता ।
व्यसनेषु प्रहर्तारस्तस्मादयमिहागतः ॥६-१८-१०

10. kiirtitaaH = it is told; tatkuliinaashcha = that persons of that family; praatideshyaashchcha = and rulers belonging to adjoining territory; amitraaH = are enemies; prahartaarah = and strike; vyasaneshhu = in adversities; tasmaat = for that reason; ayam = he; aagatam = came; iha = here.

"It is told that persons of the same family and rulers belonging to adjoining territories become enemies and strike in times of adversities. For this reason, he came here."

[Verse Locator](#)

अपापास्तत्कुलीवाश्च मानयन्ति स्वकान् हितान् ।
एष प्रायो नरेन्द्राणाम् शङ्कनीयस्तु शोभनः ॥६-१८-११

11. tatkuliinaaH = persons belonging to the same family; apaapaaH = who are not sinful; maanayanti = respect; svakaan = their own; hitaan = well-wishers; praayaH = Generally; narendraaNaam = for kings; eshaH = even the persons; shobhanaH = who are virtuous; shaNkaniyaH = are to be apprehended.

"Even if belonging to the same family, persons who are virtuous do respect their own well wishers in that family. Generally among kings, even a virtuous person is apprehended."

[Verse Locator](#)

यस्तु दोषस्त्वया प्रोक्तो ह्यादानेऽबलस्य च ।
तत्र ते कीर्तयुष्यामि यथाशास्त्रमिदम् शृणु ॥६-१८-१२

12. yathaasaastran = as per scriptures; kiirtayishhyaami = I will tell; te = you; shruNu = hear; idam = this; yaH = which; dashhaH = draw back; proktaH = is told; tvayaa = by you; tatra = in that matter; aadaane = of accepting; aribalasya = from the side of an adversary.

"With regard to the draw back you told me in the matter of accepting a person coming from the side of an adversary, hear from me what the scriptures say."

[Verse Locator](#)

न वयम् तत्कुलीनाश्च राज्यकाम्क्षी च राक्षसः ।
पण्डिता हि भविष्यन्ति तस्माद्ग्राह्यो विभीषणः ॥६-१८-१३

13. vayam = we; na = do not; tatkuliinaaHcha = belong to the same family. raakshhasaH = The demon; raajya kaaNkshhiicha = is desirous of kingdom; (These demons also)bhavishhyanti = may be; paNDitaaH hi = rather learned; tasmaat = for that reason; vibhiishhaNaH = Vibhishana; graahyaH = is admissible.

"We do not belong to the same family. Further, Vibhishana the demon is desirous of acquiring the kingdom. A few of the demons also may be rather learned ones. That is why, Vibhishana is acceptable."

[Verse Locator](#)

अव्यग्राश्च प्रहृष्टाश्च न भविष्यन्ति समाताः ।

प्रणादश्च महानेष ततोऽस्य भयमागतम् ॥६-१८-१४

इति भेदम् गमिष्यन्ति तस्मात्प्रोप्तो विभीषणः ।

14. sangataaH = kinsfolk; na bhavishhyanti = do not live together; avyagraashcha = in a fearless mode; prahR^ishhTaashcha = and in a delightful manner; iti = hence; gamishhyanti = they get; bhedam = a split; ataH = for that reason; bhayam = a fear; aagatam = has come; asya = to him; eshhaH = This; praNaadashcha = loud appeal is also; mahaan = leading; tasmaat = for that reason; vibhiishhaNaH = Vibhishana; graahyaH = is acceptable.

"Kinsfolk do not live together in a fearless mode and in a delightful manner. Hence, they get a split among themselves. For this reason, a fear has come to him. This loud appeal is also major cause. That is why, Vibhishana can be accepted."

[Verse Locator](#)

न सर्वे भ्रातरस्तात भवन्ति भरतोपमाः ॥६-१८-१५

मद्विधा ना पितुः पुत्राः सुहृदो वा भवद्विधाः ।

15. taata = my dear one! sarve = All; bhraataraH = brothers; na bhavanti = are not; bharatopamaaH = like Bharata; putraH = sons; madvidhaaH = like me; pituH = to a father; suhR^ido vaa = or friends; bhavadvidhaaH = like you.

"My dear one! Neither all brothers are like Bharata, nor all sons of a father like me nor all friends are like you."

[Verse Locator](#)

एवमुक्तस्तु रामेण सुग्रीवः सहलक्स्मणः ॥६-१८-१६

उत्थाअयोदम् महाप्राज्ञः प्रणतो वाक्यमब्रवीत् ।

16. evam = thus; uktaH = spoken; raameNa = by Rama; sugriivaH = Sugreeva; saha lakshmaNaH = who was together with Lakshmana; mahaapraG^yaH = the highly wise man; utthaaya = stood up; praNataH = saluting; abraviit = and spoke; idam = these; vaakyam = words:

Hearing Rama's words Sugreeva who was together with the highly wise Lakshmana stood up saluting and spoke these words:

[Verse Locator](#)

रावणेन प्रणिहितम् तमवेहि निशाचरम् ॥६-१८-१७

तस्याहम् निग्रहम् मन्ये क्षमम् क्षमवताम् वर ।

17. kShamavataamvara = O; Rama the excellent among those who are tolerant! avachi = Realise; tam = that; nishaacharam = ranger in night(demon); praNihatam = to have been sent; raavaNena = by Ravana; manye = I think; tasya = of him; kshhamam = befitting; nigraham = to be taken as captive."

"O, Rama the excellent among the tolerant! Realise that Ravana has sent Vibhishana, the demon. I think of him to be worthy of being taken as a captive."

[Verse Locator](#)

राक्षसो जिह्मया बुद्ध्या संदिष्टोऽय मिहागतः ॥६-१८-१८

प्रहर्तुम् त्वयि विश्वस्ते विश्वस्ते मयि वानघ ।

लक्ष्मणे वा महाबाहो स बध्यः सचिवैः सह ॥६-१८-१९

रावणस्य नृशंसस्य भ्राता ह्येष विभीषणः ।

18; 19. anagha = O; faultless one! mahaabaaho = O; mighty armed! ayam raakshhasaH = This demon; samdishhTaH = is been sent; prahartum = to strike; tvayi = you; vishvaste = who are unsuspecting; mayivaa = or me; lakshhmaNeva = or Lakshmana; vishvaste = in trust; aagataH = and came; iha = here; jihmayaa = with crooked; buddhya = mind; saH = he; sachivaiHsaha = with his counselors; badhyaH = are fit to be imprisoned; vibhiishhaNaH = Vibhishana; bhraata hi = is indeed brother; raavaNasya = of Ravana; nR^ishamsasya = the cruel demon.

"O, the mighty armed Rama! The faultless one! This demon is being sent to kill you who are unsuspecting, or to kill Lakshmana or me in trust. He came here with a crooked mind. He with his counselors is fit to be imprisoned. Is not Vibhishana the brother of cruel Ravana?"

[Verse Locator](#)

एवमुक्त्वा रघुश्रेष्ठं सुग्रीवो वाहिनीपतिः ॥ ६-१८-२०

वाक्यज्ञो वाक्यकुशलं ततो मौनमुपागमत् ।

20. uktvaa = speaking; evam = thus; raghushreshhTam = to Rama the best of Raghu dynasty; SugreevaH = Sugreeva; vaakyaG^yaH = who knew the mode of expression; tatah = thereafter; paagamat = obtained; mounam = silence.

Speaking thus to Rama, the best of Raghu dynasty, Sugreeva who knew the mode of expression, thereafter kept silent.

[Verse Locator](#)

स सुग्रीवस्य तद् वाक्यम् रामः श्रुत्वा विमृश्य च ॥६-१८-२१

ततः शुभतरम् वाक्यम् उवाच हरि पुमावम् ।

21. bhrutvaa = hearing; tat vaakyam = those words; sugriivasya = of Sugreeva; raamaH = Rama; vimR^ishyacha = pondered over them and; tataH = thereafter; uvaacha = spoke; subha taram = more auspicious; vaakyam = words; haripuNgavam = to Sugreeva.

Hearing those words of Sugreeva, Rama pondered over the words and thereafter spoke more auspicious words to Sugreeva as follows:

[Verse Locator](#)

सुदुष्टो वा अपि अदुष्टो वा किम् एष रजनी चरः ॥६-१८-२२

सूक्ष्मम् अपि अहितम् कर्तुम् मम अशक्तः कथंचन ।

22. kim = what if; eshaH = this; rajaniicharaH = demon; sudushhTovaa = is very bad? asaktaH = He is incapable; kartum = of doing; kathamchana = scarcely; suukshhmam = a little; ahitamapi = harm ; mama = to me.

"What does it matter whether that demon is very bad or not bad? He is incapable of doing even a little harm to me."

[Verse Locator](#)

पिशाचान् दानवान् यक्षान् पृथिव्याम् चैव राक्षसान् ॥६-१८-२३

अन्गुलि अग्रेण तान् हन्याम् इच्चन् हरि गण ईश्वर ।

23. harigaNeshvara = O; Sugreeva Lord of monkey troops! Ichchhan = If I wish; hanyaam = I will kill; taan = those; pishaachaan = devilish beings; daanavaan =

demons; **yakshhaan** = supernatural beings; **raakshhasanchaiva** = and ogres; **pR^ithivyaam** = living on earth; **aNgulyagreNa** = with the tip of my finger.

"O, Sugreeva, Lord of monkey-troops! If I wish, I can kill those devilish beings, demons, supernatural beings and ogres living on earth with just a tip of my finger"

[Verse Locator](#)

श्रूयते हि कपोतेन शत्रुः शरणम् आगतः ॥६-१८-२४

अर्चितः च यथा न्यायम् स्वैः च मांसैर् निमन्त्रितः ।

24. **shruuyate hi** = it is heard; **kapotena**; by a dove; **shatruH** = an enemy; **aagataH** = came; **sharaNam** = for a refuge; **architashcha** = was received; **yathaanyaayam** = according to rules of hospitality; **nimantritashcha** = and was invited for a feast; **svaiH** = with its own; **maamsaiH** = flesh.

"It is narrated how by a dove, its enemy (a fowler) when it came for a refuge, was received according to rules of hospitality and was invited for a feast with its own flesh."

[Verse Locator](#)

स हि तम् प्रतिजग्राह भार्या हर्तारम् आगतम् ॥६-१८-२५

कपोतो वानर श्रेष्ठ किम् पुनर् मद् विधो जनः ।

25. **saH kaptaH** = that dove; **pratijagraaha hi** = indeed accepted as a guest; **tam** = the fowler; **aagatam** = as he came; **bharyaahantaaram** = although he killed its wife; **kimpunaH** = how much more; **janaH** = a man; **madvidhaH** = like me?

"O, the excellent of monkeys! The aforesaid dove indeed accepted as a guest, the fowler as he came, although he killed its wife .How much more a man like me has to do?"

[Verse Locator](#)

ऋषेः कण्वस्य पुत्रेण कण्डुना परम ऋषिणा ॥६-१८-२६

शृणु गाथाम् पुरा गीताम् धर्मिष्ठाम् सत्य वादिना ।

26. **putreNa** = the son; **puraa** = long ago; **kanvasya R^ishhe** = of a sage called Kanva; **satyavaadinaa** = a great sage; **kaNDuunaa** = and by Kandu by name; **gathaa** = verses; **dharmishhThaa** = inculcating virtue; **giitaa** = were sung; **shruNu** = hear them.

"Hear the verses inculcating virtue so long ago, by Kandu, the son of a sage called Kanva, a great sage and a speaker of truth."

[Verse Locator](#)

बद्ध अन्जलि पुटम् दीनम् याचन्तम् शरण आगतम् ॥६-१८-२७

न हन्याद् आनृशंस्य अर्थम् अपि शत्रुम् परम् पत ।

27. **paramtapa** = O; **king the torminator of enemies!** **Shatrum api** = even an enemy; **baddhaaNjalipuTram** = who formed a cup with his hollowed hands; **diinam**; a miserable person; **yaachantam** = a person who is begging; **sharaNaagatam** = and who is seeking refuge; **na hanyaat** = should not be killed; **anR^ishamsyaartham** = with the aim of not being cruel.

"O, king the terminator of enemies! Even an enemy, who formed a cup with his hollowed hands, a miserable person, a person who is begging and who is seeking a refuge should not be killed with the aim of not being cruel."

[Verse Locator](#)

अर्तो वा यदि वा दृप्तः परेषाम् शरणम् गतः ॥६-१८-२८

अरिः प्राणान् परित्यज्य रक्षितव्यः कृत आत्मना ।

28. ariH = an enemy; gataH = who gets; sharaNam = a refuge; pareshhaam = from others; aartovaa = even if he is oppressed; yadivaa = or; dR^iptaH = arrogant; rakshhitavyaH = is to be protected; parityajya = by abandoning; praaNaan = even lives; kR^Itaatmanaa = by one who has a well-disciplined mind.

"An enemy who comes for protection against others, even if the aforesaid enemy is oppressed or arrogant, is to be protected by one who has a disciplined mind, even by abandoning one's life."

[Verse Locator](#)

स चेद् भयाद् वा मोहाद् वा कामाद् वा अपि न रक्षति ॥६-१८-२९

स्वया शक्त्या यथा तत्त्वम् तत् पापम् लोक गर्हितम् ।

29. saH narakshhaticet = If he does not ; svayaa = by his; shaktyaa = strength; yathaanyaayam = rightly; bhayadvaa = by fear; mohaadvaa = or by ignorance; kamaadvaapi = by or desire; tat = it; paapam = is a sin; lokagarhitam = to be reproached by the world.

"If he does not protect rightly through his strength, by fear or by ignorance or by desire, it is a sin to be reproached by the world."

[Verse Locator](#)

विनष्टः पश्यतस् तस्य रक्षिणः शरण आगतः ॥६-१८-३०

आदाय सुकृतम् तस्य सर्वम् गच्चेद् अरक्षितः ।

30. arakshhitaH = having not been protected; gataH = being in; sharaNam = a refuge; tasya = and if that; rakshhiNaH = protector; pashyataH = while seeing; vinashhTaH = dies; tasya = his; sarvam = whole; suKR^itam = moral merit; aadaaya = having taken along; gachchhet = goes.

"If having not been protected, a refugee dies before the eyes of a man who is able to protect him, the former takes along all his moral merit and goes."

[Verse Locator](#)

एवम् दोषो महान् अत्र प्रपन्नानाम् अरक्षणे ॥६-१८-३१

अस्वर्ग्यम् च अयशस्यम् च बल वीर्यं विनाशनम्

31. mahaan doshhaH = there is a great blemish; evam = thus; atra = in this; arakshhane = who take refuge; asvargyam = it does not bestow heaven; ayashasyamcha = it destroys reputation; balaviirya vinaashanam = it devastates strength and valor."

"In not protecting thus the persons who take refuge, there is a great blemish involved in it. It does not bestow heaven. It destroys reputation. It devastates strength and valor"

[Verse Locator](#)

करिष्यामि यथा अर्थम् तु कण्डोर् वचनम् उत्तमम् ॥६-१८-३२

धर्मिष्ठम् च यशस्यम् च स्वर्ग्यम् स्यात् तु फल उदये ।

32. karishhyaami = I will make; yathartham = real; uttamam = the excellent; vachanam = words; kaNDaH = of Kandu; syaat = It becomes; dharmishhTham = very righteous; yashasyam = gives a reputation; svargyam = leads to heaven; phalodayam = and rewards appear.

"I will follow the excellent words of Kandu. It becomes a very righteous thing, gives reputation, leads to heaven and the rewards appear consequently."

[Verse Locator](#)

सकृद् एव प्रपन्नाय तव अस्मि इति च याचते ॥६-१८-३३
अभयम् सर्व भूतेभ्यो ददामि एतद् व्रतम् मम ।

33. **yaachate** = he who seeks; **prapannaaya** = refuge; **sakR^ideva** = just once; **iti** = saying that; **asmi** = I am; **tava** = yours; **dadaami** = I shall give; **abhayam** = assurance of safety; **sarva bhuutebhyaH** = against all types of beings; **etat** = this; **mama** = is my; **vratam** = pledge.

"He who seeks refuge in me just once, telling me that 'I am yours', I shall give him assurance of safety against all types of beings. This is my solemn pledge"

[Verse Locator](#)

आनय एनम् हरि श्रेष्ठ दत्तम् अस्य अभयम् मया ॥६-१८-३४
विभीषणो वा सुग्रीव यदि वा रावणः स्वयम् ।

34. **sugriiva** = O; Sugreeva; **harishreshhTha** = the chief of monkeys! **vibhiishhaNovaa** = either he is Vibhishana; **yadivaa** = or; **raavaNaH** = Ravana; **svayam** = himself; **abhayam** = an assurance of safety; **dattam** = has been given; **asya** = to him; **mayaa** = by me; **aanaya** = bring; **evam** = him(here).

"O, Sugreeva, the chief of monkeys! Let him either be Vibhishana or even Ravana himself; I have given an assurance of safety to him. Bring him here."

[Verse Locator](#)

रामस्य वचनम् श्रुत्वा सुग्रीवः प्लवग ईश्वरः ॥६-१८-३५
प्रत्यभाषत काकुत्स्थम् सौहार्देन अभिचोदितः ।

35. **shrutvaa** = hearing; **raamasya** = Rama's; **vachanaH** = words; **SugreevaH** = Sugreeva; **plavageshvara** = the Lord of monkeys; **abhipuurita** = overwhelmed; **souhardena** = with cordial friendship; **pratyabhaashhata** = replied; **kaakutthsam** = to Rama(as follows).

Hearing Rama's words, Sugreeva the lord of monkeys, overwhelmed as he was with cordial friendship, replied to Rama as follows:

[Verse Locator](#)

किम् अत्र चित्रम् धर्मज्ञ लोक नाथ शिखा मणे ॥६-१८-३६
यत् त्वम् आर्यम् प्रभाषेथाः सत्त्ववान् सपथे स्थितः ।

36. **dharmajNa** = O; the one who is aware of righteousness; **lokanaathasikhaamaNe** = the crest jewel among the lords of the world; **kim** = what; **chitram** surprise; **atra** = is there; **iti yat** = in thinking that; **tvam** = you; **sattvavaan** = endowed with true essence; **athitaH** = and established; **satpathe** = in right path; **prabhaashhethaah** = speak; **aaryam** = these venerable words?

"O, Rama, who knows righteousness, the crest jewel among lords of the world! What surprise is there in thinking that you, duly endowed with true essence of life and established in a right path, speak these venerable words?"

[Verse Locator](#)

मम च अपि अन्तर् आत्मा अयम् शुद्धिम् वेत्ति विभीषणम् ॥६-१८-३७
अनुमनाच् च भावाच् च सर्वतः सुपरीक्षितः ।

37. **ayam** = this; **mama** = my; **antaraatmaa cha** = inmost spirit; **vetti** = feels; **vibhiishhanam** = Vibhishana; **shuddham** = to be genuine; **supariikshhitaH** = being well examined; **sarvataH** = from all angles; **anumaanaat** = by act of inference; **bhaavaat** = and by appearance.

"My inmost spirit also feels Vibhishana to be a genuine person, he being well examined from all angles, by act of inference and by his appearance."

[Verse Locator](#)

तस्मात् क्षिप्रम् सह अस्माभिस् तुल्यो भवतु राघव ॥६-१८-३८
विभीषणो महाप्राज्ञः सखित्वम् च अभ्युपैतु नः ।

38. **raaghavaa** = O; Rama; **Tasmaat** = Hence; **bhavatu** = let; **vhbhiishhaNah** = Vibhishana; **maahaapraajJNaH** = the highly wise; **tulyaH** = be equal; **asmaabhiH cha** = among us together; **abhyupaitu** = let him get; **sakhitvamcha** = friendship too; **nah** = with us.

"O, Rama! Hence, let the highly wise Vibhishana be equal among us soon together. Let him get our friendship too"

[Verse Locator](#)

ततस् तु सुग्रीव वचो निशम्यत।
हरि ईश्वरेण अभिहितम् नर ईश्वरः ।
विभीषणेन आशु जगाम समामम् ।
पतत्रि राजेन यथा पुरम् दरः ॥६-१८-३९

39. **nishamya** = hearing; **tat sugriiva vachaH** = those words of Sugreeva; **nareshvaraH** = Rama the king of men; **abhihitam** = as acknowledged; **hariishvarena** = by Sugreeva; **jagaama** = held; **samgamam** = meeting; **vibhiiShaNena** = with Vibhishana; **puramdaraH yathaa** = as Indra the lord of celestials; **patattrirajena** = had with Garuda the king of birds.

Hearing those words of Sugreeva, Rama the king of men, as acknowledged by Sugreeva, held meeting with Vibhishana, as Indra the lord of celestials once met Garuda the king of birds.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टादशः सर्गः

Thus, this is the 18th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 18

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 19

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Introduction

Descending from the sky, Vibhishana seeks refuge at the feet of Rama. On Rama's enquiry, he explains about the strength of Ravana. Rama promises to kill Ravana and anoints Vibhishana. Rama sits on the sea -shore, seeking the help of the ocean god to yield a passage for his army to pass through and reach the city of Lanka.

[Verse Locator](#)

राघवेन अभये दत्ते सम्मतो रावण अनुजः ।

विभीषणो महाप्राज्ञो भूमिम् समवलोकयत् ॥ ६-१९-१

1. **abhaye** = (while); assurance of protection; **datte** = having given; **raaghavNa** = by Rama; **mahaapraaG^yaH** = the highly sagacious; **vibhiishhaNaH** = Vibhishana; **raavaNaanuje** = the brother of Ravana; **samnataH** = bent down; **samavalokayat** = and glanced towards; **bhuumim** = the earth.

While the assurance of protection having been given to Rama, the highly sagacious Vibhishana the brother of Ravana bent down and glanced towards the earth.

[Verse Locator](#)

खात् पपात अवनिम् हृष्टो भक्तैर् अनुचरैः सह ।

स तु रामस्य धर्म आत्मा निपपात विभीषणः ॥ ६-१९-२

2. **saH** = that; **dharmaatmaa** = virtuous; **vibhiishhaNaH** = Vibhishana; **papaata** = descended; **hR^ishhTaH** = joyously; **khaat** = from the sky; **avanim** = to the ground; **bhaktaiH anucharaiH saha** = along with his faithful companions; **nipapaata** = and alighted; **raamasya** = near Rama.

The virtuous Vibhishana descended joyously from the sky to the ground along with his faithful companions and alighted in the vicinity of Rama.

[Verse Locator](#)

पादयोः शरण अन्वेषी चतुर्भिः सह राक्षसैः ।

अब्रवीच् च तदा रामम् वाक्यम् तत्र विभीषणः ॥ ६-१९-३

धर्म युक्तम् च युक्तम् च साम्प्रतम् सम्प्रहर्षणम् ।

3. **atha** = thereafter; **vibhiishhaNaH** = Vibhishana; **chaturbhiH raakshhasaiH saha** = along with four demons; **nipapaata** = fell prostrate; **abravichcha** = and spoke; **raamam prati** = to Rama; **vaakyam** = the following words; **yuktamcha** = which were right; **saapratam** = suitable; **sampraharshhaNam** = and joyful.

Thereafter, Vibhishana along with the four demons fell prostrate and spoke to Rama the following words which were equitable suitable and delightful.

अनुजो रावणस्य अहम् तेन च अस्मि अवमानितः ॥ ६-१९-४

भवन्तम् सर्व भूतानाम् शरण्यम् शरणम् गतः ।

4. aham = I; anujaH = an younger brother; raavaNasya = of Ravana; avamaaniteshcha = and was humiliated; tena = by him; sharaNam gataH = I sought refuge; bhavantam = in you; sharaNyam = who are the refuge; sarvabhuutaanaam = for all the beings.

"I am the younger brother of Ravana and was humiliated by him. I sought refuge in you, who are the refuge for all the beings."

[Verse Locator](#)

परित्यक्ता मया लंका मित्राणि च धनानि च ॥ ६-१९-५

भवद् गतम् हि मे राज्यम् च जीवितम् च सुखानि च ।

5. laNkaa = Lanka; parityakta = who was abandoned; mayaa = by me; mitraaNi = the friends; dhanaanicha = and the possessions too; me = my; raajyam = kingdom; bhavadgatamhi = is indeed; at your disposal; jiivitam = my life; sukhaanicha = and happiness too.

"Abandoning Lanka, friends and possessions, I place my kingdom, life and happiness at your disposal."

[Verse Locator](#)

तस्य तद्वचनम् श्रुत्वा रामो वचनमब्रवीत् ॥ ६-१९-६

वचसा सान्त्वयित्वैनम् लोचनाभ्याम् पिबन्निव ।

आख्याहि मम तत्त्वेन राक्षसानाम् बलाबलम् ॥ ६-१९-७

6; 7. shrutvaa = hearing; tatvachanam = those words; tasya = of Vibhishana; raamaH = Rama; saantvayitvaa = in soothing tone; pibanniva = while soothing to refresh; lochanaabhyaam = with his eyes; abraviit = spoke; vachanam = words; aakhyaahi = Tell; mama = me; tattvena = really; balaabalam = the strengths and weaknesses; raakshhasaanaam = of the demons."

Hearing those words of Vibhishana, Rama in a soothing tone and with a refreshing look in his eyes, spoke these words: "Tell me really the strengths and weaknesses of the demons."

[Verse Locator](#)

एवमुक्तम् तदा रक्षो रामेणाक्लिष्टकर्मणा ।

रावणस्य बलम् सर्वमाख्यातुमुपचक्रमे ॥ ६-१९-८

8. evam = thus; uktam = asked; tadaa = then; raameNa = by Rama; aklishhTakarmaNaa = who was unwearied in action; rakshhaH = Vibhishana; upachakrame = started; aakhyaatum = telling; uktam = a word; sarvam = about the entire; balam = strength; raavaNasya = of Ravana.

Thus asked then by Rama who was unwearied in action, Vibhishana started telling about the detailed strength of Ravana.

[Verse Locator](#)

अवध्यः सर्वभूतानाम् गन्धर्वोरगपक्षिणाम् ।

राजपुत्र दशग्रीवो वरदानात्स्वयम्भुवः ॥ ६-१९-९

9. **raajaputra** = O; **prince!** **Varadaanaat** = because of a special boon given; **svayambhuvaH** = by Brahma (the lord of celestials); **dashagriivaH** = Ravana; **avadhyaH** = cannot be killed; **gandharvoragapakshhiNaam** = by Gandharvas; serpents and birds.

"O, prince! Because of a special boon given by Brahma (lord of creation), Ravana can not be killed by all beings, Gandharvas (celestial musicians), serpents, and birds."

[Verse Locator](#)

रावणानन्तरो भ्राता मम ज्येष्ठश्च वीर्यवान् ।
कुम्भकर्णो महातेजाः शक्रप्रतिबलो युधि ॥ ६-१९-१०

10. **kumbhakarNaH** = Kumbhakarna; **bhraataa** = a brother; **raavaNaanantaraH** = born after Ravana; **mama jyeshhThashcha** = and my elder brother; **viiryavaan** = who is valiant; **mahaatejaa** = and highly powerful; **shakrapratibalaH** = has a strength to fight against Indra (the lord of celestials); **Yuddhi** = in battle.

Kumbhakarna, my elder brother born after Ravana, who is valiant and highly powerful, has enough strength to fight against Indra (Lord of celestials) in battle.

[Verse Locator](#)

राम सेनापतिस्तस्य प्रहस्तो यदि ते श्रुतः ।
कैलासे येन सम मणिभद्रः पराजितः ॥ ६-१९-११

11. **raama** = O; Rama; **yena** = by whom; **maNibhadraH** = Manibhadra; **paraajitaH** = was defeated; **samare** = in battle; **kailaase** = on the mountain of Kailasa; **tasyasenaapatiH** = that chief of army; **prahastaH** = Prahasta; **shrutaHyadi** = is it mentioned; **te** = to you?

"O, Rama! You might have heard about Prahasta, his chief of army. He defeated Manibhadra in a battle on the mountain of Kailasa."

[Verse Locator](#)

बद्धगोधाङ्गुलित्रश्च अवध्यकवचो युधि ।
धनुरादाय यस्तिष्ठन्नदृश्यो भवतीन्द्रजित् ॥ ६-१९-१२

12. **baddha jodhaaNgulitrashcha** = when furnished with gloves made of the skin of an Iguana (to prevent injury from the bow string); **avadhyakavachaH** = and when clad in armor that no arrow can pierce; **yaH** = that; **Indrajit** = Indrajit; **aadaaya** = wielding; **dhanuH** = his bow; **bhavati** = becomes; **adhR^ishyaH** = invisible; **tishhThan** = standing; **yudhi** = in battle field.

"When furnished with gloves made of the skin of Iguana (to prevent injury from the bowstring) and when clad in armor that no arrow can pierce, that Indrajit (son of Ravana) standing in battle wielding a bow, becomes invisible."

[Verse Locator](#)

सम्मामे सुमहद्व्यूहे तर्पयित्वा हुताशनम् ।
अन्तर्धानगतः श्रीमानिन्द्रजिद्धन्ति राघव ॥ ६-१९-१३

13. **raaghava** = O; Rama! **Shriimaan** = the glorious; **Indrajit** = Indrajit; **tarpayitvaa** = having propitiated; **hutaashanam** = the God of Fire; **hanti** = strikes; **(the enemy)** **antardhaanegataH** = while remaining invisible; **sangraame** = in the battle field; **sumahadvyyuhe** = with a huge battle array (on both sides)

"O, Rama! The glorious Indrajit, having propitiated the God of Fire, strikes his enemy while remaining invisible in the battle field with a huge battle array (on both sides)"

महोदरमहापास्वौ राक्षसश्चाप्यकम्पनः ।

अवीकपास्तु तप्यैते लोकपालसमा युधि ॥ ६-१९-१४

14. mahodara = Mahodara; mahaapaarshvaa = and Mahaparshva; raakshhasashcha = along with a demon; akampanaH = called Akampana; lokapaalasamaaH = who are equal to the guardians of the world; yudhi = in battle; ete = they are; tasya = his; aniikapaaH = commanders of army.

"Mahodara and Mahaparsva along with a demon called Akampana who are equal to the guardians of the world in battle - they are the commanders of his army."

[Verse Locator](#)

दशकोटिसहस्राणि रक्षसाम् कामरूपिणाम् ।

मांसशोणितभक्ष्याणाम् लङ्कापुरनिवासिनाम् ॥ ६-१९-१५

15. dashakoti sahasraaNi = ten thousand crores; rakshhasaam = of demons; laNkaapuranivaasinaam = who reside in the city of Lanka; kaamaruupiNaam = can assume any form at will ; maamsa shoNita bhakshhyaaNaam = and eat flesh and blood as their staple food.

"In the city of Lanka, are residing ten thousand crore demons, who can assume any form at will and who consume flesh and blood as their staple food"

[Verse Locator](#)

स तैस्तु सहितो राजा लोकपालानयोधयत् ।

सह देवैस्तु ते भग्ना रावणेन दुरात्मना ॥ ६-१९-१६

16. saH = that; raajaa = king Ravana; saha = along with; tataiH = those demons; ayodhayat = made war; lokapaalaan = against the guardians of the earth; devaiHsaha = along with celestials; bhagnaaH = were defeated; raavaNena = by Ravana; duraatmanaa = the wicked one.

"King Ravana along with those demons made war against the guardians of the earth. Those guardians of the earth along with the celestials were defeated by the wicked Ravana."

[Verse Locator](#)

विभीषणस्य तु वचस्तच्छ्रुत्वा रघुसत्तमः ।

अन्वीक्ष्य मनसा सर्वमिदम् वचनमब्रवीत् ॥ ६-१९-१७

17. shrutvaa = hearing; tat = those; vachaH = words; vibhiishhaNasya = of Vibhishana; raghusattamaH = Rama; anviiikshhya = examined; sarvam = all; manasaa = attentively; abraviit = and spoke; idam = those; vachanam = words.

Hearing the aforesaid words of Vibhishana, Rama scrutinized them all attentively and spoke the following words:

[Verse Locator](#)

यानि कर्मापदानानि रावणस्य विभीषण ।

अख्यातानि च तत्त्वेन ह्यवगच्छामि तान्यहम् ॥ ६-१९-१८

18. vibhiishhaNa = O;Vibhishana; aham = I; avagachchhaami hi = indeed know; taani = those; karmaapadaani = feats; raavanasya = of Ravana; yaani = which; aakhyaataami = were told; tattena = really (by you).

"O, Vibhishana! I indeed know those feats standing to the credit of Ravana, which were told by you, as true."

[Verse Locator](#)

अहम् हत्वा दशग्रीवम् सप्रहस्तम् सहात्मजम् ।
राजानम् त्वाम् करिष्यामि सत्यमेतच्छृणोतु मे ॥ ६-१९-१९

19. **hatvaa** = after killing; **dashagriivam** = Ravana; **saprahastam**; along with Prahasta; **sahaatmajam** = and his son(Indrajit); **karishhyaami** = I will make; **tvaa** = you; **raajaanam** = the king; **shruNotu** = here; **etat** = this; **satyam** = truth; **me** = from me.

"After killing Ravana along with Prahasta and his son (Indrajit), I will make you the king. Hear this truth from me."

[Verse Locator](#)

रसातलम् वा प्रविशेत्पातालम् वापि रावणः ।
पितामहसकाशम् वा न मे जीवन्विमोक्ष्यते ॥ ६-१९-२०

20. **raavaNaH** = Ravana; **pravishet** = may well enter ; **rasaatalam** = Rasaatala; **paataalamvaapi** = or even Paataala; **pitaamaha sakaasham vaa** = or seek the presence of Brahma; **na vimokshhyate** = he will not be left; **jiivan** = alive; **me** = by me.

"Ravana may well plunge into Rasaatala (the penultimate subterranean region) or even Paataala (the nethermost subterranean region) or seek the presence of Brahma and he will not be left alive by me."

[Verse Locator](#)

अहत्वा रावणम् सम्य्ये सपुत्रजनबान्धवम् ।
अयोध्याम् न प्रवेक्ष्यामि त्रिभिस्तैर्भ्रतृभिः शपेः ॥ ६-१९-२१

21. **na pravekshhyaami** = I will not enter; **ayodhyaam** = Ayodhya; **ahatvaa** = without killing; **raavaNaam** = Ravana; **saputra jana baandhavam** = together with his sons; companions and relatives; **samkhye** = in battle; **shape** = I swear; **taiH** = on those; **tribhiH** = three; **bhraatR^ibhiH** = brothers.

"I will not enter Ayodhya without killing Ravana together with his sons, companions and relatives in battle. I take oath on my three brothers."

[Verse Locator](#)

श्रुत्वा तु वचनम् तस्य रामस्याक्लिष्टकर्मणः ।
शिरसा वन्द्य धर्मात्मा वक्तुमेव प्रचक्रमे ॥ ६-१९-२२

22. **shrutvaa** = hearing; **vachanam** = the words; **tasya raamasya** = of that Rama; **aklishhTakarmaNaH** = who was unwearied in action; **dharmaatmaa** = Vibhishana; the right minded; **aavandya** = saluted; **shivasaa** = (by bowing) his mind; **prachakrama** = and started; **vaktumeva** = to tell; (the following words):

Hearing the words of that Rama, who was unwearied in action, the right minded Vibhishana saluted him by bowing his head and started telling as follows:

[Verse Locator](#)

राक्षसानाम् वधे साह्यम् लंकायाः च प्रधर्षणे ।
करिष्यामि यथा प्राणम् प्रवेक्ष्यामि च वाहिनीम् ॥ ६-१९-२३

23. **karishhyaami** = I will do; **saahyam** = help; **vadhe** = in killing; **raakshhasaanaam** = the demons; **pradharshhane** = and in the attack; **laNkaayaaH** = against Lanka; **yathaapraaNam** = according to my strength; **pravekshhyaami** = I will also enter; **vaahiniim** = the army.

"I will extend my help in killing the demons and in attacking the city of Lanka. According to my strength, I will also penetrate into the army of the adversary to fight."

[Verse Locator](#)

इति ब्रुवाणम् रामस् तु परिष्वज्य विभीषणम् ।
अब्रवील् लक्ष्मणम् प्रीतः समुद्राज् जलम् आनय ॥ ६-१९-२४

24. **raamastu** = Rama on his part; **priitaH** = duly delighted; **parishhvaNga** = embraced; **vibhiishhaNam** = Vibhishana; **bruuvaaNam** = speaking; **iti** = as aforesaid; **abraviit** = and spoke; **lakshmaNam** = to Lakshmana (as follows); **aanaya** = Bring; **jalam** = water; **samudraat** = from the sea"

Rama on his part, duly delighted, embraced Vibhishana who was speaking as aforesaid and spoke to Lakshmana as follows: "Bring some water from the ocean."

[Verse Locator](#)

तेन च इमम् महाप्राज्ञम् अभिषिन्व विभीषणम् ।
राजानम् रक्षसाम् क्षिप्रम् प्रसन्ने मयि मानद ॥ ६-१९-२५

25. **maanada** = O; Lakshmana; **who gives respect to others!** **Kshhipram** = quickly; **abhishhiNcha** = consecrate; **tena** = with that water; **imam** = this; **vibhiishhaNam** = who is greatly intelligent; **raajaanam** = as a king; **rakshhasaam** = of demons; **mayi** = I am; **prasanne** = pleased.

"O, Lakshmana who bestows honor on others! Quickly consecrate as a king of demons this greatly intelligent Vibhishana with that water, so that I am pleased."

[Verse Locator](#)

एवम् उक्तस् तु सौमित्रिर् अभ्यषिन्वद् विभीषणम् ।
मध्ये वानर मुख्यानाम् राजानम् राम शासनात् ॥ ६-१९-२६

26. **uktvaH** = having been spoken; **evam** = thus ; **soumitriH** = Lakshmana; **abhishhiNchat** = as per the royal instructions; **madhye** = amidst; **vaanara mukhyaanaam** = the leaders of monkeys.

Hearing Rama's words, Lakshmana consecrated Vibhishana as a king, as per the royal instructions, amidst the leaders of monkeys.

[Verse Locator](#)

तम् प्रसादम् तु रामस्य दृष्ट्वा सद्यः प्लवम् गमाः ।
प्रचुकुशुर् महानादान् साधु साध्व् इति च अब्रुवन् ॥ ६-१९-२७

27. **dR^ishhTvaa** = seeing; **tam** = that; **sadyaH** = instant; **prasaadam** = graciousness; **raamasya** = of Rama; **plavaNgamaaH** = the monkeys; **prachukrushuH** = cried; **abruvancha** = proclaiming; **saadhu saadhu** = Excellent; **excellent"** **mahaatmanaam** = about the high soled Rama.

Perceiving that instant graciousness in Rama, the monkeys cried, proclaiming "excellent, excellent" about the high soled Rama.

[Verse Locator](#)

अब्रवीच् च हनूमामः च सुग्रीवः च विभीषणम् ।

कथम् सागरम् अक्षोभ्यम् तराम वरुण आलयम् ॥ ६-१९-२८

सैन्यैः परिवृताः सर्वे वानराणाम् महौजसाम् ।

28. hanuumaanshcha = Hanuman; sugriivevashcha = and Sugriva; abraviit = spoke; vibhiishhaNam = to Vibhishana; katham = how; tarena = can we cross; saagaram = the ocean; akshhobhyam = which is imperturbable; varuNaalayam = the habitation of Varuna; the god of water; sarve = by all of us; parivR^ite = surrounded; sainyaiH = with the army; vaanaraanam = of monkeys; mahoujasaam = possessing a great splendor?

Hanuman and Sugreeva asked Vibhishana as follows: " How can we cross the imperturbable ocean, the habitation of Varuna, the god of water by all of us along with our army of monkeys possessing a great splendor?"

[Verse Locator](#)

उपायैर् अभिगच्छामो यथा नद नदी पतिम् ॥ ६-१९-२९

तराम तरसा सर्वे ससैन्या वरुण आलयम् ।

29. yathaa = In what manner; tarena = shall we ; tarasaa = swiftly; varuNaalayam = the sea; nadanadiipatim = the lord of streams and rivers; abhigachhaama = we will arrive; upaayaiH = at the strategy.

"In what manner shall we along with the army swiftly cross the sea, the lord of streams and rivers, and arrive at that strategy?"

[Verse Locator](#)

एवम् उक्तस् तु धर्मज्ञः प्रत्युवाच विभीषणः ॥ ६-१९-३०

समुद्रम् राघवो राजा शरणम् गन्तुम् अर्हति ।

30. evam = thus; uktaH = spoken; dharmaatmaa = the rightminded ; vibhiishhaNaH = Vibhishana; pratyuvaacha = replied; as follows): raajaa = the prince; raaghavaH = Rama; arhati = is apt; gantum = to obtain; sharaNam = refuge; samudram = from the sea."

Hearing their words, the right minded Vibhishana replied as follows: "It is apt if prince Rama seeks ocean as his refuge"

[Verse Locator](#)

खानितः सगरेण अयम् अप्रमेयो महाउदधिः ॥ ६-१९-३१

कर्तुम् अर्हति रामस्य ज्ञातेः कार्यम् महाउदधिः ।

31. ayam = this; mahodadhiH = great ocean; aprameyaH = the immeasurable; khanitaH = was excavated; sagareNa = by Sagara; (hence; mahodabhiH = this great ocean; arhati = will be inclined; kartum = to do; kaaryam = the act; raamasya = for Rama; j^Naate = his kinsman.

"This immeasurable great ocean was excavated by Sagara*. Hence, this great ocean will be inclined to do the act for Rama, his kinsman".

*Sagara was one of Rama's ancestors. His story is told in Balakanda.

[Verse Locator](#)

एवम् विभीषणेन उक्ते राक्षसेन विपश्चिता ॥ ६-१९-३२

आजगामथ सुग्रीवो यत्र रामः सलक्ष्मणः ।

32. atha = then; uktaH = after being spoken; evam = thus; raakshhasena = by the demon; vibhiishhaNena = Vibhishana; vipashchitaa = the learned; sugriivaH =

Sugriva; **aajagaama** = came; **yatra** = where; **raamaH** = Rama; **salakshhmaNaH** = along with Lakshmana.

Hearing the aforesaid words of the learned demon Vibhishana, Sugreeva came to the place where Rama and Lakshmana were there.

[Verse Locator](#)

ततश्चाख्यातुमारेभे विभीषणवचः शुभम् ॥ ६-१९-३३

सुग्रीवो विपुलग्रीवः सागरस्योपवेशनम् ।

33. **tataH** = thereafter; **sugriivaH** = Sugriva; **vipulagriivaH** = the long necked; **aarebhe** = started; **aakhyaatum** = to tell; **shubham** = the auspicious; **vibhiishhaNavachaH** = words of Vibhishana; **upaveshanam** = advising Rama to approach; **saagarasya** = the ocean (to allow him a passage).

The long necked Sugreeva then started to tell the auspicious words of Vibhishana, advising Rama to approach the ocean (to allow him a passage).

[Verse Locator](#)

प्रकृत्या धर्म शीलस्य राघवस्य अपि अरोचत ॥ ६-१९-३४

स लक्ष्मणम् महातेजाः सुग्रीवम् च हरि ईश्वरम् ।

सत् क्रिया अर्थम् क्रिया दक्षः स्मित पूर्वम् उवाच ह ॥ ६-१९-३५

34;35. **asya raamasyaapi** = to even this Rama; **prakR^ityaa** = who by his nature; **dharmashiilasya** = is of pious attitude; **aroachata** = that advice was agreeable; **mahaatejaaH** = the highly splendorous; **saH** = rama; **abhaashheta** = spoke; **smitapuurvam** = smilingly; **satkriyaartham** = with an intention to honor Vibhishana words; **lakshhmaNam** = to Lakshmana; **sugrivamcha** = and to Sugriva; **kriyaadakshham** = who was skilled in action; **hariishvaram** = and the ruler of monkeys.

That advice found favor with Rama who by nature is of pious attitude. Then that highly illustrious Rama replied to Sugreeva, the ruler of monkeys who was skillful in action and who was accompanied by Lakshmana. Full of respect for Vibhishana's words, he told him as also his brother Lakshmana smilingly as follows:

[Verse Locator](#)

विभीषणस्य मन्त्रो अयम् मम लक्ष्मण रोचते ।

सुग्रीवः पण्डितो नित्यम् भवान् मन्त्र विचक्षणः ॥ ६-१९-३६

उभाभ्याम् सम्प्रधार्य आर्यम् रोचते यत् तद् उच्यताम् ।

36. **lakshhmaNa** = O; Lakshmana; **ayam mantraH** = this thought; **vibhiishhaNasya** = of Vibhishana; **rochate** = is agreeable; **mama** = to me; **sugriivaH** = Sugriva; **paNditaH** = is a learned person; **bhavaam** = you; **nityam** = are ever; **mantra vichakshhaNaH** = wise in your thoughts; **artham** = the matter; **sampradhaarya** = be decided; **ubhaabhyaam** = by both of you; **uchayataam** = and tell; **tat** = that; **yat** = which; **rochate** = is agreeable.

"O, Lakshmana! This idea of Vibhishana is agreeable to me. Sugreeva is a learned person. You are ever wise in your thoughts. Both of you decide on the matter and inform whichever is agreeable to you."

[Verse Locator](#)

एवम् उक्तौ तु तौ वीराव् उभौ सुग्रीव लक्ष्मणौ ॥ ६-१९-३७

समुदाचार सम्युक्तम् इदम् वचनम् ऊचतुः ।

37. tataH = then; uktou = having been spoken; evam = thus; ubhou sugriiva lakshhmanah = both Sugriva and Lakshmana; viirou = the valiant; uuchutuH = spoke; idam = these; vachanam = words; samudaacharasamyuktam = with proper courtesy.

Hearing Rama's words, Sugreeva and Lakshmana both, valiant as they were, spoke with proper courtesy, the following words: .

[Verse Locator](#)

किम् अर्थम् नो नर व्याघ्र न रोचिष्यति राघव ॥ ६-१९-३८
विभीषणेन यत् तु उक्तम् अस्मिन् काले सुख आवहम् ।

38. raaghava = O; Rama; naravyaaghra = the tiger among men! Na kimartham = why not; vibhiishhaNena = Vibhishana's; uktam = words; sukhaavaham = which are soothing; asmin = at this; kale = time; rochishhyati = be agreeable; nou = to us?

"O, Rama the tiger among men! Why not Vibhishana's words, which are soothing at this time of crisis be agreeable also to us?"

[Verse Locator](#)

अबद्ध्वा सागरे सेतुम् घोरे अस्मिन् वरुण आलये ॥ ६-१९-३९
लंका न आसादितुम् शक्या स इन्द्रैर् अपि सुर असुरैः ।

39. abaddhvaa = without constructing; setum = a bridge; asmin = saagare ghore = across the fiery ocean; varuNaalaye = which is an abode of Lord Varuna; suraasurairapi = even the celestials and demons; na shakyaa = can not; aasaaditum = reach; laNkaa = the city of Lanka.

"Without constructing a bridge across this fiery ocean, which is an abode of Lord Varuna, even the celestials and demons along with Indra cannot reach the city of Lanka."

[Verse Locator](#)

विभीषणस्य शूरस्य यथा अर्थम् क्रियताम् वचः ॥ ६-१९-४०
अलम् काल अत्ययम् कृत्वा समुद्रो अयम् नियुज्यताम् ।
यथा कालात्ययम् कृत्वा सागराय नियुज्यताम् ॥ ६-१९-४१

40;41. shuurasya = the valiant; vbhiishhaNaasya = Vibhishana's; vachaH = advice; kriyataam = be followed; yathartham = suitably; alam = It is enough; kR^itvaa = of having done; kaalaatyayam = a waste of time; niyujoyataaya saagaraaya = Let the ocean be commanded; yathaa = how; gachchhaama = to go; sainyena = with the army; puriim = to the city; raavaNapaalitaam = being ruled by Ravana.

"Let the valiant Vibhishana's words be followed suitably. It is enough that we have already wasted our time. Let the ocean be commanded to yield a passage for the army to reach the city being ruled by Ravana."

[Verse Locator](#)

एवम् उक्तः कुश आस्तीर्णे तीरे नद नदी पतेः ।
सम्विवेश तदा रामो वेद्याम् इव हुत अशनः ॥ ६-१९-४२

42. evam = thus; uktaH = having been spoken; raamaH = Rama; tadaa = then; samvivesha = sat; tire = on the shore; nadanadiipate = of the ocean; kushaastiirNe = covered with blades of kusha grass; vedyamiva = as ascending an altar; hutaashanaH = by the god fire.

Having been thus exhorted, Rama then sat on the shore of the ocean covered with blades of Kusha grass, as the God of Fire ascends the altar.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाम्दे एकोनविंशः सर्गः

Thus completes 19th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 19

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 20

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Introduction

As per the advice of Sardula, Ravana sends Shuka to Sugriva as an ambassador. The monkeys harass him, who came to their place as a spy. But because of Rama's gracefulness, Shuka comes out of danger. Sugriva gives a fitting reply to Ravana's message sent through Shuka. When monkeys again try to bind him and harass him, Rama prevents them from killing him.

[Verse Locator](#)

ततो निविष्टाम् ध्वजिनीम् सुग्रीवेणाभिपालिताम् ।
ददर्श राक्षसोऽभ्येत्य शार्दूलो नाम वीर्यवान् ॥ ६-२०-१

1. tataH = thereafter; viiryavaan = an energetic;; raakshhasaH = demon; shaarduulo naama = named Shardula; abhyetya = came; dadarsha = and saw; dhvajiniim = army; abhipaalitam = ruled; sugrivaNa = by Sugriva; nivishhTaam = which was drawn up in battle array.

Thereafter, an energetic demon named Shardula came and saw the army, commanded by Sugriva, which was drawn up in a battle array.

[Verse Locator](#)

चारो राक्षसराजस्य रावणस्य दुरात्मनः ।
ताम् दृष्ट्वा सर्वतोऽव्यग्रम् प्रतिगम्य स राक्षसः ॥ ६-२०-२
आविश्य लङ्काम् वेगेन राजानमिदमब्रवीत् ।

2. saH raakshhasaH = that demon; chaaraH = a spy; raavaNasya = of Ravana; raakshhasaraajasya = the king of demons; duraatmanaH = the evil natured; avyagraH = coolly; dR^ishhTvaa = seeing; tam = that army; sarvataH = from all sides; pratigamya = returned; vegena = speedily; aavishya = entered; laNkaam = Lanka; abraviit = and spoke; idam = these words; raajaanam = to the king.

That demon, the spy of Ravana the evil natured king of ogres, coolly observed that army from all sides, speedily returned to Lanka and spoke to their king as follows:

[Verse Locator](#)

एष वै वानरर्क्षघो लङ्काम् समभिवर्तते ॥ ६-२०-३
अगाधश्चाप्रमेयश्च द्वितीय इव सागरः ।

3. agaadhashcha = boundless; aprameyashcha = and immeasurable; dvitiiyaH saagaraH iva = like a second ocean; eshaH = this; vaanararkshhoughaH = multitude of monkeys and bears; samabhivartate = is approaching ; laNkaam = Lanka.

"Boundless and immeasurable like another ocean, this multitude of monkeys and bears is approaching Lanka."

पुत्रौ दशरथस्येमौ भ्रातरौ रामलक्ष्मणौ ॥ ६-२०-४

उत्तमौ रूपसम्पन्नौ सीतायाः पदमागतौ ।

एतौ सागरमासाद्य सन्निविष्टौ महाद्युती ॥ ६-२०-५

4; 5. imou = these; bhraatarou = brothers; raamalakshhmanou = Rama and Lakshmana; putrou = the sons; dasharathasya = of Dasaratha; uttamou = the excellent men; ruupasampannou = endowed with beauty; mahaadyuti = very much dignified men; aagatou = have come; padam = in the cause; siitaayaaH = of sita; sannivishhTaa = and settled in camp; aasadya = after reaching; saagaram = the sea.

"These brothers Rama and Lakshmana, the sons of Dasaratha, the excellent and the most dignified men endowed with beauty have arrived in the cause of Sita and settled in a camp after reaching the sea shore".

[Verse Locator](#)

बलम् चाकाशमावृत्य सर्वतो दशयोजनम् ।

तत्त्वभूतम् महारज क्षिप्रम् वेदितुमर्हसि ॥ ६-२०-६

6. mahaaraaja = O; monarch! Balamcha = the army; aavR^itya = is employed around; aakaasham = a space; aayatam = measuring; sarvataH = on all sides; dashayojanam = ten yojanas(ten miles); archasi = you are fit; veditum = to ascertain; kshhipram = quickly; tattvabhutam = this truth.

"O, monarch! Their army is employed around a radius of ten yojanas (eighty miles) on all sides. You have to ascertain this truth quickly"

[Verse Locator](#)

तव दूता महाराज क्षिप्रमर्हन्ति वेदितुम् ।

उपप्रदानम् सान्त्वम् वा भेदो वात्र प्रयुज्यताम् ॥ ६-२०-७

7. mahaarajaH = O; monarch! Tava = your; duutaaH = spies; arhanti = are fit; veditum = to know; kshhipram = quickly; atra = under such circumstances; saantvamvaa = either conciliation; upapradaanam = or an act of giving away; bhedovaa = or sowing dissention (in the enemy's ranks); prayujyataam = may be employed.

"O, monarch! Your other spies also ought to ascertain the fact quickly. Under such circumstances, either conciliation or an act of giving away or sowing dissention (in the enemy's ranks) may be employed."

[Verse Locator](#)

शार्दूलस्य वचः श्रुत्वा रावणो राक्षसेश्वरः ।

उवाच सहसा व्यग्रः सम्प्रधार्यार्थमात्मनः ॥ ६-२०-८

शुकम् नाम तदा रक्षो वाक्यमर्थविदाम् वरम् ।

8. shrutvaa = hearing; shaarduulasya = shardula's; vachaH = words; raavaNaH = Ravana; raakshhaseshvaraH = the lord of demons; sahasaa = immediately; vyaaghraH = disturbed; sampradhaarya = determined; aatmaanaH = his; artham = course of action; tadaa = and then; uvaacha = spoke; vaakyam = words; rakshhaH = to a demon; shukam naama = by name Suka; varam = the foremost among; arthavidaam = those who know their duty.

Hearing Shardula's words Ravana the lord of demons was perturbed and immediately determined his cause of action. Then he spoke the following words to a demon by name, Shuka the foremost among those who know their duty.

सुग्रीवम् ब्रूहि गत्वाशु राजानम् वचनान्मनु ॥ ६-२०-९

यथासंदेशमक्लीबम् शल्क्स्णया परया गिरा ।

9. **gatvaa** = going; **aashu** = quickly; **bruuhi** = speak; **akliibam** = fearlessly; **raajaanam** = to the king; **sugriivam** = Sugriva; **mama** = as my; **vachanaat** = words; **yatha sandesham** = according to my command; **parayaa** = in an excellent; **shlakshhNayaa** = and gentle; **giraa** = voice:

"Going quickly, speak fearlessly to king Sugriva on my behalf, according to my command, in an excellent and gentle voice, as follows:"

[Verse Locator](#)

त्वम् वै महारज कुलप्रसूतो ।

महाबलश्चर्क्षरजःसुतश्च ।

न कश्चनार्थस्तव वास्त्यनर्थ ।

स्तथापि मे भ्रातृसमो हरीश ॥ ६-२०-१०

10. **mahaaraaja** = O; great king! **tvam** = you; **kulaprasuutaH vai** = are indeed born in a noble family; **mahaabalashcha** = possessing great strength; **rikshharajaH sutashcha** = are a son of Riksharaja; **naasti** = no; **arthaH** = gain; **kashchana** = whatsoever; **anarthaH** = nor any harm; **tava** = to you(from this battle); **hariisha** = O; lord of monkeys; **tathaapi** = nevertheless; **bhraatrusamah** = you are like a brother; **me** = to me.

O, great king! You are indeed born in a noble family, possessor of a great strength and are a son of Riksharaja. No gain whatsoever or any harm will accrue to you (from this battle) .O, lord of monkeys! Nevertheless, you are like a brother to me."

[Verse Locator](#)

अहम् यद्यहरम् भार्याम् राजपुत्रस्य धीमतः ।

किम् तत्र तव सुग्रीव किश्किन्धाम् प्रति गम्यताम् ॥ ६-२०-११

11. **sugriva** = O; Sugriva; **kim** = what (does it matter); **tava** = to you; **tatra** = there; **aham aharamyadi** = if I have embezzled; **bhaaryaam** = the wife ; **raajaputrasya** = of prince Rama; **dhiimataH** = the wise? **Gamyataam** = return; **kishhkindhaam prati** = to Kishkinda.

"What does it matter to you, if I have embezzled the wife of a wise prince? (Therefore) return to Kishkindha"

[Verse Locator](#)

न हीयम् हरिभिर्लङ्का प्राप्तुम् शक्या कथम् चन ।

देवैरपि सगन्धर्वैः किम् पुनर्नरवानरैः ॥ ६-२०-१२

12. **iyam laNkaa** = this Lanka; **na shakyaahi** = cannot indeed; **praaptum** = be acquired; **haribhiH** = by monkeys; **kathamchana** = in any way. (It cannot be reached) **devairapi** = even by celestials; **sagandharvaiH** = together with Gandharvas; **kim punaH** = what to tell; **nara vaanaraiH** = of reaching by men and monkeys?

"This Lanka cannot be reached by monkeys in any way. It cannot be acquired even by celestials and Gandharvas (celestial musicians), why to talk about men and monkeys?"

[Verse Locator](#)

स तदा राक्षसेन्द्रेण संदिष्टो रजनीचरः ।

शुको विहम्मामो भूत्वा तूर्णमाप्लुत्य चाम्बरम् ॥ ६-२०-१३

13. tadaa = then; shukaH = Shuka; sah = that; rajaniicharaH = demon; samdishhTah = heralded; raakshhasendreNa = by Ravana; bhuutvaa = become; vihaNgamaH = a bird; aaplutyacha = and flew; tuurNam = quickly; ambaram = into the sky.

Then Shuka the demon heralded by Ravana turned himself into the form of a bird and quickly flew into the sky.

[Verse Locator](#)

स गत्वा दूरमध्वानमुपर्युपरि सागरम् ।

संस्थितो ह्यम्बरे वाक्यम् सुग्रीव मदिमब्रवीत् ॥ ६-२०-१४

14. saH = that Shuka; gatvaa = going; adhvaanam = in the sky; duuram = for a distance; uparyupari saagaram = continuously over the ocean; samsthitaH = and stationed; ambare = in the sky(itself); abraviit = spoke; idam = these; vaakyam = words; sugriivam = to Sugriva.

Proceeding in the sky for a distance continuously over the ocean, Shuka then stood up in the sky itself and spoke these words to Sugriva:

[Verse Locator](#)

सर्वमुक्तम् यथादिष्टम् रावणेन दुरात्मना ।

तत्प्रपयन्तम् वचनम् तूर्णमाप्लुत्य वानराः ॥ ६-२०-१५

प्रापद्यन्त तदा क्षिप्रम् लोप्तुम् हन्तुम् च मुष्टिभिः ।

15. yathaa = As was ; aadishhTam = directed; raavaNena = by Ravana; duraatmanaa = the wicked; sarvam = all that; uktam = was told; praapayantam = while receiving ; tat = those; vachanam = words; vaanaraaH = the monkeys; aaplutya = jumped up; praapadyanta = reached him; tadaa = at that moment; kshhipram = quickly; tuurNam = and speedily; loptum = to tear off his wings; hantumcha = and to strike him; mushhTibhiH = by their fists.

Shuka repeated all the words the wicked Ravana had told him to say to Sugriva. As he was still speaking, the monkeys bounded into the air to reach him at that moment quickly to tear off his wings and to smite him by their fists.

[Verse Locator](#)

सर्वैः प्लवणैः प्रसभम् निगृहीतो निशाचरह् ॥ ६-२०-१६

गगनाद्भूतले चाशु प्रतिगृह्यावतारितः ।

16. nigR^ihiitaH = the attacked; nishhaacharaH = demon; prasabham = was forcibly; pratigR^ihya = seized; sarvaiH = by all; plavaNgaiH = monkeys; aashu = and immediately; avataaritaH = brought down; bhuutale = to the ground; gaganaat = from the sky.

The demon thus attacked was forcibly seized by all the monkeys and immediately brought down to the ground from the sky.

[Verse Locator](#)

वानरैः पीड्यमानस्तु शुको वचनमब्रवीत् ॥ ६-२०-१७

न दूतान् घ्नन्ति काकुत्थस वार्यन्ताम् साधु वानराः ।

17. shukaH = Shuka; piiDyamaanaH = being harassed; vaanaraiH = by monkeys; abraviit = spoke; vachanam = these words; kakutthsa = O; Rama! Duutaan =

messengers; **naghnanti** = are not killed; **vaanaraaH** = let the monkeys; **vaaryantaam** = be restrained; **saadhu** = properly.

Shuka being harassed by monkeys spoke the following words: "O, Rama! Messengers are not to be killed. Let your monkeys be restrained properly."

[Verse Locator](#)

यस्तु हित्वा मतम् भर्तुः स्वमतम् सम्प्रभाषते ॥ ६-२०-१८

अनुक्तवादी दूतः सन्न स दूतो वधमर्हति ।

18. **yaH** = who; **hitvaa** = abandon; **matam** = the intent; **bhartuH** = of his lord; **samprabhaashate** = will speak; **svamatam** = about his own intent; **duutaH sau** = through being a messenger; **saH duutaH** = that messenger; **anukta vaadii** = who speaks which was not told; **arhati** = is fit; **vadham** = for killing

"That messenger, who by abandoning the opinion of his king will speak about his own opinion though he being a messenger and he who on the other hand speaks that which was not told to him, that messenger is indeed fit to be killed."

[Verse Locator](#)

शुकस्य वचनम् रामः श्रुत्वा तु परिदेवितम् ॥ ६-२०-१९

उवाच मा वधिस्टेति घ्नतः शाखामृगर्षभान् ।

19. **shrutvaa** = hearing; **shukasya** = Shuka's; **vachanam** = words; **paridevitam** = and his complaint; **raamaH** = Rama; **uvaachaam** = spoke; **iti** = thus; **shakhaa mR^igarshhabhaan** = to the foremost of monkeys; **ghnatah** = who were beating; **maa vadhishhTa** = "do not kill."

Hearing Shuka's complaining words, Rama spoke to the foremost of monkeys, who were beating him as aforesaid, saying "Do not kill him"

[Verse Locator](#)

स च पत्रलघुद्भूत्वा हरिभिर्दर्शितेऽभये ॥ ६-२०-२०

अन्तरिक्षे स्थितो भूत्वा पुनर्वचन मब्रवीत् ।

20. **darshite** = perceiving; **abhaye** = no fear; **haribhiH** = from the monkeys; **saH cha** = he; **bhuutvaa** = became; **patra laghuH** = light winged; **bhuutvaa** = virtually; **sthitaH** = standing; **antarikshhe** = in the sky; **abraviit** = and spoke; **vachanam** = these words; **punaH** = again:

Perceiving no fear from monkeys, Shuka became light winged, virtually standing in the sky and spoke again the following words.

[Verse Locator](#)

सुग्रीव सत्त्वसम्पन्न महाबलपराक्रम ॥ ६-२०-२१

किम् मया खलु नक्तव्यो रावणो लोकरावणः ।

21. **sugriiva** = O; Sugriva; **sattvasampannaH** = rich in courage; **mahaabalaparaakrama** = possessing strength and great valor; **kim** = what; **raavaNaH** = Ravana; **lokaraavaNah** = who causes the world to cry; **vaktvyaH** = is to be told; **mayaa** = by me?

"O, Sugriva, rich in courage and possessing great strength and valor! What am I to tell Ravana, whose nature is to cause world to cry?"

[Verse Locator](#)

स एवमुक्तः प्लवगाधिपस्तदा ।

प्लवङ्गमानामृषभो महाबलः ।

उवाच वाक्यम् रजनीचरस्य ।

चारम् शुकम् शुद्ध मदीनसत्त्वः ॥ ६-२०-२२

22. **evam** = thus; **uktvaa** = being told; **mahaabalaH** = the mighty strong; **saH** = Sugriva; **plavagaadhipaH** = the king of monkeys; **plavaNgamaanaam RishhabhaH** = and the foremost among the monkeys; **tadaa** = then; **adiina sattvaH** = with a merciless mind; **uvaacha** = spoke; **vaakyam** = these words; **shuddham shukam** = to the blame less Shuka; **rajaniicharasya** = Ravana's; **chaaram** = spy:

Hearing the aforesaid words, the mightily strong Sugriva the king of monkeys and the foremost among them, with a merciless mind then spoke to the blame less Shuka, Ravana's spy, as follows:

[Verse Locator](#)

स मेऽसि मित्रम् व तथानुकम्प्यो ।

न चोपकर्तासि न मे प्रियोऽपि ।

अरिश्च रामस्य सहानुबन्ध ।

स्ततोऽसि वालीव वधार्ह वध्यः ॥ ६-२०-२३

23. **vadhaarha** = O; Ravana; **worthy of killing!** **Na asi** = you are not; **me** = my; **mitram** = friend; **tathaa** = and; **na** = you are not; **anukampyaH** = worthy of sympathy; **na asi** = you are not; **upakartaacha** = the person who helps; **na api** = you are not; **priyaH** = beloved; **me** = to me; (you are); **raamasya** = Rama's; **ariH** = enemy; **tataH** = therefore; **asi** = you are; **vadhyaaH** = enemy to be killed; **sahaanubandhaH** = along with your associates; **vaalina** = like Vali.

"O, Ravana, worthy of killing! You are not my companion. You are not worthy of sympathy. You are not the person who helped me in any way. I do not like you, as you are Rama's enemy. Hence, You are worthy to be killed like Vali, along with your associates"

[Verse Locator](#)

निहन्यहम् त्वाम् ससुतम् सबन्धुम् ।

सज्ञातिवर्गम् रजनीचरेश ।

लङ्काम् च सर्वाम् महता बलेन ।

सर्वैः करिष्यामि समेत्य भस्म ॥ ६-२०-२४

24. **rajaniicharesha** = O; the king of demons! **aham** = I; **nihanmi** = am killing; **tvaam** = you; **sasutam** = along with your sons; **sabandhum** = along with your relatives; **sa jN^aati** **vargam** = along with your kinsfolk; **sametya** = together; **mahataa balena** = with my great army; **karishhyaami** = I will make; **sarvaam** = the entire; **laNkaam** = Lanka; **sarvaH** = along with all of you; **bhasma** = to ashes.

"O, the king of demons! I am killing you along with your sons, relatives and other kinsfolk. Arriving with a great army, I will reduce the entire Lanka and all of you to ashes."

[Verse Locator](#)

न मोक्ष्यसे रावण राघवस्य ।

सर्वैः सहेन्द्रैदपि मूढ गुप्तः ।

अन्तर्हतः सूर्यपथम् गतोऽपि ।

तथैव पातालमनुप्रविष्टः ॥ ६-२०-२५

गिरीशपादम्बुजसम्गतो वा ।

हतोऽसि रामेण शानुजस्त्वम् ॥ ६-२०-२६

25; 26. **raavaNa** = O; Ravana; **muuDha** = the stupid! Tvam = you; **na mokshhyase** = will not be left; **sahaanujaH** = along with your younger brother; **raaghavasya** = by Rama; **guptaH api** = even if protected; **sarvaiH** = by all; **sahendraiH** = including Indra; **antarhitaH** = even if disappeared; **gatovaa** = or obtained; **suuryapatham** = the solar path; **tathaiva** = and so also; **anupravishhTaH** = if you entered; **paatalam** = the nethermost subterranean region; **giiriisha paadaammbuja sangatovaa** = or even if approached the lotus feet of Shiva (the lord of Kailasa mountain).

"O, stupid Ravana! You along with your younger brother will not be left unkilld by Rama, even if you are protected by all including Indra (the lord of celestials) or even if you have disappeared (by virtue of conjuring trick) or obtained, the solar orbit or entered the nethermost subterranean region or even if approached the lotus feet of Shiva (the lord of Kailasa mountain)"

[Verse Locator](#)

तस्य ते त्रिषु लोकेषु न पिशाचम् न राक्षसम् ।

त्रातारमनुपश्यामि न गन्धर्वम् न चासुरम् ॥ ६-२०-२७

27. **na anupashyaami** = I do not see; **traataaram** = any protector; **te** = to you; **tasya** = as such; **trishhu lokeshhu** = in the three worlds; **na** = nor do I see; **pishaacham** = a devilish being; **na** = nor; **raakshhasam** = a demon; **na** = nor; **gandharvam** = a Gandhrva (celestial musician); **na** = nor; **asuramcha** = an ogre.

"I do not see any protector to you as such in the three worlds, nor do I see any devilish being or a demon or a Gandharva (celestial musician) or an ogre coming forward to protect you."

[Verse Locator](#)

अवधीस्त्वम् जरावृद्धम् गृध्राजम् जटायुषम् ।

किम् मते रामसाम्निध्ये सकाशे लक्ष्मणस्य च ॥ ६-२०-२८

हता सीता विशालाक्षि याम् त्वम् गृह्य न बुध्यसे ।

28. **tvam** = you; **avadhiiH** = killed; **jaTaayushham** = Jatayu; **gR^idhraraajam** = the king of vultures; **jaraavR^iddham** = and who was senior due to old age; **kimnu** = why; **visaalaakshhii** = the wide eyed; **siitaa** = Sita; **nahR^itaa** = was not taken away; **raama saannidhye** = in the presence of Rama; **sakaashe** = and in the presence; **lakshhmaNa** = of Lakshmana; **tvam** = you; **gR^ihya** = having seized her; **na budhyase** = do not recognize her; **yaam** = what she is.

"You killed Jatayu, the king of vultures and who was senior to you in old age. Why the wide-eyed Sita was not taken away in the presence of Rama and Lakshmana? Having made her captive, you do not recognize her for what she is."

[Verse Locator](#)

महाबलम् महात्मानम् दुराधर्षम् सुरैरपि ॥ ६-२०-२९

न बुध्यसे रघुश्रेष्ठम् यस्ते प्राणान् हरिष्यति ।

29. **na budhyase** = you are unaware; **mahaabalam** = how much strong; **mahaatmaanam** = high soled; **duraadarshham** = and irresistible; **surai rapi** = even to celestials; **Raghu shreshhTam** = is this excellent man of Raghu dynasty; **yaH** = who; **harishhyati** = shall deprive; **te** = you; **praaNaan** = of your lives.

"You are unaware how strong, high soled and irresistible even to celestials, is this Rama the excellent man of Raghu dynasty, who shall deprive you of your life."

ततोऽब्रवीद्वालिसुतोऽप्यङ्गदो हरिसत्तमः ॥ ६-२०-३०

वायम् दूतो महाप्राज्ञ चारकः प्रतिभाति मे ।

30. tataH = thereafter; angadaH = Angada; vaalisutaH = the son of Vali; harisattamaH = and the foremost of the monkeys; abraviit = spoke; (as follows) mahaa prajN^a = O; Sugriva the highly intelligent! ayam = He; na = is not; duutaH = an ambassador; pratibhaati = he appears; me = to me; chaarakaH = as a spy.

Thereafter, Angada the son of Vali and the foremost of the monkeys spoke as follows: "O, Sugriva the highly intelligent! He is not an ambassador. He appears to me as a spy."

[Verse Locator](#)

तुलितम् हि बलम् सर्वमनेन तव तिष्ठता ॥ ६-२०-३१

गृह्यताम् मागमल्लङ्का मेतद्धि मम रोचते ।

31. sarvam = all; balam = our army; tulitam hi = indeed has been evaluated; anena = by him; tishhThataa = standing here; gRi^hyataam = let him be made captive; maa gamaat = let him not return; laNkaam = to Lanka; etat hi = this indeed; rochate = finds favor; mama = with me.

"All our army has been indeed evaluated by him, standing here. Let him be made captive. Let him not return to Lanka. This indeed finds favor with me."

[Verse Locator](#)

ततो राजा समादिष्टाः समुत्पत्य वलीमुखाः ॥ ६-२०-३२

जगृहुश्च बबन्धुश्च विलपन्तमनाथवत् ।

32. tataH = then; samaadishhTaaH = commanded; raajN^aa = by the king Sugriva; valiimukhaaH = the monkeys; samutpatya = jumped up; jagR^ihushcha = seized; babandhushcha = and bound him; anaathavat = who without defence; vilapantam = wailed loudly.

Commanded then by the king Sugriva, the monkeys jumped up, seized and bound him, who without defence, wailed loudly.

[Verse Locator](#)

शुकस्तु वानरैश्च ण्डैस्तत्र तैः सम्प्रपीडितः ॥ ६-२०-३३

व्याचुक्रोश महात्मानम् रामम् दशरथात्मजम् ।

33. samprapiiDitaah = harassed; taiH vaanaraiH = by those monkeys; chaN^DaiH = who were fierce; tatra = there; shukastu = Shuka on his part; vyaachukrosha = cried loudly; raamam = to Rama; mahaatmaanam = the high soled; dasharathaatmajam = son of Dasaratha(as follows):

Harassed by those monkeys there, Shuka on his part cried loudly towards Rama, the high soled son of Dasaratha as follows:

[Verse Locator](#)

लुप्येते मे बलात्पक्षौ भिद्येते मे तथाक्षिणी ॥ ६-२०-३४

याम् च रात्रिम् मरिष्यामि जाये रात्रिम् च यामहम् ।

एतस्मिन्नन्त्रे काले मन्मया चाशुभम् कृतम् ॥ ६-२०-३५

सर्वम् तदुपपद्येथा जह्याम् चेद्यदि जीवितम् ।

34;35. me = my; pakshhou = wings; lupyete = are being pulled out; balata = forcibly; tathaa = and; me akshhiNii = my eyes; bhidyete = are being pierced; jahyaam chedyadi = if I abandon; jiivitam = my life; yat = which; ashhubham = sin; kR^itam = done; mayaa = by me; ekasmin antare kale = between this period; aham = I; jaaye = was born; yaamcha = on which; raatrim = night; yaamcha = and on which; raatrim = night; marishhyaami = I shall die; tat sarvam = all that; upapadyethaaH = would fall to your share.

"My wings are being pulled out forcibly. My eyes are being pierced. If I die, all the sins incurred by me between my birth and my death would fall to your share."

[Verse Locator](#)

नाघातयत्तदा रामः श्रुत्वा तत्परिदेवितम् ॥ ६-२०-३६

वानरानब्रवीद्रामो मुच्यताम् दूत आगतः ।

36. tadaa = then; shrutaa = hearing; tat = that; paridevanam = lamentation; raamaH = Rama; na aghaatayat = did not cause his killing; raamah = Rama; abraviit = told; vaanaraam = Vanaras; muchyataam = let him be forced; aagataH = as he came; duutaH = as an ambassador.

Hearing that lamentation of Shuka, Rama did not allow his killing by the monkeys. Rama ordered monkeys to release him, as he came as an ambassador.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये उद्धकाण्डे विंशः सर्गः

Thus completes 20th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 20

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 21

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Introduction

The careless ocean did not appear in his personal form to Rama, even when it was requested to do so. Rama becomes angry at the ocean and looses fierce arrows, which cause a terror among the creatures inhabiting the sea.

[Verse Locator](#)

ततः सागरवेलायाम् दर्भानास्तीर्य राघवः ।
अञ्जलिम् प्राङ्मुखः कृत्वा प्रतिशिश्ये महोदधे ॥ ६-२१-१
बाहुम् भुजङ्गभोगाभमुपधायारिसूदनः ।

1. tataH = thereafter; raaghavaH = Rama; arisuudanaH = the annihilator of enemies; aastirya = spreading; darbhaan = sacred grass; saagara velaayaam = on the sea shore; kR^itvaa = making; aN^jalim = a respectful salutation (by joining his palms); mahodadhe = to the great ocean; praan^mukhaH = having his face turned eastward; pratishishye = lied down; baahum = with his arm; bhujaN^gabhogaabham = resembling of the body of the snake; upadhaaya = as his pillow.

Thereafter Rama, the annihilator of enemies, spreading sacred grass on the sea shore, making a respectful salutation (by joining his palms) to the great ocean with his face turned eastward, lied down with his arm, resembling the body of a snake, as his pillow.

[Verse Locator](#)

मणिकाञ्चनकेयूरमुक्ताप्रवरभूषणैः ॥ ६-२१-२
भुजैः परमनारीणामभिमृष्टमनेकधा ॥ ६-२१-३

2; 3. His arm formerly; maNikaan^chana keyuura muktaa pravara bhuushhaNaiH = adorned with armlets of gems and gold and the most excellent jewels of pearls; abhimR^ishhTam = touched; anekadhaa = more than once; parama naariiNaam = by excellent women (by Kausalya and other mothers or by royal maids.)

His arm formerly adorned with armlets of gems and gold and the most excellent jewels of pearls, was touched more than once, by excellent women (Kausalya and other mothers or by royal maids).

[Verse Locator](#)

चन्दनागुरुभिश्चैव पुरस्तादभिसेवितम् ॥ ६-२१-४
बालसूर्यप्रकाशैश्च चन्दनैरुपशोभितम् ।

4. purastat = formerly; (his arm) abhisevitam = was tended; chandanaagurubhishchaiva = with sandal wood and also; chandanaiH = as with saffron pastes; upashobhitam = made beautiful; baalasuryaprakaashaiH = resembling the splendor of a rising sun.

Formerly, his arm used to be tended with sandalwood and aloe and with saffron pastes and made beautiful like the splendor of a rising sun.

[Verse Locator](#)

शयने चोत्तमाङ्गेन सीतायाः शोभितम् पुरा ॥ ६-२१-५
तक्षकस्येव सम्भोगम् गङ्गाजलनिषेवितम् ।

5. **puraa** = in the past (the aforesaid arm); **shobhitam** = was graced; **uttamaaN^gena** = by the head; **siitaayaaH** = of Seetha; **shayane** = on the couch; (it resembled); **takshhakasyeva sambhogam** = like the body of Takshaka (A snake); **gaN^gaajalanishhevitam** = supported on the water of the Ganga.

In the past, the aforesaid arm was graced by the head of Seetha on the couch. It resembled the body of Takshaka. (A snake) supported on the water of the Ganga.

[Verse Locator](#)

समो युगसम्काशम् शत्रूणाम् शोकवर्धनम् । ६-२१-६
सुहृ^दाम् नन्दनम् दीर्घम् सागरान्तव्यपाश्रयम् ।

6; 7. (The aforesaid arm); **diirgham** = was long; **yuga samkaasham** = resembling a yoke; **shokavardhanam** = augmented the grief; **shatruuNaam** = of his enemies; **samyuge** = in battle; **nandanam** = was delightful; **suhR^idaam** = with his friends; **saagaraanta vyapaashrayem** = is placed at the shore of the sea.

The aforesaid arm resembled a yoke. It enhanced the grief of his enemies in battle. It was delightful to his friends. It is now placed at the shore of the sea.

[Verse Locator](#)

अस्यता च पुनः सव्यम् ज्याघातविगतत्वचम् ।
दक्षिणो कक्षिणम् बहुम् महापरिघसन्निभम् ॥ ६-२१-७
गोसहस्रप्रदातारम् ह्युपधाय भुजम् महत् ।
अद्य मे मरणम् वाथ तरणम् सागरस्य वा ॥ ६-२१-८
इति रामो धृतिम् कृत्वा महाबाहुर्महोदधिम् ।
अधिशिश्ये च विधिवत्प्रयतोऽत्र स्थितो मुनिः ॥ ६-२१-९

7; 8; 9. (The aforesaid arm); **jyaaghaatavigatatvacham** = whose skin had been hardened by the strokes of the bow string; **savyam** = off the left; **baahum** = arm; **mahaaparigha sannibham** = resembling a great mace; **mahat** = and that mighty; **dakshhiNam** = right; **bhujam** = arm; **gosahasrapradaataaram** = that bestowed thousands of cows in charity; **upaadhaaya** = who used as a pillow; **raamaH** = rama; **dakshhiNaH** = the competent; **mahaabaahuH** = and the mighty armed; **iti** = said thus; **adya** = today; **me** = to me; **taraNam vaa** = either crossing; **saagarasya** = of the ocean ; **maraNam vaa** = or a death(should occur); **kR^Itvaa** = making; **dhritam** = that resolve; **adhishishye** = (he); laid down; **atra** = there; **mahaadadhim** = by the great ocean; **sthitaH** = established; **muniH** = in silence; **prayataH** = and piously disposed; **vidhivat** = according to tradition.

The aforesaid arm whose skin had been hardened by the strokes of the bow string, off the left arm resembling a great mace and that mighty right arm that bestowed thousands of cows in charity was used as a pillow. Rama, the competent man and the mighty armed said: " Either crossing of the ocean or a death should occur to me today". Making that resolve he laid down by the ocean, restraining his speech and with a pious disposition according to tradition.

[Verse Locator](#)

तस्य रामस्य सुप्तस्य कुश आस्तीर्णं मही तले ।

नियमाद् अप्रमत्तस्य निशास् तिस्रो अतिचक्रमुः ॥ ६-२१-१०

10. **niyamaat** = following the scriptural injunction; **tasya** = that; **raamasya** = Rama; **apramattasya** = who was attentive; **suptasya** = while sleeping; **mahiitale** = on the ground; **kushaastiirNe** = spread with Kusha grass; **atichakramuH** = surpassed a time; **tisraH** = of three; **nishaaH** = nights.

Following the scriptural injunction, that Rama who was devoted to his sacred vow, while sleeping on the ground spread with Kusha grass, spent a time of three nights there.

[Verse Locator](#)

स त्रिरात्रोषितस्तत्र नयज्ञो धर्मवत्सलः ।

उपासत तदा रामः सागरम् सरिताम् पतिम् ॥ ६-२१-११

11. **tadaa** = then; **raamaH** = Rama; **nayajN^aH** = who was skilled in policy; **dharmavatsalaH** = and fond of piety; **triraatroshhitaH** = remaining for three nights; **tatra** = there; **upaasata** = waiting upon; **saagaram** = the ocean; **sritaam patim** = the Lord of rivers.

Remaining there for three nights, Rama who was skilled in policy and fond of piety, waited upon the ocean, the lord of rivers.

[Verse Locator](#)

न च दर्शयते मन्दस् तदा रामस्य सागरः ।

प्रयतेन अपि रामेण यथा अर्हम् अभिपूजितः ॥ ६-२१-१२

12. **abhipuujitaH api** = though honored; **raameNa** = by Rama; **prayatena** = the self subdued; **yathaarham** = according to his worth; **manda** = the care less; **saagaraH** = ocean; **nachadarshayate** = did not show; **ruupam** = his personal form; **raamasya** = to Rama.

Though honored according to his worth by the self subdued Rama, the careless ocean did not appear in his personal form to Rama.

[Verse Locator](#)

समुद्रस्य ततः क्रुद्धो रामो रक्त अन्त लोचनः ।

समीपस्थम् उवाच इदम् लक्ष्मणम् शुभ लक्ष्मणम् ॥ ६-२१-१३

13. **tataH** = thereafter; **raamaH** = Rama; **kruddhaH** = becoming angry; **raktaanta lochanaH** = with the outer corners of his eyes turned red; **samudrasya** = with the ocean; **uvaacha** = spoke; **idam** = these words; **lakshhmanasya** = to Lakshmana; **shubhalakshhaNam** = having auspicious marks; **samiipastham** = who was in his vicinity.

Rama becoming angry with the ocean, having the outer corners of his eyes turned red, spoke those words to Lakshmana, having auspicious marks, who was in his vicinity:

[Verse Locator](#)

अवलेपम् समुद्रस्य न दर्शयति यत् स्वयम् ।

प्रशमः च क्षमा चैव आर्जवम् प्रिय वादिता ॥ ६-२१-१४

असामर्थ्यम् फलन्ति एते निर्गुणेषु सताम् गुणाः ।

14. **avalepaH** = O; what arrogance; **samudrasya** = of the ocean; **yaH** = who; **na darshayati** = does not appear; **svayam** = himself; (before me); **prashamshchaiva** = Indeed

calmness; **kshhamaachaiva** = and forbearance; **aarjavam** = straight forwardness; **priyavaadita** = and kind-spoken ness; **ete** = these; **guNaH** = qualities; **sataam** = of gentlemen; **asaamarthyaphalaaH** = give weak results; **nirguNeshhu** = when directed towards those having no virtues.

"O, what arrogance of the ocean, who does not appear himself personally before me! Indeed calmness, forbearance kind spoken ness and straight -forwardness- these qualities of noble men give weak results, when directed towards those having no virtues."

[Verse Locator](#)

आत्म प्रशंसिनम् दुष्टम् धृष्टम् विपरिधावकम् ॥ ६-२१-१५
सर्वत्र उत्सृष्ट दण्डम् च लोकः सत् कुरुते नरम् ।

15. **lokaH** = this world; **satkurate** = honors; **naram** = that man; **aatma prashansinam** = who boasts himself; **dushhTam** = and shameless; **vipradhaavinam** = runs bout ; **sarvatra** = in all directions; (advertising himself); **utsR^ishhTa daN^Dam cha** = like a horse set at liberty.

"This world honors that man, who boasts himself, is corrupt and shameless, runs about in all directions advertising himself and commits every kind of excess"

[Verse Locator](#)

न साम्ना शक्यते कीर्तिर् न साम्ना शक्यते यशः ॥ ६-२१-१६
प्राप्तुम् लक्ष्मण लोके अस्मिन् जयो वा रण मूधनि ।

16. **lakshhmaNa** = O; **Lakshmana! Asmin loke** = in this world; **na shakyate** = it is not possible; **praaptum** = to obtain; **kiirtiH** = fame; **na** = nay; **yashaH** = glory; **na jayovaa** = nay victory ; **raNamuurdhani** = at the end of battle; **saamnaa** = by conciliation.

"O, Lakshmana! In this world, it is not possible to obtain fame, glory or victory at the end of a battle, by conciliation"

[Verse Locator](#)

अद्य मद् बाण निर्भिन्नैर् मकरैर् मकर आलयम् ।
निरुद्ध तोयम् सौमित्रे प्लवद्भिः पश्य सर्वतः ॥ ६-२१-१७

17. **soumitra** = O; **Lakshmana! Pashya** = see; **adya** = now; **makaraalayam** = this ocean; **niruddhatoyam** = having its water suffocated; **makaraiH** = with its crocodiles; **plavadhiH** = floated; **sarvataH** = on all sides; **madbaaNanirbhagnaiH** = and broken asunder by my arrows.

"O, Lakshmana! Behold now this ocean, having its water made suffocated soon with its crocodiles floated on all sides and broken asunder by my arrows".

[Verse Locator](#)

भोगामः च पश्य नागानाम् मया भिन्नानि लक्ष्मण ॥ ६-२१-१८
महाभोगानि मत्स्यानाम् करिणाम् च करान् इह ।

18. **lakshhmaNe** = O; **Lakshmana! Pashya** = see; **iha** = here; **bhogaani** = the coils; **bhoginaam** = of water snakes; **mahaabhogaani** = the huge bodies; **matsyaanaam** = of alligators; **karaam** = and the trunks; **kariNaam** = of sea elephants; **bhinnaami** = being; shattered; **mayaa** = by me.

"See here, O, Lakshmana, the coils of water snakes, the huge bodies of alligators and the trunks of sea elephants being shattered by me."

[Verse Locator](#)

सशन्ख शुक्तिका जालम् समीन मकरम् शरैः ॥ ६-२१-१९

अद्य युद्धेन महता समुद्रम् परिशोषये ।

19. samudram parishoshhayi = I will make the ocean dry up; sashaN^kha shuktikaajaalam = with its multitude of conches ; oyster shells; tathaa = and; sa miinamakaram = with its fishes and crocodiles; adya = now; mahataa yuddhena = by this great battle.

"I will make the ocean with its multitude of conches, oyster shells, fishes and crocodiles, dry up now in this great battle"

[Verse Locator](#)

क्षमया हि समायुक्तम् माम् अयम् मकर आलयः ॥ ६-२१-२०

असमर्थम् विजानाति धिक् क्षमाम् ईदृशे जने ।

20. ayam = this; makaraatayaH = ocean; vijaanaati = considering; maam = me; asamartham = as an incapable man; samaayuktam = endowed as I am; kshhamayaa = with forbearance; dhik = out with; kshhamaam = forbearance; iidR^ishe = to such; jane = an individual.

"This ocean is considering me as an incapable man endowed as I am with forbearance. It is a great mistake to show forbearance to such an individual."

[Verse Locator](#)

स दर्शयति साम्ना मे सागरो रूपमात्मनः ॥ ६-२१-२१

चापम् आनय सौमित्रे शरामः च आशी विष उपमान् ।

समुद्रम् शोषयिष्यामि पद्भ्याम् यान्तु प्लवङ्गमाः ॥ ६-२१-२२

21; 22. saagaraH = the ocean; nadarshayati = is not appearing; aatmaanam = himself; me = to me; saamnaa = on kind words; soumitre = O; Lakshmana1 aanaya = bring; chaapam = the bow; aashiivishhopamaam = and the serpentine; sharaamshcha = arrows; shoshhayishhyaami samudram = I shall dry up this ocean ; plavaN^gamaaH = monkeys; yaantu = can go; padbhyaam = by foot.

"The Ocean is not appearing himself before me on kind words. O, Lakshmana! Bring the bow and the serpentine arrows. I shall dry up this ocean, so that our monkeys can cross it by feet."

[Verse Locator](#)

अद्य अक्षोभ्यम् अपि क्रुद्धः क्षोभयिष्यामि सागरम् ।

वेलासु कृत मर्यादम् सहसा ऊर्मि समाकुलम् ॥ ६-२१-२३

निर्मर्यादम् करिष्यामि सायकैर् वरुण आलयम् ।

महार्णवम् क्षोBहयिष्ये महादानवसम्कुलम् ॥ ६-२१-२४

23; 24. adya = now; kruddhaH = being provoked; kshhobhayishhyaami = I will shake; akshhobhyamapi = even if unshakable; saagaram = this ocean; karishhyaami = I will force; varuNaalayami = the ocean; kRita maryaadam = made with a boundary; velaasu = with banks; sahasrormi samaakulam = and agitated with thousands of waves; nirmaryaadam = bereft of a boundary; saayakaiH = by my arrows; kshhobhayishye = I will agitate; mahaarNavam = the great ocean; mahaa daanava samkulam = through with great demons.

"Being provoked now, I will shake this ocean, even if it is unshakable. I will force the ocean, which is demarcated by banks and agitated with thousands of waves, bereft of a boundary, by my arrows. I will agitate the great ocean, thronged with great demons."

एवम् उक्त्वा धनुष् पाणिः क्रोध विस्फारित ईक्षणः ।
बभूव रामो दुर्धर्षो युग अन्त अग्निर् इव ज्वलन् ॥ ६-२१-२५

25. uktvaa = speaking; evam = thus; raamaH = Rama; krodhavisphaaritekshhaNaH = = with his eyes made larger by anger; dhanuushhpaaNiH = and wielding a bow with his hand; babhuuva = became; durdharshhaH = dreadful; to look at; jvalan yugaantaariva = like a blazing fire at the end of the world.

Speaking as aforesaid, Rama with his eyes made larger by anger and wielding a bow with his hand, became dreadful to look at, as a blazing fire at the end of the world.

Verse Locator

सम्पीड्य च धनुर् घोरम् कम्पयित्वा शरैर् जगत् ।
मुमोच विशिखान् उग्रान् वज्राणि इव शत क्रतुः ॥ ६-२१-२६

26. sampiiDyacha = swaying; ghoram = terrific; dhanuH = bow; jagat kampayitvaa = and making the earth tremble; sharaiH = by his violence; (he) mumocha = released; vishikhaan = the arrows; ugran vajraamiva = like powerful thunderbolt; shatakratuH = of Indra(god of celestials).

Swaying his terrific bow and making the earth tremble by his violence Rama released the arrow resembling a powerful thunderbolt of Indra. (god of celestials).

Verse Locator

ते ज्वलन्तो महावेगास् तेजसा सायक उत्तमाः ।
प्रविशन्ति समुद्रस्य सलिलम् त्रस्त पन्नगम् ॥ ६-२१-२७

27. te = those; saayakottamaaH = excellent arrows; mahaavegaaH = having a great speed; jvalantaH = and ablaze; tejasa = by their splendor; pravishhyanti = entered ; jalam = the waters; samudrasya = of the ocean; vitrasta pannagam = frightening the water-snakes.

Those excellent arrows having a great speed and ablaze by their splendor, penetrated the waters of the ocean, striking the water- snakes with terror.

Verse Locator

ततो वेगः समुद्रस्य सनक्र मकरो महान् ।
स बभूव महाघोरः समारुत रवस् तदा ॥ ६-२१-२८

28. saH = that; mahaan = great; toyavegaH = jerk of water; samina makaraH = along with fishes and alligators; samudrasya = of the ocean; tathaa = and; sa maarutaravaH = together with the resonance of the wind; babhuuva = became; mahaaghoraH = very much dreadful.

The great jerk of water with fishes and alligators of the ocean, together with the resonance of the wind became very much dreadful.

Verse Locator

महाऊर्मि माला विततः शन्ख शुक्ति समाकुलः ।
सधूम परिवृत्त ऊर्मिः सहसा अभून् महाउदधिः ॥ ६-२१-२९

29. sahasaa = immediately; mahodadhiH = that great ocean; aasiit = became; mahormi jaalachalitaH = shaken by a multitude of huge waves; shaN^khajala samaavR^itaH = enveloped by a multitude of couches; parivR^ittormiH = in the rolling waves; sa dhuumaH = along with smoke.

Immediately that great ocean, became shaken by the cluster of huge waves enveloped by a multitude of conches in its rolling waves and a smoke came out.

[Verse Locator](#)

व्यथिताः पन्नगाः च आसन् दीप्त आस्या दीप्त लोचनाः ।
दानवाः च महावीर्याः पाताल तल वासिनः ॥ ६-२१-३०

30. **pannagaaH** = sea snakes; **diiptaasyaaH** = having brilliant faces; **diipta lochanaaH** = and glittering eyes; **mahaaviirya daanavaashcha** = and greatly valiant demons; **paatalatalavaasinaH** = residing in nethermost subterranean region; **aasan** = became; **vyathitaaH** = perturbed.

Sea-snakes having brilliant faces and glittering eyes and the very valiant demons residing in nethermost subterranean region of the sea, were perturbed.

[Verse Locator](#)

ऊर्मयः सिन्धु राजस्य सनक्र मकरास् तदा ।
विन्ध्य मन्दर सम्काशाः समुत्पेतुः सहस्रशः ॥ ६-२१-३१

31. **tathaa** = and; **uurmayaH** = waves; **sahasrashaH** = in thousands (so large); **vindhya mandarasamkaashaaH** = resembling Vindhya and Mandhara mountains; **samutpeduH** = jumped up; **sindhuraajasya** = from the sea ; **sanakra makaraaH** = with its crocodiles and sea monsters.

Thousands of waves, so large resembling Vindhya and Mandhara mountains, jumped up from the sea with its crocodiles and sea monsters.

[Verse Locator](#)

आघूर्णित तरङ्ग ओघः सम्भ्रान्त उरग राक्षसः ।
उद्धर्तित महाग्राहः सम्वृत्तः सलिल आशयः ॥ ६-२१-३२

32. **varuNaalayaH** = the ocean; **aaghuurNita taran^goughaH** = with its multitude of fluctuating waves; **sambhraantoraga raakshhasaH** = with its frightened serpents and demons; **udvartita mahaagraahaH** = with huge crocodiles caused to come out; **sagoshhaH** = became full of noise.

That ocean with its multitude of fluctuating waves, with its frightened serpents and demons, with huge crocodiles coming out, became full of noise.

[Verse Locator](#)

ततस्तु तम् राघव मुग्रवेगम् ।
प्रकर्षमाणम् ध्रुवप्रमेयम् ।
सौमित्रिरुत्पत्य विनिःश्वसन्तम् ।
मामेति चोक्त्वा धनुराललम्बे ॥ ६-२१-३३

33. **tataH** = then; **soumitriH** = Lakshmana; **utpatya** = rushed; **raaghavam** = towards Rama; **(who) ;ugravegam** = in a terrific velocity; **prakarshhamaaNam** = was stretching ; **aprameyam** = his incomparable; **dhanuH** = bow; **viniH shvasantam** = with a penetrating sigh; **uktvaa** = crying; **maa maa iti** = no farther; no farther; **aalalambe** = and took hold of; **dhanuH** = the bow.

Then Lakshmana rushed towards Rama who in a terrific velocity was stretching his incomparable bow, with a penetrating sigh, crying: "No further, no farther" and took hold of the bow.

एतद्विनापि ह्युदधेस्तवार्य ।
 सम्पत्स्यते वीरतमस्य कार्यम् ।
 भवद्विधाः क्रोधवशम् न यान्ति ।
 दीर्घम् भवान्पश्यतु साधुवृत्तम् ॥ ६-२१-३४

34. **etat vinaapi** = even without this destruction; **udadheH** = of the ocean; **kaaryam** = the purpose; **adya** = now; **tava** = of you; **viirataamasya** = the greatest hero; **sampatsyate** = will be fulfilled; **bhavadvidhaaH** = men like you; **na yaanti** = do not get; **krodhavasham** = the power of anger; **bhavaan** = some durable; **saadhu vR^ittam** = and noble way; **aarya** = O; honorable man!

"O, honorable man! Even without the destruction of the ocean, the purpose of you the greatest hero will be fulfilled. Men like you do not fall into the sway of anger. You see some durable and noble alternative"

Verse Locator

अन्तर्हितैश्चापि तथान्तरिक्षे ।
 ब्रह्मर्षिभिश्चैव सुरर्षिभिश्च ।
 शब्दः कृतः कष्टमिति ब्रुवद्भि ।
 मां मेति चोक्त्वा महता स्वरेण ॥ ६-२१-३५

35. **brahmarshhibhishchaiva** = by brahamana sages; **surarshhibhishcha** = and by celestial sages; **antarhitaiH** = abiding in the interior; **antarikshhe** = of the sky; **uktvaa** = was cried; **mahataa** = in a loud; **svareNa** = voice; **shabdaH** = and noise; **kR^itaH** = made; **maa maa iti** = saying No farther; no farther; **kashhTamiti** = ah;oh;alas!

Brahmana-sages and celestial sages, stationed in the interior of the sky cried in a loud voices, saying "No farther, no farther" and making a noise "Ah,Oh,Alas!"

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकविंशः सर्गः

Thus completes 21th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Kishkindha Kanda - Book Of War : Chapter 21

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35				



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 22

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Introduction

When Rama is about to release a missile presided over by Brahma from his bow, the sea-god appears in person before him with joined palms and advises him to get a bridge constructed by Nala across the ocean. The ocean god disappears after giving this advice to Rama. Nala accordingly constructs a bridge across the sea with the help of other monkeys.

[Verse Locator](#)

अथोवाच रघुश्रेष्ठः सागरम् दारुणम् वचः ।

अद्य त्वाम् शोषयिष्यामि सपातालम् महार्णव ॥ २-२२-१

1. **atha** = then; **raghushreshhThaH** = Rama; **uvaacha** = spoke; **daaruNam** = (these) harsh; **vachanam** = words; **saagaram** = to the ocean; **mahaarNava** = "O; Ocean! **shoshhayishhyaami** = I will make you dry up; **adya** = now; **sapaataalam** = along with your nethermost subterranean region."

Then, Rama spoke these harsh words to the ocean: "O, ocean! I will make you dry up now along with your nethermost subterranean region."

[Verse Locator](#)

शरनिर्दग्धतोयस्य परिशुष्कस्य सागर ।

मया निहतसत्त्वस्य पांसुरुत्पद्यते महान् ॥ २-२२-२

2. **saagara** = O; **ocean!** **Mahaan** = a vast; **paamsuH** = sand; **utpadyate** = will appear; **shara nirdagdha toyasya** = (when) your water gets consumed by my arrows; **parishushhkasya** = you get dried up; **nihata sattvastya** = and the creations inhabiting you get destroyed; **mayaa** = by me.

"O, Ocean! A vast stretch of sand will appear, when your water gets consumed by my arrows; when you get dried up and the creatures inhabiting you get destroyed by me."

[Verse Locator](#)

मत्कार्मुकनिसृष्टेन शरवर्षेण सागर ।

परम् तीरम् गमिष्यन्ति पद्भिरेव प्लवङ्गमाः ॥ २-२२-३

3. **saagara** = O; **ocean!** **SharavarshheNa** = by a gush of arrows; **matkaarmuka nisR^ishhTena** = released by my bow; **plavaN^gamaaH** = our monkeys; **gamishhyanti** = can proceed; **param tiiram** = to the other shore; **padbhireva** = with even their feet.

"By a gush of arrows released by my bow, our monkeys can proceed to the other shore even by foot; O, ocean!"

[Verse Locator](#)

विचिन्वन्नाभिजानासि पौरुषम् वापि विक्रमम् ।

दान्वालयं स्मृतापम् मत्तो नाम गमिष्यसि ॥ २-२२-४

4. daanavaalaya = O; Sea the abode of demons! na abhijaanaasi = you are not able to recognize; pourushham = my valor ; na vikramapi = nor prowess; vichinvan = by your discernment; gamishhyapi naama = you will indeed get ; santaapam = repentance; mattaH = at my hands.

"O, Sea the abode of demons! You are not able to recognize my valor or prowess through your intelligence .You will indeed get repentance at my hands."

[Verse Locator](#)

ब्राह्मेणास्त्रेण सम्योज्य ब्रह्मदण्डनिभम् शरम् ।

सम्योज्य धनुषि श्रेष्ठे विचकर्ष महाबलः ॥ २-२२-५

5. mahaabalaH = the exceedingly powerful Rama; samyojya = fixing; sharam = an arrow; brahmadaNda nibham = resembling the Rod of Brahma(creator); samyojya = and charged; brahmeNaastreNa = with a missile presided over by Brahma; shreshhThe dhanushhi = to his excellent bow; vichakarshha = stretched it.

"Fixing an arrow resembling the Rod of Brahma (the creator) charged with a missile (presided over by Brahma) to his excellent bow, the exceedingly powerful Rama stretched it towards the sea."

[Verse Locator](#)

तस्मिन्विकृष्टे सहसा राघवेण शरासने ।

रोदसी सम्पफालेव पर्वताश्च चकम्पिरे ॥ २-२२-६

6. tasmin = (while)that; sharaasane = bow; vikR^ishhTe = was being stretched; raaghavaNa = by Rama; rodasii = both the heaven and earth; sahasaa = suddenly; sampaphaaleva = seemed to be split asunder; parvataashcha = Mountains also; chakampire = were shaken.

While Rama was stretching that bow, both the heaven and earth suddenly seemed to be split asunder. Mountains also were shaken.

[Verse Locator](#)

तमश्च लोकमावरे दिशश्च न चकाशिरे ।

प्रतिचुक्षुभिरे चाशु सरांसि सरितस्तदा ॥ २-२२-७

7. tadaa = then; tamashcha = darkness; aavavre = enveloped; lokam = the world; dishashcha = the quarters; na chakaashire = did not shine; saraamsi = lakes; saritaH = and rivers; aashu = soon; pratichukshhbhire = were agitated.

Darkness enveloped the world. All the quarters were obscured. Lakes and rivers were soon agitated.

[Verse Locator](#)

तिर्यक् च सह नक्षत्रैः समतौ चन्द्रभास्करो ।

भास्करांशुभिरादीप्तम् तमसा च समावृतम् ॥ २-२२-८

प्रचकाशे तदाकाशमुल्काशतविदीपितम् ।

अन्तरिक्षाच्च निर्घाता निर्जग्मतुलस्वनाः ॥ २-२२-९

8; 9. **chandra bhaaskarou** = moon; sun; **nakshhatraaischa** = along with stars; **sangatou** = moved; **tiryak** = obliquely; (and though); **aakaasham** = the sky; **aadiiptam** = was lit; **bhaaskaraamshubhiH** = by the sun's rays; **samaavR^itam** = it was enveloped; **tamasaacha** = by darkness; **prachakaashe** = and shined; **ulkaashata vidiipitam** = with a blaze of hundreds of meteors; (**while**) **nirghaataaH** = thunders; **nirjagmuH** = reverberated; **atulasvanaaH** = with an unparallel sound; **antarikshhaat** = in sky.

The moon sun and the stars moved obliquely and though the sun's rays lighted the sky, it was enveloped by darkness and shined with a blaze of hundreds of meteors while thunders reverberated with an unparalleled sound in the sky.

[Verse Locator](#)

वपुःप्रकर्षेण ववुर्दिव्यमारुतपङ्क्त्यः ।

बभञ्ज च तदा वृक्षान् जलदानुद्धहन् मुहुः ॥ २-२२-१०

10. **divyamaaruta paN^ktayaH** = series of celestial winds; **vavuH** = blew; **vapuH prakarshheNa** = in their colossal forms; **udvahan** = drawing out; **jaladaan** = clouds; **muhuH** = again and again; **tadaa** = then; **babhaN^jacha** = tore up; **vR^ikshhaan** = the trees.

Series of celestial winds blew in their colossal form and the winds, then sweeping away the clouds, tore up the trees again and again.

[Verse Locator](#)

आरुजंश्चैव शैलाग्रान् शिखराणि बभञ्ज च ।

दिवि च स्म महावेगाः सम्हताः समहास्वनाः ॥ २-२२-११

मुमुचुर्वैद्युतानग्नींस्ते महाशनयस्तदा ।

11. (**the wind**) **aarujaan cha** = shattering; **shailaagraan** = the mountain peaks; **babhaN^jacha** = broke off; **shikharaaNi** = the points of the rocks; **mahaavegaaH** = winds of great velocity; **samhataaH** = struck together; **divi** = in the sky; **mumuchuH** = emitted; **agniin** = flashes of radiance; **vaidyutaan** = proceeding from lightning; **samahaa svanaaH** = with a great sound; **tadaa** = and then; **te** = they (became); **mahaashanayaH** = great thunders.

The wind, shattering the mountain peaks, broke off the points of the rocks. Winds of great velocity struck together in the sky and emitted flashes of radiance proceeding from lightning with a great sound and then there were great thunders.

[Verse Locator](#)

यानि भूतानि दृश्यानि चुक्रुशुश्चाशनेः समम् ॥ २-२२-१२

अदृश्यानि च भूतानि मुमुचुर्भैरवस्वनम् ।

शिश्यरे चाभिभूतानि सम्प्रस्ताम्यद्विजन्ति च ॥ २-२२-१३

सम्प्रविव्यथिरे चापि न च पस्पन्दिरे भयात् ।

12; 13. **bhuutaani** = the living beings; **yaani** = which were; **dR^ishhyaani** = visible; **chukushruH** = cried out; **ashaneH samam** = along with the thunders; **adR^ishhyaani** = the visible; **bhuutaanicha** = beings too; **mumuchuH** = gave off; **bhairava svanam** = terrific noise; (**the beings**) **abhibhuutaani** = were overpowered; **sampravivyathirechaapi** = and also very much anguished; **na cha paspandiri** = they did not move; **bhayaat** = due to fear.

The visible creatures cried out along with the thunders. The invisible beings too gave off a terrific noise. The creatures were overpowered, frightened, agitated, lied down and also very much anguished. They did not move due to fear.

[Verse Locator](#)

सहभूतैः सतोयोर्मिः सनागः सहराक्षसः ॥ २-२२-१४

सहसाभूततो वेगाद्धीमवेगो महोदधिः ।

योजनम् व्यतिचक्राम वेलामन्यत्र सम्प्लवात् ॥ २-२२-१५

14; 15. **tataH** = thereafter; **mahodadhiH** = the great ocean; **satoyormiH** = with its waves and water; **sahabhuuteH** = along with creatures; **sanaagah** = including snakes; **saha raakshhasaH** = and demons; **abhuut** = became; **sahasaa** = soon; **bhiimavegaH** = possessed with terrific velocity; **vegaat** = due to speed; **samplavaat** = and swelling of waters; **vyatichakraama** = it crossed beyond; **anyatra** = the other; **velaam** = shore; **yojanam** = for a Yojana (eight miles)

The great ocean with its waves and water, along with its living creatures including snakes and demons soon became possessed of a terrific velocity. Due to that speed and swelling of waters, the ocean crossed beyond the other shore to the extent of a Yojana (eight miles).

[Verse Locator](#)

तम् तथा समतिक्रान्तम् नातिचक्राम राघवः ।

समुद्धतममित्रघ्नो रामो नदनदीपतिम् ॥ २-२२-१६

16. **raamaH** = Rama; **raaghavaH** = born in Raghu dynasty; **amitraghnaH** = and the annihilator of enemies; **naatichakraama** = did not retreat; **(before) tam** = that; **nadanadiipatim** = ocean; **samuddhatam** = and crossed its limits.

Rama born in Raghu dynasty and the annihilator of enemies, did not retreat before that ocean, which swelled and crossed its limits.

[Verse Locator](#)

ततो मध्यात् समुद्रस्य सागरः स्वयम् उत्थितः ।

उदयन् हि महाशैलान् मेरोर् इव दिवा करः ॥ २-२२-१७

17. **tataH** = then; **saagaraH** = Sagara the god of ocean; **svayam** = himself; **utthitah** = raised; **madhyaat** = from the middle; **samudrasya** = of the ocean; **divaakaraH iva** = as the sun; (raising) **mahaa shailaan meroH** = from the huge mountain of Meru; **udayam** = at dawn.

Then, Sagara (the ocean god) himself rose from the middle of the ocean as the sun rises at dawn from the huge mountain of Meru.

[Verse Locator](#)

पन्नगैः सह दीप्त आस्यैः समुद्रः प्रत्यदृश्यत ।

स्निग्ध वैदूर्यं सम्काशो जाम्बू नद विभूषितः ॥ २-२२-१८

18. **samudraH** = the ocean; **pannagaiH saha** = along with snakes; **diiptaasyaiH** = of flaming jaws; **pratyadR^ishyata** = appeared; **snigdha vaiduuryasamkaashaH** = with a hue of glossy emerald; **jaambuunada vibhuushhaNaH** = adorned with gold.

That ocean along with snakes of flaming jaws appeared with a hue of glossy emerald adorned with gold.

[Verse Locator](#)

रत्न माल्य अम्बर धरः पद्म पत्र निभ ईक्षणः ।

सर्वपुष्पमयीम् दिव्याम् शिरसा धारयन् स्रजम् ॥ २-२२-१९

जातरूपमयैश्चैव तपनीयविभूषितो भूषणोत्तमैः ।

आत्मजानाम् च रत्नानाम् भूषितो भूषणोत्तमैः ॥ २-२२-२०

धातुभिर्मण्डितः शैलो विविधैर्मवानिव ।
एकावलीमध्यगतम् तरलम् पाण्डरप्रभम् ॥ २-२२-२१
विपुलेनोरसा बिभ्रत्कौस्तुभस्य सहोदरम् ।
आघूर्णिततरङ्गैघःकालिकानिलसम्कुलः ॥ २-२२-२२
गङ्गासिन्धुप्रधानाभिरापगाभिः समावृतः ।
देवतानाम् सरूपाभिर्नारूपाभिरीश्वरः ॥ २-२२-२३
सागरः समतिक्रम्य पूर्वम् आमन्त्र्य वीर्यवान् ।
अब्रवीत् प्रान्जलिर् वाक्यम् राघवम् शर पाणिनम् ॥ २-२२-२४

19; 20; 21;22; 23; 24. viiryavaan = the valiant; saagaraaH = ocean; iishvaraH = the lord of rivers; ratna maalyaambaradharaH = wearing a wreath of pearls; padmapatra nibhekshhaNaH = with his eyes resembling lotus- leaves; dhaarayaan = bearing; divyaam = a beautiful; srajam = garland; sarvapushhpamayiim = made of all kinds of flowers; shirasaa = on his head; tapaniya vibhuushhaNaiH = with ornaments of refined; jaataruupa mayaishchaiva = gold; bhuushhitaH = adorned; bhuushhaNottamaI = with excellent jewels; ratnaanaam = made of pearls; atmajaanaam = from his domain; maN^DitaH = decorated; vividhaiH = with different kinds; dhaatubhiH = of gems and metals ;himavaan shailaH iva = resembling the Himavat Mountain; bibhrat = he wore; vipulena = on his broad; urasaa = chest; taralam = a locket; paN^Dara prabham = shedding a white luster; kaustubhasya sahodaram = resembling a Kaustubha gem(adorning the bosom of Lord Vishnu.);ekaavalii madhyagatam = and hanging in the middle of a single string of pearls ; aaghuurNita taraN^goughaH = with a multitude of waves; whirled around him; kaalikaanila samkulaH = encircled by the clouds and winds; samaavRi^taH = escorted;; aapagaabhiH = by rivers; gaN^gaa Sindhu pradhaanaabhiH = mainly Ganga and Sindhu; saruupaabhiH = equal in form; devataanaam = to deities; naanaa ruupaabhiH = and endowed with diverse forms; samuprakramya = approached; raaghavam = Rama; praaN^jaliH = with joined palms; sharapaaNinam = who stood with arrows in hand; amantrya = addressing as "Rama!" puurvam = first; abraviit = spoke; vaakyam = (the following) words:

The valiant ocean, the lord of rivers, wearing a wreath of pearls, with his eyes resembling lotus leaves, bearing a beautiful garland made of all kinds of flowers on his head, with ornaments of refined gold, adorned with excellent jewels made of pearls from his domain, decorated with different kinds of gems and metals, resembling Himavat mountain, wearing on his broad chest a locket shedding a white luster, resembling a Kaustubha gem (adorning the blossom of Lord Vishnu) and hanging in the middle of a single string of pearls, with a multitude of waves whirled around him, encircled by the clouds and winds, escorted by rivers mainly the Ganga and Sindhu, endowed with diverse forms resembling various deities, approached Rama with joined palms, who stood with arrows in hand, addressing him first as ♦Rama!" and spoke the following words:

[Verse Locator](#)

पृथिवी वायुर् आकाशम् आपो ज्योतिः च राघवः ।
स्वभावे सौम्य तिष्ठन्ति शाश्वतम् मार्गम् आश्रिताः ॥ २-२२-२५

25. soumya = O; beloved; raaghava = Rama! Prithivii = earth; vaayuH = wind; aakaasham = ether; aapaH = water; jyothishcha = and light; tishhThanti = remain fixed; svabhaave = in their own nature; aashhritaH = taking refuge; shaashvatam = in an eternal; maargam = path.

"O, beloved Rama! Earth, wind ether, water and light remain fixed in their own nature, resorting to their eternal path."

[Verse Locator](#)

तत् स्वभावो मम अपि एष यद् अगाधो अहम् अप्लवः ।

विकारस् तु भवेद् राध एतत् ते प्रवदामि अहम् ॥ २-२२-२६

26. tat = hence; aham = I; agaadhaH = am fathomless; mamaapi = and my; svaabhaH = nature; eshaH = is this; aplavaH iti yat = being impossible of being swum across; bhavet = It becomes; vikaaraH = unnatural; gaadhahtu = If I am shallow; pravadaam = I am telling; te = you; etat = this (the following device to cross me).

"Therefore, I am fathomless and my nature is that it is impossible of being swum across. It becomes unnatural if I am shallow. I am telling you the following device to cross me."

[Verse Locator](#)

न कामान् न च लोभाद् वा न भयात् पार्थिव आत्मज ।

रागान्नक्राकुलजलम् स्तम्भयेयम् कथंचन ॥ २-२२-२७

27. paarthivaatmaja = O; prince! na kaamaat = neither from desire; lobhatva = nor ambition; bhayaat = nor fear; na raagaat = nor from affection; stambhayeyam = I am able to solidify; nakraakula jalam = my waters inhabited by alligators.

"O, prince! Neither from desire nor ambition nor fear nor from affection, I am able to solidify my waters inhabited by alligators."

[Verse Locator](#)

विधास्ये येन गन्तासि विषहिष्ये ह्यहम् तथा ।

न ग्राहा विधमिष्यन्ति यावत्सेना तरिष्यति ॥ २-२२-२८

हरीणाम् तरणे राम करिष्यामि यथास्थलम् ।

28. raama = O; Rama! Aham = I; karishhyaami = will make it possible; tathaa yena = in that manner by which; gantaasi = you can go; yathaa tathaa = in every way; karishhyaami = I will arrange; sthalam = a place; hariNaam = for the monkeys; taraNe = to cross me; vishhaahishhye = and bear with it; yaavat = as far as; senaa = the army; tarishhyati = crosses me; graahaaH = the crocodiles; na vidhamishhyanti = will not be aggressive.

"O, Rama! I shall make it possible to see that you are able to cross over. I will arrange a place for the monkeys to cross me and bear with it. As far as the army crosses me, the crocodiles will not be aggressive to them."

[Verse Locator](#)

तमब्रवीत्तदा रामः शृणु मे वरुणालय ॥ २-२२-२९

अमोघोऽयम् महाबाणः कस्मिन् देशे निपात्यताम् ।

29. tadaa = then; raamaH = Rama; abraviit = spoke; tam = to that ocean; (as follows); shruNu = Listen; me = to me; ayam = this; mahaa = baaNaH = great arrow; amoghaH = should not be in vain; kasmin = in which; deshe = direction; nipaatyataam = should it be descended?

Then, Rama spoke to that ocean as follows: "Listen to me. This great arrow should not go in vain. In which region should it be descended?"

[Verse Locator](#)

रामस्य वचनम् श्रुत्वा तम् च दृष्ट्वा महाशरम् ॥ २-२२-३०

महोदधिर्महातेजा राघवम् वाक्यमब्रवीत् ।

30. shrutvaa = hearing; raamasya = Rama's; vachanam = words; mahaatejaH = large splendid; mahodadhiH = mighty ocean; dR^ishhTvaa = seeing; tam = that; mahaasharam = powerful arrow; abraviit = spoke; vaakyam = the following words; raaghavam = to Rama.

Hearing Rama's words and seeing that powerful arrow, the large splendid Ocean spoke the following words to Rama:

[Verse Locator](#)

उत्तरेणावकाशोऽस्ति कश्चित्पुण्यतरो मम ॥ २-२२-३१
द्रुमकुल्य इति ख्यातो लोके ख्यातो यथा भवान् ।

31. asti = there is; kashhchit = a certain; avakaashaH = place; uttareNa = which is northward; me = to me; khyaataH = it is well known; drumakulaH iti = as Drumatulya; yathaa = as; bhavaan = you; khyaataH = are well known; loka = in the world.

"Towards my northern side, there is a holy place. It is well known as Drumatulya, in the same way as you are well known to this world."

[Verse Locator](#)

उग्रदर्शनकर्माणो बहवस्तत्र दस्यवः ॥ २-२२-३२
आभीरप्रमुखाः पापाः पिबन्ति सलिलम् मम ।

32. bahavaH = numerous; dasyavaH = robbers; ugra darshanakarmaaNaH = of fearful aspect and deeds; paapaaH abhiira pramukhaaH = having the sinful Abhiras as their chief; pibanti = drink; mama = my; salilam = waters; tatra = there.

"Numerous robbers of fearful aspect and deeds, having the sinful Abhiras as their chief, drink my waters there."

[Verse Locator](#)

तैर्न तत्स्पर्शनम् पापम् सहेयम् पापकर्मभिः ॥ २-२२-३३
अमोघः क्रियताम् राम तत्र तेषु शरोत्तमः ।

33. na saheyam = I am not able to bear; tat = that; sparshanam = touch; taiH = of those; paapaiH = wicked people; paapakarmabhiH = the evil doers; raama = O; Rama! SharottamaH = let excellent arrow; kriyataam = be released; teshhu = on them; tatra = there; amoghaH = with out vain.

"I am not able to bear that touch of those wicked people, the evil doers, O, Rama! Let this excellent arrow with out vain be released over them there."

[Verse Locator](#)

तस्य तद्वचनम् श्रुत्वा सागरस्य महात्मनः ॥ २-२२-३४
मुमोच तम् शरम् दीप्तम् परम् सागरदर्शनात् ।

34. shrutvaa = hearing; tatvachanam = those words; tasya saagarasya = of that Ocean; mahaatmanaH = the high soled; (Rama) mumocha = released; tam sharam = that arrow; param = which was excellent; diiptam = and splendid; saagara darshanaat = towards the place as directed by the ocean.

Hearing those words of the high-soled Ocean, Rama released that excellent and splendid arrow towards that place as directed by the ocean.

[Verse Locator](#)

तेन तन्मरुकान्तारम् पृथिव्याम् किल विश्रुतम् ॥ २-२२-३५

विपातितः शरो यत्र वज्राशनिसमप्रभः ।

35. **yatra** = the place; where; **sharaH** = the arrow; **vajraashani samaprabhaH** = whose splendor was akin to that of a thunder and a thunder-bolt; **nipaatitaH** = was descended; **tena** = by Rama; **tat** = that place; **vishrutamkila** = is indeed famous; **maru kaantaaram** = as desert of Maru; **pR^ithivyaan** = on earth.

The place where the arrow, whose splendor was akin to that of a thunder and a thunder bolt, was descended by Rama- that place is indeed famous as desert of Maru* on this earth.

* Maru ♦ Malwar in Rajastan (India)

[Verse Locator](#)

ननाद च तदा तत्र वसुधा शल्यपीडिता ॥ २-२२-३६

तस्माद्वाणमुखात्तोयमुत्पपात रसातलात् ।

36. **vasudhaa** = the earth; **tatra** = there; **shalyapiiDitaa** = pierced by the arrow; **tadaa** = then; **nanaada** = emitted a sound; **toyam** = the waters; **rasaatalaat** = of the penultimate subterranean region; **utpapaata** = gushed forth; **baaNamukhaat** = from the mouth of that cleft.

The earth there, pierced by the dart, then emitted a sound . The waters of the penultimate subterranean region gushed forth from the mouth of that cleft.

[Verse Locator](#)

स बभूव तदा कूपो व्रण इत्येव विश्रुतः ॥ २-२२-३७

सततम् चोत्थितम् तोयम् समुद्रस्येव दृश्यते ।

37. **tadaa** = then; **saH** = that; **kuupaH** = hollow; **babhuuva** = became; **vishrutaH** = known; **vraNaH ityeva** = as Vrana; **toyam** = water; **satatam** = constantly; **dR^ishyate** = seen; **utthitam** = gushing forth; **samudrasyeva** = resembling seawater.

Then the hollow became known as Vrana. Water constantly seen, gushing forth from it resembled seawater.

[Verse Locator](#)

अवदारणशब्दश्च दारुणः समपद्यत ॥ २-२२-३८

तस्मात्तद्वाणपातेन अपः कुक्षिष्वशोषयत् ।

38. **tasmaat** = from that place; **daaruNaaH** = a terrific; **avadaaraNa shabdaH** = splitting sound; **sampadyata** = was born; **aapaH** = water; **ashoshhayat** = was dried up; **kukshhishhu** = in those cavities; **tadbaaNapaatena** = by hurling of that arrow.

A terrific splitting sound was born in that place. Water was dried up in those cavities, as a result of hurling of that arrow by Rama.

[Verse Locator](#)

विख्यातम् त्रिषु लोकेषु मधुकान्तारमेव च ॥ २-२२-३९

शोषयित्वा तु तम् कुक्षिम् रामो दशरथात्मजः ।

वरम् तस्मै ददौ विद्वान्मरवेऽमरविक्रमः ॥ २-२२-४०

39; 40. **maru kantaaram** = that desert of Meru; **vikhyaatam** = became famous; **trishhu** = in the three; **lokesshu** = worlds; **raamaH** = Rama; **dasharathaاتمajaH** = the son of Dasaratha; **vidvaan** = wise man; **amaravikramaH** = and a valiant man like a celestial; **tam**

kukshhim shoshhayitvaa = made that cavity dried up; dadou = and gave; varam = a boon; tasmai marave = to the desert of Maru.

That desert of Maru became famous in the three worlds. Rama (the son of Dasaratha), a wise man and a valiant man resembling a celestial, made that cavity dried up and gave a boon to that desert of Maru.

[Verse Locator](#)

पशव्यश्चाल्परोगश्च फलमूलरसायुतः ।
बहुस्नेहो बहुक्षीरः सुगन्धिर्विविधौषधिः ॥ २-२२-४१
एवमेतैर्गुणैर्युक्तो बहिभिः सम्युतो मरुः ।
रामस्य वरदानाच्च शिवः पन्था बभूव ह ॥ २-२२-४२

41; 42. varadaanaat = due to granting of a boon; maruH = to that desert Maru; raamasya = by Rama; pashavyashcha = the place became most fit for cattle; alpamuularasaayutaH = having tasty fruits and roots; bahusnehaH = with a lot of clarified butter; bahuksheeraH = lot of milk; sugandhiH = sweet smelling ; vividhaoushadhiH = having various kinds of herbs; evam = thus; babhuva = it became; shivaH = an auspicious; yuktaH = and suitable; panthaaH = move; samyutaH = consisting of ; etaiH = these; guNaiH = merits.

Due to granting of a boon by Rama, that desert of Maru became the most congenial place for cattle rearing, a place with a little of disease, producing tasty fruits and roots, with a lot of clarified butter, a lot of milk and various kinds of sweet- smelling herbs. Thus it became an auspicious and suitable move, bestowing these merits.

[Verse Locator](#)

तस्मिन् दग्धे तदा कुक्षौ समुद्रः सरिताम् पतिः ।
राघवम् सर्वशास्त्रज्ञमिदम् वचनम्ब्रवीत् ॥ २-२२-४३

43. tadaa = then; tasmin = while that; kukushhou = cavity; dagdhe = was burning; samudraaH = ocean; saritaam pati = the lord of rivers; abraviit = spoke; idam = these; vachanam = words; raaghavam = to Rama; sarvashaatraj^Naam = who knew all scientific treatises.

While that cavity was burning, Ocean the lord of rivers spoke these words to Rama who knew all scientific treatises.

[Verse Locator](#)

अयम् सौम्य नलो नाम तनुजो विश्व कर्मणः ।
पित्रा दत्त वरः श्रीमान् प्रतिमो विश्व कर्मणः ॥ २-२२-४४

44. soumya = O; excellent man! ayam = this one; nalonaama = named Nala; sriimaan = a glorious person; tanayaH = is the son; vishvakarmaNaH = of Visvakarma; datta varaH = who was given a boon; pitra = by his father; pratimaH = and equal to; vishvakarmaNaH = Visvakarma.

"O, excellent man! This one, named Nala, a glorious person, is the son of Vishvakarma; who was given a boon by his father and is equal to Visvakarma."

[Verse Locator](#)

एष सेतुम् महाउत्साहः करोतु मयि वानरः ।
तम् अहम् धारयिष्यामि तथा हि एष यथा पिता ॥ २-२२-४५

45. **eshhaH** **vaanaraH** = let this monkey; **mahotsaahaH** = a greatly energetic one; **karotu** = build; **setum** = a bridge; **mayi** = in me; **aham** = I; **dhaaraayishhyaami** = can hold; **tam** = it; **eshhaH** = He; **tathaa** = is the same; **yathaa** = as; **pitaa** = his father.

"Let this greatly energetic monkey build a bridge across me. I can hold that bridge. He is just the same as his father."

[Verse Locator](#)

एवम् उक्त्वा उदधिर् नष्टः समुत्थाय नलस् ततः ।
अब्रवीद् वानर श्रेष्ठो वाक्यम् रामम् महाबलः ॥ २-२२-४६

46. **evam** = thus; **uktvaa** = speaking; **udadhiH** = the god of Ocean; **nashhTaH** = disappeared; **tadaa** = then; **nalaH** = Nala; **vaanarashhreshhThaH** = the more distinguished among monkeys; **samutthaayaaa** = stood up; **abraviit** = and spoke; **vaakyam** = words; **(these)** **raamam** = to Rama; **mahaabalam** = of great power.

Thus speaking, the god of Ocean disappeared from that place. Then Nala, the more distinguished among monkeys stood up and spoke the following words to Rama of great power:

[Verse Locator](#)

अहम् सेतुम् करिष्यामि विस्तीर्णे वरुण आलये ।
पितुः सामर्थ्यम् आस्थाय तत्त्वम् आह महाउदधिः ॥ २-२२-४७

47. **mahodadhiH** = the great ocean; **aaha** = told; **tattvam** = a truth; **aham** = I; **karishhyaami** = will construct; **setum** = a bridge; **vistiirNe** = (across) the large; **makaraalaye** = ocean; **aasthitaH** = taking recourse to ; **saamarthyam** = the ability; **pituH** = of my father.

"The great Ocean disclosed a truth. I will construct a bridge across this large Ocean, taking recourse to the skill and ability of my father."

[Verse Locator](#)

असौ तु सागरो भीमः सेतुकर्मदिदृक्षया ।
ददौ दण्डभयाद्वाधम् राघवाय महोदधिः ॥ २-२२-४८

48. **asou** = this; **saagaraH** = Sagara; **bhiimaH** = the formidable; **mahodadhiH** = mass of water; **daN^Da bhyaat** = in fear punishment; **setukarmadidR^kshhayaa** = wished to see a bridge constructed ; **dadou** = (and) gave; **gaadham** = a passage; **raaghavaaya** = to Rama.

"This Sagara, the formidable mass of water, in fear of punishment, gave a passage to Rama, wishing to see a bridge constructed on it."

[Verse Locator](#)

मम मातुर् वरो दत्तो मन्दरे विश्व कर्मणा ।
औरसस् तस्य पुत्रो अहम् सदृशो विश्व कर्मणा ॥ २-२२-४९

49. **mandare** = on the mountain of Mandara; **varaH** = the following boon; **dattaH** = was given; **mama maatuH** = to my mother; **vishvakarmaNaa** = by Visvakarma; **devii** = "O; like lady! **PutraH** = a son; **sadR^ishaH** = equal; **mayaa** = to me; **bhavishhyati** = will be born; **tava** = to you.

"On the mountain of Mandara, the following boon was given by Visvakarma to my mother: "O, god like lady! A son equal to me will be born to you."

[Verse Locator](#)

औरसस्तस्य पुत्रोऽहम् सदृशो विश्वकर्मणा।
स्मारितोऽस्म्यहमेतेन तत्त्वमाह महोदधिः ॥ २-२२-५०
न च अपि अहम् अनुक्तो वै प्रब्रूयाम् आत्मनो गुणान्।

50. aham = I; tasya ourasa putraH = am a son born of Visvakarma's own loins; sadR^ishaH = I am equal; visvakarmaNaa = to Visvakarma; smaaritaH asmi = I have been reminded; etena = by this god of ocean; mahodadhiH = the great ocean; aaha = spoke; tattvam = the truth; anuktaH = unasked; aham = I; naprabruuyaam = have not told; vaH = you; aatmanah = my; guNaam = description.

"I am a son born of Visvakarma's own loins. I am equal to Visvakarma. This god of Ocean has reminded me. The great ocean spoke the truth. Being unasked, I have not told you my details earlier."

[Verse Locator](#)

समर्थ्याप्यहम् सेतुम् कर्तुम् वै वरुणालये ॥ २-२२-५१
तस्मादद्यैव बध्नन्तु सेतुम् वानरपुङ्गवाः।

51. aham = I; samarthashchaapi = am capable; kartum = to construct; setum = a bridge; varuNaalaye = across the ocean; tasmaat = Hence; vaanarapuN^gavaaH = (let) the foremost of the monkeys; badhnantu = build; setum = the bridge; adyaiva = now itself.

"I am capable of constructing a bridge across the ocean. Hence, let the foremost of monkeys build the bridge now itself."

[Verse Locator](#)

ततो निसृष्ट रामेण सर्वतो हरि यूथपाः ॥ २-२२-५२
अभिपेतुर् महाअरण्यम् हृष्टाः शत सहस्रशः।

52. tataH = then; visR^ishhTaaH = being sent; raameNa = by Rama; shatasahasrashaH = hundreds and thousands; haripuN^gavaaH = of monkey heroes; abhyutpetuH = jumped; hR^ishhTaaH = in joy; sarvataH = on all sides; mahaaraNyam = towards the great forest.

Then, being sent by Rama, hundreds and thousands of monkey heroes jumped in joy on all sides towards the great forest.

[Verse Locator](#)

ते नगान् नग सम्काशाः शाखा मृग गण ऋषभाः ॥ २-२२-५३
बभन्जुर् वानरास् तत्र प्रचकर्षुः च सागरम्।

53. te = those; shaakhaamR^iga gaNarshhabhaah = army chiefs of monkeys; nagasamkaashaaH = who resembled the mountains; babhaN^juH = broke; nagaan = the rocks; paadapaan = and trees; tatra = there; prachakarshhushcha = and dragged them away; saagaram = towards the sea.

Those army-chiefs of monkeys, who resembled mountains, broke the rocks and trees there and dragged them away towards the sea.

[Verse Locator](#)

ते सालैः च अश्व कर्णैः च धवैर् वंशैः च वानराः ॥ २-२२-५४
कुटजैर् अर्जुनैस् तालैस् तिकलैस् तिमिशैर् अपि।

बिल्वकैः सप्तपर्णैश्च कर्णिकारैश्च पुष्पितैः ॥ २-२२-५५

चूतैः च अशोक वृक्षैः च सागरम् समपूरयन् ।

54; 55. **te vaanaraah** = those monkeys; **paryapuuraayam** = filled ; **saagaram** = the ocean; **vR^ikshhaishcha** = (with all types) of trees; namely ; **saalaishcha** = sala; **ashvakarNaishcha** = Asvakarna; **dhavaiH** = Dhava; **vamshaishcha** = bamboo; **kuTajaiH** = Kutaja; **arjunaiH** = Arjuna; **taalaiH** = palmyra; **tilakaiH** = Tilaka; **tinishairapi** = Tinisa; **bilvakaiH** = Bilva; **saptaparNaishcha** = Saptaparna; **pushhpitaiH** = the flowered; **karNikaaraiH** = Karnika; **chuutaishcha** = mango; **ashoka** = and Asoka.

Those monkeys filled the ocean with all types of trees like Sala and Asvakarna, Dhava and bamboo, Kutaja, Arjuna, palmyra, Tilaka, Tinisa, Bilva, Saptaparna, Karnika, in blossom as also mango and Asoka.

[Verse Locator](#)

समूलामः च विमूलामः च पादपान् हरि सत्तमाः ॥ २-२२-५६

इन्द्र केतून् इव उद्यम्य प्रजहुर् हरयस् तरून् ।

56. **vanaraah** = the forest animals; **harisattamaaH** = the very good monkeys; **udyamya** = lifted; **prajahruH** = and brought; **paadapaan** = the trees; **samuulaancha** = some with roots intact; **vimuulaancha** = (and some); **taruun** = trees without roots; **indraketuuniva** = like Indra's flag posts.

The excellent monkeys, the forest animals lifted and brought, like Indra's flag posts, some trees with roots intact and some others without roots.

[Verse Locator](#)

तालान् दाडिमगुल्मांश्च नारिकेलविभीतकान् ॥ २-२२-५७

करीरान् बकुलान्निम्बान् समाजहुरितस्ततः ।

57. **itastataH** = from here and there; **(they) samaajahruH** = brought; **taalan** = Palmyra trees; **daaDima gulmaamshcha** = pomegranate shrubs; **naarikela vibhiitakaan** = coconut and Vibhitaka; **kariiraan** = Karira; **bakulaan** = Bakula; **nimbaan** = and neem trees.

From here and there the monkeys brought Palmyra trees, pomegranate shrubs, coconut and Vibhitaka, Karira, Bakula and neem trees.

[Verse Locator](#)

हस्तिमात्रान् महाकायाः पाषाणांश्च महाबलाः ॥ २-२२-५८

पर्वतांश्च समुत्पाट्य यन्त्रैः परिवहन्ति च ।

58. **mahaakaayaaH** = the monkeys having huge bodies; **mahaabalaaH** = and mighty strength; **samutpaaTya** = uprooted; **hastimaatraan** = elephant-sized; **paashhaaNaan** = rocks; **parvataamshcha** = and mountains; **parivahanti** = and transported; **yantraiH** = by mechanical contrivances.

The huge bodied monkeys with mighty strength uprooted elephant-sized rocks and mountains and transported them by mechanical contrivances.

[Verse Locator](#)

प्रक्षिप्यमाणैर् अचलैः सहसा जलम् उद्धतम् ॥ २-२२-५९

समुत्पतितम् आकाशम् अपासर्पत् ततस् ततः ।

59. **jalam** = the water; **uddhR^itam** = raised up; **sahasaa** = due to sudden; **prakshhipyamaaNaiH** = throwing; **achalaiH** = of mountains; **(in to the**

sea)samutsasarpa = soured upward towards; aakaasham = the sky; tataH = from there; punaH = again; avaasarpat = gushed back.

The water, raised up due to sudden throwing of mountains in the sea, soured upward towards the sky and from there again, gushed back.

[Verse Locator](#)

समुद्रम् क्षोभयामासुर्निपतन्तः समन्ततः ॥ २-२२-६०

सूत्राण्यन्ये प्रगृह्णन्ति ह्यायतम् शतयोजनम् ।

60. nipatantaH = the rocks befalling; samantataH = on all sides; kshhobhayaamaasuH = perturbed; samudram = the sea; anye = some others; pragR^ihNamti = drew up; suutraaNi = strings; shatayojanam = a hundred Yojanas; aayatam = long; (in order to keep the rocks in a straight line).

The rocks befalling on all sides perturbed the ocean. Some others drew up strings a hundred Yojanas long (in order to keep the rocks in a straight line.)

[Verse Locator](#)

नलः चक्रे महासेतुम् मध्ये नद नदी पतेः ॥ २-२२-६१

स तदा क्रियते सेतुर्वानरैर्घोरकर्मभिः ।

61. nalaH = Nala; chakre = initiated; mahaasetum = a monumental bridge; madhye = in middle; nadanadiipate = of the ocean; setuH = The bridge; kriyate = was built; tadaa = at that time; vaanaraih = by the monkeys; ghorakarmabhiH = of terrible acts.

Nala on his part initiated a monumental bridge in the middle of the ocean. The bridge was built at that time with the cooperation of other monkeys, of terrible doings.

[Verse Locator](#)

दण्डनन्ये प्रगृह्णन्ति विचिन्वन्ति तथापरे ॥ २-२२-६२

वानरैः शतशस्तत्र रामस्यज्ञापुःसरैः ।

मेघाभैः पर्वताभश्च तृणैः काष्ठैर्बबन्धरे ॥ २-२२-६३

62; 63. anye = some monkeys; pragR^ihNanti = were holding; daN^Daan = the poles(for measuring the bridge) ; tathaa = and; apare = some others; vichinvanti = collected the material; (some parts of bridge); babandhire = were fastened; tR^iNaiH = by reeds; kaashhThaishcha = and logs; vaanarah satashaH = by hundred s of monkeys; tatra = there; meghaabhahiH = looking like clouds; parvataabhaishcha = and resembling mountains; aaaj^NaapuraHsaraH = proceeded by the command; raamasya = of Rama.

Some monkeys were holding poles for measuring the bridge and some others collected the material. Reeds and logs resembling clouds and mountains, brought by hundreds of monkeys, lead by the command of Rama, fastened some parts of the bridge.

[Verse Locator](#)

पुष्पिताग्रैश्च तरुभिः सेतुम् बध्नन्ति वानराः ।

पाषाणांश्च गिरिप्रख्यान् गिरीणाम् शिखराणि च ॥ २-२२-६४

दृश्यन्ते परिधावन्तो गृह्य दानवसम्निभाः ।

64. vanaraaH = monkeys; badhnauti = constructed; setum = the bridge; tarubhiH = with trees; pushhpitaagraiH = having blossom at the end of their boughs; daanavasamvibhaaH = some monkeys looking like demons; gR^ihya = seized; paashhaaNaamshcha = rocks; giriprakhyaan = resembling mountains;; shikharaaNicha = and peaks; giriNaam = of mountains; dR^ishyante = and appeared; paridhavantah = running hither and thither.

Monkeys constructed the bridge with trees having blossom at the end of their boughs. Some monkeys looking like demons seized rocks resembling mountains and peaks of mountains and appeared running hither and thither.

[Verse Locator](#)

शिलानाम् क्षिप्यमाणानाम् शैलानाम् तत्र पात्यताम् ॥ २-२२-६५
बभूव तुमुलः शब्दस् तदा तस्मिन् महाउदधौ ।

65. tadaa = then; tumulaH = a tumultuous; shabdaH = sound; babhuuva = occurred; tatra = there; shilaanam = of the rocks; kshhipyamaaNaanaam = thrown; tasmin mahodadhou = into that sea; shailaanaam = and of mountains; paatyataam = which were caused to fall.

Then, a tumultuous sound occurred when the rocks were thrown into the sea and when mountains were caused to fall there.

[Verse Locator](#)

कृतानि प्रथमेनाह्ना योजनानि चतुर्दश ॥ २-२२-६६
प्रहृष्टैजसम्काशैस्त्वरमाणैः प्लवङ्गमैः ।

66. prathamena = on the first; aahnena = day; chaturdasha = fourteen; yojanaani = yojanas; kR^itaam = were constructed; plavaNgamaiH = by the monkeys; prahR^ishhTaiH = thrilled with delight; gaja samkaashaiH = resembling elephants; tvaramaaNaiH = speedily.

On the first day, fourteen Yojanas of bridge were constructed by the monkeys speedily, thrilled with delight as they were, resembling elephants.

[Verse Locator](#)

द्वितीयेन तथैवाह्ना योजनानि तु विंशतिः ॥ २-२२-६७
कृतानि प्लवगैस्तूर्णम् भीमकायैर्महाबलैः ।

67. tathaiva = in the same manner; dvitiiyena = on the second; aahnaa = day; vimshati = twenty; yojanaani = yojanas; kR^itaani = were constructed; tuurNan = speedily; plavaNgaiH = by the monkeys; bhiima kaayaih = of terrific bodies; mahaabalaiH = and of mighty strength.

In the same manner, on the second day twenty Yojanas of bridge were constructed speedily by the monkeys of terrific bodies and of mighty strength.

[Verse Locator](#)

अह्ना तृतीयेन तथा योजनानि तु सागरे ॥ २-२२-६८
त्वरमाणैर्महाकयैरेकविंशतिरेव च ।

68. tathaa = thus; tR^itiiyena = on the third; aahnaa = day; ekavimshatirevacha = twenty one; yojanaani = yojanas; were constructed) ; saagare = in the ocean; tvaramaaNaih = speedily; mahaakaayaiH = by the monkeys with colossal bodies.

Thus, on the third day twenty-one Yojanas of the bridge were constructed in the ocean speedily by the monkeys with their colossal bodies.

[Verse Locator](#)

चतुर्थेन तथा चाह्ना द्वाविंशतिरथापि वा ॥ २-२२-६९
योजनानि महावेगैः कृतानि त्वरितैस्ततः ।

69. athaapivaa = and; tataH = then; chaturthena = on the fourth; aahnaa = day; dvaavimshatiH = twenty-two; yojanaani = yojanas; kR^itaani = were

constructed; **tvaritaiH** = by the hastening monkeys; **mahaavegaiH** = with a great speed.

On the forth day, a further of twenty-two Yojanas were constructed by the dashing monkeys with a great speed.

[Verse Locator](#)

पञ्चमेन तथा चाह्ना प्लवगैः क्षिप्रकारिभिः ॥ २-२२-७०
योजनानि त्रयोविंशत्सुवेलमधिकृत्य वै ।

70. **tathaa** = in that manner; **paN^chameva** = on the fifth; **aahnaa** = day; **trayovimshat** = twenty three; **yojanaani** = yojanas; (**were constructed**) **suvelam adhikR^itya** = up to the other sea shore; **plavaNgaiH** = by the monkeys; **kshhipra kaaribhiH** = working quickly.

In that manner, on the fifth day, the monkeys working quickly constructed twenty-three yojanas of the bridge up to the other seashore.

[Verse Locator](#)

स वानरवरः श्रीमान् विश्वकर्मात्मजो बली ॥ २-२२-७१
बबन्ध सागरे सेतुम् यथा चास्य तथा पिता ।

71. **saH** = that Nala; **vaanaravaraH** = the illustrious one; **vishvakarmaatmajaH** = the son of Vivakarma; **balii** = and a strong one; **babandha** = built; **setum** = the bridge; **saagare** = in the sea; **yathaa tathaa** = as truly as; **asya** = his; **pitaa** = father.

That Nala, the strong and illustrious son of Visvakarma and an excellent monkey built the bridge across the sea as truly as his father would have built it.

[Verse Locator](#)

स नलेन कृतः सेतुः सागरे मकर आलये ॥ २-२२-७२
शुशुभे सुभगः श्रीमान् स्वाती पथ इव अम्बरे ।

72. **saH** = that; **subhagaH** = beautiful; **shriimaan** = and lovely; **setuH** = bridge; **kR^itaH** = constructed; **nalena** = by Nala; **saagare** = across the ocean; **makaraalaye** = the abode of alligators; **shushubhe** = shone brightly; **svaatiipathaa iva** = like a milky way of stars; **ambare** = in the sky.

That beautiful and lovely bridge constructed by Nala across the ocean the abode of alligators, shone brightly like a milky way of stars in the sky.

[Verse Locator](#)

ततो देवाः सगन्धर्वाः सिद्धाः च परम ऋषयः ॥ २-२२-७३
आगम्य गगने तस्थुर्द्रष्टुकामास्तदद्भुतम् ।

73. **drashhTu kaamaaH** = with a desire to see; **tat** = that; **adbhutam** = marvel; **devataaH** = celestials; **sagandharvaaH** = along with the heavenly musicians; **siddhaashcha** = siddhas;(semi-divine beings of great purity and perfection possessing super natural qualities.); **paramarshhayah** = and great sages; **aagamya** = came; **tataH** = then; **tasthuH** = and stood up; **gagane** = in the sky.

With a desire to behold that marvel, celestials along with Gandharvas, the heavenly musicians, Siddhas (semi-divine beings of great purity and perfection, possessing super natural qualities) and great sages came then and stood up in the sky.

[Verse Locator](#)

दशयोजनविस्तीर्णम् शतयोजन मायतम् ॥ २-२२-७४

ददृशुर्देवगन्धर्वा नलसेतुम् सुदुष्करम् ।

74. **devagandharvaaH** = the celestials and the heavenly musicians; **dadR^ishuh** = saw; **nala setum** = Nala's bridge; **dashayojana vistiirNam** = having a width of ten yojanas; **shatayojanam aayatam** = and a length of hundred yojanas; **sudushhkaram** = and which was very difficult to be built.

The celestials and Gandharvas, the heavenly musicians saw Nala's bridge, having a width of ten yojanas and a length of hundred yojanas and which was very difficult to be built.

[Verse Locator](#)

आप्लवन्तः प्लवन्तः च गर्जन्तः च प्लवम् गमाः ॥ २-२२-७५

तम् अचिन्त्यम् असह्यम् च अद्भुतम् लोम हर्षणम् ।

ददृशुः सर्व भूतानि सागरे सेतु बन्धनम् ॥ २-२२-७६

75; 76. **plavaNgamaaH** = the monkeys; **aaplavantaH** = taking long leaps; **plavantashcha** = and short leaps; **garjantashcha** = shouted (in delight) sarva bhuutaani = all other beings; **dadR^ishuH** = saw; **tat setubandhanam** = that construction of the bridge; **saagare** = in the ocean; **achintyam** = which was unimaginable; **asahyamecha** = impossible; **adbhutam** = wonderful; **romaharshhaNam** = causing hair to stand on end (in amazement).

The monkeys taking long leaps and short leaps shouted in joy. All other beings saw that construction of the bridge across the ocean as unimaginable, impossible and wonderful, causing their hair to stand on end in amazement.

[Verse Locator](#)

तानि कोटि सहस्राणि वानराणाम् महाओजसाम् ।

बध्नन्तः सागरे सेतुम् जग्मुः पारम् महाउदधेः ॥ २-२२-७७

77. **taani** = those; **koTisahasraaNi** = thousand crores; **vaanaraaNam** = of monkeys; **mahaujasaam** = in a great spectacle; **jagmuH** = reached; **paaram** = the other shore; **mahodadhiH** = of the great ocean; **badhnantaH** = soon after building; **setum** = the bridge; **saagare** = across the ocean.

Those thousand crores of monkeys in a great spectacle reached the other shore of the great ocean soon after building that bridge across the sea.

[Verse Locator](#)

विशालः सुकृतः श्रीमान् सुभूमिः सुसमाहितः ।

अशोभत महासेतुः सीमन्त इव सागरे ॥ २-२२-७८

78. **mahaan** = that colossal; **setuH** = bridge; **vishaalaH** = which was broad; **sukR^itaH** = well-constructed; **shriimaan** = glorious; **subhuumiH** = of good posture; **susamaahitaH** = and held together firmly; **ashobhata** = looked beautiful; **siimanta iva** = like a separating straight line; **saagare** = in the ocean.

That colossal bridge, which was broad, well-constructed, glorious, well postured and held together firmly, looked beautiful like a separating straight line in the ocean.

[Verse Locator](#)

ततः परे समुद्रस्य गदा पाणिर् विभीषणः ।

परेषाम् अभिघत अर्थम् अतिष्ठत् सचिवैः सह ॥ २-२२-७९

79. **tataH** = then; **vibhiishhaNaH** = Vibhishana; **gadaapaaNiH** = wielding a mace in his hand; **aatishhThat** = stood up; **pare** = on the shore; **samudrasya** = of the ocean; **sachivaiH saha** = along with ministers; **abhiyaanaartham** = for the purpose of invading; **pareshhaam** = the enemies.

Vibhishana, wielding a mace in his hand, stood up on the seashore along with his ministers, for the purpose of invading the enemies.

[Verse Locator](#)

सुग्रीवस्तु ततः प्राह रामम् सत्यपराक्रमम् ।
हनुमन्तम् त्वमारोह अङ्गदम् त्वथ लक्ष्मणः ॥ २-२२-८०
अयम् हि विपुलो वीर सागरो मकरालयः ।
वैहायसौ युवामेतौ वानरौ धारयिष्यतः ॥ २-२२-८१

80; 81. **tataH** = thereafter; **sugrivantu** = Sugriva on his part; **praaha** = spoke; **raamam** = to Rama; **satyaparaakramam** = the truly brave man; **"Viira** = O; valiant man! **ayam** = This; **saagaraH** = ocean; **makaraalayaH** = the abode of alligators; **vipulaH hi** = is indeed vast; **tvam** = you; **aaroHa** = ascend; **hanumantam** = on Hanuman; **atha** = and; **lakshhmanaH** = let Lakshmana; (ascend); **aNgadam** = Angada; **etou** = these; **vaanarou** = monkeys; **dhaarayishhyataH** = can hold; **yuvaam** = both of you; **vaihaayason** = while flying in the sky.

Thereafter, Sugriva on his part spoke to Rama, the truly brave man as follows: "O, valiant man! This ocean, the abode of alligators, is indeed vast. You ascend the shoulder of Hanuman and let Lakshmana ascend the shoulder of Angada. These monkeys can hold both of you while flying in the sky."

[Verse Locator](#)

अग्रतस् तस्य सैन्यस्य श्रीमान् रामः सलक्ष्मणः ।
जगाम धन्वी धर्म आत्मा सुग्रीवेण समन्वितः ॥ २-२२-८२

82. **raamaH** = Rama; **shriimaan** = the glorious; **dharmaatmaa** = and the righteous man; **dhanvii** = wielding a bow; **sa lakshhmanaH** = along with Lakshmana; **samanvitaH** = together; **sugriiveNa** = with Sugriva; **jagaama** = went; **agrataH** = in front; **tasya sainyasya** = of that army.

Rama the glorious and righteous man, wielding a bow along with Lakshmana together with Sugriva, went in front of that army.

[Verse Locator](#)

अन्ये मध्येन गच्छन्ति पार्श्वतो अन्ये प्लवम् गमाः ।
सलिले प्रपतन्ति अन्ये मार्गम् अन्ये न लेभिरे ॥ २-२२-८३
केचिद् वैहायस गताः सुपर्णा इव पुप्लुवुः ।

83. **anye** = some; **plavaNgamaaH** = monkeys; **gachchhanti** = went; **madhyena** = through the middle(of the bridge); **anye** = some others; **paarshvataH** = went through the sides of the bridge. **Anye** = some others; **prapatanti** = were jumping into; **salilam** = water; **anye** = some others; **prapedire** = went forward; **maargam** = on the path; **kechit** = some others; **vaihaayasagataaH** = entered the sky; **pupluvuH** = and aviated; **suparNaaH iva** = like Garuda; the eagle.

Some monkeys went along the middle of the bridge. Some others went along the sides. Some others were jumping into water. Some others marched forward on the path. Some monkeys entered the sky and aviated like Garuda the eagle.

[Verse Locator](#)

घोषेण महता घोषम् सागरस्य समुच्चितम् ॥ २-२२-८४

भीमम् अन्तर् दधे भीमा तरन्ती हरि वाहिनी ।

84. mahataa ghoshheNa = by the great sound; bhiimaa = of the terrific; harivaahinii = army of monkeys; tarantii = who were crossing (the ocean); ghoshham = the sound; saagarasya = of the ocean; samuchchhritam = which was very high; bhiimam = and terrific; antardadhe = was covered up.

The highly terrific sound of the ocean was covered up by the great sounds of the terrific monkeys who were crossing the sea.

[Verse Locator](#)

वानराणाम् हि सा तीर्णा वाहिनी नल सेतुना ॥ २-२२-८५

तीरे निविविशे राज्ञा बहु मूल फल उदके ।

85. saa = that; vaahinii = army; vaanaraaNaam = of monkeys; tiirNaa = which crossed; nala setunaa = the bridge constructed by Nala; nivivishe = was encamped; tire = at a shore; bahu muula phaodake = having many fruits roots and water; raaj^Naa = by Sugriva.

That army of monkeys, which crossed the ocean by the bridge constructed by Nala, was encamped by Sugriva at a shore having many fruits tubers and water.

[Verse Locator](#)

तद् अब्धुतम् राघव कर्म दुष्करम् ।

समीक्ष्य देवाः सह सिद्ध चारणैः ।

उपेत्य रामम् सहिता महर्षिभिः ।

समभ्यषिन्वन् सुशुभिर् जलैः पृथक् ॥ २-२२-८६

86. samiikshhye = Seeing; tat = that; raaghava karm = Rama's accomplishment; adbhutam = which was amazing; dushhkaram = and arduous; devaaH = celestials; Siddha chaariNaiH = Siddhas(semi-divine beings possessing supernatural faculties) and Charanas(celestial bards); maharshhibhiH saha = along with great sages; sahasaa = forthwith; upetya = approached; raamaH = Rama; abhishhinchana = consecrated; sushubhaiH = with very sacred; jalaiH = water; pR^ithak = separately.

Seeing that Rama's accomplishment, which was amazing and arduous; celestials, Siddhas (semi-divine beings possessing supernatural faculties) and Charanas (celestial bards) along with great sages, forthwith approached Rama and consecrated him with very splendid waters separately.

[Verse Locator](#)

जयस्व शत्रून् नर देव मेदिनीम् ।

ससागराम् पालय शाश्वतीः समाः ।

इति इव रामम् नर देव सत्कृतम् ।

शुभैर् वचोभिर् विविधैर् अपूजयन् ॥ २-२२-८७

87. (The celestials Siddhas and others); apuujayan = exalted; raamam = Rama; naradeva satkR^itam = who was respected by kings; vividhaiH = with various; shubhaiH = auspicious; vachobhiH = words; itiiva = thus; naradeva = O king! Jayasva = defeat; shatruun = the enemies; paalaya = rule; mediniim = the earth; sa saagaraan = along with the sea; shaasvatiiH = eternally; samaaH = for years.

The celestials, Siddhas and others exalted Rama, who was duly respected by kings with their auspicious -words as follows: " O, king! Defeat the enemies. Rule the earth and ocean

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्वाविंशः सर्गः

Thus completes 22nd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 22

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84
85	86	87		



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 23

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Introduction

Rama explains to Lakshmana the various portents, he observes around him, that signal a destructive war fare. He orders for formation of battalions in the army and surges forth together with the battalions towards Lanka.

[Verse Locator](#)

निमित्तानि निमित्तज्ञो दृष्ट्वा लक्ष्मणपूर्वजः ।

सौमित्रिम् सम्परिष्वज्य इदम् वचनम्ब्रवीत् ॥ ६-२१-१

1. lakshhmaNa puurvajaH = Rama; nimittaj^NaH = who was acquainted with omens; dR^IshhTNaa = on seeing; nimittaani = the omens; samparishhvajya = embraced; soumitrim = Lakshmana; abraviit = and spoke; idam = these; vachanam = words.

Rama, who was well acquainted with portents, on seeing the portents around, embraced Lakshmana and spoke as follows:

[Verse Locator](#)

परिगृह्योदकम् शीतम् वनानि फलवन्ति च ।

बलौ घम् सम्विभज्येमम् व्यूह्य तिष्ठेम लक्ष्मण ॥ ६-२१-२

2. lakshhmaNa = O; Lakshmana; parigR^ihya = acquiring (this region provided with); shiitam = cold; udakam = water; vanaanicha = and woods; phalavanti = abounding in fruit; samvibhajya = let us speedily divide; idam = this; balougham = multitude of forces; (into battalions); vyuuhyha = and drawing it up in battle array; tishhThema = we shall remain stand at attention.

"O, Lakshmana! Acquiring this region endowed with cold water and woods abounding in fruits, let us speedily divide this multitude of forces into battalions and drawing it up in battle array, we shall stand attentive."

[Verse Locator](#)

लोकक्षयकरम् भीमम् भयम् पश्याम्युपस्थितम् ।

प्रबर्हणम् प्रवीराणामृक्षवानररक्षसाम् ॥ ६-२१-३

3. pashyaami = I see; upasthitam = an impending;; bhayam = danger; bhiimam = which is terrific; lokakshhayakaram = causing destruction to the world; prabarhaNam = and torture; praviiraaNaam = the eminent heroes; R^ikshha vaanara raakshhasaam = among bears; monkeys and demons.

"I perceive an impending danger which will be terrific, causing destruction to the world, and torture to the eminent heroes among bears monkeys and demons."

[Verse Locator](#)

वाताश्च कलुषा वान्ति कम्पते च वसुन्धरा ।

पर्वताग्राणि वेपन्ते पतन्ति च महीरुःआः ॥ ६-२१-४

4. **vaataaH** = winds; **vaanti** = are blowing; **kalushhaH** = with dust; **vasundharaacha** = and earth; **kampate** = is trembling; **parvataagraaNi** = mountain-tops; **vepanti** = are quivering; **mahiiruhaaH** = trees; **patanticha** = are falling down.

"Winds are blowing with dust and earth is trembling. Mountain- tops are quivering and trees are falling down."

[Verse Locator](#)

मेघाः क्रव्यादसम्काशाः परुषाः परुषस्वनाः ।

क्रूराः क्रूरम् प्रवर्षन्ति मिश्रम् शोणितबिन्दुभिः ॥ ६-२१-५

5. **kruuraH** = ferocious; **meghaaH** = clouds; **kravyaada samkaashaH** = resembling wild beasts; **parushhaaH** = dirty colored; **parushha svanaaH** = with harsh sound; **pravarshhanti** = are raining; **kruuram** = cruelly; **mishram** = mixed; **shoNitabindubhiH** = with drops of blood.

"Ferocious clouds resembling wild beasts were dirty colored and emit a terrific roaring and let loose dreadful showers mingled with drops of blood."

[Verse Locator](#)

रक्तचन्दनसम्काशा संध्या परमदारुणा ।

ज्वलतः प्रपतत्येतदादित्यादग्निमण्डलम् ॥ ६-२१-६

6. **samdhyaa** = evening twilight; **raktachandana samkaashaah** = resembling red sandalwood; **paramadaaruNaa** = is very much dreadful; **jvalatah** = from the blazing; **aadityaat** = sun; **etat** = this; **agnimaN^Dalam** = ball of fire; **patanticha** = falls.

"Evening twilight resembling red sandal wood is very much dreadful. From the blazing sun, balls of fire fall."

[Verse Locator](#)

दीना दीनस्वराः क्रूराः सर्वतो मृगपक्षिणः ।

प्रत्यादित्यम् विनर्दन्ति जनयन्तो महद्भयम् ॥ ६-२१-७

7. **kruura mR^iga pakshhiNaH** = wild animals and birds; **vinardanti** = are roaring; **diinaaH** = pitiably; **diinasvaraaH** = with melancholic sound; **pratyaaadityam** = facing towards the sun; **mahat** = in great; **bhayam** = fear.

"Wild animals and birds from all sides are roaring pitiably with melancholic sound, facing towards the sun in great fear."

[Verse Locator](#)

रजन्यामप्रकाशस्तु सन्तापयति चन्द्रमाः ।

कृष्णरक्तांशुपर्यन्तो लोकक्षय इवोदितः ॥ ६-२१-८

8. **chandramaah** = the moon; **uditaiva** = as though rising; **lokakshhaye** = at the time of universal dissolution; **kR^ishhNa raktaamshu paryantaH** = invested with a black and red halo; **samtaapayati** = is tormenting(the mind); **aprakaashaH** = splendourless; **rajanyaam** = at night.

"The splendorous moon as though rising at the time of universal dissolution, invested with a black and red halo is tormenting the mind this night."

[Verse Locator](#)

ह्रस्वो रूक्षोऽप्रशस्तश्च परिवेषस्तु लोहितः ।

आदित्ये विमले वीलम् लक्ष्म लक्ष्मण दृश्यते ॥ ६-२१-९

9. lakshhmaNa = O; Lakshmana! Niilam = a dark; lakshhma = stain; dR^ishyate = appears; vimale aaditye pariveshaH = on the colorless solar disc; hrasvaH = which is diminished; ruukshaH = dreary; aprashastah = inauspicious; lohitaH = and coppery.

"O, Lakshmana! A dark stain appears on the cloudless solar disc, which is diminished, dreary, inauspicious and coppery."

[Verse Locator](#)

रजसा महता चापि नक्षत्राणि हतानि च ।

युगान्तमिव लोकानाम् पश्य शसन्ति लक्ष्मण ॥ ६-२१-१०

10. O; lakshhmaNa = O; Lakshmana! Pashya = look! Nakshhatraani = stars; hataani = enveloped; mohataa = in enormous; rajasaa = dust; shamsantiiva = appear to announce; yugaantam = a dissolution; lokaanaam = of the worlds.

"O, Lakshmana! Look! Stars enveloped in enormous dust, appear to announce a dissolution of the world."

[Verse Locator](#)

काकाः श्येनास्तथा नीचा गृध्राः परिपतन्ति च ।

शिवाश्चाप्यशुभान्नादान्नदन्ति सुमहाभयान् ॥ ६-२१-११

11. kaakaaH = crows; shyenaaH = eagles; tathaa = and; gR^iddhaaH = vultures; paripatanti = are flying; niichaaH = low; shivaashchaapi = jackals also; nadanti = are howling; sumahaabhayaan = very dreadful; ashubhaan = and inauspicious; naadaan = sounds.

"Crows, eagles and vultures are flying low. Jackals too are howling very dreadful and inauspicious sounds."

[Verse Locator](#)

शैलैः शूलैश्च खड्गैश्च विमुकैः कपिराक्षसैः ।

भविष्यत्यावृता भूमिर्मांसशोणितकर्दमा ॥ ६-२१-१२

12. bhuumiH = earth; bhavishhyati = will become; aavR^itaaH = covered by; shailaiH = rocks; shuulaiH = spears; khadgaishcha = and swords; vimuktaiH = hurled; kapiraakshhsaiH = by monkeys and demons; maamsa shoNita kardamaa = and a quagmire of flesh and blood.

"Earth will become a quagmire of flesh and blood, covered with rocks spears and swords hurled by monkeys and demons."

[Verse Locator](#)

क्षिप्रमद्यैव दुर्धर्षाम् पुरीम् रावणपालिताम् ।

अभियाम जवेनैव सर्वैर्हरिभिरावृताः ॥ ६-२१-१३

13. aavR^itaaH = abounding with; sarvaiH = all; haribhiH = monkeys; abhiyaama = we shall attack; puriim = the city; raavaNaHpaalitaam = ruled by Ravana; adyaiva = now itself; kshhipram = quickly; javenaiva = with a speed.

"Abounding with all the monkeys we shall attack the city ruled by Ravana, now itself at a quick pace."

[Verse Locator](#)

इत्येवमुक्त्वा धन्वी स रामः सम्ग्रामधर्षणः ।

प्रतस्थे पुरतो रामो लङ्कामभिमुखो विभुः ॥ ६-२१-१४

14. **raamaH** = Rama; **vibhuH** = the Lord; **samgraama dharshhaNaH** = the conqueror of enemies in battle; **raamaH** = and a charming man; **ityevam** = thus; **uktvaa** = speaking; **dhanvii** = wielding a bow; **pratasthe** = and traveled; **purataH** = in front; **abhimukhaH** = facing; **laNkaam** = towards Lanka.

Rama the lord, the conqueror of enemies and a charming man thus speaking, wielded a bow and sallied forth in front, facing towards Lanka.

[Verse Locator](#)

सविभीषणसुग्रीवाः सर्वे ते वानरर्षभाः ।

प्रतस्थिरे विनर्दन्तो धृतानाम् द्विषताम् वधे ॥ ६-२१-१५

15. **sarve-** = all; **te** = those; **vaanarshhabhaaH** = excellent monkeys; **savibhiishhaNasugrivaaH** = together with Vibhishana and Sugriva; **vinardantaH** = making roaring sounds; **pratasthire** = surged forth; **vadhe** = for the destruction; **dvishhataam** = of enemies; **dhR^itaanaam** = the audacious.

All those excellent monkeys, together with Vibhishana and Sugriva making roaring sounds surged forth for the destruction of the audacious enemies.

[Verse Locator](#)

राघवस्य प्रियार्थम् तु सुतराम् वीर्यशालिनाम् ।

हरीणाम् कर्मचेष्टाभिस्तुतोष रघुनन्दनः ॥ ६-२१-१६

16. **raghunandanaH** = Rama; **tutoshha** = was pleased; **karmacheshhTaabhiH** = by the acts and gestures; **sutaraam** = of very; **viirya shaalinaam** = strong; **hariiNaam** = monkeys; **priyaartham** = for the sake of their beloved; **raaghavasya** = Rama.

Rama on his part was pleased by the act and gestures of those very strong monkeys, with their intention to gratify him.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रयोविंशः सर्गः

Thus completes 23rd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 23

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 24

Verses converted to UTF-8, Nov 09

Introduction

Seeing Lanka and describing it, Rama instructs Lakshmana to draw up his army in battle array. Rama orders for release of Shuka who was captured by the army earlier. Shuka approaches Ravana and describes the strength of Rama's side of the army. Ravana boasts himself of his own army's strength.

[Verse Locator](#)

सा वीरसमिती राज्ञा विरराज व्यवस्थिता ।
शशिना शुभिनक्षत्रा पौर्णमासीव शारदी ॥ ६-२४-१

1. saa = that; viira samitiiH = assemblage of valiant monkeys; raajN^aa = along with the king Sugriva; viraraaja = looked charmingly; pournamaapi iva = like a full moon night; sharadii = in autumn; shashivaa = along with moon; shubha nakshhatraa = and bright stars.

That army of valiant monkeys along with the king Sugriva looked charming like a full moon night in autumn presided over by the moon and illuminated by bright stars.

[Verse Locator](#)

प्रचचाल च वेगेन त्रस्ता चैव वसुन्धरा ।
पीड्यमाना बलौ घेन तेन सागरवर्चसा ॥ ६-२४-२

2. vasundharaa = the earth; piiDyamaanaa = pressed under foot; tena = by that; baloughena = multitude of army; saagara varchasaa = which was energetic like a sea; prachachaala = was trembled; trastaa = with fear; vegena = by the rapid movement of the army.

The earth pressed under foot by that multitude of army which was energetic like a sea, was trembled with fear by the rapid movement of that army.

[Verse Locator](#)

ततः शुश्रुपुराकुष्ठम् लङ्कायाः काननौकसः ।
भेरीमृदङ्गसम्पुष्टम् तुमुलम् रोमहर्षणम् ॥ ६-२४-३

3. tataH = then; kaananoukasaH = the monkeys; shushruvaH = heard; aakrushhTam = a great tumult; laN^kaayaaH = arising in Lanka; tumulam = and noisy; bheriimR^idaNga samghushhTam = sounds of kettledrums and tabours; romaharshhaNam = which caused their hair to stand on end.

Then the monkeys heard a great tumult arising in Lanka and noisy sounds of kettledrums and tabours, which caused their hair to stand on end.

[Verse Locator](#)

बभ्रुवुस्तेन घोषेण सम्हृष्टा हरियूथपाः ।

अमृष्यमाणास्तम् घोषम् विनेदुर्घोषवत्तरम् ॥ ६-२४-४

4. hariyutaapaH = the leaders of monkeys; samhR^ishhTaaH = were rejoiced; tena ghosheNa = by that sound; amR^ishhyamaaNaaH = not tolerating; tam = that; ghoshham = sound; vineduH = they emitted shouts; ghoshhavattaram = which surpassed that uproar.

The leaders of monkeys were rejoiced by that sound. But by not tolerating that sound, they emitted shouts, which surpassed that uproar.

[Verse Locator](#)

राक्षसास्तम् प्लवङ्गानाम् शुश्रुवुस्तेऽपि गर्जितम् ।

वर्दतामिव दृप्तानाम् मेघानामम्बरे स्वनम् ॥ ६-२४-५

5. te = those; raakshhasaaH = demons too; shushruvuH = heard; garjitam = the roaring; dR^iptaanaam = of the wildly delighted; plavaN^gaanaam = monkeys; svanam iva = which was like the sound; nardataam meghaanaam = of thundering clouds; ambare = in the sky.

Those demons too heard the roaring of the wildly delighted monkeys, which roar sounded like thundering of clouds in the sky.

[Verse Locator](#)

दृष्ट्वा दाशरथिर्लङ्काम् चित्रध्वजपताकिनिम् ।

जगाम मनसा सीताम् दूयमानेन चेतसा ॥ ६-२४-६

6. dR^ishhTvaa = seeing; laN^kaam = Lanka; chitradhvaja pataakiniim = dressed with multicolored flags and butings; daasharathiH = Rama; manasaa = by his mind; jagaama = went; siitaam = to Sita; chetasaa = and his heart; duuyamaanena = was filled with grief.

Seeing Lanka dressed with multi colored flags and buntings, Rama bethought himself of Sita and his heart was filled with grief.

[Verse Locator](#)

अत्र सा मृगशाबाक्षी रावणेनोपरुध्यते ।

अभिभूता ग्रहेणेव लोहिताङ्गेन रोहिणी ॥ ६-२४-७

7. saa = that Sita; mR^igashabaakshhii = whose eyes resemble like a young deer; uparudhyate = was detained; raavaNena = by Ravana; atra = there; rohiNiiva = as Rohini star; abhibhuutaa = is overshadowed; lohitaaNgena = by red bodied; graheNa = planet(Mars).

"Sita whose eyes resemble those of a young deer, was detained by Ravana there, as Rohini star is overshadowed by the red bodied planet (mars)."

[Verse Locator](#)

दीर्घमुष्णम् च निःश्वस्य समुद्रीक्ष्य च लक्ष्मणम् ।

उवाच वचनम् वीरस्तत्कालहितमात्मनः ॥ ६-२४-८

8. niHshvasya = sighing; ushhNamcha = warmly; diirgham = and deeply; samudviikshhyacha = and seeing; lakshhmaNam = Lakshmana; viiraH = the heroic Rama; vuvaacha = spoke; vachanam = the following words; tatkaalahitam = beneficial at that time; aatmaanaH = for him.

Seeing Lakshmana after a warm and deep sigh, the heroic Rama spoke the following words, which were beneficial for him at that time :-

आलिखन्तीमिवाकाशमुत्थिताम् पश्य लक्ष्मण ।

मन्सेव कृताम् लङ्काम् नगाग्रे विश्वकर्मणा ॥ ६-२४-९

9. lakshhmanNa = O; Lakshmana! Pashya = look; laN^kaam = at Lanka; kR^itaam iva = which appears as though constructed; nagaagre = on a hill top; vishvakarmaNaa = by Visvakarma; manasaa = with his imagination; utthitaam = so elevated; aalikhantim = scraping; aakaasham = the sky.

"O, Lakshmana! Look at this Lanka, which appears as though constructed on a hilltop by Visvakarma with his imagination and so elevated scraping the sky."

[Verse Locator](#)

विमानैर्बहुभिर्लङ्क सम्कीर्णा रचिता पुरा ।

विष्णोः पदमिवाकाशम् चादितम् पाण्डुभिर्घनैः ॥ ६-२४-१०

10. laNkaa = the city of Lanka; puraa = was formerly; rachitaa = constructed; kiirNaa = and filled with; bahubhiH = many; vimaanaiH = seven storied buildings; chhaaditam iva = as though covered; paaN^DubhiH = with white; ghanaiH = clouds; aakaasham = the sky; padam = the abode; vishhNoH = of Vishnu; the all pervaded.

The city of Lanka was constructed densely with many seven storied buildings and appears like a sky the abode of Vishnu (the all pervaded), covered with white clouds."

[Verse Locator](#)

पुष्पितैः शोभिता लङ्का वनैश्चत्ररथोपमैः ।

नानापतगसम्युष्टफलपुष्पोपगैः शुभैः ॥ ६-२४-११

11. lankaa = Lanka; shobhitaa = is made beautiful; vanaiH = by the gardens; chaitrarathaiH = vying with Chaitraratha; naanaapatagasamghushhTaphala pushhpopagaiH = with various sounds of birds; fruit bearing flowers; shubhaiH = and charms; pushhpitaiH = in bloom.

"Lanka is made beautiful by the garden vying with chaitraratha (the garden of Kubera the god of riches) with songs of birds of various species, with fruit bearing flowers and charms in bloom.

[Verse Locator](#)

पश्य मत्तविहङ्गनि प्रलीनभ्रमराणि च ।

कोकिलाकुलखण्डानि दोधवीति शिवोऽविलः ॥ ६-२४-१२

12. pashya = see; (how); shivaH = a gentle; anilaH = breeze; dodhaviiti = sways; kokilaakula khan^Daani = the branches where the cuckoos abound; praliinabhramaraanicha = where bees swarm; mattavihaN^gaani = and where the birds are excited with joy.

"See how a gentle breeze sways the branches where the cuckoos abound where bees swarm and where the birds are excited with joy."

[Verse Locator](#)

इति दाशरथीरमो लक्ष्मणम् समभाषत ।

बलम् च तत्र विभजच्चास्त्रदृष्टेन कर्मणा ॥ ६-२४-१३

13. **raamaH** = Rama; **daasharathiH** = son of Dasaratha; **samabhaashhata** = spoke; **iti** = thus; **lakshhmaNam** = to Lakshmana; tatra = there; **balam** = the army; **vibhajachcha** = was divided into battalions; **karmaNaa** = according to method; **shaastradR^ishhTena** = found in the scriptures.

Rama the son of Dasaratha spoke as aforesaid to Lakshmana. The army there was divided into battalions according to the procedure found in scriptures.

[Verse Locator](#)

शशास कपिसेमाम् ताम् बलादादाय वीर्यवान् ।
अङ्गदः सह नीलेन तिष्ठे दुरपि दुर्जयः ॥ ६-२४-१४

14. **shashaasa** = (He issued the following) commands; **aadaaya** = taking; **taam** = these; **kapisenaam** = troops of monkeys; **balata** = from the army; (let) **viiryavaan** = the valiant; **durjayaH** = and the invincible; **aN^gadaH** = Angada; **tishhThaat** = take up his position; **niilena saha** = with Nila; **urapi** = at the center of the formation.

He issued the following commands: --"Taking these troops of monkeys from the army, let the valiant and the invincible Angada take up his position with Nila at the center of the formation.

[Verse Locator](#)

तिष्ठेद्वा नरवाहिन्या वानरौघसमावृतः ।
आशितो दक्षिणम् पार्श्वमृषभो नाम वानरः ॥ ६-२४-१५

15. **vaanaraH** = (let)the monkeys; **R^ishhabhonaama** = named Rishabha; **vaanarougha samavR^itaH** = along with the multitude of monkeys; **tishhThet** = take up his position; **aashritaH** = having recourse to ; **dakshhiNam** = to the right; **paarshvam** = side; **vaanara vaahinyaaH** = of the monkey-troops.

Let Rishabha along with the multitude of monkeys take up his position, having recourse to the right side of the army."

[Verse Locator](#)

गन्धहस्तीव दुर्धर्षस्तरस्वी गन्धमादनः ।
तिष्ठेद्वा नरवाहिन्याः सव्यम् पक्षमधिष्ठतः ॥ ६-२४-१६

16. **gandhamaadanaH** = (let)Gandhamadana; **tarasvii** = the strong; **durdarshhaH** = and the unconquerable; **gandhahastiiva** = like an elephant in rut; **tishhThet** = take his position; **adhishhThitaH** = superintending; **savyampakshham** = the left side; **vaanara vaahinyaaH** = of the monkey troops.

"Let Gandhamadana, the strong and unconquerable, resembling an elephant in rut, take his position superintending the left side of the monkey troops."

[Verse Locator](#)

मूर्ध्नि स्थास्याम्यहम् यत्तो लक्ष्मणेन समन्वितः ।
जाम्बवांश्च सुषेणश्च वेगदर्शी च वानरः ॥ ६-२४-१७
ऋक्षमुख्या महात्मानः कुक्षिम् रक्षन्तु ते त्रयः ।

17. **aham** = I; **sthaasyaami** = shall stand; **yattaH** = alert; **muurdhni** = in the forefront of the army; **samanvitaH** = along with; **lakshhmaNena** = Lakshmana; **jambavaashcha** = and Jambavan; **sushheNashcha** = Sushena; **vegadarshhiicha** = and Vegadarshi; **vaanaraaH** = the monkey; **te** = those; **trayah** = three; **mahaatmanaaH** = exceedingly wise ones; **R^ikshhamukhyaaH** = the leaders of the bears; **rakshhanti** = protect; **kukshhim** = the belly.

"I shall stand alert in the forefront of the army along with Lakshmana. Let Jambavan, Sushena and Vegadarshi the monkey - those three exceeding wise leaders of bears and monkeys- protest the belly portion of the army."

[Verse Locator](#)

जघनम् कपिसेनायाः कपिराजोऽभिरक्षतु ॥ ६-२४-१८
पश्चार्धमिव लोकस्य प्रचेतास्तेजपा वृतः ।

18. **kapiraaJaH** = Sugriva; the king of monkeys; **abhirakshhatu** = protect; **jaghanam** = the hips and loins; **kapisenaayaaH** = of the monkey troops; **pravetaaH** = as Varuna (the god of water); **vR^itaH** = who remains enveloped; **tejasaa** = with splendor; (protects); **pashchaardhamiva** = the western quarter; **lokasya** = of the earth.

"Let Sugriva the king of monkeys protect the rear guard of the army, resembling Varuna (the god of water) who remains enveloped with splendor protects the western quarter of the earth."

[Verse Locator](#)

सुविभक्तमहाव्यूहा महावानररक्षिता ॥ ६-२४-१९
अनीकिनी सा विबभौ यथाद्यौः साभ्रसम्प्लवा ।

19. **saa amiikinii** = that army; **suvibhakta mahaavyuuhaa** = with innumerable divisions being skillfully distributed; **mahaa vaanararakshhitaa** = led by the foremost of monkeys; **vibabhou** = shone; **yathaa dyouH** = like heavens; **baabhrasamplavaa** = with mass of clouds.

That army with innumerable divisions, being skillfully distributed led by the foremost of monkeys, resembled heavens with their mass of clouds.

[Verse Locator](#)

प्रगृह्य गिरिशृङ्गाणि महतश्च महीरुहान् ॥ ६-२४-२०
आसेदुर्वानरा लङ्काम् मिमर्दयुषवो रणे ।

20. **mimardayishhavah** = with a desire to crush(the demons); **raNe** = in battle; **vaanaraah** = the monkeys; **pragR^ihya** = seizing; **girishR^iNgaaNi** = peaks of mountains; **mahataH** = and gigantic; **mahiiruhaan** = trees; **aaseduH** = reached; **laN^kaam** = Lanka.

With a desire to crush the demons in battle, the monkeys, seizing peaks of mountains and gigantic trees, reached Lanka.

[Verse Locator](#)

शिखरैर्विकिरामैनाम् लङ्काम् मुष्टिभिरेव वा ॥ ६-२४-२१
इति स्म दधिरे सर्वे मानांसि हरिपुङ्गवाः ।

21. **sarve** = all; **haripuN^gavaaH** = the heroic monkeys; **dadhire** = held; **manaamsi** = in their minds; **iti** = the following resolve; **"shikharaiH** = with the peaks of mountains; **mushhTibhireva vaa** = or with our bare fists; **vikiraama** = we shall shatter into pieces; **enaam** = this; **laNkaam** = Lanka.

All the heroic monkeys held the following resolve in their minds, "It is with peak of mountains or with our bare fists even, we shall shatter this Lanka into pieces."

[Verse Locator](#)

ततो रामो महातेजाः सुग्रीव मिदमब्रवीत् ॥ ६-२४-२२

सुविभक्तानि सैन्यानि शुक एष विमुच्यताम् ।

22. tataH = then; raamaH = Rama; mahaatejaaH = with great splendor; abraviit = spoke; idam = these words; sugrivam = to Sugriva; sainyaani = our forces; suvibhaktaam = are properly marshaled; eshaH shukaH = let this Shuka; vimuchyataam = be released.

Then, Rama with great splendor spoke the following words to Sugriva, "Our forces are properly marshaled. Let this Shuka be released."

[Verse Locator](#)

रामस्य तु वचः श्रुत्वा वानरेन्द्रो महाबलः ॥ ६-२४-२३

मोचयामास तम् दूतम् शुकम् रामस्य शासनात् ।

23. Shrutvaa = hearing; vachanam = the words; raamasya = of Rama; vaanarendraH = Sugriva the lord of monkeys; mochayaamaasa = released; shukam = Shuka; tam duutam = that messenger; shaasanaat = by the order; raamasya = of Rama.

Hearing the words of Rama, Sugriva the lord of monkeys released Shuka the messenger, as per the order of Rama.

[Verse Locator](#)

मोचितो रामवाक्येन वानरैश्च निपीडितः ॥ ६-२४-२४

शुकः परमसम्त्रस्तो रक्षोधिपमुपागमत् ।

24. shukaH = Shuka; nipiiDitaH = who was harassed; vaanaraiH = by monkeys; mochitaH = and released; raamavaakyaena = through the words of Rama; paramasamtrastaH = was trembling with great fear; upaagamat = and reached; rakshhodhipam = Ravana.

Shuka who was harassed by the monkeys and released then as per the words of Rama, was trembling with great fear and reached Ravana.

[Verse Locator](#)

रावणः प्रहसन्नेव शुकम् वाक्यमुवाच ह ॥ ६-२४-२५

किमिमौ ते सितौ पक्षौ लूनपक्षश्च दृश्यसे ।

कच्चिन्नानेकचित्तानाम् तेषाम् त्वम् वशमागतः ॥ ६-२४-२६

25; 26. raavaNaH = Ravana; prahasanneva = even while laughing; uvaachaha = enquired; shukam = Shuka; vaakyam = with the following words: kim = why; imou = these; te = your; pakshhou = wings; sitou = were tied up? dR^ishyase = you are appearing; luunapakshhashcha = with your wings plucked up; tvam na aagataH kachchit = Have you not fallen; teshhaam = into their; anekachittaanaam = various(fickle)minds?

Ravana, even while laughing, enquired Shuka with the following words: " why were your wings tied up? You appear with your wings plucked up. Have you not fallen as a victim to their various fickle minds?"

[Verse Locator](#)

ततस्य भयसम्बिग्नस्तदा राज्ञाभिचोदितः ।

वचनम् प्रत्युवाचेदम् राक्षसाधिपमुत्तमम् ॥ ६-२४-२७

सागरस्योत्तरे तीरेऽब्रुवम् ते वचनम् तथा ।

यथासंदेशमक्लिष्टम् सान्त्वयन् श्लक्ष्णया गिरा ॥ ६-२४-२८

27; 28. tataH = then; saH = that Shuka; bhayasaṃvignaH = agitated with fear; tadaa = then; abhichoditaH = prompted; raaj^Naa = by the king Ravana; pratyuvaacha = replied; idam = with these; uttamam = excellent; vachanam = words; raakshhasaadhīpam = to Ravana: uttare tiire = on the northern shore; saagarasya = of the ocean; abravam = I spoke; tathaa = as; te = your; vachanam = words; shlakshhNayaa = conciliating; yathaasandesham = as per your instructions; aklishhTam = without any ambiguity.

Asked as aforesaid by the king Ravana, Shuka agitated as he was with fear, gave him the following excellent reply: "On the northern shore of the ocean, I conveyed your message in a smooth tone, conciliating and without any ambiguity exactly as per your instructions."

[Verse Locator](#)

क्रुद्धैस्तेरहमुत्प्लुत्य दृष्टमात्रः प्लवङ्गमैः ।
गृहितोऽस्यपि चारब्धो हन्तुम् लोप्तुम् च मुष्टिभिः ॥ ६-२४-२९

29. aham = I; dR^ishhTamaatraH = on just being seen; gR^ihiitaH = by those monkeys; kruddhaiH = in rage; apicha = and; aaraabddhaiH = started; hantum = beating; loptumcha = and plucking; mushhTibhiH = with their fists.

"Just on seeing me, the enraged monkeys jumped on me and seized me. They soon started beating and plucking me with their fists."

[Verse Locator](#)

न ते सम्भाषितुम् शक्याः सम्प्रश्नोऽत्र न विद्यते ।
प्रकृत्या कोपनास्तीक्ष्णिना वानरा राक्षसाधिप ॥ ६-२४-३०

30. raakshhasaadhīpa = O; lord of demons! Te = those monkeys; nashakyaH = are not capable of being; sambhaashhitum = spoken to; navidyate = nor possible; samprashnaH = of being questioned; atra = in this matter; vaanaraaH = monkeys; prakR^ityaaH = by their nature; kopanaaH = are angry; tiikshhNaaH = and ferocious.

"O, Lord of demons! Those monkeys are not capable of being spoken to, or possible of being questioned in this matter. Monkeys, by their very nature, are angry and ferocious."

[Verse Locator](#)

स च हन्ता विराधस्य कबन्धस्य खरस्य च ।
सुग्रीवसहितो रामः सीतायाः पदमागतः ॥ ६-२४-३१

31. saH raamaH = that Rama; hantaa = the killer; viraadhasya = of Viradha; kabandhasya = Kabandha; kharasyacha = and Khara; aagataH = came; sugriiva sahitaH = along with Sugriva; padam = to the place; siitaayaaH = of Sita.

"That Rama the killer of Viraadha, Kabandha and Khara came along with Sugriva to the place of Sita."

[Verse Locator](#)

स कृत्वा सागरे सेतुम् तीर्त्वा च लवणोदधिम् ।
एष रक्षासि निर्धूय धन्वी तिष्ठति राघवः ॥ ६-२४-३२

32. kR^itvaa = having constructed; setum = a bridge; saagare = across the sea; tiirtvaa = and having crossed; lavaNodadhim = the salty ocean; nirdhuuya = and expelling; rakshaamsi = the demons; raaghavaH = Rama; eshaH = as such; tishhThati = stands; dhanvii = wielding a bow.

"Having constructed a bridge across the sea and crossed the salty ocean and expelling the demons, here stands Rama wielding a bow."

[Verse Locator](#)

ऋक्षवानरसम्घानामनीकानि सहस्रशः ।
गिरिमेघनिकाशानाम् चादयन्ति वसुन्धराम् ॥ ६-२४-३३

33. sahasrashaH = thousands; aniikaani = of divisions; R^ikshhavaanarasamghavaam = of crowds of bears and monkeys; girimegha nikashaanaam = resembling mountains and clouds; chhaadayanti = cover; vasundharaam = the earth.

"Thousands of divisions of hordes of bears and monkeys resembling mountains and clouds, cover the earth."

[Verse Locator](#)

राक्षसानाम् बलौघस्य वानरेन्द्रबलस्य च ।
नैतयोर्विद्यते संधिर्देवदानवयोरिव ॥ ६-२४-३४

34. navidyate = there is no more possibility; samdhiH = of an alliance; etayoH = between these two armies; baloughasya = the army; raakshhasaanaam = of demons; vaanarendra balasya = and the army of Sugriva; the lord of monkeys; devadaanavayoriva = than between a god and a demon.

"There is no more possibility of an alliance between these two armies - the army of demons and the army of monkeys- than between a God and a demon."

[Verse Locator](#)

पुरा प्राकारमायान्ति क्षिप्रमेकतरम् कुरु ।
सीताम् वास्मै प्रयच्चाशु युद्धम् वापि प्रदीयताम् ॥ ६-२४-३५

35. puraa aayanti = very soon; (they) can come; praakaaram = to the rampart; kuru = do; ekataram = any one of the two acts; kshhipram = immediately; prayachchha vaa = either to restore; siitaam = Sita; yuddhamvaapi = or combat ; pradiiyataam = may be offered; asmai = to him; aashu = soon.

"Very soon they will come to our rampart. Immediately, do any one of these two acts- either to restore Sita or to offer a combat to him."

[Verse Locator](#)

शुकस्य वचनम् श्रुत्वा रावणो वाक्य मब्रवीत् ।
रोषसम्रक्तनयनो निर्दहन्निव चक्षुषा ॥ ६-२४-३६

36. shrutvaa = hearing; vachanam = the words; shukasya = of Shuka; raavaNaH = Ravana; roshhasamraktanayanaH = with his eyes becoming blood red in anger; abraviit = spoke; vaakyam = these words; nirdahanniva = as if he would consume him; chakshhusaa = with his glance.

Hearing the words of Shuka, Ravana with his eyes becoming blood red in anger, as if he would consume him with his glance, said as follows:

[Verse Locator](#)

यदि माम् प्रतियुध्येरन् देवगन्धर्वदानवाः ।
नैव सीताम् प्रदास्यामि सर्वलोकभयादपि ॥ ६-२४-३७

37. sarva loka bhayaadapi = even if I were frightened by all worlds; maam pratiyuddhyerannapi = or even if I were to face a battle; devagandharva daanavaaH = with celestials; Gandharvas(celestial singers) or demons; naiva pradaasyaami = I would not give back; siitaam = Sita.

"Even if I were frightened by all the worlds or even if I were to face a battle with celestials or Gandharvas (celestial singers) or demons, I would not give back Sita."

[Verse Locator](#)

कदा समभिधानन्ति मामका राघवम् शराः ।
वसन्ते पुष्पितम् मत्ता भ्रमरा इव पादपम् ॥ ६-२४-३८

38. kadaa = when; maamakaaH = will my; shavaaH = arrows; samabhidhaavanti = soon fall; raaghavam = upon Rama; bhramaraaH iva = as large black bees; mattaaH = exited with joy; (fall upon) paadapam = a tree; pushhpitam = in bloom; vasante = at spring time?

"When will my arrows soon fall upon Rama, as large black bees excited with joy fall upon a tree in bloom at spring time?"

[Verse Locator](#)

कदा शोणितदिग्धाङ्गम् दीपैः कार्मुकविच्युतैः ।
शरैरादीपयिष्यामि उल्काभिरिव कुञ्जरम् ॥ ६-२४-३९

39. kadaa = when; aadii payishhyaami = shall I consume; diiptaiH = by the blazing; sharaiH = arrows; kaarmuka vichyutaiH = released from my bow; shoNita digdhaaNgam = his body flowing with blood; ulkaabhiriva = as flaming torches; (destroy) kuN^jaram = an elephant?

"When shall I consume his body flowing with blood, by the blazing arrows released from my bow, as flaming torches destroy an elephant?"

[Verse Locator](#)

तच्चास्य बलमादास्ये बलेन महता वृतः ।
ज्योतिषामिव सर्वेषाम् प्रभामुद्यन्दिवाकरः ॥ ६-२४-४०

40. vR^itaH = endowed with; mahataa = a huge; balena = army; aadaasye = I shall eclipse; tat = the aforesaid; balam = army; asya = of Rama; prabhaamiva = as the brilliance; sarveshaam jyotishhaam = of all stars; udyan = at the rising; divaakaraH = of the sun.

"Endowed with a huge army I shall eclipse the aforesaid army of Rama, as the brilliance of all stars is obscured at the rising of the sun."

[Verse Locator](#)

सागरस्येव मे वेगो मारुतस्येव मे बलम् ।
न च दाशरथिर्वेद तेन माम् योद्धुमिच्छति ॥ ६-२४-४१

41. me = my; vegaH- = rashness; sagarasyeva = is like that of the sea. Me = my; balam = strength; marutasyeva = is like that of the wind; daasharathiH = Rama; nachaveda = is not aware of it; tena = that is why; ichchati = he desires; maam yoddhum = to meet me in combat.

"My rashness is like that of the sea and my strength is like that of the wind. Rama is not aware of it. That is why, he is desirous of meeting me in a combat."

[Verse Locator](#)

न मे तूणीशयान् बाणान् सनिषानिव पन्नगान् ।

रामः पश्यति सम्ग्रामे तेन माम् योद्धुमिच्चति ॥ ६-२४-४२

42. raamaH = Rama; na pashyati = has not seen; me baanaan = my arrows; savishhaan pannagaaniva = resembling venomous serpents; tuuNiishayaan = in my quiver; tena = that is why; ichchhati = he desires; yoddhum = to fight; maam = with me.

"Rama has not seen my arrows resembling venomous serpents lying in my quiver. That is why, he desires to fight with me."

[Verse Locator](#)

न जानाति पुरा वीर्यम् मम युद्धे स राघवः ।

मम चापमयीम् वीणाम् शरकोणैः प्रवादिताम् ॥ ६-२४-४३

ज्याशबदतुमुलाम् घोरामार्तगीतमहास्वनाम् ।

नाराचतलसम्नादाम् ताम् ममाहितवाहिनीम् ॥ ६-२४-४४

अवगाह्य महर्ङ्गम् वादयिष्यान्तगन् रणे ।

43; 44. saH raaghavaH = that Rama; puraa = formerly; najaanaati = was not aware; mama = of my; viiryam = prowess; Yuddhe = in battle; vaadayishhyaami = I shall cause to resound; viiNaam = Vina; mama chaapa mayiim = in the form of my bow; naaraachatala samvaadaam = which is played on; with the heads of my arrows; jyaashabda tumulaam = the bow string producing a tumultuous sound; aartagiita mahaasvanaam = the huge cries of the wounded ; ghoraam = its terrible accompaniment; shara koNaiH = the darts; pravaaditaam = sounding its innumerable notes; (when) aham = I; avagaahya = enter; mahaaraN^gam = a vast stage; maam ahitavaahiniim = in the form of my enemy ranks; taam = in that; raNe = battle.

Rama was not formerly aware of my prowess in battle. I shall cause to resound Vina (a musical instrument) in the form of my bow, which is played on with the heads of my arrows, the bow string producing a tumultuous sound, the huge cries of the wounded its terrible accompaniment, the darts sounding its innumerable notes, when I enter a vast stage in the form of my enemy ranks in that battle."

[Verse Locator](#)

न वासवेनापि स हस्रचक्षुषा ।

युद्धेऽस्मि शक्यो वरुणेन वास्वयम् ।

यमेव वा धर्षयितुम् शराग्निना ।

महाहवे वैश्रवणेन वा स्वयम् ॥ ६-२४-४५

45. vaaasavenaapi = neither by Devendra; the god of celestials; sahasrachakshhushhaa = the thousand eyed; varuNenaapi = nor by Varuna; the god of waters; svayam = in person; yuddhe = in combat; yamanaivaa = nor by Yama the god of death; sharaagninaa = with the fire of his arrows; vaishravaNenavaa = nor by Kubera the lord of riches; svayam = in person; shakyaH = can I be able; dharshhayitum = to be attacked; mahaahave = in a great battle.

"Neither by the thousand eyed Indra the god of celestials nor by Varuna the God of waters in person in a combat, nor by Yama the god of death with the fire of his arrows, nor by Kubera the lord of riches in person, can I be able to be attacked in a great battle."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुर्विंशः सर्गः

Thus completes 24th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 24

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45				

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 25 Verses converted to UTF-8, Nov 09

Introduction

While Rama crossed over to the other shore of the sea, Ravana instructs his ministers, Suka and Sarana to enter the enemy's army in disguise and to bring all the required information about them. When Suka and Sarana entered the enemy's ranks, Vibhishana recognises and captures them. But Rama sets them free. Going back to Ravana, they explain the might strength of the enemy's ranks and exhort him to restore Seetha to Rama.

[Verse Locator](#)

सबले सागरम् तीर्णे रामे दशरथ आत्मजे ।
अमात्यौ रावणः श्रीमान् अब्रवीत् शुक सारणौ ॥ ६-२५-१

1. **raame** = (While) Rama; **dasharathaatmaje** = the son of Dasaratha; **tiirNe** = crossed; **saagaram** = the ocean; **sabale** = along; with his army; **shriimaan** = the illustrious; **raavaNaH** = Ravana; **abraviit** = spoke; **shukasaaraNau** = to Shuka and sarana; **amaatyau** = his ministers (as follows)

While Rama, the son of Dasaratha, crossed the ocean along with his army, the illustrious Ravana spoke to Shuka and Sarana, his ministers as follows:

[Verse Locator](#)

समग्रम् सागरम् तीर्णम् दुस्तरम् वानरम् बलम् ।
अभूत पूर्वम् रामेण सागरे सेतु बन्धनम् ॥ ६-२५-२

2. **samagram** = the entire; **bala** = army; **vaanaram** = of monkeys; **tiiraNam** = crossed; **dustaram** = the impassable; **saagaram** = ocean; **abhuutapurvam** = the unprecedented; **setubandhanam** = construction of the bridge; **saagare** = across the ocean (was done); **raameNa** = by Rama.

"The entire army of monkeys crossed the impassable ocean. The construction of the bridge, unprecedented, across the ocean was executed by Rama."

[Verse Locator](#)

सागरे सेतु बन्धम् तु न श्रद्दध्याम् कथंचन ।
अवश्यम् च अपि सम्ख्येयम् तन् मया वानरम् बलम् ॥ ६-२५-३

3. **na shraddhadhyaam** = I am not able to believe; **kathamchana** = under any circumstances; **tam** = that; **setubandham** = construction of the bridge; **saagare** = across the ocean; **avashyam** = certainly; **tat** = that; **vaanaram balam** = army of monkeys; **samkhyeyamcha** = is worth to be conduted (carried weight); **mayaa** = by me.

"I am not able to believe under any circumstances that a pass-way has been constructed across the ocean. Certainly, that army of monkeys is worth to be counted (carried weight) by me."

भवन्तौ वानरम् सैन्यम् प्रविश्य अनुपलक्षितौ ।
 परिमाणम् च वीर्यम् च ये च मुख्याः प्लवम् गमाः ॥ ६-२५-४
 मन्त्रिणो ये च रामस्य सुग्रीवस्य च सम्मताः ।
 ये पूर्वम् अभिवर्तन्ते ये च शूराः प्लवम् गमाः ॥ ६-२५-५
 स च सेतुर् यथा बद्धः सागरे सलिल अर्णवे ।
 निवेशः च यथा तेषाम् वानराणाम् महात्मनाम् ॥ ६-२५-६
 रामस्य व्यवसायम् च वीर्यम् प्रहरणानि च ।
 लक्ष्मणस्य च वीरस्य तत्त्वतो ज्ञातुम् अर्हथ ॥ ६-२५-७

4; 5; 6; 7. **bhavantau** = both of you; **anupalakshitau** = unperceived (to others); **pravishya** = enter; **sainyam** = the army; **vaanaram** = of monkeys; **arhathaH** = and ought; **N^aatum** = to know; **tattvataH** = actually; **parimaaNamcha** = the quantum of the army; **viiryamcha** = their prowess; **ye** = as to which; **plavaN^gamaaH** = monkeys; **mukhyaaH** = are important ones; **ye** = which; **mantriNaH** = ministers; **raamasya** = of Rama; **sugriivasya cha** = and of Sugreeva; **sangataaH** = have come together; **ye** = which; **abhivartante** = are abiding; **puurvam** = in front; **ye** = which; **plavaNgamaa** = monkeys; **shuuraH** = are valiant; **yathaa** = how; **saH** = that; **setuH** = bridge; **baddhaH** = was constructed; **saagare** = across the ocean; **salilaarNave** = full of water; **yathaa** = how; **nivesham** = the encamping (is done); **teSaam vaanaraaNaam** = for those monkeys; **mahaatmaanaam** = the great souled; **vyavasaayamcha** = the determination; **viiryam** = the strength; **praharaNaanicha** = and the striking senses; **raamasya** = of Rama; **viirasya** = and of the heroic; **lakshmaNasya** = Lakshmana.

"Become unrecognisable to others, enter the army of monkeys and make out the real quantum of their army, their prowess, as to which monkeys are important among them, which ministers of Rama and Sugreeva have come together, which monkeys are abiding in front, which monkeys are valiant, how that bridge was constructed across the ocean full of water, how the encamping is done for those great-souled monkeys; the determination, strength and the striking senses of Rama and of the heroic Lakshmana."

Verse Locator

कः च सेना पतिस् तेषाम् वानराणाम् महाओजसाम् ।
 एतज् ज्ञात्वा यथा तत्त्वम् शीघ्रम् अगन्तुम् अर्हथः ॥ ६-२५-८

8. **kaH** = who; **senaapatiH** = is the chief of army; **teSaam** = of those; **mahaatmanaam** = high-souled; **vaanaraaNaam** = monkeys; **N^aatvaa** = knowing; **tatcha** = that also; **yathaatattvam** = actually; **shiighram** = and quickly; **arhathaH** = you ought; **aagantum** = to come.

"Knowing also accurately who the Chief of Army of those high-souled monkeys is, you have to come back quickly."

Verse Locator

इति प्रतिसमादिष्टौ राक्षसौ शुक सारणौ ।
 हरि रूप धरौ वीरौ प्रविष्टौ वानरम् बलम् ॥ ६-२५-९

9. **pratipamaadiSTau** = having thus been commanded; **viirau** = the valiant; **raakSasau** = demons; **shukasaaraNau** = Shuka and Sarana; **hariruupadhaarau** = both possessing the form of monkeys; **praviSTau** = entered; **bala** = (that) army; **vaanaram** = of monkeys.

Having thus been commanded by Ravana, the valiant demons Shuka and Sarana , both in the disguise of monkeys, entered that army of monkeys.

ततस् तद् वानरम् सैन्यम् अचिन्त्यम् लोम हर्षणम् ।
सम्ख्यातुम् न अध्यगच्चेताम् तदा तौ शुक सारणौ ॥ ६-२५-१०

10. tataH = thereafter; tau = those; shuka saaraNau = Shuka and Sarana; tadaa = then; naadhyagachchhetaam = were not able; samkhyaatum = to count; sainyam = the army; tat = of those; vaanaram = monkeys; achintyam = which was inconceivable; lomaharSaNam = and causing their hair to stand erect.

Shuka and Sarana were not able to count then that inconceivable army of monkeys, causing their hair to stand on end.

[Verse Locator](#)

तत् स्थितम् पर्वत अग्रेषु निर्दरेषु गुहासु च ।
समुद्रस्य च तीरेषु वनेषु उपवनेषु च ॥ ६-२५-११
तरमाणम् च तीर्णम् च तर्तु कामम् च सर्वशः ।
निविष्टम् निविशच् चैव भीम नादम् महाबलम् ॥ ६-२५-१२
तद्बलार्णवमक्षोभ्यम् ददृशाते निशाचरौ ।

11; 12. tat = that army; sthitam = was stationed; parvataagreSu = on the tops of mountains; nirjhareSu = round about the water-falls; guhaasucha = in the caves; tiireSu = on the shores; samudrasya = of the ocean; vaneSu = in the woodlands; upavaneSu = and in the gardens; taramaaNam = (It was either in) the process of crossing the ocean; tiirNam cha = or had crossed it; tartukaamamcha = or was intending to cross it; sarvashaH = in its entirety; niviSTam = (It had either) encamped; nivishachchaiva = or was still encamping; bhiima naadam = making a terrible noise; nishaacharau = the two demons; dadR^iSaate = saw; mahaabalam = that very strong; akSobhyam = and imperturbable; tadbalaarNavam = sea of army.

That army was stationed on the tops of mountains, round about the waterfalls, in the caves, on the sea-shores, in the woodlands and in the gardens. It was either in the process of crossing the ocean, or was intending to cross it in its entirety. It had either encamped or was still encamping, making a terrible noise. The two demons saw that very strong and imperturbable sea of army.

[Verse Locator](#)

तौ ददर्श महातेजाः प्रच्चन्नौ च विभीषणः ॥ ६-२५-१३
आचक्षे अथ रामाय गृहीत्वा शुक सारणौ ।

13. vibhiiSaNaH = Vibhishana; mahaatejaaH = with great splendour; dadarshau = beheld; tau = both of them; praticchannau = in disguise; saH = He; gr^ihiitva = laid hold of; shuka saaraNau = Shuka and Sarana; aacacakSe = and said; raamaaya = to Rama (as follows)

Vibhishana with great splendour beheld both of them in disguise. He caught hold of Shuka and Sarana and told Rama as follows:

[Verse Locator](#)

तस्यैतौ राक्षसेन्द्रस्य मन्त्रिणौ शुक्सारणौ ॥ ६-२५-१४
लंकायाः समनुप्राप्तौ चारौ पर पुरम् जयौ ।

14. parapuramjaya = O; Rama the conqueror of hostile citadels!; etau = these; shukasaaraNau = Shuka and Sarana; mantriNau = the two ministers; tasya raakSasendrasya = of that Ravana; samanupraaptau = and came; caarau = as spies; laNkaayaaH = from Lanka.

"O, Rama the conqueror of hostile citadels! These two demons are Shuka and Sarana, the ministers of Ravana and they came here as spies from Lanka."

[Verse Locator](#)

तौ दृष्ट्वा व्यथितौ रामम् निराशौ जीविते तदा ॥ ६-२५-१५
कृत अन्जलि पुटौ भीतौ वचनम् च इदम् ऊचतुः ।

15. tau = both of the them; dR^iSTvaa = having seen; vaamam = Rama; vyathitau = were trembled; tathaa = and ; niraashau = were without hope; jiivite = for their lives; bhiitau = were frightened; chedam = and; uuchatu = spoke; idam = these; vachanam = words; kR^itaaN^jalipuTau = having joined their palms.

Both of them, having seen Rama, were trembled with fear, without any hope for their lives and having joined their palms, spoke the following words:

[Verse Locator](#)

आवाम् इह आगतौ सौम्य रावण प्रहिताव् उभौ ॥ ६-२५-१६
परिज्ञातुम् बलम् कृत्स्नम् तव इदम् रघु नन्दन ।

16. raghunandana = O; Rama! Saumya = O; excellent man! aavaam ubhau = we both; raavaNaprahitau = as sent by Ravana; aagatau = came; iha = here; pariJJNaatum = to know; idam = this; tat = and that; sarvam = entire; balam = army.

"O, excellent man! O, Rama! We both of us, as sent by Ravana, came here together to know everything about your entire army."

[Verse Locator](#)

तयोस् तद् वचनम् श्रुत्वा रामो दशरथ आत्मजः ॥ ६-२५-१७
अब्रवीत् प्रहसन् वाक्यम् सर्व भूत हिते रतः ।

17. raamaH = Rama; dasharathaatmajaH = the son of Dasaratha; rataH = who was interested; sarvabhuutahite = in the welfare of all being; shrutvaa = after hearing; tat = those; vachanam = words; tayoH = of them both; prahasan = smilingly; abraviit = spoke; vaakyam = (the following) words.

Hearing their aforesaid words, Rama the son of Dasaratha who was interested in the welfare of all beings, smilingly spoke the following words:

[Verse Locator](#)

यदि दृष्टम् बलम् कृत्स्नम् वयम् वा सुसमीक्षिताः ॥ ६-२५-१८
यथा उक्तम् वा कृतम् कार्यम् चन्दतः प्रतिगम्यताम् ।

18. sarvam = (Has) the entire; balam = army; dR^iSTam = yadi = been seen? vayam susamiikSitaH vaa = have we been seen well? kaaryam kR^itam vaa = has the operation been accomplished; yathoktam = as instructed? pratigamyataam = you may go back; chandataH = according to your own wish.

"Has the entire army been observed by you? Have you observed us well? Have you accomplished the task, as entrusted to you? If so, you may go back now according to your free will."

[Verse Locator](#)

अथ किञ्चिददृष्टम् वा भूयस्तद्द्रष्टुमर्हथः ॥ ६-२५-१९
विभीषनो वा कात्स्न्येन पुनः संदर्शयिष्यति ।

19. **atha** = or; **adR^iSTam vaa** = even if you have not seen; **kimchit** = something; **arhathaH** = you ought; **draSTum** = to see; **tat** = that; **bhuuyaH** = also; **vaa** = otherwise; **vibhiiSaNaH** = Vibhishana; **samdarSayati** = will show you; **punaH** = again; **kaartsnyena** = entirely.

"Even if you have not seen something you may see it now also. Otherwise, Vibhishana will show it to you again entirely."

[Verse Locator](#)

न चेदम् ग्रहम् णम् प्रप्य भेतव्यम् जीवितम् प्रति ॥ ६-२५-२०
व्यस्तशस्त्रौ गृहीतौ च न दूतौ वधमर्हतः ।

20. **praapya** = having obtained; **idam** = this; **grahaNam** = seizure; **nabhetavyam** = you need not fear; **jivitam prati** = about your life; **gR^ihiitau** = the seized; **ddutau** = messengers; **nyastashastrau** = without weapons; **arhataH** = deserve; **na vadham** = no killing.

"You, having been caught, need not fear about your life. The captured messengers holding no weapons indeed deserve no killing."

[Verse Locator](#)

प्रच्चन्नौ च विमुञ्चएमौ चारौ रात्रिच रावुभौ ॥ ६-२५-२१
शत्रुपक्षस्य सततम् विभीषण विकर्षिणौ ।

21. **vibhiSaNa** = O; **Vibhishana! satatam** = always; **vikarSaNau** = draw; a bow-string; **shatrupakSasya** = on the opponents; **vimuJNca** = set free; **ubhau** = the two; **raatrimaharau** = deomns; **chaarau** = who are spies; **pracchanau** = in disguise.

"O, Vibhishana! Always try to draw a bow-string on the opponents and not on these two demons. Set them both, who are spies in disguise, free."

[Verse Locator](#)

प्रविश्य नगरीम् लंकाम् भवद्भ्याम् धनद अनुजः ॥ ६-२५-२२
वक्तव्यो रक्षसाम् राजा यथा उक्तम् वचनम् मम ।

22. **pravishya** = after entering; **laN^kaam nagariim** = the city of Lanka; **dhanadaanujaH** = Ravana the younger half-brother of Kubera the god of riches; **raajaa** = and the king; **rakSasaam** = of demons; **vaktavyaH** = be told; **bhavadbhyaam** = by you; **yathoktam** = as told; **mama vachanam** = in my words.

"When you return to the city of Lanka, repeat my words faithfully to Ravana the younger half-brother of Kubera and the king of demons."

[Verse Locator](#)

यद् बलम् च समाश्रित्य सीताम् मे हृतवान् असि ॥ ६-२५-२३
तद् दर्शय यथा कामम् ससैन्यः सह बान्धवः ।

23. **yat** = that; **balam** = force; **samaashritya** = on which you relied; **hR^itavaan asi** = when you were taking away; **siitaam** = Seetha; **darshaya** = display; **yathaakaamam** = at your will; **tat** = that force; **sasainyaiH** = along with your troops; **sahabaandhavaH** = and with your allies.

"That force on which you relied when you were taking away Seetha from me, display that force at your will along with your troops and allies."

[Verse Locator](#)

श्वः काले नगरीम् लंकाम् सप्राकाराम् सतोरणाम् ॥ ६-२५-२४

राक्षसम् च बलम् पश्य शरैर् विध्वंसितम् मया ।

24. shvaH = tomorrow; kaalye = at break of day; pashya = you will see; laN^kaa nagariim = the city of Lanka; sapraakaaraam- with its ramparts; satoraNaam = and arches; balam = (as well as) the army; rakSasaam = of demons; vidhavamsitaam = demolished; mayaa = by me; shariaH = by my arrows.

"Tomorrow, at break of day, you will see my arrows demolish the city of Lanka with its ramparts and arches as well as the army of demons."

[Verse Locator](#)

खोधम् भीममहम् मोक्ष्ये बलम् धारय रावण ॥ ६-२५-२५

श्वः काले वज्रवान् वज्रम् दानवेष्व् इव वासवः ।

25. raavaNa = O; Ravana! shvaH = tomorrow; kaalye = at break of day; aham = I; mokSyaami = shall cast; bhiimam = my terrific; krodham = andger; tvayi = on you; sasainye = with your army; vajram iva = as casting a thunderbolt; daanaveSu = on demons; vaasavaH = Indra the Lord of Celestials; vajravaan = wielding the thunder-bolt.

"O, Ravana! Tomorrow, at break of day I will cast my dreadful anger on you and your army as Indra the Lord of celestials wielding a thunderbolt casts the thunderbolt on demons."

[Verse Locator](#)

इति प्रतिसमादिष्टौ राक्षसौ शुक सारणौ ॥ ६-२५-२६

जयेति प्रतिनन्दैनम् राघवम् धर्मवत्सलम् ।

आगम्य नगरीम् लंकाम् अब्रूताम् राक्षस अधिपम् ॥ ६-२५-२७

26; 27. iti = thus; pratisamaadiSTau = commanded; shuka saaraNau = Shuka and Sarana; raakSasau = the demons; pratinandya = admired; iti = that; jaya = "May you be Victorious!" enam = on this; raaghavam = Rama; dharmavatsalam = who was intent on righteousness; aagamyaa = reached; laN^kaam nagariim = the city of Lanka; abruutaam = and spoke; raakSasaadhipam = to Ravana.

Receiving this command, the two demons, Shuka and Sarana, admiring his justice, cried out: "May you be victorious!"; reached the city of Lanka and spoke to Ravana as follows:

[Verse Locator](#)

विभीषण गृहीतौ तु वध अहौ राक्षस ईश्वर ।

दृष्ट्वा धर्म आत्मना मुक्तौ रामेण अमित तेजसा ॥ ६-२५-२८

28. raakSaseshvara = O; king of demons! vibhiSaNagR^ihiitau = we were seized by Vibhishana; vadhaartham = with the intention of killing us; raameNa = but by Rama; dharmaatmanaa = the pious minded; amita tejasaa = whose valour is immeasurable; muktau = we were released; dR^iSTvaa = on seeing.

"O, king of demons! We were seized by Vibhishana with the intention of killing us. But, Rama, the pious minded wose valour is immeasurable, seeing us, set us free."

[Verse Locator](#)

एक स्थान गता यत्र चत्वारः पुरुष ऋषभाः ।

लोक पाल उपमाः शूराः कृत अस्त्रा दृढ विक्रमाः ॥ ६-२५-२९

रामो दाशरथिः श्रीमाम् लक्ष्मणः च विभीषणः ।

सुग्रीवः च महातेजा महाइन्द्र सम विक्रमः ॥ ६-२५-३०

एते शक्ताः पुरीम् लंकाम् सप्राकाराम् सतोरणाम् ।

उत्पाद्य सम्क्रामयितुम् सर्वे तिष्ठन्तु वानराः ॥ ६-२५-३१

29; 20; 31. yatra = where; chatvaaraH = the four; puruSarSabhaaH = eminent persons; lokapaalasamaaH = who are equal to the protector of the worlds; shuuraaH = the valiant ones; kR^itaasthraaH = skilled in the use of weapons; dR^iDhavigraamaaH = and of proven prowess; raamaH = Rama; daasharathiH = son of Dasartha; shriimaan = the illustrious; lakSmaNaH = Lakshmana; mahaatejaH = the great resplendent; vibhiiSaNaH = Vibhishana; sugriivashca = and Sugreeva; mahendra samavikramaH = whose valour is equal to that of Indra the Lord of celestials; ekasthaanagataaH = are stationed at the same place; ete = they; utpaaTya = having plucked up; laN^kaampuriim = the city of Lanka; sapraakaaraam = with its ramparts; satoranaam = and arches; shaktaaH = are able; samkraamayitum = to transplant it elsewhere; sarve = (even if) all; vaanaraaH = (the) monkeys; tiSThantu = keep aloof.

"Where the four eminent persons who are equal to the protector of the worlds, the valiant ones skilled in the use of weapons and of proven prowess namely Rama the son of Dasaratha, the illustrious Lakshmana, the great resplendent Vibhishana and Sgreeva whose valour is equal to Indra the Lord of celestials, are stationed at the same place, they can pluck up the city of Lanka with its ramparts and arches and transplant it elsewhere, even if all the monkeys keep aloof."

[Verse Locator](#)

यादृशम् तस्य रामस्य रूपम् प्रहरणानि च ।

वधिष्यति पुरीम् लंकाम् एकस् तिष्ठन्तु ते त्रयः ॥ ६-२५-३२

32. tat = such; raamasya = is Rama's; ruupam = from; yaadR^iSham = and such; praharaNaanicha = are his weapons; ekaH = that he can alone; vadhiSyati = overthrow; laN^kaampurim = the city of Lanka; te trayaH = his three companions; tiSThantu = standing by.

"Such is Rama's form and such are his weapons, that he can alone overthrow the city of Lanka, his three other companions standing by."

[Verse Locator](#)

राम लक्ष्मण गुप्ता सा सुग्रीवेण च वाहिनी ।

बभूव दुर्धर्षतरा सर्वैर् अपि सुर असुरैः ॥ ६-२५-३३

33. saa vaahinii = that army; raamalakSmaNaguptaa = protected by Rama and Lakshmana; sugreeveNaca = as well as by sugreeva; babhuuva = are; durdharSataraa = exceedingly unconquerable; sarvaiH = by all; suraasuraiH api = the gods and demons even.

"That army protected by Rama and Lakshmana as well as Sugreeva, are exceedingly unconquerable even by all the gods and demons."

[Verse Locator](#)

प्रहृष्ट रूपा ध्वजिनी वन ओकसाम् ।

वनौकसाम् सम्प्रति योद्धुम् इच्छताम् ।

अलम् विरोधेन शमो विधीयताम् ।

प्रदीयताम् दाशरथाय मैथिली ॥ ६-२५-३४

34. samprati = now; dhvajinii = the army; vanaukasaam = of the monkeys; mahaatmanaam = the mighty ones; icchataam = who are inclined; yoddhum = to fight; prahr^iSTayodhaaH = has cheerful warriors; alaim = enough; virodhena = of hte

enmity; shamaH = (Let) peace; vidhiyataam = be made; pradiyataam = restore; maithilii = Seetha; daasharathaaya = to Rama.

"Now, the army of the mighty monkeys, who are readily inclined to fight, consists of cheerful warriors. Mae peace, insted of enmity with them. Restore Seetha to Rama."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चविंशः सर्गः

Thus completes 25th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 25

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 26 Verses converted to UTF-8, Nov 09

Introduction

Hearing the submission of Sarana, Ravana climbs up the roof of his palace and sees the entire army of monkeys from there. Ravana enquires about the various monkey leaders and Sarana shows him Nila, Angada, Nala, Sweta, Kumuda, Rambha, Sarabha, Panasa, Vinata and Krathana the army-generals along with their distinguishing characteristics.

[Verse Locator](#)

तद् वचः पथ्यम् अक्लीबम् सारणेन अभिभाषितम् ।
निशम्य रावणो राजा प्रत्यभाषत सारणम् ॥ ६-२६-१

1. nishamya = hearing; tat = those; vachaH = words; tathyam = which were truthful; akliibam = and cowardless; abhibhaaSitam = as spoken; saaraNena = by Sarana; raajaa = the king; raavanaH = Ravana; paryabhaSata = spoke; saaraNam = to Sarana (as follows):

Hearing those words, which were truthful and coward less, as spoken by Sarana, the king Ravana spoke to Sarana as follows:

[Verse Locator](#)

यदि माम् अभियुञ्जीरन् देव गन्धर्व दानवाः ।
न एव सीताम् प्रदास्यामि सर्व लोक भयाद् अपि ॥ ६-२६-२

2. aham = I; naiva daasyaami = do not give; siitaam = Seetha; yadi = even if; devagandharva daanavaaH = celestials; celestial musicians or demons; abhiyuNjiiran = attack (me); sarvalokabhayaadapi = or even if there is terror from all the worlds.

"I do not give Seetha even if the celestials, celestial musicians or demons attack me or even if there is a terror from all the worlds."

[Verse Locator](#)

त्वम् तु सौम्य परित्रस्तो हरिभिर् निर्जितो भृशम् ।
प्रतिप्रदानम् अद्य एव सीतायाः साधु मन्यसे ॥ ६-२६-३

3. O; gentle one! tvamtu = as you were; bhR^isham = very much; piiDitaH-harassed; haribhiH = by the monkeys; paritrastaH = (and hence) fearful; manyase = you are thinking; pratipradaanam = of giving back; siitaayaaH = Seetha; adyaiva = now itself; saadhu = as good.

"O, gentle one! As you were harassed very much by the monkeys and hence fearful; you are thingking of giving back Seetha now itself as good."

[Verse Locator](#)

को हि नाम सपत्नो माम् समरे जेतुम् अर्हति ।
 इति उक्त्वा परुषम् वाक्यम् रावणो राक्षस अधिपः ॥ ६-२६-४
 आरुरोह ततः श्रीमान् प्रासादम् हिम पाण्डुरम् ।
 बहु ताल समुत्सेधम् रावणो अथ दिदृक्षया ॥ ६-२६-५

4; 5. **kaH** = which; **sapatnaH** = enemy; **arhati** = is fit; **jitum** = to defeat; **maam** = me; **samare** = in battle? **raavaNaH** = Ravana; **raakShasaadhipaH** = the lord of demons; **raavaNaH** = causing (the world) to cry; **shriimaan** = the illustrious demon; **uktvaa** = spoke; **paruSam** = harsha; **vaakyam** = words; **iti** = as aforesaid; **atha** = and then; **tataH** = from there; **aaruroha** = ascended; **praasaadam** = the roof of his palace; **hitapaaNDuuram** = which was white like snow; **bahutaala samutsedham** = and equal in height to several; palmyra trees; **didR^ikSayaa** = with a desire to see (the army of monkeys).

"Which enemy can defeat me in battle?" The illustrious Ravana, the lord of demons, causing the world to cry, spoke harsh words as aforesaid and then from there ascended the roof of his palace which was shining white like his snow and which was equal to the height his snow and which was equal to the height of several palmyrah trees, with a desire to see the army of monkeys.

[Verse Locator](#)

ताभ्याम् चराभ्याम् सहितो रावणः क्रोध मूर्चितः ।
 पश्यमानः समुद्रम् च पर्वतामः च वनानि च ॥ ६-२६-६
 ददर्श पृथिवी देशम् सुसम्पूर्णम् प्लवम् गमैः ।

6. **raavanaH** = Ravana; **krodhamurchhitaH** = stupefied with anger; **sahitaH** = along with; **taabhyaam** = those; **charaabhyaam** = spies; **pashyamaanaH** = was seeing; **tam samudram** = that ocean; **parvataamshca** = the mountains; **vanaanicha** = and the forest; **dadarsha** = and beheld; **pR^ithiviidasham** = the entire land; **susampuurNam** = completely filled; **plavaNgamaiH** = with monkeys.

Ravana, stupefied with anger, along with his spies, saw that ocean, the mountains and the forests and beheld the entire land completely filled with monkeys.

[Verse Locator](#)

तद् अपारम् असम्ख्येयम् वानराणाम् महद् बलम् ॥ ६-२६-७
 आलोक्य रावणो राजा परिपप्रच्च सारणम् ।

7. **aalokya** = seeing; **tat** = that; **mahaabalam** = great army; **vaanaraaNaam** = of monkeys; **apaaram** = which was boundless; **asahyamcha** = and intolerable; **raajaa** = the king; **raavaNaH** = Ravana; **paripaprachchha** = asked; **saaraNam** = sarana; (as follows):

Seeing that great army of monkeys, which was boundless and intolerable, the king Ravana asked Sarana as follows:-

[Verse Locator](#)

एषाम् वानर मुख्यानाम् के शूराः के महाबलाः ॥ ६-२६-८
 के पूर्वम् अभिवर्तन्ते महाउत्साहाः समन्ततः ।

8. **ke** = which; **vaanaraaH** = monkeys; **mukhyaaH** = are importat; **eSaam** = in them? **ke** = who; **shuuraH** = are valiant? **ke** = who; **mahaabalaaH** = are very strong? **ke** = who; **abhivartante** = will stay; **puurvam** = in front; **samantataH** = at all places; **mahatsaahaaH** = with great energy?

"Which monkeys are important among them? Who are valiant ones? Who are the very strong ones? Who will stay in front at all places, with great energy?"

[Verse Locator](#)

केषाम् शृणोति सुग्रीवः के वा यूथप यूथपाः ॥ ६-२६-९
सारण आचक्ष्व मे सर्वम् के प्रधानाः प्लवम् गमाः ।

9. keSaam = to whom; sugriivaH = will Sugreeva; shruNoti = hear? ke vaa = who; yuuthapa yuthapaaH = are the generals of the commanders of the monkey- hordes? kimprabhaavaaH = what is the influence; plavangamaaH = of the monkeys?saaraNa = O; Sarana! aachakshva = tell; me = me; sarvam = all.

"To whom Sugreeva will hear? Who are the generals of the commanders of the monkey-heads? What is the influence of the monkeys? O, Sarana! Tell me all."

[Verse Locator](#)

सारणो राक्षस इन्द्रस्य वचनम् परिपृच्छतः ॥ ६-२६-१०
आचक्षे अथ मुख्यज्ञो मुख्यांस् तांस् तु वन ओकसः ।

10. atha = then; saraNaH = Sarana; mukhyaajjNaH = who knew the chiefs of monkeys; aababhaaSati = spoke; vachanam = (the following) words; mukhyaan = about the chiefs; vanaukasaH = of the monkeys; tatra = in them; raakSasendrasya = to the lord of demons; paripR^ichchhataH = who was enquiring (about them).

Then, Sarana who knew the chiefs of monkeys, spoke the following words about the chiefs of the monkeys i them, to the lord of demons who was enquiring about them.

[Verse Locator](#)

एष यो अभिमुखो लंकाम् नर्दस् तिष्ठति वानरः ॥ ६-२६-११
यूथपानाम् सहस्राणाम् शतेन परिवारितः ।
यस्य घोषेण महता सप्राकारा सतोरणा ॥ ६-२६-१२
लंका प्रवेपते सर्वा सशैल वन कानना ।
सर्व शाखा मृग इन्द्रस्य सुग्रीवस्य महात्मनः ॥ ६-२६-१३
बल अग्रे तिष्ठते वीरो नीलो नाम एष यूथपः ।

11; 12; 13. eSaH = he; niilonaama = is named Nila; viiraH = the heroic; yuuthapaH = chief of army; yasya = by whose; mahataa = great; ghoSeNa = battle-ery; sarvaa = the entire; laN^kaa = Lanka; sapraakaraa = with its ramparts; sashailavanakaananaa = with its mountains; gardens and forest; pratihataa = is resounding; yaH = which; eSaH = this; vaanaraH = monkey; parivaaritaH = is encircled; shatena = by hundreds; sahasreNaa = and thousands; yuuthapaanaam = of chiefs of the troops; tiSThati = and who is staitoned; laN^kaam abhi mukhaH = with his face directed towards Lanka; nardan = and making a roaring sound; tiSThate = (He is) standing; blaagre = in front of the army; sugriivasya = of Sugreeva; mahaatmanaH = the high-souled; sarv ashakhaa mR^igendrasya = lord of all the monkeys.

"He, the valiant one, who holds his arms high, who tramples the earth under his feet as he marches, whose face is turned towards Lanka, who in fury is knitting his brows very much, who is resembling a mountain- peak in stature, who is like filaments of a louts in hue, who is excess of anger continuously lashes out his tail and the swish of which is heard in ten regions, he is the prince named Angada, anointed by Sugreeva the king of monkeys and is challenging you to the battle."

[Verse Locator](#)

बाहू प्रगृह्य यः पद्भ्याम् महीम् गच्छति वीर्यवान् ॥ ६-२६-१४

लंकाम् अभिमुखः कोपाद् अभीक्ष्णम् च विजृम्भते ।

गिरि शृङ्गा प्रतीकाशः पद्म किञ्जल्क सम्निभः ॥ ६-२६-१५

स्फोटयति अभिसम्प्रब्धो लान्गूलम् च पुनः पुनः ।

यस्य लान्गूल शब्देन स्वनन्ति इव दिशो दश ॥ ६-२६-१६

एष वानर राजेन सुर्ग्वेण अभिषेचितः ।

यौवराज्ये अनादो नाम त्वाम् आह्वयति सम्युगे ॥ ६-२६-१७

14; 15; 16; 17. yaH = He (who); viiryavaan = the valiant one; pratigR^ihya = who hold; baahuu = his arms (high); gachchhati = and who tramples; mahiim = the earth; padbhyaam = under his feet (as he marches); laN^kaam abhimukhaH = who face is turned towards Lanka; kopaat = and who in fury; vijR^imbhate = is knitting his brows; abhiikSaNam = very much; girishR^iga pratiikaashaH = who is resembling a mountain peak (in stature); padmakiN^jalkasamnibhaH = and like the filaments of a lotus in hue; atisamrabdhaH = who is excess of anger; punaH punaH = continuously; sphoTayati = lashes out; laN^guulam = his tail; yasya = whose; laN^guulashabdena = swish of the tail; svananti = is heard; dasha = in ten; pradishaH = regions; eSaH = he; yuvaraajaH = is the prince; aNgadonaama = named Angada; abhiSechitaH = anointed; sugriiveNa = by Sugreeva; vaanararajena = the king of monkeys; aahvayati = and is inviting; tvam = you; samyuge = to battle.

"He, the valiant one, who holds his arms high, who tramples the earth under his feet as he marches, whose face is turned towards Lanka, who in fury is knitting his brows very much, who is resembling amountain- peak in stature, who is like filaments ofa louts in hue, who is excess of anger continuously lashes out his tail and the swish of hwich is heard in ten regions, he is the prince named Angada, anointed by Sugreeva the king of monkeys and is challenging you to the battle."

[Verse Locator](#)

वालिः सदृशः पुत्रः सुग्रीवस्य सदा प्रियः ।

राघवार्थे पराक्रान्तः शक्रार्थे वरुणो यथा ॥ ६-२६-१८

18. (This Angada) sadR^ishaH = a worthy; putraH = son; vaalinaH = of Vali; sadaa = and always; priyaH = dear; sugriivasya = to Sugreeva; paraakraantaH = is coming forward; raaghavaarthe = for Rama's interest; varuNoyathaa = as Varuna; shakraarthe = is to Indra's.

"This Angada, a worthy son of Vali and always dear to Sugreeva, is coming forwards for Rama's interests, as Varuna is to Indra's."

[Verse Locator](#)

एतस्य सा मतिः सर्वा यदृष्टा जनकात्मजा ।

हनुमता वेगवता राघवस्य हितैषिणा ॥ ६-२६-१९

19. saa sarvaa = It is all; etasya = in his (Angada's) matiH = wisdom; itiyat = that; janakaatmajaa = Seetha; dR^iSTaa = was found; hanuumataa = by Hanuman; vegavataa = the swift monkey; hitaiSiNaa = who desires the welfare; raaghavasya = of Rama.

"It is all due to Angada's design that Seetha was found by Hanuman, who is a swift monkey and a well-wisher of Rama."

[Verse Locator](#)

बहूनि वानरेन्द्राणामेष यूथानि वीर्यवान् ।
परिगृह्णाभियाति त्वाम् स्वेनानीकेन मर्दितुम् ॥ ६-२६-२०

20. eSaH = this Angada; viiryavaan = the valiant; parigR^ihya = taking along with him; bahuuni = innumerable; yuthaani = chiefs of monkeys; abhiyaati = is approaching; marditum to crush; tvaam = you; svena aniikena = with the help of his own army.

"This valiant Angada, bringing along with him innumerable chiefs of monkeys, is approaching to crush you, with the help of his own army."

[Verse Locator](#)

अनुवालिसुतस्यापि बलेन महता वृतः ।
वीरस्तिष्ठति सम्ग्रामे सेतुहेतुरयम् नलः ॥ ६-२६-२१

21. ayam = this; nalaH = Nala; setu hetuH = who is the creator of the bridge; viiraH = and the valiant one; samgraame = in battle; tiSThati = stands; anuvaalisutasya = next to Angada; son of Vali; vR^itaH = surrounded by; mahataa = a large; balena = army.

"Surrounded by a large army, here stands the valiant Nala the creator of the bridge, next to Angada the son of Vali, prepared for the battle."

[Verse Locator](#)

ये तु विष्टभ्य गात्राणि क्ष्वेडयन्ति नदन्ति च ।
उत्थाय च विजृम्भन्ते क्रोधेन हरि पुमावाः ॥ ६-२६-२२
एते दुष्प्रसहा घोराः चण्डाः चण्ड पराक्रमाः ।
अष्टौ शत सहस्राणि दश कोटि शतानि च ॥ ६-२६-२३
य एनम् अनुगच्छन्ति वीराः चन्दन वासिनः ।
एष आशंसते लंकाम् स्वेन अनीकेन मर्दितुम् ॥ ६-२६-२४

22; 23; 24. ye = which; aSTau = eight; shatasahasraaNi = laksha; dashakoti and shataanicha = ten hundred crores; haripuNgavaaH = of excellent monkeys; chandana vaasinaH = lodging in sandalwood groves; vadanticha = who are yelling kSveDayanti = with a lions roar; viSTabhya = having stiffened; gatraaNi = their limbs; vijR^imbhante = are knitting their eye-brow; utthaaya = raised; krodhena = in anger; ye = which; viiraaH = valiant monkeys; anugacchhanti = who are going after; enam = him; duSprasahaaH = are difficult to be conquered; ghoraH = the terrific; chaNDaah = the fierce; chaNDaparaakramaH = having feroceous zeal; eSaiva = Nala himself; svena = with his; aniikena; army; aashamsate = aspires marditum = to smash; laN^kaam = Lanka.

"These excellent monkeys, numbering a thousand crores and eight lakhs, lodging in sandalwood groves, yelling with a lion's roar and having stiffened their limbs, are knitting their eye=brows raised in anger. These valiant monkeys, who are terrific and fierce having a feroceous zeal are going after Nala. Nala himself with his aforesaid army aspires to smash Lanka forthwith."

[Verse Locator](#)

श्वेतो रजत सम्काशः सबलो भीम विक्रमः ।
बुद्धिमान् वानरः शूरस् त्रिषु लोकेषु विश्रुतः ॥ ६-२६-२५
तूर्णम् सुग्रीवम् आगम्य पुनर् गच्छति वानरः ।
विभजन् वानरीम् सेनाम् अनीकानि प्रहर्षयन् ॥ ६-२६-२६

25; 26. **vaanaraH** = a monkey; **shvetaH** = called Sveta; **rajatasamkaashaH** = of silver hue; **chapalaH** = who is quick-witted; **bhiimavikramaH** = and of terrific prowess; **buddhimaan** = an intelligent monkey; **shuuraH** = a warrior; **vishrutaH** = renowned; **triSu lokeSu** = in the three worlds; **aagatya** = has come; **sugriivam** = to Sugreeva; **tuurNam** = swiftly; **vibhajan** = dividing; **senaam** = the army; **vaanariim** = of monkeys; **praharSayan** = and bringing great delight; **aniikaani** = to the troops; **gachchhati** = he goes; **punaH** = back; **satvaraH** = at once.

"A monkey called Sweta of silver hue who is quick-witted and clever, of terrific prowess and a warrior renowned in the three worlds, has come to Sugreeva swiftly, dividing the army of monkeys and bringing great delight to the troops, he goes back at once."

[Verse Locator](#)

यः पुरा गोमती तीरे रम्यम् पर्येति पर्वतम् ।
नाम्ना सम्कोचनो नाम नाना नग युतो गिरिः ॥ ६-२६-२७
तत्र राज्यम् प्रशास्ति एष कुमुदो नाम यूथपः ।
यो असौ शत सहस्राणाम् सहस्रम् परिकर्षति ॥ ६-२६-२८
यस्य वाला बहु व्यामा दीर्घ लान्गूलम् आश्रिताः ।
ताम्राः पीताः सिताः श्वेताः प्रकीर्णा घोर कर्मणः ॥ ६-२६-२९
अदीनो रोषणः चण्डः सम्ग्रामम् अभिकान्क्षति ।
एष एव आशंसते लंकाम् स्वेन अनीकेन मर्दितुम् ॥ ६-२६-३०

27; 28; 29; 30. **puraa** = long ago; **yaH** = which; **giriH** = mountain; **ramaym** = called Ramya; **gomatiitiire** = on the banks of Gomati; **(that mountain) naanaanagayutaH** = filled with various kinds of trees; **naamnaa** = was called; **samrochanonaama** = by another name; Samrochana; **yuuthapaH** = an army chief; **kumudonaama** = named Kumuda; **eSaH** = this; **parvatam** = mountain; **prashaasti** = and was ruling; **raajyam** = the kingdom; **tatra** = there; **yaH** = who; **parikarSati** = was leading; **saharSam** = happily; **shatasahasraaNi** = lakhs (of monkeys); **yasya** = whose; **bahuvyaamaaH** = very long; **valaaH** = hair; **tamraaH** = coppery; **piitaaH** = yellow; **siitaaH** = pale; **shvetaaH** = and white; **ghoradarshanaaH** = and hideous to look upon; **prakiirNa** = thrown about (and) **aashritaH** = resting on; **diirghalaaN^guulam** = his long tail; **vaanaraH** = that monkey; **adiinaH** = is undepressed in spirit; **chaNDaH** = and fierce; **abhikaaNkSati** = yearns; **saN^graamam** = the battle; **eSaiva** = he even; **aashamsate** = desires; **marditum** = to smash; **laN^kaam** = Lanka; **svena** = with his; **aniikena** = foreces.

"There was mountain called Ramya, on the banks of River Gomati. That mountain filled with various kinds of trees was also called Samrochana. An army-chief, named Kumuda used to roam around that mountainous region. He also used to rule that kingdom. He is the leader for lakhs of monkeys. He has a very long hair-coppery, yellow, pale and white and hideous to look upon- thrown about on his tail is the intrepid and fierce monkey called Kanda. He yearns to fight and boast that he will destroy Lanka his forces."

[Verse Locator](#)

यस् त्व एष सिम्ह सम्काशः कपिलो दीर्घ केसरः ।
निभृतः प्रेक्षते लंकाम् दिधक्षन् इव चक्षुषा ॥ ६-२६-३१
विन्ध्यम् कृष्ण गिरिम् सह्यम् पर्वतम् च सुदर्शनम् ।
राजन् सततम् अध्यास्ते रम्भो नाम एष यूथपः ॥ ६-२६-३२
शतम् शत सहस्राणाम् त्रिंशच् च हरि यूथपाः ।

31; 32; 33. **raajan** = O; **king!** **saH** = he; **yaH** = lion; **kapilaH** = of yellowish brown colour; **diirgha kesaraH** = with long mane; **prekSate** = and who is seeing; **laN^kaam** = the city of Lanka; **nibhR^itaH** = attentively; **didhakSanniva** = as though he wishes to consume it; **chakSuSaa** = with his glances; **adhyaaste** = who dwells; **satatam** = mostly; **krishnagirim** = on the mountain of Krishna; **sahyam parvatam** = and Sahya mountain; **vindhyam** = Vindhya range; **sudarshanam** = of pleasing aspect; **yuddhapaH** = is the General; **rambhonaama** = named Rambha; **trimshashca** = thirty; **shatam** = hundred; **shatasahasraaNaam** = laksh; **haripuNgavaaH** = of excellent monkeys; **ghoraaH** = who are formidable; **chaNDaparakramaH** = of impetuous valour; **vaanaraaH** = the monkeys; **ojasaa** = of vigour; **parivaarya** = surround; **yam** = him; **yaantam** = who is moving; **anugachchhanti** = and follow in his steps; **marditum** = to destroy; **laN^kaam** = Lanka.

"O, king! He who resembles a tawny lion with a long mane and who is looking at Lanka attentively as though he wishes to consume it with his glasses, who dwells mostly on the mountains of Krishna and Sahya of Vindhya range of pleasing aspect, is the General named Rambha. Three thousand crores of excellent monkeys, who are formidable of impetuous valour and vigour, surround him who is marching ahead and follow in his goot-sets to destroy Lanka."

[Verse Locator](#)

यस् तु कर्णो विवृणुते जृम्भते च पुनः पुनः ॥ ६-२६-३४

न च सम्बिजते मृत्योर् न च यूथाद् विधावति ।

प्रकम्पते च रोषेन तिर्यक्च पुनरीक्षते ॥ ६-२६-३५

पश्यन् लाङ्गूलमपि च क्स्वेडत्येष महाबलः ।

महाबलो वीत भयो रम्यम् साल्वेय पर्वतम् ॥ ६-२६-३६

राजन् सततम् अध्यास्ते शरभो नाम यूथपः ।

34; 35; 36. **pashya** = look! **raajan** = O; **king!** **yaH tu** = the one who; **jR^imbhate cha** = is yawning; **punaH punaH** = again and again; **vipR^iNute** = and who is shaking; **karNau** = his ears **natu samvijate** = he who does not have fear; **mR^ityoH** = about death; **nachapradhaavati** = who never retreats; **yuddhaat** = from a battle; **prakampate** = but violently moves; **roSheNa** = with rage; **iikSate** = who sees; **punaH** = again; **tiryak** = obliquely; **vikSepam** = he who lashes out; **laNguulam** = his tail; **kSveDati** = roars like a lion; **mahaabalaH** = with great vigour; **satatam** = and constantly; **adhyaaste** = dwells; **ramyam** = on the lovely; **saalveyam parvatam** = Salveya mountain; **eSaH** = he; **sharabhonaama** = in Sarabha by name; **yuuthapaH** = the commander of monkeys; **mahaujasaa** = of immense energy; **viitabhyayaH** = devoid of fear.

"O, king! Look! The one who is yawning continuously and shaking his ears, he who does not have fear of death, he who never retreats from a battle, but violently moves with rage, who again sees obliquely, he who lashes out his tail and roars like a lion with great vigour, he who constantly dwells on the lovely Salveya mountain, he is Sarabha by name, the commander of monkeys with immense energy and devoid of fear."

[Verse Locator](#)

एतस्य बलिनः सर्वे विहारा नाम यूथपाः ॥ ६-२६-३७

राजन् शत सहस्राणि चत्वारिंशत् तथैव च ।

37. **raajan** = O; **king!** **sarve** = all; **etasya** = his; **shatasahasraaNi** = one lakh; **tathaiva** = and **ehaturvisushat** = forty thousand; **yuuthapaaH** = army-chiefs; **vihaaraaH naama** = named Viharas*; **balinaH** = are strong.

"O, king! All his one lakh and forty thousand army-chiefs called Viharas* are strong.

यस् तु मेघ इव आकाशम् महान् आवृत्य तिष्ठति ॥ ६-२६-३८
मध्ये वानर वीराणाम् सुराणाम् इव वासवः ।
भेरीणाम् इव सम्नादो यस्य एष श्रूयते महान् ॥ ६-२६-३९
घोरः शाखा मृग इन्द्राणाम् सम्ग्रामम् अभिकान्क्षताम् ।
एष पर्वतम् अध्यास्ते पारियात्रम् अनुत्तमम् ॥ ६-२६-४०
युद्धे दुष्प्रसहो नित्यम् पनसो नाम यूथपः ।

38; 39; 40. yaH = the one who; mahaan megha iva = is like a great cloud; aavR^itya; enveloping; aakaasham = space; tiSThati = and who stays; madhye = in the middle; vaanaraviiraaNaam = of monkey- warriors; vaasavaH iva = like Indra (the god of celestials) mahaan = the great; ghoSaH = voice; yasyaiva = of whose; shaakhaa mR^igendraaNaam = monkeys; abhikaaNkSataam = desiring; saNgraamam = for a battle; shruuyate samnaadaH iva = is heard like the roll; bheriiNaam = of drums; eSaH = he; yuuthapaH = the General; panasonaama = named Panasa; nityam = always; duSprasahaH = invincible; yuddhe = in battle; adhyaaste = (and he) dwells; paariyaatram = in Pariyatra; anuttamam = a mountain that is exceeded by none in height."

"The one who is like a great cloud, enveloping the space and who stays in the middle of monkey-warriors like Indra the god of celestials, the great voice of whose monkeys wishing for battle is heard like the roll of drums, is the General named Panasa, who is always invincible in battle. He dwells in Pariyatra, a mountain that is exceeded by none in height."

एनम् शत सहस्राणाम् शत अर्धम् पर्युपासते ॥ ६-२६-४१
यूथपा यूथप श्रेष्ठम् येषाम् यूथानि भागशः ।

41. enam = to him; yuuthapashreSTham = whos is excellent among army-chiefs; eSaam = whose; yuuthaam = troop-commanders; shataartham = numbering fifty; shatasahasraaNaam = laksha; bhaagashaH = in separate units; paryupaasate = attend obediently; enam = to him.

Troop-commanders numbering fifty lakhs commanding separate units attend obediently to him, who is excellent among the Generals."

यस् तु भीमाम् प्रवल्गन्तीम् चमूम् तिष्ठति शोभयन् ॥ ६-२६-४२
स्थिताम् तीरे समुद्रस्य द्वितीय इव सागरः ।
एष दर्दर सम्काशो विनतो नाम यूथपः ॥ ६-२६-४३
पिबमः चरति पर्णाशाम् नदीनाम् उत्तमाम् नदीम् ।
षष्टिः शत सहस्राणि बलम् अस्य प्लवम् गमाः ॥ ६-२६-४४

42; 43; 44. yaH = he who; sthitaam = is encamped; SaSTiH = with sixty; shatasahasraaNi = lakhs; plavaN^gamaaH = monkeys; asya = his; balam = strength of army; samudrasya tiire = on the sea-shore; dvitiiya saagaraH iva = like unto a second ocean; yuuthapaH- is the commander; vinatonaama = called Vinata; eSaH = who; dardurasamkaashaH = resembles the Dardura mountain (in size); shobhayan = lending charm; bhiimaam = to the formidable; chamuum = army; pravalgantiim = marching; charati = and moves about; piban = drinking; naddiim = (the waters of) River; veNaam = Vena; uttamaam = the foremost; nadiinaam = of all rivers.

"He who is encamped with sixty lakhs monkeys as his army-strength on the sea-shore like unto a second ocean is the commander called Vinata who resembles Dardura mountain (in size) and is positioned there lending charm to the formidable army marching ahead and moves about, drinking the water of River Vena, the foremost of all rivers."

[Verse Locator](#)

त्वाम् आह्वयति युद्धाय क्रथनो नाम यूथपः ।
विक्रान्ता बलवन्तश्च यथा यूथानि भागशः ॥ ६-२६-४५

45. **vaanaraH** = A monkey; **krathanonaama** = called Krathana; (keeping); **vikrantaaH** = the courageous; **balavantashcha** = and strong monkeys; **yuuthaani** = and the army-chiefs; **yathaa** = according to **bhaagashaH** = separate units; **ahvayati** = and invites; **tvaam** = you; **yuddhaaya** = for the battle."

"A monkey called krathana, keeping the courageous, strong monkeys and the army-lieutenants in separate units, is inviting you for the battle."

[Verse Locator](#)

यस् तु गैरिक वर्ण आभम् वपुः पुष्यति वानरः ।
अवमत्य सदा सर्वान्वानरान् बलदर्पितः ॥ ६-२६-४६
गवयो नाम तेजस्वी त्वाम् क्रोधाद् अभिवर्तते ।

46. **yaH** = which; **vaanaraH** = monkey; **puSyati** = nourishes; **vapuH** = his body; **gairika varNaabham** = radiant with the colour of a red-chalk; **sadaa** = who is forever; **baladarpitaH** = proud of his strength; **tejasvii** = and resplendent; **gavapnaama** = is called Gavaya; **tvaam abhivartate** = is stunds facing you; **krodhaat** = with anger; **avamatya** = despising sarvaan = all; **vaanaraan** = the monkeys.

"That resplendent monkey who for his part nourishes his body having the hue of a red chalk and proud of his strength, stands facing you with anger despising all other monkeys."

[Verse Locator](#)

एनम् शत सहस्राणि सप्ततिः पर्युपासते ।
एष आशंसते लंकाम् स्वेन अनीकेन मर्दितुम् ॥ ६-२६-४७

47. **saptatiH** = seventy; **shatasahasraaNi** = lakhs; **paryopaasate** = are attending on; **evam** = him; **eSaiva** = he himself; **aashamsate** = wishes; **marditum** = to crush; **laN^kaam** = the city of Lanka; **svena** = (with the help of) his own; **aniikena** = army.

"Seventy lakhs monkeys are attending on him. He himself wishes to crush the city of Lanka with the help of his army."

[Verse Locator](#)

एते दुष्प्रसहा घोरा बलिनः काम रूपिणः ।
यूथपा यूथप श्रेष्ठा येषाम् सम्ख्या न विद्यते ॥ ६-२६-४८

48. **ete** = these; **viiraaH** = valiant; **yuuthapaaH** = commanders; **yuuthapashreSThaaH** = and the commander-in-chiefs; **duSprasahaaH** = are difficult to be attacked; **eSaam** = whose; **samkhyaa** = number; **navidyate** = is not know; **teSaam** = their; **yuuthaani** = troops; **bhaagashaH** = are divided in parts.

"These commanders and commanders-in-chief are difficult to be conquered and their number is hard to be counted. Their troops are divided into distinct units."

Thus completes 26th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 26

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 27

Verses converted to UTF-8, Nov 09

Introduction

Sharana continues to describe the individual strengths of the various commanders in the army of monkeys, mentioning their names one by one, in detail.

[Verse Locator](#)

तांस्तु ते सम्प्रक्ष्यामि प्रेक्षमाणस्य यूथपान् ।

राघव अर्थे पराक्रान्ता ये न रक्षन्ति जीवितम् ॥ ६-२७-१

1. pravakSyaami = I shall tell; te = you; prekSamaaNasya = who are looking; taan yuuthapaan = about those army-chiefs; ye = who; paraakraantaH = moved forward; raaghavaarthe = for the sake of Rama; narakSanti = without protecting; jiivitam = their life.

"I on my part shall tell you, who are keenly observing about those army-chiefs, who are ready to show their valour in the case of Rama, even without caring for their lives."

[Verse Locator](#)

स्निग्धा यस्य बहु श्यामा बाला लान्गूलम् आश्रिताः ।

ताम्राः पीताः सिताः श्वेताः प्रकीर्णा घोर कर्मणः ॥ ६-२७-२

प्रगृहीताः प्रकाशन्ते सूर्यस्य इव मरीचयः ।

पृथिव्याम् च अनुकृष्यन्ते हरो नाम एष यूथपः ॥ ६-२७-३

2;3. eSaH = he; vaanaraH = is a monkey; haronaama = called Hara; ghora karmaNaH = who has terrific acts; yasya = whose; baalaaH = hair; aashritaaH = resting on; laaN^guulam = his tail; bahuvyaamaH = measuring many fathoms; snighdhaaH = which are soft; taamraaH = red in colour; piitaaH = yellow; sitaaH = white; shvetaaH = super white; prakiirNaH = wavy; prakaashante = shining; marrichayaH iva = like the rays; suuryasya = of the sun; pragR^ihiitaa = standing erect; anukR^iSyante = and dragging; pR^ittivyaam = along the ground.

"He is a monkey called Hara, who has terrific acts to his credit. The hair on his tail, measuring many fathoms, soft, red in colour, yellow, white and super-white, wavy and shining like the rays of the sun standing erect thrown about are dragging along the ground."

[Verse Locator](#)

यम् पृष्ठतो अनुगच्छन्ति शतशो अथ सहस्रशः ।

वृक्षानुद्यम्य सहसा लङ्का रोहणतत्पराः ॥ ६-२७-४

यूथपा हरिराजस्य किम्कराः समुपस्थिताः ।

4. shatashaH = hundreds; atha = and; sahasrashaH = thousands; yuuthapaaH = of troop-leaders; samupasthitaH = who are resoled; kimkaraaH = to be the servants; hariraajasya = of

Sugreeva; pR^iSThateH = behind; yam = whom; anugachchhanti = they are following; udyamya = carrying; vR^ikSaan = trees; laN^kaarohaNatatparaaH = with an intention to mount the city of Lanka; sahasaa = soon.

"Hundreds and thousands of troop-leaders who are resolved to be the servants of Sugreeva rally behind him, carrying trees with them and with an intention to attack Lanka soon."

[Verse Locator](#)

नीलान् इव महामेघांस् तिष्ठतो यांस् तु पश्यसि ॥ ६-२७-५
 असितान् जन सम्काशान् युद्धे सत्य पराक्रमान् ।
 असम्ख्येयान् अनिर्देश्यान् परम् पारम् इव उदधेः ॥ ६-२७-६
 पर्वतेषु च ये केचिद् विषमेषु नदीषु च ।
 एते त्वाम् अभिवर्तन्ते राजन् ऋष्काः सुदारुणाः ॥ ६-२७-७

5; 6; 7. raajam = O; king! tiSThataH = those who appear; niilan = black; mahaameghaamiva = like big clouds; asitaaNjana samkaashaaH = akin to black collyrium; ete = these are; R^ikSaaH = bears; sudaaruNaaH = who are extremely ferocious; satyaparaakramaan = truly mighty; yuddhe = in combat; asamkyeyaan = exceedingly in large number; anirdeshyaan = undefinable ; param paaramiva = like the other shore; udadheH = of the ocean; yaan tu = whom; pashyasi = you are seeing; ye kechit = some of whom; (reside); parvateSu = in mountains; viSayeSu = in plains; nadiiSu cha = and on river-banks abhivartante = and they are coming towards; tvaam = you.

"O, king! Those who appear black like black-clouds and akin to black collyrium are extremely ferocious bears, truly mighty in combat, which are in exceedingly large number, indefinable like the other shore of an ocean, whom you are observing and serve of whom reside in mountains, plains and on river-banks. They are all coming towards you."

[Verse Locator](#)

एषाम् मध्ये स्थितो राजन् भीम अक्षो भीम दर्शनः ।
 पर्जन्य इव जीमूतैः समन्तात् परिवारितः ॥ ६-२७-८
 ऋक्षवन्तम् गिरि श्रेष्ठम् अध्यास्ते नर्मदाम् पिबन् ।
 सर्व ऋक्षाणाम् अधिपतिर् धूम्रो नाम एष यूथपः ॥ ६-२७-९

8; 9. raajan = O; king! sthitaH = standing; eSaam madhye = in the middle; bhiimakSaH = with terrific eyes; bhayadarshanaH = of fearful appearance; parivaaritaH = encircled; samantaat = by all; parjanyaH iva = like Parjanya (the Lord of rain); jiimutaiH = (being encircled) by clouds; eSaH = he; yuuthapaH = is the army-chief; dhumraH naama = called Dhumra; adhipatiH = the lord sarvarkSaaNaam = of all bears; piban = who drinks; narmadaam = the waters of River Narmada; adhyaaste = and resides; girishreSTham = on an excellent mountain; R^ikSavantam = called Rikshanvanta.

"O, king! He who is standing in the middle, with terrific eyes and of fearful appearance, encircled by all like Parjanya (the rain-god) being encircled by clouds; is the army-chief called Dhumra, the Lord of all bears, who drinks the waters of River Narmada and resides on an excellent mountain named Rikshavanta."

[Verse Locator](#)

यवीयान् अस्य तु भ्राता पश्य एनम् पर्वत उपमम्
 भ्रात्रा समानो रूपेण विशिष्टस् तु पराक्रमे ॥ ६-२७-१०
 स एष जाम्बवान् नाम महायूथप यूथपः ।
 प्रशान्तो गुरु वर्ती च सम्प्रहारेष्वा अमर्षणः ॥ ६-२७-११

10; 11. **pashya** = see; **enam** = him; **parvatopamam** = who is resembling a mountain; **yaniiyaan** = the younger; **bhraataa** = brother; **asya** = of Dhumra; **samaanaH** = resembling; **bhraatraa** = his brother; **ruupeNa** = in appearance; **vishiSTaH** = but distinguished; **paraakrame** = in prowess; **sa eSaH** = he as such; **mahaayuuthapayyuuthapaH** = is a commander of even the mighty generals; **jaambavaannaama** = called jambavan; **prakraantaH** = who is setting on a march (for the battle); **guruvarthiicha** = who has respectful behaviour towards venerable persons; **amarSaNaH** = and who is impatient; **samprahaareSu** = in battle.

"See him who is appearing like a mountain the younger brother of Dhumra, though in form resembling like his brother, is more distinguished in prowess. He as such is a commander of even the mighty generals called Jambavan, who is setting on the march (for the battle). He has a respectful behaviour towards venerable persons impatient in battle."

[Verse Locator](#)

एतेन साह्यम् सुमहत् कृतम् शक्रस्य धीमता ।
देव असुरे जाम्बवता लब्धाः च बहवो वराः ॥ ६-२७-१२

12. **etena** = by this; **jaambavataa** = Jambavan; **dhiimataa** = the intelligent; **mahat** = a great; **saahyam** = help; **kR^itam** = was done; **shakrasya** = to Indra (Lord of celestials); **devaasure** in a battle between celestials and demons; **bhavaH** = and many; **varaashcha** = boons also; **labdhaaH** = were obtained.

By the intelligent Jambavan, a great help was rendered to Indra (the lord of celestials) in a battle between celestials and demons and many boons were obtained."

[Verse Locator](#)

आरुह्य पर्वत अग्रेभ्यो महाअभ्र विपुलाः शिलाः ।
मुन्वन्ति विपुल आकारा न मृत्योर् उद्विजन्ति च ॥ ६-२७-१३
राक्षसानाम् च सदृशाः पिशाचानाम् च रोमशाः ।
एतस्य सैन्ये बहवो विचरन्ति अग्नि तेजसः ॥ ६-२७-१४

13; 14. **etasya** = his; **vipulaakaaraaH** = gaint bodied; **sainyaaH** = troops; **sadR^ishaaH** = equal to; **raakSasaanaam** = demons; **pishachaanaam cha** = and devils; **romashaaH** = having thick hair; **amitaujasaH** = and endowed with unlimited energy; **vicharanti** = wonder about; **aaruuhya** = climbing; **parvataagrebhyaH** = mountain-heights; **muN^chanti** = and hurl; **mahaabhra vipulaaH** = as big as huge clouds; **shilaaH** = massive rocks; **naudvijanti** = they do not fear; **mR^ityaH** = for death.

"Jambavan's giant bodied troops, resembling demons and devils, having thick hair and endowed with unlimited energy, wander about, climbing mountain-heights and hurl massive rocks as big as huge clouds. They do not have a fear in facing death."

[Verse Locator](#)

यम् त्व एनम् अभिसम्रब्धम् प्लवमानम् इव स्थितम् ।
प्रेक्षन्ते वानराः सर्वे स्थितम् यूथप यूथपम् ॥ ६-२७-१५
एष राजन् सहस्र अक्षम् पर्युपास्ते हरि ईश्वरः ।
बलेन बल सम्पन्नो रम्भो नाम एष यूथपः ॥ ६-२७-१६

15; 16. **raajan** = O; **king!** **eSaH** = this; **hariishvaraH** = lord of monkeys; **yuuthapayyuuthapam** = the commander of the commanders; **yam enam** = on whom; **abhisamrabdhm** = whether he is in a hurried fury; **plavamaaniva** = or leaking; **sthitam** = or standing still; **sarve** = all; **vaanaraaH** = the monkeys; **sthitam** = stand; **prekSante** = looking; **eSaH** = he dambhonama = is called Dambha; **balasamyuktaH** = who

along with his army; **balena** = in bulkiness; **parayupaaste** = dwell on; **sahasraakSam** = Sahasraksha mountain.

"O, king! This Lord of monkeys- the commander of commanders on whom, whether he is in a hurried fury or leaping or standing still and all the monkeys stand looking - he is called Dambha who along with his bulky troops dwell on Sahasraksha mountain."

[Verse Locator](#)

यः स्थितम् योजने शैलम् गच्चन् पार्श्वेन सेवते ।
ऊर्ध्वम् तथैव कायेन गतः प्राप्नोति योजनम् ॥ ६-२७-१७
यस्मान् न परमम् रूपम् चतुष्पादेषु विद्यते ।
श्रुतः सम्नादनो नाम वानराणाम् पितामहः ॥ ६-२७-१८
येन युद्धम् तदा दत्तम् रणे शक्रस्य धीमता ।
पराजयः च न प्राप्तः सो अयम् यूथप यूथपः ॥ ६-२७-१९

17; 18; 19. **yaH** = he who; **sevate** = walking on all fours; (touches); **paarshvena** = with his flanks; **shailam** = a mountain; **sthitam** = situated; **yogane** = at a distance of one Yogana (eight miles); **tathaiva** = and reaching; (an object); **yojanam** = one Yojana; **uurdhavam** = high; **praapnoti** = obtains it; **kaayena** = with his body; **yasmaat** = more than whose; **paramam** = huge; **ruupam** = from; **na chatuSpaatsu** = no four-legged animal; **vidyate** = is having; **yena** = by whose; **dhiimataa** = intelligence; **yuddham** = battle; **dattam** = was given; **puraa** = earlier; **shakrasya** = to Indra; the Lord of celestials; **raNe** = on a field of battle; **na paraajayaH** = but no defeat; **praaptaH** = was sustained; **ayam** = he; **saH** = as such; **yuuthapa yuuthapaH** = is a commander of commanders; **pitaamahaH**; **shrutaH** = famous; **samnaadanonaama** = as Samnadana by name.

"He who, walking on all fours touches with his flanks, a mountain situated at a distance of one Yojana (eight miles) and reaching an object one Yojana high, obtains it with his body, whose huge form no other four-legged animal is having, by which intelligent monkey, battle was given earlier to Indra the Lord of celestials on a field of battle but no defeat was sustained by him, he is a commander of commanders and the grand-father of monkeys, famous as Samnadana by name."

[Verse Locator](#)

यस्य विक्रममाणस्य शक्रस्य इव पराक्रमः ।
एष गन्धर्व कन्यायाम् उत्पन्नः कृष्ण वर्त्मना ॥ ६-२७-२०
तत्र देवासुरे युद्धे साह्यार्थम् त्रिदिवौकसाम् ।

20. **yasya** = whose; **vikramaaNasya** = striding; **paraakramaaH** = prowess; **shakrasyeva** = is like that of Indra the Lord of celestials; **eSaH** = this Samnada; **utpannaH** = was born; **gandharva kanyaayaam** = of a youthful Gandharva maiden; **kR^iSNavartmanaa** = and Krishnavartmana; **tadaa** = then; **devaasurayuddhe** = in a combat between celestials and demons; **saahyaartham** = for the purpose of helping; **trividvaukasaam** = the celestials.

"This Samnada, whose striding prowess is equal to that of Indra the Lord of Celestials was born of a youthful Gandharva maiden and krishnavartman for the purpose of helping the celestials in a combat between celestials and demoneous."

[Verse Locator](#)

यत्र वैश्रवणो राजा जम्बूमुपनिषेवते ॥ ६-२७-२१
यो राजा पर्वत इन्द्राणाम् बहु किम्नर सेविनाम् ।
विहार सुखदो नित्यम् भ्रातुस् ते राक्षस अधिप ॥ ६-२७-२२

तत्र एष वसति श्रीमान् बलवान् वानर ऋषभः ।

युद्धेष्व् अकथनो नित्यम् क्रथनो नाम यूथपः ॥ ६-२७-२३

21; 22; 23. **raakshasaadhipa** = O; king of demons! **eSaH** = this; **yuuthapaH** = commander; **krathanonaama** = named krathane; **vaishravaNaH** = the son of Visravasa; **raajaa** = the illustrious one; **upaniSevate** = who stis; **jambuum** = beneath the Jambu tree; yatra; on that mountain; **parvatendraaNaam** = the king of peaks; **bahukimnarasevinaam** = frequented by kinneras; **yaH** = which mountain; **vihaarasukhadaH** = affords delight; **te bhraatuH** = to your brother; **tatra** = it is near there; **shriimaaan** = that fortunate one; **balavaan** = that powerful **vaanarottamaH** = lord of the monkeys; **akatthanaH** = whose prowess is not confined to words; **yuddhesu** = in battles; (krathana); **nityam** = forever; **ramate** = sports.

"O king of demons! This commander named Krathana, the son of Visravasa, the illustrious one, sits beneath the Jambu tree, on that mountain, the king of peaks, which is frequented by Kinneras, and which mountain affords delight constantly to your brother. It is near there, Krathana, that fortunate one, that powerful lord of the monkeys, whose prowess in not confined to words in battles, sports."

[Verse Locator](#)

वृतः कोटि सहस्रेण हरीणाम् समवस्थितः ।

एषैवाशंसते लङ्काम् स्वनानीकेन मर्दितुम् ॥ ६-२७-२४

24. **eSaiva** = he indeed; **sthitaH** = is standing; **vR^itaH** = surrounded; **koTisahasreNa** = by a thousand crores; **hariiNaam** = of monkeys; **aashamsae** = and hopes; **marditum** = to crush; **laN^kaam** = Lanka; **svena** = by his; **aniikena** = army.

"He indeed is standing, surrounded by a thousand crores of monkeys. He hopes to crush Lanka with the help of his army."

[Verse Locator](#)

यो गङ्गामनुपर्येति त्रासयन् गजयूथपान् ।

हस्तिनाम् वानराणाम् च पूर्ववैरमनुस्मरन् ॥ ६-२७-२५

एष यूथपतिर्नेता गर्जन् गिरिगुहाशयः ।

गजान् रोधयते वन्यानारुजंश्च महीरुहान् ॥ ६-२७-२६

25; 26. 25; 26. **yaH** = He who; **anuparyet** = usually roam; **gaN^gaam** = by the Ganges; **traasayan** = sowing terror; **gaja yuuthapaan** = leaders of herds of elephants; **anumaran** = remembering as he does; **puurva vairam** = the old quarrel; **hastinaam** = between elephants; **vaanaraaNaam ca** = and monkeys; **garjan** = thundering; **aarujamshca** = and uprooting; **mahiiruhaan** = trees; **yuuthapatiH** = the commander; **netaa** = and the leader (of monkeys); **eSaH** = this; **pramathigiriguhaashayaH** = dwells in the mountain caves; **rodhayate** = subduing; **vanyaana gajaan** = wild elephants.

"He who usually roams by the Ganges, sowing terror among leaders of herds of elephants, remembering as he does the old quarrel between elephants and monkeys, thundering and uprooting trees, he is the commander and leader of monkeys called Pramathim who dwells in mountain-caves, subduing wild elephants."

[Verse Locator](#)

हरीणाम् वाहिनी मुख्यो नदीम् हैमवतीम् अनु ।

उशीर बीजम् आश्रित्य पर्वतम् मन्दर उपमम् ॥ ६-२७-२७

रमते वानर श्रेष्ठो दिवि शक्र इव स्वयम् ।

27. **vaanarashreSThaH** = this excellent one among monkeys; **vaahinii mukhyaH** = and this army-chief; **hariiNaam** = of monkeys; **aashritya** = taking shelter in; **Mandara** = Mandara; **parvatottamam** = the foremost of mountains; **ushiirabiijam** = and the mountain called Ushirabija; **nadim anu** = alongside the River Ganaga; **ramte** = passes his life happily; **shukraH iva** = like unto Indra; **svayam** = himself.

"This excellent one among the monkeys and this army-chief of monkeys, taking shelter in Mandara the foremost of mountains and the mountain called ushirabija alongside the River Ganga, passes his life happily like unto Indra himself."

[Verse Locator](#)

एनम् शत सहस्राणाम् सहस्रम् अभिवर्तते ॥ ६-२७-२८
वीर्यविक्रमदृप्तानाम् नर्दताम् बाहुशालिनाम् ।

28. **shatasahasraaNaam** = a hundred thousands of monkeys; **viirya vikrama dR^iptaanaam** = proud of their strength and prowess; **baahushalinaam** = with radiant fore-arms; **nardataam** = making a roaring sound; **abhivartate** = are following; **enam** = him.

"A hundred thousands of monkeys; proud of their strength and prowess with their radiant fore-arms, making a roaring noise, are following him."

[Verse Locator](#)

स एष नेता न्हैतेषाम् वानराणाम् महात्मनम् ॥ ६-२७-२९
स एष दुर्मर्षणो राजन् प्रमाथी नाम यूथपः ।

29. **saH eSaH** = he as such; **netaa** = is the leader; **eteSaam** = of these; **mahaatmanaam** = high-souled; **vaanaraaNaam** = monkeys; **raajan** = O; king!; **saH eSaH** = he as such; **yuuthapaH** = is the commander; **pramaathii naama** = called Pramathi; **durdharaH** = the one difficult to be conquered.

"He is the leader of these high-soled monkeys. O, king! He is the commander called Pramathi, the one difficult to be conquered."

[Verse Locator](#)

वातेन इव उद्धतम् मेघम् यम् एनम् अनुपश्यसि ॥ ६-२७-३०
अनीकमपि सम्रब्धम् वानराणाम् तरस्विनाम् ।
उद्धूतमरुणाभासम् पवनेन समन्ततः ॥ ६-२७-३१
विवर्तमानम् बहुशो यत्र एतद् बहुलम् रजः ।

30; 31. **enam** = he; **yam** = whom; **samanupashyasi** = you are seeing; **meghamiva** = as a cloud; **uddhatam** = raised; **vaatena** = by wind; (is Pramathi); **yatra** = in which place; **aruNaabhaasam** = a red illumined; **rajah** = dust; **bahulam** = in great quantity; **uddhuutam** = and raised; **vivartamaanam** = is tossed about; **pavanena** = by wind; (there exists); **tarasvinaam** = energetic; **samrabdham** = ad excited aniikamapi = army also; **vaanaraaNaam** = of monkeys.

"He whom you are beholding a cloud raised by wind is Pramathi. At that place, a great quantity of red illumined dust is tossed about and raised by wind in various ways in different directions. Energetic and excited army of monkeys is also stationed there along with Pramathi."

[Verse Locator](#)

एते असित मुखा घोरा गो लान्गूला महाबलाः ॥ ६-२७-३२
शतम् शत सहस्राणि दृष्ट्वा वै सेतु बन्धनम् ।

गो लानूलम् महावेगम् गव अक्षम् नाम यूथपम् ॥ ६-२७-३३

परिवार्य अभिवर्तन्ते लंकाम् मर्दितुम् ओजसा ।

32; 33. **mahaaraaja** = O; **monarch!** **Shatam** = one hundred; **shatasahasraaNi** = laksha; **golaaN^guulaaH** = of monkeys; **asitamukhaaH** = with black faces; **ghoraaH** = fearful; **mahaabalaaH** = and with great strength; **dR^iSTvaa** = experiencing (the crossing of); **setubandhanam** = the bridge; **parivaarya** = surrounded; **yuuthapam** = the troop-leaders; **gavaakshamnaama** = by name Gavaksha; **golaaN^guulam** = a monkey; **abhinardante** = and were making a roaring noise; **marditum** = to crush; **laN^kaam** = Lanka; **ojasaa** = by their bodily strength.

"O, monarch! One hundred lakhs of monkeys with their black faces, with fearful appearance and with great strength, experiencing the crossing of the bridge, surrounds the troop-leader by name Gavaksha, a monkey and are making a roaring noise, ready to crush Lanka by their bodily strength."

[Verse Locator](#)

भ्रमर आचरिता यत्र सर्व काम फल द्रुमाः ॥ ६-२७-३४

यम् सूर्य तुल्य वर्ण आभम् अनुपर्येति पर्वतम् ।

यस्य भासा सदा भान्ति तद् वर्णा मृग पक्षिणः ॥ ६-२७-३५

यस्य प्रस्थम् महात्मानो न त्यजन्ति महर्षयः ।

सर्वकामफला वृक्षाः सर्वे फलसमन्विताः ॥ ६-२७-३६

मधूनि च महार्हाणि यस्मिन् पर्वतसत्तमे ।

तत्र एष रमते राजन् रम्ये कान्चन पर्वते ॥ ६-२७-३७

मुख्यो वानर मुख्यानाम् केसरी नाम यूथपः ।

34; 35; 36; 37. **raajan** = O; **king!** **eSaH** = this; **yuuthapaH** = army-chief; **kesariinaama** = called Kesari; **mukhyaH** = the chief; **vaanaramukhyaanaam** = of the commanders of monkeys; **ramate** = wanders; **kaaN^chana parvate** = in Kauchana Mountain; **yatra** = wherein; **sarvakaala phaladrumaaH** = there are trees which yield fruits in all seasons; **bhramaraarachitaa** = occupied with large black bees; **yam** = to which; **suuryaH** = the sun; **anuparyeti** = makes a whole round (of the mountain); **tulyavarNaabham** = equal to its own colour and splendour; **yasya** = by whose; **bhaasaa** = brightness; **mR^iga pakSiNaH** = animals and birds; **sadaa** = forever; **bhaanti** = shine; **tadvarNaaH** = with that hue; **yasya** = whose; **prastham** = table land on the top of the mountain; **maharSayaH** = the great sages; **na tyajanti** = do not leave; **vR^ikshaaH** = the trees; **sarvakaamaphalaaH** = all mango trees phalasanvitattladen with fruits; **sarve** = on all sides; **yasmin** = in which; **parvata sattame** = excellent mountin; **madhuuni** = honey-bees; **mahaarhaaNi** = are of most superior variety.

"O, king! This army-chief called Kesari, the chief of the commanders of monkeys, wanders in Kanchana mountain wherein there are trees which yield fruits in all seasons, inhabited by large black-bees, to which the sun circumambulates clock-wise, the mountain shining with its own colour and splendour, by whose brightness, the animals and birds ever shine with the same hue, whose table-land on the top of the mountain the great sages do not leave, wherein trees, all mango-trees laden with fruits on all sides and wherein inhabit honey-bees of excellent variety."

[Verse Locator](#)

षष्टिर् गिरि सहस्राणाम् रम्याः कान्चन पर्वताः ॥ ६-२७-३८

तेषाम् मध्ये गिरि वरस् त्वम् इव अनघ रक्षसाम् ।

तत्र एते कपिलाः श्वेतास् ताम्र आस्या मधु पिन्गलाः ॥ ६-२७-३९

निवसन्ति उत्तम गिरौ तीक्ष्ण दम्ष्ट्रा नख आयुधाः ।

सिम्ह इव चतुर् दम्ष्ट्रा व्याघ्रा इव दुरासदाः ॥ ६-२७-४०

सर्वे वैश्वनर समा ज्वलित आशी विष उपमाः ।

सुदीर्घ अन्वित लान्गूला मत्त मातम्ग सन्निभाः ॥ ६-२७-४१

महापर्वत सम्काशा महाजीमूत निस्वनाः ।

वृत्तपिङ्गलनेत्रा हि महाभीमगतिस्वनाः ॥ ६-२७-४२

मर्दयन्तीव ते सर्वे तस्थुर्लङ्काम् समीक्ष्य ते ।

38; 39; 40; 41; 42. anagha = O; faultless king! SaSTiH = there are sixty; girisahasraaNi = thousand mountains; ramyaaH = in that beautiful; kaaNchana parvataaH = golden mountain ranges; tvamiva = as you are rakshasaam = in the middle of demons; girivaraH = there is an excellent mountain; madhye = in the middle; teSam = of that mountain-range; tatra = in that range; ete = there; antimagirau = in the last mountain; ete = these monkeys; kapilaaH = the tawny coloured one; shvetaaH = the white coloured one; taamraasyaaH = with copper coloured faces; madhupiNgalaaH = honey-like reddish brown coloured; tiikshaNadamSTraaH = having ferocious tusks; nakhaayudhaaH = with nails as their weapons; chaturdamSTraaH = having four tusks; sinhaa iva = like lions; duraasadaaH = difficult to be approached; vyaaghraa iva = like tigers; sarve = all; vaishvaanara samo = equal to fire; jvaladaashiiviSopamaa = like unto serpents vomiting poison; sudiirghaaNchita laaNguulaaH = with their very long coiling tails; matta maataN^ga sannibhaaH = resembling elephants in rut; mahaa parvata samkaasaat = equal to mighty mountains; mahaajiimuutaniHsnaaH = having great thunderous sound like that of cloud; nivasnati are residing; sarve = all of them; tasthuH = stand; samiikshya = looking on; te = your; laN^kaam = Lanka; te mardayantiiva = as if they are about to crush it.

"O, faultless king! There are sixty thousand mountains in that beautiful golden mountain ranges. There is an excellent mountain the middle of that mountain range as you the middle of that demons. In that mountain range there, in the last mountain these monkeys reside. Some of the monkeys are tawny coloured, some are white-coloured and with nails as their weapons; having four tusks, with nails as their weapons having four tusks like lions, difficult to be approached like tigers, resembling fire, like unto serpents vomiting poison with their very long coiling tails, resembling elephants in rut, equal to mighty mountains and making great thunderous sound like that of clouds. All of them stand looking on your Lanka as if they are about to crush it."

[Verse Locator](#)

एष चैषामधिपतिर्मध्ये तिष्ठति वीर्यवान् ॥ ६-२७-४३

जयार्थी नित्यमादित्यमुपतिष्ठति बुद्धिमान् ।

नाम्ना पृथिव्याम् विख्यातो राजन् शत बली इति यः ॥ ६-२७-४४

एष एव आशंसते लंकाम् स्वेन अनीकेन मर्दितुम् ।

43; 44. raajan = O; king! eSaH = he; yaH = who tiSThati = stands; madhye = in the middle; viiryavaan = is the powerful; adhipatiH = leader; eSaam = of the monkeys; nityam = (who) ever; upatiSThate = faces; aadityam = sun; buddhimaan = He is a wise man to conquer you; vikhyaataH = he is famous; pR^ithivyaam = in the world; naamnaa = by the name; shatabaliiti = of Shatabli; eSaiva = Indeed is he; aashamasate = who swears; marditum = to destroy; laN^kaam = Lanka; svena aniikena = with his troops.

"O, king! He who stands in the middle is the powerful leader of the monkeys who ever faces the sun, who is a wise man, eager to conquer you and is famous in the world by the name, Shatabali. He swears to destroy Lanka with his troops."

[Verse Locator](#)

विक्रान्तो बलवान् शूरः पौरुषे स्वे व्यवस्थितः ॥ ६-२७-४५

रामप्रियार्थम् प्राणानाम् दयाम् न कुरुते हरिः ।

45. hariH = this monkey; vikraantaH = is courageous; balavaan = strong; shuuraH = valiant; vyavasthitaH = established; sve = in his; paurSe = manliness; na kurute = and does not make; dayaam = pity for; praaNaanaam = his lives; raamapriyaartham = for the sake of Rama.

"This Shatabali the monkey is courageous, strong, valiant and is established in his manliness. He does not care for his life, in the cause of Rama."

[Verse Locator](#)

गजो गव अक्षो गवयो नलो नीलः च वानरः ।

एक एक एव यूथानाम् कोटिभिर् दशभिर् वृतः ॥ ६-२७-४६

46. ekaikameva = every single one; gajaH = Gaja; gavaakshaH = Gavaksha; gavayaH = Gavaya; nalaH = Nala; niilaH vaanarashcha = and a monkey called Nila; (each) vR^itaH = is surrounded; dasha koTibhiH = by ten crores; yodhaanaam = of warriors.

"Each and every single one, like Gaja, Gavaya, Nala and a monkey called Nila is surrounded by crores of warriors."

[Verse Locator](#)

तथा अन्ये वानर श्रेष्ठा विन्ध्य पर्वत वासिनः ।

न शक्यन्ते बहुत्वात् तु सम्ख्यातुम् लघु विक्रमाः ॥ ६-२७-४७

47. tathaa = besides; anye = other; vaanara shreSThaH = excellent monkeys; vindhya parvata vaasinaH = residing in vindhya mountain; laghuvikramaaH = and are impossible; samkhyaatum = to be counted; bahutvaat = because of their multitude.

"Besides, other excellent monkeys residing in Vindhya mountain are quick-paced and are impossible to be counted because of their multitude."

[Verse Locator](#)

सर्वे महाराज महाप्रभावाः ।

सर्वे महाशैल निकाश कायाः ।

सर्वे समर्थाः पृथिवीम् क्षणेन ।

कर्तुम् प्रविध्वस्त विकीर्ण शैलाम् ॥ ६-२७-४८

48. mahaaraaja = O; monarch! Sarve = all of them; mahaa prabhavaaH = are highly prominent; sarve = all of them; mahaashailanikaashakaayaaH = are having their stature equal to great mountains; sarve = all of them; samarthaaH = are capable; kshaNena = in a moment; kartum = to level; pR^ithiviim = the earth; pravidhvasta vikiirNa shailaam = by uprooting and razing to its mountains to the ground.

"O, monarch! All of them are highly prominent, their stature equal to high hills and all of them are capable in a moment to level the earth by uprooting and razing its mountains earth by uprooting and razing its mountains to the ground."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तविंशः सर्गः

Thus completes 27th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 27

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 28

Verses converted to UTF-8, Nov 09

Introduction

Shuka in his turn enumerates the enemies and completes the account given by Sarana.

[Verse Locator](#)

सारणस्य वचः श्रुत्वा रावणम् राक्षस अधिपम् ।

बलम् आलोकयन् सर्वम् शुको वाक्यम् अथ अब्रवीत् ॥ ६-२८-१

1. **atha** = then; **shrutvaa** = hearing; **vachaH** = the words; **saaraNasya** = of Sarana; **shukaH** = Shuka; **aadishya** = pointing out; **sarvam** = all; **tat** = that; **balam** = army; **abraviit** = (and) spoke; **vaakyam** = (the following) words; **raavaNam** = to Ravana; **raakSasaadhipam** = the Lord of demons.

After listening to Sarana's words Shuka, pointing out all that army of monkeys, spoke the following words to Ravana the Lord of Demons.

[Verse Locator](#)

स्थितान् पश्यसि यान् एतान् मत्तान् इव महाद्विपान् ।

न्यग्रोधान् इव गान्गोयान् सालान् हैमवतीन् इव ॥ ६-२८-२

एते दुष्प्रसहा राजन् बलिनः काम रूपिणः ।

दैत्य दानव सम्काशा युद्धे देव पराक्रमाः ॥ ६-२८-३

2; 3. **raajan** = O; **king!** **Yaan** = those; **etaan** = whom; **pashyasi** = you are seeing; **sthitaan** = standing (here); **ete** = they; **mahaadvipaanaiva** = are like huge elephants; **mattaan** = in rut; **nyagrodhaaniva** = like banyan trees; **gaan^geyaan** = relating to the River Ganga; **saalaaniva** = like Sala trees; **haimavataan** = on Himalaya mountains; **duSprasahaaH** = who are irresistible; **balinaH** = strong ones; **kaama ruupiNaH** = who can change their form at their will; **daityadaanava samkaashaaH** = equal to celestials and demons; **devaparaakramaaH** = having a prowess of celestials; **yuddhe** = in battle.

"O, king! Do you observe those monkeys resembling huge elephants in rut, rising like banyan trees on the banks of River Ganga or Sala trees on Himalayas? Those warriors, able to change their form at will, are irresistible, equal to celestials and demons, and in a battle, are endowed with the valour of the gods."

[Verse Locator](#)

एषाम् कोटि सहस्राणि नव पञ्च च सप्त च ।

तथा शन्ख सहस्राणि तथा वृन्द शतानि च ॥ ६-२८-४

4. **eSaam** = their (are); **nava** = mine; **paN^caca** = five; **saptaca** = seven; (twenty one); **koTisahasraaNi** = thousand crores; **tathaa** = and; **shaNkusahasraaNi** = thousand Shakus*; **tathaa** = and; **vR^indashataanica** = hundred Vrindas.

"There are twenty one thousand crores, a thousand Shankus and a hundred Vrindas of these monkeys."

The number exactly corresponding to a Shanku and a Vrinda should be understood as calculated at the end of this chapter.

[Verse Locator](#)

एते सुग्रीव सचिवाः किष्किन्धा निलयाः सदा ।
हरयो देव गन्धर्वैर् उत्पन्नाः काम रूपिणः ॥ ६-२८-५

5. ete = these monkeys; sugriiva sachivaaH = the attendants of Sugreeva; utpannaaH = born; devagandharvaiH = of celestials and celestial musicians; kaama ruupiNaH = are able to change their form at will; sadaa = and always; kiSkindha nilayaaH = stay in Kishkindha.

"These monkeys, the attendants of Sugreeva born of celestials and celestial musicians, are able to change their form at will and always stay in Kishkindha."

[Verse Locator](#)

यौ तौ पश्यसि तिष्ठन्तौ कुमारौ देव रूपिणौ ।
मैन्दः च द्विविदः च उभौ ताभ्याम् न अस्ति समो युधि ॥ ६-२८-६

6. tau = those; yau = whom; pashyati = you are seeing; tiSThantau = standing; devaruupiNau = with celestial appearance; samaanau = with the same resemblance; maindashcha = are Mainda; dvididashchaiva = and Dvidida; naasti = nonw; samanaH = is equal taabhyaam = to both of them; yudhi = in battle.

"The two who stand there, who have the same resemblance and have the appearance of celestials, are Mainda and Dvidida. None can equal them in combat."

[Verse Locator](#)

ब्रह्मणा समनुज्ञाताव् अमृत प्राशिनाव् उभौ ।
आशंसेते युधा लंकाम् एतौ मर्दितुम् ओजसा ॥ ६-२८-७

7. eatu = these; ubhau = two; amR^ita praashinau = who ate ambrosion; samanujJNaatau = with due authorization; brahmaNaa = from Brahma; aashampete marditum = to destroy; laN^kaam = Lanka; ojasaa = by their power.

"These two, who ate ambrosion on due authorization by Brahma, are hopefully of destroying Lanka by their power."

[Verse Locator](#)

यम् तु पश्यसि तिष्ठन्तम् प्रभिन्नम् इव कुन्जरम् ।
यो बलात् क्षोभयेत् क्रुद्धः समुद्रम् अपि वानरः ॥ ६-२८-८
एषो अभिगन्ता लंकाया वैदेह्यास् तव च प्रभो ।
एनम् पश्य पुरा दृष्टम् वानरम् पुनर् आगतम् ॥ ६-२८-९

8; 9. yaH = as for; vaanaraH = (that) monkey; yam = whom; pashyasi = you see (there); teSThantam = standing; kuJNaram iva = like an elephant; prabhinnam = in an intoxicated state; yaH = who; kruddhaH = in fury; balata = and strength; kSobhayet = is able to churn up; samudram api = the ocean itself; eSaH = it is he; abhigantaa = who came; laN^kaayaaH = to Lanka; vaidehyaaH = (to find) Seetha; tavacha = (and to spy) on you; (that monkey); dR^iSTam = who was seen; puraa = earlier; pashya = see; enam = him; yanaH = again; aagatam = who came.

"As for that monkey who you see there, resembling an intoxicated elephant, who in strength and fury is able to churn up the ocean itself, it is he who came to Lanka to find Seetha and spy on you, O, Lord! See that monkey, who was seen earlier and who appears here again."

[Verse Locator](#)

ज्येष्ठः केसरिणः पुत्रो वात आत्मज इति श्रुतः ।
हनूमान् इति विख्यातो लन्धितो येन सागरः ॥ ६-२८-१०

10. **yena** = by whom; **saagaraH** = the ocean; **laN^kitaH** = was traversed; **jyeSThaH** = is the eldest; **putraH** = son; **kesariNaH** = of Kesari; **shrutaH** = known as; **vaataatmajaH** = the son of wind-god; **vikhyaataH** = and famous; **hanumaaniti** = as Hanuman.

"This monkey, by whom the ocean was traversed, is the eldest son of Kesari. He is known as the son of wind-god and famously called as Hanuman."

[Verse Locator](#)

काम रूपी हरि श्रेष्ठो बल रूप समन्वितः ।
अनिवार्य गतिः चैव यथा सततगः प्रभुः ॥ ६-२८-११

11. **harishreSThaH** = this excellent monkey; **kaamaruupaH** = is able to assume any form at will; **balaruupasamanvitaH** = endowed with great strength and good form; **satatagaH** = always moving; **prabhuH yathaa** = like the god (of wind); **anivaaryagatishchaiva** = with an uninterrupted mobility.

"This excellent monkey can assume any form at will. He is endowed with a good strength and form always moving like the wind-god, having an uninterrupted mobility."

[Verse Locator](#)

उद्यन्तम् भास्करम् दृष्ट्वा बालः किल पिपासितः ।
त्रियोजन सहस्रम् तु अध्वानम् अवतीर्य हि ॥ ६-२८-१२
आदित्यम् आहरिष्यामि न मे क्षुत् प्रतियास्यति ।
इति संचिन्त्य मनसा पुरा एष बल दर्पितः ॥ ६-२८-१३

12; 13. **baalaH** = this Hanuman; when he was a child; **bubhukSitaH** = he desired to eat; **dR^iSTvaa** = on seeing; **udyantam** = a rising; **bhaaskaram** = sun; **avatiirya** = took off; **adhvaanam** = to a distance; **triyojana sahasram** = of three thousand; **yojanas** (or twenty four thousand miles); **iti** = thus; **nishchitya** = reflecting; **manasaa** = in his mind; **aahariSyaami** = I shall seize hold; **aadityam** = of the sun; **me** = and my; **kSut** = hunger; **na pratiyaasyati** = will not be appeased (otherwise); **pupluve kila** = they say he leapt up(into the air); **baladarpitaH** = intoxicated as he was with his strength.

"While yet a child, seeing the sun rise, he desired to eat it and took off to a distance of three thousand yojanas (or twenty four thousand miles) reflecting: ♦I shall seize hold of the sun and my hunger will not be appeased otherwise' and they say, he leapt up (into the air) intoxicated as he was with his own strength."

[Verse Locator](#)

अनाधृष्यतमम् देवम् अपि देव ऋषि दानवैः ।
अनासाद्य एव पतितो भास्कर उदयने गिरौ ॥ ६-२८-१४

14. **anaasaadyaiva** = without even reaching; **devam** = the sun; **anaadhR^iSyatamam** = who cannot be meddled much with; **devarSi raakSasairapi** = even by celestials; sages or demons; **patitaH** = he fell; **girau** = on a mountain; **bhaaskaradoyane** = where that radiant or rises.

"Without even reaching the sun, which is most unassailable even to celestials, sages or demons, he however fell on a mountain, where that radiant orb rises."

[Verse Locator](#)

पतितस्य कपेर् अस्य हनुर् एका शिला तले ।
किंचिद् भिन्ना दृढ हनोर् हनूमान् एष तेन वै ॥ ६-२८-१५

15. ekaa = one; hanuH = jaw; asya = of this; kapiH = monkey; patitasya = who fell down; shilaatale = on the head of a rock; bhagnaa = was fractured; kimchit = a little; tena = for that reason; eSaH = he who; dR^iDhahanuH = has a strong jaw; hanuumaan = is called Hanuman.

"One of the jaws of this monkey who fell down on the head of the rock, was a little fractured. For this reason, because of his strong jaw, he is called Hanuma."

[Verse Locator](#)

सत्यम् आगम योगेन मम एष विदितो हरिः ।
न अस्य शक्यम् बलम् रूपम् प्रभावो वा अनुभाषितुम् ॥ ६-२८-१६

16. eSaH = this; hariH = monkey; viditaH = is known; mama = to me; satyam = actually; aagamayogena = through the words of my bosom friends; na shakyam = It is not possible; anubhaSitam = to describe; asya = his; balam = strength; ruupam = or physical form; prabaavovaa = or glory.

"This monkey is known to me actually through the words of my bosom friends. It is not possible to describe his strength or physical form or glory."

[Verse Locator](#)

एष आशंसते लंकाम् एको मर्दितुम् ओजसा ।
येव जाज्वल्यतेऽसौ वै धूमकेतुस्तवाद्य वै ॥ ६-२८-१७
लंकायाम् निहितश्चापि कथम् विस्मरसे कसिम् ।

17. eSaH = He; ekaH = alone; aashamsate = experts; mathitum = to destroy; laN^kaam = Lanka; ojasaa = by his; valour; katham = how; vismarate = do you forget; kapim = this monkey; yena = by whom; nihitaH = was kept; asau = this; dhuumaketuH = fire; adyavai = which is still; jaajvalyate = blazing up; tava = in your; laN^kaayaam = Lanka.

"He alone wants to destroy Lanka by his valour. How do you forget this monkey by whom this fire was lighted and is still blazing up Lanka."

[Verse Locator](#)

यः च एषो अनन्तरः शूरः श्यामः पद्म निभ ईक्षणः ॥ ६-२८-१८
इक्ष्वाकूणाम् अतिरथो लोके विख्यात पौरुषः ।
यस्मिन् न चलते धर्मो यो धर्मम् न अतिवर्तते ॥ ६-२८-१९
यो ब्राह्मम् अस्त्रम् वेदामः च वेद वेदविदाम् वरः ।
यो भिन्द्याद् गगनम् बाणैः पर्वतामः च अपि दारयेत् ॥ ६-२८-२०
यस्य मृत्योर् इव क्रोधः शक्रस्य इव पराक्रमः ।
यस्य भार्या जन्स्थानात्सीता चापि हता त्वया ॥ ६-२८-२१
स एष रामस् त्वाम् योद्धुम् राजन् समभिवर्तते ।

18; 19; 20; 21. eSaH = He; ekaH = alone; aashamsate = experts; mathitum = to destroy; laN^kaam = Lanka; ojasaa = by his; valour; katham = how; vismarate = do you forget; kapim = this monkey; yena = by whom; nihitaH = was kept; asau = this; dhuumaketuH = fire; adyavai = which is still; jaajvalyate = blazing up; tava = in your; laN^kaayaam = Lanka. "he alone wants to destroy Lanka by his valour. How do you forget this monkey by whom this fire was lighted and is still blazing up Lanka." 18. raajan = O; king!; yaH eSaH = this warrior; anantaraH = who is immediately after Hanuma; shyaamaH = dark of hue; padmanibhekSaNaH = with eyes like lotuses; atirathaH = a chief warrior; ikSvaakuuNaam = among Ikshvakus; vishruta pauruSaH = his heroism is well-known; loke = in the world; yasmin = whose; dharmaH = sense of duty; nachalate = never wavers; naativartate = nor does he ever transgress; dharmam = the righteousness; yaH = who; veda = to know (to loose); braahmam agram = Bhrahma's weapon; vedaamshcha = and is conversant with the Veda; varaH = he is the most learned; veda vidaam = of Vedic scholars; yaH = who; bindyaat = shatters; yaganam = the firmament; baaNaiH = with his arrows; daarayet = and rends; mediniimchaapi = the earth even; yasya = whose; krodhaH = anger; mR^ityoriva = is equal to that of Death; paraakramaH = and valour; shakrasyeva = equal to that of Indra the god of celestials; yasya = whose; bhaaryaa = consort; siitaa = is Seetha; hR^itaa = who was taken away; tvayaa = by you; janasthaanaat = from a place called Janasthana; saH = he; eSaH = is this; raamaH = Rama; abhivartate = is approaching; tvaam = you; yoddhum = to wage war.

"Nearby is a warrior, dark of hue with eyes like lotuses, a chief warrior among Ikshvakus, his heroism is well-known in the world, his sense of duty never wavers, nor does he ever transgress the righteousness, he knows to loose Brahma's weapon and is conversant with Veda, he is the most learned of the Vedic scholars, he shatters the firmament with his arrows, and rends even the earth, his anger is akin to that of Death, his valour equal to that of Indra the god of celestials, his consort is Seetha who was taken away by you from a place called Janasthana, he is Rama who has come to wage war on you, O king!"

[Verse Locator](#)

यः च एष दक्षिणे पार्श्वे शुद्ध जाम्बू नद प्रभः ॥ ६-२८-२२
विशाल वक्षास् ताम्र अक्षो नील कुन्वित मूर्धजः ।
एषो अस्य लक्ष्मणो नाम भ्राता प्राण समः प्रियः ॥ ६-२८-२३
नये युद्धे च कुशलः सर्व शास्त्रभृताम् वरः ।

22; 23. eSaH = this (man); shuddha jaambuunada prabhaH = having a radiance of pure gold; vishaalavakSaaH = with a broad chest; taamraakSaH = having red eyes; niilakuN^chita muurdhajaH = with black and curled hair; dakSiNe paarshve = standing at the right side; yasya = of which Rama; eSaH = he; lakshmaNonaama = is Lakshmana by name; rataH = interest; priyahite = in care and welfare; bhraatruH = of his brother; kushalaH = skilled; maye = in leadership; yuddheca = in a combat; varaH = excellent; sarvashastrabhR^itaam = among the wielders of all weapons.

"This man, having the radiance of pure gold, with a broad chest, having red eyes, with black and curled hair, standing at the right side of Rama, he is called Lakshmana, who is interested in the care and welfare of his brother, skilled in leadership of combat and excellent among the wielders of all weapons."

[Verse Locator](#)

अमर्षी दुर्जयो जेता विक्रान्तो बुद्धिमान् बली ॥ ६-२८-२४
रामस्य दक्षिणो बाहुर् नित्यम् प्राणो बहिः चरः ।

24. (This Lakshmana is); amarSii = an angry person; durjayaH = difficult to be conquered; jetaa = a conqueror; buddhimaan = a wise man; balii = a strong man; nityam = forever; dakSiNaH baahuH = a right arm; raamasya = of Rama; bahishcharaH = and an outward moving; praaNaH = life (of Rama).

This Lakshmana is an angry person, difficult to be conquered, victorious, wise and mighty. He has always been the right arm of Rama and in outward moving life (of Rama).

[Verse Locator](#)

न हि एष राघवस्य अर्थे जीवितम् परिरक्षति ॥ ६-२८-२५
एष एव आशंसते युद्धे निहन्तुम् सर्वं राक्षसान् ।

25. eSaH = He; na parirakSati hi = does not indeed care; jiivitam = for his life; raaghavasyaarth = in the cause of Rama; eSaiva = He alone; aashamsate = wishes; nihantum = to kill; sarvaraakshasaan = all the demons; yuddhe = in battle.

"He does not indeed care for his life in the cause of Rama. He alone wishes to kill all the demons in battle."

[Verse Locator](#)

यस् तु सव्यम् असौ पक्षम् रामस्य आश्रित्य तिष्ठति ॥ ६-२८-२६
रक्षो गण परिक्षिप्तो राजा हि एष विभीषणः ।

26. yaHtu = He who; asau = that; tiSThati = is standing; aashritya = taking guard; savyam = at the left; pakSam = side; raamasya = of Rama; rakSogaNa parikSiptaH = surrounded by a troop of demons; eSaH = he; raajaaH = is the king; vibhiiSaNaH = Vibhishana.

"He who is standing there, taking guard at the left side of Rama, surrounded by a troop of demons he is the king Vibhishana."

[Verse Locator](#)

श्रीमता राज राजेन लंकायाम् अभिषेचितः ॥ ६-२८-२७
त्वाम् एव प्रतिसम्रब्धो युद्धाय एषो अभिवर्तते ।

27. eSaH = He abhiSechitaH = who was consecrated as a king; laN^kaayaam = for Lanka; raja raajena = by Rama the king of kings; shriimataa = the illustrious man; pratisamrabdhaH = being enraged; tvaameva = with you really; abhivartate = is to attack; yuddhaaya = for the battle.

"He, who was consecrated as a king for Lanka by the illustrious Rama, the king of kings, is enraged really with you and is to attack us in the battle."

[Verse Locator](#)

यम् तु पश्यसि तिष्ठन्तम् मध्ये गिरिम् इव अचलम् ॥ ६-२८-२८
सर्वं शाखा मृग इन्द्राणाम् भर्तारम् अपराजितम् ।
तेजसा यशसा बुद्ध्या ज्ञानेन अभिजनेन च ॥ ६-२८-२९
यः कपीन् अति बभ्राज हिमवान् इव पर्वतान् ।
किष्किन्धाम् यः समध्यास्ते गुहाम् सगहन द्रुमाम् ॥ ६-२८-३०
दुर्गाम् पर्वत दुर्गस्थाम् प्रधानैः सह यूथपैः ।
यस्य एषा कान्चनी माला शोभते शत पुष्करा ॥ ६-२८-३१
कान्ता देव मनुष्याणाम् यस्याम् लक्ष्मीः प्रतिष्ठिता ।
एताम् च मालाम् ताराम् च कपि राज्यम् च शाश्वतम् ॥ ६-२८-३२
सुग्रीवो वालिनम् हत्वा रामेण प्रतिपादितः ।

28; 29; 30; 31; 32. **yam** = (the other) whom; **pashyasi** = you see; **girimiva** = like a mountain; **achalam** = which is unshakable; **tiSThantam** = and standing; **madhye** = in the midst of monkeys; **bhartaaram** = as a Lord; **sarvashaakhaa mR^igendraaNam** = of all chiefs of monkeys; **amitaujasam** = with a boundless energy; **yaH** = who; **himavaan parvataH iva** = like a Himalayan hill; **atibabhraaja** = very much; radiating; **kapiin** = the other monkeys; **tejasaa** = by his splendour; **yashasaa** = by his glory; **buddhyaa** = by his wisdom; **balena** = by his strength; **abhijanena** = and by his noble descent; **yaH** = who; **samdhyaste** = occupies; **pradhaanaiH** = yuuthapaiH saha = along with chiefs of army generals; **guhaam** = secret place; **kiSkindhaam** = called Kishkindha; **sagahana drumaam** = with forsts and trees; **durgaam** = and inaccessible; **parvatadurgamyaam** = because of impassable mountains; **yasyaam** = in which; **pratiSThita** = is established; **lakshmiiH** = in good fortune; **devamanuSyaaNaam** = of celestials and human beings; **yasya** = whose; **kaantaa** = charming; **shata puSkaraa** = hundred lotused; **kaaNchanii** = golden coloured; **maalaa** = garland; **shobhate** = is beautifying; **eSaa** = this sugriivaH = is Sugreeva; **taam** = this; **maalaam** = garland; **taaraam** = Tara; **shaasvatam** = as well as permanent; **kapiraaajyam cha** = kingdom; **pratipaaditaH** = were presented; **raameNa** = by Rama; **hatvaa** = after having killed; **vaalinam** = Vali.

"The other whom you see as an unshakable mountain and standing in the centre of monkeys as a Lord of all chiefs of monkeys, with a boundless energy and who, like a Himalayan hill, very much radiating the other monkeys by his splendour, glory, wisdom, strength and his noble descent, who occupies along with the chiefs of Army Generals, a secret place called Kishkindha, with its forests and trees and the place inaccessible because of its impassable mountains, in which is established a good fortune of celestials and human beings, whose charming and golden coloured garland with hundred lotuses is beautifying, that person is Sugreeva. This garland along with a lady called Tara as well as the permanent kingdom of monkeys were presented to him by Rama after having killed Vali (Sugreeva's brother)."

[Verse Locator](#)

शतम् शतसहस्राणाम् कोटिमाहुर्मनीषिणः ॥ ६-२८-३३
शतम् कोटिसहस्राणाम् शङ्कुरित्यभिधीयते ।

33. **maniiSiNaH** = wise men; **aahuH** = say; **shatam** = a hundred; **shata sahasraaNam** = lakhs; **koTim** = as a crore; **(and) shatam** = a hundred; **koTisahasraaNam** = thousand crores; **abhidhiyate** = is reckoned; **shankuH** = as a Shanku.

"Wise men call a hundred lakhs as a crore. A hundred thousand crores is reckoned as a Shanku."

[Verse Locator](#)

शतम् शङ्कुसहस्राणाम् महाशङ्कुरिति स्मृतः ॥ ६-२८-३४
महाशङ्क्यसहस्राणाम् शतम् वृन्दमिहोच्यते ।
शतम् नृन्दसहस्राणाम् महावृन्दमिति स्मृतम् ॥ ६-२८-३५
महावृन्दसहस्राणाम् शतम् पद्ममिहोच्यते ।
शतम् पद्मसहस्राणाम् महापद्ममिति स्मृतम् ॥ ६-२८-३६
महापद्मसहस्राणाम् शतम् खर्वमिहोच्यते ।
शतम् खर्वसहस्राणाम् महाखर्वमिति स्मृतम् ॥ ६-२८-३७
महाखर्वसहस्राणाम् समुद्रमभिधीयते ।
शतम् समुद्रसाहस्रमोघ इत्यभिधीयते ॥ ६-२८-३८
शतमोघसहस्राणाम् महौघ इति विश्रुतः ।

34; 35; 36; 37; 38. **shatam** = a hundred; **shaN^kusahasraaNaam** = thousand Shakus; **smR^itaH** = are said; **mahaashaN^kuH iti** = one Maha Shanku; **shatam** = a hundred; **mahaashaNku sahasraaNaam** = thousand Maha Shankus; **uchyate** = are called; **vR^indam** = one Vrindam; **iha** = here; **shatam** = a hundred; **vR^inda sahasraaNaam** = thousand Vrindas; **smR^itam** = are said; **mahaavR^indam iti** = to be one Mahavrindam; **shatam** = a hundred; **mahaavR^inda sahasraaNaam** = thousand Mahavrindas; **uchyate** = are called; **padmam** = one Pdmam; **iha** = here; **shatam** = a hundred; **padmasahasraaNaam** = thousand Padmas; **smR^itam** = are said; **mahaapadmaniti** = to be one Maha padmam; **shatam** = a hundred; **mahaapadmashasraaNaam** = thousand Mahapadmas; **uchyate** = are called; **kharvam** = one kharvam; **iha** = here; **shatam** = A hundred; **kharvasahasraam** = thousand; kharvas; **smR^itam** = are said; **mahaakharvamiti** = to be one; Mahakharva; **shatam** = a hundred; **mahaakharva sahasraaNaam** = thousand Mahaknarvas; **abhidhiyate** = are called; **samudram** = one Samudra; **shatam** = A hundred; **samudra sahasraam** = thousand Samudras; **abhidhiyate** = are said; **oghaH iti** = to be one ogha; **shatam** = a hundred; **oghasahasraaNaam** = thousand oghas; **vishrutaH** = are acclaimed; **mahaughaH iti** = as one Mahaugha.

"A hundred thousand Shankus are said to be one Maha Shanku. A hundred thousand Maha Shankus are called one Vrindam here. A hundred thousand Vrindas are said to be one Maha vrindam. A hundred thousand Mahavrindas are called one Padmam here. A hundred thousand padmas are said to be one Mahapadmam. A hundred thousand Mahapadmas are called one Kharvam here. A hundred thousand kharvas are said to be one Mahakharvam. A hundred thousand Mahakharvas are called one Samundram. A hundred thousand Samudras are said to be one ogha here. A hundred thousand oghas are acclaimed a one Mahaugha."

[Verse Locator](#)

एवम् कोटि सहस्रेण शङ्कूनाम् च शतेन च ॥ ६-२८-३९
महाशङ्कुसहस्रेण तथा वृन्दशतेन च ।
महावृन्दसहस्रेण तथा पद्मशतेन च ॥ ६-२८-४०
महापद्मसहस्रेण तथा खर्वशतेन च ।
समुद्रेण च तेनैव महुधेन तथैव च ॥ ६-२८-४१
एष कोटिमहौघेन समुद्रसदृशेन च ।
विभीषणेन वीरेण सचिवैः परिवारितः ॥ ६-२८-४२
सुग्रीवो वानर इन्द्रस् त्वाम् युद्ध अर्थम् अभिवर्तते ।
महाबलवृत्तो नित्यम् महाबलपराक्रमः ॥ ६-२८-४३

39; 40; 41; 42; 43. **eSaH sugreevaH** = this Sugreeva; **vaanarandraH** = the king of monkeys; **mahaabala paraakramaH** = having great strength and valour; **nityam** = always; **mahaabalavR^itaH** = surrounded by a large army; **anuvartate** = is approaching; **tvaam** = you; **yuddhaartham** = for the sake of doing war; **parivaaritaH** = accompanied by; **viireNa** = by the valiant; **vibhiSaNena** = Vibhishana; **sachivaiH** = the ministers; **evam** = and indeed; **shatenacha** = hundred; **koTisahasreNa** = thousand crores; **shaN^kuunaam** = of Shankus; **mahaashaN^ku sahasreNa** = a thousand of Mahashankus; **tathaa** = and; **vR^inda shatenacha** = a hundred Vrindas; **mahaavrinda sahasreNa** = a thousand Mahavrindas; **tathaa** = and; **padmashatenacha** = a hundred Padmas; **mahaapadma sahasreNa** = a thousand Mahapadmas; **tathaa** = and; **kharva shatena** = a hundred kharvas; **tenava** = Same numbered (a hundred) samudreNa = Samudras; **tathaivacha** = and; **mahanghena** = Mahanghas; **koTimahanghena** = a crore of Mahanghas; **samudra sadR^ishena cha** = and (the whole army) of identical an ocean.

"This Sugreeva, the king of monkeys, having great strength and valour, always surrounded by a colossal army, is approaching you to make war, accompanied by the valiant Vibhishana and the ministers, as also a hundred thousand crores of Shankas, a thousand Mahashankus, a hundred Vrindas, a thousand mahavrindas, a hundred padmas, a thousand Mahapadmas, a hundred

kharves, samudras and Mahaughas of the same number, and a crore of Mahanghas wholearmy as such is identical of an ocean."

[Verse Locator](#)

इमाम् महाराज समीक्ष्य वाहिनीम् ।

उपस्थिताम् प्रज्वलित ग्रह उपमाम् ।

ततः प्रयत्नः परमो विधीयताम् ।

यथा जयः स्यान् न परैः पराजयः ॥ ६-२८-४४

44. mahaaraaja = O; king!; samiikshya = carefully observing; imam = this; vaahiniim = army; upasthitaam = which arrived; prajvalita grahopamaam = much the same as a blazing planet; vidhiyataam = perform; paramaH = a great; prayatnaH = effort; yathaa = so as; syaat = to obtain; jayaH = victory; tataH = thereafter; ma = and not (to get); paraabhavaH = defeat; pariaH = from the enemies.

"O, king! Carefully observing this army, which appears much the same as a blazing planet, prepare yourself for a great effort to get victory and take measures to avoid defeat from the enemies."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टाविंशः सर्गः

Thus completes 28th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 28

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 29

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Introduction

Ravana reprimands Shuka and Sarana, asking them to leave the assembly. He again sends some spies to the place of Rama and Lakshmana. Those spies were got caught by Vibhishana and the monkeys start harassing them. But the compassionate Rama gets them released and the spies reach back Lanka.

[Verse Locator](#)

शुकेन तु समाख्यातांस् तान् दृष्ट्वा हरि यूथपान् ।
लक्ष्मणम् च महावीर्यम् भुजम् रामस्य दक्षिणम् ॥ २-२९-१
समीपस्थम् च रामस्य भ्रातरम् स्वम् विभीषणम् ।
सर्व वानर राजम् च सुग्रीवम् भीम विक्रमम् ॥ २-२९-२
अङ्गदम् चापि बलिनम् वज्रहस्तात्मजात्मजम् ।
हनुमन्तम् च विक्रान्तम् जाम्बवन्तम् च दुर्जयम् ॥ २-२९-३
सुषेणम् कुमुदम् नीलम् नलम् च प्लवगर्षभम् ।
गजम् गवाक्षम् शरभम् वैन्दम् च द्विविदम् तथा ॥ २-२९-४
किञ्चिद् आविग्न हृदयो जात क्रोधः च रावणः ।
भर्त्सयाम् आस तौ वीरौ कथा अन्ते शुक सारणौ ॥ २-२९-५

1; 2; 3; 4; 5. dR^iSTvaa = beholding; hariyuuthapaan = those foremost of monkey-leaders; samaadiSTaan = shown; shukena = Shuka; mahaaviiryam = the most valiant; lakshmaNamcha = Lakshmana; raamasya = Rama's; dakSiNambhujam = right arm; bhraataram = his own brother; vibhiiSaNam = Vibhishana; samiipastham = standing close; raamasya = to Rama; bhiimavikramam = the terribly powerful; sugriivamcha = Sugreeva; sarvavaanararaajam = the king of all monkeys; balinam = the strong; aN^gadam chaapi = Angada; vajra hastaatmajaatmajam = grand son of Indra; the Bearer of the Thunder bolt; vikraantam = the powerful; hanuumantam = Hanuman; durjayam = the invincible; jaambavantam = Jambavan; suSeNam = Sushena; kumudam = Kumuda; niilam = Nila; nalamcha = Nala; plavagarSabham = the excellent of monkeys; gajam = Gaja; gavaakSam = Gavaksha; sharabham = Sharabha; maindam = Mainda; tathaa = and; dvididam = Divivida; saHraavaNaH = that Ravana; aavigna hR^idayaH = his heart agitated; kimchit = a little; jaatakrodhashcha = became enraged; bhartsayaamaasa = abused; tau = those two; viirau = heroes; shuka saaraNau = Shuka and Sarana; kathaante = who had completed their report.

Beholding those foremost of monkey leaders pointed out by Shuka- the most valiant Lakshmana; Rama's right arm, his own brother Vibhishana standing close to Rama, the terribly powerful Sugreeva the king of all monkeys, the strong Angada grandson of Indra the wielder of thunderbolt, the powerful Hanuman, the invincible Jambavan, Sushena, Kumuda, Nila, Nala the excellent of monkeys, Gaja, Gavaksha, Sharabha, Mainda and Dvidida- that Ravana - his heart

became agitated a little, was enraged and then abused those two heroes Shuka and Sarana who had completed their report.

[Verse Locator](#)

अधो मुखौ तौ प्रणताव् अब्रवीत् शुक सारणौ ।
रोष गद्गदया वाचा सम्रब्धः परुषम् वचः ॥ २-२९-६

6. (Ravana) abraviit = spoke; tau = to those; shuka saaraNau = Shuka and Sarana; praNatau = who saluted; adhomukhau = with their faces bent down; vaachaa = in a voice; roSagadgadayaa = choked in anger; samrabdham = excited; tathaa = and paruSam = and harsh.

Ravana spoke (the following) excited and harsh words, in a voice choked in anger to Shuka and Sarana who stood saluting with their faces bent down.

[Verse Locator](#)

न तावत् सदृशम् नाम सचिवैर् उपजीविभिः ।
विप्रियम् नृपतेर् वक्तुम् निग्रह प्रग्रहे विभोः ॥ २-२९-७

7. na taavatnaama = It is not; sadR^isham = befitting; vaktum = to utter; vipriyam = unpleasant words; upajivibhiH = by dependent; sachivaiH = ministers; nR^ipate = to their king; prabhoH = who has the power; nigrahe = to mete out punishment; pragrahe = or reward.

"It is not befitting to utter unpleasant words by dependent ministers to their king who has the power to mete out any punishment or reward."

[Verse Locator](#)

रिपूणाम् प्रतिकूलानाम् युद्ध अर्थम् अभिवर्तताम् ।
उभाभ्याम् सदृशम् नाम वक्तुम् अप्रस्तवे स्तवम् ॥ २-२९-८

8. sadR^isham naama = Is it proper; vaktum = to utter; stavam = praise; vipuuNaam = of the enemies; pratikuulaanaam = who are adverse to us; abhivartataam = and who are coming; yuddhartham = for war; ubhaabhyaam = by both of you; aprastave = irrelevantly?

"Is it proper for both of you to shower irrelevant praise on our enemies who are adverse to us and are approaching for a war?"

[Verse Locator](#)

आचार्या गुरवो वृद्धा वृथा वाम् पर्युपासिताः ।
सारम् यद् राज शास्त्राणाम् अनुजीव्यम् न गृह्यते ॥ २-२९-९

9. vR^ithaa = in vain; paryupaasitaaH = have you sat at the feet; aachaaryaaH = of your elders; guravaH = and your preceptors; vR^iddhaaH = and the aged; yat = since; saaram = the essence; anujiivyaam = to be followed; raaja shastraNaam = from political sciences; nagR^ihyate = has not been grasped; vaam = by both of you.

"In vain have you sat at the feet of your elders, your preceptors and the aged, since the essence to be followed from political sciences has not been grasped by both of you."

[Verse Locator](#)

गृहीतो वा न विज्ञातो भारो ज्ञानस्य वा उच्यते ।
ईदृशैः सचिवैर् युक्तो मूर्खैर् दिष्ट्या धरामि अहम् ॥ २-२९-१०

10. grahitaH = or if you have imbibed them; na vijjNaato raa = you have not remembered them; vaahyate vaa bhaaraH = you are over-burdened; ajjNaanasya = with

ignorance; **yuktaH** = being associated; **iidR^ishaiH** = with such; **sachiraiH** = ministers; **murkhaiH** = who are fools; **diSTyaa** = it is a miracle; **aham** (that) I; **dharaami** = I am able to retain my sovereignty.

"Or if you have imbibed them, you have not remembered them. You are over-burdened with ignorance! Being associated with such foolish ministers, it is a miracle that I am still able to retain my sovereignty."

[Verse Locator](#)

किम् नु मृत्योर् भयम् न अस्ति माम् वक्तुम् परुषम् वचः ।
यस्य मे शासतो जिह्वा प्रयच्चति शुभ अशुभम् ॥ २-२९-११

11. **naasti kimnu** = have you no; **bhayam** = fear; **mR^ityoH** = of death; **vaktum** = to speak; **paruSam** = (such) rude; **vachaH** = words; **maam** = to me; **prayachchhati** = who dispenses; **shubhaashubham** = good and evil; **yasyame** = by my; **jihvaa** = tongue; **shaasataH** = which commands.

"Have you no fear of death that you dare address me thus rudely, I whose tongue that you dare tongue dispenses good and evil?"

[Verse Locator](#)

अपि एव दहनम् स्पृष्ट्वा वने तिष्ठन्ति पादपाः ।
राज दोष परामृष्टास् तिष्ठन्ते न अपराधिनः ॥ २-२९-१२

12. **paadapaaH** = trees; **tiSThanti** = survive; **vane** = in the forest; **spR^iSTvaa apyaiva** = even if disturbed; **dahanam** = by fire; (But); **aparaadhinaH** = the guilty; **na tiSThante** = cannot survive; **raja daN^DaparaamR^iSTaaH** = if touched by the royal scepter.

"Trees may survive in the forest, even if disturbed by fire. But the guilty cannot survive, if touched by the royal scepter."

[Verse Locator](#)

हन्याम् अहम् इमौ पापौ शत्रु पक्ष प्रशंसकौ ।
यदि पूर्व उपकारैर् मे न क्रोधो मृदुताम् व्रजेत् ॥ २-२९-१३

13. **yadi** = If; **me** = my; **krodhaH** = anger; **na vrajet mR^idutaam** = is not softened; **puurvopakaaraiH** = by the services they rendered earlier; **aham** = I; **hanyaam** = would have killed; **imau paapau** = these two miscreants; **satrupakSaprashamsinau** = who are praising the band of enemies.

"If my anger is not softened by the services they rendered earlier, I would have killed these two miscreants who are praising the band of enemies."

[Verse Locator](#)

अपध्वंसत गच्चध्वम् सन्निकर्षाद् इतो मम ।
न हि वाम् हन्तुम् इच्छामि स्मरन् उपकृतानि वाम् ॥ २-२९-१४
हताव एव कृतघ्नौ तौ मयि स्नेह परान् मुखौ ।

14. **apadhvamsata** = keep away; **mama** = from my; **itaH** = this; **sannikarSaat** = neighbourhood; **na shyadhvam** = do not be seen anywhere here; **smaraani** = I am recollectin; **vaam** = your; **upakR^itaani** = services; **na ichchhaami** = I do not wish; **hantum** = to kill; **vaam** = you; **dvau** = both of you; **kR^itaghnaH** = who are ungrateful; **snehaparaaN^mukhaH** = and affection-less; **mayi** = towards me; **hataaveva** = are just as dead.

"Keep away from my neighbourhood. Do not be seen anywhere here. I am recollecting your past services and hence do not wish to kill you. Both of you, who are ungrateful and unfaithful towards me, are just as dead to me."

[Verse Locator](#)

एवम् उक्तौ तु सव्रीडौ ताव् उभौ शुक सारणौ ॥ २-२९-१५
रावणम् जय शब्देन प्रतिनन्द्य अभिनिहसृतौ ।

15. tau shukasaariNau = those Shuka and Sarana; evam = thus; uktau = told; savriidau = they were ashamed; dR^iSTvaa = having seen; raavaNam = Ravana; niHsR^itau = and went away; pratinandya = having enlogised; jayashabdena = with words of victory.

Hearing Ravana's words, Shuka and Sarana felt ashamed to see Ravana paid obeisance to him saying, "Be thou victorious!" and went away.

[Verse Locator](#)

अब्रवीत् स दशग्रीवः समीपस्थम् महाउदरम् ॥ २-२९-१६
उपस्थापय शीघ्रम् मे चारान् नीति विशारदान् ।

16. nishaacharaH = the deomon; dashagriivaH = Ravana; abraviit = spoke; mahodaram = to Mahodara; samipastham = who was standing nearby (as follows):- upasthaaya = bring; me = me; chaaraan = spies; shiighram = quickly.

The demon Ravana spoke to Mahodara who was standing nearby as follows: "Bring me the spies here quickly."

[Verse Locator](#)

महोदरस्तथोक्तस्तु शीघ्रमाज्ञापयच्चरान् ॥ २-२९-१७
ततश्चाराः सम्वरिताः प्राप्ताः पार्थिवशासनात् ।
उपस्थिताः प्राञ्जलयो वर्धयित्वा जयाशिषः ॥ २-२९-१८

17; 18. mehodaraH = Mahodara; tathaa = thus; uktaH = spoken; shiighram = quickly; aajJNaapayat = ordered; charaan = for the spies; tataH = then; chaaraaH = the spies; praaptaaH = who came; samtvaritaaH = hurriedly; paarthiva shaasanat = as per the order of the king; praaJNjalayaH = paid obeisance by joining their palms; upasthitaaH = and approached; vadhayitvaa = having felicitated (Ravana); jayaashiSaH = expressing their desire to see him victorious.

Hearing those words, Mahodara immediately ordered for the spies. The spies came hurriedly as per the orders of the king, paid obeisance to him by joining their palms and approached him, having made a complement expressing their desire to see him victorious.

[Verse Locator](#)

तान् अब्रवीत् ततो वाक्यम् रावणो राक्षस अधिपः ॥ २-२९-१९
चारान् प्रत्ययिकान् शूरान् भक्तान् विगत साध्वसान् ।

19. tataH = then; raavaNaH = Ravana; raakshasaadhipaH = the king of demons; abraviit = spoke; vaakyam = (these) words; taan charaan = to those spies; praatyayikam = who were faithful; shuuraan = brave; dhiiraan = energetic; vigata saadhvasaan = and free from fear.

Then, Ravana the king of demons spoke the following words to those spies, who were faithful, brave, energetic and free from fear:

[Verse Locator](#)

इतो गच्चत रामस्य व्यवसायम् परीक्षथ ॥ २-२९-२०

मन्त्रेष्व् अभ्यन्तरा ये अस्य प्रीत्या तेन समागताः ।

20. gachchhata = you go; itaH = from here; pariikshitum = to investigate; vyavasaayam = about the first impression; raamasya = about Rama; ye = (as regards) who; abhyantaraaH = are the intimate friends; asya = to him; samaagataaH = and those who joined; tena = with him; priityaa = in affection.

"You go from here to investigate about the first impression concerning Rama, as regards who are his intimate friends and in respect of those who joined on his side with a liking towards him."

[Verse Locator](#)

कथम् स्वपिति जागर्ति किम् अन्यच् च करिष्यति ॥ २-२९-२१

विज्ञाय निपुणम् सर्वम् आगन्तव्यम् अशेषतः ।

21. katham = how; (is he); svapiti = sleeping? Jaagarti = and waking up? Kim = what; kariSyati = will he do; adya = now? Aagantavyam = you ought to come; vijJNaaya = after acquainting with; sarvam = all this; asheSaaH = completely; nipuNam = and skillfully.

"Find out what are his hours of sleeping and waking and what he intends to do next. You ought to come here, after acquainting with all this information completely and skillfully."

[Verse Locator](#)

चारेण विदितः शत्रुः पण्डितैर् वसुधा अधिपैः ॥ २-२९-२२

युद्धे स्वल्पेन यत्नेन समासाद्य निरस्यते ।

22. vasudhaadhipaiH = by kings; paNDitaiH = who are shrewd; shatruH = an enemy; yuddhe = in battle; samaasaadhyaa = who is got; chaareNa = through spies; nirasyate = will be defeated; svalpena = with a little; yatnena = of effort.

"An enemy in battle, got known through spies by kings, will be defeated with only a little of effort."

[Verse Locator](#)

चारास् तु ते तथा इति उक्त्वा प्रहृष्टा राक्षस ईश्वरम् ॥ २-२९-२३

शार्दूलमग्रतः कृत्वा ततश्चक्रुः प्रदक्षिणम् ।

23. te = those; chaaraastu = spies on their part; prahR^iSTaaH = were delighted; uktvaa = spoke; tatheti = "May it be so"; kR^itvaa = kept; shaarduulam = Shardula; agrataH = in front; chakruH = and made; pradakshiNam = clockwise circumambulation; raakshasesvaram = around Ravana.

Those spies on their part delightfully replied, "May it be so", kept Shardula in their front and made their circumambulation clockwise around Ravana.

[Verse Locator](#)

ततस्तम् तु महात्मानम् चारा राक्षससत्तमम् ॥ २-२९-२४

कृत्वा प्रदक्षिणम् जग्मुर् यत्र रामः सलक्ष्मणः ।

24. tataH = then; chaaraaH = the spies; pradakSiNam kR^itvaa = having made the circumambulation; (around); tam = that; raakSasa sattamam = excellent demon; mahaatmaanam = the distinguished; jagmuH = and went; yatra = to the place where; raamaH = Rama; salakSmaNaH = along with Lakshmana (were there).

Having thus made circumambulation to Ravana the excellent and the distinguished demon, the spies went to the place where Rama along with Lakshmana were there.

[Verse Locator](#)

ते सुवेलस्य शैलस्य समीपे राम लक्ष्मणौ ॥ २-२९-२५
प्रच्चन्ना ददृशुर् गत्वा ससुग्रीव विभीषणौ ।

25. **gatvaa** = having gone; **prachchhannaaH** = in a disguised manner; **te** = they; **dadR^ishuH** = saw; **raamalakshmaNau** = Rama and Lakshman; **sa sugriiva vibhiiSaNau** = together with Sugreeva and Vibhishana; **saniipe** = in the vicinity; **suvelasya shailasya** = of mountain Suvela.

Having gone in a disguised manner, those spies saw Rama and Lakshman together with Sugreeva and Vibhishana in the neighbourhood of Mountain Suvela.

[Verse Locator](#)

प्रेक्षमाणाश्चमूम् ताम् च बभूवुर्भयविह्वलाः ॥ २-२९-२६
ते तु धर्म आत्मना दृष्टा राक्षस इन्द्रेण राक्षसाः ।

26. **prekshamaaNaaH** = seeing; **taam chamuum** = that army; **te raakshasaaH** = those demons; **babhuuvuH** = became; **bhayavihvalaaH** = overwhelmed with fear; **dR^iTaaH** = and were observed; **raakshasendreNa** = by Vibhishana the Lord of demons; **dharmaatmanaa** = the high-souled.

Seeing that army, those demons became overwhelmed with fear. However, they were observed by the high-souled Vibhishana the Lord of demons.

[Verse Locator](#)

विभीषणेन तत्रस्था निगृहीता यदृच्चया ॥ २-२९-२७
शार्दूलो ग्राहितस्त्वेकः पापोऽयमिति राक्षसः ।

27. **yard^ichchhayaa** = accidentally; **tatrasthaaH** = the demons there; **nigR^ihiitaaH** = were caught; **vibhiiSaNena** = by Vibhishana; **iti** = saying that; **ayam** = this; **raakSaaH** = demon; **paapaH** = was a wicked person; **shaarduulaH tu** = Shardula; **ekaH** = alone; **graahitaH** = was got seized.

Accidentally, the deomons there were caught by Vibhishana, who said that the demon Shardula among them was wicked and got him alone seized.

[Verse Locator](#)

मोक्षितः सोऽपि रामेण वध्यमानः प्लवङ्गमैः ॥ २-२९-२८
अनृशंसेन रामेण मोक्षिता राक्षसाः सरे ।

28. **so.api** = that Shardula also; **vadhyamaanaH** = who was about to be killed; **plavaN^gamaiH** = by the monkeys; **mochitaH** = was got released; **raameNa** = by Rama; **pare** = the other; **raakSasaaH** = demons; **mokSitaaH** = wee got released; **raameNa** = by Rama; **anR^ishamsena** = the kind man.

That Shardula also, who was going to be killed by the monkeys, was got released by Rama. The other demons also were got released by Rama, the kind man.

[Verse Locator](#)

वानरैर् अर्दितास् ते तु विक्रान्तैर् लघु विक्रमैः ॥ २-२९-२९
पुनर् लंकाम् अनुप्राप्ताः श्वसन्तो नष्ट चेतसः ।

29. te = those demons; arditaaH = harassed; vaanaraiH = by the monkeys; vikraantaiH = the courageous; laghuvikramaiH = and the quick-footed; naSTachetasaH = became insensible; shvasantaH = heaved a sigh; anupraaptaaH = and reached; laN^kaam = Lanka; punaH = again.

Those demons, harassed by the courageous and the quick-paced monkeys, became insensible, heaved a sigh and reached back Lanka.

[Verse Locator](#)

ततो दशग्रीवम् उपस्थितास् ते ।
 चारा बहिर् नित्य चरा निशा चराः ।
 गिरेः सुवेलस्य समीप वासिनम् ।
 न्यवेदयन् भीम बलम् महाबलाः ॥ २-२९-३०

30. chaaraaH = (those) spies; nityacharaaH = mahaabalaaH = valiant; nishaacharaaH = rangers of the night; tataH = thereafter; upasthitaH = approached; dashagriivam = Ravana; nyavedayan = and informed him; raama balam = that Rama's army; samiipavaasinam = was camping in the vicinity; suvelasya = of the Suvela mountain.

Those spies, who always wander outside and who were valiant rangers of the night, thereafter approached Ravana and informed him that Rama's army was camping in the vicinity of the Suvela mountain.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनत्रिंशः सर्गः

Thus completes 29th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 29

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 30

Verses converted to UTF-8, Nov 09

Introduction

Dispatched by the king Ravana to ascertain the strength of the army in the opposition-camp, Shardula the demon-spy acquaints his master with the important leaders of the monkeys.

[Verse Locator](#)

ततस्तमक्षोभ्य बलम् लंका अधिपतये चराः ।

सुवेले राघवम् शैले निविष्टम् प्रत्यवेदयन् ॥ ६-३०-१

1. tataH = thereafter; charaaH = the spies; pratyavedayan = informed; laN^kaadhipate = Ravana; tam = about that; raaghavam = Rama; akshobhyabalam = with his unperturbable army; suvela shaile = on Suvela Mountain.

Thereafter, the spies informed Ravana about Rama, with his unperturbable army, having encamped on Suvela Mountain.

[Verse Locator](#)

चाराणाम् रावणः श्रुत्वा प्राप्तम् रामम् महाबलम् ।

जात उद्वेगो अभवत् किञ्चित् शार्दूलम् वाक्यम् अब्रवीत् ॥ ६-३०-२

2. shrutvaa = hearing; chaaraaNaam = from the spies; praaptam = about the arrival; mahaabalam = of the exceedingly strong; raamam = Rama; raavaNaH = Ravana; abhavat = became; kimchit = a little; jaatodvegaH = perturbed; abraviit = (and) spoke; vaakyam = (the following) words; sharduulam = to Shardula.

Hearing from the spies about the arrival of Rama, the exceedingly strong man, Ravana became a little perturbed and spoke to Shardula as follows:

[Verse Locator](#)

अयथावच् च ते वर्णो दीनः च असि निशा चर ।

न असि कच्चिद् अमित्राणाम् क्रुद्धानाम् वशम् आगतः ॥ ६-३०-३

3. nishaachara = O; demon! Te = your; varNaH = complexion; ayathaavat cha = is not so as it should be; asi = you (look); diinashcha = miserable too; na aagataH kachchit = I hope that you have not fallen; vasham = a victim; kruddhaanaam = to the enraged; amitraaNaam = enemies.

O, demon! Your complexion is not so as it should be. You look miserable too. I hope that you have not fallen a victim to the enraged monkeys."

[Verse Locator](#)

इति तेन अनुशिष्टस् तु वाचम् मन्दम् उदीरयत् ।
तदा राक्षस शार्दूलम् शार्दूलो भय विह्वलः ॥ ६-३०-४

4. iti = thus; anushiSTaH = questioned; tena = by Ravana; shaarduulaH = Shardula; bhaya vihvahaH = afflicted with fear; tadaa = then; mandam = sluggishly; udiirayat = spoke; vaacham = (these) words; raakshasa shaarduulam = to Ravana the tiger among demons.

Thus questioned by Ravana, Shardula afflicted with fear, then sluggishly spoke the following words to Ravana the tiger among demons:

[Verse Locator](#)

न ते चारयितुम् शक्या राजन् वानर पुमावाः ।
विक्रान्ता बलवन्तः च राघवेण च रक्षिताः ॥ ६-३०-५

5. raajan = O; king! Te = those; vaanara puNgavaaH = excellent monkeys; vikraantaaH = bold; balavantashcha = strong; rakSitaaH cha = and protected; raaghavaNa = by Rama; na shakyaH = are not capable of being; chaarayitum = spied upon.

"O, king! Those strong, bold and excellent monkeys protected by Rama are not capable of being spied upon."

[Verse Locator](#)

न अपि सम्भाषितुम् शक्याः सम्प्रश्नो अत्र न लभ्यते ।
सर्वतो रक्ष्यते पन्था वानरैः पर्वत उपमैः ॥ ६-३०-६

6. na shakyaH = they are not capable of being; sambhaaSituMapi = talked with; na labhyate = nor can be found anything; samprashna = by interrogating; atra = with them; sarvataH = the entire; panthaaH = path; rakshyate = is being protected; vaanaraiH = by the monkeys; parvatopamaiH = looking like mountains.

"They are not capable of being talked with and nothing can be found in interrogating with them. The entire path is being protected by the monkeys looking like mountains."

[Verse Locator](#)

प्रविष्ट मात्रे ज्ञातो अहम् बले तस्मिन् अचारिते ।
बलाद् गृहीतो बहुभिर् बहुधा अस्मि विदारितः ॥ ६-३०-७

7. aham = I; jJNaataH = was identified; (when); tasmin = that; bale = army; praviSTamaatre = was merely penetrated into (by me); achaarite = and began to be examined; gR^ihiitaH = I was seized; balata = forcibly; rakshobhiH = by the demons (forming the retinue of Vibhishana); asmi = I was; vichaaritaH = investigated (by them); babhudhaaH = in various ways.

"I was identified when that army was merely penetrated into (by me) and began to be examined. I was seized forcibly by the demons (forming the retinue of Vibhishana), who investigated me in various ways."

[Verse Locator](#)

जानुभिर् मुष्टिभिर् दन्तैस् तलैः च अभिहतो भृशम् ।
परिणीतो अस्मि हरिभिर् बलवद्भिर् अमर्षणैः ॥ ६-३०-८

8. abhihataH = I was beaten; bhR^isham = very much; jaambhiH = with knees; muSTibhiH = fists; dantaiH = teeth; talaishcha = and palms; amarSaNaaiH = by the enraged; haribhiH = monkeys; asmi = I was; pariNiitaH = paraded round; balamdhye = in the middle of the army.

"I was beaten on all sides with knees, fists, teeth and palms by the enraged monkeys. I was also paraded round in the midst of their army."

[Verse Locator](#)

परिणीय च सर्वत्र नीतो अहम् राम संसदम् ।
रुधिर आदिग्ध सर्व अङ्गो विह्वलः चलित इन्द्रियः ॥ ६-३०-९

9. **pariNiiya** = having been paraded; **sarvatra** = all around; **aham** = I; **niitaH** = was taken; **raamasamsadi** = to the court of Rama; **rudhiraadidighdhasarvaan^gaH** = all my limbs were anointed with blood; **vihvalaH** = being trembled; **chalitendriyaH** = my senses were disturbed.

"Having been paraded all around thus, I was finally taken to the court of Rama. All my limbs were bleeding and Rama. All my limbs were bleeding and I was trembling, with my senses disturbed."

[Verse Locator](#)

हरिभिर् वध्यमानः च याचमानः कृत अञ्जलिः ।
राघवेण परित्रातो जीवामि ह यदृच्चया ॥ ६-३०-१०

10. **vadhyamaanaH** = while being plaged; **haribhiH** = by the monkeys; **yaachamaanaH** = and asked for protection; **kr^itaN^jaliH** = with joined palms; **paritraataH** = I was saved; **yad^ichchayaa** = fortunately; **raaghavaNa** = by Rama; **maameti cha** = saying "stay! Stay!".

"While being plagued by the monkeys and asked for protection with joined palms, I was saved fortunately by Rama, saying ♦stay!stay!"

[Verse Locator](#)

एष शैलैः शिलाभिः च पूरयित्वा महाअर्णवम् ।
द्वारम् आश्रित्य लंकाया रामस् तिष्ठति सायुधः ॥ ६-३०-११

11. **eSaH** = that; **raamaH** = Rama; **puurayitvaa** = has filled; **mahaarNavam** = the sea; **shailaiH** = with boulders; **shilaabhishcha** = and rocks; **aashritya** = taking up his position; **dvaaram** = at the gates; **lan^kaayaaH** = of Lanka; **tiSThati** = and stands there; **saayndhaH** = well equipped with weapon.

"Rama has filled the sea with boulders and rocks, taking up his position at the gates of Lanka and stands there, well-equipped with weapons."

[Verse Locator](#)

गरुड व्यूहम् आस्थाय सर्वतो हरिभिर् वृतः ।
माम् विसृज्य महातेजा लंकाम् एव अभिवर्तते ॥ ६-३०-१२

12. **visR^ijya** = having released; **maam** = me; **mahaatejajaaH** = Rama of great splendour; **aasthaaya** = arranged; (the army); **garuDa vyyuham** = in the form of Garuda (an eagle); **vr^itaH** = (He is) encircled; **sarvataH** = on all sides; **haribhiH** = by monkeys; **abhivartate** = and is approaching; **lan^kaameva** = towards Lanka.

"Having released me, Rama of great splendour arranged the army in the form of Garuda (an eagle). He is encircled on all sides by the monkeys and is approaching towards Lanka."

[Verse Locator](#)

पुरा प्राकारम् आयाति क्षिप्रम् एकतरम् कुरु ।

सीताम् च अस्मै प्रयच्च आशु सुयुद्धम् वा प्रदीयताम् ॥ ६-३०-१३

13. **puraa aayaati** = he may reach; **praakaaram** = the ramparts; **kuru** = do; **ekataram** = one thing or the other; **kshipram** = quickly; **vaa** = or; **prayaachchha** = give away; **siitaam** = Seetha; **aashu** = immediately; **pradiiyataam vaapi** = or even give him; **yuddham** = a battle.

"Before he reaches the ramparts, do one thing or the other quickly or give away Seetha immediately or even offer him battle."

[Verse Locator](#)

मनसा सम्तताप अथ तत् श्रुत्वा राक्षस अधिपः ।

शार्दूलस्य महद् वाक्यम् अथ उवाच स रावणः ॥ ६-३०-१४

14. **shrutvaa** = having heard; **tat** = those words; **saH** = that; **raavaNaH** = Ravana; **raakshasaadhipaH** = the Lord of demons; **tadaa** = then; **prekshya manasaa** = reflected; **tat** = on it; **atham** = and thereafter; **uvaacha** = spoke; **sumahat vaakyam** = the significant words; **shaarduulam** = to shardula.

Having heard those words, Ravana the lord of demons reflected on it and thereafter spoke the following significant words to Shardula.

[Verse Locator](#)

यदि माम् प्रतियुध्येरन् देव गन्धर्व दानवाः ।

न एव सीताम् प्रदास्यामि सर्व लोक भयाद् अपि ॥ ६-३०-१५

15. **naira pradaasyaami** = I will not give away; **siitaam** = Seetha; **yadi** = even if; **deva gandharva daanavaaH** = the celestials or Gandharvas the celestial musicians or the demons; **pratiyudhyerannapi** = were to fight again; **maam** = me; **sarva loka bhayaadapi** = or even under danger from all beings.

"I will not give away Seetha even if the celestials or Gandharvas the celestial musicians or the demons were to fight against me or even under danger from all beings."

[Verse Locator](#)

एवम् उक्त्वा महातेजा रावणः पुनर् अब्रवीत् ।

चारिता भवता सेना के अत्र शूराः प्लवम् गमाः ॥ ६-३०-१६

16. **mahaatejaaH** = the heroic; **raavaNaH** = Ravana; **evam** = thus; **uktvaa** = uttered; **punaH** = and again; **abraviit** = spoke (as follows); **senaa** = (has) the army; **charitaa** = been espied; **bhavataa** = by you? Ke = who; **shuuraaH** = are the valiant; **plavaN^gamaaH** = monkeys; **atra** = among them?

After uttering the aforesaid words, the heroic Ravana again spoke as follows: "Has the army been espied by you? Who are the valiant monkeys among them?"

[Verse Locator](#)

कीदृशाः किम् प्रभावाः च वानरा ये दुरासदाः ।

कस्य पुत्राः च पौत्राः च तत्त्वम् आख्याहि राक्षस ॥ ६-३०-१७

17. **suurata** = O; the virtuous; **saumya** = gentle man!; **kimprabhaaH vaanaraaH** = what radiance do the monkeys have; **ye** = who; **duraasadaaH** = an difficult to be conquered? **kiidR^ishaaH** = of what kind? **Kasya** = whose; **putraaH** = sons (are they?) **pautrashcha** = whose grandsons are they? **Tvam** = you; **aakhyaahi** = describe; **tat** = it.

"O, the virtuous gentle Shardula! What radiance do the monkeys, who are difficult to be conquered possess of? what kind? Whose sons and grandsons are they? You tell me that information."

[Verse Locator](#)

तथात्र प्रतिपत्स्यामि ज्ञात्वा तेषाम् बल अबलम् ।
अवश्यम् बल सम्ख्यानम् कर्तव्यम् युद्धम् इच्छता ॥ ६-३०-१८

18. jJNaatvaa = after knowing; teSaam = their; balaabalam = strength and weakness; pratipatsyaami = I will decide; atra = in this matter; tathaa = accordingly; kartavyam khalu = Is it not necessary; samkhyaanam = to count; avashyam = clearly; ichchhataam = those who are yearning; yuddham = for battle?

"After knowing their strengths and weakness, I will decide in this matter accordingly. Is it not necessary to count clearly those who are really yearning to fight the battle?"

[Verse Locator](#)

अथ एवम् उक्तः शार्दूलो रावणेन उत्तमः चरः ।
इदम् वचनम् आरेभे वक्तुम् रावण सम्निधौ ॥ ६-३०-१९

19. evam = thus; uktaH = spoken; raavaNena = by Ravana; shaarduulaH = Shardula; uttamaH charaH = the excellent spy; atha = then; aarebhe = started; vaktum = to tell; idam = these; vachanam = words; raavaNa samvidhau = for Ravana's clearance.

Hearing Ravana's words, Shardula the excellent spy then started to narrate these words for Ravana's information:

[Verse Locator](#)

अथ ऋक्ष रजसः पुत्रो युधि राजन् सुदुर्जयः ।
गद्गदस्य अथ पुत्रो अत्र जाम्बवान् इति विश्रुतः ॥ ६-३०-२०

20. atha = certainly; raajaa = king Sugreeva; putraH = the son; R^iksharajasaH = of Riksharajasa; duraasadaH = is difficult to be conquered; yudhi = in battle; atra = here; sutraH = is the so; gadgadasya = of Gadgada; vishrutaH = famously; jaambavaaniti = called as Jambavan.

"Certainly, king Sugreeva, the son of Riksharajasa, is difficult to be conquered in battle. Here is the son of Gadgada, famously called as Jambavan."

[Verse Locator](#)

गद्गदस्य एव पुत्रो अन्यो गुरु पुत्रः शत क्रतोः ।
कदनम् यस्य पुत्रेण कृतम् एकेन रक्षसाम् ॥ ६-३०-२१

21. asyaH = the other one; putraH = is the son; gadgadasyaiva = of the same Gadgada. (another one); guruputraH = is the son of Brihaspati; the teacher; shatakratoH = of Indra the god of celestials; (called Kesari); yasya = by whose; putreNa = son (Hanuman); ekena = alone; kadanam = the destroyal; rakhasaam = of demons; kR^itam = was done.

"The other one is the son of the same Gadgada. Another one is the son of Brihaspati the teacher of Indra the lord of celestials, called Kesari by whose son Hanuman the demons were destroyed."

[Verse Locator](#)

सुषेणः च अपि धर्म आत्मा पुत्रो धर्मस्य वीर्यवान् ।

सौम्यः सोम आत्मजः च अत्र राजन् दधि मुखः कपिः ॥ ६-३०-२२

22. raajan = O; king! Atra = here is; suSeNashcha = Sushena; putraH = the son; dharmasya = of Yama the lord of Death; viiryavaan = who is valiant; dharmaatmaa = and virtuous minded; dadhimukhaH kapiH = and a monkey called Dadhimukha; somaatmajaH = who is the son of moon; saumyaH = and cool-minded.

"O, king! Here is Sushena the son of Yama the Lord of Death who is valiant and virtuous, as well as a monkey called Dadhimukha, the cool-minded, who is the son of moon."

[Verse Locator](#)

सुमुखो दुर्मुखः च अत्र वेग दर्शी च वानरः ।

मृत्युर् वानर रूपेण नूनम् सृष्टः स्वयम्भुवा ॥ ६-३०-२३

23. sumukhaH = Sumukha; durmukhashchaiva = Durmukha; vaanaraH = and monkey called; vegadarshiicha = called Vegadarshi; nuunam = are surely; mR^ityuH = the death; sR^iSTaH = created; vaanara rapeNa = in the form of monkeys; svayambhuva = by Brahma the Lord of creation.

"Sumukha, Durmukha and a monkey called Vegadarshi are surely the personifications of death in the form of monkeys, created by Brahma, the Lord of creation."

[Verse Locator](#)

पुत्रो हुत वहस्य अथ नीलः सेना पतिः स्वयम् ।

अनिलस्य च पुत्रो अत्र हनूमान् इति विश्रुतः ॥ ६-३०-२४

24. atra = here is; nilaH = Nila; senaapatiH = the army-general; svayam = himself; putraH = the son; hutavahasya = of Agni the Lord of Fire; atra = here is; anilasya putraH = the son of Vayu the Lord of Wind; vishrutaH = well-know; hanumaaniti = as Hanuman.

"Here is Nila the army-general himself, the son of Agni the Lord of Fire. Here is the son of Vayu the Lord of Wind well-known as Hanuman."

[Verse Locator](#)

नप्ता शक्रस्य दुर्धर्षो बलवान् अन्गदो युवा ।

मैन्दः च द्विविदः च उभौ बलिनाव् अश्वि सम्भवौ ॥ ६-३०-२५

पुत्रा वैवस्वतस्य अत्र पन्च काल अन्तक उपमाः ।

गजो गव अक्षो गवयः शरभो गन्ध मादनः ॥ ६-३०-२६

दश वानरकोट्यश्च शूराणाम् युद्धकाङ्क्षिणाम् ।

श्रीमताम् देवपुत्राणाम् शेषम् नाख्यातुमुत्सहे ॥ ६-३०-२७

25; 26; 27. yuvaa = the young; an^gadaH = Angada; shakrasya = Indra's; naptaa = grandson; balavaan = the strong; durddharSaH = and invincible; ubhau = both; balinau = the mighty; maindashacha = Mainda; dvividashcha = and Dvividha; ashvisambhavau = born of the two divinities of Ashvin*; atha = and; gaja = Gaja; gavaakSaH = Gavaksha; gavayaH = Gavaya; sharabhaH = Sharabha; gandhamaadhanaH = and Gandhamadhana; paN^cha = the five; putraaH = sons; vaivasvatasya = of Yama the God of Death; kaalaantkopamaa = resembling Yama at the time of dissolution of the world; dasa = ten; vaanarakoTyashcha = crores of monkeys; shuuraaNaaam = the valiant ones; yuddhakaaNkshiNaam = who are yearning for battle (are here); na utsahe = I cannot venture; aakhyaatum = to tell; sheSaam = about remaining; devaputraaNaaam = sons of god; shriimataam = the glorious.

"The young Angada, Indra's grandson, the strong and invincible one, both the mighty Mainda and Dvinda born of the two divinties of Ashvin* as well as Gaja, Gavaksha, Gavaya, Sharabha and Gandhamadhana the five sons of Yama the God of Death all of them resembling Yama at the time of dissolution of the world, the valiant ten crores of monkeys who are yearning for battle are all here. I cannot venture to tell about the remaining glorious sons of god."

The two divinities of Ashvin are said to appear in the sky before the dawn in a golden carriage drawn by horses or birds, they bring treasures to men and avert misfortune and sickness; they are considered as the physicians of heaven.

[Verse Locator](#)

पुत्रो दशरथस्येष सिम्हसम्हननो युवा ।
दूषणो निहतो येन खरश्च त्रिशिरास्तथा ॥ ६-३०-२८

28. eSaH = this; yuvaa = young man; (is Rama); dasharathasya = Dasaratha's; putraH = son; simha samhananaH = who is well-built like a lion; yena = by whom; duuSaNaH = Dushana; nihataH = was killed; tathaa = as also; kharashcha = Khara; trishiraaH = and Trishira.

"This young man is Rama, Dasartha's son, who is well-built like a lion, by whom Dushana was killed as also Khara and Trishana.

[Verse Locator](#)

नास्ति रामस्य सदृशो विक्रमे भुवि कश्चन ।
विराधो निहतो येन कबन्धश्चान्तकोपमः ॥ ६-३०-२९

29. naasti kashchana = there is no one; bhuvi = on earth; sadR^ishaH = who is equal; vikrame = in prowess; raamasya = to Rama; yena = by whom; viraadho = Viradha; nihataH = was killed; kabandhashcha = as also Kabandha; antakopamaH = who was equal to Yama.

"There is no one on earth who is equal in prowess to Rama, by whom Viradha was killed as also Kabandha who was equal to Yama."

[Verse Locator](#)

वक्तुम् न शक्तो रामस्य गुणान् कश्चिन्नरः क्षितौ ।
जनस्थानगता येन तावन्तो राक्षसा हताः ॥ ६-३०-३०

30. na shaktaH naraH kashchit = No man is able; kSitau = on this earth; vaktum = to tell; guNaan = the qualities; raamasya = of Rama; yena = by whom; taavantaH = all raakshasaH = the demons; janasthaanagataaH = staying in Janasthana; hataaH = were killed.

"No man on this earth is able to narrate the qualities of Rama, by whom all the demons staying in Janasthana were killed."

[Verse Locator](#)

लक्ष्मणश्चात्र धर्मात्मा मातङ्गवामिवर्षभः ।
यस्य बाणपथम् प्राप्य व जीवेदपि वासवः ॥ ६-३०-३१

31. praapya = having stood; yasya = on whose; baaNapatham = path of arrows; vaasavaH api = even Indra the Lord of celestials; na jiivet = could not survive; lakshmaNashcha = that Lakshmana; dharmaatmaa = the virtuous man; R^iSabhaH iva = resembling the most excellent of elephants; maataN^gaanaam = among elephants.

"Here too is the virtuous Lakshmana, resembling the most excellent elephant among elephants, in the path of whose arrows, even Indra the Lord of celestials himself could not survive

श्वेतो ज्योतिर् मुखः च अत्र भास्करस्य आत्म सम्भवौ ।
वरुणस्य च पुत्रो अथ हेम कूटः प्लवम् गमः ॥ ६-३०-३२
विश्व कर्म सुतो वीरो नलः प्लवग सत्तमः ।
विक्रान्तो वेगवान् अत्र वसु पुत्रः सुदुर्धरः ॥ ६-३०-३३

32; 33. shveta = Sweta; jyotirmukhashcha = and Jyotirmukha; aatmasambhavau = the sons; bhaaskarasya = of the sun-god; plavaN^gamaH = a monkey called; hemakuuTaH = Hemakuta; anyaH putraH = another son; varuNasya = of Varuna; nalaH = Nala; vishvakarmasutaH = the son of Vishvakarma; viiraH = the strong; plavN^gama sattamaH = and the best of monkeys; saH = (as well as) that; durdharaH = Durdhara; vasuputraH = the son of Vasus; vikraantaH = the mighty; vegavaan = and the swift; atra = are here.

"Sweta and Jyotirmukha, the sons of the sun-god, a monkey called Hemakuta, another son of Varuna, Nila the son of Visvakarma the strong and the best of monkeys, as well as that mighty and swift Durdhara the son of Vasus are all here."

[Verse Locator](#)

राक्षसानाम् वरिष्ठः च तव भ्राता विभीषणः ।
परिगृह्य पुरीम् लंकाम् राघवस्य हिते रतः ॥ ६-३०-३४

34. variSThashcha = there is the prince; raakSasaanaam = of demons; vibhiiSaNaH = Vibhishana; tava = your; bhraataa = brother; prtigR^ihya = who having secured; laN^kaam puriim = the city of Lanka; (as a prospective gift from Rama); rataH = remains devoted; hite = to be good; raaghavasya = of Rama.

"There is the prince of demons Vibhishana, your brother, who having secured the city of Lanka (as a prospective gift from Rama) remains devoted to the good of Rama."

[Verse Locator](#)

इति सर्वम् समाख्यातम् तव इदम् वानरम् बलम् ।
सुवेले अधिष्ठितम् शैले शेष कार्ये भवान् गतिः ॥ ६-३०-३५

35. iti = thus; samaakhyaatam = has been; described; idam = about this; sarvam = entire; vaanaram balam = army of monkeys; adhiSThitam = stationed; suvele shaile = on the Mount Suvela; bhavaan = It is for you; gatiH = to decide; sheSakaarye = what remains to be done!.

"Thus, I have described about the entire army of monkeys stationed on the Mount Suvela. Now, it is for you to decide what remains to be done!"

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रिंशः सर्गः

Thus completes 30th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 30

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14

<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>				

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 31

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Introduction

Agitated to learn that Rama had arrived to Lanka and is stationed at Suvela mountain along with his army, Ravana confers with his ministers and after dismissing them, approaches Seetha with Vidyujjuha, knower of conjuring tricks. Informing Seetha that her husband along with his army had been killed in battle, he produces before her an illusive Rama's head along with bow and arrows created with Vidyujjuha's conjuring trick. Thus, Ravana deceives Seetha about the death of Rama.

[Verse Locator](#)

ततस्तमक्षोभ्यबलम् लङ्कायां नृपतेश्वराः ।
सुवेले राघवं शैले निविष्टं प्रत्यवेदयन् ॥ ६-३१-१

1. tataH = then; nR^ipateH = the king's; charaaH = spies; pratyavedan = informed (Ravana); tam raaghavam = that Rama; akSobhya balam = with his imperturbable army; niviSTam = was stationed; suvele shaile = at Mount Suvela; laN^kaayaam = in Lanka.

The spies of king Ravana informed him that Rama with his imperturbable army was encamped at Mount Suvela in Lanka.

[Verse Locator](#)

चाराणाम् रावणः श्रुत्वा प्राप्तम् रामम् महाबलम् ।
जातोद्वेगोऽभवत्किञ्चित्सचिवानिदमब्रवीत् ॥ ६-३१-२

2. shrutvaa = Hearing; chaaraaNaam = thought; spies; raamam = that Rama; mahaabalam = with his mighty army; praaptam = had arrived; raavaNaH = Ravana; jaatodvegaH = was agitated; kimchit = a little; abraviit = and spoke; idam = these words; sachivaan = to his counsellors (as follows):

Hearing through his spies that Rama with his mighty army had arrived to Lanka, Ravana was a little agitated and spoke to his counsellors as follows:

[Verse Locator](#)

मन्त्रिणः शीघ्रमायान्तु सर्वे वै सु समाहिताः ।
अयम् नो मन्त्रकालो हि सम्प्रास्त इति राक्षसाः ॥ ६-३१-३

3. ayam = this; mantrakaalaH = time for deliberation; sampraaptaH iti = has come; naH = to us; (Let); sarve = all; mantriNaH = the ministerial; raakshhasaaH = demons; shiighram = quickly; aagaantu = come; susamaahitaaH = with keenly attentive minds.

"The time for deliberation has come to us. Let our ministerial colleagues come quickly with their keenly attentive minds."

तस्य तच्चासनम् श्रुत्वा मन्त्रिणोऽभ्यागमन् द्रुतम् ।

ततः स मन्त्रयामास राक्षसैः सचिवैः सह ॥ ६-३१-४

4. **shrutvaa** = hearing; **tat** = that; **shaasanam** = command; **tasya** = of his; **mantriNaH** = the ministers; **abhyaagamam** = came; **drutam** = soon; **tataH** = thereafter; **saH** = he; **mantrayaamaasa** = deliberated; **sachivaiH saha** = with his ministers; **raakshhasaiH** = the ogres.

As per his command, the ministers came instantly. Ravana conferred with the ogres, his ministers.

Verse Locator

मन्त्रयित्वा तु दुर्धर्षः क्षमं यत्तदन्तरम् ।

विसर्जयित्वा सचिवान् प्रविवेश स्वमालयम् ॥ ६-३१-५

5. **durdharshhaH** = Ravana; the dreadful one; **mantrayitvaa** = deliberated; **tat** = that; **yat** = which; **kshhamam** = was befitting to be done; **anantaram** = immediately after; **visarjayitvaa** = sent away sachivaan = the ministers; **pravivesha** = and entered; **svam** his; **aalayam** = palace.

The dreadful Ravana discussed about the ensuing things to be done immediately. He sent away the ministers and entered his palace.

Verse Locator

ततो राक्षसमादाय विद्युज्जिह्वम् महाबलम् ।

मायाविदम् महामायः प्रविशद्यत्र मैथिली ॥ ६-३१-६

6. **tataH** = thereafter; **mahaamayaH** = Ravana; practising conjuring tricks; **aadaaya** = took; **vidyujjihvam** = Vidyujjihva; **mahaabalam** = exceedingly strong; **maayaavidam** = who knew magic spells (along with him); **praavishat** = entered; **yatra** = the place where; **maithilii** = Seetha (was there).

Thereafter, Ravana the practiser of conjuring tricks, took the exceedingly strong Vidyujjihva who was a great sourcerer along with him and went to Seetha's place.

Verse Locator

विद्युज्जिह्वम् च मायाञ्मब्रवीद्राक्षसाधिपः ।

मोहयिष्यावहे सीताम् मायया जनकात्मजाम् ॥ ६-३१-७

7. **raakshaasaadhipaH** = Ravana the lord of demons; **abraviit cha** = spoke; **vidyujjihvam** = to Vidyujjihva; **maagaajN^gam** = who knew deceptions (as follows): **mohayishhvaavahe maayayaa** = we shall create an illusion to deceive; **siitaam** = Seetha; **janakaatmajaam** = the daughter of Janaka.

Ravana the lord of demons spoke to Vidyujjihva, who was a knower of conjuring tricks as follows: "With your spells, create an illusion in order to deceive Seetha, daughter of Janaka."

Verse Locator

शिरो मायामयम् गृह्य राघवस्य विशाचर ।

मां त्वं समुपतिष्ठस्व महच्च सशरम् धनुः ॥ ६-३१-८

8. **nishaachara** = O; demon!; **tvam** = you; **samupatisthasva** = approached; **maam** = me; **gR^ihya** = holding; **mayaamayam** = a deceptive; **raaghasya** = Rama's; **shiraa** = head sa

sharam = along with his arrows; mahat = and the big; dhanuH cha = bow.

"O, demon! Produce a head resembling Rama's along with a great bow and arrows created deceptively and present yourself before me."

[Verse Locator](#)

एवमुक्त स्तथेत्याह विद्युज्जिह्वो निशाचतः ।
दर्शयामास ताम् मायाम् सुप्रयुक्ताम् स रावणे ॥ ६-३१-९
तस्य तुष्टोऽभवद्राजा प्रददौ च विभूषणम् ।

9. **evam** = thus; **uktaH** = spoken; **nishaacharaH** = the demon; **vidyujjihvaH** = Vidyujjihva; **aaha** = said; **tatheti** = "be itso"; **saH** = he; **darshayaamaasa** = showed; **raavaNe** = to Ravana; **taam maayaam** = that conjuring trick; **suprayuktaam** = well-performed; **raajaa** = the king; **abravat** = became well-performed; **raajaa** = the king; **abhaat** = became; **tushhTaH** = satisfied; **tasya** = of him; **pradadecha** = and gave too; **vibhuushhaNam** = an ornament.

Hearing Ravana's words, the demon Vidyujjihva said, "Be it so". He showed to Ravana those things of his conjuring trick, well-performed. The king became satisfied of his work and gave him an ornament (as a gift).

[Verse Locator](#)

अशोकवनिकायाम् च सीतादर्शनलालसः ॥ ६-३१-१०
नैरृतानामधिपतिः सम्बिवेश महाबलः ।

10. **mahaabalaH** = the exceedingly strong; **nairR^itaanaam adhipatiH** = Ravana the suzerain lord of demons; **samvivesha** = duly entered; **ashoka vanikaayaam** = the Ashoka grove; **siitaadarshana laalasaH** = eagerly longng for the sight of Seetha.

The exceedingly strong Ravana the suzerain lord of demons, duly entered the Ashoka grove, eagerly longing for the sight of Seetha.

[Verse Locator](#)

ततो दीनामदन्यार्हाम् ददर्श धनदामजः ॥ ६-३१-११
अधोमुखीं शोकपरामुपविष्टाम् महीतले ।
भर्तारमेव ध्यायन्तीमशोकवनिकाम् गताम् ॥ ६-३१-१२

11; 12. **tataH** = then; **dhanadaanujaH** = Ravana; the younger brother of Kubera (the god of riches); **dadarsha** = saw (Seetha); **diinaam** = the unfortunate one; **adainyaarham** = who did not desrve that fate; **adhomukhiim** = her head bowed; **shokaparaam** = plunged in grief upaviSTaam = seated; **mahiitale** = on the ground; **gataam** = obtained; **ashoka vanikaam** = in the Ashoka grove; **dhyaantiim** = absorbed in the thought; **bhartaarameva** = of her husband.

Then, Ravana the younger brother of Kubera (the god of riches) saw Seetha the unfortunate one, who did not deserve that fate, seated on the ground with her head bent down in the Ashoka grove plunged in grief as she was and absorbed in the thought of her husband.

[Verse Locator](#)

उपास्यमानाम् घोराभी राक्षसीभिरदूरतः ।
उपसृत्य ततः सीताम् प्रहर्षं नाम कीर्तयन् ॥ ६-३१-१३
इदम् च वचनम् धृष्टमुवाच जनकात्मजाम् ।

13. **tataH** = then; **upasR^itya** = approaching; **siitaam** = Seetha; **upaasyamaanaam** = who was attended upon; **ghoraabhiH raakshhasiibhiH** = by ghastly ogresses; **aduurataH** = not for

distant from her; **kiirtayan praharshham naama** = and mentioning his own name with great delight; **uvaacha** = spoke; **idam vachanam** = these words; **dhR^ishhTam** = whihwere audacious; **janakaatmajam** = to Seetha.

Then, approaching Seetha who was attended upon by ghastly ogresses seated not far distance from her and mentioning his own name with great delight, Ravana spoke the following audacious words to Seetha.

[Verse Locator](#)

सान्त्वयमाना मया भद्रे यमाश्रित्य विमन्यसे ॥ ६-३१-१४

खरहन्ता स ते भर्ता राघवः समरे हतः ।

14. **bhadre** = O; Beautiful one!; **saH** = He; **yam** = in whom; **aashritya** = you took shelter; **vimanasyase** = and repelled me; **ssantvaanaa** = when you were consoled; **mayaa** = by me; **kharahantaa** = that murderer of Khara; **te bhartaa** = your husband; **raaghavaH** = Rama; **hataH** = has been killed; **samara** = in battle.

"O, Beautiful one! He in whom you trusted and repelled me when I sought to console you - that murderer of Khara, your husband Rama has been killed in battle."

[Verse Locator](#)

चिन्नम् ते सर्वथा मूलम् दर्पश्च विहतो मया ॥ ६-३१-१५

व्यसनेनात्मनः सीते मम भार्या भविष्यसि ।

15. **siite** = O Seetha!; **te muulam** = your root; **chhinnaam** = has been cut off; **sarvathaa** = in all ways; **mayaa** = be me; **darpashha** = bhavishhyasi = you will become; **mama** = my; **bhaaryaa** = wife; **aatmaanaH** = by your; **vyasanana** = evil predicament.

"O, Seetha! Your root has been cut off in all ways by me and your pride has been slain. By your present evil predicament, you will become my wife."

[Verse Locator](#)

विसृजैतां मतिं मूढे किं मृतेन करिष्यसि ॥ ६-३१-१६

भवस्व भद्रे भार्याणां सर्वासामीश्वरी मम ।

16. **muuDhe** = O; Foolish one!; **visR^ija** = give up etaam = this; **matim** = resolution; **kim kariSyasi** = what will you do; **mR^itena** = with one dead?; **bhadre** = O; beautiful one!; **Bhave** = become; **iishvarii** = the Chief Queen; **sarvaasaam** = over all; **mama** = my; **bharyaaNaam** = consorts.

"O, Foolish one! Give up this resolution. What will you do with one dead. O, beautiful one! Become the Chief Queen over all my consorts."

[Verse Locator](#)

अल्पपुण्ये निवृत्तार्थे मूढे पण्डितमानिनि ॥ ६-३१-१७

सृणु भर्तृनधम् सीते घोरं वृत्रवधं यथा ।

17. **munDhe** = O; foolish one; **alpapuNye** = with scant virtue; **nivR^ittaarthe** = and lost purpose!; **panN^Dita maanini** = you think yourself as wise! **Siite** = O; Seetha!; **shR^iNu** = hear; **ghoram bhartR^ivadham** = about the dreadful killing of your husband; **vR^itra vadham yathaa** = as the killing of the demon vR^itra(at the hands of Indra).

"O, Foolish one, with scant virtue and failed purpose! You think yourself as wise! O, Seetha! Hear about the dreadful killing of your husband in battle, as the killing of the demon Vritra (at the hands of Indra)"

समायातः समुद्रान्तं हन्तुं मां किल राघवः ॥ ६-३१-१८

वानरेन्द्रप्रणीतेन बलेव महता वृतः ।

18. **raaghavaH** = Rama; **vR^itaH** = encircled; **mahataa balena** = by an extensive army; **vaanarendra praNiitena** = led forwards by sugreeva; **samaayaataH kila** = at the sea-shore; **hantum** = to kill; **maam** = me.

"Rama, encircled by an extensive army led forward by Sugreeva, is said to have arrived at the sea-shore, to kill me."

Verse Locator

सन्निविष्टः समुद्रस्य पीड्य तीरमथोत्तरम् ॥ ६-३१-१९

बलेन महता रामो व्रजत्यस्तम् दिवाकरे ।

19. **atha** = thereafter; (while); **divaakare** = the sun; **vrajati** = was going; **astam** = to set; **raamaH** = Rama; **savishhTaH** = encamped; **piiDya** = encroaching upon; **uttaram** = the northern; **tiiram** = shore; **samudrasya** = of sea; **mahataa balena** = with his mighty army.

"While sun was going to set, Rama with his mighty army was encamped there, encroaching upon the northern shore of the sea."

Verse Locator

अथाध्वनि परिश्रान्तमर्धरात्रे स्थितम् बलम् ॥ ६-३१-२०

सुखसुप्तं समासाद्य चरितम् प्रथमं चरैः ।

20. **atha** = then; **balam** = their army; **sthitam** = stationed there; **sukhasuptam** = comfortably asleep; **ardharaatre** = at the middle of the night; **parishraantam** = and completely fatigued; **adhvani** = in the course of the journey; **samaasaadya** = was approached; **prathamam** = first; **charitam** = and spied; **charaiH** = by our spies.

"Their army stationed there, comfortably asleep at the middle of the night and completely fatigued in the course of the journey, was approached first and espied by our spies."

Verse Locator

तत्प्रहस्तप्रणीतेन बलेन महता मम ॥ ६-३१-२१

बलमस्य हतम् रात्रौ यत्र रामः सलक्ष्मणः ।

21. **mama balena** = by my army; **mahataa** = which is great; **prahasta praNiitena** = which was led by Prahasta; **asya** = Rama's; **balam** = army; **hatam** = was killed; **raatrau** = in the night; **yatra** = at the place where; **raamaH** = Rama; **salakshhmaNaH** = along with Lakshmana (were there).

"By my great army, which was led by Prahasta, Rama's army was killed in the night at the place where Rama and Lakshmana were there."

Verse Locator

पट्टिशान् परिघांश्चक्रानृष्टीर्दण्डान्महायुधान् ॥ ६-३१-२२

बाणजालानि शूलानि भास्वरान् कूटमुद्गरान् ।

यष्टीश्च तोमरान् प्रासांश्चक्राणि मुसलानि च ॥ ६-३१-२३

उद्यम्योद्यम्य रक्षोभिर्वानरेषु निपातिताः ।

22; 23. paTTishaan = harpoons; parighaan = maes; chakraan = disus; R^iSTiiH = daggers; daN^Daan = sticks; mahaayudhaan = massed weapons; baaNajaalaani = multitude of arrows; shuulaani = spears bhaasvaraan = shining; kuuTamudgaraan = spiked maces; yashhTiishha = picks; tomaraan = lanes; praasaan = darts; chakraaNi = made iruular missiles; musalaani cha = lubs; udyamya udyamya = were made use of again and again; rakSobhiH = by the demons; nipaataH = and struk down; vaanareSu = on the monkeys.

The demons wielding harpoons, maces, discus, daggers, sticks, great arrows spears, shining maces with spikes, picks lances, darts, massed weapons, clubs and circular missiles, made use of them again and again in order to strike down the monkeys."

[Verse Locator](#)

अथ सुप्तस्य रामस्य प्रहस्तेन प्रमाथिना ॥ ६-३१-२४

असक्तम् कृतहस्तेन शिरश्छिन्नं महासिना ।

24. atha = thereafter; prahastena = by Prahasta; pramaadhinaa = the impetuous; kR^itahastena = and the steady-handed demon; suptasya = the sleeping; raamasya = Rama's; shiraH = head; hhinnam = was severed; mahaasinaa = by his mighty sword; asaktam = without any resistance.

"The impetuous Prahasta, with his steady hand, severed the head of Rama sleeping there, with his mighty sword without a resistance from any one."

[Verse Locator](#)

विभीषणः समुत्पत्य निगृहीतो यदृच्छया ॥ ६-३१-२५

दिशम् प्रव्राजितः सैन्यैर्लक्ष्मणः प्लवगैः सह ।

25. yard^ichchhayaa = fortunately; vibhiiSaNaH = Vibhishana; samut[atua = was overleaped; nigR^ihiitaH = and hel aptive; lakshhmaNaH = Lakshmana; plavangaiH saha = along with monkeys; pravraajitaH = were made to run away; disham = in all diretions.

"Fortunately, Vibhishana was over leaped and held captive. Lakshmana along with the monkeys were made to run away in all directions."

[Verse Locator](#)

सुग्रीवो ग्रीवया सीते भग्नया प्लवगाधिपः ॥ ६-३१-२६

निरस्तहनुकः श्रेते हनुमान् राक्षसैर्हतः ।

26. siite = O; Seetha!; sugriivaH = Sugreeva; plavagaadhipaH = the king of monkeys; bhagnayaa = with the broken; griivayaa = neck; hanuman = and Hanuman; nirastahanukaH = with his jaw removed; shete = were laid down; hataH = and killed; raakSasaiH = by the demons.

"O, Seetha! Sugreeva the king of monkeys with his neck broken and Hanuman with his jaw removed were laid down and killed by the demons."

[Verse Locator](#)

जाम्बवानथ जानुभ्यामुत्पतन्निहतो युधि ॥ ६-३१-२७

पट्टिशैर्बहुभिश्छन्नो विकृतः सादपो यथा ।

27. atha = thereafter; jaambavaan = Jambavan; utpatan = who was rising up; jaanubhyaam = on his knees; nihataH = was killed; yudhi = in the combat; chhinnaH = (He was) cut off; bahubhiH with many; paTTishaiH = sharp-edged spears; paadapoyatha = like a tree.

"Thereafter Jambavan who was rising up on his knees was killed in the battle. His body was cut off with many sharp-edged spears, like a tree is cut off."

[Verse Locator](#)

मैन्दश्च द्विविदश्चोभौ तौ वानरवरर्षभौ ॥ ६-३१-२८
निःश्वसन्तौ रुदन्तौ च रुधिरेण परीवृतौ ।
असिना व्यायतौ चिन्नौ मध्ये ह्यरिनिषूदनौ ॥ ६-३१-२९

28; 29. **maindashcha** = Mainda; **dvividashcha** = and Dvividā; **ubhau** = ariniSuudana = those two great scourgers of their foes; **vyaayatau** = the long bodied; **vaanararshhabhau** = and the foremost of monkeys; **rudantau** = groaning; **niHshvasantau** = and breathless; **pariivR^itau** = their limbs bathed; **rudhireNa** = in blood; **chhinrau** = wee cut to pieces; **madhye** = at the waist-level; **asinaa** = by a sword.

"Mainda and Dvividā - those two great scourgers of their foes, the long bodied and the foremost of the monkeys, groaning and breathless, their limbs bathed in blood-were cut to pieces at the waist-level, by a sword."

[Verse Locator](#)

अनुष्वनति मेदिन्याम् पनसः यथा ॥ ६-३१-३०
वाराचैर्बहुभिश्छन्नः श्रेते दर्याम् दरीमुखः ।
कुमुदस्तु महातेजा निष्कूजन् सायकैर्हतः ॥ ६-३१-३१

30;31. **panasaH** = Panasa; **anuSvanati** = crying for help (was stretched); **medinyaam** = on the earth; **panasoyathaa** = under a tree by the same name; **chhinnaH** = Pierced; **bahubhiH** = by a number of naraachaiH = steel arrows; **dariimukhaH** = Darimukha; **shete** = is lying; **daryaami** = in a pit; **mahaa tejaH** = the exceedingly valiant; **kumudastu** = Kumuda on his part; **nishhkuujan** = shrieking; **hataH** = was killed; **saayakaiH** = by missiles.

"Panasa, crying for help was stretched on the earth under a tree of the same name. Pierced by lying in a pit. The exceedingly valiant kumuda on his part, shrieking, was killed by a hail of missiles."

[Verse Locator](#)

अङ्गदो बहुभिश्छन्नः शरैरासाद्य राक्षसैः ।
परितो रुधिरोद्गारी क्षितौ निपतिताङ्गदः ॥ ६-३१-३२

32. **aN^gada** = Angada; **nipataaN^gadaH** = who was adorned with bracelets; lies fallen down; **kshhitau** = on the ground; **rudhirodgaarii** = emitting blood; **saritaH** = on all sides; **chhinnaH** = (as he was) pierced; **raakshhasaiH** = by the demons bahubhiH = with many; **sharaiH** = arrows; **asaadya** = after approaching him.

"Angada, who was adorned with bracelets lies fallen down, emitting blood on all sides, as he was pierced by the demons with many arrows, after approaching him."

[Verse Locator](#)

हरयो मथिता वागैरथ जालैस्तथापरे ।
शयाना मृदितास्तत्र वायुवेगैरिवाम्बुदाः ॥ ६-३१-३३

33. **apare** = other; **harayaH** = monkeys; **shayanaaH** = sleeping; **tatra** = there; **mathitaa** = were crushed; **naagai** = by elephants; **tathaa** = and; **rathajaalaiH** = multitude of chariots; **ambudaaH iva** = like clouds; **m^iditaa** = are crushed; **vaayuvegaiH** = by the velocity of wind.

"The monkeys sleeping there were crushed by elephants and multitude of chariots, like clouds are crushed to pieces by the velocity of wind."

[Verse Locator](#)

प्रसृताश्च परे त्रस्ताः हन्यमाना जघन्यतः ।

अनुद्रुतास्तु रक्षोBहिः सिम्हैरिव महाद्विपाः ॥ ६-३१-३४

34. **pare** = the enemy; **prasR^itaaH** = fled; **trastaaH** = in terror; **anudrutaaH**; pursued; **rakshhobhiH** = by demons; **hanyamaanaaH** = while being struck; **jaghanyataH** = on the back; **simhaiH iva** = like lions; **mahaadvipaaH** = pursuing great elephants.

"The enemy fled in terror, pursued by demons, while being struck on the bak, like lions pursuing great elephants."

[Verse Locator](#)

सागरे पतिताः केचित्केचिद्गगनमाश्रिताः ।

ऋक्षा वृक्षामपारूढा वानरैर्व्यतिमिश्रिताः ॥ ६-३१-३५

35. **kechit** = some; **patitaaH** = fell; **saagare** = in the ocean; **kechit** = some; **aashritaaH** = sought shelter; **gaganam** = in the sky; **R^ikshhaaH** = the bears; **vyatinishritaaH** = combined; **vaanaraiH** = with monkeys; **upaaruuDhaaH** = climbed; **viR^ikshhaan** = the trees.

"Some monkeys fell in the sea and some sought shelter in the sky. The bears with the monkeys climbed the trees."

[Verse Locator](#)

सागरस्य च तीरेषु शैलेषु च वनेषु च ।

पिङ्गलास्ते विरूपाक्षे राक्षसैर्बहवो हताः ॥ ६-३१-३६

36. **raakshhasaiH** = by the demons; **viruupaakshhaiH** = with monstrous eyes; **hataaH** = were killed; **te** = those; **bahavaH** = multitude; **piN^galaaH** = of monkeys; **tireshhu** = at the shores; **saagarasya** = of the sea; **shaileshhuha** = in the mountains **vaneshhuha** = and in the woods.

"By the demons with monstrous eyes, were killed a multitude of monkeys, at the shores of the sea, in the mountains an in the woods."

[Verse Locator](#)

एवम् तव हतो भर्ता ससैन्यो मम सेवया ।

क्षतजार्द्रं रजोध्वस्तमिदं चाप्याहृतम् शिरः ॥ ६-३१-३७

37. **evam** = thus; **tava** = your; **bharataa** = husband; **sa sainyaH** = together with his army; **hataH** = was killed; **mama senagaaH** = by my army; **idam** = this; **shiraH** = head; **asya kshhata jaardram** = dvenced in his blood; **rajodhvastam** = and covered with dust; **aahR^itam** = is procured.

"Thus, your husband together with his army was killed by my troops. This head, drenched in his blood and besmeared with dust has been gathered up."

[Verse Locator](#)

ततः परमदुर्धर्षो रावणो राक्षसेश्वरः ।

सीतायामुपशृण्वत्यां राक्षसीमिद मब्रवीत् ॥ ६-३१-३८

38. tataH = thereafter; raavaNaH = Ravana; paramadurdharshhaH = very much difficult to be attacked; raakshhashvaraH = and the lord of demns; siitaayaam upashR^iNya = while Seetha was overhearing; abraviit = spoke; idam = these words; raakshhasiim = to an ogress.

Thereafter, Ravana the Lord of demons who was very much difficult to be attacked, spoke the following words to an ogress, while Seetha was overhearing them.

[Verse Locator](#)

राक्षसम् क्रूरकर्माणम् विद्युज्जिह्वम् समानय ।
येन तद्रघनशिरः सङ्ग्रमात्स्वयमाहृतम् ॥ ६-३१-३९

39. samaanaya = bring; vidyujjihvam = Vidyujjihva; raakshhasam = the demons; kruurakarmanam = of the cruel deed; yena = by whom; tat = that; raaghava shiraH = Raghava's head; aahR^itam = was brought; svayam = by himself; saN^graamaat = from the battle-field.

"Bring Vidyujjihva, the demon of the cruel deed, by whom himself Raghava's head was brought back from the battle-field."

[Verse Locator](#)

विद्युज्जिह्व स्तदा गृह्य शिरस्तत्सशरासनम् ।
प्रणामम् शिरसा कृत्वा रावणस्याग्रतः स्थितः ॥ ६-३१-४०

40. tadaa = then; gR^iya; holding; tat shiraH = that head; sa sharaasanam = along with a bow; vidyujjihvaH = Vidyujjihva; kR^itva = making a respectful salute; shirasaa = with his head bent low; sthitaH = stood; agrataH = in front; raavaNasya = of Ravana.

Holding that head along with a bow, Vidyujjihva making a respectful salute with his head bent low, stood in front of Ravana.

[Verse Locator](#)

तमब्रवीत्ततो राजा रावणो राक्षसम् स्थितम् ।
विद्युज्जिह्वम् महाजिह्वम् समीपपरिवर्तिनम् ॥ ६-३१-४१

41. tataH = thereafter; raajaa = the king; raavaNaH = Ravana; abraviit = spoke; tam vidyujjihvam = to that Vidyujjihva; raakshhasam = the demon; mahaajihvam = who had a huge tongue; sthitam = and who was standing; samiipa parivartinam = and moving closely.

Thereafter, the king Ravana spoke the following words to Vidyujjihva, the demon who had a large tongue and who was standing and moving closely.

[Verse Locator](#)

अग्रतः कुरु सीतायाः श्रीघ्नं दाशरथेः शिरः ।
अवस्थां पश्चिमां भर्तुः कृपणा साधु पश्यतु ॥ ६-३१-४२

42. kuru = keep; daasharatheH = Rama's; shiraH = head; shiighram = immediately; agrataH = in front; siitaayaaH = of Seetha; kR^ipaNaa = (let) the miserable Seetha; pashyatu = see; saadhu = well; pashchimaam = the find; avasthaam = condition; bhartaH = of her husband.

"Keep Rama's head immediately in front of Seetha. Let the miserable Seetha see well the final condition of her husband."

[Verse Locator](#)

एवमुक्तं तु तद्रक्षः शिरस्तत्प्रियदर्शनम् ।
उपनिक्षिप्य सीतायाः क्षिप्रमन्तरधीयत ॥ ६-३१-४३

43. **tat rakshhaH** = that demon; **evam** = thus; **uktam** = spoken; **upamikshhipya** = deposited in the vicinity; **siitaayaaH** = of Seetha; **tat** = that; **shiraH** = head; **priyadarshanam** = which was pleasant to look at; **kshhipram** = and soon; **antaradhiiyata** = disappeared from the site.

Hearing Ravana's words, that demon deposited the cherished head in the vicinity of Seetha and soon disappeared from the site.

[Verse Locator](#)

रावणश्चापि चिक्षेप भास्वरम् कार्मुकम् महत् ।
त्रिषु लोकेषु विख्यातम् रामस्यैतदिति ब्रुवन् ॥ ६-३१-४४

44. **etat** = this is; **raamasya** = Rama's; **vikhyaatam** = (bow) famous; **tishhu lokeshhu** = in the three worlds; **raavaNashhaai** = Ravana; **bruvan** = speaking; **iti** = thus; **hikshhepa** = threw (in front of Seetha); **bhaasvaram** = the shining; **mahat** = great; **kaarmukam** = bow.

"Here is Rama's bow famous in the three worlds!" - saying thus, Ravana threw a great shining bow in front of Seetha.

[Verse Locator](#)

इदम् तत्तव रामस्य कार्मुकं ज्यासमावृद्धितम् ।
इह प्रहस्तेवानीतम् तम् हत्वा निशि मानुषम् ॥ ६-३१-४५

45. **idam** = this is; **tat** = that; **kaarmukam** = bow; **jyaa samaavR^itam** = with its cord stretched; **tava raamasya** = belonging to Rama; **aaniitam** = that was brought back; **prahastena** = by Prahasta; **iha** = here; **hatvaa** = after killing; **tam** = that; **maanushham** = man; **nishi** = in the night.

"This is the bow with its cord stretched, belonging to Rama, that was brought back by Prahasta here, after killing that hero in the night."

[Verse Locator](#)

स विद्युजिह्वेन सहैव तच्छिरो ।
धमश्च भूमौ विनिकीर्य रावणः ।
विदेहराजस्य सुताम् यशस्विनीं ।
ततोऽब्रवीत्ताम् भव मे वशामुगा ॥ ६-३१-४६

46. **saH aavaNaH** = that Ravana; **vidyujihvena sahaiva** = along with Vidyujjihva; **vinikiirya** = threw; **tat** = that; **shiraH** = head; **dhanushha** = and the bow; **bhuumau** = on the ground; **taam** = towards Seetha; **yashasviniim** = the illustrious; **sutaam** = daughter; **videharaajasya** = of Janaka; **abraviit** = and said; **bhava** = you become; **rashaamgaa** = but missive; **me** = to me.

That Rama's head and bow on the ground in front of Seetha the illustrious daughter of Janaka, saying: "You now become submissive to my desire."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकत्रिंशः सर्गः

Thus completes 31st Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 31

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 32

Verses converted to UTF-8, Nov 09

Introduction

Seetha was shocked, fell unconscious at the sight of Rama's head and bow. She regained consciousness and asked Ravana to kill her also, so that she would join her husband in heaven. Meanwhile, Ravana is abruptly called away by an emissary and after consultation with his ministers, prepares his army for action against the forces of Rama.

[Verse Locator](#)

सा सीता तच्चिरो दृष्ट्वा तच् च कार्मुकम् उत्तमम् । ।
सुग्रीव प्रतिसंसर्गम् आख्यातम् च हनूमता ॥ ६-३२-१
नयने मुख वर्णम् च भर्तुस् तत् सदृशम् मुखम् ।
केशान् केश अन्त देशम् च तम् च चूडा मणिम् शुभम् ॥ ६-३२-२
एतैह सर्वैर् अभिज्जनैर् अभिज्जाय सुदुःखिता ।
विजगर्ह अथ कैकेयीम् क्रोशन्ती कुररी यथा ॥ ६-३२-३

1; 2; 3. dR^{ishh}Tva = seeing; tat = that; shiraH = head; tat = that; uttamam = excellent; kaarmukamcha = bow; sugriivapratisamsargam = (hearing about Rama's) friendly union with Sugreeva; aakhyaatam = as appraised; hanuumataa = by Hanuman; nayane = the eyes; mukhavarNamcha = facial complexion; sadR^{isham} = resembling; bhartuH = (those of) her husband; tat = that; mukham = face; kesham = the hair; keshaanta deshama = the expanse of his fore-head; tam = that; shubham = beautiful; chuDaa maNimcha = jewel worn on the top of his head; abhijN^{aaya} = and recognizing; sarvaiH = all; etaiH = these; abhijN^{aanaiH} = marks of proof; saa siitaa = that Sita; suduHkhita = was very much afflicted with sorrow; kroshantii = crying; kurarii yathaa = like an osprey; vijagarhecha = and abused; kaikeyiim = Kaikeyi(as follows):

Seetha saw the illusory head and bow. She heard Ravana narrating about Rama's friendly relationship with Sugreeva, as earlier apprised by Hanuman. Recognizing that head as that of Rama, with a proof resembling her husband's eyes, facial complexion, hair, expanse of his forehead and the beautiful jewel worn on the top of his head, she was very much afflicted with sorrow, cried like an osprey and abused Kaikeyi who was the originator of the present calamity (as follows):

[Verse Locator](#)

सकामा भव कैकेयि हतो अयम् कुल नन्दनः ।
कुलम् उत्सादितम् सर्वम् त्वया कलह शीलया ॥ ६-३२-४

4. kaikeyii = O;Kaikeyi ;bhava = = be; sakaamaa = an accomplisher of your desires; ayam = this Rama; kula nandanaH = causing joy to the family;hato = was killed; sarvam = the entire;kulam = race; utsaaditam = has been destroyed; tvayaa = by you; kalaha shiilayaa = of quarrelsome nature.

Kaikeyi! Be a fulfiller of your craving! This Rama, causing a joy to the family, has been slain. The entire race has been destroyed by a woman of squabbling nature.

[Verse Locator](#)

आर्येण किम् नु कैकेय्याः कृतम् रामेण विप्रियम् ।
यन्मया चीर वसनस् तया प्रस्थापितो वनम् ॥ ६-३२-५

5. kim = what; vipriyam = harm; kR^itam nu = was done; kaikeyyaaH = to Kaikeyi; aaryeNa = by the venerable; raameNa = Rama?; yat = why; prasthaapito = was he sent on exile; vanam = to the forest; mayaa = along with me; dattvaa = by giving; ciira vasanam = clothes made of bark?

"You gave clothes made of bark to the venerable Rama and sent him on exile to the forest along with me. What harm has he done to you?"

[Verse Locator](#)

एवम् उक्त्वा तु वैदेही वेपमाना तपस्विनी ।
जगाम जगतीम् बाला चिन्ना तु कदली यथा ॥ ६-३२-६

6. evam = thus; uktvaa = speaking; vaidehii = Seetha; tapasvini = the miserable; baalaa = girl; vepamaanaa = was trembling; jagaama = and fell; jagatiim = on the ground; kadalii yathaa = like a plantain tree; chhinnaa = which was cut-off.

Thus speaking, Seetha the miserable girl was trembling and fell on the ground like a plantain tree that was cut off. Thus speaking, Seetha the miserable girl was trembling and fell on the ground like a plantain tree that was cut off.

[Verse Locator](#)

सा मुहूर्तात् समाश्वस्य प्रतिलभ्य च चेतनाम् ।
तत् शिरह् समुपाघ्राय विललाप आयत ईक्षणा ॥ ६-३२-७

7. saa = she; aayatekshhaNaa = having wide eyes; atha = thereafter; samaashvaasya = was consoled; muhuurtaat = in a moment; parilabhya = obtained; chetanaam = consciousness; samupaasthaaya = approached near; tat = that; shiraH = head; vilaapa = and lamented.

The wide eyed Seetha thereafter was consoled in a moment, regained consciousness, approached near that illusory head and lamented as follows:

[Verse Locator](#)

हा हता अस्मि महा बाहो वीर व्रतम् अनुव्रता ।
इमाम् ते पश्चिम अवस्थाम् गता अस्मि विधवा कृता ॥ ६-३२-८

8. mahaabaaho = O; the long armed! Anuvrata = the follower; viira vratam = of a strong will; haa = alas! hataa asmi = I have been killed; gataa asmi = I have become a witness; te = to your; imaam = this; pashcima avasthaam = last fate; kR^itaa = I have been made; vidhavaa = a widow.

"O, the long armed Rama! The pursuer of a strong will! Alas, you have been killed! I have become a witness to your last fate. I have been made a widow."

[Verse Locator](#)

प्रथमम् मरणम् नार्या भर्तुर् वैगुण्यम् उच्यते ।
सुवृत्तः साधु वृत्तायाः सम्वृत्तस् त्वम् मम अग्रतः ॥ ६-३२-९

9. **uchyate** = it is said; **prathamam** = the early; **maraNam** = death; **bhartuH** = of a husband; **vaiguN^yam** = is a faultiness; **naaryaah** = of the woman; **tvam** = you; **suvR^itah** = having good conduct; **samvR^ittaH** = died; **agrataH** = earlier; **mama** = to me; **saadhu vR^ittaayaaH** = well surviving.

"It is said that the early death of a husband is the misfortune of a wife. You, having good conduct, have preceded me in death."

[Verse Locator](#)

दुःखाद् दुःकः अम् प्रपन्नाया मग्नायाः शोक सागरे ।
यो हि माम् उद्यतस् त्रातुम् सो अपि त्वम् विनिपातितः ॥ ६-३२-१०

10. **tvam** = you; **yaH** = who; **udyatah** = tried; **traatu** = to protect; **(me) magnaayaaH** = who am immersed; **shoka saagare** = in an ocean of grief; **prasannaayaaH** = and obtained; **mahat** = a great; **duHkham** = affliction; **so.api** = such of you also; **vinipaataH** = have been killed.

"Even you who were actually intent on protecting me, fallen in great affliction and immersed in an ocean of grief, have been killed by the enemies"

[Verse Locator](#)

सा श्वश्रूर् मम कौसल्या त्वया पुत्रेण राघव ।
वत्सेन इव यथा धेनुर् विवत्सा वत्सला कृता ॥ ६-३२-११

11. **raaghava** = O; **Rama! saa kausalya** = that Kausalya; **mama** = my; **shvashruuH** = mother in law; **vatsalaa** = who cherished you tenderly; **kR^itaa** = has been left; **vivatsaa** = without a son; **tvayaa** = by you; **putreNa** = the son; **vatseneva** = as by a calf; **dhenu yathaa** = as to the cow

"O, Rama! My mother- in-law Kausalya who cherished you tenderly has been left without a son and resembles a cow that has lost its calf."

[Verse Locator](#)

उदिष्टम् दीर्घम् आयुस् ते यैर् अचिन्त्य पराक्रम ।
अनृतम् वचनम् तेषाम् अल्प आयुर् असि राघव ॥ ६-३२-१२

12. **raaghava** = O; **Rama! UddishhTam** = It was mentioned; **daivaj^Nairapi** = even by astrologers; **te** = (that) your; **aayuH** = life span; **diirgham** = is lengthy; **raaghava** = O; Rama! **teshhaam** = their; **vachanam** = words; **anR^itam** = are wrong; **asi** = you are; **alpaayuH** = short lived.

"O, Rama! It was mentioned even by astrologers that your life span is lengthy. O, Rama! Their words are wrong. You are short lived."

[Verse Locator](#)

अथ वा नश्यति प्रज्ज्ञा प्राज्ज्ञस्य अपि सतस् तव ।
पचत्य् एनम् तथा कालो भूतानाम् प्रभवो ह्ययम् ॥ ६-३२-१३

13. **athavaa** = otherwise; **tava** = your; **prajNaa** = prudence; **nashyati** = is lost; **praajN^asyaapi sataH** = even though you were sagacious; **yathaa** = as to how; **ayam** = this; **kaalaH** = time; **prabhavaH** = which is a master; **bhuutaanaam** = for all beings; **pachati** = has satisfied; **enam** = this you.

"Otherwise, your prudence might have disappeared even though you were sagacious, for, Time the master of all beings has brought you to an end."

[Verse Locator](#)

अदृष्टम् मृत्युम् आपन्नः कस्मात् त्वम् नय शास्त्रवित् ।
व्यसनानाम् उपायज्जः कुशलो ह्यसि वर्जने ॥ ६-३२-१४

14. **kasmaat** = how is it possible that; **tvam** = you; **nayashaastravit** = who knew the doctrine of political ethics; **aapannaH** = obtained; **adR^ishhTam** = unforeseen; **mR^ityum** = death? **UpaayajN^aH** = you; who knew the expedients; **asihi** = were indeed; **kushalaH** = skilled; **varjane** = in warding off; **vyasanaani** = calamities.

"How is it possible that you, who knew the doctrine of political ethics obtained an unforeseen death? You, who knew the science of expediency, were indeed skilled in warding off calamities"

[Verse Locator](#)

तथा त्वम् सम्परिष्वज्य रौद्रया अतिनृशंसया ।
काल रात्र्या मया आच्छिद्य हतः कमल लोचन ॥ ६-३२-१५

15. **kamala lochana** = O; Rama; **the lotus eyed!** **kaalaraatryaaH** = by the night of all destroying time; **ati nR^ishamsayaa** = which was very much cruel; **roudrayaa** = and terrible; **tathaa**(you were)thus; **samparishhvajya** = encircled ; **hR^itaH** = embezzled; **aachchhidya** = and snatched away; **mama** = from me.

"O, Rama, the lotus eyed! The night of destroying time which was very much cruel and terrible thus has encircled you, embezzled you and snatched you away from me."

[Verse Locator](#)

उपशेषे महा बाहो माम् विहाय तपस्विनीम् ।
प्रियाम् इव शुभाम् नारीम् पृथिवीम् पुरुष ऋषभ ॥ ६-३२-१६

16. **mahaabaaho** = O; **the mighty armed!** **Purushharshhabha** = O; **the best of men!** **Vihaaya** = leaving; **maam** = me; **tapasvinim** = who am miserable; **sheshhe** = you lied down; **iha** = here; **samaashlishhya** = embracing; **pR^ithiviim** = the earth; **priyaamiva** = as your beloved.

"O, the mighty armed! O, the best of men! Leaving the miserable me, you lied down here, embracing the earth as your beloved"

[Verse Locator](#)

अर्चितम् सततम् यत्नाद् गन्ध माल्यैर् मया तव ।
इदम् ते मत् प्रियम् वीर धनुः कान्वन भूषितम् ॥ ६-३२-१७

17. **viira** = O; **the valiant Rama!** **Idam** = this is; **te** = your; **dhanuH** = bow; **kaaN^chana bhuushhitam** = which was decorated with gold; **matpriyam** = dear to me; **satatam** = which was forever; **architam** = worshipped; **tava** = by you; **yatnaat** = with sandal paste and wreath of flowers.

"O, valiant Rama! Here is your bow which was decorated with gold, dear to me and worshipped diligently by you with sandal paste and wreath of flowers."

[Verse Locator](#)

पित्रा दशरथेन त्वम् श्वशुरेण मम अनघ ।
पूर्वैसः च पितृभिः सार्धम् नूनम् स्वर्गे समागतः ॥ ६-३२-१८

18. **anagha** = O; **the faultless Rama!** **evam** = you; **nuunam** = surely; **samaagataH** = have met; **svarge** = in heaven; **mama** = my; **shvashureNa** = father in law; **pitraa** = and your

father; **dasharathena** = Dasaratha; **sarvaiH** = and all; **pitR^ibhiHsaartham** = multitude of manes.

"O, the faultless Rama! Surely, you must have met in heaven your father and my father-in-law Dasaratha as well as all the multitude of manes."

[Verse Locator](#)

दिवि नक्षत्र भूतस् त्वम् महत् कर्म कृतम् प्रियम् ।
पुण्यम् राज ऋषि वंशम् त्वम् आत्मनः समुपेक्षसे ॥ ६-३२-१९

19. **samupekshhase** = you have abandoned; **puN^yam** = the pious; **raajarshhi vamsham** = lineage of royal sages; **aatmanaH** = of yourself; **tvam** = you; (by whom) ; **mahat** = a great; **karma** = act; **kR^itam** = has been done; **tatha** = and (which); **nakshhatrabhuutam** = was like a luminary; **divi** = in heaven.

"You have abandoned your own pious lineage of royal sages but whereas you performed a great act, which illuminated the heaven like a luminary."

[Verse Locator](#)

किम् मान् न प्रेक्षसे राजन् किम् माम् न प्रतिभाषसे ।
बालाम् बालेन सम्प्राप्ताम् भार्याम् माम् सह चारिणीम् ॥ ६-३२-२०

20. **raajan** = O; prince!; **kim** = why; **naprakshhyase** = don't you look ; **maam** = at me?; **kim** = why; **na pratibhaashhase** = don't you reply; **maam** = me; **bhaaryaam** = a wife; **sahachaariNiim** = who lived with you together; **sampraaptam** = since the time of my obtaining; **baalaam** = as girl; **baalena** = by you as a boy.

"O, prince! Why don't you look at me? Why don't you reply me, a wife who lived with you together since the time of obtaining me as a girl by you as a boy."

[Verse Locator](#)

संश्रुतम् गृह्णता पाणिम् चरिष्यामि इति यत् त्वया ।
स्मर तन् मम काकुत्स्थ नय माम् अपि दुःखिताम् ॥ ६-३२-२१

21. **kaakutthsa** = O; **Rama! Smaranaama** = remember; **tat** = that; **yat** = which; **samshrutam** = was promised; **tvayaa** = by you; **paaNim gR^ihNataa** = at the time of our marriage; **charishhyaami iti** = I shall have righteousconduct with you; **naya** = take; **maamapi** = me also with you; **duHkhitaam** = wretched as I am.

"O, Rama! Remember your solemn promise at the time of our marriage, saying I shall have righteous conduct with you' Take me also with you, wretched as I Am."

[Verse Locator](#)

कस्मान् माम् अपहाय त्वम् गतो गतिमताम् वर ।
अस्माल् लोकाद् अमुम् लोकम् त्यक्त्वा माम् इह दुःखिताम् ॥ ६-३२-२२

22. **vara** = O; the best; **gatimataam** = among the beings; **kasmaat** = for what reason; **tvam** = you; **gataH** = have gone; **apahaaya** = quitting; **maam** = me? Tyaktvaa = leaving; **maamapi** = even me; **duHkhitaam** = the miserable woman;(why have you gone); **amum** = to that; **lokam** = world; **asmaat** = from this; **lokaat** = world?

"O, Rama the best of beings! Why have you gone away, quitting me like this? Leaving me, the miserable woman, why have you gone to the other world from this world?"

[Verse Locator](#)

कल्याणैर् उचितम् यत् तत् परिष्वक्तम् मया एव तु ।

क्रव्य अदैस् तत् शरीरम् ते नूनम् विपरिकृष्यते ॥ ६-३२-२३

23. **kravyaadaaiH** = by wild beasts; **tat** = that; **shariiram** = body; **nuunam** = is now; **viparikR^ishhyate** = being dragged about; **ruchiram** = the beautiful; **gaatram** = body; **parishhvaktam** = was cuddled; **mayaiva** = by me; **kalyaaNaiH** = with divine essences.

"That beautiful body, which was cuddled by me with divine essences, is now being dragged about by wild beasts."

[Verse Locator](#)

अग्निष्टोम आदिभिर् यजनैर् इष्टवान् आप्त दक्षिणैः ।

अग्नि होत्रेण संस्कारम् केन त्वम् तु न लप्स्यसे ॥ ६-३२-२४

24. **kena** = why are you; **na tu lapsyase** = not securing; **samskaaram** = the privilege of being cremated; **agnihotreNa** = with sacrificial fire; (even though); **tvam** = you; **ishhTavaan** = have worshipped the Lord; **yajN^aiH** = through sacrificial performances; **agnishhTomaadibhiH** = such as agnishtoma; **aaptadakshhiNaiH** = furnished with abundant gifts?

"Why are you not securing the privilege of being cremated with a sacrificial fire, even though you have worshipped the Lord through sacrificial performances such as Agnishtoma, duly furnished with abundant gifts?"

[Verse Locator](#)

प्रव्रज्याम् उपपन्नानाम् त्रयाणाम् एकम् आगतम् ।

परिप्रक्ष्यति कौसल्या लक्ष्मणम् शोक लालसा ॥ ६-३२-२५

25. **kausalyaa** = Kausalya; **shokalaalasaa** = absorbed in grief; **pariprakshhyati** = can see; **lakshhmaNam** = Laksmana; **aagatam** = returned; **trayaaNaam** = out of the three; **upapannanaam** = who attained; **pravrajyaam** = exile.

"Kausalya absorbed as she was with grief can only see Lakshmana alone returned out of the three who attained exile."

[Verse Locator](#)

स तस्याः परिपृच्छन्त्या वधम् मित्र बलस्य ते ।

तव च आख्यास्यते नूनम् निशायाम् राक्षसैर् वधम् ॥ ६-३२-२६

26. **saH** = he; **aakhyaasyate** = will narrate; **nuunam** = surely; **tasyaaH** = to her; **paripR^ichchhantyaah** = when enquired; **tava** = about your; **vadhamcha** = slaughter; **vadham** = as also the killing; **raakshhasaiH** = by the demons; **te mitra balasya** = of the army of your ally; **nishaayaam** = at night.

"He will narrate surely to her when enquired, about your slaughter as also the killing of the army of your ally, by demons at night."

[Verse Locator](#)

सा त्वाम् सुप्तम् हतम् श्रुत्वा माम् च रक्षो गृहम् गताम् ।

हृदयेन विदीर्णेन न भविष्यति राघव ॥ ६-३२-२७

27. **raaghava** = O; **Rama! Shrutvaa** = hearing; **tvaam** = that you; **hatam** = having been killed; **suptam** = while sleeping; **maam** = and me; **gataam** = having obtained; **rakshhogR^iham** = the house of ogres; **saa** = she; **na bhavishhyati** = will be no more; **hR^idayana** = with her heart; **avadiirNena** = broken.

"O, Rama! Hearing that you were killed while sleeping and that I was kept in the house of ogres, she will be no more, as her heart will be broken."

[Verse Locator](#)

मम हेतोरनार्याया अवघः पार्थिवात्मजः ।
रामः सागमुत्तीर्य वीर्यवान् गोष्पदे हतः ॥ ६-३२-२८

28. **raamaH** = Rama; **anaghaH** = the faultless man; **paarthivaatmajaH** = the prince; **viiryavaan** = and the strong man; **hataH** = was killed; **goshhpade**; in a small puddle; **uttiirya** = after crossing; **saagaram** = the ocean; **hetoH** = for the cause; **mama** = of me; **anaaryaayaaH** = an unworthy woman.

"The strong and faultless prince Rama was killed in a small puddle, after crossing the ocean, for the cause of me, an unworthy woman."

[Verse Locator](#)

अहम् दाशरथेनोढा मोहात्स्वकुपांसनी ।
आर्यपुत्रस्य रामस्य भार्या मृत्युरजायत ॥ ६-३२-२९

29. **aham-** I; **svakulapaamsanii** = the obloquy of my race; **uuDhaa** = was wedded; **daasharathena** = by Rama; **mohaata** = due to ignorance; **bhaaryaa** = a wife herself; **ajaayata** = proved to be; **mR^ityuH** = the death; **raamasya** = of Rama; **aaryaputrasya** = an honorable man.

"I, the obloquy of my race, was wedded by Rama due to ignorance. Thus, a wife herself has eventually proved to be the cause for death of Rama, an honorable man."

[Verse Locator](#)

मानमाव्याम् मया जातिम् वारितम् दानमुत्तमम् ।
याहमद्वेह शोचामि भार्या सर्वातिथेरपि ॥ ६-३२-३०

30. **bhaaryaapi** = even though I was his wife; **sarvaatitheH** = of Rama; who showed hospitality to all the guests; **aham** = I; **yaa** = that very person who is weeping; **iha** = here; **adya** = and now; **(as) nuunam** = without doubt; **anyaam** = in a another (previous); **jaatim** = existence; **uttamam** = an excellent; **daanam** = gift; **vaaritam** = was refused; **mayaa** = by me.

"Even though I was a wife of Rama who showed hospitality to all the guests, it is I, that very person, who is weeping here and now, because without doubt, in a previous existence, an excellent gift was refused by me (to an eligible person)."

[Verse Locator](#)

साधु पातय माम् क्षिप्रम् रामस्य उपरि रावणः ।
समानय पतिम् पत्न्या कुरु कल्याणम् उत्तमम् ॥ ६-३२-३१

31. **raavaNa** = O; **Ravana!** **samaanaya** = unite; **patnaya** = the wife; **patim** = with the husband; **kshhipram** = and without delay; **ghaataya** = arrange to kill; **maam** = me; **saadhu** = right; **upari** = at the head; **raamasya** = of Rama; **kuru** = perform; **uttamam** = an admirable; **kalyaaNam** = and auspicious act

"Unite the wife with the husband and without delay, arrange to kill me right at the head of Rama. Thus, you will perform an admirable and auspicious act."

[Verse Locator](#)

शिरसा मे शिरसः च अस्य कायम् कायेन योजय ।

रावण अनुगमिष्यामि गतिम् भर्तुर् महात्मनः ॥ ६-३२-३२

32. raavaNa = O; Ravana! yojaya = join; me shirasaa = my head; asya = with this Rama's; shiraH = head; kaayam = body; kaayena = with the body; anugamishhyaami = I shall go along ; gatim = the path; mahaatmanaH = of my high soled; bhartuH = Lord.

"O, Ravana! Join my head with his head and my body with his body. I shall go along the path of my magnanimous Lord."

[Verse Locator](#)

इति सा दुःखं सन्तप्ता विललाप आयत ईक्षणा ।

भर्तुः शिरो धनुस् तत्र समीक्ष्य जनक आत्मजा ॥ ६-३२-३३

33. aayatekshhaNaa = the wide eyed Sita; samiikshhya = seeing; tatra = there; bhartuH = her husband's; shiraH = head; dhanushchaiva = and the bow; punaH punaH = again and again; duHkha santaptaa = was tormented with grief; vilalapa = and lamented; itiiva = in this way.

The wide-eyed Sita, seeing her husband's head and bow there again and again, was tormented with grief and lamented as aforesaid.

[Verse Locator](#)

एवम् लालप्यमानायाम् सीतायाम् तत्र राक्षसः ।

अभिचक्राम भर्तारम् अनीकस्थः कन्त अञ्जलिः ॥ ६-३२-३४

34. siitaayaam = while Seetha; evam = was thus; laalapyaamanayaam = weeping; raakshhasaH = a demon; aniikasthaH = who was a royal guard; abhichakraama = approached; bhartaaram = his Lord; tatra = there; kR^ItaN^jaliH = with his joined palms in salutation. (And cried as follows):

While Seetha was lamenting thus, a demon who was a royal guard approached his Lord there with his joined palms in salutation (and cried as follows):

[Verse Locator](#)

विजयस्व आर्य पुत्र इति सो अभिवाद्य प्रसाद्य च ।

न्यवेदयद् अनुप्राप्तम् प्रहस्तम् वाहिनी पतिम् ॥ ६-३२-३५

35. vijayasva = May you be victorious; aaryaputra = O; Noble Lord! saH = he; abhivaadya = respectfully announced; iti = thus; prasaadyacha = got propitiated; nyavedayat = and informed; prahastam = that Prahasta; vaahiniipatim = the army chief; anupraaptam = had come.

"May you be victorious, O noble Lord!" he respectfully announced thus, thereby winning his pleasure and informed that Prahasta the army chief had come.

[Verse Locator](#)

अमात्यैः स हितः सर्वैः प्रहस्तस्त्वामुपस्थितः ।

तेन दर्शनकामेन अहम् प्रस्थापितः प्रभो ॥ ६-३२-३६

36. prabho = O; Lord!; prahastaH = Prahasta; upasthitaH = has come; sahitaH = along with; sarvaH = all; amaatyaiH = ministers; darshana kaamena = eager as he is to see; tvaam = you; aham = I; prasthaapitaH = have been sent; tena = by him.

"O, Lord! Prahasta has come with all ministers. He has sent me, eager as he is, to see you."

मानमस्ति महारा ज राजभावात् क्षमान्वित ।

किंचिद् आत्ययिकम् कार्यम् तेषाम् त्वम् दर्शनम् कुरु ॥ ६-३२-३७

37. **mahaaraaja** = O; king; **kshhamaanvita** = endowed with patience; **asti** = there is; **kimchit** = a little; **aatyayikam** = urgent; **kaaryam** = work; **raaja bhaavaat** = by way of king's duty; **tvam** = you; **kuru** = accord; **darshanam** = audience; **teshhaam** = to them; **nuunam** = now.

"O, king, endowed with patience! There is a little urgent work by way of king's duty. Please accord them your audience now."

[Verse Locator](#)

एतत् श्रुत्वा दशग्रीवो राक्षस प्रतिवेदितम् ।

अशोक वनिकाम् त्यक्त्वा मन्त्रिणाम् दर्शनम् ययौ ॥ ६-३२-३८

38. **shrutvaa** = hearing; **etat** = the aforesaid; **raakshhasa prativeditam** = communication of the demon; **dashagriivaH** = Ravana; **tyaktvaa** = left; **ashokavanikaam** = the garden of Ashoka; **yayou** = and accorded; **darshanam** = his audience; **mantriNaam** = to the ministers.

Hearing the aforesaid communication of the demon, Ravana left the garden of Ashoka and bestowed audience to his ministers.

[Verse Locator](#)

स तु सर्वम् समर्थ्य एव मन्त्रिभिः कृत्यम् आत्मनः ।

सभाम् प्रविश्य विदधे विदित्वा राम विक्रमम् ॥ ६-३२-३९

39. **saH** = he; **samarthaiva** = deliberated; **aatmanaH** = with his; **mantribhiH** = ministers; **sarvam** = about the entire things; **kR^ityam** = to be done; **pravishya** = entered; **sabhaam** = the council chamber; **viditvaa** = and understanding; **raamavikramam** = about the strength of the Rama; **vidhadhe** = arranged for what was to be done.

He deliberated with his ministers as to what action in its entirety to be pursued and entered the council-chamber and issued his commands in accordance with the knowledge he possessed of Rama's forces.

[Verse Locator](#)

अन्तर्धानम् तु तत् शीर्षम् तच् च कार्मुकम् उत्तमम् ।

जगाम रावणस्य एव निर्याण समनन्तरम् ॥ ६-३२-४०

40. **niryaaNa samanantarameva** = soon after the departure; **raavaNasya** = of Ravana; **tat shiirshham** = that head; **tatuttamam** = and that distinguished; **kaarmukamcha** = bow; **jagaama** = attained; **antardhaanam** = disappearance.

Soon after the departure of Ravana, the illusory head and bow had vanished.

[Verse Locator](#)

राक्षस इन्द्रस् तु तैः सार्धम् मन्त्रिभिर् भीम विक्रमैः ।

समर्थयाम् आस तदा राम कार्य विनिश्चयम् ॥ ६-३२-४१

41. **tadaa** = then; **raakshhasendrastu** = Ravana; the king of demons; **saartham bhiima vikramaiH** = along with his highly powerful; **mantribhiH** = ministers; **samartha yaamaasa** = decided; **raamakaaryavinishchayam** = on the measures he would adopt against Rama.

Then, Ravana the king of demons in consultation with his highly powerful ministers, decided on the measures he would adopt against Rama.

अविदूर स्थितान् सर्वान् बल अध्यक्षान् हित एषिणः ।
अब्रवीत् काल सदृशो रावणो राक्षस अधिपः ॥ ६-३२-४२

42. **raavaNaH** = Ravana; **raakshhasaadhupaH** = the king of demons; **kaalasadr^ishaH** = resembling Yama; the god of death; **abraviit** = addressed; **sarvaan** = all; **balaadhyakshhaan** = the generals; **hitaishhiNaH** = devoted to his interests; **aviduurasthitaan** = standing nearby.

Ravana the king of demons, resembling Yama the god of death, addressed all the generals standing nearby, devoted to his interests as follows:

[Verse Locator](#)

शीघ्रम् भेरी निनादेन स्फुट कोण आहतेन मे ।
समानयध्वम् सैन्यानि वक्तव्यम् च न कारणम् ॥ ६-३२-४३

43. **bheriininaadena** = by the sound of a drum; **sphuTam** = audibly; **koNa hatena** = beaten with a drumstick; **shiighram** = immediately; **samaanayadhvam** = summon; **me** = my; **sainyaani** = forces; **nachavaktavyam** = without expecting; **kaaraNam** = a reason.

"By a sound of a drum beaten audibly with a drum stick, immediately summon all my forces. Do not tell them the reason for which I am calling."

[Verse Locator](#)

ततस् तथा इति प्रतिगृह्य तद् वचो ।
स्तदैव दूताः सहसा महाद्वलम् ।
समानयंसः चैव समागतम् च ते ।
न्यवेदयन् भर्तरि युद्ध कान्क्षिणि ॥ ६-३२-४४

44. **tataH** = then; **duutaaH** = the messengers; **pratigR^ihya** = answered; **tathaa iti** = "So be it" ; **tadvachaH** = obedient to his words; **sahasaa** = instantly; **samaanayana** = gathered together; **mahat** = a huge; **balam** = army; **tadaiva** = then itself; **nyavedayan** = and informed; **bharatari** = their lord; **yuddhakaaN^kchhiNi** = longing for fight; **samaagatam** = that they had assembled.

Then, the messengers answered, "So be it" obedient as they were to his words and instantly gathered a huge army together and informed their lord longing for fight, that they had since assembled the army.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्त्रिंशः सर्गः

Thus completes 32nd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 32

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

35	36	37	38	39
40	41	42	43	44

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 33 Verses converted to UTF-8, Nov 09

Introduction

An ogre named Sarama reassures Seetha by telling her that Ravana, the conjurer created an illusory appearance of Rama's head and exhibited it before her. She informs Seetha that Rama is still alive and is stationed along with his forces at the southern shore of the ocean. Sarama restores confidence to Seetha, by saying that Rama after killing Ravana in battle will soon win her back.

[Verse Locator](#)

सीताम् तु मोहिताम् दृष्ट्वा सरमा नाम राक्षसी ।
आससाद आशु वैदेहीम् प्रियाम् प्रणयिनी सखी ॥ ६-३३-१

1. **atha** = then; **dR^ishhTvaa** = seeing; **mahitaam** = the bewildered; **siitaam** = Seetha; **raakshhasii** = a demon; **sarama** = called Sarama; **praNayinii** = an affectionate; **sakhii** = female companion; **aasasaada** = approached; **priyaam** = her best loved; **vaidehiim** = Seetha.

Seeing the bewildered Seetha, a demon named Sarama*, an affectionate female companion then approached Seetha, her beloved Seetha, her beloved friend.

*Sarama, according to some commentators was the wife of Vibhishana.

[Verse Locator](#)

मोहिताम् राक्षसेन्द्रेण सीताम् परमदुःखिताम् ।
आश्वसयामास तदा सरमा मृदुभाषिणी ॥ ६-३३-२

2. **tadaa** = then; **saramaa** = Sarama; **mR^idu bhaashiNii** = the soft-spoken woman; **aashvaasayaamaasa** = consoled; **siitaam** = Seetha; **mohitaam** = who was infatuated; **raakshhasendreNa** = by Ravana; **paramaduHkhitaam** = and who was very much in grief.

Sarama, the soft-spoken woman, consoled Seetha who having been infatuated by Ravana was very much in distress.

[Verse Locator](#)

सा हि तत्र कृता मित्रम् सीतया रक्ष्यमाणया ।
रक्षन्ती रावणाद् इष्टा सानुक्रोशा दृढ व्रता ॥ ६-३३-३

3. **saa** = Sarama; **raavaNaadishhTaa** = who was assigned by Ravana; **rakshhantii**; to guard Seetha; **saanukroshaa** = was kind hearted; **dR^iDhavrataa** = and firm in austerity; **(she) kR^itaahi** = was indeed made; **mitram** = a companion ; **siitaaya** = by Seetha; **rakshhyamaaNayaa** = who was being protected; **tatra** = there.

Sarma, who was assigned by Ravana to guard Seetha, was kind hearted and firm in austerity. She was indeed made a companion by Seetha, who was being protected by her there.

सा ददर्श सखीम् सीताम् सरमा नष्ट चेतनाम् ।
उपावृत्य उत्थिताम् ध्वस्ताम् वडवाम् इव पांसुषु ॥ ६-३३-४

4. saa = that; saramaa = Sarama; sakhii = the companion; dadarsha = saw; siitaam = Seetha; nashhTachetanaam = who lost her consciousness; upaavR^itya = having rolled herself; paamsushhu = in dust; badabaamiva = like a female horse; utthitaam = risen; dhvastaam = covered with dust

The affectionate Sarama found Seetha stupefied and just risen after rolling in the dust and soiled, resembling a female horse.

[Verse Locator](#)

ताम् समाश्वासयाम् आस सखी स्नेहेन सुव्रता ।
उक्ता यद् रावणेन त्वम् प्रत्युक्तम् च स्वयम् त्वया ॥ ६-३३-५

5. sakhii = that companion; Sarama; snehena = affectionate; samaa shvaasayaamaasa = consoled; taam = that Seetha; suvrataam = the very virtuous woman; vaidehi = O; Seetha; samaashvasihi = be comfortable; maa bhuut = Let there not be; vyathaa = perturbation; te maanasaa = in your mind.

Sarama consoled the very virtuous Seetha as follows "O, Seetha! Be comfortable! Do not get perturbed in your mind.

[Verse Locator](#)

उक्ता यद्वावणेन त्वम् प्रत्युक्तश्च स्वयम् त्वया ।
सखी स्नेहेन तद् भीरु मया सर्वम् प्रतिश्रुतम् ॥ ६-३३-६
लीनया गनहे शूह्ये भयम् उत्सृज्य रावणात् ।
तव हेतोर् विशाल अक्षि न हि मे जीवितम् प्रियम् ॥ ६-३३-७

6; 7. bhiiru = O; timid woman! yat = whatever; uktvaa = was spoken; raavaNena = by Ravana; tvam = to you; tat sarvam = and all that; pratyuktashcha = was replied; tvayaa = by you; sarvam = of your own accord ; pratishrutam = was overheard; mayaa = by me; utsR^ijya = having abandoned; bhayam = fear; raavaNaat = from Ravana; liinayaa = by hiding; shuunye = in a barren; gagane = sky; sakhiisnehena = owing to affection towards you; my companion; vishaalaakshhi = O; the large eyed woman! me = to me; nahi = there is indeed no; bhayam = fear; raavaNaat = of Ravana; tava hetoH = in your cause.

timid woman! Because of my friendship with you, I overheard Ravana's words and all the words you have spoken in reply to him, by hiding nearby in a barren sky without fear. O, large eyed woman! I do not have any fear of Ravana, owing to my affection towards you".

[Verse Locator](#)

स सम्भ्रान्तश्च निष्क्रान्तो यत् कृते राक्षस अधिपः ।
तच्च मे विदितम् सर्वम् अभिनिष्क्रम्य मैथिलि ॥ ६-३३-८

8. maithili = O; Seetha! Sarvam = everything; viditam = was known; me = to me; abhinishhkramya = having gone outside; tatra = about that matter; yatkr^ite = why; saH raakshhaseshvaraH = that Ravana; nishhkaantah = had gone away; sambhraantaH = agitated.

"O, Seetha! Every thing was ascertained by me on the spot, after going out, about the reason for which Ravana has gone away agitated."

[Verse Locator](#)

न शक्यम् सौप्तिकम् कर्तुम् रामस्य विदित आत्मनः ।

वधश्च पुरुष व्याघ्रे तस्मिन् एव उपपद्यते ॥ ६-३३-९

9. **na sakyam** = It is not possible; **kartum** = to perform; **souptikam** = an attack while sleeping; **raamasya** = in the case of Rama; **viditaatmanaH** = who was aware of his self; **vadhashcha** = killing also; **tasmin** = in his case; **purushhavyaaghre** = the tiger among men; **naiva upapadyate** = does not come into existence.

"It is not possible to attack Rama, a man of self awareness, while he is asleep. Nay even killing him, the tiger among men, is well nigh impossible."

[Verse Locator](#)

न च एव वानरा हन्तुम् शक्याः पादप योधिनः ।

सुरा देव ऋषभेण इव रामेण हि सुरक्षिताः ॥ ६-३३-१०

10. **na shakyaH** = It is not possible; **hantum** = to kill; **evam** = in this manner; **vaanaraaH** = monkeys; **paadapayodhinaH** = who perform fighting by the use of trees; **surakshhitaH** = and who are well protected; **raamaNe** = by Rama; **suraaH iva** = as celestials; **surararshhabheNa** = by Indra the excellent among celestials.

"It is not possible to kill in this manner even monkeys, who perform fighting with trees, in as much as they are fully protected by Rama, even as celestials are protected by Indra their lord"

[Verse Locator](#)

दीर्घ वृत्त भुजह् श्रीमान् महा उरस्कह् प्रतापवान् ।

धन्वी सम्हनन उपेतो धर्म आत्मा भुवि विश्रुतः ॥ ६-३३-११

विक्रान्तो रक्षिता नित्यम् आत्मनश्च परस्य च ।

लक्ष्मणेन सह भ्रात्रा कुशली नय शास्त्रवित् ॥ ६-३३-१२

हन्ता पर बल ओघानाम् अचिन्त्य बल पौरुषः ।

न हतो राघवः श्रीमान् सीते शत्रु निबर्हणः ॥ १३

11; 12; 13. **siite** = O; **Seetha! raaghavaaH** = Rama; **diirghavR^itta bhujaH** = who has long and rounded arms; **shriimaan** = an illustrious man; **mahoraskaH** = who is large-chested; **prataapavaan** = a man of great energy; **dhanvii** = wielder of a bow; **samhananopetaH** = a man endowed with muscularity; **dharmaatmaa** = a righteous minded man; **vishrutaa** = a man of celebrity; **bhuvi** = on earth; **nityam** = forever; **vikraantaH** = a man of strength; **rakshhitaH** = a protector; **aatmanashcha** = for himself; **parasyacha** = and for others; **bhraataa lakshhmaN ena saha** = who is together with his brother Lakshmana; **kuliinah** = a man of high descent; **nayashaastravit** = knower of doctrines of prudence and wisdom; **hantaa** = killer; **para baloughaan** = of a stream of enemy forces; **achintyabala pourushhaH** = a man with an inconceivable strength and valor; **shriimaan** = a venerable man; **shatru nibarhaNaH** = an annihilator of adversaries; **na hataH** = has not been killed.

"O, Seetha! Rama, who is endowed with long and well rounded arms, an illustrious man, who is large-chested, a man of great energy, an archer well known in the world, a man endowed with muscularity, a righteous minded man, a person of celebrity on earth, a man of eternal strength, a protector for himself and for others, while together with his brother Lakshmana, a man of high descent, a knower of doctrines of conduct and behavior, the killer of a stream of enemy forces, a man of inconceivable strength and valor, a venerable man and an annihilator of adversaries, has not been killed."

[Verse Locator](#)

अयुक्त बुद्धि कृत्येन सर्व भूत विरोधिना ।

इयम् प्रयुक्ता रौद्रेण माया मायाविदा त्वयि ॥ ६-३३-१४

14. **maayaa** = a trickery; **prayuktaa** = has been hurled; **tvayi** = on you; **iha** = here; **maayaavinaa** = by Ravana; a conjurer; **ayuktabuddhikR^ityena** = a committer of wrong thinking and action; **sarvabhuuta virodhinaa** = an enemy of all beings; **roudreNa** = and a fiery person.

"A trickery has been hurled on you here by the cruel Ravana, a conjurer, who is perverse in thinking and action and an enemy of all beings."

[Verse Locator](#)

शोकस् ते विगतः सर्वः कल्याणम् त्वाम् उपस्थितम् ।

ध्रुवम् त्वाम् भजते लक्ष्मीः प्रियम् प्रीति करम् शृणु ॥ ६-३३-१५

15. **te** = you; **shokaH** = sorrow; **vigataH** = has gone asunder; **sarva kalyaaNam** = an all pervading auspiciousness; **upasthitam** = has occasioned; **tvaam** = you; **dhruvam** = Assuredly; **lakshhmiiH** = prosperity; **bhajate** = is waiting upon; **tvaam** = you; **priyam** = a favorable thing; **bhavati** = is coming into existence; **te** = for you; **shruNu** = hear (me).

"Your sorrow is (now) gone once for all. An all-pervading auspiciousness will await you. Accordingly prosperity will attend on you. Hear me."

[Verse Locator](#)

उत्तीर्य सागरम् रामः सह वानर सेनया ।

सन्निविष्टः समुद्रस्य तीरम् आसाद्य दक्षिणम् ॥ ६-३३-१६

16. **raamaH** = Rama; **vaanarasenayaa saha** = along with his army of monkeys; **uttiirya** = having crossed; **saagaram** = the ocean; **aasaadya** = reached; **dakshhiNam tiiram** = the southern shore; **samudrasya** = of the sea; **samnivishhTaH** = and is encamped; (there)

"Rama, along with his army of monkeys, having crossed the ocean, reached its southern shore and is encamped there."

[Verse Locator](#)

दृष्टो मे परिपूर्ण अर्थः काकुत्स्थः सह लक्ष्मणः ।

सहितैः सागर अन्तस्थैर् बलैस् तिष्ठति रक्षितः ॥ ६-३३-१७

17. **kaakutthsaH** = Rama; **saha lakshmaNaH** = who was along with Lakshmana; **paripuurNaarthaH** = who was full of meaning; **dr^ishhTati** = was perceived; **me** = by me; **tishhTati** = who is stationed (there); **rakshhitaH** = being protected; **balaiH** = by his forces; **sahitaiH** = who are united; **saagaraantasthaiH** = near the ocean.

"Rama, who was along with fully meaningful Lakshmana, was perceived by me. He stands protected by the troops gathered together at the vicinity of the ocean."

[Verse Locator](#)

अनेन प्रेषिता ये च राक्षसा लघु विक्रमः ।

राघवस् तीर्णैत्य् एवम् प्रवृत्तिस् तैर् इह आहता ॥ ६-३३-१८

18. **anena** = by him; **ye** = which; **laghuvikramaaH** = quick paced; **raakshhasaH** = demons; **preshhitaH** = were sent; **pravR^ittiH** = the news; **aahR^itaa** = has been brought; **taiH** = by them; **ityevam** = that; **raaghavaH** = Rama; **tiirNaH** = had crossed(the ocean.)

"Some swift paced demons, who were dispatched by Ravana, brought this very news here that Rama has crossed the ocean."

[Verse Locator](#)

स ताम् श्रुत्वा विशाल अक्षि प्रवृत्तिम् राक्षस अधिपः ।
एष मन्त्रयते सर्वैः सचिवैः सह रावणः ॥ ६-३३-१९

19. vishaalaakshhi = O; the wide-eyed Seetha! shrutvaa = hearing; taam = that; pravR^ittim = news; saH eshhaH = yonder; raavaNaH = Ravana; mantrayate = is deliberating; sachivaih saha = with his ministers.

"O, the wide-eyed Seetha! Hearing that news, yonder Ravana is busy making deliberations with all his ministers."

[Verse Locator](#)

इति ब्रुवाणा सरमा राक्षसी सीतया सह ।
सर्व उद्योगेन सैन्यानाम् शब्दम् शुश्राव भैरवम् ॥ ६-३३-२०

20. (while); saramaa = Sarama; raakshhasii = the ogress; bruvaaNaa = was talking; iti = as aforesaid; siitaayaa saha = with Seetha; bhairavam = a terrific; shabdam = sound; shushraava = was heard; sarvodyogena = because of the all-out preparation; sainyaanaam = of the troops.

While Sarama, the ogre was talking as aforesaid with Seetha; a terrific sound was heard, from the troops engaged in the impending war.

[Verse Locator](#)

दण्ड निर्घात वादिन्याः श्रुत्वा भेर्या महा स्वनम् ।
उवाच सरमा सीताम् इदम् मधुर भाषिणी ॥ ६-३३-२१

21. shrutvaa = hearing; mahaasvanam = a loud sound; bheryaaH = of a kettle drum; daN^Danirghaatavaadinyaa = made to sound like a thunder storm with drum stick; saramaa = Sarama; madhura bhaashhiNii = who speaks sweetly; uvaacha = spoke; siitam = to Seetha; idam = these words:

Hearing the crashing sound of kettle drums, made to sound like a thunder storm with a drum stick, Sarama in her sweet voice spoke to Seetha as follows:

[Verse Locator](#)

सम्नाह जननी ह्य एषा भैरवा भीरु भेरिका ।
भेरी नादम् च गम्भीरम् शृणु तोयद निस्वनम् ॥ ६-३३-२२

22. bhiiru = O; timid Seetha! Eshhaa = this; bhairavaa = frightful; bherikaa = sound of kettle drum; samvaahajanani = is indeed indicative of preparation for a war; shruNu = hear; gambhiiram = the thundering; bheriinaadamcha = sound of the kettle drum; toyadaniH svanam = resembling the sound of a lightening cloud.

"O, timid Seetha! This frightful sound of a kettledrum is indeed indicative of preparation for a war. Hear also the thundering crash of the kettle drums, which resembles the rumbling of clouds"

[Verse Locator](#)

कल्प्यन्ते मत्त मातमा युज्यन्ते रथ वाजिनः ।
तत्र तत्र च सम्मद्धाः सम्पतन्ति पदातयः ॥ ६-३३-२३

23. matta maataN^gaaH = elephants in rut; kalpyante = are being caparisoned for war; rathavaajinaH = the chariot horses; yujyante = are being prepared for battle; sahasrashaH = thousands; turagaaruuDhaaH = of horse men ; praasa hastaaH = with darts in their hands; dR^ishyante = are being seen.

"Elephants in rut are being caparisoned for war. Chariot horses are being prepared for a battle. Thousands of horsemen carrying darts in their hands are seen."

[Verse Locator](#)

तत्र तत्र च सन्नद्धाः सम्पतन्ति सहस्रशः ।
आपूर्यन्ते राज मार्गाः सैन्यैर् अद्भुत दर्शनैः ॥ ६-३३-२४
वेगवद्भिर् नदद्भिश्च तोय ओघैर् इव सागरः ।

24. sahasrashaH = thousands; samnaddhaaH = of warriors equipped with armor; sampatanti = are marching quickly ; tatra tatra cha = here and there. RaajamaargaaH = Royal high ways; aapuuryante = are filled; adbhutadarshanaiH = with wonderfully looking; sainyaiH = warriors; saagaraH iva = like a sea; toyoughaiH = with its flood of waters; nadadbhishcha = with roaring sound; vegavadbhiH = and velocity.

"Thousands of soldiers equipped with armor are marching quickly hither and thither. Royal highways are filled with wonderfully looking warriors like a swift flowing sea with its flood of waters making a roaring sound."

[Verse Locator](#)

शास्त्राणाम् च प्रसन्नानाम् चर्मणाम् वर्मणाम् तथा ॥ ६-३३-२५
रथ वाजि गजानाम् च भूषितानाम् च रक्षसाम् ।
सम्भ्रमो रक्षसामेष हूषितानाम् तरस्विनाम् ॥ ६-३३-२६
प्रभाम् विसृजताम् पश्य नाना वर्णाम् समुत्थिताम् ।
वनम् निर्दहतो धर्मे यथा रूपम् विभावसोः ॥ ६-३३-२७

25; 26; 27. pashya = see; sambhramaH = hurriedly; eshaH = this; prasannaanaam = sheen of polished; shastraanaam = weapons; charmaNaam = shields; tathaa = and; varmaNaam = coats of mail; visR^ijataam = sending forth; prabhaam = luster; naanaavarNasamutthitaam = of many hues; ruupam yathaa = like the splendor; vibhaavasoH = of fire; nirdahataH = consuming; vanam = a forest; gharma = in summer; rathavaajigajaanaamcha = (here is seen) the flurry of chariots; horses and elephants; raakshhasendraanuyaayinaam = following the lead of Ravana; and; tarasvinaam = of energetic; raakshhasaam = demons; hR^ishhitaanaam = thrilled with joy.

"See hurriedly, this sheen of polished weapons, shields and coats of mail sending forth luster of many hues like the splendor of fire consuming a forest in summer. Here is seen the flurry of chariots, horses and elephants following the lead of Ravana as well as of energetic demons thrilled with joy."

[Verse Locator](#)

घण्टानाम् शृणु निर्घोषम् रथानाम् शृणु निस्वनम् ।
हयानाम् हेषमाणानाम् शृणु तूर्य ध्वनिम् यथा ॥ ६-३३-२८
उद्यत आयुध हस्तानाम् राक्षस इन्द्र अनुयायिनाम् ।
सम्भ्रमो रक्षसाम् एष तुमुलो लोम हर्षणः ॥ ६-३३-२९

28; 29. shruNu = hear; nirghoshham = the sound; ghaNTaanaam = of bells (of elephants); shruNu = hear; niHsvanam = the rattling; rathaanaam = of chariots; shruNu = hear; hayaanaam = of horses; hreshhamaaNaanaam = neighing; tuuryadhvanim yathaa =

resembling the flourish of trumpets; **eshhaH** = here is; **tumulaH** = the bustle; **rakshhasaam** = of demons; **udyataayudha hastaanaam** = carrying uplifted weapons in their hands; **raakshhasendra anuyaayinaam** = following the lead of Ravana; **sambhramaH** = the bustling activity ; **romaharshhaNaH** = is causing hair to stand on end.

"Hear the sound of bells of elephants. Hear the rattling of chariots. Hear the cry of neighing horses, resembling the flourish of trumpets. Here is the bustle of demons, carrying uplifted weapons in their hands; following the lead of Ravana. This bustling activity is causing hair to stand erect through terror."

[Verse Locator](#)

श्रीस् त्वाम् भजति शोकघ्नी रक्षसाम् भयम् आगतम् ।
रामात् कमल पत्र अक्षि दैत्यानाम् इव वासवात् ॥ ६-३३-३०
अवजित्य जित क्रोधस् तम् अचिन्त्य पराक्रमः ।
रावणम् समरे हत्वा भर्ता त्वा अधिगमिष्यति ॥ ६-३३-३१

30; 31. **shriiH** = a good fortune; **shokaghni** = which will bring sorrow to an end; **bhajati** = will adore; **tvaam** = you; **bhayam** = a fear ; **aगतam** = has come; **raakshhasaam** = for demons; **raamaH** = Rama; **bhartaa** = your husband; **kamala patraakshhaH** = the lotus eyed; **avajitya** = winnable by mastery; **vaasavaH iva** = like Indra the god of celestials; **jitakrodhaH** = who has overcome his anger; **achintya paraakramaH** = having unimaginable strength; **hatvaa** = having killed; **tam** = that; **raavaNam** = Ravana; **samare** = in battle; **adhigamishhyati** = will acquire; **tvaa** = you.

"A good fortune, which will bring your sorrow to an end, awaits you. A peril has arrived for demons. The lotus eyed Rama, your husband, who has overcome his anger but having an unimaginable strength will kill Ravana in battle and win you back"

[Verse Locator](#)

विक्रमिष्यति रक्षसु भर्ता ते सह लक्ष्मणः ।
यथा शत्रुषु शत्रुघ्नो विष्णुना सह वासवः ॥ ६-३३-३२

32. **tebhartaa** = your consort; **sahalakshhmanaNaH** = along with Lakshmana; **vikramishhyati** = will show his strength; **rakshhassu** = over the demons; **yathaa vaasavaH** = like Indra the god of celestials; **vishhNunaa saha** = along with Vishnu; the lord of preservation; **shatrughnaH** = who annihilates the enemies; (showing his strength over); **shatrushhu** = the adversaries.

"Your consort along with Lakshmana will show his valor against the demons, like Indra the lord of celestials along with Vishnu the lord of preservation, the annihilator of enemies exhibited his strength over his adversaries."

[Verse Locator](#)

आगतस्य हि रामस्य क्षिप्रम् अन्क गताम् सतीम् ।
अहम् द्रक्ष्यामि सिद्ध अर्थम् त्वाम् शत्रौ विनिपातिते ॥ ६-३३-३३

33. **kshhipram** = very soon; **aham** = I; **drakshhyaami** = shall see; **tvaam** = you; **aN^kaagataam satiim** = mounted on the lap; **tasya** = of Rama; **aगतasya** = (really) arrived; **siddhaarthaam** = your object of his coming being fulfilled; **shatrou** = and the enemy; **vinipaate** = fallen.

"Very soon, I shall see you, mounted on the lap of Rama who actually arrived, your object of his coming being fulfilled and the enemy fallen."

[Verse Locator](#)

अश्रूण्य आनन्दजानि त्वम् वर्तयिष्यसि शोभने ।

समागम्य परिष्वक्ता तस्य उरसि महा उरसः ॥ ६-३३-३४

34. jaanakii = O; Seetha! Vartayishhyasi = you will roll on; asraaNi = tears; aanandajaani = born out of joy; urasi = on the bosom; tasya = of that Rama; mahorasaH = the broad chested; samaagamyaa = reunited with you; parishhvaktaa = holding you clasped to his breast.

"O, Seetha! You will shed tears of joy on the bosom of that broad-chested Rama, re- united with you and holding you clasped to his breast."

[Verse Locator](#)

अचिरान् मोक्ष्यते सीते देवि ते जघनम् गताम् ।

धृताम् एताम् बहून् मासान् वेणीम् रामो महा बलः ॥ ६-३३-३५

35. achiraan = before long; devi = O; divine; siite = Seetha! MahaabalaH = that mighty; raamaH = Rama; mokshhyate = will loosen; ekaam = veNiim = the single plait; gataam = which has reached past; te jaghanam = your hips; dhR^itaam = which you have worn; bahuun = these many; maasaan = months.

"Before long, O divine Seetha, that mighty Rama will loosen the one single plait which has reached past your hips, which you have worn these many months."

[Verse Locator](#)

तस्य दृष्ट्वा मुखम् देवि पूर्ण चन्द्रम् इव उदितम् ।

मोक्ष्यसे शोकजम् वारि निर्मोकम् इव पन्नगी ॥ ६-३३-३६

36. devii = O; queen! DR^ishhTvaa = seeing; tasya = his; mukham = face; uditam puurNachandram iva = looking like a rising full moon; mokshhyase = you will renounce; vaari = your tears; shokajam = born of grief; pannagii iva = like a female snake; nirmokam = (casts off) its slough.

"O, Queen! Seeing his face, looking like a rising moon, you will renounce your tears born of grief, like a female snake casts off its slough."

[Verse Locator](#)

रावणम् समरे हत्वा नचिराद् एव मैथिलि ।

त्वया समग्रम् प्रियया सुख अर्हो लप्स्यते सुखम् ॥ ६-३३-३७

37. maithili = O; Seetha! hatvaa = having killed; raavanaam = Ravana; samare = in combat; nachiraadeva = within no time; sukhaarhaH = Rama; who deserves felicity); lapsyate = will enjoy happiness; samagraH = in the company; priyaayaa = of his beloved; tvayaa = namely yourself.

"O, Seetha! Having killed Ravana in combat within no time, Rama (who deserves facility); will enjoy happiness in the company of the beloved, namely yourself."

[Verse Locator](#)

समागता त्वम् रामेण मोदिष्यसि महात्मना ।

सुवर्षेण समायुक्ता यथा सस्येन मेदिनी ॥ ६-३३-३८

38. sabhaajitaa = acclaimed; mahaatmenaa = by the high soled; raameNa = Rama; tvam = you; modishhyasi = will be delighted; medinii yathaa = as the earth; sasyena samaayukta = endowed with crops; suvarshheNa = after the onset of good rains.

Acclaimed by the high soled Rama, you will be so happy as how the earth, endowed with crops, feels after the onset of good rains."

[Verse Locator](#)

गिरि वरम् अभितो अनुवर्तमानो ।
हय इव मण्डलम् आशु यः करोति ।
तम् इह शरणम् अभ्युपेहि देवि
दिवस करम् प्रभवो ह्ययम् प्रजानाम् ६-३३-३९

39. devi = O; qeen! abhyupaiH = seek; sharaNam = refuge; iha = now; tam = with him; divasakaram = (that) sun; yaH = which; vivartamaanaH = rolls; girivaram abhitaH = towards Meru; the highest mountain; hayaH iva = like a horse; karoti = which makes; maN^Dalaam = a round; aashu = rapidly; ayam = he; prabhavaH hi = is indeed the source; prajaanaam = of all creatures.

"O, queen! Seek refuge now with him - the sun that rolls towards Meru the highest mountain, like a horse that makes its round rapidly. That sun is indeed the source of all creatures."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रयस्त्रिंशः सर्गः

Thus completes 33rd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 33

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 34 Verses converted to UTF-8, Nov 09

Introduction

Seetha asks Sarama to go secretly to Ravana and get to know what he is doing as well as report to her back about Ravana's decision about the matter of releasing her or continuing to keep her captive. Sarama secretly hears the conversation of Ravana with his ministers and reports to Seetha that Ravana is not inclined to set her free. Sarama consoles Seetha, saying that Rama with his sharp arrows will kill Ravana and take her back to Ayodhya.

[Verse Locator](#)

अथ ताम् जात सन्तापाम् तेन वाक्येन मोदिताम् ।
सरमा ह्लादयाम् आस महीं दग्धामिवाम्भसा ॥ ६-३४-१

1. **atha** = then; **taam** = to that Seetha; **jaataa samtaapam** = who was overwhelmed with anguish; **moditaam** = was made delighted; **tena vaakyena** = by those words; **saramaa** = Sarama; **samaahlaadayaamaasa** = conferred delight; **ambhasaa iva** = like by rain; **dagdhaam** = the parched; **mahiim** = earth.

Seetha, who was overwhelmed with anguish on hearing Ravana's words, was comforted and rendered happy by Sarama, as parched earth is solaced by rain.

[Verse Locator](#)

ततस् तस्या हितम् सख्याश् चिकीर्षन्ती सखी वचः ।
उवाच काले कालज्ना स्मित पूर्व अभिभाषिणी ॥ ६-३४-२

2. **tataH** = there after; **chikiirshhanti** = wishing to be; **hitam**(of further) service; **tasyaaH** = to that Seetha; **sakhyaah** = her friend; **sakhii** = the affectionate Sarama; **kaalajNaa** = skilled in the knowledge of time; **smita puurva bhaashhiNii** = who smiled before talking; **uvaacha** = spoke; **vachaH** = (the following) words; **kaale** = at the proper time.

Desiring to be of further service to her friend Seetha, the affectionate Sarama, skilled in the knowledge of time, smiling while talking, spoke the following words at that appropriate time.

[Verse Locator](#)

उत्सहेयम् अहम् गत्वा त्वद् वाक्यम् असित ईक्षणे ।
निवेद्य कुशलम् रामे प्रतिच्यन्ना निवर्तितुम् ॥ ६-३४-३

3. **asitekshhaNe** = O; black eyed lady!; **aham utsaheyam** = I am able; **nivedya** = to carry a message; **kushalam** = of good will; **tvadvaakyam** = and your words; **raame** = to Rama; **gatvaa** = by going to him; **pratichchhannaa** = secretly; **nivartitum** = and to return.

"O, black eyed lady! I am capable of carrying a message of your words and good will to Rama and to return secretly."

[Verse Locator](#)

न हि मे क्रममाणाया निरालम्बे विहायसि ।

समर्थो गतिम् अन्वेतुम् पवनो गरुडो अपि वा ॥ ६-३४-४

4. **kramamaaNaayaaH** = when I am journeying; **vihaayasi** = in the sky; **niraalambe** = self-supported; **pavanaH** = the god of wind; **garuDo api vaa** = or even Garuda the eagle; **na samarthaH** = is not capable; **anvetum** = to follow; **me** = my; **gatim** = movement

"When I am journeying in the sky self-supported, neither the god of wind nor Garuda the eagle can follow my movement."

[Verse Locator](#)

एवम् ब्रुवाणाम् ताम् सीता सरमाम् पुनर् अब्रवीत् ।

मधुरम् श्लक्षण्या वाचा पूर्वं शोक अभिपन्नया ॥ ६-३४-५

5. **taam saramaam** = to Sarama; **bruvaaNaam** = who was speaking; **evam** = as aforesaid; **siitaa** = Seetha; **vaachaa** = her voice; **puurvashokaabhi pannayaa** = no longer charged with grief; **abraviit** = replied; **idam** = in these words; **shlakshhNayaa** = gently; **madhuram** = and sweetly (as follows):

To Sarama, who was speaking as aforesaid, Seetha her voice no longer charged with grief, gently and sweetly replied in the following words:

[Verse Locator](#)

समर्था गगनम् गन्तुम् अपि वा त्वम् रसा तलम् ।

अवगच्चांम् अकर्तव्यम् कर्तव्यम् ते मद् अन्तरे ॥ ६-३४-६

6. **tvam** = you; **samarthaa** = are able; **gantum** = to go; **gaganam** = to heaven; **apicha** = and; **rasaatalam** = to the penultimate subterranean region; **avagachchha** = know (from me); **adya** = today; **kartavyam** = duty; **kartavyam** = that has got to be performed; **te** = by you; **medantare** = for my sake.

"You are capable of going to heaven or to the penultimate subterranean region. Know from me today the duty that has got to be performed by you for my sake."

[Verse Locator](#)

मत् प्रियम् यदि कर्तव्यम् यदि बुद्धिः स्थिरा तव ।

ज्नातुम् इच्छामि तम् गत्वा किम् करोति इति रावणः ॥ ६-३४-७

7. **yadi** = If; **tava** = your; **buddhiH** = intention; **kartavyam** = is to act; **matpriyam** = kindly towards me; **tava** = and your resolve; **sthiraa yadi** = is fixed; **ichchhaami** = I wish(you); **gattvaa** = to go; **jN^aatum** = and to know; **kim** = what; **raavaNaH** = Ravana; **karotiiti** = is doing.

"If your intention is to act kindly towards me and your resolve is firm, I wish you to go and know what Ravana is doing now."

[Verse Locator](#)

स हि माया बलः कूरो रावणः शत्रु रावणः ।

माम् मोहयति दुष्ट आत्मा पीत मात्रा इव वारुणी ॥ ६-३४-८

8. **saH** = **raavaNaH** = that Ravana; **maayaabalaH** = equipped with strength in the shape of conjuring tricks; **shatru raavaNaH** = who makes his enemies cry; **kruuraH** = is cruel; **dushhTaatamaa** = and evil minded; **mohayati** = has bemused; **maam** = me; **vaaruNiiva** = as spirituous liquor(bemuses one); **piita maatraa** = the moment it is imbibed.

"That cruel and evil minded Ravana, equipped with strength in the shape of conjuring tricks, who makes his enemies cry has bemused me, as spirituous liquor bemuses one, the moment it is imbibed."

[Verse Locator](#)

तर्जापयति माम् नित्यम् भर्त्सापयति च असक्रत् ।
राक्षसीभिः सुघोराभिर् या माम् रक्षन्ति नित्यशः ॥ ६-३४-९

9. **bhartsaapayati** = he causes me to be threatened by words; **nityam** = all the time; **sughoraabhiH** = by the most frightful; **raakshhasiibhiH** = ogresses; **yaaH** = who; **nityashaH** = always; **rakshhanti** = surround me; **tarjaapayati** = insult me by their acts; **asakR^it** = repeatedly.

"He causes me to be threatened by words all the time by the most frightful ogresses, who always surround me and insult me by their act repeatedly."

[Verse Locator](#)

उद्विग्ना शन्किता च अस्मि न च स्वस्थम् मनो मम ।
तद् भयाच् च अहम् उद्विग्ना;अशोक वनिकाम् गताः ॥ ६-३४-१०

10. **aham** = I; **asmi** = am; **udvignaa** = depressed in mind; **shaN^kitaacha** = and distrustful; **mama** = My; **manaH** = mind; **na svastham** = is not in its natural state; **gataa** = being in; **ashoka vanakaam** = Ashoka grove; **aham** = I; **udvignaa** = am distressed ; **tadbhayaat** = because of his fear.

"I am depressed in mind and distrustful. My mind is not in its natural state. Staying in Ashoka grove, I am distressed because of his fear."

[Verse Locator](#)

यदि नाम कथा तस्य निश्चितम् वा अपि यद् भवेत् ।
निवेदयेथाः सर्वम् तत् परो मे स्याद् अनुग्रहः ॥६-३४-११

11. **nivedayathaaH** = if you inform; **tat sarvam** = all that; **yat** = which; **bhavet** = becomes; **nishchitam vaapi** = decision; (or) **tasya** = his; **kathaa** = talk; **yadinaama** = if ever; **tat** = it; **syaat** = will be; **paraH** = a great; **anugrahaH** = service; **me** = to me.

"Report to me, all that is decided by him during his talk going on with his ministers about the matter of releasing me or keeping me captive. It will be of great service to me."

[Verse Locator](#)

साप्येवम् ब्रुवतीम् सीताम् सरमा वल्गु भाषिणी ।
उवाच वचनम् तस्याः स्पृशन्ती बाष्प विकलवम् ॥ ६-३४-१२

12. **saa** = that; **saramaapi** = Sarama also; **mR^idu bhaashiNii** = who speaks kindly words; **spR^ishantii** = touching (wiping); **tasyaaH** = her; **vadanam** = face; **bashhpaviklabam** = which got moist with tears; **uvaacha** = replied; **siitaam** = to Seetha; **bruvatiim** = who was speaking; **evam** = as aforesaid:

The soft spoken Sarama, wiping her face, which got moist with tears, replied as follows to Seetha who was speaking as aforesaid:

[Verse Locator](#)

एष ते यद् अभिप्रायस् तस्माद् गच्छामि जानकि ।
गृहा शत्रोर् अभिप्रायम् उपाव्रताम् च पश्य माम् ॥ ६-३४-१३

13. **yadi** = if; **te** = your; **abhipraayah** = opinion; **eshhaH** = is this; **gachchhaami** = I shall go; **tasmaat** = on that account; **jaanaki** = O; Seetha !; **gR^ihya** = having grasped; **abhipraayam** = the feeling; **shatroH** = of the enemies; **upaavartaami** = I shall return; **maithili** = O; Seetha!

"If your opinion is like this, I shall go on that account, O, Seetha! Having grasped the feeling of the enemies, I shall return O, Seetha!"

[Verse Locator](#)

एवम् उक्त्वा ततो गत्वा समीपम् तस्य रक्षसः ।
शुश्राव कथितम् तस्य रावणस्य समन्त्रिणः ॥ ६-३४-१४

14. **uktvaa** = speaking; **evam** = thus; **gatvaa** = (she); went; **tataH** = thereafter; **samiipam** = to the vicinity; **tasya rakshhasaH** = of that demon; **shushraava** = and heard; **kathitam** = the conversation; **tasya** = of that; **raavaNasya** = Ravana; **samantriNaH** = who was with his ministers.

Speaking thus, Surama thereafter went to the vicinity of that demon and heard the conversation of Ravana who was with his ministers.

[Verse Locator](#)

सा श्रुत्वा निश्चयम् तस्य निश्चयज्जा दुरात्मनः ।
पुनर् एव अगमत् क्षिप्रम् अशोक वनिकाम् तदा ॥ ६-३४-१५

15. **saa** = she; **nishchayajNaa** = who knew how to investigate; **shrutvaa** = having heard; **duraatmanaH** = the wicked; **tasya** = Ravana's; **nishchayam** = resolve; **kshhipram** = soon; **aagamat** = came; **punareva** = again; **shubhaam** = to the beautiful; **ashokavanikaam** = Ashoka grove.

Sarama, who knew how to investigate could hear the wicked Ravana's resolve and soon returned to Ashoka grove.

[Verse Locator](#)

सा प्रविष्टा पुनस् तत्र ददर्श जनक आत्मजाम् ।
प्रतीक्षमाणाम् स्वाम् एव भ्रष्ट पद्माम् इव श्रियम् ॥ ६-३४-१६

16. **saa** = she; **pravishhTaa** = who entered; **tatra** = there; **dadarsha** = saw; **tataH** = then; **janakaatmajam** = Seetha; **shriyam iva** = who looked like Lakshmi ;the goddess of prosperity; **bhrashhTa padmaam** = bereft of the lotus; **pratiikshhamaaNaa** = who was waiting; **svaameva** = for her alone.

Sarama, who entered the Ashoka grove, saw Seetha who looked like Lakshmi the goddess of prosperity (and the wife of Vishnu); bereft of the lotus and waiting for her only.

[Verse Locator](#)

ताम् तु सीता पुनः प्राप्ताम् सरमाम् वल्गु भाषिणीम् ।
परिष्वज्य च सुस्निग्धम् ददौ च स्वयम् आसनम् ॥ ६-३४-१७

17. **siitaa** = Seetha; **susnigdham** = affectionately; **parishhvajya** = embraced; **priyabhaashhiNiim** = the kindly speaking; **saramaam** = Sarama; **punaH praaptaam** = who returned ; **dadou** = and offered; **svayam** = personally; **aasanam** = a seat(to her).

Seetha affectionately embraced the kindly speaking Surama who returned there and offered personally a seat to her.

[Verse Locator](#)

इह आसीना सुखम् सर्वम् आख्याहि मम तत्त्वतः ।

कूरस्य निश्चयम् तस्य रावणस्य दुरात्मनः ॥ ६-३४-१८

18. **aasiinaa** = sitting; **iha** = here; **sukham** = comfortably; **aakhyaahi** = tell; **mama** = me; **tattvataH** = really; **sarvam** = about all; **nishchayam** = the design; **tasya raavaNasya** = of that Ravana; **kruurasya** = the cruel; **duraatmanaH** = and the wicked demon.

"Sitting here comfortably, tell me about the real design of that cruel and wicked Ravana"

[Verse Locator](#)

एवम् उक्ता तु सरमा सीतया वेपमानया ।

कथितम् सर्वम् आचष्ट रावणस्य समन्त्रिणः ॥ ६-३४-१९

19. **saramaa** = (while) Sarama; **uktaa** = was enquired; **evam** = thus; **siitasya** = by Seetha; **vepamaanayaa** = trembling with fear; **aachashTa** = narrated; **sarvam** = all; **kathitam** = the conversation; **raavaNasya** = of Ravana; **samantriNaH** = together with his ministers.

When Seetha trembling with fear enquired thus, Sarama narrated all the conversation of Ravana together with his ministers.

[Verse Locator](#)

जनन्या राक्षस इन्द्रो वै त्वन् मोक्ष अर्थम् बृहद् वचः ।

अविद्धेन च वैदेहि मन्त्रि वृद्धेन बोधितः ॥ ६-३४-२०

20. **vaidehi** = O; Seetha!; **jananyaa** = by the mother; **raakshhasendraH** = of Ravana; **aviddhena** = and by Aviddha; **mantri vR^iddhena** = his aged minister; **bR^ihat** = excellent; **vachaH** = words; **uditaH** = were spoken; **tvnmokshhaartham** = with the aim of your release.

"Excellent words were spoken by Kaikasi, the mother of Ravana as well as Aviddha the aged minister asking for your release, O Seetha!"

[Verse Locator](#)

दीयताम् अभिसत्क्रत्य मनुज इन्द्राय मैथिली ।

निदर्शनम् ते पर्याप्तम् जन स्थाने यद् अद्भुतम् ॥ ६-३४-२१

21. **maithilii** = (let) Seetha; **diiyataam** = be restored; **abhisatkR^itya** = honorably; **manujendraaya** = to Rama the lord of men; **adbhutam** = the wonderful thing; **yat** = which; **(happened) janasthaane** = in Janasthana; **paryaptam** = is an enough; **midarsham** = eye opener; **te** = to you.

"Let Seetha, be restored honorably to Rama the Lord of men. That wonderful** thing happened in Janasthana is an enough eye- opener to you."

** Rama exterminated fourteen thousand demons led by such great warriors as Khara and Dushana at Janastana.

[Verse Locator](#)

लन्घनम् च समुद्रस्य दर्शनम् च हनूमतः ।

वधम् च रक्षसाम् युद्धे कः कुर्यान् मानुषो भुवि ॥ ६-३४-२२

22. **kaH** = what; **maanushhaH** = mortal; **kuryaat** = could accomplish; **laN^ghanam** = the crossing; **samudrasya** = of the ocean; **hanuumataH** = by Hanuman; **vadhamcha** = and the carnage; **rakshhasaam** = of the demons; **yuddhe** = in combat; **bhuvi** = on the earth?

"Which mortal would accomplish the crossing of the ocean, the discovery of Seetha by Hanuman, and the carnage of the demons in combat on this earth?"

[Verse Locator](#)

एवम् स मन्त्रि वृद्धैश्च मात्रा च बहु भाषितः ।
न त्वाम् उत्सहते मोक्तुम् अर्तह्म् अर्थ परो यथा ॥ ६-३४-२३

23. **bodhitaH** = though admonished; **bahu** = in many ways; **evam** = thus; **mantrivR^iddhaishcha** = by the aged ministers; **maatiraacha** = and by his mother; **saH** = he; **na utsahate** = does not want; **moktum** = to release; **tvaam** = you; **arthamiva** = as with riches; **arthaparaH** = by a miser.

"Though admonished in many ways by the aged ministers and his mother he is not inclined to set you free, any more than a miser would leave his hold on his riches.

[Verse Locator](#)

न उत्सहत् अमृतो मोक्तुम् युद्धे त्वाम् इति मैथिलि ।
सामात्यस्य नृशंसस्य निश्चयो ह्य् एष वर्तते ॥ ६-३४-२४

24. **maithili** = O;Seetha!; **notsahati** = he does not want; **moktum** = to release; **tvaam** = you; **amR^itaH** = without dying; **yuddho** = in battle; **iti** = in this manner; **eshhaH** = this; **vartate** = is; **nishchayaH** = the resolve; **nR^ishamsasya** = of the cruel Ravana; **saamaatyasya** = along with his ministers.

"O, Seetha! He does not want to release you, without dying himself in a battle. This is the resolve of the cruel Ravana along with his ministers."

[Verse Locator](#)

तद् एषा सुस्थिरा बुद्धिर्मृत्यु लोभाद् उपस्थिता ।
भयान् न शक्तस् त्वाम् मोक्तुम् अनिरस्तस् तु सम्युगे ॥ ६-३४-२५
राक्षसानाम् च सर्वेषाम् आत्मनश् च वधेन हि ।

25. -"Thereafter; due to infatuation caused by his impending death; his aforesaid determination is very firm .He is not in a position to release you; not through sheer fear; but until he is actually defeated in battle through the carnage of all the demons and of himself."

-"Thereafter, due to infatuation caused by his impending death, his aforesaid determination is very firm .He is not in a position to release you, not through sheer fear, but until he is actually defeated in battle through the carnage of all the demons and of himself."

[Verse Locator](#)

निहत्य रावणम् सम्ख्ये सर्वथा निशितैः शरैः ॥ ६-३४-२६
प्रतिनेष्यति रामस् त्वाम् अयोध्याम् असित ईक्षणे ।

26. **asitekshhaNe** = O; dark eyed Seetha!; **nihatya** = killing; **raavaNam** = Ravana; **nishitaiH** = by his sharp; **sharaiH** = arrows; **samkhye** = in combat; **raamaH** = Rama; **tvaam prati neshhyati** = will take you back; **ayodhyaam** = to Ayodhya; **sarvathaa** = by all means.

"O, dark eyed Seetha! Killing Ravana by his sharp arrows in combat, Rama will take you back to Ayodhya by all means."

[Verse Locator](#)

27. In the meantime was heard the sound of all the monkey troops blended with the sound of kettle drums; **causing earth to shake**. w.wM-etasmin antare = in the mean time; **shrutovai** = was heard; **shabdoH** = the sound; **sarva sainyaanaam** = of all the monkey troops; **bheriishabda samaakulaH** = blended with the sound of kettle drums; **dharaNiitalam** = causing earth; **kampayam** = to shake.

In the meantime was heard the sound of all the monkey troops blended with the sound of kettle drums, causing earth to shake.

[Verse Locator](#)

श्रुत्वा तु तम् वानर सैन्य शब्दम् ।

लन्का गता राक्षस राज भृत्याः ।

नष्ट ओजसो दैन्य परीत चेष्टाः ।

श्रेयो न पश्यन्ति त्रस्य दोषैः ॥ ६-३४-२८

28. Hearing that sound of that monkey troops; the servants of Ravana stationed in Lanka were lack- luster with their movements; overcome by depression. They did not see anything salutary in it; **owing to the fault of their king**. wM-shrutvaa = hearing; **tvam** = that; **vaanara sainya naadam** = sound of the monkey troops; **raakshhasa raajabhR^ityaaH** = the servants of Ravana; **laN^kaagataaH** = employed in Lanka; **hatoujasaH** = were bereft of luster; **dainyapariitacheshhTaaH** = with their movements overcome by depression; **na pashyanti** = they did not see; **shreyaH** = anything salutary; **doshhaat** = owing to the fault; **nR^ipashya** = of their king.

Hearing that sound of that monkey troops, the servants of Ravana stationed in Lanka were lack- luster with their movements, overcome by depression. They did not see anything salutary in it, owing to the fault of their king.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुस्त्रिंशः सर्गः

Thus completes 34th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 34

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 35 Verses converted to UTF-8, Nov 09

Introduction

With the sound of kettle drums and couches, Rama arrives to Lanka with his army. Ravana hears those sounds and calls his ministers to chalk out his further course of action. Malyavan, Ravana's maternal grandfather advises Ravana to conclude peace with Rama and restore Seetha to him as he is perceiving adverse omens.

[Verse Locator](#)

तेन शन्ख विमिश्रेण भेरी शब्देन राघवः ।
उपयतो महा बाहू रामह् पर पुरम् जयः ॥ ६-३५-१

1. **raamaH** = Rama; **mahaa baahuH** = the mighty-armed; **parapuranjayaH** = conqueror of opponents cities; **upayaati** = was sallied forth; **tena** = there; **naadinaa** = with a resonant; **bheriishabdena** = roll of kettle drums; **shaN^kha vimishreNa** = mingled with the blast of couches.

The mighty armed Rama, the conqueror of hostile cities sallied forth with the resonant roll of kettle drums, mingled with the blast of couches.

[Verse Locator](#)

तम् निनादम् निशम्य अथ रावणो राक्षस ईश्वरः ।
मुहूर्तम् ध्यानम् आस्थाय सचिवान् अभ्युदैक्षत ॥ ६-३५-२

2. **nishamya** = hearing; **atha** = thereafter; **tam** = that; **ninaadam** = sound; **raavaNaH** = Ravana; **raakSaseshvaraH** = the lord of demons; **aasthaaya** = resorting to dhyaanam = meditation; **muhuurtam** = for a moment; **abhyudaikSata** = looked towards; **sachivaan** = his ministers.

Hearing that sound, Ravana the Lord of demons, paused for a moment to reflect and looked towards his ministers.

[Verse Locator](#)

अथ तान् सचिवांस् तत्र सर्वान् आभाष्य रावणः ।
सभाम् सम्नादयन् सर्वाम् इत्य् उवाच महा बलः ॥ ६-३५-३
जगत्पम्तापनः क्रूरोगर्हयन् राक्षसेश्वरः ।

3. **atha** = then; **raavaNaH** = Ravan; **mahaabalaH** = of great strength; **jagat samtaapanaH** = the tormentor of the world; **kruuraH** = a cruel demon; **raakSaseshvaraH** = and the lord of demons; **tatra** = these; **aabhaaSyaa** = addressed; **sarvaam** = the entire; **sabhaam** = hall; **uvaacha** = spoke; **iti** = as follows; **agarhayan** = accusing none.

Ravana of great strength the tormentor of the world, and a cruel lord of demons then addressed all his ministers in a voice that resounded the entire hall as follows, accusing none.

तरणम् सागरस्य अपि विक्रमम् बल संचयम् ॥ ६-३५-४

यद् उक्तवन्तो रामस्य भवन्तस् तन् मया श्रुतम् ।

4. **shrutam** = It was heard; **mayaa** = by me; **tat** = that; **yat** = which; **uktavantaH** = was told; **bhavantaH** = by you; **raamasya** = of Rama's; **taraNam** = crossing; **asya saagarasya** = of this ocean; **vikramam** = his prowess; **balapauruSam** = strength and heroism.

"I have heard what you told me about Rama's crossing the ocean, his prowess, strength and heroism."

[Verse Locator](#)

भवतश्चाप्यहम् वेद्मि युद्धे सत्यपराक्रमान् ॥ ६-३५-५

तूष्णीकानीक्षतो न्योन्यम् विदित्वाम् रामविक्रमम् ।

5. **aham** = I; **vedmi** = know; **satya paraakramaan** = you are truly brave; **yuddhe** = in the field of battle; **viditvaa** = yet on being aware; **raamavikramam** = of that valour of Rama; **bhavatashchaapi** = you too; **iikSataH** = look; **anyonyam** = on each other; **tuuSNiikaan** = in silence.

"I know that you are truly brave in the battle-field, yet, on beholding that valiant Rama, you too look on each other in silence."

[Verse Locator](#)

ततस् तु सुमहा प्राज्ञो माल्यवान् नाम राक्षसः ॥ ६-३५-६

रावणस्य वचः श्रुत्वा मातुः पैतामहो अब्रवीत् ।

6. **shrutvaa** = hearing; **vachaH** = the words; **raavaNasya** = of Ravana; **raakSasaH** = a demon; **maalyavaan naama** = called Malyavan; **maataamahaH** = his maternal grandfather; **sumahaapraajJNaH** = the highly intelligent; **tataH** = then; **abraviit** = answered; **iti** = as follows:

Hearing those word of Ravana whose maternal grandfather he was, the highly intelligent demon called Malyavan, answered him thus:

[Verse Locator](#)

विद्यास्वभिविनीतो यो राजा राजन् नय अनुगः ॥ ६-३५-७

स शास्ति चिरम् ऐश्वर्यम् अरींश्च कुरुते वशे ।

7. **raajam** = O; **king! saH** = He; **yaH** = who; **abhiviniitaH** = is well trained; **vidyaasu** = in (fourteen) sciences; **nayaanugaH** = and follows the path prudence; **shaasti** = enjoys; **aishvaryam** = sovereignty; **chiram** = for a long time; **kurute** = compels; **ariimshcha** = his enemies too; **vashe** = into sbjugation.

"O, king! He who is well-versed in (fourteen)* sciences and follows the path of prudence, enjoys sovereignty for a long time and compels his enemies too into subjugation."

Four Vedas, six Vedaangas, the Puranas, the Mimamsa, Nyaya and Dharma together constitute fourteen sciences.

[Verse Locator](#)

संदधानो हि कालेन विगृह्णंसः चारिभिः सह ॥ ६-३५-८

स्व पक्ष वर्धनम् कुर्वन् महद् ऐश्वर्यम् अश्रुते ॥

8. (He who); **samdadhaanaH** = his indded concludes peace; **aribhiH saha** = even with enemies; **vigR^ihNancha** = or wages war; **kaalena** = at a fitting tiem; **kurvan vardhanam** = strengthens svapakSe = his own party; **ashnute** = and attains; **mahat** = a great; **aishvaryam** = power.

"He who concludes peace even with enemies or wages war at a fitting time strengthens his own party and attains a great power."

[Verse Locator](#)

हीयमानेन कर्तव्यो राज्ञा संधिः समेन च ॥ ६-३५-९
न शत्रुम् अवमन्येत ज्यायान् कुर्वीत विग्रहम् ।

9. **samdhiH** = A treaty of peace; **kartavyaH** = should be reached; **raajN^aaH** = by a king; **hiiyamaanena** = who is weaker; **samena cha** = or equal; **na avamanyeta** = He should not under rate; **shatrum** = that enemy; **jyaayaan** = (A king who is) stronger; **kurrviita** = should make; **vigraham** = war.

"A treaty of peace should be reached by a king who is weaker or equal to an enemy. The king should never underrate that enemy. If the king is more powerful, he should make war on the enemy."

[Verse Locator](#)

तन्मह्यम् रोचते संधिः सह रामेण रावण ॥ ६-३५-१०
यद् अर्थम् अभियुक्ताः स्म सीता तस्मै प्रदीयताम् ।

10. **raavaNa** = O; Ravana!; **tat** = for that reason; **samdhiH** = alliance; **raameNa saha** = with Rama; **rochate** = finds favour; **mahyam** = with me; **siitaa** = (let) Seetha; **yadartham** = for whose sake; **abhiyuktaH asi** = you have been attacked by him; **pradiiyataam** = be restored; **tasmai** = to him.

"O, Ravana! For that reason, alliance with Rama finds favour with me. Let Seetha, for whose sake you are being attacked, be restored to him."

[Verse Locator](#)

तस्य देव ऋषयः सर्वे गन्धर्वासः च जय एषिणः ॥ ६-३५-११
विरोधम् मा गमस् तेन संधिस् ते तेन रोचताम् ।

11. **sarve** = all; **devarSayaH** = the celestials; sages; **gandharvaashcha** = and Gandharvas the celestial musicians; **jayaiSiNaH** = wish for victory; **tasya** = of that Rama; **maagamaH** - do not get; **virodham** - enmity; **tena** = with them; **samdhiH** = (Let) alliance; **tena** = with him; **rochataam** = be agreeable; **te** = to you.

"All the celestials, sages and Gandharvas the celestial musicians are wishing for victory of Rama. Do not get an enmity with them. Let alliance with him be acceptable to you."

[Verse Locator](#)

असृजद् भगवान् पक्षौ द्वाव् एव हि पितामहः ॥ ६-३५-१२
सुराणाम् असुराणाम् च धर्म अधर्मौ तद् आश्रयौ ।

12. **pitaamahaH** = Brahma; **bhagavaan** = the Lord (of creation); **aasR^ijat** = created; **dvau eva** = only two pakSau = classes of beings; **suraaNaamcha** = the celestials; **asuraaNaamcha** = and the demons; **dharmaadharmau** = righteousness and unrighteousness; **tadaashrayau** = take refuge in them respectively.

"Brahma, the lord of creation, created only two classes of beings, the celestials and the demons. Celestials take refuge in righteousness and demons in unrighteousness."

धर्मो हि श्रूयते पक्षः सुराणाम् च महात्मनाम् ॥ ६-३५-१३

अधर्मो रक्षसाम् पक्षोह्य असुराणाम् च रावण ।

13. **raakSasa** = O; Ravana!; **dharmah** = righteousness; **shruuyate** = is said to be; **pakSaH** = on the side; **mahaatmaanaam** = of the high-souled; **asuraaNaam** = celestials; **adharmah** hi = unrighteousness is indeed; **pakSaH** = on the side; **rakSasaam** = of ogres; **asuraaNaam cha** = and demons.

"O, Ravana! Righteous is said to be on the side of the high-souled celestials. Unrighteousness is indeed on the side of ogres and demons."

[Verse Locator](#)

धर्मो वै ग्रसते अधर्मम् ततः कृतम् अभूद् युगम् ॥ ६-३५-१४

अधर्मो ग्रसते धर्मम् ततस् तिष्यः प्रवर्तते ।

14. **yadaa** = when; **dharmah** = righteousness; **grastae** = swallows; **adharmam** = unrighteousness; **abhuut** = it becomes; **kR^itam yugam** = Kruta Yuga a golden age; **adharmah** = (when) unrighteousness; **grasate** swallows; **dharmam** = righteousness; **tadaa** = then; **pravartate** = it stimulates; **tiSyaH** = Kali Yuga the fourth age.

"When righteousness swallows unrighteousness, it becomes kR^ita Yuga, a golden age. When unrighteousness swallows righteousness, it incites Kali Yuga the fourth age."

[Verse Locator](#)

तत् त्वया चरता लोकान् धर्मो विनिहतो महान् ॥ ६-३५-१५

अधर्मः प्रगृहीतसः च तेन अस्मद् बलिनः परे ।

15. **tat** = therefore; **charataa** = who were wandering; **lokaan** = in the worlds; **tvayaa** = by you; **mahaan** = great; **dharmo.api** = righteousness even; **niyataH** = was destroyed; **adharmah** = (and) unrighteousness; **pragR^ihiitashcha** = was favoured too; **tena** = for that reason; **pare** = the enemies; **balinaH** = are stronger; **asmat** = than us.

"Therefore, while you were wandering in the worlds, even the great righteousness was destroyed and unrighteousness favoured by you. So, the enemies are stronger than us."

[Verse Locator](#)

स प्रमादाद् विवृद्धस् ते अधर्मो अहिर् ग्रसते हि नः ॥ ६-३५-१६

विवर्धयति पक्षम् च सुराणाम् सुर भावनः ।

16. **pramaadaat** = due to negligence; **te** = of you; **saH** = that; **pravR^iddhaH** = well-grown; **adharmah** = unrighteousness; **grahate hi** = is indeed swallowing; **naH** = us; **sura bhaavanaH** = being favourable to demons; **pakSam** = the sect; **suraaNaam** = of demons; **vivardhayati cha** = is getting augmented.

"Due to your negligence, that well nourished unrighteousness is swallowing us. Being favourable to demons, the sect of demons is thereby getting augmented."

[Verse Locator](#)

विषयेषु प्रसक्तेन यत् किञ्चित् कारिणा त्वया ॥ ६-३५-१७

ऋषीणाम् अग्नि कल्पानाम् उद्वेगो जनितो महान् ।

17. **mahaan** = A great; **udvegaH** = fear; **janitaH** = has been generated; **R^iSiNaam** = in the sages; **agnikalpaanaam** = having the nature of fire; **prasaktena** = who are interested; **viSayeSu** = in sensual enjoyments; **yatkinchitkaariNaa** = doing whatever you like.

"You, who are interested in sensual enjoyments, doing whatever you like, have created a great alarm in the sages, having the nature of fire."

[Verse Locator](#)

तेषाम् प्रभावो दुर्धर्षः प्रदीप्तः इव पावकः ॥ ६-३५-१८
तपसा भावित आत्मानो धर्मस्य अनुग्रहे रताः ।
मुख्यैर् यज्जैर् यजन्त्य् एते नित्यम् तैस् तैर् द्विजातयः ॥ ६-३५-१९
जुह्वत्य् अग्नींसः च विधिवद् वेदांसः च उच्चैर् अधीयते ।
अभिभूय च रक्षांसि ब्रह्म घोषान् उदैरयन् ॥ ६-३५-२०
दिशो विप्रद्रुताः सर्वे स्तनयित्नुर् इव उष्णगे ।

18; 19; 20. **prabhaavah** = the power; **teSaam** = of those sages; **durdarSah** = is insurmountable; **pradiiptaH iva** = like an igniting; **paavakaH** = fire; **bhaavitaatmaanaH** = their minds purified; **tapasaa** = by penance; **rataaH** = interested; **anugrahe** = in promotion; **dharmasya** = of righteousness; **ete** = these; **dvijaayataH** = Brahmanas; **yat** = for which reason; **yajanti** = they worship the gods; **taistaiH** = thought different; **mukhyaiH** = principal; **yaN^aiH** = sacrifices; **juhvati** = pour oblations; **agniimshcha** = into sacrificial fires; **vidhivat** = in due ceremonies; **adhiiyate** = and read; **vedaana** = the Vedas (sacred texts); **uchchaiH** = in a loud voice; **abhibhuuya** = and having subdued; **rakSaamsi** = the demons; **udairayan** = they continued to chant; **brahmaghoSaana** = the sacred texts; (on hearing which); **sarve** = all demons; **vipradrutaaH** = scattered; **dishaH** = in all directions; **stanayitnuH** = as thundering clouds; **uSNage** = in a hot season. nt; **brahmaghoSaana** = the sacred texts; (on hearing which); **sarve** = all demons; **ipradrutaaH** = scattered; **dishaH** = in all directions; **stanayitnuH** = as thundering clouds; **uSNage** = in a hot season.

"The power of those sages is insurmountable like an igniting fire. Having purified their minds through penance, they are intent on promotion of righteousness, in as much as these Brahmanas worship the gods through different principal sacrifices, also pour oblations into the sacred fires with due ceremony and read the Vedas (Sacred texts) in a loud voice. Having subdued the demons, they continued to chant the sacred text, on hearing which all the demons scattered in all directions, as thundering clouds in a hot season."

[Verse Locator](#)

ऋषीणाम् अग्नि कल्पानाम् अग्नि होत्र समुत्थितः ॥ ६-३५-२१
आदत्ते रक्षसाम् तेजो धूमो व्याप्य दिशो दश ।

21. **dhuumaH** = The smoke; **agnihotra samutthitaH** = coming forth from the sacred fire; **R^iSiiNaam** = of the sages; **agnikalpaanaam** = who resemble the fire (in brilliance); **vyaapya** = enveloping; **dasha-** the ten; **dishaH** = directions; **aadatte** = takes away; **tejaH** = the magical power; **rakSasaam** = of the demons.

"The smoke coming forth from the sacred fire of the sage who resemble the fire (in brilliance), enveloping the ten directions, takes away the magical power of the demons."

[Verse Locator](#)

तेषु तेषु च देशेषु पुण्येषु च दृढ व्रतैः ॥ ६-३५-२२
चर्यमाणम् तपस् तीव्रम् सन्तापयति राक्षसान् ।

22. **tiivram** = the severe; **tapaH** = austerity; **charyamaaNaam** = practised; **puNyeSTyavadhR^aitaH** = by the sages; firm of resolve; **teSu teSu** = in different; **desheSu** = countries; **samtaapayati** = torment; **raakSasaana** = the demons.

"The severe austerity practised by the sages, firm of resolve, in different countries torment the demons."

देवदानवयक्षेभो गृहीतश्च वरस्त्वया ॥ ६-३५-२३

मनुष्या वानरा ऋक्षा गोलाङ्गूला महाबलाः ।

बलवन्त इहागम्य गर्जन्ति दृढविक्रमाः ॥ ६-३५-२४

23; 24. **varaH** = a boon; (of invincibility); **gR^ihiitaH** = was recived; **tvayaa** = by you; **deva daanavayakSebhyaH** = from celestials; demons and semi-divine beings; (but these are); **manuSyaaH** = men; **R^ikSaaH** = bears; **golaaNguulaaaH** = and monkeys; **balavantaH** = who are powerful; **dR^idha vikramaaH** = having stron prowess; **mahaabalaaH** = and very efficacious; **aagamya** = are coming; **iha** = hither; **garjanti** = roaring like lions.

"You received a boon of invincibility from celestials, demons and semi-divine beings, but then are men, bears as well as powerful and very efficacious having strong prowess who are coming hither, roaring like lions."

[Verse Locator](#)

उत्पातान् विविधान् दृष्ट्वा घोरान् बहु विधांस् तथा ।

विनाशम् अनुपश्यामि सर्वेषाम् रक्षसाम् अहम् ॥ ६-३५-२५

25. **dR^iSTvaa** = by seeing; **vividhaan** = various kinds; **utpaataan** = of unexpected events (portents); **tathaa** = and; **bahuvidhaan** = many types; **ghoraan** = of terrible things; **aham** = I; **anupashyaami** = am perceiving; **vinaasham** = destruction; **sarveSaam** = of all; **rakSasaam** = the demons.

"By seeing various kinds of unexpected events (portents) and many types of terrific things, I am perceiving a destruction of all the demons."

[Verse Locator](#)

खराभिस् तनिता घोरा मेघाह् प्रतिभयम् करः ।

शोणितेन अभिवर्षन्ति लन्काम् उष्णेन सर्वतः ॥ ६-३५-२६

26. **ghoraaH** = terrific; **pratibhayankaraaH** = and monstrous; **maghaaH** = clouds; **kharaabhistanitaaH** = having harsh thundering sound; **abhivarSanti** = are raining; **uSNena** = hot; **shoNitena** = blood; **sarvataH** = throughtout; **laN^kaan** = Lanka.

"With terrifying clamour, monstrous clouds, inspiring horror, rain hot blood on Lanka on every side."

[Verse Locator](#)

रुदताम् वाहनानाम् च प्रपतन्त्य् अस्र बिन्दवः ।

ध्वजा ध्वस्ता विवर्णासः च न प्रभान्ति यथा पुरम् ॥ ६-३५-२७

27. **ashrubindavaH** = drops of tears; **prapatanti** = fall; **rudataam** = from weeping; **vaahanaanaam** = elephnts; horses etc.; **vivarNaaH** = which became discoloured; **rajodhvastaaH** = due to covering by dust; **na prabhaanti** = and are not shining; **yathaapuram** = as before.

"Drops of tears drop from the weeping elephants, horses etc., whose skins became discoloured, covered with dust and are not shining as before."

[Verse Locator](#)

व्याला गोमायवो ग्स् इध्रा वाशन्ति च सुभैरवम् ।

प्रविश्य लन्काम् अनिशम् समवायांसः च कुर्वते ॥ ६-३५-२८

28. **vyaalaaH** = flesh-eating animals; **gomaayavaH** = jackals; **gR^idhraaH** = eagles; **vaashyanti** = are howling; **subhairavam** = horribly; **pravishya** = and entering; **laN^kaam** = Lanka; **kurvate** = they are forming; **samavaayaan cha** = into groups; **aaraame** = in groves.

"Flesh-eating animals, jackals and eagles and howling horribly. Entering Lanka, they are in the groves, forming into groups."

[Verse Locator](#)

कालिकाः पाण्डुरैर् दन्तैः प्रहसन्त्य् अग्रतः स्थिताः ।
स्त्रियः स्वप्नेषु मुष्णन्त्यो गृहाणि प्रतिभाष्य च ॥ ६-३५-२९

29. **kaalikaaH** = black; **striyaH** = women; **pratibhaaSya** = talking adversely; **svapneSu** = in dreams; **muSNantyaH** = robbing; **gR^ihaaNi** = the houses; **sthitaaH** = stand; **agrataH** = in front; **prahasanti** = laughing; **paaNDuraiH** = with their white; **dantaiH** = teeth.

"Black women, chattering incoherently in dreams and robbing different houses stand in front, laughing loudly with their white teeth."

[Verse Locator](#)

गृहाणाम् बलि कर्माणि श्वानः पर्युपभुञ्जते ।
खरा गोषु प्रजायन्ते मूषिका नकुलैः सह ॥ ६-३५-३०

30. **shvaanaH** = dogs; **paryupabhuN^jate** = devour; **balikarmaaNi** = the sacred offerings; **gR^ihaaNi** = in homes; **kharaaH** = donkeys; **prajaayante** = are born; **goSu** = of cows; **muuSakaaH cha** = and rats; **nakuleSu** = of mongoose.

"Dogs devour the sacred offerings offered in homes. Donkeys are born of cows and rats of mongoose."

[Verse Locator](#)

मार्जारा द्वीपिभिः सार्धम् सूकराः शुनकैः सह ।
किन्नरा राक्षसैः च अपि समेयुर् मानुषैः सह ॥ ६-३५-३१

31. **maarjaaraaH** = cats; **sameyuH** = mate; **dviipibhiH saardham** = with tigers; **suukaraaH** = pigs; **shunakaiH saha** = with dogs; **kinmnaraaH** = Kinnaras (a species of demi-gods with the human figure and the head of a horse or with a horse's body with the head of a man); **raakSasaishchaapi** = with demons; **maanuDaiH saha** = and men.

"Cats mate with tigers, pigs with dogs, Kinnaras (a species of demi-gods with the human figure and the head of a horse or with a horse's body and the head of a man) with demons and men."

[Verse Locator](#)

पाण्डुरा रक्त पादासः च विहगाः काल चोदिताः ।
राक्षसानाम् विनाशाय कपोता विचरन्ति च ॥ ६-३५-३२

32. **rakta paadaashcha** = red-footed and; **paaNDuraaH** = white; **kapotaaH** = pigeons; **kaala choditaaH** = messengers of death; **vicharanti** = move in different directions; (foretelling); **vinaashaaya** = the extermination; **raakSasaam** = of demons.

"Red-footed and white pigeons, messengers of death, move in different directions, foretelling the extermination of demons."

[Verse Locator](#)

वीचीकूचीति वाशन्त्यः शारिका वेश्मसु स्थिताः ।

पतन्ति ग्रथितासः च अपि निर्जिताः कलह एषिणः ॥ ६-३५-३३

33. veshmasu sthitaH = Domesticated; shaarikaaH = minas; vaashantya = making; chiichiikuuchi iti = a chirping sound; nirjitaH- defeated; kalahaiSibhiH = by other bellicose birds; patanti = drop down; gratjotaasjcjaa[o = being twined together in groups.

"Domesticated minas (a kind of birds) making a chirping sound, defeated by other bellicose birds drop down, being twined together in groups."

[Verse Locator](#)

पक्षिणश्च मृगाः सर्वे प्रत्यादित्यम् रुदन्ति ते ।

करालो विकटो मुण्डः पुरुषः कृष्ण पिन्गलः ॥ ६-३५-३४

कालो गृहाणि सर्वेषाम् काले काले अन्ववेक्षते ।

एतान् अन्यानि दुष्टानि निमित्तान् उत्पतन्ति च ॥ ६-३५-३५

34; 35. pakSiNaH = birds; te sarve = and all those; mR^igaaH = wild animals; pratyadityam = turning towards the sun; rudanti = cryout; kaalaH = death; karaalaH = (in the form of) frightful; vikaTaH = monstrous; paruSaH = and cruel; kR^iSNa priN^galaH = blackish fellow; muNDaH = with a shaven head; anvavekSate = casts his eyes; gR^ihaaNi = on the dwellings; sarveSaaNi = of all of us; kaale kaale = both morning and evening; etaani = these; anyaani = and other; duSTaani nimittaani cha = sinister omens; utpatanti = appear.

"Birds and wild animals, facing towards the sun, cry out. Death, in the form of a frightful, monstrous and cruel blackish fellow with a shaven head casts his eyes on all our dwellings, both morning and evening. These and such other sinister omens appear."

[Verse Locator](#)

विष्णुम् मन्यामहे रामम् मानुषम् देहम् आस्थितम् ।

न हि मानुष मात्रो असौ राघवो दृढ विक्रमः ॥ ६-३५-३६

येन बद्धः समुद्रस्य स सेतुः परम अब्धुतः ।

कुरुष्व नर राजेन संधिम् रामेण रावण ॥ ६-३५-३७

ज्ञात्वावधार्य कर्माणि क्रियतामायतिक्षमम् ।

36; 37. manyaamahe = I deem; raamam = Rama; dR^iDhavikramaH = of firm fortitude; viSNum = as Vishnu; aasthitam = dwelling; maanuSam = in human; ruupam = form; asau = this; raaghavaH = Rama; na hi = is not indeed; maanuSa maatraH = a mere human being; yena = he by whom; saH = that paramaadbhutaH = most wonderful; setuH = bridge; baddhaH = was built; samudre = across the sea; raavaNa = O; Ravana!; kuruSva = conclude; samdhim = peace; raameNa = with Rama; nara raajena = who is the king of men; jJNaatvaa = having come to know; karmaaNi = of his acts; aayatikSamam = let that which is good for the future; kriyataam = be done; avadhaarya = after a mature understanding.

"I deem Rama of firm fortitude as Vishnu dwelling in human form. This Rama is not a mere human being, he by whom that most wonderful bridge was built across the sea. O, Ravana! Conclude peace with Rama, who is the king of men. Having come to know of his acts, let that which is good for the future be done after a mature understanding."

[Verse Locator](#)

इदम् वचस् तत्र निगद्य माल्यवन् ।

परीक्ष्य रक्षो अधिपतेर् मनः पुनः ।

अनुत्तमेषु उत्तम पौरुषो बली ।

बभूव तूष्णीम् समवेक्ष्य रावणम् ॥ ६-३५-३८

nigadya = having spoken; idam vachaH = these words; maalyavaan = Malyavan; balii = the mighty; Uttama pauruSaH = who was foremost in valour; anuttameSu = among the bravest warriors; pariikSyA = aware of what was passing; rakSadhivate = in Ravana's manaH = mind; punaH = and again; samavekSyA = eyeing him; babhuuva = became; tuuSniim = silent.

Having spoken thus, the mighty Malyavan, who was foremost in valour among the bravest warriors, being aware of what was passing in Ravana's mind, eyeing him, became silent.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चत्रिंशः सर्गः

Thus completes 35th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 35

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	

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BookVI : Kishkindha Kanda - Book Of War

Chapter [Sarga] 36 Verses converted to UTF-8, Nov 09

Introduction

Ravana turns his deaf ear to the words of Malyavan and even abuses him that the latter exaggerating the strength of Rama. Ravana further says that he will not restore Seetha to Rama and that Rama and his army will not go back alive, having crossed the ocean and reached Lanka. Then, Ravana assigns Prahasta and others to guard the four main gates of Lanka against the inroads of the enemy. He retires to his inner apartments, after ordering these assignments.

[Verse Locator](#)

तत्तु माल्यवतो वाक्यम् हितम् उक्तम् दज्ज आननः ।
न मर्षयति दुष्ट अत्मा कालस्य वज्रम् आगतः ॥ ६-३६-१

1. **dashaananaH** = Ravana the ten-faced monster; **duSTaatmaa** = the evil-minded; **aagataH** = who had fallen; **vasham** = under the sway; **kaalasya** = of Death; **na marSayati** = could not brook; **tat** = that; **hitam** = beneficial; **vaakyam** = advice; **uktam** = uttered; **maalyavataH** = by Malyavan.

The evil- minded Ravana the ten-faced monster, who had fallen under the sway of Death; could not brook that beneficial advice tendered by Malyavan.

[Verse Locator](#)

स बद्ध्वा भ्रु कुटिम् वक्त्रे क्रोधस्य वज्रम् आगतः ।
अमर्षात् परिवृत्त अक्षो माल्यवन्तम् अथ अब्रवीत् ॥ ६-३६-२

2. **saH** = He; **aagataH** = had fallen; **vasham** = under the sway; **krodhasya** = of anger; **baddhavaa** = knitting; **bhrukuTim** = his brows; **vaktre** = on the face; **parivR^ittaakSaH** = rolling his eyes; **dmarSaat** = in fury; **abraviit** = spoke; **atha** = then; **maalyavantam** = to Malyavan; (as follows)

He had fallen under the sway of anger, knitting his brows on the face as he was, rolling his eyes in fury and spoke to Malyavan (as follows)

[Verse Locator](#)

हित बुद्ध्या यद् अहितम् वचह् परुषम् उच्यते ।
पर पक्षम् प्रविज्य एव न एतत् ज्ञोत्र गतम् मम ॥ ६-३६-३

3. **etat** = these; **ahitam** = improper; **paruSam** = and harsh; **vachaH** = words; **yat** = which; **uchyate** = were spoken (by you); **hita buddhyaa** = taking them to be salutary; **pravishyaiva** = and even entering into **parapakSam** = the side of an enemy; **na shrotagatam** = has not caught the ears; **mama** = to me.

"I have closed my ears to the speech you have made, albeit with good intentions and even by taking sides with the enemy."

मानुषम् कृपणम् रामम् एकम् ज्ञाखा मृग आज्ञयम् ।
समर्थम् मन्यसे केन त्यक्तम् पित्रा वन आलयम् ॥ ६-३६-४

4. **kena** = how; **manyase** = are you thinking; **raamaH** = Rama; **maanusaam** = who is a human being; **kR^ipaNam** = a feeble man; **ekam** = a small man; **shaakhamR^igaashrayam** = taking help from monkeys; **tyaktam** = abandoned; **pitraa** = by his father; **vanaashrayam** = and dwelling in a forest; **samartham** = as competent?

"How can you hold Rama, who is a mere human being, a small feeble man, taking help from monkeys and dwelling in a forest having been abandoned by his father, to be a competent person?"

[Verse Locator](#)

रक्षसाम् ईज्वरम् माम् च देवतानाम् भयम् करम् ।
हीनम् माम् मन्यसे केन;अहीनम् सर्व विक्रमैः ॥ ६-३६-५

5. **kena** = why; **manyase** = are you thinking; **maam** = me; **iishvaram** = the Lord; **rakSasaam** = of demons; **bhayamkaram** = causing fear; **devaanaam cha** = to celestials; **ahiinam** = full; **sarva vikramaiH** = of all powers; **hiinam** = as a weaker person?

"How can you hold me, the Lord of demons, terrifying celestials and possessing all powers in full, to be a weaker person?"

[Verse Locator](#)

वीर द्वेषेण वा ज्ञन्के पक्ष पातेन वा रिपोः ।
त्वया अहम् परुषाण्यु उक्तः पर प्रोत्साहनेन वा ॥ ६-३६-६

6. **aham** = I; **shaN^ke** = suspect; **paruSaaNi** = (that) these harsh words; **uktaH** = were spoken; **tvayaa** = by you; **viiradveSeNa** = because of your hero-hatred; **pakSapatena vaa** = or your partiality; **ripoH** = towards the enemies; **protsahanena vaa** = or my (wrong) encouragement.

"I suspect that you spoke these harsh words to me because of your envy of my prowess or your partiality towards the enemies or my lenience towards you."

[Verse Locator](#)

प्रभवन्तम् पदस्थम् हि परुषम् को अह्विधास्यति ।
पण्डितह् ज्ञास्त्र तत्त्वज्ज्ञो विना प्रोत्साहनाद् रिपोः ॥ ६-३६-७

7. **kaH** = which; **panditaH** = learned man; **shaastra tattvajJNaH** = understanding the truth in the scriptures **abhibhaashate** = would speak; **paruSam** = thus harshly; **padastham** = to a person in power; **prabhavantam** = who is mighty **vinaa protsaahanena vaa** = without any instigation?

"Which learned man, understand the truth in the scriptures, would speak thus harshly to a mighty person in power, were it not to instigate him?"

[Verse Locator](#)

आनीय च वनात् सीताम् पद्म हीनाम् इव ज्ञियम् ।
किम् अर्थम् प्रतिदास्यामि राघवस्य भयाद् अहम् ॥ ६-३६-८

8. **kimartham** = why; **aham** = (should) I; **pratidaasyaam** = give back; **siitaam** = Seetha; **shriyam iva** = who is like Lashmi; the goddess of fortune; **padmahiinaam** = without the

loutus; **aaniiya** = having brought her; **vanaat** = from the forest; **bhayaat** = through fear; **raaghavasya** of Rama?

"Why should I give back Seetha, who is like Lakshmi the goddess of fortune without the lotus, having brought her away from the forest, through fear of Rama?"

[Verse Locator](#)

वृतम् वानर कोटीभिः ससुग्रीवम् सलक्ष्मणम् ।
पज्य कैञ्चिद् अहोभिस् त्वम् राघवम् निहतम् मया ॥ ६-३६-९

9. **kaishchit** = within a few; **ahobhiH** = days; **pashya** = see; **raaghvam** = Rama; **salakSmaNam** = along with Lakshama; **sasngriivam** = together with Sugreeva; **nR^itam** = in the midst; **vaanara koTiibhiH** = of crores of monkeys; **nihatam** = killed; **mayaa** = by me.

"See Rama killed within a few days by me, along with Lakshama together with Sugreeva in the midst of crores of monkeys."

[Verse Locator](#)

द्वन्द्वे यस्य न तिष्ठन्ति दैवतान् अपि सम्युगे ।
स कस्माद् रावणो युद्धे भयम् आहारयिष्यति ॥ ६-३६-१०

10. **kasmaat** = how; **saH** = (should) that; **raavaNaH** = Ravana; **yasya** = whom; **samyng** = in combat; **daivataanyapi** = the celestials themselves; **na tiSThanti** = dare not withstand; **dvandve** = in a duel; **aahaarayiSyati** = entertain; **bhayam** = fear; **yuddhe** = in the encounter?

"How should this Ravana, whom in combat, the celestials themselves dare not meet in a duel, entertain fear in this encounter?"

[Verse Locator](#)

द्विधा भज्येयम् अप्य् एवम् न नमेयम् तु कस्यचित् ।
एष मे सहजो दोषह् स्वभावो दुरतिक्रमः ॥ ६-३६-११

11. **bhajyeyamapi** = even if I am broken; **dvidhaa** = into two; **na meyam** = I shall not bend; **kasya chit** = to any body; **evam** = in this way; **eSaH** = this; **me** = is my; **sahajaH** = nature; **doSaH** = defect; **svabhaavaH** = which temperament; **duratikramH** = is difficult to be overcome.

"Rather would I be cut into two pieces than bend before anybody! Such was I from birth, it is my nature by difacult and unalterable."

[Verse Locator](#)

यदि तावत् समुद्रे तु सेतुर् बद्धो यदृच्चया ।
रामेण विस्मयः को अत्र येन ते भयम् आगतम् ॥ ६-३६-१२

12. **kaH** = what; **vismayaH** = great marvel; **atra** = is there; **yena** = (in) that; **aagatam** = which should give way; **bhayam** = to terror; **me** = for me; **yadi yadR^ichchhayaa** = if by happy chance; **setuH** = a bridge; **baddhaH taavat** = indeed was constructed; **samudre** = accross the ocean; **raameNa** = by Rama.

"What great marvel is there in that which gave way to terror if by happy chance, a bridge indeed was constructed by Rama across the ocean."

[Verse Locator](#)

स तु तीर्त्वा अर्णवम् रामः सह वानर सेनया ।

प्रतिजानामि ते सत्यम् न जीवन् प्रतियास्यति ॥ ६-३६-१३

13. saH raaghavaH = that Rama; vaanara senayaa sha = along with his army of monkeys; tiirtraa = having crossed; aarNaam = the ocean; na pratiyaasyati = will not go back; jiivan = alive; pratijaanaami = I am promising; satyam = truly; te = to you.

"That Rama along with his army of monkeys, having crossed the ocean, will not go back alive. It is my true promise to you."

[Verse Locator](#)

एवम् ब्रुवाणम् सम्रब्धम् रुष्टम् विज्जाय रावणम् ।

व्रीडितो माल्यवान् वाक्यम् न उत्तरम् प्रत्यपद्यत ॥ ६-३६-१४

14. vijJNaaya = knowing; raavaNam = Ravana; ruSTam = to be furious; bruvaaNam = speaking; samrabdham = excited; iti = in this way; maalyavaan = Malyavan; vriiDitaH = felt bashful; na pratyapadyata = did not get; vaakyam = (any) words; uttaram = in reply.

Beholding Ravana to be highly excited and speaking with such fury, Malyavan, abashed, did not reply.

[Verse Locator](#)

जय आजिषा च राजानम् वर्धयित्वा यथा उचितम् ।

माल्यवान् अभ्यनुज्जातो जगाम स्वम् निवेज्जनम् ॥ ६-३६-१५

15. vardhayitvaa = Invoking; jayaashiSaa = blessings of victory; raajaanam = to the king; yathochitam = as courtesy demanded; maalyavaan = Malyavan; abhyaanujJNaataH = having been given permission; jagaama = went; svam = to his own; niveshanam = house.

Invoking blessings of victory to the king as courtesy demanded Malyavan took permission and went home.

[Verse Locator](#)

रावणस् तु सह अमात्यो मन्त्रयित्वा विमृज्य च ।

लन्कायाम् अतुलाम् गुप्तिम् कारयाम् आस राक्षसः ॥ ६-३६-१६

16. raakSasaH = Ravana the demon on his part; sahaamaatyaH = assisted by his ministers; mantrayitvaa = having deliberated; vimR^ishya = on the things to be examined; kaarayaamaasa = set about planning; tadaa = then; guptim = the defense; laN^kaayaaH = of Lanka.

Ravana the demon on his part, assisted by his ministers having deliberated on the things to be examined, set about planning the defense of Lanka.

[Verse Locator](#)

व्यादिदेज् च पूर्वस्याम् प्रहस्तम् द्वारि राक्षसम् ।

दक्षिणस्याम् महा वीर्यो महा पाज्ज्व महा उदरौ ॥ ६-३६-१७

पज्चिमायाम् अथो द्वारि पुत्रम् इन्द्रजितम् तथा ।

व्यादिदेज् महा मायम् राक्षसैर् बहुभिर् वृतम् ॥ ६-३६-१८

17; 18. atha = thereafter; vyaadidesha = he assigned; puurvaasyaam dvaari = eastern gate; raakSasam = to the demon; prahastam = Prahasta; vyaadidesha = assigned; dakSiNasyaam = the southern gate; mahaaparshva mahodarau = to Mahaparsva and Mahodara; mahaaviiryau = of great prowess; tadaa = then; pashchimaam = dvaasi = at the

western gate; **vyaadidesha** = he appointed; **putram** = his son; **indrajitam** = Indrajit; **mahaamaayam** = a powerful conjuror; **vR^itam** = endowed with bahubhiH = a considerable force of; **raakSasaiH** = demons.

Thereafter, he assigned the eastern gate to the demon, Prahasta and the southern gate to Maha Parshva and Mhodara both of great prowess. At the western gate, he placed his son Indrajit, a powerful conjuror, with considerable force of demons.

[Verse Locator](#)

उत्तरस्याम् पुर द्वारि व्यादिज्य जुक सारणौ ।
स्वयम् च अत्र भविष्यामि मन्त्रिणस् तान् उवाच ह ॥ ६-३६-१९

19. **vyaadishya** = placing; **shuka ssaraNau** = shuka and Sarana; **uttarasyaam** = at the northern; **puradvaari** = city- gate; **uvaacha ha** = (he) spoke; **mantriNaH** = to his ministers; **taan** = that; **gamiSyaami** = he would go; **tatra** = there; **svayam** = personally.

Placing Shuka and Sarana at the northern city-gate, Ravana told his ministers that he would go there personally.

[Verse Locator](#)

राक्षसम् तु विरूप अक्षम् महा वीर्य पराक्रमम् ।
मध्यमे अस्थापयद् गुल्मे बहुभिह सह राक्षसैः ॥ ६-३६-२०

20. **aasthaapayat** = He placed; **raakSasam** = the demon; **viruupaakshham** = Virupaksha; **mahaa viirya paraakramam** = who was full of energy and courage; **madhyame** = to be in the center; **gulame** = of the fort; **bahubhiH raakSasaiH sha** = with a large number of demons.

He placed the demon Virupaksha, who was full of energy and courage, to be in the center of the fort, with a large number of demons.

[Verse Locator](#)

एवम् विधानम् लन्कायाम् कृत्वा राक्षस पुमावः ।
मेने कृत अर्थम् आत्मानम् कृत अन्त वज्रम् आगतः ॥ ६-३६-२१

21. **kR^itvaa** = making; **vidhaanam** = an arrangement; **evam** = in this manner; **laN^kaayaam** = in Lanka; **raakSasa puNgavaH** = that bull among the demons; **kaalachoditaH** = under the sway of Time; **manyate** = deemed; **aatmaanam** = his; **kR^ita kR^ityamiva** = purpose as accomplished.

Making an arrangement in Lanka in this manner, that bull among demons, under the sway of Time, deemed his purpose as accomplished.

[Verse Locator](#)

विसर्जयाम् आस ततह स मन्त्रिणो ।
विधानम् आज्ञाप्य पुरस्य पुष्कलम् ।
जय आजिषा मन्त्र गणेन पूजितो ।
विवेज सो अन्तह पुरम् ऋद्धिमन् महत् ॥ ६-३६-२२

22. **aajNaapya** = having ordered; **puSkalam** = for the complete; **vidhaanam** = regulation; **purasya** = of the city; **saH** = Ravana; **tataH** = then; **mantriNaH visarjayaamaasa** = let his ministers depart; **puujitaH** = having been honoured; **jayaashiSaa** = by the body of counsellors; **mantrigaNena** = by the body of counsellors; **saH** = he; **vivesha** = entered; **mahat** = the mighty; **R^iddhimat** = and sumptuous; **antaHpuram** = inner apartments.

Having ordered for adequate arrangements for the defence of the city, Ravana then let his ministers depart. Having been honoured with blessings of victory by the body of counsellors, he entered his mighty and sumptuous inner apartments.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तत्रिंशः सर्गः

Thus completes 36th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Kishkindha Kanda - Book Of War : Chapter 36

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 37

Verses converted to UTF-8, Nov 09

Introduction

Rama, Sugreeva, Hanuman and others assemble to take counsel together, upon reaching the precincts of Lanka. While they were deliberating on the ways and means for the success of their mission, Vibhishana informs that he has sent his counsellors as spies to gather information about the enemy's plans and that they returned after gathering the required news about Ravana's arrangements at the four gates of the city. After hearing Vibhishana's information, Rama orders Nila, Angada Hanuman and others to storm the four gates and decides to stay on Suvela mountain with his army.

[Verse Locator](#)

नर वानर राजौ तौ स च वायु सुतः कपिः ।
जाम्बवान् ऋक्ष राजसः च राक्षससः च विभीषणः ॥ ६-३७-१
अंगदो वालि पुत्रसः च सौमित्रिः शरभः कपिः ।
सुषेणः सह दायदो मैन्दो द्विविदः एव च ॥ ६-३७-२
गजो गव अक्षो कुमुदो नलो अथ पनसस् तथा ।
अमित्र विषयम् प्राप्ताः समवेताः समर्थयन् ॥ ६-३७-३

1; 2; 3. (Meanwhile); **naravaanara raajanau** = Rama; the king of men and Sugreeva the sovereign of monkeys; **saH kapiH** = that Hanuman; **vaayusutaH** = the son of the wind; **jaambavaan** = Jambavan; **R^ikSaraajaH** = the king of the bears; **vibhiiSaNaH** = Vibhishana; **raakSasaH** = the demon; **aN^gadaH** = Angada; **vaaliputraH** = the son of Vali; **saumitriH** = lakshmana; **sharabhaH kapiH** = the Ape Sharabha; **suSeNaH** = Sushena; **saha daayadaH** = along with his kin's folk; **maindaH** = Mainda; **dvidida evacha** = Dvidida; **gajaH** = Gaja; **atha** = and; **gavaakSaH** = Gavaksha; **kumudaH** = Kumuda; **tathaa** = and; **nalaH** = Nala; **atha** = and; **panasaH** = Panasa; **praptaaH** = (all) having reached; **anitraviSayam** = the enemy's territory; **samavetaaH** = assembled; **samarthayan** = for deliberation.

Meanwhile, Rama the king of men and Sugreeva the Sovereign of monkeys, Hanuman the son of the wind, Jambavan the king of the Bears, Vibhishana the demon, Angada the son of Vali, Lakshmana, Sushena along with his kinsfolk, Mainda, Dvidida, Gaja, Gavaksha, Kumuda, Nala and Panasa, all having reached the enemy's territory, assembled to take counsel together.

[Verse Locator](#)

इयम् सा लक्ष्यते लन्का पुरी रावण पालिता ।
सासुर उरग गन्धर्वैर् अमरैर् अपि दुर्जया ॥ ६-३७-४

4. **lakshhate** = observe; **iyam** = this; **saa** = that very; **laN^kaapurii** = City of Lanka; **raavaNapaalita** = ruled by Ravana; **durjayaa** = impregnable; **amarairapi** = even to celestials; **saasuraH** = and the demons together; **uraga gandharvaiH** = or the uragas (the serpent-demons) and Gandharvas (Celestials musicians)

"Observe this city of Lanka, ruled by Ravana, impregnable both to celestials and the demons together, or the uragas (the serpent-demons) and Gandharvas (celestial musicians)."

[Verse Locator](#)

कार्यं सिद्धिम् पुरस् कृत्य मन्त्रयध्वम् विनिर्णये ।
नित्यम् सन्निहितो ह्य् अत्र रावणो राक्षस अधिपः ॥ ६-३७-५

5. **raavaNaH** = Ravana; **raakSasaadhipaH** = the Lord of Demons; **nityam** = always; **samnihitaH hi** = indeed stays; **atra** = there; **mantrayadhvam** = think; **vinirNaye** = of determining our duty; **puraskR^itya** = with regard to; **kaarya siddhim** = the success of our expedition.

"Ravana, the lord of demons always stays in the City. Think of the ways and means for the success of our expedition."

[Verse Locator](#)

तथा तेषु ब्रुवाणेषु रावण अवरजो अब्रवीत् ।
वाक्यम् अग्राम्य पदवत् पुष्कल अर्थम् विभीषणः ॥ ६-३७-६

6. **atha** = then; (while); **teSu** = they; **bruvaaNeSu** = were talking thus; **vibhiiSaNaH** = Vibhishana; **raavaNaavarajaH** = the younger brother of Ravana; **abraviit** = spoke; (the following); **puSkalaartham** = meaningful; **agraamyapadavat** = and polished; **vaakyam** = words.

While they were talking thus, Vibhishana the younger brother of Ravana spoke the following meaningful and polished words:

[Verse Locator](#)

अनलः शरभसः चैव सम्पातिः प्रघसस् तथा ।
गत्वा लन्काम् मम अमात्याः पुरीम् पुनर् इह आगताः ॥ ६-३७-७

7. **mama** = My; **amatyaaH** = counsellors; (named) **analaH** = Anala; **panasashchaiva** = and Panasa; **sampaatiH** = Sampati; **tathaa** = and; **pramatiH** = Pramati; **gataa** = went; **laN^kaampuriim** = to the City of Lanka; **punaH aagataaaH** = and returned; **iha** = here.

"My counsellors named Anala, Panasa, Sampati and Pramati went to the City of Lanka and returned here."

[Verse Locator](#)

भूत्वा शकुनयः सर्वे प्रविष्टासः च रिपोर् बलम् ।
विधानम् विहितम् यच् च तद् दृष्ट्वा समुपस्थिताः ॥ ६-३७-८

8. **bhuutvaa** = by transforming into; **shakunayaH** = birds; **sarve** = all of them; **praviSTaaH** = entered; **rupoH** = the enemy's balam = army; **samupasthitaH** = (they) came; **dR^iSTvaa** = after observing; **yat** = which; **tat** = that; **vidhaanam** = arrangement; **vihitam** = was done.

"Assuming the form of birds, all the four entered that enemy's citadel and observed the measures taken by Ravana closely."

[Verse Locator](#)

सन्विधानम् यथा आहुस् ते रावणस्य दुरात्मनः ।
राम तद् ब्रुवतः सर्वम् यथातथ्येन मे शृणु ॥ ६-३७-९

9. **raama** = O; **Rama!** **shruNu** = hear; **me** = from me; **bruvataH** = telling; **sarvam** = all; **yathaatathyena** = the exact position; **yathaa** = as; **te** = they; **aahuH** =

informed; **samvidhaanam** = about the arrangement; **raavaNasya** = of Ravana; **duraatmanaH** = the evil-minded.

"O, Rama! I give a detailed report as it was given to me of the defence-arrangements made by the evil-minded Ravana, hear me."

[Verse Locator](#)

पूर्वम् प्रहस्तः सबलो द्वारम् आसाद्य तिष्ठति ।
दक्षिणम् च महा वीर्यो महा पार्श्व महा उदरौ ॥ ६-३७-१०

10. **prahastaH** = Prahasta; **prabalaH** = of great strength; **tiSThati** = is standing; **asaadya** = accused; **puurvam dvaaram** = to the eastern gate; **mahaa paarshva mahodarau** = Mahaparshva and Mahodara; **mahaaviirya** = of mighty prowess; (are at); **dakSiNamcha** = the southern gate.

"The very strong Prashata is standing near the eastern gate. Mahaparshva and Mahodara of mighty prowess are at the southern gate."

[Verse Locator](#)

इन्द्रजित् पश्चिम द्वारम् राक्षसैर् बहुभिर् वृतः ।
पट्टस असि धनुष्मद्भिः शूल मुद्गर पाणिभिः ॥ ६-३७-११
नाना प्रहरणैः शूरैर् आवृतो रावण आत्मजः ।

11. **indrajit** = Indrajit; **raavaNaatmajaH** = the son of Ravana; **vr^itaH** = along with; **bahubhiH** = many; **raakSasaiH** = demons; **pattishaasidhanuSmadbhiH** = harpoon; swords; bows; **shuula mudgaraH** = spears and hammers; **aavR^itaH** = and along with; **bhuuraiH** = warriors; **naanaapraharaNaiH** = furnished with weapons of many kinds; **pashchimam dvaaram** = is at the western gate.

"Indrajit, the son of Ravana is at the western gate along with many demons armed with harpoons, swords, bows, spears and hammers together with warriors furnished with weapons of various kinds."

[Verse Locator](#)

राक्षसानाम् सहस्रैस् तु बहुभिः शस्त्र पाणिभिः ॥ ६-३७-१२
युक्तः परम सम्विग्नो राक्षसैर् बहुभिर् वृत्तः ।
उत्तरम् नगर द्वारम् रावणः स्वयम् आस्थितः ॥ ६-३७-१३

12; 13. **paramasamvighraH** = a prey to great anxiety; **raavaNaH** = Ravana; **mantravit** = knower of magical formulas; **svayam** = is himself; **aasthitaH** = stationed; **uttaram nagaradvaaram** = at the northern gate; **yuktaH** = along with; **raakSasaiH** = thousands; **shatra paaNibhiH** = holding lances in their hand.

"A prey to great anxiety, Ravana knower of magical formulas, is himself stationed at the northern gate, along with several thousands of demons holding lances in their hand."

[Verse Locator](#)

विरूप अक्षस् तु महता शूल खड्ग धनुष्मता ।
बलेन राक्षसैः सार्धम् मध्यमम् गुल्मम् आस्थितः ॥ ६-३७-१४

14. **viruupakSastu** = as for virupaksha; **mahataa balena** = with a mighty army; **shuula khedga dhanuSmataa** = armed with spears; clubs and bows; **raakSasaiH saardham** = along with demons; **aashritaH** = occupies; **madhyamam gulamam** = the center of the fort.

"As for Virupaksha he with mighty army carrying spears, clubs and bows along with other demons, occupies the center of the fort."

[Verse Locator](#)

एतान् एवम् विधान् गुल्माम् लन्कायाम् समुदीक्ष्य ते ।
मामकाः सचिवाः सर्वे शीघ्रम् पुनर् इह आगताः ॥ ६-३७-१५

15. sarve = all; te mantriNaH = those counsellors; maamakaraH = of mine; samudiikSya = observed; etaan = these; gulmaan = arranged in this manner; laN^kaayaam = in Lanka; punaH aagataaH = and returned; iha = here; shiighram = quickly.

"All these counsellors of mine watched those groups of troops arranged in Lanka in this manner and immediately returned here."

[Verse Locator](#)

गजानाम् च सहस्रम् च रथानाम् अयुतम् पुरे ।
हयानाम् अयुते द्वे च साग्र कोटी च रक्षसाम् ॥ ६-३७-१६
विक्रान्ता बलवन्तसः च सम्युगेष्व् आततायिनः ।
इष्टा राक्षस राजस्य नित्यम् एते निशा चराः ॥ ६-३७-१७

16; 17. dashasaahasaram = ten thousand; gajaanaam = elephants; tathaa = and; ayutam = ten thousand; ruthaanaam = chariots; dve ayutam = twenty thousand; hayaanaam = cavalry; saagraa = a little more than; koTishcha = crore; rakSasaam = foot soldiers; balavantashcha = who are strong; vikraantaaH = intrepid; aatataayinaH = in battle; nityam = have even been; raakSasa raajasya = of their sovereign's; iTaaH = favourites.

"The elephants and chariots number some ten thousand each, the cavalry twenty thousand and there are more than a crore foot soldiers. These strong and intrepid demons endeavouring to kill someone in battle have ever been their sovereign's favourites."

[Verse Locator](#)

एक एकस्य अत्र युद्ध अर्थे राक्षसस्य विशाम् पते ।
परिवारः सहस्राणाम् सहस्रम् उपतिष्ठते ॥ ६-३७-१८

18. vishaampate = O; king! atra = in these demons; ekasya = for each; raakSasya = demon; parivaaraH = a retinue; sahasraaNaam sahasram = of ten lacs; upatiSThate = is near at hand.

"O, Rama! In these demons, a retinue of ten lacs each is near at hand for each demon."

[Verse Locator](#)

एताम् प्रवृत्तिम् लन्कायाम् मन्त्रि प्रोक्तम् विभीषणः ।
रामम् कमल पत्र अक्षम् इदम् उत्तरम् अब्रवीत् ॥ ६-३७-१९

19. mahaabaahuH = the mighty-armed; vibhiiSaNaH = Vibhishana; aadarshayat = showed; taan = those; raakSasaan = demons (his counsellors); uktvaa = after speaking; itaam = this; pravR^ittim = news; laN^kaayaam = in Lanka; evam = thus; mantriproktaam = spoken by his counsellors.

The mighty armed Vibhishana showed those counsellors to Rama after reporting the aforesaid news pertaining to Lanka, thus informed by his counsellors.

[Verse Locator](#)

लङ्कायाम् सचिवैः रामाय प्रत्यवेदयत् ।
रामं कमलपत्राक्षमिदमुत्तरमब्रवीत् ॥ ६-३७-२०
रावणावरजः श्रीमान् रामप्रियचिकीर्षया ।

20. **sachivaiH** = the counsellors; **pratyavedayat** = confirmed; **sarvam** = all that was known; **laN^kaayaam** = regarding Lanks; (thereafter); **shromaam** = the illustrious; **raavaNaavarajaH** = Vibhishana raama priya chikiirSayaa = in his desire to please Rama; **abraviit** = addressed; **kamalapatraakSam** = that lotus-eyed; **raamam** = Rama; **uttaram** = further; **idam** = with these words.

The counsellors of Vibhishana themselves confirmed all that was known regarding Lanka. Thereafter, the illustrious Vibhishana, in his desire to please Rama, addressed that lotus-eyed one, further with the following words:

[Verse Locator](#)

कुबेरम् तु यदा राम रावणः प्रत्ययुध्यत ॥ ६-३७-२१
षष्टिः शत सहस्राणि तदा निर्यान्ति राक्षसाः ।
पराक्रमेण वीर्येण तेजसा सत्त्व गौरवात् ॥ ६-३७-२२
सदृशा यो अत्र दर्पेण रावणस्य दुरात्मनः ।

21; 22. **raama** = O; Rama!; **yadaa** = when; **raavaNaH** = Ravana; **kuberam** **pratyayudhyata** = attacked Kubera in battle; **SaSTiH** = sixty shatasahasraaNi = lacs of **raakSasaam** = demons; **niryaanti** = sallied forth; **tadaa** = then(with him); **sadR^ishaa** = (all of them) were similar; **raavaNasya** = to Ravana; **duraatmanaH** = the evil minded; **paraakramaNa** = in prowess; **viiryeNa** = in strength; **tejasaa** = in splendour; **stattvagouravaat** = because of angmented courage; **darpNa** = and a pride; **atra** = there.

"O, Rama! When Ravana attacked Kubera in battle, sixty lacs of demons sallied forth with him. All of them were akin to the evil-minded Ravana in prowess, in strength, in courage and in pride."

[Verse Locator](#)

अत्र मन्युर् न कर्तव्यो रोषये त्वाम् न भीषये ॥ ६-३७-२३
समर्थो ह्य् असि वीर्येण सुराणाम् अपि निग्रहे ।

23. **manyuH** = Indignation; **na kartavyaH** = is not required; **atra** = in this matter; **tvaam roSaye** = I am making you irritated; **na bhiiSaye** = and not terrifying; **asihi** = you are indeed; **samarthaH** = capable; **nigrahe.api** = of even overpowering; **suraaNaam** = the celestials; **viiryeNa** = by your valour.

"Indignation need not be resorted to (by you) based on this report. I am not terrifying you, bt only arousing your wrath. You are indeed capable of overpowering even celestials by your valour."

[Verse Locator](#)

तद् भवांसः चतुर् अन्गेण बलेन महता वृतः ॥ ६-३७-२४
व्यूह्य इदम् वानर अनीकम् निर्मथिष्यसि रावणम् ।

24. **tat** = for this reason; **vyuuhya vaanaraaniikam** = having set out these monkey forces in battle-array; **bhavam** = you; **nirmathiSyati** = shall destroy; **raavaNam** = Ravana; **idam** = (with) this; **vaanaraaniikam** = army of monkeys; **charaNgeNa balena** = composed of four division; **vR^itam** = which surround you.

"Having set out these monkey-forces in battle-array, you shall destroy Ravana with this great army of monkeys, composed of four divisions, which surround you."

[Verse Locator](#)

रावण अवरजे वाक्यम् एवम् ब्रुवति राघवः ॥ ६-३७-२५
शत्रूणाम् प्रतिघात अर्थम् इदम् वचनम् अब्रवीत् ।

25. **raavaNaavaraje** = Vibhishana; **bruvatisati** = having spoken; **vaakyam** = words; **evam** = thus; **raaghavaH** = Rama; **abraviit** = gave; **idam** = the following; **vachanam** = orders; **pratighaataartham** = for the attack; **shatruuNaam** = of the adversaries.

Vibhishana having spoken thus Rama gave the following orders for the attack of the adversaries.

[Verse Locator](#)

पूर्व द्वारे तु लन्काया नीलो वानर पुमावः ॥ ६-३७-२६
प्रहस्तम् प्रतियोद्धा स्याद् वानरैर् बहुभिर् वृतः ।

26. **puurva dvaare** = at the eastern gate; **laN^kaayaaH** = of Lanka; **niilaH** = Nila; **vaanarapuNgavaH** = that lion among monkeys; **syaat** = for his part; **vR^itaH** = surrounded; **bahubhiH** = by many; **vaanaraiH** = monkeys; **prahasta pratiyodddhaa** = should attack Prahasta.

"At the eastern gate of Lanka, Nila that lion among monkeys for his part, surrounded by many monkeys, should attack Prahasta."

[Verse Locator](#)

अन्गदो वालि पुत्रस् तु बलेन महता वृतः ॥ ६-३७-२७
दक्षिणे बाधताम् द्वारे महा पार्श्व महा उदरौ ।

27. **dakSiNa dvaare** = At the southern gate; **aNgadaH** = Angada; **vaaliputraH** = the son of Vali; **vR^itaH** = surrounded; **mahataa** = by his mighty; **balena** = army; **baadhataam** = should oppose; **mahaapaarshva mahodarau** = Mahaparshva and Mahodara.

"At the southern gate, Angada the son of Vali, surrounded by his mighty army, should oppose Mahaparshva and Mahodara."

[Verse Locator](#)

हनुमान् पश्चिम द्वारम् निपीड्य पवन आत्मजः ॥ ६-३७-२८
प्रविशत् अप्रमेय आत्मा बहुभिः कपिभिर् वृतः ।

28. (Let); **hanumaan** = Hanuman; **pavanaatmajaH** = the son of wind; **aprameyaatmaa** = (and) of inscrutable spirit; **vR^itaH** = surrounded; **bahubhiH** = by a multitude; **kapibhiH** = of monkeys; **niSpiidya** = having crashed; **pashchima dvaare** = into the western gate; **praveshitu** = enter (the City)

"Let Hanuman that son of the Wind and of inscrutable spirit, surrounded by a multitude of monkeys, enter the City through the western gate."

[Verse Locator](#)

दैत्य दानव सम्घानाम् ऋषीणाम् च महात्मनाम् ॥ ६-३७-२९
विप्रकार प्रियः क्षुद्रो वर दान बल अन्वितः ।
परिक्रामति यः सर्वाम्ल लोकान् सन्तापयन् प्रजाः ॥ ६-३७-३०

तस्य अहम् राक्षस इन्द्रस्य स्वयम् एव वधे धृतः ।
उत्तरम् नगर द्वारम् अहम् सौमित्रिणा सह ॥ ६-३७-३१
निपीड्य अभिप्रवेक्ष्यामि सबलो यत्र रावणः ।

29; 30 ; 31. aham = I; svayameva = am myself; dhR^itaH = determined; vadhe = to slay; tasya = that; kSudraH = mean fellow; raakSasendrasya = Ravana; yaH = who; varadaan abalaanivitaH = owing to the boon he has received; viprakaara priyaH = enjoys oppressing; daitya daanavasanghaanaam = multitudes of Daityas (giants) and daanavas (demons); mahaat manaam = as also the magnanimous; R^iSiNaam cha = sages; parikraamati = and who ranges; lokaan = the worlds; samtaapayan = persecuting; sarvaan = all; prajaaH = being; saumitreNa saha = with the aid of Lakshman; aham = I; nipiiDya = shall forcibly; abhipravekSyami = enter; uttaram nagara dvaaram = the northern gate; yatra; raavaNaH = where Ravana is there; sabalaH = along with the army.

I am myself determined to slay that wicked who owing to the boon he has received, enjoys oppressing multitudes of Daityas (giants) and Daanavas (demons), as also the magnanimous sages and who ranges the world, persenting all being. With the aid of Lakshmana, I shall forcibly enter the northern gate where Ravana is stationed along with his army."

[Verse Locator](#)

वानर इन्द्रसः च बलवान् ऋक्ष राजसः च जाम्बवान् ॥ ६-३७-३२
राक्षस इन्द्र अनुजसः चैव गुल्मे भवतु मध्यमे ।

32. balavaan = the mighty; vaanarendrashcha = Sugreeva the king of monkeys; viiryavaan = the valiant; R^ikSaraajashcha = jambavanshchaiva = and vibhishana; the younger brother of the Lord of demons; bhavatu = be; gulme = of the army.

"Let the mighty Sugreeva the king of monkeys, the valiant Jambavan the king of bears and Vibhishana, the younger brother of the Lord of demons occupy the central position of the army."

[Verse Locator](#)

न च एव मानुषम् रूपम् कार्यम् हरिभिर् आहवे ॥ ६-३७-३३
एषा भवतु नः सम्ज्ना युद्धे अस्मिन् वानरे बले ।

33. maanuSam = Human; ruupam = form; na chaiva kaaryam = should not be assumed; haribhiH = by the monkeys; aahave = in battle; bale = in the army; vaanare = of monkeys; eSaa = this monkey-shape; bhavatu = should be; samjJNaa = a sign of recognition; naH = among us; asmin = in this; yuddhe = battle.

"Monkeys should not assume human form in the battle, for, in the army of monkeys, this monkey-shape should serve as a sign of recognition among us."

[Verse Locator](#)

वानरा;एव निश्चिह्नम् स्व जने अस्मिन् भविष्यति ॥ ६-३७-३४
वयम् तु मानुषेण एव सप्त योत्स्यामहे परान् ।
अहम् एव सह भ्रात्रा लक्ष्मणेन महा ओजसा ॥ ६-३७-३५
आत्मना पन्चमसः च अयम् सखा मम विभीषणः ।

34; 35. asmin svajane = in our own people among us; vaanaraaH eva = the form of monkeys itself; bhaviSyati = will become; chihnam = a sign of recognition; naH = for us; sapta = seven; vayam = fo us; yotsyaamahe = will attack; paraan = the foe; maanuSeNaiva = in human form; eSaH = this; aham = I; (along with); bhraatraa = my brother; lakSmaNena = Lakshmana; mohaujasaa = who is full of valour; mama sakhaa = my friend; ayam =

this; vibhiiSaNaH = Vibhishana; paN^chamaH = the fifth; aatmanaa = with him (along with his four companions).

"Among our own people also, the form of monkeys will become a sign of recognition for us. Seven of us will attack the foe in our human form, I, my brother Lakshmana, who is full of valour, my friend Vibhishana and his four companions."

[Verse Locator](#)

स रामः कार्यं सिद्धय् अर्थम् एवम् उक्त्वा विभीषणम् ॥ ६-३७-३६

सुवेल आरोहणे बुद्धिम् चकार मतिमान् मतिम् ।

रमणीयतरम् दृष्ट्वा सुवेलस्य गिरेस्तटम् ॥ ६-३७-३७

36; 37. uktvaa = having said; evam = thus; vibhiiSaNaH = to Vibhishana; kR^itya siddhyartham = for the success of the enterprise; saH raamaH = that Rama; matimaan prabhuH = in the role of a wise leader; chakaara = made up; buddhim = his mind; suvelaarohaNe = to ascend Mount Suvela; ramaNiiyataram = the more charming; taTam = slope; suvelasya gireH = of the Mount Suvela; dR^iSTvaa = (he) had observed.

Having said thus to Vibhishana for the success of the enterprise, Rama in the role of a wise leader, decided to stay on Mount Suvela, after observing its charming slopes.

[Verse Locator](#)

ततस् तु रामो महता बलेन ।

प्रच्चाद्य सर्वाम् पृथिवीम् महात्मा ।

प्रहृष्ट रूपो अभिजगाम लन्काम् ।

कृत्वा मतिम् सो अरि वधे महात्मा ॥ ६-३७-३८

38. tataH = Thereafter; prachchhaadi = having covered; sarvaam pR^ithiviim = the entire field; mahataa balena = with his great army; kR^itvaa = having made up; matim = his mind; arivadhe = to slain the enemies; mahaatmaa = that high-souled; raamaH = Rama; mahaatmaa = of great courage; abhijagaama = set out; laN^kaam = for Lanka; prahR^iSTa ruupaH = with a joyous and exultant air.

Thereafter, having covered the entire field with his great army and having made up his mind to destroy the enemies, that high-souled Rama of great courage, set out for Lanka with a joyous and exultant air.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्ध कान्दे सप्तत्रिंशः सर्गः

Thus completes 37th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 37

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

35	36	37	38	
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Book VI :Yuddha Kanda - Book Of War

Chapter [Sarga] 38 Verses converted to UTF-8, Nov 09

Introduction

Rama expresses his desire to Vibhishana and Sugreeva to halt on Suvela mountain for that night, and to envision the City of Lanka. Rama along with Lakshmana, Vibhishana, Sugreeva and his army ascend the mountain and witness the beauty of Lanka. They halt on that mountain-resort for the night.

[Verse Locator](#)

स तु कृत्वा सुवेलस्य मतिम् आरोहणम् प्रति ।
लक्ष्मण अनुगतो रामह् सुग्रीवम् इदम् अब्रवीत् ॥ ६-३८-१
विभीषणम् च धर्मज्जन्म अनुरक्तम् निज्ञा चरम् ।
मन्त्रज्जन्म च विधिज्जन्म च जलक्षण्या परया गिरा ॥ ६-३८-२

1; 2. **saH raamaH** = that Rama; **lakshhmaNaanugataH** = who was followed by Lakshmana; **kR^itvaa** = having made up; **matim** = his mind; **aarohaNam prati** = to ascend; **suvelasya** = Mount Suvela; **abraviit** = spoke; idam this; **shalakSNayaa** = with gentle; **parayaa** = and prime; **giraa** = voice; **sugriivam** = to Sugreeva; **vibhiSaNamcha** = and to Vibhishana; **dharmajjNam** = the knower of what is right; **nishaacharam** = a demon; **anuraktam** = devoted to him; **mantrajjNam** = experienced in counsel; **vidhijjNam** - and the knower of prescribed rules.

Rama, who was followed by Lakshmana, having made up his mind to ascend Mount Suvela, spoke in a gentle and prime voice to Sugreeva and to Vibhishana who was the knower of what is right, a demon devoted to him who was experienced in counsel and a knower of prescribed rules (as follows):

[Verse Locator](#)

सुवेलम् साधु जैल इन्द्रम् इमम् धातु जतैज् चितम् ।
अध्यारोहामहे सर्वे वत्स्यामो अत्र निज्ञाम् इमाम् ॥ ६-३८-३

3. **adhyaarohaamahe** = we shall ascend up on high; **imam** = this; **suvelam shailendram** = Suvela mountain; **chitam** = shining; **saadhu** = well; **dhaatushataiH** = with hundreds of minerals; **sarve** = all of us; **vatsyaamahe** = will stay; **atra** = on this mountain; **imam** = for this; **nishaam** = right.

"We shall ascend up on high this Suvela mountain, shining well with hundreds of minerals. All of us will stay on this mountain for this night."

[Verse Locator](#)

लन्काम् च आलोकयिष्यामो निलयम् तस्य रक्षसह् ।
येन मे मरण अन्ताय हृता भार्या दुरात्मना ॥ ६-३८-४

येन धर्मो न विज्जातो न वृत्तम् न कुलम् तथा ।

राक्षस्या नीचया बुद्ध्या येन तद् गर्हितम् कृतम् ॥ ६-३८-५

4; 5. aalokayiSyaamaH cha = we shall see; laN^kaam = Lanka; nilayam = the abode; tasya raakSasaH = of that demon; Ravana; yena = by whom; duraatmanaa = the evil minded; bhaaryaa = my wife; hR^itaa = was taken away; maraNaantaaya = for the sake of his own death; yena = by whom; dharmaH = virtue; navijJNaataH = was not understood; vR^ittam = good character; na = was not known; tathaa = and; kulam = noble lineage; na = was not seen; yena = by whom ; tat garhitam = that contemptible action; kR^itam = was done; niichayaa = with an inferior; raakSasyaa buddhyaa = demoniacal mind.

"We shall see Lanka the abode of that demon, Ravana the evil-minded by whom my wife was taken away for the sake of his own death, by whom virtue was not understood, good character was not known and noble lineage was not seen and by whom that contemptible act was done with an inferior demoniacal mind."

[Verse Locator](#)

यस्मिन् मे वर्धते रोषह् कीर्तिते राक्षस अधमे ।

यस्य अपराधान् नीचस्य वधम् द्रक्ष्यामि रक्षसाम् ॥ ६-३८-६

6. me = My; roSaH = anger; vartate = is enhancing; kiirtite = on hearing the name; tasmin = of such; raakSascadhame = worst demon; aparaadhaat = Due to the offence; yasya = of whom; niichasya = the lowest; drakSyaami = I shall see; vadham = the destroyer; rakSasaam = of the demons.

"My anger is increased on hearing the name of that demon. Because of the offence committed by him, I shall see that all these demons are destroyed."

[Verse Locator](#)

एको हि कुरुते पापम् काल पाज्ञ वज्रम् गतः ।

नीचेन आत्म अपचारेण कुलम् तेन विनश्यति ॥ ६-३८-७

7. gataH = approaching; kaalapaashavasham = and falling into the power of trap of death; ekaH = one; kurute = will do; paapam = an evil act; tena = by him; niichena = the vilest; aatmaapachaareNa = because of his offence; kulam = his lineage; vinashyati = is destroyed.

"Falling into that power of trap of death, one does an evil act. Because of the offence committed by him the vilest, his lineage is destroyed."

[Verse Locator](#)

एवम् सम्मन्त्रयन् एव सक्रोधो रावणम् प्रति ।

रामह् सुवेलम् वासाय चित्र सानुम् उपारुहत् ॥ ६-३८-८

8. raamaH = Rama; evam = thus; sammantrayanneva = thinking; raavaNamprati = of Ravana; sakrodhaH = with anger; aasaadya = approached; upaaruthat = and ascended; suvelam = the mountain of Suvela; chitrasaanum = with its conspicuous summits.

Rama, thus thinking of Ravana in anger, approached and ascended the mountain of Suvela with its conspicuous summits.

[Verse Locator](#)

पृष्ठतो लक्ष्मण च एनम् अन्वगच्चत् समाहितः ।

सज्जरम् चापम् उद्यम्य सुमहद् विक्रमे रतः ॥ ६-३८-९

9. lakSmaNashcha = Lakshmana too; rataH = delighted in; vikrame = his valour; samaahitaH = and stead fasteness; udyamya = keeping ready; sumahat = his mighty; chaapam = bow; sasharam = with arrows; anragachchhat = accompanied; pR^iSThataH = behind; evam = this Rama; sugriivaH = Sugreeva; saamaatyaH = together with his ministers; savibhiiSaNaH = along with vibhishana; anvaarohat = ascended by following; tam = him.

Lakshmana too who took delight in his own valour and steadfastness, keeping ready his mighty bow with arrows, followed behind Rama Sugreeva along with his ministers and Vibhishana ascended the mountain, by following him.

[Verse Locator](#)

हनुमान् अन्गदो नीलो मैन्दो द्विविदः एव च ॥ ६-३८-१०

गजो गव अक्षो गवयह् ज़रभो गन्ध मादनह् ।

पनसह् कुमुदज् चैव हरो रम्भज् च यूथपह् ॥ ६-३८-११

जाम्बवांश्च सुषेणश्च ऋषभश्च महामतिः ।

दुर्मुखश्च महातेजास्तथा शतबलिः कपिः ॥ ६-३८-१२

एते च अन्ये च बहवो वानराह् ज़ीघ्र गामिनह् ।

ते वायु वेग प्रवणास् तम् गिरिम् गिरि चारिणह् ॥ ६-३८-१३

अध्यारोहन्त ज़तज़ह् सुवेलम् यत्र राघवह् ।

10; 11; 12; 13. hanumaan = Hanuman; aN^gadaH = Angada; niilaH = Nila; maindaH = Mainda; dvivida evacha = Dvivida; gajaH = Gaja; gavaakSaH = Gavaksha; gavayaH = Gavaya; sharabhaH = Sharabha; gandhamaadanaH = Gandhamadana; panasaH = Panasa; kumudashchaiva = Kumuda; haraH = Hara; rambhashcha = Rambha; yuuthapaH = the chief of the troop; jaambavaamshcha = Jambavan; suSeNashcha = sushena; mahaamatiH = the greatly wise; R^iSebhashcha = Rishabha; durmukhashcha = Durmukha; mahaatejaaH = of great splendour; shatabaliH = shatabali; kapiH = the monkey; anyecha bahavo shatashaH = and other many hundreds of; te = those; vaanaraaH = monkeys; etecha = here; shiighragaaminaH = which are fast moving; girichaariNaH = which can wander easily on mountains; vaayuvega pravaNaaH = with a speed akin to that of wind; adhyaarohanta = ascended; tam = that; suvelamgirim = Suvela mountain; yatra raaghavaH = where Rama was there.

Hanuman, Angada, Nila, Mainda, Dvivida, Gaja, Gavaksha, Gavaya, Sharabha, Gandhamadana, Panasa, Kumuda, Hara, Rambha the chief of the troop, Jambavan, sushena, the greatly wise Rishabha, Durmukha of great splendour, Shatabali the monkey and other hundreds of monkeys which are fast-moving, which can wander easily on mountains with a speed akin to that of wind, ascended that Suvela mountain which Rama ascended.

[Verse Locator](#)

ते त्व् अदीर्घेण कालेन गिरिम् आरुह्य सर्वतह् ॥ ६-३८-१४

ददृजुह् ज़िखरे तस्य विषक्ताम् इव खे पुरीम् ।

14. te tu = they; adiirghena kaalena = within no long time; aaruuhya = having ascended; girim = the mountain; sarvataH = from all sides; shikhare = and at the apex; tasya = of it; dadR^ishaH = saw; puriim = the City of Lanka; vishhaktaamiva = which appeared hanging; khe = in the sky.

Having ascended the mountain from all sides within no long time, they saw at its apex, the city of Lanka which appeared as though it was hanging in the sky.

ताम् जुभाम् प्रवत द्वाराम् प्राकार वर ज़ोभिताम् ॥ ६-३८-१५

लन्काम् राक्षस सम्पूर्णाम् ददृजुर् हरि यूथपाह् ।

15. hariyuuthapaaH = the chiefs of monkey-troops; dadR^ishaH = saw; taam shubhaam laN^kaam = that beautiful City of Lanka; pravaradvaaram = having excellent gates; praakaaravara shobhitaam = enriched with exquisite ramparts; raakSasa sampuurNaam = and pervaded with demons.

The chiefs of monkey-troops saw that beautiful City of Lanka, furnished with excellent gates, enriched with exquisitc ramparts and pervaded all over with demons.

[Verse Locator](#)

प्राकार चय संस्थैज् च तथा नीलैर् निज़ा चरैह् ॥ ६-३८-१६

ददृजुस् ते हरि ज़ेष्ठाह् प्राकारम् अपरम् कृतम् ।

16. te = those; harishreSThaaH = excellent monkeys; dadR^ishuH = saw; aparam = another; praakaaram = rampart; kR^itam = formed; niilashcha raakshasaiH = our of the black demons; praakara vara samsthaiH tathaa = so standing together on that exquisite rampart.

Those excellent monkeys saw another rampart formed out of the black demons so standing together scribble on that existing exquisite rampart.

[Verse Locator](#)

ते दृष्ट्वा वानराह् सर्वे राक्षसान् युद्ध कान्क्षिणह् ॥ ६-३८-१७

मुमुचुर् विपुलान् नादांस् तत्र रामस्य पज्यतह् ।

17. dR^iSTvaa = seeing; raakSasaan = the demons; yuddhakaaNkSiNaH = craving for war; sarve te vaanaraaH = all those monkeys; mumuchuH = made; vividhaan = various kinds; naadaan = of sounds; (while); tasya = that; raamasya = Rama; pashyataH = was witnessing.

Seeing the demons who were craving for war, all those monkeys made various types of noises, while Rama was witnessing the scene.

[Verse Locator](#)

ततो अस्तम् अगमत् सूर्यह् संध्यया प्रतिरन्जितह् ॥ ६-३८-१८

पूर्ण चन्द्र प्रदीपा च क्षपा समभिवर्तते ।

18. tataH = then; suuryaH = the sun; pratiraN^jitaH = reddened; sandhyayaa = by evening twilight; astam aagamat = wnet down; kSapaacha = (and) the night; puurNachandra pradiiptaa = shining with full moon; samativartata = arrived.

Then, the sun reddened with evening-twilight went down and the night shining with full moon arrived.

[Verse Locator](#)

ततः स रामो हरि वाहिनी पतिर् ।

विभीषणेन प्रतिनन्द्य सत्कृतः ।

सलक्ष्मणो यूथप यूथ सम्वृतः ।

सुवेल पृष्ठे न्यवसद् यथा सुखम् ॥ ६-३८-१९

19. tataH = thereafter; saH = that; raamaH = Rama; sa lakshhmanaH = along with Lakshmana; harivaahiniipatiH = and Sugreeva the Lord of monkeys; yuuthapayyuutha samyutaH = together with troops and captains of troops; pratinandya = greeted welcoming (and); satkR^itaH = treated hospitably; vibhiiSaNena = by Vibhishana; nyavasat = stayed; yathaasukham = happily; suvela pR^iSThe = on the mountain resort of Suvela

Thereafter, Rama along with Lakshmana as well as Sugreeva the Lord of monkeys together with troops and captions of troops, duly greeted welcomingly and treated hospitably by Vibhishana, halted happily on the mountain resort of Suvela.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टात्रिंशः सर्गः

Thus completes 38th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI :Yuddha Kanda - Book Of War : Chapter 38

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 39 Verses converted to UTF-8, Nov 09

Introduction

Rama and the monkeys see the charming gardens and groves located in Lanka, viewing them from the top of Suvela mountain. Some of the monkeys, thrilling with rapture, enter the gardens and enjoy their beauty of flowers and birds. Some others went towards Lanka; located on the apex of Trikuta mountain. They see the city with its large mansions and seven storied buildings, including the thousand-pillared mansion of Ravana with a height almost touching the skies.

[Verse Locator](#)

ताम् रात्रिम् उषितास् तत्र सुवेले हरि पुम्मावाः ।
लन्कायाम् ददृशुर् वीरा वनान् उपवनानि च ॥ ६-३९-१

1. **viiraaH** = the valiant; **hariyuuthapaaH** = chief of the army of monkeys; **uSitaaH** = stayed; **taam** = that; **raatrim** = night; **suvela** = Suvela Mountain; **dadR^ishaH** = and saw; **vanaani upavanaanicha** = the gardens and groves; **laN^kaayaam** = in Lanka

The valiant army-chiefs of monkeys stayed on Suvela mountain for that night and saw the garden and groves in Lanka.

[Verse Locator](#)

सम सौम्यानि रम्याणि विशालान् आयतानि च ।
दृष्टि रम्याणि ते दृष्ट्वा बभूवुर् जात विस्मयाः ॥ ६-३९-२

2. **dR^iSTvaa** = seeing; (the gardens); **samasaumyaani** = which were levelled; **beautiful**; **vishaalaani** = spacious; **dR^iSTiramyaaNi** = and charming to look at; **te** = they; **babhuuvuH** = became; **jaata vismayaaaH** = astonished.

Seeing those gardens which were levelled, beautiful, spacious, majestic and enchanting to look at, they became astonished.

[Verse Locator](#)

चम्पक अशोक पुम्नाग साल ताल समाकुला ।
तमाल वन संचन्ना नाग माला समावृता ॥ ६-३९-३
हिन्तालैर् अर्जुनैर् नीपैः सप्त पर्णैश् च पुष्पितैः ।
तिलकैः कर्णिकारैश् च पटालैश् च समन्ततः ॥ ६-३९-४
शुशुभे पुष्पित अग्रैश् च लता परिगतैर् द्रुमैः ।
लन्का बहु विधैर् दिव्यैर् यथा इन्द्रस्य अमरावती ॥ ६-३९-५

विचित्र कुसुम उपेतै रक्त कोमल पल्लवैः ।

शाद्वलैश् च तथा नीलैश् चित्राभिर् वन राजिभिः ॥ ६-३९-६

3; 4; 5; 6. **champakaashoka vakula shaalataala samaakulaa** = thick with champaka; Ashoka; Vakula; sal and palmyra trees; **tamaala panasachchannaa** = covered with groves of Tamala and Panasa trees; **naagamaalaasamaavR^itaa** = surrounded with rows of Naga kesara trees **laN^ka** = Lanka; **shushubhe** = looked splendid; **samastataH** = on all sides; **amaraavatii yathaa** = like the city of Amaravati **indrasya** = reigned by Indra the god of celestials; **niilaiH** = with green; **shaadvalaiH** = lawns; **chitraabhiH** = and variegated; **vana raajibhiH** = avenues; **tathaa** = and; **divyaiH** = with beautiful; **bahuvidhaiH** = trees of various kinds; **hintalaiH** = like Hintala; **arjunaiH** = Arjuna; **niipaiH** = Nipa; **saptaparNaiH** = and saptaparna; **supuSpitaiH** = full flowering; **tilakaiH** = Tilaka; **karNikaarnaishcha** = Karnikara; **tilakaiH** = tilaka; **karNikaaraishcha** = karnikara; **paaTalaiH** = and Patala; **puSipitaagraiH** = whose crests were laden with flowers; **lataa parigata drumaiH** = and which were intertwined with climbers; **vichitra kusumopetaiH** = which were laden with multi-coloured flowers; **raktakomala pallavaiH** = and red tender leaves.

Thick with Champaka, Ashoka, Vakula Sala and palmyra trees, covered with groves of Tamala and Panasa trees, surrounded with rows of Nagakesara trees, Lanka looked splended on all sides like the city of Amaravati reigned by Indra the god of celestials, with green lawns and variegated avenues and with beautiful trees of various kinds like Hintala, Arjuna, Nipa Saptaparna in full flowering, Tilaka, Karnikara and Patal whose crests were laden with flowers and which were intertwined with climbers laden with multi-coloured flowers and red tender leaves.

[Verse Locator](#)

गन्ध आढ्यान् अभिरम्याणि पुष्पाणि च फलानि च ।

धारयन्त्य् अगमास् तत्र भूषणानि इव मानवाः ॥ ६-३९-७

7. **agamaaH** = the trees; **tatra** = there; **dharayanti** = were laden; **gandhaaDhyaani** = with fragrant; **atiramyaaNi** = and very much enchanting; **puSpaaNicha** = flowers; **phaaanicha** = and fruits; **maanavaaH iva** = as human beings; **bhuuSaNaani** = the ornaments;

The trees there were laden with fragrant and greatly enchanting flowers and fruits, as human beings were laden with ornaments.

[Verse Locator](#)

तच्च चैत्र रथ सम्काशम् मनोज्जम् नन्दन उपमम् ।

वनम् सर्व ऋतुकम् रम्यम् शुशुभे षट्पद आयुतम् ॥ ६-३९-८

8. **tat** = that; **vanam** = garden; **sarvartukam** = which bore flowers and fruits in relation to all seasons; **SaTpadaayutam** = and full of bees; **chaitrarathasamkaasham** = like chaitraratha (the garden of Kubera the god of riches); **shushubhe** = was quite charming; **nandanopamam** = resembling Nandana (the garden of Indra the Lord of celestials)

That garden, which bore flowers and fruits in relation to all seasons and with full of bees, like chaitraratha (garden of Kubera, the god of riches), was quite charming, like Nandana (garden of Indra the Lord of celestials)

[Verse Locator](#)

नत्यूह कोयष्टि भकैर् नृत्यमानैश् च बर्हिभिः ।

रुतम् पर भृतानाम् च शुश्रुवे वन निझरि ॥ ६-३९-९

9. **vana nirjhare** = In that garden abounding in cascades; **rutamcha** = the songs; **daatyuuha koyaSTibhakaiH** = of gallinules and lapwings (small white

cranes); **nR^ityamaanaaiH** = and of dancing; **barhiNaiH** = pea-cocks; **parabhiR^itaanaam** = and cuckoos; **shushruve** = were heard.

In that garden abounding in cascades, the songs of birds like gallinules, lapwings (small white cranes), dancing peacocks and cuckoos were heard.

[Verse Locator](#)

नित्य मत्त विहंगानि भ्रमर आचरितानि च ।
कोकिल आकुल षण्डानि विहग अभिरुतानि च ॥ ६-३९-१०
भृङ्ग राज अभिगीतानि भ्रमरैः सेवितानि च ।
कोणालक विघुष्टानि सारस अभिरुतानि च ॥ ६-३९-११
विविशुस् ते ततस् तानि वनान् उपवनानि च ।
हृष्टाह् प्रमुदिता वीरा हरयः काम रूपिणः ॥ ६-३९-१२

10;11; 12. **tataH** = then; **te** = those; **harayaH** = monkeys; **hR^iSTaaH** = thrilling with rapture; **pramuditaaH** = delighted; **viiraaH** = brave; **kaamarupiNaH** = and assuming any shape at will; **vivushuH** = entered; **taani** = those; **vanaani** = groves; **upavanaanicha** = and gardens; **nityamattavihangaani** = with birds ever excited with joy; **bhramaraacharitaanicha** = wandered by bees; **kokulaa kula khaNDaani** = with clusters of trees occupied by Cuckoos; **vihangaabhirutaanicha** = having variegated sounds of birds; **bhR^inga raajaadhigiitaani** = with singing by the large bees; **kura rasva nitaanicha** = abounding with sounds of ospreys; **koNaalakavighuSTaani** = with the musical sounds of wag tails; **saarasaabhirutaani** = and cries of cranes.

Then, those monkeys, thrilling with rapture, delighted, brave and assuming any shape at will, entered the aforesaid groves and gardens, with birds ever excited with joy, wandered by bees, with clusters of trees occupied by cuckoos, having variegated sounds of birds and song of the large bees, abounding with sounds of ospreys, with the music of wagtails and cries of canes.

[Verse Locator](#)

तेषाम् प्रविशताम् तत्र वानराणाम् महा ओजसाम् ।
पुष्प संसर्ग सुरभिर् ववौ घ्राण सुखो अनिलः ॥ ६-३९-१३

13. (While); **teSaam** = those; **mahaujasaam** = mighty and splendid; **vaanarvaaNaam** = monkeys; **pravishataam** = were entering; **tatra** = there; **anilaH** = a breeze; **puSpasamsarga surabhiH** = sweet smelling due to contact with flowers; **ghraaNasukhaH** = delightful to the nose; **vavau** = blew.

While those mighty and splendid monkeys were entering the groves a breeze with flowery fragrance, delightful to the nose, blew.

[Verse Locator](#)

अन्ये तु हरि वीराणाम् यूथान् निष्क्रम्य यूथपाः ।
सुग्रीवेण अभ्यनुज्जाता लन्काम् जग्मुः पताकिनीम् ॥ ६-३९-१४

14. **anye** = some other; **yuuthapaaH tu** = of the troop-leaders; **hariviiraaNaam** = of the valiant monkeys; **niSKranya** = come out; **yuuthaat** = of their troops; **abhyhanujNaataaH** = duly permitted; **sugriiveNa** = by Sgureeva; **jagmu** = and went; **laN^kaam** = towards Lanka; **pataakiniim** = adorned with flags.

Some other troop-leaders of the valiant monkeys came out of their troops with due permission from sugreeva and went towards Lanka, the city adorned with flags

[Verse Locator](#)

वित्रासयन्तो विहगांस् त्रासयन्तो मृग द्विपान् ।

कम्पयन्तश् च ताम् लन्काम् नादैः स्वैर् नदताम् वराः ॥ ६-३९-१५

15. (Those monkeys) nadataam varaaH = great in making noises; vihagaan vitraasayantoH = causing the birds to frighten; glaapayantaH = and displeaseing; mR^iga dvipaam = to the animals and elephants; (went) ; taam laN^kaam kampayantashcha = causing that Lanka to tremble; svaiH = by their; naadaiH = sounds.

Those monkeys, great in making noises causing the birds to frighten and displeasing to the animals and elephants, went, causing that Lanka to tremble, by their noises.

[Verse Locator](#)

कुर्वन्तस् ते महा वेगा महीम् चारण पीडिताम् ।

अजश् च सहसा एव ऊर्ध्वम् जगाम चरण उद्धतम् ॥ ६-३९-१६

16. te = those monkeys; mahaavegaaH = with great speed; kurvantaH = making; mahiim = the earth; charaNa piiDitaam = flattened by their feet; rajashcha = and the dust; charaNotthitam = raised by their feet; jagaama = went up; sahasaiva = instantaneously.

Those monkeys with great speed marched ahead, making the earth flattened by their feet and the dust thus raised by their feet went up instantaneously.

[Verse Locator](#)

ऋक्षाः सिम्हा वराहाश् च महिषा वारणा मृगाः ।

तेन शब्देन वित्रस्ता जग्मुर् भीता दिशो दश ॥ ६-३९-१७

17. vitrastaaH = frightened; tena shabdena = by that sound; R^ikSaaH = bears; simhaashcha = lions; mahiSaaH = buffaloes; vaaraNaashcha = elephants; mR^igaaH = deer; khagaaH = birds; vitrastaaH = were trembled; bhiitaaH = terrified; jagmuH = and hastened toward; dasha dishaH = ten directions.

Frightened by that sound, bears lions buffaloes elephants, deers and birds were trembled and terrified and hastened towards ten different directions.

[Verse Locator](#)

शिखरम् तु त्रिकूटस्य प्रांशु च एकम् दिवि स्पृशम् ।

समन्तात् पुष्प संचन्नम् महा रजत सन्निभम् ॥ ६-३९-१८

शत योजन विस्तीर्णम् विमलम् चारु दर्शनम् ।

श्लक्ष्णम् श्रीमन् महच् चैव दुष्प्रापम् शकुनैर् अपि ॥ ६-३९-१९

मनसा अपि दुरारोहम् किम् पुनः कर्मणा जनैः ।

18;19. ekam = the solitary; trikuuTasya Shikharam = peak of Trikuta mountain; praamshu = which is so high; divispR^isham = as touching the sky; puSpasamchhannam = enveloped by flowers; samantaat = all over; mahaarajata samnibham = resembling gold; shatayojana vistirNam = to an extent of hundred yojanas(eight hundred miles); vimalam = bright; chaarudarshanam = charming to look at; shlakSTam = beautiful; shriimat = glorious; mahachchaiva = majestic; duSpraapam = inaccessible; shakunairapi = even by birds; duraaroham = hard to be ascended; janaiH = by the mind; kim punaH = how much more; karmaNaa = by an act of walking.

The solitary peak of Trikuta mountain, which is so high as if touching the sky, all over covered with flowers entirely, resembling gold; to an extent of eight hundred miles; bright; charming to look at, beautiful, glorious, majestic, inaccessible even by birds, hard to be ascended by people may, even by the mind-how much more by an act of walking?

निविष्टा तत्र शिखरे लन्का रावण पालिता ॥ ६-३९-२०

दशयोजनविस्तीर्णा विंशद्योजनमायता ।

20. laN^kaa = Lanka; raavaNa paalita = ruled by Ravana; dashayogana istiirNaa = with a breadth of ten yojanas (eight miles); aayataa vimshadyojanam = and a length of twenty yojanas (one hundred sixty miles); niviSTaa = was located; shikhare = on the apex of the mountain; tatra = there.

Lanka, ruled by Ravana, with a breadth of eighty mile and a length of one hundred sixty miles, was located on the apex of the mountain there.

The length and breadth of the city given here varies from that given elsewhere - which is a hundred Yojanas wide and thirty yojanas long. This anomaly is reconciled by commentators by explaining the present verse as referring to the length and breadth of Lanka proper, which comprised the residence of Ravana.

[Verse Locator](#)

सा पुरी गोपुरैर् उच्चैः पाण्डुर अम्बुद सन्निभैः ।

कान्वनेन च सालेन राजतेन च शोभिता ॥ ६-३९-२१

21. saa = that; purii = city; shobhate = looked beautiful; uchchaiH gopuraiH = with its towering City-gates; paaNDuraambuda samnibhaiH = resembling white clouds; kaaNchanena = and with golden; raajatena = and silver shaalena = ramparts

The city of Lanka looked beautiful with its towering City-gates resembling white clouds as well as with golden and silver ramparts.

[Verse Locator](#)

प्रासादैश् च विमानैश् च लन्का परम भूषिता ।

घनैर् इव आतप अपाये मध्यमम् वैष्णवम् पदम् ॥ ६-३९-२२

22. laN^kaa = the city of Lanka; parama bhuuSitaa = greatly adorned by; praasaadaishcha = palaces; vimaanaishcha = and seven-storied mansions; ghanaiH iva = as clouds; aatapaapaaye = at the end of a summer; vaiSNava padam = are to the region of Vishnu the god of preservation; madhyamam = between (earth and heaven)

The city of Lanka, greatly adorned by palaces and seven storied mansions, looked like the sky with clouds at the end of a summer and as a region of Vishnu (the god of preservation) between earth and heaven.

[Verse Locator](#)

तस्याम् स्तम्भ सहस्रेण प्रासादः समलम्कृतः ।

कैलास शिखर आकारो दृश्यते खम् इव उल्लिखन् ॥ ६-३९-२३

चैत्यः स राक्षस इन्द्रस्य बभूव पुर भूषणम् ।

शतेन रक्षसाम् नित्यम् यः समग्रेण रक्ष्यते ॥ ६-३९-२४

23; 24. chaitya praasaadaH = A palace; samalaNkR^itaH = duly graced; stambha sahasreNa = with a thousand pillars; kailaasa shikharaakaaraH = which looked like a peak of Mount Kailasa; yasyaam = in the city of Lanka; yaH = which was; rakSyate = protected by; nityam = always; samagreNa = a complete; balena = army; rakSasaam = of demons; ullikhanniva = which seemed to lick; kham = the sky; dR^ishyate = was to be seen; saH = that; babhuuva = remained; purabhuuSaNam = as an ornament of the city; raaakSasendra = of Ravana.

A palace, duly graced with a thousand pillars, which looked like a peak of Mount Kailasa was three in the City of Lanka, which was always the City of Lanka, which was always protected by a complete army of demons. The palace seemed to be scraping the skies and was to be seen as an ornament to the City of Ravana.

[Verse Locator](#)

मनोज्ञाम् काञ्चनवतीम् सर्वतैरुपशोभिताम् ।
नानाधातुविचित्रैश्च उद्यानैरुपशोभिताम् ॥ ६-३९-२५
नानाविहगसम्घट्टाम् नानामृगनिषेविताम् ।
नानाकुसुमसंपन्नाम् नानाराक्षससेविताम् ॥ ६-३९-२६
ताम् समृद्धाम् समृद्ध अर्थो लक्ष्मीवाम् लक्ष्मण अग्रजः ।
रावणस्य पुरीम् रामो ददर्श सह वानरैः ॥ ६-३९-२७

25; 26; 27. **lakshmiivaan** = the glorious; **lakSmaNaagrajaH** = Rama the elder brother of Lakshmana; **raamai saha** = along with monkeys; **dadarsha** = saw; **taam** = that; **manojjNaam** = charming; **kaaNchanavatiim** = golden; **raavaNasya puriim** = city of Ravana; **parvataiH** = mountains; **naanaa dhaatu vichitraiH** = Picturesque with various minerals; **upashobhitaam** = splendid; **udyaanaiH** = with gardens; **naanaa vihagasamghuSTaam** = re-echoing with songs of birds of every kind; **naanaa mR^iga niSevitaam** = frequented by varieties of deer; **naanaakusumasampannaam** = richly endowed with various kinds of flowers; **naanaa rakSasa sevitaam** = inhabited by demons of every degree; **samR^iddhaam** = duly flourishing; **samR^iddhaam** = duly flourishing; **samR^iddhaam** = duly flourishing; **samR^iddhaarthaam** = having increased its wealth.

The glorious Rama the elder brother of Lakshmana along with monkeys saw that charming golden city of Ravana, graced with mountains picturesque with various minerals, splendid with gardens reechoing with songs of birds of every kind, frequented by varieties of deer, richly endowed with various kinds of flowers, inhabited by demons of every degree and duly flourishing, having increased its wealth.

[Verse Locator](#)

ताम् महागृहसम्बाधां दृष्ट्वा लक्ष्मणपूर्वजः ।
नगरीं त्रिदिवप्रख्यां विस्मयं प्राप वीर्यवान् ६-३९-२८

28. **dR^iSTvaa** = beholding; **taam** = that; **nagariim** = city; **tridivaprakhyaam** = which looks like heaven; **mahaagR^iha sambaadhaam** = and crammed with huge palaces; **lakSmaNa puurvajaH** = Rama; the elder brother of Lakshmana; **paaapa** = was seized; **vismayam** = with astonishment.

Beholding that City, which looks like heaven and crammed with huge palaces, the valiant Rama the elder brother of Lakshmana was seized with astonishment.

[Verse Locator](#)

ताम् रत्न पूर्णाम् बहु सम्विधानाम् ।
प्रासाद मालाभिर् अलम्कृताम् च ।
पुरीम् महा यन्त्र कवाट मुख्याम् ।
ददर्श रामो महता बलेन ॥ ६-३९-२९

29. **raamaH** = Rama; **mahataa balena** = with the great army; **dadarsha** = saw; **taam** = that; **puriim** = city; **ratna puurNaam** = full of precious gems; **bahusamvidhaanaam** = having various kinds of facilities; **alamkR^itaamcha** = adorned with; **paaasaada maalaabhiH** = rows of

mansions; **mayaaayantrakavaaTa** = mukhyaam = having excellent doors with huge mechanical appliances; **mahataa** = and with a large; **balena** = armed forces (protecting the city)

Rama with his great army saw that City, full of precious gems, having all kinds of facilities, adorned with rows of mansions, having excellent doors with huge mechanical appliances and with a large armed forces protecting the City.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनचत्वारिंशः सर्गः

Thus completes 39th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 39

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 40 Verses converted to UTF-8, Nov 09

Introduction

Rama together with Sugreeva and others mount to the top of Suvela mountain and see the city of Lanka. There, above a gate-way of the City, stands Ravana. Seeing Ravana, Sugreeva springs to the top of the gate where Ravana is bounces on him, pulls his thrown and throws it away on the ground. thereafter, Ravana and Sugreeva carry on duel for a long time without any fatigue. They wrestle endlessly in different postures. Finally, after reducing Ravana to exhaustion, Sugreeva comes back and rejoins his monkey-troops.

[Verse Locator](#)

ततो रामः सुवेलाग्रं योजनद्वयमण्डलम् ।
उपारोहत्सुग्रीवो हरियूथैः समन्वितः ॥ ६-४०-१

1. tataH = thereafter; raamaH = Rama; sasugriivaH = along with Sugreeva; samanvitaH = together with; hariyuuthapaiH = the troop-leaders of monkeys; upaaroht = ascended; suvelaagram = the top of Suvela mountain; yojanadvaya maNDalam = having a circumference of sixteen miles (Two yojanas).

Then, Rama along with Sugreeva, together with the troop leaders of monkeys, ascended the top of Suvela mountain which was having a circumference of sixteen miles.

[Verse Locator](#)

स्थित्वा मुहूर्तं तत्रैव दिशो दश विलोकयन् ।
त्रिखूटशिखरे रम्ये निर्मितां विश्वकर्मणा ॥ ६-४०-२
ददर्श लङ्कां सुन्यस्तां रम्यकाननशोभिताम् ।

2. sthitvaa = halting; tatraiva = there just; muhuurtam = for a while; vilokayan = and looking towards; dasha = ten; dishaH = directions; (Rama); dadarsha = saw; laN^kaam = Lanka; ramye = which was beautifully; nirmitaam = constructed; vishvakarmaNaa = by Visvakarma; the divine architecttrikuuTa shikhare = on the top of Trikuta Mountain; sunyastaam = with nice arrangements; ramya kaanana shobhitaam = and ravishing with enchanting groves.

Halting there just for a while and surveying the ten cardinal points, Rama saw the city of Lanka, which was beautifully constructed by Visvakarma, the divine architect on the top of Trikuta Mountain with nice arrangements and ravishing with enchanting groves.

[Verse Locator](#)

तस्यां गोपुरशृङ्गस्थं राक्षसेन्द्रं दुरासदम् ॥ ६-४०-३
श्वेतचामरपर्यन्तं विजयच्चत्रशोभितम् ।
रक्तचन्दनसंलिप्तं रक्ताभरणभूषितम् ॥ ६-४०-४

वीलजीमूतसंकाशं हेमसंचादिताम्बरम् ।
ऐरावतविषाणाग्रैरुत्कृष्टकिणवक्षसम् ॥ ६-४०-५
शशलोहितरागेण सम्वीतं रक्तवाससा ।
संध्यातपेन संचन्नं मेघराशिमिवाम्बरे ॥ ६-४०-६

3; 4; 5; 6. **tasyaam** = there; **gopura shR^iN^gastham** = above a gate way stood; **duraasadam** = the invincible raakSasendram = the Lord of demons; **shvetachaamara paryantam** = who was being famed with white whisks on both sides; **vijayachchhatra shobhitam** = was graced with a triumphal parasol; **raktachandana samliptam** = was smeared with red sandal paste; **raktaa bharaNa bhuuSitam** = adorned with scarlet ornaments; **niilajumuuta samkaasham** = resembling a dark cloud; **hema samchhaaditaambaram** = as he was attired in raiment embroidered in gold; **utkR^iTakiNavakSasam** = who bore on his breast scars of wounds; **airaavata viSaaNaagraiH** = inflicted on his by Airavata (the elephant who carries Indra; the Lord of Celestials; on his back) with his tusks; **samviitam** = wrapped; **raktavaasasaa** = in a cloak of red colour; **shasha lohita raageNa** = resembling the colour of hare's blood megharaashim iva = looked like a mass of clouds; **ambare** = in the sky; **samchhannam** = enveloped with samdhyaa tapena = sunshine at sunset.

There above a gateway, stood the invincible Ravana the lord of demons, who was being fanned with white whisks on both sides, was graced with a triumphal parasol, was smeared with red sandal paste, adorned with scarlet ornaments, attired in raiment embroidered in gold, resembling a dark cloud, who bore on his breast scars of wounds inflicted on him by Airavata (the elephant who carries Indra the Lord of celestials, on his back) with his tusks, wrapped in a cloak of red colour resembling the colour of hare's blood and looked like a mass of clouds in the sky enveloped with sunshine at sunset.

[Verse Locator](#)

पश्यतां वानरेन्द्राणाम् राघवस्यापि पश्यतः ।
दर्शनाद्राक्षसेन्द्रस्य सुग्रीवः सहसोत्थितः ॥ ६-४०-७

7. **darshanaat** = on seeing; **raakSasendrasya** = Ravana; **sugriivaH** = Sugreeva; **utthitaH** = got up; **sahasaa** = all at once; (while); **vaanarendraaNaam** = the chiefs of monkeys; **pashyataam** = were looking on; **raaghavasyaapi** = and even Rama; **pashyataH** = was looking on.

On seeing Ravana, Sugreeva got up all at once, while Rama and the chiefs of the army of monkeys were looking on.

[Verse Locator](#)

क्रोधवेगेन सं युक्तः सत्त्वेन च बलेन च ।
अचलाग्रादथोत्थाय पुप्लुवे गोपुरस्थले ॥ ६-४०-८

8. **samyuktaH** = gathering up; **sattvema cha** = his courage; **balena cha** = and strength; (Sugreeva); **krodha vegena** = in an impulse of feery; **utthaaya** = bounded; **achalaagraat** = from the summit of the mountain; **atha** = and then; **pupluve** = sprang; **gopura sthale** = to the top of the gate (Where Ravana was).

Gathering up his strength and courage, Sugreeva, in an impulse of fury, bounded from the summit of the mountain and then sprang to the top of the gate (where Ravana was).

[Verse Locator](#)

स्थित्वा मुहूर्तं सम्प्रेक्ष्य निर्भयेनान्तरात्मना ।
तृणीकृत्य च तद्रक्षः सोऽब्रवीत्पुरुषं वचः ॥ ६-४०-९

9. **muhuurtam** = for a moment; **saH** = he; **sthitvaa** = paused; (then); **nirbhayena** = with a fearless; **antaraatmanaa** = soul; **samprakSya** = (he) saw; **tat** = that; **rakSaH** = demon; **tR^iNiiR^itya** = whom he regarded as a mere straw; (and thereafter); **abraviit** = spoke; **vachaH** = (the following) words; **parusham** = harshly.

For a moment, he paused and then with a fearless soul, he saw that demon, whom he regarded as a mere straw and thereafter spoke the following words harshly:

[Verse Locator](#)

लोकनाथस्य रामस्य सखा दासोऽस्मि राक्षस ।
न मया मोक्षसे.द्य त्वं पार्थिवेन्द्रस्य तेजसा ॥ ६-४०-१०

10. **raakSasa** = O; demon!; **asmi** = I am; **sakhaa** = friend; **daasaH** = and a servant; **raamasya** = of Rama; **lokanaathasya** = the Lord of the world; **tvam** = you; **na mokSyase** = will not be spared; **adya** = today; **mayaa** = by me; **tejasaa** = by the inspiring grace; **paarthivendrasya** = of Rama; the king of kings.

"O, demon! I am a friend and a servant of Rama, the Lord of the world. You will not be spared by me today, by the inspiring grace of Rama."

[Verse Locator](#)

इत्युक्त्वा सहसोत्पत्य प्लुप्लुवे तस्य चोपरि ।
आकृष्य मुकुटं चित्रं पातयामास तद्भुवि ॥ ६-४०-११

11. **iti** = thus; **uktvaa** = speaking; (Sugreeva); **utpatya** = jumped up; **sahasaa** = all at once; **pupluve** = bounced; **upari** = over; **tasya** = on him; **aakR^iSya** = pulled; **chitram** = the brightly coloured; **mukuTam** = crown; **paatayaamaasa** = and threw; **tat** = it; **bhuvi** = on the ground.

Thus speaking, Sugreeva jumped up all at once, bounced over on ravana, pulled his brightly coloured crown from his head and threw it away on the ground.

[Verse Locator](#)

समीक्स्य तूर्णमायान्तं बभाषे तं निशाचरः ।
सुग्रीवस्त्वं परोक्षे मे हीनग्रीवो भविष्यसि ॥ ६-४०-१२

12. **samiikSya** = seeing; **tam** = him; **aayaantam** = coming; **tuurNam** = quickly (once again); **nishaacharaH** = Ravana; **babhaache** = spoke (as follows); **tvam** = you; **sugreeva** = were Sugreeva (one who has a handsome neck); **me parokSe** = when you were not present before my eyes; **bhaviSyasi** = you will (now) become; **hiinagrivaH** = bereft of your neck.

Seeing Sugreeva about to rush upon him again, Ravana spoke as follows: "You were Sugreeva (one who has a handsome neck), when you were not present before my eyes. But now, you will now become Hinagriva bereft of your neck."

[Verse Locator](#)

इत्युक्त्वोत्थाय तं क्षिप्रं बाहुभ्यामाक्षिपत्तले ।
कन्दुवत्स समुत्थाय बाहुभ्यामाक्षिपद्भुरिः ॥ ६-४०-१३

13. **iti** = thus; **uktvaa** = speaking; **utthaaya** = having raised up; (Ravana); **baahubhyaam** = with his two arms; **kSipram** = quickly; **aakSipat** = flung Sugreeva; **tale** = to the ground; **saH** = that; **hariH** = monkey; **samutthaaya** = bouncing up; **kanduvat** = like a ball; **aakSipat** = flung back (his adversary); **baahubhyaam** with his arms.

Speaking thus, Ravana raised up and quickly flung Sugreeva to the ground with both his arms. Bouncing like a ball, Sugreeva flung back his adversary with his arms.

परस्परं स्वेदविदिग्धगात्रौ ।
 परस्परम् शोणितरक्तदेहौ ।
 परस्परं श्लिष्टनिरुद्धचेष्टौ ।
 परस्परं शाल्मलिकिंशुकाविव ॥ ६-४०-१४
 मुष्टिप्रहारैश्च तलप्रहारै ।
 ररन्निघातैश्च कराग्रघातैः ।
 तौ चक्रतुर्युद्धमसह्यरूपं ।
 महाबलौ राक्षसवानरेन्द्रौ ॥ ६-४०-१५

14; 15. **tau** = those two; **raakSasa vaanarendrau** = Ravana and Sugreeva; **mahaabalau** = of great strength; **sveda vidigdha gaatrau** = with perspiration broke out on the limbs; **parasparam** = of one another; **shoNita rakta dehau** = with their bodies red with blood; **parasparam** = on one another; **parasparam shliSTa niruddha cheSTau** = each clung to the other; paralyzing his opponents movements; **shaalamali kimshukaa vira** = resembled the shalmali and Kimshuka trees; **chakratuH** = (They) created; **asahyaruupam** = an unbearable; **yuddham** = struggle; **muSTiprahaaraishcha** = with blows of fists; **talapraaharaiH** = with slaps of hands; **aratnighaataiH cha** = hurting with elbows; **karaagra ghaataiH** = and with blows of fingers.

Ravana and Sugreeva of great strength carried on a duel which was unbearable, with perspiration broke out on their limbs, with their bodies red with blood, each clung to other other paralyzing his opponent's movements resembling silk-cotton and Kimshuka trees, followed by blows of fists, slaps of hands blows of elbows and blows of fingers on each other.

कृत्वा नियुद्धं भृशमुग्रवेगौ ।
 कालं चिरं गोपुरवेदिमध्ये ।
 उत्क्षिप्य चोत्क्षिप्य विनम्य देहौ ।
 पादक्रमाद्गोपुरवेदिलग्नौ ॥ ६-४०-१६

16. **kR^itvaa niyuddham** = having wrestled; **chiram kaalam** = for a long time; **gopura vedimadhye** = in the centre of the flat roof of the gate-way; **utkSipya utkSipya** = repeatedly lifting; **dehau** = their bodies (each in turn); **vinamya** = bending; **paada kramaat** = their feet in a particular way; **bhR^isham ugra vegau** = the two combatants with very high swiftness; **gopura vedi lagnau** = remained in that flat roof of the gate-way.

Having wrestled for a long time in the center of the flat floor of the gate way, each in turn repeatedly lifting their bodies and bending their feet in a particular way, the two highly swift combatants remained in that flat roof of the gate way.

अन्योन्यमापीड्य विलग्नदेहौ ।
 तौ पेतुतुः पालनिखातमध्ये ।
 उत्पेततुर्भूमितलम् स्पृशन्तौ ।
 स्थित्वा मुहूर्तं त्वभिनिःश्वसन्तौ ॥ ६-४०-१७

17. **aapiiDya** = crushing; **anyonyam** = one another; **vilagna dehau** = their bodies clung together; **tau** = they both; **nipetatauH** = dropped down; **saala nikhaata madhye** = between the defensive walls and the moat; **utpetatuH** = they would leap up again; **bhuumitalam** = from the

ground; **spR^ishantau** = seizing each other; **sthitvaa** = after pausing; **muhuurtam** = an instant; **abhiniH shvasantau** = to regain their breath.

Crushing one another and their bodies clung together, they both dropped down between the defensive walls and the moat. They would leap up again, seizing each other from the ground, after pausing an instant to regain their breath.

[Verse Locator](#)

आलिङ्ग्य चालिङ्ग्य च बाहुयोक्त्रैः ।
संयोजयामासतुराहवे तौ ।
सम्रम्भशिक्षाबलसम्प्रयुक्तौ ।
सुचेरतुः सम्प्रति युद्धमार्गे ॥ ६-४०-१८

18. **baahuyoktraiH** = with arms interlaced like with ropes; **samyojayaamaasatuH** = joined together; **tau** = they; **aaliN^gyacha aaliN^gyacha** = remained locked together; **aahve** = in the struggle; **samrambhashikSaa bala samprayuktau** = (they) who had received training in wrestling and were fully endowed with night; **samprati sucheratuH** = were now moving to and fro yuddha maarge = in the arena.

With arms interlaced like with ropes joined together, they remained locked together in the struggle. Both of them, who had received training in wrestling and fully endowed with night, were now moving to and fro in the arena.

[Verse Locator](#)

शार्दूलसिंहविव जातदंष्ट्रौ ।
गजेन्द्रपोताविव संप्रयुक्तौ ।
संहत्य संवेद्य च तौ कराभ्यां ।
तऊ पेतुतुर्वे युगपद्धरायाम् ॥ ६-४०-१९

19. **tau** = the two heroes; **shaarduula simhaaviva** = who resembled a tiger and a lion; **jaata damSTrau** = having their tusks growing; **gajendra potaaviva** = or two young lordly elephants; **samprayuktau** = encountering in a hostile manner; **karaabhyaam** = with arms; **samhatya** = interlaced; **samvedya cha** = and having duly tired their strength; **petatuHvai** = fell; **dharaayaam** = on the ground; **yugapat** = together.

The two heroes, who resembled a tiger and a lion having their tusks growing or two young lordly elephants encountering in a hostile manner, with arms interlaced and having duly tried their strength, fell on the ground together.

[Verse Locator](#)

उद्यम्य चान्योन्यमधिक्षिपन्तौ ।
संचक्रमाते बहु युद्धमार्गे ।
व्यायामशिक्षाबलसंप्रयुक्तौ ।
क्लमं न तौ जग्मतुराशु वीरौ ॥ ६-४०-२०

20. **udyamya** = Rising; **tau viirau** = those two heroes; **adhikSipantau** = hurled themselves; **anyonyam** = on each other; **samchakra maate** = circling round; **yuddhe maarge** = the arena; **bahu** = again and again; **vyaayaama shikSabala samprayuktau** = like skilled and mighty wrestlers; **na jagmatuH** = nor did they obtain; **aashu** = so quickly; **klamam** = fatigue.

Thereafter rising, those two heroes hurled themselves on each other, circling around the arena again and again, like skilled and mighty wrestlers, nor were they easily fatigued.

[Verse Locator](#)

बाहुत्तमैर्वारिणवारणाभै ।
निवारयन्तौ परवारणाभौ ।
चिरेण कालेन भृशं प्रयुद्धौ ।
संचेरतुर्मण्डलमार्गमाशु ॥ ६-४०-२१

21. **varavaaraNaabhau** = like unto great tuskers; **bahuuttamaiH** = with their enormous arms; **vaaraNa vaaraNaabhaiH** = resembling the trunks; **nivaarayantau** = (they were) keeping back each other; **prayuddhau** = fought; **bhR^isham** = vehemently; **chireNa kaalena** = for a long time; **samcheratuH** = and moved; **aashu** = speedily; **maNDala maargam** = in a circular path.

Like unto great tuskers with their enormous arms resembling the trunks, those two warriors were keeping back each other, fought vehemently for a long time and moved speedily in a circular arena.

[Verse Locator](#)

तौ परस्पर मासाद्य यत्तावन्योन्यसूदने ।
मार्जारविव भक्षार्थेऽवतस्थाते मुहुर्मुहुः ॥ ६-४०-२२

22. **aasaadya** = approaching; **parasparam** = each other; **maarjaaraaviva** = like two wild cats; **bhakSyaarthe** = fighting over a piece of meat; **yattau** = trying; **anyonya suudane** = to kill each other; **avatasthaate** = they stood; **(growling) muhurmuHuH** = again and again.

Approaching each other like tow wild cats fighting over a piece of meat trying to kill each other, they stood growling again and again.

[Verse Locator](#)

मण्डलानि विचित्राणि स्थानानि विविधानि च ।
गोमूत्रकाणि चित्राणि गतप्रत्यागतानि च ॥ ६-४०-२३
तीर्शीनगतान्येव तथा वक्रगतानि च ।
परिमोक्षं प्रहाराणां वर्जनं परिधावनम् ॥ ६-४०-२४
अभिद्रवणमाप्लावमवस्थानं सविग्रहम् ।
परावृत्तमपावृत्तमपद्रुतमवप्लुतम् ॥ ६-४०-२५
उपन्यस्तमपन्यस्तं युद्धमार्गविशारदौ ।
तौ विचेरतुर्न्योन्यं वानरेन्द्रश्च रावणः ॥ ६-४०-२६

23; 24; 25; 26. **tau** = the two warriors; **vaanarendrashcha** = Sugreeva; **raavaNaH** = and Ravana; **yuddha maarga vishaaradau** = who were skilled in wrestling; **vicheratuH** = executed; **vividhaani** = innumerable; **vichitraaNi** = and myriad; **maNDalaani** = evolutions; **anyonyam** = in mutual conflict; **chitraaNi** = (taking up) diverse; **sthaanaani** = postures; **gomuutrakaaNi** = moving in a curved line like an ox's urine; **gata pratyagataanicha** = coming and going; **tirashchiinagataanyena** = stepping sideways; **tathaa** = and; **vakragataani cha** = having a retrograde motion; **parimokSam** = to avoid; **prahaaraaNaam** = blows; **paridhaavanam** = turning about; **varjanam** = abandoning the attack; **abhidravaNam** = dashing towards each other; **aaplaavam** = leaping; **avasthaanam** = standing; **savigraham** = firm and erect; **paraavR^itam** = retreating; **apaavR^itam** = turned sideways; **apadrutam** = rushed in a bent posture; **avaplutam** = ran lifting their foot to kick the opponent; **upanyastam** = by letting go; **apanyastam** = or stealing away.

The two warriors, Sugreeva and Ravana, who were skilled in wrestling, excuted innumerable and myraid evolutions, taking up diverse postures, moving in a curved line like an ox's urine, coming and going, stepping side ways, having a retrograde motion to avoid blows, turning about abandoning the attack, dashing towards each other, leaping, standing firm and

erect, retreated, turned sideways, rushed in a bent posture, ran lifting their foot to kick the opponent and by letting go or stealing away.

[Verse Locator](#)

एतस्मिन्नन्तरे रक्षो मायाबलमथात्मनः ।
आरब्धमुपसम् पेदे ज्ञात्वा तम् वानराधिपः ॥ ६-४०-२७
उत्पपात तदाकाशं जितकाशी जितक्लमः ।
रावणः स्थित एवात्र हरिराजेन वञ्चितः ॥ ६-४०-२८

27; 28. **atha** = then; **etasmin antare** = in the meanwhile; **rakSaH** = Ravana; the demon; **upasampede** = decided; **aarabdhum** = to commence; **maayaabalam** = his magic power; **jJNaatvaa** = knowing; **tam** = it; **vaanaraadhipaH** = Sugreeva; **utpapaata** = flew; **akaasham** = into the sky; **jita kaashii** = triumphantly; **jitaklamaH** = shaking off all fatigue; (While); **raavaNaH** = Ravana; **vaN^chitaH** = baffled; **hariraajena** = by Sugreeva; **sthitaH** = stood (confounded); **atraiva** = there alone.

Meanwhile, Ravana decided to common using his magic power. Knowing it, Sugreeva flew into the sky triumphantly shaking off all fatigue, while Ravana, baffled by Sugreeva stood confounded there alone.

[Verse Locator](#)

अथ हरिवरनाथः प्राप्तसंग्रामकीर्ति ।
निश्चिरपतिमाजौ योजयित्वा श्रमेण ।
गगनमतिविशालं लङ्घयित्वा र्सूम् ।
हरिगणबलमध्ये रामपार्श्वं जगाम् ॥ ६-४०-२९

29. **atha** = then; **harivaranaathaH** = the Lord of the monkeys; **praapta samgraama kiirtiH** = acquiring fame as a warrior; **yojayitvaa** = reducing; **nishicharapatim** = Ravana; **shrameNa** = to exhaustion; **laNghayitvaa** = ascended; **ativishaalam** = into the infinite; **gaganam** = sky; **arkasuunuH** = and that offspring of the Sun; Sugreeva; **jagaama** = went; **raamapaarshvam** = to the side of Rama; **harigaNabalamadhye** = in the middle of the monkey-troops.

Thus, the Lord of the monkeys, acquiring fame as a warrior, reducing Ravana to exhaustion, ascended into the infinite sky and the offspring of the Sun then went to the side of Rama, who as in the middle of the moky-troops.

[Verse Locator](#)

स इति सवितृसूनुस्तत्र तत्कर्म कृत्वा ।
पवनगतिरनीकं प्राविशत्संप्रहृष्टः ।
रघुवरनृपसूनोद्धर्षयन् युद्धहर्ष ।
तरुमृगगणमुख्यैः पूज्यमानो हरीन्द्रः ॥ ६-४०-३०

30. **saH** = that Sugreeva; **savitR^isuumuH** = the offspring of the Sun; **pavanagatiH** = who endowed with a speed of the wind; **kR^itvaa** = having accomplished; **tat karma** = that act; **tatra** = there; **vardhyan** = increasing; **yuddha harSam** = the joy of the battle; **raghuvaranR^ipasuunoH** = of the foremost of the Raghu dynasty; **puuhyamaanaH** = honoured; **tarumR^iga samprahR^iStaH** = and delighted; **praavishat** = rejoined; **aniikam** = the army.

That Sugreeva, the offspring of the Sun, who was endowed with a speed of the wind, having accomplished that feat there, increasing the military zeal of the foremost of Raghu dynasty, honoured by the monkey leaders and delighted, rejoined the army.

Thus completes 40th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 40

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 41

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Introduction

Rama advises Sugreeva not to repeat such reckless acts in future on the ground of he being a king. Then Rama tells Lakshmana about the various evil portents he had seen. Rama commands the monkey-generals to besiege all the four gates of Lanka. He himself along with Lakshmana protects the army, besieging the northern gate being guarded by Ravana. Then, Rama sends Angada to Ravana, to expostulate him and to bring him back to reason. Angada tries his best to convince Ravana, but in vain. Ravana commands his attendants to seize Angada. Angada shakes out those attendants who tried to seize him ascends the roof of Ravana's palace, tramples and crushes it down by his strength. Angada finally returns to Rama, who was stationed in the midst of the monkey-forces.

[Verse Locator](#)

अथ तस्मिन् निमित्तानि दृष्ट्वा लक्ष्मण पूर्वजः ।
सुग्रीवम् सम्परिष्वज्य रामो वचनमब्रवीत् ॥ ६-४१-१

1. **atha** = then; **dr̥iSTvaa** = seeing; **nimitthaani** = the marks of conflict; **raamaH** = Rama; **tasmi** = on the person of Sugreeva; **puurvajaH** = the elder brother of Lkshmana; **sampariSvajya** = embracing sugriivam = Sugreeva; **abraviit** = and spoke; **vachanam** = (these) words.

Seeing the marks of conflict on the person of Sugreeva, Rama the elder brother of Lakshmana after embracing Sugreeva spoke these words.

[Verse Locator](#)

असंमन्त्र्य मया सार्थम् तदिदम् साहसं कृतम् ।
एवम् साहसयुक्तानि न कुर्वन्ति जनेश्वराः ॥ ६-४१-२

2. **asammantray** = without consulting; **mayaa saardham** = me closely; **idam** = this; **tat** = such; **saahasam** = a reckless act; **kr̥itam** = has been done; **janeshvaraaH** = the kings; **na kurvanti** = cannot do; **saahasa yuktaani** = such rash acts; **evam** = in this manner.

"Without consulting me closely, such a reckless act has been done by you, such a rashness is not seemly in a king."

[Verse Locator](#)

संशये स्थाप्य माम् चेदम् बलम् चेमम् विभीषणम् ।
कष्टं कृतमिदं वीर साहसं साहसप्रिय ॥ ६-४१-३

3. **viira** = O; warrior; **saahasa priya** = longing for acts of daring!; **idam** = this; **kaSTam** = wrong; **saahasam** = reckless act; **kr̥itam** = has been done (by you); **sthaapya** = keeping; **maamcha** = me; **idam** = this; **balamcha** = army; **imam** = and this; **vibhiiSaNam cha** = Vibhishana; **samshaye** = in anxiety.

"O, warrior longing for acts of daring! This wrong and reckless act has been done by you, causing me, this army and Vibhishana great anxiety."

[Verse Locator](#)

इदानीं मा कृथा वीर एवम् विधमरिंदम ।
त्वयि किंचित्समापन्ने किम् कार्यम् सीतया मम ॥ ६-४१-४
भरतेन महाबाहो लक्ष्मणेन यवीयसा ।
शत्रुघ्नेन च शत्रुघ्न स्वशरीरेण वा पुनः ॥ ६-४१-५

4; 5. **viira** = O; warrior!; **arimdama** = O; Vanquisher of foes!; **ma kR^ithaaH** = do not act; **evamvidham** = thus; **idaaniim-** now; **mahaabaaho** = O; the mighty armed!; **Shatrughna** = O; annihilator of enemies!; O; annihilator of enemies!; **tvayi** = (If) you; **kimchit samaapanne** = have come by some misfortune; **mama** = to me; **kim kaaryam** = what is the use; **siitayaa** = with Seetha; **bharatena** = Bharata; **lakSmaNena** = Lakshmana; **yaniiyasaa** = and still younger; **shatrughnena** = Shatrughna; **sva shariineNa vaa punaH** = or even with my own person?

"O, warrior! O, vanquisher of foes! Do not act thus in future. O, the mighty armed! O, annihilator of enemies! If you have come by some misfortune, I would have had nothing to do with Seetha, Bharata, Lakshmana or still younger Shatrughna or even with my own person."

[Verse Locator](#)

त्वयि चानागते पूर्वमिति मे निश्चिता मतिः ।
जानतश्चापि ते वीर्यम् महेन्द्रवरुणोपनु ॥ ६-४१-६
हत्वाहम् रावणम् रावणम् युद्धे सपुत्रबलवाहन्म् ।
अभिषिच्य च लङ्कायाम् विभीषण मथापि च ॥ ६-४१-७
भरते राज्यमारोप्य त्यक्ष्ये देहम् महाबल ।

6; 7. **mahaabala** = O; monkey of great strength; **mahendra varuNopama** = equal to Indra the god of celestials and Varuna king of the Universe!; **tvayi** = (If) you; **anaagate** = have not returned; **jaanatashchaapi** = though I am conversant; **te** = with your; **viiryam** = valour; **me** = (this was) my; **puurvam** = earlier; **matiH** = determined; **nishchitaa** = resolve; **hatvaa** = having killed; **raavaNam** = Ravana; **yuddhe** = in fight; **saputra bala vaahanam** = with his sons forces and chariots; **aham** = I; **abhiSichya** = should have installed; **vibhiiSaNam** = Vibhishana (as king); **laNkaayaam** = of Lanka; **aaropya** = placing; **raajyam** = the kingdom; **bharate** = in Bharata; **athaapi** = and even; **tyakSye** = renounced; **deham-** my body.

"O, monkey of great strength, equal to Indra the god of celestials and Varuna the king of universe! If you have not returned, though I am conversant with your valour, this was my pre-determined resolve that having killed Ravana in fight with his sons forces and chariots, I should have installed Vibhishana as king of Lanka, placing the kingdom of Ayodhya in the hands of Bharata and renounced my life."

[Verse Locator](#)

तमेवम्वादिनं रामं सुग्रीवः प्रत्यभाषत ॥ ६-४१-८
तव भार्यापहर्तारं दृष्ट्वा राघव रावणम् ।
मर्षयामि कथम् वीर जानन्विक्रममात्मनः ॥ ६-४१-९

8; 9. **sugriivaH** = Sugreeva; **pratyabhaaSata** = replied; **tam** = to that; **raamam** = Rama; **evam vaadinam** = who was thus peaking; **viira** = O; brave; **raaghava** = Rama!; **dR^iSTvaa** = seeing; **raavaNam** = Ravana; **tava bhaaryaapahartaaram** = who had taken away your consort; **jaanan** = conscious; **aatmanaH** = of my own; **balam** = strength; **katham** = how; **marSyaami** = can I bear it?

Hearing Rama's words, Sugreeva replied as follows: "O, brave Rama! Seeing Ravana who had taken away your consort and being conscious of my own strength, how can I act otherwise?"

[Verse Locator](#)

इत्येवंवादिनं वीरमभिनन्द्य च राघवः ।
लक्ष्मणम् लक्ष्मि सम्पन्नम् इदम् वचनम् अब्रवीत् ॥ ६-४१-१०

10. **abhinandya** = complimenting; **viiram** = that hero; Sugreeva; **ityevam raadinam** = who was thus speaking raaghavaH = Rama; **abraviit** = spoke; **idam** = these; **vachanam** = words; **lakSmaNam** = to Lakshmana; **lakSmi sampannam** = was was endowed with auspicious marks.

Complimenting that hero Sugreeva who was thus speaking, Rama addressed Lakshmana, who was endowed with auspicious marks, saying:

[Verse Locator](#)

परिगृह्य उदकम् शीतम् वनानि फलवन्ति च ।
बल ओघम् सम्विभज्य इमम् व्यूह्य तिष्ठेम लक्ष्मण ॥ ६-४१-११

11. **lakSmaNa** = O; Lakshmana!; **parigR^ihya** = occupying; (a region); **shiitam** = providing fresh; **udakam** = water; **vanaanicha** = and trees; **phalavanti** = with fruit; **samvibhajya** = duly dividing; **imam** = this; **balaugham** = multitude of troops; **vyuuhya** = and drawing it up in a battle array; **tiSThaama** = we should remain alert.

"O, Lakshmana! Beside these fresh waters and trees laden with fruit, let us divide this multitude of troops, drawing it up in a battle array and remain alert."

[Verse Locator](#)

लोक क्षय करम् भीमम् भयम् पश्याम्य् उपस्थितम् ।
निबर्हणम् प्रवीराणाम् ऋक्ष वानर रक्षसाम् ॥ ६-४१-१२

12. **pashyaami** = I foresee; **bhayam** = a terrible calamity; **upasthitam** = to have come; **lokakSayakaram** = boding universal destruction; **bhiimam** = awful ; **nibarhaNam** = and death; **praviiraaNaam** = to the intrepid; **R^ikSavaanara rakSasaam** = bears; monkeys and demons.

"I foresee a terrible calamity to come, boding universal destruction and death to the intrepid bears, monkeys and demons."

[Verse Locator](#)

वाताश् च परुषम् वान्ति कम्पते च वसुम् धरा ।
पर्वत अग्राणि वेपन्ते पतन्ति धरणी धराः ॥ ६-४१-१३

13. **paruSam** = Harsh; **vaataaH** = winds; **vaanti** = blow; **vasundharaacha** = the earth; **kampate** = trembles; **parvataagraaNi** = Mountain-peaks; **vepante** = shake; **dharNiidharaaH** = and the elephants bearing the earth; **nadanti** = trumpet.

"Harsh winds blow. The earth trembles. Mountain-peaks shake and the elephants bearing the earth trumpet."

[Verse Locator](#)

मेघाः क्रव्याद सम्काशाह् परुषाह् परुष स्वनाः ।
क्रूराह् क्रूरम् प्रवर्षन्ति मिश्रम् शोणित बिन्दुभिः ॥ ६-४१-१४

14. **kruuraH** = Sinister; **meghaaH** = clouds; **paruSa svanaaH** = prey roar; **paruSaaH** = violently; **kravyaada samkaashaaH** = like carnivorous animals; **pravarSanti** = and let fall rain; **mishram** = mixed; **shoNita bindubhiH** = with drops of blood.

"Sinister clouds prey-roar violently like carnivorous animals and let fall a rain mixed with drops of blood."

[Verse Locator](#)

रक्त चन्दन सम्काशा संध्या परम दारुणा ।
ज्वलच् च निपतत्य् एतद् आदित्याद् अग्नि मण्डलम् ॥ ६-४१-१५

15. **sandhyaa** = the dusk; **raktachandana samkaashaa** = red as sandal; **param** = daaruNaa = is full of horror; **aadityaat** = and from the sun; **etat** = this; **jvalat** = blazing; **agnimaNDalam** = mass of fire; **nipatati** = falls.

"The dusk, red as sandal, is full of horror and from the sun, this blazing mass of fire falls."

[Verse Locator](#)

आदित्यम् अभि वाश्यन्ते जनयन्तो महद् भयम् ।
दीना दीन स्वरा घोरा;अप्रशस्ता मृग द्विजाः ॥ ६-४१-१६

16. **KruuraaH** = wild; **mR^iga dvijaaH** = beasts and birds; **diina svaraaH** = emit frantic cris; **diinaaH** = and are ill at ease; **aprashastaaH** = ominous; **janayantaH** = inspiring; **mahat** = great; **bhayam** = fear; **abhi vaashyanti** = facing; **aadityam** = the sun.

"Wile beasts and birds emit frantic cries, ill at ease and ominous, inspiring great fear, facing the sun."

[Verse Locator](#)

रजन्याम् अप्रकाशश् च सप्तापयति चन्द्रमाः ।
कृष्ण रक्त अंशु पर्यन्तो यथा लोकस्य सम्क्षये ॥ ६-४१-१७

17. **chandramaaH** = the moon; **aprashastaH** = shorn of its radiance; **kR^iSNa raktaamshu paryantaH** = surrounded by black and fiery rays; burns red; **samkSaye tathaa** = as at the time of the destruction of the world; **samtaapayati** = (and) is creating anguish; **rajanyaam** = in the night.

"The moon shorn of its radiance, surrounded by black and fiery rays, burns red as at the time of destruction of the word and is creating an anguish in the night."

[Verse Locator](#)

ह्रस्वो रूक्षो अप्रशस्तश् च परिवेषह् सुलोहितः ।
आदित्य मण्डले नीलम् लक्ष्म लक्ष्मण दृश्यते ॥ ६-४१-१८

18. **lakSmaNa** = O; Lakshamana!; **aaditya maNDale** = In the disk of the sun; **hrasvaH** = a small; **pariveSaH** = halo; **niilam** = with a black; **lakSma** = mark; **ruukSaH** = fiery; **aprashastaH** = shoren of its radiance; **sulohitaH** = and of coppery hue; **lakSyate** = is seen.

"O, Lakshmana! In the disk of the sun, a small halo with a black mark, fiery, shorn of its radiance and of coppery hue is seen."

[Verse Locator](#)

दृश्यन्ते न यथावच् च नक्षत्राण्य् अभिवर्तते ।
युग अन्तम् इव लोकस्य पश्य लक्ष्मण शंसति ॥ ६-४१-१९

19. lakSmaNa = O; Lakshmana!; pashya = behold; nakSatraaNi = (that) the stars; dR^ishyante = are not appearing; yathaavat = as they should be; shamsatiiva = foretelling; abhivartate = and intending to quicken; yugaantam = a final dissolution; lokasya = of the world.

"O, Lakshmana! The stars are not appearing as they should be duly foretelling their intention to hasten a final dissolution of the world."

[Verse Locator](#)

काकाः श्येनास् तथा गृध्रा नीचैह परिपतन्ति च ।
शिवाश् च अप्य् अशिवा वाचह् प्रवदन्ति महा स्वनाः ॥ ६-४१-२०

20. kaakaaH = crows; shyenaaH = eagles; tathaa = and gR^idhraaH = vultures; paripatanti cha = are whirling round; niichaiH = at a lower level; shivaashcha = Jackals to; pravadanti = are howling; ashubhaaH = inauspicious; vaachaH = sounds.

"Crows, eagles and vultures are whirling round at a lower level. Jackals too are howling inauspicious sounds."

[Verse Locator](#)

शैलैः शूलैश्च खड्गैश्च विमुक्तेः कपिराक्षसैः ।
भविष्यत्यावृता भूमिर्मांसशोणितकर्ममा ॥ ६-४१-२१

21. bhuumiH = the earth; aavR^itaa = crowded; shailaiH = with rocks; shuulaishcha = darts; khaDgaishcha = and daggers; vimuktaiH = discharged; kapi raakSasaiH = by monkeys and demons; bhaviSyati = will become; maamasa shoNita kardamaa = a slime of flesh and blood.

"The earth, crowded with rocks, darts and daggers discharged by monkeys and demons, will become a slime of flesh and blood."

[Verse Locator](#)

क्षिप्रम् अद्य दुराधर्षाम् पुरीम् रावण पालिताम् ।
अभियाम जवेन एव सर्वतो हरिभिर् वृताः ॥ ६-४१-२२

22. abhiyaama = we shall attack; duraadharSaam = the invincible puriim = city; raavaNa paalitaam = ruled by Ravana; javenaiva = swiftly; sarvataH = from all sides; adya = now; kSipram = quickly; vR^itaaH = surrounded; haribhiH = by the monkeys.

"Now surrounded by the monkeys from all sides, let us make an attack on that invincible citadel ruled by Ravana quickly and swiftly."

[Verse Locator](#)

इत्य् एवम् तु वदन् वीरो लक्ष्मणम् लक्ष्मण अग्रजः ।
तस्माद् अवातरत् शीघ्रम् पर्वत अग्रान् महा बलः ॥ ६-४१-२३

23. ityevam = thus; vadan = speaking; lakSmaNam = to Lakshmana; viiraH = the heroic; lakSmaNaagrajaH = Rama; mahaabalaH = of great strength; avaatarat = descended; shiighram = quickly; tasmaat = from that; parvataagraat = mountain-peak.

Thus speaking to Lakshmana, the heroic Rama of great strength climbed down from that mountain-peak.

[Verse Locator](#)

अवतीर्य तु धर्म आत्मा तस्मात् शैलात् स राघवः ।
परैः परम दुर्धर्षम् ददर्श बलम् आत्मनः ॥ ६-४१-२४

24. **avatiirya** = having descended; **asmaat** = shailaat = from that mountain; **saH** = that; **dharmaatmaa** = righteous minded; **raaghavaH** = Rama; **dadarsha** = saw; **aatmanaH** **balam** = his own army; **param durdharSam** = which was verily unconquerable; **pariah** = by the enemies.

Having descended from that mountain, Rama, whose mind was set on righteousness, held a review of his own army, which was verily difficult to conquer for the enemies.

[Verse Locator](#)

समन्व्य तु ससुग्रीवह् कपि राज बलम् महत् ।
कालज्जो राघवह् काले सम्युगाय अभ्यचोदयत् ॥ ६-४१-२५

25. **raaggavaH** = Rama; **kaalijJNaH** = who knows the appropriate time; **sasugriivaH** = along with Sugreeva; **samnahya** = made ready; **mahat** = the great; **kapila raja balam** = army of Sugreeva; **abhyachodayat** = and commanded (the army) to advance; **kale** at the appropriate moment; **samyngaaya** = for the battle.

Rama, who knew the fitting moment to act, along with Sugreeva made ready the great army and commanded the army to advance, at the appropriate moment for the battle.

[Verse Locator](#)

ततः काले महा बाहुर् बलेन महता वृत्तः ।
प्रस्थितह् पुरतो धन्वी लन्काम् अभिमुखह् पुरीम् ॥ ६-४१-२६

26. **tataH** = then; **mahaabaahuH** = Rama; the mighty armed; **vR^itaH** = together with; **mahataa** = the mighty; **balena** = army; **prasthitaH** = marched; **purataH** = in front; **dhanvii** = wielding a bow; **abhimukhaH** = towards; **laNkaam puriim** = the city of Lanka; **kale** = at the befitting moment.

Rama, the mighty armed, together with the mighty army marched in front, wielding a bow, towards the city of Lanka, at the befitting moment.

[Verse Locator](#)

तम् विभीषण सुग्रीवौ हनूमान् जाम्बवान् नलः ।
ऋक्ष राजस् तथा नीलो लक्ष्मणश् च अन्ययुस् तदा ॥ ६-४१-२७

27. **tadaa** = then; **vibhiiSaNa sugriivau** = Vibhishana; Sugreeva; **hanuman** = Hanuman; **Jaambavau** = Jambavan; **R^ikSaraajaH** = the king of bears; **nalaH** = Nala; **tathaa** = and; **niilaH** = Nila; **lakSmaNashcha** = and Lakshmana; **anvayuH** = accompanied; **tam** = that Rama.

Then, Vibhishana, Sugreeva, Hanuman, Jambavan the king of bears, Nala, Nila and Lakshmana accompanied that Rama.

[Verse Locator](#)

ततः पश्चात् सुमहती पृतना ऋक्ष वन ओकसाम् ।
प्रच्चाद्य महतीम् भूमिम् अनुयाति स्म राघवम् ॥ ६-४१-२८

28. **tataH** = thereafter; **prachchhaadya** = enveloping; **mahatiim** = the extensive; **bhumim** = earth; **mahatii** = the great; **pR^itanaa** = army; **R^ikSa vanaukasaam** = of bears and monkeys; **pashchaat** = behind them; **anuyaati sma** = went; accompanying; **raaghavam** = Rama.

Thereafter, fully covering a vast stretch of land, the great army of bears and monkeys, followed in the wake of Rama.

[Verse Locator](#)

शैल शृन्गाणि शतशह् प्रवृद्धांश् च मही रुहाम् ।

जगृहुह् कुन्जर प्रख्या वानराह् पर वारणाः ॥ ६-४१-२९

29. **vaanaraH** = monkeys; **paravaaraNaaH** = the annihilator of enemies; **kuNjara prakhyaaH** = resembling elephants; **jagR^ihuH** = took hold of; **shailashR^iNgaaNi** = mountain-peaks; **shatashaH** = and hundreds of; **pravR^iddhaan** = well- grown; **mahiiruhaan** = huge trees.

Monkeys, the annihilator of enemies, resembling elephants, took hold of mountain-peaks and hundreds of well-grown huge trees.

[Verse Locator](#)

तौ त्व् अदीर्घेण कालेन भ्रातरौ राम लक्ष्मणौ ।

रावणस्य पुरीम् लन्काम् आसेदतुर् अरिम् दमौ ॥ ६-४१-३०

30. **tau** = bhraatarau raama lakSmaNau = those brothers; **Rama and Lakshmana;arindamau** = the destroyers of adversaries; **aasedatuH** = reached; **purrim** = the city; **laN^aam** = of Lanka; **raavaNasya** = of Ravana; **adiirgheNa** = in not a long; **kaalena** = time.

Those two brothers Rama and Lakshmana, the destroyers of their adversaries, reached the city of Lanka ruled by Ravana, in not a long time.

[Verse Locator](#)

पताका मालिनीम् रम्याम् उद्यान वन शोभिताम् ।

चित्र वप्राम् सुदुष्प्रापाम् उच्च प्राकार तोरणाम् ॥ ६-४१-३१

ताम् सुरैर् अपि दुर्धर्षाम् राम वाक्य प्रचोदिताः ।

यथा निदेशम् सम्पीड्य न्यविशन्त वन ओकसः ॥ ६-४१-३२

31; 32. **vanaukasaH** = the monkeys; **raama vaakya prachoditaaH** = encouraged by the sound of Rama's voice (and); **sampiDya** = obedient; **yathanidesham** = to his command; **nyavishanta** = halted before; **taam** = that Lanka; **pataaka maaliniim** = garlanded with banners; **ramyaam** = beautiful; **udyaana vana shobitaam** = splendid with pleasure gardens; **chitra vakraam** = having an unusual rampart; **suduSpraapaam** = which is inaccessible; **uchchaiH praakaara toraNaam** = with its elevated arched door-ways; **durdharSaam** = invincible; **surairapi** = even by celestials.

The monkeys, encouraged by the sound of Rama's voice and obedient to his command, halted before the city of Lanka, garlanded with banners, beautiful and splendid with pleasure-gardens, having an unusual rampart which is inaccessible with its elevated arched door-ways and invincible even by the celestials.

[Verse Locator](#)

लन्कायास् तु उत्तर द्वारम् शैल शृन्गम् इव उन्नतम् ।

रामः सह अनुजो धन्वी जुगोप च रुरोध च ॥ ६-४१-३३

लन्काम् उपनिविष्टश् च रामो दशरथ आत्मजः ।

लक्ष्मण अनुचरो वीरह् पुरीम् रावण पालिताम् ॥ ६-४१-३४

उत्तर द्वारम् आसाद्य यत्र तिष्ठति रावणः ।

न अन्यो रामाद् हि तद् द्वारम् समर्थह् परिरक्षितुम् ॥ ६-४१-३५

रावण अधिष्ठितम् भीमम् वरुणेन इव सागरम् ।

सायुधौ राक्षसैर् भीमैर् अभिगुप्तम् समन्ततः ॥ ६-४१-३६

लघूनाम् त्रास जननम् पातालम् इव दानवैः ।

33; 34; 35; 36. **aasaadya** = Reaching; **laNkaam puriim** = the city of Lanka; **raavaNa paalitaam** = ruled by Ravana; **viiraH** = the heroic; **raamaH** = Rama; **dasharaatmajaH** = the son of Dasaratha; **lakSmaNaamaNaanu charaH** = accompanied by Lakshmana; **upaniviSTaH** = halted near; **uttara dvaaram** = the northern gate; **yatra** = where; **raavaNaH** = Ravana; **tiSThati** = stayed; **anyaH** = who else; **na samarthaH hi** = indeed is capable; **parirakSitum** = to examine; **tata dvaaram** = that gate; **raavaNaadhiSThitam** = regulated by Ravana; **bhiimam** = terrific; **saagaram iva** = as an ocean; **varuNena** = regulated by Varuna; **abhiguptam** = guarded; **bhiimaiH** = by awful; **daanavaiH** = demons; **samastataH** = on all sides; **traasajananam** = creating fear; **laghuunaam** = to the lay men; **paataalamiva** = like a subterranean region; **rakSasaiH** = guarded by demons.

Reaching the city of Lanka ruled by Ravana, the heroic Rama the son of Dasaratha accompanied by Lakshmana, halted near the northern gate, where Ravana stayed. Who else but Rama is capable of protecting the army besieging that gate, regulated by Ravana, as an ocean, regulated by Varuna, guarded by awful demons on all sides and creating fear to the weak as a subterranean region is guarded by demons?

[Verse Locator](#)

विन्यस्तानि च योधानाम् बहूनि विविधानि च ।

ददर्श आयुध जालानि तथैव कवचानि च ॥ ६-४१-३७

37. **dadarsha** = (Rama) saw; **vididhaanicha** = various types; **bahuuni** = and multitude; **aayudhajaalaani** = of collection of weapons; **tathaiva** = and kavachaanicha = and shields; **vinyastaani** = kept there; **yodhaanaam** = by the warriors.

Rama saw various types and multitude of weapons and shields kept there by the warriors.

[Verse Locator](#)

पूर्वम् तु द्वारम् आसाद्य नीलो हरि चमू पतिः ।

अतिष्ठत् सह मैन्देन द्विविदेन च वीर्यवान् ॥ ६-४१-३८

38. **niilaH** = Nila; **viiryavaan** = the valiant; **hari chamuupatiH** = army-chief of monkeys; **maindena saha** = together with Mainda; **dvididena cha saha** = and Dvidida; **aasaadya** = reached; **aatiSThat** = and halted; (near); **puurvam dvaaram** = eastern gate.

Nila, the valiant army-chief of monkeys together with Mainda and Dvidida reached and halted before the Eastern gate.

[Verse Locator](#)

अङ्गदो दक्षिण द्वारम् जग्राह सुमहा बलः ।

ऋभेण गव अक्षेण गजेन गवयेन च ॥ ६-४१-३९

39. **aNgadaH** = Angada; **sumahaabalaH** = of very mighty prowess; **R^iSabheNa** = together with R^iShabha; **gavaakSeNa** = Gavaksha; **gajena** = Gaja; **gavayena** = and Gavaya; **jagraaha** = took hold; **dakSiNa dvaaram** = of southern gate.

Angada of very mighty prowess, together with Rishhabha, Gavaksha, Gaja and Gavaya took charge of the Southern gate.

[Verse Locator](#)

हनूमान् पश्चिम द्वारम् ररक्ष बलवान् कपिः ।

प्रमाथि प्रघसाभ्याम् च वीरैर् अन्यैश् च समातः ॥ ६-४१-४०

40. **balavaan** = the storng; **kapiH** = monkey; **hanuman** = Hanuman; **prajaN^gha sangataH** = along with; **tarasaabhyaam cha** = Prajangha; Tarasa; **anyeH** = and other; **viiraishcha** = warriors; **rarakSa** = guarded; **pashchima dvaaram** = the western gate.

The strong monkey Hanuman together with Prajangha, Tarasa and other warriors, guarded the western gate.

[Verse Locator](#)

मध्यमे च स्वयम् गुल्मे सुग्रीवह् समतिष्ठत ।
सह सर्वैर् हरि श्रेष्ठैह् सुपर्ण श्वसन उपमैः ॥ ६-४१-४१

41. **sugriivaH** = Sugreeva; **saha sarvaiH** = along with all; **harishreSThaiH** = the chiefs of monkeys; **ssuparNa pavanopamaiH** = equal to Garuda the eagle and the vehicle of Vishnu and Vayu the god of the wind; **samatiSThata** = stationed svayam- himself madhyame = in the middle; **gulme** = of the fort.

Sugreeva, along with all the chiefs of monkeys equal to the strength of Garuda (the eagle and the vehicle of Vishnu) as well as Vayu the god of the wind, was stationed himself in the middle of the fort.

[Verse Locator](#)

वानराणाम् तु षट् त्रिंशत् कोट्यह् प्रख्यात यूथपाः ॥ ६-४१-४२
निपीड्य उपनिविष्टाश् च सुग्रीवो यत्र वानरः ।

42. **SaTtrimshatkoTya** = thirty six crores; **vaanaraaNaam** = of monkeys; **prakyaata yuuthapaaH** = highly renowned generals; **upanivivSTaaH** = stood besiezed; **yatra** = where; **vaanaraH** = the monkey; **sugriivaH** = Sugreeva (was); **nipiiDya** = having exerted pressure (on the demons occupying that post).

Thirty six crores of monkeys, highly renowned generals stood besiezed, where the monkey Sugreeva was there, having exerted pressure on the demons occupying that post.

[Verse Locator](#)

शासनेन तु रामस्य लक्ष्मणह् सविभीषणः ॥ ६-४१-४३
द्वारे द्वारे हरीणाम् तु कोटिम् कोटिम् न्यवेशयत् ।

43. **raamasya** = under Rama's; **shaasanena** = command; **lakSmaNaH** = Lakshmana; **savibhiiSanaH** = along with Vibhishana; **nyaveshayat** = distributed; **koTim koTim** = a crore each; **hariiNaam** = of monkeys; **dvaare dvaare** = at each gate.

Meanwhile, under Rama's command, Lakshmana along with Vibhishana distributed a crore each of his monkeys at each gate.

[Verse Locator](#)

पश्चिमेन तु रामस्य सुग्रीवह् सह जाम्बवान् ॥ ६-४१-४४
अदूरान् मध्यमे गुल्मे तस्थौ बहु बल अनुगः ।

44. **pashchimena** = behind; **raamasya** = Rama; **aduuraat** = not far from him; **suSeNaH** = Sushena; **saha jaambavaan** = together with Jambavan; **bahubalaanugaH** = followed by a multitude of forces; **tasthau** = stood; **madhyaame gulme** = at the intermediate post.

Behind Rama and not far from him, Sushena together with Jambavan, followed by a multitude of forces, stood at the intermediate post.

[Verse Locator](#)

ते तु वानर शार्दूलाह् शार्दूलाः इव दम्ष्ट्रिणः ॥ ६-४१-४५

गृहीत्वा द्रुम शैल अग्रान् हृष्टा युद्धाय तस्थिरे ।

45. **te** = those; **vaanara shaarduulaaH** = lions among the monkeys; **damSTriNaH** = possessing the teeth; **shaarduulaaH iva** = of tigers; **gR^ihiitvaa** = taking hold; **druma shailaagraan** = of trees and rocks; **tasthire** = waited; **hR^iSTaraH** = delightedly; **yuddhaaya** = (for the signal) to fight.

Those lions among the monkeys, possessing the teeth of tigers, taking hold of trees and rocks, waited delightedly for the signal to fight.

[Verse Locator](#)

सर्वे विकृत लान्गूलाह् सर्वे दम्ष्ट्रा नख आयुधाः ॥ ६-४१-४६

सर्वे विकृत चित्र अन्गाह् सर्वे च विकृत आननाः ।

46. **sarve** = all of them were; feverishly; **sarve** = all of them were; **damSTraanakhaayudhaaH** = using their jaws and nails as weapons; **sarve** = all of them were; **vikR^ita chitraaNgaaH** = trembling in every limb; **sarve cha** = all of them; **vikR^itaananaaH** = had their faces set grimly.

All of them were lashing their tails feverishly, using their jaws and nails as weapons, trembling in every limb and had their faces set grimly.

[Verse Locator](#)

दश नाग बलाह् केचित् केचिद् दश गुण उत्तराः ॥ ६-४१-४७

केचिन् नाग सहस्रस्य बभूवुस् तुल्य विक्रमाः ।

47. **kechit** = some were; **dashanaaga balaaH** = having a strength of ten elephants; **kachit**; some were; **dashaguNottaraaH** = having a strength of ten times of that; **kechit** = some; **babhuuvuH** = were; **tulya vikramaaH** = equal to the strength of a thousand elephants.

Some were having the strength of ten elephants, some a ten times of that and some were equal to the strength of a thousand elephants.

[Verse Locator](#)

सन्ति च ओघा बलाह् केचित् केचित् शत गुण उत्तराः ॥ ६-४१-४८

अप्रमेय बलाश् च अन्ये तत्र आसन् हरि यूथपाः ।

48. **kechit** = some were; **oghabalaaH** = having the strength of an ogha* of elephants; **kechit** = some; **santi** = were; **dashaguNottaraaH** = having strength; ten times to that; **anye** = some others; **tatra** = there; **aasan** = were; **hari yuuthapaaH** = chiefs of monkeys; **aprameya balaashcha** = having a strength; which was immeasurable.

Some were having the strength of an ogha* of elephants. Some were endowed with a strength of ten times to that. some others there were chiefs of monkeys, having an immeasurable strength.

*For the number represented by on ogha vide canto 28, Sarga 37.

[Verse Locator](#)

अद्भुतश् च विचित्रश् च तेषाम् आसीत् समागमः ॥ ६-४१-४९

तत्र वानर सैन्यानाम् शलभानाम् इव उद्गमः ।

49. **adbhutashcha** = marvelous; **vichitrashcha** = and astonishing; **aasiit** = was; **samaagamaH** = the gathering; **teSaam** = of those; **vaanara sainyaanaam** = troops of

monkeys; **tatra** = there; **udgamaH iva** = like aflight; **shalabhaanaam** = of locusts.

Marvellous and astonishing was the gathering of those troops of monkeys there, like a swarm of locusts.

[Verse Locator](#)

पतिपूर्णम् इव आकाशम् संचन्ना इव च मेदिनी ॥ ६-४१-५०
लन्काम् उपनिविष्टैश् च सम्पतद्भिश् च वानरैः ।

50. **vaanaraiH** = by the monkeys; **upaniviSTaiH** = who reached; **laNkaam** = Lanka; **sampatadbhishcha** = and by those stationed already beneath its walls; **aakaasham** = the air; **pratipuurNamiva** = seems to be completely filled; **mediniicha** = the land also; **sampuurNeva** = seems to be entirely filled.

By the monkeys who reached Lanka and by those stationed already beneath its walls, the air and earth seem to be completely filled.

[Verse Locator](#)

शतम् शत सहस्राणाम् पृथग् ऋक्ष वन ओकसाम् ॥ ६-४१-५१
लन्का द्वाराण्य् उपाजग्मुर् अन्ये योद्धुम् समन्ततः ।

51. **shatam** = a hundred divisions; **shatasahasraaNaam** = of on lakh; **R^ijSa vanaukasaam** = bears and monkeys; **pR^ithak** = each; **upaajagmuH** = poured; **laNkaadvaaaraaNi** = towards the gates of Lanka; **(while) anye** = others; (proceeded); **yoddhum** = to fight; **samantataH** = on every side.

A hundred divisions of one lakh each of bears and monkeys poured towards the gates of Lanka, while others proceeded to fight on every side.

[Verse Locator](#)

आवृतह् स गिरिह् सर्वेस् तैह् समन्तात् प्लवम् गमैः ॥ ६-४१-५२
अयुतानाम् सहस्रम् च पुरीम् ताम् अभ्यवर्तत ।

52. **saH giriH** = that mountain; **aavR^itaH** = was covered; **taiH** = by those; **plavaNgamaiH** = monkeys; **samantaat** = on every side; **sahasram aayutaanaam** = A crore; **abhyavartataH** = ranged round; **taam** = that; **puriim** = city.

Those monkeys covered the mountain on every side. A crore of them ranged round that city.

[Verse Locator](#)

वानरैर् बलवद्भिश् च बभूव द्रुम पाणिभिः ॥ ६-४१-५३
सर्वतह् सम्वृता लन्का दुष्प्रवेशा अपि वायुना ।

53. **vaayunaapi** = even winds; **babhuuva** = were; **duSpraveshaa** = unable to enter; **laN^kaa** = in Lanka; **savR^itaa** = surrounded; **sarvataH** = on all sides; **vaanaraiH** = by monkeys; **drumapaaNibhiH** = holding tree trunks in their hands; **balavadbhiH** = being strong as they were.

Even winds were unable to penetrate Lanka being surrounded on all sides by heroic monkeys holding tree trunks in their hands.

[Verse Locator](#)

राक्षसा विस्मयम् जग्मुह् सहसा अभिनिपीडिताः ॥ ६-४१-५४
वानरैर् मेघ सम्काशैह् शक्र तुल्य पराक्रमैः ।

54. **raakSasaaH** = the demons; **shakratulya paraakramaiH** = who in their valour equaled indra the ruler of gods; **abhinipiiDitaaH** = (seeing themselves) beseized; **vaanaraiH** = by monkeys; **meghasamkaashaiH** = like clouds; **jagmuH** = were struck; **sahasaa** = with sudden; **vismayam** = terror.

The demons, who in their valour equaled Indra the ruler of gods, seeing themselves besieged, as by clouds, were struck with sudden terror.

[Verse Locator](#)

महान् शब्दो अभवत् तत्र बल ओघस्य अभिवर्ततः ॥ ६-४१-५५
सागरस्य इव भिन्नस्य यथा स्यात् सलिल स्वनः ।

55. **balaughasya** = (while) the flock of troops; **abhivartataH** = was advancing; **tatra** = there; **mahaan** = a tremendous; **shabdaH** = clamour; **abhavat** = arose; **yathaa** = as; **syaat** = becomes of; **salilasvanaH** = a roar in the water; **saagarasyena** = of the ocen; **bhinnasya** = beating against its shore.

While the flock of monkey- troops was advancing there, a tremendous clamour arose, resembling a roar in the ocean beating against its shore.

[Verse Locator](#)

तेन शब्देन महता सप्राकारा सतोरणा ॥ ६-४१-५६
लन्का प्रचलिता सर्वा सशैल वन कानना ।

56. **mahataa tena shabdena** = by that great tumult; **sarvaa** = the entire; **laN^kaa** = Lanka; **sapraakaaraa** = with its ramparts; **satoraNa** = arches; **sashaila vana kaananaa** = hills woods and forests; **prachalita** = began to tremble.

By that great tumult, the entire Lanka with its ramparts arches, hills, woods and forests began to tremble.

[Verse Locator](#)

राम लक्ष्मण गुप्ता सा सुग्रीवेण च वाहिनी ॥ ६-४१-५७
बभूव दुर्धर्षतरा सर्वैर् अपि सुर असुरैः ।

57. **saa** = that; **harivaahinii** = army of monkeys; **raama lakSmaNa guptaa** = guarded by Rama; Lakshmana; **sugriiveNacha** = and Sugreeva; **babhuuva** = became; **durdharSataraa** = even more invincible; **sarvaiH** = than all; **suraasurairapi** = celestials and demons.

That army of monkeys, guarded by Rama, Lakshmana and Sugreeva became even more invincible than all the celestials and demons put together.

[Verse Locator](#)

राघवह् सन्निवेश्य एवम् सैन्यम् स्वम् रक्षसाम् वधे ॥ ६-४१-५८
सम्मन्थ्य मन्त्रिभिह् सार्धम् निश्चित्य च पुनह् पुनः ।
आनन्तर्यम् अभिप्रेप्सुह् क्रम योग अर्थ तत्त्ववित् ॥ ६-४१-५९
विभीषणस्य अनुमते राज धर्मम् अनुस्मरन् ।
अन्नादम् वालि तनयम् समाहूय इदम् अब्रवीत् ॥ ६-४१-६०

58; 59; 60. **samviveshya** = having ranged; **svam** = his; **sainyam** = forces; **evam** = thus; (in the battle-array); **vadhe** = with a view to destruct; **rakSasaam** = the demons; **raaghavaH** = Rama; **karma yogaaartha tattva vit** = who knew about four expedients (to be used against an enemy in the shape of conciliation; gift; sowing dissention and punishment) employed in succession; **sammantrtray** = took counsel; **punaH punaH** = again and again; **mantribhiH**

saartham = with his counsellors; **nishchitya** = and arrived at a decision; **anusmaran** = calling to his mind; **raja dharmam** = the duty of the kings; **samaahuuya** = summoning; **aN^gadam** = Angada; **vaalitanayam** = the son of Vali; (Rama); **aanantaryam abhipropsum** = who was eager to undertake what was to be done next; **animate** = acting in concurrence with; **vibhiiSaNasya** = Vibhishana; **abraviit** = spoke; **idam** = these words.

Having thus ranged his forces, with a view to destroy the demons, Rama who knew about the four expedients (to be used against an enemy in the shape of conciliation, gift, sowing dissension and punishment) employed in succession, took counsel again and again with his ministers and arrived at a decision. Calling to his mind the duty of the kings, Rama who was eager to undertake what was to be done next, in concurrence with Vibhishana, summoned Angada the son of Vali and spoke as follows:

[Verse Locator](#)

गत्वा सौम्य दशग्रीवम् ब्रूहि मद् वचनात् कपे ।
लन्घयित्वा पुरीम् लन्काम् भयम् त्यक्त्वा गत व्यथः ॥ ६-४१-६१
भ्रष्ट श्रीक गत ऐश्वर्य मुमूर्षो नष्ट चेतनः ।

61. **saumya** = O; gentle; **kape** = Angada!; **laN^ghayitvaa** = after passing; **laN^kaam purrim** = the city of Lanka; **tyaktvaa** = abandoning; **bhayam** = fear; **gata vyathaH** = free from anxiety; **gatvaa** = and approaching; **dashagriivam** = Ravana; **bhraSTa shriikam** = the unfortunate demon; **gataishvaryaam** = devoid of sovereignty; **mumuurSanaSTa chetasam** = who lost splendour because of his desire for death; **bruuhi** = tell (him); **madvachanaat** = as my words.

"Go my gentle Angada on my behalf and, passing thought the city of Lanka without fear and anxiety and Lanka without fear and anxiety and approaching Ravana - the unfortunate demon devoid of sovereignty and who has lost his splendour because of his inclination to die - admonish him in the following words:"

[Verse Locator](#)

ऋषीणाम् देवतानाम् च गन्धर्व अप्सरसाम् तथा ॥ ६-४१-६२
नागानाम् अथ यक्षाणाम् राज्ञाम् च रजनी चर ।
यच् च पापम् कृतम् मोहाद् अवलिप्तेन राक्षस ॥ ६-४१-६३
नूनम् अद्य गतो दर्पह् स्वयम्भू वर दानजः ।
तस्य दण्ड धरस् ते अहम् दार आहरण कर्षितः ॥ ६-४१-६४

62; 63; 63. **rajaniichara** = O; Ravana the ranger of the night!; **yat** = which; **paapam** = sin; **kR^itam** = was performed; **avaliptena** = by you the arrogant; **mohaH** = and the ignorant one; **R^iSiNaam** = to sages; **devataanaam** = to celestials; **tathaa** = an; **gandharvaapsarasaam** = to the celestial musicians and their wives; **naagaaanaam** = to the serpent- demons; **atha** = and; **yakSaaNaam** = to yakshas the semidivine beings; **raajJNaamcha** = and to the kings; **tasya** = that; **paapasya** = sin's; **duraasadaa** = unparalleled; **vyuSTiH** = consequence; **sampraaptaa** = has come; **adye** = now; **te** = your; **darpaH** = arrogance; **svayambhuuvaradaanaajaH** = born out of the boon granted to you by Brahma the god of creation; **vigataH** = has gone (will go).

"O, Ravana the Ranger of the Night! In your reckless arrogance, sages, celestials, celestial musicians and their wives, serpent - demons, yakshas the semi-divine beings and kings have been oppressed by you. From now on, that arrogance, born of the boon you received from Brahma the Lord of creation, shall be subdued."

[Verse Locator](#)

तस्य दण्डधरस्तेऽहम् दाराहरणकर्षितः ।

दण्डम् धारयमाणस् तु लन्का द्वरे व्यवस्थितः ॥ ६-४१-६५

65. aham = I; daaraaharaNa karshitaH = having been hurt because of taking away of my wife; daN^DadharaH = have become a punisher; te = to you; tasya = on that account; dhaarayamaaNaH = wielding; daN^Dam = as rod of chastisement; vyavasthitaH = I am stationed; laNkaa dvaare = at the gate of Lanka.

"I shall inflict a fitting penalty for your ruthless abduction of my consort. I am stationed myself at the gate of Lanka, with a Rod of chastisement."

[Verse Locator](#)

पदवीम् देवतानाम् च महर्षीणाम् च राक्षस ।

राजर्षीणाम् च सर्वेणाम् गमिष्यसि मया हतः ॥ ६-४१-६६

66. raakSasa = O; demon!; hataH = Slain; mayaa = by me; gamiSyasi = you will obtain; padaviim = the path (death); devataanaam cha = of the Gods; maharSiiNaam cha = great sages; sarveSaam = and all; raajarSiiNaam cha = the royal sages.

"O, demon! Slain by me, you will attain the region of Gods, of all the great sages and all the royal sages."

[Verse Locator](#)

बलेन येन वै सीताम् मायया राक्षस अधम ।

माम् अतिक्रामयित्वा त्वम् हतवांस् तद् विदर्शय ॥ ६-४१-६७

67. raakSasaadhama = O; the worst demon!; nidarshaya = Demonstrate; tat = that; balena = courage; maayayaa = and magic; yena = by which; tvam = you; atikraamayitvaa = have distanced; siitaam = Seetha; maam = from me; hR^itavaan = and stolen (her).

"O, the worst demon! Demonstrate the same courage and magic that you did employ in bearing Seetha away from me."

[Verse Locator](#)

अराक्षसम् इमम् लोकम् कर्ता अस्मि निशितैह शरैः ।

न चेत् शरणम् अभ्येषि माम् उपादाय मैथिलीम् ॥ ६-४१-६८

68. na abhyesi yadi = If you do not make an appeal; sharaNam = to my clemency; aadaaya = by returning; tat = that; maithiliim = Seetha; karmaasmi = I shall make; imam = this; lokam = world; araakSasam = devoid of demons.

"If you do not make an appeal to my clemency by returning Seetha, I shall make this world devoid of all demons."

[Verse Locator](#)

धर्म आत्मा रक्षसाम् श्रेष्ठह् सम्प्राप्तो अयम् विभीषणः ।

लन्का ऐश्वर्यम् ध्रुवम् श्रीमान् अयम् प्राप्नोत्य् अकण्टकम् ॥ ६-४१-६९

69. ayam vibhiiSaNaH = this Vibhishana; dharmaatmaa = the pious minded; raakSasa shreSThaH = and the foremost of demons; sampraaptaH = has come to me; dhruvam = Surely; shriimaan = this illustrious demon; praaproti = will obtain; idam = this; laN^kaishvaryam = kingdom of Lanka; akaN^Takam = free from troubles.

"This pious minded Vibhishana, the foremost of demons has come to me. Surely, this illustrious demon will obtain the kingdom of Lanka, which will henceforth be free from troubles."

[Verse Locator](#)

न हि राज्यम् अधर्मेण भोक्तुम् क्षणम् अपि त्वया ।
शक्यम् मूर्ख सहायेन पापेन अविजित आत्मना ॥ ६-४१-७०

70. tvayaa = by you; muurkha sahaayena = having stupid followers; paapena = a sinful demon; aviditaatmanaa = without a knowledge of the self; na shakyam hi = can not indeed; bhoktum = enjoy; raajyam = the kingdom; kSaNampi = even for a moment; adharmeNa = by this unrighteousness.

"You, without a knowledge of the self and a sinful demon having stupid followers around you, cannot indeed enjoy the kingdom even for a moment, by this unrighteousness."

[Verse Locator](#)

युध्यस्व वा धृतिम् कृत्वा शौर्यम् आलम्ब्य राक्षस ।
मत् शरैस् त्वम् रणे शान्तस् ततह् पूतो भविष्यसि ॥ ६-४१-७१

71. raakSasa = O; demon!; vaa = otherwise; yudhyasva = get ready for a battle; kR^itvaa = by gathering; dhR^itim = courage; aalambya = and laying hold of; shauryam = your valour; shaantaH = having been slain; machharaiH = by my arrows; raNe = in combat; bhaviSyasi = you will be laid; shaantaH = in peace.

"O, demon! Otherwise, get ready for a battle, by gathering courage and laying hold of your valour. Having been slain by my arrows in combat, you will be laid in peace.

[Verse Locator](#)

यद्याविशसि लोकांस् त्रीन् पक्षि भूतो मनो जवः ।
मम चक्षुष् पथम् प्राप्य न जीवन् प्रतियास्यसि ॥ ६-४१-७२

72. nishaachara = O; Ranger of the Night!; bhuutvaa = (Even if) you become; pakSii = a bird; aavishasi = and enter; triin = the three; lokaan = world's; na pratiyaasyasi = you will not return; jiivan = alive; praapya = when you come into; mama = my; chakSuH patham = range of sight.

"O, Ranger of the Night! Even if you range the three worlds in the forms of a bird, you will not return alive, when you come into my range of sight."

[Verse Locator](#)

ब्रवीमि त्वाम् हितम् वाक्यम् क्रियताम् और्ध्वदेकिकम् ।
सुदृष्टा क्रियताम् लन्का जीवितम् ते मयि स्थितम् ॥ ६-४१-७३

73. braviim = I am telling; vaakyam = the words; hitam = beneficial; tvaam = to you; kriyataam = be obliged; surd^iSTaa = to be seen well (by you); (as) te jiivitam = your survival; sthitam = is dependent; mayi = on me.

"I give you this salutary counsel prepare for your obsequies. Let Lanka be obliged to be seen well by you (like your last sight), as your survival is in my hands."

[Verse Locator](#)

इत्थं उक्तह् स तु तारेयो रामेण अक्लिष्ट कर्मणा ।
जगाम आकाशम् आविश्य मूर्तिमान् इव हव्य वाट् ॥ ६-४१-७४

74. uktaH = spoken; iti = thus; raameNa = by Rama; akliSTa karmaNaa = who was unwearied inaction; taareyaH = Angada the son of Tara; aavishya = entered; aakaasham- the air; havyavaaTiva = like a god of fire; muurtimaan = personified; jagaama = and proceeded ahead.

Hearing the words of Rama, who was unwearied in action, Angada the son of Tara, leapt into air like a god of fire personified and marched ahead.

[Verse Locator](#)

सो अतिपत्य मुहूर्तेन श्रीमान् रावण मन्दिरम् ।
ददर्श आसीनम् अव्यग्रम् रावणम् सचिवैह सह ॥ ६-४१-७५

75. atipatya = reaching; raavaNa mandiram = Ravana's palace; muhuurtena = within a moment; shriimaan = the illustrious; saH = Angada; dadarsha = saw; raavaNam = Ravana; aasiinam = seated; avyagram = coolly; sachivaiH saha = along with his ministers.

Reaching Ravana's palace in an instant, the illustrious Angada saw Ravana, seated coolly along with his ministers.

[Verse Locator](#)

ततस् तस्य अविदूरेण निपत्य हरि पुमावः ।
दीप्त अग्नि सदृशस् तस्थाव् अन्गदह् कनक अन्गदः ॥ ६-४१-७६

76. tataH = thereafter; aN^gadaH = Angada; haripuNgavaH = the foremost of the monkeys; kanakaaN^gadaH = wearing golden bracelets; nipatya = descended; aduureNa = close; tasya = to the king; tasthau = and stood; diipaagni; sadR^ishaH = like a flaming torch.

Angada, the foremost of the monkeys, wearing golden bracelets, descended close to the king and stood there like a flaming torch.

[Verse Locator](#)

तद् राम वचनम् सर्वम् अन्यून अधिकम् उत्तमम् ।
सामात्यम् श्रावयाम् आस निवेद्य आत्मानम् आत्मना ॥ ६-४१-७७

77. nivedya aatmaanam aatmanaa = haing made himself known; (Angada); shravayaamaasaa = caused to be communicated; tat = that; sarvam = whole; uttamam = of excellent; raama vachanam = speech of Rama; anyuunaadhikam = without adding or subtracting anything; saamaatyam = to Ravana in the presence of his ministers (a follows):

Having made himself known, Angada communicated, that whole of the excellent speech of Rama without adding or subtracting anything to Ravana in the presence of Ravana's ministers, saying:

[Verse Locator](#)

दूतो अहम् कोसल इन्द्रस्य रामस्य अक्लिष्ट कर्मणः ।
वालि पुत्रो अन्गदो नाम यदि ते श्रोत्रम् आगतः ॥ ६-४१-७८

78. aham = I; vaaliputraH = am the son of Vali; aNgado naama = called Angada; duutaH = the messenger; koshalendrasya = of the king of Koshala; raamasya = Rama; akliSTa karmaNaH = of imperishable = exploits; aagataH yadi = (has my name) ever reached; te = your; shrotram = ear?

"I am the son of Vali, Angada by name. I have come as a messenger for the king of Koshala, Rama of imperishable exploits. Has my name ever reached your ears?"

[Verse Locator](#)

आह त्वाम् राघवो रामह् कौसल्य आनन्द वर्धनः ।

निष्पत्य प्रतियुध्यस्व नृशंसम् पुरुष अधम ॥ ६-४१-७९

79. raamaH = Rama; Kausalya nandaardhanaH = who augments the joy of Kausalya; raaghavaH = and the one born in Raghu dynasty; aha = speaks (thus); tvaam = to you; nR^ishamsa = O; ruthless demon!; niSpatya = come forth; yudhyasva = and enter into combat; bhava = prove; puruSaH = to be the representative of your race.

"Rama who is born in Raghu dynasty and who augements the joy of Kausalya speaks thus to you, ♦O, ruthless demon! Come forth and enter into combat. Prove to be the representative of your race!" "

[Verse Locator](#)

हन्ता अस्मि त्वाम् सह अमात्यम् सपुत्र ज्जाति बान्धवम् ।

निरुद्विग्नास् त्रयो लोका भविष्यन्ति हते त्वयि ॥ ६-४१-८०

80. hantaasmi = I shall kill tvaam = you; sahaamaatyam = along with your ministers; saputra jJNaati baandhavaH = sons; cousins and relatives; tvam = you; hate = being dead; trayaH = the three; lokaah = worlds; bhaviSyanti = will be; nirudvignaaH = rid of fear.

" ♦I shall kill you along with your ministers, sons, cousins and other relatives. You being dead, all the three worlds will be rid of fear."

[Verse Locator](#)

देव दानव यक्षाणाम् गन्धर्व उरग रक्षसाम् ।

शत्रुम् अद्य उद्धरिष्यामि त्वाम् ऋषीणाम् च कण्टकम् ॥ ६-४१-८१

81. adya = now; uddhariSyaami = I shall uproot out; tvam = you; kaN^Takamcha = who are a thorn; R^iSiiNaam = to sages; shatrum = and enemy; deva daanava yakSaaNaam = to celestials; demons; semi-divine beings; gandharvoraga rakSasaam = celestial musicians; serpent-gods and ogres.

" ♦Now, I shall uproot you, a thorn to sages and an enemy to celestials, demons, semi-divine beings, celestial musicians, serpent-gods and ogres'."

[Verse Locator](#)

विभीषणस्य च ऐश्वर्यम् भविष्यति हते त्वयि ।

न चेत् सत्कृत्य वैदेहीम् प्रणिपत्य प्रदास्यसि ॥ ६-४१-८२

82. na pradaasyasi chet = If you do not restore; vaidehiim = Seetha; satkR^itya = honourably; praNipatya = by bowing respectfully before me; tvayi = you; hate = ae slain; aishvaryam = and the kingdom; bhaviSyati = will belong; vibhiiSaNasya = to Vibhishana.

"If you do not restore Seetha honourably, by bowing respectfully before me, you are slain and Vibhishana will become the king."

[Verse Locator](#)

इत् एवम् परुषम् वाक्यम् ब्रुवाणे हरि पुमावे ।

अमर्ष वशम् आपन्नो निशा चर गण ईश्वरः ॥ ६-४१-८३

83. hari puN^gave = (While) the lion among monkeys; Angada; bruvaane = was speaking; ityevam = thus; paruSam = in harsh; vaakyam = words; nishaacharagaNeshvaraH = Ravana the Lord of the demon-tribe; aapannaH = prevailed; amarSa vasham = on the influence of anger.

Hearing these harsh words from Angada the lion among the monkeys, Ravana the Lord of the demon-tribe was infuriated.

[Verse Locator](#)

ततः स रोष ताम्र अक्षह् शशास सचिवांसु तदा ।
गृह्यताम् एष दुर्मेधा वध्यताम् इति च असकृत् ॥ ६-४१-८४

84. tataH = thereafter; saH = Ravana; aapannaH = who obtained; roSam = wrath; tadaa = then; asakR^it = repeatedly; shasaasa = commanded; sachivaan = his attendants; iti = thus; durmedhaaH = (Let) this stupid monkey; gR^ihyataam = be seized; vadhyataam = and killed.

Then, the enraged Ravana repeatedly commanded his attendants, saying: "Let this stupid monkey be seized and put to death."

[Verse Locator](#)

रावणस्य वचह् श्रुत्वा दीप्त अग्नि सम तेजसः ।
जगृहस् तम् ततो घोराश् चत्वारो रजनी चराः ॥ ६-४१-८५

85. tataH = then; shrutvaa = hearing; raavaNasya = Ravana's vachaH = words; chatvaaraH = four; ghoraah = terrible; rajaniicharaah = demons; jagR^ihuH = seized; tam = Angada; tejasaa = who; in his splendour; diiptaagnimiva = resembled a blazing torch.

Hearing Ravana's words, four terrible demons seized Angada who, in his splendour, resembled a blazing torch.

[Verse Locator](#)

ग्राहयाम् आस तारेयह् स्वयम् आत्मानम् आत्मना ।
बलम् दर्शयितुम् वीरो यातु धान गणे तदा ॥ ६-४१-८६

86. tadaa = then; taareyaH = Angada the son of Tara; aatmavaan = the prudent; viiraH = and the heroic monkey; svayam = voluntarily; graahayaamaasa aatmaanaam = allowed himself to be seized; darshayitum = to display; balam = his prowess; yaatudhaanagaNe = before the host of demons.

Then, the prudent and heroic Angada the son of Tara voluntarily allowed himself to be seized, in order to display his prowess before the host of demons.

[Verse Locator](#)

स तान् बाहु द्वये सक्तान् आदाय पतगान् इव ।
प्रासादम् शैल सम्काशम् उत्पापात अन्गदस् तदा ॥ ६-४१-८७

87. tadaa = then; aadaaya = seizing; patagaaniva = like unto birds; taan = those attendants; baahudvayaa = saktaan = entangled in both of his arms; utpapaata = he leapt on; praasaadam = to the palace; shaila sankasham = that resembled like a mountain.

Then, seizing like unto birds those attendants clung to his arms, Angada leapt on to the palace that resembled like a mountain.

[Verse Locator](#)

तेस्योत्पतनवेगेन निर्धूतास्तत्र राक्षसाः ।
भुमौ निपतिताह् सर्वे राक्षस इन्द्रस्य पश्यतः ॥ ६-४१-८८

88. sarve = all those four; raakSasaaH = demons; nirdhuutaaH = were shaken out; tasya = by Angada's utpatana vegena = impetuous leap; nipatitaaH = and they fell; bhuumau = on the ground; tatra = there; pashyataH = under the eyes; raakSasendrasya = of the king of demons.

All those four demons were shaken out by Angada's impetuous leap and fell on the ground there under the eyes of their king.

[Verse Locator](#)

ततः प्रासाद शिखरम् शैल शृङ्गम् इव उन्नतम् ।
तत् पफाल तदा आक्रान्तम् दशग्रीवस्य पश्यतः ॥ ६-४१-८९

89. tataH = thereafter; prataapavaan = the glorious; vaali putraH = Angada the son of Vali; chakraama = ascended; praasaada shikharam = the roof of the palace; raakSasendrasya = of Ravana; shailashR^igamiva = which equaled the summit of a mountain; unnatam = in height.

Thereafter, the glorious Angada the son of Vali ascended the roof of Ravana's palace, which equaled the summit of a mountain in height.

[Verse Locator](#)

पफाल च तदाक्रान्तं दशग्रीवस्य पश्यतः ।
पुरा हिमवतः शृङ्गं वज्रेणेव विदारितम् ६-४१-९०

90. tadaakraantam = that roof of the palace; trampled by Angada; paphaalacha = crumbled; himaataH shR^iN^gamiva = as a peak of Himalayan range; vidaaritam = was shattered; puraa = long ago; vajreNa = by lightening; dashagriivasya = before Ravana's pashyatah = gaze.

That roof of the palace, trampled by Angada, crumbled - as a peak of Himalayan range was shattered long ago by lightening - before Ravana's gaze.

[Verse Locator](#)

भन्क्त्वा प्रासाद शिखरम् नाम विश्राव्य च आत्मनः ।
विनद्य सुमहा नादम् उत्पपात विहायसा ॥ ६-४१-९१

91. bhaNKtvaa = after destroying; prasaada shikharam = the roof of the palace; naama vishraavyacha aatmanaH = proclaiming his name; vinadya = roaring; sumahaa naadam = with a very great noise; utpapaata = rose; vihaayasaa = into the air.

After destroying the roof of the palace, Angada proclaimed his name and with a triumphant roar, rose into the air.

[Verse Locator](#)

व्यथयन् राक्षसान् सर्वान् हर्षयंश्चापि वानरान् ।
स वानराणां मध्ये तु रामपार्श्वमुपागतः ६-४१-९२

92. vyathayan = causing restlessness; sarvaan = to all; raakSasaan = the demons; harSayam shchaapi = but delight; vaanaraaNaam = to the monkeys; (Angada); upaagataH = approached; raama paarshvam = close to Rama; madhye = in the middle; vaanaraaNaam = of the monkeys.

Causing restlessness to all the demons but delight to the monkeys, Angada approached close to Rama, who was stationed in the middle of the monkey-forces.

[Verse Locator](#)

रावणस् तु परम् चक्रे क्रोधम् प्रासाद धर्षणात् ।

विनाशम् च आत्मनह् पश्यन् निहश्वास परमो अभवत् ॥ ६-४१-९३

93. **praasaada dharSaNaat** = because of the destruction of the palace; **raavaNastu** = Ravana on his part; **chakre** = got; **param** = extreme; **krodham** = anger; **pashyan** = foreseeing; **aatmaanaH** = his own; **vinaasham** = destruction; **abhavat** = he became; **niH shvaasa paramaH** = a desponded demon.

Because of the destruction of his palace, Ravana on his part got extremely angry. Foreseeing his own destruction, he became a desponded demon.

[Verse Locator](#)

रामस् तु बहुभिर् हृष्टैर् निनदद्भिह् प्लवम् गमैः ।

वृत्तो रिपु वध आकान्क्षी युद्धाय एव अभ्यवर्तत ॥ ६-४१-९४

94. **vR^itaH** = surrounded; **bahubhiH plavaNgamaiH** = by many monkeys; **vinadadbhiH** = roaring; **hR^iSTaiH** = with delight; **raamastu** = Rama on his part; **abhivartata** = was proceeding ahead; **yuddhaayaiva** = for the battle already; **ripuvadhaa kaan^kSii** = with an intent to wipe out the enemy.

Surrounded by many monkeys, roaring with delight, Rama on his part was proceeding ahead already for the battle, with an intent to wipe out the enemy.

[Verse Locator](#)

सुषेणस् तु महा वीर्यो गिरि कूट उपमो हरिः ।

बहुभिह् सम्वृतस् तत्र वानरैह् काम रूपिभिः ॥ ६-४१-९५

95. **suSeNastu** = now Sushena; **mahaaviiryaH** = the most valiant; **hariH** = girikuuTopamaH = was like the head of the mountain; **tatra** = there; **bahubhiH** = samvR^itaH = surrounded by; innumerable; **vaanaraiH** = monkeys; **kaamaruupibhiH** = who were able to change their form at will.

Now, Sushena the highly valiant monkey, was stationed there like the head of the mountain surrounded by innumerable monkeys, who were bale to change their form at will.

[Verse Locator](#)

स तु द्वाराणि सर्वाणि सुग्रीव वचनात् कपिः ।

पर्याक्रमत दुर्धर्षो नक्षत्राणि इव चन्द्रमाः ॥ ६-४१-९६

96. **Sugreeva vachanaat** = under the order of Sugreeva; **saH kapiH** = that monkey; **durdharSaH** = the invincible; **samyamya** = was patrolling; **dvaaraaNi** = the gates; **paryakraamata** = and wandering; **nakSatraaNiva** = like among stars; **chandramaaH** = the moon.

Under the order of Sugreeva, the invincible monkey, Sushena was patrolling the gates and wandering like a moon among the stars.

[Verse Locator](#)

तेषाम् अक्षौहिणि शतम् समवेक्ष्य वन ओकसाम् ।

लन्काम् उपनिविष्टानाम् सागरम् च अतिवर्तताम् ॥ ६-४१-९७

राक्षसा विस्मयम् जग्मुस् त्रासम् जग्मुस् तथा अपरे ।

अपरे समर उद्धर्षाद् हर्षम् एव उपपेदिरे ॥ ६-४१-९८

97; 98. samavekSyā = seeing; akSauhiNi shatam = hundreds of divisions; teSaam = of those; vanaukasaam = monkeys; abhivartataam = encamped; laN^kaam upaniviSTaanaam = under the walls of Lanka; saagaram cha = (marshaled on the shores) of the sea; raakSasaaH = the demons; jagmuH = got; vismayam = amazed; tathaa = and; apare = some others; jagmuH = got; tathaa = and; apare = some others; jagmuH = got; taasam = terror-struck; apare = (while) others; traasam = terror-struck; apare = (While) others; harSaat = overjoyed; samara = at the prospect of fighting; upapedire = leapt; harSameva = even in exultation.

Seeing hundreds of divisions of those monkeys encamped under the walls of Lanka, marshaled on the shores of the sea, the demons were amazed and some others were terror-struck while others, overjoyed at the prospect of fighting, leapt even in exultation.

[Verse Locator](#)

कृत्स्नम् हि कपिभिर् व्याप्तम् प्राकार परिख अन्तरम् ।
ददृशू राक्षसा दीनाह् प्राकारम् वानरी कृतम् ॥ ६-४१-९९
हाहाकारमकुर्वन्त राक्षसा भयमागताः ।

99. diinaH = the miserable; rakSasaaH = demons; dadR^ishuH = saw; kR^itsnam = the entire; vyaaptam = extensive; praakaara parikhaantaram = space between the walls and the moat; vaanariikR^itam = being occupied by the monkeys; praakaaram = like under unto a second rampart; raakSasaaH = the demons; aagataH = got; bhayam = a panic; akurvanta = and cried out; haahaakaaram = "woe! Alas!"

Those miserable demons saw the entire extensive space between the walls and the moat being occupied by the monkeys, like unto a second rampart. The demons cried out, "Woe! Alas!" in panic.

[Verse Locator](#)

तस्मिन् महा भीषणके प्रवृत्ते ।
कोलाहले राक्षस राजधान्याम् ।
प्रगृह्य रक्षांसि महा आयुधानि ।
युग अन्त वाताऽिव सन्विचेरुह् ॥ ६-४१-१००

100. pravR^itte = as a result; tasmin = of that; mahaa bhiiSaNaKe = appalling; kolaahale = tumult; raakSasa raajadhaanyaam = in the capital city of demons; rakSaamsi = the demons; pragR^ihya = seized hold of; mahaayudhaani = their great weapons; samvicheruH = and sallied forth; yugaantaa raataaH iva = like the winds that blow at the dissolution of the worlds.

As a result of that appalling tumult in the capital city of the demons, the soldiers of Ravana seized hold of their great weapons and sallied forth like the winds that blow at the dissolution of the worlds.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकचत्वारिंशः सर्गः

Thus completes 41st Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 41

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14

<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>
<u>55</u>	<u>56</u>	<u>57</u>	<u>58</u>	<u>59</u>
<u>60</u>	<u>61</u>	<u>62</u>	<u>63</u>	<u>64</u>
<u>65</u>	<u>66</u>	<u>67</u>	<u>68</u>	<u>69</u>
<u>70</u>	<u>71</u>	<u>72</u>	<u>73</u>	<u>74</u>
<u>75</u>	<u>76</u>	<u>77</u>	<u>78</u>	<u>79</u>
<u>80</u>	<u>81</u>	<u>82</u>	<u>83</u>	<u>84</u>
<u>85</u>	<u>86</u>	<u>87</u>	<u>88</u>	<u>89</u>
<u>90</u>	<u>91</u>	<u>92</u>	<u>93</u>	<u>94</u>
<u>95</u>	<u>96</u>	<u>97</u>	<u>98</u>	<u>99</u>
<u>100</u>				

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 42

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Introduction

The demons break the news to Ravana about Lanka. Ravana having been laid siege to by the monkeys. Ravana then ascends his mansion and surveys the innumerable troops of monkeys, occupying the entire city of Lanka. Meanwhile, Rama issues a command to the monkeys to destroy the enemies forthwith. The monkeys start demolishing various important defensive structures of the city of Lanka and besiege all the city-gates. Ravana also commands his army to commence combat. Sounds of couches blown by the army and terrible roars on both sides re-echoes the air, earth and sea. Demons begin to strike the monkeys with their weapons and the monkeys respond the strike with trees, mountain-tops, nails and teeth.

[Verse Locator](#)

ततस् ते राक्षसास् तत्र गत्वा रावण मन्दिरम् ।
न्यवेदयन् पुरीम् रुद्धाम् रामेण सह वानरैः ॥ ६-४२-१

1. tataH = then; raakSasaaH = the demons; tatra = there; gatvaa = having gone; raavaNamandiram = to the house of Ravana; nyavedayan = informed (that); puriim = the city of Lanka; ruddhaam = has been besieged; raameNa = by Rama; vaanaraiH saha = along with his monkeys.

Then, the demons there, approached Ravana and informed him that the city had been besieged by Rama along with his monkeys.

[Verse Locator](#)

रुद्धाम् तु नगरीम् ज्ञुत्वा जात क्रोधो निजा चरः ।
विधानम् द्विगुणम् ज्ञुत्वा प्रासादम् सो अध्यरोहत ॥ ६-४२-२

2. shrutvaa = hearing; nagariim = that the city; ruddhaam = has been attacked; nishaacharaH = Ravana; jaatakrodhaH = exhibiting his anger; dviguNam = doubly; kR^itvaa = made; vidhaanam = his arrangements; aarohatacha = and ascended; praasaadam = his mansion.

Hearing that the city has been attacked, Ravana exhibiting his anger, doubly made the necessary arrangements for the war and ascended his mansion.

[Verse Locator](#)

स ददर्ज आवृताम् लन्काम् सजैल वन काननाम् ।
असंख्येयैर् हरि गणैः सर्वतो युद्ध कान्क्षिभिः ॥ ६-४२-३

3. saH = that Ravana; dadarsha = saw; laN^kaam = the city of Lanka; sashailavanakaanaanaam = with its mountains; grooves and forests; vR^itaam = being covered; sarvataH = on all sides; asamkhyeyaiH = by innumerable; harigaNaiH = troops of monkeys; yuddha kaaNkSibhiH = looking for war.

That Ravana caught a glimpse of the city of Lanka, with its mountains, groves and forests all being covered by innumerable troops of monkeys, waiting for war.

[Verse Locator](#)

स दृष्ट्वा वानरैह् सर्वाम् वसुधाम् कवली कृताम् ।
कथम् क्षपयितव्याह् स्युर् इति चिन्ता परो अभवत् ॥ ६-४२-४

4. dR^iSTvaa = seeing; vasudhaam = the earth; kapiliikR^itaam = made brown in colour; sarvaiH = with all; vanaraaH = monkeys; saH = Ravana; abhavat = became; chintaaparaH = lost in thought; iti = as to; katham = how; syuH = (they) can be; kSapayitavyaa = exterminated.

Seeing the earth made all brown with innumerable monkeys, Ravana in great perplexity reflected: "How can they be exterminated?"

[Verse Locator](#)

स चिन्तयित्वा सुचिरम् धैर्यम् आलम्ब्य रावणः ।
राघवम् हरि यूथाम्ज् च ददर्ज आयत लोचनः ॥ ६-४२-५

5. chintayitvaa = having pondered; suchiram = for long; aalambya = regaining; dhairyam = his confidence; aayata lochanaH = and with his eyes widened by surprise; saH = that Ravana; dadarsha = saw; raaghavam = Rama; hariyuuthaamshcha = and his troops of monkeys.

Having pondered for long, regaining his confidence and with his eyes widened by surprise, Ravana gazed on Rama and his troops of monkeys.

[Verse Locator](#)

राघवः सहसैन्येन मुदितो नाम पुप्लुवे ।
लङ्काम् ददर्श गुप्ताम् वै सर्वतो राक्षसैर्वृताम् ॥ ६-४२-६

6. raaghavaH = Rama; muditaH = delightful; saha sainyaena = along with the army; pupluve naama = pressed forward (on the back of a monkey); dadarsha = and saw; laN^Kaam = Lanka; guptaam = being guarded; sarvataH = on all sides; vR^itaam = and thronged; raakSasaiH = with demons.

Full of delight, Rama passed forward (on the back of a monkey) along with his army and saw Lanka being guarded on all sides and thronged with demons.

[Verse Locator](#)

दृष्ट्वा दाशरथिर्लङ्काम् चित्रध्वजपताकिनीम् ।
जगाम मनसा सीताम् दूयमानेन चेतसा ॥ ६-४२-७

7. dR^iSTvaa = seeing; laN^kaam = Lanka; chitra dhvaja pataakiniim = decorated with banners and flags; daasharathiH = Rama; jagaama = recollected; manasaa = in his mind; siitaam = about Seetha; duuyamaanena = with a distressed chetasaa = heart.

Seeing that city of Lanka duly decorated with banners and flags, Rama remembered Seetha with a distressed heart.

[Verse Locator](#)

अत्र सा मृगशाबाक्षी मत्कृते जनकात्मजा ।
पीड्यते शोकसंतप्ता कृशा स्थण्डिलशायिनी ॥ ६-४२-८

8. (He said to himself); **saa jankaatmajaa** = here is that Seetha; **mR^iga shaabaakSii** = whose eyes resemble those of a fawn; **shoka samtaptaa** = tormented with grief; **kR^ishaa** = emaciated; **sthaNDila shaayinii** = with a bare ground as her bed; **piiDyate** = and suffering here on my account; **matkR^ite** = on my account; **atra** = here.

He said to himself, "Here is that daughter of Janaka, whose eyes resemble those of a fawn, tormented with grief, emaciated, with a bare ground as her bed and suffering here on my account."

[Verse Locator](#)

निपीड्यमानां धर्मात्मा वैदेहीमनुचिन्तयन् ।
क्षिप्रमाज्ञापयद्रामो वानरान् द्विषताम् वधे ॥ ६-४२-९

9. **anuchintayan** = reflecting on; **vaidehiim** = Seetha; **nipiiDyamaanaam** = being troubled; **dharmaatmaa** = the virtuous; **raamaH** = Rama; **kSipram** = speedily; **aajJNaapayat** = issued a command; **vaanaraam** = to the monkeys; **vadhe** = to destroy; **dviSataam** = the enemies.

Reflecting on Seetha being troubled, the virtuous Rama speedily issued a command to the monkeys to destroy the enemies forthwith.

[Verse Locator](#)

एवमुक्ते तु वचसि रामेणाक्लिष्टकर्मणा ।
संघर्षमाणाः प्लवगाः सिम्हनादै रपूर्यन् ॥ ६-४२-१०

10. **vachasi** = (While) the aforesaid words; **uktesati** = were spoken; **evam** = thus; **rameNa** = by Rama; **akliSTakarmaNaa** = who was unwearied in action; **plavagaaH** = the monkeys; **samgharSamaaNaaH** = vying with one another; **aapuurayan** = filled the air; **simhanaadaiH** = with their roaring; resembling those of a lion.

Hearing those words of Rama, who was unwearied in action, the monkeys vying with one another filled the air with their roaring resembling those of lion.

[Verse Locator](#)

शिखरैर्विकिरामैतां लङ्काम् मुष्टिभिरेव वा ।
इति स्म दधिरे सर्वे मनांसि हरियूथपाः ॥ ६-४२-११

11. **vikiraama** = we shall tear asunder; **etaam laNkaam** = this Lanka; **shikharaiH** = with mountain = peaks; **muSTibhireva vaa** = or with fists alone; **iti** = thus; **dadhire manaamsi** = resolved ; **sarve** = all; **hariyuuthapaaH** = the monkey- generals.

"We shall tear asunder this Lanka with mountain-peaks or with fists alone." - thus resolved all the monkey- generals.

[Verse Locator](#)

उद्यम्य गिरिशृङ्गाणि महान्ति शिखराणि च ।
तरुंश्चोत्पाद्य विविधांस्तिष्ठन्ति हरियूथपाः ॥ ६-४२-१२

12. **hariyuuthapaaH** = the monkey- generals; **udyamya** = having lifted; **girishR^iNgaaNi** = the mountain-peaks; **mahaanti** = and huge; **shikharaaNi** = rocks; **utpaaTya** = and having plucked up; **vividhaan** = various kinds; **taruumshcha** = of trees; **tiSThanti** = stood prepared (for the attack).

Lifting up mountain peaks and huge rocks and plucking up various kinds of trees, the monkey-generals stood prepared (for the attack).

[Verse Locator](#)

प्रेक्षतो राक्षस इन्द्रस्य तान् अनीकानि भागजः ।

राघव प्रिय काम अर्थम् लन्काम् आरुरुहुस् तदा ॥ ६-४३-१३

13. tadaa = then; taani aniikaai = those troops; bhaagashaH = forming into columns aaruruHuH = began to scale the heights; laN^kaam = of Lanka; raakSasendrasya = (while) Ravana; prekSataH = stood gazing; raaghava priya kaamaartham = in order to fulfill Rama's cherished desire.

In order to fulfill Rama's cherished desire, those troops, forming themselves into columns, began to scale the heights of Lanka, while Ravana stood gazing.

[Verse Locator](#)

ते ताम्र वक्त्रा हेम आभा राम अर्थे त्यक्त जीविताः ।

लन्काम् एव अह्यवर्तन्त साल ताल जिला आयुधाः ॥ ६-४२-१४

14. te = those monkeys; hemaabhaaH = of golden hue; taamra vaktraaH = with coppery countenance; saala bhuudhara yodhinaH = fighting with sala trees and mountain-peaks; abhyavartanta = marched ahead; laN^kam = towards Lanka; tyakta jiivitaH = ready to lay down their lives; raamaarthe = in Rama's service.

Those monkeys, of golden hue with coppery countenance, fighting with Sala trees and mountain-peaks, marched ahead towards the city of Lanka, ready as they were to lay down their lives in Rama's service.

[Verse Locator](#)

ते द्रुमैः पर्वत अग्रैज् च मुष्टिभिज् च प्लवम् गमाः ।

प्रासाद अग्राणि च उच्चानि ममन्तुस् तोरणानि च ॥ ६-४२-१५

15. te plavaN^gamaaH = those monkeys; mamanthuH = demolished; asamkhyaaani = innumerable; praakaaraaNi = defensive walls; toraNaanicha = and arches; drumaiH = (with blows) from trees; parvataagraiH = mountain-tops; muSTibhishcha = an fists.

Those monkeys demolished innumerable defensive walls and arches with blows from trees, mountain-tops and fists.

[Verse Locator](#)

पारिखाः पूरयन्ति स्म प्रसन्न सलिल आयुताः ।

पांसुभिह् पर्वत अग्रैज् च तृणैः काष्ठैज् च वानराः ॥ ६-४२-१६

16. vaanaraaH = the monkeys; puurayantisma = filled; parikhaiH = the moats; prasanna salilaayutaaH = containing clear water; paamsubhiH = with sands; parvataagraiH = mountain-tops; tR^iNaiH = grasses; kaaSThaishcha = and logs of woods.

The monkeys filled the moats containing clear water with sands, mountain-tops, grasses and logs of wood.

[Verse Locator](#)

ततः सहस्र यूथाज् च कोटि यूथाज् च यूथपाः ।

कोटी जत युताज् च अन्ये लन्काम् आरुरुहुस् तदा ॥ ६-४२-१७

17. tataH = thereafter; yuuthapaaH = the commanders; aaruruHuH = scaled (the walls); laN^kaam = of Lanka; (taking with them); sahasrayuuthaashcha = battalions of monkeys in thousands; koTiyuuthaashcha = in crores; koTiyuutha shataashcha = (and even) hundreds of crores; anye cha = along with other.

The commanders scaled the walls of Lanks, taking with them battalions of monkeys in thousands, in crores and even hundreds of crores.

[Verse Locator](#)

कान्चनानि प्रम्दन्तस् तोरणानि प्लवम् गमाः ।
कैलास ज़िखर आभानि गोपुराणि प्रमथ्य च ॥ ६-४२-१८

18. **pramardantaH** = tearing up; **kaaNchanaani** = the golden; **toraNaani** = arches; **pramathyacha** = and breaking down; **gopuraaNi** = the gates; **kailaasa shikharaabhaaNi** = that equaled the peak of Kailasa the mountainous abode of Shiva the god of destruction; **plavaNgamaaH** = the monkeys (attacked Lanka).

The monkeys stood tearing up the golden arches and breaking down the gates that equaled the peak of Kailasa the mountainous abode of Shiva the Lord of Destruction.

[Verse Locator](#)

आप्लवन्तः प्लवन्तज्ञं च गर्जन्तज्ञं च प्लवम् गमाः ।
लन्काम् ताम् अभ्यवर्तन्त महा वारण सन्निभाः ॥ ६-४२-१९

19. **plavaNgamaaH** = the monkeys; **mahaa vaaraNa samnibhaaH** = who resembled great elephants; **abhidhaavanti** = rushed; **taam laN^kaam** = towards that Lanka; **aaplavanta** = springing; **plavantashcha** = leaping; **garjantashcha** = and roaring.

The monkeys who resembled great elephants hurled themselves towards that Lanka, springing, leaping and roaring.

[Verse Locator](#)

जयत्य् अतिबलो रामो लक्ष्मणज्ञं च महा बलः ।
राजा जयति सुग्रीवो राघवेण अभिपालितः ॥ ६-४२-२०
इत्य् एवम् घोषयन्तज्ञं च गर्जन्तज्ञं च प्लवम् गमाः ।
अभ्यधावन्त लन्कायाह् प्राकारम् काम रूपिणः ॥ ६-४२-२१

20; 21. **plavaNgamaaH** = the monkeys; **kaama ruupiNaH** = who were able to change their form at will; **ghoSayantascha** = shouting thus; **jayati** = victory; **urubalaH** = to the mighty; **raamaH** = Rama; **mahaabalaH** = and the valiant; **lakSmaNashca** = Lakshmana; **jayati** = victory; **raajaa** = to the king; **sugriivaH** = Sugreeva; **abhipaalitaH** = protected; **raaghavaNa** = by Rama; **garjantashcha** = and roaring; **abhyadhaavanta** = rushed; **praakaaram** = towards the defensive walls; **laN^kaayaaH** = of Lanka.

The monkeys, who were able to change their form at will, shouting - "Victory to the mighty Rama and the valiant Lakshmana!" "Victory of Sugreeva protected by Raghava!" and roaring, rushed towards the defensive walls of Lanka.

[Verse Locator](#)

वीर बाहुः सुबाहुज्ञं च नलज्ञं च वन गोचरः ।
निपीड्य उपनिविष्टास् ते प्राकारम् हरि यूथपाः ॥ ६-४२-२२
एतस्मिन् अन्तरे चक्रुह् स्कन्ध आवार निवेज्जनम् ।

22. **te** = those; **hariyuuthapaaH** = monkey-generals; **viirabaahuH** = Virabhabu; **subaashcha** = Subahu; **nalashcha** = Nala; **tathaa** = and **panasaH** = Panasa; **nipiiDya** = having stormed; **praakaaram** = the defensive walls; **upaniviSTaaH** = took up position on them; **etasmin antare** = meanwhile; **chakre** = (they); **formed**; **skandhaavaaraniveshanam** = an encampment of a multitude of military divisions.

Those monkey-generals Virabahu, Subahu, Nala and Panasa, having position on them. Meanwhile, they formed an encampment of a multitude of military divisions there.

[Verse Locator](#)

पूर्व द्वारम् तु कुमुदह् कोटिभिर् दजभिर् वृतः ॥ ६-४२-२३
आवृत्य बलवांस् तस्थौ हरिभिर् जित काजिभिः ।

23. **balavaan** = the mighty; **kumudaH** = Kumuda; **vR^itaH** = surrounded; **koTibhiH** = by a crore; **haribhiH** = of monkeys; **jita kaashibhiH** = who behaved like conquerors; **tasthau** = stood; **aavR^itya** = besieging; **puurva dvaaram** = the eastern gate (while remaining stationed in north-east).

The mighty Kumuda, surrounded by a crore of monkeys, who behaved like conquerors, stood besieging the eastern gate (while remaining stationed in north-east).

[Verse Locator](#)

सहायार्थे तु तस्येव निविष्टः प्रसभो हरिः ॥ ६-४२-२४
पनसश्च महाबाहुर्वानरै रभिसम्वृतः ।

24. **prasabhaH hariH** = A monkey called Prasabha; **mahaabaahuH** = and the mighty armed; **panasashcha** = panasa; **niviStaH** = took up their position; **abhisamvR^itaH** = surrounded; **vaanaraiH** = by (other) monkeys; **sahaayaarthe** = in order to assist; **tasyaiva** = Kumuda himself.

Surrounded by other monkeys, a monkey called Prasabha and the mighty armed Panasa took up their position, in order to assist Kumuda himself.

[Verse Locator](#)

दक्षिण द्वारम् आगम्य वीरह् जत बलिह् कपिः ॥ ६-४२-२५
आवृत्य बलवांस् तस्थौ विमृज्य कोटिभिर् वृतः ।

25. **balavaan** = the strong; **viiraH** = and valiant; **shatabaliH kapiH** = monkey; Shatabali; **vR^itaH** = surrounded; **vimshatyaa koTibhiH** = by twenty crores (of monkeys); **aasaadya** = approached; **dakSiNa dvaaram** = the southern gate (while remaining stationed in south-east); **tasthau** = and stood; **aavR^itya** = surrounding it.

The strong and valiant monkey, Shatabali accompanied by twenty crores of monkeys, approached the southern gate (while remaining stationed in south-east) and stood there, to obstruct the exit.

[Verse Locator](#)

सुषेणह् पञ्चिम द्वारम् गतस् तारा पिता हरिः ॥ ६-४२-२६
आवृत्य बलवांस् तस्थौ षष्टि कोटिभिर् आवृतः ।

26. **balavaan** = the mighty; **suSeNaH** = Sushena; **taarapitaa** = the father of Tara; **hariH** = and a monkey; **gatvaa** = going; **pashchima dvaaram** = to the western gate (while remaining stationed in the south-west); **aavR^itaH** = surrounded; **koTi koTibhiH** = by crores and crores of monkeys; **tasthau** = stood; **aavR^itya** = besieging; (that gate).

The mighty monkey named Sushena, the father of Tara (Vali's wife), going to the western gate (while remaining stationed in the south-west) surrounded by crores and crores of monkeys, stood besieging that gate.

[Verse Locator](#)

उत्तर द्वारम् आसाद्य रामह् सौमित्रिणा सह ॥ ६-४२-२७

आवृत्य बलवांस् तस्थौ सुग्रीवज् च हरि ईज्वरः ।

27. **raamaH** = Rama; **saumitreNaa saha** = along with Lakshmana; **sugreevashcha** = and Sugreeva; **balavaan** = the mighty; **hariishvaraH** = lord of the monkeys; **aagamya** = seeking **uttara dvaaram** = the northern gate (while remaining stationed in the north-west); **tasthau** = stood; **aavR^itya** = besieging (that gate)

Rama along with Lakshmana and Sugreeva the mighty lord of the monkeys, seeking the northern gate (while remaining stationed in the north west) stood besieging that gate.

[Verse Locator](#)

ऋष्काणाम् भीम वेगानाम् धूम्रह् जत्रु निबर्हणः ॥ ६-४२-२८

वृतह् कोट्या महा वीर्यस् तस्थौ रामस्य पाज्वरतः ।

28. **dhumraH** = Dhumra; **mahaaviiryaH** = of great prowess; **shatrunibarhaNaH** = and annihilator of enemies; **vR^itaH** = accompanied; **koTyaa** = R^ikSaaNaam = by a crore of bears; **bhiima kopaanaam** = having terrific rage; **tasthau** = stood; **paarshvataH** = by the side; **raamsya** = of Rama.

Accompanied by a crore of bears having terrific rage, Dhumra (brother of Jambavan, the king of bears) of great prowess and the annihilator of enemies, took up his position by the side of Rama.

[Verse Locator](#)

समन्द्धस् तु महा वीर्यो गदा पाणिर् विभीषणः ॥ ६-४२-२९

वृतो यस् तैस् तु सचिवैस् तस्थौ तत्र महा बलः ।

29. **vibhiSaNaH** = Vibhishana; **mahaaviiryaH** = of great energy; **gadaa paaNiH** = with mace in hand; **samnaddhaH** = clad in defensive armour; **vR^itaH** = and accompanied; **yattaiH** = by his watchful; **sachivaiH** = ministers; **tasthau** = took his position; **yatra** = where; **mahaabalaH** = the mighty Rama (was stationed).

Vibhishana of great energy with mace in hand, clad in defensive armour and accompanied by his watchful ministers, took his position where the mighty Rama is stationed.

[Verse Locator](#)

गजो गव अक्षो गवयह् ज़रभो गन्ध मादनः ॥ ६-४२-३०

समन्तात् परिधावन्तो ररक्षुर् हरि वाहिनीम् ।

30. **gajaH** = Gaja; **gavaakSaH** = Gavaksha; **gavayaH** = GavayaH = Gavaya; **sharabhaH** = sharabha; **gandhamaadanaH** = and Gadhamdana; **paridhaavantaH** = galloping; **samantaat** = on every side; **rarakSuH** = defended; **hari vaahiniim** = the army of monkeys.

Gavaksha, Gavaya, Sharabha and Gandhamadana, galloping on all sides, defended the army of monkeys.

[Verse Locator](#)

ततः कोप परीत आत्मा रावणो राक्षस ईज्वरः ॥ ६-४२-३१

निर्याणम् सर्व सैन्यानाम् द्रुतम् आज्ञापयत् तदा ।

31. **tataH** = then; **raavaNaH** = Ravana; **raakSashvaraH** = the lord of demons; **kopa pariitaatmaa** = with his mind filled in anger; **tadaa** = then; **aajJNaapayat** = commanded; **niryaaNam** = for the decamping; **sarva seinyaanaam** = of all the army; **drutam** = immediately.

Ravana the lord of demons with his mind filled in anger, then commanded for the decamping of the entire army immediately.

[Verse Locator](#)

एतच्छ्रुत्वा तदा वाक्यं रावणस्य मुखेरितम् ॥ ६-४२-३२
सहसा भीमनिर्घोषमुद्भुष्टं रजनीचरैः ।

32. **shrutvaa** = hearing; **etat** = vaakyam = these words; **mukheritam** = uttered from the mouth; **raavaNasya** = of Ravana; **udghuSTam** = a sound; **bhiima nirghoSam** = rattling terribly; (was made); **rajani charaiH** = by the demons; **sahasaa** = immediately; **tadaa** = then.

At this command coming from Ravana lips, a tremendous clamour arose among the demons.

[Verse Locator](#)

ततः प्रबोधिता भेर्यश्चन्द्रपाण्डुरपुष्कराः ॥ ६-४२-३३
हेमकोणैरभिहता राक्षसानां समन्ततः ।

33. **bheryaH** = kettle-drums; **Chandra paaNDu puSkaraaH** = their discs white as the moon; **abhihataaH** = on which are beaten; **raakSasaanaam** = by the demons; **hemakoNaiH** = with sticks of gold; **samantataH** = on all sides; **prabodhitaaH** = were stirred up.

By beating with sticks of gold, the demons stirred up on every side, kettle drums whose discs were white as the moon.

[Verse Locator](#)

विनेदुश्च महाघोषाः शङ्खः शतसहस्रशः ॥ ६-४२-३४
राक्षसानां सुघोराणां मुखमारुतपूरिताः ।

34. **shata sahasrashaH** = hundres and thousands; **shaNkhaaH** = of couches; **mahaaghoSaaH** = with great noise; **vinedushcha** = blared for the; **mukha maaruta puuritaH** = blown with their cheeks extended to the full; **raakSasaanaam** = by the demons; **sughoraaNaam** = the most ghastly ones.

Hundreds and thousands of sonorous couches blared forth, blown with their cheeks extended to the full, by the most ghastly demons.

[Verse Locator](#)

ते बभुः शुभनीलाङ्गाः सशङ्खा रजनीचराः ॥ ६-४२-३५
विध्युन्मण्डलसंनद्धाः सबलाका इवाम्बुदाः ।

35. **shubhaniilaaNgaaH** = with their handsome dark limbs; **sa shaNkhaaH** = equipped with couches; **rajaniicharaaH** = those rangers of the night; **babhuuH ambudaaH iva** = shone like clouds; **vidynmaNDala samnaddhaaH** = bored with lightning; **sabalaakaaH** = accompanied by rows of cranes.

With their handsome limbs equipped with couches, those rangers of night shone like clouds bordered with lightning accompanied by rows of cranes.

[Verse Locator](#)

निष्पतन्ति ततः सैन्या हृष्टा रावण चोदिताः ॥ ६-४२-३६
समये पूर्यमाणस्य वेगाऽिव महा उदधेः ।

36. **niSpatanti** = rushed forth; **sainyaaH** = the battalions; **hR^iSTaaH** = gaily; **tataH** = thereafter; **raavaNa choditaaH** = under Ravana's directions; **sanuye iva** = as; at the time of

Pralaya (dissolution of the world); **vegaa** = the rushing forth; **mahodadhaH** = of the ocean; **puuryamaaNasya** = which is swollen (by clouds).

The battalions rushed forth under Ravana's instructions like the rushing forth of the ocean, which is swollen by the clouds, at the time of universal dissolution.

[Verse Locator](#)

ततो वानरसैन्येन मुक्तो नादः समन्ततः ॥ ६-४२-३७

मलयः पूरितो येन ससानुप्रस्थकन्दरः ।

37. **tataH** = then; **samantataH** = from every side; **naadaH** = a clamour; **muktaH** = arose; **vaanara sainyena** = from the army of monkeys; **puuritaH** = which filled; **malayaH** = Malaya mountain; **sa saanu prastha kandaraH** = with its ridger plains and caves.

Then, from every side a clamour, arose from the army of monkeys, which filled Malaya mountain with its ridges, plains and caves.

[Verse Locator](#)

शङ्खदुन्दुभिनिर्घोषः सिंहनादस्तरस्विनाम् ॥ ६-४२-३८

पृथिवीं चान्तरिक्षम् च सागरं चाभ्यनादयत् ।

38. **shaNkha du ndubhi nirghoSaH** = the sound of couches and drums; **simhanaadaH** = and the lionine roars; **tarasvinaam** = of those warriors; **abhyanaadayat** = reechoed; **pR^ithiviim** = over the earth; **antarikSamcha** = sky; **saagaramcha** = and sea.

The sound of couches and drums made by the demons and the leouine roars of those monkey-warriors re-echoed over the earth, sky and sea.

[Verse Locator](#)

गजानां बृंहितैः सार्धं हयानां हेषितैरपि ॥ ६-४२-३९

रथानां नेमिनिर्घोषै रक्षसाम् पदनिःस्वनैः ।

39. **bR^ihitaiH saartham** = with the trumpeting; **gajaanaam** = of elephants; **heSitairapi** = the neighing; **hayaanaam** = of the horses; **nemi nirghoSaiH** = the clatters of wheels; **rathaanaam** = of the chariots; **pada niHsvanaiH** = and the sounds of the couches re-echoed over the earth; sky and sea).

With the trumpeting of elephants, the neighing of the horses, the clattering of the chariot-wheels and the sounds of the foot-steps, the sound of the couches reechoed over the earth, sky and sea.

[Verse Locator](#)

एतस्मिन् अन्तरे घोराह् सम्ग्रामह् समपद्यत ॥ ६-४२-४०

रक्षसाम् वानराणाम् च यथा देव असुरे पुरा ।

40. **etasmin antare** = in the meantime; **ghoraH** = a terrible; **samgraamaH** = struggle; **samapadyata** = ensued; **rakSasaam** = between the demons; **vaanaraaNaaam** = and the monkeys; **puraa yathaa** = as; in former times; **devaasure** = between celestials and demons.

In the meantime, a terrible struggle ensued between the demons and the monkeys, as in the former times between celestials and demons.

[Verse Locator](#)

ते गदाभिह् प्रदीप्ताभिह् जक्ति जूल परज्वधैः ॥ ६-४२-४१

निजघ्नूर् वानरान् घोराह् कथयन्तह् स्व विक्रमान् ।

41. kathayantaH = exhibiting; svavikramaan = their native prowess; te = those demons; nijaghnuH = struck; sarvaan = all; vaanaraan = the monkeys; gadaabhiH = with their maces; shaktishuula parasvadhah = spears; harpoons and axes; pradiptaabhiH = which were flaming.

Exhibiting their native prowess, the demons began to strike all the monkeys with their flaming maces, spears, harpoons and axes.

[Verse Locator](#)

तथो वृक्षैर् महा कायाः पर्वत अग्रैर् च वानराः ॥ ६-४२-४२

निजघ्नस्तानि रक्षांसि नगैर्दनैश्च वेगिनः ।

राजा जयति सुग्रीव इति शब्दो महानभूत् ॥ ६-४२-४३

42; 43. tataH = then; vaanaraaH = the monkeys; mahaakaayaaH = with huge bodies; veginaH = swiftly; nijaghnuH = struck; taani rakSaamsi = those demons; vR^ikSaiH = with trees; parvataagraishcha = mountain-tops; nakhaiH = nails; dantaishcha = and teeth; jayati = victorious; raajaa = is king; sugriivaH = Sugreeva; iti = thus; abhuut = arose; mahaan = a loud; shabdaH = war-cry.

Then, the gigantic monkeys swiftly struck those demons with trees, mountain-tops, nails and teeth "Victorious is king Sugreeva" - thus arose a loud war-cry.

[Verse Locator](#)

राजन् जय जयेत्युक्त्वा स्वस्वनामकथां ततः ।

राक्षसास्त्वपरे भीमाः प्राकारस्थामहीं गतान् ॥ ६-४२-४४

वानरान् भिन्दिपालैश्च शूलैश्चैव व्यदारयन् ।

44. tataH = then; apre = some other; bhiimaaH = terrifying; raakSasaastu = demons on their part; uktvaa = uttering; iti = thus; jaya jaya = "Be winsome! Be victorious" sva sva naama kathaam = proclaimed their own respective names; praakaarasthaaH = (while some) standing on walls; vyadaarayan = hacked; vaanaraan = at the monkeys; gataan mahiim = standing on the ground (below); bhindi palaaishcha = with hooks and harpoons.

Then, some other terrifying demons on their part, shouting "Be winsome! Be victorious!", proclaimed their own respective names. While some demons standing on walls hacked at the monkeys standing on the ground (below) with hooks and harpoons.

[Verse Locator](#)

वानराचापि सम्क्रुद्धाह प्राकारस्थान् मही गताः ॥ ६-४२-४५

राक्षसान् पातयाम् आसुह् समाप्लुत्य प्लवम् गमाः ।

45. samkruddhaaH = the enraged; vaanaraashchaapi = monkeys too; mahiim gataaH = who were standing on the ground; aaplutya = leapt; kham = into the air; paatayaamaasuH = and dragged down; raakSasaan = those demons; praakaarastaaH = stationed on the walls; svabaahubhiH = (by seizing them) with their arms.

The enraged monkeys, who were standing on the ground, leapt into the air and dragged down the demons stationed on the walls by seizing them with their arms.

[Verse Locator](#)

स सम्प्रहारस् तुमुलो मांस ज़ोणित कर्दमः ॥ ६-४२-४६

रक्षसाम् वानराणाम् च सम्बभूव अद्भुत उपमाः ।

46. saH = that; tumulaH = tumultuous; samprahaaraH = combat; rakSasaam = between demons; vaanaraaNaam cha = and monkeys; sambadhuuvaH = became; adbhutopamaH =

resembling a wonder; **maamsa shoNita kardamaH** = leaving a mire of flesh and blood.

That tumultuous combat between demons and monkeys transformed into a wonder,
leaving a mire of flesh and blood.

इत्यार्षे श्रीमद्रामायणे आदिकाव्येयुद्धकाण्डे द्विचत्वारिंशः

Thus completes 42nd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the
work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 42

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46			

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Chapter [Sarga] 43
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Introduction

Extra-ordinary duels arose between the monkeys and demons, who ran up towards each other. Indrajit fought with Angeda, Sampati with Prajangha, Hanuman with Jambumali, Vibhishana with the demon Shatrughna, Gaja with Tapana, Nila with Nikumbha, Sugreeva with Praghosa, Lakshmana with Virupaksha, Agniketu and others with Rama, Vajramsushit with Mainda, Ashaniprabha with Divivda, Pratapana with Nala and Sushena with Vidyunami. Streams of blood flowed from both sides. In a series of hand-to-hand encounters, the valiant monkeys destroyed the strong demons. The remaining demons waited for the sun to se-in and re-assembled with a renewed vigour for the battle.

[Verse Locator](#)

युध्यताम् तु ततस् तेषाम् वानराणाम् महात्मनाम् ।
रक्षसाम् सम्बभूव अथ बल कोपह् सुदारुणः ॥ ६-४३-१

1. tataH = then; teSaam vaanaraaNaam = (While) those monkeys; mahaatmanaam = the exceedingly wise; rakSasaamcha = and the demons; yuddhyataam = were doing the battle; sudaaruNaH = a very harsh; bala roSaH = military ferocity; sambabhuvvaH = arose; atha = thereafter.

While highly wise monkey-troops and the demons were fighting a terrible military ferocity arose in them.

[Verse Locator](#)

ते ह्यैः कान्चन आपीडैर् ध्वजैश्च अग्नि शैख उपमैः ।
रथैश्च आदित्य सम्काशाइह् कवचैश्च मनो रमैः ॥ ६-४३-२
निर्ययू राक्षस व्याघ्रा नादयन्तो दिशो दशा ।
राक्षसा भीम कर्माणो रावणस्य जय एषिणः ॥ ६-४३-३

2; 3. te raakSasaH = those demons; raakSasa vyaaghraH = the best of ogres; bhiima karmaaNaH = performing terrific acts; jayaiSiNaH = and desiring victory; raavaNasya = for Ravana; niryayuH = marched ahead; hayaiH = on horses; kaaNchana piiDaiH = with golden trappings; gajaishcha = on elephants; agnishikhopamaiH = resembling point-like flames; rathaiH = on chariots; aaditya samkaashaiH = looking

like sun; manoramaiH = and with beautiful; kavachaishcha = armours; naadayantaH = with reverberant sound; dasha dishaH = in the ten regions.

Those demons, the best of ogres, doing terrific acts and eager to triumph in Ravana's name, marched ahead on steeds with golden trappings or elephants resembling pointed flames, or in chariots flashing like the sun and themselves wearing beautiful armours, creating reverberant sounds in the ten regions.

[Verse Locator](#)

वानराणाम् अपि चमूर् महती जयम् इच्छताम् ।
अभ्यधावत ताम् सेनाम् रक्षसाम् काम रूपिणाम् ॥ ६-४३-४

4. bR^ihatii = the great; chamuuH api = army too; vaanaraaNaam = of monkeys; ichchhataam = eager; jayam = to triumph; abhyadhavata = marched opposite; taam senaam = to those troops; rakSasaam = of demons; ghora karmaNaam = of terrible acts.

The great army of monkeys, also eager to triumph, marched opposite to those troops of demons of terrible acts.

[Verse Locator](#)

एतस्मिन् अन्तरे तेषाम् अन्योन्यम् अभिधावताम् ।
रक्षसाम् वानराणाम् च द्वन्द्व युद्धम् अवर्तत ॥ ६-४३-५

5. etasmin antare = meanwhile; dvandva yuddam = extra ordinary duels; avartata = arose; teSaam = (between) those; rakSasaam = demons; vaanaraaNaam cha = and moneys; abhidhaavataam = who ran up towards; anyonyam = each other.

Extra-ordinary duels arose between those demons and monkeys, who ran up towards each other.

[Verse Locator](#)

अन्गादेन इन्द्रजित् सार्धम् वालि पुत्रेण रक्षसः ।
अयुध्यत महा तेजास् त्र्यम्बकेण यथा अन्धकः ॥ ६-४३-६

6. raakSasaH = the demon; indrajit = Indrajit; mahaatejaaH = of immense energy; ayudhyata = fought; aN^gadema saartham = with Angada; vaaliputreNa = the son of Vali; andhakaH iva = like the demon Andhaka; tryambakeNa yathaa = fought with Shiva the Lord of Destruction.

The demon Indrajit of immense energy fought with Angada the son of Vali, as the demon Andhaka fought with Shiva the Lord of destruction.

[Verse Locator](#)

प्रजन्धेन च सम्पातिर् नित्यम् दुर्मर्षणो रणे ।
जम्बू मालिनम् आरब्धो हनूमान् अपि वानरः ॥ ६-४३-७

7. sampaatih = A monkey called Sampati; nityam = forever; durdharSaNaH = unconquerable; raNe = in war; prajaN^ghena = fought with Prajangha; hanumaanapi = Hanuman too; vaanaraH = the monkey; aarabdhaH = started (fight); jambu maalinam = with Jambumali.

The ever indomitable Sampati fought with Prajangha and Hanuman the monkey measured his strength with Jambumali.

[Verse Locator](#)

सम्गतः सुमहा क्रोधो राक्षसो रावण अनुजः ।
समरे तीक्ष्ण वेगेन मित्रघ्नेन विभीषणः ॥ ६-४३-८

8. raakSasaH = the demon; mahaakrodhaH = with great fury; vibhiiSaNaH = Vibhishana; raavaNaanujaH = the younger brother of Ravana; samgataH = confronted; shatrughnena = with Shatrughana; tiikSNavegena = possessing fiery velocity; samara = in battle.

The demon with great fury, Vibhishana the younger brother of Ravana confronted with Shatrughna possessing fiery velocity in battle.

[Verse Locator](#)

तपनेन गजह् सार्धम् राक्षसेन महा बलः ।
निकुम्भेन महा तेजा नीलो अपि समयुध्यत ॥ ६-४३-९

9. gajaH = Gaja; mahaabalaH = of great strength; raakSasena saartham = (fought) with a demon; tapaneva = called Tapan; nilo.api = and Nila also; mahaatejaH = of great energy; samayudhyata = fought; nikumbhena = with Nikumbha.

Gaja of great strength fought with a demon called Tapan and Nila too of great energy fought with Nikumbha.

[Verse Locator](#)

वानर इन्द्रस् तु सुग्रीवह् प्रघसेन समागतः ।
सम्गतः समरे शरीमान् विरूप अक्षेण लक्ष्मणः ॥ ६-४३-१०

10. sugriivaH = Sugreeva; vaanarendraH = the king of monkeys; susamgataH = confronted well; praghasena = with Praghasa; shriimaan = and the glorious; lakSmaNaH = Lakshmana; samgataH = confronted; viruupaakSeNa = with Virupaksha; samara = in the battle.

Sugreeva the king of monkeys confronted well with Praghasa and the glorious Lakshmana confronted with Virupaksha in the battle.

[Verse Locator](#)

अग्नि केतुश च दुर्धर्षो रशमि केतुश च राक्षसः ।
सुप्तघ्नो यज्ज कोपश च रामेण सह सम्गताः ॥ ६-४३-११

11. sudardharSaH = the invincible; agniketuH = Agniketu; rashmi ketushcha = Rashmiket; raakSasaH = the demon; mitraghnuH = Mitraghnu; yajJNa kopashcha = and Yajnakopa; samgataaH = confronted; raameNa saha = with Rama.

The invincible Agniketu, Rashmiket, Mitraghnu and Yajnakopa confronted with Rama.

[Verse Locator](#)

वज्र मुष्टिश्च मैन्देन द्विविदेन अशानि प्रभः ।
राक्षसाभ्याम् सुघोराभ्याम् कपि मुख्यौ समागतौ ॥ ६-४३-१२

12. vjramuSTiH = Vajramushti; (confronted) maindena = with Mainda; ashaniprabhaH = and Ashaniprabha; dvividena = with Dvidida; kapimukhyau = those principal monkeys Mainda and Dvidida; samaagatau = confronted; sughoraabhyaam raakSasaabhyaam = with those highly terrific demons.

Vajramushti confronted with Mainda and Ashaniprabha with Dvidida. Those principal monkeys Mainda and Dvidida confronted with those highly terrific demons.

[Verse Locator](#)

वीरह् प्रतपनो घोरो राक्षसो रण दुर्धरः ।
समरे तीक्ष्ण वेगेन नलेन समयुध्यत ॥ ६-४३-१३

13. pratapanaH = Pratapana; viiraH = the valiant; ghoraH = terrific; raNadurdharaH = and invincible in battle; samayuddhyata = fought well; nalena = with Nala; samara tiikSNa vegena = of intense speed in battle.

Pratapana, the valiant, terrific and invincible in battle fought well with Nala of intense speed in battle.

[Verse Locator](#)

धर्मस्य पुत्रो बलवान् सुषेण;इति विशरुतः ।
स विद्युन् मालिना सार्धम् अयुध्यत महा कपिः ॥ ६-४३-१४

14. saH mahaakapiH = that great monkey; vishrutaH = named; suSeNaH iti = as Sushena; balavaan = the strong; putraH = son; dharmasya = of Yama; ayudhyata = fought; vidyunmaalinaa; saartham = with Vidyunmali.

That great monkey called Sushena, the strong son of Yama fought with Vidyunmali.

[Verse Locator](#)

वानराश च अपरे भीमा राक्षसैर् अपरैह सह ।
द्वन्द्वम् समीयुर् बहुधा युद्धाय बहुभिह सह ॥ ६-४३-१५

15. apare = some other; ghoraaH = dreadful; vaanaraashcha = monkeys; yuddhvaacha = having fought; bahubhiH saha = with many; sahasaa = swiftly; dvandvam samiiyuH = got a duel; aparaiH; saha = with other; raakSasaiH = demons.

Some other dreadful monkeys, having finished their fight with many demons, swiftly got a duel with some other demons.

[Verse Locator](#)

तत्र आसीत् सुमहद् युद्धम् तुमुलम् लोम हर्षणम् ।
रक्षसाम् वानराणाम् च वीराणाम् जयम् इच्चताम् ॥ ६-४३-१६

16. tatra = there; sumahat = a very great; yuddham = battle; romaharSaNam = which caused hair to stand one end; tumulam = and tumultuous; aasiit = continued; viiraaNaam = (between) heroic; rakSasaam = demons; vaanaraaNaamcha = and monkeys; ichhataam = who were eager to triumph.

A very great tumultuous battle, which caused hair to stand on end, continued there between heroic demons and monkeys, who were eager to triumph.

[Verse Locator](#)

हरि राक्षस देहेभ्यह् प्रसृताह् केशा शाअड्वलाः ।
शारीर सम्घाट वहाह् प्रसुसुह् शओणित आपगाः ॥ ६-४३-१७

17. shoNitaapagaaH = streams of blood; prasusruH = flowed; prasR^itaaH = coming forth; hariraakSasa dehebhyaH = from the bodies of monkeys and demons; kasha shaadvalaaH = with turfs of hair; shariira samghaaTa vahaaH = and carrying bodies in the stream like timber.

Streams of blood flowed from the bodies of monkeys and demons, with turfs of hair and carrying bodies in the stream, like timber.

[Verse Locator](#)

आजघान इन्द्रजित् क्रुद्धो वज्रेण इव शात क्रतुः ।
अन्गदम् गदया वीरम् शत्रु सैन्य विदारणम् ॥ ६-४३-१८

18. kruddhaH = the enraged; indrajit = Indrajit; ajaghaana = struck; viiram = the valiant; aN^gadam = Angada; shatrusainya vidaaraNam = who can tear asunder the enemy forces; gadayaa = with a mace; shata katraH iva = like Indra the Lord of celestials; vajreNeva = with his thunder-bolt.

The enraged Indrajit struck the valiant Angada (who can tear asunder the enemy forces) with a mace, like Indra the Lord of celestials with his thunder-bolt.

[Verse Locator](#)

तस्य कान्चन चित्र अङ्गम् रथम् साशवम् ससारथिम् ।
जघान समरे शरीमान् अङ्गदो वेगवान् कपिः ॥ १९

19. vegavaan = the swift; shriimaan = and glorious; hariH = monkey; aN^gadaH = Angada; jahaana = struck; tasya = his; ratham = the chariot; kaaN^chana chitraaNgam = having a variegated body of gold; saashvam = along with horses; including the charioteer; samara = in the battle.

The swift monkey, Angada struck his chariot, having a variegated body of gold, along with horses and the charioteer in the battle.

[Verse Locator](#)

सम्पातिस् तु त्रिभिर् बाणैह प्रजन्धेन समाहतः ।
निजघान अश्व कर्णेन प्रजन्धम् रण मूर्धनि ॥ ६-४३-२०

20. sampaatistu = Sampati; samaahataH = who was struck; prajaN^ghena = by Prajanga; tribhiH = with three; baaNaiH = arrows; nijaghaana = killed; prajaN^gham = prajanga; ashvakarNena = by an Ashvakarna tree; raNamuurdhani = at a zenith of the combat.

Sampati, who was struck by Prajanga with three arrows, killed Prajanga by an Ashvakarna tree, at the zenith of the combat.

[Verse Locator](#)

जम्बू माली रथस्थस् तु रथ शाक्त्या महा बलः ।
बिभेद समरे क्रुद्धो हनूमन्तम् स्तन अन्तरे ॥ ६-४३-२१

21. jambumaalii = Jambumali; mahaabalaH = having a mighty prowess; rathasthaH = who was in the chariot; kruddhaH = was enraged; bibheda = banged; hanuumantam = Hanuman; samara = in the battle; ratha shaktyaa = with a javelin lying in his chariot; stanaantare = in the region of the breast.

Jambumali, standing in his chariot, full of strength and fury banged on Hanuman's breast, with a javelin kept in his chariot, on the field of battle.

[Verse Locator](#)

तस्य तम् रथम् आस्थाय हनूमान् मारुत आत्मजः ।
प्रममाथ तलेन आशौ सह तेन एव रक्षसा ॥ ६-४३-२२

22. hanuman = Hanuman; maarutaatmajaH = the son of wind-god; aasthaaya = ascended; tasya = his; tam ratham = that chariot; aashu =

soon; pramamaatha = overthrew (it); tena rakSasaa sahaiva = together with the demon; talena = with the palm of his hand.

Hanuman, the son of the wind-god, ascended his chariot and soon overthrew it together with the demon, with the palm of his hand.

[Verse Locator](#)

भिन्न गात्रः शारैस् तीक्ष्णैह् क्षिप्र हस्तेन रक्षसा ।
प्रजघान अद्रि शक्रङ्गेण तपनम् मुष्टिना गजः ॥ ६-४३-२३

23. saH ghoraH pratapanaH = that terrible pratapana; nadan = while roaring; abhyadhaavata = ran; nalam = towards Nala; nalaH aashu = suddenly; paatayaamaasa = scratched out; pratapanasya = Pratapana's; chakSusii = eyes.

That terrific Pratapana, while roaring, ran towards Nala. Nala suddenly scratched out Pratapana's eyes.

[Verse Locator](#)

ग्रसन्तम् इव सैन्यानि प्रघसम् वानर अधिपः ।
सुग्रीवः सप्त पर्णेन निर्बिभेद जघान च ॥ ६-४३-२४

24. bhinna gaatraH = Pierced in the limbs; tiikSNaiH = by sharp; sharaiH = arrows; rakSasaa = by Praghosa the demon; kSipra hastena = the swift-handed; sugriivaH = Sugreeva; vaanaraadhipaH = the Lord of demons; javena = immediately; nijaghena = killed; praghasam = Praghosa; grasantamiva = who was looking like swallowing; sainyaani = the armies; saptaparNena = with a Saptaparna tree.

Pierced in the limbs by sharp arrows by Praghosa the swift-handed demon, Sugreeva the Lord of demons immediately killed Praghosa (who was appearing to swallow the monkey-troops) with a Saptaparna tree.

[Verse Locator](#)

प्रपीड्य शार वर्षेण राक्षसम् भीम दर्शनम् ।
निजघान विरूप अक्षम् शारेण एकेन लक्ष्मणः ॥ ६-४३-२५

25. lakSmaNaH = Lakshman; bhiima darshanam = with terrific look; nipiiDya = having; tormented; raakSasam = the demon; viruupaakSam = Virupaksha; sharavarSeNa = by a bombardment of arrows; nijaghaana = killed (him); ekena = by one; shareNa = arrow.

Lakshmana with a terrific look, having tormented Virupaksha the demon with a shower of arrows, finally killed him with an arrow.

[Verse Locator](#)

अग्नि केतुश च दुर्धर्षो रशमि केतुश च राक्षसः ।
सुप्तिघ्नो यज्ज कोपश च रामम् निर्बिभिदुह् शारैः ॥ ६-४३-२६

26. durdharSaH = the invincible; agniketushcha = Agniketu; raakSasaH = the demon; rashmiketushcha = Rashmiketetu; mitrughnaH = Mitrughna; yajJNa kopashcha = Yajna kopa; nirbibhiduH = wounded; raamam = Rama; sharaiH = by arrows.

The invincible Agniketu, Rashmiketetu, Mitrughna and Yajnakopa wounded Rama by arrows.

[Verse Locator](#)

तेषाम् चतुर्णाम् रामस् तु शैरांसि समरे शारैः ।
क्रुद्धश चतुर्भिश् चिच्चेद घोरेर् अग्नि शैख उपमैः ॥ ६-४३-२७

27. kruddhaH = the enraged; raamastu = Rama on his part; chichheda = chopped; shiraamsi = the heads; teSaam = of those; chaturNaam = four demons; chaturbhiH = by four; sharaiH = arrows; agni shikhopamaiH = having fire-like points; ghoraiH = and dangerous; samara = in battle.

The enraged Rama on his part chopped the hands of those four demons in the battle by his four terrific arrows having fire-like points.

[Verse Locator](#)

वज्र मुष्टिस् तु मैन्देन मुष्टिना निहतो रणे ।
पपात सरथह् साशवह् पुराट् इव भू तले ॥ ६-४३-२८

28. nihataH = struck; muSTinaa = with his fist; maindena = by Mainda; raNe = in the fight; vajramuSTistu = Vajramushti; sarathaH = along with his chariot; saashvaH = and horses; papaata = fell; bhuutale = to the ground; puraaTTaH iva = like a watch-tower on a city-wall.

Struck with a fist by Mainda in the battle, Vajramushti along with his chariot fell to the ground like a watch-tower on a city-wall.

[Verse Locator](#)

वज्र अशानि सम स्पर्शओ द्विविदो अप्य् अशानि प्रभम् ।
जघान गिरि शक्रन्गेण मिषताम् सर्व रक्षसाम् ॥ ६-४३-२९

29. nikumbhastu = Nikumbha; nirbhibheda = chopped; niilam = Nila; niilaaNjana chayaprabham = having a radiance of a mass of collyrium; raNe = in battle; tiikSNaiH = by his sharp; sharaiH = arrows; meghamiva = like a cloud; karaiH = by the rays; amshumaan = of the sun.

Nikumbha chopped Nila, having a radiance of a mass of collyrium in battle, by his sharp arrows, like a cloud by the rays of the sun.

[Verse Locator](#)

द्विविदम् वानर इन्द्रम् तु द्रुम योधिनम् आहवे ।
शारैर् अशानि सम्काशाह् स विव्याध अशानि प्रभः ॥ ६-४३-३०

30. atha = then; nikumbhaH = Nikumbha; kSipra hastaH = the swift-handed; nishaacharaH = demon; punaH = again; bibheda = wounded; niilam = Nila; sharashatena = by hundred arrows; samara = in the battle; prajahaasa cha = and laughed continuously.

Then, Nikumbha the swift-handed demon again wounded Nila by a hundred arrows in the battle and laughed continuously.

[Verse Locator](#)

स शारैर् अतिविद्ध अङ्गो द्विविदह क्रोध मूर्चितः ।
सालेन सरथम् साशवम् निजघान अशानि प्रभम् ॥ ६-४३-३१

31. niilaH = Nila; chichchheda = chopped; shiraH = the head; saaratheH = of the charioteer; nikumbhasya = of Nikumbha; tasyaiva = by exactly his; ratha chakreNa = chariot-wheel; samara = in the fight; viSNuriva = like Vishnu the Lord of preservation; aahave = in a battle.

Nila chopped the head of the charioteer of Nikumbha by the wheel of the same chariot in that fight, as Vishnu the Lord of preservation (by his Chakra, a circular missile weapon) in a battle.

[Verse Locator](#)

निकुम्भस् तु रणे नीलम् नील अञ्जन चय प्रभम् ।
निर्बिभेद शारैस् तीक्ष्णैह करैर् मेघम् इव अंशौमान् ॥ ६-४३-३२

32. dvivido.api = even Dvividā; vajraashamisam sparshaH = whose impact was like a flash of lightening of a thunder bolt; jaghaana = struck; ashniprabham = Ashniprabha; girishR^iNgeNa = with a rock; miSataam = before the eyes; sarva rakSasaam = of all the demons.

Even Dvividā, whose impact was like a flash of lightening of a thunder bolt, struck Ashaniprabha with a rock before the eyes of all the demons.

[Verse Locator](#)

पुनः शार शातेन अथ क्षिप्र हस्तो निशाअ चरः ।
बिभेद समरे नीलम् निकुम्भह प्रजहास च ॥ ६-४३-३३

33. saH ashani prabhaH = that Ashaniprabha; viviyaadha = wounded; sharaiH = by his arrows; ashani samkaashaiH = resembling thunder-bolt; tam dvividam = that Dvividā; vaanarendram = the leader of monkeys; druma yodhinam = who was fighting with trees; aahave = in the battle.

That Ashaniprabha wounded Dvividā the monkey leader by his thunder bolt-like arrows, while Dvividā was fighting with trees in the battle.

[Verse Locator](#)

तस्य एव रथ चक्रेण नीलो विष्णुर् इव आहवे ।
शैरश चिच्चेद समरे निकुम्भस्य च सारथेः ॥ ६-४३-३४

34. abhividdhaaN^gaH = with his limbs struck; sharaiH = by arrows; saH dvividaH = that Dvivida; krodha muurchhitaH = agitated by anger; nijaghaana = struck; salena = with a Sala tree; ashaniprabha = Ashaniprabha; saratham = along with the chariot; saashvam = and the horses.

With his limbs struck by arrows, that Dvivida agitated as he was by anger, struck with a Sala tree, Ashaniprabha, his chariot and the horses.

[Verse Locator](#)

विद्युन् माली रथस्थस् तु शारैह् कान्चन भूषणैः ।
सुषेणम् ताडयाम् आस ननाद च मुहुर् मुहुः ॥ ६-४३-३५

35. vidyunmaalii = vidyunmali; rathasthaH = seated in a chariot; taaDayaamaasa = struck; muhurmuHuH = again and again; suSeNam = Sushena; sharaiH = with arrows; kaaN^chana bhuuSaNaiH = adorned with gold; nanaada cha = and made a roaring sound.

Vidyunmali, seated in a chariot, struck Sushena repeatedly with arrows adorned with gold and made a roaring sound.

[Verse Locator](#)

तम् रथस्थम् अथो दृष्ट्वा सुषेणो वानर उत्तमः ।
गिरि शक्रङ्गेण महता रथम् आशौ न्यपातयत् ॥ ६-४३-३६

36. atho = thereafter; susheNaH = Sushena; vaanarottamaH = the excellent monkey; dR^iSTvaa = seeing; tam = him; rathastham = mounted on a chariot; aashu = quickly; ratham nyapaatayat = caused the chariot to fall down; mahataa = by a huge; girishR^iNGeNa = rock.

Sushena the excellent monkey, seeing him mounted on a chariot, quickly caused the chariot to fall down, by a huge rock.

[Verse Locator](#)

लाघवेन तु सम्युक्तो विद्युन् माली निशाअ चरः ।
अपक्रम्य रथात् तूर्णम् गदा पाणिह् क्षितौ स्थितः ॥ ६-४३-३७

37. apakramya = retreating; tuurNam = soon; rathaat = from the chariot; vidyunmaalii = vidyunmali; nishaacharaH = the demon; samyuktaH = endowed; laaghavena = with a skill; sthitaH = stood; gadaapaaNiH = with a mace in his hands kSitau = on the ground.

Retreating soon from the chariot, Vidyunmali the demon endowed with a skill, stood on the ground with a mace in his hand.

ततह् क्रोध समाविष्टह् सुषेणो हरि पुम्गावः ।
 शैलाम् सुमहतीम् गृह्य निशाअ चरम् अभिद्रवत् ॥ ६-४३-३८

38. tataH = then; haripuNgavaH = the excellent monkey; suSeNaH = Sushena; krodhamaaviSTaH = engulfed with anger; gR^ihya = sizing; sumahatiim = a very huge; shilaam = rock; abhidravat = chased; nishaacharam = that demon.

Then, the excellent monkey, Sushena engulfed as he was with anger, seizing a very huge rock in his hands, chased that demon.

Verse Locator

तम् आपतन्तम् गदया विद्युन् माली निशाअ चरः ।
 वक्षस्य् अभिजग्नान आशौ सुषेणम् हरि सत्तमम् ॥ ६-४३-३९

39. vidyunmaalii = Vidyunmali; nishaacharaH = the ranger of the night; abhijaghaanaha = struck; tam = that; aapatantam = approaching suSeNam = Sushena; haripuN^gavam = the excellent monkey; aashu = quickly; gadayaa = with a mace; vakSasi = on his chest.

Vidyunmali the ranger of the night; struck that approaching Sushena the excellent monkey, quickly with a mace on his chest.

Verse Locator

गदा प्रहारम् तम् घोरम् अचिन्त्य प्लवग उत्तमः ।
 ताम् शैलाम् पातयाम् आस तस्य उरसि महा मृधे ॥ ६-४३-४०

40 achintya = not minding; tam = that; ghoram = terrific; gadaaprahaaram = blow with the mace; mahaamR^idhe = in that great battle; plavagottamaH = the excellent monkey; Sushena; tuuSNiim = silently; paatayaamaasa = threw; taam = that rock; tasya urasi = on his chest.

Not minding that terrific blow with the mace in the great battle, Sushena the excellent monkey silently threw that huge rock on his chest.

Verse Locator

शैला प्रहार अभिहतो विद्युन् माली निशाअ चरः ।
 निष्पिष्ट हृदयो भूमौ गत असुर् निपपात ह ॥ ६-४३-४१

41. nishaacharaH = the demon; vidyunmaalii = Vidyunmali; shilaaprahaaraabhihataH = struck by the thump of that rock; niSpiSTa hR^idayaH = his chest crushed; nipahaata ha = fell; gataasuH = lifeless; bhuumau = on the earth.

Struck by the thump of that rock, Vidyunmali the demon, his chest crushed, fell lifeless on the earth.

एवम् तैर् वानरैह् शौउरैह् शौउरास् ते रजनी चराः ।
द्वन्द्वे विमृदितास् तत्र दैत्या;इव दिव ओकसैः ॥ ६-४३-४२

42. te = those; shuuraaH = strong; rajaniicharaaH = demons; vimathitaaH = were destroyed; evam = thus; taiH = by those; shuuraiH = strong; vaanaraiH = monkeys; tatra = there; dvandve = in a series of hand to hand encounters; daityaa iva = as the demons; divaukasaiH = by the celestials.

Those strong demons were destroyed thus by those valiant monkeys there in a series of hand to hand encounters, as the demons were destroyed by the blows of the celestials.

भल्लैः खड्गैर् गदाभिश् च शक्ति तोमर पट्टसैः ।
अपविद्धश् च भिन्नश् च रथैः साम्ग्रामिकैर् हयैः ॥ ६-४३-४३
निहतैः कुन्जरैर् मत्तैस् तथा वानर राक्षसैः ।
चक्र अक्ष युग दण्डैश् च भग्नैर् धरणि संशरितैः ॥ ६-४३-४४
बभूव आयोधनम् घोरम् गोमायु गण सेवितम् ।

43; 44. aayodhanam = the battle-field; babhuuva = became; ghoram = frightening; bhallaiH = with extra ordinary spears; anyaiH = other arrows; gadaabhishcha = maces; shaktitomara paTTishaiH = javelins; lances and some other weapons with three points; apavidddhaiH = shattered; rathaishchaapi = chariots; hayaiH = steeds; kuNjaraiH = elephants; mattaiH = in rut; tathaa = and; vaanara raakSasaiH = monkeys and demons; nihataiH = which had been killed; chakraakSayugadaN^Daishcha = wheels; axles and yokes; bhagnaiH = broken; dharaNisamshritaiH = and lying on the ground; gomaayugana sevitam = and frequented as it was by herds of jackals.

The battle-field became frightening with extra-ordinary spears, other arrows, maces, javelins, lances and some other weapons with three points, shattered chariots and military steeds elephants in rut, monkeys and demons which had been killed, wheels axles and yokes broken and lying on the ground and frequented as it was by herds of jackals.

कबन्धानि समुत्पेतुर् दिक्षु वानर रक्षसाम् ।
विमर्दे तुमुले तस्मिन् देव असुर रण उपमे ॥ ६-४३-४५

45. kabandhaani = the headless trunks; vaanara rakSasaam = of monkeys and demons; samutpetuH = sprang up; dikSu = here and there; tasmin = (in the midst) of that; tumule vimarde = tumultuous

conflict; devaasura raNopame = which resembled the war between celestials and demons.

The headless trunks of monkeys and demons sprang up here and there in the midst of that tumultuous conflict, which resembled the war between celestials and demons.

[Verse Locator](#)

निहन्यमाना हरि पुम्गवैस् तदा ।
निशाअ चराह् शओणित दिग्ध गात्राह् ।
पुनः सुयुद्धम् तरसा समाशरिता ।
दिवाकरस्य अस्तमय अभिकान्क्षिणह् ॥ ६-४३-४६

46. tadaa = then; nishaacharaaH = the rangers of the night; shoNita digdhagaatraaH = their limbs anointed with blood; nihanyamaanaaH = after being attacked; haripuNgavaiH = by the excellent monkeys; divaakarasya astamayaabhi kaaNkSiNaH = longed for sun-set; punaH = and again; samaashritaaH = assembled; tarasaa = with strength; suyuddham = for a good combat.

Then, the rangers of the night, with their limbs anointed with blood after being attacked by the excellent monkeys, longed for sun-set and again with strength, assembled for a good combat.

इत्यार्षे श्रीमद्रामायणे आदिकाव्येयुद्धकाण्डे त्रिचत्वारिंशः सर्गः

Thus completes 43rd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : yuddha Kanda - Book Of War : Chapter 43

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 44 Verses converted to UTF-8, Nov 09

Introduction

A nocturnal war commences between the hostile demons and monkeys. The demons destroy some monkeys. The monkeys drag and kill elephants, chariots and their occupants. Rama and Lakshmana even in that darkness kill the foremost of demons. As a result of the struggle, streams of blood flow in the battle-field. That fatal night transforms into a night of dissolution. When some demons attack Rama with arrows, Rama strikes down six of the demons within a moment and they run away for life. Rama then clears off innumerable demons from the battle field. Angada strikes Indrajit, his chariot and the charioteer all at once, but Indrajit vanishes from the spot. Sugreeva and his monkeys feel delighted and praise Angada's prowess. Indrajit comes back in an invisible form and by recourse to magic, makes Rama and Lakshmana captive by hurling a net work of serpentine around them.

[Verse Locator](#)

युध्यताम् एव तेषाम् तु तदा वानर रक्षसाम् ।
रविर् अस्तम् गतो रात्रिह प्रवृत्ता प्राण हारिणी ॥ ६-४४-१

1. teSaam = (while) those; vaanara raakSasaam = monkeys and demons; yuddhataameva = were fighting; tadaa = then; raviH = the sun; astamgataH = sank below the horizon; pravR^ittaa = setting in motion; raatriH = a night; praaNa haariNii = of carnage.

While those monkeys and demons were fighting, the sun sank below the horizon, setting in motion a night of carnage.

[Verse Locator](#)

अन्योन्यम् बद्ध वैराणाम् घोराणाम् जयम् इच्छताम् ।
सम्प्रवृत्तम् निशाअ युद्धम् तदा वारण रक्षसाम् ॥ ६-४४-२

2. tadaa = then; nishaayuddham = a nocturnal war; sampravR^ittam = commenced; vaanara raakSasaam = between monkeys and demons; baddhavairaanaam = who contracted

Then, a nocturnal war commenced between the terrific monkeys and demons, who contracted hostility with each other, wishing for their victory.

[Verse Locator](#)

राक्षसो असि इति हरयो हरिश च असि इति राक्षसाः ।
अन्योन्यम् समरे जघ्नुस् तस्मिंस् तमसि दारुणे ॥ ६-४४-३

3. tasmin = in that; daaruNe = dreadful; tamasi = darkness; haryaH = the monkeys; iti = (thus) saying; raakSasaH asi = "you are a demon"; raakSasaH = and the demons; iti = (thus)

saying; **vaanaraH asi** = "you are a monkey"; **jaghnuH** = killed; **anyonyam** = each other; **samara** = in battle.

"You are a demon" said the monkeys "You are a monkey" said the demons and killed at each other in battle; during that dreadful darkness.

[Verse Locator](#)

जहि दारय च एति इति कथम् विद्रवसि इति च ।
एवम् सुतुमुल्ह शाब्दस् तस्मिंस् तमसि शौशरुवे ॥ ६-४४-४

4. **tasmin sainye** = in that army; **sutumulaH** = a very tumultuous; **shabdaH** = sound; **shushruve** = could be hear; **evam** = thus; **jahi** = "strike!"; **daaraye** = "tear asunder!"; **ehi** = "come near!"; **katham vidravasiiti** = "why are you running away?"

"Strike!" "Tear asunder!" "come near!" "Why are you running away?" - very tumultuous sounds like this could be heard in that army.

[Verse Locator](#)

कालाह् कान्चन सम्नाहास् तस्मिंस् तमसि राक्षसाः ।
सम्प्रादृशयन्त शाइल इन्द्रा दीप्त ओषधि वना;इव ॥ ६-४४-५

5. **raakSasaaH** = the demons; **kaalaaH** = black in colour; **kaaNchana samnaahaaH** = wearing golden mails; **sampradR^ishyanta** = were being seen; **tasmin tamasi** = in that darkness; **shailendraaH iva** = as mountains; **diiptauSadhi vanaaH** = having groves of medicinal plants emitting their light.

The black demons in that darkness, wearing golden mails, were appearing as mountains with groves of medicinal plants emitting their light.

[Verse Locator](#)

तस्मिंस् तमसि दुष्पारे राक्षसाह् क्रोध मूर्चिताः ।
परिपेतुर् महा वेगा भक्षयन्तह् प्लवम् गमान् ॥ ६-४४-६

6. **tasmin tamasi** = in that darkness; **duSpaare** = which was difficult to be overcome; **raakSasaaH** = the demons; **krodhamuurchhitaaH** = agitated with anger; **bhakSayantaH** = destroying; **plavaN^gamaan** = the monkeys; **paripetuH** = attacked; **mahaavegaaH** = with great speed.

In that darkness, which was difficult to be overcome, the demons agitated as they were with anger, attacked with great speed, duly destroying the monkeys.

[Verse Locator](#)

ते हयान् कान्चन आपीडन् ध्वजांश् च अग्नि शैखा उपमान् ।
आप्लुत्य दशानैस् तीक्ष्णैर् भीम कोपा व्यदारयन् ॥ ६-४४-७
वानरा बलिनो युद्धेऽक्षोभयन् राक्षसीं चमूम् ।

7. **te vaanaraah balinaH** = those strong monkeys; **bhiima kopaaH** = with terrific rage; **aaplutya** = leapt; **vyadaarayan** = and tore asunder; **dashanaiH tiikSNaiH** = by their sharp teeth; **hayaan** = the steeds; **kaaN^chanaapiiDaan** = with gold ornaments on their head; **dhvajaamshcha** = the banners; **ashiiiviSobhayan** = and frightened; **raakSasiim** = the demoniacal; **chamnum** = army.

Those strong monkeys with a terrific rage leapt forward and tore asunder by their sharp teeth, the steeds with gold ornaments on their head, the serpentine banners and frightened the demoniac army.

कुन्जरान् कुन्जर आरोहान् पताका ध्वजिनो रथान् ॥ ६-४४-८

चकर्षुश च ददंशौश च दशानैह क्रोध मूर्चिताः ।

8. **krodha muurchhitaa** = agitated with anger; (the monkeys); **chakarSuH** = dragged; **kuNjaraan** = the elephants; **kuNjaraaroahaan** = and those mounted on the elephants; **rathaan** = and the chariots; **pataakaadhvajinaH** = provided with banners and flag-staffs; **dadamshcha** = breaking them to pieces; **dashanaiH** = with their teeth.

Agitated with anger, the monkeys dragged the elephants and those mounted on them and also the chariots with their banners and flag-staffs duly breaking them to pieces with their teeth.

[Verse Locator](#)

लक्ष्मणश च अपि रामश च शारैर् आशौइ विष उमपैः ॥ ६-४४-९

दृशय अदृशयानि रक्षांसि प्रवराणि निजघ्नतुः ।

9. **raamashcha** = Rama; **lakSmaNashchaapi** = and Lakshman; **nijaghnatuH** = killed; **pravaraaNi** = the foremost; **rakSaamsi** = of the demons; **dR^ishyaadR^ishyaani** = both those who were visible and those who were invisible; **sharaiH** = with their arrows; **aashiiviSapamaiH** = resembling venomous snakes.

Rama and Lakshmana killed the foremost of the demons, both those who were visible and those who were invisible, with their arrows resembling venomous snakes.

[Verse Locator](#)

तुरम्मा खुर विध्वस्तम् रथ नेमि समुद्धतम् ॥ ६-४४-१०

रुरोध कर्ण नेत्राणिप्युध्यताम् धरणी रजः ।

10. **dharaNiirajaH** = the dust; **turaNgakhura vidhvastam** = rising from the hooves of the horses; **rathanemi samutthitam** = and the wheels of the chariots; **rurodha** = blocked; **karNanetvaaNi** = the ears and the eyes; **yudhyataam** = of the combatants.

The dust rising from the hooves of horses and the wheels of the chariots blocked the ears and the eyes of the combatants.

[Verse Locator](#)

वर्तमाने तथा घोरे सम्ग्रामे लोम हर्षणे ॥ ६-४४-११

रुधिर उदा महा वेगा नद्यस् तत्र प्रसुसुवुः ।

11. **ghore** = (while) the terrific; **saN^graame** = battle; **lomaharSaNe** = causing the hair to bristle; **vartamaane** = was taking place; **mahaaghoraH** = very terrible; **nadyaH** = rivers; **mahaaghoraH** = very terrible; **nadyaH** = rivers; **rudhiroughaaH** = with streams of blood; **visusrureH** = were flowing; **tatra** = there.

While that terrible battle was taking place, causing the hair to bristle; very terrible rivers with streams of blood were flowing there.

[Verse Locator](#)

ततो भेरी मृदन्गानाम् पणवानाम् च निस्वनः ॥ ६-४४-१२

शान्ख वेणु स्वन उन्मिशरह् सम्बभूव अद्भुत उपमः ।

12. **tataH** = then; **sambabhuuva** = there arose; **adbhutopamaH** = a marvelous; **niH svanaH** = sound; **bherii mR^idaN^gaanaam** = of kettle drums and tabours; **shaN^khanemi svanomishraH** = mixed with the sounds of couches and fellies of chariot-wheels; **paNavaanaamcha** = and drums.

There arose a marvelous sound of kettle drums and tabors, mixed with the sounds of couches, fellows of chariot-wheels and drums.

[Verse Locator](#)

हयानाम् स्तनमानानाम् राक्षसानाम् च निस्वनः ॥ ६-४४-१३
शस्त्राणाम् वानराणाम् च सम्बभूव अतिदारुणः ।

13. sambabhuuva = there appeared; atra = here; daaruNaH = a terrific; niH svanaH = sound; stanamaananaam = resonated; hayaanaam = by horses; raakSasaanaamcha = demons; vaanaraaNamcha = and monkeys; shastaanaam = being wounded.

There appeared a terrific sound resonated by horses, demons and monkeys being wounded.

[Verse Locator](#)

हतैर्वानरमुख्येश्च शक्तिशूलपरश्वधैः ॥ ६-४४-१४
निहतैः पर्वताकारै राक्षसैः कामरूपिभिः ।
शस्त्र पुष्प उपहारा च तत्र आसीद् युद्ध मेदिनी ॥ ६-४४-१५
दुर्ज्या दुर्निवेशा च शओणित आस्रव कर्दमा ।

14; 15. hataiH = the assassinated; vaanara mukhyaishcha = great monkeys; shaktishuulaparashvadhaiH = spears; maces; axes; nihataiH = and the slaughtered; raakSasaiH = demons; kaamaruupibhiH = who were able to change their form at will; parvataakaaraiH = with their bodies appearing like mountains; tatra = there; (lying) yuddhamedinii = on the battle field; shastra puSpopahaaraa = those weapons appeared to be offered up as a profusion of flowers (by the earth); asiit = which became; durjJNeyaa = hidden; durniveshaacha = and rendered impassable; shoNitaa sraava kardamaa = by the slime formed out of streams of blood.

The assassinated great monkeys, spears, maces, axes and the slaughtered demons, who were able to change their form at will and with their bodies appearing like mountains were lying there on the battle-field. And those weapons appeared to be offered up as a profusion of flowers by the earth, which became hidden and rendered impassable by the slime formed out of streams of blood.

[Verse Locator](#)

सा बभूव निशा च घोरा हरि राक्षस हरिणी ॥ ६-४४-१६
काल रात्री इव भूतानाम् सर्वेषाम् दुरतिक्रमा ।

16. saa ghoraa nishaa = that fatal night; babhuuva = became; hari raakSasa naashinii = as calamitous to the monkeys and demons; kaala raatriiva = as a night of dissolution; duratikramaa = which is difficult to be overcome; sarveSaam = by all; bhuutaanaam = beings.

That fatal night became as calamitous to the monkeys and demons, as a night of dissolution, which is difficult to be overcome by all beings.

[Verse Locator](#)

ततस् ते राक्षसास् तत्र तस्मिन् तमसि दारुणे ॥ ६-४४-१७
रामम् एव अभ्यधावन्त समूहा शर वृष्टिभिः ।

17. tataH = then; tatra = there; tasmin tamas = in that darkness; parama daaruNe = the very terrible; te raakSasaH = those demons; samhR^iSTaaH = thrilling with rapture; abhyavartanta = attacked; raamamena = Rama; shara vR^iSTibhiH = with showers of arrows.

In that very terrible darkness, those demons thrilling with rapture attacked Rama with showers of arrows.

[Verse Locator](#)

तेषाम् आपतताम् शाब्दह् क्रुद्धानाम् अभिगर्जताम् ॥ ६-४४-१८
उद्धर्त;इव सप्तानाम् समुद्राणाम् अभूत् स्वनः ।

18. garjataam = yelling; kruddhaanaam = in fury; shabdaH = the sound; teSaam = of those demons; aapatataam = approaching in order to attack (Rama); abhuut = became; svanaH iva = like the noise; samudraaNaam = of the oceans; udvarte = at the time of destruction; sattvaanaam = of all the creatures.

Yelling in fury, the sound of those demons approaching in order to assault Rama was like the noise of the oceans at the time of destruction of all the creatures.

[Verse Locator](#)

तेषाम् रामह् शारैह् षड्भिह् षड् जघान निशाअ चरान् ॥ ६-४४-१९
निमेष अन्तर मात्रेण शैतैर् अग्नि शैख उपमैः ।

19. nimeSaantara maatreNa = within a twinkling of an eye; raamaH = Rama; shaDbhiH = with six; shitaiH = sharp; sharaiH = arrows; agnishikhopamaiH = resembling tongues of flame; jaghaana = struck down; shad = six; teSaam = of those; nishaacharaan = demons.

Within a twinkling of an eye, Rama with six sharp arrows resembling tongues of flame, struck down six of those demons.

[Verse Locator](#)

यज्ज शात्रुश च दुर्धर्षो महा पार्श्व महा उदरौ ॥ ६-४४-२०
वज्र दम्ष्ट्रो महा कायस् तौ च उभौ शौक सारणौ ।
ते तु रामेण बाण ओघह् सर्व मर्मसु ताडिताः ॥ ६-४४-२१
युद्धाद् अपसृतास् तत्र सावशएष आयुषो अभवन् ।

20; 21. durddharSaH = the unconquerable; yajjNashatrushcha = Yagnashatru; mahaapaarshva mahodara = Maha parshva; Mahodara; mahaa kaayaH = giant bodied; vajra damSTraH = Vajradamshttra; tau = those; ubhau = two; shuka saaraNau = shuka and Sarana; te = those six; taaDitaaH = being beaten; raameNa = by Rama; sarva marmasu = on all their vital organs; baaNaughaiH = by a flood of arrows; apasR^itaaH = retreated; yuddhaat = from the battle; abhavan = and became; saava sheSaayuSaH = the ones left with the remainder of their life.

The unconquerable Yagnashatru, Mahaparashva, Mahodara, the giant bodied Vajradamshttra, both Shuka and Sarana - all those six having been beaten by Rama on their vital organs with a flood of his arrows, retreated from the battle and somehow survived for the rest of their life.

[Verse Locator](#)

ततः कान्चन चित्र अन्गौह् शारैर् अग्नि शैख उपमैः ।
दिशाश चकार विमलाह् प्रदिशाश च महा बलः ॥ ६-४४-२२

22. mahaarathaH = Rama; the great warrior; nimeSantara maatreNa = merely within an instant; ghoraiH = by terrible; agnishikhopamaiH = arrows resembling flames of fire; chakaara = made; dishaSa = the quarters; vidishaashcha = and the intermediate quarters; vimalaaH = clear (of all the demons).

Rama the great warrior, merely within an instant, made the quarters and the intermediate quarters, clear of all the demons, by his arrows resembling flames of fire.

[Verse Locator](#)

ये त्वन्ये राक्षसा वीरा रामस्य अभिमुखे स्थिताः ॥ ६-४४-२३
ते अपि नष्टाह् समासाद्य पतम्गाः इव पावकम् ।

23. **anye** = the other; **viiraaH** = valiant; **raakSasaaH** = demons; **ye** = who; **sthitaah** = were standing; **abhimukhe** = turning their face towards; **raamasya** = Rama; **te.api** = they also; **naSTaaH** = perished; **pataN^gaaH iva** = like moths; **aasaadya** = having encountered; **paavakam** = (that) fire.

The other valiant demons, who were standing with their face turning towards Rama, also perished like moths, having encountered the same fire.

[Verse Locator](#)

सुवर्ण पुन्खैर् विशैखैह् सम्पतद्भिह् सहस्रशः ॥ ६-४४-२४
बभूव रजनी चित्रा ख द्योतैर् इव शाअरदी ।

24. **rajanii** = (that) night; **suvarNa puNkhaiH** = with the golden shafts; **vishikaiH** = of arrows; **sampatadbhiH** = falling; **samantataH** = on all sides; **bahuuva** = appeared; **chitraa** = bright-coloured; **shaaradiiva** = like an autumnal night; **khadyotaiH** = with its fire flies.

That night, with the golden shafts of arrows, flying on all sides, appeared bright-coloured, like an autumnal night with its fire-flies on all sides.

[Verse Locator](#)

राक्षसानाम् च निनदैर् हरीणाम् च अपि गर्जितैः ॥ ६-४४-२५
सा बभूव निशाअ घोरा भूयो घोरतरा तदा ।

25. **saa ghoraa nishaa** = that terrible night; **tadaa** = then; **babhuuva** = became; **ghora taraa** = more terrible; **bhuuyah** = again; **niH svanaiH cha** = by the sounds; **bheriiNaam** = of kettle-drums; **ninadaiH** = and by the roaring; **raakSasaanaam** = of the demons.

The terrible night on that day became more terrible again by the sound of kettle-drums and by the roaring sounds of the demons.

[Verse Locator](#)

तेन शाब्देन महता प्रवृद्धेन समन्ततः ॥ ६-४४-२६
त्रिकूटह् कन्दर आकीर्णह् प्रव्याहरद् इव अचलः ।

26. **tena mahataa** = shabdena = by that great sound; **pravR^iddhena** = which augmented; **samantataH** = on all sides; **trikuuTaH achalah** = the mountain Trikuta; **kandaraatiirNaH** = full of caves; **pravyaharadiva** = appeared to be uttering confused murmurs.

By that great sound, which re-echoed on all sides, the mountain Trikuta, full of caves, appeared to be uttering confused murmurs.

[Verse Locator](#)

गो लान्गूला महा कायास् तमसा तुल्य वर्चसः ॥ ६-४४-२७
सम्परिष्वज्य बाहुभ्याम् भक्षयन् रजनी चरान् ।

27. **golaaN^guulaaH** = long-tailed and black-faced monkeys; **mahaa kaayaaH** = with their gigantic bodes; **tamasaa tulya** = and dark-like; **varchasaH** = figure; **sampariSvajya** =

grasped; **rajanii charaan** = the demons; **baabhubhyaam** = with their arms; **bhakSayan** = and allowed them to be devoured (by jackals; vultures etc).

Long-tailed and black faced monkeys with their gigantic bodies and dark-like figure, crushed the demons with their arms and allowed them to be eaten (by jackals, vultures etc).

[Verse Locator](#)

अङ्गदस् तु रणे शात्रुम् निहन्तुम् समुपस्थितः ॥ ६-४४-२८

रावणेर् निजघान आशौ सारथिम् च हयान् अपि ।

28. **angadastu** = Angada on his part; **samupasthitaH** = who came; **nihantum** = to annihilate; **shatruun** = the enemies; **raNe** = in the battle-field; **nijaghaana** = struck; **raavaNim** = Indrajit; **saarathimcha** = his charioteer; **hayaanapi** = and the horses; **aashu** = all at once.

Angada on his part, who came to annihilate the enemies in that battle-field, struck Indrajit, his charioteer and the horses all at once.

[Verse Locator](#)

वर्तमाने तदा घोरे सम्ग्रामे भृशदारुणे ॥ ६-४४-२९

इन्द्रजित् तु रथम् त्यक्त्वा हत अशवो हत सारथिः ।

अङ्गदेन महा मायस् तत्र एव अन्तर् अधीयत ॥ ६-४४-३०

29; 30. **ghore** = (While) that awful; **bhR^isha daaruNe** = and very intense; **samgraame** = battle; **wartamaane** = was continuing; **indrajittu** = Indrajit; **mahaamaayaH** = a great trickster; **yaktvaa** = leaving; **ratham** = the chariot; **hataashvaH** = with its horses killed; **hataaarathiH** = and charioteer killed; **aNgadena** = by Angada; **antaradhiyata** = vanished; **tatvaiva** = from that very spot.

While that awful and very intense battle was going on, Indrajit a great trickster, leaving the chariot, with its horses and charioteer killed by Angada, vanished from that very spot itself.

[Verse Locator](#)

तत्कर्म वालिपुत्रस्य सर्वे देवाः सहर्षिभिः ।

तुष्टुवुः पूजनार्हस्य तौ चोभौ रामलक्ष्मणौ ॥ ६-४४-३१

31. **sarve** = all; **devaaH** = the celestials; **ubhau** = and both; **raamalakSmaNau** = Rama and Lakshmana; **sharSibhiH** = together with all the sages; **tuSTuvuH** = were pleased; **tat karma** = with that act; **puujanaarhasya** = of the venerable; **vaaliputrasya** = Angada the son of wind-god.

All the celestials, both Rama and Lakshmana together with all sages were pleased with that act of the venerable Angada the son of Vali.

[Verse Locator](#)

प्रभावं सर्वभूतानि विदुरिन्द्रजितो युधि ।

ततस्तेन महात्मानम् दृष्ट्वा तुष्टाः प्रधर्षितम् ॥ ६-४४-३२

32. **sarva bhuutaani** = all the living beings; **viduH** = knew; **prabhaavam** = the supernatural power; **indrajitaH** = of Indrajit; **yudhi** = in battle; **tataH** = for that reason; **tuSTaaH** = (they) were pleased; **dr^iSTvaa** = on seeing; **mahaatmaanam** = that highly gifted demon; **pradharSitam** = being defeated; **tena** = by him.

Since all the living beings knew the supernatural powers of Indrajit in battle, they were pleased on seeing that highly gifted demon being defeated by Angada.

[Verse Locator](#)

ततः प्रहृष्टाः कपयः ससुग्रीवविभीषणाः ।

साधुसाध्विति नेदुश्च दृष्ट्वा शत्रुम् पराजितम् ॥ ६-४४-३३

33. dR^iSTvaa = seeing; shatrum = the enemy; parajitam = defeated; kapayaH = those monkeys; sa sugriiva vibhiiSaNaah = along with Sugreeva and Vibhishana; tataH = then; prahR^iTaaH = were delighted; nedushcha = and praised him; saadhviti = as good.

Seeing the enemy defeated, those monkeys along with Sugreeva and Vibhishana were delighted and praised Angada as an efficient warrior.

[Verse Locator](#)

इन्द्रजित्तु तदानेन निर्जितो भीमकर्मणा ।

संयुगे वालिपुत्रेण क्रोधं चक्रे सुदारुणम् ॥ ६-४४-३४

34. indrajittu = Indrajit on the other hand; tadaa = then; chakre = was driven; sudaaruNam drodham = to very terrible anger; nirjitaH = as he was defeated; samyuge = in battle; anana vaaliputreNa = by this Angada the son of wind-god; bhiimakarmaNaa = a dreadful monkey.

Indrajit, on the other hand, then was driven to a very terrible rage, as he was defeated in battle by Angada the son of Vali a dreadful monkey.

[Verse Locator](#)

सो अन्तर्धानं गतह् पापो रावणी रण कर्कशाः ।

ब्रह्म दत्त वरो वीरो रावणिह् क्रोध मूर्चितः ॥ ६-४४-३५

35. saH raavaNiH = that Indrajit the son of Ravana; saH antardhaana gataH = who had gone out of sight; paapaH = the sinful one; raNakkarkashaH = cruel in battle; adR^ishyaH = rendered himself as invisible; mumocha = and hurled forth; nisitaan = sharp; baaNaan = arrows; ashani varchasaH = bright as lightning.

That Indrajit the son of Ravana, the sinful demon who had gone out of sight and was cruel in battle, rendered himself as invisible again and hurled forth sharp arrows, bright as lightning.

[Verse Locator](#)

रामं च लक्ष्मणम् चैव घोरैर्नागमयैः शरैः ।

बिभेद समरे क्रुद्धः सर्वगात्रेषु राघवौ ॥ ६-४४-३६

36. kruddhaH = being enraged; samara = in battle; (Indrajit); bidheda = bursted out; sharaiH = arrows; ghoraiH = which were terrific; naaga mayaiH = in the form of serpents; sarva gaatreSu = into all the limbs; raamam cha = of Rama; lakSmaNam chaiva = and Lakshmana; raaghavau = born in Raghu dynasty.

Being enraged in battle, Indrajit bursted out serpent-like terrible arrows into all the limbs of Rama and Lakshmana who were born in Raghu dynasty.

[Verse Locator](#)

मायया संवृतस्तत्र मोहयन् राघवौ युधि ।

अदृशयो निशैतान् बाणान् मुमोच अशानि वर्चसः ॥ ६-४४-३७

बबन्ध शरबन्धेन भ्रातरौ रामलक्ष्मणौ ।

37. samvR^itaH = enveloped; maayayaa = by illusion; mohayan = he sought to confuse; raaghavau = Rama and Lakshmana; yudhi = in the struggle; tatra = their; adR^ishya = and invisible; sarva bhuutaanaam = to all beings; kuuTa yodhii = through his magic

arts; **nishaacharaH** = Indrajit the ranger of the night; **babandha** = bound; **bhraatarau** = those two brothers; **raama lakSmaNau** = Rama and Lakshmana; **shara bandhena** = with a net work of arrows.

Enveloped by illusion, he sought to confuse Rama and Lakshmana in the struggle there and invisible to all beings through his magic arts, Indrajit the ranger of the night bound those two brothers Rama and Lakshmana with a net work of arrows.

[Verse Locator](#)

तेन रौ पुरुषव्याघ्रौ क्रुद्धेनाशीविषैः शरैः ॥ ६-४४-३८

सहसाभिहतौ वीरौ तदा प्रैक्षन्त वानराः ।

38. **tadaa** = then; **vaanaraaH** = the monkeys; **praikSanta** = saw; **viirau** = the two warriors; **tau** = those; **puruSa vyaaghrau** = lions among men; **abhi hatau** = tormented; **sahasaa** = quickly; **aashiiviSaiH** = by the serpentine; **shariaiH** = arrows; **tena kR^iddhena** = of that enraged demon.

Then, the monkeys saw the two warriors, those lions among men, being wounded quickly by the serpentine arrows of that enraged demons.

[Verse Locator](#)

प्रकाशरूपस्तु तदा न शक्त ।

स्तौ बाधितुं राक्षसराजपुत्रः ।

मायां प्रयोक्तुं समुपाजगाम ।

बबन्ध तौ राजसुतौ दुरात्मा ॥ ६-४४-३९

39. **na shaktaH** = not being able; **baadhitum** = to torment; **tau** = those two princes; **prakaasharuupaH** = in his manifest form; **raakSasaraaja putraH** = the son of the king of demons; **tadaa** = then; **samupaajagaama** = came; **duraatmaa** = with his perverse mind; **prayoktum** = and had recourse; **maayaam** = to magic; **raajasutau babandha** = in order to make the princes captive.

Not being able to hurt those two princes in his manifest form, Indrajit the son of the king of demons with his perverse mind, had recourse to magic in order to make them captive.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुश्चत्वारिंशः सर्गः

Thus completes 44th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 44

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39



Book VI : Kishkindha Kanda - Book Of War

Chapter [Sarga] 45

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Introduction

Rama orders ten of the monkey-generals to search for the whereabouts of Indrajit. But Indrajit arrested the approach of those monkeys, by means of his arrows. Both Rama and Lakshmana were transfixed by Indrajit with a net work of serpentine arrows into the vital parts of Rama and Lakshmana and they fall down on the battle-ground in a bath of blood. Seeing those two scions of Raghu in that state, the monkeys give way to utter despondence.

[Verse Locator](#)

स तस्य गतिम् अन्विच्चन् राज पुत्रह् प्रतापवान् ।
दिदेश अतिबलो रामो दश वानर यूथपान् ॥ ६-४५-१

1. saH raamaH = that Rama; raja putraH = the son of Dasaratha; prataapavaan = the powerful man; ati balaH = and a very strong man; didesha = directed; dasha = ten; vaanarayuthapaan = monkey-generals; anvichchhan = to search; tasya = his; gatim = course of movement.

That very strong and powerful Rama the son of Dasaratha ordered ten monkey-generals to search for the whereabouts of Indrajit.

[Verse Locator](#)

द्वौ सुषेणस्य दायादौ नीलम् च प्लवग ऋषभम् ।
अन्गादम् वालि पुत्रम् च शरभम् च तरस्विनम् ॥ ६-४५-२
द्विनतम् जाम्बवन्तम् च सानुप्रस्थम् महा बलम् ।
ऋषभम् च ऋषभ स्कन्धम् आदिदेश परम् तपः ॥ ६-४५-३

2; 3. paramtapaH = Rama; who torments his enemies; aadidesha = ordered; dvau = both; daayaadau = the sons; suSeNasya = of Sushena; niilamcha = Nila; plavagaadhipam = the chief of monkeys; aNgadam = Andaga; vaaliputram = the son of Vali; tarasvinam = the strong; sharabhamcha = Sharabha; dvididam cha = Divivda; hanuumantam = Hanuman; mahaabalam = the very strong; saanuprastham = Samprastha; R^iSabham cha = Rishabha; R^iSabha skandham = and Rishabhaskandha.

Rama the scourger of his enemies ordered both the sons of Sushena, Nila the chief of monkeys, Angada the son of Vali, the stron Sharabha, Dvidida, Hanuman, the very strong Sanuprastha, Rishabha and Rishabha skandha.

[Verse Locator](#)

ते सम्प्रहृष्टा हरयो भीमान् उद्यम्य पादपान् ।
आकाशम् विविशुह् सर्वे मार्गमाणा दिशो दश ॥ ६-४५-४

4. **te sarve harayaH** = all those monkeys; **samprahR^iSTaaH** = thrilled with enthusiasm; **udyamya** = lifted; **bhiimaan** = terrific; **paadapaan** = trees; **maargamaaNaaH** = searching; **dasha** = in ten; **dishaH** = directions; **vivishuH** = entered; **aakaasham** = the air.

All those monkeys, thrilled with enthusiasm, flung into the air brandishing huge trunks of trees in order to explore the ten regions.

[Verse Locator](#)

तेषाम् वेगवताम् वेगम् इषुभिर् वेगवत्तरैः ।
अस्त्रवित् परम अस्त्रेण वारयाम् आस रावणिः ॥ ६-४५-५

5. **raavaNiH** = Indrajit; the son of Ravana; **astravit** = who was skilled in the use of magic weapons; **iSubhiH** = by means of his arrows; **vegavattaraiH** = with great speed (released) **parama astraiH** = from the most excellent of bows; **vaarayaamaasa** = arrested; **teSaam** = their; **vegavataam** = impetuous; **vegam** = outbreak.

Indrajit, the son of Ravana, who was skilled in the use of magic weapons, by means of his arrows with great speed, released from his most excellent of bows, arrested the impetuous outbreak of the monkeys.

[Verse Locator](#)

तम् भीम वेगा हरयो नाराचैह क्षत विक्षताः ।
अन्ध कारे न ददृशुर् मेघैह सूर्यम् इव आवृतम् ॥ ६-४५-६

6. **harayaH** = the monkeys; **bhiimavegaaH** = of terrific bound **naaraachaiH kSata vigrahaaH** = whose bodies were cruelly pierced by those shafts; **na dadR^ishaH** = were unable to see; **tam** = Indrajit; **andhakaare** = in the darkness; **suuryamiva** = as the sun; (is obscured); **aavR^itam** = when veiled; **meghaiH** = in clouds.

Those monkeys of terrific bound, whose bodies were cruelly pierced by those shafts, were unable to see Indrajit in the darkness, as the sun is obscured when veiled in clouds.

[Verse Locator](#)

राम लक्ष्मणयोर् एव सर्व मर्म भिदह शरान् ।
भृशम् आवेशयाम् आस रावणिह् समितिम् जयः ॥ ६-४५-७

7. **raavaNiH** = Indrajit; the son of Ravana; **samitimjayaH** = victorious in battle; **aaveshayaamaasa** = caused to enter; **sharaan** = the arrows; **sarva dehabhidaH** = which split up the flesh; **bhR^isham** = in great measure; **raama lakSmaNayoreva** = into Rama and Lakshmana exactly.

Indrajit, the victorious in battle, transfixed Rama and Lakshmana with those arrows that lacerated their flesh in great measure.

[Verse Locator](#)

निरन्तर शरीरौ तु भ्रातरौ राम लक्ष्मणौ ।
क्रुद्धेन इन्द्रजीता वीरौ पन्नगैह् शरताम् गतैः ॥ ६-४५-८

8. **indrajitaa** = by Indrajit; **kruddhena** = the enraged demon; **ubhau** = both; **tau** = those; **viirau** = warriors; **raama lakSmaNau** = Rama and Lakshmana; **nirantara shariirau** = whose bodies were densely transfixed with arrows; **pannagaiH** = by serpents; **gataiH** = which obtained; **sharataam** = the form of arrows.

The bodies of both those warriors, Rama and Lakshmana were densely transfixed with serpentine arrows by the enraged Indrajit.

[Verse Locator](#)

तयोह क्षतज मार्गेण सुस्राव रुधिरम् बहु ।
ताव् उभौ च प्रकाशेते पुष्पिताव् इव किंशुकौ ॥ ६-४५-९

9. **rudhiram** = blood; **susraava** = flowed; **bahu** = profusely; **tayoH** = from their; **kSata maargeNa** = wound-marks; **ubhau** = both; **tau** = of them; **prakaashitau** = shone; **kimshukau iva** = like Kimshuka trees; **puSpitau** = in following.

Blood flowed from the wound-marks of both Rama and Lakshmana and both of them shone like Kimshuka trees in flowring.

[Verse Locator](#)

ततः पर्यन्त रक्त अक्षो भिन्न अन्जन चय उपमः ।
रावणिर् भ्रातरौ वाक्यम् अन्तर्धान गतो अब्रवीत् ॥ ६-४५-१०

10. **tataH** = at that instant; **paryanta raktaakSaH** = his eyes inflamed; **raavaNiH** = Indrajit; Ravana's son; **bhiinnaN^jana chayopamaH** = which resembled a mass of collyrium mixed with oil; **antardhaana gataH** = though still invisible; **abraviit** = spoke; **vaakeyam** = the following words; **bhraatarau** = those two brothers.

At that instant, though still invisible, Indrajit, Ravana's son, with his inflamed eyes, which resembled a mass of collyrium mixed with oil, spoke the following words to those two brothers.

[Verse Locator](#)

युध्यमानम् अनालक्ष्यम् शक्रो अपि त्रिदश ईश्वरः ।
द्रष्टुम् आसादितुम् वा अपि न शक्तह् किम् पुनर् युवाम् ॥ ६-४५-११

11. **yudhyamaanam** = when I enter into combat; **anaalakSyam** = making myself invisible; **shakro.api** = even Indra; **tridasheshvaraH** = the lord of celestials; **na shaktaH** = is not bale; **draSTum** = to see; **aasaaditum vaapi** = or approach (me); **kim punaH** = how much less; **yuvaam** = you two!.

"When I enter into combat, making myself invisible, even Indra the lord of celestials is not able to see or approach me. How much less, you two!"

[Verse Locator](#)

प्रावृताव् इषु जालेन राघवौकन्क पत्रिणा ।
एष रोष परीत आत्मा नयामि यम सादनम् ॥ ६-४५-१२

12. **raaghavau** = O; Descendents of Raghu!; **praavR^itau** = having imprisoned you; **aviSujaalena** = in this net work of arrows; **kaN^kapatriNaa** = furnished with heron's feathers; **eSaH** = this I; **roSa pariitaatmaa** = yielding myself up to the violence of my wrath; **nayaami** = am about to dispatch you; **yamasaadanam** = to the region of Yama the Lord of Death.

"O, Descendents of Raghu! Having imprisoned you in this net work of arrows furnished with heron's feathers, I, yielding myself up to the violence of my wrath, am about to dispatch you to the region of Yama the Lord of Death."

[Verse Locator](#)

एवम् उक्त्वा तु धर्मज्ञौ भ्रातरौ राम लक्ष्मणौ ।
निर्बिभेद शितैर् बाणैह् प्रजहर्ष ननाद च ॥ ६-४५-१३

13. **uktvaa** = speaking; **evam** = thus; **bhraatarau** = to the brothers; **raama lakSmaNau** = Rama and Lakshmana; **dharmajjNau** = who wee aware of righteousness;

(Indrajit); **nirbibheda** = pierced (them); **shitaiH** = with pointed; **baaNaiH** = arrows; **nanaadacha** = and shouted too; **prajaharSa** = exultantly.

Speaking thus to the brothers Rama and Lakshmana, who were aware of righteousness, Indrajit pierced them with pointed arrows and shouted too exultantly.

[Verse Locator](#)

भिन्न अन्जन चय श्यामो विस्फार्य विपुलम् धनुः ।
भूयो भूयह् शरान् घोरान् विससर्ज महा मृधे ॥ ६-४५-१४

14. **bhinnaaN^jana chaya shyaamaH** = Indrajit; who was as black as a heap of shattered collyrium; **visphaarya** = stretching; **vipulam** = his immense dhanuH = now; **visasarja** = discharged; **ghoraan** = formidable; **sharaan** = arrows; **bhuuya eva** = even once more; **mahaa mR^idhe** = in that great fight.

Indrajit, who was as black as a heap of shattered collyrium, stretching his immense bow, discharged formidable arrows even once more, in that great fight.

[Verse Locator](#)

ततो मर्मसु मर्मज्जो मज्जयन् निशितान् शरान् ।
राम लक्ष्मणयोर् वीरो ननाद च मुहुर् मुहुः ॥ ६-४५-१५

15. **viiraH** = that warrior; Indrajit; **marma jJNaH** = who was aware of the vital parts; **muhurmuhuH** = set up a continual; **nanaada cha** = shouting; **majjayan** = digging; **nishitaan** = sharp; **sharaan** = arrows; **raamalakSmaNayoH** = marmasu = into the vital parts of Rama and Lakshmana.

That warrior, Indrajit, who was aware of their vital parts, set up a continual shouting, digging sharp arrows into the vital parts of Rama and Lakshmana.

[Verse Locator](#)

बद्धौ तु शर बन्धेन ताव् उभौ रण मूर्धनि ।
निमेष अन्तर मात्रेण न शेकतुर् उदीक्षितुम् ॥ ६-४५-१६

16. **tau ubhau** = those two princes; **raNamuurdhaani** = in the forefront of battle; **baddhau tu shara bandhena** = bounded by the net of arrows; **nimeSaantara maatreNa** = in the twinkling of an eye; **na shekatuH** = became incapable; **avekSitum** = of even looking up.

Those two princes, in the forefront of battle, bounded by that net work of arrows in the twinkling of an eye, became incapable of even looking up.

[Verse Locator](#)

ततो विभिन्न सर्व अङ्गौ शर शल्य आचिताव् उभौ ।
ध्वजाव् इव महा इन्द्रस्य रज्जु मुक्तौ प्रकम्पितौ ॥ ६-४५-१७
तौ सम्प्रचलितौ वीरौ मर्म भेदेन कर्षितौ ।
निपेततुर् महा इष्वासौ जगत्याम् जगती पती ॥ ६-४५-१८

17; 18. **marma bhedena** = pierced in their vital parts; **karshitau** = exhausted; **kR^itau** = made; **sharashalya achitau** = covered by heads of arrows; **vibhinna sarvaaN^gau** = all over the different limbs; **tau** = those two; **maheSvaasau** = wielding mighty arches; **jagatii patii** = who were the lords of the earth; **nipetutuH** = fell; **jagatyaam** = to the earth; **samprachalitau** = shaking violently; **mahendrasya dhvajaamiva** = like a pair of flag-staffs raised in honour of Indra the Lord of celestials; **rajju muktau** = and freed from their chords.

Pierced in their vital parts, exhausted, and covered all over with heads of arrows, those two mighty and courageous archers fell to the earth, they who were the lords of the earth, shaking violently like a pair of flag-staffs in honour of Indra the Lord celestials and freed from their raised of chords.

[Verse Locator](#)

तौ वीर शयने वीरौ शयानौ रुधिर उक्षितौ ।
शर वेष्टित सर्व अन्गाव् आर्तौ परम पीडितौ ॥ ६-४५-१९

19. tau viirau = those warriors; shayanau = lying; viira shayane = on that heroes' bed; rudhirokSitau = bathed in blood; sharaveSTita sarvaaaN^gau = all their limbs bristling with arrows; parama piiDitau = and extremely injured; aartau = felt distress.

Those warriors, Rama and Lakshmana, lying on that heroes' bed (on the battle-ground), bathed in blood, all their limbs bristling with arrows and extremely injured, felt distressed.

[Verse Locator](#)

न ह्य् अविद्धम् तयोर् गात्रम् बभूव अन्गुलम् अन्तरम् ।
न अनिर्भिन्नम् न च अस्तब्धम् आ कर अग्राद् अजिह्मगैः ॥ ६-४५-२०

20. na babhuuva = there was not; aN^gula maatram = a finger's breadth; antaram = of space; tayoH = on their; gaatre = bodies; aakaaraagraat = from the tips of their fingers to the end of their feet; anirbhinnam = that was not lacerated; na = nor; astabdham = not implanted; aviddham = and not pierced; ajihmagaiH = by those arrows.

There was not a finger's breadth on their bodies from the tips of their fingers to the end of their feet that was not lacerated, implanted and pierced by those arrows.

[Verse Locator](#)

तौ तु क्रूरेण निहतौ रक्षसा काम रूपिणा ।
असृक् सुसुवतुस् तीव्रम् जलम् प्रस्रवणाव् इव ॥ ६-४५-२१

21. nihatau = struck down; kruureNa = by that ferocious; rakSasaa = demon; kaamaruupiNaa = able to change his shape at will; tiivram = the hot; asR^ik = blood; susruvatuH = gushed forth; tau = from both Rama and Lakshmana; jalam iva = as water; prasravaNau = from a spring.

Struck down by that ferocious demon, who was able to change his shape at will, the hot blood gushed forth from both Rama and Lashmana, as water from a spring.

[Verse Locator](#)

पपात प्रथमम् रामो विद्धो मर्मसु मार्गणैः ।
क्रोधाद् इन्द्रजिता येन पुरा शक्रो विनिर्जितः ॥ ६-४५-२२

22. raamaH = Rama; papaata = fell; prathamam = first; marmasu = his vital parts; viddhaH = pierced; maargaNaiH = by arrows; krodhaat = of the wrathful; indrajitaa = Indrajit; yena = by whom; shakraH = Indra the Lord of celestials; puraa = had been formerly; vinirjitaH = vanquished.

Rama fell first, his vital parts pierced by arrows of the wrathful Indrajit, who had formerly vanquished Indra the Lord of celestials.

[Verse Locator](#)

रुक्मपुङ्खेः प्रसन्नाग्रैरधोगतिभिराशुगैः ।

नारचैर् अर्धं नाराचैर् भल्लैर् अन्जलिकैर् अपि ॥ ६-४५-२३

विव्याध वत्स दन्तैश् च सिंह दम्ष्ट्रैह् क्षुरैस् तथा ।

23. (Indrajit); **vivyaadha** = pierced; (Rama) (by arrows); **rukma puN^khaiH** = with golden shafts; **prasanna agraiH** = with sharp points; **adhogatibhiH** = which had downward movement; **aashugaiH** = which go fast; **naarachaiH** = Narachas; **ardha naaraachaiH** = Demi-naraches; **bhallaiH** = Bhallas (with wide tips); **aNjalikairapi** = Anjalis; **vatsa dantaishcha** = Vatsadantas; **simha damSTraiH** = Simhadantas; **tathaa** = and; **kSuraiH** = those shafts like unto razors.

Indrajit pierced Rama by arrows with golden shafts, with sharp points, which had downward movement, which go fast, Narchas, Demi-narachas, Bhallas (with wide tips), Anjalis, Vatsa dantas, Simha dantas and those shafts like unto razors.

[Verse Locator](#)

स वीर शयने शिश्ये विज्यम् आदाय कार्मुकम् ॥ ६-४५-२४

भिन्न मुष्टि परीणाहम् त्रिणतम् रुक्म भूषितम् ।

24. **aavidhya** = throwing asunder; **kaarmukam** = his bow; **vijyam** = string-less; **bhinna muSTipariiNaaham** = detached from the hold of his fist; **trinatham** = and which was bent at three places; **rukma bhuuSitam** = adorned with gold; **saH** = that Rama; **shishye** = lied down; **viirashayane** = on heroes bed (on the battle-ground).

Throwing asunder his bow bent at three places, adorned with gold, with its string loosened away and detached from the hold of his fist, Rama lied down on the battle-ground.

[Verse Locator](#)

बाण पात अन्तरे रामम् पतितम् पुरुष ऋषभम् ॥ ६-४५-२५

स तत्र लक्ष्मणो दृष्ट्वा निराशो जीविते अभवत् ।

25. **dR^iSTvaa** = seeing; **puruSarSabham** = Rama the excellent among men; **patitam** = fallen; **tatra** = there; **baaNa paataantare** = at a distance of a range of an arrow; **lakSmaNaH** = Lakshmana; **abhavat** = became; **niraashaH** = the one without any hope; **jiivite** = in life.

Seeing Rama the excellent man fallen, at a distance of an arrows range, Lakshman became hopeless about his own life.

[Verse Locator](#)

रामम् कमलपत्राक्षं शरबन्धपरिक्षतम् ॥ ६-४५-२६

शुशोच भ्रातरं दृष्ट्वा पतितम् धरणीतले ।

26. **dR^iSTvaa** = seeing **bhraataram** = his elder brother; **raamam** = Rama; **kamala patraakSam** = with his eyes resembling lotus-leaves; **patitam** = having fallen; **dharaNiitale** = on the ground; **sharabandha parikSatam** = wounded by a net work of arrows; (Lakshmana); **shushocha** = lamented.

Seeing his elder brother Rama, with his eyes resembling lotus-leaves, having fallen on the ground, wounded as he was by a net work of arrows, Lakshmana felt sad.

[Verse Locator](#)

हरयश्चापि तम् दृष्ट्वा सन्तापम् परमं गताः ॥ ६-४५-२७

शोकार्ताश्चुकुशुर्घोरमश्रुपूरितलोचनाः ।

27. dR^iSTvaa = beholding; tam = that Rama; harayashchaapi = the monkeys also; gataaH = obtained; paramam = great; samtaapam = grief; ashrupuurita lochanaaH = with their eyes filled in tears; shokaartaaH = afflicted by sorrow; ghoram = and terribly; chakmshuH = wept.

Beholding that Rama, the monkeys too were in great grief and wept terribly, with their eyes filled in tears, being afflicted as they were by sorrow.

[Verse Locator](#)

बद्धौ तु वीरौ पतितौ शयानौ ।
तौ वानराह् सम्परिवार्य तस्थुह् ।
समागता वायु सुत प्रमुख्या ।
विषदम् आर्ताह् परमम् च जग्मुह् ॥ ६-४५-२८

28. te vaanaraaH = Those monkeys; vaayusuta pramukhyaaH = with Hanuman in first place; samaagataaH = gathered at one place; tasthuH = and stood; samparivaarya = surrounding; tau = both those Rama and Lakshman; baddhau = bound by a net work of arrows lying down; viirashayane = on the battle-ground; jagmuH cha = (they) aartaaH = were disturbed; jagmuH cha = and obtained; paramam = a great; viSaadam = grief.

Those monkeys with Hanuman in first place gathered at a place and stood surrounding Rama and Lakshmana, who wee bound by a net work of arrows and lying down on the battle ground. They were disturbed and afflicted sorrow.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चचत्वारिंशः सर्गः

Thus completes 45th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Kishkindha Kanda - Book Of War : Chapter 45

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 46 Verses converted to UTF-8, Nov 09

Introduction

The monkeys along with Hanuman and Angada begin to grieve, on beholding the plight of Rama and Lakshmana who were entwined in a net work of arrows. Indrajit informs demons about his adventure of captivating both Rama and Lakshmana by his net work of serpentine arrows. Indrajit strikes the other monkey-chiefs like . Nila, Mainda, Dvidida, Hanuman, Gavaksha and Angada as also Jambavan. When Sugreeva looks depressed on seeing the plight of Rama and Lakshmana, Vibhishana consoles him, saying that Rama is not going to die. He also reassures the disheartened monkeys and infuses confidence in them. Indrajit, in the meanwhile, informs Ravana that both Rama and Lakshmana have been killed. Ravana applauds his son for his daring act.

[Verse Locator](#)

ततो द्याम् पृथिवीम् चैव वीक्षमाणा वन ओकसः ।
ददृशुः स्मृतौ बाणैर् भ्रातरौ राम लक्ष्मणौ ॥ ६-४६-१

1. tataH = thereafter; viikSamaaNaaH = surveying; pR^ithiviimahaiva = the earth and; dyaam = the sky; vanaukasaH = the monkeys; dadR^ishaH = beheld; bhraatarau = the brothers; raama lakSmaNau = Rama and Lakshmana; samtatau = covered; baaNaiH = with arrows.

Thereafter, surveying the earth and the sky, the monkeys beheld the brothers Rama and Lakshmana, covered with arrows.

[Verse Locator](#)

वृष्ट्वा इव उपरते देवे कृत कर्मणि राक्षसे ।
आजगाम अथ तम् देशम् ससुग्रीवो विभीषणः ॥ ६-४६-२

2. atha = then; sasugriivaH = along with Sugreeva; vibhiiSaNaH = Vibhishana; aajagaama = came; tam deshama = to that place; raakSase = (after) Indrajit; kR^itakarmani = finished his work; uparate = and retired; deve iva = (even as) Indra would; vR^iSTi = after raining.

Then, along with Sugreeva, Vibhishana came to that place, after Indrajit finished his work and retired; even as Indra* would, after raining.

♦ Indra: The god of the sky and the given of rain.

[Verse Locator](#)

नील द्विविद मैन्दाश् च सुषेण सुमुख अन्गदाः ।
तूर्णम् हनुमता सार्धम् अन्वशोचन्त राघवौ ॥ ६-४६-३

3. niilashcha = Nila; divivadaH = Dvidida; maindah = Mainda; suSeNaH = Sushena; kumudaH = Kumuda; aNgadaH = Angada; hanumataasaardham = along with

Hanuman; **tuurNam** = forthwith; **anvashochanta** = bega to grieve; **raaghavau** = for Rama and Lakshman.

Nila, Dvividā, Mainda, Sushena, kumuda, Angada along with Hanuman forthwith began to grieve for Rama and Lakshmana.

[Verse Locator](#)

अचेष्टौ मन्द निह्श्वासौ शोणित ओघ परिप्लुतौ ।
शर जाल आचितौ स्तब्धौ शयानौ शर तल्पयोः ॥ ६-४६-४
निह्श्वासन्तौ यथा सर्पौ निश्चेष्टौ मन्द विक्रमौ ।
रुधिर स्राव दिग्ध अन्गौ तापनीयाव् इव ध्वजौ ॥ ६-४६-५
तौ वीर शयने वीरौ शयानौ मन्द चेष्टितौ ।
यूथपैस् तैह् परिवृतौ बाष्प व्याकुल लोचनैः ॥ ६-४६-६
राघवौ पतितौ दृष्ट्वा शर जाल समावृतौ ।
बभूवुर् व्यथिताह् सर्वे वानराह् सविभीषणाः ॥ ६-४६-७

4; 5; 6; 7. **manda niH shvaasau** = breathing but faintly; **pariplutau** = bathed; **shoNitena** = in blood; **sharajalaachitau** = riddled with innurable arrows; **stabdhau** = motionless; **acheSTau** = and lying inactive; **shayanau** = they lay stretched; **shara talpagau** = on a bed of arrows; **nihshvasantau** = sighing; **sarpau yathaa** = like serpents; **nishcheSTau** = helpless; **mandavikramau** = having little prowess; **rudhira sraava dighaaN^gau** = their limbs smeared with a stream of blood; **dhvajau iva** = resembling two standards; **tapaniiyau** = of gold; **shayanau** = lying; **viira shayane** = on heroes couch; **viirau** = those heroes; **manda cheSTitau** = with tardy movement of their limbs; **parivR^itau** = were surrounded; **svaiH yuuthapaiH** = by their monkey leaders; **baaSpavyaakula lochanaiH** = whose eyes were suffused with tears; **dR^iSTvaa** = seeing; **tau raaghavau** = the two Raghavas; **shalajaala samanvitau** = pierced by a multitude of arrows; **sarve** = all; **vaanaraaH** = the monkeys; **savibhiiSaNaH** = along with Vibhishana; **babhuuvuH** = became; **vyathitaaH** = perturbed.

Breathing but faintly, bathed in blood; riddled with innumerable arrows, motionless and lying inactive, they lay stretched on a bed of arrows, sighing like serpents, helpless, having little prowess, their limbs smeared with a stream of blood, resembling two golden standards, and lying on heroes' couch, those warriors with tardy movement of their limbs, were surrounded by their monkey-leaders, whose eyes were suffused with tears. Seeing the two Raghavas, pierced by a multitude of arrows, all the monkeys along with Vibhishana became perturbed.

[Verse Locator](#)

अन्तरिक्षम् निरीक्षन्तो दिशह् सर्वाश् च वानराः ।
न च एनम् मायया चन्नम् ददृशू रावणिम् रणे ॥ ६-४६-८

8. **vaanaraaH** = the monkeys; **niriikSantaH** = surveyed; **sarvaaH** = all; **dishashcha** = the quarters; **antarikSam** = in the sky; **na dadR^ishuH** = Indrajit the son of Ravana; **chhauram** = who had veiled himself; **maayayaa** = in his magic; **raNe** = in the fight.

The monkeys surveyed all the quarters in the sky, without being able to discover Indrajit (the son of Ravana), who was veiled by his magic powers in the fight.

[Verse Locator](#)

तम् तु माया प्रतिचिन्नम् मायया एव विभीषणः ।
वीक्षमाणो ददर्श अथ भ्रातुह् पुत्रम् अवस्थितम् ॥ ६-४६-९

9. vibhiiSaNaH = Vibhishana; viikSamaNaH = beholding; maayayaiva = by his magic arts; dadarsha = saw; tam = that; bhraatuH putram = brother's son; avasthitam = standing; agre = in front; maayaa praticchannam = duly hidden by his occult power.

Vibhishana, beholding by his magic arts, saw that nephew, standing nearby, duly hidden by his occult power.

[Verse Locator](#)

तम् अप्रतिम कर्मणम् अप्रतिद्वन्द्वम् आहवे ।
ददर्श अन्तर्हितम् वीरम् वर दानाद् विभीषणः ॥ ६-४६-१०
तेजसा यशसा चैव विक्रमेण च सम्युतः ।

10. tam viiram = (Although) that warrior; apratidvandvam = who had no peer in the field; apritam karmaaNam = and who had unique acts to his credit; antarhitam = had made himself invisible; varadaanaat = by virtue of the boon he had received; dadarsha = (he) was recognized; vibhiiSaNaH = by Vibhishana; tejasaa = who was full of energy; yashasaachaiva = glory; vikrameNa cha = and prowess.

Although that warrior who had no peer in the field and who had unique exploits, had made himself invisible by virtue of the boon he had received, he was recognized by Vibhishana, who was full of energy, glory and prowess.

[Verse Locator](#)

इन्द्रजित् त्व् आत्मनह् कर्म तौ शयानौ समीक्ष्य च ॥ ६-४६-११
उवाच परम प्रीतो हर्षयन् सर्व नैरृतान् ।

11. samiikSya = contemplating; aatmanaH = his own; karma = feat; indrajittu = Indrajit; however; (gazed); tau cha = on those two warriors; shayanau = stretched (on the earth); parama priitaH = and in an excess of joy; harSayan = wishing to share the joy; sarva raakSasaan = with all the demons; uvaacha = said.

Contemplating his own feat, Indrajit gazed on those two warriors, stretched on the earth and in excess of joy, wishing to share it with all the demons, said.

[Verse Locator](#)

दूषणस्य च हन्तारौ खरस्य च महा बलौ ॥ ६-४६-१२
सादितौ मामकैर् बाणैर् भ्रातरौ राम लक्ष्मणौ ।

12. mahaabalau = the exceedingly strong; bhraatarau = brothers; raama lakSmaNau = Rama and Lakshmana; hantaarau = the killers; kharasya = of Khara; duuSaNasya cha = and Dushana; saaditau = have been killed; maamakaiH = by my; baaNaiH = arrows.

"The exceedingly strong brothers Rama and Lakshmana, the killers of Khara and Dushana have been killed by my arrows."

[Verse Locator](#)

न इमौ मोक्षयितुम् शक्याव् एतस्माद् इषु बन्धनात् ।
सर्वैर् अपि समागम्य सर्षि सन्धैह् सुर असुरैः ॥ ६-४६-१३

13. samaagamya = even were they aided; suraa suraiH = by the gods and demons; sarvaiH = sarSi samghaiH = with the host of sages; imau = these two brothers; na shakya = would never be able; mokSayitum = to release themselves; etasmaat iSubandhanaat = from those arrows that paralyse them.

"Even were they aided by the gods and demons with the host of sages, these two brothers would never be able to release themselves from those arrows that paralyse them."

यत् कृते चिन्तयानस्य शोक आर्तस्य पितुर् मम ॥ ६-४६-१४
 अस्पृष्ट्वा शयनम् गात्रैस् त्रि यामा याति शर्वती ।
 कृत्स्ना इयम् यत् कृते लन्का नदी वर्षास् इव आकुला ॥ ६-४६-१५
 सो अयम् मूल हरो अनर्थह सर्वेषाम् निहतो मया ।

14; 15. saH = that; anarthaH = non-sensical (pest); muula haraH = which was wearing away the very roots; ayam sarveSaam = of us all; yatkR^ite = on whose account; triyaamaa = the three watches; sharvarii = of the night; yaati = slipped past; mama pituH = my father; yatkR^ite = wherefore; aspR^iSTraa = is unable (even) to touch; shayanam = his couch; gatraiH = with his chinta yaanasya = who remains absorbed in thought; shokaartasya = and stricken with grief; yatkR^ite = and because of whom; kR^itsnaa = the entire; iyam laN^kaa = (this) Lanka; aakulaa = remains agitated; naadii iva = like a river; varSaasu = during the rains; shamitaH = has been destroyed; mayaa = by me.

"This non- sensical pest, which was wearing away the very roots of us all, on whose account, the three watches of the night slipped past my father, who is unable even to touch his couch with his limbs, who remains absorbed in thought and stricken with grief and because of whom, the entire city of Lanka remains agitated, like a river during the rains, has been destroyed by me."

[Verse Locator](#)

रामस्य लक्ष्मणस्य एव सर्वेषाम् च वन ओकसाम् ॥ ६-४६-१६
 विक्रमा निष्फलाह सर्वे यथा शरदि तोयदाः ।

16. toyadaaH yathaa = as clouds; niSphalaaH = are useless; sharadi = in the autumn; sarveH vikramaaH = (so) are all the exploits; raamasya = of Rama; lakSmaNasyai vaa = Lakshmana; sarveSaam = and all; vanaukasaam = the monkeys.

"As clouds are useless in the autumn, so are all the exploits of Rama, Lakshmana and all the monkeys."

[Verse Locator](#)

एवम् उक्त्वा तु तान् सर्वान् राक्षसान् परिपार्श्वगान् ॥ ६-४६-१७
 यूथपान् अपि तान् सर्वास् ताडयाम् आस रावणिः ।

17. evam = thus; uktvaa = speaking; sarvaan taan = to all those; raakSasaan = demons; ravaNiH = Indrajit the son of Ravana; taaDayat = struck; sarvaan = all; yuuthaapaanapi = the monkey- chiefs too; parishyataH = who were observing.

Thus speaking to all those demons, Indrajit the son of Ravana (by his arrows) struck the monkey chief.

[Verse Locator](#)

नीलं नवभिराहत्य मैन्दं सद्विविदम् तथा ॥ ६-४६-१८
 त्रिभिस्त्रिभिरमित्रघ्नस्तताऽ परमेषुभिः ।

18. saH = Indrajit; amitraghnaH = the destroyer of enemies; aahatya = striking; niilam = Nila; navabhiH = with nine (arrows); tataapa = tormented; maindam = Mainda; tathaa = and; sa dvividam = along with Dvidida; tribhiH tribhiH = with three; parameSubhiH = superb arrows (on each).

Striking Nila with nine arrows, Indrajit the destroyer of foes tormented Mainda and Dvidida with three superb arrows on each.

जाम्बवन्तम् महेष्वासो विद्ध्वा बाणेन वक्षसि ॥ ६-४६-१९

हनूमतो वेगवतो विससर्ज शरान्दश ।

19. **maheSvaasaH** = Indrajit the wielder of a great bow; **viddhvaa** = smacked; **vakSasi** = in the chest; **jaambavantam** = of Jambavan; **baaNena** = with an arrow; **visasarja** = (and) released; **dasha** = ten; **sharaan** = arrows; **hanuumataH** = (in the chest region of) Hanuman; **vegavataH** = the swift monkey.

Indrajit the wielder of a great bow smacked the chest-region of Jambavan with an arrow and released ten arrows towards Hanuman, the swift monkey.

[Verse Locator](#)

गवाक्षम् शरभम् चैव तावप्यमितविक्रमौ ॥ ६-४६-२०

द्वाभ्याम् द्वाभ्याम् महावेगो विव्याध युधि रावणिः ।

20. **raavaNiH** = Indrajit the son of Ravana; **mahaavegaH** = of great swiftness; **vivyaadha** = struck; **tau** = those two; **gavaakSam** = Gavaksha; **sharabham chaiva** = and Sharabha; **amitavikramau** = of unbounded valour; **dvaabhyaam dvaabhyaam** = with two arrows on each; **yudhi** = in that battle.

Indrajit the son of Ravana of great swiftness, struck both Gavaksha and Sharabha of unbounded valour with two arrows on each of them, in that battle.

[Verse Locator](#)

गोलाङ्गलेश्वरं चैव वालिपुत्रमथाङ्गदम् ॥ ६-४६-२१

विव्याध बहुभिर्बाणैस्त्वरमाणोऽथ रावणिः ।

21. **atha** = thereafter; **raavaNiH** = Indrajit the son of Ravana; **tvaramaaNaH** = swiftly **bahubhiH baaNaiH** = with his many arrows; **vivyaadha** = struck; **golaaN^guuleshvaram** = Gavaksha (the ruler of Golangulas); **atha** = and then; **aNgadam** = Angada; **vaali putram** = the son of Vali.

Thereafter, Indrajit the son of Ravana swiftly with his various arrows, struck Gavaksha (the ruler of golangulas) and then Angada the son of Vali too.

[Verse Locator](#)

तान्वानरवरान् भित्त्वा शरैरग्निशिखोपमैः ॥ ६-४६-२२

ननाद बलवांस्तत्र महासत्त्वः स रावणिः ।

22. **saH raavaNiH** = that Indrajit; **balavaan** = the strong; **mahaa sattvaH** = and highly courageous demon; **bhittvaa** = pierced; **taan** = those; **vaanara varaan** = jewels among the mokeys; **tatra** = there; **sharaiH** = with his arrows; **agni shikhopamaiH** = resembling flames of fire; **nanaada** = and began to shout (in triumph).

Indrajit, that strong and highly courageous demons, pierced those jewels among the monkeys there with his arrows which resembled flames of fire and began to shout in triumph.

[Verse Locator](#)

तान् अर्दयित्वा बाण ओघैस् त्रासयित्वा च वानरान् ॥ ६-४६-२३

प्रजहास महा बाहुर् वचनम् च इदम् अब्रवीत् ।

23. **ardayitvaa** = tormenting; **taan** = them; **baaNaughaiH** = with a multitude of arrows; **traasayitvaa cha** = and frightening; **vaanaraan** = the monkeys; **mahaabaahuH** = the

mighty armed Indrajit; **prajahaasa** = heartily laughed; **abraviit** = and spoke; **idam** = these; **vachamcha** = words.

Tormenting them with a multitude of arrows and frightening the monkeys, the mighty armed Indrajit heartily laughed and spoke (as follows).

[Verse Locator](#)

शर बन्धेन घोरेण मया बद्धौ चमू मुखे ॥ ६-४६-२४

सहितौ भ्रातराव् एतौ निशामयत राक्षसाः ।

24. **raakSasaaH** = O; demons!; **chamuumukhe** = at the forefront of the army; **nishaamayata** = behold; **etaubhraatarau** = these two brothers (Rama and Lakshmana); **baddhau** = bound; **sahitau** = together; **mayaa** = by me; **ghore Na** = by a terrible; **shara bandhena** = net work of arrows.

"O, demons! At the forefront of the army, behold those two brothers (Rama and Lakshmana) bound together by me by a terrible net work of my arrows."

[Verse Locator](#)

एवम् उक्तास् तु ते सर्वे राक्षसाह् कूट योधिनः ॥ ६-४६-२५

परम् विस्मयम् आजग्मुह् कर्मणा तेन तोषिताः ।

25. **te sarve raakSasaaH** = all those demons; **kuuTayodhinaH** = the treacherous fighters; **evam** = thus; **uktaaH** = spoken (by Indrajit); **aapannaaH** = were seized; **param** = with a great; **vismayam** = wonder; **harSitaaH** = and were overjoyed.

All those demons, the treacherous fighters on their part, after hearing the words of Indrajit, were seized with a great wonder and were overjoyed.

[Verse Locator](#)

विनेदुश् च महा नादान् सर्वे ते जलद उपमाः ॥ ६-४६-२६

हतो रामःइति ज्ञात्वा रावणिम् समपूजयन् ।

26. **te sarve** = all of them; **jaladopamaaH** = who were resembling the cloud; **vineduH** = cried out; **mahaanaadaan** = great sounds; **jjNaatvaa** = ascertaining; **iti** = that; **raamaH** = "Rama; **hataH** = is dead; **samapuujoyan** = (they) unanimously cheered; **raavaNim** = Indrajit.

All of them cheered Indrajit unanimously with a roar like unto thunder, crying "Rama is dead".

[Verse Locator](#)

निष्पन्दौ तु तदा दृष्ट्वा ताव् उभौ राम लक्ष्मणौ ॥ ६-४६-२७

वसुधायाम् निरुच्चासौ हताव् इत्य् अन्वमन्यत ।

27. **tadaa** = then; **dR^iSTvaa** = seeing; **bhraatarau** = the two brothers; **raamalakSmaNau** = Rama and Lakshmana; **niSpanau** = motionless; **niruchchhvaasau** = and breathless; **vasudhaayaam** = on the floor; **anvamanyata** = (Indrajit) thought; **hataaviti** = they were dead.

Seeing the two brothers - Rama and Lakshmana lying motionless and breathless on the floor, Indrajit thought they were dead.

[Verse Locator](#)

हर्षेण तु समाविष्टःइन्द्रजित् समितिम् जयः ॥ ६-४६-२८

प्रविवेश पुरीम् लन्काम् हर्षयन् सर्व नैरृतान् ।

28. **Indrajit** = Indrajit; **samitimjayaH** = the victorious in battle; **samaviSTaH** = filled with; **harSeNa** = joy; **harSayan** = and causing delight; **sarva nairR^itaan** = to all the demons; **pravivesha** = entered; **laNkaam purrim** = the city of Lanka.

Indrajit, full of joy and victorious in conflict, returned to Lanka, spreading happiness among the demons.

[Verse Locator](#)

राम लक्ष्मणयोर् दृष्ट्वा शरीरे सायकैश् चिते ॥ ६-४६-२९
सर्वाणि च अन्ग उपाङ्गानि सुग्रीवम् भयम् आविशत् ।

29. **dR^iSTvaa** = seeing; **raamalakSmaNayoH** = Rama and Lakshmana; **chite** = riddled; **saayakaiH** = with arrows; **shariire** = in their bodies; **sarvaaNi** = (and pierced) in every; **aN^gopaaN^gaani** = limb and bone; **bhayam** = a fear; **aavishat** = had taken possession; **sugreevam** = of Sugreeva.

Seeing Rama and Lakshmana riddle with arrows and pierced in every limb and bone of their bodies, a great fear had taken possession of Sugreeva.

[Verse Locator](#)

तम् उवाच परित्रस्तम् वानर इन्द्रम् विभीषणः ॥ ६-४६-३०
सबाष्प वदनम् दीनम् शोक व्याकुल लोचनम् ।

30. **vibhiiSaNaH** = Vibhishana; **uvaacha** = spoke; **tam** = to that; **vaanarendram** = Sugreeva; **paritrastam** = who was frightened; **sa baaSpavadanam** = with his face filled with tears; **diinam** = looking helpless; **shokavyaakulalochanam** = with his eyes agitated in grief.

Vibhishana then spoke to that Sugreeva, who was frightened, whose eyes were filled with tears, looking helpless and whose eyes were agitated in grief.

[Verse Locator](#)

अलम् त्रासेन सुग्रीव बाष्प वेगो निगृह्यताम् ॥ ६-४६-३१
एवम् प्रायाणि युद्धानि विजयो न अस्ति नैष्ठिकः ।

31. **sugriiva** = O; Sugreeva!; **alam** = enough; **traasena** = of your fear; **baaSpa vegaH** = (let) the rush of your tear; **nigR^ihyataam** = be restrained; **yuddhaani** = wars; **evam praayaaNi** = are like this; **vijayaH** = victory; **naasti** = is not; **naiSThikaH** = certain.

"Have no fear, O Sugreeva! Stay this rush of tears. Wars are like this. Victory is not certain."

[Verse Locator](#)

सशेष भाग्यता अस्माकम् यदि वीर भविष्यति ॥ ६-४६-३२
मोहम् एतौ प्रहास्येते भ्रातरौ राम लक्ष्मणौ ।

32. **viira** = O; Warrior!; **sabhaagya sheSataa yadi** = if a remnant of luck; **bhaviSyati** = is there; **asmaakam** = with us; **mahaatmanau** = the high-souled; **mahaabalau** = and the exceedingly strong; **etau** = these Rama and Lakshman; **prahaasyete** = they will drive off; **moham** = this loss of consciousness.

"O, warrior! If a remnant of luck is there with us, the highly-souled and the exceedingly strong Rama and Lakshmana will drive off this loss of consciousness."

[Verse Locator](#)

पर्यवस्थापय आत्मानम् अनाथम् माम् च वानर ॥ ६-४६-३३
सत्य धर्म अनुरक्तानाम् न अस्ति मृत्यु कृतम् भयम् ।

33. **vaanara** = O; Sugreeva!; **paryavasthaapaya** = embolden; **aatmaanam** = yourself; **maama cha** = and also me; **anaatham** = having no protector; **naasti** = there is no; **bhayam** = fear; **mR^ityukR^itam** = of death; **satyadharmaabhiraktaanaam** = for those who are devoted to truth and righteousness.

"O, Sugreeva! Be courageous and bring about courage in me, having no protector. For those who are devoted to truth and righteousness, there is no fear of death."

[Verse Locator](#)

एवम् उक्त्वा ततस् तस्य जल क्लिन्नेन पाणिना ॥ ६-४६-३४

सुग्रीवस्य शुभे नेत्रे प्रममार्ज विभीषणः ।

34. **evam** = thus; **uktvaa** = speaking; **vibhiiSaNaH** = Vibhishana; **tataH** = then; **pramamaarja** = wiped; **shubhe** = the charming; **netre** = eyes; **tasya sugriivasya** = of that Sugreeva; **paaNinaa** = with his hand; **jalaklinnena** = moistened in water.

Thus speaking, Vibhishana then wiped the charming eyes of Sugreeva with his hand moistened in water.

[Verse Locator](#)

ततः सलिलमादाय विद्यया परिजप्य च ॥ ६-४६-३५

सुग्रीवनेत्रे धर्मात्मा प्रममार्ज विभीषणः ।

35. **tataH** = then; **dharmaatmaa** = the pious minded; **vibhiiSaNaH** = Vibhishana; **aadaaya** = took; **salilam** = water; **parijapya cha** = enchanted it; **vidyayaa** = with an incantation; **pramamaarja** = and wiped; **sugriiva netre** = the eyes of Sugreeva.

Then, the pious minded Vibhishana took water, enchanted it with an incantation and wiped the eyes of Sugreeva.

[Verse Locator](#)

विमृज्य वदनम् तस्य कपि राजस्य धीमतः ॥ ६-४६-३६

अब्रवीत् काल सम्प्रातम् असम्भ्रान्तम् इदम् वचः ।

36. **vimR^ijya** = having dried; **vadanam** = the face; **tasya kapiraaajasya** = of that king of monkeys; **dhiimataH** = the wise one; **abraviit** = (Vibhishana) spoke; **idam vachaH** = these words; **kaala sampraaptam** = full of good sense; **asambhraantam** = and comfort.

Having dried the face of the wise Sugreeva Vibhishana spoke the following words full of good sense and comfort.

[Verse Locator](#)

न कालः कपि राज इन्द्र वैक्लव्यम् अनुवर्तितुम् ॥ ६-४६-३७

अतिस्नेहो अप्य् अकाले अस्मिन् मरणाय उपपद्यते ।

37. **kapiraaajendra** = O; king of monkeys!; **na** = this is not; **kaalaH** = the time; **avalambitum** = to cling to; **vaiklabyam** = despondency; **asmin** = at this; **kale** = time; **atisneho.api** = even too much attachment; **upakalpate** = leads; **maraNaaya** = to death.

"O, Sugreeva the king of monkeys! This is not the time to cling to despondency. At this hour, even too much attachment leads to death."

[Verse Locator](#)

तस्माद् उत्सृज्य वैक्लव्यम् सर्व कार्य विनाशनम् ॥ ६-४६-३८

हितम् राम पुरोगाणाम् सैन्यानाम् अनुचिन्त्यताम् ।

38. **tasmaat** = therefore; **utsR^ijya** = abandoning; **vaiklabyam** = you despair; **sarva kaarya vinaashanam** = which ruins all actions; **upachintaya** = and focus; **hitam** = on how best to serve; **sainyaanaam** = the troops; **raama purogaaNaam** = which have Rama going before them.

"Therefore, abandoning your despair, which ruins all actions, focus now on how best to serve the troops which have Rama going before them.

[Verse Locator](#)

अथ वा रक्ष्यताम् रामो यावत् सम्ज्जा विपर्ययः ॥ ६-४६-३९
लब्ध सम्जनौ तु काकुत्स्थौ भयम् नो व्यपनेष्यतः ।

39. **athavaa** = or else; **raamaH** = (let) Rama; **rakSyataam** = be protected; **yaavat samjJnaa viparyayaH** = till he regains consciousness; **labdha samjJNau** = having regained consciousness; **kaakutthsau** = Rama and Lakshmana; **vyapaneSyataH hi** = can indeed drive away; **bhayam** = the fear; **nau** = of both of us.

"Or else, let Rama be protected till he regains consciousness. Having regained consciousness, Rama and Lakshmana can indeed drive away the fear of both of us."

[Verse Locator](#)

न एतत् किञ्चन रामस्य न च रामो मुमूर्षति ॥ ६-४६-४०
न ह्य एनम् हास्यते लक्ष्मीर् दुर्लभा या गत आयुषाम् ।

40. **etat** = this; **na** = is nothing; **raamasya** = to Rama; **kim chana** = not at all; **na mumuurSati** = not the dying; **lakSmiiH** = the bodily splendour; **yaa** = which is; **durlabhaa** = difficult to be found; **gataayuSaam** = in those whose longevity of life has run out **na haasyatehi** = is not abandoning; **evam** = him.

"This is nothing to Rama nor Rama is going to die. The bodily splendour, which is difficult to be found in those whose longevity of life has run out; is not abandoning him."

[Verse Locator](#)

तस्माद् आश्वासय अत्मानम् बलम् च आश्वासय स्वकम् ॥ ६-४६-४१
यावत् सर्वाणि सैन्यानि पुनर्ह संस्थापयाम्य अहम् ।

41. **tasmaat** = therefore; **aashvaasaya** = console; **aatmaanam** = yourself; **aashvaasaya** = and revive; **svakam** = your; **balam** = prowess; **yaavat** = till; **aham** = I; **punaH samsthaapayaami** = restore confidence; **sarvaaNi** = in the entire; **sainyaani** = ranks.

"Therefore console yourself and call on your prowess, till I restore confidence in the entire ranks."

[Verse Locator](#)

एते हि उत्फुल्ल नयनास् त्रासाद् आगत साध्वसाः ॥ ६-४६-४२
कर्णे कर्णे प्रकथिता हरयो हरि पुमाव ।

42. **harisattama** = O; the foremost of monkeys!; **ete** = these; **harayaH** = monkeys; **phullanayanaaH** = having their eyes dilated; **traasaat** = because of fear; **prakathitaaH** = are signalling some words; **karNe karNe** = into each and every ear; **aagata saadhvasaaH** = terrified as they were.

"O, the foremost of monkeys! These monkeys, having their eyes dilated due to fear, are signaling some words into each other's ear, terrified as they were."

[Verse Locator](#)

माम् तु दृष्ट्वा प्रधावन्तम् अनीकम् सम्प्रहर्षितुम् ॥ ६-४६-४३

त्यजन्तु हरयस् त्रासम् भुक्त पूर्वाम् इव स्रजम् ।

43. harayaH = (let) the monkeys; tyajantu = cast off; traasam = their fear; (even as one would discard); srajam iva = a garland; bhukta puurvam = already used; dR^iSTvaa = on seeing; maam = me; pradhavantam = running forth (here and activate there); sampraharSitum = to activate aaniikam = the troops.

"Let the monkeys cast off their fear, even as one would discard a used garland, on seeing me running about to activate the troops."

[Verse Locator](#)

समाश्वास्य तु सुग्रीवम् राक्षस इन्द्रो विभीषणः ॥ ६-४६-४४

विद्रुतम् वानर अनीकम् तत् समाश्वासयत् पुनः ।

44. saamaashvaasya = having emboldened; sugriiva = Sugreeva; vibhiiSaNaH = Vibhishana; raakSasendraH = the foremost of demons; punaH = once again; samaashvaasayat = reassured; tata raanaraaniikam = that army of monkeys; vidrutam = who were pushing away.

Having emboldened Sugreeva, Vibhishana the foremost of demons once again reassured that army of monkeys, who were pushing away.

[Verse Locator](#)

इन्द्रजित् तु महा मायह् सर्व सैन्य समावृतः ॥ ६-४६-४५

विवेश नगरीम् लन्काम् पितरम् च अभ्युपागमत् ।

45. indrajittu = Indrajit; mahaamaayaH = the great conjurer; vivesha = entered; laN^kaam nagariim = the city of Lanka; sarva sainya samaavR^itaH = surrounded by all his forces.

Indrajit, the great conjurer, surrounded by all his forces, re-entered the city of Lanka.

[Verse Locator](#)

तत्र रावणम् आसीनम् अभिवाद्य कृत अञ्जलिः ॥ ६-४६-४६

आचक्षे प्रियम् पित्रे निहतौ राम लक्ष्मणौ ।

46. aasaadya = approaching; raavaNam = Ravana; tatra = there; (Indrajit); abhivaadya = saluted; kR^itaaNjNaliH = with joined palms; aachachakSe = and said; pitre = to his father; priyam = the pleasing words; (that); raamalakSmaNau = both Rama and Lakshmana; nihatau = had been killed.

Approaching Ravana there and saluting with joined palms, Indrajit informed his father in pleasing words that both Rama and Lakshmana had been slain.

[Verse Locator](#)

उत्पपात ततो हृष्टह् पुत्रम् च परिष्वजे ॥ ६-४६-४७

रावणो रक्षसाम् मध्ये श्रुत्वा शत्रू निपातितौ ।

47. shrutvaa = hearing; madhye = in the midst; rakSasaam = of demons; (that) shatruu = both the enemies; nipaaitau = having been killed raavaNaH = Ravana; tataH = forthwith; utpapaata = sprang on his feet; hR^iSTah = in joy; pariSasvaje = and embraced; putram = his son.

Hearing in the midst of demons, the news that both the enemies having been killed, Ravana forthwith sprang on his feet in joy and embraced his son.

[Verse Locator](#)

उपाघ्राय स मूर्ध्न्य एनम् पप्रच्च प्रीत मानसः ॥ ६-४६-४८
पृच्चते च यथा वृत्तम् पित्रे सर्वम् न्यवेदयत् ।
यथा तौ शरबन्धेन निश्चेष्टौ निष्प्रभौ कृतौ ॥ ६-४६-४९

48; 49. **upaaghraaya** = smelling; **tam** = him; **muurdhni** = on his head; **priitamaanasaH** = Ravana delighted at heart; **prapachchha** = made enquiries (in the matter); **nyavedayat** = (Indrajit) reported; **yathavR^ittam** = (the matter) as it happened; **pR^ichhate pitre** = to his enquiring father; **yathaa** = how; **tasminH** = by him; **tau** = both Rama and Lakshmana; **kR^itam** = were made; **nishcheSTau** = motion-less; **niSprabhau** = and luster-less; **sharabandhena** = by being entwined with arrows.

Smelling on his head, Ravana delighted at heard, made enquiries in the matter. Indrajit reported the matter as it happened, to his enquiring father, as to how both Rama and Lakshmana were made motion-less and luster-less by entwining them with arrows.

[Verse Locator](#)

स हर्ष वेग अनुगत अन्तर आत्मा ।
श्रुत्वा वचस् तस्य महा रथस्य ।
जहौ ज्वरम् दाशरथेह समुत्थितम् ।
प्रहृष्य वाचा अभिननन्द पुत्रम् ॥ ६-४६-५०

50. **shrutvaa** = hearing; **giram** = the words; **tasya** = of him; **mahaarathasya** = the great charioteer; **saH** = Ravana; **harSavegaanugataantaraatmaa** = with his heart filled with a gush of joy; **jahau** = relinquished; **jvaram** = his fever; **samuttham** = caused; **daasharatheH** = on account of Rama; **abhinanda** = and applauded; **putram** = his son; **pravR^ichchhavaachaa** = with pleasing words.

Hearing the words of Indrajit the great charioteer, Ravana with his heart filled with a gush of joy, relinquished his anguish, caused on account of Rama and applauded his son with pleasing words.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षट्चत्वारिंशः सर्गः

Thus completes 46th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 46

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 47

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Introduction

Ravana summons some female demons including Trijata and instructs them to take Seetha in Pushpaka-plane to the battle-front and show Rama and Lakshmana alleged to have been killed by Indrajit. Accordingly, the female-demons take Seetha in Pushpaka-plane and show her Rama and Lakshmana lying unconscious on a bed of arrows in the battle-field. Imagining Rama and Lakshmana to have been dead, Seetha bursts into sobs.

[Verse Locator](#)

तस्मिन् प्रतिप्रविष्टे लन्काम् तु कृत अर्थे रावण आत्मजे ।
राघवम् परिवार्य आर्ता ररक्षुर् वानर ऋषभाः ॥ ६-४७-१

1. **tasmin** = (while) that; **raavaNaatmaja** = Indrajit; the son of Ravana; **kR^itaarthe** = accomplished his purpose; **praviSTe** = and entered; **laN^kaayaam** = Lanka; **vaanaraSabhaaH** = the leading monkeys; **atha** = then; **parivaarya** = having surrounded; **raaghavam** = Rama; **rarakSuH** = and protected him.

Indrajit, the son of Ravana having returned to Lanka, his purpose accomplished, the leading monkeys surrounded Rama in order to watch over him.

[Verse Locator](#)

हनूमान् अन्गदो नीलह सुषेणह कुमुदो नलः ।
गजो गव अक्षो गवयह शरभो गन्ध मादनः ॥ ६-४७-२
जाम्बवान् ऋषभह सुन्दो रम्भह शत बलिह पृथुः ।
व्यूढ अनीकाश् च यत्ताश् च द्रुमान् आदाय सर्वतः ॥ ६-४७-३
वीक्षमाणा दिशह सर्वास् तिर्यग् ऊर्ध्वम् च वानराः ।
तृणेष्व् अपि च चेष्टत्सु राक्षसाः; इति मेनिरे ॥ ६-४७-४

2; 3; 4. **hanuman** = Hanuman; **aN^gadaH** = Angada; **NiilaH** = Nila; **suSeNaH** = Sushena; **kumudaH** = Kumuda; **nalaH** = Nala; **gajaH** = Gaja; **gavaakSaH** = Gavaksha; **panasaH** = Panasa; **mahaa hariH** = the mighty monkey; **saanaprasthaH** = Sanuprastha; **jaambavaan** = Jambavan; **R^iSabhaH** = Rishabha; **sunah** = Sunda; **rambhaH** = Rmaba; **shatabaliH** = Shatabali; **pR^ithuH** = Prithu; **vaanaraaH** = (these) monkeys; **aadaaya** = armed with; **drumaan** = trees; **vyuuDhaaniikaaH** = reorganized their ranks; **sarvataH** = on all sides; **yathaashcha** = alert; **viikSamaaNaaH** = surveyed; **dishaH** = the quarters of the sky; **uurdhvam cha** = upwards; **tiryak** = and horizontally; **sarvataH** = and on every side; **tR^iNeSvapi** = and even if a grass; **cheSTatsu** = stirred; **menire** = (they) exclaimed; **raakSasaaH iti** = "It is a demon!"

Hanuman, Angada, Nila, Sushena, Kumuda, Nala, Gaja, Gavaksha, Panasa, Sanuprastha and the mighty Jambavan with Sunda, Rambha, Shatabali and Prithu all these monkeys, armed with

trees, reorganized their ranks, stood alert, surveyed the quarters of the sky up and down and on every side and, even if a grass stirred, they exclaimed, "It is a demon!"

[Verse Locator](#)

रावणश् च अपि सम्हृष्टो विसृज्य इन्द्रजितम् सुतम् ।
आजुहाव ततह् सीता रक्षणी राक्षसीस् तदा ॥ ६-४७-५

5. **raavaNashchaapi** = Ravana too; **samhR^iSTaH** = full of joy; **visR^ijya** = dismissed; **sutam** = his son; **indrajitam** = Indrajit; **tataH** = and thereafter; **aajuhaava** = summoned; **raakSasiiH** = the female-demons; **siitaa raakSaNiiH** = who guarded Seetha; **tadaa** = then.

Ravana, meanwhile, full of joy, dismissed his son Indrajit and thereafter summoned the female demons who guarded Seetha.

[Verse Locator](#)

राक्षस्यस् त्रिजटा च अपि शासनात् तम् उपस्थिताः ।
ता उवाच ततो हृष्टो राक्षसी राक्षस ईश्वरः ॥ ६-४७-६

6. **shaasanaat** = as per his orders; **raakSasyaH** = the female-demons; **trijaTaa chaapi** = along with Trijata; **upasthitaH** = appeared; **tam** = before him; **tataH** = then; **hR^iSTaH** = the rejoiced; **raakSasaadhipaH** = Ravana; **uvaacha** = spoke; **taaH raakSasaadhipaH** = Ravana; **uvaacha** = spoke; **taaH raakSasiiH** = to those female-demons (as follows)

Following his orders, the female-demons along with Trijata appeared before him. Then, the rejoiced Ravana said to them as follows:

[Verse Locator](#)

हताव् इन्द्रजिता आख्यात वैदेह्या राम लक्ष्मणौ ।
पुष्पकम् च समारोप्य दर्शयध्वम् हतौ रणे ॥ ६-४७-७

7. **aakhyaata** = tell; **vaidehyaaH** = Seetha; **raama lakSmaNau** = that Rama and Lakshmana; **hatau** = have been killed; **indrajitaa** = by Indrajit; **samaaropya** = having made to ascend; **tat** = that; **puSpakam** = aeroplane; Pushpaka; **darshayadhvam** = show; **hatau** = Rama and Lakshmana; killed; **raNe** = in battle.

"Tell Seetha that Rama and Lakshmana have been killed by Indrajit. Take her in Pushpaka the aeroplane and show her Rama and Lakshman who were killed in battle."

[Verse Locator](#)

यद् आश्रयाद् अवष्टब्धो न इयम् माम् उपतिष्ठति ।
सो अस्या भर्ता सह भ्रात्रा निरस्तो रण मूर्धनि ॥ ६-४७-८

8. **yadaashrayaat** = on whose shelter; **iyam** = she; **avaSTabdhaa** = feels proud; **na upatiSThate** = and does not come near; **maam** = me; **saH** = that; **asyaaH bhartaaH** = her husband; **nihataH** = was killed; **bhraatraa saha** = along with his brother; **raNamuurdhani** = in the battle-front.

"Her husband, the one depending on whom rendered her so proud that she refused to be united with me, lies there killed with his brother in the battle-front."

[Verse Locator](#)

निर्विशन्का निरुद्विग्ना निरपेक्षा च मैथिली ।
माम् उपस्थास्यते सीता सर्व आभरण भूषिता ॥ ६-४७-९

9. **siitaa** = Seetha; **maithilii** = the princess of Mithila; **sarvaabharaNa bhruuSitaa** = adorned herself with all kinds of ornaments; **upasthaasyate** = will submit before; **maam** = me; **nirvishankaa** = without any apprehension; **nirudvignaa** = without grief; **nirapekSaa** = and without any hope of reunion.

"From now on, free from anxiety, grief and expectation of reunion, Seetha the princess of Mithila kingdom, adorned in all her jewels, will submit herself to me."

[Verse Locator](#)

अद्य काल वशम् प्राप्तम् रणे रामम् सलक्ष्मणम् ।
अवेक्ष्य विनिवृत्त आशा न अन्याम् गतिम् अपश्यती ॥ ६-४७-१०
अनपेक्षा विशालाक्षी मामुपस्थस्यते स्वयम् ।

10. **avekSya** = beholding; **raamam** = Rama; **salakSmaNam** = with Lakshmana; **gatam** = having obtained; **kaalavasham** = the dominion of death; **adya** = today; **saa** = she; **vishaalaakSii** = the large-eyed woman; **vinivR^ittaa** = will return; **upasthaasyate** = and submit before; **maam** = me; **svayam** = herself; **apashyatii** = without finding; **anyaam** = any other; **gatim** = haven; **anapekSaa** = and hoping for nothing else .

"Beholding Rama and Lakshmana fallen under the sway of death on the battle-field today, finding no other haven and hoping for nothing else, the large-eyed Seetha will voluntarily seek refuge with me!"

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा रावणस्य दुरात्मनः ॥ ६-४७-११
राक्षस्यस् तास् तथा इत्य् उक्त्वा प्रजग्मुर् यत्र पुष्पकम् ।

11. **shrutvaa** = hearing; **tat vachanam** = that command; **tasya raavaNasya** = of that Ravana; **duraatmanaH** = the cruel demon; **taaH raakSasya** = those female-demons; **uktvaa** = having replied; **tathaa iti** = "so it be"; **jagmuH vai** = and went; **yatra** = there; where; **puSpakam** = Pushpaka-plane was there.

Hearing these words of the cruel Ravana, they all replied, "Be it so" and went to where the Pushpaka chariot was.

[Verse Locator](#)

ततः पुष्पकम् आदय राक्षस्यो रावण आज्ञया ॥ ६-४७-१२
अशोक वनिकास्थाम् ताम् मैथिलीम् समुपानयन् ।

12. **tataH** = thereafter; **raakSasyaH** = the female-demons; **aadaaya** = brought; **puSpakam** = the aerial car; Pushpaka; **raamaNaajjNayaa** = as per the instructions of Ravana; **samupaananayan** = and carried it near; **taam** = tat; **maithiliim** = Seetha; **ashokavanikaa**; **samsthaam** = who was staying in Ashoka grove.

Thereafter, the female-demons brought the aerial car, Pushpaka as per the instructions of Ravana and carried it nearer to Seetha who was staying in Ashoka-grove.

[Verse Locator](#)

ताम् आदाय तु राक्षस्यो भर्तृ शोक परायणाम् ॥ ६-४७-१३
सीताम् आरोपयाम् आसुर् विमानम् पुष्पकम् तदा ।

13. **tadaa** = then; **raakSasyaH** = the female demons; **aadaaya** = brought; **taam siitaam** = that Seetha; **bhartR^ishoka paraajitaam** = who was afflicted with grief for her husband; **aaropayaamaasuH** = and made to ascend; **puSpakam vimaanam** = Pushpaka -plane.

The female-demons brought Seetha who was afflicted with grief for her husband and made her to ascend Pushpaka-plane.

[Verse Locator](#)

ततः पुष्पकम् आरोप्य सीताम् त्रिजटया सह ॥ ६-४७-१४
जग्मुर्दर्शयितुं तस्यै राक्षस्यो रामलक्ष्मणौ ।

14. tataH = then; raakSasyaH = the female-demons; trijaTayaasaha = along with Trijata; aaropya siitaam = made Seetha to ascend; puSpakam = Pushpaka-plane; jagmuH = and proceeded; darshayitum = to show; tasyai = her; raama lakSmaNau = Rama and Lakshmana.

The female-demons along with Trijata made Seetha to ascend Pushpaka-plane and proceeded to show her Rama and Lakshmana.

[Verse Locator](#)

रावणो अकारयल् लन्काम् पताका ध्वज मालिनीम् ॥ ६-४७-१५
प्राघोषयत हृष्टश्च लन्कायाम् राक्षस ईश्वरः ।
राघवो लक्ष्मणश्चैव हताव् इन्द्रजिता रणे ॥ ६-४७-१६

15; 16. raavaNaH = Ravana; raakSaseshvaraH = the king of demons; hR^iSTaH = thrilled with rapture; kaarayaamaasa = made; laN^kaam = Lanka; pataaka dhvaja maaliniim = garlanded with flags and banners; praaghoSayata = and caused a proclamation; (to be made in Lanka); announcing that; raaghavaH = Rama; lakSmaNashcha = and Lakshmana; hatau = had been slain; raNe = in battle; indrajitaa = by Indrajit.

Ravana the king of demons, thrilled with rapture, caused Lanka to be garlanded with flags and banners and arranged a proclamation to be made in Lanka announcing that Rama and Lakshmana had been slain by Indrajit in battle.

[Verse Locator](#)

विमानेन अपि सीता तु गत्वा त्रिजटया सह ।
ददर्श वानराणाम् तु सर्वम् सिन्यम् निपातितम् ॥ ६-४७-१७

17. siitaa = Seetha; trijaTayaa saha = along with Trijata; gatvaa = went; vimaanena = by that plane; dadarsha = and saw; sarvam = all; vaanaraaNaam sainyaam = the monkey-troops; nipaaitam = who had been slain.

Seetha along with Trijata, transported by that plane, saw all the monkey-troops who had been slain.

[Verse Locator](#)

प्रहृष्ट मनसश्च अपि ददर्श पिशित अशनान् ।
वानरांश्च अपि दुःख आर्तान् राम लक्ष्मण पार्श्वतः ॥ ६-४७-१८

18. dadarsha = (Seetha) saw; pishitaashanaan = the demons; prahR^iSTamanasaH = who were delighted at heart; vaanaraamshcha = and monkeys; atiduHkhaartaan = who were disturbed with immense grief; raamalakSmaNa paarshvataH = by the side of Rama and Lakshmana.

Seetha saw the demons who were delighted at heart and monkeys disturbed with grief, standing round Rama and Lakshmana.

[Verse Locator](#)

ततः सीता ददर्श उभौ शयानौ शत तल्पयोः ।
लक्ष्मणम् चैव रामम् च विसम्जनौ शर पीडितौ ॥ ६-४७-१९
विध्वस्त कवचौ वीरौ विप्रविद्ध शर आसनौ ।
सायकैश्चिन्न सर्व अङ्गौ शर स्तम्भमयौ क्षितौ ॥ ६-४७-२०

19; 20 tataH = then; siitaa = Seetha; dadarsha = beheld; ubhau viirau = those two warriors; raamam cha = Rama; lakSmaNamchaiva = and Lakshmana; shayanau = lying; shara piiDitau = pierced with arrows; visamjJNau = unconscious; shara piiDitau = riddled with weapons; vidhvasta kavachau = their armour shattered; vipraviddha sharaasanau = their bows thrown at a distance; chhinna sarvaan^gau = their entire body transfixed; saayakaiH = by darts; sharastambamayau = on a bed of arrows; kSitau = on the ground.

Then, Seetha beheld those two warriors Rama and Lakshmana lying unconscious on the ground on a bed of arrows, their limbs pierced with arrows, riddled with weapons, their armour shattered, their bows cast aside at a distance and their entire body transfixed by darts.

[Verse Locator](#)

तौ दृष्ट्वा भ्रातरौ तत्र प्रवीरौ पुरुष ऋषभौ ।
शयानौ पुण्डरीकाक्षौ कुमाराविव पावकी ॥ ६-४७-२१
शरतल्पगतौ वीरौ तथाभूतौ नरर्षभौ ।
दुःख आर्ता सुभृशम् सीता करुणम् विललाप ह ॥ ६-४७-२२

21; 22. dR^iSTvaa = on seeing; tau bhraatarau = those two brothers; praviirau = who were filled with valour; puNDariikaakSau = having lotus-eyes; puruSarSabhau = the excellent of men; shayanau sharatalpagatau = lying stretched on a bed of arrows; tatra = there; tathaa bhuutau = in that wretched plight; kumaaraaviva = like the two sons; paavakii = of the fire-god (shakha and Vishakha) (lying on a bed of reeds); siitaa = Seetha; vilalaapaha = wailed; karuNam = piteously; subhR^isham duHkhartaa = stricken with a great agony.

On seeing those two brothers, who were filled with valour, having lotus-eyes, the excellent of men, lying streteched on a bed of arrows there in that wretched plight like the two sons of the fire-god (Shkha and Vishakha) lying on a bed of reeds, Seetha wailed piteously, stricken as she was with a great agony.

[Verse Locator](#)

भर्तारमनवद्याङ्गी लक्ष्मणम् चासितेक्षणा ।
प्रेक्ष्य पांसुषु चेष्टन्तौ रुरोद जनकात्मजा ॥ ६-४७-२३

23. asitekSaNa = the dark-eyed; janakaatmajaa = Seetha the daughter of Janaka; anavadyaaNgii = with faultless limbs; prekSyaa = beholding; bharataaram = her lord; lakSmaNam cha = and Lakshmana; cheSTantau = lying paamsuSu = in the dust; ruroda = burst into sobs.

The dark-eyed Seetha the daughter of Janaka with her faultless limbs, beholding her lord and Lakshmana lying in the dust, burst into sobs.

[Verse Locator](#)

सा बाष्प शोक अभिहता समीक्ष्य ।
तौ भ्रातरौ देव सम प्रभावौ ।
वितर्कयन्ती निधनम् तयोह सा ।
दुःख अन्विता वाक्यम् इदम् जगाद ॥ ६-४७-२४

24. samiikSya = witnessing; tau bhraatarau = those brothers; devasuta prabhaavau = the prominent sons of god; saa = that Seetha; sabaaSpa shokaabhihataa = struck by grief with tears; vitarkayantii = believing; tayoH = their; nidhanam = death; jagaada = spoke; idam = these; vaakyam = words; duHkhaanvitaa = possessed with grief.

Witnessing those brothers, the prominent sons of god, Seetha afflicted with tearful sorrow, believing their death, spoke with grief the following words.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तचत्वारिंशः सर्गः

Thus completes 47th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 47

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 48

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Introduction

Seetha, on beholding Rama and Lakshmana, was absorbed in various thoughts like, "The sooth sayers had prophesied that I should never be widowed and would bear sons. How could their prediction become untrue?" However, Trijata reassures her, stating good reasons for Rama and Lakshmana to be still alive and cheering her up, takes her back to Ashoka grove.

[Verse Locator](#)

भर्तारम् निहतम् दृष्ट्वा लक्ष्मणम् च महा बलम् ।
विललाप भृशम् सीता करुणम् शोक कर्षिता ॥ ६-४८-१

1. dR^iSTvaa = seeing; nihataam = the slain; bhartaaram = husband; mahaabalam = and the exceedingly strong; lakshmaNamcha = Lakshmana; siitaa = Seetha; shoka karshitaa = was emaciated with grief; bhR^isham = very much; vilalaapa = and lamented; karuNtam = pitiable.

Seeing her husband and the mighty Lakshmana having been killed, Seetha was very much emaciated through grief and lamented pitiable (as follows):

[Verse Locator](#)

ऊचुर् लक्षणिका ये माम् पुत्रिण्य् अविधवा इति च ।
ते अस्य सर्वे हते रामे अज्जानिनो अनृत वादिनः ॥ ६-४८-२

2. ye = which; laakSaNikaaH = interpreters of marks or signs (the sooth-sayers); uchuH = predicted; maam = me; putriNii = to be having children; avidhaveti cha = and without widowhood; te = those; jJNaaninaH = knowledgeable persons; adya = now; anR^itavaadinaH = (are proved to be) liars; raame = (since) Rama; hate = has been killed.

"The sooth sayers, reading the marks and signs on my body, prophesized that I shall bear sons and never be widowed. Now that Rama has been slain, their words have proved to be untrue."

[Verse Locator](#)

यज्वनो महिषीम् ये माम् ऊचुह् पत्नीम् च सत्रिणः ।
ते अद्य सर्वे हते रामे अज्जानिनो अनृत वादिनः ॥ ६-४८-३

3. raame = Since Rama; hate = is slain; sarve = all; te jJNaaninaH = those astrologers; ye = who; uchuH = predicted; maam patniim = that I should be the companion; sattriNaH = of a sattra sacrifice; mahiSiim = and the consort; yajvanaH = of the performer of great sacrifices; adya = now; anR^itavaadinaH = have become utterers of falsehood.

"Since Rama is slain, all those astrologers, who predicted that I should be the companion of a sattra sacrifice and the consort of the performer of great sacrifices, now have proved to be utterers

वीर पार्थिव पत्नी त्वम् ये धन्या इति च माम् विदुः ।
ते अद्य सर्वे हते रामे अज्जानिनो अनृत वादिनः ॥ ६-४८-४

4. **adya** = now; **raame** = that Rama; **hate** = has been slain; **sarve** = all; **te** = those; **jNaaninaH** = sooth-sayers; **ye** = who; **viduH** = predicted; **bhartR^ipuujitaam** = that I should be honoured by my husband; **viirapaarthiva patniinaam** = and by the wives of warriors and kings; **anR^ita vaadinaH** = are proved not to have spoken truly.

"Now that Rama has been slain, all those sooth-sayers who predicted that I should be honoured by my husband as well as the wives of warriors and kings, are proved to be liars."

ऊचुः संश्रवणे ये माम् द्विजाह् कार्तान्तिकाह् शुभाम् ।
ते अद्य सर्वे हते रामे अज्जानिनो अनृत वादिनः ॥ ६-४८-५

5. **adya** = now; **raame** = that Rama; **hate** = has been slain; **sarve** = all; **te** = those; **jNaaninaH** = astrologers; **kaartaanikaaH dvijaaH** = among the wise brahmins; **ye** = who; **samshravaNe** = openly; **uuchuH** = foretold; **shubham** = happiness; **maami** = for me; **anR^itavaadinaH** = are proved to have spoken falsely!

"Now that Rama has been slain, all those astrologers among the wise brahmins. Who openly foretold that I should remain happy with my husband are proved to have spoken falsely!"

इमानि खलु पद्मानि पादयोर् यैह किल स्त्रियः ।
अधिराज्ये अभिषिच्यन्ते नर इन्द्रैह पतिभिह् सह ॥ ६-४८-६

6. **padmaani khalu** = by the marks of lotus indeed; **imaani** = on these; **paadayoH** = my feet; **yaiH** = by which; **kulastriyaH** = high-born women; **abhiSichyante** = are consecrated; **aadhiraajye** = for an empire; **patibhiH saha** = with their husbands; **narendraH** = and kings.

"Yet I bear the marks of lotus on my soles by virtue of which high-born women are consecrated on an imperial throne with their husbands and lords."

वैधव्यम् यान्ति यैर् नार्यो अलक्षणैर् भाग्य दुर्लभाः ।
न आत्मनस् तानि पश्यामि पश्यन्ती हत लक्षणा ॥ ६-४८-७

7. **na pashyaami** = I do not find; **taani** = those; **alakSaNaaiH** = marks of ill-fortune; **yaiH** = which; **yaanti** = betoken; **vaidhavyam-** widowhood; **naaryaH** = in women; **bhaagya durlabhaaH** = who are ill-starred; **pashyantii** = and as I examine; **hata lakSaNa** = all the auspicious signs appear to be rendered void; **aatmanaH** = for me.

"I do not find those marks of ill-fortune which betoken widowhood in women who are ill-starred and as I examine, all the auspicious signs appear to be rendered void for me."

सत्यानि इमानि पद्मानि स्त्रीणाम् उक्त्वानि लक्षणे ।
तान्य् अद्य निहते रामे वितथानि भवन्ति मे ॥ ६-४८-८

8. lakSaNaH = (These) marks; padmaani = of the lotus; uktaani = said to be; satyanaamaani = good angury; striiNaam = for women; (by the wise men); taani = those marks; me = of mine; bhavanti = have become; vitathaani = meaningless; adya = now; raame = that Rama; nihate = is slain.

"Those marks of the lotus said to be good angury for women by wise men, have become meaningless, now that Rama is slain."

[Verse Locator](#)

केशाह सूक्ष्माह समा नीला भ्रुवौ च असमते मम ।
वृत्ते च अलोमशे जन्मे दन्ताश् च अविरला मम ॥ ६-४८-९

9. mam = my; keshaaH = hair; suukSmaaH = is fine; niilaaH = black in clour; samaaH = and smooth; bruvoucha = my eye-brows too; asamhate = are dis-united; mama = my; jaN^ghe = shanks; vR^itte = are well-rounded; aromake = and hair-less; dantaashcha = my teeth; aviralaaH = are contiguous.

"My hair is fine, black in colour and smooth. My eye-brows are disunited. My shanks are hair-less and well rounded. My teeth are contiguous, without any gaps between them."

[Verse Locator](#)

शन्खे नेत्रे करौ पादौ गुल्फाव् ऊरू च मे चितौ ।
अनुवृत्ता नखाह स्निग्धाह समाश् च अङ्गुलयो मम ॥ ६-४८-१०

10. mama = My; shaNkhe = temples; netre = eyes; karau = arms; paadau = feet; gulphau = ankles; uuru = thighs; samau = are homogenous; chitau = and well-proportioned; aNgulayaH = the fingers; anuvR^ittanakhaaH = have well-rounded nails; snigdhaaH = which are glossy; samaashcha = and having a right length.

"My temples, eyes, arms, feet, ankles and thighs are homogenous and well-proportioned. My fingers have well-rounded and glossy nails, having a right length."

[Verse Locator](#)

स्तनौ च अविरलौ पीनौ मम इमौ मग्न चूचुकौ ।
मग्ना च उत्सन्निनी नाभिह् पार्श्व उरस्कम् च मे चितम् ॥ ६-४८-११

11. maamakau = my; stanau = breasts; aviralau = are close to each other; piinau = fully developed; magna chuuchukau = and have depressed nipples; naabhiH = my navel; magna = is deeply; utsedhinii = indented; me = my; paarshvoraskamcha = flanks and bossom; chitam = are well-formed.

"My breasts are close to each other, fully developed and have depressed nipples. My navel is deeply indented. My flanks and bossom are well-formed."

[Verse Locator](#)

मम वर्णो मणि निभो मृदून्य् अङ्ग रुहाणि च ।
प्रतिष्ठिताम् द्वदशभिर् माम् ऊचुह् शुभ लक्षणाम् ॥ ६-४८-१२

12. mama = my; varNaH = complexion; maNinibhaH = has the sheen of a pearl; aNga ruhaaNicha = the hair on my skin; mR^iduuni = are soft; uuchuH = It is said; maam = of me; as endowed with auspicious signs; pratiSThitaam = in that I touched the ground; dvaadashabhiH = with my twelve limbs (viz. the ten toes and two soles).

"My complexion has the sheen of a pearl. The hair on my skin are soft. It is said of me as endowed with auspicious signs, in that I touched the ground with my twelve limbs (viz. the ten toes and two soles).

समग्र यवम् अच्चिद्रम् पाणि पादम् च वर्णवत् ।

मन्द स्मिता इत्य् एव च माम् कन्या लक्षणिका विदुः ॥ ६-४८-१३

13. kanyaalakSaNikaaH = those who interpret the marks of youthful maidens; viduH = spoke; maam = of me; iti = that; paaNipaadamcha = my hands and feet; varNavat = are rosy; samagrayavam = fully provided with marks resembling a barley-corn; achchhidram = devoid of space between the fingers and toes; mandasnitaa = and my smile is gentle.

"Those who interpret the marks of youthful maidens spoke of me that my hands and feet are rosy, fully provided with marks each resembling a barley corn, devoid of space between my fingers and toes and that my smile is gentle."

[Verse Locator](#)

अधिराज्ये अभिषेको मे ब्राह्मणैह पतिना सह ।

कृत अन्त कुशलैर् उक्तम् तत् सर्वम् वितथी कृतम् ॥ ६-४८-१४

14. tat sarvam = all that; uktam = was told; braahmaNaiH = by brahmins; kR^itaanta kushalaiH = who were skilled in sooth-saying; me = of me; aadhi raajyaabhiSekaH = that I should be consecrated on the imperial throne; patinaa saha = along with my husband; vitathiikR^itam = proved to be in vain.

"All that was told by brahmins well-versed in sooth-saying, of me that- I should be consecrated on the imperial throne along with my husband -proved to be in vain."

[Verse Locator](#)

शोधयित्वा जन स्थानम् प्रवृत्तिम् उपलभ्य च ।

तीर्त्वा सागरम् अक्षोभ्यम् भ्रातरौ गोष्पदे हतौ ॥ ६-४८-१५

15. shodayitvaa = having searched; janasthaanam = all the resorts of men; upalabhyacha = received; pravR^ittim = the tidings of my fate; tiirtvaa = and crossed; akSobhyam = the impassable; saagaram = ocean; bhraataram = those two brothers; hatau = have perished; goSpade = in the imprint of a cows hoof (a small brothers)

"Having searched all the resorts of men, received the tidings of my fate, and crossed the impassable ocean, those two brothers have perished in the imprint of a cow's hoof (a small puddle)."

[Verse Locator](#)

ननु वारुणम् आग्नेयम् ऐन्द्रम् वायव्यम् एव च ।

अस्त्रम् ब्रह्म शिरश् चैव राघवौ प्रत्यपद्यताम् ॥ ६-४८-१६

16. raaghavau = Rama and Lakshmana; pratya padyataam nanu = surely knew the use of; vaaruNam = the arrows of Varuna; aagneyam = Agni; aindram = Indra; vaayavyameva cha = and Vayu; brahmashiraH astram cha = as also the Brahmashira weapon.

"Rama and Lakshmana surely knew the use of the arrows of Varuna, Agni, Indra and Vayu, as also the Brahmashira weapon."

[Verse Locator](#)

अदृश्यमानेन रणे मायया वासव उपमौ ।

मम नाथाव् अनाथाया निहतौ राम लक्ष्मणौ ॥ ६-४८-१७

17. **maayayaa** = by means of magic arts; **raama lakSmaNau** = Rama and Lakshmana; **mama** = my; **naathau** = protectors; **vaasavopamau** = who are equal to Indra; **nihatau** = have been slain; **adR^ishya maanena** = by an invisible foe; **raNe** = in battle; **anaathaayaaH** = and I am now bereft of any support.

"By means of magic arts, an invisible foe has slain Rama and Lakshmana, my protectors, who are equal to Indra in battle and I am now bereft of any support."

[Verse Locator](#)

न हि दृष्टि पथम् प्राप्य राघवस्य रणे रिपुः ।
जीवन् प्रतिनिवर्तेत यद्य् अपि स्यान् मनो जवः ॥ ६-४८-१८

18. **praapya** = having reached; **dR^iSTipatham** = the range of sight; **raaghavasya** = of Rama; **raNe** = in a combat; **na ripuH** = no enemy; **pratinivartate hi** = could return; **jiivam** = alive; **syadyadyapi** = even though; **manojavaH** = (he were endowed with) the swiftness of thought.

"Having reached the range of sight of Rama in a combat, no enemy could return alive, eventhough he were endowed with the swiftness of thought."

[Verse Locator](#)

न कालस्य अतिभारो अस्ति कृत अन्तश् च सुदुर्जयः ।
यत्र रामह् सह भ्रात्रा शेते युधि निपाथितः ॥ ६-४८-१९

19. **naasti** = there is no; **atibhaaraH** = great burden; **kaalasya** = for death; **yatra** = as; **raamaH** = Rama; **bhraatraa saha** = along with his brother; **shete** = are lying; **nipaataH** = struck down; **yudhi** = on the battle-field; **kR^itaantashcha** = fate; **sudurjayaH** = is inexorable.

There is no burden too heavy for death to shoulder, as Rama along with his brother are lying struck down on the battle-field. Fate is inexorable."

[Verse Locator](#)

न अहम् शोचामि भर्तारम् निहतम् न च लक्ष्मणम् ।
न आत्मानम् जननी च अपि यथा श्वश्रूम् तपस्विनीम् ॥ ६-४८-२०

20. **na shochaami** = I do not repent; **raama** = for Rama; **lakSmaNam cha** = or Lakshmana; **mahaaratham** = the great chariot-warrior; **na** = nor; **aatmaanam** = for myself; **na** = nr; **jananiim chaapi** = my mother even; **yathaa tathaa** = by so much; **shashruum** = as my mother-in-law; **tapasviniim** = the unfortunate one.

"I do not repent so much for Rama and Lakshmana or for myself or even my mother but for my unfortunate mother-in-law, Kausalya."

[Verse Locator](#)

सा हि चिन्तयते नित्यम् समाप्त व्रतम् आगतम् ।
कदा द्रक्ष्यामि सीताम् च रामम् च सह लक्ष्मणम् ॥ ६-४८-२१

21. **saa tu** = Kausalya for her part; **nityam** = forever; **chintayate** = remains absorbed in the thought; **kadaa** = when; **drakSyaami** = shall I see; **lakSmaNamcha** = Lakshmana; **siitaamcha** = and Seetha; **saraaghavam** = with Rama; **aagatam** = returned (to Ayodhya); **samapta vratam** = having completed his vow (of remaining in exile in the forest for fourteen years)?

"Kausalya for her part, forever remains absorbed in the thought 'When shall I see Lakshmana and Seetha with Rama returned (to Ayodhya) having completed his vow (of remaining in exile in the forest for fourteen years)?"

परिदेवयमानाम् ताम् राक्षसी त्रिजटा अब्रवीत् ।
मा विषादम् कृथा देवि भर्ता अयम् तव जीवति ॥ ६-४८-२२

22. trijaTaa = Trijata; raakSasii = the demoness; abraviit = spoke; taam = to that Seetha; paridevayamaanaam = who was thus lamenting (as follows); devi = O; god-like lady!; maa kR^ithaaH = do not; viSaadam = despair; tava = your; bhartaa = husband; ayam = this Rama; jiivati = is living.

The demoness Trijata spoke to that lamenting Seetha as follows : "O, the god-like lady! Do not despair. Your husband, Rama is still living."

[Verse Locator](#)

कारणानि च वक्ष्यामि महान्ति सदृशानि च ।
यथा इमौ जीवतो देवि भ्रातरौ राम लक्ष्मणौ ॥ ६-४८-२३

23. devii = O godlike lady!; vakSyaami = I will tell; mahaanti = mighty; sadR^ishaani = and cogent; kaaraNaanicha = reasons; yathaa = how; imau = these; bhraatarau = two brothers; raama lakSmaNau = Rama and Lakshmana; jiivataH = are living.

"O, godlike lady! I will tell you mighty and cogent reasons, how these two brothers Rama and Lakshmana are living."

[Verse Locator](#)

न हि कोप परीतानि हर्ष पर्युत्सुकानि च ।
भवन्ति युधि योधानाम् मुखानि निहते पतौ ॥ ६-४८-२४

24. patau = The leader; nihate = having been lost; mukhaani = the faces; yodhaanaam = of the soldiers; yudhi = on the field of battle; na bhavanti hi = are never seized; kopapariitaani = by anger; harSapryutsukaani = (nor are they) animated with joy.

"The leader having been lost, the faces of the soldiers on the field of battle are never seized by anger nor are they animated with joy."

[Verse Locator](#)

इदम् विमानम् वैदेहि पुष्पकम् नाम नामतः ।
दिव्यम् त्वाम् धारयेन् न इदम् यद् एतौ गज जीवितौ ॥ ६-४८-२५

25. vaidehi = O; Seetha!; idam vimaanam = this aerial car; divyam = celestial as it is; puSpakam naama called Pushpaka; naamataH = by name; na dhaarayat = would not have brought; tvaam = you; (here); yadi etau = if those two heroes; gata jiivitau = have lost their lives.

"O, Seetha! This aerial car called Pushpaka by name, celestial as it is, would not have brought you here, if those two heroes have lost their lives."

[Verse Locator](#)

हत वीर प्रधाना हि हत उत्साहा निरुद्यमा ।
सेना भ्रमति सम्ख्येषु हत कर्णा इव नौर् जले ॥ ६-४८-२६

26. senaa = an army; hata viira pradhaanaa = that sees its valiant commander fall; gatotsaahaa = is bereft of courage; bhramati = and wanders; nirudyamaa = aimlessly about; samkhyeSu = on the battle field; nauH iva = like a ship; hata karNaa = which has broken its rudder; jale = in water.

"An army that sees its valiant commander fall, is bereft of courage and wanders aimlessly about on the battle field, like a ship which has broken its rudder in water."

[Verse Locator](#)

इयम् पुनर् असम्भ्रान्ता निरुद्विग्ना तरस्विनी ।
सेना रक्षति काकुत्स्थौ मायया निर्जितौ रणे ॥ ६-४८-२७

27. **iyam** = this; **senaa punaH** = army for its part; **asambhraantaa** = is neither confused; **nirudvignaa** = nr perturbed; **rakSati** = and is guarding; **kaakutsthsau** = the two scious of kakutstha; Rama and Lakshmana; **niveditau** = this is being pointed out; **mayaa** = by me; **priityaa** = on account of my affection for you; **tapasvini** = O lady given to austerities!.

"This army for its part is neither confused nor perturbed and is guarding Rama and Lakshman. I am pointing this out to you on account of my affection for you, O lady given to austerities!"

[Verse Locator](#)

सा त्वम् भव सुविस्रब्धा; अनुमानैह सुख उदयैः ।
अहतौ पश्य काकुत्स्थौ स्नेहाद् एतद् ब्रवीमि ते ॥ ६-४८-२८

28. **bhava** = be; **savisrabdhaa** = reassured; **sukhodayaiH** = by these auspicious; **anumaanaiH** = omens; **pashya** = behold; **kaakutsthau** = Rama and Lakshmana the scious of kakutstha; **ahatau** = who are not dead; **braviimi** = I am telling; **te** = you; **etad** = this; **snehaat** = on account of my affection for you.

"You as such, be reassured by these auspicious omens. Behold Rama and Lakshman who are not dead. I am telling you this, on account of my affection for you."

[Verse Locator](#)

अनृतम् न उक्त पूर्वम् मे न च वक्ष्ये कदाचन ।
चारित्र सुख शीलत्वात् प्रविष्टा असि मनो मम ॥ ६-४८-२९

29. **maithili** = O; Seetha!; **anR^itam** = falsehood; **na ukta puurvam** = has not been uttered before; **me** = by me; **nacha rakSyami** = nor do I utter too now; **praviSTaa asi** = you have entered; **mam** = my; **mamaH** = mind; **chaaritrasukha shiilatvaat** = by your conduct and natural gaiety.

"O, Seetha! I have not spoken falsehood before, nor shall I ever do so. By your conduct and natural gaiety, you have found a place in my heart!"

[Verse Locator](#)

न इमौ शक्यौ रणे जेतुम् स इन्द्रैर् अपि सुर असुरैः ।
एतयोर् आननम् दृष्ट्वा मया च आवेदितम् तव ॥ ६-४८-३०

30. **suraasurairapi** = even celestials and demons; **sendraiH** = along with Indra; **na shakya** = are unable; **jetum** = to defeat; **imau** = these two heroes; **raNe** = in battle; **dR^iSTvaa** = having observed; **taadR^ishan** = such; **darshanam** = a sight; **aaveditam** = it was communicated; **tava** = to you; **mayaa** = by me.

"Even celestials and demons along with Indra cannot vanquish there two heroes in battle. This is what I have observed and communicated to you."

[Verse Locator](#)

इदम् च सुमहच् चिह्नम् शनैह् पश्यस्व मैथिलि ।

निह्सम्ज्नाव् अप्य् उभाव् एतौ न एव लक्ष्मीर् वियुज्यते ॥ ६-४८-३१

31. **maithili** = O Seetha!; **pashyasva** = see; **idam** = this; **sumahat** = a very great; **chitram** = marvel!; (see how); **patitau** = fallen; **sharaiH** = (under those) shafts; **visamjN^au** = and deprived of their senss; **lakSmiiH** = their beauty; **naiva muNehati** = has not desrted; **etau** = them.

"O Seetha!; See this, a great marvel !; See how, fallen under those shafts and deprived of their senses, thier beauty has not deserted them."

[Verse Locator](#)

प्रायेण गत सत्त्वानाम् पुरुषाणाम् गत आयुषाम् ।

दृश्यमानेषु वक्त्रेषु परम् भवति वैकृतम् ॥ ६-४८-३२

32. **praayeNa** = generally; **vaktreSu** = the faces; **puruSaaNaam** = of men; **gata sattvaanaam** = who lost their lives; **gataayuSaam** = and whose vital power has vanished; **bhavati** = with be; **dR^ishyamaaieeSu** = appearing; **param** = with an appalling; **vaikR^itam** = alteration.

"Generally, the faces of those who lost their lives and whose vital power has vanished, will be appearing with an appalling alteration".

[Verse Locator](#)

त्यज शोकम् च दुःखम् च मोहम् च जनक आत्मजे ।

राम लक्ष्मणयोर् अर्थे न अद्य शक्यम् अजीवितुम् ॥ ६-४८-३३

33. **janakaatmaje** = O; Seetha!; **tyaja** = Banish; **shokam** = your grief; **duHkham cha** = pain; **mohamcha** = and ignorance; **raamalakSmaNayoH arthe** = on account of Rama and Lakshman; **na shakyam** = It is impossible; **adya** = now 9with the splendour in their faces); **(they) ajiivitum** = do not live.

"O, Seetha! Banish your grief, pain and ignorance on account of Rama and Lakshmana. It is impossible, now with the splendour seen in their faces, for Rama and Lakshmana to die."

[Verse Locator](#)

श्रुत्वा तु वचनम् तस्याह सीता सुर सुता उपमा ।

कृत अन्जलिर् उवाच इदम् एवम् अस्त्व इति मैथिली ॥ ६-४८-३४

34. **shrutvaa** = hearing; **tasyaaH** = her; **vachanam** = words; **siita** = Seetha; **surasutopamaa** = who resembled a daughter of gods; **maithilii** = but the daughter of Mithila kingdom; **kR^itaaNjaliH** = with joined palms; **uvaacha** = exclaimed; **iti emaam** = in this way; **evam astu** = may it be so."

Hearing her words, Seetha, the daughter of Mithila kingdom resembling a daughter of gods, with joined palms exclaimed, "May it be so."

[Verse Locator](#)

विमानम् पुष्पकम् तत् तु समिवर्त्य मनो जवम् ।

दीना त्रिजटया सीता लन्काम् एव प्रवेशिता ॥ ६-४८-३५

35. **samnivartya** = after duly sending back; **tat** = that; **puSpakam vimaanam** = aerial car; **Pushpaka**; **manojavam** = sorrowfu; **siitaa** = Seetha; **pravashitaa** = was caused to enter; **laN^kaameva** = Lanka once more; **tirjaTayaa** = by Trijata.

After sending back that aerial car, Pushpaka which was as swift as the thought, the sorrowful Seetha was caused by Trijata to enter Lanka once more.

[Verse Locator](#)

ततस् त्रिजटया सार्धम् पुष्पकाद् अवरुह्य सा ।
अशोक वनिकाम् एव रक्षसीभिह् प्रवेशिता ॥ ६-४८-३६

36. tataH = thereafter; saa = Seetha; trijaTayaa saardham = along with Trijata; avaruhya = who descended; puSpakaat = from Pushpaka the aerial car; praveshitaaa = were caused to enter; ashokavanikaameva = Ashoka grove again; raakSasiibhiH = by the female demons.

Thereafter, Seetha along with Trijata who descended from Pshpaka the aerial car, were caused by the female demons, to enter the Ashoka grove again.

[Verse Locator](#)

प्रविश्य सीता बहु वृक्ष षण्डाम् ।
ताम् राक्षस इन्द्रस्य विहार भूमिम् ।सम्प्रेक्ष्य संचिन्त्य च राज पुत्रौ ।
परम् विषादम् समुपाजगाम ॥ ६-४८-३७

37. pravishya = entering; taam = that Ashoka grove; bahuvR^ikSaNDaam = planted with a multitude of trees; vihaara bhuumim = the sporting ground; raakSasendrasya = of Ravana; samchintya cha = recalling; raajaputrau = the two princes; samprakSyaa = who she had just seen; siitaa = Seetha; upaaja = gave way; param viSaadam = to extreme grief.

Entering that Ashoka grove, planted with a multitude of trees, sporting ground of Ravana and recalling the two princes who she had just seen, Seetha gave way to extreme grief.

इत्यार्षे श्रीमद्रामायने आदिकाव्ये युद्धकाण्डे अष्टचत्वारिंशः सर्गः

Thus completes 48th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 48

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 49

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Introduction

Returning to consciousness, Rama laments over the plight of Lakshmana, who was lying unconscious. The foremost of monkeys too were plunged in grief and despondency on seeing Rama lamenting as aforesaid. In the meantime, Vibhishana approaches Rama and the monkeys flee away, mistaking him as Indrajit.

[Verse Locator](#)

घोरेण शर बन्धेन बद्धौ दशरथ आत्मजौ ।
निश्चसन्तौ यथा नागौ शयानौ रुधिर उक्षितौ ॥ ६-४९-१
सर्वे ते वानर श्रेष्ठाह् ससुग्रीवा महा बलाः ।
परिवार्य महात्मानौ तस्थुह् शोक परिप्लुताः ॥ ६-४९-२

1; 2. **baddhau** = bound; **ghoreNa** = by that formidable; **sharabandhena** = net work of arrows; **mahaatmanau** = the high-souled; **dasharaatmajau** = sons of Dasaratha (Rama and lakshmana); **shayaanau** = lay; **rudhirokSitau** = bathed in blood; **niHshvasantau** = breething; **naagau yathau** = like serpents; **sarve** = all; **te vaanarashreSThaH** = those foremost of monkeys; **mahaabalaah** = who were exceedingly stron; **sa sugriivaah** = including Sugreeva; **shokapariplutaaH** = plunged in grief; **tasthuH** = were standing; **parivaarya** = round; (the two illustrious warriors).

Bound by that formidable network of arrows, the two high-souled sons of dasaratha lay bathed in blood, breathing like serpents. All those foremost of monkeys who were exceedingly strong, including Sugreeva, plunged in grief, were standing around those two illustrious warriors.

[Verse Locator](#)

एतस्मिन् अन्तरे रामह् प्रत्यबुध्यत वीर्यवान् ।
स्थिरत्वात् सत्त्व योगाच् च शरैह् संदानितो अपि सन् ॥ ६-४९-३

3. **etasmin antare** = in the meanwhile; **viiryavaan** = the mighty; **raamaH** = Rama; **sthiratvaat sattvayogaat cha** = by virtue of his hardihood and native strength; **pratyabuddhata** = awoke from his sworn; **samdaanito.api shaaiH** = despite the shifts that held him captive.

In the meanwhile, the mighty Rama by virtue of his hardihood and native strength, awoke from his swwon, despite the shafts that held him captive.

[Verse Locator](#)

ततो दृष्ट्वा सरुधिरम् विषण्णम् गाढम् अर्पितम् ।
भ्रातरम् दीन वदनम् पर्यदेवयद् आतुरः ॥ ६-४९-४

4. tataH = then; dR^iSTvaa = beholding; bhraataram = his brother; sarudhiram = discharging blood; niSaNNam = unconscious; gaaDham = firmly; arpitam = thrown on the floor; diinavadanam = and with a melancholic face; paryadevayat = (Rama) lamented; aaturaH = full of grief (thus):

Then, beholding his brother, bleeding unconscious, firmly thrown on the floor, and his features changed, Rama full of grief lamented thus:

[Verse Locator](#)

किम् नु मे सीतया कार्यम् किम् कार्यम् जीवितेन वा ।
शयानम् यो अद्य पश्यामि भ्रातरम् युधि निर्जितम् ॥ ६-४९-५

5. kim nu kaaryam = of what use; siitayaa = is the recovery of Seetha; kim kaaryam vaa = or of what use; jiivitena = is even life itself; me = to me; yaH = since; pashyaami = I am seeing; bhraataram = my brother; adya = now; shayaanam = lying; nirjitam = subdued; yudhi = in the fight.

"Of what use to me is the recovery of Seetha or even life itself, since my brother now lying, before my eyes, has been struck down in the fight?"

[Verse Locator](#)

शक्या सीता समा नारी प्राप्तुम् लोके विचिन्वता ।
न लक्ष्मण समो भ्राता सचिवह् साम्परायिकः ॥ ६-४९-६

6. shakyya = It can be possible; vichinvataa = if I were to look for her; (to find); naarii = a consort; siitaasamaa = equal to Seetha; martyaloke = in the world of mortals; na = but not; bhraataa = a brother; sachivaH = a friend; saamparaayikaH = and a comrade in a hostile war; lakSmaNaH samaH = such as Lakshmana.

"It can be possible, if I were to look for her, to find a consort equal to Seetha in this world of mortals but not a brother, a friend and a comrade in a hostile war, such as Lakshmana!"

[Verse Locator](#)

परित्यक्ष्याम्य अहम् प्राणान् वानराणाम् तु पश्यताम् ।
यदि पन्चत्वम् आपन्नह् सुमित्र आनन्द वर्धनः ॥ ६-४९-७

7. aapannaH yadi = If he has returned; paNchatvam = to the five elements; sumitraananda vardhanaH = he; the increaser of Sumitra's joy; aham = I; parityakSyaami = will yield up; praaNaan = my life-breaths; vaanaraNaam = (while) the monkeys; pashyataam = stand looking on.

"If Lakshmana returned to the five elements, he the increaser of Sumitra's joy, I will yield up my life-breaths while the monkeys stand looking on."

[Verse Locator](#)

किम् नु वक्ष्यामि कौसल्याम् मातरम् किम् नु कैकयीम् ।
कथम् अम्बाम् सुमित्रांच पुत्र दर्शन लालसाम् ॥ ६-४९-८

8. kim nu vakSyaami = what shall I say; maataram = to my mother; kausalyaam = Kausalya?; kim nu = what shall I tell; kaikeyiim = to Kaikeyi?; katham = and how can I talk; ambaam = to my mother; sumitraam = Sumitra; putra darshanalaalasaam = who is keenly sighing for the sight of her son.

"What shall I say to my mother, Kausalya or to Kaikeyi? How can I talk to my mother Sumitra, sighing for the sight of her son?"

[Verse Locator](#)

विवत्साम् वेपमानाम् च क्रोशन्तीम् कुररीम् इव ।
कथम् आश्वासयिष्यामि यदि यास्यामि तम् विना ॥ ६-४९-९

9. **katham** = How; **aashvaasayiSyaami** = shall I console; (Sumitra); **vepamaanaam cha** = trembling; **krashantiim** = and crying out; **kurariimiva** = like an osprey; **vivatsaam** = bereft of her son; Lakshmana; **yaasyaami yadi** = if I return (to Ayodhya); **tam vinaa** = without Lakshmana.

"How shall I console Sumitra, trembling and crying out like an osprey, bereft of her son, if I return to Ayodhya without lakshmana?"

[Verse Locator](#)

कथम् वक्ष्यामि शत्रुघ्नम् भरतम् च यशस्विनम् ।
मया सह वनम् यातो विना तेन आगतह् पुनः ॥ ६-४९-१०

10. **katham** = how; **vakSyaami** = shall I tell shatrughnam = Shatrughna; **yashashvinam** = and the illustrious; **bharatam** = Bharata; **aham** = (when) I; **aagataH** = return; **tena vinaa** = without Lakshmana; **yaataH** = who followed; **vanam** = to the forest; **mayasaha** = along with me?

"How shall I tell Shatrughna and the illustrious Bharata when I return without Lakshmana, who followed to the forest along with me?"

[Verse Locator](#)

उपालम्भम् न शक्यामि सोढुम् बत सुमित्रया ।
इह एव देहम् त्यक्ष्यामि न हि जीवितुम् उत्सहे ॥ ६-४९-११

11. **bata** = Alas!; **na shakSyaami** = I should not be able; **soDhum** = to endure; **upaalambham** = the reproaches; **sumitrayaa** = of Sumitra; **tyakSyaami** = I will leave; **deham** = my body; **ihaiva** = here itself; **na utsahe** = I do not wish; **jiivitum** = to live.

"Alas! I should not be able to endure Sumitra's reproaches. I will leave my body here itself. I do not wish to continue living."

[Verse Locator](#)

धिग् माम् दुष्कृत कर्माणम् अनार्यम् यत् कृते ह्य् असौ ।
लक्ष्मणह् पतितह् शेते शर तल्पे गत असुवत् ॥ ६-४९-१२

12. **dhik** = woe; **maam** = unto me; **duSkR^ita karmaaNam** = to my wicked deed anaaryam = and to my lack of nobility; **matkR^ite** = through my fault; **asau** = this; **lakSmaNaH** = Lakshmana; **paatitaH** = was befallen; **shete hi** = and lies indeed; **sharatalpe** = on a bed of arrows; **gataasuvat** = as me who has yielded up his life!

"Woe unto me to my wicked deed and to my lack of nobility. Through my fault, Lakshmana has fallen and lies indeed on a bed of arrows as on who has yielded up his life!"

[Verse Locator](#)

त्वम् नित्यम् सुविषण्णम् माम् आश्वासयसि लक्ष्मण ।
गत असुर् न अद्य शक्नोषि माम् आर्तम् अभिभाषितुम् ॥ ६-४९-१३

13. **lakSmaNa** = O; Lakshmana!; **tvam** = you aashvaasayasi = used to console; **maam** = me; **nityam** = always; **suviSaNNam** = whenever I was in a great sorrow; **gataasuH** = you; having lost your life; **naasi** = are not; **shaktaH** = able; **abhibhaaSitum** = to talk; **maam** = to me; **aartam** = afflicted with grief.

"O, Lakshmana! You always used to consoe me whenever I was in a great sorrow. You, having lost your life now are not able to allay my sufferings with your words."

[Verse Locator](#)

येन अद्य बहवो युद्धे राक्षसा निहताह क्षितौ ।
तस्याम् एव क्षितौ वीरह् स शेते निहतह परैः ॥ ६-४९-१४

14. tvam yena = You; who; yuddhe = in this battle; adya = today; nihataaH = struck down; bahavaH = innumerable; raakSasaaaH = demons; kSitau = to the earth; sheSe = are fallen; nihataH = pierced; sharaiH = by darts; shuuraH = like a hero; tasyaameva = on the self same field.

"You, who in this battle today, struck down innumerable demons to the earth, are fallen, pierced by darts, like a hero on the self same field."

[Verse Locator](#)

शयानह् शर तल्पे अस्मिन् स्व शोणित परिप्लुतः ।
शर जालैश् चितो भाति भास्करो अस्तम् इव व्रजन् ॥ ६-४९-१५

15. shayaanaH = lying; asmin sharatalpe = on this bed of arrows; shoNitapariplutaH = bathed in blood; chitaH = you are piled up; sharajaalaiH = in a heap of arrows; saH = you; as such; bhaasi = look; bhaaskaraH iva = like the sun; vrajan = setting behind; astam = the horizon.

"Lying on this bed of arrows, bathed in blood, you are piled up; sharajaalaiH= in a heap of arrows; saH= you, as such; bhaasi= look; bhaaskaraH= iva= like the sun; vrajan= setting behind; astam= the horizon.

[Verse Locator](#)

बाण अभिहत मर्मत्वान् न शक्नोत्य् अभिवीक्षितुम् ।
रुजा च अब्रुवतो ह्य् अस्य दृष्टि रागेण सूच्यते ॥ ६-४९-१६

16. baaNaabhihata marmatvaat = your vital parts having been pierced with arrows; na shaknoti = you are not able even; abhibhaaSituM = to speak (now); abruvato.api = eventhough you are not speaking; asya rujaa = your agony; suuchyate = is disclosed; dR^iSTiraageNa = by the redness of your eyes.

"Your vital parts having been pierced with arrows, you are not able even to speak now. Eventhough you not speaking, your agony is disclosed by the redness of your eyes."

[Verse Locator](#)

यथा एव माम् वनम् यान्तम् अनुयातो महा द्युतिः ।
अहम् अप्य् अनुयास्यामि तथैव एनम् यम क्षयम् ॥ ६-४९-१७

17. anuyaasyaami = I shall follow; enam = him; yamakSayam = to the region of Yama; yathaiva = as; mahadyutuH = that illustrious warrior anuyaataH = accompanied; maam = me; ahamapi = when I; yaantam = retired; vanam = to the forest.

"I shall follow him to the region of Yama, as that illustrious warrior accompanied me when I retired to the forest."

[Verse Locator](#)

इष्ट बन्धु जनो नित्यम् माम् च नित्यम् अनुव्रतः ।
इमाम् अद्य गतो अवस्थाम् मम अनार्यस्य दुर्नयैः ॥ ६-४९-१८

18. **nityam** = He who ever; **iSTa bandhu janaH** = loved his own kinsfolk; **anuvrataH** = and was filled with devotion; **maam** = for me; **gataH** = got; **imaam** = this; **avasthaam** = state; **durnayaiH** = to which the misdeeds; **mama** = of me; (have brought him); wretched that I am !

"He who loved his own kinsfolk and was filled iwth devotion for me, got this state to which my misdeeds have brought him, wretched that I am!"

[Verse Locator](#)

सुरुष्टेन अपि वीरेण लक्ष्मणेना न संस्मरे ।

परुषम् विप्रियम् वा अपि श्रावितम् न कदाचन ॥ ६-४९-१९

19. **na samsmare** = I do not remember; **shraavitam** = to have heard; **kadaachana** = at any time; **paruSam** = harsh; **vipriyam** = and hateful words; **lakSmaNena** = by lakshmana; **viireNa** = the valiant man; **suruSTenaapi** = even if he is deeply provoked.

"I do not remember to have heard any harsh or hateful words from that valiant Lakshmana, even if he is deeply provoked."

[Verse Locator](#)

विससर्ज एक वेगेन पन्च बाण शतानि यः ।

इष्वा अस्त्रेष्व अधिकस् तस्मात् कार्तवीर्याच् च लक्ष्मणः ॥ ६-४९-२०

20. **yaH** = he who; **visasarja** = was able to loose; **paNcha baaNa shataani** = five hundred arrows; **eka vegena** = in one shot; **tasmaat** = such; **lakSmaNaH** = Lakshmana; **adhikaH** = was surpassing; **kaartaviiryaat cha** = Kartavirya himself; **iSvastreSu** = in the science of archery.

"Lakshmana, who was able to loose five hundred arrows in one shot, was surpassing kartavirya himself in the science of archery."

[Verse Locator](#)

अस्त्रैर् अस्त्राणि यो हन्यात् शक्रस्य अपि महात्मनः ।

सो अयम् उर्व्याम्हतह् शेते महा अर्ह शयन उचितः ॥ ६-४९-२१

21. **saH ayam** = this Lakshmana; **yaH** = who; **mahaarha shayanochitaH** = was accustomed to a rich couch; **astraiH** = and who by his arrows; **hanyaat** = severe; **astraanapi** = the weapons even; **shakrasya** = of Indra; **mahaatmanaH** = the mighty one; **shete** = is lying; **hataH** = slain; **urvyaam** = on the earth.

"This Lakshmana, who was accustomed to a rich couch and who by his arrows severe the weapons the mighty Indra the Lord of celestials, is lying slain on the ground."

[Verse Locator](#)

तच् च मिथ्या प्रलप्तम् माम् प्रधक्ष्यति न संशयः ।

यन् मया न कृतो राजा राक्षसानाम् विभीषणः ॥ ६-४९-२२

22. **mithyaa pralaptam** = (Those) vain words; **na samshayaH** = without doubt; **pradhakSyati** = will consume; **maam** = me; **yat tat** = since; **vibhiiSaNaH** = Vibhishana; **na kR^itaH** = was not made; **rajaa** = the king; **raakSasaanaam** = of demons; **mayaa** = by me.

"Those vain words uttered by me, will ndoubtedly consume me since I have not made Vibhishana the king of demons."

[Verse Locator](#)

अस्मिन् मुहूर्ते सुग्रीव प्रतियातुम् इतो अर्हसि ।

मत्वा हीनम् मया राजन् रावणो अभिद्रवेद् बली ॥ ६-४९-२३

23. sugriiva = O; Sugreeva!; arhasi = you ought; pratiyaatum = to return; asmin = this; muhuurte = moment; itaH = from here; (since); matvaa = knowing (you are); hiinam = without; mayaa = me; raavanaH = Ravana; abhibhaviSyat = will overcome (you); raajan = O; king!.

"O, Sugreeva! You ought to return at once from here since knowing that you are bereft of my support, Ravana will overcome you, O king!"

[Verse Locator](#)

अन्गदम् तु पुरस् कृत्य ससैन्यह् ससुहज् जनः ।

सागरम् तर सुग्रीव पुनस् तेन एव सेतुना ॥ ६-४९-२४

24. sugriiva = O; Sugreeva!; tara = re-cross; samudram = the sea; sasainyam = with you army; puraskR^itya = keeping Angada in front; aNgadam puraskR^itya = keeping Angada in front; parichchhadam = with your followers; niilena cha = Nila; nalenacha = and Nala.

"O, Sugreeva! Recross the sea with your army, keeping Angada in front and with your followers, Nila and Nala."

[Verse Locator](#)

कृतम् हनुमता कार्यम् यद् अन्यैर् दुष्करम् रणे ।

ऋक्ष राजेन तुष्यामि गो लान्गूल अधिपेन च ॥ ६-४९-२५

25. tuSyaami = I am fully satisfied; sumahat = by the great; karma = military exploit; kR^itam hi = accomplished indeed; R^ikSarajena = by Jambavan; the king of Bears; golaaNguuladhipena = and the general of the monkeys; yat = which; duSkaram = was impossible; anyaiH = to any other; raNe = in battle.

"I am fully satisfied by the great military exploit, done by Jambavan the king of Bears and the General of the Monkeys, which was impossible to any other in battle."

[Verse Locator](#)

अन्गदेन कृतम् कर्म मैन्देन द्विविदेन च ।

युद्धम् केसरिणा सम्ख्ये घोरम् सम्पातिना कृतम् ॥ ६-४९-२६

26. karma = A (great) act; kR^itam = was done; aN^gadena = by Angada; maindena = Mainda; dvididen = and Dvidida; ghoram = A terrible; yuddham = combat; kR^itam = was done; kesariNaa = by Kesari; sampaatinaa = and Sampati; samkhye = in the battle-field.

"A great act was done by Angada, Mainda and Dvidida. A terrible combat was done by Kesari and Sampati in the battle-field."

[Verse Locator](#)

गवयेन गव अक्षेण शरभेण गजेन च ।

अन्यैश् च हरिभिर् युद्धम् मद् आर्थे त्यक्त जीवितैः ॥ ६-४९-२७

27. gavayena = by Gavaya; gavaakSeNa = Gavaksha; sharabheNa = Sharabha; gajena = Gaja; anyaiH = and other; haribhishcha = monkeys; tyakta jiivitaiH = who are willing to sacrifice their lives; madarthe = for me; yuddham = the battle was carried on.

"By Gavaya, Gavaksha, Sharabha, Gaja and other monkeys, who are willing to sacrifice their lives for me, the battle was carried on."

न च अतिक्रमितुम् शक्यम् दैवम् सुग्रीव मानुषैः ।
यत् तु शक्यम् वयस्येन सुहृदा वा परम् तप ॥ ६-४९-२८
कृतम् सुग्रीव तत् सर्वम् भवता अधर्म भीरुणा ।

28. sugriiva = O; Sugreeva!; na cha shakyam = It is not possible; maanushaiH = for mortals; atikramitum = to avoid; daivam = their destiny; sugriiva = O; Sugreeva; paramtapa = the tormentator of enemies!; dharma bhiiruNaa = fearing to fail in your duty; kR^itam = it was done; tvayaa = by you; sarvam = all; tat = that; yatha = which suhR^idaa = a friend; vayasyena = and a comrade; shakyam = could do.

"O, Sugreeva! It is not possible for mortals to avoid their destiny. O, Sugreeva the tormentator of enemies! Fearing to fail in your duty, you have done all that which a friend and a comrade could do."

[Verse Locator](#)

मित्र कार्यम् कृतम् इदम् भवद्भिर् वानर ऋषभाः ॥ ६-४९-२९
अनुज्जाता मया सर्वे यथा इष्टम् गन्तुम् अर्हथ ।

29. vaanararSabhaaH = O; foremost of monkeys!; idam = this; mitra kaaryam = friendly act; kR^itam = has been done; bharadbhiH = by you; sarve = all of you; anujNaataaH = are being permitted mayaa = by me; arhatha = you ought; gantum = to go; yatheSTam = where it seems best to you!.

"O. foremost of Monkeys! You have accomplished all this due to your friendship. I take leave of you all; go where it seems best to you!"

[Verse Locator](#)

शुश्रुवुस् तस्य ते सर्वे वानराह् परिदेवितम् ॥ ६-४९-३०
वर्तयाम् चक्रुर् अश्रूणि नेत्रैह् कृष्ण इतर ईक्षणाः ।

30. sarve = all; vaanaraaH = the monkeys; kR^iSNatarekSaNaH = the tawny eyed one; ye = who; shushruvaH = heard; tasya = that Rama's; paridevitam = lamentation; ashruuNi vartayaam chakrire = allowed tears to fall netraiH = from their eyes.

All the tawny eyed monkeys, who heard Rama's lament thus, allowed tears to fall from their eyes.

[Verse Locator](#)

ततः सर्वाण्य् अनीकानि स्थापयित्वा विभीषणः ॥ ६-४९-३१
आजगाम गदा पाणिस् त्वरितो यत्र राघवः ।

31. tataH = thereafter; vibhiiSaNaH = Vibhishana; sthaapayitvaa = having established order; sarvaaNi = in all; a niikaani = the ranks; gadaa paaNih = mace in his hand; aajagaama = come; tvaritam = quickly; yatra = where; raaghava = Rama (was then).

Meanwhile, Vibhishana having established order in all the ranks, with mace in his hand, came quickly to Rama.

[Verse Locator](#)

तम् दृष्ट्वा त्वरितम् यान्तम् नील अन्जन चय उपमम् ॥ ६-४९-३२
वानरा दुद्रुवुह् सर्वे मन्यमानास् तु रावणिम् ।

32. dR^iSTvaa = seeing; tam = him; niilaaNjana chayopamam = who resembled a mass of collyrium; tvaritam yaantam = hastening; (towards them thus); sarve = all; vaanaraaH = the monkeys; manyamaanaaH = thinking; (him) raavaNim = to be Indrajit; the son of Ravana; dudruvuH = fled away.

Seeing him, who resembled a mass of collyrium, hastening towards them thus, all the monkeys thinking him to be Indrajit the son of Ravana, fled away.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनपञ्चाशः सर्गः

Thus completes 49th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 49

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 50

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Introduction

Observing Vibhishana to be the cause of panic created among the monkeys, Sugreeva asks Jambavan to restore the confidence of monkeys. Jambavan then ressure the monkeys. Vibhishana also feels distressed on perceiving the bodies of Rama and Lakshmana lying unconscious on the ground. Sugreeva consoles and convinces Ravana that Rama and Lakshmana will regain consiousness. Meanwhile, Garuda the King of Birds, makes his appearance on the scene and liberates Rama and Lakshmana from their bondage.

[Verse Locator](#)

अथ उवाच महा तेजा हरि राजो महा बलः ।

किम् इयम् व्यथिता सेना मूढ वाता इव नौर् जले ॥ ६-५०-१

1. **atha** = then; **hariraajaH** = Sugreeva; the king of monkeys; **mahaatejaH** = having a great splendour; **mahaabalaH** = and a mighty prowess; **uvaacha** = spoke; (as follows); **kim** = why; **iyam senaa** = is this army; **vyathitaa** = agitated; **nouH iva** = like a ship; **muuDhavaateva** = driven out of its course; **jale** = in water.

Meanwhile, Sugreeva the king of Monkeys, possessing a great splendour and a mighty power, enquired saying, "Why is this army agitated, like a ship driven out of its course in water?"

[Verse Locator](#)

सुग्रीवस्य वचह् श्रुत्वा वालि पुत्रो अन्गदो अब्रवीत् ।

न त्वम् पश्यसि रामम् च लक्ष्मणम् च महा बलम् ॥ ६-५०-२

शर जाल आचितौ वीराव् उभौ दशरथ आत्मजौ ।

शर तल्पे महात्मानौ शयानाउ रुधिर उक्षितौ ॥ ६-५०-३

2; 3. **shrutvaa** = hearing; **vachaH** = the words; **sugriivasya** = of Sugreeva; **aN^gadaH** = Angada; **vaaliputraH** = the son of Vali; **abraviit** = replied (as follows); **tvam na pasyasi** = do you not see; **mahaatmanau** = the high-souled; **raamam** = Rama; **lakSmaNam cha** = and Lakshmana; **mahaaratham** = the great charioteer; **viirau uboau** = the two valiant; **dasharathaatmajau** = sons of Dasaratha; **sharajaalachitau** = covered with darts; **shayanau** = lying; **rudhirokSitau** = all bloody; **sharatalpe** = in a bed of arrows.

Hearing the words of Sugreeva, Angada the son of Vali replied, saying "Do you not see the high-souled Rama and Lakshmana of the great chariot, those two valiant sons of Dasaratha covered with darts lying all bloody in a bed of arrows?"

[Verse Locator](#)

अथ अब्रवीद् वानर इन्द्रह् सुग्रीवह् पुत्रम् अन्गदम् ।

न अनिमित्तम् इदम् मन्ये भवितव्यम् भयेन तु ॥ ६-५०-४

4. **atha** = thereupon; **sugriivah** = Sugreeva; **vaanarendrah** = the Lord of Monkeys; **abraviit** = said; **putram** = to his son; **aN^gadam** = Angaa; **na manya** = I do not think; **idam** = this; **animittam** = to be without any reason; **bhavitavyam** = there must be; **bhayena** = (some) danger (ahead).

Thereupon, Sugreeva the Lord of Monkeys said to his son Angada: "To my mind, there is some other cause why the monkeys are bewildered. There must be some danger ahead."

[Verse Locator](#)

विषण्ण वदना ह्य एते त्यक्त प्रहरणा दिशः ।
प्रपलायन्ति हरयस् त्रासाद् उत्फुल्ल लोचनाः ॥ ६-५०-५

5. **atra** = here; **ete** = these; **harayaH** = monkeys; **palaayante** = are running away; **dishaH** = in all directions; **utphulla lochanaaH** = with their eyes distended; **traasaat** = with terror; **tyakta praharaNaaH** = throwing down their arms; **viSaNNavadanaaH** = and looking dejected.

"Here, these monkeys are running away in all directions, with their eyes distended with terror, throwing down their arms and looking dejected."

[Verse Locator](#)

अन्योन्यस्य न लज्जन्ते न निरीक्षन्ति पृष्ठतः ।
विप्रकर्षन्ति च अन्योन्यम् पतितम् लम्बयन्ति च ॥ ६-५०-६

6. **na lajjante** = (They) are not ashamed; **anyanyasya** = of one another; **na niriikSanti** = they are not looking; **pR^iSThataH** = behind them; **viprakarSanti** = (They) are jostling; **anyonyam** = each other; **laN^ghayanti cha** = and leaping over; **patitam** = those who have fallen.

"They are not ashamed of one another. They are not looking behind than even. They are jostling each other and leaping over those who have fallen."

[Verse Locator](#)

एतस्मिन् अन्तरे वीरो गदा पाणिर् विभीषणः ।
सुग्रीवम् वर्धयाम् आस राघवम् च निरैक्षत ॥ ६-५०-७

7. **etasmin antare** = In the meanwhile; **viiraH** = the valiant; **vibhiiSaNaH** = Vibhishana; **gadaapaaNiH** = wielding a mace in his hand; (came there); **vardhayaamaasa** = and cheered; **sugriiva** = Sugreeva; **raaghavam cha** = and Rama (saying); **jayaashiSaa** = Victory to Rama! Victory to Rama!

In the midst of this turmoil, the valiant Vibhishana, wielding a mace in his hand came there and cheered Sugreeva and Rama saying "Victory to Rama! Victory to Rama!."

[Verse Locator](#)

विभीषणम् तम् सुग्रीवो दृष्ट्वा वानर भीषणम् ।
ऋक्ष राजम् समीपस्थम् जाम्बवन्तम् उवाच ह ॥ ६-५०-८

8. **dR^iSTvaa** = observing; **vibhiiSaNam** = Vibhishana; **vaanara bhiiSaNam** = who had caused panic among the monkeys; **sugriivah** = Sugreeva; **uvaacha ha** = spoke; **mahaatmaanam** = to the illustrious; **R^ikSaraajam** = Jambavan the king of the bears; **samiipastham** = who stood near; (as follows):

Observing Vibhishana to be the cause of panic among the monkeys, Sugreeva spoke to the illustrious Jambavan the king of Bears who stood near (as follows):

[Verse Locator](#)

विभीषणो अयम् सम्प्राप्तो यम् दृष्ट्वा वानर ऋषभाः ।

विद्रवन्ति परितस्ता रावण आत्मज शङ्कया ॥ ६-५०-९

9. **ayam** = this; **vibhiiSaNaH** = Vibhishana; **sampraaptaH** = has come; **dR^iSTvaa** = on seeing; **yam** = him; **vaanararSabhaaH** = the foremost of monkeys; **aayata santraasaaH** = seized with terror; **dravanti** = have fled; **raavaNaatmaja shaNkayaa** = deeming him to be Indrajit; Ravana's son.

"It is Vibhishana who has come here. On seeing him, the foremost of monkeys seized with terror have fled, deeming him to be Indrajit, Ravana's son."

[Verse Locator](#)

शीघ्रम् एतान् सुवित्रस्तान् बहुधा विप्रधावितान् ।

पर्यवस्थापय आख्याहि विभीषणम् उपस्थितम् ॥ ६-५०-१०

10. **paryavasthaapaya** = you reassemble; **etaan** = those monkeys; **bhiighram** = immediately; **susantrastaan** = who; in fear; **vipradhaavitaan** = have scattered; **bahudhaa** = in many directions; **aakhyaahi** = and inform (them); **vibhiiSaNam** = (that it is Vibhishana; **upasthitam** = who has come!.

"You reassemble those monkeys immediately, who in fear have scattered in many directions and inform them that it is Vibhishana who has come!"

[Verse Locator](#)

सुग्रीवेण एवम् उक्तस् तु जाम्बवान् ऋक्ष पार्थिवः ।

वानरान् सान्त्वयाम् आस सन्निवर्त्य प्रहावतः ॥ ६-५०-११

11. **evam** = thus; **uktaH** = spoken; **sugriiveNa** = by Sugreeva; **jaambavaan** = Jambavan; **R^ikSa paarthivaH** = the king of Bears; **nivartya vaanaraan pradhaavataH** = made monkeys; who were fleeing; to turn back; **saantvayaamaasa** = and reassured (them).

Thus spoken by Sugreeva, Jambavan the king of Bears called the fugitive monkeys back and restored them to confidence.

[Verse Locator](#)

ते निवृत्ताह् पुनह् सर्वे वानरास् त्यक्त सम्भ्रमाः ।

ऋक्ष राज वचह् श्रुत्वा तम् च दृष्ट्वा विभीषणम् ॥ ६-५०-१२

12. **shrutvaa** = hearing; **R^iSaraaja vachaH** = the words of Jambavan the king of Bears; **sarve** = all; **te vaanaraaH** = those monkeys; **dR^iSTvaa** = on seeing; **tam** = that; **vibhiiSaNam** = Vibhishana; **punaH nivR^ittaaH** = retraced their steps; **tyakta saadhvasaah** = shaking off their fear.

Hearing the words of Jambavan the king of Bears, all those monkeys, on perceiving Vibhishana, retraced their steps, shaking off their fear.

[Verse Locator](#)

विभीषणस् तु रामस्य दृष्ट्वा गात्रम् शरैश् चितम् ।

लक्ष्मणस्य च धर्म आत्मा बभूव व्यथित इन्द्रियः ॥ ६-५०-१३

13. **dharmaatmaa** = the virtuous; **vibhiiSaNastu** = Vibhishana; **tadaa** = then; **dR^iSTvaa** = on beholding; **raamasya** = Rama's; **gaatram** = body; **lakSmaNasya** = as also of Lakshmana's; **chitam** = covered; **sharaiH** = with arrows; **babhuuva** = became; **vyathitaH** = distressed.

Meanwhile, the virtuous Vibhishana, on beholding Rama's body as also of Lakshmana's covered with arrows, felt distressed.

[Verse Locator](#)

जल क्लिन्नेन हस्तेन तयोर् नेत्रे प्रमृज्य च ।
शोक सम्पीडित मना रुरोद विललाप च ॥ ६-५०-१४

14. vimR^ijya cha = washing; tayoH = their; netre = eyes; hastena = with his hands; jalaklinnena = dipped in water; ruroda = (Vibhishana) began to weap; shoka sampiiDitamanaaH = with anguish seizing his heart; vilalaapa cha = and lamented (saying).

Washing their eyes with his hands dipped in water, Vibhishana began to weap, with anguish seizing his heart and lamented, saying:

[Verse Locator](#)

इमौ तौ सत्त्व सम्पन्नौ विक्रान्तौ प्रिय सम्युगौ ।
इमाम् अवस्थाम् गमितौ राकसैह् कूट योधिभिः ॥ ६-५०-१५

15. imau = these two; tau = who are; sattvasampannau = powerful; vikraantau = and valiant; priya samgamau = warriors; gamitau = have been brought; imaam = to this; avasthaam = state; raakSasaiH = by the demons; kuuTayodhibhiH = the treacherous combatants.

"These two powerful and valiant warrriors have been brought tot his state by the demons, the treacherous combatants."

[Verse Locator](#)

भ्रातुः पुत्रेण मे तेन दुष्पुत्रेण दुरात्मना ।
राक्षस्या जिह्मया बुद्ध्या चलिताव् ऋजु विक्रमौ ॥ ६-५०-१६

16. bhreatR^iputreNa = son of my brother; duSputreNa = that wicked youth; duraatmanaa = of perverse soul; raakSasyaa = in his demoniacal; jihmayaa buddhyaa = cunning mind; vaN^chitau = has deceived; R^ijuvikramau = those two honourable fighters.

"The son of my brother, that wicked youth of perverse soul in his demoniac cunning mind, has decived those two honourable fighters."

[Verse Locator](#)

शरैर् इमाव् अलम् विद्धौ रुधिरेण समुक्षितौ ।
वसुधायाम् इम सुप्तौ दृश्येते शल्यकाव् इव ॥ ६-५०-१७

17. imau = these two (Rama and Lakshmana) viddhau = struck; alam = badly; sharaiH = by arrows; samukSitau = covered; rudhireNa = with blood; suptau = and lying; vasudhaayaam = on the earth; dR^ishyete = are appearing; shalyakaaviva = like two porcupines.

"These two warriors, Rama and Lakshmana, who were struck badly by arrows and covered with blood are lying on the earth, like two porcupines."

[Verse Locator](#)

ययोर् वीर्यम् उपाश्रित्य प्रतिष्ठा कान्क्षिता मया ।
ताव् उभौ देह नाशाय प्रसुप्तौ पुरुष ऋषभौ ॥ ६-५०-१८

18. imau = these; puraSarSabhau = two lions among men; yayau = on whom aashritya = depended; pratiSThaa = the position; kaaNkSitaa = aspired; mayaa = by me; tau = they as

such; **prasuptau** = are lying insensible; **dehanaashaaya** = waiting for the dissolution of the body.

"These two lions among men, on whom depended the position aspired by me, are lying insensible, waiting for the dissolution of the body."

[Verse Locator](#)

जीवन् अद्य विपन्नो अस्मि नष्ट राज्य मनो रथः ।
प्राप्त प्रतिज्ज्ञश्च रिपुह सकामो रावणह कृतः ॥ ६-५०-१९

19. **naSTaraajyamanorathaH** = deprived of the hope of becoming king; **adya** = now; **asmi** = I am; **vipannaH** = dead; **jiivannapi** = even if surviving; **ripuH** = (while) my rival; **raavaNaH** = Ravana; **praapta pratiJJNaH** = sees his vow fulfilled; **kR^itaH** = and gets; **sakaamaashcha** = his desires realised.

"Deprived of the hope now of becoming a king, I am as one dead, even though surviving; while my rival Ravana sees his vow fulfilled and gets his desires realised."

[Verse Locator](#)

एवम् विलपमानम् तम् परिष्वज्य विभीषणम् ।
सुग्रीवः सत्त्व सम्पन्नो हरि राजो अब्रवीद् इदम् ॥ ६-५०-२०

20. **sugriivaH** = Sugreeva; **sattva sampannaH** = the magnanimous; **hariraajaH** = king of the Monkeys; **pariSvajya** = having embraced; **tam vibhiiSaNam** = that Vibhishana; **evam** = thus; **vilapamaanam** = lamenting; **abraviit** = spoke; **idam** = these words.

Then, Sugreeva the magnanimous King of Monkeys embraced that Vibhishana thus lamenting and spoke the following words:

[Verse Locator](#)

राज्यम् प्राप्स्यसि धर्मज्ज लन्कायाम् न अत्र संशयः ।
रावणः सह पुत्रेण स राज्यम् न इह लप्स्यते ॥ ६-५०-२१

21. **dharmajJNa** = O; knower of what is right!; **praapsyasi** = you shall obtain; **raajyam** = the kingdom; **laN^kaayaam** = in Lanka; **na** = there is no; **samshayaH** = double; **atra** = in this matter; **raavaNaH** = Ravana; **na lapsyate** = will not fulfil; **svakaamam** = their desire; **iha** = now.

"O, knower of what is right! You shall certainly reign over Lanka. Ravana and his son will not achieve their purpose."

[Verse Locator](#)

न रुजापीडिताव् एताव् उभौ राघव लक्ष्मणौ ।
त्यक्त्वा मोहम् वधिष्येते सगणम् रावणम् रणे ॥ ६-५०-२२

22. **etau** = these; **ubhau** = two; **raaghavalakSmanau** = Rama and Lakshmana; **na piiDitau** = are not badly off; **rujaa** = with injury; **tyaktvaa** = giving up; **moham** = their swoon; **vadhiSyete** = they will destroy; **raavaNam** = Ravana; **sagaNam** = with his hordes; **raNe** = in battle.

"The injury done to Rama and Lakshmana is not grave. Emerging from their swoon, they will destroy Ravana with his hordes in battles."

[Verse Locator](#)

तम् एवम् सान्त्वयित्वा तु समाश्वास्य च राक्षसम् ।
सुषेणम् श्वशुरम् पार्श्वे सुग्रीवस् तम् उवाच ह ॥ ६-५०-२३

23. **saantvayitvaa** = consoling; **samaashvaasya** = and convincing; **tam raakSasam** = that Vibhishana; **evam** = in this way; **sugriivaH** = Sugreeva; **uvaacha** = spoke; **tam suSeNam** = to that Sushena; **shvashuram** = his father-in-law; **paarshve** = who was on his side.

Consoling and convincing Vibhishana thus, Sugreeva spoke to Sushena, his father-in-law, who was on his side (as follows):

[Verse Locator](#)

सह शूरैर् हरि गणैर् लब्ध सम्ज्नाव् अरिम् दमौ ।
गच्च त्वम् भ्रातरौ गृह्य किष्किन्धाम् राम लक्ष्मणौ ॥ ६-५०-२४

24. **gR^ihya** = taking; **bhraatarau** = these two brothers; **raamalakSmaNau** = Rama and Lakshmana; **harigaNaiH** = with the troops of monkeys; **shuuraiH** = who are strong; **tvam** = you; **gachha** = go; **kiSkindhaam** = to Kinshkinda; **arindamau** = till these two scourgers of their foes; **labdha sanjJNau** = have recovered their consciousness.

"Taking these two brothers, Rama and Lakshmana with the troops of monkeys who are strong, you go to Kishkindha, till these two scourgers of their foes have recovered their consciousness."

[Verse Locator](#)

अहम् तु रावणम् हत्वा सपुत्रम् सह बान्धवम् ।
मैथिलीम् आनयिष्यामि शक्रो नष्टाम् इव श्रियम् ॥ ६-५०-२५

25. **aham tu** = as for me; **hatvaa** = slaying; **raavaNam** = Ravana; **saputram** = with his son; **saha baandhavam** = and his relatives; **aanayiSyaami** = I shall bring back; **maithiliim** = Seetha; **shakraH iva** = as did Indra the Lord of celestials; **shriyam** = the prosperity; **naSTaam** = he had lost.

"As for me, I shall slay Ravana with his son and his relatives and bring back Seetha as did Indra the Lord of celestials, the prosperity he had lost."

[Verse Locator](#)

श्रुत्वा एतद् वानर इन्द्रस्य सुषेणो वाक्यम् अब्रवीत् ।
देव असुरम् महा युद्धम् अनुभूतम् सुदारुणम् ॥ ६-५०-२६

26. **shrutvaa** = hearing; **etatvaakyam** = these words; **vaanarendrasya** = of Sugreeva; **suSeNaH** = Sushena; **abraviit** = spoke (as follows); **sudaaruNam** = a highly terrific; **mahat** = and great; **yuddham** = was; **daivaasuram** = between celestials and demons; **anubhuutam** = was perceived by me.

"Hearing the words of Sugreeva, Sushena replied as follows: " A highly terrific and great was between celestials and demons was perceived by me."

[Verse Locator](#)

तदा स्म दानवा देवान् शर संस्पर्श कोविदाः ।
निजघ्नुः शस्त्र विदुषश् चादयन्तो मुहुर् मुहुः ॥ ६-५०-२७

27. **chhaadayantaH** = by making themselves invisible; **muhurmuhuH** = again and again; **tadaa** = at that time; **daanavaaH** = the demons; **sharasamsparsa koridaaH** = skilled in the use of arrows; **nijaghuuH** = overcame; **devaan** = the gods; **shastraviduSaH** = (despite) their skill in bearing arms.

"By making themselves invisible again and again, the demons skilled in the use of arrows overcame the celestials despite their skill in bearing arms."

[Verse Locator](#)

तान् आर्तान् नष्ट सम्ज्ज्ञांश् च पर असूंश् च बृहस्पतिः ।
विध्याभिर् मन्त्र युक्ताभिर् ओषधीभिश् चिकित्सति ॥ ६-५०-२८

28. **taan** = to those celestial; **aartaan** = who were injured; **naSTasamjJNaan** = who have lost consciousness; **gataasuumshcha** = and who (almost) lost their lives; **bR^ihaspatiH** = Brihaspati; **chikitsati** = treated (them); **vidyaabhiH** = with his spells; **mantrayuktaabhiH** = comprising of sacred formulas; **oSadhiibhiH** = and herbs.

"To those celestials who were wounded, unconscious and almost deprived of life, Brihaspati treated them by the aid of herbs accompanied by his spells of sacred formulas."

[Verse Locator](#)

तान् औषधान् आनयितुम् क्षीर उदम् यान्तु सागरम् ।
जवेन वानराह् शीघ्रम् सम्पाति पनस आदयः ॥ ६-५०-२९

29. **vaanaraaH** = (Let) the monkeys; **sampaati panasaadayaH** = Sampati; panasa and others; **yaantu** = go; **shiighram** = quickly; **javena** = with speed; **saagaram** = to the ocean; **kSiroadam** = of milk; **aanayitum** = to bring; **taani** = those; **ouSadhaani** = herbs.

"Let the monkeys Sampati, Panasa and others go quickly in speed, to the ocean of milk, to bring those herbs."

[Verse Locator](#)

हरयस् तु विजानन्ति पार्वती ते महा ओषधी ।
सम्जीव करणीम् दिव्याम् विशल्याम् देव निर्मिताम् ॥ ६-५०-३०

30. **harayaH** = these monkeys; **vijaananti** = are conversant with; **taaH** = those; **paarvaatiiH** = mountainous; **mahouSadhiH** = efficacious herbs; **divyaam** = the celestial; **samjiivakaraNiim** = Samjivakarani; **vishalyaam** = and Vishalya; **devanirmitaam** = which were created by a God.

"These monkeys are conversant with those efficacious mountainous herbs - the celestial Sanjivakarani and Vishalya, which were created by a God."

[Verse Locator](#)

चन्द्रसः च नाम द्रोणश् च पर्वतौ सागर उत्तमे ।
अमृतम् यत्र मथितम् तत्र ते परम ओषधी ॥ ६-५०-३१

31. **kSirotode** = from the bosom of the milky ocean; **saagarottame** = the best of oceans; (rise the mountains); **naama** = called; **chnadrashcha** = Chandra; **droNashcha** = and Drona; **yatra** = where; **amR^itam** = the ambrosia; **mathitam** = was churned; **te** = those **aparamauSadhi** = excellent herbs; **tatra** = are here.

"In the bosom of the milky ocean the best of oceans, rise the mountains called Chandra and Drona, where the ambrosia was formerly churned. These two excellent herbs exist there."

[Verse Locator](#)

तौ तत्र निहिते देवैः पर्वते परम ओषधी ।
अयम् वायु सुतो राजन् हनूमांस् तत्र गच्चतु ॥ ६-५०-३२

32. **mahodadhau** = In that vast ocean; **vihitau** = were built; **vihitau** = and fixed; **tau parvatau** = those mountains; **devaiH** = by the celestials; **raajan** = O; King!; **ayam** = (Let) this; **hanuumaan** = Hanuman; **vaayusutaH** = the son of wind-god; **gachhatu** = go; **tatra** = there.

"The celestials place those two mountain in the vast sea. O, King! Let Hanuman the son of Wind-God go there."

[Verse Locator](#)

एतस्मिन् अन्तरे वायुर् मेघांश् च अपि सविद्युतः ।
पर्यस्यन् सागरे तोयम् कम्पयन् इव पर्वतान् ॥ ६-५०-३३

33. **etasmin antare** = In the mean-time; **vaayuH** = a (great) wind (arose); **savidyutaH** **meghaamshchaapi** = accompanied by massed clouds and lightning; **paryasyan** = whipping up; **toyam** = the salty waves; **saagare** = in the ocean; **kampayanniva parvataan** = causing the mountains to tremble as from an earthquake.

In the meantime, a great wind arose, accompanied by massed clouds and lightning, whipping up the salty waves in the ocean, causing the mountains to tremble as from an earthquake.

[Verse Locator](#)

महता पक्ष वातेन सर्वे द्वीप महा द्रुमाः ।
निपेतुर् भग्न विटपाः समूला लवण अम्भसि ॥ ६-५०-३४

34. **sarvadviipa mahaadrumaaH** = large trees situated in all the sand-banks; **bhagnaviTapaaH** = had their branches broken; **mahataa pakSavaatena** = by the mighty stroke of vata's wing; **nipetuH** = and fell; **lavaNa salile** = in the briny water; **ambhasi** = of the ocean.

"Large trees on the sand-banks had their branches broken by the mighty stroke of Vata's wings and fell headlong into the briny waters of the ocean."

[Verse Locator](#)

अभवन् पन्नगास् त्रस्ता भोगिनस् तत्र वासिनः ।
शीघ्रम् सर्वाणि यादांसि जग्मुश् च लवण अर्णवम् ॥ ६-५०-३५

35. **pannagaaH** = the snakes; **abhavan** = became; **trastaaH** = frightened; **bhoginaH** = the snakes; **vaasinaH** = living; **tatra** = there; **sarvaaNi** = and all; **yaadaamsi** = marine animals; **jagmuH** = went; **shiighram** = quickly; **lavaNaarNavam** = to the briny ocean.

"The snakes became frightened. The snakes inhabiting there and all the marine animals plunged quickly into the briny ocean."

[Verse Locator](#)

ततो मुहूर्तद् गरुडम् वैनतेयम् महा बलम् ।
वानरा ददृशुः सर्वे ज्वलन्तम् इव पावकम् ॥ ६-५०-३६

36. **tataH** = thereupon; **sarve** = all; **vaanaraaH** = the monkeys; **dadR^ishaH** = saw; **muhuurtaat** = within a moment; **mahaabalam** = a mighty; **garuDam** = Garuda the eagle; **vainateyam** = the son of Vinata; **jvalantam paavakam iva** = like unto a blazing torch.

Thereupon, all the monkeys saw within a moment, a mighty eagle, Garuda, the son of Vinata, like unto a blazing torch.

[Verse Locator](#)

तम् आगतम् अभिप्रेक्ष्य नागास् ते विप्रद्रुवुः ।
यैस् तौ सत् पुरुषौ बद्धौ शर भूतैर् महा बलौ ॥ ६-५०-३७

37. **te** = those; **naagaaH** = serpents; **mahaabalaiH** = of mighty prowess; **sharabhuutaiH** = which became arrows; **yaiH** = by whom; **tau** = those two; **puruSau** = Rama and Lakshman; **baddhau** = were fastened; **prekSya** = beholding; **tam** = that Garuda the eagle; **aagatam** = which came; **sampradudruvaH** = fled away.

On beholding Garuda the eagle which came there, the serpents who bound those two warriors Rama and Lakshmana in the form of mighty arrows, fled away.

[Verse Locator](#)

ततः सुपर्णह् काकुत्स्थौ दृष्ट्वा प्रत्यभिनन्द्य च ।
विममर्श च पाणिभ्याम् मुखे चन्द्र सम प्रभे ॥ ६-५०-३८

38. **tataH** = thereupon; **suparNaH** = Garuda; the eagle; **spR^iSTvaa** = coming into contact with; **kaakutthsau** = Rama and Lakshman; **pratyabhinandya cha** = and greeting them; **paaNibhyaam** = and with his hands; **vimamarshacha** = caressly touched; **mukhe** = their faces; **chandra samaprabhe** = which were radiant like the moon.

Thereupon, Garuda the eagle, coming into contact iwth Rama and Lakshmana d offering them his good wishes, with his hands caressly touched their faces that were radiant like the moon.

[Verse Locator](#)

वैनतेयेन संस्पृष्टास् तयोह् समुरुहुर् व्रणाः ।
सुवर्णे च तनू स्निग्धे तयोर् आशु बभूवतुः ॥ ६-५०-३९

39. **tayoH** = their; **vraNaaH** = wounds; **samspR^iSTaaH** = touched; **vainateya** = by Garuda the eagle; **samruhuH** = were healed; **tayoH** = their; **tanuu** = bodies; **aashu** = soon; **babhuuvatuH** = became; **snigdhe** = smooth; **suuarNecha** = and well-rounded.

Their wounds, touched by Garuda the eagle, were healed. Their bodies soon became smooth and well-rounded.

[Verse Locator](#)

तेजो वीर्यम् बलम् च ओजःउत्साहश् च महा गुणाः ।
प्रदर्शनम् च बुद्धिश् च स्मृतिश् च द्विगुणम् तयोः ॥ ६-५०-४०

40. **tayoH** = their; **tejah** = lustre; **viiryam** = valour; **utsaahasya** = strength; endurance and resolution; **mahaaguNaaH** = those great qualitties; **pradarshanam** = (also) their perspicacity; **buddhishcha** = intelligence; **smR^itishcha** = and memory; **dviguNam** = were re-doubled.

Their lustre, valour, strength, endurance and resolution, those great qualities, also their perspicacity, intelligence and memory were re-doubled.

[Verse Locator](#)

ताव् उत्थाप्य महा वीर्यौ गरुडो वासव उपमौ ।
उभौ तौ सस्वजे हृष्टौ रामश् च एनम् उवाच ह ॥ ६-५०-४१

41. **utthaapya** = lifting; **tau** = them; **ubhau** = both; **vaasavopamau** = who wee like Indra; **mahaatejaaH** = the highly majestic; **garudaH** = Garuda the eagle; **sasvaje** = embraced (them; **raamashcha** = Rama also; **hR^iSTaH** = being plased; **uvaachha** = spoke; **enam** = to him (as follows)

Lifting them up both who were like Indra, the highly majestic Garuda the eagle embraced them. Rama also, being pleased, spoke to him (as follows):

[Verse Locator](#)

भवत् प्रसादाद् व्यसनम् रावणि प्रभवम् महत् ।
आवाम् इह व्यतिक्रान्तौ शीघ्रम् च बलिनौ कृतौ ॥ ६-५०-४२

42. iha = now; bhavat prasaadaat = by you grace; aavaam = we both; vyatikraanto = have crossed over; mahat = a great; vyasanam = diaster; raavaNi prabhavam = created by Inrajit; the son of Ravana; kR^itau = we have been made; balinau = stron; puurvaivat = as before.

"Now, by your grace, we both have overcome a great disaster created by Indrajit the son of Ravana. We have been made strong as before."

[Verse Locator](#)

यथा तातम् दशरथम् यथा अजम् च पितामहम् ।
तथा भवन्तम् आसाद्य हृषयम् मे प्रसीदति ॥ ६-५०-४३

43. aasaadya = by meeting; bhavantam = you; me = my; hR^idayam = heart; prasiidati = is gladdened; yathaa tathaa = i the same manner; yathaa = as (meeting); dasharatham = Dasaratha; taatam = my father; yathaa = and as (meeting); ajamcha = Aja; pitaamaham = my paternal grandfather.

"By meeting you thus, my heart is gladdened in the same manner as I am meeting Dasaratha, my father and Aja, my paternal grandfather."

[Verse Locator](#)

को भवान् रूप सम्पन्नो दिव्य स्रग् अनुलेपनः ।
वसानो विरजे वस्त्रे दिव्य आभरण भूषितः ॥ ६-५०-४४

44. kaH = who; bhavaan = are you; ruupasampannaH = the one endowed with beauty; divyasraganulepanaH = having blissful garlands and anointments; vasaanaH = wearing; viraje = clean; vastre = garments; divyaabharaNa bhuuSitaH = and adorned with divine ornaments?

"Who are you, the one endowed with beauty, having blissful garlands and anointments, wearing clean garments and adorned with divine ornaments?"

[Verse Locator](#)

तम् उवाच महा तेजा वैनतेयो महा बलः ।
पतत्रि राजह् प्रीत आत्मा हर्ष पर्याकुल ईक्षणः ॥ ६-५०-४५

45. vainateyaH = Garuda the eagle; patattriraajaH = the king of Birds; mahaatejaH = the highly majestic; mahaabalah = and mighty (one); priitaatmaa = being pleased in mind; harSaparyaakulekSaNaH = with his eyes widened in gladness; uvaacha = spoke; tam = to that Rama (as follows):

The highly majestic and the mighty Garuda the eagle, the King of Birds, with his eyes widened in gladness and with a pleased heart, spoke to Rama as follows:

[Verse Locator](#)

अहम् सखा ते काकुत्स्थ प्रियह् प्राणो बहिष् चरः ।
गरुत्मान् इह सम्प्राप्तो युवयोह् साह्य कारणात् ॥ ६-५०-४६

46. kaakutstha = O; Rama!; te = to you; aham = I (am) priyaH = a beloved; sakhaa = friend; garutmaan = Garuda; bahischaraH praaNaH = dear as your own; moving outside; sampraaptaH = I came; iha = here; saahya kaaraNaat = for helping; yuvayaH = both of you.

"O, Rama! I am your dearest friend Garuda dear as your own breath moving outside I came here for the purpose of helping you, both."

[Verse Locator](#)

असुरा वा महा वीर्या दानवा वा महा बलाः ।
सुरासः च अपि सगन्धर्वाह पुरस् कृत्य शत क्रतुम् ॥ ६-५०-४७
नेमम् मोक्षयितुम् शक्ताह शर बन्धम् सुदारुणम् ।
माया बलाद् इन्द्रजिता निर्मितम् क्रूर कर्मणा ॥ ६-५०-४८

47; 48. **asuraaH vaa** = either the demons; **mahaaviiryaaH** = the most valiant; **vaanaraaH vaa** = or the monkeys; **mahaabalaah** = the exceedingly strong; **suraashchaapi** = or the celestials; **sagandharvaaH** = together with the celestial musicians; **puraskR^itya** = having in their front; **shatakratum** = devendera; the Lord of celestials; **na shaktaaH** = are not able; **mokSayitum** = to untie; **imam** = this; **sudaaruNam** = awfully terrific; **sharabandham** = entanglement of arrows; **nirmitam** = created; **maayaabalaat** = through his power of sorcery; **indrajitaa** = by Indrajit; **kruura karmaNaa** = of cruel deeds.

"Either the most valiant demons or the exceedingly strong monkeys or the celestials together with the celestial musicians having Devendra the Lord of celestials in their forefront are unable to untie this awfully terrific entanglement of arrows created through his power of sorcery by Indrajit of terrific deeds."

[Verse Locator](#)

एते नागाह काद्रवेयास् तीक्ष्ण दम्ष्ट्रा विष उल्बणाः ।
रक्षो माया प्रभावेन शरा भूत्वा त्वद् आश्रिताः ॥ ६-५०-४९

49. **ete** = these serpents; **kaadraveyaaH** = the sons of Kadru; **tiikSNadamSTrau** = with their sharp fangs; **viSolbaNaaH** = abundantly furnished iwth poison; **bhuutvaa** = became; **sharaaH** = arrows; **rakSomaayaa prabhaaveNa** = by the dint of sorcery by Indrajit the demon; **tvadaashritaa** = and took their base at you."

"These serpents, which took their base at, were none other than the sons of Kadru with their sharp fangs, abundantly filled with poison, transformed into arrows, by the dint of sorcery by Indrajit the demon."

[Verse Locator](#)

सभाग्यसः च असि धर्मज्ज् राम सत्य पराक्रम ।
लक्ष्मणेन सह भ्रात्रा समरे रिपु घातिना ॥ ६-५०-५०

50. **dharmajJNa** = the knower of righteousness; **satyaparaakrama** = and true to your promise!; **lakSmaNena saha** = along with Lakshmana; **bhraatraa** = your brother; **shatrughaatinaa** = the annihilator of enemies; **asi** = you have become; **sabhaayyaH** = fortunate; **samare** = in battle.

"O, Rama the knower of righteousness and true to your promise! You, along with your brother Lakshmana the annihilator of enemies, indeed are lucky."

[Verse Locator](#)

इमम् श्रुत्वा तु वृत्त अन्तम् त्वरमाणो अहम् आगतः ।
सहसा युवयोह स्नेहात् सखित्वम् अनुपालयन् ॥ ६-५०-५१

51. **shrutvaa** = hearing; **imam** = this; **vR^ittaantam** = incident; **aham** = I; **aagataH** = came; **sahasaiva** = soo; **tvaramaaNaH** = hastily; **anupaalayan** = duly cherishing; **aavayoH** = our; **snchaat** = love; **sakhitvam** = and frindship.

"Hearing about this incident, I have hastened all at once, duly cherishing the love and friendship (for you)."

[Verse Locator](#)

मोक्षितौ च महा घोराद् अस्मात् सायक बन्धनात् ।
अप्रमादसः च कर्तव्यो युवाभ्याम् नित्यम् एव हि ॥ ६-५०-५२

52. mokSitu cha = you have been released; asmaat saayaka bandhanaat = from this shackle of arrows; mahaaghoraat = which was quite terrific; nityamevacha = a forever; apramaadaH = vigilance; kartavyaH = is to be maintained; yuvaabhyaam = by both of you.

"You have been released from this quite terrific shackle of arrows. Both of you should maintain vigilance, all the time."

[Verse Locator](#)

प्रकृत्या राक्षसाह सर्वे सम्ग्रामे कूट योधिनिः ।
शूराणाम् शुद्ध भावानाम् भवताम् आर्जवम् बलम् ॥ ६-५०-५३

53. prakR^itya = by name; sarve = all; raakSasaaH = the demons; kuuTayodhinaH = are treacherous fighters; saN^graame = the warriors; shuddhabhaavanaam = the pure-mindedness; aarjavam = and the straight forwardness; balam = are the strength.

"All the demons by their very nature are treacherous fighters in battle. For you, the warriors, your pure-mindedness and straight forwardness are the strengths."

[Verse Locator](#)

तन् न विश्वसितव्यम् वो राक्षसानाम् रण अजिरे ।
एतेन एव उपमानेन नित्य जिह्वा हि राक्षसाः ॥ ६-५०-५४

54. etena upamaanenaiva = by this example itself (of Indrajit); raakSasaaH = the demons; nityam = are always; jihmaaH hi = indeed crooked-minded; tat = for that reason; na vishvasaneeyam = it is not be trusted' raakSasanaam = in the case of demons; nah = by you; raNaajire = in the battle-field.

"What Indrajit has done, exemplifies how the demons are always crooked-minded. For this reason, you should not trust the demons in battle."

[Verse Locator](#)

एवम् उक्त्वा ततो रामम् सुपर्णह् सुमहा बलः ।
परिष्वज्य सुहृत् स्निग्धम् आप्रष्टुम् उपचक्रमे ॥ ६-५०-५५

55. saH suparNaH = that Garuda; mahaabalaH = the mighty; uktvaa = having spoken; raamam = to Rama; evam = thus; tadaa = then; pariSvajya cha = and having embraced; susnigdham = affectionately; upachakrame = and began; aapraSTam = to take leave.

That mighty Garuda, having spoken thus to Rama then and having affectionately embraced him, began to take leave of him.

[Verse Locator](#)

सखे राघव धर्मज्ज रिपूणाम् अपि वत्सल ।
अभ्यनुज्जातुम् इच्छामि गमिष्यामि यथा आगतम् ॥ ६-५०-५६

56. raama = O; Rama; dharmajJNa = the knower of righteousness; vatsala = affectionate; ripuNaamapi = even towards the enemies; sakhe = and my friend!; ichhaami = I

wish; **abhyamjJNaatum** = to take leave of you; **gamiSyaami** = I shall proceed; **yathaasukham** = happily.

"O, Rama the knower of piety, affectionate even towards your enemies and my dear friend! I wish to take leave of you." I shall proceed happily."

[Verse Locator](#)

न च कौतूहलम् कार्यम् सखित्वम् प्रति काङ्क्षिणा ।
कृतकर्मा रणे वीर क्\sakhitvam प्रतिवेत्स्यसि ॥ ६-५०-५७

57. **viira** = O; hero!; **na kaaryam** = there is no need; **kautuuhalam** = for curiosity; **kaaNKSINaa** = to wish to know; **sakhitvam prati** = about my friendship; **kR^itakarmaa** = after the act is accomplished; **prativetsyasi** = you will know; **sakhitvam** = about my friendship.

"O, hero! You need not be so curious to know the case of my friendship. You will know of it, once you have accomplished success in battle."

[Verse Locator](#)

बाल वृद्ध अवशेषाम् तु लन्काम् कृत्वा शर ऊर्मिभिः ।
रावणम् च रिपुम् हत्वा सीताम् समुपलप्स्यसे ॥ ६-५०-५८

58. **kR^itvaa** = by making; **laN^kaam** = Lanka; **baala vR^iddhaavasheSam** = a remnant land of children and the aged; **sharornibhiH** = under the flutter of your arrows; **hatvaa** = and by slaying; **raavaNam** = Ravana; **ripum** = the enemy; **tvam** = you; **pratipatsyase** = will bring back; **siitaam** = Seetha.

"When, under the flutter of your arrows, Lanka has been destroyed save for the aged and the children and you have slain Ravana, your enemy, you will bring back Seetha."

[Verse Locator](#)

इत् एवम् उक्त्वा वचनम् सुपर्णह् शीघ्र विक्रमः ।
रामम् च विरुजम् कृत्वा मध्ये तेषाम् वन ओकसाम् ॥ ६-५०-५९
प्रदक्षिणम् ततह् कृत्वा परिष्वज्य च वीर्यवान् ।
जगाम आकाशम् आविश्य सुपर्णह् पवनो यथा ॥ ६-५०-६०

59; 60. **uktvaa** = speaking; **vachanam** = these words; **ityevam** = in this way; **suparNaH** = Garuda suvarNaH = having beautiful wings; **shiighravikramaH** = with a swift flight; **viiryavaan** = possessing vigour; **madhye** = in the middle; **teSaam** = of those; **vanaukasaam** = monkeys; **kR^itvaa** = and by making; **raamam** = Rama; **niirujam** = painless; **tataH** = and thereafter; **pradakSiNam kR^itvaa** = making a circumambulation; **pariSvajya** = and embracing; **aavishya** = entering; **aakaasham** = the sky; **pavanoyathaa** = as a wind; **jagaama** = went away.

Having spoken thus, Garuda of swift flight, having beautiful wings, who had just healed Rama's wounds in the presence of monkeys, having paid obeisance in presence of monkeys, having paid obeisance to him (by circumambulation) and taken him into his arms, entered the sky with the speed of the wind.

[Verse Locator](#)

निरुजौ राघवौ दृष्ट्वा ततो वानर यूथपाः ।
सिंह नादांस् तदा नेदुर् लान्गूलम् दुधुवुश् च ते ॥ ६-५०-६१

61. **tataH** = then; **dR^iSTvaa** = seeing; **raaghavau** = Rama and Lakshmana; **niirujau** = rid of pain; **vaanara yuudhapaaH** = the chiefs of monkeys; **tadaa** = then; **neduH** = howled; **simha**

naadaan = like roars of lions; te = they; dudhuvushcha = lashed; laanguulam = their tail.

Seeing Rama and Lakshmana healed of their wounds, the chiefs of monkeys howled like roars of lions and lashed their tails.

[Verse Locator](#)

ततो भेरीः समाजघ्नुर् मृदन्गांश् च व्यनादयन् ।
दध्मुः शन्खान् सम्प्रहृष्टाह् क्ष्वेलन्त्य् अपि यथा पुरम् ॥ ६-५०-६२

62. tataH = thereupon; (the monkeys); samaajaghnuH = beat; bheriiH = the gongs; avaadayan = resounded; mR^idaN^gaamshchaapi = the drums; dadhmuH = blew; shaN^khaan = the couches; kSvelantyapi = and jumped in joy; yathaapuram = as before.

Thereupon, gongs were beaten, drums resounded, and couches were blown amid jumping in joy of the monkeys as before.

[Verse Locator](#)

आपरे आस्फोट्य विक्रान्ता वानरा नग योधिनः ।
द्रुमान् उत्पात्य विविधांस् तस्थुह् शत सहस्रशः ॥ ६-५०-६३

63. apare = some other; vikraantaaH = strong; vaanaraaH = monkeys; nagayodhinaH = who use trees as maces in battle; sphoTya = waving their arms; utpaaTya = uprooting; vividhaan = various kinds; shatasahasraH = of hundreds and thousands; drumaan = of trees; tasthuH = stood there.

Some other strong monkeys who use trees as maces in battle, waving their arms and uprooting hundreds and thousands of various trees, stood there, ready for the battle.

[Verse Locator](#)

विसृजन्तो महा नादांस् त्रासयन्तो निशा चरान् ।
लन्का द्वाराण्य् उपाजग्मुर् योद्धु कामाह् प्लवम् गमाः ॥ ६-५०-६४

64. visR^ijantaH = uttering; mahaanaadaan = great noises; traasayantaH = frightening; nishaacharan = the demons; yuddhakaamaaH = and desirous to fight; plavaNgamaaH = and desirous to fight; plavaNgamaaH = the monkeys; upaajagmuH = reached; lan^kaa dvaaraaNi = the gates of Lanka.

Uttering great noises, frightning the demons and desirous to fight, the monkeys reached the gates of Lanka.

[Verse Locator](#)

ततस् तु भीमस् तुमुलो निनादो ततस् तु भीमस् तुमुलो निनादो ।
बभूव शाखा मृग यूथपानाम् ।
क्षये निदाघस्य यथा घनानाम् ।
नादह् सुभीमो नदताम् निशीथे ॥ ६-५०-६५

65. subhiimaH = the highly terrific; tumulaH = and tumultuous; naadaH = sound; teshaam = of those; shaakhaa mR^iga yuuthapaanaam = leaders of the monkeys; babhuuvaH = arose; subhiimah naadaH yathaa = like the highly terrifying sound; nadataam ghanaanaam = of thunder-clouds; nishiidhe = in a mid-night; kSaye = at the end; nidaaghasya = of summer.

Thereafter, a highly terrible and tumuluous sound arose among the leaders of the monkeys, as, at the end of summer the roaring of thunder clouds in the mid-night.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे पञ्चशः सर्गः

Thus completes 50th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 50

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65				

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 51 Verses converted to UTF-8, Nov 09

Introduction

Hearing the rejoicing cries of the monkeys, Ravana asks some demons to discover the cause of that rejoicing. The demons mount the rampart and discover that Rama and Lakshmana have been relieved of the shackle of arrows. They come to Ravana and inform that the two brothers Rama and Lakshmana are alive and appear like two strong elephants in the battle-field. Ravana then calls Dhumraksha, a demon and asks him to go with an army and kill Rama, Lakshmana and the monkeys. Dhumraksha along with his army enters the western gate of Lanka where the army-chief Hanuman is stationed. While Dhumraksha advances in the battle-field, he observes several bad omens and feels disturbed.

[Verse Locator](#)

तेषाम् सुतुमुलम् शब्दम् वानराणाम् तरस्विनाम् ।
नर्दताम् राक्षसैह सार्धम् तदा शुश्राव रावणः ॥ ६-५१-१

1. tadaa = then; raavaNaH = Ravana; raakSasaiH saardham = along with (other) demons; shushraava = heard; tumulam = the tumultuous; shabdam = sound; teSaam vaanaraaNaam = of those monkeys; mahaujasaam = who were full of martial ardour; nardataam = and who were making a roaring sound.

That tumultuous sound, set up by the monkeys who were full of martial ardour, arrested the attention of Ravana and his demons.

[Verse Locator](#)

स्निग्ध गम्भीर निर्घोषम् श्रुत्वा स निनदम् भृशम् ।
सचिवानाम् ततस् तेषाम् मध्ये वचनम् अब्रवीत् ॥ ६-५१-२

2. shrutvaa = hearing; bhR^isham = the mighty; ninadam = clamour; snighdha gambhiira nirghoSam = in a smooth and deep sound; saH = that Ravana; tataH = then; abraviit = spoke; vachanam = (the following) words; madhye = in the midst; tesaam sachivaanaam = of those ministers.

Hearing that mighty clamour, sounding smooth and deep, Ravana spoke to his ministers who surrounded him.

[Verse Locator](#)

यथा असौ सम्प्रहृष्टानाम् वानराणाम् समुत्थितः ।
बहूनाम् सुमहान् नादो मेघानाम् इव गर्जताम् ॥ ६-५१-३
व्यक्तम् सुमहती प्रीतिर् एतेषाम् न अत्र संशयः ।
तथा हि विपुलैर् नादैश् चुक्षुभे वरुण आलयः ॥ ६-५१-४

3; 4. **suvyaktam** = It is very clear; **shruuyate** = by hearing; **asau** = this; **sumahaan** = very great; **naadaH** = sound; **vaanaraaNaam** = of the monkeys; **bahuunaam** = multitude in number; **samutthitaH** = risen up together; **samprahR^iSTaanaam** = who are rejoiced; **yathaa** = in the same manner; **garjataam megahaanaamiva** = as the rumbling sound of clouds; **eteSaam** = (that) their; **priitiH** = happiness; **mahatii** = is immense; **na samshayaH** = there is no doubt; **atra** = in this matter; **tathaahi** = for instance; **lavaNaarNavaH** = the briny ocean; **chukSubhe** = is agitated; **vipulaiH naadaiH** = by the loud noises.

"A great uproar, resembling the rumbling of clouds, has arisen from that horde of rejoiced monkeys. Undoubtedly their joy is great, their mighty roars are agitating the briny ocean itself.

[Verse Locator](#)

तौ तु बद्धौ शरैस् तीष्कणैर् भ्रातरौ राम लक्ष्मणौ ।
अयम् च सुमहान् नादह् शन्काम् जनयति इव मे ॥ ६-५१-५

5. **tau raamalakSmaNau** = those two; Rama and Lakshmana; **bhraatarau** = the brothers; **baddhau** = were tied; **tiikSNaiH sharaiH** = by sharp arrows; **ayam naadaH** = this sound; **sumahaan** = of great magnitude; **janayatiiva** = is begetting; **shaNaam** = a doubt; **me** = in me.

"Those two brothers Rama and Lakshmana were tied by sharp arrows. This sound of a great magnitude being heard by me, is begetting an apprehension in me."

[Verse Locator](#)

एवम् च वचनम् च उक्त्वा मन्त्रिणो राक्षस ईश्वरः ।
उवाच नैरृतांस् तत्र समीप परिवर्तिनः ॥ ६-५१-६

6. **uktvaa** = speaking; **evam** = thus; **vachanam** = the words; **mantriNaH** = to his ministers; **raakSaseshvaraH** = Ravana the Lord of Demons; **uvaacha** = said; **nairR^itaan** = to the demons; **samiipaparivartanaH** = who were moving nearby; **tatra** = there.

Having spoken thus to his ministers, Ravana the Lord of Demons said to his demons who stood round him there (as follows)

[Verse Locator](#)

ज्जायताम् तूर्णम् एतषाम् सर्वेषाम् वन चारिणाम् ।
शोक काले समुत्पन्ने हर्ष कारणम् उत्थितम् ॥ ६-५१-७

7. **jjNaayataam** = It is to be known; **tuurNam** = immediately; **harSa kaaraNam** = the cause of joy; **utthitam** = coming forth; **sarveSaam** = from all; **eteSaam** = these; **vanankasaam** = monkeys; **shoka kaale** = while a time for grief; **samupanine** = has arisen.

"You immediately discover from what cause this general rejoicing among all these monkeys coming for the their present grievous situation!"

[Verse Locator](#)

तथा उक्तास् तेन सम्भ्रान्ताह् प्राकारम् अधिरुह्य ते ।
ददृशुह् पालिताम् सेनाम् सुग्रीवेण महात्मना ॥ ६-५१-८
तौ च मुक्तौ सुघोरेण शर बन्धेन राघवौ ।
समुत्थितौ महा भागौ विषेदुह् प्रेक्ष्य राक्षसाः ॥ ६-५१-९

8; 9. **tathaa** = thus; **uktaaH** = commanded; **te** = they; **susambhraantaaH** = very briskly; **adhirohya** = mounted; **praakaaram** = the rampart; **dadR^ishuH** = and saw; **senaam** = the army; **paalitaam** = ruled; **mahaatmanaa** = by the high-souled; **sugriiveNa** = Sugreeva; **mahaabhaagau** = and the highly lucky; **tau raaghavam** = (those) Rama and

Lakshmana; muktau = relieved; sughoreNa = from the most terrific; sharabandhena = shackle of arrows; samutthitau = and risen up together; sarva raakSasaaH = all the demons; viSedeuH = were dejected.

Thus commanded by Ravana, they mounted the rampart very briskly and saw the army lead by the high-souled Sugreeva and also the highly fortunate Rama and Lakshmana who were relieved of the terrific shackle of arrow a and risen up together. All the demons felt desponded on seeing it.

[Verse Locator](#)

सम्रस्त हृदया सर्वे प्राकाराद् अवरुह्य ते ।
विवर्ण रक्षणाः घोरा राक्षस इन्द्रम् उपस्थिताः ॥ ६-५१-१०

10. samtrasta hR^idayaaH = with their hearts trembling with fear; vivarNaaH = and faces turning pale; sarve = all; te = those; ghoraH = terrific; raakSasaaH = demons; avaruhya = descended; praakaaraaat = from the rampart; upasthitaaH = and approached; raakSasendram = Ravana.

With their hearts trembling with fear and faces turning pale, all those terrific demons descended from the rampart and approached Ravana.

[Verse Locator](#)

तद् अप्रियम् दीन मुखा रावणस्य निशा चराः ।
कृत्स्नम् निवेदयाम् आसुर् यथावद् वाक्य कोविदाः ॥ ६-५१-११

11. raakSasaaH = the demons; vaakya kovidaaH = who were killed in speech; diina mukhaah = showing sad faces; nyavedayan = informed; kR^itsnam = al; tat = that; apriyam = unpleasant tidings; yathaa vat = faithfully; raavaNasya = to Ravana.

With downcast faces, those demons skilled in speech, faithfully informed Ravana of those unpleasant tidings, saying:

[Verse Locator](#)

यौ ताव् इन्द्रजिता युद्धे भ्रातरौ राम लक्ष्मणौ ।
निबद्धौ शर बन्धेन निष्प्रकम्प भुजौ कृतौ ॥ ६-५१-१२
विमुक्तौ शर बन्धेन तौ दृश्येते रण अजिरे ।
पाशान् इव गजाउ चित्वा गज इन्द्र सम विक्रमौ ॥ ६-५१-१३

12; 13. bhraatarau = the two brothers; raamalakSmaNau = Rama and Lakshmana; yau = whom; indrajitaa = by Indrajit; sharabandhena = with his benumbing shafts; nibaddhau = were bound; yuddhe = in battle; kR^itau = and made niSprakampa bhujau = their; tau = those two; gajendra samavikramau = with strength equal arms to best of elephants; chhitvaa = have broken; paashaan = their shackles; dR^ishyete = and are seen; gajau iva = as elephants; raNaajire = in the battle = field.

"The two brothers, Rama and Lakshmana, whom Indrajit had bound with his benumbing shafts and whose arms he had pinioned, are free from the arrows which paralyzed them and now appear on the field of battle, as two strong elephants who have snapped their fetters."

[Verse Locator](#)

तत् श्रुत्वा वचनम् तेषाम् राक्षस इन्द्रो महा बलः ।
चिन्ता शोक समाक्रान्तो विषण्ण वदनो अब्रवीत् ॥ ६-५१-१४

14. shrutvaa = hearing; tat vachanam = those words; teSaam = of them; mahaabalaH = the mighty; raakSasendraH = Ravana; chintaa roSa samaakraantaH = was filled with anxiety

and fury; **abhavat** = and became; **vivarNavadanaH** = pale faced.

Hearing their words, the might Ravana was filled with anxiety and fury. His face became pale (and he spoke as follows):

[Verse Locator](#)

घोरैर् दत्त वरैर् बद्धौ शरैर् आशी विष उमपैः ।
अमोघैह् सूर्य सम्काशैह् प्रमथ्य इन्द्रजिता युधि ॥ ६-५१-१५
तम् अस्त्र बन्धम् आसाद्य यदि मुक्तौ रिपू मम ।
संशयस्थम् इदम् सर्वम् अनुपश्याम्य अहम् बलम् ॥ ६-५१-१६

15; 16. **mama ripuuya** = I my adversaries; **baddhau aasaadyau** = having thus been bound; **indrajitaa** = by Indrajitaa = by Indrajit; **muktau** = are feed; **pramathya** = though injured; **yuddhi** = in battle; **ghoraiH sharaiH** = by formidable arrows; **datta varaiH** = those rare boons; **ashiiviSopamaiH** = resembling serpents; **suuryasamkaashaiH** = bright as the sun; **amoghaiH** = that were infallible; **aham** = I anuupashyaami = perceive; **sarvam** = all; **idam** = this; **balam** = army; **samshayastham** = in jeopardy.

"If my adversaries, having thus been bound by Indrajit are freed, despite their injuries in battle by his formidable arrows which were infallible those rare boons, resembling serpents, bright as the sun, I perceive my entire army in jeopardy."

[Verse Locator](#)

निष्फलाह् खलु सम्वृत्ताह् शरा वासुकि तेजसः ।
आदत्तम् यैस् तु समग्रामे रिपूणाम् मम जीवितम् ॥ ६-५१-१७

17. **sharaaH** = those arrows; **paavaka tejasaH** = bright as fire; **yaiH** = which; **samgraame** = in battle; **aadattam** = have taken; **jiivitam** = the life; **ripuuNaam** = of my enemies; **samvR^ittaaH khalm** = have indeed been rendered; **niSphalaaH** = void.

"Those very arrows, bright as fire, which in battle have taken the life of my enemies, have now been rendered void indeed!"

[Verse Locator](#)

एवम् उक्त्वा तु सम्क्रुद्धो निश्वसन् उरगो यथा ।
अब्रवीद् रक्षसाम् मध्ये धूम्र अक्षम् नाम राकसम् ॥ ६-५१-१८

18. **evam** = thus; **uktvaa** = speaking; **9Ravana) samkR^iddhaH** = enraged with anger; **niH shvasan** = sighing; **urago yathaa** = as a serpent; **abraviit** = spoke; **raakSasam** = to the demon; **dhumraakSam naama** = called Dhumraksha; **madhye** = (seated) in the middle; **rakSasaam** = of the demons.

Having spoken thus in furious tones, hissing like a snake, he addressed a demon called Dhumraksha who was seated amidst the demons and said.

[Verse Locator](#)

बलेन महता युक्तो रक्षसाम् भीम कर्मणाम् ।
त्वम् वधाय अभिनिर्याहि रामस्य सह वानरैः ॥ ६-५१-१९

19. **tvam** = you; **bhiima vikramaH** = with terrific prowess; **niryaahi** = start; **aashu** = quickly; **mahataa balena** = with a mighty army; **yuktaH** = along with **raakSasaiH** = demons; **vadhaaya** = for the purpose of killing; **raamaaya** = of Rama; **vaanaraiH saha** = along with his monkeys.

"You, with a terrific prowess, go quickly with a considerable force of demons and slay Rama, Lakshmana and his monkeys."

[Verse Locator](#)

एवम् उक्तस् तु धूम्र अक्षो राक्षस इन्द्रेण धीमता ।
कृत्वा प्रणामम् सम्हृष्टो निर्जगाम नृप आलयात् ॥ ६-५१-२०

20. **evam** = thus; **uktaH** = commanded; **raakSasendraNa** = by Ravana; **dhiimataa** = the intelligent; **dhumraakSaH** = Dhumraksha; **parikramya** = going past; **tataH** = from there; **nirjagaama** = departed; **shiighram** = quickly; **nR^ipaalayaat** = from the royal palace.

Thus commanded by Ravana, the intelligent Dhumraksha, going past from there, quickly departed from her royal palace.

[Verse Locator](#)

अभिनिष्क्रम्य तद् द्वारम् बल अध्यक्षम् उवाच ह ।
त्वरयस्व बलम् तूर्णम् किम् चिरेण युयुत्सतः ॥ ६-५१-२१

21. **abhiniSkramya** = having crossed; **tad** = that; **dvaaram** = gate; **uvaacha ha** = he spoke; **balaadhyakSam** = to the General of the forces (as follows); **yuyutsataH** = Mobilise; **balam** = the army; **tvarayasya** = hasten; **shiighram** = quickly; **kim** = what need is there; **chireNa** = for delay?.

Having crossed that gate, he spoke to the General of the Forces as follows: "Mobilize the army. Hasten quickly. What need is there for the delay?"

[Verse Locator](#)

धूम्र अक्षस्य वचह् श्रुत्वा बल अध्यक्षो बल अनुगः ।
बलम् उद्योजयाम् आस रावणस्य आज्ञया द्रुतम् ॥ ६-५१-२२

22. **shrutvaa** = hearing; **dhumraakSa vachanam** = the words of Dhumraksha; **badaadhyakSaH** = the General of Forces; **balaanugaH** = having the army which followed him; **udyojayaamaasa** = kept ready; **balam** = the army; **drutam** = quickly; **aajJNaya** = as per the command; **raavaNasya** = of Ravana.

Hearing the words of Dhumraksha, the general of forces, having the army which followed him, kept the army ready quickly, as per Ravana's command.

[Verse Locator](#)

ते बद्ध घण्टा बलिनो घोर रूपा निशा चराः ।
विनर्दमानाह् सम्हृष्टा धूम्र अक्षम् पर्यवारयन् ॥ ६-५१-२३

23. **te nishaacharaaH** = those demons; **balinaH** = strong; **ghora ruupaaH** = of terrific form; **vinadyamaanaaH** = making sounds; **baddhaghaN^TaaH** = with bells hung on them; **samhR^iTaaH** = and rejoiced; **paryavaarayan** = surrounded; **dhumraakSam** = Dhumraksha.

Those strong demons of terrific form, making sounds with bells hung on their bodies, joyously surrounded Dhumraksha.

[Verse Locator](#)

विविध आयुध हस्ताश् च शूल मुद्गर पाणयः ।
गदाभिह् पट्टसैर् दण्डैर् आयसैर् मुसलैर् भृशम् ॥ ६-५१-२४

परिघैर् भिण्डि पालैश् च भल्लैह् प्रासैह् परश्वधैः ।

निर्ययू राक्षसा घोरा नर्दन्तो जलदा यथा ॥ ६-५१-२५

24; 25. **vividhaayudha hastaashcha** = furnished with every kind of weapon; **shuula mudgarapaaNayaH** = brandishing spears; hammers; **gadaabhiH** = maces; **paTTishaiH** = harpoons; **daNDaiH** = sticks; **aayasaiH** = iron cudgels; **musalairapi** = bars; **parighaiH** = clubs; **bhindipaalaishcha** = javelins; **bhallaiH** = missiles; **paashaiH** = nooses; **parashvadhaiH** = and axes; **ghoraaH** = those terrible; **raakSasaaH** = demons; **niryayuH** = sallied forth; **nardantaH** = with the noise; **jaladaayathaa** = of thunder.

Furnished with every kind of weapon, brandishing spears, hammers, maces, harpoons, sticks, iron cudgels, bars, clubs, javelins, missiles, nooses and axes, those terrible demons sallied forth with the noise of thunder.

[Verse Locator](#)

रथैह् कवचिनस् त्व अन्ये ध्वजैश् च समलम्कृतैः ।

सुवर्ण जाल विहितैह् खरैश् च विविध आननैः ॥ ६-५१-२६

हयैः परम शीघ्रैश् च गज इन्द्रैश् च मद उत्कटैः ।

निर्ययू राक्षस व्याघ्रा व्याघ्राऽव दुरासदाः ॥ ६-५१-२७

26; 27. **kavachinaH** = clad in mail; **rathaiH** = mounted on chariots; **samalaN^kR^itaH** = that were magnificently dressed; **dhvajaiH** = with flags; **suvarNajaala vihitaiH** = and decorated with bands of pure gold; **kharaishcha** = harnessed to mules; **vividhaananaiH** = of many heads; **hayaishcha** = or steeds; **parama shiighraiH** = of exceeding fleetness; **gajaishchaiva** = or elephants; **madotkaTaiH** = in furious rut; **anye** = some other; **nairR^itavyaaghraaH** = excellent demons; **niryayuH** = went forth; **duraasadaaH iva** = like veritable; **vyaaghraaH** = tigers.

Clad in mail, mounted on chariots that were magnificently dressed with flags and decorated with bands of pure gold, harnessed to mules of many heads or steeds of exceeding fleetness or elephants in furious rut, some other excellent demons went forth like veritable tigers.

[Verse Locator](#)

मृग सिम्ह मुखैर् युक्तम् खरैह् कनक भूषणैः ।

आरुरोह रथम् दिव्यम् धूम्र अक्षह् खर निस्वनः ॥ ६-५१-२८

28. **dhumraakSaH** = Dhumraksha; **kharaniHsvanaH** = with a mule-like clatter; **aaruroha** = mounted; **divyam** = a celestial; **ratham** = chariot; **kharaH** = to which mules; **kanaka bhuuSitaiH** = adorned with gold; **mR^iga simhamukhaiH** = and heads of deer and lions; **yuktam** = were hitched.

Dhumraksha, with a mule-like clatter, set out in a celestial chariot to which mules adorned with gold and heads of deer and lions were hitched.

[Verse Locator](#)

स निर्यातो महा वीर्यो धूम्र अक्षो राक्षसैर् वृतः ।

प्रहसन् पश्चिम द्वारम् हनुमान् यत्र यूथपः ॥ ६-५१-२९

29. **saH dhumrakSaH** = that Dhumraksha; **mahaaviiryaH** = of mighty prowess; **vR^itaH** = surrounded; **raakSasaiH** = by demons; **niraataH** = set forth; **hasan** = amidst mocking laughter; **pashchima dvaaraat** = through the western gate; **yatra** = where; **yuuthapaH** = the army-chief; **hanuumaan** = Hanuman (was stationed).

That Dhumraksha of mighty prowess, surrounded by demons, set forth amidst mocking laughter, through the western gate where the army-chief Hanuman was stationed.

रथप्रवरमास्थाय खरयुक्तं खरस्वनम् ।
 प्रयान्तम् तु महा घोरम् राक्षसम् भीम दर्शनम् ॥ ६-५१-३०
 अन्तरिक्ष गताह् क्रूराह् शकुनाह् प्रत्यवारयन् ।

30. **aasthaaya** = (As he) mounted; **prayaantam** = and advanced; an excellent chariot; **kharayuktam** = harnessed to mules; **kharasvanam** = whose voices he emulated; **kruuraaH shakunaaH** = birds of ill-omen; **antarikSagataaH** = in the sky; **pratyaSedhayan** = obstructed; **prayaantam raakSasam** = that advancing demon; **mahaaghoram** = of very terrible; **bhiimadarshanam** = and fearful appearance.

As he mounted and advanced in an excellent chariot harnessed to mules, whose voices he emulated, birds of ill-omen in the sky obstructed that advancing demon of very terrible and fearful appearance.

Verse Locator

रथ शीर्षे महा भीमो गृध्रश् च निपपात ह ॥ ६-५१-३१
 ध्वज अग्रे ग्रथिताश् चैव निपेतुह् कुणप अशनाः ।

31. **mahaabhiimaH** = a highly terrible; **gR^idhashcha** = vulture; **nipapaata ha** = alighted; **ratha shiirSe** = on the top of his chariot; **kuNapaashanaaH** = the devourers of corpses; **grathitaaH** = clustered; **nipetuH** = and alighted; **dhvajaagre** = on the point of his standard.

A highly terrible vulture alighted on the top of his chariot, while those devourers of corpses clustered on the point of his standard.

Verse Locator

रुधिर आर्द्रो महान् श्वेतह् कबन्धह् पतितो भुवि ॥ ६-५१-३२
 विस्वरम् च उत्सृजन् नादम् धूम्र अक्षस्य समीपतः ।
 ववर्ष रुधिरम् देवह् संचाल च मेदिनी ॥ ६-५१-३३

32; 33. **rudhiraardraH** = streaming with blood; **mahaan** = a huge; **kabandhaH** = decapitated trunk; **patitaH** = fell; **bhuvi** = to earth; **utsR^ijan** = emitting; **visvaram** = inarticulate; **naadam** = noise; **dhumraakSasya** = in Dhumraksha's vicinity and the sky rained down blood. The earth trembled.

Streaming with blood, a huge decapitated trunk fell to earth, emitting inarticulate noise in Dhumraksha's vicinity and the sky rained down blood. The earth trembled.

Verse Locator

प्रतिलोमम् ववौ वायुर् निर्घात सम निस्वनः ।
 तिमिर ओघ आवृतास् तत्र दिशश् च न चकाशिरे ॥ ६-५१-३४

34. **vaayuH** = the wind; **nirghaata samanivanaH** = with noise resembling a thunder; **vavau** = blew; **pratilomam** = adversely; **tatra** = then; **dishaH** = the quarters; **na chakaashire** = did not dazzle timirough **vR^itaaH** = as observed by abundant darkness.

The wind with noise resembling a thunder blew adversely. Every quarter, obscured by abundant darkness, did not dazzle.

Verse Locator

स तु उत्पातांस् ततो दृष्ट्वा राक्षसानाम् भय आवहान् ।
प्रादुर् भूतान् सुघोरांश् च धूम्र अक्षो व्यथितो अभवत् ॥ ६-५१-३५
मुमुहू राक्षसाः सर्वे धूम्राक्षस्य पुरःसराः ।

35. dR^iSTvaa = seeing; ghoraan = those terrible; utpaataan = omens; praadudbhuutaan = that appeared; tadaa = then; bhayaavahaan = to the demons; dhumraakSaH = Dhumraksha; abhavat = became; vyathitaH = perturbed; mumuH = terror seized; sarve = all; raakSasaaH = the demons; puraH saraaH = who advanced in front; dhumraakSasya = of Dhumraksha.

Seeing those terrible amones that appeared in all their horror to the demons, Dhumraksha became perturbed. Terror seized all the demons who were advancing in front of Dhumraksha.

[Verse Locator](#)

ततः सुभीमो बहुभिर् निशा चरैर् ।
वृत्तो अभिनिष्क्रम्य रण उत्सुको बली ।
ददर्श ताम् राघव बाहु पालिताम् ।
समुद्र कल्पाम् बहु वानरीम् चमूम् ॥ ६-५१-३६

36. tataH = then; (Dhumraksha); subhiimaH = the highly terrible; balii = and strong demon; vR^itaH = surrounded; bahubhiH nishaacharaiH = by a multitude of demons; raNotsukaH = eager to enter into combat; abhiniSkramya = set out; dadarsha = and beheld; taam chamuum = that army; bahu vaanariim = of a multitude of monkeys; mahaughakalpaam = resembling a great flood; raaghava baahupaalitaam = protected by the arms of Rama.

Then, Dhumraksha, the highly terrible and strong demon, surrounded by a multitude of demons, eager to enter into combat, set out and beheld that army of a multitude of monkeys, resembling a flood, protected by the arms of Rama.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकपञ्चशः सर्गः

Thus completes 51st Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 51

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 52

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Introduction

Dhumraksha along with army attacks the monkeys. A tumultuous battle ensued between the demons and the monkeys. The battle reached frightful proportions in that both the monkeys and demons were killed in large numbers. When Dhumraksha pounced on Hanuman, the latter shattered Dhumraksha's chariot to pieces. Lifting his mace, Dhumraksha fights with Hanuman, who in turn hits him on his head and kills him.

[Verse Locator](#)

धूम्र अक्षम् प्रेक्ष्य निर्यान्तम् राक्षसम् भीम निस्वनम् ।
विनेदुर् वानराह् सर्वे प्रहृष्टा युद्ध कान्क्षिणः ॥ ६-५२-१

1. viikSya = beholding; raakSasam = the demon; dhumraakSam = Dhumraksha; bhiima vikramam = of terrible prowess; niryaantam = coming forth; sarve = all; vaanaraaH = the monkeys; vineduH = roared; prahR^iSTaaH = with joy; yuddha kaaNkSiNaH = longing for war.

Beholding the demon, Dhumraksha of terrible prowess coming forth, all the monkeys waiting for the war, roared with joy.

[Verse Locator](#)

तेषाम् तु तुमुलम् युद्धम् सम्जज्ने हरि रक्षसाम् ।
अन्योन्यम् पादपैर् घोरैर् निघ्नतम् शूल मुद्गरैः ॥ ६-५२-२

2. sutumulam = A highly tumultuous; yuddham = battle; samjajJNe = was perceived; teSaam = (between) those; kapi rakSasaam = monkeys and demons; nighnataam = who were slaying; anyonyam = each other; ghoraiH = with terrible; paadapaiH = trees; shuula mudgaraiH = lances and maces.

A highly tumultuous battle was seen between those monkeys and demons, who were slaying each other, with terrible trees, lances and maces.

[Verse Locator](#)

राक्षसैर् वानरा घोरा विनिकृताह् समन्ततः ।
वानरै राक्षसाश् च अपि द्रुमैर् भूमौ समी कृताः ॥ ६-५२-३

3. ghoraH = the terrible; vaanaraaH = monkeys; vinikR^ittaaH = were cut down; samantataH = on all sides; raakSasaiH = by the demons; raakSasaashchaapi = and the demons also; bhumisamiikR^itaaH = were levelled down to the earth; drumaiH = with trees; vaanaraiH = by the monkeys.

The terrible monkeys were moved down on all sides by the demons. The demon too were levelled down to the earth with trees by the monkeys.

[Verse Locator](#)

राक्षसाश् च अपि सम्क्रुद्धा वानरान् निशितैह शरैः ।
विव्यधुर् घोर सम्काशैह कन्क पत्रैर् अजिह्मगैः ॥ ६-५२-४

4. **raakSasaastu** = the demons on their part; **abhisamkruddhaaH** = enraged with anger; **vivyadhuH** = paralyzed; **vaanaraan** = the monkeys; **sharaiH** = with arrows; **kaNkapatraiH** = having wings; **ajihmahaiH** = going straight; **nishitaiH** = sharp; **ghora samkaashaiH** = and having frightful appearance.

Enraged with anger, the demons, on their part, paralyzed the monkeys with sharp and frightful arrows, going as straight as wings of eagle.

[Verse Locator](#)

ते गदाभिसः च भीमाभिह् पट्टसैह कूट मुद्गरैः ।
घोरैसः च परिघैसः चित्रैस् त्रिशूलैसः च अपि संशितैः ॥ ६-५३-५
विदार्यमाणा रक्षोभिर् वानरास् ते महा बलाः ।
अमर्षाज् जनित उद्धर्षासः चक्रुः कर्माण्य् अभीतवत् ॥ ६-५२-६

5; 6. **vidiiryamaaNaaH** = (While) being torn asunder; **rakSobhiH** = by the demons; **bhiimaabhiH** = with terrible; **gadaabhiH** = maces; **paTTishaiH** = spears; **kuuTa mudgaraiH** = hammers; **ghoraiH** = frightful; **parighaishcha** = iron bars; **samshritaiH** = and resorting to; **chitraiH** = variegated; **trishuulaishcha** = tridents; **te vaanaraaH** = those monkeys; **mahaabalaaH** = of exceeding prowess; **abhiitavat** = fearlessly; **chakruH** = accomplished; **karmaaNi** = the tasks; **amarSajanitoddharSaaH** = with an excitement born of anger.

While being torn asunder by the demons with terrible maces, spears, hammers, frightful iron bars and variegated tridents, the mighty monkeys fearlessly accomplished their tasks with an excitement born of anger.

[Verse Locator](#)

शर निर्भिन्न गात्रास् ते शूल निर्भिन्न देहिनः ।
जगृहुस् ते द्रुमांस् तत्र शिलाश् च हरि यूथपाः ॥ ६-५२-७

7. **shuula nirbhinna dehinaH** = while their bodies were split up by the tridents; **sharanirbhinna gaatraaH** = and their limbs broken by arrows; **te** = those; **vaanarayuuthapaaH** = leaders of monkeys; **jagruH** = took up; **drumaan** = trees; **shilaashcha** = and rocks; **tatra** = there.

While their bodies were split up by the tridents and their limbs broken by arrows, those leaders of monkeys took up trees and rocks there to fight.

[Verse Locator](#)

ते भीम वेगा हरयो नर्दमानास् ततस् ततः ।
ममन्थू राक्षसान् भीमान् नामानि च बभाषिरे ॥ ६-५२-८

8. **te harayaH** = those monkeys; **bhiima vegaaH** = of terrible swiftmess; **nardamaanaaH** = roaring aloud; **mamanthuH** = harassed; **viiraan** = the valiant; **raakSasaan** = demons; **tatstataH** = at all places; **babaaSire** = and called out; **naamaanicha** = their names.

Those terribly swift monkeys, roaring aloud harassed the valiant demons at all places, by calling out their names.

[Verse Locator](#)

तद् बभूव अद्भुतम् घोरम् युद्धम् वानर रक्षसाम् ।
शिलाभिर् विविधाभिश् च बहु शाखैश् च पादपैः ॥ ६-५२-९

9. tat = that; ghoram = awful; yuddham = battle; vividhaabhiH = with various kinds of; shilaabhiH = rocks; bahushaakhaiH = and many branching; paadapaiH = trees; vaanararakSasaam = between monkeys and demons; babhuuva = became; adbhutam = wonderful.

That awful battle with all kinds of rocks and trees furnished with many branches between monkeys and demons appeared wonderful.

[Verse Locator](#)

राक्षसा मथिताह् केचिद् वानरैर् जित काशिभिः ।
ववर्षू रुधिरम् केचिन् मुखै रुधिर भोजनाः ॥ ६-५२-१०

10. kechit = some; raakSasaaH = demons; mathitaaH = were crushed; vaanaraiH = by monkeys; jitakaashibhiH = who conquered fear; kechit = and some; rudhira bhojanaaH = blood-sucking demons; pravemuH = vomitted; rudhiram = blood; mukhaiH = from their mouths.

Some demons were crushed by monkeys, who conquered fear and some blood-sucking demons vomited blood from their mouths.

[Verse Locator](#)

पार्श्वेषु दारिताह् केचित् केचिद् राशी कृता द्रुमैः ।
शिलाभिसः चूर्णिताः केचित् केचिद् दन्तैर् विदारिताः ॥ ६-५२-११

11. kechit = some; daaritaaH = were torn; paarshveSu = at the sides; kechit = some; raashikR^itaaH = were formed into a heap; drumaiH = by trees; kechit = some; chuurNitaah = were powdered; shilaabhiH = by stones; kechit = some; vidaaritaaH = were torn; dantaiH = by teeth.

Some demons were slashed open at their sides. Some were formed into a heap by the trees. Some others were crushed by stones and yet others torn to pieces by the monkeys teeth.

[Verse Locator](#)

ध्वजैर् विमथितैर् भग्नैः खरैश् च विनिपातितैः ।
रथैर् विध्वंसितैसः च अपि पतितै रजनी चरैः ॥ ६-५२-१२

12. dhvajaiH = their standards; vimathitaiH = crushed; bhagnaiH = and broken; khaDgaishcha = their swords; vimipaatitaiH = snapped; rathaiH = their chariots; vidhamsitaiH = overturned; kechit = some; rajaniicharaaH = demons; vyathitaaH = were perturbed.

With their standards crushed and broken, their swords snapped and their chariots overturned, some demons were perturbed.

[Verse Locator](#)

गजेन्द्रैः पर्वताकारैः पर्वताग्रैर्वनौकसाम् ।
मथितैर्वाजिभिः कीर्णम् सारोहैर्वसुधातलम् ॥ ६-५२-१३

13. mathitaiH = crushed; parvataagraiH = by the great rocks; vanaukasaam = of monkeys; vasudhaatalam = the earth; kiirNam = was scattered; gajendraiH = with elephants; parvataakaaaiH = resembling hills; vaajibhiH = and horses; saarohaiH = with their riders.

Crushed by the great rocks of monkeys, the earth was scattered with corpses of great elephants resembling hills and horses with their riders.

[Verse Locator](#)

वानरैर् भीम विक्रान्तैर् आप्लुत्य आप्लुत्य वेगितैः ।
राक्षसाः करजैस् तीक्ष्णैर् मुखेषु विनिकर्तिताः ॥ ६-५२-१४

14. **vaanaraiH** = by the monkeys; **bhiimavikraantaiH** = of terrific prowess; **vegitaiH** = and swiftness; **raakSasaaH** = the demons; **aaplutya** = jumped up horizontally; **utputya** = and vertically; **vinidaaritaah** = and were torn; **tiikSNaiH karajaiH** = by their sharp nails; **mukheSu** = in their faces.

The monkeys of terrific prowess rushed upon the demons, flinging themselves upon them with great bounds horizontally and vertically and scratching their faces with their sharp nails.

[Verse Locator](#)

विवर्ण वदना भूयो विप्रकीर्ण शिरो रुहाः ।
मूढाः शोणित गन्धेन निपेतुर् धरणी तले ॥ ६-५२-१५

15. **viSaNNa vadanaah** = with their faces dejected; **bhuuyaH** = very much; **viprakiirNashiroruhah** = their hair torn out; **muuDhaH** = maddened; **shoNitagandhena** = by the smell of blood; (those demons); **nipetuH** = fell; **charaNiitale** = on the ground.

With their faces dejected very much, their hair torn out and maddened by the smell of blood, those demons fell on the ground.

[Verse Locator](#)

नये तु परम क्रुद्धा राक्षसा भीम विक्रमाः ।
तलैर् एव अभिधावन्ति वज्र स्पर्श समैर् हरीन् ॥ ६-५२-१६

16. **anye** = some other; **raakSasaaH** = demons; **bhiima vikramaaH** = of exceeding valour; **parama kruddhaah** = very much enraged; **abhidhaavanti** = ran up towards; **hariin** = the monkeys; **talaireva** = with their palms; **vajrasparsha samaiH** = having a diamond-like blow.

Some other demons of exceeding valour, who were enraged, very much, ran up towards the monkeys to attack them with their palms having a diamond-like blow.

[Verse Locator](#)

वनरैर् आपतन्तस् ते वेगिता वेगवत्तरैः ।
मुष्टिभिसः चरणैर् दन्तैः पादपैसः चाप पोथिताः ॥ ६-५२-१७

17. **te** = those demons; **aapatantaH** = coming quickly; **vegitaaH** = with a great speed; **aavapothitaaH** = were crushed; **vaanaraiH** = by the monkeys; **vegavattaraiH** = of greater swiftness; **muSTibhiH** = with their fists; **charaNaiH** = feet; **dantaiH** = teeth; **paadapaishcha** = and tress.

The monkeys, receiving that sharp shock, with even a greater ferocity, crushed the demons with blows of their fists, feet teeth and trees.

[Verse Locator](#)

सन्यम् तु विद्रुतम् दृष्ट्वा धूम्र अक्षो राक्षस ऋषभः ।
रोषेण कदनम् चक्रे वानराणाम् युयुत्सताम् ॥ ६-५२-१८

18. dR^iSTvaa = Seeing; sainyam = the army; vidrutam = routed; druumraakSaH = Drumraksha; raakSasarSabhaH = the lion among the demons; roSeNa = with anger; chakre = made; kadanam = a blood-shed; vaanaraaNaam = of the monkeys; yuyutsataam = wishing to fight.

Seeing his army routed, Dhumraksha that lion among the demons, in his anger began to create a blood-shed of the monkeys wishing to fight.

[Verse Locator](#)

प्रासैः प्रमथिताः केचिद् वानराः शोणित स्रवाः ।
मुद्गरैर् आहताः केचित् पतिता धरणी तले ॥ ६-५२-१९

19. kechit = some; vaanaraaH = monkeys; pramathitaaH = pierced; praasaiH = with spears; shoNita sravaaH = lost rivers of blood; kechit = (while) others; aahataaH = struck down; mudgaraiH = by axes; paatitaaH = fell; dharaNiitale = to the earth's surface.

Some monkeys pierced with spears lost rivers of blood while others struck down by blows of axe, fell to the earth's surface.

[Verse Locator](#)

परिघैर् मथितह् केचिद् भिण्डि पालैर् विदारिताः ।
पट्टसैर् आहताह् केचिद् विह्वलन्तो गत असवः ॥ ६-५२-२०

20. kechit = some; mathitaaH = were crushed; parighaiH = by iron bars; daaritaaH = (others) torn; bhindipaalaishcha = by harpoons; kechit = some; mathitaaH = were pierced; paTTishaiH = by javelins; vihvalantaH = were exhausted; gataasavaH = and lost their lives.

Some were crushed by iron bars, others torn by harpoons, some others pierced by javelins, all exhausted and lost their lives.

[Verse Locator](#)

केचिद् विनिहता भूमौ रुधिर आर्द्रा वन ओकसः ।
केचिद् विद्राविता नष्टाह् सम्क्रुद्धै राक्षसैर् युधि ॥ ६-५२-२१

21. vinihataaH = slain; yudhi = in battle; samkR^iddhaiH = by infuriated; raakSasaiH = demons; kechit = some; vanaukasaH = monkeys; rudhiraadraaH = drenched with blood; bhuumau = fell on the ground; kechit = some others; naSTaaH = disappeared; vidraavitaaH = having been driven away.

Slain in battle by infuriated demons, some monkeys, drenched with blood, fell on the ground and some others disappeared, having been driven away.

[Verse Locator](#)

विभिन्न हृदयाः केचिद् एक पार्श्वेन शायिताः ।
विदारित अस्त्र शूलै च केचिद् आन्त्रैर् विनिस्तुताः ॥ ६-५२-२२

22. vibhinna hR^idayaaH = with pierced hearts; kechit = some (monkeys); shaayitaaH = were made to lie down; ekapaarshvena = on one side; kechit = some; vidaaritaaH = were torn asunder; tshuulaiH = by tridents; aantraiH = and their intestines; viniH sR^itaaH = came out.

With pierced hearts, some monkeys were made to lie down on one side. Some were torn asunder by tridents that even their intestines came out.

[Verse Locator](#)

तत् सुभीमम् महद् युद्धम् हरि राक्स सम्कुलम् ।
प्रबभौ शस्त्र बहुलम् शिला पादप सम्कुलम् ॥ ६-५२-२३

23. **tat yuddham** = that battle; **mahat** = which was mighty; **prababhau** = flashed; **subhiimam** = quite terribly; **hariraakSasa samkulam** = intense between monkeys and demons; **shilaapaadapa samkulam** = crammed with rocks and trees; **shastra bahulam** = and multitude of weapons.

That mighty battle assumed most awful proportions in that monkeys and demons were crammed with rocks, trees and multitude of weapons.

[Verse Locator](#)

धनुर् ज्या तन्त्रि मधुरम् हिक्का ताल समन्वितम् ।
मन्द्र स्तनित समीतम् युद्ध गान्धर्वम् आबभौ ॥ ६-५२-२४

24. **tat** = that; **yuddha gaandharvam** = combat in the form of a symphony ababhau = diffused; **madhuram** = sweet with (the sounds of) bow-strings; **hikkaataala samanvitam** = with neighing of the horses as rhythms; **mandastanita giitam** = and vocal music in the form of trumpeting of elephants.

With the bow-strings as the tuneful lute, the neighing of horses as a measure rhythm and the trumpeting of elephants as the vocal music, the whole battle resembled a symphony.

[Verse Locator](#)

धूम्र अक्षस् तु धनुष् पाणिर् वानरान् रण मूर्धनि ।
हसन् विद्रावयाम् आस दिशस् तान् शर वृष्टिभिः ॥ ६-५२-२५

25. **dhumraakSastu** = Dhumraksha on his part; **dhanuSpaaNiH** = wielding a bow in his hand; **hasan** = laughing; **raNa muurdhani** = at the battle-front; **vidraayaamaasa taan vaanaraan** = made those monkeys to run away; **dishaH** = to (all) quarters; **sharavR^iSThibhiH** = by a shower of his arrows.

Dhumraksha on his part, wielding a bow in his hand and laughing at the battle-front, made those monkeys to run away to all the quarters by a shower of his arrows.

[Verse Locator](#)

धूम्र अक्षेण अर्दितम् सैन्यम् व्यथितम् दृश्य मारुतिः ।
अभ्यवर्तत सम्क्रुद्धह् प्रगृह्य विपुलाम् शिलाम् ॥ ६-५२-२६

26. **prekSya** = seeing; **sainyam** = the army; **vyathitam** = perturbed; **arditam** = and being tormented; **dhumraakSeNa** = by Dhumraksha; **maarutiH** = Hanuman; **samkruddhaH** = was enraged; **abhyavartata** = and turned towards him; **pragR^ihya** = taking; **vipulaam** = a gigantic; **shilaam** = rock.

Seeing the army perturbed due to tormented by Dhumraksha, Hanuman was enraged and turned towards him, taking a gigantic rock in his hands.

[Verse Locator](#)

क्रोधाद् द्विगुण ताम्र अक्षह् पितृ तुल्य पराक्रमः ।
शिलाम् ताम् पातयाम् आस धूम्र अक्षस्य रथम् प्रति ॥ ६-५२-२७

27. **tulya paraakramaH** = Hanuman; who was equal in strength; **pituH** = to his father; **dviguNa taamraakSah** = with his eyes doubly red; **krodhaat** = due to anger; **paatayaamaasa** = threw down; **taam shilaan** = that rock; **ratham prati** = towards the chariot; **dhumraakSasya** = of Dhumraksha.

Hanuman, who was equal in strength to his father, with his eyes inflamed with anger, flung the rock on the chariot of Dhumraksha.

[Verse Locator](#)

आपतन्तीम् शिलाम् दृष्ट्वा गदाम् उद्यम्य सम्भ्रमात् ।
रथाद् आप्लुत्य वेगेन वसुधायाम् व्यतिष्ठत ॥ ६-५२-२८

28. dR^iSTvaa = behold; aapantantiim = the befalling; shilaam = rock; (Dhumraksha) udyamya = lifting; gadaam = his mace; sambhramaat = hurriedly; aaplutya = jumped down; vegena = speedily; rathaat = from the chariot; vyatiSThata = and stood; vasudhyaam = on the earth.

Beholding the befalling rock, Dhumraksha lifting his mace hurriedly, jumped down speedily from the chariot and stood there on the earth.

[Verse Locator](#)

सा प्रमथ्य रथम् तस्य निपपात शिला भुवि ।
सचक्र कूबरम् साश्वम् सध्वजम् सशर आसनम् ॥ ६-५२-२९

29. saa shilaa = that rock; pramathya = shattered; tasya = his; ratham = chariot; sa chakra kubera mukham = along with banner; sasharaasanam = and bows; nipapaata = and rolled down; bhuvi = to the ground.

Shattering his chariot with its wheels, its pole, its crest along with banner and bows, that rock rolled down to the ground.

[Verse Locator](#)

स भन्क्त्वा तु रथम् तस्य हनूमान् मारुत आत्मजः ।
रक्षसाम् कदनम् चक्रे सस्कन्ध विटपैर् द्रुमैः ॥ ६-५२-३०

30. saH hanumaan = That Hanuma; maarutaatmajaH = the son of Maruta; bhaN^ktyaa = breaking; tasya = his; ratham = chariot; chakre = caused; kadanam = the destruction; rakSasaam = of demons; drumaiH = by the use of trees; saskandha viTapaiH = with their branches and shoots.

Thereafter, Hanuman the son of Maruta (the wind-god), after breaking the chariot, destroyed the demons with trunks of trees furnished with their branches.

[Verse Locator](#)

विभिन्न शिरसो भूत्वा राक्षसाह् शोणित उक्षिताः ।
द्रुमैः प्रमथितासः च अन्ये निपेतुर् धरणी तले ॥ ६-५२-३१

31. vibhinna shirasaH = with their crushed heads; raakSasaaH = the demons; bhuutvaa = became; rudhirokSitaaH = drenched with blood; anye = some others; pramathitaaH = crunched; drumaiH = by trees; nipetuH = fell; dharaNiitale = on the ground.

With their heads crushed, the demons were drenched with blood. Some others were crunched by the trees and fell down to the earth.

[Verse Locator](#)

विद्राव्य राक्षसम् सैन्यम् हनूमान् मारुत आत्मजः ।
गिरेः शिखरम् आदाय धूम्र अक्षम् अभिदुद्रुवे ॥ ६-५२-३२

32. hanumaan = Hanuma; maarutaatmajaH = sainyaam = the army; raakSasam = of demons; aadaaya = and taking shikharam = the peak; gireH = of a mountain; abhidudruve =

ran towards; **dhumraakSaH** = Dhumraksha.

Having driven away the army of demons, Hanuma born of Maruta, breaking off the peak of a mountain, ran towards Dhumraksha.

[Verse Locator](#)

तम् आपतन्तम् धूम्र अक्षो गदाम् उद्यम्य वीर्यवान् ।
विनर्दमानः सहसा हनूमन्तम् अभिद्रवत् ॥ ६-५२-३३

33. **viiryavaan** = the valiant; **dhumraakSaH** = Dhumraksha; **udyamya** = lifted; **gadaam** = his mace; **vinardamaanaH** = making a roaring sound; **abhidravat** = ran; **tam hanumantam** = towards that Hanuma; **aapatantam** = attacking on him; **sahasaa** = suddenly.

The valiant Dhumraksha lifted his mace and making a roaring sound, ran towards that Hanuman who was rushing on him suddenly.

[Verse Locator](#)

ततः क्रुद्धस् तु वेगेन गदाम् ताम् बहु कण्टकाम् ।
पातयाम् आस धूम्र अक्षो मस्तके तु हनूमतः ॥ ६-५२-३४

34. **atha** = thereafter; **dhumraakSaH** = Dhumraksha; **roSeNa** = with an outrage; **paatayaamaasa** = stroke down; **taam gadaam** = that mace; **bahukaNTakaam** = with spikes; **mastake** = on the head; **tasya hanuumataH** = of that Hanuman.

Thereafter, Dhumraksha with an outrage, brought down that mace studded with countless spikes on the head of that Hanuma.

[Verse Locator](#)

ताडितह् स तया तत्र गदया भीम रूपया ।
स कपिर् मारुत बलस् तम् प्रहारम् अचिन्तयन् ॥ ६-५२-३५
धूम्र अक्षस्य शिरो मध्ये गिरि शृङ्गम् अपातयत् ।

35. **saH kapiH** = that Hanuman; **saH** = the famous one; **maaruta balaH** = with an energy similar to the wind; **taaDitaH** = struck; **tatra** = there; **tayaa gadayaa** = by that mace; **bhiimavegayaa** = with a terrific velocity; **achintayan** = disregarding; **tam prahaaram** = that blow; **apaatayat** = threw down; **girishR^iN^gam** = his rocky peak; **shiromadhye** = on the middle of the skull; **dhumraakSasya** = of Dhumraksha.

That Hanuman, who was endowed with an energy similar to the wind, was in no way disturbed by that blow but struck Dhumraksha on the middle of his skull with his rocky peak.

[Verse Locator](#)

स विह्वलित सर्व अङ्गो गिरि शृङ्गेण ताडितः ॥ ६-५२-३६
पपात सहसा भूमौ विकीर्णः, इव पर्वतः ।

36. **saH** = that Dhumraksha; **taaDitaH** = struck; **girishR^iN^gena** = by the rocky peak; **visphaarita sarvaaNgaH** = having his shattered limbs; **sahasaa** = soon; **papaata** = fell down; **bhuumau** = on the ground; **parvataH iva** = like a mountain; **vikiiirNaH** = crumbling.

That Dhumraksha, struck by the rocky peak, which shattered all his limbs, soon fell down on the ground like a mountain crumbling.

[Verse Locator](#)

धूम्र अक्षम् निहतम् दृष्ट्वा हत शेषा निशा चराः ॥ ६-५२-३७

त्रस्ताः प्रविविशुर् लन्काम् वध्यमानाः प्लवम् गमैः ।

37. dR^iSTvaa = seeing; dhumrakSam = Dhumraksha; nihatam = having been killed; nishaacharaaH = the demons; hata sheSaaH = left surviving; trastaaH = were frightened; vadhyamaanaaH = being killed; plavaN^gamaiH = by the monkeys; pravivishuH = entered; laN^kaam = Lanka.

Seeing Dhumraksha having been killed, the demons left surviving were frightened of being killed by the monkeys and re entered Lanka.

[Verse Locator](#)

स तु पवन सुतो निहत्य शत्रुम् ।

क्षतज वहाह् सरितश् च सम्विकीर्य ।

रिपु वध जनित श्रमो महात्मा ।

मुदम् अगमत् कपिभिश् च पूज्यमानः ॥ ६-५२-३८

38. saH = that; mahaatmaa = illustrious; pavanasutaH = Hanuma the son of Pavana; nihatya = having killed; shatruun = his enemies; vahaaH = causing; saritashcha = rivers; kSataja = of blood; samvikiirya = to flow; ripu vadhajanita = shramaH = weary of slaughter of enemies; mudam = with delight; agamat = received; supuujoyamaanaH = the cordial felicitations; kapibhiH = by the monkeys.

That illustrious Hanuman the son of Pavana having destroyed his enemies, causing rivers of blood to flow, weary of slaughter of the enemies, with delight, received the cordial felicitations by the monkeys.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्विपञ्चशः सर्गः

Thus completes 52nd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 52

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 53

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Introduction

Ravana sends Vajradamstra, another demon to kill Rama, Sugreeva and his monkeys. Vajradamstra and his army emerge from the southern gate where Angada, the General of the Monkeys is stationed. The monkeys had a tough fight with the demons. Angada, the leader of the monkeys strikes the terrible strong demons, chopping off their heads.

[Verse Locator](#)

धूम्राक्षं निहतम् दृष्ट्वा रावणो राक्षसेश्वरः ।
क्रोधेन महताविष्टो निःश्वसन्नुरगो यथा ॥ ६-५३-१
दीर्घमुष्टं विनिःश्वस्य क्रोधेन कलुषीकृतः ।
अब्रवीदाक्षसं क्रूरं वज्रदंष्ट्रं महाबलम् ॥ ६-५३-२

1; 2. **shrutvaa** = hearing; **dhumraakSam** = Dhumraksha; **nihatam** = having been killed; **raavaNaH** = Ravana; **raakSasesvaraH** = the king of demons; **aaviSTaH** = was possessed; **krodhena** = of anger; **mahataa** = greatly; **niHshvasan** = hissing; **urago yathaa** = like a serpent; **viniHshvasya** = sighing; **diirgham** = long; **uSNam** = and hot; **kaluSikR^itaH** = and polluted; **krodhena** = by anger; **abraviit** = spoke; **vajradamSTram** = to Vajradamshttra; **raakSasam** = a demon; **kruuram** = who was cruel; **mahaabalam** = and mighty.

Hearing the death of Dhumraksha, Ravana the King of demons was possessed of anger and began to hiss like a serpent. Polluted by anger, with long and burning sighs, he addressed the cruel and mighty Vajradamshttra, a demon (as follows)

[Verse Locator](#)

गच्छत्वं वीर निर्याहि राक्षनैः परिवारितः ।
जहि दाशरथिं रामं सुग्रीवं वानरैः सह ॥ ६-५३-३

3. **viira** = O; warrior!; **tvam** = you; **gachha** = proceed niryaahi = go ahead; **parivaaritaH** = surrounded; **raakSasaiH** = by demons; **jahi** = slay; **raamam** = Rama; **daasharathim** = the son of Dasaratha; **sugriivam** = Sugriiva; **vaanaraiH saha** = along with his monkeys!

"O, warrior! Go ahead as the head of the demons and slay Rama the son of Dasaratha, as also Sugreeva and his monkeys!"

[Verse Locator](#)

तथेत्युक्त्वा क्रुततरं मायावी राक्षसेश्वरः ।
निर्जगाम बलैः सार्थं बहुभिः परिवारितः ॥ ६-५३-४
नागैरश्वैः खरैरुष्ट्रैः संयुक्तः सुसमाहितः ।
पताकाध्वजचित्रैश्च रथैश्च समलंकृतः ॥ ६-५३-५

4; 5. **raakSaseshvaraH** = that leader of the demons; **maayaavii** = a conjurer; **uktvaa** = saying; **tathaa it** = "So it be" **parivaaritaH** = surrounded; **bahubhiH** = by many; **balaiH saardham** = along with the army; **samyuktaH** = accompanied; **naagaiH** = by elephants; **ashvaiH** = horses; **kharaiH** = mules; **uSTraiH** = camels; **rathaiH** = and chariots; **pataakadhvajachitraiH** = conspicuous with flags and banners; **nirjagaama** = set out; **susamaahitaH** = with a well-attentive mind; **samalankR^itaH** = and well-prepared.

"So it be" answered the leader of the demons who was a conjurer and departed with many divisions of the army that surrounded him. With the utmost attention, he assembled teams of elephants, horses mules camels and chariots adorning them with conspicuous flags and banners and he himself was well-prepared.

[Verse Locator](#)

ततो विचित्रकेयूरमुकुटेन विभूषितः ।
तनुत्रं च समावृत्य सधनुर्निर्ययौ द्रुतम् ॥ ६-५३-६

6. **tataH** = then; **vibhuuSitaH** = adorned; **vichitra keyuura mukuTena** = with colourful bracelets and a diadem; **samaavR^itya** = well-covered; **tanutramcha** = by an armour; **sadhanuH** = along with a bow; (he); **drutam** = immediately; **nirvayau** = started.

Adorned with colourful bracelets and a diadem, Vajradamshttra set out immediately, wielding a bow and well-covered by an armour.

[Verse Locator](#)

पताकालंकृतं दीप्तं तप्तकाज्यनभूषितम् ।
रथम् प्रदक्षिणम् कृत्वा समारोहच्चमूपतिः ॥ ६-५३-७

7. **chamnupatiH** = that army-general; **pradakSiNam kR^itvaa** = circumambulated; **samaarohat** = and ascended; **ratham** = his chariot; **pataakaalamkR^itam** = decorated with flags; **diiptam** = and shiningly; **tapta kaan^chana bhuuSitam** = adorned with pure gold.

That army-general circumambulated and ascended his chariot, duly decorated with flags and shiningly adorned with purpose.

[Verse Locator](#)

यष्टिभिस्तोमरैश्चित्रैः श्लक्ष्णैश्च मुसलैरपि ।
भिन्दिपालैश्च चापैश्च शक्तिभिः पट्टिशैरपि ॥ ६-५३-८
खड्गैश्चक्रैर्गदाभिश्च निशितैश्च परश्वधैः ।
पदातयश्च निर्यान्ति विविधाः शस्त्रपाणयः ॥ ६-५३-९

8; 9. **padaatayashcha** = Infantry; **vividhaaH** = of every kind; **niryaanti** = issued forth; **shastra paaNayaH** = furnished in hand with weapons; **yaSTabhiH** = (such as) clubs; **chitraiH** = excellent; **tomaraiH** = javelins; **shlakSNaiH** = smooth; **musalairapi** = pestles; **bhindipaalaishcha** = harpoons; **chaapaishcha** = bows; **shaktibhiH** = lances; **paTTishairapi** = spears; **khaDgaiH** = swords; **chakraiH** = discus; **gadaabhishcha** = maces; **nishitaiH** = and sharp; **parashvadhaiH** = axes.

Infantry of every kind issued forth, furnished in their hands with weapons such as clubs, excellent javelins, smooth pestles, harpoons, bows, lances, spears, swords, discus, maces and sharp axes.

[Verse Locator](#)

विचित्रवाससः सर्वे दीप्ता राक्षसपुङ्गवाः ।

गज मदोत्कटाः शूराश्चलन्त इव पर्वता ॥ ६-५३-१०

10. sarve = all; raakSasapuNgaraah = those excellent demons; diiptaaH = in their resplendent; vichitra vaasasaH = and coloured uniforms; shuuraah = full of strength; (mounted); gajaaH = on elephants; madotkaTaaH = furious with rut; chalantaH = parvataaH iva = resembled moving hills.

All those excellent demons in their resplendent and coloured uniforms, full of strength and mounted on elephants furious with rut, resembled moving mountains.

[Verse Locator](#)

ते युद्धकुशला रूढास्तोमराङ्कुवाः ।

अन्ये लक्षणसंयुक्ताः शूरारूढा महाबलाः ॥ ६-५३-११

11. te = those elephants; ruuDhaaH = mounted; tomaraaN^kusha paaNibhiH = by warriors bearing lances and goads; yuddha kushalaaH = were skilled in was-fare; anye = some other elephants; lakSaNa samyuktaaH = having good qualities; shuuraaruuDhaaH = mounted by valiant demons; mahaabalaaH = were mighty in strength.

All those excellent demons in their resplendent and coloured uniforms, full of strength and mounted on elephants furious with rut, resembled moving mountains.

[Verse Locator](#)

तद्राक्षसबलं सर्वं विप्रस्थितमशोभत ।

प्रावृट्काले यथा मेघा नर्दमानाः सविद्युतः ॥ ६-५३-१२

निःसृता दक्षिणद्वारादङ्गदो यत्र यूथपः ।

12. tat = that; sarvam = whole; raakSasa balam = army of demons; viprasthitam = paraded; ashobhata = looking as brilliant; meghaaH yathaa = as the clouds; savidyutaH = with lightning; nardamaanaaH = and sound; praavR^itaa = they emerged; dakSiNa dvaaraat = from the southern gate; yatra = where; yuuthapaH = the General; aNgadaH = Angada (is stationed).

That whole army of demons paraded, looking as brilliant as the clouds, with lightning and sound in the rainy season. They emerged from the southern gate where the General Angada is stationed.

[Verse Locator](#)

तेषां निष्क्रममाणानामशुभं समजायत ॥ ६-५३-१३

आकाशाद्विघनात्तीव्रादुल्मुका न्यपतन्तदा ।

वमन्तः पावकज्वालाः शिवा घोरा ववाशिरे ॥ ६-५३-१४

13; 14. teSaam = (While) those demons; niSkramaaNaam = set forth; ashubham = inauspicious portents; ajaayata = appeared; tadaa = then; vighanaat = from a cloudless; tiivraat = yet burning; aakaashaat = sky; ulmukaani = meteors; apatan = fell; ghoraah = fearful; shiraaH = jackals; vavaashire = (emitting) their howls; vamantaH = belched forth; paavakajraalaaH = flames and fire.

While those demons set forth, inauspicious portents appeared. From a cloudless yet burning sky, meteors fell. Fearful jackals, emitting their howls, belched forth flames and fire.

[Verse Locator](#)

व्याहरन्त मृगा घोरा रक्षसां निधनं तदा ।

समापतन्तो योधास्तु प्रास्खलंस्तत्र दारुणम् ॥ ६-५३-१५

15. ghoraaH = the dreadful; mR^igaaH = animals; tadaa = then; vyaaharanta = foretold; midhanam = teh destruction; rakSasaam = of the demons; yodhaastu = the warriors; samaapatantaH = entering the combat; praaskhalam = stumbled; tatra = there daaruNam = miserably.

The dreadful beasts then foretold destruction of demons, who while entering the combat, stumbled miserably.

[Verse Locator](#)

एतानौत्पातिकान् दृष्ट्वा वज्रदंष्ट्रो महाबलः ।

धैर्यमालम्ब्य तेजस्वी निर्जगाम रणोत्सुकः ॥ ६-५३-१६

16. dR^iSTvaa = (Even after) seeing; etaan = these; outpaatikaan = portents; vajradamSTraH = Vjradamshttra; mahaabalaH = of exceeding prowess; tejasvii = and sharpness; aalambhya = shored up; dhairyam = courage; nirjagaama = and set out (for the combat); roNotsukaH = being fond of the battle.

Ever after seeing these portents Vajradamshttra of exceeding prowess and sharpness, shored up courage and being fond of battle, set out for the combat.

[Verse Locator](#)

तांस्तु निष्क्रमतो दृष्ट्वा वानरा जितकाशिनः ।

प्रणेदुः सुमहानादान् पूरयंश्च दिशो दशः ॥ ६-५३-१७

17. vaanaraaH = the monkeys; jitakaashinaH = burning for victory; dR^iSTvaa = seeing; taan = then; niSkramataH = advancing; praNeduH = sounded; sumahaanaadaan = very great noises; puurayamshcha = and filled; dasha = the ten; dishaH = quarters.

The monkeys, burning for victory, seeing their enemies advancing, made tremendous shouts which echoed every quarter.

[Verse Locator](#)

ततः प्रवृत्तं तुमुलं हरीणां राक्षसैः सह ।

घोराणाम् भीमरूपाणामन्योन्यवधकान्क्षिणाम् ॥ ६-५३-१८

18. tataH = thereafter; tumulam = a tumultuous battle; pravR^ittam = occurred; hariiNaam = (between) monkeys; tathaa = and; rakSasaam = demons; ghoraaNaam = who were cruel; bhiima ruupaaNaam = of fearful forms; anyonya vadhakaaNkSiNaam = and desirous of killing each other.

Thereafter, a tumultuous battle ensured between the monkeys and the demons, who were cruel, of ferocious form and desirous of each other's destruction.

[Verse Locator](#)

निष्पतन्तो महोत्साहा भिन्नदेहशोरोधराः ।

रुधिरोक्षितसर्वाङ्गा न्यपतन्धरणीतले ॥ ६-५३-१९

19. mahotsaahaaH = some warriors of great energy; niSpatantaH = coming for war; bhinna deha shirodharaaH = their necks and bodies severed; nyapatan = fell; dharaNiitale = to the surface of the earth; rudhirokSi ta sarvaaNgaaH = their entire body bathed in blood.

Some warriors of great energy, coming for war, their necks, and bodies severed, fell to the surface of the earth, their entire bodies bathed in blood.

[Verse Locator](#)

केचिदन्योन्यमासाद्य शूराः परिघपाणयः ।
चिक्षिपुर्विविधान् शस्त्रान्समरेष्वनिवर्तिनः ॥ ६-५३-२०

20. **kechit shuuraaH** = some warriors; **anivartinaH** = who did not turn back; **samre** = in battle; **parighapaaNayaH** = with arms resembling steel; **aasaadya** = approached; **anyonyam** = each other; **chikSipuH** = and threw; **vividhaan** = various kinds; **shastraan** = of weapons.

Some other warriors, who did not turn back in battle, with arms resembling steel, approached one another, attacking with various kinds of weapons.

[Verse Locator](#)

द्रुमाणां च शिलानां च शस्त्राणां चापि निःस्वनः ।
श्रूयते सुमहांस्तत्र घोरो हृदयभेदनः ॥ ६-५३-२१

21. **sumahaan** = an extremely great; **ghoraH** = and terrible sound; **hR^idaya bhedanaH** = breaking the hearts; **shruuyate** = was heard; **tatra** = there; **drumaaNaam** = of trees; **shilaanaam cha** = rocks; **shastraanaam cha api** = and even weapons.

An extremely great and terrible noise, breaking the hearts, was heard there from trees, rocks and weapons.

[Verse Locator](#)

रथनेमि स्वनस्तत्र धनुषश्चापि घोरवत् ॥ ६-५३-२२
शङ्खभेरीमृदङ्गनां बभूव तुमुलः स्वनः ।

22. **ghoravat** = a terrific; **rathanemi svnaH** = noise of the wheel-rims of chariots; **dhanushchaapi** = the bow; **tumulaH** = the shaN^kha bheriimR^idaN^gaanaam = of couches; kettle-drums and tabours; **babhuuva** = arose; **tatra** = there.

A terrific noise of the wheel-rims of chariots and the bow, along with the tumultuous sounds of couches, kettle-drums and tabours arose there.

[Verse Locator](#)

केचिदस्त्राणि संत्यज्य बाहुयुद्धमकुर्वत ॥ ६-५३-२३
तलैश्च चरणैश्चापि मुष्टिभिश्च द्रुमैरपि ।
जानुभिश्च हताः केचिद्भग्नदेहाश्च राक्षसाः ॥ ६-५३-२४
शिलाभिश्चूर्णिताः केचिद्भानरैर्युद्धदुर्मदैः ।

23; 24. **kechit** = some demons; **samtyajya** = leaving; **astraaNi** = weapons; **akurvata** = performed; **baahuyuddham** = battle with their arms; **raakshasaaH** = the demons; **hataaH** = were beaten; **bhagnadehaaH** = and their bodies made fragmented; **vaanaraiH** = by the monkeys; **yuddha durmadaiH** = of fighting arrogance; **talaishcha** = with their palms; **charaNaishcha** = feet; **muSTibhishcha** = fists; **drumairapi** = even trees; **jaanubhishcha** = knees; **kechit** = some; **chuurNitaa** = were crushed to powder; **shilaabhiH** = by rocks.

Some demons, leaving weapons, performed battle with their arms. The demons were beaten and their bodies made fragmented by the monkeys of fighting arrogance, with their palms, feet, fists, trees and knees. Some demons were crushed to powder with rocks.

[Verse Locator](#)

वज्रदंष्ट्रो भृशं बानै रणे वित्रासयन् हरीन् ॥ ६-५३-२५

च्चार लोकसम्हारे पाशहस्त इवान्तकः ।

25. bhR^isham = tremendously; vitraayasan = frightening; hariin = the monkeys; raNe = in the battle; baaNaiH = by his arrows; vajradamSTraH = Vajradamshttra; chachaara = moved himself; antakaH iva = like Yama the God of Death; loka samhaare = at the time of destroying the words; paasha hastaH = with a noose in his hand.

Tremendously frightening the monkeys in the battle by his arrows, Vajradamshttra moved himself in the battle-field like Yama the God of Death moving at the time of dissolution of the worlds, wielding a noose in his hand.

[Verse Locator](#)

बलवन्तोऽस्त्रविदुषो नानाप्रहरणा रणे ॥ ६-५३-२६

जघ्नर्वानरसैन्यानि राक्षसाः क्रोधमूर्चिताः ।

26. balavantaH = the strong; raakSasaH = demons; astra vidiSaH = skilled in weaponry; naanaa praharaNaaH = and wielding various kinds of weapons; jaghnuH = killed; vaanara sainyaani = the army of monkeys; raNe = in the battle; krodha muurchitaaH = with their increased anger.

The strong demons skilled in weaponry and wielding various kinds of weapons, killed the army of monkeys in that battle, with their increased anger.

[Verse Locator](#)

जघ्ने तान् राक्षसान् सर्वान् धृष्टो वालिसुतो रणे ॥ ६-५३-२७

क्रोधेन द्विगुणाविष्टः संवर्तक इवानलः ।

27. dhR^iSTaH = the courageous; vaalisutaH = Angada; the son of Vali; dviguNaaviSTaH = twice possessed krodhena = by anger; jaghne = killed; sarvaan = all; taan = those; raakSasaan = demons; raNe = in the battle; samvartake analaH iva = like a world destroying fire.

The courageous Angada the son of Vali, twice possessed of anger, killed all those demons in the battle, like a world-destroying fire.

[Verse Locator](#)

तान् राक्षसगणान् सर्वान्वक्रक्षमुद्यम्य वीर्यवान् ॥ ६-५३-२८

अङ्गदह् क्रोधताम्राक्षः सिम्हह् क्षुद्रमृगानिव ।

चकार कदनम् घोरम् शक्रतुल्यपराक्रमः ॥ ६-५३-२९

28; 29. viiryavaan = the valiant; aNgadaH = Angada; krodhataamraakSaH = with his raging red eyes; udyamya = lifted; vR^ikSam = a tree; (jaghaana = killed); sarvaan = all; taan = those; raakSasagaNaan = troops of demons; sihaH iva = like a lion (killing); kSudramR^igaan = small animals; shakratulya paraakramaH = Angada; with his prowess resembling that of Indra the Lord of celestials; chakaara = made; ghoram = a terrific kadanam = destroyer of the enemies.

The valiant Angada with his raging red eyes lifted a tree and killed all those troop of demons, like a lion killing small animals. Angada, with his prowess resembling that of Indra the Lord of celestials, brought about a terrific destroyer of the enemies.

[Verse Locator](#)

अङ्गदाभिहतास्तत्त राक्षसा भीमविक्रमाः ।

विभिन्नशिरसः पेतुर्निकृता इव पादपाः ॥ ६-५३-३०

30. **bhiima vikramaaH** = the terribly strong; **raakSasaaH** = demons; **aN^gadaabhihataaH** = struck by Angada; **tatra** = there; **vibhinna shirasaH** = with their heads shattered; **petuH** = fell down; **paadapaaH iva** = like trees; **nikR^ittaaH** = chopped off.

The terribly strong demons, struck by Angada there, had their heads shattered and fell down like chopped off trees.

[Verse Locator](#)

रथैश्चित्रैर्ध्वजैरश्वैः शरीर्हरिरिक्षसाम् ।

रुधिरौघेण संचन्ना भूमिर्भयकरा तदा ॥ ६-५३-३१

31. **bhuumiH** = the earth; **tadaa** = then; **bhayakaraa** = appeared fearful; **samchannaa** = being covered; **rathaiH** = with chariots; **chitraiH** = conspicuous; **dhvajaiH** = flags; **ashvaiH** = horses; **shariiraiH** = bodes; **harirakSasaam** = of monkeys and demons; **rudhirougheNa** = with streams of blood.

The earth then appeared fearful, it being covered with chariots, conspicuous flags, horses, bodies of monkeys and demons with streams of blood flowing there.

[Verse Locator](#)

हारकेयूरवस्त्रैश्च चत्रैश्च समलम्कृता ।

भूमिर्भाति रणे तत्र शारदीव यथा निशा ॥ ६-५३-३२

32. **bhuumiH** = the earth; **samalamkR^itaa** = decorated; **raNe** = in battle; **tatra** = there; **haara keyuura vastraishcha** = with necklaces; bracelets worn on upper arm; garments; **chatraishcha** = and umbrellas; **bhaati** = shone; **shaaradii nisheva yathaa** = like an autumnal night.

That battle-field, decorated with necklaces, bracelets worn on upper arm, garments and umbrellas looked like an autumnal night.

[Verse Locator](#)

अङ्गदस्य च वेगेन तद्राक्षसबलम् महत् ।

प्राकम्पत तदा तत्र पवनेनाम्बुदो यथा ॥ ६-५३-३३

33. **vegena** = by swiftness; **aN^gadasya** = of Angada; **tat** = that; **mahat** = great; **raakSasabalam** = army of demons; **tatra** = there; **praakampata** = trembled; **tadaa** = then; **ambudoyathaa** = like a cloud; **vegena** = by the swiftness; **pavanena** = of wind.

By the swiftness of Angada, that great army of demons there trembled then, like a cloud by the swiftness of wind.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्ध काण्डे त्रिपञ्चशः सर्गः

Thus completes 53rd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 53

Top of Page	1	2	3	4
-----------------------------	-------------------	-------------------	-------------------	-------------------

<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 54

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Introduction

The powerful demon Vajradamshttra penetrated the army of monkeys, sowing terror among them. The monkeys then sought refuge with Angada the monkey-leader. A fierce battle ensues between Vajradamshttra and Angada. Angada assaults Vajradamshttra with a sword and Vajradamshttra's head falls on the ground.

[Verse Locator](#)

स्वबलस्य च घातेन अङ्गदस्य बलेन च ।

राषसः क्रोधमाविष्टो वज्रदंष्ट्रो महाबलः ॥ ६-५४-१

1. **mahaabalaH** = the mighty; **raakSasaH** = demon; **vajradamSTraH** = Vajradamshttra; **aaviSTaH** = got; **krodham** = angry; **ghaatenā** = by the devastation; **svabalasya** = of his own army; **balenacha** = by the prowess; **aN^gadasya** = of Angada.

The devastation of his army through Angada's prowess filled the mighty Vajradamstra with anger.

[Verse Locator](#)

विस्फार्य च धनुर्घोरं शक्राशनिसमप्रभम् ।

वानराणामनीकानि प्राकिरच्छरवृष्टिभिः ॥ ६-५४-२

2. **visphaarya** = stretching; **ghoram** = his terrific; **dhanuH** = bow; **shakraashani** = samaprabham = which had a splendour equal to that of the thunderbolt of Indra the Lord of celestials; **praakirat** = (he) hurled; **shara vR^iSTibhiH** = a flood of arrows; **aniikaani** = on the army; **vaanaraNaam** = of monkeys.

Stretching his terrific bow, like unto Indra's thunder bolt, he assailed the monkey battalions with a flood of arrows.

[Verse Locator](#)

राक्षसाश्चापि मुख्यास्ते रथैश्च समवस्थिताः ।

नानाप्रहरणाः शूराः प्रायुध्यन्त तदा रणे ॥ ६-५४-३

3. **te** = those; **shuuraH** = valiant; **mukhyaaH** = leaders; **raakSasashchaapi** = of demons also; **samavasthitaH** = coming rathaiH = in chariots; **tadaa** = then; **praayudhyanta** = fought; **raNe** = in the battle; **naanaapracharaNaaH** = with many types of weapons.

Then, the foremost of the demons mounted on chariots, fought the battle with every kind of weapon.

[Verse Locator](#)

वानराणाम् च शूरास्तु ते सर्वे प्लवगर्षभाः ।

आयुध्यन्त शिलाहस्तः समवेताः समन्ततः ॥ ६-५४-४

4. sarve = all; te plavagottamaaH = those best among the monkeys; samavetaaH = assembled; samantataH = on all sides; ayudhyanta = fought; shilaahastaaH = with rocks in their hands.

The monkeys, those valiant bulls among the Plavagas, assembling on all sides, fought with rocks.

[Verse Locator](#)

तत्रायुधसहस्राणि तस्मिन्नायोधने भृशम् ।

राक्षसाः कपिमुख्येषु पातयांचक्रिरे तदा ॥ ६-५४-५

5. tadaa = then; tasmin = in that; ayodhane = battle; tatra = there; raakSasaaH = the demons; paatayaam chakrire = hurled; bhR^isham = abundantly; aayudha sahasraaNi = thousands of weapons; kapimukhyeSu = on the foremost of monkeys.

Then in that battle there, the demons abundantly hurled thousands of weapons on the foremost of monkeys.

[Verse Locator](#)

वानराश्चैव रक्षसु गिरिवृक्षान् महाशिलाः ।

प्रवीराः पातयामासुर्मत्तवारणसन्निभाः ॥ ६-५४-६

6. vaanaraashchaiva = the monkeys too; praviiraaH = of mighty prowess; matta vaaraNa samnibhaaH = resembling elephants in rut; paatayaamaasuH = hurled; girivR^ikSaan = mountains; trees; mahaashilaaH = and great rocks; rakSaH su = on the demons.

The monkeys of mighty prowess, resembling elephants in rut, showered down giant trees and huge lumps of rock on the demons.

[Verse Locator](#)

शूराणाम् युध्यमानानाम् समरेष्वनिवर्त्ताम् ।

तद्रक्षसगणानाम् च स्युद्धं समवर्तत ॥ ६-५४-७

7. shuuraaNaam = between those courageous warriors; raakSasagaNaanaam = troops of demons and monkeys; yuddhamaanaam = who were performing battle; anivartinaam = who never retreated; samareSu = in battle; tat = that; suyuddham = tremendous struggle; samavartate = ensued.

Between those courageous warriors, the demons and the monkeys, who never retreated in battle, a tremendous struggle ensued.

[Verse Locator](#)

प्रभग्नशिरसः केचिच्छिन्नैः पादैश्च बाहुभिः ।

सस्त्रैरर्दितदेहास्तु रुधिरेण समुक्षिताः ॥ ६-५४-८

हरयो राक्षसाश्चैन शेरते गाम् समाश्रिताः ।

कङ्कगृध्राबलाढ्यश्च गोमायुकुलसंकुलाः ॥ ६-५४-९

8; 9. kechit = some; harayaH = monkeys; raakSasaashchaiva = and demons; prabhagna shirasaH = with shattered heads; chhinnaiH paadaiH = cut feet baahubhiH = and hands ardita dehaaH = bodies wounded; shastraiH = by weapons; samukSitaaH = dampened; rudhireNa = with blood; kaN^ka gR^idhhraa baaDhyaashcha = surrounded by groups of herons vultures

and crows; **gomaayukula samkulaaH** = as surrounded by groups of jackals; **sherate** = lied down; **samaashritaaH** = taking refuge; **gaam** = on the earth.

Some monkeys and demons, with their shattered heads, but bereft of arms and legs, lay on the earth bathed in blood with their bodies wounded by weapons, a prey to herons vultures and crows or devoured by troops of jackals.

[Verse Locator](#)

कबन्धानि समुत्पेतुर्भीमाणाम् भीषणानि वै ।
भुजपाणिशिरश्छिन्नाश्छिन्नकायाश्च भूतले ॥ ६-५४-१०
वानरा राक्षसाश्चापि निपेतुस्तत्र भूतले ।

10. **vaanaraaH** = monkeys; **raakSasashchaapi** = and demons; **nipetuH** = fell; **bhuutale** = on the surface of the earth; **bhujapaaNi shirashchhinnaaH** = with their arms; hands and heads severed; **chhinna kaayaashcha** = and their limbs hacked to pieces.

Monkeys and demons fell on the battle-field; headless trunks leaps up to the terror of all the fearful, their limbs hacked to pieces in the combat.

[Verse Locator](#)

ततो वानरसैन्येन हन्यमानम् निशाचरम् ॥ ६-५४-११
प्राभज्यत बलं सर्वं वज्रदंष्ट्रस्य पश्यत ।

11. **tataH** = thereafter; **sarvam balam** = all the army; **nishaacharam** = of demons; **hanyamaanam** = was killed; **vaanara sainyaena** = by the monkey troops; **praabhajyata** = and broken up; (while) **vajradamSTasya** = Vajradamshttra; **pushyataH** = was witnessing.

Thereafter, under the eyes of Vajradamshttra, all his army of demons were killed and broken up by the monkey-troops.

[Verse Locator](#)

राक्षसान् भयवित्रस्तान् हन्यमानान् प्लवङ्गमैः ॥ ६-५४-१२
दृष्ट्वा स रोषताम्राक्षो वज्रदंष्ट्रः प्रतापवान् ।
प्रविवेश धनुष्पाणि स्त्रासयन् हरिवाहिनीम् ॥ ६-५४-१३

12; 13. **dR^iSTvaa** = seeing; **raakSasaan** = the demons; **bhaya vitraastaan** = terrified with fear; **plavaN^gamaiH** = by the monkeys; **saH** = that; **prataapavaan** = powerful; **vajradamSTraH** = Vajradamshttra; **roSa taamraakSaH** = his eyes becoming red with anger; **dhanuSpaaNiH** = and wielding a bow in his hands; **pravivesha** = penetrated into; **harivaahiniim** = the army of monkeys; **traasayan** = frightening them.

Seeing the demons terrified with fear and decimated by the monkeys, that powerful Vajradamshttra, his eyes red with anger, bow in hand, penetrated the army of monkeys, sowing panic among them.

[Verse Locator](#)

शरैर्विदारयामास कङ्कपत्रैरजिह्मगैः ।
बिभेद वानरांस्तत्र सप्तष्टौ नव पञ्च च ॥ ६-५४-१४
विव्याध परमक्रुद्धो वज्रदंष्ट्रः प्रतापवान् ।

14. **paramakruddhaH** = getting very angry; **prataapavaan** = the vigorous; **vajradamSTraH** = Vajradamshttra; **sharaiH** = with his arrows; **ajihmagaiH** = going straight; **kaN^kapatraiH** = like wings of an eagle; **vivyaadha** = struck; **vidarayaamaasa** = and

to be asunder; **tatra** = there; **sapta** = in sevens; **aSTau** = in eights; **nava** = in nines; **paNchacha** = and in fives.

Thereafter, in his fury, the vigorous Vajradamshttra dispatched those monkeys with arrows resembling wings of an eagle that flew straight to their target and pierced seven, eight, nine or five of his opponents simultaneously, thus destroying them.

[Verse Locator](#)

त्रस्ताः सर्वे हरिगणाः शरैः संकृत्तदेहिनः ॥ ६-५४-१५
अङ्गदं सम्प्रधावन्ति प्रजापतिमिव प्रजाः ।

15. **trastaaH** = frightened; **samkR^itta dehinaH** = with their severed limbs; **sharaiH** = due to arrows; **sarve** = all; **harigaNaaH** = the monkey troops; **sampradhaavanti** = ran towards; **aN^gadam** = Angada; **prajaaH iva** = as creatures; **prajaapati** = towards Brahma the Lord of creation.

With their limbs crippled by those arrows and frightened, those monkey battalions sought refuge with Angada, as all creatures with Brahma the Lord of Creation.

[Verse Locator](#)

ततो हरिगणान् भग्नान् दृष्ट्वा वालिसुतस्तदा ॥ ६-५४-१६
क्रोधेन वज्रदंष्ट्रम् त मुदीक्षन्तमुदैक्षत ।

16. **tataH** = thereafter; **dR^iSTvaa** = seeing; **bhagnaan** = the defeated; **harigaNaan** = monkey-troops; **vaalisutaH** = Angada the son of Vali; **tadaa** = then; **udaikSata** = beheld; **vajradamSTram** = Vajradamshttra; **udiikSantam** = who was seeing; **krodhena** = with anger.

When he beheld those monkey troops fleeing in disorder, Angada the son Vali exchanged glances of hatred with Vajradamshttra.

[Verse Locator](#)

वज्रदम्ष्ट्रोऽङ्गदस्वोभौ योयुध्येते परस्परम् ॥ ६-५४-१७
चेरतुः परमक्रुद्धौ हरिमत्तगजाविव ।

17. **ubhau** = both; **vajradamSTraH** = Vajradamshttra; **aN^gadashcha** = and Angada; **yoyudhyete** = fought; **parasparam** = against each other; **harimattagajaamiva** = like a lion and an elephant in rut; **cheratuH** = and strolled; **paramakruddhau** = in a tremendous fury.

Both Vajradamshttra and Angada fought against each other like a lion and an elephant in rut. They strolled in a tremendous fury.

[Verse Locator](#)

ततः शतसहस्रेण हरिपुत्रं महाबलम् ॥ ६-५४-१८
जघान मर्मदेशेषु शरैरग्निशिखोपमैः ।

18. **tataH** = thereafter; (that Vajradamshttra); **jaghaana** = knocked; **mahaabalam** = the mighty; **hariputram** = Angada; **marmadesheSu** = at his vulnerable places; **sharaiH** = with his arrows; **shata sahasreNa agni shikhopamaiH** = resembling a hundred thousand flames of fire.

Thereafter, that Vajradamshttra knocked the mighty Angada at his vital organs with his arrows resembling hundred thousand flames of fire.

[Verse Locator](#)

रुधरोक्षितसर्वाङ्गो वालिसूनुर्महाबलः ॥ ६-५४-१९

चिक्षेप वज्रदंष्ट्रय वृक्षं भीमपराक्रमः ।

19. rudhirokSita sarvaaNgaH = with all his limbs drenched in blood; mahaabalaH = the mighty; vaalisuunuH = Angada; bhiima paraakramaH = with a terrific prowess; chikSepa = thre; vR^ikSam = a tree; vajradamSTraaya = a Vajradamshttra.

With all his limbs drenched in blood, the mighty Angada having a terrific prowess threw a tree on Vajradamshttra.

[Verse Locator](#)

दृष्ट्वापतन्तं तम् वृक्षमसंभ्रान्तश्च राक्षसः ॥ ६-५४-२०

चिच्छेद बहुधा सोऽपि मथितः प्रापतद्भुवि ।

20. dR^iSTvaa = beholding; tam = that; aapatantam = befalling; vR^ikSam = tree; raakSasaH = (that) demon; asambharaantaH = unperplexed; chichchhesa = eat (it) off; bahudhaa = in many ways; so.api = It too; madhitaH = being cut off; praapatat = fell; bhuvi = on the ground.

That unperplexed demon, seeing that tree falling on him, cut it into innumerable pieces which fell in heaps on earth.

[Verse Locator](#)

तं दृष्ट्वा स रथादाप्लुत्य वीर्यवान् ॥ ६-५४-२१

गदापाणिरसंभ्रान्तः पृथिव्यां समतिष्ठत ।

21. dR^iSTvaa = seeing; tam vikramam = that strength; vajradamSTrasya = of Vajradamshttra; plavagarSabhaH = Angada that lion among the monkeys; pragR^ihya = taking; vipulam = a large; shailam = mountain; chikSepa cha = threw (on him); nanaada cha = and made a loud noise.

Witnessing the strength of Vajradamshttra, Angada that lion among the monkeys seized hold of a large rock and emitting a shout, threw it on him.

[Verse Locator](#)

तमापतन्तं दृष्ट्वा स रथादाप्लुत्य वीर्यवान् ॥ ६-५४-२२

गदापाणिरसंभ्रान्तः पृथिव्यां समतिष्ठत ।

22. dR^iSTvaa = seeing; tam = that rock; aapatabtan = coming and falling; saH = Vajradamshttra; viiryavaan = possessing vigour; asambhraantaH = not perplexed; gadaapaaNiH = having mace in his hand; aaplutya = jumping down; rathaata = from his chariot; samatiSThata = stood (there); pR^ithivyaam = on the battle-field.

As the rock descended, that vigorous Vajradamshttra leaping down from his chariot, armed with his mace, stood waiting unperplexed, on the battle-field.

[Verse Locator](#)

अङ्गदेन शिला क्षिप्ता गत्वा तु रणमूर्धनि ॥ ६-५४-२३

सचक्रकूबरं साश्वं प्रममाथ रथं तदा ।

23. shilaa = the rock; kSiptaa = thrown; aN^gadana = by Angada; gatvaa = going; raNamuurdhani = into the forefront of the battle; tadaa = then; pramamaatha = crushed; ratham = the chariot; sachakra kuubaram = with its wheels; saashvam = together with horses.

Meanwhile, the rock thrown by Angada, falling into the forefront of the battle, then crushed the chariot with its wheels shafts and horses

[Verse Locator](#)

ततोऽन्यच्छिखरं गृह्य विपुलं द्रुमभूषितम् ॥ ६-५४-२४
वज्रदंष्ट्रस्य शिरसि पातयामास वानरः ।

24. tataH = thereafter; vaanaraH = Angada the monkey; gR^ihya = seizing; anyat = another; vipulam = large; shikharam = peak of a mountain; druma bhuuSitam = adorned with trees; paatayaamaasa = threw; shirasi = on the head; vajradamSTrasya = of Vajradamshttra.

Thereafter, Angada the monkey, seizing another large peak of a mountain adorned with trees, threw it on Vajradamshttra's head.

[Verse Locator](#)

अभवच्छोणितोद्गारी वज्रदंष्ट्रः स मूर्छितः ॥ ६-५४-२५
मूर्हृतमभवन्मूढो गदामालिङ्ग्य निःश्वसन् ।

25. shoNitodgaarii = Vomiting the blood; saH vajradamSTraH = that Vajradamshttra; abhavat = became; muurchitaH = fainted; aaliN^gya = claspings; gadaam = his mace; niHshvasan = and breathing out; abhavat = became; muuDhaH = unconscious; muhuurtam = for a moment.

Beginning to vomit blood, Vajradamshttra became fainted, clenching his mace convulsively and breathing heavily for a moment.

[Verse Locator](#)

संलब्धसंज्ञो गदया वालिपुत्रमवस्थितम् ॥ ६-५४-२६
जघान परमक्रुद्धो वक्षोदेशे निशाचरः ।

26. sam labdha samjJNaH = regaining his consciousness; nishaacharaH = Vajradamshttra = the demon; parama kR^iddhaH = was very much enraged; jaghaana = and struck; vaaliputram = Angada; avasthitam = standing there; vakSodeshe = on his chest area; gadayaa = with his mace.

Regaining his consciousness, Vajradamshttra the demon was very much enraged and hit Angada full on the chest with his mace.

[Verse Locator](#)

गदां त्यक्त्वा ततस्तत्र मुष्टियुद्धमकुर्वत ॥ ६-५४-२७
अन्योन्यं जघ्नतुस्तत्र तावुभौ हरिराक्षसौ ।

27. tataH = thereafter; tyaktvaa = leaving; dagaam = his mace; akurvata = (he) performed; muSTiyuddham = a pugilistic encounter; tatra = there; ubhau = both; tau = those; hariraakSasau = monkey and demon; jaghnatuH = hit; anyonyan = each other.

Leaving his mace, he performed a pugilistic encounter there. Both the monkey and the demon thus hit each other in that combat.

[Verse Locator](#)

रुधिरौद्गारिणौ तौ तु प्रहारैर्जनितशमौ ॥ ६-५४-२८
बभूवतुः सुविक्रन्तावङ्गारक बुधाविव ।

28. janitashramau = exhausted; prahaaraiH = by the blows; rudhirodgaariNau = spitting blood; tau suvikraantau = those valiant warriors; babhuuvatuH = were; aN^gaaraka

budhaaviva = like the planets Mars and Mercury.

Exhausted by the blows, spitting blood, those valiant warriors were like the planets Mars and Mercury.

[Verse Locator](#)

ततः परमतेजस्वी अङ्गदः प्लवगर्षभः ॥ ६-५४-२९
उत्पात्य वृक्षं स्थितवान् बहुपुष्प फलाचितम् ।

29. tataH = then; aN^gada = Angada; plavaN^ga rSabha = the lion among; paramatejasvii = possessing a great splendour; utpaaTya = uprooted; vR^ikSam = a tree; bahupuSpa phalaachitam = full with many flowers and fruits; sthitavaan = stood waiting.

Then, Angada the lion among the monkeys, possessing a great splendour, uprooted a tree full with many flowers and fruits and stood waiting.

[Verse Locator](#)

जग्राह चार्षभं चर्म खड्गं च विपुलं शुभम् ॥ ६-५४-३०
किङ्किणाजालसंभन्नम् चर्मणा च परिष्कृतम् ।

30. jagraaha = (the demon too) seized hold of; charmaNaa = a shield; aarSabham charma = covered with the hide of a bull; vipulam = and a great; shubham = and beautiful; khaDgamcha = sword; pariSkR^itam = decorated; kiNkiNii jaala sampannam = richly with a multitude with a multitude of golden bells.

The demon too seized hold of a shield covered with the hide of a bull as well as a great beautiful sword decorated richly with a multitude of golden bells.

[Verse Locator](#)

चित्रांश्च रुचिरान्मार्गाश्चैरतुः कपिराक्षसौ ॥ ६-५४-३१
जघ्नतुश्च तदान्योन्यम् नर्दन्तौ जयाकाङ्क्षिणौ ।

31. jayaN^kSiNau = with a desire to win; kapiraakSasau = the monkeys and the demons; nardantau = making roaring sounds; tadaa = then; cheratuH = roamed about; chitraan = in different; maargaan = ways; jaghnatushcha = and collided with; anyonyam = each other.

Thirsting for victory, the monkeys and the demons, making roaring sounds, roamed about in different ways and collided with each other.

[Verse Locator](#)

व्रणैः समुथैः शोभेतां पुष्पिताविव किंशुकौ ॥ ६-५४-३२
युध्यमानौ परिश्रानौ जानुभ्यामवनीम् गतौ ।

32. samutthaiH = with their gaping; vranaiH = wounds; shobhe taam = (they) shone; kimshukaaviva = like a pair of kimshuka trees; puSpitau = in blossom; yuddhamaanau = while fighting; parishraantau = exhausted they were; gatau = (they) sank; jaanubhyaam = their knees; avaniim = on the earth.

With their gaping wounds, they shone like a pair of kimshuka trees in blossom. Exhausted were both of them while fighting and they sank their knees on the earth.

[Verse Locator](#)

निमेषान्तरमात्रेण अङ्गदह् कपिकुञ्जरः ॥ ६-५४-३३
उदतिष्ठत दीप्ताक्षो दण्डाहत इवोरगः ।

33. aN^gadaH = Angada; kapikuN^jaraH = the foremost of the monkeys; nimSaantara maatreNa = just after a moment; diiptaakSaH = with his glittering eyes; udatiSThata = rose up; uragaH iva = like a serpent; daN^DaahataH = struck with a stick.

Angada, the foremost of the monkeys, just after a moment, with his glittering eyes, rose up like a serpent struck with a stick.

[Verse Locator](#)

निर्मलेन सुधौतेन खड्गेनास्य महच्छिरः ॥ ६-५४-३४

जघान वज्रदंष्ट्रस्य वालिसूनुर्महाबलः ।

34. mahaabalaH = the mighty; vaalisuumuH = Angada; jaghaana = assaulted; mahat = the giant; shiraH = head; vajradamSTrasya = of Vajradamshttra; khaDgena = by a sword; sudhautena = well-sharpened; nirmalena = and stainless.

The mighty Angada assaulted the giant head of Vajradamshttra with a well-sharpened and stainless sword.

[Verse Locator](#)

रुधिरोक्षितगात्रस्य बभूव पतितम् द्विधा ॥ ६-५४-३५

तच्च तस्य परीताक्षं शुभम् खड्गहतम् शिरः ।

35. khaDga hatam = hit by the sword; tat = that; shubham = charming; shiraH = head; tasya = of Vajradamshttra; rudhirokSita gaatrasya = with his limbs drenched with blood; pariitaakSam = and his eyes rolling; babhuuva patitam = fell; dvidhaa = into two pieces.

Struck by the sword, that charming head of Vajradamshttra, with his limbs drenched in blood and eyes rolling, fell into two pieces.

[Verse Locator](#)

वज्रदंष्ट्रम् हतम् दृष्ट्वा राक्षसा भयमोहिताः ॥ ६-५४-३६

त्रस्तह्यभ्यद्रवन् लङ्काम् वध्यमानाः प्लवङ्गमैः ।

विषण्ळवदना दीना ह्रिया किञ्चिदवाङ्मुखाः ॥ ६-५४-३७

36; 37. dR^iSTvaa = seeing; vajradamSTram = Vajradamshttra; hatam = killed; raakSasaaH = the the demons; bhaya mohitaaH = deluded with fear; vadhyamaanaaH = and being harassed; plavaN^gamaiH = by the monkeys; viSaNNavadanaiH = looking dejected; avaaN^gamaiH = and with their down-east faces; kimchit hriyaaH = due to a little of shame; abhyadvavan = made their escape; laN^kaam = to Lanka.

Seeing Vajradamshttra having been slain, the demons, deluded with fear, fled panic-stricken towards Lanka, harassed by the monkeys with their down-cast faces, their heads bowed in shame.

[Verse Locator](#)

निहत्य तम् वज्रधरप्रतापः ।

स वालिसूनुः कपिसैन्यमध्ये ।

जगाम हर्षम् महितो महाबलः ।

सहस्रनेत्रस्त्रिदशैरिवावृतः ॥ ६-५४-३८

38. mahaabalaH = the mighty; saaH vaali suunuH = that Angada; vajradhara prataapavaan = with a strength of Indra the Lord of celestials; nihatya = having killed; tam = him; mahitaH = and being honoured; kapi sainya madhya = amidst the monkey-forces; jagama = obtained; harSam = joy; sahasranetraHiva = like Lord of a thousand eyes; aavR^itaH = surrounded; tridashaiH = by celestials.

The mighty Angada experienced a great joy amidst the monkey forces, honoured by them for his high courage and he resembled the Lord of a Thousand Eyes surrounded by the celestials.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुःपचाशः सर्गः

Thus completes 54th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 54

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 55

Verses converted to UTF-8, Nov 09

Introduction

Ravana next sends Akampana for the battle. As Akampana along with his army sets out for the war, he visualized various bad portents. A deadly conflict ensued between monkeys and demons. Kumuda, Nala and Mainda the chiefs of monkeys creates a great carnage among demons.

[Verse Locator](#)

वज्रदम् अक्षम् निहतम् श्रुत्वा रावणो राक्षस ईश्वरः ।

बल अध्यक्षम् उवाच इदम् कृत अन्जलिम् उपस्थितम् ॥ ६-५५-१

1. **shrutvaa** = hearing; **vajradamSTram** = (that) Vajradamshttra; **hatam** = was killed; **vaaliputreNa** = by Angada; **raavaNaH** = Ravana; **uvaacha** = spoke; **idam** = these words; **upasthitam** = to the nearby; **balaadhyakSam** = army general; **kR^itaaN^jalim** = who joined his palms in reverence.

Hearing that Vajradamshttra was killed by Angada, Ravana spoke the following words to the General of his forces who, with joined palms, stood near him.

[Verse Locator](#)

शीघ्रम् निर्यान्तु दुर्धर्षा राक्षसा भीम विक्रमाः ।

अकम्पनम् पुरस् कृत्य सर्व शस्त्र प्रकोविदम् ॥ ६-५५-२

2. **bhiimavikramaaH** = (Let) the invincible; **raakSasaaH** = demons; **durdharSaaH** = of irresistible courage; **niryaantu** = go forth; **shiighram** = soon; **akampanam** = with Akampana; **puraskR^itya** = in front; **sarva shastraastra kovidam** = who is skilled in use of every weapon and missile.

"Let the invincible demons of irresistible courage go forth soon, with Akampana as their head, who is skilled in the use of every weapon and missile."

[Verse Locator](#)

एष शास्ता च गोप्ता च नेता च युधि सत्तमः ।

भूतिकामश्च मे नित्यं नित्यम् च समरप्रियः ॥ ६-५५-३

3. **eSaH** = this; **sattamaH** = excellent demon; **shaastaa** = is a chastiser; **goptaacha** = a protector; **netaacha** = ad a leader; **yudhi** = in battle; **nityam** = ever; **me bhuutikaamashcha** = desiring my welfare; **samarapriyaH** = and loved war; **nityam** = forever.

"This excellent demon is a chastiser, a protector and a leader in battle. He ever desired my welfare and always loved war."

[Verse Locator](#)

एष जेष्यति काकत्सौ सुग्रीवं च महाबलम् ।
वानरांश्चापरान् घोरान् हनिष्यति न संशयः ॥ ६-५५-४

4. eSaH = He; jeSyati = will prove victorious; haniSyati = and can kill; kaakutsthau = Rama; Lakshmana; mahaabalam = the mighty; sugriivam = Sugreeva; aparaan = and the other; ghoraan = terrific; vaanaraan = monkeys; na = there is no; samshayaH = doubt.

"There is no doubt that he will prove victorious and Rama, Lakshmana, the mighty Sugreeva and the other terrible monkeys."

[Verse Locator](#)

परिगृह्य स तामाज्ञाम् रावणस्य महाबलः ।
बलं सम्प्रेरयामास तदा लघुपराक्रमः ॥ ६-५५-५

5. parigR^ihya = taking; taam = that; aajJNaam = command; raavaNasya = of Ravana; mahaabalaH = the mighty; saH = Akampana; laghuparaakramaH = of quick resolution; tadaa = then; samprerayaamaasa = mobilized; balam = the army.

Taking that command of Ravana, the mighty Akampana of quick resolution then mobilized the army.

[Verse Locator](#)

ततो नानाप्रहरणा भीमाक्षा भीमदर्शनाः ।
निष्पेतू राक्षसा मुख्या बलाध्यक्षप्रचोदिताः ॥ ६-५५-६

6. mukhyaaH raakSasaaH = those foremost of demons; bhiima darshanaaH = of terrifying appearance; naanaapraharaNaaH = furnished with every kind of weapon; bhiimaakSaaH = and fearful to look upon; tataH = thereafter; niSpetuH = rushed into the fray; balaadhyakSaprachoditaaH = where their general had dispatched them.

Those foremost of demons of terrifying appearance, furnished with every kind of weapon and fearful to look upon, rushed into the fray where their general had dispatched them.

[Verse Locator](#)

रथमास्थाय विपुलं तप्तकाञ्चनभूषणम् ।
मेघाभो मेघवर्णश्च मेघस्वनमहास्वनः ॥ ६-५५-७

7. tadaa = then; akampanaH = Akampana; meghaabhaH = of the stature of a cloud; meghavarNashcha = of the colour of a cloud; meghasvana mahaasvanaH = whose voice resembled thunder; aasthaaya = ascended; vipulam = an extensive; ratham = chariot; tapta kaaN^chana bhuuSaNam = decorated with fine gold; niryaaati = and set out; samvR^itaH = surrounded; ghoraiH = by dreadful; raakSasaiH = demons.

Then, Akampana of the stature and colour of a cloud, whose voice resembled a thunder, ascended his great chariot, decorated with fine gold and set out, surrounded by dreadful demons.

[Verse Locator](#)

न हि कम्पयितुम् शक्यह् सुरैः अपि महा मृधे ॥ ६-५५-८
अकम्पनस् ततस् तेषाम् आदित्यः इव तेजसा ।

8. surairapi = even celestials too; nashakyaH hi = were indeed unable; kampayitum = to upset; akampanaH = Akampana; mahaamR^idhe = in a great battle; tataH = hence; (he) tejasa = by his splendour; aadityaH iva = was resembling the sun; teSaam = among the demons.

Even celestials were indeed unable to upset Akampana in a great battle. Hence, among the demons, he was shining like the sun, by his splendour.

[Verse Locator](#)

तस्य निधावमानस्य सम्रब्धस्य युयुत्सया ॥ ६-५५-९
अकस्माद् दैन्यम् आगच्चद् हयानाम् रथ वाहिनाम् ।

9. **tasya** = (As) he; **nirdhaava maanasya** = sped on his way; **samrabdhasya** = hastening; **yuyutsayaa** = and eager to enter the battle; **hayaanaam** = the horses; **rathavaahinaam** = drawing his chariot; **aagachchhat dainyam** = were deprived of their energy; **akasmaat** = suddenly.

As he sped on his way, hastened and eager to enter the battle, the horses drawing his chariot were suddenly deprived of their energy.

[Verse Locator](#)

व्यस्फुरन् नयनम् च अस्य सव्यम् युद्ध अभिनन्दिनः ॥ ६-५५-१०
विवर्णो मुख वर्णश् च गद्गदश् च अभवत् स्वरः ।

10. **savyam** = the left; **nayanam** = eye; **asya** = of Akampana; **yudhaabhinandinaH** = who delighted in warfare; **visphurat** = began to twitch; **mukhavarNashcha** = his countenance; **vivarNaH** = grew pale; **svanaH** = and his voice; **abhavat** = became; **gadgadaH** = trembled.

The left eye of Akampana, who delighted in warfare, began to twitch. His countenance grew pale and his voice trembled.

[Verse Locator](#)

अभवत् सुदिने च अपि दुर्दिने रूक्ष मारुतम् ॥ ६-५५-११
ऊचुह् खगा मृगाह् सर्वे वाचह् क्रूरा भय आवहाः ।

11. **kaale** = at a time; **sudine** = of a good day (marked by a fine weather); **abhavat** = it became; **durdinam** = a day of bad weather; **mukSamaarutam** = with a bitter wind beginning to blow; **khagamR^igaaH** = Birds and beasts; **uuchuH** = uttered; **kruuraaH** = cruel; **bhayaavahaaH** = and fearful; **vaachaH** = cries.

At a time of a good day, marked by fine weather, it turned into a day of bad weather with a bitter wind beginning to blow. Birds and beasts uttered cruel and fearful cries.

[Verse Locator](#)

स सिम्ह उपचित स्कन्धह् शार्दूल सम विक्रमः ॥ ६-५५-१२
तान् उत्पातान् अचिन्त्य एव निर्जगाम रण आजिरम् ।

12. **saH** = that demon; **simhaapachita skandhaH** = who had the shoulders of a lion; **shaarduulasama vikramaH** = and the agility of a tiger; **avichintyaiva** = disregarding; **taan** = those; **utpaataan** = portents; **nirjagaama** = rushed; **raNaajiram** = towards the battle field.

That demon, who had the shoulders of a lion and the agility of a tiger, disregarding those portents, rushed towards the battle-field.

[Verse Locator](#)

तदा निर्गच्चतस् तस्य रक्षसह् सह राक्षसैः ॥ ६-५५-१३
बभूव सुमहान् नादह् क्षोभयन् इव सागरम् ।

13. **tasya raakSasaH** = (while) that demon; **raakSasaiH saha** = along with other demons; **nirgachchhataH** = went forward; **tathaa** = thus; **sumahaan naadaH** = an immense tumult; **babhuuva** = arose; **khobhayanmivaa** = that seemed to convulse; **saagaram** = the ocean.

While Akampana advanced thus with his troops, an immense tumult arose that seemed to convulse the ocean.

[Verse Locator](#)

तेन शब्देन वित्रस्ता वानराणाम् महा चमूः ॥ ६-५५-१४
द्रुम शैल प्रहरणा योद्धुम् समवतिष्ठत ।

14. **tena shabdena** = by (hearing) that sound; **samupatiSThataam** = of the coming demons; **yoddhum** = for the battle; **mahaachamuH** = the huge army; **vaanaraaNaam** = of the monkeys; **druma shailaprahaaraaNaam** = moving forward with trees and rocks; **vitraataa** = was frightened.

By hearing that clamour of the demons coming for the battle, the huge army of the monkeys, brandishing trees and rocks, was frightened.

[Verse Locator](#)

तेषाम् युद्धम् महा रौद्रम् सम्जज्जे कपि रक्षसाम् ॥ ६-५५-१५
राम रावणयोः अर्थे समभित्यक्त जीविनाम् ।

15. **mahaaraudram** = a highly fierce; **yuddham** = battle; **samjaJNe** = occurred; **teSaam** = between those; **kapiraakSasaam** = monkeys and demons; **samabhityakta jiivinaam** = who were ready to lose their lives; **raama raavaNayoH arthe** = for the sake of Rama and Ravana.

A highly fierce battle ensued between those monkeys and demons, who were ready to lose their lives for the sake of Rama and Ravana.

[Verse Locator](#)

सर्वे ह्य् अतिबलाह् शूराह् सर्वे पर्वत सन्निभाः ॥ ६-५५-१६
हरयो राक्षसाश्चैव परस्पर जिघंसवः ।

16. **sarve** = all; **harayaH** = the monkeys; **raakSashchaiva** = and the demons; **paraspara jighaasavaH** = who were willing to kill each other; **atibalaaH** = were very strong; **shuuraH** = valiant; **sarve** = and all; **parvata samnibhaaH** = were resembling mountains.

All the monkeys and demons, who were willing to kill each other, were very strong and valiant. All were resembling mountains.

[Verse Locator](#)

तेषाम् विनर्दाताम् शब्दह् सम्युगे अतितरस्विनाम् ॥ ६-५५-१७
शुश्रुवे सुमहान् क्रोधाद् अन्योन्यम् अभिगर्जताम् ।

17. **teSaam** = their; **sumahaan** = very great; **shabdaH** = clamour; **vinardataam** = yelling; **tarasvinaam** = with their strength; **kopam** = in their rage; **abhigarjitaam** = making savage cries; **shushruve** = were heard; **pamyuge** = in that combat.

The tremendous clamour of the aforesaid warriors, yelling in their rage and strength, making savage cries, were distinctly heard on the battle-field.

[Verse Locator](#)

रजसः च अरुण वर्ण आभम् सुभीमम् अभवद् भृशम् ॥ ६-५५-१८

उद्धृतम् हरि रक्षोभिः समुरोध दिशो दश ।

18. **subhiimam** = A highly terrible; **rajashcha** = dust too; **bhR^isham aruNa varNaabham** = in a thick coppery colour; **uddhatam** = raised; **harirakSobhiH** = by the monkeys and demons; **abhavata** = was found; **samrurodha** = and enveloped; **dasha** = the ten; **dishaH** = quarters.

A highly terrific dust, in a thick coppery colour, raised by the monkeys and demons enveloped all the ten quarters.

[Verse Locator](#)

अन्योन्यम् रजसा तेन कौशेय उद्धृत पाण्डुना ॥ ६-५५-१९

सम्वृतानि च भूतानि ददृशुः रण अजिरे ।

19. **bhuutaani** = the beings (combatants); **samvR^itaani** = enveloped; **tena rajasaa** = by that dust; **kesheyoddhuuta paaNDunaa** = which was whitish like a piece of silk shaken by the wind; **na dadR^ishuH** = did not see; **anyonyam** = each other; **raNaajire** = in the battle = field.

The combatants, enveloped by that dust, which was whitish like a piece of silk shaken by the wind, could no longer distinguish each other on the battle-field.

[Verse Locator](#)

न ध्वजो न पताका वा वर्म वा तुरगो अपि वा ॥ ६-५५-२०

आयुधम् स्यन्दनम् वा अपि ददृशे तेन रेणुना ।

20. **na** = neither; **dhvajaH** = standard; **pataakaa vaa** = banner; **na** = nor; **charma vaa** = shield; **turago.api vaa** = horse; **aayudham** = weapon; **syandanova api** = even chariot; (could be seen); **tena** = in that; **reNunaa** = dust.

Neither standard, banner and shield, nor horse, weapon and chariot could be discerned in that pall of dust.

[Verse Locator](#)

शब्दसः च सुमहांस् तेषाम् नर्दताम् अभिधावताम् ॥ ६-५५-२१

श्रूयते तुमुले युद्धे न रूपाणि चकाशिरे ।

21. **sumahaan** = a great; **tumulaH** = tumultuous; **shabdashcha** = clamour; **teSaaM** = of warriors; **nardataam** = making challenging cries; **abhidaavataam** = and rushing upon each other; **shruuyate** = was heard; **yuddhe** = in the battle; **ruupaaNi** = (yet in the confusion) no forms; **nachakaashire** = were visible.

A great tumultuous clamour, of warriors, making challenging cries and rushing upon each other, was heard on the battle-field, yet in that confusion, no form was visible.

[Verse Locator](#)

हरीन् एव सुसम्क्रुद्धा हरयो जघ्नुः आहवे ॥ ६-५५-२२

राक्षसाश् च अपि रक्षांसि निजघ्नुस् तिमिरे तदा ।

22. **tadaa** = then; **timire** = in that darkness; **susamruSTaaH** = the greatly enraged; **harayaH** = monkeys; **jaghnaH** = killed; **hariinena** = the monkeys themselves; **aahave** = in the battle; **raakSasaaH** = the demons; **nijaghnusH** = killed; **raakSasaashchaapi** = the demons themselves.

In the darkness, the greatly enraged monkeys killed the monkeys themselves and the demons killed the demons themselves in battle.

[Verse Locator](#)

ते परांश्च विनिघ्नन्तः स्वांश्च वानरराक्षसाः ॥ ६-५५-२३
रुधिराद्राम् तदा चक्रुर्महीं पङ्कानुलेपनाम् ।

23. te = those; vaanara raakSasaaH = monkeys and demons; nighnantaH = killing; paraamshcha = others; svaamshcha = and their own people; tadaa = then; chakruH = make; mahiim = the earth; rudhiraardraam = dampened with blood; paNkaanulepanaam = anointing its body with mud.

Those monkeys and demons killing other and their own people then made the earth dampened with blood, anointing its body with mud.

[Verse Locator](#)

ततस् तु रुधिर ओघेण सिक्तम् व्यपगतम् रजः ॥ ६-५५-२४
शरीर शव सम्कीर्णा बभूव च वसुम् धरा ।

24. tataH = thereafter; trajaH = the dust; apagatam = wnet off; siktam = being sprinkled; rudhiogheNa = by the stream of blood; vasundharaa = the earth; babhuuva = became; shariira shava samkiirNaa = filled with bodies and corpses.

Under the stream of blood being sprinkled, the dust was laid, revealing the earth covered with bodies and corpses.

[Verse Locator](#)

द्रुम शक्ति शिला प्रासैऋगदा परिघ तोमरैः ॥ ६-५५-२५
हरयो राक्षसास् तूर्णम् जघ्नुः अन्योन्यम् ओजसा ।

25. raakSasaaH = the demons; harayaH = and the monkeys; tuurNam = quickly; jaghmuH = struck; anyonyam = each other; ojasaa = with vigour; druma shaktigadaa praasaiH = with blows from trees; spears; maces; javelins; shilaa parigha tomaraiH = stones; bars and picks.

The demons and the monkeys vigorously struck each other swiftly with blows from trees, spears, maces, javelins, stones, bars and picks.

[Verse Locator](#)

बाहुभिः परिघा आकारैऋयुध्यन्तह् पर्वत उपमाः ॥ ६-५५-२६
हरयो भीम कर्माणो राक्षसान् जघ्नुः आहवे ।

26. haryaH = the monkeys; bhiima karmaaNaaH = of dreadful deeds; parvatopamaaH = and who resembled mountains; yuddhantaH = fighting; baahubhiH = with their arms; parighaakaaraiH = appearing like iron bars; jaghnuH = killed; raakSasaan = the demons; aahave = in the battle.

The monkeys of dreadful deeds, resembling mountains, fighting with their arms appearing like iron bars, killed the demons in battle.

[Verse Locator](#)

राक्षसासः च अपि सम्क्रुद्धाह् प्रास तोमर पाणयः ॥ ६-५५-२७
कपीन् निजघ्निरे तत्र शस्त्रैह् परम दारुणैः ।

27. **praaasa tomara paaNayaH** = with darts and javelins in their hands; **abhisamkruddhaaH** = the enraged; **raakSasaastu** = demons; **tatra** = there; **nijaghnire** = struck; **kapiin** = the monkeys; **parama daaruNaiH** = with their cruel; **shastraiH** = weapons.

The enraged demons with darts and javelins in their hands, struck the monkeys there with their cruel weapons.

[Verse Locator](#)

अकम्पनः सुसंक्रुद्धो राक्षसानां चमूपतिः ॥ ६-५५-२८
संहर्षयति तान्सर्वान्नाक्षसान् भीमविक्रमान् ।

28. **susamkruddhaH** = the extremely enraged; **akampanaH** = Akampana; **chamuupatiH** = the General of the army; **raakSasaanaam** = of demons; **samharSayati** = cheered; **sarvaan** = all; **taan raakSasaan** = those demons; **bhiimavikramaan** = by his terrible prowess.

The extremely enraged Akampana, the general of the army of demons, cheered all those demons by his terrible prowess.

[Verse Locator](#)

हरयस् त्व अपि रक्षांसि महा द्रुम महा अश्मभिः ॥ ६-५५-२९
विदारयन्त्य् अभिक्रम्य शस्त्राण्य् आच्चिद्य वीर्यतः ।

29. **harayanti api** = the monkeys however; **abhikramya** = leaping upon then; **aachchhidya** = and snatching; **shastraaN** = their weapons; **viiryataH** = through their strength; **vidaarayanti** = crushed; **rakSaamsi** = those demons; **mahaa druma mahaashmabhiH** = with blows from large trees and stones.

The monkeys however leaping upon them and snatching their weapons through their strength, crushed those demons with blows from large trees and stones.

[Verse Locator](#)

एतस्मिन् अन्तरे वीरा हरयह् कुमुदो नलः ॥ ६-५५-३०
मैन्दसः च परम क्रुद्धश् चक्रुःवेगम् अनुत्तमम् ।

30. **etasmin antare** = meanwhile; **kumudaH** = kumuda; **nalaH** = nala; **maindashcha** = and Mainda; **viiraaH** = the courageous; **harayaH** = monkeys; **paramakruddhaaH** = in an outburst of rage; **charuH** = displayed; **anuttamam** = unsurpassed; **vegam** = rashness.

Meanwhile Kumuda, Nala and Mainda the courageous monkeys in an outburst of anger, displayed unsurpassed rashness.

[Verse Locator](#)

ते तु वृक्षैःमहा वेगा राक्षसानाम् चमू मुखे ॥ ६-५५-३१
कदनम् सुमह चक्रुर् लीलया हरि यूथपाः ।
ममन्थू राक्षसान् सर्वे नानाप्रहरणैर्भृशम् ॥ ६-५५-३२

31; 32. **mahaaviiraaH** = the exceedingly valiant; **te** = those; **haripuN^gavaaH** = chiefs of monkeys; **liilayaa** = as in sport; **chamnumukhe** = in the army-front; **vR^ikSaiH** = with trees; **chakruH** = performed; **sumahat** = a very great; **kadanam** = carnage; **raakSasaanaam** = of demons; **sarve** = all of them; **bhR^isham** = repeatedly; **mamanthuH** = crushed; **raakSasaan** = the demons; **naanaa praharaNaiH** = with every kind of weapon.

Those exceedingly valiant chiefs of monkeys, as in sport, in the battle-front, with mighty blows of trees, created a great carnage among the demons. All of them repeatedly crushed the demons with every kind of weapon.

Thus completes 55th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 55

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 56 Verses converted to UTF-8, Nov 09

Introduction

Akampana enters the battle-field and assails the monkeys with his bow and arrows. Then, Hanuman comes to the rescue of the monkeys. A great fight ensued between Akampana and Hanuman. Hanuman strikes the head of Akampana with a huge tree and Akampana dies. All the demons take to their heels and return to Lanka.

[Verse Locator](#)

तद् दृष्ट्वा सुमहत् कर्म कृतम् वानर सत्तमैः ।
क्रोधम् आहारयाम् आस युधि तीव्रम् अकम्पनः ॥ ६-५६-१

1. dR^iSTvaa = seeing; tat = that; sumahat = very great; karma = exploit; kR^itam = done; vaanara sattamaiH = by the chiefs of monkeys; yudhi = in the battle; akampanaH = Akampana; aahaarayaamaasa = was seized; tiivram = a fierce; krodham = anger.

Seeing that very great exploit executed by the chiefs of monkeys in the battle, Akampana was seized with a fierce anger.

[Verse Locator](#)

क्रोध मूर्चित रूपस् तु ध्रुवन् परम कार्मुकम् ।
दृष्ट्वा तु कर्म शत्रूणाम् सारथिम् वाक्यम् अब्रवीत् ॥ ६-५६-२

2. dR^iSTvaa = witnessing; karma = the work; shatruuNaam = of the enemies; krodha muurchhitaruupaH = appearing fully of fierce anger; dhunvan = and moving; parama kaarmukam = his great bow; abraviit = spoke; vaakyam = the following words; saarathim = to his charioteer.

Witnessing that work of the enemies, his features were distorted by anger and brandishing his powerful bow, Akampana addressed his charioteer in these words.

[Verse Locator](#)

तत्र एव तावत् त्वरितम् रथम् प्रापय सारथे ।
एते अत्र बहवो घ्नन्ति सुबहून् राक्षसान् रणे ॥ ६-५६-३

3. saarathi = O; charioteer!; ete balinaH = these strong monkeys; ghnanti = are killing; subahuun = innumerable; raakSasaan = demons; raNe = in the battle; praapaya = get; ratham = the chariot; tatraiva = just there; tvaritaH = soon.

"Drive the chariot quickly to that place, for, those monkeys are killing innumerable demons on the battle field."

[Verse Locator](#)

एते अत्र बलवन्तो हि भीम कायाश् च वानराः ।

द्रुम शैल प्रहरणास् तिष्ठन्ति प्रमुखे मम ॥ ६-५६-४

4. **ete** = these; **vaanaraaH** = monkeys; **balavantaH** = who are strong; **bhiimakopaashcha** = with terrific anger; **druma shaila praharaNaaH** = with trees and rocks as their weapons; **tiSThanti** = are standing; **mama** = in my; **pramukhe** = front; **atra** = here.

"Those arrogant monkeys of terrific ferocity, armed with trees and rocks, dare to affront me here."

[Verse Locator](#)

एतान् निहन्तुम् इच्छामि समर श्लाघिनो ह्य् अहम् ।

एतैः प्रमथितम् सर्वम् दृश्यते राक्षसम् बलम् ॥ ६-५६-५

5. **aham ichchhami** = I wish; **nihantum** = to kill; **etaan** = these monkeys; **samarashlaaghinaH** = who are praising themselves in battle; **sarvam** = all; **balam** = the army; **rakSasaaam** = of demons; **dr^ishyate** = who are seen; **pramathitam** = to be crushed; **etaiH** = by them.

"I wish to kill those andicious monkeys, who are seen herassing all the army of demons."

[Verse Locator](#)

ततः प्रजवित अश्वेन रथेन रथिनाम् वरः ।

हरीन् अभ्यहनत् क्रोधात् शर जालैर् अकम्पनः ॥ ६-५६-६

6. **tataH** = thereafter; **rathena** = in his chariot; **prachalitaashvena** = drawn by fast-moving horses; **akampanaH** = Akampana; **varaH** = the most skillful; **rathinaam** = of chariot-warriors; **sharajaalaiH** = with a hail of darts; **abhyapatat** = assailed hariin = the monkeys; **duuraat** = from a distance.

Thereafter, in his chariot, drawn by fast-moving horses, Akampana the most skillful of chariot-warriors, with a hail of darts, assailed the monkeys from a distance.

[Verse Locator](#)

न स्थातुम् वानराह् शेकुह् किम् पुनर् योद्धुम् आहवे ।

अकम्पन शरैर् भग्नाह् सर्व;एव प्रदुद्रुवुः ॥ ६-५६-७

7. **vaanaraaH** = the monkeys; **na shekuH** = were no longer able; **sthaatum** = to maintain their formation; **aahave** = in the battle; **kim punaH** = how much less; **yuddhum** = to fight; **sarve eva** = all of them; **bhagnaaH** = were crushed; **akampana sharaiH** = under the shafts of Akampana; **abhidudruvuH** = and took to their heels.

The monkeys were no longer able to maintain their formation, much less fight in the battle. all of them were crushed under the shifts of Akampana and took to their heels.

[Verse Locator](#)

तान् मृत्यु वशम् आपन्नान् अकम्पन वशम् गतान् ।

समीक्ष्य हनुमान् ज्जातीन् उपतस्थे महा बलः ॥ ६-५६-८

8. **samiikSya** = seeing; **taan** = those; **jjNaatiin** = companions; **aapannaan** = getting; **mR6ityu vasham** = under the sway of death; **akampana sharaanugaan** = pursued by Akampana's darts; **mahaabalaH** = the mighty; **hanumaan** = Hanuman; **upatasthe** = went to their rescue.

Seeing those companions, getting under the sway of death pursued by Akampana's darts, the mighty Hanuman went to their rescue.

[Verse Locator](#)

तम् महा प्लवगम् दृष्ट्वा सर्वे प्लवग यूथपाः ।
समेत्य समरे वीराह सहिताह पर्यवारयन् ॥ ६-५६-९

9. dR^iSTvaa = seeing; tam = him; mahaa plavagam = the giant monkey; sarve = all; te = those; viiraaH = valiant; plavagarSabhaaH = and best of the monkeys; hahitaaH = together; sametya = approached; paryavaarayan = and surrounded him.

Seeing Hanuman their great leader, all those valiant and the best of the monkeys together rallied and grouped themselves boldly round him.

[Verse Locator](#)

व्यवस्थितम् हनूमन्तम् ते दृष्ट्वा हरि यूथपाः ।
बभूवुर् बलवन्तो हि बलवन्तम् उपाश्रिताः ॥ ६-५६-१०

10. dR^iSTvaa = observing; hanuumantam = Hanuman; vyavasthitam = standing comageously; te = those; plavagarSabhaH = excellent monkeys; upaashritaaH = took shelter; balavantam = in his powerfulness; babhuuvuH = and became; balavantaH hi = indeed powerful.

Observing Hanuman's courage, those excellent monkeys took shelter in his powerfulness and became powerfulness and became powerful indeed.

[Verse Locator](#)

अकम्पनस् तु शैल आभम् हनूमन्तम् अवस्थितम् ।
महा इन्द्र;इव धाराभिह् शरैर् अभिववर्ष ह ॥ ६-५६-११

11. akampastu = Akampana; mahendraH iva = like Mahendra; the lord of celestials; abhivavarSaha = assailed; dharaabhiH = a hail; sharaiaH = of arrows; hanuumantam = on Hanuman; avasthitam = who remained as firm; shailaabham = as a rock.

Akampana, like Mahendra the Lord of celestials, assailed a hail of arrows on Hanuman, who remained as firm as a rock.

[Verse Locator](#)

अचिन्तयित्वा बाण ओघान् शरीरे पतितान् शितान् ।
अकम्पन वध अर्थाय मनो दध्रे महा बलः ॥ ६-५६-१२

12. achintayitvaa = heedless; baaNaughaan = of the flood of weapons; patitaan = that fell; shariire = upon his body; mahaabalaH = the mighty; kapiH = Hanuman; manaH dadhre = resolved in his mind; akampanavadhaarthaaya = to slay Akampana.

Heedless of the flood of weapons that fell upon his body, the mighty Hanuman resolved in his mind to slay Akampana.

[Verse Locator](#)

स प्रहस्य महा तेजा हनूमान् मारुत आत्मजः ।
अभिदुद्राव तद् रक्षह् कम्पयन् इव मेदिनीम् ॥ ६-५६-१३

13. prahasya = laughing heartily; saH = that; hanumaan = Hanuma; mahaatejaaH = of great splendour; maarutaatmajaH = and the son of Maruta the wind-god; abhirudraava =

leapt; **tat raakSaH** = on that demon; **mediniim** = causing the earth; **kampayanniva** = to shake as it were.

Laughing heartily , that Hanuman, the son of Maruta the wind-god and possessing a great splendour, leapt on the demon, causing the earth to shake as it were.

[Verse Locator](#)

तस्य अभिनर्दमानस्य दीप्यमानस्य तेजसा ।
बभूव रूपम् दुर्धर्षम् दीप्तस्य इव विभावसोः ॥ ६-५६-१४

14. **diipta maanasya** = while burning; **tejasaa** = with energy; **nardamaanasya** = and emitting yells; **tasya** = his; **ruupam** = form; **babhuuva** = became; **durdharSam** = difficult to overpower; **diiptasya vibhaavasoH iva** = like a blazing fire; **atha** = thereafter.

As he roared burning with energy, the form of Hanuman became difficult to overpower, like a blazing fire.

[Verse Locator](#)

आत्मानम् त्व् अप्रहरणम् ज्ञात्वा क्रोध समन्वितः ।
शैलम् उत्पाटयाम् आस वेगेन हरि पुम्गवः ॥ ६-५६-१५

15. **jJNaatvaa** = knowing; **aatmaanam** = himself; **a praharaNam** = to be bereft of any weapon; **haripuN^gavaH** = Hanuman the excellent monkey; **krodha saman votaH** = with anger; **utpaaTayaamaasa** = uplifted; **shailam** = a mountian; **vegena** = quickly.

Knowing himself to be bereft of any weapon, Hanuman the excellent monkey, with a rage, uplifted a mountain quickly.

[Verse Locator](#)

तम् गृहीत्वा महा शैलम् पाणिना एकेन मारुतिः ।
विनद्य सुमहा नादम् भ्रामयाम् आस वीर्यवान् ॥ ६-५६-१६

16. **saH** = that; **viiryavaan** = valiant; **maarutiH** = Hanuman; **gR^ihiitvaa** = seizing; **sumahaashailam** = very great mountain; **ekena paaNinaa** = with one hand; **vinadye mahaanaadam** = letting up a roar; **bhraamayaamaasa** = began to spin it rapidly.

That valiant Hanuman, seizing a very great mountain with one hand and letting up a roar, began to spin it rapidly.

[Verse Locator](#)

ततस् तम् अभिदुद्राव राक्षस इन्द्रम् अकम्पनम् ।
यथा हि नमुचिम् सम्ख्ये वज्रेण इव पुरम् दरः ॥ ६-५६-१७

17. **tataH** = thereafter; **puraa iva** = as formerly; **samkhye** = in an encounter; **purandaraH** = Indra the Lord of celestials; **vajreNa** = (hurled) his thunderbolt; **namuchimiva** = at Namuchi; (Hanuman); **abhirudraava** = rushed; **tam akampanam** = towards that Akampana.

Thereafter, as formerly in an encounter Indra the Lord of celestials hurled his thunderbolt at Namuchi, Hanuman rushed towards Akampana.

[Verse Locator](#)

अकम्पनस् तु तद् दृष्ट्वा गिरि शृन्गम् समुद्यतम् ।
दूराद् एव महा बाणैर् अर्ध चन्द्रैर् व्यदारयत् ॥ ६-५६-१८

18. dR^iSTvaa = beholding; samudyatam = uplifted; girishR^iN^gam = mountain-peak; akampanstu = Akampana on his part; adaarayat = shattered it; duuraadeva = even from a distance; mahaa baaNaiH = by mighty arrows; ardhashandraiH = each having the shape of a crescent.

Beholding that crag flying towards him, Akampana shattered it even from a distance by means of his great crescent-shaped arrows.

[Verse Locator](#)

तत् पर्वत अग्रम् आकाशे रक्षो बाण विदारितम् ।
विकीर्णम् पतितम् दृष्ट्वा हनूमान् क्रोध मूर्चितः ॥ ६-५६-१९

19. dR^iSTvaa = seeing; tam = that; parvataagram = rocky peak; rakSobaaNa vidaaritam = shattered by the demon's arrows; patitam = and falling; vikiirNam = in pieces; aakaashee = in the sky; hanumaan = Hanuman; krodha muurchhitaH = became mad with anger.

Seeing that rocky peak shattered in the air by the demon's arrows and falling in pieces, Hanuman became mad with anger.

[Verse Locator](#)

सो अश्व कर्णम् समासाद्य रोष दर्प अन्वितो हरिः ।
तूर्णम् उत्पाटयाम् आस महा गिरिम् इव उच्चितम् ॥ ६-५६-२०

20. samaasaadya = approaching; ashvakarNam = an Ashvakarna tree; mahaagirimiva = as large as a mountain; roSadarpaanvitaH = in the transport of rage that possessed him; saH = that; hariH = Hanuman; utpaaTayaamaasa = uprooted it; tuurNam = speedily.

Approaching an Ashwakarna tree as large as a mountain, in the transport of rage that possessed him, that Hanuman uprooted it speedily.

[Verse Locator](#)

तम् गृहीत्वा महा स्कन्धम् सो अश्व कर्णम् महा द्युतिः ।
प्रगृह्य परया प्रीत्या भ्रामयामास भूतले ॥ ६-५६-२१

21. saH = that Hanuman; mahaadutiH = of great strength; gR^ihiitvaa = taking hold; tam ashvakarNam = of that Ashwakarna tree; mahaa skandam = with large branches; pragR^ihya = and tightly holding it; parayaa priityaa = with great delight; bhraamayaamaasa = spinned it; bhuutale = on the ground.

Taking hold of that Ashwakarna tree with large branches, in his great strength, Hanuman with immense delight spinned it, while standing on the ground.

[Verse Locator](#)

प्रधावन् उरु वेगेन प्रभन्जंस् तरसा द्रुमान् ।
हनूमान् परम क्रुद्धश् चरणैर् दारयत् क्षितिम् ॥ ६-५६-२२

22. paramakR^iddhaH = the highly enraged; hanumaan = hanuman; pradhaavan = began to run; uruvegena = with great strides; babhaN^jaH = breaking down; drumaan = the trees; tarasaa = by his strength; daarayan = and tearing up; mahiim = the earth; charaNaiH = with his feet.

Then, the highly enraged Hanuman began to run with great strides, breaking down the trees by his strength and tearing up the earth with his feet.

[Verse Locator](#)

गजांसः च सगज आरोहान् सरथान् रथिनस् तथा ।

जघान हनुमान् धीमान् राक्षसांश् च पदातिकान् ॥ ६-५६-२३

23. **hanumaan** = Hanuman; **jaghaana** = struck down; **gajaamshcha** = elephants; **sagajaaroahan** = as also who rode upon them; **rathinaH** = and charioteers; **sarathan** = with their chariots; **bhiimaan** = and the terrific; **padaatigaan** = infantry; **raakSasaan** = of demons.

Hanuman struck down elephants as also who rode upon them and charioteers with their chariots and the terrific infantry of demons.

[Verse Locator](#)

तम् अन्तकम् इव क्रुद्धम् समरे प्राण हारिणम् ।

हनूमन्तम् अभिप्रेक्ष्य राक्षसा विप्रदुद्रुवुः ॥ ६-५६-२४

24. **abhiprekSyā** = seeing; **tam hanuumantam** = that Hanuman; **antakmiva** = like unto Yama the Destroyer of Vital breaths; **kruddham** = full of wrath; **sadrumam** = aimed with a tree; **praNahaariNam** = and taking off lives; **raakSasaah** = the demons; **vipradudruvuH** = took to flight.

Seeing that Hanuman, like unto Yama the Destroyer of vital Breaths, full of wrath armed with a tree and taking off lives, the demons took of flight.

[Verse Locator](#)

तम् आपतन्तम् सम्क्रुद्धम् राक्षसानाम् भय आवहम् ।

ददर्श अकम्पनो वीरश् चुक्रोध च ननाद च ॥ ६-५६-२५

25. **viiraH** = the valiant; **akampanaH** = Akampana; **dadarsha** = beheld; **tam** = that Hanuman; **samkruddham** = who was enraged; **aapatantam** = and rushing on; **bhayaavaham** = sowing terror; **raakSasaanaam** = among his demons; **chukSobha cha** = was greatly perturbed; **nanaada cha** = and set up a mighty shout.

The valiant Akampana, beholding that Hanuman who was enraged and rushing on, sowing terror among his soldiers, was greatly perturbed and set up a mighty shout.

[Verse Locator](#)

स चतुर्दशभिर् बाणैह् शितैर् देह विदारणैः ।

निर्बिभेद हनूमन्तम् महा वीर्यम् अकम्पनः ॥ ६-५६-२६

26. **saH akampanaH** = that Akampana; **dasha dashabhiH** = with his fourteen; **nishitaiH** = sharp; **baaNaiH** = arrows; **deha daaraNaiH nirbibhedha** = pierced that tore the body; **mahaa viiryam** = the highly valiant; **hanumantam** = Hanuman.

With fourteen sharp arrows that tore the flesh, that Akampana pierced the highly valiant Hanuman.

[Verse Locator](#)

स तथा प्रतिविद्धस् तु बह्वीभिह् शर वृष्टिभिः ।

हनूमान् ददृशे वीरह् प्ररूढः इव सानुमान् ॥ ६-५६-२७

27. **viprakiirNaH** = Riddled; **shita shaktibhiH** = with sharp-pointed; **naaraachaiH** = iron shafts; **saH viiraH** = that warrior; **hanumaan** = Hanuman; **dadR^ishe** = appeared; **saanumaaniva** = like a mountain; **pravuuDhaH** = on which number of plants sprang up.

Riddled with sharp-pointed shafts, that warrior Hanuman appeared like a mountain on which a number of plants shoot up.

[Verse Locator](#)

विरराज महावीर्यो महाकायो महाबलः ।
पुष्पिताशोकसम्काशो विधूम इव पावकः ॥ ६-५६-२८

28. **mahaabalaH** = the mighty Hanuman; **mahaaviiryaH** = of great strength; **mahaa kaayaH** = with a large body; **viraraaja** = shone; **paavakaH iva** = like a fire; **vidhuumaH** = without smoke; **puSpitaashoka samkaashaH** = and resembling an Ashoka tree in flowering.

That mighty Hanuman of great strength with a large body shone like a fire without smoke and resembled a blooming Ashoka tree.

[Verse Locator](#)

ततो अन्यम् वृक्षम् उत्पाट्य कृत्वा वेगम् अनुत्तमम् ।
शिरस्य् अभिजघान आशु राक्षस इन्द्रम् अकम्पनम् ॥ ६-५६-२९

29. **tatH** = thereafter; **kR^itvaa** = showing; **anuttamam** = a great; **vegam** = haste; **utpaaTya** = in uprooting; **anyam** = another; **vR^ikSam** = tree; (Hanuman); **jaghaana** = struck; **aashu** = quickly; **shirasi** = on the head; **akampanam** = of Akampana; **raakSasendram** = the General of demons.

Thereafter, showing a great haste in uprooting another tree, Hanuman struck the head of Akampana the General of demons.

[Verse Locator](#)

स वृक्षेण हतस् तेन सक्रोधेन महात्मना ।
राक्षसो वानर इन्द्रेण पपात स ममार च ॥ ६-५६-३०

30. **hataH** = struck; **vR^ikSeNa** = with a tree; **tena vaanarendraNa** = by that Hanuman; **sakrodhena** = the enraged; **mahaatmanaa** = and the high-souled; **saH** = that; **raakSasaH** = demon; **papaata** = fell down; **mamaaracha** = and died.

Struck with a tree by that high-souled and enraged Hanuman, that demon fell down and died.

[Verse Locator](#)

तम् दृष्ट्वा निहतम् भूमौ राक्षस इन्द्रम् अकम्पनम् ।
व्यथिता राक्षसाह् सर्वे क्षिति कम्प;इव द्रुमाः ॥ ६-५६-३१

31. **dR^iSTvaa** = seeing; **tam akampanam** = that Akampana; **raakSasendram** = the leader of demons; **bhummau** = on the ground; **nihatam** = killed; **sarve** = all; **raakSasaaH** = the demons; **vyathitaaH** = were perturbed; **drumaaH iva** = as trees; **kSitikampe** = during an earthquake.

Seeing their leader Akampana lying lifeless on earth, all the demons trembled as the trees do during an earthquake.

[Verse Locator](#)

त्यक्त प्रहरणाह् सर्वे राक्षसास् ते पराजिताः ।
लङ्काम् अभिययुस् त्रस्ता वानरैस् तैर् अभिद्रुताः ॥ ६-५६-३२

32. **sarve** = all; **te** = those; **paraajitaaH** = defeated; **raakSasaaH** = demons; **abhiyayuH** = were going; **laN^kaam** = towards Lanka; **traasaa** = due to fear; **tyakta praharaNaaH** =

abandoning their weapons; **abhidrutaH** = and having been attacked; **taiH vaanaraiH** = by those monkeys.

All those defeated warriors, throwing their arms, escaped in the direction of Lanka, terrified, pursued by those monkeys.

[Verse Locator](#)

ते मुक्त केशाः सम्भ्रान्ता भग्न मानाह् पराजिताः ।
स्रवत् श्रम जलैर् अग्नौह् श्वसन्तो विप्रदुद्रुवुः ॥ ६-५६-३३

33. **mukta keshaaH** = their hair loosened; **sambhraantaH** = bewildered; **bhagnamaanaH** = their pride broken; **paraajitaaH** = by the defeated; **aN^gaiH** = their limbs; **sravachchhramajalaiH** = dripping with sweat; **te** = those demons; **vipradudruvuH** = fled; **shvasantaH** = blowing out their breaths.

Their hair loosened, bewildered, their pride broken by defeat, their limbs dripping with sweat, those demons fled, blowing out their breaths.

[Verse Locator](#)

अन्योन्यम् प्रममन्तुस् ते विविशुर् नगरम् भयात् ।
पृष्ठतस् ते सुसम्मूढाह् प्रेक्षमाणा मुहुर् मुहुः ॥ ६-५६-३४

34. **sammuuDhaaH** = mad; **bhayaat** = with fear; **prekSyamaaNaaH** = looking; **pR^iSThataH** = back; **muhurmuhuH** = again and again; **pramathnantaH** = crushing; **anyonyam** = each other; **te** = they; **vivishuH** = entered; **nagaram** = the city.

Mad with fear, looking back again and again and crushing each other in haste, they entered the city.

[Verse Locator](#)

तेषु लन्काम् प्रविष्टेषु राक्षसेषु महा बलाः ।
समेत्य हरयह् सर्वे हनूमन्तम् अपूजयन् ॥ ६-५६-३५

35. **teSu raakSaseSu** = (when) those demons; **praviSTeSu** = had entered; **laNkaam** = Lanka; **sarve** = all; **mahaabalaaH** = the mighty; **harayaH** = monkeys; **sametya** = approached; **hanuumantam** = Hanuman; **apujayan** = and paid homage (to him).

When those demons had entered Lanka, all the mighty monkeys approached Hanuman and paid homage to him.

[Verse Locator](#)

सो अपि प्रहृष्टस् तान् सर्वान् हरीन् सम्प्रत्यपूजयत् ।
हनूमान् सत्त्व सम्पन्नो यथा अर्हम् अनुकूलतः ॥ ६-५६-३६

36. **saH** = that; **hanumaanapi** = Hanuman; **sattva sampannaH** = of noble nature; **sampratya puujayat** = honoured; **sarvaan** = all; **taan** = those; **prahR^iSTaH** = delighted; **hariin** = monkeys; **yathaarham** = in accord with their rank; **anukuulataH** = as per the occasion.

That Hanuman, of noble nature honoured all those delighted monkeys, in accord with their rank and the occasion.

[Verse Locator](#)

विनेदुसः च यथा प्राणम् हरयो जित काशिनः ।
चकर्षुसः च पुनस् तत्र सप्राणान् एव राक्षसान् ॥ ६-५६-३७

37. **jitakaashinaH** = the triumphant; **harayaH** = monkeys; **vineduH** = shouted; **yathaa praaNam** = in accord with their might; **punaH** = and once again; **chakR^iSushcha** = dragged; **raakSesaan** = the demons; **sapraaNaaneva** = who were still alive; **tatra** = there on the battle field.

The triumphant monkeys shouted in accord with their mighty and once again dragged the demons who were still alive there on the battle-field.

[Verse Locator](#)

स वीर शोभाम् अभजन् महा कपिः ।
समेत्य रक्षांसि निहत्य मारुतिः ।
महा असुरम् भीमम् अमित्र नाशनम् ।
यथैव विष्णुर् बलिनम् चमू मुखे ॥ ६-५६-३८

38. **saH mahaakapiH** = that great monkey; **maarutiH** = born of Maruta; **sametya** = having encountered; **nihatya** = and killed; **rakSaamsi** = the demons; **abhajat** = enjoyed; **viira shobham** = the heroic lustre; **viSNuryathaa** = as Vishnu; (when he overcame); **mahaasuram** = the mighty demons; **bhiimam** = of terror; **urubalam** = of immense power; **amitranaashanam** = destroying his enemies; **chamuumukhe** = in the forefront of the battle.

That great monkey, born of Maruta having encountered and killed the demons, enjoyed the same renown as Vishnu when he overcame the mighty and terrific demon of immense power destroying his enemies in the forefront of the battle.

[Verse Locator](#)

अपूजयन् देव गणास् तदा कपिम् ।
स्वयम् च रामो अतिबलश् च लक्ष्मणह् ।
तथैव सुग्रीव मुखाह् प्लवम् गमा ।
विभीषणश् चैव महा बलस् तदा ॥ ६-५६-३९

39. **tadaa** = then; **devagaNaaH** = the troops of deities; **raamaH** = along with Rama; **svayam** = himself; **atibalaH** = the exceedingly strong; **lakSmaNaH cha** = Lakshmana; **tathaiva** = and; **sugriiva mukhaaH** = Sugreeva etal; **plavaNgamaaH** = the monkeys; **tathaa** = and; **mahaabalaH** = the mighty; **vibhiiSaNashchaiva** = Vibhishana; **apuujayam** = paid homage; **kapim** = to Hanuman.

Then, the troops of deities along with Rama himself, the exceedingly strong Lakshmana, Sugreeva and other monkeys and the mighty Vibhishana paid homage to Hanuman.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षट्पञ्चाशः सर्गः

Thus completes 56th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 56

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 57

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Introduction

Ravana asks Prahasta to go to the battle. Prahasta sets out for the combat along with a huge army and enters the eastern gate. Bad omens appeared, as Prahasta enters the battle-field. The army of monkeys seized hold of trees and rocks, to attack the demons.

[Verse Locator](#)

अकम्पन वधम् श्रुत्वा क्रुद्धो वै राक्षस ईश्वरः ।

किञ्चिद् दीन मुखश्च अपि सचिवांसु तान् उदैक्षत ॥ ६-५७-१

1. **shrutvaa** = hearing; **akampana vadham** = about the killing of Akampana; **raakSaseshvaraH** = Ravana the Lord of demons; **kruddhaH** = was enraged; **kimchit diinamukhaH cha api** = had a little depressed face; **udaikSata** = and looked; **taan sachivaan** = towards those ministers.

Hearing of Akampana's killing, Ravana the Lord of demons, with a little depressed face, was enraged and looked towards his ministers.

[Verse Locator](#)

स तु ध्यात्वा मुहूर्तम् तु मन्त्रिभिर्ह सम्विचार्य च ।

ततस्तु रावणः पूर्वदिवसे राक्षसाधिपः ॥ ६-५७-२

पुरीम् परिययौ लन्काम् सर्वान् गुल्मान् अवेक्षितुम् ।

2. **dhyaatvaa** = having reflected; **muhuurtam** = a while; **samvichaarya** = and deliberated; **mantribhiH** = with his ministers; **saH raavaNaH** = that Ravana; **raakSasaadhipaH** = the king of Demons; **tataH** = then; **yayau** = went; **laN^kaam puriim** = to the City of Lanka; **avekSitum** = to inspect; **sarvagulmaan** = all his defenses; **puurvadivasa** = in the forenoon.

Having reflected awhile and deliberated with his ministers, Ravana the king of Demons then passed that forenoon in inspecting his defenses in the City of Lanka.

[Verse Locator](#)

ताम् राक्षस गणैर् गुप्ताम् गुल्मैर् बहुभिर् आवृताम् ॥ ६-५७-३

ददर्श नगरीम् लन्काम् पताका ध्वज मालिनीम् ।

3. **raajaa** = the king Ravana; **dadarsha** = saw; **taam nagariim** = that city; **guptaam** = protected; **taam raakSasagaNaiH** = by those groups of demons; **aavR^itaam** = and surrounded; **bahubhiH** = by many; **gulmaiH** = bodies of troops; **pataaka dhvajamaaliniim** = decorated with banners and flags.

The king Ravana saw that City, guarded by groups of demons, filled with innumerable troops and decorated with banners and flags.

रुद्धाम् तु नगरीम् दृष्ट्वा रावणो राक्षस ईश्वरः ॥ ६-५७-४

उवाच अमर्षितह् काले प्रहस्तम् युद्ध कोविदम् ।

4. dR^iSTvaa = seeing; nagariim = the City; ruddhaam = besieged; raavaNaH = Ravana; raakSaseshvaraH = the Lord of Demons; uvaacha = spoke; (as follows); prahastam = to Prahasta; yuddha kovidam = who was skilled in war-fare; aatmahitam = and who wished well of him; kaale = even at a critical time.

Seeing Lanka besieged, Ravana the Lord of Demons spoke as follows to Prahasta who was skilled in war-fare and who wished well of him even at a critical time.

[Verse Locator](#)

पुरस्य उपनिविष्टस्य सहसा पीडितस्य ह ॥ ६-५७-५

न अन्यम् युद्धात् प्रपश्यामि मोक्षम् युद्ध विशारद ।

5. yuddha vishaarada = O; the proficient one in war-free!; na prapashyaami = I do not see; anyam = any other; mokSam = deliverance; yuddhaat = than a battle; purasya = for this City; upaniviSTasya = which is besieged; sahasaa = suddenly; piiDitasya = and being devastated.

"O, Prahasta the proficient in war-free! I do not see any other deliverance than a battle for this city, which is besieged suddenly and being devastated."

[Verse Locator](#)

अहम् वा कुम्भ कर्णो वा त्वम् वा सेना पतिर् मम ॥ ६-५७-६

इन्द्रजिद् वा निकुम्भो वा वहेयुर् भारम् ईदृशम् ।

6. aham vaa = either I; kumbhakarNovaa = or Kumbhakarna; tvam vaa = or you; mama = my; senaapatiH = army-chief; indrajit vaa = or Indrajit; nikumbho vaa = or Nikumbha; vaheyuH = can bear; iidR^isham = such; bhaaram = a burden.

"Either myself or Kumbhakarna or yourself my army-chief or Indrajit or Nikumbha and none else could undertake such a task!"

[Verse Locator](#)

स त्वम् बलम् इतह् शीघ्रम् आदाय परिगृह्य च ॥ ६-५७-७

विजयाय अभिनिर्याहि यत्र सर्वे वन ओकसः ।

7. ataH = for that reason; saH tvam = you as such; aadaaya = taking; balam = the army; shiighram = quickly; parigR^ihyacha = and placing yourself in their midst; abhiniryaahi = set forth; vijayaaya = for victory; yatra = to the place where; sarve = all; vanaukasaH = the monkeys (are stationed)

"For that reason, taking a company of warriors, you quickly place yourself in their midst and set forth in order to triumph over all those monkeys."

[Verse Locator](#)

निर्याणाद् एव ते नूनम् चपला हरि वाहिनी ॥ ६-५७-८

नर्दताम् राक्षस इन्द्राणाम् श्रुत्वा नादम् द्रविष्यति ।

8. harivaahinii = the army of monkeys; chalitaa = becoming disturbed; tuurNam = soon; nirNayaadeva = on (knowing) your decision (to go for the battle); draviSyati = will run away; shrutvaa = on hearing; naadam = the sound; raakSasendraaNam = of the leaders of demons; nardataam = roaring.

"Unsettled in no time on knowing your decision to enter the battle-field, the army of monkeys will run away on hearing the raring sound of the leaders of demons."

[Verse Locator](#)

चपला ह्य् अविनीताश् च चल चित्ताश् च वानराः ॥ ६-५७-९
न सहिष्यन्ति ते नादम् सिम्ह नादम् इव द्विपाः ।

9. **vaanaraaH** = the monkeys; **chapalaaH** = are unsteady; **aviniitaashcha** = mis-behaved; **chalachittashcha** = and fickle-minded; **na sahiSyanti** = (They) do not tolerate; **te** = your; **naadam** = sound; **dvipaaH iva** = as elephants; **simhanaadani** = the lion's roar.

"The monkeys are unsteady, mis-behaved and fickle-minded. They do not tolerate your sound, as elephants the lion's roar."

[Verse Locator](#)

विद्रुते च बले तस्मिन् रामह् सौमित्रिणा सह ॥ ६-५७-१०
अवशस्ते निरालम्बह् प्रहस्त वशम् एष्यति ।

10. **prahasta** = O; **Prahsta! tasmin bale** = (As) that army; **vidrude** = takes to its heels; **raamaH** = Rama; **saumitriNaa saha** = along with Lakshmana; **niraalambaH** = without any support; **avashaH** = unwillingly; **eSyati** = will fall; **vasham** = into your power.

"O, Prahasta! As that army takes to its heels, Rama along with Lakshmana being supportless, will fall into your power though unwillingly."

[Verse Locator](#)

आपत् संशयिता श्रेयो न अत्र निह्संशयी कृता ॥ ६-५७-११
प्रतिलोम अनुलोमम् वा यद् वा नो मन्यसे हितम् ।

11. **samshayitaa** = A skeptical; **aapat** = misfortune; **shreyaH** = is preferable; **na** = and not; **niH samshayiikR^itaa** = that which is certain; **atra** = here; **tu** = but; **pratilomaanu lomam vaa** = whether it is unpleasing to hear or no; (say what); **manyase** = you consider; **yat** = that which; **hitam** = is advantageous; **naH** = for us.

"A skeptical misfortune is preferable to one that is certain! Whether it is unpleasing to hear or not, say what you consider as an advantage to us."

[Verse Locator](#)

रावणेन एवम् उक्तस् तु प्रहस्तो वाहिनी पतिः ॥ ६-५७-१२
राक्षस इन्द्रम् उवाच इदम् असुर इन्द्रम् इव उशना ।

12. **vaahiniipatiH** = the army-general; **prahastaH** = Prahasta; **evam** = thus; **uktaH** = spoken; **raavaNena** = by Ravana; **uvaacha** = spoke; **idam** = these words; **raakSasendram** = to Ravana; **ushanaa** = like Ushanaa = like Ushana (the preceptor of demons) **asurendramiva** = to Bali the king of Asuras.

Hearing the words of Ravana, Prahasta the Army-General spoke the following words to Ravana, like Ushana the preceptor of demons would speak to Bali, the king of demons.

[Verse Locator](#)

राजन् मन्त्रित पूर्वम् नह् कुशलैह सह मन्त्रिभिः ॥ ६-५७-१३
विवादसः च अपि नो वृत्तह् समवेक्ष्य परस्परम् ।

13. **raajan** = O; king!; **mantrita puurvam** = formerly it was deliberated; **naH** = by us; **mantribhiH saha** = along with ministers; **kushalaiH** = who were skilful; **samavekSyaa** =

having observed attentively; **parasparam** = with one another; **vivaadashcha** = a disagreement; **vr^ittaH** = arose; **naH** = between us.

O, king! Formerly, we deliberated this matter with our wise ministers and, after having a good dialogue with each other, a disagreement arose between us."

[Verse Locator](#)

प्रदानेन तु सीतायाह् श्रेयो व्यवसितम् मया ॥ ६-५७-१४

अप्रदाने पुनर् युद्धम् दृष्टम् एतत् तथैव नः ।

14. **pradaanena** = to return; **siitaayaaH** = Seetha; **vyavasitam** = was resolved; **mayaa** = by me; **shreyaH** = as preferable; **apradaane punaH** = not to return Seetha; **yuddham** = (meant) war; **tathaiva** = dR^iSTameva = we foresaw this.

"To return Seetha was what I considered preferable. Not to do so meant war; we foresaw this."

[Verse Locator](#)

सो अहम् दानैश् च मानैश् च सततम् पूजितस् त्वया ॥ ६-५७-१५

सान्त्वैसः च विविधैह काले किम् न कुर्याम् प्रियम् तव ।

15. **satatam** = ever; **puujitaH** = honoured; **tvayaa** = by you; **kaale** = at appropriate time; **daanaishcha** = by gifts; **maanaishcha** = by felicitations; **vividhaiH** = by various; **saanaishcha** = nice words; **kim** = what; **saH aham** = I as such; **na kuryaam** = cannot do; **hitam** = benefit; **tava** = to you?

"I have ever been honoured by you at appropriate times by gifts, felicitations and nice words. When the opportunity arises, is it not for me to render you a service?"

[Verse Locator](#)

न हि मे जीवितम् रक्ष्यम् पुत्र दार धनानि वा ॥ ६-५७-१६

त्वम् पश्य माम् जुहूषन्तम् त्वद् अर्थे जीवितम् युधि ।

16. **me** = to me; **jiivitam** = life; **na hi** = is indeed not; **rakSyam** = to be spared; **putra daara dhanaanicha** = (nor) sons; wives or riches; **tvam** = you; **pashya** = see; **maam** = me; **juhuuSantam** = who wish to sacrifice; **jiivitam** = my life; **tvadarthe** = for your sake; **yudhi** = in the battle.

"Neither wives nor sons nor riches are going to be spared by me. See you me, intending to sacrifice my life for your sake in the battle."

[Verse Locator](#)

एवम् उक्त्वा तु भर्तारम् रावणम् वाहिनी पतिः ॥ ६-५७-१७

उवाचेदम् बलाध्यक्षान् प्रहस्तह् पुरतः स्थितान् ।

17. **uktvaa** = having spoken; **evam** = thus; **raavaNam** = to Ravana; **bhartaaram** = the lord; **prahastaH** = Prahashta; **vaahiniipatiH** = the Army-general; **uvaacha** = spoke; **idam** = those words; **balaadhyakSaam** = to his leading officers; **sthitaan** = stationed; **purataH** = in front.

Having spoken thus to Lord Ravana, the General Prahashta said to his leading officers who stood before him as follows:

[Verse Locator](#)

समानयत मे शीघ्रम् राक्षसानाम् महद् बलम् ॥ ६-५७-१८

मद् बाण अशनि वेगेन हतानाम् तु रण अजिरे ।

18; 19. samaanayata = gather; mahaabalam = a large army; raakSasaanaam = of demons; me = for me; madbaaNaanaam = With my arrows; vegena = by their swiftness; raaNaajire = on the battle field; maamsaadaaH = the flesh-eating; pakSiNaH = birds; kaanakausaH = and beasts; tR^ipyantu = shall feed; hataanaam = on the enemy that I stroke down; adya = today.

"Gather a large army of demons together for me. Today, the flesh-eating birds and beasts shall feed on the enemy that I strike down on the battle-field with my swift arrows."

[Verse Locator](#)

तस्य तद्वचनम् श्रुत्वा बलाध्यक्षा महाबलाः ।

बलम् उद्योजयाम् आसुस् तस्मिन् राक्षस मन्दिरे ॥ ६-५७-२०

20. shrutvaa = hearing; tat = that; vachanam = command; tasya = of Prahasta; mahaabalaah = the mighty; balaadhyakSaaH = leaders of the army; udyojayaamaasuH = assembled; balam = the forces; tasmin raakSasa mandire = in the abode of that demon.

Hearing that command of Prahasta, the mighty leaders of the army assembled the forces in the abode of that demon.

[Verse Locator](#)

सा बभूव मुहूर्तेन तिग्म नाना विध आयुधैः ।

लन्का राक्षस वीरैस् तैर् गजैर् इव समाकुला ॥ ६-५७-२१

21. muhuurtena = within a short while; saa laN^kaa = that City of Lanka; babhuuva = became; samaakulaa = filled; tai = with those; bhiimaiH = terrific; raakSasa viiraiH = demon-warriors; gajairiva = resembling elephants; naanaa vidhaayudhaiH = wielding various types of weaponry.

Within a short while, that City of Lanka was filled with those terrific demon-warriors, resembling elephants and wielding various types of weaponry.

[Verse Locator](#)

हुत अशनम् तर्पयताम् ब्राह्मणांश् च नमस्यताम् ।

आज्य गन्ध प्रतिवहह् सुरभिर् मारुतो ववौ ॥ ६-५७-२२

22. (While some demons); tarpayataam = propitiated; hutaashanam = the fire-god; (with their offerings); namasyataam = and paid homage; braahmaNaamshcha = to Brahmanas; surabhiH = a fragrant; maarutaH = freeze; aajyagandha prativahaH = bearing the scent of clarified butter vavou = began to blow.

While some demons propitiated the fire-god with their offerings and paid homage to Brahmanas, a fragrant freeze bearing the scent of clarified butter, began to blow.

[Verse Locator](#)

स्रजसः च विविध आकारा जगृहस् त्व अभिमन्त्रिताः ।

समग्राम सज्जाः सम्हृष्टा धारयन् राक्षसास् तदा ॥ ६-५७-२३

23. tadaa = then; raakSasaaH = the demons; samgraama sajjaah = ready for the battle; samhR^iSTaaH = delightedly; jagR^ihuH = wore; srajashcha = garlands; vividhaakaaraaH = of different shapes; abhimantritaaH = consecrated by certain Mantras (sacred formulas).

Then, the demons who were ready for the battle, delightedly wore garlands of different shapes, consecrated by certain Mantras (sacred formulas).

[Verse Locator](#)

सधनुष्काह् कवचिनी वेगाद् आप्लुत्य राक्षसाः ।
रावणम् प्रेक्ष्य राजानम् प्रहस्तम् पर्यवारयन् ॥ ६-५७-२४

24. **raakSasaaH** = the demons; **sadhanuSkaaH** = with their bows; **kavachinaH** = and armours; **prekSyaa** = seeing; **raajaanam** = the king; **raavaNam** = Ravana; **aaplutya** = and jumping; **vegaat** = swiftly; **paryavaarayan** = ranged themselves towards; **prahastam** = Prahasta.

Thereafter, armed with bows and armours, the demons with their eyes turned towards their king Ravana, marched at a brisk pace and ranged themselves round Prahasta.

[Verse Locator](#)

अथ आमन्त्र्य च राजानम् भेरीम् आहत्य भैरवाम् ।
आरुरोह रथम् दिव्यम् प्रहस्तह् सज्ज कल्पितम् ॥ ६-५७-२५
हयैर् महा जवैर् युक्तम् सम्यक् सूत सुसम्युतम् ।
महा जलद निर्घोषम् साक्षाच् चन्द्र अर्क भास्वरम् ॥ ६-५७-२६
उरग ध्वज दुर्धर्षम् सुवरूथम् स्वपस्करम् ।
सुवर्ण जाल सम्युक्तम् प्रहसन्तम् इव श्रिया ॥ ६-५७-२७

25; 26; 27. **atha** = then; **prahastaH** = Prahasta; **yuktaH** = who got ready with his weapons and armour; **amantrya** = taking leave; **raajaanam** = of the king; **aahatya** = striking; **bhairavaam** = the terrible; **bherniim** = kettle-drum; **aaruroha** = mounted; **ratham** = his chariot; **sajjakalpitaam** = which was kept ready; **yuktam** = yoked; **mahaajavaiH** = an extremely swift; **hayaiH** = horses; **samyak suuta susamyatam** = well-controlled by a charioteer; **mahaajalada ninghoSam** = with a noise resembling that of a large cloud; **saakSaat** = actually; **chandraarka bhaasvaram** = shining like moon-light; **uraga dhvaja durddharSam** = inviolable; with a flag bearing an ensign of snake; **suvaruutham** = with a good collision-guard; **svavaskaram** = having good wheels; **suvarNajaala samyuktam** = decorated with a net of pure gold; **prahastamiva** = smiling as it were; **shriyaa** = in its magnificence.

Then, Prahasta who got ready with his weapons and armour, after bidding obeisance to the king and striking a terrible kettle-drum, mounted his chariot, which was kept ready, yoked to an extremely swift horses, well controlled by a charioteer, emanating a noise resembling that of a large cloud, actually shining like moon-light, inviolable with a flag bearing an ensign of snake, with a good collision-guard, with nice wheels and decorated with a net of pure gold smiling as it were in its magnificence.

[Verse Locator](#)

ततस् तम् रथम् आस्थाय रावण अर्पित शासनः ।
लन्काया निर्ययौ तूर्णम् बलेन महता वृतः ॥ ६-५७-२८

28. **tataH** = then; **raavaNaarpita shaasanaH** = Prahasta; to whom command was given by Ravana; **aasthaaya** = mounted; **ratham** = his chariot; **niryayau** = set out; **laN^kaayaaH** = from Lanka; **tuurnam** = quickly; **vR^itaH** = along with; **mahataa** = a huge; **balena** = army.

Then, Prahasta the one who was commanded by Ravana, ascended his chariot and set out from Lanka soon along with a huge army.

[Verse Locator](#)

ततो दुंदुभि निर्घोषह् पर्जन्य निनद उपमः ॥ ६-५७-२९

शुश्रुवे शन्ख शब्दश् च प्रयाते वाहिनी पतौ ।

29. **vaahiniipatau** = (While) Prahasta the General; **prayaate** = sallied forth; **tataH** = then; **dundubhi nirghoSaH** = the sound of a kettle-drum; **ninadaH cha** = the sound; **vaaditraaNaam** = of musical instruments; **shN^kha shabdashcha** = and the sound of couches; **shushruve** = were heard; **puurayanniva** = as though filling; **mediniim** = the earth; **parjanya**; **ninadopamaH** = resembling the roar of a cloud.

While Prahasta the general sallied forth, the sound of a kettle-drum, the resonance of musical instruments and the sound of conches were heard, as though filling the earth like the roar of a cloud.

[Verse Locator](#)

निनदन्तः स्वरान् घोरान् राक्षसा जग्मुर् अग्रतः ॥ ६-५७-३०

भीम रूपा महा कायाह् प्रहस्तस्य पुरह् सराः ।

30. **raakSasaaH** = the demons; **bhiimaruupaaH** = having terrific forms; **mahaakaayaaH** = and bulky bodies; **ninadantaH** = shouting; **ghoraan** = with terrible; **svaraan** = voices; **jagmuH** = went; **agrataH** = in front; **puraH saraaH** = as forerunners; **prahastasya** = of Prahasta.

The demons with terrific forms and bulky bodies, shouting with dreadful voices, went in front, as forerunners of Prahasta.

[Verse Locator](#)

नरान्तकः कुम्भहनुर्महानादः समुन्नतः । ६-५७-३१

प्रहस्तसचिवा ह्येते निर्ययुः परिवार्य तम् ।

31. **naraantakaH** = Narantaka; **kumbhahanuH** = Kumbhahanu; **mahaanaadaH** = Mahanada; **samunnataH** = Samunnata; **prahasta sachivaaH** = attendants of Prahasta; **ete** = they; **niryayauH** = sallied forth; **parivaarya** = surrounding; **tam** = him.

Narantaka, Kumbhahanu, Mahanada and Samunnata, attendants of Prahasta sallied forth, surrounding him on all sides.

[Verse Locator](#)

व्यूढेन एव सुघोरेण पूर्व द्वारात् स निर्ययौ ॥ ६-५७-३२

गज यूथ निकाशेन बलेन महता वृतः ।

32. **saH** = He; **niryayau** = emerged; **puurva dvaaraat** = from the eastern gate; **vR^itaH** = in the midst; **mahataa** = of an immense; **sughoSeNa** = formidable; **vyuuDheneva** = and orderly arranged; **balena** = army; **gaja yuutha nikaashena** = resembling a herd of elephants.

He emerged from the eastern gate in the midst of an immense, formidable and orderly arranged army, resembling a herd of elephants.

[Verse Locator](#)

सागर प्रतिम ओघेन वृतस् तेन बलेन सः ॥ ६-५७-३३

प्रहस्तो निर्ययौ तूर्णम् क्रुद्धह् काल अन्तक उपमः ।

33. **vR^itaH** = In the centre; **tena** = of that; **balena** = army; **saagara prati maughena** = vast as the sea; **saH prahastaH** = that Prahasta; **kruddhaH** = in his fury; **niryayau** = came forth; **kaalaantakayamopamaH** = appearing like Death at the end of the world.

In the centre of that army, vast as the sea, that Prahasta in his fury, came forth appearing like Death at the end of the world.

[Verse Locator](#)

तस्य निर्याण घोषेण राक्षसानाम् च नर्दताम् ॥ ६-५७-३४
लन्कायाम् सर्व भूतानि विनेदुर् विकृतैह स्वरैः ।

34. tasya niryaaNaghoSeNa = the uproar that arose on his setting forth; raakSasaanaam cha = with his demons; nardataam = raising their war cries; vineduH = sounded forth; vikR^itaiH = sinister; svaraiH = answering calls; sarvabhuutaani = from all creatures; laN^kaayaam = in Lanka.

The uproar that arose on his setting forth with his demons raising the war-cries drew sinister answering calls from all creatures in Lanka.

[Verse Locator](#)

व्यभ्रम् आकाशम् आविश्य मांस शोणित भोजनाः ॥ ६-५७-३५
मण्डलान्य् अपसव्यानि खगाश् चक्रु रथम् प्रति ।

35. khagaaH = birds; maamsashoNitabhajanaaH = eating flesh and blood; aavishya = entering; nyabhram = cloudless; aakaasham = sky; chakruH = flew; maN^Dalaani = in circles; apasvyaani = from left to right; rathamprati = towards the chariot.

In a cloudless sky, birds of prey eating flesh and blood, flew in circles from left to right towards the chariot.

[Verse Locator](#)

वमन्त्यह् पावक ज्वालाह् शिवा घोरा ववाशिरे ॥ ६-५७-३६
अन्तरिक्षात् पपात उल्का वायुश् च परुषो ववौ ।

36. ghoraah = fearful; shivaaH = jackals; vamantyaH = vomited forth; paavaka jvaalaaH = fire and flames; vavaashire = howling repeatedly; ulkaa = a meteor; papaata = fell; antarikSaat = from the sky; vaayushcha = and the wind; vavau = blew; paruSam = harshly.

Fearful jackals vomited forth fire and flames, howling repeatedly. A meteor fell from the sky and the wind blew harshly.

[Verse Locator](#)

अन्योन्यम् अभिसम्रब्धा ग्रहाश् च न चकाशिरे ॥ ६-५७-३७
मेघाश्च खरनिर्घोषा रथस्योपरि रक्षसः ।
ववर्षू रुधिरम् च अस्य सिषिचुश् च पुरह् सरान् ॥ ६-५७-३८

37; 38. grahaashcha = the planets; abhisamrabdhah = were in opposition; anyonyam = to each other; na cha prakaashire = and lost their brilliance; meghaashcha = the clouds; kharanirghoSaaH = made harsh sounds; vavarSuH = and rained; rudhiram = blood; upari = above; raakSasaH = the demons; rathasya = chariot; siSichushcha = and dampened; puraH saraan = those who were walking in front.

The plants, in opposition to each other, lost their brilliance. The clouds, with their raucous sound, showered blood on Prahasta's chariot and dampened those who were walking in front of it.

[Verse Locator](#)

केतु मूर्धनि गृध्रो अस्य विलीनो दक्षिणा मुखः ।

नदन्नुभयतः पार्श्वं समग्रामहरत्प्रभाम् ॥ ६-५७-३९

39. gR^idhraH = A vulture; dakSiNaamukhaH = facing the south; viliinaH = alighted; muurdhani = on the top; ketoH = of the standard; nadan = croaking; ubhayataH paarshvam = on its both the sides; aharat = and deprived; (the demon); samagraam = of his entire; prabhaam = lustre.

A vulture facing the south alighted on the top of the standard, croaking towards both of its sides and deprived the demon of his entire lustre.

[Verse Locator](#)

सारथेर् बहुशसः च अस्य समग्रामम् अवगाहतः ।

प्रतोदो न्यपतद् हस्तात् सूतस्य हय सादिनः ॥ ६-५७-४०

40. pratodaH = the goad; nyapata = fell; bahushaH = several times; atra = then; hastaat = from the hand; saarathaH = of the charioteer; suutasya = a Suta (the son of a Kshastriya by a Brahmana woman); hayasaadinaH eventhough skilled in controlling the horses; avagaahataH = as he entered; samgraamam = the battle-field.

The goad fell several times then from the hand of the charioteer, himself a Suta (the son of a Kshatriya by a Brahmana woman) eventhough skilled in controlling the horses, as he entered the battle-field.

[Verse Locator](#)

निर्याण श्रीश् च या अस्य आसीद् भास्वरा च सुदुर्लभा ।

सा ननाश मुहूर्तेन समे च स्खलिता हयाः ॥ ६-५७-४१

41. sudurlabhaa = that rarely; bhaasvaraa = splendour; yaa = which (clothed); niryaaNashriiH = (Prahasta) at the time of his exit; saa = that one; nanaasha = vanished; muhuurtena = in an instant; hayaashcha = and horses; sthalitaaH = stumbled; same = on the even ground.

That rarely splendour which clothed Prahasta at the time of his exit vanished in an instant and horses stumbled on the even ground.

[Verse Locator](#)

प्रहस्तम् त्व् अभिनिर्यान्तम् प्रख्यात बल पौरुषम् ।

युधि नाना प्रहरणा कपि सेना अभ्यवर्तत ॥ ६-५७-४२

42. tam prahastam = (Beholding) that Prahasta; prakhyaata guNa pauruSam = renowned for his excellences and martial valour; niryaaantam = as he advanced to give battle; kapisenaa = the army of monkeys; naana praharaNaa = furnished with weapons of every kind; abhyavartata = turned towards; yudii = the battle.

Beholding that Prahasta, renowned for his excellences and martial valour; as he advanced to give battle, the army of monkeys went forward to attack him.

[Verse Locator](#)

अथ घोषह् सुतुमुलो हरीणाम् समजायत ।

वृक्षान् आरुजताम् चैव गुर्वीश् च अगृह्णताम् शिलाः ॥ ६-५७-४३

43. atha = thereafter; sutumulaH = an exceedingly tumultuous; ghoSaH = clamour; samajayata = arose; hariiNaam = among the monkeys; aarujataam chaiva = as they

tore up; **vr^ikSaana** = the trees; **gr^ihNataam** = seized hold of; **gurviiH** = of huge; **shilaaH** = rocks.

Thereafter, an exceedingly tumultuous clamour arose among the monkeys as they tore up the trees and seized hold of huge rocks.

[Verse Locator](#)

नदताम् राक्षसानां च वानराणाम् च गर्जताम् ।
उभे प्रमुदिते सैन्ये रक्षो गण वन ओकसाम् ॥ ६-५७-४४
वेगितानाम् समर्थानाम् अन्योन्य वध कान्क्षिणाम् ।
परस्परम् च आह्वयताम् निनादह् श्रूयते महान् ॥ ६-५७-४५

44; 45. **nadataam** = the yelling; **raakSasaanaamcha** = demons; **garjataam** = and the roaring; **vaanaraaNaamcha** = monkeys; **ubhau** = both; **sainye** = the armies; **pramudite** = were delighted; **vegitaanaam** = impetuous; **samarthaanaam** = and powerful; **anyonya vadhakaaNkSiNaam** = with impatience to slay each other; **aahvayataam** = challenging parasparam = each other; **mahaan** = and tremendous; **ninaadaH** = shouts; **rakSogaNa vanaukasaam** = of troops of demons and monkeys; **shruuyati** = were heard.

Both the armies of the yelling demons and the roaring monkeys were delighted, impetuous and powerful with impatience to slay each other and challenging each other with great shouts.

[Verse Locator](#)

ततः प्रहस्तः कपि राज वाहिनीम् ।
अभि प्रतस्थे विजयाय दुर्मतिः ।
विवृद्ध वेगाम् च विवेश ताम् चमूम् ।
यथा मुमूर्षुह् शलभो विभावसुम् ॥ ६-५७-४६

46. **tataH** = thereafter; **durmatiH** = the evil-minded; **prahastaH** = Prahasta; **pratasthe** = sallied forth; **vijayaaya** = for victor; **kapiraaja vaahiniim** = towards the army of Sugreeva; **mumurSuH** = whom in his folly imagined he would destroy **vivR^iddha vegaH cha** = with an accelerated speed; **shalabhaH iva** = as a grasshopper; **vibhaavasum** = falls into a flame.

Thereafter, the evil-minded Prahasta sallied forth for victory towards the army of Sugreeva, whom in his folly, imagined he would destroy, with an accelerated speed as a grass-hopper rushes towards a flame.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तपञ्चाशः सर्गः

Thus completes 57th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 57

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 58 Verses converted to UTF-8, Nov 09

Introduction

On Rama's enquiry, Vibhishana explains the prowess of Prahasta who entered the battle-field. The demons with their arrows and the monkeys with their stones combat each other. Both the monkeys and demons were killed in the battle. Prahasta the demon and Nila the monkey come face to face to fight. Prahasta hurls a volley of darts over Nila. Nila kills Prahasta's horses by hurling a huge tree and breaks his bow. Finally a huge rock hurled by Nila breaks Prahasta's head into myriad pieces and dies. All the other demons abandon the battle-field and return to Lanka.

[Verse Locator](#)

ततः प्रहस्तं निर्यान्तम् दृष्ट्वा रणकृतोद्यमम् ।
उवाच पस्मितं रामो विभीषणमरिंदमः ॥ ६-५८-१

1. dR^iSTvaa = seeing; prahastam = Prahasta; niryaantam = setting out; raNakR^itodyamam = with a martial ardour; raamaH = Rama arindamaH = the conqueror of enemies; sasmitam = with a smile; uvaacha = spoke; vibhiiSaNam = to Vibhishana (as follows):

Seeing Prahasta setting out with a martial ardour, Rama the conqueror of enemies, smiling, spoke to Vibhishana as follows:

[Verse Locator](#)

क एष सुमहाकायो बलेन महता वृतः ।
आगच्छति महावेगः किमूपबलपौरुषः ॥ ६-५८-२
आचक्ष्व मे महाबाहो वीर्यवन्तम् निशाचरम् ।

2. kaH = who; eSaH = is he; sumahaakaayaH = with a very huge body; aagachchhati = coming; mahaavegaH = with great speed; vR^itaH = along with; mahataa = a large; balena = army?; mahaabaaho = O; the mighty armed!; aachakSva = tell; me = me; nishaacharam = about this demon; viiryavantam = who is possessing vigour.

"Who is he with a very huge body, coming with a great speed along with a large army? O, the mighty armed! Tell me about this strong demon."

[Verse Locator](#)

राघवस्य वचः श्रुत्वा प्रत्युवाच विभीषणः ॥ ६-५८-३
एष सेनापतिस्तस्य प्रहस्तो नाम राक्ससः ।
लङ्कायाम् राक्षसेन्द्रस्य त्रिभागबलसंवृतः ॥ ६-५८-४
वीर्यवानस्त्रविच्छूरः सुप्रख्यातपराक्रमः ।

3; 4. **shrutvaa** = hearing; **raaghavasya** = Rama's **vachaH** = words; **vibhiiSaNaH** = Vibhishana; **pratyuvaacha** = replied (as follows); **eSaH** = He; **tribhaaga samvR^itaH** = who is guarded by two thirds of the army; **laN^kaayaam** = in Lanka; **viiryavaan** = a demon of prowess; **astravit** = skilled in the use of weapons; **shuuraH** = strong; **suprakhyaata paraakramaH** = with a highly excellent bravery; **raakSasaH** = is a demon; **prahasto naama** = called Prahasta; **senaapatiH** = the Army General; **tasya raakSasendrasya** = of that Ravana.

Hearing Rama's words, Vibhishana replied as follows "He is guarded by two-thirds of the army of Lanka. He is a demon of prowess, skilled in the use of mystic weapons and valiant. He is the demon named Prahasta, the Army general of Ravana."

[Verse Locator](#)

ततः प्रहस्तम् निर्यान्तम् भीमम् भीम पराक्रमम् ॥ ६-५८-५
गर्जन्तम् सुमहा कायम् राक्षसैर् अभिसम्वृतम् ।
ददर्श महती सेना वानराणाम् बलीयसाम् ॥ ६-५८-६
अभिसम्जात रोषाणाम् प्रहस्तम् अभिगर्जताम् ।

5; 6. **tataH** = then; **mahatii** = the great; **senaa** = army; **vaanaraaNaam** = of monkeys; **baliiyasaam** = the powerful; **abhisamjaata roSaaNaam** = giving rise to anger; **abhigarjataam** = raising ferocious cries; **prahastam** = at Prahasta; **dadarsha** = saw; **prahasta** = Prahasta; **abhisamvR^itam** = who was accompanied; **raakSasaiH** = by demons; **bhiimam** = terrific; **bhiima paraakramam** = having terrible prowess; **niryaantam** = coming forth; **sumahaakaayam** = with his very huge body.

That huge and powerful army of monkeys, who began to emit cries of defiance with fury, thereupon saw the terrible Prahasta of formidable exploits coming forth towards them.

[Verse Locator](#)

खड्ग शक्त्य् अष्टि बाणाश् च शूलानि मुसलानि च ॥ ६-५८-७
गदाश्च परिघाह् प्रासा विविधाश् च परश्वधाः ।
धनूम्षि च विचित्राणि राक्षसानाम् जय एषिणाम् ॥ ६-५८-८
प्रगृहीतान्य् अशोभन्त वानरान् अभिधावताम् ।

7; 8. **khaDga shaktyaR^iSTibaaNaashcha** = swords; lances; daggers; **darts shuulaani** = spears; **musalaani** = clubs; **gadaashcha** = maces; **parighaaH** = bars; **praasaaH** = barbed missiles; **vividhaaH** = various kinds; **parashvadaashcha** = of axes; **vichitraaNi** = and many different; **dhanuumSi** = bows; **pragR^ihiitaani** = in the hands; **raakSasaanaam** = of demons; **abhidhaavataam** = who were running up; **vaanaraan** = towards the monkeys; **jayaSiNaam** = and desirous of victory.

Swords, lances, daggers, darts, spears, clubs, maces bars, barbed missiles, various kinds of axes and different bows glittered in the hands of demons, who were running up towards the monkeys and seeking victory.

[Verse Locator](#)

जगृहुः पादपांश् च अपि पुष्पितान् वानर ऋषभाः ॥ ६-५८-९
शिलाश्च विपुला दीर्घा योद्धु कामाह् प्लवम् गमाः ।

9. **plavaN^gamaaH** = the monkeys; **yoddhukaamaaH** = who were burning to fight; **jagR^ihuH** = seized; **paadapaamshchaapi** = trees; **puSpitaan** = in flower; **tathaa** = and; **giriin** = rocks; **diirghaaH** = lofty; **vipulaah** = and thick; **shilaaH cha** = stones.

The monkeys who were burning to fight took hold of trees in flower, rocks and lofty and thick stones.

तेषाम् अन्योन्यम् आसाद्य सम्ग्रामह् सुमहान् अभूत् ॥ ६-५८-१०

बहुनाम् अश्म वृष्टिम् च शर वृष्टिम् च वर्षताम् ।

10. aasaadya = as they approached; anyonyam = each other; sumahaan = a very great; samgraamaH = battle; abhuut = arose; teSaam = between those; bahuunaam = innumerable combatants; varSataam = who showered down; sharavarSamcha = a hail of arrows; aashma vR^iSTim = and bombardment of stones.

As they approached each other, a very great battle arose between those combatants who showered down a hail of arrows and a bombardment of stones.

[Verse Locator](#)

बहवो राक्षसा युद्धे बहून् वानर यूथपान् ॥ ६-५८-११

वानरा राक्षसांश् च अपि निजघ्नुर् बहवो बहून् ।

11. yuddhe = in the battle; bahavaH = many; raakSasaaH = demons; nijaghnuH = killed; bahuun = many; vaanara pungavaan = excellent monkeys; bahavaH = and many; vaanaraaH = monkeys; (killed); bahuun = many; raakSasaamshchaapi = demons.

In that battle, many of the demons killed several excellent monkeys and several monkeys killed many of the demons.

[Verse Locator](#)

शूलैः प्रमथिताह् केचित् केचित् तु परम आयुधैः ॥ ६-५८-१२

परिघैर् आहताह् केचित् केचिच् चिन्नाह् परश्वधैः ।

12. kechit = some monkeys; pramathitaaH = were smashed; shuulaiH = by spears; kechittu = and some others; paramaayudhaiH = by fine weapons; kechit = some; aahataaH = were struck; parighaiH = by iron bars; kechit = and some; chhinnaaH = were slit parashvadhaiH = by axes.

Some monkeys were smashed by spears and some others by finer weapons. Some were struck by iron bars and some others were slit by axes.

[Verse Locator](#)

निरुच्चासाह् पुनह् केचित् पतिता धरणी तले ॥ ६-५८-१३

विभिन्न हृदयाह् केचिद् इषु सन्तान संदिताः ।

13. kechit punnaH = yet again some; patitaaH = fell; jagatiitale = on the surface of the earth; niruchhvaasaaH = breathless; kechit = some; iSusamdhaana saaditaaH = were destroyed by the arrows aimed at them; vibhinna hR^idayaaH = with their hearts split asunder.

Yet again, some fell breathlessly on the ground and some were destroyed by the arrows aimed at them with their hearts splits asunder.

[Verse Locator](#)

केचिद् द्विधा कृताह् खड्गैः स्फुरन्तः पतिता भुवि ॥ ६-५८-१४

वानरा राक्षसैः शूलैः पार्श्वतश् च विदारिताः ।

14. kR^itaaH = cut; dvidhaa = in two; khaDgaiH = with (the strokes of) swords; shuuraiH raakSasaiH = by the powerful demons; dechit = some; sphurantaH = trembling; vaanaraaH = monkeys; patitaaH = fell; bhuvi = on the earth; paarshvataH = their sides; vidaaritaH = torn open.

Cut into two with the strokes of swords by those powerful demons, some monkeys, trembling, fell on the earth, their sides torn open.

[Verse Locator](#)

वानरैसः च अपि सम्क्रुद्धै राक्षस ओघाः समन्ततः ॥ ६-५८-१५
पादपैर् गिरि शृङ्गैश् च सम्पिष्टा वसुधा तले ।

15. **raakSasaughaaH cha api** = even the flock of demons; **sampiSTaaH** = were crushed; **vasudhaatale** = on to the earth; **samkruddhaiH** = by the furious; **vaanaraiH** = monkeys; **samantataH** = on all sides; **paadapaiH** = with trees; **girshR^iN^gaishcha** = and mountain-peaks.

Even the flock of demons on all sides were crushed on to the earth by the furious monkeys with tree and mountain-peaks.

[Verse Locator](#)

वज्र स्पर्श तलैर् हस्तैर् मुष्टिभिश् च हता भृशम् ॥ ६-५८-१६
वमन् शोणितम् आस्येभ्यो विशीर्ण दशन ईक्षणः ।

16. **vajra sparsha talaiH hastaiH** = having been administered thundering slaps with their hands; **hataaH** = and terrific blows; **muSTibhiH** = with their fists; **vidiirSa vadaekSaNaah** = the faces and eyes of demons were lacerated; (the demons); **vaman** = vomited; **bhR^isham** = plenty; **shoNitam** = of blood; **aasyebhyaH** = from their mouths.

Having been administered thundering slaps with their hands and terrific blows with their fists, the faces and eyes of demons were were lacerated. The demons vomited plenty of blood from their mouths.

[Verse Locator](#)

आर्त स्वरम् च स्वनताम् सिंह नादम् च नर्दताम् ॥ ६-५८-१७
बभूव तुमुलः शब्दो हरीणाम् रक्षसाम् युधि ।

17. **tumulaH** = A tumultuous; **shabdaH** = clamour; **babhuuva** = arose; **hariiNaam** = among monkeys; **rakSasaamapi** = and demons; **svanataam aartasvanam** = as cries of pain; **simhanaadam** = and leonine roars; **nardataam** = were bellowed.

A tumultuous clamour arose among monkeys and demons, as cries of pain and leonine roars were bellowed.

[Verse Locator](#)

वानरा राक्षसाह् क्रुद्धा वीर मार्गम् अनुव्रताः ॥ ६-५८-१८
विवृत्त नयनाह् क्रूराश् चक्रुह् कर्माण्य् अभीतवत् ।

18. **vaanaraaH** = the monkeys; **raakSasaaH** = and the demons; **kruddhaah** = with anger; **anuvrataaH** = following; **viiramaargam** = the path of heroes; **kruuraaH** = with cruelty; **nivR^itta nayanaaH** = and hostile eyes; **chakruH** = conducted; **karmaaNi** = their tasks; **abhiitavat** = with great courage.

The monkeys and the demons with anger, following the path of heroes, with their cruel and hostile eyes, accomplished their deeds with great courage.

[Verse Locator](#)

नर अन्तकः कुम्भ हनुर् महा नादह् समुन्नतः ॥ ६-५८-१९
एते प्रहस्त सचिवाह् सर्वे जघ्नुर् वन ओकसः ।

19. **naraantakaH** = Narantaka; **kumbha hanuH** = Kumbhahanu; **mahaanaadaH** = Mahanada; **samunnataH** = Samunnata; **prahasta sachivaaH** = Prahasta's companions; **ete sarve** = all these demons; **jaghnuH** = killed; **venaukasaH** = the monkeys.

Narantaka Kumbhahanu, Mahanada and Samunnata all these companions of Prahasta killed the monkeys.

[Verse Locator](#)

तेषाम् आपतताम् शीघ्रम् निघ्नताम् च अपि वानरान् ॥ ६-५८-२०
द्विविदो गिरि शृङ्गेण जघान एकम् नर अन्तकम् ।

20. **dvividaH** = Dvivida; **jaghaana** = killed; **girishR^iN^geNa** = with a mountain-peak; **naraantakam** = Narantaka; **ekam** = the one; **teSam** = among them; **nipatataam** = who was rushing upon; **shiighram** = quickly; **nighnataamchaapi** = and killing; **vaanaraan** = the monkeys.

Dvivida, with a mountain-peak, struck down Narantaka, the one among them who was rushing upon quickly and killing the monkeys.

[Verse Locator](#)

दुर्मुखः पुनर् उत्पात्य कपिः स विपुल द्रुमम् ॥ ६-५८-२१
राक्षसम् क्षिप्र हस्तस् तु समुन्नतम् अपोथयत् ।

21. **durmakhaH punaH** = On his part Durmakha; **kapiH** = the monkey; **kSiprahastam** = with a ready hand; **utthaaya** = uprooted; **suvipula drumam** = a very large tree; **apothayat** = and crushed; **samunnatam** = Samunnata; **raakSasam** = the demon.

The ape Durmukha on his part, with a ready hand, uprooted a very large tree and crushed the demon Samunnata.

[Verse Locator](#)

जाम्बवांस् तु सुसम्क्रुद्धः प्रगृह्य महतीम् शिलाम् ॥ ६-५८-२२
पातयाम् आस तेजस्वी महा नादस्य वक्षसि ।

22. **tejasvii** = the energetic; **jaambavaamstu** = Jambavan; **susamkruddhaH** = with a great fury; **pragR^ihya** = seized; **mahatiim** = a huge; **shilaam** = rock; **paatayaamaasa** = and threw; **vakSasi** = on the chest-region; **mahaanaadasya** = of Mahanada.

The energetic Jambavan with a great fury seized a huge rock and threw it on the chest-region of Mahanada.

[Verse Locator](#)

अथ कुम्भ हनुस् तत्र तारेण आसाद्य वीर्यवान् ॥ ६-५८-२३
वृक्षेण अभिहतो मूर्ध्नि प्राणांस् तत्याज राक्षसः ।

23. **atha** = then; **viiryavaan** = the valiant; **kumbhahanuH** = Kumbhahanu; **tatra** = there; **raNe** = in the battle; **aasaadya** = having attacked; **taareNa** = (the General) Tara; **mahataa vR^ikSeNa** = (who was armed) with a huge tree; (received a blow); **samtyaajayat** = that discharged; **sadyaH** = soon; **praaNaan** = his lives.

Then, the valiant Kumbhahanu there in the battle, having attacked the General Tara, who was armed with a huge tree, received a blow immediately cost him his life.

[Verse Locator](#)

अमृष्यमाणस् तत् कर्म प्रहस्तो रथम् आस्थितः ॥ ६-५८-२४

चकार कदनम् घोरम् धनुष् पाणिर् वन ओकसाम् ।

24. amR^iSyamaaNah = not tolerating; tat = that; karma = act; prahastaH = Prahasta; aashritaH = having occupied; ratham = his chariot; dhanuSpaaNiH = with the bow in his hand; chakaara = carried out; ghoram = a terrible; kadanam = destruction; vanaukasaam = of the monkeys.

Not tolerating the aforesaid act, Prahasta having occupied his chariot with bow in hand, caused a terrible havoc among the monkeys.

[Verse Locator](#)

आवर्त;इव सम्जज्ने;उभयोह् सेनयोस् तदा ॥ ६-५८-२५

क्षुभितस्य अप्रमेयस्य सागरस्य इव निस्वनः ।

25. tadaa = then; kSubhitasya = with the rapid movement; ubhayoH = of both; senayoH = the armies; samjaJNe = there arose; niHsvanaH = a clamour; saagarasya iva = resembling the roar of an ocean; kSubhitasya = which was tempestuous; aprameyasya = and unfathomable; aavarte = in a time of dissolution.

Then, with the rapid movement of both the armies, there arose of clamour resembling the roar of an unfathomable and tempestuous ocean in a time of dissolution.

[Verse Locator](#)

महता हि शर ओघेण प्रहस्तो युद्ध कोविदः ॥ ६-५८-२६

अर्दयाम् आस सम्क्रुद्धो वानरान् परम आहवे ।

26. raakSasaH = the demon; Prahasta; raNa durdamaH = who was hard to be subdued in battle; samkruddhaH = with full of anger; ardayaamaasa = tormented; vaanaraan = the monkeys; mahataa sharaugheNa = by an immense avalanche of arrows; paramaahave = in that great combat.

The demon Prahasta, who was hard to be subdued in battle, with full of anger, tormented the monkeys by an immense avalanche of arrows in that great combat.

[Verse Locator](#)

वानराणाम् शरीरैस् तु राक्षसानाम् च मेदिनी ॥ ६-५८-२७

बभूव निचिता घोरा पतितैर् इव पर्वतैः ।

27. ghoraiH = by the frightening; shariiraiH = corpses; vaanaraaNam = of monkeys; raakSasaanaam cha = and demons; atichitaa = a very extensive area; medinii = of the ground; samvR^itaa = was covered; parvataiH iva = like (hideous) mountains.

By the frightening corpses of monkeys and demons, appearing like hideous mountains, a very extensive area of the ground is covered.

[Verse Locator](#)

सा मही रुधिर ओघेण प्रच्चन्ना सम्प्रकाशते ॥ ६-५८-२८

संचन्ना माधवे मासि पलाशैर् इव पुष्पितैः ।

28. saa mahii = that ground; prachhannaa = covered; rudhirougheNa = by the stream of blood; samprakaashate = shone; maadhava maasi iva = as in the month of spring; samchhannaa = when covered; puSpitaiH = by the blossoming; palaashaiH = crimson coloured Palasha flowers.

That ground, covered by the stream of blood, shone as in the month of spring when overspread fully with the bloossoming crimson-coloured Palasa flowers.

[Verse Locator](#)

हरि वीर ओघ वप्राम् तु भग्न आयुध महा द्रुमाम् ॥ ६-५८-२९
शोणित ओघ महा तोयाम् यम सागर गामिनीम् ।
यकृत् प्लीह महा पन्काम् विनिकीर्ण अन्त्र शैबलाम् ॥ ६-५८-३०
भिन्न काय शिरो मीनाम् अन्ग अवयव शाङ्वलाम् ।
गृध्र हंस गण आकीर्णाम् कन्क सारस सेविताम् ॥ ६-५८-३१
मेधः फेन समाकीर्णाम् आर्त स्तनित निस्वनाम् ।
ताम् कापुरुष दुस्ताराम् युद्ध भूमिमयीम् नदीम् ॥ ६-५८-३२
नदीम् इव घन अपाये हंस सारस सेविताम् ।
राक्षसाह् कपि मुख्याश् च तेरुस् ताम् दुस्तराम् नदीम् ॥ ६-५८-३३
यथा पद्म रजो ध्वस्ताम् नलिनीम् गज यूथपाः ।

29; 30; 31; 32; 33. **hata viiraughasravaam** = with the heaps of warriors for its banks; **bhagnaayudhamahaadrumaam** = the broken weapons its trees; **shoNitaugha mahaatoyaam** = the torrents of blood its huge waves; **yama saagara gaaminiim** = death appeared like an ocean receiving its flood; **yakR^itplihamahaapaNkaam** = livers and spleens its mire; **vinikiirNaantrashaivalaam** = the scattered entrails for its moss; **bhinnakaayashiromiinaam** = severed heads and trunks the fish; **aN^gavaya shaadvalaam** = morsels of flesh the grass; **gR^idhra hamsavaraakiirNaam** = the innumerable vultures its lovely swans; **kaNka saarasaa sevitaam** = herons visited for its geese; **medaH phenasamaakiirNaam** = covered as it was with fat for the foam; **aavarta svana nisvanaam** = the tumult the sound of its waters; **taam** = that; **yuddha bhuumi mayiim** = battle-field; **nadiimiva** = resembled a river; **kaapuruSadustaaraam** = incapable of being crossed by cowards; **hamsa saarasas sevitam** = visited by swans and cranes; **ghanaapaaye** = at the end of the rainy season; **te raakSaaH** = those demons; **kapimukhyaH** = and the foremost of the monkeys; **teruH** = crossed over; **taam dustaraam** = that impassable; **nadiim** = river; **gajayuuthapaaH yathaa** = as elephants lead their herds; **maliniim** = across a lake; **padmarajodhvastaam** = that the lotuses have covered with pollen..

With the heaps of warriors for its banks the broken weapons its trees, the torrents of blood its huge waves, death appeared like an ocean receiving its floods, livers and spleens its mire, entrails its moss, severed heads and trunks the fish, and morsels of flesh the grass, the innumerable vultures its lovely swans, herons its geese, covered as it was with fat for the foam, the tumult the sound of its waters, the battle field resembled a river, incapable of being crossed by cowards, visited by water-fowls at the end of the rainy season, those demons and the foremost of the monkeys crossed over that impassable river, as elephants lead their herds across a lake that the lotuses have covered with pollen.

[Verse Locator](#)

ततः सृजन्तम् बाण ओघान् प्रहस्तम् स्यन्दने स्थितम् ॥ ६-५८-३४
ददर्श तरसा नीलो विनिघ्नन्तम् प्लवम् गमान् ।

34. **tataH** = thereafter; **niilaH** = Nila; **dadarsha** = saw; **prahastam** = Prahasta; **sR^ijantam** = who was employing; **baaNaughaan** = a multitude of arrows; **sthitam** = staying; **syndane** = in the chariot; **vidhamantam** = and annihilating; **plavaNgamaan** = the monkeys; **tarasaa** = swiftly.

Then, Nila saw Prahasta who was employing a multitude of arrows sitting in the chariot and annihilating the monkeys swiftly.

उद्धूत इव वायुः खे महादभ्रबलं बलात् ॥ ६-५८-३५

समीक्ष्याभिद्रुतम् युद्धे प्रहस्तो वाहिनीपतिः ।

रथेनादित्यवर्णेन नीलमेवाभिदुद्रुवे ॥ ६-५८-३६

35; 36. **samiikSyā** = seeing **abhidrutam** = Nila who was running towards him; **yuddhe** = in the battle-field; **uddhuutaH vaayuH** = as a rocking wind; **khe** = in the sky; (rushed towards); **mahat** = a large; **abhrabalam** = mass of clouds; **prahastaH** = Prahasta; **vaahiniipatiH** = the Army General; **abhidudruve** = attacked; **niilameva** = Nila himself; **rathena** = with his chariot; **aaditya varNena** = having the sun's colour.

Seeing Nila who was running towards him in the battle-field, as a rocking wind in the sky rushes towards a large massive clouds, Prahasta the Army general attacked Nila himself with his chariot having the sun's colour.

Verse Locator

स धनुर्धन्विनां श्रेष्ठो विकृष्य परमाहवे ॥ ६-५८-३७

नीलाय व्यसृजद्वाणान् प्रहस्तो वाहिनीपतिः ।

37. **saH prahastaH** = that Prahasta; **vaahiniipatiH** = the Army general; **shreSTaH** = excellent; **dhanvinaam** = among the wielders of bow; **vikR^iSyā** = drew; **dhanuh** = the bow-string; **vyasR^ijat** = and hurled; **baaNaaN** = the arrows; **niilaaya** = towards Nila; **paramaahave** = in the great battle.

That Prahasta the Army General, who was excellent among the wielders of bow, drew the bow-string and hurled the arrows towards Nila in that great battle.

Verse Locator

ते प्रेत्य निशिखा नीलं विनिर्भिद्य समाहिताः ॥ ६-५८-३८

महीम् जग्मुर्महावेगा रोषिता इव पन्नगाः ।

38. **te vishikhaaaH** = those arrows; **roSitaaH**; **pannagaaH iva** = appearing like furious snakes; **mahaavegaaH** = and with a great speed; **samaahitaaH** = employed (by Prahasta) **pretya** = proceeded towards; **niilam** = Nila; **vinibhidya** = pierced (him); **jagmuH** = and fell; **mahiim** = on the earth.

Those arrows with a great speed resembling furious snakes employed by Prahasta proceeded towards Nila, pierced him and fell on the ground.

Verse Locator

नीलः शरैरभिहतो निशितैर्ज्वलनोपमैः ॥ ६-५८-३९

स तम् परम दुर्धर्षम् आपतन्तम् महा कपिः ।

प्रहस्तम् ताडयाम् आस वृक्षम् उत्पात्य वीर्यवान् ॥ ६-५८-४०

39; 40. **saH** = that; **mahaakapiH** = great ape; **niilaH** = Nila; **viiryavaan** = of prowess; **abhihataH** = struck; **nishitaiH** = by sharp; **sharaiH** = arrows; **jvalanopamaiH** = resembling fire; **utpaaTyā** = uprooted; **vR^ikSam** = a tree; **taaDayaamaasa** = and thumped; **tam prahastam** = on that Prahast; **parama durddharSam** = who was most difficult to be assaulted; **aapatantam** = descending on him.

That great ape of prowess Nila, who was struck by sharp arrows resembling flames, uprooted a tree and thumped it on the descending Prahasta who was most difficult to be assaulted.

Verse Locator

तस्य बाणगणानेव राक्षसस्य दुरात्मनः ।

अपायन् वारयितुम् प्रत्यगृह्णान् निमीलितः ॥ ६-५८-४१

41. apaarayan = unable; varayitum = to restrain; baaNagaNaaneva = the series of arrows; tasya raakSasasya = of that demon; duraatmanaH = the evil- minded; (Nila); pratyagR^iNaat = received (them); nimiilitaH = with closed eyes.

Being unable to restrain the series of arrows hurled at him by that evil-minded demon, nila received them with closed eyes.

[Verse Locator](#)

यथैव गो वृषो वर्षम् शारदम् शीघ्रमागतम् ।

एवम् एव प्रहस्तस्य शर वर्षम् दुरासदम् ॥ ६-५८-४२

निमीलित अक्षः सहसा नीलः सेहे सुदारुणम् ।

42. govR^iSaH yathaiva = like a bull; (standing under); shaaradam = an autumnal; varSam = down-pour; aagatam = which came; shiighram = suddenly; evame eva = so; duraasadaan = under that intolerable; sahasaa = and sudden; sharavarSaana = rain of darts; prahastasya = of Prahasta; niilaH = Nila; nimiilitaakSaH = with closed eyes; sehe = endured; duraasadran = though it was scarce to be endured.

Like a bull standing under a sudden autumnal down-pour, so under that intolerable and sudden rain of darts released by Prahasta, Nila endured with closed eyes though it was scarce to be endured.

[Verse Locator](#)

रोषितः शर वर्षेण सालेन महता महान् ।

प्रजघान हयान् नीलह् प्रहस्तस्य मनो जवान् ॥ ६-५८-४३

43. mahaabalaH = the exceedingly strong; mahaan = and the great; niilaH = Nila; roSitaH = enraged over; sharavarSeNa = the volley of darts; prajaghaana = killed; prahastasya = Prahasta's; hayaan = horses; mahataa saalena = by a huge sala tree.

The exceedingly strong and the great Nila, enraged over the volley of darts, killed Prahasta's horses by hurling a huge Sala tree on them.

[Verse Locator](#)

ततो रोषपरीतात्मा धनुस्तस्य दुरात्मनः ।

बभञ्ज तरसा नीलो ननाद च पुनः पुनः ॥ ६-५८-४४

44. tataH = thereafter; niilaH = Nila; roSapariitaatmaa = his mind filled with anger; tarasaa = quickly; babhaN^ja = broke; dhanuH = the bow; tasya = of Prahasta; duraatmanaH = the evil-minded demon; nanaada cha = and shouted; punaH punaH = again and again.

Thereafter the greatly enraged Nila quickly broke the bow of Prahasta the evil-minded demon and shouted again and again.

[Verse Locator](#)

विधनुस् तु कृतस् तेन प्रहस्तो वाहिनी पतिः ।

प्रगृह्य मुसलम् घोरम् स्यन्दनाद् अवपुप्लुवे ॥ ६-५८-४५

45. kR^itaH = made; vidhanuH = deprived of his bow; tena = Nila; saH prahastaH = that Prahasta; vaahiniipatiH = the leader of the army; pragR^ihya = seizing; ghoram = a

formidable; **musalam** = mace; **avapupluve** = leapt down; **syandanaat** = from the chariot.

Deprived of his bow, Prahasta the leader of the army, seizing a formidable mace, leapt down from the chariot.

[Verse Locator](#)

ताव् उभौ वाहिनी मुख्यौ जात रोषौ तरस्विनौ ।
स्थितौ क्षतज दिग्ध अङ्गौ प्रभिन्नाव् इव कुन्जरौ ॥ ६-५८-४६

46. **tau** = those; **ubhau** = two; **vaahiniimuhyau** = army-chiefs; **taasvinau** = who were courageous; **jaata vairau** = in whom enmity had sprung up; **kSata siktaa^Ngau** = their limbs covered with blood; **sthitau** = were standing; **kuN[^]jarau iva** = like two elephants; **prabhinnau** = in rut.

Those two army-chiefs, who were courageous and in whom enmity had sprung up, with their limbs covered with blood, wee standing like two elephants in rut.

[Verse Locator](#)

उल्लिखन्तौ सुतीक्ष्णाभिर् दम्ष्ट्राभिर् इतरेतरम् ।
सिंह शार्दूल सदृशौ सिंह शार्दूल चेष्टितौ ॥ ६-५८-४७
विक्रान्त विजयौ वीरौ समरेष्व् अनिवर्तिनौ ।
कान्क्षमाणौ यशः प्राप्तुम् वृत्र वासवयोः समौ ॥ ६-५८-४८

47; 48. **simha shaarduula sadR[^]ishau** = lion and tiger in gait; **simhashaarduula cheSTitau** = lion and tiger in gestures; **viirau** = those two warriors; **ullikhantau** = tore; **itaretaram** = each other; **sutiikSNaabhiH** = with their sharp; **damSTraabhiH** = teeth; **vikraanta vijayau** = vanquishers of other heroes; **anivartinau** = and those who did not flee; **samareSu** = in battles; (they); **kaa^NkSa-maaNaaviva** = thirsting; **praaptum** = to obtain; **yashaH** = fame; **vR[^]itta vaasavayoH iva** = like Vritra and Indra.

Lion and tiger in gait, lion and tiger in gestures, those two warriors tore each other with their shap teeth. Vanquishers of other heroes and intrepid combatants, both of them, thirsting for fame, resembled Vritra and Indra.

[Verse Locator](#)

आजघान तदा नीलम् ललाटे मुसलेन सः ।
प्रहस्तः परम् आयस्तस् तस्य सुस्त्राव शोणितम् ॥ ६-५८-४९

49. **tadaa** = then; **saH prahastaH** = that Prahasta; **paramaayattaH** = exerting himself well; **aajaghaana** = struck; **niilena** = Nila; **musalena** = with a mace; **lalaate** = on his forehead; **shoNitam** = and blood; **susraava** = oozed = **tataH** = from his forehead.

Then, that Prahasta exerting himself well struck Nila on his forehead with a mace and blood oozed from his forehead.

[Verse Locator](#)

ततः शोणित दिग्ध अङ्गह् प्रगृह्य सुमहा तरुम् ।
प्रहस्तस्य उरसि क्रुद्धो विससर्ज महा कपिः ॥ ६-५८-५०

50. **tataH** = thereafter; **shoNitadigdhaaN** = with his limbed smeared with blood; **mahaakapiH** = the great ape; **kmddhaH** = was angry; **pragR[^]ihyacha** = seized; **mahaatarum** = a huge tree; **visasarja** = and hurled it; **urasi** = on the chest-region; **prahastasya** = of Prahasta.

Whereupon, that great ape, his limbs smeared with blood, seized a huge tree and struck Prahasta full in his chest with fury.

[Verse Locator](#)

तम् अचिन्त्य प्रहारम् स प्रगृह्य मुसलम् महत् ।
अभिदुद्राव बलिनम् बली नीलम् प्लवम् गमम् ॥ ६-५८-५१

51. **achintya** = ignoring; **tam** = that; **prahaaram** = blow; **saH** = he; **pragR^ihya** = seized; **mahat** = a huge; **musalam** = mace; **abhirudraava** = and ran; **balaat** = in strength; **niilam** = towards Nila; **balinam** = the strong; **plavaN^gamam** = monkey.

Ignoring that blow, he seized a huge mace and ran in strength towards Nila the strong monkey.

[Verse Locator](#)

तम् उग्र वेगम् सम्रब्धम् आपतन्तम् महा कपिः ।
ततः सम्प्रेक्ष्य जग्राह महा वेगो महा शिलाम् ॥ ६-५८-५२

52. **tataH** = then; **mahaakapiH** = Nila the great monkey; **samprekSya** = seeing; **tam** = Prahasta; **ugra vegam** = of terrible velocity; **samrabdhham** = briskly; **aapatantam** = coming towards him; **jagraaha** = took; **mahaashilaam** = a large rock; **mahaavegaH** = with a great swiftness.

Seeing Prahasta of terrible velocity briskly rushing towards him, Nila the great monkey took a huge rock swiftly.

[Verse Locator](#)

तस्य युद्ध अभिकामस्य मृधे मुसल योधिनः ।
प्रहस्तस्य शिलाम् नीलो मूर्ध्नि तूर्णम् अपातयत् ॥ ६-५८-५३

53. **niilaH** = Nila; **tuurNam** = quickly; **apaatayat** = hurled; **shilaam** - that rock; **muurdhni** = on the head; **tasya prahastasya** = of that Prahasta; **yuddheabhikaamasya** = who was longing for war; **musalayodhinaH** = and fighting with a mace; **mR^idhe** = in the battle.

Nila quickly hurled that rock on the head of Prahasta who was longing for war and fighting with a mace in the battle.

[Verse Locator](#)

नीलेन कपिमुख्येन विमुक्ता महती शिला ।
बिभेद बहुधा घोरा प्रहस्तस्य शिरस् तदा ॥ ६-५८-५४

54. **tadaa** = then; **mahatii** = (that) huge; **ghoraa** = and terrible; **shilaa** = rock; **vimuktaa** = hurled; **niilena** = by Nila; **kapimukhyena** = the leader of the monkeys; **bibheda** = broke; **prahastasya** = Prahasta's; **shiraH** = head; **bahudhaa** = into myriad pieces.

Then, that huge and terrific rock hurled by Nila the leader of the monkeys broke Prahasta's head into myriad pieces.

[Verse Locator](#)

स गत असुर् गत श्रीको गत सत्त्वो गत इन्द्रियः ।
पपात सहसा भूमौ चिन्न मूलः, इव द्रुमः ॥ ६-५८-५५

55. **saH** = that Prahasta; **gataasuH** = who lost his breath; **gata shriikaH** = was disfigured; **gatasattvaH** = and dead; **gatendriyah** = bereft of his senses; **papaata** = and

fell; **bhuumau** = on the ground; **sahasaa** = at once; **drumaH iva** = like a tree; **chhinnamuulaH** = cut up by the root.

That Prahasta who lost his breath, was disfigured and dead, bereft of his senses and at once fell on the ground like a tree cut up by the root.

[Verse Locator](#)

विभिन्न शिरसस् तस्य बहु सुस्राव शोणितम् ।
शरीराद् अपि सुस्राव गिरेह् प्रस्रवणम् यथा ॥ ६-५८-५६

56. **bahu** = A lot of; **shoNitam** = blood; **susraava** = oozed; **tasya vibhinna shirasaH** = from his broken head; **shariiraadapi** = from his body too; **susraava** = (blood) streamed forth; **prasravanam yathaa** = like a cascade; **gireH** = from a mountain.

A lot of blood oozed from his broken head. From his body two, blood streamed forth like a cascade from a mountain.

[Verse Locator](#)

हते प्रहस्ते नीलेन तद् अकम्प्यम् महद् बलम् ।
रक्षसाम् अप्रहृष्टानाम् लन्काम् अभिजगाम ह ॥ ६-५८-५७

57. **prahaste** = Prahasta; **hate** = having been killed; **niilena** = by Nila; **tam akampyam** = that unshakable; **mataa balam** = large army; **raakSasaanaam** = of demons; **ahR^iSTaanaam** = disconsolated; **abhijagaamaha** = withdrew; **laN^kaam** = to Lanka.

Thier leader having been slain by Nila that unshakable and large army of demons, becoming disconsolated, withdrew to Lanka.

[Verse Locator](#)

न शेकुः समवस्थातुम् निहते वाहिनी पतौ ।
सेतु बन्धम् समासाद्य विशीर्णम् सलिलम् यथा ॥ ६-५८-५८

58. **vaahiniipate** = the Army-chief; **nihate** = having been killed; (those demons); **na shekuH** = could not; **samavasthaatum** = continue to stand firmly there; **salilam yathaa** = any more than water; **samaasaadya** = on reaching; **vishiirNam** = a breached setubandham = bridge.

Thier chief of Army having been killed, those demons could not continue to stand firmly there, any more than water on reaching a breached bridge.

[Verse Locator](#)

हते तस्मिंसः चमू मुख्ये राक्षसस् ते निरुद्यमाः ।
रक्षः पति गृहम् गत्वा ध्यान मूकत्वम् आगताः ॥ ६-५८-५९
प्रप्ताः शोकार्णावम् तीव्रम् विसम्झा इव ते. भवन् ।

59. **tasmin** = that Prahaste; **chamuumukhye** = the Chief of Army; **hate** = having been slain; **te raakSasaaH** = those demons; **dhyaana muukatvam** = dull dumb; **nirudyamaah** = and inactive; **gatvaa** = regained; **rakSaH patigR^iham** = the abode of Ravana; **te** = they; **abhavan** = became; **visamjN^aaH iva** = unconscious as it were; **praaptaaH** = plunged; **shokaarNavam tiivram** = in an ocean of burning grief.

That Prahasta the chief of Army having been slain, those demons dumb dispirited and inactive, regained the abode of their king. They became unconscious as it were plunged in an ocean of burning grief.

[Verse Locator](#)

ततस् तु नीलो विजयी महा बलः ।

प्रशस्यमानः स्वकृतेन कर्मणा ।

समेत्य रामेण सलक्ष्मणेन ।

प्रहृष्ट रूपस् तु बभूव यूथपः ॥ ६-५८-६०

60. vijayii = the triumphant; yuuthapaH = warrior; niilaH = Nila; tataH = thereafter; prashasya maanaH = was honoured; raameNa = by Rama; sametya = joined; salakSmaNena = with Lakshmana; karmaNaa = for his task; sukR^itena = accomplished well; babhuuva = and experienced; prahR^iSTa ruupaH = supreme joy.

The triumphant Nila, however, was honoured by Rama and Lakshmana for his task well accomplished and experienced supreme joy.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टपञ्चाशः सर्गः

Thus completes 58th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 58

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60				

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 59

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Introduction

Feeling desperate at the death of Prahasta, Ravana himself appears on the battle-front for an encounter, along with Akampana, Indrajit, Atikaya, Mahodara, Pishacha, Trishiras, Kumbha, Nimkumbha and Narantaka the foremost of demons. After a tough fight with Sugreeva, Lakshmana, Hanuma and Nila, Ravana encounters Rama in battle, and sustaining an ignominious defeat at the latter's hands and escaping with his life, withdraws to Lanka.

[Verse Locator](#)

तस्मिन् हते राक्षस सैन्य पाले ।
प्लवम् गमानाम् ऋषभेण युद्धे ।
भीम आयुधम् सागर तुल्य वेगम् ।
विदुद्रुवे राक्षस राज सैन्यम् ॥ ६-५९-१

1. **tasmin** = (while) that Prahasta; **raakSasa sainyapaale** = the Army chief of demons; **nihate** = was killed; **yuddhe** = in the battle; **plaaN^gamaanaam R^iSabheNa** = by Nila; the best among the monkeys; **raakSaraaja sainyam** = Ravana's army; **bhiimaayudham** = having terrible weapons; **saagara vegatulyam** = with the speed of the tide; **vidudrave** = took to flight.

While Prahasta the Army chief of demons was slain in the battle by Nila the foremost among the monkeys, Ravana's army possessing terrible arms took to flight with the speed of a tide.

[Verse Locator](#)

गत्वा तु रक्षो अधिपतेह् शशंसुह् ।
सेना पतिम् पावक सूनु शस्तम् ।
तच् च अपि तेषाम् वचनम् निशम्य ।
रक्षो अधिपह् क्रोध वशम् जगाम ॥ ६-५९-२

2. **gatvaa** = (The demons) went; **shashamsuH** = and told; **rakSodhipate** = Ravana; (that); **senaapatiH** = Prahasta the Army chief; **paavaka suunushastam** = had been killed by Nila the son of Fire-god; **nishanya** = hearing; **tat** = those; **vachanam** = words; **teSaam** = of the demons; **rakSodhipaH** = Ravana; **jagaama** = gained; **krodhavasham** = possession of anger.

The demons went and told Ravana that Prahasta the Army chief had been killed by Nila the son of Fire-god. Hearing those words of the demons, Ravana was possessed of anger.

[Verse Locator](#)

सम्य्ये प्रहस्तम् निहतम् निशम्य ।
शोक अर्दितह् क्रोध परीत चेताह् ।

उवाच तान् नैरृत योध मुख्यान् ।

इन्द्रो यथा च अमर योध मुख्यान् ॥ ६-५९-३

3. **nishamya** = hearing; **prahastam** = Prahasta; **nihatam** = having been killed; **samkhya** = in the battle; (Ravana); **krodhaarditaH** = afflicted with anger; **shokapariita chetaaH** = with his heart filled with grief; **uvaacha** = spoke; **taan** = to those; **raakSasayuuthamukhyaan** = leaders of the demoniacal troops; **indraH iva** = as Indra the Lord of celestials; **nirjarayuutha mukhyaan** = to the leaders of the celestial troops.

Hearing that Prahasta had perished in the fight, Ravana was afflicted with anger and his heart filled with grief and he addressed the foremost of his leaders as Indra the Lord of celestials to the leaders of the celestial troops (as follows):

[Verse Locator](#)

न अवज्जा रिपवे कार्या यैर् इन्द्र बल सूदनह् ।

सूदितह् सैन्य पालो मे सानुयात्रह् सकुन्जरह् ॥ ६-५९-४

4. **ripave** = that enemy; **nakaaryaa avaJNaa** = is not to be despised; **yaiH** = under whose; **suuditaH** = blows; **indrabala saadanaH** = the destroyer of Indra's host; **me sainyaapaalaH** = the leader of my army; **saanuyaatraH** = with his followers; **sakuN^jaraH** = and elephants (fell).

"That enemy is not to be despised; under whose blows the destroyer of Indra's host the leader of my army with his followers and elephants fell."

[Verse Locator](#)

सो अहम् रिपु विनाशाय विजयाय अविचारयन् ।

स्वयम् एव गमिष्यामि रण शीर्षम् तद् अद्भुतम् ॥ ६-५९-५

5. **avichaarayan** without hesitation; **aham** = I; **gamiSyaami** = will go; **svayameva** = myself; **tat** = to that; **adbhutam** = wonderful; **raNashiirSam** = battle-front; **ripuvinaashaaya** = to destroy the enemies; **vijayaaya** = and to gain victory.

"I myself shall go to that wonderful battle-front without hesitation in order to destroy the enemies and to gain victory."

[Verse Locator](#)

अद्य तद् वानर अनीकम् रामम् च सह लक्ष्मणम् ।

निर्दहिष्यामि बाण ओघैर् वनम् दीप्तैर् इव अग्निभिह् ॥ ६-५९-६

अद्य सम्तर्पयिष्यामि पृथिवीम् कपिशोणितैः ।

6. **nirdahiSyaami** = I shall scorch; **tat** = that; **vaanaraaniikam** = army of monkeys; **adya** = now; **saha lakSmaNam** = along with Lakshmana; **raamam cha** = and Rama; **baaNaughaiH** = by a multitude of arrows; **vanamiva** = as the forest; (is scorched); **diiptaiH** = by blazing; **agribhiH** = fires; **adya** = today; **samtarpayiSyaami** = I shall satiate; **pR^ithiviim** = the earth; **kapishoNitaiH** = with the blood of monkeys.

"As a forest is consumed by blazing fires, so shall I scorch that army of monkeys now along with Lakshmana and Rama with a multitude of arrows. Today, I shall satiate the earth with the blood of the monkeys."

[Verse Locator](#)

स;एवम् उक्त्वा ज्वलन प्रकाशम् ।

रथम् तुरम्गा उत्तम राजि युक्तम् ।

7. **evam** = thus; **uktvaa** = speaking; **saH** = that Ravana; **amararaaja shatruH** = the enemy of Indra the king of celestials; **samaaruroha** = ascended; **ratham** = his chariot; **jvalanaprakaasham** = shining like a flame; **turangottama raajiyuktam** = yoked to a row of the best of horses; **jvalantam** = and blazing; **prakaashamaanam** = with an effulgent; **vapuSaa** = body.

Speaking thus, Ravana the enemy of the Lord of celestials ascended his chariot which shone like a flame and was yoked to a team of excellent horses with its brilliance of an effulgent body.

[Verse Locator](#)

स शन्ख भेरी पटह प्रणादैर् ।
आस्फोटित क्ष्वेडित सिम्ह नादैह् ।
पुण्यैह् स्तवैश् च अप्य् अभिपूज्यमानस् ।
स्तदा ययौ राक्षस राज मुख्यह् ॥ ६-५९-८

8. **tadaa** = then; **saH** = Ravana; **raakSasa raajamukhyaH** = the best among the kings of demons; **yayau** = sallied forth; **shaN^khabherii paNava praNaadaiH** = with the sound of couches; kettle-drums and cymbals; **aasphoTita kSveDitaa simhanaadaiH** = clapping of hands and leonine roars; **supuujyamaanaH** = and well acclaimed; **puNyaiH** = by agreeable; **stavaishchaapi** = encomiums.

Ravana the best among the kings of demons sallied forth with the sound of couches, kettle-drums, cymbals, clapping of hands and leonine roars and well-acclaimed by agreeable encomiums.

[Verse Locator](#)

स नीलजीमूतनिकाशरूपै ।
र्मास अशनैह् पावक दीप्त नेत्रैह् ।
बभौ वृतो राक्षस राज मुख्यैर् ।
भूतैर् वृतो रुद्रःइव अमर ईशह् ॥ ६-५९-९

9. **saH** = that; **raakSasaraajamukhyaH** = Ravana; **maamshaasanaiH vR^itau** = amidst the meat-eating demons; **niilajiimuuta nikaasharuupaiH** = whose forms resembled mountains and clouds; **paavaka diipta netraiH** = and whose glances flashed like torches; **babhau** = shone; **rudraH iva** = like Rudra; **amareshaH** = the Lord of immortals; **vR^itaH** = surrounded; **bhuutaiH** = by genii.

That Ravana along with the flesh-eating demons whose forms resembled mountains and clouds and whose glances flashed like torches shone like Rudra the Lord of Immortals surrounded by genii.

[Verse Locator](#)

ततो नगर्याह् सहसा महा ओजा ।
निष्क्रम्य तद् वानर सैन्यम् उग्रम् ।
महा अर्णव अभ्र स्तनितम् ददर्श ।
समुद्यतम् पादप शैल हस्तम् ॥ ६-५९-१०

10. **tataH** = then; **mahaujaaH** = Ravana who was endowed with extraordinary energy; **niSkramya** = issuing; **sahasaa** = all at once; **nagaryaaH** = from the city; **dadarsha** =

observed; **tat** = that; **ugram vaanara sainyam** = ferocious army of monkeys; **paadapa shaila hastam** = with trees and rocks in their hands; **samudyatam** = ready for combat; **mahaarNavaabhra sanitam** = roaring like a vast ocean and a mass-of thunder-clouds.

Ravana who was endowed with extraordinary energy, issuing all at once from the city, observed a ferocious army of monkeys with trees and rocks in their hands, ready for combat and roaring like a vast ocean and a mass of thunder-clouds.

[Verse Locator](#)

तद् राक्षस अनीकम् अतिप्रचण्डम् ।
आलोक्य रामो भुजग इन्द्र बाहुह् ।
विभीषणम् शस्त्रभृताम् वरिष्ठम् ।
उवाच सेना अनुगतह् पृथु श्रीह् ॥ ६-५९-११

11. **aalokya** = seeing; **tat** = that; **raakSasaaniikam** = army of demons; **atiprachaN^Dam** = excessively furious; **raamaH** = Rama; **bhujagendra baahuH-** whose arms resembled great serpents; **sevaanagataH** = accompanied by his forces; **pR^ithushrii** = and having great fortune; **uvaacha** = spoke; **vibhiiSaNam** = to Vibhishana; **variSTham** = the best; **shastra bhR^itaam** = among the wielders of weaponry.

Seeing that army of demons who were excessively furious, Rama whose arms resembled great serpents, accompanied by his forces and having great fortune, spoke to Vibhishana the best among the wielders of weapons (as follows):

[Verse Locator](#)

नाना पताका ध्वज शस्त्र जुष्टम् ।
प्रास असि शूल आयुध चक्र जुष्टम् ।
सैन्यम् नग इन्द्र उपम नाग जुष्टम् ।
कस्य इदम् अक्षोभ्यम् अभीरु जुष्टम् ॥ ६-५९-१२

12. **kasya** = whose; **sainyam** = army; **idam** = is this; **naanaapataaka dhvajachhatrajuSTam** = furnished with every kind of standard; banner and canopy; **praasaasishuulaayudha shastra juSTam** = armed with javelins; swords; stakes and other weapons and missiles; **abhiirujuSTam** = presenting fear-less soldiers; **akSobhyam** = and imperturbable; **mahendropama naagajuSTam** = with elephants as high as the Mahendra Mountain?

"Who is in command of this army, furnished with every kind of standard, banner and canopy, armed with javelins, swords, stakes and other weapons and missiles and composed of imperturbable soldiers and elephants as high as the Mahendra Mountain?"

[Verse Locator](#)

ततस् तु रामस्य निशम्य वाक्यम् ।
विभीषणह् शक्र समान वीर्यह् ।
शशंस रामस्य बल प्रवेकम् ।
महात्मनाम् राक्षस पुम्गवानाम् ॥ ६-५९-१३

13. **nishamya** = hearing; **vaakyam** = the words; **raamasya** = of Rama; **vibhiiSaNaH** = Vibhishana; **shakrasamaanaviirya** = having a valour equal to that of Devendra the Lord of Celestials; **tataH** = then; **shashamsa** = narrated; **raamasya** = to Rama; **balapravekam** = about the choicest army; **raakSasa puN^garaanaam** = of the foremost among demons; **mahaatmanaam** = of the highest peculiarity.

Hearing the words of Rama, Vibhishana the equal of Indra in valour, then narrated to Rama about the choicest army of the foremost among demons of the highest peculiarity (as follows):

[Verse Locator](#)

यो असौ गज स्कन्ध गतो महात्मा ।
नव उदित अर्क उपम ताम्र वक्त्रह् ।
प्रकम्पयन् नाग शिरो अभ्युपैति ह्य् ।
अकम्पनम् त्व् एनम् अवेहि राजन् ॥ ६-५९-१४

14. **raajan** = O; Prince!; **mahaatmaa** = that hero; **yaH asau** = who; **navoditaarkopama taamra vaktaH** = has a face with a coppery hue resembling a newly rising sun; **abhyupaiti** = coming; **gashkandhagataH** = mounted on the back of an elephant; **samkampayam naagashiraH** = causing the elephant's head to sway; **avehi** = know; **enam** = him; **akampanam** = to be Akampana.

"O Prince! That hero who has a face with a coppery hue resembling a newly rising sun, coming on the back of an elephant causing its head to sway, know him to be Akampana."

[Verse Locator](#)

यो असौ रथस्थो मृग राज केतुर् ।
धून्वन् धनुह् शक्र धनुह् प्रकाशम् ।
करी इव भात्य् उग्र विवृत्त दम्ष्ट्रह् ।
सःइन्द्रजिन् नाम वर प्रधानह् ॥ ६-५९-१५

15. **yaH asau** = He who; **rathasthaH** = standing in his chariot; **dhunvan** = brandishing; **dhanuH** = his bow; **shakradhanuH prakaasham** = which has a splendour of Indra's bow; **mR^igaraajaketuH** = who standard bears the image of a lion; **bhaati** = and who shines; **kariiva** = like an elephant; **ugravivR^itta damSTra** = with its terrible curved tusks; **saH** = he; **indrajitnaama** = is called Indrajit; **vara pradhaanaH** = who is renowned for the boons (he had received from Brahma).

"He who, standing in his chariot, brandish his bow which has a splendour of Indra's bow, whose standard bears the image of a lion, and who shines like unto an elephant with its terrible curved tusks, he is Indrajit who is renowned for the boons he had received from Brahma."

[Verse Locator](#)

यश् च एष विन्ध्य अस्त महा इन्द्र कल्पो ।
धन्वी रथस्थो अतिरथो अतिवीर्यह् ।
विस्फारयंश् चापम् अतुल्य मानम् ।
नाम्ना अतिकायो अतिविवृद्ध कायह् ॥ ६-५९-१६

16. **yaH eSaH** = he who; **dhanvii** = the archer; **vindhyaastamahendra kalpaH** = like unto the Vindhya; Asta or Mahendra Mountains; **rathasthaH** = standing in his chariot; **atirathaH** = a mighty warrior; **ati viiraH** = of superior strength; **visphaarayan** = who wields; **chaapam** = a bow; **atlyamaanam** = of unequalled size; **ativivR^ddha kaayaH** = having an exceedingly grown body; **ayam** = he; **naamnaa** = is named; **atikaayat** = as Atikaya.

"He who, the archer like unto the Vindhya, Asta or Mahendra Mountains, standing in his chariot, a mighty warrior, of superior strength, who wields a bow of unequalled size and having an exceedingly grown body, he is called Atikaya."

[Verse Locator](#)

यो असौ नव अर्क उदित ताम्र चक्षुर् ।
आरुह्य घण्टा निनद प्रणादम् ।
गजम् खरम् गर्जति वै महात्मा ।
महा उदरो नाम स; एष वीरह् ॥ ६-५९-१७

17. yaH asau = he who; navaarkodita taamrachakSuH = with tawny eyes resembling the dawn; aaruhya = riding; gajam = an elephant; ghaTTaaninada praNaadam = with its bells jangling; garjati = who is shouting; kharam = aloud; sah eSaH viiraH = he is that strong demon; mahaatmaH = of the highest peculiarity; mahodaranaam = is called Mahodara.

"He who, with tawny eyes resembling the dawn, riding an elephant with its bells jangling, who is shouting aloud, he is that strong demon of the highest peculiarity is called Mahodara."

[Verse Locator](#)

यो असौ हयम् कान्चन चित्र भाण्डम् ।
आरुह्य संध्या अभ्र गिरि प्रकाशम् ।
प्रासम् समुद्यम्य मरीचि नद्धम् ।
पिशाच; एष अशनि तुल्य वेगह् ॥ ६-५९-१८

18. yaH asau = he who; aaruhya = ascending; kaaNchanabhaaN^Dam = the brilliantly caparisoned; hayam = horse; samudyamya = raising high; mariichinaddham = a gleaming; praasam = javelin; ashantulya vegaH = possesses a velocity of a well-directed thunder-bolt; samdhyaabhra giriprakaashaH = and resembles a mass of evening clouds a mountain; he is Pishacha."

"He who, ascending the brilliantly caparisoned horse raising high a gleaming javelin, possesses a velocity of a well-directed thunder-bolt and resembles a mass of evening clouds and a mountain, he is Pishacha."

[Verse Locator](#)

यश् च एष शूलम् निशितम् प्रगृह्य ।
विद्युत् प्रभम् किम्कर वज्र वेगम् ।
वृष इन्द्रम् आस्थाय गिरि प्रकाशम् ।
आयाति सो असौ त्रिशिरा यशस्वी ॥ ६-५९-१९

19. yaH eSaH = he who; pragR^ihya = seizing; nishitam = a sharp; shuulam = spike; vidyut prabham = with a lightning brilliance; kimkara vajravegam = possesses the velocity of a thunder-bolt; aayaati = comes; aaruuhya = mounting; vR^iSendram = on an excellent bull; shashiprakaasham = which shines like a moon; asau = he; yashasvii = is the illustrious; trishiiraH = Trishiras.

"He who, seizing a sharp spike with a possesses the velocity of a well-directed thunder bolt and comes mounting on an excellent bull which shines like a moon, he is the illustrious Trishiras."

[Verse Locator](#)

असौ च जीमूत निकाश रूपह् ।
कुम्भह् पृथु व्यूढ सुजात वक्षाह् ।
समाहितह् पन्नग राज केतुर् ।
विस्फारयन् भाति धनुर् विधून्वन् ॥ ६-५९-२०

20. jiimuutanikaasha ruupaH = the other resembling a thunder-bolt; pR^ithuvyuuDha sujaata vakSaaH = of large and well-developed chest; samaahitaH = who has an attentive mind; pannagavaaja ketuH = has the king of snakes as his standard; vidhuunvan = who is moving; visphaarayan = and twanging; dhanuH = the bow; asau = this is; kumbhaH = Kumbha; yaati = leading.

"The other resembling a thunder-bolt, of large and well-developed chest, who has an attentive mind, has the King of Snakes as his standard, who is moving and twanging his bow, he is Kumbha."

[Verse Locator](#)

यश् च एष जाम्बू नद वज्र जुष्टम् ।
दीप्तम् सधूमम् परिघम् प्रगृह्य ।
आयाति रक्षो बल केतु भूतह ।
सो असौ निकुम्भो अब्द्रुत घोर कर्मा ॥ ६-५९-२१

21. yaH eSaH = he who; pragR^ihya = holding; parigham = a mace; jaambuunadavajrajuSTam = decorated with gold and diamonds; diiptam = which are radiant (as fire); sadhumam = and also smoky (studded with sapphires); aayaati = who advances; rakSobalaketubhuutaH = as a standard bearer to the army of demons; saH asau = he as such; nikumbhaH = is Nikumbha; adbhutaviira karmaa = of prodigious exploits.

"He who, holding a mace decorated with gold and diamonds, which are radiant (as fire) and also smoky (studded with sapphires), who advances as a standard bearer tot he army of demons, he is Nikumbha of Prodigious exploits."

[Verse Locator](#)

यश् च एष चाप असि शर ओघ जुष्टम् ।
पताकिनम् पावक दीप्त रूपम् ।
रथम् समास्थाय विभात्य् उदगो ।
नर अन्तको असौ नग शृङ्ग योधी ॥ ६-५९-२२

22. yaH eSaH = he who; samasthaaya = mounted; ratham = in a chariot; pataakinam = adorned with flags; paavaka diipta ruupam = gleaming like a glowing blazer; chaapaasisharaugha juSTam = who is furnished with bows; swords and a multitude of arrows; asau = he; naraantakaH = is Narantaka; udagraH = who shines brightly over there; naga shR^iN^gayodhii = who is combat; fights with mountain peaks.

"He who, mounted in a chariot, adorned with flags, gleaming like a glowing blazer, who is furnished with bows swords and a multitude of arrows, he is Narantaka who shines brightly over there and who, in combat, fights with mountain-tops."

[Verse Locator](#)

यश् च एष नाना विध घोर रूपैर् ।
व्याघ्र उष्ट्र नाग इन्द्र मृग इन्द्र वक्त्रैह ।
भूतैर् वृतो भाति विवृत्त नेत्रैह ।
सो असौ सुराणाम् अपि दर्प हन्ता ॥ ६-५९-२३
यत्र एतद् इन्दु प्रतिमम् विभातिच् ।
चित्रम् सितम् सूक्ष्म शलाकम् अग्रम् ।

अत्र एष रक्षो अधिपतिर् महात्मा ।

भूतैर् वृतो रुद्रःइव अवभाति ॥ ६-५९-२४

23; 24. yaH eSaH = He who; vR^itaH = (appears) surrounded by; bhuutaiH naanaa vidhaghoraruupaiH = ghosts of dreadful form; vivR^itta netraiH = of rolling eyes; vyaaghroSTra naagendra mR^igaashvavaktraiH = with heads of tigers; buffalo; mighty elephants; deer and horses; sitam chhatram = under a white canopy; agrayam = which was excellent; suukSmashalaakam = with slender ribs; yatra etat = where it is; vibhaati = shining; indupratimam = like moon; yaH asau = he who; darpahantaa = is the humbler; suraaNaamapi = of the gods themselves; vibhaati = shining; rudraH iva = like unto Rudra; vR^itaH = amidst; bhuutaiH = the genii; eSaH = he; tatra = there; mahaatmaa = is the suzerain; rakSodhipatiH = lord of the demons.

"He who, surrounded by ghosts of dreadful form of rolling eyes, with heads of tigers, buffalo mighty elephants, deer and horses, under an excellent white canopy with slender ribs and shining like a moon, he who is the humbler of the gods themselves, shining like unto Rudra amidst the genii, is the suzerain Lord of Demons there."

[Verse Locator](#)

असौ किरीटी चल कुण्डल आस्यो ।

नाग इन्द्र विन्ध्य उपम भीम कायह् ।

महा इन्द्र वैवस्वत दर्प हन्ता ।

रक्षो अधिपह् सूर्यःइव अवभाति ॥ ६-५९-२५

25. rakSodhipaH = Ravana; kiriiTii = decked with diadem; hantaa = who has brought Indra the Lord of Celestials and Vaivasvata the Lord of Death low; avabhaati = is shining; suuryaH iva = like the sun; chalakuN^DalaasyaH = his countenance is graced by swinging ear-rings; nagendra vindhyopama bhiima kaayaH = his formidable stature equals the Vindhya the Lord of Mountains.

"Ravana, decked with a diadem, who has brought Indra the Lord of celestials and Vaivasvata the Lord of Death low, is shining like the sun. His countenance is graced by ear-rings. His formidable stature equals the Vindhya the Lord of Mountains."

[Verse Locator](#)

प्रत्युवाच ततो रामो विभीषणम् अरिम् दमम् ।

अहो दीप्तो महा तेजा रावणो राक्षस ईश्वरह् ॥ ६-५९-२६

26. tataH = then; raamaH = Rama; arindamaH = the annihilator of enemies; pratyuvaacha = answered; vibhiiSaNam = Vibhishana (and said); aho = Alas!; kiipta mahaa tejaaH = what glory; what exceeding majesty; raavaNaH = is Ravana's; raakSasesvaraH = the Lord of Demons!.

Then, Rama the annihilator of enemies, answered Vibhishana and said "Alas! What glory, what majesty is Ravana's the Lord of Demons!"

[Verse Locator](#)

आदित्यःइव दुष्प्रेक्ष्यो रश्मिभिर् भाति रावणह् ।

सुव्यक्तम् लक्ष्ये ह्य् अस्य रूपम् तेजह् समावृतम् ॥ ६-५९-२७

27. raavaNaH = Ravana; bhaati = is beaming; aadityaH iva = like the Sun; rashmibhiH = with his rays; duSprekSyah = and difficult to be gazed; na lakSyate hi = neither can the eye rest indeed; asya = on his; ruupam = form; vyaktam = fully manifested; tejaH samaavR^itam = as is covered by magnificence!.

"Ravana is beaming like the sun with his rays difficult to be gazed, neither can the eye rest on him such is the binding strength of his magnificence!"

[Verse Locator](#)

देव दानव वीराणाम् वपुर् न एवम् विधम् भवेत् ।
यादृशम् राक्षस इन्द्रस्य वपुर् एतत् प्रकाशते ॥ ६-५९-२८

28. vapuH = the body; devadaanavaviiraaNaam = of celestial or demoniacal heroes; nabhavet viraaajite = may not be so radiant; evam vidham = in this way; yaadR^isham = as; etat = this; vapuH = body; raakSasendrasya = of the king of ogres.

"The body of celestial or demonical heroes may not be so radiant in this manner as this body of the king of demons."

[Verse Locator](#)

सर्वे पर्वत सम्काशाह् सर्वे पर्वत योधिन्ह ।
सर्वे दीप्त आयुध धरा योधश् च अस्य महा ओजसह् ॥ ६-५९-२९

29. sarve = all; yodhaaH = the warriors; asya mahaatmanaH = of the suzerian Lord of demons; parvata sankashaah = are as high as hills; sarve = all; parvatayodhinaH = fight with mountains; sarve = all; diiptaayudhadharaaH = wield fiery weapons.

"All the warriors of the suzerain Ravana are as high as hills. All fight with mountains. All wield fiery weapons."

[Verse Locator](#)

भाति राक्षस राजो असौ प्रदीप्तैर् भीम विक्रमैह् ।
भूतैह् परिवृतस् तीक्ष्णैर् देहवद्भिर् इव अन्तकह् ॥ ६-५९-३०

30. parivR^itaiH = amidst; tiikSNaiH = the fiery; bhuutaiH = ghosts; bhiimadarshanaiH = of terrible aspect; asau = this; rakSoraajaH = king of demons; bhaati = shines; antakaH iva = like the Lord of Death; (surrounded by); pradiiptaiH = blazing; (genii); dehavadbhiH = endowed with hideous.

"Amidst the fiery ghosts of terrible aspect, this king of demons shines like Yama the Lord of Death surrounded by blazing genii endowed with hideous forms."

[Verse Locator](#)

दिष्ट्यायमद्य पापात्मा मम दृष्टिपथम् गतः ।
अद्य क्रोधं विमोक्ष्यामि सीताहरणसम्भवम् ॥ ६-५९-३१

31. diSTyaa = by good luck; ayam = that; paapaatmaa = wretch; gataH = comes; adya = today; mama = within my; dR^iSTipatham = range of sight!; vimokSyaami = I shall expunge; krodham = my wrath; siitaaharaNa sambhavam = born of Seetha's abduction!

"By good luck, that wretch comes today within my range of sight! Today, I shall expunge my wrath, born of Seetha's abduction!"

[Verse Locator](#)

एवम् उक्त्वा ततो रामो धनुर् आदाय वीर्यवान् ।
लक्ष्मण अनुचरस् तस्थौ समुद्धृत्य शर उत्तमम् ॥ ६-५९-३२

32. uktvaa = having spoken; evam = thus; viiryaavaan = the valiant; raamaH = Rama; lakSmaNaanucharaH = who was accompanied by Lakshmana; aadaaya = took

up; **ghanuH** = his bow; **tataH** = and then; **tasthau** = standing erect; **samuddR^itya** = drew out; **sharottamam** = and excellent arrow.

Having spoken thus, the valiant Rama who was accompanied by Lakshmana, took up his bow and then standing erect, drew out an excellent arrow.

[Verse Locator](#)

ततह् स रक्षो अधिपतिर् महात्मा ।
रक्षांसि तान् आह महा बलानि ।
द्वारेषु चर्या गृह गोपुरेषु ।
सुनिर्वृतास् तिष्ठत निर्विशन्काह् ॥ ६-५९-३३

33. **tataH** = thereafter; **saH** = that; **mahaatmaa** = powerful; **rakSodhipatiH** = Ravana; **aaha** = spoke; **taani** = to those; **mahaabalaani** = exceedingly strong; **rakSaamsi** = demons (as follows); **tiSThata** = stay; **nirvishaNkaaH** = without hesitation; **sunirvR^itaaH** = and very happily; **dvaareSu** = at the gates; **charyaagR^iha gopureSu** = and principal exists; the outposts and fortifications.

Thereafter, that powerful Ravana spoke to those exceedingly strong demons as follows: "Take up your positions unfalteringly and happily at the gates and principal exits, the outposts and fortifications."

[Verse Locator](#)

इहागतम् माम् सहितम् भवद्भि ।
र्वनौकसश्चिद्रमित्दम् विदित्वा ।
शून्याम् पुरीम् दुष्प्रसहाम् प्रमथ्य ।
प्रधर्षयेयुः सहसा समेताः ॥ ६-५९-३४

34. **viditvaa** = hearing; **maam** = of my; **aagatam** = having come; **iha** = here; **sahitam** = with; **bhavadbhiH** = you; (taking); **idam** = this; **chhidram** = to be a weak point; **pramathya** = and storming; **shuunyaam** = this desolate; **purrim** = city; **duSprasahaam** = which is otherwise difficult to be overpowered; **pradharSayeyuH** = may destroy it; **sahasaa** = by surprise.

"Learning of my presence along with you here, taking this to be a weak point and storming this desolate city which is otherwise difficult to be overpowered, the monkeys when united may destroy it by surprise."

[Verse Locator](#)

विसर्जयित्वा सहसा ततस् तान् ।
गतेषु रक्षत्सु यथानियोगम् ।
व्यदारयद् वानर सागर ओघम् ।
महा झषह् पूर्वम् इव अर्णव ओघम् ॥ ६-५९-३५

35. **vusarhautvaa** = having dismissed; **taan** = those; **sachivaan** = counsellors; **rakSasuH** = and the demons; **tataH** = thereafter; **gateSu** = departed; **yathaa niyogam** = as ordered; **vyadaarayata** = Ravana began to split asunder; **arNavaugham** = as the waters of the sea; **vaanarasaagaraugham** = the sea of monkeys; **mahaajhaSaH** = in the way as a gigantic fish; **mahaajhaSaH** = in the way as a gigantic fish; (would rend); **puurNam** = the entire (expanse of the sea)

Having dismissed those counsellors and as the demons departed as ordered, Ravana thereafter began to split under the waters of the sea of monkeys, in the same way as a gigantic fish would rend the entire expanse of the sea.

तम् आपतन्तम् सहसा समीक्ष्य ।
 दीप्त इषु चापम् युधि राक्षस इन्द्रम् ।
 महत् समुत्पाद्य मही धर अग्रम् ।
 दुद्राव रक्षो अधिपतिम् हरि ईशह् ॥ ६-५९-३६

36. **samiikSa** = seeing; **raakSasendram** = Ravana; **diipteSu chaapam** = with his radiant bow; **aapatantam** = advancing; **sahasaa** = suddenly; **yudhi** = in the battle; **hariishaH** = Sugreeva the Lord of Monkeys; **samutpaaTya** = tearing up; **mahat** = a huge; **mahiidharaagram** = mountain-top; **dudraava** = and ran; **rakSodhipam** = towards that king of demons.

Seeing Ravana with his radiant bow, in the battle, Sugreeva the Lord of Monkeys tearing up a huge mountain-top, ran towards that king of demons.

Verse Locator

तत् शैल शृङ्गम् बहु वृक्ष सानुम् ।
 प्रगृह्य चिक्षेप निशा चराय ।
 तम् आपतन्तम् सहसा समीक्ष्य ।
 बिभेद बाणैस् तपनीय पुन्खैह् ॥ ६-५९-३७

37. **pragR^ihya** = (Sugreeva) seizing; **tat** = that; **shaila shR^iN^gam** = mountain-top; **bahuvR^ikSasaanum** = with its many trees and ridges; **chikSepa** = hurled; **nishaacharaaya** = on Ravana the demon; **samiikSya** = seeing; **tam** = that mountain-top; **aapatantam** = approaching; **(Ravana) sahasaa** = quickly; **chichchheda** = broke it asunder; **baaNaiH** = with his arrows; **tapaniia puNkhaiH** = with golden shafts.

Seizing a mountain-top with its many trees and ridges, Sugreeva hurled it on Ravana the demon. Seeing that mountain-top coming towards him, Ravana quickly broke it asunder with his arrows with golden shafts.

Verse Locator

तस्मिन् प्रवृद्ध उत्तम सानु वृक्षे ।
 शृङ्गे विकीर्णे पतिते पृथिव्याम् ।
 महा अहि कल्पम् शरम् अन्तक आभम् ।
 समाददे राक्षस लोक नाथह् ॥ ६-५९-३८

38. **tasmin** = (While) that; **shR^iN^ge** = mountain-top; **pravR^iddhottama saanuvR^ikSe** = with its well-developed ridges and excellent trees; **vidiirNe** = was split asunder; **patite** = and fell; **pR^ithivyaam** = on earth; **raakSasa lokanaathaH** = Ravana; **antakaabham** = like unto another Yama the Lord of Death; **samaadadhe** = loosed; **sharam** = an arrow; **mahaahi kalpam** = resembling a great serpent.

While that mountain-top with its well-developed ridges and excellent trees was rent asunder and fell on the earth, Ravana like unto another Yama the Lord of Death, loosed an arrow resembling a great serpent.

Verse Locator

स तम् गृहीत्वा अनिल तुल्य वेगम् ।
 सविस्फुलिङ्ग ज्वलन प्रकाशम् ।

बाणम् महा इन्द्र अशनि तुल्य वेगम् ।

चिक्षेप सुग्रीव वधाय रुष्टः ॥ ६-५९-३९

39. saH = that Ravana; ruSTaH = enraged; gR^ihiitvaa = taking; tam baaNam = that arrow; ashanitulyavegam = with a speed equal to a thunder-bolt; savisphulinga jvalanprakaasham = possessing the brilliance of a fire; mahendraashami tulyavegam = and with a velocity of the thunder-bolt of Indra the Lord of celestials; chikSeka = hurled it; sugriiva vadhaaya = to kill Sugreeva.

The enraged Ravana, taking that arrow with the speed of a thunder bolt of Indra the Lord of celestials and possessing the brilliance of a fire, hurled it to kill Sugreeva.

[Verse Locator](#)

स सायको रावण बाहु मुक्तः ।

शक्र अशनि प्रख्य वपुः शित अग्रः ।

सुग्रीवम् आसाद्य बिभेद वेगाद् ।

गुह ईरिता क्रौंचम् इव उग्र शक्तिः ॥ ६-५९-४०

40. saH paayakaH = that arrow; raavaNo baahumuktaH = released by Ravana's arm; aasaadya = reached sugriivam = Sugreeva; shakraashaniprakhya vapuH prakaasham = having a bodily splendour equal to that of Indra's thunder-bolt; bibheda = and pierced; (his body); vegaat = in its flight; guheritaa ugrashaktiH = as formerly Guha's spear; (When he discharged it); krounchamiva = at the Krauncha Mountain.

That arrow released by Ravana's arm reached Sugreeva, having a bodily splendour equal to that of Indra's thunder bolt, and pierced his body in its flight as formerly Guha's spear when he discharged it at the Krauncha Mountain.

[Verse Locator](#)

स सायक आर्तो विपरीत चेताः ।

कूजन् पृथिव्याम् निपपात वीरः ।

तम् प्रेक्ष्य भूमौ पतितम् विसम्भ्रम् ।

नेदुः प्रहृष्टा युधि यातु धनाः ॥ ६-५९-४१

41. saayakaartaH = wounded by that arrow; vipariitachctaaH = which bereft him of consciousness; saH viiraH = that warrior; nipataata = fell; kuujaan = moaning; pR^ithivyaam = to the earth; viikSya = beholding; tam = him; patitam = falling; bhuumau = on the ground; visamjJNam = deprived of his senses; yudhi = in battle; yaatu dhaanaaH = the demons; neduH = raised a shout; prahR^iSTaaH = of joy.

Wounded by that arrow, which bereft him of consciousness, that warrior fell moaning to the earth. Beholding him falling on the ground, deprived of his senses in the battle-field, the demons raised a shout of triumph.

[Verse Locator](#)

ततो गव अक्षो गवयः सुदम्भ्रः ।

तथा ऋषभो ज्योति मुखो नलश् च ।

शैलान् समुद्यम्य विवृद्ध कायाः ।

प्रदुद्रुवुः तम् प्रति राक्षस इन्द्रः ॥ ६-५९-४२

42. tataH = then; gavaakSaH = Gavaksha; gavayaH = Gavaya; suSeNaH = Sushena; atha = and; R^iSabhaH = Rishabha; jyotimukhaH = Jyotimukha; nalashcha = and Nala; vivR^iddha

kaayaaH = of exceeding corpulence; samupaaTya = hearing up; shailaan = rocks; pradudruvuH = rushed; tam raakSasendram prati = towards that Ravana.

Then, Gavaksha, Gavaya, Sushena, Rishabha, Jyotimukha and Nala; of exceeding corpulence tearing up rocks, rushed towards Ravana.

[Verse Locator](#)

तेषाम् प्रहारान् स चकार मेघान् ।
रक्षो अधिपो बाण गणैह शित अग्रैह ।
तान् वानर इन्द्रान् अपि बाण जालैर् ।
बिभेद जाम्बू नद चित्र पुन्खैह ॥ ६-५९-४३

43. saH rakSodhipaH = that Lord of Demons; baaNashataiH = with hundreds of arrows; shitaagraiH = possessed of sharp points; chakaara = rendered; teSaam = their; prahaaraan = projectiles; moghaan = fruitless; bibheda = and pierced; taan = those; vaanarendraanapi = leaders of the monkeys; baaNajaalaiH = with a multitude of arrows; jaambuunada chitra puNkhaiH = which were marvellously golden shafted.

That Lord of Demons, with hundreds of arrows, possessed of sharp points, rendered their projectiles fruitless and pierced those leaders of the monkeys with a multitude of marvellous golden shafted arrows.

[Verse Locator](#)

ते वानर इन्द्रास् त्रिदश अरि बाणैर् ।
भिन्ना निपेतुर् भुवि भीम रूपाह ।
ततस् तु तद् वानर सैन्यम् उग्रम् ।
प्रच्चादयाम् आस स बाण जालैह ॥ ६-५९-४४

44. bhinnaaH = split up; tridashaaribaaNaiH = by the arrows of Ravana the Enemy of the Gods; te vaanarendraaH = those monkey-leaders; bhiima kaayaaH = of terrifying stature; nipetuH = fell; bhuvi = on the ground; tataH = thereafter; saH = he; prachchhaadayaamaasa = covered; tat = that; ugram = formidable; vaanarasainyam = army of monkeys; baaNa jaalaiH = with shower of arrows.

Pierced by the arrows of Ravana the Enemy of Gods, those monkey-Generals of terrifying stature fell on the ground. Thereupon, he covered that formidable army of monkeys with a shower of arrows.

[Verse Locator](#)

ते वध्यमानाह पतित अग्र्य वीरा ।
नानद्यमाना भय शल्य विद्धाह ।
शाखा मृगा रावण सायक आर्ता ।
जग्मुह शरण्यम् शरणम् स्म रामम् ॥ ६-५९-४५

45. vadhyamaanaH = assailed; patitaaH = and fallen down; te shaakhaamR^igaaH = those monkeys; viiraaH = the warriors; naandyamaanaaH = emitted cries; bhaya shalya viddhaaH = as though struck by an arrow of terror; raavaNa saaya kaartaaH = whom Ravana was destroying with his darts; jagmuHsma = fled; sharaNam = for refuge; raamam = to Rama; sharaNyam = who affords protection.

Assailed and fallen down, those monkey-warriors, emitted cries as though struck by an arrow of terror, whom Ravana was destroying with his darts and fled for refuge to Rama who is capable of affording protection to all.

ततो महात्मा स धनुर् धनुष्मान् ।
 आदाय रामह् सहरा जगाम ।
 तम् लक्ष्मणह् प्रान्जलिर् अभ्युपेत्य ।
 उवाच वाक्यम् परम अर्थ युक्तम् ॥ ६-५९-४६

46. tataH = then; mahaatmaa = the high-souled; saH raamaH = Rama; dhanuSmaan = the skillful archer; aadaaya = taking; dhanuH = his bow; jagaama = set out; sahasaa = at once; lakSmaNaH = Lakshmana; abhyupetya = approaching; tam = him; praaJNaliH = with joined palms; uvaacha = spoke; vaakyam = (the following) words; paramaarthayuktam = which were very meaningful.

Then the high-souled Rama the skilful archer, taking his bow, set out at once. Lakshmana, however, approaching him with joined palms, spoke very meaningful words follows:

[Verse Locator](#)

कामम् आर्यह् सुपर्याप्तो वधाय अस्य दुरात्मनह् ।
 विधमिष्याम्य् अहम् नीचम् अनुजानीहि माम् विभो ॥ ६-५९-४७

47. aaryaH = O; Noble Brother!; suparyaptaH kaamam = of my own accord I am quite sufficient; vadhaaya = for killing; asya = of this Ravana; duraatmanaH = the wretched; vibho = O; Lord! aham = I; vidhamiSyaami = shall slay; etam = him; anujaanihi = permit; maani = me.

"O, noble Brother! Of my own accord, I am able to kill this wretched Ravana. O, Lord! I shall slay him. Permit me to do so."

[Verse Locator](#)

तम् अब्रवीन् महा तेजा रामह् सत्य पराक्रमह् ।
 गच्च यत्न परश् च अपि भव लक्ष्मण सम्युगे ॥ ६-५९-४८

48. mahaatijaaH = the exceedingly powerful; satyaparaakramaH = and the truly courageous; raamaH = Rama; abraviit = spoke; tam = to that Lakshmana (as follows); gachchha = go; lakSmaNa = Lakshmana!; samyuge = and in this duel; bhava = be; yatna parashchaapi = strenuous also.

The exceedingly powerful and the truly courageous Rama spoke to that Lakshmana as follows: "Go, Lakshmana and also be strenuous in this duel."

[Verse Locator](#)

रावणो हि महा वीर्यो रणे अद्भुत पराक्रमह् ।
 त्रैलोक्येन अपि सम्क्रुद्धो दुष्प्रसह्यो न संशयह् ॥ ६-५९-४९

49. raavaNaH = Ravana; mahaatejaaH = the exceedingly powerful; satyaparaakramaH = and the truly courageous; raamaH = Rama; abraviit = spoke; tam = to that Lakshmana (as follows); gachchha = go; lakSmaNa = Lakshmana!; samyuge = and in this duel; bhava = be; yatnaparashchaapi = strenuous also.

The exceedingly powerful and the truly courageous Rama spoke to that Lakshmana as follows: "Go, Lakshmana and also be strenuous in this duel."

[Verse Locator](#)

तस्य चिद्राणि मार्गस्व स्वच् चिद्राणि च गोपय ।
 चक्षुषा धनुषा यत्नाद् रक्ष आत्मानम् समाहितह् ॥ ६-५९-५०

50. **maargasya** = seek out; **tasya** = his; **chhidraaNi** = weak points; **lakSaya** = and guard; **svachchhidraaNi cha** = against your own; **yopaayasva** = defend; **aatmaanam** = yourself; **samaahitaH** = vigilantly; **chakSusaa** = with eye; **dhanuSaa** = and bow.

"Seek out his weak points and guard against your own. Defend yourself vigilantly with your eye and bow."

[Verse Locator](#)

राघवस्य वचह् श्रुत्वा सम्परिष्वज्य पूज्य च ।
अभिवाद्य ततो रामम् ययौ सौमित्रिर् आहवम् ॥ ६-५९-५१

51. **shrutvaa** = hearing; **vachaH** = the words; **raaghavasya** = of Rama; **saumitriH** = Lakshmana; **sampariSvajya** = embracing him; **puujya** = (thereafter) offering obeisance to him; **abhivaadhy cha** = and bidding farewell; **raamaaya** = to Rama; **yayau** = went; **aahavam** = to the battle.

Hearing the words of Rama, Lakshmana embraced him, thereafter offering obeisance and bidding him farewell, he entered the battle-field.

[Verse Locator](#)

स रावणम् वारण हस्त बाहुर् ।
ददर्श दीप्त उद्यत भीम चापम् ।
प्रच्चादयन्तम् शरवृष्टि जालैस् ।
तान् वानरान् भिन्न विकीर्ण देहान् ॥ ६-५९-५२

52. **saH** = Lakshmana; **dadarsha** = saw; **raavaNam** = Ravana; **vaaraNa hasta baahum** = with arms as large as the trunks of elephants; **bhiimodyatadiptachaapam** = who was brandishing his dread and fiery bow; **prachchhaadayantam** = bhinnavikiirNa dehaan = whose bodies he had severed; **sharavR^iSTijaalaiH** = with a close rain of darts.

Lakshmana then saw Ravana with arms as large as the trunks of elephants, who was brandishing his dreadful and fiery bow, covering those monkeys whose bodies he had severed with a close rain of darts.

[Verse Locator](#)

तम् आलोक्य महा तेजा हनूमान् मारुत आत्मजा ।
निवार्य शर जालानि प्रदुद्राव स रावणम् ॥ ६-५९-५३

53. **saH** = that; **hanumaan** = Hanuma; **mahaatejaaH** = the exceedingly energetic one; **maarutaatmajaH** = born of Maruta the god of wind; **aalokya** = beholding; **tam** = that Ravana; **nivaarya** = in order to end; **sharajaalaani** = that rain of arrows; **vidudraava** = rushed on; **raavaNam** = Ravana.

The exceedingly energetic Hanuma, born of Maruta the god of wind, beholding this, rushed on Ravana in order to bring that rain of arrows to an end.

[Verse Locator](#)

रथम् तस्य समासाद्य भुजम् उद्यम्य दक्षिणम् ।
त्रासयन् रावणम् धीमान् हनूमान् वाक्यम् अब्रवीत् ॥ ६-५९-५४

54. **samaasaadya** = approaching; **tasya** = his; **ratham** = chariot; **dhiimaan** = the sagacious; **hanumaan** = Hanuma; **udyamya** = lifted; **dakSiNam** = his right; **baahum** = arm; **abraviit** = and spoke; **vaakyam** = the following words; **traasayan** = which wee threatening.

Approaching his chariot, the sagacious Hanuma lifted his right arm and spoke the following threatening words to Ravana:

[Verse Locator](#)

देव दानव गन्धर्वा यक्षाश् च सह राक्षसैह ।
अवध्यत्वात् त्वया भग्ना वानरेभ्यस् तु ते भयम् ॥ ६-५९-५५

55. **praaptam** = (A boon) was obtained; **tvayaa** = by you; **avadhyam** = being invulnerable; **deva daanava gandharve** = to celestials; demons; celestial musicians; **saharaakSasaiH** = along with ogres; **yakSaishcha** = and semi-divine beings; **vaanarebhyastu** = but monkeys; **bhayam** = are a danger; **te** = to you.

"You have obtained the boon of invulnerability to the celestials, demons, celestial musicians, ogres and semi-divine beings. But monkeys are a danger to you."

[Verse Locator](#)

एष मे दक्षिणो बाहुह पन्च शाखह समुद्यतह ।
विधमिष्यति ते देहाद् भूत आत्मानम् चिर उषितम् ॥ ६-५९-५६

56. **eSaH paN^cha shaakhaH** = this five-branched; **dakSiNaH baahuH** = right hand; **me** = of mine; **samudyataH** = which I now raise; **vidhamiSyati** = will rob you; **bhuutaatmaanam** = of your self consisting of elements (life); **chiroSitam** = that has long been resident; **te** = in your; **dehe** = body.

"This five-branched right hand of mine, which I now raise, will rob you of your life that has long been resident in your body."

[Verse Locator](#)

श्रुत्वा हनूमतो वाक्यम् रावणो भीम विक्रमह ।
सम्रक्त नयनह क्रोधाद् इदम् वचनम् अब्रवीत् ॥ ६-५९-५७

57. **shrutvaa** = hearing; **vaakyam** = the words; **hanumataH** = of Hanuma; **bhiimavikramaH** = the exceedingly valiant; **raavaNaH** = Ravana; **samrakta nayanaH** = his eyes inflamed; **krodhaat** = with anger; **abraviit** = spoke; **idam** = these; **vachanam** = words.

Hearing the words of Hanuma, the exceedingly valiant Ravana, his eyes inflamed with anger, answered.

[Verse Locator](#)

क्षिप्रम् प्रहर निह्शन्कम् स्थिराम् कीर्तिम् अवाप्नुहि ।
ततस् त्वाम् ज्जाति विक्रान्तम् नाशयिष्यामि वानर ॥ ६-५९-५८

58. **prahara** = strike; **kSipram** = quickly; **niH shaNTkam** = without fear; **vaanara** = O; Monkey!; **avaapnuhi** = win; **sthiraam** = eternal; **kiirtim** = renown; **tataH** = thereafter; **naashayiSyami** = I shall destroy; **tvaam** = you; **jjNaata vikraantam** = after knowing your strength.

"Strike quickly without fear, O Monkey! Win eternal renown. Thereafter, I shall destroy you, after measuring your strength."

[Verse Locator](#)

रावणस्य वचह् श्रुत्वा वायु सूनुर् वचो अब्रवीत् ।
प्रहतम् हि मया पूर्वम् अक्षम् स्मर सुतम् तव ॥ ६-५९-५९

59. shrutvaa = hearing; vachaH = the words; raavaNasya = of Ravana; vaayusuumuH = Hanuma the son of wind-god; abraviit = spoke; vachaH = (the following) words; smara = recollect; tava = your; sutam = son; akSam = Aksha; puurvam = who was formerly; prahastam hi = struck (killed) already; mayaa = by me.

Hearing the words of Ravana, Hanuma the son of wind-god spoke the following words:
"Recollect that I have killed your son Aksha already."

[Verse Locator](#)

एवम् उक्तो महा तेजा रावणो राक्षस ईश्वरह् ।
आजघान अनिल सुतम् तलेन उरसि वीर्यवान् ॥ ६-५९-६०

60. evam = thus; uktaH = spoken; mahaatejaaH = the highly energetic; viiryavaan = and the valiant; raakSaseshvaraH = Ravana the Lord of Demons; aajaghaana = struck; anilasutam = Hanuma the son of Anila; urasi = on his chest; talena = with the palm of his hand.

Thus spoken, the highly energetic and the valiant Ravana the Lord of Demons struck Hanuma the son of Anila a violent blow on his chest with the palm of his hand.

[Verse Locator](#)

स तल अभिहतस् तेन चचाल च मुहुर् मुहुह् ।
आजघान अभिसम्क्रुद्धस् तलेन एव अमर द्विषम् ॥ ६-५९-६१
आजघान च सम्क्रुद्धस्तलेनैवामरद्विषम् ।

61. saH = Hanuma; talaabhihataH = thus struck with the palm; tena = of Ravana; chachaalacha = reeled; muhurmuHuH = repeatedly; mahaamatiH = the highly sagacious; tejasvii = and illustrious Hanuma; muhuurtam = within a moment; sthitaH kR^itvaa = secured; sthairyam = his balance; samkR^iddhaa = and enraged as he was; aajaghaava = struck; amaradviSam = Ravana the enemy of Immortals; talenaiva = with the very palm of his hand.

Hanuma, thus struck with Ravana's palm, reeled repeatedly. Thereafter the highly sagacious and illustrious Hanuma secured his balance within a moment and in fury, struck Ravana the enemy of Immortals with the very palm of his hand.

[Verse Locator](#)

ततस् तलेन अभिहतो वानरेण महात्मना ॥ ६-५९-६२
दशग्रीवह् समाधूतो यथा भूमि चले अचलह् ।

62. tataH = then; dashagriivaH = Ravana; abhihataH = struck; tena vaanareNa = by that monkey; Hanuma; mahaatmanaa = the mighty; samaadhuutaH = was shaken; achalaH yathaa = like a mountain; bhuumichale = during an earth-quake.

Under the violent impact of the blow of the mighty Hanuma Ravana shook like a mountain when the earth trembles.

[Verse Locator](#)

सम्ग्रामे तम् तथा दृष्ट्व रावणम् तल ताडितम् ॥ ६-५९-६३
ऋषयो वानराह् सिद्धा नेदुर् देवाह् सह असुराह् ।

63. dR^iSTvaa = beholding; tam raavaNam = that Ravana; tathaa = thus; talataaDitam = struck by a palm; samgraame = in the battle; R^iSayaH = the sages; vaanaraaH = monkeys; siddhaaH = semi = divine beings; asuraiH saha = along with the demons; devaaH = and celestials; neduH = made a resounding approbation.

Beholding Ravana struck in the fight by Hanuma's palm; the sages, monkeys, semi-divine beings, along with celestials and demons raised a resounding approbation.

[Verse Locator](#)

अथ आश्वस्य महा तेजा रावणो वाक्यम् अब्रवीत् ॥ ६-५९-६४
साधु वानर वीर्येण श्लाघनीयो असि मे रिपुह ।

64. **atha** = thereafter; **mahaatejaaH** = the extremely spirited; **raavaNaH** = Ravana; **aashvasya** = after regaining his breath; **abraviit** = spoke; **vaakyam** = the following words; **vaanara** = O; monkey!; **sadhu** = well done;; well done!; **viiryeNa** = by your valour; **asi** = you are; **me** = my; **ripuH** = enemy; **shlaaghaniya** = worthy of praise.

Then, the extremely spirited Ravana, having regained his breath, spoke the following words: "Well done! Well done! O, monkey! You are my adversary, worthy of praise by your valour!"

[Verse Locator](#)

रावणेन एवम् उक्तस् तु मारुतिर् वाक्यम् अब्रवीत् ॥ ६-५९-६५
धिग् अस्तु मम वीर्यम् तु यत् त्वम् जीवसि रावण ।

65. **evam** = thus; **uktaH** = spoken; **raavaNena** = by Ravana; **maarutiH** = Hanuma; **abraviit** = spoke; **vaakyam** = these words; **raavaNa** = O; **Ravana!** **dhikastu** = cursed be; **viiryasya** of my valour; **yat** = by which; **tvam** = you; **jiivasi** = (still) survive!

Then, Hanuma answered, "O, Ravana! Cursed by that strength since you do still survive!"

[Verse Locator](#)

सकृत् तु प्रहर इदानीम् दुर्बुद्धे किम् विकत्थसे ॥ ६-५९-६६
ततस् त्वाम् मामको मुष्टिर् नयिष्यामि यथा क्षयम् ।

66. **durbuddhe** = O; **foolish fellow!** **kim vikatthase** = why do you boast of yourself?; **idaaniim** = now; **prahara** = strike (me); **sakR^it** = once; **tataH** = thereupon; **maamakaH** = my; **muSTiH** = fist; **nayiSyati** = will get; **tvaam** = you; **yamakSayan** = to the Abode Yama the Lord of Death!

"O, foolish fellow! Why this boasting? Now come, strike me once! My fist is about to dispatch you to the Abode of Yama the Lord of Death!"

[Verse Locator](#)

ततो मारुति वाक्येन क्रोधस् तस्य तदा अज्वलत् ॥ ६-५९-६७
सम्रक्त नयनो यत्नान् मुष्टिम् उद्यम्य दक्षिणम् ।
पातयाम् आस वेगेन वानर उरसि वीर्यवान् ॥ ६-५९-६८

67; 68. **tataH** = thereafter; **maaruti vaakyena** = by the words of Hanuma; **tasya** = Ravana's **kopaH** = fury; **tadaa** = then = then; **ajvalat** = was inflamed; **samrakta nayanaH** = with his eyes becoming red; **udyanaH** = and lifting; **dakSiNam** = his right; **muSTim** = fist; **yatnaat** = with zeal; **viiryavaan** = the valiant Ravana; **paatayaamaasa** = and knocked a blow; **vegena** = swiftly; **vaanarorasi** = on Hanuma's chest.

Hearing the words of Hanuma, the powerful Ravana, enraged, his eyes red with fury and whirling his fist with force knocked it down violently on Hanuma's chest.

[Verse Locator](#)

हनूमान् वक्षसि व्यूधे संचाल हतह पुनह ।
विह्वलम् तम् तदा दृष्ट्वा हनूमन्तम् महा बलम् ॥ ६-५९-६९
रथेन अतिरथह शीघ्रम् नीलम् प्रति समभ्यगात् ।

69. hanumaan = Hanuma; vyuuDhe vakSasi = struck on his broad chest; samchachaala = reeled; punaH punaH = again and again; dR^iSTvaa = seeing tam = that; mahaabalam = mighty; hanuumantaam = Hanuma; vihvalam = exhausted; atirathaH = Ravana; samabhyagaat = advanced; shiighram = quickly; rathena = by his chariot; niilam prati = towards Nila.

Under the shock, Hanuma reeled once again. Seeing that mighty Hanuma exhausted, Ravana turned his chariot towards Nila.

[Verse Locator](#)

राक्षसानामधिपतिर्दशग्रीवः ॥ ६-५९-७०
पन्नग प्रतिमैर् भीमैह पर मर्म अतिभेदिभिह ।
शरैर् आदीपयाम् आस नीलम् हरि चमू पतिम् ॥ ६-५९-७१

70; 71. dashagriivaH = Ravana; praataapavaan = the powerful; adhipatiH = lord; raakSasaanaam = of demons; aadiipayaamaasa = blazed up (overwhelmed); niilam = Nila; harichamuupatim = the Army-general of monkeys; bhiimaiH = with terrific; sharaiH = arrows; pannaga pratimaiH = in the likeness of serpents; para marmaadi bhedanaiH = which can pierce the vital parts of his enemy.

With his terrific arrows in the likeness of serpents, Ravana the powerful Lord of Demons pierced the vital parts of his enemy, thus overwhelming Nila the Monkey-general.

[Verse Locator](#)

स शर ओघ समायस्तो नीलह कपि चमू पतिह ।
करेण एकेन शैल अग्रम् रक्षो अधिपतये असृजत् ॥ ६-५९-७२

72. saH niilaH = that Nila; harichamuupatiH = the Army general of monkeys; sharaugha samayastaH = tormented by a flood of arrows; asR^ijat = hurled; ekena = with one; kareNa = hand; shailaagram = a mountain-top; rakSodhipataye = on Ravana; the king of Demons.

Nila, the Army General of Monkeys, tormented by that hail of arrows, with one hand hurled a great rock at Ravana the king of demons.

[Verse Locator](#)

हनूमान् अपि तेजस्वी समाश्वस्तो महा मनाह ।
विप्रेक्षमाणो युद्ध ईप्सुह सरोषम् इदम् अब्रवीत् ॥ ६-५९-७३
नीलेन सह सम्युक्तम् रावणम् राक्षस ईश्वरम् ।
अन्येन युध्यमानस्य न युक्तम् अभिधावनम् ॥ ६-५९-७४

73; 74. hanuumapi = Hanuma also; tejasvii = who was burning with courage; mahaamanaaH = and having exalted mind; samaashvastaH = regained his breath; yuddhepsuit = and desirous to fight; viprekSamaaNaH = beheld (on both sides); saroSam = and with fury; abraviit = spoke; idam = these words; raavaNam = to Ravana; raakSaseshvaram = the lord of demons; samsaktam = who occupied in fight; niilena saha = with Nila; nayuktam = it is not proper; abhidhaavanam = to attack; yuddhyamaanasya = a person who doing a fight; anyena = with another.

Meanwhile, Hanuma of exalted mind, burning with courage, regained his breath and in his martial ire cried out furiously towards Ravana, the Lord of Demons who occupied in fight with

Nila as follows: "It is not proper to engage in a combat with a person who is already doing a fight with another."

[Verse Locator](#)

रावणो अपि महा तेजास् तत् शृङ्गम् सप्तभिह् शरैह् ।
आजघान सुतीक्ष्ण अग्रैस् तद् विकीर्णम् पपात ह ॥ ६-५९-७५

75. **atha** = when; **mahaatejaaH** = the mighty; **raavaNaH** = Ravana; **aajaghaana** = struck; **tam shR^iNgam** = that rock; **saptabhiH sharaiH** = with seven arrows; **sutikSNaagraiH** = having very sharp ends; **tat** = and it; **papaata ha** = fell down; **vishiirNam** = crumbling to pieces.

Then, the mighty Ravana, however, shattered the rock hurled by Nila with seven pointed arrows and it fell down, crumbling to pieces.

[Verse Locator](#)

तद् विकीर्णम् गिरेह् शृङ्गम् दृष्ट्वा हरि चमू पतिह् ।
काल अग्निर् इव जज्वाल क्रोधेन पर वीरहा ॥ ६-५९-७६

76. **dR^iSTvaa** = seeing; **tat** = that; **shR^iN^gam** = rock; **vishiirNam** = crumbling to pieces; **chamuupatiH** = the Army general; Nila; **paraviirahaa** = the destroyer of enemies; **jajvaala** = inflamed; **kopena** = with fury; **kaalagniriva** = who resembled the Fire of Time.

Seeing that rock crumbling to pieces, Nila the Army-general the destroyer of enemies who resembled the Fire of Time, glowed with fury.

[Verse Locator](#)

सो अश्व कर्णान् धवान् सालांश् चूतांश् च अपि सुपुष्पितान् ।
अन्यांश् च विविधान् वृक्षान् नीलश् चिक्षेप सम्युगे ॥ ६-५९-७७

77. **samyuge** = In the battle; **saH niilaH** = that Nila; **chikSepa** = hurled; **ashvakarNa drumaan** = Aswakarna trees; **shaalaan** = Shala trees; **supuSpitaan** = in good flowering; **chuutaanapi** = Chuta trees; **anyaan** = and other; **vividhaan** = various types; **vR^ikSaana** = of trees.

In that fight, Nila hurled Aswakarna trees, Shala trees with extensive flowering, Chuta trees and other various types of trees.

[Verse Locator](#)

स तान् वृक्षान् समासाद्य प्रतिचिच्चेद रावणह् ।
अभ्यवर्षत् सुघोरेण शर वर्षेण पावकिम् ॥ ६-५९-७८

78. **saH raavaNaH** = that Ravana; **prati samaasaadya** = confronting; **taan** = those; **vR^ikSaana** = trees; **chichheda** = bursted them; **abhyavarSachcha** = and showered; **ghoreNa** = terrific; **sharavarSaNa** = hail of darts; **paavakim** = on Nila the son of Fire-God.

Ravana, confronting those trees, bursted them and showered a hail of dangerous darts on Nila the son of Fire-God.

[Verse Locator](#)

अभिवृष्टह् शर ओघेण मेघेन इव महा अचलह् ।
ह्रस्वम् कृत्वा तदा रूपम् ध्वज अग्रे निपपात ह ॥ ६-५९-७९

79. **abhivR^iSTaH** = showered (thus); **sharaugheNa** = by a multitude of arrows; **meheNeVa** = as from a cloud; **mahaabalaH** = the mighty Nila; **tataH** = then; **kR^itvaa** = made; **ruupam** = his form; **hrasvam** = short; **nipapaata** = and jumped on; **dhvajaagre** = to the top of the standard.

Showered by a multitude of shafts, as from a cloud, the mighty Nila assumed a diminutive form and leapt on to the point of Ravana's standard.

[Verse Locator](#)

पावक आत्मजम् आलोक्य ध्वज अग्रे समवस्थितम् ।
जज्वाल रावणह् क्रोधात् ततो नीलो ननाद ह ॥ ६-५९-८०

80. **aalokya** = seeing; **paavakaatmajam** = Nila the son of Fire-God; **samavasthitam** = standing well; **dhvajaagre** = on the point of his standard; **raavaNaH** = Ravana; **jajvaala** = thereafter; **niilaH** = Nila; **nanaada cha** = shouted loudly.

Seeing Nila the son of Fire-God standing well on the point of his standard, Ravana inflamed with fury. Then, Nila shouted loudly.

[Verse Locator](#)

ध्वज अग्रे धनुषश् च अग्रे किरीट अग्रे च तम् हरिम् ।
लक्ष्मणो अथ हनूमांश् च दृष्ट्वा रामश् च विस्मिताह् ॥ ६-५९-८१

81. **dR^iSTvaa** = beholding; **tam harim** = that monkey; **dhvajaagre** = on the point of Ravana's standard; **agre** = and on the top; **kiriiTaagre cha** = of his diadem; **lakSmaNaH** = Lakshmana; **atha** = and; **hanumaamshcha** = Hanuma; **raamashcha** = and Rama; **vismitaaH** = were surprised.

Beholding that monkey sometimes leaping on to the point of Ravana's standard sometimes on to the tip of his bow and sometimes on to the peak of his diadem, Lakshmana, Hanuma and Rama were astonished.

[Verse Locator](#)

रावणो अपि महा तेजाह् कपि लाघव विस्मितह् ।
अस्त्रम् आहारयाम् आस दीप्तम् आग्नेयम् अब्धुतम् ॥ ६-५९-८२

82. **atha** = then; **mahaatejaaH** = the mighty; **raavaNaH** = Ravana; **kapilaaghava vismitaH** = surprised at the agility of the monkey; **aahaarayaamaasa** = seized; **diiptam** = a glowing; **adbhutam** = and wonderful; **aagneyam astram** = weapon of Fire.

The mighty Ravana, amazed at the monkey's agility, seized a marvellous and glowing arrow called Agneya the weapon of Fire.

[Verse Locator](#)

ततस् ते चुक्रुशुर् हृष्टा लब्ध लक्ष्याह् प्लवम् गमाह् ।
नील लाघव सम्भ्रान्तम् दृष्ट्वा रावणम् आहवे ॥ ६-५९-८३

83. **tataH** = thereafter; **te plavaN^gamaaH** = those monkeys; **chukrushuH** = shouted; **hR^iSTaaH** = joyously; **raavaNam** = over Ravana; **niilalaaghava sambhraantam** = being disconcerted for Nila's agility; of his leaping about; **aahave** = in combat; **labdhalakSaaH** = finding an occasion for jubilation.

Thereafter, those monkeys who felt rejoiced to see Ravana disconcerted at the agility of Nila and had found an occasion for jubilation, shouted joyously.

[Verse Locator](#)

वानराणाम् च नादेन सम्रब्धो रावणस् तदा ।

सम्भ्रम आविष्ट हृदयो न किञ्चित् प्रत्यपद्यत ॥ ६-५९-८४

84. tadaa = then; samarabhaH = provoked; naadena = by the shouts; vaanaraaNaam = of the monkeys; sambhramaaviSTa hR^idayaH = his heart possessed with confusion; pratyapadyata = did not know; kimchit = what to do.

Then, provoked by the shouts of the monkeys, his heart possessed with confusing, Ravana did not know what to do.

[Verse Locator](#)

आग्नेयेन अथ सम्युक्तम् गृहीत्वा रावणह् शरम् ।

ध्वज शीर्ष स्थितम् नीलम् उदैक्षत निशा चरह् ॥ ६-५९-८५

85. raavaNaH = Ravana; nishaacharaH = the demons; gR^ihiitvaa = taking up; sharam = an arrow; aagneyaa = charged with the missile presided over by the Fire-God; udaikSata = aimed at; niilam = Nila; dhvajashiirSa sthitam = who had perched on the tip of his standard.

Ravana the demon, taking up an arrow, charged with the missile presided over by the fire-God, aimed at Nila who had perched on the tip of his standard.

[Verse Locator](#)

ततो अब्रवीन् महा तेजा रावणो राक्षस ईश्वरह् ।

कपे लाघव युक्तो असि मायया परया अनया ॥ ६-५९-८६

86. tataH = then; mahaatejaaH = the mighty; raakSaseshvaraH = king of demons; raavaNaH = Ravana; abraviit = said; kape = O; monkey!; asi = you are endowed; laaghavayuktaH = with agility; paayaa maayaa saha = combined with a supreme power of magic.

Then, Ravana the king of demons said, "O monkey! You are endowed with agility combined with a supreme power of magic."

[Verse Locator](#)

जीवितम् खलु रक्षस्व यदि शक्नोषि वानर ।

तानि तान्य् आत्म रूपाणि सृजसे त्वम् अनेकशह् ॥ ६-५९-८७

87. vaanara = O; monkey!; tvam = you; sR^ijasi = are creating; taani taani anekashaH = numerous deeds of various kinds; aatmaruupaaNi = worthy of your own self; rakSasva khalu = Indeed save; jiivitam = your life; asi yadi = if you are; shaktaH = capable.

"Do you save your life if you can, eventhough you are creating numerous deeds of various kinds indeed worthy of your own self, O, monkey!"

[Verse Locator](#)

तथा अपि त्वाम् मया मुक्तह् सायको अस्त्र प्रयोजितह् ।

जीवितम् परिरक्षन्तम् जीविताद् भ्रंशयिष्यति ॥ ६-५९-८८

88. tathaapi = even then; saayakaH = the arrow; astraprayojitaH = charged with a mystic missile; mutaH = that is about to be loosened; mayaa = by me; bhramshayiSyati = will severe; tvaam = you; jiivitaat = from life; jiivitam = which existence; parirakSantam = you seek to preserve.

"Even then, the arrow charged with a mystic missile I am about to loose, will severe you from life, which existence you seek to preserve."

एवम् उक्त्वा महा बाहू रावणो राक्षस ईश्वरह् ।
संधाय बाणम् अस्त्रेण चमू पतिम् अताडयत् ॥ ६-५९-८९

89. **evam** = thus; **uktvaa** = speaking; **raavaNaH** = Ravana; **raavaNashvaraH** = the King of Demons; **mahaabaahuH** = having mighty arms; **samdhaaya** = having placed; **astreNa** = Agni missile; **baaNam** = with his arrow; **ataaDayat** = struck; **chamuupatim** = Nila the Army-General.

Thus speaking, Ravana the long-armed King of Demons, having placed Agni Missile with his arrow, struck Nila the Army-General.

Verse Locator

सो अस्त्र युक्तेन बाणेन नीलो वक्षसि ताडितह् ।
निर्दह्यमानह् सहसा निपपात मही तले ॥ ६-५९-९०

90. **taaDitaH** = Struck; **vakSasi** = on the chest; **baaNena** = by the arrow; **astrayuktena** = combined with a missile; **niilaH** = Nila; **nirdahyamaanaH** = being burnt all over; **sahasaa** = suddenly; **nipapaata** = fell; **mahiitale** = to the ground.

Struck on the chest by the arrow combined with a missile, Nila being burnt all over, suddenly fell to the ground.

Verse Locator

पितृ माहात्म्य सम्योगाद् आत्मनश् च अपि तेजसा ।
जानुभ्याम् अपतद् भूमौ न च प्राणैर् व्ययुज्यत ॥ ६-५९-९१

91. **tu** = yet; **pitR^imahaatmaya samyogaat** = by virtue of the powerful aid of his own; **tejasaachaapi** = native vigour; **nyapatat** = though brought; **jaanubhyaam** = to his knees; **bhuumau** = on to the earth; **navyayuyjata** = he was not deprived; **praaNaiH** = of his life.

Yet by virtue of the powerful aid of his father and his own native vigour, though brought to his knees on to the earth, he was not deprived of his life.

Verse Locator

विसम्जनम् वानरम् दृष्ट्वा दशग्रीवो रण उत्सुकह् ।
रथेन अम्बुद नादेन सौमित्रिम् अभिदुद्रुवे ॥ ६-५९-९२

92. **dR^iSTvaa** = seeing; **vaanaram** = Nila; **visamJNam** = becoming unconscious; **dashagriivaH** = Ravana; **raNotsukaH** = eager for fight; **abhidudruve** = rushed; **saumitrim** = on Lakshmana; **rathena** = by his chariot; **ambudanaadena** = which sounded like a cloud.

Seeing Nila unconscious, Ravana, eager for fight, in his chariot whose rattling sounded like thunder-clouds, rushed on Lakshmana.

Verse Locator

आसाद्य रणमध्ये तं वारैत्वा स्थितो ज्वलन् ।
धनुर्विष्कारयामास राक्षसेन्द्रः प्रतापवान् ॥ ६-५९-९३

93. **prataapavaan** = the powerful; **raakSasendraH** = Ravana; the king of demons; **aasaadya** = approached; **tam** = that Lakshmana; **raNamadhye** = in the middle of the battle-field; **vaarayitvaa** = preventing him to go forward; **sthitaH** = and standing there; **jvalan** = blazing; **visphaarayaamaasa** = lifted up; **dhanuH** = his bow.

Coming to the centre of the battle-field, the powerful Ravana the King of Demons prevented Lakshmana to go forward, halted, standing there in his glory and lifted up his bow.

[Verse Locator](#)

तम् आह सौमित्रिर् अदीन सत्त्वो ।
विस्फारयन्तम् धनुर् अप्रमेयम् ।
अभेहि माम् एव निशा चर इन्द्र ।
न वानरांस् त्वम् प्रति योद्धुम् अर्हसि ॥ ६-५९-९४

94. **saumitriH** = Lakshmana; **adiinasattvaH** = of indomitable courage; **aaha** = spoke tam = to that Ravana; **visphaarayantam** = who was lifting up; **aprameyam** = his unfathomable; **dhanuH** = bow; **nishaacharendra** = O; king of Demons!; **abhyehi** = come; **maam** = towards me; **tvam** = you; **naarhasi** = ought not; **pratiyoddhum** = to fight against; **vaanaraan** = the monkeys.

Lakshmana of indomitable courage spoke to that Ravana who was lifting up his unfathomable bow (as follows): "O, King of Demons! Now enter into combat with me; cease from fighting with the monkeys!"

[Verse Locator](#)

स तस्य वाक्यम् परिपूर्ण घोषम् ।
ज्या शब्दम् उग्रम् च निशम्य राजा ।
आसाद्य सौमित्रिम् अवस्थितम् तम् ।
कोप अन्वितम् वाक्यम् उवाच रक्षह् ॥ ६-५९-९५

95. **nishamya** = hearing; **tasya** = Lakshmana's; **vaakyam** = words; **ugram** = like the terrible; **jyaashabdam** = sound of the bow-string; **pratipuurNaghoSam** = full of up-roar; **aasaadya** = approached; **tam saumitrim** = that Lakshmana; **upasthitam** = who came nearer; **uvaacha** = and spoke; **roSaanvitam** = with furious; **vaacham** = words (as follows):

Hearing that marvellously modulated voice that resounded like the twanging of a bow-string, Ravana drawing near his adversary, who stood close to his chariot, answered in anger:

[Verse Locator](#)

दिष्ट्या असि मे राघव दृष्टि मार्गम् ।
प्राप्तो अन्त गामी विपरीत बुद्धिह् ।
अस्मिन् क्षणे यास्यसि मृत्यु देशम् ।
संसाद्यमानो मम बाण जालैह् ॥ ६-५९-९६

96. **raaghava** = O; Lakshmana!; **diSTyaa** = by my good fortune; **antagaamii** = you; to meet your death; **vipariita buddhiH** = and in your perverted mind; **praaptaH** = have reached; **me** = my; **dR^iSTimaargam** = range of sight; **asmin** = this; **kSaNe** = very instant; **yaasyasi** = you will go; **samsaadyamaanaH** = after having collapsed; **mR^ityulokam** = to the region of death; **mama** = by me; **baaNa jaaliH** = rain of arrows.

"O, Lakshmana! By my good fortune, you in your perverted mind, reached within my range of sight so as to meet your death. This very instant, you will go to the region of Death, after having collapsed by the bang of my rain of arrows."

[Verse Locator](#)

तम् आह सौमित्रिर् अविस्मयानो ।
गर्जन्तम् उद्धृत सित अग्र दम्ष्ट्रम् ।
राजन् न गर्जन्ति महा प्रभावा ।
विकत्थसे पापकृताम् वरिष्ठ ॥ ६-५९-९७

97. **saumitriH** = Lakshmana; **avismayaanaH** = being unsurprised; **aaha** = spoke; **tam** = to that Ravana; **garjantam** = who was roaring; **udvR^itta sitaagradamSTram** = with his protruding and sharp teeth; **raajan** = O; King; **variSTha** = the foremost; **paapakR^itaam** = of evil-doers; **vikatthase** = you are boasting of yourself!; **mahaaprabhaavaaH** = greatly dignified ones; **nagarjanti** = do not roar.

Then, Lakshmana, unmoved spoke to that Ravana who was roaring with his sharp and protruding teeth (as follows): "Greatly dignified ones eschew bragging! O, the foremost of evil-doers! You are sounding your own praises!"

[Verse Locator](#)

जानामि वीर्यम् तव राक्षस इन्द्र ।
बलम् प्रतापम् च पराक्रमम् च ।
अवस्थितो अहम् शर चाप पाणिर् ।
आगच्च किम् मोघ विकत्थनेन ॥ ६-५९-९८

98. **raakSasendra** = O; King of demons!; **jaanaami** = I know; **tava** = your; **viiryam** = valour; **balam** = strength; **prataapamcha** = energy; **paraakramamcha** = and courage; **aham** = I; **avasthitaH** = stand here; **sharachaapa paaNiH** = with my bow and arrows in hand; **aagachchha** = come; **kim** = what is the use; **moghavikatthanena** = of boasting in vain?

"O, King of Demons! I know your valour, strength, energy and courage! Come! I now stand here, with my bow and arrows in hand. O what use are vain boasts."

[Verse Locator](#)

स;एवम् उक्तह् कुपितह् ससर्ज ।
रक्षो अधिपह् सप्त शरान् सुपुन्खान् ।
ताम्ल् लक्ष्मणह् कान्चन चित्र पुन्खैश् ।
चिच्चेद बाणैर् निशित अग्र धारैह् ॥ ६-५९-९९

99. **evam** = thus; **uktaH** = spoken; **saH rakSodhipaH** = the king of Demons; **kupitaH** = being enraged; **sasarja** = loosened; **sapta** = seven; **sharaan** = arrows; **supuNkhaan** = with good shafts; **lakSmaNaH** = Lakshmana; **chichchheda** = broke; **taan** = them; **baaNaiH** = with his arrows; **kaanchanachitra puNkhaiH** = bearing beautiful golden shafts; **nishitaagra dhaaraH** = and having sharp ends and edges.

Thus accosted, the King of Demons, infuriated, loosened seven marvellously plumed arrows which Lakshmana shattered with his beautiful golden-shafted arrows of sharp ends and edges.

[Verse Locator](#)

तान् प्रेक्षमाणह् सहसा निकृत्तान् ।
निकृत्त भोगान् इव पन्नग इन्द्रान् ।
लन्का ईश्वरह् क्रोध वशम् जगाम ।
ससर्ज च अन्यान् निशितान् पृषत्कान् ॥ ६-५९-१००

100. prekSamaaNah = beholding; taan = those arrows; nikR^ittaana = shattered; sahasaa = promptly; pannagendraamiva = like great cobras; nikR^ita bhogaan = with their hoods shattered; laN^keshvaraH = Ravana; jagaama = got; krodhavasham- into clutches of anger; sasarja = and loosened; anyam = other; nishitaan = sharp; pR^iSatkaan = arrows.

Beholding those arrows shattered like great cobras with their hoods shattered, Ravana got angry and loosened other sharp arrows.

[Verse Locator](#)

स बाण वर्षम् तु ववर्ष तीव्रम् ।
राम अनुजह् कार्मुक सम्प्रयुक्तम् ।
क्षुर अर्ध चन्द्र उत्तम कर्णि भल्लैह् ।
शरांश् च चिच्चेद न चुक्षुभे च ॥ ६-५९-१०१

101. saH raamaanujaH = that Lakshmana; vavarSa = rained; tiivram = a severe; baaNa varSam = shower of arrows; kaarmuka samprayuktam = employed by his bow; chichchheda = and broke; sharaan cha = Ravana's arrows; kSuraardhachandraottama karNibhallaiaH = with his arrows called Kshura; Ardhachandra; the excellent Karni and Bhalla; na chukSudha cha = He did not feel perturbed.

Lakshmana, however, caused a well-aimed rain of missiles from his bow to fall on Ravana and nay, even broke Ravana's arrows with his arrows called Khura, Ardhachandra, the excellent Karni and Bhalla. He did not feel perturbed.

[Verse Locator](#)

स बाणजालान्यपि तानि तानि ।
मोघानि पश्यांस्त्रिदशारिराजः ।
विसिस्मिये लक्ष्मणलाघवेन ।
पुनश्च बाणान्निशितान्मुमोच ॥ ६-५९-१०२

102. pashyam = seeing; taani taani = his various; baaNa jaalaani = sets of arrows; moghaani = becoming vain; saH = that; tridashaarirajaH = king of those hostile to Gods; visismiye = was astonished; lakSmaNa laaghavena = at Lakshmana's skill; punaH cha = and once more; mumocha = released; nishitaan = sharp; baaNaan = arrows.

Seeing his successive arrows proving in vain, Ravana the King of those hostile to Gods was astonished at Lakshmana's skill and released more whetted shafts upon him.

[Verse Locator](#)

स लक्ष्मणश् च आशु शरान् शित अग्रान् ।
महा इन्द्र वज्र अशनि तुल्य वेगान् ।
संधाय चापे ज्वलन प्रकाशान् ।
ससर्ज रक्षो अधिपतेर् वधाय ॥ ६-५९-१०३

103. saH = that; lakSmaNashchaapi = Lakshmana too; mahendra tulyaH = who was equal to Indra the Lord of celestials; samdhaaya = fixed; shitaagraa = sharpened; sharaan = arrows; ashanibhiima vegaan = terribly swift as lightning; jvalanaprakaashaan = and blazing effulgence; chaape = on the bow-string; sasarje = and discharged; (them); vadhaaya = for killing; rakSodhipateH = of Ravana the Lord of Demons.

Lakshmana, the equal of Mahendra the Lord of celestials, fixing some sharpened arrows, swift as lightning and of blazing effulgence on his bow-string, discharged them on Ravana in

स तान् प्रचिच्चेद हि राक्षस इन्द्रश् ।
 चित्त्वा च ताम् लक्ष्मणम् आजघान ।
 शरेण काल अग्नि सम प्रभेण ।
 स्वयम्भु दत्तेन ललाट देशे ॥ ६-५९-१०४

104. saH = that; raakSasendraH = Ravana the King of Demons; prachichchheda hi = shattered; taan = those; shitaan = pointed; sharaan = arrows; aajaghaana = and struck; lakSmaNam = Lakshmana; lalaaTa deshe = on the forehead; shareNa = by an arrow; kaalaagni samaprabheNa = with an effulgence equal to the Fire of Time; svayambhudattena = and gifted by Brahma the Lord of Creation.

Whereupon, Ravana the King of Demons shattered those pointed arrows and struck Lakshmana in the forehead with a struck Lakshmana in the forehead with a shaft as bright as the Fire of Time, which had been bestowed on him by Brahma the Lord of Creation.

स लक्ष्मणो रावण सायक आर्तश् ।
 चचाल चापम् शिथिलम् प्रगृह्य ।
 पुनश् च सम्ज्जाम् प्रतिलभ्य कृच्चाच् ।
 चिच्चेद चापम् त्रिदश इन्द्र शत्रोह् ॥ ६-५९-१०५

105. raavaNa saayakaartaH = struck by Ravana's arrow; saH lakSmaNaH = that Lakshmana; chachaala = reeled a little; shithilam = and became feeble; pragR^ihya = in holding; chaapam = his bow; pratilabhya = but coming; samJNaam = to consciousness; kR^ichchhraat = with difficulty; chichheda = he shattered; chaapam = (that) weapon; trishendrashatroH = belonging to Ravana; Indra's enemy.

Struck by Ravana's arrow, Lakshmana reeled a little and was scarcely able to retain his bow. But, coming to his consciousness with difficulty, he shattered that weapon belonging to Ravana, Indra's enemy.

निकृत्त चापम् त्रिभिर् आजघान ।
 बाणैस् तदा दाशरथिह शित अग्रैह् ।
 स सायक आर्तो विचचाल राजा ।
 कृच्चाच् च सम्ज्जाम् पुनर् आससाद ॥ ६-५९-१०६

106. tadaa = then; daasharathiH = Lakshmana the son of Dasaratha; aajaghaana = struck; nikR^itta chaapam = him three; baaNaiH = darts; shitaagraiH = having pointed ends; saH raajaa = that king; saayakaartaH = pierced by those arrows; (swooned); aasasaadamcha = and regained; samJNaam = his senses; kR^ichchhaa = with difficulty.

Then, Lakshmana the son of Dasaratha struck Ravana, whose bow was broken, with three pointed darts. The king, pierced by those arrows, swooned and regained his senses with difficulty.

स कृत्त चापह् शर ताडितश् च ।
स्वेद आर्द्र गात्रो रुधिर अवसिक्तह् ।
जग्राह शक्तिम् समुदग्र शक्तिह् ।
स्वयम्भु दत्ताम् युधि देव शत्रुह् ॥ ६-५९-१०७

107. saH = that; devashatruH = Ravana the enemy of celestials; kR^itta chaapaH = whose bow was broken; shara taaDita shcha = struck by the arrows; medaardragaatraH = his limbs spattered with flesh; rudhiraavasiktaH = and streaming with blood; svayam = himself; ugra shaktiH = of formidable energy; jagraaha = seized; yudhi = in the battle; shaktim = a spear; svayambhu dattaam = gifted to him by Brahma the Lord of creation.

Ravana, the enemy of celestials, whose bow was broken, struck by the arrows, his limbs spattered with flesh, and streaming with blood, himself of formidable energy, seized in the battle a spear gifted to him by Brahma the Lord of Creation.

[Verse Locator](#)

स ताम् विधूम अनल सन्निकाशाम् ।
वित्रासनीम् वानर वाहिनीनाम् ।
चिक्षेप शक्तिम् तरसा ज्वलन्तीम् ।
सौमित्रये राक्षस राष्ट्र नाथह् ॥ ६-५९-१०८

108. saH = that Ravana; raakSasaraaSTra naathaH = the Lord of the country of demons; chikSepa = hurled; tarasaa = with strength; saumित्रये = on Lakshmana; taam jvalantiim shaktim = that blazing spear; sadhuumaanala samnikaasham = emitting smoke and as bright as fire; vitraasaniim = frightening; vaanaraaNaam = the monkeys; samyati = in the fray.

Ravana the Lord of the country of demons hurled with strength on Lakshmana, that blazing spear, emitting smoke and as bright as fire, frightening the monkeys in the fray.

[Verse Locator](#)

ताम् आपतन्तीम् भरत अनुजो अस्त्रैर् ।
जघान बाणैश् च हुत अग्नि कल्पैह् ।
तथा अपि सा तस्य विवेश शक्तिर् ।
भुज अन्तरम् दाशरथेर् विशालम् ॥ ६-५९-१०९

109. bharataanujaH = Lakshmana the younger brother of Bharata; jaghaana = struck; taam = it; aapatantiim = falling upon him; astraiH = with arrows; baaNaishcha = and darts; hutaagnikalpaiH = as if it were a sacrificial fire; tathaapi = nevertheless; saashaktiH = that spear; vivesha = entered; daasharateH = Lakshmana's; vishaalam = broad; bhuujaantaram = chest;

Lakshmana the younger brother of Bharata struck that weapon falling upon him with arrows and darts, as if it were a sacrificial fire. Nevertheless, that spear entered Lakshmana's broad chest.

[Verse Locator](#)

स शक्तिमान् शक्तिसमाहतः सन् ।
जज्वाल भूमौ स रघुप्रवीरः ।

तं विह्वलन्तं सहसाभुपेत्य ।

जग्राह राजा तरसा भुजाभ्याम् ॥ ६-५९-११०

110. saH = that; raghupraviiraH = Lakshmana; shaktimaan = the mighty man; shakti samaahataH san = struck by the spear; bhuumau = (lay on) the earth; jajvaala = breathing fire; raajaa = and the king; abhyupetya = rushing; sahasaa = suddenly; tam = on him; vihvalantam = who was yet insensible; jagraaha = seized (him); tarasaa = brutally; bhujaabhyaam = in his two hands.

The mighty Lakshmana, struck by the spear, lay on the earth, breathing fire. The king, rushing suddenly on him who was yet insensible, seized him brutally in his hands.

[Verse Locator](#)

हिमवान् मन्दरो मेरुस्त्रैलोक्यम् वा सहामरैः ।

शक्यम् भुजाभ्यामुद्धर्तुम् न शक्यो भरतानुजः ॥ ६-५९-१११

111. shakyam = Though he was able; uddhartum = to lift up; himavaan = Himavat; mandaraH = Mandara; meruH = Meru; trailokyamvaa = and the three worlds; sahaamaraiH = with the Gods; na shakyaH = he could not raise; bharataanujaH = Lakshmana the younger brother of Bharata.

Though he was able to lift up Himavat, Mandara and Meru mountains as also the Three Worlds with the Gods, he could not raise Lakshmana the younger brother of Bharata.

[Verse Locator](#)

शक्त्याब्राह्म्या तु सौमित्रिस्ताडितोऽपि स्तनान्तरे ।

विष्णोरमीमांस्यभागमात्मानं प्रत्यनुस्मरत् ॥ ६-५९-११२

112. saumitriH = Lakshmana; taaDito.api = though wounded; stanaantare = in the breast; braahmyaa = by Brahma's shaktyaa = weapon; prati anusmarat = recollected on; atmaanam = himself; amiimamsya bhaagam = to be the inconceivable fraction; viSNoH = of Vishnu Himself.

Lakshmana, though wounded in the breast by Brahma's weapon, recollected that he was an inconceivable fraction of Vishnu Himself.

[Verse Locator](#)

ततो दानवदर्पघ्नं सौमित्रिम् देवकण्टकः ।

तं पीडयित्वा बाहुभ्यां न प्रभुर्णङ्घनेऽभवत् ॥ ६-५९-११३

113. tataH = then; devakaNTakaH = Ravana that thorn in the side of the Gods; piiDayitvaa = though overcoming; tam = that saumitrim = Lakshmana; daanavadarpathnam = who removed the pride of demons; naabhavat prabhiH = was unable; laN^ghane = to bear him away; baahubhyaam = with his hands.

Ravana that thorn in the side of the Gods, though overcoming that Lakshmana who removed the pride of demons, was unable to bear him away with his hands.

[Verse Locator](#)

ततः क्रुद्धो वायुसुतो रावणं समभिद्रवत् ।

आजघानोरसि क्रुद्धो वज्रकल्पेन मुष्टिना ॥ ६-५९-११४

114. tataH = thereafter; kruddhaH = the enraged; vaayusutaH = Hanuma the son of the wind-God; samabhidravat = rushed; raavaNam = towards Ravana; aajaghaana = and

struck; **kruddhah** = angrily; **urasi** = in the chest-portion; **muSTinaa** = with his fist; **vajra kalpena** = which was resembling a thunder bolt.

Thereupon, the enraged Hanuma the son of the Wind-God, rushed towards Ravana and struck angrily on his chest with his fist, resembling a thunder-bolt.

[Verse Locator](#)

तेन मुष्टिप्रहारेण रावणो राक्षसेश्वरः ।
जानुभ्यामगमद्भूमौ चचाल च पपात च ॥ ६-५९-११५

115. **tena** = by that; **muSTiprahaareNa** = blow of the fist; **raavaNaH** = Ravana; **raakSaseshvaraH** = the Lord of Demons; **chachaala** = reeled; **apatat cha** = and fell; **jaanubhyaam** = on his knees; **bhuumau** = to the ground.

By that blow of the fist, Ravana the Lord of Demons reeled and fell on his knees to the ground.

[Verse Locator](#)

आस्यैश्च नेत्रैः श्रवणैः पपात रुधिरं बहु ।
विघार्णमानो निश्चेष्टो रथोपस्थ उपाचिशत् ॥ ६-५९-११६

116. **bahu** = a lot of; **rudhiram** = blood; **papaata** = oozed; **asyaiH cha** = from his face; **netraiH** = from his eyes; **shravaNaiH** = from his ears; **vighuurNamaanaH** = Reeled; **nishcheSTaH** = and motionless; **upavishat** = he sat; **rathopasthe** = in the middle of the chariot.

A lot of blood oozed out from his face, eyes, and ears. Reeled and motionless, he became and sat in the middle of the chariot.

[Verse Locator](#)

विसंज्ञो मूर्चितश्चासीन्न च स्थानम् समालभत् ।
विसम्भ्रम् रावणम् दृष्ट्वा समरे भीमविक्रमम् ॥ ६-५९-११७
ऋषय् वानराश्चैव नेदुर्देवाश्च सासुराः ।

117. **aasiit** = he became; **visamJNaH** = unconscious; **muurchhitashcha** = and swooned; **na cha samaalabhat** = he could not acquire; **sthaanam** = stability; **dR^iSTvaa** = seeing; **bhiimavikramam** = the terribly stron; **raavaNam** = Ravana; **visamJNam** = becoming unconscious; **samare** = in the battle-field; **R^iSayaH** = the sages; **vaanarashchaiva** = the monkeys; **devaashchaiva** = the celestials; **saasuraaH** = along with demons; **neduH** = shouted in joy.

Seeing Ravana despite his redoubtable strength swooned on the battle-field, sages and monkeys began to shout in triumph as did also celestials and the demons (invisibly present on the scene).

[Verse Locator](#)

हनूमनथ तेजस्वी लक्ष्मणम् रावणार्दितम् ॥ ६-५९-११८
अनयद्रघवाभ्याशं बाहुभ्याम् परिगृह्य तम् ।

118. **atha** = then; **tejasvii** = the courageous; **hanuumaan** = Hanuma; **parigR^ihya** = taking; **tam lakSmaNam** = that Lakshmana; **raavaNaarditam** = wounded by Ravana; **baahubhyaam** = to his shoulders; **aanayat** = and brought him; **raaghavaabhyaasham** = nearer to Rama.

Then, the courageous Hanuma lifting up Lakshmana in his arms, who had been wounded by Ravana, brought him to Rama's presence.

वायूसूनोः सुहृत्त्वेन भक्त्या परमया च सः ॥ ६-५९-११९

शत्रूणामप्रकम्प्योऽपि लघुत्वमगमत्कपेः ।

119. saH = that Lakshmana; shatruuNaam = whom his foes; aprakampyo.api = were unable to move; aagamat = became; laghutvam = light; kapeH = for Hanuma; suhR^ittvena = because of friendship; paramayaa = and great; bhaktyaa cha = devotion; vaayusuunaH = of Hanuma the son of Wind-God.

That Lakshmana, whom his foes were unable to move, became light for Hanuma because of friendship and great devotion of Hanuma the son of Wind-God towards him.

[Verse Locator](#)

तं समुत्सृज्य सा शक्तिः सौमित्रिम् युधि निर्जितम् ॥ ६-५९-१२०

रावणस्य रथे तस्मिन् स्थानं पुनरुपागमत् ।

120. saa shaktiH = that spear; samutsR^ijya = leaving; saumitrim = Lakshmana; nirjitam = who was overcome; yudhi = in the battle; punaH upaamat = returned; sthaanam = to its position; tasmin rathe = in that chariot; raavaNasya = of Ravana.

That spear leaving Lakshmana, who was overcome in the battle, returned to its position in that chariot of Ravana.

[Verse Locator](#)

रावणोऽपि महातेजाः प्राप्य सम्ज्ञां महाहवे ॥ ६-५९-१२१

आददे निशितान् बाणान् जग्रह च महद्भनुः ।

121. mahaatejaaH = the mighty; raavaNo.api = Ravana too; praapya = regaining; samJNaan = his consciousness; mahaahave = in that great battle-field; aadade = picked up; nishitaan = sharp; baaNaan = arrows; aadade = and got hold of; mahat = his great; dhanuH cha = bow too.

The mighty Ravana too, regaining his consciousness in the great battle-field, picked up his sharp arrows and the great bow.

[Verse Locator](#)

अश्वस्तश्च विशल्यश्च लक्ष्मणः शत्रुसूदनः ॥ ६-५९-१२२

विष्णोर्भागममीमांस्यमात्मानम् प्रत्यनुस्मरन् ।

122. aashvastaH = healed; vishalyaH = and feed from that lance; lakSmaNaH = Lakshmana; shatrusuudanaH = the annihilator of foes; pratyanusmaran = recollected; aatmaanam = of him; viSNoH bhaagam = as a part of Vishnu the Lord of Preservation; amiimaamsyam = the inconceivable.

Healed and free from that lance, Lakshmana the annihilator of his foes, recollected of himself as a part of the inconceivable Vishnu the Lord of Preservation.

[Verse Locator](#)

निपातितमहावीराम् वानराणाम् महाचमूम् ॥ ६-५९-१२३

राघवस्तु रणे दृष्ट्वा रावणम् समभिद्रवत् ।

123. dR^iSTvaa = beholding; mahaachamuum = the great army; vaanaraaNaam = of monkeys; nipaatita mahaaviiraam = whose great warriors were overthrown; raNe = on the battle-field; raaghavastu = Rama on his part; samabhidravat = rushed; raavaNam = on Ravana.

Beholding the great army of monkeys whose great warriors were overthrown on the battle-field, Rama rushed on Ravana.

[Verse Locator](#)

अथैनमुपसमाम्य हनूमान्वाक्यमब्रवीत् ॥ ६-५९-१२४
मम पृष्ठो समारुह्य राक्षसम् शास्तुमर्हसि ।
विष्णुर्यथा गरुत्मन्तमारुह्यमरवैरिणम् ॥ ६-५९-१२५

124; 125. **atha** = thereafter; **hanuumaan** = Hanuma; **upasamgamyā** = approaching; **enam** = this Rama; **abraviit** = spoke; **vaakyam** = the following words; **arhasi** = you ought; **shaastum** = to punish; **raakSasam** = the demon; **samaaruuhya** = by climbing; **mam** = my; **pR^iSTham** = back; **viSNuyathaa** = like Vishnu; **garutmantam** = on Garuda; **amaravairiNam** = in order to fight with the Enemy of Gods.

Meanwhile, Hanuma approaching Rama spoke the following words: "You have to punish the demon by climbing my back, as Vishnu on Garuda in order to fight with the Enemy of Gods."

[Verse Locator](#)

तच्छ्रुत्वा रागवो वाक्यम् वायुपुत्रेण भाषितम् ।
अथारुरोह सहसा हनूमन्तं महाकपिम् ॥ ६-५९-१२६
रथस्थम् रावणम् सम्ख्ये ददर्श मनुजाधिपः ।

126. **shrutvaa** = hearing; **tat** = those; **vaakyam** = words; **bhaaSitam** = spoken; **vaayuputreNa** = by Hanuma the son of Wind-God; **raaghavaH** = Rama; **atha** = then; **sahasaa** = soon; **aaruroha** = mounted; **mahaakapim** = the great monkey; **hanuumantam** = Hanuma; **manujaadhipaH** = Rama the Lord of Men; **dadarsha** = saw; **raavaNam** = Ravana; **rathastham** = standing in his chariot; **samkhye** = in the battle-field.

Hearing those words spoken by Hanuma the son of Wind-God, Rama soon after mounted the great monkey, Hanuma. Rama the Lord of men then saw Ravana standing in his chariot in the battle-field.

[Verse Locator](#)

तमालोक्य महातेजाः प्रदुद्राव स रावणम् ॥ ६-५९-१२७
वैरोचनमिव क्रुद्धो विष्णुरभ्युद्यतायुधः ।

127. **mahaatejaaH** = the mighty; **saH** = Rama; **kruddhaH** = became angry; **aalokya** = on seeing; **tam** = him; **pradudraava** = and rushed; **raavaNam** = upon Ravana; **viSNuH iva** = like unto Vishnu; **abhyudyaataayudhaH** = with his uplifted mace; (rushed upon); **vairochanam** = Virochana.

The mighty Rama became angry on seeing him and rushed upon that Ravana like unto Vishnu with his uplifted mace rushed upon Virochana.

[Verse Locator](#)

ज्याशब्दमकरोत्तीव्रम् वज्रनिष्पेषनिष्ठुरम् ॥ ६-५९-१२८
गिरा गम्भीरया रामो राक्षसेन्द्रमुवाच ह ।

128. **raamaH** = Rama; **aakarot** = made; **jyaashabdam** = a sound in drawing the cord of his bow; **vajraniSpeSa niSThuram** = and like unto the roll of thunder; **uvaacha ha** = spoke; **gambhiirayaa** = in a deep; **giraa** = voice; **raakSasendram** = to Ravana.

Rama made a sound in drawing the cord of his bow and like unto the roll of thunder, spoke in a deep voice to Ravana as follows:

तिष्ठ तिष्ठ मम त्वम् हि कृत्वा विप्रियमीदृशम् ॥ ६-५९-१२९

क्व नु राक्षसशार्दूल गत्वा मोक्षमवाप्स्यसि ।

129. raalSasa shaarduula = O Tiger among the Demons!; tiSTha tiSTha = stay; stay; kR^itvaa = having evoked; iidR^isham = such; vipriyam = a displeasure; mama = to me; kvanu = where; gatvaa = by fleeing; avaapsyasi = you will get; mokSam = an abandonment?

"O, Tiger among the Demons! Stay, stay! Having evoked such a displeasure to me, where will you flee and get an abandonment?"

[Verse Locator](#)

यदीन्द्रवैवस्वतभास्करान्वा ।

स्वयमुभवैश्वानरशंकरान्वा ।

गमिष्यसि त्वं दशधा दिशो वा ।

तथापि मे नाद्य गतो विमोक्ष्यसे ॥ ६-५९-१३०

130. tvam = gamiSyasi yadi = even if you go; indraivaivasvata bhaaskaraan vaa = or to the ten regions; tathaapi = even in those regions; gataH = having obtained; me = my proximity; na vimokSyase = you will not be let loose; adya = now.

"Even if you seek refuge in the region of Indra the Lord of celestials or Yama the Lord of Death or the Sun or Brahma the Lord of Creation or Agni the Lord of Fire or Shiva the Lord of dissolution or in the ten regions, even in those abodes you will elude me from now on."

[Verse Locator](#)

यश्चैष शक्त्या निहतस्त्वयाद्य ।

गच्छन्विषादं सहसाभ्युपेत्य ।

स एष रक्षोगणराज मृत्युः ।

सपुत्रपौत्रस्य तवाद्य युद्धे ॥ ६-५९-१३१

131. rakSogaNa raaja = O king of the demoniace people!; yaH eSaH = the one who; nihataH = was struck; shaktyaa = by the spear; gachchhan = obtaining; duHkham = sorrow; saH eSaH = the same Lakshmana; abhyupetya = recovering consciousness; sahasaa = immediately; mR^ityuH = and assuming the form of death; adya = will now; (claim); tava = you; saputrapautrasya = along with your sons and grandsons; yuddhe = in battle.

"O, Ravana the King of Demons! The one who was struck by the spear, fell swooping this day only to recover consciousness immediately, will now, assuming the form of death, claim you, your sons and grandsons in battle."

[Verse Locator](#)

एतेन चात्यद्भुतदर्शनानि ।

शरैर्जनस्थानकृतालयानि ।

चतुर्दशान्यात्तवरायुधानि ।

रक्षः सहस्राणि निषूदितानि ॥ ६-५९-१३२

132. etena = here is he; sharaiH = under whose arrows; chaturdashaani = fourteen; rakSaH sahasraaNi = thousand demons; adbhuta darshanaani = of terrible

form; **niSuuditaani** = perished; **janasthaana kR^itaalayaani** = who had established themselves in Janasthana; **aathavaraayudhaani** = and were furnished with excellent weapons.

"Here is he, under whose blows of arrows, fourteen thousand demons of terrible form perished, who had established themselves in Janasthana and were furnished with excellent weapons."

[Verse Locator](#)

राघवस्य वचः श्रुत्वा राक्षसेन्द्रो महाबलः ।
वायुपुत्रम् महावेगम् वहन्तं राघवं रणे ॥ ६-५९-१३३
रोषेण महताविष्टः पूर्ववैरमनुस्मरन् ।
आजघान शरैर्दीपैः कालानलशिखोपमैः ॥ ६-५९-१३४

133; 134. **shrutvaa** = hearing; **vachaH** = the words; **raaghavasya** = of Rama; **raakSasendraH** = Ravana the King of Demons; **mahaabalaH** = having a great strength; **aaviSTaH** = full; **roSaNa** = of rage; **aajaghaana** = struck; **diptaiH sharaiH** = with flaming arrows; **kaalaanala shikhopamaiH** = resembling the tongues; **vaayuputram** = on Hanuman the son of Wind-God; **mahaavegam** = bearing; **raaghavam** = Rama; **raNe** = in the battle field; **anusmaran** = and recollecting; **puurva vairam** = his former hostility.

Hearing the words of Rama, Ravana of great strength, full of rage and recollecting his former hostility struck with flaming arrows resembling the tongues of the Fire of Dissolution, on Hanuman the son of Wind-God, who with extreme velocity, was bearing Rama in the battle-field.

[Verse Locator](#)

राक्षसेनाहवे तस्य ताडितस्यापि सायकैः ।
स्वभावतेजोयुक्तस्य भूयस्तेजोऽभ्यवर्धत ॥ ६-५९-१३५

135. **taaDitasyaapi** = even when struck; **raakSasena** = by that demon; **saayakaiH** = with arrows; **aahave** = in the battle; **tasya svabhaava tejoyuktasya** = the native strength of which Hanuman was possessed **tejaH** = that vigour; **abhyavardhataH** = increased; **bhuuyaH** = still further.

Even when struck by that demon with his arrows in the battle, the vigour of Hanuman, who was endowed with native strength, increased still further.

[Verse Locator](#)

ततो रामो महातेजा रावणेन कृतव्रणम् ।
दृष्ट्वा प्लवगशार्दूलं क्रोधस्य वशमेयुवान् ॥ ६-५९-१३६

136. **tataH** = then; **mahaatejaaH** = the mighty; **raamaH** = Rama; **dr^iSTvaa** = seeing; **plavaga sharduulam** = Hanuman the tiger among the monkeys; **kR^itavraNam** = having been wounded; **raavaNena** = by Ravana; **eyivaan** = got; **vasham** = into the clutches; **krodhasya** = of anger.

Thereupon, seeing Hanuman the Tiger among the monkeys getting wounded by Ravana, Rama was transported with anger.

[Verse Locator](#)

तस्याभिसम्क्रम्य रथम् सचक्रम् ।
साश्वध्वजच्छत्रमहापताकम् ।
ससारथिम् साशनिशूलखड्गम् ।
रामः प्रचिच्छेद शितैः शराग्रैः ॥ ६-५९-१३७

137. **raamaH** = Rama; **abhisamkramya** = going near (him); **prachichchheda** = and shattered; **shitaiH** = by sharp; **sharaagraiH** = pointed arrows; **tasya** = his; **ratham** = chariot; **saahakram** = with its wheels; **saashva dhvaja chchhatra mahaapataakam** = horses; banner; canopy; great standard; **sasaarathim** = with its charioteer; **saashanishuulakhaDgam** = darts; spears and swords.

Going near his chariot with his sharp and pointed arrows, Rama shattered it along with its wheels, horses, banner, canopy, great standard, charioteer, darts, spears and swords.

[Verse Locator](#)

अथेन्द्रशत्रुम् तरसा जघान ।
बाणेन वज्राशनिसम्निभेन ।
भुजान्तरे व्यूढसुजातरूपे ।
वज्रेण मेरुं भगवानिवेन्द्रः ॥ ६-५९-१३८

138. **atha** = thereupon; **tarasaa** = with a great force; **(he) jaghaana** = struck; **baaNena** = with an arrow; **vajraashani samnibhena iva** = like unto a thunderbolt; (falling on); **merum** = Mount Meru; **indra shatrum** = that Ravana the enemy of Indra the Lord of celestials; **bhuujaantare** = on his chest; **vyuuDhasujaataruupe** = which was broad and beautiful; **bhagavaan** = as Lord; **indraH** = Indra the Lord of celestials; **vajreNa** = (struck) with his thunder-bolt.

Thereupon, with a great force, Rama struck with his shaft shining brightly as the thunderbolt, that Ravana, the enemy of Indra, in his broad and beautiful chest, even as the mighty Indra would strike the Mount Meru with his thunderbolt.

[Verse Locator](#)

यो वज्रपाताशनिसंनिपाता ।
न्न चुक्षुभे नापि च्वाल राजा ।
स रामबाणाभिहतो भृशार्त ।
श्चाल चापं च मुमोच वीरः ॥ ६-५९-१३९

139. **yaH** = which; **raajaa** = king of Demons; **na vajra paatashanisamnipaataat** = whom neither thunder nor lightning; **chukSubhe** = could cause disturbance; **naapi chachaala** = nor could cause trembling; **saH viiraH** = that valiant demons; **chachaala** = stumbled; **mumocha** = letting fall; **chaapamcha** = his bow; **raama baaNaabhihataH** = at the violent impact of Rama's missile; **bhR^ishaartaH** = which created a deep injury.

That valiant King of Demons, whom neither thunder nor lightning could cause disturbance or trembling; stumbled letting fall his bow at the valiant impact of Rama's missile which created a deep injury.

[Verse Locator](#)

तम् विह्वलन्तं प्रसमीक्ष्य रामः ।
समाददे दीप्तमथार्धचन्द्रम् ।
तेनार्कवर्णं सहसा किरीटं ।
चिच्छेद रक्षोधिपतेर्महात्मा ॥ ६-५९-१४०

140. **prasamiikSya** = seeing; **tam** = that Ravana; **vihvalantam** = swooning; **raamaH** = Rama; **atha** = then; **samaada** = took up; **diiptam** = a blazing; **arthachandram** = a crescent shaped arrow; **tena** = and by it; **mahaatmaa** = the magnanimous Rama; **sahasaa** = immediately; **chichchheda** = shattered; **kiriiTam** = the diadem; **arkavarNam** = having a bright hue; **rakSodhipate** = of Ravana the Lord of Demons.

Seeing that Ravana swooning, the magnanimous Rama took up a blazing arrow shaped like a crescent moon and immediately used it to shatter the diadem of Ravana the Lord of Demons, which was of bright hue.

[Verse Locator](#)

तं निर्विषाशीविषसंनिकाशं ।
शान्तार्चिषं सूर्यमिवाप्रकाशम् ।
गतश्रियं कृत्तकिरीटकूट ।
मुवाच रामो युधि राक्षसेन्द्रम् ॥ ६-५९-१४१

141. raamaH = Rama; uvaacha = said; tam raakSasendram = to that Lord of Demons; gatashriyam = whose splendour was dimmed; kR^itta kiriiTa kuuTam = the setting of his diadem riven; nirviSaashiiviSasamnikaasham = who resembled a venomous snake; robbed of its poison; suuryamiva = or like a sun; shaantaarchiSam = its rays extinguished; aprakaasham = bereft of lustre; yudhi = in the battle-field.

In that battle-field, Rama said to that Lord of Demons whose splendour was dimmed, the setting of his diadem river, who resembled a venomous snake robbed of its poison or like a sun its rays extinguished, bereft of lustre.

[Verse Locator](#)

कृतं त्वया कर्म महत्सुभीमं ।
हतप्रवीरश्च कृतस्त्वयाहम् ।
तस्मात्परिश्रान्त इति व्यवस्य ।
न त्वां शरैर्मर्त्युवशम् नयामि ॥ ६-५९-१४२

142. subhiimam = a highly terrific; mahat = great; karma = feat; kR^itam = was accomplished; aham = I; kR^itam = was accomplished; tvayaa = by you; aham = I; kR^itam = have been effected; hata praviiraH = with my brave soldiers having been succumbed; tasmaat = for that reason; vyavasya = having made up my mind; parishaantaH iti = that you have become weary; na nayaami = I shall not put; tvaam = you; mR^ityuvasham = under the clutches of Death.

"You have accomplished a highly terrific great feat and my brave soldiers have succumbed beneath your blows. Now, you are weary and in this condition, I shall not put you under the clutches of Death."

[Verse Locator](#)

प्रयाहि जानामि रणार्दितस्त्वं ।
प्रविश्य रात्रिचरराज लङ्काम् ।
अश्वस्य निर्याहि रथी च धन्वी ।
तदा बलम् प्रेक्ष्यसि मे रथस्थः ॥ ६-५९-१४३

143. raatrimchara raaja = O; King of the Rangers of Night!; jaanaami = I know; tvam = you; raNaarditaH = have been tormented in battle; prayaahi = go; pravishya = and entering; laN^kaam = Lanka; ashvasya = and having return; rathii = in your chariot; dhanviicha = with your bow; tadaa = and then; rathasthaH = standing in your chariot; prekSyasi = you will witness; me = my; balam = prowess.

"O, King of the Ranger of night! I know you have been tormented in the battle. Go and return to Lanka. Having regained your breath, come back in your chariot with your bow and then standing in your chariot, you will witness once more my prowess."

स एवमुक्तो हतदर्पहर्षो ।
 निकृत्तचापः स हताश्वसूतः ।
 शरार्दितो भग्नमहाकिरीटो ।
 विवेश लङ्काम् सहसा स्म राजा ॥ ६-५९-१४४

144. **evam** = thus; **uktaH** = spoken; **saH raajaa** = that King Ravana; **hata darpa harSaH** = his joy and boasting subdued; **nikR^itta chaapaH** = his bow shattered; **hataashva suutaH** = his horses and chariot slain; **sharaarditaH** = pierced with arrows; **bhagna mahaakiriiTaH** = his great diadem broken; **sah** = he; **sahasaa** = soon; **vivesha** = returned; **laN^kaam** = to Lanka.

At these words, that King Ravana, his joy boasting subdued, his bow shattered, his horses and chariot slain pierced with arrows, his great diadem broken, he soon returned to Lanka.

Verse Locator

तस्मिन् प्रविष्टे रजनीचरेन्द्रे ।
 महाबले दानवदेवशत्रौ ।
 हरीन् विशल्यान् सह लक्ष्मणेन ।
 चकार रामः परमाहवाग्रे ॥ ६-५९-१४५

145. **tasmin** = (While) that; **mahaabale** = mighty; **rajanicharendre** = Ravana the Lord of Demons; **daanava deva shatrau** = the enemy of celestials and titans; **praviSTe-** returned to Lanka; **raamaH** = Rama; **chakaara vishalyaan** = arranged for drawing out arrows; **hariin** = from monkeys; **lakSmaNena saha** = and from Lakshmana too; **paramaahavaagre** = in the forefront of that vast battle-field.

While that mighty Ravana the Lord of Demons and the enemy of celestials and titans returned to Lanka, Rama arranged for drawing out arrows from monkeys and from Lakshmana too, in the forefront of that vast battle-field.

Verse Locator

तस्मिन् प्रभग्ने त्रिदशेन्द्रशत्रौ ।
 सुरासुरा भूतगणा दिशश्च ।
 ससागराः सर्वमहोरगाश्च ।
 तथैव भूम्यम्बुच राः प्रहृष्टाः ॥ ६-५९-१४६

146. **tasmin** = that Ravana; **tridashendra shatrau** = the adversary of the King of the Gods; **prabhagne** = being vanquished; **suraasuraaH** = the celestials; Asuras; **bhuutagaNaaH** = the multitude of beings; **dishascha** = in all quarters; **sasaagaraaH** = and creatures of the ocean; **sarva mahoragaaH** = with the great serpents; **tathaiva** = as also **bhuumyambucharaaH** = all being on earth and in the waters; **prahR^iTaaH** = rejoiced very much.

That Ravana, the adversary of the King of the Gods being vanquished, the celestials, Asuras the multitude of beings in all the quarters, the creatures of the ocean with the great serpents as also all beings on earth and in waters rejoiced very much.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनषष्टितमः सर्गः

Thus completes 59th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 59

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84
85	86	87	88	89
90	91	92	93	94
95	96	97	98	99
100	101	102	103	104
105	106	107	108	109
110	111	112	113	114
115	116	117	118	119
120	121	122	123	124
125	126	127	128	129
130	131	132	133	134
135	136	137	138	139
140	141	142	143	144
145	146			



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 60 Verses converted to UTF-8, Nov 09

Introduction

Ravana returns to Lanka and asks some demons to go to the abode of sleeping Kumbhakarna, to wake him up and request him to come to him. The slumbering Kumbhakarna is roused by the demons under orders of their king. Kumbhakarna, giant in form, sets out on the high way to see Ravana and the monkeys get alarmed to see the giant demon.

[Verse Locator](#)

स प्रविश्य पुरीम् लङ्काम् रामबाणभयार्दितः ।
भग्नदर्पस्तदा राजा बभूव व्यथितेन्द्रियः ॥ ६-६०-१

1. tadaa = then; saH = that; raajaa = King of Demons; pravishya = after entering; laN^kaam puriim = the city of Lanka; raama baaNabhayaarditaH = afflicted with the fear of Rama's arrows; bhagnadarpaH = his pride humbled; babhuuva = became; vyathi tendriyaH = troubled in his senses.

Returning to the City of Lanka, Ravana the King of Demons was afflicted with the fear of Rama's arrows, his pride was humbled and his senses troubled.

[Verse Locator](#)

मातङ्ग इव सिम्हेन गरुडेनेव पन्नगः ।
अभिभूतोऽभवद्राजा राघवेण महात्मना ॥ ६-६०-२

2. raajaa = that King; abhavat = was; abhibhuutaH = overcome; mahaatmanaa = by the high-souled; raaghavaNa = Rama; maataN^gaH iva = like an elephant; simhena = by a lion; pannagaH iva = or like a serpent; garuDena = by an eagle.

The king was overcome by the high-souled Rama, like an elephant is by a lion or a serpent by an eagle.

[Verse Locator](#)

ब्रह्मदण्डप्रतीकानाम् विद्युच्चलितवर्चसाम् ।
स्मतन् राघवबाणानाम् विव्यथे राक्षसेश्वरः ॥ ६-६०-३

3. raakSaseshvaraH = the lord of Demons; vivyathe = was maddened; smaran = in recollecting; raaghava baaNaanaam = Rama's arrows; brahma daN^Dapратиikaanaam = resembling the Rod of Brahma the Lord of creation; vidyuchchalita varchasaam = and possessed of the splendour of lightning.

The Lord of Demons was maddened in recollecting Rama's arrows resembling the Rod of Brahma the Lord of creation and possessed of the splendour of lightning.

[Verse Locator](#)

स काञ्चनमयम् दिव्यमाश्रित्य परमासनम् ।
विप्रेक्षमाणो रक्षांसि रावणो वाक्यमब्रवीत् ॥ ६-६०-४

4. **aashritya** = resting on; **paramaasanam** = an excellent throne; **kaaN^chanamayan** = made of gold; **divyam** = and charming; **raavaNaH** = Ravana; **viprekSamaaNaH** = looking; **rakSaamsi** = at the demons; **abraviit** = spoke; **vaakyam** = (the following) words.

Resting on an excellent and charming throne made of gold, Ravana looked at the demons and spoke the following words:

[Verse Locator](#)

सर्वम् तत्खलु मे मोघम् यत्तप्तम् परमम् तपः ।
यत्समानो महेन्द्रेण मानुषेण विनिर्जितः ॥ ६-६०-५

5. **tat sarvam** = all that; **paramam** = great; **tapaH** = penance; **yat** = which; **taptam** = was performed; **me** = by me; **mogham khalu** = was indeed in vain; **yat** = for; **mahendreNa samaanaH** = I who am equal to Mahendra the Lord of celestials; **vinirjitaH** = have been defeated; **maanuSeNa** = by a mere man!.

"All that great penance performed by me became a waste indeed, for, I who am equal to Mahendra the Lord of Celestials have been defeated by a mere man!"

[Verse Locator](#)

इदम् तद्ब्रह्मणो घोरम् वाक्यम् मामभ्युपस्थितम् ।
मानुषेभ्यो विजानीहि भयम् त्वमिति तत्तथा ॥ ६-६०-६

6. **idam** = these; **ghoram** = terrible; **vaakyam** = words; **brahmaNaH** = of Brahma the Lord of creation; **iti** = saying that; **tvam** = you; **vijaanihi** = know; **bhayam** = of the threat; **maanuSebhyaH** = from men; **upasthitam** = appear (true); **maam** = to me; **tat** = that; **tathaa** = is so.

"The terrible words of Brahma the Lord of Creation saying, 'You know of the threat from men' appear true. That is so."

[Verse Locator](#)

देवदानवगन्धर्वैर्यक्षराक्षसपन्नगैः ।
अवध्यत्वम् मया प्राप्तम् मानुषेभ्यो न याचितम् ॥ ६-६०-७

7. **praaptam** = (The boon) was obtained; **mayaa** = by me; **avadhyatvam** = for not to be slain; **devadaanava gandharvaiH** = by celestials; **titans** or **celestials musicians**; **yakSaraaSasa pannagaiH** = or sam-divine beings or demons or serpent-demons; **nayaachitam** = but not asked; **maanuSebhyaH** = from men.

"I sought immunity from death at the hands of celestials, titans or celestials musicians, or semi divine beings or demons or serpent-demons, but f man I made no mention."

[Verse Locator](#)

विदितम् मानुषम् मन्ये रामं दशरथात्मजम् ।
इक्ष्वाकुकुलजातेन अनर्ण्येन यत् पुरा ॥ ६-६०-८
उत्पत्स्यति हि मद्वंशे पुरुषो राक्षसाधम ।
यस्त्वाम् सपुत्रम् सामात्यम् सबलम् साश्वसारथिम् ॥ ६-६०-९
निहनिष्यति सम्ग्रामे त्वाम् कुलाधम दुर्मते ।

8; 9. raamam = Rama; dasharathaatmajam = the son of Dasaratha; maanuSam = is the man; manyee = I think; yat = of whom; puraa = formerly; anaraNyena = Anaranya; ikSvaakukula jaatena = born of Ikshvaku dynasty; viditam = made me to understand; (staying); raakSasaadhama = O; the worst of demons; kulaadhama = and worst of your race!; durmate = O; the wretched one! madvamshe = In my race; utpatsyatihi = will be born; puruSaH = a man; yaH = who; nihaniSyati = will slay; tvaam = you; samgraame = in battle; saputram = with your sons; saamaatyam = ministers; sabalam = army; saashvasaarathim = horses and charioteer.

"Rama the son of Dasaratha is the man I think of whom Anaranya born of Ikshvaku dynasty formerly spoke, saying: 'O, the worst of demons, the worst of your race and the wretched one! In my race will be born a man who will slay you in battle with your sons, ministers, army, horses and charioteer.'"

[Verse Locator](#)

शप्तोऽहम् वेदवत्या च यदा सा धर्षिता पुरा ॥ ६-६०-१०

सेयम् सीता महाभागा जाता जनकनन्दिनी ।

10. aham = I; shaptaH = was cursed; vedavatya = by Vedavati; yadaa = when; saa = she; dharSitaa = was humiliated; puraa = before; saa = that; iyam = same Vedavati; jaataa = is born; siitaa = as Seetha; mahaabhaagaa = the highly fortunate one; janakanandinii = and the daughter of Janaka.

"Further, I was formerly cursed by Vedavati when she was humiliated by me. The same Vedavati is born as the highly fortunate Seetha the daughter of Janaka."

[Verse Locator](#)

उमा नन्दीश्वरश्चापि रम्भा वरुणकन्यका ॥ ६-६०-११

यथोक्तास्तन्मया प्राप्तम् न मिथ्या ऋषिभाषितम् ।

11. yathaa = how; umaa = parvati the consort of Shiva; nandiishvarashchaapi = lord Nandi the attendant of Shiva; rambhaa = Rambha wife of Nala-Kubara; varuNakanyakaa = Varuna's daughter; uktaaH = told; tat = that; praaptam = has been obtained; mayaa = by me; R^iSibhaaSitam = the words uttered by sages; na = are not; mithyam = untrue.

"What was predicted by Parvati the consort of Shiva, Nandishvara the attendant of Shiva, Rambha the wife of Nalakubara and Punjikasthala the daughter of Varunda has come to pass! The words of the sages never prove false."

[Verse Locator](#)

एतदेवाभ्युपागम्य यत्नम् कर्तुमहार्हत ॥ ६-६०-१२

राक्षसाश्चापि तिष्ठन्तु चर्यागोपुरमूर्धसु ।

12. etat eva = on account of all this; abhyupaagamya = and admitting it; arhathaa = effort; iha = in this matter; raakSasaashchaapi = (Let) the demons; tiSThantu = be stationed; charyaagopura muurdhasu = on the summit of Charya Mountain.

"On account of all this and admitting it, you should exert yourselves to the uttermost. Let the demons go to the summit of Charya Mountain."

[Verse Locator](#)

स चाप्रतिमगाम्भीर्यो देवदानवदर्पहा ॥ ६-६०-१३

ब्रह्मशापाभिभूतस्तु कुम्भकर्णो विबोध्यताम् ।

13. vibodhyataam = Awaken; saH = that; kumbhakarNaH = Kumbhakarna; apratimagaambhiiryaH = who is without equal in prowess; devadaanava

darpaHaa = who humbles the pride of the celestials and demons; **brahma shaapaabhibhuutaH** = and on whom the curse of Brahma the Lord of Creation rests.

"Awaken that kumbhakarna, who is without equal in prowess, who humbles the pride of the celestials and demons, and on whom the curse of Brahma the Lord of creation rests."

[Verse Locator](#)

समरे जितमात्मानम् प्रहस्तम् च निषूदितम् ॥ ६-६०-१४

ज्ञात्वा रक्षोबलम् भीममादिदेश महाबलः ।

14. **jJNaatvaa** = having known (that); **prahastam** = Prahasta; **niSuuditam** = being slain; **saH** = and that king; **mahaabalaH** = the mighty one; **aatmaanam** = himself; **jitam** = being defeated; **samare** = in battle; (that king); **aadidesha** = issued his commands; **bhiimam** = to the dreadful; **balam** = army (saying)

Having known that Prahasta being slain and knowing himself to have been defeated in the battle, Ravana issued his commands to the dreadful army, saying:

[Verse Locator](#)

द्वारेषु यत्नः क्रियताम् प्राकारश्चाधिरुह्यताम् ॥ ६-६०-१५

निद्रावशसमाविष्टः कुम्भकर्णो विबोध्यताम् ।

15. **kriyataam** = guard; **dvaareSu** = the gates; **yatnaH** = with care; **adhiruhyataam** = and ascend; **praakaarashcha** = the ramparts; **vibodhyataam** = rouse; **kumbhakarNaH** = Kumbhakarna; **nidraavasha samaaviSTaH** = who is slumbering soundly.

"Guard the gates with utmost care. Man the ramparts. Rouse Kumbhakarna who is slumbering soundly."

[Verse Locator](#)

सुखम् स्वपिति निश्चिन्तः कालोपहतचेतनः ॥ ६-६०-१६

नव सप्त दशाष्टौ च मासान् स्वपिति राक्षसः ।

16. **raakSasaH** = Kumbhakarna; **svapiti** = is sleeping; **sukham** = happily; **kaalopahata chetanaH** = his understanding vitiated by lust; **nishchintaH** = free from all anxieties; (the demon sleeps); **nava** = for mine; **sapta** = seven; **dasha** = ten; **aSTaucha** = or eight; **maasaan** = months.

"Kumbhakarna is sleeping happily, his understanding vitiated by lust and free from all anxieties. The demon sleeps for nine, seven, ten or eight months.

[Verse Locator](#)

मन्त्रम् कृत्वा प्रसुप्तोऽयमिअस्तु नवमेऽहनि ॥ ६-६०-१७

तम् तु बोधयत क्षिप्रम् कुम्भकर्णम् महाबलम् ।

17. **kR^itvaa** = having me; **mantram** = in consultation (with me); **navame** = on the ninth; **ahani** = day; **itam** = before; **ayam** = he; **prasuptaH** = has since fallen asleep; **bodhayata** = Awaken; **kshiipram** = quickly; **tam** = that; **mahaabalam** = mighty; **kumbhakarNam** = Kumbhakarna.

"Having deliberated with me nine days ago, he has since fallen asleep. Awaken quickly that mighty Kumbhakarna."

[Verse Locator](#)

स हि सम्ख्ये महाबाहुः ककुदम् सर्वरक्षसाम् ॥ ६-६०-१८

वानरान् राजपुत्रौ च क्षिप्रमेव हनिष्यति ।

18. saH = Kumbhakarna; kakudam = the foremost; sarvaraakSasaam = of all demons; mahaabaahuH = and the mighty armed; haniSyati = will kill kSiprameva = quickly; vaanaraan = the monkeys; raajaputraucha = and the princes; samkhye = in the battle.

"The mighty armed Kumbhakarna, the foremost of all demons will kill the monkeys and the two princes at once in the battle."

[Verse Locator](#)

एष केतुः परं सम्ख्ये मुख्ये वै सर्वरक्षसाम् ॥ ६-६०-१९

कुम्भकर्णः सदा शेते मूढो ग्राम्यसुखे रतः ।

19. eSaH kumbhakarNaH = this Kumbhakarna; mukhyaH = the chief; sarva rakSasaam = among all the demons; param = a great; ketuH = mark; samkhye = in the battle; sadaa = is always; shete = sleeping; muuDhaaH = a stupid; rataH = being fond; graamya sukhe = of a rustic comfort.

"This Kumbhakarna, the chief among all the demons and a great mark in the battle, being fond of a rustic comfort, is always sleeping stupidly."

[Verse Locator](#)

रामेणाभिनिरस्तस्य सम्ग्रामेऽस्मिन् सुदारुणे ॥ ६-६०-२०

भविष्यति न मे शोकः कुम्भकर्णे विबोधिते ।

20. kumbhakarNe = (If) Kumbhakarna; vibodhite = is awaken; na bhaviSyati = there will be no; shokaH = grief; me = for me; abhinirastasya = who has been defeated; raameNa = by Rama; asmin = in this; sudaaruNe = highly terrific; samgraame = battle.

"If Kumbhakarna is awaken, there will be no worry for me, who stand defeated by Rama in this highly terrific battle."

[Verse Locator](#)

किम् करिष्याम्यहम् तेन शक्रतुल्यबलेन हि ॥ ६-६०-२१

ईदृशे व्यसने घोरे यो न साहाय्य कल्पते ।

21. kim = what; aham kariSyaami = will I do; tena = with him; yaH = who; shakratulya = Lord of Celestials; na kalpate = cannot; saahaayya = help; iidR^ishe = in such; ghore = a dreadful; vyasane = calamity?

"What is the use of him, who possessing a strength equal to that of Indra the Lord of celestials, cannot help me in such a dreadful catastrophe?"

[Verse Locator](#)

ते तु तद्वचनम् श्रुत्वा राक्षसेन्द्रस्य राक्षसाः ॥ ६-६०-२२

जग्मुः परमसम्भ्रान्ताः कुम्भकर्णनिवेशनम् ।

22. shrutvaa = hearing; tat vaakyam = those words; raakSasendrasya = of Ravana the Lord of Demons; te = those; raakSasaaH = demons; parama sambhraantaH = very briskly; jagmuH = went; kumbhakarNa niveshanam = to the abode of Kumbhakarna.

Hearing those words of Ravana, those demons very briskly went to the abode of Kumbhakarna.

[Verse Locator](#)

ताम् प्रविश्य महाद्वाराम् सर्वतो योजनायताम् ॥ ६-६०-२३

कुम्भकर्णगुहाम् रम्याम् पुष्पगन्धप्रवाहिनीम् ।

कुम्भकर्णस्य निःश्वासादवधूता महाबलाः ॥ ६-६०-२४

प्रतिष्ठमानाः कृच्छ्रेण यत्ना त्रविविशुर्गुहाम् ।

23; 24. **pravishya** = entering; **ramyaam** = the beautiful; **kumbhakarNaguhaam** = cave of Kumbhakarna; **mahaadvaaraam** = with a large door; **yoganaayataam** = having an area of Yojana (About 9 miles x 9 miles); **sarvato** = on all sides; **puSpagandhapravaahiniim** = bearing a floral perfume; **avadhuutaH** = (thought) shaken off; **kumbhakarNasya** = by Kumbhakarna's; **niHshvaasaat** = breaths; **mahaabalaaH** = the demons; of mighty strength; **yatnaat** = with exertion; **pratiSThamaanaaH** = remained stable; **kR^ichchhreNa** = with difficulty; **pravivishuH** = went into; **guhaam** = the cave.

Entering the beautiful cave of Kumbhakarna, with a large door, having an area of a Yojana on all sides and bearing a floral perfume, the demons of mighty strength, though shaken off by Kumbhakarna's breaths, remained stable forcefully with difficulty and went into the cave.

[Verse Locator](#)

ताम् प्रविश्य गुहाम् रम्याम् रत्नकाञ्चनकुट्टिमाम् ॥ ६-६०-२५

ददृशुर्नैरृतव्याघ्राः शयानम् भीमविक्रमम् ।

25. **pravishya** = entering; **taam** = that; **ramyaam** = beautiful; **guhaam** = cave; **ratna kaaNchana kuTTimaam** = inlaid with diamonds and gold; **nairR^ita ryaaghraaH** = those tigers among demons; **dadR^ishuH** = saw; **bhiimavikramam** = Kumbhakarna of terrific prowess; **shayanaam** = who was sleeping.

Entering that beautiful cave inlaid with diamonds and gold, those tigers among demons beheld Kumbhakarna, of terrific prowess, who was sleeping.

[Verse Locator](#)

ते तु तम् विकृतम् सुप्तम् विकीर्णमिव पर्वतम् ॥ ६-६०-२६

कुम्भम् महानिद्रम् समेताः प्रत्यबोधयन् ।

26. **te** = they; **sametaaH** = together; **pratyabodhayam** = tried to awaken; **kumbhakarNam** = Kumbhakarna; **suptam** = who was sleeping; **vikR^itam** = nastily; **vikiiirNam parvatam ive** = like a spread-out mountain; **mahaanidram** = in a great slumber.

They together tried to awaken Kumbhakarna who was sleeping nastily like a spread-out mountain in a great slumber.

[Verse Locator](#)

ऊर्ध्वलोमाञ्जिततनुम् श्वसन्तमिव पन्नगम् ॥ ६-६०-२७

भ्रामयन्तम् विनिःश्वासैः शयानम् भीमविक्रमम् ।

भीमनासापुटम् तम् तु पातालविपुलाननम् ॥ ६-६०-२८

शयने न्यस्तसर्वाङ्गम् मेदोरुधिरगन्धिनम् ।

काञ्चनाङ्गदनद्धाङ्गम् मेदोरुधिरगन्धिनम् ॥ ६-६०-२९

ददृशुर्नैरृतव्याघ्रम् कुम्भकर्णमरिन्दमम् ।

27; 28; 29. **uurdhva lomaanNchita tanum** = his limbs covered with down which stood on end; **shvasantam** = breathing; **pannagamiva** = like a serpent; **shayaanam** = as he slept; **bhiimavikramam** = shayaanam = as he slept; **bhiimavikramam** = Kumbhakarna of

irresistible valour; **bhraamayantam** = brandishing; **viniHshvaasaiH** = dreadful snores; **bhiimanaasaapuTam** = his nostrils being horrible; **paataala vipulaananam** = and his mouth a gaping hell; **nyasta sarvaanNgam** = stretched to his full length of body; **shayane** = while lying down; **medorudhiragandhinam** = giving forth an odour of marrow and blood; **kaaN^chanaaNga danaddhaaN^gam** = his limbs adorned with goldedn armlets; **kiriiTena** = wearing a diadem; **arkavarchasam** = as bright as the sun; **tam kumbhakarNam** = that Kumbhakarna; **nairR^ita vyaaghram** = the lion among demons; **arindanam** = and the slayer of his foes; **dadR^ishuH** = (they) saw.

His limbs covered with down which stood on end, breathing like a serpent, as he slept, Kumbhakarna of irresistible valour emitted dreadful snores, his nostrils being horrible, and his mouth a gaping hell. Stretched to his full length on the earth, he gave forth an odour of marrow and blood, his limbs were adorned with golden armlets and he wore a diadem as bright as the sun, thus did that lion among demons, Kumbhakarna, the slayer of his foes, appear!

[Verse Locator](#)

ततश्चक्रुर्महात्मानः कुम्भकर्णस्य चाग्रातः ॥ ६-६०-३०
भूतानाम् मेरुसम्काशम् राशिम् परमतर्पणम् ।

30. **tataH** = then; **mahaatmaanaH** = those powerful demons; **parama taraNam** = in order to satisfy him excellently; **chakruH** = made; **raashim** = a heap; **bhuutaanaam** = of (hunted) being; **merusamkaasham** = as high as mount Meru agrataH = in front; **kumbhakarNasya** = of Kumbhakarna.

Then, those powerful demons, in order to satisfy him, placed a heap of venison as high as Mount Meru, in front of Kumbhakarna.

[Verse Locator](#)

मृगाणाम् महिषाणाम् च वराहाणाम् च संचयान् ॥ ६-६०-३१
चक्रुर्नैरृतशार्दूला राशिमन्नस्य चाद्भुतम् ।

31. **nairR^itashaarduulaaH** = those lions among demons; **chakruH** = made; **samahayaan** = a great mass; **adbhutam annam** = of wonderful food; **mR^igaaNaam** = with deers; **mahiSaaNaam cha** = buffaloes; **varaahaNaam cha** = and pigs.

Those excellent demons piled up a great mass of wonderful food with the meat of deers, buffaloes and pigs.

[Verse Locator](#)

ततः शोणितकुम्भांश्च मांसानि विविधानि च ॥ ६-६०-३२
पुरस्तात्कुम्भकर्णस्य चक्रुस्त्रिदशशत्रवः ।

32. **tataH** = then; **tridasha shatravaH** = the demons; **chakruH** = made; **shoNita kumbhaashcha** = pots of blood; **vividhaani** = various kinds; **maamsaani** = of meats; **purastat** = in front; **kumbhakarNasya** = of Kumbhakarna.

Then, the demons placed pots of blood and various kinds of meat in front of Kumbhakarna.

[Verse Locator](#)

लिलिपुश्च परार्धेन चन्दनेन परम्तपम् ॥ ६-६०-३३
दिव्यैराश्वासयामासुर्माल्यैर्गन्धैश्च गन्धिभिः ।

33. **lilipuH** = (They) rubbed; **paramtapam** = that scourge of his foes; **paraardhyena** = with the most rare; **chandanena** = sandalwood; **aashvaasa yaamaasuH** = and refreshed him; **divyaiH** = with celestials; **gandhibhiH** = and fragrant; **maalyaiH** = garlands; **gandhaiH cha** = and sweet-smelling perfumes.

They rubbed Kumbhakarna the scourge of his foes with the most rare sandalwood and refreshed him with celestial and fragrant garlands as well as sweet-smelling perfumes.

[Verse Locator](#)

धूपगन्धांश्च ससृजुस्तुष्टुवुश्च परमत्पम् ॥ ६-६०-३४

जलदा इव चानेदुर्यातुधानास्ततस्ततः ।

34. **yaatudhaanaaH** = the demons; **sasR^ijuH** = created; **dhuupagandhaan cha** = the burnt incense; **tuSTuvushcha** = and hymned the praises; **paramtapam** = of that warrior who proved fatal to his foes; **aneduH cha** = (they) cried out noises; (which burst forth); **tatastataH** = on every side; **jaladaaH iva** = like thunder of clouds.

They burnt incenses and hymned the praises of that warrior who proved fatal to his foes. They cried out noises which burst forth on every side like thunder.

[Verse Locator](#)

शङ्खांश्च पूरयामासुः शशाङ्कसदृशप्रभान् ॥ ६-६०-३५

तुमुलम् युगपच्चापि विनेदुश्चाप्यमर्षिताः ।

35. **puurayaamaasuH** = (They) blew; **shaN^khaan** = couches; **shashaaN^ka sadR^isha prabhaan** = as bright as the moon; **amarSitaaH** = and with impatience; **vineduH cha api** = made sounds; **tumulam** = tumultuously; **yugapat** = all at once.

They blew couches which were as bright as the moon and with impatience, made with impatience, made sounds tumultuously all at once.

[Verse Locator](#)

नेदुरास्फोटयामासुश्चिक्षिपुस्ते निशाचराः ॥ ६-६०-३६

कुम्भकर्णविबोधार्थम् चक्रुस्तेविपुलम् स्वनम् ।

36. **te nishaacharaaH** = those demons; **neduH** = made sounds; **kumbhakarNa vibodhaartham** = in order to awaken Kumbhakarna; **aasphoTayaamaasuH** = clapped their hands; **chikSupuH** = and shook him; **chakruH** = made; **vipulam** = a great; **svanam** = clamour.

Those demons made sounds by clapping their hands, in order to awaken Kumbhakarna and shook him too, creating a great clamour.

[Verse Locator](#)

सशङ्खभेरीपणवप्रणाद ।

मास्फोटितक्ष्वेलितसिम्हनादम् ।

दिशो द्रवन्तस्त्रिदिवम् किरन्तः ।

श्रुत्वा विहम्गाः सहसा निपेतुः ॥ ६-६०-३७

37. **vihamgaaH** = the birds; **kirantaH** = passing through; **tridivam** = the sky; **dravantah** = ran; **dishaH** = (to different) quarters; **nipetuH** = and fell down; **sahasaa** = soon; **shrutvaa** = on hearing; **sashaNkha bheriipaNa va praNaadam** = the sound of the couches; drums; gongs; **aasphoTitakSvelita simhanaadam** = clapping of hands and leonine roars.

The birds passing through the sky ran helter-skelter and fell down soon on hearing the sounds of the couches, drums, gongs, clapping of hands and leonine roars.

[Verse Locator](#)

यदा भृशम् तैर्निनदैर्महात्मा ।

न कम्भकर्णो बुबुधे प्रसुप्तः ।

ततो भुशुण्डीर्मुसलानि सर्वे ।

रक्षोगणास्तम् जगृहुर्गदाश्च ॥ ६-६०-३८

38. yadaa = when; mahaatmaa = the illustrious; KumbhakarNaH = Kumbhakarna; na bubudhe = did not waken; prasaptaH = from the slumber; taiH = (despite) those; bhR^isham = great; nivadaiH = sounds; tataH = then; sarve = all; rakSogaNaaH = troops of demons; jagR^ihuH = seized hold; bhushuNDiiH = of bars; musalaani = pestles; gadaashcha = and maces; tam = towards him.

As the illustrious Kumbhakarna did not waken from his slumber despite those great sounds, all troops of demons seized hold of bars, pestles and maces towards him.

[Verse Locator](#)

तम् शैलशृङ्गेर्मुसलैर्गदाभि ।

र्वक्षःस्थले मुद्गरमुष्टिभिश्च ।

सुखप्रसुप्तम् भुवि कुम्भकर्णम् ।

रक्षांस्युदग्राणि तदा निजघ्नः ॥ ६-६०-३९

39. tadaa = then; udagraaNi = the cruel; rakSaamsi = demons; nijaghnuH = struck; tam = that; sukhaprasuptam = sleeping comfortably; bhuvi = on the floor; kumbhakarNam = Kumbhakarna; vakSasthale = on his chest-region; shailashR^iNgaiH = with mountain-tops; musalaiH = pestles; gadaabhiH = maces; mudgaramuSTibhiH cha = hammers and fists.

Then, the cruel demons struck that sleeping Kumbhakarna on his chest with mountain-tops, pestles, maces, hammers and their fists.

[Verse Locator](#)

तस्य निःश्वासवातेन कुम्भकर्णस्य रक्षसः ।

राक्षसा बलवन्तोऽपि स्थातुम् शेकुर्न चाग्रतः ॥ ६-६०-४०

40. balavanto.api = eventhough strong; raakSasaaH = the demons; na shekuH = could not; sthaatum = stand upright; agrataH = before; niHshvaasavaatena = the breathing winds; kumbhakarNasya = of Kumbhakarna; rakSasaH = the demon.

Even with all their strength, the demons could not stand upright before the breathing winds of Kumbhakarna, the demon.

[Verse Locator](#)

ततः परिहिता गाढम् राक्षसा भीमविक्रमाः ।

मृदङ्गपणवान् भेरीः शङ्खकुम्भगणांस्तथा ॥ ६-६०-४१

41. tataH = then; bhiima vikramaH = the terribly strong; raakSasaaH = demons; gaaDham = firmly; parihitaaH = seated themselves round him; (and began to beat); mR^idaN^ga paNavaan = drums; cymbals; bheriiH = kettle-drums; tathaa = and shaNkha kumbhagaNaam = myriads of couches and trumpets.

Then, the terribly strong demons firmly seated themselves round him and began to beat drums, cymbals, kettle-drums and myriads of couches and trumpets.

[Verse Locator](#)

दश राक्षससाहस्रम् युगपत्पर्यवारयत् ।

नीलञ्जनचयाकारम् ते तु तम् प्रत्बोधयन् ॥ ६-६०-४२

अभिचिन्तो नदन्तश्च न च सम्बुबुधे तदा ।

42. **dasha raakSasa sahaahasram** = ten thousand demons; **paryavaarayata** = surrounded (him); **yugapat** = all at once; **te tu** = they on their part; **abhighnantaH** = beating; **tam** = him; **niilaaJNanachayaakaaram** = that colossus who resembled a heap of antimony; **pratyabodhayan** = tried to rouse; **tam** = him; **nadantaH** = by making sounds; **tadaa** = (even) then; **na sambabudhe** = (he) did not wake.

Ten thousand demons surrounded him all at once. Beating that colossus who resembled a heap of antimony, the demons on their part tried to rouse him by making sounds. Even then, he did not wake.

[Verse Locator](#)

यदा चैनम् न शेकुस्ते प्रतिबोधयितुम् तदा ॥ ६-६०-४३

ततो गुरुतरम् यत्नम् दारुणम् समुपाक्रमन् ।

43. **yadaa** = when; **te** = they; **na shekuH** = were unable; **patibodhayitum** = to rouse; **enam** = him; **tadaa** = then; **samupaakraman** = they began; **tataH guru taram** = with a more energetic; **daaruNam** = and ruthless; **yatnam** = endeavour.

As they were unable to rouse him by these means, they resorted to more energetic and ruthless methods.

[Verse Locator](#)

अश्वानुष्टान् खरान्नागान् जघ्न्दण्डकशाङ्कुशैः ॥ ६-६०-४४

भेरीशङ्खेमृदङ्गांश्च सर्वप्राणैरवादयन् ।

44. **aajaghnuH** = (they) beat; **ashvaan** = horses; **uSTraan** = camels; **kharaan** = donkeys; **naagaan** = and elephants; **daNDaka shaan^kushaiH** = with sticks; whips and thongs; (to trample upon him); **avaadayan** = and caused to blast; **bheriishaNkha mR^idaN^gan cha** = kettle-drums; couches and drums; **sarvapraaNaiH** = by all the beings.

They beat horses, camels, donkeys, and elephants with sticks whips and thongs, so that they trample upon him and blasted kettle-drums, couches and drums.

[Verse Locator](#)

निजघ्नश्चास्य गात्राणि महाकाष्ठकटम्करैः ॥ ६-६०-४५

मुद्गरैर्मुसलैश्चापि सर्वप्राणसमुद्यतैः ।

45. **nijaghnuH** = (They) crushed; **asya** = his; **gaatraaNi** = limbs; **mahaa kaaSThaka TamkaraiH** = under piles of heavy logs and pillars; **musalaishchaapi** = and maces; **sarvapraaNa samudyataiH** = lifted with all strength.

They crushed his limbs under piles of heavy logs and pillars, as also maces lifted with all their strength.

[Verse Locator](#)

तेन नादेन महाअ लङ्का समभिपूरिता ॥ ६-६०-४६

सपर्वतवना सर्वा सोऽपि नैव प्रबुध्यते ।

46. **tena mahataa maadana** = by that great noise; **sambhipuuritaa** = was filled; **sarvaa** = the entire; **laN^kaa** = Lanka; **saparvatavanaa** = along with its mountains and groves; **saH api** =

he nevertheless; **naiva prabudhyati** = did not wake.

The entire Lanka, with its mountain and groves, was filled with great noise. He nevertheless did not wake.

[Verse Locator](#)

ततः सहस्रम् भेरीणाम् युगपत्समहन्यत ॥ ६-६०-४७

मृष्टकाञ्चनकोणाना मासक्तानाम् समन्ततः ।

47. **tataH** = thereafter; **sahasram** = a thousand; **bheriiNaam** = drums; **aasaktaanaam** = lying upon that; **samantataH** = all around; **mR^iSTa kaaN^chana koNaanaam** = with sticks of refined gold.

Then, they beat a thousand drums all around with sticks of refined gold.

[Verse Locator](#)

एवमोततुबुद्रस्त्य् तदा बौव ओरव्यद्गत ॥ ६-६०-४८

शापस्य वशमापन्नस्ततः क्रुद्धा निशाचराः ।

48. **evamapi** = yet; **yadaa** = when; **naiva prabudhyata** = he did not wake; **atinidraH** = from his profound slumber; **aapannaH** = having been afflicted; **vasham** = under the spell; **shaapasya** = of a curse; **tataH** = then; **nishaaharaaH** = the demons; **kruddhaaH** = were enraged.

Yet, as he did not wake from his profound slumber, being under the spell of a curse, the demons were enraged.

[Verse Locator](#)

महाक्रोधसमाविष्टाः सर्वे भीमपराक्रमाः ॥ ६-६०-४९

तद्रक्षो बोधयिष्यन्तश्चक्रुरन्ये पराक्रमम् ।

49. **sarve** = all those demons; **bhiimaparaakramaaH** = of terrible strength; **mhaakrodha samaaviSTaaH** = were filled with a great fury; **anye** = some others; **chakruH** = assembled; **paraakramam** = their strength; **bodhayiSyantaH** = to awaken; **tat** = that rakSaH = demons.

All those demons of terrible strength were filled with a great fury. Some others assembled their strength to awaken that demon.

[Verse Locator](#)

अन्ये भेरीः समाजघ्नरन्ये चक्रुर्महास्वनम् ॥ ६-६०-५०

केशानन्ये प्रलुलुपुः कर्णान्ये दशन्ति च ।

50. **anye** = some; **samaajaghnuH** = beat; **bheriiH** = drums; **anye** = some; **chakruH** = made; **mahaasvanam** = a great sound; **anye** = some; **pralulupuH** = tore out; **keshaan** = his hair; **anye** = some others; **dashanti** = bit; **karNau** = his ears.

Some beat drums, some shouted, some tore out his hair and some others bit his ears.

[Verse Locator](#)

उदकुम्भशतान्यन्ये समसिञ्चन्त कर्णयोः ॥ ६-६०-५१

न कुम्भकर्णः पस्पन्दे महानिद्रावशं गतः ।

51. **anye** = some; **samasiJNchanta** = poured; **uda kumbha shataani** = hundreds of pitchers of water; **karNoyoH** = into his ears; **kumbhakarNaH** = (but) Kumbhakarna; **mahaanidravasham**

gataH = plunged in deep sleep; na paspande = did not stir.

Some poured hundreds of pitchers of water into his ears but Kumbhakarna, plunged in deep sleep, did not stir.

[Verse Locator](#)

न कुम्भकर्णः पस्पन्दे महानिद्रावशम् गतः ॥ ६-६०-५२
मूर्ध्नि वक्षसि गात्रेषु पातयन् कूटमुद्गरान् ।

52. anye = some; balinaH = strong one; kuuTamudgara paaNayaH = armed with rocks and hammers; paatayan = struck; kuuTa mudgaraan = the rocks and hammers; tasya muurdhni = on his head; vakSasi = chest; gaatreSu = and other limbs.

Some strong ones, armed with rocks and hammers, struck the rocks and hammers on his head, chest and other limbs.

[Verse Locator](#)

रज्जुबन्धनबद्धाभिः शतग्नीभिश्च सर्वशः ॥ ६-६०-५३
वध्यमानो महाकायो न प्राबुध्यत राक्षसः ।

53. vadhyamaanaH = (Though) smitten; shataghniibhiH = by missiles; rajju bandhana baddhaabhiH = fastened with ropes; sarvashaH = on all sides; mahaakaayaH = the giant bodied; raakSasaH = demon; na praabudhyata = did not wake.

Though smitten by missiles fastened with ropes on all sides, the giant bodied demon did not wake.

[Verse Locator](#)

वारणानाम् सहस्रम् च शरीरेऽस्य प्रधावितम् ॥ ६-६०-५४
कुम्भकर्णस्तदा बुद्ध्वा स्पर्शम् परमबुध्यत ।

54. sahasram = a thousand; vaaraNaanaam = elephants; pradhaaritam = ran up and down; asya = on his; shariire = body; tadaa = then; kumbhakarNaH = Kumbhakarna; buddhvaa = lightly waking up; abudhyata = became aware; sparsham param = of the pressure.

A thousand elephants ran up and down on his body till Kumbhakarna lightly woke up and became aware of the pressure.

[Verse Locator](#)

स पात्यमानैर्गिरिशृङ्गवृक्षै ।
रचिन्तयंस्तान्विपुलान् प्रहारान् ।
निद्राक्षयात् क्षुब्धयपीडितश्च ।
विजृम्भमाणः सहस्रोत्पपाप ॥ ६-६०-५५

55. achintayan = being insensible; taan = to those; vipulaan = violent; prahaaraan = blows; girishR^iNga vR^ikSaiH = of crags and trees; paatyamaanaiH = hurled upon him; kSud bhaya piiDitashcha = but under the prompting of extreme hunger; sahasaa = suddenly; utpapaata = sprung up from sleep; vijR^imbhamaanaH = yawning; nidraakSyaat = due to loss of sleep.

Being insensible to those violent blows of crags and trees hurled upon him, but under the prompting of extreme hunger, Kumbhakarna suddenly sprang up from sleep, yawning due to loss of sleep.

स नागभोगाचलशृङ्गकल्पौ ।
 विक्षिप्य बाहू जितवज्रसारौ ।
 विवृत्य वक्त्रम् वडवामुखाभम् ।
 निशाचरोऽसौ विकृतम् जजृम्भे ॥ ६-६०-५६

56. vikSipya = waving; baahuu = his arms; naagabhogaachlashR^iN^ga kalpau = resembling serpent's coils or the peaks of mountains; jita vajra saarau = hard as cut diamonds; saH = such; asau = of this; niSaacharaH = demon; vivR^itya = opening; vikR^itam = his monstrous vaktram = mouth; vaDavaamukhaabham = like unto the face of a submarine fire; jajR^imbhe = yawned.

Waving his arms resembling serpent's coils or the peaks of mountains, hard as cut diamonds, that demons opening his monstrous month like unto the face of a submarine fire, yawned.

[Verse Locator](#)

तस्य जाजृम्भमाणस्य वक्त्रम् पातालसन्निभम् ।
 ददृक्शे मेरुशृङ्गाग्रे दिवाकर इवोदितः ॥ ६-६०-५७

57. tasya = his; vaktram = mouth; jaajR^imbhamaaNasya = yawning horribly; paataala samnibham = resembled hell; dadR^ishe = and appeared; divaakaraH = like the sun; uditaH = rising; meru shR^iN^ge = under the high peak of Meru Mountain.

His mouth yawning horribly resembled hell and appeared like the sun rising under the high peak of Meru Mountain.

[Verse Locator](#)

स जृम्भमाणोऽतिबलः प्रबुद्धस्तु निशाचरः ।
 निःश्वासश्चास्य सम्जज्ञे पर्वदादिव मारुतः ॥ ६-६०-५८

58. saH = that; atibalaH = mighty; nishaacharaH = demon; prabuddhaH = being awake; jR^imbhamaaNah = yawned; asya samjajJNe niHshvaasaH = heaving his sigh; maarutaH iva = like unto a tempest; parvataat = from a mountain.

That mighty demon, being awake, yawned, heaving a sigh, like unto a tempest arising from a mountain.

[Verse Locator](#)

रूपमुत्तिष्ठतस्तस्य कुम्भकर्णस्य तद् बभौ ।
 युगाने सर्वभूतानि कालस्येव दिधक्षतः ॥ ६-६०-५९

59. tat ruupam = that figure; tasya kumbhakarNasya = of that Kumbhakarna; uttiSThataH = rising up; babhau = stood out; kaalasyeva = resembling Time; yugaante = at the dissolution of the world; didhakSataH = prepared to devour; sarva bhuutaani = all beings.

That figure of Kumbhakarna, rising up, stood out resembling Time at the dissolution of the world, prepared to devour all beings.

[Verse Locator](#)

तस्याग्निदीप्तिसदृशे विद्युत्सदृशवर्चसी ।
 ददृशाते महानेत्रे दीप्ताविव महाग्रहौ ॥ ६-६०-६०

60. **tasya mahaanetre** = his huge eyes; **agnidipti sadR^ishe** = resembling flames of fire; **vidyutsadR^ishavarchasii** = with a glitter equal to that of lightning; **dadR^ishaate** = appeared; **diiptau mahaagrahau iva** = like blazing great planets.

His huge eyes, resembling flames of fire, with a glitter equal to that of lightning, appeared like great blazing planets.

[Verse Locator](#)

ततस्त्वदर्शयन् सर्वान् भक्ष्यांश्च विविधान् बहून् ।
वराहान् महिषांश्चैव बभक्ष स महाबलः ॥ ६-६०-६१

62. **tataH** = then; **adarshayan** = (the demons) pointed out; **vividhaan** = various kinds; **bahuuvn** = of many; **sarve** = and all pieces; **bhakSyaancha** = of eatables; **varaahaan** = boar; **mahiSaamshcha** = and buffaloes; **mahaabalaH** = the mighty; **saH** = Kumbhakarna; **babhakSa** = devoured (them).

Then, the demons pointed to various kinds of victuals, boar and buffalo. The mighty Kumbhakarna devoured them.

[Verse Locator](#)

आदद्भुक्षितो मांसम् शोणितम् तृषितोऽपिबत् ।
मेदःकुम्भांश्च मद्यांश्च पपौ शक्ररिपुस्तदा ॥ ६-६०-६२

63. **tadaa** = then; **buhukSitaH** = the hungry; **shakraripuH** = Kumbhakarna the enemy of Indra; **aadat** = ate; **maamsam** = the meat; **tR^iSitaH** = and being thirsty; **apibat** = drank; **shoNitam** = the blood; **papau** = and gulped; **medaH kumbhaamshcha** = pitchers full of fat; **madyaamshcha** = and wine.

Then, the hungry Kumbhakarna, the enemy of Indra, ate the meat and being thirsty drank the blood and gulped pitchers full of fat and wine.

[Verse Locator](#)

ततस्तृप्त इति ज्ञात्वा समुत्पेरुर्निशाचराः ।
शिरोभिश्च प्रणम्यैनम् सर्वतः पर्यवारयन् ॥ ६-६०-६३

64. **tataH** = thereupon; **JNaatvaa** = knowing; **tR^iptaH iti** = that Kumbhakarna was gratified; **nishaacharaaH** = the demons; **samutpetuH** = jumped up (to him); **praNamya** = saluting; **enam** = him; **shirobhiH** = with their heads; **paryavaarayan** = (they) surrounded him; **sarvataH** = on all sides.

Thereupon, knowing that Kumbhakarna was gratified of his hunger, the demons approached him, saluting him with their heads bent and surrounded him on all sides.

[Verse Locator](#)

निद्राविशदनेत्रस्तु कलुषीकृतलोचनः ।
चारयन् सर्वतो दृष्टिम् तानुवाच निशाचरान् ॥ ६-६०-६४

65. **nidravishadanetraH** = raising his eyelids that were heavy with sleep; **kaluSiikR^ita lochanaH** = his gaze still veiled; **chaarayan** = (he) directed; **dR^ishTim** = his glance; **taan** = towards those; **nishaacharaan** = demons; **uvaacha** = and spoke (as follows):

Raising his eyelids that were heavy with sleep, his gaze still veiled, he directed his glance towards those demons and spoke as follows:

[Verse Locator](#)

स सर्वान् सान्त्वयामास नैर्ऋतान् नैरृतर्षभः ।
बोधनाद्विस्मितश्चापि राक्षसानिदमब्रवीत् ॥ ६-६०-६५

66. saH = that; nairR^itarSabhaH = excellent demon; saantvayaamaasa = kindly addressed; sarvaan = all; nairR^itaan = the demons; vismitashchaapi = and surprised at being roused; abraviit = spoke; idam = those words; raakSasaan = to the demons.

That excellent demons kindly addressing all the demons and surprised at being roused, spoke the following words to the demons:

[Verse Locator](#)

किमर्थमहामादृत्य भवद्भिः प्रतिबोधितः ।
कच्चित्सुकुशलम् राज्ञो भयम् वा नेह किञ्चन ॥ ६-६०-६६

66. kimartham = for what reason; aham = have I; pratibodhitaH = been awakened; bhavadbhiH = by you; aadR^itya = so suddenly?; sukushalam kachchit = is all well; raajNaH = with the king?; vaa = or; kimchana = is there anything; na = not; bhayam = peril; iha = here?.

"For what reason have you thus wakened me so suddenly? Is all well with the king or anything in peril here?"

[Verse Locator](#)

अथवा ध्रुवमन्येभ्यो भयम् परमुपस्थितम् ।
यदर्थमेव त्वरिरैर्भवद्भिः प्रतिबोधितः ॥ ६-६०-६७

67. athavaa = or; dhruvam = surely; param = a great; bhayam = danger; upasthitam = must have arisen; yadarthameva = for which reason; pratibodhitaH = I have been awoken; bhavadbhiH = by you; tvaritaiH = in haste.

"Surely, there must be some great danger from an external source since you have wakened me in haste."

[Verse Locator](#)

अद्य राक्षसराजस्य भयमुत्पाटयाम्यहम् ।
दारयिष्ये महेन्द्रम् वा शीतयिष्ये तथानलम् ॥ ६-६०-६८

68. adya = now; aham = I; utpaaTayaami = shall drive away; bhayam = the misfortune; raakSasa raajarsya = from Ravana the King of Demons; daarayiSy = (even if) I have to cut to pieces; mahendram vaa = Mahendra himself; tathaa = and; shiitayiSy = to freeze; analam = the Fire.

"Now, I shall drive away the misfortune from Ravana the King of Demons, even if I have to cut Mahendra himself to pieces or to freeze the Fire."

[Verse Locator](#)

स ह्यल्पकारणे सुप्तम् बोधयिष्यति मादृशम् ।
तदाख्यातार्थतत्त्वेन मत्प्रबोधनकारणम् ॥ ६-६०-६९

69. alpakaaraNe = for a petty reason; na bodhayiSyati hi = one does not indeed awaken one; maadR^isham = such as I; suptam = who was sleeping; tat = hence; aakhyaata = tell me; arthatattvena = frankly; matprabodha kaaraNam = for what reason you have roused me.

"For a petty reason, one does not indeed awaken, one such as I, from my slumber. Hence, tell me frankly, for what reason you have roused me."

एवम् ब्रुवाणम् सम्रब्धम् कुम्भकर्णमरिंदमम् ।

यूपाक्षः सचिवो राज्ञः कृताञ्जलिरभाषत ॥ ६-६०-७०

70. **yuupaakSaH** = Yupaksha; **sachivaH** = a minister; **raaJNaH** = of the king; **kR^itaaN^jaliH** = with his hands joined in salutation; **abhaaSata** = spoke; **kumbhakarNam** = to Kumbhakarna; **arindamam** = the annihilator of his enemies; **evam** = thus; **bruvaaNam** = talking; **samrabdham** = excitedly.

Yupaksha, a minister of the King, with his hands joined salutation, spoke (as follows) to Kumbhakarna, the annihilator of his enemies, thus talking excitedly.

[Verse Locator](#)

न नो देवकृतम् किञ्चिद्भयमस्ति कदाचन ।

मानुषान्नो भयम् राजंस्तुमुलम् सम्प्रबाधते ॥ ६-६०-७१

71. **raajan** = O; Prince!; **naasti** = there is no; **kimchit** = any; **bhayam** = panic; **kadaachana** = at any time; **naH** = for us; **devakR^itam** to be caused by celestials; **maanusaat** = (but) from a man; **tumulam** = there is a tumultuous; **bhayam** = tremor; **samprabaadhate** = that is driving us back.

"O, Prince! There is no threat whatsoever at anytime for us from celestials but a mere man is driving us back by a tumultuous tremor."

[Verse Locator](#)

न दैत्यदानवेभ्यो वा भयमस्ति हि तादृशम् ।

यादृशम् मानुषम् राजन् भयमस्मानुपस्थितम् ॥ ६-६०-७२

72. **raaja** = O; Prince!; **naastihi** = It is not indeed; **daitya daanavebhyo** = the celestials or demons; **upasthitam** = who have put; **asmaan** = us; **taadR^isham** = in such; **bhayam** = a peril; **maanusaam** = from a man!.

"O, Prince! It is not indeed the celestials or demons who have put us in such a peril as it comes to us from a man."

[Verse Locator](#)

वानरैः पर्वताकारैर्लङ्केयम् परिवारिता ।

सीताहरणसम्पत्ताद्रामान्नस्तुमुलम् भयम् ॥ ६-६०-७३

73. **vaanaraiH** = by monkeys; **parvataakaaraiH** = whose forms are as large as mountains; **iyam laN^kaa** = this Lanka; **parivaarita** = is besieged; **tumulam** = there is tumultuous; **bhayam** = peril; **naH** = for us; **raamaat** = from Rama; **siitaaharaNa samtaptaat** = who is furious on account of Seetha's abduction.

"Monkeys, whose forms are as large as mountains, are besieging Lanka. There is a tumultuous peril for us from Rama, who is furious on account of Seetha's abduction."

[Verse Locator](#)

एकेन वानरेणेयम् पूर्वम् दग्धा महापुरी ।

कुमारो निहतश्चाक्षः सानुयात्रः सकुञ्जरः ॥ ६-६०-७४

74. **puurvam** = already; **ekena** = by one; **vaanareNa** = monkey; **iyam** = this; **mahaapurii** = great city; **dagdhaa** = was burnt; **kumaaraH akSaH** = and the youthful Prince Aksha; **nihataH** = was killed; **saanuyaatraH** = along with his retinue; **sakuN^jaraH** = and elephants.

"Already, a single monkey set fire to our great city of slew the youthful Prince Aksha with his escort of elephants and retinue."

[Verse Locator](#)

स्वयम् रक्षोधिपश्चापि पौलस्त्यो देवकण्टकः ।
त्रजेति सम्युगे मुक्तो रामेणादित्यवर्चसा ॥ ६-६०-७५

75. **vraja iti** = 'get thee hence'; (were the words addressed); **raameNa** = by Rama; **aaditya**; **varchasaa** = who is equal to the sun in splendour; **paulastyaH api** = to Ravana; **svayam** = in person; **rakSodhipaH** = the Lord of Demons; **devakaNTakaH** = the Lord of Demons; **devakaNTakaH** = and the troublesome person to celestials.

" 'Get thee hence' were the words addressed by Rama who is equal to the sun in splendour, to Ravana in person the Lord of Demons and the trouble-some person to celestials."

[Verse Locator](#)

यन्न देवैः कृतो राजा नापि दैत्यैर्न दानवैः ।
कृतः स इह रामेण विमुक्तः प्राणसंशयात् ॥ ६-६०-७६

76. **yat** = that which; **saH raajaa** = that king; **na kR^itaH** = never suffered; **devaiH** = (in the hands) of Gods; **na** = never; **daityaiH** = with demons; **na** = never; **daityaiH** = with demons; **na** = never; **daanavaiH** = with Danavas; **kR^itaH** = (he had had) to endure; **iha** = here; **raameNa** = from Rama; **vimuktaH** = who released him; **praaNasamshayaat** = from the danger to his life.

"That which this king never suffered at the hands of Gods or Demons or Danavas, he has had to endure here from Rama, who released him from the danger to his life."

[Verse Locator](#)

स यूपाक्षवचः श्रुत्वा भ्रातुर्युधि पराभवम् ।
कुम्भब्रणो विवृत्ताक्षो यूपाक्षमिदमब्रवीत् ॥ ६-६०-७७

77. **shrutvaa** = hearing; **paraabhavam** = about the humiliation; **bhraatuH** = of his brother; **yudhi** = in the battle; **yuupaakSa vachanaH** = through the words of Yupaksha; **kumbhakarnaH** = Kumbhakarna; **vivR^ittakSaH** = rolling his eyes; **abraviit** = spoke; **yuupakSam** = to Yupaksha (as follows):

Hearing about the humiliation of his brother in the battle through the words of Yupaksha, Kumbhakarna rolling his great eyes, spoke to Yupaksha (as follows):

[Verse Locator](#)

सर्वमद्यैव यूपाक्ष हरिसैन्यम् सलक्ष्मणम् ।
राघवम् च रणे जित्वा ततो द्रक्ष्यामि रावणम् ॥ ६-६०-७८

78. **yuupaakSa** = O; Yupaksha!; **adyaiva** = now itself; **jitvaa** = after conquering; **raagjavam** = Rama; **salakshamaNam** = along with Lakshmana; **sarvam** = and the entire; **harisainyam** = army of monkeys; **raNe** = in the battle; **drakSyaami** = I shall see; **raavaNam** = Ravana; **tata** = thereafter.

"O, Yupaksha! Now itself, after conquering the entire army of monkeys with Lakshmana and Rama on the battle-field, then only I shall see Ravana."

[Verse Locator](#)

राक्षसांस्तर्पयिष्यामि हरीणाम् मांसशोणितैः ।

रामलक्ष्मणयोश्चापि स्वयम् पास्यामि शोणितम् ॥६-६०-७९

79. **tarpayiSyaami** = I shall satiate; **raakSasaan** = the demons; **maamsashoNitaiH** = with the flesh and blood; **hariiNaam** = of the monkeys; **paasyaami** = I shall drink; **svayam** = myself; **shoNitam** = the blood; **raamalakSmaNayoH** = Rama and Lakshmana.

"I shall satiate the demons with the flesh and blood of monkeys and, as for Rama and Lakshmana, I shall drink their blood myself."

[Verse Locator](#)

तत्तस्य वाक्यम् ब्रुवतो निशम्य ।

सगर्वितम् रोषविवृद्धदोषम् ।

महोदरो नैरृतयोधमुख्यः ।

कृताञ्जलिर्वाक्यमिदम् बभाषे ॥ ६-६०-८०

80. **nishamya** = hearing; **tat vaakyam** = those words; **bruvataH** = spoken; **garvitam** = with haughtiness; **roSavivR^iddha doSam** = and whose anger increased his ferocity; **tasya** = of him; **sah** = that; **mahodaraH** = Mahodara; **nairR^itayodhamukhyaH** = the chief of warriors of demons; **kr^itaaN^jaliH** = with joined palms; **babhaaSe** = spoke; **idam vaakyam** = these words.

Hearing these haughty from that demon, whose anger increased his ferocity, Mahodara the chief of warriors of demons, having offered obeisance with joined palms, spoke the following words:

[Verse Locator](#)

रावणस्य वचः श्रुत्वा गुणदोषौ विमृश्य च ।

पश्चादपि महाबाहो शत्रून्पुधि विजेष्यसि ॥ ६-६०-८१

81. **mahaabaaho** = O; the mighty armed!; **shrutvaa** = when your have listened to; **vachaH** = the words; **raavaNasya** = of Ravana; **vimR^ishya cha** = and considered; **guNa doSau** = the advantages and disadvantages (of the matter); **pashchaat** = api = even afterwards; **vijeSyasi** = you can conquer; **shatruun** = the enemies; **yudhi** = in battle.

"O, the mighty armed! When you have listened to the words of Ravana and considered the advantages and disadvantages of the matter, even afterwards you can conquer the enemies in battle."

[Verse Locator](#)

महोदरवचः श्रुत्वा राक्षसैः परिवारितः ।

कुम्भकर्णो महातेजाः सम्प्रतस्थे महाबलः ॥ ६-६०-८२

82. **shrutvaa** = hearing; **mahodara vachaH** = the words of Mahodara; **mahaabalaH** = the mighty; **kumbhakarNaH** = Kumbhakarna; **mahaatejaaH** = of great valour; **sampratasthe** = prepared to depart; **parivaaritaH** = surrounded; **raakSasaiH** = by demons.

Hearing the words of Mahodara, the might Kumbhakarna of great valour prepared to depart, surrounded by demons.

[Verse Locator](#)

सुप्तमुत्थाप्य भीमाक्षम् भीमरूपपराक्रमम् ।

राक्षसास्त्वरिता जग्मुर्दशग्रीवनिवेशनम् ॥ ६-६०-८३

83. **raakSasaaH** = the demons; **utthaaprya** = having awoken; **suptam** = that sleeping Kumbhakarna; **bhiimaakSam** = of dreadful eyes; **bhiimaruupa paraakramam** = with formidable aspect and valour; **jagmuH** = went; **dashagriiva niveshanam** = to the king's palace; **tvaritaaH** = in haste.

The demons, having awoken that sleeping Kumbhakarna of dreadful eyes, form and valour, went to the King's palace in haste.

[Verse Locator](#)

तेऽभिगम्य दशग्रीवमासीनम् परमासने ।
ऊचुर्बद्धाज्जलिपुटाः सर्व एव निशाचराः ॥ ६-६०-८४

84. **sarve** = all; **te nishaacharaaH** = those demons; **abhigamya** = approaching; **dashagriivam** = Ravana; **aasiinam** = who was seated; **paramaasane** = on the throne; **uuchuH** = said to him; **baddhaaN^jalipuTaaH** = with joined palms (as follows):

All those demons, approaching Ravana who was seated on the throne, said to him with joined palms, as follows:

[Verse Locator](#)

कुम्भकर्णः प्रबुद्धोऽसौ भ्राता ते राक्षसेश्वर ।
कथम् तत्रैव निर्यातु द्रक्ष्यसे तमिहागतम् ॥ ६-६०-८५

85. **raakSaseshvara** = O; Lord of Demons!; **asau kumbhakarnaH** = this Kumbhakarna; **te bhraataa** = your brother; **prabuddhaH** = has wakened; **niryaatu katham** = (It is your will) that he should enter the battle field; **tatraiva** = from there itself; **drakSyase** = or do you desire to see; **tam** = him; **aagatam** = who came; **iha** = here?.

"O, Lord of Demons! Kumbhakarna, your brother, has wakened. Is it your will that he should enter the battle field from there itself or do you desire him to come here and see you?"

[Verse Locator](#)

रावणस्त्वब्रवीद्धृष्टो राक्षसांस्तानुपस्थितान् ।
द्रष्टुमेनमिहेच्छामि यथान्यायम् च पूज्यताम् ॥ ६-६०-८६

86. **raavaNastu** = Ravana on his part; **abraviit** = answered; **taan** = those; **raakSasaan** = demons; **upasthitam** = who stood before him; **hR^iSTaH** = and with a glad heart; (said); **ichchhami** = I want; **draSTum** = to see; **enam** = him; **iha** = here; **puujyataam** = let him receive the honours; **yathaanyaayam** = in a befitting manner.

Ravana answered those demons who stood before him and with a glad heart, said: "I want to see him here. Bring him after extending the honours due to him in a befitting manner."

[Verse Locator](#)

तथेत्युक्त्वा तु ते सर्वे पुनरागम्य राक्षसाः ।
कुम्भकर्णमिदम् वाक्यमूचू रावणचोदिताः ॥ ६-६०-८७

87. **uktvaa** = uttering; **tatheti** = "Be it so"; **sarve** = all; **te** = those; **raakSasaaH** = demons; **raavaNachoditaaH** = as per the command of Ravana; **punaH aagamya** = returned; **kumbhakarNam** = to Kumbhakarna; **uuchuH** = and spoke; **idam** = these; **vaakyam** = words.

Uttering "Be it so", all those demons as commanded by Ravana, returned to Kumbhakarna and spoke the following words:

[Verse Locator](#)

द्रष्टुम् त्वाम् काम्क्षते राजा सर्वराक्षसपुम्गवः ।
गमने क्रियताम् बुद्धिर्भ्रातरम् सम्प्रहर्षय ॥ ६-६०-८८

88. raajaa = the king; sarva raakSasa pungavaH = the lion of all the demons; kaan^kSate = desires; draSTum = to see; tvaam = you; kriyataam = bestow; buddhiH = your mind; gamane = in going; sampraharSaya = and gratify; bhraataram = your brother!.

"The king, the lion of all the demons, desires to see you. Go and gratify your brother!"

[Verse Locator](#)

कुम्भकर्णस्तु दुर्धर्षो भ्रातुराज्ञाय शासनम् ।
तथेत्युक्त्वा महावीर्यः शयनादुत्पपात ह ॥ ६-६०-८९

89. aaJNaaya = understanding; bhraatuH = his brother's; shaasanam = command; kumbhakarNastu = Kumbhakarna; durdharSaH = the inviolable demons; mahaaviiryaH = of great prowess; uktvaa = uttering; tathaa iti = "so be it"; utpapaataha = rose up; shayanaat = from his couch.

Hearing his brother's wish, Kumbhakarna the inviolable demon of great prowess, uttering "so be it", leapt up from his couch.

[Verse Locator](#)

प्रक्षाल्य वदनम् हृष्टः स्नातः परमभूषितः ।
पिपासुस्त्वरयामास पानम् बलसमीरणम् ॥ ६-६०-९०

90. prakSaalya = washing; vadanam = his face; snaataH = bathing; hr^iSTaH = refreshed and delighted; paramabhruuSitaH = adorning himself well; pipaasuH = and feeling thirsty; tvarayaamaasa = (he) hastened (them); paanam = (to bring him) a drink; balasamiiraNam = which can boost up his strength.

Washing his face and bathing, refreshed and delighted, adorning himself well and feeling thirsty, he hastened them to bring him a drink which can boost up his strength.

[Verse Locator](#)

ततस्ते त्वरितास्तत्र राक्षसा रावणाज्ञया ।
मद्यम् भक्ष्यांश्च विविधान् क्षिप्रमेवोपहारयन् ॥ ६-६०-९१

91. tataH = thereupon; te raakSasaaH = those demons; upahaarayan- brought; (him); kSiprameva = quickly; madyam = the wine; vividhaan = and various kinds; bhakSyaamshcha = of eatables; tatra = there; tvaritaaH = (and who) hastened; raavaNaaJNayaa = to carry out Ravana's commands.

Thereupon, those demons brought him quickly the wine and various kinds of eatable there, in their hurry to take Kumbhakarna with them as per Ravana's commands.

[Verse Locator](#)

पीत्वा घटसहस्रे द्वे गमनायोपचक्रमे ।
ईषत्समुत्कटो मत्तस्तेजोबलसमन्वितः ॥ ६-६०-९२

92. pitraa = having drunk; dve = two; ghaTa sahasre = thousand pitchers; gamanaaya upachakrame = (Kumbhakarna) prepared to set out; iiSat = and slightly; samutkaTaH = inebriated; mattaH = and flushed; tejobalasamanvitaH = he was exhilarated and filled with energy.

Having drunk two thousand pitchers, Kumbhakarna prepared to set out and slightly inebriated and flushed, he was exhilarated and filled with energy.

[Verse Locator](#)

कुम्भकर्णो बबौ रुष्टः कालान्तकयमोपमः ।
भूतुः स भवनम् गच्छन् रक्षोबलसमन्वितः ॥ ६-६०-९३
कुम्भकर्णः पदन्यासैरकम्पयत मेदिनीम् ।

93. ruSTaH = the fuming; umbhakarNaH = Kumbhakarna; gachchhan = going; bhraatruH = to his brother's; bhavanam = palace; rakSobala samanvitaH = along with the army of demons; babhau = appeared; kaalaantaka yamopamaH = like Yama the Lord of Death at the end of all-destroying time; akampayata mediniim = he caused the earth to tremble; padanyaasaiH = with his foot-steps.

The fuming Kumbhakarna, going to his brother's palace along with the army of demons, appeared like Yama the Lord of Death at the end of all-destroying Time. He caused the earth to tremble with his foot-steps, while marching.

[Verse Locator](#)

स राजमार्गम् वपुषा प्रकाशयन् ।
सहस्ररस्मिर्धरणीमिवांशुभिः ।
जगाम तत्राञ्जलिमालया वृतः ।
शतक्रतुर्गेहमिव स्वयम्भुवः ॥ ६-६०-९४

94. raajamaargam = the royal highway; prakaashayan = was illumined; vapuSaa = by his body; sahasra rashmiH iva = like unto that orb of a thousand rays (sund); amshubhiH = by its flashes; dharaNiim = (illumines) the earth; jagaama = and he went; tatra = there; vR^itaH = surrounded by; aN^jalimaalayaa = a circle of demons paying him obeisance; shatakratuH = resembling Indra the Lord of Celestials; geham = (approaching) the abode; svayambhuvaH = of Brahma the Lord of Creation.

The royal high way was illumined by his body, like unto that orb of a thousand rays (the sun) by its flashes illumines the earth and he went there, surrounded by a circle of demons paying obeisance, resembling Indra the Lord of Celestials approaching the abode of Brahma the Lord of Creation.

[Verse Locator](#)

तम् राजमार्गस्थममित्रघातिनम् ।
वनौकसस्ते सहसा बहिःस्थिताः ।
दृष्ट्वाऽ प्रमेयम् गिरिशृङ्गकल्पम् ।
वितत्रसुस्ते सह यूथपालैः ॥ ६-६०-९५

95. dR^iSTvaa = seeing; amitraghaatinam = that slayer of his foes; raajamaargastham = on the royal high way; tam = that monster; girishR^iNga kalpam = as high as the peak of a mountain; te vanaukasaH = those monkeys; bahiHsthitaH = stationed outside (the city); yuuthapaalaiH saha = as also their leaders; vitatrasuH = were frightened; sahasaa = suddenly.

Seeing that slayer of his foes on the royal high way, that monster as high as the peak of a mountain, those monkeys stationed outside the city, as also their leaders, were frightened suddenly.

[Verse Locator](#)

केचिछरण्यम् शरणम् स्म रामम् ।
 व्रजन्ति केचिद्व्यथिताः पतन्ति ।
 केचिद्दिशश्च व्यथिताः पतन्ति ।
 केचिद्वयार्ताभुवि शेरते स्म ॥ ६-६०-९६

96. **kechit** = some; **sharaNam vajrantisma** = gained refuge; **raamam** = in Rama; **sharaNyam** = who affords protection; **kechit** = some; **patantisma** = fell down; **vyathitaa** = tottering; **kechit** = some; **patantisma** = fled away; **vyathitaaH** = perturbed; **dishaH** = in all directions; **kechit** = and some; **sherate sma** = lay; **bhuvi** = on the ground; **bhayaartaaH** = confounded with fear.

Some gained refuge in Rama who affords protection, some fell down tottering, some fled away perturbed in all directions and some others lay on the ground, confounded with fear.

[Verse Locator](#)

तमद्रिशृङ्गप्रतिमम् किरीटिनम् ।
 स्पृशन्तमादित्यमिवात्मतेजसा ।
 वनौकसः प्रेक्ष्य विवृद्धमद्भुतम् ।
 भयार्दिता दुद्रुविरे यतस्ततः ॥ ६-६०-९७

97. **prekSya** = seeing; **tam adbhutam** = that colossus; **adri shR^iNga pratimam** = like a great peak; **kiriiTinam** = having a diadem; **spR^ishantam iva** = who seemed to touch; **aadityam** = the sun; **aatma tejasaa** = with his brilliance; **vanaukasaH** = the monkeys; **bhayaarditaaH** = were seized with terror; **vivR^iddham** = and had grown immensely in size; **dudruvire** = fled; **yatastataH** = hither and thither.

Seeing that colossus appearing like a great peak, having a diadem who seemed to touch the sun with his brilliance, the monkeys were seized with terror and had grown immensely in size, fled hither and thither.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकांडे षष्ठितमः सर्गः

Thus completes 60th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 60

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69

<u>70</u>	<u>71</u>	<u>72</u>	<u>73</u>	<u>74</u>
<u>75</u>	<u>76</u>	<u>77</u>	<u>78</u>	<u>79</u>
<u>80</u>	<u>81</u>	<u>82</u>	<u>83</u>	<u>84</u>
<u>85</u>	<u>86</u>	<u>87</u>	<u>88</u>	<u>89</u>
<u>90</u>	<u>91</u>	<u>92</u>	<u>93</u>	<u>94</u>
<u>95</u>	<u>96</u>	<u>97</u>		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 61 Verses converted to UTF-8, Nov 09

Introduction

Rama sees Kumbhakarna with a colossal body and enquires Vibhishana about a report of him. Then Vibhishana apprises Rama about Kumbhakarna and narrates his story of his getting curse from Brahma, imprecating him to sleep apparently Vibhishana adds that on an appeal from Ravana Brahma relaxed the curse saying that Kumbhakarna would keep sleeping for every six months and then waking up for a day in a year Vibhishana informs Rama that Ravana got Kumbhakarna awakened and is sending now to the battle. Rama then orders Neela the commander-in-chief to marshal his entire army of monkeys in their appropriate positions in Lanka. On hearing Rama's orders the army of monkeys start their fighting operation.

[Verse Locator](#)

ततो रामो महातेजा धनुरादाय वीर्यवान् ।
किरीटिनम् महाकायम् कुम्भकर्णम् ददर्श ह ॥ ६-६१-१

1. **aadaaya** = having taken; **dhanuH** = his bow; **raamaH** = Rama; **mahaatejaaH** = of great brilliance; **viiryavaan** = and prowess; **tataH** = then; **dadarsha** = saw; **mahaakaayam** = the bulky; **kumbhakarNam** = Kumbhakarna; **kirriTinam** = decorated with a diadem.

Having taken his bow, Rama of great brilliance and prowess, then beheld the bulky Kumbhakarna, adorned with a diadem.

[Verse Locator](#)

तम् दृष्ट्वा राक्षसश्रेष्ठम् पर्वताकारदर्शनम् ।
क्रममाणमिवाकाशम् पुरा नारायणम् प्रभुम् ॥ ६-६१-२

2. **dR^iSTvaa** = seeing; **tam raakSasashreSTham** = that paramount demon; **parvataakaara darshanam** = whose appearance was in the form of a mountain; **prabhum naaraayaNam yathaa** = looking like Lord Narayana (the son of the original Man); **kramamaaNam** = taking strides across; **aakaasham** = space; **puraa** = long ago (manifested in the form of Trivikrama; who measured the whole universe in a couple of strides) Rama became vigilant).

Seeing that paramount demon, whose appearance was in the form of a mountain and looking like Lord Narayana (the son of the original Man); taking strides across space, (manifested in the form of Trivikrama, who measured the whole universe in a couple of strides) Rama became vigilant.

[Verse Locator](#)

सतोयाम्बुदसम्काशम् काञ्चनाङ्गदभूषणम् ।
दृष्ट्वा पुनः प्रदुद्राव वानराणाम् महाचमूः ॥ ६-६१-३

3. **dR^iSTvaa** = beolding; (him); **punaH** = again; **satoyaambuda samkaasham** = who was appearing like a rainy black cloud; **kaaNchanaaN^gada bhuuSaNam** = wearing a golden

bracelet as an ornament on his upper arm; **mahaa chamuuH** = that large army; **vaanaraaNaam** = of monkeys; **pradudraava** = took to their heels speedily.

Beholding him again, who was appear like a rainy black cloud and wearing a golden bracelet as an ornament on his upper arm, that huge army of monkeys took to their heels in full speed.

[Verse Locator](#)

विद्रुताम् वाहिनीम् दृष्ट्वा वर्धमानम् च राक्षसम् ।
सविस्मितमिदम् रामो विभीषणमुवाच ह ॥ ६-६१-४

4. **dR^iSTvaa** = seeing; **vaahiniim** = the army; **vidrutaam** = who ran away; **raakSasamcha** = and the demon; **vardhamaanam** = who was increasing his body; **raamaH** = Rama; **savismitam** = with a surprise; **uvaacha ha** = spoke; **vibhiiSaNam** = to Vibhishana; **idam** = these words.

Seeing the army running away and the demon increasing his body, Rama with a surprise, spoke to vibhishana as follows:

[Verse Locator](#)

कोऽसु पर्वतसम्काशः किरीटी हरिलोचनः ।
लङ्कायाम् दृश्येते वीरः सविद्युदिव तोयदः ॥ ६-६१-५

5. **viiraH** = this eminent demon; **parvata samkaashaH** = who appears like a mountain; **kiriiTii iva** = with a diadem; **harilochanaH** = and tawny eyes; **toyadaH iva** = looking like a cloud; **savidyut** = is seen; **laN^kaayaam** = in Lanka; **kaH** = who; **asau** = is he?

"This eminent demon, appearing as a mountain, with a diadem and tawmy eyes and looking like a cloud with a flash of lightning, is seen in Lanka. Who is he?"

[Verse Locator](#)

पृथिव्याम् केतुभूतोऽसौ महानेकोऽत्र दृश्यते ।
यम् दृष्ट्वा वानराः सर्वे विद्रवन्ति यतस्ततः ॥ ६-६१-६

6. **asau** = he; **ekaH** = alone; **mahaan** = with a huge body; **atra** = here; **pR^ithivaam** = on earth; **dR^ishyate** = is appearing; **ketu bhuutaH** = like a meteror; **dR^iSTvaa** = seeing; **yam** = whom; **sarve** = all; **vaanaraaH** = the monkeys; **vidravanti** = are running away; **yatastataH** = here and there.

"He alone with a huge body here on this earth, is appearing like a solitary meteror, by seeing whom all the monkeys are running away hither and thither."

[Verse Locator](#)

आचक्ष्व सुमहान् कोऽसौ रक्षो वा यदि वासुरः ।
न मयैवम्विधम् भूतम् दृष्टपूर्वम् कदाचन ॥ ६-६१-७

7. **kaH** = who; **asau** = is he; **sumahaan** = with a very large body?; **aachakSva** = tell; **rakSaH vaa** = whether he is a demon; **yadivaa** = or; **asuraH** = an evil spirit; **evam vidham** = such; **bhuutam** = a being; **na dR^iSTvaa puurvan** = has never been seen earlier; **mayaa** = by me; **kadaachana** = at any time.

"Who is he with such a colossal body? Tell me whether he is a demon or an evil spirit. I have not seen such a creature earlier at any time."

[Verse Locator](#)

8. sampR^STaH = asked (thus); raameNa = by Rama; raajaputrena = the prince; akliSTakarmaNaa = who was unwearied in action; mahaapraaJNaH = the highly intelligent; vibhiiSaNaH = Vibhishana; abraviit = spoke; idam = these words; kaakutthsam = to Rama.

Thus asked by Rama the prince, who was unwearied in action, the highly intelligent Vibhishana replied to Rama as follows:

[Verse Locator](#)

येन वैवस्वतो युद्धे वासवश्च पराजितः ।

सैष विश्रवसः पुत्रः कुम्भकर्णः प्रतापवान् ॥ ६-६१-९

अस्य प्रमाणसदृशो राक्षसोऽन्यो न विद्यते ।

9. yena = by whom; yuddhe = in the battle; vaivasvataH = Yama; vaasavascha = and indra; paraajitaH = were defeated; saH eSaH = that very person; prataapavaan kumbhakarNah = is the powerful kumbhakara; putraH = the son; vishravasaH = of Visravasa; na vidyate = there is no; anyaH raakSasaH = other demon; asya pramaana sadR^ishaH = corresponding to his size.

"He is the powerful Kumbhakarna, the son of Visravasa. He conquered Yama and Indra in battle. There is no other demon, corresponding to the size of his body."

[Verse Locator](#)

एतेन देवा युधि दानवाश्च ।

यक्षाभुजङ्गाः पिशिताशनाश्च ।

गन्धर्वविद्याधरपन्नगाश्च ।

सहस्रशो राघव सम्प्रभङ्गाः ॥ ६-६१-१०

10. raaghava = O; Rama!; etena = by him; sahasrashaH = thousands of; devaah = celestials; daanavaashcha = demons; yakSaaH = a class of demi-gods; bhujangaaH = serpent-demons; pishitaashanaashcha = ogres; gandharva vidyaadhara pannagaashcha = celestial musicians; celestial artistes and kinnaras (semi divine beings with the human form and with the head of a horse); yudhi = in battle.

"O Rama! He conquered thousands of celestials, demons, a class of demi-gods, serpent demons, ogres, Gandharvas the celestial musicians, Vidyadharas the celestials artistes and Kinnaras (the semi-divine beings with the human form and the head of a horse) in battle."

[Verse Locator](#)

शूलपाणिं विरूपाक्षम् कुम्भकर्णम् महाबलम् ।

हन्तुम् न शेकुस्त्रिंशः कालोऽयमिति मोहिताः ॥ ६-६१-११

11. kumbhakarNam mahaabalam = (Seeing) the mighty Kumbhakarna; viruupakSam = having ghastly eyes; shuulapaaNim = with a spear in hand; tridashaaH = the celestials; na shekuH = were not able; hantum = to kill (him); mohitaaH = confused to think ayam kaalaH iti = that he was Yama the god of Death.

"Seeing the mighty Kumbhakarna with ghastly eyes and a spear in hand, the celestials were not able to kill him, having confused to think that he was Yama the god of Death."

[Verse Locator](#)

प्रकृत्या ह्येष तेजस्वी कुम्भकर्णो महाबलः ।

अन्येषाम् राक्षसेन्द्राणाम् वरदानकृतम् बलम् ॥ ६-६१-१२

12. eSaH = this; kumbhakarNaH = Kumbharna; prakR^itaa = by his very nature; tejasvii = is energetic; mahaabalaH = and mighty; balam = the strength; anyeSaam raakSasendraaNam = of the other demons-chiefs; varadaanakR^itam = is attributable to boons; (granted on request by gods).

"This Kumbhakarna, by his very nature, is energetic and mighty. The strength of the other demon-chiefs is attributable to boons (granted on request by gods)."

[Verse Locator](#)

एतेन जातमात्रेण क्षुधार्तेन महात्मना ।

भक्षितानि सहस्राणि सत्त्वानाम् सुबहून्यपि ॥ ६-६१-१३

13. jaatamaatreNa = soon after his birth; sabahuuni api = several; sahasraaNi = thousands; sattvaanaam = were eaten; etena mahaatmanaa = by this great souled demon; kSudhaartena = afflicted as he was by hunger.

"Soon after his birth, this great-souled demon, afflicted as he was by hunger, ate thousands of living creatures."

[Verse Locator](#)

तेषु सम्भक्ष्यमाणेषु प्रजा भयनि पीडिताः ।

यान्ति स्म शरणम् शक्रम् तमप्यर्थम् न्यवेदयन् ॥ ६-६१-१४

14. teSu sambhakSyamaaNiSu = while they were being eaten; prajaaH = the people; bhayanipiiDitaaH = tormented by fear; sharaNam yaanti sma = sought refuge with; shakram = Indra; nyavedayan = and reported; artham api = the matter also; tam = about him.

"While the living being were being eaten, the frightened people sought refuge with Indra and even reported the matter about him."

[Verse Locator](#)

स कुम्भकर्णम् कुपितो महेन्द्रो

जघान वज्रेण शितेन वज्री ।

स शक्रवज्रभिहतो महात्मा ।

चचाल कोपाच्च भृशम् ननाद ॥ ६-६१-१५

15. saH = that; mahendraH = Mahendra; vajrii = having a thunderbolt; kupitaH = was enraged; jaghaana = and struck; kumbhakarNam = Kumbhakarna; shitenajajreNa = with the white thunder-bolt; mahaatmaa = the great souled; saH = Kumbhakarna; shakravajraabhihataH = struck by Indra's thunderbolt; chachaala = was quite agitated; bhR^isham nanaada cha = and roared loudly; kopaat = with anger.

That Mahendra wielding a thunder-bolt was enraged and struck Kumbhakarna with his weapon of the white thunderbolt. The great souled Kumbhakarna struck by Indra's thunderbolt was quite agitated at it and roared loudly with anger."

[Verse Locator](#)

तस्य नानद्यमानस्य कुम्भकर्णस्य रक्षसः ।

श्रुत्वा निनादम् वित्रस्ताः प्रजा भूयो वितत्रसुः ॥ ६-६१-१६

16. **shrutvaa** = hearing; **ninaadam** = the roar; **tasya kumbhakarNasya** = of that Kumbhakarna; **rakSasaH** = the demon; **naanadyamaanasya** = who was howling loudly; **vitraataH** = the frightened; **prajaaH** = people; **bhuuyaH viratrasuH** = were further frightened.

"Hearing the roar of that Kumbhakarna, the demon, wh was howling loudly, the grigthened people were further frightened."

[Verse Locator](#)

ततः क्रुद्धो महेन्द्रस्य कुम्भकर्णो महाबलः ।
निष्कृष्यैरावतादन्तम् जघानोरसि वासवम् ॥ ६-६१-१७

17. **kruddhaH** = enraged; **mahendrasya** = on Mahendra; **mahaabalaH** = the mighty; **kumbhakarNaH** = Kumbhakarna; **tataH** = then; **niSkR^iSyA** = pulled out; **danam** = a tusk; **airaavataat** = of Airavata; Indra's elephant; **jaghaama** = and struck it; **urasi** = into the chest; **vaasavam** = of Indra.

"Enraged as he was on Mahendra, the mighty Kumbhakarna then pulled out a tusk of Airavata, Indra's elephant and struck it into Indra's chest."

[Verse Locator](#)

कुम्भकर्णप्रहारार्तो विजज्वाल स वासवः ।
ततो विषेदुः सहसा देवा ब्रह्मर्षिदानवाः ॥ ६-६१-१८
प्रजाभिः सह शक्रश्च ययौ स्थानम् स्वयम्भूवः ।

18. **saH vaasavaH** = that Devendra; **kumbhakarna prahaartaartaH** = tormented by the hit of Kumbhakarna; **vijajvaala** = was burning with rage; **tataH** = then; **devaaH** = the celestials; **brahmarSi daanavaaH** = Brahmanical sages and demons; **sahasaa** = were suddenly; **viSeduH** = aggrieved; **shakrashcha** = even Indra; **prajaabhiH saha** = with his people; **yayau** = went; **sthaanam** = to the abode; **svayambhuvaH** = of Brahma the Lord of creation.

"That Devendra, tormented by the hit of Kumbhakarna, was burning with rage. The celestials, Brahmanical sages and demons were suddenly aggrieved. Even Indra with his people went to the abode of Brahma the Lord of creation."

[Verse Locator](#)

कुम्भकर्णस्य दौरात्म्यम् शशंसुस्ते प्रजापतेः ॥ ६-६१-१९
प्रजानाम् भक्षणम् चापि धर्षणम् च दिवौकसाम् ।
आश्रमध्वंसनम् चापि परस्त्रीहरणम् तथा ॥ ६-६१-२०

19; 20. **te** = they; **shashamsuH** = informed; **dauraatmyam** = about the evil-mindedness; **kumbhakarNasya** = of Kumbhakarna; **prajaapateH** = to brahama; (saying about); **bhakSaNamchaapi** = the eating away; **prajaanaam** = of the living creatures; **dharSaNam cha** = the assault; **divaukasaam** = on celestials; **aashrama dhvamsanamcha api** = the destroyal of hermitages; **tathaa** = and; **parastriiharaNam** = the taking away of others' wives.

"They informed about the evil-mind of Kumbhakarna to Brahma, how he devoured the living creatures, his assault on celestials, the destroyal of hermitages and his taking away of others' wives."

[Verse Locator](#)

एवम् प्रजा यदि त्वेष भक्षयिष्यति नित्यशः ।
अचिरेणैव कालेन शून्यो लोको भविष्यति ॥ ६-६१-२१

21. eSaH yadi = if he; bhakSayiSyati = eats away; prajaaH = the created beings; nityashaH = continuously; evam = like this; lokaH = the world; bhaviSyati = will become; shuumyaH = desolate; achireNa kaalenaiva = just soon after some time.

"If he eats away the created beings continuously like this, the world will become desolate just soon after some time."

[Verse Locator](#)

वासवस्य वचः श्रुत्वा सर्वलोकपितामहः ।
रक्षांस्यावाहयामास कुम्भकर्णम् ददर्श ह ॥ ६-६१-२२

22. shrutvaa = on hearing; vachaH = the words; vaasavasya = of Indra; sarva lokapitaamahaH = Brahma; the great grandfather of the entire world; rakSaamsi aavaahayaamaasa = called for the demons; dadarsha ha = and saw; kumbhakarNam = Kumbhakarna.

"On hearing the words of Indra, Brahama, the great grandfather of the entire world, called for the demons and saw Kumbhakarna too along with them."

[Verse Locator](#)

कुम्भकर्णम् समीक्ष्यैव वितत्रास प्रजापतिः ।
कुम्भकर्णमथाश्वस्तः स्वयम्भूरिदमब्रवीत् ॥ ६-६१-२३

23. samiikSyaiva = just on seeing; kumbhakarNam = Kumbhakarna; prajaapatiH = Brahma; vitatraasa = was frightened; atha = thereafter; aashvastaH = on restoring confidence; svayambhuuH = Brahma; abraviit = spoke; idam = these words; kumbharNam = to Kumbhakarna.

"Just on seeing Kumbhakarna even Brahma was frightened. Thereafter on restoring his confidence, Brahma cursed Kumbhakarna as follows:

[Verse Locator](#)

ध्रुवम् लोकविनाशाय पौलस्त्येनासि निर्मितः ।
तस्मात्त्वमद्यप्रभृति मृतकल्पः शयिष्यसे ॥ ६-६१-२४

24. nirmitaH asi = you were created; paulastyena = by Visravasa; loka vinaashaaya = for destroyal of the people; dhruvam = It is sure; tasmaat = therefore; tvam = you; shayiSyase = will be sleeping; adya prabhR^iti = from now onwards; mR^ita kalpaH = apparently dead.

"It is sure that you were created by visravasa for the destroyal of people. On that account, you will be sleeping apparently dead from now onwards."

[Verse Locator](#)

ब्रह्मशापाभिभूतोऽथ निपपाताग्रतः प्रभोः ।
ततः परमसम्भ्रान्तो रावणो वाक्यमब्रवीत् ॥ ६-६१-२५

25. atha = then; brahmashaapaabhibhuutaH = humbled by Brahma's curse; (Kumbhakarna) nipapaata = fell; agrataH = in front; prabhoH = of Ravana; tataH = thereupon; paramasambhraantaH = the highly perplexed; raavaNaH = Ravana; abraviit = spoke; vaakyam = (the following) words:

"Humbled by Brahma's curse, Kumbhakarna then fell down in front of Ravana. Thereupon, the highly perplexed Ravana spoke the following words:"

[Verse Locator](#)

प्रवृद्धः काञ्चनो वृक्षः फलकाले निकृन्त्यते ।
न नप्तारम् स्वकम् न्याय्यम् शप्तुमेवम् प्रजापते ॥ ६-६१-२६

26. **prajaapate** = O Brahma!; **phalakaale**- at the time of yielding its fruits; **pravR^iddhaH** = a well-grown; **kaaN^chanaH vR^ikSaH** = golden tree; **nikR^intyate** = is being cut off; **na nyaayam** = It is not fair (on your part); **shaptum** = to curse; **evam** = like this; **svakam** = your own; **naptaaram** = great grandson.

"O Brahma! You are cutting off a well-grown golden tree, just at the time of yielding its fruit. It is not fair on your part to curse your own great grandson like this."

[Verse Locator](#)

न मिथ्यावचनश्च त्वम् स्वप्स्यत्येव न संशयः ।
कालस्तु क्रियतामस्य शयने जागरे तथा ॥ ६-६१-२७

27. **tvam** = you; **na cha** = are not; **mithyaavachanaH** = the one; telling; untruth; **samshayaH na** = there is no doubt; **svapsyatyeva** = he will certainly sleep; **kaalaH kriyataam** = let a space of time be created; **asya shayane** = between his sleeping; **tathaa** = and; **jaagare** = waking-up.

"Your words can never prove to be in vain. There is no doubt about it. He will have to sleep certainly. Let some space of time be fixed for his sleeping and waking."

[Verse Locator](#)

रावस्य वचः श्रुत्वा स्वयम्भूरिदमब्रवीत् ।
शयिता ह्येष षण्मासानेकाहम् जागरिष्यति ॥ ६-६१-२८

28. **shrutvaa** = hearing; **vachaH** = the words; **raavaNasya** = of Ravana; **svayambhuuH** = Brahma; **abraviit** = spoke; **idam** = these words; **eSaH** = He; **shayitaahi** = will indeed sleep; **shat maasaan** = for six months; **jaagariSyati** = and wake-up; **ekaaham** = for a day.

"Hearing the words of Ravana, Brahma spoke as follows: He will indeed sleep for six months and wake-up for a day."

[Verse Locator](#)

एकेनाह्ना त्वसौ वीरश्च रन् भूमिम् बुभुक्षितः ।
व्यात्तास्यो भक्षयेल्लोकान् सम्वृद्ध इव पावकः ॥ ६-६१-२९

29. **ekena aahnaa** = on that single day; **asau viiraH** = this male-demon; **bubhukSitaH** = having starved; **charan** = while wandering; **bhuumim** = over the earth; **bhakSayet** = will eat; **lokaan** = the world of human beings; **vyaatyaasyaH** = with his month wide open; **savR^iddhah paavakaH iva** = as an augmented fire.

"On that single day, this male demon, having starved for six months, will wander over the earth and eat the human race with his month wide open, like an augmented fire."

[Verse Locator](#)

सोऽसौ व्यसनमापन्नः कुम्भकर्णमबोधयत् ।
त्वत्पराक्रमभीतश्च राजा सम्प्रति रावणः ॥ ६-६१-३०

30. **asau** = this; **raavaNaH** = Ravana; **saH** = that very person; **raajaa** = the king (of demons); **aapannaH** = who got into; **vyasanam** = an evil plight; **tvat paraakramabhiitaH** = and frightened as he was in your prowess; **samprati** = now; **abodhayat** = got awakened; **kumbhakarNam** = Kumbhakarna.

"Ravana, the king of demons, who got into an evil plight and frightened as he was in seeing your prowess, now got Kumbhakarna awakened."

[Verse Locator](#)

स एष निर्गतो वीरः शिबिराद्धीमविक्रमः ।

वानरान् भृशसम्क्रुद्धो भक्षयन् परिधावति ॥ ६-६१-३१

31. **eSaH** = this; **saH viiraH** = Kumbhakarna that very person; the male-demon; **bhiima vikramaH** = with a terrific prowess; **nirgataH** = started; **shibiraat** = from his tent; **bhR^ishasamkruddhaH** = the highly enraged Kumbharana; **bhakSayan** = eating; **vaanaraan** = the monkeys (on the way); **paridhaavati** = is running (towards us).

"This Kumbhakarna the male-demon with a terrific prowess started his tent. The highly enraged Kumbhakara devouring the monkeys on is way, is running towards us."

[Verse Locator](#)

कुम्भकर्णम् प्रतीक्ष्यैव हरयोऽद्य प्रदुद्रुवुः ।

कथमेनम् रणे क्रुद्धम् वारयिष्यन्ति वानराः ॥ ६-६१-३२

32. **pratiikSyaiva** = even on merely seeing; **kumbhakarNam** = Kumbhakarna; **harayaH** = the monkeys; **adya** = now; **pradudruvuH** = have fled away; **katham** = how; **vaanaraaH** = can the monkeys; **vaarayiSyanti** = check; **enam** = him; **kruddham** = who is enraged; **raNe** = in battle?

"Even on merely seeing Kumbhakarna, the monkeys have now fled away. How can the monkeys check him, who is thus enraged in battle?"

[Verse Locator](#)

उच्यन्ताम् वानराः सर्वे यन्त्रमेतत्समुच्छ्रितम् ।

इति विज्ञाय हरयो भविष्यन्तीह निर्भयाः ॥ ६-६१-३३

33. **sarve** = **vaanaraaH** = let all the monkeys; **uchyantaam** = be told; **etat** = that it is; **samuchchhritam yantram** = a kind of machine; advancing forward; **viJNaaya** = by knowing; **iti** = this; **bhaviSyanti** = they can become; **nirbhayaaH** = fearless; **iha** = by now.

"Let all the monkeys be told that it is a kind of machine, advancing forward. By knowing this, they can become fearless by now."

[Verse Locator](#)

विभीषणवचः श्रुत्वा हेतुमत्सुमुखोद्गतम् ।

उवाच राघवो वाक्यम् नीलम् सेनापतिम् तदा ॥ ६-६१-३४

34. **shrutvaa** = On hearing; **vibhiiSaNavachaH** = Vibhishana's words; **hetumat** = which were well-founded; **sumukhodgatam** = to make the monkeys inclined (to fight the battle); **raamaH** = Rama; **tadaa** = then; **uvaacha** = spoke; **vaakyam** = the following words; **niilam** = to Neela; **senaapatim** = the chief of army.

On hearing Vibhishana's words, which were well-founded to make the monkeys well-inclined to fight the battle, Rama then spoke the following words to neela, the chief of army:

[Verse Locator](#)

गच्छ सैन्यानि सर्वाणि व्यूह्य तिष्ठस्य पावके ।

द्वाराण्यादाय लङ्कायाश्चर्याश्चाप्यथ सम्क्रमान् ॥ ६-६१-३५

35. paavake = O Neela the son of fire-god!; gachchha = go; vyuuhya = marshalling; sarvaaNi sainyaani = the entire army; aadaaya = occupying; dvaaraaNi = the door-ways; charyaashchaapi = highways; atha = and; samkramaan = bridges; laN^kaayaaH = of Lanka; tiSTha = stand ready for operation.

"O Neela the son of fire-god. Go, marshalling the entire army. Occupying the door-ways, high-ways and bridges of Lanka, stand ready for operation."

[Verse Locator](#)

शैलशृङ्गाणि वृक्षांश्च शिलाश्चाप्युपसमहर ।

तिष्ठन्तु सायुधाः सर्वे वानराः शैलपाणयः ॥ ६-६१-३६

36. upasamhara = draw together; shaila shR^iN^gaaNi = the mountain-tops; vR^ikSaamshcha = trees; shilaashchaapi = and even the rocks; sarve vaanaraaH = (Let) all the monkeys; saayudhaaH = with their weapons; shaila paaNayaH = and rocks in hand; tiSThantu = stand ready.

"Draw together the mountain-tops, trees and even the rocks. Let all the monkeys with their weapons and rocks in hand, stand ready."

[Verse Locator](#)

राघवेण समादिष्टो नीलो हरिचमूपतिः ।

शशास वानरानीकम् यथावत्कपिकुञ्जरः ॥ ६-६१-३७

37. samaadiSTah = as directed; raaghavaNa = by Rama; niilaH = Neela; harichamuupatiH = the commander-in-chief; kapikuN^jaraH = and the foremost among the monkeys; shashaasa = ordered; vaanaraaniikam = the monkey-troops; yathaavat = suitably.

As directed by Raghavana, Neela the commander-in-chief and the foremost of the monkeys, ordered the monkey-troops suitably.

[Verse Locator](#)

ततो गवाक्षः शरभो हनूमानङ्गदस्तथा ।

शैलशृङ्गाणि शैलाभा गृहीत्वा द्वारमभ्ययुः ॥ ६-६१-३८

38. tataH = then; gavaakSaH = Gavaksha; sharabhaH = Sharabha; hanuumaan = Hanuma; tathaa = and; aN^gadaH = Angada; shailaabhaaH = looking like mountains; abhyayuH = reached; dvaaram = the gate; gR^ihiitvaa = taking; shailashR^iNgaaNi = the mountain-tops.

Then, Gavaksha, Sharabha, Hanuma and Angada looking like mountains, reached the gate, taking the mountain-tops.

[Verse Locator](#)

रामवाक्यमुपश्रुत्य हरयो जीतकाशिनः ।

पादपैरर्दयन्वीरा वानराः परवाहिनीम् ॥ ६-६१-३९

39. upashrutya = on hearing; raamavaakyam = Rama's words; jitaashinnaH = the fearless; harayaH = monkeys; (started their operation); viiraaH = the heroic; vaanaraaH = monkeys; ardayan = tormented; paravaahiniim = the enemy-troops; paadapaiH = with trees.

On hearing Rama's words, the fearless monkeys started their operation. The heroic monkeys began to torment the enemy-troops with uplifted trees.

[Verse Locator](#)

ततो हरीणाम् तदनीकमुग्रम् ।
रराज शैलोद्यतवृक्षहस्तम् ।
गिरेः समीपानुगतम् यथैव ।
महन्महाम्भोधरजालमुग्रम् ॥ ६-६१-४०

40. tataH = then; tat = that; ugram = terrific; hariiNaam = (army) of monkeys; shailodayata vR^ikSahastam = with uplifted rocks and trees in their hands; raraaja = shne; mahat mahaambhodharajaalamyathaiva = like a big collection of giagantic clouds; samiipaanugate = hanging close; gireH = to a mountain.

That terrific army of monkeys, with uplifted rocks and tress in their hands, shone like a big collection of gigantic clouds, hanging close to a mountain.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकषष्टितमः सर्गः

Thus completes 61st Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 61

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40				

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 62

Verses converted to UTF-8, Nov 09

Introduction

Kumbhakarna enters the abode of Ravana and sees his worried brother sitting in Pushpaka, a self-moving aerial car. Kumbhakarna asks Ravana about the nature of work to be done by him and whether he has to kill anyone. Ravana replies that Rama has come with troops of monkeys including Sugreeva, after crossing the ocean by a bridge, to wage a battle Ravana requests Kumbhakarna to show his terrible prowess in killing all the adversaries in battle.

[Verse Locator](#)

स तु राक्षसशार्दूलो निद्रामदसमाकुलः ।
राजमार्गम् श्रिया जुष्टम् ययौ विपुलविक्रमः ॥ ६-६२-१

1. saH = that; raakSasashaarduulaH = foremost among demons; vipula vikramaH = of extensive prowess; nidraamada samaakulaH = but filled with an intoxicating drowsiness; yayau = marched along; raajamaargam = the king's high way; shriyaajuSTam- full of royal dignity.

That Kumbhakarna of great prowess and the foremost, having full of intoxicating drowsiness, marched along the king's highway, full of royal dignity.

[Verse Locator](#)

राक्षसानाम् सहस्रैश्च वृतः परमदुर्जयः ।
गृहेभ्यः पुष्पवर्षेण कीर्यमाणस्तदा ययौ ॥ ६-६२-२

2. tadaa = then; parama durjayaH = that Kumbhakarna; who was very difficult to be conquered; vR^itaH = surrounded; sahasraiH raakSasaanaam = by thousands of demons; yayau = marched ahead; kiiryamaaNah puSpavarSeNa = strewn with a shower of flowers; gR^ihebhyaH = from houses (liming the way).

Then, that Kumbhakarna, who was very difficult to be conquered, accompanied by thousands of demons, sallied forth, covered with a shower of flowers from the houses (lining the way).

[Verse Locator](#)

स हेमजालविततम् भानुभास्वरदर्शनम् ।
ददर्श विपुलम् रम्यम् राक्षसेन्द्रनिवेशनम् ॥ ६-६२-३

3. saH = he; dadarsha = saw; raakSasendra niveshanam = Ravana's abode; hema jaalavitatam = covered with golden grilled windows; vipulam = spacious; ramyam = beautiful; bhaanubhaasvara danshanam = with appearance of a shining sun.

He saw Ravana's abode, covered with golden grilled windows, spacious and looking beautiful, like a shining sun.

स तत्तदा सूर्य इवाभ्रजालम् ।
 प्रविश्य रक्षोधिपतेर्निवेशनम् ।
 ददर्श दूरेऽग्रजमासनस्थम् ।
 स्वयंभुवम् शक्र इवासनस्थम् ॥ ६-६२-४

4. pravishya = entering; rakSodhi pateH niveshanam = Ravana's palace; suuryaH iva = like the sun (entering); abhrajaalam = a mass of clouds; saH = he; tadaa = then; dadarsha = saw; agrajam = his brother; aasanastham = sitting on a throne; duure = from a distance; shakraH iva = as Indra (saw); svayambhuvam = Brahma; aasanaastham = perched on his seat.

Entering Ravana's palace, like the sun entering a mass of clouds, Kumbhakarna then saw from of distance his brother seated on a throne, as Indra saw Brahma perched on his seat.

Verse Locator

भ्रातुः स भवनं गच्छन् रक्षोगणसमन्वितः ।
 कुम्भकर्णः पदन्यासैरकम्पयत् मेदिनीम् ॥ ६-६२-५

5. gachchhan = going; bhraatruh bhavanam = to his brother's palace; saH kumbhakarNaH = that Kumbhakarna; rakSogaNasamanvitaH = accompanied by troops of demons; mediniim akampayata = caused the earth of shake; padanyaasaiH = with his stamping strides.

While going to his brother's palace, that Kumbhakarna, accompanied by troops of demons, caused the earth to shake with his stamping strides.

Verse Locator

सोऽभिगम्य गृहम् भ्रातुः कक्ष्यामभिविगाह्य च ।
 ददर्शोद्विग्नमासीनम् विमाने पुष्पके गुरुम् ॥ ६-६२-६

6. abhigamya = reaching; bhraatuH gR^iham = his brother's house; abhivigaahyacha = and entering; kakSyaam = the inner apartment; saH = he; dadarsha = saw; udvignam gurum = his worried brother; aasiinam = sitting; puSpaka vimaane = in Pushapaka; a self-moving aerial car.

Reaching his brother's house and entering the inner apartment, Kumbhakarna saw his worried brother sitting in Pushpaka, a self-moving aerial car.

Verse Locator

अथ दृष्ट्वा दशग्रीवः कुम्भकर्णमुपस्थितम् ।
 तूर्णमुत्थाय सम्हृष्टः सन्निकर्षमुपानयत् ॥ ६-६२-७

7. dR^iSTvaa = seeing; kumbhakarNam = Kumbhakarna; upasthitam = who arrived; dashagriivaH = Ravana; atha = then; tuurNam = soon; utthaaya = rose up; samhR^iSTaH = delighted; upaanayat = and brought (him); samiikarSam = to his vicinity.

On seeing Kumbhakarna who arrived there, Ravana then quickly rose up from his seat, delighted and brought him nearer to his side.

Verse Locator

अथासीनस्य पर्यङ्के कुम्भकर्णो महाबलः ।
 भ्रातुर्ववन्दे चरणौ किम् कृत्यमिति चाब्रवीत् ॥ ६-६२-८

8. **atha** = then; **mahaabalaH** = the mighty; **kumbhakarnaNaH** = Kumbhakarna; **vavan de** = offered salutation; **charaNau** = to the feet; **bhraatuH** = of his brother; **aasiinasya** = sitting; **paryaNke** = on a sofa; **abraviit** = and spoke; **iti cha** = saying; **kim kR^ityan** = "What is the work?"

Then, the mighty Kumbhakarna having offered salutation to the feet of his brother sitting on a sofa, asked him, "What is to be done?"

[Verse Locator](#)

उत्पत्य चैनम् मुदितो रावणः परिष्वजे ।
स भ्रात्रा सम्परिष्वक्तो यथावच्छाभिनन्दितः ॥ ६-६२-९
कुम्भकर्णः शुभं दिव्यम् प्रतिपेदे वरासनम् ।

9. **raavanaH** = Ravana; **utpatya** = rising up (from his seat); **pariSasvaje** = embraced; **enam** = him; **saH kimbhakarnaH** = that Kumbhakarna; **yathaavat pariSvaktaH** = who was duly embraced; **abhinanditaH** = and made happy; **bhraataa** = by his brother; **pratipede** = reached; **shubham** = an auspicious; **divyam** = charming; **varaaasanam** = and excellent seat.

Rising up from his seat, Ravana embraced him. That Kumbhakarna, who was thus embraced and made happy by his brother, occupied an auspicious, charming and excellent seat.

[Verse Locator](#)

स तदासनमाश्रित्य कुम्भकर्णो महाबलः ॥ ६-६२-१०
सम्रक्तनयनः क्रोधाद्रवणम् वाक्यमब्रवीत् ।

10. **aashritya** = resting on; **tat** = that; **asaanam** = seat; **saH** = that; **mahaabalaH** = mighty; **kumbhakarnaH** = Kumbhakarna; **samrakta nayanaH** = with blood-shot eyes; **krodhaat** = in anger; **abraviit** = spoke; **vaakyam** = (the following) words; **raavaNam** = to Ravana.

Resting on that seat, the mighty Kumbhakarna, with his blood-shot eyes in anger, spoke to Ravana as follows:

[Verse Locator](#)

किमर्थमहमादृत्य त्वया राजन् प्रबोधितः ॥ ६-६२-११
शस कस्माद्भयम् तेऽत्र को वा प्रेतो भविष्यति ।

11. **raajan** = O king!; **kimartham** = for what purpose; **aham** = I; **prabodhitaH** = have been woken up; **tvayaa** = by you; **aadR^itya** = with effort?; **shamsa** = tell me; **kasmaat** = from whom; **bhayam** = is the danger; **te** = for you; **atra** = here?; **kovaa** = or who; **bhaviSyati** = will be; **pretaH** = a dead person?

"O king! For what purpose have I been woken up by you, with effort? Tell me from whom is the danger for you here and who is to be killed."

[Verse Locator](#)

भ्रातरम् रावणः क्रुद्धं कुम्भकर्णमवस्थितम् ॥ ६-६२-१२
रोषेण परिवृत्ताभ्याम् नेत्राभ्याम् वाक्यमब्रवीत् ।

12. **raavaNaH** = Ravana; **netraabhyaam** = with his eyes; **pari vR^ittabhyaam** = rolling; **roSeNa** = with annoyance; **abraviit** = spoke; **kumbhakarnaNam** = to Kumbhakarna; **bhraataram** = his brother; **avasthitam** = who was there; **kruddham** = with anger.

Ravana, with his eyes rolling with annoyance, spoke to Kumbhakarna, his brother, who was there with anger (as follows):

[Verse Locator](#)

अयम् ते सुमहन् कालः शयानस्य महाबल ॥ ६-६२-१३
सुषुप्तस्त्वम् न जानीषे मम रामकृतम् भयम् ।

13. **mahaabala** = O mighty Kumbhakarna!; **te** = for you; **shayaanasya** = who have slept; **ayam** = this; **sumahaan kaalaH** = is a very long time; **tvam** = you; **suSuptaH** = who were fast asleep; **na jaaniiSe** = do not know; **bhayam** = about the fear; **raama kR^itam** = created by Rama; **mama** = in me.

"O mighty Kumbhakarna! You slept for a long period. You, who were fast asleep, do not know about the fear created by Rama in me."

[Verse Locator](#)

एष दाशरथी रामः सुग्रीवसहितो बली ॥ ६-६२-१४
समुद्रम् लङ्घयित्वा तु कुलम् नः परिकृन्तति ।

14. **eSaH** = this; **raamaH** = Rama; **daasharathiH** = the son of Dasaratha; **balii** = a strong man; **sugriiva sahitaH** = along with Sugreeva; **laN^ghayitvaa** = after crossing; **samudram** = the ocean; **parikR^intati** = is cutting short; **naH kulam** = our race.

"This Rama, the son of Dasaratha, a strong man along with Sugreeva, having crossed the ocean, is cutting short our race."

[Verse Locator](#)

हन्त पश्यस्व लङ्कया वनान्युपवनानि च ॥ ६-६२-१५
सेतुना सुखमागत्य वानरैकार्णवम् कृतम् ।

15. **hanta** = Alas!; **pashyasva** = see!; **aagatya** = coming; **sukham** = happily; **setunaa** = by a bridge; **vanaani** = the forests; **upavanaanicha** = and groves; **kR^itam** = have been covered; **vaanaraikaarNavam** = an ocean of monkeys.

"Alas! See! Coming happily by a bridge, the forests and groves have been covered with an ocean full of monkeys."

[Verse Locator](#)

ये राक्षसा मुख्यतमा हतास्ते वानरैर्युधि ॥ ६-६२-१६
वानराणाम् क्षयम् युधे न पश्यामि कथंचन ।
न चापि वानरा युद्धे जितपूर्वाः कदाचन ॥ ६-६२-१७

16; 17. **te** = they; **ye** = who were; **mukhyatamaaH raakSasaaH** = very important demons; **hataah** = were killed; **vaanaraiH** = by the monkeys; **yudhi** = in battle; **na pashyaami** = I do not envisage; **kSayam** = annihilation; **kathamchana** = in any way; **vaanaraaNaam** = of monkeys; **yuddhe** = in battle; **vaanaraaH** = the monkeys; **na chaapi jita puurvaaaH** = were not even defeated before; **kadaachana** = at any time; **yuddhe** = in combat.

"The monkeys killed very important demons in battle. I do not envisage, in any way, the destroyable of monkeys on the battle-field. It seems the monkeys were not even defeated at any time before, in a combat."

[Verse Locator](#)

तदेतद्भयमुत्पन्नम् त्रायस्वेह महाबल ।

नाशय त्वमिमानद्य तदर्थम् बोधितो भवान् ॥ ६-६२-१८

18. **mahaabala** = O mighty Kumbhakarna!; **tat** = such; **etat** = of this danger; **utpannam** = has arisen; **traayasva** = you have to help (us); **iha** = now; **imaam naashaya** = get them destroyed; **adya** = now; **bhavaan** = you; **boditaH** = have been woken up; **tadartham** = for that purpose.

"O mighty Kumbhakarna! Such a danger has arisen. You have to help us now. Get them destroyed now. You have been woken up solely for that purpose."

[Verse Locator](#)

सर्वक्षपितकोशम् च स त्वमभ्युपपद्य माम् ।

त्रायस्वेमाम् पुरीम् लङ्काम् बालवृद्धावशेषिताम् ॥ ६-६२-१९

19. **sah tvam** = you; as such; **abhyupadya** = rescuing; **maam** = me; **sarvakSapita kosham** = whose treasury has become completely diminished; **traayasva** = protect; **imaam** = this; **laN^kaam puriim** = City of Lanka; **baala vR^iddhaavasheSitaam** = where the children and the aged only are left over.

"Rescuing me, whose treasury has become completely diminished, you protect this city of Lanka, where only the children and the aged are left over."

[Verse Locator](#)

भ्रातुरर्थे महाबाहो कुरु कर्म सुदुष्करम् ।

मयैवम् नोक्तपूर्वो हि कश्चिद्भ्रातः परमत्प ॥ ६-६२-२०

20. **mahaabaaho** = O; the great armed Kumbhakarna!; **kuru** = perform; **karma** = the act; **suduSkaram** = which is very difficult to do; **bhraatuH arthe** = for the sake of this brother; **bhraataH** = O brother; **paramtapa** = the annihilator of enemies!; **na uktapuurvaH hi** = It was not indeed requested before; **evam** = thus; **kashchit** = with any one; **mayaa** = by me.

"O the great armed Kumbhakarna. For the sake of your brother, perform this act, which is very difficult to do. O brother, the annihilator of enemies! In this way, I did not request anyone ever before."

[Verse Locator](#)

त्वय्यस्ति मम च स्नेहः परा सम्भावना च मे ।

दैवासुरेषु युद्धेषु बहुशो राक्षसर्षभ ॥ ६-६२-२१

त्वया देवाः प्रतिव्यूह्य निर्जिताश्चासुरा युधि ।

21. **mama** = to me; **asti** = there is; **snehaH** = affection; **tvayi** = towards you; **me** = to me; (there is); **paraa** = a high; **sambhaavanaacha** = respect too; **raakSasarSabha** = O the foremost of demons!; **bahushaH** = for several times; **prativyuuhya** = attacking; **devaah** = the celestials; **asuraaH** = and demons; **daivaasureSu yuddheSu** = in battles between celestials and demons; **nirjitaaH** = (they) were defeated; **tvayaa** = by you; **yudhi** = in battle.

"I have a great respect and affection towards you. O the foremost of demons! For several times, in battles between gods and demons, you conquered the celestials and demons, after attacking them in the battle."

[Verse Locator](#)

तदेतत्सर्वमातिष्ठ वीर्यम् भीमपराक्रमम् ॥ ६-६२-२२

न हि ते सर्वभूतेषु दृश्यते सदृशो बली ।

22. **bhiima paraakrama** = O Kumbhakarna of terrible prowess!; **tat** = therefore; **aatiSTha** = show your superiority; **etat** = from this; **sarvam** = entire; **viiryam** = vigour; **na balii dR^ishyate hi** = no strong person is indeed seen; **sadR^ishaH** = who is equal; **te** = to you; **sarva bhuuteSu** = in all beings.

"O Kumbhakarna of terrible prowess! Therefore, show your entire prowess. There is indeed no one, in the entire beings, who is equal to you in strength."

[Verse Locator](#)

कुरुष्व मे प्रियहितमेतदुत्तमम् ।
यथाप्रियम् प्रियरण बान्धवप्रिय ।
स्वतेजसा विधम सपत्नवाहिनीम् ।
शरद्धनम् पवन इवोद्यतो महान् ॥ ६-६२-२३

23. **priyaraNa** = O Kumbhakarna; delighting in war; **baandhava piya** = and feeling affection for relatives!; **kuruSva** = perform; **uttamam etat** = this excellent act; **priyahitam** = which is dear and beneficial; **me** = to me; **yathaapriyam** = as per you wish; **vidhama** = blow away; **sapatnavaahiniim** = the army of adversaries; **svatejasaa** = by your vital power; **sharadghanam iva** = as an autumnal cloud (is blown away); **mahaan udyataH pavanaH** = by a high-rising wind.

"O Kumbhakarna, delighting in war and feeling affection for relatives! Perform this excellent act, which is dear and beneficial to me, as per your liking. Blow away the army of adversaries by your vital power, as an autumnal cloud is blown away by a high-rising wind."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्विषष्टितमः सर्गः

Thus completes 62nd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 62

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 63 Verses converted to UTF-8, Nov 09

Introduction

Kumbhakarna abuses Ravana for his utter disregard of the earlier advices given by his well-wishers like Vibhishana, due to his sheer arrogance and neglect of the scriptures which enumerate the king's duties. Ravana replies to Kumbhakarna that bygone is a bygone and asks him to proceed to the battle-front. Then, Kumbhakarna reassures Ravana and promises him that all the adversaries would be destroyed by him in the ensuing battle.

[Verse Locator](#)

तस्य राक्षसराजस्य निशम्य परिदेवितम् ।
कुम्भकर्णो बभा षेदं वचनम् प्रजहास च ॥ ६-६३-१

1. nishamya = hearing; paridevitam = the lamentation; tasya raakSasaraajasya = of that Ravana; kumbhakarNaH = Kumbhakarna; babhaaSe = spoke; idam vachanam = these words; prajahaasacha = after laughing at a full volume.

Hearing the lamentation of Ravana, Kumbhakarna laughed at a full volume and spoke as follows:

[Verse Locator](#)

दृष्टो दोषो हि योऽस्माभिः पुरा मन्त्रविनिर्णये ।
हितेष्वनभियुक्तेन सोऽयमासादितस्त्वया ॥ ६-६३-२

2. yaH = which; doSaH = bad consequence; dR^iStaH = was imagined; asmaabhiH = by us; mantranirNaye = at a settlement of our counsel; puraa = earlier; saH ayam = this same one; aasaaditaH = is obtained; tvayaa = by you; hiteSu anabhiyuktena = due to the disregard of well-wishers; tvayaa = by you.

"The same bad consequence, which was imagined by us earlier while taking the final decision after our consultation, is faced by you now, due to your utter disregard of the words spoken by your well-wishers."

[Verse Locator](#)

श्रीघ्नम् खल्वभ्युपेतम् त्वाम् फलम् पापस्य कर्मणः ।
निरयेष्वेव पतनम् यथा दुष्कृतकर्मणः ॥ ६-६३-३

3. yathaa = how; duSkR^itakarmanah = a performer of wicked deeds; patanameva = indeed falls; nirayeSu = into hells; (so also); phalam paapasya karmanah = a punishment for your sinful act; upetam khalu = has indeed reached; tvaam = you; shiighram = fast.

"How a doer of wicked deeds indeed falls into damnation, so also a punishment for your sinful act has indeed reached your fast."

[Verse Locator](#)

प्रथमम् वै महाराज कृत्यमेतदचिन्तितम् ।
केवलम् वीर्यदर्पेणनानुबन्धो विचिन्तितः ॥ ६-६३-४

4. **mahaaraaja** = O emperor!; **etat** = this; **kR^ityam** = course of action; **achintitam** = was not expected; (by you); **prathamam** = at first; **anubandhaH** = the consequence; **na vichintitaH** = was not conceived; **kevalam viirya darpeNa** = only because of your arrogance of power.

"O emperor! This course of action was not excepted by you at first. You did not conceive this consequence, only because of your sheer arrogance of power."

[Verse Locator](#)

यः पश्चात्पूर्वकार्याणि कुर्यादैश्वर्यमास्थितः ।
पूर्वं चोत्तरकार्याणि न स वेद नयानयौ ॥ ६-६३-५

5. **yaH** = he who; **aasthitaH** = abiding in; **aishvaryam** = power; **kurvaat** = performs; **purvakaaryaaNi** = duties to be done at first; **pashchaat** = at a later stage; **uttarakaaryaaNi** = and duties to be done later; **puurvamcha** = at the first instance; **saH** = he; **na veda** = does not know; **nayaanayau** = the right course and the wrong course.

"He who, abiding in power, performs duties to be done earlier at a later stage and duties to be done later, at an early stage, does not know what is a right course and what is a wrong course."

[Verse Locator](#)

देशकालविहीनानि कर्माणि विपरीतवत् ।
क्रियमाणानि दुष्यन्ति हवीम्भ्यप्रयतेष्विव ॥ ६-६३-६

6. **karmaaNi** = action; **kriyamaaNaani** = done; **vipariitavat-** perversely; **deshakaala vihiinaani** = regardless of space and time; **duSyanti** = get spoiled; **haviimSiva** = like offering oblations; **aprayateSu** = without making the fire well-prepared.

"Action done perversely, regardless of space and time, get spoiled like offering oblations without properly making the fire well-prepared."

[Verse Locator](#)

त्रयाणाम् पञ्चधा योगम् कर्मणाम् यः प्रपद्यते ।
सचिवैः समयम् कृत्वा स सम्यगभिवर्तते ॥ ६-६३-७

7. **yaH** = he; who; **kR^itvaa** = acts; **samaam** = according to an agreement; **sachivaiH** = with his counsellors; **prapadyate** = attains; **trayaanaam** = three types; **karmaNaam** = of duties; **yogam** = by harnessing; **paN^achadhaa** = five types of means; **sah** = he; **vartate** = abides; **samyak** = well; **pathi** = in a (right) course.

"He, who acts according to an agreement done with his counsellors, considering three types of duties*, by harassing five types of means**, moves along a right course."

*1). Conclusion of peace through conciliation. 2) acceptance of allegiance through gift. 3) invasion, as a method of coercion. **1) The method of initiating an actions. 2) Personality and material to be worked upon. 3) Time and place of action. 4) Provision against mischance and 5) chances of success.

[Verse Locator](#)

यथागमम् च यो राजा समयम् च चिकीर्षति ।
बुध्यते सचिवैर्बुद्ध्या सुहृदश्चानुपश्यति ॥ ६-६३-८

8. **yaH** = which; **raajaa** = king; **chikiirSati** = intends to do; **samayamcha** = an agreement; **yathaagamanam cha** = according to law; **budhyate** = and understands; **buddhyaa** =

through intellect; **sachivaiH** = and counsellors; **anupashyati** = and discovers; **suhR^idashcha** = through his friends; (he is on a right course).

"A king who wishes to execute an agreement as per law, understands it through his own intellect as well as the counsellors and discovers it through his friends, is on a right course."

[Verse Locator](#)

धर्ममर्थम् च कामम् च सर्वान्वा रक्षसाम् पते ।
भजते पुरुषः काले त्रिणि द्वन्द्वानि वा पुनः ॥ ६-६३-९

9. **rakSasaampate** = O king of demons!; **puruSaH** = a man; **bhajate** = resorts to; **dharmam** = virtue; **artham cha** = or wealth; **kaamam cha** = or pleasure; **sarvaanvaa** = or all; **triiNi** = three; **punaH dvandvaanivaa** = or again a twin combination of virtue and wealth or virtue and pleasure or wealth and pleasure; **kaale** = according to suitability of time.

"O king of demons! A man resorts to virtue or worldly gain or pleasure or all the three together or a twin combination of virtue and worldly gain or virtue and pleasure or worldly gain and pleasure or worldly gain and pleasure, according to an appointed time*."

*The scriptures lay down that virtue should be pursued in the morning, worldly gain in the afternoon and sensuous pleasure at night. As an alternative, one is called upon to pursue

[Verse Locator](#)

त्रिषु चैतेषु यच्छ्रेष्ठम् श्रुत्वा तन्नावबुध्यते ।
राजा वा राजमात्रो वा व्यर्थम् तस्य बहु श्रुतम् ॥ ६-६३-१०

10. **raajaavaa** = which sovereign king; **raajamaatro vaa** = or a crown prince; **shrutvaa** = having heard; **yat** = which one; **shreSTham** = is the best; **eteSu triSu** = out of these three; **tat na avabudhyate** = does not keep it in mind; **tasya** = his; **bahushrutam** = extensive learning; **vyartham** = is in vain.

"That sovereign king or crown prince, who, having heard which one is the best out of these three but does not keep it in mind, his extensive learning would be in vain."

[Verse Locator](#)

उपप्रदानम् सान्त्वम् च भेदम् काले च विक्रमम् ।
योगम् च रक्षसाम् श्रेष्ठ तावुभौ च नयानयौ ॥ ६-६३-११
काले धर्मार्थकामान्यः सम्मन्त्र्य सचिवैह सह ।
निषेवेतात्मवान् लोके न स व्यसनमाप्नुयात् ॥ ६-६३-१२

11; 12. **shreSTha raakSasaam** = O the foremost of demons!; **yaH** = whoever; **sammantrya** = deliberates; **sachivaiH saha** = with his counsellors; **niSeveta** = and resorts to; **upapradaanam** = an act of giving away; **saantvam cha** = or conciliation; **bhedamcha** = or sowing dissension; **kaale** = at suitable occasion; **vikramamcha** = or exhibits valour; **yogamcha** = or resorts to them all together; **ubhau tau** = or takes recourse to both; **nayaanayau** = right action and the reverse of it; **kaale** = at the right time; **dharmarthakaamaan** = or pursues virtue or worldly gain or pleasure; (at the appropriate occasion); **saH aatmavaan** = that intelligent man; **naapuuyaat** = never confronts; **vyasanam** = a misfortune; **loke** = in the world.

"O the foremost of demons! Whosoever deliberates with his counsellors and resorts to an act of with his counsellors and resorts to an act of bestowing gifts or conciliation or sowing dissension at appropriate occasion or exhibits valour or resorts to them all together or takes recourse to both right action and the reverse of it at the right time or pursues virtue or worldly gain or pleasure at the appropriate time, that intelligent person never confronts a misfortune in this world."

हितानुबन्धमालोक्य कुर्यात्कार्यमिहात्मनः ।

राजा सहार्थतत्त्वज्ञैः सचिवैर्बुद्धिजीविभिः ॥ ६-६३-१३

13. **raajaa** = a king; **kuryaat** = has to do; **kaaryam** = an act; **iha** = here; **aalokya** = looking into; **aatmanaH hitaanubandham** = his welfare as a consequence; **sachivaiH saha** = along with his counsellors; **buddhi jiivibhiH** = subsisting by their intelligence; **artha tattvaJNaiH** = and understanding the true state of the things.

"A sovereign has to do an act here, looking into his welfare as a consequence along with his counsellors who make their subsistence by their intelligence and who understand the true state of the things."

[Verse Locator](#)

अनभिज्ज्ञाय शास्त्रार्थान् पुरुषाः पशुबुद्धयः ।

प्रागल्भ्याद्वक्तिच्छिन्ति मन्त्रेष्वभ्यन्तरीकृताः ॥ ६-६३-१४

14. **purusaaH** = men; **pashubuddhayaH** = with brutal ideas; **abhyantariikR^itaaH** = initiated in; **mantreSu** = consultations; **ichchhanti** = desire; **vaktum** = to tell; **praagalbhyaat** = haughty things; **anabhiJNaaya** = without knowing; **shastraarthaan** = the precepts of the scriptures.

"Men with brutal ideas, who are initiated in discussions, aspire to tell haughty things, without fully knowing the precepts of the scriptures."

[Verse Locator](#)

अशास्त्रविदुषाम् तेषाम् कार्यम् नाभिहितं वचः ।

अर्थशास्त्रानभिज्ञानाम् विपुलाम् श्रियमिच्छताम् ॥ ६-६३-१५

15. **vachaH** = the words; **abhihitam** = spoken by; **teSaam** = them; **ashaastra viduSaam** = who do not know the scriptures; **artha shastraanabhiJNaanaam** = who do not recollect the books dealing with practical life; **ichchhaataam** = and who covet for; **vipulaam** = abundant; **shriyam** = wealth; **na kaaryam** = are not to be implemented.

"The words spoken by those who did not know the scriptures, who do not recollect the books dealing with practical life and who covet for abundant wealth are not to be implemented."

[Verse Locator](#)

अहितम् च हिताकारम् धाष्ट्याज्जल्पन्ति ये नराः ।

अवश्यम् मन्त्रबाह्यास्ते कर्तव्याः कृत्यदूषकाः ॥ ६-६३-१६

16. **ye** = whoever; **naraaH** = men; **jalpanti** = talk; **dhaarSTyaat** = with audacity; **aitam** = inimical things; **hitaakaaram** = in a friendly form; **kartavyaaH** = are to be kept; **mantrabaahyaaH** = out of deliberations; **te** = (as) they; **avashyam** = certainly; **kR^itya duuSakaaH** = spoil the work to be done.

"Those men who talk with audacity, some inimical things in a friendly way, are to be kept out of deliberations, as they certainly spoil the work to be done."

[Verse Locator](#)

विनाशयन्तो भर्तारम् सहिताः शत्रुभिर्बुधैः ।

विपरीतानि कृत्यानि कारयन्तीह मन्त्रिणः ॥ ६-६३-१७

17. iha = here; mantriNaH = (some) counsellors; sahitaH = joined with; budhaiH = learned; shatrubhiH = adversaries; vinaashayantaH = spoil; bhartaaram = their king; kaarayanti = and make them do; vipariitaani kR^ityaani = wrong deeds.

"Some counsellors, colluding with some learned adversaries, spoil their king and make them do wrong deeds."

[Verse Locator](#)

तान् भर्ता मित्रसम्काशानमित्रान् मन्त्रनिर्णये ।
व्यवहारेण जानीयात्सचिवानुपसंहितान् ॥ ६-६३-१८

18. bhartaa = the king; jaaniiyaat = should make out; vyavahaareNa = during deals; mantra nirNaye = when a final settlement is taken after deliberation; taan = such of those; sachivaan = counsellors; upa samhitaan = who were transformed by bribery and other things; amitraan = (those) enemies; mitrasamkaashaan = looking like friends.

"The king should make-out those ministers who have been transformed by the enemy to their side (through bribery and other things) and are enemies though looking like friends, through their conduct when a final decision is being taken after deliberation."

[Verse Locator](#)

चपलस्येह कृत्यानि सहसानुप्रधावतः ।
चिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥ ६-६३-१९

19. anye = outsiders; prapadyante = find out; chapalasya = the fickleness (of a ruler) anupradhaavataH = who is led away by false appearances; sahasaa = and quickly; kR^ityaani = performs the acts; dvijaaH iva = as birds; kham = (discover) the hole (made by the arrow of Skanda; the Commander-in-chief of the gods); krounchasya = in the Krauncha mountain.

"Outsiders find out the fickleness of a ruler, who is led away by false appearances and quickly performs the acts, as birds discover the hole (made by the arrow of Skanda, the commander-in-chief of gods) in the Kruancha mountain."

[Verse Locator](#)

यो हि शत्रुमवज्ञाय नात्मानमभिरक्षति ।
अवाप्नोति हि सोऽनर्थान् स्थानाच्च व्यवरोप्यते ॥ ६-६३-२०

20. yaH = He who; avaJNaaya = disregards; shatrum = an enemy; naabhirakSati = and does not protect; aatmaanam = himself; saH = he; avaaproti hi = indeed faces; anarthaan = disappointing occurrences; vyavaropyate = and would be removed; sthaanaat = from his position.

"A king who disregards an enemy and does not protect himself, indeed faces disappointing occurrences and would be removed from his position."

[Verse Locator](#)

यदुक्तमिह ते पूर्वम् क्रियतामनुजेन च ।
तदेव नो हितम् वाक्यम् यदिच्छसि च तत्कुरु ॥ ६-६३-२१

21. yat = whichever (advice); uktam = was tendered; anujena = by Vibhishana; puurvam = earlier; kriyataam = let it be done; tat vaakyameva = that advice alone; hitam = is beneficial; naH = to us; kuru = (otherwise) do; tat = it; yat = whatever; ichchhasi = you wish.

"That advice which was tendered to you earlier by vibhishana is beneficial to us. Do whatever you wish to do."

तत्तु श्रुत्वा दशग्रीवः कुम्भकर्णस्य भाषितम् ।
भ्रुकुटिम् चैव संचक्रे क्रुद्धश्चैनमभाषत ॥ ६-६३-२२

22. **shrutvaa** = on hearing; **tat bhaaSitam** = those words; **kumbhakarNasya** = of Kumbhakarna; **dashagriivaH tu** = Ravana; on his part; **samchakre** = twisted; **bhrukuTim** = his eye-brows; **abhaaSata** = and spoke; **enam** = this; **krudhasheha** = with anger.

On hearing those words of Kumbhakarna, Ravana, on his part, twisted his eye-brows in anger and spoke the following words:

[Verse Locator](#)

मन्यो गुरुरिवाचार्यः किं माम् त्वमनुशाससे ।
किमेवम् वाक्षमम् कृत्वा काले युक्तम् विधीयताम् ॥ ६-६३-२३

23. **kim** = why; **tvam** = are you; **anushaasate** = advising; **maam** = me; **maanyaH iva** = like a venerable; **guruH aacharyaH** = great teacher?; **kim** = what is the use; **kR^itvaa** = in getting; **vaakshramam** = weariness of speech?; **yuktam** = let a befitting work; **kaale** = appropriate to the time; **vidhiiyataam** = be done.

"Why are you advising me like a venerable great teacher? What is the use in getting wearied of your speech? Let a work, most befitting of time, be performed."

[Verse Locator](#)

विभ्रमाच्चित्तमोहाद्वा बलवीर्याश्रयेण वा ।
नाभिपन्नमिदानीम् यद्व्यर्था तस्य पुनः कथा ॥ ६-६३-२४

24. **idaaniim** = now; **vyarthaa** = it is a waste; **punaH kathaa** = to tell again; **tasya** = of that; **yat** = which; **naabhipannam** = was wrongly done; (before); **vibramaat** = by mistake; **chittamohaadvaa** = or by illusion of mind; **balaviiryaashrayeNa vaa** = or by taking shelter in strength or prowess.

"Now, it is a waste to tell again of that act which was wrongly done before, either by mistake or by an illusion of mind or by taking shelter in strength and prowess."

[Verse Locator](#)

अस्मिन् काले तु यद्युक्तम् तदिदानीम् विचिन्त्यताम् ।
गतम् तु नानुशोचन्ति गतम् तु गतमेव हि ॥ ६-६३-२५

25. **yat** = (Let) whatever; **yuktam** = be appropriate; **asmin** = at this; **kaale** = point of time; **vichintyataam** = be thought of; **idaaniim** = now; **na anushochanti** = (wise men) do not repent over; **gatam** = the past; **gatam tu** = past still; **gatameva hi** = is indeed the past.

"Let whatever be appropriate at this moment be thought of now. Wise men do not repent over the past. Past is indeed but the past."

[Verse Locator](#)

ममापनयजं दुःखम् विक्रमेण समीकुरु ।
यदि खल्वस्ति मे स्नेहो विक्रमम् वाधिगच्छसि ॥ ६-६३-२६
यदि कार्यम् ममैतत्ते हृदि कार्यतमम् मतम् ।

26. **snehaH asti khalu yadi** = If you have affection indeed; **me** = for me; **adhigachchhasi vaa** = or if you discover; **vikramam** = (your own) prowess; **matam yadi** = and if you think fit; **etat** = this; **te hR^idi** = in your heart; (that); **mama** = my; **kaaryam** = work; **kaaryatamam** =

very much is to be done; **samiikuru** = nullify; **vikrameNa** = with your prowess; **duHkham** = the hardship; **mama apanayajam** = born out of my wicked conduct.

"If you have affection indeed for me or if you discover your own prowess and if you think it fit in your heart that my work is to be done very much, you nullify the hardship, born out of my wicked conduct, by your prowess."

[Verse Locator](#)

स सुहृदो विपन्नार्थम् दीनमभ्युपपद्यते ॥ ६-६३-२७
स बन्धुर्योऽपनीतेषु साहाय्यायोपकल्पते ।

27. **yaH** = he; who; **abhyupadyate** = rescues; **diinam** = an afflicted soul; **vipannartham** = whose fortune is ruined; **saH** = he; **suhR^it** = is the real friend; **yaH** = he; who; **upakalpate** = is ready at hand; **saahaayyaaya** = to help; **apaniiteSu** = those who have deviated from the right course; **saH** = he; **bandhuH** = is kinsman.

"He who rescues an afflicted soul, whose fortune is ruined, he is the real friend. He who is ready at hand to help those who have deviated from the right course, is a kinsman."

[Verse Locator](#)

तमथैवम् ब्रुवाणम् स वचनम् धीरदारुणम् ॥ ६-६३-२८
रुष्टयमिति विज्ञाय शनैः श्लक्ष्णमुवाच ह ।

28. **atha** = thereupon; (hearing); **vachanam** = the words; **dhiiradaaruNam** = which were deeply harsh; **evam** = thus; **bruvaaNam** = spoken; **tam** = by Ravana; **viJNaaya** = and understanding; **ayam iti** = that he; **ruSTaH** = is enraged; **saH** = Kumbhakarna; **uvaacha ha** = spoke; **shanaiH** = slowly; **shlakSNam** = as and smoothly.

Thereupon, hearing those deeply harsh words spoken by Ravana and understanding that he is quite enraged, Kumbhakarna spoke slowly and smoothly.

[Verse Locator](#)

अतीव हि समालक्ष्य भ्रातरम् क्षुभितेन्द्रियम् ॥ ६-६३-२९
कुम्भकर्णः शनैर्वाक्यम् बभाषे परिसान्त्वयन् ।

29. **samaalakSya** = observing; **bhraataram** = that his brother; **atiiva** = is highly; **kSubhitendriyam** = perturbed and excited of his senses; **kumbhakarNaH** = Kumbhakarna; **pari saantvayan** = consoling (him); **babhaaSe** = spoke; **vaakyam** = the following words; **shanaiH** = gently.

Observing that his brother is highly perturbed and excited of his senses, Kumbhakarna, while consoling him, gently spoke the following words:

[Verse Locator](#)

शृणु राजन्नवहितो मम वाक्यमरिंदम ॥ ६-६३-३०
अलम् राक्षसराजेन्द्र सन्तापमुपपद्य ते ।
रोषम् च सम्परित्यज्य स्वस्थो चवितुमर्हसि ॥ ६-६३-३१

30; 31. **raajan** = O king; **arimdama**; the annihilator of adversaries!; **shruNu** = listen to; **mama** = my; **vaakyam** = words; **avahitaH** = attentively; **raakSasaraajendra** = O emperor of demons!; **alam** = enough; **upapadya** = of obtaining; **samtaapam** = the anguish; **samparityajya** = abandoning; **roSamcha** = your anger; **arhasi** = you ought; **bhavitum** = to be svasthaH = your normal self.

"O king, the annihilator of adversaries! Listen to my words attentively. O emperor of demons! Enough of your giving way to the anguish. Abandoning your anger completely, you ought

to be your normal self again."

[Verse Locator](#)

नैतन्मनसि कर्तव्यम् मयि जीवति पार्थिव ।
तमहम् नाशयिष्यामि यत्कृते परितप्येते ॥ ६-६३-३२

32. paarthiva = O king; mayi jiivati = until I live; etat = this; na kartavyam = is not to be formed; manasi = in your mind; aham = I; naashayiSyaami = shall destroy; tam = him; yatkR^ite = for whose account; paritapyate = you are feeling anguished.

"O king! Until I live, this idea should not be formed in your mind. I shall destroy him, for whose account, you are feeling anguished."

[Verse Locator](#)

अवश्यम् च हितम् वाच्यम् सर्वावस्थाम् गतम् मया ।
बन्धुभावादभिहितम् भ्रातृस्नेहाच्च पार्थिव ॥ ६-६३-३३

33. paarthiva = O; king!; hitam = a good advice; vaachyam = is to be given; mayaa = by me; avashyam = certainly; sarvaavasthaam gatam = to you; who got this situation of all sorts; abhi hitam = it was told; bandhubhaavaat = because of our relation; bhraatR^i snchaashcha = and brotherly affection.

"O king! In whatever situation you are placed, I have to give certainly a good advice to you. I gave this advice, because of our relation and brotherly affection."

[Verse Locator](#)

सदृशम् यच्च कालेऽस्मिन् कर्तुम् स्नेहेन बन्धुना ।
शत्रूणाम् कदनम् पश्य क्रियमाणम् मया रणे ॥ ६-६३-३४

34. asmin kaale = at this juncture; yat = whatever; sadR^isham = is fit; kartum = to be done; bandhunaa = by a relative; snehena = by way of affection; kriyamaaNam = is being done; mayaa = by me; raNe = in battle; shatruuNaam kadanam = the destruction of adversaries; pashya = see it.

"See that which is to be done and this juncture, out of affection by a brother, viz. the destruction of adversaries in battle, will be done by me."

[Verse Locator](#)

अद्य पश्य महाबाहो मया समरमूर्धनि ।
हते रामे सहभ्रात्रा द्रवन्तीम् हरिवाहिनीम् ॥ ६-६३-३५

35. pashya = see; mahaabaaho = O mighty armed king!; dravantiim = the fleeing; harivaahiniim = army of monkeys; adya = today; raame = with Rama; bhraatraasaha = along with his brother; hate = being killed; mayaa = by me; samara uurdhani = in the forefront of battle-field.

"See today, O mighty armed king, the fleeing army of monkeys and Rama along with his brother being killed by me in the fore-front of the battle-field."

[Verse Locator](#)

अद्य रामस्य तद्दृष्ट्वा मयानीतम् रणाच्छिरः ।
सुखि भव महाबाहो सीता भवतु दुःखिता ॥ ६-६३-३६

36. mahaabaaho = O the mighty armed!; dR^iSTvaa = On seeing; tat = that; raamasya shiraH = Rama's head; aniitam = being brought; adya = today; raNaat = from the battle; bhava

sukhii = become pleased; siitaa = (Let) Seetha; bhavatu = be; duHkhitaa = unhappy.

"O the mighty armed! Be happy by seeing that Rama's head, which I shall bring today from the battle. Let Seetha be unhappy."

[Verse Locator](#)

अद्य रामस्य पश्यन्तु निधनम् सुमहत्प्रियम् ।
लङ्कायाम् राक्षसाः सर्वे ये ते निहतबान्धवाः ॥ ६-६३-३७

37. ye = which; raakSasaaH = demons; laN^kaayaam = in Lanka; nihata baandhavaaH = who lost their relative; te sarve = let all of them; pashyantu = see; nidhanam = the death; raamasya = of Rama; sumahat priyat = the most beloved; adya = today.

"Let all those demons in Lanka, whose relatives have died in battle, witness the death of the most beloved Rama today."

[Verse Locator](#)

अद्य शोकपरीतानाम् स्वबन्धुवधशोचिनाम् ।
शत्रोर्युधि विनाशेन करोम्यश्रुप्रमार्जनम् ॥ ६-६३-३८

38. karomi = I shall do; adya = today; ashrupramaarjanam = the act of wiping off tears; shoka pariitaanaam = of demons who are afflicted with grief; svabandhu vadha shochinaam = lamenting by the annihilation of their relatives; shatroH vinaashena = due to destroyable by the adversaries; yudhi = in combat.

"Today, I shall do the act of wiping off tears of demons, who have been afflicted with grief and lamenting because of the destruction of their relatives in combat by the adversaries."

[Verse Locator](#)

अद्य पर्वतसम्काशम् ससूर्यमिव तोयदम् ।
विकीर्णम् पश्य समरे सुग्रीवम् प्लवगेश्वरम् ॥ ६-६३-३९

39. pashya = see; adya = today; samare = in battle; parvatasamkaasham = the mountain-like; sugriivam = Sugreeva; plavageshvaram = the king of monkeys; todaydam iva = looking like a cloud; sasuuryam = (illuminated by) the sun; prakiirNam = thrown about; dissipated.

"See today in battle, the mountain-like Sugreeva, the king of monkeys, looking like a cloud illuminated by the sun, thrown about, dissipated."

[Verse Locator](#)

कथम् च राक्षसैरेभिर्मया च परिसान्त्वितः ।
जिघांसुभिर्दाशरथिम् व्यथसे त्वमिहानघ ॥ ६-६३-४०

40. anagha = O faultless Ravana!; katham cha = why; tvam = are you; vyathase = agitated; iha = now; parisaantvitaH = when you are being consoled; ebhiH raakSasaiH = by these demons; mayaa cha = and by me; jighaamsubhiH = who are desirous of killing; daasarathim = Rama.

"O faultless Ravana! Why are you agitated now, when you are being consoled by those demons and by me, who are desirous of killing Rama?"

[Verse Locator](#)

माम् निहत्य किल त्वाम् हि निहनिष्यति राघवः ।
नाहामात्मनि सन्तापम् गच्छेयम् राक्षसाधिप ॥ ६-६३-४१

41. **raakSasaadhipa** = O king of demons!; **raaghavaH** = Rama; **nihatya** = after killing; **maam** = me; **nihaniSyati kila hi** = will indeed kill; **tvaam** = you; **aham** = I; **nagachchheyam** = do not undergo; **samtaapam** = regret; **aatmani** = for myself (on that account).

"O king of demons! Rama will indeed kill you, only after killing me. On that account, I do not regret for myself."

[Verse Locator](#)

कामम् त्विदानीमपि माम् व्यादिश त्वम् परम्तप ।
न परः प्रेक्षणीयस्ते युद्धायातुलविक्रम ॥ ६-६३-४२

42. **paramtapa** = O annihilator of enemies; **atula vikrama** = having unequal prowess!; **idaniimapi** = even now; **tvam vyaadisha** = you command; **maam** = me; **kaamam** = as you wish; **na paraH** = no other person; **prekSaNiiyaH** = need be sought; **yuddhaaya** = (for dispatch) to battle.

"O Ravana, having unequal prowess and the annihilator of enemies! You can command me, even now, as you wish. No other person need be sought, for a dispatch to the battle."

[Verse Locator](#)

अहमुत्सादयिष्यामि शत्रूंस्तव महाबलान् ।
यदि शक्रो यदि यमो यदि पावकमारुतौ ॥ ६-६३-४३
तानहम् योधयिष्यामि कुबेरवरुणावपि ।

43. **aham** = I; **utsaadayiSyaami** = can destroy; **tava shatruun** = your enemies; **mahaabalaan** = who have great strength; **aham** = I; **yodhayiSyaami** = can engage in combat; **taan** = those; **shakraH yadi** = whether Indra; **yamaH yadi** = or Yama; **paavaka maarutau yadi** = or the fire god or the wind-god; **kubera varuNaa vapi** = or Kubera or even Varuna.

"I can destroy your enemies, who have a great strength. I can engage in combat with all those persons, whether he is Indra or Yama or the fire-god to the wind-god or even Varuna."

[Verse Locator](#)

गिरिमात्रशरीरस्य शितशूलधरस्य मे ॥ ६-६३-४४
नर्दतस्तीक्ष्णदम्ष्ट्रस्य बिभीयाद्वै पुरंदरः ।

44. **puramdaraH** = Indra also; **bibhiiyaatvai** = gets frightened; **me** = of me; **girimaatra shariirasya** = having a mountain-sized body; **shitashuula dharasya** = wielding a sharpened pike; **tiikSNa damSTrasya** = having pointed tusks; **nardataH** = and even as I roar.

"Indra also gets frightened of me, having a mountain-sized body wielding a sharpened pike, having pointed tusks and even as I roar."

[Verse Locator](#)

अथवा त्यक्तशस्त्रस्य मृद्नतस्तरसा रिपून् ॥ ६-६३-४५
न मे प्रतिमुखः कश्चित् स्थातुम् शक्तो जिजीविषुः ।

45. **athavaa** = even otherwise; **me** = to me; **tyakta shastrasya** = who has given up all weapons; **mR^idnataH** = and who is smashing; **ripuun** = the enemies; **tarasaa** = by strength alone; **na kashchit** = no one; **shaktaH** = is able; **sthaatum** = to stand; **pratimukhaH** = in front (of me); **jijiivSuH** = alive.

"Even otherwise, no one can stand alive in front of me, who is even weaponless and smashing the enemies by me strength alone."

नैव शक्त्या न गदया नासिना निशितैः शरैः ॥ ६-६३-४६

हस्ताभ्यामेव सम्रब्धो हनिष्याम्यपि वज्रिणम् ।

46. **naiva** = not even; **shaktyaa** = javelin; **na gadayaa** = nor with a mace; **asinaa** = nor with a sword; **nishitaiH sharaiH** = nor with sharp arrows; **samrabdhaH** = getting excited; **haniSyaami** = I can kill; **vajriNamapi** = even Indra; **hastaabhyamaiva** = with my hands only.

"Without using a javelin or a mace or a sword or sharp arrows, I myself, on getting excited, can kill even Indra, with my bare hands."

[Verse Locator](#)

यदि मे मुष्टिवेगम् स राघवोऽद्य सहिष्यति ॥ ६-६३-४७

ततः पास्यन्ति बाणौघा रुधिरम् राघवस्य मे ।

47. **raaghavaH yadi** = If Rama; **adya** = today; **sahiSyati** = endures; **me muSTi vegam** = the rapid blows of my fists; **tataH** = then; **me** = my; **baaNaaghau** = flood of arrows; **paasyanti** = will drink; **rudhiram** = the blood; **raaghavasya** = of Rama.

"If Rama today survives even after facing the rapid blows of my fists, then my flood of arrows will drink the blood of Rama."

[Verse Locator](#)

चिन्तया तप्यसे राजन् किमर्थम् मयि तिष्ठति ॥ ६-६३-४८

सोऽहम् शत्रुविनाशाय तव निर्यातुमुद्यतः ।

48. **raajan** = O king!; **mayi tiSThati** = when I exist; **kimartham** = why; **tapyase** = do you suffer; **chintayaa** = from anxiety?; **saH aham** = I as such; **udyataH** = am ready; **niryaatum** = to sally forth; **tava shatruvinaashaaya** = for the destroyable of your enemies.

"O king! When I exist, why do you suffer from anxiety? Here, I am ready to sally forth for the destruction of your enemies."

[Verse Locator](#)

मुञ्च रामद्भयम् घोरम् निहनिष्यामि सम्युगे ॥ ६-६३-४९

राघवम् लक्ष्मणम् चैव सुग्रीवम् च महाबलम् ।

हनूमन्तम् च रक्षोघ्नम् येन लङ्का प्रदीपिता ॥ ६-६३-५०

49; 50. **muNcha** = be free; **ghoram bhayam raamaat** = from the terrific fear of Rama; **samyuge** = In the battle; **nihaniSaami** = i will kill; **raaghavam** = Rama; **lakSmaNamchaiva** = Lakshmana = mahaabalam = the mighty; **sugriivam cha** = Sugreeva; **hanuumantam cha** = and even Hanuma; **yena** = by whom; **laN^kaa** = Lanka; **pradiipitaa** = was burnt off; **rakSoghnam** = and the demons were killed.

"Be free from the terrific fear of Rama. In the battle, I will kill Rama, Lakshmana, the mighty Sugreeva and even Hanuma, by whom the city of Lanka was burnt off and the demons were killed."

[Verse Locator](#)

हरींश्च भक्षयिष्यामि सम्युगे समुपस्थिते ।

असाधारणमिच्छामि तव दातुम् महद्यशः ॥ ६-६३-५१

51. **bhakSayiSyaami** = I shall devour; **hariincha** = the monkeys; **samyuge** = in battle; **samupasthite** = which is near at hand; **ichchhaami** = I wish; **daatum** = to contribute; **mahat** = a tremendous; **asaadhaaraNam** = and extra ordinary; **yashaH** = reputation; **tava** = for you.

"I shall devour the monkeys in battle, which is near at hand. I wish to contribute a tremendous and extraordinary reputation for you."

[Verse Locator](#)

यदिचेन्द्राद्भयम् राजन्यदि चापि स्वयम्भुवः ।
ततोऽहम् नाशयिष्यामि नैशम् तम इवांशुमान् ॥ ६-६३-५२
अपि देवाः शयिष्यान्ते मयि क्रुद्धे महीतले ।

52. **raajan** = O king!; **bhayam yadi** = If you have a fear; **indraat** = for Indra; **svayabhuvah** **api** = or even for Brahma; **naashayiSyaami** = I shall remove (it); **tataH** = then; **amshu maaniva** = as the sun (removes); **tamaH** = darkness; **naisham** = of the night; **mayi kruddhe** = when I am enraged; **devaah api** = even celestials; **shayiSyante** = lay down; **mahiitale** = on the floor.

'O king! If you have a fear for Indra or even for Brahma, I shall remove it then, as the sun removes darkness of the night. When I am enraged, even celestials will lay down on the floor."

[Verse Locator](#)

यमम् च शमयिष्यामि भक्षयिष्यामि पावकम् ॥ ६-६३-५३
आदित्यम् पातयिष्यामि सनक्षत्रम् महीतले ।

53. **shamayiSyaami** = I shall extinguish; **yamam cha** = even Yama the god of death; **bhakSayiSyaami** = I shall devour; **paavakam** = the fire-god; **aadityam paatayiSyaami** **sanakSatram** = I shall cause the sun along with the stars to fall asunder; **mahiitale** = on the floor.

"I shall extinguish even Yama the god of death. I shall devour the fire-god. I shall cause the sun along with the stars to fall asunder on the floor."

[Verse Locator](#)

शतक्रतुम् वधिष्यामि पास्यामि वरुणालयम् ॥ ६-६३-५४
पर्वतांश्चूर्णयिष्यामि दारयिष्यामि मेदिनीम् ।

54. **vadhiSyaami** = I shall kill; **shatakratum** = Indra; **paasyaami** = I shall drink away; **varuNaalayam** = the ocean; **chuurNayiSyaami parvataan** = I shall crush the mountains into a powder; **daarayiSyaami** = I shall tear up; **mediniim** = the earth.

"I shall kill Indra. I shall drink away the ocean. I shall crush the mountains into a powder. I shall tear up the earth."

[Verse Locator](#)

दीर्घकालम् प्रसुप्तस्य कुम्भकर्णस्य विक्रमम् ॥ ६-६३-५५
अद्य पश्यन्तु भूतानि भक्ष्यमाणानि सर्वशः ।
नन्विदम् त्रिदिवम् सर्वमाहारस्य न पूर्यते ॥ ६-६३-५६

55; 56. **bhuutaani** = (Let) all the living beings; **bhakSyamaaNani** = being devoured; **sarvashaH** = from all sides; **adya** = today; **pashyantu** = see; **vikramam** = the prowess; **kumbhakarNasya** = of Kumbhakarna; **prasuptasya** = who slept; **diirghakaalam** = for a long time; **idam** = this; **sarvam** = entire; **tridivam** = heaven; **na puuryate nanu** = does not indeed satisfy; **aahaarasya** = my eating.

"Let all the living beings, being devoured from all sides see today the prowess of Kumbhakarna, who slept for a long time. The entire heaven is not enough for my food."

[Verse Locator](#)

वधेन ते दाशरथेः सुखावहम् ।
सुखम् समाहर्तुमहम् व्रजामि ।
निहत्य रामम् सह लक्ष्मणेन ।
खादामि सर्वान् हरियूथमुख्यान् ॥ ६-६३-५७

57. aham vrajaami = I am going; aahartum = to fetch; te = you; sukham = happiness; sukhaavaham = conferring you a delight; vadhena daasharatheH = by destroyal of Rama; delight; nihatya = killing; raamam = Rama; lakSmaNena saha = along with Lakshmana; khaadaami = I shall devour; sarvaan = all; hariyuuthamukhyaan = the chiefs of army of monkeys.

"I am going to bring you happiness, conferring you a delight by the destroyal of Rama. Having killed Rama along with Lakshmana, I shall devour all the chiefs of army of monkeys."

[Verse Locator](#)

रमस्व राजन् पिब चाद्य वारुणीम् ।
कुरुष्व कृत्यानि विनीय दुःखम् ।
मयाद्य रामे गमिते यमक्षयम् ।
चिराय सीता वशगा भविष्यति ॥ ६-६३-५८

58. raajan = O king; raamasva = you make merry; pibacha = and drink; vaaruNiim = wine; adya = today; viniya = throw away; duHkham = your agony; kuruSva = and do; kR^ityaani = your duties; raame = while Rama; gamite = is sent; yamakSayam = to the world of Yama the god of death; siitaa = Seetha; bhaviSyati = will be; vashagaa = subservient to you; chiraaya = after a long time.

"O king! You make merry today and drink wine. Throw away your agony and perform your usual duties. While I send Rama to the world of Yama, the god of death, Seetha will be subservient to your after a log time."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रिषष्टितमः सर्गः

Thus completes 63nd Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 63

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49

<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>
<u>55</u>	<u>56</u>	<u>57</u>	<u>58</u>	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 64

Verses converted to UTF-8, Nov 09

Introduction

Mahodara excitedly speaks to Kumbhakarna about the true character of virtue, worldly gain as well as sensuous pleasure in a person and supports Ravana for his actions. He advises Kumbhakarna not to go single-handed to fight with mighty Rama, but to take the army with him. Mahodara then suggests to Ravana a strategy to fulfill his purpose without a combat.

[Verse Locator](#)

तदुक्तमतिकायस्य बलिनो बाहुशालिनः ।
कुम्भकर्णस्य वचनम् श्रुत्वोवाच महोदरः ॥ ६-६४-१

1. aakarNya = hearing; tat vachanam = those; uktam = words spoken; balinaH kumbhakarNasya = by the mighty Kumbhakarna; atikaayasya = of colossal body; bahushaalinaH = and large arms; mahodaraH = Mahodara; uvaacha = spoke (as follows).

Hearing those words spoken by the mighty Kumbhakarna of colossal body and large arms, Mahodara spoke as follows:

[Verse Locator](#)

कुम्भकर्णकुले जातो धृष्टः प्राकृतदर्शनः ।
अवलिप्तो न शक्नोषि कृत्यम् सर्वत्र वेदितुम् ॥ ६-६४-२

2. kumbhakarNa = O Kumbhakarna!; jaataH = though born; kule = in a good race; dhR^iSTaH = you are audacious; praakR^ita darshanaH = having the perception of a common man; avaliptaH = and arrogant; na shaknoSi = you are unable; veditum = to know; kR^ityam = the right action; sarvatra = at all times.

"O Kumbhakarna! Though born in a good race, you are audacious, having the perception of an ordinary man as also arrogant. You are unable to know the right to be done at all times."

[Verse Locator](#)

न हि राजा न जानीते कुम्भकर्ण नयानयौ ।
त्वम् तु कैशोरकाद्धृष्टः केवलम् वक्तुमिच्छसि ॥ ६-६४-३

3. kumbhakarNa = O Kumbhakarna!; raajan na jaaniite iti na = it is not that the king does not know; nayaanayau = the prudent and imprudent conducts; tvam tu = you on your part; kaishorakaat = due to childishness; dhR^iSTaH = and audacity; ichchhasi = crave; kevalam = merely; vaktum = to talk.

"O Kumbhakarna! It is not that the king does not know about the prudent and the imprudent conducts. Due to childishness and audacity, you, on your part, are craving merely to talk."

[Verse Locator](#)

स्थानम् वृद्धिम् च हानिं च देशकालविभागवित् ।

आत्मनश्च परेषाम् च बुध्यते राक्षसर्षभ ॥ ६-६४-४

4. **raakSasarSabhaH** = the king of demons; **deshakaala vibhaavit** = knowing about apportioning of place and time; **buddhyate** = understands about; **vR^iddhimcha** = strengthening; **haanimcha** = and ruining (the relationships); **sthaanam** = and about the position; **aatmanaH ca** = of himself; **pareSaamcha** = and of others.

"The king of demons, knowing about apportioning of place and time, understands the subject about strengthening and mining (of relationships) as well as his own position and the position of others."

[Verse Locator](#)

यत्तु शक्यं बलवता कर्तुं प्राकृतबुद्धिना ।

अनुपासितवृद्धेन कः कुर्यात्तादृशं बुधः ॥ ६-६४-५

5. **kaH** = what; **naraH** = a wise-man; **kuryaat** = would do; **taadR^isham** = that type of work; **yat** = which; **ashakyam kartum** = cannot be achieved; **praakR^ita buddhinaa** = by a man of ordinary intellect; **balavataa** = thought strong; **anupaasita vR^iddhena** = does not serve his elders.

"What would a wise man attempt to do that which cannot be achieved by a man of ordinary intellect, though strong, does not sever his elders?"

[Verse Locator](#)

यांस्तु धर्मार्थकामांस्त्वं ब्रवीषि पृथगाश्रयान् ।

अवबोद्धुम् स्वभावेन न हि लक्षणमस्ति ते ॥ ६-६४-६

6. **yaan** = which; **dharmaarthakaamaan** = virtue; wealth and pleasure; **tvam** = you; **braviiSi** = are saying; **pR^ithagaashrayaan** = them as separately dwelling; **naasti hi** = there is no; **lakSaNam** = accurate description; **avaboddhum** = to know; **taan** = those things; **svabhaavena** = by their very nature.

"You are speaking as though virtue, wealth and pleasure are dwelling separately (in water-tight compartments). By their very nature, there is no accurate description to know those things."

[Verse Locator](#)

कर्म चैव हि सर्वेषाम् कारणानां प्रयोजनम् ।

श्रेयः पापीयसाम् चात्र फलं भवति कर्मणाम् ॥ ६-६४-७

7. **karmachaiva** = action alone; **prayojakam hi** = is indeed the means of attaining; **sarveSaam** = all; **kaaraNaanaam** = the consequences; **atra** = here; **paapiiyasaam karma Nam cha** = even sinful acts; **bhavati** = spring up into; **phalam** = a fruit; **shreyaH** = of prosperity.

"Action alone is indeed the means to get all the consequences. Even sinful acts spring up into a fruit of prosperity!"

[Verse Locator](#)

निःश्रेयस फलावेव धर्मार्थावितरावपि ।

अधर्मानर्थयोः प्राप्तिः फलम् च प्रत्यवायिकम् ॥ ६-६४-८

8. **dharmaarthau** = acts instrumental to virtue and wealth; **itarau api** = and even other acts (instrumental to injustice and non-value); **niH shreyasa phalau eva** = have just the

prosperity as their fruit; **adharmaanarthayoH** = (But) acts instrumental to injustice and non-value; **praaptam** = gain; **phalam cha** = the fruit; **praatya vaayikam** = of offence of omission.

"Acts instrumental to virtue and wealth as well as other acts (instrumental to injustice and non-value) have just the prosperity as their fruit. But, acts instrumental to injustice and non-value gain the fruit of offence of omission."

[Verse Locator](#)

ऐहलौकिकपारत्र्यम् कर्म पुम्भिर्निषेव्यते ।

कर्माण्यपि तु कल्प्यानि लभते काममास्थितः ॥ ६-६४-९

9. **pumbhiH** = living beings; **labhate** = reap; **kalyaani karmaaNyapi tu** = the fruit of good actions; **aihahauki kapaarakyam** = in this and in the other world; **kaamam karma aasthitaH** = he who remains diligently devoted to action with a view to attaining sensuous pleasure; **niSevyate** = enjoys (blessings even in this life).

Living beings reap the fruit of good actions in this and in the other world. However, he who remains diligently devoted to actions with a view to attaining sensuous pleasure enjoys blessing even in this life."

[Verse Locator](#)

तत्र क्लृप्तमिदम् राज्ञा हृदि कार्यं मतम् च नः ।

शत्रौ हि साहसम् यत्स्यात्किमिवात्रापनीयते ॥ ६-६४-१०

10. **tatra** = in such a situation; **idam kaaryam** = this act (of pursuit of sensuous pleasure); **kR^itam hR^idi** = has been cherished in heart; **raajjNaa** = by the king; **matam** = and was approved; **naH cha** = by us also; **yat saahasam** = in doing which daring act; **shatrau** = against the enemy; **tat** = (by) that; **jatra** = here; **kim apaniiyate** = what is to be expelled?

"In such a situation, this act of pursuit of sensuous pleasure has been cherished in his heart by the king and was approved by us. What violation is there in doing this daring act against the enemy?"

[Verse Locator](#)

एकस्यैवाभियाने तु हेतुर्यः प्रकृतस्त्वया ।

तत्राप्यनुपपन्नम् ते वक्ष्यामि यदसाधु च ॥ ६-६४-११

11. **yaH** = which; **hetuH** = reason; **praapR^itaH** = adduced; **tvayaa** = by you; **abhiyaane** = for marching; **ekasyaiva** = all alone (for the encounter); **tatraapi** = in that also; **yat** = what; **anupapannam** = is irrelevant; **asaadhu cha** = and not good; **vakSyaami** = I shall tell; **te** = you.

"Regarding the reason which you have adduced for marching all alone for the encounter, I shall tell you what is irrelevant and not so good."

[Verse Locator](#)

येन पूर्वम् जनस्थाने बहवोऽतिबला हताः ।

राक्षसा राघवम् तं त्वं कथमेको जयिष्यसि ॥ ६-६४-१२

12. **katham** = how; **tvam jayiSyasi** = will you conquer; **ekaH** = single-handed; **tam** = that; **raaghavam** = Rama; **yena** = by whom; **bahavaH** = several; **atbalaaH** = mighty; **raakSasaaH** = demons; **hataaH** = were killed; **jana sthaane** = in Janasthana; **puurvam** = earlier.

"How will you conquer, single-handed, that Rama by whom several mighty demons were destroyed in Janasthana earlier."

ये पुरा निर्जितास्तेन जनस्थाने महौजसः ।

राक्षसांस्तान्पुरे सर्वान्भीतानद्यापि पश्यसि ॥ ६-६४-१३

13. **ye mahonjasaH** = which highly energetic demons; **nirjitaaH** = conquered; **janasthaane** = in Janasthana; **puraa** = earlier; **adya** = are now; **pure** = in the city; **na pashyasi** = are you not seeing; **taan sarvaan raakSasaan** = all those demons; **bhiitaan** = frightened?

"Are you not seeing those frightened demons (though highly energetic) who are now staying in the City, but who were earlier conquered by Rama in Janasthana?"

[Verse Locator](#)

तम् सिम्हमिव सङ्क्रुद्धं रामम् दशरथात्मजम् ।

सर्पम् सुप्तमिवाबुध्वा प्रबोधयितुमिच्छसि ॥ ६-६४-१४

14. **buddhvaa** = (Though) knowing; **tam raamam** = that Rama; **dasharaatmajam** = the son of Dasaratha; **samkR^iddham simhammiva** = is like an enraged lion; **ichchhasi** = you wish; **prabodhayitum** = to awaken; **sarpam** = a serpent; **suptam** = who is sleeping.

"Though you know that Rama, the son of Dsasaratha, is like an enraged lion, you wish to awaken a serpent, who is sleeping."

[Verse Locator](#)

ज्वलन्तम् तेजसा नित्यं क्रोधेन च दुरासदम् ।

कस्तं मृत्युमिवासह्यमासादयितुमर्हति ॥ ६-६४-१५

15. **kaH** = who; **arhati** = would be competent; **aasaadayitum** = to approach; **tam** = that Rama; **nityam jvalantam** = who is ever shining; **tejasaa** = with splendour; **duraasadam** = who is dangerous to be approached; **asahyam** = and who is as unbearable; **mR^ityumiva** = as death?

"Who would be competent to approach that Rama, who is forever shining with a splendour, dangerous to catch-up and as unbearable as death?"

[Verse Locator](#)

संशयस्थमिदम् सर्वं शत्रोः प्रतिसमासने ।

एकस्य गमनम् तत्र न हि मे रोचते तव ॥ ६-६४-१६

16. **prati samaasate** = standing face to face; **shtroH** = with the enemy; **idam sarvam** = is all; **samshayastham** = remaining in doubt; **gamanam** = going; **tatra** = there; **ekasya** = single handed; **bhR^iham na rochate** **he** = is indeed not too much an inclination; **me** = to me.

"Standing face-to-face with that enemy is all remaining in doubt. Going there single-handed does not indeed find favour with me."

[Verse Locator](#)

हीनार्थस्तु समृद्धार्थम् को रिपुं प्राकृतो यथा ।

निश्चितम् जीवितत्यागे वशमानेतुमिच्छति ॥ ६-६४-१७

17. **hiinaarthaH** = having lost his advantage; **kaH ichhati** = who would feel inclined; **aanetum** = to reduce to surrender; **ripum** = to an enemy; **samR^iddhaartham** = having an increased advantage; **nishchitya** = determining; **jiivitatyaaage** = to lay down his life; **praakR^itam yathaa** = as an ordinary person?

"Having lost his advantage, who would feel inclined to reduce to submission, an enemy, who is rich in advantage and determined to lay down his life, as an ordinary person?"

[Verse Locator](#)

यस्य नास्ति मनुष्येषु सदृशो राक्षसोत्तम ।
कथमाशंससे योद्धुम् तुल्येनेन्द्रविवस्वतोः ॥ ६-६४-१८

18. **raakSasottama** = O Kumbhakarna the foremost among the demons!; **katham** = how; **aashamsase** = do you wish; **yoddhum** = to combat; (with Rama); **yasya naasti sadR^ishaH manuSyasu** = with whom none in the human beings is equal; **tulyena** = and who is equal; **indravivasvatoH** = of Indra and the sun.

"O Kumbhakarna, the foremost among the demons! How do you wish to combat with Rama, with whom none in the human beings is equal and who is equal of Indra and the sun?"

[Verse Locator](#)

एवमुक्त्वा तु सम्रब्धम् कुम्भकर्णं महोदरः ।
उवाच रक्षसां मध्ये रावणो लोकरावणम् ॥ ६-६४-१९

19. **evam** = thus; **uktvaa** = spoken; **sarabddham kumbhakarNam** = to the enraged Kumbhakarna; **mahodaraH** = Mahodara; (on his part); **uvaacha** = spoke (as follows); **raakSasaam madhye** = in the midst o demons; **raavaNam** = to Ravana; **lokaraavaNam** = who made people cry.

Having thus spoken to the enraged Kumbhakarna, Mahodara on his part spoke as follows, in the midst of demons, to Ravana, who made the people cry.

[Verse Locator](#)

लब्ध्वा पुनस्ताम् वैदेहीम् किमर्थं त्वं प्रजल्पसि ।
यदेच्छसि तदा सीता वशगा ते भविष्यति ॥ ६-६४-२०

20. **kim** = why; **tvam** = are you; **vilambase** = delaying; **labdhvaa** = (after) having captured; **vaidehiim** = Seetha; **purastaat** = already?; **ichchhasi yadi** = If you wish it so; **siitaa** = Seetha; **bhaviSyati** = will be; **vashagaa** = submissive; **te** = to you.

"Why are you delaying further, after having captured Seetha already? If you do so wish, Seetha will be submissive to you."

[Verse Locator](#)

दृष्टः कश्चिदुपायो मे सीतोपस्थानकारकः ।
रुचितश्चेत्स्वया बुद्ध्या राक्षसेश्वर तम् शृणु ॥ ६-६४-२१

21. **raakSasendra** = O King of demons!; **kashchit** = some; **upaayaH** = strategy; **dR^iSTaH** = has been discovered; **me** = by me; **ruchitaH chet** = If it is agreeable; **svayaa budhyaa** = to your intellect; **tataH** = then; **shruNu** = listen to it.

"Some strategy has been discovered by me, as a means of bringing her round. If it is found agreeable to your intellect, then listen to it.

[Verse Locator](#)

अहम् द्विजिह्वः सम्हादी कुम्भकर्णो वितर्दनः ।
पञ्चरामवधायैते निर्यान्तीत्यवघोषय ॥ ६-६४-२२

22. **avaghoSaya** = Announce (by a beat of drum in the city-streets): **iti** = that; **aham** = myself; **dvijihvaH** = Dvijihva; **samhraadii** = Samhradi; **kumbhakarNat** =

Kumbhakarna; **vitardana ete** = these; **paN^cha** = five (demons); **niryaanti** = are setting out; **raamavadhaaya** = to kill Rama.

"Announce (by a beat of drum in the city-streets) that myself, Dvijihva, Samhraadi, Kumbhakarna and Vitardana these five demons are setting out for the battle to kill Rama."

[Verse Locator](#)

ततो गत्वा वयम् युद्धम् दास्यामस्तस्य यत्नतः ।
जेष्यामो यदि ते शत्रून्तोपायैः कृत्यमस्ति नः ॥ ६-६४-२३

23. **tataH** = thereupon; **vayam** = we; **gatvaa** = having gone; **yatnataH** = deliberately; **daasyaamaH** = we shall give; **tasya** = him; **yuddham** = the combat; **jeSyaamaH yadi** = if we conquer; **te** = your; **shatruun** = enemies; **naasti kaaryam** = there is no need; **upaayaiH** = for strategies; **naH** = to us.

"Thereupon, having gone to the battle field deliberately, we shall give him a fight. If we conquer your enemies, there is no need for any strategies to us."

[Verse Locator](#)

अथ जीवति नः शत्रुर्वयम् च कृतसम्युगाः ।
ततः समभिपत्स्यामो मनसा यत्समीक्षितुम् ॥ ६-६४-२४

24. **atha** = otherwise; **naH shatruH** = (if) our enemy; **jiivati** = survives; **vayam cha** = we; **kR^ita samyugaaH** = who have engaged in the fight; **tataH** = then; **samabhipatsyaamaH** = shall employ; **samiikSitam** = the plan which was resolved; (by us); **manasaa** = in the mind.

"Otherwise, if our enemy survives, we, who have engaged in the fight, then shall implement the plan which was resolved by us in the mind."

[Verse Locator](#)

वयम् युद्धादिहैष्यामो रुधिरेण समुक्षिताः ।
विदार्या स्वातानुं बाणै रामनामाङ्कितैः शितैः ॥ ६-६४-२५

25. **samukSitaa** = moistened; **rudhireNa** = with blood; **svatanum** = on having our bodies; **vidaarya** = torn; **baaNaiH** = with arrows; **raama naamaaNkitaiH** = marked with the name of Rama; **vayam eSyaamaH** = we shall come back; **iha** = here; **yuddhaat** = from the battle.

"Moistened with blood on having our bodies torn with arrows marked with the name of Rama engraved on them, we shall come back here from the battle."

[Verse Locator](#)

भक्षितो राघवोऽस्माभिर्लक्ष्मणश्चेति वादिनः ।
तव पादौ ग्रहीष्यामस्त्वं नः काम प्रपूरय ॥ ६-६४-२६

26. **vaadinaH** = uttering; **iti** = that; **raaghavaH** = Rama; **lakSmaNeshaha** = as well as Lakshmana; **bhakSitaH** = has been devoured; **smaabhiH** = by us; **grahiiSyaavaH** = we shall clasp; **tava paadau** = your feet; **tvam** = you; **prapuuraya** = fully grant; **naH** = our; **kaamam** = desire.

Saying "Rama as well as Lakshmana has been devoured by us", we shall clasp your feet. You fully grant our desire."

[Verse Locator](#)

ततोऽवघोषय पुरे गजस्कन्धेन पार्थिव ।
हतो रामः सह भ्रात्रा ससैन्य इति सर्वतः ॥ ६-६४-२७

27. **paarthiva** = O king!; **tataH** = then; **avaghoSayaH** = have it proclaimed by beating of trumpets; **sarvataH** = in the entire; **pure** = City; **gajaskandhe** = on the back of an elephant; **iti** = that; **raamaH** = Rama; **hataH** = has been killed; **bhraatraa saha** = along with his brother; **sa sainyaH** = and his army.

"O king! Then, have it proclaimed by beating of trumpets in the entire city, on the back of an elephant, that Rama has been killed along with his brother and his army."

[Verse Locator](#)

प्रीतो नाम ततो भूत्वा भृत्यानाम् त्वमरिन्दम ।
भोगांश्च परिवारांश्च कामांश्च वसुदापय ॥ ६-६४-२८

28. **arimdama** = O annihilator of enemies!; **bhuutvaa** = becoming; **priitonaama** = pleased for the name-sake; **daapaya** = arrange to bestow; **bhR^ityaanaam** = on your servants; **bhogaamcha** = objects of enjoyment; **kaamaan** = other desired objects; **parivaaraamshcha** = slaves; **vasu cha** = and gold.

"O annihilator of enemies! Becoming pleased for the name-sake, arrange to bestow on your servants, objects of enjoyment, other desired objects and gold."

[Verse Locator](#)

ततो माल्यानि वासांसि वीराणाम् अनुलेपनम् ।
देयम् च बहु योधेभ्यः स्वयं च मुदितः पिब ॥ ६-६४-२९

29. **tataH** = then; (present); **maalyaani** = garlands; **vaasaamsi** = garments; **anulepanam** = cosmetics; **viiraaNaam** = to champions; **bahu** = and abundant; **deyam** = gifts; **yodhebhyaH** = to (other) warriors; **piba** = drink; **svayam** = yourself; **muditaH** = delighted.

"Then, present garlands, garments and cosmetics to champions as well as abundant gifts to other warriors. Drink yourself delighted."

[Verse Locator](#)

ततोऽस्मिन्बहुलीभूते कौलीने सर्वतो गते ।
भक्षितः ससुहृद्रामो राक्षसैरिति विश्रुते ॥ ६-६४-३०
प्रविश्याश्वास्य चापि त्वम् सीतां रहसि सान्त्वय ।
धनधान्यैश्च कामैश्च रत्नैश्चैनां प्रलोभय ॥ ६-६४-३१

30; 31. **asmin** = (when) this; **bahuliibhuute** = thick; **kouliine** = rumour; **sarvatogate** = has gone to all sides; **iti** = that; **raamaH** = Rama; **sasuhR^it** = along with his friends; **bhakSitaH** = have been devoured; **raakSasaiH** = by the demons; **vishrute** = was heard far and wide (even by Seetha); **pravishya** = approaching; **siitaam** = Seetha; **rahasi** = in private; **tvam** = you; **aashvaasya** = restoring her to confidence; **saantvaya** = and conciliating her; **enaam pralobhaya** = tempt her; **dhanadhaanyaishcha** = with gold and grain; **kaamaishcha ratnaishcha** = as well as luxuries and precious stones.

"When this thick rumour has gone to all sides that Rama along with his companions have been devoured by the demons and you approach Seetha in private and restoring her to confidence and even conciliating her, tempt her with gold and grain, as well as luxuries and precious tones."

[Verse Locator](#)

अनयोपधया राजन्भयशोकानुबन्धया ।
अकामा त्वद्वशम् सीता नष्टनाथा गमिष्यति ॥ ६-६४-३२

32. **anayaa upadhayaa** = by this false pretence; **bhaya shokaanubandhayaa** = supplemented by fear and anguish; **siitaa** = Seetha; **naSTanaathaa** = who (thinks that) she lost her husband; **akaamaa** = reluctantly; **gamiSyati** = will submit; **tvadvasham** = to your will.

"By this false pretence, creating fear and anguish, Seetha who thinks she lost her husband, will submit reluctantly to your will."

[Verse Locator](#)

रमनीयम् हि भर्तारं विनष्टमवगम्य सा ।
नैराश्यात्स्त्रीलघुत्वाच्च त्वद्वशं प्रतिपत्स्यते ॥ ६-६४-३३

33. **adhigamya** = believing; **ramaNiiyam** = (that) her charming; **bhartaaram** = husband; **vinaSTam** = is destroyed; **saa** = she; **nairaaslyaat** = from hopelessness; **striilaghutvaachcha** = and feminine feeling of flexibility; **pratipatsyate** = will arrive at; **tvadvasham** = your will.

"Believing that her charming husband is destroyed, Seetha from her hopelessness and feminine feeling of flexibility, will come to your will."

[Verse Locator](#)

सा पुरा सुखसम्वृद्धा सुखार्हा दुःखकर्षिता ।
त्वय्यधीनः सुखम् ज्ञात्वा सर्वथोपगमिष्यति ॥ ६-६४-३४

34. **saa** = she; **sukhasamvR^iddhaa** = who grew up with comfort; **sukhaarhaa** = who is deserving of happiness; **duHkhakarshitaa** = but emaciated with grief; **jJNaatvaa** = knowing; **sukham** = (that) her happiness; **adhiinam** = depends; **tvayi** = on you; **upagamiSyati** = will come near (to you); **sarvathaa** = by all means.

"Seetha, who grew up with comfort, who is deserving of happiness; but emaciated with grief, knowing that her happiness depends on you, will by all means come near to you."

[Verse Locator](#)

एतत्सुनीतं मम दर्शनेन
रामम् हि दृष्ट्वैव भवेदनर्थः ।
इहैव ते सेत्स्यति मोत्सुकोभू ।
र्महानयुद्धेन सुखस्य लाभः ॥ ६-६४-३५

35. **etat suniitam** = this has been conveyed well; **mama darshanena** = by my contemplation; **dR^iSTaiva** = just on seeing; **raamam** = Rama; **anarthaH** = a calamity; **bhavet** = will happen; **te** = to you; **mahaan** = a great; **laabhaH** = advantage; **sukhasya** = of happiness; **setsyati** = will be gained; **ihaiva** = here itself; **ayuddhena** = even without fighting; **maa bhuuH** = do not become; **utsukaH** = restless.

"After contemplating very well, I have conveyed like this. As soon as you see Rama, a calamity will happen. While you stay here itself without fighting, you will obtain a great benefit of happiness. Do not become restless."

[Verse Locator](#)

अनष्टसैन्यो ह्यनवाप्तसंशयो
रिपूनयुद्धेन जयन् जनाधिप ।
यशश्च पुण्यम् च महन्महीपते ।
श्रियम् च कीर्तिं च चिरम् समश्नुते ॥ ६-६४-३६

36. janaadhipa = O king; mahiipatiH = an emperor; jayan = who conquers; ripuun = his enemies; anaSTasainyaH = without losing his army; anavaaptasamshayaH = without meeting with danger; ayuddhena = and without a combat; ashnute = will obtain; chiram = for long; mahat = a great; yashashcha = fame; puNyamcha = merit; shriyam cha = prosperity; kiirtimcha = and glory.

"O king! An emperor who conquers his enemies without losing his army, without meeting with danger and without a combat will obtain for long, a great fame, merit, prosperity and glory."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुःषष्टितमः सर्गः

Thus completes 64th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 64

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 65 Verses converted to UTF-8, Nov 09

Introduction

Kumbhakarna rebukes Mahodara for rendering a wrong advice to Ravana. He asserts Ravana, saying that he will annihilate Rama in battle. Ravana gets pleased and orders Kumbhakarna to wipe off the monkeys together with Rama and Lakshmana in battle. Then, Ravana arranged for ornamentation of the various limbs of Kumbhakarna with various types of jewellery, before sending him to the battle. As Kumbhakarna sallies forth to the battle, several bad omens appear on all sides. Kumbhakarna disregards these portents and marches ahead for the battle. Seeing the colossal form of Kumbhakarna, all the monkeys get frightened and take to their heels.

[Verse Locator](#)

स तथोक्तस्तु निर्भर्त्स्य कुम्भकर्णो महोदरम् ।
अब्रवीद्राक्षसश्रेष्ठं भ्रातरम् रावणं ततः ॥ ६-६५-१

1. **kumbhakarna** = Kumbhakarna; **tathaa** = thus; **uktaH** = spoken; **nirbhartasya** = rebuked; **mahodaram** = Mahodara; **tataH** = and then; **abraviit** = spoke; **bhraataram** = to his brother; **raavanam** = Ravana; **raakSasashreTham** = the chief of demons.

Hearing the words of Mahodara, Kumbhakarna rebuked him and then spoke to his brother, Ravana, the chief of demons (as follows):

[Verse Locator](#)

सोऽहम् तव भयं घोरम् वधात्तस्य दुरात्मनः ।
रामस्याद्य प्रमार्जामि निर्वैरस्त्वम् सुखीभव ॥ ६-६५-२

2. **vadhaat** = by annihilation; **tasya** = of that; **duraatmanaH** = evil-minded; **raamasya** = Rama; **saH aham** = I as such; **pramarjaami** = wipe off; **tava** = your; **ghoram** = terrific; **bhayam** = fear; **adya** = today; **bhava** = be; **sukhii** = happy; **nirvairaH hi** = indeed free enmity.

"By annihilation of that evil-minded Rama, I will wipe-off your terrific fear today. Be happy, indeed without any enmity."

[Verse Locator](#)

गर्जन्ति न वृथा शूर निर्जला इव तोयदाः ।
पश्य सम्पाद्यमानम् तु गर्जितम् युधि कर्मणा ॥ ६-६५-३

3. **shuuraaH** = warriors; **nagarjanti** = do not roar; **vR^ittaa** = in vain; **nirjalaaH toyadaaH** = like water-less clouds; **pashyas** = see; **garjitum** = the roar; **sampadyamaanam** = on completion; **karmaNaa** = of work; **yudhi** = in battle.

"Warriors do not roar in vain as waterless clouds. Hear my roar, only on completion of my said task in battle."

न मर्षयति चात्मानम् सम्भावयति नात्मना ।
अदर्शयित्वा शूरास्तु कर्म कुर्वन्ति दुष्करम् ॥ ६-६५-४

4. shuuraaH = warriors; na marSayanti = do not indulge; sambhaavayitum = in thinking highly; aatmaanam aatmanaa = of themselves by themselves; adarshayitvaa = without showing; kurvanti = they do; duSkaram karma = difficult act.

"Warriors do not indulge in eulogizing themselves. They do difficult acts, without a show."

[Verse Locator](#)

विक्लवानामबुद्धीनाम् राजां पण्डितमानिनाम् ।
शृण्वतामादित इदम् त्वद्विधानां महोदर ॥ ६-६५-५

5. mahodara = O; Mahodara!; kathyamaanam tvadvachaH = your narrated words; nityam rochate = are always agreeable; raajNaam = to kings; viklabaanaam = who are confused; paN^Dita maaninaan = who fancy themselves as the learned; abuddhiinaam = and who are stupid.

"O Mahodara! Your words may be agreeable to those kings who are confused, who fancy themselves as the learned, and who themselves are stupid."

[Verse Locator](#)

युद्धे कापुरुषैर्नित्यं भवद्भिः प्रियवादिभिः ।
राजानमनुगच्छद्भिः कृत्यमेतद्विनाशितम् ॥ ६-६५-६

6. bhavadbhiH = by you; kaapuruSaiH = who are cowards; yuddhe = in battle; nityam priyavaadibhiH = always speaking pleasantly; anugachchhadbhiH = and go according to the wishes of; raajaanam = the king; sarvam = the entire; kR^ityam = undertaking; vinaashitam = has been spoiled.

"You are all cowards in battle. You always speak pleasantly and go according to the wishes of the king. You, as such, have spoiled all the undertakings."

[Verse Locator](#)

राजशेषा कृता लङ्का क्षीणः कोशो बलम् हतम् ।
राजानमिममासाद्य सुहृच्चिह्नममित्रकम् ॥ ६-६५-७

7. aasaadya = getting possession of; imam = of this; raajaanam = king; suhR^ichchihnam = who has friends merely for a name-sake; amitrakam = and behaving unfriendly; dhanaagaaram = the treasury; kSiNam = has weakened; balam = the army; hatam = has been killed; laN^kaa = Lanka; kR^itaa = has been made; raajaseSaa = with the king alone left.

"Having access to this king, who has friends merely for a name-sake as also behaving unfriendly, the treasury got depleted, the army destroyed and king alone is left the Lanka."

[Verse Locator](#)

एष निर्याम्यहम् युद्धमुद्यतः शत्रुनिर्जये ।
दुर्नयं भवतामद्य समीकर्तुं महाहवे ॥ ६-६५-८

8. udyataH = intent on; shatrunirjaye = conquering the enemies; eSaH aham = I; niryaami = sally forth; adya = today; yuddham = for the battle; samiikartum = to set right; bhavatiim = your; durnayam = imprudent policy.

"Intent on conquering the enemy, I sally for the battle today to set right your imprudent policy."

[Verse Locator](#)

एवमुक्तवतो वाक्यम् कुम्भकर्णस्य धीमतः ।
प्रत्युवाच ततो वाक्यं प्रहसन्नाक्षसाधिपः ॥ ६-६५-९

9. **evam** = thus; **uktavataH** = spoken; **dhiimataH kumbhakarNasya vaakyam** = the words of the intellectual Kumbhakarna; **raakSasaadhipaH** = the king of demons; **tataH** = then; **prahasan** = bursting into laughter; **pratyuvaacha** = replied; **vaakyam** = in (follwoing) words:

Hearing the words of the intellectual Kumbhakarna, Ravana the king of demons, bursting into laughter, replied as follows:

[Verse Locator](#)

महोदरोऽयम् रामात्तु परित्रस्तो न संशयः ।
न हि रोचयते तात युद्धम् युद्धविशारद ॥ ६-६५-१०

10. **taata** = O dear brother; **yuddhavishaarada** = well-versed in the art of warfare!; **ayam** = this; **mahodaraH** = Mahodara; **paritrastaH** = is frightened; **raamaat** = of Rama; **na samshayaH** = there is no doubt; **na rochayate hi** = indeed; he is not inclined; **yuddham** = of war.

"O dear brother, well-versed in the art of war-fare! This Mahodara is frightened of Rama. There is no doubt. He is not indeed inclined of a war."

[Verse Locator](#)

कश्चिन्मे त्वत्समो नास्ति सौहृदेन बलेन च ।
गच्छ शत्रुवधाय त्वम् कुम्भकर्णजयाय च ॥ ६-६५-११

11. **kumbhakarNa** = O Kumbhakarna!; **kashchit naasti** = none; **tvatsamaH** = is equal to you; **me** = for me; **sauhR^idena** = in friendship; **balenacha** = and strength; **tvam** = you; **gachchha** = proceed; **shatruvadhaaya** = for destroying the enemies; **jayaaya** = and for achieving victory.

"O Kumbhakarna! None is equal to you in friendship and strength, in my eyes. You march to the battlefield for destroying the enemies and for achieving victory."

[Verse Locator](#)

शयानः शत्रुनाशार्थम् भवान् सम्बोधितो मया ।
आयम् हि कालः सुमहान् राक्षानामरिंदम ॥ ६-६५-१२

12. **arindama** = O destroyer of enemies!; **bhavaan** = you; **shayaanaH** = who were sleeping; **sambodhitaH** = were awakened; **mayaa** = by me; **shatrunashartham** = for the purpose of destroying the enemies; **ayam** = this; **sumahaan kaalaH hi** = is indeed a grand time; **raakSasaanaam** = for demons.

"O destroyer of enemies! You, who were sleeping, were awakened by me, for the purpose of destroying the enemies. This is indeed a grand time for our demons."

[Verse Locator](#)

तद्गच्छ शूलमादाय पाशहस्त इवान्तकः ।
वानरान् राजपुत्रौ च भक्षयादित्यतेजसौ ॥ ६-६५-१३

13. **tat** = therefore; **gachchha** = go; **antakaH iva** = like Yama the god of death; **aadaaya** = by taking; **shuulam** = a dart; **paasha hastaH** = and a noose in hand; **bhakSaya** = devour; **vaanaraan** = the monkeys; **raajaputrau** = and the princes; **aaditya tejasau** = whose splendour is like that of the sun.

"Therefore, go like Yama the god of death, by taking a dart and a noose in your hand. Devour the monkeys and the princes whose splendour is like that of the sun."

[Verse Locator](#)

समालोक्य तु ते रूपम् विद्रविष्यन्ति वानराः ।

रामलक्ष्मणयोश्चापि हृदये प्रस्फुटिष्यतः ॥ ६-६५-१४

14. **samaalokya** = by seeing; **te** = your; **ruupam** = very form; **vaanaraaH** = the monkeys; **vidraviSyanti** = will run away; **hR^idayechaapi** = the hearts; **raama lakSmaNayoH** = of Rama and Lakshmana; **prasphuTiSyataH** = will get broken asunder.

"By seeing your very form, the monkeys will run away. The hearts of Rama and Lakshmana will get broken asunder."

[Verse Locator](#)

एवमुक्त्वा महातेजाः कुम्भकर्णम् महाबलम् ।

पुनर्जातमिवात्मानम् मेने राक्षसपुमावः ॥ ६-६५-१५

15. **raakSasapuN^gavaH** = the king of demons; **mahaatejaaH** = with great energy; **evam** = thus; **uktvaa** = speaking; **mahaabalam kumbhakarNam** = to the mighty Kumbhakarna; **mene** = thought; **aatmaanam** = himself; **jaatam iva** = as though he was born; **punaH** = again.

Ravana, the king of demons, having a great energy, thus speaking to the mighty Kumbhakarna, thought himself as though he was born again.

[Verse Locator](#)

कुम्भकर्णबलाभिज्ञो जानंस्तस्य पराक्रमम् ।

बभूव मुदितो राजा शशाङ्क इव निर्मलः ॥ ६-६५-१६

16. **raajaa** = the king; **kumbhakarNa balaabhiJNaH** = knowing the strength of Kumbhakarna; **jaanan** = and recognising; **tasya** = his; **paraakramam** = prowess; **muditaH** = was delighted; **babhuuva** = and became; **nirmalaH** = bright; **shashaaNkaH iva** = as the moon.

The king, knowing the strength and prowess of Kumbhakarna, was delighted and became as bright as the moon.

[Verse Locator](#)

इत्येवमुक्तः सम्हृष्टो निर्जगाम महाबलः ।

रास्स्तु वचनम् श्रुत्वा योद्धुमुद्युक्तवांस्तदा ॥ ६-६५-१७

17. **ityevam** = thus; **uktaH** = spoken to; (by Ravana); **mahaabalaH** = the mighty Kumbhakarna; **samhR^iStaH** = highly delighted; **nirjagaama** = sallied forth; **shrutvaa** = hearing; **raaJNaH** = the king's; **vachanam** = speech; **tadaa** = at that time; **udyuktvaan** = (he) was ready; **yoddhum** = to fight.

Some were drowned in the ocean. Some had recourse into the caves. Some others escaped. Some could not even stand stable on the ground. Some fell down. Some lied down, as though they were dead.

[Verse Locator](#)

आददे निशितम् शूलं वेगाच्छत्रुनिर्हणः ।

सर्वकालायसम् दीप्तं तप्तकाञ्चनभूषणम् ॥ ६-६५-१८

18. **shatrunibarhaNaH** = Kumbhakarna; the annihilator of enemies; **vegaat** = speedily; **aadade** = took up; **nishitam** = a sharp; **shuulam** = spike; **sarvakaalaayasam** = made completely with iron; **diiptam** = splendidly shining; **taptakaaN^chana bhuuSaNam** = and adorned with pure gold.

Kumbhakarna, the annihilator of enemies, speedily took up a sharp spike fully made of iron, adorned with pure gold and splendidly shining.

[Verse Locator](#)

इन्द्राशनिसमं भीमम् वज्रप्रतिमगौरवम् ।

देवदानवगन्धर्वयक्षकिंनरसूदनम् ॥ ६-६५-१९

रक्तमाल्य महादाम स्वतश्चोद्गतपावकम् ।

आदाय निशितम् शूलं शत्रुशोणितरज्जितम् ॥ ६-६५-२०

कुम्भकर्णो महातेजा रावणम् वाक्यमब्रवीत् ।

19; 20. **aadaaya** = taking hold of; **vipulam** = that large; **shuulam** = spike; **shatrushoNita raN^jitam** = tinted with the blood of enemies; **indraashanisamprakhyaam** = shining like Indra's thunderbolt; **vajrapratima gauravam** = and equally heavy as a thunderbolt; **devadaanava gandharva yakSapannagasundanam** = capable of tormenting celestials; demons; Gandharvas the celestial musicians; Yakshas; a class of demi gods; and Nagas teh celestials serpents; **raktamaalya mahaadhaama** = wreathed in garlands of crimson flowers with excessive splendour; **udgatapaavakam** = and emitted flames; **svataH** = by itself naturally; **kumbhakarNaH** = Kumbhakarna; **mahaatejaH** = of great brilliance; **abraviit** = spoke; **raavaNam** = to Ravana; **vaakyam** = the following words:

Taking hold of that large spike tinted with the blood of enemies, shining like Indra's thunderbolt and equally heavy, capable of tormenting celestials, demons, Gandharvas, the celestial musicians, Yakshas a class of demi-gods and Nagas the celestial serpents, wreathed in garlands of crimson flowers with excessive splendour and emitting flames by itself naturally, Kumbhakarna of great brilliance spoke to Ravana the following words:

[Verse Locator](#)

गमिष्याम्यहमेकाकी तिष्ठत्विह बलं महत् ॥ ६-६५-२१

अद्य तान्क्षुधितः क्रुद्धो भक्षयिष्यामि वानरान् ।

21. **mahat balam** = let this large army; **tiSThatu** = stay; **iha** = here; **aham** = I; **gamiSyami** = shall go; **ekaakii** = alone; **kshudhitaH kruddhaH** = I; angry with hunger; **bhakSayiSyami** = shall devour; **taan** = those; **vaanaraan** = monkeys; **adya** = now.

"Let this large army stay back here. I shall go all alone. Being angry with hunger, I shall devour those monkeys now."

[Verse Locator](#)

कुम्भकर्णवचः श्रुत्वा रावणो वाक्यमब्रवीत् ॥ ६-६५-२२

सैन्यैः परिवृतो गच्छ शूलमुद्गलपाणिभिः ।

22. **shrutvaa** = hearing; **kumbhakarNa vachaH** = the words of Kumbhakarna; **raavaNaH** = Ravana; **abraviit** = spoke; **vaakyam** = these words; **parivR^itaH** = endowed; **sainyaiH** = with army; **shuula mudgara paaNibhiH** = with spikes and hammers in hand; **gachchha** = go (to the battle-field).

Hearing the words of Kumbhakarna, Ravana said, "Go along with army, with their spikes and hammers in hand."

[Verse Locator](#)

वानरा हि महात्मानः शीघ्राश्च व्यवसायिनः ॥ ६-६५-२३
एकाकिनं प्रमत्तम् वा नयेयुर्दशनैः क्षयम् ।

23.vaanaraaH = the monkeys; mahaatmaanaH = with their huge bodies; shuuraH = the warriors; suryavasaayinaH = having a much determination; dashanaiH = with their teeth; nayanti kSayam = will arrange for destruction; (of those); ekaakinam = who are either alone; pramattamvaa = or off one's guard.

"The monkeys, with their huge bodies, valiant, with a much determination and with their teeth, will destroy anyone who is either alone or off one's guard."

[Verse Locator](#)

तस्मात्परमदुर्धर्षैः सैन्यैः परिवृतो ब्रज ॥ ६-६५-२४
रक्षसामहितम् सर्वं शत्रुपक्षं निसूदय ।

24. tasmaat = therefore; parivR^itaH = enveloped; sainyaiH = with your army; vraja = go; parama durdharSaH = as a person very difficult to be assaulted; niSuudaya = destroy; sarvam = the entire; shatrupakSam = enemy-side; ahitam = which is inimical; rakSasaam = to the demons.

"Therefore, go along with your troops as a person who is very difficult to be assaulted. Destroy the entire enemy-side, which is inimical to our demons."

[Verse Locator](#)

अथासनात्समुत्पत्य स्रजं मणिकृतान्तराम् ॥ ६-६५-२५
आबबन्ध महातेजाः कुम्भकर्णस्य रावणः ।

25. samutpatya = rising up swiftly; aasanaat = from his throne; raavaNaH = Ravana; mahaatejaaH = endowed with a great energy; atha = then; aababandha = tied on; kumbhakarNasya = to Kumbhakarna; srajam = a necklace; maNikR^itaantaraam = studded with a course of jewels.

Rising up swiftly from his throne, Ravana endowed with a great energy, then placed around the neck of Kumbhakarna, a necklace studded with a course of jewels.

[Verse Locator](#)

अञ्गदानङ्गुलीवेष्टान्वराण्याभरणानि च ॥ ६-६५-२६
हारम् च शशिसम्पकाशमाबबन्ध महात्मनः ।

26. (Ravana) aababandha = bonded; aN^gadaani = Armlets; aN^guliiveSTaan = rings; varaaNiaabharaaNicha = excellent ornaments; haaramcha = and a chain; shashisamkaasham = which was handsome; mahaatmanaH = to the great souled Kumbhakarna.

Ravana placed on the person of Kumbhakarna, armlets, rings, excellent jewellery and a handsome chain.

[Verse Locator](#)

दिव्यानि च सुगन्धीनि माल्यदामानि रावणः ॥ ६-६५-२७
गात्रेषु सज्जयामास श्रीमती चास्य कुण्डले ।

27. **raavaNaH** = Ravana; **sajjayaamaasa** = arranged for ornamentation; **asya** = of his; **gaatreSu** = limbs; **divyaani sugandhiini maalyadaani** = with beautiful and sweet smelling garlands; **kuN^Dalecha** = and ear-rings; **shrotrayoH** = to his ears.

Ravana arranged for ornamentation of his limbs with beautiful and sweet-smelling garlands as well as ear-rings to his ears.

[Verse Locator](#)

काञ्चनाङ्गदकेयूरो निष्काभरणभूषितः ॥ ६-६५-२८

कुम्भकर्णो बृहत्कर्णः सुहृतोऽग्निरिवाबभौ ।

28. **KumbhakarNaH** = Kumbhakarna; **bR^ihatkarNaH** = with large ears; **kaaNchana aN^gada keyuura niSkaabharaNa bhuuSitaH** = adorned with golden armlets and bracelets worn on his upper arms along with ornament for his breast; **aababhau** = shone; **agniriva** = like fire; **suhutaH** = well = fed with oblations.

Kumbhakarna with large ears, adorned with golden armlets and bracelets worn on his upper arms along with ornament for his breast, shone like fire, well-fed with oblations.

[Verse Locator](#)

श्रोणीसूत्रेण महता मेचकेन विराजितः ॥ ६-६५-२९

अमृतोत्पादने नद्धो भुजङ्गेनेव मन्दरः ।

29. **mahataa** = with a large; **mechakena** = black; **viraajitaa** = and shining; **shroNiisuutreNa** = string worn round his loins; **mandoraH iva** = he was looking like Mount Mandara; **naddhaH** = encircled; **bhujangena** = at the time of churning the ambrosia.

With a large, black and shining string worn round his loins, he was looking like Mount Mandara encircled by a serpent at the time of churning the ambrosia.

[Verse Locator](#)

स काञ्चनं भारसहं निवातं ।

विद्युत्प्रभम् दीप्तमिवात्मभासा ।

आबध्यमानः कवचम् रराज ।

सन्ध्याभ्रसम्वीत इवादिराजः ॥ ६-६५-३०

30. **abadhyamaanaaH** = secured; **kaaN^chana kavacham** = with a golden armour; **bhaarasaham** = carrying a great load; **nivaatam** = impenetrable by weapons; **diiptamiva** = as if blazing; **aatmatejasaa** = with its own splendour; **vidyut prabham** = with flashing like lightning; **saH** = Kumbhakarna; **raraaja** = shone; **adriraajaH iva** = like a king of mountains; **sandhyaabhrasamviitaH** = joined with clouds at sunset.

Secured with a golden armour, carrying a great load, impenetrable by weapons and as if blazing with its own splendour with flashing like lightning, Kumbhakarna shone as a king of Mountains, enveloped by clouds at sunset.

[Verse Locator](#)

सर्वाभरणनद्धाङ्गः शूलपाणिः स राक्षसः ।

त्रिविक्रमकृतोत्साहो नारायण इवाबभौ ॥ ६-६५-३१

31. **sarvaabharaNa sarvaaN^gaH** = adorned with all ornaments to all his limbs; **shuulapaaNiH** = with a spike in his hand; **saH** = that; **raakSasaH** = demons; **aababhau** = shone; **naaraayanaH iva** = like Narayana; the all-embracing Lord; **trivikrama kR^itotsaahaH** = enthusiastic to take the three long strides (which were meant to cover the entire universe).

Adorned with all ornaments to all his limbs and with a spike in his hand, that demon shone like Narayana, the all-embracing Lord, enthusiastic to take the three long strides (which were meant to cover the entire universe).

[Verse Locator](#)

भ्रातरम् सम्परिष्वज्य कृत्वा चापि प्रदक्षिणम् ।
प्रणम्य शिरसा तस्मै सम्प्रतस्थे महाबलिः ॥ ६-६५-३२

32. **sampariSyajya** = embracing; **bhraataram** = his brother; **pradakSinam kR^itvaa cha api** = and even circumambulating him; **mahaabalaH** = the mighty; **saH** = Kumbhakarna; **pratasthe** = sallied forth; **praNamya** = after offering salutation; **tasmai** = to him; **shirasaa** = by bowing down with his head respectfully.

Embracing his brother and even circumambulating him, the mighty Kumbhakarna sallied forth, after offering salutation to him by bowing down to him respectfully.

[Verse Locator](#)

निष्पतन्तं महाकायं महानादं महाबलम् ।
तमाशीर्भिः प्रशस्ताभिः प्रेषयामास रावणः ॥ ६-६५-३३

33. **preSayaamaasa** = (Ravana) sent off; **mahaabalam** = the mighty; **kumbhakarNaH** = Kumbhakarna; **mahaakaayam** = having a colossal body; **niSpatantam** = who was sallying forth; **mahaanaadam** = with a great sound; **prashastaabhiH** = and with laudable; **aashiirbhiH** = benedictions.

Ravana sent off the mighty Kumbhakarna, having a colossal body, who was then sallying forth, with a great sound (of drums and musical instruments) and with laudable benedictions.

[Verse Locator](#)

तम् गजैश्च तुरमौश्च स्यन्दनैश्चाम्बुदस्वनैः ।
अनुजग्मुर्महात्मानम् रथिनो रथिनां वरम् ॥ ६-६५-३४

34. **shaNkhadundubhinirghoSaiH** = with loud sounds of couches and kettle-drums; **sainyaiH cha** = with an army; **varaayudhaiH** = wielding excellent weapons; **gajaishcha** = with elephants; **turaNGaishcha** = with horses; **syandanaishcha** = and with chariots; **ambudasvanaiH** = having sounds of clouds; **mahaatmaanaH** = mighty; **rathinaH** = charioteers; **anujagmuH** = accompanied; **tam** = him; **varam** = who was the foremost; **rathinaam** = among the charioteers.

With loud sounds of couches and kettle-drums, with an army wielding excellent weapons, with elephants, with horses and with chariots making sounds of clouds, mighty charioteers accompanied him who was the foremost among the charioteers.

[Verse Locator](#)

सर्पैरुष्ट्रैः खरैरश्वैः सिम्हद्विपमृगद्विजैः ।
अनुजग्मुश्च तम् घोरं कुम्भकर्णं महाबलम् ॥ ६-६५-३५

35. **anujagmuH** = (those demons) followed; **tam** = that; **ghoram** = terrific; **mahaabalam** = and mighty; **kumbhakarNam** = Kumbhakarna; **sarpaiH** = on serpents; **uSTraiH** = camels; **kharaishchaiva** = donkeys; **simhadvipa mR^igadvijaiH** = lions; elephants; wild beasts and birds.

Those demons followed that terrific and mighty Kumbhakarna, mounting on serpents, camels donkeys, lions, elephants, wild beasts and birds.

[Verse Locator](#)

स पुष्पवर्णैरवकीर्यमाणो ।

धृतातपत्रः शितशूलपाणिः ।

मदोत्कटः शोणितगन्धमत्तो ।

विनिर्ययौ दानवदेवशत्रुः ॥ ६-६५-३६

36. saH = that Kumbhakarna; daanavadeva shatruH = the enemy of ogres and celestials; shita shuula paaNiH = wielding a sharp spike in his hand; viniryayau = while sallying forth; dhruataatapatraH = over whose head a parasol was held; avakiiryamaaNah puSpavarSaiH = covered with showers of blossoms; madotkaTaH = was excited with drink; shoNitagandha mattah = and intoxicated by the smell of blood.

That Kumbhakarna, the enemy of ogres and celestials, wielding a sharp spike in his hand, while sallying forth, over whose head a parasol was held and drink and intoxicated by the smell of blood.

[Verse Locator](#)

पदातयश बहवो महानादा महाबलाः ।

अन्वयू राक्षसा भीमा भीमाक्षाः शस्त्रपाणयः ॥ ६-६५-३७

37. bahavaH = many; raakSasaaH = demons; mahaasaaraaH = with great energy; mahaabalaaH = with great strength; bhiimaH = with terrific form; bhiimaakSaaH = with fearful eyes; shastrapaaNayaH = and wielding weapons in their hands; anvayuH = accompanied; padaatayaH = as foot-soldiers.

Many demons, possessing a great energy and great strength, with terrific forms and fearful eyes, as also wielding weapons in their hands, accompanied him as foot-soldiers.

[Verse Locator](#)

रक्ताक्षाः सुमहाकाया नीलाज्जनचयोपमाः ।

शूरानुद्यम्य खड्गांश्च निशितांश्च परश्वधान् ॥ ६-६५-३८

बहुव्यामांश्च परिघान् गदाश्च मुसलानि च ।

तालस्कन्धांश्च विपुलान्क्षेपणीयान्दुरासदान् ॥ ६-६५-३९

38; 39. raktaakSaaH = (they followed) with their red hot eyes; sumahaakaayaaH = with large colossal bodies; niilaan^jana chayopamaaH = resembling a mass of collyrium in hue; udyamya = and lifting up; shuulaan = spikes; khaDgaamshcha = swords; nishitaan = sharp; parashvadhaan = axes; bhindipaalaamshcha = javelins; parighaan = iron rods; gadaashcha = maces; musalaanicha = mallets; vipulaan taalaskandhaamshcha = enormous trunks of palmyrah trees; kSepaNiyyaan = to be hurled at; duraasadaan = and difficult to be met.

The demons followed, with their red hot eyes, large colossal bodies resembling a mass of collyrium in hue, lifting up spikes, swords, sharp axes, javelins, iron rods, maces, mallets, enormous trunks of palmyrah trees to be hurled at and difficult to be met.

[Verse Locator](#)

अथान्यद्वपुरादाय दारुणम् लोमहर्षणम् ।

निष्पपात महातेजाः कुम्भकर्णो महाबलः ॥ ६-६५-४०

धनुःशतपरीणाहः स षट्शतसमुच्छितः ।

रौद्रः शकटचक्राक्षो महापर्वतसंनिभः ॥ ६-६५-४१

40; 41. **atha** = then; **saH kumbhakarNaH** = that Kumbhakarna; **mahaatejaaH** = of a great splendour; **mahaabalaH** = and a great strength; **aadaaya** = assuming; **anyat vapuH** = another body; **daaruNam** = of a formidable; **ghoradarshanam** = and terrific form; **dhanuH shatapariiNaahaH** = with a breadth of a hundred bows; **SaTshatasamuchchritaH** = and six hundred bows in height; **shakaTachakraakSaH** = with eyes resembling the wheels of a cart; **mahaaparvata samnibhaH** = looking like a huge mountain; **roudnraH** = and terrible to look at; **niSpapaata** = sallied forth.

Then, that Kumbhakarna, of a great splendour and a great strength, assuming another body of a formidable and terrific form, with a breadth of a hundred bows and six hundred bows in height, with his eyes resembling the wheels of a cart, looking like a huge mountain and terrible to look at, sallied forth.

[Verse Locator](#)

संनिपत्य च रक्षांसि दग्धशैलोपमो महान् ।
कुम्भकर्णो महावक्त्रः प्रहसन्निदमब्रवीत् ॥ ६-६५-४२

42. **kumbhakarNaH** = Kumbhakarna; **mahaan** = having a colossal body; **mahaavaktraH** = and a large mouth; **dagdhashailopamaH** = looking like a scorched hill; **samnipatya** = approaching; **rakSaamsi** = the demons; **abraviit** = spoke; **prahasan** = laughing loudly (the following words).

Kumbhakarna with his colossal body and a huge mouth, looking like a scorched hill, approaching the demons and laughing loudly, spoke as follows:

[Verse Locator](#)

अद्य वानरमुख्यानाम् तानि यूथानि भागशः ।
निर्दहिष्यामि संक्रुद्धः शलभानिव पावकः ॥ ६-६५-४३

43. **samkruddhaH** = charged with anger; **nirdahiSyaami** = I shall burn up; **taani** = those; **yuuthaani** = troops; **vaanaramukhyaan** = of the foremost of monkeys; **bhaagashchaH** = in lots; **adya** = today; **paavakaH iva** = as a flash of ifre; (would burn up); **pataN^gaaniva** = the moths.

"Charged with anger, I shall burn up those troops of the foremost of monkeys, in lots today, as a flash of fire would burn up the moths."

[Verse Locator](#)

नापराध्यन्ति मे कामम् वानरा वनचारिणः ।
जातिरस्मद्विधानाम् सा पुरोद्यानविभूषणम् ॥ ६-६५-४४

44. **vaanaraaH** = the monkeys; **vanachaariNaH** = roaming about in a forest; **naaparaadhyanti kaamam** = on their own accord; have not offended; **me** = me; **saa jaatiH** = that race of monkeys; **purodyaanavibhuuSaNam** = is an embellishment for gardens in city; **asmadvidhaanam** = like ours.

"The monkeys who are in the habit of roaming about in the woods, have not offended me of their own accord. That race of monkeys serves as an embellishment for the urban gardens in a city like ours."

[Verse Locator](#)

पुरोधस्य मूलम् तु राघवः सहलक्ष्मणः ।
हते तस्मिन्हतम् सर्वम् तं वधिष्यामि सम्युगे ॥ ६-६५-४५

45. **raaghavaH** = Rama; **saha lakSmaNaH** = together with Lakshmana; **muulam** = is the root-cause; **purarodhasya** = for attacking our city; **tasmin hate** = If he is killed; **sarvam** =

all; **hatam** = is killed; **vadhiSyaaami** = I shall kill; **tam** = that Rama; **samyuge** = in battle.

"Rama, together with Lakshmana, is the root-cause for the attack on our city. If he is killed, all will be destroyed. Therefore, I shall kill that Rama in battle."

[Verse Locator](#)

एवम् तस्य ब्रुवाणस्य कुम्भकर्णस्य राक्षसाः ।
नादम् चकुर्महाघोरं कम्पयन्त इवार्णवम् ॥ ६-६५-४६

46. **tasya kumbhakarNasya** = that Kumbhakarna; **evam** = thus; **bruvaaNasya** = speaking; **raakSasaaH** = the demons; **chakruH** = made; **mahaa ghoram** = a very terrific; **naadam** = noise; **aarNavam kampayantaH iva** = as though making the ocean of tremble.

While Kumbhakarna was speaking in that way, the demons made a very terrific noise, as though they were agitating the ocean.

[Verse Locator](#)

तस्य निष्पततस्तूर्णम् कुम्भकर्णस्य धीमतः ।
बभूवुर्घोररूपाणि निमित्तानि समन्ततः ॥ ६-६५-४७

47. **tasya dhiimataH kumbhakarNasya** = as that intelligent Kumbhakarna; **niSpatataH** = was sallying forth; **tuurNam** = quickly; **nimittaani** = omens; **ghora ruupaaNi** = of terrific patterns; **babhuuvaH** = appeared; **samantataH** = on all sides.

As that intelligent Kumbhakarna was sallying forth quickly for the battle, omens of terrific patterns appeared on all sides.

[Verse Locator](#)

उल्काशनियुता मेघा विनेदुश्च सुदारुणाः ।
ससागरवना चैव वसुधा समकम्पत ॥ ६-६५-४८

48. **megharaH** = clouds; **gardabhaaruNaaH** = ashy in colour like asses; **ulkaashaniyutaaH** = combined with meterors and strokes of lightning **babhuuvuH** = were formed; **vasudhaacha** = even the earth; **samakamR^ita** = trembled; **sa saagara vanaa** = together with its oceans and forests.

Clouds, ashy in colour like asses, combined with meteors and strokes of lightning appeared. Even the earth trembled, together with its oceans and forests.

[Verse Locator](#)

घोररूपाः शिवा नेदुः सज्वालकवलैर्मुखैः ।
मण्डलान्यपसव्यानि बबन्धुश्च विहंगमाः ॥ ६-६५-४९

49. **shivaaH** = Jackals; **ghoruupaaH** = of terrific form; **neduH** = howled; **sajvaalakabalaH** = with flaming morsels; **mukhaiH** = in their mouths; **vihamgamaaH** = and birds; **babandhuH** = twirled; **apasavyaani mandalaani** = in circles from right to left.

Jackals of terrific form howled with flaming morsels in their mouths and birds twirled in circles from right to left.

[Verse Locator](#)

निष्पपात च गृध्रेऽस्य शूले वै पथि गच्छतः ।
प्रास्फुरन्नयनम् चास्य सव्यो बाहुरकम्पत ॥ ६-६५-५०

50. shuule = on the spike; asya = of Kumbhakarna; gachchhataH = sallying forth; pathi = along the road; gR^iddhraH = a vulture; niSpapaata = descended; asya = his; nayanam = (left) eye; praasphurat = twitched; savyaH = his left; baahuH = arm; akampata = throbbed.

A vulture descended on the spike of Kumbhakarna, as he was sallying forth along the road. His left eye twitched and his left arm throbbed.

[Verse Locator](#)

निष्पपात तदा चोक्ला ज्वलन्ती भीमनिस्वना ।
आदित्यो निष्प्रभश्चासीन्न प्रवाति सुखोऽनिलः ॥ ६-६५-५१

51. tadaa = then; jvalantii = a blazing; ulkaa = meteor; niSpapaata = fell; bhiimaniH svanaa = with a dreadful noise; aadityaH cha = even the sun; asiit = became; niSprabhaH = lusterless; anilaH = and the wind; na vaati cha = was not blowing; sukhaH = comfortably.

Then, a blazing meteor fell down with a dreadful noise. Even the sun became lusterless and the wind was not blowing comfortably.

[Verse Locator](#)

अचिन्तयन्महोत्पातानुत्थिताम्लोमहर्षणान् ।
निर्ययौ कुम्भकर्णस्तु कृतान्तबलचोदितः ॥ ६-६५-५२

52. achintayan = disregarding; mahotpaataan = those great portents; uditaan = indicated; roma harSaNaan = causing the hair to stand erect; kumbhakarNaHtu = Kumbhakarna on his part; nirayau = marched on; kR^itaanta balachoditaH = driven by the power of fate.

Disregarding those great portents indicated, causing the hair to stand erect, Kumbhakarna on his part marched on, driven by the power of fate.

[Verse Locator](#)

स लङ्घयित्वा प्राकारं पद्भ्यां पर्वतसंनिभः ।
ददर्शाभ्रघनप्रख्यम् वानरानीकमद्भुतम् ॥ ६-६५-५३

53. sah = Kumbhakarna; parvatasamnibhaH = looking like a mountain; laN^ghayitvaa = traversing; praakaaram = the rampart; padbhyaam = with his feet; dadarsha = saw; adbhutam = a wonderful; vaanaraaniikam = army of monkeys; abhraghanaprakhyam = similar to a thick coverage of clouds.

Kumbhakarna, looking like a mountain, traversing the rampart with his feet alone, saw a wonderful army of monkeys, looking similar to a thick coverage of clouds.

[Verse Locator](#)

ते दृष्ट्वा राक्षसश्रेष्ठम् वानराः पर्वतोपमम् ।
वायुनुन्ना इव घना ययुः सर्वा दिशस्तदा ॥ ६-६५-५४

54. dR^iSTvaa = seeing; raakSasashreSTham = that Kumbhakarna the excellent among demons; parvatopamam = looking equal to a mountain; te vaanaraaaH = those monkeys; tadaa = then; yayuh = ran away; sarvaaH dishaH = to all directions; ghanaaH iva = as clouds; vaayununnaaH = driven away by the wind.

Seeing that Kumbhakarna, the excellent among demons, looking equal to a mountain, the monkeys then ran away to all directions, as clouds are driven away by the wind.

[Verse Locator](#)

तद्धानरानीकमतिप्रचण्डं ।
दिशो द्रवद्भिन्नमिवाभ्रजालम् ।
स कुम्भकर्णः समवेक्ष्य हर्षान् ।
ननाद भूयो घनवद्भनाभः ॥ ६-६५-५५

55. samavekSyā = looking towards; tat vaanaraamiikam = that army of monkeys; atiprachaNDam = which were highly fierce; dravat = and running away; dishaH = to different quarters; bhinnam abhrajalam iva = like a net-work of broken clouds; saH kumbhakarnaH = that Kumbhakarna; ghanaabhaH = with a hue of black cloud; harSaata = from a rejoice; bhuuyaH = repeatedly; nanaada = roared; ghanavat = like a cloud (thunder).

Looking towards that highly fierce army of monkeys, running away to different quarters, as a net-work of broken clouds, that Kumbhakarna with the hue of a black cloud, highly rejoiced, repeatedly emitted a roar-like thunder.

[Verse Locator](#)

ते तस्य घोरं निनदं निशम्य ।
यथा निनादम् दिवि वारिदस्य ।
पेतुर्धरण्यां बहवः प्लवग्मा ।
निकृत्तमूला इव सालवृक्षाः ॥ ६-६५-५६

56. nishamy = hearing; tasya ghoram = his terrific; ninadam = roar; vaaridasya ninaadam yathaa = similar to the rumbling of a cloud; divi = in the sky; te bahavaH plavaN^gaaH = many of those monkeys; petuH = fell down; dharaNyaam = on the floor; shaala vR^ikSaaH iva = like sal trees; nikR^itta muulaaH = cut-up by the roots.

Hearing his terrific roar, similar to the rumbling of a cloud in the sky, many of those monkeys fell down on the ground, like Sal trees cut-up by the roots.

[Verse Locator](#)

विपुलपरिघवान्स कुम्भकर्णो ।
रिपुनिधनाय विनिःसृतो महात्मा ।
कपि गणभयमाददत्सुभीमं ।
प्रभुरिव किम्पकरदण्डवान्युगान्ते ॥ ६-६५-५७

57. saH mahaatmaa kumbhakarnaH = that gigantic Kumbhakarna; vipulaparighaan = wielding a large iron-rod viniH sR^itaH = setting off; ripuniidhanaaya = for the destruction of the enemies; prabhuriva = like Yama the lord of death; kimkaradaN^Davaan = armed with a rod of punishment; waiting upon him like an attendant; yugaante = at the time of the dissolution of the world; aadadat = caused; subhiimam = a great terrific; kapigaNabhayam = fear to the troops of monkeys.

Wielding a large iron rod for the destroyable of the enemies, that gigantic Kumbhakarna looked like Yama the lord of death armed with a rod of punishment, waiting upon him as his attendant at the time of dissolution of the world and caused a great terrific fear to the troops of monkeys.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चषष्ठितमः सर्गः

Thus completes 65th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 65

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 66 Verses converted to UTF-8, Nov 09

Introduction

Seeing Kumbhakarna coming with his colossal body and emitting a tremendous roar, the monkeys scare away. Angada reassures the monkeys, who then return to the battle field to resume fight. When the monkeys start attacking Kumbhakarna, the latter crushes some monkeys with rage. Then again, the monkeys get frightened and run away in different directions. Angada then restores the monkeys to confidence once more and all the monkeys stand awaiting the command of Angada.

[Verse Locator](#)

स लङ्घायित्वा प्राकारम् गिरिकूटोपमो महान् ।
निर्ययौ निगरात्तूणम् कुम्भकर्णो महाबलः ॥ ६-६६-१

1. saH mahaabalaH = that mighty; kumbhakarNaH = Kumbhakarna; mahaan = with a colossal body; girikuuTopamaH = resembling the peak of a mountain; laN^ghayitvaa = crossing; praakaaram = the rampart; tuurNam = quickly; niryayau = sallied forth; nagaraat = from the city.

That mighty Kumbhakarna, with his colossal body resembling the peak of a mountain, having crossed the rampart, sallied forth from the city.

[Verse Locator](#)

ननाद च महानादम् समुद्रमभिनादयन् ।
विजयन्निव निर्घातान्विधमन्निव पर्वतान् ॥ ६-६६-२

2. nanaada = (Kumbhakarna) emitted a roar; abhinaadayan samudram = making the sea to reverberate; parvataan vidhaman iva = causing the mountains to quake; vijayanniva nirghaataan = and drowning the thunder-claps; as it were.

Kumbhakarna emitted a roar, making the sea to reverberate, causing the mountains to quake and drowning the thunder-claps, as it were.

[Verse Locator](#)

तमवध्यं मघवता यमेन वरुणेन च ।
प्रेक्ष्य भीमाक्षमायान्तं वानरा विप्रदुद्रुवुः ॥ ६-६६-३

3. prekSya = seeing; tam = that demon; bhiimaakSam = of terrific eyes; avadhyam = who could not be destroyed; maghavataa = by Indra; the lord of celestials; yamena = or by Yama the lord of death; varuNena = or by Varuna the lord of death; vaanaraaH = the monkeys; vipradudruvuH = ran away.

Seeing that demons of terrific eyes who could not be destroyed either by Indra the lord of celestials or by Yama the lord of death or by Varuna the god of water, the monkeys ran away.

तांस्तु विद्रवतो दृष्ट्वा वालिपुत्रोऽङ्गदोऽब्रवीत् ।
नलं नीलं गवाक्षं च कुमुदं च महाबलम् ॥ ६-६६-४

4. dR^iSTvaa = seeing; taan = them; vipradrutaan = running away; angadaH = Angada; raajaputraH = the prince; abraviit = spoke to; nalam = Nala; neelam = Neela; gavaakSam cha = Gavaksha; mahaabalam = the mighty; kumudam = Kumuda; (as follows):

Seeing them running away, Angada the prince spoke to Nala, Neela, Gavaksha and the mighty Kumuda as follows:

[Verse Locator](#)

आत्मानमत्र विस्मृत्य वीर्याण्यभिजनानि च ।
क्व गच्छत भयत्रस्ताः प्राकृता हरयो यथा ॥ ६-६६-५

5. vismR^itya = forgetting; aatmanaH = your own; taani = those; viiryaani = dignities; abhijanaanicha = and nobilities of bhaja trastaaH = and trembling with fear; praakR^itaaH harayaH yatha = like common monkeys; kva = where; gachchhata = do you go?.

"Where do you go, forgetting your own dignities as also nobilities of birth and trembling with fear like common monkeys?"

[Verse Locator](#)

साधु सौम्या निवर्तध्वं किं प्राणान्परिरक्षथ ।
नलं युद्धाय वै रक्षो महतीयं विभीषिकाः ॥ ६-६६-६

6. saumyaaH = O auspicious monkeys!; nivartadhvam = return; saadhu = well; kim = why; parirakSatha = do you completely guard; praaNaan = your lives?; rakSaH = (This) demons; naalam = is not competent; yuddhaaya = for a combat; iyam = this; mahatii = is a great; vibhiiSikaa = object of terror (toy).

"O auspicious monkeys! Please return! Why do you so fully guard your lives? This demon is not competent for a combat. He is merely a great toy of terror."

[Verse Locator](#)

महतीमुत्थितामेनां राक्षसानां विभीषिकाम् ।
विक्रमाद्विधमिष्यामो निवर्तध्वं प्लवङ्गमाः ॥ ६-६६-७

7. plavaN^gamaaH = O monkeys!; vikramaat = by our prowess; vidhamiSyaamaH = we shall destroy; enaam mahatiim vibhiiSikaam = this giant toy; utthitaam = produced; raakSasaanaam = by demons; nivartadhvam = come back.

"O monkeys! By our prowess, we shall destroy this giant toy produced by demons. Come back!"

[Verse Locator](#)

कृच्छ्रेण तु समाश्वस्य सङ्गम्य च ततस्ततः ।
वृक्षाद्रिहस्ता हरयः सम्प्रतस्थू रणाजिरम् ॥ ६-६६-८

8. samaashvasya = reconciling themselves; kR^ichchhreNa = with difficulty; harayaH = the monkeys; sangamya = assembled together at a place; tatstataH = from all sides; gR^ihiitvaa = and snatching; vR^ikSaana = the trees; sampratasthuH = and proceeded towards; raNaajiram = the battle field.

Reconciling themselves with some difficulty, the monkeys, from all sides, assembled together at a place and snatching some trees, the monkeys for their part, towards the battle-field.

[Verse Locator](#)

ते निवृत्य तु सङ्क्रुद्धाः कुम्भकर्ण वनौकसः ।
निजघ्नुः परमक्रुद्धाः समदा इव कुञ्जराः ॥ ६-६६-९

9. **te** = those; **vanaukasaH** = monkeys; **samadaaH** = kuNjaraaH iva = like elephants in rut; **nivR^itya** = having come back; **samrabdhaaH** = hurriedly; **nirjaghnuH** = assaulted; **kumbhakarNam** = Kumbhakarna; **paramakruddhaaH** = very much enraged.

Like elephants in rut, those monkeys, having come back, hurriedly hit Kumbhakarna, very much enraged as they were.

[Verse Locator](#)

प्रांशुभिर्गिरिशृङ्गैश्च शिलाभिश्च महाबलाः ।
पादपैः पुष्पिताग्रैश्च हन्यमानो न कम्पते ॥ ६-६६-१०

10. **mahaabalaH** = the mighty Kumbhakarna **hanyamaanaH** = (though) assaulted; **praamshubhiH girishR^iN^gaishcha** = with lofty mountain-tops; **shilaabhishcha** = rocks; **puSpitaagraiH paadapaiH** = and trees having blossoms at their ends; **na kampate** = was unshaken.

The mighty Kumbhakarna, though assaulted with lofty mountain-tops, rocks and trees with blossoms at their ends, stood unshaken.

[Verse Locator](#)

तस्य गात्रेषु पतिता भिद्यन्ते शतशः शिलाः ।
पादपाः पुष्पिताग्राश्च भग्नाः पेतुर्महीतले ॥ ६-६६-११

11. **bahavaH shilaaH** = many rocks; **patitaaH** = fallen; **tasya gaatreSu** = on his limbs; **bhidante** = got burst into pieces; **paadapaaH** = the trees; **puSpitaagraah** = with blossoms at their ends; **bhagnaaH** = were broken; **petuH** = fell; **mahiitale** = on the ground.

Many rocks, fallen on his limbs, got burst into pieces. The trees, with blossoms at their ends, were broken and fell shattered on the floor.

[Verse Locator](#)

सोऽपि सैन्यानि सङ्क्रुद्धो वानराणां महौजसाम् ।
ममन्थ परमायत्तो वनान्यग्निरिवोत्थितः ॥ ६-६६-१२

12. **saH api** = Kumbhakarna too; **samkruddhaH** = very much enraged; **mamantha** = crushed; **sainyaani** = the armies; **mahanjasaam vaanaraaNaam** = of the ranks of monkeys though there were greatly energetic; **paramaayattaH** = with his extreme exertion **utthitaH agniH vanaaniiva** = even as a rising fire would consume the woods.

Kumbhakarna too, very much enraged, crushed the ranks of monkeys though they were greatly energetic, with his extreme exertion even as a rising fire would consume the woods.

[Verse Locator](#)

लोहितार्द्रास्तु बहवः शेरते वानरर्षभाः ।
निरस्ताः पतिता भूमौ ताम्रपुष्पा इव द्रुमाः ॥ ६-६६-१३

13. **bahavaH** = many; **vaanararSabhaaH** = of the foremost among the monkeys; **nirastaaH** = lay on the ground; **lohitaardraaH** = bathed in blood; **sherate** = laid on

the ground; **drumaaH yathaa** = like the trees; **patitaaH** = fallen; **bhuumau** = on the ground; **taamrapuSpaaH** = with crimson flowers.

Many of the foremost among the monkeys lay on the ground, bathed in blood as they were, fallen like trees with crimson flowers, when tossed up by the demon.

[Verse Locator](#)

लङ्घयन्तः प्रधावन्तो वानरा नावलोकयन् ।
के चित्समुद्रे पतिताः के चिद्गगनमाश्रिताः ॥ ६-६६-१४

14. **vaanaraaH** = (some) monkeys; **laN^ghayamtaH** = while jumping; **pradhaavantaH** = and running away; **naavalokyan** = did not look back; **kechit** = some; **patitaaH** = fell; **samudre** = in the ocean; **kechit** = some; **aasthitaH** = inhabited gaganam = the sky.

Some monkeys, while jumping and running away, did not look back. Some fell in the ocean. Some inhabited the sky.

[Verse Locator](#)

वध्यमानास्तु ते वीरा राक्षसेन बलीयसा ।
सागरं येन ते तीर्णाः पथा तेनैव दुद्रुवुः ॥ ६-६६-१५

15. **te viiraaH** = (While) those warriors (of monkeys); **vadhyamaanaaH** = were being killed; **raakSasena** = by the demon; **liilayaa** = playfully; (some other monkeys); **dudruvuH** = ran away; **tenaiva** = by the same route; **yena pathaa** = by which route; **tiirNaaH** = they crossed; **saagaram** = the ocean.

While that demon was killing some warriors of monkeys playfully, some others ran away by the same route, by which they earlier crossed the ocean.

[Verse Locator](#)

ते स्थलानि तथा निम्नं विषण्णवदना भयात् ।
ऋक्षा वृक्षान्समारूढाः के चित्पर्वतमाश्रिताः ॥ ६-६६-१६

16. **te** = those monkeys; **tadaa** = them; **vivarNa vadanaaH** = becoming pale-faced; **bhayaat** = due to fear; (inhabited); **sthalaani** = mounds; **nimnam** = and low grounds; **kechit** = some; **aashritaH** = inhabited; **parvatam** = a hill; **R^ikSaaH** = bears; **samaaruuDhaaH** = ascended; **vR^ikSaan** = the trees.

While some monkeys becoming pale-faced due to fear, inhabited the mounds and the low grounds, some bears ascended the trees. Some escaped to a hill.

[Verse Locator](#)

ममज्जुरण्वे के चिद्गुहाः के चित्समाश्रिताः ।
निषेदुः प्लवगाः के चित्के चिन्नैवावतस्थिरे ॥ ६-६६-१७
केचिद्भूमौ निपतिताः केचित्सुप्ता मृता इव ।

17. **kechit** = some; **mamajjuH** = were drowned; **aarNave** = in the ocean; **kechit** = some; **samaashritaH** = dwelled; **guhaaH** = in the caves; **apare kechit** = some others; **nipetuH** = escaped; **kechit** = some; naive.

Some were drowned in the ocean. Some had recourse into the caves. Some others escaped. Some could not even stand stable on the ground. Some fell down. Some lied down, as though they were dead.

[Verse Locator](#)

तान्समीक्ष्याङ्गदो भङ्गान्वानरानिदमब्रवीत् ॥ ६-६६-१८

अवतिष्ठत युध्यामो निवर्तध्वं प्लवङ्गमाः ।

18. samikSya = seeing; taan vaanaraan = those monkeys; bhagnaana = retreated disorderly; aN^gadaH = Angada; abraviit = spoke; idam = these words; pravaNgamaaH = O monkeys!; avatiSThata = stay; yuddhyaamaH = we shall carry on the battle; nivartadhwam = come back.

Seeing those monkeys disorderly retreated, Angada spoke these words, "Stay. We shall carry on the battle. Come back."

[Verse Locator](#)

भग्नानां वो न पश्यामि परिगम्य महीमिमाम् ॥ ६-६६-१९

स्थानं सर्वे निवर्तध्वं किं प्राणान्परिरक्षथ ।

19. na pashyaami = I do not catch sight of; sthaanam = a place; vaH = for you; bhagnaanaam = who have retreated; parikramya = (even if) you roam over the earth; sarve = (Let) (of you); nivartadhwam = come back; kim = why; parirakSatha = do you safeguard; praaNaan = your lives?

"I do not catch sight of any place for you, who have retreated, even if you roam over the entire earth. Let all of you come back. Why do you safeguard your lives?"

[Verse Locator](#)

निरायुधानां द्रवतामसङ्गतिपौरुषाः ॥ ६-६६-२०

दारा ह्यपहसिष्यन्ति स वै घातस्तु जीविताम् ।

20. asamgagatipauruSaaH = O valiant monkeys; moving without hindrances; daaraaH = your wives; dravataam = (seeing you) running away; niraayudhaanaam = without weapons; upahasiSyanti = will mock at you; saH = It; ghaataH yai = is indeed a death; sujiivataam = for those who lives well.

"O valiant monkeys, moving without hindrances! Your wives, seeing you running away leaving your weapons aside, will mock at you. It is indeed a death for those who lived well."

[Verse Locator](#)

कुलेषु जाताः सर्वे स्म विस्तीर्णेषु महत्सु च ॥ ६-६६-२१

क्व गच्छत भयत्रस्ताः प्राकृता हरयो यथा ।

अनार्याः खलु यद्भीतास्त्यक्त्वा वीर्यं प्रधावत ॥ ६-६६-२२

21; 22. sarve = all of us; jaataaH sma = are born; mahatsu cha kuleSu = in distinguished races; vistiirNeSu = which are well-developed; praakR^itaaH harayaH yathaa = like common monkeys; kva = where; gachchhata = do you go; bhayatrastaaH = trembling with fear?; yat pradhaavat = as you are running away; bhiitaaH = frightened; tvyaktvaa = leaving; viiryam = your valour; anaaryaah khalu = you are indeed not worthy of honour.

"All of us are born in distinguished races; which are well developed. Where to you go frightened, like ordinary monkeys? As you are running away with fear, leaving all your valour, you are indeed unworthy of honour."

[Verse Locator](#)

विकत्थनानि वो यानि यदा वै जनसंसदि ।

तानि वः क्व च यतानि सोदग्राणि महान्ति च ॥ ६-६६-२३

23. **kva** = where; **taani vaH** = did those wordes of you; **yaani vikatthanaani** = which were boasting; **vaH sodagraaNi** = projecting yourself highly; **janasamsadi** = in assemblies of people; **tadaa** = at that time (before coming for the battle)?; **gataani** = melt away?

"Where did those boasting words of you melt away, in which you highly projected yourself in front of the people just before coming for the battle?"

[Verse Locator](#)

भीरुप्रवादाः श्रूयन्ते यस्तु जीवति धिक्कृतः ।

मार्गः सत्पुरुषैर्जुष्टः सेव्यतां त्यज्यतां भयम् ॥ ६-६६-२४

24. **yaH** = who; **dhikR^itaH** = even if reproached; **jiivati** = survive; **pravaadaaH** = the slanders; **bhiiroH** = of such cowards; **shruuyante** = are being heard; **maargaH** = (Let) path; **juSTaH** = set out; **satpuruSaiH** = by good people; **sevyataam** = be followed; **bhayam** = (Let) fear; **tyajyataam** = be abandoned.

"The cowards, who survive even after being reproached, have to hear slanders from the people. Let the path trodden by the good people be followed. Let your fear be abandoned."

[Verse Locator](#)

शयामहे वा निहताः पृथिव्यामल्पजीविताः ।

प्राप्नुयामो ब्रह्मलोकम् दुष्प्रपम् च कुयोधिभिः ॥ ६-६६-२५

25. **shayaamahe vaa** = we shall lie down; **nihataaH** = killed by the enemies; **pR^ithivyaam** = on the earth; **alpajiivitaaH** = if we are short-lived; **praapmyaamaH cha** = we shall reach; **brahmalokam** = the realm of Brahma (residence of pious spirits); **duSpraapam** = difficult to be attained; **kuyodhibhiH** = by bad warriors.

"If our longevity is short, we shall lie down, being killed by the enemies, on the earth and reach the realm of Brahma (residence of pious spirits), which is difficult to be attained by bad warriors."

[Verse Locator](#)

अवाप्नुयामः कीर्तिम् वा निहत्वा शत्रुमाहवे ।

निहता वीरलोकस्य भोक्ष्यामो वसु वानराः ॥ ६-६६-२६

26. **vaanaraaH** = O monkeys!; **avaapnuyaamaH** = we shall obtain; **kiirtim** = glory; **nihatvaa** = by killing; **shatrum** = the enemies; **aahave** = in battle; **vaa** = or; **nihataaH** = if killed; **bhokSyaamaH** = we shall enjoy; **vasu** = a good thing; **viiralokasya** = of the world attained by warriors.

"O monkeys! We shall obtain glory by killing our enemies in battle or if killed on the other hand, we shall enjoy the heaven, attained by the warriors."

[Verse Locator](#)

न कुम्भकर्णः काकुत्स्थं दृष्ट्वा जीवन्मिष्यति ।

दीप्यमानमिवासाद्य पतङ्गो ज्वलनं यथा ॥ ६-६६-२७

27. **dR^iSTvaa** = coming face to face with; **kakutthsam** = Rama; **kumbhakarNaH** = Kumbhakarna; **na gachchhati** = will not go back; **jiivan** = alive; **pataN^gaH iva** = any more than a moth; **aasaadya** = meeting; **diipyamaanam jvalanam** = a blazing fire.

"Coming face to face with Rama, Kumbhakarna will not go back alive, any more than a moth meeting a blazing fire."

[Verse Locator](#)

पलायनेन चोद्दिष्टाः प्राणान्नक्षामहे वयम् ।
एकेन बहवो भग्ना यशो नाशं गमिष्यति ॥ ६-६६-२८

28. **vayam** = (If) we; **bahavaH** = in large numbers; **uddiSTaaH** = intended (to fight); **bhagnaaH** = are conquered; **ekena** = by one person alone; **rakSaamah** = and protect; **praaNaan** = and lives; **palayanena** = by an escape; **yashaH** = our glory; **gamiSyati** = will undergo; **naasham** = a damage.

"If we, in large numbers, who are intended to fight, are conquered by one person alone and if we protect our lives by running away, our glory will undergo a damage."

[Verse Locator](#)

एवं ब्रुवाणं तं शूरमङ्गदं कनकाङ्गदम् ।
द्रवमाणास्ततो वाक्यमूचुः शूरविगर्हितम् ॥ ६-६६-२९

29. **tataH** = then; **dravamaaNaaH** = those fleeing monkeys; **uuchuH** = spoke; **vaakyam** = (the following) words; **shuura vigarhitam** = which were contemptible y warriors; **tam shuuram aN^gadam** = to that valiant Angada; **kanakaaNgadam** = to that valiant Angada; **kanakaaNgadam** = who was adorned with golden armlets; **evam** = thus; **bruvaaNam** = speaking.

Then, those fleeing monkeys spoke the following words, which were contemptible by the warriors, to that valiant Angada, who was adorneed with golden armlets.

[Verse Locator](#)

कृतं नः कदनं घोरं कुम्भकर्णेन रक्षसा ।
न स्थानकालो गच्छामो दयितं जीवितं हि नः ॥ ६-६६-३०

30. **kR^itam** = It is enough; **ghoram yuddham** = of the terrific battle; **rakSasaa kumbhakarNena** = with Kumbhakarna the demon; **naH** = for us; **na sthaanakaalaH** = it is not the proper time to stay; **gachchhaamaH naH** = to us; **jivitam** = life; **dayitam hi** = is indeed dear.

"For us, it is enough of this terrific battle with Kumbhakarna, the demon. It is not the proper time to stay back but it is to time to go away. Life is indeed dear to us."

[Verse Locator](#)

एतावदुक्त्वा वचनं सर्वे ते भेजिरे दिशः ।
भीमं भीमाक्षमायान्तं दृष्ट्वा वानरयूथपाः ॥ ६-६६-३१

31. **dR^iSTvaa** = seeing; **bhiimam** = that terrific Kumbhakarna; **aayaantam** = coming; **bhiimaakSam** = with his dreadful eyes; **sarve te** = all those; **vaanarayuuthapaaH** = commanders monkey-troops; **uktvaa** = speaking; **etaavat vachanam** = words only thus far; **bhajire** = scattered; **dishaH** = in all directions.

Seeing that terrific Kumbhakarna coming with his dreadful eyes, all those commanders of monkey-troops, speaking words only thus far, scattered in all directions.

[Verse Locator](#)

द्रवमाणास्तु ते वीरा अङ्गदेन वलीमुखाः ।
सान्त्वैश्च बहुमानैश्च ततः सर्वे निवर्तिताः ॥ ६-६६-३२

32. **sarve** = all; **te** = those; **dravamaaNaaH** = fleeing; **viiraaH** = commanders; **valiimukhaaH** = of monkeys; **tataH** = thereafter; **saantvanaishcha** = with the coaxing words; **aN^gadana** = by Angada; **nivartitaa** = were turned back; **anumaanaishcha** = by giving inferential arguments.

Thereafter, with the coaxing words and inferential arguments by Angada, all those fleeing commanders of monkeys turned back.

[Verse Locator](#)

प्रहर्षमुपनीताश्च वालिपुत्रेण धीमता ।
आज्ञाप्रतीक्षास्तुस्थुश्च सर्वे वानरयूथपाः ॥ ६-६६-३३

33. upaniitaaH = having been obtained; praharSam = cheerfulness; dhiimataa vaaliputreNa = by the intellectual Angada; sarve = all; vaanara yuuthapaaH = those commanders of the army-troops; tasthuH cha = stood; aajJNaapратиikSaaH = awaiting his command.

Having been cheered up by the intellectual Angada, all those commanders of the army-troops stood awaiting his command.

[Verse Locator](#)

ऋषभशरभमैन्दधूमनीलाः ।
कुमुदसुषेणगवाक्षरम्भताराः ।
द्विविदपनसवायुपुत्रमुख्यास् ।
त्वरिततराभिमुखं रणं प्रयाताः ॥ ६-६६-३४

34. R^iSabhasharabha mainda dhumra niilaaH = Rishabha; Mainda; Dhumra; Neela; kumuda suSeNa gavaakSarambha taaraaH = Kumuda; Sushena; Gavaksha; Rambha; Tara; dvipadapanasa vaayuputra mukhyaaH and particularly Dvipada; Panasa and Hanuma; prayaataaH = marched; tvarita taraabhimukham = very quickly with their faces turned towards; raNam = the battle.

Rishabha, Sharabha, Mainda, Dhumra, Neela, Kumuda, sushena, Gavaksha, Rambha, Tara and more particularly Dvipada, Panasa and hanuma marched ahead very quickly, with their faces turned towards the battle.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षट्षष्टितमः सर्गः

Thus completes 66th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 66

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 67

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Introduction

Restored to confidence by Angada, all the monkeys return to the battle-field. Dvivida, a leader of the monkeys hurls a mountain towards Kumbhakarna, but it misses the target and falls on horses, elephants and chariots of the enemy. Dvivida hurls another mountain and some demons are killed. Hanuma strikes Kumbhakarna with a large mountain-peak and injures him severely. In reply, Kumbhakarna strikes on Hanuma's chest with his spike. Then, Kumbhakarna strikes other monkey-chiefs who attack him. Thousands of monkeys then ascend Kumbhakarna's body and encounters him with their nails, fists, teeth and arms. In response, Kumbhakarna destroys all those monkeys with his spike. When Angada, the leader of the monkeys, attacks Kumbhakarna, the latter strikes Angada violently and Angada falls unconscious. Then, Kumbhakarna begins his attack on Sugreeva. But, Sugreeva strikes Kumbhakarna's chest with a mountain, but the mountain only breaks into pieces. When Kumbhakarna throws his spike towards Sugreeva in retaliation, Hanuma stops it on the way and breaks it off. Then, Kumbhakarna hurls a mountain-crust on Sugreeva to make him unconscious and takes him away on his shoulders to Lanka. When Sugreeva regains consciousness, he tears off the ears and nose of Kumbhakarna with his sharp nails and teeth. In relation, Kumbhakarna thren Sugreeva down and crushed him. Then Sugreeva bounces into the air and gets re united with Rama. Kumbhakarna thereafter takes his hammer and begins to attack the monkeys and bears. Then, Lakshmana starts to attack Kumbhakarna with his arrows. But, Kumbhakarna appreciates the valour of Lakshmana and proceeds towards Rama to fight with him. Rama discharges some arrows with 'Roundra' spell towards Kumbhakarna. Those arrows disappear into Kumbhakarna's chest and make him weapon-less. In retaliation, Kumbhakarna hurls a mountain-peak towards Rama and even before the mountain-peak reaches Rama, it was split up into pieces by the arrows released by Rama. Thereupon, on the advice given by Lakshmana, all the monkeys climb straight upon Kumbhakarna's body. Kumbhakarna shakes them off with violence. Then, Rama employs a great missile and chops off one arm of Kumbhakarna. When Kumbhakarna with an uprooted tree in his arm, retaliates by running towards Rama, the latter with an arrow, presided over by Indra, hurls it on the former and chops off the second arm of Kumbhakarna, Rama then chops off the feet of Kumbhakarna with his arrows and finally slashes off his head.

[Verse Locator](#)

ते निवृत्ता महाकायाः श्रुत्वाङ्गदवचस्तदा ।

नैष्ठिकीं बुद्धिमास्थाय सर्वे समग्रामकाक्षिणः ॥ ६-६६-१

1. *shrutvaa* = hearing; *aN^gada vachaH* = the words of Angada; *sarve* = all; *te rnahaakaayaaH* = those large-bodies monkeys; *nivR^ittaaH* = who came back; *tadaa* = then; *aasthaaya* = having arrived at; *naisthikiim buddhim* = a firm resolution; *samgraama kaaN^kSiNaH* = were waiting for the battle.

Hearing the words of Angada, all those large-bodied monkeys who came back, having arrived at a firm resolution, were waiting for the battle.

[Verse Locator](#)

समुदीरितवीर्यास्ते समारोपितविक्रमाः ।

पर्यवस्थापिता वाक्यैरङ्गदेन बकूतसा ॥ ६-६७-२

प्रयाताश्च गता हर्ष मरणे कृतनिश्चयाः ।

चक्रुः सुतुमुलं युद्धं वानरास्त्यक्तजीविताः ॥ ६-६७-३

2; 3. **paryavasthaapitaaH** = restored to confidence; **vakyaiH** = by the words; **baliiyasaa aN^gadena** = of the mighty Angada; **te vaanaraaH** = those monkeys; **samudiiritaviiryaaH** = whose energy was well-augmented; **samaaropeta vikramaaH** = and prowess well-elevated; **gataaH** = restoring to; **harSam** = a thrill of rapture; **kR^itanishchayaaH** = were determined; **maraNe** = to die; **prayaataaH** = and sallied forth; **tyaktajiivitaaH** = ready to abandon; their lives; **chakruH** = they were engaged in sutumulam yuddham = a highly tumultuous battle.

Restored to confidence by the words of the mighty Angada, those monkeys, whose energy was well-augmented and prowess well-elevated, restored to a thrill of rapture and as they were determined to die, marched forward to fight. Ready to abandon their lives, they were engaged in a tumultuous battle.

[Verse Locator](#)

अथ वृक्षान् महाकायाः सानूनि सुमहान्ति च ।

वानरास्तूर्णमुद्यम्य कुम्भकर्णमभिद्रवन् ॥ ६-६७-४

4. **udyamya** = lifting up; **vR^ikSaan** = the trees; **sumahaanti saanuuni** = and very large mountain-tops; **mahaakaayaaH vaandraaH** = the large-bodied monkeys; **atha** = thereupon; **abhidraavan** = ran towards; **kumbhakarNam** = Kumbhakarna; **tuurNam** = briskly.

Lifting up trees and very large mountain-rocks, the large-bodied monkeys thereupon briskly ran towards Kumbhakarna.

[Verse Locator](#)

कुम्भकर्णः सम्क्रुद्धो गदामुद्यम्य वीर्यवान् ।

धर्षयन् स महाकायः समन्ताद्व्यक्षिपद्रिपून् ॥ ६-६७-५

5. **viiryavaan** = the mighty; **kumbhakarNaH** = Kumbhakarna; **viiryavaan** = possessing the vigour; **su samkruddhaH** = very much enraged; **udyamya** = having lifted; **gadaam** = a mace; **dharSayan** = and frightening; **ripuun** = his enemies; **vyakSipat** = diffused them; **samantaat** = on all sides.

The mighty and valiant Kumbhakarna, who got very much enraged, lifting a mace and frightening his enemies, diffused them on all sides.

[Verse Locator](#)

शतानि सप्त चाष्टौ च सहस्राणि च वानराः ।

प्रकीर्णाः शेरते भूमौ कुम्भकर्णेन ताडिताः ॥ ६-६७-६

6. **sapta** = seven; **aSTau cha** = and eight; **shataani** = hundreds; **sahasraaNi cha** = as also thousands; **vaanaraaH** = of monkeys; **taaDitaaH** = hurled; **prakiirNaaH** = and scattered; **kumbhakarNena** = by Kumbhakarna; **sherate** = lay; **bhuumau** = on the ground.

Seven hundred, eight hundred and thousands of monkeys struck by Kumbhakarna, lay scattered on the ground.

[Verse Locator](#)

षोडशाष्टौ च दश च विंशत्रिंशत्तथैव च ।

परिक्षिप्य च बाहुभ्यां खादन्वि परिधावति ॥ ६-६७-७

भक्षयन् भृशसंकुद्धो गरुडः पन्नगानिव ।

7. saH bhR^isha samkruddhaH = that highly enraged Kumbhakarna; parikSipya = putting (in his mouth); shoDosh = (as many as) sixteen; aSTaucha = eight; dashacha = ten; tathaiva = and even; vimshat = twenty; trimshat = or thirty; baahubhyaam = by his hands; khaadan = and devouring them; garuDah iva = like Garuda the mythical bird; shakSayan = devouring; pannagaan = the serpents; paridhaavati = ran about the battlefield.

That highly enraged Kumbhakarna, putting in his mount, (as many as) sixteen or eight or ten or even twenty or thirty monkeys by his hands and devouring them like. Garuda the mythical bird devouring the serpents in lots, ran about the battle-field.

[Verse Locator](#)

कृच्छ्रेण च समाश्वस्ताः समाम्य च ततस्ततः ॥ ६-६७-८

वृक्षाद्रिहस्ता हरयस्तस्थुः सम्ग्राममूर्धनि ।

8. samaashvastaaH = restored to confidence; kR^ichchhreNa = with difficulty; harayaH = the monkeys; samgamyacha = assembling together; tatastataH = from all sides; tasthuH = stood; samgraamamuurdhani = in the battle-front; vR^ikSaadrihastaaH = with trees and rocks in their hands.

Restored to confidence with difficulty, the monkeys assembling together from all sides, stood in the battle-front, with trees and rocks in their hands.

[Verse Locator](#)

ततः पर्वतमुत्पाट्य द्विविदः प्लवगर्षभः ॥ ६-६७-९

दुद्राव गिरिशृङ्गाभम् विलम्ब इव तोयदः ।

9. utpaaTya = pulling out; parvatam = a mountain; vilambaH toyadaH = looking like a hanging cloud; dvividaH = Dvidida; plavagarSabhaH = the foremost among the monkeys; dudraava = ran; girishR^iN^gaabham = towards Kumbhakarna who resembled a mountain-peak.

Pulling out a mountain and looking like a hanging cloud, Dvidida the foremost among the monkeys, ran towards Kumbhakarna, who resembled a mountain-peak.

[Verse Locator](#)

तं समुत्पत्य चिक्षेप कुम्भकर्णाय वानरः ॥ ६-६७-१०

तमप्राप्य महाकायम् तस्य सैन्येऽपतत्ततः ।

10. samutpatya = springing up; vaanaraH = Dvidida the monkeys; chikSepa = hurled; tam = it; kumbhakarNaaya = towards Kumbhakarna; apraapya = without reaching; mahaakaayam = the colossal bodied; tam = Kumbhakarna; apatat = (it) fell; tataH = then; tasya sainye = on his army.

Dvidida, springing up, hurled that mountain towards Kumbhakarna. Even without reaching the colossal bodied Kumbhakarna, it however fell on his army.

[Verse Locator](#)

ममर्दाश्वान् गजांश्चापि रथांश्चापि नगोत्तमः ॥ ६-६७-११

तानि चान्यानि रक्षांसि एवम् चान्यद्भिरेः शिरः ।

11. nagottamaH = that excellent mountain; mamarda = crushed; ashvaan = the horses; gajaamshchaapi = elephants; rathaamshchaapi = and the chariots; anyat = Another; gireH shiraH = mountain-top; (crushed); taani = those; anyaani = other; rakSaamsi = demons.

That excellent mountain crushed the horses, elephants and the chariots. Another mountain-top, when hurled, crushed the other demons.

[Verse Locator](#)

तच्छएलवेगाभिहतं हताश्वं हतसारथि ॥ ६-६७-१२
रक्षसाम् रुधिरक्लिन्नम् बभूवायोधनम् महत् ।

12. tachchhaila vegaabhihatam = struck by the jerk of the mountain; mahat = the great; ayodhanam = battle; rakSasaam = of demons; hataashvam hatasaarathi- with its horses and charioteers killed; babhuuva = became; rudhiraklinnam = dampened with blood.

Struck by the jerk of the mountain, that great battle-field of demons, with its horses and charioteers killed, became dampened with blood.

[Verse Locator](#)

रथिनो वानरेन्द्राणाम् शरैः कालान्तकोपमैः ॥ ६-६७-१३
शिरांसि नर्दताम् जहुः सहसा भीमनिःस्वनाः ।

13. rathinaH = the demons who fight from the chariots; bhiimaniHsvanaaH = with a terrific roar; sahasaa = at once; jahruH = discarded; shiraamsi = the heads; nardataam vaanarendraaNaaam = of the clamouring chiefs of monkeys; sharaiH = with their arrows; kaalaantakopamaiH = which were resembling the god of death at the time of universal dissolution.

The demons who fight from the chariots, with their terrific roar, at once discarded the heads of the clamouring chiefs of monkeys, with their arrows, which were resembling the god of death at the time of universal dissolution.

[Verse Locator](#)

वानराश्च महात्मानः समुत्पाट्य महाद्रुमान् ॥ ६-६७-१४
रथानश्चान् गजानुष्टान्नाक्षसानभ्यसूदयन् ।

14. samutpaaTya = uprooting; mahaadrumaan = large trees; mahaatmaanaH vaanaraashcha = the mighty monkeys too; abhyasuudayan = the began to destroy; rathan = the chariots; ashvaan = horses; uSTraan = camels; raakSasaan = and demons.

Uprooting large trees, the mighty monkeys too began to destroy the chariots, horses, Camels and demons.

[Verse Locator](#)

हनुमान् शैलशृङ्गाणि वृक्षांश्च विविधान् धुमान् ॥ ६-६७-१५
ववर्ष कुम्भकर्णस्य शिरस्यम्बरमास्थितः ।

15. aasthitaH = staying in; ambaram = the sky; hanuumaan = Hanuma; vavarSa = showered; shailashR^iN^gaaNi = mountain-tops; shilaashcha = rocks; vividhaan drumaan = and various types of trees; kumbhakarNasya shirasi = on Kumbhakarna's head.

Staying in the sky, Hanuma showered mountain-tops, rocks and various types of trees on Kumbhakarna's head.

[Verse Locator](#)

तानि पर्वतशृङ्गाणि शूलेन तु बिभेद ह ॥ ६-६७-१६

बभञ्ज वृक्षवर्षम् च कुम्भकर्णो महाबलः ।

16. mahaabalaH = the mighty; kumbhakarNaH = Kumbhakarna; bibheda ha = broke; taani = those; parvatashR^iN^gaaNi = mountain-tops; babhaN^ga = and shattered; vR^ikSavarSamcha = the torrent of trees; shuulena = with his spike.

The mighty Kumbhakarna broken those mountain-tops and shattered the torrent of trees with his spike.

[Verse Locator](#)

ततो हरीणां तदनीकमुग्रं ।

दुद्राव शूलं निशितं प्रगृह्य ।

तस्थौ ततोऽस्यापततः पुरस्तान् ।

न्महीधराग्रम् हनुमान् प्रगृह्य ॥ ६-६७-१७

17. tataH = then; pragR^ihya = taking; ugram = the dreadful; shuulam = spike; dudraava = (Kumbhakarna) ran; tat ugramaniikam = towards that terrific army; pragR^ihya = taking; mahiidharaagram = a mountain-peak; hanumaan = Hanuma; tasthau = stood; purastaat = in front; tasya = of him; aapatataH = who was approaching to attack.

Then, taking the dreadful spike in his hand, Kumbhakarna ran towards that terrific army of monkeys. Taking a mountain-peak in his hands, Hanuma stood in front of the approaching Kumbhakarna.

[Verse Locator](#)

स कुम्भकर्णम् कुपितो जघान ।

वेगेन शैलोत्तमभीमकायम् ।

स चुक्षुभे तेन तदाभिबूतो ।

मेदाद्रगात्रो रुधिरावसिक्तः ॥ ६-६७-१८

18. kupitaH = the enraged; saH = Hanuma; jaghaana = struck; kumbhakarNam = Kumbhakarna; shailottama bhiimakaayam = possessing a magnificent body looking like the most elevated mountain; vegena = rapidly; abhibhuutaH = attacked; tena = by him; saH = that Kumbhakarna; chukSubhe = was stumbled; rudhiraavasiktaH = with a sprinkling of blood; medaardragaatraH = and with his limbs succulent with flesh.

The enraged Hanuma struck with violence Kumbhakarna, who was endowed with a magnificent body and looking like the most elevated mountain. Thus attacked by Hanuma, Kumbhakarna was stumbled with a sprinkling of blood and with his limbs succulent with flesh.

[Verse Locator](#)

स शूलमाविध्य तडित्प्रकाशं ।

गिरिर्यथा प्रज्वलिताग्रशृङ्गम् ।

बाह्वन्तरे मारुति माजघान ।

गुहोऽचलं क्रौञ्चमिवोग्रशक्त्या ॥ ६-६७-१९

19. aavidhya = holding firmly; shuulam = the spoke; taDitprakaasham = owning a shine of lightning; giriH prajvalitaagrashR^iN^gam yathaa = and looking like a blazing mountain-peak; saH = that Kumbhakarna; aajaghaana = struck; maarutim = Hanuma; baahvantare = on

his chest; **guhaH iva** = like Guha (the son of Shiva) struck; **kroumcham achalam** = Krauncha mountain; **ugrashaktyaa** = with his powerful javelin.

Holding firmly the spike, which was bright as lightning and looking like a blazing mountain-peak, Kumbhakarna struck Hanuma on his chest, as Guha (the son of Shiva) struck Krauncha mountain with his powerful javelin.

[Verse Locator](#)

स शूलनिर्भिन्न महाभुजान्तरः ।
प्रविह्वलः शोणितमुद्रमन्मुखात् ।
ननाद भीमं हनुमान् महाहवे ।
युगान्तमेघस्तनितस्वनोपमम् ॥ ६-६७-२०

20. **saH hanumaan** = that hanuma; **shuula nirbhinna mahaabhujaantaraH** = struck in his broad chest by the spike; **mahaahave** = in that great battle; **pravihvalaH** = was highly perturbed; **udvaman** = and vomiting; **shoNitam** = blood; **mukhaat** = from his mouth; **nanaada** = roared; **bhiimam** = awfully; **yugaantameghastanita svanopamam** = like the sound of thunderous clouds at the time of dissolution of the world.

That Hanuma, struck in his broad chest by the spike in that great combat, was highly perturbed and while vomiting blood from his mouth, awfully roared like the sound of thunderous clouds at the time of dissolution of the world.

[Verse Locator](#)

ततो विनेदुः सहसा प्रहृष्टा ।
रक्षोगणास्तं व्यथितं समीक्ष्य ।
प्लवमामास्तु व्यथिता भयार्ताः ।
प्रदुद्रुवुः सम्यति कुम्भकर्णात् ॥ ६-६७-२१

21. **samiikSya** = looking at; **tam** = Hanuma; **vyathitam** = perturbed; **rakSogaNaaH** = all the troops of demons; **tataH** = then; **sahasaa** = suddenly; **vineduH** = shouted; **prahR^iSTaaH** = with rejoice; **plavangamaastu** = the monkeys; on their part; **vyathitaaH** = felt restless; **bhayaartaah** = and oppressed with fear; **pradudruvuH** = ran away; **kumbhakarnaNaat** = from Kumbhakarna; **samyati** = in the battle.

Looking at the perturbed Hanuma, all the troops of demons then suddenly shouted with rejoice. The monkeys, on their part, felt restless and being oppressed with fear, ran away from the battle-field.

[Verse Locator](#)

ततस्तु नीलो बलवान् पर्यवस्थापयन् बलम् ।
प्रविचिक्षेप शैलाग्रम् कुम्भकर्णाय धीमते ॥ ६-६७-२२

22. **tataH** = thereupon; **balam paryavasthaapayan** = cheering up the army and stopping them; **lavaan niilaH** = the mighty Neela; **tataH** = then; **pravichikSeka** = hurled; **shailaagram** = a mountain-top; **dhiimati kumbhakarnaNaaya** = on the intellectual Kumbhakarna.

Thereupon, cheering up the army and stopping them, the mighty Neela then hurled a mountain-top on the intellectual Kumbhakarna.

[Verse Locator](#)

तदापतन्तं सम्प्रेक्ष्ये मुष्टिनाभिजघान ह ।
मुष्टिप्रहाराभिहतम् तच्छैलाग्रम् व्यशीर्यत ॥ ६-६७-२३

23. samprekSyā = seeing; aapatantam = that mountain-top befalling on him; tadaa abhijaghaana ha = (Kumbhakarna) then struck it; muSTinaa = with his fist; muSTiprahaaraabhihatam = struck by the blow of the fist; tat = that; shailaagram = mountain-top; vyashiiryata = was burst into pieces; nipapaata = and fallen down; mahiitale = on the ground; sa visphulingam = with sparks of fire; sajvaalam = and blaze.

Seeing that mountain-top befalling on him, Kumbhakarna then struck it with his fist. By that strike of the fist, that mountain-top was burst into pieces and fallen down on the ground, with sparks of fire and blaze.

[Verse Locator](#)

ऋषभः शरभो नीलो गवाक्षो गन्धमादनः ॥ ६-६७-२४

पञ्च वानर शार्दूलाः कुम्भकर्णमुपाद्रवन् ।

24. R^iSabhaH = Rishabhe; sharabhaH = Sharabha; niilaH = Neela; gavaakSaH = GavakSa; yandhamaadanaH = and Gandhamadana; paNaha = the five; vaanara shaarduulaaH = excellent monkeys; upaadraavan = marched ahead quickly; kumbhakarNam = towards Kumbhakarna.

The five excellent monkeys, viz. Rishabha, Sharabha, Neela, Gavaksha and Gandhamadana marched ahead quickly towards Kumbhakarna.

[Verse Locator](#)

शैलैर्वृक्षैस्तलैः पादैर्मुष्टिभिश्च महाबलाः ॥ ६-६७-२५

कुम्भकर्ण महाकाम् निजघ्नुः सर्वतो युधि ।

25. mahaabalaiH = those five mighty monkeys; nijaghnuH = struck; mahaakaayam = the large bodied; kumbhakarNam = Kumbhakarna; sarvataH = from all sides; shailaiH = with crags; vR^ikSaiH = with trees; talaiH = with their palms; paadaiH = with their feet; muSTibhiH = and with their fists; yudhi = in the battle.

Those five mighty monkeys struck the large-bodied Kumbhakarna from all sides, with crags, trees, palms of their hands, feet and fists in battle.

[Verse Locator](#)

स्पर्शानिव प्रहारांस्तान्वेदयानो न विव्यथे ॥ ६-६७-२६

ऋषभम् तु महावेगं बाहुभ्यां परिष्वजे ।

26. vedayaanaH = perceiving; taan prahaaraan = those blows; sparshaaniva = just as senses of touch; na vyathe = (Kumbhakarna) was not perturbed; pariSasvaje = (He) enfolded; mahaavegam R^iSabham = the greatly agitated R^ishabha; baahubhyaam = in his arms.

Perceiving those blows merely as the senses of touch, Kumbhakarna was not at all perturbed. He enfolded the greatly agitated Rishabha in his arms.

[Verse Locator](#)

कुम्भकर्णभुजाभ्याम् तु पीडितो वानरर्षभः ॥ ६-६७-२७

निपपातर्षभो भीमः प्रमुखागतशोणितः ।

27. piiDitaH = squeezed; kumbhakarNa bhujaabhyaam = by the arms of Kumbhakarna; bhiimaH = the awful; R^iSabhaH = Rishabha; vaanararSabhaH = the foremost among the monkeys; nipapaata = fell down; pramukhaagatashoNitaH = with blood coming out of his mouth.

Squeezed by Kumbhakarna's arms, the awful Rishabha, the foremost among the monkeys, fell down with blood coming out of his mouth.

[Verse Locator](#)

मुष्टिना शरभम् हत्वा जानुना नीलमाहवे ॥ ६-६७-२८
आजघान गवाक्षं च तलेनेन्द्ररिपुस्तदा ।
पादेनाभ्यहनत्कृद्ध स्तरसा गन्धमादनम् ॥ ६-६७-२९

28; 29. **tadaa** = then; **kruddhaH** = the enraged; **indrariPuH** = Kumbhakarna; the enemy of Indra; **aahave** = in battle; **hatvaa** = beating; **sharabham** = Sharabha; **muSTinaa** = with his fist; **niilaam** = and Neela; **jaanunaa** = with his knee; **aajaghaana** = struck; **gavaakSam** = Gavaksha; **talena** = with a palm of his hand; **abhyahanat** = and struck; **gandhamaadanam** = Gandhamadana; **paadena** = with his feet; **tarosaa** = violently.

Then, in battle, the enraged Kumbhakarna, the enemy of Indra, beating Sharabha with his fist and Neela with his knee, struck Gavaksha with a palm of his hand and struck Gandhamadana violently with his feet.

[Verse Locator](#)

दत्तप्रहरव्यथिता मुमुहुः शोणितोक्षिताः ।
निपेतुस्ते तु मेदिन्यां निकृत्ता इव किंशुकाः ॥ ६-६७-३०

30. **datta prahaaravyathitaaH** = perturbed by the blows given (by Kumbhakarna); **te** = those monkeys; **shoNitokSitaaH** = being moistened by blood; **mumohuH** = were bewildered; **nipetuH** = and fell down; **medinyaam** = on the ground; **nikR^ittaah kimshukaaH iva** = like chopped off Kimsuka trees.

Perturbed by the blows given by Kumbhakarna, those monkeys being moistened with blood, were bewildered and fell down on the ground, like chopped off Kimsuka trees.

[Verse Locator](#)

तेषु वानरमुख्येषु पतितेषु महात्मसु ।
वानराणाम् सहस्राणि कुम्भकर्णं प्रदुद्रुवुः ॥ ६-६७-३१

31. **teSu mahaatmasu** = (While) those mighty; **vaanaramukhyeSu** = chiefs of monkeys; **paatiteSu** = were fallen down; **sahasraaNi** = thousands; **vaanaraaNaam** = of monkeys; **pradudruvuH** = ran; **kumbhakarNam** = towards Kumbhakarna.

Seeing those mighty chief commanders of monkeys falling down on the ground, thousands of monkeys ran towards Kumbhakarna.

[Verse Locator](#)

तम् शैलमिव शैलाभाः सर्वे तु प्लवगर्षभाः ।
समारुह्य समुत्पत्य ददंशुश्च महाबलाः ॥ ६-६७-३२

32. **sarve** = all; **te** = those; **mahaabalaaH** = mighty; **plavagarSabhaaH** = champions of monkeys; **shailaabhaaH** = looking like mountains; **samaaruhya** = ascending; **tam** = him; **shailamiva** = looking like a mountain; **samutpatya** = by jumping up (on him); **dadamshuH** = bit him (with their teeth).

All those champions of monkeys, looking like mountains, jumping up on Kumbhakarna who was looking like a mountain, ascended him and bit him with their teeth.

[Verse Locator](#)

तं नखैर्दशनैश्चापि मुष्टिभिर्जानुभिस्तथा ।

कुम्भकर्ण महाकायं ते जघ्नुः प्लवगर्षभाः ॥ ६-६७-३३

33. **mahaabaahum** = the mighty armed; **plavagarSabhaaH** = excellent monkeys; **nijaghnuH** = encountered; **tam kumbhakarNam** = that Kumbhakarna; **nakhaiH** = with their nails; **dashanaishchaapi** = teeth; **muSTibhiH** = fists; **tathaa** = and; **baahubhiH** = arms.

Those mighty armed excellent monkeys encountered that Kumbhakarna with their nails, teeth, fists and arms.

[Verse Locator](#)

स वानरसहस्रैस्तु विचितः पर्वतोपमः ।

रराज राक्षसव्याघ्रो गिरिरात्मरुहैरिव ॥ ६-६७-३४

34. **vichitaH** = covered; **vaanarasahasraiH** = by thousands of monkeys; **saH** = that; **raakSasavyaaghraH** = foremost among demons; **parvatopamaH** = looking like a mountain; **raraaja** = stood out in a crowd; **giriH iva** = as a hill; **aatmaruhaiH** = overgrown with trees.

Covered by thousands of monkeys that foremost among demons looking like a mountain, stood out in a crowd, as a hill overgrown with trees.

[Verse Locator](#)

बाहुभ्याम् वानरान् सर्वान् प्रगृह्य स महाबलः ।

भक्षयामास सम्क्रुद्धो गरुडः पन्नगानिव ॥ ६-६७-३५

35. **pragR^ihya** = having seized; **sarvaan** = all; **vaanaraan** = the monkeys; **baahubhyaam** = with his arms; **saH mahaabalaH** = that mighty Kumbhakarna; **bhakSayaamaasa** = devoured (them); **samkR^iddhaH garuDaH iva** = like an enraged Garuda the eagle; (devouring); **pannagaan** = the serpents.

Seizing all the monkeys with his arms, that mighty Kumbhakarna devoured them like an enraged Garuda the eagle devouring the serpents.

[Verse Locator](#)

प्रक्षिप्ताः कुम्भकर्णेन वक्त्रे पातालसंनिभे ।

नासापुटाभ्यां निर्जग्मुः कर्णाभ्याम् चैव वानराः ॥ ६-६७-३६

36. **vaanaraaH** = the monkeys; **prakSiptaaH** = hurled; **kumbhakarNena** = by Kumbhakarna; **vaktre** = in his mouth; **paataala samnibhe** = looking like a hole in the earth; **nirjagmuH** = came out; **naasaapuTaabhyaam** = from his nostrils; **karNaabhyaam chaiva** = and ears.

Hurled by Kumbhakarna in his mouth which was looking like a hole in the earth, the monkeys again came out from his nostrils and ears.

[Verse Locator](#)

भक्षयन् भृशसम्क्रुद्धो हरीन् पर्वतसंनिभः ।

बभञ्ज वानरान् सर्वान् सम्क्रुद्धो राक्षसोत्तमः ॥ ६-६७-३७

37. **raakSasottamaH** = Kumbhakarna; the best among the demons; **parvatasamnibhaH** = looking like a mountain; **bhR^isha samkruddhaH** = very much enraged; **babhaN^ja** = mutilated; **hariin** = the monkeys; **samikruddhaH** = angrily; **bhakSayan** = (before) devouring them.

Kumbhakarna, the best among the demons, looking like a mountain, was very much enraged and mutilated the monkeys angrily, before devouring them.

[Verse Locator](#)

मांसशोणितसम्क्लेदां कुर्वन् भूमिम् कुर्वन्स राक्षसः ।
चचार हरिसैन्येषु कालाग्निरिव मूर्छितः ॥ ६-६७-३८

38. **kurvan** = making; **bhuumim** = the earth; **maamsashoNita kledaam** = dampened with flesh and blood; **saH raakSasaH** = that demon; **muurchhitaH kaalagniriva** = like an excited fire at the time of dissolution; **chachaara** = strolled; **harisainyeSu** = among the army of monkeys.

Making the earth dampened with flesh and blood, that demon, like an excited fire at the time of dissolution, strolled among that army of monkeys.

[Verse Locator](#)

वज्रहस्तो यथा शक्रः पाशहस्त इवान्तकः ।
शूलहस्तो बभौ कुम्भकर्णो महाबलः ॥ ६-६७-३९

39. **shuula hastaH** = wielding a spike in his hand; **yuddhe** = in the battle; **mahaabalaH** = the mighty; **kumbhakarnaH** = Kumbhakarna; **babhau** = shone; **shakraH yathaa** = like Indra the lord of celestials; **vajra hastaH** = wielding a noose in his hand.

Wielding a spike in his hand in the battle-front, the mighty Kumbhakarna shone like Indra the lord of celestials wielding a thunderbolt in his hand and like Yama the god of death wielding a noose in his hand.

[Verse Locator](#)

यथा शुष्काण्यरण्यानि ग्रीष्मे दहति पावकः ।
तथा वानरसैन्यानि कुम्भकर्णो ददाह सः ॥ ६-६७-४०

40. **saH kumbhakarnaH** = that Kumbhakarna; **dadaaha** = scorched away; **vaanarasainyaani** = that army of monkeys; **yathaa tathaa** = in the same way as; **paavakah** = the fire; **dahati** = scorches away; **shuSkaaNi** = the dried-up; **araNyaani** = forests; **griiSme** = in summer.

That Kumbhakarna scorched away that army of monkeys in the same way as the fire scorches away the dried-up forests in summer.

[Verse Locator](#)

ततस्ते वध्यमानास्तु हतयूथा विनायकाः ।
वानरा भयसंविग्ना विनेदुर्विस्वरं भृशम् ॥ ६-६७-४१

41. **tataH** = then; **te vaanaraaH** = those monkeys; **hatayuuthaaH** = having their troops killed; **vinaayakaaH** = and without a commander; **vadhyamaanaaH** = being destroyed (by kumbhakarna); **bhayasamvignaaH** = and terrified with fear; **vineduH** = roared; **vikR^itaiH svaraiH** = with rebellions voices.

Those monkeys, without a commander, having their troops killed and terrified with fear they were being destroyed by Kumbhakarna, roared with rebellious voices.

[Verse Locator](#)

अनेकशो वध्यमानाः कुम्भकर्णेन वानराः ।
राघवम् शरणम् जग्मुर्व्यथिताः खिन्नचेतसः ॥ ६-६७-४२

42. vadhyaamaanaaH = while being killed; kumbhakarNena = by Kumbhakarna; anekashaH = in many ways; vyathitaaH = the agitated; vaanaraaH = monkeys; sharaNam jagmuH = sought refuge; raaghavam = in Rama; khinnachetasaH = with distressed minds.

While Kumbhakarna was destroying them in many ways, the agitated monkeys sought refuge in Rama, with their distressed minds.

[Verse Locator](#)

प्रभग्नान् वानरान् दृष्ट्वा वज्रहस्तात्मजात्मजः ।
अभ्यधावत वेगेन कुम्भकर्णम् महाहवे ॥ ६-६७-४३

43. dR^iSTvaa = seeing; vaanaraan = the monkeys; prabhagnaan = defeated; mahaavaha = in that great battle; vajrahastaatmajaatmajaH = Angada; the son of Indra; abhyadhaavata = ran; vegena = rapidly; kumbhakarnam = towards Kumbhakarna.

Seeing the monkeys defeated in that great battle, Angada the son of Indra, ran rapidly towards Kumbhakarna.

[Verse Locator](#)

शैलशृङ्गं महद्रुह्य विनदन् स मुहुर्मुहुः ।
त्रासयन् राक्षसान् सर्वा कुम्भकर्णपदानुगान् ॥ ६-६७-४४
चिक्षेप शैलशिखरं कुम्भकर्णस्य मूर्धनि ।

44. gR^ihya = taking; mahat = a large; shaila shR^iNgam = mountain-top; saH = Angada; vinadan = roaring; muhurmuHuH = again and again; traasayan = frightening; sarvaan = all; raakSasaan = the demons; kumbhakarNa padaanugaan = following Kumbhakarna; chikSepa = hurled; shaila shikharam = the mountain-top; muurdhani = on the head; kumbhakarNasya = of Kumbhakarna.

Taking a large mountain-top, Angada, roaring repeatedly and frightening all the demons following Kumbhakarna's heels, hurled the mountain-top on Kumbhakarna's head.

[Verse Locator](#)

स तेनाभिहतो मूर्ध्नि शैलेनेन्द्ररिपुस्तदा ॥ ६-६७-४५
कुम्भकर्णः प्रजज्वाल क्रोधेन महता तदा ।
सोऽभ्यधावत वेगेन वालिपुत्रममर्षणम् ॥ ६-६७-४६

45; 46. tadaa = then; abhihataH = struck; muurdhni = on the head; tena shailena = with that mountain; saH kumbhakarNaH = that Kumbhakarna; indraripuH = Indra's adversary; mahataa krodhena = with a great rage; prajajvaala = was excited; tadaa = and then; abhyadhaavata = ran; vegena = rapidly; amarSaNam vaaliputram = towards the wrathful Angada.

Struck on the head with that mountain, that Kumbhakarna, Indra's adversary, with a great rage, was excited and then ran rapidly towards the wrathful Angada.

[Verse Locator](#)

कुम्भकर्णो महानादस्त्रासयन् सर्ववानरान् ।
शूलम् ससर्ज वै रोषादङ्गदे तु महाबलः ॥ ६-६७-४७

47. traasayan = frightening; sarva vaanaraan = all the monkeys; mahaabalaH = the mighty; kumbhakarNaH = Kumbhakarna; mahaanaadah = with a great roar; sasarja = hurled; shuulam = the spike; aN^gada = at Angada; roSaat = with anger.

Frightening all the monkeys with his great roar, the mighty Kumbhakarna hurled his spike at Angada with anger.

[Verse Locator](#)

त मापतन्तम् बुद्ध्वा तु युद्धमार्गविशारदः ।
लाघवान्मोचयामास बलवान् वानरर्षभः ॥ ६-६७-४८

48. **buddhvaa** = knowing; tam that spike; **aapatantam** = to be falling on him; **balavaan** = the mighty; **vaanarSabhaH** = Angada the chief of monkeys; **yuddha maarga vishaaradaH** = who was skilled in war-fare; **mochayaamaasa** = avoided it; **laaghavaat** = with his alacrity.

Knowing that the spike is going to fall on him, the mighty Angada, the chief of the monkeys, who was skilled in war-fare, avoided it with his alacrity.

[Verse Locator](#)

उत्पत्य चैनम् तरसा तलेनोरस्यताडयत् ।
स तेनाभिहतः कोपात्प्रमुमोहाचलोपमः ॥ ६-६७-४९

49. **utpatya** = jumping up; **ataaDayat** = (Angada) struck; **tarasaa** = violently; **urasi** = on the chest; **talena** = with the palm of his hand; **abhihataH** = beaten; **kopaat** = with anger; **tena** = by him; **saH** = Kumbhakarna; **achalopamaH** = resembling a mountain; **pramumoha** = became giddy.

Jumping up Angada struck on Kumbhakarna's chest, with the palm of his hand. Thus beaten with anger by him, Kumbhakarna resembling a mountain, became giddy.

[Verse Locator](#)

स लब्धसम्ज्ञोऽतिबलो मुष्टिम् सम्गृह्य राक्षसः ।
अपहासेन चिक्षेप विसम्ज्ञः स पपात ह ॥ ६-६७-५०

50. **labdha samjJNaH** = getting his consciousness; **saH** = that; **atibalaH** = mighty; **raakSasaH** = demon; **chikSepa** = threw down Angada; **muSTim samgR^ihya** = by tightening the fist; scorn; **saH** = Angada; **papaataha** = fell down; **visamjJNaH** = unconscious.

Getting his consciousness, that mighty demon threw down Angada by tightening his fist with a scorn. Angada fell down unconscious.

[Verse Locator](#)

तस्मिन् प्लवगशार्दूले विसम्ज्ञे पतिते भुवि ।
तचुछूलम् समुपादाय सुग्रीवमभिदुद्रुवे ॥ ६-६७-५१

51. **tasmin** = (When) that Angada; **plavagashaarduule** = the foremost among the monkeys; **patite** = fell down; **visamjJNe** = unconscious; **bhuvi** = on the ground; **samabhidudruve** = (Kumbhakarna) ran; **sugriivam** = towards Sugreeva; **samupaadaaya** = taking; **tachchuulam** = that spike.

When that Angada the foremost among the monkeys fell down unconscious on the ground, Kumbhakarna ran towards Sugreeva, taking that spike in his hand.

[Verse Locator](#)

तमापतन्तं सम्प्रेक्ष्य कुम्भकर्णं महाबलम् ।
उत्पपात तदा वीरः सुग्रीवो वानराधिपः ॥ ६-६७-५२

52. **tadaa** = then; **samprekSya** = seeing; **mahaabalam** = the mighty; **kumbhakarNam** = Kumbhakarna; **aapatantam** = coming suddenly; **viiraH** = the valiant; **sugriivaH** =

Sugreeva; **vaanaraadhipaH** = the king of monkeys; **utpapaata** = sprang up all.

Then, seeing the mighty Kumbhakarna coming suddenly towards him, the valiant Sugreeva, the king of the monkeys, sprang up all at once.

[Verse Locator](#)

स पर्वताग्रमुत्क्षिप्य समाविध्य महाकपिः ।
अभिदुद्राव वेगेन कुम्भकर्ण महाबलम् ॥ ६-६७-५३

53. **utkSipya** = uplifting; **samaavidhye** = and tightly holding; **parvataagram** = a mountain-top; **mahaabalaH** = the mighty; **saH** = Sugreeva; **abhidudraava** = ran; **mahaabalam** = towards the mighty; **kumbhakarNam** = Kumbhakarna; **vegena** = with speed.

Uplifting and tightly holding a mountain-top, the mighty Sugreeva ran towards the sturdy Kumbhakarna with speed.

[Verse Locator](#)

तमापतन्तं सम्प्रेक्ष्य कुम्भकर्णः प्लवंगमम् ।
तस्थौ विवृतसर्वाङ्गो वानरेन्द्रस्य संमुखः ॥ ६-६७-५४

54. **samprekSya** = seeing; **tam** = that; **plavaNgamam** = Sugreeva; **aapatantam** = coming suddenly; **kumbhakarNam** = Kumbhakarna; **vivR^ita sarvaaN^gaH** = with all his limbs braced; **tasthau** = stood; **sammukhaH** = facing; **vaanarendraH** = the king of the monkeys.

Seeing that Sugreeva coming rapidly towards him, Kumbhakarna, with all his limbs braced, stood facing the king of monkeys.

[Verse Locator](#)

कपिशोणितदिग्धाङ्गं भक्षयन्तं महाकपीन् ।
कुम्भकर्णं स्थितं दृष्ट्वा सुग्रीवो वाक्यमब्रवीत् ॥ ६-६७-५५

55. **dR^iSTvaa** = seeing; **kumbhakarNam** = Kumbhakarna; **sthitam** = who stood; **bhakSayantam** = devouring; **plavaN^gamaan** = the monkeys; **kapishoNitadigdhaaNgam** = and with his body smeared with the blood of those monkeys; **sugriivaH** = Sugreeva; **abraviit** = spoke; **vaakyam** = (the following) words:

Seeing Kumbhakarna who stood devouring the monkeys and with his body smeared with the blood of the monkeys, Sugreeva spoke as follows:

[Verse Locator](#)

पातिताश्च त्वया वीराः कृतं कर्म सुदुष्करम् ।
भक्षितानि च सैन्यानि प्राप्तं ते परमम् यशः ॥ ६-६७-५६

56. **viiraaH** = the eminent monkeys; **paatitaaH** = were made to fall down; **tvayaa** = by you; **suduSkaran** = a very difficult; **karma** = act; **kR^itam** = was done; **sainyaani** = Armies; **bhakSitaanicha** = were devoured; **paramam** = a supreme; **yashaH** = renown; **praaptam** = is obtained; **te** = to you.

"You struck down eminent monkeys. You have done a very difficult act. You have devoured the armies. You obtained a great fame."

[Verse Locator](#)

त्यज तद्धानरानीकं प्राकृतैः किम् करिष्यसि ।
सहस्रैकं निपातं मे पर्वतस्यास्य राक्षस ॥ ६-६७-५७

57. **tyaja** = leave; **tat** = that; **vaanaraaniikam** = army of monkeys; **kim kariSyasi** = what will you do; **praakR^itaiH** = with (these) common beings?; **raakSasa** = O demon!; **sahasva** = you bear up against; **ekam nipaataam** = the falling of this one unit; **asya parvatesya** = of mountain; **me** = of mine.

"Leave that army of monkeys. What will you do with these common beings? O demon! You bear up against the falling of this one mountain being hurled by me."

[Verse Locator](#)

तद्वाक्यम् हरिराजस्य सत्त्वधैर्यसमन्वितम् ।
श्रुत्वा राक्षसशार्दूलः कुम्भकर्णोऽब्रवीद्वचः ॥ ६-६७-५८

58. **shrutvaa** = hearing; **tat vaakyam** = those words; **sattva dhairya samanvitam** = endowed with strength and courage; **hariraaajasya** = of Sugreeva; **kumbhakarNaH** = Kumbhakarna; **raakSasashaarduulaH** = the foremost among the demons; **abraviit** = spoke; **vachaH** = (the following) words.

Hearing those words, endowed with strength and courage, spoken by Sugreeva, Kumbhakarna, the foremost of demons, spoke the following words:

[Verse Locator](#)

प्रजापतेस्तु पौत्रस्त्वम् तथैवर्क्षरजःसुतः ।
धृतिपौरुषसम्पन्नः कस्माद्गर्जसि वानर ॥ ६-६७-५९

59. **vaanara** = O monkey!; **tvam** = you are; **pautraH** = the grand son; **prajaapate** = of Lord Brahma; **tathaiva** = and even; **R^ikSa raajaH sutaH** = the son of Riksharaja (sprung from the yawn of Brahma); **dhR^itipauruSasampannaH** = endowed with firmness and valour; **kasmaat** = why; **garjasi** = do you roar?

"O monkey! You are the grandson of Lord Brahma and even the son of Riksharaja (sprung from the yawn of Brahma) endowed with firmness and valour. Why do you roar?"

[Verse Locator](#)

स कुम्भकर्णस्य वचो निशम्य ।
व्याविध्य शैलम् सहसा मुमोच ।
तेनाजघानोरसि कुम्भकर्ण ।
शैलेन वज्राशनिसंनिभेन ॥ ६-६७-६०

60. **nishamya** = hearing; **vachaH** = the words; **kumbhakarNasya** = of Kumbhakarna; **saH** = Sugreeva; **vyaavidhya** = firmly holding; **shailam** = the mountain; **mumocha** = hurled (it); **sahasaa** = quickly; **aajaghaana** = He struck; **urasi** = the chest; **kumbhakarNam** = of Kumbhakarna; **tena** = by it; **vajraashani samnibhena** = which was as strong enough as Indra's thunderbolt.

Hearing the words of Kumbhakarna, Sugreeva, firmly holding the mountain, hurled it quickly on him. He struck Kumbhakarna's chest by that mountain, which was as strong enough as Indra's thunderbolt.

[Verse Locator](#)

तच्छैलशृङ्गं सहसा विकीर्णं ।
भुजान्तरे तस्य तदा विशाले ।
ततो विषेदुः सहसा प्लवम्गा ।
रक्षोगणाश्चापि मुदा विनेदुः ॥ ६-६७-६१

61. tadaa = then; tat = that; shaila shR^iN^gam = mountain-top; sahasaa = soon; vibhinnam = was burst to pieces; tasya vishaale bhujaantare = on his broad chest; tataH = thereupon; plavaN^gaaH = the monkeys; sahasaa = were suddenly; niSeduH = distressed; rakSogaNaaschaapi = the troops of demons; vineduH = roared; mudaa = with rejoice.

Soon after falling on his broad chest, that mountain was crushed to pieces. Then, the monkeys were suddenly distressed. The troops of demons roared with rejoice.

[Verse Locator](#)

स शैलशृङ्गाभिहतश् चुकोप ।
ननाद कोपाच्च विवृत्य वक्त्रम् ।
व्याविध्य शूलम् च तडित्प्रकाशं ।
चिक्षेप हर्यृक्षपतेर्वधाय ॥ ६-६७-६२

62. shailashR^iN^gaabhihataH = struck by the mountain-top; saH = that Kumbhakarna; chukopa = was enraged; nanaada = and roared; vivR^itya = widely opening; vaktram = his mouth; roSaat = with anger; vyaavidhya = holding firmly; shuulam = the spike; taDitprakaasham = which was shining like a lightning; chikSepa = to hurled it; vadhaaya = for killing; haryR^ikSapatiH = Sugreeva; the king of monkeys and bears.

Struck by the mountain-top, that Kumbhakarna was enraged and roared with his mouth wide open with anger. Holding firmly the spike, which was emitting a flash of lightning, he hurled it to kill Sugreeva, the king of monkeys and bears.

[Verse Locator](#)

तत्कुम्भकर्णस्य भुजप्रविद्धं ।
शूलम् शितम् काञ्चन दामजुष्टम् ।
क्षिप्रम् समुत्पत्य निगृह्य दोर्भ्यां ।
बभञ्ज वेगेन सुतोऽनिलस्य ॥ ६-६७-६३

63. anilasya sutaH = Hanuma; kSipram = quickly; samutpatya = having jumped up; nigR^ihya = and holding; durbhyaam = with his arms; tat shitam = that sharp; shuulam = spike; kaaN^chanadaamajuSTam = furnished with golden wreaths; tat kumbhakarNasya bhuja praNunnam = propelled by Kumbhakarna's arms; babhaN^ja = broken (it); vegena = rapidly.

Hanuma, jumping up and holding with his arms that sharp spike, furnished with golden wreaths, and propelled by Kumbhakarna's arms, wreaths, and smashed it rapidly.

[Verse Locator](#)

कृतं भारसहस्रस्य शूलम् कालायसं महत् ।
बभञ्ज जनौमारोप्य प्रहृष्टः प्लवगर्षभः ॥ ६-६७-६४

64. tadaa = then; hR^iSTaH = the rejoiced; plavangamaH = Hanuma; aaropya = placing on; jaanum = his knee; mahat = the large; shuulam = spike; kR^itam kaalaayasam = made of iron; bhaarasahasrasya = weighing twenty thousand Tulas; babhaJNa = broke it.

Then, the rejoiced Hanuma, placing on his knee, that large spike made of iron weighing twenty thousand Tulas, broke it.

[Verse Locator](#)

शूलम् भग्नम् हनुमता दृष्ट्वा वानरवाहिनी ।
हृष्टा ननाद बहुशः सर्वतश्चापि दुद्रुवे ॥ ६-६७-६५

65. dR^iSTvaa = seeing; shuulam = the spike; bhagnam = being broken; hanumataa = by Hanuma; vaanara vaahinii = the army of monkeys; hR^iSTaa = was rejoiced; nanaada = and roared; bahushaH = several times; dudruve api = and even ran back; sarvataH cha = from all sides.

Seeing Hanuma breaking the spike, that army of monkeys was rejoiced, roared several times and came back quickly from all quarters.

[Verse Locator](#)

बभूवाथ परित्रस्तो राक्षसो विमुखोऽभवत् ।
सिम्हनादम् च ते चक्रुः प्रहृष्टा वनगोचराः ॥ ६-६७-६६
मारुतिं पूजयांचक्रुर्दृष्ट्वा शूलम् तथागतम् ।

66. atha = then; paritrastaH = the frightened; raakSasaH = demon; abhavat = became; vimukhaH = down cast; te = those; vanagocharaaH = monkeys; prahR^iSTaaH = were rejoiced; chakruH = and made; simhanaadam = a lion's roar; dR^iSTvaa = seeing; shuulam = the spike; tathaagatam = in such a (broken) condition; puujayaamchakruH = (they) adored; maarutim = Hanuma.

Then, the frightened Kumbhakarna became down-cast. Those monkeys were rejoiced and made a lion's roar. Seeing the fate of spike in such a broken condition, they adored Hanuma.

[Verse Locator](#)

स तत्तदा भग्नमवेक्ष्य शूलं ।
चुकोप रक्षोऽधिपतिर्महात्मा ।
उत्पाट्य लङ्कामलयात्स शृङ्गं ।
जघान सुग्रीवमुपेत्य तेन ॥ ६-६७-६७

67. avekSyaa = seeing; tat = that; shuulam = spike; bhagnam = broken; tathaa = in that way; saH = that; mahaatmaa = mighty; rakSodhipatiH = leader of demons; chukopa = was enraged; utpaaTya = uprooting; shR^iN^gam = a crest; laN^kaamalayaat = from Malaya mountain standing in the vicinity of Lanka; upetya = and approaching; sugriivam = Sugreeva; jaghaana = he struck; tena = with it.

Seeing that spike broken in that way, that mighty Kumbhakarna was enraged. Uprooting a crest from Malaya mountain standing in the vicinity of Lanka and approaching Sugreeva, he struck him with it.

[Verse Locator](#)

स शैलशृङ्गाभिहतो विसम्रः ।
पपात भूमौ युधि वानरेन्द्रः ।
तं प्रेक्ष्य भूमौ पतितम् विसम्रं ।
नेदुः प्रहृष्टा युधि यातुधानाः ॥ ६-६७-६८

68. shaila shR^iN^gaabhihataH = struck by the mountain-top; yudhi = in battle; saH vaanarendraH = that Sugreeva; visamJNaH = became unconscious; papaata = and fell; bhuumau = on the ground; viikSyaa = seeing; tam = him; visamJNam = unconscious; patitam = and falling down; bhuumau = on the ground; yudhi = in battle; yaatudhaanaaH = the demons; prahR^iSTaaH = were exceedingly pleased; neduH = and cried out loudly.

Struck by the mountain-top in battle, that Sugreeva fell unconscious on the ground. Seeing him falling unconscious on the ground in battle, the demons were exceedingly pleased and cried out loudly.

तमभ्युपेत्याद्भुतघोरवीर्यं ।
 स कुम्भकर्णो युधि वानरेन्द्रम् ।
 जहार सुग्रीवमभिप्रगृह्य ।
 यथानिलो मेघमतिप्रचण्डः ॥ ६-६७-६९

69. abhipragR^ihya = seizing hold of; tam sugriivam = that Sugreeva; vaanarendram = the king of demons; adbhuta ghoraviiryam = having wonderful and terrific prowess; yudhi = in battle; saH = that; kumbhakarNam = Kumbhakarna; jahaara = took him away; atiprachanDaH anilaH yathaa = as an impetuous wind (taken away); megham = a cloud.

Seizing hold of that Sugreeva having wonderful and terrific prowess in battle, that Kumbhakarna took him away, as an impetuous wind takes away a cloud.

Verse Locator

स तं महामेघनिकाशरूपम् ।
 उत्पाट्य गच्छन्युधि कुम्भकर्णः ।
 रराज मेरुप्रतिमानरूपो ।
 मेरुर्यथात्युच्छ्रितघोरशृङ्गः ॥ ६-६७-७०

70. utpaaTya = lifting up; tam = that Sugreeva; mahaamegha nikaasharuupam = appearing like a huge cloud; yudhi = in the battle; gachchhan = and marching forward; kumbhakarNaH = Kumbhakarna; raraaja = shone; meruryathaa = like Mount Meru; abhyuchchhrita ghora shR^iNGaH = having a very high and formidable peak.

Lifting up Sugreeva appearing like a huge cloud in the battle-field and marching forward, Kumbhakarna shone like Mount Meru, distinguished by its very high and formidable peak.

Verse Locator

ततः समुत्पाट्य जगाम वीरः ।
 संस्तूयमानो युधि राक्षसेन्द्रैः ।
 शृण्वन्निनादम् त्रिदशालयानां ।
 प्लवम्भराजग्रहविस्मितानाम् ॥ ६-६७-७१

71. tataH = then; samstuuyamaanaH = being praised; yudhi = in the battle; aadaaya = for having seized hold of; tam = Sugreeva; shR^iNvan = and hearing; ninaadam = the sounds; tridivaalayaanaam = of the celestials; plavanga raajagraha vismitaanaam = who were wondering at the seizure of Sugreeva; viiraH raakSasendraH = the valiant chief of demons; jagaama = sallied forth.

Then, being praised in the battle-field by the demons for having seized hold of Sugreeva and hearing the sounds of the celestials who were wondering at the seizure of Sugreeva, Kumbhakarna the valiant chief of demons, sallied forth.

Verse Locator

ततस्तमादाय तदा स मेने ।
 हरीन्द्रमिन्द्रोपममिन्द्रवीर्यः ।
 अस्मिन्हृते सर्वमिदम् हृतं स्यात् ।
 सराघवम् सैन्यमितीन्द्रशत्रुः ॥ ६-६७-७२

72. **aadaaya** = having taken; **tam** = that; **hariindram** = Sugreeva; **indropamam** = looking like Idnra; **saH** = that Kumbhakarna; **indrashatruH** = the adversary of Indra; **indraviiryaH** = and having Indra's prowess; **mene** = thought; **iti** = that; **asmin hate** = if he is killed; **sarvam idam sainyam** = all this army; **saraaghavam** = including Rama; **syaat** = becomes; **hatam** = killed.

While taking away that Sugreeva looking like Indra, Kumbhakarna the adversary of Indra and having the prowess of Indra, thought, "If he is killed, all this army including Rama gets destroyed."

[Verse Locator](#)

विद्रुताम् वाहिनीम् दृष्ट्वा वानराणां ततस्ततः ।
कुम्भकर्णेन सुग्रीवम् गृहीतं चापि वानरम् ॥ ६-६७-७३
हनूमांश्चिन्तयामास मतिमान् मारुतात्मजः ।

73. **dR^iSTvaa** = seeing; **vaanaraaNaam vaahiniim** = the army of monkeys; **vidrutaam** = running away; **itastataH** = hither and thither; **sugriivam** = and Sugreeva; **vaanaram** = the monkey; **gR^ihiitamcha api** = even being taken away; kumbhakarNena; by Kumbhakarna; **matimaan** = the intellectual; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **chintayaamaasa** = thought (as follows).

Seeing the army of monkeys running away hither and thither and Sgureeva the monkey even being taken away by Kumbhakarna, the intellectual Hanuma, the son of wind-god thought as follows:

[Verse Locator](#)

एवम् गृहीते सुग्रीवे किं कर्तव्यं मया भवेत् ॥ ६-६७-७४
यद्वै न्याय्यं मया कर्तुम् तत्करिष्यामि सर्वथा ।
भूत्वा पर्वतसम्काशो नाशयिष्यामि राक्षसं ॥ ६-६७-७५

74; 75. **sugriiva** = (While) Sugreeva; **gR^ihiita** = is being taken away; **evam** = in this way; **kim** = what; **bhavet kartavyam** = is to be done; **mayaa** = by me?; **asamshayam kariSyaami** = I shall doubtlessly do; **tat** = that; **yat** = which is; **nyaayyam** = justifiable; **kartum** = to be done; **mayaa** = by me; **bhuutvaa** = becoming; **parvatasamkaashaH** = equal to a mountain (in body-size); **naashayiSyaami** = I shall destroy; **raakSasam** = the demon.

"While Sugreeva is being taken away in this way, what is to be done by me? I shall certainly do that which is justifiable to be done by me. Growing to the size of a mountain, I shall destroy this Kumbhakarna."

[Verse Locator](#)

मया हते सम्यति कुम्भकर्णे ।
महाबले मुष्टिविशीर्णदिहे ।
विमोचिते वानरपार्थिवे च ।
भवन्तु हृष्टाः प्रवगाः समग्राः ॥ ६-६७-७६

76. **samagraaH plavgaaH** = (Let) all the monkeys; **bhavantu** = be; **hR^iSTaaH** = delighted; **vaanarapaarthire** = while Sugreeva the king of monkeys; **vimochite** = is liberated; **mahaabale kumbhakarNe** = and the mighty Kumbhakarna; **hate** = killed; **mayaa** = by me; **samyati** = in battle; **muSTivishiirNadehe** = with his body crumbled by the blows of my fists.

"Let all the monkeys be delighted while Sugreeva the king of monkeys is liberated and the mighty Kumbhakarna, with his body crumbled by the blows of my fists, killed by me in battle."

अथ वा स्वयमप्येष मोक्षं प्राप्स्यति पार्थिवः ।

गृहीतोऽयम् यदि भवेत्त्रिदशैः सासुरोरगैः ॥ ६-६७-७७

77. **athavaa** = even otherwise; **eSaH** = this; **vaanaraH** = Sugreeva; **svayam** = can himself; **praapsyati** = obtain; **mokSam** = release; **bhavedyadi** = despite he is; **gR^ihiitaH** = taken away; **tridashaiH** = by celestials; **saasuroragaiH** = along with demons and serpent-demons.

"Even otherwise, this Sugreeva can win the freedom himself despite he is taken away by celestials including demons and serpent-demons."

[Verse Locator](#)

मन्ये न तावदात्मानं बुध्यते वानराधिपः ।

शैलप्रहाराभिहतः कुम्भकर्णेन सम्युगे ॥ ६-६७-७८

78. **manye** = I think; **vaanaraadhipaH** = Sugreeva; **aatmaanaam na budhyate taavat** = is not conscious of his; **shaila prahaaraabhihataH** = since he was struck by the blow of the mountain; **samyge** = in battle; **kumbhakarNena** = by Kumbhakarna.

"I think Sugreeva is not yet conscious of his self, as Kumbhakarna struck him with the blow of a mountain in the battle."

[Verse Locator](#)

अयं मुहूर्तात्सुग्रीवो लब्धसम्ज्ञो महाहवे ।

आत्मनो वानराणाम् च यत्पथं तत्करिष्यति ॥ ६-६७-७९

79. **labdhasamJNaH** = regaining his consciousness; **muhuurtaat** = within a moment; **mahaahave** = in this great battle; **ayam** = this; **sugreevaH** = Sugreeva; **kariSyati** = will do; **tat** = that; **yat** = which; **pathyam** = will be suitable; **aatmanaH** = for him; **vaanaraanaam cha** = and for his monkeys.

"Regaining his consciousness within a moment in this great battle, this Sugreeva will do what is good for himself and for his monkeys."

[Verse Locator](#)

मया तु मोक्षितस्यास्य सुग्रीवस्य महात्मनः ।

अप्रीतश्च भवेत्कष्टा कीर्तिनाशश्च शाश्वतः ॥ ६-६७-८०

80. **asya mahaatnaH sugriivasya** = to this great souled Sugreeva; **mokSitasya** = who will be liberated; **mayaa** = by me; **bhavet** = there will be; **kaSTaa apriitishcha** = a difficult dislike; **shaashvataH** = and perpetual; **kiirtinaashaashcha** = in fame.

"If I liberate this great-souled Sugreeva, there will be a painful dislike for him and a perpetual in fame."

[Verse Locator](#)

तस्मान्मुहूर्तम् काम्क्षिष्ये विक्रमं पार्थिवस्य नः ।

भिन्नम् च वानरानीकं तावदाश्वासयाम्यहम् ॥ ६-६७-८१

81. **tasmaat** = therefore; **kaamkSiSy** = I shall wait for; **muhuurtam** = a while; **paarthvasya vikramam** = for the king's prowess; **taavat** = meanwhile; **aham** = I; **aashvaasayaami** = shall cheer up; **bhinnaam** = the scattered; **vaanaraaniikam** = army of monkeys.

"Therefore, I shall wait for a while, for the king to show his prowess. Meanwhile, I shall cheer up the scattered army of monkeys."

[Verse Locator](#)

इत्येवम् चिन्तयित्वा तु हनूमान्मारुतात्मजः ।

भूयः संस्तम्भयामास वानराणां महाचमूम् ॥ ६-६७-८२

82. ityevam = thus; chintayitvaa = thinking; hanumaan = Hanuma; maarutaatmajaH = the son of wind-god; atha = then; bhuuyaH = again; samstambhayaamaasa = brought firmness to; mahaachamuum = the large army; vaanaraaNaam = of monkeys.

Thinking in this way, Hanuma the son of wind-god, then again brought firmness to the large army of monkeys.

[Verse Locator](#)

स कुम्भकर्णोऽथ विवेश लङ्कां ।

स्फुरन्तमादाय महाहरिम् तम् ।

विमानचर्यागृहगोपुरस्थैः

पुष्पाग्र्यवर्षैरवकीर्यमाणः ॥ ६-६७-८३

83. aadaaya = taking; tam = that; mahaa harim = Sugreeva; sphutantam = who was throbbing; saH kumbhakarNaH = that Kumbhakarna; vivesha = entered; laN^kaam = Lanka; atha abhipuujyamaanaH = who was then greatly revered; puSpaagrayavarSaiH = with showers of foremost flowers; vimaana charyaagR^iha gopurasthaiH = by those staying in celestial cars; streets; houses and gate-ways of temples.

Taking that Sugreeva who was throbbing, that kumbhakarna entered the City of Lanka, where he was greatly revered with showers of foremost flowers by the citizens staying in celestial cars, streets, houses and gate-ways of temples.

[Verse Locator](#)

लाजगन्धोदवर्षेस्तु सेव्यमानः शनैः शनैः ।

राजवीथ्यास्तु शीतत्वात्सम्ज्ञाम् प्राप महाबलः ॥ ६-६७-८४

84. sevyamaanaH = served; laajagandhodavarSaiH = by those showers of pop-corn and fragrant water; shiitatvaat = and due to coolness; raaja viithyaaH = of royal high-ways; mahaabalaH = the mighty Sugreeva; praapa = got; samJNaam = consciousness; shanaiH shanaiH = gradually.

Sprinkled by those showers of pop-corn and fragrant waters and due to the coolness of the royal roads, the mighty Sugreeva gradually regained his consciousness.

[Verse Locator](#)

ततः स सम्ज्ञामुपलभ्य कृच्छ्रा ।

द्वलीयसस्तस्य भुजान्तरस्थः ।

अवेक्षमाणः पुरराजमार्ग ।

विचिन्तयामास मुहुर्महात्मा ॥ ६-६७-८५

85. mahaatmaa = the great souled; saH = Sugreeva; bhujaantarasya = who was interposed; between the shoulders; tasya baliyasaH = of that mighty Kumbhakarna; upalabhya = regaining; samJNaam = his consciousness; kR^ichchhaat = with difficulty; aveykSamaaNaH = and observing; pura raajamaargam = the royal highway of the city; muhuH = repeatedly; vichintayaamaasa = thought (as follows):

The great souled Sugreeva, who was interposed between Kumbhakarna's shoulders, regaining his consciousness with great difficulty and observing the royal highway of the city, repeatedly thought (as follows):

[Verse Locator](#)

एवम् गृहीतेन कथं नु नाम ।
शक्यं मया सम्प्रति कर्तुमद्य ।
तथा करिष्यामि यथा हरीणां ।
भविष्यतीष्टम् च हितं च कार्यम् ॥ ६-६७-८६

86. gR^ihiitena = captivated; **evam** = in this way; **katham nunaam** = how indeed; **shakyam** = able; **kartum** = to do; **samprati** = now; **mayaa** = by me?; **kaaryam** = an act; **yathaa tathaa** = that is fit; **iSTam** = desirable; **hitamcha** = and beneficial; **hariiNaam** = to the monkeys; **kariSyaami** = will be done; **adya** = now.

"Having been captivated in this way, what should I do now? I have to do a proper act now which is desirable and beneficial to the monkeys."

[Verse Locator](#)

ततः कराग्रैः सहसा समेत्य ।
राजा हरीणा ममरेन्द्रशत्रोः ।
नखैश्च कर्णौ दशनैश्च नासां ।
ददंश पादैर्विददार पश्वौ ॥ ६-६७-८७

87. **sametya** = thus thinking; **raajaa** = the king; **hariiNaam** = of the monkeys; **vidadaara** = tore asunder; **amarendrashatroH karNau** = Kumbhakarna's ears; **karagraiH** = by his nails; **naasaam** = nose; **dashanaiH** = by his teeth; **paarshvau** = ribs; **paadaiH** = by his feet.

Thus thinking, Sugreeva tore asunder Kumbhakarna's ears by his nails as also nose by his teeth and ribs by his feet.

[Verse Locator](#)

स कुम्भकर्णौ हतकर्णनासो ।
विदारितस्तेन रदैर्नखैश्च ।
रोषाभिभूतः क्षतजार्द्रगारः ।
सुग्रीवमाविध्य पिपेष भूमौ ॥ ६-६७-८८

88. **vidaaritaH** = torn asunder; **radaiH** = with teeth; **nakhaishcha** = and nails; **tena** = by Sugreeva; **saH** = that Kumbhakarna; **jR^itakarNanaasaH** = with his ears and nose deprived; **kSatajaardragaatraH** = and his limbs moistened with blood; **roSaabhibhuutaH** = subdued with anger; **aavidhya** = throwing down; **sugriivam** = Sugreeva; **bhuumau** = on the earth; **pipeSa** = crushed (him).

Torn asunder with teeth and nails by Sugreeva, that Kumbhakarna with his ears and nose deprived and his limbs moistened with blood, was subdued with rage, threw Sugreeva down on the floor and crushed him.

[Verse Locator](#)

स भूतले भीमबलाभिपिष्टः ।
सुरारिभिस्तैरभिहन्यमानः ।

जगाम खम् कन्दुकवज्जवेन ।

पुनश्च रामेण समाजगाम ॥ ६-६७-८९

89. bhuutale bhiima balaabhipiSTaH = crushed down on the floor by that terrific Kumbhakarna; abhihanyamaanaH = and struck; taiH suraaribhiH = by the demons; saH = Sugreeva; kandukavat = like a ball; jagaama = moved; javena = with speed; kham = towards the sky; samaajagaama = and got united with; raameNa = Rama; punashcha = again.

Crushed down on the floor by that terrific Kumbhakarna and struck by the demons, Sugreeva moved with speed like a ball towards the sky and got united with Rama.

[Verse Locator](#)

कर्णनासाविहीनस्य कुम्भकर्णो महाबलः ।

राज शोणितोत्सिक्तो गिरिः प्रस्रवणैरिव ॥ ६-६७-९०

90. karNa naasaa vihiinaH = bereft of his ears and nose; mahaabalaH = the mighty; kumbhakarNaH = Kumbhakarna; siktaH = pouring out; shoNitaiH = blood; raraaja = shone; giriH iva = like a mountain; prasravaNaiH = with its cascades.

Bereft of his ears and nose, the mighty Kumbhakarna, pouring out blood, shone like a mountain with its streaming cascades.

[Verse Locator](#)

शोणितार्द्रो महाकायो राक्षसो भीमदर्शनः ।

अमर्षाच्छोणितोद्गारी शुशुभे रावणानुजः ॥ ६-६७-९१

नीलाञ्जनचयप्रख्याः ससंध्य इव तोयदः ।

युद्धायाभिमुखो भीमो मनश्चक्रे निशाचरः ॥ ६-६७-९२

91; 92. raavaNaanujaH = Kumbhakarna; the brother of Ravana; raakSasaH = the demon; mahaakaayaH = having his large body; shoNitaardraH = bathed in blood; bhiimadarshanaH = frightful in appearance; shoNitodgaarii = vomiting blood; amarSaat = with rage; niilaaN^janachaya prakhyaH = and looking like a mound of black antimony; shushubhe = shone; toyadaH iva = like a cloud; sasandhyaH = with an evening-twilight; abhimukhaH bhuutvaa = with his face directed towards (the battle-front); bhiimaH nishaacharaH = Kumbhakarna the terrific demon; chakre = made up; manaH = his mind; yuddhaaya = for the combat.

Kumbhakarna the demon and the brother of Ravana, having his large body bathed in blood, frightful in appearance, vomiting blood with rage, and looking like a mound of black antimony shone akin to a cloud with an evening-twilight. With his face directed towards the battle-front, Kumbhakarna the terrific demon made up his mind to continue his combat.

[Verse Locator](#)

गते च तस्मिन् सुरराजशत्रुह् ।

क्रोधात्प्रदुद्राव रणाय भूयः ।

अनायुधोऽस्मीति विचिन्त्य रौद्रो ।

घोरम् तदा मुद्गरमाससाद ॥ ६-६७-९३

93. tasmin gate = after the departure of Sugreeva; suraraaja shatruH = Kumbhakarna the adversary of Indra the lord of celestials; krodhaat = with a rage; bhuuyaH = again; pradudraava = quickly marched ahead; raNaaya = for the battle; vichintya = finding out; iti = that; tadaa anaayudhaH asmi = (I am) then without any weapon; raudraH = the dreadful Kumbhakarna; aasasaada = got possession of; mudgaram = a hammer-like weapon.

After the departure of Sugreeva, Kumbhakarna the adversary of Indra, with a rage, marched ahead quickly for the battle. Finding out that he is then without any weapon, the dreadful Kumbhakarna got possession of a hammer-like weapon.

[Verse Locator](#)

ततः स पुर्याः सहसा महात्मा ।
निष्क्रम्य तद्धानरसैन्यमुग्रम् ।
बभक्ष रक्षो युधि कुम्भकर्णः ।
प्रजा युगान्ताग्निरिव प्रदीप्तः ॥ ६-६७-९४

94. niSkramya = starting; sahasaa = quickly; puryaaH = from the city; saH = that; mahaatmaaH = mighty; kumbhakarNaH = Kumbhakarna; tataH = then; babhakSa = devoured; tat ugram vaanara sainyam = that huge army of monkeys; yudhi = in battle; prajaaH iva = like (the devour of) people; pravR^iddhaH yugaantaagniH = by the augmented fire at the time of dissolution of the world.

Starting from the city quickly, that mighty Kumbhakarna then devoured that huge army of monkeys in battle, like the devour of people by the augmented fire at the time of dissolution of the world.

[Verse Locator](#)

बुभुक्षितः शोणितमांसगृधुः ।
प्रविश्य तद्धानरसैन्यमुग्रम् ।
चखाद रक्षांसि हरीन्पिशाचान् ।
ऋक्षांश्च मोहाद्युधि कुम्भकर्णः ।
यथैव मृत्युर्हते युगान्ते ।
स भक्षयामास हरींश्च मुख्यान् ॥ ६-६७-९५

95. pravishya = entering; tat ugram vaanarasainyam = that huge army of monkeys; kumbhakarNaH = Kumbhakarna; shoNita maamsa gR^idhnuH = greedily desirous of flesh and blood; bubhukSitaH = in hunger; mohaata = due to his deep bewilderment; yudhi = in battle; chakhaada = ate; rakSaamisi = the demons; hariin = monkeys; pishaachaan = devils; R^ikSaancha = and bears; saH bhakSayaamaasa = he devoured; mukhyaan hariin = the principal monkeys; yathaiva = just as; mR^ityuH = the death; harate = destroys people. yugaante = at the time of the end of the world.

Penetrating that huge army of monkeys, Kumbhakarna who was greedily desirous of flesh and blood in hunger, due to his deep bewilderment in battle, ate away even the demons, monkeys, devils and bears. He devoured the principal monkeys just as the death devours people at the time of the end of the world.

[Verse Locator](#)

एकम् द्वौ त्रीन् बहून् क्रुद्धो वानरान् सह राक्षसैः ।
समादायैकहस्तेन प्रचिक्षेप त्वरन्मुखे ॥ ६-६७-९६

96. kruddhaH = the enraged Kumbhakarna; tvaran = quickly; samaadaaya = taking; eka hastena = with his single hand; vaanaraan = the monkeys; raakSasaiH saha = along with demons; ekam = in one's devau = two's; triin = threes; bahuun = or in many; prachikSepa = and hurled them; mukhe = in his mouth.

The enraged Kumbhakarna, quickly taking with his single hand, the monkeys and demons, in one's two's, three's or in many and hurled them into his mouth

सम्प्रस्रवंस्तदा मेदः शोणित च महाबलः ।

वध्यमानो नगेन्द्राग्रैर्भक्षयामास वानरान् ॥ ६-६७-९७

97. vadhyamaanaH = struck; nagendra agraiH = with mountain-peaks; mahaabalaH = the mighty Kumbhakarna; tadaa = then; samprasravan = gushing forth; medaH shoNite = flesh and blood; bhakSayaamaasa = devoured; vaanaraan = the monkeys.

Struck with mountain-peaks, by the monkeys, the mighty Kumbhakarna, then, gushing forth his flesh and blood, devoured the monkeys.

[Verse Locator](#)

ते भक्ष्यमाणा हरयो रामम् जग्मुस्तदा गतिम् ।

कुम्भकर्णो भृशम् क्रुद्धः कपीन् खादन् प्रधावति ॥ ६-६७-९८

98. tadaa = then; te harayaH = those monkeys; bhakSyamaaNaaH = who were being devoured; jagmuH = sought; raamam = Rama; gatim = as their refuge; bhR^isham = the very much; kruddhaH = enraged; kumbhakarnaH = Kumbhakarna; khaadan = eating; kapiin = the monkeys; pradhaavati = ran forward.

Thereupon, those monkeys, who were being devoured, sought Rama as their refuge. The very much enraged Kumbhakarna, while eating away the monkeys, marched forward.

[Verse Locator](#)

शतानि सप्त चाष्टौ च विंशत्रिंशत्तथैव च ।

सम्परिष्वज्य बहुभ्याम् खादन्विपरिधावति ॥ ६-६७-९९

99. sampariSvajya = grasping; shataani = a hundred; sapta cha = a seven; aSTaucha = an eight; vimshat = a twenty; tathaiva cha = and; trimshat = a thirty; baahubhyaam = with his arms; khaadan = (he) was devouring (them); viparidhaavati = and running about (in the battle-field).

Grasping a hundred, a seven, an eight, a twenty and a thirty with his arms, Kumbhakarna was devouring the monkeys and running about in the battle-field.

[Verse Locator](#)

मेदोवसाशोणितदिग्धगात्रः ।

कर्णावसक्तग्रथितान्त्रमालः ।

ववर्षशूलानि सुतीक्ष्णदंष्ट्रः ।

कालो युगान्तस्थ इव प्रवृद्धः ॥ ६-६७-१००

100. medovasaashoNitadigdha gaatraH = having his entire body besmeared with flesh; marrow and blood; karNaavasaktaagrathitaantramaalaH = and wreaths of tangled viscera hung over his ears; sutiSNadamSTraH = the demon with his very sharp teeth; vavarSa = rained; shuulaani = spikes (on the monkeys); kaalaH iva = like Yama the god of death; pravR^iddhaH = risen to power yugaantasthaH = at the end of the world cycle.

Having his entire body besmeared with flesh, marrow and blood together with wreaths of tangled viscera hung over his ears, the demon with his very sharp teeth, rained spikes on the monkeys, like Yama, the god of death, risen to power at the end of the world-cycle.

[Verse Locator](#)

तस्मिन् काले सुमित्रायाः पुत्रः परबलार्दनः ।

चकार लक्ष्मणः क्रुद्धो युद्धम् परपुरम्जयः ॥ ६-६७-१०१

101. **tasmin kaale** = Immediately; **lakSmaNaH** = Lakshmana; **sumitraayaaH putraH** = the son of Sumitra; **parabalaardanaH** = the annihilator of the foe's army; **para para puramjayaH** = and the conqueror of the cities of adversaries; **chakaarayuddham** = commenced the battle; **kruddhaH** = with a rage.

Immediately, Lakshmana the son of Sumitra, the annihilator of the foe's army and conqueror of the cities of adversaries, commenced the battle with a rage.

[Verse Locator](#)

स कुम्भकर्णस्य शराञ्शरीरे सप्त वीर्यवान् ।

निचखानाददे चान्यान्विससर्ज च लक्ष्मणः ॥ ६-६७-१०२

102. **viiryavaan** = the valiant; **lakSmaNaH** = Lakshmana; **nichakhaana** = pierced; **sapta** = seven; **sharaan** = arrows; **shariire** = into the body; **kumbhakarNasya** = of Kumbhakarna; **aadade** = took; **anyaani** = some more arrows; **visarjacha** = and discharged them also.

The valiant Lakshmana pierced seven arrows into the body of Kumbhakarna. He took some more arrows and released them too.

[Verse Locator](#)

पीड्यमानस्तदस्त्रम् तु विशेषम् ततस राक्षसः ।

ततश्चुकोप बलवान् सुमित्रानन्दवर्धनः ॥ ६-६७-१०३

103. **piiDyamaanaH** = tormented; **tat** = by that; **tadastram** = Lakshmana's weapon; **saH raakSasaH** = that demon; **nisheSam** = destroyed it completely; **tataH** = thereupon; **balavaan** = the aggressive; **sumitraananda vardhanaH** = Lakshmana; **chukopa** = was enraged.

Tormented by that weapon of Lakshmana, that demon destroyed it completely. Thereupon, the aggressive Lakshmana was enraged.

[Verse Locator](#)

अथस्य कवचम् शुभ्रम् जामुबूनदमयम् शुभ्रम् ।

प्रच्छादयामास शरैः संध्याभ्रमिव मारुतः ॥ ६-६७-१०४

104. **atha** = then; **prachchhaadayaamaasa** = (Lakshmana) covered; **asya** = his; **shubram** = shining; **jaambuunadamayam** = golden; **shubham** = and charming; **kavacham** = armour; **sharaiH** = with his arrows; **maarutaH samdhyaabhramiva** = like a wind making an evening-twilight cloud (completely disappear).

Then, Lakshmana covered the shining and charming golden armour of Kumbhakarna with his arrows, even as the wind would make an evening-twilight cloud completely disappear.

[Verse Locator](#)

नीलाञ्जनचयप्रख्याः शरैः काञ्चनभूषणैः ।

आपीड्यमानः शुशुभे मेघैः सूर्य इवांशुमान् ॥ ६-६७-१०५

105. **niilaan^janachayaprakhyaH** = Kumbhakarna; looking like a mound of black collyrium; **aapiiDyamaanaH** = tormented; **sharaiH** = by the arrows; **kaan^chana bhuuSaNaiH** = decked with gold; **shushubhe** = shone; **amshumaan suuryaH iva** = like the radiant sun; **meghaiH** = with (its rays covered by) clouds.

Kumbhakarna, looking like a mound of collyrium, tormented by the arrows, decked with gold, shone like the radiant sun with its rays screened by clouds.

[Verse Locator](#)

ततः स राक्षसो भीमः सुमित्रानन्दवर्धनम् ।
सावश्मेव प्रोवाच वाक्यम् मेघौघनिःस्वनः ॥ ६-६७-१०६

106. tataH = then; saH bhiimaH raakSasaH = that terrific demon; meghonghaniHsvanaH = with a thunderous noise of multiple clouds; provaacha = spoke; vaakyam = (the following) words; saavaJNameva = disrespectfully; sumitraanandavardhanam = to Lakshmana.

Then, that terrific demon, with a thunderous noise of multiple clouds, spoke the following words disrespectfully to Lakshmana.

[Verse Locator](#)

अन्तकस्याप्यकष्टेन युधि जेतारमाहवे ।
युध्यता मामभीतेन ख्यापिता वीरता त्वया ॥ ६-६७-१०७

107. viirataa = heroism; khyaapitaa = is declared; tvayaa = by you; aahave = in battle; abhiiteni = by fearlessly; yudhyataa = attacking; maam = me; jetaaram = who conquered; antakasyaapi = even Yama the lord of death; akaSTena = effortlessly; yudhi = in a combat.

"You declared your heroism fearlessly in battle, by attacking me, who has conquered even the lord of death effortlessly in a combat."

[Verse Locator](#)

प्रगृहीतायुधस्येह मृत्योरिव महामृधे ।
तिष्ठन्नप्रग्रतः पूज्यः किमु युद्धप्रदायकः ॥ ६-६७-१०८

108. tiSThannapi = the one who even stands; agrataH = before me; mR^ityoriva = (as) the god of death; pragR^ihiitaayudhasya = holding forth a weapon; mahaamR^idhe = in a great battle; iha = here; puujyaH = is venerable; kimu = what to tell; yuddhapradaayakaH = of the one who bestows battle (on me).

"Anyone who even stands before me, the god of death, holding forth a weapon in a great battle here, is venerable. What to tell about a person who bestows battle on me?"

[Verse Locator](#)

ऐरावतम् समारूढो वृतः सर्वामिरैह प्रभुः ।
नैव शक्रोऽपि समरे स्थित पूर्वः कदाचन ॥ ६-६७-१०९

109. prabhuH shakro.api = even the powerful Indra the lord of celestials; samaaruuDhaH = who mounted; airaavatam = Airavata; the elephant; vR^itaH = endowed with; sarvaamaraiH = with all celestials; naiva kadaachana = did not ever; sthitapuurvaH = stand before (me); samare = in battle.

"Even the powerful Indra, the lord of celestials, who mounted Airavata the elephant and accompanied by all celestials, did not ever stand before me in battle."

[Verse Locator](#)

अद्य त्वयाहम् सौमित्रे बलेनापि पराक्रमैः ।
तोषितो गन्तुमिच्छामि त्यामनुज्ञाप्य राघवम् ॥ ६-६७-११०

110. **saumitre** = O Lakshmana!; **adya** = today; **aham** = I; **toSitaH** = am gratified; **tvayaa** = by you; **balena api** = by way of your strength; **paraakramaiH** = and abilities; **tvaam anuJNaapya** = taking leave of you; **ichchhami** = I desire; **gantum** = to go; **raaghavam** = to Rama.

"O Lakshmana! Today, I am gratified by your strength and abilities. Taking leave of you, I desire to march forward towards Rama."

[Verse Locator](#)

यत्तु वीर्यबलोत्साहैस्तोषितोऽहं रणे त्वया ।
राममेवैकमिच्छामि हन्तुम् यस्मिन् हते हतम् ॥ ६-६७-१११

111. **yat** = because; **aham** = I; **toSitaH** = have been gratified; **tvayaa** = by you; **viiryabalotsaahaiH** = by way of your ability; strength and firmness; **raNe** = in battle; **ichchhaami** = I for my part desire; **hantum** = to kill; **ramam eva** = Rama alone; **yasmin** = which Rama; **hate** = when killed; **hatam** = all the army will be killed.

"Because I have been gratified by you by way of your ability, strength and firmness in battle, I for my part desire to kill Rama alone, for when he is killed, all the army will be killed."

[Verse Locator](#)

रामे मयात्र निहते येऽन्ये स्थास्यन्ति संयुगे ।
तानहं योधयिष्यामि स्वबलेन प्रमाथिना ॥ ६-६७-११२

112. **raame** = (While) Rama; **nihate** = is killed; **mayaa** = by me; **samyuge** = in battle; **atra** = here; **anye** = with others; **ye** = who; **sthaasyanti** = remain; **aham svabalena yodhayiSyaami** = I will make my army to fight; **pramaathinaa** = and destroy; **taan** = them.

"When Rama is killed by me battle here, I will make my army to fight with others who remain on the battle filled and destroy them."

[Verse Locator](#)

इत्युक्तवाक्यम् तद्रक्षः प्रोवाच स्तुतिसंहितम् ।
मृधे घोरतरं वाक्यं सौमित्रिः प्रहसन्निव ॥ ६-६७-११३

113. **tat rakSaH** = to that demon; **mR^iddhe** = in battle; **uktavaakyam** = who has given his opinion; **iti** = thus; **stutisamhitam** = abounding in enology; **saumitre** = Lakshmana; **prahasanniva** = as though bursting into laughter; **provaacha** = spoke; **ghorataram** = (the following) extremely terrific; **vaakam** = words.

To that demon in battle, who has given his opinion thus, abounding in enology, Lakshmana as though bursting with laughter, spoke the following extremely terrific words:

[Verse Locator](#)

यस्त्वं शक्रादिभिर्वीरिरसह्यः प्राप्य पौरुषम् ।
तत्सत्यम् नान्यथा वीर दृष्टस्तेऽद्य पराक्रमः ॥ ६-६७-११४
एष दाशरथी रामस्तिष्ठत्यद्रिरिवाचलः ।

114. **viira** = O brave demon!; **yaH tvam** = whatever you (say); **raapya** = (that) obtaining; **pauruSam** = valour; **shakraadibhiH viiraiH** = the heroes like Indra and others; **asahyaH** = feel unbearable; **sarvam** = all; **tat** = that; **na** = is not; **anyathaa** = otherwise; **satyam** = (it is) true; **te** = your; **paraakramaH** = prowess; **dR^iSTaH** = has been seen; **adya** = now; **eSaH raamaH** = this Rama; **daasharathiH** = the son of Dasaratha; **tiSThati** = is standing; **achalaH** = immovable; **adriH iva** = like a mountain.

"O brave demon! You are telling that while you show your prowess, the heroes like Indra and others feel unbearable; it is true. Just now, I have seen your prowess. But, see Rama the son of

इति श्रुत्वा ह्यनादृत्य लक्ष्मणम् स निशाचरः ॥ ६-६७-११५
अतिक्रम्य च सौमित्रिम् कुम्भकर्णो महाबलः ।
राममेवाभिदुद्राव दारयन्निव मेदिनीम् ॥ ६-६७-११६

115; 116. **shrutvaa** = hearing; **iti** = in this manner; **saH mahaabalaH kumbhakarNaH** = that mighty Kumbhakarna; **nishaacharaH** = the demon; **anaadR^itya** = brushing aside; **lakSmaNam** = Lakshmana; **atikramya** = and crossing; **saumitrim** = Lakshmana; **abhidudraava** = ran; **raamameva** = towards Rama alone; **medinim kampayanniva** = as though he is causing an earth-quake.

Hearing in this manner, that mighty Kumbhakarna the demon, brushing aside Lakshmana and crossing him, ran, as though he is causing an earth-quake, towards Rama.

अथ दाशरथी रामो रौद्रमस्त्रं प्रयोजयन् ।
कुम्भकर्णस्य हृदये ससर्ज निशितान् शरान् ॥ ६-६७-११७

117. **atha** = thereupon; **raamaH** = Rama; **daasharathiH** = the son of Dasaratha; **prayojan** = employing; **astram** = a spell (used to charm arrows); **raudram** = called Raudra; **sasarja** = discharged; **nishitaan** = sharp; **sharaan** = arrows; **kumbhakarNasya hR^idaye** = into Kumbhakarna's chest.

Thereupon, Rama, the son of Dasaratha, employing a spell (used to charm arrows) called Raudra, discharged sharp arrows into Kumbhakarna's chest.

तस्य रामेण विद्धस्य सहसाभिप्रधावतः ।
अङ्गारमिश्राः क्रुद्धस्य मुखान्निश्चेरुरर्चिषः ॥ ६-६७-११८

118. **archiSaH** = flames of fire; **aN^gaara mishraaH** = mixed with particles of charcoal; **nishcheruH** = came forth; **mukhaat** = from the face; **kruddhasya tasya** = of the enraged Kumbhakarna; **viddhasya** = who has struck; **sahasaa abhipradhaavataH** = and who was quickly running; **raameNa** = towards Rama.

Flames of fire mixed with particles of charcoal came forth from the face of Kumbhakarna, who was thus struck and who was running quickly towards Rama.

रामस्त्रविद्धो घोरम् वै नर्दन् राक्षसपुंगवः ।
अभ्यधावत तम् क्रुद्धो हरीन् विद्रावयन् रणे ॥ ६-६७-११९

119. **raakSasa puN^gavaH** = that foremost of demons; **raamaastra viddhaH** = struck by Rama's arrow; **nardan** = roaring; **ghoram** = terribly; **kruddhaH** = with rage; **vidraavayan hariin** = making the monkeys to run away; **raNe** = in battle; **abhyadhaavata** = ran; **tam** = towards; **tam** = that Rama.

That foremost among demons, struck by Rama's arrow, roaring terribly with rage, making the monkeys to run away in battle, ran himself towards Rama.

तस्योरसि निमग्नाश्च शरा बर्हिणवाससः ।

हस्ताच्चास्य परिभ्रष्टा गदा चोर्व्याम् पपात ह ॥ ६-६७-१२०

120. **te sharaaH** = those arrows; **barhiNavaasasaH** = adorned with peacock's plumes; **nimagnaaH** = penetrated into; **tasya** = his; **urasi** = chest; **asya yadaa** = his mace; **paribhraSTaa** = dropped off; **asya hastaat** = from his hand; **papaata ha** = and fell; **urvyaaam** = on the ground.

Those arrows, adorned with peacock's plumes, penetrated into his chest. His mace dropped off from his hand and fell on the ground.

[Verse Locator](#)

आयुधानि च सर्वाणि समकीर्यन्त भूतले ।

स निरायुधमात्मानम् यदा मेने महाबलः ॥ ६-६७-१२१

मुष्टिभ्याम् च कराभ्याम् च चकार कदनम् महत् ।

121. **sarvaaNi** = all; **aayudhaani** = his weapons; **samakiiryanta** = fell scattered; **bhuutale** = on the ground; **mene** = considering; **aatmaam** = himself; **niraayudham** = as weaponless; **saH mahaabalaH** = that mighty Kumbhakarna; **chakaara mahat kadanam** = (then) fought fiercely; **muSTibhyaam** = with his fists; **karaabhyaamcha** = arms.

All his weapons fell scattered on the ground. Considering himself as weaponless, that mighty Kumbhakarna then fought fiercely with his fists and arms.

[Verse Locator](#)

स बाणैरतिविद्धाङ्गः क्षतजेन समुक्षितः ॥ ६-६७-१२२

रुधिरम् परिसुस्राव गिरिः प्रस्रावणम् यथा ।

122. **saH** = that Kumbhakarna; **atividdhaaNgaaH** = with his body struck fiercely; **baaNaiH** = by arrows; **samukSitaH** = and bathed; **kSatajena** = in blood; **pari susraava** = poured forth; **rudhiram** = blood; **giriH yathaa** = even as a mountain (would pour forth); **prasravaNam** = a cascade.

That Kumbhakarna, with his body struck fiercely by arrows and bathed in blood, poured forth blood, even as a mountain would pour forth a cascade.

[Verse Locator](#)

स तीव्रेण च कोपेन रुधिरेण च मूर्छितः ।

वानरान्नाक्षसानृक्षान् खादन् स परिधावति ॥ ६-६७-१२३

123. **tiivreNa kopena** = with a terrific anger; **saH** = he; **murchchhitaH** = felt insensible; **rudhireNa** = with blood; **saH** = he; **paridhaavati** = ran; **khaadan** = devouring; **vaanaraan** = monkeys; **raakSasaan** = demons; **R^ikSaan** = and bears.

With a terrific wrath, he felt insensible with blood. He roamed about, devouring the monkeys, demons and bears.

[Verse Locator](#)

अथ शृङ्गम् समाविध्य भीमम् भीमपराक्रमः ।

चिक्षेप राममुद्दिश्य बलवानन्तकोपमः ॥ ६-६७-१२४

124. **atha** = then; **antakopamaH** = that kumbhakarna; comparable to Yama the god of death; **bhiima paraakramaH** = terrific prowess; **balavaan** = and strength; **samaavidhya** =

holding firmly; **bhiimam** = a fearful; **shR^iN^gam** = mountain-peak; **chikSepa** = hurled it; **raamam uddishya** = towards Rama.

Then, that Kumbhakarna, comparable to Yama the god of death, of terrific prowess and strength, firmly holding a fearful mountain-peak, hurled it towards Rama.

[Verse Locator](#)

अप्राप्तमन्तरा रामः सप्तभीस्तमजिह्वगैः ।

चिच्छेद गिरिशृङ्गम् तम् पुनः संधाय कार्मुकम् ॥ ६-६७-१२५

125. **tam girishR^iN^gam** = (while) that mountain-peak; **apraaptam** = had not arrived; **raamaH** = Rama; **punaH** = again; **sandhaaya** = fixing together the arrow; **kaarmukam** = and the bow; **chichchheda** = and broke it; **antaraa** = in the middle; **saptabhiH ajihmagaiH** = with seven straight-going arrows.

While that mountain peak was still on its way and had not yet reached him Rama, fixing together his well-known bow and arrows, split the mountain in the middle, with seven straight-going arrows.

[Verse Locator](#)

ततस्तु रामो धर्मात्मा तस्य शृङ्गम् महत्तदा ॥ ६-६७-१२६

शरैः काञ्चनचित्राङ्गैश्चिच्छेद भरतग्रज ।

126. **tataH** = then; **raamaH** = Rama; **dharmaatmaa** = the virtuous man; **bharataagrajaH** = and the elder brother of Bharata; **chichchheda** = split; **tasya mahat** = his large; **shR^iN^gam** = mountain-peak; **sharaiH** = by arrows; **tadaa** = at that time; **kaan^chana chitraaN^gaiH** = with variegated bodies of gold.

Then, Rama, the virtuous man and the elder brother of Bharata, split the large mountain-peak which was hurled by Kumbhakarna at that time, with his variegated arrows made of gold.

[Verse Locator](#)

तन्मेरुशिखराकारम् द्योतमानमिव श्रिया ॥ ६-६७-१२७

द्वे शते वानराणाम् च पतमानमपातयत् ।

127. **tat** = that mountain-peak; **merushikharaakaaram** = in the form of a peak of Mount Meru; **dyotamaanam iva** = as if shining; **shriyaa** = with splendour; **patamaanam** = while falling; **dveshate vaanaraaNam apaatayat** = caused two hundred monkeys to fall down.

That mountain-peak, in the form of a peak of Mount Meru, as if shining with splendour, while falling, caused two hundred monkeys to fall.

[Verse Locator](#)

तस्मिन् काले स धर्मात्मा लक्ष्मणो राममब्रवीत् ॥ ६-६७-१२८

कुम्भकर्णवधे युक्तो योगान्परिमृशन्बहून् ।

128. **dharmaatmaa** = the righteous; **lakSmaNaH** = Lakshmana; **parimR^ishan** = considering; **bahuun** = various; **yogaan** = strategies; **yuktaH** = appropriate; **kumbhakarNavasddhe** = for killing Kumbhakarna; **tasmin kaale** = at that time; **abraviit** = spoke; **raamam** = to Rama (as follows):

At that time, considering various strategies appropriate for killing Kumbhakarna, the righteous Lakshmana spoke to Rama as follows:

[Verse Locator](#)

नैवायम् वानरात्राजन्न विजानाति राक्षसान् ॥ ६-६७-१२९

मत्तः शोणितगन्धेन स्वान् परांश्चैव खादति ।

129. **raajan** = O King!; **ayam** = he; **naiva vijaanaati** = is not recognizing; **vaanaraan** = the monkeys; **na** = nor; **raakSasaan** = the demons; **mattaH shoNita gandhena** = intoxicated with the smell of blood; **khaadate** = he is devouring; **svaan** = his own persons; **paraamshchaiva** = and others even.

"O king! He is not able to recognize who the monkeys are and who the demons are. Intoxicated with the smell of blood, he is devouring his own persons and also others."

[Verse Locator](#)

साध्वेनमधिरोहन्तु सर्वतो वानरर्षभाः ॥ ६-६७-१३०

यूथपाश्च यथामुख्यास्तिष्ठन्त्वस्य समन्ततः ।

130. **vaanararSabhaaH** = (Let) the foremost of the monkeys; **adhirohantu** = ascend; **enam** = him; **saadhu** = well; **sarvataH** = from all sides; **yuuthapaashcha** = let the monkey-leaders too; **yathaamukhyaaH** = following the commanders of their troops; **tiSThantu** = stand; **samantataH** = on all sides; **asya** = of him.

"Let the foremost of monkeys ascend well upon his body from all sides. Following the commanders of their troops, let the monkey-leaders stand, surrounding him."

[Verse Locator](#)

अद्ययं दुर्मतिः काले गुरुभारप्रपीडितः ॥ ६-६७-१३१

प्रपतन्नाक्षसो भूमौ नान्यान्हन्यात्प्लवङ्गमान् ।

131. **adya kaale** = at that time; **gurubhaara piiDitaH** = harassed by the huge weight; **ayam durmatiH** = that evil-minded; **raakSasaH** = demon; **pracharan** = coming forth; **bhuumau** = on the floor; **na hanyaat** = cannot kill; **anyaan** = the other; **plavangamaan** = monkeys.

"If we do in that way, that evil-minded demon would be harassed by the huge weight, making him to crawl on the floor and cannot kill the other monkeys."

[Verse Locator](#)

तस्य तद्वचनम् श्रुत्वा राजपुत्रस्य धीमतः ॥ ६-६७-१३२

ते समारुरुर्हृष्टाः कुम्भकर्णं प्लवग्माः ।

132. **shrutvaa** = hearing; **tat vachanam** = those words; **tasya dhiimataH raajaputrasya** = of that intelligent Lakshmana; **te plavangamaaH** = those monkeys; **hR^iSTaaH** = were rejoiced; **samaaruruhuH** = and mounted on; **kumbhakarNam** = (the body) of Kumbhakarna.

Hearing those words of that intelligent Lakshmana, those monkeys were rejoiced and mounted on the body of Kumbhakarna.

[Verse Locator](#)

कुम्भकर्णस्तु सम्क्रुद्धः समारूढः प्लवग्मैः ॥ ६-६७-१३३

व्यधूनयत्तान्वेगेन दुष्टहस्तीव हस्तिपान् ।

133. **kumbhakarNaH** = Kumbhakarna; **samaaruuDhaH** = when climbed upon; **plavangamaiH** = by the monkeys; **samkruddhaH** = was enraged; **taan vyadhuunavat** = and shook them off; **vegena** = with violence; **duSTahastii iva** = as a vicious elephant; (would shake off); **hastipaan** = its mahout.

Kumbhakarna, when climbed upon by the monkeys, was enraged and shook them off with violence, as a vicious elephant would shake off its mahout.

[Verse Locator](#)

तान्दृष्ट्वा निर्धूतान्नामो रुष्टोऽयमिति राक्षसः ॥ ६-६७-१३४
समुत्पपात वेगेन धनुरुत्तममाददे ।

134. dR^iSTvaa = seeing; taan = those monkeys; nirdutaan = shaken down; raamaH = Rama; ruSTaH it = understanding that he was enraged; samutpapaata = jumped up; vegena = speedily; raakSasam = towards the demon; aadade = and took; uttamam = an excellent; dhanuH = bow.

Seeing the monkeys shaken down, Rama on his part understanding that he was enraged, jumped up speedily towards the demon and took an excellent bow.

[Verse Locator](#)

क्रोधरक्तेक्षणो वीरो निर्दहन्निव चक्षुषा ॥ ६-६७-१३५
राघवो राक्षसम् रोषादभिदुद्राव वेगितः ।
यूथपान् हर्षयन् सर्वान् कुम्भकर्णभयार्दितान् ॥ ६-६७-१३६

135; 136. viiraH = the heroic; raaghavaH = Rama; krodharaktekSaNaH = enraged with red-hot eyes; nirdahanniva = as though he was scorching; chakSuSaa = with his looks; roSaata = in anger; vegitaH = (walking) with speed; harSayan = and causing delight to; sarvaan yuuthapaan = all the leaders of the monkey-troops; kumbhakarNabhayaarditaan = leaders of the monkey-troops; kumbhakarNabhayaarditaan = who were tormented by the fear of Kumbhakarna; abhidudraava = quickly marched; raakSasam = towards the demon.

The heroic Rama, enraged with red-hot eyes, as though he was scorching the enemy with his looks, walked with speed, causing delight to all the leaders of the monkey-troops, who were tormented with the fear of Kumbhakarna and quickly marched towards the demon.

[Verse Locator](#)

स चापमादाय भुजङ्गकल्पं ।
दृढज्यमुग्रम् तपनीयचित्रम् ।
हरीन्समाश्वास्य समुत्पपात ।
रामो निबद्धोत्तमतूणबाणः ॥ ६-६७-१३७

137. aadaaya = taking (in his hand); ugram = a terrific; chaapam = bow; bhujaN^gakalpam = looking like a snake; dR^iDhajyam = and having a firmly fastened cord; tapaniiya chitram = and looking variegated with its crust of gold; nibaddhottama tuuNa baaNaH = with a quiver; full of excellent arrows fastened (on his back); hariin samaashvaasa = fully restoring the monkeys to confidence; raamaH = that Rama; samutpapaata = quickly marched forward.

Taking in his hand, a terrific bow with a firmly fastened cord looking like a snake and looking variegated with its crust of gold, with a quiver full of excellent arrows fastened on his back and fully restoring the monkeys to confidence, that Rama quickly marched forward.

[Verse Locator](#)

स वानरगणैस्तैस्तु वृतः परमदुर्जयः ।
लक्ष्मणानुचरो रामः सम्प्रतस्थे महाबलः ॥ ६-६७-१३८

138. saH mahaabalaH viiraH = that mighty and heroic Rama; parama durjayaH = who was highly unconquerable; lakSmaNaanucharaH = accompanied by

Lakshmana; **sampratasthe** = duly marched forward; **vR^itaH** = surrounded; **taiH vaanaragaNaiH** = by those troops of monkeys.

That mighty and heroic Rama, who was highly unconquerable, accompanied by Lakshmana, duly marched forward, surrounded by those troops of monkeys.

[Verse Locator](#)

स ददर्श महात्मानम् किरीटिनमरिन्दमम् ।
शोणितावृतरक्ताक्षम् कुम्भकर्ण महाबलम् ॥ ६-६७-१३९

139. **mahaabalaH** = the mighty; **saH** = Rama; **dadarsha** = saw; **mahaatmaanaH kumbhakarNam** = the powerful Kumbhakarna; **kiriiTiNam** = wearing a crown; **arimdamam** = the annihilator of enemies; **shoNitaavR^ita raktaakSam** = having his eyes blood-red with anger.

The mighty Rama saw the powerful Kumbhakarna, the annihilator of enemies, wearing a crown and his eyes blood-red with anger.

[Verse Locator](#)

सर्वान् समभिधावन्तम् यथा रुष्टम् दिशागजम् ।
मार्गमाणम् हरीन् क्रुद्धं राक्षसैः परिवारितम् ॥ ६-६७-१४०

140. (Rama saw Kumbhakarna); **ruSTam** = who was angry; **samabhidhaavantam** = chasing; **sarvaan** = all; **dishaagajam yathaa** = like the mythical elephant guarding one of the quarters; **maargamaaNam** = searching for; **hariin** = the monkeys; **kruddham** = enraged; **parivaaritam** = and surrounded; **raakSasaiH** = by the demons.

Rama saw the angry Kumbhakarna, chasing all, like the mythical elephant guarding one of the quarters, searching for the monkeys, enraged as he was and surrounded by the demons.

[Verse Locator](#)

विन्ध्यमन्दरसम्काशम् काञ्चनाङ्गदभूषणम् ।
स्रवन्तम् रुधिरं वक्त्राद्वर्षमेघमिवोत्थितम् ॥ ६-६७-१४१

141. (Rama saw that Kumbhakarna); **vindhyamandara samkaasham** = looking like Vindhya and Mandara mountains; **kaaN^chanaaN^gada bhuuSaNam** = adorned with armlets of gold; **srvantam** = emitting; **rudhiram** = blood; **vaktraat** = from his mouth; **utthitam varSaameghamiva** = and appearing as a rising rainy cloud.

Rama saw that Kumbhakarna, looking like Vindhya and Mandara mountains, adorned with armlets of gold, emitting blood from his mouth and appearing as a rising rainy cloud.

[Verse Locator](#)

जिह्वया परिलिह्यन्तम् सृक्किणी शोणितोक्षितम् ।
मृदन्तम् वानरानीकम् कालान्तकयमोपमम् ॥ ६-६७-१४२

142. (Rama saw that Kumbhakarna) **parilihyantam** = who was licking; **sR^ikkiNii** = the corners of his mouth; **shoNitokSite** = which were bathed with blood; **mR^idnantam** = trampling down; **vaanaraaniikam** = the army of monkeys; **kaalaantaka yamopanaam** = and resembling Yama in the form of all-destroying time.

Rama saw that Kumbhakarna, who was licking the corners of his mouth which were bathed in blood, all they way trampling the monkeys and resembling Yama in the form of all-destroying time.

[Verse Locator](#)

तम् दृष्ट्वा राक्षसश्रेष्ठं प्रदीप्तानलवर्चसं ।

विस्फारयामास तदा कार्मुकं पुरुषर्षभः ॥ ६-६७-१४३

143. dR^iSTvaa = seeing; tam = that; raakSasashreSTham = foremost of demons; pradiiptaanalatejasam = having a splendour of blazing fire; puruSarSabhaH = Rama the excellent among men; tadaa = then; visphaarayaamaasa = stretched kaarmukam = his bow.

Seeing that Kumbhakarna, the foremost of demons, having a splendour of blazing fire, Rama, the excellent of men, then stretched his bow.

[Verse Locator](#)

स तस्य चापनिर्घोषात्कुपितो नैतृर्षभः ।

अमृष्यमाणस्तम् घोषमभिदुद्राव राघवम् ॥ ६-६७-१४४

144. kupitaH = enraged; chaapanirghoSaat = by the twang of the bow; tasya = of Rama; saH = that; raakSasarSabhaH = foremost of demons; amR^iSyamaaNadu = not tolerating; tam ghoSam = that sound; abhidudraava = ran; raaghavam = towards Rama.

Enraged by the twang of Rama's bow, Kumbhakarna, the foremost of demons, not tolerating that sound, ran towards Rama.

[Verse Locator](#)

ततस्तु वातोद्धतमेघकल्पं ।

भुजमाराजोत्तमभोगबाहुम् ।

तमापतन्तम् धरणीधराभम् ।

उवाच रामो युधि कुम्भकर्णम् ॥ ६-६७-१४५

145. tataH = thereupon; raamaH = Rama; uvaacha = spoke; aapatantam kumbhakarNam = to the dashing Kumbhakarna; vaatoddhata megha kalpam = looking like a cloud driven by the wind; bhujanga raajottama bhoga baahum = whose arms looking like the coils of Vasuki (the king of serpents).

Thereupon, Rama spoke to the dashing Kumbhakarna looking like a cloud driven by the wind, whose arms were like the coils of Vasuki (the king of serpents) and appearing like a mountain in the battle-field (as follows):

[Verse Locator](#)

आगच्छ रक्षोऽधिपमा विषादम् ।

अवस्थितोऽहं प्रगृहीतचापः ।

अवेहि माम् राक्षसवंशवाशनम् ।

अयं मुहूर्ताद्भविता विचेताः ॥ ६-६७-१४६

146. rakSodhipa = O leader of the demons; aagachchha = come on; maa = do not; viSaadam = regret; aham = I; avasthitaH = stand; pragR^ihiita chaapaH = wielding a bow; yaH tvamavehi = know me; raakSasavamshanaashanam = to be the annihilator of the demons' race; bhavitaa = you will be; vichetaaH = dead; muhuurtaat = within a moment.

"O leader of the demons! Come on. Do not regret. I sand, wielding a bow in my hand. Know me to be the annihilator of the race of demons. You will be dead within a moment."

[Verse Locator](#)

रामोऽयमिति विज्ञाय जहास विकृतस्वनम् ।

अभ्यधावत सम्कुद्धो हरीन्विद्रावयन् रणे ॥ ६-६७-१४७

147. viJNaaya = coming to know; ayam = that he; raamaH iti = was Rama; jahaasa = Kumbhakarna laughed; vikR^ita svanam = in a rebellious tone; kruddhaH = he was enraged; abhyadhaavata = and ran up towards; hariin = the monkeys; vidraavayan = driving them away; raNe = in the battle-field.

Coming to know that he was Rama, Kumbhakarna laughed in a rebellious tone and ran up enraged towards the monkeys, driving them away in the battle-field.

[Verse Locator](#)

दारयन्निव सर्वेषां हृदयानि वनौकसाम् ।

प्रहस्य विकृतं भीमम् स मेघस्वनितोपमम् ॥ ६-६७-१४८

कुम्भकर्णो महातेजा राघवं वाक्यमब्रवीत् ।

148. saH kumbhakarNaH = that Kumbhakarna; mahaatejaH = of great splendour; daarayanniva = as though breaking asunder; hR^idayaani = the hearts; sarveSaam = of all; vanaukasaam = the monkeys; prahasya = laughing; vikR^itam = unnaturally; bhiimam = and awfully; megasthanitopamam = like the thunder of a cloud; abraviit = spoke; vaakyam = (the following) words; raaghavam = to Rama.

That Kumbhakarna of great splendour, as though bursting the hearts of all the monkeys, laughed unnaturally as also awfully and spoke the following words to Rama:

[Verse Locator](#)

नाहम् विराधो विज्ञेयो न कबन्धः खरो न च ।

न वाली न च मारीचः कुम्भकर्णोऽहमागतः ॥ ६-६७-१४९

149. aham = I; na viJNeyaH = am not to be considered; viraadhaH = as Viradha; na = now as; kabandhaH = Kabandha; na cha = nor as; kharaH = Khara; na vaalii = nor as Vali; na cha maariichaH = nor as Maricha; Kumbhakarna = It is Kumbhakarna; samaagataH = who arrived here.

"I am neither to be considered as Viradha nor Kabandha nor Khara nor Vali nor Maricha. It is Kumbhakarna who arrived here."

[Verse Locator](#)

पश्य मे मुद्गरम् भीमम् सर्वकालायसं महत् ।

अनेन निर्जिता देवा दानवाश्च मया पुरा ॥ ६-६७-१५०

150. pashya = see; me mahat = my large; bhiimam = terrific; mudgaram = hammer; sarva kaalaayasam = completely made of iron; anena = by it; devaaH = celestials; daanavaashcha = and demons; nirjitaH = were conquered; puraa = before.

"See my large terrific hammer, completely made of iron. By it, the celestials and the demons were conquered by me before."

[Verse Locator](#)

विकर्णनास इति मां नावज्ञातुम् त्वमर्हसि ।

स्वल्पापि हि न मे पीडा कर्णनासाविनाशनात् ॥ ६-६७-१५१

151. tvam = you; na arhasi = ought not; maam avaJNaatum = treat me with contempt; vikarNa naasaH it = as I am deprived of my ear and nose; me = to me; na piiDaa hi =

there is no agony indeed; **svalpa.api** = even a little; **karNa naasaa vinaashanaat** = for having lost the ear and the nose.

"You need not treat me with contempt, as I am deprived of my ear and nose. To me, there is no agony even indeed a little, for having lost the ear and the nose."

[Verse Locator](#)

दर्शयेक्ष्वाकुशार्दूल वीर्यम् गात्रेषु मे लघु ।
ततस्त्वां भक्षयिष्यामि दृष्टपौरुषविक्रमम् ॥ ६-६७-१५२

152. **anagha** = O faultless; **ikSvaaku shaarduula** = excellent man in Ikshvaku dynasty!; **darshaya** = show; **viiryam** = your prowess; **me gaatreSu** = on my limbs; **dR^isTa pauruSa vikramam** = after seeing your strength and prowess; **bhakSayiSyaami** = I will devour; **tvaam** = you.

"O faultless excellent Rama born in Ikshavaku dynasty! Show your prowess on my limbs. After seeing your strength and prowess, I will be devouring you."

[Verse Locator](#)

स कुम्भकर्णस्य वचो निशम्य ।
रामः सुपुङ्खान्विससर्ज बाणान् ।
तैराहतो वज्रसमप्रवेगैर् ।
न चुक्षुभे न व्यथते सुराडः ॥ ६-६७-१५३

153. **nishamya** = hearing; **vachaH** = the words; **kumbhakarNasya** = of Kumbhakarna; **saH raamaH** = that Rama; **visasarja** = released; **baaNaan sapuN^khaan** = plumed arrows; **aahataH** = (even after) struck; **taiH** = by them; **vajra sama pravegaiH** = whose speed was equal to a thunderbolt; **suraariH** = that demon; **na chukSubhe** = was neither shaken; **na vyathate** = nor afflicted.

Hearing the words of Kumbhakarna, that Rama released plumed arrows. Even after struck by them, whose speed was equal to a thunderbolt, that demon was neither shaken nor afflicted.

[Verse Locator](#)

यैः सायकैः सालवरा निकृत्ता ।
वाली हतो वानरपुङ्गवश् च ।
ते कुम्भकर्णस्य तदा शरीरं ।
वज्रोपमा न व्यथयां प्रचक्रुः ॥ ६-६७-१५४

154. **yaiH saayakaiH** = by which arrows; **saala varaaH** = excellent Sala trees; **nikR^ittaah** = were chopped off; **valii** = and Vali; **vaanara pungavaH** = the foremost among monkeys; **hataH** = was killed; **te** = those arrows; **tadaa** = then; **na vyathayaamprakruH** = could not torment; **kumbhakarNasya shariiram** = Kumbhakarna's body; **vajropamam** = which can be compared to a thunderbolt.

Those arrows, which chopped off the Sala trees and killed Vali the foremost of monkeys, could not torment Kumbhakarna's body which was like a thunderbolt.

[Verse Locator](#)

स वारिधारा इव सायकांस्तान् ।
पिबन् शरीरेण महेन्द्रशत्रुः ।

जघान रामस्य शरप्रवेगं ।
व्याविध्य तं मुद्गरमुग्रवेगम् ॥ ६-६७-१५५

155. piban = sucking; taan saayakaan = those arrows; shariireNa = with his body; vaaridhaaraaH iva = (as mountains would) suck up torrents of water; saH mahendra shatruH = that Kumbhakarna; vyavidhya = flourishing; mudgaram = his hammer; ugravegam = with terrible speed; jaghaana = hindered; shara pravegam = the tremendous speed of arrows; raamasya = of Rama.

Sucking those arrows with his body, as mountains suck up torments of water, that Kumbhakarna, flourishing his hammer with terrible speed, hindered the tremendous speed of Rama's arrows.

[Verse Locator](#)

ततस्तु रक्षः क्षतजानुलिप्तं ।
वित्रासनं देवमहाचमूनाम् ।
व्याविध्य तं मुद्गरमुग्रवेगं ।
विद्रावयामास चमूं हरीणाम् ॥ ६-६७-१५६

156. tataH = then; vyavidhya = flourishing; tam mudgaram = that hammer; kSatajaavaliptam = smeared with blood; ugravegam = in terrific speed; vitraasanam = which can frighten; devamahaa chamuunaam = the great army of celestials; rakSaH = that demon; vidraavayaamaasa = scared away; chamuun = the army; hariiNaam = of monkeys.

Then, flourishing that hammer which was smeared with blood and which can frighten the great army of celestials, in terrific speed, that demon scared away the army of monkeys.

[Verse Locator](#)

वायव्यमादाय ततो वरास्त्रं ।
रामः प्रचिक्षेप निशाचराय ।
समुद्गरम् तेन जहार बाहुं ।
स कृत्तबाहुस्तुमुलं ननाद ॥ ६-६७-१५७

157. tataH = thereupon; aadaaya = taking; mahaastram = a great weapon; vaayavyam = called Vayavya; raamaH = Rama; prachikSepa = hurled it; nishaacharaaya = on the demon; tena = by it; jahaara = he chopped off; baahum = Kumbhakarna's arm; samudgaram = along with the hammer; saH = he; kR^itta baahuH = with his arm chopped off; nanaada = roared; tumulam = tumultuously.

Thereupon, taking a great missile called Vayavya, Rama hurled it on the demon. By that weapon, he chopped off Kumbhakarna's arm along with the hammer. With his arm chopped off, Kumbhakarna roared tumultuously.

[Verse Locator](#)

स तस्य बाहुर्गिरिशृङ्गकल्पः ।
समुद्गरो राघवबाणकृत्तः ।
पपात तस्मिन् हरिराजसैन्ये ।
जघान ताम् वानरवाहिनीं च ॥ ६-६७-१५८

158. saH tasya baahuH = that arm of Kumbhakarna; girishR^iNgakalpaH = identical to a mountain-peak; raaghava baaNa kR^ittaH = chopped off by Rama's arrow; papaata =

fell; **samudgaraH** = along with the hammer; **tasmin hariraaja sainye** = on that army of Sugreeva; **jaghaana** = and killed; **taam** = that; **harivaahiniim cha** = army of monkeys.

That Kumbhakarna's arm, identical to a mountain-peak, which was chopped off by Rama's arrow, fell along with the hammer on that army of Sugreeva and killed that regiment of monkeys.

[Verse Locator](#)

ते वानरा भग्नहतावशेषाः ।
पर्यन्तमाश्रित्य तदा विषण्णाः ।
प्रपिडिताङ्गा ददृशुः सुघोरं ।
नरेन्द्ररक्षोऽधिपसंनिपातम् ॥ ६-६७-१५९

159. **te vaanaraaH** = those monkeys; **bhagnahataavasheSaaH** = remaining after those left of the broken and the slain; **tadaa** = then; **viSaNNaaH** = were dejected; **prapiiDitaaNgaH** = with their tormented limbs; **aashritya** = having recourse to; **paryantam** = sides; **dadR^ishuH** = and witnessed; **sughoram** = the highly terrific; **narendra rakSodhipa samnipaataam** = encounter between Rama and Kumbhakarna.

Those monkeys who had escaped being broken and slain by that arm, though dejected with their tormented limbs and taking recourse to the sides, witnessed a highly terrific encounter between Rama and Kumbhakarna.

[Verse Locator](#)

स कुम्भकर्णोऽस्त्रनिकृत्तबाहुर् ।
र्महासिकृत्ताग्र इवाचलेन्द्रः ।
उत्पाटयामास करेण वृक्षं ।
ततोऽभिदुद्राव रणे नरेन्द्रम् ॥ ६-६७-१६०

160. **saH kumbhakarNaH** = that Kumbhakarna; **astranikR^ittabaahuH** = having an arm chopped off by the arrow; **achalendraH iva** = like a mountain; **kR^ittagraH** = whose peak chopped off; **mahaasinaaaa** = by a gigantic sword; **vR^ikSam utpaaTayaamaasa** = pulled up a tree by its roots; **kareNa** = with (his another remaining) arm; **tataH** = and then; **abhidudraava** = ran; **narendram** = towards Rama the lord of men; **raNe** = in (that) combat.

Having an arm chopped off by the arrow like a mountain-peak chopped off by a gigantic sword, that Kumbhakarna with his another arm, pulled up a tree by its roots and then ran towards Rama the lord of men in that battle-front.

[Verse Locator](#)

स तस्य बाहुम् सह सालवृक्षं ।
समुद्यतं पन्नगभोगकल्पम् ।
ऐन्द्रास्त्रयुक्तेन जहार रामो ।
बाणेन जाम्बूनदचित्रितेन ॥ ६-६७-१६१

161. **baaNena** = by his arrow; **jaambuunada chitritena** = which was made variegated by gold; **aindraastrayuktena** = and furnished with a mystic spell of Indra used for charming it **saH raamaH** = that Rama; **jaghaana** = struck; **baahum** = his arm; **pannagabhogakalpam** = appearing like the coil of a serpent; **samudyatam sataalavR^ikSam** = along with his uprooted palm-tree.

By his arrow, which was made variegated by gold and furnished with a mystic spell of Indra used for charming it, Rama chopped off Kumbhakarna's remaining arm, appearing like the coil of

स कुम्भकर्णस्य भुजो निकृत्तः ।
पपात भूमौ गिरिसंनिकाशः ।
विवेष्टमानो निजघान वृक्षान् ।
शैलाञ्जिलावानरराक्षसांश् च ॥ ६-६७-१६२

162. saH bhujaH kumbhakarNasya = that Kumbhakarna's arm; girisamnikaashaH = which appeared like a hill; nikR^ittaaH = was chopped off; papaata = and fell down; bhuumau = on the ground; vicheSTamaanaaH = wallowing hither and thither; nijaghaana = it dashed with; vR^ikSaan = trees; shailaa = rocks; vaanararaakSasaamshcha = monkeys and demons.

That Kumbhakarna's arm, which appeared like a hill, was chopped off and fell down on the ground. Wallowing hither and thither, it dashed with trees, rocks, monkeys and demons.

तम् छिन्नबाहुम् समवेक्ष्य रामः ।
समापतन्तम् सहसा नदन्तम् ।
द्वावर्धचन्द्रौ निशितौ प्रगृह्य ।
चिच्छेद पादौ युधि राक्षसस्य ॥ ६-६७-१६३

163. samavekSya = seeing; tam = him; chhinna baahum = whose arms were chopped off; sahasaa = abruptly; nadantam = with a roar; samaapatantam = coming upon him; pragR^ihya = and taking; dvau = two; nishitau = sharp; ardhachandrau = arrows with a shape of a half-moon each; raamaH = Rama; chichheda = chopped off; paadau = the feet; raakSasya = of the demon.

Seeing Kumbhakarna with his arms chopped off, abruptly with a roar, coming upon him and taking two sharp arrows with a shape of a half-moon each, Rama chopped off the feet of the demon in that battle.

तौ तस्य पादौ प्रदिशो दिशश्च ।
गिरेर्गुहाश्चैव महार्णवम् च ।
लङ्काम् च सेनाम् कपिराक्षसानां ।
विनादयन्तौ विनिपेतुश्च ॥ ६-६७-१६४

164. vinaadayantau = creating a resound; pradishaH = everywhere; dishashcha = in all directions; guhaashchaiva = even in caves; gireH = of hills; mahaarNavam cha = in the great ocean; laNKAamcha = in Lanka; senaam = as also in the army; kapiaraakSasaanaam = of monkeys and demons; tau paadau tasya = those feet of Kumbhakarna; vinipetatushcha = fell down.

Creating a resound everywhere in all directions, even in hill-caves, in the great ocean, in Lanka as also in the armies of monkeys and demons, Kumbhakarna's feet fell down.

निकृत्तबाहुर्विनिकृत्तपादो ।
विदार्य वक्त्रं वडवामुखाभम् ।

165. **vidaarya** = widely opening; **vaktram** = his mouth; **vaDavaamukhaabham** = like the mouth of a submarine fire; **abhigarjan** = and roaring; **nikR^ittabaahuH** = Kumbhakarna; whose arms were chopped off; **vinikR^itta paadaH** = and whose feet were cut off; **sahasaa** = quickly; **dudraava** = ran; **raamam** = towards Rama; **raahuryatha** = like Rahu; the seizer-demon; **chandramiva** = going to seize the moon; **antarikSe** = in the sky.

Widely opening his mouth like the mouth of a submarine fire and roaring, Kumbhakarna whose arms and feet were cut off, ran (with thighs) quickly towards Rama, like Rahu the seizer-demon going to seize the moon in the sky.

[Verse Locator](#)

अपूरयत्तस्य मुखं शिताग्रै ।
रामः शरैर्हेमपिनद्धपुङ्खैः ।
स पूर्णवक्त्रो न शशाक वक्तुं ।
चुकूज कृच्छ्रेण मुमोह चापि ॥ ६-६७-१६६

166. **raamaH** = Rama; **apuurayat** = filled up; **tasya mukham** = (Kumbhakarna's) mouth; **shitaagraiH sharaiH** = with sharp-pointed arrows; **hema pinaddhapuNkhaiH** = having shafts covered with gold; **puurNa vaktraH** = with his mouth full of arrows; **na shashaaka** = he was unable; **vaktum** = to speak; **chukuuja** = but moaned; **kR^ichchheNa** = with difficulty; **mumuurchha chaapi** = and even became unconscious.

Rama filled up Kumbhakarna's mouth with sharply pointed arrows, having shafts covered with gold. With his mouth full of arrows, Kumbhakarna was unable to speak. He moaned with difficulty and even became unconscious.

[Verse Locator](#)

अथाददे सूर्यमरीचिकल्पं ।
स ब्रह्मदण्डान्तककालकल्पम् ।
अरिष्टमैन्द्रं निशितम् सुपुङ्खं ।
रामः शरं मारुततुल्यवेगम् ॥ ६-६७-१६७

167. **atha** = thereupon; **saH raamaH** = that Rama; **aadade** = got hold of; **aindram sharam** = an arrow spelled with a missile presided over by Indra the lord of celestials; **suuryamariichikalpam** = effulgent as sun's rays; **brahmadaN^Daantakakaala kalpam** = resembling the rod of Brahma the lord of creation and the destructive Kala; the Time-spirit; **ariSTam** = a sign of approaching death; **nishitam** = sharp; **supuNkham** = with a good shaft; **maaruta tulya vegam** = and having its speed equal to the wind.

Thereupon, that Rama got hold of an arrow spelled with a missile presided over by Indra the lord of celestials, effulgent as sun's rays, resembling the rod of Brahma the lord of creation as also the destructive Kala, the Time-Spirit, and having its speed equal to the wind.

[Verse Locator](#)

तम् वज्रजाम्बूनदचारुपुङ्खं ।
प्रदीप्तसूर्यज्वलनप्रकाशम् ।
महेन्द्रवज्राशनितुल्यवेगं ।
रामः प्रचिक्षेप निशाचराय ॥ ६-६७-१६८

168. **raamaH** = Rama; **prachikSepa** = discharged; **nishaacharaaya** = against the demon; **tam** = that arrow; **vajra jaambhuunadachaaru puN^kham** = whose shaft was inlaid with diamonds and gold; **pradiptasuuryajvalana prakaasham** = which was shining as the dazzling sun and fire set ablaze; **mahendra vajraashanitulyavegam** = and which vied with the speed of Indra's thunderbolt.

Rama discharged against the demon, that arrow, whose shaft was inlaid with diamonds and gold, which was shining as the dazzling sun and fire set ablaze, and which vied with the speed of Indra's thunderbolt.

[Verse Locator](#)

स सायको राघवबाहुचोदितो ।
दिशः स्वभासा दश सम्प्रकाशयन् ।
विधूमवैश्वानरदीप्तदर्शनो ।
जगाम शक्राशनितुल्यविक्रमः ॥ ६-६७-१६९

169. **saH saayakaH** = that arrow; **raaghava baahu choditaH** = propelled by Rama's arm; **vidhuuma vaishvaanara bhiimadashanaH** = with a terrific aspect like the smokeless fire; **shakraashanibhiima vikramaH** = having a formidable energy Indra's thunderbolt; **samprakaashayan** = and illuminating dasa = the ten; **dishaH** = quarters; **svabhaasaa** = with its own splendour; **jagaam** = proceeded (forward).

That arrow, propelled by Rama's arm, with a terrific aspect like the smokeless fire, having a formidable energy of Indra's thunderbolt and illuminating the ten quarters with its own splendour, proceeded forward.

[Verse Locator](#)

स तन्महापर्वतकूटसंनिभं ।
सुवृत्तदंष्ट्रं चलचारुकुण्डलम् ।
चकर्त रक्षोऽधिपतेः शिरस्तदा ।
यथैव वृत्रस्य पुरा पुरन्दरः ॥ ६-६७-१७०

170. **saH** = that Rama; **chakarta** = slashed; **rakSodhipateH shiraH** = Kumbhakarna's head; **mahaaparvata kuuTa samnibham** = which was looking like a huge mountain-peak; **suvR^itta damSTram** = having well-rounded tusks; **chalachaarukuN^Dala** = and with charming and quivering ear-rings; **yathaiva** = as like; **puramdaraH** = Indra the destroyer of strong-holds; **puraa** = in the past (chopped off); **vR^ittasya** = the head of Vritra; the demon of darkness and drought.

That Rama slashed Kumbhakarna's head, which was looking like a huge mountain-peak, having well-rounded tusks and with charming and quivering ear-rings, as like Indra the destroyer of strong-holds, in the past, chopped off the head of Vritra, the demon of darkness and drought.

[Verse Locator](#)

कुम्भकर्णशिरो भाति कुण्डलालम्कृतं महत् ।
आदित्येऽभ्युदिते रात्रौ मध्यस्थ इव चन्द्रमाः ॥ ६-६७-१७१

171. **mahat kumbhakarNashiraH** = the large Kumbhakarna's head; **kuN^Dala kR^itam** = adorned with ear-rings; **bhaati** = shone; **chandramaaH iva** = like the moon; **madhyasthaH** = being in the middle; **aaditye** = when the constellation Punarvasu (presided over by Aditi; the mother of gods and consisting of twin-stars); **udite** = has risen; **raatrau** = at the night.

The large Kumbhakarna's head, adorned with ear-rings, shone like the moon being in the middle, when the constellation, Punarvasu (presided over by Aditi the mother of gods and

तद्रामबाणाभिहतं पपात ।
रक्षःशिरः पर्वतसंनिकाशम् ।
बभज्ज चर्यागृहगोपुराणि ।
प्राकारमुच्चं तमपातयच्च ॥ ६-६७-१७२

172. tat = that; rakSaH shiraH = demon's head; parvata samnikaasham = equal in size to a mountain; raamabaaNaabhihatam = struck by Rama's arrow; papaata = fell down; babhaN^ja = (It) broke; charyaagR^ihagopuraaNi = the buildings on the king's high-way and their gates; aapaatayashcha = and threw down; tam = that; uchcham = high; praakaaram = rampart.

That demon's head, equal in size to a mountain, struck by Rama's arrow, fell down. It broke the buildings on the king's high-way and their gates as also threw down that high rampart.

तच्चातिकायं हिमवत्प्रकाशं ।
रक्षस्तदा तोयनिधौ पपात ।
ग्राहान् परान् मीनचयान्भुजंगमान् ।
ममर्द भूमिम् च तथा विवेश ॥ ६-६७-१७३

173. tadaa = then; tat = that; atikaayam = colossal bodied; rakSaH = demon; mahatprakaasham = with a great splendour; papaata = fell; toya nidhau = into the sea; mamarda = (it) crushed; paraan = the principal; graahaan = alligators; miinavaraan = beautiful fishes; bhujangamaan = and snakes; tathaa = and; vivesha = entered; bhuumim = (the bowels) of the earth.

Then, that colossal demon of a great splendour fell into the sea. It crushed the principal alligators, beautiful fishes as also snakes and entered the bowels of the earth.

तस्मिर्हते ब्राह्मणदेवशत्रौ ।
महाबले सम्यति कुम्भकर्णे ।
चचाल भूर्भूमिधराश् च सर्वे ।
हर्षाच्च देवास्तुमुलं प्रणेदुः ॥ ६-६७-१७४

174. tasmin = (While) that; mahaabale = mighty; kumbhakarNe = Kumbhakarna; braahmaNa devashatrau = the enemy of brahmanas and celestials; hate = was killed; samyati = in battle; bhuuH = the earth; chchaala = shook; sarve = all; bhuumidharaashcha = the mountains too; (shook); devaaH cha = even the celestials; tumulam vineduH = raised tumultuous roar; harSaat = with joy.

While that mighty Kumbhakarna, the enemy of brahmanas and celestials was killed in battle, the earth and mountains shook. Even the celestials raised a tumultuous roar with joy.

ततस्तु देवर्षिमहर्षिपन्नगाः ।
सुराश्च भूतानि सुपर्णगुह्यकाः ।

175. **tataH** = then; **devarSimaharSipannagaaH** = saints of the celestials class great sages; serpents; **suraashcha** = gods; **chuutaani** = genii; **suparNaguhyakaaH** = Suparnas (a class of bird-like beings of a semi-divine character); Guhyakas (another class of demi-gods); **sayakSagandharva gaNaaH** = including troops of Yakshas and Gandharvas (celestial musicians); **nabhogataaH** = standing in the sky; **samtoSitaa** = were rejoiced; **raamaparaakrameNa** = at Rama's prowess.

Then, saints of the celestial class, great sages*, serpents, gods, genii, Suparnas (a class of bird-like beings of a semi-divine character), Guhyakas (another class of demi-gods), including troops of Yakshas and Gandharvas (celestial musicians) standing in the sky, were rejoiced at Rama's prowess.

* Ten Maharshis were created by Manu svayambhuva viz. Marichi, Atri, Angiras, Pracetas, Vasishta, Bhrgin, Narada. Some add Daksha, Dharma, Gantama, Kanva, Valmiki, Vyasa, Manu, Vibhandaka.

[Verse Locator](#)

ततस्तु ते तस्य वधेन भूरिणा ।

मनस्विनो नैरृतराजबान्धवाः ।

विनेदुरुच्छैर्व्यथिता रघूत्तमम् ।

हरिं समीक्ष्यैव यथा मतङ्गजाः ॥ ६-६७-१७६

176. **tataH** = thereupon; **samiikSyaiva** = at the mere sight; **raghuuttamam** = of Rama; **nairR^itaraaja baandhavaaH** = Ravana's relatives; **vyathitaaH** = were perturbed; **vadhen** = by killing; **tasya** = of Ravana; **bhuuriNaa manasvinaH** = of great intelligence; **vineduH** = and roared; **uchchaiH** = loudly; **mataN^gajaaH yathaa** = as elephants (at the sight); **harim** = of a lion.

Thereupon, at the mere sight of Rama, Ravana's relatives were perturbed at the killing of Ravana of great intelligence and loudly roared, as elephants roar at the sight of a lion.

[Verse Locator](#)

स देवलोकस्य तमो निहत्य ।

सूर्यो यथा राहुमुखाद्विमुक्तः ।

तथा व्यभासीद्धरिसैन्यमध्ये ।

निहत्य रामो यधि कुम्भकर्णम् ॥ ६-६७-१७७

177. **nihatya** = having destroyed; **kumbhakarNa** = Kumbhakarna; **yudhi** = in battle; **sa raamaH** = that Rama; **vyabhasiit** = shone; **hari sainya madhye** = in the midst of the army of monkeys; **yathaa tathaa** = in the same way as; **suuryaH** = the sun; **devalokasya** = (shines) in the midst of the celestial world; **nihatya** = having destroyed; **tamaH** = darkness; **vimuktaH** = after having delivered from; **raahumukhaat** = the mouth of Rahu.

Having destroyed Kumbhakarna in battle, that Rama shone in the midst of the army of monkeys, in the same way as the sun shines in the midst of the celestial world, having destroyed darkness, duly getting delivered from the mouth of Rahu.

[Verse Locator](#)

प्रहर्षमीयुर्बहवस्तु वानराः ।

प्रबुद्धपद्मप्रतिमैरिवाननैः ।

178. **bahuvaH** = several; **vaanaraaH** = monkeys; **iiyuH** = got; **praharSam** = an enhanced rejoice; **aananaH** = with their faces; **prabuddha padma pratimaiH iva** = glowing like images of full-blown lotuses; **apuujayan** = (they) adored; **raaghavam** = Rama; **duraasadam** = who was dangerous to be attacked; **iSTabhaaginam** = a beloved young man; **ripau** = while an enemy; **bhiimabale** = possessing a terrible strength; **hate** = was killed.

Several monkeys were highly rejoiced, with their faces flowing like full-blown lotuses. They adored Rama, who was dangerous to be attacked and as a beloved young man, killed an enemy possessing a terrible strength.

[Verse Locator](#)

स कुम्भकर्ण सुरसैन्यमर्दनं ।

महत्सु युद्धेष्वपराजितश्रमम् ।

ननन्द हत्वा भरताग्रजो रणे ।

महासुरं वृत्रमिवामराधिपः ॥ ६-६७-१७९

179. **hatvaa** = by killing; **kumbhakarNam** = Kumbhakarna; **surasainyamardanaM** = who tormented the army of celestials; **ajitam** = and who was not defeated; **kadaachana** = at any time; **mahatsu yuddheSu** = in great battles; **bharataagrajaH** = Rama; **nananda** = was rejoiced; **amaraadhipaH iva** = as Indra the lord of celestials; **mahaasuram vR^itram** = by killing Vritra; the great demon.

By killing Kumbhakarna, who tormented the army of celestials and who was not defeated at any time in great battles, Rama was rejoiced in the same way as Indra the lord of celestials was rejoiced in killing Vritra, the great demon.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तषष्ठितमः सर्गः

Thus completes 67th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 67

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79

<u>80</u>	<u>81</u>	<u>82</u>	<u>83</u>	<u>84</u>
<u>85</u>	<u>86</u>	<u>87</u>	<u>88</u>	<u>89</u>
<u>90</u>	<u>91</u>	<u>92</u>	<u>93</u>	<u>94</u>
<u>95</u>	<u>96</u>	<u>97</u>	<u>98</u>	<u>99</u>
<u>100</u>	<u>101</u>	<u>102</u>	<u>103</u>	<u>104</u>
<u>105</u>	<u>106</u>	<u>107</u>	<u>108</u>	<u>109</u>
<u>110</u>	<u>111</u>	<u>112</u>	<u>113</u>	<u>114</u>
<u>115</u>	<u>116</u>	<u>117</u>	<u>118</u>	<u>119</u>
<u>120</u>	<u>121</u>	<u>122</u>	<u>123</u>	<u>124</u>
<u>125</u>	<u>126</u>	<u>127</u>	<u>128</u>	<u>129</u>
<u>130</u>	<u>131</u>	<u>132</u>	<u>133</u>	<u>134</u>
<u>135</u>	<u>136</u>	<u>137</u>	<u>138</u>	<u>139</u>
<u>140</u>	<u>141</u>	<u>142</u>	<u>143</u>	<u>144</u>
<u>145</u>	<u>146</u>	<u>147</u>	<u>148</u>	<u>149</u>
<u>150</u>	<u>151</u>	<u>152</u>	<u>153</u>	<u>154</u>
<u>155</u>	<u>156</u>	<u>157</u>	<u>158</u>	<u>159</u>
<u>160</u>	<u>161</u>	<u>162</u>	<u>163</u>	<u>164</u>
<u>165</u>	<u>166</u>	<u>167</u>	<u>168</u>	<u>169</u>
<u>170</u>	<u>171</u>	<u>172</u>	<u>173</u>	<u>174</u>
<u>175</u>	<u>176</u>	<u>177</u>	<u>178</u>	<u>179</u>

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 68

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Introduction

Hearing the news of Kumbhakarna having been killed by Rama, Ravana laments in various ways, thinking that he has virtually lost his right arm. Ravana initially faints on hearing the shocking news. On regaining consciousness, Ravana again wonders how the invincible Kumbhakarna was slain in battle. He feels sorry for not having listened to the sagacious advice of Vibhishana in the past.

[Verse Locator](#)

कुम्भकर्णम् हतम् दृष्ट्वा राघवेण महात्मना ।

राक्षसा राक्षस इन्द्राय रावणाय न्यवेदयन् ॥ ६-६८-१

1. dR^iSTvaa = seeing; kumbhakarNam = that Kumbhakarna; hatam = was killed; mahaatmanaa raaghaveNa = by the great souled Rama; raakSasaaH = the demons; nyavedayan = reported (the matter); raakSasendraaya raavaNaaya = to Ravana; the king of demons.

Seeing that the great-souled Rama killed Kumbhakarna, the demons reported the matter to Ravana, the king of demons (as follows):

[Verse Locator](#)

राजन् स कालसंकाशः संयुक्तः कालकर्मणा ।

विद्राव्य वानरीम् सेनाम् भक्षयित्वा च वानरान् ॥ ६-६८-२

2. raajan = O king!; saH = that Kumbhakarna; kaalasamkaashaH = looking like Yama the god of death; vidraavya = driving away; senaam = the army; vaanariim = of monkeys; bhakSayitvaa = and devouring; vaanaraan = (some) monkeys; samyuktaH = met with; kaalakarMaNaa = death; the time's act.

"O king! That Kumbhakarna, looking like Yama the god of death, driving away the army of monkeys and devouring some monkeys, met with death, the time's act."

[Verse Locator](#)

प्रतिपित्वा मुहूर्तं तु प्रशान्तो रामतेजसा ।

कायेनार्धप्रविष्टेन समुद्रं भीमदर्शनम् ॥ ६-६८-३

निकृत्तनासाकर्णेन विक्षरद्बुधिरेण च ।

रुद्ध्वा द्वारं शरीरेण लङ्कायाः पर्वतोपमः ॥ ६-६८-४

कुम्भकर्णस्तव भ्राता काकुत्थसशरपीडितः ।

लगण्डभूतो विकृतो दावदग्ध इव द्रुमः ॥ ६-६८-५

3; 4; 5. **pratapitvaa** = showing his prowess; **muhuurtam** = for a moment; **kumbhakarNah** = Kumbhakarna; **tava** = your; **bhraataa** = brother; **prashaantaH** = was extinguished; **raama tejasaa** = by the fiery energy of Rama; **kaakutthsashara piiDitaH** = Injured by Rama's arrows; **parvatopamaH** = Kumbhakarna who was looking like a mountain; **vikR^itaH lagaN^DabhuutaH** = became an ugly mass; **shariireNa** = with his body; **vikSaradrudhireNa cha** = discharging blood; **nikR^itta naasakarNena** = as the nose and ears were cut off; **drumaH iva** = resembling a tree; **daavadagdaH** = scorched by a forest-fire; **kaayena** = with his trunk; **ardha praviSTena** = half-submerged; **bhiimadarshanam samudram** = in a terribly looking sea; **ruddhvaa** = obstructing; **laNkaayaaH dvaaram** = the main gate of Lanka.

"Showing his prowess for a moment, Kumbhakarna your brother, was extinguished by the fiery energy of Rama. Injured by Rama's arrows, Kumbhakarna who was looking like a mountain became an ugly mass, with his body discharging blood, as his nose and ears were cut off, resembling a tree scorched by a forest-fire, with his trunk half-submerged in a terribly looking sea and obstructing the main gate of Lanka."

[Verse Locator](#)

श्रुत्वा विनिहतम् सम्ख्ये कुम्भ कर्णम् महा बलम् ।

रावणः शोक सप्तप्तो मुमोह च पपात च ॥ ६-६८-६

6. **shrutvaa** = hearing; **mahaabalam kumbhakarNam** = (that) the mighty Kumbhakarna; **vinihatam** = was killed; **samkhye** = in battle; **raavaNaH** = Ravana; **shoka samaptaH** = was tormented with grief; **mumohacha** = fainted; **papaata cha** = and fell too.

Hearing that the mighty Kumbhakarna was killed in battle, Ravana was tormented with grief and fell down, fainted.

[Verse Locator](#)

पितृव्यम् निहतम् श्रुत्वा देव अन्तक नर अन्तकौ ।

त्रिशिरसः च अतिकायसः च रुरुदुः शोक पीडिताः ॥ ६-६८-७

7. **shrutvaa** = hearing; **pitR^ivyaM** = (that) his paternal uncle; **nihatam** = was killed; **devaantakanaraantakau** = Devantaka; Narantaka; **trishiraaH** = Trishira; **atikaayashcha** = and Atikaya; **shokapiiDitaaH** = were afflicted with sorrow; **ruruduH** = and wept.

Hearing that his paternal uncle was killed; Devantaka, Narantaka, Trishira and Atikaya were afflicted with sorrow and wept.

[Verse Locator](#)

भ्रातरम् निहतम् श्रुत्वा रामेण अक्लिष्ट कर्मणा ।

महा उदर महा पार्श्वौ शोक आक्रान्तौ बभूवतुः ॥ ६-६८-८

8. **shrutvaa** = hearing; **bhraataran** = that their brother; **nihatam** = was killed; **raameNa** = by Rama; **akliSTakarmaNaa** = who was unwary in his actions; **mahodara mahaapaarshvo** = Mahodara and Mahaparshva (step-brothers of Kumbhakarna); **babhuuvatuH** = became; **shokaakraantau** = were overcome with grief.

Hearing that Kumbhakarna, their brother was killed by Rama, who was unwary in his actions, Mahodara and Mahaparshva (step-brothers of Kumbhakarna) were overcome with grief.

[Verse Locator](#)

ततः कृच्छ्रात् समासाद्य सञ्ज्ञाम् राक्षस पुमावः ।

कुम्भ कर्ण वधाद् दीनो विललाप स रावणः ॥ ६-६८-९

9. tataH = then; samaasaadya = recovering; samJNaam = his consciousness; kR^ichchhaat = with difficulty; diinaH = distressed; kumbhakarNa vadhaat = for the killing of Kumbhakarna; aakulendriyaH = and perplexed in mind; raakSasapuNgavaH = Ravana; the best of demons; vilalaapa = lamented.

Then, recovering his consciousness with difficulty, distressed as he was for the killing of Kumbhakarna and perplexed in mind, Ravana the foremost of demons, lamented (as follows):

[Verse Locator](#)

हा वीर रिपु दर्पघ्न कुम्भ कर्ण महा बल ।

शत्रु सैन्यम् प्रताप्य एकः क्व माम् सम्यज्य गच्छसि ॥ ६-६८-१०

10. haa = alas!; viira = O hero; ripudarpaghna = destroying the pride of enemies!; mahaabala kumbhakarNa = O mighty Kumbhakarna! maam vihaaya = leaving me behind; tvam = you; yattaH asi = have gone; daivaat = by divine will; yama saadanam = to the abode of Yama the lord of death.

"Alas! O hero, destroying the pride of enemies! O mighty Kumbhakarna! Leaving me behind, you have gone by divine will to the abode of Yama the lord of death."

[Verse Locator](#)

मम शल्यमनुद्धृत्य बान्धवानाम् महाबल ।

शत्रुसैन्यम् प्रताप्यैकः क्व माम् सम्यज्य गच्छसि ॥ ६-६८-११

11. mahaabala = O mighty Kumbhakarna!; kva = where; gachchhasi = are you going; maam samtyajya = leaving me behind; prataapya = after having tormented; shatru sainyam = the army of adversaries; anuddhR^itya = and without taking away; baandhavaanaam shalyam = the thorn of grief of relatives; mama = and of mine.

"O mighty Kumbhakarna! Where are you going alone, leaving me behind, after having tormented the army of enemies and without taking away the thorn of grief from relatives and me."

[Verse Locator](#)

इदानीम् खल्व् अहम् न अस्मि यस्य मे पतितो भुजः ।

दक्षिणो यम् समाश्रित्य न बिभेमि सुर असुरान् ॥ ६-६८-१२

12. medakSiNaH bhujaH = my right hand; yam = which; samaashritya = by taking refuge; yasyame = by me; na bibhemi = I am not in fear; suraasuraat = of celestials and ogres; patitaH = has fallen down; aham = I as such; idaaniim = now; naasmikhalu = am not indeed there (living).

"Indeed I shall no longer live now, that this right hand of mine, taking refuge on when I had no fear of celestials and ogres, has fallen down."

[Verse Locator](#)

कथम् एवम् विधो वीरो देव दानव दर्पहा ।

काल अग्नि प्रतिमो हि अद्य राघवेण रणे हतः ॥ ६-६८-१३

13. katham = how; evam vidhaH = such; viiraH = a hero; devadaanava darpahaa = who destroyed the pride of celestials and demons; kaalaagni pratimaH = as also who was an image of fire that was to destroy the world; hataH = was killed; raaghavaNa = by Rama; raNe = in battle; adya = today?

"How such a hero, who destroyed the pride of celestials and demons, as also who was an image of fire that was to destroy the world, was killed by Rama today in battle?"

यस्य ते वज्र निष्पेषो न कुर्याद् व्यसनम् सदा ।

स कथम् राम बाण आर्तः प्रसुप्तो असि मही तले ॥ ६-६८-१४

14. **te** = to you; **yasya** = to whom; **vajraniSpeSaH** = (even a) clash by a thunder-bolt; **na kuryaat sadaa** = could not ever cause; **vyasanam** = a fall; **katham** = how; **saH** = you as such; **prasuptaH asi** = could fall insensibly mahii tale = on the earth's surface; **raama baaNaartaH** = having been afflicted Rama's arrows?

"Having been afflicted by Rama's arrows, how are you, whom not even a clash of a thunder-bolt ever caused any fall, falling now insensibly on the earth's surface?"

[Verse Locator](#)

एते देव गणाः सार्धम् ऋषिभिर् गगने स्थिताः ।

निहतम् त्वाम् रणे दृष्ट्वा निनदन्ति प्रहर्षिताः ॥ ६-६८-१५

15. **dR^iSTvaa** = seeing; **tvaam** = you; **nihatam** = killed; **raNe** = in battle; **ete** = these; **devagaNaaH** = troops of celestials; **R^iSibhiH saardham** = along with sages; **sthitaaH** = standing; **gagane** = in the sky; **ninadanti** = are shouting; **praharSitaaH** = rejoiced.

"Seeing you killed in battle, these troops of celestials and sages, standing in the sky, are shouting with rejoice."

[Verse Locator](#)

ध्रुवम् अद्य एव समूहं लब्ध लक्ष्याः प्लवम् गमाः ।

आरोक्ष्यन्ति इह दुर्गाणि लन्का द्वाराणि सर्वशः ॥ ६-६८-१६

16. **dhruvam** = It is certain (that); **plavangamaaH** = the monkeys; **labdha lakSyaaH** = having achieved their purpose; **samhR^iTaaH** = will be rejoiced; **adyaiva** = and now itself; **aarokSyanti** = will ascend; **durgaaNi** = the inaccessible; **laN^kaadvaaaraaNi** = door-ways of Lanka; **iha** = here; **sarvashaH** = from all sides.

"It is doubly sure that the monkeys, having achieved their purpose, will be rejoiced and now itself will ascend the inaccessible door-ways of Lanka here from all sides."

[Verse Locator](#)

राज्येन न अस्ति मे कार्यम् किम् करिष्यामि सीतया ।

कुम्भ कर्ण विहीनस्य जीविते न अस्ति मे रतिः ॥ ६-६८-१७

17. **me** = to me; **naasti** = there is nothing; **kaaryam** = to be done; **raajyena** = with a kingdom; **kim kariSyaaami** = what shall I do; **siitaayaa** = with Seetha?; **me** = to me; **kumbhakarNa hiinasya** = bereft of Kumbhakarna; **naasti** = there is no; **matiH** = intention; **jiivite** = to live.

"I have nothing to do with a kingdom and what shall I do with Seetha? I have no intention to live, bereft of Kumbhakarna."

[Verse Locator](#)

यदि अहम् भ्रातृ हन्तारम् न हन्मि युधि राघवम् ।

ननु मे मरणम् श्रेयो न च इदम् व्यर्थ जीवितम् ॥ ६-६८-१८

18. **aham** = na hanmiyadi = If I cannot kill; **raaghavam** = Rama; **bhraatR^ihantaaram** = who killed my brother; **yudhi** = in battle; **maraNam** = death; **shreyaH nanu** = is indeed better; **me** = for me; **idam** = this; **vyarthajiivitam** = useless life; **na** = is not (preferable).

"If I cannot kill Rama, who killed my brother, in battle, I would indeed prefer death, but in no case this useless life which has no meaning."

[Verse Locator](#)

अद्य एव तम् गमिष्यामि देशम् यत्र अनुजो मम ।
न हि भ्रातृन् समुत्सृज्य क्षणम् जीवितुम् उत्सहे ॥ ६-६८-१९

19. **adyaiva** = now itself; **gamiSyaami** = I will go; **tam desham** = to that place; **yatra** = where; **mama anujaH** = my younger brother is there; **na utsache** = I do not wish; **jiivitum** = to live; **kSaNaM** = even for a moment; **samutsR^ijya** = leaving off; **bhraatR^iin** = my brothers.

"Now itself, I will go to that place, where my younger brother is there. I do not wish to live even for a moment, after abandoning my brothers."

[Verse Locator](#)

देवा हि माम् हसिष्यन्ति दृष्ट्वा पूर्वं अपकारिणम् ।
कथम् इन्द्रम् जयिष्यामि कुम्भ कर्ण हते त्वयि ॥ ६-६८-२०

20. **dR^iSTvaa** = seeing; **maam** = me; **puurvaapakaariNam** = who did harm to them in the past; **devaaH** = the celestials; **hasiSyanti hi** = will indeed mock me; **kumbhakarnaNa** = O Kumbhakarna!; **tvayi hate** = now that you are dead; **katham** = how; **jayiSyaami** = can I conquer; **indram** = Indra the lord of celestials?

"Seeing me, who did harm to them in the past, the celestials will indeed mock me. O Kumbhakarna! Now that you are dead, how can I conquer Indra the lord of celestials?"

[Verse Locator](#)

तद् इदम् माम् अनुप्राप्तम् विभीषण वचः शुभम् ।
यद् अज्ञानान् मया तस्य न गृहीतम् महात्मनः ॥ ६-६८-२१

21. **yat** = which words; **tasya mahaatmanaH** = of that great souled Vibhishana; **na gR^ihiitam** = were not accepted; **mayaa** = by me; **aJNaanaat** = due to ignorance; **tat** = such; **idam** = of these; **shubham** = auspicious; **vibhiiSaNavachaH** = words of vibhishana; **anupraaptam** = have come up to; **maam** = me.

"Those words of that great-souled Vibhishana, which I did not accept due to ignorance, have come true."

[Verse Locator](#)

विभीषण वचो यावत् कुम्भ कर्ण प्रहस्तयोः ।
विनाशो अयम् समुत्पन्नो माम् व्रीडयति दारुणः ॥ ६-६८-२२

22. **yaavat** = ever since; **ayam** = this; **daaruNaH** = cruel; **vinashaH** = end; **kumbhakarnaPrahastayoH** = of Kumbhakarna and Prahasta; **samutpannaH** = happened; (from that time); **vriiDayati** = it is creating a shame; **maam** = to me.

"Ever since this cruel end of Kumbhakarna and Prahasta has happened, I am feeling shameful."

[Verse Locator](#)

तस्य अयम् कर्मणः प्रातो विपाको मम शोकदः ।
यन् मया धार्मिकः श्रीमान् स निरस्तो विभीषणः ॥ ६-६८-२३

23. **yat** = since; **saH shriimaan vibhiiSaNaH** = that venerable Vibhishana; **dhaarmikaH** = the pious brother; **nirastaH** = was banished; **mayaa** = by me; **ayam vipaakaH** = this bitter

fruit; **tasya shokadaH karmaNaH** = of that painful deed (of mine); **praaptaH** = has come; **mama** = to me.

"Since that venerable Vibhishana, my pious brother was banished by me, this bitter fruit of that painful deed has come to me."

[Verse Locator](#)

इति बहु विधम् आकुल अन्तर् आत्मा ।
कृपणम् अतीव विलप्य कुम्भ कर्णम् ।
न्यपतद् अथ दश आननो भृश ।
स्तमनुजम् इन्द्र रिपुम् हतम् विदित्वा ॥ ६-६८-२४

24. **iti** = Having htus; **vilapya** = lamented; **atiiva kR^ipaNam** = very much piteously; **bahuvidham** = in various ways; **viditvaa** = on coming to know; **kumbhakarNam** = (that) Kumbhakarna; **tam anujam** = that younger brother; **indraripum** = the enemy of Indra; **hatam** = having been killed; **dashaananaH** = Ravana; the ten-headed demon; **aakulaantaraatmaa** = whose inner feelings were agitated; **nyapatat.api** = even sank down; **bhR^ishaartaH** = extremely disturbed.

Having thus lamented very much piteously in various ways on coming to know that Kumbhakarna, his younger brother and the enemy of Indra having been killed, Ravana the ten-headed demon, whose inner feelings were agitated, even sank down, extremely disturbed.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टषष्ठितमः सर्गः

Thus completes 68th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 68

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 69

Verses converted to UTF-8, Nov 09

Introduction

As Ravana is lamenting over the death of Kumbhakarna, Trishira (one of Ravana's sons) consoles him and says that he will go to the battle-field and kill Rama. Hearing the words of Trishira, Ravana's other sons (Devantaka, Narantaka and Atikaya) also come forward to join the fight. Then Ravana sends all them to the battle. He also sends Mahodara and Mahaparshva, his brothers to guard his sons. Mighty demons accompany them. The demons release arrows towards the monkeys, who see the demons coming in elephants, horses and chariots. The monkeys take huge rocks and trees to fight with the demons. Seeing several demons being killed in battle, Narantaka enters the field with his javelin and kills several monkeys. Meanwhile, those monkeys who were thrown down unconscious by Kumbhakarna earlier regain their consciousness and approach Sugreeva for help. Then, Sugreeva sends Angada for the fight. Narantaka hurls his javelin towards Angada's chest, but the javelin breaks and falls down. Angada strikes Narantaka's horse with his hand and the horse falls down dead. Then, Angada and Narantaka exchange the blows of their fists on each other in battle and finally, Narantaka dies.

[Verse Locator](#)

एवम् विलपमानस्य रावणस्य दुरात्मनः ।

श्रुत्वा शोक अभितप्तस्य त्रिशिरा वाक्यम् अब्रवीत् ॥ ६-६९-१

1. **shrutvaa** = hearing; **vaakyam** = the words; **raavaNasya duraatmanaH** = of the evil-minded Ravana; **vilapamaanasya** = who was lamenting; **shoka abhibhuutasya** = overcome as he was with grief; **evam** = in this way; **trishiraaH** = Trishira (one of his sons); **abraviit** = spoke; **vaakyam** = (the following) words.

Hearing the words of the evil-minded Ravana, who was thus lamenting, as he was overcome with grief, Trishira (one of his sons) spoke as follows:

[Verse Locator](#)

एवम् एव महा वीर्यो हतो नस् तात मध्यमः ।

न तु सत् पुरुषा राजन् विलपन्ति यथा भवान् ॥ ६-६९-२

2. **evam eva** = truly in such a manner; **mahaaviiryaH** = the highly valiant Kumbhakarna; **naH taatamadhyamaH** = the middle of our father and uncles; **hataH** = has been killed; **raajan** = O king!; **tu** = But; **satpuruSaaH** = a good persons; **bhavaan yathaa** = like you; **na vilapanti** = do not lament.

"Truly in such a manner, the highly valiant Kumbhakarna, (the middle of our father and uncles) has been killed. But good persons like you do not lament as you are doing, O king!"

[Verse Locator](#)

नूनम् त्रिभुवनस्य अपि पर्याप्तस् त्वम् असि प्रभो।

स कस्मात् प्राकृतः इव शोकस्य आत्मानम् ईदृशम् ॥ ६-६९-३

3. **prabho** = O Lord!; **tvam** = you; **paryaptaH asi** = are capable (of conquering); **tribhuvanasya api** = even the three worlds; **kasmaat** = why; **iidR^isham saH** = are you as such; **shochasi** = lamenting; **aatmaanam** = about yourself; **praakR^itaH iva** = as a common person?

"O Lord! You are capable of conquering even the three worlds. Why are you, as such, lamenting about yourself, as a common person?"

[Verse Locator](#)

ब्रह्म दत्ता अस्ति ते शक्तिः कवचः सायको धनुः।
सहस्र खर सम्युक्तो रथो मेघ सम स्वनः ॥ ६-६९-४

4. **te** = to you; **asti** = is; **shaktiH** = javelin; **brahmadatta** = given by Brahma; **kavacham** = an armour; **saayakaH** = arrow; **dhanuH** = the bow; **rathaH** = a chariot; **sahsra khara samyuktaH** = yoked to a thousand donkeys; **meghasamasvanaH** = with a sound resembling the rumbling of a cloud.

"You do continue to have a javelin given by Brahma, an armour, a bow and an arrow together with a chariot yoked to a thousand donkeys, emitting a sound resembling the rumbling of a cloud."

[Verse Locator](#)

त्वया असकृद् विशस्तेण विशस्ता देव दानवाः।
स सर्व आयुध सम्पन्नो राघवम् शास्तुम् अर्हसि ॥ ६-६९-५

5. **asakR^it** = several times; **devadaanavaaH** = the celestials and giants; **vishastaaH hi** = were indeed destroyed; **tvayaa** = by you; **shastreNa** = with your weapons; **saH** = you as such; **sarvaayudha sampannaH** = endowed with all weapons; **arhasi** = are worthy; **shaastum** = to kill; **raaghavam** = Rama.

"The celestials and giants were indeed destroyed several times by you with your various types of weapons. As such, you can punish Rama, when endowed with all weapons."

[Verse Locator](#)

कामम् तिष्ठ महा राज निर्गमिष्यामि अहम् रणम्।
उद्धरिष्यामि ते शत्रून् गरुडः पन्नगान् इह ॥ ६-६९-६

6. **mahaaraaja** = O monarch!; **tiSTha kaamam** = you stay on; **aham** = I; **nirgamiSyaami** = shall set out; **uddhariSyaami** = and eradicate; **te shatruun** = your enemies; **raNe** = in battle; **garuDah iva** = as Garuda the eagle; **pannagaaniva** = eradicates the serpents.

"You stay on, O monarch! I will set out and eradicate your enemies in battle, as Garuda the eagle eradicates the serpents."

[Verse Locator](#)

शम्बरो देव राजेन नरको विष्णुना यथा।
तथा अद्य शयिता रामो मया युधि निपातितः।

7. **nipaataitaH** = beaten down; **mayaa** = by me; **yathaa tathaa** = as; **shambaraH** = Shambara; **devarajaajena** = by Indra; **narakaH** = and as Naraka; **viSNu naa** = by Vishnu; **yudhi**; in battle; **adya** = today; **raamaH** = Rama; **shayitaa** = will be lain down; **mayaa** = by me.

"Beaten down by me, as Shambara by Indra and Naraka* by Vishnu, I will lay down Rama today in battle."

* This Naraka was not naraka, the son of Mother Earth, who died at the hands of Lord Krishna. He was procreated through Simhika and Viprachitti. His six brothers were Vatapi, Namuchi, Ilwala, Shrimara, Andhaka

श्रुत्वा त्रिशिरसो वाक्यम् रावणो राक्षस अधिपः।
पुनर् जातम् इव आत्मानम् मन्यते काल चोदितः ॥ ६-६९-८

8. **shrutvaa** = hearing; **vaakyam** = the words; **trishirasaH** = of Trishira; **raavaNaH** = Ravana; **raakSasaadhipaH** = the king of demons; **manyate** = considered; **aatmaanam** = himself; **jaatam iva** = as though born; **punaH** = anew; **kaalachoditaH** = as summoned by Death.

Hearing the words of Trishira, Ravana the king of demons considered himself as though born anew, after being summoned by Death.

श्रुत्वा त्रिशिरसो वाक्यम् देव अन्तक नर अन्तकौ।
अतिकायसः च तेजस्वी बभूवुर् युद्ध हर्षिताः ॥ ६-६९-९

9. **shrutvaa** = heaving; **naakyam** = the words; **trisharasaH** = of Trisharas; **devaantaka naraantakau** = Devantaka and Narantaka; **tejasvii atikaayashcha** = and the energetic Atikaya; **yuddhaharSitaah** = were rejoiced of war.

Hearing the words of Trishira, Devantaka, Narantaka and the energetic Atikaya were rejoiced of war.

ततो अहम् अहम् इति एवम् गर्जन्तो नैरुत ऋषभाः ।
रावणस्य सुता वीराः शक्र तुल्य पराक्रमाः ॥ ६-६९-१०

10. **tataH** = then; **raavaNaaH sutaaH** = Ravana's sons; **viiraaH** = the brave ones; **shakratulya paraakramaaH** = whose prowess; was equal to Indra; **nairR^iturSabhaaH** = and the foremost of demons; **garjantaH** = roared; **aham aham ityeva** = asserting their superiority saying "I will lead; I will lead."

Then, the brave Ravana's sons, whose prowess was equal to Indra and the foremost of demons, roared asserting their superiority saying "I will lead, I will lead!"

अन्तरिक्ष चराः सर्वे सर्वे माया विशारदाः ।१
सर्वे त्रिदश दर्पघ्नाः सर्वे च रण दुर्मदाः ॥ ६-६९-११

11. **sarve** = all; **antarikSagataaH** = were capable of passing through the sky; **sarve** = all; **maayaa vishaaraaaaH** = were skilled in magic; **sarve** = all; **tridashadarpaghnaaH** = had humbled the pride of gods; **sarve** = all; **samaradurmadaaH** = were fierce in battle.

All of them wee capable of passing through the sky. All were skilled in magic. All had humbled the pride of gods. All were fierce in battle.

सर्वे अस्त्र बल सम्पन्नाः सर्वे विस्तीर्ण कीर्तयः।
सर्वे समरम् आसाद्य न श्रूयन्ते स्म निर्जिताः ॥ ६-६९-१२
देवैरपि सगन्धर्वैः सकिम्नरमहोरगैः ।

12. **sarve** = all; **subala sampannaaH** = were endowed with great strength; **sarve** = all; **vistiirNa kiirtayaH** = were widely renowned; **sarve** = all; **na shrunyante sma** = were such

that they were never been heard of; **nirjitaH** = having been conquered; **daiverapi** = by even celestials; **sagandharvaiH** = or by Gandharvas; **sakimnara mahoragraiH** = or by Kinnaras or large serpents; **aasaadya samaram** = while encountering a combat.

All were endowed with great strength. All were widely renowned. All were such as had never been heard of having been conquered by celestials or Gandharvas or Kinnaras or large serpents while encountering a battle.

[Verse Locator](#)

सर्वे अस्त्र विदुषो वीराः सर्वे युद्ध विशारदाः ॥ ६-६९-१३

सर्वे प्रवर जिज्ञानाः सर्वे लब्ध वरास् तथा ।

13. **sarve** = all; **viiraaH** = were valiant ones; **astraviduSaH** = well-versed in weaponry; **sarve** = all; **yuddhavishaaradaaH** = were skilled in war-fare; **sarve** = all; **pravaraviJNaanaaH** = were greatly knowledgeable; **tathaa** = and; **sarve** = all; **labdhavaraaH** = had obtained boons.

All the demons were valiant ones, well-versed in weaponry. All were skilled in war-fare. All were greatly knowledgeable and all had obtained boons.

[Verse Locator](#)

स तैस् तथा भास्कर तुल्य वर्चसैः

सुतैर् वृतः शत्रु बल प्रमर्दनैः ।

रराज राजा मघवान् यथा अमरैर् ।

वृतो महा दानव दर्प नाशनैः वृतो ॥ ६-६९-१४

14. **raajaa** = that Ravana the king; **tathaavR^itaH taiH sutaiH** = surrounded by his sons; **bhaaskaratuladarshanaiH** = who tormented the strength and fortune of the enemies; **raraaja** = shone; **maghava yathaa** = like Indra; **vR^itaH** = surrounded; **amaraiH** = by celestials; **mahaadaanava darpanaashanaiH** = who can destroy the pride of gigantic demons.

That Ravana the king, surrounded by his sons, who were radiant as the sun and who tormented the strength and fortune of the enemies, shone like Indra surrounded by celestials who can destroy the pride of gigantic demons.

[Verse Locator](#)

स पुत्रान् सम्परिष्वज्य भूषयित्वा च भूषणैः ।

आशीर्भिसः च प्रशस्ताभिः प्रेषयाम् आस सम्युगे ॥ ६-६९-१५

15. **sampariSvajya** = embracing; **putraan** = his sons; **bhuuSayitvaacha** = embellishing them; **bhuuSaNaH** = with ornaments; **prashastaabhiH aashiirbhiH** = and blessing them profusely; **saH** = Ravana; **preSayaamaasa** = sent them; **raNe** = to battle.

Embracing his sons, embellishing them with ornaments and blessing them profusely, Ravana sent them to battle.

[Verse Locator](#)

युद्धोन्मत्तम् च मत्तं च भ्रातरौ च अपि रावणः ।

रक्षण अर्थम् कुमारानाम् प्रेषयाम् आस सम्युगे ॥ ६-६९-१६

16. **rakSaNaartham** = for the defence; **kumaaraaNaam** = of his sons; **raavaNaH** = Ravana; **preSayaamaasa** = sent; **yuddhonmattama** = YuddhonmattaH; **mattam cha api** = and even Matta; **bhraatarau** = his brothers; **samyuge** = to battle.

For the defense of his sons, Ravana sent Yuddhonmatta and Matta (better known as Mahodara and Mahaparshva), his brothers to the battle.

[Verse Locator](#)

ते अभिवाद्य महात्मानम् रावणम् रिपु रावणम् ।
कृत्वा प्रदक्षिणम् चैव महा कायाः प्रतस्थिरे ॥ ६-६९-१७

17. **te mahaakaayaaH** = those demons having colossal bodies; **abhivaadya** = paid obeisance; **kR^itvaachaiva pradakSiNam** = by circumambulating; **raavaNam** = Ravana; **loka raavaNam** = who caused the people to cry in terror; **pratasthire** = and departed.

Those demons with colossal bodies, paid obeisance (by circumambulating) to Ravana (who caused the people to cry in terror) and departed.

[Verse Locator](#)

सर्व ओषधीभिर् गन्धैः च समालभ्य महा बलाः ।
निर्जग्मुर् नैरृत श्रेष्ठाः षड् एते युद्ध कान्क्षिणः ॥ ६-६९-१८

18. **samaalabhya** = anointing their bodies; **sarvauSadhiibhiH** = with all types of herbs; **gandhaiH cha** = and perfumes; **ete** = these; **SaT** = six; **mahaabalaaH** = mighty; **nairR^itashreSThaaH** = and excellent demons; **nirjagmuH** = went away; **yuddha kaanikSiNaH** = eager to fight.

Anointing their bodies with all types of herbs and perfumes, those six mighty and excellent demons went away, eager to fight.

[Verse Locator](#)

त्रिशिराश्चातिकायश्च देवान्तकनरान्तकौ ।
महोदरमहापार्श्वौ निर्जग्मुः कालचोदिताः ॥ ६-६९-१९

19. **trishiraashcha** = Trishira; **atikaayashcha** = Atikaya; **devaantaka naraantakau** = Devantaka; Narantaka; **Mahodara mahaapaarshvau** = Mahodara and Mahaparshva; **kaala choditaaH** = under the clout of destiny; **nirjagmuH** = set out.

Trishira, Atikaya, Devantaka, Narantaka, Mahodara and Mahaparshva, under the clout of destiny; set out for the battle.

[Verse Locator](#)

ततः सुदर्शनम् नाम नील जीमूत सन्निभम् ।
ऐरावत कुले जातम् आरुरोह महा उदरः ॥ ६-६९-२०

20. **tataH** = thereupon; **mahodaraH** = Mahodara; **aaruroha** = mounted; **naagam** = an elephant; **sudarshanam** = called Sudarshana; **airaavatakule jaatam** = born in Airavata-race; **niila jiimuuta samnibham** = like unto a dark cloud.

Thereupon, Mahodara mounted an elephant called Sudarshana, like unto a dark-cloud and born in Airavata-race.

[Verse Locator](#)

सर्व आयुध समायुक्तम् तूणीभिसः च स्वलम्कृतम् ।
रराज गजम् आस्थाय सविता इव अस्त मूर्धनि ॥ ६-६९-२१

21. **alamkR^itaH** = (That Mahodara) adorned; **tuuniibhishchaapi** = with quivers; **sarvaayudha samaayuktaH** = endowed with all types of armoury; **aasthaaya** =

mounting; **gajam** = the elephants; **raraaja** = radiated; **saviteva** = like the sun; **astamuurdhani** = on the peak of Asthachala mountain.

That Mahodara, adorned with quivers, endowed with all types of armoury and mounting the elephant, shone like the sun on the peak of Ashtachala mountain.

[Verse Locator](#)

हय उत्तम समायुक्तम् सर्व आयुध समाकुलम् ।
आरुरोह रथ श्रेष्ठम् त्रिशिरा रावण आत्मजः॥ ६-६९-२२

22. **trishiraaH** = Trishira; **raavaNaatmajaH** = the son of Ravana; **aaruroha** = ascended; **rathashreSTham** = an exquisite chariot; **hayottama samaayuktam** = yoked to excellent horses; **sarvaayudha samaakulam** = and filled with all types of armoury.

Trishira, the son of Ravana, ascended an exquisite chariot, yoked to excellent horses and filled with all types of armoury.

[Verse Locator](#)

त्रिशिरा रथम् आस्थाय विरराज धनुर् धरः ।
सविद्युद् उल्कः सज्वालः स इन्द्र चापिव अम्बुदः ॥ ६-६९-२३

23. **trishiraH** = Trishira; **dhanurdharaH** = wielding a bow; **aasthaaya** = and mounting; **ratham** = the chariot; **viraraaja** = shone; **ambudaH iva** = like a cloud; **savidyudulkaH** = with glittering met ears; **sajvaalaH** = illuminations; **sendra chaapaH** = and a rain-bow.

Trishira, wielding a bow and mounting the chariot, shone like a cloud with glittering meteors, illuminations and a rain-bow.

[Verse Locator](#)

त्रिभिः किरीटैस् त्रिशिराः शुशुभे स रथ उत्तमे ।
हिमवान् इव शैल इन्द्रस् त्रिभिः कान्चन पर्वतैः ॥ ६-६९-२४

24. **saH** = that; **trishiraaH** = Trishira; **tribhiH kiriiTaiH** = with three diadems; **rathottame** = in that exquisite chariot; **shushubhe** = stood out; **himavaaniva** = like Mount Himavat; **shailendraH** = the king of mountains; **tribhiH** = with three; **kaaN^chana parvataiH** = golden hills.

That Trishira with three diadems in that exquisite chariot, stood out like Mount Himavat, the king of mountains with its three golden hills.

[Verse Locator](#)

अतिकायो अपि तेजस्वी राक्षस इन्द्र सुतस् तदा ।
आरुरोह रथ श्रेष्ठम् श्रेष्ठः सर्व धनुष्मताम् ॥ ६-६९-२५

25. **tadaa** = then; **atikaayaH** = Atikaya; **atitejasvii** = having very fiery energy; **raakSasendra sutaH** = the son of Ravana; **shreSThaH** = and the foremost; **sarvadhanuSmataam** = among the wielders of bow; **aaruroha** = mounted; **ratha shreSTham** = an excellent chariot.

Then, Atikaya, having very fiery energy, the son of Ravana and the foremost among the wielders of bow, mounted an excellent chariot.

[Verse Locator](#)

सुचक्र अक्षम् सुसम्युक्तम् सानुकर्षम् सकूबरम् ।

तूणी बाण आसनैर् दीप्तम् प्रास असि परिघ आकुलम् ॥ ६-६९-२६

26. (Atikaya mounted the chariot); **suchakraakSam** = having first-rate wheels and axles; **susamyuktam** = well-yoked; **svanukarSam** = with good carriage-bottom; **sukuubaram** = with good wooden pole; **tuuNiibaaNaasanaih** = with quivers and bows; **diiptam** = flashingly; **praasaasiparighaakulam** = full of missiles; swords and maces.

Atikaya mounted that chariot, having first-rate wheels and axles, well-yoked, having a good carriage and pole, filled with quivers and bows and flashingly full of missiles, swords and maces.

[Verse Locator](#)

स कान्चन विचित्रेण किरीटेन विराजता ।

भूषणैः च बभौ मेरुः प्रभाभिर् इव भास्वरः ॥ ६-६९-२७

27. **saH** = he; **babhau** = was radiant; **kirriTena** = with his diadem; **viraajataa** = shining; **kaaNchana vichitreNa** = in brilliant gold; **bhuuSaNaishcha** = and with ornaments; **meruH iva** = like Mount Meru; **bhaasayan** = causing to shine; **prabhaabhiH** = with its splendours.

He was radiant with his diadem, shining in brilliant gold and other ornaments, like Mount Meru, causing to shine with its splendours (by the sun).

[Verse Locator](#)

स रराज रथे तस्मिन् राज सूनूर् महा बलः ।

वृतो नैरृत शार्दूलैर् वज्र पाणिर् इव अमरैः ॥ ६-६९-२८

28. **tasmin rathe** = in that chariot; **saH mhaabalaH** = that mighty; **raajasunuH** = prince; **vR^itaH** = surrounded; **nairR^ita shaarduulaiH** = by excellent of demons; **raraaja** = shone; **vajrapaaNiH iva** = like Indra; **amaraiH** = surrounded by celestials.

In that chariot, Atikaya that mighty prince, surrounded by the foremost of demons, shone like Indra surrounded by celestials.

[Verse Locator](#)

हयम् उच्चैः श्रवः प्रख्यम् श्वेतम् कनक भूषणम् ।

मनो जवम् महा कायम् आरुरोह नर अन्तकः ॥ ६-६९-२९

29. **naraantakaH** = Narantaka; **aaruroha** = mounted; **hayam** = a horse; **uchchaishravaH prakhyam** = similar to Uchchairshrava; **shvetam** = white in colour; **kanakabhhuSaNam** = adorned with gold ornaments; **manojavam** = with swift as thought; **mahaakaayam** = and having a gigantic body.

Narantaka mounted a white gigantic horse, similar to Uchchaishrava (the mount of Indra), adorned with gold ornaments and as swift as thought.

[Verse Locator](#)

गृहीत्वा प्रासम् उक्ल आभम् विरराज नर अन्तकः ।

शक्तिम् आदाय तेजस्वी गुहः शत्रुष्व् इव आहवे ॥ ६-६९-३०

30. **naraantakaH** = Narantaka; **gR^ihitvaa** = holding; **praasam** = a javelin; **ulkaabham** = resplendent like a meteor; **viraraaja** = appeared shining; **guhaH yathaa** = like Guha (the offspring of shiva); **aadaaya** = holding; **shaktim** = a spear; **tejasvii shikhigataH** = and riding a beautiful peacock.

Narantaka, holding a javelin, which was resplendent like a meteor, appeared shining, like Guha (the offspring of Shiva) holding a spear and riding a beautiful peacock.

[Verse Locator](#)

देव अन्तकः समादाय परिघम् वज्र भूषणम् ।
परिगृह्य गिरिम् दोर्भ्याम् वपुर् विष्णोर् विडम्बयन् ॥ ६-६९-३१

31. devaantakaH = Devantaka; samaadaaya = holding; parigham hema bhuuShitam = a glided iron-bar; vDambayan = (marched) resembling; viSNoH vapuH = an incarnation of Vishnu; parigR^ihya = holding; girim = Mount Mandara; dorbhyaam = in his arms.

Devantaka, holding a glided iron-bar, marched ahead, resembling an incarnation of Vishnu holding Mandara-mountain in his arms.

[Verse Locator](#)

महा पार्श्वो महा तेजा गदाम् आदाय वीर्यवान् ।
विरराज गदा पाणिः कुबेरः इव सम्युगे ॥ ६-६९-३२

32. mahaapaarshvaH = Mahaparshva; mahaatejaaH = with a great splendour; viiryavaan = possessing vigour; gadaapaaNiH = wielding a mace in his arm; samyuge = in battle; viraraaja = shone; kuberaH iva = like Kubera the lord of wealth.

Mahaparshva, possessing a great splendour and vigour and wielding a mace in his arm in battle, looked like Kubera the lord of wealth.

[Verse Locator](#)

ते प्रतस्थुर् महात्मानो बलैर् अप्रतिमैर् वृताः ।
तान् गजैसः च तुरमौसः च रथैसः च अम्बुद निस्वनैः ॥ ६-६९-३३
अनुजग्मुर् महात्मानो राक्षसाः प्रवर आयुधाः ।

33. te mahaatmaanaH = those distinguished demons; pratasthuH = set out (from Lanka); suraaH iva = like the gods; amaraavatyaaH = leaving Amaravati; mahaatmaanaH = mighty; raakSasaaH = demons; pravaraayudhaH = holding excellent weaponry; anuutpetuH = accompanied; taan = them; gajaishcha = on elephants; turaNgaishcha = horses; rathaishcha = and chariots; ambudaniH svanaiH = making rumbling sounds of clouds.

Those distinguished demons set out from. Lanka, like the gods leaving Amaravati. Mighty demons, holding excellent weaponry, accompanied them, mounting on elephants, horses and chariots making sounds of rumbling clouds.

[Verse Locator](#)

ते विरेजुर् महात्मानो कुमारः सूर्य वर्चसः ॥ ६-६९-३४
किरीटिनः श्रिया जुष्टा ग्रहा दीप्ताः इव अम्बरे ।

34. te mahaatmaanaH kumaaraaH = those mighty princes; suurya varchasaH = with brilliance of the sun; kiriiTinaH = wearing diadems; juSTaaH = possessed of; shriyaa = prosperity; virejuH = shone; diiptaaH grahaaH iva = like glowing planets; ambare = in the sky.

Those mighty princes, having sun's brilliance, wearing diadems and possessed of prosperity, shone like glowing planets in the sky.

[Verse Locator](#)

प्रगृहीता बभौ तेषाम् चत्राणाम् आवलिः सिता ॥ ६-६९-३५
शारद अभ्र प्रतीकाशाम् हंस आवलिर् इव अम्बरे ।

35. aavaliH = the row; teSaam shiraa vastraanaam = of their auspicious attire; pragR^ihiitaa = worn; babhau = shone; sharadabhra pratiikaashaaH = like an autumn cloud; hamsaavaliH iva = or like a flock of cranes; ambare = in the sky.

The row of auspicious attire worn by them, shone like an autumnal cloud or like a flock of cranes in the sky.

[Verse Locator](#)

मरणम् वा अपि निश्चित्य शत्रूणाम् वा पराजयम् ॥ ६-६९-३६
इति कृत्वा मतिम् वीरा निर्जग्मुः सम्युग अर्थिनः ।

36. nishchitya = Determined; maraNamvaapi = either to die even; paraajayamvaapi = or to vanquish; shatruuNaam = their enemies; viiraaH = those valiant demons; nirjagmuH = went forward; iti = thus; matim kR^itvaa = making their courageous resolve; samyugaarthinaH = eager to fight.

Determined either to die or to vanquish their enemies, those valiant demons went forward, thus making their courageous resolve, eager to fight.

[Verse Locator](#)

जगर्जुसः च प्रणेदुसः च चिक्षिपुसः च अपि सायकान् ॥ ६-६९-३७
जहृषुसः च महात्मानो निर्यान्तो युद्ध दुर्मदाः ।

37. mahaatmanaH = those mighty demons; niryataaH = set out; yuddhadurmadaaH = with a mad conception of war; jagarjushcha = roared; praNedushcha = and made a reverberating sound; jagR^ihuH cha = took up; saayakaan = arrows; chikSipushcha = and dispatched them.

Those mighty demons set out with a mad conception of war, roared and made a reverberatory sound, took up arrows and dispatched them.

[Verse Locator](#)

क्ष्वेडित आस्फोट निनदैः संचाल इव मेदिनी ॥ ६-६९-३८
रक्षसाम् सिंह नादैसः च पुस्फोट इव तदा अम्बरम् ।

38. medinii = the earth; samchachaaleva = appeared trembled; kSveDitaasphoTitaanaam = by their battle-cries and clapping of arms; ambaram = the sky; samsphoTitam iva = appeared breached; simhanaadaiH = by the lion's roars; rakSasaam = of the demons.

The earth trembled as it were, by their battle-cries and clapping of arms. The sky appeared breached, by the lion's roars of the demons.

[Verse Locator](#)

ते अभिनिष्क्रम्य मुदिता राक्षस इन्द्रा महा बलाः ॥ ६-६९-३९
ददृशुर् वानर अनीकम् समुद्यत शिला नगम् ।

39. te = those; mahaabalaaH = mighty; raakSasendraH = leaders of demons; abhiniSkramya = having set out; muditaa = were delighted and; dadR^ishuH = saw vaanaraaniikam = the army of monkeys; samudyata shilaayudham = having uplifted rocks as their weapons.

Those mighty leaders of demons, having set out, were delighted to see the army of monkeys having uplifted rocks as their weapons.

[Verse Locator](#)

हरयो अपि महात्मानो ददृशुर् नैरृतम् बलम् ॥ ६-६९-४०

हस्ति अश्व रथ सम्बाधम् किन्किणी शत नादितम् ।

नील जीमूत सम्काशम् समुद्यत महा आयुधम् ॥ ६-६९-४१

दीप्त अनल रवि प्रख्यैर् नैरृतैः सर्वतो वृतम् ।

40; 41. **mahaatmaanaH** = the mighty; **haroyo.api** = monkeys too; **dadR^ishuH** = saw; **balam** = the army; **raakSasam** = of demons; **niilajiimuuta samkaasham** = which appeared like a black cloud; **sarvataH diiptaanala raviprakhyaiH** = blazing like fire and the sun on all sides; **hastyashvaratha sambaadham** = abounding with elephants; horses and chariots; **kiN^kiNiishata naaditam** = made to resound with hundreds of small bells; **samudyata mahaayudham** = with well-raised great weapons.

The mighty monkeys too saw that army of demons, which appeared like a black cloud but blazing like fire and sun on all sides, abounding with elephants, horses and chariots, made to resound with hundreds of small bells and wielding well-raised great weaponry.

[Verse Locator](#)

तद् दृष्ट्वा बलम् आयान्तम् लब्ध लक्ष्याः प्लवम् गमाः ॥ ६-६९-४२

समुद्यत महा शैलाः सम्प्रणेदुर् मुहुर् मुहुः ।

अमृष्यमाणा रक्षांसि प्रतिनर्दन्त वान्राः ॥ ६-६९-४३

42. **dR^iSTvaa** = seeing; **tat** = that; **balam** = army; **aayaatam** = which arrived; **labdha lakSyaa** = and as they got the target; **plavaN^gamaaH** = the monkeys; **samudyatamahashai laaH** = having the uplifted great mountains; **sampraNeduH** = roared; **muhurmuhuH** = again and again; **vaanaraaH** = the monkeys; **amR^iShya maaNaaH** = not tolerating; **rakSaamsi** = the demons; **pratinardanta** = shouted; standing opposite to them.

Seeing that army which arrived and as they got the target for their fight, the monkeys, having the great mountains uplifted, roared again and again. The monkeys, not tolerating the demons, thus shouted, standing opposite to them.

[Verse Locator](#)

ततः समुद्भुष्ट रवम् निशम्य ।

रक्षो गणा वानर यूथपानाम् ।

अमृष्यमाणाः पर हर्षम् उग्रम् ।

महा बला भीमतरम् विनेदुः ॥ ६-६९-४४

44. **nishmya** = hearing; **samutkR^iShTaravam** = the enhanced noise; **vaanarayuuthapaanaam** = of the leaders of the army of monkeys; **rakSogaNaaH** = the troops of demons; **ugramahaabalaaH** = terrible in might; **tataH** = then; **amR^iSyamaaNaaH** = not tolerating; **paraharSam** = the rejoice of the enemies; **vineduH** = made a noise; **bhiimataram** = more terribly.

Hearing the enhanced noise of the leaders of the army of monkeys, the troops of demons who were terrible in might, not tolerating the rejoice of the enemies, then made a noise more terribly.

[Verse Locator](#)

ते राक्षस बलम् घोरम् प्रविश्य हरि यूथपाः ।

विचेरुर् उद्यतैः शैलैर् नगाः शिखरिणो यथा ॥ ६-६९-४५

45. **pravishya** = entering; **ghoram** = the terrific; **raakSasabalam** = army of demons; **te hariyuuthapaaH** = those leaders of monkeys; **udyataiH shailaiH** = with the mountains

raised; **vicheruH** = roamed about; **nagah yathaa**= like mountains; **shikhariNaH** = with their peaks.

Entering that terrific army of demons, those monkey-leaders, with their raised mountains, roamed about like mountains with their peaks.

[Verse Locator](#)

केचिद् आकाशम् आविश्य केचिद् उर्व्याम् प्लवम् गमाः ।
रक्षः सैन्येषु सम्क्रुद्धासः चेरुर् द्रुम शिला आयुधाः ॥ ६-६९-४६

46. **kechit** = some; **plavangamaaH** = monkeys; **aavishya** = entering; **aakaasham** = sky; **kechit samkR^iddhaaH** = and some others enraged; **urvyaam** = staying on earth; **druma shilaayudhaaH** = and taking trees and rocks as their weapons; **cheruH** = wandered; **rakSaH sainyeSu** = among the army of demons.

Some monkeys entering the sky and some others enraged, staying on earth with trees and rocks as their weapons, wandered among the army of demons.

[Verse Locator](#)

द्रुमांस्य विपुलस्कन्धान् गृह्य वानरपुमावाः ।
तद्युद्धमभवद्भोरं रक्षोवानरसम्कुलम् ॥ ६-६९-४७

47. **vaanarapungavaaH** = the foremost among the monkeys; **gR^ihya** = holding; **drumaancha** = trees; **vipulaskandhaan** = having extensive branches (roamed about the battle-field); **tat** = that; **yuddham** = battle; **rakSovaanarasamkulam** = filled with demons and monkeys; **abhavat** = was; **ghoram** = terrific.

The foremost among the monkeys, holding trees, having extensive branches, roamed about in the battle-field. That battle-front, filled with demons and monkeys, looked terrific.

[Verse Locator](#)

ते पादप शिला शैलैः चक्रुर् वृष्टिम् अनुत्तमाम् ।
बाण ओघैर् वार्यमाणासः च हरयो भीम विक्रमाः ॥ ६-६९-४८

48. **te harayaH** = those monkeys; **bhiima vikramaaH** = of terrific prowess; **vaaryamaaNaaH** = though impeded; **baaNaughaiH** = by a flood of arrows; **chakruH** = initiated; **anuupamaam vR^iSTim** = a matchless rain; **paadapashilaashailaiH** = of trees; rocks and mountains.

Those monkeys, of terrific prowess, though impeded by a flood of arrows, initiated a matchless rain of trees, rocks and mountains.

[Verse Locator](#)

सिंह नादान् विनेदुसः च रणे राक्षस वानराः ।
शिलाभिसः चूर्णयाम् आसुर् यातु धानान् प्लवम् गमाः ॥ ६-६९-४९

49. **raNe** = in the battle; **raakSasa vaanaraaH** = the demons and the monkeys; **vieduH** = made a noise; **simha naadaan** = of lion's roars; **plavangamaaH** = the monkeys; **chuurNayaamaasuH** = pounded; **yaatudhaanaan** = the demons; **shilaabhiH** = with rocks.

In the battle, the demons and the monkeys made a noise of lion's roars. The monkeys pounded the demons with rocks.

[Verse Locator](#)

निजघ्नुः सम्युगे क्रुद्धाः कवच आभरण आवृतान् ।
केचिद् रथ गतान् वीरान् गज वाजि गतान् अपि ॥ ६-६९-५०

50. **kruddhaaH** = the enraged mokeys; **nijaghnuH** = killed; **kavachaabharaNa vR^itaan** = demons wearing armours and ornaments; **kechit** = some; (killed); **viiraan rathagataan** = valiant demons; sitting; or standing in chariots; (as also); **gaja vaajigataanapi** = and those mounted on elephants and horses.

The enraged monkeys killed demons wearing armours and ornaments. Some killed valiant demons, sitting or standing in chariots and also those demons mounted on elephants and horses.

[Verse Locator](#)

निजघ्नुः सहसा आप्लुत्य यातु धानान् प्लवम् गमाः ।
शैल शृन्ग निपातैसः च मुष्टिभिर् वान्त लोचनाः ॥ ६-६९-५१
चेलुः पेतुसः च नेदुसः च तत्र राक्षस पुम्गावाः ।

51. **viiraan** = Valiant; **plavangamaaH** = monkeys; **nirjaghmuH** = struck; **yaatudhaanaan** = demons; **sahasaa** = vehemently; **te** = those; **raakSasapungavaaH** = foremost of demons; **tatra** = there; **cheluH** = trembled; **shaila shR^iNGaanvitaaNgaaH** = as their bodies were attacked by mountain-peaks; **muSTibhiH** = and blows of fists; **vaantalochanaaH** = and having their eyes ejected out; **petushcha** = fell down; **nedushcha** = and roared.

Valiant monkeys struck the demons vehemently. Those foremost of demons trembled, as their bodies were attacked by mountain-peaks and blows of fists, down and roared.

[Verse Locator](#)

राक्षसाश्च शरैस्तीक्ष्णैर्बिभिदुः कपिकुञ्जरान् ।
शूलामुद्गरखड्गैश्च जघ्नुः प्रासैश्च शक्तिभिः ॥ ६-६९-५२

52. **raakSasaashcha** = those demons also; **bibhiduH** = pierced; **kapikuN^jaraan** = the foremost of monkeys; **tiikSNaiH sharaiH** = with sharp arrows; **jaghnuH** = they struck; **shuula mudgarakhaDgaishcha** = with spears; mallets; swords; **shaktibhiH praasaishcha** = javelins and lances.

Those demons also pierced the foremost of monkeys with sharp arrows, striking them with spears mallets, swords, javelins and lances.

[Verse Locator](#)

अन्योन्यम् पातयामासुः परस्परजयैषिण ॥ ६-६९-५३
रिपुशोणितदिग्धाङ्गास्त्र वानरराक्षसाः ।

53. **vaanara raakSasaaH** = the monkeys and demons; **tatra** = there; **ripushoNita digdhaaNgaaH** = having their limbs smeared with the blood of their foes; **paatayaamasuH** = mowed; **anyonyam** = each other; **paraspara jayaiShiNaH** = with a desire to conquer each other.

There, the monkeys and demons having their limbs smeared with the blood of their foes, mowed each other with a desire to conquer each other.

[Verse Locator](#)

ततः शैलैसः च खड्गैसः च विसृष्टैर् हरि राक्षसैः ॥ ६-६९-५४
मुहूर्तेन आवृता भूमिर् अभवत् शोणित आप्लुता ।

54. **tataH** = thereupon; **muhuurtena** = within an instant; **bhuumiH** = the earth; **abhavat** = became; **aavR^itaa** = covered; **shoNitokSitaa** = and dampened with blood; **visR^iSTaiH**

shailaishoba = by the mountains; khaDgaishcha = and swords; hariraakSasaiH = of monkeys and demons.

Thereupon, within an instant, the battle-field became dampened with blood and covered by the mountains and swords thrown by the monkeys and demons.

[Verse Locator](#)

विकीर्ण पर्वत आकारै रक्षोभिर् अरि मर्दनैः ॥ ६-६९-५५

आसीद्वसुमती पूर्णा तदा युद्धमदान्वितैः ।

55. tadaa = then; vasumatii = the earth; aasiit puurNaa = became filled; rakSobhiH = with (dead bodies) of demons; yuddha madaanvitaiH = who had an ardent passion for battle; parvataakaaraiH = having colossal forms; abhimarditaiH = devastated; vikiirNasH = and scattered.

Then the battle-field became filled with dead bodies of demons, who had an ardent passion for battle, having their colossal bodies devastated and scattered all over.

[Verse Locator](#)

आक्षिप्ताः क्षिप्यमाणासः च भग्न शूलासः च वानरैः ॥ ६-६९-५६

पुनरङ्गैस्तदा चक्रासन्ना युद्धमद्भुतम् ।

56. aakSiptaaH = the demons already thrown down; kSipyamaaNashcha = and still being thrown down; vaanaraiH = by the monkeys; tadaa = at that time; bhagnashuulaiH = with their spears broken; aasannaaH = we approached; chakruH = carried out; adbhutam = a wonderful; yuddham = combat; aN^gaiH = with their limbs (like arms and legs).

The demons, already thrown down and still being thrown down, with their spears broken by the monkeys at that time, approached the monkeys and carried out a wonderful combat with their limbs, arms and legs.

[Verse Locator](#)

वानरान् वानरैर् एव जगुस् ते रजनी चराः ॥ ६-६९-५७

राक्षसान् राक्षसैर् एव जघ्नुस् ते वानरा अपि ।

57. te = those; nairR^itashreSTaaH = foremost demons; jaghnuH = struck; vaanaraan = monkeys; vaanaraireva = with the very monkeys; vaanaraaH api = Monkeys also; jaghmuH = struck; raakSasaan = the demons; raakSasaireva = with the very demons.

Those foremost of demons struck the monkeys with their own corpses and the monkeys also struck the titans with their own dead bodies.

[Verse Locator](#)

आक्षिप्य च शिलास् तेषाम् निजघ्नू राक्षसा हरीन् ॥ ६-६९-५८

तेषाम् च आच्छिद्य शस्त्राणि जघ्नू रक्षांसि वानराः ।

58. tadaa = then; aakSipyaa = grabbing; shilaaH = the rocks; shailaan = and mountains; te raakSasaaH = those titans; jagmuH- struck; vaanaraaH cha = the apes too; aachchhidya = snatching away; teSaam shastraani = their weapons; jagnuH = struck; rakShaamsi = the titans.

Then, grabbing the rocks and mountains, those titans struck the monkeys with them. The apes too, snatching away their weapons, struck the titans.

[Verse Locator](#)

निर्जघ्नुः शैल शूल अस्त्रैर् विभिदुसः च परस्परम् ॥ ६-६९-५९

सिम्ह नादान् विनेदुसः च रणे वानर राक्षसाः ।

59. **vaanararaakSasaaH** = the monkeys and demons; **bibhiduH** = fractured; **parasparam** = each other; **shailashR^iN^gaiH** = with crags; **vinedushcha** = and made a noise; **simhanaadaiH** = with lion's roars.

The monkeys and demons fractured each other with crags and made a noise with lion's roars.

[Verse Locator](#)

चिन्न वर्म तनु त्राणा राक्षसा वानरैर् हताः ॥ ६-६९-६०

रुधिरम् प्रस्रुतास् तत्र रस सारम् इव द्रुमाः ।

60. **raakSasaaH** = the titans; **chhinnavarma tanutraaNaaH** = with their armours broken; **hataaH** = as struck; **vaanaraiH** = by the apes; **prasR^itaaH** = emitted; **rudhiram** = blood; **tatra** = at that place; **drumaaH iva** = like trees (emitting); **rasasaaram** = their sap.

The titans, having their armours broken, as struck by the apes, emitted blood at that place, like trees oozing their sap.

[Verse Locator](#)

रथेन च रथम् च अपि वारणेन च वारणम् ॥ ६-६९-६१

हयेन च हयम् केचिन् निजघ्नुर् वानरा रणे ।

61. **kechit** = some; **vaanaraaH** = monkeys; **raNe** = in the battle-front; **nirjaghuuH** = destroyed; **ratham** = chariot; **rathena** = with chariots; **vaaraNaam** = elephant; **vaaraNenaapi** = with the very elephants; **hayam** = and horse; **hayena** = by the very horse.

Some monkeys in the battle-front destroyed chariot with chariots, elephants with the very elephants and horse by the very horses.

[Verse Locator](#)

क्षुरप्रैर् अर्ध चन्द्रैसः च भल्लैसः च निशितैः शरैः ॥ ६-६९-६२

राक्षसा वानर इन्द्राणाम् चिच्चिदुः पादपान् शिलाः ।

62. **raakSasaaH** = the titans; **bibhiduH** = broke; **paadapaan** = the trees; **shilaaH** = and rocks; **vaanarendraaNaaH** = of monkeys-chiefs; **nishitaiH** = with their sharp; **sharaiH** = arrows; **kSurapraiH** = with hoe-shaped head; **ardhachandraiH** = those with crescent-shaped head; **bhallaishcha** = and those with spear-like head.

The titans broke the trees and rocks of monkey-chiefs with their sharp arrows with their hoe-shaped head, those arrows with crescent-shaped head and those with spear-like head.

[Verse Locator](#)

विकीर्णैः पर्वत अग्रैसः च द्रुमैसः चिन्नैसः च सम्युगे ॥ ६-६९-६३

हतैसः च कपि रक्षोभिर् दुर्गमा वसुधा अभवत् ।

63. **vasudhaa** = the earth; **abhavat** = became; **durgamaa** = difficult to be traversed; **vikiiirNaa** = as it was filled; **taiH** = with those; **parvataiH** = mountains; **chinnaiH drumaiH** = with broken trees; **kapirakShobhiH cha** = and with the apes and titans; **hataiH** = killed; **samyuge** = in battle.

The battle-field, filled with those mountains, broken trees and dead bodies of apes and titans, became difficult to be traversed.

ते वानरा गर्वितहृष्टचेष्टाः ।
 सम्ग्राममासाद्य भयं विमुच्य ।
 युद्धम् स्म सर्वे सह राक्षसै स्त्रै ।
 नानायुधैश्चक्रुर्दीनसत्त्वाः ॥ ६-६९-६४

64. aasaadya = reaching; samgraamam = the battle-field; vimuchya = and abandoning; bhayam = their fear; te vaanaraaH = all those monkeys; garvita hR^iShTacheShTaaH = with their thrilled martial acts full of pride; naanaayudhaiH = who were having various weapons (like trees; rocks; teeth and nails); adiinasattvaaH = and undepressed in spirit; chakruH sma = carried out; yuddham = battle raakSasaiH saha = with the demons.

Reaching the battle-field and abandoning their fear, all those monkeys, with their thrilling martial arts full of pride, nay, who were having various weapons (like trees, rocks, teeth and nails) and unrepressed in spirit, carried out battle with the demons.

Verse Locator

तस्मिन् प्रवृत्ते तुमुले विमर्दे ।
 प्रहृष्यमाणेषु वली मुखेषु ।
 निपात्यमानेषु च राक्षसेषु ।
 महर्षयो देव गणासः च नेदुः ॥ ६-६९-६५

65. valiimukheShu = (while) monkeys; prahR^iShyamaaNesShu = were rejoicing; tasmin tumule vimarde = in that tumultuous battle; pravR^itte = which commenced; raakShaseShu = and the demons; nipaatyamaaneShu = falling down; maharShayaH = the great sages; devagaNaaH = and troops of celestials; vineduH = emitted shouts (of triumph).

Seeing the monkeys rejoicing in that tumultuous battle which commenced and the demons falling down, the great sages and troop of celestials emitted shouts of triumph.

Verse Locator

ततो हयम् मारुत तुल्य वेगम् ।
 अरुह्य शक्तिम् निशिताम् प्रगृह्य ।
 नर अन्तको वानर राज सैन्यम् ।
 महा अर्णवम् मीन;इव आविवेश ॥ ६-६९-६६

66. tataH = then; aaruhya = mounting on; hayam = a horse; maarutatulyavegam = vying with the speed of the wind; pragR^ihya = and taking; naraantakaH = Narantaka; aavivesha = entered; ugram = the terrific; vaanarasainyam = army of monkeys; niinaH iva = as a fish; mahaarNavam = the ocean.

Meanwhile, mounting on a horse having speed equal to the wind, and taking a barbed javelin, Narantaka entered the terrific army of monkeys, as a fish entering the ocean.

Verse Locator

स वानरान् सप्त शतानि वीरः ।
 प्रासेन दीप्तेन विनिर्बिभेद ।
 एकः क्षणेन इन्द्र रिपुर् महात्मा ।
 जघान सैन्यम् हरि पुग्गवानाम् ॥ ६-६९-६७

67. saH = that; Narantaka; viiraH mahaatmanaH = the valiant and mighty demon; indraripuH = and the enemy of Indra; ekaH = alone; kShaNena = within an instant; nirbibheda = rent asunder; saptashataani = seven hundred; vaanaraan = monkeys; diiptena praasena = with that shining javelin; jaghaana = and killed; sainya = the army; haripuNgavaanaam = of the foremost of monkeys.

That valiant and mighty Narantaka, the enemy of Indra, single-handedly within an instant, rent asunder seven hundred monkeys with that shining javelin and killed that army of the foremost of monkeys.

[Verse Locator](#)

ददृशुः च महात्मानम् ह्य पृष्ठे प्रतिष्ठितम् ।
चरन्तम् हरि सैन्येषु विद्या धर महर्षयः ॥ ६-६९-६८

68. vidyaadhara smaharshayaH = Vidhyadharas; the super natural beings and great sages; dadR^ishuH = saw; mahaatmaanam = the mighty Narantaka; haya pR^iSTa pratiShThitam = seated on the back of horse; charantam = and wandering; harisainyeShu = through the army of monkeys.

Vidyadharas, the super natural beings and great sages, saw the mighty Narantaka, seated on the back of a horse and hacking a path way for himself through the army of monkeys.

[Verse Locator](#)

स तस्य ददृशे मार्गो मांस शोणित कर्दमः ।
पतितैः पर्वत आकारैर् वानरैर् अभिसम्वृतः ॥ ६-६९-६९

69. saH tasya maargaH = his path-way; abhisamvR^itaH = covered with; maamsashoNita kardamaH = a mire of flesh and blood; vaanaraiH = along with (heaps of dead bodies) of monkeys; patitaiH = fallen down; parvataakaaraiH = in the shape of hills; dadR^ishe = was seen.

His path-way was covered with a mire of flesh and blood, along with heaps of fallen-down dead-bodes of monkeys, looking like hills.

[Verse Locator](#)

यावद् विक्रमितुम् बुद्धिम् चक्रुः प्लवग पुमावाः ।
तावद् एतान् अतिक्रम्य निर्बिभेद नर अन्तकः ॥ ६-६९-७०

70. yaavat = whenever; plavagapuN^gavaaH = the foremost among the monkeys; buddhim chakruH = thought; vikramitum = of showing their valour; taavadeva = so often; naraantakaH = Narantaka; atikramya = overtook; nirbibheda = and cleaved; etaan = them.

Whenever the foremost of the monkeys thought of showing their valour, so often Narantaka overtook and cleaved them.

[Verse Locator](#)

ददाह हरि सैन्यानि वनानि इव विभावसुः ।
यावद् उत्पाटयाम् आसुर वृक्षान् शैलान् वन ओकसः ॥ ६-६९-७१
तावत् प्रासहताः पेतुर् वज्र कृत्ताः इव अचलाः ।

71. dadaaha = (He) burnt away; harisainyaani = the army of monkeys; vibhaavasuh = as the fire (burns away); vanaani = the forests; yaavat = even before; vanaukasaH = the monkeys; utpaaTayaamaasuH = uplift; vR^ikShaan = the trees; shailaan = and the mountains; praasahataah = they were struck by the javelin; petuH = and fell down; aachalaaH iva = like mountains; vajra kR^ittaaH = riven by lighting.

He burn away the army of monkeys, as the fire burns away the forests. Even before the monkeys get time to uplift the trees and mountains, the javelin struck them and they fell down, as mountains riven by lightning.

[Verse Locator](#)

ज्वलन्तं प्रासमुद्यम्य संग्रामान्ते नरान्तकः ॥ ६-६९-७२

दिक्षु सर्वासु बलवान् विचचार नर अन्तकः ।

प्रमृद्नन् सर्वतो युद्धे प्रावृट् काले यथा अनिलः ॥ ६-६९-७३

72; 73. **balavaan naraantakaH** = that mighty Narantaka; **naraantakaH** = the destroyer of men; **vichachaara** = roamed; **sarvaasudikShu** = in all directions; **yuddhe** = in the battle-field; **udyamya** = holding up; **jvalantan praasam** = his shining javelin; **pramR^idnan** = ravaging; **sarvataH** = on all sides; **anilaH iva** = like the wind; **praavR^iTkaale** = in a rainy season.

That mighty Narantaka, the destroyer of men, roamed in all directions in the battle-field, holding up his shiny javelin, ravaging in all directions like the wind ravaging the earth in a rainy season.

[Verse Locator](#)

न शेकुर् धावितुम् वीरा न स्थातुम् स्पन्दितुम् कुतः ।

उत्पतन्तम् स्थितम् यान्तम् सर्वान् विव्याध वीर्यवान् ॥ ६-६९-७४

74. **viiraaH** = the valiant monkeys; **na shekuH** = were unable; **bhaaShitum** = to talk; **na** = nor; **sthaatum** = to stand; **kutaH** = in what manner; **spanditum** = to move?; **viiryavaan** = that strong Narantaka; **vivyaadha** = struck; **sarvaan** = all; **utpatantam** = who were jumping up; **sthitam** = who were standing; **yaantam** = and who were marching.

Narantaka, a single demon, equal to so many demons, struck the armies of mokeys with his javelin, having the sun's splendour and they fell down on the earth.

[Verse Locator](#)

एकेन अन्तक कल्पेन प्रासेन आदित्य तेजसा ।

भिन्नानि हरि सैन्यानि निपेतुर् धरणी तले ॥ ६-६९-७५

75. **anantakalpena** = equal to so many demons; **ekena** = by Narantaka; a single demon; **harisainyaani** = the armies of mokeys; **bhagnaani** = having been struck; **praasena** = by his javelin; **aadityatejasaa** = having the sun's splendour; **(they) nipetuH** = fell down; **dharaNiitale** = on the earth.

Narantaka, a single demon, equal to so many demons, struck the armies of mokeys with his javelin, having the sun's splendour and they fell down on the earth.

[Verse Locator](#)

वज्र निष्पेष सदृशम् प्रासस्य अभिनिपातनम् ।

न शेकुर् वानराः सोढुम् ते विनेदुर् महा स्वनम् ॥ ६-६९-७६

76. **te vaanaraaH** = those monkeys; **na shekuH** = were unable; **soDhum** = to tolerate; **abhinipaatanam** = the down throw; **praasasya** = of the javelin; **vajra niShpeSha sadR^isham** = which was like the striking of a thunderbolt; **vineduH** = and shouted; **mahaasvanam** = with a great noise.

Those monkeys were unable to tolerate the down-onslaught of the javelin, which was similar to the striking of a thunderbolt and they shouted with a great uproar.

[Verse Locator](#)

पतताम् हरि वीराणाम् रूपाणि प्रचकाशिरे ।

वज्र भिन्न अग्र कूटानाम् शैलानाम् पतताम् इव ॥ ६-६९-७७

77. ruupaaNi = the images; patataam hariviiraaNaam = of the falling monkeys; prachakaashire = were flashing; patataam shailaanaam iva = like the falling mountains; vajra bhinnagrakuuTaanaam = with their peaks shattered by a thunderbolt.

The images of the falling monkeys were flashing like those of falling mountains, with their peaks shattered by a thunderbolt.

[Verse Locator](#)

ये तु पूर्वम् महात्मानः कुम्भ कर्णेन पातिताः ।

ते अस्वस्था वानर श्रेष्ठाः सुग्रीवम् उपतस्थिरे ॥ ६-६९-७८

78. ye = which; mahaatmanaH = great souled monkeys; paatitaH = were thrown down; puurvam = earlier; kumbhakarNena = by Kumbhakarna; te = those; vaanarashreShThaaH = foremost of monkeys; svasthaaH = regained their self; upatasthire = and approached; sugriivam = Sugreeva.

Those great-souled and the foremost of monkeys, who were earlier thrown down by Kumbhakarna, regained their self and approached Sugreeva.

[Verse Locator](#)

प्रेक्षमाणः सुग्रीवो ददर्श हरि वाहिनीम् ।

नर अन्तक भय त्रस्ताम् विद्रवन्तीम् इतस् ततः ॥ ६-६९-७९

79. saH = that; sugriivo prekSamaaNaH = Sugreeva looking on; dadR^ishe = saw; harivaahiniim = the army of monkeys; vidravantiim = running away; itastataH = hither and thither; naraantaka bhayatrastaam = as they were tormented of the fear of Narantaka.

That Sugreeva, while looking on, saw the army of monkeys running away hither and thither, as they were tormented of the fear of Narantaka.

[Verse Locator](#)

विद्रुताम् वाहिनीम् दृष्ट्वा स ददर्श नर अन्तकम् ।

गृहीत प्रासम् आयान्तम् हय पृष्ठे प्रतिष्ठितम् ॥ ६-६९-८०

80. dR^iShTvaa = seeing; vaahiniim = his army; vidrutaam = running away; saH = Sugreeva; dadarsha = saw; naraantakam = Narantaka; aayaantam = coming; hayapR^iShTha pratiShThitam = seated on the back of a horse; gR^ihiita praasam = taking a javelin.

To that Sugreeva who was seeing his army running away, Narantaka appeared, coming seated on the back of a horse, holding a javelin in his hand.

[Verse Locator](#)

दृष्ट्वोवाच महा तेजाः सुग्रीवो वानर अधिपः ।

कुमारम् अन्गदम् वीरम् शक्र तुल्य पराक्रमम् ॥ ६-६९-८१

81. dR^iShTvaa = after seeing (Narantaka); mahaatejaaH = the vastly splendoured; sugriivaH = Sugreeva; vaanaraadhipaH = the king of monkeys; uvaacha = spoke; viiram kumaaram = to the valiant prince; aN^agadam = Angada; shakratulya paraakramam = having a prowess equal to Indra.

After seeing Narantaka, the vastly splendoured Sugreeva, the king of monkeys spoke thus, to Angada, the valiant prince, having a prowess equal to Indra's (as follows):

गच्च एनम् राक्षसम् वीर यो असौ तुरगम् आस्थितः ।
क्षोभयन्तम् हरि बलम् क्षिप्रम् प्राणैर् वियोजय ॥ ६-६९-८२

82. gachcha = go out; praaNaiH viyojaya = and detach the lives; kShipram = quickly; evam viiram raakShasam = of this valiant demon; bhakShayantam = who is consuming; parabalam = the army of his enemies; yaH isau = and who; aasthitaH = mounted; tuvagam = a horse.

"Go out and quickly detach the lives of this valiant demon, who is riding a horse and consuming the army of his enemies."

Verse Locator

स भर्तुर् वचनम् श्रुत्वा निष्पपात अन्गदस् तदा ।
अनीकान् मेघ सम्काशान् मेघ अनीकाद् इव अंशुमान् ॥ ६-६९-८३

83. shrutvaa = hearing; vachanam = the words; bhartuH = of Sugreeva; his sovereign; viiryavaan saH aN^gadaH = that valiant Angada; tadaa = then; niShpapaata = came bouncing; aniikaat = from his army; amshumaaniva = as the sun; meghasamkaashaat = looking like (coming out) of a cloud.

Hearing the words of Sugreeva his sovereign, that valiant Angada then came bouncing from his army, as the sun coming out of a cloud.

Verse Locator

शैल सम्धत सम्काशो हरीणाम् उत्तमो अन्गदः ।
रराज अन्गद सम्नद्धः सधातुर् इव पर्वतः ॥ ६-६९-८४

84. aN^gadaH = Angada; hariiNaamuttamaH = the excellent of monkeys; shailasamghaatasamkaashaH = resembling a rocky mass; aN^gadasamnaddhaH = wearing bracelets on his upper arms; raraaja = shone; parvataH iva = like a mountain; sadhaatuH = with its metallic streaks.

Angada the excellent of monkeys, resembling a rocky mass, wearing bracelets on his upper arms, looked brilliant like a mountain with its metallic streaks.

Verse Locator

निरायुधो महा तेजाः केवलम् नख दम्ष्ट्रवान् ।
नर अन्तकम् अभिक्रम्य वालि पुत्रो अब्रवीद् वचः ॥ ६-६९-८५

85. vaaliputraH = Angada the son of Vali; niraayudhataH = bereft of arms; mahaatejaaH = having a great splendour; nakhadamShTravaan kevalam = and having only nails and teeth; abhikramya = approaching; naraantakam = Narantaka; abraviit = spoke; vachaH = (the following) words:

Angada the son of Vali, bereft of arms but only nails and teeth besides having a great splendour, approached Narantaka and spoke the following words:

Verse Locator

तिष्ठ किम् प्राकृतैर् एभिर् हरिभिस् त्वम् करिष्यसि ।
अस्मिन् वज्र सम स्पर्शे प्रासम् क्षिप मम उरसि ॥ ६-६९-८६

86. tiShTha = stop!; kim = what; tvam kariShyasi = can you do; ebhiH prakR^itaiH haribhiH = with these common monkeys?; kShipa = throw; praasam = the javelin; vajrasama

sparsham = having the sensation equal to a thunderbolt; **asmin mama urasi** = towards this; my chest.

"Stop! What can you do with these common monkeys? Throw your javelin, having the sensation equal to a thunderbolt, towards my chest."

[Verse Locator](#)

अन्गदस्य वचः श्रुत्वा प्रचुक्रोध नर अन्तकः ।
संदश्य दशनैर् ओष्ठम् निश्वस्य च भुजम्गवत् ॥ ६-६९-८७
अभिगम्याङ्गदं क्रुद्धो वालिपुत्रम् नरान्तकः ।
स प्रासमाविध्य तदाङ्गदाय ।
स प्रासम् आविध्य तदा अन्गदाय ।
समुज्ज्वलन्तम् सहसा उत्ससर्ज ।
स वालि पुत्रोर् असि वज्र कल्पे ।
बभूव भग्नो न्यपतच्च ॥ ६-६९-८८

87; 88. **shrutvaa** = hearing; **vachaH** = the words; **aN^gadasya** = of Angada; **naraantakaH** = Narantaka; **prachukrodha** = was very much enraged; **saH naraantakaH** = that Narantaka; **kruddhaH** = in anger; **samdashya** = tightly biting; **oshTham** = his lip; **dashanaiH** = with his teeth; **niH shvasya cha** = hissing; **bhujaN^gavat** = like a serpent; **abhigamya** = approaching; **aN^gadam** = Angada; **samaavidhya** = and firmly holding; **samujjvalantam praasam** = that highly radiant javelin; **sahasaa** = quickly; **utsasarja** = released; **tadaa** = then; **aN^gadaaya** = towards Angada; **saH** = that javelin; **bhagnaH babhuuva** = became broken into pieces; **vaaliputrorasi** = against Angada's chest; **vajrakalpe** = which was as hard as a diamond; **nyapatashcha** = and fell; **bhuumau** = to the earth.

Hearing the words of Angada, Narantaka was very much enraged. The enraged Narantaka, tightly biting his lip with his teeth, hissing like a serpent, approaching Angada and firmly holding that highly radiant javelin, then quickly released it towards Angada. That javelin broke against Angada's chest, that was as hard as a diamond and fell to the earth.

[Verse Locator](#)

तम् प्रासम् आलोक्य तदा विभग्नम् ।
सुपर्ण कृत्त उरग भोग कल्पम् ।
तलम् समुद्यम्य स वालि पुत्रस् ।
स्तुरमामस्य अभिजघान मूर्ध्नि ॥ ६-६९-८९

89. **tadaa** = then; **aalokya** = seeing; **vibhagnam praasam** = the broken javelin; **suparNa kR^ittoraga viirya kalpam** = having an ability equal to the ability of a serpent; which was cut off by Garuda the eagle; **saH valliputraH** = that Angada; **udyamya** = stretching out; **talam** = palm; **abhijaghaana** = struck; **muurdhini** = on the head; **turangamasya** = of the horse.

Then seeing his javelin shattered, like a serpent whose powerful coils were cut off by Garuda the eagle, Angada stretched out his palm and struck the head of the horse.

[Verse Locator](#)

निभग्न पादः स्फुटित अक्षि तारो ।
निष्क्रान्त जिह्वो अचल सन्निकाशः ।
स तस्य वाजी निपपात भूमौ ।
तल प्रहारेण विकीर्ण मूर्धा ॥ ६-६९-९०

90. saH vaaji = that horse; tasya = of his; achalasamnikaashaH = which was mountain-like; talaprahaareNa = struck by a blow of the palm; vishiirNamuurdhaa = had its head shattered; vibhagna paadaH = feet broken; sphuTitaakShitaaraH = eyes and pupils put out; niShkraantajihvaH = and tongue come out; nipapaata = fell down; bhuumau = on the earth.

That mountain-like Narantaka's horse, struck by a blow of the palm, had its head shattered, feet broken, eyes and pupils put out and tongue come out. It fell down on the earth.

[Verse Locator](#)

नर अन्तकः क्रोध वशम् जगाम ।
हतम् तुरगम् पतितम् निरीक्ष्य ।
स मुष्टिम् उद्यम्य महा प्रभावो ।
जघान शीर्षे युधि वालि पुत्रम् ॥ ६-६९-९१

91. samiikShya = seeing; turagam = his horse; patitam = fallen down; hatam = killed; naraantakaH = Narantaka; jagaama = got; krodhavasham = submissive to the will of anger; udyamya = raising; muShTim = his fist; saH mahaaprabhavaH = the exceedingly powerful Narantaka; jaghaana = struck; vaaliputram = Angada; shiirShe = on his head; yudhi = in the battle.

Seeing his horse fallen down dead, Narantaka was enraged. Raising his fist, that exceedingly powerful Narantaka in battle struck Angada on his head.

[Verse Locator](#)

अथ अन्गदो मुष्टि विभिन्न मूर्धा ।
सुस्राव तीव्रम् रुधिरम् भृश उष्णम् ।
मुहुर् विजज्वाल मुमोह च अपि ।
सम्ज्नाम् समासाद्य विसिष्मिये च ॥ ६-६९-९२

92. atha = then; aN^gadaH = Angada; muSTivishiirNau muurdhaa = having his head shattered by the blow of the fist; tiivram susraava = heavily oozed out; bhR^ishoShNoam rudhiram = very hot blood; muhuH = repeatedly; vijajvaala = felt a burning sensation; mumoha chaapi = and swooned; samaasaadya = on regaining; samJNnaam = consciousness; visiShmiyecha = he was surprised.

Then, Angada having his head shattered by the blow of the fist, heavily oozed out very hot blood, repeatedly felt a burning sensation and swooned. On regaining consciousness, he was surprised.

[Verse Locator](#)

अथ अन्गदो वज्र समान वेगम् ।
सम्वर्त्य मुष्टिम् गिरि शृङ्ग कल्पम् ।
निपातयाम् आस तदा महात्मा ।
नर अन्तकस्य उरसि वालि पुत्रः ॥ ६-६९-९३

93. atha = thereupon; mahaatmaa aN^gadaH = the great-souled Angada; vaaliputraH = the son of Vali; samvartya = clinching; muShTim = his fist; tadaa = and then; mR^ityusamaana vegam = with a force equal to death; nipaataayaamaasa = rushed it; upari = on the chest; naraantakasya = of Narantaka.

Thereupon, the great-souled Angada, the son of Vali, clinching his fist and then with a force equal to death, rushed it against the chest of Narantaka.

स मुष्टि निष्पिष्ट विभिन्न वक्षा ।
 ज्वालाम् वमन् शोणित दिग्ध गात्रः ।
 नर अन्तको भूमि तले पपात ।
 यथा अचलो वज्र निपात भग्नः ॥ ६-६९-९४

94. muShTi nirbhinna nimagna nakShaaH = with his chest-deeply sunk by the fist-blow; vaman = giving out; jvaalaaH = flames; shoNitadigdha gaatraaH = and with his limbs smeared by blood; saH naraantakaH = that Narantaka; papaata = fell down; achalaH yathaa = as a mountain; vajranipaatabhagnaH = broken up by the falling down of a thunderbolt.

Having his chest deeply sunk back by that fist-blow, giving out flames and with his limbs smeared by blood, that Narantaka fell down as a mountain is broken up by the fall of a thunderbolt.

Verse Locator

थदान्तरिक्षे त्रिदश उत्तमानाम् ।
 वन ओकसाम् चैव महा प्रणादः ।
 बभूव तस्मिन् निहते अग्र्य वीरे ।
 नर अन्तके वालि सुतेन सम्ख्ये ॥ ६-६९-९५

95. tasmin = (When) that; naraantake = Narantaka; agraviirye = of great prowess; nihate = was killed; vaalisntena = by Angada; samkhye = in battle; tridashottamaanaam = the chiefs of celestials; vanaukasaam chaiva = and the monkeys too; tadaa = then; babhuuva = emitted; mahaan = a great; praNaadaH = sound; (of triumph); antarikSa = in the sky.

When that Narantaka of great prowess was killed by Angada in battle, the chiefs of celestials and the monkeys too then emitted a great roar of triumph in the sky.

Verse Locator

अथ अन्गदो राम मनः प्रहर्षणम् ।
 सुदुष्करम् तम् कृतवान् हि विक्रमम् ।
 विसिष्मिये सो अपि अतिवीर्य विक्रमः ।
 पुनसः च युद्धे स बभूव हर्षितः ॥ ६-६९-९६

96. atha = then; saH aN^gadaH = that Angada; kR^itavaan = who showed; tam vikramam = that forcible means; suduShkaram = which was very difficult to do; raamamanaH praharShaNam = and which rejoiced Rama's intellect; visiShmaye = was surprised; atha = thereupon; saH api = Angada; bhiimakarmaa = who performed terrible acts punashcha = again; babhuuva = became; harShitaH = enthusiastic; yuddhe = in battle.

Then, that Angada, who showed that forcible means, which was very difficult to do, and which rejoiced Rama's intellect. So much so, Angada too was surprised. Thereupon Angada, of terrible acts, was infused with vigour and again showed enthusiasm in battle.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकांडे एकोनसप्ततितमः सर्गः

Thus completes 69th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 69

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84
85	86	87	88	89
90	91	92	93	94
95	96			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 70 Verses converted to UTF-8, Nov 09

Introduction

Mahodara, Trishira and Devantaka start attacking Angada. When Angada attacks them with trees, they chop off the trees and break away the rocks hurled at them. With a blow of Angada's palm, Devantakas's elephant falls down dead. Seeing Angada being surrounded by three valiant demons, Hanuma and Neela arrive there. With a blow of Hanuma's fist, Devantaka dies. Trishira and Mahodara attack Neela with their arrows. Mahodara dies in the hands of Neela. Meanwhile, Hanuma and Trisira fight at each other. Hanuma finally kills Trishira, by chopping off his three heads by Trishira's sword itself. Then, Mahaparshva, the demon comes to the battle field and attacks Rishabha, the monkey-warrior. By banging Mahaparshva's mace on Mahaparshva Rishabha kills him.

[Verse Locator](#)

नरान्तकम् हतम् दृष्ट्वा चुक्रुशुर् नैरृतर्षभाः ।

देवान्तकः त्रिमूर्धा च पौलस्त्यः च महोदरः ॥ ६-७०-०१

1. dR^iShTvaa = seeing; naraantakam = Narantaka; hatam = dying; devaantakaH = Devantaka; trimuurdhaacha = Trishira; mahodaraah cha = and Mahodara; paulastyaH = the son of Pulastya; nairR^itarShabhaaH = the foremost of demons; chukrushuH = wept.

Seeing Narantaka dying, Devantaka, Trishira and Mahodara the son of Pulastya the foremost of demons, wept.

[Verse Locator](#)

आरूढो मेघ सम्काशम् वारण इन्द्रम् महा उदरः ।

वालि पुत्रम् महा वीर्यम् अभिदुद्राव वीर्यवान् ॥ ६-७०-०२

2. aaruuDha = mounting; vaaraNendram = and excellent elephant; meghasamkaasham = resembling a cloud; mahodaraH = Mahodara; vegavaan = having a abhidudraava = attacked; vaaliputram = Angada; mahaaviiryam = of great energy.

Mounting an excellent elephant, resembling a cloud, Mahodara hurriedly attacked Angada of great energy.

[Verse Locator](#)

भ्रातृ व्यसन सप्तप्तस् तदा देव अन्तको बली ।

आदाय परिघम् दीप्तम् अग्नादम् समभिद्रवत् ॥ ६-७०-०३

3. balii = the strong; devaantakaH = Devantaka; bhraatR^ivyansasantaptaH = tormented over his brother's calamity; tadaa = then; samabhidravat = ran towards; aN^gadam = Angada; aadaaya = seizing; gharam parigham = a terrific iron rod.

The strong Devantaka, tormented at his brother's calamity, then taking a terrific iron rod, ran towards Angada.

[Verse Locator](#)

रथम् आदित्य सम्काशम् युक्तम् परम वाजिभिः ।
आस्थाय त्रिशिरा वीरो वालि पुत्रम् अथ अभ्ययात् ॥ ६-७०-०४

4. **atha** = thereupon; **viiraH** = the valiant trishiraaH = Trishira; **aasthaaya** = mounting; **ratham** = a chariot; **aaditya samkaasham** = resembling the sun; **yuktam** = and yoked; **parama vaajibhiH** = with excellent horses; **abhyagaat** = went towards; **vaaliputram** = Angada.

Thereupon, the valiant Trishira, mounting a chariot resembling the sun and yoked with excellent horses, marched towards Angada.

[Verse Locator](#)

स त्रिभिर् देव दर्पघ्नैर् नैरृत इन्द्रैर् अभिद्रुतः ।
वृक्षम् उत्पाटयाम् आस महा विटपम् अन्गदः ॥ ६-७०-०५

5. **saH** = that; **aN^gadaH** = Angada; **abhidrutaH** = being attacked; **tribhiH raakShasendraiH** = by the three chief demons; **devaradarpagnaiH** = who smashed the pride of celestials; **utpaaTayaamaasa** = uplifted; **vR^ikSham** = a tree; **mahaaviTapam** = with large boughs.

That Angada, being attacked by the three chief demons, who were capable of smashing the pride of celestials, uplifted a tree with its large boughs.

[Verse Locator](#)

देव अन्तकाय तम् वीरसःचिक्षेप सहसा अन्गदः ।
महा वृक्षम् महा शाखम् शक्रो दीप्तम् इव अशनिम् ॥ ६-७०-०६

6. **viiraH** = the valiant; **aN^gadaH** = Angada; **chikShepa** = hurled; **tam** = that; **mahaavR^ikSham** = large tree; **mahaashaakham** = with big branches; **sahasaa** = quickly; **devaantakaaya** = on Devantaka; **shakraH iva** = as Indra the lord of celestials (hurls); **diiptaam** = a blazing; **ashanim** = thunderbolt.

The valiant Angada hurled that large tree with big branches quickly on Devantaka as Indra the lord of celestials would a blazing thunderbolt.

[Verse Locator](#)

त्रिशिरास् तम् प्रचिच्चेद शरैर् आशी विष उपमैः ।
स वृक्षम् कृत्तम् आलोक्य;उत्पपात ततो अन्गदः ॥ ६-७०-०७

7. **trishiraaH** = Trishira; **prachichheda** = chopped off; **tam** = that tree; **sharaiH** = with arrows; **aashiiviShopamaiH** = resembling serpents; **aalokya** = seeing; **vR^ikSham** = the tree; **kR^ittam** = chopped off; **saH aN^gadaH** = that Angada; **tadaa** = then; **utpapaata** = sprang up on.

Trishira chopped off that tree with arrows looking like serpents. Seeing the tree chopped off, that Angada then sprang up.

[Verse Locator](#)

स ववर्ष ततो वृक्षान् शिलासःच कपि कुन्जरः ।
तान् प्रचिच्चेद सम्क्रुद्धस् त्रिशिरा निशितैःशरैः ॥ ६-७०-०८

8. tataH = thereupon; saH = that; kapikuN^jaraH = foremost of monkeys; vavarSha = streamed forth; vR^ikShaan = trees; shilaashcha = and rocks; samkruddhaH = the enraged; trishiraH = Trishira; taan prachichchheda = chopped them off; nishitaiH sharaiH = with sharp arrows.

Thereupon, that foremost of monkeys streamed forth trees and rocks. The enraged Trishira chopped them off with his sharp arrows.

[Verse Locator](#)

परिघ अग्रेण तान् वृक्षान् बभन्ज च सुर अन्तकः ।
त्रिशिरासःच अन्गदम् वीरम् अभिदुद्राव सायकैः ॥ ६-७०-०९

9. saH mahodaraH = that Mahodara; babhaN^ja = broke; taan = those; vR^ikShaan = trees; parighaagreNa = with the tip of his club; trishiraaH cha = Trishira too; saayakaiH = with his arrows; abhidudraava = attacked; viiram = the valiant; aN^gadam = Angada.

That Mahodra broke those trees with the tip of his club. Trishira too with his arrows attacked the valiant Angada.

[Verse Locator](#)

गजेन समभिद्रुत्य वालि पुत्रम् महा उदरः ।
जघान उरसि सम्क्रुद्धस् तोमरैर् वज्र सन्निभैः ॥ ६-७०-१०

10. gajena = with an elephant; samabhidrutya = marching ahead quickly; vaaliputram = towards Angada; mahodaraH = Mahodara; samkruddhaH = enraged; jaghaana = struck; urasi = on his chest; tomaraiH = with javelins; vajra samnibhaiH = looking like thunderbolts.

Marching ahead quickly towards Angada on an elephant, the enraged Mahodara struck on his chest with javelins looking like thunderbolts.

[Verse Locator](#)

देव अन्तकसःच सम्क्रुद्धःपरिघेण तदा अन्गदम् ।
उपगम्य अभिहत्य आशु व्यपचक्राम वेगवान् ॥ ६-७०-११

11. tadaa = then; samkruddhaH = the enraged; devaantakaH = Devantaka; vegavaan = having a swiftness; upagamy = approaching; aN^gadam = Angada; abhihatya = and striking; aashu = quickly; parigheNa = with a club; vyapachakraama = went off to a distance.

Then, the enraged Devantaka with a speed, approached Angada, struck him quickly with a club and went off to a distance.

[Verse Locator](#)

स त्रिभिर् नैरृत श्रेष्ठैर् युगपत् समभिद्रुतः ।
न विव्यथे महा तेजा वालि पुत्रःप्रतापवान् ॥ ६-७०-१२

12. abhidrutaH = (Eventhough) attacked; yugapat = at the same time; tribhiH nairR^ita shreShThaiH = by the three foremost of demons; saH vaaliputraH = that Angada; mahaatejaaH = of great splendour; prataapavaan = having prowess; na vivyathe = was unalarmed.

Eventhough attacked at the same time by those three foremost of demons, that Angada of great prowess and splendour, did not get alarmed.

[Verse Locator](#)

स वेगवान् महावेगम् कृत्वा परमदुर्जयः ।

तलेन भृशम् उत्पत्य जघान अस्य महा गजम् ॥ ६-७०-१३

13. saH = Angada; vegavaan = with a speed; parama durjayaH = and very much unconquerable; mahaavegam = acting; with a great swiftness; samabhidrutya = attacking well; jaghaana = struck; asya mahaagajam = his large elephant; talena = with his palm.

The speedy and quite unconquerable Angada, acting with a great swiftness and attacking well, struck Devantaka's elephant with his palm.

[Verse Locator](#)

तस्य तेन प्रहारेण नागराजस्य सम्युगे ।

पेततुर् लोचने तस्य विननाद स वारणः ॥ ६-७०-१४

14. tena tasya prahaareNa = by that blow of Angada; samyuge = in battle; tasya naagaraajasya nayane = the eyes of that royal elephant; petatuH = fell down; saH = that; kuN^jaraH = elephant; vinanaasha = died.

By that blow of Angada in battle, the eyes of that royal elephant fell down and that elephant died.

[Verse Locator](#)

विषाणम् च अस्य निष्कृष्य वालि पुत्रो महा बलः ।

देव अन्तकम् अभिद्रुत्य ताडयाम् आस सम्युगे ॥ ६-७०- १५

15. niShkR^iShya = pulling out; viShaaNam = a tusk; asya = of this elephant; samyuge = in battle; mahaabalaH = the mighty; vaaliputraH = Angada; abhidrutya = running quickly; devaantakam = towards Devantaka; taaDayaamaasa = struck him.

Pulling out a tusk of that elephant in battle, the mighty Angada ran towards Devantaka quickly and struck him.

[Verse Locator](#)

स विह्वलित सर्व अङ्गो वात उद्धतःइव द्रुमः ।

लाक्षा रस सवर्णम् च सुस्नाव रुधिरम् मुखात् ॥ ६-७०-१६

16. saH = that Devantaka; tejasvii = with vigour; vihvalaH = swayed to and fro; drumah iva = like a tree; vaatoddhuutaH = tossed up by wind; susraava = and emitted; mahat = a lot; rudhiram = of blood; laakShaarasa savarNam = with the colour of a lacquer.

That energetic Devantaka swayed to and fro in disorder, like a tree being tossed up by the wind and emitted plenty of blood with the colour of a lacquer.

[Verse Locator](#)

अथ आश्वास्य महा तेजाःकृच्छ्राद् देव अन्तको बली ।

आविध्य परिघम् घोरम् आजघान तदा अन्गदम् ॥ ६-७०-१७

17. atha = thereafter; balii = the strong; devaantakaH = Devantaka; mahaatejaaH = of great splendour; aashvasya = recovering his breath; kR^ichchhraat = with difficulty; tadaa = then; aajaghaana = struck; aN^gadam = Angada; vegaat = violently; aavidhya = by firmly holding; parigham = an iron rod.

Thereafter, the strong Devantaka of great splendour, recovering his breath with a great difficulty, then struck Angada violently, by firmly holding an iron rod.

[Verse Locator](#)

परिघ अभिहतसःच अपि वानर इन्द्र आत्मजस् तदा ।
जानुभ्याम् पतितो भूमौ पुनर् एव उत्पपात ह ॥ ६-७०-१८

18. tadaa = then; vaanarendraatmajaH = Angada the son of king Vali; parighaabhihataH = struck by the iron rod; patitaH = fell down; jaanubhyaam = on his knees; bhuumau = on the earth; punareva = but again; utpapaataha = jumped up.

Then, Angada the son of king Vali, struck by the iron rod, fell down on his knees on the earth, but again jumped up.

[Verse Locator](#)

तमुत्पतन्तम् त्रिशिरास् त्रिभिर् आशी विष उपमैः ।
घोरैर् हरि पतेःपुत्रम् ललाटे अभिजघान ह ॥ ६-७०-१९

19. trishiraaH = Trishira; abhijaghaanaha = struck; ghoraiH tribhiH baaNaiH = with his three terrific arrows; ajahmagaiH = which were straight-going; lalaaTe = on the forehead; tam utpatantam = of the rising Angada; haripateH putram = the son of Vali.

While Angada, the son of Vali was jumping up, Trishira struck him with three terrific and straight-going arrows on his forehead.

[Verse Locator](#)

ततो अन्नादम् परिक्षिप्तम् त्रिभिर् नैरृत पुमवैः ।
हनूमान् अपि विज्जाय नीलसःच अपि प्रतस्थतुः ॥ ६-७०-२०

20. viJ^Naaya = Noticing; aN^gadam = Angada; parikShiptam = being surrounded; tribhiH nairR^itapuNgavaiH = by three demon warriors; hanuman = Hanuma; nilashchaapi = and Neela; tataH = then; atha = moreover; pratasthatuH = went on march.

Noticing Angada being surrounded by the three demon-warriors, Hanuma and Neela went there.

[Verse Locator](#)

ततसःचिक्षेप शैल अग्रम् नीलस् त्रिशिरसे तदा ।
तद् रावण सुतो धीमान् बिभेद निशितैःशरैः ॥ ६-७०-२१

21. tataH = thereupon; niilaH = Neela; tadaa = then; chikShepa = hurled; shailaagram = a mountain-peak; trishirase = on Trishira; dhiimaan = the intelligent; raavaNasutaH = Trishira the son of Ravana; bibheda = broke; tat = it; nishitaiH sharaiH = with his sharp arrows.

Thereupon, Neela then hurled a mountain-peak on Trishira. The intelligent Trishira the son of Ravana broke it by using his sharp arrows.

[Verse Locator](#)

तद् बाण शत निर्भिन्नम् विदारित शिला तलम् ।
सविस्फुलिङ्गम् सज्वालम् निपपात गिरेःशिरः ॥ ६-७०-२२

22. tat = that; gireH shiraH = mountain-peak; baaNa shatanirbhinnam = broken into pieces by a multitude of arrows; vidaarita shilaatalam = with its rocks split up; nipapaata = fell down; savishphuliN^gam = with sparks of fire; sajvaalam = and flames.

That mountain-peak, broken into pieces by a multitude of arrows, with its split up rocks, fell down with sparks of fire and flames.

[Verse Locator](#)

स विजृम्भितम् आलोक्य हर्षाद् देव अन्तकस् तदा ।
परिघेण अभिदुद्राव मारुत आत्मजम् आहवे ॥ ६-७०-२३

23. aalokya = seeing; maarutaatmajam = Hanuma; vijR^imbhitam = rushing; harShaata = with joy; aahave = in battle; saH balii = that strong; devaantakaH = Devantaka; abhidudraava = ran towards him; parigheNa = with his iron rod.

Seeing Hanuma rushing with enthusiasm in the battle-front, that strong Devantaka ran towards him with his iron rod.

[Verse Locator](#)

तम् आपतन्तम् उत्पत्य हनूमान् मारुत आत्मजः ।
आजघान तदा मूर्ध्नि वज्र वेगेन मुष्टिना ॥ ६-७०-२४

24. tadaa = then; hanuman = Hanuma; kapikuN^jaraH = the foremost of monkeys; utpatya = jumping up; aajaghaana = struck; muurdhni = on the head; tam = of that Devantaka; aapatantam = rushing on him; muShTina = with his fist; vajrakalpena = equal to a thunder-bolt.

Then, Hanuma the foremost of monkeys, while jumping up, struck on the head of Devantaka rushing upon him with his fist equal to a thunder-bolt.

[Verse Locator](#)

शिरसि प्राहरद्वीरस्तदा वायुसुतो बली ।
नादेनाकम्पयच्चैव राक्षसान् स महाकै ॥ ६-७०-२५

25. tadaa = then; viiraH = the valiant; balii = and strong; vaayusutaH = Hanuma; praaharat = struck (him); shirasi = on his head; saH = that; mahaakapiH = great ape; raakShasaan akampayachhaiva = made the demons shake; naadena = by the sound.

Then, the valiant and the strong Hanuma struck him on his head. That great ape made the demons shake with the sound.

[Verse Locator](#)

स मुष्टि निष्पिष्ट विकीर्ण मूर्धा ।
निर्वान्त दन्त अक्षि विलम्बि जिह्वः ।
देव अन्तको राक्षस राज सूनूर् ।
गत असुर् उर्व्याम् सहसा पपात ॥ ६-७०-२६

26. saH = that; devaantakaH = Devantaka; raakShasaraaja suunuH = the son of Ravana; muShTiniShpiShTa vibhinnamuurdhaa = with his head crushed and broken by the blow of the fist; niryaanta dantaakShivilambijihvaH = with his teeth and eyes coming out and with his tongue hanging down; sahasaa = swiftly; papaata = fell down; gataasuH = dead; urvyaam = on the earth.

That Devantaka, the son of Ravana, with his head crushed and broken by the blow of the fist, with his teeth and eyes coming out and with his tongue hanging down, swiftly fell down dead on the earth.

[Verse Locator](#)

तस्मिन् हते राक्षस योध मुख्ये ।
महा बले सम्यति देव शत्रौ ।

क्रुद्धस् त्रिमूर्धा निशित अग्रम् उग्रम् ।
ववर्ष नील उरसि बाण वर्षम् ॥ ६-७०-२७

27. **tasmin** = he; **mahaablae raakShasayuudhamukhye** = the mighty chief of demon-warriors; **devashatrau** = and the enemy of celestials; **hate** = being killed; **samyati** = in battle; **kruddhaH** = the enraged; **trimuurdhaa** = Trishira; **vavarSha** = showered; **ugram** = a terrible; **nishitaagram baaNa varSham** = rain of sharp-pointed arrows; **niilorasi** = on Neela's chest.

When that Devantaka the mighty chief of demon-warriors and the enemy of celestials was killed in battle, the enraged Trishira showered a terrible rain of sharp-pointed arrows on Neela's chest.

[Verse Locator](#)

महोदरस्तु सम्क्रुद्धः कुञ्जरं पर्वतोपमम् ।
भूयः समधिरुह्यशु मन्दरं रश्मिमानिव ॥ ६-७०-२८
ततो बाणमयं वर्ष नीलस्योपर्यपातयत् ।
गिरौ वर्षं तडिच्चक्रम् स गर्जन्निव तोयदः ॥ ६-७०-२९

28; 29. **samadhiruhya** = mounting; **bhuuyaH** = again; **kuN^jaram** = an elephant; **parvatopamam** = resembling a mountain; **rashmimaan iva** = like the sun; **mandaram** = ascending Mount Mandara; **saH samkruddhaH mahodarastu** = that enraged Mahodara on his part; **a paatayat** = arrows to fall; **aashu** = quickly; **niilasya upari** = on Neela; **garjan toyadaH iva** = like a rumbling cloud; **varSham** = (showers) rain; **taDichchakram** = with circle of lightning; **girau** = on a mountain.

Again mounting an elephant resembling a mountain, as the sun mounting Mandara Mountain, that enraged Mahodara on his part, caused rain of arrows to fall quickly on Neela, like rumbling cloud with a circle of lightning, showers rain on a mountain.

[Verse Locator](#)

ततः शरौघैरभिवर्ष्यमाणो ।
विभिन्न गात्रःकपि सैन्य पालः ।
नीलो बभूव अथ विसृष्ट गात्रो ।
विष्टम्भितस् तेन महा बलेन ॥ ६-७०-३०

30. **tataH** = thereupon; **abhivR^iShyamaaNaH sharaughaiH** = by the rain of a multitude of arrows; **gaatraH** = the body; **niilaH** = of Neela; **kapisainya paalaH** = the commander of the army of monkeys; **babhuuva vibhinna** = became blown up; **atha** = and then; **visR^iShTagaatraH** = with his loosened limbs; **viShTambhitaH** = paralyzed; **mahaabalena tena** = by the mighty Mahodara.

Thereupon, by the rain of a multitude of arrows, the body of Neela the commander of the army of monkeys became blown up. Thus the mighty Mahodara then made his loosened limbs paralyzed.

[Verse Locator](#)

ततस् तु नीलःप्रतिलभ्य सम्ज्जाम् ।
शैलम् समुत्पाट्य सवृक्ष षण्डम् ।
ततःसमुत्पत्य भृश उग्र वेगो ।
महा उदरम् तेन जघान मूर्ध्नि ॥ ६-७०-३१

31. tataH = thereupon; pratilabdhasamJNaH = after obtaining consciousness; niilaH tu = Neela; samutpaaTya = uplifting; shailam = a mountain; savR^ikShakhaN^Dam = consisting of a number of trees; tataH = then; samutpatya = jumping up mahogrovegaH = with a great speed; jaghaana = struck; tena = with it; muurdhni = on the head; mahodaram = of Mahodara.

After regaining consciousness, Neela uplifted a mountain consisting of a number of trees and then jumping up with a great speed, struck with it on the head of Mahodara.

[Verse Locator](#)

ततः स शैल अभिनिपात भग्नो ।

महा उदरस् तेन सह द्विपेन ।

विपोथितो भूमि तले गत असुः ।

पपात वर्ज अभिहतो यथा अद्रिः ॥ ६-७०-३२

32. saH mahodaraH = that Mahodara; tataH = then; shaila nipaata bhagnaH = shattered by the fall of the mountain; vipothitaH = and crushed; tena mahaadvipena = by that large elephant too; gataasuH = lost his life; papaata = and fell down; bhuumitale = on the earth's surface; adriH yathaa = like a mountain; vajraabhihataH = struck by a thunderbolt.

That Mahodara, then shattered by the fall of that mountain and crushed by that large elephant too, lost his life and fell down on the earth like a mountain struck by a thunderbolt.

[Verse Locator](#)

पितृव्यम् निहतम् दृष्ट्वा त्रिशिरासःचापम् आददे ।

हनूमन्तम् च सम्क्रुद्धो विव्याध निशितैःशरैः ॥ ६-७०-३३

33. dR^iShTvaa = seeing; pitR^ivyam = Mahodara; his young paternal uncle; nihitam = killed; trishiraaH = Trishira; samkruddhaH = was enraged aadade = seized hold of; chaapam = his bow; vivyaadha = and struck; hanuumantam = Hanuma; nishitaiH = with sharp; sharaiH = arrows.

Seeing Mahodara his young paternal uncle killed. Trishira was enraged seized hold of his bow and struck Hanuma with sharp arrows.

[Verse Locator](#)

स वायुसूनुः कुपितश्चिक्षेप शिखरं गिरेः ।

त्रिशिरास्तच्छरैस्तीक्ष्णैर्बिभेद बहुधा बली ॥ ६-७०-३४

34. saH kupitaH vaayu suunuH = (while) that enraged Hanuma; chikShepa = hurled; gireH shikharam = a mountain peak; balii = the strong; trishiraaH = Trishira; bibheda = broke (it); bahudhaa = into many pieces; tiikShNaiH sharaiH = with his sharp arrows.

While that enraged Hanuma hurled a mountain-peak, the strong Trishira broke it into several pieces with his sharp arrows.

[Verse Locator](#)

तद्व्यर्थम् शिखरं दृष्ट्वा द्रुमवर्षं तदा कपिः ।

विससर्ज रणे तस्मिन् रावणस्य सुतं प्रति ॥ ६-७०-३५

35. dR^iShTvaa = seeing; tat = that; shikharam = mountain-peak; vyartham = becoming useless; kapiH = Hanuma; tadaa = then; visasajja = released; druma varSham = a shower of trees; raavanasya sutam prati = towards Trishira; tasmin raNe = in that battle.

Seeing that mountain-peak becoming useless, Hanuma then hurled a volley of trees towards Trishira in that battle-field.

[Verse Locator](#)

तमापतन्तमाकाशे द्रुमवर्षं प्रतापवान् ।
त्रिशिरा निशितैर्बाणैश्चिच्छेद च ननाद च ॥ ६-७०-३६

36. **prataapavaan** = the valiant; **trishiraaH** = Trishira; **chichheda** = chopped off; **tam** = that; **druma varSham** = volley of trees; **patantam** = descending on him; **nishitaiH baaNaiH** = with sharp arrows; **aakaashe** = in the sky (itself); **nanaada cha** = and roared aloud.

The valiant Trishira chopped off that volley of trees descending on him, with his sharp arrows in the sky itself and roared aloud.

[Verse Locator](#)

हनूमांस् तु समुत्पत्य हयांस् त्रिशिरसस् तदा ।
विददार नखैः क्रुद्धो गज इन्द्रम् मृग राङ् इव ॥ ६-७०-३७

37. **tadaa** = then; **kruddhaH** = the enraged; **hanuman tu** = Hanuma on his part; **samutpatya** = bouncing up; **vidadaara** = tore asunder; **trishirasah** = Trishira's; **hayam** = horse; **mR^igaraaT iva** = as a lion (tears asunder); **naagendram iva** = a large elephant; **nakhaiH** = with nails.

Then, the enraged Hanuma on his part, bouncing up, tore asunder with his nails, Trishira's horse, as a lion tears asunder a large elephant.

[Verse Locator](#)

अथ शक्तिम् समादाय काल रात्रिम् इव अन्तकः ।
चिक्षेप अनिल पुत्राय त्रिशिरा रावण आत्मजः ॥ ६-७०-३८

38. **atha** = thereupon; **trishiraaH** = Trishira; **raavaNaatmajaH** = the son of Ravana; **samaasaadya** = seizing hold of; **shaktim** = a spear; **antakaH iva** = as Yama the lord of death; **kaala raatrim** = gets hold of a night of all-destroying time; **chikShepa** = and hurled it; **anilaputraaya** = on Hanuma.

Thereupon, Trishira the son of Ravana seizing hold of a spear, as Yama the lord of death takes in his service Kalaratri, a night of all-destroying time, hurled it on Hanuma.

[Verse Locator](#)

दिवि क्षिप्ताम् इव उल्काम् ताम् शक्तिम् क्षिप्ताम् असम्गताम् ।
गृहीत्वा हरि शार्दूलो बभन्ज च ननाद च ॥ ६-७०-३९

39. **gR^ihiitvaa** = seizing hold; **taamshaktim** = of that spear; **ulkaalaniiva** = like a meteor; **kShiptaam** = moving speedily; **divaH** = in the sky; **asamgataam** = even without descending on him; **harishreshThaH** = Hanuma the foremost of monkeys; **babhaN^ja cha** = broke it; **nanaada cha** = and roared too.

Capturing that spear coming like a meteor in the sky, Hanuma the foremost of monkeys broke it, even without its descending on him and roared too.

[Verse Locator](#)

ताम् दृष्ट्वा घोर सम्काशाम् शक्तिम् भग्नाम् हनूमता ।
प्रहृष्टा वानर गणा विनेदुर् जलदाऽइव ॥ ६-७०-४०

40. dR^iShTva = seeing; taam shaktim = that spear; ghora samkaasham = with a terrific form; bhagnaam = broken up; hanuumataaH = by Hanuma; vaanaragaNaaH = the monkey-troops; prahR^iShTaaH = were very much delighted; vineduH = and roared aloud; jaladaaH yathaa = like rumbling clouds.

Seeing that spear of a terrific form broken up by Hanuma, the monkey-troops were very much delighted and roared aloud like rumbling clouds.

[Verse Locator](#)

ततःखड्गम् समुद्यम्य त्रिशिरा राक्षस उत्तमः ।
निचखान तदा रोषाद् वानर इन्द्रस्य वक्षसि ॥ ६-७०-४१

41. tataH = thereupon; samudyamya = lifting up; khaDgam = a sword; trishiraaH = Trishira; raakShasottamaiH = the foremost of demons; tadaa = then; nichakhaana = dug; khaDgam = the sword; vakShaasi = into the breast; vaanarendrasya = of Hanuma.

Thereupon, lifting up a sword, Trishira the foremost of demons them dug it into Hanuma's breast.

[Verse Locator](#)

खड्ग प्रहार अभिहतो हनूमान् मारुत आत्मजः ।
आजघान त्रिमूर्धानम् तलेन उरसि वीर्यवान् ॥ ६-७०-४२

42. khaDga prahaaraabhihataH = hurt by the thrust of the sword; viiryavaan = the valiant; hanuman = Hanuma; maarutaatmajah = the son of wind-god; aajaghaana = struck; trimuurdhaanam = Trishira; urasi = on his breast; talena = with his palm.

Hurt by the thrust of the sword, the valiant Hanuma the son of wind-god, struck Trishira on his breast, with his palm.

[Verse Locator](#)

स तल भिहतस् तेन स्रस्त हस्त अम्बरो भुवि ।
निपपात महा तेजास् त्रिशिरास् त्यक्त चेतनः ॥ ६-७०-४३

43. talaabhihataH = struck by Hanuma's palm; saH trishiraaH = that Trishira; mahaatejaaH = of great splendour; nipapaata = fell down; bhuvi = on the earth; tyakta chetanaH = unconscious; srasta hastaayudhaH = with the weapons slipping from his hand.

Struck by Hanuma's palm, that Trishira of great splendour fell down unconscious on the earth with the weapons slipping from his hand.

[Verse Locator](#)

स तस्य पततःखड्गम् समाच्चिद्य महा कपिः ।
ननाद गिरि सम्काशस् त्रासयन् सर्व नैरृतान् ॥ ६-७०-४४

44. saH mahaakapiH = that large ape; girisamkaashaH = equal to a mountain in size; aachchhidya = snatching away; tasya = his; tam patataH = that falling khaDgam = sword; nanaada = roared loudly; traasayan = frightening; sarvaraakShasaan = all the demons.

Hanuma, that large ape, equal to a mountain in size, snatching away that falling sword of Trishira, roared loudly frightening all the demons there.

[Verse Locator](#)

अमृष्यमाणस् तम् घोषम् उत्पपात निशा चरः।

उत्पत्य च हनूमन्तम् ताडयाम् आस मुष्टिना ॥ ६-७०-४५

45. amR^iShyamaaNah = unable to bear; tam ghoSham = that roar; nishaacharaH = that demon; utpapaata = jumped up; utpatya = after jumping up; (he) taaDayaamaasa = struck; hanuumantam = Hanuma; muShTinaa = with his fist.

Unable to bear that roar, the demon jumped up and struck Hanuma with his fist.

[Verse Locator](#)

तेन मुष्टि प्रहारेण संचुकोप महा कपिः ।

कुपितसःच निजग्राह किरीटे राक्षस ऋषभम् ॥ ६-७०-४६

46. mahaakapiH = Hanuma the great ape; samchukopa = was enraged; muShTi prahaareNa = by the blow of his fist; kupitaH cha = enraged as he was; nijagraaha = he seized hold of; raakShasarShabham = that foremost of demons; kiriiTe = by his head covered with diadem.

Enraged as he was by the blow of Trishiras's fist, Hanuma seized hold of Trishira the foremost of demons by his head covered by his diadem.

[Verse Locator](#)

स तस्य शीर्षाण्य् असिना शितेन ।

किरीट जुष्टानि सकुण्डलानि ।

क्रुद्धःप्रचिच्चेद सुतो अनिलस्य ।

त्वष्टुःसुतस्य इव शिरांसि शक्रः ॥ ६-७०-४७

47. saH = that; kruddhaH = enraged; anilasya sutaH = Hanuma the son of wind-god; prachichchheda = chopped off; shitena asinaa = with the sharp sword; tasya shiirShaaNi = his (three) heads; kiriiTa juShTaani = furnished with diadems; sakuN^Dalaani = and ear-rings; shakraH iva = like Indra the lord of celestials (chopped off); shiraamsi = the heads; tvaShTuH sutasya = of Vishvarupa the son of Tvashta.

That enraged Hanuma the son of wind-god chopped off with that sharp sword, his three heads furnished with diadems and ear-rings, like Indra the lord of celestials chopped off the heads of Vishvarupa the son of Tvashta.

[Verse Locator](#)

तान्यायत अक्षाण्य् अग सन्निभानि ।

प्रदीप्त वैश्वानर लोचनानि ।

पेतुःशिरांसि इन्द्र रिपोर् धरण्याम् ।

ज्योतीम्षि मुक्तानि यथा अर्क मार्गात् ॥ ६-७०-४८

48. taani shiraamsi = those heads; indraripoH = of Trishira the enemy of Indra; aayataakShaaNi = having longish organs of senses; aga samnibhaani = which were mountain-like; pradiipta vaishvaanara lochanaani = and having fire-like blazing eyes; petuH = fell; pR^ithivyaam = on earth; jyotiimShi yathaa = like planets and stars; muktaani = drop; arkamaargaat = from the track of the sun.

Those mountain-like heads of Trishira the enemy of Indra, having longish organs of senses and having fire-like blazing eyes, fell down on earth, as planets and stars drop from the track of the sun.

[Verse Locator](#)

तस्मिन् हते देव रिपौ त्रिशिर्षे ।

हनूमत शक्र पराक्रमेण ।

नेदुःप्लवग्माःप्रचचाल भूमी ।

रक्षांस्य् अथो दुद्रुविरे समन्तात् ॥ ६-७०-४९

हतम् त्रिशिरसम् दृष्ट्वा तथैव च महा उदरम् ।

हतौ प्रेक्ष्य दुराधर्षो देव अन्तक नर अन्तकौ ॥ ६-७०-५०

चुकोप परम अमर्षी महा पार्श्वो महा बलः ।

49; 50. dR^iSTva = seeing; Trishira = Trishira; hatam = killed; athaapi = and even; Mahodara (killed); prekShya devaantaka naraantakau = as also seeing Devantaka and Narantaka; duraadharShau = the invincible ones; hatau = killed; mattaH = Matta; raakShasa puN^gavaH = the foremost of demons; chukopa = was enraged; paramaamarShii = with indignation.

When that Trishira, the enemy of celestials, having a prowess equal to that of Indra was killed, the monkeys made a loud noise. The earth trembled. Then, the demons ran away everywhere. Seeing Trishira, Mahodara and the invincible Devantaka killed, Matta (Mahaparshva) was enraged with indignation.

[Verse Locator](#)

जग्राह अर्चिष्मतीम् च अपि गदाम् सर्व आयसीम् शुभाम् ॥ ६-७०-५१

हेम पट्ट परिक्षिप्ताम् मांस शोणित लेपनाम् ।

विराजमानाम् वपुषा शत्रु शोणित रन्जिताम् ॥ ६-७०-५२

तेजसा सम्प्रदीप्त अग्राम् रक्त माल्य विभूषिताम् ।

ऐरावत महा पद्म सार्वभौम भय आवहाम् ॥ ६-७०-५३

51. 52. 53. tadaa = then; jagraaha = (he) was holding; gadaam = a mace; archiShmatiim = which was resplendent; sarvaayasiim = completely made of iron; hema parikShiptaam = wound round with golden wires; maamsashoNita phenilaam = filled with a forth of flesh and blood; viraaajamaanam = shining; vipulaam = large; shatrushoNita tarpitaam = satiated with the blood of advesaries; sampradiiptaagraam = the upper most part of it blazing; tejasaa = with splendour; raktamaalyavibhuuShitaam = decked with garlands of ed flowers; airavata mahaapadma saarvabhauma bhayaavahaam = and which frightened the elephants supporting different quarters like Airavata; Mahapadma and Sarvabhauma.

Then, Mahaparshva was holding a large mace, which was resplendent, completely made of iron, wound round with golden wires, filled with a froth of flesh and blood, satiated with the blood enemies, the upper most part of which was blazing with splendour, decked with red coloured garlands and which frightened the elephants supporting the quarters like Airavata, Mahapadma and Sarvabhauma.

[Verse Locator](#)

गदाम् आदाय सम्क्रुद्धो महा पार्श्वो महा बलः ।

हरीन् समभिदुद्राव युग अन्त अग्निर् इव ज्वलन् ॥ ६-७०-५४

54. aadaaya = taking; godaam = the mace; samkruddhaH = the enraged; mattaH = Matta; raakShasapuN^gavaH = the foremost of demons; samabhidudraava = went quickly; harrin = to the monkeys; jvalan yugaantaagniriva = like the blazing five at the end of the world.

Taking that mace, the enraged Matta, the foremost of demons, went quickly to the monkeys like the blazing fire at the end of the world.

अथ ऋषयःसमुत्पत्य वानरो रवण अनुजम् ।

महा पार्श्वम् उपागम्य तस्थौ तस्य अग्रतो बली ॥ ६-७०-५५

55. **atha** = then; **balii** = the strong; **R^iShabhaH** = Rishabha; **vaanaraH** = a monkey; **utpatya** = jumping up; **tasthau** = stood; **agrataH** = in front; **tasya** = of him; **upaagamya** = having approached; **mattaaniikam** = Mattanika; **raavaNaanujam** = the younger brother of Ravana.

Then, a strong monkey called Rishabha came jumping and stood in front of that Mattanika (Mahaparshva), the younger brother of Ravana.

[Verse Locator](#)

तम् पुरस्तात् स्थितम् दृष्ट्वा वानरम् पर्वत उपमम् ।

आजघान उरसि क्रुद्धो गदया वज्र कल्पया ॥ ६-७०-५६

56. **kruddhaH** = enraged; **dR^ishTvaa** = in seeing; **vaanaram** = that R^ishabha; **parvatopamam** = looking like a mountain; **sthtam** = standing; **purastaat** = before him; **ajaghaana** = (Mahaparshva) struck; **urasi** = in his breast; **gadayaa** = with a mace; **vajrakalpayaa** = equaling a thunderbolt.

Enraged in seeing that Rishabha, looking like a mountain, standing before him, Mahaparshva struck him upon his breast with a mace equaling a thunderbolt.

[Verse Locator](#)

स तया अभिहतस् तेन गदया वानर ऋषभः ।

भिन्न वक्षाःसमाधूतःसुस्राव रुधिरम् बहु ॥ ६-७०-५७

57. **abhihataH** = struck; **tayaa gadayaa** = by that mace; **tena** = by him; **saH** = that; **vaanararShabhaH** = Rishabha; the foremost of monkeys; **bhinnavakShaaH** = had his breast broken; **samaadhuutaH** = was trembled; **susraava** = and exuded; **rudhiram** = blood; **bahu** = profusely.

When he struck with his mace, the breast of that Rishabha the foremost of demons was broken. He then trembled and exuded blood profusely.

[Verse Locator](#)

स सम्प्राप्य चिरात् सम्ज्जाम् ऋषभो वानर ऋषभः ।

क्रुद्धो विस्फुरमाण ओष्ठो महा पार्श्वम् उदैक्षत ॥ ६-७०-५८

58. **saH R^iShabhaH** = that Rishabha; **vaanareshvaraH** = the supreme monkey; **praapya** = regained; **samjJNaam** = his consciousness; **chiraat** = after a long while; **kruddhaH** = and enraged as he was; **visphura maaNauShThaH** = with his lips quivering; **udaikShata** = looked towards; **mahaapaarshvam** = Mahaparshva.

That Rishabha, the supreme monkey regained his consciousness after a long while and enraged as he was with his lips quivering, looked towards Mahaparshva.

[Verse Locator](#)

स वेगवान् वेगवदभ्युपेत्य ।

तं राक्षसम् वानरवीरमुख्य ।

संवर्त्य मुष्टिम् सहसा जघान् ।

बाह्वतरे शैलनिकाशरूपः ॥ ६-७०-५९

59. **vegavaan** = that swift; **vaanaraviira mukhyaH** = Rishabha; the chief of monkey-warriors; **shailanikaasharuupaH** = with a mountain-like form; **vegavat** = speedily; **abhyupetya** = approaching; **samvartya** = and tightening; **muShTim** = his fist; **jaghaana** = struck; **sahasaa** = quickly; **baahvantare** = on the chest; **tam raakShasam** = of that demon.

That Rishabha, the supreme monkey regained his consciousness after a long while and enraged as he was with his lips quivering, looked towards Mahaparshva.

[Verse Locator](#)

स कृत्तमूलः सहसेव वृषः ।
क्षितौ पपात क्षतजोक्षिताङ्गह ।
ताम् चास्य घोरात् यमदण्डकल्पाम् ।
गदां प्रगृह्याशु तदा ननाद ॥ ६-७०-६०

60. **kShatajokShitaaNgaH** = with his body drenched in blood; **saH** = that Mahaparshva; **papaata** = fell; **sahasaa** = suddenly; **kShitau** = on the ground; **vR^ikShaH iva** = like a tree; **kR^ittamuulaH** = with its root cut off; **tadaa** = then; **pragR^ihya** = taking; **aashu** = quickly; **asya taam gadaam** = his mace; **ghoraam yamadaN^Da kalpaan** = which was looking like a terrific Yama's rod; **nanaada** = he roared loudly.

With his body drenched in blood, that Mahaparshva suddenly fell unconscious on the ground, like a tree with its root cut off. Then, taking quickly Mahaparshva's mace, which was looking like Yama's rod, he roared loudly.

[Verse Locator](#)

मुहूर्तमासीत्स गतासुकल्पः ।
प्रत्यागाअत्मा सहसा सुरारिः ।
उत्पत्य संध्याभ्रसमानवर्ण ।
स्तं वारिराजात्मजमाजघान ॥ ६-७०-६१

61. **saH** = that Mahaparshva; **aasiit** = remained; **gataasukalpaH** = as though he was dead; **muhuurtaH** = for a while; **utpatya** = springing; **sahasaa** = suddenly; **suraariH** = that demon; **samdhyaabhrasamaana varNaH** = whose colour resembled an evening cloud; **pratyaagataatmaa** = after regaining his consciousness; **aajaghaana** = struck; **tam** = that; **vaariraajaatmajam** = Rishabha; the son of Varuna the lord of waters.

Mahaparshva remained as though he was dead for a while. Springing suddenly after regaining his consciousness, that demon, whose colour resembled his consciousness, that demon, whose colour resembled an evening cloud, struck that Rishabha, the son of Varuna the lord of waters.

[Verse Locator](#)

स मूर्चितो भूमितले पपात ।
मुहूर्तमुत्पत्य पुनः ससम्भ्रः ।
तामेव तस्याद्रिवराद्रिकल्पाम् ।
गदाम् समाविध्य जघान समख्ये ॥ ६-७०-६२

62. **saH** = that Rishabha; **papaata** = fell; **murchhitaH** = unconscious; **muhuurtam** = for a while; **bhuumitale** = on the ground; **utpatya** = rising; **sasamJNaH** = after regaining consciousness; **samaavidhya** = and tightly holding; **taam gadaameva** = just that mace; **tasya** = of his; **adrivaraadrikalpam** = which was looking like a large mountain-peak; **jaghaana** = he banged (Mahaparshva); **samkhye** = in the battle.

That Rishabha fell unconscious for a while on the ground. Rising after regaining consciousness and tightly holding just the same mace, which was looking like a large mountain-peak, banged it on Mahapatra in the battle-field.

[Verse Locator](#)

सा तस्य रौद्रा समुपेत्य देहम् ।
रौद्रस्य देवाध्वरविप्रशत्रोः ।
बिभेद वक्षः क्षतजम् च भूरि ।
सुस्राव धात्वम्भ इवादिराजः ॥ ६-७०-६३

63. **sau raudraa** = that terrific mace; **samupetya** = reaching; **deham** = the body; **tasya** = of that Mahaparshva = roudrasya = the fierce demon; **devaadhvaraviprashatro** = the enemy of celestials; sacrifices and Brahmanas; **bibheda** = broke; **vakShaH** = his chest; **susraava** = (He) exuded; **bhuuri kShatajam** = copious blood; **adriraajaH iva** = like a supreme mountain; **dhaatvambhaH** = exuding; water full of minerals.

That terrific mace, reaching the body of Mahaparshva, the fierce demon, the enemy of celestials, sacrificial rites and Brahmanas, broke his chest. Mahaparshva started exuding copious blood, as a supreme mountain exudes water full of minerals.

[Verse Locator](#)

अभिदुद्राव वेगेन गदां तस्य महात्मनः ।
ताम् गृहीत्वा गदाम् भीमाम् आविध्य च पुनःपुनः ॥ ६-७०-६४
मत्त अनीकम् महा पार्श्वम् जघान रण मूर्धनि ।

64. **mahaatmaa** = the great-souled; **saH** = Rishabha; **abhidudraava** = quickly ran towards; **gadaam** = the mace; **tasya mahaatmanaH** = of that mighty Mahaparshva; **gR^ihiivaa** = seizing; **taam bhiimaam gadaam** = that dreadful mace; **aavidhya** = and striking on the floor; **punaH punaH** = again and again; **jaghaana** = he struck; **mattaniikam** = Mattanika (Mahaparshva); **raNamuurdhani** = in the battle-front.

The great souled Rishabha quickly ran towards the mace of that mighty Mahaparshva. Seizing that dreadful mace and striking it repeatedly on the floor, he struck it on Mahaparshva in the battle-front.

[Verse Locator](#)

स स्वया गदया भिन्नो विकीर्ण दशन ईक्षणः ।
निपपात महा पार्श्वो वज्र आहतः, इव अचलः ॥ ६-७०-६५

65. **bhagnaH** = struck; **svayaa gadayaa** = by his own mace; **saH mattaH** = that Mahaparshva; **vishiirNa dashanekShaNaH** = with his teeth and eyes fallen out; **nipapaata** = fell down; **achalaH iva** = like a mountain; **vajraahataH** = struck by a thunderbolt.

Struck by his own mace, that Mahaparshva with his teeth and eyes fallen out, fell down like a mountain struck by a thunderbolt.

[Verse Locator](#)

विदीर्णनयने भूमौ गतस्त्वे गतायुषि ।
पतिते राक्षसे तस्मिन् विद्रुतं राक्षसम् बलम् ॥ ६-७०-६६

66. **tasmin raakShase** = (When) that demon; **gata sattve** = depleted his strength; **vidiirNanayane** = with his eyes burst open; **gataayuShi** = his long life gone away; **patite** = and fallen; **bhuumau** = on the ground; **raakShasam balam** = the demoniac army; **vidrudatam** = ran away.

When that demon depleted his strength, burst open his eyes, with his long life gone away and fallen down on the ground, the army of demons ran away.

[Verse Locator](#)

तस्मिन् हते भ्रातरि रावणस्य ।
तन् नैरृतानाम् बलम् अर्णव आभम् ।
त्यक्त आयुधम् केवल जीवित अर्थम् ।
दुद्राव भिन्न अर्णव सम्निकाशम् ॥ ६-७०-६७

67. **tasmin** = (When) that Mahaparshva; **ravaNasya bhaatari** = the brother of Ravana; **hate** = was killed; **tat balam** = that army; **nairR^itaanaam** = of demons; **arNavaabham** = which was as extensive as an ocean; **tyaktaayudham** = abandoning their weapons; **dudraava** = ran away; **kevala jiivitaartham** = just considered with their lives; **bhinnaarNavasamnikaasham** = like a sea which has burst its shores.

When that Mahaparshva was killed, that army of demons, which was as extensive as an ocean, abandoning their weapons in the battle-field, fled for mere lives, like a sea which has burst its shores.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्ततितमः सर्गः

Thus completes 70th Chapter of Yuddha Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 70

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 71

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Introduction

Seeing Atikaya, the colossal demon, coming towards him on a chariot, Rama asks Vibhishana who he is Vibhishana introduces Atikaya, as being a son of Ravana and Dhanyamali (another consort of Ravana). When some commanders of monkeys try to attack Atikaya, he chops off trees and crags hurled at him. Without fighting further with the monkeys, Atikaya, moves forward to Rama and challenges him for a fight. Then Lakshmana with his bow and arrows begins to fight with Atikaya. By a sharp arrow struck by Atikaya in Lakshmana's chest, Lakshmana is enraged and releases an arrow employed with a missile of fire and Atikaya attacks it with an arrow employed with a solar missile. On the advice the wind-god appeared before him, Lakshmana finally hurls an arrow employed with a missile of Brahma and chips off the head of Atikaya.

[Verse Locator](#)

स्वबलम् व्यथितम् दृष्ट्वा तुमुलं लोमहर्षणम् ।
भ्रातृंश्च निहतान्दृष्ट्वा शक्रतुल्यपराक्रमान् ॥ ६-७१-१
पितृव्यौ चापि सन्दृश्य समरे संनिषूदितौ ।
युद्धोन्मत्तम् च मत्तम् च भ्रातरौ राक्षसर्षभौ ॥ ६-७१-२
चुकोप च महातेजा ब्रह्मदत्तवरो युधि ।
अतिकायोऽद्रिसङ्काशो देवदानवदर्पहा ॥ ६-७१-३

1; 2; 3. dR^iShTvaa = seeing; svabalam = his own army; tumulam = making a tumultuous sound; romaharShaNam = with excessive fear; vyathitam = seeing; dR^iShTvaa = seeing; bhraatR^iin = his brothers; shakratulya paraakramaan = having a prowess equal to that of Indra the lord of celestials; nihataan = having been killed; atikaayaH = Atikaya; mahaatejaaH = of great splendour; brahmadattavaraH = having boons bestowed by Brahma the lord of creation; adrisamkaashaH = having appearance of a mountain; devadaanavadarpahaa = and who removed the pride of celestials and ogres; yudhi = in battle; samdR^ishya = and seeing; pitR^ivyaau = his paternal uncles; bhraatarau = and his brothers; raakShasa shreShTau = the foremost of demons; yudhhaumattamcha = and Yuddhaumatta; mattam cha = and Matta; samnipaatitau = having been fallen down; chukopacha = was enraged.

Seeing his own army making a tumultuous sound tottering with excessive fear, seeing his brothers having a prowess equal to that of Indra the lord of celestials having been killed, and seeing his paternal uncles as also Yuddhonmatta and Matta (Mahodara and Mahaparshva) his brothers and the foremost of demons having been fallen down, Atikaya of great splendour, having boons bestowed by Brahma the lord of creation, having appearance of a mountain and who removed the pride of celestials and ogres, was enraged.

[Verse Locator](#)

स भास्करसहस्रस्य सङ्घातमिव भास्वरम् ।
रथमास्थाय शक्रारिरभिदुद्राव वानरान् ॥ ६-७१-४

4. saH = that Atikaya; shakraariH = the enemy of Indra the lord of celestials; aaruhya = mounting; ratham = a chariot; bhaasvaram = shining; bhaaskara sahasrasya samghaataamiva = like a cluster of thousand suns; abhidudraava = ran; vaanaraan = towards the monkeys.

That Atikaya, the enemy of Indra the lord of celestials, mounting a chariot shining like a cluster of thousand suns, ran towards the monkeys.

[Verse Locator](#)

स विस्फार्य तदा चापम् किरीटी मृष्टकुण्डलः ।
नाम संश्रावयामास ननाद च महास्वनम् ॥ ६-७१-५

5. saH = He; kiriTii = wearing a crown; mR^iShTakuNDalaH = and well-cleansed ear-rings; visphaarya = drawing; chaapam = his bow; naama samshraavayaamaasa = making his name loudly heard; nanaada cha = roared; mahaasvanam = with a big noise.

Wearing a crown and well-cleansed ear-rings as also drawing his bow, he roared with a big noise, making his name loudly heard.

[Verse Locator](#)

तेन सिम्हप्रणादेन नामविश्रावणेन च ।
ज्याशब्देन च भीमेन त्रासयामास वानरान् ॥ ६-७१-६

6. tena simhapraNaadena = by that lion-like roar; naama vishraavaNena = making his name loudly heard; bhiimena ज्याashabdena cha = and by that terrific sound of the bow-string; traasayaamaasa = it created terror; vaanaraan = to the monkeys.

By that lion-like roar, making his name loudly heard and by that terrific sound of the bow-string, it created terror to the monkeys.

[Verse Locator](#)

ते दृष्ट्वा देहमाहात्म्यम् कुम्भकर्णोऽयमुत्थितः ।
भयार्ता वानराः सर्वे संश्रयन्ते परस्परम् ॥ ६-७१-७

7. dR^iShTvaa = seeing; dehamaahaatmyam = the bulkiness of his body; sarve = all; te vaanaraaH = those monkeys; kumbhakarnaNaH utthitaH = thinking that Kumbhakarna woke up (again); samshrayante = took refuge; parasparam = with each other; bhayaartaH = afflicted as they were; with fear.

Seeing the bulkiness of his body, all the monkeys, thinking that Kumbhakarna woke up again, took refuge with each other, afflicted as they were, with fear.

[Verse Locator](#)

ते तस्य रूपमालोक्य यथा विष्णोस्त्रिविक्रमे ।
भयाद्धानरयोधास्ते विद्रवन्ति ततस्ततः ॥ ६-७१-८

8. aalokya = seeing; tasya ruupam = his form; viShNoH iva = looking like Vishnu; trivikrame = who strided over the three worlds in three steps; te = those; te = renowned; vaanarayodhaaH = monkey-warriors; bhayaat = with fear; vidravanti = ran away; tatstataH = hither and thither.

Seeing his form appearing like Vishnu who strided over the three worlds in three steps, the those renowned monkey-warriors with fear, ran away hither and thither.

तेऽतिकायम् समासाद्य वानरा मूढचेतसः ।

शरण्यम् शरणम् जग्मुर्लक्ष्मणाग्रजमाहवे ॥ ६-७१-९

9. atikaaya samaasaadya = (when) Atikaya was to be attacked; vaanaraaH = the monkeys; muuDhachetasaH = were bewildered in mind; sharaNam jagmuH = and sought refuge; lakSmaNaagrajam = with Rama; aahave = in battle; sharaNyam = who affords protection.

When Atikaya was to be attacked, the monkeys were bewildered in mind and sought in the battle, a refuge with Rama, who affords protection.

[Verse Locator](#)

ततोऽतिकायम् काकुत्स्थो रथस्थं पर्वतोपमम् ।

ददर्श धन्विनम् दूराद्गर्जन्तं कालमेघवत् ॥ ६-७१-१०

10. tataH = then; kaakutthsaH = Rama; dadarsha = saw; duuraat = from a distance; parvatopamam = who resembled a mountain; rathastham = stationed in a chariot; garjantam = and rumbling; kaala meghavat = like a cloud; appearing at the time of universal dissolution.

Then, Rama saw from a distance, Atikaya, who resembled a mountain in size, stationed in a chariot, armed with a bow and rumbling like a cloud appearing at the time of universal dissolution.

[Verse Locator](#)

स तम् दृष्ट्वा महाकायम् राघवस्तु सुविस्मितः ।

वानरान्सान्त्वयित्वा च विभीषणमुवाच ह ॥ ६-७१-११

11. dR^iShTvaa = seeing; tam = that Atikaya; mahaakaayam = having a colossal body; saH = that; raaghavastu = Rama for his part; suvismitaH = was quite surprised; saantvayitavaa cha = and consoling; vaanaraan = the monkeys; uvaacha ha = spoke; vibhiiShaNam = to Vibhishana (as follows):

Seeing that Atikaya, having a colossal body, Rama for his part was quite surprised and after consoling the monkeys, spoke to Vibhishana (as follows):

[Verse Locator](#)

कोऽसौ पर्वतसङ्काशो धनुष्मान्हरिलोचनः ।

युक्ते हयसहस्रेण विशाले स्यन्दने स्थितः ॥ ६-७१-१२

12. kaH = who; asau = is he; parvatasamkaashaH = resembling a mountain (in size); dhanuShmaan = armed with a bow; harilochanaH = brown-eyed; sthitaH = and seated; vishaale syandane = in a spacious chariot; yukte = yoked; haya sahasreNa = with a thousand horses?

"Who is he, resembling a mountain in size, armed with a bow, brown-eyed and seated in a spacious chariot yoked with a thousand horses?"

[Verse Locator](#)

य एष निशितैः शूलैः सुतीक्ष्णैः प्रासतोमरैः ।

अर्चिष्मद्भिर्वृतो भाति भूतैरिव महेश्वरः ॥ ६-७१-१३

13. yaH eShaH = who; archiShmadbhiH = with resplendent; nishitaiH = and sharp; shuulaiH = spikes; sutiikShNaiH = with very sharply; praasa tomaraiH = barbed javelins and lances; bhaati = and shining; maheshvaraH iva = like lord Shiva; bhuutaiH vR^itaH = surrounded by genii.

He is shining like Lord Shiva surrounded by genii, with resplendent and sharp spikes, with very sharply barbed javelins and lances.

[Verse Locator](#)

कालजिह्वाप्रकाशाभिर्य एषोऽभिविराजते ।

आवृतो रथशक्तीभिर्विद्युद्भिरिव तोयदः ॥ ६-७१-१४

14. yaH eShaH = who; abhiviraajate = is shining; toyadaH iva = like a cloud; vidyudbhiH = with lightings; aavR^itaH = and moving round; rathashaktiibhiH = with staffs which support the banners of the war-chariot; kaala jihvaa prakaashaabhiH = with appearances of tongues of the time-spirit.

"He is shining like a lightening cloud and moving round with staffs which support the banners of the war-chariot, appearing like tongues of the Time-Spirit."

[Verse Locator](#)

धनूंसी चास्य सज्यानि हेमपृष्ठानि सर्वशः ।

शोभयन्ति रथश्रेष्ठम् शक्रपातमिवाम्बरम् ॥ ६-७१-१५

15. dhanuumShicha = bows; sajjaani = adhered; hema pR^iShThaani = with golden backs; asya ratha shreSTham = in his excellent chariot; shobhayanti = are shining; sarvashaH = on all sides; shakra chaapam iva = like a rainbow; ambaram = in the sky.

"Bows adhered with golden backs in his excellent chariot are shining on all sides like a rainbow in the sky."

[Verse Locator](#)

य एष रक्षः शार्दूलो रणभूमिम् विराजयन् ।

अभ्येति रथिनाम् श्रेष्ठो रथेनादित्यतेजसा ॥ ६-७१-१६

ध्वजशृङ्गप्रतिष्ठेन राहुणाभिविराजते ।

सूर्यरश्मिप्रभैर्बाणैर्दिशो दश विराजयन् ॥ ६-७१-१७

16; 17. yaH = which; rakShashshaarduulaH = excellent of demons; shreShThaH = the eminent; rathinaam = of charioteers; viraaayan raNa bhuumin = making the battle-field to shine; abhyeti = coming; rathena = in a chariot; aaditye varchasaa = with splendour of the sun; baaNaiH = and with arrows; suurya rashmi prabhaiH = having gleams of sunbeams; viraaayan = shining; dashadishaH = in ten directions; abhiviraajate = embellishing a brilliance; raahuNaa = by an emblem of Rahu; dhvajashR^iNga pratiShThena = installed on the point of his standard.

"That warrior of demons, the eminent of charioteers, making the battle-front to shine, is coming in a chariot with the splendour of the sun, with arrows having gleams of sun-beams, shining in ten directions and embellishing brilliance by an emblem of Rahu installed on the point of his standard."

[Verse Locator](#)

त्रिणतं मेघनिर्हादम् हेमपृष्ठमलङ्कृतम् ।

शतक्रतुधनुःप्रख्यम् धनुश्चास्य विराजते ॥ ६-७१-१८

18. asya = his; dhanuH = bow; trinatham = triply curved; hema pR^iShTham = golden backed; alamkR^itam = and decorated; megha samnaadam = having a rumbling sound of the cloud; viraajate = is shining; shatakratudhanuH prakhyam = like a rainbow.

"His triply curved, golden backed and decorated bow, having a rumbling sound of the cloud, is shining like a rain-bow."

[Verse Locator](#)

सध्वजः सपताकश्च सानुकर्षो महारथः ।

चतुःसादिसमायुक्तो मेघस्तनितनिस्वनः ॥ ६-७१-१९

19. mahaarathaH = his large chariot; sadhvajaH = with its flag; sapataakashcha = and emblem; saanukarShaH = with its axle-tree at the bottom; meghastamita niH svanaH = having the sound of a cloud's lightning; chatussaadisamaayuktaH = consists of four charioteers.

"His large chariot, with its flag and emblem, with its axle-tree at the bottom, and having the sound of a cloud's lightning, consists of four charioteers."

[Verse Locator](#)

विंशतिर्दश चाष्टौ च तूणीरथमास्थिताः ।

कार्मुकाणि च भीमानि ज्याश्च काञ्चनपिङ्गलाः ॥ ६-७१-२०

20. vimshati = twenty; tuuNyaH = quivers; dashacha = ten; bhiimaani = terrific; kaarmukaaNi cha = bows; aShTou cha = and eight; ज्याश्च = bow-strings; kaaN^chana piN^gaLaaH = golden and reddish brown in colour; aasthitaH = are abiding; asya ratham = in his chariot.

Twenty quivers, ten terrific bows and eight bow-strings, golden and reddish brown in colour, are abiding in his chariot."

[Verse Locator](#)

द्वौ च खड्गौ रथगतौ पार्श्वस्थौ पार्श्वशोभिनौ ।

चतुर्हस्तत्सरुचितौ व्यक्तहस्तदशायतौ ॥ ६-७१-२१

21. rathagatau = on that chariot are hanging; dvau = two; khaDgau cha = swords; vyakta hastadashaayatau = clearly measuring ten cubits in length; chaturhastatsaruchitou = shone upon by hilts measuring four cubits; pradiiptau = are casting their splendour; paarshvashobhitau = on his two sides.

"On that chariot are hanging two swords, clearly measuring ten cubits in length and provided with measuring four cubits, casting their splendour on his two sides."

[Verse Locator](#)

रक्तकण्ठगुणो धीरो महापर्वतसंनिभः ।

कालः कालमहावक्त्रो मेघस्थ इव भास्करः ॥ ६-७१-२२

22. dhiiraH = this brave warrior; rakta kaNTha guNaH = with a red garland adorning his neck; mahaaparvata sannibhaH = resembling a large mountain; kaalaH = black in colour; kaala mahaavaktraH = having a mouth as large as Death; bhaaskaraH iva = looks like the sun; meghasthaH = veiled by a cloud.

"This brave warrior, with a red garland adorning his neck, resembling a large mountain black in colour and having a month as large as Death, looks like the sun veiled by a cloud."

[Verse Locator](#)

काञ्चनाङ्गदनद्धाभ्यां भुजाभ्यामेष शोभते ।

शृङ्गाभ्यामिव तुङ्गाभ्याम् हिमवान्पर्वतोत्तमः ॥ ६-७१-२३

23. **bhujjaabhyaam** = with his arms; **kaaN^chanaaN^gada naddhaabhyaam** = adorned with gold armlets; **eShaH** = he; **shobhate** = shines; **himavaan iva** = like the Himalaya parvatottamaH = the highest mountain; **tuN^gaabhyaam shR^iN^gaabhyaam** = with its two lofty peaks.

"With his arms adorned with gold armlets, he shines like the Himalaya, the highest mountain with its two lofty peaks."

[Verse Locator](#)

कुण्डलाभ्याम् तु यस्यैतद्भाति वक्त्रम् शुभेक्षणम् ।

पुनर्वस्वन्तरगतं पूर्णबिम्बमिवैन्दवम् ॥ ६-७१-२४

24. **subhiiShaNam** = his awfully dreadful; **vaktram** = face; **ubhaabhyaam** = with two; **kuN^Dalaabhyaam** = ear-rings; **bhaati** = is shining; **paripuurNaH nishaakaraH** = like a full moon; **punarvasvantaragataH** = appearing between the two stars constituting the constellation; Punarvasu.

"His awfully dreadful face, with two ear-rings, is shining like a full moon appearing between the two stars constituting the constellation, Punarvasu."

[Verse Locator](#)

आचक्ष्व मे महाबाहो त्वमेनम् राक्षसोत्तमम् ।

यम् दृष्ट्वा वानराः सर्वे भयार्ता विद्रुता दिशः ॥ ६-७१-२५

25. **mahaabaaho** = O the long armed!; **dR^iShTvaa** = by seeing; **yam** = whom; **sarve** = all; **vaanaraaH** = the monkeys; **bhayaartaaH** = afflicted with fear; **vidrutaaH** = ran away; **dishaH** = in different direction; **tvam** = you; **aachakShva** = tell; **me** = me; **enam raakShasottamam** = about this foremost of demons.

"O the long armed! Tell me who this foremost of demons is! On seeing him all the monkeys, afflicted with fear, are running away in different directions."

[Verse Locator](#)

स पृष्ठो राजपुत्रेण रामेणामिततेजसा ।

आचक्ष्व मे महातेजा राघवाय विभीषणः ॥ ६-७१-२६

26. **pR^iShTaH** = questioned (thus); **raameNa** = by Rama; **raja putreNa** = the prince; **amita tejasaa** = having an unlimited splendour; **saH** = that; **vibhiiShaNaaH** = Vibhishana; **maahaatejaaH** = of great splendour; **aachakShe** = replied; **raaghavaaya** = to Rama (as follows):

Thus asked by Rama, the prince having an unlimited splendour, that Vibhishana of great brilliance, replied to Rama as follows:

[Verse Locator](#)

दशग्रीवो महातेजा राजा वैश्रवणानुजः ।

भीमकर्मा महोत्साहो रावणो राक्षसाधिपः ॥ ६-७१-२७

27. **raajaa** = the king; **raavaNaH** = Ravana; **dashagriivaH** = the ten-necked; **mahaatejaaH** = having great brilliance; **vaishraavaNaanujaH** = the brother of Kumbha the lord of wealth; **bhiima karma** = doing terrific deeds; **mahotsaahaaH** = having great power; **raakShasashvaraH** = is the lord of demons.

"The ten-necked king Ravana, having great brilliance, the brother of Kubera the lord of wealth, doing terrific deeds and possessing a great power, is the lord of demons."

[Verse Locator](#)

तस्यासीद्दीर्यवान्पुत्रो रावणप्रतिमो रणे ।
वृद्धसेवी श्रुतधरः सर्वास्त्रविदुषाम् वरः ॥ ६-७१-२८

28. **tasya** = to him; **aasiit** = there is; **putraH** = a son; **viiryavaan** = who is valiant; **raavaNapratiMaH** = equal to Ravana; **raNe** = in combat; **vR^iddha sevii** = who serves elders; **varaH** = excellent; **shrutidharaH** = among those holding that which is heard; **sarvaastra viduShaam** = and who is skilled in the use of weaponry.

"To him, there is a valiant son, equal to Ravana in combat, who serves elders, holding that which is heard from them and skilled in the use of weaponry."

[Verse Locator](#)

अश्वपृष्ठे रथे नागे खड्गे धनुषि कर्षणे ।
भेदे सान्त्वे च दाने च नये मन्त्रे च संमतः ॥ ६-७१-२९

29. **sammataH** = (He) is respected; **mantre cha** = for his counsel; **ashvapR^iShThe** = for his rides on a horse-back; **naaga pR^iShThe** = and an elephant-back; **khaDge dhanuShi karShaNe** = for his drawing out of sword and bow; **bhede saantvecha daanecha** = for his strategy of winning over to his side by sowing dissention; **negotiation naye** = and for his steering capacity of an army.

"He is respected for his counsel, for his rides on the backs of horses and elephants, for his drawing out of the sword and the bow, for his strategy winning over to his side by sowing dissention negotiation and bribery and for his steering capacity of an army."

[Verse Locator](#)

यस्य बाहुम् समाश्रित्य लङ्का भवति निर्भया ।
तनयम् धान्यमालिन्या अतिकायमिमम् विदुः ॥ ६-७१-३०

30. **samaashritya** = resting; **yasya baahum** = on whose arm; **laN^kaa** = Lanka; **bhavati nirbhayaa** = is feeling fearless; **viduH** = (they) know; **imam** = him; **atikaayam** = as Atikaya; **tanayam** = the son; **dhaanyamaalinyaaH** = of Dhanyamali.

"He is Atikaya, the son of Dhanyamali. Lanka is feeling fearless, by resting on his arm."

[Verse Locator](#)

एतेनाराधितो ब्रह्मा तपसा भावितात्मना ।
अस्त्राणि चाप्यवाप्तानि रिपवश्च पराजिताः ॥ ६-७१-३१

31. **etena** = by him; **bhaavitaatmanaa** = who purified his soul by meditating on the universal soul; **aaraadhitaH** = was worshipped; **brahmaa** = Brahma the lord of creation; **astraaNicha** = and the missiles too; **avaaptaani** = obtained; **ripavashcha** = and enemies; **paraajitaaH** = conquered.

"He, who purified his soul by meditating on the universal soul, worshipped Brahma the lord of creation, obtained missiles too and conquered the enemies."

[Verse Locator](#)

सुरासुरैरवध्यत्वम् दत्तमस्मै स्वयम्भुवा ।
एतच्च कवचम् दिव्यम् रथश्रेष्ठोऽर्कभास्करः ॥ ६-७१-३२

32. svayambhuvaa = by Brahma; asmai dattam = to him was given (a boon); avadhyatvam = of not being killed; suraasuraiH = by celestials and demons; (and also); etat = this; divyam = wonderful; kavacham cha = armour; rathashcha = and the chariot; ravibhaasvaraH = shining like the sun.

"Brahma, the lord of creation, granted a boon, exempting him from death at the hands of celestials and demons as also this wonderful armour and the chariot shining like the sun."

[Verse Locator](#)

एतेन शतशो देवा दानवाश्च पराजिताः ।
रक्षितानि च रक्षामि यक्षाश्चापि निषूदिताः ॥ ६-७१-३३

33. etena = by him; devaaH = celestials; daanavaashcha = and ogres; paraajitaaH = were conquered; shatashaH = hundreds of times; yakShaashcha api = even Yakshas the super natural beings; niShuuditaH = were destroyed; rakShaamsi = the demons; rakShitaani = were defended.

"He conquered the celestials and the ogres several times, destroyed Yakshas the supernatural beings and defended the demons."

[Verse Locator](#)

वज्रम् विष्टम्भितं येन बाणैरिन्द्रस्य धीमतः ।
पाशः सलिलराजस्य युद्धे प्रतिहतस्तथा ॥ ६-७१-३४
एषोऽतिकायो बलवान् राक्षसानामथर्षभः ।
स रावणस्य सुतो धीमान् देवदनव दर्पहा ॥ ६-७१-३५

34; 35. yena = by whom; baaNaiH = with his arrows; yuddhe = in battle; vajram = the thunderbolt; dhiimataH indrashcha = of the intelligent Indra; viShTambhitam = was paralyzed; tathaa = and; paashaH = the noose; salilaraajasya = of Varuna; the lord of waters; pratihataH = was struck down; eShaH = he as such; atikaayaH = is Atikaya; balavaan = a strong demon; atha = and; R^iShabhaH = the foremost; raakShasaanaam = among demons; saH = He; dhiimaan = the wise demon; raavaNa sutaH = is the son of Ravana; devadaanava darpahaa = who took off the pride from celestials and ogres.

"He is Atikaya, who paralyzed the thunderbolt of the intelligent Indra with his arrows. He struck down the noose of Varuna, the seizer of transgressors. This wise Ravana's son, who is strong and the foremost of demons took off the pride of celestials and ogres."

[Verse Locator](#)

तदस्मिन् क्रियताम् यत्नः क्षिप्रं पुरुषपुङ्गव ।
पुरा वानरसैन्यानि क्षयं नयति सायकैः ॥ ६-७१-३६

36. puruShapuN^gava = O Rama; the foremost of men!; tat = therefore; yatnaH = let the effort; kriyataam = be made; kShipram = quickly; asmin = in his case; puraanayati = (otherwise) he will shortly bring in.

"O Rama, the foremost of men! Therefore let the effort to destroy him be made quickly. Otherwise shortly, he will bring in destruction for our army of monkeys, with his arrows."

[Verse Locator](#)

ततोऽतिकायो बलवान्प्रविश्य हरिवाहिनीम् ।
विस्फारयामास धनुर्ननाद च पुनः पुनः ॥ ६-७१-३७

37. pravishya = entering; harivaahiniim = the army of monkeys; balavaan = the strong; atikaayaH = Atikaya; tataH = then; visphaaryaamaasa = stretched; dhanuH = his

bow; **nanaada cha** = and roared; **punaH punaH** = again and again.

Entering the army of monkeys, the strong Atikaya then stretched his bow and roared again and again.

[Verse Locator](#)

तं भीमवपुषम् दृष्ट्वा रथस्थम् रथिनां वरम् ।
अभिपेतुर्महात्मानो ये प्रधानाः ये वनौकसः ॥ ६-७१-३८

38. **dR^iShTvaa** = seeing; **tam** = him; **bhiimavapuSham** = with a terrific body; **rathastham** = seated in the chariot; **varam** = and excellent; **rathinaam** = among the charioteers; **vanaukasaH** = were chiefs; **mahaatmanaH** = and powerful; **abhipetuH** = rushed towards him.

Seeing him with a terrific body, seated in the chariot, as the excellent one among the charioteers, powerful chiefs of monkeys rushed towards him.

[Verse Locator](#)

कुमुदो द्विविदो मैन्दो नीलः शरभ एव च ।
पादपैर्गिरिशृङ्गैश्च युगपत्समभिद्रवन् ॥ ६-७१-३९

39. **paadapaiH** = with trees; **girishR^iN^gaiH** = and with mountain-peaks; **kumudaH** = Kumuda; **dvividaH** = Dvivida; **maindaH** = Mainda; **niilaH** = Nila; **sharbhaH eva cha** = and Sharabha; **samabhidraavan** = ran (to attack him); **yugavata** = at once.

Taking trees and mountain peaks, Kumuda, Dvivida, Mainda, Nila and Sharabha marched forwards quickly to attack him at once.

[Verse Locator](#)

तेषाम् वृक्षांश्च शैलांश्च शरैः काञ्चनभूषणैः ।
अतिकायो महातेजाश्चिच्छेदास्त्रविदाम् वरः ॥ ६-७१-४०

40. **atikaayaH** = Atikaya; **mahaatejaaH** = of great splendour; **astavidaam varaH** = the foremost among those skilled in weaponry; **chichchheda** = chopped off; **teShaam** = their; **vR^ikShaam** = trees; **shailaam cha** = and crags; **sharaiH** = with his arrows; **kanaka bhuuShaNaiH** = decked with gold.

Atikaya of great splendour, the foremost among those skilled in weaponry, chopped off their trees and crags with his arrows decked with gold.

[Verse Locator](#)

तांश्चैव सरान्स हरीज्शरैः सर्वायसैर्बली ।
विव्याधाभिमुखः सङ्ख्ये भीमकायो निशाचरः ॥ ६-७१-४१

41. **saH** = he; **balii** = the strong; **vishaaradaH** = the skilled; **bhiimakaayaH** = with a terrific body; **vivyaadha** = struck; **sarvaan** = all; **taan** = those; **hariin** = monkeys; **abhimukhaan** = facing in front of him; **samkhye** = in battle; **sharaiH** = with arrows; **sarvaayasaiH** = fully made of iron.

That strong and skilled Atikaya with a terrific body, struck all those monkeys, facing in front of him in battle with arrows fully made of iron.

[Verse Locator](#)

तेऽर्दिता बाणवर्षेण भिन्नगात्राः प्लवङ्गमाः ।
न शेकुरतिकायस्य प्रतिकर्तुं महारणे ॥ ६-७१-४२

42. **te paraajitaH** = those overthrown monkeys; **arditaH** = injured; **baaNa varSeNa** = by the shower of arrows; **atikaayasya** = of Atikaya; **bhinnagaatraaH** = with their blown out bodies; **mahaahave** = in that great battle; **na shekuH** = were unable; **pratikartum** = to retaliate (on him).

Those overthrown monkeys, injured with their blown out bodies, by the shower of Atikaya's arrows in that great battle, were unable to retaliate on him.

[Verse Locator](#)

तत्सैन्यम् हरिवीराणाम् त्रासयामास राक्षसः ।
मृगयूथमिव क्रुद्धो हरिर्यौवनमास्थितः ॥ ६-७१-४३

43. **raakShasaH** = that demon; **yauvanadarpitaH** = who was arrogant of his youth; **traasayaamaasa** = frightened; **tat** = that; **sainyam** = army; **hariviiraaNaam** = of monkey-warriors; **kruddhaH hariH** = as an enraged lion (frightens) **mR^igayuuthamiva** = a herd of deers.

That demon, who was arrogant of his youth, frightened that army of monkey-warriors, as an enraged lion frightens a herd of deers.

[Verse Locator](#)

स राषसेन्द्रो हरिसैन्यमध्ये ।
नायुध्यमानं निजघान कम् चित् ।
उपेत्य रामम् सधनुः कलापी ।
सगर्वितम् वाक्यमिदं बभाषे ॥ ६-७१-४४

44. **saH** = that; **raakShasendraH** = chief of demons; **na nijaghaana** = did not strike; **kamchit** = whomsoever; **hariyuuthamadhye** = of the monkey-warriors; **ayudhyamaanam** = who could not fight; **saH** = that Atikaya; **sadhanuH kalaapii** = with his bow and quiver of arrows; **utpatya** = going up quickly; **raamam** = towards Rama; **babhaaShe** = spoke; **idam** = these; **garvitam vaakyam** = haughty (to him) words.

That chief of demons did not strike whomsoever of the monkey-warriors who were unable to fight. That Atikaya, with his bow and quiver of arrows, going up quickly towards Rama, spoke haughty words (to him) as follows:

[Verse Locator](#)

रथे स्थितोऽहम् शरचापपाणि ।
न प्राकृतम् कं चन योधयामि ।
यस्यास्ति शक्तिर्व्यवसाय युक्ता ।
ददातुं मे क्षिप्रमिहाद्य युद्धम् ॥ ६-७१-४५

45. **aham** = I; **sthitaH** = am seated; **rathe** = in the chariot; **shara chaapapaaNiH** = with arrows and bow in my hand; **na yodhayaami** = I would not give battle; **kamchana praakR^itam** = with any common warrior; **yasya asti** = he who has; **shaktiH** = ability; **vyavasaaya yuktaH** = and energy; **dadaatu** = can give; **yuddham** = a fight; **adya** = now; **iha** = here; **me** = to me; **shiighram** = quickly.

"I am seated in the chariot with arrows and a bow in my hand. I would not give battle with any common warrior. He who has ability and energy can give his fight to me now and here quickly."

[Verse Locator](#)

तत्तस्य वाक्यं ब्रुवतो निशम्य ।

चुकोप सौमित्रिरमित्रहन्ता ।

अमृष्यमाणश्च समुत्पपात ।

जग्राह चापम् च ततः स्मयित्वा ॥ ६-७१-४६

46. nishamya = hearing; tasya tat vaakyam = those of his words thus spoken; saumitriH = Lakshmana; amitrahantaa = the annihilator of enemies; chukopa = was enraged; tataH = then; smayitvaa = smiling; amR^iShyamaaNaH = and unable to bear his words; samutpapaata = rose up quickly; jagraaha = and took up; chaapam = his bow.

Hearing his words, Lakshmana the annihilator of enemies was enraged. Then, unable to bear his words and smiling, he rose up quickly and took up his bow.

[Verse Locator](#)

क्रुद्धः सौमित्रिरुत्पत्य तूणादाक्षिप्य सायकम् ।

पुरस्तादतिकायस्य विचकर्ष महद्भुः ॥ ६-७१-४७

47. kruddhaH = the enraged; saumitriH = Lakshmana; utpatya = coming forward quickly; aakShipya = and taking off; saayakam = an arrow; tuuNaat = from the quiver; an arrow; chakarSha = pulled out; mahat = his great; dhanuH = bow; parastaat = in front; atikaayasya = of Atikaya.

The enraged Lakshmana, coming forward quickly and taking off an arrow from his quiver pulled out his great bow in front of Atikaya.

[Verse Locator](#)

पूरयन्स महीम् शैलानाकाशं सागरम् दिशः ।

ज्याशब्दो लक्ष्मणस्योग्रस्त्रासयन्नजनीचरान् ॥ ६-७१-४८

48. saH = that; ज्याashabdaH = twang of the bow; lakShmaNasya = of Lakshmana; puurayan = filling; sarvaam = the entire; mahiim = earth; aakaasham = sky; saagaram = ocean; dishaH = and quarters; ugraH = was angry; traasayan = frightening; rajanii charaan = the demons.

That twang of the bow of Lakshmana, filling the entire quarters, earth, sky and the ocean, was angry, frightening the demons.

[Verse Locator](#)

सौमित्रेश्चापनिर्घोषम् श्रुत्वा प्रतिभयम् तदा ।

विसिष्मिये महातेजा राक्षसेन्द्रात्मजो बली ॥ ६-७१-४९

49. shrutvaa = hearing; saumitreH chaapanirghoSham = the twang of Lakshmana's bow; pratibhayam = which was terrible; balii = the strong; raakShasendraatmajaH = Atikaya; mahaatejaH = of great splendour; tadaa = then; visiShmiye = was surprised.

Hearing the terrific twang of Lakshmana's bow, the strong Atikaya of great splendour, was surprised.

[Verse Locator](#)

तदातिकायः कुपितो दृष्ट्वा लक्ष्मणमुत्थितम् ।

आदाय निशितं बाणमिदम् वचनमब्रवीत् ॥ ६-७१-५०

50. dR^iShvaa = seeing; lakShmaNam = Lakshmana; utthitam = coming forth (for battle); atikaayaH = Atikaya; tadaa = then; kupitaH = was enraged; aadaaya = and

taking; **nishitam baaNam** = a sharp arrow; **abraviit** = spoke; **idam vachanam** = the following words.

Seeing Lakshmana standing in front of him for the battle, Atikaya then was enraged and taking a sharp arrow, spoke the following words:

[Verse Locator](#)

बालस्त्वमसि सौमित्रे विक्रमेष्वविचक्षणः ।
गच्छ किम् कालसदृशं माम् योधयितुमिच्छसि ॥ ६-७१-५१

51. **saumitre** = O Lakshmana; **tvam asi** = you are; **avichakShaNaH** = ignorant; **vikrameShu** = of a fight; **baalaH** = you are a minor; **gachchha** = go away; **kim** = why; **ichchhasi** = do you wish; **yodhayitum** = to fight; **maam** = with me; **kaala samkaasham** = who is like Yama the Lord of Death.

"O Lakshmana! You are still a boy. You are ignorant of a fight. Why do you wish to fight with me, who is like Yama the Lord of Death? Go away."

[Verse Locator](#)

न हि मद्बाहुसृष्टानामस्त्राणाम् हिमवानपि ।
सोढुमुत्सहते वेगमन्तरिक्षमथो मही ॥ ६-७१-५२

52. **vegam** = to the speed; **baaNaanaam** = of arrows; **madbaahusR^iShTaanaam** = discharged by my arms; **himavaanapi** = even the Himalaya mountains; **na utsahate hi** = would not be able; **soDhum** = to endure; **antarikSham atho mahii** = nor the sky nor the earth.

"Even the Himalayan Mountains or the sky or the earth would be unable to endure the speed of arrows released by my arms."

[Verse Locator](#)

सुखप्रसुप्तम् कालाग्निं प्रबोधयितुमिच्छसि ।
न्यस्य चापं निवर्तस्व मा प्राणाञ्जहि मद्गतः ॥ ६-७१-५३

53. **ichhasi** = you wish; **vibodhayitum** = to arouse; **kaalaagnim** = a fire that is to destroy the world; **sukhaprasuptam** = which is sleeping happily; **nivartasya** = go back; **nyasya** = keeping; **chaapam** = your bow; **maajahi** = do not kill; **praaNaan** = your lives; **madgataH** = having approached me with hostile intentions.

"You wish to arouse a fire of dissolution, when it is sleeping happily. Placing your bow here, go back. Do not lose your life, by fighting against me."

[Verse Locator](#)

अथ वा त्वं प्रतिष्ठब्धो न निवर्तितुमिच्छसि ।
तिष्ठ प्राणान्परित्यज्य गमिष्यसि यमक्षयम् ॥ ६-७१-५४

54. **tvam na ichhasi** = If you do not wish; **nivartitum** = to go back; **athavaa** = rather; **pratistabdhaH** = with obstinance; **tiShTha** = stay back; **parityajya** = abandoning; **praaNaan** = your lives; **gamiShyasi** = you will go; **yamakShayam** = to the abode of Yama.

"If you do not go back, with an obstinance, then you rather stay back. Abandoning your lives, you will reach the abode of Yama."

[Verse Locator](#)

पश्य मे निशितान् बाणान् रिदरुपनिषूदनान् ।

ईश्वरायुधसङ्काशांस्तप्तकाञ्चनभूषणान् ॥ ६-७१-५५

55. **pashya** = see; **nishitaan baaNaan** = my sharp arrows; **tapta kaaNchana bhuuShaNaan** = decked with pure gold; **me ripudarpa niShuudanaan** = which can remove the pride of my enemies; **iishvaraayudha samkaashaan** = which are like the weapons of Ishvara the lord of destruction.

"See my sharp arrows decked with pure gold, which can remove the pride of my enemies and which are like the weapons of Ishvara the lord of destruction."

[Verse Locator](#)

एष ते सर्पसङ्काशो बाणः पास्यति शोणितम् ।

मृगराज इव क्रुद्धो नागराजस्य शोणितम् ॥ ६-७१-५६

56. **eShaH baaNaH** = this arrow; **sarpasamkaashaH** = looking like a serpent; **pasyati** = will drink; **te shoNitam** = your blood; **mR^igaraajaH iva** = like a lion; **naagaraajasya shoNitam** = (drinking) the blood of an elephant; **ityevam uktvaa** = thus speaking; **samkruddhaH** = Atikaya was enraged; **samdadhe** = and fixed; **sharam** = an arrow; **dhanuShi** = on his bow.

"This arrow looking like a serpent will drink your blood as a lion drinks the blood of an elephant. "Thus speaking, Atikaya was enraged and fixed an arrow on his bow.

[Verse Locator](#)

श्रुत्वातिकायस्य वचः सरोषं ।

सगर्वितम् सम्यति राजपुत्रः ।

स सञ्चुकोपातिबलो मस्वी ।

उवाच वाक्यम् च ततो महार्थम् ॥ ६-७१-५७

57. **shrutvaa** = hearing; **vachaH** = the words; **atikaayasya** = of Atikaya; **saroSham** = filled with anger; **sagarvitam** = and arrogance; **samyati** = in battle; **raajaputraH** = Lakshmana; **samchukopa** = was enraged; **tataH** = thereafter; **saH** = that Lakshmana; **atibalaH** = with great strength; **manasvii** = wisdom; **bR^ihachchhriiH** = and great glory; **uvaacha cha** = spoke also; **vaakyam** = (the following) words:

Hearing the words of Atikaya, filled with anger and arrogance in that battle-field, Lakshmana was enraged. Thereafter, that Lakshmana, having a great strength wisdom and great glory, also spoke as follows:

[Verse Locator](#)

न वाक्यमात्रेण भवान्प्रधानो ।

न कथनात्सत्पुरुषा भवन्ति ।

मयि स्थिते धन्विनि बाणपाणौ ।

विदर्शयस्वात्मबलम् दुरात्मन् ॥ ६-७१-५८

58. **duraatman** = O the evil minded one!; **vaakyamaatre** = just by mere words; **bhavaan** = you; **na** = cannot be; **pradhaanaH** = a very important person; **katthanaat** = by of boasting themselves; **na bhavanti** = people cannot become; **satpuruShaaH** = good persons; **nidarshayatva** = you show; **aatmabalam** = your strength; **mayi** = in me; **sthite** = who is standing; **baaNa paaNau** = with an arrow in hand; **dhanvini** = and wielding a bow.

"O the evil-minded! Just by uttering mere words, you cannot be a very important person. People cannot become good persons, just by boasting of themselves. You rather show your

strength in me, who is standing with an arrow in hand and wielding a bow."

[Verse Locator](#)

कर्मणा सूचयात्मानं न विकत्थितुमर्हसि ।
पौरुषेण तु यो युक्तः स तु शूर इति स्मृतः ॥ ६-७१-५९

59. **suuchaya** = reveal; **aatmaanam** = yourself; **karmaNaa** = by your deeds; **na arhasi** = you do not deserve; **vikatthitum** = to boast of yourself; **yaH** = whoever; **yuktaH pauruSheNa** = is with a valour; **saH** = he alone; **smR^itaH** = is declared; **shuuraH iti** = as a warrior.

"Reveal yourself by your deeds. You do not deserve to boast of yourself. A person with valour alone is declared as a warrior."

[Verse Locator](#)

सर्वायुधसमायुक्तो धन्वी त्वम् रथमास्थितः ।
शरैर्वा यदि वाप्यस्त्रैर्दर्शयस्व पराक्रमम् ॥ ६-७१-६०

60. **tvam** = you; **aasthitaH** = are seated; **ratham** = in a chariot; **sarvaayudha samaayuktaH** = with all the weapons; **dhanvii** = and wielding a bow; **darshayasva** = show; **paraakramam** = your prowess; **sharaiH vaa** = either by your arrows; **yadi vaapi** = or even; **astraiH** = by your weapons.

"You are seated in a chariot, with all the weaponry and wielding a bow. Show your prowess either by your arrows or even by your weapons."

[Verse Locator](#)

ततः शिरस्ते निशितैः पातयिष्याम्यहम् शरैः ।
मारुतः कालसम्पक्वम् वृन्तात्तालफलं यथा ॥ ६-७१-६१

61. **tataH** = thereupon; **nishitaiH sharaiH** = with sharp arrows; **aham** = I; **paatayiShyaami** = shall strike down; **te shiraH** = your head; **nishitaiH sharaiH** = by my sharp arrows; **taalaphalam yathaa** = as a fruit of a fan-palm; **kaala sampakvam** = ripened by time; (is fallen down); **maarutaH** = by wind; **vR^intaat** = from its stalk.

"Thereupon, with sharp arrows, I shall strike down your head like a fruit of a fan-palm, ripened by its time, is fallen down from its stalk by the gust of a wind."

[Verse Locator](#)

अद्य ते मामका बाणास्तप्तकाञ्चनभूषणाः ।
पास्यन्ति रुधिरम् गात्राद्बाणशल्यान्तरोत्थितम् ॥ ६-७१-६२

62. **maamakaaH baaNaaH** = (these) arrows of mine; **taptakaaNchana bhuuShaNaH** = decked with pure gold; **paasyanti** = will drink; **rudhiram** = blood; **baaNashalyaantarothitam te gaatraat** = coming forth from the holes formed in your body by the sharp points of my arrows.

"Today, these arrows of mine decked with pure gold, will drink blood oozing forth from the holes formed in your body by the sharp points of my arrows."

[Verse Locator](#)

बालोऽयमिति विज्ञाय न मावज्ञातुमर्हसि ।
बालो वा यदि वा वृद्धो मृत्युम् जानीहि सम्युगे ॥ ६-७१-६३
बालेन विष्णुना लोकास्त्रयः क्रान्तास्त्रिविक्रमैः ।

63. viN^aaya = thinking; iti = that; ayam = he; baalaH = is a boy; na cha arhasi = you ought not; avaJNaatum = to disregard (me); baalovaa = either as a boy; vR^iddhovaa = or as an old man; jaanihi = you indeed perceive (me); samyuge = in the battle front; mR^ityum = as the god of Death; baalena viShNuunaa = by Vishnu as a boy; trayaH = the three; lokaaH = worlds; kraantaaH = were occupied; trivikramaiH = by his three strides.

"Thinking me to be a boy, you need not disregard me. Either as the boy or as the aged, you indeed know me in battle-front as the god of Death. Vishnu, as a boy occupied the three worlds just with his three strides, Didn't he?"

[Verse Locator](#)

लक्ष्मणस्य वचः श्रुत्वा हेतुमत्परमार्थवत् ॥ ६-७१-६४

अतिकायः प्रचुक्रोध बाणम् चोत्तममाददे ।

64. shrutvaa = hearing; hetuvat = the reasonable; paramaarthavat = and highly meaningful; vachaH = words; lakShmaNasya = of Lakshmana; atikaayaH = Atikaya; prachukrodhaH = was very much enraged; aadadecha = and took out; uttamam = an excellent; baaNam = arrow.

Hearing the reasonable and highly meaningful words of Lakshmana, Atikaya was very much enraged and took out an excellent arrow.

[Verse Locator](#)

ततो विद्याधरा भूता देवा दैत्या महर्षयः ॥ ६-७१-६५

गुह्यकाश्च महात्मानस्तद्युद्धम् ददृशुस्तदा ।

65. tataH = then; vidyaadharaaH = Vidyadharas the supernatural beings bhuutaaH = Bhutas the spirits; devaaH = the celestials; daityaaH = the demons; maharShayaH = the great sages; guhyakaaH = Guhyakas a class of demi = gods; mahaatmanaH = the great souled; dadR^ishuH = saw; tat = that; yuddham = battle.

Then, Vidyadharas the supernatural beings, Bhutas the spirits, Devas the celestials, Daityas the demons, Maharshies the great sages and Guhyakas a class of demi-gods, all the great souled ones saw that battle.

[Verse Locator](#)

ततोऽतिकायः कुपितश्चापमारोप्य सायकम् ॥ ६-७१-६६

लक्ष्मणस्य प्रचिक्षेप सङ्क्षिपन्निव चाम्बरम् ।

66. tataH = thereafter; kupitaH = the enraged; atikaayaH = Atikaya; aaropya = stringing; saayakam = an arrow; chaapam = to his bow; prachikShepa = dispatched (the arrow); lakShmaNaaya = towards Lakshmana; ambaram samkShipan iva = as though he were shrinking up the space in between.

Thereafter, the enraged Atikaya, stringing an arrow to his bow, dispatched it towards Lakshmana, as though he were shrinking up the space in between.

[Verse Locator](#)

तमापतन्तं निशितम् शरमाशीविषोपमम् ॥ ६-७१-६७

अर्धचन्द्रेण चिच्छेद लक्ष्मणः परवीरहा ।

67. lakShmaNaH = Lakshmana; paraviirahaa = the annihilator of enemy-warriors; chichheda = chopped off; tam = that; ashiivishopamam = serpent-like; nishitam = sharp; sharam = arrow; aapatantam = which was falling down on him; ardhaachandraNa = with his crescent pointed arrow.

Lakshmana, the annihilator of enemy-warriors, chopped off that serpent-like sharp arrow, which was falling down on him, with his crescent-pointed arrow.

[Verse Locator](#)

तं निकृत्तम् शरम् दृष्ट्वा कृत्तभोगमिवोरगम् ॥ ६-७१-६८
अतिकायो भृशम् क्रुद्धः पञ्चबाणान्समाददे ।

68. dR^iSTvaa = seeing; tam sharam = that arrow; nikR^ittam = which was chopped off; kR^itta bhogam uragam iva = as a snake's hood severed into pieces; atikaayaH = Atikaya; bhR^isham = was very much; kR^iddhaH = enraged; samaadadhe = and fitted; paN^cha = five; baaNaan = arrows (to his bow).

Seeing that arrow which was chopped off as a snake's hood severed into pieces, Atikaya was very much enraged and fitted five arrows to his bow.

[Verse Locator](#)

ताञ्शरान्सम्प्रचिक्षेप लक्ष्मणाय निशाचरः ॥ ६-७१-६९
तानप्राप्ताञ्शरैस्तीक्ष्णैश्चिच्छेद भरतानुजः ।

69. nishaacharaH = that demon; samprachikShepa = hurled; taan sharaan = those arrows; lakShmaNaaya = towards Lakshmana; apraaptaan = even before they reached him; bharataanujaH = Lakshmana; taan chichheda = chopped them off; shitaH baaNaiH = with his sharp arrows.

That demon hurled those arrows towards Lakshmana. Even before they reached him, Lakshmana chopped them off with his sharp arrows.

[Verse Locator](#)

स तांश्चित्त्वा शरैस्तीक्ष्णैर्लक्ष्मणः परवीरहा ॥ ६-७१-७०
आददे निशितं बाणम् ज्वलन्तमिव तेजसा ।

70. chhitvaa = cutting off; taan = those arrows; shitaH baaNaiH = with his sharp arrows; saH lakShmaNaH = that Lakshmana; paraviirahaa = the annihilator of enemy-warriors; aadade = took up; nishitam baaNam = a sharp arrow; jvalantamiva tejasaa = as though it was blazing with a glow.

Cutting off those arrows with his sharp arrows that Lakshmana, the destroyer of enemy-warriors, took up a sharp arrow, as though it was blazing with a glow.

[Verse Locator](#)

तमादाय धनुः श्रेष्ठे योजयामास लक्ष्मणः ॥ ६-७१-७१
विचकर्ष च वेगेन विससर्ज च सायकम् ।

71. aadaaya = taking; tam saayakam = that arrow; lakShmaNaH = Lakshmana; yojayaamaasa = harnessed it; dhanuH shreShThe = on his excellent bow; vichakarShacha = stretched it; vegena = with force; visasarja = and discharged it.

Taking that arrow, Lakshmana harnessed it on his excellent bow, stretched it with force and released it.

[Verse Locator](#)

पूर्णयितविसृष्टेन शरेणानत पर्वणा ॥ ६-७१-७२
ललाटे राक्षसश्रेष्ठमाजघान स वीर्यवान् ।

72. saH viiryavaan = that valiant Lakshmana; nataparvaNaa shareNa = by a flat-jointed arrow; puurNaayatavisR^iShTena = stretched and released fully; aajaghaana = struck it; lalaaTe = on the forehead; raakShasashreShTham = of that foremost of demons.

That valiant Lakshmana, by a flat-jointed arrow released fully, struck it on the forehead of that excellent demon.

[Verse Locator](#)

स ललाटे शरो मग्नस्तस्य भीमस्य रक्षसः ॥ ६-७१-७३
ददृशे शोणितेनाक्तः पन्नगेन्द्र इवाहवे ।

73. saH sharaH = that arrow; magnaH = sunken; lalaaTe = into the forehead; tasya = of that; bhiimasya = terrible; rakShasaH = demon; aktaH = coated; shoNiten = with blood; dadR^ishe = appeared; pannagendraH iva = like a serpent-king; achare = on a mountain.

That arrow, sunken into the forehead of that terrible demon, smeared with blood, appeared like a serpent-king on a mountain.

[Verse Locator](#)

राक्षसः प्रचकम्पे च लक्ष्मणेषु प्रकम्पितः ॥ ६-७१-७४
रुद्रबाणहतं भीमम् यथा त्रिपुरगोपुरम् ।

74. raakShasaH = the demon; lakShmaNeShu prapiiDitaH = tormented by Lakshmana's arrow; atha = then; prachakampa = trembled violently; ghoram tripuragopuram yathaa = like the terrific town-gate of Tripura City built of gold; silver and iron in the sky; air and earth by Maya for the demons; rudra baaNahatam = struck by the arrow of Shiva.

The demon, tormented by Lakshmana's arrow, then trembled violently as when the terrific town-gate of Tripura City, (built of gold, silver and iron in the sky, air and earth by Maya for the demons) was struck by Shiva's arrow.

[Verse Locator](#)

चिन्तयामास चाश्वस्य विमृश्य च महाबलः ॥ ६-७१-७५
साधु बाणनिपातेन श्वाघनीयोऽसि मे रिपुः ।

75. mahaabalaH = that demon of great strength; aashvasya = recovering his breath; vimR^ishya = reasoningly; chintayaamaasa = reflected; saadhu = well!; baaNanipaaten = by flying down and arrow; asi = you have become; me = to me; shlaaghaniyaH = a commendable; ripuH = enemy.

That demon of great strength, recovering his breath, reasoningly reflected as follows: "Well! By flying down an arrow, you have become a commendable enemy for me."

[Verse Locator](#)

विचार्यैवम् विनम्यास्यं विनम्य च भुजावुभौ ॥ ६-७१-७६
स रथोपस्थमास्थाय रथेन प्रचचार ह ।

76. evam = thus; vidhaaya = speaking; saH = Atikaya; vidaarya = widely opening; aasyam = him mouth; vinamya = bending down; mahaabhujau = with his large shoulders; aasthaaya = ascended; rathopastham = the top of his chariot; prachacharaaha = roamed about hither and thither; rathena = with his chariot.

Thus speaking with his mouth wide open, Atikaya bent down with his large shoulder, ascended the top of his chariot and roamed about hither and thither by his chariot.

[Verse Locator](#)

एकम् त्रीन्यञ्च सप्तेति सायकान्नाक्षसर्षभः ॥ ६-७१-७७

आददे सन्दधे चापि विचकर्षोत्ससर्ज च ।

77. **raakShasarShabhaH** = that foremost of demons; **aadade** = took out; **ekam** = one; **triin** = three; **paN^cha** = five; **sapteti** = and seven; **saayakaan** = arrows; **samdadhe cha api** = fixing the arrows to the bow; **vichakarSha** = and stretching it; **utsasarja cha** = released (the arrows).

Atikaya, the foremost of demons, seized hold of one, three, five and seven arrows and fixed them to his bow, stretched it and released the arrows.

[Verse Locator](#)

ते बाणाः कालसङ्काशा राक्षसेन्द्रधनुश्च्युताः ॥ ६-७१-७८

हेमपुङ्खा रविप्रख्याश्चक्रुर्दीप्तमिवाम्बरम् ।

78. **te** = those arrows; **raakShasendradhanuH chyutaaH** = released from the bow of the leader of demons; **kaalasamkaashaaH** = appearing as Death; **hemapuN^khaaH** = with golden shafts; **raviprakhyaaH iva** = shining like the sun; **chakruH ambaram diiptam** = set the sky ablaze.

Those arrows, released from the bow of Atikaya, the leader of demons, appearing as Death, with golden shafts and shining like the sun, set the sky ablaze.

[Verse Locator](#)

ततस्तान्नाक्षसोत्सृष्टाञ्शरौघान्नावणानुजः ॥ ६-७१-७९

असम्भ्रान्तः प्रचिच्छेद निशितैर्बहुभिः शरैः ।

79. **tataH** = thereupon; **raaghavaanujaH** = Lakshmana; **asambhraantaH** = coolly; **prachichchheda** = chopped off; **taan** = those; **sharaughaan** = gluts of arrows; **raakShasotsR^iShTaan** = released by the foremost of demons; **bahubhiH nishitaiH sharaiH** = by the multitude of his sharp arrows.

Thereupon, Lakshmana coolly chopped off those gluts of arrows released by that foremost of demons, by the multitude of his sharp arrows.

[Verse Locator](#)

ताञ्शरान्युधि सम्प्रेक्ष्य निकृत्तान्नावणात्मजः ॥ ६-७१-८०

चुकोप त्रिदशेन्द्रारिर्जग्राह निशितम् शरम् ।

80. **samprekShya** = perceiving; **taan sharaan** = those arrows; **nikR^ittan** = being chopped off; **yuddi** = in battle; **raavaNaatmajaH** = Atikaya; **tridashendraari** = the enemy of Indra the lord of celestials; **chukopa** = was enraged; **jagraaha** = and took out; **nishitam sharam** = a sharp arrow.

That Atikaya, of great splendour, fixing that arrow to his bow and by instantly releasing it, struck the approaching Lakshmana in the middle of his chest.

[Verse Locator](#)

स सन्धाय महातेजास्तं बाणम् सहसोत्सृजत् ॥ ६-७१-८१

ततः सौमित्रिमायान्तमाजघान स्तनान्तरे ।

81. **saH** = that Atikaya; **mahaatejaH** = of great splendour; **samdhaaya** = fixing; **tam** = that; **baaNam** = arrow (to his bow); **sahasaa** = instantly; **utsR^ijat** = released; **tena** = and by it; **aajaghaana** = struck; **aayaantam** = the approaching; **saumitrim** = Lakshmana; **stanyaantare** = in the middle of his chest.

That Atikaya, of great splendour, fixing that arrow to his bow and by instantly releasing it, struck the approaching Lakshmana in the middle of his chest.

[Verse Locator](#)

अतिकायेन सौमित्रिस्ताडितो युधि वक्षसि ॥ ६-७१-८२
सुस्राव रुधिरम् तीव्रं मदं मत्त इव द्विपः ।

82. **taaDitaH** = struck; **atikaayena** = by Atikaya; **vakShasi** = in his chest; **yudhi** = in the battle; **saumitriH** = Lakshmana; **susraava** = oozed out; **rudhiram** = blood; **tiivram** = severely; **madam iva** = like the fluid exuding; **mattaH dvipaH** = from a rutting elephant.

Struck in battle by Atikaya in his chest, Lakshmana oozed out blood severely, like the fluid exuding from a rutting elephant.

[Verse Locator](#)

स चकार तदात्मानम् विशल्यं सहसा विभुः ॥ ६-७१-८३
जग्राह च शरम् तीष्णमस्त्रेणापि समादधे ।

83. **saH vibhuH** = that powerful Lakshmana; **tadaa** = then; **sahasaa** = quickly; **chakaara** = made; **aatmaanam** = himself; **vishalya** = freed from the arrow-head; **jagraaha** = and took up; **tiikShNam** = a sharp; **sharam** = arrow; **samdadhe cha** = and fixed it; **astreNa** = with a missile.

That powerful Lakshmana, then quickly made himself freed from that arrow-head, took up a sharp arrow and fixed it with a missile.

[Verse Locator](#)

आग्नेयेन तदास्त्रेण योजयामास सायकम् ॥ ६-७१-८४
स जज्वाल तदा बाणो धनुश्चास्य महात्मनः ।

84. **tadaa** = then; **yojayaamaasa** = (Lakshmana) employed; **agneyena astreNa** = the missile of fire; **saayakam** = on his arrow; **asya mahaatmanaH baaNaH** = that arrow of the great souled Lakshmana; **dhanushcha** = and the bow too; **jajvaala** = caused a flame to blaze.

When Lakshmana employed the missile of fire on his arrow, that arrow of the great souled Lakshmana and as also the bow, caused a flame to blaze.

[Verse Locator](#)

अतिकायोऽतितेजस्वी सौरमस्त्रम् समाददे ॥ ६-७१-८५
तेन बाणं भुजङ्गाभम् हेमपुङ्खमयोजयत् ।

85. **atikaayaH** = Atikaya; **atitejasvii** = of great splendour; **samaadade** = took-up; **sauram astram** = a solar missile; **ayojayat** = and employed; **tena** = it; **tam baaNam** = on that arrow; **hema puNkham** = with a golden shaft; **bhujangaabham** = and looking like a serpent.

Atikaya of great splendour took up a solar missile and employed it on that arrow, having a golden shaft as also looking like a serpent.

[Verse Locator](#)

ततस्तम् ज्वलितं घोरम् लक्ष्मणः शरमाहितम् ॥ ६-७१-८६
अतिकायाय चिक्षेप कालदण्डमिवान्तकः ।

86. **lakShmaNaH** = (Meanwhile) Lakshmana; **chikShepa** = hurled; **atikaayaaya** = at Atikaya; **jvalitam** = that blazing; **ghoram** = and awful; **sharam** = arrow; **aahitam** =

employed; **tat** = with that; **astram** = mystic missile; **antakaH** = as Yama the lord of Death; (would hurl); **kaala daN^Damiva** = his rod of destruction.

Meanwhile, Lakshmana hurled at Atikaya, that blazing and awful arrow employed with that mystic missile as Yama the lord of Death would hurl his rod of destruction.

[Verse Locator](#)

आग्नेयेनाभिसम्युक्तम् दृष्ट्वा बाणं निशाचरः ॥ ६-७१-८७

उत्ससर्ज तदा बाणम् दीप्तम् सूर्यास्त्रयोजितम् ।

87. **dR^iShTvaa** = seeing; **baaNam** = the arrow; **agneyaastraabhisamyuktam** = charged with a missile of fire **nishaacharaH** = the demon; **tadaa** = then; **usasarja** = released; **raudram** = and awful; **baaNam** = arrow; **suuryaasthra yojitam** = charged with the solar missile.

Seeing that arrow charged with a mystic missile of fire, Atikaya the demon then released the awful arrow charged with the solar missile.

[Verse Locator](#)

तावुभावम्बरे बाणावन्योन्यमभिजघ्नतुः ॥ ६-७१-८८

तेजसा सम्प्रदीप्ताग्रौ क्रुद्धाविव भुजम् गमौ ।

88. **tau** = those; **ubhau** = two; **baaNau** = arrows; **tejasau sampradiiptaagrau** = with their points blazing in splendour; **abhijaghuutuH** = struck; **anyonyam** = at each other; **ambare** = in the sky; **kruddhau bhujangamau iva** = like two enraged serpents.

Those two arrows, having their points blazed in splendour, struck at each other in the sky, like two enraged serpents.

[Verse Locator](#)

तावन्योन्यम् विनिर्दह्य पेततुर्धरणीतले ॥ ६-७१-८९

निरर्चिषौ भस्मकृतौ न भ्राजेते शरोत्तमौ ।

तावुभरु दीप्यमानौ स्म न भ्राजेते महीतले ॥ ६-७१-९०

89; 90. **tau** = those two arrows; **vinirdadhya** = completely burning; **anyonyam** = one another; **petatuH** = fell down; **pR^ithiviitale** = on the ground; **sharottamau** = those excellent arrows; **bhasmakR^itau** = both reduced to ashes; **nirarchiShau** = without a flame; **na bhraajete** = were not radiant; **tau** = those; **ubhau** = two arrows; **diipyamaanau** = blazing; **na bhraajete** = were not radiant; **mahiitale** = on the earth's surface.

Those two excellent arrows, eventhough they were both blazing, did not radiate any longer on the earth's surface, in that they were without a flame and had been reduced to ashes.

[Verse Locator](#)

ततोऽतिकायः सङ्क्रुद्धस्त्वस्त्रमैषीकमुत्सृजत् ।

तत्प्रचिच्छेद सौमित्रिरस्त्रमैन्द्रेण वीर्यवान् ॥ ६-७१-९१

91. **tataH** = thereupon; **atikaayaH** = Atikaya; **samkruddhaH** = enraged; **utsR^ijat** = released; **aiShiikam** = an arrow made of cane; **tvaaShTram** = presided over by Tvashta (the architect of gods); **tataH** = then; **viiryavaan** = the valiant; **saumitraiH** = Lakshmana; **chichheda** = chopped off; **astram** = that missile; **aindreNa** = by his missile presided over by Indra the lord of celestials.

Thereupon, the enraged Atikaya released an arrow made of cane (a missile) presided over by Tvashta (the architect of gods). Then, the valiant LakShmana chopped off that missile, by his missile presided over by Indra the lord of celestials.

ऐषीकं निहतम् दृष्ट्वा कुमारो रावणात्मजः ।

याम्येनास्त्रेण सङ्क्रुद्धो योजयामास सायकम् ॥ ६-७१-९२

92. dR^iShTvaa = seeing; aiShiikam = his arrow made of cane; nihatam = struck down; kumaaraH = that young; raavaNaatmajaH = Atikaya; samkruddhaH = was quite enraged; yojayaamaasa = and fixed; saayakam = his arrow; yaamyena astreNa = with a missile presided over by Yama the lord of retribution.

Seeing his arrow made of cane struck down, that young Atikaya was quite enraged and fixed his arrow with a missile presided over by Yama the lord of retribution.

[Verse Locator](#)

ततस्तदस्त्रम् चिक्षेप लक्ष्मणाय निशाचरः ।

वायव्येन तदस्त्रम् तु निजघान स लक्ष्मणः ॥ ६-७१-९३

93. tataH = thereupon; nishaacharaH = Atikaya; chikShepa = hurled; tat = that; astram = missile; lakShmaNaaya = on Lakshmana; saH lakShmaNaH = that Lakshmana; tat nijaghaana = struck it down; vaayuvyena astreNa = by a missile presided over by the wind-god.

Thereupon, Atikaya hurled that missile on Lakshmana. That Lakshmana struck it down by a missile presided over by the wind-god.

[Verse Locator](#)

अथैनम् शरधाराभिर्धाराभिरिव तोयदः ।

अभ्यवर्षत सङ्क्रुद्धो लक्ष्मणो रावणात्मजम् ॥ ६-७१-९४

94. atha = then; samkruddhaH = the furious; lakShmaNaH = Lakshmana; abhyavarShata = showered forth; sharadhaaraabhiH = hails of arrows; enam raavaNaatmajam = on this Atikaya; toyadaH iva = as a cloud; dhaaraabhiH iva = showers hails of down-pour.

Then, the furious Lakshmana showered forth hails of arrows on Atikaya, as a rainy cloud showers hails of down-pour.

[Verse Locator](#)

तेऽतिकायम् समासाद्य कवचे वज्रभूषिते ।

भग्नाग्रशल्याः सहसा पेतुर्बाणा महीतले ॥ ६-७१-९५

95. sanaasaadya = reaching; atikaayam = Atikaya; te baaNaaH = those arrows; bhagnaagra shalyaa = with the points of their shafts shattered; kavache = on the armour; vajrabhuuShite = adorned with diamonds; sahase = and instantly; petuH = fell; mahiitale = on the earth's surface.

Reaching Atikaya, those arrows with the points of their shafts shattered on his armour, adorned with diamonds and instantly fell on the earth's surface.

[Verse Locator](#)

तान्मोघानभिसम्प्रेक्ष्य लक्ष्मणः परवीरहा ।

अभ्यवर्षत बाणानाम् सहस्रेण महायशाः ॥ ६-७१-९६

96. abhisamprekShya = seeing; taan = those arrows; moghaan = becoming unsuccessful; mahaayashaaH = the greatly famous; lakShmaNaH = Lakshmana; paraviirahaa = the annihilator of enemy-warriors; abhyavarShata = showered forth; baaNaanaam = arrows; sahasreNa = in thousand.

Seeing those arrows becoming unsuccessful, the highly famous Lakshmana the annihilator of enemy-warriors, showered forth arrows in thousands.

[Verse Locator](#)

स वर्ष्ममाणो बाणौघैरतिकायो महाबलः ।
अवध्यकवचः सङ्ख्ये राक्षसो नैव विव्यथे ॥ ६-७१-९७

97. atikaayaH = Atikaya; saH mahaakaayaH raakShasaH = that mighty demon; vR^iShyamaaNaH = (though) deluged; baaNaughaiH = with a flood of arrows; na vivyathe = was not agitated; samkhye = in battle; avadhyakavachaH = because of the inviolability of his armour.

Atikaya, that mighty demon, though deluged with a flood of arrows, was not agitated in battle because of the inviolability of his armour.

[Verse Locator](#)

शरं चाशीविषाकारं लक्ष्मणाय व्यपासृजत् ।
स तेन विद्धः सौमित्रिर्मर्मदेशे शरेण ह ॥ ६-७१-९८
मुहूर्तमात्रं निःसम्ज्ञो ह्यभव च्छत्रुतापनः ।

98. vyapaasR^ijat = (Atikaya) released; sharam = an arrow; aashiiviShaakaaram = having a serpent-like form; lakShmaNaaya = on Lakshmana; viddhaH = struck; tena shareNa = by that arrow; marmadeshe = on his vital parts; saH saumitriH = that Lakshmana; shatrutaapanaH = the tormentator of his enemies; abhavat = became; niH samjNaH = unconscious; muhuurtamaatram = just for a moment.

Atikaya released an arrow having a serpent-like form on Lakshmana. Struck by that arrow on his vital parts, that Lakshmana, the tormentator of his enemies, felt unconscious just for a moment.

[Verse Locator](#)

ततः सम्ज्ञामुपालभ्य चतुर्भिः सायतोत्तमैः ॥ ६-७१-९९
निजघान हयान् संख्ये सारथिम् च महाबलः ।
ध्वजस्योन्मथनम् कृत्वा शरवर्षे ररिंदमः ॥ ६-७१-१००

99; 100. upaalabhya = having regained; samjJNaam = his consciousness; mahaabalaH = the mighty Lakshmana; arimdamaH = the annihilator of enemies; sharavarShaiH = with his flood of arrows; unmathanam kR^itvaa = throwing down; dhvajasya = the flag-staff; nijaghaana = killed; saarathim = the charioteer; hayaan = and the horses; samkhye = in combat; chaturbhiH saayakottamaiH = with his four excellent arrows.

Having regained his consciousness, the mighty Lakshmana, the annihilator of enemies, with his flood of arrows threw down the flag-staff and killed the horses and the charioteer in combat, with his four excellent arrows.

[Verse Locator](#)

असंभ्रान्तः स सौमित्रिस्तान् शरानभिलक्षितान् ।
मुमोच लक्ष्मणो बाणान् वधार्थं तस्य रक्षसः ॥ ६-७१-१०१

101. asambhraantaH = free from flurry; saH lakShmaNaH = that Lakshmana; saumitriH = the son of Sumitra; mumocha = released; taan sharaan = those arrows; abhilakShitaan = aiming at him; vadhaartham = for killing; tasya rakShasaH = of that demon.

Free from flurry, that Lakshmana, the son of Sumitra, released those arrows, exactly aiming at that demon, for the purpose of killing him.

[Verse Locator](#)

न शशाक रुजम् कर्तुम् युधि तस्य नरोत्तमः ।
अथैनमभ्युपागम्य वायुर्वाक्यमुवाच ह ॥ ६-७१-१०२

102. narottamaH = Lakshmana; the best among men; na shashaaka = was not able; kartum rujam = to afflict any injury; tasya = to him; yuddhi = in battle; atha = thereupon; vaayuH = the wind-god; upaagamya = approaching; enam = him; uvaacha ha = spoke; vaakyam = (the following) words:

Lakshmana, the best among men, was not able to afflict any injury to Atikaya in battle. Then, the wind-god came to him and spoke to him as follows:

[Verse Locator](#)

ब्रह्मदत्तवरो ह्येष अवध्य कवचावृतः ।
ब्राह्मेणास्त्रेण भिन्ध्येनमेष वध्यो हि नान्यथा ॥ ६-७१-१०३
अवध्य एष ह्यन्येषामस्त्राणाम् कवची बली ।

103. eShaH = he; brahmadattavaraH = endowed with a boon by Brahma the lord of creation; avadhya kavachaavR^itaH = is cloaked with an inviolable armour; bhindi = split; enam = him; brahmeNa astreNa = with a missile of Brahma; eShaH = he; na vadhyaH = cannot be killed anyathaa = by any other way; baliH = the mighty; eShaH = Atikaya; kavachii = with that armour; avadhyah = cannot be destroyed; anyeShaam = by other; astraNaam = missiles.

"He, endowed with a boon by Brahma the lord of creation, is cloaked by inviolable armour. Split him with a missile of Brahma. He cannot be killed by any other means. The mighty Atikaya, with that armour, cannot be destroyed by other missiles."

[Verse Locator](#)

ततः स वायोर्वचनं निशम्य ।
सौमित्रिरिन्द्रप्रतिमानवीर्यः ।
समाददे बाणममोघवेगं ।
तद्ब्राह्मस्त्रम् सहसा नियोज्य ॥ ६-७१-१०४

104. tataH = then; nishamya = hearing; vachanam = the words; vaayoH = of the wind-god; saumitriH = Lakshmana; indra pratimaana viiryaH = having a prowess equal to that of Indra; niyujya = fixing; tat = that; braahmaam astram = missile presided over by Brahma; samaadadhe = directed; baaNam = the arrow; ugravegam = with a terrific force; sahasaa = quickly.

Then, hearing the words of the wind-god, Lakshmana having a prowess equal to that of Indra the lord of celestials, adjusting his arrow with a missile presided over by Vrahma, quickly directed the arrow with a terrific force.

[Verse Locator](#)

तस्मिन्वरास्त्रे तु नियुज्यमाने ।
सौमित्रिणा बाणवरे शिताग्रे ।
दिशः सचन्द्रार्कमहाग्रहाश् च ।
नभश्च तत्रास ररास चोर्वी ॥ ६-७१-१०५

105. niyujoyamaane = while fixing; varaastre = that excellent missile; baanavare = on that superior arrow; shitaagre = with a sharp point; saumitriNaa = by Lakshmana; dishaH cha = (all) the quarters; chandraarka mahaagrahaashcha = moon; sun and the great planets; nabhashcha = as also the sky; tatraasa = were frightened; urviicha = earth also; raaraasa = made an uproar.

While fixing that excellent missile on that superior sharp-pointed arrow by Lakshmana, all the quarters, the sun, the moon, the great planets and the sky were frightened. Earth also made an uproar.

[Verse Locator](#)

तं ब्रह्मणोऽस्त्रेण नियुज्य चापे ।
शरम् सुपुङ्खं यमदूतकल्पम् ।
सौमित्रिरिन्द्रारिसुतस्य तस्य ।
ससर्ज बाणम् युधि वज्रकल्पम् ॥ ६-७१-१०६

106. niyujoya = having charged; brahmaNaH astraH = the missile of Brahma; tam sharam = on that arrows; sapuN^kham = with the feathers and all; yama duutakalpam = equal to a messenger of Yama the lord of Death; chaape = over the bow; saumitriH = Lakshmana; sasarja = released; baaNam = that arrows; vajrakalpam = similar to a thunder bolt; tasya indraarisutasya = on that son of Ravana.

Having charged the missile of Brahma on that arrow with the feathers and all, equal to a messenger of Yama the lord of Death over his bow, Lakshmana released that arrow looking like a thunderbolt on Atikaya, the son of Ravana.

[Verse Locator](#)

तम् लक्ष्मणोत्सृष्टममोघवेगं ।
समापतन्तम् ज्वलनप्रकाशम् ।
सुवर्णवज्रोत्तमचित्रपुङ्खं ।
तदातिकायः समरे ददर्श ॥ ६-७१-१०७

107. atikaayaH = Atikaya; dadarsha = saw; tam baaNam = that arrow; lakShmaNotskR^iShTavivR^iddha vegam = released with augmented force by Lakshmana; shvasanogravegam = moving so fastly as the wind; suparNavajrottamchitra puNkham = having beautiful wings with variegated feathers; looking like an excellent thunderbolt; samaapatantam = approaching him; samara = in battle.

Atikaya saw that arrow, released with augmented force by Lakshmana, moving so fastly as the wind, having beautiful wings with variegated feathers and looking like a thunderous thunderbolt, approaching him in battle.

[Verse Locator](#)

तं प्रेक्षमाणः सहसातिकायो ।
जघान बाणैर्निशितैरनेकैः ।
स सायकस्तस्य सुपर्णवेगस् ।
तदातिवेगेन जगाम पार्श्वम् ॥ ६-७१-१०८

108. prekShyamaaNaH = seeing; tam = that arrow; atikaayaH = Atikaya; sahasaa = quickly; jaghaana = struck; anekaiH = with several; nishitaiH = sharp; baaNaiH = arrows; saH tasya saayakaH = that arrow of Lakshmana; suvarNavegaH = with a speed equal to Garuda the eagle; tathaa = thus; jagaama = reached; paarshvam = his proximity.

Seeing that arrow, Atikaya quickly struck with several sharp arrows. That Lakshmana's arrow, with a speed equal to Garuda the eagle, thus reached Atikaya's proximity.

[Verse Locator](#)

तमागतं प्रेक्ष्य तदातिकायो बाणं प्रदीप्तान्तककालकल्पम् ।
जघान शक्त्यृष्टिगदाकुठारैः शूलैर्हलैश्चाप्यविपन्नचेष्टः ॥ ६-७१-१०९

109. prekShya = seeing; tam baaNam = that arrow; pradiiptaantakakaala kalpam = blazing and looking like Yama the lord of Death and black in colour; aagatam = approaching; atikaayaH = Atikaya; tadaa = then; jaghaana = struck it; shaktyR^iShTigadaa kuThaaraiH = with spike; spear; mace axe; sharaishchaapi = and arrows.

Seeing that blazing arrow, looking like Yama the lord of Death and black in colour, approaching him, Atikaya then struck it with spike, spear, mace, axe and arrows.

[Verse Locator](#)

तान्यायुधान्यद्भुतविग्रहाणि ।
मोघानि कृत्वा स शरोऽग्निदीप्तः ।
प्रसह्य तस्यैव किरीटजुष्टं ।
तदातिकायस्य शिरो जहार ॥ ६-७१-११०

110. tadaa = then; saH sharaH = that arrow; agnidiiptaH = blazing like fire; moghaani kR^itvaa taani aayudhaani = made in vain; those weapons; adbhuta vigrahaani = of wonderful form; pragR^ihya = taking; shiraH = his head; jahaara = carried it away.

Then, that arrow, blazing like fire, made in vain those weapons of wonderful form and taking Atikaya's head, carried it away.

[Verse Locator](#)

तच्छिरः सशिरस्त्राणम् लक्ष्मणेषुप्रपीडितम् ।
पपात सहसा भूमौ शृङ्गम् हिमवतो यथा ॥ ६-७१-१११

111. tat = that; shiraH = head; sashirastraanaNam = with its diadem; lakShmaNeShu pramaditam = destroyed by Lakshmana; papaata = fell down; sahasaa = quickly; bhuumau = on the ground; shR^iNgam yathaa = like a peak; himavataH = of the Himalayan mountain.

That head with its diadem, chopped off by Lakshmana, quickly fell down on the ground, like a peak of the Himalayan Mountain.

[Verse Locator](#)

तं भूमौ पतितं दृष्ट्वा विक्षिप्ताम्बरभूषणम् ।
बभूवुर्व्यथिताः सर्वे हरशेषा निशाचराः ॥ ६-७१-११२

112. dR^iShTvaa = seeing; tam = that Atikaya; patitam = who fell; bhuumau = on the ground; vikShiptaambara bhuuShaNam = with his clothes and ornaments scattered away; sarve = all; hataseShaaH = the surviving; nishaacharaaH = demons; babhuuvuH = became; vyathitaaH = perturbed.

Seeing Atikaya falling on the ground, with his clothes and ornaments scattered away, all the surviving demons became perturbed.

[Verse Locator](#)

ते विषण्णमुखा दीनाः प्रहारजनितश्रमाः ।

विनेदुरुच्चैर्बहवः सहसा विस्वरैः स्वरैः॥ ६-७१-११३

113. **bahavaH** = many; **te diinaaH** = of those depressed demons; **viShaNNa mukhaaH** = dejected in countenance; **prahaarajanita shramaaH** = with a fatigue born of fighting; **sahasaa** = suddenly; **vineduH** = began to shout; **uchchaiH** = loudly; **svaraiH** = with their voices; **visvaraiH** = in discordant notes.

Many of those depressed demons, dejected as they were, showing fatigue born of fighting, in their faces, suddenly began to shout loudly, with their voices in discordant notes.

[Verse Locator](#)

ततस्तत्परितो याता निरपेक्षा निशाचराः ।

पुरीमभिमुखा भीता द्रवन्तो नायके हते ॥ ६-७१-११४

114. **naayake hate** = as their leader was dead; **nishaacharaaH** = the demons; **tataH** = then; **bhiitaaH** = were frightened; **nirapekShaaH** = and being indifferent to fight; **yaataaH** = went; **dravantaH** = running away; **abhimukhaaH** = with their faces turned towards; **tat puriim** = that city; **paritaH** = all around.

As their leader was dead, the demons were then frightened and becoming indifferent to fight, went running away all around, with their faces turned towards that City of Lanka.

[Verse Locator](#)

प्रहर्षयुक्ता बहवस्तु वानरा ।

प्रबुद्धपद्मप्रतिमाननास्तदा ।

अपूजयन्लक्ष्मणमिष्टभागिनं ।

हते रिपौ भीमबले दुरासदे ॥ ६-७१-११५

115. **bhiima bale duraasade ripau hate** = after the dangerous demon with terrific strength was killed; **bahavaH** = the multitude was killed; **bahavaH** = the multitude; **vaanaraaH** = of monkeys; **tadaa** = then; **praharShayuktaaH** = were endowed with a great delight; **praphullapadmapratiimaananaaH** = with their faces; **apuujiyan** = and worshipped; **lakShmaNam** = Lakshmana; **iShTabhaaginam** = who was blessed with the fulfillment of his desire.

When the dangerous demon with the terrific strength was killed, the multitude of monkeys then were endowed with a great delight, with their faces looking like full blown lotuses and worshipped Lakshmana who got his desire fulfilled.

[Verse Locator](#)

अतिबल मतिकायमभ्रकल्पं ।

युधि विनिपात्य स लक्ष्मणः प्रहृष्टः ।

त्वरितमथ तदा स रामपार्श्वं

कपिनिवहैश्च सुपूजितो जगाम ॥ ६-७१-११६

116. **vinipaatya** = throwing down; **yudhi** = in battle; **atikaayam** = that Atikaya; **atibalam** = who was exceedingly strong; **abhrakalpam** = and looking like a cloud; **saH lakShmanaH** = that Lakshmana; **tadaa** = then; **prahR^iShTaH** = was greatly delighted; **supuujitaH** = and while he was being worshipped; **kapinivahaiH** = by the multitude of monkeys; **atha** = thereupon; **tvaritam** = quickly; **jagaama** = hastened towards; **raama paarshvam** = the vicinity of Rama.

Throwing down in battle, that Atikaya who was exceedingly strong and looking like a cloud, Lakshmana was greatly delighted and while he was being worshipped by the multitude of monkeys, thereupon quickly hastened towards the proximity of Rama.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकसप्ततितमः सर्गः

Thus, this is the 71st chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 71

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84
85	86	87	88	89
90	91	92	93	94
95	96	97	98	99
100	101	102	103	104
105	106	107	108	109
110	111	112	113	114
115	116			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 72

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Introduction

Having been informed that Atikaya, Dhumraksha, Akampana, Prahasta, Kumbhakarna and other mighty demons are killed in battle, Ravana felt anxious. He is surprised as to how Rama and Lakshmana got released from the bind of arrows, made by Indrajit, his son earlier. He feels that no demon is capable of defeating Rama, Lakshmana, Sugreeva and Vibhishana. He enjoins demons to protect the City of Lanka and even Ashoka garden, where Seetha has been kept in capture. He asks the army not to be indifferent to the movements of the monkey-warriors. After issuing the necessary instruction to his army, he enters deep into his palace and remains boarding over the loss of Atikaya, his son.

[Verse Locator](#)

अतिकायं हतं श्रुत्वा लक्ष्मणेन महात्मना ।
उद्वेगमगमद्राजा वचनम् चेदमब्रवीत् ॥ ६-७१-१

1. shrutvaa = hearing; atkaayam = Atikaya; hatam = killed; mahaatmanaa lakShmaNena = in the hands of the high souled Lakshmana; raajaa = the king; agamat = got; udvegam = an anxiety; abraviit = and spoke; idam = these; vachanam = words:

Hearing Atikaya having been killed in the hands of the great-souled Lakshmana, Ravana was worried and spoke as follows:

[Verse Locator](#)

धूम्राक्षः परमामर्षी सर्वशस्त्रभृतां वरः ।
अकम्पनः प्रहस्तश्च कुम्भकर्णस्तथैव च ॥ ६-७१-२
एते महाबला वीरा राक्षसा युद्धकाडिक्षणः ।
जेतारः परसैन्यानां परैर्नित्यापराजिताः ॥ ६-७१-३
ससैन्यास्ते हता वीरा रामेणाक्लिष्टकर्मणा ।
राक्षसाः सुमहाकाया नानाशस्त्रविशारदाः ॥ ६-७१-४
अन्ये च बहवः शूरा महात्मानो निपातिताः ।

2; 3; 4. dhumraakShaH = Dhumraksha; akampanaH = Akampana; paramaamarShii = greatly impatient; sarvashastrabhR^itaam varaH = excellent among all the wielders of weapons; prahastashcha = Prahasta; tathaivacha = and; kumbhakarNaH = Kumbhakarna; mahaabalaaH = the mighty; viiraaH = and valiant; raakShasaaH = demons; yuddhakaaNkShiNaH = longing for battle; jetaaraH = who conquer; parasainyaanaam = the army of adversaries; nityaaparaajitaaH = never conquered; pariah = by enemies; te viiraaH = those warriors; sasainyaaH = along with their armies; hataaH = were killed; raameNa = by Rama; akliShTa bahavaH = many; karmaaNam = unwearied in action; bahavaH = many; anye = other; mahaatmanaH = mighty; shuuraaH =

warriors; **sumahaakaayaaH** = with colossal bodies; **naanaashastravishaaradaaH** = skilled in various kinds of weaponry; **vinipaataH** = were struck down.

"Dhumraksha, who was greatly impatient Akampana who was excellent among all wielders of weapons, Prahasta and Kumbhakarna were killed by Rama, who was unwearied in battle. The mighty and valiant demons longing for battle, who conquer the adversaries, who was never defeated in battle by the enemies they along with their enemies were killed. Many other mighty warriors.

[Verse Locator](#)

प्रख्यातबलवीर्येण पुत्रेणेन्द्रजिता मम ॥ ६-७१-५

तौ भ्रातरौ तदा बद्धौ घोरैर्दत्तवैः शरैः ।

5. **tadaa** = that day; **mama patreNa indrajitaa** = by Indrajit; my son; **prakhyaata bala viiryeNa** = having renowned strength and prowess; **tau** = those two; **bhraatrau** = brothers; **baddhau** = were bound; **ghoraiH sharaiH** = by terrific arrows; **dattavaraiH** = on which boons had been conferred.

"That day, Indrajit, my son, whose strength and prowess are renowned, bound both Rama and Lakshmana, the brothers with terrific arrows, on which boons had been conferred."

[Verse Locator](#)

यन्न शक्यम् सुरैः सर्वैरसुरैर्वा महाबलैः ॥ ६-७१-६

मोक्तुम् तद् बन्धनम् घोरं यक्षगन्धर्वपन्नगैः ।

तन्न जाने प्रभावैर्वा मायया मोहनेन वा ॥ ६-७१-७

शरबन्धाद्विमुक्तौ तौ भ्रातरौ रामलक्ष्मणौ ।

6; 7. **tat** = that; **bandhanam** = bondage; **yat** = which; **na shakyam** = is not possible; **moktum** = to be released; **sarvaiH suraiH** = by all the celestials; **mahaabalaiH asurairvaa** = or by the mighty demons; **yakSha gandharva pannagaiH** = or by Yakshas the supernatural beings or Gandharvas the celestials musicians or Pannagas the serpent-demons; **ghoram** = was terrific; **raamalakShmaNau** = Rama and Lakshmana; **tau bhraatarau** = two brothers; **vimuktau** = were released; **sharabandhaat** = from that tie of arrows; **prabhaavaiH vaa** = either by their power; **maayayaa** = or by sorcery; **mohanenavaa** = or by stupor; **na jaane** = I do not know; **tat** = that.

"That terrific bind of arrow cannot be released by any celestial or a mighty demon or by Yakshas the supernatural beings or Gandharvas the celestial musicians or Pannagas the serpent-demons. Rama and Lakshmana, the two brothers were released from that tie of arrows either by their power or by their sorcery or by their marvel I do not know that."

[Verse Locator](#)

ये योधा निर्गताह् शूरा राक्षसा मम शासनात् ६-७१-८

ते सर्वे निहता युद्धे वानरैः सुमहाबलैः ।

8. **ye** = which; **shuuraaH** = valiant; **yodhaaH** = warriors; **raakShaaH** = of demons; **mama shaasanaat** = at my command; **nirgataaH** = have set out; **yuddhe** = for battle; **sarve** = all of them; **nihataaH** = were killed; **sumahaabalaiH** = by highly mighty; **vaanaraiH** = monkeys.

"All of those valiant demon-warriors set out for battle, at my command, were killed by those exceptionally mighty monkeys."

[Verse Locator](#)

तं न पश्याम्यहम् युद्धे यो.द्य रामं सलक्ष्मणम् ६-७१-९

नाशयेत्सबलम् वीरं ससुग्रीवविभीषणम् ।

9. aham = I; na pashyaami = do not find; tam = such a person; yaH naashayet = who can destroy; viiram = the valiant Rama; sa lakShmaNam = along with Lakshmana; sasugriiva vibhiiShaNam = Sugreeva and Vibhishana; sabalam = accompanied by their army; yuddhe = in battle; adya = now.

"I do not find any demon, who can destroy the valiant Rama along with Lakshmana, Sugreeva and Vibhishana accompanied by their army in battle now."

[Verse Locator](#)

अहो सुबलवान् रामो महदस्त्रबलम् च वै ॥ ६-७१-१०

यस्य विक्रममासाद्य राक्षसा निधनम् गताः ।

10. yasya = by which Rama's; vikramam = valour; raakShasaaH = the demons; aasaadya nidhanam gataaH = reached past destruction; raamaH = (that) Rama; aho = alas!; subalavaan = has a great strength; astra balamcha mahatvai = and indeed has an arrow of great power too.

"By Rama's valour, the demons were destroyed. Alas! How great is Rama's strength! How great is the power of his arrow!"

[Verse Locator](#)

अप्रमत्तेश्च सर्वत्रा गुल्मै रक्ष्या पुरी त्वियम् ॥ ६-७१-११

अशोकवनिका चैव यत्र सीताभिरक्ष्यते ।

11. gulmaiH = by some regiments of army; iyam = this city; ashokaianikaachaiva = and even Ashoka garden; yatra = where; siitaa = Seetha; abhirakShyate = is being guarded; rakShyaatu = have to be protected; apramattaiH = vigilantly; sarvatra = on all sides.

"Some regiments of the army have to protect this City and even Ashoka garden where Seetha is being guarded, vigilantly on all sides."

[Verse Locator](#)

निष्क्रमो वा प्रवेशो वा ज्ञात्व्यः सर्वदैव नः ॥ ६-७१-१२

यत्र यत्र भवेद्गुल्मस्तत्र तत्र पुनः पुनः ।

12. JNaatavyaH = It should be known; naH = to us; yatra yatra = wherever; gulmaH = a regiment of army; bhavet = is there; tatra tva = in that and that place (where); niShkramovaa = persons are going out; praveshovaa = and where persons are entering; sarvadaiva = at all times; punaH punaH = again and again.

"We should know the locations of army-regiments and also the places where persons are exiting and entering at all times, again and again."

[Verse Locator](#)

सर्वतश्चापि तिष्ठध्वम् स्वैः स्वैः परिवृता बलैः ॥ ६-७१-१३

द्रष्टव्यम् च पदम् तेषाम् वानराणां निशाचराः ।

13. nishaacharaaH = O demons!; tiShThadhvam = stay; sarvataH = on all sides; parivR^itaaH = surrounded by; svaiH svaiH balaiH = by your respective armies; padam teShaam vaanaraaNaam = the position of those monkeys; draShTavyam cha = is to be watched.

"O demons! Stay on all sides with your respective armies. The various positioning of those monkeys are to be watched."

प्रदोषे वार्धरात्रे वा प्रत्यूषे वापि सर्वशः ॥ ६-७१-१४

नावज्ञा तत्र कर्तव्या वानरेषु कदाचन ।

द्विषतां बलमुद्युक्तमापतत्किं स्थितं तथा ॥ ६-७१-१५

14; 15. **tatra vaanareShu** = in the case of monkeys; **avaJNaa na kartavyaa** = disrespect should not be shown; **kadaachana** = at any time; **sarvashaH** = in any way; **pradoShevaa** = either at evening time; **ardharaatrevaa** = or at midnight; **pratyuuShevaa** = or at dawn; (You have to watch whether); **dviShataam balam** = the army of adversaries; **udyuktam** = is ready for war; **aapatat** = or appearing suddenly; **tathaa** = and ; **sthitam** = remaining.

"Indifference should not be shown to monkeys in any way at any time, either at evening or at midnight or at dawn. You have watch whether the army of adversaries is fervently active or advancing or staying where it was."

[Verse Locator](#)

ततस्ते राक्षसाह् सर्वे श्रुत्वा लङ्काधिपस्य तत् ।

वचनं सर्वमातिष्ठन् यथावत्तु महाबलाः ॥ ६-७१-१६

16. **shrutvaa** = hearing; **tat vachanam** = those words; **laN^kaadhipasya** = of Ravana; **sarve** = all; **te mahaabalaaH** = those mighty; **raakShasaaH** = demons; **tataH** = then; **yathaavattu** = precisely; **aatiShThan** = stood by; **sarvam** = all that.

Hearing those words of Ravana, all the mighty demons then precisely carried it out forthwith in its totality.

[Verse Locator](#)

स तान् सर्वान् हि संदिश्य रावणो राक्षसाधिपः ।

मन्युशल्यम् वहन् दीनः प्रविवेश स्वमालयम् ॥ ६-७१-१७

17. **samdishya** = instructing; **taan sarvaan** = all of them; **saH raavaNaH** = that Ravana; **raakShasaadhipaH** = the king of demons; **vahan manyushalyam** = suffering from prickly sorrow; **diinaH** = and depression; **pravivesha** = entered; **svam aalayam** = his house.

Having thus instructed all of them, Ravana the king of demons, suffering from prickly sorrow and depression, penetrated deeply into his palace.

[Verse Locator](#)

ततः स संदीपितकोपपद्भिः ।

निशाचराणामधिपो महाबलः ।

तदेव पुत्रव्यसनम् विचिन्तयन् ।

मुहुर्मुहुश्चैव तदा व्यनिःश्वसत् ॥ ६-७१-१८

18. **samdiipita kopa vahniH** = blazed as he was with a fire of anger; **mahaabalaH** = the mighty; **adhipaH** = lord; **nishaacharaaNaam** = of demons; **tataH** = then; **vichintayan** = thinking; **tat puravyasanam eva** = of that loss of his son; **tadaa** = then muhuH muhuH = again and again; **vyaniHshvasat** = sighing.

Blazed as he was with a fire of anger, Ravana the mighty lord of demons, then remained brooding about the loss of his son (Atikaya) and also sighing again and again.

Thus, this is the 72nd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 72

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 73

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Introduction

Seeing Ravana, his father looking lamented after hearing the death of Ravana's sons and brothers, Indrajit promises to destroy Rama and Lakshmana. He sets out, for the battle, accompanied by his army. After reaching the battle-field, Indrajit performed a sacrificial ritual there, duly making an oblation to the fire. After performing the sacrificial rite, Indrajit goes himself invisible into the sky. Indrajit then showers multitude of arrows towards the monkeys and the monkeys lose their consciousness. Indrajit tears asunder principal monkey-warriors by his maces and arrows. Then, he rains a multitude of arrows of Rama and Lakshmana. Rama says to Lakshmana that he along with Lakshmana can act as though they fell unconscious, so that Indrajit can return to Lanka, boasting of his laurels of victory. Grievously hurt on the battle field by the missiles of Indrajit, Rama and Lakshmana along with the whole army of monkeys fell unconscious.

[Verse Locator](#)

ततो हतान्नाक्षसपुङ्गवांस्तान् ।
देवान्तकादित्रिशिरोऽतिकायान् ।
रक्षोगणास्तत्र हतावशिष्टास् ।
ते रावणाय त्वरितं शशंसुः ॥ ६-७३-१

1. tataH = then; te = those; hataavashiShTaaH = surviving; rakShogaNaaH = troops of demons; tatra = there; tvaritaaH = hastily; shashamsuH = told; raavaNaaya = Ravana; taan = that; devaantanaadi trishirotikaayaan = Devantaka; Trishira; Atikaya and so on; raakShasapuN^gavaan = the excellent demons; hataan = were killed.

Then, those surviving troops of demons hastily told Ravana that Devantaka, Trishira, Atikaya and other foremost of demons had been killed.

[Verse Locator](#)

ततो हतांस्तान्सहसा निशम्य ।
राजा मुमोहाश्रुपरिप्लुताक्षः ।
पुत्रक्षयं भ्रातृवधं च घोरं ।
विचिन्त्य राजा विपुलं प्रदध्यौ ॥ ६-७३-२

2. tataH = thereupon; nishamya = hearing; sahasaa = suddenly; taan = about them; hataan = having been killed; raajaa = Ravana the king of demons; raajaa = shining with prosperity; mahaabaShpapariplutaakShaH = having his eyes filled with profuse tears; vichintya = and brooding about; ghoram putra kShayam = the terrific destroyal of his son; bhraatruvadhamcha = and the killing of his brothers; vipulam pradadhyo = contemplated for long.

Thereupon, suddenly hearing of those who had been killed, Ravana the prosperous king of demons, having his eyes filled with profuse tears; boarding over the terrific destroyal of his son as also the death of his brothers, contemplated for long.

[Verse Locator](#)

ततस्तु राजानमुदीक्ष्य दीनं ।
शोकार्णवे सम्परिपुप्तुवानम्
अथर्षभो राक्षसराजसूनुर् ।
अथेन्द्रजिद्वाक्यमिदं बभाषे ॥ ६-७३-३

3. tataH = then; udiikShya = seeing; raajaanam = Ravana the king; diinam = miserably; samparipuluvaan = submerged; shokaarNave = in a sea of sorrow; indrajit = Indrajit; raakshasaraajasuumuH = Ravana's son; ratharShabhaH = the best of charioteers; babhaaShe = spoke; tam = to him; idam vaakyam = the following words.

Then, seeing Ravana the king, miserably submerged in a sea of sorrow, Indrajit, Ravana's son, the best among charioteers, spoke to him as follows:

[Verse Locator](#)

न तात मोहं प्रतिगन्तुमर्हसि ।
यत्रेन्द्रजिज्जीवति राक्षसेन्द्र ।
नेन्द्रारिबाणाभिहतो हि कश्चित् ।
प्राणान्समर्थः समरेऽभिधर्तुम् ॥ ६-७३-४

4. taata = O father; nairR^itesha = the king of demons!; na arhase = you ought not; parigantum = to get; moham = embarrassment; yatra indrajit jiivati = when Indrajit is alive; kashchit = anyone; indraari baaNaabhihataH = who is struck by Indrajit's arrows; samarthaH hi abhipaatum = cannot indeed protect; praaNaan = his lives.

"O father, the king of demons! You ought not to get embarrassed, while Indrajit is alive. Anyone who is struck by Indrajit's arrows cannot indeed protect his life."

[Verse Locator](#)

पश्याद्य रामं सहलक्ष्मणेन ।
मद्भाणनिर्भिन्नविकीर्णदेहम्
गतायुषं भूमितले शयानं ।
शरैः शितैराचितसर्वगात्रम् ॥ ६-७३-५

5. adya = today; pashya = see; raamam = Rama; lakShmaNena saha = along with Lakshmana; madbaaNa nirbhinna vikiirNa deham = with their bodies undistinguished; scattered; gataayuSham = and dead; shayaanam = lying down; bhuumitale = on the floor; aachita sarva gaatram = with their limbs diffused all over.

"Today, you will see Rama along with Lakshmana, with their bodies undistinguished, scattered and dead, lying down on the floor, with their limbs diffused all over."

[Verse Locator](#)

इमां प्रतिज्ञां शृणु शक्रशत्रोः ।
सुनिश्चितां पौरुषदैवयुक्ताम्

6. shR^iNu = Hear; shakrashatoH = of Indrajit's; pratiJNaam = promise; sunishchitaan = which is very firm; pauruShadaivayuktaam = belonging to valour and coming from gods; adyaiva = now itself; samtarpayiShyaami = I shall overfill; raamam = Rama; lakShmaNena saha = together with Lakshmana; amoghaiH sharaughaiH = with unfailing flood of arrows.

"Listen to Indrajit's promise, which is very firm, backed by valour and divine blessing. Now itself, I will overwhelm Rama together with Lakshmana unfailing flood of arrows.

[Verse Locator](#)

अद्येन्द्रवैवस्वतविष्णुमित्र ।

साध्याश्विवैश्वानरचन्द्रसूर्याः।

द्रक्ष्यन्ति मे विक्रममप्रमेयं ।

विष्णोरिवोग्रं बलियज्ञवाटे ॥ ६-७३-७

7. adya = now itself; indra vaivasvata viShNurudra saadhyaaH aha = Indra; Yama; Vishnu; Rudra; Sadhyas (a class of celestial beings); vaishvaanarasuurya chandraaH = the fire-god; the sun and the moon; drakShyanti = can see; me aprameyam vikramam = my unlimited prowess; viShNoH ugram iva = like the terrific prowess of Vishnu (in his dwarf incarnation; Vamana) baliyaJNa vaaTe = in the enclosure where a sacrifice was being performed by Bali; the demon-king.

"Now itself, Indra, Yama, Vishnu, Rudra, Sadhyas (a class of celestial beings), the fire-god, the sun and the moon can see my unlimited prowess, like the terrific prowess of Vishnu (in his dwarf incarnation as Vamana) in the enclosure where a sacrifice was being performed by Bali, the demon-king."

[Verse Locator](#)

स एवमुक्त्वा त्रिदशेन्द्रशत्रुर् ।

आपृच्छ राजानमदीनसत्त्वः ।

समारुरोहानिलतुल्यवेगं ।

रथं खरश्रेष्ठसमाधियुक्तम् ॥ ६-७३-८

8. evam uktvaa = thus speaking; saH tridashendra shatruh = that Indrajit; adiina sattvaH = with an undepressed mind; aapR^ichchhya = asking permission; raajaanam = of the king; samaaruruha = mounted; ratham = his chariot; anilatulya vegam = with a speed equal to that of wind; khara shreShTha samaadhiyuktam = and yoked with excellent donkeys.

Thus speaking, that Indrajit, with an undepressed mind, after seeking permission from the king, mounted his chariot with a speed equal to that of wind and yoked with excellent donkeys.

[Verse Locator](#)

समास्थाय महातेजा रथं हरिरथोपमम्।

जगाम सहसा तत्र यत्र युद्धमरिन्दम ॥ ६-७३-९

9. mahaatejaH = the greatly resplendent; arimdamaH = Indrajit; the annihilator of enemies; samaasthaaya = having ascended; ratham = a chariot; harirathopamam = looking like the chariot of the sun; sahasaa = quickly; jagaama = went; tatra = there; yatra = where; yuddham = the battle was going on.

That greatly resplendent Indrajit, the annihilator of enemies, having ascended a chariot looking like the chariot of the sun, quickly went to the battle-front.

[Verse Locator](#)

तं प्रस्थितं महात्मानमनुजग्मुर्महाबलाः।
संहर्षमाणा बहवो धनुःप्रवरपाणयः ॥ ६-७३-१०
गजस्कन्धगताः के चित्के चित्परमवाजिभिः।
व्याघ्रवृश्चिकमार्जारखरोष्ट्रैश्च भुजग्मैः ॥ ६-७३-११
वराहैः श्वापदैः सिम्हैर्जम्बुकैः पर्वतोपमैः ।
काकहंसमयूरैश्च राक्षसा भीमविक्रमाः ॥ ६-७३-१२
प्रासमुद्गरनिस्त्रिंश परश्वधगदाधराः ।
भुशुण्डिमुद्गरायष्टिशतगनीपरिघायुधाः ॥ ६-७३-१३

10; 11; 12; 13. bahavaH = many; raakShasaaH = demons; mahaabalaaH = mighty; bhiimavikramaaH = with terrific prowess; samharShamaaNaaH = with joy; dhanuH pravarapaaNayaH = with excellent bows in their hands; praasa mudgaranistrimsha parashvatha gadaadharaaH = carrying lances; sharp-edged spears; swords; axes and maces; bhushuN^DimudgaraayaShTi shatagnii parighaayudhaaH = and armed with Bhushundis (probably a kind of fire arms); mallets; cudgels; Shataghnis (cylindrical piece of wood studded with iron spikes); and iron rods; anujagmuH = followed; tam mahaatmaanam = and iron rods; anujagmuH = followed; tam mahaatmaanam = that great-souled Indrajit; kechit = some; gajaskandhagataaH = rode on the back of elephants; kechit = some; paramavaajbhiH = ascended excellent horses; vyaaghra vR^ishchika maarjaararoShTaraiH = tigers; scorpions; cats; donkeys and camels; parvatopamaiH = looking like mountains; bhujangamaiH = serpents; varaahaiH = wild boars; shvaapadaiH = and wield animals; simhaiH = lions; jambukaiH = jackals; kaaka hamsamayuraishcha = crows; swans and peacocks.

Many mighty demons with terrific prowess, with joy, holding excellent bows in their hands, carrying lances, sharp-edged spears, swords, axes and maces as also armed with Bhushundis (probably a kind of fire arms), mallets, cudgels, Shataghnis (cylindrical piece of wood studded with iron spikes) and iron rods, followed that great souled Indrajit. Some rode on the back of elephants, some ascended excellent horses, tigers, scorpions, cats, donkeys and camels, looking.

[Verse Locator](#)

स शङ्खनिनदैर्भीमैर्भेरीणां च महास्वनैः।
जगाम त्रिदशेन्द्रारिः स्तूयमानो निशाचरैः ॥ ६-७३-१४

14. saH = that; viiryavaan = valiant; tridashendraariH = Indrajit; jagaama = went; vegena = swiftly; ajim = to battle; puurNaiH = with full; shaNkhaninadaiH = blasts of couches; bheriiNaam = and kettle-drums.

That valiant Indrajit swiftly went to the battle-field with full blasts of couches and kettle-drums.

[Verse Locator](#)

स शङ्खशशिवर्णेन छत्रेण रिपुसादनः।
रराज परिपूर्णं नभश्चन्द्रमसा यथा ॥ ६-७३-१५

15. saH = Indrajit; ripusuudanaH = the tormentator of enemies; chhatreNa = with parasol; shaN^khashashivarNena = as white as a couch and the moon; raraaja = shone; nabhaH yathaa = as the sky; pratipuurNena chandramasaa = with the full moon.

Indrajit, the tormentator of enemies, with a parasol white as a couch and the moon, shone like the sky with the full moon.

[Verse Locator](#)

अवीज्यत ततो वीरो हैमैर्हमविभूषितैः।
चारुचामरमुख्यैश्च मुख्यः सर्वधनुष्मताम् ॥ ६-७३-१६

16. tataH = then; viiraH = the valiant Indrajit; mukhyaH sarvadhanuShmataam = the foremost among all the wielders of bow; hema vibhuuShaNaH = and decked with gold ornaments; avijyata = was being fanned; haimaiH chaaru chaamaramukhyaiH = with foremost of charming whisks with handles of gold.

The valiant Indrajit, the foremost among all the wielders of bow and decked with gold ornaments, was being fanned then with supremely charming whisks with handles of gold.

[Verse Locator](#)

स तु दृष्ट्वा विनिर्यान्तम् बलेन महता वृतम्।
राक्षसाधिपतिः श्रीमान् रावणः पुत्रमब्रवीत् ॥ ६-७३-१७

17. dR^iSTvaa = seeing; tam putram = that son; viniryaantam = setting out; mahataa balena = with a large army; saH shriimaan raavaNaH = that glorious Ravana; raakShasaadhipatiH = the king of demons; abraviit = spoke (as follows)

Seeing that son setting out with a large army, that glorious Ravana, the king of demons, spoke as follows:

[Verse Locator](#)

त्वमप्रतिरथः पुत्र त्वया वै वासवो जितः।
किम्पुनर्मानुषम् धृष्यम् निहनिष्यसि राघवम् ॥ ६-७३-१८
तथोक्तो राक्षसेन्द्रेण प्रत्यगृह्णान्महाश्वः।

18. putra = my dear son!; tvam apratirathaH = there is no charioteer who can stand you as your rival; tvayaa = by you; vaasavaH = Indra the lord of celestials; jitaH = was conquered; nihaniShyasi = you can kill; raaghavam = Rama; maanuSham = a man; dhR^iShyam = who is assailable; kim punaH = how much more can I tell?" tathaa = thus; uktaH = spoken; raakShasendreNa = by the king of demons; (Indrajit); pratyagR^ihNaat = accepted; mahaashiShaH = his great blessings.

"O my dear son! There is no charioteer who can stand you as your rival. Indra the lord of celestials was conquered by you. You can kill Rama, a mere human being, who is assailable. How much more can I tell?" After hearing these words of Ravana Indrajit accepted his great blessings.

[Verse Locator](#)

ततस्त्विन्द्रजिता लङ्का सूर्यप्रतिमतेजसा ॥ ६-७३-१९
रराजाप्रतिवीर्येण द्यौरिवार्केण भास्वता।

19. indrajitaa = with that Indrajit; suuryapratimatajasaa = with a splendour equal to that of sun; aprativiiryeNa = with no warrior who can stand him as his rival; laN^kaa = the city of Lanka; raraaja = shone; dyauH iva = like sky; bhaasvataa = shining; arkeNa = with the sun.

With that Indrajit, having a splendour equal to that of the sun and having no warrior who can stand him as his rival, the City of Lanka shone, like the sky shining with the sun.

[Verse Locator](#)

स सम्प्राप्य महातेजा युद्धभूमिमरिन्दमः ॥ ६-७३- २०

स्थापयामास रक्षांसि रथं प्रति समन्ततः ।

20. **sampraapya** = reaching; **yuddhabhuumim** = the battle field; **saH** = Indrajit; **mahaatejaaH** = of great splendour; **arimdamaH** = the annihilator of enemies; **sthaapayaamaasa** = stationed; **rakShaamsi** = his demons; **ratham prati samantataH** = around his chariot.

Reaching the battle-field, Indrajit of great splendour, the annihilator of enemies, stationed his demons around his chariot.

[Verse Locator](#)

ततस्तु हुतभोक्तारं हुतभुक्सदृशप्रभः ॥ ६-७३- २१

जुहुवे राक्षसश्रेष्ठो मन्त्रवद्विधिवत्तदा ।

21. **tataH** = then; **raakShasa shreShThaH** = that foremost of demons; **huta bhuksadR^ishaprabhaH** = having a radiance equal to that of fire; **mantrasattamaiH** = with excellent sacrificial incantations; **juhuve** = performed a sacrifice; **vidhivat** = according to rule; **hutabhoktaaram** = making an oblation to the fire.

Then, that foremost of demons, having a radiance equal to that of fire, with excellent sacrificial incantations, performed a sacrifice, as per rules, making an oblation to the fire.

[Verse Locator](#)

स हविर्जालसंस्कारैर्माल्यगन्धपुरस्कृतैः ॥ ६-७३-२२

जुहुवे पावकं तत्र राक्षसेन्द्रः प्रतापवान् ।

23. **shastraaNi** = weapons; **sharapatraaNi** = serving the purpose as reeds; **vibhiitikaaH** = chips of Vibhitika tree; **samidhaH** = serving as fuel; **atha lohitaani vaasaamsicha** = and then using red pieces of cloth; **tathaa** = and; **kaarShNaayasam sruvam** = the sacrificial ladle was made of iron.

That valiant leader of demons offered oblations to fire there, with garlands and pounded sandalwood, including clarified butter and parched grain.

[Verse Locator](#)

शस्त्राणि शरपत्राणि समिधोऽथ विभीतकः ॥ ६-७३-२३

लोहितानि च वासांसि सुवं कार्णायिसं तथा ।

23. **shastraaNi** = weapons; **sharapatraaNi** = seaving the purpose as reeds; **vibhiitikaaH** = chips of Vibhitika tree; **samidhaH** = serving as fuel; **atha lohitaani vaasaamsicha** = and then using red pieces of cloth; **tathaa** = and; **kaarShNaayasam sruvam** = the sacrificial ladle was made of iron.

That sacrificial rite was performed with weapons serving as reeds, chips of Vibhishaka tree serving as fuel, then using red pieces of cloth and the sacrificial ladle made of iron.

[Verse Locator](#)

स तत्राग्निं समास्तीर्य शरपत्रैः सतोमरैः ॥ ६-७३-२४

छागस्य सर्वकृष्णस्य गलं जग्राह जीवतः ।

24. **samaastiirya** = duly spreading; **agnim** = fire; **sharapatraiH** = with reeds (in the form of other weapons); **satomariaH** = accompanied by lances; **tatra** = there; **saH** = he; **jagraaha** = elapsed; **galam** = the neck; **jiivitaH chhagasya** = of a live goat; **kR^iShNa varNasya** = of dark hue (for offering it to the fire as an oblation).

Duly spreading fire with reeds (in the form of other weapons) accompanied by lances there, Indrajit elapsed the neck of a live goat of dark hue (for offering it to the fire as an oblation).

[Verse Locator](#)

सकृदेव समिद्धस्य विधूमस्य महार्चिषः ॥ ६-७३-२५
बभूवुस्तानि लिङ्गानि विजयं यान्यदर्शयन् ।

25. **mahaarchiShaH** = from the great fire of flames; **samiddhasya** = set ablaze; **sakR^ideva** = (by that offering having been thrown into it) acting at once; **vidhuumasya** = smokeless; **babhuuva** = arose; **yaani taani** = such; **liN^gaani** = signs; **aadarshayan** = showing; **vijayam** = victory (of the past).

From the great fire of flames, set ablaze by that offering having been thrown into it acting at once without smoke, appeared such signs as had beckoned victory (of the past).

[Verse Locator](#)

प्रदक्षिणावर्तशिखस्तप्तकाञ्चनसंनिभः ॥ ६-७३-२६
हविस्तत्प्रतिजग्राह पावकः स्वयमुत्थितः ।

26. **paavakaH** = the fire; **taptakaaNchana sannibhaH** = equal to the molten gold; **utthitaH** = rising up; **svayam** = on its own; **pradakShiNaavarta shikhaH** = and having flames revolving from left to right; **pratijagraaha** = accepted; **tat** = that; **haviH** = oblation.

The fire, resembling the molten gold, rising up on its own and having flames revolving from left to right, accepted that oblation.

[Verse Locator](#)

सोऽस्त्रमाहारयामास ब्राह्ममस्त्रविदां वरः ॥ ६-७३-२७
धनुश्चात्मरथं चैव सर्वं तत्राभ्यमन्त्रयत् ।

27. **saH** = Indrajit; **astravishaaradaH** = who was skilled in the use of mystic missiles; **aahaarayaamaasa** = invoked; **brahmam agram** = the missile presided over by Brahma; **abhyamantrayat** = and charged; **tatra** = there; **dhanushcha** = the bow; **aatmarathamchaiva** = his own chariot; **sarvam** = and all.

Indrajit, who was skilled in the use of mystic missiles, invoked the missile presided over by Brahma and charged it on his bow, chariot and all.

[Verse Locator](#)

तस्मिन्नाहूयमानेऽस्त्रे हूयमाने च पावके ॥ ६-७३-२८
सार्कग्रहेन्दु नक्षत्रं वितत्रास नभस्तलम् ।

28. **tasmin aster** = (While) that missile; **aahuuyamaane** = was being invoked; **paavake** = and the sacrificial fire; **huuyamaane cha** = propitiated; **nabhastalam** = the firmament; **saarkagrahendunakShatram** = including the sun; the moon; other planets and lunar mansions; **vitatraasa** = trembled with terror.

While that missile was being invoked and the sacrificial fire propitiated, the firmament including the sun, the moon, other planets and lunar mansions trembled with fear.

[Verse Locator](#)

स पावकं पावकदीप्ततेजा ।
हुत्वा महेन्द्रप्रतिमप्रभावः ।

29. **hutvaa** = having propitiated offerings in fire; **saH** = Indrajit; **paavaka diipta tejaaH** = having a splendour; shining like the fire; **mahendra pratima prabhaavaH** = having a night similar to that of Indra the lord of celestials; **achintya viirya** = possessing an unimaginable prowess; **andardadha** = became invisible; **aatmaanam** = himself; **khe** = in the sky; **sachaapabaaNaasi rathaashvasuutaH** = with the bow; arrows; sword; chariot; horses; charioteer and all.

Having propitiated offering in fire, Indrajit, having a splendour shining like the fire, having a night similar to that of Indra, and possessing an unimaginable prowess, became himself invisible in the sky, with the bow, arrows, sword, chariot, horses, charioteer and all.

[Verse Locator](#)

ततो हयरथाकीर्ण पताकाध्वजशोभितम् ।

निर्ययौ राक्षसबलम् नर्दमानम् युयुत्सया ॥ ६-७३-३०

30. **tataH** = then; **raakShasabalam** = the army of demons; **hayarathaakiirNam** = extensive with horses and chariots; **pataaka dhvaja shobhitam** = embellished by banners and flags; **niryayau** = set out; **yuyutsayaa** = with a desire to fight; **nardamaanam** = roaring.

Then, the army of demons, extensive with horses and chariots, embellished by banners and flags, set out with a desire to fight, roaring.

[Verse Locator](#)

ते शरैर्बहुभिश्चित्रैस्तीक्ष्णवेगैरलङ्कृतैः ।

तोमरैरङ्कुशश्चापि वानरान् जघ्नुराहवे ॥ ६-७३-३१

31. **te** = they; **jagnuH** = killed; **vaanaraan** = the monkeys; **aahave** = in the battle-field; **bahubhiH** = with many; **chitraiH** = wonderful; **aalaN^kR^itaiH** = and ornamental; **sharaiH** = arrows; **tiikShNa vegaiH** = possessing great velocity; **tomaraiH** = lances; **aN^kushaishchaapi** = and goads too.

They killed the monkeys in the battle-field with many wonderful and ornamental arrows, possessing great velocity as also lances and goads.

[Verse Locator](#)

रावणिस्तु सुसम्क्रुद्धस्तान्निरीक्ष्य निशाचरान् ।

हृष्टा भवन्तो युध्यन्तु वानराणां जिघांसया ॥ ६-७३-३२

32. **niriikShya** = seeing; **taan** = those; **nishaacharaan** = demons; **susamkruddhaH** = the most enraged; **raavaNiH tu** = Indrajit on his part; (spoke to them as follows:)

Seeing those demons, the most enraged Indrajit on his part spoke to them as follows: "All of you fight enthusiastically with an intent to kill the monkeys."

[Verse Locator](#)

ततस्ते राक्षसाः सर्वे गर्जन्तो जयकाङ्क्षिणः ।

अभ्यवर्षस्ततो घोरं वानरान् शरवृष्टिभिः ॥ ६-७३-३३

33. **tataH** = then; **sarve** = all; **te raakShasaaH** = those demons; **garjanaH** = roaring; **jayakaaN^kShiNaH** = with a desire for victory; **tataH** = thereafter; **ghoram** = terribly; **abhyavarShan** = rained; **sharavR^iShTibhiH** = showers of arrows; **vaanaraan** = on monkeys.

Roaring with a desire for victory, all those demons thereafter terribly rained showers of arrows on monkeys.

[Verse Locator](#)

स तु नालीकनाराचैर्गदाभिर्मुसलैरपि ।
रक्षोभिः संवृतः संख्ये वानरान् विचकर्त ह ॥ ६-७३-३४

34. sa u = that Indrajit on his part; rakShobhiH samvR^itaH = along with his demons; samkhye = in battle; vichakartaha = destroyed; vaanaraan = the monkeys; naaliika naaraachaiH = with Naliika (broad-headed) arrows; steel arrows; gadaabhiH = maces; musalairapi = and clubs.

That Indrajit, on his part, along with his demons in the battle-field, destroyed the monkeys with Nalika (broad-headed) arrows, steel arrows, maces and clubs.

[Verse Locator](#)

ते वध्यमानाः समरे वानराः पादपायुधाः ।
अभ्यवर्षन्त सहसा रावणिं शैलपादपैः ॥ ६-७३-३५

35. te vaanaraaH = those monkeys; paadapaayudhaaH = wielding trees as their weapons; vadhyamaanaaH = being struck; samara = in the battle; sahasaa = quickly; abhyararShanta = rained; shailapaadapaiH = mountains and trees; raavaNim = on Indrajit.

Those monkeys, wielding trees as their weapons, being struck in the battle-field, quickly rained mountains and trees on Indrajit.

[Verse Locator](#)

इन्द्रजित्तु तदा क्रुद्धो महातेजा महाबलः ।
वानराणां शरीराणि व्यधमद्रावणात्मजः ॥ ६-७३-३६

36. indrajittu = Indrajit on his part; raavaNaatmajaH = the son of Ravana; mahaatejaaH = of great splendour; mahaabalaH = and of great strength; tadaa = then; kruddhaH = was enraged; vyadhamat = and wounded; shariiraaNi = the bodies; vaanaraaNaam = of monkeys.

Indrajit the son of Ravana, on his part, possessing great splendour and great strength, was enraged and wounded the bodies of the monkeys.

[Verse Locator](#)

शरेणैकेन च हरीन्नव पञ्च च सप्त च ।
बिभेद समरे क्रुद्धो राक्षसान् संप्रहर्षयन् ॥ ६-७३-३७

37. kruddhaH = that enraged Indrajit; sampraharShayan = bringing enormous delight; raakShasaan = the demons; bibheda = severed off; hariin = the monkeys; nava paN^cha sapta cha = by nines; fives and sevens; ekena shareNa = with a single arrow.

Bringing enormous delight to the demons that enraged Indrajit severed off the monkeys by nines, fives and sevens with a single arrow.

[Verse Locator](#)

स शरैः सूर्यसम्काशैः शातकुम्भविभूषणैः ।
वानरान् समरे वीरः प्रममाथ सुदुर्जयः ॥ ६-७३-३८

38. saH viiraH = that chief of demons; sudurjayaH = the most invincible one; sharaiH = with arrows; shaatakumbha vibhuuShaNaIH = decked with gold; suurya samkaashaiH = with a brilliance equal to the sun; pramamaatha = destroyed; vaanaraan = the monkeys; samara = in battle.

That most invincible chief of demons, with arrows decked with gold, having brilliance equal to the sun, destroyed the monkeys in battle.

[Verse Locator](#)

ते भिन्नगात्राः समरे वानराः शरपीडिताः ।
पेतुर्मथितसंकल्पाः सुरैरिव महासुराः ॥ ६-७३-३९

39. te vaanaraaH = those monkeys; sharapiiDitaaH = tormented by the arrows; samara = in battle; bhinnagaatraaH = with severed limbs; petuH = fell down; mathitasamkalpaaH = with their desires crushed; mahaasuraaH iva = like the great demons; suraiH = by the celestials.

Those monkeys, tormented by the arrows in battle, with their limbs severed, fell down with their aspirations shaken, like the great demons fallen down by the celestials.

[Verse Locator](#)

ते तपन्तमिवादित्यं घोरैर्बाणगभस्तिभिः ।
अभ्याधावन्त समक्रुद्धाः सम्युगे वानरर्षभाः ॥ ६-७३-४०

40. te vaanararShabhaaH = those excellent monkeys; samkruddhaaH = with anger; abhyaadaavanta = ran against Indrajit; tapantam = who was tormenting; aadityam iva = like the sun; ghoraiH baaNagabhastibhiH = with his terrific ray-like arrows.

Those excellent monkeys with anger attacked Indrajit, who was tormenting them like the sun with his terrific ray-like the sun with his terrific ray-like arrows.

[Verse Locator](#)

ततस्तु वानराः सर्वे भिन्नदेहा विचेतसः ।
व्यथिता विद्रवन्ति स्म रुधिरेण समुक्षिताः ॥ ६-७३-४१

41. tataH = then; sarve = all; vaanaraaH = the monkeys; bhinnadehaaH = with their bodies severed; vichetasaH = losing their consciousness; vyathitaaH = perturbed; samukShitaaH = and dampened; rudhireNa = by blood; vidravantisma = ran away.

Then, all the monkeys, with their bodies severed, having lost their consciousness and perturbed as they were, having their limbs dampened with blood, took to their heels.

[Verse Locator](#)

तामस्यार्थे पराक्रम्य वानरास्त्यक्तजीविताः ।
नर्दन्तस्तेऽनिवृत्तास्तु समरे सशिलायुधाः ॥ ६-७३-४२

42. te vaanaraaH = those monkeys; sashilaayudhaaH = with mountains as their weapons; nardantaH = roaring; samare = in battle; anivR^itaaH = without turning back; tyakta jiivitaH = abandoned their lives; paraakramya = showing their courage; raamasya arthe = for the sake of Rama.

Those monkeys, wielding mountains as their weapons, roaring in the battle field, without turning back, abandoned their lives, showing their courage for the sake of Rama.

[Verse Locator](#)

ते द्रुमैः पर्वताग्रैश्च शिलाभिश्च प्लवंगमाः ।
अभ्यवर्षन्त समरे रावणिं समवस्थिताः ॥ ६-७३-४३

43. samavasthotaaH = continuing to stay; samara = in the battle; te plavangamaaH = those monkeys; abhyavarShanta = rained; raavaNim = on Indrajit; drumaiH = with trees; parvataagraishcha = mountain-peaks; shilaabhishcha = and rocks.

Continuing to stay in the battle-field, those monkeys rained trees, mountain-peaks and rocks on Indrajit.

[Verse Locator](#)

तं द्रुमाणाम् शिलानां च वर्षं प्राणहरं महत् ।
व्यपोहत महातेजा रावणिः समितिजयः ॥ ६-७३-४४

44. raavaNiH = Indrajit; mahaatejaaH = of great splendour; samitimjayaH = the conqueror in battles; vyapohata = kept off; tam = that; mahat = great; varSham = rain; drumanaam = of trees; shilaanamcha = and rocks; praaNaharam = which take away lives.

Indrajit of great splendour and the conqueror of battles, kept off that great rain of deadly hail of trees and rocks.

[Verse Locator](#)

ततः पावकसंकाशैः शरैराशीविषोपमैः ।
वानराणामनीकानि बिभेद समरे प्रभुः ॥ ६-७३-४५

45. tataH = thereupon; prabhuH = that capable Indrajit; sharaiH = with his arrows; paavaka samkaashaiH = identical of fire; aashiiviShopamaiH = and looking like serpents; samara = in battle; bibheda = split; aniikaani = the armies; vaanaraaNaam = of monkeys.

Thereupon, the capable Indrajit with his arrows, identical of fire and looking like serpents in battle, split the armies of monkeys.

[Verse Locator](#)

अष्टादशशरैस्तीक्ष्णैः स विद्ध्वा गन्धमादनम् ।
विव्याध नवभिश्चैव नलं दूरादवस्थितम् ॥ ६-७३-४६

46. saH = He; viddhvaa = striking; gandhamaadanam = Gandhamadana; tiikShNaiH aShTaadasha sharaiH = with eighteen sharp arrows; vivyaadha = struck; nalam = nala; avasthitam duuraat = who was standing farway; navabhiH = with nine arrows.

Indrajit struck Gandhamadana with eighteen sharp arrows and also struck Neela, who was standing at a far-away place, with nine arrows.

[Verse Locator](#)

सप्तभिस्तु महावीर्यो मैन्दं मर्मविदारणैः ।
पञ्चभिर्विशिखैश्चैव गजम् विव्याध संयुगे ॥ ६-७३-४७

47. mahaaviiryaH = Indrajit of great prowess; saptabhiH = with his seven arrows; marmavidaaraNaiH = which can tear asunder vital parts; vivyaadha = struck; maindam = Mainda; paN^chabhiH vishikhaiH = and with fire arrows; gajamchaiva = Gaja too; samyuge = in battle.

Indrajit having a great prowess, struck Mainda with seven arrows, which can tear asunder vital parts and also struck Gaja with five arrows in battle.

[Verse Locator](#)

जाम्बवन्तं तु दशभिर्नीलं त्रिंशद्भिरेव च ।
सुग्रीवमृषभं चैव सोऽङ्गदम् द्विविदं तथा ॥ ६-७३-४८
घोरैर्दत्तवरैस्तीक्ष्णैर्निष्प्राणकरोत्तदा ।

48. tadaa = then; saH = Indrajit; dashabhiH = with ten arrows; jaambavantam = (struck) Jambavan; trimshadbhireva = with thirty arrows; nilam = Nila; ghoraiH tiikShNaiH = with terrific sharp arrows; data varaih = endowed with boons; sugriivam = Sugreeva; R^iShabham chaiva = Rishabha; aN^gadam = Angada; tathaa = and; dvididam = Dvidida; akarot = and made then; niShpraaNaan = breathless.

Indrajit then struck Jambavan with ten arrows and Nila with thirty arrows. He also struck Sugreeva, Rishabha, Angada and Dvidida with sharp and terrific arrows endowed with boons and made them breathless.

[Verse Locator](#)

अन्यानपि तदा मुख्यान्वानरान् बहुभिः शरैः ॥ ६-७३-४९
अर्दयामास सम्क्रुद्धः कालाग्निरिव मूर्चितः ।

49. samkruddhaH = that enraged Indrajit; tadaa = then; muurchhitaH kaalaagniriva = looking like an excited fire that is to destroy the world; ardayaamaasa = tormented; anyaan = other; mukhyaan = chiefs; vaanaraan api = of monkeys too; bahubhiH sharaiH = with many arrows.

That enraged Indrajit, then looking like an excited fire that is to destroy the world, tormented other chiefs of monkeys too with many arrows.

[Verse Locator](#)

स शरैः सूर्यसम्काशैः सुमुखैः शीग्रगामिभिः ॥ ६-७३-५०
वानराणामनीकानि निर्ममन्थ महारणे ।

50. saH = he; nirmamantha = harassed; aniikaani = the armies; vaanaraaNaam = of monkeys; mahaaraNe = in that great battle; sumuktaiH = with well-discharged; shiighragaamibhiH = and fast-moving; sharaiH = arrows; suuryasamkaashaih = equal to the sun (in splendour).

He harassed the armies of monkeys' fast-moving arrows looking like the sun in their splendour.

[Verse Locator](#)

आकुलां वानरीम् सेनां शरजालेन पीडिताम् ॥ ६-७३-५१
हृष्टः स परया प्रीत्या ददर्श क्षतजोक्षिताम् ।

51. saH hR^iShTaH = that enthusiastic Indrajit; parayaa priityaa = with great pleasure; dadarsha = saw; vaanariim akulaam senaan = that extensive army of monkeys; kShatajokShitaam = drenched in blood; piiDitaam = and tormented; sharajaalena = by a multitude of arrows.

That enthusiastic Indrajit, with a great pleasure, saw that exclusive army of monkeys, drenched in blood and tormented by a multitude of arrows.

[Verse Locator](#)

पुनरेव महातेजा राक्षसेन्द्रात्मजो बली ॥ ६-७३-५२

संसृज्य बाणवर्षं च शस्त्रवर्षं च दारुणम् ।

ममर्द वानरानीकं परितस्त्विन्द्रजिह्वली ॥ ६-७३-५३

52; 53. **indrajit raakShasendraatmajaH** = Indrajit; the son of Ravana; **mahaatejaaH** = having a great splendour; **balii** = and possessing strength; **balii** = and power; **punareva** = again; **samsR^ijya** = generating; **daaruNam** = terrific; **baaNa varShamcha** = rain of arrows; **shastravarShamcha** = and rain of weapons; **mamarda** = destroyed; **vaanaraaniikam** = the army of monkeys; **paritaH** = from all sides.

Indrajit, the son of Ravana, possessing a great splendour power and strength, again generating a terrific rain of arrows and weapons, destroyed the army of monkeys from all sides.

[Verse Locator](#)

स सैन्यमुत्सृज्य समेत्य तूर्णं ।

महारणे वानरवाहिनीषु।

अदृश्यमानः शरजालमुग्रं ।

ववर्ष नीलाम्बुधरो यथाम्बु ॥ ६-७३-५४

54. **utsR^ijya** = leaving off; **svasainyan** = his army; **mahaahave** = in that great battle; **adR^ishyamaanaH** = becoming invisible; (Indrajit); **sametya** = advancing (towards the monkeys); **vavarSha** = rained; **tuurNam** = quickly; **ugram** = terrific sharajaalam = multitude of arrows; **manara vaahiniSha** = on the armies; **niilaambudharaH yathaa** = as a black cloud (down pours); **ambu** = the rain.

Leaving off his army from that great battle-field and becoming invisible, Indrajit advanced towards the monkeys and quickly rained terrific hail of arrows on those armies of monkeys, as black cloud downpours the rain.

[Verse Locator](#)

ते शक्रजिह्वाणविशीर्णदिहा ।

मायाहता विस्वरमुन्नदन्तः।

रणे निपेतुर्हरयोऽद्रिकल्पा ।

यथेन्द्रवज्राभिहता नगेन्द्राः ॥ ६-७३-५५

55. **raNe** = in that battle; **te harayaH adrikalpaaH** = those mountain-like monkeys; **maayaahataH** = as victims of conjuring tricks; **shakrajidbaaNa vishiirNa dehaaH** = with their bodies torn into pieces by the arrows of Indrajit; **unnadantaH visvaram** = roaring with discordant notes; **nipetuH** = fell down; **nagendraaH yathaa** = like mountains; **indravajraabhihataaH** = struck by Indra's thunderbolt.

In that battle, those mountain-like monkeys as victims of conjuring tricks with their bodies torn into pieces by Indrajit's arrows and roaring as they were with discordant notes, fell down on earth, like mountains struck by Indra's thunder bolt.

[Verse Locator](#)

ते केवलं सन्ददृशुः शिताग्रान् ।

बाणान्रणे वानरवाहिनीषु।

माया निगूढं च सुरेन्द्रशत्रुं ।

न चात्र तं राक्षसमभ्यपश्यन् ॥ ६-७३- ५६

56. **te** = those monkeys; **raNe** = in battle; **samdadR^ishuH** = saw; **kevalam** = only; **baaNaan** = arrows; **sitaagraan** = with pointed tips; **vaanara vaahiniiShu** = falling on the armies of monkeys; **na apashyan** = they could not see; **atra** = there; **tam raakShasam api** = that Indrajit the demon; **surendrashatrum** = the enemy of Indra; **maayaavignuDham** = remaining concealed by his conjuring trick.

Those monkeys in battle saw only arrows with pointed tips falling on the armies of monkeys. They could not see there, that Indrajit the demon, the enemy of Indra, remaining concealed by his conjuring trick.

[Verse Locator](#)

ततः स रक्षोऽधिपतिर्महात्मा ।
सर्वा दिशो बाणगणैः शिताग्रैः।
प्रच्छादयामास रविप्रकाशैर् ।
विषादयामास च वानरेन्द्रान् ॥ ६-७३-५७

57. **tataH** = then; **mahaatmaa** = the mighty; **saH** = Indrajit; **rakShodhipatiH** = the leader of demons; **prachchhadayaamaasa** = covered; **sarvaaH dishaH** = all the quarters; **baaNashataiH** = with hundreds of arrows; **shitaagraiH** = having sharply pointed like the splendour of the sun; **vidaarayaamaasa cha** = and tore asunder; **vaanarendraan** = the monkey-chiefs.

Then, the mighty Indrajit, the leader of demons, covered all the quarters with hundreds of sharply pointed arrows, having splendour of the sun and tore asunder the monkey-chiefs.

[Verse Locator](#)

स शूलनिस्त्रिंश परश्वधानि ।
व्याविध्य दीप्तानलसंनिभानि।
सविस्फुलिङ्गोज्ज्वलपावकानि ।
ववर्ष तीव्रं प्लवगेन्द्रसैन्ये ॥ ६-७३-५८

58. **saH** = Indrajit; **vavarSha** = rained; **tiivram** = excessively; **shuulanistrimsha parashvadhaani** = pikes; swords and axes; **vyaavidha diiptaanila saprabhaaNi** = shining like augmented and flaming fire; **savisphuliN^gojvakaani** = shooting forth incandescent flames with sparks; **plavagendrasainye** = on the army of excellent monkeys.

Indrajit excessively rained on the army of monkeys' pikes, swords and axes, shining like augmented and flaming fire and shooting forth incandescent flames with sparks.

[Verse Locator](#)

ततो ज्वलनसङ्काशैः शितैर्वानरयूथपाः।
ताडिताः शक्रजिह्वाणैः प्रफुल्ला इव किंशुकाः ॥ ६-७३-५९

59. **tataH** = then; **taaDitaaH** = struck; **shakrajidbaaNaiH** = by the arrows of Indrajit; **jvalanasamkaashaiH** = the arrows which shone brightly as fire; **vaanarayuuthapaiH** = the monkey-commanders; (looked like); **praphvallaaH kimshukaaH iva** = kimshuka trees bearing crimson flowers.

Struck by the Indrajit's arrows, shining brightly as fire, the monkey-commanders then looked like Kimshuka trees bearing crimson flowers.

[Verse Locator](#)

तेऽन्योन्यमभिसर्पन्तो निनदन्तश् च विस्वरम्।
राक्षसेन्द्रास्त्रनिर्भिन्ना निपेतुर्वानरर्षभाः ॥ ६-७३-६०

60. **te vaanararShabhaaH** = those foremost f monkeys; **raakShasendra abhinirbhinnaaH** = torn asunder by that leader of the demons; **abhisarpantaH** = approaching; **anyonyam** = at each other; **ninadantashcha** = and roaring; **visvaram** = in a discordant note; **nipetuH** = fell down on the ground.

Those excellent monkeys, torn asunder by that chief of demons, approaching at each other and roaring in a discordant tone, fell down on the ground.

[Verse Locator](#)

उदीक्षमाणा गगनं के चित्रेत्रेषु ताडिताः।
शरैर्विविशुरन्योन्यं पेतुश्च जगतीतले ॥ ६-७३-६१

61. **kechit** = some monkeys; **taaDitaaH** = banged; **netreShu** = in the eyes; **sharaiH** = by arrows; **udiikShamaaNaaH** = and looking up; **gaganam** = at the sky; **vivishuH** = joined; **anyonyam** = each other; **petushcha** = and fell down; **jagatiitale** = on the floor.

Banged in the eyes by arrows, some monkeys looking up towards the sky, joined each other and fell down on the floor.

[Verse Locator](#)

हनूमन्तं च सुग्रीवमङ्गदं गन्धमादनम्।
जाम्बवन्तं सुषेणं च वेगदर्शिनमेव च ॥ ६-७३-६२
मैन्दं च द्विविदं नीलं गवाक्षं गजगोमुखौ।
केसरिं हरिलोमानं विद्युदंष्ट्रं च वानरम् ॥ ६-७३-६३
सूर्याननं ज्योतिमुखं तथा दधिमुखं हरिम्।
पावकाक्षं नलं चैव कुमुदं चैव वानरम् ॥ ६-७३- ६४
प्रासैः शूलैः शितैर्बाणैरिन्द्रजिन्मन्त्रसंहितैः।
विव्याध हरिशार्दूलान्सर्वास्तान्नाक्षसोत्तमः ॥ ६-७३-६५

62; 63; 64; 65. **praasaiH** = with lances; **shuulaiH** = spikes; **shitaiH baaNaiH** = and sharp arrows; **mantra samhitaiH** = charged with sacred texts; **indrajit** = Indrajit; **raakShasottamaH** = the excellent demon; **vivyaadha** = struck; **taan sarvaan harishaarduulaan** = all those foremost of monkeys; **(namely) hanuumantam cha** = Hanuman; **sugriivam** = Sugreeva; **aN^gadam** = Angada; **gandha maadanam** = Gandhamadana; **jaambavantam** = Jambavan; **suSheNam cha** = SuShena; **vegadarshinameva cha** = vegadarshina; **maindam cha** = Mainda; **dvididam** = Divivda; **niilam** = Nila; **gavaakSham** = Gavaksha; **Gavayam** = Gavaya; **kesarim** = Kesari; **harilomaanam** = Hariloma; **vidyuddamShTram** = Vidyuddamsashtra; **vaanaram cha** = the monkey; **suuryaananam** = Suryanana; **jyotimukham** = Jyotimukha; **tathaa** = and; **harim** = a monkey; **dadhimukham** = called Dadhimukha; **paavakaakSham** = Pavakaksha; **nalamchaiva** = Nala; **vanaram chaiva** = as also a monkey called; **kumudam** = Kumuda.

With lances, spikes and sharp arrows, charged with sacred texts, Indrajit the excellent demon struck all those foremost of monkeys, namely Hanuman, Sugreeva, Angada, Gandhamadana, Jambavan, Sushena, Vegadarshina, Mainda, Dvidida, Nila, Gavaksha, Gavaya, Kesari, Hariloma, Vidyuddamsashtra, Suryanana, Jyothimukha, a monkey called Dadhimukha, Pavakaksha, Nala as also a monkey named Kumuda.

[Verse Locator](#)

स वै गदाभिर्हरियूथमुख्यान् ।
निर्भिद्य बाणैस्तपनीयपुङ्खैः ।
ववर्ष रामं शरवृष्टिजालैः ।
सलक्ष्मणं भास्कररश्मिकल्पैः ॥ ६-७३-६६

66. **nirbhidya** = tearing asunder; **hariyuuthamukhyaan** = the principal monkey-warriors; **gadaabhiH** = by maces; **baaNaiH** = and arrows; **tapaniiyavarNaiH** = which were of golden colour; **saH** = that Indrajit; **vavarSha** = rained; **sharavR^iShTijaalaiH** = a multitude of showers of arrows; **bhaaskara rashmi kalpaiH** = equal to sun's rays; **raamam** = on Rama; **salakShmaNam** = along with Lakshmana.

Tearing asunder the principal monkey-warriors by maces and arrows, which were of golden colour, that Indrajit rained a multitude of showers of arrows equal to sun's rays on Rama and Lakshmana.

[Verse Locator](#)

स बाणवर्षैरभिवर्ष्यमाणो ।
धारानिपातानिव तान्विचिन्त्य ।
समीक्षमाणः परमाद्भुतश्री ।
रामस्तदा लक्ष्मणमित्युवाच ॥ ६-७३-६७

67. **achintya** = Ignoring; **abhivR^iShyamaaNaH** = the showering; **baaNavarShaiH** = rain of arrows; **dhaaraanipaataaniva** = as though they are showers of rain; **saH raamaH** = that Rama; **paramaadbhutashriiH** = of the most wonderful luster; **samiikShamaaNaH** = looking around thoroughly; **uvaacha** = spoke; **tataH** = then; **lakShmaNam** = to Lakshmana; **iti** = as follows:

Ignoring that showering rain of arrows, as though they are mere showers of rain, that Rama of the most wonderful luster, looking around thoroughly, then spoke to Lakshmana as follows:

[Verse Locator](#)

असौ पुनर्लक्ष्मण राक्षसेन्द्रो ।
ब्रह्मास्त्रमाश्रित्य सुरेन्द्रशत्रुः ।
निपातयित्वा हरिसैन्यमुग्रम् ।
अस्माञ्शरैरर्दयति प्रसक्तम् ॥ ६-७३-६८

68. **lakShmaNa** = O Lakshmana!; **asau** = this; **surendrashatruH** = Indrajit; **aashritya** = having recourse to; **mahaastram** = a great missile; **nipaataayitvaa** = throwing down; **harisainyam** = the army of monkeys; **ardayati** = is tormenting; **asmaan** = us; **prasakatam** = incessantly; **shitaiH sharaiH** = with his sharp arrows.

"O Lakshmana! This Indrajit, by a great missile, is throwing down our army of monkeys and tormenting us incessantly with his sharp arrows."

[Verse Locator](#)

स्वयम्भुवा दत्तवरो महात्मा ।
खमास्थितोऽन्तर्हितभीमकायः ।
कथं नु शक्यो युधि नष्टदेहो ।
निहन्तुमद्येन्द्रजिदुद्यतास्त्रः ॥ ६-७३-६९

69. **katham** = how; **mahaatmaa** = can the mighty; **samaahitaH** = and composed indrajit = Indrajit; **dattavaraH** = on whom a boon has been bestowed; **svayambhuvaa** = by Brahma; **antarhita bhiimakaaya** = and who has concealed his terrible form; **udyataastraH** = who stands with his weapons uplifted; **naShTadehaH** = eventhough his body is invisible; **shakyaH nihantum** = be killed; **yudhi** = in the battle; **adya** = today?

"How can the mighty and composed Indrajit on whom a boon has been bestowed by Brahma and who has concealed his terrible form who stands with his weapons uplifted eventhough his body is visible be killed in the battle today?"

[Verse Locator](#)

मन्ये स्वयम्भूर्भगवानचिन्त्यो ।
यस्यैतदस्त्रं प्रभवश् च योऽस्य।
बाणावपातांस्त्वमिहाद्य धीमन्
मया सहाव्यग्रमनाः सहस्व ॥ ६-७३-७०

70. **manye** = I think; **bhagavaan svayambhuuH** = the self-born Lord Brahma; **yaH prabhavaH** = who is the source of this universe; **achintyaH** = is inconceivable; **etat astram** = and by whom this missile (is presided); **dhiiman** = O wise one!; **avyagramanaaH** = remaining undistracted in mind; **tvam** = you; **sahasva** = bear; **mayaa saha** = along with me; **iha** = here; **baaNaavapaatam** = the hail of arrows; **adya** = today.

"I think the self-born Brahma who is the source of the universe is inconceivable and this missile is presided over by him. O wise one! Remaining undistracted in mind, you bear along with me today the hail of arrows here."

[Verse Locator](#)

प्रच्छादयत्येष हि राक्षसेन्द्रः ।
सर्वा दिशः सायकवृष्टिजालैः।
एतच्च सर्वं पतिताग्रवीरं ।
न भ्राजते वानरराजसैन्यम् ॥ ६-७३-७१

71. **eShaH raakShasendraH** = (Let) this chief of demons; **sarvaadhikaH** = who is surpassing all; **prachchhaadayitu** = be covered; **paayaka vR^iShTi jaalaiH** = with a multitude of showers of arrows; **etat** = this; **sarvam** = entire; **vaanararaja sainyam** = army of Sugreeva; **patitaagrya shuuram** = whose leading warriors have fallen; **na bhraajate** = looks no more charming.

"Let this chief of demons, who is surpassing all, be covered with a multitude of showers of arrows. This entire army of Sugreeva, whose leading warriors have fallen, looks no more charming."

[Verse Locator](#)

आवां तु दृष्ट्वा पतितौ विसंजौ ।
निवृत्तयुद्धौ हतरोषहर्षौ।
ध्रुवं प्रवेक्ष्यत्यमरारिवासं ।
असौ समादाय रणाग्रलक्ष्मीम् ॥ ६-७३-७२

72. **dR^iShTvaa** = finding; **aavaam** = both of us; **visamJNau** = fallen unconscious; **gataharSha roShau** = and without showing joy and anger; **nivR^ittayuddhau** = having desisted from fighting; **samaasaadya** = and having obtained; **raNaagryalakShmiiva** = laurels of battle in its beginning itself asau dhruvam pravekShyati = he will certainly return; **amaraarivaasam** = Lanka (the abode of demons).

"Finding both of us fallen unconscious without displaying any joy or anger as also having desisted from fighting, Indrajit will certainly return to Lanka, after having obtained laurels of battle in its beginning itself."

[Verse Locator](#)

ततस्तु ताविन्द्रजिदस्त्रजालैर् ।
बभूवतुस्तत्र तदा विशस्तौ ।
स चापि तौ तत्र विषादयित्वा ।
ननाद हर्षाद्युधि राक्षसेन्द्रः ॥ ६-७३-७३

73. tataH = thereafter; tau = Rama and Lakshmana; tadaa = then; babhuuvatuH = became; vishastau = struck; tatra = there; astra jaalaiH = by a multitude of arrows; indrajitaH = of Indrajit; tatra = there; saH = that; raakShasendrashchaapi = leader of demons also; viShaayitvaa = causing affliction; tau = to both of them; nanaada = roared; harShaata = with a thrill of rapture; yudhi = in battle.

Thereafter, Rama and Lakshmana there became struck by a multitude of arrows of Indrajit. That leader of demons also there, causing affliction to both of them, roared with a thrill of rapture in battle.

[Verse Locator](#)

ततस्तदा वानरराजसैन्यं ।
रामं च सङ्ख्ये सहलक्ष्मणेन ।
विषादयित्वा सहसा विवेश ।
पुरीं दशग्रीवभुजाभिगुप्ताम् ॥ ६-७३-७४
संस्तूयमानः स तु यातुधानैः ।
पित्रे च सर्वं हृषितोऽभ्युवाच ॥ ६-७३-७५

74; 75. evam vihuudayitvaa vaanna sainyam raamamcha lakShmaNena saha = Thus causing the army of monkey along with Rama and Lakshmana to become despondent; samkhye = in battle; saH = that Indrajit; tataH = then; samstuuyamaanaH = being eulogized; yaatu dhaanaiH = by demons; sahasaa = quickly; vivesha = entered; puriim = the city; dashagriiva bhujaabhiguptaam = being protected by Ravana's arms; abhyuvaacha = and informed; sarvam = all; pitre = to his father; hR^iShitaH = cheerfully.

Thus causing the army of monkeys along with Rama and Lakshmana to become despondent in battle, that Indrajit, getting eulogized by the demons, quickly reached the city of Lanka which was being protected by Ravana's arms. Then, Indrajit cheerfully informed all that had happened, to his father.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकांडे त्रिसप्ततितमः सर्गः

Thus, this is the 73rd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 73

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14

<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>
<u>55</u>	<u>56</u>	<u>57</u>	<u>58</u>	<u>59</u>
<u>60</u>	<u>61</u>	<u>62</u>	<u>63</u>	<u>64</u>
<u>65</u>	<u>66</u>	<u>67</u>	<u>68</u>	<u>69</u>
<u>70</u>	<u>71</u>	<u>72</u>	<u>73</u>	<u>74</u>
<u>75</u>				

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 74

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Introduction

After having been struck by Brahma's missile released by Indrajit, Rama and Lakshmana became unconscious. Sixty-seven crores of monkeys fainted. Hanuma and Vibhishana, however in consciousness, roared about in the battle-front with torches in their hands, making a search of Jambavan. They find Jambavan. Jambavan requests Hanuma to proceed to Himalayas, by crossing over the ocean and to bring four important herbs, viz. Mrita Sanjivani, Vishalya karani, Suvarna karani and Sandhani; so as to bring succour to the fainted army of monkeys. Hanuma begins his journey to Himalayas and reaches Mount Rishabha, where the wonderful herbs exist. Hanuma searches for the four wonderful herbs. But the herbs appear invisible for him. Hanuma uproots the mountain clothed with the four celestial herbs and carries it along with him. Inhaling the odour of those herbs, Rama, Lakshmana and all the monkeys regain their normal health.

[Verse Locator](#)

तयोस्तदा सादितयो रणाग्रे ।

मुमोह सैन्यं हरियूथपानाम् ।

सुग्रीवनीलाङ्गदजाम्बवन्तो ।

न चापि किं चित्प्रतिपेदिरे ते ॥ ६-७४-१

1. raNaagre = In the battle-front; tadaa = then; tayoH = (while) Rama and Lakshmana; saaditayoH = were knocked down senseless; sainyam = the army; hariyuuthapaanaam = of monkey-leaders; mumoha = fainted; te = those; sugriivaniilaaN^gadajaambavanto api = Sugreeva; Nila; Angada and Jambavan too; napratipedire = could not find out; kimchit = even a little (of what to do).

Then, in the battle-front, Rama and Lakshmana were knocked down senseless. The army of monkey-leaders fainted. Sugreeva, Nila, Angada and Jambavan could not understand what to do.

[Verse Locator](#)

ततो विषण्णं समवेक्ष्य सैन्यं ।

विभीषणो बुद्धिमतां वरिष्ठः ।

उवाच शाखामृगराजवीरान् ।

नाश्वासयन्नप्रतिमैर्वचोभिः ॥ ६-७४-२

2. samavekShya = seeing; sarvam = the entire army; viShaNNam = looking worried; vibhiiShaNah = Vibhishana; variShThaH = the best; buddhimataam = among the intelligent; tataH = then; uvaacha = spoke; aashvaasayan = consoling; shaakhaa mR^iga raajaviiraan = the warriors of Sugreeva the lord of monkeys; apratimaiH = matchless; vachobhiH = words.

Seeing the entire army looking worried, Vibhishana, the best among the intelligent ones, spoke the following matchless words, consoling the warriors of Sugreeva, the lord of monkeys:

मा भैष्ट नास्त्यत्र विषादकालो ।
यदार्यपुत्राववशौ विषण्णौ ।
स्वयम्भुवो वाक्यमथोद्धहन्तौ ।
यत्सादिताविन्द्रजिदस्त्रजालैः ॥ ६-७४-३

3. **udvahantau** = honouring; **vaakyam** = the spell; **svayambhuvaH** = sacred of Brahma the creator; **aaryaputrau** = the two sons of venerable Dasaratha; **yat** = for which reason; **saaditau** = they were knocked down; **astrajaalaiH** = by a multitude of missiles; **indrajitaa** = of Indrajit; **yat** = and for which reason; **avashau** = losing their free-will; **viShaNNau** = and becoming dejected; **maa bhiShTa** = do not be afraid; **naasti** = there is no; **viShaadakaala** = time for despondency; **atra** = here.

"Honouring the spell sacred of Brahma the creator, the two sons of the venerable Dasaratha have actually lost their free will and became dejected and have allowed themselves to be knocked down by the missiles of Indrajit. Hence do not be afraid. There is no occasion for despondency now."

[Verse Locator](#)

तस्मै तु दत्तं परमास्त्रमेतत् ।
त्स्वयम्भुवा ब्राह्मममोघवेगम् ।
तन्मानयन्तौ यदि राजपुत्रौ ।
निपातितौ को अत्र विषादकालः ॥ ६-७४-४

4. **etat** = this; **braahmam paramaastram** = excellent missile presided over by Brahma the creator **amoghaviiryam** = with never-failing strength; **dattam** = was given; **svayambhuvaa** = by Brahma; **tasmai** = to Indrajit; **maanayantau** = honouring; **tat** = it; **rajaputrau** = the two princes; **nipaataitau** = were made to fall down; **yudhi** = in battle; **kaH** = what is the use of; **viShaada kaalaH** = a time for despondency; **atra** = here.

"This excellent missile, presided over by Brahma the creator, with never-failing strength, was given to Indrajit by Brahma. Honouring it, Rama and Lakshmana the princes fell down in battle. This not a time for despondency here."

[Verse Locator](#)

ब्राह्ममस्त्रं तदा धीमान्मानयित्वा तु मारुतिः ।
विभीषणवचः श्रुत्वा हनूमांस्तमथाब्रवीत् ॥ ६-७४-५

5. **tataH** = then; **hanumaan** = Hanuma; **dhiimaan** = the intelligent one; **maarutiH** = and the son of wind-god; **maanayitvaa** = honouring; **braahmam agram** = the missile of Brahma; **shrutvaa** = and hearing; **vibhiiShaNa vachaH** = the words of Vibhishana; **abraviit** = spoke; **idam** = these words.

Then, the intelligent Hanuma, the son of wind-god, paying honour to the missile presided over by Brahma and hearing the words of Vibhishana, spoke the following words:

[Verse Locator](#)

अस्मिन्निहते सैन्ये वानराणां तरस्विनाम् ।
यो यो धारयते प्राणांस्तं तमाश्वासयावहे ॥ ६-७४-६

6. **aashvaasayaamahe** = let us restore to confidence; **tam tam** = that and that monkey; **yaH yaH** = whoever; **dhaarayate praaNaan** = is surviving; **astrahate** = after having

been struck by the missile; **asmin sainye** = in the army; **tarasvinaam vaanaraaNaam** = of energetic monkeys.

"Let us restore to confidence whosoever is in this army of energetic monkeys, after having been struck by the missile."

[Verse Locator](#)

तावुभौ युगपद्वीरौ हनूमद्राक्षसोत्तमौ ।
उल्काहस्तौ तदा रात्रौ रणशीर्षे विचेरतुः ॥ ६-७४-७

7. **tau** = those; **ubhau** = two; **viirau** = valiant; **hanuumadraakShasottamau** = Hanuma and Vibhishana; **yugapat** = together; **tadaa** = then; **raatrau** = at that night; **ulkaahastau** = with torches in their hands; **vicheratuH** = roamed about; **raNashiirShe** = in the battle-front.

Both those valiant ones, Hanuma and Vibhishana, together at that time of the night, roamed about in the battle-front, with torches in their hands.

[Verse Locator](#)

भिन्नलाङ्गूलहस्तोरुपादाङ्गुलि शिरो धरैः ।
स्रवद्भिः क्षतजं गात्रैः प्रस्रवद्भिः समन्ततः ॥ ६-७४-८
पतितैः पर्वताकारैर्वानरैरभिसङ्कुलाम् ।
शस्त्रैश्च पतितैर्दीप्तैर्ददृशाते वसुन्धराम् ॥ ६-७४-९

8; 9. **dadR^ishaate** = (Hanuma and Vibhishana) saw; **vasumdharaam** = the earth; **abhisamvR^itaam** = covered; **samaatataH** = on all sides; **vaanaraiH** = with monkeys; **parvataakaaraiH** = of mountainous forms; **bhinna patitaiH laaNguula hastorupaadaaN^gulishirodharaiH** = fallen with their tails; arms; thighs; feet; fingers and heaps of heads broken; **sravadbhiH** = with oozing; **kShatajam** = blood; **gatraiH** = from their limbs; **prasravadbhiH** = and urine flowing out; **diiptaiH shastraishcha** = as also covered with flaming weapons.

Hanuma and Vibhishana saw the battle-field, covered on all sides, with mountain-sized monkeys fallen with their tails, arms, thighs, feet, fingers and heaps of heads fractured with blood oozing from their limbs and urine flowing out. The earth was also covered with flaming weapons fallen around.

[Verse Locator](#)

सुग्रीवमङ्गदं नीलं शरभं गन्धमादनम् ।
गवाक्षम् च सिष्जेणम् च वेगदर्शनमाहुकम् ॥ ६-७४-१०
मैन्दं नलं ज्योतिमुखं द्विविदं पनसं तथा ।
विभीषणो हनूमांश्च ददृशाते हतान्रणे ॥ ६-७४-११

10; 11. **vibhiShaNaiH** = Vibhishana; **hanuumaamcha** = and Hanuma; **dadR^ishaate** = saw; **sugriivam** = Sugreeva; **aN^gadam** = Angada; **niilam** = Nila; **sharabham** = Sharabha; **gandhamaadanam** = Gandhamadana; **gavaakSham** = Gavaksha; **suSheNam cha** = Sushena; **vegadarshinamevacha** = Vegadarshi; **maindam** = Mainda; **nalam** = Nala; **jyotimukham** = Jyotimukha; **vaanaram chaapi** = and a monkey called; **dvividam** = Dvidida; **hataan** = who were struck down; **raNe** = in battle.

Vibhishana and Hanuma saw Sugreeva, Angada, Nila, Sharabha, Gandhamadana, Gavaksha, Sushena, Vegadarshi, Mainda, Nala, Jyotimukha and a monkey called Dvidida, who were struck down on the battle-field.

[Verse Locator](#)

सप्तषष्टिर्हताः कोट्यो वानराणां तरस्विनाम् ।

अह्नः पञ्चमशेषेण वल्लभेन स्वयम्भुवः ॥ ६-७४-१२

12. **vallabhena** = by the cherished missile; **svayambhuvaH** = of Brahma; the self-born creator; **sapta ShaSTiH** = sixty seven; **koTyaH** = crores; **tarasvinaam vaanaraaNaam** = of energetic monkeys; **hataaH** = were struck down; **ahnaH paN^chama sheSheNa** = in the fifth and last period* of the day.

Sixty seven crores of powerful monkeys were struck down by the cherished missile of Brahma, the self-born creator, in the fifth and last period* of the day.

*The twelve hours of the day were commonly divided into five parts consisting of six Ghatikas (or two hours and twenty four minutes) each. They were known by the names of PraataH (early morning), Sangava (forenoon), Madhyaahva (midday), AparaaHna (afternoon) and Saayaahna (evening).

[Verse Locator](#)

सागरौघनिभं भीमं दृष्ट्वा बाणार्दितं बलम् ।

मार्गते जाम्बवन्तं स्म हनुमान्सविभीषणः ॥ ६-७४-१३

13. **hanuman** = Hanuma; **savibhiiShaNaH** = along with Vibhishana; **maargate** = was searching; **jaambavantam** = for Jambavan; **dR^iShTvaa** = while looking at bhiimam balam = the terrific army; **baaNaarditam** = wounded by the arrows; **saagaraughanibham** = and appearing like a tide of an ocean.

Hanuma, along with Vibhishana, began to search for Jambavan, while looking at the terrific army (wounded by the arrows) which appeared like the tide of an ocean.

[Verse Locator](#)

स्वभावजरया युक्तं वृद्धं शरशतैश् चितम् ।

प्रजापतिसुतं वीरं शाम्यन्तमिव पावकम् ॥ ६-७४-१४

दृष्ट्वा तमुपसङ्गम्य पौलस्त्यो वाक्यमब्रवीत् ।

14. **dR^iShTvaa** = looking at; **prajaapati sutam Jambavan**; the son of Brahma; **yuktam** = who was endowed with; **svabhaava jarayaa** = old age by nature; **vR^iddham** = an elderly person; **chitam** = looking conspicuous; **shara shataiH** = with hundreds of arrows; **viiram** = and a valiant with hundreds of arrows; **viiram** = and a valiant person; **paavakam iva** = looking like fire; **shyamantam** = which was extinguishing; **paulastyaH** = Vibhishana; **sama bhisamkramya** = approaching abraviit = spoke; **vaakyam** = the him; following words.

Looking at Jambavan, the son of Brahma, who was naturally bequeathed with old age, an elderly person, with his body conspicuous of hundreds of arrows and a valiant person looking like an extinguishing fire, Vibhishana approached him and spoke as follows:

[Verse Locator](#)

कच्चिदार्यशरैस्तीर्ष्णेन प्राणा ध्वंसितास्तव ॥ ६-७४-१५

विभीषणवचः श्रुत्वा जाम्बवानृक्षपुङ्गवः ।

कृच्छ्रादभ्युद्गिरन्वाक्यमिदं वचनमब्रवीत् ॥ ६-७४-१६

15; 16. **aarya** = O venerable one!; **tava** = your; **praaNaaH** = lives; **na dhvamsitaaH kashchit** = are not destroyed whatsoever indeed; **tiikShaNaiH sharaiH** = by the sharp arrows!; **shrutvaa** = hearing; **vibhiiShaNa vachaH** = the words of Vibhishana; **jaambavaan** = Jambavan; **R^ikSha puNgavaH** = the foremost among bears; **abraviit** = spoke; **idam vachanam** = these words; **abhyudgivan** = uttering; **vaakyam** = the words; **kR^ichchhraat** = with difficulty.

[Verse Locator](#)

नैरूतेन्द्रमहावीर्यस्वरेण त्वाभिलक्षये ।

विद्धगात्रः शितैर्बाणैर्न त्वां पश्यामि चक्षुषा ॥ ६-७४-१७

17. **nairR^itendra** = O leader of the demons; **mahaaviirya** = with a great prowess!; **abhilakShaye** = I am recognizing; **tvaa** = you; **svareNa** = by your voice; **na pashyaami** = I cannot see; **tvaa** = you; **chakShuShaa** = with the eye; **viddhagaatraH** = as my limbs were struck; **shitaiH** = with sharp; **baaNaiH** = arrows.

"O Vibhishana, the leader of demons, with a great prowess! I am able to recognize you by your voice alone. Pierced with sharp arrows, I am not able to see you with my eyes."

[Verse Locator](#)

अञ्जना सुप्रजा येन मातरिश्वा च नैरूत ।

हनुमान्वानरश्रेष्ठः प्राणान्धारयते क्व चित् ॥ ६-७४-१८

18. **suvrata** = O Vibhishana; of good manners!; **hanuman** = (Does) Hanuma; **vaanara shreShThaH** = the foremost among monkeys; **yena** = because of whom; **aN^janaa** = Anjana (his mother); **maatarishraacha** = and the wind-god; **suprajaaH** = are his blessed parents; **praaNaandharayate** = holding his lives; **kvachit** = anywhere?

"O Vibhishana, of good manners! Does Hanuma, the foremost among monkeys, because of whom, Anjana (his mother) and the wind-god are his blessed parents survive, holding his life anywhere nearby?"

[Verse Locator](#)

श्रुत्वा जाम्बवतो वाक्यमुवाचेदं विभीषणः ।

आर्यपुत्रावतिक्रम्य कस्मात्पृच्छसि मारुतिम् ॥ ६-७४-१९

19. **shrutvaa** = hearing; **vaakyam** = the words; **jaambavataH** = of Jambavan; **vibhiiShaNaaH** = Vibhishana; **uvaacha** = spoke; **idam** = these; **vaakyam** = words; **kasmaat** = why; **pR^ichchhasi** = do you ask; **maarutim** = about Hanuma; **atikramya** = leaving unnoticed; **aaryaputrau** = the venerable sons of Dasaratha?

Hearing the words of Jambavana, Vibhishana spoke the following words, "why do you enquire about Hanuman, passing over the venerable sons of Dasaratha?"

[Verse Locator](#)

नैव राजनि सुग्रीवे नाङ्गदे नापि राघवे ।

आर्य सन्दर्शितः स्नेहो यथा वायुसुते परः ॥ ६-७४-२०

20. **aarya** = O venerable one!; **yathaa** = how; **paraH** = an exceptional; **snehaH** = affection; **samdarshitaH** = is shown; **vaayusute** = in Hanuma; **naiva** = (the same) is neither shown; **sugriive** = in Sugreeva; **raajam** = the king; **na aN^gade** = nor in Angada; **na raaghave.api** = nor even in Rama.

"O venerable one! The exceptional affection, you are showing towards Hanuma, is not being shown towards Sugreeva or Angada or even Rama."

[Verse Locator](#)

विभीषणवचः श्रुत्वा जाम्बवान्वाक्यमब्रवीत् ।

शृणु नैरूतशार्दूल यस्मात्पृच्छामि मारुतिम् ॥ ६-७४-२१

21. **shrutvaa** = hearing; **vibhiiShaNaa vachaH** = the words of Vibhishana; **jaambavaan** = Jambavan; **abraviit** = spoke; **vaakyam** = the following words; **nairR^ita shaarduula** = O the

foremost among demons, **shR^iNu** = hear; **yasmaat** = why; **pR^ichchhaami** = I am asking; **maarutim** = about Hanuma.

Hearing the words of Vibhishana, Jambavan replied as follows: "O the foremost among demons! Listen to me, why I am enquiring about Hanuma."

[Verse Locator](#)

अस्मिञ्जीवति वीरे तु हतमप्यहतं बलम् ।
हनूमत्युज्झितप्राणे जीवन्तोऽपि मृता वयम् ॥ ६-७४-२२

22. **asmin viire** = If this brave Hanuma; **jiivati** = is surviving; **balam** = the (whole) army; **hatamapi** = even if killed; **ahatam** = is unhurt; **hanuumati** = If Hanuma; **ujghitapraaNe** = has given up his life; **vayam** = we; **mR^itaaH** = are dead; **jiivantaH api** = even though living.

"If that brave Hanuma is surviving, the whole army even if killed, is unhurt. On the other hand, if Hanuma has given up his life, we are all dead, even though living."

[Verse Locator](#)

ध्रियते मारुतिस्तात मारुतप्रतिमो यदि ।
वैश्वानरसमो वीर्ये जीविताशा ततो भवेत् ॥ ६-७४-२३

23. **taata** = O dear child!; **maarutiH yadi** = Hanuma; **maaruta pratimaH** = equal to the wind; **vaishvaanara samaH** = and equal to the fire; **viirye** = in prowess; **dharate** = survives; **tataH** = then; **jiivitaashe bhavet** = there is a hope to live (for us).

"O dear child! If Hanuma, who is equal to the wind and the fire in prowess, survives; then there is a hope for all of us to survive."

[Verse Locator](#)

ततो वृद्धमुपागम्य नियमेनाभ्यवादयत् ।
गृह्य जाम्बवतः पादौ हनूमान्मारुतात्मजः ॥ ६-७४-२४

24. **tataH** = thereafter; **hanuman** = Hanuma; **maarutaatmajaH** = the son of wind-god; **upaagamya** = approaching; **NR^iddham** = the elderly Jambavan; **abhyavaadayat** = offered his salutation; **gR^ihya paade** = by grasping the feet; **jaambavataH** = of Jambavan; **vinayaat** = with modesty.

Thereafter, Hanuma the son of wind-god approaching the elderly Jambavan, offered his salutation, by grasping the feet of Jambavan with modesty.

[Verse Locator](#)

श्रुत्वा हनुमतो वाक्यं तथापि व्यथितेन्द्रियः ।
पुनर्जातमिवात्मानं स मेने ऋक्षपुङ्गवः ॥ ६-७४-२५

25. **shrutvaa** = hearing; **vaakyam** = the words; **hanumataH** = of Hanuman; **plavagottamaH** = Jambavan; the foremost among monkeys; **vivyathitendriyaH** = with perturbed organs of senses; **manyate** = considered; **jaatamiva** = to have born; **aatmaanam** = himself; **punaH** = again.

Hearing the voice of Hanuma, Jambavan, the foremost among monkeys, with perturbed senses, considered himself as though born again.

[Verse Locator](#)

ततोऽब्रवीन्महातेजा हनूमन्तं स जाम्बवान् ।
आगच्छ हरिशार्दूलवानरांस्त्रातुमर्हसि ॥ ६-७४-२६

26. **tataH** = then; **saH** = that; **jaambavaan** = Jambavan; **mahaatejaaH** = of great splendour; **abraviit** = spoke; **hanuumantam** = to Hanuma (as follows); **aagachchha** = come on; **harishaarduula** = O foremost of demons!; **traatum arhasi** = you ought to protect; **vaanaraan** = the monkeys.

Thereafter, that Jambavan of great splendour spoke to Hanuma as follows: "Come on, O foremost of monkeys! You ought to protect the lives of monkeys."

[Verse Locator](#)

नान्यो विक्रमपर्याप्तस्त्वमेषां परमः सखा ।

त्वत्पराक्रमकालोऽयं नान्यं पश्यामि कञ् चन ॥ ६-७४-२७

27. **tvam** = you; **paramaH** = are the great; **sakhaa** = companion; **eShaam** = for these monkeys; **vikram paryaaptaH** = by your copious prowess; **na anyaH** = there is no other person; **ayam** = this; **tvatparaakrama kaalaH** = is the time to show your prowess; **na pashyaami** = I do not see; **kamchana** = any; **anyam** = other person.

"You are the great companion for these monkeys, by your copious prowess. There is no other person. This is the appropriate time to show your prowess. I do not see any other person to do it."

[Verse Locator](#)

ऋक्षवानरवीराणामनीकानि प्रहर्षय ।

विशल्यौ कुरु चाप्येतौ सादितौ रामलक्ष्मणौ ॥ ६-७४-२८

28. **praharShaya** = cheer up; **aniikaani** = the armies; **R^ikShavaanara viiraaNaam** = of warriors; **kuru** = make; **etau** = these; **saaditau** = tormented; **raama lakShmana** too; **vishalyau** = healed of the arrow-wounds.

"Cheer up the martial warriors of both monkeys and bears. Heal Rama and Lakshmana from their arrow-wounds."

[Verse Locator](#)

गत्वा परममध्वानमुपर्युपरि सागरम् ।

हिमवन्तं नगश्रेष्ठं हनूमन्गन्तुमर्हसि ॥ ६-७४-२९

29. **hanuumaan** = O Hanuma!; **arhasi** = you ought; **gantum** = to go; **himavantam** = to Himalaya; **nagashreShTham** = the foremost of mountains; **gatvaa** = by traveling; **uparyupari** = higher and higher over; **paramam** = the large; **saagaram** = ocean.

"O Hanuma! You ought to go to Himalaya, the foremost of mountains, by traveling higher and higher over the large ocean."

[Verse Locator](#)

ततः काञ्चनमत्युग्रमृषभं पर्वतोत्तमम् ।

कैलासशिखरं चापि द्रक्ष्यस्यरिनिषूदन ॥ ६-७४-३०

30. **ariniShuudana** = O annihilator of enemies!; **tataH** = thereupon; **drakShyasi** = you will see; **tatra** = there; **R^iShabham** = Mount Rishabha; **parvatottamam** = the excellent mountain; **kailaasa shikharam** = and the peak of Kailasa; **kaaN^chanam** = of golden hue; **atyugram** = and very much powerful.

"O annihilator of enemies! Thereafter, you will see there the Mount Rishabha, the excellent mountain and the very much powerful peak of Kailasa, with a golden hue."

[Verse Locator](#)

तयोः शिखरयोर्मध्ये प्रदीप्तमतुलप्रभम् ।
सर्वोषधियुतं वीर द्रक्ष्यस्योषधिपर्वतम् ॥ ६-७४-३१

31. viira = O valiant Hanuma!; madhye = in the midst; tayoH = of those; shikharayoH = two peaks; drakShyasi = you will see; pradiiptam = a blazing; atulaprabham = and unequally brilliant; oShadhiparvatam = herbal mountain; sarvauShadhiyutam = containing all kinds of herbs.

"O valiant Hanuma! In the midst of these two peaks, you will see a blazing and unequally brilliant herbal mountain, containing all kinds of herbs."

[Verse Locator](#)

तस्य वानरशार्दूलचतस्रो मूर्ध्नि सम्भवाः ।
द्रक्ष्यस्योषधयो दीप्ता दीपयन्त्यो दिशो दश ॥ ६-७४-३२

32. vaanara shaarduula = O foremost of monkeys!; sambhavaaH = sprouted; tasya muurdhni = on the head of that mountain; chatusraH = are four; oShadhayaH = herbs; diiptaaH = which are blazing; drakShyasi = you can see; diiptayantiiH = them; illuminating; dashaH = the ten; dishaH = quarters.

"O foremost of monkeys! Sprouted on the head of that mountain, are four blazing herbs. You can see them, illuminating the ten quarters."

[Verse Locator](#)

मृतसज्जीवनीं चैव विशल्यकरणीम् अपि ।
सौवर्णकरणीं चैव सन्धानीं च महौषधीम् ॥ ६-७४-३३

33. mR^ita sanjivaniimchaiva = (you can see) Mrita sanjiivani (capable of restoring the dead to life) and also; vishalyakaraNiim api = Vishalyakarani (capable of extracting weapons and healing all wounds inflicted by weapons); suvarNakaraNiimchaiva = Suvarna karani (restoring the body to its original complexion); samdhaaniimcha = and sandhani (capable of joining severed limbs or fractured bones); mahauShadhim = the great herb.

"You can see there, Mrita Sanjivani (capable of restoring the dead to life), Vishalyakarani (capable of extracting weapons and healing all wounds inflicted by weapons), Suvarnakarani (restoring the body to its original complexion) and Sandhani, the great herb (capable of joining severed limbs or fractured bone)."

[Verse Locator](#)

ताः सर्वा हनुमन्गृह्य क्षिप्रमागन्तुमर्हसि ।
आश्वासय हरीन्प्राणैर्योज्य गन्धवहात्मजः ॥ ६-७४-३४

34. hanuman = O Hanuma!; arhasi = you ought; aagantum = to come; kShipram = quickly; gR^ihya = by taking; sarvaaH = all; taaH = of them; gandhavahaatmaja = O son of wind-god!; aashvaasaya = bring succour; hariin = to the monkeys; yojya praaNaiH = by injecting lives into them.

"O Hanuma! Bring all those herbs quickly. O son of wind-god! Bring succour to the monkeys, by injecting lives into them."

[Verse Locator](#)

श्रुत्वा जाम्बवतो वाक्यं हनूमान्हरिपुङ्गवः ।
आपूर्यत बलोद्धर्षेस्तोयवेगैरिवार्णवः ॥ ६-७४-३५

35. shrutvaa = hearing; vaakyam = the words; jaambaataH = of Jamabvan; hanuman = Hanuma; maarutaatmajaH = the son of wind-god; aapuuryata = was infused; baloddharShaiH = with animated strength; arNavaH iva = as the ocean; vaayuvegaiH = elevates with the force of the wind.

Hearing the words of Jambavan, Hanuma the son of wind-god was infused with animated strength, as the ocean gets animated with the force of the wind.

[Verse Locator](#)

स पर्वततटाग्रस्थः पीडयन्पर्वतोत्तरम् ।
हनूमान्दृश्यते वीरो द्वितीय इव पर्वतः ॥ ६-७४-३६

36. parvatataTaagraস্থাH = standing on the summit of Trikuta mountain; piiDayau = and pressing; parvatottamam = the foremost of mountains; saH hanuumaan = that Hanuma; viiraH = the valiant monkey; dR^ishyate = appeared; dvitiiyaH parvataH iva = like a second mountain.

Standing on the summit of Trikuta mountain and pressing the foremost of mountains (with his feet), that valiant Hanuma appeared like a second mountain.

[Verse Locator](#)

हरिपादविनिर्भिन्नो निषसाद स पर्वतः ।
न शशाक तदात्मानं सोढुं भृशनिपीडितः ॥ ६-७४-३७

37. tadaa = then; bhR^isha piiDitaH = increasingly pressed; haripaada vinirbhagnaH = and bent by Hanuma's feet; saH parvataH = that mountain; na shashaaka = was not able; voDhum = bear; aatmaanam = itself; niShasaada = and sank.

Then, increasingly pressed and bent by Hanuma's feet, that mountain was not able to bear its weight and sank.

[Verse Locator](#)

तस्य पेतुर्नगा भूमौ हरिवेगाच्च जज्वलुः ।
शृङ्गाणि च व्यकीर्यन्त पीडितस्य हनूमता ॥ ६-७४-३८

38. nagaaH = the trees; tasya = on that mountain; piiDitasya = pressed; hanuumataa = by Hanuma; petuH = fell; bhuumau = to the ground; jajvaluH cha = and caught fire; harivegaat = due to rapidity of Hanuma; shR^iN^gaaNi cha = its peaks also; vyashiiryanta = got broken.

The trees on that mountain, pressed by Hanuma, fell to the ground and caught fire due to rapidity of Hanuma. Its peaks also got broken.

[Verse Locator](#)

तस्मिन्सम्पीड्यमाने तु भग्नद्रुमशिलातले ।
न शेकुर्वनराः स्थातुं घूर्णमाने नगोत्तमे ॥ ६-७४-३९

39. vaanaraaH = the monkeys; na shekuH = were unable; sthaatum = to stand; tasmin nagottame = on that excellent mountain; ghuurNamaane = which started to reel; sampiiDyamaane = while being pressed severely; bhagnadrumashilaatale = as the trees standing on it and the rocks got broken.

The monkeys were unable to stand on that excellent mountain, which started to reel, while being pressed severely by Hanuma, as the trees standing on it and the rocks got broken.

[Verse Locator](#)

40. **traasaakulaa** = confounded with panic; **laN^kaa** = the City of Lanka; **ghuurNita mahaadvaaraa** = whose principal gates were broken; **prabhagnagR^ihagopuraa** = whose houses and town-gates were shattered; **abhavat** = appeared; **pranR^itteva** = as though dancing; **raatrau** = at night.

Confounded with panic, the City of Lanka, whose principal gates were broken, whose houses and town-gates were shattered, appeared as though dancing at night.

[Verse Locator](#)

पृथिवीधरसङ्काशो निपीड्य धरणीधरम् ।

पृथिवीं क्षोभयामास सार्णवां मारुतात्मजः ॥ ६-७४-४१

41. **maarutaatmajaH** = Hanuma; **pR^ithiviidhara samkaashaH** = like a mountain; **nipiiDya** = pressing hard; **pR^ithiviidharam** = the mountain; **kShobhayaamaasapR^ithiviim saarNavaam** = caused the earth along with the ocean to shake.

Pressing hard the mountain, Hanuma equal to a mountain, caused the earth along with the ocean to shake.

[Verse Locator](#)

आरुरोह तदा तस्माद्धरिर्मलयपर्वतम् ।

मेरुमन्दरसंकाशं नानाप्रस्रवणाकुलम् ॥ ६-७४-४२

नानाद्रुमलताकीर्णम् विकासिकमलोत्पलम् ।

सेवितम् देवगन्धर्वैः षष्टियोजनमुच्छ्रितम् ॥ ६-७४-४३

विद्याधरैर्मुनिगणैरप्सरभिर्निषेवितम् ।

नानामृगगणाकीर्णम् बहुकन्दरशोभितम् ॥ ६-७४-४४

सर्वानाकुलयंस्तत्र यक्षगन्धर्वकिम्बरान् ।

हनुमान् मेघसम्काशो ववृधे मारुतात्मजः ॥ ६-७४-४५

42; 43; 44; 45. **tadaa** = then; **tasmaat** = from that mountain; **hariH** = Hanuma; **aarursha** = ascended; **malayaparvatam** = Mount Malaya; **meru mandara samkaasham** = appearing like Mounts Meru and Mandara; **naanaaprasravaNaakulam** = filled with several kinds of cascades; **naanaadrumulataakiirNam** = full of many trees and creepers; **vikaasikamalotpalam** = having Kamala and utpala lotuses blooming; **sevitam** = visited; **devagandharvaiH** = by celestials and celestial musicians; **uchchhritam** = having a height of sixty Yojanas; **niShevitam** = frequented by; **vidyaadharaiH** = Vidyadharas; **munigaNaiH** = a number of sages; **apsarobhiH** = and Apsaras the nymphs; **naanaamR^igagaNaakiirNam** = filled with various kinds of animate troupes; **bahukandarashobhitam** = and illuminated with many caves; **hanuumaan** = Hanuma; **tatra** = there; **vavR^iddhe** = grew; (his body); **meghasamkaashaH** = appearing like a cloud; **aakulayan** = bewildering; **yakShagandharva kimnaraan** = Yakshas; Gandharvas and Kinnaras.

From that mountain, Hanuma then ascended Mount Malaya, appearing as Mounts Meru and Mandara, filled with several kinds of cascades, full of many trees and creepers, having Kamala and Utpala lotuses blooming, visited by celestials and celestial musicians, having a height of sixty Yojanas (four hundred eighty miles), frequented by Vidyodharas, a number of sages and Apsaras the nymphs, filled with various kinds of animal-troupes and illuminated by many caves, Hanuma grew his body, appearing like a cloud, bewildering Yakshas, Gandharvas and Kinnaras.

पद्भ्यां तु शैलमापीड्य वडवामुखवन्मुखम् ।
विवृत्योग्रं ननादोच्चैस्त्रासयन्निव राक्षसान् ॥ ६-७४-४६

46. aavidhya = pressing hard; shailam = the mountain; padbhyaam = with his feet; vivR^itya = opening; ugram mukham = his terrific mouth; baDabaamukhavat = like a submarine fire; traasayan = and frightening; rajaniicharaan = the demon; (Hanuma); nanaada = roared; uchchaiH = with a loud voice.

Pressing the mountain hard with his feet, opening his terrific mouth which shone like a submarine fire and frightening the demons, Hanuma roared loudly.

[Verse Locator](#)

तस्य नानद्यमानस्य श्रुत्वा निनदमद्भुतम् ।
लङ्कास्था राक्षसाः सर्वे न शेकुः स्पन्दितुं भयात् ॥ ६-७४-४७

47. shrutvaa = hearing; tasya uttamam ninadam = his loud noise; naanadyamaanasya = roaring clamorously; raakShasavyaaghraaH = the foremost of demons; laN^kasthaaH = residing in Lanka; na shekuH = were not able; spanditum = to stir; kvachit = anywhere.

Hearing his loud noise, roaring clamorously, the foremost of demons residing in the City of Lanka, were not able to stir anywhere.

[Verse Locator](#)

नमस्कृत्वाथ रामाय मारुतिर्भीमविक्रमः ।
राघवार्थे परं कर्म समैहत परन्तपः ॥ ६-७४-४८

48. maarutiH = Hanuma; paramtapaH = the annihilator of enemies; bhiimavikramaH = and having a terrific prowess; namaskR^ityaa = offering salutation; samudraaya = to the ocean; samiihata = made up his mind; param = to embark on a prime; karma = act; raaghavaarthe = for the sake of Rama.

Hanuma of terrific prowess, annihilator of his enemies, after offering salutation to the ocean, made up his mind to embark on a prime act for the sake of Rama.

[Verse Locator](#)

स पुच्छमुद्यम्य भुजङ्गकल्पं ।
विनम्य पृष्ठं श्रवणे निकुञ्च्य ।
विवृत्य वक्त्रं वडवामुखाभम् ।
आपुप्लुवे व्योम्नि स चण्डवेगः ॥ ६-७४-४९

49. udyamya = raising; puchchham = his tail; bhujaN^gakalpam = which resembled a serpent; vinamya = bending; pR^iShTham = his back; nikuchya = contracting; shravaNe = his ears; vivR^itya = and opening; vaktram = his mouth; ugram ba Dabaamukhaabham = which shore like a terrific submarine fire; saH = Hanuma; aapupluve = jumped; vyomni = into the sky; sachaN^Da vegaH = with a headlong speed.

Raising his tail which resembled on serpent, bending his back, contracting his ears and opening his month which shone like a terrific submarines-fire, Hanuma jumped into the sky, with a head long speed.

[Verse Locator](#)

स वृक्षषण्डांस्तरसा जहार ।
शैलाञ्जिलाः प्राकृतवानरांश् च ।
बाहुरुवेगोद्धतसम्प्रणुन्नास् ।
स्ते क्षीणवेगाः सलिले निपेतुः ॥ ६-७४-५०

50. **tavasaa** = by his velocity; **jahaara** = he carried away; **vR^ikShakhaNDaan** = a multitude of trees; **shailaan** = mountains; **shilaaH** = rocks; **praakR^ita vaanaraamshcha** = and some ordinary monkeys; **baahuuru vegodgata sampraNunnaH** = and driven up and away by the momentum generated from his arms and thighs; **te nipetuH** = they fell down; **salile** = in water; **kshiiNa vegaaH** = when their speed diminished.

By his velocity, he carried away a multitude of trees, mountains and some ordinary monkeys. Driven up and away by the momentum generated from his arms and thighs, they fell down in water when their speed diminished.

[Verse Locator](#)

स तौ प्रसार्योर्गभोगकल्पौ ।
भुजौ भुजङ्गारिनिकाशवीर्यः ।
जगाम मेरुं नगराजमग्र्यं ।
दिशः प्रकर्षन्निव वायुसूनुः ॥ ६-७४-५१

51. **prasaarya** = stretching; **bhujau** = his arms; **ugara bhogakalpau** = looking like coils of serpents; **saH vaayusuunuH** = that Hanuma; **bhujaN^gaarinikaasha viiryaH** = vying with the prowess of hostile Garuda the eagle; **prakarShinniva** = as though he was drawing forth; **dishaH** = the four quarters; **jagaama** = headed towards; **agryam shailam** = the excellent mountain; **nagaraajam** = of Himalayas.

Stretching his arms, looking like coils of serpents, that Hanuma vying with the prowess of hostile Garuda the eagle, headed towards the excellent mountain of Himalayas, with gush as though he was drawing away the four quarters.

[Verse Locator](#)

स सागरं घूर्णितवीचिमालं
तथा भृशं भ्रामितसर्वसत्त्वम् ।
समीक्षमाणः सहसा जगाम
चक्रं यथा विष्णुकराग्रमुक्तम् ॥ ६-७४-५२

52. **samiikShamaaNaH** = beholding; **saagaram** = the sea; **ambhasaa ghuurNita viichimaalam** = whose waves along with its water were made to agitate bhraamita sarvasaattvam = and all whose creatures were caused to whirl round; **saH** = Hanuma; **jagaama** = speeded up **sahasaa** = quickly; **chakram yathaa** = like the discus; **viShNu karaagramuktam** = loosed by the fingers of Lord Vishnu.

Beholding the sea, whose waves along with its water were made to agitate and all whose creatures were caused to whirl round, Hanuma quickly speeded up, like the discuss loosed by the fingers of Lord Vishnu.

[Verse Locator](#)

स पर्वतान्वृक्षगणान्सरांसि ।
नदीस्तटाकानि पुरोत्तमानि ।

स्फीताञ्जनांस्तानपि सम्प्रपश्यञ् ।

जगाम वेगात्पितृतुल्यवेगः ॥ ६-७४-५३

53. sampraviikShya = gazing at; parvataaH = the hills; pakShigaNaan = flocks of birds; saraamsi = lakes; nadiiH = rivers; taTaakaani = pools; purottamaani = excellent towns; taan = and those; sphiitaan = full of; janaan api = people; saH = that Hanuman; pitR^itulya vegaH = with a speed equal to the wind-god; his father; jagaama = shot forth.

Gazing at the hills, flocks of birds, lakes, rivers, pools and excellent towns full of people, that Hanuma with a speed equal to that of the wind-god his father, shot forth towards Himalayas.

[Verse Locator](#)

आदित्यपथमाश्रित्य जगाम स गतश्रमः ।

हनुमांस्त्वरितो वीरः पितुस्तुल्यपराक्रमः ॥ ६-७४-५४

54. saH viiraH hanumaan = that valiant Hanuma; pituH tulya paraakramaH = with a prowess equal to that of his father; gata shramaH = whose fatigue was gone; tvaritaH = swiftly; jagaama = rushed; aashritya = taking recourse; aadityapatham = to the orbit of the sun.

That valiant Hanuma, with a prowess equal to that of his father, whose fatigue was gone, swiftly rushed, taking recourse to the orbit of the sun.

[Verse Locator](#)

जवेन महता युक्तो मारुतिर्मरुतो यथा ।

जगाम हरिशार्दूलो दिशः शब्देन नादयन् ॥ ६-७४-५५

55. mahataa javena yuktaH = with a great speed; maaruto yathaa = like wind; naadayan = reverberating; dishaH = the four quarters; shabdena = with sound; maarutiH = Hanuma; harishaarduulaH = the foremost of monkeys; jagaama = hastened towards Himalayas.

With a great speed of wind, reverberating the four quarters with sound, Hanuma the foremost of monkeys, hastened towards Himalayas.

[Verse Locator](#)

स्मर्न् जाम्बवतो वाक्यम् मारुतिर्भीमविक्रमः ।

ददर्श सहसा चापि हिमवन्तं महाकपिः ॥ ६-७४-५६

56. smaran = remembering; vaakyam = the words; jaambavataH = of Jambavan; maarutiH = Hanuma; mahaakapiH = the great monkey; bhiima vikramaH = with a terrific stride; sahasaa = suddenly; dadarsha = saw; himavantam chaapi = Mount Himalaya too.

Remembering the words of Jambavan, Hanuma the great monkey with a terrific stride, suddenly saw Mount Himalaya too.

[Verse Locator](#)

नानाप्रस्रवणोपेतं बहुकन्दरनिर्झरम् ।

श्वेताभ्रचयसङ्काशैः शिखरैश्चारुदर्शनैः ॥ ६-७४-५७

शोभितं विविधैर्वृत्तैरगमत्पर्वतोत्तमम् ।

57. **agamat** = (Hanuman) went; **parvatottamam** = to Mount Himalaya; the foremost of mountains; **shobhitam** = embellished with; **naanaaprasavaNapetam** = various kinds of cascades; **bahukandaranirjharam** = many kinds of caves; mountain-streams; **chaarudarshanaiH shikharaiH** = and summits; **shvetaabhrachaya samkaashe** = resembling an assemblage of white clouds; **vividhaiH** = and many varieties; **vR^ikShaiH** = of trees.

Hanuma went to Mount Himalaya, the foremost of mountains, embellished with various kinds of cascades, many kinds of caves, mountain-streams and summits resembling an assemblage of white clouds as also many kinds of trees.

[Verse Locator](#)

स तम् समासाद्य महानगेन्द्रम् ।
मतिप्रवृद्धोत्तमघोरशृङ्गम् ।
ददर्श पुण्यानि महाश्रमाणि ।
सुरर्षिसङ्घोत्तमसेवितानि ॥ ६-७४-५८

58. **saH** = he; **samaasaadya** = having approached; **tam mahaanagendram** = that great mountain **ati pravR^iddhottmahomashR^iN^gam** = with excellent overbearing golden summits; **dadarsha** = saw; **puNyaani** = holy; **mahaashramaaNi** = and great hermitages; **surarShisamghottama sevitaani** = inhabited by a multitude of divine sages.

Having approached that great mountain having excellent overbearing summits, he saw great holy hermitages, inhabited by a multitude of divine sages.

[Verse Locator](#)

स ब्रह्मकोशं रजतालयं च ।
शक्रालयं रुद्रशरप्रमोक्षम् ।
हयाननं ब्रह्मशिरश्च दीप्तं ।
ददर्श वैवस्वत किङ्करांश् च ॥ ६-७४-५९

59. **saH** = he; **dadarsha** = saw; **brahmakosham** = the abode of Brahma the lord of creation; **rajataalayamcha** = Kailasa the abode of Shiva the lord of dissolution; **shakraalayam** = the abode of Indra the lord of celestials; **rudrasharapramokSham** = arrow-discharging place of Rudra (a figure of half-male and half-female born from Brhama's forehead); **hayaananam** = the worshipping place of Hayagriva; the horse-faced form of Vishnu; **diiptam** = the shining; **brahmashiraH cha** = place at which Brahma's head fell down; **vaivasvata kimkaraamshcha** = the sun-god and Kimkaras.

He saw the abode of Brahma the lord of creation, Kailasa the abode of Shiva the lord of dissolution, the abode of Indra the lord of celestials, the arrow-discharging place of Rudra, the worshipping place of Hayagriva, the horse-faced form of Vishnu, the shining place at which Brahma's head fell down, the sun-god and Kimkaras.

[Verse Locator](#)

वज्रालयं वैश्वरणालयं च ।
सूर्यप्रभं सूर्यनिबन्धनं च ।
ब्रह्मासनं शङ्करकार्मुकं च ।
ददर्श नाभिं च वसुन्धरायाः ॥ ६-७४-६०

60. **dadarsha** = (He) saw; **vahnayaalayam** = the abode of Agni; the fire-god; **vaishravaNaalayam** = the abode of Kubera (son of sage Visrava); **suuryaprabham** = shining like the sun; **suuryanibandhanamcha** = the spot where the sun was tied down (for

being scrapped by Viswakarma; the celestial craftsman; the satisfaction of chaya; his wife); **brahmaasanam** = the abode of Brahama; **shaN^kara kaarmukam cha** = the abode of bow belonging to Lord Shiva vasundharaayaaH naabhimcha = and the novel of the earth (containing the hole through which one can enter Patala the nethermost subterranean region).

He saw the abode of Agni the fire-god, the abode of Kubera (son of Visrava) shining like the sun, the spot where the sun was tied down, the abode of Brahma, the abode of bow belonging to Lord Shiva and the novel of the earth (containing the hole through which one can enter Patala the nethermost subterranean region).

[Verse Locator](#)

कैलासमग्रं हिमवच्छिलां च ।
तथर्षभं काञ्चनशैलमग्रम् ।
स दीप्तसर्वोषधिसम्प्रदीप्तं ।
ददर्श सर्वोषधिपर्वतेन्द्रम् ॥ ६-७४-६१

61. **dadarsha** = (He) saw; **ugram** = the gigantic; **kailaasam** = Mount Kailasa; **himavachchilaamcha** = the rock of Mount Himalaya (on which Lord Shiva is believed to have practiced austerities and abstract meditation); **tathaa** = and; **R^iShabham** = Mount Rishabha; **agryam kaaN^chana shailam** = the lofty golden mountain; **pradiipta sarvauShadhisampradiiptam** = which was highly illumined by the flaming herbs; **sarvauShadhi paratendram** = the lord of mountains on which all herbs grew.

He saw the gigantic Mount Kailasa, the rock of Mount Himalaya (on which Lord Shiva is believed to have practiced austerities and abstract meditation) and Mount Rishabha, the lofty golden mountain, which was highly illumined by the flaming herbs and the lord of mountains on which all types of herbs grew.

[Verse Locator](#)

स तं समीक्ष्यानलरश्मिदीप्तं ।
विसिष्मिये वासवदूतसूनुः ।
आप्लुत्य तं चौषधिपर्वतेन्द्रं ।
तत्रौषधीनां विचयं चकार ॥ ६-७४-६२

62. **samikShya** = seeing; **tam** = that mountain; **anala raashidhiptam** = shining with a heap of fire; **saH vaasavaduuta suunuH** = Hanuma; the son of wind-god; the envoy of Indra; **visiShmaye** = was surprised; **aaplutya** = jumping; **tatra** = there; **tam oShadhi parvatendram** = on that great mountain of herbs; **chakaara** = and made; **vichayam** = a search; **oShadhiinaam** = for the herbs.

Seeing that mountain shining with a heap of fire, Hanuma the son of wind-god, who is the envoy of Indra, was surprised to see that great mountain of herbs and then made a search for the herbs.

[Verse Locator](#)

स योजनसहस्राणि समतीत्य महाकपिः ।
दिव्यौषधिधरं शैलं व्यचरन्मारुतात्मजः ॥ ६-७४-६३

63. **saH maarutaatmajaH** = that Hanuma; **mahaakapiH** = the great monkey; **samatiitya** = crossing; **yojana sahasraaNi** = thousands of Yojanas; **vyacharat** = walked around; **shailam** = the mountain; **divyauShadhidharam** = possessing heavenly herbs.

That Hanuma, the great monkey, having crossed thousands of yojanas, walked around that mountain, searching for the heavenly herbs.

महौषध्यस्तु ताः सर्वास्तस्मिन्पर्वतसत्तमे ।

विज्ञायार्थिनमायान्तं ततो जग्मुरदर्शनम् ॥ ६-७४-६४

64. viJNaaya = knowing; tataH = then; arthinam = that somebody who wants them; aayaantam = was coming; sarvaaH = all; mahauShadhyaH = the distinguished herbs; tasmin parvatottame = on that excellent mountain; tataH = thereafter; jagmuH = attained; adarshanam = disappearance.

Knowing then that somebody was coming in search of them, all the distinguished herbs on that mountain disappeared from Hanuma's view.

[Verse Locator](#)

स ता महात्मा हनुमान पश्यं ।

शुकोप कोपाच्च भृशं ननाद ।

अमृष्यमाणोऽग्निनिकाशचक्षुर् ।

र्महीधरेन्द्रं तमुवाच वाक्यम् ॥ ६-७४-६५

65. apashyan = in not seeing; taaH = them; saH mahaatmaa = that great souled; hanuman = Hanuma; chukopa = was enraged; bhR^isham nanaada cha = he made a great noise; kopaat = on account of his anger; amR^iShyamaaNah = not bearing it; (Hanuma); agnisamaanachakShuH = with his eyes as red as the fire; uvaacha = spoke; vaakyam = (the following) words; mahiidharendram = to the prince of mountains.

In not seeing them thus, that great souled Hanuma was enraged. He made a loud noise in anger unable to bear it, Hanuma with his eyes as red as the fire, spoke the following words to the prince of mountains.

[Verse Locator](#)

किमेतदेवं सुविनिश्चितं ते ।

यद्राघवे नासि कृतानुकम्पः ।

पश्याद्य मद्बाहुबलाभिभूतो

विकीर्णमात्मानमथो नगेन्द्र ॥ ६-७४-६६

66. nagendra = O prince of mountains!; suvinishchitam kim = Is it quite certain; te = to you; evam = thus; etat = here; kR^itaanukapaH na asi iti yat = that you have not shown any compassion; raaghava = for Rama?' atho = If it is so; madbaahubalaabhibhuutaH = overcome by the strength of my arms; pashya = find; aatmaanam = yourself; vikiirovam = shattered to pieces; adya = today.

"O prince of mountains! Is it quite sure that you have not shown any compassion for Rama? If it is so, overcome by the strength of my arms; find yourself shattered to pieces today."

[Verse Locator](#)

स तस्य शृङ्गं सनगं सनागं ।

सकाञ्चनं धातुसहस्रजुष्टम् ।

विकीर्णकूटं चलिताग्रसानुं

प्रगृह्य वेगात्सहसोन्ममाथ ॥ ६-७४-६७

67. pragR^ihya = (Fiercely) seizing hold of; shR^iN^gam = the top of that mountain; dhaatu sahasrajuShTam = furnished with thousands of minerals; tasya sanagam =

elephants; **sa kaaN^chanam** = and gold; **saH** = Hanuma; **vikiiirNakuuTam** = with the projections of mountain shattered; **jvalitaagra saanum** = and the crest of its plateau set on fire; **utpapaata** = sprang up; **vegaat** = with speed; **sahasaa** = at once.

Fiercely seizing hold of the top of that mountain, furnished with thousands of minerals, with its trees, elephants and gold, with the projections of mountain shattered and the crest of its plateau set on fire, at once sprang up with speed.

[Verse Locator](#)

स तं समुत्पाद्य खमुत्पपात ।
वित्रास्य लोकान्ससुरान्सुरेन्द्रान् ।
संस्तूयमानः खचरैरनेकैर् ।
जगाम वेगाद्गरुडोग्रवीर्यः ॥ ६-७४-६८

68. **samutpaaTya** = having uprooted; **tam** = that mountain; **vitraasya** = frightening; **lokaan** = the worlds; **sasuraasurendraan** = including the leaders of celestials and demons inhabiting them **samstunyamaanaH** = and being praised; **anekaiH** = by many; **khacharaiH** = aerial beings; **utpapaata** = (Hanuma) sprang up; **kham** = into the sky; **jagaama vegaat** = and proceeded speedily; **garuDograavegaH** = with the terrible speed of Garuda the eagle.

Having uprooted that mountain, frightening the worlds together with the leaders of celestials and demons inhabiting them and being praised by many aerial beings, Hanuma sprang up into the sky and proceeded expeditiously with the terrible speed of Garuda the eagle.

[Verse Locator](#)

स भास्कराध्वानमनुप्रपन्नस् ।
तद्भास्कराभं शिखरं प्रगृह्य ।
बभौ तदा भास्करसंनिकाशो ।
रवेः समीपे प्रतिभास्कराभः ॥ ६-७४-६९

69. **pragR^ihya** = grasping; **tam shikharam** = that mountain-peak; **bhaaskraabhan** = radiant as the sun; **saH** = that Hanuma; **bhaaskara samnikaashaH** = who resembled the sun; **anuprasannaH** = having reached; **bhaaskaraadhvaanam** = the orbit of the sun; **tadaa** = then; **babhau** = shone; **pratibhaaskaraabhaH** = as a second sun; **samiipe** = in the vicinity; **rave** = of the sun.

Grasping that mountain-peak, radiant as the sun, that Hanuma who resembled the sun, having reached the orbit of the sun, shone as a second sun (as sun's image) in the vicinity of the sun.

[Verse Locator](#)

स तेन शैलेन भृशं रराज ।
शैलोपमो गन्धवहात्मजस्तु ।
सहस्रधारेण सपावकेन ।
चक्रेण खे विष्णुरिवार्पितेन ॥ ६-७४-७०

70. **khe** = in the sky; **tena shailena** = with that mountain; **saH gandhavahaatmajaH** = that Hanuma the offspring of the wind-god; **shailopamaH** = who resembled mountain himself; **raraaja** = appeared; **bhR^isham** = mostly; **viShNuriva** = like Vishnu; **sapaavaken chakreNa** = with his flaming discuss; **sahasradhaareNa** = with a thousand edges; **arpitena** = holding in his hand.

In the sky, with that mountain in his hand, that Hanuma the offspring of the wind-god, who resembled a mountain himself, appeared mostly like Vishnu with his flaming discus with its thousand edges holding his hand.

[Verse Locator](#)

तं वानराः प्रेक्ष्य तदा विनेदुः ।
स तानपि प्रेक्ष्य मुदा ननाद ।
तेषां समुत्कृष्टरवं निशम्य ।
लङ्कालया भीमतरं विनेदुः ॥ ६-७४-७१

71. tadaa = then; prekShya = seeing; tam = him; vaanaraaH = the monkeys; vineduH = made a noise; prekShya = seeing; taan = them; saH api = Hanuma also; nanaada = made a noise; mudaa = with delight; nishamya = hearing; teShaam = their; samutkR^iShTaravam = awfully excessive noise; laN^kaalayaaH = the inhabitants of Lanka; vineduH = roared; bhiimataram = terribly high.

Then, seeing Hanuma, the monkeys made a noise. Seeing them, Hanuma in turn roared in delight. Hearing their awfully excessive noises the inhabitants of Lanka roared still more terribly.

[Verse Locator](#)

ततो महात्मा निपपात तस्मिञ् ।
शैलोत्तमे वानरसैन्यमध्ये ।
हर्युत्तमेभ्यः शिरसाभिवाद्य ।
विभीषणं तत्र च सस्वजे सः ॥ ६-७४-७२

72. tataH = thereupon; mahaatmaa = the great souled Hanuma; nipapaata = descended; vaanarasainyamadhye = in the middle of that army of monkeys; shailottame = on that prince of mountains (Triakuta); abhivaadya = having offered his salutation; shirasaa = with his head sent low; haryuttamebhyaH = to the illustrious monkeys; tatra = there; saH = he; sasvaje cha = embraced; vibhiiShaNam = Vibhishana.

Thereupon, the great souled Hanuma descended on that prince of mountains (Triakuta) in the midst of that army of monkeys. Having offered salutation to the illustrious monkeys there with his head bent low, he then embraced Vibhishana

[Verse Locator](#)

तावप्युभौ मानुषराजपुत्रौ ।
तं गन्धमाघ्राय महौषधीनाम् ।
बभूवतुस्तत्र तदा विशल्या ।
उत्तस्थुरन्ये च हरिप्रवीराः ॥ ६-७४-७३

73. aaghraaya = by inhaling; tam gandham = that fragrance; mahauShadhiinaam = of those great herbs; ubhau = both; tau = those; maanuSharaajaputrau = sons of Dasaratha; tatra tadaa = then and there; babhuuvatuH = became; vishalyau = healed of their wounds; anye = other; haripraviiraashcha = warriors of monkeys; uttasthuH = rose up.

By inhaling that fragrance of those great herbs, both Rama and Lakshmana became healed of their wounds then and there. Other monkey-warriors rose up.

[Verse Locator](#)

सर्वे विशल्या विरुजाः क्षणेन ।

हरिप्रवीराश्च हताश्च ये स्युः ।

गन्धेन तासाम् प्रवरौषधीनां ।

सुप्ता निशान्तेष्विव संप्रबुद्धाः ॥ ६-७४-७४

74. **gandhena** = by the fragrance; **taasaam pravaraushadhiinaam** = of those most powerful herbs; **sarve ye syuH** = all those; **hataaH** = dead; **haripraviiraaH** = monkey-warriors; **kShaNena** = momentarily; **vishalyaaH** = were healed of their wounds; **virujaaH** = relieved of their pain; **samprabuddhaaH** = and fully wake up; **nishaanteShviva** = as at the close of night; **suptaaH** = those who are asleep.

By the fragrance of those most powerful herbs, all those monkey-warriors who were earlier dead were healed momentarily of their wounds, relieved of their pain, even as those who are asleep fully get up at the close of night.

[Verse Locator](#)

यदाप्रभृति लङ्कायां युध्यने हरिराक्षसाः ।

तदाप्रभृति मानार्थाज्ञया रावणस्य च ॥ ६-७४-७५

ये हन्यन्ते रणे तत्र राक्षसाः कपिकुञ्जरैः ।

हता हतास्तु क्षिप्यन्ते सर्व एव तु सागरे ॥ ६-७४-७६

75; 76. **yathaa prabhR^iti** = from the day; **hariraakShasaaH** = the monkeys and demons; **yudhyanti** = began to fight; **laN^kaayaam** = in Lanka; **tadaa prabhR^iti** = from that day onwards; **aaJNayaa** = under the orders; **raavaNasya** = of Ravana; **ye raakShasaaH sarve evatu** = all those demons; **hanyante** = who were being killed; **kapikuN^jaraiH** = by the foremost of monkeys; **kShipyante** = were being thrown away; **saagare** = in the ocean; **hataaH hataaH** = as and when killed; **maanaarthe** = merely for the sake of honour.

From the day the monkeys and demons began to fight in Lanka, from that day onwards, under the orders of Ravana, all those demons, who were being killed by the foremost of monkeys were being thrown away into the sea as and when they were killed, merely or the sake of honour (so that their number may not be known to the monkeys).

[Verse Locator](#)

ततो हरिर्गन्धवहात्मजस्तु ।

तमोषधीशैलमुदग्रवीर्यः ।

निनाय वेगाद्धिमवन्तमेव

पुनश्च रामेण समाजगाम ॥ ६-७४-७७

71. **aalambya** = taking hold; **raakShasam balam** = of the army of demons; **visrastakesha vasanam** = whose hair and raiments were kept in order with difficulty; **vimukta kavachadhvajam** = and whose armours and standards were thrown away; **vaanaraaH** = the monkeys; **paryavaarayan** = surrounded them on all sides.

Then, Hanuma the son of wind-god, with a great speed, carried away that mountain of herbs quickly back to the mountains of Himalayas and again joined Rama.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुःसप्ततितमः सर्गः

Thus, this is the 74th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 74

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 75 Verses converted to UTF-8, Nov 09

Introduction

King Sugreeva asks Hanuma to arrange for setting ablaze the City of Lanka. With torches in their hands, some monkeys throw fire to all parts of Lanka. The City, burnt by the monkeys within a short time, assumed like the earth burning at the time of a terrific dissolution of the world. Getting healed of their wounds, Rama and Lakshmana take their bows to resume fighting. Gates and buildings in the city are tumbled down by Rama's arrows. Ravana gets enraged and sends Kumbha and Nikumbha the sons of Kumbhakarna along with other demons to the battle. A terrific fighting ensure between the monkeys and the demons. All the monkeys finally surround the army of demons in all sides.

[Verse Locator](#)

ततोऽब्रवीन्महातेजाः सुग्रीवो वानरेश्वरः ।
अर्थम् विज्ञापयंश्चापि हनूमन्तमिदं वचः ॥ ६-७५-१

1. tataH = then; sugriivaH = Sugreeva; vaanareshvaraH = the king of monkeys; mahaatejaaH = of great majesty; abraviit = spoke; idam = these; arthyam = meaningful; vachaH = words; hanuumantam = to Hanuma; viJNaapayanchaapi = in order to inform Hanuma (What they should do next).

Then, Sugreeva of great majesty, the king of monkeys spoke (the following) meaningful words to Hanuma, in order to inform him what they should do next.

[Verse Locator](#)

यतो हतः कुम्भकर्णः कुमाराश्च निषूदिताः ।
नेदानीमुपनिर्हराम् रावनो दातुमर्हति ॥ ६-७५-२

2. yataH = since; kumbhakarNaH = Kumbhakarna; kumaaraashcha = and his sons; hataaH = were killed; niShuuditaaH = and destroyed; raavaNaH = Ravana; idaanim = now; na arhati = ought not; datum = to give; upanirhaaram = any destroyal.

"Since Kumbhakarna and his four sons were killed, Ravana cannot give any defense now".

[Verse Locator](#)

ये ये महाबलाः सन्ति लघवश्च प्लवंगमाः ।
लङ्कामभिपतन्त्वाशु गृह्योल्काः प्लवगर्षभाः ॥ ६-७५-३
हरयो हरिसंकाशाः प्रदग्धुम् रावणालयम् ।

3. ye ye = whichever; plavaN^gamaaH = monkeys; santi = are there; mahaabalaaH = with great strength; harisamkaashaaH = equal to that of lions; plavagarShabhaaH = those foremost of monkeys; laghuvashcha = of dexterity; gR^ihya = taking; ulkaaH = the torches; abhipatantu = rush towards; laN^kaam = the City of Lanka; ashu = quickly; pradagdhum = in order to burn; raavaNaalayam = the abode of Ravana.

"Let those dexterous monkeys, possessing the strength of lions, taking torches in their hands, rush towards Lanka quickly, in order to set ablaze the abode of Ravana."

[Verse Locator](#)

ततोऽस्तं गत आदित्ये रौद्रे तस्मिन्निशामुखे ॥ ६-७५-४
लङ्कामभिमुखाः सोल्का जग्मुस्ते प्लवगर्षभाः ।

4. tataH = then; aaditye = when the sun; astamgate = was setting; tasmin = at that; raudre = awful; nishaamukhe = evening; te = those; plavagarShabhah = excellent monkeys; solkaaH = with the torches; jagmuH = went; LaN^kaam abhimukhaaH = facing towards Lanka.

Then at the sunset of that awful evening, those foremost of the monkeys, went towards Lanka, with torches in their hands.

[Verse Locator](#)

उल्काहस्तैर्हरिगणैः सर्वतः समभिद्रुताः ॥ ६-७५-५
आरक्षस्था विरूपाक्षाः सहसा विप्रदुद्रुवुः ।

5. harigaNaiH = (When) the troops of monkeys; ulkaahastaiH = with torches in their hands; samabhidrutaaH = attacked; sarvataH = on all sides; viruupaakShaaH = the diversely eyed demons; aarakShasthaaH = who were holding the position of guards; sahasaa = suddenly; vipradudruvuH = fled away.

When the troops of monkeys, with torches in their hands, attacked Lanka on all sides, the diversely eyed demons who were holding the position of guards, suddenly fled away.

[Verse Locator](#)

गोपुराट्टप्रतोलीषु चर्यासु विविधासु च ॥ ६-७५-६
प्रासादेषु च संहृष्टाः ससृजुस्ते हुताशनम् ।

6. te = those monkeys; samhR^iShTaaH = feeling gladdened; sasR^ijuH = threw; hutaashanam = fire; gopuraaTTapratoliiShu = to the towering gates; attics and streets; vividha asu = and to the various; charyaasu = by-ways; praasaadeShu = and to the mansions.

Those monkeys, feeling gladdened, threw fire to the towering gates, attics, streets, various byways and mansions.

[Verse Locator](#)

तेषां गृहसहस्राणि ददाह हुतभुक्तदा ॥ ६-७५-७
प्रासादाः पर्वताकाराः पतन्ति धरणीतले ।

7. tadaa = then; hutabhuk = the fire; dadaaha = consumed; gR^ihasahasraaNi = thousands of houses; teShaam = of those demons; praasaadaaH = Mansion; parvataakaaraaH = of mountainous forms; patanti = fell down; dharaNiitale = on the ground.

Then, the fire consumed thousands of houses of demons. Mansions of mountainous forms fell down on the ground.

[Verse Locator](#)

अगुरुर्दह्यते तत्र परं चैव सुचन्दनम् ॥ ६-७५-८
मौक्तिका मणयः स्निग्धा वज्रं चापि प्रवालकम् ।

8. aguruH = aloe; param = excellent; suchandanam = sandal wood of great value; mauktikaaH = pearls; snigdhaaH maNayaH = glossy gems; vajramchaapi = diamonds; pravaalakam = and corals; dahyate = were burnt; tatra = there.

Aloe, excellent sandalwood of great value, pearls, glossy gems, diamonds and corals were burnt there.

[Verse Locator](#)

क्षौमम् च दह्यते तत्र करुशेयं चापि शोभनम् ॥ ६-७५-९
आविकं विविधं चौर्यं काञ्चनं भाण्डमायुधम् ।

9. kShaumam = Linen; shobhanam = charming; kausheyam cha = silk; aavikam = blankets of sheep's wool; vividham = various kinds of; aurNam cha = ram's wool; kaaN^chanam = gold; bhaaN^Dam = ornaments; aayudham = and weapons; dahyate = were burnt; tatra = there.

Linen, charming silk, blankets of sheep's wool, various kinds of ram's wool, gold ornaments and weapons were burnt there.

[Verse Locator](#)

नानाविकृतसंस्थानम् वाजिभाण्डपरिच्छदम् ॥ ६-७५-१०
गजगैवेयकक्ष्याश्च रथभाण्डाश्च संस्कृताः ।

10. vaajibhaaN^Da parichchhadam = the ornaments; saddle etc. of horses; naanaavikR^ita samsthaanam = of diverse and peculiar designs; gajagraiveyakakShyaashcha = the chains worn round the neck of the elephants as well as their girths; saskR^itaaH = and polished; rathabhaaN^Daashcha = ornaments meant for the chariots (were also burnt).

The ornaments, saddles etc. of diverse and peculiar designs of horses, the chains worn round the neck of the elephants as also their girths and polished ornaments meant for the chariots were also burnt.

[Verse Locator](#)

तनुत्राणि च योधानां हस्त्यश्वानाम् च चर्म च ॥ ६-७५-११
खड्गा धनूंषि ज्याबाणास्तोमराङ्कुशशक्तयः ।

11. tanutraaNi = coats of mail; yodhaanaam = of the warriors; charma cha hastyashvaanaam cha = and the armour for the elephants and the horses; khaDgaaH = swords; dhanuumShi = bows; jyaaH = bow-strings; baaNaaH = arrows; tomaraaN^kusha shaktayaH = lances; goads and javelins (were burnt).

Coats of mail of the warriors, the armour of the elephants and horses, swords, bows, bow-strings, arrows, lances, goads and javelins were burnt there.

[Verse Locator](#)

रोओमजं वालजं चर्म व्याघ्रजं चाण्डजं बहु ॥ ६-७५-१२
मुक्तामणिविचित्रांश्च प्रासादांश्च समन्ततः ।
विविधानस्त्रसंघातानग्निर्दहति तत्र वै ॥ ६-७५-१३

12; 13. agniH = the fire; samantataH = raging on all; dahativai = burnt; tatra = there; romajam = blankets and rugs made of the hair of animals; vaalajam = whisks made of the hair of tails; charma = the skins; vyaaghrajam = of tigers; bahu = many; aN^Dajam = birds; praasaadaan cha = and palaces; muktaamaNi vichitraan = in laid with pearls and gems; vividhaan = and various kinds of; astra samghaataan = stores of arms.

The fire raging on all sides burnt blankets and rugs made of the hair of animals, whisks made of the hair of the tails, the skins of tigers, many birds, palaces inlaid with pearls and gems and various kinds of stores of arms.

[Verse Locator](#)

नानाविधान् गृहांश्चित्रान् ददाह हुतभुक्तदा ।
आवासान् राक्षसानां च सर्वेषां गृहगृदनुनाम् ॥ ६-७५-१४
हेमचित्रतनुत्राणाम् स्रग्भाण्डाम्बरधारिणाम् ।
सीधुपानचलाक्षाणां मदविह्वलगामिनाम् ॥ ६-७५-१५
कान्तालम्बितवस्त्राणाम् शत्रुसंजातमन्युनाम् ।
गदाशूलासिहस्तानां खादतां पिबतामपि ॥ ६-७५-१६
शयनेषु महार्हेषु प्रसुप्तानां प्रियैः सह ।
त्रस्तानां गच्छतां तूर्णम् पुत्रानादाय सर्वतः ॥ ६-७५-१७
तेषां शतसहस्राणि तदा लङ्कानिवासिनाम् ।
अदहत्पावकस्तत्र जज्वाल च पुनः पुनः ॥ ६-७५-१८

14; 15; 16; 17; 18. **tadaa** = then; **hutabhuk** = the fire; **dadaaha** = burnt away; **naanaavidhaan** = many kinds; **chitraan** = of bright-coloured; **gR^ihaan** = houses; **sarveShaam raakShasaan** = of all demons; **gR^ihagR^idhnunaam** = who were greedily desirous of houses; **paavakaH** = the fire; **tatra** = there; **adahat** = burnt away; **teShaam** = those; **shata sahasraaNi** = hundreds and thousands; **laN^kaanivaasinaam** = of inhabitants of Lanka; **hemachitratanutraaNam** = with gold-coloured armours; **sragbhaaN^Daambara dhaariNaam** = wearing garlands; ornaments and good clothing; **siidhupaanachalaakShaaNaam** = with quivering eyes because of drinking of spirits; **madavihvala gaaminaam** = moving with lustful walks; **shatru samjaatamanyuunaam** = who were seized with fury against their enemy; **gadaa shuulaasihastaanaam** = who carried maces; pikes and swords in their hands; **khaadataam** = who were eating; **pibataamapi** = and drinking too; **prasuptaanaam** = or lay fast asleep; **mahaarheShu shayaneShu** = on splendid beds; **priyaiH saha** = with their loved ones; **gachchhataam** = and who were decamping; **tuurNam** = quickly; **sarvataam** = to all sides; **aadaaya** = taking; **putraan** = their sons; **trastaanaam** = frightened; **punaH punaH** = again and again; **jajvaala** = firing up.

Then, the fire burnt away many kinds of bright coloured houses of all demons, who were greedily desirous of their homes. The fire there burnt away hundreds and thousands of inhabitants of Lanka, who were protected by gold coloured armoury and decked with garlands, ornaments and garments, with quivering eyes due to inebriation, moving with lustful walking, who were seized with fury against their enemy, who carried maces, pikes and swords in their hands, who were eating and drinking too or lay fast asleep on splendid beds with their loved ones and who were decamping quickly to all sides, taking their sons with them, frightened and fearing up again and again.

[Verse Locator](#)

सारवन्ति महार्हाणि गम्भीरगुणवन्ति च ।
हेमचन्द्रार्धचन्द्राणि चन्द्रशालोत्तमानि च ॥ ६-७५-१९
तत्र चित्रगवाक्षाणि साधिष्टानानि सर्वशः ।
मणिविद्रुमचित्रानि स्पृशन्तीव दिवाकरम् ॥ ६-७५-२०
क्रौञ्चबर्हिणानां भूषणानां च निःस्वनैः ।
नादितान्यचलाभानि वेश्मान्यग्निर्ददाह ह ॥ ६-७५-२१

19; 20; 21. agniH = the fire; tatra = there; dadaaha ka = burnt away; veshmaani = the houses; saaravanti = which were strong; mahaarhaaNi = very valuable; gambhiira guNavanticha = with profound qualities; hema chandraardha chandraaNi = decked in gold with moon-shapes and crescent-shapes; chandrashaalottamaani = which rose high with their top rooms beautiful windows; saadhiShThaanaani = furnished with seats; coaches etc; maNi vidruma chitraaNi = decorated with gems and corals; spR^ishantiiva = as though touching; divaakaram = the sun; naaditaani = rendered noisy; nisvanaiH = with notes of; krauN^chabarhiNa viinaanaam = herons; peacocks; veena the Indian lute; bhuuShaNaanaamcha = and the jingling of ornaments; achalaabhaani = and appearing like mountains.

The fire there burnt away the houses, which were strong, very valuable, with profound qualities, decked in gold with moon shapes and crescent shapes, which rose high with their top rooms, provided all round with beautiful windows, furnished with seats coaches etc., decorated with gems and corals, as though touching the sky, rendered noisy with notes of herons, peacocks, veena the Indian lute and the jingling of ornaments as also appearing like mountains.

[Verse Locator](#)

ज्वलनेन परीतानि तोरणानि चकाशिरे ।
विद्युद्भिरिव नद्धानि मेघजालानि घर्मगे ॥ ६-७५-२२

22. pariitaani = Surrounded; jvalanena = by fire; toraNaani = the arch-ways; chakaashire = shone; meghajaalaaniiva = like a collection of clouds; naddhaani = bound; vidyudbhiH = by lightning; gharmage = at the end of summer-season.

Surrounded by fire, the arch-ways shone like a collection of clouds bound by lightning, at the end of a summer season.

[Verse Locator](#)

ज्वलनेन परीतानि गृहाणि प्रचकाशिरे ।
दावाग्निदीप्तानि यथा शिखराणि महागिरेः ॥ ६-७५-२३

23. gR^ihaaNi = the houses; pariitaani = surrounded; jvalanena = by fire; prachakaashire = shone; shikharaaNiyathaa = like the peaks; mahaagireH = of a large mountain; daavaagni diiptaani = ignited by a forest-fire.

The houses, surrounded by fire shone like the peaks of a large mountain, ignited by a forest-fire.

[Verse Locator](#)

विमानेषु प्रसुप्ताश्च दह्यमाना वराङ्गनाः ।
त्यक्ताभरणसर्वाङ्ग हा हेत्युच्चैर्विचुक्रुशुः ॥ ६-७५-२४

24. varaaN^ganaaH = beautiful women; prasuptaaH = while lying fast asleep; vimaaneShu = in their seven-storeyed mansions; dahyamaanaaH = while getting scorched; tyaktaabharaNa sarvaa N^gaaH = gave up all connection with their ornaments; vichukrushuH = and screamed; uchchaiH = loudly; haa haa iti = saying "ah! Alas!"

Getting scorched in fire, beautiful women, while lying fast asleep in their seven-storeyed mansions, gave up all connection with their ornaments and screamed loudly, saying "ah! Alas!"

[Verse Locator](#)

तत्र चाग्निपरीतानि निपेतुर्भवनान्यपि ।
वज्रिवज्रहतानीव शिखराणि महागिरेः ॥ ६-७५-२५

25. bhavanyaapi = the houses too; agni pariitaani = surrounded by fire; tatra = there; nipetuH = fell down; shikharaaNiiva = like peaks mahaagireH = of a great mountain; vajrivajrahataani = struck by the thunder-bolt of Indra.

The houses too, surrounded by fire there, fell down like peaks of a great mountain, struck by the thunder-bolt of Indra.

[Verse Locator](#)

तानि निर्दह्यमानानि दूरतः प्रचकाशिरे ।

हिमवच्छिखराणीव दह्यमानानि सर्वशः ॥ ६-७५-२६

26. taani = those houses; nirdahyamaanaani = while being burnt; duurataH = from afar; prachakaashire = illumined; himavachhikharaaNiiva = like peaks of Himalayas; dahyamaanaani = being consumed by fire; sarvashaH = on all sides.

Those houses, while being burnt, shone, from afar, like the peaks of Himalayas being consumed by fire on all sides.

[Verse Locator](#)

हर्म्यग्नैर्दह्यमानैश्च ज्वालाप्रज्वलितैरपि ।

रात्रौ सा दृश्यते लङ्का पुष्पितैरिव किंशुकैः ॥ ६-७५-२७

27. saa = that; laN^kaa = City of Lanka; raatrau = at night; harmyaagraiH = with its house-tops; dahyamaanaiH = being burnt; jvaalaaprajvalitaiH = ablaze with flames; dR^ishyate = appeared; puShpitaiH kimshukaiH iva = like Kimshuka trees in flowering.

That City of Lanka at night with its house-tops being burnt ablaze with flames, looked like Kimshuka trees in full bloom.

[Verse Locator](#)

हस्त्यध्यक्षैर्गजैर्मुकैर्मुकैश्च तुरगैरपि ।

बभूव लङ्का लोकान्ते भ्रान्तग्राह इवार्णवः ॥ ६-७५-२८

28. gajaiH = with their elephants; muktaiH = let loose; hastyadhyakShaiH = by the superintendents of the elephants; turagairapi = and horses too; muktaiH = set free; laN^kaa = Lanka; babhuuva = was; aarNavaH iva = like an ocean; bhraantagraahaH = with alligators roaming about it; lokaante = at the end of a world-cycle.

With their elephants let loose by the superintendents of the elephants and horses too set free, Lanka was like an ocean, with roaming alligators in it at the end of a world-cycle.

[Verse Locator](#)

अश्वं मुक्तं गजो दृष्ट्वा क्वचिद्भीतोऽपसर्पति ।

भीतो भीतं गजं दृष्ट्वा क्वचिदश्वो निवर्तते ॥ ६-७५-२९

29. kvachit = here; dR^iShTvaa = seeing; ashvam = a horse; muktam = being let loose; gajaH = an elephant; bhiitaH = got frightened; apasarpati = and goes back; kvachit = there; dR^iShTvaa = seeing; bhiitam = a frightened; gajam = elephant; ashvaH = a horse; bhiitaH = got frightened; nivartate = and turned back.

Here, seeing a horse being let loose, an elephant went back frightened. There, seeing a frightened elephant, a horse turned back with an alarm.

[Verse Locator](#)

लङ्कायाम् दह्यमानायाम् शुशुभे च महोदधिः ।
चायासंसक्तसलिलो लोहितोद इवार्णवः ॥ ६-७५-३०

30. laN^kaayaam = (While) Lanka; dahyamaanaayaam = was being burnt; mahodadhiH = the great ocean; chhaayaasamsakta salilaH = with its image reflected on water; shushubhe = looked charming; mahaarNavaH iva = like a great sea; lohitodaH = with red waters.

While Lanka was being burnt, the great ocean, with its image reflected on its waters, assumed like a great sea with red waters.

[Verse Locator](#)

सा बभूव मुहूर्तेन हरिभिर्दीपिता पुरी ।
लोकस्यास्य क्षये घोरे प्रदीप्तेव वसुंधरा ॥ ६-७५-३१

31. saa purii = that city; diipitaa = burnt; haribhiH = by monkeys; muhuurtena = within a moment; babhuuva = became; vasumdharaa iva = like the earth; prdadiipta = burning; ghore kShaye = at the time of terrific dissolution; asya lokasya = of this world.

That City burnt by the monkeys, within a short time, became transformed like the earth burning at the time of terrific dissolution of this world.

[Verse Locator](#)

नारीजनस्य धूमेन व्याप्तस्योच्चैर्विनेदुषः ।
स्वनो ज्वलनतप्तस्य शुश्रुवे शतयोजनम् ॥ ६-७५-३२

32. svanaH = the noise; naariiJanasya = of the women-folk; jvalanataptasya = burnt by fire; vyaaptasya = and covered; dhuumana = with smoke; vineduShaH = roaring; uchchaiH = loudly; shushruve = was heard; shata yojanam = upto one hundred Yojanas (or eight hundred miles).

The noise of the women-folk, who were burnt by fire and covered with smoke, roaring loudly, was heard upto one hundred Yojanas (or eight hundred miles).

[Verse Locator](#)

प्रदग्धकायानपरान् राक्षसान्निर्गतान् बहिः ।
सहसा ह्युत्पतन्ति स्म हरयोऽथ युयुत्सवः ॥ ६-७५-३३

33. atha = then; yuyutsavaH = eager to fight; harayaH = the monkeys; utpatantisma = bounced; sahasaa = suddenly; aparaan = on the other; raakShasaan = demons; pradagdhakaayaan = whose bodies had been severely burnt; nirgataan bahiH = and who rushed out (to save their lives).

Then the monkeys, eager to fight, bounced suddenly upon the other demons, whose bodies had been severely burnt and who rushed out (to save their lives).

[Verse Locator](#)

उद्घुष्टं वानराणां च राक्षसानां च निःस्वनः ।
दिशो दश समुद्रं च पृथिवीम् च व्यनादयत् ॥ ६-७५-३४

34. udghuShTam cha = the loud noise; vaanaraaNaam = of the monkeys; niHsvanaH cha = and the cry; raakShasaanaam = of the demons; vyanaadayat = caused resounding; dasha dishaH = of ten directions; samudramcha = the ocean; pR^ithiviimcha = and the earth.

The loud noise made by the monkeys and the cry of the demons caused resounding of all the ten quarters, the ocean and the earth.

विशल्यौ च महात्मानौ तावुभौ रामलक्ष्मणौ ।
असम्भ्रान्तौ जगृहतुस्ते उभे धनुषी वरे ॥ ६-७५-३५

35. vishalyau = healed of their wounds; asambhraantau = and unperplexed; tau ubhau = both those; mahaatmaanau = great souled princes; raamalakShmaNau = Rama and LakShmana; jagR^ihatuH = seized hold; tau ubhau vare dhanuShii = of the two excellent bows.

Healed of their wounds and unperplexed, both those great souled princes, Rama and Lakshmana seized hold of those two excellent bows.

[Verse Locator](#)

ततो विस्फारयामास रामश्च धनुरुत्तमम् ।
बभूव तुमुलः शब्दो राक्षसानाम् भयावहः ॥ ६-७५-३६

36. tataH = thereupon; raamaH cha = Rama; vishphaarayaamaasa = pulled; uttamam = his excellent; dhanuH = bow; babhuuva = and made; tumulaH = a tumultuous; shabdaH = twang; bhayaavahaH = which struck terror; raakShasaanaam = in the demons.

Thereupon, Rama pulled his excellent bow, making a tumultuous twang, which struck terror in demons.

[Verse Locator](#)

अशोभत तदा रामो धनुर्विस्फारयन् महत् ।
भगवानिव सम्क्रुद्धो भवो वेदमयं धनुः ॥ ६-७५-३७

37. raamaH = Rama; vishphaarayan = drawing; mahat = his great; dhanuH = bow; ashobhata = was as shining; tadaa = at that time; bhagavaan bhavaH iva = as Lord Shiva (the Source of the Universe); dhanuH = stretching his bow; vedamayam = consisting of the Vedas; samkruddhaH = in a great wrath (as at the time of the dissolution of the Universe).

Rama, drawing his great bow, was as shining at that time as Lord Shiva (the source of Universe), stretching his bow, consisting of the Vedas in a great wrath (as at the time of dissolution of the Universe).

[Verse Locator](#)

उद्गुष्टं वानराणां च राक्षसानां च निःस्वनम् ।
ज्याशब्दस्तावुभौ शब्दावति रामस्य शुश्रुवे ॥ ६-७५-३८

38. ज्याashabdaH = the twang of the bow-string; raamasya = of Rama; atishushruve = could be heard above; tau ubhau shabdaavati = both of those sounds; udguShTam = the sound; vaanaraaNaam = of the monkeys; niH svanamcha = and the cry; raakShasaanaam = of the demons.

The twang of the bow-string of Rama could be heard above both of those sounds. The sound of the monkeys and the cry of the demons.

[Verse Locator](#)

वानरोद्गुष्टशब्दश्च राक्षसानां च निःस्वनः ।
ज्याशब्दश्चापि रामस्य त्रयं व्याप दिशो दसः ॥ ६-७५-३९

39. vaanaradghuShTaghoShaH cha = the raised voice of the monkeys; niH svanaH cha = the cry; raakShasaanaam = of the demons; ज्याashabdashchaapi = and even the din of the

twang of the bow string; **raamasya** = of Rama; **trayam** = these three sounds; **vyaapa** = pervaded; **dasha dishaH** = (all) the ten quarters.

The raised voice of the monkeys, the cry of the demons and even the twang of Rama's bow-string these three sounds pervaded all the ten quarters.

[Verse Locator](#)

तस्य कार्मुकनिर्मुक्तैः शरैस्तत्पुरगोपुरम् ।
कैलासशृङ्गप्रतिमं विशीर्णमपतद्भुवि ॥ ६-७५-४०

40. **sharaiH** = by the arrows; **kaarmukanirmuktaiH** = released from the bow; **tasya** = of Rama; **tatpuragopuram** = the main gate of that City; **kailaasa shR^iN^ga pratimam** = looking like a peak of Mount Kailasa; **apatat** = tumbled down; **vishiirNam** = shattered; **bhuvi** = to the ground.

By the arrows released from Rama's bow, the main gate of that City looking like a peak of Mount Kailasa, tumbled down, shattered, to the ground.

[Verse Locator](#)

ततो रामशरान् दृष्ट्वा विमानेषु गृहेषु च ।
संनाहो राक्षसेन्द्राणां तुमुलः समपद्यत ॥ ६-७५-४१

41. **tataH** = thereupon; **dR^iShTvaa** = seeing; **raama sharaan** = Rama's arrows; **vimaaneShu** (falling) on seven-storeyed mansions; **gR^iheShucha** = and other houses; **samnaahaH** = the readiness for battle; **raakShasendraaNam** = of the leaders of demons; **samapadyata** = became; **tumulaH** = disturbed.

Thereupon, seeing Rama's arrows descending on seven-storeyed mansions and other houses, the war-preparedness of the leaders of demons got disturbed.

[Verse Locator](#)

तेषां सम्नह्यमानानाम् सिम्हनादं च कुर्वताम् ।
शर्वरी राक्षसेन्द्राणाम् द्रौद्रीव समपद्यत ॥ ६-७५-४२

42. **teShaam raakShasendraaNam** = to those leaders of demons; **samnahyamaanaanaam** = who were ready for the battle; **kurvataam** = and doing; **samhanaadam** = lion's roars; **sharvarii** = that night; **samapadyata** = became; **raudriiva** = a night of final dissolution (presided over by Rudra; the Lord of Destruction).

To those demoniac leaders, who were preparing for the battle and emitting lion's roars, that night became a night of final dissolution (presided over by Rudra, the lord of destruction).

[Verse Locator](#)

आदिष्टा वानरेन्द्रास्ते सुग्रीवेण महात्मना ।
असन्नम् द्वारमासाद्य युध्यध्वं च प्लवंगमाः ॥ ६-७५-४३
यश्च वो वितथं कुर्यात्तत्र तत्राप्युपस्थितः ।
स हन्तव्योऽभिसम्प्लुत्य राजशासनदूषकः ॥ ६-७५-४४

43; 44. **te** = those; **vaanarendraaH** = leaders of monkeys; **aadiShTaaH** = were commanded; **mahaatmanaa** = by the great-souled; **sugriiveNa** = Sugreeva (as follows): **plavangamaaH** = O monkeys!; **aasaadya** = reaching; **aasannam** = the nearest; **dvaaram** = gate; **yudhyadhvam** = wage the war; **yaH** = whoever; **upasthitaH api** = eventhought present; **tatra tatra** = in those respective places; **kuryaat vitatham** = proves futile; **saH** = he; **raajashaasana duuShakaH abhisamplutya hantavyaH** = who disobeyed the royal command ought to be bounced upon and killed.

The monkey-chiefs were commanded by Sugreeva as follows: "O monkeys! Approaching the nearest gate, begin to wage the war. Even though present at the scene of fighting, he among you who proves futile by an escape, should be overtaken and killed as he will be quality of disobeying the royal command."

[Verse Locator](#)

तेषु वानरमुख्येषु दीप्तोल्कोज्ज्वलपाणिषु ।
स्थितेषु द्वारमाश्रित्य रावणं क्रोध आविशत् ॥ ६-७५-४५

45. **teShu vaanara mukhyeShu** = those monkey-chiefs; **sthiteShu** = standing; **aashritya dvaaram** = by taking recourse to the gate; **diiptolkojjvala paaNiShu** = with flaming torches in their hands; **krodhaH aavishat** = enraged; **raavaNam** = Ravana.

Seeing those monkey-chiefs, standing at the gate, with flaming torches in their hands, Ravana was enraged with fury.

[Verse Locator](#)

तस्य जृम्भितविक्षेपाद्व्यामिश्रा वै दिशो दश ।
रूपवानिव रुद्रस्य मन्युगत्रिष्वदृश्यत ॥ ६-७५-४६

46. **dasha dishaH** = the ten directions; **vyaamishraaH vai** = were distracted; **tasya** = because of his; **jR^imbhitavikShepaat** = act of disorderly movement of his body due to yawning; **adR^ishyataiva** = and he looked like; **manyuH** = the wrath; **rudrasya gaatreShu** = manifest in the limbs of Rudra; **ruupavaan** = having a form.

All the ten directions were distracted because of Ravana's act of disorderly movement of his body due to yawning and he looked like the wrath manifest in the limbs of Rudra appearing with a form.

[Verse Locator](#)

स कुम्भं च निकुम्भं च कुम्भकर्णात्मजावुभौ ।
प्रेषयामास संक्रुद्धो राक्षसैर्बहुभिः सह ॥ ६-७५-४७

47. **samkruddhaH** = the enraged; **saH** = Ravana; **preShayaamaasa** = sent; **ubhau** = both; **kumbham cha** = Kumbha and ; **nikumbham cha** = Nikumbha; **kumbhakarNaatmajau** = the sons of Kumbhakarna; **bahubhiH raakShasaiH saha** = along with a multitude of demons.

The enraged Ravana sent both Kumbha and Nimkumbha, the sons of Kumbhakarna, along with a multitude of demons.

[Verse Locator](#)

यूपाक्षः शोणिताक्षश्च प्रजङ्घः कम्पनस्तथा ।
निर्ययुः कौम्भकर्णिभ्यां सह रावणशासनात् ॥ ६-७५-४८

48. **raavaNa shaasanaat** = by the orders of Ravana; **yuupaakShaH** = Yuupaksha; **shoNitaakShashcha** = Shonitaksha; **prajaN^ghaH** = prajangha; **tathaa** = and KampanaH = Kampana; **kubhakarNibhyaam saha** = along with the sons of Kumbhakarna; **niryayuH** = set out (for the battle).

By the orders of Ravana, Yupaksha, Shonitaksha, Prajangha and Kampana along with the aforesaid sons of Kumbhakarna set out for the battle.

[Verse Locator](#)

शशास चैव तान् सर्वान् राक्षसान् स महाबलान् ।
राक्षसा गच्छताद्यैव सिम्हनादं च नादयन् ॥ ६-७५-४९

49. saH = Ravana; shashaasa cha = instructed; sarvaan = all; taan = those; mahaabalaan = mighty; raakShasaan = demons; raakShasaaH = O demons!; gachchhata = proceed; adyaiva = now itself; naadayan = bellowing; simhanaadam = a lion's roar.

Ravana instructed all those mighty demons thus, "O demons! Proceed now itself, bellowing a lion's roar."

[Verse Locator](#)

ततस्तु चोदितास्तेन राक्षसा ज्वलितायुधाः ।
लङ्काया निर्ययूर्वीराः प्रणदन्तः पुनः पुनः ॥ ६-७५-५०

50. choditaaH = incited; tena = by Ravana; viiraaH = the aliant; raakShasaaH = demons; tataH = then; jvalitaayudhaaH = wearing shining weapons; praNadantaH = and roaring; punaH punaH = again and again; niryayuH = sallied forth; laN^kaayaaH = from Lanka.

Incited by Ravana, the valiant demons then, wielding shining weapons and roaring repeatedly, sallied forth from Lanka.

[Verse Locator](#)

रक्षसां भूषणस्थाभिर्भाभिः स्वाभिश्च सर्वशः ।
चक्रुस्ते सप्रभं व्योम हरयश्चाग्निभिः सह ॥ ६-७५-५१

51. bhaabhiH = by the gleams; bhuuShaNa sthaabhiH = of ornaments; rakShasaam = of the demons; svaabhishcha = and by their own natural splendour; te = those demons; harayaH cha = and monkeys; agnibhiH saha = along with their fires; chakruH = made; vyoma = the sky; saprabham = fluorescent; sarvasaH = on all sides.

By the gleams of ornaments worn by their own natural splendour, those demons and monkeys with their fires, made the sky fluorescent on all sides.

[Verse Locator](#)

तत्र ताराधिपस्याभा ताराणाम् भा तथैव च ।
तयोराभरणाभा च ज्वलिता द्यामभासयत् ॥ ६-७५-५२

52. aabhaa = the effulgence; taaraadhisasya = of the moon; tatra = there; tathaiva cha = and; bhaa = the light; taaraaNaam = of the stars; abharaNaabhaacha = and the splendour of the ornaments; tayoH = of both the armies; jvalitaa = blazing; abhaasayat dyaam = made the sky brilliant.

The effulgence of the moon there, the light of the stars and the splendour of the ornaments of both the armies, while blazing, made the sky brilliant.

[Verse Locator](#)

चन्द्राभा भूषणाभा च ग्रहाणाम् ज्वलिता च भा ।
हरिराक्षससैन्यानि भ्राजयामास सर्वतः ॥ ६-७५-५३

53. chandraabha = the effulgence of the moon; bhuuShaNaabhaa cha = the splendour of the ornaments; bhaa cha = and the fluorescence; jvalitaa grahaaNaam = of the blazing planets; bhraajayaamaasa hariraakShasa sainyaani = made the armies of monkeys and demons glitter; sarvataH = on all sides.

The effulgence of the moon, the splendour of the ornaments and the fluorescence of the blazing planets made the armies of monkeys and demons glitter on all sides.

[Verse Locator](#)

तत्र चार्धप्रदीप्तानां गृहाणाम् सागरः पुनः ।
भाभिः संसक्तसलिलश्चलोर्मिः शुशुभेऽधिकम् ॥ ६-७५-५४

54. **bhaabhiH** = with the blazes; **ardhapradiiptaanaam** **gR^ihaaNaam** = of the half-scorched houses; **tatra** = there; **saagaraH punaH** = the ocean on its part; **chalormiH** = with its agitated waves; **samsakta salilaH** = with their waters mingled; **shushubhe** = shone; **adhikam** = abundantly.

With the flames of the half-scorched houses there, the ocean on its part with its agitated waves mingled with water, shone abundantly.

[Verse Locator](#)

पताकाध्वजसम्युक्तमुत्तमासिपरश्वधम् ।
भीमाश्वरथमातङ्गं नानापत्तिसमाकुलम् ॥ ६-७५-५५
दीप्तशूलगदाखड्गप्रासतोमरकार्मुकम् ।
तद्राक्षसं बलं भीमम् घोरविक्रमपौरुषम् ॥ ६-७५-५६
ददृशे ज्वलितप्रसं किङ्किणीशतनादितम् ।
हेमजालाचितभुजं व्यावेष्टितपरश्वधम् ॥ ६-७५-५७
व्याघूर्णितमहाशस्त्रं बाणसंयुक्तकार्मुकम् ।
गन्धमाल्यमधूत्सेकसंमोदितमहानिलम् ॥ ६-७५-५८

55; 56; 57; 58. **tat** = that; **raakShasabalam** = army of demons; **dadR^ishe** = was looking; **bhiimam** = awful; **pataakaadhvaja samyuktam** = with flags and banners; **uttamaasipara shvadam** = with excellent axes shaped like swords; **bhiimaashvarathamaataN^gam** = consisting of terrific horses; chariots and elephants; **naanaapatti samaakulam** = crowded with foot soldiers of every description; **diipta shuula gaddakhaD^ga praasa tomarakaarmukam** = distinguished by shining pikes; maces; swords; spears; lances and bows; **ghora vikrama pauruSham** = noted for its redoubtable valour and prowess; **jvalita praasam** = with shining lances; **kiN^kiNiishata naaditam** = rendered noisy by hundreds of tiny bells (tied around chariots; elephants etc); **hemajaalaachita bhujam** = the arms of its warriors adorned with sets of gold ornaments; **vyaaveShTituparashvadam** = axes being brandished; **vyaaghuurNitamahaashastram** = mighty weapons being waved about; **baaNa samyukta kaarmukam** = arrows being fitted to the bows; **gandhamaalyamadhuutseka sammoditamahaanilam** = the extensive atmosphere rendered fragrant by the abundance of sandal-paste; garlands and wine.

That army of demons was looking awful with flags and banners, with excellent axes shaped like swords, consisting of terrific horses, chariots and elephants, crowded with foot-soldiers of every description, distinguished by shining pikes, maces, swords, spears, lances and bows, noted for its redoubtable valour and prowess, with shining lances and rendered noisy by hundreds of tiny bells (tied around chariots, elephants etc), the arms of its warriors adorned with sets of gold ornaments, their axes being brandished, mighty weapons being waved about, arrows fitted to the bows and the whole atmosphere rendered fragrant by the abundance of sandal paste, garlands and wine.

[Verse Locator](#)

घोरं शूरजनाकीर्णम् महाम्बुधरनिःस्वनम् ।

तद्दृष्ट्वा बलमायातं राक्षसानां दुरासदम् ॥ ६-७५-५९

संचाल प्लवंगानां बलमुच्चैर्ननाद च ।

59. dR^iShTvaa = seeing; tat = that; raakShasaanaam balam = army of demons; aayuutam = which came; ghoramshuurajanaakiirNam = crowded with gallant warriors; mahaambudhara niH shvanam = thundered like huge clouds; duraasadam = which was difficult to assail; balam = the army; plavaNgaanaam = of monkeys; samchachaala = marched forth; uchchaiH nanaada cha = and made loud noise.

Seeing the army of demons, which came crowded with gallant warriors, thundered like a huge cloud which was difficult to assail, the army of monkeys marched forth and made a loud noise.

[Verse Locator](#)

जवेनाप्लुत्य च पुनस्तद्धलं रक्षसां महत् ॥ ६-७५-६०

अभ्ययात्प्रत्यरिबलं पतम्गा इव पावकम् ।

60. tat = that; mahat = large; balam punaH rakShasaam = army of demons on its part; pratyayaat = went; aaplutya javena = springing forward with all speed; pratyaribalam = towards the hostile army; patamgaaH iva = as moths; paavakam = towards a flame.

That large army of demons on its part went springing forward with all speed, towards the hostile army, as moths towards a flame.

[Verse Locator](#)

तेषां भुजपरामर्शव्यामृष्टपरिघाशनि ॥ ६-७५-६१

राक्षसानां बलम् श्रेष्ठं भूयः परमशोभत ।

61. shreShTham = the excellent; balam = army; teShaam raakShasaanaam = of those demons; bhuja paraamarsha vyaamR^iShTaparigha ashani = in which iron clubs and the tips of missiles being brandished through the action of their arms; ashobhata = shone; bhuuyaH param = all the more (brightly).

The excellent army of those demons, in which iron clubs and the tips of missiles being brandished through the action of their arms, shone all the more brightly.

[Verse Locator](#)

तत्रोन्मत्ता इवोत्पेतुर्हरयोऽथ युयुत्सवः ॥ ६-७५-६२

तरुशैलैरभिघ्नन्तो मुष्टिभिश्च निशाचरान् ।

62. atha = thereafter; harayaH = the monkeys; yuyutsavaH = desirous to fight; tatra = there; abhighnantaH = striking; nishaacharaan = the demons; tarushailaiH = with trees; rocks; muShTibhiH cha = and fists; utpetuH = jumped up; unmattaaH iva = as though frenzied.

Thereafter, the monkeys desirous to fight there, striking the demons with trees, rocks and fists, jumped up as though frenzied.

[Verse Locator](#)

तथैवापततां तेषां हरीणाम् निशितैः शरैः ॥ ६-७५-६३

शिरांसि सहसा जहू राक्षसा भीमविक्रमाः ।

63. tathaiva = likewise; raakShasaaH = the demons; bhiima vikramaaH = with their terrific prowess; sahasaa = instantly; jahruH = tore off; shiraamsi = the heads; teShaam

hariiNaam = of those monkeys; **aapatataam** = bouncing upon them; **nishitaiH sharaiH** = with sharp arrow.

Likewise, the demons with their terrific prowess instantly tore off the heads of those monkeys bouncing upon them, with sharp arrows.

[Verse Locator](#)

दशनैर्हतकर्णाश्च मुष्टिभिर्भिन्नमस्तकाः ॥ ६-७५-६४

शिलाप्रहारभग्नाङ्ग विचेरुस्तत्र राक्षसाः ।

64. **raakShasaaH** = the demons; **tatra** = there; **vicheruH** = strolled; **hatakarNaaH** = with their ears bitten off; **dashanaiH** = with teeth; **bhinna mastakaaH** = with their skulls smashed; **muShTibhiH** = with fists; **shilaaprahaara bhagnaaN^gaaH** = and their limbs broken by the blows of crags.

The demons there strolled in the streets of Lanka, with their ears bitten off with teeth, their skulls smashed with fists and their limbs broken by crag blows.

[Verse Locator](#)

तथैवाप्यपरे तेषां कपीनामसिभिः शितैः ॥ ६-७५-६५

प्रवरानभितो जघ्नुर्घोररूपा निशाचराः ।

65. **tathaiva** = even so; **apare** = some other; **nishaacharaaH** = demons; **ghoraruupaaH** = with terrific forms; **jaghnuH** = struck; **teShaam** = those; **pravaraan** = chiefs; **kapiinaam** = of monkeys; **shitaiH** = with sharp; **asibhiH** = swords; **abhitaH** = on all sides (of the battle field).

Even so, some demons with terrific form struck those chiefs among the monkeys, with sharp swords, on all sides of the battle field.

[Verse Locator](#)

घ्नन्तमन्यं जघानान्यः पातयन्तमपातयत् ॥ ६-७५-६६

गर्हमाणम् जगर्हन्यो दशन्तमपरोऽदशत् ।

66. **anyaH** = another; **jaghaana** = killed; **anyam** = the one; **ghnantam** = who was killing; **upaatayat** = threw down; **paatayantam** = the one who was throwing down (another); **anyaH** = another; **agarha** = scolded; **garhamaaNam** = the one who was scolding; **aparaH** = and another; **adashat** = chewed; **dashantam** = the one who was chewing.

One warrior killed the one who was killing another, a second one threw down the one throwing down another; a third one scolded another who was scolding the other one; while a fourth one chewed the one chewing another.

[Verse Locator](#)

देहीत्यन्यो ददात्यन्यो ददामीत्यपरः पुनः ॥ ६-७५-६७

किं क्लेशयसि तिष्ठेति तत्रान्योन्यम् बभाषिरे ।

67. **anyaH** = one; **tatra** = there; **deheti** = said "Give me the blow"; **anyaH** = another; **dadaati** = said "He is giving"; **aparaH punaH** = yet another; **dadaamiiti** = said "I am giving"; **babhaasShire anyonyam** = some talked with one another; **kim kleshayati** = saying; "Why do you take pains?"; **tiShTha iti** = and saying "wait".

There, one said "Give me the blow. Another said, "He is giving". Yet another said, "I am giving" some talked with one another, saying "Wait. Why do you take pains?"

[Verse Locator](#)

विप्रलम्बित शस्त्रं च विमुक्तकवचायुधम् ॥ ६-७५-६८

समुद्यतमहाप्रासं यष्टिशूलासिंसम्कुलम् ।

प्रावर्त महा रौद्रं युद्धम् वानररक्षसाम् ॥ ६-७५-६९

68; 69. **mahaaraudram** = that very terrific; **yuddham** = battle; **vaanara raakShasaam** = between monkeys and demons; **vipralambhita shastram** = having its weapons made futile; **vimukta kavachaayudham** = (some) weapons dug into armours; **samudyata mahaapraasam** = long lances lifted up; **yaShTishuulaasi samkulam** = fists; pikes; swords and spears used as weapons of war.

In that very terrific war between monkeys and demons, some weapons were made futile. Some weapons were dug into armours. Long lances were lifted up. Fists, pikes, swords and spears were used as weapons of war.

[Verse Locator](#)

वानरान् दश सप्तेति राक्षसा जघ्नराहवे ।

राक्षसान् दश सप्तेति वानराश्चाभ्यपातयन् ॥ ६-७५-७०

70. **aahave** = in the battle; **raakShasaaH** = demons; **jaghnuaH** = killed; **vaanaraan** = monkeys; **dasha sapta iti** = in tens and sevens; **vaanaraashcha** = the monkeys too; **abhyapaatayan** = threw down; **raakShasaan** = the demons; **dasha sapta iti** = in tens and sevens.

In the battle-front, the demons killed monkeys in tens and sevens. The monkeys too threw the demons down in tens and sevens.

[Verse Locator](#)

विस्रस्तकेशवसनम् विमुक्तकवचध्वजम् ।

बलम् राक्षसमालम्ब्य वानराः पर्यवारयन् ॥ ६-७५-७१

71. **aalambya** = taking hold; **raakShasam balam** = of the army of demons; **visrastakesha vasanam** = whose hair and raiments were kept in order with difficulty; **vimukta kavachadhvajam** = and whose armours and standards were thrown away; **vaanaraaH** = the monkeys; **paryavaarayan** = surrounded them on all sides.

Catching hold of the army of demons, whose hair and raiment's were kept in order with difficulty and whose armours and standards were thrown away, the monkeys surrounded them on all sides.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकांडे पञ्चसप्ततितमः सर्गः

Thus, this is the 75th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 75

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>
<u>55</u>	<u>56</u>	<u>57</u>	<u>58</u>	<u>59</u>
<u>60</u>	<u>61</u>	<u>62</u>	<u>63</u>	<u>64</u>
<u>65</u>	<u>66</u>	<u>67</u>	<u>68</u>	<u>69</u>
<u>70</u>	<u>71</u>			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 76

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Introduction

Angada kills Kampana and severely injures Shonitaksha, the demons in battle. Angada, along with Mainda and Dvidida the monkey-warriors encounter Shonitaksha, Yupaksha and Prajangha. Angada kills Prajangha. Shonitaksha dies in the hands of Dvidida and Youpaksha at the hands of Mainda. When Kumbha throws down Angada in the battle-field, Rama sends some more monkey-chiefs headed by Jambavan. Sugreeva, with his thunderbolt-like fist, strikes Kumbha with a heavy blow and kills him.

[Verse Locator](#)

प्रवृत्ते सङ्कुले तस्मिन्चोरे वीरजनक्षये ।

अङ्गदः कम्पनं वीरमाससाद रणोत्सुकः ॥ ६-७६-१

1. viirajanakShaye = destroying eminent heroes; tasmin ghore samkule = (When) that terrific battle; pravR^itte = was setting in motion; aN^gadaH = Angada; raNotsukaH = who was eager to fight; aasasaada = attacked; viiram = the valiant; kampanam = Kampana.

While that terrific battle, which destroyed many eminent heroes, was in progress, Angada, who was eager to fight, attacked the valiant Kampana.

[Verse Locator](#)

आहूय सोऽङ्गदं कोपात्ताडयामास वेगितः ।

गदया कम्पनः पूर्वं स चचाल भृशाहतः ॥ ६-७६-२

2. aahuuya = calling; aN^gadam = Angada; (to fight); saH kampanaH = that Kampana; taaDayaamaasa = struck; vegitaH = rapidly; kopaat = with fury; gadayaa = with a mace; puurvam = before hand; bhR^ishaahataH = violently hit (by him); saH = Angada; chachaala = was reeled.

Calling Angada to fight, Kampana with fury, rapidly struck him with a mace in anticipation. Violently hit by him, Angada was reeled.

[Verse Locator](#)

स संज्ञां प्राप्य तेजस्वी चिक्षेप शिखरं गिरेः ।

अर्दितश्च प्रहारेण कम्पनः पतितो भुवि ॥ ६-७६-३

3. tejasvii = the energetic; saH = Angada; prapya = obtaining; samJNaam = consciousness; chikShepa = hurled; gireH shikharam = a mountain-peak; arditaH = tormented; prahaareNa = by that stroke; kampanaH = Kampana; patitaH = fell down; bhuvi = on the ground.

Restoring consciousness, the energetic Angada hurled a mountain peak. Tormented by that stroke, Kampana fell down on the ground.

ततस्तु कम्पनं दृष्ट्वा शोणिताक्षो हतं रणे ।
रथेनाभ्यपतत् क्षिप्रं तत्राङ्गदमभीतवत् ॥ ६-७६-४

4. tataH = then; dR^iShTvaa = seeing; kampanam = Kampana; hatam = killed; raNe = in battle; shoNitaakShaH = Shonitaksha; tatra = there; abhiitavat = fearlessly; abhyapatat = rushed towards; aN^gadam = Angada; kShipram = quickly; ratena = in a chariot.

Then, seeing Kampana killed in battle, Shonitaksha fearlessly rushed there towards Angada quickly in a chariot.

Verse Locator

सोऽङ्गदं निशितैर्बाणैस्तदा विव्याध वेगितः ।
शरीरदारणैस्तीक्ष्णैः कालाग्निसमविग्रहैः ॥ ६-७६-५
क्षुरक्षुरप्रनाराचैर्वत्सदनैः शिलीमुखैः ।
कर्णिशल्यविपाठैश्च बहुभिर्निशितैः शरैः ॥ ६-७६-६

5; 6. saH = He; tadaa = then; vegitaH = swiftly; vivyaadha = struck; aN^gadam = Angada; nishitaiH tiikShaNaiH baaNaiH = with sharp pointed arrows; shariira daaraNaiH = which can tear up the body; tiikShNaiH kaalaagni samavigrahaiH = with fire-like forms which can destroy the world; bahubhiH nishitaiH sharaiH = (He struck) with many sharp arrows; (by the names of) kShurakShurapranaaraachaiH = Kshura (an arrow with a crescent-shaped head); naaraacha = Naracha (an arrow entirely made of steel); vatsadanta (an arrow with head slipped like the teeth of a calf; shiliimukhaiH = Shilimukha (an arrow with its head shaped like the feathers of a buzzard); karNishalya vipaaThaiH cha = Karni (an arrow provided with ear-like protuberances on both sides; Shalya (an arrow with a long head); vipaaThaiH = Vipatha (an arrow with its head resembling the leaf of a Karaveera tree.

He then swiftly struck Angada with sharp pointed arrows which can tear up the limbs and with fire-like forms which can destroy the world. He struck with many sharp arrows by the names of Kshura, Kshurapra, Naaraacha, Vatsatanta, Shilimukha, Karni, Shalya and Vipatha.

Verse Locator

अङ्गदः प्रतिविद्धाङ्गो वालिपुत्रः प्रतापवान् ।
धनुरुग्रं रथं बाणान् ममर्द तरसा बली ॥ ६-७६-७

7. balii = the strong; aN^gadaH = Angada; vaaliputraH = the son of Vali; pratividdhaaNgah = with his wounded limbs; prataapavaan = who was powerful; mamarda = crushed; ugram = the terrific; dhanuH = bow; ratham = the chariot; baaNaan = and darts; tarasaa = with his might.

The strong and powerful Angada, the son of Vali, with his wounded limbs, crushed his terrific bow, chariot and darts with his might.

Verse Locator

शोणिताक्षस्ततः क्षिप्रमसिचर्म समाददे ।
उत्पपात तदा क्रुद्धो वेगवानविचारयन् ॥ ६-७६-८

8. tataH = then; shoNitaakShaH = Shonitaksha; kShipram = quickly; samaadada = took; asi charma = sword and shield; tadaa = then; kruddhaH = enraged; utpapaata = he jumped down; vegavaan = swiftly; avichaarayan = unhesitatingly.

Then, Shonitaksha quickly took a sword and a shield. Enraged as he was, he swiftly jumped down (from his chariot) unhesitatingly.

तं क्षिप्रतरमाप्लुत्य परामृश्याङ्गदो बली ।

करेण तस्य तं खड्गं समाच्चिद्य ननाद च ॥ ६-७६-९

9. **aaplutya** = springing forward; **kShiprataram** = more swiftly; **balii** = the strong; **aN^gadaH** = Angada; **paraamR^ishya** = seizing hold of; **tam** = him; **kareNa** = with his hand; **aachchhidya** = and snatching away; **khaD^gam** = the sword; **nanaada cha** = made a (lion's) roar.

Springing forward more swiftly, seizing hold of him with his hand and snatching away the sword, the strong Angada made a lion's roar.

[Verse Locator](#)

तस्यांसफलके खड्गं निचखान ततोऽङ्गदः ।

यज्ञोपवीतवच्चैनं चिच्चेद कपिकुञ्जरः ॥ ६-७६-१०

10. **tataH** = thereupon; **aN^gadaH** = Angada; **nichakhaana** = dug; **khaDgam** = the sword; **tasya amsaphalake** = into the flat surface of his shoulder; **kapikuN^jaraH** = that foremost of monkeys; **chichheda** = divided; **enam** = him; **yaJNopaviitavat** = from left to right diagonally.

Angada the foremost of monkeys the sword into the flat surface of his shoulder and cut him from left to right diagonally.

[Verse Locator](#)

तं प्रगृह्य महाखड्गं विनद्य च पुनः पुनः ।

वालिपुत्रोऽभिदुद्राव रणशीर्ष परानरीन् ॥ ६-७६-११

11. **pragR^ihyam** = taking; **tam mahaakhaDgam** = that large sword; **punaH punaH** = and repeatedly; **vinadya** = roaring; **vaaliputraH** = Angada; **abhidudraava** = rushed; **paraanariin** = towards other enemies; **raNashiirSham** = in the battle-front.

Taking hold of that large sword and repeatedly roaring, Angada rushed towards the other surviving enemies in the battle-front.

[Verse Locator](#)

प्रजङ्घसहितो वीरो यूपाक्षस्तु ततो बली ।

रथेनाभिययौ क्रुद्धो वालिपुत्रं महाबलम् ॥ ६-७६-१२

12. **tataH** = thereafter; **yuupaakShastu** = Yupaksha on his part; **kruddhaH** = was enraged; **prajN^ghasahitaH** = and together with Prajangha; **abhiyayau** = attacked; **mahaabalam** = the mighty; **vaaliputram** = Angada; **rathena** = in a chariot.

Taking hold of that large sword and repeatedly roaring, Angada rushed towards the other surviving enemies in the battle-front.

[Verse Locator](#)

आयसीम् तु गदाम् गृह्य स वीरः कनकाङ्गदः ।

शोणिताक्षः समाश्वस्य तमेवानुपपात ह ॥ ६-७६-१३

13. **saH** = that; **viiraH** = valiant; **shoNitaaH** = Shonitaksha; **kanakaaN^gadaH** = wearing golden armlets; **samaashvasya** = regaining his consciousness; **gR^ihya** = and taking; **aayasiim gadaam** = an iron mace; **anupaapata ha** = rushed quickly; **tameva** = towards the same Angada.

That valiant Shonitaksha, wearing golden armlets, restoring his consciousness, took an iron mace and rushed quickly towards the same Angada.

[Verse Locator](#)

प्रजङ्घस्तु महावीरो यूपाक्षसहितो बली ।
गदयाभिययौ क्रुद्धो वालिपुत्रं महाबलम् ॥ ६-७६-१४

14. **balii** = the strong; **mahaaviiraH** = and the great warrior; **prajaN^gha tu** = Prajangha on his part; **yuupaakSha sahitaH** = along with Yupaksha; **kruddhaH** = was enraged; **abhiyayau** = rushed towards; **mahaabalam vaaliputram** = the mighty Angada; **gadayaa** = with his mace.

The strong and the great warrior, Prajangha on his part, along with Yupaksha, was enraged and rushed towards the mighty Angada with his mace.

[Verse Locator](#)

तयोर्मध्ये कपिश्रेष्ठः शोणिताक्षप्रजङ्घयोः ।
विशाखयोर्मध्यगतः पूर्णचन्द्र इवाबभौ ॥ ६-७६-१५

15. **kapishreShTaH** = Angada; the chief of monkeys; **madhye** = in the middle; **tayoH shoNitaakShaprajaN^ghayoH** = of those two; Shonitaksha and Prajangha; **aababhau** = shone; **puurNachandraH iva** = like a full moon; **madhyagataH** = staying in the middle; **vishaakhayoH** = of two Vishakha asterisms.

Angada, the chief of monkeys, between the two warriors, Shonitaksha and Prajangha, shone like a full moon between the two asterisms known as Vishakhas.

[Verse Locator](#)

अङ्गदं परिरक्षनौ मैन्दो द्विविद एव च ।
तस्य तस्थतुरभ्याशे परस्परदिदृक्षया ॥ ६-७६-१६

16. **parirakShantau** = protecting; **aNgadam** = Angada; **maindaH** = Mainda; **dvividaH eva cha** = and Dvidida; **tasthatuH** = stood; **abhyaashe** = in the vicinity; **tasya** = of Angada; **parasparadR^ikShayaa** = with an intent to exhibit each his own martial skill.

Protecting Angada, Mainda and Dvidida took their position near Angada, with an intent to exhibit each of their own martial skill.

[Verse Locator](#)

अभिपेतुर्महाकायाः प्रतियत्ता महाबलाः ।
राक्षसा वानरान् रोषादसिबाणगदाधराः ॥ ६-७६-१७

17. **mahaabalaaH** = the mighty; **raakShasaaH** = demons; **mahaakaayaaH** = with their colossal bodies; **pratiyattaaH** = in retaliation; **abhipetuH** = rushed; **vaanaraan** = towards the monkeys; **roShaata** = with rage; **asibaaNagadaa dharaaH** = wielding swords; arrows and maces.

The mighty demons with their colossal bodies retaliated and rushed in anger, wielding swords, arrows and maces, towards the monkeys.

[Verse Locator](#)

त्रयाणां वानरेन्द्राणाम् त्रिभिराक्षसपुम्गवैः ।
संसक्तानाम् महद्युद्धमभवद्रोमहर्षणम् ॥ ६-७६-१८

18. **mahat** = a great; **yuddham** = battle; **romaharShaNam** = causing hair to stand on end; **abhavat** = was waged; **trayaaNaam** = by the three; **vaanarendraaNaam** = monkey-

chiefs; **samsaktaanaam** = who encountered; **tribhiH** = the three; **raakShasa puN^gavaiH** = excellent demons.

A great battle, causing hair to stand on end, was waged by the three monkey-chiefs who encountered the three excellent demons.

[Verse Locator](#)

ते तु वृक्षान् समादाय सम्प्रचिक्षिपुराहवे ।
खड्गेन प्रतिचिक्षेप तान् प्रजङ्ग महाबलः ॥ ६-७६-१९

19. **te** = those monkeys; **aahave** = in the battle; **samaadaaya** = having taken; **vR^ikShaan** = the trees; **samprachikShipuH** hurled (at the demons); **mahaabalaH** = the mighty; **prajaN^ghaH** = Prajangha; **taan pratichikShepa** = got rid of them; **khaDgena** = with a sword.

In the battle-field, the monkeys, seizing hold of trees, hurled them against the demon-chiefs. The mighty Prajangha, however, cut them down with his sword.

[Verse Locator](#)

रथानश्चान् द्रुमान् शैलान् प्रतिचिक्षिपुराहवे ।
शरौघैः प्रतिचिच्छेद तान्यूपाक्षो महाबलः ॥ ६-७६-२०

20. **aahave** = (the monkeys) in the battle-field; **pratichikShipuH** = hurled; **drumaan** = trees; **shailaan** = and rocks; **rathaan** = towards chariots; **ashvaan** = and horses; **mahaabalaH** = the mighty; **yuupaakShaH** = Yupaksha; **taan chichheda** = chopped them off; **shoraughaiH** = with a flood of arrows.

The monkeys in the battle-field hurled trees and rocks towards chariots and horses. The mighty Yupaksha chopped them off with a flood of arrows.

[Verse Locator](#)

सृष्टान् द्विवदमैन्दाभ्यां द्रुमानुत्पाट्य वीर्यान् ।
बभञ्ज गदया मद्य शोणिताक्षः प्रतापवान् ॥ ६-७६-२१

21. **shoNitaakShaH** = Shonitaksha; **viiryavaan** = the valiant demon; **prataapavaan** = and the powerful demon; **babhaaN^ja** = chopped off; **drumaan** = the trees; **utpaaTya** = uplifted; **sR^iShTaan** = and hurled; **dvivida maindaabhyaam** = by Dvivida and Mainda; **gadayaa** = by his mace; **madhye** = in the mid-way.

Shonitaksha, the valiant and the powerful demon, chopped off the trees uplifted and hurled by Dvivida and Mainda with his mace in the midway itself.

[Verse Locator](#)

उद्यम्य विपुलं खड्गं परमर्मविदारणम् ।
प्रजङ्घो वालिपुत्राय अभिदुद्राव वेगितः ॥ ६-७६-२२

22. **prajaN^ghaH** = Prajangha; **udyamya** = lifting; **vipulam** = a large; **khaDgam** = sword; **paramarma vidaaraNam** = which can chop off vital parts of the enemies; **abhidudraava** = rushed; **vegitaH** = swiftly; **vaaliputraaya** = towards Angada.

Prajangha, lifting a large sword, which can chop off vital parts of the enemies, rushed swiftly towards Angada.

[Verse Locator](#)

तमभ्याशगतं दृष्ट्वा वानरेन्द्रो महाबलः ।
आजघानाश्वकर्णेन द्रुमेणातिबलस्तदा ॥ ६-७६-२३

23. tadaa = then; mahaabalaH = the mighty; vaanarendraH = Angada; atibalaH = who was exceedingly strong; dR^iShTvaa = seeing; tam = him; abhyaashagatam = coming nearer; aajaghaana = struck (him); drumeNa = with a tree; ashvaarNena = called Ashvakarna.

Then the mighty Angada, who was exceedingly strong, seeing him coming nearer, struck him with an Ashvakarna tree.

[Verse Locator](#)

बाहुं चास्य सनिस्त्रिंशमाजघान स मुष्टिना ।
वालिपुत्रस्य घातेन स पपात क्षितावसिः ॥ ६-७६-२४

24. saH = Angada; aajaghaana = struck; asya baahum = his arm; sanistrimsham = holding the sword; muShTinaa = with his fist; ghaatena = by the blow; vaaliputrasya = of Angada; saH asiH = that sword; papaata = fell; kShitau = on the ground.

Angada struck, with his fist, the arm of Prajangha, holding the sword. By that blow, the sword fell on the ground.

[Verse Locator](#)

तं दृष्ट्वा पतितं भूमौ खड्गम् मुसलसंनिभम् ।
मुष्टिं संवर्तयामास वज्रकल्पं महाबलः ॥ ६-७६-२५

25. dR^iShTvaa = seeing; tam khaDgam = that sword; musala samnibham = looking like a pebble in shape); patitam = which fell; bhuumau = on the ground; mahaabalaH = the mighty Prajangha; samvartayaamaasa = tightened; muShTim = his fist; vajrakalpam = equal to a thunder-bolt.

Seeing that sword looking like a pebble (in shape), which fell on the ground, the mighty Prajangha tightened his thunderbolt like fist.

[Verse Locator](#)

स ललाटे महावीर्यमङ्गदं वानरर्षभम् ।
आजघान महातेजाः स मुहूर्तं च्चाल ह ॥ ६-७६-२६

26. saH = that Prajangha; mahaatejaaH = with great splendour; mahaa viiryam = of great valour; vaanararShabham = the excellent monkey; aajaghaana = struck; aN^gadam = Angada; lalaaTe = on his forehead; saH = Angada; chchaalaha = shuddered; muhuurtam = for a moment.

When that Prajangha of great splendour struck Angaa, the excellent monkey with a great strength on his forehead, Angada shuddered for a moment.

[Verse Locator](#)

स संज्ञाम् प्राप्य तेजस्वी वालिपुत्रः प्रतापवान् ।
प्रजङ्घस्य शिरः कायात्पातयामास मुष्टिना ॥ ६-७६-२७

27. saH = that; vaaliputraH = Angada; tejasvii = of splendour; prataapavaan = and prowess; praapya = obtaining; samJNaam = consciousness; muShTinaa = and by his fist; prajaN6ghasya shiraH paatayaamaasa = caused Prajangha's head to fall; kaayaat = off his trunk.

That Angada of splendour and prowess, restoring his consciousness, struck with his fist and shattered Prajangha's head off his trunk.

[Verse Locator](#)

स यूपाक्षोऽश्रुपूर्णाक्षः पितृव्ये निहते रणे ।
अवरुह्य रथान् क्षिप्रं क्षीणेषुः खड्गमाददे ॥ ६-७६-२८

28. saH = that; **yuupaakShaH** = Yuupaksha; **ashrupuurNaakShaH** = with tears filled in his eyes; **pitR^ivye nihate** = because of the death of his paternal uncle; **raNe** = in battle; **kShiiNeShuH** = and since his arrows were exhausted; **kShipram** = quickly; **aadade** = took; **khaDgam** = a sword; **avaruhya** = after descending; **rathaat** = from his chariot.

That Yupaksha, with tears filled in his eyes because of the death of his paternal uncle in battle, quickly took a sword as his arrows were exhausted and descended from his chariot.

[Verse Locator](#)

तमापतन्तं संप्रेक्ष्य यूपाक्षं द्विविदस्त्वरन् ।
आजघानोरसि क्रुद्धो जग्राह च बलाद्धली ॥ ६-७६-२९

29. **samprakShya** = seeing; **tam yuupaakSham** = that Yupaksha; **aapatantam** = rushing on him; **dvividaH** = Dvidida; **tvaram** = hurriedly; **aajaghaana** = struck; **urasi** = on his chest; **kruddhaH** = with rage **balii** = the strong Dvidida; **balata** = forcibly; **jagraaha** = caught hold of him.

Seeing that Yupaksha rushing on him, Dvidida hurriedly struck Yupaksha on his chest and with a rage, forcibly caught hold of him.

[Verse Locator](#)

गृहीतं भ्रातरं दृष्ट्वा शोणिताक्षो महाबलम् ।
आजघान महातेजा वक्षसि द्विविदं ततः ॥ ६-७६-३०

30. **dR^iShTvaa** = seeing; **mahaabalam** = his mighty; **bhraataram** = brother; **gR^ihiitam** = being seized; **shoNitaakShaH** = Shonitaksha; **mahaatejaaH** = of great splendour; **tataH** = then; **aajaghaana** = struck; **dvividam** = Dvidida; **vakShasi** = on his chest.

Seeing his mighty brother being seized, Shonitaksha, of great splendour, then struck Dvidida on his chest.

[Verse Locator](#)

स ततोऽभिहतस्तेन चचाल च महाबलः ।
उद्यतां च पुनस्तस्य जहार द्विविदो गदाम् ॥ ६-७६-३१

31. **saH mahaabalaH** = that mighty; **dvividaH** = Dvidida; **abhihataH** = struck; **tena** = by him; **tataH** = then; **chachaala** = was tottered; **jahaara** = (but) pulled off; **tasya gadaam** = his mace; **punaH** = again; **udyataam** = lifted on him.

That mighty Dvidida, struck by Shonitaksha was tottered; but pulled off the platter's mace when lifted again on him.

[Verse Locator](#)

एतस्मिन्नन्तरे मैन्दो द्विविदाभ्याशमागमत् ।
यूपाक्षं ताडमामास तलेनोरसि वीर्यवान् ॥ ६-७६-३२

32. **etasmin antare** = meanwhile; **maindaH** = Mainda; **aagamat** = came; **dvividaabhyaasham** = nearer to Dvidida; **viiryavaan** = that powerful

Mainda; **taaDayaamaasa** = banged; **yuupaakSham** = Yupaksha; **urasi** = on his chest; **talena** = with his palm.

Meanwhile, Mainda came nearer to Dvividā and banged Yupaksha on his chest with his palm.

[Verse Locator](#)

तौ शोणिताक्षयूपाक्षौ प्लवग्माभ्यां तरस्विनौ ।

चक्रतुः समरे तीव्रमाकर्षोत्पाटनं भृशम् ॥ ६-७६-३३

33. **tau** = those; **tarasvinau** = violent; **shoNitaakSha yuupaakShau** = Shonitaksha and Yupaksha; **samara** = in battle; **chakratuH** = made a keen contest; **plavaNgaabhyaam** = with the two monkeys; **aakarShotpaaTanam** = in pulling and overthrowing; **bhR^isham** = vehemently; **tiivram** = and severely.

Those two demons, Shonitaksha and Yupaksha, who were full of violence, carried on a keen contest with the two monkeys in the battle field, by pulling and overthrowing them vehemently and severely.

[Verse Locator](#)

द्विविदः शोणिताक्षं तु विददार नखैर्मुखे ।

निष्पिपेष च वीर्येण क्षितावाविध्य वीर्यवान् ॥ ६-७६-३४

34. **viiryavaan** = the valiant; **dvividaH** = Dvividā; **vidadaara** = split open; **mukhe** = the face; **shoNitaakSham** = of Shonitaksha; **nakhaiH** = with his nails; **aavidhya** = threw him down; **kShitau** = on the floor; **viiryeNa** = by his strength; **niShpipeShacha** = and crushed him.

The valiant Dvividā, after splitting open shonitaksha's face with his claws, threw him down on the floor by his strength and crushed him down.

[Verse Locator](#)

यूपाक्षमभिसंकुद्धो मैन्दो वानरपुंगवः ।

पीडयामास बाहुभ्यां पपात स हतः क्षितौ ॥ ६-७६-३५

35. **maindaH** = Mainda; **vaanarapuN^gavaH** = the foremost of monkeys; **abhisamkruddhaH** = was enraged; **piiDayaamaasa** = and pressed; **yuupaakSham** = Yupaksha; **baahubhyaam** = with his arms; **saH** = Yupaksha; **hataH** = was killed; **papaata** = and fell down; **kShitau** = on the floor.

Mainda, the foremost of monkeys, was enraged and pressed Yupaksha with his arms. Yupaksha fell down dead on the ground.

[Verse Locator](#)

हतप्रप्रवीरा व्यथिता राक्षसेन्द्रचमूस्तदा ।

जगामाभिमुखी सा तु कुम्भकर्णात्मजो यतः ॥ ६-७६-३६

36. **saa** = that; **raakShasendra chamuuH** = army of demons; **vyathitaa** = which was perturbed; **hatapraviiraa** = with their great warriors killed; **tadaa** = then; **jagaama** = moved; **abhimukhii** = turning its faces; **yataH** = towards that side; on which side; **kumbhakarNaatmajaH** = the son of Kumbhakarna (was there).

That army of demons, which was perturbed with their great warriors killed, then moved with its face turned towards the place where Kumbha (the son of Kumbhakarna) was carrying on battle.

[Verse Locator](#)

आपतन्तीम् च वेगेन कुम्भस्तां सान्त्वयच्चमूम् ।
अथोत्कृष्टं महावीर्यैर्लब्धलक्षैः प्लवग्ममैः ॥ ६-७६-३७
निपातितमहावीरां दृष्ट्वा रक्षश्चमू तदा ।
कुम्भः प्रचक्रे तेजस्वी रणे कर्म सुदुष्करम् ॥ ६-७६-३८

37; 38. kumbhaH = Kumbha; saantvayat = restored to confidence taam chamuum = that army; aapatantiim = which was coming; vegena = with speed; atha = then; dR^iShTvaa = seeing; rakShasachamuum = the army of demons; nipaatiita mahaaviiraam = thrown down; mahaaviiryaiH = having their chief warriors plavaN^gamaiH = by the most powerful monkeys; labdhalakshyaiH = who attained their aim; kumbhaH = Kumbha; tejasvii = the powerful; tadaa = then; chakre = did; utkR^iShTam = a great; karma = feat; suduShkaram = which was very difficult to do; raNe = in a battle.

Kumbha, restored to confidence, that army which was coming towards him with speed. Then, seeing the army of demons whose chief-warriors were thrown down by the most powerful monkeys who could fulfill their aim, the powerful Kumbha then performed a great feat which was very difficult to do in a battle.

[Verse Locator](#)

स धनुर्धन्विनां श्रेष्ठः प्रगृह्य सुसमाहितः ।
मुमोचाशीविषप्रख्याञ्शरान्देहविदारणान् ॥ ६-७६-३९

39. saH = that Kumbha; dhanvinaam shreshshThaH = the foremost among the wielders of bow; pragR^ihya = taking; dhanuH = his bow; susamaahitaH = and fully composed; mumocha = released; sharaan = arrows; aashiiviShaprakhyaan = resembling serpents; dehavidaaaNaan = which can split open the bodies.

That Kumbha, the foremost among the wielders of bow, taking his bow and fully composed, released serpentine arrows which can split open the bodies.

[Verse Locator](#)

तस्य तच्छुशुभे भूयः सशरं धनुरुत्तमम् ।
विद्युदैरावतार्चिष्मद्वितीयेन्द्रधनुर्यथा ॥ ६-७६-४०

40. tat = that; uttamam = excellent; dhanuH = bow; tasya = of his; sasharam = fitted with an arrow; shushubhe = shone; dvitiiyendradhanuH yathaa = like a second bow of indra (the rain-god); vidyudairaavataarchiShmat = illumined by flashes of lightning and the splendour of Airavata (the elephant carrying Indra on its back).

That excellent bow of his, fitted with an arrow, shone like a second bow of Indra (the rain-god), illumined by flashes of lightning and the splendour of Airavata (the elephant carrying Indra on its back).

[Verse Locator](#)

आकर्णकृष्टमुक्तेन जघान द्विविदं तदा ।
तेन हाटकपुङ्खेन पत्रिणा पत्रवाससा ॥ ६-७६-४१

41. tena = by that; patriNaa = arrow; haaTakapuNkhena = with a golden shaft; patra raasasaa = fastened with feathers; aakarNakR^iShTamuktena = drawn upto the ear and discharged; (he); tadaa = then; jaghaana = struck; dvididam = Dvidida.

By that arrow with a golden shaft and fastened with feathers, drawn upto his ear and discharged, he then struck Dvidida.

[Verse Locator](#)

सहसाभिहतस्तेन विप्रमुक्तपदः स्फुरन् ।

निपपाताद्रिकूटाभो विह्वलः प्लवगोत्तमः ॥ ६-७६-४२

42. abhihataH = struck; sahasaa = suddenly; tena = by that arrow; plavagamottamaH = that foremost of monkeys; trikuuTaabhaH = having a splendour of Mount Trikuta; vipramuktapadaH = with his feet swaying to and fro; vihvalan = and perturbed; nipapaata = fell down; sphuran = throbbing.

Suddenly struck by that arrow, that excellent monkey possessing a splendour of Mount Trikuta, was perturbed, with his feet swaying to and fro and fell down throbbing.

[Verse Locator](#)

मैन्दस्तु भ्रातरं दृष्ट्वा भग्नं तत्र महाहवे ।

अभिदुद्राव वेगेन प्रगृह्य महतीं शिलाम् ॥ ६-७६-४३

43. dR^iShTvaa = beholding; bhraataram = his brother; bhagnam = defeated; mahaahave = in that great battle; maindaH tu = Mainda on his part; tatra = there; pragR^ihya = taking; vipulaam = a large; shilaam = rock; abhidudraava = rushed; vegena = with speed (to attack the demon).

Beholding his brother defeated in that great battle, Mainda there on his part, taking a large rock, rushed with speed to attack the demon.

[Verse Locator](#)

तां शिलां तु प्रचिक्षेप राक्षसाय महाबलः ।

बिभेद तां शिलां कुम्भः प्रसन्नैः पञ्चभिः शरैः ॥ ६-७६-४४

44. mahaabalaH = the mighty Mainda; pachikShepa = hurled; taam = that; shilaam = rock; raakShasaaya = towards the demon; kumbhaH = Kumbha; bibheda = broke; taam shilaam = rock; paN^chabhiH prasannaiH = with his five shining; sharaiH = arrows.

While that mighty Mainda hurled that rock towards the demon, Kumbha broke that rock into pieces with his five shining arrows.

[Verse Locator](#)

सन्धाय चान्यं सुमुखं शरमाशीविषोपमम् ।

आजघान महातेजा वक्षसि द्विविदाग्रजम् ॥ ६-७६-४५

45. samdhaaya = stretching; anyam = another; sharam = arrow; sumukham = with a good pointed tip; aashiiviShopamam = resembling a serpent; aajaghaana = mahaatejaaH = Kumbha possessing a great splendour; aajaghaana = struck; vakShasi = on the chest; dvivijaagrajam = of Mainda the brother of Dvidida.

Stretching another arrow resembling a serpent and with a good pointed tip, Kumbha of a great splendour, struck it on the chest of Mainda the brother of Dvidida.

[Verse Locator](#)

स तु तेन प्रहारेण मैन्दो वानरयूथपः ।

मर्मण्यभिहतस्तेन पपात भुवि मूर्छितः ॥ ६-७६-४६

46. tena prahaareNa = by that blow; tena = of that Kumbha; saH maindaH = that Mainda; vaanarayuthapaH = the chief of monkeys; abhihataH = was struck; marmaNi = on his vital parts; papaata = and fell; bhuvi = on the ground; muurchitaH = unconscious.

As that blow of Kumbha's arrow struck that Mainda, the monkey-chief, on his vital parts, he fell unconscious on the ground.

[Verse Locator](#)

अङ्गदो मातुलौ दृष्ट्वा पतितौ तौ महाबलौ ।
अभिदुद्राव वेगेन कुम्भमुद्यतकार्मुकम् ॥ ६-७६-४७

47. dR^iSTvaa = seeing; mahaabalau = both his mighty; maatulau = maternal uncles; mathitau = wounded; aN^gadaH = Angada; abhidudraava = rushed; vegena = speedily; kumbham = towards Kumbha; udyata kaarmukam = having his bow uplifted.

Seeing both his mighty maternal uncles wounded, Angada rushed speedily towards Kumbha, who was standing with his bow uplifted.

[Verse Locator](#)

तमापतन्तं विव्याध कुम्भः पञ्चभिरायसैः ।
त्रिभिश्चान्यैः शितैर्बाणैर्मतङ्गमिव तोमरैः ॥ ६-७६-४८

48. paN^chabhiH aayasaiH = with five iron arrows; tribhiH anyaiH shitaiH baaNaiH = and with three other sharp arrows; kumbhaH = Kumbha; vivyaadha = pierced; tam = that Angada; aapatantam = who was coming near to him; maataN^gamiva = as (one would fierce) an elephant tomaraiH = with goads.

With five steel arrows and with three other sharp-edged arrows, Kumbha pierced that Angada advancing towards him, as one would pierce an elephant with goads.

[Verse Locator](#)

सोऽङ्गदं विविधैर्बाणैः कुम्भो विव्याध वीर्यवान् ।
अकुण्ठधारैर्निशितैस्तीक्ष्णैः कनकभूषणैः ॥ ६-७६-४९

49. saH = that; viiryavaan = valiant; kumbhaH = Kumbha; vivyaadha = pierced; aN^gadam = Angada; bahubhiH = with many; nishitaiH = sharp; baaNaiH = arrows; kanaka bhuuShaNaiH = decked in gold; akuN^Tha dhaaraaiH = with edges which were not blunt; nishitaiH = (but) sharp; tiikShaNaiH = and harsh.

That valiant Kumbha pierced Angada with a multiple of sharp arrows, decked in gold, with edges which were harsh and sharp.

[Verse Locator](#)

अङ्गदः प्रतिविद्धाङ्गो वालिपुत्रो न कम्पते ।
शिलापादपवर्षाणि तस्य मूर्ध्नि ववर्ष ह ॥ ६-७६-५०

50. aN^gadaH = Angada; vaaliputraH = the son of wind-god; prativiShTaaN^gaH = though pierced all over the body with sharp arrows; na kampate = was not shaken; vavarShaha = (He) showered; shilapaadapavarShaaNi = a rain of rocks and trees; tasy muurdhni = on Kumbha's head.

Angada, the son of wind-god, though pierced all over the body with sharp arrows, was however not shaken. He showered a rain of rocks and trees on Kumbha's head.

[Verse Locator](#)

स प्रचिच्छेद तान्सर्वान्बिभेद च पुनः शिलाः ।
कुम्भकर्णात्मजः श्रीमान्वालिपुत्रसमीरितान् ॥ ६-७६-५१

51. **shriimaan** = the glorious; **Kumbha** = Kumbha; **kumbhakarNaatmajaH** = the son of Kumbhakarna; **pravichheda** = chopped off; **sarvaan** = all; **taan** = those (trees); **vaaliputra samiiritaan** = hurled by Angada; **bibheda cha** = and broke off; **shilaaH punaH** = the rocks further.

The glorious Kumbha the son of Kumbhakarna chopped off all those trees hurled by Angada and burst off the rocks further.

[Verse Locator](#)

आपतन्तं च सम्प्रेक्ष्य कुम्भो वानरयूथपम् ।
भ्रुवोर्विव्याध बाणाभ्यामुल्काभ्यामिव कुञ्जरम् ॥ ६-७६-५२

52. **samprekShya** = seeing; **vaanarayuutham** = Angada; the monkey-chief; **aapatantam** = rushing upon him; **kumbhaH** = Kumbha; **vivyaadha** = pierced; **bhruvoH** = his brows; **baaNaabhyaam** = his arrows; **kuNjaram iva** = as an elephant is struck; **ulkaabhyaam** = with flaming torches.

Seeing Angada the monkey-chief rushing upon him, Kumbha pierced his brows with his brows with his arrows, as an elephant would be struck with flaming torches.

[Verse Locator](#)

तस्य सुस्राव रुधिरं पिहिते चास्य लोचने ।
अङ्गदः पाणिना नेत्रे पिधाय रुधिरोक्षिते ॥ ६-७६-५३
सालमासन्नमेकेन परिजग्राह पाणिना ।

53. **tasya** = Angada's; **rudhiram** = blood; **susraava** = oozed out; **asya** = his; **lochane** = eyes; **pihite cha** = were covered with blood; **pidhaaya** = covering; **netra** = his eyes; **rudhirokShite** = dampened with blood; **paaNinaa** = with one hand; **parijagraaha** = he caught hold of; **saalam** = Sala tree; **aasannam** = which was nearby; **a pannam** = nearby; **ekena** = with one; **paaNinaa** = hand.

Since Angada's blood was oozing out, his eyes were covered with blood; Covering his eyes, dampened with blood, with one hand, he caught hold of a Sala tree nearby with another hand.

[Verse Locator](#)

सम्पीड्योरसि सस्कन्धम् करेणाभिनिवेश्य च ॥ ६-७६-५४
किञ्चिदभ्यवनम्यैनमुन्ममाथ महारणे ।

54. **mahaaraNe** = In that battle-field; **sampiiDya** = propping; **saskandam** = that tree with branches and all; **urasi** = on his chest; **abhiniveshya cha** = holding it; **kareNa** = with his hand; **abhyavanamya** = and bending; **kiNchit** = a little; **unmamaatha** = (he) uprooted; **enam** = it.

In the battle-field, propping that tree with branches and all, on his chest, holding it with his hand and bending a little, Angada uprooted it from the ground.

[Verse Locator](#)

तमिन्द्रकेतुप्रतिमं वृक्षं मन्दरसंनिभम् ॥ ६-७६-५५
समुत्सृजन्तं वेगेन पश्यतां सर्वरक्षसाम् ।

55. **sarvaraakShasaam** = (While) all the demons; **miShataam** = were looking on; (Angada); **vegena** = swiftly; **samutsR^ijata** = hurled; **tam vR^ikSham** = that tree; **mandarasannibham** = looking like Mount Mandara; **indraketupratimam** = and imitating Indra's banner.

While all the demons were looking on, Angada hurled that tree-which was tall like Indra's banner and resembled Mount Mandara in size.

[Verse Locator](#)

स चिच्छेद शितैर्बाणैः सप्तभिः कायभेदनैः ॥ ६-७६-५६
अङ्गदो विव्यथेऽभीक्ष्णं ससाद च मुमोह च ।

56. saH = that Kumbha; chichheda = chopped off; (that tree); saptabhiH shitaiH = with seven sharp; baaNaiH = arrows; kaayabhedanaiH = which were capable of splitting asunder the body; saH = that; aN^gadaH = Angada; abhiikShNam = was very much; vivyathe = perturbed; papaata = fell down; mumoha cha = and swooned too.

That Kumbha chopped off that tree with seven sharp arrows which were capable of splitting asunder the body. That Angada was very much perturbed and fell down, swooning.

[Verse Locator](#)

अङ्गदं व्यथितं दृष्ट्वा सीदन्तमिव सागरे ॥ ६-७६-५७
दुरासदं हरिश्रेष्ठा राघवाय न्यवेदयन् ।

57. dR^iShTvaa = seeing; duraasadam vaaliputram = the unconquerable Angada; patitam = fallen down; siidantam = sinking into depression; saagaram iva = as an ocean; harishreShThaaH = the monkey-chiefs; nyavedayan = informed; raaghavaaya = Rama.

Seeing the unconquerable Angada fallen down and sinking into depression as though in an ocean, the monkey-chiefs informed the matter to Rama.

[Verse Locator](#)

रामस्तु व्यथितं श्रुत्वा वालिपुत्रं महाहवे ॥ ६-७६-५८
व्यादिदेश हरिश्रेष्ठज्जाम्बवत्प्रमुखांस्ततः ।

58. tataH = then; shrutvaa = hearing; vaaliputram = about Angada; vyathitam = being seized with anguish; mahaavahe = in that great battle; raamaH = Rama; tataH = thereafter; vyaadidesha = sent out; harishreShThaan = for help the leaders of monkeys; jaambavaatpramukhaan = headed by Jambavan.

Hearing of Angada being seized with anguish in that great combat, Rama sent out for help, leaders of monkeys, headed by Jambavan.

[Verse Locator](#)

ते तु वानरशार्दूलाः श्रुत्वा रामस्य शासनम् ॥ ६-७६-५९
अभिपेतुः सुसङ्क्रुद्धाः कुम्भमुद्यतकार्मुकम् ।

59. shrutvaa = hearing; raamasya = Rama's; shaasanam = message; te = these; vaanara shaarduulaaH = excellent monkeys; susamkruddhaaH = were very much enraged; abhipetuH = and rushed; kumbham = towards Kumbha; udyata kaarmukam = who was holding up a bow.

Hearing Rama's message, those excellent monkeys were very much enraged and quickly rushed towards Kumbha who was wielding a bow in his hand.

[Verse Locator](#)

ततो द्रुमशिलाहस्ताः कोपसंरक्तलोचनाः ॥ ६-७६-६०
रिरक्षिषन्तोऽभ्यपतन्नङ्गदं वानरर्षभाः ।

60. rirakShantaH = desirous of defending; aN^gadam = Angada; vaanararShabhaaH = the foremost of monkeys; tataH = then; druma shilaa hastaaH = wielding trees and rocks in their

hands; **kopa samrakta lochanaaH** = and with their eyes reddened of fury; **abhyapatan** = rushed on.

With an intent to defend Angada, the monkey-chiefs then holding trees and rocks in their hands and with their furious blood-red eyes, rushed on.

[Verse Locator](#)

जाम्बवांश्च सुषेणश्च वेगदर्शी च वानरः ॥ ६-७६-६१

कुम्भकर्णात्मजं वीरं क्रुद्धाः समभिदुद्रुवुः ।

61. **kruddhaaH** = the enraged; **jaambavaamshcha** = Jambavan; **suSheNashcha** = Sushena; **vegadarshii cha** = and Vegadarshi; **vaanaraH** = the monkey; **sambhidudruvuH** = ran up; **kumbhakarNaatmajam** = towards Kumbha the son of Kumbhakarna.

The enraged Jambavan, Sushena and Vegadarshi, the monkey ran up towards Kumbha the son of Kumbhakarna to attack him.

[Verse Locator](#)

समीक्ष्यातततस्तांस्तु वानरेन्द्रान्महाबलान् ॥ ६-७६-६२

आववार शरौघेण नगेनेव जलाशयम् ।

62. **viikShya** = seeing; **taan mahaabalaan** = those mighty; **vaanarendraan** = monkey-chiefs; **aapatataH** = coming near him; **(Kumbha) aavavaara** = covered (them) sharaugheNa = with a flood of arrows; **jalaashayam nagineva** = as one would obstruct the course of a stream by means of a rock.

Seeing those mighty monkey-chiefs coming nearer to him, Kumbha covered them with a flood of arrows, as one would obstruct the course of a stream by means of a rock.

[Verse Locator](#)

तस्य बाणचयं प्राप्य न शोकेरतिवर्तितुम् ॥ ६-७६-६३

वानरेन्द्रा महात्मानो वेलामिव महोदधिः ।

63. **praapya** = reaching; **tasya baaNapatham** = the range of his arrows; **mahaatmanaH** = the great souled; **vaanarendraaH** = monkey-chiefs; **na shekuH** = were unable; **ativartitum** = even to look at him; much less advance towards him; **mahodadhiH iva** = any more than a great ocean (would overstep); **velaam** = its shore.

Reaching the range of his arrows, the great souled monkey-chiefs were unable even to look at him, much less advance towards him, any more than a great ocean would overstep its shore.

[Verse Locator](#)

तांस्तु दृष्ट्वा हरिगणाञ्शरवृष्टिभिरर्दितान् ॥ ६-७६-६४

अङ्गदं पृष्ठतः कृत्वा भ्रातृजं प्लवगेश्वरः ।

अभिदुद्राव वेगेन सुग्रीवः कुम्भमाहवे ॥ ६-७६-६५

शैलसानु चरं नागं वेगवानिव केसरी ।

64; 65. **dr^iShTvaa** = seeing; **taan** = those; **harigaNaan** = troops of monkeys; **arditaan** = being tormented; **sharavR^iShTibhiH** = with a flood of arrows; **sugriivaH** = Sugreeva; **plavageshvaraH** = the king of monkeys; **aN^gadam bhraatR^ijam pr^iShTataH kR^itvaa** = keeping Angada; the son of his brother in the rear; **abhidudraava** = rushed headlong; **kumbhakarNaatmajam** = towards Kumbha the son of Kumbhakarna; **raNe** = in the battle; **vegavaan kesarii iva** = as swift lion; (would bounce); **naagam** = upon an elephant; **shailaanucharam** = walking along with slopes of a mountain.

Seeing those troops of monkeys being tormented by a flood of arrows, Sugreeva the king of monkeys, keeping Angada his brother's son in the rear, rushed headlong towards Kumbha in the battle, as a swift lion would bounce upon an elephant walking along the slopes of a mountain.

[Verse Locator](#)

उत्पाट्य च महाशैलानश्वकर्णान्धवान्बहून् ॥ ६-७६-६६
अन्यांश्च विविधान्वृक्षांश्चिक्षेप च महाकपिः ।

66. utpaaTya = uprooting; bahuun = many; mahaavR^ikShaan = large trees; ashvakarNaadikaan = like Ashvakarna and so on; anyaan vividhaan = and many other kinds; vR^ikShaan cha = of trees; saH mahaakapiH = that king of monkeys; chikShepa = hurled (them on Kumbha).

Uprooting many large trees beginning with Ashvakarna and many kinds of trees, Sugreeva the king of monkeys hurled them on Kumbha.

[Verse Locator](#)

तां छादयन्तीमाकाशं वृक्षवृष्टिं दुरासदाम् ॥ ६-७६-६७
कुम्भकर्णात्मजः श्रीमांश्चिच्छेद निशितैः शरैः ।

67. shriimaan = the illustrious; kumbhakarNaatmajaH = Kumbha the son of Kumbhakarna; nishitaiH sharaiH = with his sharp arrows; chichchheda = chopped off; taam = that; vR^ikShavR^iShTim = down pour of trees; chhadayantiim = which was obscuring; aakaasham = the sky; duraasadaam = and which was difficult to be attacked.

The illustrious Kumbha, the son of Kumbhakarna, with his sharp arrows, chopped off that down pour of trees, which was obscuring the sky and which was difficult to be assailed.

[Verse Locator](#)

अभिलक्ष्येण तीव्रेण कुम्भेन निशितैः शरैः ॥ ६-७६-६८
निर्भिद्यमानास्ते रेजुर्यथा घोरशतघ्नयः ।

68. te = those trees; nirbhidyamaanaaH = chopped off; nishitaiH sharaiH = with his sharp arrows; tiivreNa kumbhena = by the brutal Kumbha; abhilakSheNa = who was skilled in hitting his target; rejuH = shone; ghoraH shatagniH yathaa = like terrific Shatagnhis (stones or cylindrical pieces of wood studded with iron spikes).

The trees, chopped off with his sharp arrows by the brutal Kumbha, skilled in hitting his target, shone like terrific Shatagnhis (stones or cylindrical pieces of wood studded with iron spikes).

[Verse Locator](#)

द्रुमवर्षं तु तच्छिन्नं दृष्ट्वा कुम्भेन वीर्यवान् ॥ ६-७६-६९
वानराधिपतिः श्रीमान्महासत्त्वो न विव्यथे ।

69. dR^iSTvaa = seeing; tat = that; druma varSham = shower of trees; bhinnam = chopped off; kumbhena = by Kumbha; mahaasattvaH = the mighty; shriimaan = and illustrious; vaanaraadhipatiH = Sugreeva; viiryavaan = of valour; na vivyathe = did not feel disturbed.

Seeing that shower of trees chopped off by Kumbha, the mighty and illustrious Sugreeva of valour was not disturbed.

[Verse Locator](#)

स विध्यमानः सहसा सहमानश्च ताञ्शरान् ॥ ६-७६-७०

कुम्भस्य धनुराक्षिप्य बभञ्जेन्द्रधनुःप्रभम् ।

70. **sahamaanaH** = enduring; **taan** = those; **sharaan** = arrows; **vidhyamaanaH** = being hit; **saH** = Sugreeva; **aakShipya** = taking away; **Kumbha dhanuH** = Kumbha's bow; **indra dhanuShprabham** = having the splendour of a rain-bow; **babhaN^ja** = broke it; **sahasaa** = all at once.

Enduring those arrows being hit, Sugreeva snatched away Kumbha's bow, possessing the splendour of a rain-bow and broke it all at once.

[Verse Locator](#)

अवप्लुत्य ततः शीघ्रं कृत्वा कर्म सुदुष्करम् ॥ ६-७६-७१

अब्रवीत्कुपितः कुम्भं भग्नशृङ्गमिव द्विपम् ।

71. **tataH** = then; **shiighram** = swiftly; **avaplutya** = bouncing; **kR^itvaa** = and doing; **suduShkaram karma** = that most difficult act; **kupitaH** = the enraged Sugreeva; **abraviit** = spoke; **Kumbha** = to Kumbha; **dvipam iva** = who was looking like an elephant; **bhagna shR^iN^gam** = whose tusk was broken.

Thus bouncing swiftly and doing that most difficult task, the enraged Sugreeva spoke (as follows) to Kumbha, who was looking like an elephant with a broken tusk.

[Verse Locator](#)

निकुम्भाग्रज वीर्यं ते बाणवेगं तदद्भुतम् ॥ ६-७६-७२

संनतिश्च प्रभावश्च तव वा रावणस्य वा ।

72. **nikumbhaagraja** = O Kumbha; the elder brother of Nikumbha!; **te** = your; **viiryam** = prowess; **adbhutam** = is wonderful; **baaNavegavat**; like the swiftness of an arrow; **samnatishcha** = the complaisance towards demons; **prabhaavashcha** = and majesty too; **tava vaa** = are with you; **raavaNasya vaa** = or even with Ravana.

"O Kumbha, the elder brother of Nikumbha! Both your prowess and the swiftness of your arrow are wonderful. Both Ravana and you are equal in complaisance towards demons and the majesty too exists.

[Verse Locator](#)

प्रह्लादबलिवृत्रघ्नकुबेरवरुणोपम ॥ ६-७६-७३

एकस्त्वमनुजातोऽसि पितरं बलवत्तरः ।

73. **prahlaada bali vR^itraghna kubera varuNopama** = O Kumbha; compeer of Prahlada; Bali; Indra; Kubera and Varuna!; **tvam** = you; **ekaH** = alone; **asi** = are; **anujaata** = born with a likeness; **balavattaram pitaram** = of your stronger father.

"O Kumbha, the compeer of Prahlada, Bali, Indra (the destroyer of the demon Vritra), Kubera (the god of riches) and Varuna (the god of water)! You alone are born with a likeness of your father (Kumbhakarna) who was exceedingly strong."

[Verse Locator](#)

त्वामेवैकं महाबाहुं शूलहस्तमरिन्दमम् ॥ ६-७६-७४

त्रिदशा नातिवर्तन्ते जितेन्द्रियमिवाधयः ।

विक्रमस्व महाबुद्धे कर्माणि मम पश्य च ॥ ६-७६-७५

74; 75. tridashaaH = the celestials; naativartate = cannot surpass; tvaam ekameva = even you alone; shuula hastam = with a spike in hand; arindamam = who can destroy the enemy; mahaabaahum = with your large arms; aadhayaH iva = as mental agonies cannot overwhelm his senses; vikramasva = exhibit your prowess; mahaabuddhe = O; demon of a great intellect!; pashya = see; mama = my; karmaaNicha = exploits.

"The celestials cannot surpass even you alone, with a spike in hand, who can destroy the enemy with your large arms, as mental agonies cannot overwhelm the one who subdued his senses. Hence, exhibit your prowess, O demon of great intellect and see my exploits."

[Verse Locator](#)

वरदानात्पितृव्यस्ते सहते देवदानवान् ।
कुम्भकर्णस्तु वीर्येण सहते च सुरासुरान् ॥ ६-७६-७६

76. te = your; pitR^ivyaH = uncle (Ravana); vara daanaat = due to receipt of a boon; sahate = is tolerating; devadaanavaan = celestials and demons; kumbhakarNastu = (But) Kumbhakarna on his part; viiryeNa = by his prowess; sahate = is tolerating; suraasuraan = celestials and demons.

"Because of the boon received by him, Ravana your uncle is able to attack the celestials and demons. But Kumbhakarna (your father) on his part is tolerating the celestials and demons."

[Verse Locator](#)

धनुषीन्द्रजितस्तुल्यः प्रतापे रावणस्य च ।
त्वमद्य रक्षसां लोके श्रेष्ठोऽसि बलवीर्यतः ॥ ६-७६-७७

77. tvam = you; tulyaH = who are equal; indrajitaH = to Indrajit; dhanuShi = in archery; raavaNasya = and to Ravana; prataape = in prowess; asi = are; adya = now; shreShThaH = the foremost; balaviiryataH = in strength and heroism; rakShasaam loke = among the demon-folk.

"You are equal in archery to Indrajit and in prowess to Ravana. Hence, you are now the foremost in strength and heroism among the demon-folk."

[Verse Locator](#)

महाविमर्दं समरे मया सह तवाद्भुतम् ।
अद्य भूतानि पश्यन्तु शक्रशम्बरयोरिव ॥ ६-७६-७८

78. bhuutaani = (Let) the created beings; pashyantu = see; tava adbhutam mahaavimardam = your great wonderful fight; mayaa saha = with me; samara = in battle; adya = today; shakrashambavavoriva = like the fight occurred between Indra and Shambara; the demon.

"Let the created beings see your great wonderful fight with me in the battle field today, as they saw that fight between Indra and Shambara, the demon."

[Verse Locator](#)

कृतमप्रतिमं कर्म दर्शितं चास्त्रकौशलम् ।
पातिता हरिवीराश्च त्वयैते भीमविक्रमाः ॥ ६-७६-७९

79. apratimam = an incomparable; karma = task; kR^itam = has been done; tvayaa = by you; astra kaushalam cha = a skill in missile weaponry; darshitam = has been shown; ete = these; hariviiraashcha = monkey-heroes; bhiima vikramaaH = possessing a terrific prowess; paatitaaH = have been struck down.

"You have performed an incomparable task. You have also shown your skill in missile weaponry. You have struck down these monkey-heroes possessing a terrific prowess."

[Verse Locator](#)

उपालम्भभयाच्चापि नासि वीर मया हतः ।
कृतकर्मा परिश्रान्तो विश्रान्तः पश्य मे बलम् ॥ ६-७६-८०

80. **viira** = O valiant demon; **kR^itakarmaparishraantaH** = you; who look tired in doing your martial duty; **na asi hataH** = were not killed; **mayaa** = by me; **upaalambhabhayaat** = with a fear of censure; **pashya** = see; **me** = my; **balam** = strength; **vishraantaH** = after taking some rest.

"O valiant demon! Since you look tired after performing your martial duty, I did not kill you, with a fear of public censure. Identify my strength, after taking some rest."

[Verse Locator](#)

तेन सुग्रीववाक्येन सावमानेन मानितः ।
अग्नेराज्यहुतस्येव तेजस्तस्याभ्यवर्धत ॥ ६-७६-८१

81. **maanitaH** = (Kumbha) was honoured; **tena Sugreeva saavamaanena vaakyena** = with those insulting words of Sugreeva; **tasya** = His; **tejaH** = splendour; **abhyavardhata** = enhanced; **agneH iva** = like a splendour of the sacrificial (enhances); **aajya hutasya** = when a melted butter is offered as an oblation.

Kumbha was thus honoured with those insulting words of Sugreeva. Kumbha's splendour then enhanced, like the splendour of the sacrificial fire, when a melted butter is offered to it as an oblation."

[Verse Locator](#)

ततः कुम्भस्तु सुग्रीवं बाहुभ्यां जगृहे तदा ।
गजाविवातमदौ निःश्वसन्तौ मुहुर्मुहुः ॥ ६-७६-८२
अन्योन्यगात्रग्रथितौ घर्षन्तावितरेतरम् ।
सधूमां मुखतो ज्वालां विसृजन्तौ परिश्रमात् ॥ ६-७६-८३

82; 83. **tataH** = then; **kumbhaH** = Kumbha; **jagR^ihe** = clasped; **sugriivam** = Sugreeva; **baahubhyaam** = by his arms; **tadaa** = then; **miH shvasantau** = (they stood) breathing heavily; **muhurmuH** = again and again; **aviitamadau gajaaviva** = like elephants whose rut was not worn out; **anyonya gaatra grathitau** = having their bodies wound each other; **gharShantau** = and rubbing; **itaretaram** = one another; **vispajantau** = and releasing; **jvaalaam** = a flame to blaze; **sadhuumam** = with smoke; **mukhataH** = from their faces; **parishramaat** = due to fatigue.

The reopen, Kumbha pressingly clasped Sugreeva in his arms. Then, they stood breathing heavily again and again as elephants in rut, having their bodies fastened against each other, rubbing one another and emitting a flame to blaze with smoke from their faces because of their fatigue.

[Verse Locator](#)

तयोः पादाभिघाताच्च निमग्ना चाभवन्मही ।
व्याघूर्णिततरङ्गश्च चुक्षुभे वरुणालयः ॥ ६-७६-८४

84. **mahii** = the floor; **abhavat** = became; **nimagnaa** = sunk down; **tayoH** = by their; **paadaabhighaataat** = trampling of the feet; **vyaaghoorNita taraNgaH** = with their waves whirled about; **varuNaalayaH** = the ocean; **chukShubhe** = became turbulent.

The battle-ground sank under the trampling of their feet. With their waves whirled about, the ocean became turbulent.

[Verse Locator](#)

ततः कुम्भं समुत्क्षिप्य सुग्रीवो लवणाम्बभसि ।
पातयामास वेगेन दर्शयन्नुदधेस्तलम् ॥ ६-७६-८५

85. tataH = then; samutkShipya = tossing up; kumbham = Kumbha; sugriivaH = Sugreeva; paatayaamaasa = threw him down; vegena = speedily; lavaNaambhasi = into the ocean; darshayan = showing; udadhaH talam = him the bottom of the sea.

Then tossing up Kumbha, Sugreeva threw him down speedily into the ocean, showing him the bottom of the sea.

[Verse Locator](#)

ततः कुम्भनिपातेन जलराशिः समुत्थितः ।
विन्ध्यमन्दरसंकाशो विसर्प समन्ततः ॥ ६-७६-८६

86. tataH = then; kumbhanipaaten = due to throwing down of Kumbha; samutthitaH = the fully risen; jalaraashiH = sea; vindhyamandara samkaashaH = equal to the height of Mount Vindhya; visarpa = diffused; samantataH = on all sides.

Due to the hurling down of Kumbha, the fully risen sea, reaching a height of as to that of Mount Vindhya, diffused on all sides.

[Verse Locator](#)

तस्य चर्म च पुस्फोट सज्जज्ञे चास्य शोणितम् ।
स च मुष्टिर्महावेगः प्रतिजघ्नेऽस्थिमण्डले ॥ ६-७६-८७

87. tataH = then; kumbhaH = Kumbha; samutpatya = jumping up; abhipaatya cha = and throwing down; sugriivam = Sugreeva; kruddhaH = irritated; ajaghaana = struck him; urasi = on his chest muShTinaa = with his fist ; vajrakalpena = equal to a thunder-bolt.

The enraged Kumbha, then jumping up and throwing down Sugreeva, struck him on his chest with his thunderbolt-like fist.

[Verse Locator](#)

तदा वेगेन तत्रासीत्तेजः प्रज्वालितं मुहुः ।
वज्रनिष्पेषसज्जातज्वाला मेरौ यथा गिरौ ॥ ६-७६-८८

88. tasya = his; varma cha = armour too; pusphoTa = was burst asunder; shoNitam vaapi = even blood; samjaJNe = appeared (oozing out); saH mahaa vegaH = that awfully forceful; muShTiH = fist; pratijaghne = was given a counter-strike; asthimaN^Dale = by the cage of bones.

Sugreeva's armour was burst asunder. Even blood appeared oozing out of his chest. His cage of bones gave a counter-strike to that awfully forceful fist.

[Verse Locator](#)

स तत्राभिहतस्तेन सुग्रीवो वानरर्षभः ।
मुष्टिं संवर्तयामास वज्रकल्पं महाबलः ॥ ६-७६-८९

89. tadaa = then; vegena = by the force (of the fist); tatra = there; prajvalitam = blazed up; mahat = a mighty; tejaH = flame; jvaalaa yathaa = resembling the fire; meroHgireH = (that bursts up) on Mount Meru; vajra niShpeShasamjaataa = born out of a stroke of lighting.

Then, by the force of that fist shot forth there, a mighty flame resembling the fire that bursts up on Mount Meru, was born out of a stroke of lightning.

[Verse Locator](#)

अर्चिःसहस्रविकचं रविमण्डलसप्रभम् ।
स मुष्टिं पातयामास कुम्भस्योरसि वीर्यवान् ॥ ६-७६-९०

90. saH = that; mahaabala = mighty; sugriivaH = Sugreeva; vaanara shreShThah = the foremost of monkeys; abhihataH = struck; tatra = there; tena = by him; samvartayaamaasa = tightened; muShTim = his fist; vajrakalpam = equal to a thunderbolt.

Thus struck by Kumbha there, that mighty Sugreeva, the chief of monkeys, tightened his fist which appeared like a thunderbolt.

[Verse Locator](#)

स तु तेन प्रहरेण विह्वलो भृशपीडितः ।
निपपात तदा कुम्भो गतार्चिरिव पावकः ॥ ६-७६-९१

91. viiryavaan = the valiant; saH = Sugreeva; paatayaamaasa = forcefully descended; muShTim = his fist; archiH sahasra vikacha ravimaN^Dala varchasam = which shone like the solar disc encircled by a thousand rays; urasi = on the breast; kumbhasya = of Kumbha.

The valiant Sugreeva forcefully descended his fist, which shone like the solar disc encircled by a thousand rays, on the breast of Kumbha.

[Verse Locator](#)

मुष्टिनाभिहतस्तेन निपपाताशु राक्षसः ।
लोहिताङ्ग इवाकाशाद्दीप्तरश्मिर्यदृच्छया ॥ ६-७६-९२

92. saH kumbhaH = that Kumbha; bhR^isha piiDitaH = very much hurt; tena prahaareNa = by that blow; vihvalaH = was exhausted; tadaa = and then; nipapaata = fell down; paavakaH iva = like a fire; gataarchiH = whose flame has gone.

That Kumbha, very much hurt by that blow, was exhausted and then fell down, like fire whose flame has extinguished.

[Verse Locator](#)

कुम्भस्य पततो रूपं भग्नस्योरसि मुष्टिना ।
बभौ रुद्राभिपन्नस्य यथारूपं गवां पतेः ॥ ६-७६-९३

93. abhihataH = struck; muShTinaa = with fist; tena = by that Sugreeva; raakShasaH = that demon; nipapaata = fell down; aashu = suddenly; lohitaaNgaH iva = as the planet Mars; diiptarashmiH = of splendid rays; aakaashaat = (would drop down) from the sky; yard^ichchhayaa = accidentally.

Thus struck with Sugreeva's fist, that demon fell down suddenly, as the planet Mars, of splendid rays, would drop down from the sky accidentally.

[Verse Locator](#)

तस्मिन्हते भीमपराक्रमेण ।
प्लवङ्गमानामृषभेण युद्धे ।

94. **tasmin hate** = when he was killed; **yuddhe** = in battle; **RⁱShaNena** = by Sugreeva the chief; **plavaN^gamaanaam** = of monkeys; **bhiimaparaakrameNa** = with a terrific prowess; **mahii** = the earth; **chachaala** = trembled sa shailaa = with its mountains; **savanaa** = and forests; **adhikam bhayam** = too much fear; **vivesha** = entered; **rakShaamsi** = the demons.

When Kumbha was killed in battle by Sugreeva the chief of monkeys, possessing a terrific prowess, the earth with its mountains and forests trembled. Too much fear seized the demons.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकांडे षट्सप्ततितमः सर्गः

Thus, this is the 76th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 76

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84
85	86	87	88	89
90	91	92	93	94



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 77

Verses converted to UTF-8, Nov 09

Introduction

Seeing Kumbha his brother killed in battle, the enraged Nikumbha with an iron club as his weapon roars and faces the battle. Hanuma directly attacks Nikumbha, by striking his fist forcibly on Nikumbha's breast. Unmoved by that blow, Nikumbha lifts Hanuma, off the ground. Hanuma in retaliation frees himself and throws down Nikumbha on the ground. Hanuma descends on Nikumbha, pounds his chest with his fist, catches his head and tears it off. Thus, Nikumbha dies at the hands of Hanuma.

[Verse Locator](#)

निकुम्भो भ्रातरं दृष्ट्वा सुग्रीवेण निपातितम् ।
प्रदहन्निव कोपेन वानरेन्द्रमुदैक्षत ॥ ६-७७-१

1. dR^iShTvaa = seeing; bhraataram = his brother; nipaatitam = stretched (on the ground); sugriiveNa = by Sugreeva; udaikShata kopena = he cast angry looks; (at Sugreeva); pradahanniva = as is would burn him (into ashes).

Seeing his brother stretched on the ground, Nikumbha cast angry looks at Sugreeva, as it would burn him into ashes.

[Verse Locator](#)

ततः स्रग्दामसंनद्धं दत्तपञ्चाङ्गुलम् शुभम् ।
आददे परिघं धीरो महेन्द्रशिखरोपमम् ॥ ६-७७-२

2. tataH = then; dhiiraH = Nikumbha of firmness; aadade = grasped; parigham = his iron club; mahendra shikharopamam = stupendous like the crest of Mount Mandara; shubham = which was bright; sragdaama samnaddam = festooned with wreaths; dattapaN^chaaNgulam = and provided with iron plates measuring five digits in breadth.

Then, Nikumbha of firm mind grasped his iron club, stupendous like the crest of Mount Mandara and which was bright, festooned with wreaths and provided with iron plates, measuring five digits in breadth.

[Verse Locator](#)

हेमपट्टपरिक्षिप्तं वज्रविद्रुमभूषितम् ।
यमदण्डोपमं भीमं रक्षसां भयनाशनम् ॥ ६-७७-३

3. hema paTTaparikShiptam = round it ran a broad strip of gold; vajra vidrumabhuvuShitam = while diamonds and rubies studded it all over; yama daN^Dopamam = like the death-dealing rod of Yama (it seemed); bhiimam = causing dismay to the monkeys; bhayanaashanam = and nerving the demons with courage.

Round it ran a broad strip of gold while diamonds and rubies studded it all over. Like the death-dealing rod of Yama, it seemed causing dismay to the monkeys and nerving the demons

तमाविध्य महातेजाः शक्रध्वजसमौजसम् ।

निननाद विवृत्तास्यो निकुम्भो भीमविक्रमः ॥ ६-७७-४

4. **aavidhya** = wielding; **tam** = that weapon; **shakradhvaja samaujasam** = which in size resembled the flag-staff of Indra; **nikumbhaH** = Nikumbha; **bhiimavikramaH** = of terrific prowess; **ninanaada** = roared; **vivR^ittaasya** = with his mouth yawning wide.

Wielding that weapon, which in size resembled the flag-staff of Indra, Nikumbha of terrific prowess, roared with his mouth yawning wide.

उरोगतेन निष्केण भुजस्थैरङ्गदैरपि ।

कुण्डलाभ्यां च चित्राभ्यां मालया च स चित्रया ॥ ६-७७-५

निकुम्भो भूषणैर्भाति तेन स्म परिघेण च ।

यथेन्द्रधनुषा मेघः स विद्युत्स्तनयित्नुमान् ॥ ६-७७-६

5; 6. **urogatena** = on his chest; **niShkeNa** = (shone) a medal of gold; **bhujaasthaiH** = his arms were held; **aN^gadaiH api** = by beautiful bracelets; **chitraabhyaam** = lustrous; **kuN^Dalaabhyaam** = pendants depended from his ears; **chitrayaa** = resplendent; **maalayaacha** = garland; (enfolded his neck); **bhuuShaNaiH** = with these ornaments; **tena parigheNacha** = and with his club; **saH nikumbhaH** = that Nikumbha; **bhaatisma** = shone (assumed); **meghaH yatha** = (the threatening semblance) of a cloud; **savidyut stanayitnumaan** = with lightning and thunder; **indradhamShaa** = and shot with (a vivid) rainbow.

On his chest shone a medal of gold. His arms were held by beautiful bracelets. Lustrous pendants depended from his ear. Resplendent garland enfolded his neck. With these ornaments and with his club, Nikumbha assumed the threatening semblance of a cloud, with lightning and thunder and shot with a vivid rainbow.

परिघाग्रेण पुस्फोट वातग्रन्थिर्महात्मनः ।

प्रजज्वाल सघोषश्च विधूम इव पावकः ॥ ६-७७-७

7. **parighaagreNa** = with his club in front; **mahaatmanaH** = of the mighty Nikumbha; **pushpoTa vaatagranthiH** = the noise was like the bursting yell of seven winds of heaven; **prajajvaala** = and illumined; **paavakaH iva** = like the fire-god; **vidhuumaH** = bereft of smoke.

The strong Nikumbha, with his arms as strong as his club, hurled his club having sun-like splendour, on the breast of that mighty Hanuma.

नगर्या विटपावत्या गन्धर्वभवनोत्तमैः ।

सताराग्रहनक्षत्रं सचन्द्रं समहाग्रहम् ॥ ६-७७-८

निकुम्भपरिघाघूर्णं भ्रमतीव नभःस्थलम् ।

8. **nabhaHsthalam** = the sky above; **bhramatiiva** = appeared whirled around; **nikumbha parigha aaghuurNam** = in the toss of Nikumbha's club; **viTapaavatya nagaryaa** = as though Alaka the city; **gandharva bhavanottamaiH** = with the palaces of Gandharvas; **(performing**

rapid revolutions) sa taaraagrahanakShatram sachandram samahaagraham = and moon and the stars and the planets; (joining the rotating race).

The sky above appeared whirled around in the toss of Nikumbha's club, as though Alaka the City with the palaces of Gandharvas performed rapid revolutions and the moon and the stars and the planets joining the rotating race.

[Verse Locator](#)

दुरासदश्च संजज्ञे परिघाभरणप्रभः ॥ ६-७७-९
क्रोधेन्धनो निकुम्भाग्निर्युगान्ताग्निरिवोत्थितः ।

9. **nikumbhaagniH** = the hot tempered fire of nikumbha; **parighaabharaNaprabhaH** = which had club and ornaments for its flame; **samjaJNe** = became; **krodhenahanaH** = and his fury as its face; **duraasadaH** = dangerous to be approached; **utthitaH yugaantaagniH iva** = like the fire risen at the time of dissolution of the world.

The hot tempered fire of Nikumbha, which had his club and ornaments for its flame and his fury as its fuel, became dangerous to be approached, like the fire rising at the time of dissolution of the world.

[Verse Locator](#)

राक्षसा वानराश्चापि न शेकुः स्पन्दितुं भयात् ॥ ६-७७-१०
हनुमांस्तु विवृत्योरस्तस्थौ प्रमुखतो बली ।

10. **raakShasaaH** = the demons; **vaanarashchaapi** = and even the monkeys; **bhayaat** = out of fear; **na shekuh** = were unable; **spanditum** = to move; **balii** = the strong; **hunumaat tu** = Hanuma for his part; **tasthau** = stood (alone); **uraH vivR^itya** = with his breast bared (to the fury of the attack); **pramukhataH** = in front (of Nikumbha).

The demons and the monkeys too, out of fear, were unable even to make the slightest movement. The mighty Hanuma, on his part, stood alone among them, with his breast bared to the fury of the attack, in front of Nikumbha.

[Verse Locator](#)

परिघोपमबाहुस्तु परिघं भास्करप्रभम् ॥ ६-७७-११
बली बलवतस्तस्य पातयामास वक्षसि ।

11. **balii** = the strong Nikumbha; **parighopama baahuH** = with his arms as strong as his club; **paatayaamaasa** = hurled; **parigham** = his club; **bhaaskara prabham** = with a splendour of the sun; **vakShasi** = on the breast; **tasya balavataH** = of that mighty Hanuma.

The strong Nikumbha, with his arms as strong as his club, hurled his club having sun-like splendour, on the breast of that mighty Hanuma.

[Verse Locator](#)

स्थिरे तस्योरसि व्यूढे परिघः शतधा कृतः ॥ ६-७७-१२
विकीर्यमाणः सहसा उल्काशतमिवाम्बरे ।

12. **parighaH** = the (titanic) club; **tasya urasi** = that fell on his breast; **sthire** = which was rock-like; **vyuudhe** = and wide; **sahasaa** = at once; **kR^itaH shatadhaa** = shattered into hundreds of fragments; **ulkaashatamiva** = like hundreds of meteors; **vikiiiryamaaNaH** = shattered; **ambare** = into the sky.

The titanic club, which fell on the wide and rock-like chest of Hanuma, at once shattered into hundreds of fragments, like hundreds of meteors shattering into the sky.

[Verse Locator](#)

स तु तेन प्रहारेण विचचाल महाकपिः ॥ ६-७७-१३

परिधेण समाधूतो यथा भूमिचलेऽचलः ।

13. saH mahaakapiH = that Hanuma; samaadhuutaH = struck; tena = by that; prahaareNa = blow; parigheNa = of the club; vichachaala = was unmoved; achalaH yathaa = like a mountain; bhuumichale = in an earthquake.

That Hanuma, struck by that blow of the club, was unmoved like a mountain in an earthquake.

[Verse Locator](#)

स तथाभिहतस्तेन हनुमान् पवगोत्तमः ॥ ६-७७-१४

मुष्टिं सम्वर्तयामास बलेनातिमहाबलः ।

14. tathaa = thus; abhihataH = struck; tena = by him; saH atmahaabalaH hanuman = that mighty Hanuma; plavagottamaH = the foremost of monkeys; samvartayaamaasa = clenched; muShTim = his fist; balena = forcibly.

Thus struck by him, the mighty Hanuma the monkey-chief clenched his fist forcibly.

[Verse Locator](#)

तमुद्यम्य महातेजा निकुम्भोरसि वीर्यवान् ॥ ६-७७-१५

अभिचिक्षेप वेगेन वेगवान् वायुविक्रमः ।

15. mahaatejaaH = the greatly splendoured; viiryavaan = powerful; vegavaan = and swift; vaayuvikramaH = Hanuma; with the violence of the wind-god; his father; udyamya = lifting; tam = that fist; abhichikShepa = struck it against; nikumbhorasi = Nikumbha's breast; vegena = with force.

The greatly splendoured, powerful and swift Hanuma, with the violence of the wind-god, his father, lifting that fist, struck it against, Nikumbha's breast with force.

[Verse Locator](#)

तत्र पुस्फोट वर्मास्य प्रसुस्राव च शोणितम् ।

मुष्टिना तेन संजज्ञे मेघे विद्युदिवोत्थिता ॥ ६-७७-१६

16. tena muShTinaa = by that fist; tatra = then; asya varma = his armour; pusphoTa = got split up; shoNitamcha = and red blood; prasusraava = profusely oozed out; meghe iva = as a black cloud; samJNe utthitaa = streaked suddenly; vidyut = with (fierce) lightning.

By the blow of that fist there, his armour got split up and red blood profusely oozed out, as a black cloud streaked suddenly with fierce lightning.

[Verse Locator](#)

स तु तेन प्रहारेण निकुम्भो विचचाल ह ।

स्वस्थश्चापि निजग्राह हनूमन्तं महाबलम् ॥ ६-७७-१७

17. tena prahaareNa = by that blow; saH = that; nikumbhaH = Nikumbha; vichachaalaha = was unmoved; svasthashchaapi = and even recovered; nijagraaha = and grasped; mahaabalam = the mighty; hanuumantam = Hanuma.

But, by that blow, Nikumbha was unmoved, recovered soon and grasped the unwieldy bulk of Hanuma.

[Verse Locator](#)

चुकुशुश्च तदा संख्ये भीमं लङ्कानिवासिनः ।
निकुम्भेनोद्यतं दृष्ट्वा हनूमन्तं महाबलम् ॥ ६-७७-१८

18. dR^iShTvaa = seeing; mahaabalam = the mighty; hanuumantam = Hanuma; udyatam = lifted off (the ground); samkhye = in battle; laN^kaanivasasinaH = the demons; tadaa = then; chukrushuH = roared; bhiimam = terribly.

Seeing the mighty Hanuma lifted off the ground in battle, loud roar of exultant joy rose from the ranks of demons.

[Verse Locator](#)

स तथा ह्रियमाणोऽपि हनुमांस्तेन रक्षसा ।
आजघानानिलसुतो वज्रकल्पेन मुष्टिना ॥ ६-७७-१९

19. saH hriyamaaNah api = eventhough he was being carried off; tathaa = in that way; tena rakShasaa = by that demon; hanuman = Hanuma; anila sutaH = the son of wind-god; aajaghaana = struck (him); muShTinaa = with his fist; vajrakalpena = which was like a thunder-bolt.

Eventhough he was being carried off in that way by that demon, Hanuma the son of wind-god, struck him with his thunderbolt-like fist.

[Verse Locator](#)

आत्मानं मोक्षयित्वाथ क्षितावभ्यवपद्यत ।
हनूमानुन्ममाथाशु निकुम्भं मारुतात्मजः ॥ ६-७७-२०

20. mokShayitvaa aatmaanam = freeing himself (from Nikumbha); hanuman = Hanuma; maarutaatmajaH = the son of wind-god; atha = then; abhyapadyata = threw him down; kShitau = on the ground; aashu = and quickly; unmamaatha nikumbham = treated Nikumbha with blows.

Freeing himself from Nikumbha, Hanuma the son of wind-god then threw him down on the ground and treated him with blows.

[Verse Locator](#)

निक्षिप्य परमायत्तो निकुम्भं निष्पिपेष च ।
उत्पत्य चास्य वेगेन पपातोरसि वेगवान् ॥ ६-७७-२१

21. nikShipyaa = throwing down; nikumbham = Nikumbha; vegena = by main force; paramaayattaH = with a supreme effort; papaata = descended on him; utpatya = leaping; asya urasi = on his chest; niShpi peShacha vegavaan = and pounded it mercilessly.

Throwing down Nikumbha by main force and with a supreme effort, Hanuma descended on him, leaped on his chest and pounded it mercilessly.

[Verse Locator](#)

परिगृह्य च बाहुभ्यां परिवृत्य शिरोधराम् ।
उत्पट्टयामास शिरो भैरवं नदतो महत् ॥ ६-७७-२२

22. baahuubhyaam = with both hands; parigR^ihya = catching; shirodharaam = the enemy's neck; parivR^itya = twisted it about; utpaaTayaamaasa = and tore off; mahat shiraH = his huge head; bhairavam nadatam = while he was horribly roaring.

Then with both hands, he caught the enemy's neck, twisted it about and tore off his huge head, while Nikumbha was horribly roaring.

अथ निनदति सादिते निकुम्भे ।
 पवनसुतेन रणे बभूव युद्धम् ।
 दशरथसुतराक्षसेन्द्रसून्वो ।
 भृशतरमागतरौषयोः सुभीमम् ॥ ६-७७-२३

23. **atha** = then; **ninadati nikumbha** = while the roaring Nikumbha; **saadite** = was killed; **raNe** = in battle; **pavanasutena** = by Hanuma; **babhuuva** = there ensued; **bhR^ishataram** = and exceedingly; **subhiimam** = terrific; **yuddham** = struggle; **dasharathasutaH** = between Rama; **aagata roShayoH** = the enraged; **raakShasendra suunvoH** = and Makaraksha; son of Khara a ruler of demons.

Then, while the roaring Nikumbha was killed in battle by Hanuma, there ensued an exceedingly terrific struggle between the enraged Rama and Makaraksha, son of Khara, a ruler of demons.

Verse Locator

व्यपेते तु जीवे निकुम्भस्य हृष्टा ।
 विनेदुः प्लवंगा दिशः सस्वनुश्च ।
 चचालेव चोर्वो पपातेव सा द्वौ ।
 बलं राक्षसानां भयम् चाविवेश ॥ ६-७७-२४

24. **nikumbhasya jive vyapete** = when it was clear that Nikumbha had expired; **plavaNgaaH** = the monkeys; **nineduH** = shouted; **hR^iShTaaH** = with glee; **dishaH** = the quarters; **sasvanuH cha** = thundered with satisfaction; **urvii** = the earth; **chchaalena** = rocked with joy; **dyouH** = the heaven; **papaatena** = appeared to crumble; **bhayam** = and fear; **aviveshacha** = seized; **raakShasaanaam balam** = the army of demons.

When it was clear that Nikumbha had expired, the monkeys shouted with glee, the quarters thundered with satisfaction, the earth rocked with joy, the heaven appeared to crumble and fear seized the army of demons.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकांडे सप्तसप्ततितमः सर्गः

Thus, this is the 77th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 77

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 78 Verses converted to UTF-8, Nov 09

Introduction

Ravana orders Makaraksha to proceed to the battle-field with an army and to kill Rama, Lakshmana and the monkeys. Makaraksha, surrounded by his army of demons, set out for the encounter. Makaraksha's whip and flag staff fall down all of a sudden, by the will of providence and a dust-storm ensued. Ignoring those portents, Makaraskha's army march forward in the battle-field, to reach Rama and Lakshmana.

[Verse Locator](#)

निकुम्भं निहतं श्रुत्वा कुम्भम् च विनिपातितम् ।
रावणः परमामर्षी प्रज्ज्वालानलो यथा ॥ ६-७८-१

1. **shrutvaa** = hearing; **nikumbham** = Nikumbha; **nihatam** = was killed; **kumbham cha** = and Kumbha also; **vinipaatitam** = was lost; **raavaNaH** = Ravana; **paramaamarShii** = was very much enraged; **prajajvaala** = fiercely analoyathaa = like fire.

On hearing of Nikumbha and Kumbha having been killed, Ravana was very much flared up like fire.

[Verse Locator](#)

नैरृतः क्रोधशोकाभ्यां द्वाभ्यां तु परिमूर्चितः ।
खरपुत्र विशालाक्षं मकराक्षमचोदयत् ॥ ६-७८-२

2. **parimuurchchhitaH** = pervaded with; **dvaabhyaam krodha shokaabhyaam** = both anger and sorrow; **nairR^itaH** = Ravana; **achodayat** = impelled; **vishaalaakSham** = the wide-eyed; **makaraakSham** = Makaraksha; **kharaputram** = the son of Khara (as follows):

Engulfed with both anger and sorrow, Ravana ordered the wide-eyed Makaraksha, the son of Khara (as follows):

[Verse Locator](#)

गच्छ पुत्र मयाज्ञप्तो बलेनाभिसमन्वितः ।
राघवं लक्ष्मणम् चैव जहि तौ सवनौकसौ ॥ ६-७८-३

3. **aaJNaptaH** = commanded; **mayaa** = by me; **abhisamanvitaH** = and accompanied; **balena** = by an army; **gachchha** = go; **putra** = my son; **jahi** = and kill; **tau** = those; **raaghavam** = Rama; **lakShmaNam chaiva** = and even Lakshmana; **savanaukasau** = together with the monkeys.

"I am commanding you! Accompanied by an army, go my son! Kill Rama, Lakshmana and the monkeys."

[Verse Locator](#)

तावणस्य वचः श्रुत्वा शूरमानी खरात्मजः ।

बाढमित्यब्रवीद्धृष्टो मकराक्षो निशाचारम् ॥ ६-७८-४

4. shrutvaa = hearing; raavaNasya vachah = Ravana's words; makaraakShaH = Makaraksha; kharaatmajaH = the son of Khara; shuuramaanii = thinking himself as a hero; hR^iShTaH = was please; abraviit = and spoke; nishaacharam = to Ravana; baaDham iti = that (he would do it) certainly.

Hearing Ravana's words, Makaraksha, the son of Khara, thinking himself as a hero, was rejoiced and assured Ravana that he would do it certainly as commanded.

[Verse Locator](#)

सोऽभिवाद्य दशग्रीवं कृत्वा चापि प्रदक्षिणम् ।

निर्जगाम गृहाच्छुभ्राद्रावणस्याज्ञया बली ॥ ६-७८-५

5. abhivaadya = having respectfully saluted; pradakShiNam kR^itvaa chaapi = even by performing circumambulation; balii = the mighty; saH = Makaraksha; aaJNayaa dashagriivam = by the orders of Ravana; nirjagaama = came forth; shubhraat gR^ihaat = from the shining palace (of Ravana).

Having respectfully saluted, even by performing circumambulation, the mighty Makaraksha, by the orders of Ravana, came forth from these shining palace of Ravana.

[Verse Locator](#)

समीपस्थं बलाध्यक्षं खरपुत्रोऽब्रवीद्वचः ।

रथमानीयतां तूर्णम् सैन्यं त्वानीयतां त्वरात् ॥ ६-७८-६

6. kharaputraH = Makaraksha the son of Khara; abraviit = spoke; vachaH = the following words; balaadhyakSham = to the commander of an army; samiipastham = who was in the vicinity (as follows); ratham aaniiyataam = let a chariot be brought; tuurNam = quickly; sainyam = and the army; aaniiyataam = be arranged; tvaraat = swiftly.

Makaraksha the son of Khara asked the commander of an army who was in the vicinity to bring a chariot and the army swiftly.

[Verse Locator](#)

तस्य तद्वचनम् श्रुत्वा बलाध्यक्षो निशाचरः ।

स्यन्दनं च बलं चैव समीपं प्रत्यपादयत् ॥ ६-७८-७

7. shrutvaa = hearing; tasya tadvachanam = his words; nishaacharaH = a demons; balaadhyakShaH = being the commander of an army; pratyapaadayat = brought; syandavamcha = the chariot; balamchaiva = and the army; samiipam = to his proximity.

Hearing his words, the army-commander of the demons brought the chariot and the army to his proximity.

[Verse Locator](#)

प्रदक्षिणं रथं कृत्वा समाहूय निशाचरः ।

सूतं संचोदयामास शीघ्रं वै रथ मावह ॥ ६-७८-८

8. pradakShiNam kR^itvaa = walking clockwise round; ratham = the chariot; samuuhaaya = and calling; suutam = the charioteer; nishaacharaH = Makaraksha; samchodayaamaasa = incited him; aavaha = to drive; ratham = the chariot; shiighram = quickly.

Walking clockwise round the chariot and ascending it, Makaraksha asked the charioteer to drive forward the chariot quickly to the battle-field.

[Verse Locator](#)

अथ तान् राक्षसान् सर्वान् मकराक्षोऽब्रवीदिदम् ।
यूयं सर्वे प्रयुध्यध्वं पुरस्तान्मम राक्षसाः ॥ ६-७८-९

.9. **atha** = then; **makarakShaH** = Makaraksha; **abraviit** = spoke; **idam** = these words; **sarvaan** = to all; **raakShasaan** = demons; **sarve** = all; **yuuyam** = of you; **prayudhyadhvam** = begin to fight; **mama purastaat** = in my presence; **raakShasaaH** = O; demons!.

Then Makaraksha spoke the following words to those demons, "O demons! All of you begin your fight before my presence."

[Verse Locator](#)

अहं राक्षसराजेन रावणेन महात्मना ।
आज्ञप्तः समरे हन्तुं रावुभौ रामलक्ष्मणौ ॥ ६-७८-१०

10. **aham** = I; **aJNaptaH** = was commanded; **mahaatmanaa raavaNena** = by the mighty Ravana; **raakShasa raajena** = the king of demons; **hantum** = to kill; **tau raamalakShmaNau** = both Rama and Lakshmana; **samara** = in battle.

"The mighty Ravana, the king of demons commanded me to kill both Rama and Lakshmana in battle."

[Verse Locator](#)

अद्य रामं वधिष्यामि लक्ष्मणम् च निशाचराः ।
शाखामृगं च सुग्रीवं वानरांश्च शरोत्तमैः ॥ ६-७८-११

11. **adya** = today; **vadhiShyaami** = I will kill; **raamam** = Rama; **lakShmaNam cha** = Lakshmana; **sugriivam cha** = Sugreeva; **shaakhaamR^igam** = the monkey; **vaanaraan cha** = and the (other) monkeys; **sharottamaiH** = with my excellent arrows; **nishaacharaaH** = O; demons!.

"Today, I will kill Rama, Lakshmana, Sugreeva the monkey and the other monkeys with my excellent arrows, O demons!"

[Verse Locator](#)

अद्य शूलनिपातैश्च वानराणां महाचमूम् ।
प्रदहिष्यामि संप्राप्तां शुष्केन्धनमिवानलः ॥ ६-७८-१२

12. **shuulanipaataiH** = by the hurlings of spears; **pradahiShyaami** = I will completely destroy; **mahaachamuum** = the huge army; **vaanaraaNaam** = of monkeys; **sampraaptaam** = who arrived ; **adya** = today; **analaH iva** = like when the fire; **shuShkendhanam** = destroys dry wood.

"By hurling the spears, I will destroy completely the huge army of monkeys who arrived today to the battle-field, as the fire destroys the dry wood."

[Verse Locator](#)

मकराक्षस्य तच्छ्रुत्वा वचनं ते निशाचराः ।
सर्वे नानायुधोपेता बलवन्तः समाहिताः ॥ ६-७८-१३

13. **shrutvaa** = hearing; **tat vachanam** = those words; **makaraakShasya** = of Makaraksha; **sarve** = all; **te** = those; **balavantaH** = strong; **nishaacharaaH** =

demons; **naanaayudhopetaaH** = wielding various kinds of weapons; **samaahitaaH** = were steadfast (to fight).

Hearing those words of Makaraksha, all those strong demons, wielding various kinds of weapons, were steadfast to fight.

[Verse Locator](#)

ते कामरूपिणः क्रूरा दंष्ट्रिणः पिङ्गलेक्षणाः ।
मातङ्ग इव नर्दन्तो ध्वस्तकेशा भयावहाः ॥ ६-७८-१४
परिवार्य महाकाया महाकायं खरात्मजम् ।
अभिजघ्नस्ततो हृष्टाश्चलयन्तो नभस्तलम् ॥ ६-७८-१५

14; 15. **te kruuraaH** = the cruel demons; **kaamaruupiNah** = who can change their forms at will; **damShTriNaH** = with their protruding tusks; **piN^galekShaNaaH** = with tawny coloured eyes; **dhvantakeshaaH** = with their disheveled hair; **bhayaavahaaH** = creating terror; **mahaakaayaaH** = with their colossal bodies; **tataH** = then; **nardantaH** = roaring; **maataNgaaH iva** = like elephants; **parivaarya** = having surrounded; **mahaakaayam kharaatmajam** = the huge-bodied Makaraksha; **hR^iShTaaH** = were overjoyed; **abhijaghnuaH** = and marched forward; **chaalayantaH** = shaking; **nabhastalam** = the firmament.

Those cruel demons, who can change their forms at will, who had protruding tusks, had tawny coloured eyes, had their disheveled hair, creating terror with their colossal bodies, then marched forward like roaring elephants, shaking the firmament and surrounded the huge-bodied Makaraksha.

[Verse Locator](#)

शङ्खभेरीसहस्राणामाहतानां समन्ततः ।
क्ष्वेलितास्फोटितानां च तत्र महानभूत् ॥ ६-७८-१६

16. **tatra abhuut** = there arose; **aahataanaam** = sounded; **samantataH** = on all sides; **mahaan** = a great; **shabdaH** = tumult; **shaN^kha bherii sahasraaNaam** = of thousands of couches and kettle-drums; **kShvelitaasphoTitaanaam cha** = leonine roars and clapping of arms.

There arose a great tumult sounded, on all sides, of thousands of couches and kettle-drums including leonine roars and clapping of arms.

[Verse Locator](#)

प्रभ्रष्टोऽथ करात्तस्य प्रतोदः सारथेस्तदा ।
पपात सहसा दैवाद्ध्वजस्तस्य तु रक्षसः ॥ ६-७८-१७

17. **atha** = thereupon; **tasya saarathaH karaat** = from that charioteers hand; **pratodaH** = the long whip; **tadaa** = then; **prabhraShTaH** = fell down; **dhvajaH** = and the flag-staff; **tasya rakShasaH** = of that demon; **sahasaa** = suddenly; **papaata** = fell down; **daivaat** = by the will of the province.

The long whip then slipped down from the hands of Makaraksha's charioteer and the flag-staff of that demon also suddenly fell down by the will of the province.

[Verse Locator](#)

तस्य ते रथसम्युक्ता हया विक्रमवर्जिताः ।
चरणैराकुलैर्गत्वा दीनाः सास्रमुखा ययुः ॥ ६-७८-१८

18. **te hayaaH** = those horses; **tasya ratha samyuktaaH** = yoked to his chariot; **vikramavarjitaaH** = deprived of their diversified gait; **gatvaa** = were

walking; **aakulaiH charaNaiH** = with flurried feet; **yuyuH** = and went; **dinaaH** = timidly; **sasrumukhaaH** = with tears in their eyes.

Those horses, yoked to his chariot, deprived of their diversified gait, were walking with flurried feet and went timidly, with tears in their eyes.

[Verse Locator](#)

प्रवाति पवनस्तस्मिन् सपांसुः खरदारुणः ।

निर्याणे तस्य रौद्रस्य मकराक्षस्य दुर्मतेः ॥ ६-७८-१९

19. **tasmin niryaaNe** = at the time of marching; **tasya makaraakShasya** = of that Makaraksha; **raudrasya** = of dreadful appearance; **durmateH** = and of bad disposition of mind; **pavanaH** = the wind; **sapaamsuH** = with dust; **khara daaruNaH** = which was dreadfully harsh; **pravaati** = blew forth.

At the time of marching of that dreadful and evil-minded Makaraksha, a harsh and fearful dust-storm blew forth.

[Verse Locator](#)

तानि दृष्ट्वा निमित्तानि राक्षसा वीर्यवत्तमाः ।

अचिन्त्य निर्गताः सर्वे यत्र तौ रामलक्ष्मणौ ॥ ६-७८-२०

20. **dR^iShTvaa** = (Though) seeing; **taani** = all those; **raakShasaaH** = demons; **viiryavattamaaH** = of high prowess; **achintya** = ignoring (them); **nirgataaH** = set out; **yatra** = where; **raamalakShmaNau** = those Rama and Lakshmana (were there).

Though seeing those portents, all those highly valiant demons ignored them and set out to the place, where both Rama and Lakshmana were there.

[Verse Locator](#)

घनगजमहिषाङ्गतुल्यवर्णाः ।

समरमुखेष्वसकृद्दासिभिन्नाः ।

अहमहमिति युद्धकौशलास्ते ।

रजनिचराः परिबभ्रामुर्नदन्तः ॥ ६-७८-२१

21. **nadantaH** = saying thunderously; **aham aham iti** = "I shall take the lead; I shall take the lead"; **te rajaniicharaaH** = those demons; **ghanagajamahiShaaN^ga tulya varNaaH** = who resembled black clouds; elephants and buffaloes in hue; **gadaasi bhinnaaH asakR^it** = who had been wounded with a pointed weapon more than once by maces and swords; **samara mukheShu** = in the battle-front; **yuddha kaushalaaH** = and who were skilled in martial art; **paribabhramuH** = moved hither and thither (in the battle-field).

Saying thunderously, "I shall take the lead", those demons who resembled black clouds, elephants and buffaloes in hue, who had been wounded pointedly more than once by maces and swords in the battle-front and who were skilled in martial art, moved hither and thither in the battle-field.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकांडे अष्टसप्ततितमः सर्गः

Thus, this is the 78th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 78

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21			



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 79 Verses converted to UTF-8, Nov 09

Introduction

Fight again ensues between monkeys and demons, when Makaraksha enters the battle-field. The monkeys get frightened of Makaraksha's arrows and begin to run away. Rama comes in and intercepts the demons with his hail of arrows. Makaraksha challenges Rama to fight with him. Rama tears off the arrows hurled by Makaraksha and Makaraksha broke the arrows released by Rama. Finally, Rama breaks the chariot and its horses of his chariot, stands on the ground, takes a splendorous spike in his hand to fight and hurls it on Rama. Rama chops it off with his four arrows. When Makaraksha rushes towards Rama to fight with his fist, Rama hurls a mystic missile from his bow and kills him on the spot. The demons get frightened and run away to Lanaka.

[Verse Locator](#)

निर्गतं मकराक्षं ते दृष्ट्वा वानरपुंगवाः ।
आप्लुत्य सहसा सर्वे योद्धुकामा व्यवस्थाः ॥ ६-७९-१

1. dR^iShTvaa = on seeing; makaraakSham = Makaraksha; nirgatam = having come forth; sarve = all; te = those; vaanarapuN^gavaaH = chiefs of the monkeys; sahasaa aaplutya = having jumped up at once; avasthitaH = took their positions; yoddhu kaamaaH = with intent to give fight.

On seeing Markaraksha come out, all those chiefs of monkeys, leaping all at once, took their positions, with intent to give fight.

[Verse Locator](#)

ततः प्रवृत्तं सुमहत्तद्युद्धं रोमहर्षणम् ।
निशाचरैः प्लवंगानां देवानां दानवैरिव ॥ ६-७९-२

2. tataH = thereafter; tat = that; sumahat = very great; yuddham = battle; pravR^ittam = occurred; plavaN^gaanaam = between monkeys; nishaacharaiH = and demons; romaharShaNam = which caused the hair to bristle; devaanaam iva = as between celestials; danavaiH = and demons.

Thereafter, a very great battle ensued between monkeys and demons, which caused one's hair to bristle, like the encounter between celestials and demons.

[Verse Locator](#)

वृक्षशूलनिपातैश्च गदापरिघपातनैः ।
अन्योन्यं मर्दयन्ति स्म तदा कपिनिशाचराः ॥ ६-७९-३

3. kapinishaacharaaH = the monkeys and the demons; tadaa = then; vR^ikSha shuulanipaataiH cha = by hurling trees and spikes; gadaaparigha paatanaiH = and by throwing maces and clubs; mardayantisma = began to crush; anyonyam = each other.

The monkeys and demons then, by hurling trees and spikes and by throwing maces and clubs, began to crush each other.

[Verse Locator](#)

शक्तिखड्गगदाकुनैस्तोमरैश्च निशाचराः ।
पट्टिशैर्भिन्दिपालैश्च बाणपातैः समन्ततः ॥ ६-७९-४
पाशमुद्गरदण्डैश्च निर्गतैश्चापरैस्तथा ।
कदनं कपिसिम्हानाम् चक्रुस्ते रजनीचराः ॥ ६-७९-५

4; 5. **te nishaacharaaH** = those demons; **rajaniiicharaaH** = who were prowlers of might; **kadanam chakruH** = made a slaughter; **kapisimhaanaam** = of the lions among the monkeys; **shaktikhaDgagadaakunaiH** = by means of their javelins; swords; maces; spears; **tomaraishcha** = and lances; **paTTishaiH** = sharp-edged spears; **bhindipaalaishcha** = Bhindipalas (slings for throwing stones); **baaNapaataiH** = throws of arrows; **paashamudgaradaN^DaiH cha** = nooses; mallets and staffs; **nirghaataiH** = missiles; **tathaa** = and; **anyaishcha** = other weapons; **samantataH** = on all sides.

Those demons, who were prowlers of might, made a slaughter of the lions among the monkeys, by means of their javelins, swords, maces, spears, lances, sharp edged spears, Bhindipalas (slings for throwing stones), nooses, mallets, staffs, missiles and other weapons and by throwing arrows on all sides.

[Verse Locator](#)

बाणौघैरदिताश्चापि खरपुत्रेण वानराः ।
संभ्रान्तमनसः सर्वे दुद्रुवुर्भयपीडिताः ॥ ६-७९-६

6. **arditaaH** = tormented; **baaNanghaiH** = with a multitude of arrows; **kharaputreNa** = by Makaraksha; **sarve** = all; **vaanaraaH** = the monkeys; **sambhraanta manasaH** = were bewildered in mind; **bhayapiiDitaaH** = agonized with fear; **dudruvuH** = and ran away.

Tormented by Makaraksha with a multitude of arrows, all the monkeys were bewildered in mind, agonized with fear and ran away.

[Verse Locator](#)

तान् दृष्ट्वा राक्षसाः सर्वे द्रवमाणान् वनौकसः ।
नेदुस्ते सिंहवदृप्ता राक्षसा जितकाशिनः ॥ ६-७९-७

7. **dR^iShTvaa** = on seeing; **taan** = those; **vanaukasaH** = monkeys; **dravamaaNaam** = fleeing; **sarve** = all; **raakShasaaH** = the demons; **dR^iptaaH** = who were arrogant; **simhavat** = like lions; **neduH** = roared; **jitakaashinaH** = assuming a triumphant feeling.

On seeing those monkeys fleeing, all the arrogant demons roared like lions, assuming a triumphant feeling.

[Verse Locator](#)

विद्रवत्सु तदा तेषे वानरेषु समन्ततः ।
रामस्तान्वारमायास शरवर्षेण राक्षसान् ॥ ६-७९-८

8. **teShu vaanareShu** = (while) those monkeys; **vidravatsu** = were fleeing; **samantataH** = on all sides; **raamaH** = Rama; **tadaa** = then; **vaarayaamaasa** = obstructed; **taan** = those; **raakShasaan** = demons; **sharavarSheNa** = with a shower of arrows.

While those monkeys were fleeing on all sides, Rama then, with a shower of arrows, intercepted those demons on that occasion.

वारितान् राक्षसान् दृष्ट्वा मकराक्षो निशाचरः ।
कोपानलसमाविष्टो वचनं चेदमब्रवीत् ॥ ६-७९-९

9. dR^iShTvaa = seeing raakShasaan = the demons; vaaritaan = being intercepted; makaraakShaH = Makaraksha; nishaacharaH = the demon moving about by night; kopaanala samaaviShTaH = engrossed in a fire of anger; abraviit = spoke; idam vachanamcha = the following words.

Seeing Rama thus interrupting the demons, Makaraksha, the demon, engrossed in a fire of anger, spoke the following words:

[Verse Locator](#)

तिष्ठ राम मया सार्धं द्वन्द्वयुद्धं भविष्यति ।
त्याजयुष्यामि ते प्राणान् धनुर्मुक्तैः शितैः शरैः ॥ ६-७९-१०

10. tiShTa = pause; raama = O Rama; bhaviShyati = there will be; dvandvayuddham = a dual; mayaa saardham = with me; tyaajayiShyaami te praaNaan = I will make your lives to quit; shитайH sharaiH = by the sharp arrows; dhanurmuktaiH = discharged from my bow.

"Pause, O Rama! You will have a dual with me. I will make your life to quit, by the sharp arrows discharged from my bow."

[Verse Locator](#)

यत्तदा दण्डकारण्ये पितरं हतवान्मम ।
तदग्रतः स्वकर्मस्थं दृष्ट्वा रोषोऽभिवर्धते ॥ ६-७९-११

11. yat = for which reason; hatavaan = you killed; mama pitaram = my father; daN^DakaaraNya = in the forest of Dandaka; tadaa = at that itme; tat = for that reason; roShaH = my anger; abhivardhate = is getting augmented; dR^iShTvaa = in seeing; agrataH svakarmastham = you in front engaged in such nefarious acts.

"Since you killed my father on that day in Dandaka forest, my anger is still growing violent, when I think of you engaged in such nefarious acts".

[Verse Locator](#)

दहन्ते भृशमङ्गानि दुरात्मन्मम राघव ।
यन्मयासि न दृष्टस्त्वं तस्मिन् काले महावने ॥ ६-७९-१२

12. duraatman = O evil minded; raagava = Rama!; yat = since; tvam = you; nadR^iShTaH asi = were not being seen; tasmin kaale = from that time; mayaa = by me; mahaa vane = in that huge forest; mama = my; aN^gaani = limbs; bhR^isham = were very much; dahyante = being fumed.

"O evil minded Rama! Since you were not being seen by me from that time in that large forest, my limbs were getting very much fumed."

[Verse Locator](#)

दिष्ट्यासि दर्शनं राम मम त्वं प्राप्तवानिह ।
कांक्षितोऽसि क्षुधार्तस्य सिम्हस्येवेतरो मृगः ॥ ६-७९-१३

13. diShTyaa = by a good fortune; tvam = you; praaptavaan = got; mama darshanam = my sight; iha = here; raama = O Rama!; kaankShitaH asi = you are being sought; kShudhaavtasya simhasya iva = as a lion in hunger; itaraH mR^igaH iva = (seeks) other animal (to eat).

"By a good fortune, you came into my sight here, O Rama! You are being sought by me, as a lion in hunger seeks other animal to eat."

[Verse Locator](#)

अद्य मद्बाणवेगेन प्रेतराङ्गविषयं गतः ।
ये त्वया निहताः शूराः सह तैश्च वसिष्यसि ॥ ६-७९-१४

14. **adya** = now; **madbaaNa vegena** = by the flight of my arrows; **gataH tvayaa** = (you) having gone; **pretaraaDviShayam** = to the world of Death; **vasiShyasicha** = you will reside; **taiH shuuraaH saha** = with those warriors; **ye** = who; **niyataaH** = were killed; **tvayaa** = by you (earlier).

"Now, by the flight of my arrows, you will go to the world of Death and reside there with those warriors, who were killed by you earlier."

[Verse Locator](#)

बहुनात्र किमुक्तेन शृणु राम वचो मम ।
पश्यन्तु सकला लोकास्त्वां मां चैव रणाजिरे ॥ ६-७९-१५

15. **raama** = O Rama!; **kim** = what is the use; **uktena** = by telling; **bahunaa** = too much; **atra** = on this topic?; **shruNu** = hear; **mama** = my; **vachaH** = words; **sakalaaH** = all; **lokaaH** = the worlds; **pashyantu** = will look at; **tvaam** = you; **maam chaiva** = and me; **raNaajire** = in the battle-front.

"O Rama! What is the use, by telling too much on this topic? Hear my words. All the worlds will look at you and me, in this battle-front."

[Verse Locator](#)

अस्त्रैर्वा गदया वापि बाहुभ्यां वा रणाजिरे ।
अभ्यस्तं येन वा राम वर्ततां तेन वा मृधम् ॥ ६-७९-१६

16. **raama** = O Rama!; **mR^idham** = the battle; **vartataam** = will go on; **raNaajire** = in the battle-field; **astrairvaa** = either with the weapons; **gadayaachaapi** = or with a mace; **baahubhyaam** = or our arms; **yena tena vaa** = or by those means; **abhyastam** = learnt (by you).

"O Rama! The battle will proceed in the battle-field, either with the weapons, or with a mace or by our arms or by any other means as learnt by you."

[Verse Locator](#)

मकराक्षवचः श्रुत्वा रामो दशरथात्मजः ।
अब्रवीत्प्रहसन् वाक्यमुत्तरोत्तरवादिनम् ॥ ६-७९-१७

17. **shrutvaa** = hearing; **makarakshavachaH** = the words of Makaraksha; **raamaH** = Rama; **dasharathaatmajah** = the son of Dasaratha; **prahasan** = laughingly; **abraviit** = spoke; **vaakyam** = the following words; **uttarottaravaadinam** = to him who was talking further and further (without interruption).

Hearing the words of Makaraksha, Rama the son of Dasaratha laughingly spoke the following words to him, who was still talking further and further (without interruption).

[Verse Locator](#)

कथसे किं वृथा रक्षो बहून्यसदृशानि ते ।
न रणे शक्यते जेतुं विना युद्धेन वाग्बलात् ॥ ६-७९-१८

18. rakShaH = O; demon!; kim katthase = why are you boasting yourself; bahuuni asadR^ishaani = with so many unworthy words; vR^ithaa = in vain?; yuddhena vinaa = without fighting; raNe = in the battle-field; nashakyam = it is not possible; te = for you; jetum = to attain victory; vaagbalaat = with the strength of a mere speech.

"O demon! Why are you boasting yourself with so many unworthy words, in vain? Without fighting in the battle-field, it is well nigh impossible for you to attain victory with the strength of a mere speech."

[Verse Locator](#)

चतुर्दश सहस्राणि रक्षसां त्वत्पिता च यः ।
त्रिशिरा दूषणश्चापि दण्डके निहता मया ॥ ६-७९-१९

19. chaturdasha = fourteen; sahasraaNi = thousand; rakShasaam = demons; (Khara); yaH = who; tvatpita = was your father; trishiraaH = Trishira; duuShaNashchaapi = and even Dushana; nihataaH = were killed; mayaa = by me; daN^Dake = in Dandaka-forest.

"I killed fourteen thousand demons along with Khara your father, Trishira and even Dushana in Dandaka forest."

[Verse Locator](#)

स्वाशिताश्चापि मांसेन गृध्रगोमायुवायसाः ।
भविष्यन्त्यद्य वै पाप तीक्ष्णतुण्डनखाङ्कुराः ॥ ६-७९-२०

20. paapa = O sinful one!; adya = today; gR^idhragomaayuvaayasaaH = vultures; jackals and crows; tiikShNatuN^Dana khaaN^kuraaH = with their sharp beaks and goad-like claws; bhaviShyanti = will be; svaashitaH = satiated; maamsena = with your flesh.

"O sinful one! Today, vultures jackals and crows with their sharp beaks and goad-like claws will be satiated with your flesh."

[Verse Locator](#)

राघवेणैवमुक्तस्तु मकराक्षो महाबलः ।
बाणौघानमुचत्तस्मै राघवाय रणाजिरे ॥ ६-७९-२१

21. evam = thus; uktaH = spoken; raaghaveNa = by Rama; mahaabalaH = the mighty; makaraakShaH = Makaraksha; amuchat = discharged; baaNaugham = a multitude of arrows; tasmaiH raaghavaaya = on that Rama; raNaajire = in the battle field.

Hearing Rama's words, the mighty Makaraksha discharged a multitude of arrows on that Rama in the battle-field.

[Verse Locator](#)

रान् शरान् शरवर्षेण रामश्चिच्छेद नैअथा ।
निपेतुर्भुवि ते चिन्ना रुक्मपुङ्खाः सहस्रशः ॥ ६-७९-२२

22. raamaH = Rama; chichheda = tore; taan = those; sharaan = arrows; naikadhaa = in many ways; sharavarSheNa = by his array of arrows; te = those arrows; rukmapuNkhaaH = which were provided with golden shafts; nipetuH = fell; bhuvi = to the ground; chhinnaaH = when torn; saharashaH = in thousands.

Rama tore those arrows in many ways, by his array of arrows. Those arrows, which were provided with golden shafts, fell to the ground, when torn in thousands.

[Verse Locator](#)

तद्युद्धमभवत्तत्र समेत्यान्योन्यमोजसा ।
खरराक्षसपुत्रस्य सूनोर्दशरथस्य च ॥ ६-७९-२३

23. tat = that; yuddham = battle; abhavat = raged; ojasaa = furiously; sametya = on their meeting; anyonyam = each other; tatra = there; khararaakShasaputrasya = between Makaraksha the son of Khara the demon; dasharathasya suunoH cha = and Rama the son of Dasaratha.

That battle raged furiously, on their meeting each other there, between Makaraksha the son of Khara the demon and Rama the son of Dasaratha.

[Verse Locator](#)

जीमूतयोरिवाकाशे शब्दो ज्यातलयोस्तदा ।
धनुर्मुक्तः स्वनोत्कृष्टः श्रूयते च रणाजिरे ॥ ६-७९-२४

24. tadaa = then; shabdaH = the sound; dhanurmuktaH = emanated by the bows; svanotkruShTaH = with a great resonance; shruuyate cha = was heard; raNaajire = on the battle-front; jiiyuutayoriva = like the rumbling of clouds; aakaashe = in space.

Then, the sound emanated by the bows, with a great resonance, was heard on the battle-front, like the rumbling of clouds in space.

[Verse Locator](#)

देवदानवगन्धर्वाः किम्नराश्च महोरगाः ।
अन्तरिक्षगताः सर्वे द्रष्टुकामास्तद्द्भुतम् ॥ ६-७९-२५

25. draShTukaamaaH = with an intent to see; tat adbhutam = that wonderful battle; sarve = all; devadaanavagandharvaaH = the celestials; the demons; the celestial musicians; kinnaraashcha = mythical beings; mahoragaaH = and the great serpents; antarikShagataaH = arrived at the sky.

With an intent to see that wonderful battle, all the celestials, the demons, the celestial musicians kinnaras the mythical beings and Mahoragas the great serpents reached the sky.

[Verse Locator](#)

विद्धमन्योन्यगात्रेषु द्विगुणं वर्धते बलम् ।
कृतप्रतिकृतान्योन्यं कुरुतां तौ रणाजिरे ॥ ६-७९-२६

26. anyonyagaatreShuviddham = (Through) the limbs of both were pierced by each other; balam = their strength; dviguNam vardhate = was redoubled; tau = the two warriors; kR^itapratikR^itaanyonyam = inflicted wounds on each other and returned the blows of the other; raNaajire = in the battle-front; kurutaam = and performed the combat.

Though the limbs of both were pierced by each other, their strength was redoubled. The two warriors inflicted wounds on each other, returned the blows of the other in the battle-front and continued the combat.

[Verse Locator](#)

राममुक्तांस्तु बाणौघान् राक्षसस्त्वच्छिनद्रणे ।
रक्षोमुक्तांस्तु रामो वै नैकधा प्राच्छिनच्छरैः ॥ ६-७९-२७

27. raNe = in the battle; raakShasaH = that demon; achchhinat = broke off; baaNaughaan = the multitude of arrows; raama muktaan = discharged by Rama; raamaH = Rama; praachchhinat = snapped off; naikadhaa = in many ways; sharaiH = the arrows; rakShomuktaan = released by the demon.

In the battle, that demon broke the multitude of arrows discharged by Rama. Rama snapped off, in many ways, the arrows released by the demon.

[Verse Locator](#)

बाणौघवितताः सर्वा दिशश्च प्रदिशस्तथा ।
संचन्ना वसुधा चव समन्तान्न प्रकाशते ॥ ६-७९-२८

28. sarvaaH = all; dishashcha = the four quarters; tathaa = and; pradishaH = the intermediate points; baaNaugha vitataaH = were diffused with a multitude of arrows; vasudhaachaiva = even the earth; samchchannaa = was covered; samantataa = on all sides; na prakaashate = and did not become visible.

All the four quarters and the intermediate points were diffused with a multitude of arrows. Even the earth was covered on all sides and did not become visible.

[Verse Locator](#)

ततः क्रुद्धो महाबाहुर्धनुश्चिच्छेद संयुगे ।
अष्टाभिरथ नाराचैः सूतं विव्याध राघवः ॥ ६-७९-२९

29. tataH = then; mahaabaahuH = the long armed; raaghavaH = Rama; kruddhaH = enraged; samyuge = in battle; chichheda = broke up; dhanuH = the bow (of the demon); atha = thereupon; aShTaabhiH naaraachaiH = by his eight iron arrows; vivyaadha = struck; suutam = the charioteer.

Then, the long-armed Rama, full of anger in battle, broke off the bow of the demon. Thereupon, by his eight iron arrows, struck the charioteer.

[Verse Locator](#)

भित्त्वा रथं शरै रामो हत्वा अश्वाअम[आतौअत् ।
विरथो वसुधास्थः स मकराक्षो निशाचरः ॥ ६-७९-३०

30. raamaH = Rama; bhittvaa = breaking; ratham = the chariot; sharaiH = with his arrows; hatvaa = and killing; ashvaan = the horses; apaatayat = made them to fall down; saH makaraakShaH = that Makaraksha; nishaacharaH = the demon; virathaH = bereft of his chariot; vasudhaasthaH = stood on the ground.

Rama, breaking the chariot with his arrows and killing its horses, made them to fall down dead. That Makaraksha the demon, bereft of his chariot, stood on the ground.

[Verse Locator](#)

तत्तिष्ठद्वसुधां रक्षः शूलं जग्राह पाणिना ।
त्रासनम् सर्वभूतानां युगान्ताग्निसमप्रभम् ॥ ६-७९-३१

31. tat = that; rakShaH = demon; tiShThat vasudhaam = standing on the ground; jagraaha = took; paaNinaa = into his hand; shuulam = a spike; traasanam = which created fright; sarva bhuutaanaam = among all living beings; yugaantaagni samaprabham = and whose splendour was equal to that of fire at the end of the world.

That demon, standing on the ground, took into his hand, a spike, which created fright among all living beings and whose splendour was equal to the fire at the end of the world.

[Verse Locator](#)

दुरवापं महच्छूलं रुद्रदत्तं भयंकरम् ।
जाज्वल्यमानमाकाशे संहारास्त्रमिवापरम् ॥ ६-७९-३२

32. mahat shuulam = (He took) that great spike; yam dR^iShTvaa = by seeing which; sarvaaH devataaH = all the godheads; bhayaartaaH = were afflicted with fear; vidrutaah = and fled; dishaH = to different directions; duravaapam = which was difficult to be obtained; rudradattam = which was gifted by Rudra; one of the eight forms of Shiva the lord of dissolution; bhayamkaram = which was terrible; jaajvalyamaanam = which flamed violently; aakaasho = in the sky; aparam samhaaraastram iva = like another weapon of destruction.

That great spike, which was difficult to be obtained, was gifted to him by Rudra, one of the eight forms of Shiva the Lord of Dissolution. That terrible spike, which flamed violently in the sky, looked like another new weapon of destruction of the world. On seeing it, all the godheads were afflicted with fear and fled to different quarters.

[Verse Locator](#)

विभ्राम्य च महच्चूलं प्रज्वलन्तं निशाचरः ॥ ६-७९-३३
स क्रोधात्प्राहिणोत्तस्मै राघवाय महात्मने ।

33. vibhraamyacha = whirling; mahat = that great; shuulam = spike; prajvalantam = which was flaming; nishaacharaH = that demon; krodhaat = in rage; praahiNot = hurled it; tasmai mahaatmane raaghavaaya = against that great-souled Rama.

Brandishing that flaming great spike, that enraged demon hurled it against that great-souled Rama.

[Verse Locator](#)

तमापतन्तं ज्वलितं खरपुत्रकराच्युतम् ॥ ६-७९-३४
बाणैश्चतुर्भिराकाशे शूलं च्छेद राघवः ।

34. raaghavaH = Rama; chichcheda = broke; chaturbhiH baaNaiH = by his four arrows; tam shuulam = that spike; jvalitam = which was flaming; chyutam = coming forth from; kharaputrakaraat = the arm of Makaraksha; aapatntam = rushing towards him; aakaashe = in the sky.

Rama broke, by his four arrows, that flaming spike coming forth from Makaraksha's arm and rushing towards him in the sky.

[Verse Locator](#)

स भिन्नो नैकधा शूलो दिव्यहाटकमण्डितः ॥ ६-७९-३५
व्यशीर्यत महोल्केव रामबाणार्दितो भुवि ।

35. saH shuulaH = that spike; divyahaatakamanaDitaH = adored with charming gold; bhinnaH = broken; naikadhaa = in many ways; raamabaaNaarditaH = and tormented by Rama's arrows; vyashiiryata = fell scattered; bhuvi = on the earth; maholkena = like a mighty meteor.

That spike, adored with charming gold, broken in many ways, struck by Rama's arrows, fell scattered on the earth, like a mighty meteor.

[Verse Locator](#)

तच्छूलं निहतम् दृष्ट्वा रामेणाक्लिष्टकर्मणा ॥ ६-७९-३६
साधुसाध्विति भूतानि व्याहरन्ति नभोगताः ।

36. dR^iShTvaa = seeing; tam = that; shuulam = spike; nihitam = struck; raameNa = by Rama; akliShTakarnaNa = who was unwearied in action; bhuutaani = the

beings; **nabhogataaH** = standing in the air; **vyaaharanti** = cried; **saadhu saadhu iti** = saying 'excellent; excellent!'.

Seeing that spike struck by Rama, who was unwearied in action, the beings standing in the air, cried, saying 'Excellent, Excellent!'.

[Verse Locator](#)

तं दृष्ट्वा निहतं शूलं मकराक्षो निशाचरः ॥ ६-७९-३७
मुष्टिमुद्यम्य काकुत्थसं तिष्ठ तिष्ठेति चाब्रवीत् ।

37. **dR^iShTvaa** = seeing; **tam shuulam** = that spike nihatam = destroyed; **makaraakShaH** = Makaraksha; **nishaacharaH** = the demon; **udyamya** = rising; **muShTim** = his fist; **abraviit** = called out; **kakutthsam** = to Rama; **iti** = saying; **tiShTha tiShTha** = "Wait; Wait!".

Seeing that spike destroyed, Makaraksha the demon, rising his fist, called out to Rama, saying "Wait, Wait!".

[Verse Locator](#)

स तं दृष्ट्वापतन्तं तु प्रहस्य रघुनन्दनः ॥ ६-७९-३८
पावकास्त्रं ततो रामः संदधे तु शरासने ।

38. **tataH** = then; **dR^iShTvaa** = seeing; **tam** = him; **aapatantam** = rushing towards him; **saH raamaH** = that Rama; **raghunandanaH** = the delight of Raghu dynasty; **prahasya** = while smiling; **samdadhe sharaasane** = fitted to his bow; **paavakaastram** = a mystic missile presided over by fire.

Then, seeing Makaraksha rushing towards him, that Rama the delight of Raghu dynasty, while smiling, fitted to his bow, a mystic missile presided over by fire.

[Verse Locator](#)

तेनास्त्रेण हतं रक्षः काकुत्स्थेन तदा रणे ॥ ६-७९-३९
सच्छिन्नहृदयं तत्र पपात च ममार च ।

39. **hatam** = struck; **tena astreNa** = by that missile; **kaakutthsena** = by Rama; **rakShaH** = the demon; **tadaa** = then; **bhinna hR^idayam sat** = with his heart split open; **papaata** = fell down; **mamaaracha** = dead; **tatra** = there; **raNe** = in the battle-field.

Struck by that missile by Rama, the demon with his heart split open, fell down dead then and there, in the battle-field.

[Verse Locator](#)

दृष्ट्वा ते राक्षसाः सर्वे मकराक्षस्य पातनम् ॥ ६-७९-४०
लङ्कामेव प्रधावन्त रामबाणभयार्दिताः ।

40. **dR^iShTvaa** = seeing; **paatanam** = the fall; **makaraakShasya** = of Makaraksha; **sarve** = all; **te raakShasaaH** = those demons; **raamabaaNa bhayaarditaaH** = tormented by the fear of Rama's arrows; **pradhaavanta** = ran away; **laN^kaameva** = straight to Lanka.

Seeing the fall of Makaraksha, all those demons, tormented by the fear of Rama's arrows, ran away straight to Lanka.

[Verse Locator](#)

दशरथनृपसूनुबाणवेगै ।
रजनिचरं निहतम् खरात्मजं तम् ।

41. prahR^iShTaaH = thrilled with delight; devataaH = the celestials; tam rajanicharam pradaR^ishuH = (watched) that demon; kharaatmajam = the son of Khara; nihatam = destroyed; dasharatha nR^ipa suunu baaNa vegaiH = by the flights of Rama's arrows; girimiva = like a mountain; vikiirNam = shattered; vajrahatam = after struck by lightning.

Thrilled with delight, the celestials watched that demon, the son of Khara, destroyed by the flights of Rama's arrows and resembling a mountain shattered, after struck by lightning.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे नवसप्ततितमः सर्गः

Thus, this is the 79th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 79

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41			



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 80 Verses converted to UTF-8, Nov 09

Introduction

Ravana instructs Indrajit to proceed to the battle field. Before proceeding to the battle, Indrajit performs ceremonial oblations into a sacred fire and obtains a capacity of going out of sight while fighting. He proceeds to the battle-field and releases a flood of arrows towards Rama and Lakshmana, while himself remaining invisible in the sky. With a network of arrows, Indrajit creates a darkness in the sky and showers a multitude of steel arrows towards Rama and Lakshmana. Sharp golden shafts arrows are then released by Rama and Lakshmana. Struck by the arrows discharged by Indrajit, monkeys in hundreds fall down dead. Then, Rama and Lakshmana reflect on the various ways and means to destroy Indrajit.

[Verse Locator](#)

मकराक्षहतं श्रुत्वा रावणः समितिंजयः ।
रोषेण महताविष्टो दन्तान् कटकटाय्य च ॥ ६-८०-१
कोपितश्च तदा तत्र किं कार्यमिति चिन्तयन् ।
आदिदेशाथ सम्क्रुद्धो रणायन्द्रजितं सुतम् ॥ ६-८०-२

1; 2. **shrutvaa** = on hearing; **makaraakSham** = Makaraksha; **hatam** = having been killed; **raavaNaH** = Ravana; **samitiN^jayaH** = who had ever seen victorious in battle; **kaTakaTaayya cha** = grinding his teeth; **mahataa roSheNa** = in excessive rage; **kupitashcha** = and anger; **chintayan iti** = reflected on; **kim** = what; **kaaryam** = to do; **tadaa** = then; **tatra** = there; **atha** = and thereupon; **samkrudhaH** = instructed; **sutam** = his son; **indrajitam** = Indrajit; **raNaaya** = for the battle.

On hearing Makaraksha having been killed, Ravana who had been ever victorious in battle, grinding his teeth in rage, reflected on what to do then and there, and as greatly furious as he was, instructed Indrajit, his son to proceed to the battle-field.

[Verse Locator](#)

जहि वीर महावीर्यो भ्रातरौ रामलक्ष्मणौ ।
अदृश्यो दृश्यमानो वा सर्वथा त्वं बलाधिकः ॥ ६-८०-३

3. **viira** = O hero!; **adR^ishyaH** = either being invisible; **dR^ishyamaanevaa** = or visible; (yourself); **jahi** = kill; **raamalakShmaNau** = Rama and Lakshmana; **bhraatarau** = the brothers; **mahaaviiryau** = of great prowess; **tvam** = you; **balaadhikaH** = are superior in strength; **sarvathaa** = by all means.

"O hero! Either remaining yourself invisible or visible, kill Rama and Lakshmana, the brothers of great prowess. You are superior in strength by all means."

[Verse Locator](#)

त्वमप्रतिमकर्माणमिन्द्रं जयसि संयुगे ।

किं पुनर्मानुषौ दृष्ट्वा न वधिष्यसि संयुगे ॥ ६-८०-४

4. tvam = you; jayasi = are conquering; indram = Indra; apratimakarmaaNam = of incomparable deeds; samyuge = in battle; kim punaH na vadhiShyasi = can you not kill; dR^iShTvaa = on seeing (them); maanuShau = (those) men; samyuge = in the battle field?

"You have conquered Indra, of incomparable deeds, in battle. Can you not kill those two men, on seeing them in the battle-field?"

[Verse Locator](#)

तथोक्तो राक्षसेन्द्रेण प्रतिगृह्य पितुर्वचः ।

यज्ञभूमौ स विधिवत् पावकं जुहवेन्द्रजित् ॥ ६-८०-५

5. tathaa = thus; uktaH = spoken; raakShasendreNa = by Ravana; saH indrajit = that Indrajit; pratigR^ihya = bowing to the command; pituH = of his father; juhava = poured oblations; paavaakam = into the sacred fire; vidhivat = with due ceremony; yajJNa bhuumau = on the sacrificial ground.

Hearing the words of Ravana, that Indrajit, bowing to the command of his father, poured oblations into the sacred fire, with due ceremony, on the sacrificial ground.

[Verse Locator](#)

जुह्वतश्चापि तत्राग्निं रक्तोष्णीषधराः स्त्रियः ।

आजग्मुस्तत्र सम्भ्रान्ता राक्षस्यो यत्र रावणिः ॥ ६-८०-६

6. juhvataH cha api = even as he was pouring oblations into the sacred fire; tatra = there; raakShasyaH striyaH = the female-demons; raktoShNiiShadharaaH = carrying red turbans (for the use of priests); sambhraantaaH = hastily; aajagmuH = arrived; tatra = there; yatra = where; raavaNiH = Indrajit was there.

Even as he was pouring oblations into the sacred fire there, the female-demons carrying red turbans (for the use of priests) hastily arrived at the spot where Indrajit was there.

[Verse Locator](#)

शस्त्राणि शरपत्राणि समिधोऽथ विभीतकाः ।

लोहितानि च वासांसि सुवं कार्ष्णायसं तथा ॥ ६-८०-७

7. shastraaNi = weapons (such as a lance); shara patraaN = served as blades of Shara grass (for being spread around the sacrificial fire); vibhiitakaaH = chips of wood of Vibhitaka tree; samidhaH = served as wooden sticks to feed the sacrificial fire; atha = and; lohitaani vaasaamsi = red robes; tathaa = and; kaarShNaayasam = iron ladles; sruvam = (were used) for cleaning and pouring clarified melted butter into the sacrificial fire.

Weapons (such as a lance) served as blades of Shara grass (for being spread around the sacrificial fire). Chips of wood of Vibhitaka tree served as wooden sticks to feed the sacrificial fire as also red robes and iron ladles were used for cleaning and pouring clarified melted butter into the sacrificial fire.

[Verse Locator](#)

सर्वतोऽग्निं समास्तीर्य शरपत्रैः सतोमरैः ।

चागस्य सर्वकृष्णस्य गलं जग्राह जीवतः ॥ ६-८०-८

8. samaastiirya = having spread on the ground; agniH sarvataH = around all the sides of the sacrificial fire; sharapatraiH = with other weapons; satomaraiH = along with

lances; **jagraaha** = the demon seized hold; **galam** = of the neck; **jiivitaH chhaagasya** = of a live goat; **sarva kR^iShNasya** = entirely black (and consigned it to the fire).

Having spread on the ground around all the sides of the sacrificial fire with other weapons along with lances, the demon seized hold of the neck of a live goat, entirely black and consigned it to the fire.

[Verse Locator](#)

सकृद्धोमसमिद्धस्य विधूमस्य महार्चिषः ।
बभूवुस्तानि लिङ्गानि विजयं दर्शयन्ति च ॥ ६-८०-९

9. **taani** = such; **liN^gaani** = omens; **vijayam** = as betokened victory; **babhuuvuH darshayanti** = appeared; **vidhuumasya** = in the smokeless; **mahaarchiShaH** = fire which burst into mighty flames; **homa samiddhasya** = when it was fully aroused; **sakR^it** = by the single offering.

Such omens as betokened victory appeared in the smokeless fire which burst into mighty flames, when it was fully aroused by that single offering.

[Verse Locator](#)

प्रदक्षिणावर्तशिखस्तप्तहाटकसन्निभः ।
हविस्तत्प्रतिजग्राह पावकः स्वयमुत्थितः ॥ ६-८०-१०

10. **utthitaH** = becoming visible; **svayam** = in person; **paavakaH** = the god of fire; **pradakShiNaavarta shikhaH** = who was shooting out flames towards the right; **taptahaaTaka sannibhaH** = and who shone brightly like refined gold; **pratijagraaha** = received; **tat** = that; **haviH** = offering.

Becoming visible in person, the god of fire, who was shooting out flames towards the right and who shone brightly like refined gold, received that offering.

[Verse Locator](#)

हुत्वाग्निम् तर्पयित्वाथ देवदानवराक्षसान् ।
आरुरोह रथश्रेष्ठमन्तर्धानगरं शुभम् ॥ ६-८०-११

11. **hutvaa** = offering oblations; **agnim** = in fire; **atha** = and thereafter; **tarpayitvaa** = gratifying; **devadaanava raakShasaan** = the gods; devils and demons; **aaruroha** = (he) ascended; **shreShTham** = and excellent; **shubham** = and splendid; **ratham** = chariot; **antardhaana gatam** = capable of disappearing from sight.

Offering oblations in fire and gratifying the gods, the devils and demons, Indrajit ascended an excellent and splendid chariot, capable of disappearing from sight.

[Verse Locator](#)

स वाजिभिश्चतुर्भिस्तु बाणैस्तु निशितैर्युतः ।
आरोपितमहाचापः शुशुभे स्यन्दनोत्तमः ॥ ६-८०-१२

12. **chaturbhiH yutaH** = drawn by four; **vaajibhiH** = horses; **nishitaiH** = sharp; **baaNaiH** = arrows; **aaropita mahaa chaapaH** = and a mighty bow placed on it; **saH** = that; **syandanottamaH** = excellent chariot; **shushubhe** = looked beautiful.

Drawn by four horses, provided with sharp arrows and a mighty bow placed on it, that excellent chariot looked beautiful.

[Verse Locator](#)

जाज्वल्यमानो वपुषा तपनीयपरिच्छदः ।

मृगैश्चन्द्रार्धचन्द्रैश्च स रथः समलंकृतः ॥ ६-८०-१३

13. **tapaniia parichchadaH** = adorned with gold; **saH** = that; **rathaH** = chariot; **jaajvalya maanaH** = glittered; **vapuShaa** = on account of its body; **samalamkR^itaH** = and was decorated; **mR^igaiH** = with carved images of antelopes; **chandra ardhaandraishcha** = full moons and crescents.

Adorned with gold, that chariot glittered on account of its body and was decorated with carved images of antelopes, full moons and crescents.

[Verse Locator](#)

जाम्बूनदमहाकम्बुर्दीप्तपावकसन्निभः ।

बभूवेन्द्रजितः केतुर्वैदूर्यसमलंकृतः ॥ ६-८०-१४

14. **ketH** = the flag-post; **indrajitaH** = of Indrajit; **babhuuva diipta paavaka sannibhaH** = shone like a flaming fire; **jambuunada mahaakambuH** = provided as it was with large rings of gold; **vaiDuurya samalamkR^itaH** = and decorated with cats's eye gems.

The flag-post of Indrajit shone like a flaming fire, provided, as it was, with large rings of gold and decorated with cat's eye gems.

[Verse Locator](#)

तेन चादित्यकल्पेन ब्रह्मस्त्रेण च पालितः ।

स बभूव दुराधर्षो रावणिः सुमहाबलः ॥ ६-८०-१५

15. **paalitaH** = protected; **tena brahmaastreNa** = by the missile presided over by Brahma; **aaditya kalpena** = which was as effluent as the sun; **saH raavaNiH** = that Indrajit; **sumahaabalaH** = endowed with exceptional strength; **bahuuva** = became; **duraadharShaH** = difficult to be attcked.

Protected by the missile presided over by Brahma, which was as effluent as the sun, that Indrajit endowed with exceptional strength, became difficult to be attacked.

[Verse Locator](#)

सो|अभिनिर्याय नगरादिन्द्रजित्समितिज्जयः ।

हुत्वाग्निं राक्षसैर्मन्त्रैरन्तर्धानगतो|अब्रवीत् ॥ ६-८०-१६

16. **saH indrajit** = that Indrajit; **samitiN^jayaH** = who was ever victorious in war; **abhiniryaaya** = coming forth; **nagaraat** = from the city; **antardhaanagataH** = and having acquired the capacity of vanishing from the sight; **hutvaa** = by pouring oblations; **agnim** = into the sacred fire; **mantraiH** = with the utterance of spells; **raakShasaiH** = sacred to demons; **abraviit** = spoke (as follows):

Coming forth from the city and having acquired the capacity of vanishing from the sight, by offering oblations into the sacred fire, with the utterance of spells sacred to demons, that indrajit, who was ever victorious in war, spoke as follows:

[Verse Locator](#)

अद्य हत्वा रणे यौ तौ मिथ्याप्रव्रजितौ वने ।

जयं पित्रे प्रदास्यामि रावणाय रणार्जितम् ॥ ६-८०-१७

17. **hatvaa** = by killing; **tau** = both the princes; **yau** = who; **mithyaappravrajtau vane** = left home to become religious mendicants; roaming in the forest in vain; **pradaasyaami** = I will

present a gift; **jayam** = of victory; **raNaarjitam** = secured in the battle; **pitre raavaNaaya** = to my father; Ravana; **adya** = today.

"By killing both the princes who left home to become religious mendicants in the forest in vain, I will present a gift of victory secured in the battle, to my father, Ravana today."

[Verse Locator](#)

अद्य निर्वानरामुर्वीम् हत्वा रामं च लक्ष्मणम् ।
करिष्ये परमां प्रीतिमित्युक्त्वान्तरधीयत ॥ ६-८०-१८

18. **urviim nirvaanaraam** = by making the earth bereft of monkeys; **adya** = today; **hatvaa** = and by killing; **raamam** = Rama; **lakShmaNam cha** = and Lakshmana; **kariShye** = I will proudece; **paramaam priitim** = a great pleasure; **iti** = thus; **uktvaa** = speaking; **antaradhiyata** = he vanished from the sight.

"By making the earth bereft of monkeys today and by killing Rama and Lakshmana, I will create a great spleasure". Thus speaking, Indrajit vanished from thes sight.

[Verse Locator](#)

आपपाताथ सम्क्रुद्धो दशग्रीवेण चोदितः ।
तीक्ष्णकार्मुकनाराचैस्तीक्ष्णस्त्विन्द्ररिपू रणे ॥ ६-८०-१९

19. **choditaH** = impelled; **dashagriiveNa** = by Ravana; **tiikShNaH** = the fiery; **indrariipuH** = Indrajit; **raNe** = in battle; **tiikShNa kaarmuka naaraachaiH** = with barbarous bow and steel arrows; **papaata** = swiftly came; **samkruddhaH** = enraged; **atha** = thereafter.

Impelled, as he was, by Ravana, the fiery Indrajit, with his barbarons bow and steel arrows, swiftly came to the battle-field enraged.

[Verse Locator](#)

स ददर्श महावीर्यो नागौ त्रिशिरसाविव ।
सृजन्ताविषुजालानि वीरौ वानरमध्यगौ ॥ ६-८०-२०

20. **saH** = that Indrajit; **dadarsha** = saw; **viirau** = those two heroes; **mahaaviiryau** = having abundant prowess; **naagau iva** = like serpents; **trishirasau** = with three heads; **sR^ijantau** = who were discharging; **iShujaalaani** = a net-work of arrows; **vaanara madhyagau** = and standing amidst the monkeys.

That Indrajit saw the two heroes, showering a multitude of arrows. Both the princes, having mighty prowess, looked like three- hooded serpents in the middle of the monkeys.

[Verse Locator](#)

इमौ ताविति संचिन्त्य सज्यं कृत्वा च कार्मुकम् ।
सन्ततानेषुधाराभिः पर्जन्य इव वृष्टिमान् ॥ ६-८०-२१

21. **samchintya imau iti** = concluding that both of them; **iti** = as; **tau** = those two princes; Rama and Lakshmana; **sajyam kR^itvaa** = stringing; **kaarmukam** = his bow; **santataana** = he covered them; **iShudhaaraabhiH** = with floods of arrows; **vR^iShTimaan parjanyaH iva** = like rainy clouds do.

Concluding that both of them were the two princes, Rama and Lakshmana and stringing his bow, he covered them with a flood of arrows, as the rainy clouds do.

[Verse Locator](#)

स तु वैहायसं प्राप्य सरथो रामलक्ष्मणौ ।
अचक्षुर्विषये तिष्ठन्विव्याध निशितैः शरैः ॥ ६-८०-२२

22. saH = that Indrajit; sarathaH = with his chariot; praapya = reaching; vaihaayasam = the sky; tiShThan achakShurviShaye = and remaining invisible to the reach of eyes; vivyaadha = struck; raamalakShmaNau = Rama and Lakshmana; nishitaiH sharaiH = with sharp arrows.

That Indrajit with his chariot, reaching the sky and remaining invisible, struck Rama and Lakshmana with his sharp arrows.

[Verse Locator](#)

तौ तस्य शरवेगेन परीतौ रामलक्ष्मणौ ।
धनुषी सशरे कृत्वा दिव्यमस्त्रं प्रचक्रतुः ॥ ६-८०-२३

23. tau raamalakShmaNau = those two; Rama and Lakshmana; pariitau = when enveloped; tasya sharavegena = by a stream of his arrows; kR^itvaa = fitting; dhanuShii = their bows; sashare = with arrows; prachakrutuH = revealed; divyam = divine; astram = missiles.

When enveloped by a stream of arrows Rama and Lakshmana, fitted arrows to their bows and revealed divine missiles.

[Verse Locator](#)

प्रच्छादयन्तौ गगनम् शरजालैर्महाबलौ ।
तमस्त्रैः सुरसङ्काशौ नैव पस्पर्शतुः शरैः ॥ ६-८०-२४

24. prachchhaadayantau = (Though) covereing; gaganam = the sky; sharajaalaiH = with a net-work of arrows; mahaabalau = those mighty princes; na pasparshatuH = could not touch; tam = him; astraiH sharaiH = with their arrows charged with mystic missiles; suuryasamkaashaiH = equal to the sun.

Though covering the sky with a net-work of arrows, the two mighty princes could not touch Indrajit with their arrows charged with mystic missiles and which were effluent like the sun.

[Verse Locator](#)

स हि धूमान्धकारं च चक्रे प्रच्छादयन्नभः ।
दिशश्चान्तर्दधे श्रीमानीहारतमसावृतः ॥ ६-८०-२५

25. prachchhaadayan = covering; nabhaH = the sky; saH = he; chakre = created; dhuumaandhakaaram = dark-like smoke; shriimaan = the illustrious Indrajit; antardadhe = cloaked; dishashcha = the quarters; vR^itaaH = enclosing them; niihaaratamasaa = with mist-like darkness.

Covering the sky, the illustrious Indrajit created a dark-like smoke. He made the quarters also invisible, by enclosing them with mist-like darkness.

[Verse Locator](#)

नैव ज्यातलनिर्घोषो न च नेमिखुरस्वनः ।
शुश्रुवे चरतस्तस्य न च रूपं प्रकाशते ॥ ६-८०-२६

26. tasya = charitaH = while Indrajit was moving about; jyaatalanirghoShaH = the sound produced by the impact of his palm on the bow-string; naiva shushruve = was not heard; na cha = nor; nemikhura svanaH cha = the sound of his wheels; or the clattering of hoofs (of his horses); ruupam cha; na prakaashate = nor did his form come to view.

While Indrajit was moving about, neither the sound produced by the impact of his palm on the bow string was heard, nor the sound of his wheels or the clattering of hoofs of his horses could be heard, nor did his form come to his view.

[Verse Locator](#)

घनान्धकारे तिमिरे शरवर्षमिवाद्भुतम् ।
स ववर्ष महाबाहुर्नराचशरवृष्टिभिः ॥ ६-८०-२७

27. ghanandhakaare timire = in that thick darkness; saH mahaabaahuH = that long-armed Indrajit; vavarSha = showered; naaraacha sharavR^iShTibhiH = hails of his steel arrows; adbhutam shilaavarShamiva = like wonderful shower of rocks.

In that thick darkness, that long-armed Indrajit showered hails of his steel arrows, like wonderful shower of rocks.

[Verse Locator](#)

स रामं सूर्यसङ्काशैः शरैर्दत्तवरो भृशम् ।
विव्याध समरे क्रुद्धः सर्वगात्रेषु रावणिः ॥ ६-८०-२८

28. saH = that; kruddhaH = enraged; raavaNiH = Indrajit; samare = in battle; bhR^isham = abundantly; vivyaadha = pierced; raamam = Rama; sarvagaatreShu = in all his limbs; sharaiH = with his arrows; datta varaiH = which were granted as boons; suurya samkaashaiH = and which were effluent like the sun.

That enraged Indrajit in battle, abundantly pierced Rama in all his limbs with his arrows, which were earlier granted as boons to him and which were effluent like the sun.

[Verse Locator](#)

तौ हन्यमानौ नाराचैर्धराभिरिव पर्वतौ ।
हेमपुङ्खान्नरव्याघ्रौ तिग्मान्मुमुचतुः शरान् ॥ ६-८०-२९

29. tau = both Rama and Lakshmana; naravyaaghrau = the foremost of men; hanyamaanau = who were being struck; naaraachaiH = with steel arrows; parvatau iva = like two mountains (being hit); dharaabhiH = by torrents; mumuchatuH = released; tigmaan = sharp; sharaan = arrows; hema puN^khaan = with golden shafts.

Both Rama and Lakshmana, the foremost of men, who were being struck with steel arrows, like two mountains being hit by torrents, released sharp golden-shafted arrows.

[Verse Locator](#)

अन्तरिक्षं समासाद्य रावणिं कङ्कपत्रिणः ।
निकृत्य पतगा भूमौ पेतुस्ते शोणितोक्षिताः ॥ ६-८०-३०

30. te = those; patagaaH = arrows; kaN^ka patriNaH = adorned with plumes of heron; samaasaadya = reaching; raavaNim = Indrajit; nikR^itya = and piercing him; antarikShe = in the sky; petuH = fell; bhuumau = to the ground; shoNitaakShitaaH = soaked in blood.

Those arrows, adorned with plumes of heron, reaching Indrajit in the sky and piercing him, fell to the ground, soaked in blood.

[Verse Locator](#)

अतिमात्रं शरौघेण पीड्यमानौ नरोत्तमौ ।
तानिष्पततो भल्लैरनेकैर्निचकर्तुः ॥ ६-८०-३१

31. **diipyamaanaH** = shing; **atimaatram** = beyond measure; **sharaugheNa** = with a flood of arrows; **narottamau** = the two excellent men; **vichakartatuH** = began to chop off; **taan iShuun** = those arrows; **patataH** = which were falling; **anekaiH** = with many arrows; **bhallaiH** = called by the name of Bhallas.

Shining beyond measure with a flood of arrows, the two excellent men began to chop off those arrows which were falling on them with many arrows called by the name of Bhallas.

[Verse Locator](#)

यतो हि ददृशाते तौ शरान्निपतिताञ्शितान् ।
ततस्ततो दाशरथी ससृजातेऽस्त्रमुत्तमम् ॥ ६-८०-३२

32. **yataH** = from which side; **tau** = they; **dadR^ishaate** = saw; **shitaan** = the sharp; **sharaan** = arrows; **nipatitaan** = fallen; **tataH** = towards that side; **tau daasharathii** = both Rama and Lakshmana; **sasR^ijaate** = released; **uttamam astram** = their excellent missiles.

Both Rama and Lakshmana for their part directed their excellent missiles in the direction from which they saw the aforesaid sharp arrows, fallen.

[Verse Locator](#)

रावणिस्तु दिशः सर्वा रथेनातिरथः पतन् ।
विव्याध तौ दाशरथी लघ्वस्त्रो निशितैः शरैः ॥ ६-८०-३३

33. **raavaNistu** = Indrajit for his part; **atirathaH** = who was a superior chariot = warrior; **laghvastraH** = and who was swift in discharging missiles; **apatat** = rushed on; **sarvaaH dishaH** = towards all sides; **vivyaadha** = and pierced; **tau daasharathii** = Rama and Lakshmana; **nishitaiH sharaiH** = with his sharp arrows.

Indrajit for his part, who was a superior chariot-warrior and who was swift in discharging missiles, rushed on towards all sides and pierced Rama and Lakshmana with his sharp arrows.

[Verse Locator](#)

तेनातिविद्धौ तौ वीरौ रुक्मपुङ्खैः सुसंहतैः ।
बभूवतुर्दाशरथी पुष्पिताविव किंशुकौ ॥ ६-८०-३४

34. **tau viirau daasharathii** = those valiant princes; Rama and Lakshmana; **ati viddhau** = pierced deeply; **susamhataiH** = with well-made; **rukmapuNkhaiH** = golden shafted arrows; **babhuuvatuH** = appeared; **kumshukau iva** = like two Kamshuka trees; **puShpitaH** = in flowering.

Those valiant princes, Rama and Lakshmana pierced deeply with well-made golden shafted arrows, appeared like two Kamshuka trees in flowering.

[Verse Locator](#)

नास्य वेद गतिं कश्चिन्न च रूपं धनुः शरान् ।
न चान्यद्विदितं किं चित्सूर्यस्येवाभ्रसम्प्लवे ॥ ६-८०-३५

35. **na kashchit** = No one could perceive; **asya** = his; **vegagatim** = rapid movement; **suuryasyeva** = like the position of the sun; **abhrasamplave** = when the sky is thickly overcast with clouds; **na** = nor; **ruupam** = the form; **dhanuH sharaan** = nor his bows; **na anyat** = nor any other thing about him; **kimchit** = whatever; **viditam** = could be known.

No one could perceive his rapid movement, like the position of the sun when the sky is thickly overcast with clouds, nor his form nor his bows and arrows, nor any other thing about him whatsoever could be known.

तेन विद्धाश्च हरयो निहताश्च गतासवः ।

बभूवुः शतशस्तत्र पतिता धरणीतले ॥ ६-८०-३६

36. viddhaaH = struck down; tena = by him; harayaH = the monkeys; nihataaH = were killed; shatashaH = (the monkeys) in hundreds; babhuuvuH patitaaH gataasavaH = dropped dead; dharaNiitale = on the earth's surface; tatra = there.

Struck down by him, the monkeys were killed. The monkeys dropped dead in hundreds on the earth's surface there.

Verse Locator

लक्ष्मणस्तु सुसङ्क्रुद्धो भ्रातरं वाक्यमब्रवीत् ।

ब्राह्ममस्त्रं प्रयोक्ष्यामि वधार्थं सर्वरक्षसाम् ॥ ६-८०-३७

37. tataH = then; lakShmaNastu = Lakshmana for his part; kruddhaH = was enraged; abraviit = and spoke; vaakyam = the following words; bhraataram = to his brother; prayokShyaami = I will employ; braahmam agram = the missile presided over by Brahama; vadhaartham = for the purpose of killing; sarva raakShasaam = all the demons.

Then, Lakshmana for his part was enraged and told his brother that he would employ the missile presided over by Brahma for the purpose of killing all the demons.

Verse Locator

तमुवाच ततो रामो लक्ष्मणं शुभलक्षणम् ।

नैकस्य हेतो रक्षांसि पृथिव्यां हन्तुमर्हसि ॥ ६-८०-३८

38. tataH = then; raamaH = Rama; uvaacha = spoke; tam lakShmaNam = to that Lakshmana; shubhalakShaNam = who was endowed with auspicious bodily marks; (as follows); na arhasi = you ought not; hantum = to kill; rakShaamsi = all the demons; pR^ithivyaam = on the earth; ekasya hetoH = for the sake of a single demons.

Then, Rama spoke to that Lakshmana, who was endowed with auspicious bodily marks as follows: "You ought not to kill all the demons on earth, merely for the sake of a single demon."

Verse Locator

अयुध्यमानं प्रच्छन्नं प्राञ्जलिं शरणागतम् ।

पलायन्तं प्रमत्तं वा न त्वं हन्तुमिहार्हसि ॥ ६-८०-३९

39. tvam na arhasi = you ought not; hantum = to kill; iha = here; ayudhyamaanam = one who is not fighting; prachchhannam = or one who is hiding; praaN^jalim = or the one who is a refugee; palaayamaanam = or who is fleeing; mattam vaa = or who is intoxicated.

"You ought not to kill on this earth one who is not fighting or one who is hiding or one who seeks refuge with joined palms or is fleeing or is intoxicated."

Verse Locator

अस्यैव तु वधे यत्नं करिष्यावो महाबल ।

आदेक्ष्यावो महावेगान्स्त्रानाशीविषोपमान् ॥ ६-८०-४०

40. mahaabhuja = O long-armed Lakshmana; yatnam kariShyaavaH = we shall try; vadhe = to kill; tasyaiva = only Indrajit; aadekShyaavaH = we will employ; astraan = mystic missiles; mahaavegaan = with great impetuosity; aashiiviShopamaam = and which are equal to venomous serpents.

"O long-armed Lakshmana! We shall try to kill Indrajit alone. We will employ mystic missiles with great impetuosity and which are equal to venomous serpents."

[Verse Locator](#)

तमेनं मायिनं क्षुद्रमन्तर्हितरथं बलात् ।
राक्षसं निहनिष्यन्ति दृष्ट्वा वानरयूथपाः ॥ ६-८०-४१

41. dR^iShTvaa = on seeing; enam = this; raakShasam = demon; tam as such; vaanarayuuthapaaH = the leaders of monkey-troops; balaat = will forcibly nihaniShyati = kill; kShudram = this petty demon; maayinam = who is skilled in conjuring tricks; antarahita ratham = and whose chariot remains invisible.

"On seeing this demons, the leaders of mokey-troops will forcibly kill this petty demon, who is skilled in conjuring tricks and whose chariot remains invisible."

[Verse Locator](#)

यद्येष भूमिं विशते दिवं वा ।
रसातलं वापि नभस्तलं वा ।
एवं निगूढोऽपि ममास्त्रदग्धः ।
पतिष्यते भूमितले गतासुः ॥ ६-८०-४२

42. mama astradagdhaH = scorched by my mystic missiles; patiShyati gataasuH = he will fall dead; bhuumitale = on the ground; eShaH vishate yadi = even if he enters; bhuumim = the earth; divam vaa = or into heaven; rasaatalam vaa = or into the subterranean world; nabhasthalam vaa = or penetrates the vault of heaven; niguuDho.api = and remains completely hidden; evam = in this manner.

"Scorched by my mystic missiles, he will fall dead on the ground, even if he enters the earth or into heaven or into the subterranean world or penetrates the vault of heaven and remains completely hidden in this manner."

[Verse Locator](#)

इत्येवमुक्त्वा वचनं महात्मा ।
रघुप्रवीरः प्लवगर्षभैर्वृतः ।
वधाय रौद्रस्य नृशंसकर्मणस् ।
तदा महात्मा त्वरितं निरीक्षते ॥ ६-८०-४३

43. uktvaa = speaking; mahaartham = highly meaningful; vachanam = words; ityevam = in the aforesaid manner; mahaatmaa = the great-souled; raghupraviiraH = Rama; vR^itaH = surrounded; plavagarShabhahiH = by the foremost of monkeys; tadaa = then; nirikShate = started to reflect; tvaritam = on the speedy means; vadhaaya = of killing; raudrasya = the furious; nR^ishamsa karmaNaH = Indrajit; the demon of cruel deeds.

Speaking highly meaningful words in the aforesaid manner, the great-souled Rama, surrounded by the foremost of monkeys, started to reflect on the speedy means of killing the furious Indrajit, the demons of cruel deeds.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे अशीतितमः सर्गः

Thus, this is the 80th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 80

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 81

Verses converted to UTF-8, Nov 09

Introduction

Placing an illusory live image of Seetha in his chariot, Indrajit along with his army enters the battle-field. Hanuma with his army of monkeys march in front to face Indrajit in battle. While Hanuma and his army are watching, Indrajit pulls Seetha by her hair and unsheathed his sword. Indrajit kills the illusory living image of Seetha, with his sharp sword.

[Verse Locator](#)

विज्ञाय तु मनस्तस्य राघवस्य महात्मनः ।
संनिवृत्त्याहवात्तस्मात्प्रविवेश पुरं ततः ॥ २-८१-१

1. viJNaaya = knowing; manaH = the mind; tasya mahaatmanaH raaghavasya = of that great-souled Rama; saH = Indrajit; tataH = then; nivR^itya = turning away from; tasmaat aahavaat = that battle; praviesha = entered; puram = the city.

Guessing the mind of that great-souled Rama, Indrajit turning away from that battle, entered the City.

[Verse Locator](#)

सोऽनुस्मृत्य वधं तेषां राक्षसानां तरस्विनाम् ।
क्रोधताम्रेक्षणः शूरो निर्जगाम महाद्युतिः ॥ २-८१-२

2. atha = thereafter; saH shuuraH = that valiant; raavaNiH = Indrajit; anusmR^itya = recalling; vadham = the killing; teShaam = of those; tarasvinaam = energetic; raakShasaanaam = demons (like Kumbhakarna and others); nirjagaama = sallied forth (for the fight); krodhataamrekShaNaH = with red-hot eyes in anger.

Then, recalling the killing of those energetic demons like Kumbhakarna and others, that valiant Indrajit sallied forth (for the fight) with red-hot eyes in anger.

[Verse Locator](#)

स पश्चिमेन द्वारेण निर्ययौ राक्षसैर्वृतः ।
इन्द्रजित्तु महावीर्यः पौलस्त्यो देवकण्टकः ॥ २-८१-३

3. saH indrajit = that Indrajit; sumahaaviiryaH = of very great prowess; devakaN^TakaH = the adversary of gods; poulastyaH = and who was born in Pulastya-dynasty; vR^itaH = surrounded; raakShasaiH = by demons; niryayau = came forth; pashchimena dvareNa = from the western gate.

That Indrajit, of very great prowess, the adversary of gods and who was born in Sage Pulstya's dynasty, accompanied by an army of demons, came forth from the western gate.

[Verse Locator](#)

इन्द्रजित्तु ततो दृष्ट्वा भ्रातरौ रामलक्ष्मणौ ।

रणायाभ्युद्यतौ वीरौ मायां प्रादुष्करोत्तदा ॥ २-८१-४

4. dR^iShTvaa = seeing; viirau bhraatarau = the two valiant brothers; raamalakShmaNau = Rama and lakshmana; abhyudyatau = who were prepared; raNaaya = for the battle; indrajit tu = Indrajit for his part; tadaa = then; praaduShkarot = demonstrated; maayaam = his conjuring tricks.

Seeing the two valiant brothers, Rama and Lakshmana, who were prepared for the encounter, Indrajit for his part, then started to demonstrate his conjuring tricks.

[Verse Locator](#)

इन्द्रजित्तु रथे स्थाप्य सूतां मायामयीं तदा ।

बलेन महतावृत्य तस्या वधमरोचयत् ॥ २-८१-५

5. sthaapya = placing; maayaamayim siitaam = an illusory image of Seetha; rathe = on his chariot; indrajit tu = Indrajit for his part; mahataa = and a huge; balena aavR^itya = army surrounding it; tadaa = then; aaroachayat = intended; tasyaaH vadham = to kill her.

Placing an illusory image of Seetha on his chariot and a large army surrounding the chariot, Indrajit intended to kill her.

[Verse Locator](#)

मोहनार्थं तु सर्वेषां बुद्धिं कृत्वा सुदुर्मतिः ।

हन्तुं सीतां व्यवसितो वानराभिमुखो ययौ ॥ २-८१-६

6. sudurmatiH = the exceedingly evil-minded Indrajit; buddhim kR^itvaa = making up his mind; sarveShaam mohanaartham = to purposefully confuse all; vyavasitaH = by playing a trick; hantum = to kill; siitaam = Seetha; yayau = sallied forth; vaanaraabhimukhaH = in the direction of the monkeys.

Making up his mind to purposefully confuse all, by playing a trick to kill Seetha's illusory image, the exceedingly evil-minded Indrajit sallied forth towards the direction of the monkeys.

[Verse Locator](#)

तं दृष्ट्वा त्वभिनिर्यान्तं नगर्याः काननौकसः ।

उत्पेतुरभिसङ्क्रुद्धाः शिलाहस्ता युयुत्सवः ॥ २-८१-७

7. dR^iShTvaa = seeing; tam = him; abhiniryaantam = coming forth towards their direction; sarve te = all those; kaananaukasaH = monkeys; abhisamkruddhaaH = were enraged; utpetuH = bounced towards him; shilaahastaaH = with rocks in their hands; yuyutsavaH = and with an intent to fight.

Seeing him coming forth towards their direction, all those monkeys were enraged and bounced towards him, with rocks in their hands and with an intent to fight.

[Verse Locator](#)

हनूमान्पुरतस्तेषां जगाम कपिकुञ्जरः ।

प्रगृह्य सुमहच्छृङ्गं पर्वतस्य दुरासदम् ॥ २-८१-८

8. hanuumaan = Hanuma; kapikuN^jaraH = the foremost among the monkeys; pragR^ihya = taking; sumahat = a very large; parvatasya shR^iNgam = mountain-peak; suduraasadam = which was dangerous to be reached by others; jagaama = went; purataH teShshaam = in front of them.

Hanuma, the foremost among the monkeys, taking hold of a very large mountain-peak, which was difficult to be reached by others, marched in front.

[Verse Locator](#)

स ददर्श हतानन्दां सीताम् इन्द्रजितो रथे ।
एकवेणीधरां दीनामुपवासकृशाननाम् ॥ २-८१-९
परिक्लिष्टैकवसनाममृजां राघवप्रियाम् ।
रजोमलाभ्यामालिप्तैः सर्वगात्रैर्वरस्त्रियम् ॥ २-८१-१०

9. saH = that Hanuma; dadarsha = saw; siitaam = Seetha; raaghava priyaam = the wife of Rama; vara striyam = the best among women; hataanandaam = bereft of joy; eka veNiidharaam = wearing only a single braid of hair; diinaam = looking miserable; upavaasakR^ishaananaam = with her face emaciated due to fasting; parikliShTaika vasanaam = wearing a single worn-out clothing; amR^ijaam = unadorned; sarvagaatraiH = and with all her limbs; aaliptaiH = covered; rajomalaabhyaam = with dust and dirt; indrajitaH = in Indrajit's rahte = chariot.

That Hanuma saw Seetha, the wife of Rama, the best among women, bereft of joy, wearing only a single braid of hair, looking miserable, with her face emaciated due to fasting, dressed in a single worn-out clothing, unadorned and with all her limbs covered with dust and dirt; in the chariot of Indrajit.

[Verse Locator](#)

तां निरीक्ष्य मुहूर्तं तु मैथिलीम् अध्यवस्य च ।
बाष्पपर्याकुलमुखो हनूमान्व्यथितोऽभवत् ॥ २-८१-११

11. niriikShya = on seeing; taam = her; muhuurtam = for a moment; adhyavasya cha = (Hanuma) ascertained her; maithiliim = as Seetha; babhuuva (viShaNNaH) = and became dejected; saa = that; janakaatmajaa = Seetha; achiradR^iShTaa his = was indeed seen not long ago; tena = by him.

On seeing her for a moment, Hanuma ascertained her as Seetha and became dejected. That Seetha was indeed seen by him, not long ago.

[Verse Locator](#)

अब्रवीत्तां तु शोकार्ता निरानन्दां तपस्विनाम् ।
दृष्ट्वा रथे स्तितां सीतां राक्षसेन्द्रसुताश्रिताम् ॥ २-८१-१२
किं समर्थितमस्येति चिन्तयन्स महाकपिः ।
सह तैर्वानरश्रेष्ठैरभ्यधावत रावणिम् ॥ २-८१-१३

12; 13. dR^iShTvaa = seeing; taam = her; shokaartaam = stricken with grief; niraandaam = bereft of joy; tapasviniim = looking distressed; diinaam = and miserable; raakShasendrasutashritaam = sitting beside Indrajit; mahaakapiH = Hanuma; abraviit = wondered; kim samarthitam iti = as to what his intention might be; chintayan = thus thinking; taiH vaanarashreShThaiH saha = (he) along with those leaders of monkeys; abhyadaavata = rushed; raavaNim = towards Indrajit.

Seeing her stricken with grief bereft of joy, looking distressed, miserable and sitting under the sway of Indrajit, Hanuma wondered as to what his intention might be. Thus thinking, he along with those leaders of monkeys, rushed towards Indrajit.

[Verse Locator](#)

तद्धानरबलं दृष्ट्वा रावणिः क्रोधमूर्छितः ।
कृत्वा विशोकं निस्त्रिंशं मूर्ध्नि सीतां परामृशत् ॥ २-८१-१४

14. dR^iShTvaa = beholding; tat vaanarabalam = that army of monkeys; raavaNiH = Indrajit; krodha muurchhitaH = was excited with anger; kR^itvaa = and making; nistrimsham = his sword; vikosham = sheathless; aakarShayat = and pulled; siitaam = Seetha; muurdhni = (by the hair) on her head.

Beholding that army of monkeys, Indrajit was excited with anger, pulled Seetha by the hair on her head and unsheathed his sword.

[Verse Locator](#)

तं स्त्रियं पश्यतां तेषां ताडयामास रावणिः ।
क्रोशन्तीं राम रामेति मायया योजितां रथे ॥ २-८१-१५

15. teShaam pashyataam = while those monkeys were seeing; raakShasaH = the demon; taaDayaamaasa = began to strike; taam striyam = that woman; yojitaam = who was placed; rathe = in the chariot; maayayaa = by the dint of his conjuring trick; kroshantiim = and was crying; raama raameti = "Rama! Rama!".

While those monkeys were seeing, demon began to strike that woman who was placed in the chariot by the dint of his conjuring trick and who was crying "Rama! Rama!"

[Verse Locator](#)

गृहीतमूर्धजां दृष्ट्वा हनुमान्दैन्यमागतः ।
दुःखजं वारिनेत्राभ्यामुत्सृजन्मारुतात्मजः ॥ २-८१-१६

16. dR^iShTvaa = on seeing; gR^ihiita muurdhajaam = her seized by the hair (by Indrajit); hanuumaan = Hanuma; maarutaatmajaH = the son of wind-god; dainyam aagataH = was confounded with misery; utsR^ijat = and shed; vaari = tears; netraabhyaam = from his eyes; duHkhajam = in agony.

On seeing her seized by the hair Hanuma the son of wind-god was confounded with affliction and shed tears, in agony from his eyes.

[Verse Locator](#)

ताम् दृष्ट्वा चारुसर्वाङ्गीं रामस्य महिषीं प्रियाम् ।
अब्रवीत्परुषं वाक्यं क्रोधाद्रक्षोधिपात्मजम् ॥ २-८१-१७

17. dR^iShTvaa = on seeing; taam = her; priyaam = the beloved; mahiShiim = wife; raamasya = of Rama; chaaru sarvaan^giim = with all her charming limbs; krodhaat = (Hanuma) angrily; abraviit = addressed; paruSham vaakyam = the following harsh words; raakShodhipaatmajam = to Indrajit.

On seeing Seetha with all her charming limbs, the beloved wife of Rama, Hanuma angrily addressed the foolowing harsh words to Indrajit:

[Verse Locator](#)

दुरात्मन्नात्मनाशाय केशपक्षे परामृशः ।
ब्रह्मर्षीणां कुले जातो राक्षसीं योनिमाश्रितः ॥ २-८१-१८

18. duraatman = O; evil-minded one!; jaataH = born; brahmarShiiNaam kule = in a dynasty of Brahmanical sages; aashritaH yonim = but belonging to the race; raakShasiim = of demons; paraamR^ishaH = you touched; keshapakShe = a lock of her hair; aatmanaashaaya = for your own ruin.

"O evil minded one! Born in a dynasty of Brahmanical sages, but belonging to demoniacal race, you touched a lock of her hair, for your hair, for your own ruin."

[Verse Locator](#)

धिक्त्वां पापसमाचारं यस्य ते मतिरीदृशी ।
नृशंसानार्यं दुर्वृत्तं क्षुद्रं पापपराक्रम ॥ २-८१-१९
अनार्यस्येदृशं कर्म घृणा ते नास्ति निर्घृण ।

19. nR^ishamsa = O cruel one!; anaarya = O vulgar one!; durvR^itta = O mean fellow!; kShudra = O wicked demon!; paapaparaakrama = having sinful prowess!; nirghR^iNa = O pitiless one!; tvaam dhik = woe be to you; paapa samaacharam = of sinful conduct!; yasya iidR^ishii = in whom such; matiH = a resolve; te = of you; iidR^isham karma = such an act; anaaryasya = is worthy of a barbarian; gR^iNaaa te naasti = there is no pity in you!.

"O cruel, vulgar and mean fellow! O wicked demon of sinful prowess! O pitiless fellow! Woe be to you, of sinful conduct, in whom such a resolve has taken place. Such an act is worthy of a barbarian. There is no pity in you."

[Verse Locator](#)

च्युता गृहाच्च राज्याच्च रामहस्ताच्च मैथिली ॥ २-८१-२०
किं तवैषापराद्धा हि यदेनां हिंसि निर्दय ।

20. nirdaya = O pitiless one!; maithilii = Seetha; chyutaa = came away; gR^ihaachcha = from her house; raajyaachcha = from her kingdom; raama hastaachcha = and from the protection of Rama; hamsi yat enaam = you are killing her; kim aparaaddhaahi = what wrong; eShaa = has Seetha; tava = (done) to you?

"O pitiless one! Seetha came away from her house, from her kingdom and from her husband's (Rama's) protection. What wrong has Seetha done to you, that you are killing her?"

[Verse Locator](#)

सीतां च हत्वा न चिरं जीविष्यसि कथं चन ॥ २-८१-२१
वधार्हकर्मणानेन मम हस्तगतो ह्यसि ।

21. hatvaa = by killing; siitaam = Seetha; na jiiviShyasi = you will not survive; chiram = for long; kathamchana = in any way; vadhaarha = O demon; deserving of death!; tena karmeNa = by your act; mama hastagataH asi hi = you indeed fell into my hands.

"By killing Seetha, you will not survive for long in any way. O demon, deserving of death! By your act, you indeed fell into my hands."

[Verse Locator](#)

ये च स्त्रीघातिनां लोका लोकवध्यैश्च कुत्सिताः ॥ २-८१-२२
इह जीवितमुत्सृज्य प्रेत्य तान्प्रतिलप्स्यसे ।

22. utsR^ijya = abandoning; jiivitam = your life; iha = in this world; pretya = after death; prati lapsyase = you shall descend; ye aan lokaaH = to those worlds; striighaatinaam = which are the lot of the killers of women; kutsitaaH lika vadhyeShu = and are condemned even by those who deserved to be killed by the people.

"Abandoning your life in this world, you shall, after death, descend to those worlds which are the lot of the killers of women and are condemned even by those who deserved to be killed by the people."

[Verse Locator](#)

इति ब्रुवाणो हनुमान्सायुधैर्हरिभिर्वृतः ॥ २-८१-२३

अभ्यधावत सङ्क्रुद्धो राक्षसेन्द्रसुतं प्रति ।

23. **hanumaan** = Hanuma; **iti** = thus; **bruvaanaH** = speaking; **vR^itaH** = surrounded; **haribhiH** = by monkeys; **saayudhaiH** = with their weapons; **susamkruddhaH** = and very much enraged; **abhyadhaavat** = rushed; **raakShasendrasutamprati** = towards Indrajit.

Thus speaking, Hanuma surrounded as he was by monkeys with their weapons and very much enraged, rushed headlong towards Indrajit.

[Verse Locator](#)

आपतन्तं महावीर्यं तदनीकं वनौकसाम् ॥ २-८१-२४

राक्षसां भीमवेगानामनीकेन न्यवारयत् ।

24. **aniikam** = the army; **bhiima kopaanaam** = of terrible rage; **rakShasaam** = of demons; **nyavaarayata** = intercepted that army; **vanaukasaam** = of monkeys; **mahaaviiryam** = possessing a high prowess; **aapatantam** = and advancing towards them.

The army of demons of terrible rage intercepted that army of monkeys possessing a high prowess and advancing towards them.

[Verse Locator](#)

स तां बाणसहस्रेण विक्षोभ्य हरिवाहिनीम् ॥ २-८१-२५

हरिश्रेष्ठं हनूमन्तमिन्द्रजित्प्रत्युवाच ह ।

25. **vikShobhya** = stirring up; **taam hari vaahiniim** = that army of monkeys; **baaNa sahasreNa** = with a multitude of his arrows; **saH indrajit** = that Indrajit; **pratyuvaacha ha** = replied; **hanumantam** = to Hanuma; **harishreShTham** = the foremost of monkeys (as follows).

Stirring up that army of monkeys with a multitude of his arrows, Indrajit replied to Hanuma, the foremost of monkeys as follows:

[Verse Locator](#)

सुग्रीवस्त्वं च रामश्च यन्निमित्तमिहागताः ॥ २-८१-२६

तां हनिष्यामि वैदेहीमद्यैव तव पश्यतः ।

26. **yannimittam** = for whose sake; **sugriivaH** = Sugreeva; **tvam cha** = yourself; **raamashcha** = and Rama; **aagataaH** = came; **iha** = here; **vadhiShyaami** = I am going to kill; **vaidehiim** = Seetha; **adyaiva** = now itself; **tava pashyataH** = while you stand looking on.

"For whose sake, Sugreeva, yourself and Rama came here, I am going to kill Seetha now itself, while you stand looking on."

[Verse Locator](#)

इमां हत्वा ततो रामं लक्ष्मणं त्वां च वानर ॥ २-८१-२७

सुग्रीवं च वधिष्यामि तं चानार्यं विभीषणम् ।

27. **vaanara** = O monkey!; **hatvaa imaam** = after killing her; **vadhiShyaami** = I will make a short work of; **raamam** = Rama; **lakShmaNamcha** = Lakshmana; **tvaam cha** = yourself too; **sugriivamcha** = Sugreeva; **anaaryam tam vibhiiShaNam cha** = and that vulgar Vibhishana; **tataH** = thereafter.

"O monkey! After killing her, I will make a short work of Rama, Lakshmana, yourself too, Sugreeva and that vulgar Vibhishana thereafter."

न हन्तव्याः स्त्रियश्चेति यद्ब्रवीषि प्लवङ्गम ॥ २-८१-२८

पीडा करममित्राणां यत्स्यात्कर्तव्यमेत तत् ।

28. **plavamgama** = O monkey!; **yat** = (for) what; **braviiShi** = you have said; **iti** = that; **striyaH** = women; **na hantavyaaH** = are not to be killed; (hear my reply); **yat** = that which; **priDaakaramsyat** = causes tormentation; **amitraaNaam** = to te enemies; **tat** = that; **kartavyameva** = indeed needs to be done.

"O monkey! What you have said just now viz. that women are not to be killed, is correct. But that which causes tormentation to the enemies indeed needs to be done."

[Verse Locator](#)

तमेवमुक्त्वा रुदतीं सीतां मायामयीं ततः ॥ २-८१-२९

शितधारेण खड्गेन निजघानेन्द्रजित्स्वयम् ।

29. **evam** = thus; **uktvaa** = having spoken; **tam** = to Hanuma; **indrajit** = Indrajit; **svayam** = personally; **nijaghaana** = killed; **taam maayaamayim siitaam** = that illusory Seetha; **rudatiim** = who had been sobbing (all the while); **shitadhaareNa** = with sharp-edged; **khaDgena** = sword.

Having spoken thus to Hanuma, Indrajit personally killed that illusory Seetha, who had been sobbing all the while, with his sharp-edged sword.

[Verse Locator](#)

यज्ञोपवीतमार्गेण छिन्ना तेन तपस्विनी ॥ २-८१-३०

सा पृथिव्यां पृथुश्रोणी पपात प्रियदर्शना ।

30. **chchhinnaa** = Split asunder; **tena** = by him; **yaJNopaviita maargeNa** = diagonally (as the way of wearing a sacred thread over the left shoulder and hanging down under the right by the three twice-born castes); **saa tapasvinii** = that miserable lady; **pR^ithushreNii** = of broad hips; **priyadarshanaa** = and pleasant to the sight; **papaata** = fell down; **pR^ithivyaam** = on the ground.

Split asunder by him diagonally, that miserable lady of broad hips and pleasant to the sight, fell down on the ground.

[Verse Locator](#)

तामिन्द्रजित्स्त्रियं हत्वा हनूमन्तमुवाच ह ॥ २-८१-३१

मया रामस्य पश्येमां कोपेन च निषूदिताम् ।

एषा विशस्ता वैदेही निष्फलो वः परिश्रमः ॥ २-८१-३२

31; 32. **hatvaa** = after killing; **taam** = that; **striyam** = woman; **indrajit** = Indrajit; **uvaacha ha** = told; **hanumantam** = Hanuma (as follows); **pashya** = see; **imaam** = this; **raamasya priyaam** = wife of Rama; **shastraniShuuditaam** = has been killed with a weapon; **mayaa** = by me; **eShaa** = this; **vaidehii** = Seetha; **vishastaa** = has been killed; **vaH** = your; **parishramaH** = labour; **niShphalaH** = is in vain.

After killing that woman, Indrajit told Hanuma as follows: "See, I killed Rama's wife with my weapon. This Seetha is dead and all your labour is in vain."

[Verse Locator](#)

ततः खड्गेन महता हत्वा ताम् इन्द्रजित्स्वयम् ।

हृष्टः स रथमास्थाय विननाद महास्वनम् ॥ २-८१-३३

33. **hatvaa** = after killing; **taam** = her; **svayam** = personally; **mahataakhaDgena** = with a large sword; **saH indrajit** = that Indrajit; **tataH** = then; **aasthaaya** = sitting on; **ratham** = his chariot; **hR^iShThaH** = pleasurefully; **nanaada cha** = roared; **mahaasvanam** = with a high sound.

After killing her with a large sword personally, that Indrajit then sitting on his chariot, pleasurefully roared loudly.

[Verse Locator](#)

वानराः शुश्रुवुः शब्दमदूरे प्रत्यवस्थिताः ।
व्यादितास्यस्य नदतस्तद्गुर्ग संश्रितस्य तु ॥ २-८१-३४

34. **vaanaraaH** = the monkeys; **pratyavasthitaah** = standing; **aduure** = in vicinity; **shushruvuH** = heard; **shabdam** = his roar; **nadataH** = even as he shouted; **vyaaditaasyasya** = with his mouth wide open; **samshritya** = while comfortably sitting; **tat durgam** = in that tower of the aerial chariot; which was actually difficult of access for others.

The monkeys standing in vicinity heard his roar, even as he shouted with his mouth wide open, while comfortable sitting in that tower of the aerial chriot, which was actually difficult of access for others.

[Verse Locator](#)

तथा तु सीतां विनिहत्य दुर्मतिः ।
प्रहृष्टचेताः स बभूव रावणिः ।
तं हृष्टरूपं समुदीक्ष्य वानरा ।
विषण्णरूपाः समभिप्रदुद्रुवुः ॥ २-८१-३५

35. **vinihatya** = killing; **siitaam** = Seetha; **tathaa** = in that way; **sah** = that; **durmatiH** = evil-minded; **raavaNiH** = Indrajit; **babhuuva** = became; **prahR^iShTa chetaaH** = exceedingly glad; **samudiikShya** = seeing; **tam** = him; **hR^iShTa ruupam** = exceedinly plesed; **vaanaraaH** = the mokeys; **viShaNNaruupaaH** = looked dejected; **sahasaa** = and suddenly; **abhidudruvuH** = ran away.

After killing Seetha in that way, the evil-minded Indrajit became exceedingly glad. Seeing him exceedingly pleased, the monkeys looked dejected and suddenly ran away.

इत्यार्षे श्रीमद्रामायणे वामीकीये आदिकाव्ये युद्धकाण्डे एकाशीतितमः सर्गः

Thus, this is the 81st chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 81

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35				



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 82

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Introduction

Led by Hanuma, the monkeys fight with the demons in battle with trees and rocks. On seeing his army seriously hurt, Indrajit releases a number of arrows and kills some monkeys. Hanuma destroys some terrible demons with trees and rocks. Later, Hanuma along with his army returns to the presence of Rama. Indrajit pours oblations into the sacred fire at the sanctuary of Nikumbhila.

[Verse Locator](#)

श्रुत्वा तं भीमनिर्ह्रादं शक्राशनिसमस्वनम् ।
वीक्षमाणा दिशः सर्वा दुद्रुवुर्नार्षभाः ॥ ६-८२-१

1. shrutvaa = hearing; bhiimanirhraadam = that terrific roar; shakraashanisamasvanam = equal to the sound of Indra's thunderbolt; vaanaraaH = the monkeys; viikShamaaNaaH = looking (hither and thither); dudruvuH = ran away; bhR^isham = very much; sarvaaH dishaH = towards all directions.

Hearing that terrific roar, similar to the sound of Indra's thunderbolt, the monkeys looking hither and thither, ran away in all directions.

[Verse Locator](#)

तानुवाच ततः सर्वान्हनूमान्मारुतात्मजः ।
विषण्णवदनान्दीनांस्त्रस्तान्विद्रवतः पृथक् ॥ ६-८२-२

2. tataH = then; hanumaan = Hanuma; maarutaatmajaH = the son of wind-god; uvaacha = spoke; taan sarvaan = to all those monkeys; vidravat = who were running away; pR^ithak = widely apart; viShaNNavadanaan = looking dejected; diinaan = miserable; traptaan = and frightened.

Then, Hanuma the son of wind-god spoke (as follows) to all those monkeys, who were running away widely apart, looking dejected, miserable and frightened.

[Verse Locator](#)

कस्माद्विषण्णवदना विद्रवध्वं प्लवङ्गमाः ।
त्यक्तयुद्धसमुत्साहाः शूरत्वं क्व नु वो गतम् ॥ ६-८२-३

3. plavaN^gamaaH = O monkeys!; kasmaat = why; vidravadvham = are you running away; viShaNNavadanaaH = looking dejected; tyakta yuddha samutsaahaaH = and leaving your zeal to fight?; kva = where; vaH shuuratram = has your valour; gatam = gone?

"O, monkeys! Why are you running away, looking dejected and leaving your zeal to fight? Where has your valour gone?"

[Verse Locator](#)

पृष्ठतोऽनुव्रजध्वं मामग्रतो यान्तमाहवे ।
शूरैरभिजनोपेतैरयुक्तं हि निवर्तितुम् ॥ ६-८२-४

4. **anuvrajadhvam** = come along closely; **pR^iShThataH** = behind; **maam** = me; **yaantam** = while I am marching ahead; **agrataH** = in front; **aahave** = in the battle; **shuuraiH** = for the valiant; **abhijanopetaiH** = who have betaken themselves in a good family; **ayuktam hi** = it is indeed not proper; **nivartitum** = to shrink back.

"Come along closely behind me, while I am marching ahead in the battle. For the valiant who are born in a good family, it is not indeed proper to shrink back from the battle."

[Verse Locator](#)

एवमुक्ताः सुसङ्क्रुद्धा वायुपुत्रेण धीमता ।
शैलशृङ्गान्द्रुमांश्चैव जगृहृष्टमानसाः ॥ ६-८२-५

5. **evam** = thus; **uktaaH** = spoken; **dhiimataa vaayuputrena** = by the wise Hanuma; **hR^iShTa maanasaaH** = the monkeys in a cheerful mood; **jagR^ihuH** = took hold; **shailashR^iN^gaan** = of mountain-peaks; **drumaan chaiva** = and trees; **snsamkruddhaaH** = in a great fury together.

Hearing the words of that wise Hanuma, the monkeys in a cheerful mood, took hold of mountain-peaks and trees in a great fury.

[Verse Locator](#)

अभिपेतुश्च गर्जन्तो राक्षसान्वानरर्षभाः ।
परिवार्य हनूमन्तमन्वयुश्च महाहवे ॥ ६-८२-६

6. **vaanara rShabhaaH** = the foremost of monkeys; **garjantaH** = while roaring; **abhipetuH** = rushed towards; **raakShasaan** = the demons; **anvayuH** = they followed; **parivaarya** = by surrounding; **hanuumantam** = Hanuma; **mahaahave** = in that great battle.

The foremost of monkeys, while roaring, rushed towards the demons. They followed him, by surrounding Hanuma on all sides, in that great battle.

[Verse Locator](#)

स तैर्वानरमुख्यैस्तु हनूमान्सर्वतो वृतः ।
हुताशन इवार्चिष्मानदहच्छत्रुवाहिनीम् ॥ ६-८२-७

7. **saH hanumaan** = that Hanuma; **vR^itaH** = being surrounded; **sarvataH** = on all sides; **taiH vaanaramukhyaiH** = by those monkey-chiefs; **adahat** = scorched; **shatruvaahinim** = that army of adversaries; **archiShmaan hutaashanaH iva** = like a flaming fire.

That Hanuma, being surrounded by those monkey-chiefs on all sides, began to consume that army of adversaries as a flaming fire.

[Verse Locator](#)

स राक्षसानां कदनं चकार सुमहाकपिः ।
वृतो वानरसैन्येन कालान्तकयमोपमः ॥ ६-८२-८

8. **saH mahaakapiH** = that Hanuma; **vR^itaH** = accompanied; **vaanara sainyena** = by his army of monkeys; **chakre** = brought about; **kadanam** = the destroyal; **raakShasaanaam** = of demons; **kaalaantaka yamopamaH** = like Yama the lord of death does at the time of universal dissolution.

That Hanuma, accompanied by his army of monkeys, brought about the destruction of demons, as Yama the lord of death does at the time of universal dissolution.

[Verse Locator](#)

स तु शोकेन चाविष्टः क्रोधेन च महाकपिः ।
हनूमान्नावणि रथे महतीं पातयच्छिलाम् ॥ ६-८२-९

9. saH hanumaan = that Hanuma; mahaa kapiH = the great monkey; mahaa shokena = with inordinate grief; aaviShTaH = and filled with; kopena cha = rage; paatayat = threw; mahatiim = a large; shilaam = rock; raavaNii rate = on Indrajit's chariot.

Filled with inordinate grief and rage, that Hanuma the monkey-chief, threw a large rock on Indrajit's chariot.

[Verse Locator](#)

तामापतन्तीं दृष्ट्वैव रथः सारथिना तदा ।
विधेयाश्व समायुक्तः सुदूरमपवाहितः ॥ ६-८२-१०

10. tadaa = then; dR^iShTvaiva = on seeing; taam = that rock; aapatantiim = rushing upon; rathaH = that chariot; vidheyaashva samaayuktaH = yoked to obedient horses; apavaahitaH = was carried off; vidduram = to a far distance.

On seeing that rock rushing towards them, the obedient horses, yoked to that chariot, carried the chariot off to a far-distance.

[Verse Locator](#)

तमिन्द्रजितमप्राप्य रथं सहसारथिम् ।
विवेश धरणीं भित्त्वा सा शिलाव्यर्थमुद्यता ॥ ६-८२-११

11. saa shilaa = that rock; udyataa = stretched out; vyartham = in vain; apraapya = without reaching; tam indrajitam = that Indrajit; saha saarathim = along with his charioteer; rathastham = sitting in the chariot; vivesha = penetrated dharaNiim = the ground; bhittvaa = splitting itself into bits.

That rock employed in vain, without reaching that Indrajit and his charioteer sitting in the chariot, split itself into fragments and penetrated the ground.

[Verse Locator](#)

पतितायां शिलायां तु रक्षसां व्यथिता चमूः ।
निपतन्त्या च शिलया राक्षसा मथिता भृशम् ॥ ६-८२-१२

12. shilayaa = by the rock; nipatntyaa = falling down; raakShasaaH = the demons; bhR^isham mathitaaH = were very much bruised; chamuuH = the army; raakShasaam = of demons; vyathitaa = was perturbed; nipatantyaa shilayaa = over the rock thus falling.

The demons were very much bruised by the falling fragments of the rock. That army of demons was perturbed over the rock thus falling upon them.

[Verse Locator](#)

तमभ्यधावज्शतशो नदन्तः काननौकसः ।
ते द्रुमांश्च महाकाया गिरिशृङ्गाणि चोद्यताः ॥ ६-८२-१३

13. te vanaukasaH = those monkeys; shatashaH = in hundreds; mahaakaayaaH = with colossal bodies; udyataaH = lifting up; drumaamshcha = trees; girishR^iN^gaashcha = and

mountain-peaks; **nadantaH** = and roaring; **abhyadhaavan** = rushed headlong; **tam** = towards that Indrajit.

Hundreds of monkeys with their colossal bodies, lifting up trees and mountain-peaks, rushed roaring towards Indrajit.

[Verse Locator](#)

चिक्षिपुर्द्विषतां मध्ये वानरा भीमविक्रमाः ।
पृक्षशैलमहावर्षं विसृजन्तः प्लवङ्गमाः ॥ ६-८२-१४
शत्रूणां कदनं चक्रुर्नेदुश्च विविधैः स्वनैः ।

14. **vaanaraaH** = those monkeys; **bhiima vikramaaH** = of terrible prowess; **kShipanti** = threw trees and mountain-peaks; **indrajitam** = towards Indrajit; **samkhye** = in battle; **visR^ijantaH** = while shooting; **vR^ikShashaila mahaavarSham** = a great deluge of trees and rocks; **plavaNgamaaH** = the monkeys; **chakruH** = caused; **kadanam** = destruction; **shatruuNaam** = their enemies; **nedushcha** = and roared; **vividhaiH svanaiH** = in various high tones.

Those monkeys of terrible prowess, threw trees and mountain-peaks towards Indrajit in battle. While shooting a large deluge of trees and rocks, the monkeys caused destruction of their enemies. They roared in various high tones.

[Verse Locator](#)

वानरैर्तेर्महावीर्यैर्घोररूपा निशाचराः ॥ ६-८२-१५
वीर्यादभिहता वृक्षैर्व्यवेष्टन्त रणक्षितौ ।

15. **abhihataaH** = struck; **vR^ikShaiH** = with trees; **viiryaat** = and with prowess; **taiH mahaabhiimaiH** = by those highly terrible; **vaanaraiH** = monkeys; **nishaacharaaH** the demons; **ghora ruupaaH** = of frightful appearance; **vyacheShTanta** = rolled about restlessly **raNakShitau** = in the battle-field.

Beaten forcibly with trees, by those highly terrible monkeys, those demons of frightful appearance, rolled about restlessly in the battle-field.

[Verse Locator](#)

स्वसैन्यमभिवीक्ष्याथ वानरार्दितमिन्द्रजित् ॥ ६-८२-१६
प्रगृहीतायुधः क्रुद्धः परानभिमुखो ययौ ।

16. **abhiviikShya** = on seeing; **sainyam** = his army; **vaanaraarditam** = tormented by the monkeys; **saH indrajit** = that Indrajit; **kruddhaH** = enraged; **atha** = thereupon; **pragR^ihaayudhaH** = taking hold of his weapons; **yayau** = sallied forth; **abhimukhaH** = facing towards; **paraan** = his enemies.

On seeing his army tormented by the monkeys, that enraged Indrajit, taking hold of his weapons, sallied forth, facing towards his enemies.

[Verse Locator](#)

स शरौघानवसृजन्स्वसैन्येनाभिसंवृतः ॥ ६-८२-१७
जघान कपिशार्दूलान्सुबहून्द्ष्टविक्रमः ।

17. **saH** = that Indrajit; **dR^idha vikramaH** = of firm fortitude; **abhisamvR^itaH svasainyena** = accompanied by his army; **avasR^ijan** = releasing; **sharaughaan** = a multitude of arrows; **jaghaana** = killed; **subahuun** = very many number of; **kapishaarduulaan** = excellent monkeys.

That Indrajit, of firm fortitude, accompanied by his army, by releasing a multitude of arrows, killed a very many number of monkeys.

[Verse Locator](#)

शूलैरशनिभिः खड्गैः पट्टसैः कूटमुद्गरैः ॥ ६-८२-१८
ते चाप्यनुचरांस्तस्य वानरा जघ्नुराहवे ।

18. aahave = in the battle; tasya te anucharaaH api = his followers too; jaghnuH = killed; vaanaraan = the monkeys; shuulaiH = with spikes; ashanibhiH = tips of missiles; khaDGaiH = swords; paTTishaiH = sharp-edged spears; kuuTamudgaraiH = and concealed weapons similar to mallets.

In the battle, Indrajit's soldiers too killed the monkeys with spikes tips of missiles, swords, sharp-edged spears and concealed weapons similar to mallets.

[Verse Locator](#)

सस्कन्धविटपैः सालैः शिलाभिश्च महाबलैः ॥ ६-८२-१९
हनूमान्कदनं चक्रे रक्षसां भीमकर्मणाम् ।

19. mahaabalaH = the mighty; hanuumaan = Hanuma; kadanam chakre = played a havoc; rakShasaam = of demons; bhiimakarmaNaam = who had terrible deeds; shaalaiH = with Shala trees; suskandhaviTapaiH = distinguished by excellent trunks and branches; shilaabhishcha = as with rocks.

The mighty Hanuma played a havoc among demons of terrible deeds, with Shala trees, distinguished by excellent trunks and branches as with rocks.

[Verse Locator](#)

स निवार्य परानीकमब्रवीत्तान्वनौकसः ॥ ६-८२-२०
हनूमान्संनिवर्तध्वं न नः साध्यमिदं बलम् ।

20. nivaarya paraaniikam = keeping the hostile army back; saH hanumaan = that Hanuma; abraviit = spoke; taan vanaukasaH = to those monkeys (as follows); samvivartadhvam = retreat!; idam = this; balam = army; na saadhyam = need not be conquered any more; naH = by us.

Keeping the hostile army back, that Hanuma spoke to those monkeys as follows: "Retreat! This army need not be conquered any more by us."

[Verse Locator](#)

त्यक्त्वा प्राणान्विचेष्टन्तो राम प्रियचिकीर्षवः ॥ ६-८२-२१
यन्निमित्तं हि युध्यामो हता सा जनकात्मजा ।

21. yannimittam = for whose sake; yudhyaamaH = we have fought; raama priya chikiirShavaH = with a wish to do what is pleasing to Rama; vicheShTantaH = and making a special effort; tyaktvaa = risking; praaNaan = our lives; saa janakaatmajaa = that Seetha; hataa = has been killed.

"That Seetha for whose sake we have fought so far, with a wish to do what is pleasing to Rama, making a special effort to win, risking our lives has been killed."

[Verse Locator](#)

इममर्थं हि विज्ञाप्य रामं सुग्रीवमेव च ॥ ६-८२-२२
तौ यत्प्रतिविधास्येते तत्करिष्यामहे वयम् ।

22. viJNaapya = informing; raamam = Rama; sugriivameva cha = and even Sugreeva; imam = about this; artham = matter; vayam = we; kariShyaamahe = shall do; yat tat = that which; tau = both of them; pratividhaasyete = are prepared to do in return.

"Informing Rama and even Sugreeva about this matter, we shall do that which both of them are prepared to do in return."

[Verse Locator](#)

इत्युक्त्वा वानरश्रेष्ठो वारयन्सर्ववानरान् ॥ ६-८२-२३

शनैः शनैरसन्त्रस्तः सबलः स न्यवर्तत ।

23. iti uktvaa = thus speaking; vaarayan = and keeping back; sarva vaanaraan = all the monkeys; vaanara shreShThaH = Hanuma the chief of monkeys; asamtrastaH = with absence of fear; sabalaH = along with his army; samnyavartata = turned back; shanaiH shanaiH = slowly as slowly.

Thus speaking and keeping back all the monkeys, Hanuma the chief of monkeys, with absence of fear, along with his army, gradually turned back.

[Verse Locator](#)

ततः प्रेक्ष्य हनूमन्तं व्रजन्तं यत्र राघवः ॥ ६-८२-२४

स होतुकामो दुष्टात्मा गतश्चैतं निकुम्भिलाम् ।

24. tataH = then; prekShya = seeing; hanuumantam = Hanuma; vrajantam = withdrawing; yatra = to the place where; raaghavaH = Rama was; duShTaatamaa = the evil-minded; saH = Indrajit; gataH = went; chaityam = to a sanctuary; nikumbhilaam = called Nikumbhila; hotu kaamaH = seeking to pour oblations into the sacred fire.

Seeing Hanuma with drawing to the place where Rama was, the evil-minded Indrajit went to a sanctuary called Nikumbhila, seeking to pour oblations into the sacred fire.

[Verse Locator](#)

निकुम्भिलामधिष्ठाय पावकं जुहुवे न्द्रजित् ॥ ६-८२-२५

यज्ञभूम्यां तु विधिवत्पावकस्तेन रक्षसा ।

हूयमानः प्रजज्वाल होमशोणितभुक्तदा ॥ ६-८२-२६

25; 26. adhiShThaaya = arriving at; nikumbhilaam = Nikumbhila; indrajit = Indrajit; juhaava paavakam = poured oblations into the sacred fire; tataH = thereupon; huuyamaanaH = while being propitiated; tena raakShasaa = by that demons; gattvaa = on reaching; yaJNa bhuumyaam = the sacrificial ground; paavakaH = the sacrificial fire; prajajvaala = blazed up; maamsa shoNita bhuk = on consuming the oblations of flesh and blood; tadaa = on that occasion.

Arriving at Nikumbhila, Indrajit poured oblations into the sacred fire. Thereupon, while being propitiated by that demon on reaching sacrificial ground, the sacrificial fire then blazed up on consuming the oblations of flesh and blood.

[Verse Locator](#)

सोऽर्चिः पिनद्धो ददृशे होमशोणिततर्पितः ।

सन्ध्यागत इवादित्यः स तीव्राग्निः समुत्थितः ॥ ६-८२-२७

27. samutthitaH = swollen up; homashoNita tarpitaH = when propitiated with oblations of blood; sutivraH = the highly intense; agniH = fire; sandhyaagata aadityaH iva = like the evening sun; dadR^ishe = appeared; archiH pinaddhaH = wrapped in flames.

Swollen up when propitiated with oblations of blood, the highly intense fire, like the evening sun, appeared wrapped in flames.

[Verse Locator](#)

अथेन्द्रजिद्राक्षसभूतये तु ।
जुहाव हव्यं विधिना विधानवत् ।
दृष्ट्वा व्यतिष्ठन्त च राक्षसास्ते ।
महासमूहेषु नयानयज्ञाः ॥ ६-८२-२८

28. **atha** = then; **indrajit** = Indrajit; **vidhaanavit** = knowing the performance of rites; **raakShasabhuutaye** = for the prosperity of the demons; **juhaava havyam** = poured oblations; **vidhinaa** = according to the scriptural ordinance; **dR^iShTvaa** = seeing this; **te raakShasaaH** = those demons; **nayaanayaJNaaH** = who knew what was prudent course and evil course in major battles; **vyatiShThanta** = stood firm; **mahaasamuuheShu** = in large poles.

Then, Indrajit, well-versed with the technique of performance of rites for the prosperity of the demons, poured oblations according to the scriptural precepts. Seeing this, those demons, who knew what was prudent and evil in major battles, stood firm in big piles (by Indrajit's side).

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये युद्धकाण्डे द्व्यशीतितमः सर्गः

Thus, this is the 82nd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 82

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 83

Verses converted to UTF-8, Nov 09

Introduction

Hanuma, with his army, approaches Rama and informs him that Indrajit has killed Seetha. Rama faints away, upon hearing that news. The monkeys sprinkle water on Rama, so that he regains consciousness. Then, Lakshmana embraces Rama and discusses with him the roles of vice and virtue in life. After consoling Rama, Lakshmana prepares for a fight with Indrajit.

[Verse Locator](#)

राघवश्चापि विपुलं तं राक्षसवनौकसाम् ।

श्रुत्वा सङ्ग्रामनिर्घोषं जाम्बवन्तमुवाच ह ॥ ६-८३-१

1. shrutvaa = hearing; tam vipulam samgraama nirghoSham = that great tumult of battle; raakShasa vanaukasam = between demons and monkeys; raaghavashchaapi = Rama; uvaacha ha = spoke; jaambavantam = to Jambavan (as follows):

On hearing that great tumult of battle between demons and monkeys, Rama spoke to Jambavan as follows:

[Verse Locator](#)

सौम्य नूनं हनुमता कृतं कर्म सुदुष्करम् ।

श्रूयते हि यथा भीमः सुमहानायुधस्वनः ॥ ६-८३-२

2. saumya = O excellent Jamabavan !; yathaa = from the way in which; sumahaan = a very great; bhiimaH = terrible; aayudhasvanaH = rattling sound of arms; shruuyate = is ehard (it seems); suduShkaram karma = an exceedingly difficult feat; kR^itam = has been performed; hanumataa = by Hanuma; nuunam = it is certain.

"O excellent Jambavan! From the way in which a very great terrible rattling sound of arms in heard, it seems an exceedingly difficult feat has been performed by Hanuma. It is certain."

[Verse Locator](#)

तद्गच्छ कुरु साहाय्यं स्वबलेनाभिसंवृतः ।

क्षिप्रमुष्कपते तस्य कपिश्रेष्ठस्य युध्यतः ॥ ६-८३-३

3. R^ikShapate = O lord of bears!; tat = therefore; abhisamvR^itaH = accompanied; svabalena = by your own army; gachchha = go; kShipram = and quickly; kuru saahaayyam = extend your help; tasya kapishreShThasya = to that Hanuma; yudhyataH = who is fighting.

"O lord of bears! Therefore, accompanied by your own army, go and quickly extend your help to that Hanuma, who is fighting."

[Verse Locator](#)

ऋक्षराजस्तथेत्युक्त्वा स्वनानीकेन संवृतः ।

आगच्छत्पश्चिमद्वारं हनूमान्यत्र वानरः ॥ ६-८३-४

4. uktvaa = saying; tatheti = "yet; so be it"; samvR^itaH = and surrounded; svena aniikena = by his own army; R^ikShapatiH = Jambavan; aagachchat = came; pashchima dvaaram = to the western gate; yatra = where; vaanaraH = the monkey; hanuumaan = Hanuma was.

Saying "Yes, so be it" and surrounded by his own army, Jambavan came to the western gate, where the monkey, Hanuma was.

[Verse Locator](#)

अथायान्तं हनूमन्तं ददर्शर्क्षपतिः पथि ।

वानरैः कृतसङ्ग्रामैः श्वसद्भिरभिसंवृतम् ॥ ६-८३-५

5. atha = thereupon; R^ikShapatiH = Jambavan; dadarsha = saw; hanuumantam = Hanuma; aayaantam = coming; abhisamvR^itam = surrounded; vaanaraiH = by monkeys; tadaa kR^itasamgraamaiH = who had then given fight; shvasadbhiH = and were sighing (on account of grief caused by the destruction of Seetha).

Thereupon, Jambavan saw Hanuma, coming with monkeys, who had given fight and were sighing (on account of grief caused by the destruction of Seetha).

[Verse Locator](#)

दृष्ट्वा पथि हनूमांश्च तदृष्कबलमुद्यतम् ।

नीलमेघनिभं भीमं संनिवार्य न्यवर्तत ॥ ६-८३-६

6. dR^iShTvaa = seeing; tat = that; bhiimam = terrible; R^ikShabalam = army of bears; niila megha nibham = looking like a dark cloud; pathi = on their way; udyatam = ready; samnivaarya = and effectively intercepting it; hanuumaancha = Hanuma; nyavartata = retreated (them all).

Seeing that terrible army of bears, looking like a dark cloud on their way, ready (to perform battle) and effectively intercepting it, Hanuma retreated them all.

[Verse Locator](#)

स तेन हरिसैन्येन संनिकर्षं महायशाः ।

शीघ्रमागम्य रामाय दुःखितो वाक्यमब्रवीत् ॥ ६-८३-७

7. shiighram = quickly; aagamya samnikarSham = seeking the presence (of Rama); tena sainyaena sha = with that army; mahaayashaaH = the highly illustrious; saH = Hanuma; duHkhitaH = with sorrow; abraviit = spoke; vaakyam = the following words; raamaaya = to Rama.

Quickly seeking the presence of Rama with that army, the highly illustrious Hanuma, with sorrow, spoke the following words to Rama:

[Verse Locator](#)

समरे युध्यमानानामस्माकं प्रेक्षतां च सः ।

जघान रुदतीं सीतामिन्द्रजिद्रावणात्मजः ॥ ६-८३-८

8. prekShataam = while we stood looking on yudhya maanaanaam samare = during the time we were carrying on the battle; indrajit = Indrajit; raavaNaatmajaH = the son of Ravana; asmaakam puraH = in front of us; jaghaana = killed; rudatiim = the lamenting; siitaam = Seetha.

"While we, who were carrying on the battle, stood looking on, Indrajit, the son of Ravana killed Seetha in front of us, even though she continued to weep."

[Verse Locator](#)

उद्भ्रान्तचित्तस्तां दृष्ट्वा विषण्णोऽहमरिन्दम ।
तदहं भवतो वृत्तं विज्ञापयितुमागतः ॥ ६-८३-९

9. arimdama = O destroyer of enemies!; dR^iShTvaa = seeing; taam = her; udbhraanta chittaH = with a distressed mind; aham viShaNNaH = I felt sad; aham = I; aagataH = came; viJNaapayitum = to report; bhavataH = to you; vR^ittam = the event.

"O destroyer of enemies! On seeing her with my distressed mind, I felt sad. I came to report the event to you."

[Verse Locator](#)

तस्य तद्वचनं श्रुत्वा राघवः शोकमूर्छितः ।
निपपात तदा भूमौ छिन्नमूल इव द्रुमः ॥ ६-८३-१०

10. shrutvaa = hearing; tat vachanam = those words; tasya = of Hanuma; raaghavaH = Rama; tadaa = then; shokamuurchchitaH = was excited with grief; nipapaata = and fell down; bhuumau = on the ground; drumaH iva = like a tree; chchhinna muulah = with its bottom chopped off.

Hearing those words of Hanuma, Rama then was agitated with grief and fell down on the ground, like a tree with its bottom chopped off.

[Verse Locator](#)

तं भूमौ देवसङ्काशं पतितं दृश्य राघवम् ।
अभिपेतुः समुत्पत्य सर्वतः कपिसत्तमाः ॥ ६-८३-११

11. dR^ishya = seeing; tam raamam = that Rama; deva samkaasham = with the resemblance of god; patitam = who fell; bhuumau = on the ground; kaisattamaaH = the chiefs of monkeys; samutpatya = came bouncing; sarvataH = from all sides; abhipetuH = rushed towards him.

On seeing that Rama, who with the semblance of god, falling on the ground, the chiefs of monkeys came bouncing from all sides and rushed towards him.

[Verse Locator](#)

असिञ्चन्सलिलैश्चैनं पद्मोत्पलसुगन्धिभिः ।
प्रदहन्तमसह्यं च सहसाग्निमिवोत्थितम् ॥ ६-८३-१२

12. asiN^chan = they sprinkled; enam = him; salilaiH = with water; padmotpalasugandhibhiH = fragrant with scent of lotuses and lilies; iva as (one would sprinkle); anaasaadyam = an inextinguishable; agnim = fire; udyadam = which has just flared up; sahasaa = suddenly; pradahantam = and is burning all.

They sprinkled him with water, fragrant with scent of lotuses and lilies, as one would sprinkle an inextinguishable as one would sprinkle an inextinguishable fire, which has just flared up suddenly and is burning all.

[Verse Locator](#)

तं लक्ष्मणोऽथ बाहुभ्यां परिष्वज्य सुदुःखितः ।
उवाच राममस्वस्थं वाक्यं हेत्वर्थसंहितम् ॥ ६-८३-१३

13. **atha** = then; **suduHkhitaH** = the very much lamenting; **lakShmaNaH** = Lakshmana; **pariShvajya** = having embraced; **tam asvastham raamam** = that ailing Rama; **uvaacha** = spoke; **vaakyam** = the following words; **hetvartha samyutam** = endowed with a reason and meaning.

Then, the highly lamenting Lakshmana, having embraced that ailing Rama in his arms, spoke the following meaningful words, endowed with reason:

[Verse Locator](#)

शुभे वर्त्मनि तिष्ठन्तं त्वामार्यविजितेन्द्रियम् ।
अनर्थेभ्यो न शक्नोति त्रातुं धर्मो निरर्थकः ॥ ६-८३-१४

14. **aarya** = O venerable brother!; **dharmaH** = virtue; **na shaknoti** = cannot; **traatum** = save; **tvaam** = you; **tiShthantam** = who are sticking; **shubhe vartmani** = to the noble path; **vijitendriyam** = and who have subdued the senses; **anarthebhyaH** = from adversities; **nirarthakaH** = is useless.

"O venerable brother! Virtue cannot save you, who are sticking to the noble path and who have subdued the senses, from adversities and is (hence) useless."

[Verse Locator](#)

भूतानां स्थावराणां च जङ्गमानां च दर्शनम् ।
यथास्ति न तथा धर्मस्तेन नास्तीति मे मतिः ॥ ६-८३-१५

15. **yathaa** = just as; **sthaavaraaNaam** = inanimate beings; **jaN^gamaanaamcha** = and animate beings; **asti darshanam** = are visible; **tathaa** = likewise; **na** = (virtue and vice) are not visible; **tena** = therefore; **me matiH** = my opinion; **dharmaH naastiiti** = is that virtue is non-existent.

"Just as inanimate and animate beings are visible, likewise virtue and vice are not visible. Therefore, my opinion is that virtue is non-existent."

[Verse Locator](#)

यथैव स्थावरं व्यक्तं जङ्गमं च तथाविधम् ।
नायमर्थस्तथा युक्तस्त्वद्विधो न विपद्यते ॥ ६-८३-१६

16. **yathaiva** = even as; **sthaavanam** = inanimate beings; **jaN^gamma cha** = animate beings; **vyaktam** = are expressly visible; **tathaavidham tathaa** = likewise; **ayam** = this; **arthaH** = form of virtue or vice; **na yuktaH** = is not established; **tvadvidhaH** = a virtuous man like you; **na vipadyate** = would not fail.

"Even as inanimate beings and animate beings are expressly visible, likewise this form of virtue of vice is not established. For, in that case, a virtuous man like you would not have this misfortune."

[Verse Locator](#)

यद्यधर्मो भवेद्भूतो रावणो नरकं व्रजेत् ।
भवांश्च धर्मसंयुक्तो नैवं व्यसनमाप्नुयात् ॥ ६-८३-१७

17. **yadi adharmaH** = if unrighteousness; **bhuutaH bhaved** = had been effective; **raavaNaH** = Ravana; **vrajat** = should have obtained; **narakam** = the hell; **bhavaan cha** = you; **dharma samyuktaH** = endowed with righteousness; **naapnuyaat** = would never obtain; **vyasanam** = adversity; **evam** = in this way.

"If unrighteousness had been effective, Ravana should have obtained the hell. You, endowed with virtue, would never obtain such troubles."

तस्य च व्यसनाभावाद्द्वयसनं च गते त्वयि ।
धर्मेणोपलभेद्धर्ममधर्मं चाप्यधर्मतः ॥ ६-८३-१८

18. **tasya vyasanaabhaavaat** = since there is absence of calamity for Ravana; **tvayi vyasanam aagate** = and misfortune occurred to you; **bhavati adharmam** = the result of vice is obtained; **dharmaH** = by virtue; **paraspara virodhinau** = the contraries of each other (have changed the roles with each other).

"Since there is absence of calamity for Ravana and misfortune occurred to you, the result of vice is obtained through virtue and the result of virtue is obtained through vice. The contraries of each other have changed the roles with each other."

Verse Locator

धर्मेणोपलभेद्धर्ममधर्मं चाप्यधर्मतः ।
यदि धर्मेण युज्येरन्नाधर्मः प्रतिष्ठतः ॥ ६-८६-१९
न धर्मेण वियुज्येरन्नधर्मरुचयो जनाः ।
धर्मेण चरतां धर्मस्तथा चैषां फलं भवेत् ॥ ६-८३-२०

19; 20. **dharmam** = will the fruit of virtue; **upalabhet** = be obtained; **dharmaNa** = through virtue?; **adharmam cha** = will the fruit of vice; (be obtained); **adharmataH** = through vice?; **yadi yeShu** = if those in whom; **adharmam** = the unrighteousness; **pratiShThetaH** = is rooted; **yujyeraN** = are enjoined with; **adharmeNa** = the fruit of unrighteousness alone; **janaaH** = people; **adharmam ruchayaH** = showing interest in unrighteousness; **pratiShThetaH** = is rooted; **yujyeraN** = are enjoined with; **adharmeNa** = the fruit of unrighteousness alone; **janaaH** = people; **adharmam ruchayaH** = showing interest in unrighteousness; **na viyujyeraN** = would be deprived; **dharmeNa** = of the fruit of virtue; **bhavet** = would accrue; **eShaam** = to those; **charataam** = who administer; **dharmam** = righteousness; **dharmeNa** = through that virtue.

Will the fruit of virtue be obtained through virtue and fruit of vice through vice? If that in whom unrighteousness is rooted are enjoined with the fruit of unrighteousness alone, people showing interest in unrighteousness would be deprived of the fruit of virtue. The fruit of virtue alone would have accrued to those who administer righteousness through that virtue?

Verse Locator

यस्मादर्थं विवर्धन्ते येष्वधर्मः प्रतिष्ठितः ।
क्लिश्यन्ते धर्मशीलाश्च तस्मादेतौ निरर्थकौ ॥ ६-८३-२१

21. **yasmaat** = since; **arthaaH** = prosperities; **yeShu** = of those in whom; **adharmam** = unrighteousness; **pratiShThetaH** = is rooted; **vivardhante** = develop; **dharmashiilaaH cha** = (while) those who are having conduct of virtue; **klisyaNte cha** = suffer; **tasmaat** = hence; **etau** = these two (viz. virtue and vice); **nirarthakau** = are useless.

Since prosperities of those, in whom unrighteousness is rooted, develop; while those who have a conduct of virtue suffer, hence these two (virtue and vice) are useless.

Verse Locator

वध्यन्ते पापकर्माणो यद्यधर्मेण राघव ।
वधकर्महतो धर्मः स हतः कं वधिष्यति ॥ ६-८३-२२

22. **raaghava** = O Rama; **yadi paapakarmeNa** = if sinful doers; **vadhyante** = are killed; **adharmeNa** = by (their own); vice; **saH adharmam** = that unrighteousness; **vadhakarma hataH** = as it does in the act of killing; **hataH** = will be forthwith destroyed; **kam** = whom; (will

that unrighteousness); **vadhiShyati** = destroy? (Which is destroyed in the course of three seconds)?

"O Rama! If sinful doers are killed by their own vice, that unrighteousness, as it does, in the act of killing, will be forthwith destroyed. Whom will that unrighteousness destroy (which is destroyed in the course of three seconds)?"

[Verse Locator](#)

अथ वा विहितेनायं हन्यते हन्ति वा परम् ।

विधिरालिप्यते तेन न स पापेन कर्मणा ॥ ६-८३-२३

23. **athavaa** = Or; **ayam** = if a man; **hanyate** = is killed; **vihitena** = by a recourse to a ritual prescribed in the scriptures; **hantivaa** = or kills; **aparam** = another (by recourse to such a ritual); **saH vidhiH** = that destiny (alone); **karmaNaa** = which is engendered by the aforesaid ritual; **lipyate** = is tainted; **paapena karmaNaa** = by that sinful act; **na kartaH** = and not the agent.

"Or if a man is killed by a recourse to a ritual prescribed in the scriptures or kills another (by recourse to such a ritual), that destiny alone, which is engendered by that ritual, is tainted by that sinful act and not the agent."

[Verse Locator](#)

अदृष्टप्रतिकारेण अव्यक्तेनासता सता ।

कथं शक्यं परं प्राप्तुं धर्मेणारिविकर्शन ॥ ६-८३-२४

24. **arivikarShaNa** = O Rama; the destroyer of adversaries!; **svavyaktena** = It is not clear; **katham** = how; **param praaptum shakyam** = can prosperity be reached; **dharmeNa** = by righteousness; **adR^iShTa pratikaareNa** = which has never known how to retaliate; **asataa sataa** = and hence is non-existent.

"O Rama, the destroyer of adversaries! It is not clear how prosperity can be reached by righteousness, which has never known how to retaliate. Hence, righteousness seems to be non-existent."

[Verse Locator](#)

यदि सत्स्यात्सतां मुख्य नासत्स्यात्तव किं चन ।

त्वया यदीदृशं प्राप्तं तस्मात्सन्नोपपद्यते ॥ ६-८३-२५

25. **sataam mukhya** = O chief among the virtuous!; **sat syaat yadi** = If righteousness is really there; **asat na kimchana** = no bad event whatever; **syaat** = would have occurred; **tava** = to you; **yat** = for which reason; **iidR^isham** = such a calamity; **praaptam** = is obtained; **tvayaa** = by you; **tasmaat** = for that reason; **sat** = virtue; **na upapadyate** = does not exist.

"O chief among the virtuous! If righteousness were really there, no evil whatever would have accrued to you. As you reaped such a calamity, the hypotheses that the destiny engendered by virtuous acts is real is not proved."*

*The utterance of such apparently incoherent words on the part of Lakshmana in a fit of agony on seeing Rama agonized shows his agitation caused by love. Later on, as his grief subsides, Lakshmana himself says in verse 44 below that he had given expression only to assuage the grief of Rama and spur him on to action.

[Verse Locator](#)

अथ वा दुर्बलः क्लीबो बलं धर्मोऽनुवर्तते ।

दुर्बलो हृतमर्यादो न सेव्य इति मे मतिः ॥ ६-८३-२६

26. **athavaa** = or else; **dharmaH** = (if) righteousness; **durbalaH** = becomes weak; **kliibah** = and cowardly; **anuvartate** = as it surrenders; **balam** = to the might; **me matiH** = it is my opinion; (that the righteousness); **durbalaH** = which lacks strength; **hR^ita maryaadaH** = and has been deprived of its capacity; **na sevyah iti** = should no longer be pursued.

"Or else, if righteousness becomes weak and cowardly, as it surrenders to the might, it is my opinion that the righteousness, which lacks strength and has been deprived of its capacity, should no longer be pursued."

[Verse Locator](#)

बलस्य यदि चेद्धर्मो गुणभूतः पराक्रमे ।
धर्ममुत्सृज्य वर्तस्व यथा धर्मे तथा बले ॥ ६-८३-२७

27. **vartasva** = depend on; **bale** = might; **yathaa tathaa** = as you do (now); **dharma** = on virtue; **dharmam yadi** = if the virtue; **guNabhuutaH chet** = is subordinate; **balasya** = to might; **utsR^ijya** = giving up; **dharmam paraakrame** = predominance of virtue.

"Depend on might, as you do now on virtue, if the virtue is subordinate to might, thus giving up predominance of virtue."

[Verse Locator](#)

अथ चेत्सत्यवचनं धर्मः किल परन्तप ।
अनृतस्त्वय्यकरुणः किं न बद्धस्त्वया पिता ॥ ६-८३-२८

28. **paramtapa** = O tormentator of enemies!; **atha** = and; **satyavachanam** = if speaking truth; **dharmaH kilachct** = is indeed a virtue; **pitaa** = your father; **anR^itaH** = who was not true to his promise; **akuruNaH** = and who was merciless; **tvayi** = to you; **na kim tvayaa** = were you not; **baddhaH** = bound (by that announcement)?

"O tormentator of enemies! Or else, if speaking truth were indeed a virtue, our lying father, who was merciless to you, was disunited from you. Were you not bound by that announcement made by our father regarding your installation as the Prince Regent?"

[Verse Locator](#)

यदि धर्मो भवेद्भूत अधर्मो वा परन्तप ।
न स्म हत्वा मुनिं वज्री कुर्यादिज्यां शतक्रतुः ॥ ६-८३-२९

29. **paramtapa** = O tormentator of your enemies!; **dharmovaa** = had either righteousness; **adharmovaa** = or unrighteousness; **bhuutaH bhavedyadi** = worth pursuing; **shatakratuH** = Indra; **vajrii** = the wielder of the thunderbolt; **na smakuryaat** = would not have performed; **ijyaam** = a sacrifice; **hatvaa** = on killing; **munim** = a sage (viz. Viswarupa son of Twasta*)

"O tormentator of your enemies! Had either righteousness or unrighteousness worth pursuing, Indra the wielder of thunderbolt would not have performed a sacrifice on killing a sage (viz. Viswarupa, son of Twasta*)

*The story was narrated at length in Book VI, DiscourseIX of Srimad Bhagavata.

[Verse Locator](#)

अधर्मसंश्रितो धर्मो विनाशयति राघव ।
सर्वमेतद्यथाकामं काकुत्स्थ कुरुते नरः ॥ ६-८३-३०

30. **raaghava** = O Rama!; **dharmaH** = virtue; **vinaashayati** = destroys; (enemies); **adharmasamshritaH** = when united with might (something other than

virtue); **kaakutthasa** = O Rama; **naraH** = a man; **kurute** = does; **sarvam etat** = all this; **yathaakaamam** = according to his will.

"O Rama! Virtue destroys enemies, when united with might (something other than virtue). O Rama! A man does all this, according to his will."

[Verse Locator](#)

मम चेदं मतं तात धर्मोऽयमिति राघव ।
धर्ममूलं त्वया छिन्नं राज्यमुत्सृजता तदा ॥ ६-८३-३१

31. **taata raaghava** = O Rama; in a pitiable condition!; **mamacha idam matam** = my opinion is that; **dharmah iti** = righteousness consists in such recourse to both virtue and strength; **dharm muulam** = the very roots of righteousness (in the form of earthly gain); **chhinnam** = have been chopped off; **tvayaa** = by you; **utsR^ijataa** = in that you spurned; **raajyam** = the sovereignty; **tadaa** = the other day.

"O Rama in a pitiable condition. My opinion is that righteousness consists in such recourse to both virtue and strength. The very roots of virtue (in the form of earthly gain) have been chopped off by you in that you spurned the sovereignty the other day."

[Verse Locator](#)

अर्थेभ्यो हि विवृद्धेभ्यः संवृद्धेभ्यस्ततस्ततः ।
क्रियाः सर्वाः प्रवर्तन्ते पर्वतेभ्य इवापगाः ॥ ६-८३-३२

32. **arthebhyaH** = by the treasures; **samvR^ittebhyaH** = brought from place to place; **pravR^iddhebhyaH** = and augmented; **tatastataH** = by way of different strategies; **sarvaaH kriyaaH** = all the tasks; **pravartante hi** = are indeed fulfilled; **aapagaaH iva** = as the rivers; **parvatebhyaH** = flow; **parvatebhyaH** = from the mountains.

"By the treasures brought from place to place and augmented by means of various strategies, all the tasks are indeed fulfilled, as the rivers flow from the mountains."

[Verse Locator](#)

अर्थेन हि वियुक्तस्य पुरुषस्याल्पतेजसः ।
व्युच्छिद्यन्ते क्रियाः सर्वा ग्रीष्मे कुसरितो यथा ॥ ६-८३-३३

33. **sarvaaH kriyaaH** = all the tasks; **puruShasya** = of a man; **alpachetasaH** = of small intellect; **arthena vimuktasya** = bereft of his wealth; **vichchhidyante** = get a cessation; **kusarito yathaa** = as small rivers; **griiShme** = (dry up) in summer-season.

"All the tasks of a man of small intellect, bereft of his wealth, get a cessation as small rivers dry up in summer-season."

[Verse Locator](#)

सोऽयमर्थं परित्यज्य सुखकामः सुखैधितः ।
पापमारभते कर्तुं तथा दोषः प्रवर्तते ॥ ६-८३-३४

34. **ayam saH** = such a man; **sukhaidhitaH** = brought up by comforts; **parityajya** = renouncing; **artham** = wealth (within easy reach); **sukhakaamaH** = and seeking comfort; **aarabhate** = begins; **kartum** = to do; **paapakR^ityam** = sinful act; **tadaa** = and then; **doShaH** = evil (in the form of punishment); **pravartate** = follows from it.

"Such a man, brought up by comforts, renouncing wealth (within easy reach) and seeking comfort, proceeds to commit sinful act and then evil (in the form of punishment) follows from it."

[Verse Locator](#)

यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवः ।

यस्यार्थाः स पुमाल्लोके यस्यार्थाः स च पण्डितः ॥ ६-८३-३५

35. mitraaNi = friends; tasya = are to him; yasya = who has; arthaaH = riches; baandhavaaH = relatives; tasya = are to him; yasya = who has; arthaaH = riches; saH = he alone; pumaan = is virile; loke = in the world; yasya = who has; arthaaH = riches; saH = he alone; paN^DitaH cha = is a learned man; yasya = who has; arthaaH = riches.

"Friends gather round him, who has riches. Relatives stand by him, who has riches. He alone is virile in the world, who has riches. He alone is a learned man, who has riches."

[Verse Locator](#)

यस्यार्थाः स च विक्रान्तो यस्यार्थाः स च बुद्धिमान् ।

यस्यार्थाः स महाभागो यस्यार्थाः स महागुणः ॥ ६-८३-३६

36. saH cha = he alone; vikraantaH = is mighty; yasya = who has; arthaaH = riches; saH cha = he alone; buddhimaan = is a prudent man; yasya = who has; arthaaH = riches; saH = he alone; mahaabhaagaH = is highly fortunate; saH = he alone; mahaaguNaH = is distinguished; yasya = who has; arthaaH = riches.

"He alone is a mighty man, who has riches. He alone is a prudent man, who has riches. He alone is highly fortunate. He alone is distinguished, who has riches."

[Verse Locator](#)

अर्थस्यैते परित्यागे दोषाः प्रव्याहृता मया ।

राज्यमुत्सृजता वीर येन बुद्धिस्त्वया कृता ॥ ६-८३-३७

37. dhiira = O resolute one!; ete = these; doShaaH = evils; parityaaga = attendant on the abjuration; arthasya = of wealth; pravyaahR^itaaH = have been told to you; mayaa = by me; yena = on which reason; buddhiH = the resolve; kR^itaa = was made; tvayaa = by you; utsR^ijataa = who were sacrificing; raajyam = the kingdom (was not known to me).

"O resolute one! I told you about these evils attendant on the abjuration of wealth. The ground on which you made the resolve to sacrifice the kingdom was not known to me."

[Verse Locator](#)

यस्यार्था धर्मकामार्थास्तस्य सर्वं प्रदक्षिणम् ।

अधनेनार्थकामेन नार्थः शक्यो विचिन्वता ॥ ६-८३-३८

38. yasya = to whom; arthaaH = treasures are there; tasya = to him; dharmakaamaarthaaH = are obtained religious merit; pleasure and wealth; sarvam = all; pradakShiNam = would be favourable; adhanena = to the penniless man; arthakaamena = who has a desire for wealth; vicchinвата = and hunting for wealth; na shakyaH = it is not possible; arthaH = to get wealth.

"A man in whom the treasures abide, religious merit and wealth are obtained. All would be favourable to him. To the penniless man, who has a desire for wealth and even hunting for wealth, it is not possible to attain wealth."

[Verse Locator](#)

हर्षः कामश्च दर्पश्च धर्मः क्रोधः शमो दमः ।

अथदितानि सर्वाणि प्रवर्तन्ते नराधिप ॥ ६-८३-३९

39. naraadhipa = O king!; harShaH = delight; kaamaashcha = sensuous pleasure; darpashcha = pride; dharmaH = virtue; krodhaH = anger; shamaH = peace; damaH =

control of the senses; **etaani sarvaaNi** = all these; **pravartante** = are attained; **arthaat** = from wealth.

"O king! Delight, sensuous pleasure, pride, virtue, anger, peace, control of the senses all these are attained from wealth."

[Verse Locator](#)

येषां नश्यत्ययं लोकश्चरतां धर्मचारिणाम् ।
तेऽर्थास्त्वयि न दृश्यन्ते दुर्दिनेषु यथा ग्रहाः ॥ ६-८३-४०

40. **charataam** = while living; **yeShaam** = in which riches; **dharma charitaam** = for nashyati = gets lost; **te arthaaH** = those riches; **na dR^ishyante** = are not seen; **tvayi** = in you; **grahaaH yathaa** = anymore than the planets; (are seen); **durdineShu** = on cloudy days.

"Those riches, due to renunciation of which, worldly happiness of those practicing the path of virtue gets lost, are not seen in you, any more than the planets are seen in cloudy days."

[Verse Locator](#)

त्वयि प्रव्रजिते वीर गुरोश् च वचने स्थिते ।
रक्षसापहृता भार्या प्राणैः प्रियतरा तव ॥ ६-८३-४१

41. **viira** = O valiant one!; **sthite** = abiding; **guroH vachane** = in the words of your father; **tvayi** = you; **pravrajite** = have gone to exile; **tava bhaaryaa** = and your wife; **priyataraa** = more beloved; **praaNaiH** = than your lives; **apahR^itaa** = was stolen; **rakShasaa** = by a demon.

"O valiant one! While you were in exile, faithful to the command of your father, your wife who was more beloved than life itself, was stolen away by a demon."

[Verse Locator](#)

तदद्य विपुलं वीर दुःखमिन्द्रजिता कृतम् ।
कर्मणा व्यपनेष्यामि तस्मादुत्तिष्ठ राघव ॥ ६-८३-४२

42. **viira** = O valiant prince!; **vyapaneShyaami** = I shall dispel; **karmaNaa** = with my exploits; **adya** = today; **tat** = that; **vipulam** = great; **duHkham** = agony; **kR^itam** = caused; **indrajitaa** = by Inrajit; **tasmaat** = therefore; **uttiShTha** = rise; **raaghava** = O Rama!

"O valiant prince! I shall dispel with my exploits today, that great agony caused by Indrajit. Therefore, rise O Rama!"

[Verse Locator](#)

उत्तिष्ठ नरशार्दूल दीर्घबाहो धृत्वत ।
किमात्मानं महात्मानं कृतात्मानं न बुध्यसे ॥ ६-८३-४३

43. **nara shaarduula** = O the foremost among men!; **diirgha baaho** = O the long armed one!; **dhR^ita vrata** = O the firmly resolute one! Arise! Why are you not knowing about yourself; who is the great-souled and whose spirit is disciplined?"

"O the foremost among men! O the long-armed one! O the firmly resolute one! Arise! Why are you not knowing about yourself, who is the great-souled and whose spirit is disciplined?"

[Verse Locator](#)

अयमनघ तवोदितः प्रियार्थ ।
जनकसुता निधनं निरीक्ष्य रुष्टः ।

44. anagha = O faultless one! nirrikShya = on seeing; janakaasutaanidhanam = the death of Seetha; ruShTaH = and enraged; ayam = I; tava priyaartham = as a favour for you; uditaH = have risen; bhR^isham vinipaataayaami = I shall completely destroy; iShubhiH = with my arrows; laN^kaam = Lanka; sarathagajahayaam = with its chariots; elephants and horses; saraakShasendraam = along with Ravana.

"O faultless one! On seeing the death of Seetha and enraged, rising to do favour for you, I shall completely destroy with my arrows, Lanka with its chariots, elephants and horses along with Ravana."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्र्यशीतितमः सर्गः

Thus, this is the 83rd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 83

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 84 Verses converted to UTF-8, Nov 09

Introduction

Vibhishana comes to Lakshmana and beholds Rama having fallen into a swoon and lying in the lap of Lakshmana. Lakshmana informs Vibhishana that on hearing the words of Hanuma saying that Seetha was killed by Indrajit, Rama fell into a swoon. Telling Rama the secret of conjuring trick practiced by Indrajit in killing an illusory image of Seetha, Vibhishana assures him of Seetha being still alive and urges him to send Lakshmana with an army to the sanctuary of Nikumbhila.

[Verse Locator](#)

राममाश्वासयाने तु लक्ष्मणे भ्रातृवत्सले ।
निक्षिप्य गुल्मान्स्वस्थाने तत्रागच्छद्विभीषणः ॥ ६-८४-१

1. lakShmaNe = (While) Lakshmana; bhraatR^ivatsale = who was fond of his brother; aashvaasamaane = was consoling; raamam = Rama; vibhiiShaNaiH = Vibhishana; nikShipya = keeping; gulmaan = the division of his army; svasthaane = in their respective positions; aagachchhat = arrived; tatra = there.

While Lakshmana, who was so fond of his brother, was consoling Rama, Vibhishana, keeping the troops of simian army in their respective positions, arrived there.

[Verse Locator](#)

नानाप्रहरणैर्वैरिश्चतुर्भिः सचिवैर्वृतः ।
नीलाञ्जनचयाकारैर्मतङ्गैरिव यूथपः ॥ ६-८४-२
सोऽभिगम्य महात्मानं राघवं शोकलालसं ।
वानरांश्चैव ददृशे बाष्पपर्याकुलेक्षणान् ॥ ६-८४-३

2; 3. saH = that Vibhishana; abhivR^itaH = surround; chaturbhiH viiraiH = by four warriors; naanaapraharaNaiH = wielding many types of weapons; yuuthapaiH = who were chiefs of troops; niilaaNjana chaakaaraiH = who looked like heaps of black collyrium; maataN^gaiH iva = and who were appearing like elephants; abhigamya = approaching; mahaatmaanam = the great souled; raaghavam = Lakshmana; shokalaalasam = who was totally absorbed in sorrow; dadR^ishe = saw; vaanaraamshchaapi = even the monkeys; baaShpaparyaakulekShaNaan = having their eyes filled with tears.

That Vibhishana, surrounded by four warriors, wielding many types of weapons, and who were chiefs of troops, looking like heaps of black collyrium and who were appearing like elephants, approached Lakshmana who was totally engrossed in sorrow and saw the monkeys also, whose eyes were filled with tears.

[Verse Locator](#)

राघवं च महात्मानमिक्ष्वाकुकुलनन्दनम् ।

ददर्श मोहमापन्नं लक्ष्मणस्याङ्कमाश्रितम् ॥ ६-८४-४

4. **dadarsha cha** = (Vibhishana) also saw; **mahaatmaanam** = the great souled Rama; **ikShvaakukulanandanam** = the delight of Ikshvaku dynasty; **moham aapannam** = fallen into a swoon; **aashritam** = and resting on; **aN^kam** = the lap; **lakShmaNasya** = of Lakshmana.

Vibhishana also saw the great-souled Rama, the delight of Inkshvaku dynasty fallen into a swoon and resting on the lap of Lakshmana.

[Verse Locator](#)

व्रीडितं शोकसन्तप्तं दृष्ट्वा रामं विभीषणः ।

अन्तर्दुःखेन दीनात्मा किमेतदिति सोऽब्रवीत् ॥ ६-८४-५

5. **dR^iShTvaa** = seeing; **vriiDitam** = the embarrassed; **raamam** = Rama; **shokasantaptam** = tormented with grief; **saH vibhiiShaNah** = that Vibhishana; **diinaatmaa** = distressed in spirits; **duHkhena** = with agony; **antaH** = inside; **abraviit** = asked him; **kim etat iti** = "What is this?"

On seeing the embarrassed Rama, tormented with grief, that Vibhishana, distressed as he was in spirits, with agony inside, asked him, "What is this?"

[Verse Locator](#)

विभीषण मुखं दृष्ट्वा सुग्रीवं तांश्च वानरान् ।

उवाच लक्ष्मणो वाक्यमिदं बाष्पपरिप्लुतः ॥ ६-८४-६

6. **dR^iShTvaa** = seeing; **viibhiishaNamukham** = Vibhishana's face; **sugriivam** = Sugreeva; **taan vaanaraamshcha** = and those mokeys; **lakShmaNaH** = Lakshmana; **baaShpa pariplutaH** = with tears pouring down; **uvaacha** = spoke; **idam** = thse words; **mandartham** = with splendid meaning.

Fixing his gaze on Vibhishana's face and looking at Sugreeva and those monkeys, Lakshmana with tears pouring down, spoke the following words, with a splendid meaning:

[Verse Locator](#)

हतामिन्द्रजिता सीतामिह श्रुत्वैव राघवः ।

हनूमद्वचनात्सौम्य ततो मोहमुपागतः ॥ ६-८४-७

7. **saumya** = O gentle Sir!; **shrutvaiva** = just after hearing; **hanumadvachanaat** = from the words of Hanuma; **iti** = that; **siitaa** = Seetha; **hataa** = was killed; **indrajitaa** = by Indrajit; **raaghavah** = Rama; **tataH** = then; **upaagataH** = entered into; **moham** = a swoon.

"O gentle Sir! Just on hearing through the words of Hanuma, saying that Seetha was killed by Indrajit, Rama entered into a swoon."

[Verse Locator](#)

कथयन्तं तु सौमित्रिं संनिवार्य विभीषणः ।

पुष्कलार्थमिदं वाक्यं विसंज्ञं राममब्रवीत् ॥ ६-८४-८

8. **samnivaarya** = Intercepting; **saumitram** = Lakshmana; **kathayantam** = who was thus narrating; **vibhiiShaNah** = Vibhishana; **abraviit** = spoke; **idam** = the following; **puShkalaartham** = amply meaningful; **vaakyam** = words; **raamam** = to Rama; **visamJNjam** = who was unconscious.

Intercepting the narrating Lakshmana in the middle, Vibhishana spoke the following amply meaningful words to Rama, who was in an unconscious state.

[Verse Locator](#)

मनुजेन्द्रार्तरूपेण यदुक्तस्त्वं हनूमता ।
तदयुक्तमहं मन्ये सागरस्येव शोषणम् ॥ ६-८४-९

9. aham = I; manye = think; yat tat = that which; tvam = you; uktaH = have been told; hanuumataa = by Hanuma; aartarupeNa = with a sorrowful temper; manujendra = Oruler of men; ayuktam = is absurd; shoShaNam iva = as the drying up; saagarasya = of the sea.

"I hold that which you have been told by Hanuma with a sorrowful temper, O ruler of men, to be absurd as the drying up of the sea."

[Verse Locator](#)

अभिप्रायं तु जानामि रावणस्य दुरात्मनः ।
सीतां प्रति महाबाहो न च घातं करिष्यति ॥ ६-८४-१०

10. mahaabaaho = O; the long-armed!; jaanaami = I know; abhipraayam = the design; duraatmanaH raavaNasya = of the evil-minded Ravana; siitaam prati = towards Seetha; na kariShyati = He would never do; ghaatam = the killing (of Seetha).

"O the long armed! I know the design of the evil-minded Ravana towards Seetha. He would never do the killing of Seetha."

[Verse Locator](#)

याच्यमानः सुबहुशो मया हितचिकीर्षुणा ।
वैदेहीमुत्सृजस्वेति न च तत्कृतवान्वचः ॥ ६-८४-११

11. yaachyamaanaH = eventhough begged; mayaa = by me; hitachikiirShuNaa = the well-wisher; subahushaH = several times; utsR^ijasva iti = to give up; vaidehiim = Seetha; na kR^itavaan = he did not heed; tat vachaH = that advice.

"Eventhough begged by me, the well-wisher, several times to give up Seetha, he did not heed that advice."

[Verse Locator](#)

नैव साम्ना न भेदेन न दानेन कुतो युधा ।
सा द्रष्टुमपि शक्येत नैव चान्येन केन चित् ॥ ६-८४-१२

12. na shakyeta = It is neither possible; draShTum api = even to see; saa = her; saamnaa = by conciliation; na daanena = nor by bestowing gifts; na bhedena = nor by sowing dissention; kutaH = how is it possible; yudhaa = by a war?; naiva = It is not possible; anyena kenachit = by any other strategy.

"It is neither possible even to see her by recourse to conciliation nor by bestowing gifts nor by sowing dissention. How is it possible then by a war? By any other strategy, it is impossible."

[Verse Locator](#)

वानरान्मोहयित्वा तु प्रतियातः स राक्षसः ।
मायामयीं महाबाहो तां विद्धि जनकात्मजाम् ॥ ६-८४-१३

13. saH raakShasaH = that Indrajit; pratiyaataH = retracted; mohayitvaa = by hoodwinking; vaanaraan = the monkeys; mahaabaaho = O long armed!; viddhi = know; taam

jaanakaatmajaam = that Seetha (who was seemingly killed by him); maayaamayim = as unreal.

"That Indrajit for his part retracted, by hoodwinking the monkeys. O the long armed! Know that Seetha (who was seemingly killed by him) as illusory."

[Verse Locator](#)

चैत्यं निकुम्भिलां नाम यत्र होमं करिष्यति ।
हुतवानुपयातो हि देवैरपि सवासवैः ॥ ६-८४-१४
दुराधर्षो भवत्येष सङ्ग्रामे रावणात्मजः ।

14. praapya = after reaching; chaityam = a sanctuary; nikumbhilaamnaama = by name; Nikumbhila; eShaH raavaNaatmajaH = this Indrajit; homam kariShyati = will pour oblations into the sacred fire; hutavaan upayaataH = on returning after pouring oblations into the sacred fire (Indrajit); bhavati duraadharShaH = will prove difficult to be overcome; samgraame = in battle; devairapi = even by celestials; sa vaasavaiH = including Indra.

"After reaching a sanctuary by name Nikumbhila, this Indrajit will pour oblations into the sacred fire. On returning after pouring oblations into the sacred fire, Indrajit will prove difficult to be overcome in battle, even by celestials including Indra."

[Verse Locator](#)

तेन मोहयता नूनमेषा माया प्रयोजिता ॥ ६-८४-१५
विघ्नमन्विच्छता तात वानराणां पराक्रमे ।

15. nuuam = certainly; eShaa = this; maayaa = conjuring trick (in the form Seetha); prayojitaa = was exhibited; tena = by him; mohayataa = who was employing magical art; anvichchataa = expecting; vighnam = interruption; paraakrame = by the prowess; vaanaraaNaam = of the monkeys; tatra = there.

"Certainly, this conjuring trick (in the form of killing an illusory living effigy of Seetha) was exhibited by him, who was employing his magical art, expecting interruption by the prowess of the monkeys there."

[Verse Locator](#)

ससैन्यास्तत्र गच्छामो यावत्तत्र समाप्यते ॥ ६-८४-१६
त्यजेमं नरशार्दूलमिथ्या सन्तापमागतम् ।
सीदते हि बलं सर्वं दृष्ट्वा त्वां शोककर्षितम् ॥ ६-८४-१७

16; 17. yaavat = before which time; tat = that act of offering oblations in the sacred fire; na samaapyate = is not completed; (within that time); gachchhaama = we shall go; tatra = there; sasainyaaH = along with an army; narashaarduula = O the foremost of men!; tyaja = give up; enam = this; mithyaa santaapam = improper grief; aagatam = has come upon (you); dR^iShTvaa = on seeing; tvaam = you; shokakarshitam = tormented by grief; sarvam = all; balam = the army; siidatehi = is indeed sinking into despondency.

"While the sacrificial performance is not ended, we shall proceed to that place, along with an army. O the foremost of men! Give up this improper grief, which has come upon you. Seeing you tormented with grief, the entire army is sinking into despondency."

[Verse Locator](#)

इह त्वं स्वस्थ हृदयस्तिष्ठ सत्त्वसमुच्छ्रितः ।
लक्ष्मणं प्रेषयास्माभिः सह सैन्यानुकर्षिभिः ॥ ६-८४-१८

18. tvam = you; tiShTha = stay; iha = here; svasthahR^idayaH = confident at heart; sattvasamuchchhritaH = and exalted in courage; preShaya = send; lakShmaNam = Lakshmana; asmaabhiH saha = with us; sainyaanukarShibhiH = who are summoning an army.

"Very exalted as you are in courage, stay you here, confident at heart, and send Lakshmana with us, who are taking an army along with us."

[Verse Locator](#)

एष तं नरशार्दूलो रावणिं निशितैः शरैः ।
त्याजयिष्यति तत्कर्म ततो वध्यो भविष्यति ॥ ६-८४-१९

19. eShaH = this Lakshmana; narashaarduulaH = the eminent prince; raavaNim tyaaajayiShyati = can make Indrajit abandon; tat = that; karma = act of sacrifice; nishitaiH sharaiH = by his sharp arrows; tataH = then; bhaviShyati vadhyaH = he will be susceptible to be killed.

"This Lakshmana, the eminent prince, can make Indrajit abandon that act of sacrifice, by employing his sharp arrows. Then, he will be susceptible of being killed."

[Verse Locator](#)

तस्यैते निशितास्तीक्ष्णाः पत्रिपत्राङ्गवाजिनः ।
पत्रिण इवासौम्याः शराः पास्यन्ति शोणितम् ॥ ६-८४-२०

20. ete sharaaH = these arrows; nishitaaH = which are sharp; tiikShaNaaH = fiery; patripatraaN^ga vaajinaH = with a speed equal to the speed of the wings of a bird; paasyanti = can drink; tasya shoNitam = his blood; asaumyaaH patatriNaH iva = like unlovely birds.

"Lakshmana's arrows, which are sharp and fiery, with a speed equal to the wings of a bird, can drink his blood like cruel birds."

[Verse Locator](#)

तत्सन्दिश महाबाहो लक्ष्मणं शुभलक्षणम् ।
राक्षसस्य विनाशाय वज्रं वज्रधरो यथा ॥ ६-८४-२१

21. mahaabaaho = O the long-armed one!; tat = therefore; sandisha = dispatch; lakShmaNam = Lakshmana; shubhalakShanaH = having auspicious body-marks; vajradhvaH yathaa = as Indra the lord of celestials; vajram (employed) the thunderbolt; vinaashaaya = for the destruction; raakShasasya = of Indrajit.

"O the long-armed one! Therefore, dispatch Lakshmana having auspicious body-marks even as Indra the lord of celestials employed the thunderbolt to kill Indrajit."

[Verse Locator](#)

मनुजवर न कालविप्रकर्षो ।
रिपुनिधनं प्रति यत्क्षमोऽद्य कर्तुम् ।
त्वमतिसृज रिपोर्वधाय बाणीम् ।
असुरपुरोन्मथने यथा महेन्द्रः ॥ ६-८४-२२

22. manujavara = O the best of men!; yat = for which reason; na kShamaH = it is not appropriate; kartum kaala viprakarShaH = to delay; ripunidhanam prati = the killing of the enemy; adya = at this time; (for that reason); tvam atisR^ija vaaNiim = you grant permission in your words; ripoH vadhaaya = to destroy the enemy; mahendraH yathaa = as Indra; divijaripoH madhane = (hurl his thunderbolt) to destroy the enemies of celestials.

"O the best of men! It is not appropriate to delay the killing of the enemy any further now. Therefore, grant permission to Lakshmana to destroy the enemy, as Indra would hurl his thunderbolt to destroy the enemies of celestials."

[Verse Locator](#)

समाप्तकर्मा हि स राक्षसेन्द्रो ।
भवत्यदृश्यः समरे सुरासुरैः ।
युयुत्सता तेन समाप्तकर्मणा ।
भवेत्सुराणामपि संशयो महान् ॥ ६-८४-२३

23. saH raakShasaR^iShabhaH = that foremost among demons; samaapta karma = having completed the sacrifice; adR^ishyaH bhavati hi = he will indeed be invisible; suraasuraiH = to celestials and demons; samara = in battle; suraaNaamapi = even the celestials; bhavet mahaa samshayaH = feel a great doubt; tena = of him; samaaptakarmaNaa = who has completed the sacrifice; yuyutsataa = and has an intent to fight.

"If that Indrajit, the foremost of demons completes the sacrifice, he would not be visible even to the celestials and the demons in battle. If he come with a desire to fight, after ending that sacrifice, the celestials also will feel a great suspicion on their own lives."

[Verse Locator](#)

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुरशीतितमः सर्गः

Thus, this is the 84th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 84

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 85

Verses converted to UTF-8, Nov 09

Introduction

Vibhishana suggests Rama to send Lakshmana to kill Indrajit, even before Indrajit completes the sacrificial fire in the sanctuary of Nikumbhila. Rama then asks Lakshmana to proceed with the battle along with armies of Sugreeva, Hanuma, Jambavan and Vibhishana. Lakshmana proceeds to Nikumbhila along with Hanuma, Vibhishana and Jambavan to kill Indrajit. Lakshmana accompanied by Vibhishana, Angada and Hanuma penetrates that heterogeneous army of the enemies at the sanctuary of Nikumbhila.

[Verse Locator](#)

तत्तस्य वचनं श्रुत्वा राघवः शोककश्मितः ।
नोपधारयते व्यक्तं यदुक्तं तेन रक्षसा ॥ ६-८५-१

1. shrutvaa = hearing; tat vachanam = those words; tasya = of Vibhishana; raaghavaH = Rama; shoka kashmitaH = agonized with grief; nopadhaarayate = could not comprehend; vyaktam = clearly; yat uktam = that which was spoken; tena rakShasaa = by that demon.

Hearing those words of Vibhishana, Rama, agonized as he was with grief, could not understand clearly what was spoken by that demon.

[Verse Locator](#)

ततो धैर्यमवष्टभ्य रामः परपुरंजयः ।
विभीषणमुपासीनमुवाच कपिसंनिधौ ॥ ६-८५-२

2. tataH = then; raamaH = Rama; parapuramjayaH = the conqueror of the cities of enemies; avaShTabhya = leaning upon; dhairyam = his courage; uvaacha = spoke; vibhiiShaNam = to Vibhishana; upaasiinam = sitting nearby; kapisamnidhau = and before the presence of the monkeys.

Then, Rama the conqueror of the cities of enemies, leaning upon his courage, spoke to Vibhishana who was sitting nearby and in front of the monkeys (as follows):

[Verse Locator](#)

नैरृताधिपते वाक्यं यदुक्तं ते विभीषण ।
भूयस्तच्छ्रोतुमिच्छामि ब्रूहि यत्ते विवक्षितम् ॥ ६-८५-३

3. naiR^itaadhipate = O lord of demons!; ichchhaami = I wish; shrotum = to hear; bhuuyaH = again; yat vaakyam = those words; te = of you; uktam = spoken; ichchhaami = I desire; shrotum = to hear; bhuuyaH = again; tat = that; yat = which; te vivakShitam bruhi = you intend to tell (me).

"O lord of demons! I wish to hear again those of the words spoken by you. I desire to hear again, whatever you intend to tell me."

राघवस्य वचः श्रुत्वा वाक्यं वाक्यविशारदः ।
यत्तत्पुनरिदं वाक्यं बभाषेऽथ विभीषणः ॥ ६-८५-४

4. **shrutvaa** = hearing; **vachaH** = those words; **raaghavasya** = of Rama; **udaahR^itam** = spoken; **sudiinavat** = very sadly; **saH vibhiiShaNaH** = that Vibhishana; **vaakya vishaaradaH** = who was skilled in expression; **punaH** = again; **babhaaShe** = spoke; **idam vaakyam** = the following words; **yatnaat** = gently.

Hearing those words of Rama, spoken very sadly, that Vibhishana who was skilled in expression, again spoke his words gently as follows:

[Verse Locator](#)

यथाज्ञप्तं महाबाहो त्वया गुल्मनिवेशनम् ।
तत्तथानुष्ठितं वीर त्वद्वाक्यसमनन्तरम् ॥ ६-८५-५

5. **mahaabaaho** = O the long armed!; **viira** = O the valiant one!; **yathaa** = how; **gulmaniveshanam** = the marshalling of the troops; **aaJNaptam** = was ordered; **tvayaa** = by you; **tat** = the same; **anuShThitam** = was done; **tathaa** = accordingly; **tvadvaakya samanantaram** = and immediately after your words.

"O the long armed hero! Immediately after your orders, the marshalling of the troops was done by me in the manner as enjoined by you."

[Verse Locator](#)

तान्यनीकानि सर्वाणि विभक्तानि समन्ततः ।
विन्यस्ता यूथपाश्चैव यथाअन्यायं विभागशः ॥ ६-८५-६

6. **sarvaaNi** = all; **taani** = those; **aniikaani** = armies; **vibhaktaani** = were divided; **samantataH** = and positioned at all places; **yuuthapashchaiva** = even the commanders of those divisions; **vinyastaaH** = were positioned; **vibhaagashaH** = and distributed; **yathaanyaayam** = as per their ranks.

"All those armies were divided and positioned at all places. Even the commanders of those divisions were arrayed and distributed according to their ranks."

[Verse Locator](#)

भूयस्तु मम विज्ञाप्यं तच्छृणुष्व महाप्रभो ।
त्वय्यकारणसम्पत्ते सम्पत्तद्दिदया वयम् ॥ ६-८५-७

7. **mahaaprabho** = O great lord!; **maama** = to me; **bhuuyaH viJNaapyam** = there is more to be reported; **tat shR^iNuShva** = listen to it; **tvayi akaaraNa samtapte** = while you are lamenting causelessly are lamenting; **vayam** = we; **samtapta hR^idayaaH** = are painful at our hearts.

"O great lord! I have to report to you something further. Listen to it. While you are lamenting without any cause, we feel painful at our hearts."

[Verse Locator](#)

त्यज राजन्निमं शोकं मिथ्यासंतापमागतम् ।
तदियं त्यज्यतां चिन्ता शत्रुहर्षविवर्धिनी ॥ ६-८५-८

8. **raajan** = O king!; **tyaja** = abandon; **imam** = this; **shokam** = lamentation; **mithyaa santaapam** = and false grief; **aagatam** = which came (to you); **tat** = therefore; **iyam chintaa** =

let this worry; **shatruharShavivardhinii** = which augments the pleasure of the adversaries; **tyajyataam** = be abandoned.

"O king! Abandon this lamentation and false grief which came to you. Let your worry, which augments the pleasure of your adversaries be therefore abandoned."

[Verse Locator](#)

उद्यमः क्रियतां वीर हर्षः समुपसेव्यताम् ।
प्राप्तव्या यदि ते सीता हन्तव्याश्च निशाचराः ॥ ६-८५-९

9. **viira** = O hero!; **te siitaa praaptavyaa yadi** = if you want to get back Seetha; **nishaacharaaH hantavyaashcha** = if the demons are to be destroyed; **udyamaH kriyataam** = raise up for the occasion; **harShaH samupasevyataam** = keep yourself cheerful.

"O hero! If you want to get back Seetha and if the demons are to be destroyed, raise up for the occasion. Keep yourself cheerful."

[Verse Locator](#)

रघुनन्दन वक्ष्यामि श्रूयतां मे हितं वचः ।
साध्वयं यातु सौमित्रिर्बलेन महता वृतः ॥ ६-८५-१०
निकुम्भिलायां संप्राप्तं हन्तुं रावणिमाहवे ।
धनुर्मण्डलनिर्मुक्तैराशीविषविषोपमैः ॥ ६-८५-११

10; 11. **raghunandana** = O Rama!; **vakShyaami** = I will tell you; **me hitam vachaH** = let my benign words; **shruuyataam** = be heard; **ayam saumitriH** = this Lakshmana; **vR^itaH mahataa balena** = together with a large army; **saadhu yaatu** = has to go immediately; **hantum** = to kill; **raavaNim** = Indrajit; **nikumbhilaayaam sampraaptam** = who reached Nikumbhila; **aaShiiviShaviShopamaiH** = with arrows tantamount to serpentine poison; **dhanurmaN^Dala nirmuktaiH** = released from a snake-like bow; **aahave** = in battle.

"O Rama! Listen to my benign words I tell you. This Lakshmana together with a large army should go soon to kill Indrajit, who reached Nikumbhila, with arrows as deadly as the serpentine poison released from his snake-like bow in battle."

[Verse Locator](#)

तेन वीरेण तपसा वरदानात्स्वयंभुवः ।
अस्त्रं ब्रह्मशिरः प्राप्तं कामगाश्च तुरंगमाः ॥ ६-८५-१२

12. **viireNa tena** = by the valiant Indrajit; **tapasaa** = by his penance; **praaptam** = was obtained; **astram** = a weapon; **brahmashiraH** = called Brahmashira; **varadaanaat** = by way of a gift; **svayambhuvaH** = from Brahma; **turangamaaH** = and horses; **kaanngaaH** = coursing at his will.

"By his penance, Indrajit obtained a weapon called Brahmashira, by way of a gift from Brahma and also horses, which are coursing at his will."

[Verse Locator](#)

स एष सह सैन्येन प्राप्तः किल निकुम्भिलाम् ।
यद्युत्तिष्ठेत्कृतं कर्म हतान्सर्वाश्च विद्धि नः ॥ ६-८५-१३

13. **saH eShaH** = that Indrajit as such; **sainyena saha** = along with his army; **praaptaH kila** = is reported to have reached; **nikumbhilaam** = Nikumbhila; **karmakR^itam** = after performing his sacrificial act **uttiShThedyadi** = if he comes forth; **viddhiH** = know (that); **sarvaan** = all; **naH** = of us; **hataan** = as destroyed!

"That Indrajit, as such along with his army, is reported to have reached Nikumbhila. If he comes forth after completing his sacrificial act, know that all of us as killed."

[Verse Locator](#)

निकुम्भिलामसंप्राप्तमहुताग्निं च यो रिपुः ।
त्वामातायिनं हन्यादिन्द्रशत्रो स ते वधः ॥ ६-८५-१४
वरो दत्तो महाबाहो सर्वलोकेश्वरेण वै ।
इत्येवं विहितो राजन्वधस्तस्यैष धीमतः ॥ ६-८५-१५

14; 15. **varaH** = a boon; **dattaH** = was given; **sarva lokeshvareNa** = by Brahma; **tasya dhiimataH** = to that intelligent demon; **itvevam** = thus; **indrajito** = O Indrajit!; **yaH ripuH** = which enemy; **hanyaat** = strikes; **tvaam** = you; **aatataayinam** = having your bow drawn; **asampraaptam** = before not arriving; **nikumbhilaam** = at Nikumbhila; **ahutaagnimcha** = or before offering your oblations to the sacred fire; **saH** = he alone; **vadhaH** = is the killer; **te** = to you; **mahaabaaho** = O the long armed!; **eShaH** = this; **vadhaH** = killing; **vihitaH** = is ordained.

"A boon was given by Brahma to that intelligent demon as follows: "O Indrajit! That enemy of yours, who strikes while you are marching with your bow drawn, and while you have not arrived at Nikumbhila, or even while you have not offered oblations to the sacred fire, will prove to be the cause of your killing."

[Verse Locator](#)

वधायेन्द्रजितो राम संदिशस्व महाबल ।
हते तस्मिन् हतं विद्धि रावणम् ससुहृद्वृणं ॥ ६-८५-१६

16. **mahaabala raama** = O mighty Rama!; **samdishasva** = give your command; **vadhaaya** = for killing; **indrajitaH** = of Indrajit; **tasmin hate** = while he is killed; **viddhi** = know (that); **raavaNam** = Ravana; **sa suhR^idgaNam** = along with his associate-troops; **hatam** = as killed.

"O mighty Rama! Give your command for killing of Indrajit. When he is killed, know that Ravana along with his associate troops also as killed."

[Verse Locator](#)

विभीषणवचः श्रुत्वा रामो वाक्यमथाब्रवीत् ।
जानामि तस्य रौद्रस्य मायां सत्यपराक्रम ॥ ६-८५-१७

17. **shrutvaa** = hearing; **vibhiiShaNa vachaH** = the words of Indrajit; **raamaH** = Rama; **atha** = then; **abraviit** = spoke; **vaakyam** = (the following) words; **satyaparaakrama** = O Vibhishana of true prowess!; **jaanaami** = I know; **maayaam** = the conjuring trick; **raudrasya tasya** = of that terrific demon.

Hearing the words of Indrajit, Rama then spoke the following words:"O Vibhishana of true prowess! I know the conjuring trick of that terrific demon."

[Verse Locator](#)

स हि ब्रह्मस्त्रवित्प्राज्ञो महामायो महाबलः ।
करोत्यसम्भ्रान् संग्रामे देवान्सवरुणानपि ॥ ६-८५-१८

18. **saH** = that Indrajit; **brahmaastravit** = knows how to employ Brahma's missile; **praajjNaH** = intelligent; **mahaamaayaH** = has several conjuring tricks; **mahaabalaH** = mighty; **karoti** = he can make; **asamJNaan** = unconscious; **devaanapi** = even the celestials; **savaruNaan** - along with Varuna the king of gods; **samgraame** = in battle.

"That Indrajit is skilled in the use of the mystic missile presided over by Brahma. He is intelligent. He is a master of several conjuring tricks. He is so mighty that he can render unconscious in battle even the gods along with Varuna the king of gods."

[Verse Locator](#)

तस्यान्तरिक्षे चरतः सरथस्य महायशः ।
न गतिर्ज्ञायते वीर सूर्यस्येवाभ्रसंप्लवे ॥ ६-८५-१९

19. mahaayashaH viiraH = O highly illustrious hero!; tasya = his; gatiH = movement; charataH = while drifting; antarikShaH = i the sky; sarathasya = along with his chariot; na JNaayate = is not known; suryasyeva = as the movement of the sun (is not known); abhrasamplave = under a dense mass of clouds.

"O highly illustrious hero! While he drifts in the sky, ascending his chariot, his movement is not known to others, as the sun is not seen beneath a dense mass of clouds."

[Verse Locator](#)

राघवस्तु रिपोर्ज्ञत्वा मायावीर्यं दुरात्मनः ।
लक्ष्मणं कीर्तिसंपन्नमिदं वचनमब्रवीत् ॥ ६-८५-२०

20. jJNaatvaa = having known; maayaaviiryam = the toughness of the conjuring tricks; duraatmanaH ripoH = of the evil-minded adversary; raaghavaH = Rama; abraviit = spoke; idam vachanam = these words; lakShmaNam = to Lakshmana; kiirti sampannam = endowed with glory.

Having known the toughness of the conjuring tricks of the evil-minded adversary, Rama spoke to the illustrious Lakshmana as follows:

[Verse Locator](#)

यद्गानरेन्द्रस्य बलं तेन सर्वेण संवृतः ।
हनूमत्प्रमुखैश्चैव यूथपैः सह लक्ष्मण ॥ ६-८५-२१
जाम्बवेनार्क्षपतिना सहसैन्येन संवृतः ।
जहि तं राक्षससुतं मायाबलसमन्वितम् ॥ ६-८५-२२

21; 22. lakShmaNa = O Lakshmana!; samvR^itaH = accompanied; tena = by that; sarveNa = entire; vaanarendrasya yat balam = army of Sugreeva; yuuthapashchaiva saha = along with the army = leaders; hanumatpramukhaiH = with Hanuma as their head; jaambavena samvR^itaH = and accompanied by Jambavan; R^ikShapatinaa = the lord of bears; sahasainyena = together with his army; jahi = kill; tam raakShasasutam = Indrajit; that prince of demons; maayaabalasamanvitam = rich in the power of conjuring tricks.

"O Lakshmana! You, accompanied by that entire army which stands at the disposal of Sugreeva, along with troop-commanders with Hanuma as their head; and protected by Jambavan the lord of bears, who will be accompanied by his army, kill that Indrajit the prince of demons, rich in the power of conjuring tricks."

[Verse Locator](#)

अयं त्वां सचिवैः सार्धं महात्मा रजनीचरः ।
अभिज्ञस्तस्य मायानां पृष्ठतोऽनुगमिष्यति ॥ ६-८५-२३

23. mahaatmaa = the great souled; ayam rajaniicharaH = Vibhishana; abhiJNaH = the knower; tasya maayaanaam = of his conjuring tricks; sachivaiH saardham = along with his counsellors; anugamiShyati = will follow; pR^iShThataH = behind; tvaam = you.

"The great souled Vibhishana, who knows all the conjuring tricks of Indrajit, along with his counsellors, will follow behind you."

[Verse Locator](#)

राघवस्य वचं श्रुत्वा लक्ष्मणः सविभीषणः ।
जग्राह कार्मुकश्रेष्ठमत्यद्भुतपराक्रमः ॥ ६-८५-२४

24. **shrutvaa** = hearing; **vachaH** = the words; **raaghavasya** = of Rama; **lakShmaNaH** = Lakshmana; **atyadbhuta paraakramaH** = of highly wonderful prowess; **savibhiiShanaH** = along with Vibhishana; **jagraaha** = took hold; **kaarmuka shreShTham** = of his excellent bow.

Hearing the words of Rama, Lakshmana of highly wonderful prowess, along with Vibhishana, took hold of his excellent bow.

[Verse Locator](#)

संनद्धः कवची खड्गी सशरो वामचापभृत् ।
रामपादावुपस्पृश्य हृष्टः सौमित्रिरब्रवीत् ॥ ६-८५-२५

25. **hR^iShTaH** - the rejoicing; **saumitriH** = Lakshmana; **samnaddhaH** = who was prepared for the combat; **kavachii** = covered with armour; **khaDgii** = wielding a sword; **sa sharaH** = and arrows; **vaamachaapa bhR^it** = wearing a bow in his left hand; **upaspR^ishya** = having touched; **raamapaadau** = Rama's feet; **abraviit** = spoke (as follows):

The rejoiced Lakshmana who was prepared for the combat, clad in an armour, wielding a sword and arrows, wearing his bow in his left hand and having touched Rama's feet in salutation, spoke as follows:

[Verse Locator](#)

अद्य मत्कार्मुकोन्मुक्ताः शरा निर्भिद्य रावणिम् ।
लङ्कामभिपतिष्यन्ति हंसाः पुष्करिणीमिव ॥ ६-८५-२६

26. **adya** = today; **sharaaH** = the arrows; **matkaarmukonmuktaaH** = released from my bow; **nirbhidya** = piercing; **raavaNim** = Indrajit; **abhipatiShyanti** = will drop towards; **laN^kaam** = Lanka; **hamsaaH iva** = as swans; **puShkariim** = (descend into) a lotus-pond.

"Today, the arrows released from my bow, piercing Indrajit, will drop into the City of Lanka, as swans descend into a louts-pond.

[Verse Locator](#)

अद्येव तस्य रौद्रस्य शरीरं मामकाः शराः ।
विधमिष्यन्ति भित्त्वा तं महाचापगुणच्युताः ॥ ६-८५-२७

27. **adyaiva** = now itself; **maamakaaH sharaaH** = my arrows; **mahaachaapaguNa chyutaaH** discharged from the bow-string of the great bow; **bhittvaa** = splitting; **tasya raudrasya shariiram** = his terrific body; **tam vidhamiShyati** = will blow him away.

"Now itself, my arrows discharged from the bow-string of this great bow, duly splitting his terrific body, will blow him away."

[Verse Locator](#)

एवमुक्त्वा तु वचनम् द्युतिमान् भ्रातुरग्रतः ।
स रावणिवधाकाङ्क्षी लक्ष्मणस्त्वरितं ययौ ॥ ६-८५-२८

28. **evam uktvaa** = thus speaking; **bhraatuH agrataH** = in front of his brother; **saH dyutimaan lakShmaNaH** = that resplendent Lakshmana; **yayau** = sallied forth; **tvaritam** = quickly; **raavaNi vadhaakaaNkShii** = with an intent to kill Indrajit.

Thus speaking in front of his brother, that resplendent Lakshmana, quickly marched forward, with an intent to kill Indrajit.

[Verse Locator](#)

सोऽभिवाद्य गुरोः पादौ कृत्वा चापि प्रदक्षिणं ।
निकुम्भिलामभिययौ चैत्यं रावणिपालितम् ॥ ६-८५-२९

29. **abhivaadya** = offering salutation; **guroH paadau** = to his brother's feet; **kR^itvaa** = and doing; **pradakShiNam cha** = circumambulation too; **saH** = that Lakshmana; **abhiyayau** = went; **chaityam** = to the sancctuary; **nikumbhilaam** = called Nikumbhila; **raavaNipaalitaam** = protected by Indrajit.

Offering salutation to the feet of his brother and doing circumambulation too, that Lakshmana went to the sanctuary named Nikumbhila, which was protected by Indrajit.

[Verse Locator](#)

विभीषणेन सहितो राजपुत्रः प्रतापवान् ।
कृतस्वस्त्ययनो भ्रात्रा लक्ष्मणस्त्वरितो ययौ ॥ ६-८५-३०

30. **kR^ita svastyayanaH** = having obtained blessings; **bhraatraa** = from his brother; **prataapavaan lakShmaNaH** = the glorious Lakshmana; **raajaputraH** = the prince; **tvaritaH** = quickly; **yayau** = sallied forth; **vibhiiShaNena sahitaH** = along with Vibhishana.

Having obtained the blessings from his brother, the glorious Lakshmana, the prince, quickly sallied forth along with Vibhishana.

[Verse Locator](#)

वानराणाम् सास्रैस्तु हनुमान् बहुभिर्वऋतः ।
विभीषणश्च सामात्यो तदा लक्ष्मणमन्वगात् ॥ ६-८५-३१

31. **tadaa** = then; **hanumaan** = Hanuma; **vR^itaH** = accompanied; **bahubhiH sahasraiH** = by many thousands; **vaanaraaNaam** = of monkeys; **vibhiiShaNashcha** = and Vibhishana; **saamaatyaH** = along with his counsellors; **lakShmaNam anvagaat** = went behind Lakshmana.

Then, Hanuma accompanied by many a thousand of monkeys and Vibhishana along with his counsellors went behind Lakshmana.

[Verse Locator](#)

महता हरिसैन्येन सवेगमभिसंवृतः ।
ऋक्षराजबलं चैव ददर्श पथि विष्ठितम् ॥ ६-८५-३२

32. **abhisamvR^itaH** = (That Lakshmana) surrounded; **savegam** = quickly; **mahataa harisainyena** = by a large army of monkeys; **dadarsha** = saw; **R^ikSharaaja balamchaiva** = also the army of Jambavan; **viShThitam** = stationed; **pathi** = in the way.

That Lakshmana, quickly surrounded by a large army of monkeys, saw the army of Jambavan also stationed in the way.

[Verse Locator](#)

स गत्वा दूरमध्वानं सौमित्रिर्मित्रनन्दनः ।
राक्षसेन्द्रबलं दूरादपश्यद्व्यूहमाश्रितम् ॥ ६-८५-३३

33. **gatvaa** = going; **duuram** = a long; **adhvaanam** = distance; **saH saumitriH** = that Lakshmana; **mitranandanaH** = the delight to his friends; **apashyat** = saw; **raakShasendrabalam** = the army of Ravana; **aashritam** = ranged; **vyuudham** = in battle-array; **duuraat** = from a distance.

After covering a long distance, that Lakshmana, the delight to his friends, saw the army of Ravana, ranged in battle-array, from a distance.

[Verse Locator](#)

स तं प्राप्य धनुष्पाणिर्मायायोगमरिंदमः ।
तस्थौ ब्रह्मविधानेन विजेतुं रघुनन्दनः ॥ ६-८५-३४

34. **praapya** = duly arriving at Nikumbhila; **saH** = raghunandanaH = that Lakshmana; **arimdamaH** = the foe-conqueror; **tasthau** = stood; **dhanuShpaaNiH** = bow in hand; **vijetum** = to conquer; **tam** = that Indrajit; **maayaayogam** = possessing conjuring tricks; **brahmaavidhaanena** = in conformity with Brahma's ordinance.

Duly arriving at Nikumbhila, that foe-conquering Lakshmana stood, bow in hand, to conquer that Indrajit, the possessor of conjuring tricks, in conformity with Brahma's ordinance.

[Verse Locator](#)

विभीषणेन सहितो राजपुत्रः प्रतापवान् ।
अङ्गदेन च वीरेण तथानिलसुतेन च ॥ ६-८५-३५

35. **prataapavaan** = the valiant; **raajaputraH** = Lakshmana; (**tasthau** = stood); **sahitaH vibhiiShaNena** = along with Vibhishana; **viireNa aN^gadena** = the heroic Angada; **tathaa** = and; **anilasutena** = Hanuma; the son of wind-god.

The valiant Lakshmana stood there along with Vibhishana, the heroic Angada and Hanuma, the son of wind-god.

[Verse Locator](#)

विविधममलशस्त्रभास्वरं त ।
द्ध्वजगहनं गहनं महारथैश्च ।
प्रतिभयतममम्प्रमेयवेगं ।
तिमिरमिव द्विषतां बलं विवेश ॥ ६-८५-३६

36. **vivesha** = (Lakshmana) entered; **dviShataam balam** = the army of enemies; **vividham** = which was of many kinds; **amala shastra bhaasvaram** = resplendent with spotless weapons; **dhvajagahanam** = thick with ensigns; **mahaarathaishcha** = and abounded with huge chariots; **gahanam** = exceedingly formidable; **pratibhayatamam** = very terrific; **aprameya vegam** = with unimaginable swiftness; **timaramiva** = even as one would enter a thick veil of darkness.

Lakshmana penetrated that heterogeneous army of enemies, resplendent with spotless weapons, thick with ensigns and abounded with huge chariots, exceedingly impenetrable, very terrific, with unimaginable swiftness, even as one would enter a thick veil of darkness.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चाशीतितमः सर्गः

Thus, this is the 85th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 85

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 86 Verses converted to UTF-8, Nov 09

Introduction

On the advice of Vibhishana, Lakshmana releases a multiple of arrows towards Indrajit. A fight ensues between bears monkeys and demons. Hearing the terrible noise of the battle, Indrajit discontinues his sacrificial rite and enters the battle-field. Hanuma with trees as weapons, plays havoc among the demons and challenges Indrajit to a duel. Lakshmana catches sight of Indrajit, coming in his chariot.

[Verse Locator](#)

अथ तस्यामवस्थायां लक्ष्मणं रावणानुजः ।
परेषामहितं वाक्यमर्थसाधकमब्रवीत् ॥ ६-८६-१

1. **tasyaam avasthaayaam** = In that situation; **raavaNaanujaH** = Vibhishana; **atha** = then; **abraviit** = spoke; **vaakyam** = (the following) words; **ahitam** = which were hostile; **pareShaam** = to the enemies; **artha saadhakam** = and which promoted an advantage (to Lakshmana).

In that situation, Vibhishana then spoke the following words, which were hostile to the enemies and advantageous to Lakshmana.

[Verse Locator](#)

यदेतद्राक्षसानीकं मेघश्यामं विलोक्यते ।
एतदायोध्यतां शीघ्रं कपिभिश्च शिलायुधैः ॥ ६-८६-२

2. **yat yetat raakShasaaniikam** = Let this army of demons; **vilokyate** = which is seen here; **meghashyaamam** = dark as a cloud; **shiighram etat aayodhyataam** = be quickly engaged in this battle; **kapibhiH** = by the monkeys; **shilaayudhaiH** = using rocks as their weapons.

"Let this army of demons which is seen here, dark as a cloud, be quickly engaged in battle, by the monkeys using rocks as thier weapons."

[Verse Locator](#)

अस्यानीकस्य महतो भेदने यतलक्ष्मण ।
राक्षसेन्द्रसुतोऽप्यत्र भिन्ने दृश्यो भविष्यति ॥ ६-८६-३

3. **lakShmaNa** = O Lakshmana!; **yata** = make an effort; **bhedane** = to break; **asya mahataH aniikasya** = this mighty army; **atra bhinne** = while this army is borken; **raakShasendra sutaH** = Indrajit also; **dR^ishyaH bhaviShyati** = will become visible.

"O Lakshmana! Make an effort to break this mighty army. When this army is destroyed, Indrajit also will become visible."

[Verse Locator](#)

स त्वमिन्द्राशनिप्रख्यैः शरैरवकिरन्परान् ।
अभिद्रवाशु यावद्वै नैतत्कर्म समाप्यते ॥ ६-८६-४

4. saH tvam = you as such; abhidrava vai = rush forward; aashu = quickly; avakiran = gushing out; sharaiH = arrows; indraashaniprakhyaiH = equal to Indra's thunderbolt; paraan = on the enemies; etat = so long as; etat = this; karma = sacrificial act; na samaapyate = is not carried through.

"You as such, rush forward quickly, gushing out arrows, equal to Indra's thunderbolt, on the enemies, so long as this sacrificial act of Indrajit is not actually carried through."

[Verse Locator](#)

जहि वीरदुरात्मानं मायापरमधार्मिकम् ।
रावणिं क्रूरकर्माणं सर्वलोकभयावहम् ॥ ६-८६-५

5. viira = O hero!; jahi = kill; raavaNim = Indrajit; duraatmanam = the evil-minded; maayaaparam = who is interested in doing conjuring tricks; adharmikam = who is unjust; kruura karmaaNam = engaged in cruel acts; sarvaloka bhayaavaham = and who brings fear to all the worlds.

"O hero! Make a short work of Indrajit, the evil minded, who is interested in performing conjuring tricks, who is unjust, engaged in cruel acts and who brings fear to all the worlds."

[Verse Locator](#)

विभीषणवचः श्रुत्वा लक्ष्मणः शुभलक्षणः ।
ववर्ष शरवर्षाणि राक्षसेन्द्रसुतं प्रति ॥ ६-८६-६

6. shrutvaa = hearing; vibhiiShaNā vachaH = the words of Vibhishana; lakShmaNaH = Lakshmana; shubhalakShaNāH = having auspicious marks; vavarSha = showered forth; sharavarShaaNi = streams of arrows; raakShasendrasutam prati = towards Indrajit.

Hearing the words of Vibhishana, Lakshmana, having auspicious marks, showered forth streams of arrows in the direction of Indrajit.

[Verse Locator](#)

ऋक्षाः शाखामृगाश्चैव द्रुमाद्रिवरयोधिनः ।
अभ्यधावन्त सहितास्तदनीकमवस्थितम् ॥ ६-८६-७

7. R^ikShaaH = bears; shaakhaamR^igaishchaiva = and monkeys; druma pravara yodhinaH = who fight with gigantic trees; abhyadhaavanta = rushed towards; tat aaniikam = that army (of demons); avasthitam = who were drawn up in battle-array; sahitaH = together.

Bears and monkeys, who fight was gigantic trees, rushed towards that army of demons, drawn up in battle-array.

[Verse Locator](#)

राक्षसाश्च शितैर्बाणैरसिभिः शक्तितोमरैः ।
अभ्यवर्तन्त समवरे कपिसैन्यजिघांसवः ॥ ६-८६-८

8. raakShasaaH cha = Demons also; kapisainya jighaamsavaH = with an intent to kill the monkeys; samare = in battle; abhyavartanta = attacked; shitaiH baaNaiH = with sharp arrows; asibhiH = swords; shaktitomaraiH = spears and javelins.

The demons too, with an intent to kill the monkeys in battle, attacked them with sharp arrows, sowsrds, spears and javelins.

स सम्प्रहारस्तुमुलः सञ्जज्ञे कपिरक्षसाम् ।
शब्देन महता लङ्कां नादयन्वै समन्ततः ॥ ६-८६-९

9. mahataa shabdena = with a great uproar; saH = that; tumulaH = tumultuous; samprahaaraH = battle; samjaJNe = occurred; kapiraakShasaam = between the monkeys and the demons; naadayantvai = reverberating; laN^kaam = Lanka; samantataH = on all sides.

That tumultuous battle between the monkeys and the demons rendered Lanka noisy on all sides with its great uproar.

Verse Locator

शस्त्रैर्बहुविधाकारैः शितैर्बाणैश्च पादपैः ।
उद्यतैर्गिरिशृङ्गैश्च घोरैराकाशमावृतम् ॥ ६-८६-१०

10. aakaasham = the sky; aavR^itam = was covered; shastraiH = with weapons; vividhaakaaraiH = of various shapes; shitaliH baaNaishcha = with sharp arrows; paadapaiH = with trees; ghoraiH udyataiH girishR^ingaishcha = and with tossed mountain-tops.

The sky was covered with weapons of various shapes, sharp arrows, trees and tossed mountain tops.

Verse Locator

ते राक्षसा वानरेषु विकृताननबाहवः ।
निवेशयन्तः शस्त्राणि चक्रुस्ते सुमहद्भयम् ॥ ६-८६-११

11. te raakShasaaH = those demons; vikR^itaanana baahavaH = of ugly faces and arms; niveshayantaH = hurling; shastraaNi = weapons; vaanareShu = on monkeys; chakruH sumahat bhayam = created a great fear.

Those demons of ugly faces and arms, hurling weapons on the monkeys, created a great fear.

Verse Locator

तथैव सकलैर्वृक्षैर्गिरिशृङ्गैश्च वानराः ।
अभिजघ्नुर्निजघ्नुश्च समरे राक्षसर्षभान् ॥ ६-८६-१२

12. vaanaraashcha tathaiva = even monkeys too; abhijaghnuH = struck; jaghnuH = and killed; sarva raakShasaan = all the demons; samare = in the battle; sakalaiH = with all types; vR^ikShaiH = trees; girishR^iNgaishcha = and mountain-peaks.

Even the monkeys too struck and killed all the demons in the battle, with various types of trees and mountain-peaks.

Verse Locator

ऋक्षवानरमुख्यैश्च महाकायैर्महाबलैः ।
रक्षसां वध्यमानानां महद्भयमजायत ॥ ६-८६-१३

13. mahat = a great; bhayam = fear; ajaayata = developed; rakShasaam = among the demons; yudhyamaanaanaam = who were fighting; mahaabalaiH = with mighty; R^ikSha vaanara mukhyaiH = leaders of bears and monkeys; mahaakaayaiH = possessing colossal bodies.

A great fear developed among the demons who were fighting with mighty leaders of bears and monkeys endowed with colossal bodies.

[Verse Locator](#)

स्वमनीकं विषण्णं तु श्रुत्वा शत्रुभिरर्दितम् ।
उदतिष्ठत दुर्धर्षस्तत्कर्मण्यननुष्ठिते ॥ ६-८६-१४

14. **shrutvaa** = hearing; **svam aniikam** = that his own army; **arditam** = tormented; **shatrubhiH** = by the enemies; **viShaNNam** = was dejected; **saH durdharShaH** = that unconquerable Indrajit; **udatiShThata** = left off; **ananuShThite** = without performing; **karmaNi** = the sacrificial rite.

Hearing that his own army being tormented by the enemies, was dejected; that unconquerable Indrajit left off, without performing the sacrificial rite.

[Verse Locator](#)

वृक्षान्धकारान्निष्क्रम्य जातक्रोधः स रावणिः ।
आरुरोह रथं सज्जं पूर्वयुक्तं स राक्षसः ॥ ६-८६-१५

15. **saH** = that; **jaatakrodhaH** = enraged; **raavaNiH** = Indrajit; **nirgamyā** = coming out; **vR^ikShaandhakaraat** = from the gloominess of the trees; **aaruroha** = ascended; **ratham** = his chariot; **sajjam** = kept ready; **susamyatam** = and well-fastened; **puurvayuktam** = with horss; before hand.

That enraged Indrajit, coming out from the gloominess of the trees, ascended his firmly yoked chariot which had already been united

[Verse Locator](#)

स भीमकार्मुकशरः कृष्णाज्जनचयोपमः ।
रक्तास्यनयनः क्रूरो बभौ मृत्युरिवान्तकः ॥ ६-८६-१६

16. **saH bhiimaH** = that awful Indrajit; **bhiima kaarmuka sharaH** = armed with terrific bow and arrows; **kR^iShNaaN^jana chayopamaH** = equal to a mass of black collyrium; **raktaasyanayanaH** = with his blood-red eyes; **babhau** = shone; **antakaH mR^ityuriva** = like the destructive Death.

That awful Indrajit, armed with terrific bow and arrows, looking like a mass of black collyrium with his blood-red eyes, appeared like the destructive Death.

[Verse Locator](#)

दृष्ट्वैव तु रथस्थं तं पर्यवर्तत तद्वलम् ।
रक्षसां भीमवेगानां लक्ष्मणेन युयुत्सताम् ॥ ६-८६-१७

17. **dR^iShTvaiva** = just on seeing; **tam** = him; **rathastham** = being on a chariot; **tat balam** = that army; **rakShasaam** = of demons; **bhiima vegaanaam** = with a terrific speed; **pariyavartata** = turned back; **lakShmaNena yuyutsataam** = wishing to fight with Lakshmana.

Just on seeing Indrajit being on a chariot, that army of demons with a terrific speed, turned back, wishing to fight with Lakshmana.

[Verse Locator](#)

तस्मिन् काले तु हनुमानुद्यम्य सुदुरासदम् ।
धरणीधरसङ्काशी महावृक्षमरिन्दमः ॥ ६-८६-१८

स राक्षसानां तत्सैन्यं कालाग्निरिव निर्दहन् ।

चकार बहुभिर्वृक्षैर्निःसंज्ञं युधि वानरः ॥ ६-८६-१९

18; 19. **tasmin kaale** = At that time; **hanumaan** = Hanuma; **arimdamaH** = the destroyer of enemies = **dharaNiidhara samkaashaH** = looking like a mountain; **udyamya** = uplifting; **suduraasadam** = an absolutely unparalleled; **mahaavR^ikSham** = large tree; **nirdahan** = consuming; **tat** = taht; **sainyam** = army; **raakShasaanaam** = of demon; **kaalaagniriva** = like the fire at the time of dissolution of the world; **saH vaanaraH** = and that aforesaid monkey (Hanuma); **chakaara niHsamJNam** = made unconscious (the army); **bahubhiH vR^ikShaiH** = with many trees; **yudhi** = in the battle.

At that time, Hanuma the destroyer of enemies looking like a mountain, uplifted an absolutely unpaalleled large tree. Consuming that army of demons, as a fire at the time of universal dissolution, the aforesaid monkey made that army unconscious on the battle field, with many trees.

[Verse Locator](#)

विध्वंसयन्तं तरसा दृष्ट्वैव पवनात्मजम् ।

राक्षसानां सहस्राणि हनूमन्तमवाकिरन् ॥ ६-८६-२०

20. **dR^iShTvaiva** = immediately on seeing; **pavanaatmajam** = Hanuma; **vidhvamsayantam** = destroying; **tavasaa** = (their army) rapidly; **sahasraaNi** = thousands; **raakShasaanaam** = of demons; **avaakiran** = hurled weapons.

Immediately on seeing Hanuma destroying thier army rapidly, thousands of demons hurled weapons on him.

[Verse Locator](#)

शितशूलधराः शूलैरसिभिश्चासिपाणयः ।

शक्तिभिः शक्तिहस्ताश्च पट्टसैः पट्टसायुधाः ॥ ६-८६-२१

परिघैश्च गदाभिश्च कुन्तैश्च शुभदर्शिनैः ।

शतशश्च शतघ्नीभिरायसैरपि मुद्गरैः ॥ ६-८६-२२

घोरैः परशुभिश्चैव भिण्डिपालैश्च राक्षसाः ।

मुष्टिभिर्वज्रवेगैश्च तलैरशनिसंनिभैः ॥ ६-८६-२३

अभिजघ्नुः समासाद्य समन्तात्पर्वतोपमम् ।

तेषामपि च सङ्क्रुद्धश्चकार कदनं महत् ॥ ६-८६-२४

21; 22; 23; 24. **samaasaadya** = approaching; **parvatopamam** = Hanuma looking like a mountain; **raakShasaaH shta shuuladharaaH** = demons bearing pointed pikes; **abhiaghnuH** = struck him; **samantataat** = from all sides; **shuulaaH** = with pikes; **asi paaNayaH** = those = carrying swords in hands; **asibhiH cha** = with swords; **shaktihastaaH** = those carrying javelins in their hands; **shaktiibhiH cha** = with javelin; **parighaishcha gadaabhishcha** = with iron rods and maces; **paTTishaayudhaaH** = those armed with sharp-edged spears; **paTTishaiH** = with spears; **shubhadarshanaiH** = with bright-looking; **kuntaiH cha** = spears; **shatashaH** = with hundreds; **shataghniibhiH** = of cylindrical pieces of wood studded with iron spikes; **aayasaiH mudgarairapi** = with steel hammers; **gharaiH parashubhishchaiva** = with awful axes; **bhindi paalaishcha** = with slings for throwing stones; **vajrakalpaiH muShTibhiH** = with their thunderbolt-like fists; **talaiH** = and slaps; **ashani samnibhaiH** = which fell like flashes of lightning; **samkruddhaH** = the enraged Hanuma; **chakaara** = made; **mahat kadanam** = a colossal destruction; **teShaam** = of those demons.

Approaching Hanuma looking like a mountain, the demons bearing pointed pikes struck him from all sides with pkes, those carrying swords in their hands with swords, those carring

javelins in their hands with jalins, with iron rods with maces; those armed with sharp-edged spears with spears, as also with bright-looking spears, with hundreds of cylindrical wooden pieces studded with iron spikes, with steel hammers, with awful axes, with slings for the rwing stones, with their thunderbolt-like fists and slaps which fell like flashes of lightning. Then, the enraged Hanuma made a colossal destruction of those demons.

[Verse Locator](#)

स ददर्श कपिश्रेष्ठमचलोपममिन्द्रजित् ।
सूदयानममित्रघ्नममित्रान्पवनात्मजम् ॥ ६-८६-२५

25. saH indrajit = that Indrajit; dadarsha = saw; pavanaatmajam = that Hanuma; kapishreShTham = the foremost of monkeys; achalopamam = looking like a mountain; asantrastam = not at all fearing; suudamaanam = and killing; amitraan = the enemies.

That Indrajit saw Hanuma, the foremost of monkeys, looking like a mountain, fearlessly killing his enemies.

[Verse Locator](#)

स सारथिमुवाचेदं याहि यत्रैष वानरः ।
क्षयमेव हि नः कुर्याद्राक्षसानामुपेक्षितः ॥ ६-८६-२६

26. saH = He; uvaacha = spoke; idam = the following words; saarathim = to his charioterr; yaahi = proceed; yatra = where; eShaH = this; vaanaraH = monkey (is); upekShataH = if he is neglected; kuryaadeva hi = he will indeed do; kShayam = the destruction; naH raakShasaam = of our demons.

He spoke the following words to his charioteer: "Take the chariot to the place where that monkey is standing. If we neglect him, he will surely destroy our demons."

[Verse Locator](#)

इत्युक्तः सारथिस्तेन ययौ यत्र स मारुतिः ।
वहन् परमदुर्धर्षं स्थितमिन्द्रजितं रथे ॥ ६-८६-२७

27. saarathiH = the charioteer; iti = thus; uktaH = spoken; tena = by him; yayau = went; vahan = carrying; parama durddharSham = that unusually unconquerable; indrajitam = Indrajit; sthitam rathe = sitting in the chariot; yatra = to the place where; maarutiH = Hanuma (was there).

Hearing the words of that Indrajit, the charioteer went, carrying that very unconquerable Indrajit sitting in the chariot, to the place where Hanuma was there.

[Verse Locator](#)

सोऽभ्युपेत्य शरान्खड्गान्पट्टसासिपरश्वधान् ।
अभ्यवर्षत दुर्धर्षः कपिमूर्ध्नि स राक्षसः ॥ ६-८६-२८

28. abhyupetya = coming close (to Hanuma); saH raakShasaH = that demon; durddharShaH = who was unconquerable; abhyavarShata = hurled; sharaan = arrows; khaDgaan = swords; pathishaasi parashvadhaan = sharp-edged spears and axes; kapimuurdhaani = on the head of Hanuma.

Coming close to Hanuma, that unconquerable Indrajit hurled swords, sharp-edged spears and axes on the head of Hanuma.

[Verse Locator](#)

तानि शस्त्राणि घोराणि प्रतिगृह्य स मारुतिः ।
रोषेण महताविषो वाक्यं चेदमुवाच ह ॥ ६-८६-२९

29. pratigR^ihya = receiving; taani ghoraaNi = shastraani = those terrible weapons; saH maarutiH = that Hanuma; uvaacha = spoke; idam vaakyam = the following words; mahataa roSheNa aaviShTo = wrapped with a great rage.

Receiving those terrible weapons, that Hanuma spoke, seized as he was, with great rage, the following words:

[Verse Locator](#)

युध्यस्व यदि शूरोऽसि रावणात्मज दुर्मते ।
वायुपुत्रं समासाद्य न जीवन्प्रतियास्यसि ॥ ६-८६-३०

30. durmate raavaNaatmaja = O evil-minded Indrajit!; asi yadi shuuraH = if you are valiant; yudhyasva = you fight (with me); samaasaadya = to Hanuma; na pratiyaasyasi = you will not return; jiivan = alive.

"O evil-minded Indrajit! If you are valiant, fight with me. Coming nearer to Hanuma, you will not return alive."

[Verse Locator](#)

बाहुभ्यां सम्प्रयुध्यस्व यदि मे द्वन्द्वमाहवे ।
वेगं सहस्व दुर्बुद्धे ततस्त्वं रक्षसां वरः ॥ ६-८६-३१

31. durbuddhe = O foolish fellow!; dvandvam yadi = If you enter into a duel; me = with me; samprayudhyasva = fight; baahubhyaam = with arms; sahasva = withstand; vegam = my force; aahave = in the battle-field; tataH = then; tvam = you; varaH = will be considered as the best; rakShasaam = among the demons.

"O foolish fellow! If you enter into a duel with me, fight with your arms. Withstand my force in the battle-field. Then you will be considered as the best among the demons."

[Verse Locator](#)

हनूमन्तं जिघांसन्तं समुद्यतशरासनम् ।
रावणात्मजमाचष्टे लक्ष्मणाय विभीषणः ॥ ६-८६-३२

32. vibhiShaNah = Vibhishana; aachaShTe = told; lakShmaNaaya = lakshmana (in the following words); samudyata sharaasanam = while with bow upraised; raavaNaatmajam hanuumantam jighaamsantam = Indrajit was seeking to kill Hanuma.

Vibhishana told Lakshmana in the following words that while with bow upraised, Indrajit sought to kill Hanuma.

[Verse Locator](#)

यः स वासवनिर्जेता रावणस्यात्मसम्भवः ।
स एष रथमास्थाय हनूमन्तं जिघांसति ॥ ६-८६-३३

33. aasthaaya = having seated; ratham = in a chariot; saH = he; yaH = who; raavasya sambhavah = was born to Ravana (Indrajit); vaasavanirjetaa = who conquered Indra; jighaamsati = is seeking to kill; hanuumantam = Hanuma.

"Having seated in a chariot, Indrajit, who conquered Indra, is seeking to kill Hanuma."

[Verse Locator](#)

34. **saumitra** = O Lakshmana!; **jahi** = kill; **tam** = that; **raavaNim** = Indrajit; **ghoraiH sharaiH** = with terrific arrows; **apratima samsthaanaiH** = in incomparable workmanship; **shatrunivaaraNaiH** = which ward off enemies; **jiiivitaanta karaiH** = and putting an end to their lives.

"O Lakshmana! Kill that Indrajit with your terrific arrows of incomparable workmanship, which ward off the enemies and putting an end to their lives."

[Verse Locator](#)

इत्येवमुक्तस्तु तदा महात्मा ।

विभीषणेनारिविभीषणेन ।

ददर्श तं पर्वतसंनिकाशं ।

रथस्थितं भीमबलं दुरासदम् ॥ ६-८६-३५

35. **ityevam** = thus; **uktaH** = spoken to; **tadaa** = then; **vibhiiShaNena** = by Vibhishana; **arivibhiiShaNena** = who was fearful to the adversaries; **mahaatmaa** = the great souled Lakshmana; **dadarsha** = saw; **tam** = Indrajit; **parvata samnikaasham** = who closely resembled a mountain; **rathasthitam** = seated in a chariot; **bhiima balam** = of terrific strength; **duraasadam** = and who was difficult to approach.

Hearing the words of Vibhishana, who was fearful to his adversaries, the great-souled Lakshmana saw Indrajit, who closely resembled a mountain, seated in a chariot, of terrific strength and who was difficult to approach.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षड्शीतितमः सर्गः

Thus, this is the 86th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 86

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35				



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 87

Verses converted to UTF-8, Nov 09

Introduction

Vibhishana takes Lakshmana to the place where indrajit is performing the sacrificial rite. He advises Lakshmana to destroy Indrajit even before he finishes the sacrificial rite at a banyan tree. Indrajit sees Vibhishana there and starts talking harsh words to him, saying that he has ditched him by bringing Lakshmana to that place. Vibhishana replies that because of Ravana's vices, he has left him and joined Rama's side. He further adds that Indrajit and his army will not survive under the range of Lakshmana's arrows.

[Verse Locator](#)

एवमुक्त्वा तु सौमित्रिं जातहर्षो विभीषणः ।
धनुष्पाणिनमादाय त्वरमाणो जगाम सः ॥ ८७-६-१

1. **evam** = thus; **uktvaa** = speaking; **saumitrim** = to lakshmana; **saH vibhiShaNah** = that Vibhishana; **tam dhanuShpaaNim aadaaya** = taking him who held a bow in his hand; **jagaama** = went; **jaata harShaH** = rejoiced; **tvaramaaNaH** = hurriedly.

After speaking to him as aforesaid, Vibhishana taking Lakshmana, who held a bow in his hand, felt rejoiced and hastened away.

[Verse Locator](#)

अविदूरं ततो गत्वा प्रविश्य च महद्वनम् ।
दर्शयामास तत्कर्म लक्ष्मणाय विभीषणः ॥ ८७-६-२

2. **gatvaa** = going; **aviduuraM** = not very distant; **tataH** = from there; **vibhiiShaNah** = Vibhishana; **pravishya** = having entered; **mahat vanam** = an extensive thicket; **adarshayata** = showed; **lakShmaNaaya** = to Lakshmana; **tat karma** = that place where Indrajit was going to pour oblations into the sacred fire.

Moving not very distant from there and entering an extensive thicket, Vibhishana showed to Lakshmana, the place where Indrajit was going to pour oblations into the sacred fire.

[Verse Locator](#)

नीलजीमूतसङ्काशं न्यग्रोधं भीमदर्शनम् ।
तेजस्वी रावणभ्राता लक्ष्मणाय न्यवेदयत् ॥ ८७-६-३

3. **tejasvii** = the glorious; **raavaNa bhraataa** = Vibhishana; **nyavedayat** = showed; **bhiimadarshanam** = a terribly looking; **nyagrodham** = banyan tree; **niilajiimuutasamkaasham** = looking like a black cloud.

The glorious Vibhishana showed a terribly looking banyan tree, appearing like a black cloud (and spoke as follows).

[Verse Locator](#)

इहोपहारं भूतानां बलवान्नावणातजः ।

उपहृत्य ततः पश्चात्सङ्ग्राममभिवर्तते ॥ ८७-६-४

4. **upahR^itya** = after offering; **upahaaram** = oblations; **bhuutaanaam** = to the spirits; **iha** = here; **balavaan** = the mighty; **raavaNaatmajaH** = Indrajit; **abhivartate** = proceeds; **samgraamam** = to the battle; **pashchaat** = afterwards.

"After offering oblations to the spirits at this place, the mighty Indrajit proceeds to the battle afterwards."

[Verse Locator](#)

अदृश्यः सर्वभूतानां ततो भवति राक्षसः ।

निहन्ति समरे शत्रून्बध्नाति च शरोत्तमैः ॥ ८७-६-५

5. **tataH** = thereupon; **raakShasaH** = (this) demon; **bhavati** = becomes; **adR^ishyaH** = invisible; **sarva bhuutaanaam** = to all the beings; **nihanti** = kills; **shatruun** = the enemies; **samare** = in battle; **badhnaati** = and binds; **sharottamaiH** = with excellent arrows.

"Thereupon, this demon becomes invisible to any one, kills some enemies in battle and binds some with his excellent arrows."

[Verse Locator](#)

तमप्रविष्टं न्यग्रोधं बलिनं रावणात्मजम् ।

विध्वंसय शरैस्तीक्ष्णैः सरथं साश्वसारथिम् ॥ ८७-६-६

6. **vidhvamsaya** = destroy; **tam** = that; **balinam raavaNaatmajam** = mighty Indrajit; **saratham** = with his chariot; **saashvasaarathim** = along with its horses and charioteer; **diiptaiH sharaiH** = by your blazing arrows; **apraviShTam** = while he has not reached; **nyagrodham** = the banyan tree.

"Destroy that mighty Indrajit, along with his chariot, horses and charioteer, by releasing your blazing arrows, even while he has not reached the banyan tree."

[Verse Locator](#)

तथेत्युक्त्वा महातेजाः सौमित्रिर्मित्रनन्दनः ।

बभूवावस्थितस्तत्र चित्रं विस्फारयन्धनुः ॥ ८७-६-७

7. **mahaatejaaH** = the greatly brilliant; **saumitriH** = Lakshmana; **mitranandanaH** = a delight of his friends; **tatheti** = saying 'So be it'; **babhuuva avasthitaH** = took his stand; **tatra** = there **chitram dhanuH visphaarayan** = twanging his wonderful bow at full length.

That greatly brilliant Lakshmana, a delight of his fiends, saying 'So be it' took his stand there, twanging his bow at full length.

[Verse Locator](#)

स रथेनाग्निवर्णेन बलवान्नावणात्मजः ।

इन्द्रजित्कवची खड्गी सध्वजः प्रत्यदृश्यत ॥ ८७-६-८

8. **saH balavaan indrajit** = that mighty Indrajit; **raavaNaatmajah** = the son of Ravana; **kavachii** = wearing an armour; **khaDgii** = and a sword; **sadhvajaH** = distinguished by his ensign; **pratyadR^ishyata** = appeared; **rathena** in his chariot; **agnivarNena** = having a colour of fire.

That Indrajit, the son of Ravana, clad in armour, armed with a sword, and distinguished by his ensign, appeared in a fire-coloured chariot.

तमुवाच महातेजाः पौलस्त्यमपराजितम् ।
समाह्वये त्वां समरे सम्यग्युद्धं प्रयच्छ मे ॥ ८७-६-९

9. **mahaatejaaH** = that highly splendid Lakshmana; **uvaacha** = spoke; **tam** = to that; **paulastya** = Indrajit the scion of sage Pulastya; **aparaajitam** = who had never been conquered before (as follows); **samaahvaye** = I am inviting; **tvaam** = you; **samare** = for a fight; **prayachchha** = give; **yuddham** = battle; **me** = to me; **samyak** = in a right manner.

That highly splendid Lakshmana spoke to that Indrajit, the scion of Sage Paulastya, who had never been conquered before (as follows); "I am inviting you for a fight. Give battle to me in a right manner."

Verse Locator

एवमुक्तो महातेजा मनस्वी रावणात्मजः ।
अब्रवीत्परुषं वाक्यं तत्र दृष्ट्वा विभीषणम् ॥ ८७-६-१०

10. **evam** = thus; **uktaH** = spoken; (by Lakshmana); **raavaNaatmajaH** = Indrajit; **mahaatejaaH** = with a great brilliance; **manasvii** = and high mindedness; **dR^iShTvaa** = seeing; **vibhiiShaNam** = Vibhishana; **tatra** = there; **abraviit** = spoke; **paruSham** = (the following) harsh; **vaakyam** = word.

Thus spoken by Lakshmana, Indrajit with a great brilliance and high mindedness, seeing Vibhishana there, spoke the following harsh words to him:

Verse Locator

इह त्वं जातसंवृद्धः साक्षाद्भ्राता पितुर्मम ।
कथं द्रुह्यसि पुत्रस्य पितृव्यो मम राक्षस ॥ ८७-६-११

11. **raakShasa** = O demon!; **tvam** = you; **jaata samvR^iddhaH** = are born and brought up; **iha** = here; **saakShaata** = directly; **bhraataa** = a brother; **mama pituH** = to my father; **pitR^ivyaH** = and an uncle; **mama** = to me; **katham** = how; **druhyati** = can you be hostile; **putrasya** = to a son?.

"O demon! You are born and brought up here. You are a direct brother to my father and a paternal uncle to me. How can you be hostile to a son?"

Verse Locator

न ज्ञातित्वं न सौहार्दं न जातिस्तव दुर्मते ।
प्रमाणं न च सोदर्यं न धर्मो धर्मदूषण ॥ ८७-६-१२

12. **durmati** = O perverted fellow!; **dharmaduuShaNa** = an abuser of righteousness!; **JNaatitvam** = consanguinity; **na pramaaNam** = is not a norm; **tava** = to you; **na sauhaardram** = nor friendliness; **na jaatiH** = nor pride of birth; **na saudaryam** = nor brotherly feeling; **na dharmaH** = nor a right conduct.

"O perverted fellow, an abuser of righteousness! Consanguinity is not a norm for you, nor friendliness, nor pride of birth, nor a brotherly feeling nor a right conduct."

Verse Locator

शोच्यस्त्वमसि दुर्बुद्धे निन्दनीयश्च साधुभिः ।
यस्त्वं स्वजनमुत्सृज्य परभृत्यत्वमागतः ॥ ८७-६-१३

13. **dur**buddhe = O evil-minded one!; **tvam** = you; **asi** = are; **shochyaH** = pitiable; **nindaniiyashcha** = and deserve to be reproached; **saadhubhiH** = by the virtuous; **yaH utsR^ijya** = (in that) having abandoned; **svajanam** = your own kind; **tvam aagataH** = you have entered into; **parabhR^ityatvam** = the service of our enemy.

"O evil-minded one! You are pitiable and deserve to be reproached by the virtuous, in that having abandoned your onw kind, you have entered into the service of our enemy."

[Verse Locator](#)

नैतच्छिथिलया बुद्ध्या त्वं वेत्सि महदन्तरम् ।

क्व च स्वजनसंवासः क्व च नीचपराश्रयः ॥ ८७-६-१४

14. **tvam** = you; **na vatsi** = are not recognising; **mahat** = the great; **antaram** = difference; **shithilayaa buddhyaa** = with your feeble mind; **etat** = in this manner; **kva cha** = where; **svajana samvaasaH** = is living together with one's own kindred; **kvacha** = and where; **niicha paraashrayaH** = is taking refuge iwth low kind of enemies?

"You are not recognizing the great difference because of your feeble mind. Where is living together with one's own kindred and where is taking refuge with low kind of enemies?"

[Verse Locator](#)

गुणवान्वा परजनः स्वजनो निर्गुणोऽपि वा ।

निर्गुणः स्वजनः श्रेयान्यः परः पर एव सः ॥ ८७-६-१५

15. **parajanaH** = opponents; **guNavaanvaa** = may be virtuous; **svajanaH** = one's own kindred; **nirguNo.api** = may not be virtuous; **nirguNaH svajanaH** = the unvirtuous kindred; **shreyaan** = is preferable; **yaH paraH** = he who is an enemy; **saH** = he; **para eva hi** = is indeed just an enemy.

"Opponents may be virtuous. One's own kindred may not be virtuous. But, a relation, though bereft of merit is preferable. An enemy is, indeed, ever an enemy."

[Verse Locator](#)

यः स्वपक्षं परित्यज्य परपक्षं निषेवते ।

स स्वपक्षे क्षयं प्राप्ते पश्चात्तैरेव हन्यते ॥ ८७-६-१६

16. **yaH** = he who; **parityajya** = having abandoned; **svapakSham** = his onw side; **niShevate** = and serves; **parapakSham** = the side of an adversary; **saH** = he; **praapte** = having obtained; **kShayam** = the destruction; **svapakShe** = of his own side; **hanyate** = would be killed; **pashchaat** = thereafter; **taireva** = only be them.

"He who, abandoning his own side, takes sides with adversary, is killed, after his own knsmen are destroyed just by those people of the other side."

[Verse Locator](#)

निरनुक्रोशता चेयं यादृशी ते निशाचर ।

स्वजनेन त्वया शक्यं परुषं रावणानुज ॥ ८७-६-१७

17. **raavaNaanuja** = O Indrajit; **nishaachara** = the demon! **niranukroshataa** = the ruthlessness; **iyam yaadR^ishii te** = thus shown by you; **pauruSham** = and the manliness exhibited by you (in bringing Lakshmana here); **shakyam** could be possible; **tvayam** = only by you; **svajanena** = our own kindred.

"O Indrajit, the demon! The ruthlessness thus shown by you and the manliness exhibited by you (in bringing Lakshmana here) could be possible only by you, our own kindred."

[Verse Locator](#)

इत्युक्तो भ्रातृपुत्रेण प्रत्युवाच विभीषणः ।

अजानन्निव मच्छीलं किं राक्षस विकत्थसे ॥ ८७-६-१८

18. iti = thus; uktaH = spoken; bhraatR^iputrena = by his brother's son; vibhiiShaNah = Vibhishana; pratyuvaacha = replied; raakShasa = O demon!; kim = why; vikatthase = do you speak perversely; ajaananniva = as though you do not know; machchhiilam = my nature.

Hearing the words of Indrajit, his brother's son, Vibhishana replied: "O demon! Why do you speak perversely, as though you are not aware of my nature."

[Verse Locator](#)

राक्षसेन्द्रसुतासाधो पारुष्यं त्यज गौरवात् ।

कुले यद्यप्यहं जातो रक्षसां क्रूरकर्मणाम् ॥ ८७-६-१९

गुणोऽयं प्रथमो नृङ्गां तन्मे शीलमराक्षसं ।

19. asaadho = O the wicked one!; raakShasendrasuta = O Indrajit!; gauravaat = out of respect; tyaja = abandon; pauruShyam = the harshness; aham jaataH yadyapi = even if I am born; rakShasaam kulam = in a demoniac race; kruura karmaNaam = doing cruel acts; me shiilam = my nature (of goodness); yaH prathamaH guNaH nR^iiNaam = which is the prime virtue of human beings; tat = that; araakShasam = is not demoniacal.

"O Indrajit the wicked one! Atleast out of respect for the elders, abandon your harshness. Even if I am born in a demoniac race, which does cruel acts, my nature is goodness, which is prime virtue of human beings and it is not demoniacal."

[Verse Locator](#)

न रमे दारुणेनाहं न चाधर्मेण वै रमे ॥ ८७-६-२०

भ्रात्रा विषमशीलेन कथं भ्राता निरस्यते ।

20. aham = I; na rame = do not delight; daarunena = in cruel acts; na rame vai = nor rejoice; adharmeNa cha = in virtuous acts; katham = how; bhraataa = can a brother; nirasyate = be driven away; bhraatraa = by his brother; viShamashilo.api = even if the former's nature is different.

"I neither delight in cruel acts, nor rejoice in unvirtuous acts. How can a brother be driven away by his brother, even if the former's nature is different?"

[Verse Locator](#)

धर्मात्प्रच्युतशीलं हि पुरुषं पापनिश्चयम् ॥ ८७-६-२१

त्वक्त्वा सुखमवाप्नोति हस्तादाशीविषं यथा ।

21. tyaktvaa = renouncing; puruSham = a man; paapanishschayam = of sinful resolve; prachyuta shiilam = whose conduct has deviated; dharmaat = from righteousness; avaapnoti = one attains; sukham = happiness; ashiivisham yathaa = as (one shakes off) a venomous serpent; hastaat = from his hand.

"Renouncing a man of sinful resolve whose conduct has deviated from righteousness, one attains happiness, as one shakes off a venomous serpent from his hand."

[Verse Locator](#)

परस्वहरणे युक्तं परदाराभिमर्शम् ॥ ८७-६-२२

त्याज्यमाहुर्दुरात्मानं वेश्म प्रज्वलितं यथा ।

22. **aahuH** = (the wise men) say that **duraatmanam** = an evil-natured fellow; **yuktam** = who is intent; **para svaharaNe** = on taking away other's property; **paradaaraabhimarshakm** = and lustfully touches another's wife; **tyaajyam** = is worth shunning; **prajvalitam veshmayathaa** = as one abandons a house in flames.

"The wise men say that an evil-natured fellow, who is intent on taking away other's property and lustfully touches another's wife, is worth shunning, as one abandons a house in flames."

[Verse Locator](#)

परस्वानां च हरणं परदाराभिमर्शनम् ॥ ८७-६-२३

सुहृदामतिशङ्कां च त्रयो दोषाः क्षयावहाः ।

23. **trayaH** = three; **doShaaH** = faults; **kShayaavahaaH** = produce destruction; **parasvaanaamharaNam** = taking away other's property; **para daaraabhi marshanam** = lustfully touching another's wife; **suhR^idaam atishaN^kaacha** = and excessive distrust with one's friends.

"Three faults produce destruction. Taking away other's property, lustfully touching another's wife and excessive distrust with one's friends."

[Verse Locator](#)

महर्षीणां वधो घोरः सर्वदेवैश्च विग्रहः ॥ ८७-६-२४

अभिमानश्च कोपश्च वैरित्वं प्रतिकूलता ।

एते दोषा मम भ्रातुर्जीवितैश्चर्यनाशनाः ॥ ८७-६-२५

गुणान्प्रच्छादयामासुः पर्वतानिव तोयदाः ।

24; 25. **ete doShaaH** = these faults; **jiivitaishvaryanaashanaaH** = which destroy one's life and lordship; **ghoraH vadhaH maharShiiNaam** = terribly killing the great sages; **sarvadevaiH vighrahaH cha** = waging war against all celestials; **abhimaanashcha** = arrogance; **roShaH cha** = becoming angry very easily; **vairitvam cha** = quarrelsomeness; **pratikuulataa** = ill-will; **prachchhaadayaamaasaH** = have concealed; **guNaan** = the good qualities; **mama bhraatuH** = of my elder brother; **toyadaaH iva** = as clouds (conceal); **parvataaniva** = (the view of) mountains.

"These faults which destroy one's life and lordship killing great sages terribly, waging war against all celestials, arrogance, becoming angry very easily, quarrelsomeness, ill-will have concealed the good qualities of my elder brother, as the clouds conceal the view of mountains."

[Verse Locator](#)

दोषैरेतैः परित्यक्तो मया भ्राता पिता तव ॥ ८७-६-२६

नेयमस्ति पुरी लङ्का न च त्वं न च ते पिता ।

26. **etaiH doShaiH** = because of these faults; **tava pitaa** = your father; **bhraataa** = and my brother; **parityaktaH** = has been abandoned; **mayaa** = by me; **na** = neither will; **iyam laN^kaa purii** = this City of Lanka; **asti** = will exist (any longer); **na tvam cha** = nor you; **na te pitaacha** = nor your father.

"Because of these vices, Ravana, your father and my brother, has been abandoned by me. Neither will this City of Lanka will exist any longer nor you nor your father."

[Verse Locator](#)

अतिमानी च बालश्च दुर्विनीतश्च राक्षस ।

बद्धस्त्वं कालपाशेन ब्रूहि मां यद्यदिच्छसि ॥ ८७-६-२७

27. **raakShasa** = O demon!; **tvam** = you; **maam bruuhi** = can talk to me; **yat yat ichchhasi** = as you like; **atimaanashcha** = you are highly arrogant; **baalashcha** = foolish; **durviniitashcha** = and indisciplined; **kaalapaashena baddhaH** = and caught; as you are; in the noose of Death.

"O demon! You can talk to me as you like, since you are arrogant, foolish, indisciplined and caught, as you are, in the noose of Death."

[Verse Locator](#)

अद्य ते व्यसनं प्राप्तं किमिह त्वं तु वक्ष्यसि ।
प्रवेष्टुं न त्वया शक्यो न्यग्रोधो राक्षसाधम ॥ ८७-६-२८

28. **raakShasaadhama** = O the worst of demons!; **yat** = for which reason; **uktavaan** = you spoke; **paruSham** = harsha words; **maam** = about me; **adya** = today; **praaptam** = you got; **vyasanam** = a calamity; **iha** = here; **na shakyam** = it is not possible; **tvayaa** = for you; **pravaShTum** = to enter; **nyagrodham** = the banyan tree.

"O the worst of demons! You got this calamity here because you spoke harsh words to me today. You cannot reach the banyan-tree any longer."

[Verse Locator](#)

धर्षयित्वा तु काकुत्स्थौ न शक्यं जीवितुं त्वया ।
युध्यस्व नरदेवेन लक्ष्मणेन रणे सह ॥ ८७-६-२९
हतस्त्वं देवता कार्यं करिष्यसि यमक्षये ।

29. **na shakyam** = It is not possible; **tvayaa** = for you; **jiivitum** = to survive; **dharShayitvaa** = on attacking; **kaakutthsam** = Lakshmana; **yuddhyasva** = you fight; **lakShmaNena saha** = with Lakshmana; **naradevana** = the lord of men; **raNe** = in the battle; **hataH** = being killed; **tvam** = you; **kariShyasi** = will do; **devataakaaryam** = sacred work; **yamakShaya** = in the abode of Yama; the god of Death.

"It is not possible for you to survive, on attacking Lakshmana. You fight with Lakshmana, the lord of men, in the battle-field. After being killed, you will do sacred work in the abode of Yama, the god of Death."

[Verse Locator](#)

निदर्शयस्वात्मबलं समुद्यतं ।
कुरुष्व सर्वायुधसायकव्ययम् ।
न लक्ष्मणस्यैत्य हि बाणगोचरं ।
त्वमद्य जीवन्सबलो गमिष्यसि ॥ ८७-६-३०

30. **kuruShva** = do; **sarvaayudhasaayaka vyayam** = spend all your weapons and arrows; **nidarshayitvaa** = by showing; **samudyatam aatmabalam** = your own augmented strength; **etya** = reaching; **baaNa gocharam** = the range of arrows; **lakShmaNasya** = of Lakshmana; **tvam nagammiSyasihi** = you will not indeed go; **jiivan** = alive; **adya** = today; **sabalaH** = along with your army.

"Do spend away all your weapons and arrows, by showing your own augmented strength. Reaching the range of Lakshmana's arrows, you will not indeed return alive with your army today."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्ताशीरितमः सर्गः

Thus, this is the 87th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 87

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 88

Verses converted to UTF-8, Nov 09

Introduction

A fierce battle of archery starts between Indrajit and Lakshmana. Indrajit strikes Lakshmana with seven arrows, Hanuma with ten arrows and Vibhishana with a hundred arrows/almost at the same time. In retaliation, Lakshmana strikes Indrajit with a multiple of arrows and Indrajit's armour breaks up into pieces. Indrajit, in response, strikes Lakshmana with a thousand arrows and breaks up Lakshmana's armour. A fierce fight ensues for a long time. Meanwhile, Vibhishana joins the battle-field, to relieve Lakshmana's fatigue.

[Verse Locator](#)

विभीषणवचः श्रुत्वा रावणिः क्रोधमूर्चितः ।

अब्रवीत् परुषं वाक्यं वेगेनाभ्युत्पपात च ॥ ८८-६-१

1. Shrutvaa = hearing; vibhiiShaNa vachaH = the words of Vibhishana; raavaNiH = Indrajit; krodha muurchhitaH = was excited with rage; abraviit = spoke; paruShaM vaakyam = harsha words; abhyutpaatacha = and rushed forward; vegena = in fury.

Hearing the words of Vibhishana, Indrajit was excited with rage, spoke harsh words and rushed forward in fury.

[Verse Locator](#)

उद्यतायुधनिस्त्रिंशो रथे सुसमलंकृते ।

कालाश्वयुक्ते महति स्थितः कालान्तकोपमः ॥ ८८-६-२

महाप्रमाणमुद्यम्य विपुलं वेगवद्दृढम् ।

धनुर्भीमं परामृश्य शरांश्चामित्रशातनान् ॥ ८८-६-३

2; 3. (That Indrajit); kaalaantakopamaH = looking like Yama the lord of Death at the time of dissolution of the world; sthitaH = sitting; mahati rathe = in a distinguished chariot; susamalamkR^ite = well-decorated; kaalaashvayukte = and yoked uplifted weapons and sword; udyamya = raising; bhiimam = a terrific; mahaapramaaNam = very big sized; vipulam = enormous; vegavat = and swift; dhanuH = bow; paraamR^ishya = and laying hold of; sharaamshcha = arrows; amitrasaataanaan = which torment the enemies.

Indrajit was looking like Yama the lord of Death at the time of dissolution of the world, sitting in a well-decorated and distinguished chariot yoked with black horses, having upraised sword and weapons, raising a big terrific enormous strong and swift bow and laying hold of arrows which can torment the enemies.

[Verse Locator](#)

तं ददर्श महेष्वासो रथस्थः समलंकृतः ।

अलंकृतममित्रघ्नो राघवस्यानुजं बली ॥ ८८-६-४

4. **balii** = the mighty Indrajit; **maheShvaasaH** = wielding a large bow; **rathasthaH** = seated in a chariot; **samalamkR^itaH** = well-adorned; **amitraghnaH** = and the destroyer of adversaries; **dadarsha** = saw; **tam** = that; **raaghavasya tanujam** = samalankR^itam = the well-adorned; Lakshmana; the brother of Rama.

The mighty the destroyer of adversaries, wielding a large bow, fully adorned, and seated in a chariot saw that Lakshmana who was embellished with his own splendor.

[Verse Locator](#)

हनुमत्पृष्ठमारूढमुदयस्थरविप्रभम् ।
उवाचैनं सुसंरब्धः सौमित्रिं सविभीषणम् ॥ ८८-६-५
तांश्च वानरशार्दूलान् पश्यध्वं मे पराक्रमम् ।

5. (Indrajit) **susamrabdhaH** = very hurriedly; **uvaacha** = spoke; **taan vaanara shaarduulaan cha** = to those foremost of monkeys and; **evam saumitrim** = to this Lakshmana; **aaruuDham** = who ascended; **hanumatpR^iShTham** = Hanuma's back; **udaya stharaviprabham** = with a splendor of the sun shining on Udaya Mountain; **sa vibhiiShaNam** = and also with Vibhishana; **pashyadhvam** = you behold; **me paraakramam** = my prowess.

Indrajit hurriedly spoke to those foremost of monkeys and to this Lakshmana, who ascended Hanuma's back with a splendor of the sun shining on Mount Udaya and also with Vibhishana as follows: "You behold my prowess now."

[Verse Locator](#)

अद्य मत्कारुमुकोत्सृष्टं शरवर्षं दुरासदम् ॥ ८८-६-६
मुक्तं वर्षमिवाकाशे धारयिष्यथ संयुगे ।

6. **adya** = now; **dhaarayiShyatha** = you can observe; **shara varSham duraasadam** = an unconquerable stream of arrows; **varSham iva** = like rain; **muktam** = released; **aakaashe** = in the sky; **matkaarmukotkR^iShTam** = discharged from my bow; **samyuge** = in the battle field.

"Now, you can face an unconquerable stream of arrows, like rain, released in the sky, as discharged from my bow in the battle-field."

[Verse Locator](#)

अद्य वो मामका बाणा महाकार्मुकनिःसृताः ॥ ८८-६-७
विधमिष्यन्ति गात्राणि तूलराशिमिवानलः ।

7. **adya** = today; **maamakaaH baaNaaH** = my arrows; **mahaakaarmukaniHsR^itaH** = released from my large bow; **vidhamiShyanti** = will destroy; **vaH gaatraaNi** = your bodies; **analaH iva** = like fire; **tuularaashim** = consumes a pile of cotton.

"Today my arrows released from my large bow will destroy your bodies, as fire consumes a pile of cotton."

[Verse Locator](#)

तीक्ष्णसायकनिर्भिन्नान् शूलशक्त्यृष्टितोमरैः ॥ ८८-६-८
अद्य वो गमयिष्यामि सर्वानेन यमक्षयम् ।

8. **adya** = today; **gamayiShyaami** = I will send; **vaH sarvaaneva** = all of you; **yamakShayam** = to the world of Yama the lord of Death; **tiikShNasaayaka nirbhinnaan** = pierced with my sharp arrows; **shuula shaktyR^iShTitomaraiH** = by hurling the pikes javelins and lances.

"Today, I will send all of you to the world of Yama the lord of Death, by piercing you with my sharp arrows and hurling the pikes, javelins and lances on you."

सृजतः शरवर्षाणि क्षिप्रहस्तस्य संयुगे ॥ ८८-६-९

जीमूतस्येव नदतः कः स्थास्यति ममाग्रतः ।

9. kaH = who; sthaasyati = can stand; agrataH = before; mama = me; sR^ijataH = while I release; shara varShaaNi = streams of arrows; kShiprahastasya = swift-handed; samyuge = in battle; nadataH = and roar; jiimuutasyeva = like a cloud.

"Who can stand before me, while I release streams of arrows with my swift-hand in battle, thundering like a cloud?"

Verse Locator

रात्रियुद्धे तदा पूर्वं वज्राशनिसमैः शरैः ॥ ८८-६-१०

शायितौ स्थो मया भूमौ विसंज्ञौ सपुरस्सरौ ।

10. puurvam = earlier; tadaa = on that day; raatri yuddhe = in a nocturnal battle; sapurassarau = both of you along with your followers; visamJNau = were made unconscious; sharaiH = by my arrows; vajraashanisamaiH = which were like thunderbolts and tips of missiles; sthaH = and you have been; shaayitau = made to lie; bhuumau = on the floor.

"Earlier on that day, in a nocturnal battle, both of you along with Sugreeva and other followers, were made unconscious by my arrows which were like thunderbolts and tips of missiles as also you were made to fall down on the floor."

Verse Locator

स्मृतिर्न तेऽस्ति वा मन्ये व्यक्तं यातो यमक्षयम् ॥ ८८-६-११

आशीविषसमं क्रुद्धं यन्माम् योद्धुमुपस्थितः ।

11. te naasti vaa = do you not have; smR^itiH = that memory?; manye- I presume; vyaktam = clearly that; yaataH = you are on the road; yamakShayam = to the abode of Yama the lord of Death; yat = since; upasthitaH = you have come; yoddhum = to give battle; maam = to me; kruddham = enraged as I am; aashiiviShasamam = like a venomous serpent.

"Do you not have that remembrance? I presume clearly that you are on the road to Yama the lord of Death, since you have come to give battle to me, enraged as I am, like a venomous serpent."

Verse Locator

तच्छ्रुत्वा राक्षसेन्द्रस्य गर्जितं राघवस्तदा ॥ ८८-६-१२

अभीतवदनः क्रुद्धो रावणिं वाक्यमब्रवीत् ।

12. kruddhaH = enraged; shrutvaa = in hearing; tat = that; garjitam = roaring; raakShasendrasya = of Indrajit; raaghavaH = Lakshmana; tadaa = then; abraviit = spoke; vaakyam = the following words; abhiitavadanaH = with a courageous countenance.

Enraged in hearing that roaring of Indrajit, Lakshmana then spoke the following words, with a courageous countenance.

Verse Locator

उक्तश्च दुर्गमः पारः कार्याणां राक्षस त्वया ॥ ८८-६-१३

कार्याणां कर्मणाम् पारं यो गच्छति स बुद्धिमान् ।

13. **raakShasa** = O, demon!; **uktasya** = It has been spoken; **tvayaa** = by you; **paaraH** = about the successful conclusion; **kaaryaaNaam** = of your undertakings; **durgamaH** = eventhough it is difficult to achieve; **saH** = he (alone); **buddhimaan** = is clever; **yaH gachhati** = whoever is reaching; **paaram** = the end; **karmaaNaam** = of his undertakings; **kaaryaaNaam** = which are practicable.

"O demon! It has been proclaimed by you about the successful conclusion of your tasks, eventhough it is difficult to achieve them. He alone is clever, whoever carries through his undertakings in practice."

[Verse Locator](#)

स त्वमर्थस्य हीनार्थो दुरवापस्य केनचित् ॥ ८८-६-१४
वाचा व्याहृत्य जानीषे कृतार्थोऽस्मिति दुर्मते ।

14. **durneate** = O evil minded one!; **jaaniiShe** = you are thinking; **iti** = that; **kR^itaarthaH asmi** = you have accomplished your end; **vaachaa vyaahR^itya** = by proclaiming through word alone; **arthasya** = the achievement of your end; **duravaapasya** = which is difficult to attain; **kenachit** = for anyone; **saH tvam hiiinaartham** = though you as such are lacking in capacity to achieve your end.

"O evil-minded one! You are thinking that you have accomplished your end, by proclaiming through word alone, the achievement of your end, which is difficult to attain for anyone, though you, as such, lack in capacity to achieve your purpose."

[Verse Locator](#)

अंतर्धानगतेनाजौ यस्त्वया चरितस्तदा ॥ ८८-६-१५
तस्कराचरितो मार्गः नैष वीरनिषेवितः ।

15. **tadaa** = on that day; **tvayaa** = by you; **antardhaanagatena** = who became invisible; **aajau** = in battle; **yaH** = which path; **charitaH** = was followed; **maargaH** = that path; **taskaraacharitaH** = is to be followed by thieves; **eShaH** = this; **na viiraniShevitaH** = is not to be followed by valiant ones.

"The path, which was followed on that day by you, becoming invisible in the battle-field, is the one trodden by thieves and is not the path followed by valiant ones."

[Verse Locator](#)

यथा बाणपथं प्राप्य स्थितोऽस्मि तव राक्षस ॥ ८८-६-१६
दर्शयस्वाद्य तत्तेजो वाचा त्वं किं विकत्थसे ।

16. **raakShasa** = O demon!; **praapya** = reaching; **tava baaNapatham** = within the range of your arrows; **yathaa** = how; **sthitaH asmi** = I am standing; (therefore); **adya** = now; **darshayasva** = you show; **tat** = that; **tejaH** = splendor (prowess); **kim** = why; **tvam** = should you; **vikatthase** = brag; **vaachaa** = by your words?.

"O demon! Having reached the range of your arrows, I am standing before you. Therefore show your prowess today. Why should you brag with your words?"

[Verse Locator](#)

एवमुक्तो धनुर्भीमं परामृश्य महाबलः ॥ ८८-६-१७
ससर्ज निशितान् बाणानिद्रजित् समितिज्जयः ।

17. **evam** = thus; **uktaH** = spoken; **mahaabalaH** = the mighty; **Indrajit** = Indrajit; **samitiNJayaH** = victorious in battle; **paraamR^ishya** = reaching; **bhiimam dhanuH** = his terrific bow; **sasarja** = released; **nishitaan** = sharp; **sharaan** = arrows (from it).

Hearing those words, the mighty Indrajit, victorious in battle, reaching his terrific bow, released sharp arrows from it.

[Verse Locator](#)

तेन सृष्टा महावेगाः शराः सर्पविषोपमाः ॥ ८८-६-१८
संप्राप्य लक्ष्मणं पेतुः श्वसन्त इव पन्नगाः ।

18. **sampraapya** = duly reaching; **lakShmaNam** = Lakshmana; **sharaaH** = the arrows; **sR^iShTaaH** = released; **tena** = by Indrajit; **mahaavegaah** = which rushed with great speed; **sarpaviShopamaaH** = and were deadly as the venom of serpents; **petuH** = fell; **shvasantaH pannagaaH** = like the hissing of serpents.

Duly reaching Lakshmana, the arrows released by Indrajit, which rushed with great speed and were as deadly as the venom of serpents, fell like the hissing of snakes.

[Verse Locator](#)

शरैरतिमहावेगै र्वेगवान् रावणात्मजः ॥ ८८-६-१९
सौमित्रिमिन्द्रजिद्युद्धे विव्याध शुभलक्षणम् ।

19. **vegavaan** = the swift; **Indrajit** = Indrajit; **raavaNaatmajaH** = the son of Ravana; **sharaiH** = with his arrows; **atimahaavegaiH** = of very great velocity; **yuddhe** = in battle; **vivyaadha** = struck; **saumitrim** = Lakshmana; **shubhalakShaNam** = who was endowed with auspicious body marks.

The swift Indrajit, the son of Ravana, with his arrows of very great velocity, in that battle, struck Lakshmana who was endowed with auspicious body-marks.

[Verse Locator](#)

स शरैरतिविद्धाङ्गो रुधिरेण समुक्षितः ॥ ८८-६-२०
शुशुभे लक्ष्मणः श्रीमान्विधूम इव पावकः ।

20. **saH shriimaan lakShmaNaH** = that glorious Lakshmana; **samukShitaH** = drenched; **rudhireNa** = in blood; **atividdhaaNgaH** = with his body very much wounded; **sharaiH** = by arrows; **shushubhe** = shone; **vidhuumaH paavakaH iva** = like a smokeless flame.

That glorious Lakshmana, drenched in blood, with his body very much wounded by arrows, shone like a smokeless flame.

[Verse Locator](#)

इन्द्रजित्त्वात्मनः कर्म प्रसमीक्ष्याभिगम्य च ॥ ८८-६-२१
निनद्य सुमहानादमितं वचनमब्रवीत् ।

21. **prasamiikShya** = mulling over; **aatmanaH karma** = his own feat; **indrajittu** = Indrajit; for his part; **abhigamyacha** = approaching (Lakshmana); **vinadya** = and emitting; **sumahaanaadam** = an exceedingly loud roar; **abraviit** = spoke; **idam** = the following; **vachanam** = words.

Mulling over his own feat, Indrajit for his part, approaching Lakshmana and emitting an exceedingly loud roar, spoke the following words:

[Verse Locator](#)

पत्रिण शितधारास्ते शरा मत्कार्मुकच्युताः ॥ ८८-६-२२
आदास्यन्तेऽद्य सौमित्रे जीवितं जीवितान्तकाः ।

22. **shitadharaaH** = the sharp-edged; **jiivitaantakaraaH** = and deadly; **sharaaH** = arrows; **patriNaH** = with their wings; **matkaarmukachyutaaH** = released from my bow; **adya aadaasyaste** = will now take; **te jiivitam** = your life; **samuitre** = O Lakshmana!"

"The sharp-edged and deadly arrows, with their wings, released from my bow, will now take your life, O Lakshmana!"

[Verse Locator](#)

अद्य गोमायुसंघाश्च श्येनसंघाश्च लक्ष्मण ॥ ८८-६-२३

गृध्राश्च निपतन्तु त्वां गतासुं निहतं मया ।

23. **lakShmaNa** = O Lakshmana!; **gomaayu samghaashcha** = let a number of jackals; **shyena samghaashcha** = multitude of hawks; **gR^iddhaashcha** = and vultures; **nipatantu** = descend; **tvaam** = upon you; **nihatam** = when struck down; **mayaa** = by me; **gataasum** = you are dead.

"O Lakshmana! Let a number of Jackals, multitude of hawks and vultures descend upon you, when struck down by me, you are dead."

[Verse Locator](#)

क्षत्रबन्धुं सदानार्यं रामः परमदुर्मतिः ॥ ८८-६-२४

भक्तं भ्रातरमद्यैव त्वां द्रख्यति हतं मया ।

24. **parama durmatiH** = the very much evil-minded; **raamaH** = Rama; **drakShyati** = can see; **tvaam** = you; **kShatrabandhum** = a mere kshatriya (military class only for a name-sake); **sadaa anaaryam** = ever ignoble; **bhaktam bhraataram** = his devoted brother; **adyaiva** = now itself; **nihatam mayaa** = killed by me.

"The exceedingly evil-minded Rama now itself can see you, a mere kshatriya (military class only for a name sake), ever ignoble and his devoted brother, killed by me."

[Verse Locator](#)

विस्रस्तकवचं भूमौ व्यपविद्धशरासनम् ॥ ८८-६-२५

हतोत्तमाङ्गं सौमित्रे त्वामद्य निहतम् मया ।

25. **saumitre** = O Lakshmana!; **tvaam** = (Rama will see) you; **nihatam** = struck down; **mayaa** = by me; **adya** = today; **visrastakavacham** = with your armour dropped down; **vyapavidha sharaashanam** = with your bow thrown about; **hR^itottamaaN^gam** = and with your head dismantled.

"O Lakshmana! Rama will see you, struck down by me today, with your armour dropped down, bow thrown about and head dismantled."

[Verse Locator](#)

इति ब्रुवाणम् संकुद्धं परुषं रावणात्मजम् ॥ ८८-६-२६

हेतुमद्वाक्यमर्थज्ञो लक्ष्मणः प्रत्युवाच ह ।

26. **lakShmaNaH** = Lakshmana; **arthaJNaH** = understanding the sense of the word; **pratyuvaacha ha** = replied; **hetumat vaakyam** = (the following) logical words; **samkruddham raavaNaatmajam** = to the enraged Indrajit; **iti** = thus; **bruvaaNam** = speaking; **peruSham** = harshly.

Lakshmana, understanding the sense of the word, replied in the following logical words to the enraged Indrajit thus speaking harshly.

[Verse Locator](#)

वाग्बलं त्यज दुर्भुद्धे क्रूरकर्मासि राक्षस ॥ ८८-६-२७

अथ कस्माद्वदस्येतत्संपादय सुकर्मणा ।

27. **durbuddhe** = O evil minded one!; **tyaja** = give up; **vaagbalam** = strength in your empty words; **raakShasa** = O demon!; **asi** = you are; **kruura karma** = doing cruel acts; **kasmaat** = why; **vadasi** = do you talk; **etat** = this atha = further?; **sampaadaya** = make it full; **sukarmaNaa** = by your good work.

"O evil-minded one! Give up strength of speech in your empty words. O demons! You are doing cruel acts. Why do you indulge in such idle talk? Make it active with your good work."

[Verse Locator](#)

अकृत्वा कथसे कर्म किमर्थमिह राक्षस ॥ ८८-६-२८

कुरु तत्कर्म येनाहं श्रद्धयां तव कथनम् ।

28. **raakShasa** = O demon! **akR^ityaa** = without performing; **karma** = the act; **kimartham** = why; **katthase** = do you boast yourself; **iha** = here?; **kuru** = perform; **tat karma** = that act; **yena** = by which; **shraddadhyaam** = I can believe; **tava katthanam** = your brag.

"O demon! Without performing that act, why do you boast yourself here? Perform that act by which I can believe your brag."

[Verse Locator](#)

अनुक्त्वा परुषं वाक्यं किञ्चिदप्यनवक्षिपन् ॥ ८८-६-२९

अविकथन् वधिष्यामि त्वां पश्य पुरुषाधम ।

29. **puruShaadhama** = O the worst of persons!; **anuktvaa** = without speaking; **kimchidapi** = even a few; **paruSham** = harsha; **vaakyam** = words; **anavakhShipan** = without abusing you; **avikattham** = and without bragging myself; **pashya** = LO!; **vadhiShyaami** = I will kill; **tvaam** = you.

"O the worst of persons! Without speaking even a few harsh words, without abusing you and without bragging myself, Lo! I will kill you."

[Verse Locator](#)

इत्युक्त्वा पञ्च नाराचानाकर्णापूरितान् शरान् ॥ ८८-६-३०

विजघान महावेगाल्लक्ष्मणो राक्षसोरसि ।

30. **iti** = thus; **uktvaa** = speaking; **lakShmaNaH** = Lakshmana; **paNcha naaraachaanaakrNaapuuritaan** = stretching five steel arrows up to the ear; **vijaghaana** = dug them; **rakShasorasi** = into the demon's chest; **mahaavegaat** = with a great speed.

Thus speaking, Lakshmana stretching five steel arrows upto the ear, dug them into the demon's chest with a great speed.

[Verse Locator](#)

सुपत्रवाजिता बाणा ज्वलिता इव पन्नगाः ॥ ८८-६-३१

नैरृतोरस्यभासन्त सवितू रश्मयो यथा ।

31. **baaNaaH** = the arrows; **jvalitaaH** = blazing; **pannagaaH iva** = like serpents; **supatra vaajitaaH** = and feathered with good plumes; **abhaasanta** = shone; **nairR^itorasi** = in the demon's chest; **savituH rashmayaH yathaa** = like sun-rays.

The arrows, blazing like serpents and feathered with fine plumes, shone like sun-rays in that demon's chest.

[Verse Locator](#)

स शरैराहतस्तेन सरोषो रावणात्मजः ॥ ८८-६-३२
सुप्रयुक्तैस्त्रिभिर्बाणैः प्रतिविव्याध लक्ष्मणम् ।

32. aahataH = struck; sharaiH = with arrows; tena = by Lakshmana; saH = that; saroShaH = enraged; raavaNaatmajaH = Indrajit; prativivyaadha = pierced in return; tribhiH baaNaiH = three arrows; suprayuktaiH = well-directed; lakShmaNam = to Lakshmana.

Struck with arrows by Lakshmana, that enraged Indrajit pierced in return three arrows well-directed towards Lakshmana.

[Verse Locator](#)

स बभूव महाभीमो नरराक्षससिंहयोः ॥ ८८-६-३३
विमर्दस्तुमुलो युद्धे परस्परजयैषिणोः ।

33. saH = that; mahaabhiimaH = very terrific; vimardaH = fight; babhuuva = became; tumulaH = tumultuous; nararaakShasa simhayoH = between Lakshmana the foremost of men and Indrajit the foremost of demns; parasparajayaiShiNoH = who wished to conquer one over the other; yuddhe = in battle.

That fight between Lakshmana, the foremost among men and Indrajit, the formost among demons, who wished to conquer one over the other in battle, was most terrific and tumultuous.

[Verse Locator](#)

उभौ हि बलसंपन्नावुभौ विक्रमशालिनौ ॥ ८८-६-३४
उभौ परमदुर्जयावतुल्यबलतेजसौ ।

34. ubhau = both; balasampannau = were endowed with strength; ubhau = both; vikramashaalinau = were distinguished for their prowess; ubhau = both; paramadurjayau = were exceedingly difficult to conquer atulya balatejasau = and peerless in strength and courage.

Both were endowed with strength. Both were distinguished for their prowess. Both were exceedingly difficult to conquer and peerless in strength and courage.

[Verse Locator](#)

युयुधाते तदा वीरौ ग्रहाविव नभोगतौ ॥ ८८-६-३५
बलवृत्राविवाभीतौ युधि तौ दुष्पृधर्षणौ ।

35. tau viirau = those two heroes; duShpradharShaNau = who were difficult to overcome; yuddhi = in battle; yuyudhaate = fought; tadaa = at that moment; grahaaviva = like two planets; nabhogate = figuring in the sky; balavR^itraaviva = like Indra and Vritra; the demon.

Those two heroes, who were difficult to overcome in battle, fought at that moment like two plants figuring in the sky and like Indra and Vritra, the demon.

[Verse Locator](#)

युयुधाते महात्मानौ तदा केसरिणाविव ॥ ८८-६-३६
बहूनवष्^इजन्तौ हि मार्गणौघानवस्थितौ ।

36; 37. Tadaa = then; mahaatmaanau = the two warriors; avasthitau = engaged in; avasR^ijantau = releasing; bahuun maargaNaughaan = many streams of arrows; yuyudhaate = fought; kesariNaaviva = like two lions; tau = those; nara raakShasa mukhyau = foremost of human being and demons; abhyayudyataam = fought; prahR^iShTau = with rejoice.

Then, the two warriors, who were engaged in releasing several streams of arrows, fought like two lions. Lakshmana the foremost among humans and Indrajit the foremost among demons fought with rejoice.

[Verse Locator](#)

ततश्श्रान् दाशरथिः संधायामित्रकर्षणः ।

ससर्ज राक्षसेन्द्रय कृद्धः सर्प इव श्वसन् ॥ ८८-६-३८

38. tataH = thereupon; daasharathiH = Lakshmana; amitrakarShaNaH = the tormentator of enemies; samdhaaya = fitting; sharaan = his arrows; shvasan = and hissing; kruddhaH sarpaH iva = like an enraged serpent; sasarja = released them; raakShasendraaya = for Indrajit.

Thereupon, Lakshmana the tormentator of enemies, fitting his arrows to his bow, released arrows on Indrajit, hissing like an enraged serpent.

[Verse Locator](#)

तस्य ज्यातलनिर्घोषं स श्रुत्वा राक्षसाधिपः ।

विवर्णवदनो भूत्वा लक्ष्मणं समुदैक्षत ॥ ८८-६-३९

39. shrutvaa = hearing; jvaatalanirghoSham = the twang of the bow string; tasya = of Lakshmana; saH = that; raakShasaadhipaH = chief of demons; bhuutvaa = becoming; vivarNaradanaH = pale-faced; samudaikShata = fixed his gaze; lakShmaNam = On Lakshmana.

Hearing the twang of the bow-string of Lakshmana, Indrajit the Chief of demons became pale-faced and fixed his gaze on Lakshmana.

[Verse Locator](#)

विषण्णवदनं दृष्ट्वा राक्षसं रावणात्मजम् ।

सौमित्रिं युद्धसंयुक्तं प्रत्युवाच विभीषणः ॥ ८८-६-४०

40. dR^iShTvaa = seeing; raakShasam = Indrajit; raavaNaatmajam = the son of Ravana; viShaNNavadanam = with a pale face; vibhiiShaNaH = Vibhishana; pratyuvaacha = spoke; saumitrim = to Lakshmana; yuddha samyuktam = who was absorbed in the fight.

Seeing Indrajit (the son of Ravana) pale-faced, Vibhishana spoke as follows to Lakshmana, who was fully absorbed in the fight.

[Verse Locator](#)

निमित्तान्युपपश्यामि यान्यस्मिन् रावणात्मजे ।

त्वर तेन महाबाहो भग्न एष न संशयः ॥ ८८-६-४१

41. mahaabaaho = O the long armed Lakshmana!; asmin raavanaatmaje = In this Indrajit; yaani nimittaani = which indications; upapashyaami = I am seeing; tena = by them; eShaH = he; bhagnaH = is disappointed; na samshayaH = there is no doubt; tvara = make haste.

"O the long-armed Lakshmana! I infer on the strength of the indications which I see in Indrajit, that he is disappointed. There is no doubt about it. Make haste."

[Verse Locator](#)

ततस्संधाय सौमित्रिः शरानाशीविषोपमान् ।
मुमोच निशितांस्तस्मिन् सर्पानिव विषोल्बणान् ॥ ८८-६-४२

42. tataH = thereupon; samdhaaya nishitaan baaNaan = fitting to his bow; sharp arrows; aashiiviShopamaan = resembling poisonous snakes; saumitriH = Lakshmana; mumocha = the discharged; (those arrows); viSholbaNaan sarppaaniva = which looked like serpents full of venom; tasmin = on him.

Thereupon, fitting to his bow sharp arrows, resembling poisonous snakes, Lakshmana discharged those arrows which looked like serpents full of venom to him.

[Verse Locator](#)

शक्राशनिसमस्पर्शैर्लक्षमणेनाहतः शरैः ।
मुहूर्तमभवन्मूढः सर्वसंक्षुभितेन्द्रियः ॥ ८८-६-४३

43. aahataH = hit; lakShmaNena = by Lakshmana; sharaiH = with arrows; sarvasamkShubhitendriyaH = which invaded all the senses; shakraashani samasparshaiH = like the painful touching of Indra's thunderbolt; abhavat = (Indrajit) became; muuDhaH = stupefied; muhuurtam = for a moment.

Hit by Lakshmana with arrows, which invaded all his senses, like the hit of Indra's thunderbolt, Indrajit became stupefied for a moment.

[Verse Locator](#)

उपलभ्य मुहूर्तेन संज्ञाम् प्रत्यागतेन्द्रियः ।
ददर्शविस्थितं वीरमाजौ दशरथात्मजम् ॥ ८८-६-४४

44. upalabhya = regaining; samJNaam = his consciousness; muhuurtena = within a moment; pratyagatendriyaH = with his senses restored; (that Indrajit); dadarsha = saw; viiram = the valiant; dasharadhaatmajam = Lakshmana; avasthitam = engaged in; ajau = the battle.s

Regaining his consciousness within a moment, with his senses restored, that Indrajit saw the valiant Lakshmana engaged in the battle.

[Verse Locator](#)

सोऽभिचक्राम सौमित्रिं रोषात्संरक्तलोचनः ।
अब्रवीछैनमासाद्य पुनः स परुषं वचः ॥ ८८-६-४५

45. samrakta lochanaH = with blood-red eyes; roShaata = in anger; saH = Indrajit; abhichakraama = walked; saumitrim = towards Lakshmana; aasaadya = approaching; evam = Lakshmana; saH = he; punaH = again; abraviit cha = spoke; paruSham vachaH = harsh words (as follows):

With blood-red eyes in anger, Indrajit walked towards Lakshmana. Approaching Lakshmana, he again spoke the following harsh words to him:

[Verse Locator](#)

किं न स्मरसि तद्युद्धे प्रथमे यत्पराक्रमम् ।
निबद्धस्त्वं सह भ्रात्रा यदा भुवि विचेष्टसे ॥ ८८-६-४६

46. **na smarasikim** = don't you remember; **tat matparaakramam** = my prowess; **prathame yuddhe** = in the first battle; **yadaa tvam** = bhraatraashcha = when you; along with your brother; **nibaddhaH** = was bound by me; **vicheShTate** = and you wriggled; **bhuvi** = on the floor.

"Don't you remember my prowess in the first encounter, when you along with your brother, was bound by me and you wriggled on the floor?"

[Verse Locator](#)

युवां खलु महायुद्धे शक्रानिसमैः शरैः ।
शायितौ प्रथमम् भूमौ विसंजौ सपुरःसरौ ॥ ८८-६-४७

47. **prathamam** = at first; **yuvaam** = both of you; **sa puraH sarau** = along with your foremost warriors; **mahaayuddhe** = in a major encounter; **shaayitau khalu** = were indeed laid down; **visamJNau** = unconscious; **bhuumau** = on the ground; **sharaiH** = by me arrows; **shakraashanisamaiH** = which were equal to Indra's thunderbolt.

"At first, both of you along with your foremost warriors in a major encounter, were indeed laid down unconscious on the ground, by my arrows which were equal to Indra's thunderbolt."

[Verse Locator](#)

स्मृतिर्वा नास्ति ते मन्ये व्यक्तं वा यमसादनम् ।
गन्तुमिच्छसि यन्मां त्वमाधर्षयितुमिच्छसि ॥ ८८-६-४८

48. **yat** = that; **tvam** = you; **ichchhasi** = desire; **aadharShayitum** = to attack; **maam** = me; (means); **smR^itiH** = the thought of it; **naasti** = no longer exist; **te** = in you; **vaa** = or; **manye** = I presume; **ichhasivaa** = you desire; **gantum** = to go; **yama saadanam** = to the abode of Yama the lord of Death; **vyaktam** = clearly.

"The fact that you desire to attack me means that either the remembrance of it no longer exists in you or I presume you desire to go clearly to the abode of Yama the lord of Death."

[Verse Locator](#)

यदि ते प्रथमे युद्धे न दृष्टो मत्पराक्रमः ।
अद्य त्वां दर्शयिष्यामि तिषेदानीं व्यवस्थितः ॥ ८८-६-४९

49. **matparaakramH na dR^iShTaH yadi** = If my prowess was not witnessed; **te** = by you; **prathame** = in the first; **yuddhe** = encounter; **tvaam darshayiShyaami** = I will make you see; **adya** = today; **tiShTha** = stand; **vyavasthitaH** = ready for it **idaaniim** = now.

"If my prowess was not witnessed by you in the first encounter, I will show it today. Stand ready for it now."

[Verse Locator](#)

इत्युक्त्वा सप्तभिर्बाणैरभिविव्याध लक्ष्मणम् ।
दशभिस्तु हनूमन्तं तीक्ष्णधारैः शरोत्तमैः ॥ ८८-६-५०

50. **iti** = thus; **uktvaa** = speaking; **vivyeadha** = (he) struck; **lakShmaNam** = Lakshmana; **saptabhiH baaNaiH** = with seven arrows; **hanuumantam** = and Hanuma; **dashabhiH** = with ten; **sharottamaiH** = excellent arrows; **tiikShaNadhaaraiH** = having sharp edges.

Thus speaking, he struck Lakshmana with seven arrows and Hanuma with ten excellent sharp-edged arrows.

[Verse Locator](#)

ततः शरशतेनैव सुप्रयुक्तेन वीर्यवान् ।

क्रोधाद्विगुणसंरब्धो निर्बिभेद विभीषणम् ॥ ८८-६-५१

51. tataH = then; viiryaavaan = the valiant Indrajit; krodhaat = with anger; dviguNa samvambhaH = and with twice as much vehemence; nirbhibheda = wounded; vibhiiShaNam = Vibhishana; suprayuktena sharashatenaiva = with a hundred well-aimed arrows.

Then, the valiant Indrajit with anger and with twice as much vehemence, wounded Vibhishana with a hundred well-aimed arrows.

[Verse Locator](#)

तदृष्ट्वेन्द्रजिता कर्म कृतं रामानुजस्तदा ।

अचिन्तयित्वा प्रहसन्नैतत्किंचिदिति ब्रुवन् ॥ ८८-६-५२

मुमोच च शरान् घोरान् संगृह्य नरपुंगवः ।

अभीतवदनः क्रुद्धो रावनिं लक्ष्मणो युधि ॥ ८८-६-५३

52; 53. Tadaa = then; lakShmaNaH = Lakshmana; raamaanujaH = the younger brother of Rama; narapuNgavaH = and the foremost among men; dR^iShTvaa = seeing; tat = that; karma = feat; kR^itam = accomplished; indrajitaa = by Indrajit; achintayitvaa = disregarding it; prahasan = deriding it; bruvan = and saying it; iti = as; na kimchit = nothing; abhiitavadanaH = with a fearless face; kruddhaH = enraged; samgR^ihya = and taking ghoraan sharaan = terrific arrows; mumocha = and discharged them; raavaNim = on Indrajit; yudhi = in the battle.

Seeing that feat accomplished by Indrajit, yet disregarding it, deriding it by saying "This is noting" and taking up terrific arrows, the fearless and enraged Lakshmana the younger brother of Rama and foremost among men, then discharged them against Indrajit in battle.

[Verse Locator](#)

नैवं रणगताः शूराः प्रहरन्ति निशाचर ।

लघुवश्चाल्पवीर्याश्च शरा हीमे सुखास्तव ॥ ८८-६-५४

54. nishaachara = O demon!; shuuraaH = heroes; raNagataaH = who come to battle; na praharanti = do not strike; evam = like this; ime sharaaH = these arrows; tava = of yours; laghuvashcha = are light; alpaviiyaashcha = weak; sukhaaH hi = and indeed mild.

"O demon! Heroes who come to battle do not strike like this. These arrows of yours are light, weak and mild indeed."

[Verse Locator](#)

नैवं शूरास्तु युध्यन्ते समरे जयकांक्षिणः ।

इत्येवं तं ब्रुवन् धन्वी शरैरभिववर्ष ह ॥ ८८-६-५५

55. shuuraaH = warriors; jaya kaankShiNaH = who wish to win; samara = in battle; na yudhyante = do not fight; evam = like this; ityevam = thus; bruvan = speaking; wielder of a bow; abhivavarSha ha = streamed forth; sharaiH = with arrows; tam = on him.

"Warriors, who wish to win in battle, do not fight like this." Thus speaking, Lakshmana the wielder of a bow, streamed forth arrows on him.

[Verse Locator](#)

तस्य बाणैः सुविध्वस्तं कवचं काञ्चनं महत् ।

व्यशीर्यत रथोपस्थे ताराजालमिवाम्बरात् ॥ ८८-६-५६

56. mahat = a large; kaaN^chanam kavacham = golden armour; suvidhvastam = broken to pieces; baaNaiH = by the arrows; tasya = of Lakshmana; vyashiiryata = slipped down; rathopasthe = in the middle of his chariot; taaraajaalamiva = like a cobweb of stars; ambaraat = (falling) from the sky.

A large golden armour, broken to pieces by Lakshmana's arrows, slipped down in the middle of chariot, like a cob-web of stars falling from the sky.

[Verse Locator](#)

विधूतवर्मा नाराचैर्बभूव स कृतव्रणः ।
इन्द्रजित्समरे वीरः प्रत्यूषे भानुमानिव ॥ ८८-६-५७

57. viiraH = the valiant; Indrajit = Indrajit; vidhuuta varmaa = with his armour disheveled; naaraachaiH = by the steel arrows; kR^itavraNaH = and having a wound made; samara = in the battle; babhuuva = was; bhaanumaaniva = like the sun; pratyuuShe = at dawn.

The valiant Indrajit, with his armour disheveled by the steel arrows, was wounded in battle and looked like the sun at dawn.

[Verse Locator](#)

ततः शरसहस्रेण संक्रुद्धो रावणात्मजः ।
बिभेद समरे वीरो लक्ष्मणं भीमविद्रमः ॥ ८८-६-५८

58. tataH = thereupon; viiraH = the valiant; raavaNaatmajah = Indrajit; bhiimavikramaH = of terrific prowess; samkruddhaH = was enraged; bibheda = and wounded; lakShmaNam = Lakshmana; sharasahasreNa = with a thousand arrows; samara = in battle.

Thereafter, the valiant Indrajit of terrific prowess was enraged and wounded Lakshmana with a thousand arrows in battle.

[Verse Locator](#)

व्यशीर्यत महद्दिव्यं कवचम् लक्ष्मणस्य तु ।
कृतप्रतिकृतान्योन्यं बभूवतुरभिद्रुतौ ॥ ८८-६-५९

59. mahat = the large; divyam = celestial; kavacham = armour; lakShmaNasya = of Lakshmana; vyashiiryata = broke into pieces; kR^ita pratikR^itaanyonyam = with each other in offence and retaliation; abhidrutau = in their attack.

The large celestial armour of Lakshmana broke into pieces. The two warriors vied with each other in offence and retaliation in their attack.

[Verse Locator](#)

अभीक्षणम् निःश्वसन्तौ तौ युध्येतां तुमुलं युधि ।
शरसंकृत्तसर्वाङ्गौ सर्वतो रुधिरोक्षितौ ॥ ८८-६-६०

60. tau = those two warriors; sharasamkR^itta sarvaaN^gau = with all their limbs got lacerated; yudhi = in combat; rudhiraukShitau = smeared with blood; sarvataH = all around; abhiikShaNam niH shvasantau = and breathing heavily; yudhyetaam = fought; tumulam = tumultuously.

Those two warriors, with their entire bodies lacerated in combat, smeared with blood all around and breathing heavily, fought the battle tumultuously.

[Verse Locator](#)

सुदीर्घकालं तौ वीरावन्योन्यं निशितैः शरैः ।
ततक्षतुर्महत्मानौ रणकर्मविशारदौ ॥ ८८-६-६१

61. tau = those; mahaatmanau = great souled; viirous = warriors; raNakarma vishaaradau = skilled in war-fare; sudiirgha kaalam = for a long time; tatakShatuH = were cutting through; anyonyam = each other; nishitaiH sharaiH = with sharp arrows.

Thos mighty warriors, skilled in warfare, were cutting through each other, for a long time, with sharp arrows.

[Verse Locator](#)

बभूवतुश्चात्मजये यतौ भीमपराक्रमौ ।
तौ शरौघै स्तथाकीर्णौ निकृत्तकवचध्वजौ ॥ ८८-६-६२
सृजन्तौ रुधिरं चोष्णं जलं प्रस्रवणाविव ।

62. bhiimaparaakramau = those two heroes of terrific prowess; babhuuvatuH = stay on; yatnau = strenuously trying; aatmajaye = in securing their own victory; aakiirNau = crowded all over; tathaa = thus; sharaughaiH = with a multitude of arrows; nikR^itta kavachadhvajau = their armour and standards torn to pieces; tau = they; (stood) sR^ijantau = emitting; uShNam = hot; rudhiram = blood; prasravaNaaviva = as two water falls (gushing); jalam = (hot) water.

Those two heroes f terrific prowess stay on strenuously trying to secure their own victory, covered as they were, all over with a multitude of arrows as also their armour and standards torn to pieces. They stood emitting hot blood, as two water-falls gushing hot water.

[Verse Locator](#)

शरवर्षं ततो घोरं मुञ्चतोर्भीमनिःस्वनम् ॥ ८८-६-६३
सासारयोरिवाकाशे नीलयोः कालेमेघयोः ।
तयोरथ महान् कालो व्यतीयाद्युध्यमानयोः ॥ ८८-६-६४
न च तौ युद्धवैमुख्यं श्रमं चाप्युपजग्मतुः ।

63; 64. Mahaan = much; kaalaH = of a time; vyatiiyaat = lapsed; tayoH = while the two warriors; yudhyamaanayoH = fought; muN^chatoH = loosing; ghoram = terrific; sharavarSham = stream of arrows; tataH = then; bhiima niH svanam = with an awful clamour; niilayoH iva = like two dark; kaala meghayoH = destructive clouds; saasaarayoH = raining; aakaashe = from the sky; tau = they; na = neither; yuddhavaimukhyam = turned their back from the battle; (na = nor); abhijagmatuH = experienced; sharamamvaapi = any fatigue.

Much of a time lapsed while the two warriors fought loosing terrific stream of arrows, then with an awful clamour, like two dark destructive clouds raining from the sky. They neither trned their back from the battle, nor experienced any fatigue.

[Verse Locator](#)

अस्त्राण्यस्त्रविदां श्रेष्ठौ दर्शयन्त् पुनः पुनः ॥ ८८-६-६५
शरानुच्चावचाकारानन्तरिक्षे बबन्धतुः ।

65. darshayantau = displaying; astraaNi = their missiles; punaH punaH = again and again; 9the two warriors) shreShThau = who were excellent; astravidaam = among those skilled in the use of missiles; babandhatuH = fastened a net work; sharaan = of arrows; uchchhavachaan aakaraan = of both large and small shapes; antarikShe = in the sky.

Displaying their missiles again and again, the two warriors, who were excellent among those skilled in the use missiles, fastened a net work of arrows both large and small, in the sky.

व्यपेतदोषमस्यन्तौ लघु चित्रं च सुष्ठु च ॥ ८८-६-६६

उभौ तु तुमुलं घोरं चक्रतुर्नरराक्षसौ ।

66. asyantau = loosing their arrows; vyapeta doSham = faultlessly; suShThucha = gracefully; laghu = and easily; chitramcha = in a wonderful way; nara raakShasau = both the man and the demon; chakratuH = carried on; tumulam = a tumultuous; ghoram = and terrific war.

Loosing their arrows faultlessly, gracefully and easily in a wonderful way, both the man and the demon carried on a tumultuous and terrific war.

[Verse Locator](#)

तयोः पृथक् पृथग्भीमः शुश्रुवे तुमुलः स्वनः ॥ ८८-६-६७

सुघोरयोर्निःस्वनतोर्गने मेघयोरिव ।

67. tayoH = their; bhimaH = terrific; tumulaH = and tumultuous; svanaH = sound; shushruve = could be heard; pR^ithak pR^ithak = one by one repeatedly; saH = that sound; janayaamaasa = created; kampam = tremble; daaruNaH nirghaataH iva = like a violent thunder-storm.

Their terrific and tumultuous sound could be heard one by one repeatedly. That sound created a tremble in people, like a violent thunder-storm.

[Verse Locator](#)

तयोः स भ्राजते शब्दस्तथा समरयत्तयोः ॥ ८८-६-६८

सुघोरयोर्निःस्वनतोर्गने मेघयोरिव ।

68. saH shabdaH = that clamour; tayoH = of those two warriors; tathaa samara yattayoH = who were engaged thus in that martial act; bhraajate iva = resembled; niH svanatoH = the rumbling; sughorayoH = of two dreadful; meghayoH = thunderin clouds; gagane = in the sky.

That clamour of those two warriors, who were engaged thus in that martial act, resembled the rumbling of two dreadful thundering clouds in the sky.

[Verse Locator](#)

सुवर्णपुङ्खैर्नराचैर्बलवन्तौ कृतव्रणौ ॥ ८८-६-६९

प्रसुस्रुवाते रुधिरं कीर्तिमन्तौ जये धृतौ ।

69. kiirtivantau balavantau = those two mighty and glorious warriors; dhR^itau = who were determined; jaye = to gain victory; kR^ita vraNau = wounded; suvarNapuNkhaiH = with golden-shafted; naaraachaiH = steel arrows; prasusruvaate = were profusely giving out; rudhiram = blood.

Those two mighty and glorious warriors, who were determined to gain victory over one another, wounded with golden-shafted steel arrows, were profusely giving out blood.

[Verse Locator](#)

ते गात्रयोर्निपतिता रुक्मपुङ्खाः शरा युधि ॥ ८८-६-७०

असृग्दिग्धा विनिष्पेतुर्विविशुर्धरणीतलम् ।

70. te sharaaH = those arrows; rukmapuNkhaaH = with golden shafts; patitaaH = fallen; gaatrayoH = on their limbs; yudhi = in battle; asR^igdigdhaaH = were smeared with

blood; viniShpetuH = came out; vivishuH = and pierced; dharaNiitalam = the surface of the earth.

Fallen on their limbs, the golden-shafted arrows, dropped on the battle-field, smeared with blood and pierced into the surface of the earth.

[Verse Locator](#)

अन्ये सुनिशितैः शस्त्रैराकाशे संजघट्टिरे ॥ ८८-६-७१

बभञ्जुश्चिच्छिदुश्चैव तयोर्बाणाः सहस्रशः ।

71. anye sunishitaiH baaNaaH = some more arrows; tayoH = released by those two warriors; samjaghaTTire = clashed; sahasrashaH = in thousands; sunishitaiH shastraiH = with sharp weapons; aakaashe = in the sky; babhaNJaH = and shattered; chichchhidushcha = and tore them.

Some more arrows released by those two warriors clashed in thousands with sharp weapons in the sky and shattered and tore them.

[Verse Locator](#)

स बभूव रणे घोरस्तयोर्बाणमयश्चयः ॥ ८८-६-७२

अग्निभ्यामिव दीप्ताभ्यां सत्रे कुशमयश्चयः ।

72. tayoH = their; ghoraH = terrific; baaNamayaH chayaH = pile consisting of arrows; raNe = in battle; babhuuva = appeared; kushamayaH chayaH iva = like a mass of sacred Kusha grass; diiptaabhyaam agnibhyaam = by the side of two blazing fires; satre = at a sacrifice.

The terrific pile of arrows in battle appeared like a mass of sacred Kusha grass by the side of two blazing fires at a sacrifice.

[Verse Locator](#)

तयोः कृतव्रणौ देहौ शुशुभाते महात्मनोः ॥ ८८-६-७३

सुपुष्पाविव निष्पत्रौ वने किंशुकशाल्मली ।

73. kR^ita vraNau = the wounded; dehau = bodies; taoH mahaatmanoH = of those two mighty warriors; shushubhaate = shone; kimshukashaalmalii iva = like Kimshuka and Shalmali (silk-cotton) trees; supuShpau = in full blossom; niShpatrau = deprived of leaves; vane = in a forest.

The wounded bodies of those two mighty warriors shone like Kimshuka and Shalmali (silk-cotton) trees in full blossom, deprived of leaves.

[Verse Locator](#)

चक्रतुस्तुमुलं घोरं संनिपातं मुहुर्मुहुः ॥ ८८-६-७४

इन्द्रजिल्लक्ष्मणश्चैव परस्परजयैषिणौ ।

74. Indrajit = Indrajit; lakShmaNashchaiva = and Lakshmana; muhurmuHuH paraspara jayaiShiNau = who were time and again wishing to attain victory one over the other; chakratuH = carried out; tumulam = tumultuous; ghoram = and terrific; samnipaatam = battle.

Indrajit and Lakshmana who were time and again wishing to attain victory one over the other, carried out tumultuous and terrific battle.

[Verse Locator](#)

लक्ष्मणो रावणिं युद्धे रावणिश्चापि लक्ष्मणम् ॥ ८८-६-७५

अन्योन्यं तावभिघ्नन्तौ न श्रमं प्रतिपद्यताम् ।

75. yuddhe = in the combat; lakShmaNaH = Lakshmana; (was striking) raavaNim = Indrajit; raavaNishchaapi = and even Indrajit (was striking); lakShmaNamchaapi = Lakshmana too; tau = both of them; abhighnantau = were striking; anyonyam = each other; na pratipadyataam = and did not experience; shramam = any weariness.

In the combat, Lakshmana was striking Indrajit and Indrajit too was striking Lakshmana. Both of them were striking each other and did not experience any weariness.

[Verse Locator](#)

बाणजालैः शरीरस्थैरवगाढैस्तरस्विनौ ॥ ८८-६-७६

शुशुभाते महाविर्यौ प्ररूढाविव पर्वतौ ।

76. baaNajaalaiH = with a multitude of arrows; avagaaDhaiH = dug deep; shariirasthaiH = into their bodies; mahaaviiryau tarasvinau = those two warriors of great prowess and swiftness; shushubhnate = shone; parvatau iva = like two mountains; praruuDhau = shooting forth plants from them.

With a multitude of arrows dug deep into their bodies, those two warriors, of great prowess and swiftness, shone like two mountains shooting forth plants from them.

[Verse Locator](#)

ततो रुधिरस्तिक्तानि संवृतानि शरैर्भृशम् ॥ ८८-६-७७

बभ्राजुः सर्वगात्राणि ज्वलन्त इव पावकाः ।

77. tataH = at that time; sarvaaatraaNi = all their limbs; rudhira siktaani = dampened with blood; sam vR^itaani = and covered; sharaiH = with arrows; bhR^isham babhraajuH = shone very much; jvalantaH paavakaaH iva = like blazing fires.

At that time, all their limbs, dampened with blood and thickly covered with arrows shone very much like blazing fires.

[Verse Locator](#)

तयोरथ महान् कालो व्यतीयाद्युध्यमानयोः ॥ ८८-६-७८

न च तौ युद्धवैमुख्यं श्रमं चाप्यभिजग्मतुः ।

78. mahaan = a lot of; kaalaH = time; vyatiiyat = lapsed; tayoH = in the meanwhile past between them; tau = they; na = netiher; yuddhavaimukhyam = turned their back from the battle; (na = nor); abhijagmatuH = experienced; shramamvaapi = any fatigue.

A lot of time lapsed in the meanwhile past the two warriors. They neither turned their back from the battle nor experienced any fatigue.

[Verse Locator](#)

अथ समरपरिश्रमं निहन्तुं ।

समरमुखेष्वजितस्य लक्ष्मणस्य ।

प्रियहितमुपपादयन्महात्मा ।

समरमु पेत्य विभीषणोऽवतस्थे ॥ ८८-६-७९

79. atha = then; nihantum = to remove; samara parishramam = martial weariness; lakShmaNasya = of Lakshmana; samara mukheShu ajitasya = who did not know defeat in any facet of war; mahaatmaa = the great souled; vibhiiShaNaH =

Vibhishana; **upapaadayan** = offering; **priyahitam** = agreeable and salutary words; **avatasthe** = took up his position; **upetya** = on reaching; **samara** = the battle-field.

Then, to relieve martial weariness of Lakshmana, who did not experience defeat in any facet of war, the great-souled Vibhishana, offering agreeable and salutary words, took up his position, on reaching the battle-field.

इतार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टाशीतितमः सर्गः

Thus, this is the 88th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 88

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 89 Verses converted to UTF-8, Nov 09

Introduction

Vibhishana enters the battle-field and destroys many demons. He speaks encouraging words to the chiefs of monkeys urging them to carry on the combat. The monkeys start a furious attack on the demons. Even Hanuma begins to destroy thousands of demons. Indrajit rushes towards Lakshmana and starts fighting with him. Lakshmana kills Indrajit's charioteer. Four excellent monkey-chiefs kill Indrajit's horses and destroys his chariot.

[Verse Locator](#)

युध्यमानौ ततो दृष्ट्वा प्रसक्तौ नरराक्षसौ ।
प्रभिन्नाविव मातङ्गौ परस्परजयैषिणौ ॥ ८९-६-१
तयोर्युद्धं द्रुष्टौकामो वरचापधरो बली ।
शूरः स रावणभ्राता तस्थौ संग्राममूर्धनि ॥ ८९-६-२

1; 2. tataH = then; dR^iShTvaa = seeing; nara raakShasau = the man and the demon; prasaktau = having their commitment; yudhyamaanau = fighting; prabhinnau maataNgau iva = like elephants in rut; parasparajayaiShiNau = desirous of gaining victory one over the other; saH balii shuuraH raavaNa bhraataa = that strong and valiant Vibhishana; varachaapa dharaH = wielding an excellent bow; draShTukaamaH = with an intent to see; tayoH yuddham = their combat; tasthau = stood; samgraama muurdhani = at the front of the battle.

Seeing Lakshmana and Indrajit, fighting with commitment to gain victory one over the other, like elephants in rut, that strong and valiant Vibhishana, wielding his excellent bow, stood there at the battle-front, with an intent to behold their combat.

[Verse Locator](#)

ततो विस्फारयामास महद्भनुरवस्थितः ।
उत्ससर्ज च तीक्ष्णाग्रान् राक्षसेषु महाशरान् ॥ ८९-६-३

3. tataH = then; avasthitaH = standing there; visphaarayaamaasa = he stretched; mahat dhanuH = his great bow; utsasarjacha = and released; tiikShNaagraan mahaasharaan = excellent sharp-pointed arrows; raakShaseShu = on demons.

Standing there thus, Vibhishana stretched his great bow and released excellent sharp pointed arrow son those demons.

[Verse Locator](#)

ते शराः शिखिसंस्पर्शा निपतन्तस्समाहिताः ।
राक्षसान् दारयामासुर्वज्रा इव महागिरीन् ॥ ८९-६-४

4. **nipatantaH** = falling; **samaahitaH** = in exact spot; **te sharaaH** = those arrows; **shikhisamsparShaaH** = hitting like fire; **daarayaamaasuH** = raakShasaan = tore the demons into pieces; **vajraaH iva** = as thunderbolts; would cleave); **mahaagiriin** = large mountains.

Falling in exact spot, those arrows, hitting like fire, tore the demons into peices, as thunderbolts would cleave large mountains.

[Verse Locator](#)

विभीषणस्यानुचरास्तेपि शूलासिपट्टिशैः ।

चिच्छिदुः समरे वीरान् राक्षसान् राक्षसोत्तमाः ॥ ८९-६-५

5. **te raakShasottamaaH api** = even the foremost of demons; **vibhiiShaNaasya anucharaaH** = the attendants of Vibhishana too; **chichchhiduH** = rent asunder; **viiraan raakShasaan** = the valiant demons; **samare** = in battle; **shuulaasipaTTishaiH** = with pikes; swords and sharp-edged spears.

Even the foremost of demons, the attendants of Vibhishana too, rent asunder those valiant demns in battle, with pikes, sowrds and sharp-edged spears.

[Verse Locator](#)

राक्षसैस्त्रैः परिवृतः स तदा तु विभीषणः ।

बभौ मध्य प्रधृष्टानाम् कलभानामिव द्विपः ॥ ८९-६-६

6. **tadaa** = then; **parivR^itaH** = surrounded; **tai raakShasai** = by those demons; **saH vibhiiShaNaH** = that Vibhishana; **babhau** = shone; **dvipaH iva** = like an elephant; **madhye** = in the midst; **pradhR^iShTaanaam kalabhaanaam** = of proud young tuskers.

Surrounded by those demons, Vibhishana shone like an elephant in the midst of proud young tuskers.

[Verse Locator](#)

ततप्सं चोदमानो वै हरीन् रक्षोवधप्रियान् ।

उवाच वचनं काले कालज्ञो रक्षसां वरः ॥ ८९-६-७

7. **tataH** = then; **rakShasaam varaH** = Vibhishana the foremost of demons; **kaalaJNaH** = who knows the timing; **uvaacha vai** = spoke; **kaale vachanam** = the following opportune words; **hariin** = to the monkeys; **rakShavadhapriyan** = who cherish to destroy the demons; **samchodamaanaH** = duly inspiring them.

Vibhishana, who knew the timing, spoke to the monkeys, who cherished to destroy the demons, the following opportune words duly inspiring them.

[Verse Locator](#)

एकोऽयं राक्षसेन्द्रस्य परायणमवस्थितः ।

एतच्छेषं बलं तस्य किं तिष्ठित हरीश्वराः ॥ ८९-६-८

8. **hariishvaraH** = O cheifs of monkeys!; **ayam** = he; **ekaH** = alone; **avasthitaH** = is to be relied on; **paraayaNaH** = as the last support; **raakShasendrasya** = of Ravana; **etat sheSham** = he is all that is left; **tasya balam** = in his force; **kim** = why; **tiShThata** = do you stand (idle)?

"O cheifs of monkeys! Here stands before you, one who is the last support of Ravana. He is all that is left in his force. Why do you stand idle?"

[Verse Locator](#)

अस्मिंश्च निहते पापे राक्षसे रणमूर्धनि ।

रावणम् वर्जयित्वा तु शेषमस्य बलं हतम् ॥ ८९-६-९

9. raNa muurdhani = at the end of this war; asmin = (if) this; paape raakShase = sinful demon; nihate = is killed; sheSham = the remaining; balam = army; hatam = is killed; raavaNam varjayitvaa except Ravana.

"At the end of this war, if this sinful demon is killed, the remaining army is as good as killed, except Ravana."

[Verse Locator](#)

प्रहस्तो निहतो वीरो निकुम्भश्च महाबलः ।

कुम्भकर्णश्च कुम्भश्च धूम्राक्षश्च निशाचरः ॥ ८९-६-१०

जम्बुमाली महामाली तीक्ष्णवेगोऽशनिप्रभः ।

सुप्तग्नौ यज्ञकोपश्च वज्रदंष्ट्रश्च राक्षसः ॥ ८९-६-११

सिम्हादी विकटोऽरिघ्नस्तपनो मंद एव च ।

प्रघासः प्रघसश्चैव प्रजङ्घो जङ्घ एव च ॥ ८९-६-१२

अग्निकेतुश्च दुर्धर्षो रश्मिकेतुश्च वीर्यवान् ।

विद्युज्जिह्वो द्विजिह्वश्च सूर्यशत्रुश्च राक्षसः ॥ ८९-६-१३

अकम्पनः सुपार्श्वश्च चक्रमाली च राक्षसः ।

कम्पनः सत्त्ववनौ तौ देवान्तकनरान्तकौ ॥ ८९-६-१४

10. prahastaH = Prahasta; nihataH = was killed; viiraH = the valiant; nikumbhashcha = Nikumbha; mahaabalaH = the mighty; kumbhakarNashcha = Kumbhakarna; kumbhashcha = Kumbha; dhuumraakShaH = Dhumraksha; nishaacharaH = the demon; jambumaalii = Jambumali; mahaamaalii = Mahamali; tiikShaNa vegaH = possessing great velocity; ashaniprabhaH = Ashaniprabha; suptaghnaH = Suptaghna; yajNa kopashcha = Yagnakopa; vajradamShTraH = Vajradamshttra; raakShaH = the demon; samhaadrii = Samhadri; vikaTaH = Vicata; arighnaH = who destroys enemies; tapanah = Tapanah; mandaH eva cha = Manda; praghaasaH = Praghaasa; praghasaH = Praghasa; prajaNghaH = Prajangha; jaNghaH eva cha = Jangha; agniketuH = Agniketu; durdharshaH = who was difficult to be conquered; agniketushcha = Agniketu; viiryaavaan = the valiant; rashmiketuh = Rashmiketuh; vidyujjihvaH = Vidyujjihva; DvijihvaH = Dvijihva; suurya shatruH = Surya shatru; raakShasashcha = the demon; kampanaH = Kampana; sattvavantau = the strong; devaantaka naraantakau = Devantaka and Narantaka (were also killed).

Prahasta was killed. The valiant Nikumbha, the mighty Kumbhakarna, Kumbha, the demon called Dhumraksha, Jambumali, Mahamali, the highly swift Ashaniprabha, Suptaghna, Yajnakopa, a demon named Vajradamshttra, Samhadri, Vikata the destroyer of enemies, Tapanah, Manda, Praghaasa, Praghasa, PrajaN^gha, JaN^ga, Agniketu who was difficult to be conquered, Agniketu, the valiant Rashmiketuh, vidyujjihva, Dvijihva, Suryashatru, Akampana, Suparshva, Chakramali, Kampana and the mighty Devantaka were also killed."

[Verse Locator](#)

एतान्निहत्यातिबलान् बहून् राक्षससत्तमान् ।

बाहुभ्यां सागरं तीर्त्वा लङ्घ्यतां गोष्पदं लघु ॥ ८९-६-१५

15. nihatya = killing; etaan bahuun = these many; atibalaan = mighty; raakShasa sattamaan = and foremost of demons; tiirtyaa = and crossing; saagaram = the ocean; baahubhyaam = by your arms; laghu goShapadam = let this small puddle; laNghyataam = be crossed.

Having killed these many mighty and foremost of demons and having swun the ocn, let the tiny puddle be crossed.

[Verse Locator](#)

एतावदिह शेषं वो जेतव्यमिह वानराः ।

हताः सर्वे समागम्य राक्षसा बलदर्पिताः ॥ ८९-६-१६

16. **vanaraaH** = O monkeys!; **etaava deva** = only this much (of army); **sheSham** = remains; **jetavyam** = to be conquered; **iha** = here; **sarve** = all; **raakShasaaH** = the demons; **baladarpitaaH** = who were proud of their strength; **samaagamya** = having come here; **hataaH** = were killed.

"O monkeys! Only this much of army remains yet to be conquered here. All the demons, who were proud of their strength, having come to the battle-field here, were killed by you."

[Verse Locator](#)

अयुक्तं निधनं कर्तुं पुत्रस्य जनितुर्मम ।

घृणामपास्य रामार्थे निहन्यां भ्रातुरात्मजम् ॥ ८९-६-१७

17. **mama** = for me; **janituH** = being a father; **ayuktam** = it is not appropriate; **nidhanam kartum** = to compose a death putrasya = of a (brother's) son; **nihanyaam** = I will kill; **bhraatruH** = my brother's; **aatmajam** = son; **apaasya** = driving away; **ghR^iNaam** = tenderness; **raamaarthe** = for the sake of Rama.

"Driving away tenderness, for the sake of Rama, I will kill my own brother's son though being his uncle (who is as good as a father), it is not appropriate for me to compose his death."

[Verse Locator](#)

हन्तुकामस्य मे बाष्पं चक्षुश् चैव निरुध्यते ।

तदेवैष महाबाहुर्लक्ष्मणः शमयिष्यति ॥ ८९-६-१८

वानरा घ्नन्तुं सम्भूय भृत्यानस्य समीपगान् ।

18. **me** = my; **chakShuH** = yes; **nirudhyati** = are clouded; **baaShpam** = with tears; **hantukaamasya** = even when I wish to kill him; **eShaH** = this; **mahaabaahuH** = long-armed; **lakShmaNaH eva** = Lakshmana alone; **shamayiShyati** = will finish; **tam** = him; **vaanaraaH** = O monkeys!; **sambhuuya** = all of you together; **ghnata** destroy; **bhR^ityaan** = his servents; **samiipagaan** = standing beside; **asya** = of him.

"My eyes are getting cluded with tear, even when I think of killing him. This long-armed Lakshmana alone will finish him. O Monkeys! All of you, together, kill his servents standing beside him."

[Verse Locator](#)

इति तेनातियशसा राक्षसेनाभिचोदिताः ॥ ८९-६-१९

वानरेन्द्रा जहृषिरे लाङ्गलानि च विव्यधुः ।

19. **abhichoditaaH** = impelled; **iti** = thus; **tena atiyashasaa raakShasena** = by that illustrious Vibhishana; **vaanarendraaH** = the monkey-chiefs; **jahR^iShire** = were rejoiced; **vivyadhuH cha** = lashed; **laaN^guulaani** = their tails.

Thus impelled by that illustrious Vibhishana, those monkey-chiefs were rejoiced and lashed their tails (in a happy mood).

[Verse Locator](#)

ततस्ते कपिशार्दूलाः क्ष्वेडन्तश्च मुहुर्मुहुः ॥ ८९-६-२०

मुमुचुर्विविधान्नादान्मेघान्दृष्ट्वेव बर्हिणः ।

20. tataH = then; kapishaarduulaaH = those foremost of monkeys; kShveDantaH = roaring; punaH punaH = time and again; mumuchuH = released; vividhaan = various kinds; naadaan = of sounds; barhiNah = like peacocks; dR^iShTvaa = seeing; meghaan = the clouds.

Then, those monkeys-chiefs, roaring time and again, emitted various kinds of sounds resembling the sounds of peacocks at the time of seeing the clouds.

[Verse Locator](#)

जाम्बवानपि तैः सर्वैः स्वयूथैरभिसंवृतः ॥ ८९-६-२१

अश्मभिस्ताडयामास नखैर्दन्तैश्च राक्षसान् ।

21. jaambavaanapi = even Jambavan; te = and those monkeys; abhisamvR^itaH = accompanied by; sarvaiH = all; taiH = those; sayuuthyai = who belong to their equal troops; taaDayaamaasuH = struck; raakShasaan = the demons; ashmabhiH = with stones; nakhaiH = nails; dantaishcha = and teeth.

Even Jambavan and those monkeys, accompanied by all those, who belong to their identical troops, began to strike the demons with stones, nails and teeth.

[Verse Locator](#)

निघ्नन्तमृक्षाधिपतिं राक्षसास्ते महाबलाः ॥ ८९-६-२२

परिवव्रुर्भयं त्यक्त्वा तमनेकविधायुधाः ।

22. te mahaabalaaH = those mighty; raakShasaaH = demons; aneka vidhaayudhaaH = having various kinds of weapons; tyaktvaa bhayam = abandoning their fear; parivaruH = surrounded; tam R^ikShaadhipatim = that Jambavan; nighnantam = who was playing havoc on them.

Those mighty demons, having various kinds of weapons, abandoning their fear, surrounded that Jambavan, who was playing havoc on them.

[Verse Locator](#)

शरैः परशुभिस्तीक्ष्णैः पट्टसैर्यष्टितोमरैः ॥ ८९-६-२३

जाम्बवन्तं मृधे जघ्नुर्निघ्नन्तं राक्षसीं चमूम् ।

23. jaghnuH = (They) struck; jaambavantam = Jambavan; nighnantam = who was killing; raakShasiim chamuum = the army of demons; mR^idhe = in battle; sharaiH = with arrows; tiikShNaiH parashubhiH = with sharp axes; paTTishaiH = spears with sharp edges; yaShTitomaraiH = sticks and Javelins.;

They struck Jambavan, who was killing the army of demons in battle, with sharp axes, spears with sharp edges, sticks and javelins.

[Verse Locator](#)

स सम्प्रहारस्तुमुलः सञ्जज्ञे कपिराक्षसाम् ॥ ८९-६-२४

देवासुराणां क्रुद्धानां यथा भीमो महास्वनः ।

24. saH = that; tumulaH = tumultuous bhiimaH = and terrific; sampraharaH = battle; saH mahaasvaraH = with that great noise; samjaJNe = occurred; kapiraakShasaam = between monkeys and demons; kR^iddhaanaam devaasuraaNaam yathaa = as (a battle) between enraged celestials and demons.

That tumultuous and terrific battle accompanied by a great noise, occurred between the monkeys and the demons as between enraged celestials and demons.

[Verse Locator](#)

हनूमानपि सङ्क्रुद्धः सालमुत्पाट्य पर्वतात् ॥ ८९-६-२५
स लक्ष्मणं स्वयं पृष्ठादवरोप्य महामनाः ।
रक्षसां कदनं चक्रे समासाद्य सहस्रशः ॥ ८९-६-२६

25; 26. saH = that; mahaamanaaH = haughty; hanuumaanapi = Hanuma too; samkR^iddhaH = who felt enraged; lakShmaNam avaropya = having made Lakshmana to descend; pR^iShThaat = from his back; utpaaTya = and tearing up; saalam = Sala tree; parvataat = from a mountain; samaasaadya = and approaching (the demons); svayam = chakre = began; kadanam = to destroy; rakShasaam = sahashrasaH = in their thousands.

That haughty Hanuma too who felt enraged, causing Lakshmana to descend from his back, and tearing up Sala tree from a mountain, approached the demons and himself began to destroy those demons in their thousands.

[Verse Locator](#)

स दत्त्वा तुमुलं युद्धं पितृव्यस्येन्द्रजिद्युधि ॥ ८९-६-२७
लक्ष्मणं परवीरघ्नं पुनरेवाभ्यधावत ।

27. saH indrajit = that Indrajit; balii = the mighty one; paraviiraghaH = the destroyer of valiant enemies; dattvaa = giving; tumulam = a tumultuous; yuddham = fight; pitR^ivyasya = to his uncle; abhyadhaavat = rushed towards; lakShmaNam = Lakshmana; punareva = yet again.

That mighty Indrajit, the destroyer valiant enemies, after giving a tumultuous fight to his uncle, yet again rushed towards Lakshmana.

[Verse Locator](#)

तौ प्रयुद्धौ तदा वीरौ मृधे लक्ष्मणराक्षसौ ।
शरौघानभिवर्षन्तौ जघ्नतुस्तौ परस्परम् ॥ ८९-६-२८

28. tau = those; viirau = valiant; lakShmaNa raakShasau = Lakshmana and the demon; prayuddhau = the intense fighters; mR^idhe = in battle; tadaa = then; jaghnatuH = began to strike; abhivarShantau = showering; sharaughaan = a multitude of arrows; parasparam = on each other.

The two valiant celebrities, Lakshmana and Indrajit, the two intense fighters in battle, then began to strike each other, showering a multitude of arrows on their enemies.

[Verse Locator](#)

अभीक्ष्णमन्तर्दधतुः शरजालैर्महाबलौ ।
चन्द्रादित्याविवोष्णान्ते यथा मेघैस्तरस्विनौ ॥ ८९-६-२९

29. mahaabalau = the mighty; tarasvinau = and energetic Lakshmana and Indrajit; antardadhatuH = covered each other off; abhiikShNam = exceedingly; sharajaalaiH = by a network of arrows; chandraadityaaviva yathaa = in the same way as the sun and the moon; (are veiled) meghaiH = by clouds; uShNaante = at the end of summer.

The mighty and energetic Lakshmana and Indrajit covered each other off exceedingly by a network of arrows, in the same way as the sun and the moon are veiled by clouds at the end of summer.

[Verse Locator](#)

न ह्यादानं न सन्धानं धनुषो वा परिग्रहः ।
न विप्रमोक्षो बाणानां न विकर्षो न विग्रहः ॥ ८९-६-३०
न मुष्टिप्रतिसन्धानं न लक्ष्यप्रतिपादनम् ।
अदृश्यत तयोस्तत्र युध्यतोः पाणिनाघवात् ॥ ८९-६-३१

30; 31. tayoH paaNilaaghavaat = due to lightness of their hands; yudhyatoH = even as they fight; tatra = there; parigrahaH vaa = either their holding; dhanuShaH = of the bow; na adR^ishyata = was not visible; na hi = nor indeed; aadaanam = the taking off; baaNaanaam = the arrows; na samdhaanam = nor fixing them on the bow-string; na vipramokShaH = nor their release; na vikarShaH = nor drawing the bow string; na vigrahaH = nor the streatching; na muShTi pratisamdhaanam = nor adjusting their fists; na lakShya pratipaadanam nor attaining the target; adR^ishyata = was visible.

Due to lightness of their hands, even as they fight there, neither the holding of the bow, nor the taking off the arrows, nor fitting them on their bow-string, nor adjusting their fists, nor drawing the bow-string nor attaining the target was visible.

[Verse Locator](#)

चापवेगप्रमुक्तैश्च बाणजालैः समन्ततः ।
अन्तरिक्षेऽभिसञ्चन्ने न रूपाणि चकाशिरे ॥ ८९-६-३२

32. antarikShe = the sky; abhisampanne = having been obtained; baaNajaalaiH = by a multitude of arrows; samantataH = on all sides; chaapa vega prayuktaiH = discharged with force exerted by the bows; na ruupaaNi = no objects; chakaashire = could be made bright.

The sky, having been covered by a multitude of arrows, on all sides, discharged with force by them both, was shrouded in darkness.

[Verse Locator](#)

लक्ष्मणो रावणिं प्राप्य रावणिश्चापि लक्ष्मणम् ।
अव्यवस्था भवत्युग्रा ताभ्यामन्योन्यविग्रहे ॥ ८९-६-३३

33. praapya = meeting; raavaNim = Indrajit; lakShmaNaH = Lakshmana (fought with him); praapya = meeting; lakShmaNam = Lakshmana; raavaNashchaapi = even Indrajit (fought with him); taabhyaam anyonya vigrahe = as they clashed with each other; ugraa avyavasthaa bhavati = there was a terrible confusion (as to who would win ultimately).

Meeting Indrajit, Lakshmana fought with him. Meeting Lakshmana, Indrajit too took the offensive. As they clashed with each other, there was terrible confusion (as to who would win ultimately).

[Verse Locator](#)

ताभ्यामुभाभ्यां तरसा प्रसृष्टैर्विशिखैः शितैः ।
निरन्तरमिवाकाशं बभूव तमसा वृतम् ॥ ८९-६-३४

34. shitaiH vishikhaiH = by the sharp arrows; prasR^iShTaiH = released; tarasaa = with force; taabhyaam ubhaabhyaam = by both of them; nirantaramiva = almost continuously; aakaasham = the sky; babhuuva vR^itam = was covered; tamasaa = with darkness;

By the sharp arrows released almost continuously with the sky was covered with darkness.

[Verse Locator](#)

तैः परद्विश्च बहुभिस्तयोः शरशतैः शितैः ।

दिशश्च प्रदिशश्चैव बभूवुः शरसंकुलाः ॥ ८९-६-३५

35. **patadbhiH** = by the fall; **bahubhiH** = of a multitude; **tayoH shitaiH shara shataiH** = of their sharp arrows in hundreds; **dishashcha** = the quarters; **babhuuvuH** = became; **shara samkulaaH** = filled with arrows.

By the fall of a multitude of their sharp arrows in hundreds, the quarters and sub-quarters were filled with arrows.

[Verse Locator](#)

तमसा पिहितं सर्वमासीद्भीमतरं महत् ।

न तदानीङ्गम् ववौ वायुर्न जज्वाल च पावकः ॥ ८९-६-३६

रुधिरौघ महानद्यः प्रावर्तन्त सहस्रशः ।

36. **sarvam** = all; **pihitam** = was covered; **tamasaa** = iwth darkness; **mahat** = a great; **pratibhayam** = fear; **asiit** = approached; **sahasvaamshau astamgate** = while the sun was setting down; **tamasaa samvR^ite** = encircling darkness; **rudhiraugha mahaa nadyaH** = large streams of blood in abundance; **praavartanta** = poured out.

All the space was covered with darkness, showing up great fear. While the sun was setting down, encircling darkness all over, large streams of blood in plenty poured out.

[Verse Locator](#)

क्रव्यादा दारुणा वाग्भिश्चिक्षिपुर्भीमनिःस्वनान् ॥ ८९-६-३७

न तदानीम् ववौ वायुर्न च जज्वाल पावकः ।

37. **daaruNaaH** = cruel; **kranyaadaaH** = carnivorous animals; **chikShipuH** = diffused; **bhiimaniHsvanaaH** = awful sounds; **vaaghbhiH** = by their roaring voices; **adaaniim** = at that time; **vaayuh** = wind; **na vavau** = did not blow; **paavakaH cha** = fire too; **na jajvaala** = did not blaze up.

Cruel and carnivorous animals diffused awful sounds with their roaring noise. Wind did not blow at that time nor the wind blazed up.

[Verse Locator](#)

स्वस्त्यस्तु लोकेभ्य इति जजल्पश्च महर्षयः ॥ ८९-६-३८

सम्पेतुश्चात्र सम्प्राप्ता गन्धर्वाः सह चारणैः ।

38. **te** = those; **maharShayaH** = great sages; **jajalpuH** = proclaimed; **iti** = thus; **svasti astu** = "May it be well; **lokebhyaH** = for the worlds!; **samtaptaaH** = the frightened; **gandharvaaH** = Gandharvas; the celestial muscians; **chaaraNaiH saha** = along with Charanas the wandering singers; **sampetuH** = arrived; **atra** = here.

Those great sages proclaimed, "May it be well for the (three) worlds!" The frightened Gandharvas the celestial musicians along with Charanas, the wandering singers arrived there to see the battle-field.

[Verse Locator](#)

अथ राक्षससिंहस्य कृष्णान्कनकभूषणान् ॥ ८९-६-३९

शरैश्चतुर्भिः सौमित्रिर्विव्याध चतुरो हयान् ।

39. **chaturbhiH sharaiH** = by releasing four arrows; **saumitriH** = Lakshmana; **atha** = then; **vivyaadha** = struck; **chaturaH** = four; **kR^iShNaan** = black; **hayaan** =

horses; **kanakabhūShaNaan** = decked with gold; **raakShasasimhasya** = belonging to the foremost of demons.

By discharging four arrows, Lakshmana then struck four black gold-adorned horses of Indrajit.

[Verse Locator](#)

ततोऽपरेण भल्लेन सूतस्य विचरिष्यतः ॥ ८९-६-४०

संपूर्णायतमुक्तेन सुपत्रेण सुवर्चसा ।

महेन्द्राशनिकल्पेन सूतस्य विचरिष्यतः ॥ ८९-६-४१

स तेन बाणाशिनिना तलशब्दानुनादिना ।

लाघवाद्वाघवः श्रीमाञ्शिरः कायादपाहरत् ॥ ८९-६-४२

40; 41; 42. **tataH** = thereupon; **laaghavaat** = from the alacrity of his hand; **saH shriimaan raaghavaH** = that illustrious Lakshmana; **aapareNa nishitena baaNaashaninaa** = with another sharp thunderbolt-like arrow; **bhallena** = named Bhalla; **piitena** = which was of yellowish colour; **sampuuraNaayuta muktena** = which was fully stretched and released; **supatreNa** = with beautiful plumes; **suvarchasaa** = having good splendour; **mahendra ashani kalpena** = similar to Indra's thunderbolt; **talashabdaanunaadinaa** = echoing a clapping sound; **apaaharat** = severed; **shiraH** = the head; **suutasya** = of the charioteer; **kaayaat** = from his trunk; **vichariShyataH** = even as he was circling round.

Thereupon, with alacrity of his hand, that illustrious Lakshmana, fully stretching and releasing another sharp thunderbolt-like arrow, named Bhalla, which was yellowish in colour, with charming plumes, having a good splendour similar to Indra's thunderbolt and echoing a clapping sound, severed the head of Indrajit's charioteer from his trunk, even as he was circling around.

[Verse Locator](#)

स यन्तरि महातेजा हते मन्दोदरीसुतः ।

स्वयं सारथ्यमकरोत्पुनश्च धनुस्पर्शत् ॥ ८९-६-४३

43. **yantari hate** = (when) the charioteer was killed; **mahaatejaaH** = the greatly splendoured; **manDodarii sutaH** = Indrajit; **akarot** = did; **saarathyam** = the charioteering; **svayam** = by himself; **punashcha** = and also; **aspR^ishat** = took hold of; **dhanuH** = the bow.

When the charioteer was killed, the greatly splendoured Indrajit did the charioteering by himself and also took hold of his bow.

[Verse Locator](#)

तदद्भुतमभूत्तत्र सामर्थ्यं पश्यतां युधि ।

हयेषु व्यग्रहस्तं तं विव्याध निशितैः शरैः ॥ ८९-६-४४

धनुष्यथ पुनर्व्यग्रे हयेषु मुमुचे शरान् ।

44. **pashyataam** = for them who saw; **tat** = that; **saamarthyam** = capability; **tatra** = there; **yudhi** = in the battle; **tat** = it; **abhuut** = became; **adbhutam** = wonderful; **tam** = to him; **vyagrahastam** = whose hand was involved; **hayeShu** = in horses; **vvyaadha**; he struck; **tam** = him; **nishitaiH sharaiH** = with sharp arrows; **atha** = then; **punaH** = again; **vyagre** = when he was attending to; **dhanuShi** = his bow; **mumuche** = he discharged; **sharaan** = arrows; **hayeShu** = on horses.

For them, who saw his capability in that battle, it looked wonderful. When he was driving his horses, Lakshmana struck him with sharp arrows. When he was attending to his bow, he

चिद्रेषु तेषु बाणौघैर्विचरन्तमभीतवत् ॥ ८९-६-४५
अर्दयामास समरे सौमित्रिः शीघ्रकृत्तमः ।

45. saumitriH shiighrakR^ittamaH = Lakshmana; who was swift in his acts; ardayaamaasa = tormented; abhiitavat vicharantam = Indrajit who was ranging fearlessly; samare = in battle; baaNaughaiH = with a multitude of arrows; teShu chhidreShu = on such opportune occasions.

Lakshmana, who was swift in his acts, tormented Indrajit who was ranging the battle-field fearlessly, with a multitude of arrows on such opportune occasions.

निहतं सारथिं दृष्ट्वा समरे रावणात्मजः ॥ ८९-६-४६
प्रजहौ समरोद्धर्षं विषण्णः स बभूव ह ।

46. dR^iShTvaa = seeing; saarathim = his charioteer; nihatam = killed; samare = in battle; saH raavaNaatmajaH = that Indrajit; babhuuva = became; viShaNNaH = dejected; prajahau = lost; samaroddharShaM = his enthusiasm in undertaking the combat.

Seeing his charioteer killed in battle, Indrajit became dejected and lost his enthusiasm in undertaking the combat.

विषण्णवदनं दृष्ट्वा राक्षसं हरियूथपाः ॥ ८९-६-४७
ततः परमसंहृष्टो लक्ष्मणं चाभ्यपूजयन् ।

47. dR^iShTvaa = seeing; raakShasam = Indrajit the demon; viShaNNavadanam = with a despondent face; hariyuuthapaaH = the monkey-chiefs; parama samhR^iShTaaH = were very much rejoiced; tataH = and then; abhyapuujayan = acclaimed; lakShmaNam = Lakshmana.

Seeing Indrajit with a despondent face, the monkey-chiefs were very much dejected and then acclaimed Lakshmana.

ततः प्रमाथी शरभो रभसो गन्धमादनः ॥ ८९-६-४८
अमृष्यमाणाश्चात्वारश्चक्रुर्वेगं हरीश्वराः ।

48. tataH = then; chatvaaraH = four; hariishvaraaH = monkey-leaders; pramaathii = called Pramathi; rabhasaH = Rabhasa; sharabhaH = Sharabha; gandhamaadanaH = and Gandhamadana; amR^iShyamaaNaaH = getting impatient; vegam chakruH = acted hastily.

Then, four monkey-leaders named Pramathi, Rabhasa, Sharabha and Gandhamadana, getting impatient, acted hastily.

ते चास्य हयमुख्येषु तूर्णमुत्पत्य वानराः ॥ ८९-६-४९
चतुर्षु सुमहावीर्या निपेतुर्भीमविक्रमाः ।

49. te chaturShu vaanaraaH = those four monkeys; sumahaaviiryaaH = with a great might; bhiima vikramaaH = and terrible prowess; tuurNam = quickly; utpatya = bounced; nipetuH = and descended; asya hayamukhyeShu = on his excellent horses.

Those four mokeys, having a great might and terrible prowess, quickly bounced and descended on his ecellent horses.

[Verse Locator](#)

तेषामधिष्ठितानां तैर्वानरैः पर्वतोपमैः ॥ ८९-६-५०
मुखेभ्यो रुधिरं व्यक्तं हयानां समवर्तत ।

50. mukhebhyaH = from the mouths; teShaam hayaanaam = of those horses; adhiShThitaanaam = which were mounted upon; taiH vaanaraiH = by those mokeys; parvatopamaiH = looking like mountains; raktam rudhiram = red blood; samavartata = started flowing.

Blood started flowing from the mouths of those horses pressed under the weight of those monkeys, as huge as mountains.

[Verse Locator](#)

ते निहत्य हयांस्तस्य प्रमथ्य च महारथम् ॥ ८९-६-५१
पुनरुत्पत्य वेगेन तस्थुर्लक्ष्मणपार्श्वतः ।
स हताश्वादवप्लुत्य रथान्मथितसारथेः ॥ ८९-६-५२

51; 52. te = those; mathitaaH = crushed; hayaaH = horses; bhagnaaH = with their limbs broken; vyasavaH = and moving to and fro; dharaNiim gataaH = fell down dead on the earth; nihatya = after killing; tasya hayaan = his horses; te = those monkeys; pramathya cha = also crushed; mahaaratham = the great chariot; utpatya = and jumping up; punaH = again; vegena = with speed; tasthuH = they stood; lakShmaNa paarshvaH = by the side of Lakshmana.

Those crushed orses, with their limbs broken as also moving to and fro, fell down dead on the ground. After killing his hrses, those monkeys also crushed that great chariot and jumping up again with speed, they stood by the side of Lakshmana.

[Verse Locator](#)

स हताश्वादवप्लुत्य रथान्मथितसारथिः ।
शरवर्षेण सौमित्रिमभ्यधावत रावणि ॥ ८९-६-५३

53. saH raavaNiH = that indrajit; hatasaarathiH = whose charioteer was killed; hataashvaat = and whose horses were destroyed; avaplutya = leaped down; rathaat = from his chariot; abhyadhaavata = and attacked; saumitrim = Lakshmana; sharavarSheNa = with streams of arrows.

That Indrajit; hatasaarathiH= whose charioteer was killed hataashvaat= and whose horses were destroyed; avaplutya= leaped down; rathaat= from his chariot; abhyadhaavata= and attacked; saumitrim= Lakshmana; sharavarSheNa= with streams of arrows.

[Verse Locator](#)

ततो महेन्द्रप्रतिमं ह्स लक्ष्मणः ।
पदातिनं तं निशितैः शरोत्तमैः ।
सृजन्तमादौ निशिताञ्शरोत्तमान्
भृशं तदा बाणगणैर्न्यवारयत् ॥ ८९-६-५४

54. tataH = then; saH lakShmaNaH = that Lashmana; mahendrapratimaH = like Indra the lord of celestials; tadaa = then; nyavaarayata = restrained; bhr^ishan baaNagaNaiH = with many a number of arrows; tam = that Indrajit; padaatinam = who was coming on

foot; **nihataiH hayottamaiH** = as his excellent horses were killed; **sR^ijantam** = and who was releasing; **nishitaan sharottamaan** = exquisite sharp arrows; **ajau** = in battle.

Then, that Lakshmana like Indra the lord of celestials, restrained those arrows with many a number of his arrows. That Indrajit was coming on foot, as his excellent ohrses had been killed and began to release exquisite sharp arrows in battle.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनवतितमः सर्गः

Thus, this is the 89th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 89

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54

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**VI : Yuddha Kanda - Book Of
Chapter [Sarga] 90
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Introduction

Indrajit goes back to Lanka and brings another chariot with him. He attacks the monkeys severely. The monkeys seek refuge in Lakshmana. Indrajit and Lakshmana continue a fierce battle with their bow and arrows. Lakshmana destroys Indrajit's chariot. Indrajit strikes three arrows in Lakshmana's forehead and Lakshmana strikes five arrows on Indrajit's face. When Indrajit strikes Vibhishana with arrows, Vibhishana kills Indrajit's horses. Fitting a missile presided over by Indra the lord of celestials, Lakshmana addressed a prayer on Rama and discharged it towards Indrajit. Indrajit's head gets chopped off and falls to the ground. Witnessing Indrajit's death, all the monkey-chiefs, Vibhishana, Hanuma and Jambavan applaud Lakshmana.

[Verse Locator](#)

स हताश्वो महातेजा भूमौ तिष्ठन्निशाचरः ।
इन्द्रजित्परमक्रुद्धः सम्प्रजज्वाल तेजसा ॥ ९०-६-१

1MahaatejaaH = the greatly splendoured; indrajit = Indrajit; nishaacharaH = the demon; tiShThan = standing; bhuumau = on the ground; hataashvaH = as his horses were killed; paramakruddhaH = was very much enraged; prajajvaala = and blazed; tejasaa = with spirit.

Indrajit, the demon, who was endowed with extraordinary energy, standing on the ground his horses having been killed; was very much enraged and blazed with spirit.

[Verse Locator](#)

तौ धन्विनौ जिघांसन्तावन्योन्यमिषुभिर्भृशम् ।
विजयेनाभिनिष्क्रान्तौ वने गजवृषाविव ॥ ९०-६-२

2. tau = those two warriors; dhanurdharau = holding their bows; bhR^isham jighaamsantau = having an extreme intent to kill; anyonyam = each other; iShubhiH = with their arrows; gajavR^iShau iva = were like two excellent elephants; abhiniShkraantau = going out; vane = in the forest; vijayena = for the purpose of conquering (one over the other).

Those two warriors, holding their bows, having an extreme intent to kill each other with their arrows, were like two excellent elephants going out in the forest for the purpose of conquering one over the other.

[Verse Locator](#)

निर्भयन्तश्चान्योन्यं ते राक्षसवनौकसः ।
भर्तारं न जहुर्युद्धे सम्पतन्तस्ततस्ततः ॥ ९०-६-३

3. te = those; raakShasa vanaukasau = demons and monkeys; sampatantaH = rushing; tatashtataH = from all sides; nibarhayantaH = destroying; anyonyam = each other; na jahuH = did not desert; bhartaaram = their master; yuddhe = in battle.

Those demons and monkeys, rushing from all sides, destroying each other, did not desert their masters in battle.

[Verse Locator](#)

ततस्तान् राक्षसान् सर्वान् हर्षयन् रावणात्मजः ।
स्तुवानो हर्षमाणश्च इदं वचनमब्रवीत् ॥ ९०-६-४

4. **stuvaanaH** = acclaiming; **harShayan** = the causing rejoice; **sarvaan raakShasaan** = to all the demons; **harShamaaNashcha** = and even feeling delighted himself; **raavaNaatmajaH** = Indrajit; **tataH** = then; **abraviit** = spoke; **idam vacham** = the following words:

Applauding and causing rejoice to all the demons and even feeling delighted himself, Indrajit then spoke the following words:

[Verse Locator](#)

तमसा बहुलेनेमाः संसक्ताः सर्वतो दिशः ।
नेह विज्ञायते स्वो वा परो वा राक्षसोत्तमाः ॥ ९०-६-५

5. **imaaH** = these; **dishaH** = quarters; **samsaktaaH** = are wrapped; **sarvataH** = on all sides; **bahulena tamasa** = with abundant darkness; **raakShasottama** = O foremost of demons!; **na vijJnaayate** = it cannot be identified; **iha** = at this time; **svovaa parovaa** = whether one belongs to one's own army or an enemy.

"These quarters are wrapped on all sides with abundant darkness. O foremost of demons! It can not be identified at this time whether one belongs to one's own army or an enemy.

[Verse Locator](#)

धृष्टं भवन्तो युध्यन्तु हरीणां मोहनाय वै ।
अहं तु रथमास्थाय आगमिष्यामि संयुगे ॥ ९०-६-६

6. **bhavantaH** = you; **dhR^iShTam** = courageously; **yudhyantu** = fight; **mohanaaya** = so as to stupefy; **hariiNaam** = the monkeys; **aham tu** = I; on my part; **aagamiShyaami** = will come; **samyuge** = to the battle; **aasthaaya** = after ascending; **ratham** = a chariot.

"You courageously fight, so as to stupefy the monkeys. I, on my part, will return to the battle-field, ascending another chariot."

[Verse Locator](#)

तथा भवन्तः कुर्वन्तु यथेमे हि वनौकसः ।
न युध्येयुर्दुरात्मानः प्रविष्टे नगरं मयि ॥ ९०-६-७

7. **bhavantaH** = you; **kurvantu** = act; **tathaa** = in such a way; **yathaa** = that; **ime** = these; **duraatmanaH** = evil-minded; **vanaukasaH** = monkeys; **na yudhyeyuH** = do not carry on the fight (with me); **mayi** = while I; **praviShTe** = enter; **nagaram** = the city.

"You act in such a way so that these evil-minded monkeys do not carry on their fight (with me) while enter the city."

[Verse Locator](#)

इत्युक्त्वा रावणसुतो वज्रयित्वा वनौकसः ।
प्रविवेश पुरीं लङ्काम् रथहेतोरमित्रह ॥ ९०-६-८

8. **iti uktvaa** = thus speaking; **raavaNasutaH** = Indrajit; **amitrahaa** = the annihilator of enemies; **vaN^chayitvaa** = deceiving; **vanaukasaH** = the monkeys; **pravivesha** = entered; **laN^kaam purim** = the City of Lanka; **ratha hetoH** = for the sake of another chariot.

Thus speaking, Indrajit the annihilator of enemies, having deceived the monkeys, entered the City of Lanka for the sake of getting another chariot.

[Verse Locator](#)

स रथं भूषयित्वाथ रुचिरं हे मभूषितम् ।
प्रासासिशरसंयुक्तं युक्तं परमवाजिभिः ॥ ९०-६-९
अधिष्ठितं हयज्ञेन सूतेनाप्तोपदेशिना ।
आरुरोह महातेजा रावणिः समितिजयः ॥ ९०-६-१०

9; 10. **bhuuShayitvaa** = arranging for embellishment; **ratham** = of a chariot; **ruchiram** = which was beautiful; **hema bhuuShitam** = decked with gold; **praasaasishara samyuktam** = furnished with darts; swords and arrows; **yuktam paramavaajibhiH** = yoked with excellent horses; **adhiShThitam** = directed by suten = a charioteer; **hayaJNena** = who could understand his horses properly; **aaptopadeshinaa** = and could give credible instructions to them; **saH raavaNiH** = that Indrajit; **samitimjayaH** = a conqueror in battle; **mahaatejaaH** = who was endowed with extraordinary energy; **atha** = then; **aaruroha** = ascended it.

Arranging for embellishment of a chariot, which was beautiful, decked with gold, furnished with darts, swords and arrows, yoked with excellent horses, directed by a charioteer who could understand those horses properly and could give credible instructions to them, that Indrajit, a conqueror in battle, who was endowed with extraordinary energy, then ascended it.

[Verse Locator](#)

स राक्षसगणैर्मुख्यैर्वृतो मन्दोदरीसुतः ।
निर्ययौ नगराद्वीरः कृतान्तबलचोदितः ॥ ९०-६-११

11. **saH viiraH** = that valiant; **manDodariisutaH** = Indrajit; **vR^itaH** = surrounded by; **mukhyaiH raakShasa gaNaiH** = troops of principal demons; **kR^itaanta balachoditaH** = incited by the force of destiny; **niryayau** = sallied forth; **nagaraat** = from the city.

That valiant Indrajit, surrounded by troops of principal demons and incited by the force of destiny, sallied forth from the city.

[Verse Locator](#)

सोऽभिनिष्क्रम्य नगरादिन्द्रजित्परवीरह ।
अभ्ययाज्जवनैरश्वैर्लक्ष्मणं सविभीषणम् ॥ ९०-६-१२

12. **abhiniShkramya** = going forth; **nagaraat** = from the City; **saH indrajit** = that Indrajit; **paraviirahaa** = the destroyer of valiant enemies; **jananaiH ashvaiH** = by his swift horses; **abhyayaat** = attacked; **lakShmaNam** = Lakshmana; **savibhiShaNam** = together with Vibhishana.

Moving out from the City with his swift horses, that indrajit, the destroyer of valiant enemies, attacked Lakshmana and Vibhishana.

[Verse Locator](#)

ततो रथस्थमालोक्य सौमित्री रावणात्मजम् ।
नानराश्व महावीर्या राक्षसश्च विभीषणः ॥ ९०-६-१३
विस्मयं परमं जग्मुर्लाघवात्तस्य धीमतः ।

13. **tataH** = then; **aalokya** = Seeing; **raavanaatmajam** = Indrajit; **rathastham** = seated in the chariot; **saumitriH** = Lakshmana; **mahaaviiryaah vaanaraashcha** = the mighty monkeys; **raakShasasya vibhiiShaNaH** = and Vibhishana the demons; **jagmuH vismayam**

paramam = were very much surprised; **tasya laaghavaat** = with alacrity; **tasya dhiimataH** = of the intelligent Indrajit.

Seeing Idnrajit seated in the chariot, Lakshmana, the mighty monkeys and Vibhishana the demon then were very much surprised on recalling the alacrity of the intelligent Indrajit.

[Verse Locator](#)

रावणिश्चापि संक्रुद्धो रणे वानरयूथपान् ॥ ९०-६-१४

पातयामास बाणौघैः शतशोऽथ सहस्रशः ।

14. **samkR^iddhaH** = the enraged; **raavaNashchaapi** = Indrajit also; **paatayaamaasa shatashaH** = struck down hundreds; **atha** = and; **sahasrashaH** = thousands; **vaanarayuuthapaan** = of monkey-chiefs; **baaNaughaiH** = by his multitude of arrows; **raNe** = in the battle.

The enraged Indrajit also struck down hundreds and thousands of monkey-chiefs by using a multitude of arrows in the battle-field.

[Verse Locator](#)

स मण्डलीकृतधनू रावणिः समितिजयः ॥ ९०-६-१५

हरीनभ्यहनत्क्रुद्धः परं लाघवमास्थितः ।

15. **maN^DaliikR^itadhanuH** = stretching his bow to a circle; **saH kR^iddhaH raavaNiH** = that enraged Indrajit; **samitimjayaH** = the conqueror in battle; **aasthitaH** = param laagham = exhibiting supreme agility; **abhyahanat** = killed; **hariin** = the monkeys.

Stretching his bow to a circle, that enraged Indrajit the conqueror in battle, exhibiting supreme agility, began to kill the monkeys.

[Verse Locator](#)

ते वध्यमाना हरयो नाराचैर्भीमविक्रमाः ॥ ९०-६-१६

सौमित्रिं शरणम् प्राप्तः प्रजापतिमिव प्रजाः ।

16. **vadhyamaanaaH** = thus being killed; **naaraachaiH** = by steel arrows; **te harayaH** = those monkeys; **bhiima vikramaaH** = of terrible prowess; **sharaNam praaptaaH** = sought refuge; **saumitrim** = in Lakshmana; **prajaaH iva** = as people; **prajaapatim** = would seek refuge in Brahma the lord of creation.

Thus being killed by steel arrows, those monkeys of terrible prowess sought refuge in Lakshmana, as people would take refuge in Brahma the Lord of Creation.

[Verse Locator](#)

ततः समरकोपेन ज्वलितो रघुनन्दनः ॥ ९०-६-१७

चिच्छेद कार्मुकं तस्य दर्शयन् पाणिलाघवम् ।

17. **tataH** = then; **jvalitaH** = blazing; **samarakopena** = with hostile anger; **raghunanadanaH** = Lakshmana; **darshayan** = showing; **paaNilaaghavam** = agility of his hand; **chichheda** = tore; **tasya karmukam** = his bow.

Then, blazing with hostile anger, Lakshmana, showing his agility of hand, tore Indrajit's bow.

[Verse Locator](#)

सोऽन्त्कार्मुकमादाय सज्जं चक्रे त्वरन्निव ॥ ९०-६-१८

तदप्यस्य त्रिभिर्बाणैर्लक्ष्मणो निरकृन्तत ।

18. tvaranniva = Hurriedly; saH = he; aadaaya = took; anyat = another; kaarmukam = bow; chakre = and made it; sajjam = ready; lakShmaNaH = Lakshmana; nirakR^intata = tore; asya tadapi = that bow also of indrajit; tribhiH baaNaiH = with three arrows.

Hurriedly, he took another bow and made it ready. Lakshmana tore that bow too of Indrajit with three arrows.

[Verse Locator](#)

अथनं चिन्नधन्वानमाशीविषविषोपमैः ॥ ९०-६-१९

विव्याधोरसि सौमित्री रावणिं पञ्चभिः शरैः ।

19. atha = thereupon; saumitriH = Lakshmana; vivyaadha = struck; enam = this; raavaNim = Indrajit; chhinnadhnvaanam = whose bow was torn; urasi = on his chest; paN^chabhiH = with five; baaNaiH = arrows; aashiiviShaviShopamaiH = which were like serpentine poison.

Thereupon, Lakshmana struck that Indrajit, whose bow was torn, on his chest with five arrows which were deadly like a serpentine poison.

[Verse Locator](#)

ते तस्य कायं इर्भिद्य महाकार्मुकनिःसृताः ॥ ९०-६-२०

निपेतुर्धरणीं बाणा रक्ता इव महोरगाः ।

20. te baaNaaH = those arrows; mahaakaarmuka niHsR^itaah = released from that great bow; nirbhidya = tearing; tasya kaayam = his body; nipetuH = fell; dharaNiim = to the earth; raktaaH mahoragaaH iva = like huge red serpents.

Those arrows, released from that great bow, penetrating through Indrajit's body, fell to the ground like huge red serpents.

[Verse Locator](#)

स च्छिन्नधन्वा रुधिरं वमन् वक्त्रेण रावणिः ॥ ९०-६-२१

जग्राह कार्मुकश्रेष्ठं दृढज्यं बलवत्तरम् ।

21. vaman = ejecting; rudhiram = blood; vaktreNa = from his month; saH raavaNiH = that Indrajit; china dhanvaa = who had his bow torn; jagraaHa = took hold; kaarmukashreShTham = of his excellent bow; dR^iDhajyam = with bow-string firmly fastened; balavatharam = and which was stronger (than the earlier bow).

Ejecting blood from his month, that Indrajit, who had his bow torn, took hold of his excellent bow with the bow-string firmly fastened and which was stronger than the earlier bow.

[Verse Locator](#)

स लक्ष्मणं समुद्दिश्य परं लाघवमास्थितः ।

ववर्ष शरवर्षाणि वर्षाणीव पुरन्दरः ॥ ९०-६-२२

22. aashritaH = employing; param = utmost; laaghavam = agility; saH = Indrajit; uddishya = aiming at; LakShmaNam = Lakshmana; vavarSha = streamed forth; sharavarShaaNi = a shower of arrows; purandaraH iva = like Indra the lord of celestials; varShaaNi = streaming forth the rain.

Employing utmost agility, Indrajit, aiming at Lakshmana, streamed forth a shower of arrows, as Indra the lord of celestials streaming forth the rain.

[Verse Locator](#)

मुक्तमिन्द्रजिता तत्तु शरवर्षमरिन्दमः ।

अवारयदसम्भ्रान्तो लक्ष्मणः सुदुरासदम् ॥ ९०-६-२३

23. **asambhraantaH** = coolly; **lakShmaNaH** = Lakshmana; **arindamaH** = the annihilator of enemies; **avaarayata** = warded off; **sharavarSham** = the shower of arrows; **suduraasadam** = which were the most difficult to be resisted; **muktam** = released; **indrajitaa** = by Indrajit.

Lakshmana the annihilator of enemies coolly warded off the shower of arrows released by Indrajit, though it was most difficult to resist.

[Verse Locator](#)

संदर्शयामास तदा रावणिं रघुनन्दनः ॥ ९०-६-२४

असंभ्रान्तो महातेजास्तदद्भुतमिवाभवत् ।

24. **raghunandanaH** = Lakshmana; **mahaatejaaH** = with great splendor; **asambhraantaH** = remaining unperplexed; **tadaa** = then; **samdarshayaamaasa** = showed (his prowess); **raavaNim** = to Indrajit; **tat** = that; **abhuut** = was; **adbhutamiva** = marvelous indeed.

Lakshmana with great splendor, remaining unperplexed, then showed his prowess to Indrajit, which was marvelous indeed.

[Verse Locator](#)

ततस्तान् राक्षसान् सर्वास्त्रिभिरेकैक महावे ॥ ९०-६-२५

अविध्यत्परमक्रुद्धः शीघ्रास्त्रं सम्प्रदर्शयन् ।

राक्षसेन्द्रसुतं चापि बाणौघैः समताडयत् ॥ ९०-६-२६

25; 26. **paramakruddhaH** = getting extremely enraged; (Lakshmana); **tataH** = then; **avidhyat** = pierced; **taan sarvaan raakShasaan** = all those demons; **aahave** = (who stood in) the battle-field; **tribhiH** = with three arrows; **ekaikam** = each; **sampradarshayan** = showing; **shiighhraastram** = his speed in discharging missiles; **samataaDayat api** = (and also) struck; **tam raakShasaasutam** that Indrajit; **baanaughaiH** = with an array of arrows.

Getting extremely enraged, Lakshmana then pierced all those demons who stood in the battle-field with three arrows each, showing his speed in discharging missiles and also struck Indrajit with an array of arrows.

[Verse Locator](#)

सोऽतिविद्धो बलवता शत्रुणा शत्रुघातिना ।

असक्तं प्रेषयामास लक्ष्मणाय बहून् शरान् ॥ ९०-६-२७

27. **saH** = that Indrajit; **atividdhaH** = who was struck; **shatrunaa** = by the enemy; **balavataa** = who was mighty; **shatrughaatinaa** = and destroyer of enemies; **preShayaamaasa** = sent; **asaktam** = unhindered; **bahuun sharaan** = several arrows; **lakShmanaaya** = for Lakshmana.

That Indrajit, who was struck by the enemy, who was mighty destroyer of enemies, released several arrows unhindered towards Lakshmana.

[Verse Locator](#)

तानप्राप्तान् शितैर्बाणैश्चिच्छेद परवीरह ।

सारथेरस्य च रणे रथिनो रघुसत्तमः ॥ ९०-६-२८

शोरो जहार धर्मात्मा भल्लेनानतपर्वणा ।

28. **paraviirahaa** = Lakshmana; the destroyer of valiant adversaries; **chichheda** = tore; **taan** = those arrows; **apraaptaan** = unrarrived; **shitaiH baaNaiH** = with sharp arrows; **dharmaatmaa** = the virtuous; **raghusattamaH** = Lakshmana; jahaara eliminated; **shiraH** = the head; **saaatheH** = of the charioteer; **asya rathinaH** = of Indrajit who occupied the charioteer; **asya rathinaH** = of Indrajit who occupied the chariot; **raNe** = in the battle; **bhallena** = with an arrow called Bhalla; **aanata parvaNaa** = which was curved at its nodes.

Lakshmana, the destroyer of valiant adversaries, tore those arrows yet unrarrived, with sharp arrows. The virtuous Lakshmana eliminated the head of the charioteer of Indrajit, the chariot-warrior, in the battle with an arrow called Bhalla which was looking curved at its nodes.

[Verse Locator](#)

असूतास्ते हयास्तत्र रथमूहुरविक्लबाः ॥ ९०-६-२९
मण्डलान्यभिधावन्तस्तद्द्भुतमिवाभवत् ।

29. **te** = those; **hayaaH** = horses; **asuutaaH** = bereft of a charioteer; **tatra** = there; **aviklabaaH** = without getting perturbed; **maNDalaani abhidhaavantaH** = ran up in a circular fashion; **rathm uhuH** = and continued to draw the chariot; **tat** = that; **abhavat** = was; **adbhutamiva** = wonderful indeed.

Those horses, bereft of a charioteer there, without getting perturbed, ran up in a circular fashion and continued to draw the chariot. The scene looked wonderful indeed.

[Verse Locator](#)

अमर्षवशमापन्नः सौमित्रिर्दृढविक्रमः ॥ ९०-६-३०
प्रत्यविद्ध्यद्भ्यांस्तस्य शरैर्वित्रासयन् रणे ।

30. **aasannaH** = getting; **amarShavasham** = the power of anger; **raNe** = in battle; **saumitriH** = Lakshmana; **dr^iDhavikramaH** = of unyielding prowess; **vitraasayan** = frightening; **hayaan** = the horses; **pratyavidhyat** = pierced (them); **sharaiH** = with arrows.

Getting the power of anger, Lakshmana of unyielding prowess, pierced the horses of Indrajit with arrows, so as to frighten them thereby.

[Verse Locator](#)

अमर्षमाणस्तत्कर्म रावणस्य सुतो रणे ॥ ९०-६-३१
विव्याध दशभिर्बाणैः सौमित्रिं तममर्षणम् ।

31. **amarShaNam** = getting impatient; **tat karma** = with that act; (of Lakshmana); **raNe** = in battle; **raavaNasya sutaH** = Indrajit; **vivyaadha** = struck; **tam amarShaNam saumitrim** = that enraged Lakshmana; **dashabhiH baaNaiH** = with ten arrows.

Getting impatient with that act of Lakshmana in battle, Indrajit struck that enraged Lakshmana with ten arrows.

[Verse Locator](#)

ते तस्य वज्रप्रतिमाः शराः सर्पविषोपमाः ॥ ९०-६-३२
विलयं जग्मुरागत्य कवचं काञ्चनप्रभम् ।

32. **te sharaaH** = those arrows; **vajrapratimaaH** = equal to thunder bolts; **sarpaviShopamaaH** = and like serpentine poison; **tasya** = of Indrajit; **aagatya** = having arrived at; **kavacham** = the armour; **kaaN^chana prabham** = with a golden hue; **vilayam jagmuH** = obtained destruction.

Those arrows of Indrajit, equal to thunderbolts and deadly as serpentine poison, having reached Lakshmana's armour with a golden hue, got destroyed.

[Verse Locator](#)

अभेद्यकचनं मत्वा लक्ष्मणं रावणात्मजः ॥ ९०-६-३३

ललाटे लक्ष्मणं बाणैः सुपुङ्खैस्त्रिभिरिन्द्रजित् ।

अविध्यत्परमक्रुद्धः शीघ्रमस्त्रं प्रदर्शयन् ॥ ९०-६-३४

33; 34. **matvaa** = understanding; **lakShmanam** = Lakshmana; **abheyakavacham** = to have been protected by an impenetrable armour; **pradarshayan** = and showing; **shiighram** = his swiftness; **astram** = in discharging missiles; **indrajit** = Indrajit; **raavaNaatmajaH** = the son of Ravana; **paramakruddhaH** = who felt very much angered; **avidhyat** = pierced; **lakShmanam** = lakshmana; **lalaaTe** = in the forehead; **tribhiH baaNaiH** = with three arrows; **supuNkhaiH** = provided with good plumes.

Understanding Lakshmana to have been protected by an impenetrable armour and showing his swiftness in discharging missiles, Indrajit the son of Ravana, who felt very much angered, pierced Lakshmana in the forehead with three arrows provided with good plumes.

[Verse Locator](#)

तैः पृषत्कैर्ललाटस्थैः शुशुभे रघुनन्दनः ।

रणाग्रे समरश्लाघी त्रिशङ्ग इव पर्वतः ॥ ९०-६-३५

35. **taiH pR^iShtkaiH** = with those arrows; **lalaaTasthaiH** = planted in his forehead; **raghunandanaH** = Lakshmana; **samavashalaaghii** = who had delight in battle; **shushubhe** = shone; **parvataH iva** = like a mountain; **trishR^iNgaH** = with three peaks; **raNaagre** = in the battle-field.

With those three arrows planted in his forehead, Lakshmana who was fond of fighting, shone like a mountain with its three peaks, in the battle-field.

[Verse Locator](#)

स तथाप्यर्दितो बाणै राक्षसेन महामृधे ।

तमाशु प्रतिविव्याध लक्ष्मणः पनभिः शरैः ॥ ९०-६-३६

विकृष्येन्द्रजितो युद्धे वदने शुभकुण्डले ।

36. **arditaH** = tormented; **tathaa** = thus; **mR^idhe** = in battle; **raakShasena** = By Indrajit the demon; **saH lakShmaNaH** = that Lakshmana; **tadaa** = then; **aashu** = quickly; **vikR^iShya** = drawing and bending the bow; **tam prativivyaadha** = pierced him in return; **paNchabhiH sharaiH** = with five arrows; **yuddhe** = in battle; **indrajitaH vadane** = in Indrajit's face; **shubha kuN^Dale** = having beautiful ear-rings.

Thus tormented in battle by Indrajit the demon, that Lakshmana then quickly stretching the bow, pierced him in return with five arrows, in battle, in Indrajit's face holding beautiful ear-rings.

[Verse Locator](#)

लक्ष्मणेन्द्रजितौ वीरौ महाबलशरासनौ ॥ ९०-६-३७

अन्योन्यं जघ्नतुर्बाणैर्विशिखैर्भीमविक्रमौ ।

37. **lakShmaNendrajitau** = Lakshmana and Indrajit; **viirau** = the heroes; **mahaabalasharaasanau** = endowed with extraordinary mighty and armed with very strong bow; **bhiima vikramau** = and possessing terrible prowess; **jaghnatuH** = struck; **anyonyam** = each other; **vishikhaiH baaNaiH** = with distinctly pointed arrows.

Lakshmana Indrajit, the heroes endowed with extraordinary might and armed with very strong bows and possessing terrible prowess, struck each other with distinctly pointed arrows.

[Verse Locator](#)

ततह शोणितदिग्धाङ्गौ लक्ष्मणेन्द्रजितावुभौ ॥ ९०-६-३८
रणे तौ राजतुर्वीरौ पुष्पिताविव किंशुकौ ।

38. tau = those two warriors; lakShmaNendrajitaU = Lakshmana and Indrajit; ubhau shoNitadigdhaaN^gau = both with their bodies stained in blood; tataH = at that time; raNe = in battle; rejatuH = shone; puShpitaU kimshukau iva = like Kimshuka trees in blossom.

Those two warriors, Lakshmana and Indrajit, with both their bodies stained in blood, shone in the battle-field at that time, like Kimshuka trees in blossom.

[Verse Locator](#)

तौ परस्परमभ्येत्य सर्वगात्रेषु धन्विनौ ॥ ९०-६-३९
घोरैर्विव्यधतुर्बाणैः कृतभावानुभौ जये ।

39. tau ubhau dhanvinau = those two archers; kR^ita bhaavau = with their minds directed towards; jaye = victory; abhyetya = approached; parasparam = each other; vivyadhatuH = and pierced; sarvagaatreShu = in all the others limbs; ghoraiH baaNaiH = with dreadful arrows.

Those two archers, with their minds directed towards victory, met each other and pierced their opponent in all limbs with dreadful arrows.

[Verse Locator](#)

ततः समरकोपेन संवृतौ रावणात्मजः ॥ ९०-६-४०
विभीषणं त्रिभिर्बाणैर्विव्याध वदने शुभे ।

40. tataH = then; raavaNaatmajaH = Indrajit; samarakopena samvR^itaH = filled with martial anger; vivyaadha = struck; vibhiiShanam = Vibhishana; shubhe vadane = in his auspicious face; tribhiH baaNaiH = with three arrows.

Then, Indrajit, filled with martial anger, struck Vibhishana in his auspicious face, with three arrows.

[Verse Locator](#)

अयोमुखस्त्रिभिर्विद्ध्वा राक्षसेन्द्रं विभीषणम् ॥ ९०-६-४१
एकैकेनाभिविव्याध तान्सर्वान् हरियूथपान् ।

41. viddhvaa = having struck; vibhiiShaNaM = Vibhishana; raakShasendram = the leader of demons; tribhiH ayomukhaiH = with three arrows; (Indrajit); abhirivyaadha = struck; sarvaan = all; taan = those; hariyuuthapaan = monkey-chiefs; ekekaina = each with one arrow.

Having struck Vibhishana, the leader of demons, with three arrows, Indrajit struck all those monkey chiefs with a single arrow each.

[Verse Locator](#)

तस्मै दृढतरं क्रुद्धो हताश्वाय विभीषणः ॥ ९०-६-४२
विभीषणो महातेजा रावणेः स दुरात्मनः ।

42. kruddhaH dR^iDhataram = much enraged; tasmai = with him; saH vibhiiShaNaH = that Vibhishana; mahaatejaaH = of great splendor; jaghaana = killed; hayaan = the

horses; **duraatmanaH raavaneH** = of the evil-minded Indrajit; **gadaya** = with his mace.

Very much enraged with him, that Vibhishana of great splendor killed the horses of that evil-minded Indrajit with his mace.

[Verse Locator](#)

स हताश्वात्समाप्लुत्य रथान्मथिरसारथिः ॥ ९०-६-४३

अथ शक्तिं महातेजाः पितृव्याय मुमोच ह ।

43. **ratha** = from the chariot; **mathitasaarathiH** = whose charioteer was destroyed; **hataashvaat** = and whose horses were killed; **saH mahaatejaaH** = that Indrajit of a great splendor; **samaaplntya** = just dumped down; **atha** = and then; **mumochaha** = released; **shaktim** = his javelin; **pitR^ivyaaya** = towards his paternal uncle.

Just leaping down from the chariot whose charioteer was destroyed earlier and whose horses were killed, that Indrajit of great splendor employed his javelin towards his maternal uncle.

[Verse Locator](#)

तामापतन्तीं संप्रेक्ष्य सुमित्रानन्दवर्धनः ॥ ९०-६-४४

चिच्छेद निशितैर्बाणैर्दशधापातयद्भुवि ।

44. **samprekShya** = seeing; **taan** = that javelin; **aapatantiim** = rushing towards him; **sumitrانanda vardhanaH** = Lakshmana; **chichheda** = tore (it); **nishitaiH baaNaiH** = with sharp arrows; **dashadhaa** = into ten pieces; **aapaatayat** = and felled it; **bhuvi** = on the floor.

Seeing that Javelin rushing towards Vibhishana, Lakshmana tore it into ten pieces with his sharp arrows and felled it on the floor.

[Verse Locator](#)

तस्मै दृढतनुः क्रुद्धो हताश्वाय विभीषणः ॥ ९०-६-४५

वज्रस्पर्शसिमान्यञ्च ससर्जोरसि मार्गणान् ।

45. **dR^iDhatanuH** = the strong-bodied; **vibhiiShaNaH** = Vibhishana; **kruddhaH** = in anger; **sasarja** = dug; **paNcha** = five; **saayakaan** = arrows; **vajra sparshasamaan** = whose impact was as hard as that of a thunder-bolt; **urasi** = into the bosom; **tasmai** = of Indrajit; **hataashvaaya** = whose horses were already killed.

The strong bodied Vibhishana, in anger, dug five arrows, whose impact was as hard as that of a thunder-bolt, into the bosom of Indrajit, whose horses were already killed.

[Verse Locator](#)

ते तस्य कायं निर्भिद्य रुक्मपुङ्खा निमित्तगाः ॥ ९०-६-४६

बभूवुर्लोहितादिग्धा रक्ता इव महोरगाः ।

46. **bhitvaatu** = having penetrated; **tasya kaayam** = his body; **te** = those arrows; **rukmapuNkhaaH** = which were provided with golden feathers; **nimittagaaH** = went straight into their target; **lohita digdhaaH** = got stained with blood; **babhuuvaH** = and became; **raktaaH mahoragaaH iva** = like red large serpents.

Having penetrated his body, those arrows which were provided with golden feathers, went straight into their target, got stained with blood and appeared like red large serpents.

[Verse Locator](#)

स पितृव्यस्य सङ्क्रुद्ध इन्द्रजिच्छरमाददे ॥ ९०-६-४७

उत्तमं रक्षसां मध्ये यमदत्तं महाबलः ।

47. samkruddhaH = enraged; pitR^ivyasya = with his paternal uncle; saH Indrajit = that Indrajit; rakShasaam mmadhye = standing in the midst of the demons; aadade = took; uttamam = an excellent; mahaabalam = mighty; sharam = arrow; yama dattam = (earlier) presented by Yama the lord of Death.

Enraged with his paternal uncle, that Indrajit, standing in the midst of demons, took hold of an excellent arrow earlier presented by Yama the lord of Death.

[Verse Locator](#)

तं समीक्ष्य महातेजा महेषुं तेन संहितम् ॥ ९०-६-४८

लक्ष्मणोऽप्याददे बाणमन्यं भीमपराक्रमः ।

48. samiikShya = seeing; tam = that; maheShum = great arrow; samhitam = seized; tena = by him; lakShmano.api = Lakshmana also; mahaatejaa = of great splendor; bhiima paraakramaH = and terrible prowess; aadade = took hold of; anyat = another; baanam = arrow.

Seeing that great arrow seized by him, Lakshmana also, of great splendor and terrible prowess, took hold of another arrow.

[Verse Locator](#)

कुबेरेण स्वयं स्वप्ने यदत्तममितात्मना ॥ ९०-६-४९

दुर्जयं दुर्विषह्यं च सेन्द्रैरपि सुरासुरैः ।

49. (That arrow) dattam = had been presented (to him); svapne = in the course of a dream; kubereNa = by Kubera the god of riches; amitaatmanaa svayam = of immense glory himself; yat = which; durjayam = was difficult to be conquered; durviSahyamcha = and much more difficult to be tolerable; suraasurairapi = even for gods and demons; sendraiH = including Indra the lord of celestials.

That arrow had been presented to him, in the course of a dream, by Kubera the god of riches, of immense glory himself, which was difficult to be conquered and much more difficult to be tolerated even for gods and demons including Indra the lord of celestials.

[Verse Locator](#)

तयोस्तु धनुषी श्रेष्ठे बाहुभिः परिघोपमैः ॥ ९०-६-५०

विकृष्यमाणे बलवत् क्रौञ्चविव चुकूजतुः ।

50. vikR^iShyamaaNi = stretched; balavat = with force; parighopamaiH baahubhiH = by their arms which resembled a pair of iron-rods; tayoH = both of their; shreShThTe = excellent; dhanuShii = bows; chukuujuH = emitted a piercing sound; krauNchaaviva = like that of a pair of curlew-cranes.

Stretched with strength by their arms, which resembled a pair of steel rods, emitted a piercing sound like that of a pair of curlew-cranes.

[Verse Locator](#)

ताभ्यां तौ धनुषि श्रेष्ठे संहितौ सायकोत्तमौ ॥ ९०-६-५१

विकृष्यमाणौ वीराभ्यां भृशं जज्वलतुः श्रिया ।

51. saayakottamau = the excellent arrows; samhitau = fitted; vikR^iShyamaaNi = and pulled out; shreShThe dhanuShi = from their excellent bow; taabhyaam viiraabhyaam = by those heroes; jajvalatuH = blazed; bR^isham = very much; shriyaa = with splendour.

The excellent arrows fitted and pulled out from their excellent bow by those heroes, blazed very much with splendour.

[Verse Locator](#)

तौ भासयन्तावाकाशं धनुर्भ्या विशिखौ च्युतौ ॥ ९०-६-५२
मुखेन मुखमाहत्य संनिपेततुरोजसा ।

52. **tau vishikhau** = those arrows; **chutau** = released; **dhanurbhyaam** = from the bow; **aakaasham bhaasayantau** = making the sky shine; **aahatya** = hitting; **mukhena mukham** = face to face; **samnipetatuH** = collided with each other; **ojasaa** = powerfully.

Those arrows, released from the bow, making the sky shine and hitting each other face to face, collided each other powerfully.

[Verse Locator](#)

संनिपातस्तयोश्चासीच्छरयोर्घोररूपयोः ॥ ९०-६-५३
सधूमविस्फुलिङ्गश्च तज्जोऽग्निर्दारुणोऽभवत् ।

53. **samnipaataH** = the collision; **tayoH sharayoH** = of those arrows; **ghoraruupayoH** = of terrible form; **aasiit** = broke out; **sadhuumavisphuliNgaH** = a fierce fire comprising of smoke and sparkles; **agniH** = the five; **tajjaH** = broke out from it; **abhavat** = became; **daaruNam** = fierce.

The collision of those arrows of terrible form broke out a fierce fire comprising of smoke and sparkles.

[Verse Locator](#)

तौ महाग्रहसङ्काशावन्योन्यं संनिपत्य च ॥ ९०-६-५४
सङ्ग्रामे शतधा यातौ मेदिन्यां विनिपेततुः ।

54. **samnipatya** = hitting; **anyonyam** = each other; **mahaagraha samkaashau** = like two major planets; **tau** = those two arrows; **samgraame** = in battle; **yaatau** = turned; **shatadhaa** = into a hundred pieces; **petatuH** = and fell; **medinyaam** = on the ground.

Hitting each other like two major planets, those two arrows in battle burst into a hundred pieces and fell on the ground.

[Verse Locator](#)

शरौ प्रतिहतौ दृष्ट्वा तावुभौ रणमूर्धनि ॥ ९०-६-५५
व्रीडितौ जातरोषौ च लक्ष्मणेन्द्रजितौ तदा ।

55. **ubhau dR^iShTvaa** = both of them seeng; **sharau** = their arrows; **pratihatau** = warded off; **raNamauurdhani** = in the battle-front; **tau** = those two warriors; **lakShmaNendrajitau** = Lakshmana and Indrajit; **tadaa** = then; **vriiDitau** = felt abashed; **jaataroShaucha** = and got provoked.

On seeing their arrows warded off in the battle-front, those two warriors, Lakshmana and Indrajit then felt abashed and got provoked.

[Verse Locator](#)

स संरब्धस्तु सौमित्रिरस्त्रं वारुणमाददे ॥ ९०-६-५६
रौद्रं महेद्रजिद्युद्धे व्यसृजद्युधि विष्ठितः ।

56. **samrabdhaH** = getting excited; **saH saumitriH** = that Lakshmana; **aadade** = took hold of astra = a missile; **vaaruNam** = presided over by Varuna (the god of

water); **yuddhaviShThitaH** = being active in the performance of battle; **mahendrajitapi** = the great Indrajit too; **asR^ijat** = discharged; **raudram** = a missile presided over by Rudra (the god of destruction); **yuddhe** = in the battle.

Getting excited, Lakshmana took hold of a missile presided over by Varuna (the god of water). Skilled in warfare, the great Indrajit too discharged a missile presided over by Rudra (the god of destruction) in battle.

[Verse Locator](#)

तेन तद्विहतं शस्त्रं वारुणम् परमाद्भुतम् ॥ ९०-६-५७

ततः क्रुद्धो महातेजा इन्द्रजित्समितिजयः ।

अग्नेयं संदधे दीप्तं स लोकं संक्षिपन्निव ॥ ९०-६-५८

57; 58. **Tena** = by that Rudra missile; **tat** = that; **parama adbhutam** = very much wonderful; **vaaruNam astram** = Varuna-missile; **vihatam** = was hit; **tataH** = then; **saH** = that; **kruddham** = the enraged; **Indrajit** = Indrajit; **mahaatejaaH** = of great splendour; **samitimjayaH** = and the conqueror of battle; **lokam samkShipanniva** = like the destroyer of the world; **samdadhe** = employed; **agneyam** = a missile presided over by Agni the god of fire; **diptam** = which was blazing.

By that Rudra missile, that very wonderful Varuna-missile was struck. Then, that enraged Indrajit of great splendour and the conqueror of battle, looking like the destroyer of the world, employed a missile presided over by Agni the god of fire which was blazing.

[Verse Locator](#)

सौरेणास्त्रेण तद्वीरो लक्ष्मणः पर्यवारयत् ।

अस्त्रं निवारितं दृष्ट्वा रावणिः क्रोधमूर्चितः ॥ ९०-६-५९

आददे निशितं बाणमासुरं शत्रुदारणम् ।

59. **viiraH** = the valiant; **lakShmaNah** = Lakshmana; **paryavaarat** = obstructed; **tat** = it; **saureNa astreNa** = by a missile presided over by the sun-god; **dR^iShTvaa** = finding; **asstram** = his missile; **nivaaritam** = repelled; **raavaNiH** = Indrajit; **krodhamuurchhitaH** = was filled with anger; **aadade** = took hold of; **nishitam** = a sharp; **aasuram baaNam** = arrow used by demons; **shatrudaaraNam** = and capable of tearing an enemy.

The valiant Lakshmana obstructed Agni-missile, by a missile presided over by the sun-god. Finding his missile repelled, Indrajit was filled with anger and took hold of a sharp arrow used by demons and capable of tearing down an enemy.

[Verse Locator](#)

तस्माच्चापाद्विनिष्पेतुर्भास्वराः कूटमुद्गराः ॥ ९०-६-६०

शूलानि च भुशुण्ड्यश्च गदाः खड्गाः परश्वधाः ।

60. **tasmaat chaapaat** = from that bow; **bhaasvaraa** = blazing; **kuuTamudgaraaH** = weapon similar to a hammer; duly hidden; **shuulaanicha** = darts; **bhushuNDyashcha** = fire arms; **gadaaH** = maces; **khaDgaaH** = swords; **parashvadhaaH** = axes; **viniShpetuH** = rushed forth.

From that bow, blazing weapon similar to a hammer duly hidden, darts, fire arms, maces, swords and axes rushed forth.

[Verse Locator](#)

तदृष्ट्वा लक्ष्मणः संख्ये घोरमस्त्रं सुदारुणम् ॥ ९०-६-६१

अवार्यं सर्वभूतानां सर्वशस्त्रविदारणम् ।

माहेश्वरेण द्युतिमांस्तदस्त्रं प्रत्यवारयत् ॥ ९०-६-६२

61; 62. dR^iShTvaa = seeing; tat = that; ghoram = terrible; agram = missile; sudaaruNam = which was very harsh; avaaryam = unrestrainable; sarva bhuutaanaam = for all beings; sarva shastra vidaaraNam = and which can tear all the weapons; samkhye = in battle; dyutimaan lakShmaNaH = the brilliant Lakshmana; pratyavaarayata = obstructed; tat = that; agram = missile; maheshvareNa = by Maheswara-missile.

Seeing that terrible missile, which was very harsh, unrestrainable for all beings and which can tear all weapons in battle, the brilliant Lakshmana obstructed that missile by using Maheswara-missile.

[Verse Locator](#)

तयोः समभवद्युद्धमद्भुतं रोमहर्षणम् ।

गगनस्थानि भूतानि लक्ष्मणं पर्यवारयन् ॥ ९०-६-६३

63. samabhavat = there was; adbhutam = a wonderful; yuddham = battle; tayoH = between them both; romaharShaNam = causing hair to stand erect; bhuutaani = the beings; gaganasthaani = in the sky; paryavaarayan = surrounded; lakShmaNam = Lakshmana.

There was a wonderful battle between both of them, causing hair to stand erect. The beings in the sky surrounded Lakshmana.

[Verse Locator](#)

भैरवाभिरुते भीमे युद्धे वानरराक्षसाम् ।

भूतैर्बहुभिराकाशं विस्मितैरावृतं बभौ ॥ ९०-६-६४

64. aavR^itam = surrounded; bahubhiH = by many; vismitaiH = surprised; bhuutaiH = beings; bhiime yuddhe = in the terrible battle; vaanararakShasaam = taking place between monkeys and demons; bhairavaabhirute = with a terrific noise; aakaasham = the sky; babhau = sparkled.

Surrounded by many surprised beings in that terrible battle taking place between monkeys and demons, yielding terrific noise, the sky sparkled.

[Verse Locator](#)

ऋषयः पितरो देवा गन्धर्वा गरुणोरगाः ।

शतक्रतुं पुरस्कृत्य ररक्षुर्लक्ष्मणं रणे ॥ ९०-६-६५

65. puraskR^itya shatukratum = placing Indra the Lord of Celestials as their head; R^iShayaH = the sages; pitaraH = manes; devaaH = gods; gandharva garuDoragaaH = Gandharvas the celestial musicians; eagles and serpents; rarakShuH = protected; lakShmaNam = Lakshmana; raNe = in the battle-field.

Placing Indra the lord of celestials as their head, the sages, manes, gods, Gandharvas the celestial musicians, eagles and serpents protected Lakshmana in the battle-field.

[Verse Locator](#)

अथान्यं मार्गणश्रेष्ठं सन्दधे रावणानुजः ।

हुताशनसमस्पर्शं रावणात्मजदारुणम् ॥ ९०-६-६६

66. **atha** = then; **raaghavaanujaH** = Lakshmana; **samdadhe** = fitted; **anyam** = another; **maarga shreShTham** = excellent arrow; **hutaashana samasparsham** = which had a sensation of ignition; **raavaNaatmaja daaraNam** = and which can tear down Indrajit.

Then, Lakshmana fitted another excellent arrow, which had a sensation of ignition and which can tear down Indrajit.

[Verse Locator](#)

सुपत्रमनुवृत्ताङ्गं सुपर्वाणं सुसंस्थितम् ।
सुवर्णविकृतं वीरः शरीरान्तकरं शरम् ॥ ९०-६-६७
दुरावारं दुर्विषहं राक्षसानां भयावहम् ।
आशीविषविषप्रख्यं देवसङ्घैः समर्चितम् ॥ ९०-६-६८

67; 68. **viiraH** = the heroic Lakshmana (fitted); **sharam** = the arrow; **supatram** = having beautiful plumes; **anuvR^ittaaN^gam** = which consisted of rounded parts; **suparvaaNam** = well-jointed; **susamsthitam** = skillfully fashioned; **suvarNa vikR^itam** = decked with gold; **shariiraantakaram** = which was capable of destroying the body of the enemies; **duraavaaram** = not difficult to keep off; **durviShaham** = but difficult even to tolerate; **bhayaaraham** = which was source of terror; **raakShasaanaam** = to the demons; **aashiiviShaviShaprakhyam** = deadly as the venom of poisonous snakes; **samarchitam** = and duly honoured by the hosts of gods.

The heroic Lakshmana fitted the arrow, having beautiful plumes, which consisted of rounded parts, well-jointed, skillfully fashioned, decked with gold, capable of destroying the body of the enemies, not difficult to keep off but difficult even to tolerate, a source of terror to the demons as deadly as the venom of poisonous snakes and duly honoured by the host of gods.

[Verse Locator](#)

येन शक्रो महातेजा दानवानजयत्प्रभुः ।
पुरा देवासुरे युद्धे वीर्यवान्ह्रिवाहनः ॥ ९०-६-६९

69. **puraa** = earlier; **yena** = with the help of that arrow; **mahaatejaaH** = the highly powerful; **viiryavaan** = and valiant; **shakraH** = Indra; **prabhuH** = the lord (of celestials); **harivaahanaH** = who had green horses to his chariot; **ajayat** = was able to conquer; **daanavaan** = the demons; **devaasura yuddhe** = in a combat which raged between celestials and demons.

With the help of that arrow, the highly powerful and valiant Indra, the lord of celestials, who had green horses to his chariot, was able to conquer the demons in a combat which raged between celestials and demons.

[Verse Locator](#)

तदैन्द्रमस्त्रं सौमित्रिः संयुगेष्वपराजितम् ।
शरश्रेष्ठं धनुः श्रेष्ठे विकर्षन्निदमिब्रवीत् ॥ ९०-६-७०
लक्ष्मीवान् लक्ष्मणो वाक्यमर्थसाधकमात्मनः ।

70. (Fitting); **astram** = a missile; **aindram** = presided over by Indra the lord of celestials; **aparaajitam** = which had never been defeated in battles; **dhanuHshreShThe** = to his excellent bow; **vikarShan** = and drawing it; **lakShmiivaan** = the glorious; **saumitriH** = Lakshmana; **abraviit** = made; **idam vaakyam** = the following prayer; **aatmanaH arthasaadhakam** = which was intended to achieve his purpose:

Fitting a missile presided over by Indra the lord of celestials, which had never been defeated in battle, to his excellent bow and drawing it, the glorious Lakshmana addressed the following prayer, which was intended to achieve his purpose:

धर्मात्मा सत्यसन्धश्च रामो दाशरथिर्यदि ॥ ९०-६-७१

पौरुषे चाप्रतिद्वन्द्वस्तदेनं जहि रावणिम् ।

71. shara = O; my dear arrow!; yadi = if; raamaH = Rama; daasharathiH = the son of Dasaratha; dharmaatmaa = has set his mind of virtuous; satya sadhashcha = keeps up his promise; apratidvandvaH cha = and is second to none; pauruSham = in prowess; jahi = kill; enam = this; raavaNim = Indrajit.

"O my dear arrow! If Rama the son of Dasaratha has set his mind on virtue, keeps up his promise and is second to none in his prowess, destroy this Indrajit."

[Verse Locator](#)

इत्युक्त्वा बाणमाकर्णं विकृष्य तमजिह्मगम् ॥ ९०-६-७२

लक्ष्मणः समरे वीरः ससर्जेन्द्रजितं प्रति ।

72. iti = thus; uktvaa = saying; vikR^iShya = and drawing; aakarNam = up to the ear; baaNam = the arrow; ajihmagam = which went straight; viiraH = the heroic; lakShmaNaH = Lakshmana; tam sasarja = released it; indrajitam prati = towards Indrajit.

Thus saying and drawing up to the ear the arrow, which went straight, the heroic Lakshmana released it towards Indrajit.

[Verse Locator](#)

ऐन्द्रास्त्रेण समायुज्य लक्ष्मणः परवीरहा ॥ ९०-६-७३

तच्छिरः सशिरस्त्राणं श्रीमज्ज्वलितकुण्डलम् ।

प्रमथ्येन्द्रजितः कायात्पपात धरणीतले ॥ ९०-६-७४

73; 74. samaayujya = charging; aindraastreNa = with a missile presided over by Indra the lord of celestials; lakShmaNaH = Lakshmana; para viirahaa = the destroyer of valiant enemies; pramathya = severing; tat = that; shriimat = gracious; shiraH = head; indrajitaH = of Indrajit; jvalita kuN^Dalam = which was adorned with blazing ear-rings; sashirastraanaam = and a head-protector; kaayaat = from his trunk; paatayaamaasa = felled (it); bhuutale = to the surface of the earth.

75. tat mahat shiraH = that large head; raakShasatanuujasya = of Indrajit; bhinna skandham = separated from his trunk; rudhirokShitam = and moistened with blood; dadR^ishe = appeared; bhuumau = on the ground; tapaniia nibham = shining like gold.

[Verse Locator](#)

तद्राक्षसतनूजस्य छिन्नस्कन्धं शिरो महत् ।

तपनीयनिभं भूमौ ददृशे रुधिरोक्षितम् ॥ ९०-६-७५

75. tat mahat shiraH = that large head; raakShasatanuujasya = of Indrajit; bhinna skandham = separated from his trunk; rudhirokShitam = and moistened with blood; dadR^ishe = appeared; bhuumau = on the ground; tapaniia nibham = shining like gold.

That large head of Indrajit, separated from his trunk and moistened with blood, was seen on the ground, shining like gold.

[Verse Locator](#)

हतस्तु निपपाताशु धरण्यां रावणात्मजः ।

कवची सशिरस्त्राणो विध्वस्तः सशरासनः ॥ ९०-६-७६

76. hataH = having been killed; saH raavaNaatmajaH = that Indrajit; atha = then; nipapaataha = forthwith fell; dharaNyaam = to the ground; kavachii = sashirastraanaH = along with his armour and head-protector; vipraviddha sharaaanaH = with bow shattered.

Having been killed, that Indrajit then forthwith fell to the ground, along with his armour and head-protector, with his bow shattered.

[Verse Locator](#)

चुकुशुस्ते ततः सर्वे वानराः सविभीषणाः ।

हृष्यन्तो निहते तस्मिन् देवा वृत्रवधे यथा ॥ ९०-६-७७

77. tasmin nihate = as Indrajit was killed; sarva te vaanaraaH = all those monkeys; savibhiiShaNaaH = along with Vibhishana; tataH = then; chukrushuH = roared; hR^iShyantaH = in rejoice; devaaH yathaa = as the celestials (roared in rejoice) vR^itravadhe = when Vritra the demon was killed.

As Indrajit was killed, all those monkeys together with Vibhishana roared in rejoice, as the celestials did, when Vritra the demon was killed.

[Verse Locator](#)

अथान्तरिक्षे देवानामृषीणां च महात्मनाम् ।

जज्ञेऽथ जयसंवादो गन्धर्वाप्सरसाम् अपि ॥ ९०-६-७८

78. atha = then; jayasamnaadaH = a shout of victory; jajNE = rose; antarikShe = in the sky; (from the mouth); devaan = of gods; mahaatmanaam = from the great souled sages; gandharvaapsarasaamcha = Gandharavas the celestial musicians and Apsarasas the celestial nymphs.

Then, a shout of victory rose in the sky from the mouth of gods, great-souled sages, Gandharvas the celestial musicians and the celestial nymphs.

[Verse Locator](#)

पतितं समभिज्ञाय राक्षसी सा महाचमूः ।

वध्यमाना दिशो भेजे हरिभिर्जितकाशिभिः ॥ ९०-६-७९

79. abhiJNaaya = seeing; tam = him; patitam = fallen; saa mahaachamuuH = that great army; raakShasii = of demons; vadhyamaanaa = being struck; jitakaashibhiH haribhiH = by monkeys shining with victory; bheje = sought; dishaH = the quarters.

Seeing him fallen, that great army of demons, being struck by monkeys shining with victory, sought the quarters.

[Verse Locator](#)

वनरैर्वध्यमानास्ते शस्त्राण्युत्सृज्य राक्षसाः ।

लङ्कामभिमुखाः सर्वे नष्टसंज्ञाः प्रधाविताः ॥ ९०-६-८०

80. vadhyamaanaaH = being struck; vaanaraiH = by the monkeys; raakShasaaH = those demons; utsR^ijya = abandoning; shastraani = their weapons; bhraShTasamJNaH = stupefied; pradhaavitaaH = and while running sasruH = went; laN^kaam abhimukhaaH = towards Lanka.

Abandoning their weapons, while being struck by the monkeys, those demons went towards Lanka, running fast stupefied.

[Verse Locator](#)

दुद्रुवुर्बहुधा भीता राक्षसाः शतशो दिशः ।
त्यक्त्वा प्रहरणान्सर्वे पट्टसासिपरश्वधान् ॥ ९०-६-८१

81. sarve = all bhiitaaH = the frightened; raakShasaaH = demons; shatashaH = in hundreds; tyaktvaa = abandoning; praharaNaan = their weapons; paTTishaasi parashvadhaan = sharp-edged spears; swords and axes; dudruvuH = ran away; bahuudhaa = to various directions.

All those frightened demons, abandoning their weapons sharp-edged spears, swords and axes ran away in hundreds to various directions.

[Verse Locator](#)

के चिल्लङ्कां परित्रस्ताः प्रविष्टा वानरार्दिताः ।
समुद्रे पतिताः के चित्के चित्पर्वतमाश्रिताः ॥ ९०-६-८२

82. vaanararditaaH = tormented by the monkeys; kechit = some; paritrastaaH = were scared; praviShTaaH = and entered; laN^kaam = Lanka; kechit = some; patitaaH = fell; samudre = into the ocean; kechit = some; aashritaaH = took refuge; parvatam = in the mountain.

Tormented by the monkeys, some were scared and entered Lanka. Some fell into the ocean. Some took refuge in the mountain.

[Verse Locator](#)

हतमिन्द्रजितं दृष्ट्वा शयानं समरक्षितौ ।
राक्षसानां सहस्रेषु न कश्चित्प्रत्यदृश्यत ॥ ९०-६-८३

83. dR^iShTvaa = seeing; hatam = the killed; indrajitam = Indrajit; shayaanam = lying; raNakShitau = in the battle-field; kashchit = not even one; sahasreShu = among the thousands; raakShasaanaam = of demons; pratyadR^ishyata = was to be seen.

Seeing Indrajit killed and lying on the battle-field, not even one among the thousands of demons was to be seen.

[Verse Locator](#)

यथास्तं गत आदित्ये नावतिष्ठन्ति रश्मयः ।
तथा तस्मिन्निपतिते राक्षसास्ते गता दिशः ॥ ९०-६-८४

84. rashmayaH yathaa = as the sun-rays; naavatiShThanti = do not exist; aaditye astamgate = when the sun sets; tathaa = so also; tasmin nipatite = when Indrajit had fallen; te raakShasaaH = those demons; gataaH = left; dishaH = to (different) directions.

As the sun-rays do not exist when the sun has sunk below the horizon, so those demons left to different directions when Indrajit had fallen.

[Verse Locator](#)

शान्तरक्ष्मिरिवादित्यो निर्वाण इव पावकः ।
स बभूव महातेजा व्यपास्त गतजीवितः ॥ ९०-६-८५

85. saH mahaabaahuH = that long-armed Indrajit; vyapaastagatajiivitaH = thrown asunder and dead; babhuuva = was; aadityaH iva = like the sun; shaantarashmiH = whose rays

have cooled down; **paavakaH iva** = and like the fire; **nirvaaNaH** = which is extinguished.

Thrown asunder and dead, that long-armed Indrajit looked like the sun whose rays have cooled down and like the fire which is extinguished.

[Verse Locator](#)

प्रशान्तपीडा बहुलो विनष्टारिः प्रहर्षवान् ।
बभूव लोकः पतिते राक्षसेन्द्रसुते तदा ॥ ९०-६-८६

86. **raakShasendrasute patite** = when Indrajit was fallen; **lokaH** = the world; **tadaa** = then; **babhuuva** = became; **viShTaariH** = the one whose enemy were destroyed; **prashaanta piiDaa bahulaH** = whose oppressions were pacified; **praharShavaan** = and the one which was rejoiced.

When Indrajit was fallen, the world then had its oppressions pacified, now that its enemy had been destroyed and it experience a rejoice.

[Verse Locator](#)

हर्षं च शक्रो भगवान्सह सर्वैः सुरर्षभैः ।
जगाम निहते तस्मिन्नाक्षसे पापकर्मणि ॥ ९०-६-८७

87. **tasmin raakShase** = while that demon; **paapakarmaNi** = of sinful deeds; **nihate** = having been killed; **bhagavaan shakraH** = the illustrious Indra the ruler of gods; **sarveH maharShibhiH saha** = along with all the great sages; **jagaama harSham** = obtained rejoice.

While that demon of sinful deeds is having been killed, the illustrious Indra the ruler of gods along with all the great sages were rejoiced.

[Verse Locator](#)

आकाशे चापि देवानां शुश्रुवे दुन्दुभिस्वनः ।
नृत्यद्भिरप्सरोभिश्च गन्धर्वैश्च महात्मभिः ॥ ९०-६-८८

88. **aakaashe cha** = in the sky too; **shushruve** = was leard; **dundubhiH svanaH** = the sound of large drums; **devaanaam** = of celestials; **nR^ityadbhiH apsarobhiH** = of dancing Apsaras the celestial nymphs; **mahaatmabhiH gandharvaishcha** = and of the great souled Gandharvas the celestial musicians.

In the sky too was heard the sound of large drums played by celestials, the melody produced by dancing Apsaras the celestial nymphs and the songs of Gandharvas the celestial musicians.

[Verse Locator](#)

ववर्षुः पुष्पवर्षाणि तदद्भुतमिवाभवत् ।
प्रशशंसुर्हते तस्मिन् राक्षसे क्रूरकर्मणि ॥ ९०-६-८९

89. **tasmin raakShase** = while that demon; **kruurakarmaNi** = of cruel deeds; **hate** = was killed; **puShpavarShaaNi** = a deluge of flowers; **vavarShuH** = rained; **prashashamsuH** = and (a deluge of) praises; **tat** = It; **abhavat** = was; **adbhutamiva** = wonderful.

While that demon of cruel deeds was killed, a deluge of flowers rained along with showers of praises. It was a wonderful scene.

[Verse Locator](#)

शुद्धा आपो नभश्चैव जहृषुर्देत्यदानवाः ।
आजग्मुः पतिते तस्मिन्सर्वलोकभयावहे ॥ ९०-६-९०

90. **saH** = while that Indrajit; **sarvalokabhayaavaha** = who was the terror of all the worlds; **patite** = had fallen; **aapaH** = the waters; **nabhashchaiva** = and the sky; **shuddhaaH** = became clear; **devadaanavaaH** = the celestials and demons; **jahruShuH** = were rejoiced; **aagamuH** = and arrived (on the scene).

While that Indrajit, who was the terror of all the worlds, had fallen, the waters and the sky became clear. The celestials and demons were rejoiced and arrived on the scene.

[Verse Locator](#)

ऊचुश्च सहिताः सर्वे देवगन्धर्वदानवाः ।

विज्वराः शान्तकलुषा ब्राह्मणा विचरन्त्विति ॥ ९०-६-९१

91. **tuShTaaH** = the gratified; **devagandharvadaanavaaH** = celestials; Gandharvas the celestial musicians and the demons; **sahitaaH** = together; **iti uachuscha** = said; **braahmaNaaH** = (Let) the Brahmanas; **vicharantu** = move about; **vijvaraaH** = cheerfully; **shaantakaluShaaH** = that their trouble has ceased.

The gratified celestials, Gandharvas the celestial musicians and the demons said: "Let the Brahmanas move about cheerfully, now that their trouble has ceased."

[Verse Locator](#)

ततोऽभ्यनन्दन्संहृष्टाः समरे हरियुथपाः ।

तमप्रतिबलं दृष्ट्वा हतं नैरृतपुङ्गवम् ॥ ९०-६-९२

92. **dR^iShTvaa** = seeing; **tam** = that; **nairR^itapungavam** = foremost of demons; **apratibalam** = who was unrivalled; **samara** = in battle; **hatam** = having been killed; **samhR^iShTaaH hariyuuthapaaH** = the rejoiced monkey-chiefs; **tataH** = then; **abhyanandan** = applauded (Lakshmana).

Seeing that foremost among demons, who was unrivalled in battle, having been killed, the rejoiced monkey-chiefs applauded Lakshmana.

[Verse Locator](#)

विभीषणो हनुमांश्च जाम्बवांश्चक्षयुथपः ।

विजयेनाभिनन्दन्तस्तुष्टुवुश्चापि लक्ष्मणम् ॥ ९०-६-९३

93. **vibhiiShaNaaH** = Vibhishana; **hannumaamshcha** = Hanuma; **jambavaan cha** = and Jamabavan; **R^ikShayuuthapaH** = the chief of bears; **abhinanadantaH** = were pleased at; **lakShmaNam** = Lakshmana; **vijayena** = for his victory; **tuShTuvaH cha api** = and applauded him too.

Vibhishana, Hanuma and Jambavan the chief of bears were pleased at Lakshmana for his victor and applauded him too.

[Verse Locator](#)

क्ष्वेडन्तश्च नदन्तश्च गर्जन्तश्च प्लवङ्गमाः ।

लब्धलक्षा रघुसुतं परिवार्योपतस्थिरे ॥ ९०-६-९४

94. **plavangamaaH** = the monkeys; **labdha lakShyaaH** = who achieved their aim; **kShveDantashcha** = roaring; **plavantashcha** = and jumping; **upatasthire** = stood; **parivaarya** = encircling; **raghusutam** = Lakshmana; **garjantashcha** = while emitting thundering sounds.

The monkeys, who accomplished their aim, roaring, jumping with joy and emitting thundering sounds, stood encircling Lakshmana.

[Verse Locator](#)

लाङ्गुलानि प्रविध्यन्तः स्फोटयन्तश्च वानराः ।

लक्ष्मणो जयतीत्येवं वाक्यं व्यश्रावयन्तदा ॥ ९०-६-९५

95. pravidhyantaH = wagging; laanguulaani = their tails; sphoTayantaH cha = lashing them; vaanaraaH = the monkeys; tadaa = then; vishraavayan ityevam vaakyam = gave forth the slogan; lakShmaNaH jayati = "Victorious is Lakshmana!"

Wagging their tails and lashing them, the monkeys then gave forth the slogan, "Victorious is Lakshmana!"

[Verse Locator](#)

अन्योन्यं च समाश्लिष्य कपयो हृष्टमानसाः ।

चक्रुरुच्चावचगुणा राघवाश्रयजाः कथाः ॥ ९०-६-९६

96. samaaShiShya = embracing; anyonyam = each other; hR^iShTamaanasaaH = with rejoiced minds; harayaH = the monkeys; chakruH = indulged; raaghavaashrayasatkathaaH = in good conversations about Lakshmana; uchchhavacha guNaaH = having manifold qualities.

Embracing each other with rejoiced minds, the monkeys indulged in good conversations about Lakshmana and his manifold qualities.

[Verse Locator](#)

तदसुकरमथाभिवीक्ष्य हृष्टाः ।

प्रियसुहृदो युधि लक्ष्मणस्य कर्म ।

परममुपलभन्मनःप्रहर्षं ।

विनिहतमिन्द्ररिपुं निशम्य देवाः ॥ ९०-६-९७

97. nishamya = hearing; indraripum = Indrajit; vinihatam = having been killed devaaH = the celestials; atha = then; abhiviikShya = witnessing; tat = that; asukarm karma = arduous act; lakShmaNasya = of Lakshmana; priyasuhR^idaH = their beloved friend; yudhi = in battle; hR^iShTaaH = were gratified; upalabhan = and obtained; paramam = a great; manaH praharSham = rejoice of mind.

Hearing Indrajit having been killed and witnessing that arduous act of Lakshmana, their beloved friend in battle, the celestials were gratified and experienced a great rejoice in their minds.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे नवतितमः सर्गः

Thus, this is the 90th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 90

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39

<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>
<u>55</u>	<u>56</u>	<u>57</u>	<u>58</u>	<u>59</u>
<u>60</u>	<u>61</u>	<u>62</u>	<u>63</u>	<u>64</u>
<u>65</u>	<u>66</u>	<u>67</u>	<u>68</u>	<u>69</u>
<u>70</u>	<u>71</u>	<u>72</u>	<u>73</u>	<u>74</u>
<u>75</u>	<u>76</u>	<u>77</u>	<u>78</u>	<u>79</u>
<u>80</u>	<u>81</u>	<u>82</u>	<u>83</u>	<u>84</u>
<u>85</u>	<u>86</u>	<u>87</u>	<u>88</u>	<u>89</u>
<u>90</u>	<u>91</u>	<u>92</u>	<u>93</u>	<u>94</u>
<u>95</u>	<u>96</u>	<u>97</u>		

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**VI : Yuddha Kanda - Book Of
Chapter [Sarga] 91
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Introduction

Lakshmana and Vibhishana approach Rama and inform him that Indrajit's head has been chopped off. Rama was delighted with the news and applauds Lakshmana, by embracing him. Rama gets Lakshmana and others treated by Sushena. After the medical treatment by Suhena, Lakshmana becomes sound, active and full of joy.

[Verse Locator](#)

रुधिरक्लिन्नागात्रस्तु लक्ष्मणः शुभलक्षणः ।
बभूव हृष्टस्तं हत्वा शक्रजेतारमाहवे ॥ ९१-६-१

1. lakShmaNaH = Lakshmana; shubhalakShaNaH = endowed with auspicious body marks; rudhiraklinnagaatraH = and with his limbs drenched in blood; hatvaa = having killed; tam = that; shakrajetaaram = Indrajit; aahave = in the combat; babhuuva = felt; hR^iShTaH = rejoiced.

Lakshmana, endowed with auspicious bodily marks, whose limbs were drenched in blood, felt rejoiced on having killed Indrajit in combat.

[Verse Locator](#)

ततः स जाम्बवन्तं च हनूमन्तं च वीर्यवान् ।
संनिवर्त्य महातेजास्तांश्च सर्वान्वनौकसः ॥ ९१-६-२
आजगाम ततः शीघ्रं यत्र सुग्रीवराघवौ ।
विभीषणमवष्टभ्य हनूमन्तं च लक्ष्मणः ॥ ९१-६-३

2; 3. samnipatya = having offered his salutation; jaambavantam = to Jambavan; hanuumantashcha = Hanuma; sarvaan taan = and all those; vanaukasaH = monkeys; saH viiryavaan = that valiant; lakShmaNaH = Lakshmana; mahaatejaaH = of great brilliance; tataH = from there; aajagaama = came; tataH = then; shiighram = quickly; yatra sugriiva raaghavau = to the place where Sugreeva and Rama were there; avaShTabhya = leaning himself upon; vibhiiShaNan hanuumantam cha = Vibhishana and Hanuma.

Having offered salutation to Jambavan, Hanuma and all those monkeys, that valiant Lakshmana of great brilliance then quickly came from there to the place where Sugreeva and Rama were there, by leaning himself upon vibhishana and Hanuma.

[Verse Locator](#)

ततो राममभिक्रम्य सौमित्रिरभिवाद्य च ।
तस्थौ भ्रातृसमीपस्थः शक्रस्येन्द्रानुजो यथा ॥ ९१-६-४

4. abhivaadya cha = having offered his salutation; abhikramya = and approaching; raamam = Rama; tasthau = (he) stood; bhraatru samiipasthaH = in the vicinity of

his brother; **indra anujayathaa** = even as Lord Vamana (the younger brother of Indra); **shakrasya** = (would stand beside) Indra.

Having offered his salutation and approached Rama, Lakshmana stood beside his brother, even as Lord Vamana (the younger brother of Indra) would stand beside Indra the lord of celestials.

[Verse Locator](#)

निष्ठनन्निव चागत्य राघवाय महात्मने ।

आचक्षे तदा वीरो घोरमिन्द्रजितो वधम् ॥ ९१-६-५

5. **tadaa** = then; **viiraH** = the valiant Lakshmana; **aagatya** = arriving at; **mahaatmane raaghavaaya** = the great souled Rama; **aachachakShe** = told (him); **niShTananniva** = in a mumbling tone; **ghoram vadham** = about the terrible destroyal; **indrajitaH** = of Indrajit.

Then, the valiant Lakshmana, arriving at the great-souled Rama, told him in a mumbling tone (as he was feeling tiresome) about the terrific destroyal of Indrajit.

[Verse Locator](#)

रावणस्तु शिरश्छिन्नं लक्ष्मणेन महात्मना ।

न्यवेदयत रामाय तदा हृष्टो विभीषणः ॥ ९१-६-६

6. **tadaa** = then; **hR^iShTaH** = the rejoiced; **vibhiiShaNah** = Vibhishana; **nyavedayata** = informed (in a clear tone); **raamaaya** = to Rama; **raavaNeH shiraH** = (that) Indrajit's head; **chhinna** = had been chopped off; **mahaatmanaa lakShmaNena** = by the great-souled Lakshmana.

Then, the rejoiced Vibhishana informed (in a clear tone) to Rama that Indrajit's head had been chopped off by the great-souled Lakshmana.

[Verse Locator](#)

श्रुत्वैव तु महावीर्यो लक्ष्मणेनेन्द्रजिद्वधम् ।

प्रहर्षमतुलं लेभे वाक्यं चेदमुवाच ह ॥ ९१-६-७

7. **shrutvaiva tu** = just on hearing; **indrajidvadham** = about the killing of Indrajit; **lakShmaNena** = by Lakshmana; **mahaaviiryaH** = Rama of great prowess; **lebhe** = obtained; **atulam** = immeasurable; **praharSham** = joy; **uvaacha ha** = and spoke; **idam vaakyam cha** = the following words:

Just on hearing the news about the killing of Indrajit by Lakshmana, Rama of great prowess obtained immeasurable joy and spoke the following words

[Verse Locator](#)

साधु लक्ष्मण तुष्टोऽस्मि कर्म चासुकरं कृतम् ।

रावणेर्हि विनाशेन जितमित्युपधारय ॥ ९१-६-८

8. **lakShmaNa** = O Lakshmana!; **saadhu** = well done!; **tuShTaH asmi** = I feel gratified; **asukaram karma** = an arduous act; **kR^itam** = has been done; **upadhaaraya** = consider it; **jitam iti** = as our victory; **raavaNeH vinaashena** = through the destroyal of Indrajit.

"O Lakshmana! Well done! I feel gratified. An arduous act has been done. Consider it as our victory, through the destroyal of Indrajit.

[Verse Locator](#)

स तं शिरस्युपाघ्राय लक्ष्मणं कीर्तिवर्धनम् ।
लज्जमानं बलात्स्नेहादङ्कमारोप्य वीर्यवान् ॥ ९१-६-९
उपवेश्य तमुत्सङ्गे परिष्वज्यावपीडितम् ।
भ्रातरं लक्ष्मणं स्निग्धं पुनः पुनरुदैक्षत ॥ ९१-६-१०

9; 10. **upaaghraaya** = smelling; **shirasi** = the head; **tam lakSmaNam** = of that Lakshmana; **kiirti vardhanam** = who had augmented his fame; **lajjamaanam** = and yet who was feeling abashed (to hear himself being praised); **balaat** = forcibly; **aaropya** = drawing him; **aN^kam** = to his lap; **upaveshya** = and placing; **tam bhraataram lakShmaNam** = that Lakshmana his younger brother; **utsaN^ge** = in his lap; **snehaat** = with affection; **avapiiDitam** = wounded as he was; **saH viiryavaan** = that valiant Rama; **pariShvajya** = having embraced him; **udaikShata** = tenderly gazed upon him; **snigdham** = affectionately; **punaH punaH** = again and again.

Smelling the head of that Lakshmana, who had augmented his fame and yet who was feeling abashed (to hear himself being praised), forcibly drawing him to his lap and placing that Lakshmana his younger brother in his lap with affection, wounded as he was, that valiant Rama, having embraced him, tenderly gazed upon him affectionately again and again.

[Verse Locator](#)

शल्यसंपीडितं शस्तं निःश्वसन्तं तु लक्ष्मणम् ।
रामस्तु दुःखसंतप्तं तं तु निःश्वासपीडितम् ॥ ९१-६-११
मूर्ध्नि चैनमुपाघ्राय भूयः संस्पृश्य च त्वरन् ।
उवाच लक्ष्मणं वाक्यमाश्वास्य पुरुषर्षभः ॥ ९१-६-१२

11; 12. **upaaghraaya** = smelling; **bhuuyaH** = once more; **muurdhni** = the head of; **tam** = that; **lakShmaNam** = Lakshmana; **shalya sampiiDitam** = who was feeling tormented by the arrows that had penetrated into his body; **shastam** = who had been wounded; **niH shvasantam** = who was breathing hard; **lakShmaNam** = who was endowed with auspicious characteristics; **duHkhasamtaptam** = was afflicted with agony; **niHshvaasa piiDitam** = and was feeling pained at the time of respiration; **tvaran** = and hurriedly; **samspr^ishya** = stroking him; **aashvaasya** = and restoring im to confidence; **raamaH** = Rama; **puruSharShabhaH** = the foremost among men; **uvaacha** = spoke; **vaakyam** = (the following) words:

Smelling once more the head of that Lakshmana, who was feeling tormented by the arrows that had penetrtrted into his body, who had been wounded, who was breathing heard, who was endowed with auspicious characterestics, was afflicted with agony and was feeling paine dat the time of respiration, and hurriedly stroking him as well as restoring confidence in him, Rama the foremost among men spoke the following words:

[Verse Locator](#)

कृतं परमकल्याणं कर्म दुष्करकारिणा ।
अद्य मन्ये हते पुत्रे रावणम् निहतं युधि ॥ ९१-६-१३

13. **parama kaLyaaNam karma** = an extremely noble act; **kR^itam** = was done; **duShkarma karmaNaa** = by you; a doer of difficult things; **adya** = now; **putre** = that his son; **hate** = having been killed; **manye** = I account; **raavaNam** = Ravana; **nihatam** = to have been killed; **yudhi** = in battle.

"An extremely noble act was performed by you, a doer of difficult things. Now, that his son having been killed, I account Ravana to have been killed in battle."

[Verse Locator](#)

अद्याहं विजया शत्रौ हते तस्मिन् दुरात्मनि ।
रावणस्य नृशंसस्य दिष्ट्या वीर त्वया रणे ॥ ९१-६-१४
चिन्नो हि दक्षिणो बाहुः स हि तस्य व्यपाश्रयः ।
विभीषणहनूमद्भ्यां कृतं कर्म महद्रणे ॥ ९१-६-१५

14; 15. **tasmin** = as that; **duraatmani** = evil-minded; **shatrau** = enemy; **hate** = has been killed; **aham** = I; **vijayii** = (become) victorious; **viira** = O valiant Lakshmana!; **diShTyaa** = fortunately; **dakShiNaH** = the right; **baahuh** = hand; **nR^ishamsasya raavaNasya** = of the cruel Ravana; **chhinnohi** = indeed has been chopped off; **tvayaa** = by you; **tasya** = to that Ravana; **saH** = Indrajit; **vyapaashrayaH hi** = is indeed the support; **mahat raNe** = in that great battle; **mahat karma** = a great feat; **kR^itam** = was performed; **vibhiiShaNa hanudbhyaam** = by Vibhishana and Hanuma.

"As that evil-minded enemy has been killed, I become victorious. O valiant Lakshmana! Fortunately, you indeed severed the right hand of the cruel Ravana. Indrajit is indeed the support for that Ravana. Vibhishana and Hanuma too performed a great feat in the great battle."

[Verse Locator](#)

अहोरात्रैस्त्रिभिर्वीरः कथंचिद्विनिपातितः ।
निरमित्रः कृतोऽस्म्यद्य निर्यास्यति हि रावणः ॥ ९१-६-१६
बलव्यूहेन महता श्रुत्वा पुत्रं निपातितम् ।

16. **tribhiH ahoraatraiH** = in the course of three days and nights; **viiraH** = the valiant Indrajit; **vinipaatitaH** = was felled down; **katham chit** = somehow; **adya** = now; **kR^itaH asmi** = I have been made; **niramiitraH** = free from enemies; **shrutvaa** = hearing; **puNam** = his son; **nipaatitam** = having been felled down; **niryaasyati hi** = Ravana will indeed come forth; **mahataa** = with a great; **balavyuuhena** = and powerful battle-array.

"In the course of three days and nights, the valiant Indrajit was felled down somehow. Now, I have been made free of enemies. Hearing of his son having been struck down, Ravana will indeed come forth with a great and powerful battle-array."

[Verse Locator](#)

तं पुत्रवधसन्तप्तं निर्यान्तं राक्षसाधिपम् ॥ ९१-६-१७
बलेनावृत्य महता निहनिष्यामि दुर्जयम् ।

17. **aavR^itya** = by encircling; **tam raakShasaadhipam** = that Ravana; **durjayam** = who is difficult to be conquered; **mahataa balena** = with a great army; **nihaniShyaami** = I will kill him; **niryaantam** = who is coming forth; **putravadha santaptam** = feeling distressed of his son's killing.

"By encircling that Ravana, who is difficult to be conquered, with a great army, I will kill him, who is coming forth with a feeling of distress for the death of his son."

[Verse Locator](#)

त्वया लक्ष्मण नाथेन सीता च पृथिवी च मे ॥ ९१-६-१८
न दुष्प्रापा हते त्वद्य शक्रजेतरि चाहवे ।

18. **lakShmaNa** = O Lakshmana!; **tasmin shakrajetari** = as that Indrajit; **hate** = has been killed; **aahave** = in battle; **tvayaa** = by you; **naathena** = who are my protector; **na siitaacha pR^ithiviicha** = neither Seetha nor this earth; **duShpraapaa** = is hard to attain.

"O Lakshmana! As that Indrajit has been killed in battle by you, who are my protector, neither Seetha nor this entire earth is hard to attain."

स तं भ्रातरमाश्वस्य पारिष्वज्य च राघवः ॥ ९१-६-१९

रामः सुषेणं मुदितः समाभाष्येदमब्रवीत् ।

19. aarhvaasya = consoling; tam bhraataram = that younger brother; pariShvajya cha = and having embraced him; saH raamaH = that Rama; raaghavaH = who was born in Raghu dynasty; muditaH = was delighted; samaabhaaShya = and calling; suSheNam = Seshena; abraviit = spoke; idam = the following words:

Having thus consoled Lakshmana and having embraced him, that Rama who was born in Raghu-dynasty, was duly delighted and by calling Sushena, spoke to him the following words:

[Verse Locator](#)

सशल्योऽयं महाप्राज्ञः सौमित्रिर्मित्रवत्सलः ॥ ९१-६-२०

यथा भवति सुस्वस्थस्तथा त्वं समुपाचर ।

20. tvam = you; samupaachara = attend upon; mitravatsalaH = who is fond of friends; sashalyaH = and who is wounded; yathaa tathaa = so that; bhavati = he will become; susvastaH = perfectly well; mahaapraajNaH = O highly intelligent one!.

"O highly intelligent one! You attend upon this wounded Lakshmana, who is fond of friends, so that he will become perfectly well in health."

[Verse Locator](#)

विशल्यः क्रियतां क्षिप्रं सौमित्रिः सविभीषणः ॥ ९१-६-२१

कृष वानरसैन्यानां शूराणां द्रुमयोधिनाम् ।

ये चान्येऽत्र च युध्यन्तः सशल्यो व्रणिनस्तथा ॥ ९१-६-२२

तेऽपि सर्वे प्रयत्नेन क्रियन्तां सुखिनस्त्वया ।

21; 22. lakShmaNaH = (Let) Lakshmana; savibhiiShaNaH = along with Vibhishana; kShipram kriyataam = be quickly made; vishalyaH = free of pain caused by the arrows that have penetrated into their body; te anye sarve. api = let all other too; R^ikShavaanara sainyaanaam shuuraaNaam = among the gallant bear and monkey-warrior; drumayodhinaam = fighting with trees; yacha yudhyanti = who have fought on the battle-field; atra = here; sa shalyaaH tathaa vraNinaH = and stand pierced with arrows and wounded; sukhinaH kriyantaam = be healed; tathaa = in the same way; prayatnena = with great care.

Let Lakshmana along with Vibhishana be quickly made free from pain caused by the arrows that have penetrated into their body. Let all others too among the gallant bear and monkey-warriors fighting with trees who have fought on the battle-field here and stand pierced with arrows and wounded, be healed in the same way with great care."

[Verse Locator](#)

एवमुक्तः स रामेण महात्मा हरियूथपः ॥ ९१-६-२३

लक्ष्मणाय ददौ नस्तः सुषेणः परमौषधम् ।

23. evam uktaH = thus commanded; raameNa = by Rama; saH mahaatmaH = that great souled; suSheNaH = Sushena; hariyuuthapaH = the monkey-chief; dadau = gave; paramauShadham = an excellent medicine; nastaH = through nose; lakShmaNaaya = to Lakshmana.

As commanded by Rama, the great-souled Sushena, the monkey-chief gave an excellent medicine through nose to Lakshmana.

स तस्य गन्धमाघ्राय विशल्यः समपद्यत ॥ ९१-६-२४

तदा निर्वेदनश्चैव संरूढव्रण एव च ।

24. aaghraaya = inhaling; tasya gandham = the odour of that herb; saH = Lakshmana; samapadyata = became; vishalyaH = healed of the arrow-wounds; nirvedanashchaiva = free from pains; samruuDha vraNa eva cha = and his wounds got completely cured.

Inhaling the odour of that herb, Lakshmana became healed of the arrow-wounds, free from pains and his wounds got completely cured.

[Verse Locator](#)

विभीषण मुखानां च सुहृदां राघवाज्ञया ॥ ९१-६-२५

सर्वानरमुख्यानां चिकित्सां स तदाकरोत् ।

25. raaghavaajJNayaa = as per Rama's orders; (Sushena); tadaa = then; chikitsaamaakarot = treated; suhR^idaam = his companions; vibhiiShaNa mukhaanaam = like Vibhishana and others; sarva vaanara mukhyaanaam = including all the monkey-chiefs.

As per the order of Rama, Sushena then treated his companions like Vibhishana and others including all the monkey-chiefs.

[Verse Locator](#)

ततः प्रकृतिमापन्नो हृतशल्यो गतव्यथः ॥ ९१-६-२६

सौमित्रिर्मुदितस्तत्र क्षणेन विगतज्वरः ।

26. tataH = then; hR^ita shalyaH = with his arrow-wounds healed; gataklamaH = his tiresomeness gone; vigatajvaraH = and his feverishness cured; kShaNena = within a moment; saumitriH = Lakshmana; aapannaH = having restored; prakR^itim = his original disposition; mumude = felt joyful; tatra = there.

Then, with his arrow-wounds healed, his fatigue gone and his feverishness cured within a moment, Lakshmana having restored his original disposition, felt joyful there.

[Verse Locator](#)

तथैव रामः प्लवगाधिपस्तदा ।

विभीषणश्चर्क्षपतिश्च जाम्बवान् ।

अवेक्ष्य सौमित्रिमरोगमुत्थितं ।

मुदा ससैन्यः सुचिरं जहर्षिरे ॥ ९१-६-२७

27. tadaiva = then; avekShya = seeing; saumitrim = Lakshmana; utthitam = standing up; arogam = healthy; raamaH = Rama; tathaa = and; plavangaadhipaH = Sugreeva; vibhiiShana; viiryaavaan = the valiant; R^ikShapatishcha = Jambavan; sa sainyaah = along with the army; jaharShire = were rejoiced; suchiram = for a long time.

Then, on seeing Lakshmana standing up with sound health, Rama, Sugreeva, Vibhishana and the valiant Jambavan along with the army were rejoiced for a long time.

[Verse Locator](#)

अपूजयत्कर्म स लक्ष्मणस्य ।

सुदुष्करं दाशरथिर्महात्मा ।

बभूव हृष्टा युधि वानरेन्द्रो ।

निशम्य तं शक्रजितं निपातितम् ॥ ९१-६-२८

28. mahaatmaa = great-souled; saH daasharathiH = that Rama; apuujayat = praised; suduShkaram karma = the very arduous feat; lakShmaNasya = of Lakshmana; nishamya = hearing; tam shakrajitam = that Indrajit; nipaatitam = having been killed; yudhi = in battle; vaanarendraH = Sugreeva; babhuuva = became; hR^iShTaH = delighted.

That great-souled Rama applauded the arduous feat of Lakshmana. Hearing of Indrajit having been killed in battle, Sugreeva became delighted.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकनवतितमः सर्गः

Thus, this is the 91st chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 91

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	

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VI : Yuddha Kanda - Book Of
Chapter [Sarga] 92
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Introduction

Ravana feels distressed in hearing the news of his son's death. He gets enraged and after deeply pondering over, decides to kill Seetha, who was the root of all this trouble. Ravana with a sword in his hand, sallies forth towards Ashoka garden to make a short work of Seetha. Seetha observes Ravana rushing towards her and laments that after killing Rama and Lakshmana, he is coming to her place to kill her. Beholding the lamentation of Seetha, Suparshva, a good and upright minister of Ravana advises Ravana to desist from that dastardly act and to divert his anger towards Rama in battle. Ravana accepts the advice of his minister and returns to his assembly-hall.

[Verse Locator](#)

ततः पौलस्त्य सचिवाः श्रुत्वा चेन्द्रजितं हतम् ।
आचक्षुरभिज्ञाय दशग्रीवाय सव्यथाः ॥ ९२-६-१

1. **shrutvaa** = hearing; **indraajitaH vadham** = of Indrajit's killing; **paulastya sachivaaH** = Ravana's counsellors; **tataH** = then; **satvaraaH** = hurriedly; **abhijNaaya** = ascertained the news; **achachakShuH** = reported the matter; **dashagrivaaya** = to Ravana.

Hearing of Indrajit's killing and having ascertained the news, Ravana's counsellors reported the matter hurriedly to Ravana.

[Verse Locator](#)

युद्धे हतो महाराज लक्ष्मणेन तवात्मजः ।
विभीषणसहायेन मिषतां नो महाद्युते ॥ ९२-६-२

2. **mahaaraaja** = O monarch!; **tava** = your; **mahaadyutiH** = great majestic; **aatmajaH** = son; **hataH** = has been killed; **lakShmaNena** = by Lakshmana; **vibhiiShaNa sahaayena** = with the help of Vibhishana; **naH niShataam** = while we were witnessing the same; **yuddhe** = in the battle-field.

"O monarch! Your great majestic son has been killed by Lakshmana with the help of Vibhishana, while we were witnessing the event in the battle-field."

[Verse Locator](#)

शूरः शूरेण संगम्य संयुगेष्वपराजितः ।
लक्षणेन हतः शूरः पुत्रस्ते विबुधेन्द्रजित् ॥ ९२-६-३
गतः स परमान् लोकान् शरैः संताप्य लक्ष्मणम् ।

3. **te shuuraH putraH** = your valiant son; **aparaajitaH** = who was unbeatable; **samyugeShu** = in combats; **shuuraH** = that hero; **vibudhendrajit** = who conquered Indra the lord of celestials; **samgamy** = having collided; **shureNa lakShmaNena** = with valiant Lakshmana; **hataH** = has been killed; **samtaapya** = tormenting; **lakShmaNam** =

Lakshmana; **sharaiH** = with his arrows; **saH** = Indrajit; **gataH** = departed; **paramaan lokaan** = to the highest world.

"Your valiant son, who was unbeatable in combats and that hero who conquered Indra the lord of celestials, having collided with valiant Lakshmana, has been killed. Having tormented Lakshmana with his arrows, Indrajit departed to the highest world."

[Verse Locator](#)

स तं प्रतिभयं श्रुत्वा वधं पुत्रस्य दारुणम् ॥ ९२-६-४
घोरमिन्द्रजितः सङ्ख्ये कश्मलं प्राविशन्महत् ।

4. **shrutvaa** = hearing; **tam** = that; (news of); **pratibhayam** = formidable; **daaruNam** = harsh; **ghoram** = and indrajitaH = of his son; Indrajit; **samkhye** = in battle; **saH** = Ravana; **praavishat** = gave way; **mahat kashmalam** = to a protracted swoon.

Hearing that news of formidable, harsh and terrific death of Indrajit his son in battle, Ravana gave way to a protracted swoon.

[Verse Locator](#)

उपलभ्य चिरात्संज्ञां राजा राक्षसपुङ्गवः ॥ ९२-६-५
पुत्रशोकाकुलो दीनो विललापाकुलेन्द्रियः ।

5. **upalabhya** = regaining; **samjJNaam** = his consciousness; **chiraat** = after a long time; **raajaa** = the king; **raakShasapungavaH** = Ravana; **vilalaapa** = lamented; **putrashokaakulaH** = confounded as he was with sorrow of his son's death; **diinaH** = became depressed; **aakulendriyaH** = and confused in mind.

Regaining his consciousness after a long time, the king Ravana, confounded as he was with sorrow on account of his son's death and with his mind confused, lamented as follows depressed as he was.

[Verse Locator](#)

हा राक्षसचमूमुख्य मम वत्स महारथ ॥ ९२-६-६
जित्वेन्द्रं कथमद्य त्वं लक्ष्मणस्य वशं गतः ।

6. **haa** = alas!; **raakShasachamuumukhya** = O chief of the army of demons!; **mama vatsa** = O my child!; **mahaabala** = O the mighty one!; **katham** = how; **tvam** = were you; **jitvaa** = who; having conquered; **indram** = Indra; **adya** = now; **lakShmaNasya vasham gataH** = subjected to the will of Lakshmana?

"Alas! My child, the chief of the army of demons, having extraordinary might! Having conquered Indra, how have you been subjected to the power of Lakshmana now?"

[Verse Locator](#)

ननु त्वमिषुभिः क्रुद्धो भिन्द्याः कालान्तकावपि ॥ ९२-६-७
मन्दरस्यापि शृङ्गाणि किं पुनर्लक्ष्मणं रणे ।

7. **nana** = certainly; **kruddhaH** = when enraged; **tvam bhindyaa** = you would pierce; **iSubhiH** = with your arrows; **yudhi** = in battle; **kaalaantakau api** = even the all-destroying time in the form of Yama the lord of Death; **shR^iNyapi** = even the peaks; **mandarasya** = of Mount Mandara; **lakShmaNam kim punaH** = what to tell about Lakshmana?

"Certainly, when enraged, you would pierce with your arrows in battle, even the all-destroying time in the form of Yama the Lord of Death and even the peaks of Mount Mandara. What to tell about Lakshmana?"

अद्य वैवस्वतो राजा भूयो बहुमतो मम ॥ ९२-६-८

येनाद्य त्वं महाबाहो संयुक्तः कालधर्मणा ।

8. **mahaabaaho** = O the long armed one! **bhuuyaH bahumataH** = highly esteemed mama = to me; **raajaa** = is king Yama; **vaivasvataH** = son of sun-god; **yena** = by whom; **tvam** = you; **samyuktaH** = have been subjected to; **kaaladharmaNaa** = the ravages of time; **adya** = today.

"O the long armed one! Highly esteemed to me is the king Yama, son of sun-god, by whom you have been subjected to the ravages of time today."

[Verse Locator](#)

एष पन्थाः सुयोधानां सर्वामरगणेष्वपि ॥ ९२-६-९

यः कृते हन्यते भर्तुः स पुमान् स्वर्गमृच्छति ।

9. **eShaH** = this; **panthaaH** = is the path; **snyodhaanaam** = for great warriors; **sarvaamaragaNeShvapi** = even among all the celestial hosts; **saH pumaan** = that male offspring; **hanyate** = who is killed; **bhartuH kR^ite** = for the cause of his lord; **R^ichchhati** = obtains; **svargam** = heaven.

"This is the path for great warriors even among all the celestial hosts. That male offspring who is killed for the cause of his lord, obtains heaven."

[Verse Locator](#)

अद्य देवगणाः सर्वे लोकपालास्तथर्षयः ॥ ९२-६-१०

हतमिन्द्रजितं दृष्ट्वा सुखं स्वप्स्यन्ति निर्भयाः ।

10. **dR^iShTvaa** = seeing; **indrajitam** = Indrajit; **hatam** = having been killed; **samasta** = all; **devagaNaaH** = the hosts of celestials; **lokapaalaaH** = the guardians of the world; **maharShayaH** = the great sages; **adya** = can now; **svapsyanti** = sleep; **adya** = can now; **sukham** = comfortably; **nirbhayaaH** = and peacefully.

"Seeing Indrajit having been killed, all the hosts of celestials, the guardians of the world and the great sages now can sleep comfortably and peacefully."

[Verse Locator](#)

अद्य लोकास्त्रयः कृत्स्नाः पृथिवी च सकानना ॥ ९२-६-११

एकेनेन्द्रजिता हीना शून्येव प्रतिभाति मे ।

11. **hiinaa** = bereft; **indrajitaa** = of Indrajit; **ekena** = alone; **kR^itsnaa** = the entire; **pR^ithivii** = earth; **sakaananaa** = with its forests; **pratibhaati** = appear; **shuunyena** = to be wholly alone; **me** = to me; **trayaH lokaaH** = may; even the three worlds!

"Bereft of Indrajit alone, the entire earth with its forest appear to be wholly alone to me. Nay, even the three worlds!"

[Verse Locator](#)

अद्य नैरृतकन्यायां श्रोष्याम्यन्तःपुरे खम् ॥ ९२-६-१२

करेणुसङ्घस्य यथा निनादं गिरिगह्वरे ।

12. **adya** = now; **shruShyaami** = I shall hear; **ravam** = the hue and cry; **nairR^ita antaHpuram** = in the gynaeceum; **ninaadam yathaa** = even as one would hear the roar; **kareNu samghasya** = of a troop of female-elephants; **girigahvare** = in a mountain cave.

"Now, I shall hear the hue and cry of the demon-maidens in the gynaeceum, even as one would hear the roar of a troop of female-elephants in a mountain cave."

[Verse Locator](#)

यौवराज्यं च लङ्कां च रक्षांसि च परन्तप ॥ ९२-६-१३
मातरं मां च भार्या च क्व गतोऽसि विहाय नः ।

13. paramtapa = O destroyer of enemies! kva = where; gataH api = did you go; vihaaya = leaving; yauva raajyam cha = your right of succession to our kingdom; laN^kaamcha = Lanka; rakShaamsi cha = the demons; maataram = your mother; maamcha = myself; bhaaryaamcha = your wives; naH = and all of us.

"O destroyer of enemies! Where did you go leaving the rank of Prince Regent as also Lanka, the demons, your mother and myself, your wives and all of us."

[Verse Locator](#)

मम नाम त्वया वीर गतस्य यमसादनम् ॥ ९२-६-१४
प्रेतकार्याणि कार्याणि विपरीते हि वर्तसे ।

14. viira = O hero!; preta kaaryaaNi maama = the obsequial; rights in my honour; ma magatasya yamasaadanam = consequent upon my death; kaaryaaNi = are to be done; tvayaa = by you; vipariite vartase hi = you are indeed in a reverse path.

"O hero! The obsequies rights in my honour ought to have been done by you, consequent upon my death in future. You are, however, following a reverse path."

[Verse Locator](#)

स त्वं जीवति सुग्रीवे लक्ष्मणे च राघवे ॥ ९२-६-१५
मम शल्यमनुद्धृत्य क्व गतोऽसि विहाय नः ।

15. sugriive = while Sugreeva; lakShmaNena = Lakshmana; raaghava = and Rama; jiivate = are still alive; saH tvam = you as such; annddhR^itya = without taking away; mama shalyam = my tormentation; kva = where; gataH = have you gone; vihaaya = deserting; naH = us?

"Deserting us without taking away my tormentation, while Sugreeva, lakshmana and Rama are still alive, where have you gone?"

[Verse Locator](#)

एवमादिविलापार्तं रावणं राक्षसाधिपम् ॥ ९२-६-१६
आविवेश महान्कोपः पुत्रव्यसनसम्भवः ।

16. mahaan = a huge; kopaH = rage; aavivesha = enveloped; raavaNam = Ravana; raakShasaadhipam = the king of demons; putravasyana sambhavaH = born of his son's death; evamaadivilaapaartam = while he was feeling distressed through grief as aforesaid.

A huge rage enveloped Ravana, the king of demons, born of his son's death, while he was feeling distressed through grief as aforesaid.

[Verse Locator](#)

प्रकृत्या कोपनं ह्येनं पुत्रस्य पुनराधयः ॥ ९२-६-१७
दीप्तं संदीपयामासुर्धर्मोऽर्कमिव रश्मयः ।

17. aathayaH = the anguishes; putrasya = of his son's death; samdiipayaamaasuH = flared up; punaH = further; evam = for him; prakR^ityaa = who by nature; kopanam = was wrathful; rashmayaH iva = as rays of the sun; (flare up) diiptam arkam = the blazing sun; gharme = in summer.

The anguishes occasioned by the death of his son, flared up further for him, who by his very nature, was wrathful, as rays of the sun flare up the blazing sun in summer.

[Verse Locator](#)

ललाटे भुकुटीभिश्च संगताभिर्व्यरोचत ॥ ९२-६-१८
यगान्ते सहनक्त्रस्तु महोर्मिभिरिवोदधिः ।

18. vyarochata = he shone; udadhiH iva = like an ocean; mahormiH = with giant waves; sahanakraiH = and crocodiles; yugaanti = at the time of dissolution of the world; bhrukuTiibhiH = with his eye-brows; samgataabhiH = joined together; lalaaTe = on his forehead.

With his eye brows joined together on his forehead, he shone brightly like an ocean, at the time of the dissolution of the world, with crocodiles and giant waves.

[Verse Locator](#)

कोपाद्विजृम्भमाणस्य वक्त्रद्व्यक्तमिव ज्वलन् ॥ ९२-६-१९
उत्पपात सधूमाग्निर्वृत्रस्य वदनादिव ।

19. vijR^imbhamaaNasya = while he was yawning; kopaat = with anger; sadhuumaagniH = a fire with smoke; utpapaata = broke out; iva = as through; vyaktam = clearly; jvalan = burning; vaktraat = from his mouth; vadanaadiva = as it did from the month; vR^itrasya = of Vritra (in the former days).

While he was yawning with anger; a fire with smoke, as though clearly burning, broke out from his mouth, as it did from the month of Vritra (in the former days).

[Verse Locator](#)

स पुत्रवधसंतप्तः शूरः क्रोधवशं गतः ॥ ९२-६-२०
समीक्ष्य रावणो बुद्ध्या वैदेह्या रोचयद्वधम् ।

20. saH = that; shuuraH = valiant; raavaNaH = Ravana; putra vadha samtaptaH = afflicted with the grief of his son's killing; krodhavasham gataH = got wrapped up in wrath; samiikShya buddhyaa = pondering with his mind; rochayat = craved; vadham = for the killing; vaidehyaaH = of Seetha.

Afflicted with the grief of his son's killing, that valiant Ravana got wrapped up in wrath and pondering with his mind, craved for the killing of Seetha.

[Verse Locator](#)

तस्य प्रकृत्या रक्ते च रक्ते क्रोधाग्निनापि च ॥ ९२-६-२१
रावणस्य महाघोरे दीप्ते नेत्रे बभूवतुः ।

21. mahaaghere = the dreadful; netre = eyes; rakte = which were red in colour; prakR^itye = by their nature; rakte = and red; krodhaagninaapi = even by the fire of wrath; tasya raavaNasya = of that Ravana; babhuuvatuH = were found; kiipete = to be glittering.

The dreadful eyes of that Ravana, which were red in colour by their very nature and were red even by the fire of his wrath, looked glittering.

[Verse Locator](#)

घोरं प्रकृत्या रूपं तत्तस्य क्रोधाग्निमूर्छितम् ॥ ९२-६-२२

बभूव रूपं रुद्रस्य क्रुद्धस्येव दुरासदम् ।

22. tat prakR^ityaa ghoram ruupam = that naturally terrific form; tasya = of his; krodhaagni muurchhitam = filled with the fire of his wrath; babhuuva = became; duraasadam = difficult to be approached; kruddhasya rudrasya iva = like the form of enraged Rudra the god of destruction.

That naturally terrific form of Ravana, filled with the fire of his wrath, became difficult to be approached, like the form of enraged Rudra the god of destruction.

[Verse Locator](#)

तस्य क्रुद्धस्य नेत्राभ्यां प्रापतन्नस्रबिन्दवः ॥ ९२-६-२३

दीप्ताभ्यामिव दीपाभ्यां सार्चिषः स्नेहबिन्दवः ।

23. ashru bindavaH = drops of tears; praapatan = fell down; tasya kruddhasya netraabhyaam = from his enraged eyes; snehabindavaH = as drops of oil; saarchiShaH = with flames; (fall down); diiptaabhyaam = from blazing; diipaabhyaam = lamps.

Drops of tears fell down from his enraged eyes, as drops of oil with flames fall down from blazing lamps.

[Verse Locator](#)

दन्तान्विदशतस्तस्य श्रूयते दशनस्वनः ॥ ९२-६-२४

यन्त्रस्यावेष्ट्यमानस्य महतो दानवैरिव ।

24. tasya dashanasvanaH = the sound of his teeth; vidashataH dantaan = produced from the friction of his teeth as he ground them; shruuyate = like the noise of a large machine; aakR^iShyamaaNasya = being dragged; daanavaiH = by demons.

The sound of his teeth, produced from the friction of his teeth as he ground them, were heard like the noise of a large machine being dragged by the demons.

[Verse Locator](#)

कालाग्निरिव संक्रुद्धो यां यां दिशमवैक्षत ॥ ९२-६-२५

तस्यां तस्यां भयत्रस्ता राक्षसाः संनिलिल्यिरे ।

25. bhayatrastaaH = trembling with fear; raakShasaaH = the demons; samvililyire = hid themselves; yaam yaam disham = in whichever quarter; avaiKShata = to which he directed his look; samkruddhaH = enraged as he was; kaalaagniriva = like the fire of universal dissolution.

Trembling with fear, the demons hid themselves, in whichever quarter to which he directed his look, enraged as he was, like the fire of universal dissolution.

[Verse Locator](#)

तमन्तकमिव क्रुद्धं चराचरचिखादिषुम् ॥ ९२-६-२६

वीक्षमाणं दिशः सर्वा राक्षसा नोपचक्रमुः ।

26. raakShasaaH = Demons; nopachakramuH = could not go towards; tam = Ravana; viikShamaaNam = who was looking at; sarvaaH = all (the four); dishah = quarters; kruddham antakamiva = like the enraged Yama the god of Death; charaachara chikhaadiShum = who wants to devour mobile and immobile creatures.

Demons could not go towards Ravana, who was looking at all the four quarters, like the enraged Yama the god of Death, who wants to devour both the mobile and the immobile

ततः परमसंकुद्धो रावणो राक्षसाधिपः ॥ ९२-६-२७
अब्रवीद्रक्षसां मध्ये संस्तम्भयिषुराहवे ।

27. samstabhayiShuH = desirous of posting; rakShasaam = the demons; aahave = to the field of battle; raavaNaH = Ravana; raakShasaadhipaH = the king of demons; parama samkruddhaH = who was very much enraged; tataH = then; abraviit = spoke (as follows); madhye = in their midst.

Desirous of posting the demons to the battle-field, Ravana the king of demons, who was very much enraged, then spoke as follows, in their midst:

मया वर्षसहस्राणि चरित्वा परमं तपः ॥ ९२-६-२८
तेषु तेष्ववकाशेषु स्वयम्भूः परितोषितः ।

28. svayambhuuH = Brahma the lord of creation; paritoShitaH = was gratified; mayaa = by me; charitvaa = by performing; paramam tapaH = a stupendous austerity; varSha sahasraaNi for thousands of years; teSu teShu avakaasheShu = at the conclusion of those austerities.

"Brahma the lord of creation was gratified by me, by performing a stupendous austerity for thousands of years, at the conclusion of those austerities."

तस्यैव तपसो व्युष्ट्या प्रसादाच्च स्वयम्भुवः ॥ ९२-६-२९
नासुरेभ्यो न देवेभ्यो भयं मम कदा चन ।

29. vyuShTyaa = as a consequence; tasya tapasaH eva = of that austerity alone; prasaadascha = and by the grace; svayambhuvaH = of Brahma the lord of creation; na kadaachana = there was never; bhyam = a fear; mama = for me; asurebhyaH = either from the demons; devebhyaH = or from the celestials.

"As a consequence of that austerity alone and by the grace of Brahma the lord of creation, there was never a fear for me either from the demons or from the celestials."

कवचं ब्रह्मदत्तं मे यदादित्यसमप्रभम् ॥ ९२-६-३०
देवासुरविमर्देषु न भिन्नं वज्रशक्तिभिः ।

30. devaasura vimardeShu = in the battles between the celestials and demons; yat kavacham = whatever armour was there; aaditya sama prabham = which was as brilliant as the sun; brahma dattam = gifted by Brahma the lord of creation; me = to me; na bhinnam = was not mutilated; vajramuShTibhiH = by thunderbolt in their fists."

"In the course of combats with the gods and demons, the armour gifted to me by Brahma, the lord of creation, which is as brilliant as the sun, could not be mutilated by those who held the thunderbolt in their fists."

तेन मामद्य संयुक्तं रथस्थमिह संयुगे ॥ ९२-६-३१
प्रतीयात्कोऽद्य मामाजौ साक्षादपि पुरन्दरः ।

31. kaH = who; pratiyaat = will attack; maam = me; adya = now; rathastham = seated in the chariot; samyuktam tena = and wearing that armour; iha samyuge = in this battle-field; saakshaat purandaraH api = nay; even Indra himself; adya = now; aajau = in combat?

"Who will, be it Indra himself, dare to attack me on the battle-field now, when mounted on chariot on this field of battle, and duly wearing the aforesaid armour?"

[Verse Locator](#)

यत्तदाभिप्रसन्नेन सशरं कार्मुकं महत् ॥ ९२-६-३२

देवासुरविमर्देषु मम दत्तं स्वयम्भुवा ।

अद्य तूर्यशतैर्भीमं धनुरुत्थाप्यतां मम ॥ ९२-६-३३

रामलक्ष्मणयोरेव वधाय परमाहवे ।

32; 33. tadaa = at that time; atiprasannena = by the very gracious; svayambhuva = Brahma the lord of creation; yat mahat kaarmukam = which large bow; sasharam = along with arrows; dattam = was given; mama = to me; devaasura vimardeShu = in the combat between gods and demons; adya = today; utthaapyataam = it can be taken out; tuuryashataiH = with a band of musical instruments; vadhaayaiva = for the purpose of killing; raamalakShmaNayoH = Rama and Lakshmana; paramaahave = in the great battle.

"Let that large bow of mine, which was given at that time to me along with arrows by the gracious Brahma the lord of creation, on the occasion of my combat between gods and demons, be taken out today to the accompaniment of a band of musical instruments, for the purpose of killing Rama and Lakshmana in the great battle."

[Verse Locator](#)

स पुत्रवधसन्तप्तः शूरः क्रोधवशं गतः ॥ ९२-६-३४

समीक्ष्य रावणो बुद्ध्या सीतां हन्तुं व्यवस्यत ।

34. saH = that; kruuraH = cruel; raavaNaH = Ravana; putra vadha samtaptaH = afflicted with grief at the killing of his son; krodha vasham gataH = was subjected to anger; samiikShya = and deeply pondering; buddhyaa = with his mind; vyavasyata = decided; hantum = to kill; siitaam = Seetha.

That cruel Ravana, afflicted as he was with grief at the killing of his son, was subjected to anger and deeply pondering with his mind, decided kill Seetha.

[Verse Locator](#)

प्रत्यवेक्ष्य तु ताम्राक्षः सुघोरो घोरदर्शनान् ॥ ९२-६-३५

दीनो दीनस्वरान्सर्वास्तानुवाच निशाचरान् ।

35. pratyavekShya = looking fixedly; taamraakShaH = with blood-red eyes; sarvaan taan = on all those; nishaacharaan = demons; diinasvaraan = who were making miserable sounds; sughoraH = the very awful Ravana for his part; ghora darshanaH = who had assumed a terrible appearance; diinaH = though feeling distressed; uvaacha = spoke (to them as follows):

Looking fixedly with blood-red eyes on all those demons, who were making miserable sounds, that very awful Ravana for his part, who had assumed a terrible appearance, though feeling distressed, spoke to them as follows:

[Verse Locator](#)

मायया मम वत्सेन वंचनार्थं वनौकसाम् ॥ ९२-६-३६

किं चिदेव हतं तत्र सीतेयमिति दर्शितम् ।

36. vaN^chanaartham = in order to hoodwink; vanaukasaam = the monkeys; maayayaa = by conjuring tricks; kimchideva = something; hatam = was killed; tatra = there; mama vatsena = by my child; iyam = It; darshitam = was shown; siitaa iti = as Seetha.

"In order to hoodwink the monkeys, something which had been killed there, was shown, by taking recourse to conjuring tricks, as Seetha, by my child (Indrajit)"

[Verse Locator](#)

तदिदं तथ्यमेवाहं करिष्ये प्रियमात्मनः ॥ ९२-६-३७
वैदेहीं नाशयिष्यामि क्षत्रबन्धुमनुव्रताम् ।
इत्येवमुक्त्वा सचिवान्खड्गमाशु परामृशत् ॥ ९२-६-३८

37; 38. aham = I; kariShye = shall make; tat idam = that hoax; tathyameva = into a hard reality; aatmanaH priyam = which is pleasing to me; naashayiShyaami = I shall destroy; vaidehiim = Seetha; anuvrataam = who is devoted to; kShatra bandhum = Rama; a bad warrior; ityevam = thus; uktvaa = speaking; schivaan = to his counsellors; paraamR^ishat = he drew; khaDgam = his sword; aashu = swiftly.

"I shall make that hoax into a hard reality, which is pleasing to me. I shall destroy Seetha, who is devoted to Rama, a bad warrior". Thus speaking to his counsellors, he swiftly drew his sword.

[Verse Locator](#)

उत्प्लुत्य गुणसम्पन्नं विमलाम्बरवर्चसं ।
निष्पपात स वेगेन सभायाः सचिवैर्वृतः ॥ ९२-६-३९
रावणः पुत्रशोकेन भृशमाकुलचेतनः ।
संकुद्धः खड्गमादाय सहसा यत्र मैथिली ॥ ९२-६-४०

39; 40. samkR^iddhaH raavaNaH = the enraged Ravana; bhR^isham aakulachetanaH = who was very much agitated in mind; putrashokena = because of the grief for his son's death; utplatya = springing up suddenly aadaaya = and taking; khaDgam = the sword; guNasampannam = enriched with good attributes; vimalaambaravarchasam = with the dazzle of a clear sky; niShpapaata = sallied forth; sachivaiH vR^itaH = along with his ministers; vegena = swiftly; sahasaa = and quickly; sabhaayaaH = from the assembly; yatra = to the place where; maithilii = Seetha was.

The enraged Ravana, who was very much agitated in mind because of the grief for his son's death, springing up suddenly and taking his excellent sword, having the dazzle of a clear sky, sallied forth from the assembly hall along with his ministers swiftly and quickly to the place where Seetha was.

[Verse Locator](#)

व्रजन्तं राक्षसं प्रेक्ष्य सिंहनादं विचुकुशुः ।
ऊचुश्चान्योन्यमालिङ्ग्य संकुद्धं प्रेक्ष्य राक्षसाः ॥ ९२-६-४१

41. prekShya = seeing; raakShasam = Ravana; vrajantam = going; (his followers); vichukrushuH = emitted; simhanaadam = a lion's roar; prekShya = seeing; samkruddham = the enraged; raakShasam = Ravana; aaliN^gya = and embracing; anyonyam = each other; (they); uuchushchaH = spoke (as follows):

Seeing Ravana going, his followers emitted a lion's roar. Seeing the enraged Ravana and embracing each other, they spoke as follows:

[Verse Locator](#)

अद्वैतं तावुभौ दृष्ट्वा भ्रातरौ प्रव्यथिष्यतः ।

लोकपाला हि चत्वारः क्रुद्धेनानेन तर्जिताः ॥ ९२-६-४२

बहवः शत्रवश्चान्ये संयुगेष्वभिपातिताः ।

42. ubhau = both; tau = those; bhraatarau = brothers (Rama and Lakshmana); dR^iShTvaa = on seeing; enam = him; adya = now; pravyathiShyataH = will get perturbed; anena = by him; kruddhena = who was in fury; chatvaara = four; lokapaalaaH = guardians of the world; tarjitaH hi = were indeed frightened; bahavaH = Many; anye = other; shatravashchaapi = enemies were also; abhipaatitaaH = struck down; samyugeShu = in battles.

"Both those brothers (Rama and Lakshmana), on seeing him now in fury, will get perturbed. Indeed even the four guardians of the world had been frightened by him, who was in fury. Many other enemies were also frightened by him in various battles."

[Verse Locator](#)

त्रिषु लोकेषु रत्नानि भुङ्क्ते चाहृत्य रावणः ॥ ९२-६-४३

विक्रमे च बले चैव नास्त्यस्य सदृशो भुवि ।

43. raavaNaH = Ravana; aahR^itya = having brought; ratnaani = valuable things; triShulokeSu = from the three worlds; bhuNkte cha = enjoys them; naasti = no one; bhuvi = on earth; sadR^ishaH = is equal; asya = to him; vikramecha = i prowess; balechaiva = and strength.

"Fetching precious things existing in all the three worlds, Ravana enjoys them. No one on the earth is equal to him in strength and prowess."

[Verse Locator](#)

तेषां संजल्पमानानामशोकवनिकां गताम् ॥ ९२-६-४४

अभिदुद्राव वैदेहीं रावणः क्रोधमूर्छितः ।

44. teShaam samjalpamaanaanaam = while the demons were thus talking; raavaNaH = Ravana; krodhamuurchhitaH = who was excited with fury; abhidudraava = rushed towards; vaidehiim = Seetha; gataam = who was present ashoka vanikaam = in the Ashoka grove.

While those demons were thus talking, Ravana who was excited with fury, rushed towards Seetha, who was present in the Ashoka grove.

[Verse Locator](#)

वार्यमाणः सुसंकुद्धः सुहृद्भिर्हितबुद्धिभिः ॥ ९२-६-४५

अभ्यधावत संक्रुद्धः खे ग्रहो रोहिणीम् इव ।

45. vaarua;aaMaH = (Though) being kept back; suhR^idbhiH = by his companions hitabuddhibhiH = whose minds were set on his welfare; susamkR^iddhaH = Ravana; who was very much enraged; abhyadhaavata = rushed; samkruddhaH grahaH iva = like the enraged Mars; khe = in the sky; (would rush towards); rohiNiim = the constellation Rohini.

Though being kept back by his companions whose minds were set on his welfare, Ravana who was very much enraged, rushed like Mars, in the sky, which would rush towards the constellation, Rohini in fury.

[Verse Locator](#)

मैथिली रक्ष्यमाणा तु राक्षसीभिरनिन्दिता ॥ ९२-६-४६

ददर्श राक्षसं क्रुद्धं निस्त्रिंशवरधारिणम् ।

46. aninditaa = the faultless; maithilii tu = Seetha for her part; rakShyamaaNaa = who was being guarded; raakShasiibhiH = by female demons; dadarsha = saw; krudham = the enraged; raakShasam = Ravana; nistrimsha vara dhaariNam = bearing an excellent sword.

The faultless Seetha for her part, who was being guarded by female demons, saw the enraged Ravana who was bearing an excellent sword.

[Verse Locator](#)

तं निशाम्य सनिस्त्रिंशं व्यथिता जनकात्मजा ॥ ९२-६-४७

निवार्यमाणं बहुशः सुहृद्भिरनिवर्तिनम् ।

47. janakaatmajaa = Seetha; vyathitaa = was perturbed; nishaamya = in seeing; tam = him; sanistrimsham = bearing a sword; anivartanam = and who was not going back; nivaaryamaaNam = eventhough being kept back bahushaH = in many ways; suhR^idbhiH = by his friends.

Seetha was perturbed in seeing him, bearing sword and who was not going back eventhough being kept back in many ways by his friends.

[Verse Locator](#)

सीता दुःखसमाविष्टा विलपन्तीदमब्रवीत् ॥ ९२-६-४८

यथायं मामभिक्रुद्धः समभिद्रवति स्वयम् ।

वधिष्यति सनाथां मामनाथामिव दुर्मतिः ॥ ९२-६-४९

48; 49. siitaa = Seetha; duH khasamaaviShTaa = filled; with grief; vilapantii = while lamenting; abraviit = said to herself; idam = these words; ayam = He; durmatiH = the evil-minded; abhikruddhaH = with fury; yathaa = as; abhidravati = he is rushing; svayam himself; maam = towards me; vadhiShyati = will kill; maam = me; sanaathaam = having a husband; anaathaamiva = as if to make me husband-less.

Filled with sorrow and lamenting, Seetha said to herself as follows: "From the manner in which this fellow himself is rushing towards me in fury, I fear the evil-minded demon is going to kill me, to make me husband-less, even though I have a husband".

[Verse Locator](#)

बहुशश्चोदयामास भर्तारं मामनुव्रताम् ।

भार्या भव रमस्येति प्रत्याख्यातो ध्रुवं मया ॥ ९२-६-५०

सोऽयं मामनुपस्थानाद् व्यक्तं नैराश्यमागतः ।

क्रोधमोहसमाविष्टो व्यक्तं मां हन्तुमुद्यतः ॥ ९२-६-५१

50; 51. maam = to me; anuvrataam = devoted as I am; bhartaaram = to my husband; chodayaamaasa = he incited; bahushaH = several times; iti = saying; mama bhaaryaa bhavasva = "By my consort!"; saH ayam = he as such; pratyaaakhyaataH = was refused; mayaa = by me; dhruvam = firmly; vyaktam aagataH = having been evidently afflicted; nairaashyam = with despair; anupasthaane = on my refusing to wait upon him; udyataH = he is intent; vyaktam = surely; hantum = to kill; maam = me; krodhamohasamaaviShTaH = filled as he was with anger and infatuation.

"He incited me several times, devoted as I am to my husband, saying 'Be my consort!'. He was refused firmly by me. Having been evidently afflicted with despair on my refusing to wait upon him, he is surely intent to kill me, filled as he was with anger and infatuation."

अथ वा तौ नरव्याघ्रौ भ्रातरौ रामलक्ष्मणौ ।
मन्निमित्तमनार्येण समरेऽद्य निपातितौ ॥ ९२-६-५२

52. **athavaa** = otherwise; **tau bhraatarau raama lakShmaNau** = those brothers; Rama and Lakshmana; **naravyaaghrau** = the foremost of men; **nipaataitau** = might have been killed; **adya** = today; **samare** = in battle; **mannimattam** = because of me; **anaaryeNa** = by that vulgar demon.

"Otherwise, that vulgar demon might have killed those brothers, Rama and Lakshmana, the foremost of men, today in battle, because of me."

Verse Locator

भैरवो हि महान्नादो राक्षसानां श्रुतो मया ।
बहूनामिह हृष्टानां तथा विक्रोशतां प्रियम् ॥ ९२-६-५३

53. **iha** = here; **bhairavaH** = a terrific; **mahaan** = great; **naadaH** = sound; **babhuunaam raakShasaanaam** = of many demons; (**shrutaH hi** = has indeed been heard; **mayaa** = by me); **hR^iShTaanaam** = who were merry; **tathaa** = and; **vikroshataam** = roaring; **priyam** = about a pleasant thing.

"Here, I just heard a terrific great noise of a multitude of demons, who have been jubilant and roaring about a pleasant happening."

Verse Locator

अहो धिन्मन्निमित्तोऽयं विनाशो राजपुत्रयोः ।
अथवा पुत्रशोकेन अहत्वा रामलक्ष्मणौ ॥ ९२-६-५४
विधमिष्यति मां रौद्रो राक्षसः पापनिश्चयः ।

54. **aho** = alas; **dhik** = woe is me; **ayam vinaashaH** = if that destruction; **raajaputrayoH** = of the two princes; **mannimittaH** = was brought about because of me; **athavaa** = otherwise; **raudraH** = the terrific; **raakShasaH** = demon; **paapanishchayaH** = with a sinful resolve; **ahatvaa** = having not been able to kill; **raama lakShmaNau** = Rama and Lakshmana; **vidhamiSyati** = is going to kill; **maam** = me; **putrashokena** = because of the grief over his son's death.

"Alas! Woe is me, if that destruction of the two princes was brought about because of me. Otherwise, the terrific demon of a sinful resolve, having not been able to kill Rama and Lakshmana, is going to kill, me, because of the grief over his son's death."

Verse Locator

हनूमतो हि तद्वाक्यं न कृतं क्षुद्रया मया ॥ ९२-६-५५
यद्यहं तस्य पृष्ठेन तदायासमनिन्दिता ।
नाद्यैवमनुशोचयं भर्तुरंकगता सती ॥ ९२-६-५६

55; 56. **tat vaalua;** = those words; **hanuumataH** = of Hanuma; **na kR^itam** = were not acted upon; **mayaa** = by me; **kShudrayaa** = having a low mind; **aham ayaasam yadi** = If I left; **tadaa** = on that day; **tasya pR^iShThena** = on his back; **anirjitaa** = though not won back (by my husband); **anushochayam** = I would not have grieved; **adya evam** = as I am doing in his manner today; **bhartuH aN^kagataa satii** = as I should be resting on the lap of my husband (in that case).

"Those words of Hanuma were not acted upon by me, having a low mind. If I left on that day on his back, though not won back by my husband, I would not have grieved like this today, as

I should be resting on the lap of my husband (in that case)."

[Verse Locator](#)

मन्ये तु हृदयं तस्याः कौसल्यायाः फलिष्यति ।
एकपुत्रा यदा पुत्रं विनष्टं श्रोष्यते युधि ॥ ९२-६-५७

57. yadaa shroShyate = when she hears; putram = that her son; vinaShTam = is dead; yudhi = in battle; manye = I think; hR^idayam = the heart; tasyaaH kausalyaaH = of that Kausalya; ekaputraa = who had only one son; phaliShyati = will get burst.

"I think that the heart of that Kausalya will get burst, when the lady, who had only one son, hears of her son having been killed in battle."

[Verse Locator](#)

सा हि जन्म च बाल्यं च यौवनं च महात्मनः ।
धर्मकार्याणि रूपं च रुदती संस्रमिष्यति ॥ ९२-६-५८

58. rudatii = while lamenting; saa = she; samsmariShyati = would be recollecting; janmacha = about the birth; baalyam cha = childhood; yauvanamcha = youth; dharmakaaryaaNi = the righteous acts; ruupam cha = and the handsome form; mahaatmanaH = of the great-souled Rama.

"While lamenting, Kausalya will vividly recall about the birth, childhood, youth, the righteous acts and the handsome form of the great-souled Rama."

[Verse Locator](#)

निराशा निहते पुत्रे दत्त्वा श्राद्धमचेतना ।
अग्निमारोक्ष्यते नूनमपो वापि प्रवेक्ष्यति ॥ ९२-६-५९

59. putre nihate = when her son is killed; (Kausalya); niraashaa = becomes despondent; achetanaa = unconscious; dattvaa = after observing; shraaddham = a ceremony in honour of her dead son; nuunam = and certainly; aavekShyate = will enter; agnim = the flame; pravekShyati vaapi = or even be drowned into; aapaH = water.

"Having observed a ceremony in honour of her deceased son and getting despondent and unconscious, Kausalya will surely enter the flame or be drowned in water."

[Verse Locator](#)

धिगस्तु कुब्जामसतीं मन्थरां पापनिश्चयाम् ।
यन्निमित्तमिदं दुःखं कौसल्या प्रतिपत्स्यते ॥ ९२-६-६०

60. dhik astu = woe be; kubjaam = to the hunch-back; asatiim = and unfaithful; mantharaam = Manthara; paapanishchayaam = of sinful resolve; yannimittam = on whose consequence; kausalyaa = Kausalya; pratipadyate = will obtain; imam shokam = this grief.

"Woe be to the unfaithful hunch-back Manthara, of sinful resolve, on whose consequence, Kausalya will get this grief."

[Verse Locator](#)

इत्येवं मैथिलीं दृष्ट्वा विलपन्तीं तपस्विनीम् ।
रोहिणीमिव चन्द्रेण विना ग्रहवशं गताम् ॥ ९२-६-६१
एतस्मिन्नन्तरे तस्य अमात्यः शीलवान् शुचिः ।

सुपार्श्वो नाम मेधावी रावणं राक्षसेश्वरम् ॥ ९२-६-६२

निवार्यमाणं सचिवैरिदं वचनमब्रवीत् ।

61; 62. dR^iShTvaa = seeing; mailthiliim = Seetha; ityevam = thus; vilapantiim = weeping; tapasviniim = miserably; rohiNiim iva = like Rohini (the deity presiding over a constellation of this name); graha vasham gatam = fallen under the sway of the planet Mars; chandreNa vinaa = when away of the moon-god (her husband); amaatyaH = a minister; supaarshvo naama = called Suparshva; shiilavaan = a good natured; shuchiH = upright; medhaavii = highly intelligent demon; nivaaryamaaNah = eventhough restrained; sachivaiH = by other ministers; abraviit = spoke; idam vachanam = these words; raavaNam = to Ravana; rakShasaam varam = the foremost of demons.

Seeing Seetha miserably weeping in that manner like Rohini (the deity presiding over a constellation of this name), fallen under the sway of the planet Mars, when away of the moon-god (her husband), a minister called Suparshva, a good-natured, upright and highly intelligent demon, even though restrained by other ministers, spoke the following words Ravana, the foremost of demons:

[Verse Locator](#)

कथं नाम दशग्रीव साक्षाद्वैश्रवणानुज ॥ ९२-६-६३

हन्तुमिच्छसि वैदेहीं क्रोधाद्धर्ममपास्य हि ।

63. dashagriiva = O Ravana; vaishraavaNaanuja = the younger brother of Kubera; saakShaata = himself!; katham = how; ichchhasi = do you wish; hantum = to kill; vaidehiim = Seetha; apaasya = abandoning; dharmam = your righteousness; krodhaat = in a bout of anger?

"O Ravana, the younger brother of Kubera himself! How do you wish to kill Seetha, abandoning your righteousness, in a bout of anger?"

[Verse Locator](#)

वेद विद्याव्रत स्नातः स्वधर्मनिरतः सदा ॥ ९२-६-६४

स्त्रियाः कस्माद्दधं वीर मन्यसे राक्षसेश्वर ।

64. viira raakShaseshvara = O valiant king of demons!; kamaat = why; manyase = are you thinking; vadham = destroying; striyaH = a lady; veda vidyaavrataNaataH = ever since you completed the vow of celibacy essential for a study of the Vedic lore; tathaa = and; svakarmanirataH = were devoted to your own duty?

"O valiant king of demons! Why are you thinking of destroying a lady, ever since you completed the vow of celibacy essential for a study of the Vedic lore and were devoted to your own duty?"

[Verse Locator](#)

मैथिलीं रूपसम्पन्नां प्रत्यवेक्षस्व पार्थिव ॥ ९२-६-६५

तस्मिन्नेव सहास्माभी राघवे क्रोधमुत्सृज ।

65. paarthiva = O king!; pratya vekShasva behold at; maithiliim = Seetha; ruua sampannaam = endowed with beauty; asmaabhiH saha = together with us; utsR^ija = release; krodham = your anger; aahave = in battle; tasminneva = on Rama alone.

"O king! Behold at Seetha, endowed, as she is, with beauty. Together with us, release your anger, in battle, on Rama alone."

[Verse Locator](#)

अभ्युत्थानं त्वमद्यैव कृष्णपक्षचतुर्दशीम् ॥ ९२-६-६६

कृत्वा निर्याह्यमावास्यां विजयाय बलैर्वृतः ।

66. kR^itvaa = making; abhyutthaanam = yourself ready; adyaiva = today itself; kR^iShNa pakShachaturdashiim = the fourteenth day of the dark half of this month; tvam = you; vR^itaH = along with; balaiH = the armies; niryaahi = sally forth; amaavaasyaam = tomorrow; the moonless day; vijayaaya = to victory.

"Making yourself ready today itself, the fourteenth day of the dark half of this month, you along with the armies, sally forth tomorrow, the moonless day, to victory."

[Verse Locator](#)

शूरो धीमान्रथी खड्गी रथप्रवरमास्थितः ॥ ९२-६-६७

हत्वा दाशरथिं रामं भवान्प्राप्स्यति मैथिलीम् ।

67. shuuraH = a valiant; dhiimaan = and shrewd; rathii = chariot-warrior; khaDgii = fighting with a sword; ratha pravaram aasthitaH = in the foremost of your chariots; bhavaan praapsyasi = you can get; maithiliim = Seetha; hatvaa = by killing; raamam = Rama; daasharathim = the son of Dasaratha.

"As a valiant and shrewd chariot-warrior, fighting with a sword, in the foremost of your chariots, you can fetch Seetha by killing Rama, the son of Dasaratha."

[Verse Locator](#)

स तद्दुरात्मा सुहृदा निवेदितं ।

वचः सुधर्म्यं प्रतिगृह्य रावणः ।

गृहं जगामाथ ततश्च वीर्यवान् ।

पुनः सभां च प्रययौ सुहृद्वृतः ॥ ९२-६-६८

68. pratigR^iya = accepting; vachaH = that advice; sudharmyam = endowed with justice; niveditam = tendered; suhR^idaa = by a friend; duraatmaa = the evil-minded; raavaNaH = Ravana; jagaama = went; gR^iham = his palace; atha = thereafter; viiryavaan = that valiant Ravana; suhR^idvR^itaH = along with his friends; punaH = again; prayayau = went; sabhaam cha = to his assembly-hall; tataH = from there.

Accepting that advice, endowed with justice, tendered by a friend, the evil-minded Ravana went to his palace. Thereafter, that valiant Ravana, along with his friends, again went to his assembly hall from there.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्विनवतितमः सर्गः

Thus, this is the 92nd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 92

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>
<u>55</u>	<u>56</u>	<u>57</u>	<u>58</u>	<u>59</u>
<u>60</u>	<u>61</u>	<u>62</u>	<u>63</u>	<u>64</u>
<u>65</u>	<u>66</u>	<u>67</u>	<u>68</u>	

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VI : Yuddha Kanda - Book Of
Chapter [Sarga] 93
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Introduction

As per Ravana's command, his army marches forward to the battle-field, so as to fight fiercely with Rama and his army with their weapon. When the demons attack the monkeys with their various weapons fiercely, they seek refuge in Rama. Rama destroys the troops of demons in the battle-field swiftly.

[Verse Locator](#)

स प्रविश्य सभान् राजा दीनः परमदुःखितः ।
निषसादासने मुख्ये सिन्धुः क्रुद्ध इव श्वसन् ॥ ९३-६-१

1. saH raajaa = that king; diinaH = who was dejected; parama duHkhitaH = and very much distressed; sabhaam pravishya = having entered the assembly-hall; niShasaada = sat; mukhya aasane = on his pre-eminent seat; shvasan = snorting; simhaH iva = like a lion.

That king, who was dejected and very much distressed, having entered the assembly-hall, sat on his pre-eminent seat, snorting like a lion.

[Verse Locator](#)

अब्रवीच्च तदा सर्वान्बलमुख्यान्महाबलः ।
रावणः प्राञ्जलीन्वाक्यं पुत्रव्यसनकर्षितः ॥ ९३-६-२

2. saH mahaabalaH raavaNaH = that mighty Ravana; putra vyasana karshitaH = who was emaciated with his son's death; praajJNaliH = having joined both his palms in salutation; abraviichcha = spoke; vaakyam = the following words; taan sarvaan = to all those; balamukhyaan = chiefs of his army.

That mighty Ravana, who was emaciated for his son's death, having joined both his palms in salutation, spoke the following words all those chiefs of army:

[Verse Locator](#)

सर्वे भवन्तः सर्वेण हस्त्यश्वेन समावृताः ।
निर्यान्तु रथसंघैश्च पादातैश्चोपशोभिताः ॥ ९३-६-३

3. samaavR^itaH = surrounded by; sarvaNa = all; hastyashvena = the elephants and horses; upashobhitaH = as also graced with; ratha samghaishcha = columns of chariots; paadataishcha = and foot-soldiers; sarve bhavantaH = all of you; niryaantu = march forward.

"Surrounded by the entire elephants and horses, as also graced with columns of chariots and foot-soldiers, all of you march forward."

[Verse Locator](#)

एकन् रामं परिक्षिप्य समरे हन्तुमर्हथ ।
प्रहृष्टा शरवर्षेण प्रावृट्काल इवाम्बुदाः ॥ ९३-६-४

4. **pariShipya** = encircling; **raamam** = Rama; **ekam** = alone; **arhatha** = you ought; **hantum** = to kill (him); **varShantaH** = by showering; **shara varShaaNi** = streams of arrows; **ambudaaH iva** = even as clouds; **(pour showers) praavR^iTkaale** = during the rainy season.

"Encircling Rama alone, you have to kill him, by showering streams of arrows upon him, even as clouds pour showers during the rainy season."

[Verse Locator](#)

अथ वाहन् शरैर्तीष्णैर्भिन्नागात्रं महारणे ।
भवद्भिः श्वो निहन्तास्मि रामन् लोकस्य पश्यतः ॥ ९३-६-५

5. **bhinna gaatram** = once his limbs are torn; **bharadbhiH** = by you; **tiiikShNaiH sharaiH** = with your sharp arrows; **mahaahave** = in the great battle; **aham** = I; **nihantaasmi** = shall kill; **raamam** = Rama; **lokasya** = while the world; **pashyaataH** = is witnessing it; **shvaH** = tomorrow.

"Or I shall kill Rama, while the world is witnessing it tomorrow, once his limbs are torn by you with your sharp arrows in the great battle."

[Verse Locator](#)

इत्येवन् राक्षसेन्द्रस्य वाक्यमादाय राक्षसाः ।
निर्ययुस्ते रथैः शीघ्रं नागानीकैश्च सन्वृताः ॥ ९३-६-६

6. **aadaaya** = having grasped; **etat** = these; **vaakyam** = words; **raakShasendrasya** = of Ravana; **te raakShasaaH** = those demons; **niryayuH** = sallied forth; **samyutaaH** = along with; **naanaaniikaishcha** = the various kinds of armies; **shiighraiH rathaiH** = and speedy chariots.

Having heard those words of Ravana, those demons sallied forth for the battle, along with various kinds of armies and speedy chariots.

[Verse Locator](#)

परिधान् पट्टिशांश्चैव शरखड्गपरश्वधान् ।
शरीरान्तकरान् सर्वे चिक्षिपुर्वानरान् प्रति ॥ ९३-६-७
वानराश्च द्रुमान् शैलान् राक्षसान् प्रति चिक्षिपुः ।

7. **sarve** = all those demons; **chikShipuH** = hurled; **parighaan** = iron clubs; **paTTishaamshchaiva** = sharp-edged pikes; **sharakhaDga parashvadhaan** = arrows; swords and axes; **shariiraantakaan** = capable of destroying the life; **vaanaraashcha** = the monkeys too; **chikShipaH** = hurled; **drumaan** = trees; **shailaan** = and mountains; **raakShasaan prati** = towards the demons.

All those demons hurled iron clubs, sharp-edged spikes, arrows, swords and axes capable of destroying the life. The monkeys too hurled trees and mountains towards the demons.

[Verse Locator](#)

स संग्रामो महाभीमः सूर्यस्योदयनं प्रति ॥ ९३-६-८
रक्षसान् वानराणान् च तुमुलः समपद्यत ।

8. **suuryasya udayanam prati** = towards sun-rise; **saH mahaabhiimaH** = that very terrific; **samgraamaH** = battle; **samapadyata** = became; **tumulaH** = tumultuous; **rakShasaam vaanaraaNaam cha** = between demons and monkeys.

Towards sun-rise, that very terrific battle became tumultuous between demons and monkeys.

[Verse Locator](#)

ते गदाभिर्विचित्राभिः प्रासैः खड्गैः परश्वधैः ॥ ९३-६-९
अन्योन्यन् समरे जघ्नुस्तदा वानरराक्षसाः ।

9. **te** = those; **vaanara raakShasaaH** = monkeys and demons; **tadaa** = then; **jaghnuH** = struck; **anyonyam** = each other; **chitraabhiH** = with multi-coloured; **gadaabhiH** = maces; **praasaiH** = darts; **khaDgaiH** = swords; **parashvadhahiH** = and axes; **samare** = in the battle.

Those monkeys and demons then began to strike each other with multi-coloured maces, darts, swords and axes in the battle.

[Verse Locator](#)

एवं प्रवृत्ते संग्रामे ह्यदुभुतं सुमहद्रजः ॥ ९३-६-१०
रक्षसां वानराणां च शान्तं शोणितविस्रवैः ।

10. **samgraame evam pravR^itte** = while the battle was thus in progress; **adbhutam** = surprisingly; **sumahat** = enormous; **rajaH** = dust; **shaantam** = was actually settled down; **shoNita visravaiH** = by the streams of blood; **rakShasaam vaanaraamcha** = proceeding from the demons and monkeys.

While the battle was thus in progress, the surprisingly enormous dust was actually settled down by the streams of blood, proceeding from the demons and mokeys.

[Verse Locator](#)

मातंगरथकूलस्य वाजिमत्स्या ध्वजद्रुमाः ॥ ९३-६-११
शरीरसंघाटवहाः प्रसस्रुः शोणितापगाः ।

11. **shoNitaapagaaH** = rivers of blood; **maataN^garatha kuulaaH** = with elephants and chariots as their river-banks; **vaajimatsyaaH** = with horses as their fish; **dhvajadrumaaH** = with flag-staffs as trees; **prasasruH** = gushed forth; **shariira samghaaTavahaaH** = carrying dead bodies as logs of wood.

With elephants and chariots as their river-banks, with horses as their fish and with flag-staffs as trees, rivers of blood gushed forth, carrying dead

[Verse Locator](#)

ततस्ते वानराः सर्वे शोणितौघपरिप्लुताः ॥ ९३-६-१२
ध्वजवर्मरथानश्चान्नानाप्रहरणानि च ।
आप्लुत्याप्लुत्य समरे वानरेन्द्रा बभञ्जिरे ॥ ९३-६-१३

12; 13. **tataH** = then; **sarve** = all; **te** = those; **vaanaraaH** = monkeys; **shoNitangha paripltuaaH** = were drenched with streams of blood; **aaplutya aaplutya** = leaping and bouncing; **samare** = on the battle-field; **vaanarendraaH** = the monkey-chiefs; **babhaN^jare** = broke off; **dhvaja varma rathan** = flag = staff; **armours**; **chariots**; **ashvaan** = horses; **naanaapraharaaNicha** = and various kinds of weapons.

Then, all those monkeys were drenched in streams of blood. Leaping and bouncing on the battle-field, the monkey-chiefs broke off flag-staffs, armours, chariots, horses and various kinds of

केशान्कर्णललाटांश्च नासिकाश्च प्लवंगमाः ।

रक्षसान् दशनैस्तीक्ष्णैर्नखैश्चापि व्यकर्तयन् ॥ ९३-६-१४

14. plavangamaaH = the monkeys; tiikShaNaiH dashanaiH = with their sharp teeth; nakhaishchaapi = and even nails; vyakartayan = tore off; keshaan = the hair; karNa lalaaTaamshcha = ears eye-brows; naasikaashchaapi = and noses; rakShasaan = of demons.

With their sharp teeth and nails, the monkeys tore off the hair, ears, eye-brows and noses of the demons.

एकैकन् राक्षसं संख्ये शतं वानरपुंगवाः ।

अभ्यधावन्त फलिनन् वृक्षं शकुनयो यथा ॥ ९३-६-१५

15. shatam = A hundred; vaanara pungavaaH = monkey-chiefs; abhyadhaavanta = rushed towards; ekaikam = each single; raakShasam = demon; samkhye = in battle; shakunayo yathaa = even as birds; (would rush towards); vR^ikSham = a tree; phalinam = laden with fruits.

A hundred monkey-chiefs rushed towards each single demon in the battle, even as birds would rush towards a tree laden with fruits.

तथा गदाभिर्गुर्वीभिः प्रासैः खड्गैः परश्वधैः ।

निर्जघ्नुर्वानराञ्चोरात्राक्षसाः पर्वतोपमाः ॥ ९३-६-१६

16. tadaa = then; raakShasaaH = the demons; parvatopamaaH = resembling mountains in size; nirjaghnuH = struck down; ghoraan = the terrific; vaanaraan = monkeys; gurviibhiH gadaabhiH = with large maces; praasaiH = darts; khaDgaiH = swords; parashvadhaiH = and axes.

Then, the demons resembling mountain in size, struck down the terrific monkeys with large maces, darts, swords and axes.

राक्षसैर्वध्यमानानान् वानराणां महाचमूः ।

शरण्यन् शरणं याता रामन् दशरथात्मजम् ॥ ९३-६-१७

17. mahaachamuuH = the huge army of monkeys; vadhyamaanaanaam = being struck down; raakShasaiH = by the demons; yaataa = sought; sharaNam = refuge; raamam = in Rama; dasharathaatmajam = the son of Dasaratha; sharaNyam = who affords protection.

The huge army of monkeys, being struck down by the demons, sought refuge in Rama, the son of Dasaratha, who affords protection.

ततो रामो महातेजा धनुरादाय वीर्यवान् ।

प्रविश्य राक्षसन् सैन्यं शरवर्षं ववर्ष ह ॥ ९३-६-१८

18. tataH = thereupon; raamaH = Rama; mahaatejaaH = of great splendour; viiryavaan = and prowess; aadaaya = taking up; dhanuH = his bow; pravishya = and entering; sainyam = the

army; **raakShasam** = of demons; **vavarShaha** = streamed forth; **shara varSham** = showers of arrows.

Thereupon, Rama of great splendour and prowess, taking up his bow and entering the army of demons, streamed forth showers of arrows.

[Verse Locator](#)

प्रविष्टन् तु तदा रामं मेघाः सूर्यमिवाम्बरे ।
नाभिजग्मुर्महाघोरं निर्दहन्तन् शराग्निना ॥ १३-६-१९

19. **mahaaghoraH** = the highly terrific demons; **naadhijagmuH** = dared not approach; **raamam** = Rama; **praviShTam tu** = having entered their ranks; **nirdahantam** = was scorching them; **sharaagninaa** = with the flame of his arrows; **meghaaH iva** = even as clouds; **suuryam** = (would not approach) the sun; **ambare** = in the sky.

Those highly terrific demons dared not approach Rama, having entered their ranks, was scorching them with the flame of his arrows, even as clouds would not approach the scorching sun in the sky.

[Verse Locator](#)

कृतान्येव सुघोराणि रामेण रजनीचराः ।
रणे रामस्य ददृशुः कर्माण्यसुकराणि च ॥ १३-६-२०

20. **te** = those; **rajaniicharaaH** = demons; **dadR^ishuH** = saw; **raamasya** = Rama's karmaNyeva = deeds only; **sughoraaNi** = which were the most terrible; **kR^itaani** = destruction; **raameNa** = by Rama; **raNe** = in the battle field; **asukaraaNi kR^itaani** = which were difficult to perform for others.

Those demons saw the most terrible deeds only of Rama, when they were actually performed by him in the battle-field, which were difficult to perform for others.

[Verse Locator](#)

चालयन्तं महानीकन् विधमन्तं महारथान् ।
ददृशुस्ते न वै रामन् वातं वनगतं यथा ॥ १३-६-२१

21. **te** = those demons; **na dadR^ishaH** = could not actually see; **raamam** = Rama; **chaalayantam** = while he was shaking; **mahaa sainyam** = their huge army; **vidhamantam** = and blowing away; **mahaarathan** = great chariots; **vaatam yathaa** = any more than a gale of wind; **vanagatam** = in a forest.

Those demons could not actually see Rama, while he was shaking their huge army and blowing away their great chariots, any more than one could see a gale of wind in a forest.

[Verse Locator](#)

छिन्नं भिन्नन् शरैर्दग्धं प्रभग्नं शस्त्रपीडितम् ।
बलन् रामेण ददृशुर्न रमं शीघ्रकारिणम् ॥ १३-६-२२

22. **dadR^ishaH** = (They) saw; **balam** = the army; **chhinnam** = torn; **bhinnam** = and pierced; **sharaiH** = with arrows; **dagdham** = scorched; **prabhinnam** = broken down; **shastra piiDitam** = and tormented with missiles; **(They) na** = could not (see); **raamam** = Rama; **shiighra kaariNam** = who was doing his martial operations swiftly.

They saw the army torn and pierced with arrows, as also scorched, broken down and tormented with missiles. They could not see Rama, who was so swift in his martial art.

[Verse Locator](#)

प्रहरन्तन् शरीरेषु न ते पश्यन्ति राभवम् ।
इन्द्रियार्थेषु तिष्ठन्तं भूतात्मानमिव प्रजाः ॥ ९३-६-२३

23. **te** = they; **na pashyanti** = could not behold; **raaghavam** = Rama; **praharantam** = hitting; **shariireShu** = their bodies; **prajaaH iva** = even as created being; (are not able to see); **bhuutaatmaanam** = their individual souls; **tiShThantam** = residing; **indriyaartheShu** = in the objects of their senses.

The demons could not behold Rama hitting their bodies, even as created beings are not able to see their individual souls resting in their sense-objects.

[Verse Locator](#)

एष हन्ति गजानीकमेष हन्ति महारथान् ।
एष हन्ति शरैस्तीक्ष्णैः पदातीन्वाजिभिः सह ॥ ९३-६-२४
इति ते राक्षसाः सर्वे रामस्य सदृशान्रणे ।
अन्योन्यकुपिता जघ्नुः सादृश्याद्राघवस्य तु ॥ ९३-६-२५

24; 25. **eShaH** = "Here is; (Rama; **hanti** = killing; **gajaaniikam** = the army of elephants; **eShaH** = here is Rama; **hanti** = destroying; **mahaarathaana** = great chariot-warriors; **eShaH** = here is Rama; **hanti** = killing; **padaatiin** = foot-soldiers; **vaajibhiH saha** = along with horses; **tiikShNaiH sharaiH** = with sharp arrows;" iti = saying so; **sare te raakShasaaH** = all those demons; **jaghnuH** = struck; **anyonyam** = one another; **kupitaaH** = with anger; **raNe** = in the battle-field; **sadR^ishaan** = who were in similarity; **raamasya** = of Rama; **saadR^ishyaat** = because of their resemblance with Rama.

"Here is Rama, killing the army of elephants. Here is Rama, destroying great chariot-warriors. Here is Rama, killing foot-soldiers along with horses with his sharp arrows". Saying so, all those demons struck one another with rage in the battle-field those who were in similarity of appearance to Rama.

[Verse Locator](#)

स ते ददृशिरे रामन् दहन्तमरिवाहिनीम् ।
मोहिताः परमास्त्रेण गान्धर्वेण महात्मना ॥ ९३-६-२६

26. **mohitaaH** = having been thrown into confusion; **gandharveNa paramastreNa** = by the great Gandharva missile; **mahaatmanaa** = employed by the great souled Rama; **te** = those demons; **na dadR^ishire** = were not able to see; **raama** = Rama; **dhantamapi** = even when he was scorching; **vaahiniim** = their army.

Having been thrown into confusion by the great mystic missile presided over by the Gandharvas, the celestial musicians; presided over by the Gandharvas, the celestial musicians; those demons were unable to see Rama, even when he was scorching away their army.

[Verse Locator](#)

ते तु राम सहस्राणि रणे पश्यन्ति राक्षसाः ।
पुनः पश्यन्ति काकुत्स्थमेकमेव महात्मना ॥ ९३-६-२७

27. **raNe** = In the battle; **te raakShasaaH tu** = those demons for their part; **pashyanti** = saw; **raamasahasraaNi** = thousands of Ramas; **mahaavahe** = in the great battle; **pashchanti** (they) saw; **punaH** = again; **ekam eva** = only one; **kaakutstham** = Rama.

Those demons for their part saw thousands of Rama's in the battle-field, while at other times, they saw only one Rama in that great battle.

[Verse Locator](#)

भ्रमन्तीन् कांचनीं कोटिं कार्मुकस्य महात्मनः ।

अलातचक्रप्रतिमान् ददृशुस्ते न राघवम् ॥ ९३-६-२८

28. te = those demons; dadR^ishuH = saw; raama sahasraaNi = thousands of Ramas; mahaavahe = in the great battle; pashchanti = (they) saw; punaH = again; ekam eva = only one; kaakutstham = Rama.

Those demons for their part saw thousands of Ramas in the battle-field; while at other times, they saw only one Rama in that great battle.

[Verse Locator](#)

शरीरनाभिसत्त्वार्चिः शरारं नेमिकार्मुकम् ।

ज्याघोषतलनिर्घोषन् तेजोबुद्धिगुणप्रभम् ॥ ९३-६-२९

दिव्यास्त्रगुणपर्यन्तं निघ्नन्तन् युधि राक्षसान् ।

ददृशू रामचक्रन् तत्कालचक्रमिव प्रजाः ॥ ९३-६-३०

29; 30. prajaaH = the created beings; dadR^ishuH = saw; raama chakram = that Rama in the form of a discus; nighnantam = which was killing; raakShasaan = the demons; yuddhi = on the battle-field; kaalachakram iva = like the "Wheel of Time"; shariira naabhi = which had the body for its navel; sattvaarchiH = his strength for its flame; sharaaram = the arrows for its spokes; nenikaarmukam = his bow for the felly of the wheel; jyaaghoShatalanirghoSham = the twanging of the bow-string and the clanging of the gauntlet for the sound produced by its revolution; tejobuddhiguNa prabham = his energy; intelligence and other virtues for its radiance; divyaastraguNa paryantam = and the power of his mystic missiles for its edge.

The created beings saw that Rama in the form of a discus, which was killing the demons on the battle-field, like the "Wheel of Time", for its flame, the arrows for its spokes, his bow for the felly of the wheel, the twanging of the bow-string and the clanging of the gauntlet for the sound produced for its revolution, his energy and the virtues for its radiance and the power of his mystic missiles for its edge.

[Verse Locator](#)

अनीकन् दशसाहस्रन् रथानां वातरन्हसाम् ।

अष्टादशसहस्राणि कुंजराणान् तरस्विनाम् ॥ ९३-६-३१

चतुर्दशसहस्राणि सारोहाणान् च वाजिनाम् ।

पूर्णे शतसहस्रे द्वे राक्षसानां पदातिनाम् ॥ ९३-६-३२

दिवसस्याष्टमे भागे शरैरग्निशिखोपमैः ।

हतान्येकेन रामेण रक्षसान् कामरूपिणाम् ॥ ९३-६-३३

30; 31; 32. enema raameNa = by Rama single-handed; divasasya aShTa bhaagena = within a matter of three hours (one eighth of a day); tiikShNaiH sharaiH = with his arrows; agnishikhopamaiH = looking like flames; hataani = were killed; raakShasaam aniikam = an army of demns; kaama ruupiNaam = capable of changing their form at will; dashasahasraaM rathaanaaM = including ten thousand chariots; vaataramhasaam = possessing the swiftness of the wind; aShTaadasha tarasvinaam kuN^jaraaNaam eighteen thousand strong elephants; chaturdasha sahasraaNi = fourteen thousand; vaajinaam = horses; saarohaaNaam = with their rides; puurNe dve shata sahasre = a full two lacs; demons fighting on foot.

Within a matter of three hours, with his arrows looking like tongues of flames, Rama killed an army of demons, capable of changing their form at will, including ten thousands chariots possessing the swiftness of the wind, eighteen thousand strong elephants, fourteen thousand horses with their riders and a full two lacs of demons fighting on foot.

ते हताश्वा हतरथाः श्रान्ता विमथितध्वजाः ।

अभिपेतुः पुरीन् लंकां हतशेषा निशाचराः ॥ ९३-६-३४

34. **te hataseShaaH nishaacharaaH** = those surviving demons; **hataashvaaH** = with their horses killed; **hata rathaaH** = with chariots destroyed; **shaantaaH** = with slackness in spirit; **vimathitadhvajaaH** = with their flag-staffs broken; **abhipetuh** = rushed back towards; **laN^kaam puriim** = the city of Lanka.

Those surviving demons, with their horses killed, with their chariots destroyed, with thier flag-staffs broken and with broken spirits, rushed back towards the City of Lanka.

[Verse Locator](#)

हतैर्गजपदात्यश्वैस्तद्वभूव रणाजिरम् ।

आक्रीडभूमी क्रुद्रस्य रुद्रस्येव महात्मनः ॥ ९३-६-३५

35. **tat** = that; **raNaajiram** = battle-field; **gaja padaatyashvaiH** = with elephants; foot-soldiers and horses; **hataiH** = killed; **babhuuva** = became; **aakriiDabhuumiH iva** = like a pleasure-grave; **mahaatmanaH krudhasya rudrasya** = of the powerful and the enraged Rudra the lord of destruction.

That battle-field, with elephants, foot-soldiers and horses killed, looked like a pleasure-grave of the powerful and the enraged the lord of destruction.

[Verse Locator](#)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ।

साधु साध्विति रामस्य तत्कर्म समपूजयन् ॥ ९३-६-३६

36. **tataH** = then; **devaaH** = the celestials; **sagandharvaaH** = along with Gandharvas the celestial musicians; **siddhaashcha** = holy saints; **paramarShayaH** = and great sages; **samapuujayan** = acclaimend; **tat karma** = that feat; **raamasya** = of Rama = saadhu saadhu iti = saying; "well done; well done!"

Then, the celestials along with Gandharvas the celestial musicians, holy saints and great sages acclaimed that feat of Rama, saying "well done, well done!".

[Verse Locator](#)

अब्रवीच्च तदा रामः सुग्रीवं प्रत्यनन्तरम् ।

विभीषणं च धर्मात्मा हनुमन्तं च वानरम् ॥ ९३-६-३७

जाम्बवन्तं हरिश्रेष्ठं मैन्दं द्विविदमेव च ।

एतदस्त्रबलन् दिव्यं मम वा त्र्यम्बकस्य वा ॥ ९३-६-३८

37; 38. **tadaa** = then; **dharmaatmaa raamaH** = the virtuous Rama; **abraviit cha** = spoke also; **sugriivam** = to Sugreeva; **vibhiiShaNam cha** = Vibhishana; **hanuumantam cha** = Hanuma; **vaanaram** = the monkey; **jaambavantam** = Jambavan; **maindam** = Mainda; **harishreShTham** = the foremost of monkeys; **dvididameva cha** = and even Dvidida; **pratyanantaram** = who were in close presence to him; (as follows); **etat** = this; **divyam** = wonderful; **astrabalam** = power of the missile; **tryambakaasya** = is with either the three-eyed Rudra the lord of destruction; **mama vaa** = or with me only.

Then, the virtuous Rama spoke also to Sugreeva, Vibhishana, Hanuma the monkey, Jambavan, Mainda the foremost of monkeys and even Dvidida, who were in close proximity to him as follows "Such wonderful power of this missile exists either with me or with the three-eyed Rudra the lord of destruction."

निहत्य तान् राक्षसवाहिनीन् तु ।
 रामस्तदा शक्रसमो महात्मा ।
 अस्त्रेषु शस्त्रेषु जितक्लमश् च ।
 सन्स्तूयते देवगणैः प्रहृष्टैः ॥ ९३-६-३९

39. tadaa = then; raamaH = Rama; shakra samaH = equal to Indra the lord of celestials; mahaat maa = the great souled; jitaklamaH cha = unwearied in the use; astreShu = of weapons; shastreShu = and missiles; nihatya = having destroyed; taam = that; raakShasa vaaliniim = army of demons; samstuuyate = was applauded; prahR^iShTaiH devagaNaiH = by the rejoiced troops of celestials.

Rama, a compeer of Indra the lord of celestials, the great souled, unwearied in the use of weapons and missiles, having destroyed that army of demons, was applauded by the rejoiced troops of celestials.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रिनवतितमः सर्गः

Thus, this is the 93rd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 93

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39

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**VI : Yuddha Kanda - Book Of
Chapter [Sarga] 94
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Introduction

The female-demons lament over the death of their husbands and kinsfolk in battle. They further rebuke Surpanakha, for being the prime cause to bring Seetha to Lanka forcibly by Ravana and for all the combat occurring with Rama thereafter. The female-demons feel sad that Ravana did not heed to the appropriate advice given by Vibhishana. They further lament on perceiving bad omens and predict the annihilation of Ravana. They recollect an instance of celestials praying for Shiva and getting a boon that a woman (Seetha) will be born to cause the destruction of demons.

[Verse Locator](#)

तानि नागसहस्राणि सारोहाणान् च वाजिनाम् ।
रथानान् चाग्निवर्णानान् सध्वजानां सहस्रशः ॥ ९४-६-१
राक्षसानान् सहस्राणि गदापरिघयोधिनाम् ।
कांचनध्वजचित्राणान् शूराणान् कामरूपिणाम् ॥ ९४-६-२
निहतानि शरैस्तीक्ष्णैस्तप्तकांचनभूषणैः ।
रावणेन प्रयुक्तानि रामेणाक्लिष्टकर्मणा ॥ ९४-६-३

1; 2; 3. **raameNa** = by Rama; **akliShTakarmaNaa** = who was unwearied in action; **sharaiH** = with his arrows; **diiptaiH** = which were shining; **taptakaaN^chana bhuuShaNaiH** = and adorned with pure gold; **hataani** = were killed; **taani naaga sahasraaNi** = those thousand = of elephants; **prayuktaani** = sent; **raavaNena** = by Ravana; **vaajinaam** = thousand = of horses; **shuuraaNam** = the valiant; **raakShasaanaam** = demons; **kaamaruupiNaam** = who can change their form at will; **saarohaaNi** = mounted on sahasrashaH rathaanaam = thousands of chariots; **sadhvajaanaam** = with their flag-staffs; **agnivarNaanaam** = and having the colour of fire; **gada parighayodhinaam** = fighting with maces and iron rods; **kaaN^chana dhvaja chitraaNam** = ad conspicuous with their golden banners.

Rama, who was unwearied in action, with his shining arrows adorned with pure gold, killed those thousands of elephants dispatched by Ravana, thousands of horses, valiant demons who can change their form at will mounted on thousands of chariots with their flag-staffs, having the colour of fire, fighting with maces and iron rods and conspicuous with their golden banners.

[Verse Locator](#)

दृष्ट्वा श्रुत्वा च सम्भ्रान्ता हतशेषा निशाचराः ।
राक्षस्यश्च समागम्य दीनाश्चिन्तापरिप्लुताः ॥ ९४-६-४
विधवा हतपुत्राश्च क्रोशन्त्यो हतबान्धवाः ।
राक्षस्यः सह संगम्य दुःखार्ताः पर्यदेवयन् ॥ ९४-६-५

4; 5. dR^iShTvaa = seeing; shrutvaa cha = and hearing; (about the killing of demons); hatasheShaaH = the surviving; nishaacharaaH = demons; sambhraantaaH = were frightened; diinaaH = looked sad; chintaapariplutaaH = and overwhelmed with anxiety; samaagamyaa = on meeting; raakShasiiH = their wives; paryadevayan = wailed; vidhavaaH = the female-demons; who lost their husbands; hata putraashcha = who lost their sons; hatabaandhavaaH cha = and who lost their kinsfolk; saha samgamyaa = meeting together; duHkhaartaaH = were stricken as they were with sorrow; kroshantyaH = wailed (as follows):

Seeing and hearing about the killing of the demons, the surviving demons well frightened, looked sad and were overwhelmed with anxiety. They wailed when they met their wives. All female-demons who lost their husbands, sons and kinsfolk met at one place, stricken as they were with sorrow, wailed as follows:

[Verse Locator](#)

कथन् शूर्पणखा वृद्धा कराला निर्णतोदरी ।
आससाद वने रामन् कन्दर्पमिव रूपिणम् ॥ ९४-६-६

6. katham = how did; vR^iddhaaH = the old; karaalaa = and ugly; shuurpaNakhaa = Surpanakha; nirNatodarii = of sunken belly; aasasaada = approach; vane = in the forest; raamam = Rama; kandarpasama ruupiNam = who is charming like the god of love?

"How did the old and ugly Surpanakha, of sunken belly, approach, in the forest, Rama who is charming like the god of love?"

[Verse Locator](#)

सुकुमारं महासत्त्वन् सर्वभूतहिते रतम् ।
तन् दृष्ट्वा लोकवध्या सा हीनरूपा प्रकामिता ॥ ९४-६-७

7. katham = how; dR^iShTvaa = on seeing; tam = that Rama; sukumaaram = of tender youth; mahaasattvam = endowed with extra ordinary strength; sarva bhuuta hite rataaH = and devoted to the welfare of all created beings; saa hiina rupaa = that ugly woman; lokanindyaaH = who deserved to be condemned by people; prakaamitaa = was stung with excessive lust?

"How strange that on seeing that Rama of tender youth, endowed with extraordinary strength and devoted to the welfare of all created beings, that ugly woman (Surpanakha) who deserved to be condemned by the people, was stung with excessive lust?"

[Verse Locator](#)

कथन् सर्वगुणैर्हीना गुणवन्तं महौजसं ।
सुमुखन् दुर्मुखी रामं कामयामास राक्षसी ॥ ९४-६-८

8. katham = how; durmukhii raakShasii = that ugly faced demoness; sarva guNaiH hiinaa = who is bereft of all virtues; kaamayaamaasa = dare to make love; raamam = to Rama; guNavantam = who is full of virtues; mahonjasam = endowed with great bodily strength; sumukham = and who possessed a beautiful face?

"How that ugly-faced demoness, who is bereft of all virtues, dared to make love to Rama, who is full of virtues, endowed with great bodily strength and who possessed a charming countenance?"

[Verse Locator](#)

जनस्यास्याल्पभाग्यत्वात्पलिनी श्वेतमूर्धजा ।
अकार्यमपहास्यन् च सर्वलोकविगर्हितम् ॥ ९४-६-९

राक्षसानान् विनाशाय दूषणस्य खरस्य च ।

चकाराप्रतिरूपा सा राघवस्य प्रधर्षणम् ॥ ९४-६-१०

9; 10. **alpabhaagyaat** = because of ill luck; **asya lokasya** = of these people; **vinaashaaya** = and to the destruction; **raakShasaanaam** = of demons; **duuShaNasya** = and of Dushana; **kharasya cha** = and Khara; **shveta muurdhajaa** = the grey-haired; **apratiruupaa** = and disgusting woman; **valinii** = who had developed wrinkles; **pradharShaNam chakaara** = tried to be arrogant; **raaghavasya** = with Rama; **akaaryam** = a misdeed; **apahaasyan** = which was worth ridiculing; **sarvalokagarhitam** = and condemned by the whole world.

"Because of the ill-luck of these people, and to the destruction of demons and of Dushana and Khara, that grey-haired and disgusting woman, who had developed wrinkles, tried to be arrogant with Rama, misdeed which was worth ridiculing and condemned by the whole world."

[Verse Locator](#)

तन्निमित्तमिदन् वैरं रावणेन कृतं महत् ।

वधाय नीता सा सीता दशग्रीवेण रक्षसा ॥ ९४-६-११

11. **tannimittam** = for the sake of that Surpanakha; **idam mahat vairam** = this huge enmity; **kR^itam** = has been built; **raavaNena** = by Ravana; **vadhaaya** = for his destruction; **saa siitaa** = that Seetha; **aaniitaa** = was brought; **dashagriiveNa** = by Ravana; **rakShasaa** = the demon.

"For the sake of that Surpanakha, Ravana built this huge enmity. For his own destruction, Ravana the demon brought that Seetha."

[Verse Locator](#)

न च सीतान् दशग्रीवः प्राप्नोति जनकात्मजाम् ।

बद्धं बलवता वैरमक्षयन् राघवेण ह ॥ ९४-६-१२

12. **dashagriivaH** = Ravana; **nachapraapnoti** = cannot obtain; **siitaam** = Seetha; **janakaatmajam** = the daughter of Janaka; **balavataa raaghaveNa** = (But) with the mighty Rama; **akShayam** = an endless; **vairam** = enmity; **baddham** = has been built.

"Ravana cannot obtain Seetha, the daughter of Janaka, but an endless enmity has been built with the mighty Rama."

[Verse Locator](#)

वैदेहीं प्रार्थयानन् तन् विराधं प्रेक्ष्य राक्षसं ।

हतमेकेन रामेण पर्याप्तन् तन्निदर्शनम् ॥ ९४-६-१३

13. **prekShya** = seeing; **tat** = that; **nidarshanam** = instance; **viraadham** = of Viradha; **raakShasam** = the demon; **praarthayaanam** = who was yearning for; **vaidehiim** = Seetha; **hatam** = and was killed; **ekena raameNa** = single-handed by Rama; **paryaantam** = is enough.

"Seeing that instance of Rama killing single-handedly Viradha the demon, who was yearning for Seetha, is enough indeed (to convince Ravana of Rama's strength and ability)"

[Verse Locator](#)

चतुर्दशसहस्राणि रक्षसां भीमकर्मणाम् ।

निहतानि जनस्थाने शरैरग्निशिखोपमैः ॥ ९४-६-१४

14. janasthaane = In Janasthana; chaturdasha = fourteen; sahasraaNi = thousand; bhiimakarmaNaam rakShasaam = demons doing terrific feats; nihataani = were killed (by Rama); sharaiH = with his arrows; agnishikhopamaiH = looking like tongues of fire.

"In Janasthana, Rama killed fourteen thousand demons who were doing terrific feats, with his arrows resembling tongues of fire."

[Verse Locator](#)

खरश्च निहतः संख्ये दूषणस्त्रिशिरास्तथा ।
शरैरादित्यसंकाशैः पर्याप्तन् तन्निदर्शनम् ॥ ९४-६-१५

15. samkhye = In the battle; sharaiH = with his arrows; aaditya samkaashaiH = resembling the sun; kharashcha = Khara; nihataH = was killed; duuShaNaiH = Dushana; tathaa = and; trishiraaH = Trishira (were killed); tat = that; nidarshanam = instance; paryaaptam = is sufficient.

"In that battle, Khara, Dushana and Trishira were killed with arrows resembling the sun. That instance should have been sufficient (to open the eyes of Ravana)."

[Verse Locator](#)

हतो योजनबाहुश्च कबन्धो रुधिराशनः ।
क्रोधार्तो विनदन्सोऽथ पर्याप्तन् तन्निदर्शनम् ॥ ९४-६-१६

16. atha = further; saH abandhaH = that Kabandha; yojana baahuH = having arms with a length of eight miles each; rudhiraashanaH = with blood as his food; naadam nadan = and roaring; krodhaat = with anger; hatah = was killed; tat = that; nidarshanam = instance; paryaaptam = should have been sufficient.

"Further, that Kabandha having arms with a length of eight miles each, with blood as his food and roaring with anger was killed. That instance should have been sufficient."

[Verse Locator](#)

जघान बलिनन् रामः सहस्रनयनात्मजम् ।
बालिनं मेघसंकाशं पर्याप्तन् तन्निदर्शनम् ॥ ९४-६-१७

17. raamaH = Rama; jaghaana = killed; balinam vaalinam = the mighty Vali; sahasra nayanaatmajam = the son of Indra the lord of celestials; megha samkaasham = and looking like the cloud; tat = that; nidarshanam = instance; paryaaptam = should have been sufficient.

"Rama killed the mighty Vali, the son of Indra the lord of celestials, looking like the black cloud. That instance should have been sufficient. (To open the eyes of Ravana)"

[Verse Locator](#)

ऋश्यमूके वसंशैले दीनो भग्नमनोरथः ।
सुग्रीवः स्थापितो राज्ये पर्याप्तन् तन्निदर्शनम् ॥ ९४-६-१८

18. raajyam = kingdom; praapitaH = was restored; diinaH sugriivaH = to miserable Sugreeva; vasan = who was residing; R^iShyamuuke = in Mount Rishyamuka; bhagna manorathaH = living with his wishes disappointed; tat = that; midarshanam = instance; paryaaptam = should prove sufficient.

"The kingdom was restored to the miserable Sugreeva, who was residing in Mount Rishyamuka, living with his wishes disappointed. That instance should prove sufficient. (To open the eyes of Ravana)."

[Verse Locator](#)

धर्मार्थसहितन् वाक्यं सर्वेषां रक्षसां हितम् ।

युक्तन् विभीषणेनोक्तं मोहात्तस्य न रोचते ॥ ९४-६-१९

19. **yuktam vaakyam** = the appropriate words; **uktam** = spoken; **vibhiiShaNena** = by Vibhishana; **dharmaartha sahitam** = conformable to duty and interest; **hitam** = as also beneficial; **sarveShaam rakShasaam** = to all the demons; **na rochate** = were not to the liking; **tasya** = to him; **mohaata** = due to ignorance.

"The appropriate advice tendered by Vibhishana which was conformable to duty and interest of Ravana as also beneficial to all the demons, was not to the liking to him, due to his ignorance."

[Verse Locator](#)

विभीषणवचः कुर्याद्यदि स्म धनदानुजः ।

श्मशानभूता दुःखार्ता नेयन् लंका पुरी भवेत् ॥ ९४-६-२०

20. **yadi** = if; **dhanadaanujaH** = Ravana; **kuryaat sma** = followed; **vibhiiShaNa vachah** = Vibhishana's words; **idam laN^kaa** = this Lanka; **na bhaviShyati** = would not have become; **shmashaana bhuutaa** = a burial ground; **duHkhaartaa** = visited by sorrow.

"Had Ravana followed Vibhishana's advice, this Lanka would not have become a burial ground, tormented by sorrow."

[Verse Locator](#)

कुम्भकर्णन् हतं श्रुत्वा राघवेण महाबलम् ।

अतिकायं च दुर्मर्षं लक्ष्मणेन हतं तदा ॥ ९४-६-२१

प्रियन् चेन्द्रजितं पुत्रन् रावणो नावबुध्यते ।

21. **raavaNaH** = Ravana; **na avabudhyate** = is not able to understand; **shrutvaa** = (even after hearing that); **mahaabalam** = the mighty; **kumbhakarna** = Kumbhakarna; **hatam** = was killed; **tadaa** = then; **raaghavaNa** = by Rama; **durmarSham** = (and) the unconquerable; **atikaayam** = huge-bodied; **idrajitam** = Indrajit; **priyam putram** = his beloved son; **hatam** = was killed; **lakShmaNena** = by Lakshmana.

"Ravana is not able to learn a lesson, even after hearing that the mighty Kumbhakarna was killed by Rama and that unconquerable colossal-bodied Indrajit, his beloved son was killed by Lakshmana."

[Verse Locator](#)

मम पुत्रो मम भ्राता मम भर्ता रणे हतः ॥ ९४-६-२२

इत्येवन् श्रूयते शब्दो राक्षसानान् कुले कुले ।

22. **kule kule** = in every house; **eShaH** = this; **shabdaH** = sound (of weeping); **raakShasiinaam** = of demonesses; **shruuyate** = is heard; **iti** = saying; **mama** = my; **putraH** = son; **hataH** = has been killed; **raNe** = in battle; **mama** = my; **bhraataa** = brother; **(has been killed) mama** = my bhartaa = husband (has been killed).

"Ravana is not able to learn a lesson, even after hearing that the mighty Kumbhakarna was killed by Rama and that the unconquerable colossal-bodied Indrajit, his beloved son was killed by Lakshmana."

[Verse Locator](#)

रथाश्वाश्च नागाश्च हताः शतसहस्रशः ॥ ९४-६-२३

रणे रामेण शूरेण राक्षसाश्च पदातयः ।

23. **shuureNa raameNa** = by the valiant Rama; **raNe** = in battle; **rathaashcha** = chariots; **ashvaashcha** = horses; **naagaashcha** = elephants; **shata sahasrashaH** = in hundreds and thousands; **hataaH** = have been killed; **padaatayashchaapi** = even foot-soldiers; **hataaH** = have been killed.

"The valiant Rama killed hundreds and thousands of chariots, horses and elephants in the battle. He killed even the foot soldiers too."

[Verse Locator](#)

रुद्रो वा यदि वा विष्णुर्महेन्द्रो वा शतक्रतुः ॥ ९४-६-२४

हन्ति नो रामरूपेण यदि वा स्वयमन्तकः ।

24. **rudrova** = either Rudra the lord of destruction; **yadi vaa** = or; **viShNuH** = Vishnu the lord of preservation; **mahendro vaa** = or Indra the lord of celestials; **shatakratuH** = who performed one hundred ritual sacrifices; **yadi vaa** = or otherwise; **antakaH** = Yama the lord of Death; **svayam** = himself; **raama rupeNa** = in the form of Rama; **hanti** = is killing; **naH** = us.

"Rama, coming in the form of either Rudra the lord of destruction or Vishnu, the lord of preservation, or Indra the lord of celestials who performed one hundred ritual sacrifices, or otherwise Yama, the Lord of Death himself, is killing us."

[Verse Locator](#)

हतप्रवीरा रामेण निराशा जीविते वयम् ॥ ९४-६-२५

अपश्यन्त्यो भयस्यान्तमनाथा विलपामहे ।

25. **vayam** = we; **hata praviiraaH** = with our great warriors having been killed; **raameNa** = by Rama; **niraashaaH** = with loss of hope; **jiivite** = in our life; **apashyantyaH** = without seeing; **antam** = an end; **bhayasya** = to our fear; **anaathaaH** = and being helpless; **vilaapaamahe** = are lamenting.

"As Rama killed all our great warriors, we are lamenting with a loss of hope in our lives, failing to see an end to our fear and having become helpless."

[Verse Locator](#)

रामहस्ताद्दशग्रीवः शूरो दत्तवरो युधि ॥ ९४-६-२६

इदं भयं महाघोरमुत्पन्नं नावबुध्यते ।

26. **shuuraH** = the valiant; **dashargriivaH** = Ravana; **dattamahaavaraH** = having been gifted with great boons; **na budhyate** = is not able to understand; **idam** = this; **mahaaghoram** = greatly terrific; **bhayam** = calamity; **samutpannam** = coming forth; **raamahastam** = from Rama's hand.

"The valiant Ravana, having been gifted with great boons by Brahma, is not able to understand this greatly terrific calamity, coming forth from the hand of Rama."

[Verse Locator](#)

न देवा न च गन्धर्वा न पिशाचा न राकसाः ॥ ९४-६-२७

उपसृष्टं परित्रातुन् शक्ता रामेण सन्युगे ।

27. **na devaaH** = neither celestials; **shaktaaH** = are able; **traatum** = to protect; **tam** = that Ravana; **na** = nor; **gandharvaaH** = Gandharvas the celestial musicians; **na pishaachaah** = nor the evil spirits; **na raakShasaaH** = nor the demons; (are able to protect Ravana); **upasR^iShTam** = who is attacked; **raameNa** = by Rama; **samyuge** = in combat.

"Neither the celestials nor Gandharvas the celestial musicians nor the evil spirits nor the demons are able to protect Ravana, who is about to attack Rama in battle."

उत्पाताश्चापि दृश्यन्ते रावणस्य रणे रणे ॥ ९४-६-२८

कथयिष्यन्ति रामेण रावणस्य निबर्हणम् ।

28. **utpaataashchaapi** = even bad portents; **dR^ishyante** = are being seen; **raNe raNe** = in every combat; **raavaNasya** = of Ravana; **kathayanti hi** = they are indeed telling; **nibarhaNam** = the annihilation; **raavaNasya** = of Ravana; **raameNa** = by Rama.

"Bad omens are appearing for Ravana, as and when his warriors are setting out for each combat. They are indeed telling about the prospective annihilation of Ravana by Rama."

Verse Locator

पितामहेन प्रीतेन देवदानवराक्षसैः ॥ ९४-६-२९

रावणस्याभयन् दत्तं मानुषेभ्यो न याचितम् ।

29. **priitena pitaamahen** = by the gratified Brahma; **abhayam** = a protection; **dattam** = was given; **raavaNasya** = to Ravana; **deva daanava raakShasaiH** = from celestials; demons and ogres; **na yaachitam** = not sought (protection); **manuShyebhyaH** = from human beings.

Brahma, the lord of creation, gratified by the austerity of Ravana, gave protection to Ravana from celestials, demons and ogres. But Ravana did not seek protection from human beings."

Verse Locator

तदिदं मानुषान्मन्ये प्राप्तं निःसंशयं भयम् ॥ ९४-६-३०

जीवितान्तकरन् घोरन् रक्षसां रावणस्य च ।

30. **rakShasaan** = for the demons; **raavaNasya cha** = and for Ravana too; **tat idam bhayam** = such of this calamity; **praaptam** = has come; **maanusham** = from humanity; **jiivitaantakaram** = which is causing an end to the lives; **ghoram** = dreadfully; **manye** = I think; **niH samshayam** = there is no doubt.

"I think that such a calamity has come from that humanity only dreadfully causing an end to the lives for the demons and for Ravana too. There is no doubt about it."

Verse Locator

पीड्यमानास्तु बलिना वरदानेन रक्षसा ॥ ९४-६-३१

दीप्तैस्तपोभिर्विबुधाः पितामहमपूजयन् ।

31. **vibudhaaH** = the celestials; **piiDyamaanaaH** = tormented; **balinaa rakShasaa** = by the mighty Ravana; **varadaanena** = because of the bestowal of a boon on him; **apujayan** = worshipped; **pitaamaham** = Brahma the lord of creation; **diiptaiH tapobhiH** = with glowing austerities.

"The celestials, tormented by the mighty Ravana, because of the misuse of the boon bestowed on him, worshipped Brahma the lord of creation with their glowing austerities."

Verse Locator

देवतानान् हितार्थाय महात्मा वै पितामहः ॥ ९४-६-३२

उवाच देवताः सर्वा इदन् तुष्टो महद्वचः ।

32. **mahaatmaa** = the great-souled; **pitaamahaH** = Brahma; **tuShTaH** = duly gratified; **hitaarthaya** = for the benefit; **devataaya** = of celestials; **uvaacha** = spoke; **idam** = these; **mahat** = excellent; **vachaH** = words; **sarvaaH devataaH** = to all those celestials.

"The great-souled Brahma, duly gratified, spoke for the benefit of those celestials, the following words to them:

[Verse Locator](#)

अद्य प्रभृति लोकान्त्रीन्सर्वे दानवराक्षसाः ॥ ९४-६-३३
भयेन प्रावृता नित्यन् विचरिष्यन्ति शाश्वतम् ।

33. **aadya prabhR^iti** = from today onwards; **sarve** = all; **daanavaraakShasaaH** = the ogres and demons; **bhayena pravR^itaaH nityam** = enveloped with fear forever; **vicharinti** = will be wandering; **shaashvatam** = always; **triin lokaan** = in the three worlds.

"From today onwards, all the ogres and demons, constantly enveloped with fear, will be wandering always in the three worlds."

[Verse Locator](#)

दैवतैस्तु समागम्य सर्वैश्चेन्द्रपुरोगमैः ॥ ९४-६-३४
वृषध्वजस्त्रिपुरहा महादेवः प्रसादितः ।

34. **sarvaiH daivataiH** = all the celestials; **samaagamya** = together with; **indrapurogamaiH** = Indra and others; **prasaaditaH** = got propitiated; **mahaadevaH** = by shiva the lord of dissolution; **vR^iSha dhvajaH** = with the ensign of a bull on his flag-staff; **tripurahaa** = and who destroyed the three strong cities built of gold; silver and iron in the sky; air and earth for demons.

"All the celestials together with Indra and others, got propitiated by Shiva the lord of destruction, with the ensign of a bull on his flag-staff and who destroyed the three strong cities built of gold, silver and iron in the sky, air and earth for demons."

[Verse Locator](#)

प्रसन्नस्तु महादेवो देवानेतद्वचोऽब्रवीत् ॥ ९४-६-३५
उत्पत्स्यति हितार्थन् वो नारी रक्षःक्षयावहा ।

35. **prasannaH** = the gracious; **mahaadevaH** = Shiva; **abraviit** = spoke; **etat vachaH** = these words; **devaan** = to the celestials (as follows); **naH hitartham** = for your benefit; **naarii** = a woman; **utpatsyati** = will be born; **rakShaH kShayaavahaa** = for causing destruction of the demons.

"The gracious Shiva spoke the following words to the celestials: 'For your benefit, a woman will be born, for causing destruction of the demons.'"

[Verse Locator](#)

एषा देवैः प्रयुक्ता तु क्षुद्यथा दानवान्पुरा ॥ ९४-६-३६
भक्षयिष्यति नः सीता राक्षसघ्नी सरावणान् ।

36. **eShaa siitaa** = this Seetha; **raakShasaghnii** = the destroyer of demons; **prayuktaa** = employed; **devaiH** = by the celestials; **bhakShayiShyati** = will consume; **naH** = us; **saraavaNaan** = along with Ravana; **kShuti yathaa** = as hunger (consumed) **daanavaan** = the demons; **puraa** = earlier.

"This Seetha, the destroyer of demons, employed by the celestials, will consume us along with Ravana, as in the past hunger consumed the demons."

[Verse Locator](#)

रावणस्यापनीतेन दुर्विनीतस्य दुर्मतेः ॥ ९४-६-३७

अयं निष्ठानको घोरः शोकेन समभिप्लुतः ।

37. **apaniitena** = as a result of the bad behaviour; **raavaNasya** = of Ravana; **durviniitasya** = the wicked demon; **durmatiH** = with a bad disposition of mind; **ayam** = this; **ghoraH** = terrific; **niShTaanakaH** = havoc; (occured); **samabhiplutaH** = filled; **shokena** = with grief.

"As a result of the bad behaviour of Ravana, the wicked demon with an evil disposition of mind, this terrific havoc with grief occurred."

[Verse Locator](#)

तं न पश्यामहे लोके यो नः शरणदो भवेत् ॥ ९४-६-३८

राघवेणोपसृष्टानान् कालेनेव युगक्षये ।

38. **naH** = to us; **upasR^iShTaanaam** = eclipsed; **raaghavaNa** = by Rama; **kaalena iva** = as by Death; **upasR^iShTaanaam** = eclipsed; **yugakShaye** = at the time of dissolution of the universe; **na pashyaamaha** = we do not see; **tam** = such a person; **yaH** = who; **shaNadaH** = can give protection; **naH** = to us; **loke** = in this world.

"Rama is occupying us, as the Death occupies at the time of dissolution of the universe. We do not find any one now, who can give protection to us in this world."

[Verse Locator](#)

नास्ति नः शरणं कश्चिद्भये महति तिष्ठताम् ॥ ९४-६-३९

दावाग्निवेष्टितानां हि करेणूनां यथा वने ।

39. **kashchitnaasti** = there is no any; **sharaNam** = refuge; **naH** = for us; **tiShThataam** = who stand; **mahati** = in great; **bhaye** = calamity; **kareNuunaam hi yathaa** = as indeed (there is no shelter) for female-elephants; **davaagni veShTitaanaam** = enveloped by a wild fire; **vane** = in a forest.

"There is no refuge whatsoever for us, who stand in great danger, as indeed there is no shelter for female-elephants, enveloped by a wild fire in a forest."

[Verse Locator](#)

प्राप्तकालं कृतं तेन पौलस्त्येन महात्मना ॥ ९४-६-४०

यत एवं भयं दृष्टं तमेव शरणं गतः ।

40. **mahaatmanaa tena paulastyena** = by that great-souled Vibhishana; **praapta kaalam** = something opportune; **kR^itam** = was done; **yataH** = by whom; **evam bhayam** = such a peril; **dR^iShTam** = is perceived; **tameva** = to him only; **sharaNam gataH** = he sought refuge.

"The great-souled Vibhishana did something opportune. He sought refuge in him alone from whom such a peril is perceived."

[Verse Locator](#)

इतीव सर्वा रजनीचरस्त्रियः ।

परस्परन् सम्परिरभ्य बाहुभिः ।

विषेदुरार्तातिभयाभिपीडिता ।

विनेदुरुच्चैश्च तदा सुदारुणम् ॥ ९४-६-४१

41. **tadaa** = then; **sarvaaH** = all; **rajaniichara striyaH** = the female-demons; **samparirabhya** = embracing; **parasparam** = each other; **baahubhiH** = in their

arms; **aartaaH** = afflicted as they were with excessive fear; **viSheduH** = lamented; **itiiva** = in this manner; **vinedushcha** = and wailed; **uchchaiH** = loudly; sudaaruNam and very severely.

Then, all female-demons, embracing each other in their arms, afflicted as they were with grief and tormented with excessive fear, lamented thus and wept loudly and severely.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुर्नवतितमः सर्गः

Thus, this is the 94th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 94

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41			

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VI : Yuddha Kanda - Book Of
Chapter [Sarga] 95
Verses converted to UTF-8, Nov 09

Introduction

On beholding the sight of female-demons, afflicted with grief in the houses of Lanka, Ravana is very much enraged and orders his generals to tell their armies to set out for the battle immediately. Ravana promises them to take revenge by killing Rama and Lakshmana as also monkey-chiefs in the battle. Accompanied by several demon-warriors, Ravana marched to the battle-field, where Rama and Lakshmana are while Ravana is sallying forth for the battle, he sees several bad omens presaging his death. On hearing the noise of the demons entering the battle-field, the army of monkeys return to the battle. A tumultuous fight ensues, between the monkeys and the demons. Ravana fights fiercely with monkeys.

[Verse Locator](#)

आर्तानान् राक्षसीनान् तु लङ्कायां वै कुले कुले
रावणः करुणन् शब्दं शुश्राव परिवेदितम् ॥ ६-९५-१

1. **raavaNaH** = Ravana; **shushraava** = heard; **karuNam** = the mournful; **paridevitam** = and plaintive; **shabdam** = cry; **aartaanaam** = of the afflicted; **raakShasiinaam** = femal-demons; **kule kule** = in every house; **laN^kaayaam** = at Lanaka.

Ravana for his part heard the mournful and plaintive cry of the afflicted female-demons in every house at Lanka.

[Verse Locator](#)

स तु दीर्घन् विनिश्चस्य मुहूर्तन् ध्यानमास्थितः ।
बभूव परमक्रुद्धो रावणो भीमदर्शनः ॥ ६-९५-२

2. **vinIHshvasya** = sighing; **diirgham** = for a long time; **aasthitaH** = and remaining engrossed; **dhyaanam** = in reflection; **muhuurtam** = for a while; **saH raavaNaH** = that Ravana; **paramakruddhaH** = was very much enraged; **babhuuva** = and assumed; **bhiimadarshanaH** = a frightful appearance.

Sighing for a long time and remaining engrossed in reflection for a while, that Ravana was very much enraged and assumed a frightful appearance.

[Verse Locator](#)

सन्दश्य दशनैरोष्ठन् क्रोधसन्नक्तलोचनः ।
राक्षसैरपि दुर्दर्शः कालाग्निरिव मूर्छितः ॥ ६-९५-३

3. **samdashya** = nipping; **oShTham** = his lips; **dashanaiH** = with his teeth; **krodhasamraktalochanaH** = his eyes becoming blood-red with anger; **durdarshaH** = his sight becoming difficult to endure; **raakShasairapi** = even for demons; **(Ravana) muurchhitaH kaalagniriva** = looked like the augmented fire of dissolution.

Nipping his lips with his teeth, his eyes becoming blood-red with anger, and his sight becoming difficult to endure even for the demons, Ravana looked like the augmented fire of dissolution.

[Verse Locator](#)

उवाच च समीपस्थान्नाक्षसान्नाक्षसेश्वरः ।
भयाव्यक्तकथान्स्तत्र निर्दहन्निव चक्षुषा ॥ ६-९५-४
महोदरं महापार्श्वन् विरूपाक्षन् च राक्षसं ।
शीघ्रन् वदत सैन्यानि निर्यातेति ममाज्ञया ॥ ६-९५-५

4; 5. **raakShaseshvaraH** = Ravana; **krodhaavyakta kathaH** = in words indistinct with anger; **nirdahanniva** = as though consuming them; **chakShuShaa** = with his glance; **uvaacha** = ordered; **raakShasaan** = the demons; **tatra samiipasthaan** = standing there near him; **mahodara** = viz. Mahodara; **mahaapaarshva** = Mahaparshva; **viruupaakSham** = and Virupaksha; **raakShasam** = the demon; (as follows); **vadata** = tell; **sainyaani** = the armies; **iti** = (asking them); **niryaata** = to start; **shiighra** = immediately; **mama anjJNayaa** = as per my command.

Ravana, in words indistinct with anger as though consuming them with his glance, ordered the demons, standing there near him, viz. Mahodara, Mahaparshva and Virupaksha, the demon (as follows): "Tell the armies asking them to start immediately, as per my command."

[Verse Locator](#)

तस्य तद्वचनन् श्रुत्वा राक्षसास्ते भयार्दिताः ।
चोदयामासुरव्यग्रान्नाक्षसान्स्तान्प्राज्ञया ॥ ६-९५-६

6. **shrutvaa** = hearing; **tasya tat vachanam** = that command of Ravana; **te raakShasaaH** = those demons; **bhayaarditaaH** = were tormented with fear; **chodayamaasa** = and enjoined; **taan avyagraan raakShasaan** = those demons who felt unagitated; **nR^ipaajJNayaa** = in accordance with the orders of the king.

Hearing that command of Ravana, those demons were tormented with fear and enjoined those armies of demons, who felt unagitated, in accordance with the orders of the king.

[Verse Locator](#)

ते तु सर्वे तथेत्युक्त्वा राक्षसा भीमदर्शनाः ।
कृतस्वस्त्ययनाः सर्वे रावणाभिमुखा ययुः ॥ ६-९५-७

7. **uktvaa** = saying; **tatheti** = 'so it be'; **sarve** = all; **te** = those; **raakShasaaH** = demons; **bhiimadarshanaaH** = of terrible aspect; **svastyanaaH** = asking for a blessing of the Almighty for averting evil; **te sarve** = all of them; **yayuH** = sallied forth; **raNaabhimukhaaH** = with their faces turned towards the battle-field.

Saying, 'so it be', all those demons of terrible aspect, praying for the blessing of the Almighty for averting evil, sallied forth, with their faces turned towards the battle-field.

[Verse Locator](#)

प्रतिपूज्य यथान्यायन् रावणन् ते महारथाः ।
तस्थुः प्रांजलयः सर्वे भर्तुर्विजयकांक्षिणः ॥ ६-९५-८

8. **pratipunjya** = paying reverence to; **raavaNam** = Ravana; **yathaanyaayam** = according to rules of propriety; **sarve te mahaarathaaH** = all those demons; the great car-warriors; **vijayakaaNkShiNaH** = wishing victory; **bhartuH** = of their lord; **tasthu** = stood; **paaJJNalayaH** = with joined palms.

Paying reverence to Ravana according to the rules of propriety, all those great car-warriors stood with joined palms, wishing victory to their lord.

[Verse Locator](#)

अथोवाच प्रहस्यैतान्नावणः क्रोधमूर्छितः ।
महोदरमहापार्श्वौ विरूपाक्षन् च राक्षसं ॥ ६-९५-९

9. **prahasya** = laughing heartily; **raavaNaH** = Ravana; **tataH** = then; **krodhamuurchhitaH** = stupefied with anger; **uvaacha** = spoke; **etaan** = to those demons; **mahodara mahaapaarshvau** = Mahodara; Mahaparshva; **virupaakShaM cha** = and Virupaksha; **raakShasam** = the demon.

Laughing heartily, Ravana then, stupefied as he was with anger, spoke to those demons viz. Mahodara, Mahaparshva and Virupaksha, the demons as follows:

[Verse Locator](#)

अद्य बाणैर्धनुर्मुक्तैर्युगान्तादित्यसंनिभैः ।
राघवन् लक्ष्मणन् चैव नेष्यामि यमसाधनम् ॥ ६-९५-१०

10. **adya** = today; **neShyaami** = I will send; **raaghavam** = Rama; **lakShmaNamchaiva** = and Lakshmana; **yamasaadanam** = to the abode of Death; **baaNaiH** = with my arrows; **yugaantaaditya samnibhaiH** = looking similar to the sun at the time of dissolution of the universe.

"Today, I will send Rama and Lakshmana to the abode of Death, with my arrows looking similar to the sun at the time of dissolution of the Universe."

[Verse Locator](#)

खरस्य कुम्भकर्णस्य प्रहस्तेन्द्रजितोस्तथा ।
करिष्यामि प्रतीकारमद्य शत्रुवधादहम् ॥ ६-९५-११

11. **shatruvadhaat** = by killing the enemies; **adya** = now; **aham** = I; **kariShyaami** = will take; **pratiikaaram** = vengeance; **kharasya** = for Khara; **KumbhakarNasya** = Kumbhakarna; **tathaa** = and; **prahastendrajito** = Prahasta and Indrajit.

"By killing the enemies now, I will take vengeance for Khara, Kumbhakarna, Prahasta and Indrajit."

[Verse Locator](#)

नैवान्तरिक्षं न दिशो न नद्यो नापि सागरः ।
प्रकाशत्वन् गमिष्यामि मद्बाणजलदावृताः ॥ ६-९५-१२

12. **antarikSham** = the sky; **madbaaNajaladaa vR^itaaH** = overcast by my arrows; looking like clouds; **na** = will not (obtain); **prakaashatvam** = clarity; **na** = neither; **dishaH** = the quarters; **na** = nor; **dyauH** = the heaven; **na** = nor; **saaaraaH api** = the seas; **gamiShyanti** = will come to view.

"The sky overcast by my arrows, like clouds, will not be distinctly seen. Neither the quarters, nor the heaven, nor the seas will come to view."

[Verse Locator](#)

अद्य वानरयूथानान् तानि यूथानि भागशः ।
धनुःसमुद्रादुद्भूतैर्मथिष्यामि शरोर्मिभिः ॥ ६-९५-१३

13. **patattriNaa sharajaalena** = with a multitude of plumed arrows; **dhanuShaa** = joined with my bow; **bhaagashaH** = by turns; **vadhiShyaami** = I will kill; **yuuthaani** = troops; **vaanaramukhyaanaam** = monkey-chiefs; **adya** = today.

"With a multitude of plumed arrows joined with my bow, I will kill, by turns, the troops of monkey-chiefs today."

[Verse Locator](#)

अद्य वानरसैन्यानि रथेन पवनौजसा ।
धनुःसमुद्रादुद्भूतैर्मथिष्यामि शरोर्मिभिः ॥ ६-९५-१४

14. **rathena** = by mounting on a chariot; **pavanaujasaa** = with a speed equal to the wind; **mathiShyaami** = I will crush; **adya** = today; **vaanara sainyaani** = the armies of monkeys; **sharormiH** = with waves of arrows; **udbhuutaiH** = born; **dhanuH samudraat** = out of the ocean of my bow.

"By mounting on a chariot, having a speed equal to that of wind, I will destroy today the armies of monkeys, with waves of arrows arising out of the ocean of my bow."

[Verse Locator](#)

व्याकोशपद्मचक्राणि पद्मकेसरवर्चसाम् ।
अद्य यूथतटाकानि गजवत्प्रमथाम्यहम् ॥ ६-९५-१५

15. **gajavat** = like an elephant; **adya** = today; **aham** = I; **pramathaami** = will destroy; **yuutha taTaakaani** = ponds in the form of troops of monkeys; **padmakesara varchasaam** = shining like the filaments of louts; **vyaakoshapadmavaktraaNi** = with their faces resembling full-blown lotuses.

"Like an elephant, today I will destroy ponds in the form of troops of monkeys shining like the filaments of lotus, with their faces resembling full-blown lotuses."

[Verse Locator](#)

सशरैरद्य वदनैः संख्ये वानरयूथपाः ।
मण्डयिष्यन्ति वसुधान् सनालैरिव पंकलैः ॥ ६-९५-१६

16. **vadanaiH** = with their faces; **sasharaiH** = transfixed with arrows; **vaanarayuthapaaH** = the monkey-leaders; **samkhye** = lying on the battle-field; **adya** = today; **maN^DayiShyanti** = will adorn; **vasudhaam** = the earth; **paN^kajairiva** = as with lotuses; **sanaalaiH** = together with the stalks.

"With their faces transfixed with arrows, the monkey-leaders, lying on the battle-field today will adorn the earth as with lotuses together with the stalks."

[Verse Locator](#)

अद्य युद्धप्रचण्डानान् हरीणान् द्रुमयोधिनाम् ।
मुक्तेनैकेषुणा युद्धे भेत्स्यामि च शतंशतम् ॥ ६-९५-१७

17. **ekeShaNaa** = with each arrow; **muktena** = released; **yuddhe** = in battle; **adya** = today; **bhetsyaami** = I shall tear; **shatam shatam** = one hundred full; **hariiNaam** = of monkeys; **yuuthaprachandaanaam** = the most furious of their troop; **drumayodhinaam** = fighting with trees.

"With each arrow released in battle today, I shall tear one hundred full of monkeys, the most furious of their troop, fighting with trees."

[Verse Locator](#)

हतो भर्ता हतो भ्राता यासान् च तनया हताः ।
वधेनाद्य रिपोस्तासान् कर्मोम्यस्रप्रमार्जनम् ॥ ६-९५-१८

18. vadhena = by killing; ripoh = of the enemy; adya = today; ashrupramaarjanam karomi = I shall wipe off the tears; teShaam = of those; yeShaam = whose; bhraataa = brother; hataH = was killed; yeShaam = and whose; tanayaH = son; hataH = was killed.

"By killing the enemy today, I shall wipe off the tears of those demons, who lost their brothers and sons."

[Verse Locator](#)

अद्य मद्भाणनिर्भिन्नैः प्रकीर्णैर्गतचेतनैः ।
करोमि वानरैर्युद्धे यत्नावेक्ष्य तलां महीम् ॥ ६-९५-१९

19. karomi mahiim = I shall cover the earth (so fully); yatnaavekShyatalaam = that it would be possible to see its surface only with effort; see its vaanaraiH = with the monkeys; madbaaNa nirbhinnaiH = pierced with my arrows; prastirNaiH = and lying scattered; yuddhe = in the battle-field; gatachetanaiH = and bereft of their lives; adya = today.

"With the monkeys pierced with my arrows, lying scattered in the battle-field and bereft of their lives today, I shall cover the earth so fully, that it would be possible to see its surface only with effort."

[Verse Locator](#)

अद्य काकाश्च गृध्रा ये च मान्साशिनोअपरे ।
सर्वान्स्तान्स्तर्पयिष्यामि शत्रुमान्सैः शरादितैः ॥ ६-९५-२०

20. adya = today; tarpayiShyaami = I shall satiate; kaakaashcha = the crows; gR^iddhraashcha = the vultures; sarvaan taan = and all those; apare = other beings; ye = which; maamsaashinaH = eat the flesh; shatrumaamsaiH = with the flesh of enemies; sharaahataiH = struck by my arrows.

"Today, I shall satiate the crows, vultures and all those other creatures which eat the flesh, with the flesh of enemies, struck by my arrows."

[Verse Locator](#)

कल्प्यतां मे रथशीघ्रन् क्षिप्रमानीयतां धनुः ।
अनुप्रयान्तु मान् युद्धे येअवशिष्टा निशाचराः ॥ ६-९५-२१

21. me rathaH = (Let) my chariot; kalpyataam = be arranged; shiighram = quickly; dhanuH = (Let) my bow; aaniiyataam = be brought; kShipram = swiftly; nishaasharaaH = (Let) the demons; ye = who; shiShTaaH = are remaining; atra = here; anuprayaantu = follow; maam = me; yuddhe = to the combat.

"Arrange my chariot quickly. Bring my bow swiftly. Let all the remaining demons here, follow me to the combat."

[Verse Locator](#)

तस्य तद्वचनन् श्रुत्वा महापाश्वोअब्रवीद्वचः ।
बलाध्यक्षान्स्थितान्स्तत्र बलन् सन्त्वर्यताम् इति ॥ ६-९५-२२

22. shrutvaa = hearing; tat vachanam = that command; tasya = of Ravana; mahaapaashvaH = Mahaparshva; abraviit = ordered; iti vachaH = the (following) words; balaadhyakShaan = to the army chiefs; sthitaan = standing; tatra = there; balam = (Let) the army; samtvaryataam = be made ready quickly!"

Hearing that command of Ravana, Mahaparshva ordered the army-chiefs, standing there, as follows: "let the army be made ready quickly."

[Verse Locator](#)

बलाध्यक्षास्तु सन्नद्धा राक्षसान्स्तान्गृहाद्गृहात् ।
चोदयन्तः परिययुर्लङ्कान् लघुपराक्रमाः ॥ ६-९५-२३

23. **balaadhyakShastu** = the army-chiefs for their part; **laghuparaakramaaH** = with quickly resolution; **samrabdhaaH** = joined hand in hand; **chodayantaH** = and hastened; **taan** = those; **raakShasaan** = demons; **gR^ihe gR^ihe** = in every house; **pariyayuH** = going around; **laN^kaam** = the City of Lanka.

Going around the city of Lanka, the army-chiefs for their part, with quick resolution, joined hand in hand and hastened the demons in every house to set out for the battle.

[Verse Locator](#)

ततो मुहूर्तान्निष्पेतू राक्षसा भीमविक्रमाः ।
नर्दन्तो भीमवदना नानाप्रहरणैर्भुजैः ॥ ६-९५-२४
असिभिः पट्टसैः शूलैर्गलाभिर्मुसलैर्हलैः ।
शक्तिभिस्तीक्ष्णधाराभिर्महद्भिः कूटमुद्गरैः ॥ ६-९५-२५
यष्टिभिर्विमलैश्चक्रैर्निशितैश्च परश्वधैः ।
भिण्डिपालैः शतघ्नीभिरन्यैश्चापि वरायुधैः ॥ ६-९५-२६

24-26. **raakShasaaH** = the demons; **bhiimadarshanaaH** = of terrible aspect; **bhiimavadanaaH** = having awful faces; **tataH** = then; **nadantaH** = roaring; **bhujaiH** = their arms; **naanaa praharaNaiH** = equipped with various weapons; **ashibhiH** = viz.; swords; **paTTishaiH** = sharp-edged darts; **shuulaiH** = pikes; **gadaabhiH** = maces; **musalaiH** = clubs; **halaiH** = plough-like weapon; **tiikShadharaabhiH** = sharp-edged; **shaktibhiH** = javelins; **mahadbhiH** = huge; **kuuTamudgaraiH** = Kutas and Mudgaras; **yaShTibhiH** = staffs; **chakraiH** = discuss; **vividhaiH** = of various kinds; **nishitaiH** = sharpened; **parashvadhaiH** = axes; **bhindipaalaiH** = slings for throwing stones; **shataghniibhiH** = stones or cylindrical wooden pieces with iron pikes; **anyaiH** = and other; **varaayudhaiH** = excellent weapons; **niShpetuH** = rushed out; **muhuurtaat** = within a moment.

The demons, of terrible aspect and having awful faces, then roaring, with their arms equipped with various weapons viz. swords, sharp-edged darts, pikes, maces, clubs, plough-like weapons, sharp-edged javelins, huge Kutas and Mudgara, staffs, discusses of every kind, sharpened axes, slings for throwing stones, stones or cylindrical wooden pieces with iron pikes and other excellent weapons, rushed out within a moment.

[Verse Locator](#)

अथानयन्बलाध्यक्षाश्चत्वारो रावणाज्ञया ।
आरुरोह रथन् दिव्यं दीप्यमानन् स्वतेजसा ॥ ६-९५-२७
द्रुतन् सूतसमायुक्तं युक्ताष्टुरगं रथम् ।

27. **atha** = then; **raavaNaajjNayaa** = as per the orders of Ravana; **balaadhyakShaH** = the army-commander; **satvaraH** = hurriedly; **aanayat** = brought; **ratham** = a chariot; **drutam** = movin swiftly; **suuta samaayuktam** = along with a charioteer; **yuktaaShTaturagam** = and yoked with eight horses; **tadaa** = then; **bhiimaH** = the terrific Ravana; **aaruroha** = mounted; **diptyamaanam** = that chariot shining; **svatejasaa** = with his own splendour.

Then, as per the orders of Ravana, the army-commander hurriedly brought a chariot, moving swiftly, along with a charioteer and yoked with eight horses. Thereupon, the awful

Ravana mounted that chariot, shining with his own splendour.

[Verse Locator](#)

ततः प्रयातः सहसा राक्षसैर्बहुभिर्वृतः ॥ ६-९५-२८

रावणः सत्त्वगाम्भीर्याद्धारयन्निव मेदिनीम् ।

28. tataH = then; vR^itaH = surrounded; bahubhiH raakShasaiH = with several demons; raavaNaH = Ravana; prayaataH = sallied forth; sahasaa = quickly; daamyanniva = as though he was cracking; mediniim = the earth; sattvagaambhiiryaat = with profundity of is strength.

Then, surrounded by several demons, Ravana sallied forth quickly, as though he was cracking the earth with a profundity of his strength.

[Verse Locator](#)

ततश्चासीन्महानादस्तूर्याणाम् च ततस्ततः ॥ ६-९५-२९

मृदङ्गैः पटहैः शङ्खैः कलहैः सह रक्षसाम् ।

29. tataH = thereupon; mahaan = a great; naadaH = noise; aasiit = emanated; tatstataH = on all sides; tuuryaaNaam = from tambours; mR^idaNgaiH = drums; paTahaiH = kettle-drums; shaN^khaiH = and couches; kalahaiH saha = along with the clamour; rakShasaam = of the demons.

Thereupon, a great noise emanated on all sides from tabors, drums, Kettle-drums and couches along with the clamour of the demons.

[Verse Locator](#)

आगतो रक्षसां राजा चत्रचामरसंयुतः ॥ ६-९५-३०

सीतापहारी दुर्वृत्तो ब्रह्मघ्नो देवकण्टकः ।

योद्धुं रघुवरेणेति शुश्रुवे कलहध्वनिः ॥ ६-९५-३१

30; 31. kalahadhvaniH = a clamour; shushruva = was heard; iti = saying; raakShasaam raajaa = (there comes) the ruler of demons; siitaapahaanii = the abductor of Seetha; brahmaghnaH = the destroyer of Brahmanas; devakaN^akaH = the enemy of gods; durvR^ittaH = notorious for his bad conduct; chhatra chaamara samyutaH = accompanied by his canopy and pair of whisks; yoddhum = to fight; raghuvareNa = with Rama; the foremost among the Raghu dynasty.

A clamour was heard, saying "There comes the ruler of demons, the abductor of Seetha, the destroyer of Brahmanas, the enemy of gods, notorious for his bad conduct, accompanied by his canopy and pair of whisks, to fight with Rama, the foremost among the Raghu dynasty."

[Verse Locator](#)

तेन नादेन महता पृथिवी समकम्पत ।

तं शब्दं सहसा श्रुत्वा वानरा दुद्रुवुर्भयात् ॥ ६-९५-३२

32. mahataa tena naadena = by that huge sound; pR^ithivii = the earth; samakampata = trembled; shrutvaa = hearing; tam shabdham = that sound; sahasaa = suddenly; vaanaraaH = the monkeys; dudruvuH = ran away; bhayaat = in fear.

By that huge sound, the earth trembled. Hearing that sound suddenly, the monkeys ran away in fear.

[Verse Locator](#)

रावणस्तु महाबाहुः सचिवैः परिवारितः ।

आजगाम महातेजा जयाय विजयं प्रति ॥ ६-९५-३३

33. **mahaabaahuH** = the long armed; **raavaNastu** = Ravana for his part; **mahaatejaH** = with extra-ordinary energy; **parivaaritaH** = surrounded; **sachivaiH** = by his ministers; **aajagaama** = turned up; **vijayam prati** = for victory; **jayaaya** = in quest of victory.

The long-armed Ravana, for his part, with extra-ordinary energy, surrounded by his ministers, turned up for victory in quest of victory.

[Verse Locator](#)

रावणेनाभ्यनुज्ञातौ महापार्श्वमहोदरौ ।

विरूपाक्षश्च दुर्धर्षो रथानारुरुहस्तदा ॥ ६-९५-३४

34. **mahaapaarshva mohodarau** = Mahaparshva and Mahodara; **viruupaakShashcha** = as also Virupaksha; **durdharShaH** = who was difficult to overpower; **abhyanujJNaataa** = as ordered; **raavaNena** = by Ravana; **tadaa** = then; **aaruruHuH** = ascended; **rathan** = their chariots.

Mahaparshva and Mahodara as also Virupaksha, who was difficult to overpower, as order by Ravana, then ascended their chariots.

[Verse Locator](#)

ते तु हृष्टा विनर्दन्तो भिन्दत इव मेदिनीम् ।

नादन् घोरन् विमुञ्चन्तो निर्ययुर्जयकांक्षिणः ॥ ६-९५-३५

35. **te raakShasaaH** = those demons; **vinardantaH** = roaring; **hR^iShTaaH** = elatedly; **bhindantaH iva** = as though cracking; **mediniim** = the earth; **vimuN^chantaH** = and emitting; **ghoram** = an awful; **naadam-** uroar; **niryayuH** = sallied forth; **jayakaaN^kShiNaH** = longing for victory.

Those demons, roaring elatedly, as though cracking the earth, and emitting an awfull uproar, sallied forth, longing for victory.

[Verse Locator](#)

ततो युद्धाय तेजस्वी रक्षोगणबलैर्वृतः ।

निर्यावुद्यतधनुः कालान्तकयमोमपः ॥ ६-९५-३६

36. **tataH** = then; **kaalaantakayamopamaH** = Ravana; resembling the all-destroying time in the form of Yama; **tejasvii** = and a powerful demon; **rakShogaNabalaiH** = along with the army-troops of demons; **udyatadhanuH** = with his raised bow; **niryayau** = set out; **yuddhaaya** = for the battle.

Then, the powerful Ravana, resembling the all-destroying Time in the form of Yama, along with his army-troops of demons, set out for the battle with his raised bow.

[Verse Locator](#)

ततः प्रजवनाश्वेन रथेन स महारथः ।

द्वारेण निर्ययौ तेन यत्र तौ रामलक्ष्मणौ ॥ ६-९५-३७

37. **tataH** = then; **saH** = that Ravana; **mahaarathaH** = the great chariot-warrior; **rathen** = by his chariot; **prajavitaashvena** = driven by swift horses; **niryayau** = sallied forth; **tena dvaareNa** = to the gate; **yatra** = where; **tau** = those; **raamalakShmaNau** = Rama and Lakshmana were there.

Then, that Ravana, the great chariot-warrior, ascending his chariot driven by swift horses, sallied forth to the gate, where Rama and Lakshmana were.

[Verse Locator](#)

ततो नष्टप्रभः सूर्यो दिशश्च तिमिरावृताः ।
द्विजाश्च नेदुर्घोराश्च संचचाल च मेदिनी ॥ ६-९५-३८

38. tataH = then; suuryaH = the sun; naShTaprabhaH = lost its radiance; dishashcha = the quarters too; timiraavR^itaaH = were enveloped in darkness; dvijaashcha = birds; ghoraaH neduH = emitted fearful notes; mediniicha = and the earth too; samchachaala = violently trembled.

Then, the sun lost its radiance. The quarters too were enveloped in darkness. The birds emitted fearful notes. The earth too trembled violently.

[Verse Locator](#)

ववर्ष रुधिरन् देवश्चस्खलुश्च तुरंगमाः ।
ध्वजाग्रे न्यपतद्गुहो विनेदुश्चाशिवन् शिवाः ॥ ६-९५-३९

39. devaH = the cloud; vavarSha = rained; rudhiram = blood; turaNgamaaH = the horses; chaShalushcha = stumbled; gR^idhraH = a vulture; nyapatat = descended; dhvajaagre = on the top of the ensign; shivaashcha = jackals; ashivaaH vineduH = emitted sinister howls.

The cloud rained blood. The horses stumbled. A vulture descended on the top of the ensign. Jackals emitted sinister howls.

[Verse Locator](#)

नयनन् चास्फुरद्वामन् सव्यो बाहुरकम्पत ।
विवर्णवदनश्चासीत्किन् चिदभ्रश्यत स्वनः ॥ ६-९५-४०

40. vaamam = his left; nayanamcha = eye too; asphurat = throbbed; vaamaH = the left; baahuH = arm; akampata = trembled; aasiit = (He) became; vivarNavadanaH = pale-faced; svanaH = his voice; kimchit = was a little; abhrashyata = dropped.

His left eye too throbbed. His left arm trembled. He became pale-faced. His voice was a little lowered.

[Verse Locator](#)

ततो निष्पततो युद्धे दशग्रीवस्य रक्षसः ।
रणे निधनशन्सीनि रूपाण्येतानि जज्ञिरे ॥ ६-९५-४१

41. rakShasaH dashagriivasya = when Ravana the demon; niShpatataH = was sallying forth; yuddhe = for the battle; tataH = then; etaani = these; ruupaaNi = evil images; nidhana shamsiini = predicting his death; jaN^jire = appeared; raNe = in the battle-field.

When Ravana the demon was sallying forth for the battle, the following evil phenomena, predicting his death, appeared in the battle-field.

[Verse Locator](#)

अन्तरिक्षात्पपातोल्का निर्घातसमनिस्वना ।
विनेदुरशिवन् गृध्रा वायसैरनुनादिताः ॥ ६-९५-४२

42. ulkaa = a meteor; nirghaata samniH svanaa = with a sound similar to a thunder; papaata = fell down; antarikShaata = from the sky; ashivaaH = ill-

omened; gR^idharaaH = vultures; abhimishritaH = together; vaayasaiH = with crows; vineduH = cried out aloud.

A meteor with a sound similar to a thunder, fell down from the sky. Ill-omened vultures together with crows cried out aloud.

[Verse Locator](#)

एतानचिन्तयन्धोरानुत्पातान्समुपस्थितान् ।
निर्ययौ रावणो मोहाद्धार्थी कालचोदितः ॥ ६-९५-४३

43. achintayan = ignoring; etaan = those; utpaataan = bad omens; samavasthitaan = which came; ghoraan = dreadfully; mohaata = due to ignorance; raavaNaH = Ravana; niryayau = marched forward; vadhaartham = for the purpose of massacre (in battle); kaala choditaH = driven as he was by fate.

Ignoring these dreadful bad omens due to his ignorance, Ravana marched forward for the purpose of the massacre in battle, driven as he was by fate.

[Verse Locator](#)

तेषान् तु रथघोषेण राक्षसानां महात्मनाम् ।
वानराणामपि चमूर्युद्धायैवाभ्यवर्तत ॥ ६-९५-४४

44. rathaghoSheNa = (on hearing) the sound of the chariot; mahaatmanaam teShaam rakShasaanaam = of those mighty demons; chamuuH api = that army too; vaanaraaNaam = of monkeys; abhyavartata = returned; yuddhaayaiva = for the fight.

On hearing the sound of the chariot of those mighty demons, that army of monkeys too returned for the fight.

[Verse Locator](#)

तेषान् सुतुमुलं युद्धं बभूव कपिरक्षसाम् ।
अन्योन्यमाह्वयानानान् क्रुद्धानां जयमिच्छताम् ॥ ६-९५-४५

45. tumulam = a tumultuous; yuddham = battle; babhuuva = ensued; teShaam rakShasaanaam = of those mighty demons; chamuuH api = that army too; vaanaraaNaam = of monkeys; abhyavartata = returned; yuddhaayaiva = for the fight.

A tumultuous battle ensued between those monkeys and demons, who were fond of victory and summoning each other for combat with rage.

[Verse Locator](#)

ततः क्रुद्धो दशग्रीवः शरैः कांचनभूषणैः ।
वानराणामनीकेषु चकार कदनं महत् ॥ ६-९५-४६

46. tataH = thereupon; kruddhaH = the enraged; dashagriivaH = Ravana; sharaiH = with his arrows; kaaN^chana bhuuShaNaiH = decked with gold; chakaara = performed; mahat = a great; kadanam = combat; vanaaraaNaam aniikeShu = with the army of monkeys.

Thereupon, the enraged Ravana, with his arrows decked with that army of monkeys.

[Verse Locator](#)

निकृत्तशिरसः के चिद्रावणेन वलीमुखाः ।
केचिद्विच्छिन्नहृदयाः केचिच्छ्रोत्रविवर्जिताः ॥ ६-९५-४७

47. **kechit** = some; **valiimukhaaH** = monkeys; **nikR^itta shirasaH** = had their heads cut off; **raavaNena** = by Ravana; **kechit** = some; **vibhinna hR^idayaaH** = had their hearts pierced; **kechit** = some; **shrotra vivarjitaH** = were made deprived of their ears.

Some monkeys had their heads chopped off by Ravana. Some had their hearts pierced. Some were made deprived of their ears.

[Verse Locator](#)

निरुच्छवासा हताः के चित्के चित्पार्श्वेषु दारिताः ।
के चिद्विभिन्नशिरसः के चिच्छक्षुर्विवर्जिताः ॥ ६-९५-४८

48. **kechit** = some; **niruchchhvaasaaH** = became breathless; **hataah** = and killed; **kechit** = some; **daaritaH** = were torn; **paarshveShu** = in the region of the ribs; **kechit** = some; **vibhinna shirasaH** = had their heads broken; **kechit** = some; **kR^itaaH** = were made; **chakShurvinaa** = deprived of their eyes.

Some were struck down breathless. Some were torn in their ribs. Some had their skulls smashed. Some were deprived of their eyes.

[Verse Locator](#)

दशाननः क्रोधविवृत्तनेत्रो यतो यतोअभ्येति रथेन संख्ये ।
ततस्ततस्तस्य शरप्रवेगं सोढुं न शेकुर्हरियूथपास्ते ॥ ६-९५-४९

49. **yataH yataH** = whichever side; **dashaananaH** = Ravana; **abhyeti** = was coming (in his chariot); **samkhye** = on the battle-field; **krodha viviR^itta netraH** = his eyes rolling in anger; **te hariyuuthapaaH** = those monkeys-warriors; **tatstataH** = on that side; **soDhum na shekuH** = could not withstand; **sharapravegam** = the rapidity of his arrows.

Whichever side Ravana was coming in his chariot on the battle-field, his eyes rolling in anger, those monkey-warriors, on that side, could not with stand the rapidity of his arrows.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चनवतितमः सर्गः

Thus, this is the 95th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 95

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49



VI : Yuddha Kanda - Book Of
Chapter [Sarga] 96
Verses converted to UTF-8, Nov 09

Introduction

Having destroyed some monkeys in the battle-field, Ravana tries to approach Rama to continue his fight. Meanwhile, Sugreeva along with some monkeys attack some chiefs of demons and destroy them. Then, Virupaksha a demon comes and attacks Sugreeva. Sugreeva brings down a violent slap on the temple-bone of Virupaksha and kills him.

[Verse Locator](#)

तथा तैः कृत्तगात्रैस्तु दशग्रीवेण मार्गणैः ।
बभूव वसुधा तत्र प्रकीर्णा हरिभिर्वृता ॥ ६-९६-१

1. **vasudhaa** = the battle-field; **tatra** = there; **babhuuva** = became; **prakiirNaa** = dispersed; **taiH** = by those; **haribhiH** = monkeys; **tadaa** = then; **kR^ittagaatraiH** = by their bodies torn; **maargaNaiH** = with his arrows; **dashagriiveNa** = by Ravana; **tathaa** = in that manner.

The battle-field there, on its part, was strewn on that occasion with those monkeys whose bodies had thus been torn asunder by Ravana with his arrows.

[Verse Locator](#)

रावणस्याप्रसह्यन् तन् शरसम्पातमेकतः ।
न शेकुः सहितुन् दीप्तं पतङ्गा इव पावकम् ॥ ६-९६-२

2. (Those monkeys); **na shekuH** = could not; **sahitum** = bear; **tam** = that; **aprsahyam** = irresistible; **sharapaatam** = descent of arrows; **ekatam raavaNasya** = loosed by Ravana alone; **pataN^gaaH yathaa** = as moths; (cannot bear); **diiptam jvalanam** = a blazing fire.

Those monkeys could not bear that irresistible descent of arrows loosed by Ravana, any more than moths would bear a blazing fire.

[Verse Locator](#)

तेअर्दिता निशितैर्बाणैः क्रोशन्तो विप्रदुद्रुवुः ।
पावकार्चिःसमाविष्टा दह्यमाना यथा गजाः ॥ ६-९६-३

3. **te** = those monkeys; **arditaaH** = tormented; **nishitaiH baaNaiH** = by sharp arrows; **vipradudruvuH** = fled away; **kroshantaH** = roaring; **gajaaH yathaa** = as elephants (run away); **paavaakaarchiH samaaviShTaaH** = when enveloped in flames of fire; **dahyamaanaaH** = and getting scorched.

Those monkeys tormented by sharp arrows, fled away roaring, as elephants run away, when enveloped in flames of fire and getting scorched by them.

[Verse Locator](#)

प्लवङ्गानामनीकानि महाभ्राणीव मारुतः ।

स ययौ समरे तस्मिन्विधमन्नावणः शरैः ॥ ६-९६-४

4. **raavaNaH** = Ravana; **samyayau** = was marching forward swiftly; **tasmin samare** = in that battle-field; **vidhaman** = blowing away; **aniikaani** = the army; **plavaN^gamaan** = of monkeys; **maarutaH iva** = like the wind; (blows away); **mahaabhraaNi** = large clouds.

Ravana was marching forward swiftly in that battle-field, blowing away the army of monkeys, like the wind blows away large clouds.

[Verse Locator](#)

कदनन् तरसा कृत्वा राक्षसेन्द्रो वनौकसाम् ।

आससाद ततो युद्धे राघवन् त्वरितस्तदा ॥ ६-९६-५

5. **kadanam kR^itvaa** = destroying; **tarasaa** = with his strength; **vanaukasaam** = the monkeys; **tato yuddhe** = in that battle; **raakShasendraH** = Ravana; **tvaritam** = quickly; **aasasaada** = approached; **raaghavam** = Rama; **raNe** = on the battle-field.

Having brought about with his might the destruction of those monkeys in battle, Ravana quickly approached Rama on the battle-field.

[Verse Locator](#)

सुग्रीवस्तान्कपीन्दृष्ट्वा भग्नान्विद्रवतो रणे ।

गुल्मे सुषेणं निक्षिप्य चक्रे युद्धे द्रुतं मनः ॥ ६-९६-६

6. **dR^iShTvaa** = seeing; **taan kapiin** = those monkeys; **vidraavitaan** = running away; **bhagnaan** = in defeat; **raNe** = in the battle; **sugriivaH** = Sugreeva; **nikShipya** = keeping; **suSheNam** = Sushena; **gulme** = as a guard for his soldiers; **drutam** = and quickly; **manaH chakre** = threw his mind; **yuddhe** = into the fight.

Seeing those monkeys running away in defeat in that battle, Sugreeva kept Sushena in charge of his army and quickly threw his mind into the fight.

[Verse Locator](#)

आत्मनः सदृशन् वीरं स तं निक्षिप्य वानरम् ।

सुग्रीवोअभिमुखः शत्रुं प्रतस्थे पादपायुधः ॥ ६-९६-७

7. **nikShipya** = keeping; **tam viiram vaanaram** = that valiant Sushena; **sadR^isham** = who was equal; **aatmanaH** = to himself; **saH sugriivaH** = that Sugreeva; **paadapaayudhaH** = armed with the tree as a weapon; **pratasthe** = marched forward; **shatrum abhimukham** = towards the enemy.

Keeping that Sushena who was equal to himself, his substitute, that Sugreeva, armed with the tree as a weapon, marched forward towards the enemy.

[Verse Locator](#)

पार्श्वतः पृष्ठतश्चास्य सर्वे यूथाधिपाः स्वयम् ।

अनुजहुर्महाशैलान्विविधांश्च महाद्रुमान् ॥ ६-९६-८

8. **mahaashailaan** = (Taking) huge rocks; **vividhaan vanaspatiimshcha** = and various kinds of trees; **sarve** = all; **vaanara yuuthapaaH** = the monkey-warriors; **anujagmuH** = followed; (Sugreeva); **asya paarshrataH** = at his side; **pR^iShThatashcha** = and behind.

Taking huge rocks and various kinds of trees, all the monkey-warriors followed Sugreeva at his side and behind.

स नदन्युधि सुग्रीवः स्वरेण महता महान् ।
पातयन्विविधांश्चान्याज्जघानोत्तमराक्षसान् ॥ ६-९६-९

9. **mahaan** = the gigantic; **sugreevaH** = Sugreeva; **manarda** = roared; **mahataa svareNa** = at a high pitch; **yudhi** = in the battle-field; **pothayan** = striking with his blows; **mamantha** = (he) crushed; **anyaana vividhaan** = various other; **uttama raakShasaan** = chiefs of demons.

The gigantic Sugreeva roared at a high pitch in the battle-field. Striking with his blows, he crushed various other chiefs of demons.

Verse Locator

ममर्द च महाकायो राक्षसान्वानरेश्वरः ।
युगान्तसमये वायुः प्रवृद्धानगमानिव ॥ ६-९६-१०

10. **mahaakaayaH** = the colossal bodied; **vaanareshvaraH** = Sugreeva; **mamarda cha** = smashed; **raakShasaan** = the demons; **pravR^iddhaan agamaaniva** = as the grown-up trees; (are smashed); **vaayuH** = by the wind; **yugaantasamaye** = at the time of dissolution of the world.

The colossal bodied Sugreeva smashed the demons, as the grown-up trees are smashed by the wind at the time of dissolution of the world.

Verse Locator

राक्षसानामनीकेषु शैलवर्षन् ववर्ष ह ।
अश्ववर्षन् यथा मेघः पक्षिसङ्घेषु कानने ॥ ६-९६-११

11. **vavarSha** = (Sugreeva) rained; **shaila varSham** = a hail of rocks; **raakShasaam aniikeShu** = on the army of demons; **meghaH yathaa** = as a cloud; (rains); **ashvavarShaM** = a shower of hail-stones; **pakShisamgheShu** = on a host of birds; **kaanane** = in a forest.

Sugreeva rained a hail of rocks on the army of demons, as a cloud rains a shower of hail-stones on a host of birds in a forest.

Verse Locator

कपिराजविमुक्तैस्तैः शैलवर्षेस्तु राक्षसाः ।
विकीर्णशिरसः पेतुर्निकृता इव पर्वताः ॥ ६-९६-१२
अथ सङ्क्षीयमाणेषु राक्षसेषु समन्ततः ।
सुग्रीवेण प्रभग्नेषु पतत्सु विनदत्सु च ॥ ६-९६-१३
विरूपाक्षः स्वकं नाम धन्वी विश्राव्य राक्षसः ।
रथादाप्लुत्य दुर्धर्षो गजस्कन्धमुपारुहत् ॥ ६-९६-१४

12-14. **raakShaseShu** = (While) those demons; **prabhagneShu** = defeated; **sugriiveNa** = by Sugreeva; **atha** = and then; **patasucha** = falling on the floor; **nadatsu** = roaring; **samkShiiyamaaNeShu** = get diminished; **samantataH** = on all sides; **durdharShaH** = the indomitable; **viruupaakShaH** = Virupaksha; **raakShasaH** = the demon; **dhanvii** = holder of the bow; **vishraavya** = pronouncing; **naama** = his name; **svam** = himself; **aaplutya** = descending; **rathaat** = from his chariot; **upaaruhat** = mounted; **gajaskandham** = the back of an elephant.

While those demons, thus defeated by Sugreeva, falling on the floor and then roaring, get diminished in number from all sides, the indomitable Virupaksha the demon, holding a bow,

pronouncing his name by himself, descended from his chariot and mounted the back of an elephant.

[Verse Locator](#)

स तन् द्विरदमारुह्य विरूपाक्षो महारथः ।
विनदन्भीमनिर्ह्वलन् वानरानभ्यधावत ॥ ६-९६-१५

15. saH mahaabalaH = that mighty; nirupaakShaH = Virupaksha; aaruhya = mounting; tam dvipam = that elephant; nanarda = roared; atha = then; bhiimanirharaadam = a terrific noise; abhyadhaavata = and rushed; vaanaraan = towards the monkeys.

That mighty Virupaksha, mounting that elephant, then roared a terrific noise and rushed towards the monkeys.

[Verse Locator](#)

सुग्रीवे स शरान्घोरान्विससर्ज चमूमुखे ।
स्थापयामासा चोद्विग्नान्नाक्षसान्सम्प्रहर्षयन् ॥ ६-९६-१६

16. visasarja = (Virupaksha) released; ghoraan = dreadful; sharaan = arrows; sugriive = on Sugreeva; chamuumukhe = who was as the front-rank of the army; sthaapayamaasa = (He) strengthened his support; udvignaan = to the worried; raakShasaan = demons; sampraharShayan = by cheering them up.

Virupaksha released dreadful arrows on Sugreeva who was at the front-rank of the army. He strengthened his support to the worried demons, by cheering them up.

[Verse Locator](#)

सोअतिविद्धः शितैर्बाणैः कपीन्द्रस्तेन रक्षसा ।
चुक्रोध च महाक्रोधो वधे चास्य मनो दधे ॥ ६-९६-१७

17. saH kapiindvaH = Sugreeva; that king of monkeys; atividhaH = when struck severely; shitaiH baaNaiH = with sharp arrows; tena rakShasaa = by that demon; chukrosha = shouted loudly; mahaakrodhaH = with profuse anger; dadhe manaH = he set his mind; asya vadhe = on killing him.

Sugreeva, the king of monkeys, when he was struck severely with sharp arrows by that demon, shouted loudly. With profuse anger, he set his mind on killing him.

[Verse Locator](#)

ततः पादपमुद्धृत्य शूरः सम्प्रधने हरिः ।
अभिपत्य जघानास्य प्रमुखे तं महागजम् ॥ ६-९६-१८

18. uddR^itya = uplifting; paadapam = a tree; abhipatya = and coming near; tam = that; mahaagajam = huge elephant; shuuraH hariH = the valiant Sugreeva; sampradhanaH = a thorough fighter; jaghaana = struck it; pramukhe = on its face.

Uplifting a tree and coming near that huge elephant, the valiant Sugreeva, a thorough fighter, struck it on its face.

[Verse Locator](#)

स तु प्रहाराभिहतः सुग्रीवेण महागजः ।
अपासर्पद्धनुर्मात्रं निषसाद ननाद च ॥ ६-९६-१९

19. saH = that; mahaagajaH = huge elephant; prahaara abhihataH = struck with the blow; sugriiveNa = by Sugreeva; apaasarpat = receded; dhanurmaatram = to a distance of four

yards; **niShasaada** = sank down; **nanaada cha** = and roared too.

That huge elephant, struck with the blow of Sugreeva, receded to a distance of four yards, sank down and roared too.

[Verse Locator](#)

गजात्तु मथितान्तूर्णमपक्रम्य स वीर्यवान् ।
राक्षसोअभिमुखः शत्रुं प्रत्युद्गम्य ततः कपिम् ॥ ६-९६-२०
आर्षभन् चर्मखड्गं च प्रगृह्य लघुविक्रमः ।
भर्त्सयन्निव सुग्रीवमाससाद व्यवस्थितम् ॥ ६-९६-२१

20; 21. **apakramya** = descending; **tuurNam** = quickly; **mathitaat gajaat** = from his wounded elephant; **saH** = that; **viiryavaan** = valiant; **raakShasaH** = demon; **tataH** = then; **pragR^ihya** = seizing hold of; **khaD^gam cha** = his sword; **aarShabham charma** = from a shield made of a bull's hide; **pratyudgmya laghuvikramaH** = and advancing in rapid paces; **abhimukhaH** = facing; **kapim** = Sugreeva; the monkey; **shatrum** = his enemy; **aasasaada** = approached; **sugriivam** = Sugreeva; **vyavasthitam** = who stood firm; **bhartsayanniva** = threatening him as it were.

Descending quickly from his wounded elephant, that valiant demon then seizing hold of his sword from a shield made of a bull's hide and advancing in rapid paces, facing towards Sugreeva his enemy, approached him, who stood firm, threatening him as it were.

[Verse Locator](#)

स हि तस्याभिसङ्क्रुद्धः प्रगृह्य महतीन् शिलाम् ।
विरूपाक्षाय चिक्षेप सुग्रीवो जलदोपमाम् ॥ ६-९६-२२

22. **abhisamkruddhaH** = enraged; **tasya** = on that Virupaksha; **saH sugriivaH** = that Sugreeva; **pragR^ihya** = taking; **shilaam** = a rock; **vipulaam** = so extensive; **jaladopamam** = as a cloud; **chikShepa** = threw (it); **viruupaakShasya** = on Virupaksha.

Taking a huge rock, which looked like a cloud, that Sugreeva, who felt enraged, threw it on Virupaksha.

[Verse Locator](#)

स तान् शिलामापतन्तीन् दृष्ट्वा राक्षसपुङ्गवः ।
अपक्रम्य सुविक्रान्तः खड्गेन प्राहरत्तदा ॥ ६-९६-२३

23. **dR^iShTvaa** = seeing; **taam shilaam** = that rock; **aapatantiim** = falling; **saH suvikraantaH** = that highly valiant; **raakShasapungavaH** = excellent of demons; **tadaa** = then; **apakramya** = receding away; **praaharat** = struck (him); **khaDgena** = with a sword.

Seeing that rock falling, that highly valiant and excellent of demons then receding away, struck him with a sword.

[Verse Locator](#)

तेन खड्गेन सङ्क्रुद्धः सुग्रीवस्य चमूमुखे ।
कवचं पातयामास स खड्गाभिहतोअपतत् ॥ ६-९६-२४

24. **hataH** = wounded; **khaDga praaareNa** = by the blow of the sword; **balinaa tena rakShasaa** = of that strong demon; **vaanaraH** = Sugreeva; **abhavat** = became; **visamjJNaH iva** = as though unconscious; **bhuumau** = on the ground; **muhuurtam** = for a moment.

Wounded by the blow of the sword of that strong demon, Sugreeva became as though unconscious on the ground, for a moment.

सहसा स तदोत्पत्य राक्षसस्य महाहवे ।
मुष्टिं संवर्त्य वेगेन पातयामास वक्षसि ॥ ६-९६-२५

25. **tadaa** = then; **utpatya** = bouncing up; **sahasaa** = suddenly; **mahaahave** = in that great battle; **saH** = that Sugreeva; **samvartya** = tightening; **muShTim** = his fist; **paatayaamaasa** = brought it down; **raakShasasya vakShasi** = on the demon's chest; **vegena** = violently.

Then, bouncing up suddenly in that great battle, Sugreeva, tightening his fist, brought it down on the demon's chest violently.

Verse Locator

मुष्टिप्रहाराभिहतो विरूपाक्षो निशाचरः ।
तेन खड्गेन संक्रुद्धः सुग्रीवस्य चमूमुखे ॥ ६-९६-२६
कवचम् पातयामास पद्भ्यामभिहतोऽपतत् ।

26. **samkruddhaH** = enraged; **muShTiprahaara abhihataH** = when struck by the blow of the fist; **viruupaakShaH** = Virupaksha; **nishaacharaH** = the demon; **paatayaamaasa** = brought down; **kavacham** = the armour; **sugriivasya** = of Sugreeva; **tena khaDgena** = by his sword; **chamuumukhe** = at the battle-front; **abhihataH** = Sugreeva; struck by him; **apatat** = fell down; **padbhyaam** = from his feet.

Feeling enraged, when struck by the blow of that fist, Virupaksha the demon brought down the armour of Sugreeva by his sword at the battle-front. Thus struck by him, Sugreeva fell down from his feet.

Verse Locator

स समुत्थाय पतितः कपिस्तस्य व्यसर्जयत् ॥ ६-९६-२७
तलप्रहारमशनेः समानं भीमनिस्वनम् ।

27. **samutthaaya** = getting up; **patitaH** = when fallen; **saH kapiH** = that Sugreeva; **vyasarjayat** = gave; **tasya** = him; **talaprahaaram** = a sharp; **bhiimaniH svanam** = with a terrific sound; **samaanam** = equal; **aashaneH** = to a thunder.

Getting up when fallen, Sugreeva gave him a slap, which produced a terrific sound similar to a thunder.

Verse Locator

तलप्रहारन् तद्रक्षः सुग्रीवेण समुद्यतम् ॥ ६-९६-२८
नैपुण्यान्मोचयित्वैनं मुष्टिनोरस्यताडयत् ।

28. **mochaitvaa** = setting himself free; **tala prahaaram** = from that slap; **samudyataat** = which was about to be raised; **sugreeva** = by Sugreeva; **naipuNyaat** = with skill; **tat rakShaH** = Virupaksha; that demon; **ataaDayat** = struck; **enam** = him; **urasi** = on the chest; **muShTinaa** = with his fist.

Setting himself free from that slap, which was about to be raised by Sugreeva skillfully, Virupaksha the demon struck Sugreeva on the chest with his fist.

Verse Locator

ततस्तु सङ्क्रुद्धतरः सुग्रीवो वानरेश्वरः ॥ ६-९६-२९
मोक्षितन् चात्मनो दृष्ट्वा प्रहारं तेन रक्षसा ।

29. tataH = then; dR^iShTvaa = seeing; aatmanaH = his; prahaaram = blow; mokShitam = being escaped; sugriivaH = Sugreeva; vaanareshvaraH tu = the king of monkeys for his part; samkruddhataaraH = was very much enraged.

Then, seeing that demon escaping his blow, Sugreeva the monkey-king for his part, very much enraged.

[Verse Locator](#)

स ददर्शान्तरन् तस्य विरूपाक्षस्य वानरः ॥ ६-९६-३०
ततो न्यपातयत्क्रोधाच्छङ्खदेशे महातलम् ।

30. saH vaanaraH = that monkey; dadarsha = saw; antaram = an opportunity; tasya viruupaakShasya = (to strike) that Virupaksha; tataH = then; krodhaat = with anger; paatayat- (Sugreeva) brought down; anyat = another; mahaatalam = violent slap; shaNkha deshe = on his temple-bone.

That monkey saw an opportunity to strike that Virupaksha. Then, with anger, Sugreeva brought down another violent slap on his temple-bone.

[Verse Locator](#)

महेन्द्राशनिकल्पेन तलेनाभिहतः क्षितौ ॥ ६-९६-३१
पपात रुधिरक्लिन्नः शोणितन् स समुद्रमन् ।
स्रोतोभ्यस्तु विरूपाक्षो जलं रस्रवणादिव ॥ ६-९६-३२

31; 32. viruupaakShaH = Virupaksha; abhihataH = struck; talena = by that palm; mahendra ashanikalpena = like the thunderbolt of Indra the lord of celestials; papaata = fell; kShitau = to the ground; rudhira klinnaH = bathing blood; samudgiran = oozing; shoNitam = blood; bahu = profusely; srotobhyaH = from that apertures of his body; jalamiva = as water (flows); prasravaNaat = from the spring.

Virupaksha, struck by the blow of that palm, which was like the thunderbolt to the ground, oozing blood profusely from the (nine) apertures* of his body, as water flows from the spring.

* Nine apertures of body are two eyes, two nostrils, two ears, mouth, penis and anus.

[Verse Locator](#)

विवृत्तनयनन् क्रोधात्सफेन रुधिराप्लुतम् ।
ददृशुस्ते विरूपाक्षन् विरूपाक्षतरन् कृतम् ॥ ६-९६-३३

33. te = the monkeys; dadR^ishuH = saw; viruupaakSham = Virupaksha; vivR^itta nayanam = with his eyes rolling; krodhaat = through anger; saphenam rudhiaaplutam = bathed in foaming blood; viruupaakShataram kR^itam = and as such rendered all the more deformed.*

The monkeys saw Virupaksha, bathed in foaming blood, with his eyes rolling through anger and as such rendered all the more deformed.*

* There is a pun here on the word 'Virupaksha' which means one with deformed eyes.

[Verse Locator](#)

स्फुरन्तं परिवर्जन्तं पार्श्वेन रुधिरोक्षितम् ।
करुणन् च विनर्दान्तं ददृशुः कपयो रिपुम् ॥ ६-९६-३४

34. kapayaH = the monkeys; dadR^ishuH = saw; ripum = the enemy; rudhirokShitam = moistened with blood; parivartanam = turning to and from; sphurantam = as also throbbing; paarshvena = on his sides; vinardantam = and roaring; karuNam = piteously.

The monkeys saw their enemy, bathed in blood, turning to and from as also throbbing on his sides and roaring piteously.

[Verse Locator](#)

तथा तु तौ सन्यति सम्प्रयुक्तौ ।
तरस्विनौ वानरराक्षसानाम् ।
बलार्णवौ सस्वनतुः स भीमं ।
महार्णवौ द्वाविव भिन्नवेलौ ॥ ६-९६-३५

35. **samprayuktau** = confronting together; **samyati** = in the battle-field; **tathaa** = in that way; **tarasvinau bhiimau** = those two violent and terrific; **balaarNavau** = armies which were extensive as seas; **raakShasaanaam** = of monkeys and demons; **sasvanatushcha** = roared; **dvau mahaarNavau iva** = like two large oceans; **bhinna setuu** = which had burst their bounds.

Confronting together in the battle-field in that way, those two violent and terrific armies which were extensive as oceans, of monkeys and demons, roared like two large oceans which had burst their bounds.

[Verse Locator](#)

विनाशितं प्रेक्ष्य विरूपनेत्रं ।
महाबलन् तन् हरिपार्थिवेन ।
बलन् समस्तन् कपिराक्षसानाम् ।
उन्मत्तगङ्गाप्रतिमं बभूव ॥ ६-९६-३६

36. **prekShya** = beholding tam = that; **mahaabalam** = mighty; **viruupanetram** = virupaksha; **vinaashitam** = killed; **haripaarthivena** = by Sugreeva; **balam** = the army; **kapiraakShasaanaam** = of monkeys and demon; **sametam** = together; **babhuuva** = looked; **udvR^itta gaN^gaapratimam** = like the agitatd river of Ganga.

Beholding that mighty Virupaksha killed by Sugreeva, the army of monkeys and demons together looked like the agitated river of Ganga.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षण्णवतितमः सर्गः

Thus, this is the 96th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 96

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			



**VI : Yuddha Kanda - Book Of
Chapter [Sarga] 97
Verses converted to UTF-8, Nov 09**

Introduction

Ravana sends Mahodara to the battle-field. Mahodara creates havoc, by cutting off the hands, feet and thighs of monkeys. Some monkeys seek refuge with Sugreeva and some ran away for life. Sugreeva attacks Mahodara and initially kills the horses of the latter. Both of them fight till the weapons in their hands get broken. Then, they start wrestling with each other, till they get exhausted. Finally, Sugreeva cuts off Mahodara's head with a huge sword.

[Verse Locator](#)

हन्यमाने बले तूर्णमन्योन्यन् ते महामृधे ।
सरसीव महाघर्मे सूपक्षीणे बभूवतुः ॥६-९७-१

1. **bale** = those two armies; **hanyamaane** = being killed; **anyonyam** = by each another; **mahaamR^idhe** = in that major battle; **babhuuvatuH** = became; **suupakShiiNe** = diminished very much; **tuurNam** = quickly; **sarasiiva** = like two lakes; (diminishing); **mahaagharme** = in a severe summer.

Being killed by each other in that major battle, those two armies were very much diminished soon, like two lakes in a severe summer.

[Verse Locator](#)

स्वबलस्य विघातेन विरूपाक्षवधेन च ।
बभूव द्विगुणन् क्रुद्धो रावणो राक्षसाधिपः ॥६-९७-२

2. **raavaNaH** = Ravana; **raakShasaadhipaH** = the lord of demons; **babhuuva** = became; **dviguNam** = doubly; **kruddhaH** = enraged; **ghaatenā** = because of the destroyal; **svabalasya** = of his own army; **viruupaakShena vadhena** = and the fall of Virupaksha.

Ravana the lord of demons got doubly enraged because of the destroyal of his own army and the fall of Virupaksha.

[Verse Locator](#)

प्रक्षीणन् तु बलं दृष्ट्वा वध्यमानन् वलीमुखैः ।
बभूवास्य व्यथा युद्धे प्रेक्ष्य दैवविपर्ययम् ॥६-९७-३

3. **dR^iShTvaa** = seeing; **svabalam** = his own army; **prakShiiNam** = diminished; **vadhyamaanam** = after having been killed; **valiimukhaiH** = by the monkeys; **yuddhe** = in the battle; **dR^iShTvaa** = and seeing; **daivaviparyam** = the reversal of his fate; **vyathaa** = restlessness; **babhuuva** = came; **asya** = to him.

He felt restless to find his own army diminished while being killed by the monkeys and to see the reversal of his fate.

उवाच च समीपस्थं महोदरमरिन्दमम् ।

अस्मिन्काले महाबाहो जयाशा त्वयि मे स्थिता ॥६-९७-४

4. **uvaacha** = (He) spoke; **mahodaram** = to Mahodara; **arimdamam** = the annihilator of enemies; **samiipastham** = who was standing nearby (as follows): **mahaabaaho** = O the long armed!; **asmin kaale** = at this juncture; **me jayaashaa** = my hope for victory; **tvayi sthita** = lies in you.

He spoke to Mahodara, the annihilator of enemies, standing beside him (as follows): "O the long-armed! At this juncture, my hope for victory is centered in you."

[Verse Locator](#)

जहि शत्रुचमून् वीर दर्शयाद्य पराक्रमम् ।

भर्तृपिण्डस्य कालोअयं निर्वेष्टुन् साधु युध्यताम् ॥६-९७-५

5. **viira** = O the brave demon!; **jahi** = destroy; **shatruchamuum** = the army of our enemies!; **darshaya** = show; **paraakramam** = your prowess; **adya** = now!; **ayam** = this; **kaalaH** = is the time; **nirveShTum** = to repay the debt; **bhartR^ipiN^Dasya** = of your master (in the form of subsistence received from him); **yudhyataam** = fight; **saadhu** = well.

"O the brave demon! Destroy the army of our enemies. Show your prowess now. This is the time to repay the debt of your master (received in the form of sustenance from him). Fight well."

[Verse Locator](#)

एवमुक्तस्तथेत्युक्त्वा राक्षसेन्द्रं महोदरः ।

प्रविवेशारिसेनान् स पतङ्ग इव पावकम् ॥६-९७-६

6. **evam** = thus; **uktaH** = spoken; **mahodaraH** = Mahodara; **raakShasendraH** = the chief of demons; **uktvaa** = uttering; **tathaa iti** = "So it be"; **pravivesha** = entered; **taam arisenam** = that army of enemies; **pataN^gaH iva** = as a moth; (rushed into); **paavakam** = a flame.

Hearing the words of Ravana, Mahodara the chief of demons saying "So it be", penetrated into the army of enemies, as a moth rushed into a flame.

[Verse Locator](#)

ततः स कदनन् चक्रे वानराणां महाबलः ।

भर्तृवाक्येन तेजस्वी स्वेन वीर्येण चोदितः ॥६-९७-७

7. **choditaH** = incited; **bhartR^ivaakyena** = by the words of his master; **saH mahaabalaH** = that mighty demon; **tejasvii** = with full of energy; **kadanam chakre** = destroyed; **vaanaraaNaam** = the monkeys; **svena viiryeNa** = by dint of his own valour.

Emboldened by the words of his master, that mighty demon, with full of energy, destroyed the monkeys by dint of his own valour.

[Verse Locator](#)

वानराश्च महासत्त्वः प्रगृह्य विपुलाः शिलाः ।

प्रविश्यारिबलं भीमं जघ्नस्ते सर्वराक्षसान् ॥६-९७-८

8. **te** = those; **mahaasattvaaH** = highly strong; **vaanaraashcha** = monkeys too; **parigR^ihya** = taking hold of **vipulaaH shilaaH** = huge rocks; **pravishya** = and penetrating; **bhiimam aribalam** = the terrific army of enemies; **jaghmuH** = killed; **sarva raakShasaan** = all the demons.

Taking hold of huge rocks and penetrating the terrific army of enemies, those highly strong monkeys too started killing all the demons.

[Verse Locator](#)

महोदरः सुसंकुद्धः शरैः काञ्चनभूषणैः ।
चिच्चेद पाणिपादोरु वानराणां महाहवे ॥६-९७-९॥

9. mahaahave = in that great battle; susamkruddhaH = the highly enraged; mahodaraH = Mahodara; sharaiH = with his arrows; kaaNchana bhuuShaNaiH = decked in gold; chichchheda = chopped off; paaNi paadoru = the hands; feet and thighs; vaanaraaNaam = of the monkeys.

In that great battle, the highly enraged Mahodara, with his arrows decked in gold, chopped off the hands, feet and thighs of monkeys.

[Verse Locator](#)

ततस्ते वानराः सर्वे राक्षसैरर्दिता भृशम् ।
दिशो दश द्रुताः केचित्केचित्सुग्रीवमाश्रिताः ॥६-९७-१०॥

10. tataH = then; (among) sarve = all; te vaanaraaH = those monkeys; arditaH = tormented; bhR^isham = very much; raakShasaiH = by the demons; kechit = some; drutaaH = ran away; dashadishaH = into ten directions; kechit = some; aashritaH = sought refuge; sugriivam = with Sugreeva.

Then, among all those monkeys who were tormented by the demons, some ran away into ten directions. Some others sought refuge with Sugreeva.

[Verse Locator](#)

प्रभग्नान् समरे दृष्ट्वा वानराणां महाचमूम् ।
अभिदुद्राव सुग्रीवो महोदरमनन्तरम् ॥६-९७-११॥

11. dR^iShTvaa = seeing; mahaabalam = the large army; vaanaraaNaam = of monkeys; prabhagnam = being defeated; samare = in battle; sugreevaH = Sugreeva; abhidudraava = rushed towards; mahodaram = Mahodara; rushed towards; mahodaram = Mahodara; anantaram = who was immediately close to him.

Seeing the large army of monkeys defeated in the battle, Sugreeva rushed towards Mahodara who was immediately close to him.

[Verse Locator](#)

प्रगृह्य विपुलान् घोरां महीधर समान् शिलाम् ।
चिक्षेप च महातेजास्तद्वधाय हरीश्वरः ॥६-९७-१२॥

12. pragR^ihya = seizing hold of; shilaam = a rock; ghoraam = which was terrific; vipulaam = large; mahiidhara samaam = and equal in size to a mountain; hariishvaraH = Sugreeva; mahaatejaaH = who was endowed with a great energy; chikShepa = hurled it; tadvadhaaya = for killing him.

Seizing hold of a large and terrific rock, which looked like a mountain, Sugreeva who was endowed with a great energy, hurled it with an aim to kill the demon.

[Verse Locator](#)

तामापतन्तीन् सहसा शिलान् दृष्ट्वा महोदरः ।
असम्भ्रान्तस्ततो बाणैर्निर्बिभेद दुरासदाम् ॥६-९७-१३॥

13. dR^iShTvaa = seeing; taam shilaam = that rock; aapatantiim = falling; sahasaa = suddenly; mahodaraH = Mahodara; tataH = then; asambhraantaH = unagitated; nirbibheda = tore it; baaNaiH = with his arrows; duraasadaam = though it was difficult to approach.

Seeing that rock falling suddenly, Mahodara, then unagitated, tore it with his arrows, though it was difficult to approach.

[Verse Locator](#)

रक्षसा तेन बाणौघैर्निकृत्ता सा सहस्रधा ।

निपपात शिलाभूमौ गृध्रचक्रमिवाकुलम् ॥६-९७-१४

14. saa = that rock; nikR^ittaa = broken; sahasradhaa = to a thousand pieces; tena rakShasaa = by that demon; baaNaughaiH = with a multitude of his arrows; tadaa = forthwith; nipapaata = fell down; bhuumau = on earth; aaknean gR^idhrachakramiva = like a flock of frightened vultures.

That rock, broken to a thousand pieces by that demon with a multitude of his arrows, forthwith fell down on earth, like a flock of frightened vultures.

[Verse Locator](#)

तान् तु भिन्नान् शिलां दृष्ट्वा सुग्रीवः क्रोधमूर्छितः ।

सालमुत्पाट्य चिक्षेप रक्षसे रणमूर्धनि ॥६-९७-१५

15. krodhamurchchhitaH = filled with rage; dR^iShTyaa = on seeing; taam shilaam = that rock; bhinnaam = broken; utpaaTyaa = and uprooting; saalam = a Sala tree; sugriivaH = Sugreeva; chikShepa = hurled it; saH = Mahodara; tam chichchheda = chopped it off naikadhaa = into many pieces.

Filled with rage on seeing that rock broken and uprooting a Sala tree, Sugreeva hurled it at his enemy and Mahodara chopped it off into many pieces.

[Verse Locator](#)

शरैश्च विददारैनन् शूरः परपुरज्जयः ।

स ददर्श ततः क्रुद्धः परिघं पतितं भुवि ॥६-९७-१६

16. shuuraH = the valiant Mahodara; parabalaardanaH = who torments hostile forces; vidadaara = lacerated; enam = Sugreeva; sharaiH = with his arrows; saH kruddhaH = that enraged Sugreeva; tataH = then; dadarsha = saw; parigham = an iron rod; patitam = fallen; bhuvi = on the ground.

The valiant Mahodara, who was the tormentator of hostile forces, lacerated Sugreeva with his arrows. That enraged Sugreeva then saw an iron rod on the ground.

[Verse Locator](#)

आविध्य तु स तन् दीप्तं परिघं तस्य दर्शयन् ।

परिघाग्रेण वेगेन जघानास्य हयोत्तमान् ॥६-९७-१७

17. aavidhya = Swinging; tam diiptam parigham = that flashing iron rod; darshayan = and showing it; tasya = to him; saH = Sugreeva; jaghaana = killed; asya hayottamaan = the excellent horses of Mahodara; parigheNa = with that iron rod; ugravegena = of terrible speed.

Swinging that flashing iron rod and showing it to him, Sugreeva killed the excellent horses of Mahodara with that iron rod of terrible speed.

[Verse Locator](#)

तस्माद्धृतहयाद्वीरः सोऽवप्लुत्य महारथात् ।

गदान् जग्राह सङ्क्रुद्धो राक्षसोऽथ महोदरः ॥६-९७-१८

18. **avaplutya** = jumping down; **tasmaat mahaarathaat** = from that huge chariot; **hatahayaat** = whose horses had been killed; **saH viiraH** = that valiant; **mahodaraH** = mahodara; **raakShasaH** = the demon; **atha** = thereupon; **jagraaha** = seized hold; **gadaam** = of a mace; **kruddhaH** = with anger.

Jumping down from that huge chariot, whose horses had been killed, that valiant Mahodara the demon, thereupon seized hold of a mace with anger.

[Verse Locator](#)

गदापरिघहस्तौ तौ युधि वीरौ समीयतुः ।

नर्दन्तौ गोवृषप्रख्यौ घनाविव सविद्युतौ ॥६-९७-१९

19. **gadaa parigha hastau** = with a mace and an iron hand respectively in their hands; **nardantau** = and roaring; **govR^iSha prakhyau** = like two bulls; **ghanaaviva** = and resembling two clouds; **savidyutau** = charged with lightning; **tau viirau** = those two heroes; **samiyatuH** = closed in; **yudhi** = for a battle.

With a mace and an iron road respectively in their hands and roaring like two bulls and resembling like two clouds charged with lightning, those two heroes closed in for a battle.

[Verse Locator](#)

ततः क्रुद्धो गदां तस्य चिक्षेप रजनीचरः ।

ज्वलन्तीं भास्कराभासां सुग्रीवाय महोदरः ॥९७-६-२०

20. **mahodaraH** = Mahodara; **rajaniicharaH** = the demon; **kruddhaH** = was angry; **tasya** = with Sgureeva; **tataH** = and thereupon; **chikShepa** = hurled; **jvalantiim gadaam** = a blazing to mace; **bhaskraabhaasaam** = wich sone like the sun; **sugroovaaya** = on Sugreeva.

Mahodara the demon was angry with Sgureeva and thereupon hurled his blazing mace, which shone like the sun, on Sugreeva.

[Verse Locator](#)

गदां तां सुमहाघोरामापतन्तीं महाबलः ।

सुग्रीवो रोषताम्राक्षः समुद्यम्य महाहवे ॥६-९७-२१

आजघान गदान् तस्य परिघेण हरीश्वरः ।

पपात स गदोद्धिन्नः परिघस्तस्य भूतले ॥६-९७-२२

21; 22. **taam sumahaaghoraam gadaam** = (Seeing) that highly terrific mace; **aapatantiim** = falling (on him); **mahaahave** = in that great battle; **mahaabalah** = the mighty; **sugiivaH** = Sugreeva; **hariishvaraH** = the king of monkeys; **roShataamraakShaH** = was enraged with red eyes; **aajaghaana** = and struck; **tasya gadaam** = his mace; **parigheNa samudyamya** = lifting up the iron rod; **tasya parighaH** = that iron rod; **gadodbhinnaH** = broke off; **papaata** = and fell; **bhuutale** = on the floor.

Seeing that highly terrible mace, falling on him in that great battle, the mighty Sugreeva, the King of monkeys, was enraged with red eyes and struck that mace, by lifting up the iron rod. That iron rod broke off and fell on the ground.

[Verse Locator](#)

ततो जग्राह तेजस्वी सुग्रीवो वसुधातलात् ।
आयसं मुसलन् घोरन् सर्वतो हेमभूषितम् ॥६-९७-२३

23. tataH = thereupon; tejasvii = the spirited; sugriiivaH = Sugreeva; jagraaha = took hold; ghoram aayasam musalam = of a formidable steel club; sarvatah hema bhuuShitam = entirely decked with gold; vasudhaatalaat = from the earth-surface.

Thereupon, the spirited Sugreeva took hold of a formidable steel club, entirely decked with gold, from the earth-surface.

[Verse Locator](#)

स तमुद्यम्य चिक्षेप सोऽप्यस्य प्राक्षिपद्गदाम् ।
भिन्नावन्योन्यमासाद्य पेततुस्तौ महीतले ॥६-९७-२४

24. udyamya = lifting; tam = that steel club; saH = Sugreeva; chikShepa = hurled (it); saH.api = Mahodara too; praakShipat = hurled; gadaam = (another) mace; asya = on him; tau = those two weapons; anyonyam aasaadya = clashing each other; bhinnau = were broken; petatuH = and fell; mahiitale = on the floor.

Lifting that steel club, Sugreeva hurled it. Mahodara too hurled another mace on him. Those two weapons, clashing each other, broke and fell on the floor.

[Verse Locator](#)

ततो भिन्नप्रहरणौ मुष्टिभ्यान् तौ समीयतुः ।
तेजो बलसमाविष्टौ दीप्ताविव हुताशनौ ॥६-९७-२५

25. bhinna praharaNau = with their weapons broken; tau = the two warriors; tejobala samaaviShTaa = who were endowed with spirit and strength; diiptau hutaashanau iva = resembling two blazing fires; samiiyatau = contended; muShTibhyaam = with their fists.

As all their weapons were broken, those two warriors, who were endowed with spirit and strength, resembling two blazing fires, started contending with fists.

[Verse Locator](#)

जघ्नतुस्तौ तदान्योन्यं नेदतुश्च पुनः पुनः ।
तलैश्चान्योन्यमाहत्य पेततुर्धरणीतले ॥६-९७-२६

26. punaH punaH = time and again; nadantau = roaring; tau = those two warriors; tadaa = then; jaghnatuH = banged; tadaa = then; jaghnatuH = banged; anyonyam = each other; aahatya = slapping anyonyam = each other; talaiH = with their palms; petatuH = (they) rolled; mahiitale = on the earth's surface.

Roaring again and again, those two warriors then banged each other. Slapping each other with their palms, they rolled on the earth's surface.

[Verse Locator](#)

उत्पेततुस्ततस्तूर्णन् जघ्नतुश्च परस्परम् ।
भुजैश्चिक्षेपतुर्वीरावन्योन्यमपराजितौ ॥६-९७-२७

27. utpetatuH = they raised; tuurNam = quickly; tadaa = and then; jaghnatuH = began to strike; parasparam = each other; aparaajitaH = remaining unyielded; viirau = the two heroes; chikShipatuH = pushed; anyonyam = each other; bhujaiH = on their shoulders.

They raised quickly on their feet and then began to strike each other. Remaining unyielded, the two heroes pushed each other on their shoulders.

जग्मुस्तु श्रमं वीरौ बाहुयुद्धे पांतपौ ।
जहार च तदा खड्गमदूरपरिवर्तिनम् ॥६-९७-२८
राक्षसश्चर्मणा सार्धं महावेगो महोदरः ।

28. tau viirau = those two heroes; paramtapau = the annihilators of their enemies; jagmatuH shramam = felt exhausted; baahuyuddhe = in the course of their wrestling; tadaa = then; mahaavegaH = the highly fast; mahodaraH = Mahodara; raakShasaH = the demon; jahaara = took; khaDgam = a sword; charmaNaasaardham = along with a shield; aduuraparivartinam = lying not very far.

Those two heroes, the annihilators their enemies, felt exhausted in the course of their wrestling. Then the highly fast Mahodara the demon took hold of a sword and a shield, lying not very far.

[Verse Locator](#)

तथैव च महाखड्गन् चर्मणा पतितन् सह ॥६-९७-२९
जग्राह वानरश्रेष्ठः सुग्रीवो वेगवत्तरः ।

29. tathaiva = in the same way; vegavattaraH = the highly swift; sugriivaH = Sugreeva; vaanara shreShThaH = the foremost of monkeys; jagraaha = took hold; mahaakhaDgam = of a large sword; charmaNaa saha = along with a shield; tatitam = lying (there).

In the same way, the highly swift Sugreeva the foremost of monkeys took hold of a large sword together with a shield, lying there.

[Verse Locator](#)

तौ तु रोषपरीताङ्गौ नर्दन्तावभ्यधावताम् ॥६-९७-३०
उद्यतासी रणे हृष्टौ युधि शस्त्रविशारदौ ।

30. tataH = thereupon; (those two warriors) shastra vishaaradau = who were skilled in the use of weaponry; raNe = in the battle-field; roShapariitaaN^gau = and whose limbs were seized with anger; abhyadhaavataam = galloped forward; nadantau = roaring; hR^iShTau = with joy; udyataasii = with their swords upraised.

Thereupon, those two warriors, who were skilled in the use of weaponry in the battle-field and whose limbs were seized with anger, galloped forward, roaring with joy, with their swords upraised.

[Verse Locator](#)

दक्षिणं मण्डलन् चोभौ तौ तूर्णन् सम्परीयतुः ॥६-९७-३१
अन्योन्यमभिसङ्क्रुद्धौ जये प्रणिहितावुभौ ।

31. praNihitau = with their thoughts concentrated on one point; jaye = of victory; ubhau = both of them; abhisamkruddhau = were enraged with; anyonyam = each other; sampariiyatuH = and performed; dakShiNam maN^Dalam = circumambulations from left to right; sutuurNam = very quickly.

With their thoughts concentrated on one point of victory, both the warriors were enraged with each other and performed circumambulations from left to right, very quickly.

[Verse Locator](#)

स तु शूरो महावेगो वीर्यश्लाघी महोदरः ॥६-९७-३२

महाचर्मणि तन् खड्गं पातयामास दुर्मतिः ।

32. saH shuuraH durmatiH mahodaraH = that valiant and evil-minded Mahodara; viiryashlaaghii = who was boasting of his own prowess; mahaavegaH = with very high speed; paatayaamaasa = let fall; tam = that; khaD^gam = sword; mahaacharmaNi = on the heavy shield (of Sugreeva).

That valiant and evil-minded Mahodara, who was boasting of his own prowess, let fall with very high speed, that sword on the heavy shield of Sugreeva.

[Verse Locator](#)

लग्नमुत्कर्षतः खड्गन् खड्गेन कपिकुञ्जरः ॥६-९७-३३

जहार सशिरस्त्राणन् कुण्डलोपहितन् शिरः ।

33. utkarShataH = even while Mahodara was extracting; khaD^gam = his sword; lagnam = which had got struck in the shield; kapikuN^jaraH = Sugreeva; jahaara = severed; khaD^gena = with his own sword; shiraH mahodara's head; kuN^Dalopagatam = which was adorned with ear-rings; sashirastraaNam = and helmet.

Even while Mahodara was extracting his sword which had got struck in the shield, Sugreeva severed with his own sword, Mahodara's head, which was adorned with ear-rings and helmet.

[Verse Locator](#)

निकृत्तशिरसस्तस्य पतितस्य महीतले ॥६-९७-३४

तद्वलन् राक्षसेन्द्रस्य दृष्ट्वा तत्र न तिष्ठति ।

34. tasa = (While) Mahodara; nikR^ittshiraH = with his head chopped off; patitasya = was falling; mahiitale = on the ground; raakShasendrasya = Ravana's army; dR^iShTyaa = on seeing; tat = it; na dR^ishyate = could no longer be seen; tatra = there.

While Mahodara, with his head chopped off, was falling on the ground, Ravana's army, on seeing it, could no longer be seen on the battle-field.

[Verse Locator](#)

हत्वा तन् वानरैः सार्धं ननाद मुदितो हरिः ॥६-९७-३५

चुक्रोध च दशग्रीवो बभौ हृष्टश्च राघवः ।

35. hatvaa = having killed; tam = Mahodara; hariH = Sugreeva; nanaada muditaH = made a rejoicing roar; vaanaraiH saardham = with his monkeys; dashagriivaH = Ravana; chukrodha cha = was enraged; raaghavashcha = Rama; babhau hR^iShTaH = looked rejoicing.

Having killed Mahodara, Sugreeva made a rejoicing roar with his monkeys. Ravana was enraged. Rama looked rejoicing.

[Verse Locator](#)

विषण्णवदनाः सर्वे राक्षसा दीनचेतसः ॥६-९७-३६

विद्रवन्ति ततः सर्वे भयवित्रस्तचेतसः ।

36. viShaNNa vadanaah = with their faces looking low-spirited; sarve raakShasaaH = all the demons; diinachetasaH = felt dejected; bhayavitrasta chetasaH = with their minds stricken with fear; sarve = all of them; vidravanti = ran away; tataH = from the battle-field.

With their faces looking low-spirited all the demons felt dejected. With their minds stricken with fear, all of them ran away from the battle-field.

[Verse Locator](#)

महोदरं तं विनिपात्य भूमौ ।
महागिरेः कीर्णमिवैकदेशम् ।
सूर्यात्मजस्तत्र रराज लक्ष्म्या ।
सूर्यः स्वतेजोभिरिवाप्रधृष्यः ॥६-९७-३७

37. **vinipaatya** = having thrown down; **bhuumau** = to the ground; **tam mahodaram** = that Mahodara; **ekadesham iva** = looking like a part; **mahaagireH** = of a huge mountain; **kiirNam** lying shattered; **apradhR^iShyaH** = the invincible; **suuryaatmajaH** = Sugreeva; **raraaja** = shone; **lakShmyaa** = in glory; **tatra** = there; **suuryaH iva** = like the sun; **svatejobhiH** = shines with its rays.

Having thrown down to the ground that Mahodara, looking like a part of a huge mountain lying shattered the invincible Sugreeva shone in glory in the battle-field like the sun shines with its rays.

[Verse Locator](#)

अथ विजयमवाप्य वानरेन्द्रः ।
समरमुखे सुरसिद्धयक्षसंघैः ।
अवनितलगतैश्च भूतसंघैः ।
ह्रुषसमाकुलितैर्निरीक्ष्यमाणः ॥६-९७-३८

38. **aavaapya** = having attained; **vijayam** = victory; **samaramukhe** = in the battle-front; **vaanarendraH** = Sugreeva; **atha** = then; **niriikShyamaaNah** = continued to be looked at; **surasiddhe yakShasamghaiH** = by the multitude of gods; Siddhas (a class of demi-gods who are endowed with mystic powers) and Yakshas (another class of demi-gods attending upon Kubera; **the god of riches**) **bhuutasamghaiH cha** = as also a multitude of beings; **avanitalagaiH** = standing on the earth's surface; **haruShasamaakulitaiH** = who were all overwhelmed with joy.

Having attained victory in the battle-front, Sugreeva then continued to be looked at by the multitude of gods, Siddhas (a class of demigods who are endowed with mystic powers) and Yakshas (another class of demigods attending on Kubera, the god of riches) as also a host of beings standing on the earth's surface who were all overwhelmed with joy.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सप्तनवतितमः सर्गः

Thus, this is the 97th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 97

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	

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VI : Yuddha Kanda - Book Of
Chapter [Sarga] 98
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Introduction

When Mahaparshva enters the battle-field and torments the monkeys, Angada comes to their rescue and hits him. Jambavan also enters the field and breaks the chariot and the horses of Mahaparshva. Then, Angada knocks the bow and the helmet of Mahaparshva, as they fall down. Finally, Mahaparshva falls dead, succumbing to a forcible blow of Angada's fist.

[Verse Locator](#)

महोदरे तु निहते महापार्श्वो महाबलः ।
सुग्रीवेण समीक्ष्याथ क्रोधात्संरक्तलोचनः ॥६-९८-१
अङ्गदस्य चमूं भीमान् क्षोभयामास सायकैः ।

1. samiikShya = seeing; mahodara = Mahodara; nihate = killed; sugriiveNa = by Sugreeva; mahaabalaH = the mighty; mahaapaarshvaH = Mahaparshva; krodha samrakta lochanaH = with his red-blood eyes in anger; atha = then; kShobhayaamaasa = stirred up; bhiimaam = the terrific; chamuum = army; aN^gadasya = of Angada; maargaNaiH = with his arrows.

Seeing Mahodara killed by Sugreeva, the mighty Mahaparsva for his part with his red-blood eyes through anger, forthwith stirred up the terrific army of Angada with his arrows.

[Verse Locator](#)

स वानराणां मुख्यानामुत्तमाङ्गानि सर्वशः ॥६-९८-२
पातयामास कायेभ्यः फलन् वृन्तादिवानिलः ।

2. saH raakShasaH = that demon; paatayaamaasa = struck down; uttamaaNgaani = the heads; mukhyaanaam vaanaraaNam = of monkey-chiefs; kaayebhyaH = from their trunks; anilaH iva = as wind (would); phalam = (throw down) a fruit; vR^intaat = from its stalk.

That demon struck down the heads of monkey-chiefs from their trunks, as wind would throw down a fruit from its stalk.

[Verse Locator](#)

केषान् चिदिषुभिर्बाहून्स्कन्धांश्चिच्छेद राक्षसः ॥६-९८-३
वानराणान् सुसङ्क्रुद्धः पार्श्वन् केषां व्यदारयत् ।

3. atha = Moreover; susamrabdhaH = very quickly; saH raakShasaH = that demon; chichchheda = chopped off; baahuun = the arms; keShaamchit vaanaraaNam = of some monkeys; iShubhiH = with his arrows; aakShipat = and struck down; paarshvam = the region of the ribs; keShaam chit = of others.

Moreover, that demon very quickly chopped off the arms of some monkeys with his arrows and struck down the region of the ribs of others.

[Verse Locator](#)

तेअर्दिता बाणवर्षेण महापार्श्वेन वानराः ॥६-९८-४
विषादविमुखाः सर्वे बभूवुर्गतचेतसः ।

4. **aarditaaH** = tormented; **baaNavegena** = by the flight of arrows; **mahaapaarshvena** = by Mahaparsva; **sarve** = all; **te vaanaraaH** = those monkeys; **viShaada vimukhaaH** = were downcast with despair; **babhuuvuH** = and became; **gatachetasaH** = bereft of their senses.

Tormented by the flight of arrows of Mahaparshva, all those monkeys were downcast with despair and lost heart.

[Verse Locator](#)

निरीक्ष्य बलमुद्विग्नमङ्गदो राक्षसार्दितम् ॥६-९८-५॥
वेगन् चक्रे महाबाहुः समुद्र इव पर्वणि ।

5. **nishamya** = hearing; **balam** = his army; **udvignam** = depressed; **raakShasaarditam** = on being tormented by the demon; **aN^gadaH** = Angada; **mahaavegaH** = who was endowed with a great impetuosity; **vegam chakre** = exhibited his tempo; **samudraH iva** = like an ocean; **parvasu** = on full-moon days.

Seeing his army depressed on being tormented by the demon, Angada who was endowed with a great impetuosity, exhibited his tempo like an ocean on full-moon days.

[Verse Locator](#)

आयसं परिघन् गृह्य सूर्यरश्मिसमप्रभम् ॥६-९८-६॥
समरे वानरश्रेष्ठो महापार्श्वे न्यपातयत् ।

6. **gR^ihya** = taking hold; **aayasam parigham** = of a steel rod; **suurya rashmisama prabham** = with its radiance equal to that of the sun; **myapaatayat** = hurled it; **mahaapaarshve** = on Mahaparsva; **samare** = in that combat.

Taking hold of a steel rod, with its radiance equal to that of the sun, hurled it on Mahaparshva in that combat.

[Verse Locator](#)

स तु तेन प्रहारेण महापार्श्वो विचेतनः ॥६-९८-७॥
ससूतः स्यन्दनात्तस्माद्विसन्तः प्रापतद्भुवि ।

7. **tena** = prahaareNa = by that blow; **saH mahaapaarshvaH** = that Mahaparsva; **apata vichetanaH visajJNaH** = dropped senseless and unconscious; **bhuvi** = on the ground; **tasmaat syandanaat** = from that chariot; **sasuutaH** = along with his charioteer.

By that blow, that Mahaparsva dropped senseless and unconscious on the ground from his chariot along with his charioteer

[Verse Locator](#)

यस्यर्क्षराजस्तु तेजस्वी नीलाञ्जनचयोपमः ॥६-९८-८॥
निष्पत्य सुमहावीर्यः स्वाद्युथान्मेघसंनिभात् ।
प्रगृह्य गिरिशृङ्गाभान् क्रुद्धः स विपुलान् शिलाम् ॥६-९८-९॥
अश्वज्जघान तरसा स्यन्दनन् च बभज्ज तम् ।

8; 9. **R^ikSharaajaH** = Jambavan; **tejasvii** = the energetic bear; **niilaaN^ganachayopamaH** = looking like a heap of black collyrium; **sumahaaviiryaH** = who was exceedingly powerful; **kruddhaH** = was enraged; **niShpatya** = and rushing forward; **svaynnuthaat** = from his battalion; **meghasamnibhaat** = which resembled a black cloud; **pragR^ihya** = and seizing hold; **vipulaam shilaam** = huge rock; **girishR^iN^gaabhaam** = resembling a mountain-peak; **jaghaana** = killed; **tasya ashvaan** = his horses; **tarasaa** = with his strength; **babhaN^ja** = and broke; **tam syandanamcha** = that chariot too.

The energetic Jambavan, looking like a heap of black collyrium, who was exceedingly powerful, battalion which resembled a black cloud a mountain-peak, killed his horses with his strength and broke that chariot too.

[Verse Locator](#)

मुहूर्ताल्लब्धसन्जस्तु महापार्श्वो महाबलः ॥६-९८-१०
अङ्गदं बहुभिर्बाणैर्भूयस्तं प्रत्यविध्यत ।

10. mahaabalaH = the mighty; mahaapaarshvaH = Mahaparsva; muhuurtaat = within a while; labdha samjJNaH = regained his consciousness; bhuuyaH = again; pratyavidhyata = struck; tam aN^gadam = that Angada; bahubhiH baaNaiH = with a multiple of his arrows.

Regaining his consciousness within a while, the mighty Mahaparsva again struck Angada with his many arrows.

[Verse Locator](#)

जाम्बवन्तन् त्रिभिर्बाणैराजघान स्तनान्तरे ॥६-९८-११
ऋक्षराजन् गवाक्षं च जघान बहुभिः शरैः ।

11. aajaghaana = (He) stuck; jaambavantam = Jambavan; R^ikSharaajam = the king of bears; tribhiH baaNaiH = with three arrows; stanaantare = in his chest; jaghaana = and struck; gavaakShamcha = Gavanksha too; bahubhiH sharaiH = with many arrows.

He struck Jambavan, the king of bears with three arrows in his chest and struck Gavaksha too with many arrows.

[Verse Locator](#)

गवाक्षन् जाम्बवन्तं च स दृष्ट्वा शरपीडितौ ॥६-९८-१२
जग्राह परिघन् घोरमङ्गदः क्रोधमूर्च्छितः ।

12. dR^iShTvaa = seeing; gavaakSham = Gavaksha; jaambavantam cha = and Jambavan; sharapiiDitau = tormented by the arrows; saH aN^gadaH = that Angada; krodhamuurchhitaH = infatuated with anger; jagraaha = seized hold; ghoram parigham = of a terrific iron rod.

Seeing Gavaksha and Jambavan tormented by the arrows, that Angada was infatuated with anger and seized hold of a terrific iron rod.

[Verse Locator](#)

तस्याङ्गदः प्रकुपितो राक्षसस्य तमायसं ॥६-९८-१३
दूरस्थितस्य परिघन् रविरश्मिसमप्रभम् ।
द्वाभ्यां भुजाभ्यान् सङ्गृह्य भ्रामयित्वा च वेगवान् ॥६-९८-१४
महापार्श्वयि चिक्षेप वधार्थन् वालिनः सुतः ।

13; 14. samgR^ihya = holding; tam parigham = that iron rod; ravirashmi samaprabham = with a radiance resembling that of sun's rays; dvaabhyaam bhujaabhyaam = with his both hands; aN^gadaH = Angada; vaalinaH sutaH = the son of Vali; saroShaakShaH = with his eyes filled with anger; bhraamayitvaacha = turning it around; vegavat = with force; chikShepa = hurled it; tasya mahaapaarshvasya raakShasasya = on that Mahaparsva the demon; duurasthitasya = who stood at a distance; vadhaartham = to kill him.

Firmly holding that iron rod, which shone like the rays of the sun, with both hands and turning it around with force, Angada son of Vali, his eyes red with anger, hurled it on that Mahaparsva the demon, who stood at a distance, with an intention to kill him.

स तु क्षिप्तो बलवता परिघस्तस्य रक्षसः ॥६-९८-१५

धनुश्च सशरन् हस्ताच्छिरस्त्रन् चाप्यपातयत् ।

15. kShiptaH = hurled; balavataa = by the mighty Angada; saH parighaH = that iron rod for its part; paatayat = knocked; dhanushcha = the bow; sasharam = with the arrow fitted to it; hastaat = from the hand; tasya rakShasaH = of that demon; shirastraanaam cha = and also his helmet.

Hurled by the mighty Angada, that iron rod for its part, knocked the bow with the arrow fitted to it, from the demon's hand and also his helmet.

[Verse Locator](#)

तन् समासाद्य वेगेन वालिपुत्रः प्रतापवान् ॥६-९८-१६

तलेनाभ्यहनत्क्रुद्धः कर्णमूले सकुण्डले ।

16. samaasaadya = approaching; tam = him; vegena = with speed; kruddhaH = and with anger; prataapavaan = the valiant; vaaliputraH = Angada; talena abhyahanan = slapped him; kraNamuule = on the temple (root of the ear); sakuN^Dale = shining with an ear-ring.

Approaching him with speed and with anger, the valiant Angada slapped him on the temple (root of the ear), shining with an ear-ring.

[Verse Locator](#)

स तु क्रुद्धो महावेगो महापार्श्वो महाद्युतिः ॥६-९८-१७

करेणैकेन जग्राह सुमहान्तं परश्वधम् ।

17. kruddhaH = enraged as he was; saH mahaapaarshva = that Mahaparshva for his part; mahaavegaH = who was endowed with a great swiftness; mahaadyutiH = and enormous splendour; jagraaha = seized hold; sumahaantam parashvadam = of a huge axe; ena kareNa = in one hand.

Enraged as he was, that Mahaparsva for his part, who was endowed with a great swiftness and enormous splendour, seized hold of a huge axe in one hand.

[Verse Locator](#)

तन् तैलधौतन् विमलं शैलसारमयं दृढम् ॥६-९८-१८

राक्षसः परमक्रुद्धो वालिपुत्रे न्यपातयत् ।

18. parama kruddhaH = extremely enraged; raakShasaH = the demon; nyapaatayat = hurled; vimalam = that stainless; dR^iDham = and strong; tam = axe; taila dhautam = which had been washed in oil; shailasaaramayan = and which was made of steel ; vaaliputre = on Angada.

Extremely enraged, the demon hurled that stainless and strong axe, which had been washed in oil and which was made of steel, on Angada.

[Verse Locator](#)

तेन वामान्सफलके भृशं प्रत्यवपातितम् ॥६-९८-१९

अङ्गदो मोक्षयामास सरोषः स परश्वधम् ।

19. saroShaH = full of anger; saH aN^gadaH = that Angada; mokShayaamaasa = evaded; saH parashvadam = that axe; pratyava paatitam = which had been aimed; tena = by him; bhR^iham = mostly; which had been aimed; tena = by him; bhR^isham = mostly; vaamaamsaphalake = at his left shoulder-bone.

Full of anger, that Angada evaded that axe, which had been aimed by him mostly at his left shoulder-bone.

[Verse Locator](#)

स वीरो वज्रसङ्काशमङ्गदो मुष्टिमात्मनः ॥६-९८-२०
सन्वर्तयन्सुसङ्क्रुद्धः पितुस्तुल्यपराक्रमः ।

20. saH viiraH aN^gadaH = that valiant Angada; pitR^itulya paraakramaH = with his prowess equal to that of his father; susamkruddhah = was quite enraged; samvartayaamaasa = and firmly tightened; aatmanaH muShTim = his fist; vajrasamkaasham = resembling a thunderbolt.

That valiant Angada, with his prowess equal to that of his father, was quite enraged and firmly tightened his fist resembling a thunder-bolt.

[Verse Locator](#)

राक्षसस्य स्तनाभ्याशे मर्मज्ञो हृदयं प्रति ॥६-९८-२१
इन्द्राशनिसमस्पर्शन् स मुष्टिं विन्यपातयत् ।

21. marmajJNaH = knowing the vital parts of the body; saH = Angada; vinyapaatayat = pounced; aatmanaH muSTim = his fist; indraashani sama sparsham = which invaded like a thunderbolt; hR^idayam prati = on the bosom; raakShasasya = of the demon; stanaabhyaashe = in the vicinity of his breasts.

Knowing the vital parts of the body, Angada pounced his fist, which invaded like a thunderbolt, on the bosom of the demon, in the vicinity of his breasts.

[Verse Locator](#)

तेन तस्य निपातेन राक्षसस्य महामृधे ॥६-९८-२२
पफाल हृदयन् चाशु स पपात हतो भुवि ।

22. tena nipaaten = with the blow; tasya = of that fist; mahaamR^idhe = in that great battle; hR^idayam = the fleshy part of his heart; paphaala = was blasted; saH = he; papaata = fell; hataH = dead; bhuvi = on the ground.

With the blow of that fist in that great combat, the fleshy part of his heart was blasted and he fell dead on the ground.

[Verse Locator](#)

तस्मिन्निपतिते भूमौ तत्सैन्यन् सम्प्रचुक्षुभे ॥६-९८-२३
अभवच्च महान्क्रोधः समरे रावणस्य तु ।

23. tasmin vinihate = when he fell dead; bhuumau = on the ground; tat = that; sainyam = army; samprachukShubhe = got confused; mahaan = a mammoth; krodhaH = anger; abhavat = arose; raavaNasya = in Ravana.

When Mahaparshva fell dead on the ground, his army got confused. A mammoth anger arose in Ravana.

[Verse Locator](#)

वानराणां प्रहृष्टानां सिंहनादः सुपुष्कलः ॥६-९८-२४
स्फोटयन्निव शब्देन लङ्कां साट्टालगोपुराम् ।
सहेन्द्रेणेव देवानां नादः समभवन्महान् ॥६-९८-२५

24; 25. supuShkalaH = that highly profound; simhanaadaH = lion's roar; prahR^iShTaanaam vaanaraaNaam = of the rejoiced monkeys; shabdena = by its sound; samabhavat = was well; mahaan naadaH iva = like the loud sound; devaanaam = of the gods; sahendreNa = along with Indra the lord of celestials; shabdena = by the sound; sphoTayanniva = as though breaking asunder; laN^kaam = the City of Lanka; saaTTaalagopuraam = with its atties and town-gates.

That highly profound lion's roar of the rejoiced monkeys, by its noise, was well like the loud sound of the gods along with Indra the lord celestials, nay, by its vibrations breaking asunder as it were the City of Lanka with its attics and town-gates.

[Verse Locator](#)

अथेन्द्रशत्रुस्त्रिदशालयानां ।
वनौकसां चव महाप्रणादम् ।
श्रुत्वा सरोषं युद्धि राक्षसेन्द्रः ।
पुनश्च युद्धाभिमुखोऽवतस्थे ॥६-९८-२६

26. shrutvaa = hearing; mahaapraNaadam = the loud noise; vanaukasaamchaiva = of monkeys as also; tridashaalayaanaam = of the celestials; yudhi = in the battle-field; raakShasendraH = Ravana; indrashatruH = the adversary of Indra the lord of celestials; atha = then; avatasthe = stood; yuddhaabhimukhe = prepared for a battle; punashcha = again; saroSham = with anger.

Hearing the loud noise of monkeys, as also of the celestials in the battle-field, the enraged Ravana the adversary of Indra, then stood prepared for a battle again.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टनवतितमः सर्गः

Thus, this is the 98th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 98

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			

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**VI : Yuddha Kanda - Book Of
Chapter [Sarga] 99
Verses converted to UTF-8, Nov 09**

Introduction

Ravana enters the battle-field and with his mystic missile, frightens several monkeys and destroys them. Rama and Lakshmana come and attack Ravana. Then, Rama and Ravana fight each other with various kinds of arrows. When the missile employed by Ravana is struck down by Rama, all the monkeys shout loudly with a rejoice.

[Verse Locator](#)

महोदरमहापार्श्वौ हतौ दृष्ट्वा तु राक्षसौ ।
तस्मिंश्च निहते वीरे विरूपाक्षे महाबले ॥ ६-९९-१
आविवेश महान्क्रोधो रावणन् तु महामृधे ।
सूतन् सञ्चोदयामास वाक्यन् चेदमुवाच ह ॥ ६-९९-२

1; 2. dRⁱShTvaa = seeing; mahodara mahaapaarshvau = Mahodara and Mahaparshva; raakShasau = the demons; hatau = having been killed; tasmin viire = and that valiant; mahaabale = as also the mighty; virupaaShe = Virupaksha; nihate = killed; mahaamRⁱdhe = in that great battle; mahaan krodhaH = a tremendous anger; aavivesha = took possession; raavaNam = of Ravana; aavivesha = took possession; raavaNam = of Ravana; samchodayaamaasa = (He) urged; suutam = on his charioteer; uvaacha ha = and addressed; idam vaakyam = the following words:

Seeing Mahodara and Mahaparshva the demons having been killed, and that valiant and mighty Virupaksha struck down in that great battle, a tremendous anger took possession of Ravana. He urged on his charioteer and addressed to him the following words:

[Verse Locator](#)

निहतानाममात्यानान् रुद्धस्य नगरस्य च ।
दुःखमेषोऽपनेष्यामि हत्वा तौ रामलक्ष्मणौ ॥ ६-९९-३

3. apaneShyaamyeva surely; I will remove; duHkham = the sorrow; (caused to me); nihataanaam amaatyaanaam = on account of the ministers who have been killed; ruddhasya nagarasyacha = and the city which has been laid siege to (by the monkeys); hatvaa = killing; tau = those two princes; raama lakShmanau = Rama and Lakshmana.

"Killing those two princes, Rama and Lakshmana, I will remove surely the sorrow caused to me on account of the ministers who have been killed and the city which has been laid siege to (by the monkeys)."

[Verse Locator](#)

रामवृक्षन् रणे हन्मि सीतापुष्पफलप्रदम् ।
प्रशाखा यस्य सुग्रीवो जाम्बवान्कुमुदो नलः ॥ ६-९९-४

स दिशो दश घोषेण रथस्यातिरथो महान् ।

नादयन्प्रययौ तूर्णन् राघवन् चाभ्यवर्तत ॥ ६-९९-५

4; 5. **raNe** = in the battle; **hanmi** = I will cut down; **raama vR^ikSham** = the tree in the shape of Rama; **siitaapuShpaphalapradam** = which is going to yield fruit through its flower in the form of Seetha; **yasya prashaakhaaH** = whose principal branches are; **sugriivaH** = Sugreeva; **jaambavaan** = Jambavan; **kumudaH** = Kumuda; **nalaH** = Nala; **dvididai shchaiva** = Dvidida; **maindashcha** = Mainda; **aN^gadaH** = Angada; **gandhamaanaH** = Gandhamadana; **hanumaamshcha** = Hanuma; **suSheNashcha** = Sushena; **sarve hariyuuthapaashcha** = and all the chiefs of monkey-warriors.

"In the battle, I will cut down the tree in the shape of Rama, which is going to yield fruit through its flower in the form of Seetha, whose principal branches are Sugreeva, Jambavan, Kumuda, Nala, Dvidida, Mainda, Angada, Gandhamadana, Hanuma, Sushena and all the chiefs of monkey-warriors."

[Verse Locator](#)

पूरिता तेन शब्देन सनदीगिरिकानना ।

सञ्चचाल मही सर्वा सवराहमृगद्विपा ॥ ६-९९-६

6. **saH** = Ravana; **mahaan atirathaH** = the mighty and the surpassing chariot-warrior; **prayayau** = went; **tuurNam** = quickly; **naadayan** = making a noise; **dasha dishaH** = in all the ten directions; **ghoSheNa** = raaghavam abhyadhaavata = rushing towards Rama.

Ravana, the mighty and the surpassing Chariot-Warrior, went quickly, making a noise in all the ten directions, with the sound of the chariot, rushing towards Rama.

[Verse Locator](#)

तामसन् सुमहाघोरन् चकारास्त्रं सुदारुणम् ।

निर्ददाह कपीन्सर्वान्स्ते प्रपेतुः समन्ततः ॥ ६-९९-७

7. **puuritaa** = filled; **tena shabdena** = with that sound; **sarvaa mahii** = the entire earth; **sanadiigirikaananaa** = with its rivers; mountains and forests; **trasta simhamR^igadvijaa** = having frightened lions; antelopes and birds; **samchachaala** = was trembled.

Filled with that sound, the entire earth, with its rivers, mountains and forests, trembled, throwing lions, antelopes and birds, into fright.

[Verse Locator](#)

तान्यनीकान्यनेकानि रावणस्य शरोत्तमैः ।

दृष्ट्वा भग्नानि शतशो राघवः पर्यवस्थितः ॥ ६-९९-८

8. **chakaara** = he employed; **sumahaaghoram** = very highly terrific; **sudaaruNam** = and exceedingly frightful; **astram** = mystic missile; **taamasam** = called Tamasa; **nirdadaaha** = which began to consume; **sarvaan kapiin** = all the monkeys; **te** = they; **prapetuH** = fell down; **samantataH** = on all sides.

He employed very highly terrific and exceedingly frightful mystic missile called Tamasa, which began to consume all the monkeys, who started falling down on all sides.

[Verse Locator](#)

उत्पपात रजो भूमौ तैर्भग्नैः संप्रधावितैः ।

न हि तत्सहितुं शेकुर्ब्रह्मणा निर्मितं स्वयम् ॥ ६-९९-९

9. **raja** = dust; **utpapaata** = began to fly up; **bhuumau** = from the earth; **taiH bhagnaiH** = while those frustrated monkeys; **sampradhaavitaiH** = were fleeing away; **na shekuH hi** = as they could no longer indeed; **sahitum** = bear; **tat** = that missile; **nirmitam** = built; **brahmaNaa** = by Brahma; **svayam** = himself.

Dust began to fly up from the earth, while those frustrated monkeys were fleeing away for they could no longer bear that missile built by Brahma himself.

[Verse Locator](#)

तान्यनीकान्यनेकानि रावणस्य शरोत्तमैः ।

दृषःत्वा भग्नानि शतशो राघवः पर्यवस्थितः ॥ ६-९९-१०

10. **dR^iShTvaa** = seeing; **taani** = those; **shatashaH** = hundreds; **anekaani** = of many; **aniikaani** = armies; **bhagnaani** = shattered; **sharottamaiH** = by excellent arrows; **raavaNasya** = of Ravana; **raaghavah** = Rama; **paryavasthitaH** = stood ready for the battle.

Seeing those hundreds of many of his armies shattered by excellent arrows of Ravana, Rama took his stand, ready for the battle.

[Verse Locator](#)

ततो राक्षसशार्दूलो विद्राव्य हरिवाहिनीम् ।

स ददर्श ततो रामन् तिष्ठन्तमपराजितम् ॥ ६-९९-११

लक्ष्मणेन सह भ्रात्रा विष्णुना वासवन् यथा ।

आलिखन्तमिवाकाशमवष्टभ्य महद्भुजः ॥ ६-९९-१२

पद्मपत्रविशालाक्षन् दीर्घबाहुमरिन्दमम् ।

11; 12. **tataH** = then; **saH** = Ravana; **raakShasa shaarduulaH** = the foremost among the demons; **vidraavya** = having driven away; **harivaahiniim** = the army of monkeys; **tataH** = thereupon; **dadarsha** = saw; **raamam** = Rama; **lakShmaNena saha** = along with Lakshmana; **bhraatraa** = his brother; **vaasavam yathaa** = as Indra the lord of celestials; **viShNunaa** = (is seen) with Vishnu; the supreme lord unconquerable; **padmapatravishaalaakSham** = having wide eyes like lotus-petals; **diirghabaahum** = long arms; (Rama); **arimdamam** = the annihilator of enemies; **tiShThantam** = stood; **avaShTabhya** = holding up his great bow; **aalikhantam iva** = as though scraping; **akaasham** = the sky.

Having driven away the army of monkeys, Ravana the foremost among the demons then saw Rama, the annihilator of his enemies, who was endowed with long arms and eyes as wide as lotus petals standing unconquered with his brother Lakshmana-like Indra the lord of celestials is seen with Vishnu, the supreme lord of preservation-holding up his great bow as though scraping the sky.

[Verse Locator](#)

ततो रामो महातेजाः सौमित्रिसहितो बली ॥ ६-९९-१३

वानरांश्च रणे भग्नानापतन्तन् च रावणम् ।

समीक्ष्य राघवो हृष्टो मध्ये जग्राह कार्मुकम् ॥ ६-९९-१४

13; 14. **tataH** = then; **balii** = the mighty; **raamaH** = Rama; **mahaatejaaH** = of great splendour; **raaghavaH** = who was born in Raghu dynasty; **saumitra sahitaH** = along with Lakshmana; **samiikShya** = seeing; **bhagnaan** = the disappointed; **vaanaraan cha** = monkeys; **raavaNam** = and Ravana; **aapatantam** = whow as advancing quickly towards him; **hR^iShTaH** = was pleased; **jagraaha** = and seized; **kaarmukam** = his bow; **madhye** = at the middle.

Seeing the disappointed monkeys and Ravana advancing, the mighty Rama who was endowed with a great splendour and accompanied by Lakshmana who were born in Raghu dynasty, then pleasingly seized his bow at the middle.

[Verse Locator](#)

विस्फारयितुमारेभे ततः स धनुरुत्तमम् ।
महावेगं महानादं निर्भिन्दन्निव मेदिनीम् ॥ ६-९९-१५

15. tataH = thereupon; saH = Rama; aarebhe = began; visphaarayitum = to stretch; uttamam dhanuH = his excellent bow; mahaavegam = which was endowed with a great force; mahaa naadam = and sonorous; nirbhinnanniva = as though breaking asunder; mediniim = the earth.

Thereupon, Rama began to stretch his excellent bow, which was endowed with great force and sonorous, as though he was breaking the earth asunder.

[Verse Locator](#)

रावणस्य च बाणौघै रामविस्फारितेन च ।
शब्देन राक्षसास्तेन पेतुश्च शतशस्तदा ॥ ६-९९-१६

16. tadaa = then; tena shabdena = due to that sound; raavaNasya baaNaughaiH = produced by the streams of arrows of Ravana; raama visphaaritena = and due to the stretching activity of Rama's bow; te raakShasaaH = those demons; petuH cha = fell down; shatashaH = in their hundreds.

Then, due to that buzzing sound produced by the streams of Ravana's arrows as also by the twang of Rama's bow, those demons fell down in their hundreds.

[Verse Locator](#)

तयोः शरपथं प्राप्य रावणो राजपुत्रयोः ।
स बभूव यथा राहुः समीपे शशिसूर्ययोः ॥ ६-९९-१७

17. saH raavaNaH = that Ravana; praapya = coming within; raajaputrayoH sharapatham = the range of the arrow-shots of Rama and Lakshmana; babhau = shone; raahuH yathaa = like Rahu (the demon who is supposed to seize the sun and the moon) samiipe = standing in the vicinity; shashisuuryayau = of the moona and the sun.

That Ravana, coming within the range of arrow-shots of Rama and Lakshmana, resembled Rahu (the demon who is supposed to seize the sun and the moon), standing in the vicinity of the moon and the sun.

[Verse Locator](#)

तमिच्छन्प्रथमन् योद्धुं लक्ष्मणो निशितैः शरैः ।
मुमोच धनुरायम्य शरानग्निशिखोपमान् ॥ ६-९९-१८

18. ichchhan = wishing; yoddhum = to fight; tam = him; nishitaiH sharaiH = with his sharp arrows; prathamam = at the earliest; lakShmaNaH = Lakshmana; aayamya = stretching; dhanuH = his bow; mumocha = released; sharaan = his arrows; agnishikhopamaan = which were like flames of fire.

Wishing to fight him with his sharp arrows at the earliest, Lakshmana stretching his bow, released his arrows which were like flames of fire.

[Verse Locator](#)

तान्मुक्तमात्रानाकाशे लक्ष्मणेन धनुष्मता ।

बाणान्बाणैर्महातेजा रावणः प्रत्यवारयत् ॥ ६-९९-१९

19. **raavaNaH** = Ravana; **mahaatejaaH** = of extraordinary energy; **pratyavaarayan** = prevented; **taan** = those; **baaNaan** = arrows; **muktamaatraan** = the moment they were released; **lakShmaNena** = by Lakshmana; **baaNaiH** = with his arrows; **aakaashe** = in the sky itself.

Ravana of extra ordinary energy prevented those arrows, the moment they were released by Lakshmana, with his arrows, in the sky itself.

[Verse Locator](#)

एकमेकेन बाणेन त्रिभिस्त्रीन्दशभिर्दश ।

लक्ष्मणस्य प्रचिच्छेद दर्शयन्पाणिलाघवम् ॥ ६-९९-२०

20. **darshayan** = showing; **paaNilaaghavam** = the dexterity of his hand; (**Ravana**) **prachichchheda** = split; **baaNena** = the arrows; **lakShmaNasya** = of Lakshmana; **ekam ekena** = one with one; **tribhiH triin** = three with three; **dashabhiH dasha** = and ten with ten arrows.

Showing the dexterity of his hand, Ravana split the arrows of Lakshmana one with one, three with three and ten with ten arrows.

[Verse Locator](#)

अभ्यतिक्रम्य सौमित्रिन् रावणः समितिज्जयः ।

आससाद ततो रामन् स्थितं शैलमिवाचलम् ॥ ६-९९-२१

21. **abhyati kramya** = Over-passing; **saumitrim** = Lakshmana; **raavaNaH** = Ravana; **samitimjayaH** = the victorious in battle; **aasasaada** = approached; **raamam** = Rama; **sthitam** = who stood; **raNe** = in the battle-field; **aparam shailam iva** = like another mountain.

Overpassing Lakshmana, Ravana the victorious in battle, approached Rama, who stood like another mountain, in the battle-field.

[Verse Locator](#)

स सङ्ख्ये राममासाद्य क्रोधसन्नक्तलोचनः ।

व्यसृजच्छरवर्णानि रावणो राघवोपरि ॥ ६-९९-२२

22. **saH raavaNaH** = that Ravana; **raakShaseshvaraH** = the lord of demons; **krodha samrakta lochanaH** = having red-blood eyes in **samaasaadya** = approaching; **raagbhavam** = Rama; **vyasR^ijat** = released; **sharavarShaaNi** = streams of arrows.

Having approached Rama, Ravana the lord of demons, having his eyes turning red-blood through anger, released streams of arrows upon him.

[Verse Locator](#)

शरधारास्ततो रामो रावणस्य धनुश्च्युताः ।

दृष्ट्वैवापतिताः शीघ्रं भल्लाज्जग्राह सत्वरम् ॥ ६-९९-२३

23. **dR^iShTvaiva** = just on seeing; **shara dhaaraaH** = streams of arrows; **aapatitaaH** = coming forth; **dhanushchyutaaH** = loosed from the bow; **raavaNasya** = of Ravana; **raamaH** = Rama; **tataH** = thereupon; **shiighram** = quickly; **jagraaha** = seized hold; **bhallaan** = of 'Bhalla' arrows; **satvaram** = in haste.

Just on seeing streams of arrows coming forth, loosed from Ravana's bow, Rama thereupon quickly seized hold of 'Bhalla'* arrows in haste.

Bhalla - A variety of arrows with a crescent - shaped head.

[Verse Locator](#)

ताञ्शरौघान्स्ततो भल्लैस्तीक्ष्णैश्चिच्छेद राघवः ।
दीप्यमानान्महावेगान्क्रुद्धानाशीविषानिव ॥ ६-९९-२४

24. tataH = then; raaghavaH = Rama; chichheda = tore off; taan sharoughaan = that multitude of arrows; diipyamaanam = which were blazing; mahaaghoraan = and looking very terrific; kruddhaan aashiiViShaaviva = like enraged serpents; tiikShNaiH bhallaiH = with his sharp 'Bhalla' arrows.

Then, Rama tore off that multitude of arrows, which were blazing and looking very terrific like enraged serpents, with his sharp Bhalla - arrows.

[Verse Locator](#)

राघवो रावणन् तूर्णन् रावणो राघवं तथा ।
अन्योन्यन् विविधैस्तीक्ष्णैः शरैरभिववर्षतुः ॥ ६-९९-२५

25. raaraaghavo raavaNam = Rama on Ravana; raavaNam raaghavam tathaa = and Ravana on Rama; tuurNam = quickly; vavarShatuH = showered; anyonyam = each other; tiikShNaiH shara varShaiH = with streams of sharp-pointed arrows; vividhaiH = of various kinds.

Rama on Ravana and Ravana on Rama, quickly showered each other with streams of sharp-pointed arrows of various kinds.

[Verse Locator](#)

चेरतुश्च चिरन् चित्रं मण्डलन् सव्यदक्षिणम् ।
बाणवेगान्समुदीक्ष्य समरेष्वपराजितौ ॥ ६-९९-२६

26. samutkShiptau = pushing back; anyonyam = each other; baaNavegaat = with the velocity of their arrows; aparaajitau = and remaining undefeated (the two warriors); chakratuH = described; maN^Dalam = circles; chitram = of different kinds; chiram = for a long time; savya dakShiNam = from left to right.

Pushing back each other with the velocity of their arrows and remaining undefeated, the two warriors described circles of different kinds each moving from left to right, for a long time.

[Verse Locator](#)

तयोर्भूतानि वित्रेषुर्युगपत्सम्प्रयुध्यतोः ।
रौद्रयोः सायकमुचोर्यमान्तकनिकाशयोः ॥ ६-९९-२७

27. bhuutaani = created beings; vitresuH = were frightened; tayoH = even as both the warriors; raudrayoH = who looked terrific; saaakamuehoH = who were releasing arrows; yamaantaka nikaashayoH = and who resembled the god of retribution and the god of death respectively; yugapat = all at once; samprayudhyatoH = were fighting.

Created beings were frightened, even as both the terrific warriors were fighting all at once, releasing their arrows at each other, thus resembling the god of retribution and the god of Death respectively.

[Verse Locator](#)

सन्ततन् विविधैर्बाणैर्बभूव गगनन् तदा ।

घनैरिवातपापाये विद्युन्मालासमाकुलैः ॥ ६-९९-२८

28. **gaganam** = the sky; **tadaa** = then; **babhuuva** = became; **satatam** = dense; **baaNaiH** = with arrows; **vividhaiH** = of various kinds; **iva** = (even as it is covered); **aatapaapaaye** = at the end of the monsoon; **ghanaiH** = with clouds; **vidyunmaalaa samaakulaiH** = crowded with crowns of lightning.

The sky at that time became dense with arrows of various kinds, even as it is covered, at the end of the monsoon, with clouds crowded with crowns of lightning.

[Verse Locator](#)

गवाक्षितमिवाकाशं बभूव शूरवृष्टिभिः ।

महावेगैः सुतीक्ष्णाग्रैर्गृध्रपत्रैः सुवाजितैः ॥ ६-९९-२९

29. **aakaasham** = the sky; **babhuuva gavaakShitamiva** = was studded as with eye-holes; **sharavR^iShTibhiH** = by showers of arrows; **suvaajitaiH** = of high velocity; **sutiikShNaagraiH** = which were extremely sharp pointed; **gR^idhra patraiH** = and adorned with plumes of vultures; **mahaavegaiH** = (and were loosed) with high speed.

The sky was studded as with eye-holes, by showers of arrows of high velocity, which were extremely sharp-pointed and adorned with plumes of vultures and were loosed with high speed.

[Verse Locator](#)

शरान्धकारन् तौ भीमं चक्रतुः परमं तदा ।

गतेअस्तन् तपने चापि महामेघाविवोत्थितौ ॥ ६-९९-३०

30. **tadaa** = then; **chakratuH** = they made; **prathamam** = initially; **aakaasham** = the sky; **sharaandhakaaram** = even after the sun-set; **(they made it dark) utthitau mahaameghaaviva** = like two huge clouds risen.

They initially made the sky dark with arrows. Even after the sun-set, they made it dark, like two huge clouds risen in it.

[Verse Locator](#)

तयोरभून्महद्युद्धमन्योन्यवधकाङ्क्षिणोः ।

अनासाद्यमचिन्त्यन् च वृत्रवासवयोरिव ॥ ६-९९-३१

31. **mahat** = a great; **yuddham** = combat; **abhuut** = ensued; **tayoH** = between both of them; **anyonya vadha kaaN^kShiNoH** = who were willing to kill each other; **achintyamcha** = (that battle) was unimaginable; **anaasaasaadyam** = and unapproachable; **vR^itravaasavayoriva** = like the duel that took place between Vritra the demon and Indra the lord of celestials.

A great combat ensued between both of them, who were willing to kill each other. That battle was unimaginable and unapproachable, like the duel that took place between Vritra the demon and Indra the lord of celestials.

[Verse Locator](#)

उभौ हि परमेष्वासावुभौ शस्त्रविशारदौ ।

उभौ चास्त्रविदां मुख्यावुभौ युद्धे विचेरतुः ॥ ६-९९-३२

32. **ubhau** = both the warriors; **parameShvaasau** = were excellent archers; **ubhau** = both; **yuddha vishaaradau** = were skilled in war-fare; **ubhau** = both; **mukhyau** = wee

eminently; **astravidaam** = skilled in the use of missiles; **ubhau** = both; **vicheratuH** = moved unhindered; **yuddhe** = in the battle-field.

Both the warriors were excellent archers. Both were skilled in war-fare. Both were eminently skilled in the use of missiles. Both moved unhindered in the battle-field.

[Verse Locator](#)

उभौ हि येन व्रजतस्तेन तेन शरोर्मयः ।
ऊर्मयो वायुना विद्धा जग्मुः सागरयोरिव ॥ ६-९९-३३

33. **yena** = in whichever course; **ubhau vrajatuH** = both of them went; **tena tena** = in that respective direction; **sharormayaH** = waves of arrows; **jagmuH** = went; **uurmayaH** = like waves; **saagarayoH** = in two oceans; **vaayuviddhaaH** = whipped by the wind.

In whichever course both of them went, in the same respective direction, streams of arrows went, like waves in two oceans, whipped by the wind.

[Verse Locator](#)

ततः सन्सक्तहस्तस्तु रावणो लोकरावणः ।
नाराचमालान् रामस्य ललाटे प्रत्यमुञ्चत ॥ ६-९९-३४

34. **tataH** = then; **raavaNaH** = Ravana; **samsakta hataH** = having skilful hands; **loka raavaNaH** = and a cause for the cry of the world; **pratyamuNchata** = released; **naaraacha maalaam** = a row of steel arrows; **lalaaTe** = on the forehead; **ramasya** = of Rama.

Ravana, having skilful hands and a cause for the cry of the world, released a row of steel arrows on Rama's forehead.

[Verse Locator](#)

रौद्रचापप्रयुक्तान् तां नीलोत्पलदलप्रभाम् ।
शिरसा धारयन्नामो न व्यथां प्रत्यपद्यत ॥ ६-९९-३५

35. **raamaH** = Rama; **adhaarayat** = bore; **shirasaa** = on his head; **taam** = that row of steel arrows; **raudrachaapa prayuktaam** = discharged from the terrific bow; **niilotpaladala prabhaam** = and having a lustre of black lotus-petals; **na abhyapadyata** = he did not get; **vyathaam** = perturbed.

Rama endured on his head, that row of steel arrows, having a lustre of black lotus-petals, discharged from the terrific bow. He did not get perturbed.

[Verse Locator](#)

अथ मन्त्रानपि जपन्नौद्रमस्त्रमुदीरयन् ।
शरान्भूयः समादाय रामः क्रोधसमन्वितः ॥ ६-९९-३६
मुमोच च महातेजाश्चापमायम्य वीर्यवान् ।

36. **atha** = thereupon; **viiryavaan** = the valiant; **raamaH** = Rama; **mahaatejaaH** = of great splendor; **kroda samanvitaH** = was filled with anger; **abhijapan** = and while reciting; **mantraan** = sacred incantations; **udiiirayan** = and discharging raudram astram = a presided over by Rudra; **samaadaaya** = having seized hold; **mumocha** = and released; **sharaan** = arrows; **bhuuyaH** = again; **aayanaya** = having stretched; **chaapam** = his bow.

Thereupon, seizing hold of more arrows, reciting sacred incantations and making use of the missile presided over by Rudra and stretching his bow, the valiant Rama of great splendour was filled with anger and released those arrows.

ते महामेघसङ्काशे कवचे पतिताः शराः ॥ ६-९९-३७

अवध्ये राक्षसेन्द्रस्य न व्यथान् जनयन्स्तदा ।

37. **te sharaaH** = those arrows; **patitaaH** = which fell; **avadhye kavache** = on the unbreakable armour; **raakShasendrasya** = of Ravana; **mahaameghasamkaasha** = looking like a great cloud; **na janayan** = could not generate; **vyathaam** = any pain; **tadaa** = at that time.

Fallen on the unbreakable armour of Ravana, which looked like a large cloud, those arrows could not cause any pain to him at that time.

[Verse Locator](#)

पुनरेवाथ तन् रामो रथस्थं राक्षसाधिपम् ॥ ६-९९-३८

ललाटे परमास्त्रेण सर्वास्त्रकुशलोअभिनत् ।

38. **atha** = then; **raamaH** = Rama; **sarvaastra kushalaH** = who was skilled in the use of all types of mystic missiles; **abhinat** = sank; **lalaaTe** = in the forehead; **punareva** = yet again; **paramaastreNa** = by a paramount missile; **tam raakShasaadhipam** = that Ravana; **rathastham** = seated in his chariot.

Rama, who was skilled in the use of all types of mystic missiles, forthwith pierced in the forehead, yet again by a paramount missile, that Ravana seated in his chariot.

[Verse Locator](#)

ते भित्त्वा बाणरूपाणि पञ्चशीर्षा इवोरगाः ॥ ६-९९-३९

श्वसन्तो विविशुर्भूमिन् रावणप्रतिकूलताः ।

39. **bhitvaa** = having pierced; **baaNaruupaaNi** = the frames of arrows (of Ravana); **te** = the arrows of Rama; **vivishuH** = penetrated; **paN^cha shiirShaa shvasantaH uragaaH iva** = like five-headed hissing serpents; **bhumim** = into the earth; **raavaNa pratikuulitaaH** = when rebuffed by Ravana.

Having pierced the frames of arrows of Ravana, Rama's arrows penetrated like five-headed hissing serpents into the earth, when rebuffed by Ravana.

[Verse Locator](#)

निहत्य राघवस्यास्त्रन् रावणः क्रोधमूर्छितः ॥ ६-९९-४०

आसुरन् सुमहाघोरमन्यदस्त्रं समाददे ।

40. **nihatya raaghavasya astram** = striking down Rama's missile; **saH raavaNaH** = that Ravana; **krodhamuurchhitaH** = who was stupefied with anger; **chakaara** = employed; **anyat sumahaaghoram** = another exceedingly terrific; **aasuram astram** = missile presided over by demoniac forces.

Striking down Rama's missile, that Ravana, who was stupefied with anger, employed another exceedingly terrific missile presided over by demoniac forces.

[Verse Locator](#)

सिंहव्याघ्रमुखांश्चान्यान्कङ्ककाक मुखानपि ॥ ६-९९-४१

गृध्रश्येनमुखांश्चापि सृगालवदनान्स्तथा ।

ईहामृगमुहांश्चान्यान्व्यादितास्यान्भयावहान् ॥ ६-९९-४२

पञ्चास्याण्लेलिहानांश्च ससर्ज निशिताञ्शरान् ।

41; 42. **sasarja** = (He) released; **nishitaan** = sharp; **sharaan** = arrows; **simhavyaaghra mukhaan cha api** = having the heads of lions and tigers; **kaN^kakaakamukhaanapi** = those of buzzards and crows; **gR^idhrashyena mukhaamshchaapi** = even of vultures and falcons; **tathaa** = and; **shR^igaala vadanaan** = those of jackal; **iihaamR^igamukhaashchaapi** = and wolves; **vyaaditaasyaan** = arrows with their mouths wide open; **lehaanaamshcha** = having the heads of venomous snakes; **paaN^chaasyaan** = with five heads; **bhayaavahaan** = bringing fear.

He released sharp arrows, having the heads of lions and tigers, those of buzzards and crows, even of vultures and falcons, as well as those of jackals and wolves, arrows with their mouths wide open, having the heads of venomous snakes with five heads, bringing fear.

[Verse Locator](#)

शरान्खरमुखांश्चान्यान्वराहमुखसन्स्थितान् ॥ ६-९९-४३

श्चान्कुक्कुटवक्त्रांश्च मकराशीविषाननान् ।

एतांश्चान्यांश्च मायाभिः ससर्ज निशिताञ्शरान् ॥ ६-९९-४४

रामं प्रति महातेजाः क्रुद्धः सर्प इव श्वसन् ।

43; 44. **shvasan** = hissing; **sarpaH iva** = like a serpent; **kruddhaH** = provoked to anger; (Ravana); **mahaatejaaH** = who was endowed with extraordinary energy; **maayaavii** = and conjuring tricks; **sasarja** = released; **raamam prati** = towards Rama; **etaan** = these; **anyaan sharaan** = and other arrows; **kharamukhaan** = having the heads of donkeys; **varaahamukha samshritaan** = those of boars; **shvaana kukkuTa vaktraamshcha** = dogs and cocks; **makaraashiiviShaananaana** = alligators and venomous snakes.

Hissing like a serpent provoked to anger Ravana who was endowed with extraordinary energy and conjuring tricks, released towards Rama these and other arrows, having the heads of donkeys, those of boars, dogs and cocks as also of alligators and venomous snakes.

[Verse Locator](#)

आसुरेण समाविष्टः सोअस्त्रेण रघुनन्दनः ॥ ६-९९-४५

ससर्जस्त्रं महोत्साहः पावकं पावकोपमः ।

45. **saH raghupuN^gavaH** = that Rama; **mahotsaahaH** = with a great strength; **paavakopamaH** = and equal to god of fire; **samaaviShTaH** = but possessed by; **aasureNa astreNa** = a missile presided over by demoniac forces; **sasarja** = released; **paavakam agram** = a missile presided over by the god of fire.

Possessed by a missile presided over by demoniac forces, that Rama endowed with a great strength and resembling the god of fire, released a missile presided over by the god of fire.

[Verse Locator](#)

अग्निदीप्तमुखान्बाणान्स्तथा सूर्यमुखानपि ॥ ६-९९-४६

चन्द्रार्धचन्द्रवक्त्रांश्च धूमकेतुमुखानपि ।

ग्रहनक्षत्रवर्णांश्च महोल्का मुखसन्स्थितान् ॥ ६-९९-४७

विद्युज्जिह्वोपमांश्चान्यान्ससर्ज निशिताञ्शरान् ।

46. (Rama) **sasarja** = employed; **tatra** = there; **vividhaan sharaan** = various kinds of arrows; **agnidipta mukhaan baaNaan** = some with heads bright as fire; **suurya mukhaanapi** = others with heads shining like the sun; **chandraardhachandra vaktraan** = the moon; the crescent; **dhuumaketu mukhaanapi** = a comet; **grahanakShatra varNaamshcha** = others shining like planets; lunar mansions; **maholkaamukhasamsthitaan** = and a huge meteor; **vidyujjihvopamaan** = and some resembling flashes of lightning.

Rama employed there, various kinds of arrows, with heads bright as fire, others with heads shining like the sun, the moon, the crescent, a comet, others shining like planets, lunar mansions and a huge meteor and some arrows resembling flashes of lightning.

[Verse Locator](#)

ते रावणशरा घोरा राघवास्त्रसमाहताः ॥ ६-९९-४८

विलयन् जग्मुराकाशे जग्मुश्चैव सहस्रशः ।

48. **raaghavaastra samaahataaH** = struck by the missile of Rama; **te** = those; **ghoraaH** = terrific; **raavaNasharaaH** = arrows of Ravana; **jagmuH** = got; **vilayam** = destroyed; **aakaashe** = in the sky; **jagmuH** = and fell; **sahasrashaH** = in thousands of pieces.

Struck by Rama's missile, the terrific arrows of Ravana got destroyed in the sky and fell down in thousands of pieces.

[Verse Locator](#)

तदस्त्रं निहतन् दृष्ट्वा रामेणाक्लिष्टकर्मणा ॥ ६-९९-४९

हृष्टा नेदुस्ततः सर्वे कपयः कामरूपिणः ।

सुग्रीवाभिमुखा वीराः संपरिक्षिप्य रागवम् ॥ ६-९९-५०

49; 50. **hR^iShTaaH dR^iShTvaa** = rejoiced to see; **tat astram** = that missile; **nihatam** = struck down; **raameNa** = by Rama; **akliShTakarmaNaa** = who was unwearied in action; **sarve viiraaH kapayaH** = all the valiant monkeys; **kaama ruupiNaH** = who were capable of changing their form at will; **tataH** = then; **neduH** = raised a clamour; **samparikShipya** = encompassing; **raamam** = Rama; **sugriivaabhi mukhaaH** = facing Sugreeva.

Rejoiced to see that missile struck down by Rama, who was unwearied in action, all the valiant monkeys, who were capable of changing their form at will, then encompassing Rama, raised a clamour, facing Sugreeva.

[Verse Locator](#)

ततस्तदस्त्रं विनिहत्य राघवः ।

प्रसह्य तद्रावणबाहुनिःसृतम् ।

मुदान्वितो दाशरथिर्महात्मा ।

विनेदुरुच्चैर्मुदिताः कपीश्वरा ॥ ६-९९-५१

51. **vinihatya** = striking down; **prasahya** = with force; **tat** = that; **astram** = missile; **tadraavaNabaahuniHsR^itam** = which came forth from the hands of that Ravana; **mahaatmaa** = the great souled; **daasharathiH** = Rama; **tataH** = then; **mudaa anvitaH** = was filled with joy; **muditaiH** = full of joy; **vineduH uchchaiH** = shouted loudly.

Striking down with force that missile which came forth from Ravana's arms, the great-souled Rama, then was filled with rejoice while the chiefs of monkeys, full of joy, shouted loudly.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनशततमः सर्गः

Thus, this is the 99th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 99

Top of Page	1	2	3	4
-----------------------------	-------------------	-------------------	-------------------	-------------------

<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 100 Verses converted to UTF-8, Nov 09

Introduction

Rama and Ravana confront each other with various arrows and missiles. Meanwhile, Lakshmana joins the fight and chops off Ravana's bow with his arrows. Vibhishana also fights and kills Ravana's horses. Lakshmana rescues Vibhishana, when a spear is hurled on him by Ravana. Then, Ravana throws a spear on Lakshmana. As it penetrates Lakshmana's bosom, Lakshmana falls down unconscious. Rama hurls hails of arrows on Ravana from his flaming bow. Ravana takes to his heels out of fear.

[Verse Locator](#)

तस्मिन्प्रतिहतेअस्त्रे तु रावणो राक्षसाधिपः ।
क्रोधन् च द्विगुणं चक्रे क्रोधाच्चास्त्रमनन्तरम् ॥ ६-१००-१

1. **tasmin astram** = when that missile; **pratihate** = was struck down; **raavaNaH** = Ravana; **raakShasaadhipaH** = the king of demons; **chakre krodham divguNam** = (for his part) doubled his fury; **krodhaat cha** = and in his anger; **astram** = (employed another) missile; **anantaram** = immediately.

When that missile was made defunct, Ravana the king of demons, for his part, doubled his fury and in his anger, began to employ another missile immediately.

[Verse Locator](#)

मयेन विहितन् रौद्रमन्यदस्त्रं महाद्युतिः ।
उत्सृष्टुन् रावणो घोरं राघवाय प्रचक्रमे ॥ ६-१००-२

2. **raavaNaH** = Ravana; **mahaadyutiH** = who was endowed with extra ordinary splendour; **prachakrame** = started; **utsR^iShTum** = to release; **anyat** = another; **astram** = missile; **raudram** = which was cruel; **bhiimam** = and terrific; **vihitam** = built; **mayena** = by Maya; the demon; **raaghavaaya** = on Rama.

Ravana, who was endowed with extraordinary splendour, started to release another cruel and terrific missile built by Maya the demon, on Rama.

[Verse Locator](#)

ततः शूलानि निश्चेरुर्गदाश्च मुसलानि च ।
कार्मुकादीप्यमानानि वज्रसाराणि सर्वशः ॥ ६-१००-३

3. **tataH** = then; **kaarmukaat** = from that bow; **nishcheruH** = came forth; **diipyamaanaani** = blazing; **shuulaam** = pikes; **gadaashcha** = maces; **musalaani** = and clubs; **vajrasaaraaNi** = which were hard as adamant; **sarvashaH** = on all sides.

Then, from that bow, came forth, blazing pikes, maces and clubs, which were hard as adamant, on all sides.

मुद्गरः कूटपाशाश्च दीप्ताश्चाशनयस्तथा ।
निष्पेतुर्विविधास्तीक्ष्णा वाता इव युगक्षये ॥ ६-१००-४

4. **vividhaaH** = various kinds; **tiikShaNaH mudgaraaH** = of furious mallets; **kuuTapaashaashcha** = deceptive nooses; **tathaa** = and; **diiptaaH** = blazing; **ashanayashcha** = thunderbolts; **niShpetuH** = came forth; **vaataaH iva** = like piercing gales; **yugakShaye** = at the time of the destruction of the world.

Various kinds of furious mallets, deceptive nooses and blazing thunderbolts came forth, like piercing gales at the time of the destruction of the world.

[Verse Locator](#)

तदस्त्रन् राघवः श्रीमानुत्तमास्त्रविदां वरः ।
जघान परमास्त्रेण गन्धर्वेण महाद्युतिः ॥ ६-१००-५

5. **raaghavaH** = Rama; **shriimaan** = the glorious; **varaH uttamaastra vidaam** = the foremost among the knower of excellent missiles; **mahaadyutiH** = who was endowed with extraordinary splendour; **jaghaana** = struck down; **tat** = that; **astram** = missile; **paramaastreNa** = with an excellent missiles; **gaandharveNa** = presided over by Gandharavas the celestial musicians.

The glorious Rama, the foremost among the knower in the use of excellent missiles and who was endowed with extra ordinary splendour, struck down that missile with an excellent missile presided over by Gandharvas the celestial musicians.

[Verse Locator](#)

तस्मिन्प्रतिहतेअस्त्रे तु राघवेण महात्मना ।
रावणः क्रोधताम्राक्षः सौरमस्त्रमुदीरयत् ॥ ६-१००-६

6. **tasmin astre** = when that missile; **pratihate** = was struck down; **mahaatmanaa raaghavaNa** = by the great souled Rama; **raavanaH** = Ravana; **krodha taamraakShaH** = with his coppery eyes in anger; **udairayat** = employed; **saaram astram** = a missile presided over by the sun-god.

When that missile was made defunct by the great souled Rama, Ravana with his coppery eyes in anger, employed a missile presided over by the sun-god.

[Verse Locator](#)

ततश्चक्राणि निष्पेतुर्भास्वराणि महान्ति च ।
कार्मुकाद्भीमवेगस्य दशग्रीवस्य धीमतः ॥ ६-१००-७

7. **tataH** = then; **niShpetuH** = came forth; **bhaasvaraaNi** = resplendent; **mahaanti** = and large; **chakraaNi** = discuses; **kaarmukaat** = from the bow; **dhiimataH dashagriivashcha** = of the intelligent Ravana; **bhiimavegasya** = of terrific impetuosity.

Then came forth resplendent and large discuses, from the bow of that intelligent Ravana, of terrific impetuosity.

[Verse Locator](#)

तैरासीद्गगनन् दीप्तन् सम्पतद्भिरितस्ततः ।
पतद्भिश्च दिशो दीप्तैश्चन्द्रसूर्यग्रहैरिव ॥ ६-१००-८

8. **sampatadbhiH** = even as they came forth; **patadbhishcha** = and falling; **samantataH** = on all sides; **taiH** = by them; **gaganam** = the sky; **aasiit** = diiptam = was blazing; **dishashcha** = and the quarters (illuminated); **chandra suurya grahairiva** = as by the moon; the sun and other planets.

Even as they came forth and falling on all sides, the sky was blazing and the quarters illuminated, as by the moon, the sun and other planets.

[Verse Locator](#)

तानि चिच्छेद बाणौघैश्चक्राणि तु स राघवः ।
आयुधानि विचित्राणि रावणस्य चमूमुखे ॥ ६-१००-९

9. **chamunmukhe** = in the forefront; **raavanasya** = of Ravana's army; **saH raaghavaH** = that Rama; **chichchheda** = split; **taani** = those; **chakraaNi** = discuses; **aayudhaani cha chitraaNi** = and (other) strange weapons; **baaNaughe** = with a multitude of arrows.

In the forefront of Ravana's army, that Rama split those discuses and other strange weapons, with a multitude of arrows.

[Verse Locator](#)

तदस्त्रन् तु हतं दृष्ट्वा रावणो राक्षसाधिपः ।
विव्याध दशभिर्बाणै रामन् सर्वेषु मर्मसु ॥ ६-१००-१०

10. **dR^iShTvaa** = seeing; **tat** = that; **astram** = missile; **hatam** = struck down; **raavaNaH** = Ravana; **raakShasa adhipaH** = the king of demons; **vivyaadha** = hit; **raamam** = Rama; **sarveShu marmasu** = in all his vital organs; **dashabhiH baaNaiH** = with ten arrows.

Seeing that missile struck down, Ravana the king of demons, for his part, pierced Rama with ten arrows in all his vital parts.

[Verse Locator](#)

स विद्धो दशभिर्बाणैर्महाकार्मुकनिःसृतैः ।
रावणेन महातेजा न प्राकम्पत राघवः ॥ ६-१००-११

11. **viddhaH** = (eventhough) struck; **dashabhiH baaNaiH** = by ten arrows; **mahaakaarmukaniHsR^itaiH** = released from the great bow; **raavaNena** = by Ravana; **saH raaghavaH** = that Rama; **mahaatejaaH** = of extraordinary energy; **na praakampata** = was not shaken.

Eventhough that Ravana struck Rama with those ten arrows released from his great bow, Rama of extraordinary energy was not shaken.

[Verse Locator](#)

ततो विव्याध गात्रेषु सर्वेषु समितिज्जयः ।
राघवस्तु सुसङ्क्रुद्धो रावणं बहुभिः शरैः ॥ ६-१००-१२

12. **tataH** = then; **raaghavastu** = Rama; **samitimjayaH** = the victorious in battle; **susamkruddhaH** = was quite enraged; **vivyaadha** = and struck; **raavaNam** = Ravana; **sarveShu gaatreShu** = in all his organs; **babhubhiH saraiH** = with a multitude of arrows.

Then, Rama the victorious in battle, was quite enraged and struck Ravana in all his organs with a multitude of arrows.

[Verse Locator](#)

एतस्मिन्नन्तरे क्रुद्धो राघवस्यानुजो बली ।

लक्ष्मणः सायकान्सप्त जग्राह परवीरहा ॥ ६-१००-१३

13. **etasmin antare** = in the meantime; **kruddhaH** = the enraged lakShmaNaH = Lakshmana; **raaghvasya anujaH** = Rama's younger brother; **bahii** = whom as strong; **paraviirahaa** = and the destroyer of valiant enemies; **jagraaha** = seized hold; **sapta saayakaan** = of seven arrows.

In the meantime, the mighty and enraged Lakshmana, Rama's younger brother, the destroyer of valiant enemies, seized hold of seven arrows.

[Verse Locator](#)

तैः सायकैर्महावेगै रावणस्य महाद्युतिः ।

ध्वजं मनुष्यशीर्षन् तु तस्य चिच्छेद नैकधा ॥ ६-१००-१४

14. **mahaadyutiH** = Lakshmana of great brilliance; **taiH saayakaiH** = with those arrows; **mahaavegaiH** = of high velocity; **chichchheda** = tore off; **naikadhaa** = into many pieces; **dhvajam** = the flag-staff tasya raavaNasya = of that Ravana; **manuShya shiirSham** = which bore the emblem of a man's head.

Lakshmana of great brilliance, with those arrows of high velocity, tore off into many pieces, the flag-staff of Ravana, which bore the emblem of a man's head.

[Verse Locator](#)

सारथेश्चापि बाणेन शिरो ज्वलितकुण्डलम् ।

जहार लक्ष्मणः श्रीमान्नैरृतस्य महाबलः ॥ ६-१००-१५

15. **shriimaan** = the glorious; **mahaabalaH** = and mighty; **lakShmaNaH** = Lakshmana; **baaNena** = with a single arrows; **jahaara** = tore; **nairR^itasya saaratheH shiraH** = the head of Ravana's charioteer; **jvalita kuN^Dlam** = which was adorned with blazing ear-rings.

The glorious and mighty Lakshmana, with a single arrow, tore the head of Ravana's charioteer, which was adorned with blazing ear-rings.

[Verse Locator](#)

तस्य बाणैश् च चिच्छेद धनुर्गजकरोपमम् ।

लक्ष्मणो राक्षसेन्द्रस्य पञ्चभिर्निशितैः शरैः ॥ ६-१००-१६

16. **tadaa** = then; **paN^chabhiH** = with five; **nishitaiH** = sharp; **baaNaiH** = arrows; **lakShmaNaH** = Lakshmana; **chichchheda** = chopped off; **raakShasendrasya dhanuH** = Ravana's bow; **gajakaropamam** = looking like an elephant's trunk.

With five sharp arrows, Lakshmana then chopped off Ravana's bow, which looked like an elephant's trunk.

[Verse Locator](#)

नीलमेघनिभांश्चास्य सदश्वान्पर्वतोपमान् ।

जघानाप्लुत्य गदया रावणस्य विभीषणः ॥ ६-१००-१७

17. **aaplytya** = bouncing forward; **vibhiiShaNah** = Vibhishana; **jaghaana** = killed; **gadayaa** = with his mace; **asya raavaNasya sadashvaan** = the excellent horses of this Ravana; **niilamegha nibhaan** = which looked like black clouds; **parvatopamaan** = and were tall as mountains.

Bouncing forward, Vibhishana killed, with his mace, the excellent horses of Ravana, which looked like black clouds and were tall as mountains.

[Verse Locator](#)

हताश्वाद्देगवान्वेगादवप्लुत्य महारथात् ।
क्रोधमाहारयत्तीव्रं भ्रातरं प्रति रावणः ॥ ६-१००-१८

18. **avaplutya** = leaping down; **vegaat** = with speed; **mahaarathaat** = from his large chariot; **hataashvaat** = whose horses had been killed; **raavaNaH** = Ravana; **taaa** = then; **aahaarayat** = exhibited; **tiivram** = a violent; **kopam** = anger; **bhraataram prati** = towards the younger brother (of Rama).

Leaping down with speed from his large chariot, whose horses had been killed, Ravana then exhibited a violent anger towards the younger brother of Rama.

[Verse Locator](#)

ततः शक्तिं महाशक्तिर्दीप्तान् दीप्ताशनीम् इव ।
विभीषणाय चिक्षेप राक्षसेन्द्रः प्रतापवान् ॥ ६-१००-१९

19. **tataH** = then; **raakShasendraH** = Ravana; **mahaashaktiH** = of great energy; **prataapavaan** = and prowess; **chikShepa** = hurled; **shaktim** = a spear; **pradiiptaam ashaniimiva** = which was like a blazing thunderbolt; **vibhiiShaNasya** = on Vibhishana.

Then, Ravana, of great energy and prowess, hurled a spear looking like a blazing thunderbolt, on Vibhishana.

[Verse Locator](#)

अप्राप्तामेव तां बाणैस्त्रिभिश्चिच्छेद लक्ष्मणः ।
अथोदतिष्ठत्संनादो वानराणान् तदा रणे ॥ ६-१००-२०

20. **apraaptaameva** = even before(the spear) reached Vibhishana; **chichcheda** = tore; **taam** = it; **tribhiH baaNaiH** = with three of his arrows; **atha** = thereupon; **vaanaraaNaam samnaadaH** = a loud cheer of the monkeys; **udatiShThat** = arose; **mahaaraNi** = in that great battle.

Even before the spear reached Vibhishana, Lakshmana tore it with three of his arrows and a loud cheer then arose from the monkeys in the battle-field.

[Verse Locator](#)

संपपात त्रिधा छिन्ना शक्तिः काञ्चनमालिनी ।
सविस्फुलिङ्गा ज्वलिता महोल्केव दिवश्च्युता ॥ ६-१००-२१

21. **shaktiH** = that spear; **kaaNchana maalinii** = crowned with gold; **chhinnaa** = torn; **tridhaa** = into three pieces; **sampapaata** = fell; **maholkeva** = like a large meteor; **savishphuliN^gaa** = with sparks of fire; **chyutaa** = fallen; **divaH** = from the sky.

That gold-crowned spear, torn into three pieces, fell like a large meteor with sparks of fire falling from the sky.

[Verse Locator](#)

ततः सम्भाविततरान् कालेनापि दुरासदाम् ।
जग्राह विपुलान् शक्तिन् दीप्यमानां स्वतेजसा ॥ ६-१००-२२

22. **tataH** = thereupon; **(Ravana) jagraaha** = took hold; **vipulaam shaktim** = of another large spear; **sambhaavitataraaam** = which was the most competent one; **duraasadaam** = which

was difficult to be approached; **kaalenaapi** = even by Yama; **diipyamaanaam** = and blazing; **svatejasaa** = with its own splendour.

Thereupon, Ravana took hold of another large most competent spear, which was difficult to be approached even by Yama the lord of Death and blazing as it was, with its own splendour.

[Verse Locator](#)

सा वेगिना बलवता रावणेन दुरात्मना ।
जज्वाल सुमहाघोरा शक्राशनिसमप्रभा ॥ ६-१००-२३

23. **saa** = that spear; **sumahaatejaaH** = with very great splendour; **jajvaala** = and burning; **diiptaashani samaprabhaa** = with a radiance equal to a blazing thunderbolt; **vegita** = was hurled swiftly; **balavataa** = by the mighty; **duraatmanaa** = and the evil-minded; **raavaNena** = Ravana.

The mighty and the evil-minded Ravana swiftly hurled that very great spear, burning with a radiance similar to that of a blazing thunder-bolt.

[Verse Locator](#)

एतस्मिन्नन्तरे वीरो लक्ष्मणस्तन् विभीषणम् ।
प्राणसंशयमापन्नन् तूर्णमेवाभ्यपद्यत ॥ ६-१००-२४

24. **etasmin antare** = In the meanwhile; **viiraH** = the valiant; **lakShmaNaH** = Lakshmana; **tuurNam** = quickly; **abhyavapadyata** = hastened = towards; **tam vibhiiShaNam** = that Vibhishana; **aapannam** = who got; **praaNa samshayam** = a danger to his life.

In the meanwhile, the valiant Lakshmana quickly rushed towards that Vibhishana, who got a danger to his life.

[Verse Locator](#)

तं विमोक्षयितुं वीरश्चापमायम्य लक्ष्मणः ।
रावणन् शक्तिहस्तन् तं शरवर्षैरवाकिरत् ॥ ६-१००-२५

25. **vimochayitum** = to rescue; **tam** = that Vibhishana; **viiraH** = the heroic; **lakShmaNaH** = Lakshmana; **aayamya** = having stretched; **chaapam** = his bow; **avaakirat** = threw out; **sharavarShaiH** = streams of arrows; **raavaNam** = on Ravana; **shaktihastam** = having the spear in his hand.

To rescue that Vibhishana, the heroic Lakshmana, having stretched his bow, threw out streams of arrows on Ravana who was holding a spear in his hand.

[Verse Locator](#)

कीर्यमाणः शरौघेण विसृष्टेन महात्मना ।
न प्रहर्तुं मनश्चक्रे विमुखीकृतविक्रमः ॥ ६-१००-२६

26. **kiiryamaaNaH** = poured in; **sharaugheNa** = with a multitude of arrows; **visR^iShTena** = discharged; **mahaatmanaa** = by the great-souled Lakshmana; (Ravana); **vimukhiikR^itavikramaH** = with his attack frustrated; **na chakre manaH** = did not make up his mind; **prahartum** = to attack Vibhishana (further).

Poured in with a multitude of arrows discharged by the great-souled Lakshmana, Ravana with his attach frustrated, did not make up his mind to attack Vibhishana further.

[Verse Locator](#)

मोक्षितं भ्रातरन् दृष्ट्वा लक्ष्मणेन स रावणः ।

लक्ष्मणाभिमुखस्तिष्ठन्निदन् वचनमब्रवीत् ॥ ६-१००-२७

27. dR^iShTvaa = seeing; bhraataram = his brother; mokShitam = rescued; lakShmaNena = by Lakshmana; saH raavaNaH = that Ravana; abraviit = spoke; idam vachanam = the following words; tiShThan = standing; lakShmaNa abhimukhaH = for his part; facing Lakshmana.

Seeing Vibhishana his brother rescued by Lakshmana, that Ravana, turning his face towards Lakshmana spoke the following words:

[Verse Locator](#)

मोक्षितस्ते बलश्लाघिन्यस्मादेवन् विभीषणः ।

विमुच्य राक्षसन् शक्तिस्त्वयीयं विनिपात्यते ॥ ६-१००-२८

28. balashlaaghin = O Lakshmana; exalter your own strength!; yasmaat = as; vibhiiShaNah = Vibhishana; mokShitaH = was rescued; te = by you; evam = in this way; iyam shaktiH = this spear; vimchya = leaving; raakShasam = the demon; vinipaatyate = is being hurled; tvayi = on you.

"O Lakshmana, exalter of your own strength! As Vibhishana was rescued by you in this way, this spear, on letting off Vibhishana the demon, is being hurled on you now."

[Verse Locator](#)

एषा ते हृदयं भित्त्वा शक्तिर्लोहितलक्षणा ।

मद्बाहुपरिघोत्सृष्टा प्राणानादाय यास्यति ॥ ६-१००-२९

29. eShaa shaktiH = this spear; lohita lakShaNaa = having blood-marks; madbaahu parighotsR^iShTaa = and hurled by my steel rod-like arm; bhitvaa = piercing; hR^idayam = your heart; yaasyati = will depart; aadaaya = (only after) taking; praaNaan = your life.

"This spear, having blood-marks and hurled by bludgeon-like arm, having pierced your heart, will depart only after taking your life."

[Verse Locator](#)

इत्येवमुक्त्वा तान् शक्तिमष्टघण्टां महास्वनाम् ।

मयेन मायाविहिताममोघान् शत्रुघातिनीम् ॥ ६-१००-३०

लक्ष्मणाय समुद्दिश्य ज्वलन्तीमिव तेजसा ।

रावणः परमक्रुद्धश्चिक्षेप च ननाद च ॥ ६-१००-३१

30; 31. parama kruddhaH = the greatly enraged; raavaNaH = Ravana; ityevam uktvaa = thus speaking; chikShepa = hurled; samuddishya = towards; lakShmaNaaya = Lakshmana; taam shaktim = that spear; aShTa ghaNTaam = with eight bells; mahaasvanaam = making huge sounds; maayaavihitaam = designed with a conjuring trick; mayena = by maya; amoghaam = unfailing; shatru vighaatiiniim = which destroys adversaries; jvalantiimiva = and as with a blazing; tejasa = splendour; nanaada cha = (He) also roared.

Thus saying, the greatly enraged Ravana roared and hurled towards Lakshmana, that unfailing spear, which was adorned with eight loudly clamouring bells, which had been designed by Maya the demon by dint of his conjuring trick, capable of destroying adversaries and blazing as it was with splendour.

[Verse Locator](#)

सा क्षिप्ता भीमवेगेन शक्राशनिसमस्वना ।

शक्तिरभ्यपतद्वेगाल्लक्ष्मणन् रणमूर्धनि ॥ ६-१००-३२

32. **saa shaktiH** = that spear; **vajraashani samasvanaa** = with a sound equal to Indra's thunder-bolt; **kShiptaa** = hurled; **bhiima vegena** = by Ravana having terrible swiftness; **abhyapatat** = soon fell; **vegaat** = with speed; **lakShmaNam-** on Lakshmana; **raNamuurdhani** = into the battle-front.

That spear, with a sound equal to Indra's thunder-bolt, hurled by the terribly swift Ravana, soon fell with speed on Lakshmana in the battle-front.

[Verse Locator](#)

तामनुव्याहरच्छक्तिमापतन्तीन् स राघवः ।

स्वस्त्यस्तु लक्ष्मणायेति मोघा भव हतोद्यमा ॥ ६-१००-३३

33. **saH raaghavaH** = that Rama; **anuvyaaharat** = repeatedly uttered; **taam shaktim** = to that spear; **aapatantiim** = which was rushing forth; **iti** = as follows: **svasti astu** = may it be well; **lakShmaNaaya** = with Lakshmana! **bhava** = become; **moghaa** = vain; **hatodyamaa** = may your effort be frustrated!

Rama repeatedly uttered to that spear even as it was rushing forth (on Lakshmana) as follows: "May it be well with Lakshmana! May you prove useless! May your effort be frustrated!"

[Verse Locator](#)

तावणेन रणे शक्तिः क्रुद्धेनाशीविषोपमा ।

मुक्ताशूरस्यभीतस्य लक्ष्मणस्य ममज्ज सा ॥ ६-१००-३४

34. **saa shaktiH aashiiviShopamaa** = that spear; looking like a venomous serpent; **muktaa** = released; **kruddhena** = by the enraged; **raavaNena** = Ravana; **raNe** = in the battle; **aashu** = quickly; **mamajja** = penetrated; **urasi** = the chest; **abhiitasya lakShmaNasya** = of the fearless Lakshmana.

That spear, which was looking like a venomous serpent, released by the enraged Ravana in the battle, quickly penetrated the bosom of Lakshmana, who stood fearless.

[Verse Locator](#)

न्यपतत्सा महावेगा लक्ष्मणस्य महोरसि ।

जिह्वेवोरगराजस्य दीप्यमाना महाद्युतिः ॥ ६-१००-३५

35. **saa** = that spear; **uragaraajasya jihveva** = like the tongue of Vasuki (the lord of serpents); **diipyamaanaa** = blazing; **mahaadyutiH** = with a great dazzle; **nyapatat** = fell; **mahorasi** = on the broad chest; **lakShmaNasya** = of Lakshmana; **mahaavegaa** = with enormous speed.

That spear, like the tongue of Vasuki (the lord of serpents), blazing with a great dazzle, fell on the broad chest of Lakshmana, with enormous speed.

[Verse Locator](#)

ततो रावणवेगेन सुदूरमवगाढया ।

शक्त्या निर्भिन्नहृदयः पपात भुवि लक्ष्मणः ॥ ६-१००-३६

36. **avagaaDhayaa** = penetrated; **suduuram** = very deeply; **shaktyaa** = by the spear; **vibhinna hR^idayaH** = and pierced through the heart; **raavaNavegena** = due to the force exerted by Ravana; **lakShmaNaH** = Lakshmana; **papaata** = fell; **bhuvi** = to the ground; **vibhinnahR^idayaH** = with his heart broken.

Penetrated very deeply and pierced through his heart by the spear due to the force exerted by Ravana, Lakshmana fell to the ground.

[Verse Locator](#)

तदवस्थन् समीपस्थो लक्ष्मणं प्रेक्ष्य राघवः ।
भ्रातृस्नेहान्महातेजा विषण्णहृदयोअभवत् ॥ ६-१००-३७

37. prekShya = seeing; lakShmaNam = Lakshmana; tadavastham = in that state; raaghavaH = Rama; mahaatejaaH = of extra ordinary splendour; samiipasthaH = who was in the vicinity; abhavat = became; viShaNNahR^dayaH = sorrowful at heart; bhraatR^isnehaat = because of his fraternal love.

Seeing Lakshmana in that state, Rama, of extraordinary splendour, who was stationed in the vicinity, became sorrowful at heart because of the love towards his brother.

[Verse Locator](#)

स मुहूर्तमनुध्याय बाष्पव्याकुललोचनः ।
बभूव सन्नद्धतरो युगान्त इव पावकः ॥ ६-१००-३८

38. saH = Rama; baaShpa paryaakulekShaNah = whose eyes were filled with tears; dhyaatvaa = reflected; muhuutamiva = just for a while; babhuuva = and was; samrabdhatarah = very much enraged; yugaante paarakaH iva = like fire at the time of dissolution of the world.

Rama, whose eyes were filled with tears, reflected just for a while and then was very much enraged, like fire at the time of dissolution of the world.

[Verse Locator](#)

न विषादस्य कालोअयमिति सञ्चिन्त्य राघवः ।
चक्रे सुतुमुलन् युद्धं रावणस्य वधे धृतः ॥ ६-१००-३९
सर्वयत्नेन महता लक्ष्मणं परिवीक्ष्य च ।

39. samchitya = becoming aware; iti = that; ayam = this one; na kaalaH = is not the time; vihhaadasya = for despondency; raaghavaH = Rama; pariviikShya = looking at; lakShmaNam = Lakshmana; dhR^itaH = was determined; vadhe = upon killing; raavaNasya = of Ravana; chakre = and performed; sutumulam = the highly tumultuous; yuddham = battle; mahataa sarvayatnena = with a great and whole-hearted endeavour.

Becoming aware that it was not the time for feeling despondent, and looking at Lakshmana, Rama resumed that highly tumultuous battle with a great and whole-hearted endeavour, determined as he was to destroy Ravana.

[Verse Locator](#)

स ददर्श ततो रामः शक्त्या भिन्नं महाहवे ॥ ६-१००-४०
लक्ष्मणन् रुधिरादिग्धं सपन्नगमिवाचलम् ।

40. tataH = then; saH raamaH = that Rama; dadarsha = saw; lakShmaNam = Lakshmana; bhinnam = who was struck; shaktyaa = by the spear; mahaavahe = in that great war; rudhiraadigddham = bathed as he was in blood; achalam iva = and looking like a mountain; sapannagam = with a snake (entering its centre).

Then, Rama saw Lakshmana, who was struck by the spear in that Great War, bathed as he was in blood and looking like a mountain with a snake (entering its centre).

[Verse Locator](#)

तामपि प्रहितान् शक्तिं रावणेन बलीयसा ॥ ६-१००-४१

यत्नतस्ते हरिश्रेष्ठा न शेकुरवमर्दितुम् ।

अर्दिताश्चैव बाणौघैः क्षिप्रहस्तेन रक्षसा ॥ ६-१००-४२

41; 42. **yatnataH api** = even though exerting; **ava marditum** = to pull out; **taam** = that; **shaktim** = spear; **prahitaam** = hurled; **baliiyasaa raavaNena** = by the mighty Ravana; **te harishreShThaaH** = those foremost among monkeys; **na shekuH** = could not do it; **arditaaH chaiva** = as they were being tormented; **pravakeNa rakShasaam** = by Ravana the foremost among the demons; **baaNaughaiH** = with a multitude of his arrows.

Even with an exertion to pull out that spear hurled by the mighty Ravana, those foremost of the monkeys could not those foremost of the monkeys could not do it because they were being tormented by Ravana the foremost of demons with a stream of his arrows.

[Verse Locator](#)

सौमित्रिन् सा विनिर्भिद्य प्रविष्टा धरणीतलम् ।

तान् कराभ्यां परामृश्य रामः शक्तिं भयावहाम् ॥ ६-१००-४३

बभञ्ज समरे क्रुद्धो बलवद्विचकर्ष च ।

43. **vinirbhidya** = penetrating; **saumitreH** = through Lakshmana's bosom; **saa** = that spear; **praviShTaa** = touched; **dharaNiitalam** = the earth's surface; **paraamarshya karaabhyaam** = seizing hold with his hands; **taam shaktim bhayaarchaam** = that awful spear; **balavaan** = the mighty; **raamaH** = Rama; **vichakarSha** = drew it out; **kruddhaH** = and getting enraged; **babhaN^jacha** = broke it; **samare** = during the course of the battle.

Penetrating through Lakshmana's bosom, that spear touched the earth. Seizing hold of awful spear with his hands, the mighty Rama drew it out and getting enraged, broke it during the course of the battle.

[Verse Locator](#)

तस्य निष्कर्षतः शक्तिन् रावणेन बलीयसा ॥ ६-१००-४४

शराः सर्वेषु गात्रेषु पातिता मर्मभेदिनः ।

44. **baliiyasaa raavaNena** = by the mighty Ravana; **paaittaaH** = were sunk; **sharaaH** = arrows; **marma bhedinaH** = which pierced his vital organs; **sarveShu gaatreShu** = and all the limbs; **tasya** = of Rama; **niShkarShataH** = who was drawing; **shaktim** = that spear.

While Rama was drawing the spear out; arrow, which pierced his vital organs, were sunk by the mighty Ravana on all his limbs.

[Verse Locator](#)

अचिन्तयित्वा तान्बाणान्समाश्लिष्या च लक्ष्मणम् ॥ ६-१००-४५

अब्रवीच्च हनूमन्तन् सुग्रीवन् चैव राघवः ।

45. **achintayitvaa** = ignoring; **taan** = those; **baaNaan** = arrows; **samaashliShya** = and having embraced; **lakShmaNam** = Lakshmana; **abraviichcha** = (Rama) spoke; **hanuumantam** = to Hanuma; **sugriivamcha** = and Sugreeva; **mahaakapim** = the king of the monkeys (as follows):

Ignoring those arrows and having embraced Lakshmana, Rama spoke to Hanuma and Sugreeva, the king of monkeys, as follows:

[Verse Locator](#)

लक्ष्मणं परिवार्येह तिष्ठध्वन् वानरोत्तमाः ॥ ६-१००-४६

पराक्रमस्य कालोअयन् सम्प्राप्तो मे चिरेप्सितः ।

पापात्मायन् दशग्रीवो वध्यतां पापनिश्चयः ॥ ६-१००-४७

काङ्क्षितः स्तोककस्येव घर्मान्ते मेघदर्शनम् ।

46; 47. **vaanarottamaaH** = O the foremost among the monkeys!; **tiShThadhvam** = remain; **parivaaryeva** = just encompassing; **lakShmaNam** = Lakshmana; **ayam paapaatmaayam dashagriivaH** = let this malicious Ravana; **paapa nishchayaH** = having evil designs; **vadhyataam** = be killed; **ayam** = this; **paraakramasya kaalaH** = time to show my prowess; **me chirepsitaH** = which I have been wishing for long; **sampraaptaH** = has come; **chaatakasya iva** = as for a chataka bird; **meghadarshanam** = the site of a cloud (would come) **kaaN^kShitam** = as desired by it; **gharmaante** = at the end of the hot season.

"O the chiefs of monkeys! Remain just encompassing Lakshmana. Let this malicious Ravana of evil designs be killed. The time to manifest my prowess, which I have been wishing for long, has come, as for a chataka bird, the site of a cloud would come, as sought by it, at the end of a hot season."

[Verse Locator](#)

अस्मिन्मुहूर्ते नचिरात्सत्यं प्रतिशृणोमि वः ॥ ६-१००-४८

अरावणमरामन् वा जगद्द्रक्ष्यथ वानराः ।

48. **pratishR^iNomi** = I take this owe; **satyam** = in truth; **vaH** = before you; **asmin muhuurte** = at this moment; **vaanaraaH** = O monkeys!; **drakShyatha** = you will see; **nachiraat** = without delay; **jagat** = (either) the world; **araavaNam** = devoid of Ravana; **araamam vaa** = or devoid of Rama (myself).

"I take this vow in truth before you, at this moment, O monkeys, that without delay, you will see the world devoid of Ravana or Rama (myself)."

[Verse Locator](#)

राज्यनाशन् वने वासन् दण्डके परिधावनम् ॥ ६-१००-४९

वैदेह्याश्च परामर्शन् रक्षोभिश्च समागमम् ।

49. **samaagamam** = I encountered; **raajyanaasham** = with the loss of soverighnity; **vane vaasam** = the dwelling in the forest; **paridhaavanam** = the wandering around; **daN^Dake** = in the forest of Dandaka; **paraamarsham** = and the insult offered; **vaideyehyaaH** = to Seetha; **rakShobhiH** = by the demons.

"I encountered with the loss of sovereignty, the dwelling in the forest, the wandering around in the woods of Dandaka and the rough treatment of Seetha by the demons."

[Verse Locator](#)

प्राप्तन् दुःखं महद्भोरं क्लेशं च निरयोपमम् ॥ ६-१००-५०

अद्य सर्वमहन् त्यक्ष्ये हत्वा तन् रावणं रणे ।

50. **mahat** = A great; **ghoram** = and terrible; **duHkham** = suffering; **praaptam** = was obtained; **klhashcha** = a trouble too; **nirayopamaH** = tantamounting to hell; **adya** = now; **aham** = I; **nihatvaa** = by killing; **raavaNam** = Ravana; **raNe** = in battle; **tyakShye** = will relieve myself; **sarvam** = of all that trouble.

"A great and terrible suffering has happened to me and an agony equivalent to hell. Now, by killing Ravana in battle, I will relieve myself of all that agony."

[Verse Locator](#)

यदर्थन् वानरं सैन्यं समानीतमिदं मया ॥ ६-१००-५१

सुग्रीवश्च कृतो राज्ये निहत्वा वालिनन् रणे ।

सोअयमद्य रणे पापश्चक्षुर्विषयमागतः ॥ ६-१००-५२

51; 52. **yadartham** = for whose sake; **idam** = this; **vaanaram sainyam** = army of monkeys; **samaaniitam** = has been brought; **mayaa** = by me; **raajyekR^ite sugriivaH cha** = and Sugreeva has been anointed to his kingdom; **nihatvaa** = by killing; **vaalinam** = Vali; **yadartham** = and for whose sake; **saagaraH** = the ocean; **kraantaH** = has been crossed; **setuH** = and a bridge; **baddhaH** = built; **saH ayam paapaH** = that sinful demon; **chakShurviShayam aagataH** = has come within the range of my sight; **raNe** = in the battle-field; **adya** = now.

"That sinful demon, for whose sake, this army of monkeys has been brought by me, Sugreeva has been anointed on the throne after killing Vali and for whose sake the ocean has been crossed and a bridge built on it, has come within the range of my sight in the battle-field now."

[Verse Locator](#)

चक्षुर्विषयमागम्य नायन् जीवितुमर्हति ॥ ६-१००-५३

दृष्टिन् दृष्टिविषयेव सर्पस्य मम रावणः ।

यथा वा वैनतेयस्य दृष्टिं प्राप्तो भुजंगमः ॥ ६-१००-५४

53; 54. **ayam raavaNaH** = this Ravana; **aagatya** = having come; **mama chakShurviShayam** = within the range of my vision; **naarhati jiivitam** = cannot survive; **dR^iShTim iva** = any more than the one who has come within the range of vision; **sarpasya** = of snake; **dR^iShTiviShasya** = injecting deadly poison with its very glance; **bhujangamaH** = or than a serpent; **dR^iShTim praaptam** = who has come within the range of vision; **vainateyasya** = of Garuda; the King of birds and the enemy of serpents.

"This Ravana, having come within the range of my vision, cannot survive, any more than the one who has come within the range of vision of a snake injecting deadly poison with its very glance or than a serpent who has come within the range of vision of Garuda, the king of birds and the enemy of serpents."

[Verse Locator](#)

स्वस्थाः पश्यत दुर्धर्षा युद्धन् वानरपुङ्गवाः ।

आसीनाः पर्वताग्रेषु ममेदन् रावणस्य च ॥ ६-१००-५५

55. **vaanara pungavaaH durdharShaaH** = O the foremost among the monkeys; who are so difficult to conquer!; **aasiinaaH** = seated; **parvataagreShu** = on the mountain-peaks; **pashyata** = you witness; **svasthaaH** = at ease; **idam** = this; **yuddham** = battle; **mama** = between myself; **raavaNasya cha** = and Ravana.

"O the foremost of the monkeys who are so difficult to conquer! Seated on the mountain-peaks, you witness at ease, this battle between myself and Ravana."

[Verse Locator](#)

अद्य रामस्य रामत्वं पश्यन्तु मम सन्युगे ।

त्रयो लोकाः सगन्धर्वाः सदेवाः सर्षिचारणाः ॥ ६-१००-५६

56. **trayaH lokaaH** = Let the three worlds; **sagandharvaaH** = including Gandharvas the celestial musicians; **sadevaaH** = gods; **sarShiH** = the sages; **chaaraNaaH** = the celestial bards; **pashyant** = see; **adya** = today; **raamatvam** = the Ramahood; **raamasya** = of Rama; **mama samyuge** = during the course of my battle.

"Let the three worlds (viz. the earth, heaven and the intermediate region) including Gandharvas the celestial musicians, the gods, the sages and the celestial bards see today the Ramahood of Rama during the course of my battle."

[Verse Locator](#)

अद्य कर्म करिष्यामि यल्लोकाः सचराचराः ।
सदेवाः कथयिष्यन्ति यावद्भूमिर्धरिष्यति ॥ ६-१००-५७
समागम्य सदा लोके यथा युद्धं प्रवर्तितम् ।

57. kariShyaami = I shall perform; adya = today; karma = a feat; yat = which; lokaaH = people; loke = in the world; sacharaacharaaH = including all living beings; both mobile and immobile; sadevaaH = as also gods; sadaa kathayiShyanti = will ever narrate; samaagamya = together; yathaa = describing how; yuddham = the battle; pravartitam = proceeded; yaavat = as long as; bhuumiH = the earth; dhariShyati = is able to support; yat = those who (occupy it).

"I shall perform today a feat, which people in the world including all living beings both mobile and immobile, as also gods, will ever narrate together, describing how the battle proceeded, as long as the earth is able to support those who occupy it."

[Verse Locator](#)

एवमुक्त्वा शितैर्बाणैस्तप्तकाञ्चनभूषणैः ।
आजघान दशग्रीवन् रणे रामः समाहितः ॥ ६-१००-५८

58. evam = thus; uktvaa = speaking; raamaH = Rama; samaahitaH = with an attentive mind; raNe = in the battle-field; aajaghaana = struck; dashagriivam = Rama; shитайH baaNaiH = with sharp arrows; tapta kaaN^chana bhuuShaNaH = decked with pure gold.

Thus speaking, Rama with an attentive mind in the battle-field, struck Rama with sharp arrows, decked in pure gold.

[Verse Locator](#)

अथ प्रदीप्तैर्नाराचैर्मुसलैश्चापि रावणः ॥ ६-१००-५९
अभ्यवर्षत्तदा रामन् धाराभिरिव तोयदः ।

59. atha = thereupon; raavaNaH = Ravana; abhyavarShat = streamed forth; pradiiptaiH = blazing; naaraachaiH = steel arrows; musalaishchapi = and clubs; tadaa = then; toyadaH iva = as cloud; (would shower) dhaaraabhiH = the rains.

Thereupon, Ravana streamed forth blazing steel arrows and then clubs, as clouds would stream forth the rains.

[Verse Locator](#)

रामरावणमुक्तानामन्योन्यमभिनिघ्नताम् ॥ ६-१००-६०
शराणान् च शराणां च बभूव तुमुलः स्वनः ।

60. tumulaH = A tumultuous; svanaH = sound; babhuuva = arose; varaaNaamcha sharaanaam cha = from the excellent arrows; raama raavaNa muktaanaam = released by Rama and Ravana; abhinighnataam = as they struck; anyonyam = each other.

A tumultuous sound arose from the excellent arrows, released by Rama and Ravana, as they struck each other.

[Verse Locator](#)

ते भिन्नाश्च विकीर्णाश्च रामरावणयोः शराः ॥ ६-१००-६१

अन्तरिक्षात्प्रदीप्ताग्रा निपेतुर्धरणीतले ।

61. **sharaaH** = the arrows; **raama raavaNayoH** = of Rama and Ravana; **vibhinnaashcha** = split asunder; **vikiiirNaashcha** = and scattered off; **pradiiptaagraaH** = with their blazing points; **nipetuH** = fell; **dharaNiitale** = on to the floor; **antarikShaata** = from the space.

The arrows of Rama and Ravana, split asunder and scattered off, with their blazing points, fell from the space on to the surface of the earth.

[Verse Locator](#)

तयोज्यातलनिर्घोषो रामरावणयोर्महान् ॥ ६-१००-६२

त्रासनः सर्वभूतानान् स बभूवाद्भुतोपमः ।

62. **mahaan** = the loud; **nirghoShaH** = sound; **jyaatala** = produced by the impact of the bow string on the palms; **tayoH raama raavaNayoH** = of those heroes; Rama and Ravana; **traasanaH** = which struck terror; **sarva bhuutaanaam** = in all the living beings; **adbhuta darshanaH** = was felt astonished by the audience.

The loud sound, produced by the impact of the bow-string on the palms of those two heroes Rama and Ravana, which struck terror in all the living beings, was felt astonished by the audience.

[Verse Locator](#)

विकीर्यमाणः शरजालवृष्टिभिर् ।

महात्मना दीप्तधनुष्मतार्दितः ।

भयात्प्रदुद्राव समेत्य रावणो ।

यथानिलेनाभिहतो बलाहकः ॥ ६-१००-६३

63. **vikiiiryamaaNaH** = torn asunder; **sharajaala vR^iShTibhiH** = by the streams of a multitude of arrows; **mahaatmanaH** = by the great souled Rama; **diiptadhanuShmataa** = who was armed with a blazing bow; **sametya** = while coming in collusion with him; **raavaNaH** = Ravana; **pradudraava** = ran away; **bhayaat** = out of fear; **valaahakaH yathaa** = like a cloud (dispersing); **abhihataH** = when pushed; **anilena** = by a tempest.

Torn asunder by the streams of a multitude of arrows by the great-souled Rama, who was armed with a blazing bow, while coming in collusion with him, Ravana took to his heels out of fear, like a cloud when pushed by a tempest.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे शततमः सर्गः

Thus, this is the 100th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 100

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>
<u>55</u>	<u>56</u>	<u>57</u>	<u>58</u>	<u>59</u>
<u>60</u>	<u>61</u>	<u>62</u>	<u>63</u>	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 101 Verses converted to UTF-8, Nov 09

Introduction

Rama laments over the uncertain condition of Lakshmana. He calls Sushena, the monkey-physician. Sushena tests Lakshmana and says he is still alive. Sushena then requests Hanuma to go all the way to Himalayas and bring the required herbs to treat Lakshmana. Hanuma proceeds to Mount Mahodara and failing to identify the herbs there, carries the mountain-peak itself and brings it to Sushena. Lakshmana regains consciousness, after getting treated with that herb by Sushena.

[Verse Locator](#)

शक्त्या निपातितं दृष्ट्वा रावणेन बलीयसा ।
लक्ष्मणं समर् शूरं शोणितौघपरिप्लुतम् ॥ ६-१०१-१
स दत्त्वा तुमुलं युद्धं रावणस्य दुरात्मनः ।
विसृजनेव बाणौघान्सुषेणं वाक्यमब्रवीत् ॥ ६-१०१-२

1; 2. dRⁱShTyaa = seeing; shuuram = the valiant; lakShmaNam = Lakshmana; shoNitau ghapariphitam = who was bathed in a stream of blood; samare = in battle; nipaaitam = when overthrown; shaktyaa = with a spear; baliyyasaa raavaNena = by the mighty Ravana; saH = Rama; dattvaa = giving; tumulam = a tumultuous; yuddham = fight; duraatmanaH raavaNaH = with the evil-minded Ravana; visRⁱjanneva = and even while releasing; baaNaughaan = a multitude of arrows; abraviit = spoke; suSheNam = to Sushena; idam = the following words:

Seeing the valiant Lakshmana bathed in a stream of blood, when struck down in battle with a spear by the mighty Ravana and having given a tumultuous fight, to the evil-minded Ravana, Rama spoke as follows to Sushena, even while releasing a multitude of arrows (at Ravana).

[Verse Locator](#)

एष रावणवेगेन लक्ष्मणः पतितः क्षितौ ।
सर्पवद्वेष्टते वीरो मम शोकमुदीरयन् ॥ ६-१०१-३

3. eShaH = this; viiraH = heroic; lakShmaNaH = Lakshmana; patitaH = who fell down; bhuvi = on earth; raavaNa viiryeNa = on account of Ravana's prowess; udiirayan = increasing; shokam = my sorrow; cheShTate = is wiggling; bhuumau = on the ground; sarpavat = like a serpent.

"This heroic Lakshmana, falling down on earth yielding to Ravana's prowess, is wiggling like a serpent, causing an increase in grief to me."

[Verse Locator](#)

शोणितार्द्रमिमन् वीरं प्राणैरिष्टतरं मम ।
पश्यतो मम का शक्तिर्योद्धुं पर्याकुलात्मनः ॥ ६-१०१-४

4. kaa = what; shaktiH = energy (is there); mama = for me; paryaakulaatmanaH = disturbed in mind; yauddhum = to fight; pashyataH = while seeing; imam = this; viiram = valiant Lakshmana; mama priyataram praaNaiH = the most beloved to me as dear as life; shoNitaardram = bathed in blood?

"My energy to fight is failing, even as I see this valiant Lakshmana, who is dearer to me than life, bathed in blood, my mind being greatly disturbed."

[Verse Locator](#)

अयन् स समरश्लाघी भ्राता मे शुभलक्षणः ।

यदि पञ्चत्वमापन्नः प्राणैर्मे किन् सुखेन वा ॥ ६-१०१-५

5. kim = of what use; praaNaiH = is life; sukkena vaa = or happiness; me = to me; yadi saH ayam me bhraataa = if this famous brother of mine; shubha lakShaNaH = who is endowed with auspicious bodily marks; samarashlaaghii = and always speaks highly of war; aapannaH = obtain; paN^chatvam = his death?

"Of what use is life or happiness to me, if this illustrious brother of mine, who is endowed with auspicious bodily marks and who always speaks highly of war, meets with his death?"

[Verse Locator](#)

लज्जतीव हि मे वीर्यं भ्रश्यतीव कराद्धनुः ।

सायका व्यवसीदन्ति दृष्टिर्बाष्पवशन् गता ॥ ६-१०१-६

6. me = my; viiryam = valour; lajjatiiva = is feeling shy; as it were; dhanuH = my bow; bhrashyatiiva = is falling down; karaat = from my hand; saayakaaH = my arrows; vyavasiidanti = are dropping down; dR^iShTiH = my vision; gataa = got; baaShpavasham = overcome with tears.

"My valour is feeling shy, as it were. My bow seems to fall down from any hand. My arrows are dropping down. My vision has been overcome with tears."

[Verse Locator](#)

अवसीदन्ति गात्राणि स्वप्नयाने नृणामिव ।

चिन्ता मे वर्धते तीव्रा मुमूर्षापि च जायते ॥ ६-१०१-७

7. gaatraaNi = my limbs; avasiidanti = seem to sink down; nR^iNaam iva = like those of men; svapnayaane = in sleep; chintaa = tension; vartate = is; tiivraa = growing; me = in me; jaayate mumuurShaapi = I even wish to die.

"My limbs seem to sink down, like those of men in sleep. I have a serious tension, growing in me. I even wish to die."

[Verse Locator](#)

भ्रातरं निहतन् दृष्ट्वा रावणेन दुरात्मना ।

विष्टन्तं तु दुःखार्तं मर्मण्यभिहतं भृशम् ॥ ६-१०१-८

8. bhraataram = my brother; abhihatam = has been struck down; duraatmanaa = by the evil-minded; raavaNena = Ravana; abhihatam bhR^isham = seriously wounded; marmaNi = in his vital parts; duHkhaartam = afflicted with agony; viShTanantam = and grooming.

"My brother has been struck down by the evil-minded Ravana, seriously wounded in his vital parts, afflicted with agony and grooming."

[Verse Locator](#)

राघवो भ्रातरं दृष्ट्य प्रियं प्राणं बहिश्चरम् ।
दुःखेन महताविष्टो ध्यानशोकपरायणः ॥ ६-१०१-९

9. dR^iShTvaa = seeing; priyam = his beloved; bhraataram = brother; praaNam = who was his very life-breath; bahishcharam = moving outside; raaghavaH = Rama; aaviShTaH = was stricken; mahataa duHkhena = with excessive agony; dhayaana shoka paraayaNaH = gave himself up to anxiety and grief.

Seeing his beloved brother, who was his very life-breath moving outside, Rama was afflicted with excessive agony and gave himself up to anxiety and grief.

[Verse Locator](#)

परन् विषादमापन्नो विललापाकुलेन्द्रियः ।
न हि युद्धेन मे कार्यं नैव प्राणैर्न सीतया ॥ ६-१०१-१०

10. dR^iShTvaa = seeing; lakShmaNam = Lakshmana; bhraataram = his brother; nihatam raNapaamsuShu = lying wounded in the dust of the battle-field; aapannaH = he got into; param = extreme; viShaadam = despondency; vilalaapa = and lamented (as follows); aakulendriyaH = confused in mind; as he was.

Seeing Lakshmana his brother lying wounded in the dust of the battle-field, he got into extreme despondency and lamented (as follows), confused in mind, as he was:

[Verse Locator](#)

विजयोऽपि हि मे शूर न प्रियायोपकल्पते ।
अचक्षुर्विषयश्चन्द्रः कां प्रीतिं जनयिष्यति ॥ ६-१०१-११

11. shuura = O the valiant Lakshmana!; vijayaH.api = even victory; na priyaaya upakalpate = is not making a pleasure; me = for me; kaam = what; priitim = pleasure; (can) chandraH = the moon; janayiShyati = create; achakShurviShayaH = for a man who has lost his vision?

"O the valiant Lakshmana! Even victory cannot create a pleasure for me. What pleasure can the moon create for a man who has lost his vision?"

[Verse Locator](#)

किं मे युद्धेन किं प्राणैर्युद्धकार्यं न विद्यते ।
यत्रायं निहतः शेते रणमूर्धनि लक्ष्मणः ॥ ६-१०१-१२

12. kim me = what purpose of mine will be served by fighting; kim praaNaiH = or even by life?; ayam lakShmaNaH = this Lakshmana; shete = lies; nihataH = killed; yatra raNamurdhani = in forefront of battle here; na vidyate = I have no; yuddhakaaryam = use for the war.

"What purpose of mine will be served by fighting or eve by life? When this Lakshmana lies killed in the forefront of battle here, I have no use for the war."

[Verse Locator](#)

यथैव मां वनं यान्तमनुयाति महाद्युतिः ।
अहमप्युपयास्यामि तथैवैनं यमक्षयम् ॥ ६-१०१-१३

13. yathaiva = in the same way as; mahaadyutiH = the very glorious Lakshmana; amyaati = followed; maam = me; yaantam = when I was going; vanam = to the forest; ahamapi = I too; tathaiva = will in the same way; upayaasyaami = follow; enam = him; yamakShayam = to the abode of Yama the Lord of Death.

"In the same way as the very glorious Lakshmana followed me When I was going to the forest, I too will in the same way follow him to the abode of Yama the lord of Death."

[Verse Locator](#)

इष्टबन्धुजनो नित्यं मां स नित्यमनुव्रतः ।
इमामवस्थां गमितो राक्षसैः कूटयोधिभिः ॥ ६-१०१-१४

14. saH = Lakshmana; iShTa bandhujanaH = who is having his beloved relatives; anuvrataH = and who is ardently devoted; maam = to me; nityam = forever; gamitaH = is obtained; imaam = this; avasthaam = condition; raakShasaiH = by the demons; kuuTayodhibhiH = who fight treacherously.

"The demons, who fight treacherously, created this condition to Lakshmana, who loved his relatives and who was ardently devoted forever to me."

[Verse Locator](#)

देशे देशे कलत्राणि देशे देशे च बान्धवाः ।
तं तु देशं न पश्यामि यत्र भ्राता सहोदरः ॥ ६-१०१-१५

15. kalatraaNi = wives may be obtained; deshe deshe = everywhere; baandhavaaH = relatives (can be had) deshe deshe cha = everywhere; na pashyaami = I do not find; bhraataa = brother; sahodaraH = born of the same womb; yatra tam desham tu = as such a place; wherever.

"Wives may be obtained ever where. Relatives can be had every where. However, I do not find a brother, born of the same womb, at such a place whatsoever."

[Verse Locator](#)

इत्येवं विलपन्तं तं शोकविह्वलितेन्द्रियम् ।
विवेष्टमानं करुणमुच्छ्वसन्तं पुनः पुनः ॥ ६-१०१-१६

16. (The monkeys saw) tam = that Rama; vilapantam ityevam = thus lamenting; shoka vihvalitendriyam viveShTamaanam = with his mind reeling and distressed in grief; karuNam = pitiable; uchchhvasantam = sighing his breath; punaH punaH = repeatedly.

The monkeys saw that Rama, thus lamenting with his mind reeling and distressed in grief and pitiable sighing his breath repeatedly.

[Verse Locator](#)

किं नु राज्ये दुर्धर्षलक्ष्मणेन विना मम ।
कथं वक्ष्याम्यहं त्वम्बां सुमित्रां पुत्रवत्सलाम् ॥ ६-१०१-१७

17. kim nu = of what use; raajyena = is the kingdom; mama = for me; durdharSha lakSmaNena vinaa = without Lakshmana; who was difficult to over power?; aham katham akShyaami = what can I tell; sumitraam = to Sumitra; putravatsalaamambaam = the mother; who was fond of her son.

"Of what use is the kingdom for me, without Lakshmana, who was difficult to over power? What can I tell to Sumitra, the mother who was so fond of her son?"

[Verse Locator](#)

उपालम्भं न शक्यामि सोढुं दत्तं सुमित्रया ।
किं नु वक्ष्यामि कौसल्यां मातरं किं नु कैकयीम् ॥ ६-१०१-१८

18. **na shakShyaami** = I shall not be able; **soDhum** = to bear; **upaalambham** = the reproach; **dattam** = which will be given; **sumitrayaa** = by sumitra; **kim nu vakShyaami** = what shall I say; **kausalyaam** = to Kausalya; **maataram** = the mother; **kimnu** = and what shall I say; **kaikeyiim** = to Kaikeyi?

"I shall not be able to bear the reproach, which will be levelled by Sumitra. What shall I pay to kausalya the mother or what shall I say to Kaikeya?"

[Verse Locator](#)

भरतं किं नु वक्ष्यामि शत्रुघ्नं च महाबलम् ।
सह तेन वनं यातो विना तेनागतः कथम् ॥ ६-१०१-१९

19. **kim nu vakShyaami** = what shall I say; **bharatam** = to Bhrata; **mahaabalam** **shatrughnam** = or to the mighty Shatrughna; (when they ask me); **katham** = how; **aagataH** = I can back; **tena vinaa** = without Lakshmana; **yaataH** = eventhough I went; **vanam** = to the forest; **tena saha** = along with him?

"What shall I say to Bharata or to the mighty Shatrughna, when they ask me, how I came back without Lakshmana even though I went to the forest along with him?"

[Verse Locator](#)

इहैव मरणं श्रेयो न तु बन्धुविगर्हणम् ।
किं मया दुष्कृतं कर्म कृतमन्यत्र जन्मनि ॥ ६-१०१-२०
येन मे धार्मिको भ्राता निहतश्चाग्रतः स्थितः ।

20. **maraNam** = death; **shreyaH** = is better; **ihaiva** = here only; **tu** = but; **na** = not; **bandhuvigarhaNam** = a reproaches by one's own people; **kim** = what; **duSkR^itam karma** = sinful act; **kR^itam** = was done; **mayaa** = by me; **anyatra janmani** = in another life; **yena** = due to which; **dhaarmikaH me bhraataa** = my righteous brother; **nihataH** = having been killed; **sthitaH** = lies; **agrataH** = before me.

"It is better to die at this place only, rather than hear the reproaches of one's own people. What sinful act was done by me in a previous birth due to which my righteous brother lies killed before me?"

[Verse Locator](#)

हा भ्रातर्मनुजश्रेष्ठ शूराणाम् प्रवर प्रभो ॥ ६-१०१-२१
एकाकी किं नु मां त्यक्त्वा परलोकाय गच्छसि ।

21. **haa** = Alas!; **bhraataH** = O brother; **manuja shroShTha** = the best of men!; **pravara** = O the foremost; **shuuraaNam** = among the valiant men!; **prabho** = O the powerful man!; **tyaktvaa** = deserting; **maam** = me; **kim nu** = why; **gachchhasi** = are you going; **paralokaaya** = to the other world; **ekaakii** = alone?

"Alas! O the powerful brother, the best of men! O the foremost among the valiant men! Why are you going to the other world, deserting me?"

[Verse Locator](#)

विलपन्तं च मां भ्रातः किमर्थं नावभाषसे ॥ ६-१०१-२२
उत्तिष्ठ पश्य किं शेषे दीनं मां पश्य चक्षुषा ।

22. **bhraataH** = O brother!; **kim** = why; **naavabhaaShase** = don't you talk; **maam** = to me; **vilapantam** = who is lamenting?; **uttiShTha** = rise; **pashya** = and see!; **kim** = why; **sheShe** = are you lying down? **pashya** = see; **diinam** = the miserable; **maam** = me; **chakShuShaa** = with your own eyes.

"O brother! Why don't you talk to me, even though I am lamenting? Rise and see! Why are you lying down? See me, by opening your own eyes, miserable as I am."

[Verse Locator](#)

शोकार्तस्य प्रमत्तस्य पर्वतेषु वनेषु च ॥ ६-१०१-२३
विषण्णस्य महाबाहो समाश्वासयिता मम ।

23. **mahaabaaho** = O the mighty armed!; **samaashvaasayitaa** = you have been indeed consolign; **mama** = me; **viShaNNasya** = when I felt low-spirited; **pramattasya** = and listless; **shokaantasya** = stricken with grief as I was; **parvateShu** = in mountain; **vaneShu** = and forests.

"O the mighty armed! You have been indeed comforting me, whenever stricken with grief, I roamed listlessly among mountains and forests or felt low-spirited."

[Verse Locator](#)

राममेवं ब्रुवाणं तु शोकव्याकुलितेन्द्रियम् ॥ ६-१०१-२४
आश्वासयन्नुवाचेदं सुषेणः परमं वचः ।

24. **aashvaasayan** = comforting; **raamam** = Rama; **shoka vyaakulitendriyam** = whose mind was full of grief; **evam** = and thus; **bruvaaNam** = speaking (lamenting); **suSheNaH** = Sushena; **uvaacha** = addressed; **idam paramam vachaH** = the following excellent words.

Comforting Rama, whose mind was full of grief and who was thus lamenting, Sushena, for his part, addressed the following excellent words:

[Verse Locator](#)

त्यजेमां नरशार्दूल बुद्धिं वैक्लब्यकारिणीम् ॥ ६-१०१-२५
शोकसंजननीं चिन्तां तुल्यां बाणैश्चमूमुखे ।

25. **navashaarduula** = O the excellent among men!; **tyaja** = give up; **buddhim** = this notion; **vaiklabyakaariNiim** = which causes despondency in you; **imaam chintaam** = this anguish; **shoka samjananiim** = which gives rise to grief; **tulyaam baaNaiH** = and is as piercing as arrows; **chamuumukhe** = in the forefront of battle.

"O the excellent among men! Give up this notion, which causes despondency in you, this anguish which gives rise to grief and is as piercing as arrows, in the forefront of battle."

[Verse Locator](#)

नैव पञ्चत्वमापन्नो लक्ष्मणो लक्ष्मिवर्धनः ॥ ६-१०१-२६
न ह्यस्य विकृतं वक्त्रं न च श्यामत्वमागतम् ।

26. **lakShmaNaH** = Lakshmana; **lakShmivardhanaH** = the augments of prosperity; **naina aapannaH** = has not got; **paN^chatvam** = into death; **asya** = his; **vaktram** = countenance; **na vikR^itam hi** = is not changed; **naagatam shyaamatvam** = nor has it become dark.

"Lakshmana, the augments of prosperity, has not got into death. His countenance is not changed, nor has it become dark."

[Verse Locator](#)

सुप्रभन् च प्रसन्नं च मुखमस्याभिलक्ष्यते ॥ ६-१०१-२७
पद्मरक्ततलौ हस्तौ सुप्रसन्ने च लोचने ।

27. **asya mukham** = Let his face; **niriikShyataam** = be seen; **suprabham** = with a good brightness; **suprasannam cha** = and very much placid; **hastau** = His hands; **padmapatra talau** =

are having palms; resembling the petals of a lotus; **lochane cha** = His eyes too; **suprasanne** = are very bright.

"His face may be seen with a good brightness and very much placid. The palms of his hands are resembling the petals of a lotus. His eyes too are very bright."

[Verse Locator](#)

नेदृशं दृश्यते रूपं गतासूनां विशां पते ॥ ६-१०१-२८

विषादं मा कृथा वीर सप्राणोऽयमरिंदम ।

28. **vishaampate** = O king!; **ruupam** = the appearance; **gataasuunaam** = of the dead; **nadR^ishyate** = does not look; **iidR^isham** = like this; **viira** = O hero; **arimdama** = the annihilator of enemies!; **ayam** = He; **sapraaNaH** = is all with his life; **viShaadam maakR^ithaaH** = do not worry |

"O king! The appearance of the dead does not look like this. O hero, the annihilator of enemies! He is all with his life. Do not worry."

[Verse Locator](#)

आख्याति तु प्रसुप्तस्य स्रस्तगात्रस्य भूतले ॥ ६-१०१-२९

सोच्छवासं हृदयं वीर कम्पमानं मुहुर्मुहुः ।

29. **muhurmuhuH** = the repeatedly; **kampamaanam** = beating; **hR^idayam** = heart; **sochchhvaasam** = with the take of the breath; (of Lakshmana); **prasuptasya bhutale** = lying on the earth's surface; fast asleep; **sraptagaatrasya** = with his limbs relaxed; **aakhyaati** = are telling; **viira** = O the gallant prince!.

"The repeatedly beating heart with the signs of breath of Lakshmana, lying on the earth's surface, fast asleep, with his limbs relaxed are telling it, O the gallant prince!"

[Verse Locator](#)

एवं न विद्यते रूपन् गतासूनान् विशां पते ॥ ६-१०१-३०

समीपस्थमुवाचेदं हनूमन्तं महाकपिम् ।

30. **uktvaa** = having addressed; **vachaH** = the words; **evam** = thus; **raaghavam** = to Rama; **suSheNaH** = Sushena; **mahaapraajJNaH** = the highly learned one; **uvaacha** = spoke; **idam** = these words; **hanuumantam** = to Hanuma; **mahaakapim** = the great monkey; **samiipastham** = who was standing nearby.

Having addressed the words thus to Rama, the highly learned Sushena spoke the following words to Hanuma the great monkey, who was standing nearby:

[Verse Locator](#)

सौम्य शीघ्रमितो गत्वा शैलमोषधिपर्वतम् ॥ ६-१०१-३१

पूर्वन् हि कथितो योअसौ वीर जाम्बवता शुभः ।

दक्षिणे शिखरे तस्य जातामोषधिमानय ॥ ६-१०१-३२

विशल्यकरणी नाम विशल्यकरणीन् शुभाम् ।

संजीवकरणीं वीर संधानीं च महौषधीम् ॥ ६-१०१-३३

संजीवनार्थं वीरस्य लक्ष्मणस्य महात्मनः ।

31; 32; 33. **gatvaa** = going; **itaH** = from this place; **shiighram** = quickly; **saumya** = O gentle one!; **shailam** = to the mountain; **ouShadhiparvatam** = called Oushadhi Mountain; **kathitaH** = which was already narrated; **tava** = to you; **puurvam** = previously; **jaanbavataa** = by

Jambavan; **viira** = O brave one!; **aanaya** = bring; **iha** = here; **samjiivanaartham** = for restoring to consciousness; **viirasya mahaatmanaH lakShmaNasya** = the great souled and the heroic Lakshmana; **mahauShadhim vishalyakaraNiim(1)** = the precious herb Vishalya karani; **naamnaa** = by name; **jaataam** = which has sprung up; **dakShiNe shikhare** = on its southern peak; **tathaa** = and; **saavarNa karaNiim(2)** = savarngakarani; **sanjiivakaraNiim(3)** = Sanjiva karani; **mahauShadhiim samdhaaniim cha(4)** = and the precious herb Samdhanakarani.

"Proceeding from this place with full speed, O gentle one!, to the mountain called Oushadhi (Mahodaya), which was already described to you previously by Jambavan, O brave one! Bring here for restoring the great-souled and heroic Lakshmana to consciousness, the precious herb Vishalyakarani (1) by name which was sprung up on its southern peak, Savarnakarnani (2), Samjivakarani(3) and the precious herb, Samdhanakarani (4)."

(1) Vishalyakarani: A herb credited with the virtue of expelling an arrow /other weapons from the body, healing the wound and relieving pain. (2) Savarnakarani: Another herb supposed to possess the property of counteracting the discolouration caused by a wound, burns etc. and restoring the original colour of the skin. (3) Samjivakarani: Another herb believed to possess the virtue of bringing back an unconscious person to consciousness. (4) Samdhani: A herb credited with the property of joining a fractured bone.

[Verse Locator](#)

इत्येवमुक्तो हनुमान्गत्वा चौषदिपर्वतम् ॥ ६-१०१-३४
चिन्तामभ्यगमच्छ्रीमानजानंस्ता महौषधीः ।

34. **ityevam** = thus; **uktaH** = spoken; **shriimaan** = the illustrious; **hanumaan** = Hanuma; **gatvaa** = having gone; **ouShadhiparvatam** = to mount Oushadha; **ajaanam** = could not identify; **taaH** = those; **mahauShadhiH** = precious herbs; **abhyagamat** = became; **chintaam** = thoughtful.

Hearing those words, Hanuma, having sprung to Mount Oushadhi, could not identify those precious herbs and became thoughtful.

[Verse Locator](#)

तस्य बुद्धिः समुत्पन्ना मारुतेरमितौजसः ॥ ६-१०१-३५
इदमेव गमिष्यामि गृहीत्वा शिखरं गिरेः ।

35. **tasa maaruteH** = to that Hanuma; **amitoujasaH** = whose strength was unlimited; **buddhiH** = the thought; **samutpannaa** = arouse; (as follows:); **gamiShyaami** = I will go; **gR^ihiitvaa** = taking; **gireH shikhrameva** = this mountain-peak itself.

The following thought arose to that Hanuma, whose strength was unlimited: "I will go back, taking this mountain-peak itself."

[Verse Locator](#)

अस्मिंस्तु शिखरे जातामोषधिं तां सुखावहाम् ॥ ६-१०१-३६
प्रतर्केणावगच्छामि सुषेणो ह्येवमब्रवीत् ।

36. **pratarkeNa** = by conjecture; **avagachchhaami** = I understand; **taam** = that; **sukhaavahaam** = delightful; **oShadhi** = herb; **jaataam** = must have sprouted; **asmin shikhare** = in this mountain-peak; **suSheNaH** = Sushena; **abraviit hi** = indeed has said; **evam** = so.

"By conjecture, I understand that the delightful herb must have sprouted in this mountain-peak. Sushena indeed has said so."

[Verse Locator](#)

अगृह्य यदि गच्छमि विशल्यकरणीमहम् ॥ ६-१०१-३७

कालात्ययेन दोषः स्याद्वैक्लव्यं च महद्भवेत् ।

37. aham gachchhaami yadi = If I go; ag^ihya = without taking; vishalyakaraNiim = Vishalyakarani; doShaH = harm; syaat = may come; kaalaatyayena = through passage of time; mahat cha = and a great; vaiklabyam = perplexity; bhavet = may arise.

"If I go without taking Vishalyakarani, harm may come through passage of time and a great perplexity may arise."

[Verse Locator](#)

इति सञ्चिन्त्य हनुमान्गत्वा क्षिप्रं महाबलः ॥ ६-१०१-३८

आसाद्य पर्वतश्रेष्ठं त्रिः प्रक्रम्य गिरेः शिरः ।

प्लुल्लनानातरुगणं समुत्पाद्य महाबलः ॥ ६-१०१-३९

गृहीत्वा हरिशार्दूलो हस्ताभ्यां समतोलयत् ।

38; 39. iti samchitya = thus thinking; hanumaan = Hanuma; mahaabalaH = the mighty; harishaarduulaH = and excellent of monkeys; gatvaa = having gone; kShipram = quickly; aasaadya = and approaching; parvata shreShTham = that excellent mountain; gR^ihiitvaa = and taking; gireH shikharam = that mountain-peak; hastaabhyaam = with his arms; prakampya = shaking it well; triH = for three times; samutpaaTya = uprooting; pullanaanaatarugaNam = the mountain-peak; which was endowed with many trees in bloom; samatolayat = lifted it up; mahaabalaH = so mighty as he was.

Thinking thus, the mighty Hanuma the excellent of monkeys, having gone quickly and approaching that excellent mountain, taking that mountain-peak with his arms, shaking it violently for three times and uprooting the mountain-peak, which was endowed with many trees in bloom, lifted it up, so mighty as he was.

[Verse Locator](#)

स नीलमिव जीमूतं तोयपूर्णम् नभस्तलात् ॥ ६-१०१-४०

उत्पपात गृहीत्वा तु हनुमाञ्शिखरन् गिरेः ।

40. gR^ihiitvaa = taking; gireH shikharam = that mountain-peak; niilam toyapuuraNam jiimuutam iva = which looked like a dark rainy cloud; saH hanuumaan = that Hanuman; utpapaata = jumped up; nabhastalaat = into the sky.

Taking that mountain-peak, which looked like a dark rainy cloud, that Hanuman jumped up into the sky.

[Verse Locator](#)

समागम्य महावेगः संन्यस्य शिखरं गिरेः ॥ ६-१०१-४१

विश्रम्य किञ्चिद्धनुमान् सुषेणमिदमब्रवीत् ।

41. samaagamya = coming; mahaavegaH = with a great speed; hanumaan = Hanuma; samnyasya = putting down; gireH shkharam = the mountain-peak; kimchit vishramya = and resting for a while; abraviit = spoke; idam = the following words; suShaNam = to Sushena.

Arriving with a great speed, Hanuma putting down the mountain-peak and resting for a while, spoke the following words to Sushena:

[Verse Locator](#)

ओषधीर्नावगच्छामि ता अहन् हरिपुङ्गव ॥ ६-१०१-४२

तदिदन् शिखरन् कृत्स्नं गिरेस्तस्याहतं मया ।

42. haripungava = O the excellent of monkeys!; aham = I; naavagachchhaami = could not identify; taaH = those; oShadhiiH = herbs; tat idam kR^itsnam = that and this entire; tasya gireH shikharam = mountain-peak; aahR^itam = has been brought; mayaa = by me.

"O the excellent of monkeys! I have brought the entire mountain-peak, as I could not identify those herbs."

[Verse Locator](#)

एवम् कथयमानं तं प्रशस्य पवनात्मजम् ॥ ६-१०१-४३

सुषेणो वानरश्रेष्ठो जग्राहोत्पाद्य चौषधीः ।

43. prashasya = eulogizing; pavanaatmajam = Hanuma; evam kathamaanam = who was thus narrating; suSheNaH = Sushena; vaanara shreShThaH = the excellent of monkeys; utpaaTyaa = pulling out; oShadhiiH = the herbs; jagraaha = took hold of them.

Eulogizing Hanuma, who was thus narrating his trip, Sushena, the excellent of monkeys, pulling out the herbs, took hold off them.

[Verse Locator](#)

विस्मितास्तु बभूवुस्ते सर्वे वानरपुंगवाः ॥ ६-१०१-४४

दृष्ट्वा हनूमतः कर्म सुरैरपि सुदुष्करम् ।

44. sarve te vaanarapungavaaH = all those monkey-chiefs; surairapi = and even the gods; babhuuvuH vismitaaH = were surprised; dR^iShTvaa = in seeing; duShkaram karma = that most difficult feat; hanuumataH = of Hanuma.

All those monkey-chiefs and even the gods were surprised to see that most difficult feat of Hanuma.

[Verse Locator](#)

ततः सङ्क्षोदयित्वा तामोषधिन् वानरोत्तमः ॥ ६-१०१-४५

लक्ष्मणस्य ददौ नस्तः सुषेणः सुमहाद्युतिः ।

45. tataH = then; samkShodayitvaa = crushing; taam = that; oShadhim = herb; suSheNaH = Sushena; vaanarottamaH = the excellent of monkeys; sumahaadyutiH = having a great splendour; dadau = administered (it); lakShmaNasya = to Lakshmana; nastaH = through the nose.

Then, crushign that herb, Sushena the excellent of monkeys, having a great splendour, administered it through Lakshmana's nose.

[Verse Locator](#)

सशल्यः स समाघ्राय लक्ष्मणः परवीरहा ॥ ६-१०१-४६

विशल्यो विरुजः शीघ्रमुदतिष्ठन्महीतलात् ।

46. samaaghraaya = duly inhaling it well; saH lakShmaNaH = that Lakshmana; paraviirahaa = the annihilator of adversaries; sashalyaH = having the spear lodged in his body; udatiShThat = raised; shiighram = quickly; mahiitalaat = from the earth's surface; vishalyaH = rid as he was of the spear; virujaH = and his pain.

Duly inhaling it well, that Lakshmana, the annihilator of adversaries, having the spear lodged in his body, raised quickly from the earth's surface rid as he was of the spear and his pain.

तमुत्थितं तु हरयो भूतलात्प्रेक्ष्य लक्ष्मणम् ॥ ६-१०१-४७

साधु साध्विति सुप्रीताः सुषेणं प्रत्यपूजयन् ।

47. dR^iShTvaa = seeing; tam lakShmaNam = that Lakshmana; utthitam = raisen; bhuutalaat = from the ground; harayaH = the monkeys; supriitaaH = were overjoyed; pratyapuujayan = and applauded; lakShmaNau = Lakshmana; saadhu saadhu iti = saying; "Excellent! Excellent!"

Seeing that Lakshmana risen from the ground, the monkeys were overjoyed and applauded Lakshmana, saying, "Excellent, excellent!"

[Verse Locator](#)

एह्येहीत्यब्रवीद्रामो लाक्ष्मणं परवीरहा ॥ ६-१०१-४८

सस्वजे स्नेहगाढन् च बाष्पपर्याकुलेक्षणः ।

48. raamaH = Rama; paraviirahaa = the destroyer of enemies; abraviit = said; lakShmaNam = to Lakshmana; iti = saying; ehi ehi = "come; come!" sasvaje = and embraced him; snehagaaDham cha = firmly with affection; baaShpaparyaakulekShaNaH = with his eyes clouded with tears.

Rama, the destroyer of enemies, said to Lakshmana, "come, come!" and embraced him firmly with affection, with his eyes clouded with tears.

[Verse Locator](#)

अब्रवीच्च परिष्वज्य सौमित्रिन् राघवस्तदा ॥ ६-१०१-४९

दिष्ट्या त्वान् वीर पश्यामि मरणात्पुनरागतम् ।

49. pariShvajya = after embracing; saumitrim = Lakshmana; raaghavaH = Rama; tadaa = then; abraviichcha = said to him; diShTyaa = luckily; viira = O valiant one; pashyaami = I see; tvaam = you; punaH aagatam = returned; maraNaat = from death.

After embracing Lakshmana, Rama then said to him: "Luckily, O valiant one, I see you here, returned from death."

[Verse Locator](#)

न हि मे जीवितेनार्थः सीतया च जयेन वा ॥ ६-१०१-५०

को हि मे जीवितेनार्थस्त्वयि पञ्चत्वमागते ।

50. na hi arthaH = there is indeed no purpose; me = of mine; jiivitena = by me my own life; siitayaa = nor of Seetha; vijayenavaa = nor of victory; tvaye = If you; aagate = have attained; paN^chatvam = demise; vada = tell me; kaH = what; arthaH = significane; (is there); tena = by it; me = to me?

"There is no purpose of mine, by me own life nor of Seetha nor of victory. If you have attained demise, tell me what significnace is there for it to me?"

[Verse Locator](#)

इत्येवन् वदतस्तस्य राघवस्य महात्मनः ॥ ६-१०१-५१

खिन्नः शिथिलया वाचा लक्ष्मणो वाक्यमब्रवीत् ।

51. mahaatmanaH raaghavah = (while) the great souled Rama; vaataH = was speaking ityevam = thus; khinnaH = the exhausted; lakShmaNaH = Lakshmana; abraviit = spoke; vaakyam = the following words; shithilayaa vaachaa = in a feeble tone.

While the great souled Rama was speaking thus, the exhausted Lakshmana, in a feeble tone, spoke the following words:

[Verse Locator](#)

तां प्रतिज्ञां प्रतिज्ञाय पुरा सत्यपराक्रम ॥ ६-१०१-५२
लघुः कश्चिदिवासत्त्वो नैवन् वक्तुमिहार्हसि ।

52. **satya paraakramaa** = O brother; true to your promise!; **na arhasi** = you ought not; **vaktum** = to speak; **evam** = like this; **iha** = now; **kashchidiva** = like somebody; **asattvah** = who has no courage; **laghuH** = and who is weak; **pratijjNaaya** = having taken; **taam pratijjNaam** = that vow (of killing Ravana); **puraa** = before.

"Having solemnly taken that pledge (of killing Ravana) before, O brother true to your promise, you ought not to speak as you have done like a weak and courageless man."

[Verse Locator](#)

न प्रतिज्ञान् हि कुर्वन्ति वितथां साधवोअनघ ॥ ६-१०१-५३
लक्ष्मणन् हि महत्त्वस्य प्रतिज्ञापरिपालनम् ।

53. **satyavaadinaH** = those who speak the truth; **na kurvanti hi** = do not make; **pratijjNaam** = their promise; **vitathaam** = futile; **pratijjNapaalanam** = fulfilling their pledge; **lakShaNam hi** = is indeed the attribute; **mahattvasya** = of the moral amplitude.

"There is no purpose of mine, by me own life nor of Seetha nor of victory. If you have attained demise, tell me what significance is there for it to me?"

[Verse Locator](#)

नैराश्यमुपगन्तुन् ते तदलं मत्कृतेअनघ ॥ ६-१०१-५४
वधेन रावणस्याद्य प्रतिज्ञामनुपालय ।

54. **anagha** = O the faultless one!; **te** = to you; **upagantum cha nairaashyam** = getting into hopelessness too; **matkR^ite** = for my sake; **naalam** = is not befitting; **anupaalaya** = fulfill; **pratijjNaam** = your promise; **vadhena** = by killing; **raavaNasya** = of Ravana; **adya** = now.

"O the faultless one! Getting into homelessness for my sake is not befitting of you. Fulfill your promise now, by killing Ravana."

[Verse Locator](#)

न जीवन्यास्यते शत्रुस्तव बाणपथन् गतः ॥ ६-१०१-५५
नर्दतस्तीक्ष्णदंष्ट्रस्य सिंहस्येव महागजः ।

55. **shatruH** = An enemy; **gataH** = who stands; **tava baaNa patham** = within the path of your arrows; **na yaasyate** = cannot turn out; **jiivan** = alive; **mahaagajaH iva** = as a huge elephant; **nardataH simhasya** = (which gets into the path) of a roaring lion; **tiikShNa damShTrsy** = having terrible tusks.

"An enemy who falls victim to your arrows, cannot turn out alive, as a huge elephant which gets into the path of a roaring lion possessing terrible tusks."

[Verse Locator](#)

अहन् तु वधमिच्छामि शीघ्रमस्य दुरात्मनः ॥ ६-१०१-५६
यावदस्तं न यात्येष कृतकर्मा दिवाकरः ।

56. **aham** = I; **ichchhaami** = wish for; **vadham** = the death; **asya duraatmanaH** = of this evil-minded fellow; **shiighram** = instantly; **yaavat** = even before; **eShaH** = this; **divaakaraH** =

sun; kR^ita karmaa = having finished his task; na yaati = does not sink; astam = below the horizon.

"I, for my part, wish to see the death of this evil-minded fellow instantly, even before this sun, having finished his task, does not sink below the horizon."

[Verse Locator](#)

यदि वधमिच्छसि रावणस्य संख्ये ।
यदि च कृतां हि तवेच्छसि प्रतिज्ञाम् ।
यदि तव राजसुताभिलाष आर्य ।
कुरु च वचो मम शीघ्रमद्य वीर ॥ ६-१०१-५७

57. aarya = O venerable; viira = hero!; ichchhasiyadi = If you wish; vadham = the killing; raavaNasya = of Ravana; samkhye = in battle; kR^itaam ichchhasiyadi tava pratijjNaam = if you want to fulfil your promise; tava raaajasutaabhilaaShaH yadi = and if you feel affectionate towards Seetha; kurucha = you do; mama vachaH = as I tell you; shiighram = soon; adya = now.

"O venerable hero! If you wish to kill Ravana in battle, if you wish to fulfill your promise and if you feel affectionate towards Seetha, do as I tell you soon and now."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकाधिकशततमः सर्गः

Thus, this is the 101st chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 101

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 102 Verses converted to UTF-8, Nov 09

Introduction

The battle between Rama and Ravana starts. Indra sends a chariot, an armour, some arrows and a powerful spear. A tumultuous and thrilling battle ensues between Rama and Ravana. A spear hurled by Ravana is thwarted by a powerful spear (sent by Indra) of Rama. Then, Rama strikes Ravana's horses with arrows. He also pierces the chest region and the forehead of Ravana with his fierce arrows. Ravana gets severely hurt.

[Verse Locator](#)

लक्ष्मणेन तु तद्वाक्यमुक्तन् श्रुत्वा स राघवः ।
संदधे परवीरघ्नो धनुरादाय वीर्यवान् ॥ ६-१०२-१

1. **shrutvaa** = hearing; **tat vaakyam** = those words; **uktam** = spoken; **lakShmaNena** = by Lakshmana; **raaghavaH** = Rama; **para viiraghnaH** = the annihilator of his enemies; **aadaaya** = taking hold; **dhanuH** = his bow; **samdadhe** = fixed the arrow on the bow-string.

Hearing those words of Lakshmana, that valiant Rama, the annihilator of his enemies, taking hold of his bow, fixed an arrow on the bow-string.

[Verse Locator](#)

रावणाय शरान्घोरान्विससर्ज चमूमुखे ।
अथान्यं रथमास्थाय रावणो राक्षसाधिपः ॥ ६-१०२-२
अभ्यधावा काकुत्स्थं स्वर्भानुरिव भास्करम् ।

2. **chamuumukhe** = in the forefront of battle; **visasarja** = (Rama) released; **ghoraan** = terrific; **sharaan** = arrows; **raavaNaaya** = towards Ravana; **atha** = then; **aasthaaya** = occupying; **anyam** = another; **ratham** = chariot; **raavaNaH** = Ravana; **raakShasaadhipa** = the king of demons; **abhyyadhaavata** = rushed; **kaakutthsam** = towards Rama; **svarbhaanuH iva** = as Rahu the seizer-demon(rushes towards); **bhaaskaram** = the sun.

In the forefront of battle, Rama released terrific arrows towards Ravana. Then, occupying another chariot, Ravana the king of demons rushed towards Rama, even as Rahu the seizer-demon rushes towards the sun.

[Verse Locator](#)

दशग्रीवो रथस्थस्तु रामन् वज्रोपमैः शरैः ॥ ६-१०२-३
आजघान महाघोरैर्धराभिरिव तोयदः ।

3. **dashagriivaH tu** = Ravana for his part; **rathasthaH** = standing in his chariot; **aajaghaana** = struck; **raamam** = Rama; **vajropamaiH sharaiH** = with arrows equal to thunderbolts; **toyadaH iva** = as a cloud; (strikes); **dharaabhiH** = gushes of rain; **mahashailam** = on a huge mountain.

Ravana for his part, standing in his chariot struck Rama with thunderbolt-like arrows, as a cloud strikes gushes of rain on a huge mountain.

[Verse Locator](#)

दीप्तपावकसङ्काशैः शरैः काञ्चनभूषणैः ॥ ६-१०२-४
निर्बिभेद रणे रामो दशग्रीवन् समाहितः ।

4. samaahitaH = with an attentive mind; raamaH = Rama; abhyavarShat = showered; kaaNchana bhuuShaNaiH sharaiH = golden decked arrows; diipta paavaka samkaashaiH = looking like blazing flames of fire; dashagriivam = on Ravana; raNe = in the combat.

With an attentive mind, Rama showered golden decked arrows, looking like blazing flames of fire, on Ravana in the battle-field.

[Verse Locator](#)

भूमिस्थितस्य रामस्य रथस्थस्य च रक्षसः ॥ ६-१०२-५
न समन् युद्धमित्याहुर्देवगन्धर्वदानवाः ।

5. devagandharva kimnaraaH = the gods; celestial musicians and kinnaras the mythical beings; aahuH = uttered; iti = that yuddham = the battle; na samam = was not equal; raamasya = between Rama; sthitasya = standing; bhuumau = on the ground; raakShasaH = and Ravana; rathasthasya = occupying a chariot.

The gods, celestial musicians and kinnaras the mythical beings thought that the battle was not equal between Rama standing on the ground and Ravana fighting from a chariot.

[Verse Locator](#)

ततो देववरः श्रीमान् श्रुत्वा तेषां वचोऽमृतम् ॥ ६-१०२-६
आहूय मातलिं शक्रो वचनं चेदमब्रवीत् ।

6. shrutvaa = hearing; teShaam = their; vachomR^itam = nectar-like words; shriimaan = the illustrious; shakraH = Indra; deva varaH = chief of celestials; tataH = then; aahuuya = calling; maatalim = Matali; braviit = spoke; idam vachanamcha = the following words.

Hearing their nectar-like words, the illustrious Indra, the chief of celestials then called Matali and spoke as follows:

[Verse Locator](#)

रथेन मम भूमिष्ठं शीघ्रं याहि रघूत्तमम् ॥ ६-१०२-७
आयूय भूतलं यातः कुरु देवहितं महत् ।

7. yaahi = go; shiighram = quickly; mama rathena = with my chariot; raghottamam = to Rama; bhuumiShTham = who is standing on the earth; yaataH = after reaching; bhuutalam = the earth; aahuuya = calling (inviting Rama to take his seat in the chariot); kuru = and carry out; mahat = a great; devahitam = service to the gods.

"Go quickly with my chariot to Rama, who is standing on the earth. After reaching the earth, invite him to take his seat in the chariot and carry out a great service to the gods."

[Verse Locator](#)

इत्युक्तो देवराजेन मातलिर्द्विसारथिः ॥ ६-१०२-८
प्रणम्य शिरसा देवं ततो वचनमब्रवीत् ।

8. iti uktaH = thus spoken; devaraajena = by Indra; maataliH = Matali; deva saarathiH = the charioteer of Indra; praNamya = offering salutation; shirasaa = by bowing his head; devam = to his lord; abraviit = spoke; tataH = then; vachanam = the following words:

Hearing the words of Indra, Matali, the charioteer of Indra, offering salutation to him by bowing his head, spoke then the following words:

[Verse Locator](#)

शीघ्रं यास्यामि देवेन्द्र सारथ्यं च करोम्यहम् ॥ ६-१०२-९
ततो हयैश्च संयोज्य हरितैः स्यन्दनोत्तमम् ।

9. devendra = O Indra!; samyojya = providing with; haritaiH hayaiH = green horses; syandanottamam = the excellent chariot; aham = I; yaasyaami = will proceed; tataH = then; shiighram = immediately; karomi = I will perform; saarathyam cha = the duty of a charioteer (to Rama).

"O Indra! Providing with green horses the excellent chariot, I will proceed then immediately and perform the duty of a charioteer to Rama."

[Verse Locator](#)

ततः काञ्चनचित्राङ्गः किङ्किणीशतभूषितः ॥ ६-१०२-१०
तरुणादित्यसङ्काशो वैदूर्यमयकूबरः ।
सदश्वैः काञ्चनापीडैर्युक्तः श्वेतप्रकीर्णकैः ॥ ६-१०२-११
हरिभिः सूर्यसङ्काशैर्हमजालविभूषितैः ।
रुक्मवेणुध्वजः श्रीमान्देवराजरथो वरः ॥ ६-१०२-१२
देवराजेन संदिष्टो रथमारुह्य मातलिः ।
अभ्यवर्तत काकुत्स्थमवतीर्य त्रिविष्टपात् ॥ ६-१०२-१३

10; 11; 12; 13. tataH = then; (came); shriiman varaH devaraaja rathaH = the glorious and excellent chariot of Indra; kaaN^chanachitraaN^gaH = having a variegated body; decked in gold; kiN^kiNiishata bhuuShitaH = which was fitted with hundreds of tiny bells; taruNaaditya samkaashaH; vaiduuryamaya kuubaraH = with its pole of cat's eye gems shone like the morning sun; yuktaH = yoked to; sadashvaiH haribhiH = excellent green horses; kaaN^chanaapiiDaiH = having golden chaplets on their heads; shveta praNiirNakaiH = having white whiskers; hemajaalavibhuuShitaiH = covered with nets of gold; suuryasamkaashaiH = shining like sun; rukmaveNu dhvajaH = and bearing a flag = staff raised on a golden bamboo; aaruhy = ascending; ratham = the chariot; samdiShTaH = as enjoined; devaraajena = by Indra; avatiirya = and descending; tsiviShTapaat = from paradise; maataliH = Matali; abhyavartata = approached; kaakutthsam = Rama.

Then came the glorious and excellent chariot of Indra, having variegated body decked in gold, which was fitted with hundreds of tiny bells, with its pole of cat's eye gems shone like the morning sun, yoked to excellent green horses, having golden chaplets on their heads, having white whiskers, covered with nets of gold, shining like the sun and bearing a flag-staff raised on a golden bamboo. Ascending the chariot, as enjoined by Indra and descending from paradise, Matali approached Rama.

[Verse Locator](#)

अब्रवीच्च तदा रामन् सप्रतोदो रथे स्थितः ।
प्राञ्जलिर्मतलिर्वाक्यन् सहस्राक्षस्य सारथिः ॥ ६-१०२-१४

14. tadaa = then; maataliH = Matali; sahasraakShasya saarathiH = the charioteer of Indra; sapratodaH = along with a whip in his hand; sthitaH = stayed; rathe = in the chariot

itself; **praaN^jaliH** = and joining his palms in salutation; **abraviit cha** = spoke; **vaakyam** = the following words; **raamam** = to Rama.

Then Matali, the charioteer of Indra, along with a whip in his hand, stayed in the chariot itself and joining his palms in salutation, spoke the following words to Rama.

[Verse Locator](#)

सहस्राक्षेण काकुत्स्थ रथोअयन् विजयाय ते ।
दत्तस्तव महासत्त्व श्रीमाञ्शत्रुनिबर्हणः ॥ ६-१०२-१५

15. **ayam** = this; **rathaH** = chariot; **dattaH** = is given; **sahasraakShaH** = by Indra; **tava** = to you; **te vijayaaya** = for your victory; **mahaasattva** = O the mighty; **shriimaan** = the glorious; **kaakutthsa** = Rama; **shatrunibarhaNa** = the destroyer of enemies!

"Indra has sent this chariot to you for your victory, O the mighty and the glorious Rama, the destroyer of adversaries!"

[Verse Locator](#)

इदमैन्द्रं महच्चापन् कवचं चाग्निसंनिभम् ।
शराश्चादित्यसङ्काशाः शक्तिश्च विमला शिताः ॥ ६-१०२-१६

16. **idam** = this; **mahat chaapam** = great bow; **aindram** = belonging to Indra; **kavacham cha** = an armour; **agnisam nibham** = shining as fire; **sharaashcha** = arrows; **aaditya samkaashaaH** = bright as the sun; **vimalaa** = and stainless; **shivaa** = auspicious; **shaktishcha** = spear; (were giving).

"Here is the great bow belonging to Indra, an armour shining as fire, some arrows as bright as sun and a stainless auspicious spear."

[Verse Locator](#)

आरुह्येमन् रथं वीर राक्षसन् जहि रावणम् ।
मया सारथिना राम महेन्द्र इव दानवान् ॥ ६-१०२-१७

17. **viira** = O heroic; **raajan** = king!; **aaruhya** = mounting; **imam** = this; **ratham** = chariot; **mayaa saarathinaa** = with me as a charioteer; **jahi** = kill; **raavaNam** = Ravana; **raakShasam** = the king; **mahendraH iva** = as Indra the lord of celestials; (killed); **daanavaan** = the demons.

"O heroic king! Mounting this chariot with me as a charioteer, kill Ravana the king, as earlier Indra the lord of celestials killed the demons."

[Verse Locator](#)

इत्युक्तः स परिक्रम्य रथन् तमभिवाद्य च ।
आरुरोह तदा रामो लोकाणल्लक्ष्म्या विराजयन् ॥ ६-१०२-१८

18. **iti** = thus; **uktaH** = spoken; (by Matali); **raamaH** = Rama; **abhivaadya cha** = by offering his salutation; **samparikramya** = by circumambulating; **tam** = then; **aaruroha** = ascended it; **virajayan lokaan** = causing the three worlds; to shine forth; **lakShmyaa** = with his splendour.

Duly circumambulating that chariot (as a mark of respect) and offering his salutation, when thus spoken by Matali, Rama then ascended the chariot, causing the three worlds to shine forth with his splendour.

[Verse Locator](#)

बभूव च महायुद्धं तुमुलं रोमहर्षणम् ।

रामस्य च महाबाहो रावणस्य च रक्षसः ॥ ६-१०२-१९

19. **mahaayuddham** = a great battle; **tumulam** = which was tumultuous; **roma harShaNam** = causing the hair to stand erect; **babhuuva cha** = ensued; **mahaabaahoH raamasya cha** = between the great armed Rama; **raavaNasya cha** = and Ravana; **rakShasaH** = the demon.

Then ensued a tumultuous and thrilling battle, between the great armed Rama and Ravana, the demon.

[Verse Locator](#)

स गान्धर्वेण गान्धर्वन् दैवं दैवेन राघवः ।

अस्त्रन् राक्षसराजस्य जघान परमास्त्रवित् ॥ ६-१०२-२०

20. **saH raaghavaH** = that Rama; **paramaastavit** = who was skilled in the use of great missiles; **jaghaana** = struck; **gaandharvam** = the missile presided over by Gandharvas; **daivam** = and the missile presided over the gods; **raakShasa raajasya** = discharged by Ravana the king of demons; **gaandharveNa daivena** = by means of Gandharva missile and Daiva missile.

That Rama, who was skilled in the use of great missiles, struck the missile presided over by Gandharvas and the missile presided over by gods, by means of missiles of the same type.

[Verse Locator](#)

अस्त्रन् तु परमं घोरन् राक्षसं राकसाधिप ।

ससर्ज परमक्रुद्धः पुनरेव निशाचरः ॥ ६-१०२-२१

21. **nishaacharaH** = Ravana; **raakShasaadhipaH** = the king of demons; **paramakruddhaH** = was very much enraged; **punareva** = and again; **sasarja** = released; **paramam ghoram** = an extra ordinarily terrific; **raakShasam astram** = missile presided over by demons.

Ravana, the king of demons was very much enraged and again released another extra-ordinarily terrific missile presided over by demons.

[Verse Locator](#)

ते रावणधनुर्मुक्ताः शराः काञ्चनभूषणाः ।

अभ्यवर्तन्त काकुत्स्थन् सर्पा भूत्वा महाविषाः ॥ ६-१०२-२२

22. **te sharaaH** = those arrows; **kaaN^chana bhuuShaNaH** = decked with gold; **raavaNadhanurmuktaaH** = discharged from Ravana's bow; **bhuutvaa** = turning into; **mahaaviShaaH sarpaaH** = highly poisonous snakes; **abhyavartanta** = rolled towards; **kaakutthsam** = Rama.

Those arrows, decked with gold, discharged from Ravana's bow, turning as they were into highly poisonous snakes and rolled towards Rama.

[Verse Locator](#)

ते दीप्तवदना दीप्तन् वमन्तो ज्वलनं मुखैः ।

राममेवाभ्यवर्तन्त व्यादितास्या भयानकाः ॥ ६-१०२-२३

23. **te** = those serpents; **diipta vadanaaH** = with flaming mouths; **vyaaditaasyaaH** = with mouths wide open; **vamantaH** = and vomiting; **diiptam jvalanam** = blazing fire; **mukhaiH** = by

their mouths; **bhayaanakaaH** = those dreadful (arrows); **abhyavartanta** = dashed towards; **raamameva** = Rama alone.

With flaming mouths wide open and vomiting blazing fire, those dreadful snake-like arrows dashed towards Rama alone.

[Verse Locator](#)

तैर्वासुकिसमस्पर्शेर्दीप्तभोगैर्महाविषैः ।

दिशश्च सन्तताः सर्वाः प्रदिशश्च समावृताः ॥ ६-१०२-२४

24. **sarvaaH** = all; **dishshcha** = the quarters; **samtataaH** = stood covered; **taiH** = by serpents; **vaasukisamasparshaiH** = whose impact was as hard as that of Vasuki (the king of serpents); **dipta bhogaiH** = with flaming coils; **mahaaviShaiH** = and having strong poison; **vidishashcha** = even the corners between the quarters; **samaavR^itaaH** = stood enveloped (by them).

All the quarters stood covered by highly poisonous serpents, whose impact was as hard as that of Vasuki (the king of serpents), with the flaming coils. Even the corners between the quarters stood enveloped by them.

[Verse Locator](#)

तान्दृष्ट्वा पन्नगान्नामः समापतत आहवे ।

अस्त्रन् गारुत्मतं घोरं प्रादुश्चक्रे भयावहम् ॥ ६-१०२-२५

25. **dR^iShTvaa** = seeing; **taan pannagaan** = those serpents; **samaapatataH** = rushing towards him; **aahave** = in the battle-field; **raamaH** = Rama; **praadushchakre** = created; **ghoram** = the terrific; **bhyaavaham** = and dangerous; **gaarutmatam astram** = missile presided over by Garuda the eagle (an enemy of serpents).

Seeing those serpents rushing towards him in the battle-field, Rama released the terrific and dangerous missile presided over by Garuda the eagle (an enemy of serpents).

[Verse Locator](#)

ते राघवधनुर्मुक्ता रुक्मपुङ्खाः शिखिप्रभाः ।

सुपर्णाः काञ्चना भूत्वा विचेरुः सर्पशत्रवः ॥ ६-१०२-२६

26. **te** = those arrows; **rukmapuN^khaaH** = with golden shafts; **shikhiprabhaaH** = and which shone like flames; **raaghava dhanur-muktaaH** = discharged from Rama's bow; **bhuutvaa** = turning into; **kaaN^chanaaH suparNaaH** = golden eagles; **sarpashatravaH** = the enemies of serpents; **vicheruH** = flew all around.

With golden shafts which shone like flames, discharged by Rama's bow turning into golden eagles (the enemies of serpents) those arrows flew all around.

[Verse Locator](#)

ते तान्सर्वाञ्शिराञ्जघ्नुः सर्परूपान्महाजवान् ।

सुपर्णरूपा रामस्य विशिखाः कामरूपिणः ॥ ६-१०२-२७

27. **te vishikhaaH** = those arrows; **raamasya** = of Rama; **kaamaruupiNaH** = which can assume any form at will; **suvarNaruupaH** = assumed the eagles; **jaghnuH** = and destroyed; **taan sarvaan sharaan** = all those arrows; **mahaajavaan** = which flew with a great speed; **sarparuupaan** = in the form of snakes.

Those arrows of Rama, which can assume any form at will, appeared in the form of eagles and destroyed all those arrows, which flew with a great speed in the form of snakes.

[Verse Locator](#)

अस्त्रे प्रतिहते क्रुद्धो रावणो राक्षसाधिपः ।

अभ्यवर्षत्तदा रामन् घोराभिः शरवृष्टिभिः ॥ ६-१०२-२८

28. raakShasaadhipaH = Ravana; tadaa = then; kruddhaH = enraged; astre pratihate = as his missile was frustrated; abhyavarShat = streamed forth; ghoraabhiH = terrific; sharavR^iShTibhiH = showers of arrows; raamam = on Rama.

Enraged on his missile having been frustrated by Rama, Ravana streamed forth terrific showers of arrows on Rama.

[Verse Locator](#)

ततः शरसहस्रेण राममक्लिष्टकारिणम् ।

अर्दयित्वा शरौघेण मातलिं प्रत्यविध्यत ॥ ६-१०२-२९

29. ardayitvaa = tormenting; raamam = Rama; akliShTakaariNaa = of unwearied action; sharasahasreNa = with thousand arrows; tataH = (Ravana) then; praty vidhyata = pierced; maatalim = Matali; sharaugheNa = with a multitude of arrows.

Tormenting Rama of unwearied action with thousand arrows, Ravana then pierced Matali with a multitude of arrows.

[Verse Locator](#)

चिच्छेद केतुमुद्दिश्य शरेणैकेन रावणः ।

पातयित्वा रथोपस्थे रथात्केतुन् च काञ्चनम् ॥ ६-१०२-३०

ऐन्द्रानभिजघानाश्चाञ्शरजालेन रावणः ।

30. uddishya = targetting; ekena shareNa = with only one arrow; raavaNaH = Ravana; chichheda = tore off; ketum = the flag-staff; paatayitvaa = striking down; kaan^chanam ketum = the golden flag-staff; rathaat = from the (top of the) chariot; rathopasthe = down to the seat of the chariot; raavaNaH = Ravana; jaghaana = struck; indraanashvaan api = eve Indra's horses; sharajaalena = with a multitude of arrows.

Targeting with only one arrow, Ravana tore off the flag-staff. Striking down the golden flag-staff from the top of the chariot down to the seat of the chariot, Ravana struck even Indra's horses with a multitude of arrows.

[Verse Locator](#)

विषेदुर्देवगन्धर्वा दानवाश्चारणैः सह ॥ ६-१०२-३१

राममार्तन् तदा दृष्ट्वा सिद्धाश्च परमर्षयः ।

व्यथिता वानरेन्द्राश्च बभूवुः सविभीषणाः ॥ ६-१०२-३२

रामचन्द्रमसन् दृष्ट्वा ग्रस्तन् रावणराहुणा ।

31; 32. dR^iShTvaa = seeing; raamam = Rama; aartam = afflicted; devagandharva chaaraNaaH = the gods; Gandharvas the celestial musicians; Charanas teh celestial bards; daanavaiH saha = along with demons; siddhaashcha = as also Siddhas; the demi-gods; paramarShayaH = the great sages; viSheduH = felt dejected; dR^iShTvaa = seeing; raamachandramasam = the moon in the shape of Rama; grastam = eclipsed; raavaNaraahunaa = by Rahu in the shape of Ravana; vaanarendraashcha = the mokey-cheifs too; savobhiiShaNaaH = including Vibhishana; babhuuvuH = became; vyathitaaH = perturbed.

Seeing Rama afflicted, the gods, Gandharvas the celestial musicians, Charanas the celestial bards along with the demons, as also Siddhas the demi-gods and the great sages felt dejected.

Seeing the moon in the shape of Rama eclipsed by Rahu in the shape of Ravana, the monkey-chiefs too, along with Vibhishana, felt perturbed.

[Verse Locator](#)

प्राजापत्यन् च नक्षत्रन् रोहिणीं शशिनः प्रियाम् ॥ ६-१०२-३३
समाक्रम्य बुधस्तस्थौ प्रजानामशुभावहः ।

33. **budham** = the planet Mercury; **tasthau** = stood; **aakramya** = assailing; **rohiNiim** = the constellation Rohini; **praajaapatyam** = presided over by the god Prajapati (the lord of creation); **priyaam** = the beloved; **shasinaH** = of the moon nakShatram = the heavenly body; **ashubhaavahaH** = and spelling disaster; **prajaanaam** = to the created beings.

Seeing thus the moon in the shape of Rama eclipsed by the planet Rahu in the shape of Ravana, the planet Mercury stood, assailing the constellation Rohini presided over by the god Prajapati (the lord of creation), the beloved of the moon the heavenly body and spelling disaster to all created beings.

[Verse Locator](#)

सधूमपरिवृत्तोर्मिः प्रज्वलन्निव सागरः ॥ ६-१०२-३४
उत्पपात तदा क्रुद्धः स्पृशन्निव दिवाकरम् ।

34. **prajvalanniva** = blazing as it were; **kruddhaH** = in fury; **saagaraH** = the ocean; **utpapaata** = rose high; **tadaa** = at that time; **spR^ishanniva** = as though it was going to touch; **divaakaram** = the sun; **sadhuumaparivR^ittormiH** = its mist-wreathed waves moving to-and-fro.

Blazing as it were in fury, the ocean rose high at that time, as though it was going to touch the sun, its mist-wreathed waves moving to-and-fro.

[Verse Locator](#)

शस्त्रवर्णः सुपरुषो मन्दरश्मिर्दिवाकरः ॥ ६-१०२-३५
अदृश्यत कबन्धाङ्गः सन्सक्तो धूमकेतुना ।

35. **divaakaraH** = the sun; **shastravaraNaH** = looking ashy in colour; **suparuShaH** = and assuming a piercing aspect; **mandarashmiH** = its rays grown exhilarated; **adR^ishyata** = appeared; **kabandhaaNkaH** = in a headless trunk in its lap; **samsaktaH** = and united; **dhuumaketunaa** = with a comet.

The sun, looking ashy in colour assuming a piercing aspect, and its rays grown exhilarated, appeared in a headless trunk in its lap and united with a comet.

[Verse Locator](#)

कोसलानान् च नक्षत्रन् व्यक्तमिन्द्राग्निदैवतम् ॥ ६-१०२-३६
आक्रम्याङ्गारकस्तस्थौ विशाखामपि चाम्बरे ।

36. **aN^gaarakaH** = the planet Mars; **tasthau** = stood; **aakramya** = assailing; **ambare** = in the sky; **nakShatram vishaakhaam** = the constellation Vishakha; **aindraagnidaivatam** = presided over by the gods Indra and Agni (the god of fire) **kosalaanaam vyaktam** = which is adorned by the kings of Kosala.

The planet Mars stood assailing in the sky, the constellation Vishakha, presided over by the gods Indra and Agni (the god of fire), which is adorned by the kings of Kosala.

[Verse Locator](#)

दशास्यो विंशतिभुजः प्रगृहीतशरासनः ॥ ६-१०२-३७

अदृश्यत दशग्रीवो मैनाक इव पर्वतः ।

37. dashagriivaH = (That) Ravana; dashaasyaH = having ten faces; vimshati bhujaH = and twenty arms; pragR^ihiita sharaasanaH = holding a bow tightly in his hands; adR^ishyata = looked; mainaakaH parvataH iva = like Mount Mainaka.

That Ravana, having ten faces and twenty arms, holding a bow tightly in his hands, looked like Mount Mainaka.

[Verse Locator](#)

निरस्यमानो रामस्तु दशग्रीवेण रक्षसा ॥ ६-१०२-३८

नाशकदभिसन्धातुन् सायकान्नणमूर्धनि ।

38. nirasyamaanaH = being overwhelmed; dashagriiveNa = by Ravana; rakShasaa = the demon; raNamuurdhani = in the battle-front; raamaH = Rama; na ashaknot = could not; saayakaan abhisamdhaatum = fit his arrows to his bow.

Being overwhelmed by Ravana the demon in the battle-front, Rama could not fit his arrows to his bow.

[Verse Locator](#)

स कृत्वा भ्रुकुटीन् क्रुद्धः किं चित्सन्नक्तलोचनः ॥ ६-१०२-३९

जगाम सुमहाक्रोधं निर्दहन्निव रक्षसान् ।

39. saH = that Rama; kruddhaH = enraged; bhR^ikuTim kR^itvaa = knitting his eye-brows; kimchit samrakta lochanaH = his eyes turned slightly blood-red; jagaama = got; sumahaakrodham = into a fierce anger; nirdahanniva rakShasaan = as though he would burn out the demons.

The enraged Rama, knitting his eye-brows and with his eyes turned slightly blood-red, was provoked to fierce anger, as though he would burn out the demons.

[Verse Locator](#)

तस्य क्रुद्धस्य वदनं दृष्ट्वा रामस्य धीमतः ॥ ६-१०२-४०

सर्वभूतानि वित्रेसुः प्राकम्पत च मेदिनी ।

40. dR^iShTvaa = seeing; vadanam = the face; tasya = dhiimataH raamasya = of that sagacious Rama; kruddhasya = getting provoked of anger; sarva bhuutaani = all the living beings; vitreShu = got frightened; medinii cha = the earth too; praakampata = began to tremble.

Seeing the face of the sagacious Rama getting provoked of anger, all the living beings got frightened. The earth too began to tremble.

[Verse Locator](#)

सिंहशार्दूलवान् शैलः संचाल चलद्द्रुमः ।

बभूव चापि क्षुभितः समुद्रः सरितां पतिः ॥ ६-१०२-४१

41. shailaH = the mountain; simha saarduulaan = with lions and tigers; chaladrumaH = as also with swaying trees; samchchaala = was trembled; samudraH chaapi = even the ocean; saritaampatiH = the lord of rivers; babhuuva = became; kShubhitaH = agitated.

The mountain, with lions, tigers and swaying trees, was trembled. Even the ocean, the lord of rivers, became agitated.

[Verse Locator](#)

खराश्च खरनिर्घोषा गगने परुषा घनाः ।

औत्पातिकाश्च नर्दन्तः समन्तात् परिचक्रमुः ॥ ६-१०२-४२

42. **ghanaaH** = the clouds; **kharaaH** = which were dense; **khara nirghoShaaH** = with harsh sounds; **paruShaaH autpaatikaaH** = and assuming a stern aspect; **parichakramuH** = roamed; **samantaat** = all over; **gagane** = in the sky; **nardantaH** = thundering.

Dense clouds, emitting harsh sounds and assuming a stern aspect, roamed all over in the sky, thundering.

[Verse Locator](#)

रामं दृष्ट्वा सुसंकुद्धमुत्पातांशैव दारुणान् ।

वित्रेसुः सर्वभूतानि रावणस्याभवद्भयम् ॥ ६-१०२-४३

43. **dR^iShTvaa** = seeing; **susamkruddham** = the very much enraged; **raamam** = Rama; **daaruNaan utpaataan cha** = and terrific portents; **sarvabhuutaani** = all the living beings; **vitresuH** = were frightened; **bhayam** = fear; **abhavat** = seized; **raavaNasya** = Ravana (too).

Seeing the very much enraged Rama and also the terrific portents, all the living beings were frightened. Fear seized Ravana too.

[Verse Locator](#)

विमानस्थास्थदा देवा गन्धर्वाश्च महोरगाः ।

ऋषिदानवदैत्याश्च गरुत्मन्तश्च खेचराः ॥ ६-१०२-४४

ददृशुस्ते तदा युद्धं लोकसंवर्तसंस्थितम्

नानाप्रहरणैर्भीमैः शूरयोः संप्रयुध्यतोः ॥ ६-१०२-४५

44; 45. **vimaanasthaaH** = seated in their aerial cars; **devaaH** = gods; **gandharvaashcha** = Gandharvas the celestial musicians; **mahoragaaH** = great Nagas (semi divine beings having the face of a man and the tail of serpent); **R^iShidaanavadaityaashcha** = the sages; demons and giants; **khecharaaH te garutmantashcha** = and those eagles remaining in the air; **dadR^ishaH** = saw; **tadaa** = then; **yuddham shuurayoH** = the battle of two heroes; **samprayudhyatoH** = fighting steadily; **bhiimaiH naanaa praharaNaiH** = with various dreadful weapons; **lokasamvarta samsthitam** = looking like the final dissolution of the world.

Seated in their aerial cars, gods, Gandharvas the celestial musicians, great Nagas (semi divine beings having the face of a man and the tail of a serpent), the sages, demons, giants and those eagles remaining in the air, saw then the battle of two heroes, fighting steadily with various dreadful weapons and looking like the final dissolution of the world.

[Verse Locator](#)

ऊचुः सुरासुराः सर्वे तदा विग्रहमागताः ।

प्रेक्षमाणा महद्युद्धं वाक्यं भक्त्या प्रहृष्टवत् ॥ ६-१०२-४६

46. **prahR^iShTavat** = getting rejoiced; **prekShamaaNaaH** = on observing; **mahat yuddham** = that great battle; **sarve** = all; **suraasuraaH** = the gods and demons; **vigraham aagataaH** = who had come to witness the conflict; **tadaa** = at that time; **uuchuH** = spoke; **vaakyam** = the following words; **bhaktyaa** = with devotion.

Getting rejoiced on observing that great battle, all the gods and demons who had come to witness the conflict at that time, responded:

[Verse Locator](#)

दशग्रीवं जयेत्याहुरसुराः समवस्थिताः ।

देवा राममवोचंस्ते त्वं जयेति पुनः पुनः ॥ ६-१०२-४७

47. asuraaH = the demons; samavasthitaH = who reached there; aahuH = cried out; dashagriivam = to Ravana; jaya it = "Be Victorious!"; te = those; devaaH = gods; aahuH = called; raamam = to Rama; punaH punaH iti = saying again and again; jaya tvam = "Be you victorious!".

The demons who reached there cried out to Ravana, "Be victorious!". Those gods called to Rama saying again and again: "Be you victorious!".

[Verse Locator](#)

एतस्मिन्नन्तरे क्रोधाद्राघवस्य स रावणः ।

प्रहर्तुकामो दुष्टात्मा स्पृशन् प्रहरणं महत् ॥ ६-१०२-४८

वज्रसारं महानादं सर्वशत्रुनिबर्हणम् ।

शैलशृङ्गनिभैः कूटैश्चित्तदृष्टिभयावहम् ॥ ६-१०२-४९

सधूममिव तीक्ष्णग्रं युगान्ताग्निचयोपमम् ।

अतिरौद्रमनासाद्यं कालेनापि दुरासद् ॥ ६-१०२-५०

त्रासनं सर्वभूतानां दारणं भेदनं तथा ।

प्रदीप्तमिव रोषेण शूलं जग्राह रावणः ॥ ६-१०२-५१

48-51. etasmin antare = in the meanwhile; saH raavaNaH = that Ravana; duShTaatamaa = the evil-minded; raavaNaH = who caused enemies to cry; krodhaat = with anger; spR^ihan = stroking; mahat praharaNam = a great weapon; prahartukaamaH = wishing to strike; raaghavasya = Rama; jagraaha = took hold; roSheNa = with fury; shuulam = of a spike; vajrasaaram = which was powerful as a thunderbolt; mahaanaadam = which made a loud noise (when hurled at its target); sarvashatrunibarhaNam = capable of exterminating all enemies; shailashR^iN^ga nibhaiH = resembling mountain-peaks; kuuTaiH = which with its sharp points; chittadR^iSTibhayaavaham = dreadful to conceive and to behold; sadhuumamiva tiikShNaagram yugaantaagnichayopamam = resembling a smoke-crested mass of fire blazing at the end of the world-cycle; atiraudram = exceedingly furious; anaasaadyam = which was difficult to approach; kaalenaapi = even for Death; duraasaasaadyam = which was unassailable; traasanam sarvabhuutaanaam = which was a terror for all living beings; daaruNam tathaa bhedanam = capable as it was of tearing and splitting them; pradiiptam iva = and blazing as it was.

In the meantime, that evil-minded Ravana, who caused enemies to cry, stroking with anger a great weapon wishing to strike Rama, took hold off with fury, a spike, which was powerful as a thunderbolt, which made a loud noise (when hurled at a target), capable of exterminating all enemies, resembling the mountain-peaks, which with its sharp points dreadful to conceive and to behold, resembling a smoke-crested mass of fire blazing at the end of the world-cycle, exceedingly furious, which was difficult to approach even for Death, which was unassailable, which was a terror for all beings, capable as it was of tearing and splitting them and blazing as it was.

[Verse Locator](#)

तच्छूलं परमक्रुद्धो मध्ये जग्राह वीर्यवान् ।

अनीकैः समरे शूरै राक्षसैः परिवारितः ॥ ६-१०२-५२

52. viiryavaan = that valiant Ravana; parivaaritaH = surrounded; shuuraiH aniikaiH = by warriors of demons; samare = in battle; parama kruddhaH = was very much enraged; jagraaha = and took hold of; tat = that; shuulam = spear; madhye = at its middle.

That valiant Ravana, surrounded by warriors of demons in battle, was very much enraged and took hold of that spear at its middle.

[Verse Locator](#)

समुद्यम्य महाकायो ननाद युधि भैरवम् ।
संरक्तनयनो रोषात् स्वसैन्यमभिहर्षयन् ॥ ६-१०२-५३

53. samraktanayanaH = with blood-red eyes; roShaata = in anger; mahaakaayaH = Ravana with his colossal body; samudyamya = duly lifting his spear and bringing rejoice to; svasainyam = his own army; nanaada = roared; bhairavam = terribly; yudhi = in battle.

With blood-red eyes in anger, Ravana with his colossal body, duly raising the spear and bringing rejoice to his own army, roared terribly in battle.

[Verse Locator](#)

पृथिवीं चान्तरिक्षं च दिशश्च प्रदिशस्तथा ।
प्राकम्पयत्तदा शब्दो राक्षसेन्द्रस्य दारुणः ॥ ६-१०२-५४

54. daaruNaH = the terrific; shabdaH = roar; raakShasendrasya = of Ravana; tadaa = then; praakampayat = trebled; pR^ithiviimcha = the earth; antarikShamcha = the sky; dishashcha = the four quarters; tathaa = and; pradishashcha = and the angles of the compass.

The terrific noise made by Ravana then trembled the earth, the sky, the four quarters and the angles of the compass

[Verse Locator](#)

अतिकायस्य नादेन तेन तस्य दुरात्मनः ।
सर्वभूतानि वित्रेसुः सागरश्च प्रचुक्षुभे ॥ ६-१०२-५५

55. tena naadena = by that roar; tasya duraat manaH = of that evil-minded Ravana; atikaayasya = of a colossal body; sarvabhutaani = all the living beings; vitresuH = were frightened; saagarashcha = the ocean too; prachukShubhe = got agitated.

By that roar of that evil-minded Ravana of a colossal body, all the living beings were frightened. The ocean too got agitated.

[Verse Locator](#)

स गृहीत्वा महावीर्यः शूलं तद्रावणो महत् ।
विनद्य सुमहानादं रामं परुषमब्रवीत् ॥ ६-१०२-५६

56. gR^ihiitvaa = taking hold of; tat mahat shuulam = that large spear; saH raavaNaH = that Ravana; mahaaviirya = of great prowess; vinadya = emitting; sumahaanaadam = a very loud roar; abraviit = spoke; paruSham = the following harsh words; raamam = to Rama.

Taking hold of that large spear, that Ravana of great prowess, emitting a very loud roar, spoke the following harsh words to Rama:

[Verse Locator](#)

शूलोऽयं वज्रसारस्ते राम रोषन्मयोद्यतः ।
तव भ्रातृसहायस्य सम्यक् प्राणान् हरिष्यति ॥ ६-१०२-५७

57. udyataH = raised; roShaata = in fury; mayaa = by me; raama = O Rama!; ayam shuulaH = this spear; vajrasaaraH = with the power of a thunder-bolt; samyak hariShyati =

will surely take away; **tava praaNaan** = the lives of you; **bhraatR^ihaayasya** = along with life of your brother; your help-mate.

"Raised in fury by me, O Rama! This spear with the power of a thunder-bolt, will take away surely your life along with the life of your bother, your help-mate."

[Verse Locator](#)

रक्षसामद्य शूराणां निहतानां चमूमुखे ।
त्वां निहत्य रणश्लाघी करोमि तरसा समम् ॥ ६-१०२-५८

58. **nihatya** = killing; **tvaam** = you; **tavasaa** = with my strength; **adya** = now; **raNashlaaghii** = I; who always commend war-fare; **karomi** = will make you; **samam** = equal; **shuuraaNaaM rakShasaam** = with the valiant demons; **nihataanaam** = who have been killed; **chamuumukhe** = in the battle front.

"Killing you with my strength now, I, who always commend war-fare, will make you level with the valiant demons, who have been killed in the battle-front."

[Verse Locator](#)

तिष्ठेदानीं निहन्मि त्वामेष शूलेन राघव ।
एवमुक्त्वा स चिक्षेप तच्छूलं राक्षसाधिपः ॥ ६-१०२-५९

59. **tiShTha** = wait; **eShaH** = this I; **nihanmi** = will kill; **tvaam** = you; **shuulena** = with the spear; **idaaniim** = now; **raaghava** = O Rama!; **evam uktvaa** = thus speaking; **saH raakShasaadhipaH** = that demon; **chikShepa** = hurled; **tat shuulam** = the spear.

"Wait, I will kill you with the spear now, O Rama!" Saying so, that demon hurled that spear.

[Verse Locator](#)

तद्रावणकरान्मुक्तं विद्युन्मालासमावृतम् ।
अष्टघण्टं महानादं वियद्गतमशोभत ॥ ६-१०२-६०

60. **tat** = that spear; **vidyummaalaasamavR^itam** = wreathed as it was in a circle of lightning; **aShTaghaN^Tam** = provided as it was with eight bells; **mahaanaadam** = and making a loud noise; **muktam** = released; **raavaNakaraat** = from the hand of Ravana; **ashobhata** = splashed; **viyadgatam** = as it went into the sky.

That spear, wreathed as it was in a circle of lightning, provided as it was with eight bells and making a loud noise, released from Ravana's hand, splashed, as it went into the sky.

[Verse Locator](#)

तच्छूलां रागवो द्रिष्ट्वा ज्वलन्तं घोरदर्शनम् ।
ससर्ज विशिखान् रामश्चापमायम्य वीर्यवान् ॥ ६-१०२-६१

61. **dR^iShTvaa** = seeing; **tat** = that; **jvalantam** = blazing; **shuulam** = spear; **ghora darshanam** = of terrible appearance; **viiryavaan** = the valiant; **raamaH** = Rama; **raaghavaH** = who was born in Raghu dynasty; **aayamya** = having stretched; **chaapam** = his bow; **sasarja** = released; **vishikhaan** = the arrows.

Seeing that blazing spear of terrible appearance, the valiant Rama who was born in Raghu dynasty, having stretched his bow, released the arrows.

[Verse Locator](#)

आपतन्तं शरौघेण वारयामास राघवः ।
उत्पतन्तं युगान्ताग्निं जलौघैरिव वासवः ॥ ६-१०२-६२

62. **sharaugheNa** = with streams of arrows; **raaghavaH** = Rama; **vaarayaamaasa** = warded off; **aapatantam** = that spear which was rushing upon him; **jalaughaiH iva** = as with streams of water; **vaasavaH** = Indra the lord of celestials (warded off); **utpatantam yugaantaagnim** = the fire shooting up at the time of dissolution of the world.

With streams of arrows, Rama warded off that spear, which was rushing upon him, as with streams of water, Indra the lord of celestials warded off the fire shooting up at the time of dissolution of the world.

[Verse Locator](#)

निर्ददाह स तान् बाणान् रामकार्मुकनिःसृतान् ।

रावणस्य महान् शूलः पतङ्गानिव पावकः ॥ ६-१०२-६३

63. **saH** = that; **mahaan** = large; **shuulaH** = spear; **raavaasya** = of Ravana; **nirdadaaha** = consumed; **taan baaNaan** = those arrows; **raama kaarmukaniHsR^itaan** = coming forth from Rama's bow; **paavakaH iva** = as fire; (would consumed); **pataN^gaan** = the moths.

That large spear of Ravana consumed those arrows coming forth from Rama's bow, as fire would consume the moths.

[Verse Locator](#)

तान् दृष्ट्वा भस्मसाद्भूतान् शूलसंस्पर्शचूर्णितान् ।

सायकानन्तरिक्षस्थान् रागवः क्रोधमाहरत् ॥ ६-१०२-६४

64. **dR^iShTvaa** = seeing; **taan saayakaan** = those arrows; **shuulasamsparsha chuurNitaan** = smashed; by coming into contact with the spear; **bhasma saadbhuutaan** = and reduced to ashes; **antarikShasthaan** = even while positioned in the sky; **raaghavaH** = Rama; **aaharat** = was seized; **krodham** = with fury.

Seeing those arrows smashed by coming into contact with the spear and reduced to ashes even while positioned in the sky, Rama was seized with fury.

[Verse Locator](#)

स तां मातलिनानीतां शक्तिं वासवसंमताम् ।

जग्राह परमक्रुद्धो राघवो रघवनन्दनः ॥ ६-१०२-६५

65. **saH raaghavaH** = that Rama; **raaghunandanaH** = te delight of the Raghus; **parama kruddhaH** = was quite enraged; **jagraaha** = and took hold; **taam shaktim** = of that spear; **aaniitaam** = brought; **maatalinaa** = by Matali the charioteer; **vaasaasammataam** = as desired by Indra the lord of celestials.

That Rama, the delight of Raghus, was quite enraged and took hold of that spear brought by Matali the charioteer, as desired by Indra the lord of celestials.

[Verse Locator](#)

सा तोलिता बलवता शक्तिर्घण्टाकृतस्वना ।

नभः प्रज्वालयामास युगान्तोल्केव सप्रभा ॥ ६-१०२-६६

66. **saa shaktiH** = that spear; **tolitaa** = lifted up; **balavataa** = by the powerful Rama; **ghaN^TaakR^ita svanaa** = which was rendered resonated by the bells; **prajvaalayaamaasa** = began to blaze; **saprabhaa yugaantolkeva** = like a blazing meteor at the time of dissolution of the world.

That spear, lifted up by the powerful Rama, which was rendered resonated by the bells, began to blaze like a blazing meteor at the time of the dissolution of the world.

[Verse Locator](#)

सा क्षिप्ता राक्षसेन्द्रस्य तस्मिन् शूले पपात ह ।

भिन्नः शक्त्या महान् शूलो निपपात हतद्युतिः ॥ ६-१०२-६७

67. **saa** = that spear; **kShiptaa** = hurled (by Rama); **nipapaata ha** = fell; **tasmin raakShasendrasya shuule** = on that Ravana's spear; **bhinnaH** = torn down; **shaktyaa** = by Rama's spear; **mahaan shuulaH** = the large spear of Ravana; **nipapaata** = fell (on the ground); **hata dyutiH** = with its lustre extinguished.

That spear, hurled by Rama, fell on that Ravana's spear. Torn down by Rama's spear, the large spear of Ravana fell on the ground, with its lustre extinguished.

[Verse Locator](#)

निर्भभेद ततो बाणैर्हयानस्य महाजवान् ।

रामस्त्रीक्षणैर्महावेगैर्बाणवद्भिरजिह्मैः ॥ ६-१०२-६८

68. **tiikShNaiH** = with terrific arrows; **mahaavegaiH** = of high speed; **baaNavadbhiH** = with their shafts made of reeds; **ajihmagaiH** = going straight to their target; **raamaH** = Rama; **nirbibheda** = pierced; **mahaajavaan** = the exceedingly fleet; **hayaan** = horses; **asya** = of Ravana.

With terrific arrows of high speed, with their shafts made of reeds, going straight to their target, Rama pierced the exceedingly fleet horses of Ravana.

[Verse Locator](#)

निर्भधेदोरसि तदा रावणं निशितैः शरैः ।

राघवः परमायत्तो ललाटे पत्त्रिभिस्त्रिभिः ॥ ६-१०२-६९

69. **raaghavaH** = Rama; **tadaa** = then; **nirbibheda** = pierced; **nishitaiH sharaiH** = with his sharp arrows; **urasi** = the chest-region; **raavaNam** = of Ravana; **paramaayattaH** = quite deliberately; (he struck); **lalaaTe** = the forehead of Ravana; **tribhiH** = with three; **pattribhiH** = arrows.

With his sharp arrows, Rama then pierced the chest-region of Ravana. He also struck, quite deliberately, the forehead of Ravana with three arrows.

[Verse Locator](#)

स शरैर्भिन्नसर्वाङ्गो गात्रप्रसृतशोणितः ।

राक्षसेन्द्रः समूहस्थः पुल्लाशोक इवाबभौ ॥ ६-१०२-७०

70. **bhinna sarvaan^gaH** = with all his limbs torn down; **sharaiH** = by arrows; **gaatra prashR^ita shoNitaH** = with blood flowing from his limbs; **saH raakShasendraH** = that Ravana; **aababhau** = shone; **phullaashokaH iva** = like a blooming Ashoka tree; **samuuhasthaH** = in the midst of a multitude of trees.

With all his limbs torn down by arrows and with blood flowing from his limbs, that Ravana in the midst of demons, shone like a blooming Ashoka tree in the midst of a multitude of trees.

[Verse Locator](#)

स रामबाणैरतिविद्धगात्रो ।

निशाचरेन्द्रः क्षतजार्द्रगात्रः ।

जगाम खेदं च समाजमध्ये ।

क्रोधं च चक्रे सुभृशं तदानीम् ॥ ६-१०२-७१

71. saH nishaacharendraH = that Ravana; atividdhagaatraH = with his limbs severely = injured; raama baaNaiH = by Rama's arrows; kShatajaardragaatraH = and his body bathed in blood; jagaama khedam = felt exhausted; samaajamadhye = in the midst of a multitude of demons; subhR^isham krodham cha chakre = gave went to a violent anger; tadaaniim = at that time.

With his limbs severely injured by Rama's arrows and with his body bathed in blood, that Ravana felt exhausted in the middle of a multitude of demons and gave went to a violent anger at that time.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्व्यधिकशततमः सर्गः

Thus, this is the 102nd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 102

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 103 Verses converted to UTF-8, Nov 09

Introduction

A ferocious battle ensues between Rama and Ravana, hurling thousands of arrows on each other. Each one intercepts the other's arrows. Rama speaks harsh words to Ravana for having carried away Seetha from Janasthana-forest to Lanka and vows that he will soon dispatch him surely to the world of Death. Rama then pours down streams of arrows on Ravana. Rama more vehemently torments Ravana with his sharp arrows and mystic missiles, till Ravana becomes helplessly weak and confused. Ravana's charioteer carries away Ravana in the chariot, calmly and slowly away from the battle-front.

[Verse Locator](#)

स तु तेन तदा क्रोधात्काकुत्स्थेनार्दितो रणे ।

रावणः समरश्लाघी महाक्रोधमुपागमत् ॥ ६-१०३-१

1. saH raavaNaH = that Ravana; samara shlaaghii = boasting of his fight; arditaH = who was tormented; bhR^isham = much; kaakutsthen = by Rama; krodhaat = in fury; tadaa = then; upaagamat = flew into; mahaakrodhaat = a highly enraged state.

Tormented by Rama in fury, that Ravana then for his part, who was boasting of his fight, flew into a great rage.

[Verse Locator](#)

स दीप्तनयनो रोषाच्चापमायम्य वीर्यवान् ।

अभ्यर्दयत्सुसङ्क्रुद्धो राघवं परमाहवे ॥ ६-१०३-२

बाणधारा सहस्रैस्तु स तोयद इवाम्बरात् ।

राघवन् रावणो बाणैस्तटाकमिव पूरयत् ॥ ६-१०३-३

2; 3. Udyamya = raising; chaapam = his bow; diiptanayanaH = his eyes blazing; amarShaata = with rage; raaghavam samkrudhaH = extremely enraged with Rama as he was; paramaahave = in that great battle; viiraH = the valiant Ravana; viiryavaan = of prowess; abhyardayat = continued to oppress; puurayan = by covering; raaghavam = Rama; baaNadhaavaasahasraiH = with thousands of streams of arrows; saH toyadaH iva = as a rainy cloud; (would fill) taTaakam = a pond; (with thousands of arrow-like torrents; ambaraat = from the sky.

Raising his bow, his eyes blazing with anger, extremely enraged as he was with Rama in that great battle, the valiant Ravana of prowess continued to oppress, by covering Rama with thousands of streams of arrows, as a rainy cloud would fill a pond with thousands of arrow-like torrents from the sky.

[Verse Locator](#)

पूरितः शरजालेन धनुर्मुक्तेन सन्युगे ।

महागिरिरिवाकम्प्यः काकुस्थो न प्रकम्पते ॥ ६-१०३-४

4. **puuritaH** = covered; **sharajaalena** = by a multitude = of arrows; **dhanurmuktena** = discharged from the bow; **samyuge** = in battle; **kaakutsthaH** = Rama; **na kampate** = did not wince; **mahaagiririva** = like a large mountain; **akampyaH** = which was unshakable.

Covered by a multitude of arrows discharged from Ravana's bow in battle, Rama did not wince, like a large mountain which was unshakable.

[Verse Locator](#)

स शरैः शरजालानि वारयन्समरे स्थितः ।

गभस्तीनिव सूर्यस्य प्रतिजग्राह वीर्यवान् ॥ ६-१०३-५

5. **viiryavaan** = The valiant; **saH** = Rama; **sthitaH** = stood; **vaarayan** = interrupting; **sharajaalaani** = the torrents of arrows; **sharaiH** = with his own arrows; **samyuge** = in the battle-field; **pratjagraaha** = and accepted them; **gabhastiiniva** = as rays; **suurya** = of the sun.

The valiant Rama stood interrupting the torrents of arrows with his own arrows in the battle-field and endured them as rays of the sun.

[Verse Locator](#)

ततः शरसहस्राणि क्षिप्रहस्तो निशाचरः ।

निजघानोरसि क्रुद्धो राघवस्य महात्मनः ॥ ६-१०३-६

6. **tataH** = then; **kruddhaH** = the enraged; **nishaachaiaH** = Ravana; **kShipra hastaH** = of brisk hand; **nijaghaana** = struck; **shara sahasraaNi** = thousands of arrows; **urasi** = into the breast; **mahaatmanaH** = of the great souled Rama.

Then, the enraged Ravana of brisk hand, struck thousands of arrows into the breast of the great-souled Rama.

[Verse Locator](#)

स शोणित समादिग्धः समरे लक्ष्मणाग्रजः ।

दृष्टः फुल्ल इवारण्ये सुमहान्किंशुकद्रुमः ॥ ६-१०३-७

7. **lakShmaNaagrajaH** = Rama; **shoNita samaadigdhaH** = bathed in blood; **samare** = in the battle-field; **dR^iShTaH** = appeared; **sumahaan kimshuka drumaH** = like a very big Kimshuka tree; **phullaH** = with bloom; **araNye** = in a forest.

Rama, bathed in blood in the battle-field, appeared like a very big Kimshuka tree with bloom in a forest.

[Verse Locator](#)

शराभिघातसन्नद्धः सोऽपि जग्राह सायकान् ।

काकुत्स्थः सुमहातेजा युगान्तादित्यवर्चसः ॥ ६-१०३-८

8. **sharaabhighaata samrabdhaH** = enraged at the impact of the arrows; **saH kaakutsthaH** = that Rama; **sumahaatejaH** = of very great splendour; **abhijagraaha** = took hold of; **saayakaan** = arrows; **yugaantaaditya tejasaH** = which shone like the sun at the time of the dissolution of the world.

Enraged at the impact of the arrows, that Rama of very great splendour, took hold of arrows which shone like the sun at the time of dissolution of the world.

ततोअन्योन्यन् सुसन्नब्धावुभौ तौ रामरावणौ ।
शरान्धकारे समरे नोपालक्षयतान् तदा ॥ ६-१०३-९

9. tau ubhau raama raavaNau = Rama and Ravana; susamrabdhau = who were quite enraged; tataH anyonyam nopalakShayataam = could not thereupon see each other; tadaa = at that time; samara = in the battle-field; sharaandhakaare = which was shrouded in darkness by the arrows.

Both Rama and Ravana who were see each other at that time in the battle-field, which was shrouded in darkness by the arrows.

[Verse Locator](#)

ततः क्रोधसमाविष्टो रामो दशरथात्मजः ।
उवाच रावणन् वीरः प्रहस्य परुषं वचः ॥ ६-१०३-१०

10. prahasya = bursting into laughter; krodhasamaariShTaH = though filled with anger; viiraH = the valiant; raamaH = Rama; dasharathaatmajaH = the son of Dasaratha; uvaacha = spoke; parusham vachaH = the following harsh words; raavaNam = to Ravana.

Bursting into laughter, though filled with anger, the valiant Rama, the son of Dasaratha spoke the following harsh words to Ravana.

[Verse Locator](#)

मम भार्या जनस्थानादज्ञानाद्राक्षसाधम ।
हृता ते विवशा यस्मात्तस्मात्त्वं नासि वीर्यवान् ॥ ६-१०३-११

11. raakShasaadhama = O the worst of demons!; yasmaat = since; mama bhaaryaa = my wife; hR^itaa = was taken away; te = by you; janasthaanaat = from Janasthana; vivashaa = helpless as she was; ajNaanaat = when I was unaware; tasmaat = hence; tvam = you; naasi = are not; viiryavaan = a person of prowess.

"O the worst of demons! Since you took away my helpless wife without my notice from Janasthana, hence you are not a person of prowess."

[Verse Locator](#)

मया विरहितान् दीनान् वर्तमानां महावने ।
वैदेहीं प्रसभन् हृत्वा शूरोअहमिति मन्यसे ॥ ६-१०३-१२

12. hR^itvaa = having taken away; prasabham = by force; diinaam = the miserable; vaidehiim = Seetha; vartamaanaam = while she was staying; mahaavane = in the great forest; virahitaam = away from me; manyase = am a champion."

"Having taken away by force the miserable Seetha while she was staying in the forest away from me, you think: ♦I am a champion'."

[Verse Locator](#)

स्त्रीषु शूर विनाथासु परदाराभिमर्शके ।
कृत्वा कापुरुषन् कर्म शूरोअहमिति मन्यसे ॥ ६-१०३-१३

13. kR^itvaa = having done; karma = an act; kaapuruSham = of cowardly persons; paradaaraabhimarshaka = of laying your hands on another's wife; shuura = posing as a hero; striiShu = in relation to women; vinaathaasu = without a protector; manyase = you think; iti = that; aham = I; shuuraH = am a champion.

"Having done an act of cowardly persons of laying your hands on another's wife, posing as a hero in relation to women without a protector, you think: 'I am a champion'."

[Verse Locator](#)

भिन्नमर्यादं निर्लज्जं चारित्र्येष्वनवस्थितम् ।
दर्पान्मृत्युमुपादाय शूरोऽहमिति मन्यसे ॥ ६-१०३-१४

14. **nirlajja** = O shameless person; **bhinna maryaada** = who have broken the bounds of morality; **anavasthita** = and are unstable; **chaaritreShu** = of customs; **upaadaaya** = having laid hold; **darpaat mR^ityum** = through vanity of death (in the form of Seetha); **manasye** = you think; **iti** = that; **aham shuuraH** = ❖I am a champion'.

"O shameless person, who have broken the bounds of morality and are unstable of customs, having laid hold through vanity of death (in the form of Seetha) you think ❖I am a champion'."

[Verse Locator](#)

शूरेण धनदभ्रात्रा बलैः समुदितेन च ।
श्लाघनीयन् यशस्यन् च कृतं कर्म महत्त्वया ॥ ६-१०३-१५

15. **shlaaghaniyam** = indeed a praise worthy; **mahat** = great; **yashasyam cha** = and glorious; **karma** = act; **kR^itam** = has been performed; **tvayaa** = by you shuureNa dhanada bhraatraa = a valiant brother of Kubera; the god of wealth; **balaiH samuditena** = rich in strength!.

"Indeed a praiseworthy, great and glorious act has been performed by you, a valiant brother of Kubera, the god of wealth, rich in strength!"

[Verse Locator](#)

उत्सेकेनाभिपन्नस्य गर्हितस्याहितस्य च ।
कर्मणः प्राप्नुहीदानीन् तस्याद्य सुमहत्फलम् ॥ ६-१०३-१६

16. **praapnuhi** = reap; **sumahat** = a stupendous; **phalam** = fruit; **idaaniim** = now; **adya** = today; **tasya karmaNaH** = for that act; **abhipannasya** = done; **utsekena** = with vanity; **garhitasya** = which is contemptible; **ahitasya** = and noxious.

"Reap now and today the stupendous fruit of that noxious and contemptible act, perpetrated through sheer vanity."

[Verse Locator](#)

शूरोऽहमिति चात्मानमवगच्छसि दुर्मते ।
नैव लज्जास्ति ते सीतान् चोरवद्व्यपकर्षतः ॥ ६-१०३-१७

17. **durmate** = O evil minded one!; **avagachchhasi** = you think; **iti** = that; **aham** = ❖I; **shuuraH** = am a champion; **aatmaanaam** = yourself!; **naiva asti lajjaa** = there is no shame; **te** = to you; **vyapakarShataH** = for having taken away; **siitaam** = Seetha; **chauravat** = like a thief.

"O evil-minded one! You think: ❖I am a champion' yourself! Shame did not stand in your way at all, for having taken away Seetha like a thief."

[Verse Locator](#)

यदि मत्संनिधौ सीता धर्षिता स्यात्त्वया बलात् ।
भ्रातरन् तु खरं पश्येस्तदा मत्सायकैर्हतः ॥ ६-१०३-१८

18. **syaadyadi siitaa** = If Seetha were; **dharShitaa** = laid hands upon; **tvayaa** = by you; **matsammidhau** = in my presence; **pashyeH** = you would have surely seen; **bhraataram** = your brother; **kharam** = Khara; **tadaa** = then; **hataH** = when killed; **matsaayakaiH** = with my arrows.

"If Seetha were laid hands upon by you in my presence, you would have surely seen your brother Khara at that very moment when killed with my arrows."

[Verse Locator](#)

दिष्ट्यासि मम दुष्टात्मंश्चक्षुर्विषयमागतः ।

अद्य त्वान् सायकैस्तीक्ष्णैर्नयामि यमसादनम् ॥ ६-१०३-१९

19. **mandaatman** = O stupid fellow!; **diShTyaa** = thank heaven!; **aagataH asi** = you have come; **chakShurviShayam** = within the range of my sight; **nayaami** = I will dispatch; **tvaam** = you; **yamasaadanam** = to the world of Death; **tiikShNaiH saayakaiH** = by my sharp arrows; **adya** = today.

"Thank heaven, O stupid fellow, you have come within the range of my sight. I will dispatch you to the world of Death, by my sharp arrows, today."

[Verse Locator](#)

अद्य ते मच्छरैश्छिन्नं शिरो ज्वलितकुण्डलम् ।

क्रव्यादा व्यपकर्षन्तु विकीर्णं रणपान्सुषु ॥ ६-१०३-२०

20. **jvalitakuN^Dalam** = with blazing ear-rings; **te shiraH** = let your head; **raNapaamsuShu** = lying on the dust-laden battlefield; **vyapakarShantu** = be carried away; **kravyaadaaH** = by beasts of prey; **chhinnam** = after having been chopped off; **machharaiH** = by my arrows; **adya** = today.

"Let your head, having blazing ear-rings lying on the dust-laden battle-field, be carried away by beasts of prey, after being chopped off by my arrows today."

[Verse Locator](#)

निपत्योरसि गृध्रास्ते क्षितौ क्षिप्तस्य रावण ।

पिबन्तु रुधिरं तर्षाद्वाणशल्यान्तरोथितम् ॥ ६-१०३-२१

21. **raavaNa** = O Ravana!; **gR^idhraas** = (Let) vultures; **nipatya** = fly down; **te urasi** = on your breast; **kShiptasya** = when wounded by shooting with my arrows and fallen; **kShitau** = on the ground; **pibantu** = and drink; **rudhiram** = the blood; **baaNashalyaantotthitam** = oozing out from the orifices caused by the impact of pointed arrow-tips.

"O Ravana! Let vultures fly down on your wounded breast when you have been thrown down on the ground and oozing out from the orifices caused by the impact of my pointed arrow-tips."

[Verse Locator](#)

अद्य मद्वाणाभिन्नस्य गतासोः पतितस्य ते ।

कर्षन्त्वन्त्राणि पतगा गरुत्मन्त इवोरगान् ॥ ६-१०३-२२

22. **te antraaNi** = (let) your bowels; **patitasya** = when you have fallen down; **gataasoH** = dead; **madbaaNa bhinnasya** = when torn out by my arrows; **adya** = today; **karShantu** = be dragged; **patagaaH garutmanaH** = by birds and vultures; **uragaamiva** = as serpents are dragged.

"Let birds (such as crows and vultures) tear out your bowels, as eagles would drag serpents when you fall down dead when pierced by my arrows today."

इत्येवन् स वदन्वीरो रामः शत्रुनिर्बर्हणः ।

राक्षसेन्द्रन् समीपस्थं शरवर्षैरवाकिरत् ॥ ६-१०३-२३

23. ityevam vadan = thus speaking; viiraH = the valiant; raamaH = Rama; shatrunibarhaNaH = the annihilator of enemies; avaakirat = poured out; sharavarShaiH = streams of arrows; raakShasendram = on Ravana; samiipastham = who was in the vicinity.

Thus speaking, the valiant Rama, the annihilator of enemies, poured out streams of arrows on Ravana, who was in the vicinity.

[Verse Locator](#)

बभूव द्विगुणन् वीर्यं बलं हर्षश्च सन्युगे ।

रामस्यास्त्रबलन् चैव शत्रोर्निधनकाङ्क्षिणः ॥ ६-१०३-२४

24. viiryam = the prowess; balam = the strength; harShashcha = the enthusiasm; astrabalam chaiva = and the stamina of the arms; raamasya = of Rama; babhuuva dviguNam = became two-fold; shatroH nidhana kaaNkShiNaH = when he longed for the death of his enemy; samyuge = in battle.

The prowess, the strength, the enthusiasm and the stamina of arms of Rama became two-fold, when he longed for the death of his enemy in battle.

[Verse Locator](#)

प्रादुर्बभूवुरस्त्राणि सर्वाणि विदितात्मनः ।

प्रहर्षाच्च महातेजाः शीघ्रहस्ततरोअभवत् ॥ ६-१०३-२५

25. viditaatmanaH = to Rama; the learned self; sarvaaNi = all kinds; astraani = of mystic missiles; praadurbhuvuH = came to light in his mind; praharShaata = from his excessive enthusiasm; mahaatejaaH = Rama of extra ordinary energy; abhuut = became; shiighrahasta taraH = all the more swift-handed.

All kinds of mystic missiles came to light in the mind of Rama the learned self and in his excessive enthusiasm, Rama of extra-ordinary energy became all the more swift-handed.

[Verse Locator](#)

शुभान्येतानि चिह्नानि विज्ञायात्मगतानि सः ।

भूय एवार्दयद्रामो रावणन् राक्षसान्तकृत् ॥ ६-१०३-२६

26. vijN^aayaa = recognizing; etaani = these; shubhaani chihnaani = good omens; saH raamaH = that Rama; raakShasaantakR^it = the destroyer of demons; aardayan = tormented; raavaNam = Ravana; bhuuyatteva = even more vehemently.

Recognizing those good omens, Rama, the destroyer of demons, tormented Ravana even more vehemently.

[Verse Locator](#)

हरीणान् चाश्मनिकरैः शरवर्षैश्च राघवात् ।

हन्यमानो दशग्रीवो विघूर्णहृदयोअभवत् ॥ ६-१०३-२७

27. hanyamaanaH = struck; ashmanikaraiH = by volleys of stones; hariiNaam = of the monkeys; sharavarShaata = and the showers of arrows; raaghavaat = of Rama; dashagriivaH = Ravana; abhavat = felt; vighuurNa hR^idayaH = bewildered at heart.

While being struck by volleys of stones hurled by the monkeys and the showers of arrows coming from Rama, Ravana felt bewildered at heart.

[Verse Locator](#)

यदा च शस्त्रं नारेभे न व्यकर्षच्छरासनम् ।
नास्य प्रत्यकरोद्धीर्यन् विक्लवेनान्तरात्मना ॥ ६-१०३-२८

28. yadaa shastram naarabhe = he could no longer take up weapons; na chakarSha sharaasanam = nor stretch his bow; na pratyakarot = nor reacted; asya viiryam = to Rama's prowess; viklabena antaraatmanaa = on account of his mind being confused.

Ravana could no longer take up weapons, nor stretch his bow, nor reacted to Rama's prowess - on account of his mind being confused.

[Verse Locator](#)

क्षिप्ताश्चापि शरास्तेन शस्त्राणि विविधानि च ।
न रणार्थाय वर्तन्ते मृत्युकालेऽभिवर्ततः ॥ ६-१०३-२९

29. sharaaH = the arrows; aashu = swiftly; kShiptaaH = hurled; tena = by him; shastraaNicha = and the mystic missiles; vividhaani = of different kinds (employed by him); na vartante = did not turn to be; raNaathaaya = of any use in battle; mR^ityu kaalaH = (as) his time of death abhyavartata = approached.

As the time of his death approached, the arrows swiftly hurled and the various kinds of missiles employed by Ravana did not turn to be of any use in battle.

[Verse Locator](#)

सूतस्तु रथनेतास्य तदवस्थं निरीक्ष्य तम् ।
शनैर्युद्धादसम्भ्रान्तो रथन् तस्यापवाहयत् ॥ ६-१०३-३०

30. suutastu = the charioteer for his part; rathanetaa = driving the chariot; asya = of Ravana; niriikShya = seeing; tam = him; tadavastham; having that plight; asambhraantaH = without getting excited; apavaahayat = carried off; tasya = his; ratham = chariot; shanaiH = slowly; yuddhaat = from the battle-front.

Seeing Ravana reduced to such a plight, the charioteer driving the chariot, for his part, without getting excited, calmly and slowly carried off his chariot away from the battle-front.

[Verse Locator](#)

रथं च तस्याथ जवेन सारथि ।
निर्वार्य भीमं जलदस्वनं तदा ।
जगाम भीत्या समरान्महीपतिं ।
निरस्तवीर्यं पतितं समीख्य ॥ ६-१०३-३१

31. atha = thereupon; samiikShya = seeing; mahiipatim = Ravana; his king; nirastaviiryam = having hopelessly dropped his energy; patitam = and looked sunken; saarathiH = the charioteer; tadaa = then; nivaarya = diverting; bhiimam ratham = his terrific chariot; javena = with speed; jaladasvanam = which was rumbling like a cloud; jagaama = went; samaraat = from the battle-field; bhiitya = in dismay.

On seeing Ravana, the king sunk down; hopelessly bereft of energy, the charioteer diverting in haste the chariot of Ravana, which was rumbling like a cloud, thereupon sneaked away from the battle-field in dismay.

Thus, this is the 104th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 103

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 104 Verses converted to UTF-8, Nov 09

Introduction

Ravana reproached the charioteer for having turned back his chariot away from the battle-field. The charioteer explains to Ravana, the various reasons as to why he has taken back the chariot. Satisfied with the explanation given by his charioteer, Ravana instructs him to take the chariot back to the battle-field. Thereupon, the charioteer brings the chariot in an instant before Rama on the battle-field.

[Verse Locator](#)

स तु मोहात्सुसङ्क्रुद्धः कृतान्तबलचोदितः ।
क्रोधसन्नक्तनयनो रावणो सूतमब्रवीत् ॥६-१०४-१॥

1. saH raavaNaH = that Ravana; kR^itaanta bala choditaH = impelled by strength of Destiny; krodha samraktanayanaH = with his red-blood eyes through anger; mohaH = due to infatuation; abraviit = spoke; suutam = to his charioteer (as follows):

Impelled by force of Destiny and with his red-blood eyes through anger due to infatuation, that Ravana spoke to his charioteer as follows:

[Verse Locator](#)

हीनवीर्यमिवाशक्तं पौरुषेण विवर्जितम् ।
भीरुन् लघुमिवासत्त्वं विहीनमिव तेजसा ॥६-१०४-२॥
विमुक्तमिव मायाभिरस्त्रैरिव बहिष्कृतम् ।
मामवज्ञाय दुर्बुद्धे स्वया बुद्ध्या विचेष्टसे ॥६-१०४-३॥

2; 3. durbuddhe = O evil-minded fellow!; avaGYaa = despising; maam = me; vivarjitam = as though I were bereft; pauruSheNa = of manliness; ashaktam = incapable; hiina viiryamiva = deficient in prowess; bhiirum = cowardly; laghumiva = petty-minded; asattvam = devoid of energy; vihiinamiva tejasaa = deserted of conjuring tricks; bahiShkR^itam iva astraiH = and abandoned by mystic missiles; vicheShTase = you are acting; svayaa buddhyaa = as per your discretion!

"O evil-minded fellow! Despising me as though I were bereft of manliness, incapable, deficient in prowess, cowardly, petty-minded, devoid of energy, bereft of brilliance, deserted of conjuring tricks and abandoned by mystic missiles, you are acting as per your discretion!"

[Verse Locator](#)

किमर्थं मामवज्ञाय मच्छन्दमनवेक्ष्य च ।
त्वया शत्रुसमक्षं मे रथोअयमपवाहितः ॥६-१०४-४॥

4. kimartham = why have you; apavaahitaH = carried away; me ayam rathaH = this chariot of mine; avajNaaya = humiliating; maam = me; shatrusamakSham = before my

enemies; **anavekShya cha** = and overlooking; **machchhandam** = my will?

"Why have you carried away this chariot of mine, thus humiliating me in the presence of my enemies and overlooking my will?"

[Verse Locator](#)

त्वयाद्य हि ममानार्य चिरकालसमार्जितम् ।
यशो वीर्यन् च तेजश्च प्रत्ययश्च विनाशिथ ॥६-१०४-५॥

5. **anaarya** = O vulgar fellow!; **mama** = my; **yashaH** = fame; **chirakaala samaarjitam** = which was earned through a long period; **tejashcha** = vital power; **pratyayashcha** = and trust; **vinaashitaH** = have been destroyed; **tvayaa** = by you; **adya** = today.

"O vulgar fellow! You have destroyed my fame which was earned through a long period, prowess, vital power and the trust of people today."

[Verse Locator](#)

शत्रोः प्रख्यातवीर्यस्य रज्जनीयस्य विक्रमैः ।
पश्यतो युद्धलुब्धोअहन् कृतः कापुरुषस्त्वया ॥६-१०४-६॥

6. **aham** = I; **yuddha lubdhaH** = having an ardent desire for battle; **kR^itaH** = was made; **kaapuruShaH** = a contemptible person; **tvayaa** = by you; **shatroH** = while my enemy; **prakhyaata viirasya** = having an illustrious prowess; **raN^janiiyasya** = making others delightful; **vikramaiH** = through feats of his; **pashyataH** = stood looking on.

"While my adversary, having an illustrious prowess and making others delightful through feats of his valour, stood looking on, myself, who has an ardent desire for fighting and who was made contemptible by you!"

[Verse Locator](#)

यस्त्वन् रथमिमं मोहान्न चोद्वहसि दुर्मते ।
सत्योअयं प्रतितर्को मे परेण त्वमुपस्कृतः ॥६-१०४-७॥

7. **durmate** = O evil-minded fellow!; **yaH tvam** = in case you; **na** = do not; **mohaat** = by perversity; **vahasi** = carry away; **idam chariot** = this chariot; **chet** = at any event; **ayam pratitarkaH** = this expectation of mine; **tvam** = that you; **upaskR^itaH** = stand corrupted; **pareNa** = by the enemy; **satyaH** = will be a fact.

"O evil-minded fellow! In case you do not, by perversity, carry away this chariot at any event, this expectation of mine that you stand corrupted by the enemy, will be a fact."

[Verse Locator](#)

न हीदन् विद्यते कर्म सुहृदो हितकाङ्क्षिणः ।
रिपूणान् सदृशन् चैतन्न त्वयैतत्स्वनुष्ठितम् ॥६-१०४-८॥

8. **etat** = this act; **yat** = which; **anuShThitam** = has been done; **tvayaa** = by you; **etat** = this; **sadR^isham** = is befitting; **ripuunaam** = of enemies; **tat** = that; **na vidyate hi** = is indeed not; **karma** = the work; **suhR^idaH** = of a friend; **hitakaaN^kShiNaH** = who wishes me well.

"This act, which has been done by you, is only befitting of enemies. This is indeed not the work of a friend, who wishes me well."

[Verse Locator](#)

निवर्तय रथन् शीघ्रं यावन्नापैति मे रिपुः ।
यदि वाप्युषितोअसि त्वन् स्मर्यन्ते यदि वा गुणाः ॥६-१०४-९॥

9. **asi yadi tvam** = If you; **adhyuShitaH** = inhabited with me for a long time; **yadismaryate** = and if you remember; **me** = my; **guNah** = merit; **nivartaya** = drive back; **ratham** = the chariot; **shiighram** = swiftly; **yaavat** = till; **me ripuH** = my enemy; **naapaiti** = does not withdraw.

"If you inhabited with me in Lanka for a long time and if you remember my merit, drive back the chariot swiftly till my enemy does not withdraw."

[Verse Locator](#)

एवं परुषमुक्तस्तु हितबुद्धिरबुद्धिना ।
अब्रवीद्रावणन् सूतो हितं सानुनयं वचः ॥६-१०४-१०

10. **evam uktaH** = thus spoken; **paruSham** = harshly; **abuddhinaa** = by the foolish Ravana; **hita buddhiH** = the friendly-minded; **suutaH** = charioteer; **abraviit** = spoke; **saannnyam vachaH** = conciliatory words; **raavaNam** = to Ravana (as follows):

Hearing those harsh words of the foolish Ravana, the friendly-minded charioteer spoke the following conciliatory words of Ravana:

[Verse Locator](#)

न भीतोअस्मि न मूढोअस्मि नोपजप्तोअस्मि शत्रुभिः ।
न प्रमत्तो न निःस्नेहो विस्मृता न च सत्क्रिया ॥६-१०४-११

11. **naasmi** = I was not; **bhiitaH** = frightened; **na asmi** = I was not; **muuDhaH** = stupid; **na asmi** = I was not; **upajaptaH** = bribed; **shatrubhiH** = by the enemies; **na asmi** = I was not; **pramattaH** = a blunderer; **na niH snehaH** = I was not disloyal; **satkriyaacha** = your good; **na vismR^itaa** = was not forgotten.

"I was neither frightened nor I was stupid. I was not bribed by the enemies, nor was I a blunderer. I was not disloyal to you. I have not forgotten the benefits conferred by you."

[Verse Locator](#)

मया तु हितकामेन यशश्च परिरक्षता ।
स्नेहप्रस्कन्नमनसा प्रियमित्यप्रियन् कृतम् ॥६-१०४-१२

12. **mayaa** = by me; **hita kaamena** = who wish well to you; **parikShataa** = who protect; **yashashcha** = your honour; **sneha prasanna manasaa** = with a mind affectionately disposed towards you through attachment; **apriyam** = an act which was not to your liking; **kR^itam** = was done; **hitam iti** = as something conducive to your interest.

"An act which was not to your taste was done by me as something conducive to your interest, by wishing well of you, for protecting your honour and with mind affectionately disposed towards you through attachment."

[Verse Locator](#)

नास्मिन्नर्थे महाराज त्वं मां प्रियहिते रतम् ।
कश्चिल्लघुरिवानार्यो दोषतो गन्तुमर्हसि ॥६-१०४-१३

13. **mahaaraaja** = O monarch!; **kashchit laghuH anaaryaH iva** = like somebody who is petty-minded and unworthy; **tvam na arhasi** = you ought not; **maam gantum** = to hold me; **priyahite ratam** = devoted as I am to your pleasure and good; **doShataH** = guilty; **asmin arthe** = in this matter.

"O monarch! Like somebody who is petty-minded and unworthy, you ought not to hold me, devoted as I am to your pleasure and good, guilty in this matter."

[Verse Locator](#)

श्रूयतामभिधास्यामि यन्निमित्तं मया रथः ।

नदीवेग इवाम्भोभिः सन्युगे विनिवर्तितः ॥६-१०४-१४

14. **mahaaraaja** = O monarch!; **kashchit laghuH anaaryaH iva** = like somebody who is petty-minded and unworthy; **tvam na arhasi** = you ought not; **maam gantum** = to hold me; **priyahite ratam** = devoted as I am to your pleasure and good; **doShataH** = guilty; **asmin arthe** = in this matter.

"O monarch! Like somebody who is petty-minded and unworthy, you ought not to hold me, devoted as I am to your pleasure and good, guilty in this matter."

[Verse Locator](#)

श्रमन् तवावगच्छामि महता रणकर्मणा ।

न हि ते वीर सौमुख्यं प्रहर्षन् वोपधारये ॥६-१०४-१५

15. **pratidaasyaami** = I am giving a reply; **shruuyataam** = let it be listened (by you); **yannimittam** = why; **rathaH** = the chariot; **vinivartitam** = was carried away; **samyuge** = in the battle-field; **nadiivegaH iva** = as the onrush of a stream; **aabhoge** = (is pushed back) by a tide.

"I understand your exhaustion, due to your strenuous fighting in the great battle. I am not reflecting on the inclination of your valour or on your superiority over your enemy."

[Verse Locator](#)

रथोद्धहनखिन्नाश्च त इमे रथवाजिनः ।

दीना घर्मपरिश्रान्ता गावो वर्षहता इव ॥६-१०४-१६

16. **me rathavaajinaH** = the horses of my chariot; **bhagnaaH** = were broken down; **rathodvahanakhinnaH** = and were exhausted by drawing the chariot; **diinaaH** = they became miserable; **gharmaparishraantaH** = and thoroughly fatigued; **gaavaH iva** = like the cows; **varSha hataaH** = lashed by rain.

"The horses of my chariot were broken down and were exhausted by drawing the chariot. They became miserable and thoroughly fatigued, like the cows lashed by heavy rain."

[Verse Locator](#)

निमित्तानि च भूयिष्ठन् यानि प्रादुर्भवन्ति नः ।

तेषु तेष्वभिपन्नेषु लक्षयाम्यप्रदक्षिणम् ॥६-१०४-१७

17. **lakShayaami** = I am seeing; **apradakShiNam** = inauspiciousness; **yaani nimittaani** = in those portents; **praadurbhavanti** = which appear; **naH** = to us; **bhuuyiShTham** = in large numbers; **abhipanneShu** = and examined; **teShu teShu** = in all of them.

"I am seeing inauspiciousness in all the portents, which appear to us in large numbers and duly examined by me."

[Verse Locator](#)

देशकालौ च विज्ञेयौ लक्ष्मणानीङ्गितानि च ।

दैन्यन् हर्षश्च खेदश्च रथिनश्च बलाबलम् ॥६-१०४-१८

18. **desha kaalaucha** = (propitious and unpropitious) time and place; **lakShaNaani** = (good and bad) omens; **inN^gitaani** = facial expressions; **dainyam harShashcha** = depression and liveliness; **khedashcha** = the measure of fatigue; **balaabalam** = as also the strength and weakness; **rathinaH** = of the warrior occupying the chariot; **viJNeyau** = must be ascertained (by a charioteer).

"(Propitious and unpropitious) time and place, (good and bad) omens, facial as also the strength and weakness of the warrior occupying the chariot must be ascertained (by a charioteer)."

[Verse Locator](#)

स्थलनिम्नानि भूमेश्च समानि विषमाणि च ।

युद्धकालश्च विज्ञेयः परस्यान्तरदर्शनम् ॥६-१०४-१९

19. **sthala nimnaani** = the eminences and depressions; **bhuumeH** = of the ground; **samaani viShamaanicha** = as well as the parts which are level and rugged; **yuddhakaalaashcha** = the time appropriate for the combat; **antaradarshanam** = and the visible weak points; **parasya** = of the enemy; **viJNeya** = must be known (by a charioteer).

"The eminences and depressions of the ground as well as the parts which are level and rugged, the time appropriate for the combat and the visible weak points of the enemy must be known (by a charioteer)."

[Verse Locator](#)

उपयानापयाने च स्थानं प्रत्यपसर्पणम् ।

सर्वमेतद्रथस्थेन ज्ञेयन् रथकुटुम्बिना ॥६-१०४-२०

20. **upayaanaapayaane** = arrival and retreat; **sthaanam pratyapasarpaNam** = how to hold one's position and how to recede; **etat sarvam** = all this; **JNeyam** = must be known; **rathakuTumbinaa** = by charioteer; **rathasthena** = seated in the chariot.

"How to arrive and retreat, how to hold one's position and to recede all this must be known by a charioteer, seated in the chariot."

[Verse Locator](#)

तव विश्रामहेतोस्तु तथैषान् रथवाजिनाम् ।

रौद्रन् वर्जयता खेदन् क्षमं कृतमिदं मया ॥६-१०४-२१

21. **idam** = this; **kShamam** = appropriate action; **kR^itam** = was taken; **mayaa** = by me; **tava vishraanta hetoH** = in order to give rest to you; **tathaa** = and; **eShaam rathavaajinaam** = to these horses of the chariot; **varjayataa** = and to relieve; **raudram khedam** = your terrible fatigue.

"This action appropriate was taken by me in order to give rest to you and to these horses of the chariot as also to relieve your terrible fatigue."

[Verse Locator](#)

न मया स्वेच्छया वीर रथोअयमपवाहितः ।

भर्तृस्नेहपरीतेन मयेदन् यत्कृतं विभो ॥६-१०४-२२

22. **viira prabho** = O the valiant lord!; **ayam** = this; **rathaH** = chariot; **na apavaahitaH** = was not removed; **mayaa** = by me; **svechchhayaa** = arbitrarily; **idam yat kR^itam** = that which was done; **mayaa** = by me; **(was) bhartR^isneha paritena** = because I was overwhelmed with affection for my master.

"O the valiant lord! This chariot was not removed by me arbitrarily. That which was done by me was because I was overwhelmed with affection for my master."

[Verse Locator](#)

आज्ञापय यथातत्त्वं वक्ष्यस्यरिनिषूदन ।

तत्करिष्याम्यहन् वीरन् गतानृण्येन चेतसा ॥६-१०४-२३

23. ariShudana = O annihilator of enemies!; viira = O hero!; aajJNaapaya = give a command!; yathaa = how; tvam = you; vakShyasi = tell me; tat = that act; tat = that; aham = I; kariShyaami = will do; chetasaa = with attention; gataanR^iNyena = with a mind which feels relieved of all that is due.

"O annihilator of enemies! O hero! Give me a command! I will do that which you will enjoin me to do, with due attention and with a mind which feels relieved of all that is due."

[Verse Locator](#)

सन्तुष्टस्तेन वाक्येन रावणस्तस्य सारथेः ।

प्रशस्यैनं बहुविधन् युद्धलुब्धोऽब्रवीदिदम् ॥६-१०४-२४

24. samtushTaH = satisfied; tena vaakyena = with the explanation; tasya saaratheH = of that charioteer; prashasya = applauding; enam = him; bahavidham = in many ways; raavaNaH = Ravana; yuddha labdthaH = who was avaricious of fighting; abraviit = spoke; idam = the following words:

Satisfied with the explanation given by his charioteer and applauding him in many ways, Ravana who was avaricious of fighting, spoke the following words:

[Verse Locator](#)

रथन् शीघ्रमिमं सूत राघवाभिमुखन् कुरु ।

नाहत्वा समरे शत्रून्निवर्तिष्यति रावणः ॥६-१०४-२५

25. suuta = O charioteer!; maya = take; imam = this; ratham = chariot; shiighram = quickly; raaghavaabhimukham = towards Rama; raavaNaH = Ravana; na nivartiShyati = does not turn back; samare = in battle; ahatvaa = without killing; shatruun = his enemies.

"O charioteer! Take this chariot quickly towards Rama. Ravana does not turn back in battle, without killing his enemies."

[Verse Locator](#)

एवमुक्त्वा ततस्तुष्टो रावणो राक्षसेश्वरः ।

ददौ तस्य शुभन् ह्येकं हस्ताभरणमुत्तमम् ॥६-१०४-२६

26. evam uktvaa = thus speaking; raavaNaH = Ravana; raakShaseshvaraH = the lord of demons; tuShTaH = was pleased; tataH = and then; dadau = presented; ekam = one; shubham = beautiful; uttamam = and excellent; hastaabharaNam = ornament for the land; tasyam = to him; saH saarathiH = that charioteer; shrutvaa = after hearing; raavaNavaakyaami = the instructions of Ravana; nyavartata = drove the chariot back to the battle-field.

Thus speaking Ravna the lord of demons was pleased and then presented a beautiful and excellent ornament for the hand to him. That charioteer, after hearing Ravana's instruction, drove the chariot back to the battle-field.

[Verse Locator](#)

ततो द्रुतन् रावणवाक्यचोदितः ।

प्रचोदयामास हयान्स सारथिः ।

स राक्षसेन्द्रस्य ततो महारथः ।

क्षणेन रामस्य रणाग्रतोऽभवत् ॥६-१०४-२७

27. tataH = thereupon; raavaNavaakya choditaH = impelled by Ravana's command; saH saarathiH = that charioteer; drutam = quickly; prachodayaamaasa = drove forward; hayaan = the horses; tataH = then; raakShasendrasya saH mahaarathaH = that chariot of Ravana; kShaNena = within a moment; abhavat = stood; raamasya rathaagrataH = in front of Rama's chariot.

Impelled by Ravana's command, that charioteer thereupon quickly drove the horses forward. Then, that chariot of Ravana stood within a moment, before Rama's chariot on the battle-field.

इत्यर्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुरधिकशततमः सर्गः

Thus, this is the 104th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 104

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 105 Verses converted to UTF-8, Nov 09

Introduction

Sage Agastya advises Rama to recites the 'Aditya Hridaya', a collection of verses in praise of the sun-god, with a view to gaining victory.

[Verse Locator](#)

ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम् ।
रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् ॥ ६-१०५-१
दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम् ।
उपगम्याब्रवीद्राममगस्त्यो भगवान् ऋषिः ॥ ६-१०५-२

1; 2. **upagamyā** = approaching; **raamam** = Rama; **sthitam** = standing; **chintayaa** = absorbed in thought; **samare** = in the battle-field; **yuddha parishraantaam** = exhausted as he was by the fight; **dR^iShTvaa** = and seeing; **raavaNam** = Ravana; **samupasthitam** = who came in proximity; **agrataH** = facing him; **yuddhaaya** = duly; prepared for a battle; **bhagavaan** = the glorious; **agastya R^iShiH** = sage;; Agastya; **abhyaagataH** = who had come; **samaagamyā** = together; **daivataiH** = with the gods; **draShTum** = to perceive; **raNam** = the battle; **tataH** = then; **abraviit** = spoke (as follows).

Approaching Rama standing absorbed in fight in the battle-field, exhausted as he was by the fight, and seeing Ravana who came nearby, facing him duly prepared for the battle, the glorious sage, Agastya, who had come together with the gods, to perceive the battle, then spoke as foolows:

[Verse Locator](#)

राम राम महाबाहो शृणु गुह्यं सनातनम् ।
येन सर्वानरीन्वत्स समरे विजयिष्यसे ॥ ६-१०५-३

3. **raama raama** = O Rama; **mahaabaaho** = the mighty armed!; **shruNu** = hear; **sanaatanam guhyam** = the follwoing eternal secret; yena by which; **vijayiShyase** = you can conquer; **sarvaan ariin** = all the enemies; **samare** = in battle; **vatsa** = my child!.

"O Rama, the mighty armed! Hear the following eternal secret, by which you can conquer all the enemies in battle, my child!"

[Verse Locator](#)

आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम् ।
जयावहं जपेन्नित्यमक्षय्यं परमं शिवम् ॥ ६-१०५-४
सर्वमङ्गलमङ्गल्यं सर्वपापप्रणाशनम् ।
चिन्ताशोकप्रशमनमायुर्वर्धनमुत्तमम् ॥ ६-१०५-५

4; 5. **aaditya hR^idayam** = 'Aditya Hridaya' (which is intended to propitiate Brahma; installed in the heart of the orb of the sun); **japet** = is to be muttered; **nityam** = at all times; (This hymn in praise of the sun); **puNyam** = is holy; **sarva shatruvinaashanam** = which can destroy all the adversaries; **jayaavaham** = which can bestow victory; **akShyayyam** = giving undecaying prosperity; **paramam shivam** = supremely auspicious; **sarva maN^gala maN^galayam** = the blessing of all blessings; **sarva paapa praNaashanam** = root out all sins; **chintaa shoka prashamanam** = allay all anxiety and grief; **uttamam** = excellent; **aayurvardhanam** = and prolong life.

[Verse Locator](#)

रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम् ।
पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥ ६-१०५-६

6. **punjayasva** = you worship (the sun-god); **bhuvaneshvaram** = the ruler of the worlds; **rashmimantam** = who is crowned with the rays; **samudyantam** = who appears at the horizon; **devaasmanamaskR^itam** = who is greeted by the gods and the demons alike; **vivasvantam** = shining forth covering all other lights; **bhaaskaram** = and brings light to the world.

"Worship the sun-god, the ruler of the worlds, who is crowned with the rays, who appears at the horizon, who is greeted by the gods and the demons alike, shines forth; covering up all other lights and brings light to the world."

[Verse Locator](#)

सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः ।
एष देवासुरगणान् लोकान् पाति गभस्तिभिः ॥ ६-१०५-७

7. **eShaH** = he is; **sarva devaatmakaH** = the embodiment of all gods; **tejasvii** = full of glory; **rashmibhaavanaH** = and the reflector of rays; **eShaH** = He; **paati** = protects; **devaasura gaNaan** = the multitude of gods and demons; **lokaan** = as well as their worlds; (by his rays).

"He is the embodiment of all gods, full of glory and the reflector of rays. He protects the multitude of gods and demons as well as their worlds by his rays."

[Verse Locator](#)

एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः ।
महेन्द्रो धनदः कालो यमः सोमो ह्यपांपतिः ॥ ६-१०५-८

8. **eShaH** = He; **brahmaacha** = is Brahma the creator; **viShNushcha** = Vishnu; the protector of the universe; **shivaH** = Lord Shiva the god of destruction; **skandaH** = Skanda (son of Lord Shiva); **prajapatiH** = Prajapati (the ten lords of created beings viz. Marichi; Atri; Angirasa; Paulastya; Pulaka; Kratu; Vasishta; Daksha; Bhrigu; Narada); **mahendraH** = Indra the ruler of gods; **dhanadaH** = Kubera; teh bestower of riches; **kaalaH** = Kala; the Time-spirit; **yamaH** = Yama; the god of retribution; **somaH** = Soma the moon-god; **apaampatiH** = Varuna; the ruler of the waters.

"He is Brahma the creator, Vishnu the protector of the Universe, Lord Shiva the god of destruction, Skanda (son of Lord Shiva), Prajapati (the ten lords of created beings), Indra the ruler of gods, Kubera the bestower of riches, Kala the Time-spirit, Yama the god of retribution, Soma the moon-god and Varuna the ruler of the waters."

[Verse Locator](#)

पितरो वसवः साध्या अश्विनौ मरुतो मनुः ।
वायुर्वह्निः प्रजाः प्राण ऋतुकर्ता प्रभाकरः ॥ ६-१०५-९

9. **pitarah** = the Pitrus (Manes); **vasavaH** = the eight Vasns; **saadhyaH** = the twelve Sadhyas; **ashvinau** = the two Ashvins = the physicians of gods; **marutaH** = the forty-nine Maruts (wind-gods); **manuH** = Manu (a progenitor of the human race); **vaayuH** = Vayu; the wind-god; **vahniH** = the fire-god; **prajaaH** = the created beings; **praaNaH** = the life-breath of the universe; **R^itikartaa** = the source of the seasons; **prabhaakaraH** = and store-house of light.

"The Pitrus (manes), the eight Vasus, the twelve Sadhyas, the two Ashvins the physicians of gods, the forty-nine Maruts (wind-gods), Manu (a progenitor of the human race), Vayu the wind-god, the fire-god, the created beings, the life-breath of the universe, the source of the seasons and the store-house of light."

[Verse Locator](#)

आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।
सुवर्णसदृशो भानुर्हिरण्यरेता दिवाकरः ॥ ६-१०५-१०

10. **aadityaH** = an off-spring of Aditi; **savitaa** = the progenitor of all; **suuryaH** = Surya; the sun-god and the provocator of acts in people; **khagaH** = the courser in the sky; **puuShaa** = the nourisher of all with rain; **gabhastimaan** = the possessor of rays; **suvarNa sadR^ishaH** = the golden; **bhaanuH** = the brilliant; **hiraNya retaaH** = having golden seed; **divaakraH** = and the maker of the day.

"An off-spring of Aditi, the progenitor of all, Surya the sun-god and the provocator of acts in people, the courser in the sky, the nourisher of all with rain, the possessor of rays the golden, the brilliant, having golden seed whose energy constitutes the seed of the universe and the maker of the day."

[Verse Locator](#)

हरिदश्वः सहस्रार्चिः सप्तसप्तिर्मरीचिमान् ।
तिमिरोन्मधनः शम्भुस्त्वष्टा मार्तण्डकोऽंशुमान् ॥ ६-१०५-११

11. **haridashvaH sapta saptiH** = he has seven green horses; **mariichimaan** = full of rays; **timironmathanaH** = the destroyer of darkness; **shambhuH** = the source of happiness; **tvaShTaa** = maker of thinness; **maartaN^DakaH** = the infuser of life in the lifeless cosmic egg; **amshumaan** = and radiant.

"He has seven green horses, is thousand-rayed, full of rays, the destroyer of darkness, the source of happiness, maker of thinness, the infuser of life in the lifeless cosmic egg and radiant."

[Verse Locator](#)

हिरण्यगर्भः शिशिरस्तपनोऽहस्करो रविः ।
अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः ॥ ६-१०५-१२

12. **hiraNyagarbhaH** = (He is) a golden foetus; **shishiraH** = maker of coolness; **tapanaH** = creator of heat; **ahaskaH** = the bringer of a day; **raviH** = the one who is eulogized by all; **agnigarbhaH** = pregnant with fire; **aditoH putraH** = the son of Aditi; **shaN^khaH** = the one who pacifies himself in the evening; **shishiranaashanaH** = and the destroyer of frost.

"He is a golden foetus, maker of coolness, creator of heat, the bringer of a day, the one who is eulogized by all, pregnant with fire, the son of Aditi, the one who pacifies himself in the evening and the destroyer of frost."

[Verse Locator](#)

व्योमनाथस्तमोभेदी बुग्यजुः सामपारगः ।
घनवृष्टिपां मित्रो विन्ध्यवीथीप्लवंगमः ॥ ६-१०५-१३

13. **vyomanaathaH** = (He is) the lord of the sky; **tamobhedii** = disperser of darkness; **R^igyajuH saamapaaragaH** = the master of the three Vedas (Rik; Sama and Yajur); **ghana vR^iShTiH** = the sender of thick rain; **mitraH** = the friend; **apaam** = of water; **vindhyaviithiplavangamaH** = and the one who courses swiftly in the path of the sky.

"He is the lord of the sky, the disperser of darkness, the master of the three Vedas (Viz. Rik, Sama and Yajur), the sender of thick rain, the friend of water and the one who courses swiftly in the path of the sky."

[Verse Locator](#)

आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः ।
कविर्विश्वो महातेजा रक्तः सर्वभवोद्भवः ॥ ६-१०५-१४

14. **aatapii** = (He is) the radiator of heat; **maN^Dalii** = and adorned with a circle of rays; **mR^ityuH** = He is death (himself); **piN^galaH** = tawny of hue; **sarva taapanaH** = giver of warmth to all; **kaviH** = (He is) omniscient; **vishvaH** = all-formed; **mahaatejaaH** = endowed with extra-ordinary splendour; **raktaH** = the one who has an affection in all; **sarvabhavodbhavaH** = and the source of all evolutes.

"He is the radiator of heat and adorned with a circle of rays. He is death himself, tawny of hue, a giver of warmth to all, omniscient, all-formed, endowed with extra-ordinary splendour, the one who has an affection in all and the source of all evolutes."

[Verse Locator](#)

नक्षत्रग्रहताराणामधिपो विश्वभावनः ।
तेजसामपि तेजस्वी द्वादशात्मन्मो.स्तु ते ॥ ६-१०५-१५

15. **nakShatra grahataaraaNaam adhipaH** = the controller of all lunar mansions; planets and stars; **vishvabhaavanaH** = the creator of all; **tejasaamapi tejasvii** = the resplendent among the splendid; **dvaadashaatman** = O god; appearing in twelve forms (in the shape of twelve months in a year); **te namaH astu** = hail to you!.

"He is the controller of all lunar mansions, planets and stars, the creator of all and the resplendent among the splendid. O god, appearing in twelve forms (in the shape of twelve months in a year), hail to you."

[Verse Locator](#)

नमः पूर्वाय गिरये पश्चिमायाद्रये नमः ।
ज्योतिर्गणानां पतये दिनाधिपतये नमः ॥ ६-१०५-१६

16. **namaH** = Hail to you; **puurvaaya giraye** = in the form of eastern mountain **namaH** = and hail; **pashchimaaya adraye** = to the western mountain; **namaH** = Hail; **yotirgaNaanaam pataye** = to the lord of hosts of luminaries; **namaH** = hail; **dinaadhipataye** = to the lord of the day.

"Hail to you in the form of eastern mountain and hail to the western mountain. Hail to the lord of host of luminaries and hail to the lord of the day."

[Verse Locator](#)

जयाय जयभद्राय हर्याश्वाय नमो नमः ।
नमो नमः सहस्रांशो आदित्याय नमो नमः ॥ ६-१०५-१७

17. **namaH jayaaya** = hail to you; the giver of victory; **namaH jayabhadraaya** = hail to you; the joy born of victory!; **namaH harvashvaaya** = hail to you; the god having green horses; **namaH sahasraamshaH** = hail to you; having thousands of rays!; **namaH namaH aadityaaya** = hail; hail to you the son of Aditi!

"Hail to you, the giver of victory, hail to you, the joy born of victory! Hail to you, the god with green horses, hail to you, having thousands of rays! Hail, hail to you the son of Aditi!

[Verse Locator](#)

नम उग्राय वीराय सारङ्गाय नमो नमः ।

नमः पद्मप्रबोधाय प्रचण्डाय नमोऽस्तु ते ॥ ६-१०५-१८

18. namaH ugraaya = hail to you; the fierce one! namaH viiraaya = hail to you; the valiant one!; namaH saaraN^gaaya = hail to you; the one with variegated colours!; namaH padma prabodhaaya = hail to you; the awakener of the lotus!; te namaH tu prachaN^Daaya = hail to you the furious one!

"Hail to you, the fierce one, hail to you the valiant one! Hail to you, the one with variegated colours! Hail to you, the awakener of the louts, hail to you, the furious one!"

[Verse Locator](#)

ब्रह्मेशानाच्युतेशाय सूर्यायादित्यवर्चसे ।

भास्वते सर्वभक्षाय रौद्राय वपुषे नमः ॥ ६-१०५-१९

19. namaH = hail to you; brahmeshaanaachyuteshaaya = the ruler of Brahma; Lord Shiva and Lord Vishnu; the infallible; suuryaaya = the sun-god; aaditya varchase = the light indwelling the solar orb; bhaasvate = the resplendent one; sarva bhakShaaya = the devourer of all; raudraaya vapuShe = appearing in the form of Rudra.

"Hail to you, the ruler of Brahma, Lord Shiva and Lord Vishnu the infallible, the sun-god, the light indwelling the solar orb, the resplendent one, the devourer of all, appearing in form of Rudra."

[Verse Locator](#)

तमोघ्नाय हिमघ्नाय शत्रुघ्नायामितात्मने ।

कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः ॥ ६-१०५-२०

20. namaH = Hail to you; tamoghnaaya = the dispeller of darkness; himaghnaaya = the destroyer of cold; shatrughnaaya = the exterminator of foes; amitaatmane = the one whose extent is immeasurable; kR^itagnaghnaaya = the destroyer of the ungrateful; devaaya = the god; jyotiShaam pataye = who is the ruler of all lights.

"Hail to you, the dispeller of darkness, the destroyer of cold, the exterminator of foes, the one whose extent is immeasurable, the destroyer of the ungrateful, the god, who is the ruler of all lights."

[Verse Locator](#)

तप्तचामीकराभाय हरये विश्वकर्मणे ।

नमस्तमोभिनिघ्नाय रुचये लोकसाक्षिणे ॥ ६-१०५-२१

21. namaH = Hail to you; tapta chaamiikaraabhaaya = possessing the lustre of refined gold; haraye = the dispeller of ignorance; vishvakarmaya = the architect of the universe; tamobhinighnaaya = the uprooter of darkness; ruchaye = the splendour incarnate; lokasaakShiNe = the onlooker of the world!

"Hail to you, possessing the lustre of refined gold, the dispeller of ignorance, the architect of the universe, the uprooter of darkness, the splendour incarnate, the onlooker of the world!"

[Verse Locator](#)

नाशयत्येष वै भूतं तदेव सृजति प्रभुः ।

पायत्येष तपत्येष वर्षत्येष गभस्तिभिः ॥ ६-१०५-२२

22. eShaH vai prabhuH = this sun; the lord alone; naashayati = destroys; tadeva sR^ijati = and brings into existence; bhuutam = all the beings; eShaH = he; tapati paayati = radiates heat; gabhastiH = by his rays; eShaH = He; varShati = sends the rain.

"This sun, the lord alone destroys and brings into existence all the beings. He radiates heat by his rays. He sends the rain."

[Verse Locator](#)

एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः ।

एष चैवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम् ॥ ६-१०५-२३

23. pariniShThitaH = planted in all created beings; eShaH = he; jaagarti = remains awake; supteShu = when they have fallen asleep; eShaH chaiva = he alone; agnihotram cha = is the oblation to the fire-god; phalam cha = and the fruit; agnihotriNaam = attained by those who pour such oblations.

"Planted in all created beings, he remains awake, when they have fallen asleep. He alone is the oblation to the fire-god and the fruit attained by those who pour such oblations."

[Verse Locator](#)

देवाश्च क्रतवश्चैव क्रतूनां फलमेव च ।

यानि कृत्यानि लोकेषु सर्वेषु परमप्रभुः ॥ ६-१०५-२४

24. devaaH = (He comprises) all the gods; kratavashchaiva = as well as the sacrifices; kratavashchaiva = as well as the sacrifices; kratuunaam phalamevacha = as also the fruit of sacrifices; parama prabhuH = he is the supremely competent one; kR^ityaami = of all activities; yaani = which are found; sarveShu lokaShu = in all the worlds.

"He comprises all the gods, as well as the sacrifices as also the fruit of all sacrifices. He is a supremely competent one of all activities, which are found in all the worlds."

[Verse Locator](#)

एनमापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च ।

कीर्तयन् पुरुषः कश्चिन्नावसीदति राघव ॥ ६-१०५-२५

25. raaghava = O Rama!; na kashchit puruShaH = no individual; kiirtayan = glorifying; enam = this sun-god; aapatsu = in distresses; kR^ichchheShu = in difficulties; kaantaareShu = in the wood; bhayeShu = in times of peril; avasiidati = comes to grief.

"O Rama! No individual glorifying this sun-god, in distresses in difficulties; in the woods or in times of peril, comes to grief."

[Verse Locator](#)

पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम् ।

एतन्निगुणितं जप्त्वा युद्धेषु विजयिष्यसि ॥ ६-१०५-२६

26. puujayasva = worship; enam = this sun-god; jagatpatim = the lord of the universe; devadevam = and the god of all gods; ekaagraH = with undivided attention; japyaa = muttering; etat = this praise; triguNetam = three times; vijayiShyasi = you will come out victorious; yuddheShu = in battles.

"Worship this sun-god, the lord of the universe and the god of all gods with undivided attention. Muttering this praise three times, you will come out victorious in battles."

[Verse Locator](#)

अस्मिन् क्षणे महाबाहो रावणं त्वं वधिष्यसि ।
एवमुक्त्वा ततोऽगस्त्यो जगाम स यथागतम् ॥ ६-१०५-२७

27. **tvam** = you; **vadhiShyasi** = will be able to kill; **raavaNam** = Ravana; **asmin kShaNe** = at this very moment; **mahaabaaho** = O the mighty armed!; **evam uktvaa** = saying so; **agastya** = the sage; Agastya; **tataH** = thereupon; **jagaama** = left; **yathaagatam** = as in the same way as he had come.

"You will be able to kill Ravana at this very moment, O mighty armed one!" Saying so, the sage, Agastya, thereupon, left as in the same way as he had come.

[Verse Locator](#)

एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत्तदा ।
धारयामास सुप्रीतो राघवः प्रयतात्मवान् ॥ ६-१०५-२८

28. **shrutvaa** = hearing; **etat** = this; **mahaatejaaH** = Rama; of extraordinary energy; **tadaa** = then; **abhavat** = became; **naShTa shokaH** = bereft of anguish; **supriitaH** = feeling greatly delighted; **raaghavaH** = Rama; **dhaarayaamaasa** = retained in memory; (that hymn of praise of the sun-god); **prayataatmavaan** = with a devoted mind.

Hearing this, Rama of extra ordinary energy, then became bereft of anguish. Feeling greatly delighted, Rama retained that hymn in his memory with a devoted mind.

[Verse Locator](#)

आदित्यं प्रेक्ष्य जप्त्वा तु परं हर्षमवाप्तवान् ।
त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान् ॥ ६-१०५-२९
रावणं प्रेक्ष्य हृष्टात्मा युद्धार्थं समुपागमत् ।
सर्वयत्नेन महता वधे तस्य धृतोऽभवत् ॥ ६-१०५-३०

29; 30. **aachamya** = sipping the water; **triH** = thrice; **shuchiH bhuutvaa** = and getting purified; **prekShya** = looking intently; **aadityam** = on the orb of the sun; **japtvaa** = and repeating this prayer; **viiryavaan** = the valiant Rama; **avaaptavaan** = obtained; **param** = a great; **harSham** = rejoice; **aadaaya** = seizing hold; **dhanuH** = of his bow; **prekShya** = and seeing; **raavanam** = Ravana; (Rama); **hR^iShTaatamaa** = felt delighted in mind; **samupaagamat** = and advanced; **yuddhaartham** = for the fight; **abhavat dhR^itaH** = he stood voed; **tasya vadhe** = to kill Ravana; **mahataa sarva yatnena** = with an intense and all-sided effort.

Sipping the water thrice and getting purified looking intently on the orb of the sun and repeating this prayer, the valiant Rama obtained a great rejoice. Seizing hold of his bow and seeing Ravana, Rama felt delighted in mind and marched forward for the fight. He stood voed to kill Ravana, with an intense and all-sided effort.

[Verse Locator](#)

अथ रविरवदन्निरीक्ष्य रामं ।
मुदितमनाः परमं प्रहृष्यमाणः ।
निशिचरपतिसंक्षयं विदित्वा ।
सुरगणमध्यगतो वचस्त्वरेति ॥ ६-१०५-३१

31. niriikShya = seeing; raamam = Rama; raviH = the sun-god; atha = thereupon; muditamanaaH = with a delighted mind; param prahR^iShyamaaNaH = and becoming most rejoiced; viditvaa = on foreseeing; nishicharapatisamkShayam = Ravana's death; avadat = spoke; vachaH = the words; iti = saying; tvara = "Hasten up"; suragaNamadhyagataH = standing as he was in the middle of a troop of celestials.

Seeing Rama with a delighted mind, and becoming most exhilarated on foreseeing the death of Ravana, the sun-god, standing in the middle of a troop of celestials, exclaimed, "Hasten up."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चोत्तरशततमः सर्गः

Thus, this is the 105th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 105

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 106 Verses converted to UTF-8, Nov 09

Introduction

Seeing Ravana's chariot coming, Rama asks Matali the charioteer to be on his guard. Bad omens prognosticating the fall of Ravana and good omens predicting the victory of Rama appeared in the scene of battle-field.

[Verse Locator](#)

सारथिः स रथम् हृष्टं परसैन्यप्रधर्षणम् ।
गन्धर्वनगराकारं समुच्छ्रितपाताकिनम् ॥ ६-१०६-१
युक्तं परमसंपन्नैर्वाङ्भिर्हममालिभिः ।
युद्धोपकरणैः पूर्णं पताकाध्वजमालिनम् ॥ ६-१०६-२
ग्रसन्तमिव चाकाशं नादयन्तं वसुंधराम् ।
प्रणाशं परनैन्यानां स्वनैन्यस्य प्रहर्षणम् ॥ ६-१०६-३
रावणस्य रथं क्षिप्रं चोदयामास सारथिः ।

1; 2. saH saarathiH = that charioteer; hR^iShTaH = thrilling with rapture; kShipram = quickly; chodayaamaasa = drove forward; raavaNasya ratham = Ravana's chariot; para sainya pradharaShaNam = which attacked the army of enemies; gandharva nagaraakaaram = which was in form of Gandharva-city; an imaginary city in the sky; samuchchhrita pataakinam = mounted with flags; yuktam = yoked; vaajibhiH = with horses; parama sampannaiH = of excellent quality; hema maalibhiH = having golden necklaces; puurNam = filled; yuddhopakaraNaiH = with war-implements; patakaadhvajamaalinam = garlanded with flags and banners; grasantamiva = as though devouring the sky; naadayantam vasundharaam = making the earth; resound; praNaasham = which destroyed; parasainyaanaam = the army of adversaries; para sainyaanaam = the army of adversaries; pracharaShaNam = and caused delight; sva sainyaasya = to its own army.

Thrilling with rapture, that charioteer, the charioteer of Ravana, drove forward quickly, his chariot, a chariot, which was capable of attacking the army of enemies, a wonderful piece of art like Gandharva-city, an imaginary city in the sky, mounted with flags, yoked with horses of excellent quality adorned with golden necklaces, filled with war-implements, adorned with rows of flags and banners, which was devouring the sky as it were, making the earth resound, which was the destroyer of the army of adversaries and caused delight to its own.

[Verse Locator](#)

तमापतन्तन् सहसा स्वनवन्तं महाध्वजम् ॥ ६-१०६-४
रथन् राक्षसराजस्य नरराजो ददर्श ह ।
कृष्णवाजिसमायुक्तन् युक्तं रौद्रेण वर्चसा ॥ ६-१०६-५

3; 4; 5; 6. **nararaajaH** = Rama; **dadarshaha** = saw; **tam** = that; **raakShasa raajasya ratham** = Ravana's chariot; **aapatantam** = which was coming; **sahasaa** = speedily; **svanavantam** = with a noise; **mahaa dhvajam** = with a large flag-staff; **kR^iShNa raajisamaayuktam** = yoked with black horses; **yuktam** = endowed; **raudreNa varchasaa** = with a terrific luster; **vimaanamiva** = like an aerial car; **diipyamaanam** = blazing; **aakaashe** = in the sky; **suuryavarchasam** = with a luster of the sun; **taDitpataakaagahanam** = filled with lightning-like flags; **darshitendraayudhaprabham** = and with a beautiful appearance of a rain-bow.

Rama saw that Ravana's chariot, which was coming speedily with a noise, bearing a large flag-staff, yoked with black horses, endowed with a terrific luster, blazing like an aerial car in the sky, with a luster of the sun, filled with lightning-like flags and with a beautiful appearance of a rain-bow.

[Verse Locator](#)

शरधारा विमुञ्चन्तन् धारासारमिवान्बुदम् ।
तन् दृष्ट्वा मेघसङ्काशमापतन्तन् रथं रिपोः ॥ ६-१०६-७
गिरेर्वज्राभिमृष्टस्य दीर्यतः सदृशस्वनम् ।
विस्परयन्वै वेगेन बालचन्द्रानतं धनुः ॥ ६-१०६-८
उवाच मातलिन् रामः सहस्राक्षस्य मातलिम् ।

7; 8. **dR^iShTvaa** = seeing; **vimuNchantam** = (that chariot) releasing; **sharadharaaH** = streams of arrows; **ambudamiva** = like a cloud; **(releasing) dharaasaaram** = streams of rain; **sadR^isha svanam** = with a noise equal to that; **diiryataH gireH** = of a bursting mountain; **vajraabhimR^iShTasya** = struck with a diamond; **raamaH** = Rama; **vegena** = quickly; **visphaarayan** = after stretching; **dhanuH** = his bow; **baalachandraanatam** = in a crescent shape; **uvaacha** = spoke; **maatalim** = to Matali; **sahasraakShasya saarathin** = Indra's charioteer (as follows):

Seeing that chariot, releasing streams of arrows, like a cloud releasing streams of rain, with a noise equal to that of a bursting mountain, struck with a diamond, Rama after stretching his bow in a crescent shape, spoke to Matali, Indra's charioteer as follows:

[Verse Locator](#)

मातले पश्य सन्नब्धमापतन्तन् रथं रिपोः ॥ ६-१०६-९
यथापसव्यं पतता वेगेन महता पुनः ।
समरे हन्तुमात्मानन् तथानेन कृता मतिः ॥ ६-१०६-१०

9; 10. **Maatale** = O Matali!; **pashya** = look at; **ripoh ratham** = this chariot of the enemy; **aapatantam** = coming forward; **samrabdham** = furiously; **yathaa** = as; **anena** = by him; **punaH** = once more; **patataa** = coming; **mahataa vegena** = with a great speed; **apasavyam** = from the right to the left; **tathaa** = therefore; **matikR^itaa** = heart has been set; **hantum** = upon destroying; **aatmaanam** = himself samara = in the battle.

"O Matali! From the way in which the enemy is marching forward from left to right with a great speed in his chariot more, it appears that heart has been set by him upon destroying himself in the battle."

[Verse Locator](#)

तदप्रमादमातिष्ठ प्रत्युद्गच्छ रथन् रिपोः।

विध्वंसयितुमिच्छामि वायुर्मेघमिवोत्थितम् ॥ ६-१०६-११

11. tat = therefore; aatiShTha apramaadam = take care; pratyudgachchha = and go opposite to; ripoH ratham = the chariot of the enemy; ichchhaami = I wish; vidhvamsayitum = to destroy (it); vaayuH iva = even as the wind; utthitam = would blow; megham = a cloud.

"Therefore, take care and march forward, facing the chariot of the enemy I wish to destroy it, even as the wind would blow a cloud."

[Verse Locator](#)

अविक्लवमसम्भ्रान्तमव्यग्रहृदयेक्षणम् ।

रश्मिसञ्चारनियतं प्रचोदय रथन् द्रुतम् ॥ ६-१०६-१२

12. aviklabam = without fear; asambhraantam = and without flurry; avyagrahR^idayekShaNam and with a steady heart and vision; rashmi samchaara niyatam = and the move of the reins fully controlled; prachodaya = drive; ratham = the chariot; drutam = swiftly.

"Without fear and flurry and with a steady heart and vision, and the movement of the reins fully controlled, drive the chariot swiftly."

[Verse Locator](#)

कामं न त्वन् समाधेयः पुरन्दररथोचितः ।

युयुत्सुरहमेकाग्रः स्मारये त्वां न शिक्षये ॥ ६-१०६-१३

13. tvam = you; na samaadheya = need not be instructed (by me); purandara rathochitaH = accustomed as you are to drive the chariot of Indra the lord of celestials; aham yuyutsuH = keen as I am to fight; ekaagraH = with a close attention smaara = I am just reminding; tvaam = you; na shikShaye = and not teaching you.

"You need not be instructed by me, accustomed as you are to drive the chariot of Indra the lord of celestials. Keen as I am to fight with a close attention, I am just reminding you and not teaching you."

[Verse Locator](#)

परितुष्टः स रामस्य तेन वाक्येन मातलिः ।

प्रचोदयामास रथन् सुरसारथिसत्तमः ॥ ६-१०६-१४

14. parituShTaH = extremely gratified; tena vaakyena = with those words; raamasya = of Rama; saH maataliH = that Matali; uttamaH = the excellent; sura saarathiH = charioteer of gods; prachodayaamaase = drove on; ratham = the chariot.

Extremely gratified with those words of Rama, that Matali the excellent charioteer of gods drove on the chariot.

[Verse Locator](#)

अपसव्यन् ततः कुर्वन्नावणस्य महारथम् ।

चक्रोत्क्षिप्तेन रजसा रावणन् व्यवधूनयत् ॥ ६-१०६-१५

15. kurvan = passing; mahaa ratham = the huge chariot; raavaNasya = of Ravana; apasavyam = on the right; tataH = (the charioteer) then; raavaNam = (set) Ravana; vyavadhuunayam = shaking; chakra sambhuuta rajasaa = by the dust risen from the wheels (of his own chariot).

Passing the huge chariot of Ravana on the right, the charioteer then set Ravana shaking, by the dust risen from the wheels of his own chariot.

[Verse Locator](#)

ततः क्रुद्धो दशग्रीवस्ताम्रविस्फारितेक्षणः ।
रथप्रतिमुखन् रामं सायकैरवधूनयत् ॥ ६-१०६-१६

16. **kruddhaH** = the enraged; **dashagriivaH** = Ravana; **tataH** = then; **taamra visphaaritekShaNaaH** = with his coppery eyes wide open; **avadhuunayat** = trembled; **raamam** = Rama; **rathapramukhan** = who stood facing his chariot; **saayakaiH** = with arrows.

The enraged Ravana then, with his coppery eyes wide open, trembled Rama, who stood facing his chariot, with arrows.

[Verse Locator](#)

धर्षणामर्षितो रामो धैर्यन् रोषेण लङ्घयन् ।
जग्राह सुमहावेगमैन्द्रन् युधि शरासनम् ॥ ६-१०६-१७

17. **lambhayan dhairyam** = meeting fortitude; **roSheNa** = with anger; **dharShaNamarShitaH** = though provoked with assault; **raamaH** = Rama; **jagraaha** = took hold; **aindram sharaasanam** = of Indra's bow; **sumahaavegam** = which was possessed of extra ordinary impulse; **yudhi** = in the battle-field.

Meeting fortitude with anger, though provoked with assault, Rama took hold of Indra's bow, which was possessed of extra ordinary impulse in the battle-field.

[Verse Locator](#)

शरांश्च सुमहातेजाः सूर्यरश्मिसमप्रभान् ।
तदुपोढं महद्युद्धमन्योन्यवधकाङ्क्षिणोः ॥ ६-१०६-१८
परस्पराभिमुखयोर्दृप्तयोरिव सिन्धयोः ।

18. **sharaan cha** = he also seized hold of arrows; **sumahaavegaan** = of exceeding swiftness; **suurya rashmi samaprabhaan** = which were shining like sun-beams; **upoDham** = (Then) began; **tat mahat** = that great; **yuddham** = battle; **anyonya vadrakaaNkShiNau** = between the two warriors (Rama and Ravana) who were desirous of killing each other; **parasparaabhimukhayoH** = and who were facing each other; **dr^iptayoH simhayoriva** = like two proud lions.

He also seized hold of arrows of exceeding swiftness, which were shining like sun-beams. Then began that great battle between the two warriors (Rama and Ravana) who were desirous of killing each other, while facing each other like two proud lions.

[Verse Locator](#)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ॥ ६-१०६-१९
समीयुर्द्वैरथन् द्रष्टुन् रावणक्षयकाङ्क्षिणः ।

19. **tataH** = then; **devaah** = the gods; **sagandharvaaH** = along with Gandharvas the celestial musicians; **siddhaashcha** = Siddhas; the demigods; **paramarShayaH** = and great sages; **raavaNa kShayakaaNkShiNaiH** = desirous of Ravana's ruin; **samiiyuH** = arrived; **draShTum** = to see; **dvairatham** = the battle of both the chariot-warriors.

Then, the gods along with the Gandharvas the celestial musicians, Siddhas the demigods and great sages, desirous of Ravana's ruin, arrived to see the battle of both the chariot-warriors.

[Verse Locator](#)

समुत्पेतुरथोत्पाता दारुणा लोमहर्षणाः ॥ ६-१०६-२०

रावणस्य विनाशाय राघवस्य जयाय च ।

20. **atha** = thereupon; **daaruNaaH** = terrific; **utpaataaH** = portents; **romaharShaNaH** = that caused one's hair to stand on end; **samutpetuH** = appeared; **raavaNasya vinaashaaya** = giving an augury of doom to Ravana; **raaghavasya udayaaaya cha** = and prosperity to Rama.

Thereupon, terrific portents that caused one's hair to stand on end, appeared giving an augury of doom to Ravana and prosperity to Rama.

[Verse Locator](#)

ववर्ष रुधिरन् देवो रावणस्य रथोपरि ॥ ६-१०६-२१

वाता मण्डलिनस्तीव्रा अपसव्यं प्रचक्रमुः ।

21. **devaH** = the god of rains; **vavarSha** = poured; **rudhiram** = blood; **raavaNasya rathopari** = on Ravana's chariot; **tiivraaH** = horrible; **vaataaH** = winds; **rachakramuH** = blew; **apasavyam** = from right to the left; **maN^DalinaH** = forming circles.

The god of rains poured blood on Ravana's chariot. Horrible winds blew from right to left, forming circles.

[Verse Locator](#)

महद् गृध्रकुलन् चास्य भ्रममाणं नभस्तले ॥ ६-१०६-२२

येन येन रथो याति तेन तेन प्रधावति ।

22. **mahat** = a large; **gR^idhrakulam** = flock of vultures; **bhramamaaNam** = roaming about; **nabhastale** = in the sky; **pradhaavati** = was flying forward; **tena tena** = in the same way; **yena yena** = in which; **asya rathaH** = Ravana's chariot; **yaati** = was going.

A large flock of vultures, roaming about in the sky, was flying forward in the same direction in which Ravana's chariot was going.

[Verse Locator](#)

सन्ध्यया चावृता लङ्का जपापुष्पनिकाशया ॥ ६-१०६-२३

दृश्यते सम्प्रदीतेव दिवसेऽपि वसुन्धरा ।

23. **laN^kaa** = Lanka; **aavR^itaa** = was overcast; **samdhyayaa** = with dusk; **japaapuShpanikaashayaa** = resembling a (red) Japa flower; **vasumdharaa** = the land (in Lanka); **divase.api** = as also the day; **dR^ishyate** = appeared; **sampradipteva** = as if; they were blazing.

Lanka was overcast with dusk, resembling a (red) Japa flower. The land in Lanka, as also the day appeared as if they were blazing.

[Verse Locator](#)

सनिर्घाता महोल्काश्च सम्प्रचेतुर्महास्वनाः ॥ ६-१०६-२४

विषादयन्त्यो रक्षान्सि रावणस्य तदाहिताः ।

24. **maholkaashcha** = Large meteors; **sanirghaataaH** = along with lightnings; **samprapetuH** = fell; **mahaasvanaaH** = with great noise; **te** = those entities **ahitaaH** = inimical; **raavaNasya** = to Ravana; **rakShaamsi viShaadayan** = made demons to lament.

Large meteors, along with lightnings fell with great noise. Those entities, inimical to Ravana, made demons to lament.

[Verse Locator](#)

रावणश्च यतस्तत्र प्रचचाल वसुन्धरा ॥ ६-१०६-२५

रक्षसान् च प्रहरतां गृहीता इव बाहवः ।

25. **vasumdharaa** = the earth; **yataH** = on which; **raavaNaH** = Ravana; **tatra** = was there; **prachachaala** = trembled; **baahavaH** = the arms; **rakShasaamcha** = of demons; **praharataam** = who were fighting; **gR^ihiitaa iva** = were like as if they were clasped.

The earth on which Ravana was there, trembled. The arms of fighting demons looked as if they were clasped.

[Verse Locator](#)

ताम्राः पीताः सिताः श्वेताः पतिताः सूर्यरश्मयः ॥ ६-१०६-२६

दृश्यन्ते रावणस्याङ्गे पर्वतस्येव धातवः ।

26. **patitaaH** = fallen; **agre** = before; **raavaNasya** = Ravana; **suurya rashmayaH** = the rays of the sun; **dR^ishyante taamraaH** = appeared coppery; **piitaaH** = yellow; **sitaashvetaaH** = white and dark; **dhaatavaH iva** = like mineral-ores on a mountain.

Fallen before Ravana, the rays of the sun appeared coppery, yellow, white and dark, like mineral ores on a mountain.

[Verse Locator](#)

गृधैरनुगताश्चास्य वमन्त्यो ज्वलनं मुखैः ॥ ६-१०६-२७

प्रणेदुर्मुखमीक्षन्त्यः सन्नब्धमशिवन् शिवाः ।

27. **shiraaH** = the she-jackals; **anugataaH** = followed; **gR^idhraiH** = by vultures; **samrabanam** = hastily; **praNeduH** = uttered; **ashivam** = inauspicious howls; **iikShyantaH** = on beholding; **asya mukham** = Ravana's face; **vamantyaH** = (as also) vomiting; **jvalanam** = fire; **mukhaiH** = from their mouths.

The she-jackals followed by vultures hastily uttered inauspicious howls, on beholding Ravana's face as also vomiting fire from their mouths.

[Verse Locator](#)

प्रतिकूलन् ववौ वायू रणे पान्सून् समुत्किरन् ॥ ६-१०६-२८

तस्य राक्षसराजस्य कुर्वन्दृष्टिविलोपनम् ।

28. **kurvan dR^iShTivilopanam** = clouding the vision; **tasya raavaNasya** = fo that Ravana; **vaayuH** = the wind; **samutkiran paamsuun** = scattering dust upwards; **vavau** = blew; **pratikuulam** = in an inverted order.

Scattering the dust upwards over the battle-field and clouding the vision of that Ravana, the wind blew in a direction inimicable to him.

[Verse Locator](#)

निपेतुरिन्द्राशनयः सैन्ये चास्य समन्ततः ॥ ६-१०६-२९

दुर्विषह्य स्वना घोरा विना जलधरस्वनम् ।

29. **jala dharodayam vinaa** = even without the appearance of clouds; **ghoram** = terrific; **indraashanayaH** = thunderbolts; **nipetuH** = fell; **asya sainye** = on his army; **samantataH** = on all sides; **durviShahya svanaaH** = with a noise; which was hard to endure.

Even without the appearance of clouds, thunderbolts fell on his army on all sides, with a noise which was hard to endure.

दिशश्च प्रदिशः सर्वा बभूवुस्तिमिरावृताः ॥ ६-१०६-३०

पान्सुवर्षेण महता दुर्दर्शन् च नभोअभवत् ।

30. sarvaah = all; dishaH cha = the quarters; pradishashcha = and intermediate points of the compass; babhuuvaH = became; timiraavR^itaaH = covered with darkness; mahataa paamsu varSheNa = and due to outpourings of dust; nabhaH = the sky; abhavat = became; durdarsham = difficult to be seen.

All the quarters and intermediate points of the compass became covered with darkness and due to outpourings of dust, the sky became difficult to be seen.

Verse Locator

कुर्वन्त्यः कलहन् घोरन् सारिकास्तद्रथं प्रति ॥ ६-१०६-३१

निपेतुः शतशस्तत्र दारुणा दारुणस्वनाः ।

31. shatashaH = hundreds of; daaruNaah = dreadful; saarikaaH* = Sarika birds; daaruNaarutaaH = with awful howls; kurvantyaH kalaham = fighting; ghoram = terribly; tatra = there; nipetuH = fell; tadratham prati = down upon Ravana's chariot.

Hundreds of dreadful Sarika* birds, with their awful howls, terribly fighting there, fell down upon Ravana's chariot.

*Sarika bird: zoological name: Turdus salica.

Verse Locator

जघनेभ्यः स्फुलिङ्गांश्च नेत्रेभ्योअश्रूणि सन्ततम् ॥ ६-१०६-३२

मुमुचुस्तस्य तुरगास्तुल्यमग्निन् च वारि च ।

32. tasya = his; turagaaH = horses; mumuchuH = discharged; sphuliN^gaan = sparks of fire; jaghanebhyaH = from their hips and loins; ashruuNicha = tears; netrebhyaH = from their eyes; vaaricha = and water; agnimcha = as also fire; tulyam = equally; samtatam = and continuously.

His horses discharged sparks of fire from their hips and loins as also tears from their eyes, releasing out fire and water at the same time continuously.

Verse Locator

एवं प्रकारा बहवः समुत्पाता भयावहाः ॥ ६-१०६-३३

रावणस्य विनाशाय दारुणाः सम्प्रजजिजिरे ।

33. daaruNaaH = frightful; samutpaataaH = portents; baharaH = in multitude; samprajaNire = sprang up; evamprakaaraaH = in the way; bhayaavahaaH = bringing danger; vinaashaaya = and destruction; raavaNasya = of Ravana.

Frightful portents in multitude thus sprang up, bringing danger and destruction to Ravana.

Verse Locator

रामस्यापि निमित्तानि सौम्यानि च शिवानि च ॥ ६-१०६-३४

बभूवुर्जयशन्सीनि प्रादुर्भूतानि सर्वशः ।

34. saumyaani shivaani cha = pleasant and auspicious; jaya shamsiini = depicting victory; raamasya = of Rama; babhuuvuH = arose; praadurbhuutaani = and appeared; sarvashaH = on all sides.

Pleasant and auspicious omens, depicting victory of Rama appeared on all sides, before Rama.

[Verse Locator](#)

निमित्तानि च सौम्यानि राघवः स्वजयाय वै ॥ ६-१०६-३५

दृष्ट्वा परमसंहृष्टो हतं मेने च रावणम् ।

35. dR^iShTvaa = seeing; saumyaani nimittaani = the pleasant omens; svajayaaya = depicting his victory; raaghavaH = Rama; param asamhR^iShTaH = was very much pleased; mane = and considered; raavaNam = Ravana; hatam = as (already) dead.

Seeing the pleasant omens depicting his victory, Rama was very much pleased and considered Ravana as (already) dead.

[Verse Locator](#)

ततो निरीक्ष्यात्मगतानि राघवो ।

रणे निमित्तानि निमित्तकोविदः ।

जगाम हर्षन् च परां च निर्वृतिं ।

चकार युद्धेअभ्यधिकन् च विक्रमम् ॥ ६-१०६-३६

36. tataH = then; raaghavaH = Rama; nimitta kovidaH = having a knowledge of the omens; niriikShya = having seen; nimittaani = the portents; aatmagatani = in his own way; raNe = in the battle-field; jagaama = got; harShamcha = rejoice; paraam nirvR^itim = and extreme happiness; chakaara adhikam vikramamcha = as also shown enhanced prowess; yuddhe = in combat.

Then Rama, with the knowledge of all omens, having seen those portents in his own way in the battle-field, obtained rejoice as well as extreme happiness and shown enhanced prowess in combat.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षडुत्तरशततमः सर्गः

Thus, this is the 106th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 106

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 107

Verses converted to UTF-8, Nov 09

Introduction

Loosing arrows at each other, Rama and Ravana perform a fierce battle. Ravana's flag-staff is thrown down by Rama's arrows. When Rama begins to cut off Ravana's head, another head starts to crop up in its place. The fierce encounter continues thus for seven days.

[Verse Locator](#)

ततः प्रवृत्तं सुक्रूरं रामरावणयोस्तदा ।
सुमहद्द्वैरथं युद्धं सर्वलोकभयावहम् ॥६-१०७-१॥

1. tataH = then; tadaa = and there; sukruuram = a very cruel; sumahat = and a very great; dvairatham = chariot-duel; yuddham = in battle; sarva loka bhayaavaham = which was frightful to all the worlds; pravR^ittam = occurred; raama raavaNayoH = between Rama and Ravana.

Then ensued a fierce and a prolonged chariot-duel between Rama and Ravana, which was frightful to all the worlds.

[Verse Locator](#)

ततो राक्षससैन्यं च हरीणां च महद्वलम् ।
प्रगृहीतप्रहरणं निश्चेष्टं समतिष्ठत ॥६-१०७-२॥

2. tataH = then; raakShasa sainyam cha = the army of demons; mahatt balamcha = and the huge army; hariiNaam = of monkeys; pragR^ihiita praharaNam = having taken hold fast of their weapons; samavartata = stood; nishcheShTam = motionless.

Then, the army of demons and the huge army of mokeys, stood motionless with their weapons held fast in their hands.

[Verse Locator](#)

सम्प्रयुद्धौ ततो दृष्ट्वा बलवन्नराक्षसौ ।
व्याक्षिप्तहृदयाः सर्वे परं विस्मयमागताः ॥६-१०७-३॥

3. vyaakShipitahR^idayaH = having their hearts captivated; dR^iShTvaa = in seeing; tau = those two warriors; nara raakShasau = a human being and a demon; balavat = both in full strength; samprayuddhau = engaged in a fight; sarve = all for their part; aagataaH = experienced; param = a great; vismayam = wonder.

Having their hearts captivated in seeing those two warriors, a human being and a demon, both in full strength engaged in a fight, all for their part experienced a great wonder.

[Verse Locator](#)

नानाप्रहरणैर्व्यग्रैर्भुजैर्विस्मितबुद्धयः ।

तस्थुः प्रेक्ष्य च सङ्ग्रामं नाभिजघ्नुः परस्परम् ॥६-१०७-४

4. naanaapraharaNaiH vyagraiH bhujaiH = having their hands occupied with various kinds of weapons; te sarve = all those warriors; tasthuH vismita buddhayaH = stood amazed in mind; prekShya = in beholding (the duel); na abhijagmuH = they did not go for war; parasparam = on each other.

Having their hands occupied with various kinds of weapons, all those warriors stood amazed in mind in beholding that duel. They did not go for war on each other.

[Verse Locator](#)

रक्षसां रावणं चापि वानराणां च राघवम् ।

पश्यतां विस्मिताक्षाणां सैन्यं चित्रमिवाबभौ ॥६-१०७-५

5. rakShasaam = the demons; vismitaakShaaNaam = with their eyes in amazement; pashyataam = beholding; raavaNam = Ravana; sainyam vaanaraaNaam cha = and the army of demons; raaghavam = (seeing) Rama; aababhau = appeared; chitramiva = as though they were paintings.

The demons beholding Ravana and the army of monkeys seeing Rama with their eyes in amazement appeared as though they were paintings.

[Verse Locator](#)

ते तु तत्र निमित्तानि दृष्ट्वा राघवरावणौ ।

कृतबुद्धी स्थिरामर्षौ युयुधाते अभीतवत् ॥६-१०७-६

6. kR^ita buddhii = having made up their minds; sthiraamarShau = and firm in their anger; tau tu = those two warriors for their part; raaghava raavaNau = Rama and Ravana; yuyudhaate = fought; abhiitavat = fearlessly; dR^iShTvaa = on seeing; nimittaani = the portents; tatra = there (in the battle).

Having made up their minds and being firm in their anger, those two warriors for their part, Rama and Ravana fought fearlessly, as it were, on seeing the portents in the battle.

[Verse Locator](#)

जेतव्यमिति काकुत्स्थो मर्तव्यमिति रावणः ।

धृतौ स्ववीर्यसर्वस्वं युद्धेऽदर्शयतां तदा ॥६-१०७-७

7. kaakutsthaH = Rama; jetavyam iti = who was convinced that he was going to win; raavaNaH = and Ravana; dhR^itau martavyam iti = who was firmly persuaded that he would die; tadaa = then; adarshayataam = demonstrated svaviirya sarvasvam = the entire wealth of their prowess; yuddhe = in that battle.

Rama, who was convinced that he was going to win and Ravana who was firmly persuaded that he would die, then demonstrated the entire wealth of their prowess in battle on that occasion.

[Verse Locator](#)

ततः क्रोधाद्दशग्रीवः शरान्सन्धाय वीर्यवान् ।

मुमोच ध्वजमुद्दिश्य राघवस्य रथे स्थितम् ॥६-१०७-८

8. tataH = thereupon; viiryavaan = the valiant; dashagriivaH = Ravana; samdhaaya = fitting; sharaan = his arrows; krodhaat = with anger; mumocha = released (them); uddishya = directing; dhvajam = towards the flag-staff; sthitam = fixed; rathe = on the chariot; raaghavasya = of Rama.

Thereupon, the valiant Ravana, fitting his arrows with anger, released them, directing them towards the flag-staff fixed on Rama's chariot.

[Verse Locator](#)

ते शरास्तमनासाद्य पुरन्दररथध्वजम् ।
रक्तशक्तिं परामृश्य निपेतुर्धरणीतले ॥६-१०७-९॥

9. **anaasaadya** = without even reaching; **tam** = that; **purandara rathadhvajam** = standard of Indra's chariot; **te** = those; **sharaaH** = arrows; **paraamR^ishya** = on touching; **rathashaktim** = the staff which supported the banner of the chariot; **nipetuH** = fell; **dharaNiitale** = on the ground.

Without even reaching the ensign on Indra's chariot and touching off the staff which supported the banner of the chariot, the arrows fell on the ground.

[Verse Locator](#)

ततो रामोऽभिसङ्क्रुद्धश्चापमायम्य वीर्यवान् ।
कृतप्रतिकृतं कर्तुं मनसा सम्प्रचक्रमे ॥६-१०७-१०॥

10. **tataH** = thereafter; **viiryavaan** = the valiant; **ramo.api** = Rama too; **samkruddhaH** = in great anger; **aakR^iShya** = stretching; **chaapam** = his bow; **samprachakrame** = proceeded; **manasaa** = with his mind; **kartum kR^ita pratikR^itam** = to return blow for blow.

Thereafter, the valiant Rama too, in great anger, stretching his bow, proceeded with his mind, to return blow for blow.

[Verse Locator](#)

रावणध्वजमुद्दिश्य मुमोच निशितं शरम् ।
महासर्पमिवासह्यं ज्वलन्तं स्वेन तेजसा ॥६-१०७-११॥

11. **mumocha** = (Rama) released; **nishitam** = a sharp; **sharam** = arrow; **mahaasarpamiva** = looking like a huge serpent; **asahyam** = which was unbearable; **jvalantam iva** = as though blazing; **svena tejasaa** = with its own splendour; **uddishya** = directing towards; **raavaNa dhvajam** = Ravana's flag-staff.

Rama released a sharp arrow, looking like a huge serpent and which was unbearable, as though blazing with its own splendour, directing towards Ravana's flag-staff.

[Verse Locator](#)

रामश्चिक्षेप तेजस्वी केतुमुद्दिश्य सायकम् ।
जगाम स महीं भित्त्वा दशग्रीवध्वजं शरः ॥६-१०७-१२॥

12. **tejasvii** = the brilliant; **raamaH** = Rama; **chikShepa** = released; **saayakam** = the arrow; **uddishya** = directing towards; **ketum** = the flag-staff; **saH sharaH** = that arrow; **chhittvaa** = having torn asunder; **dashagriiva dhvajam** = Ravana's flag-staff; **jagaama** = went; **mahiim** = towards the earth.

As the brilliant Rama released the arrow towards the flag-staff, that arrow, tearing asunder Ravana's flag-staf, entered the earth.

[Verse Locator](#)

स निकृत्तोऽपतद्भूमौ रावणस्य रथध्वजः ।
ध्वजस्योन्मथनं दृष्ट्वा रावणः सुमहाबलः ॥६-१०७-१३॥

क्रोधजेनाग्निना सङ्ख्ये प्रदीप्त इव चाभवत् ।

स रोषवशमापन्नः शरवर्षं महद्वमन् ॥६-१०७-१४

13; 14. saH = that; raavaNasyandana dhwajaH = standard mounted on Ravana's chariot; nikR^ittaH = having been torn off; apatat = fell; bhuumau = on the ground; dR^iShTvaa = seeing; unmathanam = the thrown-down piece; dhvajasya = of his flag-staff; saH mahaabalaH = that mighty; raavaNaH = Ravana; abhavat = appeared; prahasanniva = as though he was laughing; amarShaata = with intolerance; sampradiiptaH = flaming up; krodhaat = with anger; vavarSha ha = (he) showered; sharavarSham = a stream of arrows; aapannaH = afflicted as he was; roShavasham = with the power of wrath.

That standard, mounted on Ravana's chariot, having been torn off, fell on the ground. Seeing the thrown-down piece of his flag-staff, that mighty Ravana stood blazing as though he was laughing with intolerance. Flaming up with anger, he showered a stream of arrows afflicted as he was, with the power of wrath.

[Verse Locator](#)

रामस्य तुरगान्दिव्याञ्शरैर्विव्याध रावणः ।

ते विद्धा हरयस्तस्य नास्खलन्नापि बभ्रमुः ॥६-१०७-१५

बभ्रुवुः स्वस्थहृदयाः पद्मनालैरिवाहताः ।

15. raavaNaH = Ravana; vivyaadha = struck; raamasya turagaan = Rama's horses; diiptaiH sharaiH = with blazing arrows; te = those; divyaaH = divine; turagaaH = horses; naaskhalan = were neither shaken; na babhramuH = nor stumbled; tatra = there; babhuuvuH = (They) were; svastha hR^idayaaH = healthy at heart; aahataaH iva = and felt as though they were struck; padmanaalaiH = with lotus-stalks.

Ravana struck Rama's horses with blazing arrows. Those divine horses were neither shaken nor stumbled in the battle-field. They were indeed healthy at heart and felt as though they were just struck with lotus-stalks.

[Verse Locator](#)

तेषामसम्भ्रमं दृष्ट्वा वाजिनां रावणस्तदा ॥६-१०७-१६

भूय एव सुसङ्क्रुद्धः शरवर्षं मुमोच ह ।

16. dR^iShTvaa = seeing; teShaam = those; vaajinaam = horses; asambhramam = unstubbed; raavaNaH = Ravana; tadaa = then; bhuuyaH = was very much; susamkruddhaH = enraged; muocha ha = and released; shara varSham = showers of arrows.

Seeing those horses unstubbed, Ravana then was very much enraged and released showers of arrows.

[Verse Locator](#)

गदाश्च परिघांश्चैव चक्राणि मुसलानि च ॥६-१०७-१७

गिरिशृङ्गाणि वृक्षांश्च तथा शूलपरश्वधान् ।

17. (He also hurled) gadaashcha = maces; parighaamshcha = iron bludgeons; chakraaNi = discs; musalaani = iron clubs; girishR^iNgaaNi = mountain-tops; vR^iskShaaNi = trees; tathaa = and; shuulaparishvadhaan = spikes and axes.

He also hurled maces, iron bludgeons, discs, iron clubs, mountain-tops, trees, spikes and axes.

[Verse Locator](#)

माया विहितमेतत्तु शस्त्रवर्षमपातयत् ॥६-१०७-१८

सहस्रशस्ततो बाणानश्रान्तहृदयोद्यमः ।

18. **ashraanta hR^idayodyamaH** = unwearied in heart and in effort; **tadaa** = (Ravana) then; **apaayat** = employed; **shastra varSham** = streams of missiles; **etat maaya vihitam** = created out of his magic; **sahasrashaH** = and thousands of; **baaNaan** = arrows.

Unwearied as he was in his heart and in effort, Ravana then employed streams of missiles as a creation of magic and also thousands of arrows.

[Verse Locator](#)

तुमुलं त्रासजननं भीमं भीमप्रतिस्वनम् ॥६-१०७-१९

दुर्धर्षमभवद्युद्धे नैकशस्त्रमयं महत् ।

19. **yuddhe** = in that battle; **mahat** = abundant; **varSham** = rain; **tat naikashastramayam** = of those many missiles; **tumulam** = which were tumultuous; **traasajananam** = generating fear; **bhiimam** = terrific; **bhiima pratisvanam** = attended with a terrible echo; **abhavat** = descended.

In that battle, abundant rain of various missiles, which were tumultuous, generating fear, terrific and attended with a terrible echo, descended.

[Verse Locator](#)

विमुच्य राघवरथं समन्ताद्धानरे बले ॥६-१०७-२०

सायकैरन्तरिक्षं च चकाराशु निरन्तरम् ।

20. **vimuchya** = leaving alone; **raaghava ratham** = Rama's chariot; **saayakaiH** = (he released) arrows; **vaanare bale** = on the army of monkeys; **samantaat** = on all sides; **sunirantaram chakaara** = wholly covering; **antarikSham** = the sky.

Leaving alone Rama's chariot, Ravana released arrows on the army of monkeys on all sides, thus wholly covering the sky.

[Verse Locator](#)

मुमोच च दशग्रीवो निःसङ्गेनान्तरात्मना ॥ ६-१०७-२१

व्यायच्छमानं तं दृष्ट्वा तत्परं रावणं रणे ।

प्रहसन्निव काकुत्स्थः सन्दधे निशितान् शरान् ॥६-१०७-२२

स मुमोच ततो बाणान्रणे शतसहस्रशः ।

21; 22. **dashagriivaH** = Ravana; **mumocha** = released (arrows); **antaraatmanaa** = with a mind; **niH saN^gena** = which had given up all hope of survival; **dR^iShTvaa** = seeing; **tam raavaNam** = that Ravana; **raNe tatparam** = who was interested in battle; **vyaayachachhamaanam** = putting forth his great effort; **kaakutsthaH** = Rama; **samdadhe** = fitted; **nishitaan sharaan** = sharp arrows to his bow; **prahasanniva** = as though laughing; **tataH** = and thereupon; **saH** = he; **mumocha** = loosed; **baaNaan** = the arrows; **shatashaH** = in hundreds; **sahasrashaH** = and thousands.

Ravana released arrows with a mind, which had given up all hope of survival. Seeing that Ravana, who was interested in the battle, putting forth his great effort, Rama fitted Sharp arrows to his bow, as though laughing and thereupon he loosed the arrows in hundreds and thousands.

[Verse Locator](#)

तान् दृष्ट्वा रावणश्चक्रे स्वशरैः खं निरन्तरम् ॥६-१०७-२३

ततस्ताभ्यां प्रयुक्तेन शरवर्षेण भास्वता ।

शरबद्धमिवाभाति द्वितीयं भास्वदम्बरम् ॥६-१०७-२४

23-24.dR^iShTvaa = seeing; taan = those; taan = arrows; raavaNaH = Ravana; chakre nirantaram = completely covered; kham = the sky; svasharaiH = with his own arrows; bhaasvataa sharavarSheNa = due to that dazzling shower of arrows; niyuktena = employed; tadaa = then; taabhyaam = by the two warriors; bhaasvat = the shining; ambaram = sky; aabhaati dvitiiyam iva = looked like a second sky; sharabaddham = built with arrows.

Seeing those arrows, Ravana completely covered the sky with his own arrows. Due to that dazzling shower of arrows then employed by the two warriors, the shining sky looked like a second sky built with arrows.

[Verse Locator](#)

नानिमित्तोऽभवद्भागो नातिभेत्ता न निष्फलः ।

अन्योन्यमभिसंहत्य निपेतुर्धरणीतले ॥६-१०७-२५

तथा विसृजतोर्बाणान्नामरावणयोर्मृधे ।

25. raama raavaNayoH = while Rama and Ravana; visR^ijatoH = were discharging; baaNaan = the arrows; tathaa = thus; mR^idhe = in the battle; na baaNaH abhavat = no arrow was; animittaH = without a target; na anirbhettaa = nor one which failed to pierce its target; na niShphalaH = nor gone in vain; abhisamhatya = colliding; anyonyam = with each other; nipetuH = (they) fell; dharaNiitale = on the earth's surface.

While Rama and Ravana were discharging the arrows thus in the battle0field, no arrow missed the target, no one failed to pierce the target and none had gone in vain. Colliding with each other, they fell on the ground.

[Verse Locator](#)

प्रायुध्येतामविच्छिन्नमस्यन्तौ सव्यदक्षिणम् ॥६-१०७-२६

चक्रतुस्तौ शरौघैस्तु निरुच्छवासमिवाम्बरम् ।

26. asyantau = releasing the arrows; savya dakShiNam = left and right; avichchhinnam = continually; praayudhyaaitaam = they fought (at each other); ghoraiH sharaiH = with their terrific arrows; chakratuH cha = they made; ambaram = the sky; niruchchhvaasamiva = bereft of even a breathing space.

Releasing the arrows left and right continually, they fought at each other. With their terrific arrows, they made the sky, bereft of even a breathing space.

[Verse Locator](#)

रावणस्य हयान्नामो हयान्नामस्य रावणः ॥६-१०७-२७

जघ्नतुस्तौ तदान्योन्यं कृतानुकृतकारिणौ ।

27. raamaH = Rama; raavaNasa hayaan = (struck) Ravana's horses; raavaNaH = Ravana; raamasya hayaan = (struck) Rama's horses; tau = both the warriors; tadaa = then; jaghnatuH = struck at; anyonyam = each other; kR^itaanukR^ita kaariNau = doing anything before and after.

Rama struck Ravana's horses. Ravana struck Rama's horses. Both the warriors then struck at each other, doing anything before and after.

[Verse Locator](#)

एवं तु तौ सुसंकुद्धौ चक्रतुयुद्धमुत्तमम् ॥६-१०७-२८

मुहूर्तमभवद्युद्धं तुमुलं रोमहर्षणम् ।

28. **susamkruddhau tau** = those two extremely enraged warriors; **evam** = in this way; **chakratuH** = carried out; **uttamam** = an excellent; **yuddham** = battle; **tumulam** = a tumultuous; **yuddham** = battle; **abhavat** = occurred; **muhuurtam** = for an hour or so; **romaharShaNam** = causing the hair to stand erect.

Those two extremely enraged warriors in this way, carried out are excellent combat. A tumultuous battle ensued for an hour or so, causing the hair to stand erect.

[Verse Locator](#)

प्रयुध्यमानौ समरे महाबलौ ।

शितैः शरै रावणलक्ष्मणाग्रजौ ।

ध्वजावपातेन स राक्षसाधिपो ।

भृशं प्रचुक्रोध तदा रघूत्तमे ॥६-१०७-२९

29. **mahaa balau** = the mighty; **raavaNa lakShma Naagrajau** = Ravana and Rama; **prayudhyamaanau** = carried out the fight well; **shitaiH** = with sharp; **sharaiH** = arrows; **samare** = in the battle-field; **saH raakShasaadhipaH** = that Ravana; **tadaa** = at that time; **bhR^isham prachukrodha** = was very much enraged; **raghuuttame** = with Rama; **dhvajaa vapaatena** = as his flag-staff was thrown down.

The mighty Ravana and Rama carried out the fight well with sharp arrows in the battle-field. That Ravana at that time was very much enraged with Rama, as his flag-staff was thrown down.

[Verse Locator](#)

तौ तथा युध्यमानौ तु समरे रामरावणौ ।

ददृशुः सर्वभूतान्नि विस्मितेनान्तरात्मना ॥६-१०७-३०

30. **sarva bhuutaani** = all the created beings; **dadR^ishuH** = gazed; **vismitena antaraatmanaa** = with an astonished mind; **raama raavaNau** = on Rama and Ravana; **tathaa** = who were thus; **yudhyamaanau** = fighting; **samare** = in the battle-field.

All the created beings for their part gazed with an astonished mind on Rama and Ravana, who thus were fighting at each other in the battle-field.

[Verse Locator](#)

अर्दयन्तौ तु समरे तयोस्तौ स्यन्दनोत्तमौ ।

परस्परमभिक्रुद्धौ परस्परमभिद्रुतौ ॥६-१०७-३१

31. **abhikruddhau** = furiously; **ardayantau** = attacking; **parasparam** = each other; (in the battle-field); **tayoH syandanottamau** = those excellent chariots of the two warriors; **abhidrutau** = ran towards; **parasparam** = each other.

Furiously attacking each other in the battle-field, those excellent chariots of the two warriors ran towards each other.

[Verse Locator](#)

परस्परवधे युक्तौ घोररूपौ बभूवतुः ।

मण्डलानि च वीथीश्च गतप्रत्यागतानि च ॥६-१०७-३२

दर्शयन्तौ बहुविधां सूतसामर्थ्यजां गतिम् ।

32. **yuktau** = intent on; **paraspara vadhe** = destroying each other; (those chariots); **darshayantau** = displaying; **bahuvidhaam gatim** = various types of movements; **maN^Dalaani** = (such as) moving in circles; **viithiishcha** = moving straight; **gata pratyagataani** = and darting forward as also receding forthwith; **suutasaamarthyajaam** = created from the capabilities of the charioteers; **babhuuvatuH** = assumed; **ghoraruupaa** = a terrible aspect.

Intent on destroying each other, those chariots, displaying various types of movements such as, moving in circles, moving straight and darting forward as also receding forthwith, originated from the capabilities of those charioteers, assumed a terrible aspect.

[Verse Locator](#)

अर्दयन् रावणं रामो राघवं चापि रावणः ॥६-१०७-३३
गतिवेगं समापन्नौ प्रतिवेगप्रवर्तने ।

33. **raamaH** = Rama; **ardayan** = wounding; **raavaNam** = Ravana; **raavaNaH chaapi** = and Ravana too; **raaghavam** = (wounding) Rama; (both of them); **samaapannau** = had recourse to; **gativegam** = speed in movement; **prativega pravartane** = in their forward and backward motion.

Rama wounding Ravana and Ravana too wounding Rama, both of them had recourse to speed in movement in their forward and backward motions.

[Verse Locator](#)

क्षिपतोः शरजालानि तयोस्तौ स्यन्दनोत्तमौ ॥६-१०७-३४
चेरतुह् संयुगमहीं सासारौ जलदाविव ।

34. **syandanottamaiH** = those excellent chariot; **kShipatoH** = casting; **sharajaalaami** = streams of arrows; **cheratuH** = strolled; **samyugamahiim** = in the battle-field; **jalaan iva** = like two clouds; **saasaarau** = pouring showers.

Those excellent chariots, casting streams of arrows, strolled in the battle-field, like two clouds pouring showers.

[Verse Locator](#)

दर्शयित्वा तदा तौ तु गतिं बहुविधां रणे ॥६-१०७-३५
परस्परस्याभिमुखौ पुनरेव च तस्थतुः ।

35. **darshayitvaa** = showing; **bahuvidhaam** = various kinds; **gatim** = of movement; **raNe** = in the battle-field; **tau** = those chariots; **tadaa** = then; **punareva** = again; **tasthatuH** = stood; **abhimukhau** = facing; **parasparasya** = each other.

Showing various kinds of movement in the battle-field, those chariots then again stood facing each other.

[Verse Locator](#)

धुरं धुरेण रथयोर्वक्त्रं वक्त्रेण वाजिनाम् ॥६-१०७-३६
पताकाश्च पताकाभिः समीयुः स्थितयोस्तद ।

36. **dhuram** = the shafts; **rathayoH** = of the two chariots; **sthitayoH** = even as they stood; **tadaa** = at that moment; **samiiyuH** = met; **dhureNa** = (one) with the other shaft; **vaktram** = the muzzle; **vaktreNa vaajinaam** = of the horses (met) the one with the other; **pataakaaH** = and the flags; **pataakaabhiH cha** = met the one with the other flags.

The shaft of the two chariots even as they stood at that moment, met one with the other shaft the muzzle of the horses met the one with the other and the flags met the one with the other

रावणस्य ततो रामो धनुर्मुकैः शितैः शरैः ॥६-१०७-३७
चतुर्भिश्चतुरो दीप्तान् हयान् प्रत्यपसर्पयत् ।

37. tataH = then; raamaH = Rama; chaturbhiH shitaiH sharaiH = with his four sharp arrows; dhanurmuktaiH = discharged from his bow; pratyapa-sarpayat = drove back; chaturaH = the four; diiptaan = splendid; hayaan = horses; raavaNasya = of Ravana.

Then Rama, with his four sharp arrows discharged from his bow, drove back the four splendid horses of Ravana.

स क्रोधवशमापन्नो हयानामपसर्पणे ॥६-१०७-३८
मुमोच निशितान् बाणान् राघवाय दशाननः ।

38. saH dashaananaH = that Ravana; aapannaH krodha vasham = falling a prey to anger; apasarpaNe = for retreating; hayaanaam = his horses; mumocha = discharged; nishitaan sharaan = sharp arrows; raaghavaaya = on Rama.

That Ravana, falling a prey to anger for retreating his horses, discharged sharp arrows on Rama.

सोऽतिविद्धो बलवता दशग्रीवेण राघवः ॥६-१०७-३९
जगाम न विकारम् च न चापि व्यथितोऽभवत् ।

39. raaghavaH = Rama; atividhaH = severely struck; balavataa dashagriiveNa = by the mighty Ravana; na jagaama = did not get; vikaaram = upset; na abhavat = nor was vyathitaH cha api = even tottered.

Rama, who was severely struck by the mighty Ravana, did not get upset nor was even tottered.

चिक्षेप च पुनर्बाणान् वज्रपातसमस्वनान् ॥६-१०७-४०
सारथिं वज्रहस्तस्य समुद्दिश्य दशाननः ।

40. uddishya = directing towards; saarathim = the charioteer; vajrahastasya = of Indra; dashagriivaH = Ravana; punaH = again; chikShepa = hurled; baaNaan = arrows; vajrapaata sama svanaan = with a sound similar to that of a thunder-bolt.

Directing towards Matali, Indra's charioteer, Ravana hurled arrows with a sound similar to that of a thunder-bolt.

मातलेस्तु महावेगाः सरीरे पतिताः शराः ॥६-१०७-४१
न सूक्ष्ममपि संमोहं व्यथां वा प्रददुर्युधि ।

41. sharaaH = arrows; mahaavegaaH = of great speed; patitaaH = fallen; maataleH shariire = on Matali's body; na pradaduH = did not cause; susuukShmam api = even a pretty little; sammoham = of bewilderment; vyathaam vaa = or hurt (on him); yudhi = in the battle.

Arrows of great speed, fallen on Matali's body, did not cause even a pretty little of bewilderment or hurt on him in that battle.

[Verse Locator](#)

तया धर्षणया क्रुद्धो मातलेर्न तथात्मनः ॥६-१०७-४२
चकार शरजालेन राघवो विमुखं रिपुम् ।

42. raaghavaH = Rama; kruddhaH = was enraged; tayaa dharShaNayaa = at that daring; attack; maataleH = on Matali; na = not; tathaa = in the same way; aatmanaH = (at an attack) on himself; chakaare = (He) made; ripum = the enemy; vimukham = turn away; sharajaalena = by his net work of arrows (on him).

Enraged at that daring attack on Matali, Rama who for his part did not feel provoked by the attack on himself, made his enemy turn away by hurling a net work of arrows on him.

[Verse Locator](#)

विंशतिं त्रिंशतिं षष्टिं शतशोऽथ सहस्रशः ॥६-१०७-४३
मुमोच राघवो वीरः सायकान् स्यन्दने रपोः ।

43. viiraH = the valiant; raaghavaH = Rama; mumocha = discharged; vishatim = twenty; trimshatim = thirty; ShaSTim = sixty; atha = and; shatashaH = hundreds; sahasrashaH = and thousands; saayakaan = of arrows; ripoh syandane = on the enemy's chariot.

The valiant Rama discharged twenty, thirty, sixty and hundreds and thousands of arrows on the enemy's chariot.

[Verse Locator](#)

रावणोऽपि ततः क्रुद्धो रथस्थो राक्षसेश्वरः ॥६-१०७-४४
गदामुसलवर्षेण रामं प्रत्यर्दयरणे ।

44. tataH = thereupon; raavaNaH.api = even Ravana; kruddhaH raakShaseshvaraH = the enraged king of demons; rathasthaH = who was seated in the chariot; pratyardayat = tormented; raamam = Rama; gadaamusala varSheNa = by showering maces and mallets (on him); raNe = in the battle.

Thereupon, even Ravana, the enraged king of demons, who was seated in the chariot, tormented Rama, by showering maces and mallets on him in the battle.

[Verse Locator](#)

तत्प्रयुक्तं पुनर्युद्धं तु मुलं रोमहर्षणम् ॥६-१०७-४५
गदानां मुसलानां च परिघाणां च निःस्वनैः ।
शरणां पुङ्खवातैश्च क्षुभिताः सप्त सागराः ॥६-१०७-४६

45-46. yuddham = the battle; punaH = again; tatprayuktam = started by them; tumulam = was tumultuous; roma harShaNam = causing one's hair to stand erect; niH svanaiH = with the sounds; gadaanaam = of maces; musalaanaamcha = mallets; parishaaNaam cha = and iron rods; puNkhavaataishcha sharaaNaam = and with the gusts raised; sapta saagaraaH = the seven ocean; kShubhitaaH = became agitated.

The battle thus started again by then, was tumultuous, causing one's hair to stand erect. With the sounds of maces, mallets and iron rods and with the gusts raised by the plumes adorning the flying arrows, the seven agitated oceans felt disquieted.

[Verse Locator](#)

क्षुब्धानां सागराणां च पातालतलवासिनः ।

व्यथिता दानवाः सर्वे पन्नगाश्च सहस्रशः ॥६-१०७-४७॥

47. sahasrashaH = thousands of; sarve = all; daanavaaH = the demons; pannagaashcha = and serpents; paataala vaasinaH = inhabiting in the nethermost subterranean region; kShubdhaanaam saagaraaNaam = of the agitated oceans; vyathitaaH = felt disturbed.

Thousands of all the demons and serpents, inhabiting in the nethermost subterranean region of the agitated oceans, felt disturbed.

[Verse Locator](#)

चकम्पे मेदिनी कृत्स्ना सशैलवनकानना ।

भास्करो निष्प्रभश्चासीन्न ववौ चापि मारुतः ॥६-१०७-४८॥

48. kR^isnaa = the entire; medinii = earth; sa shailavanakaananaa = including mountains; groves and forests; chakampe = trembled; bhaaskarashcha = the sun too; aasiit = became; niShprabha = gloomy; maarutashchaapi = even the wind too; na vavau = did not blow.

The entire earth, including mountains, groves and forests trembled. The sun too became gloomy even the wind did not blow.

[Verse Locator](#)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ।

चिन्तामापेदिरे सर्वे सकिंनरमहोरगाः ॥६-१०७-४९॥

49. tataH = then; devaaH = the gods; sagandharvaaH = along with Gandharvas the celestial musicians; siddhaascha = Siddhas the semi-divine beings; paramarShayaH = great sages; sarve = and all; sakimnaramahoragaaH = including kinnaras the mythical beings and great serpents aapedire = obtained; chintaam = anxiety.

Then, the gods along with Gandharvas the celestial musicians, Siddhas the semi-divine beings, great sages and all including Kinnaras the mythical beings and great serpents became disquieted.

[Verse Locator](#)

स्वस्ति गोब्राह्मणेभ्योऽस्तु लोकास्तिष्ठन्तु शाश्वताः ।

जयतां राघवः संख्ये रावणं राक्षसेश्वरम् ॥६-१०७-५०॥

एवं जपन्तोऽपश्यंस्ते देवाः सर्षिगणास्तदा ।

रामरावणयोर्युद्धं सुघोरं रोमहर्षणम् ॥६-१०७-५१॥

50-51. tadaa = at that time; te devaaH = those gods; sarShigaNaaH = along with troops of sages; japantaH = saying; evam = thus; svasti astu = "May all be well; gobraahmaNebhyaH = with the cows and Brahmanas; lokaaH = May all the worlds; tiShThantu = endure; shaashvataaH = forever; raaghavaH = May Rama; jayataam = conquer; raavaNam = Ravana!" apashyan = saw; ghoram = a terrific; yuddham = battle; raamaraavaNayoH = between Rama and Ravana; romaharShaNam = which caused one's hair to stand on end.

At that time, those gods along with troops of sages, saying "May all be well with the cows and Brahmanas, May all the worlds endure forever, May Rama conquer Ravana!", saw a terrific battle between Rama and Ravana, which caused one's hair to stand on end.

[Verse Locator](#)

गन्धर्वाप्सरसां संघा दृष्ट्वा युद्धमनुपमम् ।

गगनं गगनाकारं सागरः सागरोपमः ॥६-१०७-५२

रामरावणयोर्युद्धं रामरावणयोरिव ।

एवं ब्रुवन्तो ददृशुस्तद्युद्धं रामरावणम् ॥६-१०७-५३

52-53. dR^iShTvaa = seeing; anuupamam = that matchless; yuddham = struggle; gaganaakaaram = (and observing) that the sky is its own compeer; saagaraH = and the ocean; saagaropamaH = is its own analogue; raama raavaNayoH yuddham = the battle between Rama and Ravana; raama raavaNayoH iva = can be likened only to the battle between Rama and Ravana; gandharva apsarasaam = the hosts of Gandharvas the celestial musicians and Apsaras; the heavenly nymphs; dadR^ishuH = looked on; tat yuddham = that battle; raama raavaNaam = between Rama and Ravana.

Seeing that matchless struggle and observing that the sky is its own compeer and the ocean is its own analogue, the battle between Rama and Ravana can be likened only to the battle between Rama and Ravana, the hosts of Gandharvas the celestial musicians and Apsaras, the heavenly nymphs, looked on that battle between Rama and Ravana.

[Verse Locator](#)

ततः क्रोधान्महाबाहू रघूणां कीर्तिवर्धनः ।

संधाय धनुषा रामः शरमाशीविषोपमम् ॥६-१०७-५४

रावणस्य शीरोऽच्छिन्दच्छ्रीमज्ज्वलितकुण्डलम् ।

तच्छिरः पतितं भूमौ दृष्टं लोकैस्त्रिभिस्तदा ॥६-१०७-५५

54-55. tataH = thereupon; raamaH = Rama; mahaabaahuH = the great-armed; kiirtivardhanaH = and who augmented the fame; raaghuuNaam = of the kings born in Raghu dynasty; krodhaat = with anger; samdhaaya = stretching; aashiiviShopamam = the serpent-like; sharam = arrow; dhanuShaa = with his bow; achchhindat = chopped off; raavaNasya = shiraH = the head of Ravana; jvalita kuN^Dalam = which was graced with blazing ear-rings; tadaa = then; tat = that; shriimat = glorious; shiraH = head; dR^iShTam = was seen; patitam = fallen; bhuumau = on the ground; tribhiH lokaiH = by the three worlds.

Thereupon, the great-armed Rama who augmented the fame of the kings born in Raghu dynasty, stretching with anger, the serpent-like arrow with his bow, chopped off the glorious head of Ravana, which was graced with blazing ear-rings. Then, all the three worlds saw that head, fallen on the ground.

[Verse Locator](#)

तस्यैव सदृशं चान्यद्रावणस्योत्थितं शिरः ।

तत् क्षिप्तं क्षिप्रहस्तेन रामेण क्षिप्रकारिणा ॥६-१०७-५६

56. anyat = another; shiraH = head; sadR^isham = similar; tasyaiva = exactly to that head; utthitam = cropped up; raavaNasya = (on the shoulders) of Ravana; tat = that (second head); kShiptam = was chopped off; raameNa = by Rama kShiprahatena = having swift hand; kShiprakaariNaa = and who performs his act swiftly.

Another head, exactly similar to that head, cropped up on the shoulders of Ravana. That second head was again chopped off by Rama, possessing a swift hand and who was swift in his act.

[Verse Locator](#)

द्वितीयं रावणशिरश्चिन्नं संयति सायकैः ।

चिन्नमात्रं च तच्छीर्षं पुनरेव प्रदश्यते ॥६-१०७-५७

57. dvitiiyam = that second; raavaNaH shiraH = head of Ravana; chhinnam = was cut off; saayakaiH = by arrows; samyati = in the battle; tat shiirSham chhinnamaatram = soon after that head was chopped off; punareva = (it) again; dR^ishyate = rose into view.

The second head of Ravana was cut off by arrows in that battle. Soon after that head was chopped off, it again rose into view.

[Verse Locator](#)

तदप्यशनिसंकाशैश्छिन्नं रामस्य सायकैः ।

एवमेव शतं चिन्नं शिरसां तुल्यवर्चसाम् ॥६-१०७-५८

58. tadapi = that head too; chhinnam = was chopped off; raama saayakaiH = by Rama's arrows; ashanisamkaashaiH = which were looking like thunder-bolt; evemeva = in the same way; shatam = a hundred; shirasaam = of heads; tulyavarchasaam = of equal splendour; chhinnam = were chopped off.

Rama chopped off that head too with his arrows looking like thunderbolts. In the same manner, a hundred of Ravana's heads of equal splendour were chopped off by Rama.

[Verse Locator](#)

न चैव रावणस्यान्तो दृश्यते जीवितक्षये ।

ततः सर्वास्त्रविद्वीरः करुसल्यानन्दवर्धनः ॥६-१०७-५९

मार्गजैर्बहुभिर्युक्तश्चिन्तयामास राघवः ।

59. na antaH chaiva = yet no certainty; jiivita kShaye = about the death raavaNasya = of Ravana; dR^ishgate = could be seen; tataH = then; viiraH = the valiant; raamaH = Rama; kausalyaanandavardhanaH = the augmentor of the joy of Kausalya yuktaH = and endowed with; bahubhiH baaNaiH = many arrows; sarva astravit = and the knower of all missiles; chintayaamaasa = became thoughtful (said to himself as follows:)

Yet, no certainty about Ravana's death could be seen. Thought equipped with many arrows and well-versed with all kinds of missiles, the valiant Rama, the augmentor of Kausalya's joy, then became thoughtful (said to himself as follows):

[Verse Locator](#)

मारीचो निहतो यैस्तु खरो यैस्तु सदूषणः ।

क्रौञ्चावने विराधस्तु कबन्दो दण्डके वने ।

यैः साला गिरयो भग्ना वाली च क्षुभितोऽम्बुधिः ॥६-१०७-६०

त इमे सायकाः सर्वे युद्धे प्रात्ययिका मम ।

किं नु तत्कारणं येन रावणे मन्दतेजसः ॥६-१०७-६१

60-61. kim = what; tat kaaraNam = is that reason te ime saayakaaH = these arrows; yaiH = by which maariichaH = Mareecha; nihataH = was killed; yaiH = by which; kharaH = Khara; saduuShaNaaH = along with Dushana; kabandhaH = kabandha; krounchavane = in Krouncha forest; viraadhuH tu = Viradha; daN^Dakaavane = in the forest of Dandaka (were killed); yaiH = by which; saalaaH = Sala trees; girayaH = and mountains; bhagnaaH = were broken; vaaliicha = Vali too was killed; ambudhiH = the ocean; kShubhitaH = was shaken up; sarve = all these arrows; praatyayikaaH = kShubhitaH = was shaken up; sarve = all these arrows; praatyayikaaH = which provided immediate help; mama = to me; yuddhe = in battle; manda tejasaH = have proved of little efficacy; raavane = in the case of Ravana.

"What is the reason, these arrows by which Mareecha, Khara, Dushana, Kabandha in Kroucha-forest, and Viradha in Dandaka-forest were killed, by which seven Sala trees and the

mountains were burst, by which Vali was killed and the ocean shaken up all these arrows which provided immediate succour to me in battle, have proved of little efficacy in the case of Ravana."

[Verse Locator](#)

इति चिन्तापरश्वासी दप्रमत्तश्च संयुगे ।
ववर्ष शरवर्षाणि राघवो रावणोरसि ॥६-१०७-६२

62. iti = thus; chintaaparaH = absorbed in thought; raaghavaH = Rama; aasiit = remained; apramattashcha = vigilant; samyuge = in the battle-field; vavarSha = (He) showered; sharavarShaaNi = streams of arrows; raavaNorasi = in Ravana's chest.

Thus absorbed in thought, Rama remained vigilant in the battle-field. He showered streams of arrows in Ravana's chest.

[Verse Locator](#)

रावणोऽपि ततः क्रुद्धो रथस्थो राक्षसेश्वरः ।
गदामुसलवर्षेण रामं प्रत्यर्दयद्रणे ॥६-१०७-६३

63. tataH = thereupon; raavaNaH.api = even Ravana; kruddhaH raakShaseshvaraH = the enraged king of demons; rathasthaH = who was seated in the chariot; pratyardayat = tormented; raamam = Rama; gadaa musale varSheNa = by showeing maces and mallets (on him); raNe = in the combat.

Thereupon, even Ravana, the enraged king of demons, who was seated in his chariot, tormented Rama by showering maces and mallets on him in the combat.

[Verse Locator](#)

तत्प्रवृत्तं महद्युद्धं तुमुलं रोमहर्षणम् ।
अन्तरिक्षे च भूमौ च पुनश्च गिरिमूर्धनि ॥६-१०७-६४

64. tat = that; mahat = great; tumulam = tumultuous; yuddham = battle; romaharShaNam = which caused one's hair to stand on end; pravR^ittam = took place; antarikShe cha = in the sky; bhuumau cha = on the ground; punashcha = and furthermore; girimuurdhani = on the mountain.

That great tumultuous battle, which caused one's hair to stand on end, took place in the sky, on the ground and furthermore on the mountain.

[Verse Locator](#)

देवदानवयक्षाणां पिशाचोरगरक्षसाम् ।
पश्यतां तन्महायुद्धं सप्तरात्रमवर्तत ॥६-१०७-६५

65. devadaanava yakShaaNaam = (while) the gods; the demons; Yakshas the supernatural beings pishaachoragarakShasaam = the devils; the serpents and the ogres; pashyataam = were witnessing; tat = that; mahaayuddham = great battle; avartata = occurred; saptaraatram = for seven days.

While the gods, the demons, Yakshas the super-natural beings, the devils, the serpents and the ogres were witnessing, that great battle occurred for seven days.

[Verse Locator](#)

नैव रात्रिं न दिवसं न मुहूर्तं न च क्षणम् ।
रामरावणयोर्युद्धं विराममुपगच्छति ॥६-१०७-६६

66. **na viraamam** = there was no respite; **raatrim upagachchhati** = occurred in the night; **na** = nor; **divasam** = in the day; **na** = nor; **muhuurtam** = for an hour; **na kShaNan** = nor for an instant; **yuddhan** = in the battle; **raama raavaNayoH** = between Rama and Ravana.

There was no respite in battle between Rama and Ravana, either in the night or in the day-time or for an hour or even for a instant.

[Verse Locator](#)

दशरथसुतराक्षसेन्द्रयो ।
 र्जयमनवेक्ष्य रणे स राघवस्य ।
 सुरवररथसारथिर्महात्मा ।
 रणरतराममुवाच वाक्यमाशु ॥६-१०७-६७

67. **anavekSya** = not beholding; **dasharathasuta raakShasendrayoH** = between Rama and Ravana; **saH** = that; **mahaatmaa** = great souled; **suravarasaarathiH** = Matali the charioteer of Indra; **aashu** = quickly; **uvaacha** = spoke; **vaakyam** = the following words; **raNarataraamam** = to Rama; who was still engaged in fighting.

Not beholding the victory of Rama in the combat between Rama and Ravana that great-souled Matali, the charioteer of Indra quickly spoke the following words to Rama, who was still engaged in fighting.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तोत्तरशततमः सर्गः

Thus, this is the 107th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 107

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 108 Verses converted to UTF-8, Nov 09

Introduction

On the advice of Matali the charioteer, Rama employs on Ravana, a mystic missile presided over by Brahma. That arrow penetrates Ravana's heart and kills him. Ravana falls down dead from his chariot to the earth.

[Verse Locator](#)

अथ सस्मारयामास मातली राघवं तदा ।
अजानन्निव किं वीर त्वमेनमनुवर्तसे ॥ ६-१०८-१

1. **atha** = thereupon; **tadaa** = and then; **maataliH** = Matali; **samsmaarayaamaasa** = refreshed the memory; **raaghavam** = of Rama (as follows); **viira** = O the valiant one!; **kim** = why; **tvam anuvartase** = are you (still) carrying out (the battle); **enam** = with him; **ajananniva** = as though you are unaware (of how to dispose of him)?

Thereupon, Matali refreshed the memory of Rama as follows: "O the valiant one! Why are you still carrying out the battle with Ravana as though you are unaware (of how to dispose of him)?"

[Verse Locator](#)

विसृजास्मै वधाय त्वमस्त्रं पैतामहं प्रभो ।
विनाशकालः कथितो यः सुरैः सोऽद्य वर्तते ॥ ६-१०८-२

2. **prabho** = O lord!; **tvam** = you; **visR^ija** = discharge; **astram** = a mystic missile; **paitaamaham** = presided over by Brahma the lord of creation; **asmai** = on him; **vadhaaya** = for his destruction; **saH** = that; **vinaashakaalaH** = time for his destruction; **vartate** = is; **adya** = now; **yaH** = which (was expressed); **suraiH** = by the celestials.

"O lord! You can employ a mystic missile presided over by Brahma the lord of creation. The time for his destruction has come now, as expressed by the celestials."

[Verse Locator](#)

ततः संस्मारितो रामस्तेन वाक्येन मातलेः ।
जग्राह स शरं दीप्तं निःश्वसन्तमिवोरगम् ॥ ६-१०८-३
यं तस्मैन् प्रथमं प्रादादगस्त्यो भगवानृषिः ।
ब्रह्मदत्तं महाबाणममोघं युधि वीर्यवान् ॥ ६-१०८-४

3-4. **tataH** = then; **viiryavaan** = the valiant; **raamaH** = Rama; **samsmaaritaH** = who was reminded; **tena vaakyena** = by those words; **maataleH** = of Matali; **jagraaha** = took hold; **diiptam sharam** = of a blazing arrow; **brahmadattam** = which was given by Brahma; **yam** = and which; **amogham** = that unfailing mahaabaaNam = great arrow; **praadaat** = was given; **tasmai** = to him; **bhagavaan** = agastyaR^iShiH = by the glorious sage;

Agastya; **yudhi** = in the battle-field; **prathamam** = earlier; **niHshvasantam uragam iva** = and which looked like a hissing serpent.

Then, the valiant Rama, who was reminded thus by Matali, took hold of a blazing arrow, which was given by Brahma and which in turn was given to him by the glorious sage, Agastya earlier in the battle-field and which looked like a hissing serpent.

[Verse Locator](#)

ब्रह्मणा निर्मितं पूर्वमिन्द्रार्थममितौजसा ।
दत्तं सुरपतेः पूर्वं त्रिलोकजयकाङ्क्षिणः ॥ ६-१०८-५

5. **nirmitam** = having been made; **puurvam** = formerly; **indraartham** = for Indra; the lord of celestials; **brahmaNaa** = by Brahma the lord of creation; **amitaujasaa** = of infinite strength; **dattam** = it was bestowed; **puurvam** = in the past; **surapateH** = on the ruler of gods; **triloka jayakaaN^kShiNaH** = who was desirous of conquering the three worlds.

Having been made formerly for Indra, the lord of celestials by Brahma, the lord of creation of infinite strength, it was bestowed in the past on the ruler of gods, who was desirous of conquering the three worlds.

[Verse Locator](#)

यस्य वाजेषु पवनः फले पावकबास्करो ।
शरीरमाकाशमयं गौरवे मेरुमन्दरो ॥ ६-१०८-६

6. **yasya vaajeShu** = in its feathers; **pavanaH** = was mind; **phale** = in its end-point; **paavaka bhaskarau** = were the fire and the sun; **gaurave** = in its heaviness; **merumandarau** = were Mounts Meru and Mandara; **shariiram** = and its shaft; **aakaasha mayam** = was made of ether.

In its feathers, wind was established. In its end-point were the fire and the sun. In its heaviness were Mounts Meru and Mandara. Its shaft was made of ether.

[Verse Locator](#)

जाज्वल्यमानं वपुषा सुपुङ्खं हेमभूषितम् ।
तेजसा सर्वभूतानां कृतं भास्करवर्चसम् ॥ ६-१०८-७

7. **supuNkham** = provided with good shaft; **hema bhuuShitam** = decked with gold; **jaajvalyamaanam vapuShaa** = (the arrow) which had its body shining; **kR^itam** = had been made-up; **tejasaa sarva bhuutaanaam** = of the efficacy of all the elements; **bhaaskara varchasam** = and an illuminating power of the sun.

Provided with good shaft decked with gold, the arrow which had its body shining, had been made up of the efficacy of all the elements and an illuminating power of the sun.

[Verse Locator](#)

सधूममिव कालाग्निं दीप्तमाशीविषोपमम् ।
नरनागाश्ववृन्दानां भेदनं क्षिप्रकारिणम् ॥ ६-१०८-८

8. **diptam** = blazing; **kaalaagnim iva** = like a fire at the time of universal dissolution; **sadhuumam** = enveloped in smoke; **aashiiviShopamam** = and looking like a venomous snake; **kShipra kaariNam** = it was swift in action; **bhedanam** = and capable of bursting; **nara naagaashvavR^inaanaam** = hosts of men; elephants and horses.

Blazing like a fire at the time of universal dissolution enveloped in smoke and looking like a venomous snake, it was swift in action and capable of bursting hosts of men, elephants and horses.

द्वाराणां परिघाणां च गिरीणां चापि भेदनम् ।
नानारुधिरदिग्धाङ्गं मेदोदिग्धं सुदारुणम् ॥ ६-१०८-९

9. **bhedanam** = (It) broke; **dvaaraaNaam** = gate-ways; **parighaaNaam** = iron bars; **giriiNamch api** = and even mountains; **naanaarudhira digdhaaN^gam** = smeared with the blood of various victims; **medodigddham** = and quoted with their marrow; **sudaaruNam** = (it presented) a very terrific appearance.

It broke gate-ways, iron bars, and even mountains. Smeared with the blood of various victims and quoted with their marrow, it presented a very terrific appearance.

Verse Locator

वज्रसारं महानादं नानासमितिदारणम् ।
सर्ववित्रासनं भीमं श्वसन्तमिव पन्नगम् ॥ ६-१०८-१०

10. **vajrasaaram** = (It) had an efficacy of a thunder-bolt; **mahaanaadam** it made a great sound; **naanaa samiti daaraNam** = It tore off various kinds of armies of adversaries (in many battles); **sarvavitraasanam** = creating fear to all; **shvasantam pannagam iva** = like a hissing serpent.

That arrow had an efficacy of a thunder bolt, loud-sounding, tearing off armies of adversaries in many battles and creating fear to all, like a hissing serpent.

Verse Locator

कङ्कगृध्रबकानां च गोमायुगणरक्षसाम् ।
नित्यं भक्षप्रदं युद्धे यमरूपं भयावहम् ॥ ६-१०८-११

11. **nitya bhakShapradam** = It forever was giving food; **kaN^kagR^idhra bakaanaam cha** = to vultures; eagles; cranes; **gomaayu gaNa rakShasaam** = troops of jackals and demons; **yuddhe** = in the battle-field; **yamaruupam** = it was in the form of Yama the lord of death; **bhayaavaham** = and fearful.

It was giving perennial feed to vultures, eagles, cranes, troops of jackals and demons in the battle-field, possessing a form of Yama the lord of Death and was fearful.

Verse Locator

नन्दनं वानरेन्द्राणां रक्षसामवसादनम् ।
वाजितं विविधवर्जैश्चारुचित्रैर्गुल्मतः ॥ ६-१०८-१२

12. **nandanam** = (that arrow) bestowed joy; **vaanarendraaNaam** = on the monkey-leaders; **avasaadanam** = and destroyed; **rakShasaam** = the demons; **vaajitam** = It was made speedy; **vividhaiH chaaru chitraiH vaajaiH** = by various kinds of beautiful coloured feathers; **garutmataH** = of Garuda; the king of eagles.

That arrow bestowed joy on the monkey-leaders and destroyed the demons. It was made speedy, by tying various kinds of beautiful coloured feathers of Garuda, the king of eagles, to it.

Verse Locator

तमुत्तमेषुम् लोकानामिक्ष्वाकुभयनाशनम् ।
द्विषतां कीर्तिहरणम् प्रहर्षकरमात्मनः ॥ ६-१०८-१३
अभिमन्त्र्य ततो रामस्तं महेषुं महाबलः ।
वेदप्रोक्तेन विधिना संदधे कार्मुके बली ॥ ६-१०८-१४

13-14. **mahaabalaH** = the mighty; **balii** = and strong; **raamaH** = Rama; **tataH** = then; **samdadhe tammaheShum** = fixed that arrow; **uttameShum** = which was the foremost; **lokaanaam** = among the worlds; **ikShvaaku bhayanaashanam** = which removed the fear of Ikshwaku dynasty; **kiirtiharaNam** = took away the glory; **dviShatam** = of enemies; **praharShaNam** = bestowed joy; **aatmanaH** = to one's own self; **kaarmuke** = on his bow; **abhimantrya** = making it sacred by a special formula; **veda proktena**; **vidhinaa** = as per the procedure specified in the Vedas the sacred scripts.

Making it sacred by a special formula as per the procedure specified in scriptures, Rama who was endowed with an extraordinary strength then fixed that arrow which was the foremost among the three worlds, capable of removing the fear of Ikshwaku dynasty, taking away the glory of the enemies and bestowing joy to one's own self on his bow.

[Verse Locator](#)

तस्मिन् संधीयमाने तु राघवेण शरोत्तमे ।
सर्वभूतानि संत्रेसुश्चाल च वसुंधरा ॥ ६-१०८-१५

15. **tasmin sharottame** = (while) that excellent arrow; **samdhiiyamaane** = was being fixed; **raaghavaNa** = by Rama; **sarvabhutaani** = all the beings; **samtresuH** = were frightened; **vasumdharaa** = the earth; **chachaala** = trembled.

While that excellent arrow was being fixed by Rama, all the beings were frightened and the earth trembled.

[Verse Locator](#)

स रावणाय संक्रुद्धो भृशमायम्य कार्मुकम् ।
चिक्षेप परमायत्तः शरं मर्मविदारणम् ॥ ६-१०८-१६

16. **saH samkruddhaH** = that enraged Rama; **bhR^isham aayamya kaarmukam** = stretching his bow well; **paramaayattaH** = and with an attentive mind; **chikShepa** = hurled; **sharam** = that arrow; **marma vidaaranam** = which can tear off the vitals; **raavaNaaya** = towards Ravana.

That enraged Rama, stretching his bow well and with an attentive mind, hurled that arrow which can tear off the vitals, towards Ravana.

[Verse Locator](#)

स वज्र इव दुर्धर्षो वज्रिबाहुविसर्जितः ।
कृतान्त इव चावार्यो न्यपतद्रावणोरसि ॥ ६-१०८-१७

17. **saH** = that arrow; **durdharShaH** = which was inviolable; **vajraH iva** = as a thunderbolt; **vajribaahu visarjitaH** = hurled by Indra's arms; **avaaryaH** = irresistible; **kR^itaantaH iva** = as Yama the lord of Death; Ravana's chest.

That arrow, which was inviolable as a thunderbolt hurled by the arms of Indra and irresistible as Yama the lord of Death, fell upon Ravana's chest.

[Verse Locator](#)

स विसृष्टो महावेगह् शरीरान्तकरः शरः ।
च्छेद हृदयं तस्य रावणस्य दुरात्मनः ॥ ६-१०८-१८

18. **saH sharaH** = that arrow; **visR^iShTaH** = released; with great speed; **shariiraantakaraH** = and which was capable of destroying the body; **bibheda** = tore off; **hR^idayam** = the heart; **duraatmanaH tasya raavaNasya** = of that evil-minded Ravana.

That arrow, released with great speed and which was capable of destroying the body, tore off the heart of that evil-minded Ravana.

[Verse Locator](#)

रुधिराक्तह् स वेगेन शरीरान्तकरः शरः ।
रावणस्य हरन् प्राणान् विवेश धरणीतलम् ॥ ६-१०८-१९

19. saH sharaH = that arrow; shariiraantakaraH = which was capable of causing death to the body; haran = taking away; praaNaan = the life; raavaNasya = of Ravana; rudhiraaktaH = and anointed with blood; vivesha = penetrated; dharaNiitalam = the earth.

That arrow, which was capable of causing death to the body, after taking away the life of Ravana and having been anointed with blood, penetrated the earth.

[Verse Locator](#)

स शरो रावणं हत्वा रुधिरार्णितच्छविः ।
कृतकर्मा निभृतवत्स्वतूणीं पुनराविशत् ॥ ६-१०८-२०

20. rudhiraardriikR^ita chchhaviH = smeared with blood; hatvaa = on having killed; raavaNam = Ravana; kR^itakarmaa = and the thereby accomplished its mission; saH sharaH = that arrow; punaH aavishat = re-entered; svatuNiim = its own quiver (of Rama); nibhR^itavat = silently.

Smeared with blood on having killed Ravana and thereby accomplishing its mission, that arrow re-entered its own quiver (of Rama) silently.

[Verse Locator](#)

तस्य हस्तद्धतस्याशु कार्मुकं च ससायकम् ।
विपपात सह प्राणैर्भुश्यमानस्य जीवितात् ॥ ६-१०८-२१

21. tasya hatasya hastaat = from the hands of the slain Ravana; jiivitaat bhrashyamaanasya = who was being separated from his life; nipapaata = fell; aashu = quickly kaarmukam = his bow; sasaayakam = with its arrow; praaNaiH saha = along with his life.

From the hands of the slain Ravana, who was being separated from his life, fell his bow with its arrows (fitted to it), at the same time coinciding indeed with his life-breath.

[Verse Locator](#)

गतासुर्भीमवेगस्तु नैरृतेन्द्रो महाद्युतिः ।
पपात स्यन्दनाद्भूमौ वृत्रो वज्रहतो यथा ॥ ६-१०८-२२

22. naiR^tendraH = that king of demons; bhiimavegaH = who was endowed with terrific swiftness; mahaadyntiH = and invested with great splendour; gataasuH = having lost his life; papaata = fell down; bhuumau = on the ground; syandanaat = from his chariot; vR^itraH yathaa = as Vritra the demon; (fell); vajrahataH = when struck with a thunderbolt.

Having lost his life, that king of demons for his part, who was endowed with terrible swiftness and invested with great splendour, fell down from the chariot to the ground, like Vritra the demon when the latter was struck down by the thunderbolt.

[Verse Locator](#)

तं दृष्ट्वा पतितं भूमौ हतशेषा निशाचराः ।
हतनाथा भयत्रस्ताः सर्वतः संप्रदुद्रुवुः ॥ ६-१०८-२३

23. dR^iShTvaa = seeing; tam = that Ravana; patitam = fallen down; bhuumau = on the earth; hatasheShaaH = the surviving; nishaacharaaH = demons; hatanaathaaH = whose king had been killed; bhayatrastaaH = were panic-stricken; sampradudruvuH = ran away; sarvataH = to all sides.

Seeing Ravana fallen down on earth, the surviving demons whose king had been killed, were panic stricken and ran away to all sides.

[Verse Locator](#)

सर्वतश्चाभिपेतुस्तान् वानरा द्रुमयोधिनः ।
दशग्रीववधं दृष्ट्वा वानरा जितकाशिनः ॥ ६-१०८-२४

24. vaanaraaH = the monkeys; drumayodhinaH = who fought with trees; abhipetuH = fell upon; taan = them; sarvataH = from all sides; dR^iShTvaa = seeing; dashagriva vadham = Ravana's killing; vaanaraaH = the monkeys; jitakaashinaH = assumed a triumphant appearance.

The monkeys, who fought with trees, fell upon the demons from all sides. Seeing the killing of Ravana, the monkeys assumed a triumphant appearance.

[Verse Locator](#)

अदिता वानरैर्भ्रष्टा लङ्कामभ्यपतन् भयात् ।
हताश्रयत्वात्करुणैर्बाष्पप्रस्रवणैर्मुखैः ॥ ६-१०८-२५

25. arditaH = (Those demons) tormented; vaanaraiH = by the monkeys; bhraShTaaH = who had fled away; hataashrayatvaat = the one on whom they depended; having been killed; mukhaiH = with their faces; karunaiH = looking miserable; baaShpa sravaNaiH = with tears flowing down; abhyapatan = ran away; bhayaat = with fear.

Tormented by the monkeys, the demons rushed back with panic towards Lanka, with faces looking miserable and tears flowing down, their supporter having been killed.

[Verse Locator](#)

ततो विनेदुः संहृष्टा वानरा जितकाशिनः ।
वदन्तो राघवजयं रावणस्य च तद्वधम् ॥ ६-१०८-२६

26. tataH = thereupon; vaanaraaH = the monkeys; jitakaashinaH = behaving like conquerors; samhR^ishTaaH = were quite rejoiced; vineduH = and roared shouts of joy; vadantaH = proclaiming; raaghavajayam = Rama's victory; tadvadham cha raavaNasya = and that killing of Ravana.

Roaring shouts of joy, quite rejoiced as they were, and proclaiming Rama's victory and the killing of Ravana in his hands, the monkeys behaved like conquerors.

[Verse Locator](#)

अथान्तरिक्षे व्यनदत्सौम्यिन्द्रदशदुन्दुभिः ।
दिव्यगन्धवहस्तत्र मारुतः सुसुखो ववौ ॥ ६-१०८-२७

27. atha = then; saumyaH = the cheerful; tridasha dundibhiH = kettle-from of the gods; vyanadat = reverberated antarikShe = in the sky; susukhaH maarutaH = very pleasant wind; vavau = blew; tatra = there; divyagandhavahaH = carrying divine adour.

Then the cheerful kettle-drum of the gods reverberated in the sky. Very pleasant winds, carrying divine odour, blew there.

[Verse Locator](#)

निपपातान्तरिक्षाच्च पुष्पवृष्टिस्तदा भुवि ।
किरन्ती रघवरथं दुरवापा मनोहरा ॥ ६-१०८-२८

28. kirantii = pouring over; raaghavaratham = the chariot of Rama; manoharaa = quite fascinating; puShpavR^iShTiH = shower of flowers; duravaapaa = which was difficult to be accomplished; nipapaata = fell; antarikSjaat = from the heavens; bhuvi = to the earth; tadaa = on that occasion.

Pouring over the chariot of Rama quite fascinating shower of flowers, which was difficult to be accomplished (elsewhere), fell from the heavens to the earth on that occasion.

[Verse Locator](#)

राघवस्तवसंयुक्ता गगने च विश्वश्रुवे ।
साधु साध्विति वागग्रा देवतानां महात्मनाम् ॥ ६-१०८-२९

29. agraH = excellent; vaak = pronouncements; mahaatmaanaam devataanaam = of the great-souled gods; saadhu saadhu iti = saying "well done! Bravo!"; raaghava stavasamyuktaa = combined with a panegyric in praise of Rama; vishruve = was distinctly heard; gagane = in the sky.

Excellent pronouncements of the great-souled gods saying "well done! Bravo!", combined with a panegyric in praise of Rama, was distinctly heard in the sky.

[Verse Locator](#)

आविवेश महान् हर्षो देवानां चारणैः सह ।
रावने निहते रौद्रे सर्वलोकभयंकरे ॥ ६-१०८-३०

30. raavane = (When) Ravana; raudre = the cruel demon; sarvaloka bhayakare = the terror of all the world; nihate = was killed; mahaan = a great; harShaH = rejoice; aavivesha = took possession of; devaanaan = gods; chaaraNaiH = and charanas the celestial bards.

When Ravana, the cruel demon and the terror of all the worlds, was killed, a great rejoice filled the hearts of gods and charanas the celestial bards.

[Verse Locator](#)

ततः सकामं सुग्रीवमङ्गदं च विभीषणम् ।
चकार राघवः प्रीतो हत्वा राक्षसपुंगवम् ॥ ६-१०८-३१

31. priitaH = having been pleased; hatvaa = with the killing; raakShasa pungavam = Ravana; raaghavaH = Rama; tataH = then; chakaara sakaamam = fulfilled the desire; sugriivam = of Sugreeva; aN^gadam = Angada; vibhiiShaNam cha = and Vibhishana.

Having been pleased with the killing of Ravana, Rama then fulfilled the desire of Sugreeva, Angada and Vibhishana.

[Verse Locator](#)

ततः प्रजग्मुः प्रशमं मरुद्गणा ।
दिशः प्रसेदुर्विमलं नभोऽभवत् ।
मही चकम्पे न च मारुतो ववौ ।
स्थिरप्रभश्चाप्यभवद्दिवाकरः ॥ ६-१०८-३२

32. tataH = then; marudgaNaaH = troops of celestials; prajagmuH = got; prashamam = mental peace; dishaH = all the quarters; praseduH = were brightened up; aakaasham = and the sky; abhavat = became; vimalam = clear; mahii = the earth; na chakame = did not

tremble; **maarutaH** = the wind; **vavau** = blew; **divaakaraH chapi** = the sun too; **abhavat** = shed; **sthiraprabhaH** = a steady light.

Then, troops of celestials got their mental peace. All the quarters were brightened up and the sky became clear. The earth did not tremble. The wind blew gently. The sun too shed a steady light.

[Verse Locator](#)

ततस्तु सुग्रीवविभीषणाङ्गदाः ।
सुहृद्विशिष्टाः सहलक्ष्मणास्तदा ।
समेत्य हृष्टा विजयेन राघवं ।
रणेऽभिरामं विधिनाभ्यपूजयन् ॥ ६-१०८-३३

33. **hR^iShTaaH** = rejoiced; **vijayena** = with the victory; **raNe** = in battle; **sugriiva vibhiiShaNangadaaH** = Sugreeva; Vibhishana and Angada; **saha lakShmaNaaH** = together with Lakshmana; **suhR^idvishiShTaaH** = along with their friends; **tataH** = thereupon; **sametya** = approaching; **raamam** = Rama; **abhiraamam** = who looked charming; **tadaa** = then; **abhyapuujayan** = paid their respects; **vidhinaa** = with due ceremony.

Rejoiced with the victory in battle, Sugreeva, Vibhishana and Angada together with Lakshmana along with their friends paid their respects with due ceremony to Rama, who looked charming.

[Verse Locator](#)

स तु निहररिपुह् स्थिरप्रतिज्ञः ।
स्वजनबलाभिवृतो रणे रराज ।
रघुकुलनृपनन्दनो महुजा ।
स्त्रिदशगणैरभिसंवृतो यथेन्द्रः ॥ ६-१०८-३४

34. **saH** = that Rama; **raghukulanR^ipanandanaH** = the delight of Dasaratha; (for his part) **nihatariPuH** = who had just killed his enemy; **sthirapratijJNaH** = ad thus; **who was steadfast in his vows**. **mahaatejaaH** = and who was endowed with a great splendour; **raNe svajana baalaabhivR^itaH** = who stood surrounded on the battle-field by his own people and the army; **raraaja** = shone; **mahendraH iva** = like Indra the lord of celestials.

That Rama, the delight of Dasaratha, for his part, who had just killed his enemy and thus who was steadfast in his vows and who was endowed with a great splendour, who stood surrounded on the battle-field by his own people and the army shone like Indra the lord of celestials.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टोत्तरशतमः सर्गः

Thus, this is the 108th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 108

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 109 Verses converted to UTF-8, Nov 09

Introduction

Vibhishana laments a lot, after seeing Ravana lying dead on the battle-field. Rama comforts him, saying that a warrior killed in battle, need not be mourned. Vibhishana describes the personality of Ravana and his qualities to Rama and seeks permission of Rama to perform funeral rites to Ravana. Rama directs Vibhishana to perform the obsequies to Ravana, his deceased brother.

[Verse Locator](#)

भ्रातरं निहतं दृष्ट्वा शयानं निर्जितं रणे ।
शोकवेगपरीतात्मा विललाप विभीषणः ॥ ६-१०९-१

1. dR^iShTvaa = seeing; bhraataram = his brother; shayaanam = lying down; nihitam = dead; nirjitam = after defeat; raNe = in battle; vibhiiShaNah = Vibhishana; vilalaapa = lamented; shokavega pariitaatmaa = with his mind filled with an outburst of sorrow.

Seeing his brother lying down dead after defeat in battle, Vibhishana lamented, with his mind filled with an outburst of sorrow:

[Verse Locator](#)

वीर विक्रान्त विख्यात प्रवीण नयकोविद ।
महार्हशयनोपेत किं शेषे निहतो भुवि ॥ ६-१०९-२

2. kim = why; sheShe = are you lying; nihataH = killed; bhuvi = on the ground?; viira = O hero!; vikraanta = the valiant one!; vikhyaata = the celebrated one!; praviiNa = O the skillful one; nayakovidha = prudent in polity!; mahaarhashayanopeta = though the highly worthy of turning towards lofty beds.

"Why are you lying killed on the ground, though you are highly worthy of turning towards lofty beds, O hero! The valiant one, the celebrated one, prudent in polity?"

[Verse Locator](#)

निक्षिप्य दीर्घौ निश्चेष्टौ भुजावङ्गदभूषितौ ।
मुकुटेनापवृत्तेन भास्कराकारवर्चसा ॥ ६-१०९-३

3. dirghau bhuhau nikShipya = having thrown about your two long arms; aN^gada bhuuShitau = which though decked with armlets; nishcheShTau = are (now) motionless; mukuTena = and with your diadem; bhaaskaakaara varchasaa = brilliant as the sun; apavR^ittena = knocked down; (why are you lying killed on the ground?)

"Having thrown about your two long arms which though decked wit armlets, are now motionless and with your diadem brilliant as the sun, knocked down; why are you lying killed on the ground/"

तदिदं वीर संप्राप्तं यन्मया पूर्वमीरितम् ।
काममोहपरीतस्य यत्न रुचितं तव ॥ ६-१०९-४

4. **viira** = O the valiant brother!; **yat** = that which; **iiritam** = was told; **mayaa** = by me; **puurvam** = earlier; **yat** = and that; **na ruchitan** = which was not liked; **tava** = by you; **kaama moha pariitasya** = overcome as you were with sensuality and infatuation; **tat idam** = that very fate; **praaptam** = has been obtained (by you).

"O the valiant brother! That which was told by me earlier and that which was not liked by you, as you were overcome with sensuality and infatuation; that very fate has been obtained by you."

Verse Locator

यन्न दर्पात् प्रहस्तो वा नेन्द्रजिन्नापरे जनाः ।
न कुम्भकर्णोऽतिरथो नातिकायो नरान्तकः ॥ ६-१०९-५
न स्वयं त्वमन्येथास्तस्योदकोऽयमागतः ।

5. **yat** = for that which; **darpaat** = because of arrogance; **na prahato vaa** = neither prahasta; **indrajit na apare janaaH** = nor Indrajit and others; **na kumbhakarnaH** = nor kumbhakarna; **atirathaH** = nor Atiratha; **atikaayaH** = nr Atikaya; **na naraantakaH** = nor Narantaka; **na tvam svayam** = nor you yourself; **amanyethaaH** = has agreed; **tasya ayan udarkaH** = this consequence of it; **aagataH** = has come.

"For that which, because of arrogance, neither Prahasta nor Indrajit and others, nor Kumbhakarna nor Atiratha nor Narantaka nor you yourself has agreed to my counsel, the consequence of it has come now."

Verse Locator

गतः सेतुः सुनीतीनां गतो धर्मस्य विग्रहः ॥ ६-१०९-६
गतः सत्त्वस्य संक्षेपह् प्रस्तावानां गतिर्गता ।
आदित्यः पतितो भूमौ मग्नस्तमसि चन्द्रमाः ॥ ६-१०९-७

6-7. **asmin viire** = as this hero; **vare** = the foremost; **shastra bhR^itaam** = among those who wield weapons; **nipatite** = has fallen; **bhuumau** = on the ground setuH = the established rule; **suniitiinaam** = of well-conducted persons; **gataH** = has gone; **vigrahaH** = the incarnation; **dharmasya** = of virtue; **gataH** = has departed; **samkShepaH** = the epitome; **sattvasya** = of strength; **gataH** = has gone; **gatiH** = the refuge; **prastaavaanaam** = enlogies; **gataa** = has gone out of sight; **aadityaH** = the sun; **patitaH** = has fallen; **bhuumau** = to the earth; **chandramaaH** = the moon; **magnaH** = has merged; **tamasi** = in darkness; **chitrabhaanuH** = fire; **prashaantaarchiH** = has extinguished its flames; **vyavasaayaH** = and a strenuous; **nirudyamaH** = has become inactive.

"As this hero, the foremost of those who wield the weapons, has fallen on the ground, the established rule of well-conducted persons has gone. The incarnation of virtue has departed. The epitome of strength has gone. The refuge of enlogies has gone out of sight. The sun has fallen to the earth. The moon has merged in darkness. Fire has extinguished its flames and a strenuous effort has become inactive."

Verse Locator

चित्रभानुः प्रशान्तार्चिर्व्यवसायो निरुद्यमः ।
अस्मिन्निपतिते वीरे भूमौ शस्त्रभृतां वरे ॥ ६-१०९-८

8. kim = what; sheSham = is remaining; lokasya = in this world; iha = now; raakShasashaarduule = while Ravana the foremost among demons; samprati = is now; prasupte iva = lying fast asleep; paamsuShu = in the dust?

"What is remaining in this world now, while Ravana the foremost of demons, is at present lying fast asleep in the dust?"

[Verse Locator](#)

किं शेषमिह लोकस्य गतस्त्वस्य संप्रति ।
रणे राक्षसशार्दूले प्रसुप्त इव पांसुषु ॥ ६-१०९-९

9. dR^itipravaalaH = with firmness for its shoot; prasahaagryapuSpaH = endurance for its excellent blossom; tapabalaH = asceticism for its strength; shauryanibaddha muulaH = and valour for its firm root; mahaan raakShasaraaja vR^ikShaH = the large tree in the shape of Ravana; sammarditaH = has been crushed; raNe = in the battle-field; raaghava maarutena = by the tempest in the shape of Rama.

"With firmness for its shoot, endurance for its excellent blossom, asceticism for its strength, and valour for its firm root, the large tree in the shape of Ravana has been crushed in the battle-field, by the tempest in the shape of Rama."

[Verse Locator](#)

धृतिप्रवालः प्रसहाग्रपुष्प ।
स्तपोबलः शौर्यनिबद्धमूलः ।
रणे महान् राक्षसराजवृक्षः ।
समर्दितो राघवमारुतेन ॥ ६-१०९-१०

10. tejoviShaNaH = with sharpness for its tusks; kula vamshavamshaH = the line of ancestors for its back-bone; kopa prasaadaapara gaatrahastaH = anger for its lower parts and graciousness for its proboscis; raavaNagandhahastii = the elephant in rut in the shape of suptaH = is lying asleep; kShitau = on the ground; ikShvaaku simhaavagR^ihiita dehaH = its body having been overthrown by a lion in the shape of Rama.

"With sharpness for its tusks, the line of ancestors for its back-bone, anger for its lower parts and graciousness for its proboscis, the elephant in rut in the shape of Ravana is lying asleep on the ground, its body having been overthrown by a lion in the shape of Rama."

[Verse Locator](#)

तेजोविषाणः कुलवंशवंशः ।
कोपप्रसादापरगात्रहस्तः ।
इक्ष्वाकुसिंहावगृहीतदेहः ।
सुप्तः क्षितौ रावणगन्धहस्ती ॥ ६-१०९-११

11. paraakramotsaahavijR^ibhitaarchiH = with prowess and power for its expanded flames; niHshvaasadhuumaH = sighs for its smoke; svabalaprataapaH = and his native strength for its glowing heat; agniH prataapavaan = the blazing fire; raakShasah = in the shape of Ravana; the demon; nirvaapitaH = has been extinguished; samyati = in the battle0field; raamapayodhareNa = by the rainy cloud in the shape of Rama.

"With prowess and power for its expanded flames, sighs for its smoke and his native strength for its glowing heat, the blazing fire in the shape of Ravana the demon has been extinguished in the battle-field by the rainy cloud in the shape of Rama."

[Verse Locator](#)

पराक्रमोत्साहविजृम्भितार्चि ।
निःश्वासधूमः स्वबलप्रतापः ।
प्रतापवान् संयति राक्षसाग्नि ।
निर्वापितो रामपयोधरेण ॥ ६-१०९-१२

12. **simharkSha laaN^guulaka kudviShaNah** = with the demons for its tail; hump and horns; **chaapalakarNa chakShuH** = and fickleness for its ears and eyes; **rakSho vR^iShabhaH** = the bull in the shape of Ravana; the demon; **paraabhijit** = the conqueror of its enemies; **gandhanagandha vaaha** = which vied with the wind in energy; **avasannaH** = is lying dead; **kShitiishvaravyaaghra hataH** = struck down by a tiger in the shape of Rama; the ruler of the earth.

"With the demons for its tail; hump and horn and fickleness for its ears and eyes, the bull in the shape of Ravana the demon, the conqueror of its enemies, which vied with the wind in energy, is lying dead, struck down by a tiger in the shape of Rama, the ruler of the earth."

[Verse Locator](#)

सिंहर्क्षलाङ्गलककुद्विषाणः ।
पराभिजिद्वन्धनगन्धहस्ती ।
रक्षोवृषश्चापलकर्णचक्षुः ।
क्षितीश्वरव्याग्रहतोऽवसन्नः ॥ ६-१०९-१३

13. **vibhiiShaNam** = to Vibhishana; **vadantam** = who was speaking thus; **shoka samaaviShTam** = enveloped in sorrow; **raamaH** = Rama; **uvaacha** = spoke; **iti vaakyam** = the following words; **hetumat** = full of reason; **paridR^iShTaarthanishchayam** = and which revealed his determined view of the matter.

To Vibhishana, who was thus speaking; enveloped in sorrow, Rama spoke the following words, full of reason and which revealed his determined view of the matter.

[Verse Locator](#)

वदन्तं हेतुमद्वाक्यं परिदृष्टर्थनिश्चयम् ।
रामः शोकसमाविष्टमित्युवाच विभीषणम् ॥ ६-१०९-१४

14. **ayam** = He (Ravana); **na vinaShTaH** = did not die; **samare** = in battle; **nishcheShTaH** = without making an effort; **ayam patitaH** = He has fallen (in combat); **chaN^Da vikramaH** = eventhough he was endowed with terrible prowess; **atyunnatamahotsaahaH** = and exhibited extra ordinary enthusiasm of a very exalted type; **ashaNkitaH** = and remained confident (throughout).

"Ravana did not die in battle, without making an effort. He has fallen in combat, eventhough he was endowed with terrible prowess and exhibited extra ordinary enthusiasm of a very exalted type and remained confident throughout."

[Verse Locator](#)

नायं विनष्टो निश्चेष्टः समरे चण्डविक्रमः ।
अत्युन्नतमहोत्साहः पतितोऽयमशङ्कितः ॥ ६-१०९-१५

15. **evam na shochyante** = there is no occasion to grieve; **nipatanti vinaShTaaH** = raNaajire = for him having fallen into death in the battle-field; **ye vR^iddhim aashamsamaanaaH** = by whom the development was wished for; **kShatra dharma vyavasthitaaH** = while remaining steadfast in the duty of kshatriya; the warrior.

"There is no occasion to grieve for him having fallen into death in the battle-field and by whom the development of his country was wished for, while remaining steadfast in the duty of Kshatriya the warrior."

[Verse Locator](#)

नैवं विनष्टाः शोच्यन्ते क्षत्रधर्मव्यवस्थिताः ।
वृद्धिमाशंसमाना ये निपतन्ति रणाजिरे ॥ ६-१०९-१६

16. na kaalaH = there is no occasion; parishochitum = to grieve; tasmin kaala samaayukta = for his having been brought under the sway of death; yudhi = in battle; yena = by whom; dhiimataa = intelligent as he was; trayaH lokaaH = all the three worlds; sendraaH = including Indra; traasitaH = were frightened.

"There is no occasion to grieve for his having been brought under the sway of death by whom intelligent as he was, all the three worlds including indra were frightened."

[Verse Locator](#)

येन सेन्द्रास्त्रयो लोकास्त्रासिता युधि धीमता ।
तस्मिन् कालसमायुक्ते न कालः परिशोचितुम् ॥ ६-१०९-१७

17. bhuuta puurvaH = in the past; na = none; kadaachana ekaanta vijayaH = has ever been exclusively victorious; yuddhe = in a combat; viiraH = A hero; hanyateNaa = has either been killed; paraiH = by his adversaries; hanti vaa = or has killed; paraan = the enemies; samyuge = in battle.

"In the past, none has ever been exclusively victorious in a combat. A hero either has been killed by his adversaries or had killed the enemies in battle."

[Verse Locator](#)

नैकान्तविजयो युद्धे भूतपूर्वः कदाचन ।
परैर्वा हन्यते वीरः परान्वा हन्ति संयुगे ॥ ६-१०९-१८

18. iyam gatiH = such is the destiny; samdiShTaa = proclaimed; puurvaiH = by the ancients; kShatriyasammataa = as highly esteemed for a warrior; kShatriyaH = a warrior; nihataH = killed; samkhye = in battle; na shochyaH = does not deserve to be mourned; iti nishchayaH = such is the ascertainment of the sacred scriptures.

"Such is the destiny proclaimed by the ancients, as highly esteemed for a warrior. A warrior killed in battle, does not deserve to be mourned. Such is the ascertainment of the sacred scriptures."

[Verse Locator](#)

इयं हि पूर्वेः संदिष्टा गतिः क्षत्रियसंमता ।
क्षत्रियो निहतः संख्ये न शोच्य इति निश्चयः ॥ ६-१०९-१९

19. tat = therefore; dR^iShTvaa = seeing; evam nishchayam = this ascertainment; aasthaaya tattvam = understanding the true principle; vijvaraH = and free from grief; iha anuchintaya = think here of; yat = what; kaaryam = duty; tat kalpyam = that deserves to be performed; anantaram = thereafter.

"Therefore, seeing this ascertainment, understanding the true principle, and free from grief, think here of what duty that deserves to be performed."

[Verse Locator](#)

तदेवं निश्चयं दृष्ट्वा तत्त्वमास्थाय विज्वरः ।

यदिहानन्तरं कार्यं कल्प्यं तदनुचिन्तय ॥ ६-१०९-२०

20. **vikraantam tam raajaputram** = to that valiant prince; Rama; **uktavaakyam** = by whom the aforesaid words were spoken; **vibhiiShaNaH** = Vibhishana; **shoka samtaptaH** = who was tormented with grief; **uvaacha** = spoke; **hitam** = about the suitable action; **anantaram** = to be done next; **bhraatuH** = in relation to his brother.

To that valiant prince (Rama) by whom the aforesaid words were spoken, Vibhishana, who was tormented with grief, spoke (as follows) about the suitable action to be done next in relation to his brother.

[Verse Locator](#)

योऽयं विमर्देष्वविभग्नपूर्वः ।

सुरैः समस्तैरपि वासवेन ।

भवन्तमासाद्य रणे विभग्नो ।

वेलामिवासाद्य यथा समुद्रः ॥ ६-१०९-२१

21. **yaH ayam** = this demon who; **avibhagna puurvaH** = had never been conquered before; **vimardeShu** = in battle; **samastaiH surairapi** = by even all the gods combined; **vaasavena** = or by Indra himself; **vibhagnaH** = has been conquered; **aasaadya** = on confronting; **bhavantam** = you; **raNe** = in the battle-field; **samudraH yathaa** = as the sea; (breaks up); **aasaadya** = on reaching; **velaam** = the shore.

"The demon, who had never been conquered before in battles, by even all the gods combined or by Indra himself, has been conquered, on confronting you in the battle-field, as the sea breaks up, on reaching the shore."

[Verse Locator](#)

अनेन दत्तानि वनीपकेषु ।

भुक्ताश्च भोगा निभृताश्च भृत्याः ।

धनानि मित्रेषु समर्पितानि ।

वैराण्यमित्रेषु निपातितानि ॥ ६-१०९-२२

22. **anena** = by him; **dattaani** = gifts were endowed; **vaniipakeShu** = to mendicants; **bhogaashcha** = pleasures too; **bhuktaaH** = were enjoyed; **bhR^ityaaH** = the kings servants; **nibhR^itaaH** = were fully maintained; **dhaanaani** = riches; **samarpitaani** = were made over; **mitreShu** = to friends; **vairaaNi** = grudges; **amitreShu** = against enemies; **nipaataani** = were revenged.

"By him, gifts were endowed to to mendicents. Pleasures too were enjoyed. The king's servants were fully maintained. Riches were made over to friends. Grudges against enemies were revenged."

[Verse Locator](#)

एषोहिताग्निश्च महातपाश्च ।

वेदन्तगः कर्मसु चाग्र्यशूरः ।

एतस्य यत्प्रेतगतस्य कृत्यं ।

तत्कर्तुमिच्छामि तव प्रसादात् ॥ ६-१०९-२३

23. **eShaH** = he; **hitaagniH** = (maintained) perpetually sacred fire; **mahaatapaashcha** = He practised great religious austerities; **vedaantagaH** = He completely mastered the Vedas; the

sacred scriptures; **agrashuuraH** = he was highly proficient; **karmasucha** = in even the ritual acts; **ichchhaami** = i desire; **kartum** = to do; **yat** = that; **tava prasaadaat** = with your graciousness which; **kR^itya** = is to be done; **pretagatasya etasya** = to him; who has departed to the other world.

"He maintained a perpetually sacred fire. he practised great religious austerities. He completely mastered Vedas, the sacred scriptures. He was highly proficient even in the ritual acts. I desire to do, with you graciousness, that which is to be performed to him, who has departed to the other world."

[Verse Locator](#)

स तस्य वाक्यैः करुणैर्महात्मा ।

संबोधितः साधु विभीषणेन ।

आज्ञापयामास नरेन्द्रसूनुः ।

स्वर्गीयमाधानमदीनसत्त्वः ॥ ६-१०९-२४

24. **saadhu sambodhitaH** = thus getting the personality of Ravana well acquainted; **vibhiShaNena** = by Vibhishana; **tasya karuNaiH vakyaiH** = by his compassionate words; **saH** = that; **narendrasuuH** = Rama; **adiina sattvaH** = possessing unimpaired goodness; **aaJNaapayaamaasa** = directed; **aadhaanam** = to perform funeral rites; **svargiiyam** = which were intended to lead the departed soul to heaven.

Thus getting the personality of Ravana well-acquainted by vibhishana by his compassionate words, Rama possessing unimpaired goodness, directed Vibhishana to perform funeral rites, which were intended to lead the departed soul to heaven:

[Verse Locator](#)

मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम् ।

क्रियतामस्य संस्कारो ममाप्येष यथा तव ॥ ६-१०९-२५

25. **vairaani** = hostilities; **maraNaantaani** = end with death; **naH** = our; **prayojanam** = purpose; **nirvR^ittam** = has been accomplished; **asya samskaaraH** = let his funeral rites; **kriyataam** = be performed; **eShaH** = he; **mamaapi** = is as good mine even; **yathaa tava** = as yours.

"Hostilities end with death. Our purpose has been accomplished. Let his funeral rites be performed. He is even as good mine, as yours."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे नवाधिकशततमः सर्गः

Thus, this is the 109th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 109

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 110 Verses converted to UTF-8, Nov 09

Introduction

All the consorts of Ravana lament, recollecting the valour of Ravana and with a stunning surprise of how he has been killed by an ordinary mortal. They feel sorry that, had Seetha been restored by Ravana to Rama, this major disaster would not have befallen them.

[Verse Locator](#)

रावणम् निहतं दृष्ट्वा राघवेण महात्मना ।
अन्तःपुराद्विनिष्पेतू राक्षस्यः शोककर्षिताः ॥ ६-११०-१

1. dR^iShTvaa = seeing; raavaNam = Ravana; nihataM = killed; mahaatmanaa raaghavaNa = by the great-souled Rama; raakShasyaH = the female-demons; shoka karshitaH = were stricken with grief; viniShpetuH = and rushed out; antaH puraata = from their gynaecium.

Seeing Ravana killed by the great-souled Rama, the female-demons were stricken with grief and rushed out from their gynaecium.

[Verse Locator](#)

वार्यमाणः सुबहुशो वेष्टन्त्यः क्षितिपांसुषु ।
विमुक्तकेश्यः शोकार्ता गावो वत्सहता यथा ॥ ६-११०-२

2. vaaryamaaNaaH = even though impeded; subahushaH = now and then; veShTantyaH = (They) were rolling; kShiti paamsuShu = in the dust on the floor; vimuktya keshyaH = with their dishevelled hair; shokaartaaH = and tormented with grief; gaavaH yathaa = like cows; vatsahataH = that had lost their calf.

Even though impeded now and then by their maid servants, they were rolling in the dust of the streets, with their hair dishevelled, tormented as they were with grief like cows that had lost their calf.

[Verse Locator](#)

उत्तरेण विनिष्क्रम्य द्वारेण सह राक्षसैः ।
प्रविश्यायोधनं घोरं विचिन्वन्त्यो हतं पतिम् ॥ ६-११०-३
आर्यपुत्रेति वादिन्यो हा नाथेति च सर्वशः ।
परिपेतुः कबन्धाङ्कां महीं शोणितकर्दमाम् ॥ ६-११०-४

3-4. viniShkramya = issuing out; uttareNa dvaareNa = of the northern gate; raakShasaiH saha = along with demons; pravishya = and penetrating; ghoram aayodhanam = into the terrific battle-field; vichinvantyaH = searching; patim = for their husband; hatam = who had been killed; vaadinyaH = and crying out; aaryaputreti haa naatheti = "Ah my lord! Ah my husband!"; paripetuH = they all ran hither and thither; mahiim = on the

ground; **kabandhaaN^kaam** = which was covered with headless trunks; **shoNita kardamaam** = and rendered muddy with blood.

Issuing out of the northern gate along with demons and penetrating into the terrific battle-field, searching for their husband, who had been killed and crying out, "Ah my lord! Ah my husband!" they all ran hither and thither on the ground which was covered with headless trunks and rendered muddy with blood."

[Verse Locator](#)

ता बाष्पपरिपूर्णाक्ष्यो भर्तृशोकपराजिताः ।
करेण्व इव नर्दन्त्यो विनेदुर्हतयूथपाः ॥ ६-११०-५

5. **taaH** = those women; **bhartR^i shokaparaajitaaH** = who were overcome with sorrow about the death of their husband; **baaShpa paripuuraNaakShyaH** = having their eyes filled with tears; **vineduH nardantyaH** = loudly lamented; **karveNvaH iva** = like female-elephants; **hatayuuthapaH** = who had lost the leader of their herd.

Those women, who were overcome with grief about the death of their husband, having their eyes filled with tears, loudly lamented like female-elephants who had lost the leader of their herd.

[Verse Locator](#)

ददृशुस्ता महाकायं महावीर्यं महद्युतिम् ।
रावणं निहतं भूमौ नीलाञ्जनचयोपमम् ॥ ६-११०-६

6. **taaH** = those women; **dadR^ishuH** = saw; **raavaNam mahaakaayam** = the gigantic Ravana; **mahaaviiryam** = who was endowed with a great strength; **mahaadyutim** = and invested with a great splendour; **nihatam** = lying killed; **bhuumau** = on the ground; **niilaaN^janachayopamam** = like a heap of black collyrium.

Those women saw the gigantic Ravana, who was endowed with a great strength and invested with a great splendour, lying killed on the ground, like a heap of black collyrium.

[Verse Locator](#)

ताः पतिं सहसा दृष्ट्वा शयानं रणपांसुषु ।
निपेतुस्तस्य गात्रेषु छिन्ना वनलता इव ॥ ६-११०-७

7. **sahasaa** = suddenly; **dR^iShTvaa** = seeing; **patim** = their husband; **shayaanam** = lying; **raNa paamsuShu** = in dust of the battle-field; **taaH** = those women; **nipetuH** = fell down; **tasya gaatreShu** = on his limbs; **chhinnaaH vanalataa iva** = like uprooted wild creepers.

Suddenly seeing their husband lying in dust of the battle-field, those women fell down on his limbs, like uprooted wild creepers.

[Verse Locator](#)

बहुमानात्परिष्वज्व काचिदेवं रुरोद ह ।
चरणौ काचिदालम्ब्य काचित्कण्ठेऽवलम्ब्य च ॥ ६-११०-८

8. **kaachit** = a woman; **ruroda ha** = wept; **pariShvajya** = embracing; **enam** = him; **bahumaanaat** = out of great regard; **kaachit** = a woman; **aalambya** = clinging; **charaNau** = his feet; **kaachit** = a woman; **avalambya cha** = catching hold; **kaNThe** = of his neck.

A woman wept, embracing him out of great regard, another woman clinging to his feet and another, catching hold of his neck.

[Verse Locator](#)

उत्क्षिप्य च भुजौ काचिद् भूमौ सुपरिवर्तते ।

हतस्य वदनं दृष्ट्वा काचिन्मोहमुपागमत् ॥ ६-११०-९

9. **kaachit** = a woman; **suparivartate** = rolled; **bhuumau** = over the ground; **utkShipya bhujau** = with her arms thrown up; **kaachit** = a woman; **dR^iShTvaa** = on seeing; **hatasya vadanam** = the face of her deceased husband; **upaagamat moham** = fell into a swoon.

A woman rolled over the ground, with her arms thrown up. On seeing the face of her deceased husband, another woman fell into a swoon.

[Verse Locator](#)

काचिदङ्के शिरः कृत्वा रुरोद मुखमीक्षती ।

स्नापयन्ती मुखं बाष्पैस्तुषारैरिव पङ्कजम् ॥ ६-११०-१०

10. **kR^itvaa** = keeping; **shiraH** = his head; **aN^ke** = in her lap; **kaachit** = a woman; **iikShatii** = looking at; **mukham** = his face; **ruroda** = wept; **snaapayantii** = moistening; **mukham** = that face; **baaShpaiH** = with her tears; **paN^kajam iva** = as (moistening) a lotus; **tuShaaraH** = with dew-drops.

Keeping Ravana's head in her lap, a woman, looking at his face, wept moistening that face with her tears, as dew drops moisten a lotus-flower.

[Verse Locator](#)

एवमार्ताः पतिं दृष्ट्वा रावणं निहतं भुवि ।

चुक्रुर्बहुधा शोकाद्भूयस्ताः पर्यदेवयन् ॥ ६-११०-११

येन वित्रासितः शक्रो येन वित्रासितो यमः ।

येन वैश्रवणो राजा पुष्पकेण वियोजितः ॥ ६-११०-१२

गन्धर्वाणामृषीणां च सुराणां च महात्मनाम् ।

भयं येन रणे दत्तं सोऽयं शेते रणे हतः ॥ ६-११०-१३

11-13. **saH ayam** = that Ravana; **yena** = by whom; **shakraH** = Indra; **vitraasitaH** = was thrown into fear; **yena** = by whom; **yamaH** = Yama; **vitraasitaH** = was frightened; **yena** = by whom; **raajaa** = the king; **vaishravaNaH** = Kubera; **viyojitaH** = was deprived of; **puShpakena** = Pushpaka; the aerial car; **yena** = by whom; **bhayam** = fear; **dattam** = was caused; **raNe** = in battle; **ganaharvaaNaam** = Gandharvas; **R^iShiNaam** = sages; **mahaatmaanaam suraaNaam cha** = to the great souled gods; **hataH** = was killed; **raNe** = in battle; **shete** = and lies down.

"That Ravana, by whom Indra was thrown into fear, Yama was struck with terror, by whom Kubera the king was deprived of Pushpaka the aerial car, and by whom fear was caused on the battle-field in the Gandharva the celestial musicians, in the sages and the great-souled gods, lies killed in the battle-field."

[Verse Locator](#)

असुरेभ्यः सुरेभ्यो वा पन्नगेभ्योऽपि वा तथा ।

भयं यो न विजानाति तस्येदं मानुषाद् भयम् ॥ ६-११०-१४

14. **idam bhayam** = this danger (has come); **maanushaat** = from a mortal; **tasya** = to him; **yaH bhayam na vijaanaati** = who did not conceive any fear; **asurebhyaH** = from the demons; **surebhyovaa** = or the gods; **tathaa** = and; **pannagebhyo.api** = even the serpents for that matter!

"This danger has come from a mortal to him, who did not conceive any fear from the demons or the gods or even the serpents for that matter!"

अवध्यो देवतानां यस्तथा दानवरक्षसाम् ।

हतः सोऽयं रणे शेते मानुषेण पदातिना ॥ ६-११०-१५

15. shete = here lies; raNe = in the battle field; saH ayam = that Ravana; yaH avadhyaH = who was incapable of being killed; devataanaam = by gods; tathaa = and; daanava raakShasaanaam = devils and demons; hataH = but who was killed; padaatinaa maanuSheNa = by a pedestrian man.

"Here lies killed in battle, by a pedestrian man coming from Ayodhya, that Ravana, who was incapable of being killed by gods and even so by devils and demons too."

[Verse Locator](#)

यो न शक्यः सुरैर्हन्तुं न यक्षैर्नासुरैस्तथा ।

सोऽयं कश्चिदिवासत्त्वो मृत्युं मर्येन लम्बितः ॥ ६-११०-१६

16. yaH = He who; na shakyaH = could not be; hantum = killed; suraiH = by gods; yakShaiH = Yakshas; na tathaa asuraiH = and demons like; mR^ityum lambhitaH = could be killed; martyena = by a mortal; kashchit iva asattvaH = like one devoid of strength.

"He who could not be killed by gods, Yakshas and demons alike, could be killed by a mortal like one devoid of strength."

[Verse Locator](#)

एवं वदन्त्यो रुरुदस्तस्य ता दुःखिताः स्त्रियः ।

भूय एव च दुःखार्ता विलेपुश्च पुनः पुनः ॥ ६-११०-१७

17. evam = thus; vadantyaH = uttering; tasy taaH striyaH = those women of Ravana; duH khitaaH = wailing (as aforesaid); ruruduH = burst into tears; bhuuyaH eva = once more; punaH punaH = (they) repeatedly; vilepuH = lamented; duHkhartaaH = stricken as they were with grief.

Thus uttering, those women of Ravana, wailing as aforesaid, burst into tears. They once more and repeatedly lamented, stricken, as they were, with grief (as follows):

[Verse Locator](#)

अशृण्वता तु सुहृदां सततं हितवादिनाम् ।

मरणायाहता सीता राक्षसाश्च निपातिताः ॥ ६-११०-१८

एताः सममिदानीं ते वयमात्मा च पातितः ।

18. maraNaaya = for your own death; siitaa = Seetha; aahR^itaa = was borne away (by you); ashR^iNvataa = who did not listen; satatam hita vaadinaam suhR^idaam = to your near and dear ones; who always offered friendly counsel to you; raakShasaashcha = the demons; nipaatitaaH = were struck down; te etaaH vayam = here stand we (your consorts); aatmaacha samam = as well as your own self; paatitaH = struck down; idaaniim = now.

"For your own death, Seetha was borne away by you, who did not listen to your near and dear ones, who always offered friendly counsel to you. The demons were struck down. Here, stand we (your consorts) as well as your own self, struck down now."

[Verse Locator](#)

ब्रुवाणोऽपि हितं वाक्यमिष्टो भ्राता विभीषणः ॥ ६-११०-१९

धृष्टं परुषितो मोहात्त्वयात्मवधकाङ्क्षिणा ।

19. **bruvaano.api** = though tendering; **hitam** = salutary; **vaakyam** = advice; (to you) **vibhiiShaNāH** = Vibhishana; **iShTaH bhraataa** = your beloved brother; **dhR^iShTam** = was harshly; **paruShitaH** = scolded; **tvayaa** = by you; **mohaata** = through ignorance; **aatma vadha kaaN^kShiNaH** = who sought your own destruction.

"Though tendering salutary advice to you, Vibhishana your beloved brother, was harshly scolded through ignorance by you, who sought your own destruction."

[Verse Locator](#)

यदि निर्यातिता ते स्वात्सीता रामाय मैथिली ॥ ६-११०-२०

न नः स्याद्व्यसनं घोरमिदं मूलहरं महत् ।

20. **yadi syaat te niryaatitaa** = if you had restored; **siitaa** = Seetha; **maithilii** = a princess of Mithila; **raamaaya** = to Rama; **idam** = this; **mahat ghoram** = this appallingly terrific; **vyasanam** = disaster; **na muula haram** = which has robbed us of every root; **nasyaat** = would not have befallen us.

"If you had restored Seetha a princess of Mithila to Rama, this appallingly terrific disaster, which has robbed us of every root, would not have befallen us."

[Verse Locator](#)

वृत्तकामो भवेद्भ्राता रामो मित्रकुलं भवेत् ॥ ६-११०-२१

वयं चाविधवाः सर्वाः सकामा न च शत्रवः ।

21. (If you had restored Seetha) **bhraataa** = Vibhishana; your brother; **bhavet** = would have; **vR^ittakaamaH** = had his desire fulfilled; **raamaH** = Rama; **bhavet** = would have been; **mitrakulam** = in the company of our allies; **sarvaaH vayam** = all of us (would have been) **avidhavaaH** = spared the curse of widowhood; **shatravaH cha** = and our enemies **na** would not have; **sakaamaaH** = realised their ambition.

"If you had restored Seetha to Rama, Vibhishana your brother would have had his desire fulfilled. Rama would have been in the company of our allies. All of us would have been spared the curse of widowhood and our enemies would not have realized their ambition."

[Verse Locator](#)

त्वया पुनर्नृशंसेन सीतां संरुन्धता बलात् ॥ ६-११०-२२

राक्षसा वयमात्मा च त्रयं तुल्यं निपातितम् ।

22. **tvayaa punaH** = by you; more over; **balaat** = who forcefully; **samruudhataa** = captivated; **siitaam** = Seetha; **nR^ishamsena** = cruelly; **tulyam nipaaitam** = destroyed all at once; **raakShasaaH** = the demons; **vayamcha** = we (your consorts); **aatmaacha** = and your yourself too; **trayam** = all the three.

"By you, however, who forcefully captivated Seetha cruelly, the demons, we (your consorts) and your own self all the three have been destroyed all at once."

[Verse Locator](#)

न कामकारः कामं वा तव राक्षसपुंगव ।

दैवं चेष्टयते सर्वं हतं दैवेन हन्यते ॥ ६-११०-२३

23. **raakShasa pungava** = O the excellent demon!; **kaamam** = really; **tava** = your; **kaamakaaraH** = act of following your own free will; **na vaa** = may not be the reason

either; **sarvam** = all; **cheShTayate** = is being done; **daivam** = by a divine power; **hatam** = struck; **hanyate** = and ruined; **devena** = by the divine power.

"O the excellent demon! Your act of following your own free will, may not be the reason for your destruction, either for, all is being run by a divine power, struck and ruined by the divine power."

[Verse Locator](#)

वानराणाम् विनाशोऽयं राक्षसानां च ते रणे ।
तव चैव महाबाहो दैवयोगादुपागतः ॥ ६-११०-२४

24. **mahaabaaho** = O the great armed!; **ayam** = this; **vinashaH** = destruction; **vaanaraaNaam** = of the monkeys; **te raakShasaanaamcha** = your demons; **tava cha** = and yourself; **raNe** = in the battle; **upaagataH** = happened; **daivayogaat** = at the juncture of the providence (alone).

"This destruction of the monkeys, your demons as also yourself, in the battle, has happened at the juncture of the Providence (alone), O the great armed!"

[Verse Locator](#)

नै वार्थेन न कामेन विक्रमेण न चाज्ञया ।
शक्या दैवगतिलोके निवर्तयितुमुद्यता ॥ ६-११०-२५

25. **daivagatiH** = the course of destiny; **udyataa** = when ready to bear fruit; **na shakyya** = cannot be; **nivartayitum** = diverted; **arthena** = by money; **na kaamena** = nor by wish; **na vikrameNa** = nor by valour; **na aajJNayaacha** = nor even by command; **loke** = in this world.

"The course of destiny, when ready to bear fruit, cannot be diverted either by money, or by wish, or by valour or even by command in this world."

[Verse Locator](#)

विलेपुरेवं दीनास्ता राक्षसाधिपयोषितः ।
कुर्य इव दुःखार्ता बाष्पपर्याकुलेक्षणाः ॥ ६-११०-२६

taaH = those; **raakShasaadhipa yoShitaH** = consorts of Ravana; **diinaaH** = depressed as they were; **duHkhaartaaH** = and afflicted with grief; **baaShpa paryaakulekShaNaaH** = with their eyes full of tears; **vilepuH** = lamented; **evam** = thus; **kuravyaH iva** = like female ospreys.

Those consorts of Ravana, depressed as they were and afflicted with grief, with their eyes full of tears, thus lamented like female ospreys.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे दशाधिकशततमः सर्गः

Thus, this is the 110th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 110

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 111 Verses converted to UTF-8, Nov 09

Introduction

Mandodari stares at the dead body of Ravana and laments, recollecting the strength and power of Ravana. But, she realizes that Rama, who killed Ravana, is none other than Vishnu the lord of maintenance of the world. She further laments that Ravana has done a sinful deed in abducting Seetha and that he has faced the consequence in the form of his death; in the hands of Rama. She describes the charming personality and the unconquerable prowess of Ravana, but expresses her surprise how he has been killed by a mortal like Rama. Mandodari's co-wives console her. Meanwhile, Rama asks Vibhishana to perform obsequies to Ravana. Initially, Vibhishana refuses to perform the last rites, but when Rama convinces him, he begins to perform the funeral of Ravana. After the funeral is over, Vibhishana comes and joins Rama, who along with Lakshmana, Sugreeva and others experience happiness for having destroyed their enemy.

[Verse Locator](#)

तासां विलपमानानां तथा राक्षसयोषिताम् ।
ज्येष्ठा पत्नी प्रिया दीना भर्तारं समुदैक्षत ॥ ६-१११-१

1. **taasaam** = (While) those; **raakShasayoShitaam** = consorts; **vilapamaanaanaam** = were weeping; **tadaa** = on that occasion; **priyaa jyeShTapatnii priyaa** = Mandodari; the senior most and wife of beloved Ravana; **samudaikShata** = stared at; **bhartaaram** = her husband; **diinaa** = very miserable as she was feeling.

While those consorts were weeping on that occasion, Mandodari, the senior most and beloved wife of Ravana, who was feeling miserable, stared at her husband.

[Verse Locator](#)

दशग्रीवन् हतं दृष्ट्वा रामेणाचिन्त्यकर्मणा ।
पतिं मन्दोदरी तत्र कृपणा पर्यदेवयत् ॥ ६-१११-२

2. **dR^iShTvaa** = gazing at; **dashagriivam** = Ravana; **patim** = her husband; **hatam** = who was killed; **raameNa** = by Rama; **achintyakarmaNaa** = who was capable of doing unimaginable tasks; **maN^Dodarii** = Mandodari; **tatra** = there; **paryadevayan** = lamented; **kR^ipaNaa** = miserably(as follows):

Gazing at Ravana, her husband who was killed by Rama of unimaginable exploits, Mandodari there, miserably lamented (as follows):

[Verse Locator](#)

ननु नाम महाबाहो तव वैश्रवणानुज ।
क्रुद्धस्य प्रमुखे स्थातुन् त्रस्यत्यपि पुरन्दरः ॥ ६-१११-३

3. **mahaabaaho** = O the great armed!; **vaishraavaNaanuja** = O the brother of Kubera!; **purandaraH api** = even Indra the destroyer of strong holds; **trasyati nanu naama** =

indeed dares not; **sthaatum** = to stand; **tava pramukhe** = before you; **kruddhasya** = when you were enraged.

"O the great armed, the brother of Kubera! Even Indra the destroyer of strongholds, indeed dares not to stand before you, when you were enraged."

[Verse Locator](#)

ऋषयश्च महीदेवा गन्धर्वाश्च यशस्विनः ।

ननु नाम तवोद्वेगाच्चारणाश्च दिशो गताः ॥ ६-१११-४

4. **tava udvegaat** = because of fear from you; **mahaantaH R^iShayaH** = the eminent sages; **yashasvinaH gandharvaashcha** = illustrious Gandharvas the celestial musicians; **chaaraNaaH** = and Charanas the wandering bards; **gataaH naann naama** = indeed fled; **dishaH** = in all directions.

"Because of fear from you, eminent sages, illustrious Gandharvas the celestial musicians and the wandering bards indeed fled in all directions."

[Verse Locator](#)

स त्वं मानुषमात्रेण रामेण युधि निर्जितः ।

न व्यपत्रपसे राजन् किमिदं राक्षसर्षभ ॥ ६-१११-५

5. **raakShaseshvara** = O the lord of demons!; **raajan** = O king!; **kim** = how; **idam** = is it; **saH tvam na vyapatrapase** = that you are not ashamed; **nirjitaH** = though conquered; **yudhi** = in battle; **raameNa** = by Rama; **maanusha maatreNa** = a mere mortal?

"O the lord of demons! O king! How is it that you are not ashamed, though you were conquered in battle, by Rama, a mere mortal?"

[Verse Locator](#)

कथन् त्रैलोक्यमाक्रम्य श्रिया वीर्येण चान्वितम् ।

अविषह्यन् जघान त्वं मानुषो वनगोचरः ॥ ६-१११-६

6. **katham** = How; **maanushaH** = did a mortal; **vanagocharaH** = wandering in a forest; **jaghaana** = killed; **tvaam** = you; **aakramya** = who; having overcome; **trailokyam** = the three worlds; **aviShahyam** = and irresistible; **anvitam** = being endowed; **shriyaa** = with glory; **viiryeNa** = and prowess?

"How did a mortal, wandering in a forest, killed you, who having overcome the three worlds by dint of your prowess, had grown irresistible and were endowed with glory?"

[Verse Locator](#)

मानुषाणामविषये चरतः कामरूपिणः ।

विनाशस्तव रामेण सन्युगे नोपपद्यते ॥ ६-१११-७

7. **nopapadyate** = it is not possible; **vinaashaH** = of annihilator; **tava** = of yourself; **charataH** = who lived; **aviShaye maanuShaaNaan** = in a place not accessible to men; **kaamaruupiNaH** = and were able to assume any form at your will; **raameNa** = by Rama; **samyuge** = in battle.

"It is not possible of annihilation of yourself, who lived in a place not accessible to men and was able to assume any form at your will, by Rama in battle."

[Verse Locator](#)

न चैतत्कर्म रामस्य श्रद्धधामि चमूमुखे ।
सर्वतः समुपेतस्य तव तेनाभिमर्शनम् ॥ ६-१११-८

8. **na shraddhadhaami** = I do not believe; **etat** = this; **karma** = act; **raamasya** = of Rama; **chamuumukhe** = in the battle-front; (nor do I believe); **abhimarShaNam** = of the attack; **tena** = by him; **tava** = of your army; **sarvataH samupetasya** = fully equipped with all implements of war.

"I do not believe this act of Rama in the battle-front, nor do I believe of the attack by him, on your army, fully equipped with all the implements of war."

[Verse Locator](#)

यदैव च जनस्थाने राक्षनैर्बहुभिर्वृतः ।
खरस्तव हतो भ्राता तदैवानौ न मानुषः ॥ ६-१११-९

9. **tadaiva tava bhraataa** = the moment your brother; **kharaH** = Khara; **hataH** = was killed; **asau** = by Rama; **janasthaane** = in Janasthana; **vr^itaH** = though surrounded; **bahubhiH raakShasai** = by a multitude of demons; (it became evident that) **na maanuShaH** = Rama was really no mortal.

"The moment your brother Khara was killed by Rama in Janasthana, though surrounded by a multitude of demons, it became evident that Rama was really no mortal."

[Verse Locator](#)

यदिअव नगरीं लङ्कां दुष्प्रवेशां सुरैरपि ।
प्रविष्टो हनुमान्वीर्यात्तदैव व्यथिता वयम् ॥ ६-१११-१०

10. **vayam** = we; **vyathitaaH** = felt painful; **yadaiva tadaiva** = the moment; **hanumaan** = Hanuma; **praviShaTaH** = penetrated; **viiryaat** = by dint of his prowess; **laN^kaam nagariim** = into the city of Lanka; **duShpraveshaam** = which was difficult to be entered; **surairapi** = even for gods.

"We felt painful, the moment Hanuma penetrated, by dint of his prowess, deep into the City of Lanka, which was difficult to be entered even for gods."

[Verse Locator](#)

यदिअव वानरैर्घोरैर्बद्धः सेतुर्महार्णवे ।
तदैव हृदयेनाहं शङ्के रामममानुषम् ॥ ६-१११-११

11. **yadaiva** = the day when; **ghoraiH** = the terrific; **vaanaraiH** = monkeys; **baddhaH** = built; **setuH** = a bridge; **mahaarNave** = on the great ocean; **tadaiva** = that day itself; **aham** = I; **shaN^ke** = believed; **hR^idayena** = in my mind; **raamam** = (that) Rama; **amaanuSham** = was not an ordinary mortal.

"The day when the terrific monkeys built a bridge on the great ocean, that day itself I believed that Rama was not an ordinary mortal."

[Verse Locator](#)

अथवा रामरूपेण कृतान्तः स्वयमागतः ।
मायां तव विनाशाय विधायाप्रतितर्किताम् ॥ ६-१११-१२

12. **athavaa** = otherwise; **tava vinaashaaya** = for your destruction; **kR^itaantaH** = Yama the lord of Death; **aagataH** = came; **svayam** = himself; **raama ruupeNa** = assuming the form of Rama; **vidhaaya** = having arranged; **apratitarkitaam** = an unimaginable; **maayam** = illusion.

"Otherwise, for your destruction, Yama, the lord of Death came himself assuming the form of Rama having arranged an unimaginable form of illusion."

[Verse Locator](#)

अथवा वासवेन त्वं धर्षितोऽसि महाबल ।
वासवस्य तु का शक्तिस्त्वां द्रष्टुमपि संयुगे ॥ ६-१११-१३

13. **mahaabala** = O the mighty lord!; **athavaa** = otherwise; **tvam** = you; **dharShitaH asi** = might have been overpowered; **vaasavena** = by Indra the lord of celestials; **tu** = but; **vaasavasya** = for Indra; **kaa shaktiH** = where is the capacity; **tvaam draShTumapi** = even to behold you; **samyuge** = in battle?

"O the mighty lord! Otherwise, you might have been overpowered by Indra the lord of celestials. But for Indra, where is the capacity even to behold you in battle?"

[Verse Locator](#)

व्यक्तमेष महायोगी परमात्मा सनातनः ।
अनादिमध्यनिधनो महतः परमो महान् ॥ ६-१११-१४
तमसः परमो धाता शङ्खचक्रगदाधरः ।
श्रीवत्सवक्षा नित्यश्रीरजय्यः शाश्वतो ध्रुवः ॥ ६-१११-१५
मानुषं रूपमास्थाय विष्णुः सत्यपराक्रमः ।
सर्वैः परिवृतो देवैर्वानरत्वमुपागतैः ॥ ६-१११-१६
सर्वलोकेश्वरः श्रीमान् लोकानां हितकाम्यया ।
सराक्षस परीवारम् हतवांस्त्वां महाद्युतिः ॥ ६-१११-१७

14-17. **eShaH** = this Rama; **vyaktam** = is certainly; **mahaayogii** = a great ascetic; **sanaatanaH** = an eternal person; **anaadimaadhya nidhanaH** = having no beginning; middle or end; **mahaan paramaH** = greater person; **mahataH** = than distinguished persons like Brahma; **tamasaH paramaH** = the one beyond ignorance; **dhaataa** = the nourisher; **shaN^kha chakragadaadharaH** = wielding a couch; a disc and a mace; **shriivatsa vakShaaH** = wearing the 'Srivatsa' mark on his chest; **nitya shriiH** = of lasting beauty; **ajayyaH** = incapable of being conquered; **shaashvataH** = a perpetual person; **dhruvaH** = being constant; **paramaatmaa** = soul of the universe; **satya paraakramaH** = truly mighty; **sarva lokeshvaraH** = the lord of all the worlds; **shriimaan** = the prosperous one; **mahaadyutiH** = having a great splendour; **viShNuH** = and Vishnu the lord of maintenance of the world; **hitakaamyayaa** = with a wish for the benefit; **lokaanaam** = of the worlds; **aasthaaya** = assuming; **maanushaM ruupam** = a human form; **parivR^itaH** = surrounded; **sarvaiH daivaiH** = by all the gods; **upaagataiH** = who assumed; **vaanaratvam** = the form of monkeys; **(Rama) hatavaan** = killed; **tvaam** = you; **saraakShapariivaaram** = surrounded with demons.

"This Rama is certainly a great ascetic, an eternal person, having no beginning middle or end, greater than distinguished universal spirit like Brahma, the one beyond ignorance, the nourisher, wielding a conch, a disc and a mace, wearing the 'Srivatsa' mark on his chest, of lasting beauty, incapable of being conquered, a perpetual one, being the constant soul of the universe, truly mighty, the lord of all the worlds, the prosperous one having a great splendour and Vishnu, the lord of maintenance of the world with a wish to benefit the worlds, assuming a human form surrounded by all the gods in the form of monkeys, Rama killed you, surrounded by demons.

[Verse Locator](#)

इन्द्रियाणि पुरा जित्वा जितन् त्रिभुवणं त्वया ।
स्मरद्भिरिव तद्वैरमिन्द्रियैरेव निर्जितः ॥ ६-१११-१८

18. **puraa** = in the past **indriyaaNi** = the senses; conquered; **tvayaa** = by you; **tribhuvanam** = the three worlds; **jitam** = were conquered; **smaradbhiH iva** = as though revenging; **tat vairam** = that enmity; **tvam** = you; **nirjitaH** = were conquered; **indriyaireva** = by those very senses.

"In the past, by performing a great penance, you conquered the senses and conquered the three worlds. Now, as if revenging that enmity, those very senses conquered you."

[Verse Locator](#)

यदैव हि जनस्थाने राक्षसैर्बहुभिर्वृतः ।
खरस्तव हतो भ्राता तदैवासौ न मानुषः ॥ ६-१११-१९
यदैव नगरीन् लङ्कान् दुष्प्रवेषां सुरैरपि ।
प्रविष्टो हनुमान्वीर्यात्तदैव व्यथिता वयम् ॥ ६-१११-२०

19-20. **tadaiva tava bhraataa** = the moment your brother; **kharaH** = Khara; **hataH** = was killed; **asau** = by Rama; **janasthaane** = in Janasthana; **vR^itaH** = though surrounded; **bahubhiH raakShasai** = by a multitude of demons; (it became evident that) **na maanuShaH** = Rama was really no mortal.

"The moment your brother Khara was killed by Rama in Janasthana, though surrounded by a multitude of demons, it became evident that Rama was really no mortal. We felt perturbed, the moment Hanuma penetrated, by dint of his prowess, deeply into the City of Lanka, which was difficult to be entered even for gods."

[Verse Locator](#)

क्रियतामविरोधश्च राघवेणेति यन्मया ।
उच्यमानो न गृह्णासि तस्येयन् व्युष्टिरागता ॥ ६-१११-२१

21. **iyam vyuShTiH** = this evil result; **aagataa** = has come; (upon you); **tasya yat** = since; **na gR^ihNaasi** = you did not heed to; **uchyamaanam mayaa** = my advice; **iti** = that; **avirodhaH** = no hostility; **kriyataam** = should be entered into; **raaghaveNa** = with Rama.

"This evil result has come upon you, since you did not heed to my advice, saying that no hostility should be entered into with Rama."

[Verse Locator](#)

अकस्माच्चाभिकामोअसि सीतान् राक्षसपुङ्गव ।
ऐश्वर्यस्य विनाशाय देहस्य स्वजनस्य च ॥ ६-१११-२२

22. **raakShasapungava** = O the foremost of demons!; **vinaashaaya** = for the annihilation; **aishvaryasya** = of your power; **dehasya** = of your body; **svajanasya** = and of your own people; **asi** = you were; **abhikaamaH** = having a desire; **akasmaat** = suddenly; **siitaam** = for Seetha.

"O the foremost of demons! For the annihilation of your power, your body and your own people, you conceived a desire for Seetha suddenly."

[Verse Locator](#)

अरुन्धत्या विशिष्टान् तान् रोहिण्याश्चापि दुर्मते ।
सीतान् धर्षयता मान्यां त्वया ह्यसदृशं कृतम् ॥ ६-१११-२३

23. **durmati** = O the foolish one!; **asadR^isham** = an unworthy act; **kR^itam hi** = was indeed done; **tvayaa** = by you; **dharShayataa** = in offending; **siitaam** = Seetha; **vishiShTaam** = who was more distinguished; **maanyaam** = and more respectable; **arundhatyaaH** = than

Arundhati; (wife of Sage Vasishta); **rohiNyaashchaapi** = and Rohini (the principal spouse of moon-god).

"O the foolish one! An unworthy act was indeed done by you, in offending Seetha, who was more distinguished and more respectable than Arundhati (wife of sage Vasishta) and Rohini (the principal spouse of moon-god)."

[Verse Locator](#)

वसुधाया हि वसुधां श्रियः श्रीं भर्तृवत्सलाम् ।
सीतां सर्वानवद्याङ्गीमरण्ये विजने शुभाम् ॥ ६-१११-२४
आनयित्वा तु तां दीनां चद्वनात्मस्वदूषण ।
अप्राप्य तं चैव कामं मैथिलीसंगमे कृतम् ॥ ६-१११-२५
पतिव्रतायास्तपसा नूनं दग्धोऽसि मे प्रभो ।

24-25. **me prabho** = O my lord; **aatma svaduuShaNa** = who annihilated yourself and your people!; **vasudhaam** = Seetha is the model of forbearance; **vasudhaayaaH** = even to Goddess Earth; **shriim** = and model of grace; **shriyaH** = to Lakshmi; the goddess of fortune and charm; **bhartR^ivatsalaam** = she is extremely fond of her husband; **chhadmanaa** = by recourse to a fraud; **anayitvaa** = in bringing; **taam siitaam** = that Seetha; **vijane araNye** = who was living in a lonely forest; **sarvaanavadyaaNgiim** = who was faultless of every limb; **shubhaam** = and charming; **diinaam** = though miserable; **aatma svaduuShaNa** = due to your own fault; **apraapyachaiva** = and having failed to fulfill; **tam kaamam** = that desire; **maithiliisamgame** = cherished by you for union with Seetha; **nuunam dagdhaH asi** = you have surely been consumed; **tapasaa** = by the asceticism of that woman; **pativrataayaaH** = devoted to her husband.

"O my lord, who annihilated yourself and your people! Seetha is the model of forbearance even to the Goddess Earth and a model of grace to Lakshmi, the goddess of fortune and charm. She is extremely fond of her husband. By a recourse to a fraud in bringing that Seetha in a lonely forest, faultless in every limb as she was, and charming though miserable, and having failed to fulfill your desire for union with Seetha and due to your own fault you have been surely consumed by the asceticism of that woman, devoted as she was to her husband."

[Verse Locator](#)

तदैव यन्न दग्धस्त्वं धर्षयंस्तनुमध्यमाम् ॥ ६-१११-२६
देवा बिभ्यत ते सर्वे सेन्द्राः साग्निपुरोगमाः ।

26. (It is because) **devaaH** = the gods; **sendraaH** = together with Indra the ruler of gods; **saagnipurogamaaH** = including those headed by the fire-god; **abhibhyata** = fear; **te** = you; **na dagdhaH iti yat** = that you were not consumed; **tadaiva** = even while; **tvam** = you; **dharShayan** = were laying violent hands; **tanu madhya maam** = on Seetha; the slender-waisted woman.

"It is because, the gods together with Indra the ruler of gods including those headed by the fire-god fear you, that you were not consumed even while you were laying hands on Seetha, the slender-waisted woman."

[Verse Locator](#)

अवश्यमेव लभते फलं पापस्य कर्मणः ।
घोरं पर्यागते काले कर्ता नास्त्यत्र संशयः ॥ ६-१११-२७

27. **atra naasti samshayaH** = there is no doubt; **kaale paryaagate** = that when the time comes; **kartaa** = the doer; **avashvameva** = surely; **labhate** = reaps; **ghoram** = a harsh; **phalam** = fruit; **paapasya karmaNaH** = of his sinful deed.

"There is no doubt that when the time comes, the doer surely reaps a harsh fruit of his sinful deed."

[Verse Locator](#)

शुभकृच्छुभमाप्नोति पापकृत्पापमश्नुते ।

विभीषणः सुखं प्राप्तस्त्वं प्राप्तः पापमीदृशम् ॥ ६-१११-२८

28. **shubhakR^it** = the doer of an auspicious act; **aaproti** = obtains; **shubham** = happiness; **paapakR^it** = the doer of a sinful act; **ashnute** = reaps; **paapam** = misery; **vibhiishanaH** = (While) Vibhishana; **praaptaH** = has obtained; **sukham** = happiness; **tvam** = you; **praaptaH** = met; **iidR^isham paapam** = with such an evil destiny.

"The doer of an auspicious act obtains happiness, while the doer of a sinful act reaps misery. While Vibhishana has obtained happiness, you met with such an evil destiny."

[Verse Locator](#)

सन्त्यन्याः प्रमदास्तुभ्यं रूपेणाभ्यधिकास्ततः ।

अनङ्गवशमापन्नस्त्वं तु मोहान्न बुध्यसे ॥ ६-१११-२९

29. **santi** = there are; **anyaaH pramadaaH** = other women; **abhyadhikaaH** = more excellent; **ruupeNa** = in form; **tataH** = than Seetha; **tubhyam** = for you; **aapannah** = Having got into; **anN^ga vasham** = the power of passion; **mohaata** = and from ignorance; **tvam tu** = you; however; **na budhyase** = could not know it.

"There are other women, more excellent in form than Seetha for you in your gynaecium. Having fallen a prey to the power of passion, you did not know it through ignorance."

[Verse Locator](#)

न कुलेन न रूपेण न दाक्षिण्येन मैथिली ।

मयाधिका वा तुल्या वा त्वन् तु मोहान्न बुध्यसे ॥ ६-१११-३०

30. **maithili** = Seetha; **na tulyaa** = is no match; **mayaa** = for me; **kulena vaa** = in birth; **na adhikaavaa** = much less superior to me; **rupeNa** = in beauty of form; **na daakShiNyena** = nor in amiability; **tvam** = you; **na budhyase** = did not perceive; **tat** = this; **mohaata** = through infatuation.

"Seetha is no match for me either in birth or in beauty or in amiability. You did not perceive this through infatuation."

[Verse Locator](#)

सर्वथा सर्वभूतानां नास्ति मृत्युरलक्षणः ।

तव तावदयं मृत्युर्मैथिलीकृतलक्षणः ॥ ६-१११-३१

31. **sarvadaa** = at any time; **naasti** = there is no; **alakShaNaaH** = causeless; **mR^ityuH** = death; **sarva bhuutaanaam** = for any living being; **tava taavat** = as for you; **ayam maithiliikR^ita lakShaNaaH** = the cause is in the form of this Seetha.

"At any time, there is no causeless death for any living being. As for you, this Seetha has become a cause."

[Verse Locator](#)

सीतानिमित्तजो मृत्युस्त्वया दूरादुपाहतः ।

मैथिली सह रामेण विशोका विहरिष्यति ॥ ६-१११-३२

32. tvayaa = by you; mR^ityuH = the death; siitaanimittajaH = born from a cause in the form of Seetha; upaahR^itaH = was brought; duuraat = from a distance; maithilii = Seetha; vishokaa = free from sorrow; vihariShyati = will be enjoying herself; raameNa saha = with Rama.

"Death which was brought about on account of Seetha was invited by you from a far-off distance. Free from sorrow, Seetha will now be enjoying herself with Rama."

[Verse Locator](#)

अल्पपुण्या त्वहन् घोरे पतिता शोकसागरे ।
कैलासे मन्दरे मेरौ तथा चैत्ररथे वने ॥ ६-१११-३३
देवोद्यानेषु सर्वेषु विहृत्य सहिता त्वया ।
विमानेनानुरूपेण या याम्यतुलया श्रिया ॥ ६-१११-३४
पश्यन्ती विविधान्देशान्स्तान्तांश्चित्रस्रगम्बरा ।
भ्रंशिता कामभोगेभ्यः सास्मि वीरवधात्तव ॥ ६-१११-३५

33-35. aham tu = I; however; alpa puNyaa = whose stock of merit was deficient; patitaa = have fallen; ghore shoka saagare = into a terrific ocean of grief; yaa = I; who; vihR^itya = having enjoyed myself with you; kailaaseha = in Mount Kailasa; anurupena vimaanena = in suitable aerocar; mandare = Mount Mandara; merau = Mount Meru; chaitrarathe vane = in the grove named Chaitraratha; tathaa = and; sarveShu = in all; devodyaaneShu = celestial gardens; (decked as I was) chitrasragambaraa = with lovely garlands and clad in colourful robes; atulayaa shriyaa = and invested in matchless splendour; yaami = visiting and; pashyantii = seeing; taan taan vividhaan deshaan = various lands of every description; bhramshitaa asmi = have now been deprived; kaama bhogebhyaH = of all sense-enjoyments; tava vadhaat = because of your death; siava = though the same; samvR^ittaa asmi = I stand transformed; anyena = into another as it were; dhik = woe be; chaNchalaa = to the flickering; shriyaH = fortunes; raajJnaam = of kings!

"I, however, whose stock of merit was deficient, have fallen into a terrific ocean of grief. I, who having enjoyed myself with you in suitable aerial cars in Mount Kailasa, mount Mandara, Mount Meru and in a grove named Chaitraratha and in all celestial gardens, decked as was with lovely garlands and clad in colorful robes and invested in matchless splendour, visiting and seeing various lands of every description have now been deprived of all sense-enjoyments because of your death. Though the same, I stand transformed into another as it were. Woe be to the flickering fortunes of kings!"

[Verse Locator](#)

हा राजन् सुकुमारं ते सुभ्रु सुत्वक्समुन्नसम् ॥ ६-१११-३६
कान्तिश्रीद्युतिभिस्तुल्यमिन्दुपद्मदिवाकरैः ।
किरीटकूटोज्ज्वलितं ताम्रास्यं दीप्तकुण्डलम् ॥ ६-१११-३७
मदव्याकुललोलाक्षं भूत्वा यत्पानभूमिषु ।
विविधस्रग्धरं चारु वल्गुस्मितकथं शुभम् ॥ ६-१११-३८
तदेवाद्य तवैवं हि वक्त्रं न भ्राजते प्रभो ।
रामसायकनिर्भिन्नं रक्तं रुधिरविस्रवैः ॥ ६-१११-३९
वीशीर्णमेदोमस्तिष्कं रूक्षम् स्यन्दनरेणुभिः ।

36-39. haa! raajan = Alas; O king!; prabho = O lord!; yat vaktram = that face of yours; sukumaaram = which was so tender; subhru = and distinguished by charming eye-brows; sutvak = a glossy surface; samunnasam = having an exceptionally prominent nose; taamraasyam = coppery lips; diipta kuN^Dalam = and brilliant ear-rings; tulyam

indupadma divaakaraiH = which vied with the mood; the lotus and the sun; **kaanti shrīi dyutibhiH** = in loveliness light; and luster; **kirīiTakuuTojjvalitam** = was illumined by a number of diadems; **bhuutvaa madavyaakula lolaakSham** = which shone with its eyes wild and rolling through inebriety; **paana bhuumiShu** = in banqueting places; **vividha sragdharam** = bore garlands of various kinds; **chaaru** = was lovely and charming (in every way); **valgusmita shubham katham** = was lit with a captivating smile and indulged in a delightful talk; **tava tadeva** = that face of yours; **na bhraajate** = does not actually shine; **adya** = as before today;

"Alas, O king! That face of yours which was so tender, O lord, and distinguished by charming eye-brows, a gloss surface, having an exceptionally prominent nose, coppery lips and brilliant ear-rings, which vied with the moon the lotus and the sun in loveliness, light and luster, was illumined by a number of diadems, which shone with its eyes wild and rolling through inebriety in banqueting places, bore garlands of various kinds, was lovely and charming in every way, was lit with a captivating smile and indulged in a delightful talk - that face of yours does not actually shine as before today pierced with Rama's arrows, it lies dyed with streams of blood. It has its marrow shattered and has got soiled through the dust raised by the chariots."

[Verse Locator](#)

हा पश्चिमा मे संप्राप्त दशा वैधव्यदायिनी ॥ ६-१११-४०

या मयासीन्न संबुद्धा कदाचिदपि मन्दया ।

40. **haa** = Alas!; **pashchimaa dashaa** = the last stage of my life; **vaidhavya daayinii** = which conferred widow ship; **me** = on me; **sampraaptaa** = has come; **yaa** = and which was; **na asiit kadaachitapi** = never at any time; **sambuddhaa** = contemplated; **mayaa** = be me; **mandayaa** = a stupid woman (as I am).

"Alas! The last stage of my life, which conferred widow ship on me, has come and which was never contemplated me at any time; a stupid woman as I am."

[Verse Locator](#)

पिता दानवराजो मे भर्ता मे राक्षसेश्वरः ॥ ६-१११-४१

पुत्रो मे शक्रनि र्जेता इत्यहं गर्विता भृशम् ।

41. **aham** = I; **bhR^isham garvitaa** = was very much proud; **iti** = that; **me pitaa** = my father; **daanavaraajaH** = was a king of demons; **me bhartaa** = my husband; **raakShaseshvaraH** = was a lord of demons; **me putraH** = and my son; **shakra nirjetaa** = was a conqueror of Indra the lord of celestials.

"I was very much proud that my father was king of demons, my husband a lord of demons and my son, a conqueror of Indra the lord of celestials."

[Verse Locator](#)

दृप्तारिमर्दनाः शूराः प्रख्यातबलपौरुषाः ॥ ६-१११-४२

अकुतश्चिद्भया नाथा ममेत्यासीन्मतिर्दृढा ।

42. **dR^iDhaa** = the firm; **matiH** = conviction; **aasiit** = was there; **iti** = that; **mama naathaaH** = my guardians; **dR^iptaarimardanaaH** = were capable of crushing their arrogant adversaries; **shuuraaH prakhyaata bala paursuShaaH** = heroes as they were; renowned for their might and valour; **akutashchidbhayaaH** = and as such had no fear from any quarter.

"I had a firm conviction that my guardians were capable of crushing their arrogant adversaries, heroes as they were, renowned for their might and valour, and as such had no fear from any quarter."

[Verse Locator](#)

तेषामेवंप्रभावाणां युष्माकं राक्षसर्षभाः ॥ ६-१११-४३

कथं भयमसंबुद्धं मानुषादिदमागतम् ।

43. **katham** = how; **idam asambaddham bhayam** = did this unknown danger; **aagatam** = come; **maanushaat** = from a mortal; **yuShmaakam** = to you; **teShaam evam prabhaavaaNaam** = who were so powerful; **raakShasarShabhaaH** = O the foremost of demons!

"How did this unknown danger come from a mortal to you, who were so powerful?"

[Verse Locator](#)

स्निग्देन्द्रनीलनीलं तु प्रांशुशैलोपमं महत् ॥ ६-१११-४४

केयूराङ्गदवैदूर्यमुक्ताहारस्रगुज्ज्वलम् ।

कान्तं विहारेष्वधिकं दीप्तं संग्रामभूमिषु ॥ ६-१११-४५

भात्यभरणभाभिर्यद्विद्युद्भिरिव तोयदः ।

तदेवाद्य शरीरं ते तीक्ष्णैर्नैकशरैश्चितम् ॥ ६-१११-४६

पुनर्दुर्लभसंस्पर्शं परिष्वक्तुं न शक्यते ।

श्वाविधः शलकैर्यद्वद्भाणैर्लग्नैर्निरन्तरम् ॥ ६-१११-४७

स्वर्पितैर्मर्मसु भृशं संचिन्नस्नायुबन्धनम् ।

क्षितौ निपतितं राजन् श्यामं वै रुधिरच्छवि ॥ ६-१११-४८

वज्रप्रहाराभिहतो विकीर्ण इव पर्वतः ।

44-48. **raajan** = O king!; **te shariiram** = the very body of yours **snigdhendraniila nilam** = which was really dark as a glossy sapphire; **praamshu mahat shailopamam** = gigantic like a lofty mountain; **keyuuraaNgada vaiduurya muktaahaara sragujjvalam** = and resplendent with Keyuras and Angadas (two varieties of armlets); necklace of cat's eye-gems and pearls and wreaths of flowers; **adhikam kaantam** = which looked more charming; **vihaareShu** = during pleasure-walks; **diiptam** = and dazzling; **sangraama bhuumiShu** = in battle fields; **yat** = which; **bhaati** = shone; **aabharaNa abhiH** = with the lustre of jewels; **toyadaH iva** = as a rainy cloud; **vidyudbhiH** = with flashes of lightning; **chitam** = lies transfixed; **tiikShNaiH naikasharaiH** = with numerous sharp arrows; **adya** = today; **punaH durlabha samsparsham** = though it will be difficult for me to touch it again; **na shakyate** = it is no longer possible; **pariShvaktum** = to embrace; **tadeva** = it; **sambhinna snaayubandhanam** = it has tendons cut to pieces; **baaNaiH** = by arrows (of Rama); **svarpitaiH** = dug deep; **marmasu** = into your vital parts; **lagnaiH** = aim closely transfixed; **shalakaiH yadvat** = like the spines; **shvaavidhaH** = of a porcupine; **shyaam** = though spines; **shvaavidhaH** = of porcupine; **shyaam** = though dark of complexion; **rudhira chhavi** = it is now transformed into the colour of blood; **nipatitam** = and lies fallen; **kShitau** = on the ground; **parvataH iva** = like a mountain; **vikiiirNaH** = broken into pieces; **vajra prahaaraabhihataH** = when hit by a stroke of thunder-bolt.

"O king! The body of yours which was really dark as glossy sapphire, gigantic like a lofty mountain and resplendent with Keyuras and Angadas (two varieties of armlets) and necklace of cat's eye-gems and pearls and wreaths of flowers, which body looked more charming during your pleasure-walks and dazzling in battle-fields, which shone with luster of jewels as a rainy cloud with flashes of lightning lies transfixed in numerous sharp arrows today. Though it will be difficult for me to touch it again, it is no longer possible to embrace it. It has tendons cut to pieces, by arrows of Rama, dug deep into your vital parts and closely transfixed like the spines of a porcupine. Though dark of complexion, it is now transformed into the colour of blood and lies fallen on the ground like a mountain broken into pieces when hit by a stroke of thunder-bolt."

[Verse Locator](#)

हा स्वप्नः सत्यमेवेदं त्वं रामेण कथं हतः ॥ ६-१११-४९

त्वं मृत्योरपि मृत्युः स्याः कथं मृत्युवशं गतः ।

49. haa = Alas!; svapnaH = is it a dream?; idam = is it; satyameva = the reality?; katham = how; hataH = could you be killed; raameNa = by Rama?; syaaH = you were; mR^ityuH = death; mR^ityorapi = even to the death himself katham = how; gataH = did you depart from this world; mR^ityu vasham = falling under the sway of death?.

"Alas! Is it a dream? Is it the reality? But, how could you be killed by Rama? You were the death, even to Death himself. How did you depart from this world, falling under the sway of Death?"

[Verse Locator](#)

त्रैलोक्यवसुभोक्तारं त्रैलोक्योद्वेगदं महत् ॥ ६-१११-५०

जेतारं लोकपालानां क्षेप्तारं शंकरस्य च ।

50. trailokyavasubhortaaram = my husband enjoyed the wealth of all the three worlds; mahat trailokyodvegadam = he gave tremendous fear to the three worlds; jetaaram = he conquered; lokapaalaanaam = the guardians of the worlds; kSheptaaram = and lifted up; shankarasya = Lord Shiva (along with his seat; Mount Kailasa).

"My husband enjoyed the wealth of all the three worlds. He gave tremendous fear to the three worlds. He conquered the guardians of the worlds and lifted up Lord Shiva (along with his seat, Mount Kailasa)."

[Verse Locator](#)

दृप्तानां निग्रहीतारमाविष्कृतपराक्रमम् ॥ ६-१११-५१

लोकक्षोभयितारं च नादैर्भूतविराविणम् ।

51. nigrahiitaaram = (My husband) held down; dR^iptaanaam = the ones who were arrogant; aaviShkR^ita paraakramam = He manifested his prowess; loka kShobhayitaaram = and shook up the worlds; bhuuta viraaviNam = He caused the living beings to weep; naadaiH = with his roars.

"My husband held down those who were arrogant. He manifested his prowess and shook up the worlds. He caused the living beings to weep, with his roars."

[Verse Locator](#)

ओजसा दृप्तवाक्यानां वक्तारं रिपुसंनिधौ ॥ ६-१११-५२

स्वयूथभृत्यगोप्तारं हन्तारंभीमकर्मणाम् ।

52. vaktaaram = he used to utter; dR^iptavaakyaanaam = arrogant words; ojasaa = with vigours; ripusamnidhau = in the presence of his enemies; svayuuthabhR^ityagoptaaram = he was the protector for his troop and to his servants; hantaaram = he was the killer; bhiima karmaNaam = of those who indulged in terrible acts.

"He used to utter arrogant words with vigour in the presence of his enemies. He was the protector for his troop and his servants. He was the killer of those who indulged in terrible acts."

[Verse Locator](#)

हन्तारं दानवेन्द्राणाम् यक्षाणां च सहस्रशः ॥ ६-१११-५३

निवातकवचानां च संग्रहीतारमाहवे ।

53. hantaaram = He was the killer; daanavendraaNaam = of the lords of demons; yakShaNaam cha = and Yakshas the supernatural beings; sahasrashaH = in

thousands; **samgrahiitaaram** = he was drawing the demons called Nivatakavachas to himself; **aahave** = in battles.

"He was the killer of the lords of demons and Yakshas the super natural beings in thousands. He was drawing to himself, the demons called Nivatakavachas, in battles."

[Verse Locator](#)

नैकयज्ञविलोप्तारं त्रातारं स्वजनस्य च ॥ ६-१११-५४

धर्मव्यवस्थाभेत्तारं मायास्रष्टारमाहवे ।

54. **naikayaJNa viloptaaram** = my husband ruined several sacrificial performances; **traataaram** = he was the protector; **svajanasya cha** = of his own people; **dharmavyavasthaabhettaaram** = he violated the moral order; **maayaasraShTaaram** = he created conjuring tricks; **aahave** = on battle-field.

"My husband ruined several sacrificial performances. He was the protector of his own people. He violated the moral order. He violated the moral order. He created conjuring tricks on the battle-field."

[Verse Locator](#)

देवासुरनृकन्यानामाहर्तारं ततस्ततः ॥ ६-१११-५५

शत्रुस्त्रीशोकदातारं नेतारं स्वजनस्य च ।

55. **aahartaaram** = he used to bring; **devaasura nR^ikanyaanaam** = the virgin-daughters of gods; demons and human beings; **tatastataH** = from here and there; **shatrustriishoka daataaram** = he brought mourning to his enemy's wives; **netaaram** = he was the leader; **svajanasya** = of his own people.

"He used to bring the virgin-daughters of gods, demons and human beings from here and there. He brought mourning to his enemy's wives. He was the leader of his own people."

[Verse Locator](#)

लङ्काद्वीपस्य गोप्तारं कर्तारं भीमकर्मणाम् ॥ ६-१११-५६

अस्माकं कामभोगानां दातारं रथिनां वरम् ।

56. **laN^kaadviiipasya goptaaram** = he was the protector of the island of Lanka; **kartaaram** = he was the doer; **bhiima karmaNaam** = of terrible deeds; **daataaram** = he was the bestower; **kaama bhogaanaam** = of desires and sensual gratifications; **asmaakam** = to us; **varam** = he was excellent; **rathinaam** = among the chariot-warriors.

"He was the protector of the island of Lanka. He was the doer of terrible deeds. He was the bestower of desires and sensual gratifications to us. He was excellent among the chariot-warriors."

[Verse Locator](#)

एवंप्रभावं भर्तारं दृष्ट्वा रामेण पातितम् ॥ ६-१११-५७

स्थिरास्मि या देहमिमं धारयामि हतप्रिया ।

57. **dR^iShTvaa** = seeing; **bhartaaram** = my husband; **evam prabhaaram** = with such power; **paatitam** = struck down; **raameNa** = by Rama; **ya** = I; who; **hata priyaa** = having my husband killed; **sthiraa asmi** = an hard-heated; **dhaarayaami** = bearing; **imam** = this; **deham** = body.

"Seeing my husband with such power struck down by Rama, I, having my husband killed, am hard-hearted indeed, still bearing this body."

[Verse Locator](#)

शयनेषु महार्हेषु शयित्वा राक्षसेश्वर ॥ ६-१११-५८

इह कस्मात्प्रासुप्तोऽसि धरण्यां रेणुगुण्ठितः ।

58. raakShaseshvara = O the king of demons!; kasmaat = why; asi = are you; shayitvaa = who were reposing; mahaarSheSu shayaneShu = on very valuable coaches; prasuptaH = are lying; reNuguN^Thita = covered with dust; dharaN^jaam = on ground?

"Having reposed on very valuable coaches, O the king of demons, why are you lying buried in sleep slumber on the bare ground and shrouded in dust?"

[Verse Locator](#)

यदा ते तनयः शस्तो लक्ष्मणेनेन्द्रजिद्युधि ॥ ६-१११-५९

तदा त्वभिहता तीक्ष्णमद्य त्वस्मि निपातिता ।

59. yadaa indrajit = when Indrajit; te tanayaH = your son; shastaH = was killed; yudhi = in battle; lakShmaNena = by Lakshmana; tadaa = then; tiivram abhihataa = I was hard-hit; adyatu = and today of course; nipaaitaa asmi = I am completely beaten down.

"When Indrajit, your son was killed in battle by Lakshmana, I was hard-hit then and today, of course, I am completely beaten down."

[Verse Locator](#)

साहं बन्धुजनैर्हीना हीना नाथेन च त्वया ॥ ६-१११-६०

विहीना कामभोगैश्च शोचिष्ये शाश्वतीः समाः ।

60. hiinaa = bereft; bandhujanena = of kinsfolk; hiinaa = and forsaken; tvayaa cha = by you; naathena = my lord; vihiinaa = and deprived; kaamabhogaishcha = of desires and sensuous pleasures; saa aham = I; as such; shochiShye = shall lament; shashvatiiH samaah = for ever more years.

"Bereft of kinsfolk and forsaken by you, my lord, and deprived of desires and sensual enjoyments, I shall lament for ever more years."

[Verse Locator](#)

प्रपन्नो दीर्घमध्वानं राजन्नद्य सुदुर्गमम् ॥ ६-१११-६१

नय मामपि दुःखार्ता न वर्तिष्ये त्वया विना ।

61. raajan = O king!; adya = today; prasannaH = you obtained; diirgham adhvaanam = a long path; sudurgamam = very difficult to be traversed; naya = take; maamapi = me too; duHkhaartaam = tormented by grief as I am; tvayaa vinaa = without you = na vartiShy = I shall not survive.

"O king! Having embarked today on a long journey, which is very difficult to be traversed, take me too with you, tormented as I am with grief. I shall not survive without you."

[Verse Locator](#)

कस्मात्त्वं मां विहायेह कृपणाम् गन्तुमिच्छसि ॥ ६-१११-६२

दीनां विलपतीं मन्दां किं वा मां नाभिभाषसे ।

62. kasmaat = why; tvam ichchhasi = do you intend; gantum = to go; vihaaya = leaving; maam = me; iha = here; kR^ipaaNam = miserable as I am; kimva = why; maabhibhaaShase = you not speak; maam = to me; diinaam = the sad; vilaptiim = the lamenting; mandaam = and the unfortunate one?.

"Why do you intend to go, leaving me here, miserable as I am? Why do you not speak to me, a sad and lamenting creature, and unfortunate as I am?"

[Verse Locator](#)

दृष्ट्वा न खल्वभिक्रुद्धो मामिहानवगुण्ठिताम् ॥ ६-१११-६३
निर्गतां नगरद्वारात्पद्भ्यामेवागतां प्रभो ।

63. **prabho** = O; **Lord!**; **na abhikruddhaH khalu** = are you not indeed enraged; **dR^iShTvaa** = in seeing; **maam** = me; **iha** = here; **nirgagataam** = having come out; **nagara dvaaraat** = through the City-gate; **aagataam padbhyaameva** = coming on foot; **anavaguNThitaam** = unveiled; **eva** = in this way?

"O Lord! Are you not indeed enraged, in seeing me on foot in this way out through the city-gate, unveiled and come on foot in the way?"

[Verse Locator](#)

पश्येष्टदार दारांस्ते भ्रष्टलज्जावगुण्ठनान् ॥ ६-१११-६४
बहिर्निष्पतितान् सर्वान् कथं दृष्ट्वा न कुप्यसि ।

64. **iShTadaara** = O lover of your consorts!; **pashya** = look at; **te sarvaan daaraan** = all your spouses; **niShpatitaan** = who came; **bahiH** = out bhraShTa lajjaavaguNThanaan = with their veils dropped off; **katham na kupyasi** = why are you not getting enraged; **dR^iShTvaa** = in seeing this?

"O lover of your consorts! Look at all your spouses, who came out, with their veils dropped off. Why are you not getting enraged in seeing this?"

[Verse Locator](#)

अयम् क्रीडासहायस्तेऽनाथो लालप्यते जनः ॥ ६-१११-६५
न चैनमाश्वासयसि किं वा न बहुमन्यसे ।

65. **ayam janaH** = this Mandodari; **kriiDaasahaayaH** = who was helping in your sport; **te** = with you; **laalapyaate** = is weeping; **anaathaH** = with helplessness; **na cha aashvaasayasi** = you are not consoling; **enam** = her; **na bahumamyase kim vaa** = do you not have a high esteem of her?.

"This Mandodari, who was helping in your sport with you, is weeping with helplessness. You are not consoling her. Do you not have a high esteem of her?"

[Verse Locator](#)

यास्त्वया विधवा राजन् क्लृप्ता नैकाः कुलस्त्रियः ॥ ६-१११-६६
पतिव्रता धर्मरता गुरुशुश्रूषणे रताः ।
ताभिः शोकाभितप्ताभिः शप्तः परवशं गतः ॥ ६-१११-६७
त्वया विप्रकृताभिर्यत्तदा शप्तं तदागतम् ।

66-67. **paravasham gataH** = you have fallen under the sway; **taabhiH** = of your enemies; **shaptaH** = in that you were cursed; **naikaaH** = by the numerous; **kulastriyah** = women of noble lineage; **yaah pativrataaH** = who though devoted to their husband; **dharmarataaH** = fond of piety; **rataaH guru shuShruuShaNe** = and intent on the service of their elders; **kR^itaH vidhavaaH** = had been widowed; **tvayaa** = by you; **raajan** = had been widowed; **tvayaa** = by you; **raajan** = O king; **shokaabhataptaabhiH** = and were accordingly tormented with grief; **yat shaptam** = that curse which was pronounced; **viprakR^itaabhiH** = by those woman; **tadaa** = at that time; **tvaya** = on their having been wronged by you; **tat** = that aagatam = has fallen (on you).

"You have fallen under the sway of your enemies in that you were cursed by the numerous women of noble lineage, who, though devoted to their husband, fond of piety and intent on the service of their elders, had been widowed by you, O king, and were accordingly tormented with grief. That curse which was pronounced at that time by those aggrieved women on their having been wronged by you, has fallen on you."

[Verse Locator](#)

प्रवादः सत्य एवायं त्वां प्रति प्रायशो नृप ॥ ६-१११-६८

पतिव्रतानां नाकस्मात्पतन्त्यश्रूनि भूतले ।

68. **praayashaH** = probably; **ayam** = this; **pravaadaH** = popular saying; (that) **ashruuNi** = the tears; **pativrataanaam** = of virtuous wives; **na patanti** = do not generally fall; **bhuutale** = on the ground; **akasmaat** = in avain; **satya eva** = has come out true; **tvaam prati** = in your case; **nR^ipa** = O king!.

"The popular saying that the tears of virtuous wives d not generally fall on the ground in vain' has come out probably true in your case O king!"

[Verse Locator](#)

कथं च नाम ते राजन् लोकानाक्रम्य तेजसा ॥ ६-१११-६९

नारीचौर्यमिदं क्षुद्रं कृतं शौण्डीर्यमानिना ।

69. **katham cha naama** = how; **idam** = this; **kShudram** = mean; **naariichauryam** = act of abducting a lady; **kR^itam** = was done; **shauN^Diiryamaaninaa** = by you who were proud of your prowess; **aakramya** = invading; **lokaam** = the worlds; **te tejasaa** = with your vital power; **raajan** = O; king!

"How was this mean act of abducting a lady, done by you, who having invaded the three worlds, were proud f your prowess?"

[Verse Locator](#)

अपनीयाश्रमाद्रामं यन्मृगच्चक्ष्णना त्वया ॥ ६-१११-७०

आनीता रामपत्नी स तत्ते कातर्यलक्षणम् ।

70. **tat** = that; **te kaatarya lakShaNam** = was a mark of your cowardice; **aashramaat** = (that) from a hermitage; **saa** = that; **raamapatnii** = Rama's consort yat **aamiitaa** = was a = by you; **borne away tvayaa** = by you; **mR^igachchhadmanaa** = in the pretext of a deer; **apaniia** = by luring away; **raamam** = Rama; **aashramaat** = from his hermitage.

"It was indeed a mark of your cowardice that Rama's consort was borne away by you, after luring away Rama from his hermitage in the pretext of deer"

[Verse Locator](#)

कातर्यं न च ते युद्धे कदाचित्संस्मराम्यहम् ॥ ६-१११-७१

तत्तु भाग्यविपर्यासान्नूनं ते पक्वलक्षणम् ।

71. **aham** = I; **na samsmaraami** = do not recall; **te kaataryaami** = your faint-heartedness; **kadaachit** = at any time; **yuddhe** = on the battle-field; **tattu** = that abduction of Seetha; however; **bhaagya viparyaasaat** = was due to your ill-luck; **te pakva lakShaNam** = as the result of your sins; **muunam** = certainly.

"I do not recall your faint-heartedness at any time on the battle-field. That case of abduction of Seetha, however, was due to your ill-luck and certainly as the result of your sins."

[Verse Locator](#)

अतीतानागतार्थज्ञो वर्तमानविचक्षणः ॥ ६-१११-७२

मैथिलीमाहताम् दृष्ट्वा ध्यात्वा निःश्वस्य चायतम् ।

सत्यवाक्स महाबाहो देवरो मे यदब्रवीत् ॥ ६-१११-७३

अयन् राक्षसमुख्यानां विनाशः पर्युपस्थितः ।

कामक्रोधसमुत्थेन व्यसनेन प्रसङ्गिना ॥ ६-१११-७४

72-74. **mahaabaaho** = O the mighty armed one!; **saH me devaraH** = (Whatever) my younger brother-in-law; **vibhishana**; **atiitaanaagataarthajjNaH** = who knows matters relating to the past and of the future; **vartamaana vichakShaNah** = and also conversant with the present; **abraviit** = said; **dhyaatvaa** = after reflecting; **niHshvashvasya** = and sighing; **aayatam** = for long; **dr^iShTvaa** = on seeing; **maithiliim** = Seetha; **aahR^itaam** = abducted (by you); **vinaashaH** = the destruction; **ayam raakShamukhyanaam** = of the chiefs among the demons; **paryupasthitaH** = is now imminent; **saH satyavaak** = have become true words; **kaama krodha samuthena** = had come from the lust; wrath; **prasaNginaa vyasanena** = and addiction to the vice of deep attachment.

"O the mighty armed one! Whatever my younger brother-in-law, Vibhishana who knows matters relating to the past and of the future and also conversant with the present said after reflecting and sighing for long, on seeing Seetha abducted by you: 'The destruction of the chiefs among the demons now is imminent, have become true words. This misfortune had come from the lust, wrath and addiction to the vice of deep attachment.'"

[Verse Locator](#)

निर्वृत्तस्त्वत्कृतेऽनर्थः सोऽयं मूलहरो महान् ।

त्वया कृतमिदन् सर्वमनाथं रक्षसान् कुलम् ॥ ६-१११-७५

75. **saH ayam** = this; **mahaan anarthaH** = major disaster; **nirvR^ittaH** = occurred; **muulaharaH** = destroying our very root; **tvatnimittam** = because of you; **idam** = this; **sarvam** = entire; **raakShasam kulam** = race of demons; **kR^itam anaatham** = has been deprived of its protector; **tvayaa** = by you.

"This major disaster occurred, destroying our very root, because of you. This entire race of demons has been deprived of its protector, by you."

[Verse Locator](#)

न हि त्वन् शोचितव्यो मे प्रख्यातबलपौरुषः ।

स्त्रीस्वभावात्तु मे बुद्धिः कारुण्ये परिवर्तते ॥ ६-१११-७६

76. **prakhyaate bala pauruShaH** = having illustrious strength; **nahi** = are indeed not; **shochitavyaH** = do not deserve to be lamented for; **me** = by me; **striisvabhaavaat** = but; because of feminine nature; **me buddhiH** = my mind; **parivartate** = is learning; **kaaruNye** = towards melancholy.

"You, who were far illustrious for your strength and prowess, do not deserve to be lamented for by me. But, because of feminine nature, my mind is leaning towards melancholy."

[Verse Locator](#)

सुकृतन् दुष्कृतं च त्वं गृहीत्वा स्वां गतिं गतः ।

आत्मानमनुशोचामि त्वद्वियोगेन दुःखिताम् ॥ ६-१११-७७

77. **gR^ihiitvaa** = by taking away; **sukR^itam** = merit; **duShkR^itam cha** = and sin; **tvam** = you; **gataH** = obtained; **svaam** = your; **gatim** = course of fate; **tvadvinaashena** = by your death; **anushochaami** = I am mourning; **aatmaanaam** = about my own self; **duHkhitaam** = so afflicted as I am.

"By taking away your merit and sin, you obtained your course of fate. I, however, mourn for my own self, so afflicted as I am, by your death."

[Verse Locator](#)

सुहृदां हितकामानां न श्रुतं वचनं त्वया ।
भ्रातृङ्गणां चैव कात्स्न्येन हितमुक्तं दशानन ॥ ६-१११-७८

78. **dashaananaa** = O Ravana!; **vachanam** = the advice; **suhR^idaam** = of your friends; **hita kaamaanaam** = who wish for your welfare; **na shrutam** = was not heard; **tvayaa** = by you; **na** = nor; **hitam** = the words of welfare; **uktam** = spoken; **bhraatR^iiNaam cha** = by your brothers; **kaartsnyana** = completely.

"O Ravana! You did not hear the advice of your friends, who wish for your welfare. Nor did you hear the words of your brothers completely."

[Verse Locator](#)

हेत्वर्थयुक्तं विधिवच्छ्रेयस्करमदारुणम् ।
विभीषणेनाभिहितं न कृतं हेतुमत्त्वया ॥ ६-१११-७९

79. **abhitam** = the counsel offered; **vibhiiShaNena** = by Vibhishana; **hatvarthayuktam** = which was endowed with reason and meaning; **vidhivat** = according to rule of conduct; **shreyaskaram** = wholesome; **adaaruNam** = gentle; **hetumat** = and well-founded; **na kR^itam** = was not implemented; **tvayaa** = by you.

"The counsel offered by Vibhishana, which was endowed with reason, meaning, rule of conduct, wholesome, gentle and well-founded, was not implemented by you."

[Verse Locator](#)

मारीचकुम्भकर्णाभ्यां वाक्यं मम पितुस्तथा ।
न श्रुतं वीर्यमत्तेन तस्येदं फलमीदृशम् ॥ ६-१११-८०

80. **maariichakumbhakarNaabhyaam** = the advices offered by Mareecha and Kumbhakarna; **tathaa** = and; **mama** = my advice; **pitruH vaakyam** = the words of my father; **na shrutam** = have not been heeded; **viiryamattena** = by you; who were arrogant of your prowess; **tasya iidR^isham** = what is followed; **idam phalam** = is a bitter consequence (of your perversity).

"The advices offered by Mareecha, Kumbhakarna, myself and my father have not been heeded by you, who were arrogant of your prowess. What is followed is a bitter consequence of your perversity."

[Verse Locator](#)

नीलजीमूतसंकाश पीताम्बर शुभाङ्गद ।
स्वगात्राणि विनिक्षिप्य किं शेषे रुधिराप्लुतः ॥ ६-१११-८१

81. **niilajiimuuta samkaasha** = my lord; resembling a dark cloud in hue; **piitaambara** = clad in yellow; **shubhaaN^gada** = and decked with brilliant armlets!; **kim** = why; **sheShe** = are you lying; **svagaatraaNi** = with your limbs; **vinikShipya** = cast away on the ground; **rudhiraaplutaH** = and anointed with blood?

"My lord, resembling a dark cloud in hue, clad in yellow and decked with brilliant armlets, why are you lying with your limbs, cast away on the ground and bathed in blood?"

[Verse Locator](#)

प्रसुप्त इव शोकार्ता किं मां न प्रतिभाषसे ।

महावीर्यस्य दक्षस्य संयुगेष्वपलायिनः ॥ ६-१११-८२

यातुधानस्य दौहित्र किं मां न प्रतिभाषसे ।

82. prasuptaH iva = as though fast asleep; kim = why; na pratibhaaShase = are you not replying; maam = to me; dauhitriim = the granddaughter; yaatudhaanasya = of Sumali; the demon; dakShasya = who was clever; mahaaviirasya = endowed with extraordinary prowess; apalaayinaH = and never retreated; samyugeShu = in battle; shokaartam = tormented with grief as I am.

"As though fast asleep, why are you not replying to me, the granddaughter of Somali the demon who was clever, endowed with extraordinary prowess and never retreated in battles, tormented with grief as I am?"

[Verse Locator](#)

उत्तिष्ठोत्तिष्ठ किं शेषे नवे परिभवे कृते ॥ ६-१११-८३

अद्य वै निर्भया लङ्कां प्रविष्टाः सूर्यरश्मयः ।

83. uttiShTha; uttiShTha = arise; arise!; kR^ite = after getting; nave paraabhave = a fresh insult; kim = why; sheShe = are you lying down?; suuryarashmayaH = the sun's rays; praviShTaaH = have entered; laN^kaam = Lanka; adya = today; nirbhayaaH = without any fear.

"Arise, arise! Why are you lying down, though subjected to a fresh insult? The sun's rays have penetrated deep into Lanka today, without any fear."

[Verse Locator](#)

येन सूदयसे शत्रून् समरे सूर्यवर्चसा ॥ ६-१११-८४

वज्रं वज्रधरस्येव सोऽयं ते सततार्चितः ।

रणे बहुप्रहरणो हेमजालपरिष्कृतः ॥ ६-१११-८५

परिघो व्यवकीर्णस्ते बाणैश्छिन्नः सहस्रधा ।

84-85. chhinnaH = torn; sahasradhaa = into thousand pieces; aam parigham = that very iron bludgeon; te = of yours; suurya varcasaa = which was brilliant as the sun; vajram iva = like a thunderbolt; vajradharasya = of Indra; yena = with which; suodayase = you killed; shatruun = your enemies; samare = in the battle-field; satataarchitaH = which was constantly honoured by you; bahupraharaNaH = which had struck many; raNe = in battle; hemajaalapariShkR^itaH = and which was decked with gold; vyavakiirNaH = lies scattered.

"Torn into thousand pieces, that iron bludgeon of yours, which was brilliant as the sun, like a thunderbolt of Indra, with which you killed your enemies in the battle-field, which was constantly honoured by you, which had struck many in battle and which was decked with gold, lies scattered."

[Verse Locator](#)

प्रियामिवोपसंगृह्य किम् शेषे रणमेदिनीम् ॥ ६-१११-८६

अप्रियामिव कस्माच्च मां नेच्छस्यभिभाषितुम् ।

86. kim = why; sheShe = are you lying down; upasamgR^ihya = embracing; raNa mediniim = the battle-ground; priyaamiva = as one would embrace a loved one?; kasmaat = why; nechchhasi = do you not feel inclined; abhibhaaShitum = to reply; maan = to me; apriyaamiva = as though I were abhorrent (to you)?

Why are you lying down, embracing the battle-ground, as one would embrace a loved one? Why do you not feel inclined to reply to me, as though I were abhorrent to you?"

[Verse Locator](#)

धिगस्तु हृदयन् यस्या ममेदं न सहस्रधा ॥ ६-१११-८७
त्वयि पञ्चत्वमापन्ने फलते शोकपीडितम् ।

87. **dhik astu** = woe be to me; **yasyaaH** = that; **idam hR^idayam** = this heart; **mama** = of mine; **na phalate** = is not burst asunder; **sahasradhaa** = into thousand pieces; **shoka piiDitam** = tormented as I am with grief; **tvayi aapanne** = now that you have returned; **paN^chatvam** = to the five elements.

"Woe be to me, that my heart is not bursting into pieces, tormented as I am with grief, now that you have returned to the five elements."

[Verse Locator](#)

इत्येवं विलपन्ती सा बाष्पपर्याकुलेक्षणा ॥ ६-१११-८८
स्नेहोपस्कन्नहृदया तदा मोहमुपागमत् ।

88. **vilapantii** = lamenting; **ityevam** = in this way; **saa** = that Mandodari; **baaShpa paryaakulekShaNa** = with her eyes filled with tears; **snehopaskannahR^idayaa** = and her heart moistened with love; **tadaa** = at that time; **upaagamat** = fell into; **moham** = a swoon.

Lamenting thus, with her eyes filled with tears and her heart moistened with love, Mandodari, at that time, fell into a swoon.

[Verse Locator](#)

कश्मलाभिहता सन्ना बभौ सा रावणोरसि ॥ ६-१११-८९
संध्यानुरक्ते जलदे दीप्ता विद्युदिवोज्ज्वला ।

89. **raavaNorasi** = (Fallen on) the breast of Ravana; **saa sannaa** = the dispirited Mandodari; **kashmalaabhihataa** = stricken as she was with grief; **babhau** = shone; **diiptaa ujjvalaa vidyut iva** = like a vivid flash of lightning; **jalade** = across a rainy cloud; **samdhyaanurakte** = reddened by the glow of twilight.

Fallen on the breast of Ravana, that dispirited Mandodari, stricken as she was with grief, shone like a vivid flash of lightning across a rainy cloud, reddened by the glow of twilight.

[Verse Locator](#)

तथागतां समुत्थाप्य सपत्न्यस्तां भृशातुराः ॥ ६-१११-९०
पर्यवस्थापयामासू रुदन्त्यो रुदतीं भृशम् ।

90. **samutthaapya** = raising up; **taam** = Mandodari; **tathaagatam** = who was in that condition; **bhR^isham rudantiim** = bitterly weeping; **sapatnyaiH** = her co-wives; **rudantyaH** = who were also weeping; **bhR^ishaaturaaH** = very much distressed as they were; **paryavasthaapayaamaasuH** = consoled her.

Raising up Mandodari, who was in that condition bitterly weeping, her co-wives who were also weeping, very much distressed as they were, began to console her (as follows):

[Verse Locator](#)

किं ते न विदिता देवि लोकानां स्थितिरध्रुवा ॥ ६-१११-९१
दशाविभागपर्याये राज्ञां वै चञ्चलाः श्रियः ।

91. *te na viditaa kim* = don't you know; *adhruvaa sthitiH* = the uncertain state; *lokaanaam* = of the worlds; *devi* = O queen! *raajJNaam shriyaH* = that wealth of kings; *chaNchalaH* = is unsteady; *dashaavibhaagaparyaaye* = when there is a change in the tide of their fate?

"Don't you know the uncertain state of the worlds, O queen, that the wealth of kings is unsteady, when there is a change in the tide of their fate?"

[Verse Locator](#)

इत्येवमुच्यमाना सा सशब्दं प्ररुदोद ह ॥ ६-१११-९२
स्नापयन्ती तदासेन स्तनौ वक्त्रं सुनिर्मलम् ।

92. *uchyamaanaa* = while they were consoling; *ityevam* = thus; *saa* = she; *asreNa* = with her tears; *snaapayantii* = moistening; *sunirmalam vaktram* = her very pure face; *stanau* = and breasts; *praruroda ha* = wept; *sushabdam* = very loudly; *tadaa* = at that moment.

While they were consoling thus, Mandodari, moistening her breasts and her spotless face in tears, wept aloud at that moment.

[Verse Locator](#)

एतस्मिन्नन्तरे रामो विभीषणमुवाच ह ॥ ६-१११-९३
सन्स्कारः क्रियतां भ्रातुः स्त्रियश्चैता निवर्तय ।

93. *etasmin antare* = In the meanwhile; *raamaH* = Rama; *uvaacha ha* = spoke; *vibhiiShaNam* = to Vibhishana (as follows): *bhraatuH* = samskaaraH = let the obsequies of your brother; *kriyataan* = be performed; *strigaNaaH* = let these crews of women; *parisaantvyataam* = be consoled.

In the meanwhile, Rama spoke to Vibhishana as follows: "Let the obsequies of your brother be performed and let these crews of women be consoled."

[Verse Locator](#)

तमुवाच ततो धीमान् विभीषण इदं वचः ॥ ६-१११-९४
विमृश्य बुद्ध्या धर्मज्ञो धर्मार्थसहितं हितम् ।

94. *tataH* = thereupon; *dhiimaan vibhiiShaNaaH* = the intelligent Vibhishana; *dharmajJNaH* = the knower of virtue; *vimR^ishya* = reflecting; *buddhyaa* = with his intellect; *uvaacha* = spoke; *idam vachaH* = the following words; *dharmarthasahitam* = which were in conformity with righteousness; *hitam* = and self-interest.

Reflecting with his intellect, the intelligent Vibhishana, the knower of virtue, thereupon, spoke to Rama, the following words, which were in conformity with righteousness and self-interest.

[Verse Locator](#)

त्यक्तधर्मव्रतन् क्रूरं नृशन्समनृतं तथा ॥ ६-१११-९५
नाहमर्होऽस्मि सन्स्कर्तुं परदाराभिमर्शकम् ।

95. *aham* = I; *arhaH na asmi* = am not obliged; *samskartum* = to perform the obsequies; *tyaktadharmavratam* = to him; who had abandoned the vow of virtue; *kruram* = who was cruel; *nR^ishamsam* = who killed human beings; *tathaa* = and; *anR^itam* = who was cheating; *paradaaraa bhimarshinam* = and who was longing for others' wives.

"I am not obliged to perform the obsequies to him, who had abandoned the vow of virtue, who was cruel, who killed human beings, who was a cheater and who had longed for others' wives."

भ्रातृरूपो हि मे शत्रुरेष सर्वाहिते रतः ॥ ६-१११-९६

रावणो नार्हते पूजां पूज्योऽपि गुरुगौरवात् ।

96. eShaH raavaNaH = this Ravana; rataH = who was interested; sarvaahite = in wishing evil to all; pujoyo.api = though venerable; gurugauravaat = as a respectable elder; na arhate = is not fit; puujaam; for honour; me shatruH = he is my enemy; braatR^iruupaH = in the form of a brother.

"This Ravana, who was interested in wishing evil to all, though venerable as a respectable elder, is not fit for honour. He is my enemy, in the guise of a brother."

[Verse Locator](#)

नृशन्स इति मान् राम वक्ष्यन्ति मनुजा भुवि ॥ ६-१११-९७

श्रुत्वा तस्य गुणान्सर्वे वक्ष्यन्ति सुकृतं पुनः ।

97. raama = O Rama!; maanujaaH = the human beings; bhuvi = on this earth; vakShyanti = may speak; maam = about me; nR^ishamsaH iti = as ruthless (if I do not perform obsequies); punaH = again; shrutvaa = after hearing; tasyaaguNaan = about is bad qualities; sarve = all of them; vakShyanti = will speak of it; sukR^itam = as a good act.

"If I do not perform obsequies, O Rama, the human beings on earth will speak about me as ruthless. But, on hearing about his bad qualities all of them will speak of it as a good act."

[Verse Locator](#)

तच्छ्रुत्वा परमप्रीतो रामो धर्मभृतान् वरः ॥ ६-१११-९८

विभीषणमुवाचेदन् वाक्यज्ञो वाक्यकोविदम् ।

98. shrutvaa = hearing; tat = those words; raamaH = Rama; varaH = the best; dharmabhR^itaam = among the supporters of virtue; vaakya kovidaH = and skilled in speech; parama priitaH = was very much pleased; uvaacha = and spoke; idam = the following words; vibhiiShaNam = to Vibhishana; vaakyajJNam = the intelligent one in speech.

Hearing those words, Rama the best among the supporters of virtue and skilled in speech, was very much pleased and spoke the following words to Vibhishana, the intelligent one in his speech.

[Verse Locator](#)

तवापि मे प्रियन् कार्यं त्वत्प्रभवाच्च मे जितम् ॥ ६-१११-९९

अवश्यन् तु क्षमन् वाच्यो मया त्वं राक्षसेश्वर ।

99. raakShaseshvara = O king of demons!; priyam = a favourite act; kaaryam = is to be done; tava = to you; me api = by me too; jitam = (the battle) was won; mayaa = by me; tvatprabhaavaat = because of you; avashyam = certainly; kShamam = an appropriate advice; vaachyaH = is to be told; mayaa = by me.

"O king of demons! I too have to do a favour to you. I won the battle because of you. Certainly I have to give you an appropriate advice."

[Verse Locator](#)

अधर्मानृतसन्युक्तः काममेष निशाचरः ॥ ६-१११-१००

तेजस्वी बलवाञ्शूरः सङ्ग्रामेषु च नित्यशः ।

100. eShaH = this; nishaacharaH = demon; adharmaaNR^ta samyuktaH = may be full of unrighteous and falsehood; tu = but; tejasvii = (he was) brilliant; balavaan = strong; nityashaH shuraaH cha = and ever a brave warrior; samgraameShu = in battles.

"This demon may be full of unrighteousness and falsehood. But, he was brilliant, strong and ever a brave warrior in battles."

[Verse Locator](#)

शतक्रतुमुखैर्देवैः श्रूयते न पराजितः ॥ ६-१११-१०१

महात्मा बलसम्पन्नो रावणो लोकरावणः ।

101. shruuyate = it is heard that; raavaNaH = Ravana; mahaatmaa = who was mighty; balasampannaH = endowed with strength; lokaraavaNaH = and who was causing people to cry; na paraajitaH = was not conquered; viiraiH = by the chiefs; shatakratumukhaiH = like Indra and others.

"It is heard that Ravana who was mighty, endowed with strength and who was causing people to cry, was not conquered by the chiefs like Indra and others."

[Verse Locator](#)

मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम् ॥ ६-१११-१०२

क्रियतामस्य सन्स्कारो ममाप्येष यथा तव ।

102. vairaani = hostilities; maraNaantaani = end with death; naH = our; prayojanam = purpose; nirvR^ittam = has been accomplished; asya samskaaraH = let his funeral rites; kriyataam = be performed; eShaH = he; maam api = is as good mine also; yathaa tava = as yours.

"Hostilities end with death. Our purpose has been accomplished. Let his funeral rites be performed. He is even as good mine also, as yours."

[Verse Locator](#)

त्वत्सकाशान्महाबाहो सन्स्कारन् विधिपूर्वकम् ॥ ६-१११-१०३

पाप्नु मर्हति धर्मेण त्वं यशोभाग्भविष्यसि ।

103. vidhipuurvakam = according to rule; dashagriivaH = Ravana; arhati = is eligible; praaptum = to get; samskaaram = obsequies; tvatsakaashaat = from you; dharmeNa = by usage; tvam = you; bhaviShyasi = will become yashobhaak = fit for glory.

"According to rule, Ravana is eligible to get the last rites on his dead body from you, by usage. You will also become fit for glory."

[Verse Locator](#)

राघवस्य वचः श्रुत्वा त्वरमाणो विभीषणः ॥ ६-१११-१०४

सन्स्कारेणानुरूपेण भ्रातरं रावणम् हतम् ।

104. shrutvaa = having heard; vachaH = the words; raaghavasya = of Rama; vibhiiShanaH = Vibhishana; tvaramaaNaH = in haste; aarebhe = began; samskaarayitum = to do obsequies; hatam bhraataram = to his dead brother; raavaNam = Ravana.

Having heard the words of Rama, Vibhishana in haste began to do obsequies to Ravana, his dead brother.

[Verse Locator](#)

स प्रविश्य पुरीं लङ्कां राक्षसेन्द्रो विभीषणः ॥ ६-१११-१०५

रावनस्याग्निहोत्रं तु निर्यापयति सत्वरम् ।

105. pravishya = entering; laN^kaam puriim = the City of Lanka; saH vibhiiShaNah = that Vibhishana; raakShasendraH = the lord of demons; satvaram = quickly; niryaapayati = concluded; agnihotram = the Agnihotra (act of poring oblations into the sacred fire); raavaNasya = carried on by Ravana.

Entering the City of Lanka, that Vibhishana, the lord of demons, quickly concluded the Agnihotra (the act of pouring oblations into the sacred fire) carried on by Ravana.

[Verse Locator](#)

शकटान् दारुरूपाणि अग्नीन् वै याजकांस्तथा ॥ ६-१११-१०६

तथा चन्दनकाष्ठानि काष्ठानि विविधानि च ।

अगरूणि सुगन्धीनि गन्धांश्च सुरभींस्तथा ॥ ६-१११-१०७

मणिमुक्ताप्रवाळानि निर्यापयति राक्षसः ।

106-107. raakShasaH = Vibhishana; niryaatayati = actually caused to be brought together; shakaTaan = carts; daaruruupaaNi = excellent varieties of firewood; agniin = the three sacred fires; tathaa = and; yaajajaan = the priests required to officiate at the obsequies; tathaa = and; chandanakaaShThaani = logs of sandalwood; vividhaani kaaShThaani = various types of fire wood; sugandhiini agaruuNi = pieces of fragrant aloe-wood; gandhaamshcha = odorous; surabhiin = perfumes; tathaa = and; maNimuktaapravaaLaani = gems; pearls and corals.

Vibhishana actually caused to be brought together, carts, excellent varieties of firewood, the three sacred fires and the priests required to officiate at the obsequies, logs of sandalwood, various types of firewood, pieces of fragrant aloe-wood, odorous perfumes, as well as gems, pearls and corals.

[Verse Locator](#)

आ जगाम मुहूर्तेन राक्षसैः परिवारितः ॥ ६-१११-१०८

ततो माल्यवता सार्धं क्रियामेव चकार सः ।

108. parivaaritaH = surrounded; raakShasaiH = with demons; aajagaama = (he) came back; muhurtena = for a while; tataH = thereupon; saH = he; maalyavataasaartham = together with Malyavan (the father of his own mother); chakaara kriyaam = initiated the obsequies.

Surrounded with demons, he came back for a while and thereupon, Vibhishana along with malyavan (the father of his own mother) initiated the obsequies.

[Verse Locator](#)

सौवर्णीं शिबिकां दिव्यामारोप्य क्षौमवाससम् ॥ ६-१११-१०९

रावणं राक्षसाधिशमश्रुपूर्णमुखा द्विजाः ।

तूर्यघोषैश्च विविधैः स्तुवद्भिश्चाभिनन्दितम् ॥ ६-१११-११०

पताकाभिश्च चित्राभिः सुमनोभिश्च चित्रिताम् ।

उत्क्षिप्य शिबिकां तां तु विभीषणपुरोगमाः ॥ ६-१११-१११

दक्षिणाभिमुखाः सर्वे गृह्य काष्ठानि भेजिरे ।

109-111. aaropya = placing; raavaNam = Ravana; kShauma vaasanam = who was covered with linen; tuuryaghoShaiH = hailed with blasts of various musical instruments; stuvadbhiH = as well as panegyrist; raakShasaadhiisham = the lord of demons; divyaam = in a

beautiful; **sauvarNiim shibikaam** = golden palanquin; **sarve dvijaaH** = all Brahmanas (forming part of the demon's race; which was apparently divided into four classes; like human beings) **ashrupuurNamukhaah** = (stood round him) with their faces filled with tears; **utkShipya** = lifting up; **taam shibikaam** = that palanquin; **chitritaam** = which had been decorated; **chitraahiH pataakaabhishcha** = chitritaam = which had been decorated; **chitraabhiH pataakaabhishcha** = with colourful flags; **sumanobhiH** = and flowers; **gR^ihya** = and taking up; **kaaShThaani** = blocks of wood; **vibhiiShaNa purogamaaH** = all the demons for their part with Vibhishana in front; **bhejire** = proceeded; **dakShiNaabhimukhaaH** = with their faces turned towards the south.

Placing Ravana, the lord of demons, who was covered with linen, accompanied by blasts of various musical instruments as well as panegyrists singing his the Brahmanas (forming part of the demon's race, which was apparently divided into four classes, like human beings) stood around him with their faces filled in tears. Lifting up that palanquin, which had been decorated with colorful flags and flowers and taking up blocks of wood, all the demons for their part, with Vibhishana in front, proceeded with their face turned towards the south.

[Verse Locator](#)

अग्नयो दीप्यमानास्ते तदाध्वर्युसमीरिताः ॥ ६-१११-११२
शरणाभिगताह् सर्वे पुरस्तत्तस्य ते ययुः ।

112. **te** = those; **agnayaH** = sacrificial fires; **diipyamaanaaH** = were ignited; **adhvaryu samiiritaH** = and re-animated; as they were; by Adhvaryu priests the performers of the sacrificial act; **tadaa** = at that time; **te** = those fires; **sharaNaabhigataaH** = were contained in earthen pots; **yayuH** = went; **purastaat** = in front; **tasya** = of Ravana's body.

Those sacrificial fires were ignited and re-animated, as they were, by Adhvaryu priests, the performers of the sacrificial act, at that time. Those sacrificial fires were contained in earthen pots and went in front of Ravana's body.

[Verse Locator](#)

अन्तःपुराणि सर्वाणि रुदमानानि सत्वरम् ॥ ६-१११-११३
पृष्ठतोऽनुययुस्तानि प्लवमानानि सर्वतः ।

113. **taani sarvaaNi** = all those; **antaHpuraaNi** = women of the gynaecium; **rudamaanaani** = while weeping; **annyayuH pR^iShThataH satvanam** = followed at his heels with quick paces; **plavamaanaani sarvataH** = stumbling as they were; on all sides.

All those women of the gynaecium, while weeping, followed at his heels with quick paces, stumbling, as they were, on all sides.

[Verse Locator](#)

रावणम् प्रयते देशे स्थाप्य ते भृशदुःखिताः ॥ ६-१११-११४
चितां चन्दनकाष्ठैश्च पद्मकोशीरसंवृताम् ।
ब्राह्म्या संवर्तयामासू राङ्कवास्तरणावृताम् ॥ ६-१११-११५
वर्तते वेदविहितो राज्ञो वै पश्चिमः क्रतुः ।

114-115. **sthaapya** = keeping; **raavaNam** = (the body of) Ravana; **prayate deshe** = on a consecrated spot; (Vibhishana and others); **bhR^isha duHkhitaH** = who were very much afflicted with grief; **samvartayaamaasuH chitaam** = piled up a pyre; **braahmyaa** = which was sacred; **chandana kaaShThaishcha** = with logs of sandalwood; **padma koshiira samvR^itaam** = moistened with perfumes called Padmaka and Koshira; **raaNka vaastaraNaavR^itam** = covered with the skin of black antelopes; **vartate** = turned about; **pashchima kratuH** = to perform the obsequies; **vedavihitaH** = in accordance = with the Vedic rites; **raajJNaH** = in honour of the king.

Keeping the body of Ravana on a consecrated spot, Vibhishana and others, who were very much afflicted with grief, piled up a sacred pyre, with logs of sandalwood, moistened with perfumes called Padmaka and Koshira and covered with the skin of black antelopes, turned about to perform the obsequies in accordance with Vedic rites in honour of the king.

[Verse Locator](#)

प्रचक्रू राक्षसेन्द्रस्य पितृ[^]मेधमनुत्तमम् ॥ ६-१११-११६

वेदिं च दक्षिणप्राच्यां यथास्थानं च पावकम् ।

116. **prachakruH** = (They) performed; **pitR^imedham** = the ancestral oblations; **raavaNasya** = to Ravana; **anuttamam** = in a superb way; **vedimcha** = (They constructed) an altar; **dakShiNapraachyaam** = in the south-east (of the funeral pile); **paavakam yathaasthaanam** = and placed the sacred fire in its proper place.

They performed the ancestral oblations to Ravana in a superb way. They constructed an altar in the south-east the funeral pile) and placed the sacred fire in its proper place.

[Verse Locator](#)

पृषदाज्येन संपूर्णं स्रुवं स्कन्धे प्रचिक्षिपुः ॥ ६-१११-११७

पादयोः शकटं प्रादुरूर्वोश्चोलूखलं तदा ।

117. **prachikShipuH** = (They) poured; **sruvam** = a small wooden ladle; **sampuurNam** = full; **vR^iShadaajyena** = of ghee mixed with curds; **skande** = on his shoulders; **praaduH** = and placed; **shakaTam** = a cart; **paadayaH** = at his feet; **tadaa** = and then; **uluukhalam** = a wooden mortar; **uurvoH cha** = at his thighs.

They poured a ladle-full of ghee mixed with curds on his shoulders, placed a cart at his feet and then a wooden mortar at his thighs.

[Verse Locator](#)

दारुपात्रानि सर्वाणि अरणिं चोत्तरारणिम् ॥ ६-१११-११८

दत्त्वा तु मुसलं चान्यं यथास्थानं विचक्रमुः ।

118. **dattvaa** = having set; **sarvaaNi** = all; **daarupaatraaNi** = the wooden vessels; **araNim** = the lower piece of wood used for kindling fire at a sacrifice; **uttaraaraNim** = and the upper wood (which is rotated at great speed; on to lower one; to produce fire by friction); **musalam** = the wooden pestle used in the sacrifice; **anyamcha** = and other things; **yathaasthaanam** = at their proper place; **vichakramuH** = they circled around the funeral pyre.

Having set at their proper place, all the wooden vessels (used in Agnihotra), the lower piece of wood used for kindling fire at a sacrifice and the upper piece of wood (which is rotated at great speed on to lower one, to produce fire by friction), the wooden pestle and other things used in the sacrifice, they circled around the funeral pyre.

[Verse Locator](#)

शास्त्रदृष्टेन विधिना महर्षिविहितेन च ॥ ६-१११-११९

तत्र मेध्यं पशुं हत्वा राक्षसेन्द्रस्य राक्षसाः ।

परिस्तरणीकां राज्ञोघृताक्तां समवेशयन् ॥ ६-१११-१२०

119-120. **vidhena maharShivihitena** = according to ordinance laid down by eminent sages; **shaastradR^iShTena** = and according to the rules viewed in the Vedas; **hatvaa** = having sacrificed; **medhyam pashum** = a goat fit for sacrifice; **tatra** = at that spot; **raakShasaaH** = the demons; **samaveshayan paristaraNikaam** = spread the limbs of the dead goat; **ghR^itaaktaam** = dampened with ghee; **raajjNaH** = on Ravana; **raakShasendrasya** = the king of demons.

According to ordinance laid down by eminent sages and according to the rules viewed in Vedas, having sacrificed a goat fit for sacrifice at that spot, the demons dampened with ghee on Ravana the King of demons.

[Verse Locator](#)

गन्धैर्माल्यैरलंकृत्य रावणं दीनामानसाः ॥ ६-१११-१२१

विभीषणसहायास्ते वस्त्रैश्च विविधैरपि ।

लाजैरवकिरन्ति स्म बाष्पपूर्णमुखास्तथा ॥ ६-१११-१२२

121-122. **alamkR^itya** = having decorated; **raavaNam** = the body of Ravana; **gandhaiH** = with perfumes; **maalyaiH** = garlands; **tathaa vividhaiH vastraiH** = and various kinds of clothes; **te** = those demons; **vibhiiShaNaa sahaayaaH** = accompanied by Vibhishana; **diinamaanasaaH** = who were distressed in mind; **tathaa** = and who were distressed in mind; **tathaa** = and **baaShpapurNa mukhaaH** = and with their faces bathed in tears; **avaakirantisma** = poured; **laajaiH** = parched grains of rice.

Having decorated the body of Ravana with perfumes, garlands and various kinds of clothes; those demons accompanied by Vibhishana, distressed as they were in their minds, poured parched grains of rice, with their faces bathed in tears.

[Verse Locator](#)

स ददौ पावकन् तस्य विधियुक्तन् विभीषणः ।

स्नात्वा चैवार्द्रवस्त्रेण तिलान् दर्भविमिश्रितान् ॥ ६-१११-१२३

उदकेन च संमिश्रान् प्रदाय विधिपूर्वकम् ।

प्रदाय चोदकं तस्मै मूर्ध्ना चैनं नमस्य च ॥ ६-१११-१२४

ताः स्त्रियोऽनुनयामास सान्त्वमुक्त्वा पुनः पुनः ।

गम्यतामिति ताः सर्वा विविशुर्नगरं ततः ॥ ६-१११-१२५

123-125. **saH vibhiishaNah** = that Vibhishana; **dadau paavakam** = set fire; **tasya** = to Ravana; **vidhiyuktam** = according to the rules in scriptures; **snaatvaa** = washing himself; **pvadaaya** = and offering; **aardravastreNa** = in his wet clothes; **vidhipuurvakam** = according to scriptural ordinance; **tilaan** = sesame seeds; **sammishritaan** = mixed; **udakena cha** = with water; **darbha mishritaan** = as well as blades of sacred Kusha grass; **namasyacha** = and offering salutation; **enam** = to Ravana; **muurdhanaa** = with his head; **anunayaamaasa** = and entreated; **taaH striyaH** = those women; **gamyataam iti** = to return; **saantvayitvaa** = consoling them; **punaH punaH** = again and again; **tataH** = then; **taaH sarvaaH** = all of them; **nagaram vivashuH** = returned to the city.

That Vibhishana set fire to Ravana, according to the rules in the scriptures. Washing himself and offering in his wet clothes, according to scriptural ordinance, sesame seeds mixed with water, as well as blades of Kusha grass and offering obeisance to Ravana by bowing his head, Vibhishana entreated those women to return, consoling them again and again. Then, all of the returned to the City.

[Verse Locator](#)

प्रविष्टासु च सर्वासु राक्षसीषु विभीषणः ।

रामपार्श्वमुपागम्य तदातिष्ठद्विनीतवत् ॥ ६-१११-१२६

126. **striiShu** = (While) those women; **praviShTaasu** = were re-entering; **puriim** = the city; **vibhiiShaNaaH** = Vibhishana; **raakShasendraH** = the lord of demons; **upaagamya** = on approaching; **raamapaarshvam** = Rama's vicinity; **atiShThat** = remained standing; **tadaa** = then; **viniiitavat** = with humility.

When those women were re-entering the City, Vibhishana the lord of demons on approaching Rama's vicinity then remained standing there with humility.

[Verse Locator](#)

रामोअपि सह सैन्येन ससुग्रीवः सलक्ष्मणः ।
हर्षन् लेभे रिपुं हत्वा यथा वृत्रं वज्रधरो यथा ॥ ६-१११-१२७

127. **hatvaa** = having destroyed; **ripum** = the enemy; **ramo.api** = Rama too; **lebhe harSham** = experience happiness; **sainyena saha** = along with his army; **sasugriivah** = as well as with Sugreeva; **salakShmanaH** = and Lakshmana; **vajradhara yathaa** = even as Indra; the wielder of thunderbolt; **vR^itram** = did on destroying Vritra the demon.

Having destroyed the enemy, Rama too experienced happiness, along with his army as well as with Sugreeva and Lakshmana, even as Indra the wielder of thunderbolt did on destroying Vritra the demon.

[Verse Locator](#)

ततो विमुक्त्वा सशरं शरासनं ।
महेन्द्रदत्तं कवचं च तन्महत् ।
विमुच्य रोषं रिपुनिग्रहात्ततो ।
रामः सुसौम्यत्वमुपागतोऽरिह ॥ ६-१११-१२८

128. **tataH** = thereupon; **vimuchya** = taking off; **sharaasanam** = his bow; **sasharam** = along with his arrows; **mahat tat kavacham** = and that great armour; **mahendradattam** = endowed to him by Indra; **saH raamaH** = that Rama; **arihaa** = the annihilator of his enemies; **vimuktvaa** = abandoning; **roSham** = his anger; **ripunigrahaat** = because of the defeat of his enemy; **tataH** = then; **upaagataH** = obtained; **susaumyatvam** = charming benevolence.

Thereupon, taking off his bow and arrows as also that great armour endowed to him by Indra, Rama the annihilator of his enemies, taking off his anger too, because of the enemy's defeat, then obtained a charming benevolence.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकादशाधिकशततमः सर्गः

Thus, this is the 111th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 111

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64

<u>65</u>	<u>66</u>	<u>67</u>	<u>68</u>	<u>69</u>
<u>70</u>	<u>71</u>	<u>72</u>	<u>73</u>	<u>74</u>
<u>75</u>	<u>76</u>	<u>77</u>	<u>78</u>	<u>79</u>
<u>80</u>	<u>81</u>	<u>82</u>	<u>83</u>	<u>84</u>
<u>85</u>	<u>86</u>	<u>87</u>	<u>88</u>	<u>89</u>
<u>90</u>	<u>91</u>	<u>92</u>	<u>93</u>	<u>94</u>
<u>95</u>	<u>96</u>	<u>97</u>	<u>98</u>	<u>99</u>
<u>100</u>	<u>101</u>	<u>102</u>	<u>103</u>	<u>104</u>
<u>105</u>	<u>106</u>	<u>107</u>	<u>108</u>	<u>109</u>
<u>110</u>	<u>111</u>	<u>112</u>	<u>113</u>	<u>114</u>
<u>115</u>	<u>116</u>	<u>117</u>	<u>118</u>	<u>119</u>
<u>120</u>	<u>121</u>	<u>122</u>	<u>123</u>	<u>124</u>
<u>125</u>	<u>126</u>	<u>127</u>	<u>128</u>	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 112 Verses converted to UTF-8, Nov 09

Introduction

Matali, Indra's charioteer leaves the battle-field and returns to his heaven. Then, Rama instructs Lakshmana to arrange for the installation of Vibhishana on the throne of Lanka. Lakshmana arranges to get sea-water from some monkey-chiefs and sprinkles it on vibhishana, to instal him as the King of Lanka, in the presence of the demons there. Then, Rama sends his message to Seetha through Hanuma.

[Verse Locator](#)

ते रावणवधं दृष्ट्वा देवगन्धर्वदानवाः ।
जग्मुः स्वैः स्वैर्विमानैस्ते कथयन्तः शुभाः कथाः ॥ ६-११२-१

1. dR^iShTvaa = Having seen; raavaNa vadham = the destruction of Ravana; te = those; devagandharvadaanavaaH = gods; Gandharvas the celestial musicians and the demons; jagmuH = went away; svaiH svaiH vimaanaiH = in their respective aerial cars; te kathayantaH = narrating as they were; shubhaaH kathaH = about the auspicious narratives.

Having seen the destruction of Ravana, those gods, celestial musicians and demons, while chatting about the auspicious narrative, went away in their respective aerial cars.

[Verse Locator](#)

रावणस्य वधं घोरं राघवस्य पराक्रमम् ।
सुयुद्धं वानराणां च सुग्रीवस्य च मन्त्रितम् ॥ ६-११२-२
अनुरागं च वीर्यं च सौमित्रे लक्ष्मणस्य च ।
पतिव्रतात्वम् सीताया हनूमति पराक्रमम् ॥ ६-११२-३
कथयन्तो महाभागा जग्मुर्हृष्ट यथागतम् ।

2-3. kathayantaH = chatting themselves about; ghoram vadham = the awful destruction; raavaNasya = of Ravana; raaghavasya paraakramam = the prowess of Rama; vaanaraaNaam suyuddham = the admirable combat of the monkeys; sugrivasya mantritam = the counsel of Sugreeva; anuraagam cha viiryam cha = the affection and the valour; lakShmaNasya = of Lakshmana; saumitreH = the son of Sumitra; pativrataatvam siitaayaaH = the loyalty of Seetha to her husband; hanumati paraakramam = and the strength; mahaabhaagaaH = the illustrious gods and others; of Hanuma; hR^iShTaaH = were rejoiced; jagmuH = and returned; yathaagatam = as they had come.

Chatting themselves about the awful destruction of Ravana, the terrific prowess of Rama, the admirable combat of the monkeys, the counsel tendered by Sugreeva, the affection and valour of Lakshmana; the son of Sumitra; the loyalty of Seetha to her husband and about the strength of Hanuma, the illustrious celestials and others rejoicingly returned as they had come.

[Verse Locator](#)

राघवस्तु रथं दिव्यमिन्द्रदत्तं शिखिप्रभम् ॥ ६-११२-४

अनुज्ञाय महाबाहुर्मतलिं प्रत्यपूजयत् ।

4. anujJNaaya = taking leave; divyam ratham = of the celestial chariot; indradattam = which had been given by Indra the lord of celestials; shikhiprabham = and which = shone like fire; mahaabaahuH = the mighty armed; raaghavastu = Rama; pratyapuujayat = respectfully saluted; maatalim = Matali.

Taking leave of the celestial chariot, which had been given by Indra the lord of celestials and which shone like fire, the mighty armed Rama respectfully saluted Matali.

[Verse Locator](#)

राघवेणाभ्यनुज्ञातो मातलिः शक्रसारथिः ॥ ६-११२-५

दिव्यं तं तथमास्थाय दिवमेवोत्पपात ह ।

5. abhyanujJNaataH = as assented; raaghavaNa = by Rama; maataliH = Matali; shakrasaarathiH = Indra's charioteer; aasthaaya = mounting; divyam tam ratham = that celestial chariot; utpapaata = ascended; diNameva = to the heaven itself.

As assented by Rama, Matali Indra's charioteer, mounting that celestial chariot, ascended to the heaven itself.

[Verse Locator](#)

तस्मिंस्तु दिवमारुढे सरथे रथिनां वरः ॥ ६-११२-६

राघवः परमप्रीतः सुग्रीवं परिष्वजे ।

6. tasmin = when that matali; aaruuDhe = ascended; divam = to heaven; sarathe = along with his chariot; raaghavaH = Rama; varaH = the foremost one; rathinaam = among the chariot-warriors; paramapriitaH = was extremely pleased; pariShasvaje = and embraced; sugriivam = Sugreeva.

When Matali ascended to heaven along with his chariot, Rama, the foremost one among the chariot-warriors was highly rejoiced and embraced Sugreeva.

[Verse Locator](#)

पर्वज्य च सुग्रीवं लक्ष्मणेनाभिवादितः ॥ ६-११२-७

पूज्यमानो हरिगणैराजगाम बलालयम् ।

7. pariShvajya cha = having embraced; sugriivam = Sugreeva; abhivaaditaH = and having been greeted; lakShmaNena = by Lakshmana; puujyamaanaH = and having been honoured; harigaNaiH = by the monkey-troops; aajagaama = (Rama) came; balaalayam = to the camp where the army had been stationed.

Having embraced Sugreeva greeted by Lakshmana and having been honoured by the monkey-troops. Rama came to the camp where the army had been stationed.

[Verse Locator](#)

अथोवाच स काकुत्स्थः समीपपरिवर्तिनम् ॥ ६-११२-८

सौमित्रिं सत्त्वसंपन्नं लक्ष्मणं शुभलक्षणम् ।

8. atha = then; saH kaakutthaH = Rama; uvaacha = spoke; (as follows) lakShmaNam = to Lakshmana; saumitrim = the son of Sumitra; sattva sampannam = endowed as he was with strength; shubhalakShaNam = and having auspicious marks; samiipa parivartanam = who stayed nearby.

Then, Rama spoke (as follows) to Lakshmana, son of Sumitra, who was endowed with strength and having auspicious marks, who stayed nearby.

[Verse Locator](#)

विभीषणमिमं सौम्य लङ्कायामभिषेचय ॥ ६-११२-९
अनुरक्तं च भक्तं च तथा पूर्वोपकारिणम् ।

9. **saumya** = O the benevolent Lakshmana!; **abhiShechaya** = consecrate; **laN^kaayaam** = on the throne of Lanka; **imam vibhiiShaNam** = this Vibhishana; **anuraktam** = to whom everyone is attached; **bhaktam cha** = a loyal person; **tathaa** = and; **puurvopakaariNam** = the one who has formerly done a service to us.

"O the benevolent Lakshmana! Consecrate on the throne of Lanka, this Vibhishana to whom everyone is attached, a loyal person as he is and the one who has formerly done a service to us."

[Verse Locator](#)

एष मे परमः कामो यदिमं रावणानुजम् ॥ ६-११२-१०
लङ्कायां सौम्य पश्येयमभिषिक्तं विभीषणम् ।

10. **saumya** = O gentle one! **eShaH** = this; **me** = is my; **paramaH** = paramount; **kaamaH** = desire; **yat** = that; **pashyeyam** = I should see; **imam vibhiiShaNam** = this Vibhishana; **raavaNaanujam** = the brother of Ravana; **abhiShiktam** = being consecrated for throne; **laN^kaayaam** = in Lanka.

"O gentle one! This s my paramount desire that I should see this Vibhishana, the brother of Ravana being consecrated for throne in Lanka."

[Verse Locator](#)

एवमुक्तस्तु सौमित्री राघवेण महात्मना ॥ ६-११२-११
तथेत्युक्त्वा सुसंहृष्टः सौवर्णम् घटमाददे ।

11. **evam** = thus; **uktaH** = spoken; **mahaatmanaa** = by the great souled; **raaghavaNa** = Rama; **saumitriH** = Lakshmana; **uktvaa tatheti** = saying; "so it be"; **susamhR^iShTaH** = and rejoicingly; **aadade** = procured; **sauvarNam** = a golden; **ghaTam** = pot.

Hearing the words of the great soled Rama, Lakshmana replied, 'so it be' and rejoicingly procured a golden pot.

[Verse Locator](#)

तं घटं वानरेन्द्राणाम् हस्ते दत्त्वा मनोजवान् ॥ ६-११२-१२
व्यादिदेश महासत्त्वः समुद्रसलिलं तदा ।

12. **mahaasattvaH** = that mighty Lakshmana; **tadaa** = then; **dattvaa** = placing; **tam** = that; **ghaTam** = pot; **haste** = in the hands; **vaanerendraaNam** = of the monkey-chiefs; **vyaadidesha** = instructed; **manojavaan** = them; who were as swift as thought; **samudra salilam** = (to bring) sea-water.

That mighty Lakshmana, then placing that pot in the hands of the monkey-chiefs, instructed them, who were as swift as thought, to bring sea-water.

[Verse Locator](#)

अतिशीघ्रम् ततो गत्वा वानरास्ते मनोजवाः ॥ ६-११२-१३
आगतास्तु जलं गृह्य समुद्राद्धानरोत्तमाः ।

13. tataH = thereupon; te vaanarottamaaH = those excellent monkeys; manojavaaH = with the swiftness of thought; gattvaa = moving; atishiighram = very quickly; aagataaH = returned; gR^ihya = having obtained; jalam = the water; samudraat = from the sea.

Thereupon, those excellent monkeys, with the swiftness of thought, moving very quickly from that place, returned, having obtained the water from the sea.

[Verse Locator](#)

ततस्त्वेकं घटं गृह्य संस्थाप्य परमासने ॥ ६-११२-१४

घटेन तेन सौमित्रिरभ्यषिज्चद्विभीषणम् ।

लङ्कायां रक्षसां मध्ये राजानं रामशासनात् ॥ ६-११२-१५

विधिना मन्त्रदृष्टेन सुहृद्गणसमावृतः ।

14-15. tataH = thereafter; saumitriH = Lakshmana; suhR^idgaNa samaavR^itaH = together with his friends; gR^ihya = taking; ekam = one; ghaTam = pot; vibhiishaNam samsthaapya = making Vibhishana to sit; paramaasane = on the throne; abhyaShiN^chat = sprinkled (him); tena ghaTena = (with sea-water) from that pot; vidhinaa = in accordance with the rule (in Vedic scriptures); rakShasaam madhye = in the middle of the demons; raajaanaam = to make him the king; laN^kaayaam = for the kingdom of Lanka; raama shaasanaat = as directed by Rama.

Thereupon, Lakshmana together with his friends, taking one pot and making Vibhishana to sit on the throne, sprinkled him with sea-water from that pot in accordance with the rule prescribed in Vedic scriptures, while the demons were witnessing the ceremony, to make him the king for Lanka, as directed by Rama.

[Verse Locator](#)

अभ्यषिज्चंस्तदा सर्वे राक्षसा वानरास्तथा ॥ ६-११२-१६

प्रहर्षमतुलं गत्वा तुष्टुवू राममेव ह ।

16. tadaa = then; sarve raakShasaaH = all the demons; tathaa = as well as; vaanaraaH = the monkeys; abhyaShiN^chan = consecrated; (Vibhishana); gatvaa = having obtained; atulam praharSham = extra ordinary delight; tuShTuvuH = (they) eulogized; raameva hi = Rama indeed.

Then, all the demons as well as the monkeys consecrated Vibhishana. Having gained extra ordinary delight, they indeed eulogized Rama.

[Verse Locator](#)

तस्यामात्या जहृषिरे भक्ता ये चास्य राक्षसाः ॥ ६-११२-१७

दृष्ट्वाभिष्टं लङ्कायां राक्षसेन्द्रं विभीषणम् ।

17. dR^iShTvaa = seeing; vibhiiShaNam = Vibhishana; raakShasendram = the lord of demons; abhShiktam = consecrated; laN^kaayaam = for the throne of Lanka; tasya = his; amaatyaaH = (four) counsellors; ye raakShasaaH = and those demons; asya bhaktaaH = who were devoted to him; jahR^iShire = were rejoiced.

Seeing Vibhishana the lord of demons consecrated for the throne of Lanka, his four counsellors who were always together with him and such of those demons who were devoted to him, were rejoiced.

[Verse Locator](#)

राघवः प्रमां प्रीतिं जगाम सहलक्ष्मणः ॥ ६-११२-१८

स तद्राज्यं महत्प्राप्य रामदत्तं विभीषणः ।

18. **raaghavaH** = Rama; **saha lakShmaNaH** = together with Lakshmana; **jagaama** = obtained; **paramaam** = great; **priitim** = delight; **saH** = that; **vibhiiShaNaH** = Vibhishana; **praapya** = having gained; **tat mahat raajyam** = that great kingdom; **raama dattam** = bestowed on him by Rama; (was also greatly delighted).

Rama together with Lakshmana were greatly delighted. That Vibhishana, having gained that great kingdom bestowed on him by Rama, was also greatly delighted.

[Verse Locator](#)

प्रकृतीः सान्त्ययित्वा च ततो राममुपागमत् ॥ ६-११२-१९

दध्यक्षतान् मोदकांश्च लाजाः सुमनसस्तथा ।

आजह्रथ संतुष्टाः पौरास्तस्मै निशाचराः ॥ ६-११२-२०

19-20. **saantvayitvaa** = after consoling; **prakR^itiiH** = his people; **tataH** = (Vibhishana) then; **upaagamat** = approached; **raamam** = Rama; **tataH** = then; **nishaacharaaH** = the demons; **pauraaH** = who were residing in the city; **samtuShTaaH** = were quite delighted; **aajahruH** = and brought; **tasmaiH** = to him; (by way of presents) **dadhi** = curds; **akShataan** = unbroken grains of rice; **modakaamshcha** = sweets shaped like balls; **laajaaH** = parched grains of unhusked rice; **tathaa** = and; **sumanasaH** = flower also.

After consoling his people, Vibhishana then sought to presence of Rama. Now, the demons who were residing in the city were quite delighted and brought to him (by way of presents) curds, unbroken grains of rice, sweets shaped like balls, parched grains of unhusked rice and flowers too.

[Verse Locator](#)

स तान् गृहीत्वा दुर्धर्षो राघवाय न्यवेदयत् ॥ ६-११२-२१

माङ्गल्यं मङ्गलं सर्वं लक्ष्मणाय च वीर्यवान् ।

21. **gR^ihiitvaa** = accepting; **taan** = them; **viiryavaan** = the valiant; **saH** = Vibhishana; **durdharShaH** who was unconquerable; **nyavedayat** = offered; **sarvam** = all; **maan^galyam** = those auspicious objects; **raaghavaaya** = to Rama; **lakShmaNaaya** = and to Lakshmana; **mangalam** = happily.

Accepting them, the valiant and unconquerable Vibhishana happily offered all those auspicious objects to Rama and Lakshmana.

[Verse Locator](#)

कृतकार्यं समृद्धार्थं दृष्ट्वा रामो विभीषणम् ॥ ६-११२-२२

प्रतिजग्राह तत्सर्वं तस्यैव प्रियकाम्यया ।

22. **dR^iShTvaa** = seeing; **vibhiiShaNam** = Vibhishana; **kR^ita kaaryam** = who had accomplished his act; **samR^iddhaartham** and increased his resources; **raamaH** = Rama; **pratijagraaha** = accepted; **tat** = it; **sarvam** = all; **tasya priya kaamyayaa eva** = with a sole desire to show gracefulness to him.

Seeing Vibhishana, who had accomplished his act and increased his resources, Rama accepted it all, with a sole desire to show gratefulness to him.

[Verse Locator](#)

ततह् शैलोपमं वीरं प्राञ्जलिं प्रणतं स्थितम् ॥ ६-११२-२३

उवाचेदं वचो रामो हनूमन्तं प्लवङ्गमम् ।

23. **taaH** = thereupon; **raamaH** = Rama; **uvaacha** = spoke; **idam vachaH** = the following words; **viira hanuumantam** = to the valiant; **plavaN^gamam** = the monkey; **shailopamam** = who

was equal in size to a mountain; **sthitam** = and who was standing; **praNatam** = humbly; **praaN^jalim** = with his palms joined together for salutation.

Thereupon, Rama spoke the following words to the valiant Hanuma the monkey who was equal in size to a mountain and who was standing in humility, with his hands joined in salutation.

[Verse Locator](#)

अनुज्ज्ञाप्य महाराजमिमं सौम्य विभीषणम् ॥ ६-११२-२४

प्रविश्य नगरीं लङ्कां कौशलं ब्रूहिमैथिलीम् ।

24. **saumya** = O the benevolent one!; **anujJNaapya** = taking permission from; **imam vibhiiShaNam** = this Vibhishana; **maahaaraajam** = the great king; **praveshya** = and entering into; **laN^kaam nagarim** = the City of Lanka; **bruuhi** = inform; **kaushalam** = about our welfare; **maithiliim** = to Seetha.

"O the benevolent one! Taking permission from this Vibhishana, the great king and entering into the City of Lanka, inform about our welfare to Seetha."

[Verse Locator](#)

वैदेह्यै मां कुशलिनं सुग्रीवं च सलक्ष्मणम् ॥ ६-११२-२५

अचक्ष्व वदतां श्रेष्ठ रावणं च हतं रणे ।

25. **shreShTha vadataam** = O Hanuma; the proficient one in speech!; **aachakShva** = tell; **vaidehyai** = Seetha; (that); **maam** = myself; **sa lakShmaNam** = along with Lakshmana; **sugriivam cha** = and Sugreeva; **kushalinam** = are well; **raavaNam** = and that Ravana; **hatam** = had been killed; **raNe** = in battle.

"O Hanuma, the proficient one in speech! Inform Seetha that myself together with Lakshmana and Sugreeva are well and that Ravana had been killed in battle."

[Verse Locator](#)

प्रियमेतदुदाहृत्य वैदेह्यस्त्वं हरीश्वर ॥ ६-११२-२६

प्रतिगृह्य च संदेशमुपावर्तितुमर्हसि ।

26. **hariishvara** = O the master of monkeys!; **udaahR^itya** = making clear; **etat** = this; **priyam** = favourite news; **vaidehyaaH** = to Seetha; **arhasi** = you ought; **upaavartitum** = to return; **pratigR^ihya** = taking back; **samdesham** = her message.

"O Hanuma the master of monkeys! Making clear this favourite news to Seetha, you ought to return, taking back her message."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्वादशाधिकशततमः सर्गः

Thus, this is the 112th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 112

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 113 Verses converted to UTF-8, Nov 09

Introduction

Matali, Indra's charioteer leaves the battle-field and returns to his heaven. Then, Rama instructs Lakshmana to arrange for the installation of Vibhishana on the throne of Lanka. Lakshmana arranges to get sea-water from some monkey-chiefs and sprinkles it on Vibhishana, to install him as the King of Lanka, in the presence of the demons there. Then, Rama sends his message to Seetha through Hanuma.

[Verse Locator](#)

इति प्रतिसमादिष्टो हनूमान्मारुतात्मजः ।
प्रविवेश पुरीं लङ्कां पूज्यमानो निशाचरैः ॥६-११३-१॥

1. iti prati samaadiShTaH = thus directed; (by Rama); hanuman = Hanuma; maarutaatmajaH = the son of wind-god; pravivesha = entered; laN^kaam puriim = the City of Lanka; puujyamaanaH = being respectfully received; nishaacharaiH = by the demons.

Thus directed by Rama, Hanuma the son of wind-god, entered deeply into the City of Lanka, being respectfully received by the demons.

[Verse Locator](#)

प्रविश्य च पुरीं लङ्कामनुङ्ग्य विभीषणम् ।
ततस्तेनाभ्यनुज्ञातो हनूमान् वृक्षवाटिकाम् ॥६-११३-२॥
संप्रविश्य यथान्यायम् सीताया विदितो हरिः ।
ददर्श शशिना हीनां सातङ्कामिव रोहिणीम् ॥६-११३-३॥
वृक्षमूले निरानन्दां राक्षसीभिः परीवृताम् ।
निभृतः प्रणतः प्रह्वः सौअभिगम्याभिवाद्य च ॥६-११३-४॥

2-4. saH = that; hanuumaan = Hanuma; hariH = the monkey; viditaH = known; siitaayaaH = to Seetha; pravishya = having entered; laN^kaam puriim = the City of Lanka; anujJNaasya = seeking permission; vibhiiShaNam = from Vibhishana; abhyanujJNaataH = obtaining permission; tena = from him; sampravishya = and entering; yathaa nyaayam = as per the regulation; vR^ikShavaaTikam = the grove of trees; dadarsha = saw; vR^ikShamuule = at the foot of a tree; (Seethe); hiinaam = bereft of; mR^ijayaa = freshness; saataNkaam rohiNiimiva = like a frightened cow; niraandaam = joyless; parivR^itaam = and surrounded; raakShasiibhiH = with female-demons; abhigamya = approaching; (her) praNataH = humbly; abhivaadya cha = offering his salutation; prahvaH = by bending his head; saH = he; nibhR^itaH = kept silent.

That Hanuma, the monkey, known to Seetha, having entered the City of Lanka, seeking permission from Vibhishana, getting approval from him and entering Ashoka grove as per the prevailing regulation, saw at the foot of a tree, Seetha, who was bereft of freshness, looking

joylessly like a frightened cow and surrounded with female-demons. Approaching her humbly by offering salutation to her in bending his head, he stood there silently.

[Verse Locator](#)

दृष्ट्वा समागतं देवी हनूमन्तं महाबलम् ।
तूष्णीमास्त तदा दृष्ट्वा स्मृत्वा हृष्टाभवत्तदा ॥६-११३-५॥

5. dR^iShTvaa = on seeing; mahaabalam = the mighty; hanuumantam = Hanuma; samaagatam = who came there; devii = Seetha; tadaa = then; aasta = kept herself; tuuShNiim = silent; dR^iShTvaa = seeing; smR^itvaa = and recollecting (him); tadaa = then; abhavat hR^iShTaa = se became rejoiced.

Even after seeing the mighty Hanuma who came there, Seetha kept herself silent. Then, seeing and recollecting him, she became rejoiced.

[Verse Locator](#)

सौम्यं तस्या मुखं दृष्ट्वा हनूमान् प्लवगोत्तमः ।
रामस्य वचनं सर्वमाख्यातुमुपचक्रमे ॥६-११३-६॥

6. dR^iShTvaa = seeing; tasyaa = her; saumyam = cool; mukham = face; hanuumaan = Hanuma; plavagottamaH = the excellent monkey; upachakrame = began; aakhyaatum = to narrate; sarvam = the entire; vachanam = message; raamasya = of Rama.

Seeing her cool face, Hanuma the excellent monkey began to narrate the entire message of Rama.

[Verse Locator](#)

वैदेहि कुशली रामः ससुग्रीवः सलक्ष्मणः ।
विभीषणसहायश्च हरीणां सहितो बलैः ॥६-११३-७॥

7. vaidehi = O Seetha!; raamaH = Rama; saha suriiva lakShmaNaH = together with Sugreeva lakShmaNaH = together with Sugreeva and Lakshmana; vibhiiShaNa sahaayashcha = along with vibhishana as his supporter; hariiNaam balaiH sahitaH = and collectively with the army of monkeys; kushalii = is well.

"O Seetha! Rama is well, together with Sugreeva and Lakshmana, along with Vibhishana as his supporter and collectively with the army of monkeys."

[Verse Locator](#)

कुशलं चाह सिद्धार्थो हतशत्रुरिन्दमः ।
विभीषणसहायेन रामेण हरिभिः सह ॥६-११३-८॥
निहतो रावणो देवि लक्ष्मणस्य नयेन च वीर्यवान् ।

8. devi = O the divine lady!; hata shatruH = having destroyed his enemy; amitrajit = Rama; the annihilator of his adversaries; siddhaarthah = having accomplished his object; aaha = is informing; tvaa = you; kushalam = about his welfare; raameNa = by Rama; lakShmaNena = and by Lakshmana; vibhiShaNa sahaayena = with the support of Vibhishana; haribhiH saha = along with the monkeys; viiryavaan raavaNaH = the valiant Ravana; nihataH = has been killed.

"O the divine lady! Having destroyed his enemy, Rama the annihilator of his adversaries, having accomplished his object, is informing you about his welfare. Rama and Lakshmana, with the support of Vibhishana and the monkeys, killed the valiant Ravana."

[Verse Locator](#)

प्रियमाख्यामि ते देवि भूयश्च त्वां सभाजये ॥६-११३-९
तव प्रभावाद्धर्मज्ञे महान् रामेण संयुगे ।
लब्धोऽयं विजयः सीते स्वस्था भव गतज्वरा ॥६-११३-१०

9-10. **devi** = O the divine lady!; **aakhyaami** = I am telling; **priyam** = a pleasant news; **bhuuyaH** = and again; **tvaam** = sabhaajaye = eulogizing you; **siite** = O Seetha; **dharmajJNe** = knowing what is right!; **tava prabhaavaat** = because of your power; **ayam** = this; **mahaan** = great; **vijayaH** = victory; **labhdaH** = has been accomplished; **raamena** = by Rama; **samyuge** = in battle; **bhava** = be; **svasthaa** = comfortable; **gatajvavaa** = free from grief.

"O the divine lady! I am telling a pleasant news and again eulogizing you. O Seetha, the knower of righteousness! Rama accomplished this great victory in the battle, because of your power. Be free from your grief and be comfortable."

[Verse Locator](#)

रावणश्च हतः शत्रुर्लङ्का चैव वशीकृता ।
मया ह्यलब्धनिद्रेण धृतेन तव निर्जये ॥६-११३-११
प्रतिज्जनैषा विनिस्तीर्णा बद्ध्वा सेतुं महोदधौ ।

11. **raavaNashcha** = Ravana; **shatruH** = the enemy; **hataH** = was killed; **laN^kaachaiva** = even the Lanka too; **vashiikR^itaa** = has been subdued; **dhR^itena** = with a firm determination; **nirjaye** = to win you back; **mayaa** = by me; **alabdha nidreNa** = who have had no sleep; **baddhvaa** = having constructed; **setum** = a bridge; **mahodadhe** = across the great ocean; **ehhaa** = this; **pratiJJnaa** = vow (of winning you back); **vinistiirNaa** = has been redeemed.

"Ravana, the enemy was killed. Even the Lanka has been subdued. With a firm determination to win you back, by me who have had no sleep, a bridge has been constructed across the great ocean and this vow (of winning you back) has been fulfilled."

[Verse Locator](#)

संभ्रमश्च न कर्तव्यो वर्तन्त्या रावणालये ॥६-११३-१२
विभीषणविधेयं हि लङ्कैश्वर्यमिदं कृतम् ।

12. **sambhramaH cha na kartavyaH** = you ought not to fear; **vartyantyyaa raavaNaalaya** = for having stayed in Ravana's abode; **idam** = this; **laN^kaishvaryaam** = kingdom of Lanka; **kR^itam hi** = has been placed indeed; **vibhiiShana vidheyam** = under the dominion ship of Vibhishana.

"You ought not to have any fear, living as you do in Ravana's abode. This kingdom of Lanka has now been placed indeed under the dominion ship of Vibhishana."

[Verse Locator](#)

तदाश्चसिहि विस्रब्धं स्वगृहे परिवर्तसे ॥६-११३-१३
अयं चाभ्येति संहृष्टस्त्वद्दर्शनसमुत्सुकः ।

13. **tat** = that is why; **aashvasi hi** = console yourself; **visrabddham** = complacently; **parivartase** = you are staying; **svagR^ihe** = in your own house; **ayam cha** = this Vibhishana too; **abhyeti** = is coming; **tvaddarshana samutsakaH** = so eager as he is; **to see you**. **samhR^iShTaH** = with rejoice.

"That is why, console yourself complacently. You are staying in your own house. This Vibhishana too is coming to you with a rejoice, as he is so eager to see you."

एवमुक्ता तु सा देवी सीता शशिनिभानना ॥६-११३-१४

प्रहर्षेणावरुद्धा सा व्यहर्तुं न शशाक ह ।

14. **saa siitaa** = that Seetha; **devii** = the divine lady; **shashi nibhaananaa** = with her face resembling the moon; **evam** = thus; **uktaa** = spoken; **na shashaaka ha** = was not able; **vyaahartum** = to speak; **avaruddhaa** = tongue-tied as she was; **praharSheNa** = with a thrill of delight.

Hearing these words, that Seetha the divine lady, whose face resembled the moon, could not speak, tongue-tied as she was with a thrill of delight.

[Verse Locator](#)

ततोऽब्रवीद्धरिवरः सीतामप्रतिजल्पतीम् ॥६-११३-१५

किं त्वं चिन्तयसे देवि किं च मां नाभिभाषसे ।

15. **tataH** = thereupon; **harivaraH** = Hanuma; **abraviit** = spoke; **siitaam** = to Seetha; **apratijalpatiim** = who was not making any answer; (as follows); **devii** = O divine lady!; **kim** = what; **tvam** = are you; **chintayase** = reflecting upon?; **kim** = why; **naabhibhaaShase** = don't you speak; **maam** = to me?

Thereupon, Hanuma spoke to Seetha, who was not making any answer (as follows): "O divine lady! What are you reflecting upon? Why don't you speak to me?"

[Verse Locator](#)

एवमुक्ता हनुमता सीता धर्मपथे स्थिता ॥६-११३-१६

अब्रवीत्परमप्रीता बाष्पगद्गदया गिरा ।

16. **evam** = thus; **uktaa** = asked; **hanuumataa** = by Hanuma; **siitaa** = Seetha; **sthitaa** = who was established; **dharmapathe** = in a righteous path; **paramapriitaa** = was very much delighted; **abraviit** = and spoke; **giraa** = in a voice; **baShpagadgadaya** = choked with tears.

Thus asked by Hanuma, Seetha, who was ever established in a righteous path, was very much delighted and spoke (as follows) in a voice choked with tears.

[Verse Locator](#)

प्रियमेतदुपश्रुत्य भर्तुर्विजयसंश्रयम् ॥६-११३-१७

प्रहर्षवशमापन्ना निर्वक्त्यास्मि क्षणान्तरम् ।

17. **upashrutya** = hearing; **etat priyam** = this pleasant news; **vijaya samshrayam** = about the victory; **bhartuH** = of my husband; **asmi** = I became; **nirvaakyaa** = speechless; **kShaNaantaram** = for a while; **aapanna praharShavasham** = overpowered as I was by extreme joy.

"Hearing these pleasant tidings about the victory of my husband, I became speechless for a while, overpowered as I was, by extreme joy."

[Verse Locator](#)

न हि पश्यामि सदृशं चिन्तयन्ती प्लवङ्गम् ॥६-११३-१८

मत्प्रियाख्यानकस्येह तव प्रत्यभिनन्दनम् ।

18. **plavamgame** = O Hanuma!; **na pashyaami hi** = I do not indeed see; **sadR^isham** = any appropriate thing; **iham** = here; **pratyabhinandanam** = which pleases you in return; **matpriyaakhaanakasya** = to; you; who have announced these tidings; pleasant to me; **chintayantii** = even after enervating my brain.

"O, Hanuman! I indeed do not see any appropriate thing here, which pleases you in return, to offer you, who have announced these tidings pleasant to me, even after enervating my brain."

[Verse Locator](#)

न च पश्यामि तत्सौम्य पृथिव्यामपि वानर ॥६-११३-१९
सदृशं मत्प्रियाख्याने तव दातुं भवेत्समम् ।

19. na cha pashyaami = nor; do I perceive; sadR^isham kimchana = anything worthy of you; pR^ithivyaam = on this earth; priyaakhyena sadR^isham = or comparable to the act of conveying this agreeable news (to me); dattvaa yat = and on bestowing which; tava = on you; sukham = happiness; bhavet = may come to me.

"Nor, do I perceive anything worthy for you on this earth for you act of conveying this agreeable news to me and on bestowing which on you, happiness may come to me."

[Verse Locator](#)

हिरण्यं वा सुवर्णं वा रत्नानि विविधानि च ॥६-११३-२०
राज्यं वा त्रिषु लोकेषु नैतदर्हति भाषितुम् ।

20. naarhati = nothing is worthy; etat = of this; bhaShitam = message; hiraNyam vaa = nor gold; vividhaani ratnaani = nor the different diamonds; raajyam vaa = nor the sovereignty; triShu lokeShu = of the three worlds.

"Neither silver, nor gold nor even diamonds nor the sovereignty of the three worlds, can be worthy of this message."

[Verse Locator](#)

एवमुक्तस्तु वैदेह्या प्रत्युवाच प्लवङ्गमः ॥६-११३-२१
प्रगृहीताज्जलिर्वाक्यं सीतायाः प्रमुखे स्थितः ।

21. evam = thus; uktaH = spoken; vaidehyaa = by Seetha; plavangamaH = hnuma; sthitaH = standing; pramukhe = with his face turned; siitaayaaH = towards Seetha; pragR^ihiitaaN^jaliH = and with his hands joined in salutation; pratyuvaacha = replied; harShaata = joyfully (as follows):

Hearing the words of Seetha, Hanuma standing with his face turned towards Seetha and with his hands joined in salutation, joyfully replied as follows:

[Verse Locator](#)

भर्तुः प्रियहिते युक्ते भर्तुर्विजयकाङ्क्षिणि ॥६-११३-२२
स्निग्धमेवंविधं वाक्यं त्वमेवार्हसि भाषितुम् ।

22. anindite = O faultless lady; yukte = interested; priyahite = in things which are agreeable and beneficial; bhartuH = to husband; vijayakaaN^kShiNi = and wishing for his victory!; tvameva = you alone; arhasi = deserve (to speak); evamvidham = such; vaakyam = words; snigdhama = endowed with affection.

"O faultless lady, interested in things agreeable and beneficial to husband and wishing for his victory! You alone deserve to speak such words filled with affection."

[Verse Locator](#)

तवैतद्वचनं सौम्ये सारवत्स्निग्धमेव च ॥६-११३-२३
रत्नौघाद्विविधाच्चापि देवराज्याद्विशिष्यते ।

23. **saumye** = O gentle lady!; **etat tava vachanam** = these words of yours; **saaravat** = with preciousness; **snigdhamevacha** = and affection; **vishiShyate** = are better than; **vividhaat ratnaughaat** = various kinds of heaps of diamonds; **devaraajyaat** = or the sovereignty over the gods.

"O gentle lady! These words of yours, endowed with preciousness and affection, are better than various kinds of collection of diamonds or the sovereignty over the celestials."

[Verse Locator](#)

अर्थतश्च मया प्राप्ता देवराज्यादयो गुणाः ॥६-११३-२४

हतशत्रुं विजयिनं रामं पश्यामि यत्स्थितम् ।

24. **pashyaami** = I am seeing; **raamam** = Rama; **susthitam** = in good condition; **hatashatrum** = he having killed the enemies; **vijayinam** = and having attained victory; **arthataH** = that is to say; **devaraajyaadayaH** = sovereignty over the celestial and other; **guNaH** = good qualities; **praaptaaH** = have been obtained; **mayaa** = by me.

"I see Rama victorious and happy, he having killed the enemies and having obtained victory. That is to say, I have attained the blessing like the sovereignty over the celestials and other good qualities."

[Verse Locator](#)

तस्य तद्वचनं श्रुत्वा मैथिली जनकात्मजा ॥६-११३-२५

ततः शुभतरं वाक्यमुवाच पवनात्मजम् ।

25. **shrutvaa** = hearing; **tat vachanam** = those words; **tasya** = of Hanuma; **maithilii** = Seetha; **janakaatmajaa** = the daughter of Janaka; **tataH** = thereupon; **uvaacha** = spoke; **shubhataram vaakyam** = the following most auspicious words; **pavanaatmajam** = to Hanuma.

Hearing those words of Hanuma, Seetha the daughter of Janaka thereupon spoke the following auspicious words to Hanuma.

[Verse Locator](#)

अतिलक्षणसंपन्नं माधुर्यगुणभूषितम् ॥६-११३-२६

बुद्ध्या ह्यष्टाङ्गया युक्तं त्वमेवार्हसि भाषितम् ।

26. **tvameva** = you alone; **arhasi** = are worthy; **bhaaShitum** = can utter; (these words); **atilakShaNa sampannam** = endowed with exceedingly good attributes; **maadhurya guNa bhuuShitam** = embellished with a grace of style; **yuktam** = filled; **buddhyaa** = with an intelligence; **aShTaaNgayaa** = consisting of eight excellences.*

"You alone can utter these words, endowed with exceedingly good attributes, embellished with a grace of style and filled with an intelligence, consisting of eight excellences.*"

*1) Keenness to hear discourse on the Spirit 2) readiness to hear such discourses, 3) receptivity, 4) retentive power, 5) reasoning for and 6) against a proposition, 7) the faculty of comprehension and 8) realization of truth: These are the eight characteristics of good intelligence, according to Neetisara Kamandaka, often quoted by the commentators in Sanskrit: shushruShaa shravaNaM chaiva | ghruhaNaM dhaaraNaM tathaa | uuhoapehoarthavijjNaanaM | tattvajjNaanaM cha dhiiguNaaH | |

[Verse Locator](#)

श्लाघनीयोऽनिलस्य त्वं सुतः परमधार्मिकः ॥६-११३-२७

बलं शौर्यं श्रुतं सत्त्वं विक्रमो दाक्ष्यमुत्तमम् ।

तेजः क्षमा धृतिः स्थैर्यं विनीतत्वं न संशयः ॥६-११३-२८

27-28. tvam = you; shlaaghaniiya = are a praiseworthy; paramadhaarmikaH = and supremely virtuous; sutaH = son; anilasya = of the wind-god; bahavaH = Numerous; shobhanaaH = good; guNaaH = qualities; tvayyeva = are there in you alone; etc = they are here; anye = along with others; balam = strength; shauryam = valour; shrutam = knowledge of scriptures; sattvam = vigour; vikramaH = prowess; daakShyam uttamam = superlative skill (in action); tejaH = spirit; kShamaa = forbearance; dhR^itiH = firmness; sthairyam = stability; viniitavm = and humility; na samshayaH = there is no doubt (about it).

"You are a praiseworthy and supremely virtuous son of the wind-god. Numerous good qualities are there in you along (as follows, along with others): strength, valour, knowledge of scriptures, vigour, prowess, superlative skill (in action), spirit, forbearance, firmness, stability and re is no humility. There is no doubt about it."

[Verse Locator](#)

अथोवाच पुनः सीतामसंभ्रातो विनीतवत् ॥६-११३-२९

प्रगृहीताज्जलिर्हर्षात् सीतायाः प्रमुखे स्थितः ।

29. atha = thereafter; (Hanmua); pragR^ihiitaaN^jaliH = having joined his hands together in salutation; sthitaH = having stood; purataH = in front; siitaayaaH = of Seetha; asambhraantaH = free from flurry; viniitavat = and with humility; punaH = again; uvaacha = spoke; siitaam = to Seetha (as follows):

Thereafter, having joined his hands together in salutation, standing in front of Seetha in humility and free from flurry, Hanuma again spoke to Seetha (as follows):

[Verse Locator](#)

इमास्तु खलु राक्षस्यो यदि त्वमनुमन्यसे ॥६-११३-३०

हन्तुमिच्छामि ताः सर्वा याभिस्त्वं तर्जिता पुरा ।

30. imaaH = these women; puraa = earlier; yaabhiH = by whom; tvam = you; tarjitaa = have been frightened; (those are); raakShasya khalu = indeed the female demons; tvam anumasyase yadi = if you permit me; ichchhaami = I wish; hantum = to kill; taaH sarvaaH = all of them.

"If you permit me, I wish to kill of all these notorious female-demons, by whom you have been frightened earlier."

[Verse Locator](#)

क्लिश्यन्तीं पतिदेवां त्वामशोकवनिकां गताम् ॥६-११३-३१

घोररूपसमाचाराः क्रूराः क्रूरतरेक्षणाः ।

इह श्रुता मया देवि राक्षस्यो विकृताननाः ॥६-११३-३२

असकृत्परुषैर्वाक्यैर्वदन्त्यो रावणाज्ञया ।

31-32. kruuraaH raakShasyaH = (These) cruel female-demons; ghoraruupa samaacharaaH = of terrific form and behavior; kruuratarekShaNaaH = with still more cruel eyes; vikrutaananaa = having ugly faces; shrutaaH = were heard; maya = by me; iha = here; vadantyaH = speaking; paruShaiH = harsh; vaakayiH = words; tvaam = to you; patidevaam = who are so devoted to your husband; asakR^it = again and again; raavaNaajJNayaa = at Ravana's command gataam klishyantiim = when you were getting hardships; ashokavanikaam = in the Ashoka grove; devii = O divine lady!

"These cruel female-demons of terrific form and behavior, with still more cruel eyes, having ugly faces, were heard by me here speaking again and again harsh words to you, who are so devoted to your husband, at Ravana's command, when you were suffering hardships in the Ashoka grove, O divine lady!"

विकृता विकृताकाराः कृताः क्रूरकचेक्षणाः॥६-११३-३३

इच्छामि विविधैर्घातैर्हन्तुमेताः सुदारुणाः ।

राक्षस्यो दारुणकथा वरमेतं प्रयच्छ मे ॥६-११३-३४

33-34. **ichchhami** = I wish; **hantum** = to kill; **vividhaiH ghaataiH** = with various kinds of strokes; **kruuraaH** = these cruel; **sudaaruNaaH** = extremely rough; **raakShasasya vikR^itaaraaH** = deformed female-demons; **vikR^itaaH** = with distorted features; **kruurakachakShaNaaH** = and terrific hairs and eyes; **daaruNakathaaH** = talking together roughly; **prayachchha** = (Pray) grant; **etat** = this; **varam** = boon; **me** = to me.

"I wish to kill with various kinds of strokes, these cruel, extremely rough and deformed female-demons, with distorted features and terrific hairs and eyes, talking together roughly. (Pray) grant this boon to me."

Verse Locator

मुष्टिभिः पाणिभिश्चैव चरणैश्चैव शोभने ।

जङ्घाजानुप्रहारैश्च दन्तानां चैव पीडनैः ॥६-११३-३५

भक्षणैः कर्णनासानां केशानां लुञ्चनैस्तथा ।

भृशं शुष्कमुखीभिश्च दारुणैर्लङ्घनैर्हतैः ॥६-११३-३६

विभिन्नशङ्कुग्रीवांशपार्श्वकैश्च कलेवरैः ।

निपात्य हन्तुमिच्छामि तव विप्रियकारिणीः ॥६-११३-३७

35-37. **ichchhaami** = I wish; **hantum** = to kill; **tava vipriyakaariNiiH** = (the female-demons) who have spoken harsh words to you and = wronged you; **nipaatyaa** = striking them down; **muShTibhiH** = with my fists; **paaNighaataishcha** = hand-blows; **vishaalaiH baahuH** = long arms; **jaJNaa jaanujaanuprahaaraishcha** = the blows of my shanks and knees; **dantaanaam piiDanaiH** = by causing pain to their teeth; **karNa naasaanaam bhakShanaiH** = biting off their ears and nose; **tathaa** = and; **keshaanaam luN^chhanaiH** = pulling out their hair; **bhR^isham shuShkamukhaishcha** = making them very much dry-mouthed; **daaranaiH** = tearing them off; **laN^ghanaiH** = leaping over them; **hataiH** = encountering them; **kalevaraiH nipaatyaa** = and throwing down their bodies; **vibhinna shaN^kugriivaamsa paarshvakaiH** = with their burst cheeks; necks; shoulders and ribs.

"I wish to kill the female-demons, who have spoken harsh words to you and wronged you, striking them down with my fists, hand-blows, long arms, blows of my shanks and knees, by causing pain to their teeth, biting off their ears and nose and pulling out their hair, making them severely dry-mouthed, tearing them off, leaping over them, encountering them and throwing down their bodies, with their burst cheeks, necks, shoulders and ribs."

Verse Locator

एवम्प्रकारैर्बहुभिर्विप्रकारैर्यशस्विनि ।

घातये तीव्ररूपाभिर्याभिस्त्वं तर्जिता पुरा ॥६-११३-३८

38. **yashasvini** = O illustrious lady!; **samprahaarya** = striking them; **bahubhiH prahaaraiH** = with several blows; **evam** = in this way; **ghaataye** = I would destroy; **tiivraruupaabhiH** = the female demons of terrible form; **yaabhiH** = by whom; **tarjitaa** = you have been threatened; **puraa** = in the past.

"O illustrious lady! Striking them with several blows in this way, I would destroy the female-demons of terrible form, by whom you have been threatened in the past."

Verse Locator

इत्युक्ता सा हनुमता कृपणा दीनवत्सला ।

हनुमन्तमुवाचेदं चिन्तयित्वा मिमृश्य च ॥६-११३-३९

39. **chintayitvaa** = reflecting; **vimR^ishacha** = and pondering (for a while); **uktaa** = when spoken; **iti** = thus; **hanumataa** = by Hanuma; **saa kR^ipaNaa** = the compassionate Seetha; **diina vatsalaa** = who was kind to the miserable; **uvaacha** = spoke; **hanumantam** = to Hanuma; **idam** = as follows:

Reflecting as pondering for a while, when spoke thus by Hanuma, the compassionate Seetha, who was kind to the miserable, spoke to Hanuma as follows:

[Verse Locator](#)

राजसंश्रयवश्यानां कुर्वतीनां पराजया ।

विधेयानां च दासीनां कः कुप्येद्वानरोत्तम ॥६-११३-४०

40. **vaanarottama** = O the foremost of monkeys!; **kaH** = who; **kupyet** = will be angry; **daasiinaam** = with servant maids; **raja samshrayavashyanaam** = who are dependent on the command of their king; **kurvatiinaam vidheyaanaam** = and work; **paraajJNayaa** = in obedience to the orders of others.

"O the foremost of monkey! Who will be angry with servant-maids, who are dependent on their king's command and work in obedience to the orders of others?"

[Verse Locator](#)

भाग्यवैषम्य योगेन पुरा दुश्चरितेन च ।

मयैतेत्प्राप्यते सर्वं स्वकृतं ह्युपभुज्यते ॥६-११३-४१

41. **etat sarvam** = all this; **praapyate** = is reaped; **mayaa** = by me; **bhaagya vaiShamya doSheNa** = as a consequence of my bad fortune; **duShkR^itena** = or by a misdeed committed by me; **purastaat** = in the past; **saakR^itam** = the fruit of one's own making; **upabhujyte hi** = is indeed experienced (in one's life).

"All this is reaped by me, as a consequence of my bad fortune or an account of a misdeed committed by me in the past. The fruit of one's own making is indeed experienced (in one's life)."

[Verse Locator](#)

मैवं वद महाबाहो दैवी ह्येषा परा गतिः ।

प्राप्तव्यं तु दशा योगान्मयैतदिति निश्चितम् ॥६-११३-४२

दासीनां रावणस्याहं मर्षयामीह दुर्बला ।

42. **mahaabaaho** = O the great armed!; **maavada** = do not speak; **evam** = like this; **eShaa** = this; **paraa hi** = is indeed great; **daivii gatiH** = divine strategy; **nishchitam** = it was decided; **iti** = that; **idam** = this situation; **praaptavyam** = is to be obtained; **mayaa** = by me; **dashaayogaat** = due to the application of fate; **durbalaa** = feeble; **aham** = (as) I am; **marShayaami** = I am forgiving; **daasiinaam** = the servant-maids; **raavaNasya** = of Ravana; **iha** = here.

"O the great-armed Hanuma! Do not speak like this. This is indeed a great divine strategy. It was ordained that this type of situation is to be obtained by me, due to the application of fate. Feeble as I am in these matters, I am forgiving the servant-maids of Ravana here."

[Verse Locator](#)

आज्ञप्ता रावणेनैता राक्षस्यो माम् अतर्जयन् ॥६-११३-४३

हते तस्मिन्न कुर्युर्हि तर्जनं वानरोत्तम ।

43. **maarutaatmaja** = O Hanuma!; Ravana the demon; **iha** = here; **raakShasyaH** = the female-demons; **tarjayanti** = threatened; **kurvanti** = they will not do; **tarjanam** = the threatening.

"O Hanuma! As commanded by Ravana the threatened me. As he is dead now, they will not do the threatening."

[Verse Locator](#)

अयं व्याघ्रसमीपे तु पुराणो धर्मसंहितः ॥६-११३-४४

ऋक्षेण गीतः श्लोको मे तं निबोध प्लवङ्गम ।

44. **plavangama** = O Hanuma!; **asti** = there is; **puraaNaH** = an old; **shlokaH** = axim; **dharma samhitaH** = possessed of merit; **giitaH** = actually uttered; **R^ikSheNa** = by a bear; **vyaghrasamiipe** = in the presence of a tiger; **nibodha** = hear; **tam** = it (from me).

"O Hanuma! There is an old axim possessed of merit, actually uttered by a bear in the presence of a tiger. Hear it from me."

[Verse Locator](#)

न परः पापमादत्ते परेषां पापकर्मणाम् ॥६-११३-४५

समयो रक्षितव्यस्तु सन्तश्चारित्रभूषणाः ।

45. **samayaH** = a doctrine; (indicating that) **paraH** = a superior person; **naadatte** = does not undertake; **paapam** = a wicked deed; **pareShaam** = towards others; evil-doer; **rakShitavyaH tu** = is indeed to be protected; **santaH** = virtuous persons; **chaaritra bhuuShaNaaH** = have their good conduct as an ornament.

"A superior person does not take into account the sin of those who have committed an offence evil for evil must be carried out at all costs virtuous persons account good conduct as an ornament."

Formerly a tiger ran in pursuit of a hunter. The latter climbed up a tree. There was bear already preached on a bough of the tree. Making to the foot of the tree, the tiger addressed the following words to the bear: "Look here, both of us are denizens of the forest. The hunter is our common enemy. Therefore, knock him down from the tree." The bear, however, replied: "Having reached my abode, the hunter has in a way sought asylum with me. I am therefore not going to hurl him down; I would be deviating from my duty if I do so." Saying so, the bear laid himself down to sleep. The tiger now turned to the hunter and said, "Push the bear down. I shall afford protection to you." The hunter thereupon pushed the sleeping bear. The bear, however, clutched at another bough and thus escaped from falling down. The tiger now addressed the following appeal to the bear: "The hunter sought to hurl you down and has thus wronged you. Therefore push him down." Though pressed by the tiger again and again, the bear refused to hurl him down and repeated the above quoted verse in support of his attitude.

[Verse Locator](#)

पापानां वा शुभानां वा वधार्हानां प्लवङ्गम ॥६-११३-४६

कार्यं कारुण्यमार्येण न कश्चिन्नापराध्यति ।

46. **kaaruNyam** = kindness; **kaaryam** = is to be shown; **aaryeNa** = by a noble person; **paapaanaam vaa** = either towards a sinner; **shubhaanaam vaa** = or a virtuous person; **athaapivaa** = or even; **vadhaarhaaNaam** = to person deserving to be killed; **na kashchit** = (for) There is none; **naaparaadhyati iti na** = who never commits a wrong.

"Kindness is to be shown by a noble person either towards a sinner or to a virtuous person or even to a person who deserves death, for, there is none who never commits a wrong."

[Verse Locator](#)

47. **ashobhanam** = evil; **kaaryam** = act; **na kaaryam** = is not to be done; **paapani kurvataamapi** = even to those who do evil-deeds; **loka himsaavihaaraaNaam** = in taking pleasure to harm people; **kruuraaNaam** = the cruel ones; **paapakarmaNaam** = who do evil deeds.

"No evil is to be done, even to those cruel persons of sinful deeds, who take pleasure to harm the life of others and continue to perpetrate their sinful acts."

[Verse Locator](#)

एवमुक्तस्तु हनुमान्सीतया वाक्यकोविदः ॥६-११३-४८

प्रत्युवाच ततः सीतां रामपत्नीं यशस्विनीम् ।

48. **evam** = thus; **uktaH** = spoken; **siitayaa** = by Seetha; **hanuman** = Hanuma; **vaakyakovidah** = who was skilled in speech; **tataH** = then; **pratyuvaacha** = replied; **aninditaam siitaam** = to the faultless Seetha; **raamapatriim** = the consort of Rama.

Hearing the words of Seetha, Hanuma who was skilled in speech, then replied to the faultless Seetha, Rama's consort (as follows):

[Verse Locator](#)

युक्ता रामस्य भवती धर्मपत्नी यशस्विनी ॥६-११३-४९

प्रतिसन्दिश मां देवि गमिष्ये यत्र राघवः ।

49. **devii** = O divine lady!; **bhavatii** = you; **guNaanvitaa** = endowed with virtue; **yuktaa** = are the apt; **dharmapatnii** = wife; **raamasya** = of Rama; **pratisamdesha** = give a message in return; **maam** = to me; **gamiShye** = I will go yatra = to the place where; **raaghavaH** = Rama is.

"O divine lady! You are the apt wife of Rama, full of virtue. Give me a message in return. I will go to the place where Rama is."

[Verse Locator](#)

एवमुक्ता हनुमता वैदेही जनकात्मजा ॥६-११३-५०

अब्रवीद्द्रष्टुमिच्छामि भर्तारं वानरोत्तम ।

50. **evam** = thus; **uktaa** = spoken; **hanumataa** = by Hanuma; **saa** = that; **vaidehii** = Seetha; **janakaatmajaa** = the daughter of Janaka; **abraviit** = spoke (as follows); **vaanarottama** = O the foremost of monkeys!; **ichchhaami** = I long; **draShTum** = to see; **bhartaaram** = my husband.

Thus spoken by Hanuma, that Seetha the daughter of Janaka spoke as follows: "O the foremost of monkeys! I long to see my husband."

[Verse Locator](#)

तस्यास्तद्वचनं श्रुत्वा हनुमान्पवनात्मजः ॥६-११३-५१

हर्षयन्मैथिलीं वाक्यमुवाचेदं महाद्युतिः ।

51. **shrutvaa** = hearing; **tat vachanam** = those words; **tasyaaH** = of Seetha; **mahaamatiH** = the highly intelligent; **maarutaatmajaH** = Hanuma; the son of wind-god; **harShayan maithiliim** = bringing delight to Seetha; **uvaacha** = spoke; **idam vaakyam** = the following words:

Hearing those words of Seetha, the highly intelligent Hanuma, the son of wind-god, bringing delight to Seetha, spoke the following words:

[Verse Locator](#)

पूर्णचन्द्राननं रामं द्रक्ष्यस्यार्ये सलक्ष्मणम् ॥६-११३-५२
स्थिरमित्रं हतामित्रं शचीव त्रिदशेश्वरम् ।

52. **drakShyasi** = you shall see; **adya** = today; **raamam** = Rama; **puurNachandramukham** = whose countenance is like a full moon; **sthitamitram** = whose friends (like Sugreeva and Vibhishana) are alive; **hataamitram** = whose enemies have been killed; **salakShmaNam** = along with (the consort of Indra); (would see); **tridasheshwaram** = Indra; the lord of gods.

"You shall see today, Rama whose countenance is like a full moon, whose friends (like Sugreeva and Vibhishana) are alive, whose enemies have been killed along with Lakshmana, as Shachi (the consort of Indra) would see Indra the lord of gods."

[Verse Locator](#)

तामेवमुक्त्वा राजन्तीं सीतां साक्षादिव श्रियम् ॥६-११३-५३
आजगाम महावेगो हनूमान्यत्र राघवः ।

53. **evam** = thus; **uktvaa** = speaking; **taam** = to that Seetha; **raajantiim** = who appeared radiant; **saakShaata shriyamiva** = before his eyes as Lakshmi the goddess of prosperity; **hanuman** = Hanuma; **mahaatejaaH** = a great splendor; **aajagaama** = came; **yatra** = to the place where; **raaghavaH** = Rama was.

Thus speaking to that Seetha, who appeared radiant before his eyes as Lakshmi the goddess of prosperity, Hanuma of great splendor, came to the place where Rama was.

[Verse Locator](#)

सपदि हरिवरस्ततो हनूमान् ।
प्रतिवचनं जनकेश्वरात्मजायाः ।
कथितमकथयद्यथाक्रमेण ।
त्रिदशवरप्रतिमाय राघवाय ॥६-११३-५४

54. **tataH** = thereafter; **hanuumaan** = Hanuma; **harivaraH** = the excellent of monkeys; **akathayat** = narrated; **sampadi katham** = speedily; **yathaakrameNa** = in order of sequence; **prativachanam** = the reply given; **janakeshvaraatajmajaayaaH** = by Seetha the daughter of Janaka the king; **raaghavaaya** = to Rama; **tridashavarapratimaaya** = who was equal to Indra the chief of celestials.

Then, Hanuma the excellent of monkeys speedily narrated, in order of sequence, the message given by Seetha, to Rama who was equal to Indra the chief of celestials.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रयोदशाधिकशततमः सर्गः

Thus, this is the 113th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 113

Top of Page	1	2	3	4
5	6	7	8	9

<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 114 Verses converted to UTF-8, Nov 09

Introduction

Rama sends Vibhishana to bring Seetha to his presence. Vibhishana brings Seetha to Rama's presence. Seetha casts her looks on the moon-like face of Rama, her beloved husband.

[Verse Locator](#)

तमुवाच महाप्रज्ञमभिगम्य प्लवङ्गमः ।
रामं वचनमर्थज्ञो वरं सर्वधनुष्मताम् ॥ ६-११४-१

1. saH mahaapraajJNaH = that highly intelligent; plavangamaH = Hanuma; abhivaadya = having offered his salutation; uvaacha = spoke; tam raamam = to that Rama; varam sarvadhanuShmataam = who was excellent among all the wielders of the bow; kamala patraakSham = and whose eyes resembled the louts-petals.

Having offered his salutation to that Rama, who was excellent among all the wielders of the bow and whose eyes resembled the lotus-petals, that highly intelligent Hanuma spoke to him as follows:

[Verse Locator](#)

यन्निमित्तोऽयमारम्भः कर्मणां च फलोदयः ।
तां देवीं शोकसन्तप्तां मैथिलीं द्रष्टुमर्हसि ॥ ६-११४-२

2. arhasi = you ought; draShTum = to see; taam deviim = that divine lady; shoka samaptaam = who is consumed by grief; yannimittaH = for whose sake; ayam = this; aarambhaH = undertaking; karmaNaam = of acts (was done); yaH = and which; phalodayaH = has borne fruit.

"You ought to see Seetha that divine lady who is consumed by grief, for whose sake this course of actions was undertaken and which has (now) borne fruit."

[Verse Locator](#)

सा हि शोकसमाविष्टा बाष्पपर्याकुलेक्षणा ।
मैथिली विजयं श्रुत्वा तव हर्षमुपागमत् ॥ ६-११४-३

3. shrutvaa = hearing; vijayam = the news of your victory; saa maithilii = that Seetha; shoka samaaviShTaa = stricken as she was with grief; abhikaaNkShati = is (now) longing; draShTum = to see; tvaam = you; baaShpa paryaakulekShaNaa = her eyes filled with tears of joy.

"Hearing the news of your victory, that Seetha, stricken as she was with grief, is now longing to see you, her eyes filled with tears of joy."

[Verse Locator](#)

पूर्वकात्प्रत्ययाच्चाहमुक्तो विश्वस्तया तया ।

भर्तारं द्रष्टुमिच्छामि कृतार्थं सहलक्ष्मणम् ॥ ६-११४-४

4. **tayaa** = by her; **vishvastayaa** = who has trust (in me); **pratyayaat** = because of confidence which had been inspired by me; **puurvakaat** = on a former occasion; **aham** = I; **uktaH** = was spoken (as follows); **'ichchhaami** = I desire; **draShTum** = to see; **bhartaaram** = my husband; **kR^itaartham** = who has accomplished his purpose; **saha lakShmaNam** = together with Lakshmana.

"By her, who has trust in me because of confidence which has trust in me because of confidence which had been inspired me on a former occasion, I was spoken as follows: 'I desire to see my husband, who has accomplished his purpose, together with Lakshmana.'"

[Verse Locator](#)

एवमुक्तो हनुमता रामो धर्मभृतां वरः ।

अगच्छत्सहसा ध्यानमासीद्वाष्पपरिप्लुतः ॥ ६-११४-५

5. **evam** = thus; **uktaH** = spoken; **hanumataa** = by Hanuma; **raamaH** = Rama; **varaH** = who was the foremost; **dharmabhR^itaam** = among the supporters of righteousness; **iiShat baaShpa pariplutaH** = was shightly overwhelmed with tears; **sahasaa** = and suddenly; **aagachchhat dhyaanam** = became a bit thoughtful.

Hearing Hanuma's words, Rama who was the foremost among the supporters of righteousness, was a little over whelmed with tears and suddenly became a bit thoughtful.

[Verse Locator](#)

दीर्घमुष्णं च निश्वस्य मेदिनीम् अवलोकयन् ।

उवाच मेघसङ्काशं विभीषणमुपस्थितम् ॥ ६-११४-६

6. **viniiH shvasya diirgham uShNam** = Drawing a deep and warm breath; **avalokayam** = and casting his looks; **jagatiim** = on the ground; **uvaacha** = he spoke (as follows); **vibhiiShaNam** = to Vibhishana; **meghasamkaasham** = who closely resembled a cloud in hue; **upasthitan** = and who was standing nearby.

Drawing a deep and warm breath and casting his looks on the ground, he spoke (as follows) to Vibhishana, who closely resembled a cloud in hue and who was standing nearby.

[Verse Locator](#)

दिव्याङ्गरागां वैदेहीं दिव्याभरणभूषिताम् ।

इह सीतां शिरःस्नातामुपस्थापय माचिरम् ॥ ६-११४-७

7. **upasthaapaya** = bring; **iha** = here; **siitaam** = Seetha; **shiraH snaanam** = after she has bathed her head; **divyaaN^garaagaam** = has been anointed with charming cosmetics; **divyaabharaNa bhuuShitaam** = and adorned with beautiful jewels; **maa chiram** = let there be no delay.

"Bring here Seetha, after she has bathed her head, has been anointed with charming cosmetics and adorned with beautiful jewels. Let there be no delay."

[Verse Locator](#)

एवमुक्तस्तु रामेण त्वरमाणो विभीषणः ।

प्रविश्यान्तःपुरं सीतां स्त्रीभिः स्वाभिरचोदयत् ॥ ६-११४-८

8. **evam** = thus; **uktaH** = spoken; **raamena** = by Rama; **vibhiiShaNam** = Vibhishana; **pravishya** = entering; **antaHpuram** = the gyaecium; **tvaramaaNaH** = in

haste; **achodayat** = communicated his presence; **siitaam** = to Seetha; **svaabhiH striibhiH** = through his own women.

Hearing the words of Rama, Vibhishana, after entering the gynaecium in haste, communicated his presence to Seetha, through his own women.

[Verse Locator](#)

ततः सीतां महाभागां दृष्ट्वावाच विभीषणः ।
मूर्ध्नि बद्धाञ्जलिः श्रीमान्विनीतो राक्षसेश्वरः ॥ ६-११४-९

9. **tataH** = then; **shriimaan** = the glorious; **vibhiiShaNah** = Vibhishana; **raakShaseshvaraH** = the king of demons; **dR^iShTvaa** = after seeing; **maahaabhaagaam** = the highly fortunate; **siitaam** = Seetha; **baddhaaN^jaliH** = with his palms joined; **muurdhni** = over his head; **viniitaH** = humbly; **uvaacha** = spoke (as follows):

Then, the glorious Vibhishana the king of demons, after seeing the highly fortunate Seetha, with his palms joined over his head, humbly spoke to her as follows:

[Verse Locator](#)

दिव्याङ्गरागा वैदेही दिव्याभरणभूषिता ।
यानमारोह भद्रं ते भर्ता त्वां द्रष्टुमिच्छति ॥ ६-११४-१०

10. **vaidehi** = O Seetha!; **divyaaNgaraagaaH** = anointed with charming cosmetics; **divyaabharaNa bhuuShitaaH** = and adorned with beautiful jewels; **bhadram te** = if you please; **aaroHa** = mount; **yaanam** = on the vehicle; **bhartaa** = your husband; **ichchhati** = wants; **draShTum** = to see; **tvaam** = you.

"O Seetha! Anointed with charming cosmetics and adorned with beautiful jewels if you please, mount on the vehicle. Your husband wants to see you."

[Verse Locator](#)

एवमुक्ता तु वैदेही प्रत्युवाच विभीषणम् ।
अस्नाता द्रष्टुमिच्छामि भर्तारं राक्षसाधिप ॥ ६-११४-११

11. **evam** = thus; **uktaa** = spoken; **vaidehii** = Seetha; **pratyuvaacha** = replied; **vibhiiShaNam** = to Vibhishana (as follows); **raakShaseshvara** = O king of demons!; **ichchhaami** = I wish; **draShTum** = to see; **bhartaaram** = my husband; **asnaatvaa** = even without taking the bath.

Hearing the words of Vibhishana, replied as follows: "O king of demons! I wish to see my husband, even without taking my bath."

[Verse Locator](#)

तस्यास्तद्वचनं श्रुत्वा प्रत्युवाच विभीषणः ।
यथाहं रामो भर्ता ते तत्तथा कर्तुमर्हसि ॥ ६-११४-१२

12. **shrutvaa** = hearing; **tat vachanam** = those words; **tasyaaH** = of Seetha; **vibhiiShaNah** = Vibhishana; **pratyuvaacha** = replied; **arhasi** = you ought; **kartum** = to do; **yathaa tathaa** = in whatever manner; **raamaH** = Rama; **te bhartaa** = your husband; **aaha** = mentioned; **tat** = that.

Hearing those words of Seetha, Vibhishana replied as follows: "You ought to do the bidding of Rama, your husband, as he has enjoined you to do."

[Verse Locator](#)

तस्य तद्वचनं श्रुत्वा मैथिली भ्रातृदेवता ।

भर्तृभक्तिव्रता साध्वी तथेति प्रत्यभाषत ॥ ६-११४-१३

13. **shrutvaa** = hearing; **tat rachanam** = those words; **tasya** = of Vibhishana; **saadhvii** = the virtuous; **maithilii** = Seetha; **patidevataa** = regarding her husband as a divinity; **vR^itaa** = endowed as she was; **bhartR^i bhaktyaa** = with a devotion to her husband; **pratyabhaaShata** = replied; **tatheti** = "so it be!"

Hearing those words of Vibhishana, the virtuous Seetha, regarding her husband as a divinity, endowed as she was with a devotion to her husband, said in reply, "So t be!"

[Verse Locator](#)

ततः सीतां शिरःस्नातां युवतीभिरलङ्कृताम् ।

महार्हाभरणोपेतां महार्हाम्बरधारिणीम् ॥ ६-११४-१४

आरोप्य शिबिकां दीप्तां परार्ध्याम्बरसंवृताम् ।

रक्षोभिर्बहुभिर्गुप्तामाजहार विभीषणः ॥ ६-११४-१५

14-15. **tataH** = then; **vibhiiShaNaaH** = Vibhishana; **aajahaara** = brought; **siitaam aaropya** = prevailing upon Seetha to ascend; **diiptaam shibikaam** = a shining palanquin; **paraarghyaambaraa samvR^itaam** = covered with an exceedingly valuable cloth; **guptaam** = and guarded; **bahubhiH raakShasaiH** = by numerous demons; **shiraasnaataam** = after she has bathed her head; **samyuktaam pratikarmaNaa** = after making use of toilet and other cleansing facilities; **mahaarhaambaradhaaraNiim** = had put on very costly robes; **mahaarhaabharaNopetaam** = and had been adorned with exceedingly valuable jewels.

Prevailing upon Seetha to ascend a shining palanquin, covered with an exceedingly valuable cloth and guarded by numerous demons, after she had bathed her head and cleansed her body, had put on costly robes and had been adorned with exceedingly valuable jewels, Vibhishana then brought her to the presence of Rama.

[Verse Locator](#)

सोऽभिगम्य महात्मानं ज्ञात्वाभिध्यानमास्थितम् ।

प्रणतश्च प्रहृष्टश्च प्राप्तां सीतां न्यवेदयत् ॥ ६-११४-१६

16. **abhigamya** = approaching; **mahaatmaanam** = the great-souled Rama; **aasthitam** = who was absorbed in thought; **jJNaataapi** = even after coming to know that Seetha had arrived; **saH** = vibhishana; **praNataH cha** = offered his obeisance; **prahR^iShTashcha** = and with full of great joy; **nyavedayat** = announced to him; **siitaam praaptaam** = that Seetha had arrived.

Approaching the great-souled Rama, who was absorbed in thought, even after coming to know that Seetha had arrived, Vibhishana offered his obeisance and with full of great joy, announced to him that Seetha had arrived.

[Verse Locator](#)

तामागतामुपश्रुत्य रक्षोगृहचिरोषिताम् ।

हर्षो दैन्यं च रोषश्च त्रयं राघवमाविशत् ॥ ६-११४-१७

17. **upashrutya** = hearing; **taam aagataam** = that Seetha had arrived; **rakShogR^iha chiroShitaam** = after living long in the abode of a demon; **raaghavam** = Rama; **aavishat** = was filled; **harShaH** = with joy; **roShashcha** = indignation; **danyam** = and felt miserable (too); **trayam** = all the three (at once).

Hearing that Seetha had arrived after living long in the abode of a demon, Rama was filled with joy, indignation and felt miserable too all the three emotions at the same time.

[Verse Locator](#)

ततः पार्श्वगतं दृष्ट्वा सविमर्शं विचारयन् ।
विभीषणमिदं वाक्यमब्रवीत् ॥ ६-११४-१८

18. ahR^iShTaH = feeling unhappy; vichaarayan = on considering; savimarsham = with deep thought; (the question of Seetha having come in a palanquin; all the way); raaghavaH = Rama; tataH = then; abraviit = spoke; idam vachaH = the following words; dR^iShTvaa = looking at; vibhiiShaNam = Vibhishana; paarshvagatam = who was by his side.

Feeling unhappy on considering with deep thought, the question of Seetha having come in a palanquin, all the way, Rama then spoke the following words, looking at Vibhishana who was beside him.

[Verse Locator](#)

राक्षसाधिपते सौम्य नित्यं मद्विजये रत ।
वैदेही संनिकर्षं मे शीघ्रं समुपगच्छतु ॥ ६-११४-१९

19. saumya raakShasaadhipate = O the gentle king of demons; nityam rata = who is forever intent; madvijaya = on my victory! vaidehii = (Let) Seetha; samupagachchhatu = duly seek; me samnikaSham = my presence; shiighram = quickly.

"O the gently king of demons, who is forever intent on my victory! Let Seetha duly seek my presence quickly."

[Verse Locator](#)

स तद्वचनमाज्ञाय राघवस्य विभीषणः ।
तूर्णमुत्सारणे यत्नं कारयामास सर्वतः ॥ ६-११४-२०

20. shrutvaa = hearing; tat vachanam = those words; tasya raaghavasya = of that Rama; vibhiiShaNam = Vibhishana; dharmavit = who knew what was right; utsaaraNam kaarayaamaasa = began to disperse the people; tatra = there; tuuNam = quickly.

Hearing those words of that Rama, Vibhishana, who knew what was right, began to disperse the crowd there quickly.

[Verse Locator](#)

कञ्चुकोष्णीषिणस्तत्र वेत्रझर्झरपाणयः ।
उत्सारयन्तः पुरुषाः समन्तात्परिचक्रमुः ॥ ६-११४-२१

21. kaN^chakoShNiiShiNaH = demons wearing jackets and turbans; vetrajarjana paaNayaH = their hands carrying staffs which made a jingling sound; samantaat parichakramuH = walked all round; tatra = there; utsaarayantaH = dispersing; taan = those; yodhaan = warriors.

Demons wearing jackets and turbans, their hands carrying staffs which made a jingling sound, walked there all round, dispersing those warriors.

[Verse Locator](#)

ऋक्षाणां वानराणां च राक्षसानां च सर्वतः ।
वृन्दान्युत्सार्यमाणानि दूरमुत्सृजुस्ततः ॥ ६-११४-२२

22. vR^indaani = crowds; R^ikShaaNaam = of bears; vaanaraaNaam cha = monkeys; raakShasaanaam cha = and demons; utsaarya maaNaani = dispersed; sarvashaH = on all sides; utthasthuH = bounced; duuram = for a distance; antataH = from their nearness (to the palanquin).

Crowds of bears, monkeys and demons, dispersed on all sides, bounced for a distance, from their nearness to the palanquin.

[Verse Locator](#)

तेषामुत्सार्यमाणानां सर्वेषां ध्वनिरुत्थितः ।

वायुनोद्धर्तमानस्य सागरस्येव निस्वनः ॥ ६-११४-२३

23. teShaam utsaaryamaaNaanaam = while they were being dispersed (in that way); abhuut = there was; sumahaan svanaH = a very great sound; saagarasya niHsvanaH iva = resembling the roar of sea; uddhuuyamaanasya = lashed; vaayunaa = by a storm.

While those warriors were being driven away, there was a very great sound, resembling the roar of a sea, lashed by a storm.

[Verse Locator](#)

उत्सार्यमाणांस्तान्दृष्ट्वा समन्ताज्जातसम्भ्रमान् ।

दाक्षिण्यात्तदमर्षाच्च वारयामास राघवः ॥ ६-११४-२४

24. dR^iShTyaa = seeing; utsaaryamaaNaan = them being dispersed on all sides; jaatasambhramaan = excited; raamaH = Rama; atha = then; vaarayaamaasa = stopped; tat = it; daakShiNyaat = out of kindness (for those who were being driven away); amarShaata = and resentment (at the behaviour of the demons who were dispersing them).

Seeing them being dispersed on all sides excited, Rama then stopped that operation of those who were dispersing them, out of kindness (for those who were being driven away) and resentment (at the behaviour of the demons who were dispersing them).

[Verse Locator](#)

संरब्धश्चाब्रवीद्रामश्चक्षुषा प्रदहन्निव ।

विभीषणं महाप्राज्ञं सोपालम्भमिदं वचः ॥ ६-११४-२५

25. raamaH = Rama; samrabdhaH cha = enraged as he was; chakShuShaa pradahanniva = with his looks as though burning; abraviit = spoke idam vachaH = the following words; sopaalambham = with a reproach; mahaapraajjNam vibhiiShaNam = to the highly intelligent Vibhishana.

The enraged Rama, consuming the demons with his looks as it were, Rama spoke the following reproaching words to the highly intelligent Vibhishana

[Verse Locator](#)

किमर्थं मामनादृत्य कृश्यतेऽयं त्वया जनः ।

निवर्तयैनमुद्योगं जनोऽयं स्वजनो मम ॥ ६-११४-२६

26. kimartham = why; ayam janaH = these people; klishyate = are harassed; tvayaa = by you; anaadR^itya = disregarding; maam = me?; nivartaya = stop; udyogam = this exertion; ayam = these; janaH = people; svajanaH = are my own people.

"Why disregarding me, are these people harassed by you? Stop this exertion. They are my own people."

[Verse Locator](#)

न गृहाणि न वस्त्राणि न प्राकारास्तिरस्त्रियाः ।

नेदृशा राजसत्कारा वृत्तमावरणं स्त्रियः ॥ ६-११४-२७

27. gR^ihaaNi = An apartment; na = is not; aavaraNam = a thing that protects; striyaaH = a woman; na = nor; vastraaNi = robes; na = nor; praakaaraaH = compound-walls; na = nor; tiraskR^iyaa = the concealments; na = nor; iidR^ishaaH = such; raaja satkaaraaH = royal honours; vR^ittam = Her character is her shield.

"An apartment is not a thing that protects a woman, nor robes, nor compound-walls, nor concealments nor such royal honours. Her character is her shield."

[Verse Locator](#)

व्यसनेषु न कृच्छ्रेषु न युद्धे न स्वयं वरे ।

न क्रतौ नो विवाहे च दर्शनं दुष्यते स्त्रियः ॥ ६-११४-२८

28. stiyaaH = A woman; darshanam = becoming visible; vyasaneShu = in times of a calamity; na duuShyate = is not condemned; na = nor; kR^ichchheShu = in battles; svayamvare = in self-choosing of a husband by a princess at a public assembly of suitors; na = nor; kratua = in sacrificial ceremonies; na vaa = nor; vivaah = in marriage functions.

"A woman becoming visible to public in times of a calamity is not condemned in difficult situations, nor in battles, nor in self-choosing of a husband by a princess at a public assembly of suitors, nor in sacrificial ceremonies nor in marriage-functions."

[Verse Locator](#)

सैषा युद्धगता चैव कृच्छ्रे महति च स्थिता ।

दर्शनेऽस्या न दोषः स्यान्मत्समीपे विशेषतः ॥ ६-११४-२९

29. saa eShaa = the yonder Seetha; vipadgataa chaiva = is in distress; sthita = and beset; mahati = with a great; kR^ichchhre = difficulty; naasti = there is no; doShaH = fault; ayaaH darshane = in her becoming visible in public; visheShaataH = particularly; matsamiipe = in my presence.

"The yonder Seetha is in distress and beset with a great difficulty. There is no fault in her appearance in public, particularly in my presence."

[Verse Locator](#)

विसृज्य शिबिकां तस्मात्पद्भ्यामेवोपसर्पतु ।

समीपे मम वैदेहीं पश्यन्त्वेते वनौकसः ॥ ६-११४-३०

30. tasmaat = that is why; upasarpatu = let her come; padbhyaameva = on foot alone; utsR^ijya = leaving; shibikaam = the palanquin; vanaukasaH = let these monkeys; pashyantu = see; vaidehiim = Seetha; mama samiipe = in my presence.

"That is why, let her come on foot alone, leaving the palanquin there. Let these monkeys see Seetha in my presence."

[Verse Locator](#)

एवमुक्तस्तु रामेण सविमर्शो विभीषणः ।

रामस्योपानयत्सीतां संनिकर्षं विनीतवत् ॥ ६-११४-३१

31. evam = thus; uktaH = spoken; raameNa = by Rama; savimarshaH = the intelligent; vibhiiShaNah = Vibhishana; viniitavat = with decency; upaanayat samnikarSham siitaam = brought Seetha to the vicinity; raamasya = of Rama.

Hearing the words of Rama the intelligent Vibhishana, with decency, brought Seetha to Rama's vicinity.

[Verse Locator](#)

ततो लक्ष्मणसुग्रीवौ हनूमांश्च प्लवङ्गमः ।
निशम्य वाक्यं रामस्य बभूवुर्व्यथिता भृशम् ॥ ६-११४-३२

32. nishamya = hearing; vaakyam = the words; raamasya = of Rama; lakShmaNa sugriivau = Lakshmana; Sugreeva; hanuumaamshcha = and Hanuma; plavangamaH = the monkey; tataH = then babhuuvuH = became; bR^isham = very much; vyatitau = perturbed.

Hearing the words of Rama, Lakshmana Sugreeva and Hanuma the monkey then felt very much perturbed.

[Verse Locator](#)

कलत्रनिरपेक्षैश्च इङ्गितैरस्य दारुणैः ।
अप्रीतमिव सीतायां तर्कयन्ति स्म राघवम् ॥ ६-११४-३३

33. daaruNaiH iN^gitaiH = from the pitiless facial features; asya = of Rama; kalatra nirapekShaiH = showing indifference to his consort; tavkayanti sma = they conjectured; raaghavam iva = as if Rama; apriitam = had a displeasure; siitaayaam = towards Seetha.

From the pitiless facial features of Rama, showing indifference to his consort, they conjectured as if Rama had some displeasure towards Seetha.

[Verse Locator](#)

लज्जया त्ववलीयन्ती स्वेषु गात्रेषु मैथिली ।
विभीषणेनानुगता भर्तारं साभ्यवर्तत ॥ ६-११४-३४

34. saa = that; maithilii = Seetha; for her part; avaliiyanti = shrinking; gaatreShu sveShu = into her limbs; lajjayaa = with modesty; abhyavartata = approached; bhartaaram = her husband; anugataa = followed; vibhiiShaNena = by Vibhishana.

Seetha, for her part, shrinking into her limbs with modesty, approached her husband, duly followed by Vibhishana.

[Verse Locator](#)

विस्मयाच्च प्रहर्षाच्च स्नेहाच्च परिदेवता ।
उदैक्षत मुखं भर्तुः सौम्यं सौम्यतरानना ॥ ६-११४-३५

35. saumya taraananaa = the pleasant faced Seetha; patidevataa = who considered her husband as the divinity; udaikShata = saw; saumyam = the charming; mukham = face; bhartuH = of her husband; vismayaachcha = with a surprise; praharShaachcha = with a surprise; praharShaachcha = rejoice; snehaachcha = and affection.

The pleasant-faced Seetha, who considered her husband as the divinity, saw the charming face of her husband, with a surprise, rejoice and affection.

[Verse Locator](#)

अथ समपनुदन्मनःक्लमं सा ।
सुचिरमदृष्टमुदीक्ष्य वै प्रियस्य ।

36. **atha** = then; **saa** = that Seetha; **vimala shashaaN^kanibhaananaa** = with her face resembling the bright moon; **tadaaniim** = at that time; **udiikShya** = seeing; **vadanam** = the face; **priyasya** = of her beloved husband; **adR^iShTam** = which had not been seen; **suchiram** = for a long time; **uditachandra puurNa kaantam** = and which was charming like the rising full-moon; **apanudat** = and dispelled; **manaH klamam** = her mental fatigue.

Seeing the face of her beloved husband, which had not been seen for a long time and which was charming like the rising full moon, she forth dispelled her mental fatigue.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे चतुर्दशाधिकशततमः सर्गः

Thus, this is the 114th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 114

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 115 Verses converted to UTF-8, Nov 09

Introduction

Rama informs Seetha that the dishonour meted out to him and the wrong done to her by Ravana have been wiped off, by his victory over the enemy with the assistance of Hanuma, Sugreeva and Vibhishana. However, regarding with suspicion the character of Seetha, Rama disowns her and asks her to seek shelter elsewhere.

[Verse Locator](#)

तां तु पार्श्वे स्थितां प्रह्वां रामः संप्रेक्ष्ये मैथिलीम् ।
हृदयान्तर्गतं भावं व्याहर्तुमुपचक्रमे ॥ ६-११५-१

1. samprekShya = seeing; taam maithiliim = that Seetha; sthitaam = who stood; paarshve = at his vicinity; prahvaam = bowing low; raamaH = Rama; upachakrame = began; vyaahartum = to tell; bhaavam = his feeling; hR^idayaantargatam = hidden in his heart (as follows).

Seeing that Seetha, who stood at his vicinity bowing low, Rama began to tell his feeling hidden in his heart (as follows):

[Verse Locator](#)

एषासि निर्जिता भद्रे शत्रुं जित्वा रणाजिरे ।
पौरुषाद्यदनुष्ठेयं मयैतदुपपादितम् ॥ ६-११५-२

2. bhadre = my dear lady!; eShaa = you; asi = are; nirjitaa = won back (by me); jitvaa = after conquering; shatrum = the enemy; raNaajire = in the battle-field; tat yat = that which; anuShTheyam = is to be done; pauruShaata = through human effort; upapaaditam = has been accomplished; mayaa = by me.

"You are won back by me, after conquering the enemy in the battle-field, my dear lady! That which is to be done through human effort, has been accomplished by me."

[Verse Locator](#)

गतोऽस्म्यन्तममर्षस्य धर्षणा संप्रमार्जिता ।
अवमानश्च शत्रुश्च युगपन्निहतौ मया ॥ ६-११५-३

3. gataH asmi = I have come to; antam = the end; amarShasya = of my indignation; dharShaNa = and my outrage; sampramaarjitaa = has been completely requited; shatrushcha = and the enemy; anumaanashcha = as well as the contempt; nihatau = have been wiped out; yugavat = all at once; mayaa = by me.

"I have come to the end of my indignation and my outrage has been completely requited as also the contempt against the enemy have been wiped out, all at once, by me."

[Verse Locator](#)

अद्य मे पौरुषं दृष्टमद्य मे सफलः श्रमः ।

अद्य तीर्णप्रतिज्ञोऽहं प्रभवाम्यद्य चात्मनः ॥ ६-११५-४

4. **adya** = now; **me** = my; **pauruSham** = manly strength; **dR^iShTam** = has been seen (by all); **adya** = today; **me** = my; **shramaH** = toil; **saphalaH** = has borne fruit; **adya** = now; **aham** = I; **tiirNa pratiJJNaH** = have fulfilled my promise; **adya** = today; **prabhavaami** = I am the master; **aatmanaH** = of myself.

"Now, my manly strength has been seen by all. Today, my toil has borne fruit. Now, I have fulfilled my promise. Today, I am the master of myself."

[Verse Locator](#)

या त्वं विरहिता नीता चलचित्तेन रक्षसा ।

दैवसंपादितो दोषो मानुषेण मया जितः ॥ ६-११५-५

5. **yaa tvam** = you; who; **virahitaa** = became deserted from me; **niitaa** = was taken away; **chalachittena rakShasaa** = by a fickle-minded demon; **doShaH** = the wrong; **daivasampaaditaH** = brought about by the destiny jitaH = has been corrected; **mayaa** = by me; **maanUSheNa** = a human being.

"The wrong done to you, when you were deserted from me, in that you were taken away by a fickle-minded demon, which was ordained by the destiny, has been corrected by me as a human being."

[Verse Locator](#)

संप्राप्तमवमानं यस्तेजसा न प्रमार्जति ।

कस्तस्य पौरुषेणार्थो महताप्यल्पचेतसः ॥ ६-११५-६

6. **kaH arthaH** = what is the use; **pauruSheNa** = of a prowess; **tasya mahataapi alpachetasH** = of a weak-minded man; even if it is mighty; **yaH na pramaarjati** = who does not wipe out; **sampraaptam avamaanam** = the insult fallen to his lot; **tejasaa** = by means of his energy?

"What is the use of a prowess, however great, of that weak-minded man who does not wipe out, by his energy, the insult fallen to his lot?"

[Verse Locator](#)

लङ्घुनं समुद्रस्य लङ्कायाश्चापि मर्दनम् ।

सफलं तस्य च श्लाघ्यमद्य कर्म हनूमतः ॥ ६-११५-७

7. **shlaaghya** = the praise-worthy; **karma** = act; **tasya hanuumataH** = of that Hanuma; **laN^ghanam** = (namely) the crossing; **samudrasya** = of the ocean; **mardanam cha** = and the destroying; **laN^kaayaaH** = of Lanka; the destroying; **laN^kaayaaH** = of Lanka; **adya** = today; **saphalam** = has borne fruit.

"The praise-worthy act of Hanuma in the form of crossing of the ocean and the destroying of Lanka, has borne fruit today."

[Verse Locator](#)

युद्धे विक्रमतश्चैव हितं मन्त्रयतस्तथा ।

सुग्रीवस्य ससैन्यस्य सफलोऽद्य परिश्रमः ॥ ६-११५-८

8. **parishramaH** = the endeavour; **sugriivasya** = of Sugreeva; **sa sainyashcha** = together with his army; **vikramataH** = for his attack; **yuddhe** = in the battle; **tathaa** = and; **mantrayataH** = his counsel; **hitam** = of a good advice; **saphalah** = is fruitful; **adya** = today.

"The endeavour of Sugreeva, who exhibited his prowess on the battle-field with his army and tendered a good advice, is fruitful today."

[Verse Locator](#)

विभीषणस्य च तथा सफलोऽद्य परिश्रमः ।
विगुणं भ्रातरं त्वक्त्वा यो मां स्वयमुपस्थितः ॥ ६-११५-९

9. **tathaa** = furthermore; **parishramashcha** = the exertion; **vibhiiShaNashcha** = of Vibhishana; **yaH** = who; **tyaktvaa** = after abandoning; **bhraataram** = his brother; **viguNam** = who was void of good qualities; **svayam** = and personall; **upasthitaH** = reached; **maam** = me; **saphalaH** = is fruitful; **adya** = today.

"Furthermore, the exertion of Vibhishana, who after deserting his brother who was void of good qualities, sought my presence, is fruitful today.

[Verse Locator](#)

इत्येवं वदतः श्रुत्वा सीता रामस्य तद्वचः ।
मृगीवोत्फुल्लनयना बभूवाश्रुपरिप्लुता ॥ ६-११५-१०

10. **shrutvaa** = hearing; **tat** = those; **vachaH** = words; **vadataH** = spoken; **tiyevam** = thus; **raamasya** = by Rama; **siitaa** = Seetha; **utphullanayananaa** = her eyes wide open; **mR^igiiva** = like those of a female-deer; **babhuvaa** = was; **ashrupariplutaa** = filled with tears.

Hearing those words spoken thus by Rama, Seetha with her eyes wide open like those of a female-deer, was bathed in tears.

[Verse Locator](#)

पश्यतस्तां तु रामस्य समीपे हृदयप्रियाम् ।
जनवादभयाद्राज्ञो बभूव हृदयं द्विधा ॥ ६-११५-११

11. **hR^idayam** = the heart; **raajJNaH raamasya** = of King Rama; **pashyataH** = as he saw; **taam** = Seetha (**hR^idaya priyaam** = the beloved of his heart); **samiipe** = near him; **babhuvaa dvidha** = was torn; **janavaada bhayaat** = for fear of the talk of the public.

The heart of King Rama, as he saw Seetha, (the beloved of his heart) near him, was torn for fear of public scandal.

[Verse Locator](#)

सीतामुत्पलपत्राक्षीं नीलकुञ्चितमूर्धजाम् ।
अवदद्वै वरारोहां मध्ये वानररक्षसाम् ॥ ६-११५-१२

12. **madhye** = in the midst; **vaanara raakShasaam** = of monkeys and demons; **avadat vai** = Rama spoke; **siitaam** = to Seetha; **utpala patraakShiim** = whose eyes resembled the petals of a lotus; **niila kuN^jitu muurdhajaam** = hair; dark in hue as also curled; **vanaarohaam** = and hips; excellent.

In the midst of monkeys and demons, Rama spoke (as follows) to Seetha, whose eyes resembled the petals of a lotus, who wore dark curly hair and was endowed with fine hips.

[Verse Locator](#)

यत्कर्तव्यं मनुष्येण धर्षणां प्रतिमार्जता ।
तत्कृतं रावणं हत्वा मयेदं मानकाङ्क्षिणा ॥ ६-११५-१३

13. **mayaa** = by me; **maanakaaN^kShiNa** = wanting for an honour; **tat idam** = this particular act; **yat** = which; **kartavyam** = ought to be done; **manuShyeNa** = by a man; **kR^itam** =

has been done; **hataava** = in killing; **raavanaNam** = Ravana; **pratimaarjita** = and thus wiping away; **dharShaNaa** = the insult.

"I, wanting for an honour, have done this particular act, which ought to be done by a man, in killing Ravana and thus wiping away the insult meted out to me."

[Verse Locator](#)

निर्जिता जीवलोकस्य तपसा भावितात्मना ।
अगस्त्येन दुराधर्षा मुनिना दक्षिणेव दिक् ॥ ६-११५-१४

14. **nirjita** = (you have been) won by me; **bhaavitaatmanaa** = whose mind stands purified; **tapasaa** = by asceticism; **dakShiNa** **dik iva** = as the southern quarter; **duraadharShaa** = which was difficult to be approached; **jiivalokasya** = by the world of mortals; **(was conquered by) agastyena** = by the Sage Agastya.

"You have been won by me, whose mind stands purified by asceticism as the southern quarter, which was difficult to be approached by the world of mortals, was conquered by the Sage Agastya."

[Verse Locator](#)

विदितश्चास्तु भद्रं ते योऽयं रणपरिश्रमः ।
सुतीर्णः सुहृदां वीर्यान्न त्वदर्थं मया कृतः ॥ ६-११५-१५
रक्षता तु मया वृत्तमपवादम् च सर्वतः ।
प्रख्यातस्यात्मवंशस्य न्यङ्गं च परिमार्जता ॥ ६-११५-१६

15-16. **viditaH astu** = let it be known (to you); **ayam yuddhaparishramaH** = that this endeavour in the shape of war; **sutiirNaH** = which has been successfully carried through; **viiryaat** = due to the strength; **suhR^idaam** = of my friends; **na kR^itaH** = was not undertaken; **tvadartham** = for your sake; **te bhadram astu** = let there be happiness to you!; **mayaa** = (this was done) by me; **rakShataa** = in order to keep up; **vR^itam** = my good conduct; **parimaarjita** = and wipe off; **apavaadam cha** = the evil-speaking; **sarvataH** = from all sides; **nyaNgam** = as well as the insinuation; **prakhyaatasya aatmavamshasya** = on my own illustrious dynasty.

"Let it be known to you that this endeavor in the shape of war, which has been successful carried through, due to the strength of my friends was not undertaken for your sake. Let there be prosperity to you! This was done by me in order to keep up my good conduct and to wipe off the evil-speaking from all sides as well as the insinuation on my own illustrious dynasty."

[Verse Locator](#)

प्राप्तचारित्रसंदेह मम प्रतिमुखे स्थिता ।
दीपो नेत्रातुरस्येव प्रतिकूलासि मे दृढम् ॥ ६-११५-१७

17. **praapta chaaritra sandehaa** = (You) with a suspicion arisen on your character; **sthitaa** = standing; **pratimukhe** = in front of; **mama** = me; **dR^iDham pratikuulaa api** = are extremely disagreeable; **me** = to me; **diipaH iva** = even as a light; **netraaturasya** = to one; who is suffering from a poor eye-sight.

"You, with a suspicion arisen on your character, standing in front of me, are extremely disagreeable to me, even as a light to one, who is suffering from a poor eye-sight."

[Verse Locator](#)

तद्गच्छ त्वानुजानेऽद्य यथेष्टं जनकात्मजे ।
एता दश दिशो भद्रे कार्यमस्ति न मे त्वया ॥ ६-११५-१८

18. **janakaatmaje** = O Seetha!; **tat** = that is why; **anujaane** = I am permitting; **tvaa** = you; **adya** = now; **gachchha** = go; **yatheShTam** = wherever you like; **tetaaH dasha dishaH** = to any of these ten directions; **naasti** = there is no; **kaaryam** = work to be done; **me** = to me; **tvayaa** = by you; **bhadre** = my dear lady!

"O Seetha! That is why, I am permitting you now. Go wherever you like. All these ten directions are open to you, my dear lady! There is no work to be done to me, by you."

[Verse Locator](#)

कः पुमांस्तु कुले जातह स्त्रियं परगृहोषिताम् ।
तेजस्वी पुनरादद्यात् सुहृल्लेख्येन चेतसा ॥ ६-११५-१९

19. **kaH tejasvii pumaan** = which noble man; **jaataH** = born; **kule** = in an illustrious race; **aadadyaat** = will take; **punaH** = back; **striyam** = a woman; **paragR^ihoShitaam** = who lived in another's abode; **suhR^illekhyena chetasaa** = with an eager mind?

"Which noble man, born in an illustrious race, will take back a woman who lived in another's abode, with an eager mind?"

[Verse Locator](#)

रावणाङ्कपरिक्लिष्टां दृष्टां दुष्टेन चक्षुषा ।
कथं त्वां पुनरादद्यां कुलं व्यपदिशन् महत् ॥ ६-११५-२०

20. **vyapadishan** = while mentioning about; **mahat kulam** = my great lineage; **katham** = how; **aadadyaam** = can I accept; **punaH** = again; **tvaam** = you; **raavaNaaN^ka parikliShTaan** = who were harassed in Ravana's lap while being borne away by him) **dR^iShTaam** = and who were seen (by him) **duShTena chakShuShaa** = with evil looks?

"While mentioning greatly about my lineage, how can I accept again, you who were harassed in Ravana's lap (while being borne away by him) and who were seen (by him) with evil looks?"

[Verse Locator](#)

तदर्थं निर्जिता मे त्वं यशः प्रत्याहृतं मया ।
नास्य मे त्वय्यभिष्वङ्गो यथेष्टं गम्यतामितः ॥ ६-११५-२१

21. **tvam nirjitaa** = you were won; **me** = by me; **tadartham** = for that end (viz. retrieval of my lost honour); **yashaH** = the honour; **pratyaahR^itam** = has been restored; **mayaa** = by me; **me** = for me; **na asti** = there is no; **abhiShvaN^gaH** = intense attachment; **tvayi** = in you; **gamyataam** = you may go; **yatheShTam** = wherever you like; **itaH** = from here.

"You were won by me with that end in view (viz. the retrieval of my lost honour). The honour has been restored by me. For me, there is no intense attachment in you. You may go wherever you like from here."

[Verse Locator](#)

तदद्य व्याहृतं भद्रे मयैतत् कृतबुद्धिना ।
लक्ष्मणे वाथ भरते कुरु बुद्धिं यथासुखम् ॥ ६-११५-२२

22. **bhadre** = O gracious lady!; **tat** = therefore; **etat** = this; **vyaahR^itam** = has been spoken; **mayaa** = by me; **adya** = today; **kR^ita buddhinaa** = with a resolved mind; **kuru buddhim** = set your mind; **lakShmaNe** = on Lakshmana; **atha** = or; **bharate** = on Bharata; **yathaa sukham** = as per your ease.

"O gracious lady! Therefore, this has been spoken by me today, with a resolved mind. Set your mind on Lakshmana or Bharata, as per your ease."

शत्रुघ्ने वाथ सुग्रीवे राक्षसे वा विभीषणे ।

निवेशय मनः सीते यथा वा सुखमात्मनः ॥ ६-११५-२३

23. **siite** = O Seetha!; **niveshaya** = set; **manaH** = your mind; **shatrughne vaa** = either on Shatrughna; **atha** = or; **sugriiva** = on Sugreeva; **vibhiiShaNe va** = or on Vibhishana; **raakShase** = the demon; **aatmanaH yathaa sukham** = or according to your own comfort.

"O Seetha! Otherwise, set your mind either on Shatrughna or on Sugreeva or on Vibhishana the demon; or according to your own comfort."

[Verse Locator](#)

न हि त्वां रावणो दृष्ट्वो दिव्यरूपां मनोरमाम् ।

मर्षयेत चिरं सीते स्वगृहे पर्यवस्थिताम् ॥ ६-११५-२४

24. **dR^iShTvaa** = seeing; **tvaam** = you; **divyaruupaam** = who are endowed with a beautiful form; **manoramaam** = and attractive to the sense; **paryavasthitaam** = detained; **chiram** = for long; **svagR^ihe** = in his abode; **raavaNaH** = Ravana; **na marShayetahi** = could not have endured (your separation).

"Seeing you, who are endowed with a beautiful form and attractive to the sense, detained for long in his abode, Ravana could not have endured your separation."

[Verse Locator](#)

ततः प्रियार्हश्रवणा तदप्रियं ।

प्रियादुपश्रुत्य चिरस्य मैथिली ।

मुमोच बाष्पं सुभृशं प्रवेपिता ।

गजेन्द्रहस्ताभिहितेव वल्लरी ॥ ६-११५-२५

25. **upashrutya** = hearing; **tat** = that; **apriyam** = unpalatable speech; **priyaat** = from her beloved husband; **maithilii** = Seetha; **priyaarha shravaNaa** = who used to hear pleasing words alone; **subhR^isham pravepitaa** = was very much trembled; **chirasya** = for long; **vallariiva** = like a creeper; **gajendra abhithataa** = attacked by the proboscis of an elephant; **mumocha** = and shed; **baaShpam** = tears.

Hearing that unpalatable speech of her beloved husband, Seetha who used to hear pleasing words alone, was very much trembled for long, like a creeper attacked by the proboscis of an elephant and thereupon shed tears.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे पञ्चदशाधिकशततमः सर्गः

Thus, this is the 115th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 115

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 116 Verses converted to UTF-8, Nov 09

Introduction

Seetha gives a taunting reply to Rama, saying that why she was not abandoned by the latter, even at the time when Hanuma came to see her in Lanka. Then, Seetha requests Lakshmana to prepare a pile of fire for her to enter. When Lakshmana prepares a pyre, Seetha prays the fire-god and enters into it, in order to prove her conjugal fidelity.

[Verse Locator](#)

एवमुक्ता तु वैदेही परुषं लोमहर्षणम् ।
राघवेण सरोषेण भृशं प्रव्यथिताभवत् ॥ ६-११६-१

1. **shrutvaa** = hearing; **uktaa** = (the words) spoken; **evam** = thus; **saroSheNa** = with indignation; **paruSham** = and harshness; **raaghavNa** = by Rama; **roma harShaNaM** = which caused her hair to stand on end; **vaidehii** = Seetha; **abhavat** = became; **pravyathitaa** = very much perturbed.

Hearing the harsh words with indignation, spoken by Rama, which caused her hair to stand on end, Seetha became very much perturbed.

[Verse Locator](#)

सा तदश्रुतपूर्वं हि जने महति मैथिली ।
श्रुत्वा भर्तृवचो रूक्षं लज्जया व्रीडिताभवत् ॥ ६-११६-२

2. **shrutvaa** = hearing; **ghoram** = the terrific; **vachaH** = words; **bhartuH** = of her husband; **ashruta puurvam** = which were never heard by her before; **mahati jane** = amidst a large gathering of people; **saa maithilii** = that Seetha; **tadaa** = at that time; **abhavat** = became; **avanataa** = downcast; **lajjayaa** = with shame.

Hearing the terrific words of her husband, which were never actually heard by her before, amidst a large gathering of people, Seetha stood bent low with shame.

[Verse Locator](#)

प्रविशन्तीव गात्राणि स्वान्येव जनकात्मजा ।
वाक्षल्यैस्तैः सशल्येव भृशमश्रूण्यवर्तयत् ॥ ६-११६-३

3. **svaani gaatraaNi iva** = as though her own limbs; **pravishanti** = were pierced; **taiH vaaksharaiH** = by those arrow-like words; **sashalyena** = with pointed splinters; **saa janakaatmaaa** = that Seetha; **aavartayat** = shed; **ashruuNi** = tears; **bhR^isham** = profusely.

As though her own limbs were pierced by those words, which were arrow-like with pointed splinters, Seetha shed profuse tears.

[Verse Locator](#)

ततो बाष्पपरिक्लिष्टं प्रमार्जन्ती स्वमाननम् ।
शनैर्गद्गदया वाचा भर्तारमिदमब्रवीत् ॥ ६-११६-४

4. tataH = then; pramarjantii = wiping clean; swam aananam = her face; baaShpa pariklinnam = which was bathed in tears; abraviit = (she) spoke; dam = the following words; sharaiH = slowly; bhartaaram = to her husband; gadgadayaa vaachaa = in a stammering voice.

Then, wiping clean her face, which was bathed in tears, she spoke the following words slowly, in a stammering voice to her husband.

[Verse Locator](#)

किं मामसदृशं वाक्यमीदृशं श्रोत्रदारुणम् ।
रूक्षं श्रावयसे वीर प्राकृतः प्राकृताम् इव ॥ ६-११६-५

5. viira = O valiant one!; kim = why; shraarayase = are you causing me to hear; iidR^isham = such; ruukSham vaakyam = harsh words; shrotra daaruNam = which are violent to hear; maam = for me; praakR^itaH iva = like a common man; praakR^itaam = (speaking) to a common woman?

"O valiant Rama! Why are you speaking such harsh words, which are violent to hear for me, like a common man speaking to a common woman?"

[Verse Locator](#)

न तथास्मि महाबाहो यथा त्वमवगच्छसि ।
प्रत्ययं गच्छ मे स्वेन चारित्रेणैव ते शपे ॥ ६-११६-६

6. mahaabaaho = O the long-armed one!; na asmi = I am not; yathaa tathaa = the one in the way; avagachchhasi = you understand; maam = me; gachha = pick up; pratyayam = a trust; me = in me; shape = I swear; te = to you; svena chaaritreNa = by my own character.

"O the long-armed one! I am not the one in the way you understand me. Have a faith in me. I swear to you by my own character."

[Verse Locator](#)

पृथक्स्त्रीणां प्रचारेण जातिं त्वं परिशङ्कसे ।
परित्यजेमां शङ्कां तु यदि तेऽहं परीक्षिता ॥ ६-११६-७

7. prachaareNa = by the conduct; pR^ithak striiNaam = of vulgar women; tvam = you; parishaN^kase = distrust; jaatim = the entire race of women; parityaja = give up; enaam = this; shaN^kaam = doubt; yadi aham = if; I; pariikShitaa = have been actually tested (and found trustworthy); te = by you.

"By the conduct of vulgar woman you distrust the entire race of women. Give up this doubt, if I have been actually tested (and found trustworthy) by you."

[Verse Locator](#)

यद्यहं गात्रसंस्पर्शं गतास्मि विवशा प्रभो ।
कामकारो न मे तत्र दैवं तत्रापराध्यति ॥ ६-११६-८

8. prabho = O lord!; na it was not; me kaamakaaraH = my willfulness; iti yat = that; gataa asmi = when I came; gaatra samsparsham = into contact; (with the person of Ravana); aham vivashaa = I was helpless; daivam = my (adverse) fate; aparaadhyati = was to blame; tatra = on that score.

"O lord! It was not my willfulness, when I came into contact with the person of Ravana. I was helpless. My adverse fate was to blame on that score."

[Verse Locator](#)

मदधीनं तु यत्तन्मे हृदयं त्वयि वर्तते ।
पराधीनेषु गात्रेषु किं करिष्याम्यनीश्वरा ॥ ६-११६-९

9. me hR^idayam tu = my heart on its part; yat tat = which was; madadhiinam = subservient to me; vartate = was abiding; tvayi = in you; kim = what; kariShyaami = could I do; aniishvarii = helpless as I was; gaatreShu = aniishvarii = helpless as I was; gaatreShu = with regard to my limbs; paraadhiineShu = with regard to my limbs; paraadhiineShu = which had fallen under the sway of another?

"My heart, which was subservient to me, was abiding in you. What could I do, helpless as I was, with regard to my limbs which had fallen under the sway of another?"

[Verse Locator](#)

सहसंवृद्धभावाच्च संसर्गेण च मानद ।
यद्यहं ते न विज्ञाता हता तेनास्मि शाश्वतम् ॥ ६-११६-१०

10. maanada = O bestower of honour; aham na vijjNataa yadi te = If I could not be fully known to you; sahasamvR^iddha bhaavena samsargeNa cha = in spite of our love having simultaneously grown and despite of our having lived together; hataa asmi = I am ruined; shaashvatam = permanently; tena = by such ignorance.

"O bestower of honour! If I could not be fully known to you, in spite of our love having simultaneously grown and despite of our having lived together, I am ruined permanently by such ignorance."

[Verse Locator](#)

प्रेषितस्ते यदा वीरो हनूमानवलोककः ।
लङ्कास्थाहं त्वया वीर किं तदा न विसर्जिता ॥ ६-११६-११

11. rajaa = O king!; mahaaviiraH = the great hero; hanumaan = Hanuma; preShitaH = was sent; te = by you; avalokakaH = as your search-agent; kim = why; aham = I; laN^kaasthaa = who was still in Lanka; na visarjitaa = was not abandoned; tadaa = then itself?

"O king! Hanuma, the great hero, was sent by you as your search-agent. Why I, who was still in Lanka, was not abandoned then itself?"

[Verse Locator](#)

प्रत्यक्षं वानरेन्द्रस्य त्वद्वाक्यसमनन्तरम् ।
त्वया सन्त्यक्तया वीर त्यक्तं स्याज्जीवितं मया ॥ ६-११६-१२

12. viira = O hero! jiivitam = life; syaat tyaktam = would have been given up; mayaa = by me; samtyaktayaa = when deserted; tvayaa = by you; tadvaakya samanantaram = immediately on hearing the message (conveying your desertion); asya vaanarasya pratyakSham = before the eyes of this monkey.

"O hero! Life would have been given up by me, when deserted by you; immediately on hearing the message (conveying your desertion) before the eyes of the monkey."

[Verse Locator](#)

न वृथा ते श्रमोऽयं स्यात्संशये न्यस्य जीवितम् ।

सुहृज्जनपरिक्लेशो न चायं निष्फलस्तव ॥ ६-११६-१३

13. **ayam vR^ithaa shramaH** = this wasteful endeavour; (in the form of crossing over to Lanka and waging war against the mighty Ravana); **nyasya** = keeping; **jiivitam** = your life; **samshaye** = in jeopardy; **nasyaat** = would not have been there; **na cha** = nor; **ayam tava suhR^ijjana vipphalaH parikleshaH** = would have your friends have been put to such fruitless hardship.

"This wasteful endeavour (in the form of crossing over to Lanka and waging war against the mighty Ravana, keeping your life in jeopardy), would not have been there, nor would have your friends been put to such fruitless hardship."

[Verse Locator](#)

त्वया तु नरशार्दूल क्रोधमेवानुवर्तता ।

लघुनेव मनुष्येण स्त्रीत्वमेव पुरस्कृतम् ॥ ६-११६-१४

14. **nR^ipa shaarduula** = O excellent king; **tvayaa tu** = you; however; **puraskR^itam** = gave priority; **striitvameva** = to woman liness; **laghunaa manuShyeNa iva** = like a feeble man; **anuvartataa** = conforming; **roShameva** = to just an emotion of anger.

"O excellent king! You, however, like a feeble man, gave priority to womanliness, conforming yourself to just an emotion of anger."

[Verse Locator](#)

अपदेशेन जनकान्नोत्पत्तिर्वसुधातलात् ।

मम वृत्तं च वृत्तज्ञ बहु ते न पुरस्कृतम् ॥ ६-११६-१५

15. **vR^ittajjNaH** = O knower of virtuous conduct!; **utpattiH** = my birth; **janakaat** = was from Janaka; **apadesheva** = in disguise; **vasudhaatalaat** = but was actually from the earth; **mama** = my; **vR^ittam cha** = sacred birth; **bahu** = of a high degree; **na puraskR^itam** = was not honoured; **te** = by you.

"O knower of virtuous conduct! My birth was from Janaka in disguise; but was actually from the earth. My sacred birth of such a high degree, was not honoured by you."

[Verse Locator](#)

न प्रमाणीकृतः पाणिर्बाल्ये बालेन पीडितः ।

मम भक्तिश्च शीलं च सर्वं ते पृष्ठतः कृतम् ॥ ६-११६-१६

16. **mama paaNiH** = my hand; **nipiiDitaH** = taken (as a bride by you); **baalye** = in our childhood; **na pramaaNiikR^itaH** = was not recognized; **mama** = my; **bhaktishcha** = devotion; **shiilam cha** = my chastity; **sarvam** = all; **pR^iShThataH kR^itam** = have been ignored; **te** = by you.

"My hand taken (by you as a bride) in our childhood was not duly recognized by you. My devotion, my chastity and all have been ignored by you."

[Verse Locator](#)

इति ब्रुवन्ती रुदती बाष्पगद्गदभाषिणी ।

उवाच लक्ष्मणं सीता दीनं ध्यानपरायणम् ॥ ६-११६-१७

17. **siitaa** = Seetha; **iti** = thus; **bruvantii** = speaking; **rudatii** = weeping; **baaShpa gadgadabhaaShiNii** = and stammering with tears; **uvaacha** = said; **lakShmaNam** = to Lakshmana; **diinam** = who was sad; **dhyaana paraayaNam** = and engaged in thoughtfulness.

Seetha, thus speaking, weeping and stammering with tears, said to Lakshmana, who was sad and engaged in thoughtfulness (as follows):

[Verse Locator](#)

चितां मे कुरु सौमित्रे व्यसनस्यास्य भेषजम् ।
मिथ्यापवादोपहता नाहं जीवितुमुत्सहे ॥ ६-११६-१८

18. **saumitre** = O Lakshmana!; **kuru** = create; **chitaam** = a pile of fire; **me** = for me; **bheShajam** = which is a remedy; **asya vyasanasya** = for this trouble; **aham mithyaapavaadopahataa** = smitten as I am with false blames; **na utsahe** = (I) no longer wish; **jiivitum** = to survive.

"O Lakshmana! Create a pile of fire, for me, which is a remedy for this disaster. I no longer wish to survive, smitten as am with false blames."

[Verse Locator](#)

अप्रीतेन गुणैर्भर्त्रा त्यक्ता या जनसंसदि ।
या क्षमा मे गतिर्गन्तुं प्रवेक्ष्ये हव्यवाहनम् ॥ ६-११६-१९

19. **pravekShyaami** = I will enter; **havyavaahanam** = a fire; **gantum** = to obtain; **gatiH** = a course; **yaa kShamaa** = which is appropriate; **me** = for me; **tyaktaayaH** = who has been jana samsadi = amidst an assembly of men; **bhartraa** = by me husband; **apriitena** = who was not satisfied; **guNaiH** = with my traits.

"I will enter a fire, to obtain the only course appropriate for me, who has been abandoned amidst an assembly of men, by my husband who was not satisfied with my traits."

[Verse Locator](#)

एवं ब्रुवाणा रुदती बाष्पगद्गदभाषिणी ।
अब्रवील्लक्ष्मणं सीता दीनं ध्यानपरं स्थितम् ॥ ६-११६-२०

20. **evam** = thus; **uktaH** = spoken; **vaidehyaa** = by Seetha; **lakShmaNaH** = Lakshmana; **para viirahaa** = the destroyer of enemy-warriors; **aapannaH amarSvaa vasham** = who gave way to wrath; **samudaikShata** = looked; **raaghavam** = towards Rama.

Hearing the words of Seetha, Lakshmana, the destroyer of enemy warriors, giving way to wrath, looked towards Rama.

[Verse Locator](#)

स विज्ञाय मनश्छन्दं रामस्याकारसूचितम् ।
चितां चकार सौमित्रिर्मते रामस्य वीर्यवान् ॥ ६-११६-२१

21. **vijJNaaya** = understanding; **manashchandam** = the inclination of the mind; **raamasya** = of Rama; **aakaara suuchitam** = hinted by the expression in his face; **saH viiryaavaan** = that valiant; **saumitriH** = Lakshmana; **chakaara** = prepared; **chitaam** = a pyre; **raamasya mte** = in deference to the wishes of Rama's.

Understanding the inclination of the mind of Rama, hinted by the expression in his face, that valiant Lakshmana prepared a pyre, in deference to the wishes of Rama.

[Verse Locator](#)

न हि रामं तदा कश्चित्कालान्तकयमोपमम् ।
अनुनेतुमथो वक्तुं द्रष्टुं वा प्यशक्तत्सुहृत् ॥ ६-११६-२२

22. **na kashchit suhR^it** = no one near and dear; **ashakat hi** = was indeed able; **anuvetum** = to cajole; **tadaa** = on that occasion; **atho** = or; **vaktum** = to speak; **draShTum va api** = or even to look upon; **raamam** = Rama; **kaalaantakayamopamam** = who appeared like Yama the lord of death at the time of dissolution of the world.

No one near and dear was indeed able to cajole on that occasion or to speak or even to look upon Rama, who appeared like Yama the lord of death at the time of dissolution of the world.

[Verse Locator](#)

अधोमुखं ततो रामं शनैः कृत्वा प्रदक्षिणम् ।
उपासर्पत वैदेही दीप्यमानं हुताशनम् ॥ ६-११६-२३

23. **tataH** = thereupon; **vaidehii** = Seetha; **pradakShiNam kR^itvaa** = doing circumambulation; **raamam** = to Rama; **shtitam athomukham** = standing with his head bent low Rama; **upaavartata** = went towards; **diiptamaanam** = the blazing; **hutaashanam** = fire.

Thereupon, Seetha, after doing circumambulation to Rama, who was standing with his head bent low, proceeded towards the blazing fire.

[Verse Locator](#)

प्रणम्य देवताभ्यश्च ब्राह्मणेभ्यश्च मैथिली ।
बद्धाञ्जलिपुटा चेदमुवाचाग्निसमीपतः ॥ ६-११६-२४

24. **praNamya** = having offered salutation; **daivebhyashcha** = to gods; **braahmaNebhyashcha** = and Brahmins; **baddhaaN^jalipuTaa** = as also having joined her palms; **agni samiipataH** = in the vicinity of the fire; **maithilii** = Seetha; **uvaacha** = spoke; **idam** = the following words:

Having offered salutation to gods and brahmins as also having joined her palms in the vicinity of the fire, Seetha spoke the following words:

[Verse Locator](#)

यथा मे हृदयं नित्यं नापसर्पति राघवात् ।
तथा लोकस्य साक्षी मां सर्वतः पातु पावकः ॥ ६-११६-२५

25. **yathaa** = as; **me** = my; **hR^idayam** = heart; **naapasarpati nityam** = never moves off; **raaghavaat** = from Rama; **tathaa** = so; **paavakaH** = let the fire-god; **lokasya saakShii** = the witness of the world; **paatu** = protect; **maam** = me; **sarvataH** = from all sides.

"As my heart never moves off from Rama, so let the fire-god, the witness of the world, protect me from all sides."

[Verse Locator](#)

यथा मां शुद्धचरितां दुष्टां जानाति राघवः ।
तथा लोकस्य साक्षी मां सर्वतः पातु पावकः ॥ ६-११६-२६

26. **yathaa** = as; **raaghavaH**; Rama; **jaanaati** = apprehends; **maam** = me; **shuddha charitaam** = though of unimpeachable conduct; **duShTaam** = to be spoilt; **paavakaH** = let the fire-god; **lokasya saakShii** = the witness of the world; **paatu** = protect; **maam** = me; **sarvataH** = from all sides.

"As Rama apprehends me, though of unimpeachable conduct, to be spoilt, let the fire-god the witness of the world protect me from all sides."

[Verse Locator](#)

कर्मणा मनसा वाचा यथा नातिचराम्यहम् ।

राघवं सर्वधर्मज्ञं तथा मां पातु पावकः ॥ ६-११६-२७

27. **yathaa** = as; **aham** = I; **naaticharaami** = have never been unfaithful; **karmaNaa** = in act; **manasaa** = thought; **vaachaa** = and speech; **raaghavam** = to Rama; **sarvadharmajjNam** = who knows all the virtues; **tathaa** = so; **paavakaH** = let the fire-god; **paatu** = protect; **maam** = me.

"As I have never been unfaithful in act, thought and speech to Rama, who knows all the virtues, so let the fire-god protect me."

[Verse Locator](#)

आदित्योभवान् वायुर्दिशश्चन्द्रस्तथैव च ।

अहश्चापि तथा सन्ध्ये रात्रिश्च पृथिवी तथा ॥ ६-११६-२८

यथान्येऽपि विजानन्ति तथा चारित्रसंयुताम् ।

28. **yathaa** = since; **bhagavaan** = the adorable; **aadityaH** = sun-god; **vaayuH** = wind-god; **dishaH** = the four quarters; **tathaiva cha** = and even so; **chandraH** = the moon-god; **aashchaapi** = as also the deity presiding over the day-time; **tathaa** = and; **samdhye** = the twilights; **raatrishcha** = and the night; **tathaa** = and; **pR^ithivii** = the earth; **anyo.api** = and even others; **vijaananti** = know (me); **chaaritra samyutaam** = to be endowed with good conduct; **tathaa** = so; (let the fire-god protect me).

"Since the adorable sun-god, wind-god, the four quarters and even so the moon-god, as also the deity presiding over the day-time and the twilights and the night and the earth and even others know me to be endowed with good conduct, so let the fire-god protect me."

[Verse Locator](#)

एवमुक्त्वा तु वैदेही परिक्रम्य हुताशनम् ॥ ६-११६-२९

विवेश ज्वलनं दीप्तं निःसङ्गेनान्तरात्मना ।

29. **evam** = thus; **uktvaa** = speaking; **vaidehii** = Seetha; **parikramya** = walking around; **hutaashanam** = the fire-god; **antaraatmanaa** = mind; **niH shaN^kena** = free from hesitation; **vivesha** = entered; **diiptam jvalanam** = the blazing fire.

Thus speaking, Seetha walking around the fire-god, with her mind free from hesitation, entered the blazing fire.

[Verse Locator](#)

जनः स सुमहांस्तत्र बालवृद्धसमाकुलः ॥ ६-११६-३०

ददर्श मैथिलीं तत्र प्रविशन्तीं हुताशनम् ।

30. **sumahaan janashcha** = a large gathering of men; **baala vR^iddha samaakulaH** = including children and elders; **dadarsha** = saw; **diiptaam** = the shining; **maithiliim** = Seetha; **pravishantiim** = having entered; **hutaashanam** = the fire; **tatra** = there.

A large gathering of men including children and elders, saw the shining Seetha having entered the fire there.

[Verse Locator](#)

सा तप्तनवहेमाभा तप्तकाञ्चनभूषणा ॥ ६-११६-३१

पपात ज्वलनं दीप्तं सर्वलोकस्य संनिधौ ।

31. **saa** = that Seetha; **taptanava hemaabhaa** = having a shining of fresh refined gold; **tapta kaaN^chana bhuuShaNa** = and decked with ornaments of refined gold; **papaata** = plunged; **diiptam jvalnnam** = into the blazing fire; **sarvalopasya samnidhau** = in the presence of all people.

That Seetha, with the shining of fresh refined gold and decked with ornaments of refined gold, plunged into the blazing fire, in the presence of all people.

[Verse Locator](#)

ददृशुस्तां विशालाक्षीं पतन्तीं हव्यवाहनम् ॥ ६-११६-३२

सीतां सर्वाणि रूपाणि रुक्मवेदिनिभां तदा ।

32. **sarvaaNi** = all; **ruupaaNi** = the living beings; **dadR^ishuH** = saw; **tadaa** = then; **taam vishaalaakShiim siitaam** = that wide-eyed Seetha; **rukavedi nibhaam** = and looking like a sacrificial altar made of gold; **patantiim** = who was plunging; **havya vaahanam** = into the fire.

All the living beings saw then that wide-eyed Seetha, who looked like a golden altar, plunging into the fire.

[Verse Locator](#)

ददृशुस्तां महाभागां प्रविशन्तीं हुताशनम् ॥ ६-११६-३३

सीतां कृत्स्नास्त्रयो लोकाः पुण्यामाज्याहुतीमिव ।

33. **kR^itsnaaH** = the entire; **trayaH** = three; **lokaaH** = kinds of people (viz. Sages; gods and Gandharvas); **dadR^ishuH** = saw; **taam mahaabhaagaam siitaam** = that illustrious Seetha; **pravishantiim** = entering; **hutaashanam** = the fire; **puNyaam aajyaahutiimiva** = as a sacred oblation of clarified butter.

The sages, gods, and the Gandharvas saw that illustrious Seetha entering deep into the fire as a sacred oblation of clarified butter.

[Verse Locator](#)

प्रचुक्रुशुः स्त्रियः सर्वास्तां दृष्ट्वा हव्यवाहने ॥ ६-११६-३४

पतन्तीं संस्कृतां मन्त्रैर्वसोर्धारामिवाध्वरे ।

34. **sarvaaH** = all; **striyaH** = the women; **prachukrushuH** = screamed; **dR^iShTvaa** = on seeing; **taam** = her; **patantiim** = rushing; **havyavaahane** = into the fire; **dharaamiva** = like a gush; **samskR^itaam vasoH** = of clarified butter; **adhvare** = plunging into sacrificial fire; **mantraiH** = duly consecrated with Vedic hymns.

All the women (who were present there) screamed on seeing her, rushing into the fire, like a gush of clarified butter plunging into the sacrificial fire, duly consecrated by Vedic hymns.

[Verse Locator](#)

ददृशुस्तां त्रयो लोका देवगन्धर्वदाननाः ॥ ६-११६-३५

शप्तां पतन्तीं निरये त्रिदिवादेवतामिव ।

35. **trayaH** = the three; **lokaaH** = worlds; **devagandharva daanavaaH** = the gods; Gandharvas and demons; **dadR^ishuH** = beheld; **taam** = her; **devataami va** = as a goddess; **patantiim** = rushing; **shaptaam niraye** = into a cursed hell; **tridivaat** = from heaven.

The denizens of the entire three worlds including the gods, Gandharvas and demons, beheld her falling into the fire, like a goddess, subjected to a curse, falling from heaven to hell.

[Verse Locator](#)

तस्यामग्निं विशन्त्यां तु हाहेति विपुलः स्वनः ॥ ६-११६-३६

रक्षसां वानराणां च सम्बभूवाद्भुतोपमः ।

36. tasyaam = while she; vishantyaam = was entering deeply; agnim = into the fire; vipulaH svanaH = a loud sound; adbhutopamaH = which appeared strange; haa haa iti = uttering 'Alas; Alas'; sambabhuva = rose; rakShasaam vaanaraaNaam cha = from both the demons and the monkeys alike.

While she was entering deeply into the fire, a loud sound, which appeared strange, uttering 'Alas, Alas' rose both from the demons and the monkeys alike.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षोडशाधिकशततमः सर्गः

Thus, this is the 116th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 116

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 117

Verses converted to UTF-8, Nov 09

Introduction

Gods reach Lanka in aerial cars and approach Rama. They ask Rama why he ignores Seetha, when she is entering into the fire. Rama appeals them to describe in reality who he is. Brahma (the creator) proclaims his divinity and eulogizes him with hymns.

[Verse Locator](#)

ततो हि दुर्मना रामः श्रुत्वैवम् वदतां गिरः ।
दध्यौ मुहूर्तं धर्मात्मा बाष्पव्याकुललोचनः ॥ ६-११७-१

1. **shrutvaa** = hearing; **giraH** = the cries; **vadataam** = of those who were wailing; **evam** = in that way; **dharmaatmaa** = the virtuous minded; **raamaH** = Rama; **tataH** = then; **dadhyau** = became thoughtfu; **muuurtam** = for a while; **durmanaaH** = afflicted as he was in melancholy; **baaShpa vyaakula lochanoH** = his eyes filled with tears.

Hearing the cries of these who were thus wailing, the virtuous minded Rama then became thoughtful for a while, afflicted as he was with melancholy, his eyes filled with tears.

[Verse Locator](#)

ततो वैश्रवणो राजा यमश्च पृभिः सह ।
सहस्राक्षश्च देवेशो वरुणश्च जलेश्वरः ॥ ६-११७-२
षड्रधनयनः श्रीमान् महादेवो वृषध्वजः ।
कर्ता सर्वस्य लोकस्य ब्रह्मा ब्रह्मविदां वरः ॥ ६-११७-३
एते सर्वे समागम्य विमानैः सूर्यसंनिभैः ।
आगम्य नगरीं लङ्कामभिजग्मुश्च राघवम् ॥ ६-११७-४

2-4. **tataH** = thereupon; **vaishravaNaH** = Kubera; **raajaa** = the king of Yakshas; **yamashcha** = Yama the lord of death; **pitR^ibhiH saha** = along with the deceased ancestors; **sahasraakShaH** = Indra; **deveshaH** = the lord of celestials; **varuNashcha** = Varuna; **jaleshwaraH** = the lord of waters; **shriimaan mahaa devaH** = the illustrious Shiva the great deity; **shaDardhanayanaH** = having three eyes; **brahmaa** = brahma; **kartaa** = the creator; **sarvasya lokasya** = of all the worlds; **brahmavidaam varaH** = and the best among the knowers of sacred knowledge; **sarve** = all; **ete** = these; **samaagamy** = together; **aagamy** = reaching; **laN^kaam nagariim** = the City of Lanka; **suurya samnibhaiH vimaanaiH** = in aerial cars; shining like sun; **abhijagmuH** = and approached; **raaghavam** = Rama.

Thereupon, Kubera the King of Yakshas, Yama the lord of death together with the deceased ancestors, Indra the lord of celestials Varuna the lord of waters, the illustrious Shiva the great deity who bears the device of a bull as his banner and having three eyes, Brahma the creator of all the worlds and the best among the knowers of sacred knowledge all these together reaching the City of Lanka in aerial cars, shining like the sun approached Rama.

[Verse Locator](#)

ततः सहस्ताभरणान् प्रगृह्य विपुलान् भुजान् ।
अब्रुवन्स्त्रिदशश्रेष्ठा राघवं प्राञ्जलिं स्थितम् ॥ ६-११७-५

5. tataH = thereupon; tridasha shreShThaaH = those excellent gods; pragR^ihya = lifting; vipulaan bhujaan = their long arms; shastaabharaNaam = their hands decked with ornaments (as follows); abruvan = spoke; raaghavam = to Rama; sthitam = who stood (there); sahastaabharaNaan = making a respectful salutation with folded hands.

Lifting their long arms, their hands decked with ornaments, those excellent gods thereupon, spoke (as follows) to Rama who stood there, making a respectful salutation to them with his folded hands.

[Verse Locator](#)

कर्ता सर्वस्य लोकस्य श्रेष्ठो ज्ञानवतां प्रभुः ।
उपेक्षसे कथं सीतां पतन्तीं हव्यवाहने ॥ ६-११७-६
कथं देवगणश्रेष्ठमात्मानं नावबुद्ध्यसे ।

6. katham = how; upekShase = are you looking at; siitaam = Seetha; patantiim = who is falling; havyavaahane = into the fire; samsta lokasya kartaa = (you) who are the maker of the entire cosmos; jJNaanavataam shreShThaH = and the foremost among those endowed with knowledge; prabhuH = and an all-capable person; katham = how; naavabuddhyase = do you not know; aatmaanam = yourself; devagaNashreShTham = as the foremost among the troop of gods.

"How do you, the maker of the entire cosmos, the foremost among those endowed with knowledge and an all-capable person, ignore Seetha who is falling into the fire? How do you not recognize yourself to be the foremost of the troop of gods?"

[Verse Locator](#)

ऋतधामा वसुः पूर्वं वसूनां च प्रजापतिः ॥ ६-११७-७
त्रयाणामपि लोकानामादिकर्ता स्वयं प्रभुः ।

7. vasuunaam = among the Vasus (a class of gods; eight in number); vasuH = you are the Vasu; R^itadhaama = R^itadhaama (one whose abode is Truth or the Divine law); puurvam = who was formerly; svayam prabhuH = self-constituted ruler; aadikartaa = the first creator; trayaaNaamapi = lokaanaam = of all the three worlds; prajaapatiH = and the lord of creatures.

"Among the Vasus (a class of gods, eight in number), you are the Vasu, named R^itadhama (one whose abode is Truth or the Divine Law) who was formerly the self-constituted ruler, the first creator of all the three worlds and the lord of creatures."

[Verse Locator](#)

रुद्राणामष्टमो रुद्रः साध्यानामपि पञ्चमः ॥ ६-११७-८
अश्विनौ चापि कर्णौ ते सूर्याचन्द्रामसौ दृशौ ।

8. aShTamaH rudraH = you are the eight Rudra; rudraaNaam = among (eleven) Rudras; paN^chamaH = and the fifth (viryaavaan by name) saadhyaanaam api = among the Sadhyas (a particular class of celestial beings belonging to Gana Devata); ashvinau = the twin = Aswinis (the physicians of gods); te karNau = are your ears; suurya chandrau = the sun and the moon; dR^ishau = constitute your eyes.

"You are the eighth Rudra among (eleven) Rudras and the fifth (Viryaavan by name) among the Sadhyas (a particular class of celestials belonging to Gana Devata). The twin Aswinis are your ears. The sun and the moon constitute your eyes."

अन्ते चादौ च लोकानां दृश्यसे च परंतप ॥ ६-११७-९

उपेक्षसे च वैदेहीं मानुषः प्राकृतो यथा ।

9. paramtapa = O the destroyer of adversaries!; dR^ishyase = you are seen; aadau = at the beginning; ante cha = and at the end; lokaanaam = of the created beings; praakR^itaH maanuSho yathaa = just like a common man; upekShase = you are ignoring; vaidehiim = Seetha.

"O the destroyer of the adversaries. You are seen (to exist) at the beginning and at the end of creation. Yet, you ignore Seetha, just like a common man."

[Verse Locator](#)

इत्युक्तो लोकपालैस्तैः स्वामी लोकस्य राघवः ॥ ६-११७-१०

अब्रवित्त्रिदशश्रेष्ठान् रामो धर्मभृतां वरः ।

10. iti uktaH = thus spoken; taiH lokapaalaiH = by those guardians; raamaH = Rama; lokasya svaamii = the lord of creation; raaghavaH = who was born in Raghu dynasty; dharma bhR^itaam varaH = and the foremost one among the protectors of righteousness; abraviit = spoke; tridashashreShThaan = to those god-chiefs (as follows)

Hearing the words of those guardians of the world, Rama, the lord of creation, who was born in Raghu dynasty and the foremost one among protectors of righteousness, spoke to those god-chiefs as follows:

[Verse Locator](#)

आत्मानं मानुषं मन्ये रामं दशरथात्मजम् ॥ ६-११७-११

सोऽहं यस्य यतश्चाहं भगवंस्तद्ब्रवीतु मे ।

11. manye = I think; aatmaanam = of myself; maanuSham = to be a human being; raamam = called Rama; dasharathaatmajam = the son of Dasaratha; bhagavaan = you; as a gracious Divinity; braviitu = tell; me = me; tat = that; saH aham yasya = which I as such really am; aham yashcha = and why I am like this.

"I think of myself to be a human being, by name Rama, the son of Dasaratha. You, as a gracious Divinity, tell me that which I as such really am like this."

[Verse Locator](#)

इति ब्रुवाणं काकुत्थसं ब्रह्मा ब्रह्मविदां वरः ॥ ६-११७-१२

अब्रवीच्छृणु मे वाक्यं सत्यं सत्यपराक्रम ।

12. kaakutthsam = to Rama; iti bruvaanaam = thus speaking; brahmaa = Brahma; varaH = the foremost; brahma vidaam = among the knowers of Brahma the Absolute; abraviit = spoke (as follows); shruNu = listen; me satyam vaakyam = to my true word; satyaparaakrama = O the truly brave lord!"

Hearing the words of Rama, Brahma (the creator), the foremost among the knowers of Brahma the Absolute, spoke as follows: "Listen to my true word, O the truly brave lord!"

[Verse Locator](#)

भवान्नारायणो देवः श्रीमांश्चक्रायुधः प्रभुः ॥ ६-११७-१३

एकशृङ्गो वराहस्त्वं भूतभव्यसपत्नजित् ।

13. bhavaan = you; prabhuH naaraayaNaH = are the Lord Narayaa himself; shriimaan devaH = the glorious god; chakraayudhaH = who wields the discus; tvam = you; varaahaH = are the divine Boar; eka shR^iN^gaH = with a single tusk; bhuuta bhavya sapatnajit = the conqueror of your past and future enemies.

"You are the Lord Narayana himself the glorious god, who wields the discus. You are the Divine Boar with a single tusk, the conqueror of your past and future enemies."

[Verse Locator](#)

अक्षरं ब्रह्म सत्यं च मध्ये चान्ते च राघव ॥ ६-११७-१४

लोकानां त्वं परो धर्मो विष्वक्सेनश्चतुर्भुजः ।

14. brahma = (you are) Brahma; akSharam = the imperishable; satyamcha = and the Truth; madhye cha antyecha = in the Middle and at the end; tvam = you are paraH dharmaH = the Supreme righteousness; lokaanaam = of people; viShvaksenaH = whose powers go everywhere; chaturbhujaH = and the four-armed one.

"You are Brahma, the imperishable, the Truth abiding in the middle as well as at the end of the universe. You are the supreme righteousness of people, whose powers go everywhere. You are the four-armed."

[Verse Locator](#)

शार्ङ्गधन्वा हृषीकेशः पुरुषः पुरुषोत्तमः ॥ ६-११७-१५

अजितः खड्गधृग्विष्णुः कृष्णश्चैव महाबलः ।

15. shaarN^gadhanvaa = you are the wielder of a bow; called Sharnga hR^ishiikshaH = the lord of the senses; puruShaH = the supreme soul of the universe; puruShottamaH = the best of men; ajitaH = the invincible; khaDgadhR^ik = the wielder of a sword named Nandaka; viShNuH = the all-pervader; kR^iShNashchaiva = the bestower of happiness to the earth; mahaabalaH = and endowed with great might.

"You are the wielder of a bow called Sarnga, the lord of the senses, the supreme soul of the universe, the best of men, the invincible, the wielder of a sword named Nandaka, the all-pervader, the bestower of happiness to the earth and endowed with great might."

[Verse Locator](#)

सेनानीर्ग्रामणीश्च त्वं त्वं बुद्धिं स्त्वं क्षमा दमः ॥ ६-११७-१६

प्रभवश्चाप्ययश्च त्वमुपेन्द्रो मधुसूदनः ।

16. tvam = you; senaaniH = are the leader of the army; graamaNiishcha = and the village headman; tvam = you; buddhiH = are the intellect; tvam = you; kShamaa = are the endurance; damaH = the subduer of the senses; tvam = you; prabhavaH = are the origin; apyayashcha = and the dissolution; upendraH = the Divine Dwarf (the younger brother of Indra); madhusuudanaH = and the destroyer of Madhu; the demon.

"You are the leader of the army and the village headman. You are the intellect. You are the endurance and the subduer of the senses. You are the origin and the dissolution of all, Upendra the Divine Dwarf and (the younger brother of Indra) as also the destroyer Madhu, the demon."

[Verse Locator](#)

इन्द्रकर्मा महेन्द्रस्त्वं पद्मनाभो रणान्तकृत् ॥ ६-११७-१७

शरण्यं शरणम् च त्वामहुर्दिव्या महर्षयः ।

17. tvam = you; indrakarmaa = perform action for Indra the lord of celestials; mahendraH = the Supreme Ruler; padmanaabhaH = and the one having a lotus in one's navel; raNaantakR^it = and who puts an end to all in battle; divyaaH maharShayaH = the

divine sages; **aahuH** = pronounce; **tvaam** = you; **sharaNyam** = to be fit to afford protection to all; **sharaNam** = and the refuge (for all).

"You perform action for Indra the lord of celestials, the Supreme Ruler, the one having a lotus in one's navel and who puts an end to all in battle. The divine sages pronounce you to be fit to afford protection to all and the refuge for all."

[Verse Locator](#)

सहस्रशृङ्गो वेदात्मा शतशीर्षो महर्षभः ॥ ६-११७-१८

त्वं त्रयाणां हि लोकानामादिकर्ता स्वयंप्रभुः ।

सिद्धानामपि साध्यानामाश्रयश्चासि पूर्वजः ॥ ६-११७-१९

18-19. **vedaatmaa** = In the form of the Vedas; **maharShabhaH** = you are the great bull; **shatashiirShaH** = with hundred heads (rules); **sahasra shR^iNgaH** = and thousand horns (precepts); **tvam** = you; **aadikartaa** = are the first creator of all; **trayaaNaam lokaam** = three worlds; **svayamprabhuH** = the self constituted Lord of all; **asi** = you are; **aashrayaH cha** = the refuge; **puurvajaH** = and the for bear; **siddhaanaam** = of Siddhas (a class of demi-gods endowed with mystic powers by virtue of their very birth) and Sadhyas (a class of celestial beings).

"In the form of the Vedas, you are the great Bull with hundred heads (rules) and thousand horns (precepts). You are the first creator of all, the three worlds, and the self constituted Lord of all. You are the refuge and the forbear of Siddhas (a class of demi-gods endowed with mystic powers by virtue of their very birth) and Sadhyas (a class of celestial beings.)"

[Verse Locator](#)

त्वं यज्ञस्त्वं वषट्कारस्त्वमोकारः परात्परः ॥ ६-११७-२०

प्रभवं निधनं वा ते नो विदुः को भवानिति ।

20. **tvam** = you; **yajjNaH** = are the sacrificial performance; **tvam** = you; **vaShaTkaaraH** = are the sacred syllable 'Vasat' (on hearing which the Adhvaryu priest casts the oblation to a deity into the sacrificial fire); **tvam** = you are; **omkaaraH** = the mysitic syllable "OM"; **paraH** = and higher; **paraat** = than the highest; nor your origin; **na bhavaan kaH iti** = nor who you are in reality.

"You are the sacrificial performance. You are the sacred syllable 'Vasat' (on hearing which the Adhvaryu priest casts the oblation to a deity into the sacrificial fire). You are the mystic syllable 'OM'. You are higher than the highest. People neither know your end nor your origin nor who you are in reality."

[Verse Locator](#)

दृश्यसे सर्वभूतेषु गोषु च ब्राह्मणेषु च ॥ ६-११७-२१

दिक्षु सर्वासु गगने पर्वतेषु नदीषु च ।

21. **dR^ishyase** = you appear; **sarvabhuuteShu** = in all created beings; **goShucha** = in the cattle; **braahmaNeShu cha** = in brahmanas; **sarvaasu dikShu** in all quarters; **gagane** = in the sky; **parvateShu** = in mountains; **nadiiShu cha** = and in rivers.

"You appear in all created beings in the cattle and in brahmanas. You exist in all quarters, in the sky, in mountains and in rivers."

[Verse Locator](#)

सहस्रचरणः श्रीमान् शतशीर्षः सहस्रदृक् ॥ ६-११७-२२

त्वं धारयसि भूतानि पृथिवीं च सपर्वताम् ।

22. sahasracharaNaH = with thousand feet; shriimaan = along with Lakshmi the goddess of wealth; shata shiirShaH = with hundred heads; sahasra dR^ik = and with thousand eyes; tvam dhaarayasi = you bear; pR^ithiviimcha = the earth; bhuutaani = with all its created beings; saparvataam = along with the mountains.

"With thousand feet, with hundred heads and with thousand eyes along with Lakshmi the goddess of wealth, you bear the earth with all its created beings along with its mountains."

[Verse Locator](#)

अन्ते पृथिव्याः सलिले दृश्यसे त्वं महोरगः ॥ ६-११७-२३
त्रीन् लोकान् धारयन् राम देवगन्धर्वदानवान् ।

23. raama = O Rama!; tvam = you; dR^ishyase = appear; mahoragaH = as Sesha; a large serpent; salile = in water; ante pR^ithivyaaH = at the earth's bottom; dhaarayan = bearing; triin lokaan = the three worlds; devagandharva daanavaan = gods; Gandarvas the celestial musicians and the demons.

"O Rama! You appear as Sesha, a large serpent in water, at the earth's bottom, bearing the three worlds, gods, Gandharvas, the celestial musicians and the demons."

[Verse Locator](#)

अहं ते हृदयं राम जिह्वा देवी सरस्वती ॥ ६-११७-२४
देवा रोमाणि गात्रेषु ब्रह्मणा निर्मिताः प्रभो ।

24. raama = O Rama!; aham = I (Brahma); te hR^idayam = am your heart; sarasvatii = Sarasvathi; devii = the goddess (of learning); jihvaa = is your tongue; prabho = O Lord!; sarvagaatreShu = In all your limbs; devaaH = the gods; nirmिताaH = have been created; brahmaNaa = by me; the Brahma; romaaNi = int eh form of hair.

"O Rama! I (brahma) am your heart. Sarasvathi, the goddess (of learning) is your tongue. O lord! The gods created by Brahma are the hair on all your limbs."

[Verse Locator](#)

निमेषस्ते स्मृता रात्रिरुन्मेषो दिवसस्तथा ॥ ६-११७-२५
संस्कारास्त्वभवन्वेदा नैतदस्ति त्वया विना ।

25. raatriH = Night; smR^itaa = has been recognized; te nimeShaH = as the closing of your eye-lids; tathaa = and; divasaH = the day; unmeShaH = as the opening of your eye-lids; tva samskaaraaH = the correct usages of your words; vedaaH = are the Vedas; tvayaa vinaa = bereft of you; etat = this (the visible universe); naasti bhavan = does not exist.

"Night has been recognized as the closing of your eye-lids and the day, as the opening of eye-lids. The correct usages of your words are the Vedas. Bereft of you, this visible universe does not exist."

[Verse Locator](#)

जगत्सर्वं शरीरं ते स्थैर्यं ते वसुधातलम् ॥ ६-११७-२६
अग्निः कोपः प्रसादस्ते सोमः श्रीवत्सलक्षणः ।

26. sarvam jagat = the entire cosmos; te shariiram = is your body; vasudhaatalam = the earth; te sthairyam = constitutes your firmness; agniH = fire; kopaH = is your anger; somaH = the moon (constitutes) te prasaadaH = your placidity; shriivatsa lakShmaNaH = you are Lord Vishnu (who bears the mark Srivatsa = a curl of white hair on his breast).

"The entire cosmos is your body. The earth constitutes your firmness. Fire is your anger. The moon constitutes your placidity. You are Lord Vishnu (who bears the mark Srivatsa - a curl of

त्वया लोकास्त्रयः क्रान्ताः पुरा स्वैर्विक्रमैस्त्रिभिः ॥ ६-११७-२७
महेन्द्रश्च कृतो राजा बलिं बद्ध्वा सुदारुणम् ।

27. **puraa** = in the past; **trayaH** = the three; **lokaaH** = worlds; **kraantaaH** = were occupied; **tvayaa** = by you; **svaiH tribhiH vikramaiH** = in your three strides; **baddhvaa** = after binding; **sudaaruNam** = the exceptionally formidable; **balim** = Bali; **mahendraH** = and Indra; **kR^itaH raajaa** = was made king.

"In the past, the three worlds were occupied by you in your three strides, after binding the exceptionally formidable Bali (the ruler of the three worlds) and Indra was made the king (by you)."

सीता लक्ष्मीर्भवान् विष्णुर्देवः कृष्णः प्रजापतिः ॥ ६-११७-२८
वधार्थं रावणस्येह प्रविष्टो मानुषीं तनुम् ।

28. **siitaa** = Seetha; **lakShmii** = is (no other than) Goddess Lakshmi (the divine consort of Lord Vishnu); **bhavaan** = (while) you are; **viShNuH** = Lord Vishnu; **bhavaan** = you; **kR^iShNaH** = are having a dark blue hue; **devaH** = and a shining one; **prajaapatiH** = you are the Lord of created beings; **raavaNasya vadhaartham** = for the destruction of Ravana; **praviShTaH** = you entered; **maanushaM tanum** = a human body; **iha** = here (on this earth).

"Seetha is no other than Goddess Lakshmi (the divine consort of Lord Vishnu), while you are Lord Vishnu. You are having a shining dark-blue hue. You are the Lord of created beings. For the destruction of Ravana, you entered a human body here, on this earth."

तदिदं नस्त्वया कार्यं कृतं धर्मभृतां वर ॥ ६-११७-२९
निहतो रावणो राम प्रहृष्टो दिवमाक्रम ।

29. **raama** = O Rama; **vara** = the foremost; **dharmabhR^itaam** = among the supporters of righteousness!; **tat** = that; **idam** = this; **naH kaaryam** = purpose of ours; **kR^itam** = has been fulfilled; **raavaNaH** = Ravana; **nihataH** = has been killed; **aakrama** = approach; **divam** = your divine abode; **prahR^iShTaH** = with a rejoice.

"O Rama, the foremost among the supporters of righteousness! The aforesaid purpose of ours has been fulfilled. Ravana has been killed. Return to your divine abode, with a rejoice."

अमोघं देव वीर्यं ते न ते मोघाः पराक्रमाः ॥ ६-११७-३०
अमोघं दर्शनं राम अमोघस्तव संस्तवः ।

30. **deva** = O Lord!; **amogham** = unerring; **viiryaM** = is your valour; **te** = your; **paraakramaaH** = exploits; **na moghaaH** = are never in vain; **raama** = O Rama!; **darshanam** = your blessed sight; **amogham** = is powerful; **tava samstvaH** = the songs; in praise you; **amoghaH** = never go in vain.

"O Lord! Unerring is your valour. Your exploits are never in vain. O Rama! Your blessed sight is powerful. The songs in praise of you never go in vain."

अमोघास्ते भविष्यन्ति भक्तिमन्तो नरा भुवि ॥ ६-११७-३१

ये त्वां देवम् ध्रुवं भक्ताः पुराणं पुरुषोत्तमम् ।

प्राप्नुवन्ति सदा कामानिह लोके पात्र च ॥ ६-११७-३२

31-32. **bhuvi** = On this earth; **naraaH** = the humans; **te bhaktimantaH** = with devotion towards you; **bhavanti** = will; **amoghaaH** = never be unsuccessful; **ye** = those who; **bhaktaaH** = are devoted; **tvaam** = to you; **devam** = the preimeval Lord; **dhruvam** = and the eternal; **puraaNam** = who belongs to ancient times; **puruShottamam** = and the Supreme person; (they); **sadaa praapnuvanti** = will forever attain kaamaam = their desired objects; **ihaloke** = in this world; **paratra cha** = and in the next world.

"Those humans who are full of devotion to you will never be unsuccessful on this earth. Those who are devoted to you, the primeval and the eternal lord, belonging to ancient times and the Supreme Person, will forever attain their desired objects here as well as hereafter."

[Verse Locator](#)

इममार्षम् स्तवं दिव्यमितिहासं पुरातनम् ॥ ६-११७-३३

ये नराः कीर्तयिष्यन्ति नास्ति तेषां पराभवः ।

33. **paraabhavaH** = Humiliation; **naasti** = will never be the plight; **teShaam ye naraaH** = of those humans; **kiirtayiShyanti** = who will recite; **imam stavam** = this hymn; **divyam** = divine; **puraatanam** = ancient; **itihaasam** = history; **aarSham** = sung by Brahma; the foremost seer.

"Humiliation will never be the plight of those humans who will recite this hymn in a divine ancient history, sung by Brahma, the foremost seer."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे सप्तदशाधिकशततमः सर्गः

Thus, this is the 117th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 117

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 118 Verses converted to UTF-8, Nov 09

Introduction

The fire-god appears in person from the burning pyre, carrying Seetha in his arms and restores her to Rama, testifying to her purity. Rama later joyfully accepts her.

[Verse Locator](#)

एतच्छ्रुत्वा शुभं वाक्यं पितामहसमीरितम् ।
अङ्केनादाय वैदेहीमुत्पपात विभावसुः ॥ ६-११८-१

1. shrutvaa = hearing; etat shubham vaakyam = these auspicious words; pitaamaha samiiritam = spoken by Brahma (creator); vibhaavasuh = the fire-god; utpapaata = came up; aadaaya = taking; vaidehiim = Seetha; aN^kena = in his arms.

Hearing the foregoing auspicious words of Brahma (the creator), the fire-god came up, taking Seetha in his arms.

[Verse Locator](#)

विधूयाथ चितां तां तु विअदेहीं हव्यवाहनः ।
उत्तस्थौ मूर्तिमानाशु गृहीत्वा जनकात्मजाम् ॥ ६-११८-२

2. vidhuuya taam chitaam = shaking off that funeral pile; gR^ihitvaa = and taking; taam siitaam = that Seetha; janakaatmajam = the daughter of Janaka (in his arms); havyavaahanaH = the fire-god; atha = forthwith; uttasthau = sprang up; aashu = at once; marurtimaan = in a personified form.

Shaking off that funeral pile and taking that Seetha, the daughter of Janaka in his arms, the fire-god forthwith sprang up at once in a personified form.

[Verse Locator](#)

तरुणादित्यसंकाशां तप्तकाञ्चनभूषणाम् ।
रक्ताम्बरधरां बालां नीलकुञ्चितमूर्धजाम् ॥ ६-११८-३
अक्लिष्टमाल्याभरणां तथारूपामनिन्दिताम् ।
ददौ रामाय वैदेहीमङ्के कृत्वा विभावसुः ॥ ६-११८-४

3-4. kR^itvaa = bearing; aN^ke = in his arms; baalaa viadehiim = the youthful Seetha; taruNaaditya samkaasham = who was shining brightly as the rising sun; taptakaaN^chana bhuuShaNaam = was decked in ornaments of refined gold; raktaambaradharaam = and attired in a red robe; niilakuN^chita muurdhajaam = and wore dark curly hari; akliShTa maalyaabharaNaam = who was further adorned with ornaments of flowers which had not abraded (on her entering the fire and coming out of it); aninditaam = who was absolutely beyond reproach; tathaarupam = and looked just the same (as she did while entering the flames); vibhaavasuh = the fire-god; dadau = restored (her); raamaaya = to Rama.

Bearing in his arms the youthful Seetha, who was shining brightly as the rising sun, was decked in ornaments of refined gold, attired in a red robe and wore dark curly hair, who was further adorned with ornaments of flowers, which had not abraded (on her entering the fire and coming out of it), who was absolutely beyond reproach and looked just the same (as she did while entering the fire and coming out of it), who was absolutely beyond reproach and looked just the same (as she did while entering the flames), the fire-god restored her to Rama.

[Verse Locator](#)

अब्रवीत्तु तदा रामं साक्षी लोकस्य पावकः ।
एषा ते राम वैदेही पापमस्यां न विद्यते ॥ ६-११८-५

5. tadaa = then; paavakaH = the fire-god; lokasya saakShii = the witness of the world; abraviit tu = spoke; raamam = to Rama (as follows); eShaa = here; te vaidehii = is your Seetha; na vidyate paapam = no sin exists; asyaam = in her.

Then, the fire-god, the witness of the whole world, spoke to Rama as follows "Here is your Seetha. No sin exists in her."

[Verse Locator](#)

नैव वाचा न मनसा नैव बुद्ध्या न चक्षुषा ।
सुवृत्ता वृत्तशौण्डीर्यं न त्वामत्यचरच्छुभा ॥ ६-११८-६

6. shubhaa = this auspicious lady; suvR^ittaa = whose character has been good; na atyacharat = has never been unfaithful; tvaam = to you; vR^ittashauN^Diiryam = who are endowed with strength of character; vaachaa = either by word; na manasaa = nor by mind; naiva buddhyaa = nor even by intellect; na chakShuShaa = nor by her glances.

"This auspicious lady, whose character has been good, has never been unfaithful to you who are endowed with strength of character either by word or by mind or even by intellect or by her glances."

[Verse Locator](#)

रावणेनापनीतैषा वीर्योत्सिक्तेन रक्षसा ।
त्वया विरहिता दीना विवशा निर्जनाद्वनात् ॥ ६-११८-७

7. virahataa tvayaa = separated from you; eShaa diinaa vivashaa = this miserable and helpless lady; apaviitaa = was taken away; raavaNena = by Ravana; rakShasaa = the demon; viiryotsiktena = who was arrogant of his valour; nirjanaat vanaat = from a lonely hermitage.

"Separated from you, this miserable and helpless lady, was taken away by Ravana the demon, who was arrogant of his valour, from a lonely hermitage."

[Verse Locator](#)

रुद्ध चान्तःपुरे गुप्ता त्वच्चित्ता त्वत्परायणा ।
रक्षिता राक्षसीभिश्च घोराभिर्घोरबुद्धिभिः ॥ ६-११८-८

8. tvachchittaa = (This Seetha) fixing her mind upon you; tvatparaayaNaa = and having you as her final attainment; ruddhaa = was detained; antaHpure = in the gynaecium; guptaa = and hidden there; rakShitaa = (she) was guarded; ghoraabhiH = raakShasiibhiH = by frightful female-demons; ghorabuddhibhiH = with horrible intellect.

"This Seetha, who was fixing her mind upon you and looking on you as her final attainment, was detained in the gynaecium and hidden there. She was guarded by rightful female-demons with horrible intellect."

प्रलोभ्यमाना विविधं तर्ज्यमाना च मैथिली ।
नाचिन्तयत तद्रक्षस्त्वद्गतेनान्तरात्मना ॥ ६-११८-९

9. **maithilii** = Seetha; **tvadgatea antaraatmanaa** = whose mind was directed towards you; **naachintayata** = ignored; **tat** = that; **rakShaH** = demon; **pralobhyamaanaa** = even though allured; **tarjyamaanaa** = and frightened; **vividham** = through various means.

"Seetha, whose mind was directed towards you, ignored that demon even though allured and frightened through various means."

Verse Locator

विशुद्धभावां निष्पापां प्रतिगृह्णीष्व मैथिलीम् ।
न किंचिरभिधातव्या अहमाज्ञापयामि ते ॥ ६-११८-१०

10. **pratigR^ihNiiShva** = take back; **maithiliim** = Seetha; **niShpaapam** = who is sinless; **vishuddha bhaavaam** = with a pure character; **na abhidhaatavyaa** = she should not be told; **kimchit** = anything (harsh); **aham** = I; **aajJNaapayaami** = (hereby) command; **te** = you.

"Take back Seetha, who is sinless, with a pure character. She should not be told anything harsh. I hereby command you."

Verse Locator

ततः प्रीतमना रामः श्रुत्वैवं वदतां वरः ।
दध्यौ मुहूर्तं धर्मात्मा बाष्पव्याकुललोचनः ॥ ६-११८-११

11. **tataH** = then; **shrutvaa** = having heard; **evam** = thus; **raamaH** = Rama; **varaH** = the excellent; **vadataam** = among the eloquent; **dharmaatmaa** = whose mind was sent on virtue; **priitamanaaH** = with a pleasant mind; **baaShpa vyaakula lochanaH** = with his eyes entirely filled with tears of joy; **dadhyau** = reflected; **muhuurtam** = for a while.

Rama, the excellent among the eloquent, whose mind was set on virtue, with a pleasant mind to hear the aforesaid speech, reflected for a while, his eyes, entirely filled with tears of joy.

Verse Locator

एवमुक्तो महातेजा धृमानुरुविक्रमः ।
उवाच त्रिदशश्रेष्ठं रामो धर्मभृतां वरः ॥ ६-११८-१२

12. **evam** = thus; **uktaH** = spoken; **dhR^itimaan** = the courageous; **raamaH** = Rama; **uruvikramaH** = of great prowess; **dharma bhR^itaam varaH** = the foremost among those upholding the virtue; **uvaacha** = spoke; **tridasha shreShTham** = to the fire-god; the best of gods.

Hearing those words, the courageous Rama of great prowess and the foremost of those upholding the virtue, replied to the fire-god, the best of gods.

Verse Locator

अवश्यं चापि लोकेषु सीता पावनमर्हति ।
दीर्घकालोषिता हीयं रावणान्तःपुरे शुभा ॥ ६-११८-१३

13. **siitaa** = Seetha; **avashyam** = certainly; **arhat** = deserves; **paavanam** = this purefactory ordeal; **lokeShu** = in the eyes of the people; **iyam shubhaa** = (in as much as) this blessed woman; **diirgha kaaloShitaa hi** = had resided for a long time; **raavaNaantaH pure hi** = indeed in the gynaeceum of Ravana.

"Seetha certainly deserves this pure factory ordeal in the eyes of the people in as much as this blessed woman had resided for a long time indeed in the gynaeceum of Ravana.

[Verse Locator](#)

बालिशो बत कामात्म रामो दशरथात्मजः ।
इति वक्ष्यति मां लोको जानकीमविशोध्य हि ॥ ६-११८-१४

14. lokaH = the world; vakShyati = would chatter; maam = against me; iti = saying that; bata = Alas!; raamaH = Rama; dasharaatmajaH = the son of Dasaratha; baalishaH = was really foolish; kaamaratmaa = and that his mind was dominated by lust; avishodhya jaanakiim hi = without indeed examinig Seetha with regard to her chastity.

"The world would chatter against me, saying that Rama, the son of Dasaratha, was really foolish and that his mind was dominated by lust, if I accept Seetha without examining her with regard to her chastity."

[Verse Locator](#)

अनन्यहृदयां भक्तां मचत्तपरिवर्तिनीम् ।
अहमप्यवगच्छामि मैथिलीं जनकात्मजाम् ॥ ६-११८-१५

15. ahamapi = I also; avagachchhaami = know; maithiliim = (that) Seetha; janakaatmajaam = the daughter of Janaka; machchittaparivartiniim = who revolves in my mind; bhaktaam ananya hR^idayaam = is undivided in her affection to me.

"I also know that Seetha, the daughter of Janaka, who ever revolves in my mind, is undivided in her affection to me."

[Verse Locator](#)

इमामपि विशालाक्षीं रक्षितां स्वेन तेजसा ।
रावणो नातिवर्तेत वेल मिव महोदधिः ॥ ६-११८-१६

16. raavaNaH = Ravana; naativarteta = could not violate; imaam vishaalaakShiim = this wide-eyed woman; rakShitaam = protected as she was; svena tejasaa = by her own splendour; mahodadhiH iva = any more than a sea; velaam = would transgress (its bounds).

"Ravana could not violate this wide-eyed woman, protected as she was by her own splendour, any more than an ocean would transgress its bounds."

[Verse Locator](#)

प्रत्ययार्थं तु लोकानां त्रयाणाम् सत्यसंश्रयः ।
उपेक्षे चापि वैदेहीं प्रविशन्तीं हुताशनम् ॥ ६-११८-१७

17. pratyayaartham = in order to convince; trayaaNaam lokaanaam = the three worlds; satya samshrayaH = I; whose refuge is truth; upekShechaapi = ignored; viadehiim = Seetha; pravishantiim = while she was entering; hutaashanam = the fire.

"In order to convince the three worlds, I, whose refugee is truth, ignored Seetha while she was entering the fire."

[Verse Locator](#)

न च शक्तः सुदुष्टत्मा मनसापि हि मैथिलीम् ।
प्रधर्षयितुमप्राप्यां दीप्तामग्निशिखामिव ॥ ६-११८-१८

18. suduShTaatamaa = the evil-minded Ravana; na cha shaktaH = was not even able; pradharShayitum = to lay his violent hands; manasaapi = even in thought; apraapyaam

maithiliim = on the unobtainable Seetha; **diiptaam** = who was blazing; **agnishikhaamiva** = like a flaming tongue of fire.

"The evil-minded Ravana was not able to lay his violent hands, even in thought, on the unobtainable Seetha, who was blazing like a flaming tongue of fire."

[Verse Locator](#)

नेय मर्हति चैश्वर्यं रावणान्तःपुरे शुभा ।
अनन्या हि मया सीता भास्करेण प्रभा यथा ॥ ६-११८-१९

19. **iyam shubhaa** = this auspicious woman; **naarhati** = could not (give way) aishvaryam = to the sovereignty; **raavaNaantaH pure** = existing in the gynaeceum of Ravana; **siitaa** = in as much as Seetha; **ananyaahi** = is not different; **mayaa** = from me; **prabhaa yathaa** = even as sunlight; **bhaaskareNa** = (is not different) from the sun.

"This auspicious woman could not give way to the sovereignty, existing in the gynaeceum of Ravana, in as much as Seetha is not different from me, even as sunlight is not different from the sun."

[Verse Locator](#)

विशुद्धा त्रिषु लोकेषु मैथिली जनकात्मजा ।
न विहातुं मया शक्या कीर्तिरात्मवता यथा ॥ ६-११८-२०

20. **maithilii** = Seetha; **janakaatmajaa** = the daughter of Jankaa; **vishuddhaa** = is completely pure in her character; **triShu lokaShu** = in all the three worlds; **na shakyaa** = and can no longer be; **vihaatum** = renounced; **mayaa** = by me; **kiirtiH yathaa** = as a good name (cannot be cast aside); **aatmavataa** = by a prudent man.

"Seetha, the daughter of Janaka, is completely pure in her character, in all the three worlds and can no longer be renounced by me, as a good name cannot be cast aside by a prudent man."

[Verse Locator](#)

अवश्यं च मया कार्यं सर्वेषां वो वचो हितम् ।
स्निग्धानां लोकनाथानामेवं च वदतां हितम् ॥ ६-११८-२१

21. **hitam** = the salutary; **vachaH** = worlds; **vaH sarveShaam** = of all of you; **lokanaathaam** = the guardians of the world; **snighdhaanaam** = who are affectionate; **evam** = thus; **vadataam** = speaking; **avashyam** = certainly; **kaaryam** = are to be carried out; **mayaa** = by me.

The salutary advice of you all, the affectionate guardians of the world, who are saying what is conducive to our good, must be certainly carried out by me."

[Verse Locator](#)

इत्येवमुक्त्वा विजयी महाबलः ।
प्रशस्यमानह् स्वकृतेन कर्मणा ।
समेत्य रामः प्रियया महायशाः ।
सुखं सुखार्होऽनुबभूव राघवः ॥ ६-११८-२२

22. **uktvaa** = saying; **ityevam** = thus; **sametya** = and getting reunited; **priyayaa** = with her beloved (Seetha); **vijayii** = the victorious; **mahaayashaaH** = and highly illustrious; **raamaH** = Rama; **raaghavaH** = a scion of Raghu dynasty; **mahaabalaH** = who was endowed with a great strength; **sukhaarhaH** = and deserved with a great strength; **sukhaarhaH** = and deserved happiness; **prashasyamaanaH** = and was being glorified; **karmaNaa** = by his feats; **svakR^itena** = performed by own self; **anubabhuuva** = experienced; **sukham** = joy.

Saying thus and getting reunited with her beloved Seetha, the victorious and highly illustrious Rama, a scion of Raghu dynasty, who was endowed with a great strength and deserved happiness and was being glorified by his exploits, performed by his own self, experienced joy.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टादशाधिक शततमः सर्गः

Thus, this is the 118th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 118

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 119 Verses converted to UTF-8, Nov 09

Introduction

Lord Shiva informs Rama that his father, Dasaratha, in an ethereal form and as a replica of his extinct personality, has arrived in an aerial car along with Indra, the lord of celestials. Shiva asks Rama and Lakshmana to pay their respects to the soul of Dasaratha and they respond in approaching him and offer their salutations. Dasaratha says he is overjoyed in seeing him, having defeated Ravana and having completed the exile for fourteen years. He asks Rama to return to Ayodhya, meet Bharata and get consecrated to the throne of Ayodhya. Dasaratha further advises Lakshmana and Seetha to continue to serve Rama, the supreme deity. Dasaratha returns to the abode of Indra, by the aerial car.

[Verse Locator](#)

एतच्छ्रुत्वा शुभं वाक्यं राघवेण सुभाषितम् ।
इदं शुभतरं वाक्यं व्याजहार महेश्वरः ॥ ६-११९-१

1. **shrutvaa** = hearing; **shubham** = the auspicious; **vaakyam** = words; **etat** = thus; **anubhaaShitam** = spoken; **raaghavaNa** = by Rama; **maheshvaraH** = Lord Shiva; the supreme Lord; **tataH** = thereupon; **vyaaajahaara shubhataram vaakyam** = delivered the following still more beautiful speech:

Hearing the auspicious words thus spoken by Rama, Lord Shiva the Supreme Lord thereupon delivered the following still more beautiful speech:

[Verse Locator](#)

पुष्कराक्ष महाबाहो महावक्षः परन्तप ।
दिष्ट्या कृतमिदं कर्म त्वया शस्त्रभृतां वर ॥ ६-११९-२

2. **puShkaraakSha** = O lotus eyed; **mahaabaaho** = long armed; **mahaavakShaH** = broad chested; **paramtapa** = the annihilator of adversaries; **vara** = and excellent; **dharma bhR^itaam** = among those upholding the cause of virtue!; **idam karma** = this task; **kR^itam** = was accomplished; **tvaya** = by you; **diShTyaa** = thank heaven!.

"O lotus-eyed, long-armed, broad-chested, annihilator of enemies and excellent among those upholding the cause of virtue! Thank heaven! You accomplished this task."

[Verse Locator](#)

दिष्ट्या सर्वस्य लोकस्य प्रवृद्धं दारुणं तमः ।
अपावृत्तं त्वया सङ्ख्ये राम रावणजं भयम् ॥ ६-११९-३

3. **diShTyaa** = fortunately; **bhayam** = has the fear; **raavaNajam** = born of Ravana; **pravR^iddham** = which increased; **daruNam** = the severe; **tamaH** = darkness; **sarvasya lokasya** = on the entire world; **apaavR^itam** = has been removed; **tvayaa** = by you; **samkhye** = on the battle-field; **raama** = O; Rama!

"Fortunately has the fear born of Ravana - which increased the severe darkness on the entire world has been removed by you, on the battle-field, O Rama!"

[Verse Locator](#)

आश्वास्य भरतं दीनं कौसल्यां च यशस्विनीम् ।
कैकेयीं च सुमित्रां च दृष्ट्वा लक्ष्मणमातरम् ॥ ६-११९-४
प्राप्य राज्यमयोध्यायां नन्दयित्वा सुहृज्जनम् ।
इक्ष्वाकूणां कुले वंशं स्थापयित्वा महाबल ॥ ६-११९-५
इष्ट्वा तुरगमेधेन प्राप्य चानुत्तमं यशः ।
ब्राह्मणेभ्यो धनं दत्त्वा त्रिदिवं गन्तुमर्हसि ॥ ६-११९-६

4-6. arhasi = you are fit; gantum = to go; tridivam = to the heaven; aashvaasya = by comforting; diinam = the depressed; bharatam = Bharata; yashasviniim cha = and the illustrious; kausalyaam = Kausalya; dR^iShTyaa = and seeing; kaikeyiim = Kaikeyi; sumitraam cha = and Sumitra; lakShmaNa maataram = the mother of Lakshmana; praapya = having got; raajyam = the sovereignty; ayodhyaayaam = of Ayodhya; nandayitvaa = bringing delight; suhR^ijjanam = to your friends; sthaapayitvaa = stabilizing the back bone; ikShvaakuuNaam kule = in the race of Ikshvaku; praapya = obtaining; anuttamam = excellent; yashaH = glory; turaga medhena iShTvaa = by performing a horse-sacrifice; dattavaa = and by granting; dhanam = riches; braahmaNebhyaH = to Brahmanas; mahaabala = O Rama; endowed with a great might!

"You are fit to go to the heaven, by comforting the depressed Bharata and the illustrious Kausalya as well as seeing Kaikeyi and Sumitra, the mother of Lakshmana having got the sovereignty of Ayodhya, bringing delight to your friends, stabilizing the back-bone in the race of Ikshvaku, getting excellent glory by performing a horse-sacrifice and by granting riches to Brahmanas."

[Verse Locator](#)

एष राजा विमानस्थः पिता दशरथस्तव ।
काकुत्स्थ मानुषे लोके गुरुस्तव महायशाः ॥ ६-११९-७

7. eShaH = this; raajaa = king; dasharathaH = Dasaratha; tava = your; pitaa = father; maanuShe loke = in this mortal world; mahaayashaaH guruH = the highly glorious and venerable person; vimaanasthaH = is seated in an aerial car; kaakutthsa = O Rama!

"This king Dasaratha, your father in this mortal world and the highly glorious as well as the venerable person, is seated in an aerial car, O Rama!"

[Verse Locator](#)

इन्द्रलोकं गतः श्रीमांस्त्वया पुत्रेण तारितः ।
लक्ष्मणेन सह भ्रात्रा त्वमेनमभिवादय ॥ ६-११९-८

8. taaritaH = having been delivered; tvayaa = by you; putreNa = his (godly) son; shriimaan = the glorious king; gataH = obtained; indralokam = the abode of Indra the lord of celestials; tvam abhivaadaya = you offer your respectful salutation; enam = to him; bhraataa lakShmaNena saha = along with Lakshmana; your brother.

"Having been delivered by you, his (godly) son, the glorious king obtained the abode of Indra the lord of celestials. you offer your respectful salutation to him, along with Lakshmana, your brother."

[Verse Locator](#)

महादेववचः श्रुत्वा काकुत्स्थः सहलक्ष्मणः ।

विमानशिखरस्थस्य प्रणाममकरोत्पितुः ॥ ६-११९-९

9. **shrutvaa** = hearing; **mahaadeva vachah** = the words of Shiva; **raaghavaH** = Rama; **saha lakShmaNaH** = along with lakshmana; **bhraatraa** = his brother; **praNaamam** = offered their salutation; **pituH** = to their father; **vimaana shikharasthasya** = seated on the topmost part of an aerial car.

Hearing the words of Shiva, Rama along with Lakshmana his brother, offered their salutation to their father, seated on the topmost part of an aerial car.

[Verse Locator](#)

दीप्यमानं स्वयां लक्ष्म्या विरजोअम्बरधारिणम् ।

लक्ष्मणेन सह भ्रात्रा ददर्श पितरं प्रभुः ॥ ६-११९-१०

10. **prabhuH** = the lord Rama; **bhraatraa lakShmaNena** = along with lakshmana his brother; **dadarsha** = saw; **pitaram** = their father; **diipyamaanam** = who was blazing; **svayaa lakShmyaa** = with his own splendour; **viraajo.ambara dhaariNam** = and clad in brilliant garments.

The lord Rama along with Lakshmana his brother saw their father, who was blazing with his own splendour and clad in brilliant garments.

[Verse Locator](#)

हर्षेण महताविष्टो विमानस्थो महीपतिः ।

प्रणैः प्रियतरं दृष्ट्वा पुत्रं दशरथस्तदा ॥ ६-११९-११

आरोप्याङ्कं महाबाहुर्वरासनगतः प्रभुः ।

बाहुभ्यां सम्परिष्वज्य ततो वाक्यं समाददे ॥ ६-११९-१२

11-12. **atha** = then; **mahiimatiH** = the king; **dasharathaH** = Dasartha; **prabhuH** = the lord; **vimanasthaH** = who was sitting in aerial car; **varaasangataH** = in an excellent seat; **aaviShTaH** = was filled; **mahataa harSheNa** = with excessive delight; **dR^iShTvaa** = to see; **putram** = his son (Rama); **priyataram** = who was dearer to him; **praaNaiH** = than life; **aaropya** = placing; **(him_ aN^ke** = in his lap; **sampariShvaN^gaH** = and embracing him; **baahubhyaam** = in his arms; **tataH** thereupon; **samaadade** = commened; **vaakyam** = his speech (as follows):

Then the king Dasaratha the lord who was sitting in the aerial car, in an excellent seat, was filled with excessive delight to see his son (Rama), who was dearer to him than life. Placing him in his lap and embracing him in his arms, he thereupon commenced his speech as follows:

[Verse Locator](#)

न मे स्वर्गो बहुमतः संमानश्च सुरर्षिभिः ।

त्वया राम विहीनस्य सत्यं प्रतिशृणोमि ते ॥ ६-११९-१३

13. **raama** = O Rama!; **vihiinasya** = separated from; **tvayaa** = you; **svargaH** = the heaven; **na bahumataH** = is not a liking; **me** = to me; **sammaanashcha** = (nor) the respect given to me; **surarShabhaiH** = by the foremost of celstials; **pratishR^iNomi** = I am telling; **te** = you; **satyam** = the truth.

"O Rama! Separated from you, the heaven is not a liking to me, nor the respect given to me by the foremost of celestials. I am telling you the truth."

[Verse Locator](#)

अद्य त्वां निहतामित्रं दृष्ट्वा संपूर्णमानसम् ।

निस्तीर्णवनवासं च प्रीतिरासीत्परा मम॥ ६-११९-१४

14. **adya** = today; **priitiaasiit** = there is a great joy; **mama** = for me; **dR^iShTvaa** = for having seen; **tvaam** = you; **nihitaamitram** = by whom the enemies have been destroyed; **sampuuraNa maanasam** = fully satisfied in your mind; **vistiirNavana vaasam** = and having fully gone through the period of your exile.

"Today, there is a great joy for me, for having seen you, fully satisfied in your mind, now that your enemies have been destroyed and you have fully gone through the period of exile."

[Verse Locator](#)

कैकेय्या यानि चोक्तानि वाक्यानि वदतां वर ।

तव प्रव्राजनार्थानि स्थितानि हृदये मम ॥ ६-११९-१५

15. **vara** = O excellent; **vadataam** = among the eloquent!; **vaakyaani** = the words; **yaani** = which; **uktaani** = were uttered; **kaikeyyaa** = by Kaikeyi; **tava pravrajanaarthaam** = with an aim to send you into exile; **taani** = those words; **sthitaani** = are (still) imprinted mama hR^idayaani = in my heart.

"O excellent among the eloquent! The words, which were uttered by Kaikeyi, with an aim to send you into exile, are still imprinted in my heart."

[Verse Locator](#)

त्वां तु दृष्ट्वा कुशलिनं परिष्वज्य सलक्ष्मणम् ।

अद्य दुःखाद्धिमुक्तोऽस्मि नीहारादिव भास्करः ॥ ६-११९-१६

16. **dR^iShTvaa** = seeing; **tvaam** = you; **salakShmaNam** = along with Lakshmana; **kushalinam** = in fine fettle; **pariShvajya** = and hugging you; **adya** = today; **vimuktaH asmi** = I stand completely rid; **duHkhaat** = of sorrow; **bhaaskaraH iva** = even as the sun; **niihaaraadiva** = (is freed from) mist.

"Seeing you in a fine fettle with Lakshmana and hugging you today, I stand completely rid of sorrow - even as the sun is freed from mist."

[Verse Locator](#)

तारितोऽहं त्वया पुत्र सुपुत्रेण महात्मना ।

अष्टावक्रेण धर्मात्मा तारितो ब्राह्मणो यथा ॥ ६-११९-१७

17. **mahaatmaanaa** = O great-souled; **putra** = son!; **aham** = I; **taaritaH** = have been redeemed; **tvayaa** = by you; **suputrena** = my worthy son!; **kaholaH braahmaNo yathaa** = even as Kahola; a brahmana; **dharmaatmaa** = who was virtuous; **aShTaavakreNa** = (was redeemed) by Ashtavakra.

"O great-souled son! I have been redeemed by you, my worthy son, even as Kahola a brahmana was redeemed by Ashtavakra."

[Verse Locator](#)

इदानीं च विजानामि यथा सौम्य सुरेश्वरैः ।

वधार्थं रावणस्येह विहितं पुरुषोत्तमम् ॥ ६-११९-१८

18. **saumya** = O gentle one! **vijaanaami** = I recognize you; **idaaniim cha** = now; **puruShottama** = to be the Supreme person; **yathaa vihitam** = duly enjoined; **iha** = here; **sureshvaraiH** = by the rulers of gods; **raavaNasya vadhaartham** = for the destruction of Ravana.

"O gently one! I recognize you now to be the Supreme person, duly enjoined here by the rulers of gods, for the destruction of Ravana."

[Verse Locator](#)

सिद्धार्था खलु कौसल्या या त्वां राम गृहं गतम् ।
वनान्निवृत्तं संहृष्टा द्रक्ष्यते शत्रुसूदन ॥ ६-११९-१९

19. **siddhaarthaa khalu** = blessed indeed; **kausalyaa** = is Kausalya; **yaadrakShyati tvam** = who will see you; **shatru suudanam** = the destroyer of your enemies; **nivR^ittam** = returned; **gatam** = and got; **gR^iham** = home; **ranaat** = from the forest.

"Blessed indeed is Kausalya, who will see you, the destroyer of your enemies, returned home from the forest."

[Verse Locator](#)

सिद्धार्थाः खलु ते राम नरा ये त्वां पुरीं गतम् ।
राज्ये चैवाभिषिक्तं च द्रक्ष्यन्ति वसुधाधिपम् ॥ ६-११९-२०

20. **siddhaarthaaH khalu** = blessed indeed; **te naraaH** = are those men; **ye drakShyante** = who will see you; **gatam** = returned; **puriim** = to the City (of Ayodhya); **raajyam abhiShikta cha** = and consecrated on the throne; **vasudhaadhipam** = as a lord of the earth.

"Blessed indeed are those men, who will see you returned to the City of Ayodhya and consecrated on the throne as a lord of the earth."

[Verse Locator](#)

अनुरक्तेन बलिना शुचिना धर्मचारिणा ।
इच्छेयं त्वामहं द्रष्टुं भरतेन समागतम् ॥ ६-११९-२१

21. **aham** = I; **ichchheyam** = desire; **draShTum** = to see; **tvaam** = you; **samaagatam** = re united; **bharatena** = with Bharata; **anuraktena** = who has affection towards you; **balinaa** = who is strong; **shuchinaa** = who is honest; **dharmachaaariNaa** = and virtuous.

"I desire to see you, re-united with the mighty Bharata, who is affectionate towards you, honest and virtuous."

[Verse Locator](#)

चतुर्दशसमाः सौम्य वने निर्यापितास्त्वया ।
वसता सीतया सार्धं लक्ष्मणेन च धीमता ॥ ६-११९-२२

22. **saumya** = O gentle one!; **chaturdasha** = fourteen; **samaaH** = years; **niryaatitaaH** = were spent; **tvayaa** = by you; **vasataa** = residing in the forest; **dhiimataa lakShmaNena** = along with the intelligent Lakshmana; **siitaaya saartham** = and with Seetha.

"O gentle one! You spent fourteen years, residing in the forest with Lakshmana and Seetha."

[Verse Locator](#)

निवृत्तवनवासोअसि प्रतिज्ञा सफला कृता ।
रावणं च रणे हत्वा देवास्ते परितोषिताः ॥ ६-११९-२३

23. **pratiJNaa** = my pledge; **puritaa** = was implemented; **tvayaa** = by you; **asi nivR^itta vanavaasaH** = you completed the term of your exile; **hatvaa** = by your killing; **raavaNam** = Ravana; **raNe** = in battle; **devataah cha** = celestials too; **paritoShitaaH** = have been fully gratified.

"You completed the term of your exile. My pledge was implemented by you. The celestials too have been fully gratified, by your killing of Ravana in battle."

[Verse Locator](#)

कृतं कर्म यशः श्लाघ्यं प्राप्तं ते शत्रुसूदन ।
भ्रातृभिः सह राज्यस्थो दीर्घमायुरवाप्नुहि ॥ ६-११९-२४

24. **shatrusuudana** = O the destroyer of enemies!; **shlaaghyam karma** = a landable act; **kR^itam** = has been done; **yashaH** = glory; **praaptam** = has been earned; **te** = to you (by you); **raajyasthaH** = being in a kingly role; **bhraatR^ibhiH saha** = along with your brothers; **avaapnuhi** = may you attain; **diirgham** = a long; **aayuH** = life.

"O the destroyer of enemies! A laudable act has been done and glory has been earned by you. Getting consecrated on the throne, may you attain a long life, along with your brothers."

[Verse Locator](#)

इति ब्रुवाणं राजानं रामः प्राञ्जलिरब्रवीत् ।
कुरु प्रसादं धर्मज्ञ कैकेय्या भरतस्य च ॥ ६-११९-२५

25. **raamaH** = Rama; **praaN^jaliH** = with joined palms in salutation; **abraviit** = spoke; **raajaanam** = to Dasaratha; **bruvaaNam** = who was speaking; **iti** = thus; **kuru prasaadam** = be gracious; **kaikeyyaaH** = to kaikeyi; **bharatasya** = and Bharata; **dharmaJNa** = O the knower of virtues!

To Dasaratha, who was thus speaking, Rama with joined palms in salutation, submitted (as follows): "Be gracious to Kaikeyi and Bharata, O the knower of virtues!"

[Verse Locator](#)

सपुत्रां त्वां त्यजामीति यदुक्ता कैकयी त्वया ।
स शापः कैकयीं घोरः सपुत्रां न स्पृशेत्प्रभो ॥ ६-११९-२६

26. **yat uktaa** = those words spoken; **tvayaa** = by you; (saying); **tyajaamiiti** = I disown; **tvaam** = you; **saputraam** = with your son; **saH ghoraH shaapaH** = May that terrific curse; **na spR^ishet** = not touch; **kaikeyiim** = Kaikeyi; **saputraam** = and her son; **prabho** = O lord!

You will remember those words spoken by you saying, I disown you, with your son (Bharata)'. May that terrific curse not touch Kaikeyi and her son, O Lord!"

[Verse Locator](#)

तथेति महाराजो राममुक्त्वा कृताञ्जलिम् ।
लक्ष्मणं च परिष्वज्य पुनर्वाक्यमुवाच ह ॥ ६-११९-२७

27. **mahaaraajaH** = Dasaratha; **uktvaa** = uttering; **tatheti** = 'May it be'; **raamam** = to Rama; **kR^itaan^jalim** = who stood with joined palms; **pariShvajya** = and having embraced; **lakShmaNamcha** = Lakshmana; **punaH** = again; **uvaacha ha** = spoke; **vaakkyam** = the following words.

Saying 'May it be' to Rama who stood with joined palms embraced Lakshmana. Dasaratha again uttered the following words to Lakshmana:

[Verse Locator](#)

रामं शुश्रूषता भक्त्या वैदेह्या सह सीतया ।
कृता मम महाप्रीतिः प्राप्तं धर्मफलं च ते ॥ ६-११९-२८

28. **shushruShataa** = by doing service; **bhaktyaa** = with devotion; **raamam** = to Rama; **siitayaa saha** = and Seetha; **vaidehyaa** = the princess of Videha kingdom; **mahaapriitiH** = a great gratification; **kR^itaa** = has been brought; **mama** = to me; **dharma phalam cha** = a religious merit too; **praaptam** = has been obtained; **te** = to you.

"A great gratification has been rendered to me and reward in the form of religious merit earned by you in that you served Rama and Seetha, the princess of Videha kingdom, with devotion."

[Verse Locator](#)

धर्मं प्राप्स्यसि धर्मज्ञ यशश्च विपुलं भुवि ।
रामे प्रसन्ने स्वर्गं च महिमानं तथैव च ॥ ६-११९-२९

29. **raame prasanne** = Rama; being pleased with you; **praapsyasi** = you will attain; **dharmam** = religious merit; **vipulam** = and extensive; **yashashcha** = glory; **bhuvi** = on earth; **svargam cha** = as also heaven; **tathaa uttamam mahimaanam** = and excellent power; **dharmaJNa** = O knower of righteousness!.

"Rama, being pleased with you, you will attain religious merit and extensive glory on earth, as also heaven and excellent power O knower of righteousness!"

[Verse Locator](#)

रामं शुश्रूष भद्रं ते सुमित्रानन्दवर्धन ।
रामः सर्वस्य लोकस्य शुभेष्वभिरतः सदा ॥ ६-११९-३०

30. **te bhadram** = happiness to you; **sumitraanandavardhana** = O the augmentor of the joy of Sumitra; your mother!; **shushruuSha** = serve; **raamam** = Rama (well); **raamaH** = Rama; **sadaa** = forever; **abirataH** = is intent; **sarva lokasya hitaH** = on advancing the interests of the entire world.

"Happiness to you, O the augmentor of the joy of Sumitra, your mother! Serve Rama well. Rama forever is intent on advancing the interests of the entire world."

[Verse Locator](#)

एते सेन्द्रास्त्रयो लोकाः सिद्धाश्च परमर्षयः ।
अभिगम्य महात्मानमर्चन्ति पुरुषोत्तमम् ॥ ६-११९-३१

31. **ete** = these; **lokaaH** = 9three) worlds; **sendraaH** = including indra; **siddhaashcha** = Siddhas (a class of demi-gods); **paramarShayaH** = and great sages; **archanti** = pay homage to; **mahaatmaanam** = the great-souled; **puruShottamam** = Rama as a supreme person; **abhigamya** = on approaching him.

"These three worlds, including Indra Siddhas (a class of demi-gods) and great sages pay homage to the great-souled Rama as a Supreme person, on approaching him."

[Verse Locator](#)

एतत्तदुक्तमव्यक्तमक्षरं ब्रह्मनिर्मितम् ।
देवानां हृदयं सौम्य गुह्यं रामः परन्तपः ॥ ६-११९-३२

32. **saumya** = O gentle one!; **paramtapa** = O the destroyer of adversaries!; **raamaH** = Rama; **uktam** = has been spoken of; **avyaktam** = as the unmanifest; **akSharam** = and the imperishable; **brahma** = Brahama; **nirmitam tat etat** = established by the Vedas; **hR^idayam** = te heart; **devaanaam** = of gods; **guhyam** = and the secret (of all gods).

"O great one! O the destroyer of adversaries! Rama has been spoken of as the unmanifest and the imperishable Brahama (the absolute), established by the Vedas, the heart of gods and the

अवाप्तं धर्मचरणं यशश्च विपुलं त्वया ।
एनं शुश्रूषता भक्त्या वैदेह्या सह सीतया ॥ ६-११९-३३

33. tvayaa = by you; shushruuShataa = who served; enam vaidehyaa siitayaa saha = him along with Seetha the princess of Videha kingdom; bhaktyaa = with devotion; avaptam = is obtained; dharmacharaNam = the reward of the practice of all virtues; yashashcha = as also celebrity; vipulam = abundantly.

"Having served him, along with Seetha with devotion, you obtained the reward of the practice of all virtues as also celebrity, abundantly."

इत्युक्त्वा लक्ष्मणं राजा स्नुषां बद्धाञ्जलिं स्थिताम् ।
पुत्रीत्याभाष्य मधुरं शनैरेनामुवाच ह ॥ ६-११९-३४

34. iti uktvaa = thus speaking; lakShmaNane = to Lakshmana; raajaa = the king; aabhaaShya = addressing; snuShaam = his daughter-in-law; sthitaam = standing (before him); baddhaaN^jalim = with joined palms; putri iti = as "My daughter"; shanaiH = slowly; madhuram = and affectionately; uvaacha = advised; enaam = her; iti = as follows:

Thus speaking to Lakshmana, the (former) king, addressing his daughter-in-law standing before him with joined palms as "My daughter", slowly and affectionately advised her as follows:

कर्तव्यो न तु वैदेहि मन्युस्त्यागमिमं प्रति ।
रामेण त्वद्विशुद्ध्यर्थं कृतमेतद्व्रितैषिणा ॥ ६-११९-३५

35. na manyuH = no wrath; tu = indeed; kartavyaH = should be rendered; imam tyagam prati = towards Rama; for having repudiated you; itam kR^itam = this has been done; raameNa = by Rama; tvaddhitaiShiNa = desiring your welfare; vishuddhyartham = and for the purpose of showing you purification.

"No wrath indeed should be rendered by you towards Rama, for having repudiated you. This has been done by him, wishing for your welfare and in order to demonstrate your purity."

सुदुष्करमिदं पुत्रि तव चारित्रलक्षणम् ।
कृतं यत्तेऽन्यनारीणां यशो ह्यभिभविष्यति ॥ ६-११९-३६

36. suduShkaram = this act (of entering into flames); yat = which; kR^itam = has been done; te = of you; tava chaaritra lakShaNam = and which reveals your true character; putri = my daughter; suduShkaram = is most difficult to perform; anyanaariiNaam = for other ladies; abhibhariShyati = and will overshadow; yashaH = their illustriousness.

"This act (of entering into fire) which has been done by you and which reveals your true character, my daughter, is the most difficult task to perform for other ladies and will overshadow their illustriousness."

न त्वं सुभ्रु समाधेया पतिशुश्रूवणं प्रति ।
अवश्यं तु मया वाच्यमेष ते दैवतं परम् ॥ ६-११९-३७

37. tvam = you; na samaadhyuaa kaamam = need not be instructed; bhartR^i shushruuShaNam prati = about the matter of rendering service to your husband; tu = but; vaachyam = it is to be told; avashyam = certainly; mayaa = by me; eShaH = he; te param = is your supreme; daivatam = deity.

"You need not be instructed about the matter of rendering service to your husband. But, it is to be told certainly by me. He is your supreme deity."

[Verse Locator](#)

इति प्रतिसमादिश्य पुत्रौ सीतां तथा स्नुषाम् ।
इन्द्रलोकं विमानेन ययौ दशरथो ज्वलन् ॥ ६-११९-३८

38. iti prati samaadishya = having instructed thus; putrau = to his sons; siitaam cha = and Seetha; dasharathaH nR^ipaH = the king; Dasaratha; raaghavaH = who was born in Raghu dynasty; yayau = went; indralokam = to the abode of Indra the lord of celestials; vimaanena = by an aerial car.

Having instructed thus to his sons and Seetha, the King Dasaratha who was born in Raghu dynasty went to the abode of Indra, the lord of celestials, by an aerial car.

[Verse Locator](#)

विमानमास्थाय महानुभावः ।
श्रिया च संहृष्टतनुर्नृपोत्तमः ।
आमन्त्र्य पुत्रौ सह सीतया च ।
जगाम देवप्रवरस्य लोकम् ॥ ६-११९-३९

39. samtuShTa tanuh = with a satisfied self; nR^ipottama = Dasaratha; the excellent king; mahaanubhaavaH = of noble- mindedness; shriyaa = endowed with splendour; amantrya = taking leave; putrau = of his sons; siitayaa saha = and Seetha; aasthaaya = and ascending; vimaanam = the aerial car; jagaama = went; devapravarasya lokam = to the abode of Indra; the chief of gods.

With a satisfied self, Dasaratha the excellent king of noble-mindedness endowed with splendour, taking leave of his sons and Seetha and mounting the aerial car, went to the abode of Indra, the chief of gods.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकोनविंशत्यधिकशततमः सर्गः

Thus, this is the 119th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 119

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 120 Verses converted to UTF-8, Nov 09

Introduction

When Indra the lord of celestials asks Rama for a boon, Rama requested Indra to bring back to life, all the monkeys who had lost their life in the battle. Indra grants the boon and all the dead monkeys are restored to life. The celestials disperse and the whole army of monkeys enjoy their well-earned rest.

[Verse Locator](#)

प्रतिप्रयाते काकुत्थसे महेन्द्रः पाकशासनः ।
अब्रवीत् परमप्रीतो राघवं प्राञ्जलिं स्थितम् ॥ ६-१२०-१

1. **kaakutthse pratiyaate** = when Dasaratha returned; **mahendraH** = the Lord Indra; **paaka shaasanaH** = the destoryer of Paka; the demons; **parama priitaH** = was very much pleased; **abraviit** = and spoke; **raaghavam** = to Rama; **sthitam** = who stood; **praan^jalim** = with joined palm.

When Dasaratha returned, the Lord Indra, the destroyer of Paka the demon, was very much pleased and spoke to Rama, who stood there with his oined palms.

[Verse Locator](#)

अमोघं दर्शनं राम तवास्माकं नरर्षभ ।
प्रीतियुक्ताः स्म तेन त्वं ब्रूहि यन्मनसेप्सितम् ॥ ६-१२०-२

2. **raama** = O Rama; **nararShabha** = the foremost among men!; **asmaakam** you; **darshanam** = sight of us; **tava** = to you; **amogham** = should not go in vain; **sma** = we are; **priitiyuktaaH** = endowed with delight; **tena** = therefore; **tvam** = you; **bruuhii** = tell; **yat** = whatever; **iipsitam** = is desized; **manasaa** = by your mind.

"O Rama, the foremost among men! Your sight of us, should not go in vain. Therefore, tell us whatever is desired by you."

[Verse Locator](#)

एवमुक्तो महेन्द्रेण प्रसन्नेन महात्मना ।
सुप्रसन्नमना हृष्टो वचनम् प्राह राघवः ॥ ६-१२०-३

3. **evam** = thus; **uktaH** = spoken; **mahaatmanaa** = by the great-souled; **mahendreNa** = Indra the lord of celestials; **prasannena** = having been pleased; **raaghavah** = Rama; **suprasannaatmaa** = with the most placid mind; **praaha** = spoke; **vachanam** = the following words; **hR^iShTaH** = with rejoice:

Hearing the words of the great souled Indra the lord of celestials, after having been pleased, Rama with the most placid mind spoke the following words with rejoice:

[Verse Locator](#)

यदि प्रीतिः समुत्पन्ना मयि ते विबुधेश्वर ।

वक्ष्यामि कुरु मे सत्यम् वचनं वदतां वर ॥ ६-१२०-४

4. **vadataam vara** = O the foremost among the eloquent!; **vibudheshva** = O Indra!; **te mayi priiti samutpannaayadi** = if you have affection in me; **kuru** = make; **me vachanam** = my words; **vakShyaami** = that I tell you; **satyam** = real.

"O the foremost among the eloquent! O Indra! If you have affection in me, I shall speak out my words. Make my words real."

[Verse Locator](#)

मम हेतोः पराक्रान्ता ये गता यमसादनम् ।

ते सर्वे जीवितं प्राप्य समुत्तिष्ठन्तु वानराः ॥ ६-१२०-५

5. **ye te sarve vaanaraaH** = (Let) all those monkeys; **yataaH yama saadanam** = who reached the abode of Death; **paraakraantaH** = after displaying their energy; **mama hetoH** = for my sake; **praapya jiivitam** = restore their life; **samuttiShThantu** = and get up.

"Let all the monkeys, who reached the abode of death, after displaying their energy for

[Verse Locator](#)

मत्कृते विप्रयुक्ता ये पुत्रैर्दरिश्च वानराः ।

तान् प्रीतमनसः सर्वान् द्रष्टुमिच्छामि मानद ॥ ६-१२०-६

6. **maanada** = O the bestower of honour!; **ichchhami** = I wish; **draShTum** = to see; **taan sarvaan** = all those; **vaanaraaH** = monkeys; **ye** = who; **matkR^ite** = for my sake; **viprayuktaaH** = were removed from; **putraiH** = their sons; **daaraishcha** = and wives; **priita manasaH** = delighted at heart.

"O the bestower of honour! I wish to see all those monkeys, who for my sake, were removed from their sons and wives, be delighted at heart."

[Verse Locator](#)

विक्रान्ताश्चापि शूराश्च न मृत्युं गणयन्ति च ।

कृतयत्ना विपन्नाश्च जीवयैनान् पुरंदर ॥ ६-१२०-७

7. **vikraantaH cha** = (They all) displayed their energies; **shuuraH** = were valiant; **na gaNayanti cha** = and did not take; into account; **mR^ityum** = their death; **kR^itayatnaaaH** = they; made their strenuous efforts; **vipannaaH cha** = and died; **puramdara** = O Indra!; **jiivaya** = restore their lives; **etaan** = to them.

"They were all valiant, proving their energies and did not take their death into account. They made their strenuous efforts and died. O Indra! Restore their lives to them."

[Verse Locator](#)

मत्प्रियेष्वभिरक्ताश्च न मृत्युं गणयन्ति ये ।

त्वत्प्रसादात्समेयुस्ते वरमेतमहं वृणे ॥ ६-१२०-८

8. **te** = those monkeys; **ye** = who; **na gaNayanti** = did not take into account; **mR^ityum** = their death; **abhiraktaaH matpriyeShu** = and who were fond of doing favour to me; **te sameyuH** = let them get reunited; (with their near and dear ones); **tvatprasaadaat** = by your grace; **aham** = I; **vR^iNe** = seek; **etam** = this varam = boon (of you).

"Those monkeys - who counted death as nothing and who were fond of doing favour to me - let them get re-united with their near and dear ones by your grace. I seek this boon of you."

नीरुजो निर्त्रणांश्चैव संपन्नबलपौरुषान् ।
गोलाङ्गुलांस्तथर्क्षाश्च द्रष्टुमिच्छामि मानद ॥ ६-१२०-९

9. **maanada** = O bestower of honour; **ichchhaami** = I wish; **draShTum** = to see; **golaaNguulaan** = the monkeys; **tathaa** = and; **R^ikShaamshcha** = bears; **niirujaH** = free from pain; **nirvraNaamshchaiva** = even free from wounds; **sampannabala pauruShaan** = and having augmented strength and valour.

"O bestower of honour! I wish to see the monkeys and bears, free from wounds and pains, with augmented strength and valour."

Verse Locator

अकाले चापि पुष्पाणि मूलानि च फलानि च ।
नद्यश्च विमलास्तत्र तिष्ठेयुर्यत्र वानराः ॥ ६-१२०-१०

10. **yatra** = wherever; **vaanaraaH** = the monkeys; **tiShTheyuH** = stay; **tatra** = let there be; **vimalaaH nadyashcha** = rivers with pure water; **puShpaaNi** = flowers; **muulaani cha** = roots; **phalaanicha** = and fruits; **akaalecha api** = even in an off-season.

"Wherever the aforesaid monkeys live, let there be rivers with crystal-clear water, flowers, roots and fruits even in an off-season."

Verse Locator

श्रुत्वा तु वचनं तस्य राघवस्य महात्मनः ।
महेन्द्रह् प्रत्युवाचेदं वचनं प्रीतिसंयुतम् ॥ ६-१२०-११

11. **shrutvaa tu** = hearing vachanam = the words; **tasya mahaatmanaH raaghavasya** = of that great-souled Rama; **mahendraH** = Indra the lord of celestials; **priiti samyutam** = endowed with delight; **pratuvaacha** = again spoke; **idam vachanam** = the following words:

Hearing the words of that great-souled Rama, Indra the lord of celestials endowed as he was with delight, again spoke the following words:

Verse Locator

महानयं वरस्तात यस्त्वयोक्तो रघुत्तम ।
द्विर्मया नोक्तपूर्वं च तस्मादेवद्विविष्यति ॥ ६-१२०-१२

12. **taata raghuuttama** = O beloved Rama!; **ayam varaH** = this boon; **yaH uktaH** = which has been sought; **tvayaa** = by you; **mahaan** = is very great (is hard to grant); **na ukta puurvam** = nothing was spoken before; **mayaa** = by me; **dviH** = twice; **tasmaat** = therefore; **etat** = this; **evam bhaviShyati** = will come to be.

"O beloved Rama! This boon, which has been sought by you is hard to grant. No offer has, however, been revised by me in the past. Therefore this will come to be."

Verse Locator

समुत्तिष्ठन्तु ते सर्वे हता ये युधि राक्षसैः ।
ऋक्षाश्च सह गोपुच्छैर्निकृत्ताननबाहवः ॥ ६-१२०-१३

13. **te sarve** = (Let) all those monkeys; **R^ikShaashcha** = and bears; **gopuchchhaiH** = along with long-tailed monkeys; **ye hataaH** = who have been killed; **yudhi** = in battle; **raakShasaiH** = by the demons; **nikR^ittanana baahavaH** = and whose heads and arms have been severed; **samuttiShThantu** = be active again.

"Let all those monkeys and bears along with long-tailed monkeys, who have been killed in battle, by the demons and whose heads and arms have been severed, be alive and active again."

[Verse Locator](#)

नीरुजो निर्विणाश्व संपन्नबलपौरुषाः ।
समुत्थास्यन्ति हरयः सुप्ता निद्राक्षये यथा ॥ ६-१२०-१४

14. **niirujaH** = without any ill-health; **nirvraNaashchaiva** = without any and with boosted strength and valour; **harayaH** = the monkeys; **samutthaasyanti** = will rise again; **suptaaH yathaa** = as those fallen asleep (rise); **nidraakShaye** = at the end of their sleep.

"Without any ill-health and wounds and with boosted strength and valour, the monkeys will rise again, as those fallen asleep would do at the end of their sleep."

[Verse Locator](#)

सुहृद्भिर्बान्धवैश्व ज्ञातिभिः स्वजनेन च ।
सर्व एव समेष्यन्ति संयुक्ताः परया मुदा ॥ ६-१२०-१५

15. **sarve eva** = all of them; **parayaa mudaa** = with great delight; **sameShyanti** = will get re-united with; **suhR^idbhiH** = their friends; **samyuktaaH** = together with; **baandhavaishchaiva** = their relatives; **jjNaatibhiH** = kinsmen; **svajanena** = and family-members.

"All of them, full of delight, will get re-united with their friends, relatives, kinsmen and family members."

[Verse Locator](#)

अकाले पुष्पशबलाः फलवन्तश्च पादपाः ।
भविष्यन्ति महेष्वास नद्यश्च नलिनायुताः ॥ ६-१२०-१६

16. **maheShvaasa** = O the wielder of a great bow!; **paadapaaH** = the trees; **bhaviShyanti** = will be; **puSpashabalaaH** = colourful with flowers; **phalavantashcha** = and fruits; **akaale** = even in the off-season; **nadyashcha** = rivers too; **salilaayutaaH** = will remain (constantly) with water.

"O the wielder of a great bow! The trees will look colourful with flowers and fruits even in the off-season. Rivers too will remain constantly with water."

[Verse Locator](#)

सव्रणैः प्रथमं गात्रैरिदानीं निर्व्रणैः समैः ।
ततः समुत्थिताः सर्वे सुप्त्येव हरियूथपाः ॥ ६-१२०-१७
बभ्रुवर्नराः सर्वे किं न्वेतदिति विस्मिताः ।

17. **tataH** = thereupon; **sarve hariyuuthapaaH** = all those monkey-warriors; **samutthitaaH** = got up; **sustvaiva** = as if from a sleep; **samaiH gaatraiH** = with even limbs; **idaaniim** = now; **nirvraNaiH** = without any wounds; **prathamam savraNaiH** = which were injured earlier; **vaanaraaH** = all the monkeys; **babhuuvuH** = became; **vismitaaH** = surprised; **etat kim nu iti** = saying to one another; "what (miracle) is this?"

Thereupon, all those monkey-warriors got up, as if from a sleep, with all their limbs completely healed of wounds. All the monkeys felt surprised, saying to one another "What miracle is this?"

[Verse Locator](#)

काकुत्स्थं परिपूर्णार्थं दृष्ट्वा सर्वे सुरोत्तमाः ॥ ६-१२०-१८

अब्रुवन् परमप्रीताः स्तुत्वा रामं सलक्ष्मणम् ।

18. dR^iShTvaa = seeing; kaakutthsam = Rama; paripuurNaartham = whose wish has been fully realised; sarve = all; surottamaaH = the foremost of celestials; parama priitaaH = with a great delight; abruvan = spoke; stutvaa = praisingly; raamam = to Rama; sa lakShmaNam = and Lakshmana.

Seeing Rama, whose wish has been fully realised, all the foremost of celestials, with a great delight, spoke praisingly to Rama and Lakshmana:

[Verse Locator](#)

गच्छायोध्यामितो राजन् विसर्जय च वानरान् ॥ ६-१२०-१९

मैथिलीं सान्त्वयस्वैनामनुरक्तां यशस्विनीम् ।

19. raajan = O monarch!; gachchha = proceed; ayodhyaam = to Ayodhya; itaH = from here; visarjaya cha = and disband; vaanaraan = the monkeys; saautvayasva = reassure; enaam yashasviniim maithilim = this illustrious Seetha; anuraktaam = who is affectionate towards you.

"O monarch! Proceed to Ayodhya from here and disband the monkeys. Reassure this illustrious and devoted Seetha."

[Verse Locator](#)

भ्रातरं भरतं पश्य त्वच्छोकाद्व्रतचारिणम् ॥ ६-१२०-२०

शत्रुघ्नं च महात्मानं मातृङ्गः सर्वाः परंतप ।

अभिषेचय चात्मानम् पौरान्गत्वा प्रहर्षय ॥ ६-१२०-२१

20-21. paramtapa = O destroyer of adversaires!; pashya = see; bharatam = Bharata; bhraataram = your brother; vratachaariNam = who is practising austerities; tvachchokaat = through grief caused by separation from you; mahaatmaanam = the great-souled; shatrughnam cha = the Shatrughna; sarvaaH maatR^iiH = and all your mothers; atmaanam abhiShechaya = get yourself consecrated on the throne; gatvaa = by going there; praharShaya = bring rejoice; pauraan = to the citizens.

"O destroyer of adversaries! See Bharata, your brother, who is practising austerities through grief caused by separation from you, the great-souled Shatrughna and all your mothers. Get yourself consecrated on the throne. Bring rejoice to the citizens, by going there."

[Verse Locator](#)

एवमुक्त्वा सहस्राक्षो रामं सौमित्रिणा सह ।

विमानैः सूर्यसंकाशैर्ययौ हृष्टः सुरैर्ह सह ॥ ६-१२०-२२

22. evam = thus; uktvaa = speaking; raamam saumitreNa saha = to Rama and Lakshmana; sahasraakShaH = Indra the thousand-eyed god of celestials; hR^iShTaH = having been pleased; yayau = returned (to heaven); suraiH saha = with other gods; vimaanaiH = in their aerial cars; suurya samkaashaiH = shining like the sun.

Thus speaking to Rama and Lakshmana, Idnra the thousand-eyed god of celestials, having beenpleased, returned to heaven with other gods in their aerial cars, shining liek the sun.

[Verse Locator](#)

अभिवाद्य च काकुत्स्थः सर्वास्तांस्त्रिदशोत्तमान् ।

लक्ष्मणेन सह भ्रात्रा वासमाज्ञापयत्तदा ॥ ६-१२०-२३

23. tadaa = then; kaakutthsaH = Rama; bhraatraa lakShmaNena saha = along with Lakshmana; his brother; abhivaadya = having respectfully saluted; taan sarvaan tridashottamaan = all those celestials; aajJnaapayat = instructed; vaasam = (all the monkeys) to take rest in their respective places.

having respectfully saluted all those celestials, Rama along with Lakshmana his brother, then instructed all the monkeys to take rest in their respective places.

[Verse Locator](#)

ततस्तु सा लक्ष्मणरानुपालिता ।

महाचमूर्हृष्टजना यशस्विनी ।

श्रिया ज्वलन्तीविरराज सर्वतो ।

निशा प्रणीतेव हि शीतरश्मिना ॥ ६-१२०-२४

24. tataH = thereupon; saa yashasvinii = that illustrious; mahaachamuuH = and mighty army; hR^iShTajanaa = of rejoiced troops; tu = (for its part); lakShmaNa raama paalita = which was protected by Lakshmana and Rama; jvalantii = and was blazing; shriyaa = with splendour; sarvataH = on all sides; viraraaja = shone brightly; nisheva = like the might; praNiitaa = illumined; shiitarashminaa = by the moon.

Thereupon, that illustrious and mighty army of rejoiced troops, for its part, which was protected by Lakshmana and Rama, and was blazing with splendour on all sides, shone brightly like the might, illumined by the moon.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे विंशत्यधिकशततमः सर्गः

Thus, this is the 120th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 120

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 121 Verses converted to UTF-8, Nov 09

Introduction

Rama prepares to leave for Ayodhya. Even though Vibhishana requests Rama to remain at Lanka for some more time and receive his hospitality, Rama gently refuses to do so, adding that he needs to proceed to Ayodhya quickly, to see his mothers, brothers and people there. Vibhishana arranges the aerial car, Pushpaka to transport Rama and others to Ayodhya.

[Verse Locator](#)

तां रात्रिमुषितं रामं सुखोदितमरिंदमम् ।

अब्रवीत् प्राञ्जलिर्वाक्यं जयम् पृष्ट्वा विभीषणः ॥ ६-१२१-१

1. vibhishanaH = Vibhishana; pR^iShTvaa = wishing; jayan = victory; raamam = to Rama; arimdamam = the destroyer of adversaries; uShitam taam raatrim = who having reposed during the previous night; sukhoditam = had risen fresh; abraviit = spoke; (to him); vaakyam = the following words; praaN^jalim = with joined palms.

Vibhishana, wishing victory to Rama, (the destroyer of adversaries) who having reposed during the previous night and had risen fresh, spoke to him with joined palms, the following words:

[Verse Locator](#)

स्नानानि चाङ्गारागाणि वस्त्राण्याभरणानि च ।

चन्दनानि च माल्यानि दिव्यानि विविधानि च ॥ ६-१२१-२

अलंकारविदश्चैता नार्यः पद्मनिभेक्षणाः ।

उपस्थितास्त्वां विधिवत् स्नापयिष्यन्ति राघव ॥ ६-१२१-३

2-3. etaaH naaryaH = these women; padmanibhekShaNaaH = with lotus-like eyes; alamkaara vidaH = who are skilled in the art of decoration; upasthitaH = came; snaanaani = with bathing accessories; aN^garaagaaNi = (like) cosmetics; vastraani = garments; chandanaani cha = sandal-pastels; divyaani vividhaani maalyaani cha = and beautiful garlands of various kinds; vidhivat tvaam snaapayiShyanti = they will duly assist you in bathing; raaghava = O Rama!

"These women with lotus-like eyes, who are skilled in the art of decoration, came with bathing accessories like garments, ornaments, sandal-pastes and beautiful garlands of various kinds. They will assist you in bathing O Rama!"

[Verse Locator](#)

एवमुक्तस्तु काकुत्स्थः प्रत्युवाच विभीषणम् ।

हरीन् सुग्रीवमुख्यांस्त्वं स्नानेनोपनिमन्त्रय ॥ ६-१२१-४

4. **evam** = thus; **uktaiH** = spoken; **kaakutthsa** = Rama; **pratyuvaacha** = replied; **vibhiiShaNam** = To Vibhishana (as follows); **tvam** = you; **upanimantraya** = invite; **hariin** = the monkeys; **sugriiva pramukhaan** = headed by Sugreeva; **snaanena** = for the bath.

Hearing the words of Vibhishana, Rama replied as follows: "You invite the monkeys headed by Sugreeva for the bath."

[Verse Locator](#)

सत् उ ताम्यति धर्मात्मा मम हेतोः सुखोचितः ।
सुकुमारो महाबाहुर्भरतः सत्यसंज्ञयः ॥ ६-१२१-५

5. **saH bharataH** = that Bharata; **dharmaatmaa** = the virtuous man; **sukhochitaH** = who was accustomed to comfort; **sukumaaraH** = a delicate youth; **mahaabaahuH** = the great-armed; **saty samshrayaH** = and the one consistent with the Truth; **taamyati** = is suffering; **mama hetoH** = on my account.

"That Bharata, the virtuous man, who was accustomed to comfort, a delicate youth, the great-armed and the one consistent with the truth is suffering on my account."

[Verse Locator](#)

तं विना कैकयीपुत्रम् भरतं धर्मचारिणम् ।
न मे स्नानं बहुमतं वस्त्राण्यानि च ॥ ६-१२१-६

6. **tam bharatam vinaa** = In the absence of that Bharata; **kaikayiiputram** = the son of Kaikeyi; **dharmachaariNam** = who is practicing virtue; **snaanam** = (ritual) bathing; **na bahumatam** = is not a liking; **me** = to me; **vastraaNi** = (nor) the garments; **aabharaaNi cha** = (nor) the jewels.

In the absence of Bharata, the son of Kaikeyi, who is practicing virtue, ritual bathing, garments and jewels are not to my liking."

[Verse Locator](#)

एतत् पश्य यथा क्षिप्रं प्रतिगच्छाम ताम् पुरीम् ।
अयोध्याम् गच्छतो ह्येष पन्थाह् परमदुर्गमः ॥ ६-१२१-७

7. **pashya** = see; **yathaa** = how; **etat** = this (we may); **pratigachchhaama** = return; **taam puriim** = to that City of Ayodhya; **eShaH panthaah** = this path; **parama durgamaH hi** = is indeed very difficult to be travelled over; **gachchhataH** = (for anyone) proceeding; **ayodhyaam** = to Ayodhya City.

"See how we may return to that City of Ayodhya soon. It is indeed very difficult to travel over this path to reach Ayodhya City, so soon."

[Verse Locator](#)

एवमुक्तस्तु काकुत्स्थं प्रत्युवाच विभीषणः ।
अह्ना त्वां प्रापयिष्यामि ताम् पुरीं पार्थिवात्मज ॥ ६-१२१-८

8. **evam** = thus; **uktaH** = spoken; **vibhiiShaNam** = Vibhishana; **pratyuvaacha** = replied; **kaakutthsam** = to Rama (as follows); **paarthivaatmaja** = O prince!; **praapayiShyaami** = I will get; **tvaam** = you; **taam puriim** = to that City; **aahanaa** = in a day.

Hearing the words of Rama, Vibhishana replied : "O prince! I will get you t that City in a day."

[Verse Locator](#)

पुष्पकं नाम भद्रं ते विमानं सूर्यसन्निभम् ।
मम भ्रातुः कुबेरस्य रावणेन बलीयसा ॥ ६-१२१-९
हृतं निर्जित्य समग्रामे कामगं दिव्यमुत्तमम् ।
त्वदर्थं पालितं चेदं तिष्ठत्यतुलविक्रम ॥ ६-१२१-१०

9-10. **atula vikrama** = O Rama of unequalled prowess!; **vimaanam** = the aerial car; **suuryasam nibham** = shining like the sun; **kaamagam** = which moves as one pleases; **divyam** = wonderful; **uttamam** = and excellent; **puShpakam naama** = called Pushpaka; **kuberasya** = of Kubera; **mama bhraataa** = my brother; **hR^itam** = was robbed; **baaliyasaa raavanena** = by the mighty Ravana; **nirjatya** = after conquering Kubera; **samgraame** = in battle; **te bhadram** = may prosperity attend you!; **idam** = it; **tiShThati** = is there; **paalitam** = retained; **tvadartham** = for you sake.

"O Rama of unequalled prowess! The aerial car shining like the sun, which moves as one pleases, wonderful and excellent, named Pushpaka of Kubera my brother was robbed by the mighty Ravana after conquering Kubera in battle. May prosperity attend you! It is retained there for your sake."

[Verse Locator](#)

तदिदं मेघसंकाशं विमानमिह तिष्ठति ।
येन यास्यसि यानेन त्वमयोध्यां गतज्वरः ॥ ६-१२१-११

11. **tat idam vimaanam** = she yonder aerial car; **meghasamkaasham** = looking like a cloud; **iha tiShThati** = stands here; **yena yaanena** = by which transport; **tvam** = you; **yaasyasi** = can reach ayodhyaam = to Ayodhya; **vigatajvaraH** = without any trouble.

"The yonder aerial car, looking like a cloud, stands here and by which transport, you can reach Ayodhya without any trouble."

[Verse Locator](#)

अहम् ते यद्यनुग्राह्यो यदि स्मरसि मे गुणान् ।
वस तावदिह प्राज्ञ यद्यस्ति मयि सौहृदम् ॥ ६-१२१-१२

12. **praaJJNa** = O sagacious prince!; **aham yadi anugraahyaH** = if I deserve to be treated with kindness; **te** = by you; **smarasi yadi me gunaan-** if you think of any virtue in me; **sauhR^idam mayi asti yadi** = if you have any affection in me; **vasataavat** = remain; **iha** = here (for some more time).

"O sagacious prince! If I deserve to be treated with kindness by you, if you think of any virtue in me and if you think of any virtue in me and if you have any affection in me, stay here for some more time."

[Verse Locator](#)

लक्ष्मणेन सह भ्रात्रा वैदेह्या भार्यया सह ।
अर्चितह् सर्वकामैस्त्वं ततो राम गमिष्यसि ॥ ६-१२१-१३

13. **raama** = O Rama!; **architaH** = having been offered with reverence; **sarva kaamaiH** = all the entertainments **tvam** = you; **bhraatraa lakShmaNena saha** = along with Lakshmana your brother; **bhaaryayaa vaidehyaa saha** = and together with Seetha; your consort; **tataH gamiShyasi** = you may go; thereafter.

"O Rama! When you have been offered with reference all the entertainments, you along with Lakshmana, your brother and Seetha your consort, shall then depart."

[Verse Locator](#)

प्रीतियुक्तस्य विहितां ससैन्यः ससुहृद्गणः ।

सत्क्रियां राम मे तावद्गृहाण त्वं मयोद्यताम् ॥ ६-१२१-१४

14. raama = O Rama!; gR^ihaaNa taavat = accept; tvam = you; sa sainyaH = along with the army; sasuhR^idgaNaH = and assemblage of friends; me satkriyaam = my hospitality; priitiyuktasya = endowed with affection; vihitaam = fixed; udyataam = and arranged; mayaa = by me.

"O Rama! In the meantime, accept you, with your entire army and assemblage of friends, my hospitality which has been fixed and arranged by me, full of affection as I am."

[Verse Locator](#)

प्रणयाद्बहुमानाच्च सौहार्देन च राघव ।

प्रसादयामि प्रेष्योऽहं न खल्वाज्ञापयामि ते ॥ ६-१२१-१५

15. raaghava = O Rama!; prasaadayaami = I entreat you; praNayaat = with affection; bahumaanaachcha = with honour; sauhaardena = and with friendship; aham = I am; preShyaH = your servant; naajJNaapayaami khalu = I am not indeed commanding; te = you (to do so).

"O Rama! I entreat you with affection, respect and friendship I am your servant. I am not in any way commanding you to do so."

[Verse Locator](#)

एवमुक्तस्ततो रामह् प्रत्युवाच विभीषणम् ।

रक्षसां वानराणां च सर्वेषमेव शृण्वताम् ॥ ६-१२१-१६

16. evam uktaH = thus spoken; raamaH = Rama; tataH = then; pratyuvaacha = replied; vibhiiShaNam = to Vibhishana; sarveShaam rakShasaam = while all the demons; vaanaraaNaam cha = and the monkeys; shR^iN^vataam = listened.

Hearing those words, Rama replied to Vibhishana as follows, while all the demons and the monkeys present there, listened:

[Verse Locator](#)

पूजितोऽस्मि त्वया वीर साचिव्येन परंतप ।

सर्वत्मना च चेष्टाभिः सौहार्देन परेण च ॥ ६-१२१-१७

17. paramtapa = O destroyer of enemies!; viira = O hero!; saachivyena = by your valued counsel; cheShTaabhiH = by your efforts put forth; sarvaatmanaa = with your whole soul; pareNa = and more so; sauhaardena = by your friendship; puujitaH asmi = I stand honoured; tvayaa = by you.

"O destroyer of enemies! O hero! I stand honoured by you by your valued counsel, your efforts put forth with your whole soul and more so by your friendship.

[Verse Locator](#)

न खल्वेतन्न कुर्याम् ते वचनं राक्षसेश्वर ।

तं तु मे भ्रातरं द्रष्टुम् भरतं त्वरते मनः ॥ ६-१२१-१८

18. raakShaseshvara = O the king of demons!; na kuryaamiti na khalu = It is not that I am not carrying out; etat vachanam = these words; te = of yours; tu = but; manaH = my heart; tvarate = is hastening; draShTum = to see; tam bharatam = that Bharata; bhraataram = my brother.

"O king of demons! It is not that I am not carrying out your words. But, my heart is hastening to see that Bharata, my brother."

[Verse Locator](#)

मां निवर्तयितुं योऽसौ चित्रकूटमुपागतः ।
शिरसा याचतो यस्य वचनम् न कृतं मया ॥ ६-१२१-१९
कौसल्यां च सुमित्राम् च कैकेयीं च यशस्विनीम् ।
गुहम् च सुहृदं चैव पौरान् जनपदैः सह ॥ ६-१२१-२०

19-20. (My heart is hastening to see); **yaH asau** = that Bharata; **upaagataH** = who came; **chitrakuuTam** = all the way to Mount Chitrakuta; **mama nivartayitum** = to take me back (to Ayodhya); **yasya vachanam** = yet whose appeal; **na kR^itam** = was not executed; **mayaa** = by me; **yaachataH shirasaa** = eventhough he requested me with his head bent low; **kausalyaam cha** = and Kausalya my mother; **simitraam cha** = as also Sumitra; **yashsviniim kaikeyiimcha** = and the illustrious Kaikeyi (my step-mothers); **guham cha** = and Guha; **suhR^idan** = my friend; **pauraan** = as well as citizens of Ayodhya; **jaanapadaiH saha** = and the inhabitants of the country-side.

"My heart is hastening to see that Bharata, who came all the way to Mount Chitrakuta to take me back to Ayodhya, yet whose appeal was not executed by me, even though he requested me with his head bent low and Kausalya my mother as also Sumitra and the illustrious Kaikeyi (my step-mothers) as also Guha my friend, as well as the citizens of Ayodhya and the inhabitants of the country-side."

[Verse Locator](#)

अनुजानीहि मां सौम्य पूजितोऽस्मि विभीषण ।
मन्युर्न खलु कर्तव्यः सखे त्वां चानुमानये ॥ ६-१२१-२१

21. **saumya vibhiiShaaNa** = O gentle Vibhishana!; **anujaaniihi** = allow; **maam** = me (to go); **puujitaH asmi** = I am honoured; **sakhe** = O friend!; **manyuH na kartavyaH** = you need not be disappointed; **anumaanayecha** = I entreat; **tvaam** = you.

"O gentle Vibhishana! Allow me to go. I am honoured. O friend! You need not be disappointed, I entreat you."

[Verse Locator](#)

उपस्थापय मे शीघ्रं विमानं राक्षसेश्वर ।
कृतकार्यस्य मे वासह् कथम् स्यादिह संमतः ॥ ६-१२१-२२

22. **raakShaseshvara** = O the king of demons!; **upasthaapaya** = fetch; **vimaanam** = the aerial car; **shiighram** = immediately; **katham** = how; **sammataH syaat** = is it advisable; **vaasaH** = for a stay; **iha** = here; **me** = for me; **kR^itakaaryasya** = that my task has been accomplished.

"O the king of demons! Fetch the aerial car immediately. How is it advisable for my continued stay here, now that my task has been accomplished?"

[Verse Locator](#)

एवमुक्तस्तु रामेण राक्षसेन्द्रो विभीषणः ।
विमानं सूर्यसम्काशमाजुहाव त्वरान्वितः ॥ ६-१२१-२३
ततः काञ्चत्राङ्गं वैदूर्यमणिवेदिकम् ।
काञ्चनं काञ्चनैर्हर्म्यैर्हमपद्मविभूषितैः ॥ ६-१२१-२४

पाण्डुराभिह् पताकाभिर्ध्वजैश्च समलंकृतम् ।
काञ्चनं काञ्चनैर्हर्म्यैर्हमपद्मविबूषितैः ॥ ६-१२१-२५
प्रकीर्णं किङ्किणीजालैर्मुक्तामणिगवाक्षकम् ।
घण्टाजालैः परिक्षिप्तम् सर्वतो मधुरस्वनम् ॥ ६-१२१-२६
तं मेरुशिखराकारं निर्मितम् विश्वकर्मणा ।
बृहद्विभूषितं हर्म्योर्मुक्तारजतशोभितैः ॥ ६-१२१-२७
तलैह् स्फटिकचित्राङ्गवैदूर्यैश्च वरासनैः ।
महार्हस्तरणोपेतैरुपपन्नं महाधनैः ॥ ६-१२१-२८

23-28. **evam** = thus; **uktaH** = spoken; **raameNa** = by Rama; **vibhiiShaNah** = Vibhishana; **raakShasendraH** = the king of demons; **tataH** = then; **tvaraanvitaH** = hastily; **aajuhaava** = invoked (the presence); **tam vimaanam** = of that aerial car; **suuryasamkaasham** = shining like the sun; **kaaNchana chitraaN^gam** = with colourful parts made of gold; **vaiDuuryamaNi vedikam** = with platform made of cat's-eye gems; **kuuTaagaaraiH** = which was full of attics; **sarvataH parikliptam rajataprabham** = shone like silver on all sides; **samalamkR^itam** = decorated well; **paaN^DuraabhiH** = with white; **pataakaabhiH** = flags; **dhvajaishcha** = and flag-staffs; **vibhuuShitaiH** = decked; **kaaNchanam** = with gold; **hema padma** = and golden lotuses; **kaaNchanaiH harmaiH** = graced with golden mansions; **prakiirNam** = hung all over; **kiNkiNiijaalaiH** = with net works of tiny bells; **muktaa maNi gavaakShakam** = containing eye holes set; **madhura svanam** = giving forth a melodious sound; **sarvataH** = on all sides; **meru shikharaakaaram** = resembling a summit of Mount Meru; **nimitam** = built; **vishvakarmaNaa** = by Vishvakarma; **shobhitaiH** = which was graced; **br^ihadbhiH harmyaiH** = graced with stately palaces; **muktaa rajita shobhitaiH** = decked with pearls and silver; **talaiH** = provided with pavements; **sphaTika chitraN^gaiH** = inlaid with crystal; **upetam varaasanaiH** = furnished with excellent seats; **vaiDuuryaishcha** = of cats eye gems; **mahaadhanaiH** = of great value; **mahaarhaastaraNopetaiH** = and upholstered with highly; **nivedayitvaa** = informing; **raamaaya** = Rama; **tat vimaanam** = that the said aerial car; **anaadhR^iShyam** = and was swift as thought; **upasthitam** = had arrived; **vibhiiShaNah** = Vibhishana; **tasthau** = stood; **tatra** = there.

Hearing the words of Rama, Vibhishana the king of demons then hastily invoked the presence of that aerial car shining like the sun, with colourful parts made of gold, with the platform made of cat's-eye gems, which was full of attics, shone like silver on all sides, decorated well with white flags and flag-staff, decked with gold and golden lotuses, graced with golden mansions, hung all over with networks of tiny bells, giving forth a melodious sound on all sides, resembling a summit of Mount Meru, built by Vishvakarma, which was graced with stately palaces decked with pearls and silver, provided with pavements inlaid with crystal, furnished with excellent seats of cat's eye gems of great value and upholstered with highly valuable coverings.

[Verse Locator](#)

उपस्थितमनाधृष्यं तद्विमानं मनोजवम् ।
निवेदयित्वा रामायतस्थौ तत्र विभीषणः ॥ ६-१२१-२९

29. **nivedayitvaa** = informing; **raamaaya** = Rama; **tat vimaanam** = that the said aerial car; **anaadhR^iShyam** = which could not be assailed; **manojavam** = and was swift as thought; **upasthitam** = had arrived; **vibhiiShaNah** = Vibhishana; **tasthau** = stood; **tatra** = there.

Informing Rama that the said aerial car which could not be assailed and was as swift as though- had arrived, Vibhishana stood there.

[Verse Locator](#)

तत्पुष्पकम् कामगमं विमान ।

मुपस्थितम् भूधरसंनिकाशम् ।

दृष्ट्वा तदा विस्मयमाजगाम ।

रामः ससौमित्रिरुदारस्त्वः ॥ ६-१२१-३०

30. **udaarasattvaH** = the generous minded; **raamaH** = Rama; **sasaumitriH** = along with Lakshmana; **aajagaama** = got; **vismayam** = a surprise; **dR^iShTvaa** = in seeing; **tat** = that; **vimaanam** = aerial car; **puShpakam** = called Pushpaka; **bhuudhara samnikaasham** = which resembled a mountain; **kaamagamam** = and which could travel everywhere at will; arrived on that occasion.

The generous minded Rama along with Lakshmana felt amazed to see the aforesaid aerial car, Pushpaka, which resembled a mountain and which could travel everywhere at will, arrived on that occasion.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे एकविंशत्यधिकशततमः सर्गः

Thus, this is the 121st chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 121

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 122 Verses converted to UTF-8, Nov 09

Introduction

Rama commands Vibhishana to honour the monkeys with gold and precious stones. When Vibhishana has honoured them with the gifts, Rama along with Lakshmana and Seetha ascend the aerial car. When the monkeys and Vibhishana request Rama to permit them to accompany in the aerial car upto Ayodhya to witness his coronation-ceremony, Rama gladly permits them to do so. All of them start on their aerial journey in Pushpaka, the wonderful aerial car which can accommodate all, spaciously.

[Verse Locator](#)

उपस्थितम् तु तं कृत्वा पुष्पकं पुष्पभूषितम् ।
अविदूरे स्थितो राममित्युवाच विभीषणः ॥ ६-१२२-१

1. vihiShaNaH = Vibhishana; kR^itvaa upasthitam = keeping ready; tam = that; puShpakam = Pushpaka the aerial car; puShpabhuuShitam = decorated with flowers; sthitaH = stood; aviduure = not very far; uvaacha = and spoke; iti = thus; raamam = to Rama (as follows):

Keeping ready Pushpaka the aerial car decorated with flowers, Vibhishana, for his part, standing not very far, spoke to Rama (as follows):

[Verse Locator](#)

स तु बद्धाज्जलिपुटो विनीतो राक्षसेश्वरः ।
अब्रवीत्त्वरयोपेतः किं करोमीति राघवम् ॥ ६-१२२-२

2. kim karomi = "What (more) can I do?"; iti = thus; abraviit = spoke; upetaH tvarayaa = with haste; saH raakShaseshvaraH = that Vibhishana; viniitaH = endowed with modesty; baddhaaN^jalipuTaH = and with joined palms; raaghavam = to Rama.

"What more can I do?" thus spoke with haste, Vibhishana endowed as he was with modesty and with joined palms, to Rama.

[Verse Locator](#)

तमब्रवीन्महातेजा लक्ष्मणस्योपशृण्वतः ।
विमृश्य राघवो वाचमिदं स्नेहपुरस्कृतम् ॥ ६-१२२-३

3. vimR^iShya = after some circumspection; raamaH = Rama; mahaatejaaH = of great splendor; snehapuraskR^itam = affectionately; uvaacha = spoke; idam = the following words; tam = to him; lakShmaNasya upashR^iNvataH = while Lakshmana was listening.

After some circumspection, Rama of great splendor, affectionately spoke the following words to him, while Lakshmana was listening:

[Verse Locator](#)

कृतप्रयत्नकर्माणः सर्व एव वनेचराः ।

रत्नैरर्थैश्च विविधैः संपूज्यन्तां विभीषण ॥ ६-१२२-४

4. sarva eva vanecharaaH = (Let) all these monkeys and bears (ie. Denizens of forests) kR^ita prayatna karmaaNaH = who performed tasks of exertion; sampuujyantaam = be honoured; ratnaiH = with precious stones; vividhaiH arthaishcha = and riches of various kinds; vibhiiShaNa = O Vibhishana!

"Let all these monkeys and bears (ie. Denizens of forests), who performed tasks of exertion, be honoured with tasks of exertion, be honoured with precious stones and riches of various kinds. O Vibhishana!"

[Verse Locator](#)

सहामीभिस्त्वया लङ्का निर्जिता राक्षसेश्वर ।

हृष्टैः प्राणभयं त्यक्त्वा संग्रामेष्वनिवर्तिभिः ॥ ६-१२२-५

5. raakShaseshvara = O Vibhishana the king of demons!; tvaya = by you; amiibhiH saha = in collaboration with them; anivartibhiH = who never turned their backs; samgraameShu = in battles; hR^iShTaiH = and fought joyfully; tyaktvaa = ignoring; praaNabhayam = all risk to their lives; laN^kaa = Lanka; nirjita = has been conquered.

"O Vibhishana the king of demons! Lanka has conquered by you, in collaboration with these monkeys, who never turned their backs in battles and fought joyfully, ignoring all risk to their lives."

[Verse Locator](#)

त इमे कृतकर्माणः सर्व एव वनौकसः ।

धनरत्नप्रदानेन कर्मैषां सफलं कुरु ॥ ६-१२२-६

6. sarve eva te ime vanaukasaH = all these monkeys without exception; kR^itakarmaaNaH = have accomplished their task; kuru saphalam eShaam karma = reward their achievement; dhanaratna pradaanena = with gift of gold and precious stones.

"All these monkeys, without exceptions, have accomplished their task. Reward their achievement with gifts of gold and precious stones."

[Verse Locator](#)

एवम् संमानिताश्चैते नन्द्यमाना यथा त्वया ।

भविष्यन्ति कृतज्ञेन निर्विक्रता हरियूथपाः ॥ ६-१२२-७

7. sammanitaa = highly honoured; evam = in this way; yathaa nandyamaanaaH = and duly cheered; tvayaa = by you; kR^itajJNena = acknowledging their services; ete hariyuuthapaaH = the chiefs of monkeys-troops; bhaviShyanti = will feel; nirvR^itaaH = happy.

"Highly honoured in this way any duly cheered by you, acknowledging their services, the chiefs of monkey-troops, will feel happy."

[Verse Locator](#)

त्यागिनं संग्रहीतारं सानुक्रोशं जितेन्द्रियम् ।

सर्वे त्वामभिगच्छन्ति ततः संबोधयामि ते ॥ ६-१२२-८

8. sarve = all; abhigachchhanti = will come nearer; tvaam = to you; tyaaginam = having the quality of generosity; samgrahiitaaram = and propitiating others; saanukrosham = showing compassion; jitendriyam = and having subjugated your senses; tataH = Hence; sambodhayaami = I am reminding; te = you.

"All will come nearer to you, for having possessed this quality of generosity, for propitiating them, for showing compassion to them and for having subjugated your senses. Hence, I am reminding you."

[Verse Locator](#)

हीनं रतिगुणैः सर्वैरभिहन्तारमाहवे ।
सेना त्यजति संविग्ना नृपतिं तं नरेश्वर ॥ ६-१२२-९

9. **nareshvara** = O king!; **samvignaa** = feeling agitated; **senaa** = the army; **tyajati** = deserts; **tam nR^ipatim** = that king; **hiinam** = who is bereft; **sarvaiH ratiguNaiH** = of all loving qualities; **hantaaram** = and who orders them to kill people; **aahave** = in battle.

"O king! Feeling agitated, the army deserts that king, who is bereft of all loving qualities and who merely orders them to kill people in battle."

[Verse Locator](#)

एवमुक्तस्तु रामेण वानरांस्तान्विभीषणः ।
रत्नार्थसंविभागेन सर्वानेवाभ्यपूजयत् ॥ ६-१२२-१०

10. **evam** = thus **uktaH** = spoken; **raameNa** = by Rama; **vibhiiShaNaiH** = Vibhishana; **abhyapuujayat** = honoured; **sarve taan vaanaraan** = all those monkeys; **ratnatha samvibhaagena** = by dispersing precious stones and gold to them.

Hearing the words of Rama, Vibhishana honoured all those monkeys, by dispersing precious stones and gold to them.

[Verse Locator](#)

ततस्तान् पूजितान् दृष्ट्वा रत्नार्थैर्हरियूथपान् ।
आरुरोह तदा रामस्तद्विमानमनुत्तमम् ॥ ६-१२२-११

11. **tataH** = thereafter; **dR^iShTvaa** = having seen; **taan hariyuuthapaan** = those commanders of monkey-troops; **puujitaan** = honoured; **ratnaarthaiH** = with precious stones and gold; **raamaH** = Rama; **tadaa** = then; **aaruroha** = mounted; **tat** = that; **anuttamam** = excellent; **vimaanam** = aerial car.

Thereafter, having seen on that occasion all those commanders of monkey-troops honoured with precious stones and gold, Rama then mounted that excellent aerial car.

[Verse Locator](#)

अङ्केनादाय वैदेहीं लज्जमानां यशस्विनीम् ।
लक्ष्मणेन सह भ्रात्रा विक्रान्तेन धनुष्मता ॥ ६-१२२-१२

12. (He mounted the aerial car); **lakShmaNena saha** = along with Lakshmana; **bhraatraa** = his brother; **vikraantena** = who was valiant; **dhanuShmataa** = wielding a bow; **aadaaya** = taking; **yashasviniim** = the illustrious; **vaidehiim** = Seetha; **lajjamaanaam** = who was feeling abashed; **aN^kena** = in his arms.

He mounted the aerial car along with Lakshmana, his valiant brother wielding a bow and taking the illustrious Seetha, who was feeling abashed, in his arms.

[Verse Locator](#)

अब्रवीत्स विमानस्थः पूजयन् सर्ववानरान् ।
सुग्रीवं च महावीर्यम् काकुत्स्तः सविभीषणम् ॥ ६-१२२-१३

13. **puujayan** = bestowing his attention; **sarva vaanaraan** = on all the monkeys; **savibhiiShaNam** = as well as Vibhishana; **mahaaviiryam** = and the mighty; **sugriivam cha** = Sugreeva; **saH kaakutthsaH** = that Rama; **vimaanasthaH** = remaining in the aerial car; **abraviit** = spoke (as follows):

Bestowing attention on all the monkeys as well as Vibhishana and the mighty Sugreeva, Rama remaining in the aerial car, spoke (as follows):

[Verse Locator](#)

मित्रकार्यम् कृतमिदं भवद्भिद्वानरर्षभाः ।
अनुज्ञाता मया सर्वे यथेष्टम् प्रतिगच्छत ॥ ६-१२२-१४

14. **vaanararShabhaaH** = O the foremost of monkeys!; **idam** = this; **mitrakaaryam** = work of a friend; **kR^itam** = has been accomplished; **bhavidbhiH** = by you; **mayaa anujJNaataaH** = permitted by me; **sarve** = all of you; **pratigachchata** = can go; **yatheShTam** = where you will.

"O the foremost of monkeys! This work of a friend has been accomplished by you. Permitted by me, all of you can go, where you will."

[Verse Locator](#)

यत्तु कार्यं वयस्येन स्निग्धेन च हितेन च ।
कृतं सुग्रीव तत्सर्वं भवता धर्मभीरुणा ॥ ६-१२२-१५
किष्किन्धां प्रतियाह्यशु स्वसैन्येनाभिसंवृतः ।

15. **sugriiva** = O Sugreeva!; **bhavataa** = by you; **dharma bhiiruNaa** = who are trembling alive to righteousness; **sarvam tat** = and all that; **yat tu kaaryam** = which ought to be done; **snigdghena hitena vasyena** = by an affectionate and service-minded friend; **kR^itam** = has been done; **bhavataa** = by you; **yaahi** = go; **aashu** = at once; **abhisamvR^itaH** = accompanied; **svasinyena** = by your army; **kiShkindhaam** = to Kishkindha.

"O Sugreeva! All that which ought to be done by an affectionate and service-minded friend, has been done for your part by you, trembling alive as you are to righteousness. Accompanied by your army, proceed to Kishkindha at once."

[Verse Locator](#)

स्वराज्ये वस लङ्कायां मया दत्ते विभीषण ॥ ६-१२२-१६
न त्वां धर्षयितुं शक्ताः सेन्द्रा अपि दिवौकसः ।

16. **vibhiiShana** = O Vibhishana!; **vasa** = reside; **laN^kaayaam** = in Lanka; **svaraajya** = your own kingdom; **date** = conferred; **mayaa** = by me; **divaukasaH api** = even the celestials; **sendraaH** = including Indra; **na shaktaaH** = shall not be able; **dharShayitum** to attack; **tvaam** = you.

"O Vibhishana! Settle down in your kingdom at Lanka, conferred by me. Even the celestials including Indra shall not be able to attack you."

[Verse Locator](#)

अयोध्यां प्रतियास्यामि राजधानीं पितुर्मम ॥ ६-१२२-१७
अभ्यनुज्ञातुमिच्छमि सर्वानामन्त्रयामि वः ।

17. **yaasyaami** = I am going; **ayodhyaam prati** = to Ayodhya; **raajadhaaniim** = seat of government; **mama pituH** = of my father; **ichchhaami** = I bid; **abhyanujJNaatum** = adieu (to you); **aamantrayaami** = and wish to take leave; **vah** = of you; **sarvaan** = all.

"I am going to Ayodhya, the seat of government of my father. I bid adieu to you and wish to take leave of you all."

एवमुक्तास्तु रामेण हरीन्द्रा हरयस्तथा ॥ ६-१२२-१८

ऊचुः प्राञ्जलयः सर्वे राक्षसश्च विभीषणः ।

18. **evam** = thus; **uktaaH** = spoken; **raameNa** = by Rama; **hariindraah** = the monkey-chiefs; **tathaa** = and; **harayaH** = the monkeys; **vibhiiShaNaaH** = Vibhishana; **raakShasaH** = the demon; **sarve** = and all of them there; **uuchuH** = spoke (as follows); **praaN^jalayaH** = with their joined palms.

Hearing the words of Rama, the monkey-chiefs, the monkeys, Vibhishana the demon and all of them there, with their joined palms, spoke (as follows):

[Verse Locator](#)

अयोध्यां गन्तुमिच्छामः सर्वान् नयतु नो भवान् ॥ ६-१२२-१९

मुद्युक्ता विचरिष्यामो वनान्युपननानि च ।

19. **ichchhaami** = we (also) wish; **gantum** = to proceed; **ayodhyaam** = to Ayodhya; **bhavaan** = you; **nayatu** = take; **sarvaan naH** = all of us there; **vichariShyaamah** = we shall range; **vanaani** = the gardens; **upavanaanicha** = and groves; **mudyuktaaH** = with rejoice.

"We also wish to proceed to Ayodhya. You take all of us there we shall range the gardens and groves there with rejoice."

[Verse Locator](#)

दृष्ट्वा त्वामभिषेकार्द्रं कौसल्यामभिवाद्य च ॥ ६-१२२-२०

अचिरादागमिष्यामः स्वगृहानृपसत्तम ।

20. **nR^ipasattama** = O the excellent king!; **dR^iShTvaa** = seeing; **tvaam** = you; **abhiShekaardram** = drenched with ablution (in the coronation-ceremony); **abhivaadya cha** = and offering our salutations; **kausalyaam** = to Kausalya; **achiraam aagamiShyaamaH** = we shall soon return; **svagR^ihaan** = to our homes.

"O the excellent king! Seeing you, drench with ablution (in the coronation ceremony) and offering our salutations to Kausalya, we shall return to our homes."

[Verse Locator](#)

एवमुक्तः स धर्मात्मा वानरैः सविभीषणैः ॥ ६-१२२-२१

अब्रवीद्वानरान्नामः ससुग्रीवविभीषणान् ।

21. **evam** = thus; **uktaH** = spoken; **vaanaraiH** = by the monkeys; **savibhiiShaNaiH** = and Vibhishana; **saH dharmaatmaa raamaH** = that pious minded Rama; **abraviit** = spoke; **vaanaraan** = to the monkeys; **sasugriiva vibhiiShaNaan** = Sugreeva and Vibhishana (as follows):

Hearing those words of the monkeys and Vibhishana, that pious-minded Rama spoke to those monkeys, Sugreeva and Vibhishana as follows:

[Verse Locator](#)

प्रियाअत्प्रियतरं लब्धं यदहं ससुहृज्जनः ॥ ६-१२२-२२

सर्वैर्भवद्भिः सहितः प्रीतिं लप्स्ये पुरीं गतः ।

22. **priyataram** = something more dearer; **priyaat** = than everything dear; **labdham** = will be achieved (by me); **yat aham gataH puriim** = if I reach Ayodhya; **sasuhR^ijjanaH** = with the host of my friends; **sarvaiH bhavadbhiH sahitaH** = and with all of you; **priitim lapsye** = for; I shall feel delighted.

"Something more dearer than everything dear will be achieved by me, if I reach Ayodhya with the host of my friends along with all of you, for, I shall feel delighted."

[Verse Locator](#)

क्षिप्रमारोह सुग्रीव विमानं वानरैः सह ॥ ६-१२२-२३
त्वमप्यारोह सामात्यो राक्षसेन्द्र विभीषण ।

23. sugriiva = O Sugreeva!; aaroHa = Mount; vimaanam = the aerial car; kShipram = quickly; vaanaraiH saha = along with the monkeys; vibhiiShana = O Vibhishana; raakShasendra = the king of demons!; tvam api aarhoha = you also ascend it; saamaatyaH = along with your counsellors.

"O Sugreeva! Mount the aerial cars quickly, along with the monkeys. O Vibhishana, the king of demons! You also ascend it, along with your counsellors."

[Verse Locator](#)

ततह् स पुष्पकं दिव्यं सुग्रीवः सह वानरैः ॥ ६-१२२-२४
आरुरोह मुदा युक्तः समात्यश्च विभीषणः ।

24. tataH = thereupon; saH sugriivaH = that Sugreeva; vaanaraiH saha = along with the monkeys; mudaa yuktaH = gladly; aaruroha = ascended; divyam = the wonderful; puShpakam = Pushpaka; the aerial car; vibhiShanashcha = as also Vibhishana; saamaatyaH = together with his counsellors.

Thereupon, that Sugreeva along with the monkeys gladly ascended that wonderful Pushpaka, the aerial car. Vibhishana together with his counselors also ascended it.

[Verse Locator](#)

तेष्वारूढेषु सर्वेषु कौबेरम् परमासनम् ॥ ६-१२२-२५
राघवेणाभ्यनुज्ञातमुत्पपात विहायसम् ।

25. teShu sarveShu = when all of them; aaruuDheShu = ascended; paramaasanam = that excellent aerial car; kauberam = belonging to Kubera; utpapaata = flew; vihaayasam = into the sky; abhyanujJNaatam = after having been duly authorized; raaghavaNa = by Rama.

When all of them ascended, that excellent aerial car, belonging to Kubera, flew into the sky, after having been duly authorized by Rama.

[Verse Locator](#)

खगतेन मिवानेन हंसयुक्तेन भास्वता ॥ ६-१२२-२६
प्रहृष्टश्चप्रतीतश्च बभौ रामः कुबेरवत् ।

26. prahR^iShTashcha = feeling greatly rejoiced; pratiitashcha = and satisfied; bhaasvataa vimaanena = while travelling in the splendid aerial car; khagatena = which was now in the air; hamsayuktena = and was provided with the image of swan; raamaH = Rama; babhau = shone; kuberavat = like Kubera.

Feeling greatly rejoiced and satisfied while travelling in that splendid aerial car, which was now in the air and was provided with the image of a swan, Rama shone like Kubera.

[Verse Locator](#)

ते सर्वे वानरर्क्षश्च राक्षसाश्च महाबलाः ॥ ६-१२२-२७
यथासुखमसंबाधं दिव्ये तस्मिन्नुपाविशन् ।

27. te sarve = all those; mahaabalaaH = mighty; vaanaraH = monkeys; R^ikShaH = bears; raakShasaashcha = and demons; upaavishan = sat; asambaadham = spaciouly; yathaa sukham = and comfortably; divye tasmin = in that wonderful aerial car.

All those mighty monkeys, bears and demons sat comfortably and spaciouly in that wonderful aerial car.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे द्वाविंशत्यधिकशततमः सर्गः

Thus, this is the 122nd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 122

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 123 Verses converted to UTF-8, Nov 09

Introduction

In the course of their flight to Ayodhya, Rama shows to Seetha, the whole City of Lanka, the battle-field where Ravana and other demons were killed, Nala-Setu the bridge which was built across the ocean, Mount Mainka, Setu-bandha (where the construction of the bridge was started), Mount Rishyamuka, Pampa River, Janasthana-forest, Panchavati, Godavari river, the hermitage of sage-Agastya, the hermitage of Atri and Anasuya, Mount Chitrakuta, Yamuna-river, the hermitage of Bharadwaja, Ganga-river, Sarayu-river and finally the City of Ayodhya.

[Verse Locator](#)

अनुज्ञातन् तु रामेण तद्विमानमुत्तमम् ।
उत्पपात महामेघः श्वसनेनोद्धतो यथा ॥ ६-१२३-१

1. anujJNaatam = as approved; raameNa = by Rama; tat anuttamam = that excellent; vimaanam = aerial car; hamsayukam = with images of swans painted on it; utpapaatam = flew; vihaayasam = into the sky; mahaanaadam = with a great sound.

As approved by Rama, that excellent aerial car, with images of swan painted on it, flew into the sky, with a great sound.

[Verse Locator](#)

पातयित्वा ततश्चक्षुः सर्वतो रघुनन्दनः ।
अब्रवीन्मैथिलीन् सीतां रामः शशिनिभाननाम् ॥ ६-१२३-२

2. tataH = then; raamaH = Rama; raghunanadanaH = the delight of Raghu dynasty; paatayitvaa = casting; chakShuH = his look; sarvataH = on all sides; abraviit = spoke; siitaam = to Seetha; maithiliim = the princes; of Mithila kingdom; shashinibhaananaam = having her face looking like the moon (as follow):

Casting his look on all sides, Rama, the delight of Raghu dynasty, then spoke to Seetha, who had a moon-like face (as follows):

[Verse Locator](#)

कैलासशिखराकारे त्रिकूटशिखरे स्थिताम् ।
लङ्कामीक्षस्व वैदेहि निर्मितान् विश्वकर्मणा ॥ ६-१२३-३

3. vaidehi = O Seetha; iikShasva = look at; laN^kaam = the City of Lanka; nirmitaam = built; vishvakarmaNaa = by Vishvakarma; the universal architect; sthitaam = and resting firmly; trikuuTa shikharaakaare = like a peak of Mount Kailasa in appearance.

"O Seetha! Look at the City of Lanka, resting firmly on the mount of Trikuta, looking like a peak of Mount Kailasa and built by Viswarakarma, the universal architect."

[Verse Locator](#)

एतदयोधनं पश्य मान्सशोणितकर्दमम् ।

हरीणान् राक्षसानान् च सीते विशसनं महत् ॥ ६-१२३-४

4. **siite** = O Seetha!; **pashya** = look at; **etat mahataayodhanam** = this great battle-field; **maamsashoNita kardamam** = covered with a mud a flesh and blood; **vishasanam** = and a cause for the death; **hariiNaam raakShasaanaamcha** = of monkeys and demons.

"O Seetha! Look at this great battle-field, covered with a mud of flesh and blood as also a cause for the death of monkeys and demons."

[Verse Locator](#)

अत्र दत्तवरः शेते प्रमाथी राक्षसेश्वरः ।

तव हेतोर्विशालाक्षि रावणो निहतो मया ॥ ६-१२३-५

5. **vishaalaakShi** = O the large-eyed Seetha!; **atra shete** = here lies; **raavaNaH** = Ravana; **raakShaseshvaraH** = the king of demons; **pramaathii** = the tormentator of people; **dattavaraH** = on whom boons had been conferred (by Brahma); **nihataH** = was killed; **mayaa** = by me; **tava hetoH** = for your sake.

"O the large-eyed Seetha! Here lies Ravana, the king of demons, the tormentator of people, on whom boons were conferred by Brahma and who was killed by me for your sake."

[Verse Locator](#)

कुम्भकर्णोअत्र निहतः प्रहस्तश्च निशाचरः ।

धूम्राक्षश्चात्र निहतो वानरेण हनूमता ॥ ६-१२३-६

6. **atra** = here; **kumbhakarNa** = Kumbhakarna; **nihataH** = was killed; **prahastashcha** = and Prahasta; **nishaacharaH** = the demon; **atra** = here; **dhumrakShaH** = Dhumraksha; **nihataH** = was killed; **hanuumataa** = by Hanuma; **vaanareNa** = the monkey.

"Here, Kumbhakarna and Prahasta the demon were killed. Here, Dhumraksha was killed by Hanuma, the monkey."

[Verse Locator](#)

विद्युन्माली हतश्चात्र सुषेणेन महात्मना ।

लक्ष्मणेनेन्द्रजिच्चात्र रावणिर्निहतो रणे ॥ ६-१२३-७

7. **atra** = here; **mahaatmanaa suSheNena** = by the great-souled Sushena; **vidyunmaalii** = Vidyunmali; **hata** = was killed; **atra** = here; **lakShmaNena** = by Lakshmana; **indrajit** = Indrajit; **raavaNiH** = the son of Ravana; **nihataH** = was killed; **raNe** = in a combat.

"Here was Vidyunmali killed by the great-souled Sushena and here was Indrajit, the son of Ravana, killed by Lakshmana in a combat."

[Verse Locator](#)

अङ्गदेनात्र निहतो विकटो नाम राक्षसः ।

विरूपाक्षश्च दुष्प्रेक्ष्यो महापार्श्वमहोदरौ ॥ ६-१२३-८

अकम्पनश्च निहतो बलिनोअन्ये च राक्षसाः ।

त्रिशिराश्चातिकायश्च देवान्तकनरान्तकौ ॥ ६-१२३-९

8-9. **atra** = here; **nihataH** was killed; **vikaTo naama raakShasaH** = a demon called Vikata; **aN^gadena** = by Angada; **viruupaakShaH** = Virupaksha; **duShprekShaH** = who was disagreeable to the sight; **mahaapaarshvo mahodarau** = Mahaparshva; Mahodara; **akampanashcha** = and Akampana too; **nihataH** = were killed; **anye** =

other; **balinaH** = mighty; **raakShasaaH cha** = demons; **trishiraaH** = Trishiras; **atikaayashcha** = Atikaya; **devaantakanaraantakau** = Devantaka and Narantaka (were killed).

"Here was killed a demon called Vikata by Angada. Virupaksha, who was disagreeable to the sight, Mahaparsva, Mahodara, Akampana, Trishiras, Atikaya Devantaka, Narantaka and other mighty demons were also killed here."

[Verse Locator](#)

युद्धोन्मत्तश्च मत्तश्च राक्षसप्रवरानुभौ ।
निकुम्भश्चैव कुम्भश्च कुम्भकर्णात्मजौ बली ॥ ६-१२३-१०
वज्रदंष्ट्रश्च दंष्ट्रश्च बहवो राक्षसा हताः ।
मकराक्षच दुर्धर्षो मया युधि निपातितः ॥ ६-१२३-११

10-11. **ubhau** = both; **yuddhanmattashcha** = yuddhonmatta; **mattashcha** = and Matta; **raakShasa pravarau** = the foremost of demons; **nikumbhashchaiva** = Nikumbha; **kumbhashcha** = and Kumbha; **kumbhakarNaatmajau** = the sons of Kumbhakarna; **balii** = the strong; **vajradamShTrashcha** = Vajradamshttra; **damShTrashcha** = Damstra; **bahavaH** = and many; **raakShasaaH** = demons; **hataaH** = were killed; **makaraakShasya** = Makaraksha; **durdharShaH** = the most difficult demon to be attacked; **nipaataitaH** = was struck down; **mayaa** = by me; **yudhi** = in this battle-field.

"Both Yuddonmatta and Matta, the foremost of demons, as also Nikumbha and Kumbha the sons of Kumbhakarna, as also the strong Vajradamshttra, Damshttra and many demons were killed. Makaraksha, the most difficult demon to be attacked, was struck down by me in this battle-field."

[Verse Locator](#)

अकम्पनश्च निहतः शोणिताक्षश्च वीर्यवान् ।
यूपाक्षश्च प्रजङ्घश्च निहतौ तु म्हाहवे ॥ ६-१२३-१२

12. **akampanashcha** = Akampana; **nihataH** = was killed; **mahaahave** = in the great battle; **viiryavaan** = the valiant; **shoNitaakShasheha** = Shonitaksha;(was killed); **yuupaakShashcha** = Yupakasha; **prajaN^ghashcha** = and Prajangha; **nihatau** = were killed.

"Akampana was killed in the great battle. The valiant Shonitaksha was also killed. Yupaksa and Prajangha were killed."

[Verse Locator](#)

विद्युज्जिह्वोऽत्र निहतो राक्षसो भीमदर्शनः ।
यज्ञशत्रुश्च निहतः सुप्तघ्नश्च महाबलः ॥ ६-१२३-१३
सूर्यशत्रुश्च निहतो ब्रह्मशत्रुस्तथापरः ।

13. **atra** = here; **vidyujjihvaH** = Vidyujjihva; **raakShasah** = the demon; **bhiima darshanaH** = with a terrific appearance; **nihataH** = was killed; **yajjNashatrushcha** = Yajnashatru also; **nihataH** = was killed; **mahaabalaH** = the mighty; **suptaghnashcha** = Suptaghna; **nihataH** = was killed.

"Here, Vidyujjihva, the demon was a terrific appearance, was killed. Yajnashatru also was killed. The mighty Suptaghna was killed. Surya shatru was killed and another demon called Brahma shatru was too killed."

[Verse Locator](#)

अत्र मन्दोदरी नाम भार्या तं पर्यदेवयत् ॥ ६-१२३-१४
सपत्नीनान् सहस्रेण सास्रेण परिवारिता ।

14. atra = here; parivaarita = surrounded; sahasreNa saagreNa = by more than a thousand; sapatniinaam = fellow-wives; bhaaryaa = a wife; mandodariinaama = named Mandodari; paryadevayat = lamented; tam = about that Ravana.

"Here, surrounded by more than a thousand fellow-wives, Ravana's wife named Mandodari lamented for Ravana."

[Verse Locator](#)

एतत्तु दृश्यते तीर्थन् समुद्रस्य वरानने ॥ ६-१२३-१५
यत्र सागरमुत्तीर्य तान् रात्रिमुषिता वयम् ।

15. varaanane = O Seetha; the lovely-faced one!; etat dR^ishyate = here is seen; tiirtham = a water-descent; samudrasya = of the ocean (on the sea-shore) yatra uttiirya = where having crossed; saagaram = the ocean; vayam = we; uShitaaH = spent; taam raatrim = that night.

"O Seetha, the lovely-faced one! Here is seen a water-descent of the ocean on the sea-shore, where having crossed the ocean, we spent that night."

[Verse Locator](#)

एष सेतुर्मया बद्धः सागरे सलिलार्णवे ॥ ६-१२३-१६
तवहेतोर्विशालाक्षि नलसेतुः सुदुष्करः ।

16. vishaalaakShi = O the large-eyed Seetha!; eShaH = here is; nalasetuH = the bridge called Nala Setu; suduShkaraH = which was so difficult (to execute for others); baddhaH = got built; mayaa = by me; lavaNaarNave = over the salt-sea; tava hetoH = for your sake.

"O the large-eyed Seetha! Here is the bridge called Nala Setu, which was so difficult to execute for others, got built by me over the salt-sea for your sake."

[Verse Locator](#)

पश्य सागरमक्षोभ्यन् वैदेहि वरुणालयम् ॥ ६-१२३-१७
अपारमभिगर्जन्तन् शङ्खशुक्तिनिषेवितम् ।

17. vaidehi = O Seetha!; pashya = see; saagaram = this ocean; akShobhyam = the imperturbable; varuNaalayam = the habitation of Varuna; garjantam = and which is roaring; apaaramiva = as though it is boundless; shaN^kha shukti samaakulam = and teeming well with couches and oyster-shells.

"O Seetha! See this roaring imperturbable and seemingly boundless ocean, the habitation of Varuna (the god of waters), which is teeming well with couches and oyster-shells."

[Verse Locator](#)

हिरण्यनाभन् शैलेन्द्रन् काञ्चनं पश्य मैथिलि ॥ ६-१२३-१८
विश्रमार्थन् हनुमतो भित्त्वा सागरमुत्थितम् ।

18. maithili = O Seetha!; parhya = see; kaaN^chanam hiraNya naabham = this golden mountain; Mainaka; shailendram = the ruler of mountains; utthitam = and which rose; bhittvaa = by passing through; saagaram = the ocean; vishramaartham = in order to provide rest and relaxation; hanumataH = to Hanuma.

"O Seetha! See the golden mountain, Mainaka (the ruler of mountains) which rose passing through the ocean, in order to provide rest and relaxation to Hanuma."

[Verse Locator](#)

एतत् कुक्षौ समुद्रस्य स्कन्धावारनिवेशनम् ॥ ६-१२३-१९

अत्र पूर्वं महादेवः प्रसादमकरोत्प्रभुः ।

19. **etat** = this; (is the island); **kukShau** = located in the middle; **samudrasya** = of the ocean; **skandhaavaara niveshanam** = where my troops were stationed; **atra** = at this place; **puurvam** = formerly; **prabhuH** = the Lord; **mahaadevaH** = Shiva (the supreme deity); **akarot** = bestowed; **prasaadam** = his grace; (on me).

"See this island, located in the middle of the ocean, where my troops were stationed. At this place, the lord Shiva (the supreme deity) formerly bestowed his grace on me."

[Verse Locator](#)

एतत्तु दृश्यते तीर्थं सागरस्य महात्मनः ॥ ६-१२३-२०

सेतुबन्ध इति ख्यातं त्रैलोक्येन च पूजितम् ।

एतत्पवित्रं परमं महापातकनाशनम् ॥ ६-१२३-२१

अत्र राक्षसराजोऽयमाजगाम विभीषणः ।

20-21. **etat tu dR^ishyate** = here is seen; **tiirtham mahaatmanaH saagarasya** = the water-descent of the great-souled ocean; **puujitam** = worshipped; **trailokyena** = by the three worlds; **khyaatam** = called; **setubandhaH iti** = as Setu bandha; **etat** = this; **paramam pavitram** = is very much a sacred spot; **mahaapaatakanaashanam** = which destroys major sins; **ayam** = this; **vibhiiShaNaaH** = Vibhishana; **raakShasaraajaH** = the king of demons; **aajagaama** = (first) came; **atra** = here.

"Here is seen the water-descent of the gigantic ocean, called a Setubandha, adored in all the three worlds. This is very much a sacred spot, capable of washing away major sins. At this very place, Vibhishana the king of demons first came."

[Verse Locator](#)

एषा सा दृश्यते सीते किष्किन्धा चित्रकानना ॥ ६-१२३-२२

सुग्रीवस्य पुरी रम्या यत्र वाली मया हतः ।

22. **siite** = O Seetha!; **eShaa** = here is; **dR^ishyate** = see; **saa kiShkindhaa** = that Kishkindha; **ramyaa purii** = a beautiful City; **chitrakaananaa** = with colourful groves; **sugriivasya** = of Sugreeva; **yatra** = where; **vaalii** = Vali; **hataH** = was killed; **mayaa** = by me.

"O Seetha! Here is seen the beautiful City of Sugreeva, Kishkindha, which is full of colourful groves, where Vali was killed by me."

[Verse Locator](#)

अथ दृष्ट्वा पुरीं सीता किष्किन्धां वालिपालिताम् ॥ ६-१२३-२३

अब्रवीत्प्रश्रितं वाक्यं रामं प्रणयसाध्वसा ।

23. **dR^iShTvaa** = seeing; **kiShkindhaam puriim** = the City of Kishkindha; **vaalipaalitaam** = which was ruled by Vali (earlier); **siitaa** = Seetha; **atha** = then; **praNaya saadhvasaa** = who was feeling timid through love; **abraviit** = spoke; **prashritam vaakyam** = the following courteous words; **raamam** = to Rama.

Seeing the City of Kishkindha, which was earlier ruled by Vali, Seetha, who was feeling timid through love, then spoke the following courteous words to Rama.

[Verse Locator](#)

सुग्रीवप्रियभार्याभिस्ताराप्रमुखातो नृप ॥ ६-१२३-२४

अन्येषां वानरेन्द्राणां स्त्रीभिः परिवृता ह्यहम् ।

गन्तुमिच्छे सहायोध्यां राजधानीं त्वया सह ॥ ६-१२३-२५

24-25. nR^ipa = O king!; aham = I; ichchhe = wish; gantum = to go; raajadhaaniim ayodhyaam = to the capital City of Ayodhya; tvayaa saha = along with you; parivR^itaa = accompanied by; striibhiH = the wives; anyeShaam vaanarendraaNaam of other monkey-chiefs; taaraa pramukhataH = with Tara and other; sugriiva priyabhaaryaabhiH = beloved wives of Sugreeva.

"O king! I wish to reach the capital City of Ayodhya along with you, accompanied by the wives of other monkey-chiefs with Tara and other beloved wives of Sugreeva."

[Verse Locator](#)

एवमुक्तोऽथ वैदेह्या राघवः प्रत्युवाच ताम् ।

एवमस्त्विति किष्किन्धां प्राप्य संस्थाप्य राघवः ॥ ६-१२३-२६

विमानं प्रेक्ष्य सुग्रीवं काक्यमेतदुवाच ह ।

26. evam = thus; uktaH = spoken; vaidehyaaH = by Seetha; raaghavaH = Rama; atha = then; pratyuvaacha = replied; taam = to her; evam astu iti = "Let it be"; praapya = reaching; kiShkindhaam = Kishkindha; samsthaapya = and halting; vimaanam = the aerial car; preShya = and seeing; sugriivam = Sugreeva; uvaacha ha = spoke (to him); etat vaakyam = the following words:

Hearing the words of Seetha, Rama then said to her in reply "let it be". Reaching Kishkindha, causing the aerial car to halt, and looking at Sugreeva, Rama spoke to him the following words:

[Verse Locator](#)

ब्रूहि वानरशार्दूल सरान् वानरपुङ्गवान् ॥ ६-१२३-२७

स्त्रीभिः परिवृताह् सर्वे ह्ययोध्यां यान्तु सीतया ।

27. vaanara shaarduula = O the foremost of the monkeys!; bruuhi = tell; sarvaan = all; vaanarapungavaan = the monkey-chiefs; sarve = "All of you"; yantu = come; ayodhyaam = to Ayodhya; siitayaa = with Seetha; parivR^itaaH striibhiH = accompanied by your wives.

"O the king of monkeys! Instruct all the monkey-chiefs to come to Ayodhya in the company of their wives."

[Verse Locator](#)

तथा त्वमपि सर्वाभिः स्त्रीभिः सह महाबल ॥ ६-१२३-२८

अभित्वरस्व सुग्रीव गच्छामः प्लवगाधिप ।

28. mahaabala = O the mighty; sugreeva = Sugreeva; plavagaadhipa = the king of monkeys; tathaa = and; tvam api abhitvarasva = you too hasten to depart; sarvaabhiH striibhiH saha = taking the wives of all the monkeys; gachchhaamaH = we shall proceed.

"O the mighty Sugreeva, the King of monkeys! You too hasten to depart, taking the wives of all the monkeys "we shall proceed."

[Verse Locator](#)

एवमुक्तस्तु सुग्रीवो रामेणामिततेजसा ॥ ६-१२३-२९

वानराधिपतिः श्रीमांस्तैश्च सर्वैः समावृतः ।

29-30. **evam** = thus; **uktaH** = spoken; **raameNa** = by Rama; **amita tejasaa** = of great splendour; **saH shriimaan sugriivaH** = that illustrious Sugreeva; **vaanaraadhipatiH** = the lord of monkeys; **taiH sarnesamaavR^itah** accompanied by all those monkeys; **shiighram** = quickly; **pravishya** = entering; **antaHpuram** = his gynaecium; **udviikShya** = and looking; **taaraam** = at Tara; **abraviit** = spoke; (as follows):

Hearing the words of Rama of great splendour, that illustrious Sugreeva, the lord of monkeys accompanied by all those monkeys, quickly entering his gynaecium, spoke to Tara as follows:

[Verse Locator](#)

प्रिये त्वं सहनारीभिर्वानराणां महात्मनाम् ।
राघवेणाभ्यनुज्ञाता मैथिलीप्रियकाम्यया ॥ ६-१२३-३१

31. **priya** = O the beloved lady!; **tvam** = you; **abhyanujJNaataa** = have been permitted; **raaghaveNa** = by Rama; 9to proceed to Ayodhya); **naariibhiH saha** = in the company of the wives; **mahaatmaanam vaanaraaNaan** = of the great-souled monkeys; **maithiliipriya kaamyayaa** = with an intent to gratify Seetha.

"O the beloved lady! You have been permitted by Rama to proceed to Ayodhya, in the company of the wives of the great-souled monkeys, with an intent to gratify Seetha."

[Verse Locator](#)

त्वर त्वमभिगच्छामो गृह्य वानरयोषितः ।
अयोध्यां दर्शयिष्यामः सर्वा दशरथस्त्रियः ॥ ६-१२३-३२

32. **tvam** = you; **tvara** = hurry up; **gachchhaama** = we shall proceed; **gR^ihya** = by taking; **vaanarayoShitaH** = the wives of the monkeys; **darshayiShyaamaH** = we shall show; **ayodhyaam** = Ayodhya; **saraaH** = and all; **dasharathastriyaH** = the widows of Dasaratha.

"You hurry up, to proceed to Ayodhya, with the wives of the monkeys. We shall show Ayodhya and all the widows of Dasaratha to them."

[Verse Locator](#)

सुग्रीवस्य वचः श्रुत्वा तारा सर्वाङ्गशोभना ।
आहूय चाब्रवीत्सर्वा वानराणां तु योषितः ॥ ६-१२३-३३

33. **shrutvaa** = hearing; **vachaH** = the words; **sugriivasya** = of Sugreeva; **taaraa** = Tara; **sarvaaN^ga shobhanaa** = who was charming of every limb; **aahuuya cha** = called; **sarvaaH striyaH** = all the spouses; **vaanaraanaam** = of the monkeys **abraviit** = and spoke; (as follows):

Hearing the words of Sugreeva, Tara, who was charming of every limb, called all the spouses of the monkeys and spoke to them as follows:

[Verse Locator](#)

सुग्रीवेणाभ्यनुज्ञाता गन्तुं सर्वैश्च वानरैः ।
मम चापि प्रियं कार्यमयोध्यादर्शनेन च ॥ ६-१२३-३४

34. **anujJNaataaH** = duly permitted; **sugriiveNa** = by Sugreeva; **sarvaiH vaanaraishcha** = and all the monkeys; **gantum** = hurry up to proceed (to Ayodhya); **priyam kaaryam** = a kindly act; **mama chaapi** = will be done to me too; **ayodhyaadarshanena** = through the sight of Ayodhya (which is so dear to me)."

"Duly permitted by Sugreeva and all the monkeys, hurry up to proceed to Ayodhya. A kindly act will be done to me too, through the sight of Ayodhya (which is so dear to me)."

[Verse Locator](#)

प्रवेशम् चैव रामस्य पौरजानपदैः सह ।
विभूतिं चैव सर्वासां स्त्रीणां दशरथस्य च ॥ ६-१२३-३५

35. (we shall also see) **praveshamchaiva** = the entry; **raamasya** = of Rama; (into Ayodhya); **paurajaanapadaiH saha** = along with the people of that City as well as the inhabitants of the country-side; **vibhuuti chaiva** = as also the affluence; **dasharathasya striiNaam** = of the widows of Dasaratha.

"We shall also see the entry of Rama into Ayodhya, along with the people of that city as well as the inhabitants of the country-side, as also the affluence of the widows of Dasaratha."

[Verse Locator](#)

तारया चाभ्यनुज्ञाताः सर्वा वानरयोषितः ।
नेपथ्यविधिपूर्वं तु कृत्वा चापि प्रदक्षिणम् ॥ ६-१२३-३६
अध्यारोहन्विमानं तत्सीतादर्शनकाङ्क्षया ।

36. **abhyanuJJNaataaH** = duly permitted; **taarayaacha** = by Tara; **sarvaaH** = all; **vaanarayoShitaH** = the wives of the monkeys; **nepathya vidbhipuurvakam** = wearing their costumes as per rule; **kR^itvaa pradakShiNam** = and going round clockwise; **tat** = that; **vimaanam** aerial car; **adhyaaroham** = ascended (it); **siitaadarshana kaaN^kShayaa** = with an intent to see Seetha.

Duly permitted by Tara, all the wives of the monkeys, wearing their costumes as per rule and going round the aerial car clockwise, ascended it with an intent to see Seetha.

[Verse Locator](#)

ताभिः सहोत्थितं शीघ्रं विमानं प्रेक्ष्य राघवः ॥ ६-१२३-३७
ऋष्यमूकसमीपे तु वैदेहीं पुनरब्रवीत् ।

37. **prekShya** = seeing; **vimaanam** = the aerial car; **utthitam** = having risen; **shiighram** = quickly; **taabhiH saha** = together with the wives of monkeys; **raaghavaH** = Rama; **punaH** = again; **abraviit** = spoke; **vaidehiim** = to Seetha; **RiShyamuuka sapiipe** = at the proximity of Mount Rishyamuka.

Seeing the aerial car having risen quickly, after having taken the wives of monkeys too, Rama again spoke to Seetha at the vicinity of Mount Rishyamuka (as follows):

[Verse Locator](#)

दृश्यते असौ महान्सीते सविद्युदिव तोयदः ॥ ६-१२३-३८
ऋश्यमूको गिरिश्रेष्ठः काञ्चनैर्धातुभिर्वृतः ।

38. **siite** = O Seetha! **asau dR^ishyate** = here is seen; **R^iShyamuukaH** = Rishyamuka; **girivaraH** = the excellent mountain; **vR^itaH** = endowed; **kaaNchanaiH dhaatubhiH** = with layers of gold **savidyuttoadaH iva** = and looking like a cloud with lightning.

"O Seetha! Here is seen Rishyamuka, the excellent mountain, endowed with layers of gold and looking like a cloud with lightning."

[Verse Locator](#)

अत्राहन् वानरेन्द्रेण सुग्रीवेण समागतः ॥ ६-१२३-३९

समयश्च कृतः सीते वधार्थन् वालिनो मया ।

39. siite = O Seetha!; aham = I; samaagataH = met; sugriiveNa = with Sugreeva; vaanarendreNa = the king of monkeys; atra = here; samayashcha = an agreement too; vadhaartham = for the killing; vaalinaH = of Vali; kR^itaH = was made; mayaa = by me.

"O Seetha! Here did I meet Sugreeva, the king of monkeys and an agreement too was made by me for the killing of Vali."

[Verse Locator](#)

एषा सा दृश्यते पम्पा नलिनी चित्रकानना ॥ ६-१२३-४०

त्वया विहीनो यत्राहन् विललाप सुदुःखितः ।

40. eShaa dR^ishyate = here is seen; pampaa = Pampa-river; nalinii = abounding in lotuses; chitrakaananaa = and edged with colourful groves; yatra = where; aham = I; vilalaapa = lamented; suduHkhitaH = with great pain; tvayaa vihiinaH = having been separated from you.

"Here is seen Pampa-river, abounding in lotuses and edged with colourful groves, where I lamented with great pain, having been separated from you."

[Verse Locator](#)

अस्यास्तीरे मया दृष्टा शबरी धर्मचारिणी ॥ ६-१२३-४१

अत्र योजनबाहुश्च कबन्धो निहतो मया ।

41. dharmachaariNii = the virtuous; shabarii = Shabari; dR^iShTaa = was seen; mayaa = by me; asyaaH tiire = at the bank of this river; kabandhaH = Kabandha; yojana baahuH = having arms; a Yojana (eight miles) long; nihataH = was killed; mayaa = by me; atra = here.

"The virtuous Shabari was seen by me at the bank of this river. Here was killed, Kabandha, having arms, a Yojana (eight miles) long."

[Verse Locator](#)

दृश्यते असौ जनस्थाने सीते श्रीमान्वनस्पतिः ॥ ६-१२३-४२

यत्र युद्धं महद्वृत्तन् तव हेतोर्विलासिनि ।

रावणेन हतो यत्र पक्षिणां प्रवरो बली ॥ ६-१२३-४३

42-43. siite = O Seetha!; asau dR^ishyate = here is seen; shriimaan vanaspatiH = the illustrious tree; janasthaane = in the forest of Janasthana; yatra = here itself; jaTaayushcha = Jatayu; mahaatejaaH = the highly brilliant; balii = mighty; pravarah pakShiiNaam = and the foremost among the birds; nihataH = was killed; raavaNena = by Ravana; tava hetoH = for your sake; vilaasini = O sporting lady!

"And over there is seen in the forest of Janasthana, O Seetha, that illustrious tree under which the highly brilliant and mighty Jatayu, the foremost among the birds, was killed by Ravana, for your sake, O sporting lady!."

[Verse Locator](#)

खरश्च निहतश्सङ्ख्ये दूषणश्च निपातितः ।

त्रिशिराश्च महावीर्यो मया बाणैरजिह्मगैः ॥ ६-१२३-४४

पर्णशाला तथा चित्रा दृश्यते शुभदर्शना ।

यत्र त्वं राक्षसेन्द्रेण रावणेन हता बलात् ॥ ६-१२३-४५

44-45. **varavarNini** = O lady of beautiful complexion!; **etat yatra** = here is where; **kharashcha** = Khara; **nihataH** = was killed mayaa = by me; **ajihmagaiH sharaiH** = with straight going arrows; **duShaNashcha** = Dushana; **npaatitaH** = was struck down; **mahaaviiryaH** = and the mighty; **trishirashcha** = Trishiras (was also killed); **tat** = over there; **asmaakam** = is our; **aashramapadam** = place of hermitage; **tathaa** = and shubhadarshane = O charming lady!; **dR^ishyate** = here is seen; **parNashaalaa** = charming lady!; **dR^ishyate** = here is seen; **parashaalaa** = the leaf-hut; **yatra** = where; **tvam** = you; **hR^itaa** = were taken away; **raakShasendreNa** = the king of demons.

"O lady of beautiful complexion! Here is the region, (known as Panchavati, so called because it consists of five banyan trees) where Khara the demon was killed by me with straight-going arrows, as also his brothers, Dushana and the mighty Trishiras. And over there is seen our enchanting leaf-hut, where you were forcibly taken away by Ravana the king of demons, O charming lady!"

[Verse Locator](#)

एषा गोदावरी रम्या प्रसन्नसलिला शिवा ॥ ६-१२३-४६
अगस्त्यस्याश्रमो ह्येष दृश्यते कदलीवृतः ।

46. **eSha** = here is seen; **shubhaa** = the auspicious; **ramyaa** = and charming; **godaavarii** = (river named) Godavari; **prasanna salilaa** = containing clear waters; **dR^ishyate** = here is also seen; **aashramashchaiva** = the hermitage of Agastya; **kadalii vR^itah** = surrounded with banana-groves."

"Here is the shining hermitage of Sutikshna, the great-souled sage. And over there is seen the great hermitage of Sharabhanga, where the thousand-eyed Indra, the destroyer of Citadels, came."

[Verse Locator](#)

दीप्तश्चैवाश्रमो ह्येष सुतीक्ष्णस्य महात्मनः ॥ ६-१२३-४७
दृश्यते चैव शरभङ्गाश्रमो महान् ।
उपयातः सहस्राक्षो यत्र शक्रः पुरन्दरः ॥ ६-१२३-४८

47-48. **eShaH diiptaH aashramaH** = here is the shining hermitage; **sutiikShNasya** = of Sutikshana; **mahaatmanaH** = the great-souled sage; **dR^ishyate** = (and over there) is seen; **mahaan** = the great; **sharabhaN^gashramaH** = hermitage of Sharabhanga; **yatra** = where shakra = Indra; **sahasraakShaH** = the thousand-eyed; **puramdaraH** = the destroyer of citadels; **upaayaataH** = came.

"Here is the shining hermitage of Sutikshna, the great-souled sage. And over there is seen the great hermitage of Sharabhanga, where the thousand-eyed Indra, the destroyer of Citadels, came."

[Verse Locator](#)

एते ते तापसावासा दृश्यन्ते तनुमध्यमे ।
अत्रिः कुलपतिर्यत्र सूर्यवैश्वानरप्रभः ॥ ६-१२३-४९

49. **devi tanumadhyame** = O slender-waisted lady!; **ete dR^ishyante** = here are seen; **te** = those; **taapasaaH** = sages; **yatra** = where; **atriH** = Atri; **kulapatiH** = the head of the hermitage; **suuryavaishvaanaropamaH** = was equal in splendour to the sun and the fire.

"O slender-waisted lady! Here are seen those sages, where, Atri the head of the hermitage, was equal in splendour to the sun and the fire."

[Verse Locator](#)

अस्मिन्देशे महाकायो विराधो निहतो मया ।

अत्र सीते त्वया दृष्टा तापसी धर्मचारिणी ॥ ६-१२३-५०

50. **asmin deshe** = at this place; **mahaakaayaH** = the gigantic; **viraadhaH** = Viradha; **niyataH** = was killed; **mayaa** = by me; **siite** = O Seetha!; **atra** = here; **dR^iShTaa** = was seen; **dharma chariNii** = the virtuous; **taapasii** = Anasuya; the ascetic lady (the wife of sage Atri).

"At this place, the gigantic Viradha was killed by me. O Seetha! Here was seen by you, the virtuous Anasuya, the ascetic lady (the wife of sage, Atri)."

[Verse Locator](#)

असौ सुतनुशैलेन्द्रश्चित्रकूटः प्रकाशते ।

यत्र मान् कैकयीपुत्रः प्रसादयितुमागतः ॥ ६-१२३-५१

51. **sutanu** = O Seetha; **having a beautiful body!** **asau chitrakuuTaH** = here is Chitrakuta; **shailendraH** = the excellent mountain; **prakaashate** = shining; **kaikeyiiputraH** = Bharata; **aagataH** = came; **atra** = here; **maam prasaadayitum** = to seek my favour (in the form of my consent to return to Ayodhya).

"O Seetha, having a beautiful body! Here is Chitrakuta, the excellent mountain, shining. Bharata came here to seek my favour (in the form of my consent to return to Ayodhya)."

[Verse Locator](#)

एषा सा यमुना दूराद्दृश्यते चित्रकानना ।

भरद्वाजाश्रमो श्रीमानेष दृश्यते चैष मैथिलि ॥ ६-१२३-५२

52. **maithilii** = O Seetha!; **eShaa** = here is **dR^ishyate** = seen; **saa ramyaa yamunaa** = the beautiful river of Yamuna; **chitra kaananaa** = surrounded by colourful groves; **eShah dR^ishyate** = here is seen; **shriimaan** = the illustrious; **bharadvaajaashramaH** = hermitage of sage Bharadwaja.

"O Seetha! Here is seen the beautiful river of Yamuna, surrounded by colourful groves. Here is seen the illustrious hermitage of Sage Bharadwaja."

[Verse Locator](#)

इयं च दृश्यते गङ्गा पुण्या त्रिपथगा नदी ।

नानाद्विजगणाकीर्णा संप्रपुष्पितकानना ॥ ६-१२३-५३

53. **iyam dR^ishyate** = here is seen; **puNyaa** = the holy; **gaN^gaanadii** = river Ganga; **tripathagaa** = which wends its way through the three worlds (viz. heaven; the earth and the subterranean world); **naanaadvijayaNaakiirNaa** = whose banks are crowded with flocks of birds; **samprapuShpita paadapaa** = and which is lined with trees in full flowering.

"Here is seen the holy River Ganga, which wends its way through the three worlds (viz. heaven, the earth and the subterranean world), whose banks are crowded with flocks of birds and which is lined with trees in full-flowering."

[Verse Locator](#)

शृङ्गवेरपुरन् चैतद्गुहो यत्र समागतः ।

एषा त्रिपथगा गङ्गा दृश्यते वरवर्णिनि ॥ ६-१२३-५४

नानातरुशताकीर्णा संप्रपुष्पितकानना ।

54. **etat** = here is; **shR^iN^ga bherapura cha** = the town of Shringabheripura; **yatra** = where; **guha** = Guha; **mamasakhaa** = my friend; (stays); **eShaa** = here is; **dR^ishyate** = seen; **saa** = that; **sarayuuH** = rows of sacrificial posts (the relics of sacrifices performed from time to time by Ikshvaku dynasty); **naanaatarushataakiirNaa** = bordered with hundreds of trees; **samprapuShpita kaananaa** = and with groves in full-blossom.

"Here is the town of Shringaberapura, where Guha my friend stays. Here is seen that river, Sarayu, lined with rows of sacrificial posts (the relics of sacrifices performed from time to time by Ikshvaku dynasty), bordered with hundreds of trees and with groves in full blossom."

[Verse Locator](#)

एषा सा दृश्यतेअयोध्या राजधानी पितुर्मम ॥ ६-१२३-५५
अयोध्यान् कुरु वैदेहि प्रणामं पुनरागता ।

55. **siite** = O Seetha!; **eShaa dR^ishyate** = here is seen; **saa raajadhaanii** = that Capital-City'; **mama pituH** = of my father; **vaidehi** = O the princess of Videha territory!; **punaH aagataaH** = having duly returned; **kuru praNaamam** = offer your salutation; **ayodhyaam** = to Ayodhya.

"O Seetha! Here is seen that Capital City of my father. O the princess of Videha territory! Having duly returned, offer your salutation to Ayodhya."

[Verse Locator](#)

ततस्ते वानराः सर्वे राक्षसश्च विभीषणः ॥ ६-१२३-५६
उत्पत्योत्पत्य ददृशुस्तां पुरीन् शुभदर्शनाम् ।

56. **tataH** = thereupon; **sarve te vaanaraaH** = all those monkeys; **samhR^iShTaaH raakShasaaH** = and the rejoiced demons; **savibhiiShaNaaH** = along with Vibhishana; **tadaa** = at that time; **utpatyotpatya** = bounding again and again (to have a glimpse of it); **dadR^ishuH** = saw; **taam puriim** = that City.

Thereupon, all those monkeys and the rejoiced demons along with Vibhishana, at that time, bounding again and again (to have a glimpse of it) saw that City.

[Verse Locator](#)

ततस्तु तां पाण्डुरहर्म्यमालिनीं ।
विशालकक्ष्यान् गजवाजिसङ्कुलाम् ।
पुरीमयोध्यान् ददृशुः प्लवङ्गमाः ।
पुरीं महेन्द्रस्य यथामरावतीम् ॥ ६-१२३-५७

57. **tataH** = thereupon; **plavaN^gamaaH** = the monkeys; **saraakShasaaH** = along with the demons; **apashyan** = beheld; **taam puriim** = that Ayodhya; **paaN^Du harmya maaliniim** = having rows of white palces; **vishaala kakShyaam** = intersected with wide roads; **vR^itaam gajavaajabhiH** = crowded with elephants and horses; **amaraavatiim yathaa** = looking like Amaravathi; **puriim** = the City; **mahendrasya** = of Indra the lord of celestials.

Thereupon, the monkeys along with the demons beheld that Ayodhya, having rows of white palaces, intersected with wide roads, and crowded with elephants and horses, looking like Amaravathi, the City of Indra the lord of Celestials.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे त्रयोविंशत्यधिकशततमः सर्गः

Thus, this is the 123rd chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 123

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57		

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 124 Verses converted to UTF-8, Nov 09

Introduction

Rama, travelling in the aerial car towards Ayodhya, lands at the hermitage of Bharadwaja the sage. When Rama enquires of Bharadwaja about the welfare of Ayodhya-City, Bharata and his mothers. Bharadwaja informs Rama about their welfare. Further, the sage informs that by virtue of his asceticism, he could know everything about the exploits of Rama from the day he left Ayodhya, till he destroyed Ravana. Then, Rama seeks a boon from Bharadwaja, asking him to make the trees on the route to Ayodhya, to bear fruit in the off-season for which the sage grants the boon. Thereupon, the troops of monkeys feasted on those fruits at will.

[Verse Locator](#)

पूर्णं चतुर्दशे वर्षे पञ्चम्यां लक्ष्मणाग्रजः ।
भरद्वाजाश्रमं प्राप्य ववन्दे नियतो मुनिम् ॥ ६-१२४-१

1. **chatrudashe varShe puurNe** = after completion of fourteen years (of his exile); **paN^chamyaam** = and on the fifth day (the bright half) of the lunar month of Ashvayuja (roughly corresponding to the month of september); **lakShmaNaagrajaH** = Rama; **niyataH** = who was disciplined even now; **raapya** = having reached; **bharadvaajaashramam** = the hermitage of the sage; Bharadwaja; **vavande** = offered his salutation; (to the sage).

After completion of fourteen years of his exile and on the fifth day of the bright half of the lunar month of Ashvayuja (roughly corresponding to the month of September), Rama, who was disciplined even now, reaching the hermitage of the sage Bharadwaja, offered his salutation to the sage.

[Verse Locator](#)

सोऽपृच्छदभिवाद्यैनं भरद्वाजं तपोधनम् ।
शृणोषि कच्चिद्भगवन् सुभिक्षानामयं पुरे ॥ ६-१२४-२
कच्चित्स युक्तो भरतो जीवन्त्यपि च मातरः ।

2. **abhivaadya** = having offered his obeisance; **bharadvaajam** = to the sage; Bharadwaja; **enam tapodhanam** = who was rich in this asceticism; **saH** = Rama; **apR^ichchhat** = enquired; **bhagaran** = O venerable one!; **shR^iNoShi kachchit** = have you heard; **pure** = of Ayodhya city; **subhikShaanaamayam** = having an abundance of food and free from disease?; **saH bharataH kachchit** = is that Bharata; **yuktaH** = attentive (in his rule)?; **maataraH mama jiivanti** = I hope my mothers are (still) alive.

Having offered his obeisance to Bharadwaja, who was rich in asceticism, Rama enquired (of him): "Have you heard, O venerable one, of Ayodhya City having an abundance of food and free from disease? Is that Bharata attentive in his rule? I hope my mothers are still alive."

[Verse Locator](#)

एवमुक्तस्तु रामेण भरद्वाजो महामुनिः ॥ ६-१२४-३

प्रत्युवाच रघुश्रेष्ठं स्मितपूर्वं प्रहृष्टवत् ।

3. **evam** = thus; **uktaH** = spoken; **raameNa** = by Rama; **bharadvaajaH** = Bharadwaja; **mahaamuniH** = the great sage; **prahR^iShTavat** = quite rejoiced as he was; **pratyuvaacha** = replied; **smitapuurvam** = with a smile; **raghushreShTham** = to Rama (as follows):

Hearing the words of Rama, Bharadwaja the great sage, quite rejoiced as he was, smilingly replied to Rama (as follows):

[Verse Locator](#)

पङ्कदिग्धस्तु भरतो जटिलस्त्वां प्रतीक्षते ॥ ६-१२४-४

पादुके ते पुरस्कृत्य सर्वं च कुशलं गृहे ।

4. **bharataH** = Bharata; **paN^kadigdhah tu** = mud-smeared as he is (throwing the burden and blame ie. mud on himself); **jaTilaH** = with his hari twisted together; **puraskR^itya** = and keeping in front; **te paaduke** = your wooden sandals; **pratiikShate** = is looking forward; **tvaam** = for you; **sarvam cha** = all are; **kshalam** = safe; **gR^ihe** = at your home and in the city.

"Bharata, with his mud-smeared limbs 9throwing the burden and blame ie. mud and with matted locks, as also placing your wooden-sandals before him, is looking forward for your arrival. All are safe at your home and in the city."

[Verse Locator](#)

त्वां पुरा चीरवसनं प्रविशन्तं महावनम् ॥ ६-१२४-५

स्त्रीतृतीयं च्युतं राज्याद्धर्मकामं च केवलम् ।

पदातिं त्यक्तसर्वस्वं पितृनिर्देशकारिणम् ॥ ६-१२४-६

सर्वभोगैः परित्यक्तं स्वर्गच्युतम्बामरम् ।

दृष्ट्वा तु करुणा पूर्वं ममासीत्समितिजय ॥ ६-१२४-७

कैकेयीवचने युक्तं वन्यमूलफलाशिनम् ।

5-7. **samitimjaya** = O Rama; the victorious in battles!; **puraa** = formerly; **dR^iShTvaa** = on seeing; **tvaam** = you; **pravishantam** = penetrating deeply; **mahaavanam** = into the great forest; **padaatim** = on foot; **kevalam dharmakaamam cha** = with the sole intention of practicing virtue; **chiiravasanam** = clad in pieces of bark; **chyutam** = going away; **raajyaat** = from the sovereignty; **sarvabhogaiH paritaktam** = deprived of all enjoyments; **amaram iva** = like an immortal; **svarga chyutam** = fallen from heaven; **tyakta sarvasvam** = having renounced all your possession; **striitR^itiiyam** = with your spouse (Seetha) as the third (of your party besides Lakshmana and yourself); **pitR^inirdeshakaariNam** = resolved in carrying out the behest of your father; **kaikeyii vachane yuktam** = and intent on implementing the pledge given (by your father) to Kaikeyi; **vanyamuula phalaashinam** = and living; on wild roots and fruits; **mama aashiit karuNaa** = pity arose in me; **puurvam** = earlier.

"O Rama, the victorious in battles! Formerly, on seeing you penetrating deeply into the great forest on foot, with the sole intention of practicing virtue, clad in pieces of bark, going away from sovereignty, deprived of all enjoyments, like an immortal fallen from heaven, having renounced all your possession, with your spouse (Seetha) as the third (of your party besides Lakshmana and yourself), resolved in carrying out the behest of your father and intent on implementing the pledge given (by your father) to Kaikeyi and living on wild roots and fruits, pity arose in me earlier."

[Verse Locator](#)

सांप्रतम् तु समृद्धार्थं समित्रगणबान्धवम् ॥ ६-१२४-८

समीक्ष्य विजितारिं च ममाभूत्प्रीतिरुत्तमा ।

8. sampratamtu = but now; uttamaa priitiH = a great delight; abhuut = occurred; mama = to me; samiikShya = on seeing; samR^iddhaartham = you; having fulfilled your purpose; vijitaarim = that you have conquered your enemies; samitragna baandhavam = and are accompanied by your host of friends and relatives.

"But now, a great delight occurred to me, on seeing you, having fulfilled your purpose, that you have conquered your enemies and are accompanied by your host of friends and relatives."

[Verse Locator](#)

सर्वं च सुखकुःखं ते विदितं ममम् राघव ।

यत्त्वया विपुलं प्राप्तं जनस्थाननिवासिना ॥ ६-१२४-९

9. sarvam viditam = it is completely known; mama = to me; te = of you; janasthaana nivaasinaa = having resided in Janasthana forest; praaptam = and having to; yat vipulam = that abundant; sukha duHkham = joy and sorrow; tvayaa = by you; raaghava = o Rama!

"That joy and sorrow experienced by you in abundance while residing in Janasthana-forest in completely known to me, O Rama!"

[Verse Locator](#)

ब्राह्मणार्थे नियुक्तस्य रक्षतः सर्वतापसान् ।

रावणेन हृता भार्या बभूवेयमनिन्दिता ॥ ६-१२४-१०

10. rakShataH = (While) you were protecting; sarvataapasaan = all the ascetics; niyuktasya = who prayed; braahmaNaarthe = for safe guarding the interest of Brahmanas; aninditaa iyam = this irreproachable wife of yours; babhuuva hR^itaa = was taken away; raavaNena = by Ravana.

"While you were busy in protecting all the ascetics who prayed you for safeguarding the interests of Brahmanas, this irreproachable wife of yours was taken away by Ravana."

[Verse Locator](#)

मारीचदर्शनं चैव सीतोन्मथनमेव च ।

कबन्धदर्शनं चैव पम्पाभिगमनं तथा ॥ ६-१२४-११

सुग्रीवेण च ते सख्यं यथा वाली हतस्त्वया ।

मार्गणं चैव वैदेह्याः कर्म वातात्मजस्य च ॥ ६-१२४-१२

विदितायां च सीतायां नलसेतुर्यथा कृतः ।

यथा चादीपिता लङ्का प्रहृष्टूरियूथपैः ॥ ६-१२४-१३

सपुत्रबान्दवामात्यः सबलः सहावाहनः ।

यथा च निहतः संख्ये रावणो बलदर्पितः ॥ ६-१२४-१४

यथा च निहते तस्मिन् रावणे देवकण्ठके ।

समागमश्च त्रिदशैर्यथा दत्तश्च ते वरः ॥ ६-१२४-१५

सर्वम् ममैतद्विदितं तपसा धर्मवत्सल ।

संपतन्ति च मे शिष्याः प्रवृत्त्याख्याः पुरीमितः ॥ ६-१२४-१६

11-16. **dharmavatsala** = O Rama; devoted to virtue!; **maariicha darshanamchaiva** = even the appearance of Mareecha; **siitonmattanevacha** = the abduction of Seetha (by Ravana); **kabandhadarshanam chaiva** = the sight of Kabandha; **tathaa** = and pampaabhigamanam = your arrival at the Pampa lake; **te sakhyam** = your alliance; **sugriiveNa** = with Sugreeva; **yathaa** = and how; **vaali** = Vali; **hataH** = was killed; **tvayaa** = by you; **maargaNam** = the search; **vaidehyaam** = for Seetha; **yathaa** = how; **nala setuH** = the bridge; Nalasetu; **kR^itaH** = was constructed (over the sea); **yathaa** = how; **laN^kaa** = the city of Lanka; **aadiipitaa** = was set fire; **prahR^iShTaiH hariyuuthapaiH** = by the rejoiced monkey-chiefs; **yathaa** = how; **tasmin raavaNe** = that Ravana; **devakaNTake** = who was a thorn in the side of god; **bala darpitaH** = and who was arrogant of his might; **niyataH** = was killed; **samkhye** = in battle; **saputra baandhavaamaatyaH** = with his sons; kinsfolk and ministers; **sabalaH** = as well as his army; **saharaahanaH** = together with their mounts; **yathaa** = how samaagamaH = yur meeting; **tridashaiH** = with the gods (occured); **yathaa** = how; **varaH cha** = a boon; **dattashcha** = was conferred; **te** = on you; **sarvam etat** = all this; **viditam** = is known; **mayaa** = to me; **tapasaa** = by virtue of my asceticism; **me shiShaaH** = my disciples; **pravR^ittaakhyaaH** = who were accustomed to report to me the news; **sampatnti** = used to go; **puriim** = to Ayodhya City; **itaH** = from here.

"O Rama, devoted to virtue! Even the appearance of Mareecha, the abduction of Seetha by Ravana, the sight of Kabandha, your arrival at the Pampa lake, your alliance with Sugreeva, how Vali was killed by you, the search-operation for Seetha, the exploit of Hanuma, the tracing of Seetha, how the bridge, Nalasetu was constructed (over the sea), how the City of Lanka was set fire by the rejoiced monkey-chiefs, how that Ravana who was the thorn in the side of gods and how was arrogant of his might, was killed in battle, with his sons kinsfolk and his ministers as the gods happened, how a boon was conferred by them on you- all this is known to me by virtue of my asceticism. My disciples, who were accustomed to report to me the news, used to go to Ayodhya-City from here."

[Verse Locator](#)

मित्राणि धन धान्यानि प्रजानां सम्मतानिव ।
जननी नन्म भूमिश्च स्वर्गादपि गरीयसी ॥ ६-१२४-१७

17. **mitraaNi** = the friends; **dhana dhaanyaani** = the riches and the grains; **sammataani** = are highly honoured; **iha** = in this world; **jananii** = mother; **janmabhuumishcha** = and mother-land; **gariiyasii** = and far superior; **svargaadapi** = to even the heaven.

"The friends, the riches and the grains are highly honoured in this world. Mother and mother-land are far superior to even the heaven."

[Verse Locator](#)

तस्य तच्छिरसा वाक्यं प्रतिगृह्य नृपात्मजः ।
बाढमित्येव संहृष्टः श्रीमान्वरमयाचत ॥ ६-१२४-१८

18. **shirasaa tasya tat vaakyam pratigR^iya** = bowing to the aforesaid statement of the sage with his head bent low; **samhR^iShTaH** = highly pleased as he was; **baaDham ityeva** = and saying by all means"; **shriimaan** = the glorious; **nR^ipaاتمajaH** = prince (Rama); **aayaachat** = asked to him; **varam** = the following boon:

Bowing to the aforesaid statement of the sage with his head bent low, highly pleased as he was and saying, "By all means" the glorious prince (Rama) asked of him the following boon:

[Verse Locator](#)

अकालफलिनो वृक्षाः सर्वे चापि मधुस्रवाः ।
फलान्यमृतगन्धीनि बहूनि विविधानि च ॥ ६-१२४-१९
भवन्तु मार्गे भवन्नयोध्यां प्रति गच्छतः ।

19. **nhagavan** = O the venerable sir!; **sarvechaapi vR^ikShaaH** = let all the trees; **maarge** = on the way; **gachchhataH** = even as I fly; **ayodhyaam prati** = To Ayodhya; **akaalaphalinaH** = bear fruit even in the off-season; **madhusravaaH** = and flow with honey; **bahuuni vividhaani cha phalaani** = let abundant fruits of various kinds; **amR^itagandhiini** = and emitting the fragrance of nectar; **bhavantu** = appear on them.

"O venerable sir! Let all the trees on the way, even as I fly to Ayodhya, bear fruit even in the off-season and flow with honey. Let abundant fruits of various kinds, emitting the fragrance of nectar, appear on them."

[Verse Locator](#)

तथेति च प्रतिज्ञाते वचनात्समनन्तरम् ॥ ६-१२४-२०
अभवन्पादपास्तत्र स्वर्गपादपसंनिभाः ।

20. **tatheti pratiJNaate samanantaram vachanam** = once the consent was given in the words "Be it so"; **paadapaaH** = the trees; **tatra** = there; **abhavan** = grew; **svarga paadapa samnibhaaH** = to be closely like the heavenly trees.

Once the consent of the sage was given in the words "be it so", the trees there grew to be closely like the heavenly trees.

[Verse Locator](#)

निष्फलाः फलिनश्चासन्विपुष्पाः पुष्पशालिनः ॥ ६-१२४-२१
शुष्काः समग्रपत्रास्ते नगाश्चैव मधुस्रवाः ।
सर्वतो योजनास्त्रिस्रो गच्छतामभवंस्तदा ॥ ६-१२४-२२

21-22. **tadaa** = then; **tistraH yojanaaH** = three Yojanas (twenty four miles); **gachchhataam** = of the direction of their travel; **nagaaH** = the trees; **niShphalaaH** = that no longer bore fruit; **phalinashcha** = were laden with fruit; **vipuShpaaH** = and those which had ceased to blossom; **puShpashaalinaH** = looked charming with blossom; **shuShkaaH** = the withered trees; **samagra patraashcha** = were fully clothed with foliage; **abhavan madhusravaaH** = and further began to flow with honey.

Then, for an extent of three Yojanas (twenty four miles) on all sides, in the direction of their travel, the trees that no longer bore fruit, were laden with fruit and those which had ceased to blossom looked charming with blossom. The withered trees were fully clothed with foliage and further began to flow with honey.

[Verse Locator](#)

ततः प्रहृष्टाः प्लवगर्षभास्ते ।
बहूनि दिव्यानि फलानि चैव ।
कामादुपाश्रन्ति सहस्रशस्ते ।
मुदान्विताः स्वर्गजितो मुदेव ॥ ६-१२४-२३

23. **te vaanararShabhaaH** = those monkey-chiefs; **prahR^iShTaaH** = were highly pleased; **anvitaH** = and endowed; **mudena** = with delight; **svargajitaH** = as those who had conquered the heaven; **tataH** = thereupon upaashnanti consumed; **kaamaat** = at will; **sahasrashaH** = thousands; **bahuuni divyaani phalaani** = of many of those wonderful fruits.

Highly rejoiced who had conquered the heaven, those monkey-chiefs thereupon consumed at will, thousands of many of those wonderful fruits.

Thus, this is the 124th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 124

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 125 Verses converted to UTF-8, Nov 09

Introduction

Rama asks Hanuma to proceed to Shringaberapura and communicate to Guha about his welfare and also to know the appropriate path to Ayodhya. Rama also asks Hanuma to go to Ayodhya and communicate to Bharata about his welfare and also the previous happenings at the forest and at Lanka, including the abduction of Seetha and her restoration, by killing Ravana in battle. Rama also asks Hanuma to inform Bharata, about their arrival at the proximity of Ayodhya, along with Sugreeva and Vibhishana. Accordingly, Hanuma approaches Guha and Bharata in Nandigrama and informs the pleasant news about the welfare of Rama as well as his impending return to Ayodhya. Bharata is overjoyed on hearing the glad tidings from Hanuma and offers him a number of valuable gifts, for having communicated the agreeable news to him.

[Verse Locator](#)

अयोध्यां तु समालोक्य चिन्तयामास राघवः ।

प्रियकामः प्रियं रामस्ततस्त्वरितविक्रमम्

अयोध्यां तु समालोक्य चिन्तयामास राघवः ।

प्रियकामः प्रियं रामस्ततस्त्वरितविक्रमः ॥ ६-१२५-१

1. samaaloky = looking at; ayodhyaam = Ayodhya; raamaH = Rama; raaghavaH = born in Raghu dynasty; tvarita vikramaH = who was quick in exhibiting prowess; priyakaamaH = who wished to do a kindly act; chintayaamaasa = contemplated; tataH = thereupon; priyam = to do a kindly act.

Looking at Ayodhya, Rama, a scion of Raghu dynasty, for his part, who wished to do a kindly act and who was quick in exhibiting prowess, contemplated thereupon to do a kindly act.

[Verse Locator](#)

चिन्तयित्वा ततो दृष्टिं वानरेषु न्यपातयत् ।

उवाच धीमांस्तेजस्वी हनूमन्तं प्लवङ्गमम् ॥ ६-१२५-२

2. chintayitvaa = having contemplated; dhiimaan tejasvii = the sagacious and the glorious Rama; tataH = then; nyapaatayat = cast; dR^iShTim = his glimpse; vaanareShu = on the monkeys; uvaacha = and spoke; hanuumantam = to Hanuma; plavaN^gamma = the monkey.

Having thus contemplated, the sagacious and the glorious Rama then cast his glimpse on the monkeys and spoke to Hanuma, the monkey (as follows):

[Verse Locator](#)

अयोध्यां त्वरितो गच्छ क्षिप्रं त्वं प्लवगोत्तम ।

जानीहि कच्चित्कुशली जनो नृपतिमन्दिरे ॥ ६-१२५-३

3. **plavaga sattama** = O the foremost of the monkeys!; **gatvaa** = going; **tvaritaH** **shiighraH** = with all speed; **ayodhyaam** = to Ayodhya; **jaaniihi** = find out; **janaH kushalii** **kachchit** = whether the people there are sage; **nR^ipatimandire** = in the royal palace.

"O the foremost of the monkeys! Going with all speed to Ayodhya, find out whether the people there, are safe in the royal palace."

[Verse Locator](#)

शृङ्गवेरपुरं प्राप्य गुहं गहनगोचरम् ।
निषादाधिपतिं ब्रूहि कुशलं वचनान्मम ॥ ६-१२५-४

4. **praapya** = reaching; **shR^iN^ga berapuram** = Shringaberapura; **bruuhi** = communicate; **kushalam** = about my welfare; **mama vachanaat** = in my name; **guha** = to Guha; **niShaadaadhipatim** = the king of Nishadas; a wild tribe; **gahanagocharam** = who lives in the forest.

"Reaching then to Shringaberapura, communicate in my name, about my welfare to Guha, the king of Nishadas, a wild tribe living in the forest."

[Verse Locator](#)

श्रुत्वा तु मां कुशलिनमरोगं विगतज्वरम् ।
अविष्यति गुहः प्रीतः स ममात्मसमः सखा ॥ ६-१२५-५

5. **guhaH** = Guha; **bhaviShayti** = will be; **priitaH** = pleased; **shrutvaa** = in hearing; **maam** = about me; **aatmasamaH** = as well as my own self.

"Guha will be pleased to hear about me, as being safe, healthy and free from trouble. He is my friend, as well as my own self."

[Verse Locator](#)

अयोध्यायाश्च ते मार्गं प्रवृत्तिं भरतस्य च ।
निवेदयिष्यति प्रीतो निषादाधिपतिर्गुहः ॥ ६-१२५-६

6. **priitaH** = feeling pleased; **guhaH** = Guha; **niShaadaadhipatiH** = the lord of Nishadas; the wild tribe; **nivedayiShyati** = will tell; **te** = you; **maargam** = the path; **ayodhyaayaaH** = to Ayodhya; **pravR^ittimcha** = and the news; **bharatasya** = about Bharata.

Feeling pleased, Guha, the lord of Nishadas, the wild tribe, will tell the path to Ayodhya and the news about Bharata."

[Verse Locator](#)

भरतस्तु त्वया वाच्यः कुशलं वचनान्मम ।
सिद्धार्थं शंस मां तस्मै सभार्य सहलक्ष्मणम् ॥ ६-१२५-७

7. **bharataH tu** = Bharata too; **vaachyaH** = is to be asked by you; **mama vachanaat** = in my name; **kushalam** = the news about his welfare; **shamsa** = tell; **tasmai** = him; **maam** = that me; **sabhaaryam sahalakShmaNam** = along with my wife and Lakshmana; **siddhaartham** = have accomplished on object.

"Bharata too is to be asked by you, the news about his welfare, in my name. Tell him of me as having returned, accomplished of our object, with my consort and Lakshmana."

[Verse Locator](#)

हरणं चापि वैदेह्या रावणेन बलीयसा ।
सुग्रीवेण च संवादं वालिनश्च वधं रणे ॥ ६-१२५-८

8. (shamsa) = tell him; haraNam = about the abduction; vaidehyaaH = of Seetha; baliyasaa raavaNena = by the mighty Ravana; samvaadamcha = my conversation; sugriiveNa = with Sugreeva; vadham = and the killing; vaalinaH = of Vali; rane = in combat.

"Tell him about the abduction of Seetha by the mighty Ravana, my conversation with Sugreeva and the killing of Vali in combat."

[Verse Locator](#)

मैथिल्यन्वेषणं चैव यथा चाधिगता त्वया ।
लङ्घयित्वा महातोयमापगापतिमव्ययम् ॥ ६-१२५-९

9. (Tell him) maithiliyanveShaNam chaiva = also about the search for Seetha; yathaa = and how; adhigataa = she was traced out; tvayaa = by you; laN^ghayitvaa = in crossing; avyayam aapagaapatim = the never-diminishing ocean; mahaatoyam = with extensive waters.

"Tell him also about the search for Seetha and how she was traced out by you, after crossing the never-diminishing ocean, having extensive waters."

[Verse Locator](#)

उपयानं समुद्रस्य सागरस्य च दर्शनम् ।
यथा च कारितः सेतू रावणश्च यथा हतः ॥ ६-१२५-१०

10. (Tell him) upayaanam = about our going near; samudrasya = the ocean; darshanamcha = the appearance; saagarasya = of the ocean; yathaa = how; setuH = the bridge; kaaritaH = was constructed; yathaa = and how; raavaNashcha = Ravana; hataH = was killed.

"Tell him about our going near the ocean, the appearance of the ocean, how the bridge was constructed there and how Ravana was killed."

[Verse Locator](#)

वरदानं महेन्द्रेण ब्रह्मणा वरुणेन च ।
महादेवप्रसादाच्च पित्रा मम समागमम् ॥ ६-१२५-११

11. (Tell him) varadaanam = about the bestowal of boons; mahendreNa = by Indra the lord of celestials; brahmaNaa = by Brahma the lord of creation; varuNena = and by Varuna the lord of waters; maama samaagamam = my meeting; pitaa = with my (deceased) father; mahaadevaprasaadena = through the grace of Shiva; the Supreme Deity.

"Tell him about the bestower of boons by Indra the lord of celestials, by brahma the lord of creation, and by Varuna the lord of waters, my meeting with my (deceased) father, through the grace of Shiva the Supreme Deity."

[Verse Locator](#)

उपयातं च मां सौम्य भरताय निवेदय ।
सह राक्षसराजेन हरीणामीश्वरेण च ॥ ६-१२५-१२

12. saumya = O gently Hanuma!; nivedaya = inform; bharataaya = to Bharata; maam = of me; upayaatam = as having come near; raakShasaraajena saha = along with Vibhishana; iishvareNa hariiNaam = and Sugreeva the lord of monkeys.

"O gentle Hanuma! Inform to Bharata, of me as having come near Ayodhya, along with Vibhishana and Sugreeva the lord of monkeys."

[Verse Locator](#)

जित्वा शत्रुगणान्नामः प्राप्य चानुत्तमं यशः ।

उपयाति समृद्धार्थः सह मित्रैर्महाबलः ॥ ६-१२५-१३

13. (Tell him) raamaH = (that) Rama; upaayaati = is coming; jitvaa = having conquered; shatrugaNaam = hosts of enemies; praapyacha = having obtained; anuttamaam yashaH = an excellent fame; samR^iddhaarthaH = having accomplished his purpose; mahaabalaiH mitraiH saha = along with his mighty friends.

"Tell him, that having conquered hosts of enemies and obtained an excellent fame, is purpose having been accomplished, Rama is coming near, with is mighty friends."

[Verse Locator](#)

एतच्छ्रुत्वा यमाकारं भजते भरतस्ततः ।

स च ते वेदितव्यः स्यात्सर्वं यच्चापि मां प्रति ॥ ६-१२५-१४

14. saH cha = it is also; veditavyaH = to be known; te = by you; akaaram = the facial expression; yan = which; bhajate = he obtained; shrutvaa = after having heard; etat = this; sarvam = all; yachchaapi = syaat = that he intends to do; maam prati = in relation to me.

"It is also to be observed by you, about the facial expression which Bharata wears, after hearing all this and also all that he intends to do in relation to me."

[Verse Locator](#)

ज्ञेयाः सर्वे च वृत्तान्ता भरतस्येङ्गितानि च ।

तत्त्वेन मुखवर्णेन दृष्ट्या व्याभाषणेन च ॥ ६-१२५-१५

15. sarvecha = all; vR^ittaantaH = the occurrences; JNeyaaH = are to be known; mukhavarnena = by the colour of his face; dR^iShTyaa = by his glances; vyaabhaaShitena = and by his speech; iN^gitaani = gestures; bharatasya = of Bharata; tattvataH = are to be really; jJNeyaaH = known.

"All the occurrences there are to be known. All the gestures of Bharata are to be ascertained through the colour of his face, glances and the speech."

[Verse Locator](#)

सर्वकामसमृद्धं हि हस्त्यश्वरथसङ्कुलम् ।

पितृपैतामहं राज्यं कस्य नावर्तयेन्मनः ॥ ६-१२५-१६

16. kasya = whose; manaH = mind; na aavartayet = does not turn round; raajyam = with a kingdom; sarvakaama samR^iddham = abundantly rich in all coveted enjoyments; hastyashvaratha samkulam = teeming with elephants; horses and chariots; pitR^ipaitaamaham = and which is inherited from one's father?

"Whose mind does not turn round, with a kingdom abundantly rich in all coveted enjoyments, teeming with elephants horses and chariots and which is in herited from one's father?"

[Verse Locator](#)

संगत्या भरतः श्रीमान्नाज्येनार्थी स्वयं भवेत् ।

प्रशास्तु वसुधां सर्वामखिलां रघुनन्दनः ॥ ६-१२५-१७

17. samgatyya = having been associated (for long); raajyena = with the kingdom; bhavet shriimaan bharataH = if the illustrious Bharata; arthii = has a desire; svayam = for himself; raghunadanah = (let) Bharata; prashaastu = rule; sarvaam vasudhaam = the entire kingdom; akhilaam = in one piece.

"Having been associated with the kingdom for long, if the illustrious Bharata is longing for it himself, let Bharata rule the entire kingdom in one piece."

[Verse Locator](#)

तस्य बुद्धिं च विज्ञाय व्यवसायं च वानर ।
यावन्न दूरं याताः स्मः क्षिप्रमागन्तुमर्हसि ॥ ६-१२५-१८

18. **vaanara** = O Hanuma!; **viJNaaya** = understanding; **tasya** = his; **buddhim** = mind; **vyavasaayamcha** = and perception; **arhasi** = you ought; **aagantum** = to come; **kShipram** = quickly; **yaavat duuram na yaataa smaH** = before we do not go for a long distance towards Ayodhya.

"O Hanuma! Understanding his mind and perception, you ought to return quickly, before we are not gone for a long distance towards Ayodhya."

[Verse Locator](#)

इति प्रतिसमादिष्टो हनूमान्मारुतात्मजः ।
मानुषं धारयन्नूपमयोध्यां त्वरितो ययौ ॥ ६-१२५-१९

19. **iti** = thus; **pratisamaadiShTaH** = commanded; **hanuman** = hanuma; **maarutaatmajaH** = the son of wind-god; **dhaarayan** = assuming; **maanusham ruupam** = a human form; **tvarithaH** = swiftly; **yayau** = went; **ayodhyaam** = to Ayodhya.

Assuming a human form, when thus commanded by Rama, Hanuma the son of wind-god, swiftly left for Ayodhya.

[Verse Locator](#)

अथोत्पपात वेगेन हनूमान् मारुतात्मजः ।
गरुत्मानिव वेगेन जिघृक्षन् पन्नगोत्तमम् ॥ ६-१२५-२०

20. **garutmaaniva** = as Garuda the eagle; (**flies**) **vegena** = speedily; **jighR^ikShan** = with an intention to seize; **pannagottamam** = a large snake; **maarutaatmajaH** = Hanuma the son of wind-god; **atha** = then; **utpapaata** = flew up; **vegena** = with speed.

Hanuma, the son of wind-god then flew up with speed towards Ayodhya, as Garuda the eagle would fly with speed, while seeking to catch a large snake.

[Verse Locator](#)

लङ्घयित्वा पितृपथं भुजगेन्द्रालयं शुभम् ।
गङ्गायमुनयोर्भीमं संनिपातमतीत्य च ॥ ६-१२५-२१
शृङ्गवेरपुरं प्राप्य गुहमासाद्य वीर्यवान् ।
स वाचा शुभया हृष्टो हनूमानिदमब्रवीत् ॥ ६-१२५-२२

21-22. **laNghayitvaa** = leaping; **shubham pitR^ipatham** = into the auspicious sky; **vhagendraalayam** = the dwelling place of birds; **samatiitya** = crossing over; **bhiimam samaagamam** = the terrific conjunction; **gaN^gaayamunayoH** = of Ganga and Yamuna rivers; **praapya** = reaching; **shR^iNgaberapuram** = the City of Shringabera; **asaadya** = and approaching; **guham** = Guha; **viiryavaan sah hanuumaan** = that valiant hanuma **hR^iShTaH** = joyfully; **abraviit** = spoke; **idam** = the following words; **shubhayaa vaachaa** = in a charming voice:

Leaping into the auspicious sky, the dwelling place of birds, duly crossing over the terrific conjunction of Ganga and Yamuna rivers, reaching Shringaverapura and approaching Guha (the chief of Nishadas), that valiant Hanuma spoke the following words in a charming voice:

सखा तु तव काकुत्स्थो रामः सत्यपराक्रमः ।

ससीतः सह सौमित्रिः स त्वां कुशलमब्रवीत् ॥ ६-१२५-२३

23. saH raamaH = that Rama; tava sakhaa = your friend; kaakutthsaH = born in Kakutthsa dynasty; satya paraakramaH = who is true in his prowess; sa siitaH = along with Seetha; saha saumitriH = and Lakshmana; abraviit = enquired; tvaam kushalam = of your welfare.

"Along with Seetha and Lakshmana, Rama, your friend, that scion of Kakutthsa, of true prowess, has for his part enquired of your welfare."

[Verse Locator](#)

पञ्चमीमद्य रजनीमुषित्वा वचनान्मुनेः ।

भरद्वाजाभ्यनुज्ञातं द्रक्ष्यस्यद्यैव राघवम् ॥ ६-१२५-२४

24. drakShyasi = you can see; raaghavam = Rama; adyaiva = here itself today; bharadvajaanuJNaatam = when he has been duly permitted by Bharadwaja the sage; uShitvaa = after spending; muneH = vachanaat = at the instance of the sage; raajaniim = for a night; paN^chamiim = of the fifth lunar day (of the bright half of the month of Ashvayuja).

"You can see Rama here itself today, when he has been duly permitted by Bharadwaja the sage, after spending, at the instance of the sage, for a night of the fifth lunar day (of the bright half of the month of Ashvayuja)."

[Verse Locator](#)

एवमुक्त्वा महातेजाः सम्प्रहृष्टतनूरुहः ।

उत्पपात महावेगो वेगवानविचारयन् ॥ ६-१२५-२५

25. vegavaan = that swift moving Hanuma; samprahR^iShTa tanuuruhah = with his rejoicingly feather-like body; mahaa tejaaH = and with a great splendor; avichaarayan = not thinking of his fatigue; utpapaata = sprang up; mahaavegaat = with a great speed.

That swift-moving Hanuma, with his rejoicingly feather-like body and with a great splendor, not thinking of his fatigue, sprang up with a great speed.

[Verse Locator](#)

सोऽपश्यद्रामतीर्थं च नदीं वालुकिनीं तथा ।

वरूथीं गोमतीं चैव भीमं सालवनं तथा ॥ ६-१२५-२६

प्रजाश्च बहुसाहस्रीः स्फीतान् जनपदानपि ।

26. saH = Hanuma; apashyat = saw; raamatiirtham = Ramatirtha; a place of a descent into the river (hallowed by the association of Lord Parasurama); tathaa = as well as; vaalukiniim nadiim = the rivers VALukini; varuuthiim = Varuthini; gomatiim chaiva = and Gomati; tathaa = and; bhiimam = the formidable; shaalavanam = forest of Sala trees; bahusaahasriiH = and many thousands; prajaashcha = of people; sphiitaan = and numerous; janapadaanapi = communities.

Hanuma saw, on the way, Ramatirtha, a place of descent into the river (hallowed by the association of Lord Parashurama), as well as the rivers Valukini, Varuthini and Gomati as also the formidable forest of Sala trees, many thousands of people and numerous communities.

[Verse Locator](#)

स गत्वा दूरमध्वानं त्वरितः कपिकुञ्जरः ॥ ६-१२५-२७

आससाद द्रुमान्फुल्लान्नन्दिग्रामसमीपजान् ।

सुराधिपस्योपवने यथा चैत्ररथे द्रुमान् ॥ ६-१२५-२८

स्त्रीभिः सपुत्रैर्वृद्धैश्च रममाणैः स्वलंकृतैः ।

27-28. gatvaa = going; tvaritaH = quickly; duuram adhvaanam = for a long distance; saH kapishreShTaH = that foremost of the monkeys; aasasaada = reached; phullaan drumaan = the trees in flowering; nandigraama samiipaan = near Nandigrama; suraadhipasya upavane chaitrarathe drumaan yathaa = and looking like those comprised in the garden of Indra the lord of celestials and comprised in the garden of Indra the lord of celestials and the garden of Kubera (known by the name Chaitraratha); ramamaaNaiH = and frequented; striibhiH = by women; saputraiH = along with their sons; vR^iddhaishcha = and elders; svalamkR^itaiH = charmingly adorned.

Going quickly for a long distance, that foremost of the monkeys reached trees in flowering, near Nandigrama and looking like those comprised in the garden of Kubera (known by the name, Chitraratha) and frequented by women along with their sons and elders, charmingly adorned as they were.

[Verse Locator](#)

क्रोशमात्रे त्वयोध्यायाश्चीरकृष्णाजिनाम्बरम् ॥ ६-१२५-२९

ददर्श भरतं दीनं कृशमाश्रमवासिनम् ।

जटिलं मलदिग्धाङ्गं भ्रातृव्यसनकर्षितम् ॥ ६-१२५-३०

फलमूलाशिनं दान्तं तापसं धर्मचारिणम् ।

समुन्नतजटाभारं वल्कलाजिनवाससं ॥ ६-१२५-३१

नियतं भावितात्मानं ब्रह्मर्षिसमतेजसं ।

पादुके ते पुरस्कृत्य शासन्तं वै वसुन्धराम् ॥ ६-१२५-३२

चतुर्वर्ण्यस्य लोकस्य त्रातारं सर्वतो भयात् ।

उपस्थितममात्यैश्च शुचिभिश्च पुरोहितैः ॥ ६-१२५-३३

बलमुख्यैश्च युक्तैश्च काषायाम्बरधारिभिः ।

29-33. kroshamaatre = at a distance of two miles; ayodhaayaaH = from Ayodhya; dadarsha = (Hanuma) saw; bharatam = Bharata; aashrama vaasinam = living in a hermitage; chiira kR^ishNaajinaambaram = with the bark of trees and the skin of a black antelope wrapped round his waist; diinam kR^isham = looking miserable and emaciated; jaTilam = wearing matted locks on his head; mala digdhaaN^gam = his limbs coated with dirt; bhraatR^ivyaasana karshitam = afflicted through separation from his elder brother; Rama; phalamuulaashinam = subsisting on fruits and roots; daantam = with his senses subdued; taapasam = engaged in austerities; dharma chaariNam = practising virtue; samunnata jaTaabhaaram = with a very high head of matted hair; valkalaajina vaasinam = covering his body too with the bark of trees and a deer-skin; niyatam = disciplined; bhaavitaatmaanam = whose thoughts were fixed on the Supreme Spirit; brahmarShisamatejasam = with a splendour; equalling that of a Brahmanical sage; prashaasantam = ruling; vasumdharaam = the earth; puraskR^itya te paaduke = after placing the wooden sandals (of Rama) before him; traataaram = protecting; lokasya chaaturvarNyasya = the people belonging to all the four grades (viz. Brahmanas; Kshatriyas; Vaisyas and Sudras); sarvataH bhayaat = from all peril; upasthitam = and attended; shuchibhiH = by the upright amaatyaischa = ministers; purohitaiH = priests; yuktaiH balamukhyaishcha = and by clever troop-commanders; kaaShaayaambara dhaaribhiH = all clad in saffron robes.

At a distance of two miles from Ayodhya Hanuama saw Bharata, living in a hermitage, with the bark trees and the skin of a black antelope wrapped round his waist, looking miserable and emaciated, wearing matted locks on his head, his limbs coated with dirt, afflicted through separation from Rama his elder brother, subsisting on roots and fruits, with his senses subdued, engaged in austerities, protecting virtue, with a very high head of matted hair, covering his body with the bark of trees and a deer skin, disciplined, whose thoughts were fixed on the Supreme Spirit, with a splendour equalling that of a Brahmanical sage, ruling the earth after placing the wooden sandals before him, protecting the people belonging to all the four grades (viz. Brahmans Kshatriyas, Vaisyas and Shudras) from all peril and attended by the upright ministers, priests and by clever troop-commanders, all clad in saffron robes.

[Verse Locator](#)

न हि ते राजपुत्रं तं चीरकृष्णाजिनाम्बरम् ॥ ६-१२५-३४
परिमोक्तुं व्यवस्यन्ति पौरा वै धर्मवत्सलाः ।

34. **te pauraH** = those citizens; **dharma vatsalaaH** = who were all fond of righteousness; **navyavasyanti hi** = were not indeed willing **paribhoktum** = to enjoy pleasures ignoring; **tam raajaputram** = that prince; **chiiran kR^iShNaajinaambaram** = clad in the bark of trees and the skin of a black antelope.

Those citizens, who were all fond of righteousness, were not willing to enjoy pleasures, ignoring that prince clad in the bark of trees and the skin of a black antelope.

[Verse Locator](#)

तं धर्ममिव धर्मज्ञं देववन्तमिवापरम् ॥ ६-१२५-३५
उवाच प्राञ्जलिर्वाक्यं हनूमान्मारुतात्मजः ।

35. **praaN^jaliH** = with joined palms in salutation; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **uvaacha vaakyam** = spoke (as follows); **tam** = to that Bharata; **dharmaJNam** = who knew what is right; **dharmamiva aparam dehavantam** = and seemed to be a second Dharma (the god of virtue) clothed with a body of virtue.

With joined palms in salutation, Hanuma the son of wind-god spoke as follows to that Bharata, who knew what is right and seemed to be a second Dharma (the god of virtue) clothed with a body of virtue:

[Verse Locator](#)

वसन्तं दण्डकारण्ये यं त्वं चीरजटाधरम् ॥ ६-१२५-३६
अनुशोचसि काकुत्स्थं स त्वा कुशलमब्रवीत् ।

36. **vasantam** = who was residing; **daN^DakaaraN^ya** = in the forest of Dandaka; **chiira jaTAadharam** = wearing the bark of trees and matted locks; **kaakutthsam** = Rama; **yam anushochasi** = for whom you were repenting; **saH** = that Rama; **abraviit** = has enquired; **tvaam** = you; **kaushalam** = about your welfare.

"Rama, for whom you are repenting residing as he was in the forest of Dandaka wearing the bark of trees and matted locks, has enquired about your welfare."

[Verse Locator](#)

प्रियमाख्यामि ते देव शोकं त्यक्ष्यसि दारुणम् ॥ ६-१२५-३७
अस्मिन्मुहूर्ते भ्रात्रा त्वं रामेण सह सङ्गतः ।

37. **deva** = O Lord!; **aakhyaami** = I am telling; **te** = you; **priyam** = a pleasant news; **tyaja** = give up; **sudaaruNam** = the dreadful anguish; **asmin muhuurte** = at this moment; **tvam** = you; **samgataH** = joined; **raameNa saha** = with Rama; **bhraatraa** = your elder brother.

"O Lord! I am telling you a pleasant news. Give up this dreadful anguish. Within a while, you will be meeting Rama, your elder brother."

[Verse Locator](#)

निहत्य रावणं रामः प्रतिलभ्य च मैथिलीम् ॥ ६-१२५-३८
उपयाति समृद्धार्थः सह मित्रैर्महाबलैः ।

38. **nihatya** = having killed; **raavaNam** = Ravana; **pratilabhya** = and having got back; **maithiliim** = Seetha; **raamaH** = Rama; **samR^iddhaarthaH** = having accomplished his purpose; **raamaH** = Rama; **upayaati** = is coming; **mahaabalaiH mitraiH saha** = with his mighty friends.

"Having killed Ravana and got back Seetha, Rama is returning with his mighty friends, his purpose duly accomplished."

[Verse Locator](#)

लक्ष्मणश्च महातेजा वैदेही च यशस्विनी ॥ ६-१२५-३९
सीता समग्रा रामेण महेन्द्रेण शची यथा ।

39. **lakShmaNashcha** = Lakshmana too; **mahaatejaaH** = who is endowed with extra ordinary energy; (is coming); **samagraa siitaa** = intact with Seetha; **yashasvinii vaidehii** = the illustrious princess of Videha territory; **raameNa** = and with Rama; **shachii yathaa** = as Sachi (the wife of Indra) **mahendreNa** = would with the mighty Indra the lord of celestials.

"Lakshmana too, who is endowed with extraordinary energy, is coming intact with Seetha, the illustrious princess of Videha territory and with Rama as Sachi (the wife of Indra) would with the mighty Indra the lord of celestials."

[Verse Locator](#)

एवमुक्तो हनुमता भरतः कैकयीसुतः ॥ ६-१२५-४०
पपात सहसा हृष्टो हर्षान्मोहमुपागमत् ।

40. **evam** = thus; **uktaH** = spoke; **hanumataa** = by Hanuma; **bharataH** = Bharata; **kaikeyiisutaH** = the son of Kaikeyi; **hR^iShTaH** = felt delighted; **papaata** = and sank; **sahasaa** = all at once; **bhuumau** = to the ground; **upaagamat moham** = and fainted; **harShaata** = through joy.

Hearing the words of Hanuma, Bharata the son of Kaikeyi, felt delighted and sank all at once to the ground as also fainted through joy.

[Verse Locator](#)

ततो मुहूर्तादुत्थाय प्रत्याश्वस्य च राघवः ॥ ६-१२५-४१
हनुमन्तमुवाचेदं भरतः प्रियवादिनम् ।

41. **tataH** = thereupon; **bharataH** = Bharata; **raaghavaH** = who was born in Raghu dynasty; **uttaaya** = got up; **muhuurtaat** = within a while; **pratyashvasya** = and regaining his consciousness; **uvaacha** = spoke; **idam** = the following words hanuumantam = to Hanuma; **priya vaadinam** = who spoke pleasant tidings (to him).

Thereupon, Bharata who was born in Raghu dynasty, got up from the swoon within a while and regaining his consciousness, spoke the following words to Hanuma, who spoke pleasant tidings to him.

[Verse Locator](#)

42. aaliN^gya = embracing; kapim = Hanuma; sambhramaat = with eagerness; shriimaan = the illustrious; bharataH = Bharata; siShecha = bathed (him) vipulaiH = with copious; ashrubindubhiH = tear-drops; priitimayaiH = born of delight; ashokajaiH = and as such; other than those born of anguish.

Embracing Hanuma with eagerness, the illustrious Bharata bathed him with copious tear-drops born of delight and as such, other than those born of anguish.

[Verse Locator](#)

देवो वा मानुषो वा त्वमनुक्रोशादिहागतः ॥ ६-१२५-४३

प्रियाख्यानस्य ते सौम्य ददामि ब्रुवतः प्रियम् ।

गवां शतसहस्रं च ग्रामाणां च शतं परम् ॥ ६-१२५-४४

सकुण्डलाः शुभाचारा भार्याः कन्याश्च षोडश ।

हेमवर्णाः सुनासोरूः शशिसौम्याननाः स्त्रियः ॥ ६-१२५-४५

सर्वाभरणसम्पन्ना सम्पन्नाः कुलजातिभिः ।

43-45. saumya = O the gentle one!; tvam = are you; devovaa = a divine being maanuShovaa = or a human being; aagataH = who have come; iha = here; anukroshaat = out of compassion?; te priyaakhyaanasya = to you; who have given this agreeable news to me; dadaami = I shall give (in return); priyam bruvataH = for the pleasant tidings; shatasahasram cha = a hundred thousand; gavaam = cows; shatam = a hundred; param graamaaNaaH = best villages; bhaaryaaH = and for wives; shooDasha = sixteen; hemavarNaaH = golden complexioned; kanyaaH = virgin girls; shubhaachaaraaH = of a good conduct; sakuN^DalaaH = decked with ear-rings; sunaa soruuH = having beautiful noses and thighs; sarvaabharaNa sampannaH = adorned with all kinds of jewels; shashi saumyaananaaH = with charming countenances as delightful as the moon; kulajaatibhiH = and born in a noble family.

"O the gentle one! Are you a divine being or a human being, who have come here out of compassion? To you, who have given this agreeable news to me, I shall give in return, for the pleasant tidings, a hundred thousand cows, a hundred best villages, and for wives, sixteen golden complexioned virgin girls of a good conduct, decked with ear-rings, having beautiful noses and thighs, adorned with all kinds of jewels, with charming countenances as delightful as the moon and born in a noble family."

[Verse Locator](#)

निशम्य रामागमनं नृपात्मजः ।

कपिप्रवीरस्य तदाद्भुतोपमम् ।

प्रहर्षितो रामदिदक्षयाभवत् ।

पुनश्च हर्षादिदमब्रवीद्वचः ॥ ६-१२५-४६

46. nishamya = hearing; kapipraviirasya = from Hanuma; raamaagamanam = the news of arrival of Rama; adbhutopamam = resembling a wonder; niR^ipaاتمajaH = Bharata the prince; abhavat = became; praharShataH = over-joyed; raama didR^ikShayaa = by a desire to see Rama; punashcha = and spoke; idam vachanam = the following words; punashcha = again; harShaH = with delight.

Hearing the news of Rama's arrival resembling a wonder, from Hanuma, Bharata the prince felt overjoyed by a desire to see Rama and spoke the following words again with delight:

Thus, this is the 125th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 125

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46			



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 126 Verses converted to UTF-8, Nov 09

Introduction

Hanuma recounts to Bharata, broad details relating to the soujourn of Rama, Seetha and Lakshmana in the forest from the day Bharata takes wooden sandals of Rama, till the day Ravana is killed.

[Verse Locator](#)

बहूनि नाम वर्षाणि गतस्य सुमहद्वनम् ।
शृणोम्यहं प्रीतिकरं मम नाथस्य कीर्तनम् ॥ ६-१२६-१

1. aham = I; shR^iNomi naama = am indeed hearing; priitikaram = a delightful; kiirtanam = mention; mama naathasya = of my lord; gatasya = who went; sumahat = to the vast; vanam = forest; bahuuni varShaaNi = so many years ago.

"I am indeed hearing a delight mention of my lord, who proceeded to the vast forest so many years ago.

[Verse Locator](#)

कल्याणी बत गाथेयं लौकिकी प्रतिभाति मे ।
एति जीवन्तमानन्दो नरं वर्षशतादपि ॥ ६-१२६-२

2. iyam = this; laukikii = common; gathaa = saying; pratibhaati = sounds; maam = to me; kalyaaNii = good; aanandaH = that bliss; eti = comes; jiivantam naram = to a surviving man; varShashataadapi = even if it be after a hundred years!.

"This common saying sounds to me good, that bliss comes to a surviving man, even if it be after a hundred years!"

[Verse Locator](#)

राघवस्य हरीणां च कथमासीत्समागमः ।
कस्मिन्देशे किमाश्रित्य तत्त्वमाख्याहि पृच्छतः ॥ ६-१२६-३

3. katham = how; kim aashritya = and being supported by what; samaagamaH = an alliance; aasiit = came to be concluded; raaghavasya acha kapiinaamcha = between Rama and the monkeys; kashmin deshe = and at what place?; aakhyaahi tattvam = tell the truth to me; pR^ichchhataH = enquiring as I am.

"How and on what ground, an alliance has been concluded between Rama and the monkeys and at what place? Tell the truth to me, enquiring as I am."

[Verse Locator](#)

स पृष्ठो राजपुत्रेण बृह्यां समुपवेशितः ।
आचक्षे ततः सर्वं रामस्य चरितं वने ॥ ६-१२६-४

4. pR^iShTaH = when asked; raajaputreNa = by Bharata; samupaveshitaH = after making Hanuma to sit; bR^isyaam = on a cushion; saH = Hanuma; tataH = thereupon; aachachakShe = began to narrate; sarve = the entire; charitam = exploits; raamasya = fo Rama; vane = in the forest.

Seated comfortably on a cushion and interrogated by Bharata, Hanuma thereupon began to narrate the entire exploits of Rama in the forest.

[Verse Locator](#)

यथा प्रव्रजितो रामो मातुर्दत्ते वरे तव ।
यथा च पुत्रशोकेन राजा दशरथो मृतः ॥ ६-१२६-५
यथा दूतैस्त्वमानीतस्तूर्णं राजगृहात्प्रभो ।
त्वयायोध्यां प्रविष्टेन यथा राज्यं न चेप्सितम् ॥ ६-१२६-६
चित्रकूटं गिरिं गत्वा राज्येनामित्रकर्शनः ।
निमन्त्रितस्त्वया भ्राता धर्ममाचरिता सताम् ॥ ६-१२६-७
स्थितेन राज्ञो वचने यथा राज्यं विसर्जितम् ।
आर्यस्य पादुके गृह्य यथासि पुनरागतः ॥ ६-१२६-८
सर्वमेतन्महाबाहो यथावद्विदितं तव ।
त्वयि प्रतिप्रयाते तु यद्वृत्तं तन्निबोध मे ॥ ६-१२६-९

5-9. prabho = O lord; mahaabaaho = the long armed!; yathaa = how; tava = your; maatuH = mother; dattau = was bestowed with; varau = two boons (by your father); raamaH = how Rama; pravraajitaH = was sent to exile; yathaa = how; dasharathaH = Dasaratha; raajaa = the king; mR^itaH = died; yathaa = how; raajyam = sovereignty; na cha iipsitam = was not coveted; tvayaa = by you; praviShTena = who entered; ayodhyaam = Ayodhya; yathaa = how; tvayaa = by you; aacharataa dharmam = while following righteousness; gatvaa = and going; chitrakuuTa girim = to Mount Chitrakuta bhraataa = Rama your elder brother; amitrakarshanaH = the tormentator of enemies; nimantritaH = was invited; raajyena = to take back the kingdom; yathaa = how; raaJNaH vachane sthitena = Rama who stood by the king's words; visarjitam = abandoned; raajyam = the sovereignty; yathaa = how; punaH aagataH asi = you returned; gR^ihya = taking; paaduke = the wooden sandals; aasyasya = of your brother; sarvam etat = all this; viditam = is known; tava = to you; yathaavat = exactly; me nibodha = you know from me; yat = what; vR^ittam = occurred; tvayi pratiprayaate = since you returned to Ayodhya.

"O Lord, the long-armed! How your mother was conferred with two boons by your father, how Rama was sent to exile, how Dasaratha the king died, with a shocking sorrow for his son's exile, how you were brought quickly from Rajagriha (the seat of government of Kekaya kings) by the envoys, how sovereignty was not coveted by you when you returned to Ayodhya, how on your going to mount Chitrakuta, your, elder brother the tormentator of enemies was invited by you who followed righteousness to take back the kingdom, how Rama who stood by his father's words, renounced the kingdom and stood by his father's words, renounced the kingdom and how your returned to Ayodhya, taking with you the wooden sandals all this is known accurately to you. Hear from me now, that which occurred after you had returned to Ayodhya."

[Verse Locator](#)

अपयाते त्वयि तदा समुद्भ्रान्तमृगद्विजम् ।
प्रविवेशाथ विजनं सुमहद्वण्डकावनम् ॥ ६-१२६-१०

10. tvayi apayaate = when you had gone away; tadvanam = that forest (of Chitrakuta); samapadyata = assumed; tadaa = then atyartham paridyuunam iva = a very miserable appearance; samudbhraarta mR^igadvijam = with the frightened animals and birds (on seeing strange people in the forest).

"When you had gone away, that forest (of Chitrakuta) then assumed a very miserable appearance, with the frightened animals and birds (on seeing strange people there)."

[Verse Locator](#)

तद्धस्तिमृदितं घोरं सिंहवाग्रमृगाकुलम् ।
प्रविवेशाथ विजनं स महद्दण्डकावनम् ॥ ६-१२६-११

11. saH = that Rama; atha = thereupon; pravivesha = entered; tatmahat = that large; ghoram = terrific; viJNanam = and solitary; daN^Dakaaranam = forest of Dandaka; taddhastimR^iditam = which had been trampled by elephants; simhavyaaghra mR^igaakulam = and extensive with lions; tigers and deers.

"Rama, thereupon, entered that large, terrific and solitary forest of Dandaka, which had been trampled by elephants and extensive with lions, tigers and deers."

[Verse Locator](#)

तेषां पुरस्ताद्वलवान्गच्छतां गहने वने ।
विनदन्सुमहानादं विराधः प्रत्यदृश्यत ॥ ६-१२६-१२

12. purastaat = in front; teShaam = of them; gachchhataam = even as they were going; gahane vane = in that dense forest; pratyadR^ishyata = there appeared; viraadhaH = Viradha; a demon; vinadan = uttering forth; sumahaanaadan = a very loud roar.

"In front of them, even as they were going in that dense forest, there appeared Viradha, a demon, uttering forth a very loud roar.

[Verse Locator](#)

तमुत्क्षिप्य महानादमूर्ध्वबाहुमधोमुखम् ।
निखाते प्रक्षिपन्ति स्म नदन्तमिव कुञ्जरम् ॥ ६-१२६-१३

13. tam prakShipantisma = (They) cast him; utkShpya uurdhvabaahum = who rushed with uplifted arms towards them; nikhaate = into a pit; adho mukham = turning his head bent low; nadantam = and who was emitting a loud cry; kuN^jaramiva = like an elephant.

"They cast him, who rushed with uplifted arms towards them, into a pit, turning his head bent low, and who was emitting a loud cry, like an elephant."

[Verse Locator](#)

तत्कृत्वा दुष्करं कर्म भ्रातरौ रामलक्ष्मणौ ।
सायाह्ने शरभङ्गस्य रम्यमाश्रममीयतुः ॥ ६-१२६-१४

14. kR^itvaa = carrying out; tat = that; duShkarma karma = arduous task; raamalakShmanau = Rama and Lakshmana; bhraatarau = both the brothers; iiyatuH = went; ramyam = to the beautiful; aashramam = hermitage; shrabhaN^gasya = of Shrabhanga; saayahne = in the evening.

"Carrying out that arduous task, Rama and Lakshmana, both the brothers, went to the beautiful hermitage of Sharbhanga, in that evening.

[Verse Locator](#)

शरभङ्गे दिवं प्राप्ते रामः सत्यपराक्रमः ।

अभिवाद्य मुनीन्सर्वाञ्जनस्थानमुपागमत् ॥ ६-१२६-१५

15. **abhivaadya** = offering salutation; **sarvaan** = to all; **muniin** = the hermits; **sharabhaN^ge** = when Sharabhanga; **praapate** = ascended; **divam** = to heaven; **raamaH** = Rama; **satya paraakramaH** = who was truly mighty; **upaagamat** = reached; **janasthaanam** = Janasthana = region.

"Offering salutation to all the hermits when Sharabhanga ascended to heaven, Rama who truly mighty, reached the region of Janasthana."

[Verse Locator](#)

पश्चाच्चूर्पणखा नाम रामपार्श्वमुपागता ।

ततो रामेण संदिष्टो लक्ष्मणः सहसोत्थितः ॥ ६-१२६-१६

प्रगृह्य खड्गं चिच्छेद कर्णनासे महाबलः ।

16. **pashchaat** = thereafter; **shuurpaNakhaa maama** = a female-demon called Shurpanakha; **upaagataa** = obtained; **raamapaarshvam** = the presence of Rama; **samdiShTaH** = as ordered; **raameNa** = by Rama; **mahaabalah** = the mighty; **lakShmanaH** = Lakshmana; **utthitaH** = rising; **sahasaa** = quickly; **pragR^ihya** = and seizing; **khaDgam** = a sword; **chichchheda** = chopped off; **karNanaase** = her ears and nose.

"Thereafter, a female-demon called Surpanakha sought the presence of Rama. As ordered by Rama, the mighty Lakshmana thereupon rose quickly and seizing a sword, chopped off her ears and nose."

[Verse Locator](#)

चतुर्दशसहस्राणि रक्षसां भीमकर्मणाम् ।

हतानि वसता तत्र राघवेण महात्मना ॥ ६-१२६-१७

17. **mahaatmanaa raaghaveNa** = by the great-souled Rama; **vasataa** = who was living; **tatra** = there; **chaturdasha sahasraaNi** = fourteen thousand; **janasthaana vaasinaam** = demons inhabiting Janasthana; **hataani** = were killed.

"Fourteen thousand demons, inhabiting Janasthana-region, were killed by the great-souled Rama, while sojourning that region."

[Verse Locator](#)

एकेन सह संगम्य रामेण रणमूर्धनि ।

अहश्चतुर्थभागेन निःशेषा रक्षसाः कृताः ॥ ६-१२६-१८

18. **raakShasaaH** = the demons; **saha sangamya** = who came together; **raNamuurdhani** = at the battle-front; **kR^itaaH niH sheShaaH** = were finished; **chaturthabhaagena ahnaH** = in a fraction of a quarter of a day.

"The demons, who came together at the battle-front, were wholly finished by Rama alone, in a fraction of a quarter of a day."

[Verse Locator](#)

महाबला महावीर्यास्तपसो विघ्नकारिणः ॥ ६-१२६-१९

निहता राघवेणाजौ दण्डकारण्यवासिनः ।

19. **mahaabalaaH** = mighty; **daNDakaaraNya vaasinaH** = inhabitants of Dandaka-forest; **mahaaviiryaH** = who were causing obstacles; **tapsaH** = to the austerity; **nihataah** =

were killed; **aaJau** = in combat; **raaghavNa** = by Rama.

"The demons who were the mighty inhabitants of Dandaka-forest, who were causing obstacles to the austerity of the ascetics, were killed by Rama."

[Verse Locator](#)

राक्षसाश्च विनिष्पिष्टाः खरश्च निहतो रणे ॥ ६-१२६-२०
दूषणं चाग्रतो हत्वा त्रिशिरास्तदनन्तम् ।

20. **raakShasaaH cha** = the demons; **viniShpiShTaaH** = were smashed; **rane** = in the battle; **kharah cha** = Khara also; **nihataH** = was killed; **hatvaa** = after killing; **duuShaNam** = Dushana; **agrataH** = first; **trishiraH** = Trishira (was killed); **tadanantaram** = thereafter.

"The demons were smashed in the battle. Khara (their leader) also was killed. After killing Dushana (his brother) first, Trishira (the other brother) was killed thereafter."

[Verse Locator](#)

ततस्तेनार्दिता बाला रावणं समुपागता ॥ ६-१२६-२१
रावणानुचरो घोरो मारीचो नाम राक्षसः ।
लोभयामास वैदेहीं भूत्वा रत्नमयो मृगः ॥ ६-१२६-२२

21-22. **tataH** = thereupon; **arditaa** = tormented; **tena** = by the destruction of demons; **baalaa** = the foolish Surpanakha; **samuppaagataa** = approached; **raavaNam** = Ravana; **ghoraH** = a terrific; **raakShasaH** = demon; **maariicho naama** = by name; Maricha; **raavaNaanucharaH** = a follower of Ravana; **bhuutvaa** = disguised; **mR^igaH** = in the form of a deer; **ratnamayaH** = studded with precious stones; **lobhayaamaasa** = allured; **vaidehiim Seetha**.

"Tormented by the incident of destruction of demons, the foolish Surpanakha sought refuge with Ravana. Disguised in the form of a deer studded with precious stones, a terrific demon by name, Maricha, a follower of Ravana, allured Seetha."

[Verse Locator](#)

सा राममब्रवीद्भूत्वा वैदेही गृह्यतामिति ।
अयं मनोहरह् कान्त आश्रमो नो भविष्यति ॥ ६-१२६-२३

23. **saa vaidehii** = that Seetha; **dR^iShTvaa** = on seeing it; **abraviit** = told; **raamam** = Rama; **iti** = saying; **ayam** = let this deer; **gR^ihyataam bhaviShyat** = be caught; **naH aashramaH** = so that our hermitage; **manoharaH kaantaH** = would be charming and pleasing.

"That Seetha, on seeing it, told Rama, 'Let this deer be caught. Our hermitage will turn out to be charming and pleasing to the eye'."

[Verse Locator](#)

ततो रामो धनुष्पाणिर्धावन्तमनुधावति ।
स तं जघान धावन्तं शरेणानतपर्वणा ॥ ६-१२६-२४

24. **tataH** = thereupon; **raamaH** = Rama; **dhanuShpaaNiH** = wielding a bow; **anudhaavati** = chased; **tam mR^igam** = that deer; **saH** = he; **jaghaana** = killed; **tam dhaavantam** = that running deer; **shareNa** = with an arrow; **aanataparvaNaa** = having curved knots.

"Thereupon, Rama wielding a bow in his arm, chased that deer and killed that running one, with an arrow of curved knots."

[Verse Locator](#)

अथ सौम्या दशग्रीवो मृगं याते तु राघवे ।

लक्ष्मणे चापि निष्क्रान्ते प्रविवेशाश्रमं तदा ॥ ६-१२६-२५

25. saumya = O good Sir!; raaghava = (while) Rama; yaate = was chasing; mR^igam = the deer; lakShmane chaapi = and even when Lakshmana; niShkraante = had gone out; dashagriivaH = Ravana; atha = then; tadaa = at that time; pravivesha = entered; aashramam = their hermitage.

"O good sir! While Rama was chasing the deer and even when Lakshmana had gone out, Ravana forthwith entered their hermitage during that interval."

[Verse Locator](#)

जग्राह तरसा सीतां ग्रहः खे रोहिणीम् इव ।

त्रातुकामं ततो युद्धे हत्वा गृध्रं जटायुषम् ॥ ६-१२६-२६

प्रगृह्य सहसा सीतां जगामाशु स राक्षसः ।

26. saH raakShasaH = Ravana; that demon; tavaasa = forcibly jagraaha = seized; siitaam = Seetha; grahaH rohiNiim iva = even as a planet like Mars would obscure the constellation; Rohini (by interposing itself between the moon and the lunar mansion); hatvaa = killing; gR^iddhram jaTaayuSham = a vulture by name Jatayu; traatukaamam = who sought to deliver her; (Ravana) tataH = then; jagaama = went; sahasaa = quickly; aashu = in haste; pragR^ihya siitaam = taking Seetha with him.

"Ravana, the demon, seized Seetha, even as a planet like Mars would obscure the constellation, Rohini. Having killed a vulture named Jatayu, who sought to deliver her, Ravana then went quickly in haste, taking Seetha with him"

[Verse Locator](#)

ततस्त्वद्भुतसङ्काशाः स्थिताः पर्वतमूर्धनि ॥ ६-१२६-२७

सीतां गृहीत्वा गच्छन्तं वानराः पर्वतोपमाः ।

ददृशुर्विस्मितास्तत्र रावणं राक्षसाधिपम् ॥ ६-१२६-२८

27-28. tataH = then; adbhuta samkaashaaH = in surprise; vaanaraaH = (some) monkeys; sthitaah parvata muurdhani = who were staying on a mountain-peak; parvatopamaaH = looking like mountain; dadR^ishuH = saw; vismitaakaaraaH = with astonishment writ large in their faces; raavaNam = Ravana; raakShasaadhipam = the king of demons; gachchhantam = passing that way; gR^ihiitvaa = taking away; siitaam = Seetha.

"Then, in surprise, some monkeys who was staying on a mountain-peak, looking like mountain, saw, with astonishment writ large in their faces, Ravana the king of demons, passing that way, taking away Seetha."

[Verse Locator](#)

ततः शीघ्रतरं गत्वा तद्विमानं मनोजवम् ।

आरुह्य सह वैदेह्या पुष्पकं स महाबलः ॥ ६-१२६-२९

प्रविवेश तदा लङ्कां रावणो लोकरावणः ।

29. tataH = then; mahaabalaH = the mighty; raavaNaH = Ravana; raakShaseshvaraH = the king of demons; gatvaa = going; shiighrataram = still faster; aaruhya = and ascending; tat = that; pushpakam vimaanam = aerialcar; Pushpaka; manojavam = which was as swift as thought; vaidehye saha = along with Seetha; tadaa = and thereupon; parvivesha = entered; laN^kaam = the City of Lanka.

"Going still faster and ascending along with Seetha, the aerial car, Pushpaka, which was as swift as thought, the mighty Ravana the king of demons thereupon entered the City of Lanka."

[Verse Locator](#)

तां सुवर्णपरिक्रान्ते शुभे महति वेश्मनि ॥ ६-१२६-३०
प्रवेश्य मैथिलीं वाक्यैः सान्त्वयामास रावणः ।

30. **praveshya** = conducting; **taam maithiliim** = that Seetha; **shubhe mahati veshmani** = into a large beautiful palace; **suvarNaparishkaare** = decked with gold; **sah raavaNaH** = that Ravana; **saantvayaamaasa** = sought to cajole her gently; **vaakyaiH** = with his words.

"Conducting that Seetha into a large beautiful mansion, embellished with gold, that Ravana sought to cajole her gently with his words."

[Verse Locator](#)

तृणवद्भाषितं तस्य तं च नैरृतपुंगवम् ॥ ६-१२६-३१
अचिन्तयन्ती वैदेही ह्यशोकवनिकां गता ।

31. **achintayantii** = without caring for; **tam nairR^ita pungavam** = that Ravana and caring for; **tasya bhaaShitam** = his talk; **tR^iNavat** = even as a blade of grass; **vaidehii** = Seetha; **gataa** = actually remained; **ashoka vanikaam** = in Ashoka-grove.

"Caring a straw for that Ravana and his talk, Seetha, later, actually remained in Ashoka-grove."

[Verse Locator](#)

न्यवर्तत तदा रामो मृगं हत्वा तदा वने ॥ ६-१२६-३२
निवर्तमानः काकुत्स्थो दृष्ट्वा गृध्रं प्रविव्यथे ।
गृध्रं हतं तदा दग्ध्वा रामः प्रियसखं पितुः ॥ ६-१२६-३३

32-33. **hatvaa** = having killed; **mR^igam** = that deer; **raamaH** = Rama; **tadaa** = then; **nyavartata** = returned (to the hermitage); **dR^iShTvaa** = seeing **gR^idhram** = the vulture; Jatayu; **vane** = in the forest; **kaakutthsaH** = Rama; **vivyathe** = was greatly disturbed; **dR^iShTvaa** = seeing; **gR^idhram** = the vulture (Jatayu); **priyataram** = who was dearer to him; **pituH** = than his own father; **hatam** = killed; **raamaH** = Rama (was disturbed).

"Having killed that deer, Rama while returning to the hermitage, saw the vulture (Jatayu) in the forest. Rama was greatly disturbed. Seeing the vulture (Jatayu) who was dearer to him than his own father killed, Rama was disturbed."

[Verse Locator](#)

मार्गमाणस्तु वैदेहीं राघवः सहलक्ष्मणः ।
गोदावरीमनुचरन्वनोद्देशांश्च पुष्पितान् ॥ ६-१२६-३४

34. **raamaH** = Rama; **sahalakShmaNaH** = along with Lakshmana; **maargamaaNaH** = who were searching; **vaidehiim** = for Seetha; **anvacharat** = strolled after; **puShpitaan** **vanoddeshaamshcha** = blossomed woodlands; **godaavariim** = along the bank of Godavari-river.

"While searching for Seetha, Rama along with Lakshmana strolled after blossomed woodlands along the bank of Godavari-river."

[Verse Locator](#)

आसेदतुर्महारण्ये कबन्धं नाम राक्षसं ।
ततः कबन्धवचनाद्रामः सत्यपराक्रमः ॥ ६-१२६-३५

35. aasetatuH = they met; mahaaraNye = in the great forest; raakShasam = a demon; kabandham naama = Kabandha by name; tataH = then; kabandha vachanaat = according to the advice of Kabandha; raamaH = Rama; satya paraakramaH = of tree prowess; samaagataH = met; sugriiveNa = Sugreeva; gatvaa = after heading for; R^iShyamuukagirim = Mount Rishyamuka.

"They met, in that great forest, a demon by name Kabandha. Then according to the advice of Kabandha, Rama of true prowess met Sugreeva, after heading for Mount Rishyamuka."

[Verse Locator](#)

तयोः समागमः पूर्वं प्रीत्या हार्दो व्यजायत ॥ ६-१२६-३६

इतरेतर संवादात्प्रगाढः प्रणयस्तयोः ।

इतरेतरसंवादात्प्रगाढः प्रणयस्तयोः ॥ ६-१२६-३७

36-37. puurvam = even before (they met); samaagamaH haardaH = a meeting of hearts through affinity; vyjaayata = had taken place; tayoH = between them; sugriivaH = Sugreeva; nirastaH = had been banished; puraa = in the past; kruddhena vaalinaa = by the enraged Vali; bhraatraa = his elder brother; itaretara samvaadaat = and as a result of mutual talks; praNayaH = affection; pragaadhaH = deeply arose; tayoH = between Rama and Sugreeva.

"Even before they met, a meeting of hearts through affinity, had taken place between them. Sugreeva had been banished in the past by the enraged Vali, his elder brother and as a result of mutual talks, affection deeply arose between Rama and Sugreeva."

[Verse Locator](#)

रामः स्वबाहुवीर्येण स्वराज्यं प्रत्यपादयत् ।

वालिनं समरे हत्वा महाकायं महाबलम् ॥ ६-१२६-३८

38. hatvaa = having killed; svabaahuviiryeNa = with the strength of his arms; samare = in combat; mahaabalam = the mighty; vaalinam = Vali; mahaakaayam = with a colossal body; raamaH = Rama; pratyapaadayat svaraajyam = caused his own kingdom restored (to Sugreeva).

"Having killed with the strength of his arms in combat, the mighty Vali with a colossal body, Rama caused the kingdom of Sugreeva restored.

[Verse Locator](#)

सुग्रीवः स्थापितो राज्ये सहितः सर्ववानरैः ।

रामाय प्रतिजानीते राजपुत्र्यास्तु मार्गणम् ॥ ६-१२६-३९

39. sugriivaH = Sugreeva; sthaapitaH = who was established in his kingdom; sarva vaanavaiH = with all his monkeys; prati jaaniite = had given his pledge; raamaaya = to Rama; maargaNam = to commence a search; raajaputryaaH = for Seetha the princess.

"Sugreeva, who was established in his kingdom with all, his monkeys, had given his pledge to Rama, to commence a search for Seetha the princess."

[Verse Locator](#)

आदिष्टा वानरेन्द्रेण सुग्रीवेण महात्मना ।

दशकोट्यः प्लवङ्गानां सर्वाः प्रस्थापिता दिशः ॥ ६-१२६-४०

40. aadiShTaaH = commanded; mahaatmena sugriiveNa = by the great-souled Sugreeva; vaanarendreNa = the king of monkeys; dasha koTya = ten crores; plavamgaaanaam-

of monkeys; **prasthaapitaH** = were sent sarvaaH dishaH = to all the four quarter.

"Ten crores of monkeys were accordingly commanded by the great-souled Sugreeva and sent to all the four quarters."

[Verse Locator](#)

तेषां नो विप्रनष्टानां विन्ध्ये पर्वतसत्तमे ।
भृशं शोकाभितप्तानां महान्कालोऽत्यवर्तत ॥ ६-१२६-४१

41. **vipranaShTaanaam** = having lost our way; **vindhye** = in Vindhya; **parvatasattame** = the foremost of mountains; **mahaan kaalaH** = a long time; **teShaamnaH atyavartata** = slipped past us; **bhR^isham shokaabhitaptaanaam** = and we felt sore stricken with sorrow.

"Having lost our way in Vindhya, the foremost of mountain-ranges, a long time slipped past us and we felt sore-stricken with sorrow."

[Verse Locator](#)

भ्राता तु गृध्रराजस्य सम्पातिर्नाम वीर्यवान् ।
समाख्याति स्म वसतिं सीताया रावणालये ॥ ६-१२६-४२

42. **viiryavaan** = the valiant; **sampaatirnaama** = Sampati by name; **bhraataa** = the brother; **gR^idhra raajasya** = of Jatayu (the ling of vultures); **samaakhyaati sma** = precisely communicated (to us); **siitaam** = (that) Seetha; **vasatiim** = was dwelling; **raavaNamandire** = in the habitation of Ravana.

"Meanwhile, the brother of Jatayu (the king of vultures), Sampati by name, precisely communicated to us that Seetha was dwelling in the habitation of Ravana."

[Verse Locator](#)

सोऽहं दुःखपरीतानां दुःखं तज्ज्ञातिनां नुदन् ।
आत्मवीर्यं समास्थाय योजनानां शतं प्लुतः ॥ ६-१२६-४३

43. **nudan** = removing; **tat** = that; **duHkham** = grief; **JNaatiinaam** = of my kinsfolk; **duHkhapariitaanaam** = who were seized with sorrow; **saH aham** = I as such; **plutaH** = crossed; **yojanaanaam shataam** = one hundred yojanas (eight hundred miles); **samaasthaaya** = resorting to; **aatmaviiryam** = my own strength.

"Removing the grief of my kinsfolk, who were seized with sorrow, I, as such, crossed one hundred yojanas (eight hundred miles of the ocean), resorting to my own strength."

[Verse Locator](#)

तत्राहमेकामद्राक्षमशोकवनिकां गताम् ।
कौशेयवस्त्रां मलिनां निरानन्दां दृढव्रताम् ॥ ६-१२६-४४

44. **aham** = I; **gataam** = have gone; **tatra** = there; **ashokavanikaam** = to Ashoka-grove; **adraakSham** = and saw; **ekaam** = a woman living alone; **kausheyavastraam malinaam** = clad in a soiled silk-saree; **dR^idhavrataam** = unflinching as she was in her vow; **niraanandaam** = and cheerless.

"There, I saw Seetha, living alone in a grove of Ashoka trees, clad in a soiled silk-saree, looking cheerless, but unflinching in her vow."

[Verse Locator](#)

तया समेत्य विधिवत्पृष्ट्वा सर्वमनिन्दिताम् ।
अभिज्ञानं मया दत्तं रामनामाङ्गुलीयकम् ॥ ६-१२६-४५

45. **sametya** = meeting; **tayaa** = her; **pR^iShTvaa** = and duly enquiring; **aninditaam** = that faultless Seetha; **sarvam** = of everything; **raamanaamaNguliiyakam** = a ring with the name; Rama engraved on it; **dattam** = was handover to her; **mayaa** = by me; **abhiJNaanam** = as token.

"After meeting her and duly enquiring that faultless Seetha, everything of her, a ring with the name, Rama engraved on it, was handed-over to her by me as a token."

[Verse Locator](#)

अभिज्ञानं मणिं लब्ध्वा चरितार्थोअहमागतः ।

मया च पुनरागम्य रामस्याक्लिष्टकर्मणः ॥ ६-१२६-४६

अभिज्ञानं मया दत्तमर्चिष्मान्स महामणिः ।

46. **labdhvaa** = receiving; **abhiJNaanam** = as a token (in return from her); **maNiim** = a jewel (from her head); **aham aagataH** = I came (to the northern sea shore); **charitaarthaH** = successful as I was in my undertaking; **punaH aagamyaa** = on returning; **saH archiShmaan mahaamaNiH** = that brilliant and valuable jewel; **dattham** = was given; **mayaa** = by me; **abhiJNaanam** = as a token; **raamasya** = to Rama; **akliShTakarmaanaH** = who was unwearied in action.

"Receiving in return from her, a jewel (from her head), I came back to the northern shore, successful as I was in my undertaking. On my return, that brilliant and valuable jewel was given by me as a token to Rama who was unwearied in action."

[Verse Locator](#)

श्रुत्वा तां मैथिलीं हृष्टस्त्वाशशंसे स जीवितम् ॥ ६-१२६-४७

जीवितान्तमनुप्राप्तः पीत्वामृतमिवातुरः ।

47. **shrutvaa** = on hearing; **taam maithiliim** = the news of Seetha; **raamastu** = Rama for his part; **aashasham se** = regained the hope; **jivitam** = to survive; **jiivitaantam anupaaptah aaturaH** = as a dying patient; (would); **ptivaa** = on drinking; **amR^itam** = the ambrosia.

"On hearing the news of Seetha, Rama for his part regained the hope to survive, as a dying patient would, on drinking the ambrosia."

[Verse Locator](#)

उद्योजयिष्यन्नुद्योगं दध्रे लङ्कावधे मनः ॥ ६-१२६-४८

जिघांसुरिव लोकांस्ते सर्वाल्लोकान्विभावसुः ।

48. **udyojayiShyan** = excited to put forth; **udyogam** = a war-effort; **dadhre manaH** = he set his mind; **laN^kaavadhe** = on the destruction of Lanka; **vibhaavasuh iva** = as the fire-god; **jighaamsuH** = intending to destroy; **sarvaan lokaan** = all the world; **(would) lokaante** = at the end of the universe.

"Excited as he was to put forth a war-effort, he set his mind on the destruction of Lanka, as the fire-god intending to destroy all the three worlds, would, at the end of the universe."

[Verse Locator](#)

ततः समुद्रमासाद्य नलं सेतुमकारयत् ॥ ६-१२६-४९

अतरत्कपिवीराणां वाहिनी तेन सेतुना ।

49. **tataH** = then; **aasaadya** = on reaching; **samudram** = the ocean; **setum akaarayata** = he got a bridge constructed; **nalam** = by Nala; **tena setunaa** = and through that bridge; **vaahinii kapiviiraaNaam** = the army of the valiant monkeys; **aatarata** = crossed (the ocean).

"Then, on reaching the ocean, he got a bridge constructed by Nala and through that bridge, the army of the valiant monkeys crossed the ocean."

प्रहस्तमवधीनीलः कुम्भकर्णं तु राघवः ॥ ६-१२६-५०

लक्ष्मणो रावणसुतं स्वयं रामस्तु रावणम् ।

50. **niilaH** = Neela; **avadhiit** = killed; **prahastam** = Prahasta; **raamaH** = Rama; **raaghavaH** = the scion of Raghu dynasty; **svayam** = personally (killed); **kumbhakarNam** = Kumbhakarna; **raavaNam** = and Ravana; **lakShmaNaH** = Lakshmana; (killed); **raavaNasutam** = Indrajit; the son of Ravana.

"Neela killed Prahasta. Rama, the scion of Raghu dynasty, personally killed Kumbhakarna and Ravana. Lakshmana killed Indrajit, the son of Ravana."

Verse Locator

स शक्रेण समागम्य यमेन वरुणेन च ॥ ६-१२६-५१

महेश्वरस्वयम्भूभ्यां तथा दशरथेन च ।

तैश्च काकुत्स्थो वरान् लेभे परंतपः ॥ ६-१२६-५२

सुरर्षिभिश्च काकुत्स्थो वरांलेभे परन्तपः ।

51-52. **shriimaan** = the illustrious; **kaakutthsaH** = Rama; **paramtapaH** = the destroyer of enemies; **samaagamya** = meeting; **shakreNa** = Indra the lord of dissolution; **varunena cha** = Varuna the lord of waters; **maheshwara svayambhuubhyaam** = Maheshwara; the great lord (Shiva) and Brahma the lord of creation; **tathaa** = and; **dasharathena** = Dasaratha (his deceased father); **dattavaraH** = and was bestowed boons; **taiH** = by them; **lebhe varaan** = as also obtained boons; **R^ishshibhiH** = from sages; **surarShibhishacha** = and celestial sages; **samaagataiH** = who came there.

"The illustrious Rama, the destroyer of enemies, happened to meet Indra the lord of celestials, Yama the lord of dissolution, Varuna the lord of waters, Maheshvara, the great lord (Shiva), Brahma the lord of creation as also Dasaratha (his deceased father) and was bestowed boons by them. Sages and celestial masters who came there, too gave boons."

Verse Locator

स तु दत्तवरः प्रीत्या वानरैश्च समागतः ॥ ६-१२६-५३

पुष्पकेण विमानेन किष्किन्धामभ्युपागमत् ।

53. **saH tu** = that Rama for his part; **dattavaraH** = having been granted boons; **priitya** = with affection (by them); **abhyugaamat** = reached; **kiShkindhaan** = Kishkindha; **samaagataH** = accompanied; **vaanaraiH cha** = with the monkeys; **puShpakena vimaanena** = on Pushpaka; the aerial car.

"Having been granted boons, Rama for his part flew to Kishkindha in an aerial car called Pushpaka, along with the monkeys who gathered there."

Verse Locator

तं गङ्गां पुनरासाद्य वसन्तं मुनिसंनिधौ ॥ ६-१२६-५४

अविघ्नं पुष्पयोगेन श्वो रामं द्रष्टुमर्हसि ।

54. **punaH** = again; **aasaadya** = reaching; **gaN^gaam** = the coast-line of River Ganga; **tam raamam** = that Rama; **vasantam** = is staying; **munisamnidhau** = in the presence of the sage; Bharadwaja; **shvaH** = tomorrow; **puShpayogena** = when the moon will be in conjunction with asteroid; **pushyaarhasi** = you will be able; **draShTum** = to see (Rama); **avighnam** = without any obstacle.

"Reaching the coast-line of Ganga-river again, Rama is staying in the presence of the sage, Bharadwaja. Tomorrow, when the moon will be in conjunction with the asteroid, Pushya you will be able to see Rama, without any obstacle."

[Verse Locator](#)

ततः स सत्यं हनुमद्वचो महन् ।
निशम्य हृष्टो भरतः कृताञ्जलिः ।
उवाच वाणीं मनसः प्रहर्षिणी ।
चिरस्य पूर्णः खलु मे मनोरथः ॥ ६-१२६-५५

55. nishamya = on hearing (that narration); madhuraiH vaakyaiH = with the sweet words; hanuumataH = of Hanuma; bharataH = Bharata; tataH = then; hR^iShTaH = was gladdened; kR^itaan^jaliH = and offering his salutation to him by joining his palms together; uvaacha = spoke; vaaNiim = the following words; manasaH praharShiNiim = which enraptured his mind; me manorathaH = "My desire; puurNaH khalu = has been indeed fulfilled; chirasya = after a long time."

"Gladdened to hear Rama's impending return to Ayodhya in the sweet words of Hanuma, Bharata offered his salutation by joining his palms together and spoke the following words, which enraptured his mind: 'My desire has been fulfilled indeed after a long time'."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे षड्विंशत्यधिकशततमः सर्गः

Thus, this is the 126th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 126

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54

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Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 127 Verses converted to UTF-8, Nov 09

Introduction

Bharata, after hearing the good news from Hanuma about the arrival of Rama, calls Shatrughna and commands him to make appropriate arrangements for the reception of Rama in the City of Ayodhya. Bharata departs with all others, for Nandigrama to receive Rama. The aerial car lands at Nandigrama. Bharata welcomes Rama and others, by embracing them and by greeting them joyously. Rama too offers his salutations to all his mothers, who come to receive him. Then, Bharata brings Rama's wooden sandals and places them below the feet of Rama. Rama commands Pushpaka, the aerial car to return to Kubera, the lord of riches to whom it originally belonged.

[Verse Locator](#)

श्रुत्वा तु परमानन्दं भरतः सत्यविक्रमः ।
हृष्टमाज्ञापयामास शत्रुघ्नं परवीरहा ॥ ६-१२७-१

1. shrutvaa t hearing; **paramaanandam** = the news of a great happiness (from Hanuma); **bharataH** = Bharata; **satyavikramaH** = the truly brave ruler; **paraviirahaa** = and the destroyer of enemies; **aajJNaapayaamaasa** = commanded (as follows); **shatrughnam** = to Shatrughna; **hR^iShtrughnam** = to Shatrughna; **hR^iShTam** = shatrughnam = to Shatrughna; **hR^iShTam** = who too felt delighted at the news.

"Hearing the news of a great happiness from Hanuma, Bharata the truly brave ruler and the destroyer of enemies, commanded (as follows) to Shatrughna, who too felt delighted at the news."

[Verse Locator](#)

दैवतानि च सर्वाणि चैत्यानि नगरस्य च ।
सुगन्धमाल्यैर्वादित्रैरर्चन्तु शुचयो नराः ॥ ६-१२७-२

2. **shuchayaH naraaH** = let men of good conduct; **archantu** = offer worship; **daivataani** = to their family-deities; **chaityaanicha** = sanctuaries; **nagarasya** = in the City; **sugandha maalyaiH** = with sweet-smelling flowers; **vaaditraiH** = and to the accompaniment of musical instruments.

"Let men of good conduct, offer worship to their family-deities, sanctuaries in the city with sweet-smelling flowers and to the accompaniment of musical instruments."

[Verse Locator](#)

सूताः स्तुतिपुराणज्ञाह् सर्वे वैतालिकास्तथा ।
सर्वे वादित्रकुशला गणिकाश्चैव संघशः ॥ ६-१२७-३
राजदारास्तथामात्याः सैन्याः सेनागणाङ्गनाः ।

3-4. **shrutvaaH** = let bards; **stutipuraaNajJNaaH** = well-versed in singing praises and Puranas (containing ancient legends; cosmogony etc); **tathaa** = as also; **sarve vaitaalikaaH** = all panegyrist; **sarve vaaditrakushalaaH** = all panegyrist; **sarve vaitra kushalaaH** = all those proficient in the use of musical instruments; **gaNikaaH** = courtesans; **samghashaH** = all together; **raajadaaraaH** = the queen-mothers; **tathaa** = as also; **aamaatyaaH** = ministers; **sainyaaH** = army-men; **senaan^ganaagaNaaH** = and their wives; **brahmaNaashcha** = brahmanas; **saraajanyaah** = accompanied by Kshatriyas (members of fighting class); **shreNiimukhyaaH** = leaders of guilds of traders and artisans; **tathaa** = as also; **gaNaaH** = their members; **abhiniryaantu** = come out; **draShTum** = to see; **shashinibham** = the moon-like; **mukham** = countenance; **raamasya** = of Rama.

"Let bards well-versed in singing praises and Puranas (containing ancient legends, cosmogony etc.) as also all panegyrist, all those proficient in the use of musical instruments, courtesans all collected together, the queen-mothers, ministers, army-men and their wives, brahmanas accompanied by Kshatriyas (members of fighting class), leaders of guilds of traders and artisans, as also their members, come out to see the moon-like countenance of Rama."

[Verse Locator](#)

भरतस्य वचः श्रुत्वा शत्रुघ्नः परवीरहा ॥ ६-१२७-५

विष्टीरनेकसाहस्रीश्चोदयामास भागशः ।

5. **shrutvaa** = hearing; **vachaH** = the words; **bharatasya** = of Bhaata; **shatrughnaH** = Shatrughna; **paraviirahaa** = the destroyer of valiant adversaries; **chodayaamaasa** = called together; **viShTiiH** = labourers working on wages; **aneka saahasriiH** = numbering many thousands; **bhaagashaH** = and dividing them into gangs; (ordered them as follows):

Hearing the words of Bharata, Shatrughna the destroyer of valiant adversaries called together, laborers working on wages, numbering many thousands and dividing them into gangs, ordered them (as follows):

[Verse Locator](#)

समीकुरुत निम्नानि विषमाणि समानि च ॥ ६-१२७-६

स्थानानि च निरस्यन्तां नन्दिग्रामादितः परम् ।

6. **nimnaani** = let the cavities (on the path); **itaH nandigraamaat** = from this Nandigram; **param** = to the other end (Ayodhya); **samiikuruta** = be levelled; **viShamaaNi samaanicha** = Let the rough and the even; **sthaanaani** = places; **nirasyantaam** = be made flat.

"Let the cavities on the path from Nandigram to Ayodhya be levelled. Let the rough and the even places be made flat."

[Verse Locator](#)

सिञ्चन्तु पृथिवीं कृत्स्नां हिमशीतेन वारिणा ॥ ६-१२७-७

ततोऽम्पुः&अम्पुःअभ्यवकिरंस्त्वन्ये लाजैः पुष्पैश्च सर्वतः ।

7. **kR^itsnaam pR^ithiviim** = let the entire ground; **siN^ghantu** = be sprinkled; **himashiitena** = with ice-cold; **vaariNaa** = water; **anye** = let some others; **tataH** = thereupon; **abhyavakirantu** = strew it; **sarvataH** = all over; **laajaiH** = with parched grains of paddy; **puShpaishcha** = and flowers.

"Let the entire ground be sprinkled with ice-gold water. Let some others strew it all over with parched grains and flowers."

[Verse Locator](#)

समुच्छ्रितपताकास्तु रथ्याः पुरवरोत्तमे ॥ ६-१२७-८

शोभयन्तु च वेश्मानि सूर्यस्योदयनं प्रति ।

8. rathyaaH = let the streets; puravarottame = in Ayodhya the excellent City; samuchchhrita patakaaH = be lined with flags; veshmaani = let the houses (on the roadside); shobhayantu = be decorated; suuryasya udayanam prati = till the rising of the sun.

"Let the streets in Ayodhya, the excellent City, be lined with flags. Let the dwellings (on the road-side) be decorated, till the time of rising of the sun."

[Verse Locator](#)

स्रग्दाममुक्तपुष्पैश्च सुगन्धैः पञ्चवर्णकैः ॥ ६-१२७-९

राजमार्गमसम्बाधं किरन्तु शतशो नराः ।

9. shatashaH naraaH = let hundreds of men; kirantu = sprinkle; asambaadham = on the wide; raajamaargam = royal highway; sugandhaiH paN^cha varNakaIH = with five fragrant colours; sragdaama mukta puShpaishcha = and with rows of garlands as well as with lose flowers.

"Let hundreds of men sprinkle, on the main royal highway, with five fragrant colours and with rows of garlands as well as lose flowers."

[Verse Locator](#)

ततस्तच्छासनं श्रुत्वा शत्रुघ्नस्य मुदान्विताः ॥ ६-१२७-१०

धृष्टिर्जयन्तो विजयः सिद्धार्थश्चार्थसाधकः ।

अशोको मन्त्रपालश्च सुमन्त्रश्चापि निर्ययुः ॥ ६-१२७-११

10-11. tataH = thereupon; shrutvaa = on hearing; tat shaasanam = that command; shatrughnasya = of Shatrughna; dhR^iShTii = Dhrushti; jayantaH = Jayanta; vijayah = Vijaya; siddhaarthashcha = Siddhartha; arthasaadhakaH = Arthasadhaka; ashokaH = Ashoka; mantrapaalashcha = Mantrapala; sumantrashchaapi = and Sumantra; niryayuH = proceeded; mudaa anvitaaH = with joy.

On hearing that command of Shatrughna, Dhrushti, Jayanta, Vijaya, Siddhartha, Arthasadhaka, Ashoka, Mantrapala and Sumantra proceeded with joy.

[Verse Locator](#)

मत्तैर्नागसहस्रैश्च शातकुम्भविभूषितः ।

अपरे हेमकक्ष्याभिः सगजाभिः करेणुभिः ॥ ६-१२७-१२

निर्ययुस्त्वरया युक्ता रथैश्च सुमहारथाः ।

12. naagasahasraiH = (Some) by thousands of elephants; mattaiH = in rut; sadhvajaiH = with banners; subhuShitaiH = and well adorned; aparetu = and some others; kareNubhiH = by female elephants; hemakakShaabhiH = provided with golden girths; sagajaabhiH = along with those elephants; sumahaarathaH = and excellent chariot-warriors; rathaishcha = by chariots; niryayuH = issued forth; tvarayaa yuktaaH = with speed.

Some rode on thousands of well-adorned elephants in rut and bearing banners. Some others rode on female-elephants provided with golden girths, along with those elephants. Excellent chariot-warriors issued forth in their chariots, with speed.

[Verse Locator](#)

शक्त्यष्टिपाशहस्तानां सध्वजानां पताकिनाम् ॥ ६-१२७-१३

तुरगाणां सहस्रैश्च मुख्यैर्मुख्यतरान्वितैः ।

पदातीनां सहस्रैश्च वीराः परिवृता ययुः ॥ ६-१२७-१४

13-14. viiraaH = warriors; turagaNaam mukhyaiH = on selected horses; mukhya taraanvitaiH sahasraiH = and even still superior ones in thousands; sadhvajaanaam = bearing banners; pataakinaam = and pennants; sakyR^ishTi pasha hastaanaam = carrying javelins; spears and nooses; parivR^itaaH = as also surrounded by; sahasraishcha = thousands; padaatiinaam = of foot-soldiers; yuyuH = sallied forth.

Warriors on selected horses even still superior ones in thousands, bearing banners and pennants, carrying javelins, spears and nooses, as also surrounded by thousands of foot-soldiers, sallied forth.

[Verse Locator](#)

ततो यानान्युपारूढाः सर्वा दशरथस्त्रियः ।

कौसल्यां प्रमुखे कृत्वा सुमित्रां चापि निर्ययुः ॥ ६-१२७-१५

कैकेय्या सहिताः सर्वा नन्दिग्राममुपागमन् ।

15. tataH = then; sarvaaH = all; dasharathastriyaH = the wives of the deceased Dasaratha; kausalyaam sumitraamchaapi pramukhe kR^itvaa = keeping Kausalya and Sumitra in front of them; upaaruuDhaaH = mounting; yaanaami = their vehicles; niryayuH = issued forth; sarvaaH = all of them; kaikeyyaa sahitaH = including Kaikeyi; upaayayuH = reached; nandigraamam = Nandigram.

Then, all the wives of the deceased Dasaratha, placing Kausalya and Sumitra in front of them, mounting their vehicles, issued forth. All of them, including Kaikeyi, reached Nandigram.

[Verse Locator](#)

द्विजातिमुख्यैर्धर्मात्मा श्रेणीमुख्यैः सनैगमैः ॥ ६-१२७-१६

माल्यमोदक हस्तैश्च मन्त्रिभिर्भरतो वृतः ।

शङ्खभेरीनिनादैश्च बन्दिभिश्चाभिवन्दितः ॥ ६-१२७-१७

आर्यपादौ गृहीत्वा तु शिरसा धर्मकोविदः ।

पाण्डुरं छत्रमादाय शुक्लमाल्योपशोभितम् ॥ ६-१२७-१८

शुक्ले च वालव्यजने राजार्हे हेमभूषिते ।

उपवासकृशो दीनश्चीरकृष्णाजिनाम्बरः ॥ ६-१२७-१९

भ्रातुरागमनं श्रुत्वा तत्पूर्वं हर्षमागतः ।

प्रत्युद्ययौ तदा रामं महात्मा सचिवैः सह ॥ ६-१२७-२०

16-20. gR^ihiitvaa = placing; aaryapaadau = the wooden sandals of his brother (Rama); shirasaa = on his brother (Rama); shirasaa = on his head; aadaaya paaN^Daram chhatram = and taking the white parasol (intended for Rama); shuklamaalyopashobhitam = adorned with white garlands; shukle vaalavyajane = and two white whisks hema bhuuShite = decorated with gold; raajaarhe = eminently worthy of kings; dvijaatimukhyaiH = along with the foremost of Brahmanas; shreNiimukhyaishcha = leaders of the guilds of traders and artisans; sanaigamaiH = including the merchant-classes; mantribhiH VR^itaH = surrounded by the counselors; maalyaa maudakahastaiH = with garlands and ball-shaped sweets in their hands; shaN^kha bheriininaadiashcha = cheered by the blasts of couches and kettle-drums; abhinanditaH vandibhishcha = as also praised by panegyrists; mahaatmaa = the great souled; bharataH = Bharata (for his part); dharmaatmaa = whose mind was set on righteousness; dharma kovidaH = who was well-versed with the secret of

virtue; **upavaasakR^ishaH** = who was emaciated through fasting; **diinaH** = who felt miserable; **chiira kR^iShraajinaambaraH** = was clad in the bark of trees and the skin of a black antelope; **aagataH harSham** = who experienced joy; **tatpuurvam** = for the first time; **shrutvaa** = in hearing; **bhraatruH aagamanam** = the arrival of his brother (9 Rama); **tadaa** = then; **pratyudyayau** = went in advance; **sachivaiH saha** = along with his ministers; (to meet Rama).

Placing the wooden sandals of his brother (Rama) on his head and taking the white parasol (intended for Rama) which was adorned with white garlands and two white whisks decorated with gold, eminently worthy of kings, accompanied by the foremost of Brahmanas, leaders of the guilds of traders and artisans, including the mercantile class, surrounded by the counselors with garlands and bell-shaped sweets in their hands, cheered by the blass of conches and kettle-drums, duly praised by panegyrists, the great-souled Bharata, for his part, whose mind was set on righteousness, who was well-versed with the secret of virtue, who was emaciated through fasting, who felt miserable, was clad in the bark of trees and the skin of a black antelope, who experienced joy for the first time in hearing the news of the arrival of his brother then went in advance, along with his ministers, to meet Rama."

[Verse Locator](#)

अश्वानां खरशब्दैश्च रथनेमिस्वनेन च ।
शङ्खदुन्दुभिनादेन संचचालेव मेदिनी ॥ ६-१२७-२१

21. **medinii** = the earth; **samcha chaaleva** = was as it were shaking; **ashvaanaam khura shabdena** = with the noise of rims of chariot-wheels; **shaN^khadundubhighoSheNa** = and by the tumults of couches and kettle-drums.

The earth seemed, as it were, shaking with the sound of horse-hoofs the rattling of rims of chariot-wheels and by the tumults of couches and kettle-drums.

[Verse Locator](#)

कृत्स्नं तु नगरं ततु नन्दिग्राममुपागमत् ।
समीक्ष्य भरतो वाक्यमुवाच पवनात्मजम् ॥ ६-१२७-२२

22. **tat** = that; **kR^itsnam** = entire; **nagaram** = city (of Ayodhya); **upaagamat** = reached; **nandigraamam** = Nandigram; **samiikShya** = glancing round; **bharataH** = Bharata; **uvaacha** = spoke; **vaakyam** = the following words; **pavanaatmajam** = to Hanuma.

The entire City of Ayodhya literally reached Nandigram. Glancing round, Bharata spoke as follows to Hanuma.

[Verse Locator](#)

कच्चिन्न खलु कापेयी सेव्यते चलचित्ता ।
न हि पश्यामि काकुत्स्थं राममार्यं परन्तपम् ॥ ६-१२७-२३

23. **na sevyate khalu kachchit** = Indeed; I hope you have not indeed resorted to; **chalachittataa** = the fickle-mindedness; **kaapeyii** = peculiar to the monkeys?; **na pashyaami hi** = for; I do not indeed see; **raamam** = Rama; **aaryam** = my brother; **kaakuttsa** = who was born in Kakutthsa dynasty; **paramtapam** = and destroyer of adversaries.

"Indeed, I hope the fickle-mindedness which constitutes the peculiarity of monkeys, has not been resorted to by you. For I do not indeed see Rama, a worthy scion of Kakutthsa and the destroyer of adversaries."

[Verse Locator](#)

अथैवमुक्ते वचने हनूमानिदमब्रवीत् ।

अर्थ विज्ञापयन्नेव भरतं सत्यविक्रमम् ॥ ६-१२७-२४

24. **evam** = thus; **vachame** = the words; spoken; (by Bharata); **hanuman** = Hanuma; **atha** = thereupon; **abraviit** = replied; **bharatam satyavikramam** = to Bharata of unfailing prowess; **idam arthyam** = by these meaningful words; **vijJNaapayanneva** = which were; as if; they were apprising the situation.

When these remarks were uttered by Bharata, Hanuma forthwith replied, as follows to Bharata of unfailing prowess, by his meaningful words which were, as if they were apprising the situation.

[Verse Locator](#)

सदा फलान्कुसुमितान्वृक्षान्प्राप्य मधुस्रवान् ।

भरद्वाजप्रसादेन मत्तभ्रमरनादितान् ॥ ६-१२७-२५

तस्य चैष वरो दत्तो वासवेन परन्तप ।

ससैन्यस्य तदातिथ्यं कृतं सर्वगुणान्वितम् ॥ ६-१२७-२६

निस्वनः श्रूयते भीमः प्रहृष्टानां वनौकसाम् ।

मन्ये वानरसेना सा नदीं तरति गोमतीम् ॥ ६-१२७-२७

25-27. **bhiimaH** = a formidable; **niHsvanaH** = roar; **shruuyate** = is being heard; **prahR^iShTaanaam vanaukasaam** = from the rejoiced monkeys; **praapya** = having seen; **vR^ikShaan** = trees; **sadaaphalaan** = which yield fruits continually; **kusu mitaan** = which are in blossom; **madhu svavaan** = and dropping honey; **matta bhramara naaditaan** = which is drunk by bees and which are making reverberant sounds; **bharadvaaja prasaadena** = all; due to the grace of Bharadwaja the sage; **paramtapa** = O Bharata; the destroyer of adversaries!; **tasya** = to that Bharadwaja; **eShaH** = this; **varaH** = boon; **dattaH** = was bestowed; **vaasavena** = by Indra; the lord of celestials; (Earlier); **aatithyam** = a hospitality; **sarvaguNaanvitam** = rich with all excellences; **kR^itam** = was extended; (by Bharadwaja); **tava** = to you; **sasainyasya** = along with your army; **manye** = I think; **saa vaanarasenaa** = that army of monkeys; **tarati** = is crossing; **gomatiim nadiim** = the river of Gomati.

"A formidable roar of rejoiced monkeys is being heard, for, they are seeing on the way, trees which continually, yield fruit, adorned with blossom, flowing with honey which is drunk by bees, making reverberant humming sounds - all due to the grace of Sage Bharadwaja O Bharata, the destroyer of adversaries! A boon was conferred by Indra, the lord of celestials, by virtue of which a hospitality rich with all excellences was earlier extended by Bharadwaja to you, with your entire army. I presume that the aforesaid army of monkeys is crossing the rivers, Gomati."

[Verse Locator](#)

रजोवर्षं समुद्भूतं पश्य वालुकिर्नीं प्रति ।

मन्ये सालवनं रम्यं लोलयन्ति प्लवङ्गमाः ॥ ६-१२७-२८

28. **pashya** = see; **rajovarSham** = the cloud of dust; **samudbhootam** = shooting forth; **saalavanam prati** = towards the grove of Sala trees; **manye** = monkeys; **lolayanti** = are shaking; **ramyam** = the beautiful; **saalavanam** = grove of Sala trees.

"See the cloud of dust, shooting froths towards the grove of Sala trees. I presume that the monkeys are shaking the beautiful grove of Sala trees."

[Verse Locator](#)

तदेतद्दृश्यते दूराद्विमलं चन्द्रसंनिभम् ।

विमानं पुष्पकं दिव्यं मनसा ब्रह्मनिर्मितम् ॥ ६-१२७-२९

29. dR^{ishyate} = there is seen; duuraat = in distance; tat etat vimaanam = that very famous aerial car; chandra samnibham = shining brightly like the moon; divyam = the wonderful; puShpakam vimaanam = aerial car called Pushpaka; nirmitam = was built; manasaa = with his intelligence; brahmaNaa = by Viswakarma (the architect of gods; who has been referred to here as Brahma by virtue of his creative talent).

"There is seen, in distance, that very famous aerial car, shining brightly like the moon. The wonderful aerial car called Pushpaka was built with his intelligence by Viswakarma (an architect of gods, who has been referred to here as Brahma by virtue of his creative talent.)."

[Verse Locator](#)

रावणं बान्धवैः सार्धं हत्वा लब्धं महात्मना ।

तरुणादित्यसंकाशं विमानं रामवाहनम् ॥ ६-१२७-३०

धनदस्य प्रसादेन दिव्यमेतन्मनोजवम् ।

30. etat = this; divyam = wonderful; vimaanam = aerial car; taruNaaditya samkaasham = and with a shining of the rising sun; raama vaahanam = is the vehicle for Rama; labdham = and obtained; mahaatmanaa = by the great-souled Rama; hatvaa = after having killed; raavaNam = Ravana; baandhavaiH saardham = along with his kinsfolk; (This aerial car); dhanadasya = belongs to Kubera the lord of riches; prasaadena = who obtained it by the grace of Brahma the lord of creation.

"This wonderful aerial car, with a speed of thought, which is carrying the great souled Rama, and shines brightly like the rising sun, belongs to Kubera, the lord of riches, by the grace of brahma, the lord of creation. (Who bestowed it on him)"

[Verse Locator](#)

एतस्मिन्भ्रातरौ वीरौ वैदेह्या सह राघवौ ॥ ६-१२७-३१

सुग्रीवश्च महातेजा राक्षसेन्द्रो विभीषणः ।

31. etasmin = in this aerial car are; viirau = the valiant; raaghavau = Rama and Lakshmana; bhraatarau = the brothers; vaidehyaa saha = along with Seetha; mahaatejaaH = the immensely brilliant; sugriivashcha = Sugreeva and; vibhiiShaNashcha = Vibhishana; raakShasaH = the demon.

"In the same aerial car are the valiant Rama and Lakshmana, the brothers, along with Seetha, the immensely brilliant Sugreeva and Vibhishana the demon."

[Verse Locator](#)

ततो हर्षसमुद्भूतो निस्वनो दिवमस्पृशत् ॥ ६-१२७-३२

स्त्रीबालयुववृद्धानां रामोऽम्प्यम्प्ययमिति कीर्तितः ।

32. tataH = thereupon; ayam raamaH iti = the words 'Here comes Rama'; kiirtite = were loudly said; niHsvanaH = and clamour; harShasamudbhuutaH = born of joy; striibaalayuva vR^{iddhaanaam} = from the mouth of women; children; youth and elder; aspr^{ishat} = touched; divam = the sky.

Meanwhile, the words 'Here comes Rama' were loudly said and a clamour born of joy from the mouth of women, children, youth and elders touched the sky.

[Verse Locator](#)

रथकुञ्जरवाजिभ्यस्ते&अम्पु&अम्पु;अवतीर्य महीं गताः ॥ ६-१२७-३३

ददृशुस्तं विमानस्थं नराः सोममिवाम्बरे ।

33. avatiirya = Descending; ratha kuN^jara vaajibhyaH = from their chariots; elephants as also horses; gataaH = and standing; mahiim = on the ground; te naraaH = all those men; dadR^ishuH = saw; amabare somamiva = like the moon in the sky; tam = that Rama; vimaanastham = seated in the aerial car.

Descending from their chariots, elephants as also horses and standing on the ground, all those people saw, like the moon in the sky, that Rama seated in the aerial car.

[Verse Locator](#)

प्राञ्जलिर्भरतो भूत्वा प्रहृष्टो राघवोन्मुखः ॥ ६-१२७-३४

स्वागतेन यथार्थेन ततो राममपूजयत् ।

34. prahR^iShTaH = the over-joyed; bharataH = Bharata; praaN^jaliH = with his joined palms; bhuutvaa aaghavaumukhaH = his face turned towards Rama; apuujayat = worshipped; raamam = Rama; svaagatena yathaarheNa = and welcomed him in a befitting manner.

The over-joyed Bharata with his joined palms, his face turned towards Rama, worshipped and welcomed him in a befitting way.

[Verse Locator](#)

मनसा ब्रह्मणा सृष्टे विमाने लक्ष्मणाग्रजः ॥ ६-१२७-३५

रराज पृथुदीर्घाक्षो वज्रपाणिरिवापरः ।

35. bharataagrajaH = Rama; pR^ithudiirghaakShaH = with his long and large eyes; vimaane = seated in the aerial car; sR^iShTe = created; brahmaNaa = by viswakarma the divine architect; manasaa = with his intelligence; raraaja = shone; aparaH vajrapaaNiriva = like another Indra who carries the thunderbolt in his hand.

Rama, with his long and large eyes, seated in the aerial car, created by Viswakarma the divine architect with his intelligence, shone like another Indra who carries the thunderbolt in his hand.

[Verse Locator](#)

ततो विमानाग्रगतं भरतो भ्रातरं तदा ॥ ६-१२७-३६

ववन्दे प्रणतो रामं मेरुस्थमिव भास्करम् ।

36. praNataH = bent low in reverence; bharataH = Bharata; tataH = then; vavande = saluted; raamam = Rama; vimaanaagragatam = who stood in the forepart of the aerial car; bhaaskaram yathaa = and shining like the sun; merustham = appearing on Mount Meru.

Bent low in reverence, Bharata then saluted Rama, who stood in the forepart of the aerial car and shining like the sun appearing on Mount Meru.

[Verse Locator](#)

ततो रामाभ्यनुज्ञातं तद्विमानमनुत्तमम् ॥ ६-१२७-३७

हंसयुक्तं महावेगम् निपपात महीतले ।

37. raamaabhyanuJJNaatam = as authorized by Rama; tat anuttamam vimaanam = that excellent aerial car; mahaavegam = having a great speed; hamsayuktam = and endowed with the images of swans; nipapaata = landed; mahiitale = on the ground.

As authorized by Rama, that excellent aerial car, having a great speed and endowed with the images of swans, landed on the ground.

[Verse Locator](#)

आरोपितो विमानं तद्भरतः सत्यविक्रमः ॥ ६-१२७-३८
राममासाद्य मुदितः पुनरेवाभ्यवादयत् ।

38. **muditaH** = feeling glad; **aaropitaH** = when lifted on; **tat vimaanam** = to that aerial car; **bharataH** = Bharata; **satyavikramaH** = of true valour; **aasaadya** = approaching; **raamam** = Rama; **abhyavaadayat** = greeted him; **punareva** = yet again.

Feeling glad, when lifted on that aerial car and approaching Rama, Bharata of true valour, greeted him yet again.

[Verse Locator](#)

तं समुत्थाप्य काकुत्स्थश्चिरस्याक्षिपथं गतम् ॥ ६-१२७-३९
अङ्के भरतमारोप्य मुदितः परिष्वजे ।

39. **samutthaapya tat** = fully rising from his seat; **aaropya tam bharatam** = and placing that Bharata; **akShipatham gatam chiraaya** = who was seen after a long time; **aN^kam** = on his lap; **kaakutthaH** = Rama; **muditaH** = delightfully; **pariShvaje** = embraced him.

Fully rising from his seat and placing that Bharata, who was seen after a long time, on his lap, Rama delightfully embraced him.

[Verse Locator](#)

ततो लक्ष्मणमासाद्य वैदेहीं च परन्तपः ॥ ६-१२७-४०
अभ्यवादयत प्रीतो भरतो नाम चाब्रवीत् ।

40. **tataH** = thereafter; **priitaH** = the delighted; **bharataH** = Bharata; **paramtapaH** = the destroyer of adversaries; **aasaadya** = approaching; **lakShmaNam** = Lakshmana; **vaidehiim cha** = and Seetha; **atha** = then; **abhyavaadayat** = saluted in reverence; **abraviit** = (and also) announced; **naama** = his own name.

Thereafter, the jubilant Bharata, the destroyer of adversaries, approaching Lakshmana and Seetha, then saluted them in reverence and also announced his name.

[Verse Locator](#)

सुग्रीवं कैकयी पुत्रो जाम्बवन्तं तथाङ्गदम् ॥ ६-१२७-४१
मैन्दं च द्विविदं नीलमृषभं चैव सस्वजे ।

41. **atha** = then; **kaikeyii putraH** = Bharata; **pariShasvaje** = embraced; **sugriivam** = Sugreeva; **jaambavantam** = Jambavan; **aN^gadam** = Angada; **maindam** = Mainda; **dvididam chaiva** = Divivida; **niilam** = Neela; **R^iShabham** = and Rishabha.

Then, Bharata embraced Sugreeva, Jambavan, Angada, Mainda, Dvidida, Neela and Rishabha.

[Verse Locator](#)

सुषेणं च नलं चैव गवाक्षम् गन्धमादनम् ॥ ६-१२७-४२
शरभं पनसं चैव परितह् परिष्वजे ।

42. **pariShasvaje** = he also embraced; **suSheNamcha** = Sushena; **namchaiva** = Nala; **gavaakSham** = GAvaksha; **gandhamaadanam** = Gandhamadana; **sharabham** = Sharabha; **panasamchaiva** = Panasa; **paritaH** = and the surrounding monkeys.

He also embraced Sushena, Nala, Gavaksha, Gandhamadana, Sharabha, Panasa and the surrounding monkeys.

[Verse Locator](#)

ते कृत्वा मानुषं रूपं वानराः कामरूपिणः ॥ ६-१२७-४३
कुशलं पर्यपृषन्त प्रहृष्टा भरतं तदा ।

43. tadaa = then; te vaanaraaH = those monkeys; kaama ruupiNaH = who can change their format will; kR^itvaa maanuSham ruupam = assumed the form of humans; prahR^iShTaaH = and rejoicingly; paryapR^ichchhan = asked; kushalam = about the welfare; bharatam = of Bharata.

Then, those monkeys, who can change their form at will, assumed the form of humans and rejoicingly asked about the welfare of Bharata.

[Verse Locator](#)

अथाब्रवीद्राजपुत्रः सुग्रीवं वानरर्षभम् ॥ ६-१२७-४४
परिष्वज्य महातेजा भरतो धर्मिणां वरः ।

44. atha = thereupon; mahaatejaaH = the immensely brilliant; bharataH = Bharata; raajaputraH = the son of Dasaratha; dharmiiNaam varaH = and the foremost among the virtuous; pariShvajya = after embracing; sugriivam = Sugreeva; vaanarShabham = the excellent monkey; abraviit = spoke to him (as follows):

Thereupon, the immensely brilliant Bharata, the son of Dasaratha and the foremost among the virtuous, after embracing Sugreeva the excellent monkey, spoke to him (as follows):

[Verse Locator](#)

त्वमस्माकं चतुर्णां वैभ्राता सुग्रीव पञ्चमः ॥ ६-१२७-४५
सौहार्दाज्जायते मित्रमपकारोऽरिलक्षणम् ।

45. sugriiva = O Sugreeva!; tvam = you; paN^chamaH = are a fifth; bhraataa = brother; asmaakam chaturNaam = for all the four of us; mitram = a friend; jaayate = is born; sauhaardaat = of affection; apakaaraH = malifience; arilakShaNam = is the attribute of an adversary.

"You are a fifth brother, for all the four of us, O Sugreeva! A friend is born of affection, while malifience is the attribute of an adversary."

[Verse Locator](#)

विभीषणं च भरतः सान्त्वयन्वाक्यमब्रवीत् ॥ ६-१२७-४६
दिष्ट्या त्वया सहायेन कृतं कर्म सुदुष्करम् ।

46. atha = thereafter; bharataH = bharata; abraviit = spoke; saantvavaakyam = (the following) kind words; vibhiiShaNamcha = to Vibhishana; diShTyaa = thank heaven!; suduShkarma = a very difficult; karma = task; kR^itam = was accomplished; tvayaa = by you; shaayena = as a companion (of Rama).

Thereafter, Bharata spoke the following kind words to Vibhishan: "Thank heaven! A very difficult task was accomplished by you, as a companion of Rama."

[Verse Locator](#)

शत्रुघ्नश्च तदा राममभिवाद्य सलक्ष्मणम् ॥ ६-१२७-४७
सीतायाश्चरणौ पश्चाद्वन्दे विनयान्वितः ।

47. **tadaa** = then; **viiraH** = the valiant; **shatrughnashcha** = Shatrughna; **abhivaadya** = offered his salutation; **raamam** = to Rama; **sa lakShmaNam** = along with Lakshmana; **abhyavaadayat** = and offered his reverential salutation; **siitaayaaH charaNau** = to Seetha's feet; **vinayaat** = by bowing in humility.

Then, the valiant Shatrughna offered his salutation to Rama, along with Lakshmana and offered his reverential salutation to Seetha's feet, by bowing in humility.

[Verse Locator](#)

रामो मातरमासाद्य विषण्णं शोककर्षिताम् ॥ ६-१२७-४८

जग्राह प्रणतः पादौ मनो मातुः प्रसादयन् ।

48. **aasaadya** = by going nearer; **maataram** = to his mother; **vivarNaam** = who became pale; **shoka karshitaam** = and emaciated due to her grief; **raamaH** = Rama; **jagraaha** = seized; **paadau** = her feet; **praNataH** = having bowed; **maatuH manaH** = making his mother's heart; **praharShayan** = delighted.

By going to his mother, who became pale and emaciated due to her grief, Rama, by bowing, seized her feet in salutation, making his mother's heart delighted.

[Verse Locator](#)

अभिवाद्य सुमित्रां च कैकेयीं च यशस्विनीम् ॥ ६-१२७-४९

स मातृश्च तदा सर्वाः पुरोहितमुपागमत् ।

49. **abhivaadya** = offering salutation; **sumitraamcha** = to Sumitra; **yashasviniim** = the illustrious; **kaikeyiimcha** = Kaikeyi; **sarvaaH maatR^ishcha** = and all his mothers; **saH** = Rama; **tataH** = then; **upaagamat** = approached; **purohitam** = Vasishta; the priest (and offered his salutation).

Offering salutation to Sumatra, the illustrious Kaikeyi and all his mothers, Rama then went to Vasishta the priest and offered his salutation in reverence.

[Verse Locator](#)

स्वागतं ते महाबाहो कौसल्यानन्दवर्धन ॥ ६-१२७-५०

इति प्राञ्जलयः सर्वे नागरा राममब्रुवन् ।

50. **mahaabaaho** = O the great armed!; **kausalyaanandavardhana** = O the enhancer of delight to Kausalya!; **svaagatam** = welcome; **te** = to you!; **abruvan iti** = thus spoke; **sarve** = all; **naagaraaH** = the citizens; **raamam** = to Rama; **praan^jalayaH** = with their joined palms.

With joined palms, all the citizens of Ayodhya said to Rama: "Welcome to you, O the great-armed! O the enhancer of Kausala's delight!"

[Verse Locator](#)

तन्यज्जलिसहस्राणि प्रगृहीतानि नागरैः ॥ ६-१२७-५१

व्याकोशानीव पद्मानि ददर्श भरताग्रजः ।

51. **bharataagrajaH** = Rama; **dadarsha** = saw; **taani** = those; **aN^jali sahasraaNi** = thousands of joined palms; **pragR^ihiitaani** = held; **naagaraiH** = by the citizens; **padmaniiva** = as lotus-flowers; **vyaakochaani** = in bloom.

Rama saw those thousands of joined palms held by the citizens, appearing as lotus-flowers in bloom.

[Verse Locator](#)

पादुके ते तु रामस्य गृहीत्वा भरतः स्वयम् ॥ ६-१२७-५२

चरणाभ्यां नरेन्द्रस्य योजयामास धर्मवित् ।

52. gR^ihiitvaa = taking; te = those; paaduke = wooden sandals; raamasya = of Rama; bharataH = Bharata; dharmavit = the knower of virtue; svayam = personally; yojayaamaasa charaNaabhyaam = placed them below the feet; narendrasya = of Rama; the lord of men.

Taking those wooden sandals of Rama, Bharata, the knower of virtue, personally placed them below the feet of Rama, the lord of men.

[Verse Locator](#)

अब्रवीच्च तदा रामं भरतः स कृताञ्जलिः ॥ ६-१२७-५३

एतत्ते रक्षितं राजन्नाज्यं निर्यातितं मया ।

53. kR^itaaN^jaliH = having offered his salutation with joined palms; saH bharataH = that Bharata; tadaa = then; abraviichcha = spoke; raamam = to Rama (as follows); etat = this; sakalam = entire; raajyam = sovereignty; te = of yours; nyaasam = (kept with me) as a deposit; niryaaatitam = is being returned (to you) mayaa = by me.

Having offered his salutation with joined palms, Bharata spoke to Rama as follows: "This entire sovereignty of yours, kept with me as a deposit, is being returned to you, by me."

[Verse Locator](#)

अद्य जन्म कृतार्थं मे संवृत्तश्च मनोरथः ॥ ६-१२७-५४

यस्त्वां पश्यामि राजानमयोध्यां पुनरागतम् ।

54. pashyaami = I am seeing; tvaam = you; raajaanam = as a king; punaH aagatam = after having come back; ayodhyaam = to Ayodhya; yat = for which; me janma = my life; kR^itaartham = has accomplished its purpose; manorathaH cha = my wish too; samvR^ittaH = is fulfilled; adya = today.

"My life has accomplished its purpose today and my wish too stands fulfilled, in that I see you, its king, come back to Ayodhya."

[Verse Locator](#)

अवेक्षतां भवान्कोशं कोष्ठागारं पुरं बलम् ॥ ६-१२७-५५

भवतस्तेजसा सर्वं कृतं दशगुणं मया ।

55. bhavaan = you; avekShataam = review; kosham = your treasury; koShThaagaaram = granary; gR^iham = palace; balam = and army; bhavataH tejasaa = by virtue of the power of your spirit; sarvam = everything; kR^itam dashaguNam = has been enhanced tenfold; mayaa = by me.

"You review your treasury, granary, palace of your spirit, everything has been enhanced tenfold by me."

[Verse Locator](#)

तथा ब्रुवाणं भरतं दृष्ट्वा तं भ्रातृवत्सलम् ॥ ६-१२७-५६

मुमुचुर्वािनरा बाष्पं राक्षसश्च विभीषणः ।

56. dR^iShTvaa = seeing; tam bharatam = that Bharata; tathaa = thus; bruvaaNam = speaking; bhraatR^ivatsalam = with affection towards his brother; vibhiiShaNah cha = Vibhishana; raakShasaH = the demon; vaanaraaH = and the monkeys; mumuchuH = shed; baaShpam = their tears.

Seeing that Bharata, speaking thus with affection with his brother, Vibhishana the demon and the monkeys shed their tears.

[Verse Locator](#)

ततः प्रहर्षाद्भिरतमङ्कमारोप्य राघवः ॥ ६-१२७-५७
ययौ तेन विमानेन ससैन्यो भरताश्रमम् ।

57. aaropya = placing; bharatam = Bharata; aN^kam = on his lap; raaghavaH = Rama; praharShaata = with delight; tataH = thereupon; yayau = went; tena vimaanena = in that aerial car; bharataashramam = to the hermitage of Bharata; sasainyaH = along with the army.

Placing Bharata on his lap with delight, Rama thereupon flew with his army (of monkeys and bears) in that aerial car to the hermitage of Bharata.

[Verse Locator](#)

भरताश्रममासाद्य ससैन्यो राघवस्तदा ॥ ६-१२७-५८
अवतीर्य विमानाग्रादवतस्थे महीतले ।

58. aasaadya = reaching; bharataashramam = the hermitage of Bharata; sasainyaH = along with his army; raaghavaH = Rama; tadaa = then; avatiirya = descended; vimanaagraata = from the anterior of the aerial car; avastasthe = and stood for the time being; mahiitale = on the ground.

Reaching the hermitage of Bharata along with his army Rama then descended from the anterior of the aerial car and stood, for the time-being, on the ground.

[Verse Locator](#)

अब्रवीच्च तदा रामस्तद्विमानमनुत्तमम् ॥ ६-१२७-५९
वह वैश्रवणं देवमनुजानामि गम्यताम् ।

59. tadaa = then; raamaH = Rama; abraviit = spoke; tat anuttamam vimaanam = to that excellent aerial car (as follows); vaha = carry; devam = the lord; vaishravaNam = Kubera; anujaanaanmi = I permit you; gamyataam = to leave.

Then, Rama, for his part, spoke to that excellent aerial car, "Serve as a transport to Kubera, the lord. I permit you to leave."

[Verse Locator](#)

ततो रामाभ्यनुज्ञातं तद्विमानमनुत्तमम् ॥ ६-१२७-६०
उत्तरां दिशमुद्दिश्य जगाम धनदालयम् ।

60. ramaanubhyanujJNaatam = thus permitted by Rama; tat anuttamam vimaanam = that excellent aerial car; tataH = thereupon; jagaama = proceeded; uttaraam disham = towards northern directions; dhanadaalayam uddishya = to reach the abode of Kubera the lord of riches.

Thus permitted by Rama, that excellent aerial car, thereupon proceeded towards the northern direction, so as to reach the abode of Kubera the lord of riches.

[Verse Locator](#)

विमानं पुष्पकं दिव्यं सम्गृहीतं तु रक्षसा ॥ ६-१२७-६१
अगमद्धनदं वेगाद्रामवाक्यप्रचोदितम् ।

61. diryam puShpakam vimaanam = that wonderful aerial car; Pushpaka; samgR^ihiitam = which was seized (once); rakShasaa = by Ravana; agamat =

went; **vegaat** = in speed; **dhanadam** = to Kubera; **raama vaakya prachoditam** = as impelled by the advice of Rama.

That wonderful aerial car, Pushpaka which was seized by Ravana once, went in speed to Kubera, as impelled by Rama's advice.

[Verse Locator](#)

पुरोहितस्यात्मसमस्य राघवो ।
बृहस्पतेः शक्र इवामराधीअपः ।
निपीड्य पादौ पृथगासने शुभे ।
सहैव तेनोपविवेश वीर्यवान् ॥ ६-१२७-६२

62. **nipiiDya** = affectionately pressing paadau = the feet; **aatmasamasya purohitasya** = of his family-priest (Vasishta the sage); who was his well-wisher; **shakraH iva** = even as Indra; **amaraadhipaH** = the lord of celestials; (would press the feet); **bR^ihaspataH** = of Brihaspati (the preceptor of gods); **viiryavaan raaghavaH** = the valiant Rama; **upavivesha** = sat; **tena sahsha** = by his side; **shubhe pR^ithagaasane** = on a separate seat.

Affectionately pressing the feet of Vasishta, his well-wisher and family-priest, even as Indra the lord of celestials would press the feet of Brihaspati (the preceptor of gods), the valiant Rama sat by his side, on a separate seat.

इत्यार्षे श्रीमद्रामायने आदिकाव्ये युद्धकाण्डे सप्तविंशत्यधिकशततमः सर्गः

Thus, this is the 127th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 127

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62		



Book VI : Yuddha Kanda - Book Of War

Chapter [Sarga] 128 Verses converted to UTF-8, Nov 09

Introduction

At the request of Bharata to take back the kingdom of Ayodhya, Rama accepts the offer and sits on a seat. Bharata and Rama take their bath and get adorned for the occasion. Rama, mounting on an excellent chariot, sallies forth on a procession in the city accompanied by Bharata, Shatrughna, Lakshmana and Vibhishana. Nine thousand elephants follow the procession, with Sugreeva and other monkeys mounted on them. Some attendants and musicians with their musical instruments walk in front of Rama's procession. The citizens of Ayodhya host flags on every house. Rama returns to his paternal palace in Ayodhya. Sugreeva orders four of his monkeys to bring water from four oceans in jars given to them. Some monkeys brought water from five hundred rivers, as also from the four oceans for the purpose of the ceremony. Vasishta along with other brahmins as priests caused Rama to be consecrated with that water. The virgins, ministers, warriors, merchants, the four gods as well as other gods sprinkled sap of all kinds of herbs on Rama. Vasishta and other priests officiating the coronation-ceremony adorned Rama with an auspicious and charming crown. Then, Rama gives away presents to the priests as well as Sugreeva and Angada. Rama presents a pearl-necklace to Seetha and Seetha presents that necklace in turn to Hanuma. Rama further gives away presents to Vibhishana, Sugreeva, Jambavan and others on the occasion. Rama bids farewell to monkeys. The glory of the epic is complemented in the end by Valmiki.

[Verse Locator](#)

शिरस्यज्जलिमादाय कैकेयीनन्दिवर्धनः ।

बभाषे भरतो ज्येष्ठन् रामं सत्यपराक्रमम् ॥ ६-१२८-१

1. **bharataH** = Bharata; **kaikeyyaanandavardhanaH** = the enhancer of Kaikeyi's happiness; **babhaaShe** = spoke; **raamam** = to Rama; **jyeShTham** = his eldest brother; **satyaparaakramam** = the truly brave man; **aadhyaya** = placing; **aN^jalim** = his open hands placed side by side together and slightly hallowed; **shirasi** = on his head (as a token of salutation).

Placing his hallowed hands together on his head (as a mark of salutation), Bharata the enhancer of Kaikeyi's happiness, spoke to the truly brave Rama, his elder brother (as follows):

[Verse Locator](#)

पूजिता मामिका माता दत्तन् राज्यमिदं मम ।

तद्दामि पुनस्तुभ्यन् यथा त्वमददा मम ॥ ६-१२८-२

2. **maamikaa** = my; **maataalator** = mother; **puujitaa** = was treated respectfully; **idam raajyam** = this kingdom; **dattam** = was given; **mama** = to me; **yathaa** = as; **tvam** = you; **adadaaH** = gave; **tat** = it; **mama** = to me (in the same manner); **dadaami** = I am giving (it); **tubhyam** = for you; **punaH** = again.

"You gave this kingdom to me and treated my mother's words respectfully. As you gave it to me then, in the same way I am giving it to you again.

धुरमेकाकिना न्यस्तामृषभेण बलीयसा ।
किशोरवद्गुरुं भारं न वोढुमहमुत्सहे ॥ ६-१२८-३

3. aham = I; na utsahe = cannot; voDhum = burden; kishoravat = (anymore then) a yong ox; (would sustain); dhuram = a load; nyastaam = carried forward; baliyasaa = by a strong; vR^iShabheNa = bull; ekaakinaa = all alone.

I cannot carry this heavy burden anymore than a young ox would sustain a load, carried forward by a strong bull all alone."

[Verse Locator](#)

वारिवेगेन महता भिन्नः सेतुरिव क्षरन् ।
दुर्बन्धनमिदं मन्ये राज्यच्छिद्रमसन्वृतम् ॥ ६-१२८-४

4. manye = I think; idam = this; raajyachchhidram = weak point in administration of the kingdom; asamvR^itam = which is uncovered; durbandhanam = is difficult to be controlled; bhinnaH = seturiva = as a broken dam; kSharan = seeping from its cracks; mahataa = vaasivegena = (when breached) by a mammoth stream of water.

"I think this venerable point in the form of administration of the kingdom is difficult to be controlled, as a broken dam, seeping from its cracks when breached mammoth stream of water.

[Verse Locator](#)

गतिं खर इवाश्वस्य हन्सस्येव च वायसः ।
नान्वेतुमुत्सहे देव तव मार्गमरिन्दम ॥ ६-१२८-५

5. arimdamaviira = O hero; the annihilator of enemies!; na utsahe = I am not able; anvetum = to follow; tavamaargam = your path; iva = any more than; kharaH = a donkey; gatim = (would follow) the gallop; ashvasya = of a horse; vaayasaH = and a cow; hamsasyeva = (would take up); the chase of a wild goose.

O hero, the annihilator of enemies! I am not able to follow your path, any more than a donkey would follow the gallop of a horse or a crow would take up the chase of a wild goose."

[Verse Locator](#)

यथा च रोपितो वृक्षो जातश्चान्तर्निवेशने ।
महांश्च सुदुरारोहो महास्कन्धः प्रशाखवान् ॥ ६-१२८-६
शीर्येत पुष्पितो भूत्वा न फलानि प्रदर्शयेत् ।
तस्य नानुभवेदर्थन् यस्य हेतोः स रोप्यते ॥ ६-१२८-७
एषोपमा महाबाहो त्वमर्थन् वेत्तुमर्हसि ।
यद्यस्मान्मनुजेन्द्र त्वं भक्तान्भृत्यान् शाधि हि ॥ ६-१२८-८

6-8. mahaabaaho = O mighty armed; manujendra = king!; yathaa = how; vR^ikShaH = a tree; aaropitaH = planted; antarniveshane = in the black-yard of one's own house; jaataH api = even though grown; big; duraarohaH = and difficult to climb; mahaaskandhaH = with a huge trunk; prashaakhavaan = and large branches; na pradarshayan = does not yield; phalaani = fruits; shiiryeta = and dries up; puShpitaH bhuutvaa = after flowering; saH = he (who planted it); naanubhavet = would not enjoy; tasya artham = its object; yasya hetoH = the fruit for which; ropitaH = it was planted; eShaa = this; upamaa = is the analogy (applied to you); tvam yadi = if you; bhartaa = as a master; na shaadhihi naH = would not indeed rule over us; bhR^ityaan = your servants; tvam = you; vettumarhasi = can understand; artham = the meaning.

"O mighty armed king! How a tree planted in the back yard of one's own house, even though grown big and difficult to climb with a huge trunk and large branches, does not yield fruits but dries up after flowering, he who planted it would not enjoy the fruit for which it was planted. This is the analogy applied to you, if you, as a Master, would not indeed rule over us, your servants. You can understand the meaning."

[Verse Locator](#)

जगदद्याभिषिक्तन् त्वामनुपश्यतु सर्वतः ।
प्रतपन्तमिवादित्यं मध्याह्ने दीप्ततेजसं ॥ ६-१२८-९

9. **raaghava** = O Rama!; **adya** = today; **jagat** = (let) the world; **anupashyati** = see; **tvaam** = you; **abhiShiktam** = crowned; **aadityamiva** = like the sun; **diipta tejasam** = with flowing splendor; **pratapantam** = shining brilliantly; **madhyaahne** = at noon.

"O Rama! Today, let the world see you when crowned, like the sun with its glowing splendour, shining brilliantly at noon.

[Verse Locator](#)

तूर्यसङ्घातनिर्घोषैः काञ्चीनूपुरनिस्वनैः ।
मधुरैर्गीतशब्दैश्च प्रतिबुध्यस्व शेष्व च ॥ ६-१२८-१०

10. **sheShva cha** = may you relax; **pratibudhyasva** = and wake-up too; **tuurya samghaata nirghoShaiH** = to the sounds of an ensemble of musical instruments; **kaaNchiinuupura niH svanaiH** = noise of ornaments strung with tiny bells and worn around the waist and anklets; **madhuraiH** = and sweet; **giita shabdaishcha** = invocation of songs.

May you relax and wake-up too, to the sounds of an ensemble of musical instruments, the tinkling of ornaments strung with tiny bells and worn around the waist and anklets as well as sweet invocation of songs.

[Verse Locator](#)

यावदावर्तते चक्रन् यावती च वसुन्धरा ।
तावत्त्वमिह सर्वस्य स्वामित्वमभिवर्तय ॥ ६-१२८-११

11. **tvam** = you; **anuvartaya** = look after; **svaamitvam** = the lordship; **lokasya** = of the world; **iha** = here; **yaavat** = as long as; **chakram** = the stellar sphere; **aavartate** = revolves; **yaavat** = and so far as; **vasumdharaa** = the earth; **taavat** = is so much.

Look after, you, lordship of world here, as long as the stellar sphere revolves and so far as the earth is spread out."

[Verse Locator](#)

भरतस्य वचः श्रुत्वा रामः परपुरज्जयः ।
तथेति प्रतिजग्राह निषसादासने शुभे ॥ ६-१२८-१२

12. **shrutvaa** = hearing; **vachaH** = the words; **bharatasya** = of Bharata; **ramaH** = Rama; **para puramjayaH** = who conquered the cities of adversaries; **pratijagraaha** = accepted; **tatheeti** = saying; "Be it so"; **niShasaada** = and sat; **shubhe** = on the auspicious; **aasane** = seat.

Hearing the words of Bharata, Rama who conquered the cities of adversaries, accepted his words saying "Be it so" and sat on an auspicious seat.

[Verse Locator](#)

ततः शत्रुघ्नवचनान्निपुणाः श्मश्रुवर्धकाः ।

सुखहस्ताः सुशीघ्राश्च राघवं पर्युपासत ॥ ६-१२८-१३

13. tataH = thereafter; shatrughna vachanaat = on instructions from Shatrughna; nipuNaaH = skilled; shmashruvadhanaaH = barbers; sukha hastaaH = with gentle hands; sushiighraashcha = who can do with a good speed; parya vaarayan = encircled; raaghavam = Rama. (all round).

Thereafter, on instructions from Shatrughna, skilled barbers with gentle hands who can do their work with a good speed, encircled Rama all round.

[Verse Locator](#)

पूर्वन् तु भरते स्नाते लक्ष्मणे च महाबले ।

सुग्रीवे वानरेन्द्रे च राक्षसेन्द्रे विभीषणे ॥ ६-१२८-१४

विशोधितजटः स्नातश्चित्रमाल्यानुलेपनः ।

महार्हवसनोपेतस्तस्थौ तत्र श्रिया ज्वलन् ॥ ६-१२८-१५

14-15. bharate = Bharata; snaate = having bathed; puurvam = first; mahaabale = the mighty; lakShmaNe cha = Lakshmana; sugriive = Sugreeva; vaanarendre = the lord of monkeys; vibhiiShaNe = and Vibhishana; raakShasendra = the king of demons; (took bath); (Rama) vishodhitajaTaH = had his matted locks disentangled; snaataaH = and bathed; tasthau = (He) stood; tatra = there; jvaalan = shining; shriyaa = with splendor; chitra maalyaanulepanaH = adorned with picturesque garlands and smeared with sandal pastes of various colours; mahaarha vasanopetaH = and clothed in costly raiment.

Bharata, having bathed first, the mighty Lakshmana, Sugreeva the lord of monkeys and Vibhishana the king of demons took bath. Rama had his matted locks disentangled and bathed. He stood there, shining with splendour, adorned with picturesque garlands, smeared with sandal pastes of various colours and clothed in costly raiment.

[Verse Locator](#)

प्रतिकर्म च रामस्य कारयामास वीर्यवान् ।

लक्ष्मणस्य च लक्ष्मीवानिक्ष्वाकुकुलवर्धनः ॥ ६-१२८-१६

16. (Shatrughna); viiryavaan = the valiant; lakShmiivaan = and charming man; ikShvaakukula vardhanaH = the promoter of Ikshvaku dynasty; kaarayaamaasa = caused to do; pratikarma = personal adornment; raamasya = of Rama; lakShmaNasya = and of Lakshmana.

Shatrughna, the valiant and charming man, the promoter of Ikshvaku dynasty made arrangements for personal adornment of Rama and Lakshmana.

[Verse Locator](#)

प्रतिकर्म च सीतायाः सर्वा दशरथस्त्रियः ।

आत्मनैव तदा चक्रुर्मनस्विन्यो मनोहरम् ॥ ६-१२८-१७

17. tadaa = then; sarvaaH = all; manasvinyaH = the noble-minded; dasharathastriyaH = wives of Dasaratha; aatmanaiva = indeed themselves; chakruH = made; manoharam = a beautiful; pratikarma = decoration; svitaayaah = of seetha.

Then, all the noble-minded widows of Dasaratha indeed themselves personally adorned Seetha beautifully.

[Verse Locator](#)

ततो राघवपत्नीनान् सर्वासामेव शोभनम् ।

चकार यत्नात्कौसल्या प्रहृष्टा पुत्रवत्सला ॥ ६-१२८-१८

18. tataH = thereupon; prahR^iShTaa = the delightful; kausalyaa = Kausalya; putravatsalaa = who was affectionate of her sons; chakaara = made; shobhanam = a charming decoration; sarvaasaam = to all; vaanarapatniinaam = the wives of monkeys; yatnaat = with zeal.

Thereupon, the delightful Kausalya, who was affectionate of her sons, adorned with zeal all the wives of monkeys.

[Verse Locator](#)

ततः शत्रुघ्नवचनात्सुमन्त्रो नाम सारथिः ।

योजयित्वाभिचक्राम रथन् सर्वाङ्गशोभनम् ॥ ६-१२८-१९

19. tataH = later; saarathiH = the charioteer; sumantro naama = by name; Sumantra; shatrughnavachanaat = on the orders of Shatrughna; abhichakraama = approached; yojayitvaa = yoking; ratham = chariot (to horses); sarvaaNga shobhanam = completely beautiful in all respects.

Later, on the orders of Shatrughna, the charioteer by name Sumantra made his appearance, yoking chariot to horses which were completely beautiful in all respects.

[Verse Locator](#)

अर्कमण्डलसङ्काशन् दिव्यं दृष्ट्वा रथन् स्थितम् ।

आरुरोह महाबाहू रामः सत्यपराक्रमः ॥ ६-१२८-२०

20. dR^iShTvaa = seeing; divyam = the charming; ratham = chariot; arkamaNDalasamkaasham = which emitted immaculate splendor like that of the sun; sthitam = standing; (before him); mahaabaahuH = the mighty armed; raamaH = rama; parapuramjayaH = the conqueror of hostile cities; aaruroha = ascended it.

Seeing the charming chariot, which emitted immaculate splendour like that of the sun, standing before him, the mighty armed Rama, the conqueror of hostile cities, ascended it.

[Verse Locator](#)

सुग्रीवो हनुमांश्चैव महेन्द्रसदृशद्युती ।

स्नातौ दिव्यनिर्भैर्वस्त्रैर्जग्मतुः शुभकुण्डलौ ॥ ६-१२८-२१

21. sugriivaH = Sugreeva; hanumaamshchaiva = and Hanuma; mahendra sadR^ishadyutii = having a splendor similar to that of Indra the lord of celestials; snaatau = after taking bath; jagmatuH = started; divyanibhaiHvastraiH = wearing beautiful raiments; shubhakuN^DalaiH = and sparkling ear-rings.

Sugreeva and Hanuma, having splendour similar to that of Indra the lord of celestials, after taking their bat, wore beautiful raiment as well as sparkling ear rings and started.

[Verse Locator](#)

सर्वाभरणजुष्टाश्च ययुस्ताः शुभकुण्डलाः ।

सुग्रीवपत्न्याः सीता च द्रष्टुं नगरमुत्सुकाः ॥ ६-१२८-२२

22. sarvaabharaNa juShTaaH = endowed with all types of ornaments; shubhakuNDalaaH = and charming ear-rings; taaH = those; sugriiva = and Seetha; yayuH = moved out; usukaaH = longing; draShTum = to see; nagaram = the city.

Endowed with all types of ornaments as well as charming ear-rings, those wives of Sugreeva together with Seetha moved out, longing as they were, to see the city.

[Verse Locator](#)

अयोध्यायान् तु सचिवा राज्ञो दशरथस्य च ।
पुरोहितं पुरस्कृत्य मन्त्रयामासुरथवत् ॥ ६-१२८-२३

23. ayodhyaayaam tu = ; in Ayodhya; sachivaaH = the ministers; raaJNaH dasharathasya = of King Dasaratha; puraskR^it purohitam = having placed the priest in their front; mantrayaamaasa = planned (everything); arthavat = meaningfully.

In Ayodhya, the ministers of king Dasaratha, having placed the priest in their front, planned everything meaningfully.

[Verse Locator](#)

अशोको विजयश्चैव सिद्धार्थश्च समाहिताः ।
मन्त्रयन्नामवृद्धयर्थन् वृत्त्यर्थं नगरस्य च ॥ ६-१२८-२४

24. ashokaH = Ashoka; vijayashchaiva = Vijaya; siddhaardhashcha = and Siddhartha; samaahitaaH = with a great attention; mantrayan = discussed; raamavR^iddhyartham = about Rama's well-being; nagarsya R^idhyartham = and the prosperity to do.

Ashoka, Vijaya and Siddhartha, with a great concern, discussed about Rama's advancement and the prosperity of the City.

[Verse Locator](#)

सर्वमेवाभिषेकार्थन् जयार्हस्य महात्मनः ।
कर्तुमर्हथ रामस्य यद्यन्मङ्गलपूर्वकम् ॥ ६-१२८-२५

25. arhatha = you ought; kartum = to do; maN^gala puurvakam = auspiciously; yadyat sarvam = all that is required; abhiShekaartham = for the coronation; mahaatmanaH raamasya = of the great souled Rama; jayaarhasya = worthy of victory.

"You ought to do auspiciously whatever is required for the coronation of the great-souled Rama, worthy of victory."

[Verse Locator](#)

इति ते मन्त्रिणः सर्वे सन्दिश्य तु पुरोहितम्
नगरान्निर्ययुस्तूर्णन् रामदर्शनबुद्धयः ॥ ६-१२८-२६

26. samdishya = advising; purohitam = advising; purohitam = the priest; iti = in this way; sarve = all; te = those; mantriNaH = ministers; tuurNam = quickly; niryayuH = started; nagaraat = from the city; raamadارشana bddhayaH = with an intention to see Rama.

Advising the priest in this way, all those ministers quickly started from the city, with an intention to see Rama.

[Verse Locator](#)

हरियुक्तन् सहस्राक्षो रथमिन्द्र इवानघः ।
प्रययौ रथमास्थाय रामो नगरमुत्तमम् ॥ ६-१२८-२७

27. anaghaH = the faultless; raamaH = Rama; aasthaaya = mounting; uttamam = the excellent; rathm = chariot; sahasraakShaH = indraH iva = as the thousand-eyed

Indra; **ratham** = (ascended) the chariot; **hariyuktam** = yoked to green-coloured horses; **prayayau** = and sallied forth; **nagaram** = to the city.

The faultless Rama, mounting the excellent chariot, as Indra ascended the chariot yoked to green-coloured horses, sallied forth to the city.

[Verse Locator](#)

जग्राह भरतो रश्मीञ्शत्रुघ्नश्छत्रमाददे ।
लक्ष्मणो व्यजनन् तस्य मूर्ध्नि सम्पर्कवीजयत् ॥ ६-१२८-२८
श्वेतन् च वालव्यजनन् सुग्रीवो वानरेश्वरः ।
अपरन् चन्द्रसङ्काशन् राक्षसेन्द्रो विभीषणः ॥ ६-१२८-२९

28-29. **bharataH** = Bharata; **jagraaha** = took up; **rashmiin** = the reins; **shatrughnaH** = Shatrughna = aadade = held; **chhatram** = the parasol; **tasya muurdhni** = on Rama's head; **lakShmaNaH** = Lakshmana; **samparyaviijayat** = winnowed; **vyajanam** = a fan; **vibhiiShaNaH** = Vibhishana; **raakShasendra** = the king of demons; **paritaH sthitaH** = standing nearby; **jagR^ihe** = held; **aparam** = another; **shvetam** = white; **vaalavyajanam** = fan; **chandrasamkaasham** = shining brightly as the moon.

Bharata took up the reins. Shatrughna held the parasol on Rama's head. Lakshmana winnowed a fan. Vibhishana, the king of demons standing nearby, held a white fan, shining brilliantly like the moon.

[Verse Locator](#)

ऋषिसङ्घैर्तदाकाशे देवैश्च समरुद्गणैः ।
स्तूयमानस्य रामस्य शुश्रुवे मधुरध्वनिः ॥ ६-१२८-३०

30. **tadaa** = then; **R^iShisamghaiH** = by the groups of sages; **devaishcha** = celestials; **samarudyaNaiH** = along with troop of the Maruts; the host of the gods; **raamasya** = Rama; **stuuyamaanasya** = was being praised; **aakaashe** = in the sky; **madhuradhvaniH** = and sweet reverberation; **shushruve** = was heard.

Then, in the sky, groups of sages, celestials along with troop of the Maruts, the host of the gods, praised Rama and sweet reverberation was heard.

[Verse Locator](#)

ततः शत्रुञ्जयं नाम कुञ्जरं पर्वतोपमम् ।
आरुरोह महातेजाः सुग्रीवो वानरेश्वरः ॥ ६-१२८-३१

31. **tataH** = thereupon; **sugriivaH** = Sugreeva; **plavagarShabhaH** = the foremost of monkeys; **mahaatejaaH** = possessing a great splendor; **aaruroha** = mounted; **kuN^jaram** = an elephant; **shatrumjayanaama** = name Shatrunjaya; **parvatopamam** = looking like a mountain.

Thereupon, Sugreeva, the foremost of monkeys, possessing a great splendor, mounted an elephant named Shatrunjaya, looking like a mountain.

[Verse Locator](#)

नवनागसहस्राणि ययुरास्थाय वानराः ।
मानुषन् विग्रहन् कृत्वा सर्वाभरणभूषिताः ॥ ६-१२८-३२

32. **vaanaraaH** = Mokneys; **maanushaM vighram kR^itvaa** = assuming human forms; **sarvaabharaNabhhuShitaaH** = and adorned with all types of ornaments; **yayuH** = sallied forth; **aasthaaya** = mounting; **navanaagasahasraani** = on nine thousand elephants.

Assuming human forms and adorned with all types of ornaments, monkeys sallied forth, mounting on mine thousand elephants.

[Verse Locator](#)

शङ्खशब्दप्रणादैश्च दुन्दुभीनान् च निस्वनैः ।
प्रययू पुरुषव्याघ्रस्तां पुरीन् हर्म्यमालिनीम् ॥ ६-१२८-३३

33. **puruShavyaaghraH** = Rama; **the foremost shaNkhashabda praNaadaishcha** = with sounds of couches among men buzzing in the ear; **niH svanaiH cha** = and sounds; **dundubhiinaam** = of kettle drums; **prayayau** = proceeded; **taam puriim** = to that City of Ayodhya; **harmya maaliniim** = having a series of palaces.

Rama, the foremost among men, accompanied by sounds of conches buzzing in the ears and sounds of kettle-drums, proceeded to the city of Ayodhya, having a series of palaces.

[Verse Locator](#)

ददृशुस्ते समायान्तन् राघवं सपुरःसरम् ।
विराजमानन् वपुषा रथेनातिरथन् तदा ॥ ६-१२८-३४

34. **tadaa** = then; **te** = they (the people of Ayodhya); **dadR^ishuH** = saw; **viraajamaanam vapuShaa** = having a beautiful form; **atiratham** = the great chariot-warrior; **samaayantam** = arriving; **rathena** = on a chariot; **sapuraH saram** = with attendants proceeding in advance.

Then, the people of Ayodhya saw Rama, the chariot warrior, having a beautiful form, arriving on a chariot, with attendants walking in front.

[Verse Locator](#)

ते वर्धयित्वा काकुत्स्थन् रामेण प्रतिनन्दिताः ।
अनुजग्मुर्महात्मानं भ्रातृभिः परिवारितम् ॥ ६-१२८-३५

35. **vardhayitvaa** = felicitating; **kaakutthsam** = Rama; **pratinanditaaH** = and greeted joyously in return; **raameNa** = by Rama; **te** = they; **anujagmuH** = followed; **mahaatmaanam** = the great souled Rama; **parivaaritam** = who was surrounded; **bhraatrubhiH** = by his brothers.

Felicitating Rama and greeted in reciprocation by Rama, they followed the great souled Rama, who was surrounded by his brothers.

[Verse Locator](#)

अमात्यैर्ब्राह्मणैश्चैव तथा प्रकृतिभिर्वृतः ।
श्रिया विरुरुचे रामो नक्षत्रैरिव चन्द्रमाः ॥ ६-१२८-३६

36. **vR^itaH** surrounded; **amaatyaih** = by ministers; **braahmaNashchaiva** = Brahmanas; **tathaa** = and; **prakR^itibhiH** = (other) citizens; **raamaH** = Rama; **viruriche** = shone; **shriyaa** = with his own brilliance; **chandramaaH iva** = like the moon; **nakShatraiH** = among the stars.

Surrounded by ministers, brahamanas and other citizens, Rama shone with his own brilliance, like the moon among the stars.

[Verse Locator](#)

स पुरोगामिभिस्तूर्यैस्तालस्वस्तिकपाणिभिः ।
प्रव्याहरद्भिर्मुदितैर्मङ्गलानि ययौ वृतः ॥ ६-१२८-३७

37. **saH** = that Rama; **yayau** = drove; **vR^itaH** = surrounded; **muditaiH** = by musicians; **tuuryaiH** = with musical instruments; **taala svastika paNibhiH** = cymbals and

swastika-instruments of music in their hands; **purogamibhiH** = walking in front; **pravyaaharadbhiH** = and uttering; **maN^galaani** = auspicious songs.

That Rama drove, surrounded by musicians having musical instruments cymbals and Swastika-musical instruments in their hands walking in front and uttering auspicious songs.

[Verse Locator](#)

अक्षतन् जातरूपं च गावः कन्यास्तथा द्विजाः ।

नरा मोदकहस्ताश्च रामस्य पुरतो ययुः ॥ ६-१२८-३८

38. **naraaH** = men; **akStam** = with grains of rice; **jaataruupamcha** = appearing gold in colour; **gaavaH** = cows; **kanyaaH** = maidens; **sahadvijaaH** = along with brahmanas; **modakahastaaH** = having balls of sweets in their hands; **yayuH** = went; **purataH** = in front; **raamasya** = of Rama.

Men with grains of rice mixed with turmeric and thereby appearing gold in colour, cows, maidens along with brahmanas having balls of sweets in their hands, walked in front of Rama.

[Verse Locator](#)

सख्यन् च रामः सुग्रीवे प्रभावं चानिलात्मजे ।

वानराणान् च तत्कर्म व्याचक्षेअथ मन्त्रिणाम् ॥ ६-१२८-३९

39. **atha** = then; **raamah** = Rama; **aachachakShe** = narrated; **sugriiva sakhyamcha** = about his friendship established with Sugreeva; **prabhaaramcha** = the power; **anilaatmaje** = of hanuma; **tat karma cha** = and that great act; **vaanaraaNaam** = of monkeys; **mantriNaam** = to his ministers.

Then, Rama narrated about his friendship established with Sugreeva, the power of Hanuma and the great act of monkeys to his ministers.

[Verse Locator](#)

श्रुत्वा च विस्मयन् जग्मुरयोध्यापुरवासिनः ।

वानराणां च तत्कर्म राक्षसानां च तद्वलम् ॥ ६-१२८-४०

40. **shrutvaa** = hearing; **tat** = that; **karma** = act; **vaanaraaNaam** = of monkeys; **tat balamcha** = and that strength; **raakShasaanaam** = of the demons; **ayodhya puravaasinaH** = the citizens of Ayodhya; **vismayaH jagmuH** = were astonished.

Hearing the well-known achievement monkeys and the commonly known strength of the demons, the citizens of Ayodhya were astonished.

[Verse Locator](#)

विभीषणस्य संयोगमाचक्षेऽथ मन्त्रिणाम् ।

द्युतिमानेतदाख्याय रामो वानरसन्वृतः ॥ ६-१२८-४१

हृष्टपुष्टजनाकीर्णमयोध्यां प्रविवेश ह ।

41. **atha** = then; **aachachakShe** = (Rama) spoke; **mantriNaam** = to his counselors; **vibhiiShaNasya samyogam** = about his meeting with Vibhishana; **aakhyaaya** = after recounting; **etat** = it; **saH dyutimaan raamaH** = that resplendent Rama; **pravivesha** = entered; **ayodhyaam** = Ayodhya; **hR^iShTa puShTa janaakiirNaam** = crowded with rejoiced and happy people; **vaanarasamyutaH** = together with the monkeys.

Then, Rama spoke to his counselors about his meeting with Vibhishana. After recounting it, the resplendent Rama entered Ayodhya crowded with happy and rejoiced people, together with the monkeys.

ततो ह्यभ्युच्छ्रयन्पौराः पताकास्ते गृहे गृहे ॥ ६-१२८-४२

ऐक्ष्वाकाध्युषितन् रम्यमाससाद पितुर्गृहम् ।

42. tataH = then; pauraH = the citizens; abhyuchchhrayan = hoisted; pataakaaH = flags; gR^ihe gR^ihe = on every house; aasasaada = (Rama) reached; ramyam = the beautiful; gR^iham = palace; pituH = of his father; aikShvaakaadhyushitam = occupied by Ikshvaku kings.

Then, the citizens hoisted flags on every house. Rama reached the beautiful palace, paternal occupied by Ikshvaku kings.

[Verse Locator](#)

अथाब्रवीद्राजपुत्रो भरतं धर्मिणां वरम् ॥ ६-१२८-४३

अर्थोपहितया वाचा मधुरं रघुनन्दनः ।

पितुर्भवनमासाद्य प्रविश्य च महात्मनः ॥ ६-१२८-४४

कौसल्यान् च सुमित्रां च कैकेयीं चाभ्यवादयत् ।

43-44. atha = then; raghunadanadanaH = Rama; raajaputraH = the princh; aasaadya = approaching; pravishya = and entering; bhavanam = the palace; mahaatmanaH = of the great souled; pituH = father; abhivaadya = offering salutation; kausalyaamcha = to Kausalya; sumitraamcha = Sumitra; kaikeyiimcha = and Kaikeyi; abraviit = and spoke; madhuram = (the following) sweet; arthopahitayaa = and somewhat meaningful; vaachaa = words; bharatam = to Bharata; dharmiNaam varam = the foremost among the righteous.

Approaching and entering the palace of the great-souled father, Rama the prince offered salutation to Kausalya, Sumitra and Kaikeyi and spoke the following sweet and meaningful words to Bharata, the foremost among the righteous:

[Verse Locator](#)

तच्च मद्भवनन् श्रेष्ठं साशोकवनिकं महत् ॥ ६-१२८-४५

मुक्तावैदूर्यसङ्कीर्णन् सुग्रीवस्य निवेदय ।

45. nivedaya = give; tat = that; mahat = great; madbhavanam = palace of mine; shreShTham = which is excellent; saashokavanikam = with Ashoka garden; muktaavaiduurya samkiirNam = and consisting of pearls and cat's eye gems; sugriivaaya = to Sugreeva (for his stay).

"Give this great palace of mine which looks excellent with Ashoka garden and consisting of pearls and cat's eye-gems to Sugreeva for his stay."

[Verse Locator](#)

तस्य तद्वचनन् श्रुत्वा भरतः सत्यविक्रमः ॥ ६-१२८-४६

हस्ते गृहीत्वा सुग्रीवं प्रविवेश तमालयम् ।

46. shrutvaa = hearing; tat vachanam = those words; tasya = of Rama; bharataH = Bharata; satya vikramaH = having a true prowess; gR^ihiitvaa = holding; sugriivam = Sugreeva; haste = by his hand; pravivesha = entered; tam aalayam = that house; tataH = then.

Hearing those words of Rama, Bharata having a true prowess, holding Sugreeva by his hand, entered that house.

[Verse Locator](#)

ततस्तैलप्रदीपांश्च पर्यङ्कास्तरणानि च ॥ ६-१२८-४७

गृहीत्वा विविशुः क्षिप्रं शत्रुघ्नेन प्रचोदिताः ।

47. tataH = thereupon; prachoditaaH = some men ordered; shatrughnena = by Shatrughna; gR^ihiitvaa = taking; kShipram = quickly; tailapradiipaamsheha = oil lamps; paryaNkaastaraNaanicha = beds and mats; vivishuH = entered (the house).

Thereupon, some men as ordered by Shatrughna, quickly brought oil lamps, beds as also mats and entered the house.

[Verse Locator](#)

उवाच च महातेजाः सुग्रीवन् राघवानुजः ॥ ६-१२८-४८

अभिषेकाय रामस्य दूतानाज्ञापय प्रभो ।

48. raaghavaanujaH = Bharata; mahaatejaaH = of great splendor; uvaacha cha = spoke; sugriivam = to Sugreeva; aajJNaapaya = order; duutaan = the messengers; raamasya abhiShekaaya = for the coronation of Rama; prabho = O capable person!.

Bharata of great splendour spoke to Sugreeva as follows: "O capable person! Order the messengers to make arrangements for Rama's coronation."

[Verse Locator](#)

सौवर्णान्वानरेन्द्राणान् चतुर्णां चतुरो घटान् ॥ ६-१२८-४९

ददौ क्षिप्रन् स सुग्रीवः सर्वरत्नविभूषितान् ।

49. saH = that; sugriivaH = Sugreeva; kShipram = promptly; dadau = gave; chaturaH = four; sauvarNaan = golden ghaTaan = jars; sarva ratna vibhuuShitaan = set with jewels; chaturNaam vaanarendraaNaam = to four leaders of monkeys.

Sugreeva then gave four golden jars encrusted with jewels, to four leaders of monkeys.

[Verse Locator](#)

यथा प्रत्यूषसमये चतुर्णान् सागराम्भसाम् ॥ ६-१२८-५०

पूर्णेर्घटैः प्रतीक्षध्वन् तथा कुरुत वानराः ।

50. vaanaraaH = O monkuuShaeyas!; kuruta = do; yathaa tathaa = in such a way that; pratiikShadhvam = you await (my orders tomorrow); pratyuuShasamaye = at dawn; ghaTaiH = with your water-jars; puurNaiH = filled with; oceans respectively.

"O monkeys! Get ready in such a way that you await my orders tomorrow at dawn, with your water-jars filled with water from the four oceans respectively."

[Verse Locator](#)

एवमुक्ता महात्मानो वानरा वारणोपमाः ॥ ६-१२८-५१

उत्पेतुर्गगनन् शीघ्रन् गरुडा इव शीघ्रगाः ।

51. mahaatmaanaH = the great souled; vaanaraaH = monkeys; varaNopamaaH = resembling elephants; shiighragaaH garuDaaH iva = and going speedily like eagles; uktaaH = who were spoken; evam = thus; utpetuH = leapt; shiighram = quickly; gaganam = into the sky.

The great souled monkeys, resembling elephants and going speedily like eagles, thus ordered by Sugreeva, leapt quickly into the sky.

[Verse Locator](#)

जाम्बवांश्च हनूमांश्च वेगदर्शी च वानरः ॥ ६-१२८-५२

ऋषभश्चैव कलशाज्जलपूर्णानिथानयन् ।

नदीशतानां पञ्चानान् जले कुम्भैरुपाहरन् ॥ ६-१२८-५३

52-53. tataH = then; jaambavaamshcha = Jambavan; hanuumaamshcha = Hanuma; vaanarah = a monkey; vegadarshiicha = called Vegadarshi; R^iShabhashchaiva = and Rishabha; aanayan = brought; kalashaan = water-jars; jalapuurNaan = filled with water; upaaharan = (they) brought; jalam = water; nadiishataanaam paN^chaanaam = from five hundred rivers kumbhaiH = with (those) jars.

Jambavan, Hanuma, a monkey called Vegadarshi and Rishabha brought water-jars filled with water. They brought water from five hundred rivers with those jars.

[Verse Locator](#)

पूर्वात्समुद्रात्कलशन् जलपूर्णमिथानयत् ।

सुषेणः सत्त्वसम्पन्नः सर्वरत्नविभूषितम् ॥ ६-१२८-५४

54. atha = thereafter; sattva sampannaH = the energetic; suSheNaH = Sushena; aanayat = brought; kalasham = a jar; jalapuurNam = filled with water; puurvaat samudraat = from the eastern sea; sarva ratna vibhuuShitam = and adorned with all types of precious stones.

Thereafter, the energetic SusheNa brought a jar, adorned with all types of precious stones, filled with water from the eastern sea.

[Verse Locator](#)

ऋषभो दक्षिणात्तूर्णन् समुद्राज्जलमाहरत् ।

रक्तचन्दनकपूरैः सन्वृतन् काञ्चनं घटम् ॥ ६-१२८-५५

55. R^iShabhaH = Rishabha; aanayat = brought; jalam = water; tuurNam = quickly; dakShiNaat samudraat = from the southern sea; kaaNchanam ghaTam = in a golden jar; samvR^taam = covered; raktachandanashaakhaabhiH = with stems of red-sandalwood tree.

Rishabha brought water quickly from the southern sea in a golden jar, covered with some stems of red sandal-wood tree.

[Verse Locator](#)

गवयः पश्चिमात्तोयमाजहार महार्णवात् ।

रत्नकुम्भेन महता शीतं मारुतविक्रमः ॥ ६-१२८-५६

56. gavayaH = Gavaya; maarutavikramaH = having a pace rapid as wind; aajahaara = brought; shiitam = cool; toyam = water; pashchimaatmahaarNavaat = from the western ocean; mahataa ratna kumbhena = in a large jar set with jewels.

Gavaya, having a pace as rapid as wind, brought cool water from the western ocean, in a large jar set with jewels.

[Verse Locator](#)

उत्तराच्च जलन् शीघ्रन् गरुडानिलविक्रमः ।

आजहार स धर्मात्मा नलः सर्वगुणान्वितः ॥ ६-१२८-५७

57. saH dharmaatmaa nalaH = that virtuous Nala; garuDaanila vikramaH = who vied with Garuda (the king of birds) and the wind-god in prowess; sarvaguNaanvitaH = and who

was endowed with all good qualities; **aajahaara** = brought; **shiighram** = swiftly; **uttaraat** = from the northern sea.

That virtuous Nala, who vied with Garuda (the king of birds) and the wind-god in prowess, and who was endowed with all good qualities, swiftly brought water form the northern sea.

[Verse Locator](#)

ततसैर्वानरश्रेष्ठैरानीतं प्रेक्ष्य तज्जलम् ।
अभिषेकाय रामस्य शत्रुघ्नः सचिवैः सह ॥ ६-१२८-५८
पुरोहिताय श्रेष्ठाय सुहृद्भ्यश् च न्यवेदयत् ।

58. **tataH** = then; **shatrughnaH** = Shatrughna; **sachivaiH saha** = accompanied by the counselors; **nyavedayat** = reported; **tat jalam** = about that water; **raamasya abhiShekaaya** = intended for Rama's coronation; **aaniitam** = brought; **taih vaanara shreShThaiH** = by those foremost of monkeys; **shreShThaaya purohitaaya** = to their chief priest; **suhR^idbhyaH cha** = and friends.

Then, Shatrughna, accompanied by the counsellors, reported to Vasishtha, their chief priest and his friends, about that water intended for Rama's coronation brought by those foremost of monkeys.

[Verse Locator](#)

ततः स प्रयतो वृद्धो वसिष्ठो ब्राह्मणैः सह ॥ ६-१२८-५९
रामन् रत्नमयो पीठे सहसीतं न्यवेशयत् ।

59. **tataH** = then; **vR^iddhaH** = the elderly; **vasiShThaH** = Vasistha; **prayataH** = with diligence; **braahmaNaiH sha** = along with other Brahmins at his side; **raamam samnyaveshayat** = prevailed upon Rama duly to occupy; **sasiitam** = along with Seetha; **ratnamaye** precious stones.

The elderly Vasistha, with diligence, along with other brahmins on his side, prevailed upon Rama duly to occupy along with Seetha, on a seat made of precious stones.

[Verse Locator](#)

वसिष्ठो वामदेवश्च जाबालिरथ काश्यपः ॥ ६-१२८-६०
कात्यायनः सुयज्ञश्च गौतमो विजयस्तथा ।
अभ्यषिज्चन्नरव्याघ्रं प्रसन्नेन सुगन्धिना ॥ ६-१२८-६१
सलिलेन सहस्राक्षन् वसवो वासवं यथा ।

60-61. **vasiShThaH** = Vasistha; **vaamadevashcha** = Vamadeva; **jaabaaliH** = Jabali; **atha** = and; **kaashyapaH** = Kashyapa; **kaatyaayanaH** = kaatyayana; **suyajJNaH** = Suyyagna; **gautmaH** = Gautama; **tathaa** = and; **vijayaH** = vijaya; **abhyaShinchan** = consecrated; **nara vyaagham** = Rama; the tiger among men; **prasannena** = with clear; **sugandhena** = and fragrant; **salilena** = water; **vasavaH iva** = as the eight Vasus;* (consecrated) **sahasraakSham** = the thousand-eyed; **vaasavam** = Indra the lord of celestials.

Vasistha, Vamadeva, Kashyapa, Katayayana, Suyajna, Gautama and Vijaya consecrated Rama the tiger among men, with clear and fragrant water, as the eight Vasus*

* Eight Vasus: 1. Aapa (connected with water), 2. Dhruva the pole-star, 3. Soma the moon, 4. Dhara, 5. Anila, the wind, 6. Pavaka the fire, 7. Pratyusha, the Dawn , 8. Prabhasa the Light.

[Verse Locator](#)

ऋत्विग्भिर्ब्राह्मणैः पूर्वन् कन्याभिर्मन्त्रिभिस्तथा ॥ ६-१२८-६२

योधैश्चैवाभ्यषिज्यन्स्ते सम्प्रहृष्टाः सनैगमैः ।

सर्वोषधिरसैश्चापि दैवतैर्नभसि स्थितैः ॥ ६-१२८-६३

चतुर्हिलोकपालैश्च सर्वदेवैश्च सङ्गतैः ।

62-63. **te samprahR^iShTaaH** = they; with much delight; **abhyaShimchan** = got him consecrated; **puurvam** = first; **braahmaNaiH** = by brahmanas; **R^itvigbhiH** = officiating as priests; **tathaa** = and; **kanyaabhiH** = by virgins; **mantribhiH** = ministers; **yodhaishcha** = warriors; **sanaigamaiH** = as well as merchants; **sarvauShadhirasaishchaapi** = and of all kinds of medicinal herbs; **chaturbhiH devaiH** = by the four gods; **lokapaalaishcha** = the guardians of the world; **sthitaiH** = standing; **nabhasi** = in the air; **sarvaiH devaishcha** = and by all other gods; **samgataiH** = assembled there.

Vasishta and others, with much delight got him consecrated first, with brahmanas officiating as priests and by virgins, ministers, warriors, as well as merchants sprinkling the sap of all kinds of medicinal herbs, with the four gods the guardians of the worlds, standing in the air and with all the gods assembled there, sprinkling the sap on Rama.

[Verse Locator](#)

ब्रह्मणा निर्मितं पूर्वं किरीटं रत्नशोभितम् ॥ ६-१२८-६४

अभिषिक्तः पुरा येन मनुस्तं दीप्ततेजसम् ।

तस्यान्ववाये राजानः क्रमाद्येनाभिषेचिताः ॥ ६-१२८-६५

सभायां हेमक्लुप्तायां शोभितायां महाधनैः ।

रत्नैर्नानाविधैश्चैव चित्रितायां सुशोभनैः ॥ ६-१२८-६६

नानारत्नमये पीठे कल्पयित्वा यथाविधि ।

किरीटेन ततः पश्चाद्वसिष्ठेन महात्मना ॥ ६-१२८-६७

ऋत्विग्भिर्भूषणैश्चैव समयोक्ष्यत राघवः ।

64-67. **yena** = with which crown; **puraa** = long ago; **manuH** = Manu; the emperor; **abhiShiktaH** = was adorned when he was coronated; **yena** = and with which; **tasya anvavaaye raajaanaH** = the kings who followed in his line; **kramedyenaa (abhiShechitaaH** = were successively adorned when they were coronated; **tam kiriiTam** = that crown; **ratnashobhitam** = studded with precious stones; **nirmitam** fashioned; **brahmaNaa** = by Brahma; **puurvam** = at the beginning of creation; **diipta tejassam** = and dazzling with splendor; **kalpayitvaa** = being kept; **yathaa vidhi** = according to rule; **piiThe** = on a throne; **naanaaratnamaye** = adorned with many kinds of precious stones; **sabhaayaam** = in the council-hall; **hemakluptaayaam** = studded with gold; **shobhitaayaam** = graced; **mahaadhanaiH** = with abundant riches; **chitritaayaam** = decorated; **shobhitaayaam** = and shiningly fabricated; **sushobhanaiH** = with most charming; **ratnaiH** = jewels; **naanaavidhaiH** = of various kinds; **tataH pashchaat** = and thereafter; **raaghavaH** = Rama; **samayokShyata** = duly adorned; **kiriiTena** = by the crown; **bhuuShaNaishchaiva** = and jewels; **mahaatmanaa vasiShTena** = by the great-souled Vaishta; **R^itvigbhiH** = and other priests officiating at the coronation-ceremony.

With which crown, long ago, Manu the emperor was adorned while he was consecrated and with which, the kings followed in his line were successively adorned while they were coronated, that crown studded with precious jewels, fashioned by Brahma at the beginning of creation and dazzling with splendour, being kept according to practice on a throne adorned with many kinds of precious stones in the council-hall, studded with gold, graced with abundant riches, decorated and shiningly made with most charming jewels of various kinds, and thereafter Rama duly adorned by that crown as well as jewels by the great-souled Vasishta and other priests officiating at the coronation-ceremony.

छत्रं तस्य च जग्राह शत्रुघ्नः पाण्डुरन् शुभम् ॥ ६-१२८-६८
 श्वेतन् च वालव्यजनन् सुग्रीवो वानरेश्वरः ।
 अपरन् चन्द्रसङ्काशन् राक्षसेन्द्रो विभीषणः ॥ ६-१२८-६९

68-69. = shatrughnaH = Shatrughna; jagraaha = held; tasya = over him; paaN^Duram = a white; shubham = and charming; chhatram = parasol; sugriivaH = Sugreeva; vaanareshvaraH = the king of monkeys; shvetam = a white; vaalavyajanam = whisk; vibhiishaNaH = and Vibhishna; raakShasendraH = the lord of demons; apramcha = another whisk; Chandra samkaasham = (shining) like the moon.

Shatrughna held over him, a white and charming parasol; Sugreeva the king of monkeys, a white whisk and vibhishana the lord of demons, another whisk shining like the moon.

[Verse Locator](#)

मालान् ज्वलन्तीन् वपुषा काञ्चनीं शतपुष्कराम् ।
 राघवाय ददौ वायुर्वासवेन प्रचोदितः ॥ ६-१२८-७०

70. prachodita = encouraged; vaasavena = by Indra the lord of celestials; vaayuH = the wind-god; dadau = presented; raaghavaaya = to Rama; kaan^chaniim maalaam = a golden garland; shatapuShkaraam = having a hundred lotuses; jvalantiim = and of a shining; vapuShaa = form.

Encouraged by Indra, the lord of celestials, the wind-god presented to Rama, a golden garland consisting of a hundred lotuses and which looked shining brilliantly.

[Verse Locator](#)

सर्वरत्नसमायुक्तं मणिरत्नविभूषितम् ।
 मुक्ताहारं नरेन्द्राय ददौ शक्रप्रचोदितः ॥ ६-१२८-७१

71. shakra prachoditaH = induced by Indra; (the wind-god); dadau = presented; narendraaya = to the king; muktaahaaram = a chain of pearls; vibhuuShitam = decorated; maNibhishcha = with gems; sarva ratna samaayuktam = and endowed with several types of precious stones.

Induced by Indra, the wind-god presented to Rama the king, a chain of pearls, adorned with gems and endowed with several types of precious stones.

[Verse Locator](#)

प्रजगुर्देवगन्धर्वा ननृतुश्चाप्सरो गणाः ।
 अभिषेके तदर्हस्य तदा रामस्य धीमतः ॥ ६-१२८-७२

72. dhiimataH raamasya abhiSheke = at that time of coronation-ceremony of intelligent Rama; tadarshasya = who was deserving it; devagandharvaaH = the celestial musicians among the celestials; prajaguH = gracefully sang; apsarogaNaaH = and troupes of Apsaras (celestial nymphs); nanR^ituH = danced.

On that occasion of the coronation-ceremony of the intelligent Rama, who was well-deserving it, the celestial-musicians among the celestials gracefully sang and troupes of Apsaras (celestial nymphs) danced.

[Verse Locator](#)

भूमिः सस्यवती चैव फलवन्तश्च पादपाः ।

गन्धवन्ति च पुष्पाणि बभूवु राघवोत्सवे ॥ ६-१२८-७३

73. raaghavotsave = on the occasion of that merriment (of coronation) to Rama; bhuumiH = the earth; sasyavatii = was bearing a rich crop paadapaaH = the trees; babhuuvaH phalavantashcha = were laden with fruits; puShpaaNi = and flowers; gandhavanti cha = endowed with fragrance.

On the occasion of that merriment of coronation to Rama, the earth was bearing a rich crop, the trees were laden with fruits and fragrant flowers.

[Verse Locator](#)

सहस्रशतमश्वानान् धेनूनां च गवां तथा ।

ददौ शतन् वृषान्पूर्वन् द्विजेभ्यो मनुजर्षभः ॥ ६-१२८-७४

74. manujarShabhaH = Rama the foremost among men; puurvam = first; dadau = gave away; dvijebhyaH = to Brahmanas; sahasrashatam = a hundred thousand; ashvaanaam = horses; tathaa = and; gavaamcha = cows; dhenuunaam = that have lately calved; shatavR^iShaan = and a hundred bulls.

Rama the foremost among men, first gave away to Brahmanas, a hundred thousand horses and cows that have lately calved as well as a hundred bulls.

[Verse Locator](#)

त्रिंशत्कोटीर्हिरण्यस्य ब्राह्मणेभ्यो ददौ पुनः ।

नानाभरणवस्त्राणि महार्हाणि च राघवः ॥ ६-१२८-७५

75. raaghavaH = Rama; punaH = again; dadau = gave; braahmaNebhyaH = to Brahmanas; trimshatkoTii = thirty crores; hiraNyesya = of gold coins; naanaa = all kinds; mahaarhaaNi = of very costly; aabharaNa vastraaNi = jewels and raiments.

Rama again gave to Brahmanas, thirty crores of gold coins, all kinds of very costly jewels and raiment.

[Verse Locator](#)

अर्करश्मिप्रतीकाशान् काञ्चनीं मणिविग्रहाम् ।

सुग्रीवाय स्रजन् दिव्यां प्रायच्छन्मनुजर्षभः ॥ ६-१२८-७६

76. manujaadhipaH = Rama; praayachchhat = gave; sugriivaaya = to Sugriiva; divyaam = a beautiful; kaaNchaniim = golden; srajam = chaplet; maNivigrahaam = studded with plenty of gems; arkarashmi pratiikaashaam = looking like a beam of sun-light.

Rama gave to Sugreeva, a beautiful chaplet, studded with plenty of gems, looking like a beam of sun-light.

[Verse Locator](#)

वैदूर्यमणिचित्रे च वज्ररत्नविभूषिते ।

वाल्लिपुत्राय धृतिमानङ्गदायाङ्गदे ददौ ॥ ६-१२८-७७

77. dhR^itimaan = Rama; the joyful man; dadau = presented; aN^gadaaya = to Angada; vaaliputraay = the son of Vali; aN^gade = a bracelet worn on upper arm; vaiduuryamaya chitre cha = conspicuously studded with cat's eye gems; maNiratna vibhuuShite = and adorned with jewels and gems.

The joyful Rama presented to Angada, the son of Vali, a bracelet worn on upper arm, conspicuously studded with cat's eye gems and adorned with jewels and gems.

[Verse Locator](#)

मणिप्रवरजुष्टन् च मुक्ताहारमनुत्तमम् ।
सीतायै प्रददौ रामश्चन्द्ररश्मिसमप्रभम् ॥ ६-१२८-७८
अरजे वाससी दिव्ये शुभान्याभरणानि च ।

78. **raamaH** = Rama; **pradadau** = presented; **siitaayai** = to Seetha; **anuttamam** = an excellent; **muktaahaaram** = string of pearls; **maNipravarajuShTam** = furnished with superior gems; **tam Chandra rashmi samaprabham** = shining like that beam of moon-light; **araje** = clean; **divye** = and beautiful; **vaasasii** = (two) raiments; **shubhaani aabharaanicha** = and lovely ornaments.

Rama presented to Seetha, an excellent string of pearls, furnished with superior gems, shining like a beam of moon-light; two clean and beautiful raiment and lovely ornaments.

[Verse Locator](#)

अवेक्षमाणा वैदेही प्रददौ वायुसूनवे ॥ ६-१२८-७९
अवमुच्यात्मनः कण्ठाद्भारन् जनकनन्दिनी ।
अवैक्षत हरीन्सर्वान्भर्तारन् च मुहुर्मुहुः ॥ ६-१२८-८०

79-80. **avekShya** = looking towards; **hanuumantam** = Hanuma; **plavaN^gamma** = the monkey; **maithilii** = Seetha; **janakanandinii** = daughter of Janaka; **avamuchya** = taking off; **haaram** = the pearl-string; **aatmanaH kaN^Thaat** = from her neck; **avaikShata** = caught a glimpse of; **sarvaan hariin** = all the monkeys; **bhartaaram cha** = and her husband; **muhurmuhuH** = again and again.

Looking towards Hanuma the monkey, Seetha, daughter of Janaka, having taken off the pearl-string from her neck, repeatedly caught the glimpse of all the monkeys and her husband.

[Verse Locator](#)

तामिङ्गितज्ञः सम्प्रेक्ष्य बभाषे जनकात्मजाम् ।
प्रदेहि सुभगे हारन् यस्य तुष्टासि भामिनि ॥ ६-१२८-८१
तेजो धृतिर्यशो दाक्ष्यं सामर्थ्यं विनयो नयः ।
पौरुषन् विक्रमो बुद्धिर्यस्मिन्नेतानि नित्यदा ॥ ६-१२८-८२

81-82. **taam samprekShya** = looking at her; **iN^gitajJNaH** = Rama; who was acquainted with the gesture of another; **babhhaashe** = spoke; **taam jaanakaatmajam** = to that Seetha (as follows): **subhage bhaamini** = O dear Seetha; **yasya** = with whom; **tuShTaa asi** = you are pleased; **yasmin** = in whom; **tejaH** = sharpness; **dhR^itiH** = firmness; **yashuH** = renown; **daakShyam** = dexterity; **saamardhyam** = competence; **vinayaH** = modesty; **nayaH** = prudence; **pauruSham** = virility; **vikramah** = prowess; **buddhiH** = and intelligence; **etaani** = these qualities; **sarvadaa** = are always there; (to him); **pradehi** = give; **haaram** = the pearl necklace.

Looking at her, Rama who was acquainted with the gesture of another spoke to Seetha as follows: "Dear Seetha! Give the pearl-necklace to a person, with whom you are pleased and in whom the following viz. sharpness, firmness, renown, dexterity, competence, modesty, prudence, virility, prowess and intelligence are ever present."

[Verse Locator](#)

ददौ सा वायुपुत्राय तन् हारमसितेक्षणा ।
हनूमान्स्तेन हारेण शुशुभे वानरर्षभः ॥ ६-१२८-८३
चन्द्रांशुचयगौरेण श्वेताभ्रेण यथाचलः ।

83. asitekShanaa = the black-eyed; saa = Seetha; dadau = gave; tam = that necklace; vaayuputraaya = to Hanuma; hanuumaan = Hanuma; vaanaraamshu chaya gaureNa = which was white as a heap of beams of moonlight; shushubhe = shone brilliantly; achalaH yathaa = as a mountain (shone); shvetaabhreNa = silvered by a white cloud.

The black-eyed Seetha gave that pearl necklace to Hanuma. Hanuma, the foremost among the monkeys, by wearing that necklace, which was as white as a heap of moonlight-beams, shone brilliantly as a mountain silvered by a white cloud.

[Verse Locator](#)

सर्वे वानरवृद्धाश्च ये चान्ये वानरोत्तमाः ॥ ६-१२८-८४
वासोभिर्भूषणैश्चैव यथार्हं प्रतिपूजिताः ।

84. sarve vaanara vR^iddhaashcha = all the elder ones among the monkeys; pratipuujitaaH = were honoured; vaashobhiH = with raiments; bhuuShaNaishchaiva = and ornaments; yathaarham = suitably.

All the elder ones among the monkeys and others, who were foremost among the moneys, were honoured suitably with raiment and ornaments.

[Verse Locator](#)

ततो द्विविद मैन्दाभ्यां नीलाय च परन्तपः ॥ ६-१२८-८५
सर्वान्कामगुणान्वीक्ष्य प्रददौ वसुधाधिपः ।

85. tataH = thereafter; vasudhaadhipaH = Rama; paramtapaH = the tormentator of enemies; viikShya = discerning; pradadau = presented; sarvaan = all; kaama guNaan = objects according to their inclinations; mainda dvividaabhyaam = niilaayacha = to mainda; Dvividā and Nila.

Thereafter, Rama the tormentator of enemies, having thought over, presented articles according to their inclinations, to Mainada, Dvividā and Nila.

[Verse Locator](#)

विभीषणोऽथ सुग्रीवो हनुमान् जाम्बवांस्तथा ॥ ६-१२८-८६
सर्ववानरवृद्धाश्च रामेणाक्लिष्टकर्मणा ।
यथार्हं पूजिताः सर्वे कामै रत्नैश्च पुष्कलैर् ॥ ६-१२८-८७
प्रहृष्टमनसः सर्वे जग्मुरेव यथागतम् ।

86-87. raameNa = by Rama; akliShTa karmaNaa = who was unwearied in action; vibhiishanaH = Vibhishana; sugriivaH = Sugreeva; hanuman = Hanuma; tathaa = and; jaambavaan = Jambavan; sarve vaanaramukhyaashcha = and all the eminent monkeys; pratipuujitaaH = were honoured; yathaarhaiH = suitably; atha = then; kaamaiH = with their objects of desire; puShkalaiH ratnaiH = with abundant gifts; sarve = all of them; jagmureva = went back; yathaagatam = even as they came; prahr^ishTamanasaH = with rejoiced minds.

Rama, who was unwearied in action, then suitably honoured Vibhishana, Sugreeva, Hanuma, Jamabavan and all other eminent monkeys with desired objects and abundant gifts. All of them went back, delighted in mind even as they had come.

नत्वा सर्वे महात्मानस्ततस्ते वानरर्षभाः ॥ ६-१२८-८८

विसृष्टाः पार्थिवेन्द्रेण किष्किन्धां समुपागमन् ।

88. tataH = thereafter; sarve = all; te = those; mahaatmanaH = great souled; vaanara rShabhaH = excellent mokeys; natvaa = offering their salutation; visR^iShTaaH = and being relieved; paarthivendreNa = by Rama; samupaagaman = reached; kiShkindhaam = Kishkindha.

Thereafter, all those excellent great souled monkeys, offering their salutation to Rama and getting permission from him, returned to Kishkindha.

[Verse Locator](#)

सुग्रीवो वानरश्रेष्ठो दृष्ट्वा रामाभिषेचनम् ॥ ६-१२८-८९

पूजितश्चैव रामेण किष्किन्धां प्राविशत्पुरीम् ।

89. dR^iShTvaa = having seen; raamaabhiShechanam = Rama's coronation; sugriivaH = Sugreeva; vaanarashreShThaH = the chief of monkeys; puujitashchaiva = having been honoured; raameNa = by Rama; praavishan = entered; kiShkindhaam puriim = the city of Kishkindha.

Having seen Rama's coronation-ceremony, Sugreeva the chief of monkeys, after getting honoured by Rama, entered the city of Kishkindha.

[Verse Locator](#)

विभीषणोऽपि ध्मात्मा सह रैर्नैरृतर्षभैः ॥ ६-१२८-९०

लब्ध्वा कुलधनं राजा लङ्कां प्रायान् महायशाः ।

90. dharmaatmaa = the righteous; mahaayashaaH = and the renowned; raajaa = king; vibhiiShaNaaH api = Vibhishana too; labdhvaa = after obtaining; kula dhanam = the treasure of the race (the kingdom of demons); taiH nairR^itarShabhahiH = with those foremost of demons; praayaat = returned; laN^kaam = to Lanka.

The righteous and the renowned king Vibhishana too, after obtaining the treasure of his race (kingdom of demons), followed by those foremost of demons, returned to Lanka.

[Verse Locator](#)

स राज्यमखिलं शासन्निहतारिर्महायशाः ॥ ६-१२८-९१

राघवः परमोदारः शशास परया मुदा ।

उवाच लक्ष्मणं रामो धर्मज्ञं धर्मवत्सलः ॥ ६-१२८-९२

91-92. saH mahaayashaaH = that renowned; raaghavaH = Rama; paramodaaraH = of a very generous nature; nihataariH = having destroyed his enemies; shaasan = and ruling; akhilam = the entire; raajyam = kingdom; shashaasa = enjoyed (it); parayaamudaa = with great delight; raamaH = Rama; dharmavatsalaH = affectionate of righteousness; uvaacha = spoke; lakShmaNam = to Lakshmana; dharmajjNaH = the knower of righteousness. (as follows).

That renowned Rama, of a very generous nature, having destroyed his enemies and ruling the entire kingdom, enjoyed it with a great delight. Rama, affectionate of righteousness, spoke to Lakshmana, the knower of righteousness (as follows):

[Verse Locator](#)

आतिष्ठ धर्मज्ञ मया सहेमां ।
गां पूर्वराजाध्युषितां बलेन ।
तुल्यं मया त्वं पितृभिर्धृता या ।
तां यौवराज्ये धुरमुद्वहस्व ॥ ६-१२८-९३

93. dharmajJNa = O Lakshmana; the knower of what is right!; aatiShThaH = rule; mayaa saha = with me; imam = this; gaam = earth; puurva raajaadhyuShitaam = as ruled by the earlier kiings; balena = with the help of army; dhR^itaa = Installed; yauvaraajye = in the office of Prince Regent; tvam = you; udvahasva = bear; mayaa tulyam = like me; taam dhuram = that burden (of sovereignty); yaa = which (was borne); pitR^ibhiH = by our forefathers.

"O Lakshmana, the knower of what is right! Rule with me, this earth, as ruled by the earlier kings, with the help of an army. Installed in the office of Prince Regent, bear like me, the burden (of sovereignty), which was borne by our forefathers."

[Verse Locator](#)

सर्वात्मना पर्यनुनीयमानो ।
यदा न सौमित्रिरुपैति योगम् ।
नियुज्यमानोऽपि च यावराज्ये
ततोऽभ्यषिज्चद्भरतं महात्मा ॥ ६-१२८-९४

94. sarvaatmanaa parhanuniiyamaanaH = eventhough in all ways; being repeatedly entreated; yadaa = when; saumitriH = Lakshmana; nopaiti = did not give; yogam = his consent; niyujyamaano.api = nay; even being appointed; yauvaraajye = to the office of prince Regent; mahaatmaa = the great-souled Rama; tataH = thereupon; abhyaShiNchat = consecrated; bharatam = Bharata.

When Lakshmana did not give his consent, even though being repeatedly entreated in all ways, nay even being appointed to the office of Prince Regent, the great-souled Rama thereupon consecrated Bharata.

[Verse Locator](#)

पौण्डरीकाश्वमेधाभ्यान् वाजपेयेन चासकृत् ।
अन्यैश्च विविधैर्यज्ञैरयजत्पार्थिवर्षभः ॥ ६-१२८-९५

95. paarthivaatmajaH = Rama; ayajat = propiated the gods; asakR^it = many times; pauN^Dariikaashvamedhaabhyaam = by Paundarika and Ashvamedha sacrifices; vaajapeyena = as also by Vajapeya sacrifice; anyaiH = and other; yajJNaiH = sacrifices.

Rama propitiated the gods by performing Paundarika, Ashvamedha, Vajapeya and other sacrifices many times.

[Verse Locator](#)

राज्यन् दशसहस्राणि प्राप्य वर्षाणि राघवः ।
शताश्वमेधानाजह्ने सदश्वान्भूरिदक्षिणान् ॥ ६-१२८-९६

96. praapya = having enjoyed; raajyam = the kingship; dasha sahasraaNi = for ten thousand; varShaaNi = years; raaghavaH = Rama; aajahre = performed; shataashvamedhaan = a hundred horse-sacrifices; sadashvaan = in which good horses were sacrificed; bhuuri dakShiNaan = and in which numerous gifts were bestowed.

Having enjoyed the kingship for ten thousand years, Rama performed a hundred horse-sacrifices, in which good horses were sacrificed and numerous gifts bestowed.

आजानुलम्बिबाहुश्च महास्कन्धः प्रतापवान् ।

लक्ष्मणानुचरो रामः पृथिवीमन्वपालयत् ॥ ६-१२८-९७

97. saH raamaH = that Rama; aajanulambibaahuH = having long arms reaching down to his knees; mahaavakShaaH = having a broad chest; prataapavaan = full of glory; shashaasa = ruled; imam pR^ithiviim = this earth; lakShmaNaanucharaH = with Lakshmana as his companion.

That Rama, having his long arms reaching down his knees, having a broad chest and glorious, ruled this earth with Lakshmana as his companion.

[Verse Locator](#)

राघवश्चापि धर्मात्मा प्राप्य राज्यमनुत्तमम् ।

ईजे बहुविधैर्यज्ञैः ससुतभ्रातृबान्धवः ॥ ६-१२८-९८

98. praapya = obtaining; anuttamam = a very great; raajyam = kingdom; dharmaatmaa = the righteous; raaghavashchaapi = Rama; iije = propitiated the Almighty; bahuvidhaiH = with many kinds; yajJNaiH = of sacrifices; sa suta bhraatR^ibaandhavaH = with the co-operation of his sons; brothers and relatives.

Obtaining a very great kingdom the righteous Rama propitiated the almighty with many kinds of sacrifices, with the team-work of his sons, brothers and relatives.

[Verse Locator](#)

न पर्यदेवन्विधवा न च व्यालकृतं भयम् ।

न व्याधिजं भयन् वापि रामे राज्यं प्रशासति ॥ ६-१२८-९९

99. raame = while Rama; prashaasati = was ruling; raajyam = the kingdom; na vidhavaaH paryadevan = there were no widows to lament; na bhayam aasiit = there was no danger; vyaalakR^itam = from wild animals; na bhayam = and no fear; vyaadhijam = born of diseases.

While Rama was ruling the kingdom, there were no widows to lament, nor there was no danger from wild animals, nor any fear born of diseases.

[Verse Locator](#)

निर्दस्युरभवल्लोको नानर्थः कन् चिदस्पृशत् ।

न च स्म वृद्धा बालानां प्रेतकार्याणि कुर्वते ॥ ६-१२८-१००

100. lokaH = the world; abhavat = became; nirdasyuH = bereft of thieves and robbers; na kashchit = nor anyone; aspR^ishat = felt; anartham = worthless; na vR^iddhaaH cha = nor did old people; kurvate sma = perform; pretakaaryaaNi = obsequies; (concerned); baalaanaam = to youngsters.

The world was bereft of thieves and robberies. No one felt worthless nor did old people perform obsequies concerning youngsters.

[Verse Locator](#)

सर्वं मुदितमेवासीत्सर्वो धर्मपरोअभवत् ।

राममेवानुपश्यन्तो नाभ्यहिन्सन्परस्परम् ॥ ६-१२८-१०१

101. sarvam = every creature; asiit = felt; muditameva = pleased; sarvaH = everyone; abhavat = became; dharmaparaH = intent on virtue; anupashyantaH =

perceiving; **raamameva** = Rama alone; **na abhyahimsan** = no one was killing; **parasparam** = each other.

Every creature felt pleased. Every one was intent on virtue. Turning their eyes towards Rama alone, creatures did not kill one another.

[Verse Locator](#)

आसन्वर्षसहस्राणि तथा पुत्रसहस्रिणः ।

निरामया विशोकाश्च रामे राज्यं प्रशासति ॥ ६-१२८-१०२

102. **raame** = (While) Rama; **prashaasati** = was ruling; **raajyam** = the kingdom; **aasan** = (people) lived; **varShasahasraaNi** = for thousands of years; **tathaa** = and; **putra sahasriNaH** = with thousands of progeny; **niraamayaaH** = free of illness; **vishokaashcha** = and free of grief.

While Rama was ruling the kingdom, people survived for thousands of years, with thousands of their progeny, all free of illness and grief.

[Verse Locator](#)

रामो रामो राम इति प्रजानामभवन् कथाः ।

रामभूतं जगाभूद्रामे राज्यं प्रशासति ॥ ६-१२८-१०३

103. **raame prashaasati** = while Rama ruled; **raajyam** = the kingdom; **kathaaH** = the talks; **prajaanaam** = of the people; **abhavan** = centred round; **raamaH raamaH raamaH iti** = Rama; Rama and Rama; **jagat** = the world; **abhuut** = became; **raama bhuutam** = Rama's world.

While Rama ruled the kingdom, the talks of the people centered round Rama, Rama and Rama. The world became Rama's world.

[Verse Locator](#)

नित्यपुष्पा नित्यफलास्तरवः स्कन्धविस्तृताः ।

कालवर्षी च पर्जन्यः सुखस्पर्शश्च मारुतः ॥ ६-१२८-१०४

104. **taravaH** = the trees; **tatra** = there; **nitya puShpaaH** = were having regular flowers; **nitya phalaaH** = and regular fruits; **nirvraNaaH** = without injuries (by pests and insects); **parjanyaH** = the cloud; **kaalavarShii** = was raining in time; **maarutaH** = and wind; **sukha sparshaH** = was delightful to the touch.

The trees there were bearing flowers and fruits regularly, without any injury by pests and insects. The clouds were raining in time and the wind was delightful to the touch.

[Verse Locator](#)

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा लोभविवर्जिताः ।

स्वकर्मसु प्रवर्तन्ते तुष्टाः स्वैरेव कर्मभिः ॥ ६-१२८-१०५

आसन् प्रजा धर्मपरा रामे शासति नानृताः ।

105. **braahmaNaaH** = Brahmins (the priest-class); **kShatriyaaH** = Kshatriyas (the warrior-class); **vaishyaaH** = Vaishyas (the merchants and agriculturists); **shuudraaH** = Shudras (the servent-class) pravartante = were performing; **svakarmasu** = their own duties; **tuShTaaH** = satisfied; **svaiH karmabhireva** = with their own works; **lobhavivarjitaah** = bereft of greed; **raame** = (while) Rama; **shaasati** = was ruling; **prajaaH** = the people; **aasan** = were; **dharmaparaaH** = intent on virtue; **na anR^itaah** = (and lived) without untruth.

Brahmins (the priest-class), Kshatriyas (the warrior-class), Vaishyas (the class of merchants and agriculturists), Shudras (the servant-class) were performing their own duties, satisfied with

their own work and bereft of any greed. While Rama was ruling, the people were intent on virtue and lived without telling lies.

[Verse Locator](#)

सर्वे लक्षणसम्पन्नाः सर्वे धर्मपरायणाः ॥ ६-१२८-१०६
दशवर्षसहस्राणि रामो राज्यमकारयत् ।

106. sarve = all; lakShaNa sampannaaH = were endowed with good characteristics; sarve = all; dharmaparaayaNaaH = were engaged in virtue; raamaH = Rama; akaarayata = was engaged; raajyam = in kingship; varShasahasraaNi = for one thousand years.

All the people were endowed with excellent characteristics. All were engaged in virtue. Rama was engaged in the kingship thus for one thousand years.

[Verse Locator](#)

धर्मयं यशस्यमायुष्यं राज्ञां च विजाअवहम् ॥ ६-१२८-१०७
आदिकाव्यमिदं चार्षं पुरा वाल्मीकिना कृतम् ।
पठेद्यः शृणुयाल्लोके नरः पापात्प्रमुच्यते ॥ ६-१२८-१०८

107-108. loke = in the world; yaH naraH = whoever person; paThet = reads; shR^iNuyaat = and listens to idam = this; aadikaavyam = foremost lyric; dharmyam = which is endowed with righteousness; yashasyam = which confers fame; aayuShyam = and longevity; vijayaavahamcha = which fetches victory; raajJNaam = to kings; kR^itam = which was written; puraa = at first; vaalmiikinaa = by Valmiki; aarSham = and a lyric derived from the speech of a sage; (he); pramuchyate = is delivered; paapaat = from misfortune.

In this world, whoever person reads and listens to this foremost lyric derived from the speech of a sage, which is endowed with righteousness, conferring fame and longevity, fetching victory to kings and as written at first by Valmiki, that person is delivered from all misfortune.

[Verse Locator](#)

पुत्रकामश्च पुत्रान्वै धनकामो धनानि च ।
लभते मनुजो लोके श्रुत्वा रामाभिषेचनम् ॥ ६-१२८-१०९
महीं विजयते राजा रिपूंश्चाप्यधितिष्ठति ।

109. shrutvaa = on hearing; raama abhiShechanam = the narrative of his coronation; loke = in this world; manujaH = a person; putrakaamaH = seeking for sons; putraan = (gets) sons; dhana kaamaH = and a person looking for wealth; labhatevai = dhanaani cha = gets the riches; raajaa = A king; vijayate = conquers; mahiim = the earth; adhitiShThati = and overcomes; ripuun = his enemies.

On hearing the narrative of his coronation in this world, a person seeking for sons gets sons. A person looking for wealth, gets the riches. A king conquers the earth and overcomes his enemies.

[Verse Locator](#)

राघवेण यथा माता सुमित्रा लक्ष्मणेन च ॥ ६-१२८-११०
भरतेन च कैकेयी जिवपुत्रास्तथा स्त्रियः ।
भविष्यन्ति सदानन्दाः पुत्रपौत्रसमन्विताः ॥ ६-१२८-१११

110-111. yathaa = even as; maataa = the mother; Kausalya; jiiva putraaH = has a living son; raaghavaNa = in Rama; sumitreNa = or as Sumitra; lakShmaNena = in Lakshmana; kaikeyii = or as Kaikeyi; bharatena cha = in Bharata; tathaa = even

likewise; **striyaH** = the women; **bhaviShyanti** = can become; **jiiva putraaH** = (mothers) of living children; **putrapautra samanvitaaH** = endowed with children and grand-children; **sadaanandaaH** = and will be ever happy.

Even as Kausalya, the mother has Rama as her living son, or as Sumitra has Lakshmana or as Kaikeyi has Bharata, the women likewise can become mothers of living sons, endowed with children as well as grand children and thus become happy forever.

[Verse Locator](#)

श्रुत्वा रामायणमिदं दीर्घमायिश्च विन्दति ।
रामस्य विजयं चैव सर्वमक्लिष्टकर्मणः ॥ ६-१२८-११२

112. **shrutvaa** = on hearing; **idam** = this; **raamaayaNam** = epic of Ramayana; **sarvam** = and all; **vijayam chaiva** = the victory; **raamasya** = of Rama; **akkliShTa karmaNaH** = who was unwearied in his actions; **vindati** = (a person) gets; **diirgham aayushcha** = a longevity in life.

On hearing this epic of Ramayana and all the episode of victory of Rama, who was unwearied in his actions, a person gets longevity to life.

[Verse Locator](#)

शृणोति य इदं काव्यं पुरा वाल्मीकिना कृतम् ।
श्रद्धधानो जितक्रोधो दुर्गण्यतितरत्यसौ ॥ ६-१२८-११३

113. **yaH** = he/she who; **shR^iNoti** = hears; **shraddhadhaanaH** = with attention; **jita krodhaH** = and with anger subdued; **idam kaaryam** = this poetical composition; **kR^itam** = done; **vaalmiikinaa** = by Valmiki; **puraa** = long ago; **asau** = that person; **ati tarati** = overcomes; **durgaaNi** = difficulties.

He or she, who hears with attention and with a subdued anger, this poetic composition done by Valmiki long ago, that person overcomes the difficulties.

[Verse Locator](#)

समागम्य प्रवासान्ते रमन्ते सह बान्धवैः ।
शृण्वन्ति य इदं काव्यं पुरा वाल्मीकिना कृतम् ॥ ६-१२८-११४

114. **ye** = whoever; **shR^iNvanti** = hears; **idam kaavyam** = this poetical composition; **kR^itam** = done; **vaalmiikinaa** = by Valmiki; **puraa** = long ago; **te** = they; **pravaasante** = at the conclusion of their absence from home; **samaagamya** = coming together; **baandhavaiH saha** = with their relatives; **ramante** = get rejoiced.

Whoever hears this poetical composition written by Valmiki long ago, they at the conclusion of their absence from home, meet their relatives and get rejoiced.

[Verse Locator](#)

ते प्रार्थितान् वरान् सर्वान् प्राप्नुवन्तीह राघवात् ।
श्रवणेन सुराः सर्वे प्रीयन्ते संप्रशृण्वताम् ॥ ६-१२८-११५

115. **te** = they; **praapnuvanti** = get; **iha** = here; **sarvaan** = all; **varaan** = the boons; **praarthitaan** = entreated; **raaghavaat** = from Rama; **sarve** = all; **suraaH** = the gods; **priiynte** = get pleased; **shravaNena samprashR^iNvataam** = with those who carefully listen to it.

They get all the boons, entreated from Rama. All the gods get pleased with those who carefully listen to it.

[Verse Locator](#)

विनायकाश्च शाम्यन्ति गृहे तिष्ठन्ति यस्य वै ।

विजयेत महीं राजा प्रवासि स्वस्तिमान् भवेत् ॥ ६-१२८-११६

116. **yasya** = in whose; **gR^ihe** = house; **vinaayakaaH** = obstacles; **tiShThanti** = are there; (in that house); **shaamanti** = they come to an end; **raajaa** = a king; **vijayeta** = conquers; **mahiim** = the earth; **pravaasii** = a person absenting away from home; **bhavet** = becomes; **svastimaan** = well.

Whoever carefully listens to the epic in his house, all obstacles come to an end. A king conquers the earth. A person staying away from home, fares well.

[Verse Locator](#)

स्त्रियो रजस्वलाः श्रुत्वा पुत्रान् सूयुरनुत्तमान् ।

पूजयंश्च पठंश्चनमितिहासं पुरातनम् ॥ ६-१२८-११७

117. **shrutvaa** = hearing the epic; **rajasvalaaH striyaH** = menstruating women; **suuyaH** = give birth to; **anuttamaan** = excellent; **putraan** = sons; **puujayan** = the adorer; **paThancha** = and the reader; **enam** = of this; **puraatanam** = ancient; **itihaasam** = epic; **pramuchyeta** = gets relieved; **sarvapaapena** = of all sins **avaapnuyaat** = and gets; **diirgham aayuH** = longer life.

On hearing the epic, the menstruating women give birth to excellent sons. The adorer and the reader of this ancient epic gets relieved of all sins and obtains longer life.

[Verse Locator](#)

प्रणम्य शिरसा नित्यं श्रोतव्यं क्षत्रियैर्द्विजात् ॥ ६-१२८-११८

ऐश्वर्यं पुत्रलाभश्च भविष्यति न संशयः ।

रामायणमिदं कृत्स्नं शृण्वतः पठतः सदा ॥ ६-१२८-११९

118-119. **shrotaryam** = it is to be listened to; **kShatriyaiH** = by warrior-class; **praNamya** = saluting; **shirasaa** = with their heads; **dvijaat** = from Brahmins; **nityamsadaa** = every day regularly; **na samshayaH** = there is no doubt (that); **shR^iNvataH** = the listener; **paThataH** = and the reader; **idam** = of this; **kR^itsnam** = entire; **raamaayaNam** = Ramayana; **bhaviShyati** = will get; **aishvaryam** = supremacy; **putra laabhashcha** = and the birth of a son.

The epic is to be listened by warrior-class, after offering their salutation with their heads bent low, from brahmins every day regularly. There is no doubt that the listener and the reader of this entire Ramayana will get lordship and the birth of a son.

[Verse Locator](#)

प्रीयते सततं रामः सहि मिष्णुः सनातनः ।

आदिदेवो महाबाहुर्हरिर्नारायणः प्रभुः ॥ ६-१२८-१२०

साक्षाद्रामो रघुश्रेष्ठः शेषो लक्ष्मण उच्यते ।

120. **raamaH** = Rama; **satatam** = ever; **priiyate** = gets pleased; **sah** = He; **sanaatanaH viShNuHhi** = is indeed the eternal Vishnu the Lord of preservation; **raamaH** = Rama; **aadidevaH** = is the primordial Lord; **saakShaata** = clearly placed before tlp[- = he eyes; **mahaabaahuH** = having great arms; **hariH** = the remover of sins; **prabhuH** = the powerful lord; **naaraayaNaH** = who has abode on the waters (of the ocean of milk); **sheShaH** = Shesha (the serpent-god forming his couch); **uchyate** = is said to be; **lakShmaNaH** = Lakshmana.

Rama gets forever pleased with him who listens to or reads Ramayana daily. He is indeed the eternal Vishnu, the Lord of preservation. Rama is the primordial Lord, clearly placed before the eyes the powerful Lord removing the sins and the great-armed, who has abode on waters (of the ocean of milk) Sesha (the serpent-god forming his couch is said to be Lakshmana.

एवमेतत्पुरावृत्तमाख्यानं भद्रमस्तु वः ॥ ६-१२८-१२१

प्रव्याहरत विसब्धं बलं विष्णोः प्रवर्धताम् ।

121. pravyaaharata = tell; etat = this; aakhyaanam = narrative; vR^ittam = occurred; puraa = long ago; evam = in this way; visrabdham = fearlessly; vaH bhadram astu = let there be happiness to you!; viShNoH balam pravardhataam = let the strength of Vishnu increase!.

Tell this epic which occurred long ago in this manner, to those who ask for it, fearlessly. Let there be happiness to you! Let the strength of Vishnu increase!

[Verse Locator](#)

देवाश्च सर्वे तुष्यन्ति ग्रहणाच्छ्रवणात्तथा ॥ ६-१२८-१२२

रामायणस्य श्रवणे तुष्यन्ति पितरः सदा ।

122. grahaNaat = by studying; tathaa = and; shravaNaat = and listening (to this epic); sarve = all; devaaH cha = the gods; tuShyanti = get appeased; shravaNe = by listening to; raamaayaNase = Ramayana; pitaraH = the forefathers; sadaa = forever; tuShyanti = get pleased.

By studying and listening to this epic, all the gods get appeased. By listening to this Ramayana, the forefathers forever get pleased.

[Verse Locator](#)

भक्त्या रामस्य ये चेमां संहितामृषिणा कृताम् ॥ ६-१२८-१२३

ये लिखन्तीह च नरास्तेषां वासस्त्रिविष्टपे ।

123. teShaam naraam = to those persons; likhanti cha = who transcribe; iham = this; raamasya = depicting the story of Rama; kR^itam = written; R^iShiNaa = by Valmiki; bhaktyaa = with devotion; vaasaH = residence; triviShTase = in heaven (is assured).

To those persons who transcribe with devotion this collection of poems depicting the story of Rama residence in heaven is assured.

[Verse Locator](#)

कुटुम्बवृद्धिं धनधान्यवृद्धिं ।

स्त्रियश्च मुख्याह सुखमुत्तमं च ।

श्रुत्वा शुभं काव्यमिदं महार्थं ।

प्राप्नोति सर्वा भुवि चार्थसिद्धिम् ॥ ६-१२८-१२४

124. shrutvaa = by listening to; mahartham = this highly meaningful; shubham = and auspicious; kaavyam = poetical composition; (the persons); praapnoti = get; kuTumba vR^iddhim = family-prosperity; dhana dhanya vR^iddhim = augmentation in money and grain; mukhyaH = superior; striyash cha = women; uttamam = excellent; sukham cha = happiness; sarvaan = and all; arthasiddhimcha = the acquisition of wealth; bhuvi = on earth.

By listening to this highly meaningful and auspicious poetical composition, a person gets family-prosperity, augmentation in money and grain, superior women, exquisite happiness and all the acquisition of wealth on this earth.

[Verse Locator](#)

आयुष्यमारोग्यकरं यशस्यं ।

सौभ्रातृकं बुद्धिकरं शुभं च ।

श्रोतव्यमेतन्नियमेन सद्भिः ।

राख्यानमोजस्करमृद्धिकामैः ॥ ६-१२८-१२५

125. **etat** = this; **aakhyaanam** = narrative; **shrotavyam** = is to be listened to; **niyamena** = invariably; **buddhikaamaiH sadbhiH** = by good people seeking for wisdom; **aayuShyam** = longevity; **aarogyakaram** = endowment of health; **yashasyam** = fame; **saubhraatR^ikam** = fraternity; **buddhikaram** = endowment of intelligence; **shubham cha** = welfare; **ojaskaram** = and endowment of splendor.

This narrative is to be listened invariably by good people, seeking for wisdom, longevity, health, fame, fraternity, intelligence, welfare and brilliance.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये युद्धकाण्डे अष्टाविंशत्यधिक शततमः सर्गः

Thus, this is the 128th chapter in Yuddha Kanda of Valmiki Ramayana, the First Epic poem of India.

Here concludes the sixth book Yuddha Kanda, in Valmiki Ramayana.

Verse Locator for Book VI : Yuddha Kanda - Book Of War : Chapter 128

<u>Top of Page</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>
<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>
<u>55</u>	<u>56</u>	<u>57</u>	<u>58</u>	<u>59</u>
<u>60</u>	<u>61</u>	<u>62</u>	<u>63</u>	<u>64</u>
<u>65</u>	<u>66</u>	<u>67</u>	<u>68</u>	<u>69</u>
<u>70</u>	<u>71</u>	<u>72</u>	<u>73</u>	<u>74</u>
<u>75</u>	<u>76</u>	<u>77</u>	<u>78</u>	<u>79</u>
<u>80</u>	<u>81</u>	<u>82</u>	<u>83</u>	<u>84</u>
<u>85</u>	<u>86</u>	<u>87</u>	<u>88</u>	<u>89</u>
<u>90</u>	<u>91</u>	<u>92</u>	<u>93</u>	<u>94</u>
<u>95</u>	<u>96</u>	<u>97</u>	<u>98</u>	<u>99</u>
<u>100</u>	<u>101</u>	<u>102</u>	<u>103</u>	<u>104</u>
<u>105</u>	<u>106</u>	<u>107</u>	<u>108</u>	<u>109</u>
<u>110</u>	<u>111</u>	<u>112</u>	<u>113</u>	<u>114</u>
<u>115</u>	<u>116</u>	<u>117</u>	<u>118</u>	<u>119</u>
<u>120</u>	<u>121</u>	<u>122</u>	<u>123</u>	<u>124</u>
<u>125</u>				

THE
Ramayana

OF

- - **Valmeeki**

RENDERED INTO ENGLISH

WITH EXHAUSTIVE NOTES

BY

C. R. Sreenivasa Ayyangar, B. A.,

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PREFACE

The Ramayana of Valmeeki is a most unique work.

The Aryans are the oldest race on earth and the most advanced ; and the Ramayana is their first and grandest epic.

The Eddas of Scandinavia, the Niebelungen Lied of Germany, the Iliad of Homer, the Enead of Virgil, the Inferno, the Purgatorio, and the Paradiso of Dante, the Paradise Lost of Milton, the Lusiad of Camcens, the Shah Nama of Firdausi are Epics—and *no more* ; the Ramayana of Valmeeki is an Epic—and *much more*.

If any work can claim to be the Bible of the Hindus, it is the Ramayana of Valmeeki.

Professor MacDonell, the latest writer on Samskritha Literature, says :—

“The Epic contains the following verse foretelling its everlasting fame —

*As long as mountain ranges stand
And rivers flow upon the earth,
So long will this Ramayana
Survive upon the lips of men.*

This prophecy has been perhaps even more abundantly fulfilled than the well-known prediction of Horace. No product of Sanskrit Literature has enjoyed a greater popularity in India down to the present day than the *Ramayana*. Its story furnishes the subject of many other Sanskrit poems as well as plays and still delights, from the lips of reciters, the hearts of the myriads of the Indian people, as at the

great annual Rama-festival held at Benares. It has been translated into many Indian vernaculars. Above all, it inspired the greatest poet of medieval Hindustan, Tulasi Das, to compose in Hindi his version of the epic entitled Ram Charit Manas, which, with its ideal standard of virtue and purity, is a kind of Bible to a hundred millions of the people of Northern India."—*Sanskrit Literature*, p. 317. So much for the *version*.

It is a fact within the personal observation of the elders of our country, that witnesses swear upon a copy of the *Ramayana* in the law-courts. Any one called upon to pay an unjust debt contents himself with saying, "I will place the money upon the *Ramayana*, let him take it if he dares." In private life, the expression, "I swear by the *Ramayana*," is an inviolable oath. I know instances where sums of money were lent upon no other security than a palm leaf manuscript of the *Ramayana*—too precious a Talisman to lose. When a man yearns for a son to continue his line on earth and raise him to the Mansions of the Blessed, the Elders advise him to read the *Ramayana* or hear it recited,—or at least the Sundarakanda. When a man has some great issue at stake that will either mend or mar his life, he reads the *Sundarakanda* or hears it expounded. When a man is very ill, past medical help, the old people about him say with one voice, "Read the *Sundarakanda* in the house and Maruthi will bring him back to life and health." When an evil spirit troubles sore a man or a woman, the grey-beards wag their wise heads and oracularly exclaim, "Ah! the *Sundarakanda* never fails." When any one desires to know the result of a contemplated project, he desires a child to open a page of the *Sundarakanda* and decides by the nature of the subject dealt with therein. (Here is a case in point. A year or two ago, I was asked by a young man to advise him whether he should marry or lead a life

of single blessedness. I promised to give him an answer a day or two later. When I was alone, I took up my Ramayana and asked my child to open it. And lo! the first line that met my eye was

Kumbhakarna-siro bhathu

Kundala-lamkritam mahath.

“The severed head of Kumbhakarna shone high and huge in the heavens, its splendour heightened by the ear-rings he wore.”

I had not the heart to communicate the result to the poor man. His people had made everything ready for his marriage. I could plainly see that his inclinations too lay that way. I could urge nothing against it—his health was good, and his worldly position and prospects high and bright. Ah me! I was myself half-sceptical. So, quite against my better self, I managed to avoid giving him an answer. And he, taking my silence for consent, got himself married. Alas! within a year his place in his house was vacant, his short meteoric life was over, his health shattered, his public life a failure, his mind darkened and gloomy by the vision of his future, Death was a welcome deliverer to him, and an old mother and a child-wife are left to mourn his untimely end.

The Karma-kanda of the Vedas, the Upanishads, the Smrithis, the Mahabharatha, the Puranas, nay, no other work in the vast range of Samskritha literature is regarded by the Hindus in the same light as the Ramayana. The Karma-kanda is accessible only to a very few, an infinitesimal minority of the Brahmanas—the Purohiths who are making a living out of it, and they too know not its meaning, but recite it parrot-like. The Upanishads are not for the men of the world, they are for hard-headed logicians or calm-minded philosophers. The Smrithis are

but Rules of daily life. The Bharatha is not a very auspicious work ; no devout Hindu would allow it to be read in his house, for it brings on strife, dissensions and misfortune ; the temple of the Gods, the Mathas of Sanyasins, the river-ghauts, and the rest-houses for the travellers are chosen for the purpose. The Bhagavad-geetha enjoys a unique unpopularity ; for, he who reads or studies it is weaned away from wife and child, house and home, friends and kin, wealth and power and seeks the Path of Renunciation. The Puranas are but world-records, religious histories.

But, for a work that gives a man everything he holds dear and valuable in this world and leads him to the Feet of the Almighty Father, give me the Ramayana of Valmeeki.

The Lord of Mercy has come down among men time and oft ; and the Puranas contain incidental records of it short or long. But, the Ramayana of Valmeeki is the only biography we have of the Supreme One.

" Nothing that relates to any of the actors in that great world-drama shall 'escape thy all-seeing eye—Rama, Lakshmana, Seetha, men and monkeys, gods and Rakshasas, their acts, their words, nay, their very thoughts, known or secret. Nothing that comes out of your mouth, consciously or otherwise, shall prove other than true." Such was the power of clear vision and clear speech conferred on the poet by the Demiurge, the Ancient of Days.

" What nobler subject for your poem than Sree Ramachandra, the Divine Hero, the soul of righteousness, the perfect embodiment of all that is good and great and the Director of men's thoughts, words and deeds in the light of their Karma ? " And this Ideal Man is the *Hero* of the Epic.

" The cloud-capped mountains, the swift-coursing rivers and all created things shall pass a way and be as

thought. But, your noble song shall outlive them and never fade from the hearts of men." This is the boon of immortality the *poem* shall enjoy.

"And as long as the record of Rama's life holds sway over the hearts of men, so long shall you sit by me in my highest heaven." This is the eternity of fame that comes to *the singer* as his guerdon

The Hero, the Epic, and the Poet are the most perfect any one can conceive.

It was composed when the Hero was yet upon earth, when his deeds and fame were fresh in the hearts of men. It was sung before himself. "And the poem they recite, how wonderful in its suggestiveness ! Listen we to it"—such was *his* estimate of the lay.

It was not written, but sung to sweet music Who were they that conveyed the message to the hearts of men ? The *very souls* of the Divine Hero. "Mark you the radiant glory that plays around them ? Liker gods than men ! . . . Behold these young ascetics, of kingly form and mien. Rare singers are they and of mighty spiritual energy withal"—and this encomium was from him who is Incarnate Wisdom.

What audience did they sing to ? "Large concourses of Brahmanas and warriors, sages and saints . . . Through many a land they travelled and sang to many an audience.

Thus many a time and oft did these boys recite it in crowded halls and broad streets, in sacred groves and sacrificial grounds. . . . And Rama invited to the assembly the *literati*, the theologians, the expounders of sacred histories, grammarians, Brahmanas grown grey in knowledge and experience, phonologists, musical experts, poets, rhetoricians, logicians, ritualists, philosophers, astronomers, astrologers, geographers, linguists, statesmen politicians, professors of music and dancing, painters

sculptors, minstrels, physiognomists, kings, merchants,
farmers, saints, sages, hermits, ascetics"

What was the effect produced on the hearers ?

"And such the perfectness of expression and delicacy of execution, that the hearers followed them with their hearts and ears, and such the marvellous power of their song, that an indescribable sense of bliss gradually stole over them and pervaded their frame and every sense and faculty of theirs—strange, overpowering and almost painful in its intensity"

What was the critical estimate of the audience ?

"What charming music ' what sweetness and melody of verse ' And then, the vividness of narration ' We seem to live and move among old times and scenes long gone by. .

A rare and noble epic this, the Ramayana of honeyed verses and faultless diction, beautifully adapted to music, vocal or instrumental and charming to hear, begun and finished according to the best canons of the art, the most exacting critic cannot praise it too highly, the first of its kind and an unapproachable ideal for all time to come, the best model for all future poets, the thrice-distilled Essence of the Holy Scriptures, the surest giver of health and happiness, length of years and prosperity, to all who read or listen to it. And, proficient as ye are in every style of music, marvellously have ye sung it."

But what raises Ramayana from the sphere of literary works into "a mighty repository of the priceless wisdom enshrined in the Vedas ?" The sacred monosyllable, the Pranava, is the mystic symbol of the Absolute, the Gayathri is an exposition of the Pranava, the Vedas are the paraphrase of the Gayathri, and the Ramayana is but the amplification of the Vedic mysteries and furnishes the key thereto. Each letter of the Gayathri begins a thousand of its stanzas.

• The poem is based upon the hymns of the Rig-veda taught to the author by Narada. For, it is not a record of incidents that occurred during a certain cycle; it is a symbolical account of cosmic events that come about in every cycle with but slight modifications, Rama, Seetha, Ravana and the other characters in the Epic are *archetypes and real characters*—a mystery within a mystery. The numerous “Inner Meanings” of the Ramavana (vide *Introduction*) amply bear out the above remarks.

There is not one relation of life, private or public, but is beautifully and perfectly illustrated in the words and deeds of the Ramavana characters (vide *Introduction* “The Aims of Life”).

It is not a poem of any one world-asset, it must find a place in every country, in every town, in every village and in every house.

The Text

(a). *The Bengal recension* Charles

Sardina, helped Gortessio to bring of it in 1867

(b) *The Benares recension*. Between 1805—1810, Carey and Marshman, the philanthropic missionaries of Serampore, published the text of the first two kandas and a half. In 1846, Schlegel brought out an edition of the text of the first two kandas. In 1859, the complete text was lithographed at Bombay, and in 1860, a printed edition of the same appeared at Calcutta.

(c) *The South Indian recension*—While the first two recensions are in Devanagari, this exists in the Grantha characters or in the Telugu. This was unknown to the west and to the other parts of India until 1905, when Mr. T. R. Krishnacharya of Kumbakonam, Madras Presidency,

conferred a great boon upon the literary world by publishing a fine edition of it in Devanagari (1905). The earliest Grantha edition was published in Madras in 1891 by Mr. K. Subramanya Sastry, with the commentaries of Govindaraja, Mahesa-theertha, Ramanuja, Teeka-siromani and Peria-vachchan-Pillai. Mr. Raja Sastry of Madras has almost finished another edition of the same (1907), supplementing the above commentaries with that of Thilaka (till now accessible only in Devanagari). It shows a considerable improvement in the matter of paper, type, printing and get-up. Meanwhile, Mr Krishnacharya has begun another beautiful edition of his text (1911) with the commentary of Govindaraja and extracts from Thilaka, Theertheeya, Ramanujeeya, Sathyadharma-theertheeya, Thanislōki, Siromani, Vishamapada-vivṛithi, Kathaka, Munibhavaprakasika etc. It will, when completed, place before the world many a rare and priceless information inaccessible till now.

Commentators

1. *Govindaraja*. He names his work the *Ramayana-Bhooshana* "an ornament to the Ramayana," ; and each kanda furnishes a variety of it—the anklets, the silk-cloth, the girdle, the pearl necklace, the beauty-mark between the eye-brows, the tiara and the crest-gem. He is of the Kausikas and the disciple of Sathakopa. The Lord Venkatesa appeared to him in a dream one night while he lay asleep in front of His shrine on the Serpent Mount and commanded him to write a commentary on the Ramayana ; and in devout obedience to the Divine call, he undertook the task and right manfully has he performed it. It is the most comprehensive, the most scholarly and the most authoritative commentary on the Sacred Epic, albeit his zealous Vaishnavite spirit surges up now and then in a hi-at Siya and the Sarvites. Priceless gems of traditional int̥ert

pretations and oral instructions are embedded in his monumental work.

2. *Mahesa-theertha*. He declares himself to be the pupil of Narayana-theertha and has named his work *Ramayana-thathva-deepika*. "I have but written down the opinions of various great men and have nothing of my own to give, except where I have tried to explain the inner meaning of the remarks made by Viradha, Khara, Vali and Ravana". In fact, he copies out the commentary of Govindaraja bodily. He quotes Teeka-siromani and is criticised by Rama-panditha in his *Thilaka*.

3. *Rama-panditha*. His commentary, the *Ramayana-thilaka*, was the only one accessible to the world (outside of southern India), being printed in Devanagari characters at Calcutta and Bombay. He quotes from and criticises the *Ramayana-thathva-deepika* and the *Kathaka*, but makes no reference to Govindaraja. It may be that work of the latter, being in the Grantha characters, was not available to him in Northern India; and Theertha might have studied it in the South and written *his* commentary in the Devanagari. Rama-panditha is a thorough-going, uncompromising Adwaithin, and jeers mercilessly at Theertha's esoteric interpretations. In the Grantha edition of the Ramayana, the Uthtnarakanda is commented upon only by Govindaraja and Theertha; but, the Devanagari edition with the commentary of Rama-panditha, contains word for word, without a single alteration, the gloss of Mahesatheertha "I have tried in vain to explain or reconcile this enigma. But, the Adwaithic tenor of the arguments and the frequent criticisms of Kathaka, savor more of Rama-panditha than of Theertha.

4. *Kathaka*. I have not been able to find out the author of the commentary so named, which exists only in the extracts quoted in the *Thilaka*.

5. *Ramanuja*. He confines himself mainly to a discussion of the various readings of the text. What commentary he chances to write now and then, is not very valuable. He is not to be confounded with the famous Founder of the Visishtadwaitha School of Philosophy.

6. *Thanisloki*. Krishna-Samahvaya or as he is more popularly known by his Tamil cognomen, Peria-vachchan Pillay, is the author of it. It is not a regular commentary upon the Ramayana. He selects certain oft-quoted stanzas and writes short essays upon them, which are much admired by the people of the South, and form the cram-book of the professional expounder of the Ramayana. It is written in Maniṣṭhala—a curious combination of Samskritha and Tamil, with quaint idioms and curious twists of language. Many of the explanations are far-fetched and wire-drawn and reveal a spirit of Vaishnavite sectarianism.

7. *Abhaya-pradana-sara*. Sree Vedantha-desika, the most prominent personage after Sree Ramanuja, is the author of this treatise. It selects the incident of Vibheeshana seeking refuge with Rama (Vibheeshana-saranagathi) as a typical illustration of the key-note of the Ramayana—the doctrine of Surrender to the Lord, and deals with the subject exhaustively. It is written in the Maniṣṭhala, as most of his Tamil works are.

Translations

Gorresio published an Italian rendering of the work in 1870. It was followed by the French translation of Hippolyte Fauche's. In the year 1846, Schlegel gave to the world a Latin version of the first Kanda and a part of the second. The Serampore Missionaries were the first to give the Ramayana an English garb ; but they proceeded no further than two Kandas and a half. Mr. Griffith, Principal of the Benares College, was the first to translate the

Ramayana into English verse (1870—74). But, the latest translation of Valmeeki's immortal epic into English prose is that of Manmathanath Dutt, M. A., Calcutta (1894).

"Then why go over the same ground and inflict upon the public another translation of the Ramayana in English prose?"

1. Mr. Dutt has translated but the text of Valmeeki and that almost too literally ; he has not placed before the readers the priceless gems of information contained in the commentaries.

2. The text that, I think, he has used is the one published with the commentary of Rama-panditha, which differs widely from the South Indian Grantha text in readings and in the number of stanzas and chapters.

3 More often than once, his rendering is completely wide of the mark. (It is neither useful nor graceful to make a list of all such instances. A careful comparison of his rendering with mine is all I request of any impartial scholar of Samskritha).

4. I venture to think that his translation conveys not to a Westerner the beauty, the spirit, the swing, the force and the grandeur of the original.

5. Even supposing that it is a faultless rendering of a faultless text, it is not all that is required.

6. As is explained in the Introduction, the greatness of the Ramayana lies in its profound suggestiveness ; and no literal word-for-word rendering will do the barest justice to it.

7. Many incidents, customs, manners, usages and traditions of the time of Rama are hinted at or left to be inferred, being within the knowledge of the persons to whom the poem was sung ; but to the modern world they are a sealed book.

8. Even such of the above as have lived down to our times are so utterly changed, altered, ~~modified~~ and over-laid by the accretions of ages as to be almost unrecognisable.

9. The same incident is variously related in various places.

Every one of the eighteen Puranas, as also the Mahabharatha, the Adhyathma Ramayana and the Ananda Ramayana, relates the coming down of the Lord as Sree Rama, but with great divergences of detail ; while the Padmapurana narrates the life and doings of Sree Rama in a former Kalpa, which differs very much in the main from the Ramayana of Valmeeki. The Adbhutha Ramayana and the Vasishtha Ramayana deal at great length with certain incidents in the life of Rama as are not touched upon by Valmeeki ; while the Ananda Ramayana devotes eight Kandas to the history of Rama after he was crowned at Ayodhya. Innumerable poems and plays founded upon Valmeeki's epic modify its incidents greatly, but base themselves on some Purana or other authoritative work.

10. Many a story that we have heard from the lips of our elders when we lay around roaring fires during long wintry nights and which we have come to regard as part and parcel of the life and doings of Rama, finds no place in Valmeeki's poem.

11. The poem was to be recited, not read, and to an ever-changing audience. Only twenty chapters were allowed to be sung a day, neither more nor less. Hence the innumerable repetitions, recapitulations and other literary rapids through which it is not very easy to steer our frail translation craft. The whole range of Samskritha literature, religious and secular, has to be laid under contribution to bring home to the minds of the readers a fair and adequate idea of the message that was conveyed to humanity by Valmeeki.

12. A bare translation of the text of the Ramayana is thus of no use—nay, more mischievous than useful, in that it gives an incomplete and in many places a distorted

view of the subject. It is to the commentaries that we have to turn for explanation, interpretation, amplification, reconciliation and rounding off. And of these, the most important, that of Govindaraja, is practically inaccessible except to the Tamil-speaking races of India. The saints of the Dravida country, the Alwars from Sree Sathakopa downwards, have taken up the study of the Ramayana of Valmeeki as a special branch of the Vedantha and have left behind them a large literature on the subject, original and explanatory. The Divya-prabandhas and their numerous commentaries are all in the quaint archaic Tamil style known as Manipravala, and are entirely unknown to the non-Tamil-speaking world. With those teachers the Ramayana was not an ordinary epic, not even an Ithihasa. It was something higher, grander and more sacred. It was an Upadesa-Grantha—a *Book of Initiation*, and no true Vaishnava may read it unless he has been initiated by his Guru into its mysteries. It is to him what the Bible was to the Catholic world of the Medieval Ages; only the Initiated, the clergy as it were, could read and expound it. Over and above all this, there are many priceless teachings about the Inner Mysteries of the Ramayana which find no place in written books. They form part of the instructions that the Guru gives to the Disciple by word of mouth.

13. Then again, there is the never-ending discussion about the method of translation to be followed. Max-Muller, the Grand Old Man of the Orientalist School opines thus :—"When I was enabled to collate copies which came from the south of India, the opinion, which I have often expressed of the great value of Southern Mss. received fresh confirmation. The study of Grantha and other southern Mss. will inaugurate, I believe, a new period in the critical treatment of Sanskrit texts. The rule which I have followed myself, and which I have asked my fellow-translators

to follow, has been adhered to in this new volume also, *viz.* whenever a choice has to be made between what is not quite faithful and what is not quite English, to surrender, without hesitation, the idiom rather than the accuracy of the translation. I know that all true scholars have approved of this, and if some of our critics have been offended by certain unidiomatic expressions occurring in our translations, all I can say is, that we shall always be most grateful if they would suggest translations which are not only faithful, but also idiomatic. For the purpose we have in view, a rugged but faithful translation seems to us more useful than a smooth but misleading one.

However, we have laid ourselves open to another kind of censure also, namely, of having occasionally not been literal enough. It is impossible to argue these questions in general, but every translator knows that in many cases a literal translation may convey an entirely wrong meaning."—Introduction to his Translation of the Upanishads. Part II, p. 13

"It is difficult to explain to those who have not themselves worked at the Veda, how it is that, though we may understand almost every word, yet we find it so difficult to lay hold of a whole chain of connected thought and to discover expressions that will not throw a wrong shade on the original features of the ancient words of the Veda. We have, on the one hand, to avoid giving to our translations too modern a character or paraphrasing instead of translating; while on the other, we cannot retain expressions which, if literally rendered in English or any modern tongue, would have an air of quaintness or absurdity totally foreign to the intention of the ancient poets.

While in my translation of the Veda in the remarks that I have to make in the course of my commentary, I shall frequently differ from other scholars, who have done

their best and who have done what they have done in a truly scholarlike, that is in a humble spirit, it would be unpleasant, even were it possible within the limits assigned, to criticise every opinion that has been put forward on the meaning of certain words or on the construction of certain verses of the Veda. I prefer as much as possible to vindicate my own translation, instead of examining the translations of other scholars, whether Indian or European."—
From the Preface to his translation of the Rig-veda Samhitha.

In his letter to me of the 26th of January 1892, referring to my proposal to translate the Markandeya Purana as one of the Sacred Books of the East, he writes —

"I shall place your letter before the Chancellor and Delegates of the Press, and I hope they may accept your proposal. If you would send me a specimen of your translation, clearly written, I shall be glad to examine it, and compare it with the text in the *Bibliotheca Indica*. I have a Mss. of the Markandeya-purana. Possibly the palm leaf Mss. in Grantha letters would supply you with a better text than that printed in the *Bibliotheca Indica*."

But, Mrs. Besant, in her Introduction to 'The Laws of Manu, in the Light of Theosophy. By Bhagavan Das, M. A.,' takes a different view —

"One explanatory statement should be made as to the method of conveying to the modern reader the thought of the ancient writer. The European Orientalist, with admirable scrupulosity and tireless patience, works away laboriously with dictionary and grammar to give an "accurate and scholarly translation" of the foreign language which he is striving to interpret. What else can he do? But the result, as compared with the Original, is like the dead pressed 'specimen' of the botanist beside the breathing living flower of the garden. Even I, with my poor knowledge of Samskrit, know the joy of contacting the pulsing

virile scriptures in their own tongue, and the inexpressible dulness and dreariness of their scholarly renderings into English. But our lecturer is a Hindu, who from childhood upwards has lived in the atmosphere of the elder days ; he heard the old stories before he could read, sung by grand-mother, aunt, and pandit ; when he is tired now, he finds his recreation in chanting over the well-loved stanzas of an Ancient Purana, crooning them softly as a lullaby to a wearied mind ; to him the ' well-constructed language ' (Sanskrit) is the mother-tongue, not a foreign language ; he knows its shades of meaning, its wide connotations, its traditional glosses clustering round words and sentences, its content as drawn out by great commentators. Hence, when he wishes to share its treasures with those whose birthright they are not, he pours out these meanings in their richness of content, gives them as they speak to the heart of the Hindu, not to the brain of the European. His close and accurate knowledge of Sanskrit would make it child's play for him to give "an accurate and scholarly translation" of every quotation; he has preferred to give the living flowers rather the dried specimens. Orientalists, in the pride of their mastery of 'dead' language, will very likely scoff at the rendering of one to whom it is a living and familar tongue, who has not mastered Sanskrit as a man, but has lived in it from an infant. For these, the originals are given. But for those who want to touch the throbbing body—rather than learn the names of the bones of the skeleton—of India's Ancient wisdom, for those these free and full renderings are given. And I believe that they will be welcomed and enjoyed."

The best test of a translation is that it must not at all appear to be a translation. Some hold that a translation must be a guide to the text, a 'crib' as it were, and should enable any one ignorant of the original language

to master it easily and sooner. I believe that a translation is meant to convey to a foreigner the thoughts, the ideas and the *heart* of the writer ; it is not to be a dictionary and grammar combined. A faithful translation and a literal are contradictory terms ; no word-for-word, wooden rendering can be any other thing than faithless ; and no good translation can be literal. No two races think alike ; the same thought, the same fact requires to be clothed in different words, in different expressions to reach the mind of the hearer. A translation should be faithful not to the words, not to the constructions, not to the grammar of the original, so much as to the *Kavi-hrīdaya*, 'the heart of the poet.' Curious notions of literary accuracy have rendered the translations of the Orientalists perfectly useless. Useless to those ignorant of Samskritha, in that it places before them strange thoughts and foreign modes of life and speech in an English garb, but not as they speak it, not as they understand it ; useless to the people to whose literature they belong, in that the translators are foreigners.

They have no sympathy with the writer, or with the subject or with the people whose thoughts they attempt to place before the world. They bring to the work a prejudiced heart, a cold hyper-critical intellect, and an iconoclastic pen. Everything that they cannot understand, everything that they cannot reconcile with their preconceived notions of men and things, of God and the Universe, they throw overboard, without a glance at it, without a pang, just as the grave-digger cast aside the skull of Yorick the jester. They fix the correct readings ; they sit in dread judgment over the commentators who were born in and breathed the very atmosphere of the poet and of his nation ; they give the right meaning of words ; they formulate the canons of interpretation ; they judge of the stage of

progress the people might have attained in the march of material civilisation. They fit every event in the life of a non-christian nation to their Procrustean bed of Biblical chronology ; there was no civilisation superior to *their* own ; there was nothing good or noble, spoken or done, before *their* chosen people, the Lord's Elect, came into the world ; nothing is historical to them except *their* own made-up, lame accounts of the last 2,000 years. That is *their* Time ; that is *their* Eternity. They are very wise men—the Orientalists ; they are psychometrical adepts. Place any thing before them, a rag, a thigh-bone, a tooth, a coin, or a piece of stone and they will spin you an interminable yarn of the man, of the beast or of the people—their history physical, mental, moral, political, literary, economic, industrial, religious—as if they were the very Maker of the objects they operate upon. They would search for history in a Book of Sacrificial hymns like the Rig-veda, in Ritualistic Manuals like the Yajur-veda, in a Book of Psalmody like the Sama-veda, in a book of Rimes and Charms, like the Atharva-veda. They would seek for 'historic finds' in moral text-books like the Smritis, in sacred epics like the Ramayana and the Mahabharatha ; nay, they profess to give you the life and thoughts of a nation from its grammar like the Maha-bhashya, from its philosophical works like the Vedantha literature, from its medical books like Vagbhata, Susruta and Charaka ; and wonderful to relate ! they find history in treatises upon logic like Tarkasangraha, in *mathematical* works like the Leelavathi and the Beejaganitha !! Nothing is too trivial, too humble, too insignificant for them ; their historical appetite is omnivorous.

I would give anything to know what *they* might feel like, if an orthodox Brahmana or a Charvaka Atheist were to

place before the English Christian reading world an English version of the Hebrew Bible ; if he should have the additional advantage of only a nodding acquaintance with the language ; if he should never have set his eye on the people whose revealed Scriptures he professes to further reveal ; if he should never have come across the real Sacred Books of the East ; if he should have come into contact only with the lowest strata of the nation or with unprincipled renegades to the faith of their fathers , if he should not even dream of access to the higher classes, their homes, their life, their words, their acts, their joys, their sorrows, their virtues, their vices, their faith, and their scepticism ; if he should be imbued with a supremely high notion of his omniscience, of his unerring keenness, of his literary infallibility ; if he should take it for granted that *his* race is the chosen one, that *his* religion is the only true one and that the others are false, that *his* people are destined to march for ever in the forefront of civilisation, prosperity and power. Now what would the orthodox English Christian or the devout Bishops and Archbishops think of such a version of the Holy Bible, embellished to boot, with original commentaries, remarks, reconciliations and judgments *ex-cathedra*, based mostly upon the unhealthy fumes of his imagination and prejudices ? How would the English nation like to have *its* history written, say, 5000 years hence, from stray coins, from mouldering skeletons, from moss-covered pieces of stone and architecture, from its 'Book of Common Prayer,' from its 'Book of Psalmody', from the 'Paradise Lost' of Milton, from the 'Holy Living' of Taylor, from Abbott's Shakespearian Grammar, from Jevon's Logic, from Masson's British Philosophy, from Barnard Smith's Arithmetic, from Todhunter's Algebra and Geometry, from Webster's Dictionary, from its scientific, medical, industrial, and

mechanical treatises, and the other decaying rubbish of a forgotten nation buried under the mounds of the Past ?

That is exactly how the true Arya feels when he reads translations like that of Max-Muller, Griffith and their ilk or original critical estimates like those of Weber & Co., the Orientalist Iconoclasts. Western historians depict in glowing colors and sneering language how Mahommed of Ghazni destroyed the idol of Somanatha ; but Weber & Co. essay to shatter to pieces *the faith of millions*, their guide here and there hope hereafter. *Well, as he soweth so shall he reap.* My opinion of the whole class and of their Indian parasites is the same as what I expressed in the Preface to my " Life and Teachings of Sree Ramanuja ;" and I quote it for the benefit of those who have not come across that book.

" What care I about your coins and inscriptions, your pillars, and mounds, the dry bones of History ? To me it is of far more importance how a man lived and worked among his fellows, than when and where he was born and died, where he was at a particular date, when he wrote such and such a book, whether he was tall or short, dark or fair, single or married, a flesh-eater or a vegetarian, a teetotalter or no, what particular dress he affected, and so on. And yet more important still it is to me what a man thought and wrote, than how he lived and died. Your Orientalists ! Heaven save me from the brood. Mischief enough they have done, those human ghouls that haunt the charnel houses of Antiquity, where rot the bones of men and events of the Dead Past. They have played sad havoc with the fair traditions of our forefathers, that placed ideas before facts and theories, and the development of a nation's heart before ' historical finds ' or ' valuable discoveries '. Many a young man of promise they have turned away to

paths uncongenial, where his bray betrays the animal within the skin. You will find no such antiquarian twaddle in my book."

Well do they fit in with the lines of Tennyson.

"Those monstrous males that carve the living hound,
And cram him with the fragments of the grave,
Or in the dark dissolving human heart,
And holy secrets of this microcosm,
Dabbling a shameless hand with shameful jest,
Encarnalize their spirits," *The Princess*

Gladly would I exchange shiploads of them for one Sir Edwin Arnold.

One more extract, this time from 'The Zanoni' of Lytton and I have done.

"The conduct of the individual can affect but a small circle beyond himself; the permanent good or evil that he works to others lies rather in the sentiments he can diffuse. His acts are limited and momentary, his sentiments may pervade the universe, and inspire generations till the day of doom. All our virtues, all our laws, are drawn from books and maxims, which are sentiments, not from deeds. In conduct, Julian had the virtues of a Christian, and Constantine, the vices of a Pagan. The sentiments of Julian reconverted thousands to Paganism, those of Constantine helped, under Heaven's will, to bow to Christianity the nations on the earth. In conduct, the humblest fisherman on yonder sea, who believes in the miracles of San Genaro, may be a better man than Luther. To the sentiments of Luther the mind of Modern Europe is indebted for the noblest revolution it has known. Our opinions, young Englishman, are the angel part of us; our acts, the earthly". *Book I, Chapter 5.*

Alas! The History of India by the Reverend Dr. Sinclair, is at present more authoritative in the eyes of the school boys than the Ramayana of Valmeki or the Puranas of Vyasa. The History of Samskritha Literature by Messrs.

Max Muller, Weber, Monier Williams, MacDonell, etc., is the last word upon the writings of the Aryans, religious or secular. *Translations* are quoted and the *originals* are decried or are unknown. Verily, we are in the Iron Age, in the everdownward cycle of the Kaliyuga.

I hold that any History of India worth reading ought to be written by a true-hearted Hindu; I hold that the sacred books of the Hindus ought to be translated by a Hindu, by a Brahmana; by one that has faith in the virtues and manhood of his people, in the wisdom and philanthropy of his forefathers; by one that combines in himself a deep and comprehensive knowledge of the literature and traditions of his country, and of that to which he means to convey his message—but *never one of alien faith, nor a follower of Christianity without Christ, nor an apostate seeking to curry favour with the ruling race and the leaders of Western thought*. Now, in the case of the Ramayana of Valmeeki, it is all the more imperative that the Translator should possess the additional qualification of a thorough knowledge of the Tamil religious literature of the Dravidian School of Vaishnavism, that he should have been brought up in and saturated with the atmosphere of those amongst whom the Ramayana is recited and listened to with profound faith and devotion and to whom it is not a bare literary work but a living reality, a sacred Book, one that can mould their life here and hereafter.

As to the cobwebs of Western speculation about the historical value of the Ramayana, its date, the contemporary mention of it, the critical biography of the poet, its posteriority or otherwise to the Mahabharatha, its being a Zodiacal allegory or an account of the spread of the conquering Aryans into the South of India, about Rama being the type of the husbandman and Seetha being a symbol of agriculture and such-like Orientalist twaddle run riot, I have my

own opinion, certainly not creditable to them or to their authors. It is an open secret how History is written. The Boer war is within the memory of most of us; but, I have seen three diametrically different versions of it. The most important elements of a man's life or of a nation's are their thoughts. And History, to deserves its reputation of being "Philosophy teaching by example", should record *them* alone and not dry facts and dates. The history of western nations do not run back, honestly speaking, farther than 2,000 years; and huge libraries are already filled to overflowing with the records of that small period. The Aryans, who have, as *we* believe, existed as a separate race on this planet for over 5 millions of years, can but afford to preserve *their highest and most valuable thoughts. That forms their History* and is inextricably woven into their religion, morality and philosophy *That* is "Philosophy teaching by example," and *no other*.

Is the Ramayana historically true? Is it a record of events that actually took place? The best answer I could make is in the words of the lecturer on the Bhagavad Geetha, Mrs. Besant. Her remarks apply equally well to the Ramayana or to any other Hindu Purana

"Now, in the Bhagavad-Geetha there are two quite obvious meanings, distinct and yet closely connected the one with the other, and the method of the connexion it is well to understand. First, the historical. Now, specially in modern days when western thought is so much swaying and coloring the eastern mind, Indians as well as Europeans are apt to shrink from the idea of historical truths being conveyed in much of the sacred literature; those enormous periods, those long reigns of kings, those huge and bloody battles, surely they are all simple allegory, they are not history. But what is history and what is allegory? History is the working out of the plan of the *Logos*, His plan, His

scheme for evolving humanity ; and history is also the story of the evolution of a *World Logos*, who will rule over some world-system of the future. That is history, the life-story of an evolving *Logos* in the working out of the plan of the ruling *Logos*. And when we say *allegory*, we only mean a smaller history, a lesser history, the salient points of which, reflexions of the larger history, are repeated in the life-story of each individual *Jivatma*, each individual embodied spirit. History, seen from the true standpoint, is the plan of the ruling *Logos* for the evolution of a future *Logos*, manifested in all planes and visible on the physical, and therefore full of profoundest interest and full of profoundest meaning. The inner meaning, as it is sometimes called that which comes home to the hearts of you and me, that which is called the allegory, is the perennial meaning, repeated over and over again in each individual, and is really the same in miniature. In the one, *Iswara* lives in His world, with the future *Logos* and the world for his body, in the other, He lives in the individual man, with the *Jeevatma* and its vehicles for His body. But, in both are the one life and the one lord, and he who understands either, understands the twain. None, save the wise, can read the page of history with eyes that see; none, save the wise, can trace in their own unfolding the mighty unfolding of the system in which a future *Logos* Himself is the *Jeevatma* and that ruling *Logos* is the Supreme Self; and inasmuch as the lesser is the reflection of the greater, inasmuch as the history of the evolving individual is but a poor faint copy of the evolving of the future *Logos*, therefore in the scriptures there is even what we call a double meaning—that history which shows a greater self-evolving, and the inner allegorical meaning that tells of the unfolding of the lesser Selves. We cannot afford to lose either meaning, for something of the richness of the

treasure will thus escape us ; and you must have steadily and clearly in mind that it is no superstition of the ancients, no dream of the forefathers, no fancy of the ignorant generations of far-off antiquity, that saw in the little lives of men reflections of the great Life that has the Universe for its expression. Nor should you wonder, nor be perplexed when you catch, now and again, in that unfolding picture, glimpses of things that, on a smaller scale, are familiar in your own evolving ; and instead of thinking that a myth is a cloudy something which grows out of the history of a far-off individual, exaggerated and enlarged, as is the modern fancy, learn that what *you* call myth is the truth, the reality, the mighty unfolding of the supreme Life which causes the shaping of a Universe ; and that what *you* call history, the story, the story of individuals, is only a poor faint copy of that unfolding. When you see the likeness, learn that it is not the great that is moulded by the small ; it is the minute that is the reflexion of the mighty. And so, in reading the Bhagavad-Geetha, you can take it as history ; and then it is the great Unveiling, that makes you understand the meaning and the purpose of human history, and thus enables you to scan, with eyes that see, the panorama of the great unfolding of events in nation after nation, and in race after race. He who thus reads the Geetha in human history can stand unshaken amid the crash of breaking worlds. And you can also read it for your own individual helping and encouraging and enlightening, as an allegory, the story of the unfolding spirit within yourselves. And I have purposed this morning, to take these two meanings as our special study, and to show how the Geetha as history is the Great Unveiling, the drawing away of the veil that covers the real scheme which history works out on the physical plane ; for it was that which removed the delusion of Arjuna and made him able to do his

duty at Kurukshetra. And then, turning from that vaster plane, to seek its meaning as it touches the individual unfolding of the spirit, we shall see what that has of teaching for us, what that means for us of individual illumination; for just as history is true, so is allegory true. As the history, as we shall see, was the preparation for the India of the present, and the preparation for the India of the future, so also is that true which is elsewhere written in the Mahabharatha. "I am the Teacher and the Mind is my pupil." From that standpoint we shall see Sree Krishna as the Jagath-guru, the world-Guru, and Arjuna as the Mind, the Lower Manas, taught by the Teacher. And thus we may learn to understand its meaning for ourselves in our own little cycle of human growth.

Now, an Avathara is the Iswara, the *Logos* of a world-system, appearing in some physical form at some great crisis of evolution. The Avathara decends—unveils Himself would be a truer phrase; 'decends' is when we think of the Supreme as though far-off, when truly He is the all-pervasive Life in which we live; to the outer eye only is it a coming down and descending—and such an Avathara is Sree Krishna. He comes as the *Logos* of the system, veiling Himself in human form, so that He may, as man, outwardly shape the course of history with mighty power, as no lesser force might avail to shape it. But the Avathara is also the Iswara of the human Spirit, the *Logos* of the spirit, the Supreme Self, the self of whom the individual spirit is a portion—an *amsa*. Avathara then is the Iswara of our system; the Avathara also, is the Iswara of the human spirit; and as we see him in these two presentments, the light shines out and we begin to understand.

Let us take the historical drama, the setting of the great teaching. India had passed through a long cycle of great-

ness, of prosperity. Sree Ramachandra has ruled over the land as the model of the Divine Kingship that guides, shapes, and teaches an infant civilisation. That day had passed. Others had come, feebler to rule and guide, and many a conflict had taken place. The great Kshathriya caste had been cut down almost to the root by the Avathara, Parasu Rama, Rama of the axe; it had again grown up strong and vigorous. Into that India the new manifestation came.

In that part of her story, this first offshoot of the great Aryan Race had settled in the northern parts of India. It had there served as the model, the world-model, for a nation. That was its function. A religion, embracing the heights and depths of human thought, able to reach the ryot in his field, able to teach the philosopher and the metaphysician in his secluded study, a world-embracing religion, had been proclaimed through the lips of the Rishis of this first offshoot of the Race. Not only a religion, but also a polity, an economic and social order, planned by the wisdom of a Manu, ruled at first by that Manu himself. Not only a religion and a polity, but also the shaping of the individual life on the wisest lines—the successive Varnas, the successive Asramas, the stages of life, in the long life of the individual, were marked in the castes, and each caste-life of the embodied Jeevathma reproduced in its main principles, in the individual life, the Asramas through which a man passed between birth and death. Thus perfectly thought out, thus marvellously planned, this infant civilisation was given to the race as a world-model, to show what might be done where Wisdom ruled and Love inspired.

The word spoken out by that ancient model was the word Dharma—Duty, Fitness, Right Order.—*Hints on the Study of Bhagavad-Geetha*, pp. 6—12.

The Ramayana of Valmeekī "is a romance and it is not a romance. It is a truth for those who can comprehend it, and an extravagance for those who cannot."

Out of the vast mass of events in the history of the world, the Guardians of Humanity select only such as are best suited to their purpose and weave around them narratives that stand as eternal symbols of cosmic processes.

To the man of facts and dates, coins and inscriptions, I would recommend the advice given by Tennyson's Ancient Sage to the rationalistic young man.

"The days and hours are ever glancing by,
And seem to flicker past thro' sun and shade,
Or short, or long, as Pleasure leads, or Pain,
But with the Nameless is nor Day nor Hour,
Tho' we, thin minds, who creep from thought to thought,
Break into 'Thens' and 'Whens' the Eternal Now
This double seeming of the single world '—"

To the sceptic, cased in the impenetrable armour of doubt and disbelief, owning no world outside the perception of his unerring senses, who wants to prove everything by the touchstone of *his* reason before he would deign to allow it a place in his Hall of Knowledge, I say with the Sage that .—

"Thou canst not prove the Nameless, O my son,
Nor canst thou prove the world thou movest in,
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one
Thou canst not prove thou art immortal, no
Nor yet that thou art mortal—nay, my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself,
For nothing worthy proving can be proven,
Nor yet disproven, wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith !
She reels not in the storm of waving words,
She brightens at the clash of 'Yes' and 'No,'
She sees the Best that glimmers thro' the Worst,
She feels the Sun is hid but for a night

- She spies the summer thro' the winter bud,
 She tastes the fruit before the blossom falls,
 She hears the lark within the songless egg,
 She finds the fountain where they wail'd 'Mirage' ! "

But, to him who would pierce thro' the exoteric narrative down to the bed-rock of Truth, out of which bubbles ever the Waters of Immortality and Omniscience, to him who would feel the heart-throb of Valmeeki, to him who would understand the mystery of the Divine Incarnation and its sublime purpose, I say :—

" If thou wouldst hear the Nameless, and will dive
 Into the Temple-cave of thine own self,
 There brooding by the central altar, thou
 Mayst haply learn the Nameless hath a voice,
 By which thou wilt abide, if thou be wise,
 As if thou knewest, tho' thou canst not know ,
 For Knowledge is the swallow on the lake
 That sees and stirs the surface—shadow there,
 But never yet hath dipt into the abysm,
 The Abysm of all Abysms, beneath, within
 The blue of sky and sea, the green of earth,
 And in the million millionth of a grain
 Which cleft and cleft again for ever more,
 And ever vanishing, never vanishes,
 To me, my son, more mystic than myself,
 Or even than the Nameless is to me
 And when thou sendest thy free soul thro' heaven,
 Nor understandest bound nor boundlessness,
 Thou seest the Nameless of the hundred names. "

For, saith the Lord. "He who thus knoweth my divine birth and action in its essence, having abandoned the body. cometh not into birth again, but cometh unto me, O, Arjuna!"—*Geetha* IV, 9.

I have tried my best to be faithful to the original in word and in sentiment wherever it was possible. I have tried to place before his readers the thought that underlay the words of the poet. I have tried to preserve, as far as I could, the force, the beauty and the spirit of the *Ramayana*, that it may arouse in the hearts of the readers the same sentiments, passions and feelings that well up in the hearts of a

Hindu audience, when it listens to its recital. I have incorporated into the translation of the text, wherever it was necessary, the explanations and the comments of Govindaraja and the other authoritative commentators ; but, where they differed or supplemented one another, I have given the essence of their opinions in the form of Notes. I have drawn from all available sources of information, the Hindi version of Thulasī Das, the Prakrith of Hemachandracharya, the Vedas, the Smrithis, the Puranas, the Darsanas, in fact, the whole range of Samskritha and other literature, as far as was accessible to me. I know that any one who undertakes the translation into English of such colossal works as the Ramayana or the Mahabharatha must have at his disposal a large and well-represented library; I know also that I have neither the means nor the influence to possess it. But, I take this opportunity to render my heart-felt thanks, full and over-flowing, to all such as have helped me by placing their books at my disposal, more especially to the Brahma Vidya Lodge, T.S. Kumbakonam. I know that this enterprise requires a large initial outlay of capital and that I have it not Babu Pratap Chandra Roy, the brave translator of the Mahabharatha, appealed and with success to the various Governments of India, Europe, and America ; Mr. Manmath Nath Dutt, the first translator of the Ramayana into English prose, was favoured with the royal support of His Highness the Maharaja of Travancore, to whom he dedicated his work.

But my mainstay and support is Sree Ramachandra, whose greatness and glory I humbly endeavour to bring home to the hearts of the millions in the East and in the West. To Him I dedicate, in all humility and reverence, my unworthy production—to Him, to Seetha, to Lakshmana, to Bharatha, to Sathrugghna and last, not least, to Maruthi, the Ideal Rama-bhaktha. In their never-failing grace do

I place my trust to enable me to carry on this work to its completion.

I know, better than others, the shortcomings of my work and of the numerous disqualifications I labour under to do my duty towards it ; and I humbly crave the indulgence of my readers, their sympathy, their support, their advice and their good thoughts.

C. R. SRINIVASA AIYANGAR, B.A.,
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INTRODUCTION



I :—" *The Ramayana.*"

"The record of the life and adventures of SRI Rama."

This expression is naturally applicable to all works that treat of SRI Rama , but custom and tradition have limited it to the grand epic of Valmiki.

Words are of three kinds :—Rudhi, used in a conventional sense ; Yaugika, derivative, retaining that signification which belongs to it by its etymology ; and Yaugika Rudha, having both an etymological and special meaning.

Such names as *Krishna* belong to the first class ; *Dasarathu*, the son of Dasaratha, is a type of the second ; *Pankaja*, the lotus, represent the third. The last word, etymologically understood, means "born in the mud ;" but other flowers such as the water-lily are not so called. It is confined by convention to the lotus alone. Even so the expression 'Ramayana' Many have sung 'the Life of Rama,' but convention restricts it by pre-eminence to the immortal epic of Valmiki alone. The Gita, the Brahma Sutras, The Maha Bhashya and Rama, are by conventional usage and tradition understood to mean respectively, The Bhagavad Gita, The Brahma Sutras of Vedavyasa, the Maha Bhashya of Patanjali and Rama the son of Dasaratha.

II .—‘ *The Original.* ’

Brahma, the Ancient of Days, sent down Narada to instruct Valmiki in the mysteries of Divine wisdom. Vedic Hymns was the form in which the teaching was imparted. Later on, the Four-faced One came down even unto where Valmiki abode and endowed him with the Open Eye of the Seer. The sage saw with clear vision into the past, the present, and the future, and the record thereof was given to the world in the form of a grand poem of 100 crores of stanzas—*A. R. Manohara Kanda I; A. R. Yatra Kanda I, Adb. R., I.*

Brahma sung the life of Rama in a poem of 100 crores of stanzas and taught it to Narada and the other Rishis of this world—*G. R., Bala Kanda, G in his preface to his ‘Notes on Bala Kanda’*

It contains 9 lakhs of cantos, 900 lakhs of chapters and 100 crores of stanzas—*A. R. Manohara Kanda 17.*

In course of time, the holy sages received the inestimable gift and continued to recite the epic in their hermitages. Countless bands of the Shining Ones gathered overhead in their bright aerial cars and listened entranced to the heart-compelling strains, showers of heavenly flowers rained on the heads of the blessed singers; and shouts of joy and acclamation rent the skies. Then began a mighty struggle among the denizens of the other worlds as to who should have exclusive possession of the sacred epic. The Devas (Angels of Light) would have it in their bright homes on high; the Daityas (the Lords of Darkness) and the Nagas (Dragons of wisdom) would not rest until their nether worlds resounded with the holy chant; but the Sages and Kings of the earth would have parted with their lives sooner. Hot was the discussion between the excited claimants; Brahma the Creator, Siva the Destroyer tried in vain

to arbitrate ; in the end, they and the ambitious aspirants along with them proceeded by common consent to where the Lord Vishnu lay reclined on the folds of the Serpent of Eternity, gently lulled by the throbbing waves of the Ocean of milk. They laid the case before him and besought a way out of the difficulty. Vishnu cut the Gordian knot by dividing the huge work equally and impartially among the three claimants, who, they averred, were all entitled to it.

33 crores, 33 lakhs, 33 thousands, 333 stanzas and 10 letters formed the portion of each. Maha Lakshmi, the Consort of Vishnu, Sesha, the Serpent of Eternity, and Garuda, the divine Bird were initiated by the Lord into the three mighty Mantras (Spells) built up of the last 10 letters above mentioned. Lakshmi shared her knowledge with the Angels on high. Sesha instructed the Dragons and the Asuras in the Nether worlds. From Garuda came the knowledge of the mighty Mantra to the mortals of this Earth. What these mantras are and how they are to be utilised can best be learnt from the Science that treats of them (The Mantra Sastra). Thus proceeding, two letters remained undivided and indivisible. Siva requested that they might be his portion. The Holy Name that they expressed, *Rama*, was reverently received by the Lord of the Kailasa ; and for all time he abides at the holy Kasi (Benares), to whisper it into the right ear of those who exchange their mortal tenements for the Robe of Glory ; and it takes them over safely through the tossing waves of material existence on to the shores of the Regions of Light.

Thereafter, the portion of the Earth was further divided among the seven spheres thereof—Pushkara, Saka, Plaksha, Kusa, Krouncha, Salmali and Jambu. Each secured to itself 47,619,047 stanzas ; but 4 remained indivisible. Whereupon. Brahma the Creator begged hard of his father

to be allowed to receive it. Later on, Narada learnt them from him.

“I was before this Universe began and no other. Being and Not-Being are the Kosmic Ultimates ; but beyond them and behind them *I remain*. All else shall pass away and change—all Name and Form ; but, *I remain*. That which presents itself not as Truth, that which manifests itself not as the Self, verily that is Maya, the great Illusion cast upon the Supreme One like a mist, like a pall of darkness. The Great Elements permeate all Name and Form like warp and woof ; but the Manifested and the Unmanifested live in Me and move and have their being. The Supreme is the Life and Light of the Universe ; but for It, it is not. Know thou the above and you know Me”. These are the Great Truths.

The inhabitants of the Pushkara Dweepa divided equally their share between the two Varshas (continents) that compose it ; but the nine Varshas of our Jambu Dweepa received 5,291,005 stanzas each and a seven-lettered mantra.—Kuru, Hiranmaya, Ramyaka, Ketumala, Ilavrita, Bhadraswa, Hari, Kimpurusha and Bharata. But the letter ‘Sri’ that remained, was held in common by the nine Varshas.

Later on, the Lord took form as Veda-Vyasa ; the Kaliyuga will see the Brahmanas dull of intellect and short-lived ; so, he divided the one eternal Veda (Divine Wisdom) into many branches (Sakhas) to suit their varied capacities. Hence his name Veda-Vyasa, ‘He that adjusts or arranges the Vedas’. Further, he took what fell to the Bharata Varsha as its share of the Original Ramayana and based upon it the 17 Puranas, the Upapuranas, and the Maha Bharata. But, his soul knew not peace nor serenity. He sat with an aching heart on the banks of the swift-flowing Sarasvati

when Narada came unto him and instructed him in the mysteries of the Self as contained in the four stanzas that constituted the Heart of all Wisdom. Veda-Vyasa assimilated it and embodied it in his famous ŚRĪ Bhagavatha, the child of his mature wisdom and fullness of peace.

The great sages, that later on gave to the world the various standard works on the Science of words, Astronomy, Astrology, Phonetics, Prosody, the Rules of Ritual and the Vedic glossaries, drew their materials from the Original Ramayana; and there is not an episode, that embodies any truth, moral, social, religious or philosophical, but owes its origin to the same.—*A. R. Yatra Kanda* II.

The Mahabharata has a similar mystery of its own. Vyasa sung it of yore in 60 lakhs of stanzas, 30 of which the Angels kept to themselves; the Fathers appropriated 15; the Rakshasas and the Yakshas had to content themselves with 14; while we on this mortal earth were blessed but with the remaining lakh. Vaisampayana has preserved it for us. 24,000 stanzas make up the work, the numerous episodes excluded. But, there exists a compendium of the same in 150 stanzas and it is called the Anukramanika.—*M. B.*, I. 1.

III.—‘The Singer.’

Maharshi Valmeeki is held to be the composer of the epic. The name means ‘He who sprang out of the ant-hill.’ Said Brahma, the Fashioner of the worlds, ‘Know this mighty sage as Valmeeki, in as much he has come out of the Valmeeka (the ant-hill),’—*Brahma Kavvartha Purana*.

i. “I am the tenth son of Varuna, the Lord of the Waters (or the 10th in descent)”—*V. R.* VII. 96,19; “Thus was sung the Ramayana by the mighty son of Varuna; and Brahma signified his glad approval thereof”—*V. R.*, VII. 10.

All through the countless years, trees and shrubs sprang around him, while an immense ant-hill arose on all sides, completely concealing him from view. Later on, Varuna, the Lord of the Waters, sent down heavy rains, which dissolved the strange tenement ; coming out of it, the Gods hailed him as the son of Varuna, as Valmeeki.—*Go. on V. R.*—I. 1.

ii. He came of the line of Bhrigu, the son of Varuna. *V. R.*, VII., 94.

Riksha of the line of Bhrigu, was later on known as Valmeeki. He held the office of Veda-Vyasa in the 24th Chatur Yuga—*V. P.* III, 3.

iii. He is the son of Varuna and brother of Bhrigu—*Bh.*, IV. 1.

iv. He is the same as Riksha, the son of Prachetas of the line of Bhrigu—*V. R.* I. 1 (*Go.*) He abides in the world of Indra. *V. R.* VII. 71—11. ; *M. B.* II. 7.

v. Once upon a time, there lived on the shores of lake Pampa, a Brahmana, Sankha by name. Journeying through the pathless woods that covered the banks of the Godavari, a fierce-eyed hunter sprang at him and was not long in transferring to himself the clothes, the ornaments, the water pot and even the leathern sandals of the unfortunate Brahmana. It was mid-summer and the sun was high in the heavens. His pitiless rays beat down upon the head of poor Sankha ; the red-hot sand burnt his tender feet to the very bone. He folded the rags that the cruel mercies of the hunter leftd him and stood upon them while the forest solitudes resounded with his screams of agony. The iron heart of the hunter grew soft towards him. " I did right" said he to himself "in depriving the poor fellow of what he had. It is but in the exercise of my duty and hereditary calling; but let me lay

by some small merit by giving him my old sandals." Sankha was profuse in his gratitude "May all good go with you ! Verily, it is some good karma of a past life that put into your head the idea of making a present of a pair of sandals to a poor wayfarer and that, when he is in most need of it." The hunter was curiously affected with the prophetic words of the Brahmana. "Good sir ! May I know what merit I have laid by in a former birth ?" "Alas ! replied Sankha, "the fierce sun almost melts my poor brains. My tongue cleaves to my mouth from dire thirst. Is this a place to dilate upon old-world stories ? Take me to some cool shady spot where I may rest my poor limbs."

A ray of pity illuminated the dark recesses of the hunter's heart. Gently he led Sankha to the cool waters of a lake hard by; and the Brahmana plunged into its welcome depths, performed his midday prayers, offered due worship to the Gods, the Fathers and the Sages. Meanwhile, the hunter busied himself in providing his late victim with sweet fruits and roots; Sankha partook of them, and quenched his thirst at the limpid lake; then sought the leafy shade of a hospitable tree where the hunter followed him. "Now will I reveal unto you some glimpses of your chequered past" said Sankha.

"There lived of old a Brahmana, by name Stambha, of the clan of Sri Vatsa. In Sala town he abode and with him his beautiful wife Kantimayee, a model of wifely virtues and whole-hearted devotion; but, the wayward heart of the man turned away from her; and he so forgot himself, his manhood and the duty he owed to a lady and his wife, that he installed in his home a harlot, in whose witching smiles he lived. Outraged in everything that a woman holds dear and sacred, Kantimayee yet remained loyal to her unworthy husband; she was most assiduous in attending to the comforts of the man and

his paramour ; she anticipated their least wishes, supremely content if she could thereby win back her husband's love.

Years passed away thus ; and the wretch suffered the torments of Hell even before he reached it, in the shape of a cruel disease that made his days and nights one long agony. The woman who owned him body and soul, quietly robbed him of what wealth he had and sought another and more congenial companion of her pleasures. He came to know it and in his bitterness of his heart called down the deadliest curses upon the head of the betrayer and upon himself that so basely abused his wife's loyalty and love. " I stand alone in the world and helpless I have wilfully destroyed every chance of deserving any help from you or sympathy. My treatment of you was simply abominable. I placed the harlot in the sacred seat of the wedded wife ; I rejoiced to see the pure hands of my life's partner serve all meekly, the unclean animal I had taken to my heart. Cruel were my words to you and crueller my behaviour. The Holy Books tell us, that the husband who wrings the heart of his loyal wife is doomed to the miserable lot of a eunuch for ten lives and seven ; the finger of scorn will ever point at him. Now, the reed on which I lent has broken and pierced my heart." But Kantimayee lifted hands of appeal to him and cried, " Lord of my heart ! Your handmaiden is ever at your service. She is yours to command—now and ever. You shall not lack for any sympathy or service that my poor self can render. Strange it is that you should feel shame-faced to ask it of me. Never did the slightest shadow of resentment darken my heart against you. As for what you say of my cheerless life, do I not know that I only pay back what I owed in my former birth ? I made my bed and I must lie upon it. And when was a dutiful wife known to be otherwise than loyal and loving to her lord?"

Forthwith she sped to her parents and got from them the wherewithal to provide for his wants and necessities.

One hot day in June, Devala the sage crossed the threshold of the humble pair and requested hospitality. Kantimayee turned to her husband and said ' This holy man is a master physician. I am sure that he will relieve you of your cruel disease, if he is so-minded'. Thus she played upon his intense selfishness and unconsciously persuaded him to welcome the sage. She washed his scorched feet with cool water, placed a seat for him, fanned his weary limbs ; and when he had rested a while, entertained him with the very best her humble abode afforded. The water that washed his feet she took to her husband and said " This is a very potent medicine and fails not " ; whereat, he eagerly drained it at a gulp.

At last, the disease ate into his vitals and he became delirious with pain she procured some medicine and was trying to force it into his mouth, when the man was seized with terrible convulsions and expired biting off finger of poor Kantimayee. She sold her ornaments and jewellery, bought fragrant wood with it, placed her unworthy husband upon it, set fire to the same and lay by his side in sweet content and supreme peace of heart. She took her place in the House of Glory.

But the dominating tendency of his life asserted itself at the last moment and of the harlot was his last thought. The wheel of Karma has turned and he is now a hunter—the natural foe of the birds of the air and the beasts of the forests *You* are no other than that renegade Brahmana. Your partner in iniquity is now born among the hunters and is your wife. Since you consented, unconsciously though, to welcome and entertain the Rishi Devala, a ray of pity, a flash of something noble crossed your dark heart and induced you to relieve my

sufferings and make a gift to me of your old shoes. The holy water that washed the feet of the sage has purified your unclean spirit ; and you have been privileged to hear from me the details of your former life. In your last moments you bit off the finger of your faithful wife ; now you live upon the flesh of slain beasts. You died in your bed ; and now the hard earth is your only bed. Nay, I will reveal to you what will befall you hereafter." He opened the eyes of the hunter to his next birth, instructed him in the right way of spending the holy month of Vaisakha. The hunter, now supremely repentant, gave back to his benefactor the articles of which he had dispossessed him and saw him safely out of the dark woods. The unexpected turn thus given to his life was productive of very favourable results.

Krinu, the sage, spent long years of severe austerities on the banks of a beautiful lake. When it was over, his life essence streamed through his eyes ; a serpent swallowed it and the quondam hunter took birth in its womb. A Brahmana by birth, he was brought up by the rude hunters and took to their ways of living. He mated with a woman of the lower classes and had many children through her. He organized a gang of foot-pads, waylaid the travellers and lived upon his ill-gotten gains.

One day, the Seven Sages chanced to pass through the forest. Our Brahmana hunter promptly held them up. " Reverend Sirs ! None pass this way without paying me toll. Nay, it is but duty that I owe my wife and my young ones. So I request you to make a transfer of everything valuable you have." The Holy Ones smiled in pity and said, " My good man, please yourself. But do us a slight favour. Go home and put to your wife and children the following question — ' You share with me the gains of my calling, do you not ? Well ; doubtless you will take a share of the retribution natural to such a

life of lawlessness and cruelty as I lead.' Fear not, but we will remain here, even until you come back with their answer ; " and they bound themselves thereto by the most solemn oaths. The hunter could not clearly explain to himself what they were after. But such a simple request did not deserve to be refused. So he went home and put the question to his wife and children. But they laughed in his face and cried, "Are you gone mad? Who can deny that we have a right to a share of your earnings? But, as to a share of the results of your crimes, why, the very idea is supremely absurd."

The hunter was dazed with surprise at this outburst of frank selfishness. The holy presence of the Sages purified his nature and brought out its nobler instincts. So, back he sped to where his strange visitors were. Tears of repentance and grief streamed down his rugged face as he clasped their feet and exclaimed in despair, "Lords of Compassion ! blind have I been till now ; a life of cruelty and iniquity did I lead, and went back upon the noble traditions of the Brahmanas, to whom I belong by birth. I have run through the entire gamut of crime. And now I take my refuge in your mercy. Extend the shadow of your protection over me." No other helper have I.

Then they took council among themselves. "Our poor friend is a Brahmana ; but he has chosen to degrade himself and lead a hunter's life. Yet, he seeks refuge of us ; and it behoves us to do something for him. Let us try upon him the effect of the all-potent Name of Sri Rama. He can have no better weapon to fight his past evil." They called him unto them and said, "My good man ! We instruct you in the mystery of a very powerful mantra. But, as you have a long course of purification to go through, you cannot receive it as it is ; we shall reverse it for you. Meditate upon it with your heart and soul, day and night, till we come back."

They then whispered into his ears the syllables *Mara* and vanished from his sight.

The hunter planted his staff where they stood a moment ago and sat down there in all earnestness, in all sincerity, to meditate upon the mighty spell. Many thousands of years passed over his head. The world and all it held slipped away from his consciousness. His various bodies were gradually purified of everything gross and material and shone in their splendour and radiance. But there rose around him where he sat, a large ant-hill, that in course of time concealed him from view. The Sages were as good as their word. They came back to where their hunter-disciple sat, lost in profound meditation. "Come out into the living world" called they; and he came out from the ant-hill. The Sages laid their hands on his head in sweet blessing and said, "Holy One! The Name of the Lord has consumed your past sins. You have stood face to face with the Great Mystery. You are our equal. A second time were you born when you came out of yonder ant-hill. The world shall know you hence as Valmeeki (Son of the Ant-Hill)."

Thus did Valmeeki narrate the events of his former birth to Him whose life he sung.—*A. R. Rajya Kanda*. 14; *Ad. R.* II. 6; *Bhav.* P. III. 10.

Bhrigu and Valmeeki were the sons of Charshani and Varuna—*Bh.* VI. 10.

IV.—The Number of Stanzas.

The 7 cantos are divided into 500 chapters and 24,000 stanzas. (*V. R.* VII. 94). Govindaraja's commentary extends only to so many; But, the actual number is 24,253. The commentator explains it thus :—

1. It is many thousands of years since the poem was sung. Innumerable versions of it would naturally have

arisen ; the carelessness of the later copyists might have also contributed to this irregularity.

2. It may be that Valmeekı set himself to sing the epic in 24,000 stanzas ; but, he was obliged to exceed the limit, more especially as it was sung and not written.

3. We ought to take it that 24,000 is the lowest limit. The work would not fall short of it.

4. The Day of Brahma comprises 1,000 Mahayugas. A Manvantara is 1/14 of it; but Amara Simha, in his Lexicon has it that it comprises 71 Mahayugas, ignoring the fractional portion. Even so, 24 is the nearest total number in thousands, the odd stanzas being ignored. But, as it stands, the South Indian edition in Grantha characters commented upon by Govindaraja contains:

Cantos.				Chapters.	Stanzas.
Balakanda	...	...	...	77	2,255
Ayodhyakanda	...	...	..	119	4,415
Aranyakanda	...	...	..	75	2,732
Kishkindhakanda	...	...	...	67	2,620
Sundarakanda	...	...	...	68	3,006
Yuddhakanda	...	....	...	131	5,990
Uttarakanda	....	...	...	110	3,234
				647	24,253

V—When was it sung ?

Valmeekı composed this epic before Sri Rama celebrated his horse-sacrifice. Ravana and his brood had been wiped out.—V. R. I. 4.

Satrugna went to Mathura, killed Lavana in fair fight and ruled for over twelve years in his town. Returning to Ayodhya, he spent a night at the hermitage of Valmeekı ;

when he heard the grand epic sung by Kusa and Lava,—
V. R. VII. 71.

“Whom shall I give it to” thought Valmeeki; and it so chanced that the royal twins Kusa and Lava touched his feet and begged to be taught the sacred song.—V. R. I. 4.

So Valmeeki must have composed it when Rama held sway at Ayodhya and had put Sita away from himself.

“When the Tretayuga draws to its close and its successor the Dwapara takes its place, in that Twilight of Ages, I come down on earth as Sri Rama, son to Dasaratha, and lift the load of sin and sorrow from her shoulders.”—
M. B. Santi Parva III. 39

VI.—The Epic.

“*Thus* we should do; *that* we should not. *This* secures to us happiness here and hereafter; *that* plunges us in misery now and for ever. *This* is good for us; *that* is not so.” Now, no one denies that such discriminative knowledge is extremely desirable and useful to all that make the journey of life. The Holy Writ (Vedas), the World-histories (Puranas), and the sacred Epics (Kavyas) give us such knowledge, if we but get at their Heart-Doctrine. Every one of these go to develop in us the same faculty of Right Discrimination; but, there is a difference in the process.

Now, the Holy Writ is almost kingly in its authority. There is no questioning it, no altering it. It must be taken as it is and must be obeyed to the very letter. You may not take out the word *Agni* in a Mantra and replace it by its synonym, say—*Vanhi*. Why? The results predicated would not come about; nay, evil, and that of no light kind will come out of it. “If a Mantra be not rendered aright in rhythm, intonation or accent, if the letters are misplaced or omitted, the results fail to appear; and the fool would

have drawn down death upon himself. Behold ! Thwashta sought to create one who *could* slay Indra. But, a slight change of accent and intonation made it to bring into existence one who *was killed* by Indra.”—*Sruti*. We may not at present understand the results of each and every commandment ; but we dare not disobey them ; for it will bring forth evil. No one sits down to argue the orders of a general on the battle field or of a king on his throne ; he does not analyse it, examine its legality, morality or philosophic fitness. Even so, study the Holy Writ with care , learn from it what to do and what to avoid. Follow the Right and keep away from the Path of Unrighteousness. But, all this is primarily based on an unreasoned desire for happiness and fear of evil.

Now, the World-histories adopt a milder tone. They command not, but offer friendly advice. “ This one did right and lived in happiness here and hereafter. This another chose the path of wickedness and came to grief and misery now and beyond.” Thus we are led to conclude that Rama should be our ideal and not Ravana. This is the more pleasant way of learning the Rules of Life.

The Epic deals with the question in a different way. It is not the nature of women to wear their hearts on their lips ; but, none the less, they obtain what they want—and very often more. Even so, the epics carry a meaning on their surface ; but, there runs an under current of deep thought and instruction. Lovers of literature seek to pierce through the veil of words into that which lies beneath—the heart of the poet ; and once found, it is a perennial source of joy. Hence, the epic is the best teacher of the three.

A perfect Epic is flawless in every way ; it abounds in all excellences ; it has a beauty all its own. Rightly has it been named “ The child of the poet’s heart.”

There are three varieties of it. The Gadya Kavya (narrative prose) of which Kadambari is the type; the Padya Kavya (narrative poetry), represented by Raghuvamsa; the Champu (narrative prose and poetry), like the Bhojachampu.

Man has to hand countless materials that go to build up his Palace of Happiness; even so the Epic. The words and their connotations, these form its body; the Heart Doctrine is its breath of life; Metaphor, Simile, Hyperbole and the other Figures of Speech serve to adorn it gaily; puns, innuendos and the other inferred hints make up its list of personal excellences, bravery, fortitude, valour and the like. Vaidarbhi and the other varieties of diction are its generic attributes and ennoble it. Kaisiki and the other modes of style are its graceful motions. The harmonious arrangement of words is known as the Sayya, the soft bed on which it reclines at ease. Fire brings out the sweetness of objects and distil for us their essences; even so the Pakas, the various Modes of composition. These are the ingredients that heighten the beauty of the Epic.

Words fall into three classes —

Vachaka, Lakshaka and Vyanjaka; likewise their meanings. The Vachya represents the connotation as laid down in authoritative lexicons. The philosophers hold that the primal words were assigned their respective significance by the Divine Being. The Lakshya seeks an allied and derivative signification where the first fails to be appropriate. The Vyangya comes to light when the words have been arranged in their grammatical order and have expressed their natural meaning; it is apart from the above and renders it more graceful and charming. Dhvani is another name for it.

There are numerous Figures of Speech, chief amongst which are a hundred. These do not belie the name given them of Alamkara (ornamentation). From Slesha (the

puṇ), to Gathī (the way), there are 24 Gunas (attributes) that go to make up the character of the Epic. These are to be found in the arrangement of the words themselves.

Reeth (Diction):—this excellent choice of words is divided into,

Vaidarbhi—difficult word-joinings, harsh letters and long compounds, find no place in it.

Gaudi—long and tedious compounds characterise it and harsh letters.

Panchali—a happy combination of the above.

Vrithi (Style):—the words and the sense aptly render the varying emotions. This is of four kinds.—

Kausiki—reflecting the higher emotions of Love and Pathos.

Arabhati—painting the Wonderful, the Humourous and the Serene

Salvati—picturing to us the Heroic and the Dreadful.

Bharati—wherein the Terrible and the Repulsive find a voice,

Sayya —the words must be so arranged that their relations might not be far-fetched.

Paka:—unripe fruits are wrapped up in straw or otherwise subjected to the influence of heat to make them soft and mellow.

The nobility and grandeur of composition gives a beauty and charm to the emotions of the heart.

Draksha Paka (the Grape) • The grape requires not much effort to make it yield its sweet juice ; so, the piece charms us with its manifold graces even while we read it.

Nalikera Paka (the Cocoanut) You have to painfully remove its hard rind, break through the shell, get at the nut and even then, you have to chew it soft before you enjoy its refreshing juice. Even so, the Epic does not

easily surrender itself to you in all its beauty, but puts you through the veritable Labours of Hercules before it rewards you.

The *grape* melts in your mouth ; the *cocoanut* is hard to crack Between these are found the *Madhu* (the Honey) the *Ksheera* (the Milk), the *Kadali* (the Plantain), and the like.

The Epic Inferior has no Dhvani to boast of, but the superficial graces of words and their natural meanings. 'Chitra' is another name for it.

The Epic Middling —the natural meaning preponderates while the Dhvani peeps in now and then.

The Epic Superior —the Dhvani is essentially conspicuous and graces the words and their natural significance. Towns, the ocean, mountains, seasons, moonlight, sunrise, pleasant recreations in charming groves, aquatic sports, carousals, love-making, pangs of separation, wedding, birth of a son, councils of state, gambling, military expeditions, battles and the happy times of the hero have each a chapter or more devoted to them. Various feelings and emotions that sway the human heart find perfect expression. The chapters are not long and tedious. The metres used in them are sweet to the ear. Each chapter varies the metre at its close.

This is the Epic Perfect ; and the Ramayana of Valmeeki is its best exponent.

Such a work is a source of joy to us in this world and in the other. "An Epic brings us fame, wealth and worldly wisdom ; it keeps our feet from the Path of Evil ; it needs but be studied to charm ; it ever counsels us aright like a true love."—*Kavya Prakasa*.

"Who will say that the study of noble Epics destroys not the dark brood of sin and evil in us ? Whom does it not

charm ? Whom does it not save from the wiles of wrong?"—
King Bhoja.

The Maha Kavya, the Grand Epic.

The Hero ennobles the Epic. His very name drives away from us the Things of Darkness, and gathers round us the sweet Angels of good. Such a one must be sung of by it.—*Bhamahacharya*

"The Mount Meru towers aloft in greatness and grandeur ; but the Tree of Plenty (Kalpaka) makes it more charming and graceful. Figures of Speech, Style, Diction, and Modes do beautify the Epic. But the perfect Hero is its crest-jewel."—*Udbhatacharya*

"An Epic owes its life and fame to its noble Hero."—
Rudra Bhatta.

"The Hero's noble attributes hold together the poet's word-gems that shine for all time around the necks of the lovers of literature."—*Salutya Meemamsa.*

The poet may be modest of speech and his attainments of no very high order ; but his choice of a Hero compels the attention of the most fastidious—*King Bhoja.*

Else, the wise pay no great heed to them.

The Maha Bharata lives for ever in the hearts of men, only because the Lord Sree Krishna forms its central figure and hero.

The Science of Reasoning finds a place in the life of the Great One, since it affords analogical evidence and inference that the Lord is the instrumental and material cause of the universe.

The Science of Ritual is also useful in this way. One should learn the Holy Writ first and then alone proceed to inquire into the nature of the various Rules of Life laid down therein ; so begins the teaching. It sets itself to bring home to our hearts the Divine attributes and excellences. It is the hand-maiden of the Royal Science of Self,

The Vedanta, the Science of the Absolute, leads us to the feet of the Supreme One by holding up for our veneration and ideal His countless perfections.

Q. The Monists hold that the Absolute has no attributes. How then can the Science deal with the same? How then can Vedanta profess to expound to us the nature and attributes of Brahman?

A. Though some passages deny any attributes to It, we can yet postulate that the absence of imperfection is perfection. Or, we predicate attributes of It in Its conditioned and manifested aspect. Hence, Sciences and World-histories find a place in the estimation of the Wise and attain deathless fame, in so far as they contribute to unfold to human minds the glory of the Great One.

The Ramayana of Valmēeki is the oldest Epic in the world; and it bids fair to rule the hearts of men to the very end of Time.

He who sung it is throned aloft in the Temple of Fame. And why? Sree Rama, the Supreme One, is the Hero of his immortal poem. He is the noblest of the noble. His Name dispels the Things of Gloom and Darkness and Evil. All excellences find their perfect expression in him. "He who hath not drunk of the beauty of Rama's presence, he upon whom the benign glances of Rama have not rested, even for a while, the world throws him out as a thing peculiarly vile; nay, his very self scorns him."—*V. R. II. 17.*

Of a truth, it is but a waste of time and labour to study poems that come not up to the above level.

The Hero

Fame and valour are his; the Aims of Life lie next his heart; round him centre the chief events; in him shine forth all heroic qualities; and he alone enjoys the supreme good that the poem holds out.

• The Hero must exemplify in himself the following :—

1. High birth (V. R. II. 1).
2. His natural beauty, though unadorned, should captivate the hearts of the beholders, even as though it was adorned to perfection.
3. He must hold his head higher than any other ruler of men and should bow to no other.
4. His munificence and generosity must quite overwhelm those that seek him.
5. The grandeur of his presence must illuminate the world, even like the noon-day sun.
6. A right adaptation of means to ends, a marvelous perception, almost intuitive, of the when, the where, and the how, of human actions.
7. A heart ever wedded to the Great Law (V.R.II. 2).
8. Divine origin (V. R. II. 1).
9. A perfect knowledge and mastery of all the knowledge of his time (V. R. II. 2).
10. Supreme simplicity and unassumingness.

The *Hero* is of four kinds —

1. *Dhurodatta*. Joy and sorrow, anger and grief have power to move him not. Deep is his heart beyond ken, even when overwhelming emotions would lay bare its profundity. He would not see any one, man or beast, in pain or grief, but would at once devote himself to relieve it. He is remarkable by the almost utter absence of self. He sees through the Eye of Wisdom and listens through the Ear of Experience. The Heroic emotions dominate in him.

- (2) *Dhuroddhata*. Proud and jealous, he is a man of impulses. Of fierce deeds, he boasts of them and of himself, whenever the mood is on him. His knowledge of things enable him to make others see and hear and feel

what he likes. Quick to feel and ready to revenge, the Terrible characterises him.

(3) *Dhura Santa*, Of infinite patience, all griefs touch him and vanish. He has ever a smile and a gentle word for all. The Serene finds its expression in him ; and he is a Brahmana as a rule.

(4) *Dhura Lalita*. He leaves the cares of state and its control to his sons or his ministers. The gentler and finer arts of life occupy his time and attention. A happy life and a quiet is what he aims after. The emotion of Love is the key-stone of his character.

The Rasas (Emotions).

A modification of mental consciousness brought into existence through

(1) *Vibhava* —Youth, beauty, intelligence, the moon-light, the southern zephyr, the spring, the flowers, the joyous notes of birds and the like (V. R. IV. 1.)

(2) *Anubhava* —The witching glances of women, the play of their eye-brows, and the like.

(3) *Satvika* —Utter sympathy with others, even to the extent of experiencing in himself their joys and sorrows; and

(4) *Sanchari* :—The minor emotions, 32 in number, from Dispassion to Anxiety.

Nine are the *Rasas*, the flashes that play over the dark waters of the human heart—Love, Humour, Pathos, the Terrible, the Heroic, Fear, the Repulsive, Wonder and Serenity. Man and woman are moved strangely by each other ; and this is known as *Sthayi Bhava*, varying with everyone of the above emotions. But, till it developes into any one of these, the others should not dominate it ; the modifying causes, mentioned above, *Vibhava* and the like, should nourish it and give it an independent existence as a *Rasa*. Man loses himself in the experience of

it. (The above is a very superficial mention of the chief varieties ; but, the reader may profitably consult Dasa Rupaka and other works on Rhetoric).

Love, Valour, the Terrible, the Wonderful and the Serene ought to find a place in any narration of the life of the Hero.

If the above are in any way unsuited to the Hero-type selected ; or if the Hero and the Heroine are wanting in mutual and perfect love ; or if the love of the Heroine stands higher than that of the Hero , or if animals, birds and savages form the subject of narration or description, it is a Perversion of Emotion.

In the Ramayana, Love and the other Emotions find apt and perfect expression. Rama takes Seeta to wife and lives happily with her in his father's capital for many years. The course of true love runs smooth here. Ravana kidnaps her, and then we have a fine description of the miseries of separated lovers. The episode of Surpanakha is a fine touch of humour. Dasaratha pines away of sorrow, having lost, through his own folly, the son of his heart, Pathos, supreme and touching, characterises the entire scene, Lakshmana's deeds of valour illustrate the Heroic in man. Ravana and his impious brood, with their cruelties, their savage grandeur and their unbounded might, voice forth the Terrible. The incident of Mareecha and his kin is a fine picture of the Fearful. Kabandha, Viradha and their fellow-monsters, appropriate to themselves the Repulsive. Wonderful past belief are the deeds of battle and might of Ravana, Indrajit, Kumbhakarna and the like ; and Sabari, the woman-saint, embodies the Serene in her noble life. But, Love in its myriad aspects dominates the epic throughout ; the other emotions are but auxiliary. Some hold that the epic is titled ' The Fall of Ravana ' and that the Heroic is the master-emotion, while the others are but secondary. Others contend

that Valmeeki named his grand-work the *Seelacharitra*, and Grief forms the key-note of the whole, while the others are its complements.

The Heroine.

She partakes to a very great extent of the excellent characteristics of the Hero, in so far as they are applicable to women. Her very name must be a Word of Power to keep away evil and attract the Angels of Light. (For a fuller description of the heroine and her innumerable varieties, Dasa Rupaka and other standard works on the Poetics may be consulted).

VI.—*The Aims of Life.*

"An Itihasa should take as its subject some famous episode of the Past ; it should lead us to the realisation of Virtue, Wealth, Love and Beatitude " says the *Sabda-sthoma*. The only World-records that come up to the mark are the Ramayana of Valmeeki, the Mahabharata of Veda-vyasa and the Samhita of Gargacharya.

Valmeeki divides his grand epic into the *Purvakanda*, narrating the life and adventures of Sree Rama, the Divine Incarnation ; and the *Uttarakanda*, where Vasishtha initiates Sree Rama into the Science of Brahman. The former inculcates virtue, wealth and love , the latter forms the Light on the Path of Perfection.

Virtue consists in the proper discharge of duties that are consonant to the Holy Books, that do not militate against the Right, and that mark the stage of Evolution the Jeeva has reached.

Wealth is the acquisition and the enjoyment of the goods of this world, power, place, fame, authority, influence and the like.

Love is the master-passion that draws man and woman to one another.

Now, Valmeeki has utilised the various incidents in his epic to exemplify the workings of the above. A father's word is a law to the son; to discharge it to his very best is his duty ; right or wrong, pregnant with weal or woe, he may not stop to consider ; and Rama renounced, with a glad heart, the mighty empire that was his by right and exiled himself to the lonely woods.

Brotherly love, almost ideal, and the attitude of the youngsters towards the eldest, no where finds more touching expression than in the relations of Rama, Lakshmana, Bharata, and Satrugna to one another.

A wife's place is ever by the side of her husband. Sunshine or rain, joy or sorrow, pleasure or pain, she should ever share it with him; and Seeta is the ideal wife for all time.

Sages, hermits, and holy men form the life and soul of a people ; and a king's highest duty consists in seeing that they want for nothing and are protected against everything that might interfere with the proper discharge of their noble trust. Rama passed his word to the saints of Dandaka and laid low Viradha, Kabandha, Ravana and the other workers of evil.

Kings and Emperors in the pride of their power and might, are as nothing before the spiritual glory of a Brahmana; the superhuman efforts of Visvamithra and the humble reverence paid by Sree Rama, the Divine king, to the pure and the holy Ones are a lesson for all mankind.

Strength and power, wealth and valour far above the human, and fierce embattled hosts countless as the sands of the ocean, are as nothing, if the possessor thereof turns away from the Path of Right to work evil upon the good and the wise and uproot the foundations of Law and Justice ; and the dreadful fate that overtook Ravana and the millions that owned his sway, is a warning not to be despised.

Virtue ever outweighs wealth in the estimation of the good ; Rama gave up, with a joyful heart, the kingdom of the Ikshvakus and the wealth of the earth.

Any service rendered to us, be it the slightest, should ever bear fruit in us, even like the seed of the spreading banyan. Jatayu, the Vulture-King, defended Seeta with his life; and Rama, the incarnation of the Divine, rendered unto him the last offices and passed him on to the Worlds of Light.

Sugreeva offered him his friendship, consolation and help, when Rama wandered, heavy of heart and sore of foot, in the frightful solitudes of Dandaka ; he preserved for him the ornaments that Seeta threw down to him when she was spirited away by Ravana , in return, Rama gave him back his wife and a kingdom along with her.

Vibheeshana, sore afflicted and pierced to the heart by the cruel words of his brother, sought refuge with Rama ; length of life beyond that of mortals and unbounded sway over the Rakshasas of the world were his reward.

Love should be ever in consonance with Virtue and Law ; else, it is sweet poison. Dasaratha laid his manhood at the feet of the imperious Kaikeyi, exiled his noble son to the dreadful forests even in the prime of his youth ; and—the slave of Love paid for it with his life. Rama yielded to the importunities of Seeta to chase the golden deer and—lost her. Vali deprived his brother of his wife, all unjustly and in hasty wrath, and—his life was the forfeit. Ravana laid violent hands on Seeta and—doomed himself to destruction, root and branch.

True it is there are only some episodes in it that place our feet on the Path of Liberation ; but, the mystery of Man, the Universe and the Absolute, the various Paths that lead to It do not find a prominent place in it. The Uttarakanda or as it is better known, the Vasishtha Ramayana, deals with it in its entirety. The Poorvakanda was taught to the royal

youths Kusa and Lava ; and the Science of Self may not be properly expounded therein. It is divided into six cantos of 24,000 stanzas; the sixth is further divided into the Poorva (Yuddha) and the Uttarakandas. The spiritual teachings in the Ramayana are given by Valmeeki to Bharadwaja. It is a monumental work by itself. It is arranged into six Kandas of 32,000 stanzas, the last canto being divided into the Poorva and the Uttara. It is more popularly known as Gnana Vasishtha Ramayana and the Yoga Vasishtha Ramayana. There are no grounds to class this among the minor Puranas, as some have done.

VII. *Its divine origin.*

The Almighty Father sat on His Throne of Glory in the highest heavens. His consorts—Sree, Boomı and Neela (Divine Energies)—graced His side. The Angels of Light and the Emancipated Souls thronged the Divine Presence, singing His glories. But, the Lord's look was far away, to where His children groped in darkness on this mortal earth. "Ah me, the pity of it! they are as well entitled to be in my presence as any of these, but, they will not. As the grains of gold in the ball of wax, they are swirled among the waves of Matter and are lost." And out of the depths of His infinite compassion towards those poor souls ever bound to the Wheel of Time, He provided vehicles of manifestation to them, that might dedicate them to His service and thereby reach His feet. Yet, they *would* not be saved. A poor wretch was wringing his hands in despair on the banks of a torrent roaring in its flood. A kind soul took pity on him and gave him a boat well-furnished, saying, "My good man ! weep not. Take this boat of mine, and cross over to yonder bank swiftly and in safety." The poor wretch was profuse in his thanks ; he jumped into the boat and set her head against the current. But, alas ! when he was on the safe

side of the stream, his evil genius put it into his head to go along with the current, to where the river shattered itself to pieces over a sheer wall of rock and lost itself in the abyss below. Even so, the children for whom His heart bled misused the means of salvation so mercifully furnished them and were engulfed in the Quicksands of Pleasure. Then the Lord said to Himself, "Poor things ! they have no means of following the Right and keeping away from the Wrong"; and He gave them His commandments—*The Vedas*.

Yet, his children *would* not be saved. They failed to construe the Holy Books aright ; they misunderstood it ; they perverted its purpose. Then, like a king who sets out to reclaim his rebellious subjects by the might of his presence, He chose to come down from his Worlds of Light down to this dark dull Earth and resolved to take birth as Rama, Lakshmana, Bharata, and Satrughna; for, Example is better than Precept. The king sets the pace and his subjects do but follow him. Meanwhile, Brahma and the bright Gods had sought his protection from the terrible Rakshasas that hung like a pall of darkness over the worlds. Dasaratha had gone through untold austerities to have the privilege of being His earthly father. Further, has he not promised to all beings, " I come down among you in every cycle to lay low the wicked, exalt the righteous and to restore the Great Law.' As Rama, he rid the worlds of Ravana and was a type of filial duty. As Lakshmana, he killed Indrajit and lived out a life of sweet service to the Lord. As Bharata, he destroyed the wicked Gandharvas and made his life a touching lesson of supreme surrender to the Lord; and as Satrughna, he rid the earth of Lavana and illustrated in his life the noble doctrine of absolute service to the Lord's Elect.

Brahma, the Fashioner of the Worlds, ever intent upon the welfare of all beings, thought it a duty and a privilege to preserve for all time the grand Truths so taught

and so lived. He sung the Life of Sree Rama, in 100 crores of stanzas ; Narada and the other sages of the Brahmalo-
 learnt it from him. Meanwhile, Brahma cast about for
 some pure and devoted soul through whom the message
 could be conveyed to the sons of men. Valmeeki, purified
 by centuries of devout meditation upon Sree Rama, and of
 recitation of his Holy Name, shone brightest among the
 mortals. And to him so nobly qualified for the task, he
 sent his son Narada. "Valmeeki received from Narada the
 life of Rama sung at great length by Brahma." (*Matsya Pu-
 rana*). It dispelled for ever the doubts and questionings
 under which Valmeeki's soul had been labouring. The
 veil was lifted from the face of the Great Mystery. Brah-
 ma gave him the Open Eye of the Seer ; and the result
 was the grandest and the best epic poem in the world—
 even Ramayana, that forms the key to the heart-doctrine of
 the Vedas (*Go.'s* Preface to his commentary upon the Rama-
 yana).

VIII.—*It is an Exposition of the Gayathri.*

Parabrahman the Absolute, is the Alpha and the One-
 ga. The Pranava or the Word of Power, tries to convey
 to the universe the Triple Mystery, the Three in One and
 the One in Three. The Gayathri is an amplification, though
 faint, of the Word. It is the quintessence of the Vedas, the
 germ out of which they evolved. Of the 7 crores of Words
 of Power, it is the mightiest. The twice-born Brahmanas,
 Kshathriyas and Vaisyas meditate upon its countless
 mysteries when the Sun, the symbol of Life and Light,
 rises, when he stands high in the heavens and when he kisses
 his bride on the threshold of the west. It is the only means
 to secure the Aims of Life.

Now, wonderful to behold ! every thousand stanzas in

the Ramayana begin with one of the letters of the Gayathri. Hence, the Ramayana is something more than an epic poem ; something higher than a work of art.

Cantos	Chapters	Stanzas	Thousands
Bala	1	1	1,000
"	30	17	2,000
"	63	3	3,000
Ayodhya	14	37	4,000
"	44	5	5,000
"	71	33	6,000
"	99	25	7,000
Aranya	12	4	8,000
"	47	10	9,000
Kishkindha	4	3	10,000
"	31	1	11,000
"	67	50	12,000
Sundara	27	14	13,000
"	46	9	14,000
"	68	29	15,000
Yuddha	28	26	16,000
"	50	40	17,000
"	68	1	18,000
"	80	43	19,000
"	112	26	20,000
"	131	20	21,000
Uttara	22	8	22,000
"	40	29	23,000
"	77	27	24,000

IX.—‘*The Inner Meaning.*’

“The Puranas and the Itihāsas unlock the mysteries of the Vedas” say the wise. Ramayana should, in consequence, deal with the problems of Life and Being.

“From whom does this universe derive its existence ? In whom does it live and have its being ? To whom does it

go a back when its purpose has been served? It is Parabrahman " (Taiththareeya Upanishad). " But what is It to us, Brahma, the Ancient of Days? Vishnu, the Preserver? Rudra, the Destroyer?" Valmeeki's opening lines voice forth the same query. " Who is he that embodies in himself all these manifold excellences?" " Sree Rama" replies Narada. And at the end of the Poem, Brahma reiterates the same Truth. "In the beginning Thou wert; later on I was begotten of Thee. The whole universe was latent in Thee. Over the Great Waters Thou didst brood. The lotus came out of Thy navel; and on it I was. Thou didst ordain me as the Fashioner of Forms.—V. R. VII. 104.

The poet touches upon this point more than once in the course of the poem. " Meanwhile Maha Vishnu, the Lord of the Universe, manifested himself unto them, in His supreme glory. The Conch, the Wheel and the Mace graced His hands. The graceful folds of His vesture flashed as lightning through a storm-cloud"—do. I. 15. He is the Refuge of all, " Lord of Might, Terror of Foes! Thou art our sole Refuge"—do.

All creation lifts its voice on high, in praise of Him and Him alone; " Then the Gods, the Sages, the Rudras, the Gandharvas and the Apsarasas sang high the praises of the Lord in strains of noble melody."—do.

He is the Great One. Tapas alone can open our eye to His glory; " I know the mystery of Rama, the Great One, whose will is omnipotent. Vasishtha and the other sages here know it too, for, illimitable is their knowledge and power." (I. 19). " This Great Being shines resplendent beyond Darkness" (*Purusha Sooktha*). " The Brahmanas know Him through the teachings of the Vedas, through renunciation, through immortal Tapas." (Sruthi).

He is the Causeless Cause; "Brahma, the Fashioner," came out of the Unmanifested." (I. 70).

He is higher than the highest : " Then the Gods and the Sages knew that He was the mightier." (I. 75).

He is Time and Boundless Duration ; " The Gods prayed to Him for deliverance from Ravana, whose hand lay heavy upon the worlds ; and the Lord of Time, Maha Vishnu, came down unto the Earth " (II. 1).

He is the Eternal Light and pervades all ; " From the Unmanifested came Brahma, Eternal, all-knowing and all-powerful. (II. 110).

Inconceivable is His might ; " No limit do I see to the power of Him, whom Seetha, the child of Janaka, owns as her Lord." (III. 38).

All excellences attain their perfect expression in Him.—Being, Consciousness and Bliss. " Thou art the goal of the good ; Thou art the sole refuge of the miserable ; Thou art the balm that healeth the wounds of sorrow ; Thou art fame ; Thou knowest all things great and small ; Thou art the model of filial duty ; Thou art the Unknowable, the Unattainable ; Thou dost transcend the senses ; Thou teachest by example the highest Law ; Thy Name is engraved on the face of Eternity ; Thou art the head and foundation of knowledge and wisdom ; Thou art gentle and patient, even as Mother Earth ; Thy eyes are lovely as the fresh-blown petals of the red-lotus." (IV. 15-22).

He is the Great Destroyer. " The self-born One, the Ancient of Days, the four-faced Brahma ; the Destroyer of the Asuras of the Three Cities, the three-eyed Rudra ; and the lord of the Celestials, Indra, dare not come between Rama and the object of his righteous wrath. (V. 51).

The source of Form and Name, countless are His manifestations ; " I have heard it say that Maha Vishnu is higher than the highest, is the One, the Unmanifested,

endless and beyond thought and speech. Has He taken form as this monkey and come down among us to work our destruction?" (V. 54).

Q. "In the beginning was Hiranyagarbha"; "Darkness was not, nor day, nor night; Being was not, nor Non-being. It alone was." "Indra took countless forms through his power of illusion." Such Vedic texts lead us to conclude that Brahma, Rudra, Indra and such like may well be the cause of the universe.

A. "This great Yogi (Adept) is the Supreme Self, eternal, without beginning, middle or end. He is beyond Darkness, beyond the Mahat (the Great Element). There is none higher than He. He is the stay of the universe and its support. The divine weapons grace His hands. On His broad breast shines Sreevathsa, the mole. Mahalakshmi is his inseparable partner. He is invincible, immortal and eternal."

The above passage teaches us that He is the Supreme and no other. Be-ness, Self and similar expressions do but denote Him; and Brahma, Siva, Indra and every other name is His. He is the highest Self. He is the Lord of matter and wisdom. He is Narayana; "Thou art Narayana; Thou art the eternal consort of the Divine Mother; Thou art omnipresent; Thou art the Great Boar with a single horn; Thou art the slayer of the wicked, past, present and future." (VI. 120).

Q. "The Gods regarded Vishnu as the higher." But we need not take that it was his natural position; but one acquired by Thapas from Siva.

A. Then, Rudra had no reason to be angry; but, we read that he was consumed with wrath when he handed over his bow. Besides, we read that he had no place of worship in Agasthya's House of Gods; nor was he regarded

as an object of worship. "Brahma, Vishnu, Agni, Indra, Soorya, Chandra, Baga, Kubera and others had their altars of worship." (III. 13).

Q. Why not take it that the above Beings came down to render worship to him? Rudra, as the highest, does not naturally find mention along with them; for, we read "Here do Gods, Gandharvas, Siddhas and Sages repair to offer their respects to Agasthya." (do. 11.)

A. Not so; the passage refers to the Celestials of the heavenly world, and not to Brahma or Vishnu. Besides, we erect places of worship to enshrine the Gods we bow to; not that the Gods come down there to pay reverence to us. Moreover, Paramasiva was not invited to partake of the offerings during the sacrifice of Daksha. He is not an object of worship to be placed on the same level as the Lord Vishnu; else, he would have found a place in Agasthya's temple. Salvation is in the hands of the Supreme One; and who is it but Sree Rama, whose grace lifted Jata-yu to the Worlds of Light? Hence, the Ramayana teaches us that Maha Vishnu is the supreme Brahman, whom we perceive through his Holy Writ. "Listen to me, while I speak to the thousands assembled here. This poem that sings of your life and deeds, is the best and the grandest of all. This epic that unfolds your countless excellences to the hearts of all, is the first of its kind. None do I know that better deserves to be the hero of any epic, now and for ever; for, you are the rest and support of all" (do. VII. 98.) That is how Brahma speaks of the Lord; and he stands nearest to Him. It is but a waste of time and labour to apply the Ramayana and its incidents to Rudra.

Q. If Rama be the Supreme One, how is it that we hear of his worshipping the sun to strengthen himself against Ravana?

•A. "When you are in Rome do as the Romans do." He was in the world of men, and should behave as such. This explains his discipleship under Visvamithra.

So, the Balakanda teaches us that the Lord Vishnu is the Cause of the universe ; in the Ayodhyakanda, He appears as the Protector ; in the Aranyakanda, He leads his children unto his House ; in the Kishkindhakanda, His manifold excellences are brought home to us ; in the Sundarakanda, He appears in his irresistible might ; and in the Yuddhakanda, He is declared to be the goal of all knowledge, human and divine.

11

Q. This Supreme One. how is he realised ?

A. "He who brought into manifestation Brahma before the rest, He who imparted unto him the beginning and the end of all wisdom, He who illuminates our intellect and our soul, as supreme Deity thereof, Him do I take refuge in, desirous of Liberation." This Vedic text is the key-note of Valmeeki's poem. Supreme surrender to the Lord is the best means to accomplish our desires.

(a) "Meanwhile, the Lord of the Worlds, Maha Vishnu manifested himself unto them in his infinite glory. The Divine Weapons graced his hands, while his bright garments flashed as lightning from the heart of storm-clouds"—(V R. I. 15). The Supreme Lord was anxiously awaiting the moment when the Gods would appeal to him for help and protection. His glory was heightened as it were by the joy that the time had come for him to do good to them. He was ever armed and ever ready. "Smite Ravana sore ; burn him up" cried the Gods one and all. This is the first example we have of Surrender.

(b) The episodes of Sunassepha and Thrisanku teach that the highest duty lies in protecting those that seek

refuge with us. Ever seek the feet of Him who is able and willing, out of the mercy of his heart, to save you ; and you will not have asked in vain.

(c) " Lakshmana clasped the feet of his brother and took refuge with him, praying Seetha to intercede for him. (II. 31). So, an efficient Intercessor is a necessary element in Surrender.

" Until Rama grants my prayer, I quit not this hermitage, but shall ever call upon him in fasting and penance (II. 111).

Bharatha took refuge with Rama, as he desired to bring about his restoration to the throne of Ayodhya. But, the Lord had come out of it to fulfil his promise to the Devas ; so, he entrusted to Bharatha his sandals. He annihilated Ravana and his brood, redeemed his promise to the Gods, and later on, fulfilled the object which Bharatha sought at his hands. So, Surrender is never in vain.

(d) The holy hermits of Dandaka took refuge with Rama saying, " We live within your dominions and are entitled to your care and protection. We care not whether you are a crowned king at Ayodhya or a religious recluse in these lonely forests. You are our king everywhere and for ever." (III. 1). Residence within the dominions of the Lord forms a claim upon his mercy and amounts to seeking refuge with him.

(e) " The Crow of black heart sought shelter with his father, the king of the Gods, with the Celestials and with the Sages. But, they turned him away. The three worlds held none that dared to take him in. Back he came to where Rama sat and threw himself at his feet. The Lord of Compassion, the refuge of all, looked down in pity at the suppliant. His offence deserved cruel death and worse ; yet, the Lord spared him." (V. 38). This is another mode of taking refuge—clasping the feet of the deliverer,

(f) "You have offended Sree Rama ; I see no other means of saving yourself ; lift your hands to Lakshmana and appeal to his mercy." (V. R. IV. 32) This advice of Thara reveals to us yet another mode of it—clasping our hands in humility and reverence.

(g) "Ravana ! Have you a mind to live in peace and prosperity ? Would you save yourself from a terrible death ? Then, make a friend of Sree Rama, the Ideal man ; for, know you not that he embodies in himself the Law ? They that seek refuge of him, for ever leave behind sorrow and pain, fear and grief" (*Ib.* V. 21). So said Seetha. Verily, the turning of the heart to the Lord amounts to taking refuge in him.

(h) "Ravana treated me as a vile slave and put me to shame before all. His sharp words pierced my heart through and through. So, I have cast behind me wife and child, wealth and luxury, and sought refuge with Rama." (*Ib.* VI. 17). Vibheeshana, who spoke the above, teaches us that we should rid ourselves of such obstacles as would stand in the way of our seeking refuge with Him. Further on, we read that "Rama spread the sacred grass on the sands of the ocean and lay upon them with folded hands and face turned towards the East (*Ib. id.* 22).

Q. But, his efforts were in vain ?

A. Our would-be saviour must have the heart and the arm to free us from our sorrow and fear ; but, the Ruler of the Waters was not one such.

(i) "A terrible doom hangs over the heads of the Rakshasas and through Rama. So, let us lift our hands in humble entreaty to Seetha to intercede for us." (*Ib.* V. 27). Thus spoke Thrijata ; and the other Rakshasi-guards signified their assent thereto by their silence. Later on, this bore wonderful fruit, in that Seetha saved them from the vengeance of Hanuman. So, it appears that one can take refuge and extend the benefits to others.

(j) Vibheeshana sought shelter of Rama ; but, the four ministers that accompanied him were saved along with him. So, the Lord's protection extends even to those that accompany the suppliant.

Enough has been said to prove that Valmėekı regards the Doctrine of Refuge as the sole path that leads to Liberation, and realises for us our utmost wishes here and hereafter.

iii

Service to the Lord is the first fruits of our efforts in this direction ; and then, the delight of His presence. This is another Truth underlying the epic.

(a) The Gods sought refuge with the Lord from the cruelties of Ravana. But, they took birth of Yakshas, Gandharvas, Apsarasas and Sages to render homage and sweet service to Him ; the death of Ravana came later on.

(b) " Brother mine ! waking or sleeping, day or night, your humble servant am I, in the lordly capital or in the lonely woods." (*Ib* II. 31). Lakshmana spoke so in the height of his joy. Rendering humble service to the Lord and our best, at all times, in all places, in all conditions of life is the supreme reward of Surrender.

(c) Bharatha prayed that Rama should come back to Ayodhya as its king, only that he may be allowed to render him service. But, he was made to offer them to the sandals of Rama before he realised his wishes.

(d) The saints and sages that abode in the forest of Dandaka claimed the protection of Rama from the cruel Rakshasas. But, they were rewarded first by his sweet presence and sweeter speech. He dawned upon their vision like the radiant moon, and they poured out their hearts in fervent blessings.

(e) " Sugreeva, the child of the Sun, gave this signal proof of his valour and humbled the pride of Ravana ; after

which, he flew back to the side of Rama." (*Ib.* VI. 40). Said Vibheeshana "I have put behind me Lanka, my friends in it and my wealth. My life, my kingdom, my friends, my all is centred in you." (*Ib.id.* 19) Both looked upon the humble service that they offered to Rama as the prime reward of seeking his protection.

(f) The Crow besought him to spare his life ; and it was done. His cry was not in vain. But, he must be taught to turn his feet for ever from the way of the wicked ; and his eye was the forfeit.

(g) Rama of the Axe came with a heart tall with pride ; and Sree Rama drew his shaft to his ear to destroy for ever the hopes of the proud warrior. But, when the scales fell from the eyes of Parasurama, he recognised His Lord and Master ; and prayed that the shaft may destroy what stood in the way of his attaining Emancipation.

(h) The Ruler of the Waters heeded not the command of Rama ; but, when he found that Rama's shaft was consuming him, he prayed to be saved. Rama, out of his infinite compassion, spared him ; nay, the shaft was directed against the wicked Asuras that harassed the ocean-king.

He who seeks refuge must be conscious of his utter inability to save himself. He should be denied shelter by every one. Now, Rama possessed not these essentials. Further, the Saviour must be omniscient, must be omnipotent, which the ocean-king was not. But, Vibheeshana, proud in the fulfilment of *his* prayers, requested Sree Rama to imitate him. But Sree Rama was not Vibheeshana ; nor the ocean-king Sree Rama.

There are no stringent conditions about this Doctrine of Refuge—time, place, qualifications and the like.

Hence, the Ramayana is an Exposition of the Doctrine of Surrender (Saranagathi Grantha).

The Lord's might and his wisdom were made manifest

in his breaking of the bow of Rudra ; in the humbling of Parasurama; in the piercing of the seven Sala trees ; and in the bridge that he cast over the rebellious ocean. His behaviour when he was separated from Seetha, brings out the supreme compassion of his heart and its pathos. His friendship towards Guha, Sabari and Sugreeva reflects his goodness. He protected Visvamithra's sacrifice from the Rakshasas that threatened to destroy it. He saved the sages of the Dandakaranya from the night-rangers that afflicted them sore. He gave refuge to the Devas who groaned under the iron heel of Ravana, Indrajith, Kumbhakarna and their followers. Those that had the good fortune to be born in his kingdom enjoyed the delight of his presence, and were privileged to have before their eyes a living ideal of everything good and great. And when He went back to his abode on high, he took them along with him and gave them a place near his throne. These are proofs enough of the Lord's protective power. We can best realize our heart's fondest hopes only by taking refuge in the Lord, who shows forth in perfection such excellences as power, compassion and goodness. But yet, service to the Lord comes before the attainment of a place near his Throne of Glory. That is our chief reward ; the others are but incidental, and by the way.

IV

The Glorious life of Seetha is how Valmееki has named his great work. Thrice was she separated from her lord and husband ; supreme compassion is the key-note of her character ; she is after the Lord's own heart. Now these attributes are essential to the One who is to be our Intercessor when we take refuge in the Lord.

(a) The black-hearted crow owed his life to *Seetha's* intercession. Ravana had it not and lost his life.

• (b) Vibheeshana took refuge with Rama through an Intercessor. "The world knows me as Vibheeshana. I take my refuge in Rama. Let him know it" (*Ib.* VI. 17.) Likewise, Rama accepted the suppliant through Sugreeva, the Intercessor and said, "Lord of the Monkeys! Bring him unto me." (*Ib. id.* 18.)

(c) Sugreeva himself sought refuge with Rama through Hanuman, who interceded for him.

The above teaches us to know that we should seek the Lord's mercy only through an Intercessor ; or, we lose the benefit of it.

We are the servants of the Lord. Lakshmana exemplified this grand truth throughout his long life of devotion. "We are the sons of Dasarathha; and I come next to Rama. His excellences drew me on to serve him"; (*Ib.* IV. 4). "Accept me as your humble servitor. It is perfectly consonant with Law and Justice. Service rendered to you will realize for me the utmost hopes of *my* heart and it will go far to aid *your* work among men." (*Ib.* II. 31), said he, to emphasize the relations between himself and Rama.

vi

Bharatha could not contain himself and wept aloud before the assembled audience. He condemned Vasishtha for giving such pernicious advice. "I and this kingdom do belong to Rama. I pray you to advise me what is just and proper in this contingency." (*Ib. id.* 82). "Lakshmana would not hear of it, and Rama but wasted his words upon him. So he was obliged to install Bharatha as heir-apparent". (*Ib.* VI. 131). The above illustrates the truth that Bharatha, of all, regarded himself as the property of the Lord, body and soul, to do as he liked.

Bharatha started from Ayodhya to pay a visit to his mother's brother and took with him Sathrugghna, the faultless. The insidious foes that work our ruin—Love and Hate and their kin—were kept by him under his foot ; and joyfully did he follow his master. (*Ib.* II. 1). He was the living exponent of the sublime Truth, that the best that a man can do is to be at the absolute disposal of the Lord's Elect.

The Supreme, the Individual Self, the Means, the Goal and the Barriers—these are the five Basic Truths of Divine Wisdom. The Ramayana is an authoritative exposition of these, in that the deeds of Rama illuminate the nature of Brahman. The life of Lakshmana typifies the ideal Jeevathma (Individual Self). The various instances of the Doctrine of Surrender illustrate the nature of the Means. The episodes of Bharatha, Vibheeshana and others bring out in definiteness the Goal as embodied in the service rendered to the Lord. And Ravana and his kin represent the Barriers

(a) The very Gods are no good to save us. Ravana secured marvellous boons and powers from Brahma and Siva ; but, they failed him against Rama.

(b) He that gives us birth can lift no hand to save us from grief. Dasarathha had to be an impotent spectator of his son's misfortunes.

(c) The crow insulted Seetha past forgiveness ; and neither its parents, the king and the queen of the Immortals, nor its kith and kin could stand between it and its fate.

(d) Sons and brothers cannot ward off the danger or the difficulty that overhangs us ; else, Vibheeshana and

Kumbhakarna could have saved Ravana, their brother, from the wrath of Rama ; or for the matter of that, Indrajith, his son, mightier than all.

So, it is brought home to us that *the Lord is our only refuge*.

Hanuman and his doings in the capital of the Rakshasas is a hint to us, that we should seek to know of the nature of the Lord only through the Teacher.

xi

“Rama, the terror of his foes, will shatter this town to pieces with his fiery arrows, and lead me forth hence in triumph ; no other course befits his greatness and valour” said Seetha (*Ib.* V. 68.) Even when one is qualified to receive the Lord’s Grace, he should patiently wait until the hour strikes for him to throw off his mortal coil, and stand before the Lord. For, Lanka, the capital of Ravana, is but the group of vehicles that the Self uses. Ravana, is the sense of I and Kumbhakarna is the sense of Mine. Indrajith and all the fierce-hearted Rakshasas do but typify Desire, Anger, Greed, etc. Vibheeshana, the bright exception, personifies Discriminative Knowledge. Seetha, the Individual Self, is confined by past Karma within the material vehicles. Hanuman, the Teacher, opens its eye to the mysteries of the Lord. It rests with Him to dissolve this fleshly tabernacle and lead out the imprisoned self into the light of Liberation.

xii

Such noble Beings as Rama are to be our ideals of conduct now and for ever ; while Ravana and the like, are the rocks upon which we would wreck and which we should avoid,

From the account of the inhabitants of the thrice-blessed Kosala, we learn that we should ever seek to dwell only where the Lord deigns to be.

The Ramayana must of necessity form the subject of daily study and meditation, in that it expounds the mysteries underlying the Two Truths.

The Balakanda treats of the marriage of Rama with Seetha ; in other words, it describes the Absolute, of which Matter and Consciousness are the two poles. This unmanifested aspect of Father—Mother, Purusha—Prakrithi or Parabrahman—Moolaprakrithi is expressed by the syllable *Sreemath*.

The Ayodhyakanda narrates at great length, the perfections of Rama, and his ideal observance of all duties. It represents for us the Supreme one as Narayana, in his manifested aspect, 'He who broods over the waters.' This is the connotation of the next word *Narayanasya*.

The Aranyakanda gives us a vivid and entrancing picture of the Lord's divine form and beauty. This is how He shines forth in his Garment of the universe.

" In the roaring loom of Time I play,

And weave for God the garment thou seest Him by "—*Goethe*.

This is the inner sense of the next word *Charanam*.

The Kishkindha and Sundara kandas are object-lessons of the doctrine of Supreme Surrender to the Lord. This is the next and the natural step that one should take, when he has grasped, through his mind and spirit, by intense thought and meditation, the mystery of the Absolute, the Unmanifested and the Manifested. The next syllable *Saranam* expresses for us the quintessence of this teaching.

The Yuddhakanda tells us how Vibheeshana, born and brought up in the most adverse surroundings, yet, turned

away from the path of the ungodly, took refuge in the Lord and received his reward. The next syllable *Prapadye* lays down the how of it, the actual Process, the practical realization of it.

So far the Poorvakandas of the Ramayana. The Uttarakanda gives us the key to the apparent contradictions in the nature of Ravana, his intense piety, his wide, knowledge, his deep erudition and his terrible acts; the ultimate motive of his life is laid bare for us—why he abducted Seetha. Those that rendered humble service to the Lord,—those that were labourers in His vineyard—Hanuman, Vibheeshana, Jambavan, Sugreeva and his monkey hosts—and the happy dwellers in the dominions of Rama, were taken by him even unto where he abode in his Worlds of Light, while some of them remained on earth, faithfully to discharge the trust placed in them by the Lord and work for the regeneration of that great orphan—Humanity. The other part of the Manthra or the Second Truth, voices forth the supreme mystery of Mukthi—Liberation, Emancipation, Beatitude, Consummation, Nirvana, call it what you like.

xv

What Manthra shall we meditate upon all through our life? What is the Word of Power, that will make us Lords of Time and Wisdom? The Gayathri; and the Ramayana is but its exoteric exposition. The Lord Almighty, the Veda Purusha, is the Causeless Cause of the Universe. This is the basic truth that underlies the Balakanda. His countless perfections and excellences form the theme of the Ayodhya and the Kishkindhakandas. The divine form, the Robes of Splendour in which He manifests himself, is described to us in the Aranyakanda, as the ravishing beauty of Rama, that attracted unto him the sages, the saints, the ascetics

and the hermits of the wild woods of Dandaka, men of stern self-control and iron discipline. The glory of the Lord, in so far as it shines through his Garments of Matter, the Universe, is symbolised in the episodes that form the subject of the Sundarakanda, *The Beautiful*,—aptly so named.

The Yuddhakanda imparts to us the means of reaching His Feet. The Uttarakanda takes us to the Goal—Mukthi. Now, the six parts of the Gayathri mantra set themselves to teach the same Truths.

XVI

Shun those that would seek to destroy your faith and devotion to the Lord.

Turn thy heart away from the atheist, the materialist, the ungodly, who would have no god but himself and no law but his will. The arguments put into the mouths of Jabali (V. R. II. 109) and Lakshmana (V. R. VI. 83.) are refuted most effectively and conclusively by Rama. It is a warning to all right-thinking men to keep away from the teachings of the Charvakas (Materialists), the Madhyamikas (Buddhist Nihilists) and the like.

XVII

Great men are often beset with troubles and difficulties. So, we should gradually wean ourselves away from the joys and sorrows of worldly life and centre ourselves in the Eternal. Rama and Lakshmana were bound by the divine weapons, the Nagasthra and the Brahmasthra. The Divine One had to renounce his kingdom, power, friends and relation, and exile himself to the frightful solitudes of Dandaka. The wife of his heart was taken away from him by force by a Rakshasa. Hence, we are exhorted not to place our trust on things transient and vain. *Govindarajeya*,

The Inner Meaning. II

Mahavishnu, who is Beness (*Sat*), Consciousness (*Chith*), and Bliss (*Ananda*), is the shoreless ocean. The desire that sprang in Him to relieve the Earth of her burden of woe and misery, is the first wave in the still calm waters of it. The Individual Self is the first spray thrown out of it. The city of Ayodhya is the Akasa within the heart. Dasarathha, its ruler, is the pure Anthahkarana (Composed of *Manas* Mind, *Buddhi* Reason, *Chiththa* Feeling and *Ahamkara* Egoism) dominated by the quality of *Sathva*, Harmony. His queen Kausalya is *Buddhi* Reason in its *Sathvika* aspect. Rama, the son born to them, is the Self in its *Thureeya* state (beyond Jagrath, waking consciousness, Swapna, dreaming consciousness and Sushupthi consciousness in dreamless slumber). Lakshmana is the same Self in the Jagrath, Bharatha in the Swapna, and Sathrugna in the Sushupthi. These are the various manifestations of the Self. Rama followed Visvamithra from Ayodhya to guard his sacrificial rite; the Thureeya Athma is attracted by the mind. Rama slays Thataka the Rakshasee ; the Self destroys the evil tendencies of the mind. He broke the bow of Siva ; the Self curbs the fleeting course of the mind. He marries Seetha ; the Self is enveloped in Maya. Rama puts down Rama of the Axe ; the Self obtains mastery over the Karmic Vasanas (affinities generated in previous births). He exiles himself to the forests of Dandaka at the word of Kaikeyee ; *Buddhi* in its *Thamasic* (dark) aspect, leads the Self into Samsara (material existence). He kills the monster Viradha—the rooting out of Pride. Rama, Lakshmana and Seetha reside in a lowly cottage at Panchavati ; the Self descends at last into the house of flesh, built up of the five elements and rests there after his long journey. Soorpanakha assails him, and loses her nose and ears ; Desire is deprived of its sting. Khara, Dooshana and Thrisiras fall in battle with

Rama ; Lust, Anger and Greed are destroyed. Mareçcha lures Rama from his abode, and is laid low ; the Self shakes itself off from the trammels of Delusion. He is parted from Seetha ; the Self is freed from the bonds of Maya in its pure aspect. Ravana carries her off ; Egoism overpowers Maya. Kabandha, the deformed, falls beneath the sword of Rama ; Grief and Sorrow are annihilated. He comes across Hanuman ; the Self has an overflow of pure devotion. He seeks the friendship of Sugreeva ; the Self is endowed with Right Discrimination. Vali is shot down by him ; the Self destroys Ignorance. Later on, he secures the aid and alliance of Vibheeshana ; the Self develops its will so as to render itself invincible. He causes a bridge to be thrown over the wide ocean ; the Self finds a means to cross the waves of Nescience. Lanka on the top of Thrikoota, is the Linga Deha (the subtle body), characterised by the three Gunas (Rhythm, Mobility, and Inertia). Rama slays in battle dire Kumbhakarna, Indrajith and Ravana ; the Self triumphs over Conceit, Envy and Egoism. Seetha passes through fire to vindicate her purity ; Maya, rendered impure through its association with Egoism, passes through the fire of Purification. They leave Lanka and travel back to Ayodhya ; from the consciousness in the subtle body back to the Akasa in the heart. Rama is crowned king over the dominions of his ancestors ; the Self experiences Supreme Bliss. Sometime after, Seetha is sent away to the hermitage of Valmeeki ; the Self parts with Maya. He takes her back to himself ; Maya in its Sathvika aspect is eternally wedded to the Self. At last, Rama descends into the waters of Sarayu ; the Akasa in the heart is unified with the Boundless Akasa. And this is the realization of the Self as Beness, Consciousness and Bliss. This is Mukthi, the Consummation—

A. R. Vilasakanda III.

The Inner Meaning. III

The sea that separated Lanka from the mainland, 100 Yojanas across, is the shoreless sea of Samsara, characterised by the consciousness of I and Mine. Lanka is but the Upadhi or Vehicle of the Jeevathma. Everything but the Supreme Self is dependent upon it—like a woman. Nescience (*Avidya*) is the Asoka garden. The pure Buddhic aspect of the consciousness of the Jeevathma is Hanuman. Kumbhakarna, Ravana and Vibheeshana stand for the three Gunas, Sathva (Rhythm), Rajas (Mobility), and Thamas (Inertia). Hanuman gives Seetha the ring of her Lord as a token, initiates Buddhi the Individual Self, in the Tharaka Manthra (the word of liberation). The Jeeva must do away with the notion that he is dependent upon any other thing but the Lord; Hanuman sets Lanka on fire. The griefs and tribulations of the Jeeva are laid before the Lord by the compassionate Buddhi (Pure Reason); Hanuman takes back to Rama the news of Seetha's miserable state. Rama crosses over to Lanka in the might of his power; the Jeeva within the Upadhi is blessed with a vision of the Lord. The fall of the Rakshasa brothers is but the annihilation of the Rajasa and Thamasa Gunas. The ministers and followers of Ravana are the modifications of the Rajasic and Thamasic Consciousness. Vibheeshana is installed as monarch of Lanka; the pure Sathvic guna is enthroned in the Upadhis. Rama causes Seetha to be brought unto him; the Jeeva realises the Higher Consciousness. She passes through fire, the Self bathes in the cleansing waters of the Viraja and casts off the Karmic affinities latent in the Sookshma Sareera. The God of Fire renders back Janaki to Rama; Self puts on its Robes of Light, in which it can stand before the Throne. Seetha travels back to Ayodhya with Rama in the aerial car Pushpaka; the Individual

Self sits by the right hand of the Lord. Sree Rama is enthroned at the capital of the Ikshvakus and Seetha by his side ; the Jeevathma becomes one with the Brahman. Sugreeva, Angada, and the leaders of the monkey host stand for Manas (Mind), Chitta (Feeling), and the other Emotions. The monkeys themselves are the mental functions. Hanuman and his fellows break down the honey-grove, the royal preserves of Sugreeva ; the various modifications of the Mind are controlled and stilled. Rama and his forces cross the Ocean of Egoistic consciousness—(*Anonymous*).

The Inner Meaning. IV

The Pranava, the Word, is the Beginning and the End of every thing. From its first letter A, arose Lakshmana, the Visva; he is the Jeeva in his Sthoola Sareera (Gross body). From the second letter U, arose Sathrugna, the Thajasa ; he is the Jeeva in the Sookshma Sareera (Subtle body). From the third letter M, arose Bharatha, the Pragna , he is the Jeeva in the Karana Sareera (the Causal body). The Ardhamathia (the prolongation of the sound), is Sree Rama, the Supreme Brahman. Seetha is the Moolaprakrithi (Primal Matter). Through the force of the presence of Sree Rama, she carries on the functions of Evolution, Preservation and Involution of the Kosmos. As Pranava, she is also styled Prakrithi.

Yagnavalkya, the great yogin, approached Athri, the mind-born son of Brahma, and said, " Mahadeva meditated for countless ages upon the holy name of Sree Rama and sought after him with a devout heart. The Lord manifested himself unto him and said ' Brother ! Ask what thou wilt ; and it is thine.' Mahadeva spake unto Sree Rama, the Supreme One, ' Lord ! Grant thou this boon, that the souls that quit their fleshly vehicles on the

banks of the Ganga and especially at Manikarnika, so dear to me, may be freed for ever from the trammels of material existence.' And unto him replied the Lord, 'Brother! Those that quit their mortal coil in the spot sanctified by thy presence, be they men, be they beasts of the field, be they birds of the air, be they the worms that painfully crawl on the earth, all without exception, shall verily come unto me. And as a visible guarantee of the promise I make to you, I do abide for all time in the Holy Kasi. Those that meditate upon me and my Name of Power in that holy spot, are freed from all their sins, even the deadliest ; and this I do solemnly declare unto you Those that receive from thee and from Brahma my Six-lettered Manthra, are invested with every power that they may desire ; they cross the ocean of Samsara (material existence), and come unto me. They in whose right ears thou whisperest my Manthra when they depart from this life, do sit by me for ever."

Yagnavalkya called unto him Bharadwaja, and said, "The first letter of the mantra of Rama connotes Sree Rama himself, who is Absolute Consciousness, Unbounded Glory and Supreme Splendour. The very Gods ever meditate upon him to secure Emancipation. He who daily recites this holy Manthra is washed pure of all sins. He lays in the accumulated merit of countless sacrificial rites ; the merit of having recited a hundred thousand times, the whole body of the Ithihasas, the Puranas and the Rudra ; the merit of reciting the sacred Gayathri a hundred thousand times ; and the merit of reciting the Pranava millions of times. He exalts ten generations that go before him and ten that come after him. He purifies those whom he comes across. He is a great soul. He realises Beatitude "

The following texts from the far-off Past do reveal the same Truths. " Many are the manthras associated with such

Beings are Ganapathi, Mahadeva, Sakthi, Soorya, Vishnu, and the like; but the manthra of Sree Rama is their Crown. Alone it has power—this Six-lettered Manthra—to confer upon us the highest good—and that most easily. There are no sins it cannot destroy. Hence, the wise know it as ‘the *Royal Manthra*.’ As a spark of fire in a mountain of cotton, it consumes to nothing all sins, conscious or unconscious, that one may commit during the year, during the month, during the fortnight, during the day. The five Deadly Sins and the millions of lesser ones vanish before the might of this Manthra. Bhoothas, Prethas, Pisachas, Koosmandas, Rakshasas and other Beings that inhabit the Bhuvārloka (the Middle world), dare not approach where the holy Manthra is recited. Happiness here, the delights of the world of Gods, and final Emancipation are the meed of him who clings to it. The slaughter of animals wild and tame; the sins of our accumulated past lives; the sins of tasting what is forbidden; the sin of robbing a holy Brahmana of his gold or gems; the sin of slaying a Brahmana, a Kshathriya or a Vaisya; the sin of foul incest or adultery; the sin of associating with the wicked, of eating with them, of sleeping with them; the sin of parricide, matricide and regicide; the sin of wantonly defiling our vows and observances; the sins that we consciously commit, waking, sleeping or in dreamless slumber; the sins consciously committed in such holy places as Kurukshethra, Kasi, and the like; the sins that countless pilgrimages to the sacred spots of the earth cannot wash away; the sins that the hardest penances and the severest mortifications cannot wipe off; the sins that a gift of one’s own weight in gold cannot condone—all these and much more does the holy Manthra annihilate.

Those lands in which Sree Rama is revered, worshipped and meditated upon, know not famine, plague, pestilence

or sorrow. It has not its equal. It is the easiest passport to the grace of Sree Rama. The Lord grants his devotee length of years and happiness here ; and at the end of his life, He takes him even unto Himself; yea, even unto Himself—" *Ramathapam Upanishad*.

The Inner Meaning. V.

Once upon a time, Sanaka and the other Eternal Virgins approached Hanuman and requested to be initiated in the mysteries of the holy Rama Manthra. And unto them said Hanuman, " Sree Rama is the Supreme Brahman, the Supreme Truth, the Path of Emancipation. The Lord Mahadeva, and he alone, knows in its entirety the grand mystery of the Holy Manthra ; for, it forms the subject of his deep meditation ever. The eight-lettered Narayana Manthra, and the five-lettered Siva Manthra are the highest in their line. But, the most potent letters of either, the very heart of them, are drawn out and go to make up the Holy Name. The former, devoid of the single letter, means 'Not towards the securing of the highest heavens,' ; and the latter, shorn of its letter of power, means 'Not towards the realisation of Absolute Goodness.' Hence, the Rama Manthra combines in itself, the essence of all the Manthras dedicated to Siva or Vishnu.

The first letter *R* is the Germ of Fire ; it denotes the Supreme Self, the Sachchidananda, the Self-radiant. The same consonant without the vowel, denotes the Brahman beyond all limitations. The next letter *A* stands for Maya. The union of the two making *Ra*, signifies the descent of the Self-radiant One into Matter. The next letter *Ma* is the Germ of Eternity, and Immortality and denotes Supreme Bliss and Goodness.

As in a tiny seed of the banyan is contained the wide-spreading tree, so in the germ of the Rama Manthra is

contained the whole Universe, animate and inanimate, as the Effect in the Cause. The Supreme Brahman is beyond Maya. The letter *Ra* corresponds to the syllable *Thath* in the Mahavakya (the Great Sentence); *Ma* stands for *Thwam*; the union between the two is rendered by *Asi*. But, the Mahavakya is capable of conferring only Emancipation, while the Rama Manthra secures to us Happiness here and Emancipation hereafter. Besides, it is not allowed to all to recite or to meditate upon the Mahavakya; while the Rama Manthra is the common property of all. As the expression of Pranava, the aspirant for Emancipation or the man of dispassion, or he that has renounced the world to work for it, may with profit to meditate upon it. Hence, it is higher than the Mahavakya and more practically useful. He who grasps and assimilates the manifold mysteries embodied in this Sree Rama Manthra, attains Emancipation even here. Doubt it not, yea, doubt it not."—*Ramarahasyopanishad*.

The Inner Meaning. VI.

From the letter *A* arose Brahma, known on earth as Jambavan. From the letter *U* arose Upendra, known on earth as Sugreeva. From the letter *M* arose Siva, known on earth as Hanuman. From the Bindu arose the Discus of the Lord, known on earth as Sathrugna. From the Nada arose the Conch, known on earth as Bharatha. From the Kala rose Sesha, known on earth as Lakshmana. The Chit (Consciousness) beyond it, is Seetha. And beyond all, is the Supreme One, Sree Rama. He is Eternal, Pure, Consciousness, Truth, Immortality, Absolute, Perfect—the Supreme Brahman—*Tharasaropanishad*.

The Inner Meaning. VII.

Seetha is Moolaprakrithi. The letters forming her name connote Maya. Unmanifested by nature, she sometimes

manifests herself. During the chant of the Holy Writ, she is sensed as the Sabda Brahman (the Logos, the Word); this is her first manifestation. King Janaka found her at the point of his plough while he was furrowing the sacrificial ground, and made her his daughter, known on earth as Seetha; this is her second manifestation. Her third is the primal Unmanifested form.

Though she is dependent upon the Lord, yet she sheds her light on the universe, through the might of his presence. She is the energy that lies behind Evolution, Preservation and Involution. Seetha in her eight-fold manifestation of power is Moolaprakrithi.

As Pranava is her visible symbol, she is also titled Prakrithi—*Saunakeeya*.

She is Prakrithi; She is the Vedas; She is the Divine Hierarchy; She is Fame; She is the Universe; She is all; she is the Law; she is the Cause and the Effect. She exists apart from Mahavishnu; and She is identical with him. As the animate and the inanimate; as gods, sages, men, Asuras, (fallen Angels), Rakshasas (giants), Bhoothas (Elementals) Prethas (shades), and Pisachas (Nature spirits), through infinite modifications of attributes and actions; as the five Elements, the senses, the mind, the Prana (Vital current), She underlies all the manifested universe.

Ichcha Sakthi, Kriyasakthi and Sakshath Sakthi (Will, Activity and Wisdom) are her prime aspects.

Ichcha Sakthi is again varied as Sree Devi, Bhoo Devi and Neela Devi.

Sree Devi manifests herself as the energy that lies behind Goodness, Power, the Moon, the Sun and the Fire.

Through the Moon she presides force over plants and herbs of occult virtues. As the Kalpa tree, as flowers and fruits, creepers, herbs, medicinal leaves and the Waters of Immortality, she nourishes the Gods.

Through the Sun she supports the Shining Ones by ever increasing the Food ; the cattle, by ever producing grass and fodder ; and all beings, by shedding light and life upon them. She is Time, from its minutest point to the life-period of Brahma—seconds, minutes, hours, day, night, weeks, fortnights, months, seasons, half-years, years, Yugas, manvantaras, kalpas and parardhas. She turns the Wheel of Time.

Through the Fire she makes herself felt as hunger and thirst in all Beings , she is the face of the Gods into which are thrown the sacrificial offerings to them. She is heat and cold in the plants and the trees of the forest ; she is the fire latent in the wood and transitory on its surface. Thus, Sree Devi works out the Lord's will and comes forth as Sree and Lakshmi to sustain the universe.

Bhoo Devi is the stay and the support of the fourteen spheres, including the seven islands and the seven oceans around them. She is the Pranava, the symbol visible of the Invisible Presence.

Neela Devi is visible in the thousand and one forces that go to sustain all beings, animate and inanimate—the wind, the air, the fire, the water and the like. She is the Great Waters upon which all worlds rest. She is the Frog, one of her mystic symbols.

From the mouth of Mahavishnu arises Nada (Sound). From Nada arises Bindu (the Point). From Bindu comes forth the Pranava. From the Pranava springs forth the Tree of Knowledge (the Vedas), with its branches of Action and Wisdom.

Brahman, whose nature they illuminate, is *Kriya Sakthi*.

Sakshath Sakthi (the Direct Energy) of the Lord is inseparate from him. It lies behind Evolution,

Preservation, Disintegration and Involution, and the other world-processes. It brings about the infinite variety of Form. It is the Differentiated and the Undifferentiated. It is Self-radiance. It is the Power that showers good. It is the inexorable Law that rights Wrong. It is the spiritual splendour of men, of sages and of Gods. It is the heart of Serenity.

The dark mole on the left breast of Mahavishnu, known as Sree Vathsa, symbolises the *Ichcha Sakthi* as it rests in Him during *Pralaya* (Involution). It is also known as *Yoga Sakthi* (spiritual powers). The Kalpa tree, the Cow of Plenty, Chinthamani, Sankha, Padma and the other treasures of the Lord of Wealth, nine in number, are the visible results of *Bhoga Sakthi* (psychic powers). This is extremely useful to those that seek the Lord interestedly or out of unalloyed devotion ; and also to those that render service unto him in the shape of raising temples and enshrining his images therein, so that the devout might meditate upon him through the eight-fold path of Yoga.

Veera Sakthi, the Goddess of Valour, is described thus. Under the spreading fragrance of the Kalpaka tree shines the gem-encrusted throne. The Lotus spreads its graceful petals over it ; and on it sits enthroned the four-armed Goddess of Valour. On all sides stand elephants, bathing her with the Waters of Immortality from the gemmed vessels in their tusks. The eight Yoga-Siddhis (occult powers), *Anima*, and the rest, are ranged on either side of her. *Jaya* and her sister *Apsarasas* wait upon her. The Sun and the Moon illuminate the Hall of Audience. The full moon, the new moon and the half moon hold snow-white umbrellas over her head. *Hladini* and *Maya* fan her with *chamaras* (chowries). *Swaha*, that nourishes the Gods, and *Swadha*, that feeds the Fathers, wave fans on either side. In front of her stand the Gods, the Vedas and

the Sciences. And from her seat of power She rules the the universe.—*Seethopanishad*.

The Inner meaning. VIII.

The Gayathri Manthra is the seed of the Tree of Ramayana; the Rama Raksha is the sprout; the Vedas are the roots; and Emancipation is the fruit of it.

Gayathri, the mother of the Vedas, is the root of all. It has three Padas (feet). They that strive after Liberation should meditate upon the Germ, from which the Tree of the Universe sprang, as the material cause of the universe in his Matter aspect, and as the instrumental cause of the same in his Brahman aspect. This is, in brief, the Truth that underlies the first foot. The universe, as the effect, is superimposed by Nescience upon the Supreme Self; He is the Cause. Hence, we are asked to banish His matter aspect and try to realise His ultimate Brahman aspect alone.

The Vedic text "The Golden Person who is visible in the heart of the Solar Orb," denotes the Primal Being, Narayana. We should meditate upon the Supreme Self in this aspect of Unbounded Light; this is His Mayaviroopa (Form of Illusion). "I meditate upon the Ineffable Glory whom men know as Rama and Krishna; who came down on Earth, time and oft, for the uplifting of the world." This is what the second foot conveys to us. This is his second manifestation, in which man might more easily meditate upon him. This is the Means to reach the Brahman, whom the first Foot sets out to describe.

"He that directs and controls our Self and its energies"—is what the third foot teaches. He can, out of his grace, curb the fleeting mind and turn it inward towards his feet. This the epitome of the Path of Action, longer and more tortuous.

The three feet of the Gayathri Manthra are the germs out of which springs the Tree of Knowledge with its branches of Wisdom, Meditation and Action.—*Maithrayana Sruthi*

RAMA RAKSHA.

The syllables of the Ramaraksha express the same truths as the Gayathri Manthra; and in them are condensed the incidents of the Ramayana.

1. *May Raghava protect my head.* He who presides over the universe, He who presides over the Annamayakosa (Food-Sheath), may He protect my head that symbolises the universe.

2. *May the son of Dasaratha protect my forehead.* The Pranamayakosa (Prana-Sheath) is drawn by ten horses (organs of sense and action) and is the effect of the Manomayakosa (Mind-Sheath). May he, who presides over it, protect my forehead, the tablet upon which writes my destiny Brahma, who was evolved after the universe. (The Self, as manifested in each of the above sheaths, has a wider consciousness and powers than in the preceding one).

3. *May the son of Kausalya protect my eyes.* He who presides in the Vignanamayakosa (Intuition-Sheath) is endowed with the faculty of cognising all impressions. May he protect my eyes, the channel of all knowledge and wisdom.

4. *May he who is dear to Visvamithra protect my ears.* The Self as manifested in the Anandamayakosa (Bliss Sheath) is filled with infinite compassion towards the universe—innate, unselfish and disinterested. It is he that in the state of Sushupthi does away with all grief and sorrow. He is the embodiment of Bliss and Consciousness. May he protect my ears through which I reach him.

[The first three Manthras superimpose the universe upon Sree Rama, the Parabrahman and the next three help to

remove the illusion. Thus far the nature of the Supreme Brahman, the Absolute, that forms the subject of the first foot of the Gayathri].

5. *May he who protected the sacrifice of Visvamithra guard my nose.* The delights of the heavenly world form the reward of sacrifices. May he, that brings about the result of sacrifices, protect my organs of smell and taste, where-with divine fragrance and taste are experienced.

6. *My he whose heart goes out to the son of Sumithra protect my face.* The Lord's heart goes out towards Hiran-yagarbha, that evolved from Himself and is the best friend of the Jeeva. Those that attain Emancipation in the ordinary way reach the world of Brahma ; there they are initiated into the mysteries of the Absolute; and when Brahma goes back to the Lord, they go along with him.

7. *May he who is the fountain of all knowledge protect my organ of speech.* Knowledge is the only means of reaching him. May he protect my organ of speech through which I acquire knowledge.

8. *May he whom Bharatha reverences protect my neck.* Those that follow the Path of Action worship him with sacrificial rites. "The Brahmanas seek to know It by sacrifices"—*Sruthi*. Manthras, Sthothras and Sasthras form the component parts of sacrificial rites. They should ever find a place in the throat, the channel through which they pass from the heart. Hence, the prayer to protect that portion of the body. The Jeeva lays by much merit by such holy acts as sacrifices ; *that* directs him to the Path of Meditation ; whereby reaches the Soothrathma (He on whom the worlds are strung).

9. *May he who wields the Divine Weapons protect my shoulders.* In his divine incarnation, the Bow, the Sword and the other weapons, symbolising Power, Time and

the like attributes, graced his arms. May he protect the corresponding portions of my body.

10. *May he who broke the Bow of Siva protect my arms.* When he walked on earth as a man among men, with the might of his arms he broke the bow of Siva that was no other than the mount Meru (the Axis of the world). Plainly, this places him above Siva. "When Mahadeva went against the Asuras of the Three Cities, the Earth was his car, Brahma his driver, mount Meru his bow, and Mahavishnu the point of his arrow."--*Sruthi*.

11. *May the Lord of Seetha protect my hands.* These two Manthras show us that Bala, one of the two Vidyas (occult sciences) imparted to him by Visvamithra, gave him unlimited physical strength.

12. *May he who put down Parasurama protect my heart.* Parasurama stored in himself the spiritual splendour of the Brahmana and of the Lord Vishnu. Rama put him down and destroyed the worlds won by his Thapas. This evidences what a mighty heart he had. Here is manifest the power of Athibala, the other Vidya, in that Rama was able to accomplish superhuman acts at once. (Manthras 9, 10, 11, and 12 teach that the third manifestation of the Lord is higher than Brahma, Vishnu and Siva).

13. *May he who slew Khara protect my trunk.* Khara and the other Rakshasas constantly meditated upon the Lord, though as their mortal enemy; hence, they stand higher than many who have never bestowed a thought upon him. The Lord fails not to reward each as he deserves. He slew Khara and his Rakshasas; and *that* was a blessing in disguise gave them a place in his world.

14. *May he, upon whom Jambavan leant as his stay and support, protect my navel.* Jambavan sought the feet of the Lord to save himself from his dire distress; his attitude

was one of love, and not of enmity. Hence, he stands on a higher level than Khara.

15. *May the Lord of Sugreeva protect my loins.* 'One good turn deserves another'. Sugreeva's relations with Rama savoured more of barter than of genuine disinterested friendship. Rama served his ends first; and Sugreeva and his monkey hosts were of use to Rama long after. Hence, he does not come up to Jambavan's altitude.

16. *May Hanuman's master protect my thighs.* Hanuman's devotion to Rama was unselfish to the extreme; humble service to his master and to the best of his might, was the only thing he prayed for. He stood nearest to the Lord's heart. As his favourite child, he sat upon his lap. He is the ideal Bhaktha (devotee). [The last four Manthras depict the four types of those that seek the Lord during his divine incarnations].

17. *May he, who threw the bridge over the sea, protect my knees.* The Lord is the shores of the ocean of Samsara (material existence), in that he keeps back its rolling waves and is the haven of those who toil in it. May he guard my knees that form, as it were, the feet of children when they crawl about. (This teaches us that the Lord is beyond the material vehicles. He who meditates upon him thus, is freed for ever from his vehicles).

18. *May he who destroyed the ten-headed Ravana guard my ankles.* The Lord is beyond the Sookshmasareera that works through the ten organs of sense and action. To the grown-up child the ankles form the chief help in locomotion; may He guard them. (He who thus meditates upon the lord is freed for ever from the Sookshmasareera and rests in the bosom of Prakrithi).

19. *May he who conferred all good and prosperity upon Vibheeshana protect my feet.* He opens the gates of Joy to him who escapes the jaws of Avidya

(Nesqience). May He guard my feet, the instruments of rapid locomotion. "This is the highest good. This is the highest wealth"—*Sruthi*. (This is the state of Emancipation, wherein all evil is annihilated and where supreme bliss is experienced).

20. *May Rama protect all my body.* The Lord, as the Almighty Ruler, is the monarch that shines on his Throne of Glory in the Audience Hall of the Universe. I earnestly seek to stand in his presence. May he purify my three vehicles. May he remove all obstacles and dangers on the eight-fold Path. May he, out of his grace, qualify me to find a place among the Elect.

The expression, 'Raghava,' in the first Manthra, symbolises the Universe as superimposed by Ignorance upon Brahman. The later Manthras remove this misconception. His collective and individual form is then described for purpose of meditation and Manthras 13, 18 lay down the process ; while Manthras 19 and 20 describe the destruction of evil and the realization of supreme bliss.

Hence, the Gayathri forms the germ of the Ramayana. Its 24 letters begin the 24,000 stanzas of the poem.

The Vedas form the basis of the Ramayana. Valmeeki's epic is but an amplification of the Truths taught in the Vedas ; and like the Vedas, it blesseth him that reads and him that listens to it. "The Supreme One whom the Vedas try to reach, came down on earth as Sree Rama, the son of Dasaratha ; so, the Vedas came down to where he was, as Ramayana, the child of Valmeeki's heart. So, my beloved, Ramayana is the Veda ; doubt it not, Parvathi."—*Agasthya Samhitha*.

"Valmeeki, the sage, chose the two royal youths Kusa and Lava out of many ; they were endowed with considerable

intelligence, had studied the Vedas, and their mysteries ; Ramayana, the record of Seetha's life, their mother, could not have a fitter exponent"—*V. R. I. 4.*

So, the Ramayana and the Vedic passages which it amplifies have a double aspect. The exoteric narrates the incidents in the life of Rama and Seetha. The esoteric unfolds the mystery of the Self. Let the intuitive student ponder over it. The Vedic Manthras are the deep pool, full to the brim with the Waters of Immortality. They flow through the channels of episodes on to the broad fields of Vidya, the Science of Self ; they that walk along the Path of Action, also drink of it by the way.

Now, let us take, for example, the following Manthra, to be recited in that sacrificial rite where the two Aswins are invoked. "As a dead man leaves behind him the wealth he accumulated in his life, King Thugra cast his son into the roaring deep. But, you were there, Aswins ! ; and with numerous boats saved him and his troops." This is how the man of action would like to have it interpreted. "All the Gods and all the hymns of the Rigveda are in Him, the Supreme Self, who shines by his own light and who ever remains. He, who cannot pierce to him through these garments of sound, has very little to do with them, even in their exoteric dead letter aspect." The above vedic text affirms that the Manthras do but seek to lift somewhat of the veil that is thrown over the Nameless, whose manifestations come down to us as the presiding deities of the senses. He that has no eye for the deeper meaning has no call to study the Holy Writ. Hence, it is but just that the above Manthra should have an inner meaning. "The Self, on whom bear the burden of the past, is thrown into the ocean of Samsara (embodied existence) by the Personality that clings to material objects. Inner Ruler ! Soothrathman (Thread-Soul) ! You extend your

grace unto it ; and in the guise of the Teacher save it through the Great Sentences (Mahavakyas), that sail through the Akasa in the heart and dispel the clouds of Ignorance.

Q. It seems that the Aswinee Devas are praised in the above Manthra. Transitory objects are spoken of and as such, give no colour to the view, that the Vedas in which they are found are not composed by man.

A. Grain and the other cereals are regarded as eternal, not individually but in the type ; so, every Kalpa (life-period of Brahma), sees the divine incarnation of Rama; and as a type symbolising a kosmic event, it is eternal ; the Devathadhikarana takes this view of it. The Chamasadhikarana holds that such Manthras, though narrating past episodes, do really aim at teaching the Science of Brahman. Take the Manthra—"Aja who is red, white, and black" ; here, if we give the words their natural meaning, the passage simply expresses facts of previous knowledge and forms no evidence of superphysical truths. Hence, the Teachers understand that *Aja* denotes Prakrithi (differentiated matter) to whom are given such names as Splendour, the Waters and Food. Similar instances would naturally suggest themselves, of Manthras with an esoteric narrative aspect and an esoteric spiritual one underlying.

The Vedic text—"All names do but point to him. All Vedas do but describe the Supreme State" makes it plain that Sree Ramachandra is the subject of all knowledge, Vedic or otherwise. Indra and like expressions are but His names ; in fact, all words do but express His infinite qualities. But, the passages yield a narrative meaning too, as suited to the context.

Q. How can we understand expressions that denote

other gods as pointing to Rama ? If the aforesaid interpretation is made to serve our purpose, the words have no meaning of their own.

4. The various lines or dots that stand for the numerals 1, 2, 3, 4, are similar in form ; but, a difference of place makes them denote a unit or tens or hundreds or or thousands. Similarly, a word or a sentence can, by association with others or by difference of context, yield many meanings. The word *Amritha* denotes naturally the Waters of Immortality obtained during the churning of the ocean. But, in the following Vedic texts— ‘When this mortal man has his mind washed pure of all desire, even the least, then he becomes *Amritha* ; he attains Brahman even here ; ’ “ May we drink of Soma ; May we become *Amritha* ; ” “ That is man’s *Amritha* ; That is yours.” It stands for Emancipation, Godship, and offspring respectively. Or, take the text, “The Devas worship Yagna with Yagna.” Here, Yagna, the object of worship is the Supreme One ; the Jeeva is to be viewed by us as the Supreme Brahman. But, in the passage “They sprinkle the Yagna,” it means Indra, Agni and the other Devas. Again, the word denotes the sacrificial fire when it occurs in a passage about the churning of the fire. The *Adhyathmika*, the *Adhi-Daivika* and the *Adhi-Bhouthika* meanings stand in the relative order of their importance. The word *Indra* means literally “One who is endowed with superhuman powers” Usage too lends its support to this interpretation. But, the passage that treats of the replacing of the Garhapatya fire uses the very same expression to denote the Garhapatya fire. Again, the expression *Akasa* can but denote naturally the material *Akasa* ; but in the passage “Whatever is seen springs from the *Akasa*”—it denotes the Supreme One ; the natural meaning is subservient to the conventional. So, we

conclude that narratives do often yield a spiritual meaning, and expressions denoting other deities do really stand for the Supreme Soul.

Q. There is a show of justice in interpreting such Manthras as do not lay down rules of sacrifice, to mean the Supreme Self, that they may not stand useless. But, what of the other Manthras that are connected with sacrificial rites? Do you contend that they too point to Rama?

A. Even so. Since the entire Vedas are devoted to that purpose alone, we have no right to except any portion of it.

Q. It is not reasonable to give such an interpretation to Manthras that are not found in sections treating of the Science of Self. Then, the passages about chopping off the branches of trees must also be interpreted to denote the Supreme Self. Then, the Karmakanda loses its value in the eyes of those who tread the Path of Action.

A. Not so. The same fact is understood variously by various grades of intelligence. A rope lying on the road is taken for a serpent by one, for a stick by another and for a rope by a third. Brahma gave out that "The person who is seen in the eye is the Athman, is Fearlessness, is Brahman." Now, Virochana, one of his auditors, understood it that the embodied self was characterised by immortality and the other attributes; but, Indra, another of them, took it that the Self transcending the vehicles was meant. Difference of intelligence sometimes accounts for difference of interpretations. Now, we read in the Maha Bharatha that Indra slew Vrihtra in the body with the invisible weapon Vajra (Aswamedha Parva). "When the universe was enveloped in ignorance, the Jeeva dispelled it by Divine Knowledge that transcends the senses"—this is how the most advanced will interpret it. The Vedic text describing the Wheel of Time is interpreted as follows, to suit the intellects of a low

order. The women mentioned there stand for the deities Dhatha and Vidhatha ; the black and white threads mean day and night ; the fortnight, the month, the seasons, and the year are similarly interpreted. Now, the more advanced would see that the six seasons stand for the six senses. Each of these is made up of two months ; each sense has Desire and Aversion as its poles. A month is made up of two fortnights ; Desire and Aversion have a double aspect, according as they are directed in the direction of Dharma (the Law) or against it. Each fortnight is made up of fifteen days through the movements of the Sun and the Moon. The sun is the Self ; the moon is Manas with her sixteen rays (Prana, Sraddha, Akasa, Vayu, Agni, Water, Earth, Senses, Mind, Food, Energy, Thapas, Manthra, Karma, Worlds and Name). During sleep, the mind withdraws into itself all the rays except the last, and is absorbed in the Self. It is Avidya (Nescience), whose very nature is absolute Thamas (Inertia). The New-moon day, on which the sun and the moon are in conjunction, symbolises this truth. Later on, the rays emerge from the Self, one after another, through the agency of Viveka (Discrimination) ; this is the waxing of the Moon of Wisdom. The Self and the mind are opposite to one another, when wisdom has dawned ; the full moon typifies the disjunction of the sun and the moon. This is the Wheel of Time, the result of Action. Thus, the Manthras yield a spiritual meaning to the wise, and but the traditional one to the less advanced.

Q. If such an interpretation is the right one, how is it that Sayana and the other commentators on the Vedas have never revealed it ? Further, the incidents of the Ramayana are nowhere mentioned in the Vedic texts, like the episode of the death of Vrihtra. It is hard to believe that the Ramayana is based upon the Vedas, and that all Manthras have a spiritual significance,

A. But, it is even so. The Vedic commentators set themselves to interpret the texts that bear upon the Path of Action and that sing forth the praises of the gods, in such a way as to draw the hearts of the less advanced to Action, fully aware that in course of time it will lead them on to Wisdom. The deeper meaning is not called for, and finds no place. Now, it is simply unreasonable to declare that the Ramayana incidents find no mention in the Vedas. If a blind man knocks himself against a post, is it the fault of the latter ? If you care not to delve deep into the hidden mines of Vedic lore, how is Ramayana to blame for it ? It is not in vain that the Maha Bharatha exclaims, "The Itihisas and the Puranas amplify the Vedas ; they reveal the inner mysteries thereof. The Vedas shun the man of little wisdom, and cry out 'Lo ! this one may more likely misrepresent me.' " A room and its furniture are reflected in each mirror in it ; even so, the Universe with all its ruling Powers are reflected in each God. Everyone of them forms the cause of the world ; every one of them is the effect of the others. Worship of them is worship of Rama. The Vedic commentator interprets the texts to suit the purposes desired. But, it does not prevent us from reading into them the episodes of the Ramayana, by the force of context and by other traditional methods. We cannot accept the exoteric interpretations as ultimate, since they but plunge one deeper into the mire of Ignorance. So, we can well conclude that the Manthras bear only the traditional meaning to the uninitiated, while the initiated see in them a direct reference to Sree Rama and the mysteries connected with him.

Q. The Manthras found in connexion with religious acts do but mention the Gods, the materials, the method, the objects, and the results. How then, can you twist them to yield an interpretation in support of the Ramayana ?

A. The Manthras are even so ; but, in addition, they are invariably based upon spiritual truths. Let us take the Manthra—"You entered the great trees in the form of Krishna. Hence, I gather you in two ways." Now, this reveals the fact that the Brahman evolved the Universe and pervaded it ; and the sacrificial fuel is to be regarded as one of Its manifestations. This episode we find in the Brahmanas and is but repeated in the above text. "You, as Krishna the Supreme Brahman, evolve the universe, animate and inanimate ; and later on, pervade it through and through. You are one with it ; hence, you are even this sacrificial fuel. I now gather you thrice seven times." Again the Manthra—"We gather the earth thrown up by him, who dived into the Waters after this Earth, that lay hidden therein." The incarnation of the Lord as the Boar is referred to, the Earth that he dug up is very sacred and should be gathered by us. Again the Manthra—"For the essence of Food and Strength,"—is used when we chop the branches of trees. The Initiate understand it to mean—"Lord of the universe ! you shine forth even in this branch you have made. I chop you off to attain supreme bliss and the level of Virat—Brahman as pervading the universe ; and I have attained to you." Texts that relate to inanimate objects should be similarly interpreted ; for, *food* symbolises *Virat*, and the *Essence of food* denotes the Supreme One. ("Verily he is the Rasa, the Essence ; having attained that essence, one enjoys bliss."—*Sruthi*). Besides, such vedic texts as "All this is Purusha ;" "All this is the form of Brahman ;" "That state which is hinted at by all the Vedas ;" "That whom all these attain ;" "The hymns of the Rigveda in the splendour of the changeless " are our authorities for so interpreting the Vedas. And this is possible only in the case of a careful student of the Ithihasas and the Puranas, who has

mastered their inner meaning; while the less advanced sees no other meaning than the praise accorded to the gathering of the material earth and the sacrificial fuel. He who worships the physical Boar is not very spiritual nor bright; but, he who sees Sree Krishna through the veil and tries to reach him is the Initiate. However, the Vedic commentator has given an exoteric interpretation to the passage as referring to the physical food and its essence ; *that* is meant to attract those whose temperament fits them for the Path of Action. But, nothing prevents the Initiate from understanding it according to his own light.

Q. We should explain the Manthras in consonance with the religious rites in which they are to be used. But, if that meaning does not fit in with the particular act, is it not better to abandon it ?

A. No. The Manthra—" Mahavishnu crossed the three worlds in three paces"—is used in the silent recitation laid down as a penance for breaking the vow of silence, as also in the oblation of ghee as a general penance. The greatness of the Lord is the only meaning we can see here ; but, nothing authorises us to interpret it in consonance with the subject in hand. He who does not acquaint himself with the Boar and the Dwarf incarnations of Vishnu cannot explain the texts solely by their context and use. Since the Vedic commentaries aim only at attracting to the Path of Action men whose temperament lies that way, we cannot expect the episodes of the Ramayana to find a place therein. But, there is not the least shadow of doubt that the epic of Valmeeki is based upon the Vedas, since it but amplifies the truths taught in them. Men of little knowledge may find it difficult to pierce through the veil, but to the Open Eye of the Initiate it is transparent. The Ramayana and its original, the hymns of the Rigveda, narrate the incidents in the life of Sree

Rama ; but, there runs an under-current of spiritual meaning all through. Each Manthra should be explained in relation to the sacrificial rite, to the incidents in the Ramayana and to the Science of Self. (*Manthra Ramayana*).

XII.—How to read the Ramayana ?

There is current a quaint saying of the wise. "You cannot spend the day better than by studying the records of the gamblers in the forenoon; the stories of women and their doings form a fit theme to while away the afternoon ; and the early hours of the night form a lovely background to the adventures of the thief." Now, no one takes the above literally ; but, understands it to mean that the Bhara-tha, that narrates the gambling of the eldest of the Pandavas and the evils that resulted therefrom, should occupy the forenoon. The Ramayana of Valmeeki, whose theme is Seetha, the ideal woman, and her sorrows, is to be recited and listened to when the day draws to a close ; while, the Bhagavatha, that records in symbols the incarnation of the Supreme Purusha, Sree Krishna,—the thief who steals away our hearts—and his work among men is the best prelude one could desire to a peaceful and calm dream-life.

Valmeeki has enjoined the royal youths, Kusa and Lava, to recite just twenty chapters a day, neither more nor less. (*V. R. VII. 93*). It gives extreme pleasure to the Fathers to hear it recited, when the anniversary rites are performed in their name. Gifts of cloths cattle and gold should be made to him that reads it (*Ib. id. III*). The Coming of the Lord, the marriage of Seetha, the Installation of the Sandals, the coronation of Sugreeva, the Surrender of Vibheeshana and the coronation of Sree Rama are fitting occasions when the reciter and the expounder should be honored with liberal gifts.

XIII.—How does it benefit us ?

"This record of Rama's life purifies the heart of men, destroys their sins, and confers supreme merit. Hence the wise hold it in equal reverence with the Holy Writ ; and he who reads it with a devout heart, is freed from sin of every kind. A long and happy life is his portion in the world of men ; and when he goes away from it, he is a welcome guest in the world of Gods and is held in high honour among them, yea, his kith and kin.

Should a Brahmana read it, gift of speech is his meed, and wisdom equalled by none. Should one of the warrior race read it, the wide Earth and all it contains owns his sway. Should a Vaisya read it, merchant princes pay homage to him , nay, should a Soodra happen to hear it read, he shall win honor and glory among his kind." (V. R. I. 1).

Later on, we find (*Ib. id. 2*) that Brahma conferred upon Valmeeki the Open Eye of the Seer and said, " Nothing that relates to any of the actors in that great world-drama shall escape thy all-seeing eye—Rama, Lakshmana, Seetha, men and monkeys, Gods and Rakshasas, their acts, their words, nay, their very thoughts, known or secret. Nothing that comes out of your mouth, consciously or otherwise, shall prove other than true. Sing you a poem that shall charm away the hearts of men, perfect in its rhythm and melodious in its flow. The cloud-capped mountains, the swift-coursing rivers, and all created things shall pass away and be has naught. But, your noble song shall outlive them and never fade from the hearts of men. And as long as the record of Rama's life holds sway over the hearts of men, so long shall you sit by me in my highest heaven. "

"A rare and noble epic this, the Ramayana of honeyed verses and faultless diction, beautifully adapted

to music, vocal or instrumental and charming to hear ; begun and finished according to the best canons of the art, the most exacting critic cannot praise it too highly; the first of its kind and an unapproachable ideal for all time to come ; the best model for all future poets ; the thrice-distilled essence of the Holy Scriptures ; the surest giver of health and happiness, length of years and prosperity, to all who read or listen to it." (*Ib. id.* 4.)

"This epic confers on kings long life, fame, victory and every other blessing desired. Do you desire offspring from your loins? You fail not to get it. Is wealth your object? You have it as much as you wish. The king triumphs over his enemies and rules the lord of the Earth. The woman that listen to this holy narrative with a heart full of devotion, rejoices in her length of days and wealth of children and grand-children, even to the seventh remove, like unto the queens of Dasaratha, who saw the Lord himself come down unto the earth as children of their loins and rejoiced in everything that this world can give and the next. Anger and her sister passions find not a place in the heart of him who listens to the words of Valmeeki. He puts away all misery behind him for ever. The wanderer in strange lands is restored to the bosom of those that love him. Sree Rama is ever ready to gratify his requests. The Shining Ones are delighted beyond measure. The evil Powers that may infest his house become his very friends and benefactors. Young women do bring forth excellent sons to gladden their hearts. Those of the royal race that listen to it with a devout heart from some good Brahmana, are ever blessed with wealth unbounded and offspring numerous. In short, an evergrowing circle of kinsmen, abundance of wealth and corn, faithful and devoted wives, perfect health, long life, fame and upright heart, spiritual splendour, good brothers and every thing that the human heart can wish for—all this

and much more form the meed of him who studies, with a pure heart and devout, the noble epic of Valmeeki."—(*Ib.* VI. 131).

"The sages that frequent the world of Brahma requested permission of him to go back to the audience-hall of Rama and listen to the remaining chapters of the Ramayana."—(*Ib.* VII, 98).

"The Omnipresent Lord and his glory form the subject of the Ramayana. Hence, the Gods, the Gandharvas, the Siddhas and the Sages ever listen to it with hearts overflowing with joy. A single chapter of the poem confers the merit accumulated by thousands of Aswamedhas, Vajapeyas and other holy sacrifices. Pilgrimages to Prayaga, Naimisa, Kurushethra and other holy spots, Ganga and the other sacred rivers—all the merit accumulated thereby is his, who listens whole-hearted to the recital of the Ramayana. The gift of untold wealth to deserving Brahmanas at Kurushethra during sacrifices confers no greater merit. The Divine Hero fails not to lift his devotee even unto his world, nay, he becomes one with the Lord."—(*Ib. id.* 111).

XIV.—Other Ramayanas

We have reason to believe that the life of Rama was sung by many others besides Valmeeki, even during the life time of the Divine One. "Chyavana, the sage, sang the Life of Rama. But, Valmeeki, who came after him, obtained immortal fame" (*Aswaghosha's Buddha Charithra* VII. 48.) The Ramayanas of Bodhayana, Bharadwaja and many other Rishis are not now extant.

Ananda Ramayana

The Lord Mahadeva narrated the life of Rama unto his beloved, Parvathi. It forms a portion of the Original Ramayana in 100 crores of stanzas. It is divided into 9

cantos of 109 chapters and 12,252 stanzas. The Sarakanda goes over the same ground as the Ramayana of Valmeeki. The Yathrakanda gives an account of the pilgrimage undertaken by Rama. The Yagakanda describes the horse sacrifice conducted by Rama, as also his 108 sacred names.

The Vilasakanda depicts Rama's government, the prayer known as Ramasthavaraja and the Deha Ramayana (the inner meaning of it). The Janmakanda tells us about the putting away of Seetha, the birth of Kusa and Lava, their fight with the army of Rama and the coming back of Seetha to her lord; as also the Ramaraksha. The Vivahakanda is an account of the marriages of the scions of the house of Ikshvaku. The Rajyakanda recounts the 1000 holy names of Rama, the bringing down of the trees from the heaven of Indra, the destruction of the Asura Moolaka, the conquest of the seven Dweepas and the past births of Valmeeki. The Manoharakanda contains the Laghu Ramayana (the Summary given to Valmeeki by Narada) and the Kavachas (protective manthras) of Rama, Lakshmana, Bharatha, Sathrugna, Seetha and Hanuman. The Poornakanda relates the genealogy of the Lunar Race, the battle between the kings of the Soorya and Chandravamsas and the Passing of Rama.

Adhyathma Ramayana

It is generally held that this forms a part of the Brahmanda Purana and the printed editions confirm it. But, internal evidence shows that it was related by Visvamithra. Bhavishya Purana (III, 19) tells us that "The Lord Sankara, having thus gratified the wishes of Ramananda, vanished from the place. Later on, the holy man sought out Sree Krishna Chaitanya and served him faithfully for twelve years, subsisting solely upon milk. The Master enjoined him to compose the work known later on as the Adhyathma

Ramayana". Hence, neither Valmeeki nor Vyasa can be claimed to be its author.

As usual, Mahadeva recounts it to Parvathi. The incidents of the life of Rama are described at length, with many ethical and spiritual episodes illuminating the exoteric events.

Adbhutha Ramayana

Valmeeki narrates it to his disciple Bharadwaja. It is in 27 chapters and forms a portion of the Original Ramayana. The greatness of Seetha, the events that brought about the human incarnations of Rama and Seetha, and the episode of the thousand-headed Ravana are described at great length.

Agnivesya Ramayana

I have come across only some stanzas giving the chronology of the incidents of the Ramayana.

Sangraha Ramayana

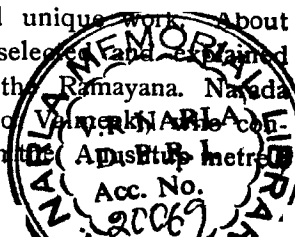
A modern work by Narayana Panditha, a follower of Sree Madhwacharya.

Yogavasishtha Ramayana

Valmeeki narrates to Bharadwaja what took place in the audience-hall of King Dasaratha when Vasishtha initiated Rama into the Science of Brahman. The teachings lean more towards the Adwaita philosophy of Sree Sankaracharya.

Manthra Ramayana

By Lakshmanarya—a rare and unique work. About 156 hymns of the Rigveda are selected and explained as the basis of the incidents of the Ramayana. Narada taught these very same texts to Valmeeki. He converted them later on into stanzas in the Anushtubh metre.



it is a summary of the epic, and forms its first chapter—the Samkshepa Ramayana. The author interprets each Manthra narratively and spiritually, while he refers the reader to Sayana, the standard commentator, for the current explanation.

The Puranas

Every one of them narrates at some length the incidents in the life of Rama ; while the Padmapurana gives a comparative account of the same in a previous kalpa.

Raghuvamsa

By the famous poet Kalidasa. In 19 chapters he relates the prominent incidents in the lives of the Solar Kings from Dileepa down to Agnivarna

Bhatti Kavya

By the poet Bhatti, who lived about the time of King Dharasena, of ruler Balabhi. Every one of the 22 Chapters of the work is built of words which illustrate some one important peculiarity in Sanskrit grammar.

Kamba Ramayana

By Kamban, the inspired Tamil poet. Night after night he listened to the various Ramayanas and the Puranas expounded by the ablest men of his time ; and the next day he sang them in melodious stanzas. He is the Milton of Tamil literature and his Ramayana is the Indian Paradise Lost.

Ramacharithramanasa

By Tulasidas, the famous saint of Northern India. He was the son of Athma Rama, and was born at Delhi. in 1575 A. D. He was warmly patronised by Shah Jahan, the Magnificent, and spent his life at Benares. In 1624 A. D. he went back unto Sree Rama, whose Life he

sang. He divides his work into 7 cantos like the Ramayana of Valmeeki, but the Balakanda is the longest of them. The Uttarakanda deals at length with the episode of the Crow-sage Bhusunda, and of Devotion in its manifold aspect.

It was thus the Ramacharithra came down to him. In a former kalpa, in a dark age of it, there lived a Soodra in the kingdom of Kosala. He was a bigoted worshipper of Siva and a bitter hater of other sects. A cruel famine drove him from his place to Ujjain, where a philanthropic Saivite took him in, relieved his wants and revealed to him the inner nature of Saivism and the fundamental unity of all religions. But, the past karma of the unfortunate man drove him on with irresistible force to the deeper depths of intolerent bigotry. Blinded with fanaticism, he came to regard his broad-hearted teacher as a heretic, and thought it his bounden duty to hold him up to criticism and ridicule. One day his master chanced to come into the temple where the misguided man was seated in devout meditation upon his God. Big with conceit, he rose not to salute him ; but, sat on with a look of pity and contempt upon his face. His teacher minded it not, so great was his heart and so full of pity for the erring one. But, the Lord Mahadeva could not pass over the open insult to his servant. "A serpent thou shall become" said he "and of unwieldy bulk." The Teacher, pained to the heart at this unlooked-for doom of dread, besought of the Lord to mitigate the severity of the sentence. "Nay" replied Siva "it can't be undone. But, your intercession shall preserve him from the blinding force of births and deaths. His course shall be unimpeded on earth, and he shall remember his past." Thus, the fanatic Saivite became an ardent devotee of Sree Rama ; and many were the houses of flesh he abode in. In one of them he was a Brahmana; and sought the lonely retreats of Mount Meru,

where he came upon the Rishi Lomasa. Our friend clasped his feet in reverence and prayed to be instructed in the Science of Brahman. Lomasa tried to draw his heart towards the Absolute, beyond all attributes, beyond all Name and Form. But, he felt himself out his death in it and prayed off to be initiated into the worship of Sree Rama. Again and again he crossed the sage, who, out of patience with him, cried out, "A croaking crow thou shalt become." (We should not jump to the conclusion that Lomasa, the sage of restrained self, could not keep his temper. Far from it. He was but the mouthpiece of the karma of the man, that came to a head at that moment). But, the Brahmana had now a clearer intellect and a calmer heart. He accepted with gladness the apparent curse as one more debt paid, as one more stone removed from the Path of Progress. Lomasa thereupon instructed him in the mysteries connected with Sree Rama and narrated unto him the Life-record of the Divine One, known as Ramacharithra Manasa. The crow passed beyond the portals of Death ; Time had no power over him. His vision was unclouded and saw far into the heart of things. Rama had not a more ardent devotee. He was the great Yogi, *Bhusunda*.

When Rama was bound by the magic weapons of Indrajith, Narada despatched Garuda, the Divine Bird, to destroy them. Now, the messenger was seized with a cruel doubt—"If Rama be the Supreme Brahman, how could Indrajith or any other prevail over him ?" He prayed Narada to enlighten him on the point. Narada sent him to his Father Brahma who passed him on to Mahadeva, the supreme hierophant of the mysteries connected with Rama. But, Sankara transferred him to Bhusunda, the latest addition to the fold; and Garuda heard from the crow the Ramacharithramanasa, as also the deeper truths connected with the Lord's Illusion and doings.

One day Mahadeva happened to visit Agasthya ; and Parvathi went along with him. There they had the pleasure of listening to the life and adventures of Sree Rama as narrated by the sage. Mahadeva, struck with his extreme devotion to Rama, instructed Agasthya in the deeper mysteries of the Divine Incarnation. In the course of time, Mahavishnu came down on earth as Raghava, exiled himself to Dandaka, lost Seetha, and went in search of her with a breaking heart and woe-begone countenance. Sankara failed to meet him then, try as he would. Later on, his wishes were gratified. Bhavani, who was with him, could not refrain from exclaiming to herself, " And so this is Sree Rama—who bewails the loss of his wife like any countryman ? And this is what Sankara would persist in regarding as the supreme Brahman and the object of his worship ? Verily, Agasthya was a little too enthusiastic over his hero." Sankara warned her of her grievous mistake, and let her into the truth about Rama's incarnation. " How is it, my dear, you fail to see that all this is his delightful illusion ? He is a man now and a forlorn lover ; he cannot but play the part to perfection." But, Parvathi would not yield her point. Then, Sankara advised her to go by herself and subject Rama to any test she liked ; for, that is the only means of convincing an obstinate sceptic. Accordingly, Rudrani repaired to where Rama was and stood before him as Seetha. Lakshmana could not pierce through the illusion ; but, Rama quietly called out, " Greeting to you, sister mine ! Where have you left Sankara and what would you in these frightful solitudes ? " Parvathi was dumb-founded. Wonder, a smarting sense of defeat, shame at being found out and fear for the consequences overcame her. She went back to Paramasiva ; and Rama took the opportunity to mystify her still more. Wherever she turned, there she saw

Rama, Lakshmana and Seetha, adored by countless hosts of Gods, sages and Thrimoorthis (Brahma, Vishnu and Siva). But, when she looked back, lo ! it vanished. Sankara asked her with a smile, " Well, I hope you are satisfied. I am curious to know how you tested him." But, her evil hour was upon her still and she blurted out, "Nay, I thought better of it and tested him not. Your arguments were enough to convince me." Now, Mahadeva's heart was heavy with grief ; Parvathi could not withstand the illusion cast upon her by Rama ; and she could not keep her lips from a lie. Then, he bethought himself that she had, though for a time, assumed the guise of Seetha the Divine Mother. " No more in this incarnation shall I regard this woman as my wife ; she is a mother to me and sacred." The Gods sang his praises high, who testified his devotion to Rama by such a terrible vow. Sometime after, Parvathi came to know of it and prayed hard to be forgiven ; but Siva was in deep meditation and could not reply ; and she dragged on a miserable existence in that body of hers for about 87,000 years. At last Sankara arose from his Samadhi and the first thing he did was to recite the holy Names of Sree Rama.

Daksha's sacrificial rite, his insult to Siva, Parvathi's abandonment of her body, her re-birth as the daughter of Himavan, her prolonged austerities to become the wife of Sankara, her marriage to him, the blasting of Manmatha, and the birth of Karthikeya followed in due course. One day Parvathi reverted to the old topic and begged her husband to clear her doubt. And Sankara, out of the supreme compassion of his heart, narrated to her the Ramacharithramanasa, even as Bhusunda gave it to Garuda. The sage Yagnavalkya got it from the crow, Bharadwaja from Yagnavalkya and Thulasidas from one of his pupils.

The Jaina Ramayana

This forms the tenth chapter of the VIIth canto of the work, Thrishashti-elakapurusha-charitra, a work written in the Prakrith dialect by Hemachandracharya, the Jaina. There is very little in common between the Rāmayana of Valmeeki and the Jaina Ramayana. And that is excuse enough for my giving the readers a brief summary of it.

Bharathakhanda forms one of the nine portions of Jamboodweepa, the first of the seven globes that go to make up this Earth-chain. And at Vineetha, a lovely town in it, held sway King Sagara, of the royal line of Ikshvaku. Hunting was a passion with him, to which he sacrificed his kingdom and its cares. One day he chased a deer far, far into the woods, when his horse got out of hand and took him into a strange wood that he had never before been in. Suddenly it fell dead from exhaustion ; and Sagara, faint with hunger and fatigue, trudged on wearily for a long time, until he came upon a lovely lake hidden within a thick grove. He threw himself down on its banks to rest, too tired to quench his burning thirst at the cool waters that lay to his hand. Soon he was conscious of some other presence near him, and casting his eyes in that direction, a vision of beauty dawned upon him.

A young maiden, in the prime of youth and loveliness, stood at a distance, gazing with curious eyes of fear and shyness upon the strange visitor. The grace that pervaded her form and her every movement, the dazzling radiance that enveloped her like a halo, and the stamp of nobility about her deprived him of every bit of self-control he claimed to possess ; and there he stood staring at her, like any greenhorn fresh from his fields. But, the maiden was as much at a loss to account for the strange emotions that played over

her heart and rooted her feet to the spot, perforce to gaze upon the intruder with wonder-waiting eyes. It was a case of mutual love at first sight. All at once, a call from some one near broke into the lovely dream and like a flash, the girl vanished back into the grove. Sagara, who by that time had fairly lost all consciousness of where he was, or what he was doing, was rudely awakened to a sense of reality and closed his eyes to see if he was not the victim of some strange optic illusion. When he opened his eyes, there stood before him an aged man who wore the livery of a king upon him. He bowed to Sagara with the deepest reverence and said, "Lord ! I am entrusted with a message to you which I beg to lay at your feet. It might not be unknown to you that Sulochana, of the race, ruled at Gaganavallabha, hard by the Vidyadhara Mount Vaithathya. He had two children, a boy Sahasranethra and a girl Sukesi. Poornamegha, of the same race and lord of Rathanapura, was a suitor for the hand of the princess ; and as Sulochana would not favour his suit, the lover made war upon him, slew him in battle and annexed his kingdom. But, the God Chakrapani saved the lives of the children, and led them on to this forest, where they have lived ever since in disguise. It seems that Sukesi, the princess, saw you here. Her heart has gone out to you and she would give you her hand in marriage. Her brother (to whom you are not unknown by fame) looks upon it with supreme satisfaction and has sent me here to request you to repair to their lowly abode."

Sagara was overjoyed at this unexpected turn of events that promised to gratify the wildest hopes of his heart, and gladly followed his guide. He married Sukesi, and lost no time in leading an army against the usurper, whom he defeated with dreadful loss. Sahasranethra ruled over his father's dominions, and the lands of his foe.

Some time after, the friends made a pilgrimage to a famous shrine of Lord Jina, in a grove near the town of Saketha. As Fate would have it, Sahasranethra came upon Poornamegha, the murderer of his father and his son Ghanavahana. Blind with rage, he slew the father out of hand and was at the point of sending the son after him, when Lord Jina stayed his arm. Then, Sagara prayed of the Lord to lift the veil from the past. "What causes brought about such a deadly hatred between Poornamegha and Sulochana, between Ghanavahana and Sahasranethra? Why should myself and Sahasranethra be drawn towards each other by feelings of strongest affection?" Then, the Lord opened their eyes to the past, and said:—"There dwelt, of yore, at Adithyapura, a merchant by name Bhavana. He was away in other lands trading for a long time; when, he was seized with a fit of home sickness, and travelled back as fast as he could. He left his friends and fellow-travellers far behind, and came back to his home some time after midnight. In the anxiety of his heart, he knocked loud and vehemently for admittance. But, wonderful are the ways of Fate. His son Haridasa, thus rudely roused from his deep slumbers, mistook his father for some daring dacoit, least expecting his parent's arrival at that time. He rushed out in anger, and alas! struck him dead, his poor father at his own threshold, when his heart was beating high with the anticipated delight of meeting, after so long a period of separation, those whom he loved most. But, inexorable karma could not be stayed in its course; and they were born later on as Poornamegha and Sulochana, with the old fierce animosity still ablaze in their hearts.

"A devout ascetic you were in your last birth; and two disciples you had, Sasi and Avali. One day, they chanced to quarrel over something, and Sasi killed his friend in a fit of fury. They are no other than Ghanavahana and

Sahasranethra ; and their last thoughts still dominate their hearts. Avali was your favourite and is now your friend and kinsman."

This marvellous story, this page from the past, was listened to with deep wonder and surprise by every one present. But, none drank in the words of the Lord with greater avidity than Bheema, one of the door-keepers and a Rakshasa by descent. All at once he rushed from his place to where Ghanavahana stood, fell upon his neck with tears of joy, and cried, "In my last birth I was Vidyuthnethra, the king of Kanchanapura, and you were Rathivallabha, the son of my heart. The great gods have restored you to my arms after so long a time. But, full well do I know that my days are over, and I must quit this body. So, receive from me this diamond necklace and the arts of illusion of which I am a master. I crown you king of Lanka in the Rakshasadweepa, as also of the Pathala Lanka, six Yojanas deep below the Earth. May you live long and happily to perpetuate on earth the line of Rakshasas."

Accordingly, Ghanavahana became the ruler of the Rakshasadweepa. His son was Maharakshasa, who begat Devarakshasa. His son Keerthidhavalā took to wife Devī, the daughter of Sreekantha, who ruled over Vaithathya. Thatithkesa succeeded him in the sovereignty of the Rakshasadweepa.

Meanwhile, Pushpoththara of the Vidyadhara race, and ruler of Rathanapura, had long contemplated an alliance between Devī and his son Padmoththara; but, as her father would not hear of it, he resolved to revenge himself upon him. Now, Padma his daughter, had long loved in secret Sreekantha; who, coming to know of it, carried her away in his aerial car. Pushpoththara was beside himself with rage and was at the heels of his foe,

vowing dire vengeance upon him. But, Keerthidhavalā interfered, and reconciled them ; whereafter, they became fast friends. Pushpoththara installed Sreekantha as the ruler of Vanaradweepa, where the latter made Kishkindha his capital. His son was Vajrakantha, who begat Dadhiratha.

Once, Sreechandra the wife of Thatithkesa, requested her husband to take her out for a pleasure trip in the aerial car. They went to Vanaradweepa, and had a very pleasant time of it ; when, a monkey tore at Sreechandra with his claws. Thatithkesa was so much enraged that he struck him dead on the spot. A devout follower of Jineswara the Lord of Compassion, he felt supreme remorse for having taken the life of a living thing. An ascetic happened to pass by, and the king questioned him as to his unwitting crime. The holy man's exhortations were so powerful as to arouse in his heart supreme indifference to the things of the world. He installed his son Sukesa on the throne and donned the orange-robcs of the Sanyasi. Dadhiratha, the ruler of Vanaradweepa, had a similar turn of mind and entrusting his kingdom to his son Kishkindha, renounced the world.

Meanwhile, a great Swayamvara was announced at Adithyapura, ruled over by Manthramali. On that occasion, his daughter Sreemala threw the garland of flowers around the neck of Kishkindha of the Vanaradweepa and thereby choose him out as her partner in life. Asanivega of Rathanapura resented it as an insult to himself, fought with the successful lover and drove him out of his kingdom. Sometime after, Sukesa underwent a similar fate at his hands, when the two companions in misfortune retired to Pathalalanka with their followers, and lived a happy life there and fearless. There Indrani, the wife of Sukesa, gave birth to Mali, Sumali and Malyavan ; while Sreemala begat Adithyarajas and Riksharajas.

Mali somehow came to know that his ancestral Lanka was in the hands of the ruler of Rathanapura; he repaired thither, drove him out of his new conquests and regained his kingdom. Later on, he marched upon Rathanapura and its ruler. Indra was then the king. His mother Chithrasundari was possessed of an evil spirit, that filled her with a strong passion for Indra, the Lord of the Celestials. Her husband came to know of it, and gladdened her heart by assuming the form of the object of her love. A son was born unto her, whom she named Indra. But, the boy did not stop there; he imitated his great name-sake in his weapons, retinue, vehicles and other signs of royalty and ruled long and well. Mali, the Rakshasa, fell in battle with him. Thereupon, the conqueror made over Lanka to Vaisravana, the son of Visravas and his wife Samseka. Then Sumali and Malyavan hid themselves in the Pathalalanka and led the life of ascetics. But, Sumali never despaired of restoring the fortunes of his house; so, he took to wife Kekasi, the daughter of Vyomabindu, by whom he had three sons Rathnasravas Bhanukarna (Kumbhakarna), Vibheeshana and a daughter Soorpanakha. The boys were endowed with extraordinary strength and might and stood over sixteen and a half bows-length in height. Rathnasravas, the eldest, one day came upon a necklace of gems that belonged to his father and lightly placed it round his shoulders. Now, its might was such that none could so much as move it an inch; thousand deadly serpents guarded it day and night. Sumali watched that wonderful feat of his son and, struck with the reflection of the face of the boy in the nine gems, named him Dasamukha (ten-headed).

Sometime after, the young man came to hear from his mother how their house had been rulers of Lanka and the Rakshasadweepa, how they were dispossessed of it, and were leading a hole-and-corner existence down there

as sanyasins. The spirit of his ancestors was upon him ; and he retired to the depths of Bheemaranya, from which he returned master of a thousand magical arts. He married Mandodari, the daughter of Maya of the Vidyadhara race, and had by her a son Indrajith. Six thousand Gandharva women became his wives later on. He attacked Vaisravana, drove him out of Lanka and held sway over the Rakshasadweepee with great pomp. One day, he came to know through Pavanavega that the sons of Kishkindha, the old friend of his house, was thrown into hell by Yama, a descendant of Indra of Rathanapura. He proceeded to where they were, relieved them from their misery, drove Indra from his kingdom and made Adithyarakshas the ruler of Kishkindha's dominions, while Riksharajas was placed over Rikshapura in the Vanaradweepee. Adithyarakshas took to wife Indumathi, by whom he had two sons Vali and Sugreeva. Riksharajas married Harikantha, who bore him Nala and Neela.

Reports of the mighty strength and prowess of Vali reached Dasamukha's ears ; and he proceeded forthwith to Kishkindha and his army with him. But, Vali could not understand this unprovoked attack ; so, he simply caught up the Rakshasa and placed him in durandee vile. Dasamukha had ample time for reflection and repentance ; he frankly confessed to Vali that he had miscalculated and had caught a Tartar ; he prayed hard to be set free, and vowed deathless friendship and gratitude. Vali, for all his strength and valour, seems to be a good soul and soft-hearted ; and he allowed Ravana to go back in peace. Some time after, Vali installed his brother Sugreeva in his place and retired to the charming solitudes of Mount Meru to lead a life of quiet meditation. Sugreeva gave his daughter Sreeprabha in marriage to Dasamukha and celebrated it with extraordinary pomp and splendour.

Long afterwards, the Rakshasa monarch fell in love with Rathnavali, a goddess of Nithyaloka and went thither in his aerial car. All at once its course was checked; and looking down, he saw that it was Mount Meru and Vali seated there plunged in profound meditation. Fired with wrath at this insult to his majesty, he attempted to root out the mountain and Vali along with it. The monkey smiled in pity and, not disposed to be too hard upon the fool, pressed down the mount ever so much with his toe. Dasamukha could not free his hands from between the mountain and the earth. Long did he howl in his agony; and heart-rending were his prayers and protestations to Vali, who, tired of it all, let him go. This incident gave the Rakshasa a fresh epithet—the Howler (Ravana).

Sometime after, he won the grace of Jineswara and was allowed to obtain from Dharna, the serpent, the magical art known as Sakthi. Now, the ambition to rule over the broad earth and the kings on it caught him in its grip; and, with Sugreeva to aid him, he started on a campaign of conquest. On his way, he broke his journey at the banks of the river Narmada to bathe and rest a while. He was engaged in devout worship of Jineswara on the pleasant sands of the river, when Sahasramsa, king of Mahishmathi, kicked away the dam that kept back its waters. The rolling torrent came upon Ravana all too soon and washed away his image and the articles of worship. Ravana, beside himself with rage, attacked Sahasramsa and took him prisoner; but, set him free at the earnest request of his father Sathabahu. Sahasramsa never recovered from the blow; he made over his kingdom to his friend Anaranya, and took holy orders. But, the contagion spread to the new ruler, who placed his son Dasaratharaya on the throne and became a sanyasin.

During his travels, Ravana came upon king Maruth-tharaya, who was engaged in a grand sacrifice. Countless sheep and cattle were tied to the sacrificial posts, patiently awaiting the hour of their death and deliverance. Ravana, as a true follower of Jineswara, could not bear to see this wanton cruelty, this hecatomb of innocent animals, with no words to voice their misery but a cry. In a fit of fury, he made sad havoc of the sacrifice. Narada, who set on Ravana to this act of mercy, came there, praised the Rakshasa and his piety, and said to the assembled crowd, "There lived of yore a great teacher by name Ksheerakadamba. His son Parvathaka, the prince Vasuraya, son of Abhichandra of Sukthimathi and myself the third, were disciples under the holy man. One day, he gave us each a bird made of flour and told us to kill it where there were none present. We took different directions. The others came back after a time and described how they killed their birds and where ; but, I came back to the teacher and said, 'Reverend Sir ! Try as I would, I failed to find a place where there is none ; and further, I hold that harmlessness to all sentient beings is the highest virtue. The master was mightily pleased with me and condemned the others to long periods of life in hell. But, Parvathaka his son, wanted to know the why of it and argued the point with me. "The Vedas enjoin on us the sacrifice of *Aja*. Now, the word has no other meaning in good honest Sanskrit than a sheep or a goat.' 'But' cried I 'the same word has been understood to denote that which is not born. Now, what can it mean, in the name of common sense, but grain that has been kept over three years ; for, then, it is useless as seed. The Vedas, ever intent upon putting down every tendency to harm any sentient being, declare that all sacrifice should be made with such grain ; that is how *Aja* should be interpreted.

Grain having the power of reproduction in it is, in a way, a sentient being ; and it must not receive harm at our hands. How absurd to apply the passages to authorise sacrifice of animals, so much higher in the scale of evolution than grain!' But, Parvathaka was hard to convince ; so, I referred the matter to Vasuraya as the umpire. He too decided it in favour of my opponent. But, the Gods, who are ever by us, were incensed at his unjust decision and condemned him to hell." The assembled multitude were loud in their praises of Narada for the masterly and lucid manner in which he had solved a very vexed question and let light upon it. Maruththaraya paid no heed to the ruin of his sacrifice ; he placed to heart the words of Narada and bestowed his daughter Kanakaprabha in marriage upon Ravana.

The Rakshasa king next proceeded to Mathura and was the guest of Madhu, who was the envied possessor of a trident given him by God Chamarendra. A warm friendship grew up between the two, and Ravana cemented it by giving his daughter Manorama as a wife to Madhu. News reached him through his spies that Nalacoobara was ruling his subjects with a rod of iron ; and Ravana proceeded there in all haste to punish the tyrant as he deserved. But, his wife Uparambha, a good woman and virtuous, interceded for him and promised that he would turn over a new leaf ; whereupon, Ravana left him in peace and turned his arms against Indra of Rathanapura. Now, Indra had for long years kept his name untarnished, and had jealously guarded his title of 'the Invincible.' But Fate fought against him in the shape of Ravana ; and he drank of the bitter cup of defeat. Nirvanasangama, his teacher, reminded him of a past evil deed of his, when he insulted Ahalya, the wife of a holy man Anandamali ; his defeat might be, in a way, an expiation of the sin, Indra was consoled somewhat.

Thus, Ravana ranged over the earth, now winning hard victories over some and anon suffering shameful defeat at the hands of others. On his way back to Lanka, he was met by Ananthaveerya, the sage, who said to him, "Dasamukha, my son ! you have incurred much sin by violating the wives of others. A heavy punishment is in store for you through the Lord Vasudeva. You will lay violent hands on his wife, and he will be your Fate." Now, Ravana's heart sank within him, at these words of evil omen. "Well " he said to himself, "let the dead past bury itself. No use of crying over spilt milk. Henceforth at least, I shall keep my heart away from those who place not their affections on me."

There was a king, by name Mahendra, who held sway at Mahendrapura, near mount Vaithathya. He had a wife Hridayasundari and a daughter Anjanasundari. Countless were the princes that sought her hand in marriage, and sent their horoscopes and portraits to her father. Mahendra consulted with his ministers, and chose Vidyuthprabha and Pavananjaya as the best of the lot. Now, Vidyuthprabha was the master of unbounded wealth, was extremely proficient in all the arts and sciences of the time, and was gifted with marvellous beauty; but, the stars promised him a very short life. Pavananjaya, the son of Prahladaraya, who reigned at Adithyapura, was not endowed with such excellences as his rival ; but, the astrologers guaranteed him a very long life.

Naturally, the father chose the latter as a meet husband for his girl, fixed the day of marriage and sent word to his friends and kin that he would celebrate it at a town near the holy spot Manasatheerththa. Well, they assembled there in due course, and the preliminary rites were conducted with magnificent pomp. Pavananjaya was no fool. He knew very well that the choice fell upon him not because he was

a more eligible party than his rival, but because his life was an unusually long one. He could not repress the natural curiosity to know how his affianced took it, how the king and his people viewed it. He managed to cenceal himself in the apartments of the princess, with a view to hear for himself what they thought of the match. Anjanasundari and her two friends touched upon various current topics for a time; when, one of the girls turned to the other and said, "I cannot, for the life of me, make out why our master should pass over Vidyuthprabha, the most beautiful and wealthy of all the princes we know, and pitch upon Pavananjaya as a husband for our princess. May be you are in the secret." "Nay, nay" replied the other "there is nothing in it to make a secret of. Vidyuthprabha has but a short life before him; and Pavananjaya has an unusually long one. At least that is what the astrologers give out. That is all." "What a pity!" rejoined the first "Better a short life and sweet than a long one and dreary. A cup of nectar and—death the next moment, is what I would prefer to unending draughts of poison and—a lease of life, longer if possible than that of Father Time.'

But, Anjanasundari quietly listened to it as became a dutiful daughter. Her face was as inscrutable as a sphinx; nor did she chide her maids for taking that extraordinary liberty with her and the object of her father's choice. Pavananjaya unfortunately jumped to the conclusion that the princess accepted him not for his own sake; his only recommendation was that the astrologers guaranteed him a very long life. He was the last man to make a scene. His friends, his kin and the guests shall never come to know the great sacrifice he made for their sake. He would go through the affair as if he were the most ardent of lovers; but, Anjanasundari must be a stranger to him for the rest of his life. Well, the marriage came off as grandly as any one could wish.

Pavananjaya took his bride home to his capital, gave her a splendid suite of apartments, numerous retinue and every comfort that heart could desire ; but, he never set his eyes upon her.

Ravana the Rakshasa, sustained shameful defeat at the hands of Varuna and sent word to his friend Prahladaraya to come and lead his troops against the foe. Pavananjaya caught at the opportunity to escape from a cheerless home. His parents and wife did their very best to detain him ; but he heeded them not. He travelled far during the day and encamped at night on the shores of Lake Manasarovara. It was insufferably hot and sultry. Nature seemed to hold her breath in pain. Pavananjaya rolled on an uneasy bed, listless and too tired to sleep. A swan sent up from somewhere near a doleful wail, calling upon her mate that came not. It aroused in the prince a train of thought, that unconsciously led him to reflect upon the life of happy couples, of love-matches, and of the course of true love that did run smooth. His mind had been under a cloud, and his heart warped and unnaturally perverted. What a brute he had been ! And what an angel of goodness and patience his wife had proved herself ! His unbounded self-conceit had certainly misconstrued her maiden modesty and silence, into a loveless heart and utter apathy. Well, he was glad that he had found out his mistake before it was too late. Not a moment should be lost in making ample reparation, even to the fullest. So, he took horse at once, and, before midnight, was at the gates of his palace unknown to any. He sought the presence of his wife ; and, to her great surprise and bewilderment, confessed everything frankly and honestly, and besought her to pardon him and forget the past if possible. They had a very happy time of it that night ; and in the small hours of the morning

Pavananjaya took leave of his wife, promising to be back as early as possible. As a sign of his visit to her that night, and to silence any scandal in case she conceived and bore him a child, he gave her his signet ring and rode back in all speed to the camp.

Anjanasundari did conceive and it came to the ears of the king and queen. They would not listen to any explanations. They would not bestow a glance at the signet ring she produced. They would not heed the advice of their prudent minister to take no action until their son should come home. The unfortunate girl was made to leave the capital the very next day. Her parents were, if possible, more stupid and pig-headed. "You do not want us to believe that they are fools enough to punish an innocent girl. *Here* is no place for you."

Now, the princess had a very dear friend of hers, by name Vasanthathilaka. She sought her out and requested shelter and help from her when her hour of pain and misery should come upon her. For once, the tie of friendship was stronger than the tie of blood. A loving heart saw more clearly than Age and crabbed Prejudice. She consoled the heart-broken girl and assured her that she would see her through at any cost. They left the abodes of men far behind and repaired to the wild woods, travelling by easy stages, and subsisting on the kindly charity of those they came across. At last they reached Hanupura, a sort of oasis in the midst of a dense forest, and put up for themselves a sort of cottage near the hermitage of Amithagathi, a holy man. One morning Vasanthathilaka approached him and asked, "Holy sir! What will become of my poor friend? The child in her womb—has it happy days before it?" And to her replied the sage, "In her last birth this lady was Lakshmeevathi, one of the two queens of Kanakaratha. She

hated her rival, and in sheer spite, stole the image of Jineswara that she worshipped, and threw it on a heap of rubbish. But, repentance came upon her soon. She brought back the image and prayed to the Lord to pardon her sacrilege. That is why she was hounded out by her kith and kin. Her timely repentance will bear ample fruit, in that a son would be born unto her; and great will be his fame in all the worlds. The cloud that now darkens her fair name will soon pass away and she will be taken back with joy and honor by the very people who have discarded her."

Shortly after, Anjanasundari gave birth to a son. It was a Sunday in the month of Chaithra and the constellation Sravana ruled the day. *Hanumantha* they called him, from Hanupura, where he was born. Mighty were his feats and marvellous his deeds even as a child; and the fame of his strength and prowess flew far and fast. One morning he saw the rising Sun and mistaking it for a nice plaything, sprang into the air to bring it down. But, he found out his mistake and alighted on mount Sreesaila, which was shattered to pieces through the shock.

Meanwhile, his father Pavananjaya made war upon Varuna, routed his army and delivered from captivity Khara and Dooshana, the brothers of Ravana. Thereafter, he returned to his kingdom, covered with glory and loaded with honors and presents by the Rakshasa king. A terrible shock awaited him at home. His wife, his new-found love, was mercilessly driven from the town by his own parents, who ought to have known better—and all because she had born in her womb the happy pledge of their reunion after long years of desolate misery. They might have at least waited for him to come back; *he* had a voice in the affair; *he* had more vital interests at stake. He called the people together and related to them how he had cruelly misunderstood his innocent wife, how happy Fate

brought them together, how he provided against that very contingency and how his parents were obstinately blind to the truth and had perpetrated an unheard-of cruelty. His house was left unto him desolate. His heart was far away and with his wife. He had no call to remain where the persecutors of his wife abode. He would go out into the world and search even to the remotest corners of it, even if the search should end with his life. Long did he wander and far did he roam, until at last one happy day he came upon them at the outskirts of Hanupura, living all humbly. He clasped his dear wife and dearer child to his breast. Vasanthathilaka, a mother to the poor girl when her own flesh and blood cast her out with scorn—he could not thank her enough nor think of any return of gratitude, except humbly praying her to live with him all her days and continue to be a mother to himself and his wife. They came back to his kingdom and lived there long and happily.

Hanumantha rendered signal service to Ravana the Rakshasa, who, out of a heart full of gratitude and delight, gave him to wife his daughter Sathyavathi. His sister Soorpanakha was not less grateful and bestowed her daughter Ananthakusuma upon him. On his way back, Sugreeva and Nala invited him to stay with them, and coming to know of the great service rendered by him to their old friend Ravana, gave him their daughters Padmaraga and Harimalini to wife.

King Vijaya ruled at Ayodhya. Himachooda was his wife and he had two sons Vajrabahu and Purandara. The elder took Manorama to wife; but, after a time, they entered the order of the monks. The younger came to the throne, and after him, father and son, Keerthiratha, Kosala, Hiranyagarbha, Nahusha, Saudana, Simharatha, Brahmaratha, Chathurmukha, Hemaratha,

Satharatha, Vathayapritha, Varidhara, Indudhara, Adithya-ratha, Mandhatha, Veerasena, Prathimanya, Prathibandhu, Ravimanyu, Vasanthaethaka, Kuberadaththa Kumku, Sarabha, Dwiratha, Simhadasava, Hiranyakasipu, Punja-sthala, Kakuthstha, Raghuraya and Anaranya. His son Dasaratha reigned at Ayodhya long and happily. King Janaka of Mithila was his contemporary and faithful friend.

One day Ravana met Narada, and asked him in a spirit of of banter, "Now, tell me when I am to die and by whom?" To whom Narada replied, "The son of Dasaratha, King of Ayodhya and the daughter of Janaka of Mithila are your Fate." Ravana was dumb-founded at this unexpected turn of the conversation. Narada had taken him all too seriously and had spoken out a very unpleasant prophesy. But, he would cheat Destiny and give the lie to Narada; he would make it utterly impossible for Dasaratha and Janaka to have any children at all; he would lay them out as corpses and there was an end of it. So, he sent his brother Vibheeshana to make away with them; but, they had word of it before hand and were far away by the time their enemy was upon their city. Vibheeshana executed the orders of Ravana upon the life-like images that the kings had left on their throne and reported to his brother that the objects of his apprehension were no more.

Meanwhile, Dasaratha travelled a long way and settled in the Magadha country with his wives Aparajitha, Sumithra, Kaikeyee and Suprabha. In a battle with an enemy who attacked him wantonly, Kaikeyee rendered him signal service and in return got from the king two boons, which she reserved for some future occasion to ask. Dasaratha had four sons. One night Aparajitha, his eldest wife, saw in her dreams a lion, an elephant, the sun and the moon. The astrologers interpreted it that she would give birth to a son whose fame would

spread over the whole world. Shortly after, a son was born to her, as beautiful as the Goddess Lakshmi who dwells in Brahmaloaka. He was an incarnation of one of the gods. They named him Padma, from the lotus on which Lakshmi sits; Rama was another of his names. The second wife likewise dreamt of a lion, an elephant, the sun, the moon, the fire, the ocean God and Lakshmi. A son was born to her, blue in hue, overshadowed by Mahavishnu. They called him Narayana and also Lakshmana. The third wife, Kaikeyee, begat Bharatha, and Suprabha was the mother of Sathrugna. About the same time, Janaka married Vaidehi and had a daughter, Seetha by name.

Later on, Atharangama, the Mlechcha king over Mayuramala, the capital of Barbaradesa, north of mount Kailas, attached Janaka, who requested his friend to assist him. Rama obtained permission to go instead of his father and defeated the enemy. This induced Janaka to give him his daughter Seetha to wife. Now, Narada came to hear of the extraordinary beauty of the princess and repaired to the house of Janaka to have a sight of her. But, Seetha was horribly frightened at his monstrous ugliness and would not come forth. Stung to the quick, Narada induced King Bhamandala to abduct Seetha. But, his father Chandragathi stopped it and sent word to Janaka to give Seetha in marriage to his son. "What a pity!" exclaimed Janaka "I have already promised her hand to Rama." But, Chandragathi would not drop the matter there. 'Such a gem of a woman shall never be the prize of pure luck; worth, merit and valour must have a voice in it too. I will send you a famous bow, Vajravarta. Should Rama succeed in so much as bending it, Seetha shall be his.' Janaka acceded to the proposal and invited Rama to fulfil the conditions. It was but child's play for the hero; and Seetha became his wife,

Lakshmana married eighteen maidens of the Vidyadhara race ; and Bharatha married the daughter of Janaka's brother.

Thereafter, Dasaratha was enabled to regain, through the grace of Jineswara, his lost kingdom of Ayodhya. But, the snows of age chilled his heart and he resolved to install Rama in his place. It was then that Kaikayee came forward and requested him to fulfil his promise unto her. "With the greatest pleasure" replied Dasaratha "Then," said Kaikayee "send away Rama to the distant forests and place my son Bharatha on the throne." Dasaratha, whose heart knew no deceit, whose lips were never soiled by an untruth, bowed his head in sorrow and consented to condemn to long exile the darling of his heart. Bharatha went on his knees to Rama and besought him to remain at Ayodhya and accept the throne as his lawful right. But, Rama took an example from his father and was bent upon going away from the kingdom. The old monarch had, without a moment's hesitation, sacrificed his life and every thing that it could offer him on the altar of Truth and Duty. Would he, the son of such a noble father, tarnish by his weakness for power the bright fame of his ancestors that shone far far into the illimitable past ? His father's promise, of which the price was his life, should be kept in full.

Rama, Seetha and Lakshmana travelled long and far, and at last entered the dense forests of Pariyathra. They passed by mount Chitrakoota and many days' journey from it, came upon a town where they found no living soul. Rama called unto him a hunter that stood by, and asked him the reason of it "Lord!" said the man "this is or this was the famous town of Dasanga. Vajrakarni, a petty ruler, governed here with great fame and justice. He was a devout follower of Jineswara; he cut his image on his signet and vowed

that he would never bow his head to any other, god or man. This reached the ears of Simhadasa, his lord and master, who came down upon him with a large army, drove him and his subjects from the town and reduced it to the state you now see it in." Rama was extremely pained to hear it. He directed Lakshmana to punish Simhadasa for his wanton injustice and brought about a better understanding between him and Vajrakarni. This enabled the latter to devote himself heart and soul to the worship of Lord Jina.

Thereafter, they dived deeper and deeper into the dark woods and one day came upon a lovely princess wandering about in man's attire. They consoled her and came to know that her father king Valakhilya was defeated and kept in prison by Kaka, a hunter-king. Rama sent Lakshmana to slay Kaka and free Valakhilya from bondage.

Another day, they travelled far and suffered much from heat, hunger and fatigue. A large banyan offered them a welcome refuge under its pillared shade. A Yaksha, who had made the tree his home, came down and offered reverent worship to Rama and through his magic, a beautiful town arose on the spot, where the exiles lived for a time.

One day, Rama reached the town of Vijayapura and was sauntering through the lovely gardens on the outskirts, when he saw a beautiful girl about to put an end to her life. He ran to her and succeeded in thwarting her purpose. "My good sister! How could you ever think of going into the presence of your Maker unbid and before your time?" "Lord!" replied the maiden, in accents of bitter despair, "doubtless you rejoice in having saved my life and regard it as a great benefit done to me; but, if you knew what misery I was trying to escape from, you would have been the first to kill me out of sheer pity"; and she burst into a flood of tears, Rama

blamed himself for having caused her useless grief and resolved to lighten her load of sorrow, if that were in his power. "Grieve not, my child ! Tell me what your heart yearns after ; and you *shall* have it." Then she took heart and said, "He who stands by your side, your brother Lakshmana, is the cause of all my woe. Mine is a hopeless love unreturned. Better dark death than a life of dire misery, a living hell. Now, see you not that your promise is beautifully fulfilled?" and she laughed out of very bitterness. Rama turned to Lakshmana and said, "My dear, you see that this lady is endowed with no ordinary attractions of mind and body ; she has set her heart upon you ; and I have passed my word to see her happy—which you never knew me to break. So, it would give me infinite pleasure to see you take this worthy maiden to wife." Lakshmana, to whom his brother's word was law, raised the poor girl from the depths of hopeless despondency to the highest pinnacle of joy and delight. She was to remain with her parents until they came back to take her to Ayodhya.

On their way, they came to know that Athiveerya, king of Nandavatha, was working up a conspiracy against his master and over-lord Bharatha ; and Rama punished him as he deserved.

Another time, they stayed at a town named Kshemanjali, where Lakshmana married princess Jithapadma. Two Brahmanas that lived in the mountain valleys sought his feet and were raised by him to the highest heavens.

Then, they came to the Dandakaranya, so named after Danda, the king, who took birth there as a bird to expiate his sins. Rama took pity on the poor creature and transformed him into Jatayus, a sacred bird.

Sambooka, the son of Khara and Soorpanakha, was undergoing severe austerities in a bamboo grove on the banks of

the Krounchapa. The famous sword Chandrahasta, of magical powers, was what he wanted to get. Lakshmana decided that his success would considerably endanger the safety of the world, and slew him with the very sword he was trying to get. Soorpanakha was inexpressibly pained to hear of it and complained to Rama in no mild terms. She came more than once on that errand. Rama's divine beauty enslaved her heart and she overcame a woman's sense of modesty to beseech him to marry her. But, Rama spurned her away from him as a loathsome thing, whereupon, she set her husband upon Rama and Lakshmana, who she swore had offered her deadly insult. Khara, blind with jealous rage, came upon them with a large army. Lakshmana asked Rama to take care of Seetha while he went forth to fight the Rakshasa hosts. Then, Ravana took the opportunity to do his sister Soorpanakha a favour. He concealed himself behind the hermitage of Rama, and called upon him in the voice of Lakshmana to save him from death at the hands of his enemies. Seetha at once concluded that Lakshmana was in deadly peril. She lost not a moment in sending Rama to his assistance. Finding her alone and unprotected, the Rakshasa king pounced upon her and carried her to his island home in Lanka, where he placed her in the Asoka grove under the guard of fierce-visaged Rakshasis. He tried all his arts of persuasion ; he threatened her with horrible tortures and a lingering death too painful to conceive; he offered her his untold wealth and unbounded power; his wife Mandodari was induced to plead for him with all a woman's logic. But, Seetha grew more and more bitter towards Ravana and openly scoffed at him, his barbarous splendour, his wild ways, and his unbounded wickedness. Vibheeshana tried his utmost to save her from his persecutions. But, Ravana turned a deaf ear to all remonstrances and well-meant advice.

Rama and Lakshmana annihilated Khara and his forces and returned to their hermitage, intending to have a good laugh at Seetha for her wild fears for the safety of Lakshmana. But, they found their home desolate; search as they would, they came not upon Seetha, nor could anybody thereabouts give them the least news about her.

King Viratha complained to Rama and Lakshmana of the cruel treatment he had endured from Khara and Dooshana; Lakshmana freed him for ever from his tormentors and gave him the kingdom of Pathala Lanka to rule. He, out of the great gratitude of his heart, sent messengers faithful and cunning, north and south, east and west to bring him news of Seetha—but all in vain.

Sugreeva, king of the Vanaradweepa, had a wife, Thara by name, of matchless beauty and intelligence. Sahajathi fell in love with her and taking advantage of the absence of her husband, assumed his shape and proceeded to her apartments. But, as Fate would have it, the real Sugreeva came upon the scene all too unexpectedly. There was a terrible fight between Sugreeva and his counterfeit, in which the latter had the best of it. Sugreeva took refuge with Rama and laid before him his tale of wrong and suffering. Rama divined the truth in a moment, slew out of hand the pretender and restored Sugreeva to his kingdom and to his wife. The grateful king vowed never to rest, until he had discovered the whereabouts of Seetha.

Viratha and Bhamandala sent word to their friend Rama, that the wife of his heart was kept in durance vile at Lanka by the infamous Ravana. Sugreeva sent his monkey hosts to Lankadweepa to search it through and through. Hanumantha was entrusted with Rama's signet to watch over Seetha in her hour of peril; and the ring was to be his credentials.

The valiant Hanumantha crossed over to Lanka, interviewed Vibheeshana and through his help, managed to penetrate into the garden Devaramana, where Seetha was kept in close confinement. She was there, seated under an Asoka tree, her heart sore with grief and her thoughts full of Rama, whom she expected every moment to come to her. Hanumantha declared himself unto her as a trusted messenger from her lord, produced the signet and acquainted her with the whereabouts of Rama and what he passed through on her account. Joy illumined the heart of the poor forlorn wife. She kissed over and over the priceless ring that was to her an embodiment of her beloved; blessed Hanumantha as her deliverer from a fate worse than a thousand deaths; and gave him in return her own crest-jewel to be taken back to Rama, with an oft-repeated prayer to come on the wings of speed to Lanka and free her from the clutches of the vile Rakshasa.

Now, Hanuman would not go back without giving Ravana some tangible proof of his having been at Lanka, something to remember him by; he managed to destroy a large section of the royal army and finished up with sending Aksha, the favourite son of Ravana and a very famous general, to where his forefathers had gone before him. But, something remained to be done. He must meet the woman-stealer face to face, and have it out with him after his own way. So, he allowed himself to be bound by the magical serpent-bonds, and was taken before the king. There he brake them as so many wisps of straw; roundly rated Ravana for his evil life and his countless iniquities; and in the end, shattered to pieces the diadem of the proud monarch. He sprang away over the heads of those that stood around him, destroyed many of the fortifications of the town and was back to the mainland, leaving Ravana

and his Rakshasas utterly dazed with fear and confusion. He laid before Rama a harrowing tale of Seetha's woe, of her fortitude, of her brave defiance of Ravana and his might, of her oft-repeated prayer to be freed from that den of crime ; and produced Seetha's crest-jewel to confirm his statements.

Rama, Lakshmana, Sugreeva, Hanumantha, Bhama-dala and the monkey hosts marched upon Lanka in hot haste. Samudra and Sethu, two friends of Ravana, barred their way, whom Nala and Neela put to rout. Suvela and Hamsadhara met with no better fate when they tried to oppose their march. At last they approached Lanka and besieged it. Meanwhile, Vibheeshana after one more hopeless attempt to turn Ravana's feet from the path of wickedness, went over to Rama with his army and promised signal assistance during the coming battle. Then, the two armies closed in deadly fight. Ravana sent forth his magical serpent-weapons to bind the monkey host, and render Rama utterly powerless. But, Lakshmana thought of his conveyance, the bird Garuda, who speedily appeared upon the scene, and made short work of the serpents. Rama caused a dreadful carnage among the Rakshasa hosts, and victory was almost within his reach. Now, Ravana came upon the battlefield, and recognising that Lakshmana was the most powerful of his foes, hurled upon him a magical weapon, Sakthi by name, that he had reserved against his dread enemy Lakshmana respected the convention that the Sakthi ought not to be fought against ; he quietly allowed himself to be bound and lay as one dead. But, Bhama-dala divined his purpose ; and in a flash, he was off to mount Drona, from where he brought the Waters of Life. Rama dashed it over his brother, who rose as from a deep sleep. Then, Lakshmana, who had all along been waiting for the moment

that would end the life of Ravana, mentally called unto himself his Discus. It came, and severed the head of the Rakshasa king from his body. Vibheeshana begged hard of Lakshmana to accept the sovereignty of the Lanka-dweepa; but, in return, he himself was crowned king of it by his noble benefactor. Kumbhakarna, brother to Ravana, and Indrajith, his eldest born, were made rulers of other kingdoms.

Sixteen days they stayed at Lanka, most hospitably entertained by Vibheeshana, whose joy and gratitude knew no bounds. Thereafter, they travelled back to Ayodhya in the famous ærial car Pushpaka. Bharatha and Sathrughna met them some way from the capital; and a touching sight it was to see the brothers meet again after so many years of separation, danger and trouble. Bharatha formally and with a full heart made over the kingdom to Rama, its lawful ruler, of whom he was, as he declared, but the faithful Viceroy. "He had had enough of worldly life" he said and passed away into the silent woods, there to hold communion with the Supreme. Kaikeyee, who had ample time for reflection and repentance, was heartily ashamed of her meanness and followed her son to his calm retreat. Rama was duly installed on the throne of Ayodhya. He placed Sathrughna over Madhurapuri; gave the Rahshasadweepa to Vibheeshana; Sugreeva was to rule over the Vanaradweepa; Hanumantha held sway at Sreepura, Viratha was rewarded for his faithful service with the vast dominions of Pathalalanka; Hanupura, where Hanuman was born, was placed in charge of Neela; Vaithadya and Rathanapura fell to the lot of Bhamandala, the true friend. Thus, Rama remembered those that had befriended him in his adversity and stood by him through peril and danger. They were loaded with honors and presents, and went back to their respective kingdoms in great joy.

Rama ruled over Ayodhya long and well; and Seetha, Prabhavathi, Rathinibha and Sreedama were his queens. Lakshmana divested himself of all cares of state, and lived a peaceful life of domestic felicity in the company of his wives Visalya, Rupavathi, Vanamala, Kalyanamalika, Rathnamalika, Jithapadma and Manorama and the two hundred and fifty children born unto them.

Dasaratha Jathaka.

It forms one of the Birth-stories of Lord Buddha and is written in Pali prose. It confines itself to the first part of Rama's adventures, and his wanderings in the forest and ends with his marriage to Seetha. But, the most curious thing about it is that Rama is represented as the brother of Seetha. A verse from chapter 128 of the Yuddhakanda is found in it.

OTHER WORKS ON THE SUBJECT

POEMS

1. *Sethu-bandha* :—A poem written in the Prakritha dialect by Pravarasena. Dandi refers to it in his Kavyadarsa, I, 34.

The central episode is Rama's laying a bridge across the sea that separates Lanka from the mainland.

2. *Champu Ramayana* :—in five cantos by Bhoja Raja. It is a prose work interspersed with beautiful poetry.

3. *Raghava-bhilyudaya*

4. *Raghava-pandareeya*.—by Kavi Raja. It is so worded that it may apply equally well to the adventures of Rama or the Pandavas, being in fact an epitome of the Ramayana and the Mahabharata.

5. *Raghava-vilasa* :—by Visvanatha, the author of Sahithyadarpana.

6. *Rama-vilasa*:—by Ramacharana.

7. *Ramavilasa*:—by Harinatha. It is written on the model of the Geetha Govinda of Jayadeva.

8. *Ramachandra-charithra-sara* :—by Agnivesa.
9. *Raghunatha-bhyudaya*.
10. *Raghava-naishadheeya* :—by Hara-daththa-soori.
11. *Ramayana-manjari* :—by Kshemendra.
12. *Ravanarjuneeya* :—by Bhatta Bheema.

DRAMAS

1. *Mahaveera-charithra* and *Uttara Rama-charithra* :—by Bhavabhoothi, dealing respectively with the incidents in the Poorvakanda and the Uttarakanda of the Ramayana.

2. *Hanuman-nataka* or *Maha-nataka* :—It is said to have been composed by Hanuman, who wrote it on rocks. Later on, Valmeki sung his marvellous poem ; and lest it should be thrown into the shade, the faithful devotee of Rama cast his stanzas into the sea. Long long after, in the reign of Bhoja Raja, some portions of them were recovered and arranged by Damodara-misra. It is written in fourteen acts, and some of the stanzas are veritable gems of Sanskrit literature.

3. *Anargha-raghava* :—in seven acts by Murari.
4. *Prasanna-raghava* :—by Jayadeva.
5. *Abhirama-manu* :—in seven acts by Sundara-misra.
6. *Bala-ramayana* :—by Rajasekhara.
7. *Udaththa-raghava*.
8. *Unmaththa-raghava* :—by Bhaskara kavī
9. *Chalitha-rama*.
10. *Doothangada* :—by Subhata.
11. *Janakee-charana-chamara* :—by Sreenivasacharya.
12. *Janakee-parmaya* :—by Ramabhadra Deekshitha.